Biblical Semantic Lexicon

Hebrew, Aramaic & Greek

14884 Lemmas · 20,143 Senses · 43 Languages

"For God so loved the world that he gave his only begotten Son,
that whoever believes in him should not perish but have eternal life."
— John 3:16

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Hebrew & Aramaic

9361 entries

אָב H0001 *Prep-l / N-msc / 1cs* (1212×)
Father: immediate male parent; ancestor or forefather (plural); patriarchal clan head in Israel's tribal organization.
The Hebrew word av is among the most foundational kinship terms in Scripture, appearing over 1,200 times and carrying weight far beyond biology. It names the immediate father in family narratives (Gen 2:24, 'a man shall leave his father'), but its plural form avot reaches back through generations to mean 'ancestors' or 'forefathers' — the patriarchs with whom God made covenant. Korean distinguishes neatly between 아버지 (father) and 조상 (ancestor), and Hindi between पिता (father) and पूर्वज (forefather), revealing that what Hebrew collapses into one root, many languages split apart. A specialized institutional sense appears in Chronicles, where 'fathers' houses' (bet avot) designate the clan divisions that organized Israel's military, priesthood, and census.

1. biological/legal father (direct parent) (1007×) Split from sense 79287. Criteria: Direct parent-child relationship, possessive constructions denoting actual parentage (my father, his father, Abraham's father). Includes grandfather, father-in-law, adoptive father where legal/biological kinship is in view.
en: my-father | **es:** mi-padre, padre-mío | **fr:** mon-père | **de:** mein-Vater, meinem-Vater, meinen-Vater Gen 19:34; Gen 20:12; Gen 20:13; Gen 24:7; Gen 24:38

2. ancestor, forefather (146×) Ancestors or forefathers, used overwhelmingly in the plural (avot) to denote previous generations of Israel's lineage — those who came out of Egypt, received the covenant, or sinned in the wilderness. With 146 occurrences, this sense anchors phrases like 'the God of your fathers' (Exod 3:13) and 'the land sworn to your fathers.' Korean 조상, Hindi पूर्वज/पितर, and Arabic آباء all employ dedicated ancestor vocabulary distinct from 'father,' underscoring that the Hebrew plural avot carries a collective, transgenerational meaning absent from the singular. PARENTS AND ANCESTORS
en: their-fathers | **es:** padres-de-ellos, sus-padres | **fr:** leur-pères, leurs-pères | **de:** ihr-Vaeter Lev 26:39; Lev 26:40; Num 1:2; Num 1:16; Num 1:18

3. head of a fathers' house (35×) The patriarchal clan head in the institutional phrase bet avot ('fathers' houses'), the basic organizational unit of Israelite tribal structure used for census, military muster, and priestly service. Concentrated in Numbers and Chronicles (35 occurrences), this administrative sense surfaces in passages like 1 Chr 7:40 ('heads of fathers' houses, choice men, mighty warriors'). Hindi distinctively renders this as पितृवंश (patriarchal lineage), while most European translations resort to periphrasis ('heads of ancestral houses'), signaling that this is an institutional concept without neat equivalents outside the biblical world. PARENTS AND ANCESTORS
en: the-fathers | **es:** los-padres | **fr:** père | **de:** der-Vaeter 1Chr 7:11; 1Chr 7:40; 1Chr 8:13; 1Chr 9:34; 1Chr 15:12

4. metaphorical father (patron, advisor, protector, originator) (24×) Split from sense 79287. Criteria: Title of respect or honor for non-parental authority figures: advisors to kings ('a father to Pharaoh,' Gen 45:8), prophets addressed with filial respect (2 Kgs 2:12 'my father, my father'), originators of crafts or movements, protectors and patrons. No actual kinship relation.
en: a-father-of, as-a-Father, as-a-father | **es:** Padre, Padre-de, Padre-mío | **fr:** [אב], [אביך], comme-un-père | **de:** Vater, Vater-von, ein-Vater- Gen 45:8; Judg 17:10; Judg 18:19; 2Sam 7:14; 2Kgs 2:12

אָבֵן H0002 *N-msc / 1cs* (9×)
Father, ancestor; Aramaic noun used in Daniel and Ezra for paternal figures and forefathers.
An Aramaic noun meaning 'father' or 'ancestor,' appearing exclusively in the Aramaic portions of Daniel and Ezra. It functions identically to its Hebrew cognate אָב but carries the Aramaic morphology, taking various pronominal suffixes: 'my father,' 'your fathers,' 'our fathers.' In Daniel 5:2 and 5:11 it refers to Nebuchadnezzar as Belshazzar's 'father' (likely grandfather or predecessor), while in Ezra 4:15 it speaks of the 'fathers' of Israel's opponents. The multilingual glosses consistently render it as 'father' (fra: père, deu: Vater), confirming the straightforward kinship sense.

father, ancestor (Aramaic) (9×) Father or ancestor in the Aramaic portions of Scripture. Used with pronominal suffixes to denote direct paternity (Dan 5:2, 'your father Nebuchadnezzar'), ancestral lineage (Ezra 4:15, 'the book of the records of your fathers'), or theological relationship (Dan 2:23, 'God of my fathers'). Spanish renders it consistently as 'padre/padres,' and French as 'père,' both reflecting the core kinship meaning without metaphorical extension. PARENTS AND ANCESTORS
en: his-father, my-father, my-fathers | **es:** mi-padre, mis-padres, nuestros-padres | **fr:** [אבהתך], [אבהתנא], père | **de:** Vater-von, [אבהתי], [אבהתך] Ezra 4:15; Ezra 5:12; Dan 2:23; Dan 5:2; Dan 5:11

אֵב H0003 *Prep-b / N-mpc* (2×)
freshness, greenness; fresh shoots or green growth
A poetic term for the fresh greenness of young plants, the tender stage when vegetation is still lush and growing. Job 8:12 uses it to describe reeds still in their greenness, cut down before harvest—an image of premature destruction. Song of Songs 6:11 mentions going down to see the fresh shoots by the brook, checking whether vines have budded and pomegranates bloomed. Both uses capture springtime vitality, the promise of life before it's fully matured.

(2×) The Hebrew root connects to freshness and green vegetation, possibly related to Arabic words for herbage and pasture. Job's metaphor warns that the godless, like reeds in their greenness, wither quickly when God removes blessing. The Song's imagery is gentler—a lover descending to observe early spring growth along the watercourse. French 'bourgeons' (buds) and Spanish 'brotes' (shoots) capture the tender, early-growth sense better than some English renderings that settled for more generic terms. GEOGRAPHY AND SPACE
en: in-its-greenness, in-shoots-of | **es:** en-su-verdor,, los-brotes-de | **fr:** dans-son-באבו-lui, les-bourgeons | **de:** [באבו], in-Vater-von Job 8:12; Song 6:11

אֲבַד H0004 *N-msc / 3ms* (3×)
fruit (Aramaic); the produce of a tree or plant
This Aramaic noun means fruit, the produce of trees or plants. All three occurrences appear in Daniel 4, in Nebuchadnezzar's dream of the great tree. The tree's 'fruit was abundant' (v. 12), providing food for all. When the heavenly watcher decrees the tree's felling, he commands, 'Shake off its leaves and scatter its fruit' (v. 14). The tree's description repeats: 'whose fruit was abundant' (v. 21). Daniel interprets the tree as representing Nebuchadnezzar himself—his kingdom's prosperity and provision depicted as abundant fruit. The imagery draws on ancient Near Eastern royal ideology, where the king is like a great tree providing shade and sustenance.

(3×) The translations vary: English 'its fruit,' Spanish 'su fruto,' but French and German show '[אנבה]' or '[ואנבה],' suggesting textual or lexical challenges. Daniel 4:12 describes the tree's fruit as abundant, feeding all creatures. Verse 14 commands scattering the fruit as part of the tree's destruction. Verse 21 repeats the description of abundant fruit. The dream uses agricultural imagery—leaves, fruit, shade—to symbolize royal power and provision, which God will remove in judgment against the proud king. GEOGRAPHY AND SPACE
en: and-its-fruit, its-fruit | **es:** su-fruto, y-su-fruto | **fr:** [אנבה], [ואנבה] | **de:** [אנבה], [ואנבה] Dan 4:12; Dan 4:14; Dan 4:21

אֲבַגְתָא H0005 *Conj-w / N-proper-ms* (1×)
Abagtha, Persian eunuch of Ahasuerus
A Persian name belonging to one of the seven eunuchs who served King Ahasuerus. In Esther 1:10, Abagtha is among the chamberlains commanded to bring Queen Vashti before the king at his banquet.

The name reflects Persian court culture and administration, with multilingual glosses preserving the proper noun across translations. The 'and' prefix in Hebrew indicates this name appears within a list of officials.

(1×) A eunuch in the court of King Ahasuerus (Xerxes I of Persia). Esther 1:10 names Abagtha among seven chamberlains ordered to escort Queen Vashti to the king's feast—a command she famously refuses, setting in motion the events that elevate Esther to the throne. **PROPER NAMES (PERSONAL)**

en: and-Abagtha | **es:** y-Abagta | **fr:** [ואבגתא] | **de:** [ואבגתא] Esth 1:10

אָבַד H0006 *V-Qal-Perf-2fs* (185×)

To perish, be destroyed; in Piel, to destroy or annihilate; in Hifil, to cause to perish; also to be lost, go astray.

Avad is the Hebrew Bible's primary verb of terminal loss — whether by divine judgment, military disaster, natural decay, or simple misplacement. Its Qal stem carries the intransitive weight: nations perish, the wicked are destroyed, memory fades away. The Piel intensifies this into active, deliberate annihilation — Israel is commanded to 'utterly destroy' Canaanite cult sites (Deut 12:2). The Hifil adds a causative layer: God himself causes the disobedient to perish (Deut 7:10). Yet remarkably, the same root also means simply 'to be lost' — a stray donkey (1 Sam 9:3), a wandering Aramean (Deut 26:5). Arabic preserves this split beautifully: halaka (ﻫﻠﻚ) for perishing versus da'a (ﺿﺎﻉ) for being lost, confirming that Hebrew speakers held both catastrophic destruction and ordinary mislaying under one verbal root.

1. to perish, be destroyed (105×) To perish, be destroyed, cease to exist (Qal intransitive) — the core meaning at 105 occurrences. This covers the full spectrum of terminal destruction: nations perishing under divine judgment (Deut 4:26; 8:19-20), the wicked being consumed (Ps 1:6; 37:20), hope dying (Job 8:13), and memory being blotted out (Ps 9:6). Arabic halaka (ﻫﻠﻚ) and faniya (ﻓﻨﻲ, to cease to exist) consistently mark this as final, irrecoverable destruction. Korean 멸망하다 ('to be annihilated') confirms the terminal force. The prophetic formula 'they shall utterly perish' (avod to'vedun, Deut 4:26) uses the infinitive absolute for devastating emphasis. **LOSS AND DESTRUCTION**

en: Has-perished, has-perished, let-them-perish | **es:** Pereció, ha-perecido, perece | **fr:** périr | **de:** ging-zugrunde, lass-ihnen-vergehen, vergeht Deut 4:26; Deut 8:19; Deut 8:20

2. to destroy, annihilate (Piel) (38×) To destroy, exterminate, annihilate (Piel intensive) — 38 occurrences of active, agent-driven destruction. Israel is commanded to destroy idolatrous high places (Deut 12:2), and God threatens to destroy disobedient peoples (Num 33:52). The Piel stem's intensive force means not just killing but eradicating — wiping out every trace. Arabic ahlaka (ﺃﻫﻠﻚ, Form IV causative) and abada (ﺃﺑﺪ) both select total-destruction vocabulary. Spanish destruirás and German zerstören similarly opt for complete destruction rather than mere killing. **LOSS AND DESTRUCTION**

en: and-I-shall-destroy, and-caused-to-perish, and-destroyed | **es:** Destruirás, destruirás, destruiréis | **fr:** et-ils-détruisit-eux, et-périr, il-détruisit-eux | **de:** du-soll-zerstoeren, er-zerstoerte-ihnen, ging-zugrunde Num 33:52; Deut 11:4; Deut 12:2

3. to cause to perish (Hifil) (27×) To cause to perish, bring to destruction (Hifil causative) — 27 occurrences where an agent (usually God) causes the object to perish. Distinct from the Piel in emphasizing the causal chain: 'the LORD your God will cause them to perish' (Deut 7:24), 'I will destroy from among his people' (Lev 23:30). The Hifil focuses on the authority behind the destruction rather than the intensity of the act itself. Arabic ubidu (ﺃُﺑِﻴﺪُ) and uhliku (ﺃُﻫْﻠِﻚُ) both use Form IV causative patterns, mirroring the Hebrew morphology precisely. **LOSS AND DESTRUCTION**

en: I-will-destroy, and-I-shall-destroy, and-I-will-destroy | **es:** Y-destruiré, destruiré, destruye | **fr:** est-causing-à-perish, et-destroys, et-je-devra-détruire | **de:** ist-causing-zu-umkommen, und-destroys, und-er-geht-zugrunde Lev 23:30; Num 24:19; Deut 7:10; Deut 7:24; Deut 8:20

4. to be lost, go astray (13×) To be lost, go astray, wander (Qal intransitive) — 13 occurrences where the meaning shifts from destruction to displacement. Saul's father's donkeys 'were lost' (1 Sam 9:3, 20); the law commands returning a neighbor's lost animal (Deut 22:3); the wandering Aramean of Deut 26:5 is an 'oved — lost, vulnerable, perishing. Arabic da'a (ﺿﺎﻉ, to be lost) and da'ila (ﺿَﻞّ, stray) consistently distinguish this from halaka (perishing), confirming a real sense boundary. Korean 잃어버리다 ('to lose/misplace') likewise separates this from the destruction cluster. The theological poignancy of the word is that 'lost' shades into 'perishing' — the straying sheep is in mortal danger. **LOSS AND DESTRUCTION**

en: and-perished, and-they-were-lost, is-lost | **es:** La-perdida, Y-se-perdieron, errante | **fr:** est-lost, et-ils-furent-lost, et-périr | **de:** der-lost, ist-lost, perishing Deut 22:3; Deut 26:5; Deut 32:28; 1Sam 9:3; 1Sam 9:20

5. to waste, squander (Piel) (2×) To waste, squander, forfeit (Piel sub-sense) — 2 occurrences where the object is not destroyed by violence but dissipated through folly or the passage of time. In Prov 29:3, a companion of prostitutes 'wastes' his wealth; in Eccl 3:6, there is 'a time to lose/let go.' Arabic yudi'u (ﻳُﻀِﻴﻊُ, to waste) marks this as careless loss rather than deliberate destruction. The Qoheleth passage is especially nuanced — avad here means to release, to accept loss as part of life's rhythm, a far cry from the violent perishing of sense 1. **LOSS AND DESTRUCTION**

en: to-lose, wastes | **es:** destruye-, para-perder | **fr:** périr, à-périr | **de:** er-geht-zugrunde, zu-ging-zugrunde Prov 29:3; Eccl 3:6

אֲבַד H0007 *V-Hifil-Imperf-2ms* (7×)

To perish or destroy — Aramaic verb meaning to be lost or ruined (intransitive) or to cause destruction (Hiphil causative).

This Aramaic cognate of Hebrew abad (H0006) appears exclusively in Daniel and once in Jeremiah's Aramaic verse. In its Hiphil (causative) form, it carries the forceful sense of royal or divine annihilation — Nebuchadnezzar decrees to destroy the wise men of Babylon (Dan 2:12, 18, 24), and the Ancient of Days strips dominion to destroy it utterly (Dan 7:26). In its intransitive forms, the word describes the fate of those who face such power: the gods who did not make heaven and earth 'shall perish' (Jer 10:11), and the terrifying beast 'was destroyed' (Dan 7:11). The consistent Aramaic court setting gives this word a flavor of imperial decree and apocalyptic judgment.

1. destroy (Hiphil causative) (5×) To destroy, cause to perish (Hiphil causative). The transitive sense dominates in Daniel's court narratives: the king commands 'to destroy' (lehobadah) the sages in Dan 2:12, and Daniel urgently seeks mercy 'lest they destroy' in 2:18. Spanish 'destruyas' and 'para-destruir' capture the active, causative force. In Dan 7:26, the divine court acts to destroy dominion — shifting the agent from human king to heavenly authority. **LOSS AND DESTRUCTION**

en: and-to-destroy, destroy, to-destroy | **es:** destruyas, para-destruir, perecieran | **fr:** [ולהובדה], [יהבדון], [להובדה] | **de:** [ולהובדה], [יהבדון], [להובדה] Dan 2:12; Dan 2:18; Dan 2:24; Dan 7:26

2. perish, be destroyed (Qal/Hofal intransitive) (2×) To perish, be destroyed (Qal intransitive / Hofal passive). The subject suffers rather than inflicts destruction. Jeremiah 10:11, the only Aramaic verse in Jeremiah, declares that gods who did not create heaven and earth 'shall perish' (ye'abdu) — a prophetic curse using the jussive form. In Dan 7:11, the beast 'was destroyed' (wehubad, Hofal passive), receiving the judgment decreed in the previous sense. Spanish distinguishes these nicely: 'perecerán' (they shall perish) versus 'fue-destruido' (was destroyed). **LOSS AND DESTRUCTION**

en: and-was-destroyed, shall-perish | **es:** perecerán, y-fue-destruido | **fr:** [והובד], [יאבדו] | **de:** [והובד], [יאבדו] Jer 10:11; Dan 7:11

אֹבֵד H0008 *N-ms* (2×)

destruction, ruin, perishing

An abstract noun denoting utter destruction or ruin. It appears only in Balaam's oracles (Numbers 24:20, 24), both times in the phrase 'until destruction'—predicting the eventual fate of Amalek and other nations. The word has a finality to it, describing not temporary setback but complete obliteration. Balaam sees Israel's enemies and pronounces their end: they will endure only 'until destruction.'

(2×) Occurring exclusively in Balaam's prophetic utterances, this term announces the destiny of Israel's adversaries. The Masoretic form suggests an abstract noun from the root meaning 'perish' or 'be destroyed.' Every major translation tradition (Spanish 'perecer,' French 'destruction,' German 'destruction') emphasizes finality. Amalek was 'first among nations' but his end is destruction (Num 24:20); similarly the ships of Kittim will ultimately meet ruin (24:24). The word functions as a prophetic timestamp: these powers exist only 'until destruction' arrives. **DESTRUCTION AND DECAY**

en: destruction | **es:** perecer | **fr:** destruction | **de:** destruction Num 24:20; Num 24:24

אֲבֵדָה H0009 *N-fsc* (4×)

A lost thing; something that has gone astray and awaits recovery by its rightful owner.

This noun refers specifically to property that has been lost and may be found by another. It appears in the legal codes of Exodus and Leviticus governing the obligation to return found items, and in Deuteronomy's detailed lost-and-found legislation. The word is built on the root aleph-bet-dalet (to perish, be lost) with a feminine nominal pattern indicating the object itself. Ancient Israelite law took the recovery and return of lost property seriously — finding something did not make it yours, and concealing a found item constituted a kind of theft requiring restitution.

(4×) A lost item or piece of property that someone has misplaced or that has strayed away. In Exod 22:9, it appears in a list of disputed property cases where one party claims another is holding their lost goods. Lev 6:3-4 addresses the moral obligation when someone finds a lost thing (aveidah) and lies about it — restitution plus a fifth is required. Deut 22:3 broadens the duty to return any lost item belonging to a fellow Israelite. The multilingual glosses — Spanish 'cosa perdida,' French 'lost chose,' German 'lost Sache' — all center on the concrete notion of misplaced property awaiting rightful restoration. **GEOGRAPHY AND SPACE**

en: a-lost-thing, lost-thing, lost-thing-of | **es:** cosa-perdida-de, la-pérdida, pérdida | **fr:** le-lost-chose, lost-chose-de, perdu-chose | **de:** der-lost-Sache, ein-lost-Sache, lost-Sache-von Exod 22:9; Lev 6:3; Lev 6:4; Deut 22:3

בְּ H000b

in, with, by, through; preposition indicating location, means, or association

This tiny preposition carries enormous weight in Hebrew, expressing relationships we capture in English with multiple words: in, at, by, with, through, among, during. It locates things in space and time, indicates the means or instrument by which something happens, and marks accompanying circumstances. Hebrew pairs it with countless idioms—'in the hand of' means 'through,' 'in the eyes of' means 'in the opinion of,' 'in that day' marks a specific time. Mastering its nuances is essential for reading Hebrew with precision, as it establishes the fundamental relationships between words in a sentence.

וְ H000c

and, then, so; conjunction connecting clauses, sentences, or narrative sequences

Hebrew's most frequent word, this simple conjunction does far more than join words. It sequences narrative ('and then'), adds information ('and also'), contrasts ideas ('but'), introduces explanations ('for'), and marks consequential action ('so'). Ancient Hebrew storytelling relies heavily on this waw-consecutive pattern, where each action follows the previous with 'and.' The demonstrative force sometimes makes it emphatic—'and so it was that'—giving Hebrew narrative its distinctive rhythm. Context determines whether it means 'and,' 'but,' 'then,' 'so,' or 'for,' making it both ubiquitous and flexible.

הַ H000d

the; definite article marking known, specific, or unique referents

This prefix transforms any noun from indefinite to definite, signaling 'the specific one' rather than 'one among many.' It marks things previously mentioned, uniquely identified, or contextually obvious. Hebrew uses it more liberally than English—before generic or representative nouns ('the lion' meaning lions in general), with abstract qualities, and sometimes simply for emphasis. Unlike Greek, Hebrew never omits it for effect; its presence or absence follows consistent patterns. Paired with participles, it creates substantives ('the one who judges' becomes 'the judge'), foundational for understanding Hebrew grammar.

הֲ H000i

interrogative particle introducing questions; prefixed 'whether' or standalone 'is it that'

This particle turns any statement into a question. It can introduce genuine inquiries where the answer is unknown, or rhetorical questions expecting a particular response—often negative. Biblical Hebrew frequently uses it for questions expressing surprise, indignation, or irony. Sometimes it appears in indirect questions ('whether') or in deliberative questions where the speaker asks himself what to do. The tone varies dramatically with context, from Moses's straightforward 'Shall I go?' to God's pointed rhetorical questions in Job, where the expected answer underscores human limitation.

כְּ H000k

like, as, according to; preposition expressing similarity, comparison, or correspondence

This preposition establishes similarity or conformity between two things. It appears in comparisons ('strong as a lion'), in expressions of manner ('do according to the law'), and in approximate measurements ('about a hundred'). Prophetic literature uses it for similes —'like sheep without a shepherd,' 'as a father pities his children.' Legal texts employ it for conformity to standards. The particle can mean 'approximately,' 'in the manner of,' 'in proportion to,' or simply 'like,' making context essential for precise translation.

לְ H000l

to, for, toward; preposition indicating direction, purpose, possession, or reference

Perhaps Hebrew's most versatile preposition, this particle expresses direction (movement toward), purpose (for the sake of), possession (belonging to), reference (concerning), advantage (for the benefit of), and even ethical dative (from someone's perspective). The context determines whether 'to David' means 'toward David,' 'for David's benefit,' 'in David's opinion,' or 'belonging to David.' Hebrew pairs it with infinitives to express purpose ('in order to') and with pronouns to indicate indirect objects. Understanding its range is crucial for nuanced interpretation.

מִן־ H000m

from, out of, away from; preposition indicating source, origin, separation, or partitive relation

This preposition marks separation, origin, or starting point—both spatial and conceptual. It indicates physical movement away from a place, material something is made from, the source of an action, the cause of a condition, or a portion taken from a whole. Prophetic warnings speak of turning 'from' evil ways; Psalms praise deliverance 'from' enemies. It combines with other prepositions to create complex meanings and introduces comparisons ('more than'). The particle's flexibility makes it essential for expressing relationships of origin, separation, causation, and partition throughout Hebrew Scripture.

שֶׁ H000s

that, which, who; relative particle connecting clauses and introducing relative statements

This shortened relative particle (abbreviated from the longer form) introduces relative clauses and appears frequently in later biblical

books, especially Ecclesiastes and Song of Songs. It serves the same function as the more common longer relative—introducing clauses that describe or identify a noun. Where earlier Hebrew might say 'the man who came,' later texts prefer this abbreviated form. The particle shows language evolution within Scripture, as spoken Hebrew increasingly favored shorter forms. Its presence helps scholars identify later composition dates.

אֲבַדּוֹן H0010

Abaddon, place of destruction; the realm of the dead as a place of ruin and loss

Wisdom literature personifies this realm as the place where the dead experience destruction and ruin. Parallel with Sheol and death itself, Abaddon represents not merely the grave but the condition of being utterly ruined and cut off from life. Job asks rhetorically whether God's wonders are known in Abaddon—implying the profound separation from divine presence. The term emphasizes the destructive aspect of death rather than simply its finality. Later Jewish and Christian tradition personified Abaddon as a destroying angel, but the biblical usage maintains it as a place or state.

אֲבַדּוֹן H0011 *N-ms* (7×)

Abaddon; the place of destruction or ruin in Sheol, the realm of the dead personified as a cosmic power.

Abaddon (from the root ʾ-b-d, 'to perish') names the place of utter destruction within the underworld. In the Wisdom literature it appears as a poetic synonym for Sheol and the grave, paired with death itself (Job 28:22) and with the netherworld (Job 26:6; Prov 15:11). The word suggests not merely death but annihilation — a place of no return. In Revelation 9:11, the Greek form Abaddōn becomes a personal name for the angel of the abyss, showing how this Hebrew concept traveled into apocalyptic imagery. French perdition preserves the destructive force of the root.

Abaddon / place of destruction (7×) Abaddon — the place or personification of destruction in the realm of the dead. Used in Hebrew poetry as a synonym for Sheol, the grave, and death (Job 26:6, parallel to Sheol; Job 28:22, parallel to Death; Prov 15:11; Ps 88:11). In Job 31:12 it denotes consuming ruin as a destructive force. The name derives from ʾabad ('to perish'), and French perdition and Spanish Abadón both preserve the sense of irreversible destruction. By Revelation 9:11, the word has become the personal name of the angel of the abyss. DESTRUCTION AND DECAY

en: Abaddon, [and-Abaddon], and-Abaddon | **es:** (y-Abadon), Abadón, [y-Abadon] | **fr:** dans-perdition, et-(וְאַבַדּוֹן), et-[וְאַבַדּוֹן] | **de:** [(וְאַבַדּוֹן)], [[וְאַבַדּוֹן]], [אַבַדּוֹן] Job 26:6; Job 28:22; Job 31:12; Ps 88:11; Prov 15:11

אַבְדָן H0012 *Conj-w / N-ms* (1×)

destruction, ruin, annihilation

Complete destruction or annihilation, especially in contexts of warfare and violence. Esther 9:5 describes the Jews striking their enemies 'with the sword, killing and destroying them, and doing as they pleased to those who hated them.' The term appears in phrases emphasizing total military defeat. The multilingual glosses (Spanish 'y-destrucción', English 'and-destruction') consistently render this as comprehensive ruin, not mere defeat.

(1×) Total destruction or annihilation in warfare. In Esther 9:5, the term appears in a triad 'stroke of the sword, killing, and destruction,' emphasizing the thoroughness of Jewish victory over their enemies on the appointed day. The word intensifies beyond simple military defeat to complete obliteration. DESTRUCTION AND DECAY

en: and-destruction | **es:** y-destrucción | **fr:** [וְאַבְדָן] | **de:** [וְאַבְדָן] Esth 9:5

אַבְדָן H0013 *Prep-b / N-msc* (1×)

destruction, ruin (construct form)

Destruction or ruin, appearing in construct relationship with other nouns. In Esther 8:6, Esther pleads with the king: 'How can I endure to see the disaster that would come to my people? Or how can I endure to see the destruction of my kindred?' The construct form 'in-destruction-of' links the abstract concept to the concrete victims—Esther's people. The emotional weight of this rhetorical question drives her urgent appeal to reverse Haman's decree.

(1×) Destruction in construct relationship, 'destruction of' someone or something. Esther 8:6 uses this form in Esther's passionate plea before Ahasuerus, asking how she could bear to witness 'the destruction of my kindred.' The construct grammatically binds the abstract calamity to her specific, beloved people. DESTRUCTION AND DECAY

en: in-destruction-of | **es:** en-destrucción-de | **fr:** [בְּאַבְדָן] | **de:** [בְּאַבְדָן] Esth 8:6

אָבָה H0014 *V-Qal-Perf-3cp* (54×)

To be willing, consent; expressing volitional readiness or deliberate agreement, very often negated.

A verb of the will, expressing someone's inner readiness – or far more often, stubborn refusal – to act. Remarkably, the vast majority of its occurrences appear with a negative particle: 'he was not willing.' Pharaoh 'would not' let Israel go (Exod 10:27); Israel 'would not' go up to the land (Deut 1:26); Nabal 'would not' listen (1 Sam 15:9). When God is the subject, the stakes are cosmic: 'the LORD was not willing to destroy' (2 Kgs 13:23). The related Arabic and Ethiopic cognates actually mean 'refuse,' suggesting the negative sense may be closer to the word's ancient core.

1. be willing, want (51×) To be willing, to want or be disposed to do something – expressing volitional inclination or readiness. Though the underlying meaning is positive ('be willing'), it most often appears negated, forming a strong idiom for refusal. Spanish 'quiso' (from querer, 'to want') captures the volitional core. French 'disposé/fut disposé' and German 'bereit/willig' emphasize readiness. Key: Deut 1:26 (Israel's refusal to enter Canaan), 2 Kgs 13:23 (God's willingness not to destroy). The Ethiopic cognate means 'refuse,' hinting that the negative frame may be original. DESIRE AND WILLING

en: he-was-willing, was-willing, willing | **es:** quiso | **fr:** disposé, fut-disposé, il-fut-disposé | **de:** bereit, er-war-bereit, er-war-willig Gen 24:5; Gen 24:8; Exod 10:27; Lev 26:21; Deut 1:26

2. consent, agree (3×) To consent or agree to a specific proposal or enticement – a deliberate act of accepting rather than a general disposition. Distinguished from sense 1 by the presence of a concrete offer or temptation. In Prov 1:10 ('if sinners entice you, do not consent'), the verb marks the decisive moment of yielding. In 1 Kgs 20:8 the elders advise the king not to agree to Ben-hadad's demands. Spanish 'consentirás/consientas' and French 'consentir' both capture the transactional, responsive quality that differentiates this from mere willingness. AGREE CONSENT ACCORD

en: consent, you-shall-consent | **es:** consentirás, consientas | **fr:** consent, consentir, tu-devra-consent | **de:** [תֹּאבֶא], consent, du-soll-consent Deut 13:8; 1Kgs 20:8; Prov 1:10

אֲבִי H0015 *Interjection* (1×)

my father (vocative or possessive), O my father

A term meaning 'my father,' used either as a vocative address or possessive designation. Job 34:36 is textually complex, with this form possibly functioning as an interjection ('O my father') or as part of the verb 'I entreat.' The BDB suggests it may be a dialectical form expressing entreaty: 'Would that Job were tried!' The multilingual evidence shows interpretive variation, with some treating it as kinship language and others as an expression of wish or prayer.

(1×) Possibly 'my father' as vocative or part of an entreaty expression. Job 34:36 presents textual challenges, with this form potentially expressing Elihu's wish or prayer that Job be thoroughly tested. The uncertainty reflects the verse's grammatical difficulty, though the kinship term may carry overtones of appeal or invocation. PARENTS AND ANCESTORS

en: my-father | **es:** Mi-padre | **fr:** אבי | **de:** Vater-von Job 34:36

אָבֶה H0016 *N-ms* (1×)

reed, papyrus, water plant used for boats

A reed or papyrus plant, particularly one used in constructing lightweight, swift boats. Job 9:26 speaks of days passing 'like reed boats, like an eagle swooping on its prey'—images of speed and transience. The parallel passage in Isaiah 18:2 refers to 'vessels of papyrus,' indicating watercraft made from bundled reeds. These boats, known from ancient Egypt, were remarkably fast despite their fragile appearance.

(1×) Reed or papyrus used to construct boats. In Job 9:26, Job laments the swift passage of his days, comparing them to 'reed boats'—lightweight papyrus craft known for their speed. The image captures both velocity and fragility, reflecting Job's sense that life rushes past without pause or substance. **REEDS RUSHES VEGETATION**

en: reed | **es:** junco, | **fr:** אבה | **de:** [אבה] Job 9:26

אֲבוֹי H0017 *Interjection* (1×)

woe, sorrow, lamentation (interjection)

An exclamation expressing pain, sorrow, or distress—similar to 'alas!' or 'woe!' In Proverbs 23:29, this term appears in parallel with 'woe' in a rhetorical question: 'Who has woe? Who has sorrow? Who has strife?' The verse introduces a warning against excessive drinking. The interjection gives voice to the suffering and regret that follow drunkenness, personifying the consequences of indulgence as cries of anguish.

(1×) An exclamation of pain, sorrow, or regret. Proverbs 23:29 uses this interjection in a series of rhetorical questions identifying the drunkard as one who experiences 'woe' and 'sorrow.' The parallel structure intensifies the emotional landscape of alcohol abuse, moving from external conflict to internal anguish. **GRIEF AND SORROW**

en: sorrow | **es:** dolor? | **fr:** אבוי | **de:** [אבוי] Prov 23:29

אֵבוּס H0018 *N-msc* (3×)

feeding trough, manger, crib; where animals eat

This Hebrew noun denotes a feeding trough or manger where domesticated animals eat. In Job 39:9, God asks Job whether the wild ox will consent to spend the night 'at your manger'—emphasizing its untamable nature, unlike domestic cattle. Proverbs 14:4 observes, 'Where no oxen are, the manger is clean; but much increase comes by the strength of the ox'—a wisdom saying about the trade-off between convenience and productivity. Isaiah 1:3 laments Israel's spiritual insensibility: 'The ox knows its owner and the donkey its master's crib, but Israel does not know, my people do not consider.' Even animals recognize the source of their provision; God's people do not.

(3×) Translations consistently render this as feeding trough or manger: English 'manger-of, feeding-trough,' Spanish 'pesebre' (manger), French 'crèche,' German 'Krippe.' Job 39:9 contrasts the wild ox with domestic animals that sleep by the manger. Proverbs 14:4 acknowledges that oxen require care (and create mess at the manger) but bring great profit. Isaiah 1:3's indictment is striking: donkeys know their master's manger, but Israel doesn't know YHWH—animals are more responsive to provision than God's people to their provider. **CATTLE AND OXEN**

en: manger-of, the-manger-is, your-feeding-trough | **es:** pesebre, pesebre-de, tu-pesebre | **fr:** crèche, ton-אבוסך-toi, אבוס | **de:** Krippe, [אבוס], [אבוסך] Job 39:9; Prov 14:4; Isa 1:3

אִבְחָה H0019 *N-fsc* (1×)

slaughter, carnage (possibly textual error)

A term possibly meaning 'slaughter' or 'carnage,' though its authenticity is disputed. It appears in Ezekiel 21:15 (Hebrew 21:20) in the phrase 'slaughter of the sword,' describing the weapon's deadly purpose. Many scholars, including the lexicon itself, suggest this may be a textual error for a more common word for slaughter. The translations vary, with some preserving the term and others emending it.

(1×) Slaughter or carnage, though possibly a scribal error. Ezekiel 21:15 describes a sword appointed 'for slaughter,' emphasizing the blade's deadly intent in God's judgment against Jerusalem. Whether original or corrupt, the term functions within the passage's violent imagery of divine wrath executed through Babylonian invasion. **GEOGRAPHY AND SPACE**

en: slaughter-of- | **es:** matanza-de | **fr:** massacre | **de:** [אבחת] Ezek 21:15

אֲבַטִּחִים H0020 *Art / N-mp* (1×)

watermelons, melons (Egyptian fruit)

Watermelons or other melons, a fruit the Israelites remembered from Egypt. In Numbers 11:5, the people complain in the wilderness, nostalgically recalling the foods they ate freely in Egypt: 'We remember the fish we ate in Egypt that cost nothing, the cucumbers, the melons, the leeks, the onions, and the garlic.' This list represents the variety and abundance they associate with their former captivity, now idealized in contrast to manna's monotony.

(1×) Watermelons or similar melons from Egypt. Numbers 11:5 includes 'the melons' in the Israelites' nostalgic catalog of Egyptian foods, reflecting their selective memory that romanticizes slavery's diet while forgetting its oppression. The fruit symbolizes perceived abundance lost, fueling their discontent in the desert. **FOOD AND NOURISHMENT**

en: the-melons | **es:** las-sandías | **fr:** le-melons | **de:** der-melons Num 11:5

אֲבִיָּדוּ H0021 *N-proper-fs* (1×)

Abi, mother of King Hezekiah

The personal name of King Hezekiah's mother, called Abi in 2 Kings 18:2 and Abijah elsewhere. She was the daughter of Zechariah. The name means 'Yahweh is my father' and appears in various forms across the biblical text. In Chronicles, the fuller form Abijah is used, while Kings employs the shortened Abi. Her mention follows the pattern of identifying the queen mother in Judean royal records.

(1×) The mother of King Hezekiah, daughter of Zechariah. 2 Kings 18:2 records that Hezekiah was twenty-five when he began to reign, and his mother's name was Abi. Her identification follows the Deuteronomistic pattern of naming the king's mother, suggesting the queen mother's significant status in Judean monarchy. **PROPER NAMES (PERSONAL)**

en: Avi | **es:** Abi | **fr:** Avi | **de:** Avi 2Kgs 18:2

אֲבִיאֵל H0022 *N-proper-ms* (3×)

Abiel; personal name meaning 'El is (my) father' or 'God is father'

This Hebrew proper name means 'El is (my) father' or 'God is father,' a theophoric name affirming divine relationship. Abiel was Saul's grandfather (1 Samuel 9:1; 14:51), making him part of Israel's first royal line. The name also appears in 1 Chronicles 11:32, possibly referring to the same individual or another warrior. Such names were common in ancient Israel, expressing parental faith and hope. The 'El' element connects to the high God of Israel, while the 'abi' (my father) component reflects intimate relationship—a naming pattern seen in many biblical names like Abijah, Abimelech, and others.

(3×) The name transliterates consistently: English 'Abiel,' Spanish 'Abiel, Aviel,' French 'Abiel, Aviel,' German preserves '[אביאל].' 1 Samuel 9:1 identifies Abiel in Saul's genealogy as the son of Zeror. 1 Samuel 14:51 confirms Saul and Abner as both grandsons of Abiel. 1 Chronicles 11:32 lists an Abiel among David's mighty men, though the identification with Saul's grandfather is uncertain. The theophoric name testifies to Israel's faith that God stands in paternal relationship to his people. **PROPER NAMES (PERSONAL)**

en: Abiel, Aviel | **es:** Abiel, Aviel | **fr:** Abiel, Aviel, [אביאל] | **de:** Abiel, Aviel, [אביאל] 1Sam 9:1; 1Sam 14:51; 1Chr 11:32

אֲבִיאָסָף H0023 *Conj-w / N-proper-ms* (1×)

Abiasaph, Levite descendant of Korah

A personal name meaning 'my father has gathered,' belonging to a descendant of Korah from the tribe of Levi. Exodus 6:24 lists Abiasaph among the sons of Korah, establishing his place in the Levitical genealogy. The name also appears as Ebiasaph in Chronicles. This figure is part of the Korahite line that survived Korah's rebellion and became an important Levitical family serving in temple worship.

(1×) A Levite, son (or descendant) of Korah. Exodus 6:24 names Abiasaph in the genealogy tracing the priestly line through Levi. Despite his ancestor Korah's rebellion and destruction, Abiasaph's line continued and eventually served as temple singers and gatekeepers, showing God's mercy extending beyond one generation's sin. **PROPER NAMES (PERSONAL)**

en: and-Abiasaph | **es:** y-Aviasaf | **fr:** et-Abiasaph | **de:** und-Abiasaph Exod 6:24

אָבִיב H0024 *Art / N-ms* (8×)

Fresh ears of grain (barley); also the month Abib (= Nisan), the first month of the Hebrew calendar when ears ripen.

Aviv connects the agricultural calendar to Israel's salvation history. The word fundamentally refers to fresh, young ears of barley just beginning to form – the stage before full ripeness (Exod 9:31, Lev 2:14). This agricultural reality gave its name to the first month of the Hebrew year, the month of the Exodus and Passover (Exod 13:4, 23:15, 34:18, Deut 16:1), later called Nisan in the post-exilic period. The Spanish 'espiga' (ear of grain) for the concrete sense and 'Aviv' for the month name reflect this dual usage well.

1. Abib, month of ripening (6×) The month Abib (Aviv), the first month of the Hebrew calendar corresponding roughly to March-April, when barley ears begin to ripen. It is the month of the Exodus and the Passover festival. Exodus 13:4 records: 'Today you are going out, in the month of Abib.' The article ha-Aviv marks it as the definitive month name. Spanish preserves both 'Aviv' and 'la espiga' (the ear of grain), hinting at the agricultural etymology. After the Exile, this month was called Nisan (Neh 2:1, Esth 3:7). **MONTHS AND LUNAR CYCLES**

en: the-Abib, the-Aviv | **es:** Aviv, el-aviv, la-espiga | **fr:** le-Abib, le-Aviv | **de:** der-Abib, der-Aviv Exod 13:4; Exod 23:15; Exod 34:18; Deut 16:1

2. fresh ears of grain (2×) Fresh, young ears of barley or grain that have formed on the stalk but are not yet fully ripe. In Exodus 9:31, the flax and barley were destroyed by the seventh plague because the barley was 'in the ear' (aviv). Leviticus 2:14 prescribes an offering of firstfruits: fresh ears roasted with fire (aviv qalui baesh). The Spanish 'espigas' (ears of grain) and French 'fresh-grain' convey this concrete agricultural sense that underlies the month name. **GRAIN EARS**

en: ear, fresh-grain | **es:** espiga, espigas | **fr:** fresh-grain, oreille | **de:** Ohr, fresh-Getreide Exod 9:31; Lev 2:14

גִּבְעוֹן H0025

Gibeon, Levitical city in Benjamin; site of Joshua's victory and Solomon's vision

This Hivite city gained fame when its inhabitants cleverly deceived Joshua into making a covenant with them, becoming Israel's servants rather than suffering destruction. The great pool of Gibeon witnessed the contest between Joab's men and Abner's forces. Solomon received his dream of wisdom here at the high place, before the temple was built. Later prophets condemned illegitimate worship at Gibeon, even as its historical significance remained undeniable. Archaeological identification with modern Tell el-Jib has uncovered extensive water systems matching biblical descriptions.

אֲבִיגַיִל H0026 *Prep-b / N-proper-fs* (19×)

Abigail: proper name meaning 'my father is joy,' borne by two women connected to David's household.

Abigail (ʾăḇîḡayil) likely means 'my father is joy' or 'source of joy.' The name belongs most prominently to the wise and quick-witted wife of Nabal the Carmelite, who intercepted David's wrath with provisions and eloquent speech (1 Sam 25). After Nabal's death she became David's wife and accompanied him through the wilderness years. A second Abigail appears as David's sister or half-sister (1 Chr 2:16–17), mother of Amasa. The name appears in several orthographic variants across the Hebrew manuscripts, reflecting scribal handling of the yod-lamed ending.

Abigail (proper name) (19×) The personal name Abigail, appearing in multiple spelling variants (אֲבִיגַיִל, אֲבִיגָל, אֲבִיגָיִל). Primarily denotes the resourceful woman of Carmel who prevented David from shedding blood in anger (1 Sam 25:14–35) and later bore him a son, Chileab (2 Sam 3:3). Also designates David's sister, mother of Amasa (1 Chr 2:16–17; 2 Sam 17:25). Cross-language renderings are consistently transliterated: Spanish and French 'Abigaïl,' German 'Abigail.' **PROPER NAMES (PERSONAL)**

en: Abigail, Avigal, [Abigail] | **es:** (Qeré), (para-Abigail), Abigail | **fr:** Abigaïl, Avigal, [Abigail] | **de:** Abigail, Avigal, [Abigail] 1Sam 25:3; 1Sam 25:14; 1Sam 25:18; 1Sam 25:23

אֲבִידָן H0027 *N-proper-ms* (5×)

Abidan — a Benjaminite prince whose name means 'my father is judge'

Avidan appears five times in Numbers as the designated leader of the tribe of Benjamin during the wilderness period. His name, meaning 'my father is judge,' follows the common theophoric pattern of Israelite names built on av ('father'). He is listed in the census (Num 1:11), the camp arrangement (Num 2:22), and the tabernacle dedication offerings (Num 7:60, 65; 10:24). The multilingual evidence is uniform — English 'Abidan,' Spanish 'Abidan,' French 'Abidan,' German 'Abidan' — reflecting straightforward transliteration of a single referent.

(5×) The proper name Avidan, designating the son of Gideoni and tribal prince of Benjamin during Israel's wilderness sojourn. All five occurrences appear in Numbers in official registers: the census (Num 1:11), camp positioning (Num 2:22), and tabernacle dedication offerings (Num 7:60, 65; 10:24). The name follows the common Hebrew theophoric pattern combining av ('father') with din ('judge'). **PROPER NAMES (PERSONAL)**

en: Abidan | **es:** Abidán | **fr:** Abidan | **de:** Abidan Num 1:11; Num 2:22; Num 7:60; Num 7:65; Num 10:24

אֲבִידָע H0028 *Conj-w / N-proper-ms* (2×)

Abida (personal name: 'my father took knowledge')

The name of one of Midian's five sons (Genesis 25:4, 1 Chronicles 1:33), and thus a grandson of Abraham through Keturah. The name means 'my father took knowledge' or 'my father knew,' combining the element 'abi' (my father) with a verb related to knowing. South Arabian inscriptions preserve similar names, confirming the antiquity and regional character of this Midianite lineage.

(2×) Appearing in both genealogical accounts of Abraham's descendants through Keturah, Abida represents one branch of the Midianite tribal confederation. Sabaean inscriptions include related forms (אבידע, ידעאב), demonstrating that these 'abi-' names (father + attribute) were common in ancient Arabia. The name's theophoric character—attributing knowledge to the divine father—fits patterns seen in other ancient Semitic personal names that celebrate parental or divine qualities. **PROPER NAMES (PERSONAL)**

en: and-Abida, and-Avida | **es:** y-Abida, y-Avida | **fr:** [ואבידע], et-Abida | **de:** [ואבידע], und-Abida Gen 25:4; 1Chr 1:33

אֲבִיָּהוּ H0029 *Prep-l / N-proper-ms* (25×)

Abijah; theophoric name meaning 'Yah(u) is my father,' borne by kings, priests, and other biblical figures

Abijah (אֲבִיָּה / אֲבִיָּהוּ) is a theophoric name meaning 'Yah is my father,' carried by at least eight distinct individuals in the Hebrew Bible. The most prominent is the son and successor of Rehoboam

who reigned briefly over Judah (2 Chr 13), also called Abijam in Kings (1 Kgs 14:31; 15:1). Others include Samuel's wayward second son (1 Sam 8:2), a head of a priestly division (1 Chr 24:10, the same course to which Zechariah of Luke 1:5 belonged), and the mother of Hezekiah (2 Kgs 18:2). The name testifies to parental faith in God's fatherly care.

Abijah (proper name) (25×) A Hebrew proper name (/ אֲבִיָּה / אֲבִיָּהוּ) meaning 'Yah(u) is my father,' shared by several biblical persons. Chief among them is king Abijah of Judah, Rehoboam's successor (2 Chr 13:1–22), whose name also appears as Abijam (1 Kgs 15:1). The priestly course of Abijah (1 Chr 24:10) endured into Second Temple times — Luke identifies Zechariah as belonging to it (Luke 1:5). Translations transliterate consistently: Spanish 'Abías,' French 'Abija,' German 'Abia.' **PROPER NAMES (PERSONAL)**
en: Abijah, Aviyah, for-Aviyah | **es:** Abiya, Abías, Aviyah | **fr:** Abija, zu-Abija | **de:** Abia, [אביה], zu-Abia 1Sam 8:2; 1Kgs 14:1; 1Chr 2:24; 1Chr 3:10; 1Chr 6:28

אֲבִיהוּא H0030 *N-proper-ms* (12×)

Abihu – son of Aaron, consumed by divine fire for offering unauthorized incense before the LORD

Abihu (Hebrew אֲבִיהוּא, 'he is my father') was the second son of Aaron the high priest and Elisheba (Exod 6:23). He was among those who ascended Sinai and beheld the God of Israel (Exod 24:1, 9), and he was consecrated for priestly service alongside his father and brothers (Exod 28:1). His death, together with his brother Nadab, for offering 'strange fire' (esh zarah) before the LORD (Lev 10:1-2) became one of the Old Testament's most sobering warnings about the holiness demanded in worship. The incident is recalled repeatedly in Numbers and 1 Chronicles as a paradigm of priestly accountability. All twelve occurrences refer to the same individual.

and Abihu (12×) The proper name Abihu, second son of Aaron, who witnessed the theophany on Sinai (Exod 24:1, 9) and was consumed by divine fire for offering unauthorized incense (Lev 10:1-2). All occurrences name the same individual, with syntactic variation (bare noun, conjunction-prefixed) only. Spanish Abiu, French Abihu, and German Abihu confirm one referent. **PROPER NAMES (PERSONAL)**
en: Abihu, and-Abihu, and-Avihu | **es:** Abiú, Avihu, y-Abihu | **fr:** Abihu, [ואביהוא], et-Abihu | **de:** Abihu, [ואביהוא], und-Abihu Exod 6:23; Exod 24:1; Exod 24:9; Exod 28:1; Lev 10:1

אֲבִיהוּד H0031 *Conj-w / N-proper-ms* (1×)

Abihud, Benjamite, son of Bela

A personal name meaning 'my father is majesty,' belonging to a Benjamite in the genealogy of Benjamin's descendants. First Chronicles 8:3 identifies Abihud as one of the sons of Bela, Benjamin's firstborn. The name, combining 'father' with 'majesty' or 'splendor,' reflects the theophoric naming pattern common in Israelite culture, attributing glory to God as father. The Benjamite genealogies preserve tribal identity during and after exile.

(1×) A Benjamite, son of Bela. 1 Chronicles 8:3 lists Abihud among the sons of Bela, who was Benjamin's firstborn. This genealogical notice preserves the internal structure of Benjamin's tribe, important for maintaining tribal identity and land claims after the exile. The name's meaning ('my father is majesty') reflects piety toward God. **PROPER NAMES (PERSONAL)**
en: and-Avihud | **es:** y-Abihud | **fr:** [ואביהוד] | **de:** [ואביהוד] 1Chr 8:3

אֲבִיחַיִל H0032 *N-proper-ms* (6×)

Abihail; a proper name meaning 'my father is might,' borne by several men and women in the Hebrew Bible.

Abihail (avichayil) combines 'avi' ('my father') with 'chayil' ('strength, might'), yielding the theophoric meaning 'my father is might' or 'father of strength.' The name is borne by at least five distinct individuals: a Levite clan leader (Num 3:35), a Gadite (1 Chr 5:14), the father of Queen Esther (Esth 2:15, 9:29), the wife of Abishur (1 Chr 2:29), and a wife of Rehoboam (2 Chr 11:18). Spanish and French preserve recognizable variants—Abihail, Abijail, Abichail—while all point to the same compound name.

Abihail (6×) A personal name meaning 'my father is might,' applied to multiple individuals in Scripture: a Merarite Levite (Num 3:35), a Gadite ancestor (1 Chr 5:14), Esther's father (Esth 2:15, 9:29), the wife of Abishur from Judah's line (1 Chr 2:29), and a wife of King Rehoboam (2 Chr 11:18). The variant spellings in translations (Spanish Abihail/Abijail, French Abichail/Abihail) reflect the alternating Hebrew forms avichayil and avihayil found in the Masoretic Text. **PROPER NAMES (PERSONAL)**
en: Abihail, Avichayil | **es:** Abihail, Abihayil, Abijail | **fr:** Abichaïl, Abihail | **de:** Abihail, [אביחיל], [אביחיל] Num 3:35; 1Chr 2:29; 1Chr 5:14; 2Chr 11:18; Esth 2:15

אֲבִי הָעֶזְרִי H0033 *N-proper-ms* (3×)

Abiezrite; gentilic adjective meaning 'belonging to the clan of Abiezer'

This Hebrew gentilic adjective identifies someone as belonging to the clan of Abiezer, a family within the tribe of Manasseh. All three occurrences relate to Gideon, the judge who delivered Israel from Midianite oppression. Judges 6:11 introduces 'Joash the Abiezrite,' Gideon's father. Judges 6:24 notes that Gideon built an altar at Ophrah, which 'belongs to Joash the Abiezrite.' Judges 8:32 records Gideon's burial 'in the tomb of Joash his father, in Ophrah of the Abiezrites.' The clan name connects to Abiezer, listed in Numbers 26:30 as a son (clan) of Gilead from Manasseh's lineage.

(3×) Translations render this as an ethnic or clan designation: English 'the Abiezrite,' Spanish 'abiezerita, avi-ha-ezri,' French 'le Abiezrite,' German 'der Abiezrite.' All three occurrences in Judges identify Gideon's family as Abiezrite, establishing his tribal and clan credentials within Manasseh. The designation grounds Gideon's story in Israel's tribal structure—he is not a generic hero but a man from a specific family and region, whom God raises up to deliver his people from oppression. **PROPER NAMES (PERSONAL)**
en: the-Abiezrite | **es:** abiezerita, avi-ha-ezri, de-avi-ha-ezri | **fr:** le-Abiezrite | **de:** der-Abiezrite Judg 6:11; Judg 6:24; Judg 8:32

אֶבְיוֹן H0034 *Adj-msc / 2ms* (61×)

evyon – needy, poor, destitute; one who is materially impoverished and vulnerable

The adjective evyon describes a person in dire material want – the genuinely destitute and vulnerable, not merely the modest or humble. It is the strongest of the Hebrew poverty vocabulary, often paired with ani ('afflicted/poor') and dal ('weak/lowly') to form a prophetic triad denouncing social oppression. Amos thunders against those who 'sell the needy (evyon) for a pair of sandals' (Amos 2:6; 8:6), and the Deuteronomic legislation repeatedly insists on generosity: 'you shall not harden your heart or shut your hand against your poor (evyon) brother' (Deut 15:7). The Psalms celebrate God as the defender of the evyon (Ps 37:14; 109:31). Spanish necesitado/pobre, French necessiteux/indigent, and German Armer converge on this core sense of economic destitution.

needy, poor, destitute (61×) A person in a state of severe material poverty and social vulnerability, used both adjectivally and substantively for the destitute who are subject to exploitation and who depend upon divine and communal protection. Prophetic texts like Amos 2:6 and 8:6 pair evyon with dal ('weak') to condemn economic oppression, while Deuteronomy 15:7-11 legislates open-handed provision for the evyon. Multilingual glosses – Spanish necesitado, French necessiteux, German Armer – uniformly point to material neediness across all 61 occurrences. **POVERTY AND WEAKNESS**
en: and-needy, and-the-needy, the-needy | **es:** al-menesteroso, al-necesitado, al-pobre | **fr:** et-Abimélek, et-indigent, et-nécessiteux | **de:** Armer, [ואביון], der-Arme Deut 15:4; Deut 15:7; Deut 15:9; Deut 15:11

אֲבִיוֹנָה H0035 *Art / N-fs* (1×)

caper berry, fruit used as aphrodisiac or stimulant

The caper berry, a small fruit from the caper plant (Capparis spinosa), believed to stimulate appetite or desire. Ecclesiastes 12:5 uses this image in a poetic description of old age: 'the almond tree blossoms, the grasshopper drags itself along, and the caper berry fails.' If the caper was valued as a stimulant or aphrodisiac, its failure symbolizes the loss of vitality and desire in advanced age, completing the chapter's vivid allegory of bodily decline.

(1×) The caper berry or caper-bud, possibly valued as an appetite or desire stimulant. In Ecclesiastes 12:5, 'the caper berry fails' within an extended metaphor of aging and death. Its failure likely represents the loss of appetite, vitality, or sexual desire—another sign that the body's systems are shutting down before death. **GEOGRAPHY AND SPACE**

en: the-caper-berry | **es:** la-alcaparra | **fr:** le-האביונה | **de:** [האביונה] Eccl 12:5

אֲבִיטוּב H0036 *N-proper-ms* (1×)

Abitub, Benjamite, son of Shaharaim

A personal name meaning 'my father is goodness,' belonging to a Benjamite listed in the genealogies of 1 Chronicles. The name appears in 1 Chronicles 8:11 as one of the sons of Shaharaim by his wife Hushim. Like many names in the Chronicler's Benjamite genealogy, it combines a familial term ('father') with a divine attribute ('goodness'), expressing faith in God's benevolent character.

(1×) A Benjamite, son of Shaharaim. 1 Chronicles 8:11 names Abitub among Shaharaim's children born in Moab, part of the detailed Benjamite genealogies that trace family lines through exile and return. The name ('my father is goodness') testifies to parental faith in God's good character despite uncertain circumstances. **PROPER NAMES (PERSONAL)**

en: Avituv | **es:** Abitub | **fr:** [אביטוב] | **de:** [אביטוב] 1Chr 8:11

אֲבִיטָל H0037 *N-proper-fs* (2×)

Abital (personal name: 'my father is dew')

One of David's wives, mentioned in the lists of his sons born in Hebron (2 Samuel 3:4, 1 Chronicles 3:3). The name means 'my father is dew,' evoking the life-giving moisture that descends at night in the Middle East. Like many of David's wives, she's named primarily in connection with her son Shephatiah, the fifth child born to David during his reign in Hebron.

(2×) Abital appears exclusively in genealogical records of David's household, always linked to her son Shephatiah. The name's poetic imagery—comparing the father (or Father) to dew—reflects the preciousness of water in an arid climate. Dew represented divine blessing, quiet providence, and life-sustaining grace. Though Scripture provides no narrative about Abital herself, her name joins the roster of David's Hebron wives whose children would shape Judah's royal succession. **PROPER NAMES (PERSONAL)**

en: Avital, to-Avital | **es:** Avital, de-Abital | **fr:** Avital, [לאביטל] | **de:** Avital, [לאביטל] 2Sam 3:4; 1Chr 3:3

אֲבִיָּהוּ H0038 *N-proper-ms* (5×)

Abijam — king of Judah, son and successor of Rehoboam, also spelled Abijah

Aviyam is the form used in 1 Kings for the king of Judah who succeeded Rehoboam and reigned briefly (ca. 913-911 BC). The same king is called Aviyyahu in Chronicles and Aviyyah elsewhere, reflecting variant spellings of a name meaning 'Yah(u) is my father.' His five occurrences in 1 Kings (14:31; 15:1, 7, 7, 8) frame a reign described as continuing the sins of his father. The Greek Septuagint renders it Abiou or Abia, and the multilingual glosses — English 'Aviyam,' Spanish 'Aviyam' — consistently transliterate this specific royal figure.

(5×) The proper name Aviyam, designating the king of Judah who succeeded Rehoboam and preceded Asa. This spelling appears exclusively in 1 Kings (14:31; 15:1, 7, 8), while the parallel Chronicles account uses the longer forms Aviyyahu and Aviyyah. The Septuagint renders the name as Abiou, and all five occurrences in this lemma's scope refer to this single Davidic monarch, whose brief reign is summarized in the Deuteronomistic framework of Kings. **PROPER NAMES (PERSONAL)**

en: Aviyam | **es:** Aviyam | **fr:** Aviyam | **de:** Aviyam 1Kgs 14:31; 1Kgs 15:1; 1Kgs 15:7; 1Kgs 15:8

אֲבִימָאֵל H0039 *N-proper-ms* (2×)

Abimael (personal name: 'a father is El/God')

A son of Joktan in the Table of Nations (Genesis 10:28, 1 Chronicles 1:22), representing one of the southern Arabian tribal groups descended from Shem. The name means 'my father is El' or 'God is father,' a theophoric name invoking the deity El. South Arabian inscriptions confirm similar naming patterns, including names like 'Abmi-Attar' (my father is Attar), showing these communities honored their gods through personal names.

(2×) Located in the genealogy of Joktan (ancestor of southern Arabian tribes), Abimael reflects ancient Semitic theophoric naming practices. Sabaean epigraphy preserves comparable constructions pairing 'ab' (father) with divine names. The choice of 'El' as the divine element suggests early monotheistic or henotheistic worship patterns in pre-Islamic Arabia. Genesis and Chronicles preserve this name as one link in the chain connecting Noah's son Shem to the peoples inhabiting the Arabian Peninsula. **PROPER NAMES (PERSONAL)**

en: Abimael, Avimael | **es:** Abimael, Avimael | **fr:** Abimael, [אבימאל] | **de:** Abimael, [אבימאל] Gen 10:28; 1Chr 1:22

אֲבִימֶלֶךְ H0040 *Conj-w / N-proper-ms* (67×)

Abimelech – 'my father is king,' a proper name borne by Philistine kings, Gideon's son, and a priest

Abimelech (avimelekh, 'my father is king') is a theophoric proper name shared by several Old Testament figures. The most prominent are the Philistine king of Gerar who interacts with both Abraham (Gen 20-21) and Isaac (Gen 26), and the ambitious son of Gideon who massacred his seventy brothers to seize power at Shechem (Judg 9). A third bearer appears in the psalm superscription of Psalm 34:1, likely a throne-name substituted for Achish the Philistine. The name's structure – 'my father is king' – may echo a dynastic title rather than a personal name in the Gerar narratives, much as 'Pharaoh' functioned in Egypt. Cross-lingual renderings are almost perfectly uniform: Spanish Avimelekh, French Abimelech, German Abimelech.

Abimelech (proper name) (67×) The proper name Abimelech, borne by at least three distinct figures: the Philistine king of Gerar in the Abraham and Isaac narratives (Gen 20-21, 26), the ruthless son of Gideon who made himself king of Shechem before his ignominious death by a millstone (Judg 9), and a priestly figure in 1 Chr 18:16 (likely a scribal variant of Ahimelech). Spanish Avimelekh, French and German Abimelech all preserve the name unchanged, confirming its status as a non-translatable proper noun across all 67 occurrences. **PROPER NAMES (PERSONAL)**

en: Abimelech | **es:** Avimelekh | **fr:** Abimelech | **de:** Abimelech, Abimelechs Gen 20:2; Gen 20:3; Gen 20:8; Gen 20:9; Gen 20:10

אֲבִינָדָב H0041 *Conj-w / N-proper-ms* (12×)

Abinadab – a proper name borne by several OT figures, including the man who housed the ark at Kiriath-jearim

Abinadab (Hebrew אֲבִינָדָב, 'my father is noble/generous') is a proper masculine name borne by at least three distinct individuals in the Hebrew Bible: (1) a man of Kiriath-jearim in whose house the ark of the covenant was kept for twenty years after its return from Philistia (1 Sam 7:1; 2 Sam 6:3-4); (2) the second son of Jesse and elder brother of David, present when Samuel came to anoint a new king (1 Sam 16:8; 17:13); and (3) a son of King Saul who fell with him at the battle of Mount Gilboa (1 Sam 31:2; 1 Chr 8:33; 9:39; 10:2). All twelve occurrences carry the same lexical form with only syntactic variation.

Abinadab (proper name) (12×) The proper name Abinadab, borne by multiple OT figures: the keeper of the ark at Kiriath-jearim (1 Sam 7:1; 2 Sam 6:3), a son of Jesse and brother of David (1 Sam 16:8; 17:13), and a son of Saul who fell at Gilboa (1 Sam 31:2; 1 Chr 10:2). Spanish Abinadab, French Abinadab, and German Abinadab preserve the name uniformly. **GEOGRAPHY AND SPACE**
en: Abinadab, Avinadav, and-Avinadav | **es:** Abinadab, Avinadav, y-Abinadab | **fr:** Abinadab, Avinadav, et-Abinadab | **de:** Abinadab, Avinadav, [אבינדב] 1Sam 7:1; 1Sam 16:8; 1Sam 17:13; 1Sam 31:2; 2Sam 6:3

אֲבִינֹעַם H0042 *N-proper-ms* (4×)

Abinoam, a personal name meaning 'my father is delight'; father of the judge Barak.
A Hebrew personal name composed of 'av' (father) and 'no'am' (delight, pleasantness), yielding the theophoric meaning 'my father is delight' or 'the [divine] Father is gracious.' Abinoam is known solely as the father of Barak, the military commander whom Deborah the prophetess summoned to lead Israel against Sisera's Canaanite forces. The name appears four times in Judges 4-5, always in the patronymic phrase 'Barak son of Abinoam,' anchoring Barak's identity in his family lineage.

(4×) A proper masculine name identifying the father of Barak, the Israelite commander in the war against Sisera. All four occurrences appear in Judges 4-5: Judg 4:6 and 4:12 in the prose narrative, and Judg 5:1 and 5:12 in the Song of Deborah. The name is consistently transliterated across languages — Spanish, French, German, and English all render it 'Avinoam' or 'Abinoam' — preserving its Hebrew etymological meaning 'my father is delight.' The patronymic formula 'Barak ben Abinoam' serves to distinguish this Barak from other biblical figures. **PROPER NAMES (PERSONAL)**
en: Avinoam | **es:** Avinoam | **fr:** Avinoam | **de:** Avinoam Judg 4:6; Judg 4:12; Judg 5:1; Judg 5:12

אֲבִיאָסָף H0043 *N-proper-ms* (3×)

Ebiasaf (Abiasaph); personal name meaning 'my father has gathered' or 'father has added'
This Hebrew proper name means 'my father has gathered' or 'the father has added,' a theophoric name expressing gratitude or hope. Ebiasaf (or Abiasaph, variant spelling) was a descendant of Korah, a Levitical family line. The name appears in 1 Chronicles 6:23, 37 and 9:19, tracing Levitical genealogies. Exodus 6:24 mentions him as a son of Korah. Despite the rebellion of Korah (Numbers 16), his descendants survived and became gatekeepers and musicians in Israel's worship. The preservation of Korah's line testifies to God's mercy—the sons were not destroyed with their rebellious ancestor but served the sanctuary for generations.

(3×) The name shows variation in translation: English 'Evyasaf,' Spanish 'Ebiasaf, Ebyasaf,' French and German preserve the Hebrew '[אביסף], [ואביסף].' 1 Chronicles 6:23 lists Ebiasaf in the Kohathite Levitical line. 1 Chronicles 6:37 traces the ancestry of Heman the singer back through Ebiasaf. 1 Chronicles 9:19 identifies Levitical gatekeepers as sons of Korah, descendants of Ebiasaf. The family's faithfulness in temple service contrasts with their ancestor Korah's rebellion, showing redemption across generations. **PROPER NAMES (PERSONAL)**
en: Evyasaf, and-Evyasaf | **es:** Ebiasaf, Ebyasaf, y-Ebyasaf | **fr:** [אביסף], [ואביסף] | **de:** [אביסף], [ואביסף] 1Chr 6:23; 1Chr 6:37; 1Chr 9:19

אֲבִיעֶזֶר H0044 *N-proper-ms* (7×)

Abiezer (lit. 'my father is help'); a personal name borne by a Manassite clan ancestor and a Benjamite warrior.
The name Aviezer or Abiezer means 'my father is help,' combining ʾāb ('father') and ʿēzer ('help'). It identifies two distinct figures in the Old Testament: first, the Manassite clan ancestor whose descendants include Gideon (Judg 6:34; 8:2; Josh 17:2), and second, a Benjamite warrior among David's mighty men (2 Sam 23:27; 1 Chr 11:28; 27:12). The clan of Abiezer plays a prominent role in the Gideon narrative, where 'the Spirit of the LORD clothed Gideon, and he blew the trumpet, and the Abiezrites were called to follow him.'

Aviezer (7×) Abiezer — a personal and clan name meaning 'my father is help.' It refers to (a) the ancestor of a Manassite clan allotted territory in the land (Josh 17:2), whose most famous descendant is Gideon (Judg 6:34, 'the Spirit clothed Gideon and the Abiezrites rallied'; Judg 8:2), and (b) a Benjamite warrior in David's elite guard (2 Sam 23:27; 1 Chr 11:28; 27:12). Spanish and French both transliterate the name as Abiezer, preserving its theophoric etymology. **PROPER NAMES (PERSONAL)**
en: Abiezer, Aviezer | **es:** Abiezer, Aviezer | **fr:** Abiezer, Aviezer, [אביעזר] | **de:** Abiezer, Aviezer, [אביעזר] Josh 17:2; Judg 6:34; Judg 8:2; 2Sam 23:27; 1Chr 7:18

אֲבִי־עַלְבוֹן H0045 *N-proper-ms* (2×)

Abi-albon (personal name, possibly 'father of strength')
One of David's elite warriors, listed among 'the thirty' mighty men (2 Samuel 23:31). The name appears with textual variation: 2 Samuel calls him 'Abi-albon' while the parallel passage in 1 Chronicles 11:32 reads 'Abiel,' which the Septuagint also supports. Scholars debate whether 'albon' is a place name or a corruption. Either way, this warrior represents the Arabathite clan and was counted among David's most trusted fighters.

(2×) The name's manuscript history reveals typical challenges in ancient textual transmission—2 Samuel preserves 'Abi-albon' while Chronicles has 'Abiel,' with ancient versions divided. Some scholars propose reading 'Abi-baal' (father is Baal) or see 'albon' as a geographic designation. Despite uncertainty about the exact form, the individual is securely identified as an Arabathite warrior who earned a place among David's champions. His inclusion testifies to David's ability to draw loyal fighters from diverse regional backgrounds. **PROPER NAMES (PERSONAL)**
en: Abi-, albon | **es:** Avi-, alvon | **fr:** Abi-, albon | **de:** Abi-, albon 2Sam 23:31

אֲבִיר H0046 *N-msc* (6×)

Mighty One; a poetic divine epithet for God, always in construct ('Mighty One of Jacob/Israel'), expressing sovereign power.
Avir is a majestic, archaic epithet for God found exclusively in poetic and prophetic texts. It always appears in the construct state —'Mighty One of Jacob' or 'Mighty One of Israel'—and never as a standalone noun for God. Jacob's blessing in Genesis 49:24 first introduces it: the arms of Joseph's hands were made strong 'by the hands of the Mighty One of Jacob.' Isaiah uses it both in judgment (1:24, 'the Mighty One of Israel') and in promise (49:26, 60:16). The translations reveal the semantic weight: Spanish Fuerte/Poderoso, French Puissant, German Starker—all strong, authoritative terms reserved for divine power.

Mighty One (divine epithet) (6×) A divine epithet meaning 'Mighty One,' used exclusively in construct phrases ('Mighty One of Jacob,' 'Mighty One of Israel') to express God's sovereign power and protective strength. First appearing in Jacob's poetic blessing (Gen 49:24), it recurs in the Psalms (132:2, 5) and Isaiah (1:24; 49:26; 60:16), always in elevated, poetic register. The multilingual evidence (Spanish Fuerte/Poderoso, French Puissant, German Starker) consistently selects terms denoting supreme strength, confirming this as a single, well-defined divine title. **GEOGRAPHY AND SPACE**
en: Mighty-One-of, for-the-Mighty-One-of, to-the-Mighty-One-of | **es:** Fuerte-de, Poderoso-de, al-Poderoso-de | **fr:** Puissant-Un-de, fort, à-puissant | **de:** Starker, des-Starken, für-der-Mighty-One-of Gen 49:24; Ps 132:2; Ps 132:5; Isa 1:24; Isa 49:26

אַבִּיר H0047 *Adj-mpc / 2ms* (17×)

Mighty, powerful; used of warriors, strong animals (bulls, stallions), the obstinate-hearted, or a chief/leader
Rooted in the idea of raw strength and force, this adjective appears almost exclusively in poetry and always functions as a substantive — 'a mighty one.' It can describe human warriors whom God crushes (Job 34:20), powerful bulls like those of Bashan (Ps 22:13), or

swift stallions thundering into battle (Jer 8:16). In Isaiah 46:12 it takes on a moral edge, labeling the 'stout-hearted' who stubbornly resist God's purposes. The Spanish 'poderosos' and 'corceles' neatly capture the split between human and animal referents that English sometimes blurs.

1. mighty one, warrior (8×) Denotes a mighty person, warrior, or heavenly being — someone possessing extraordinary power or valor. In Psalm 78:25 it refers to angels ('bread of the mighty ones'), while in Job 24:22 and Jeremiah 46:15 it describes violent oppressors or powerful fighters whom God brings low. The Spanish 'poderosos' and French 'puissant' converge on the idea of raw might wielded by a personal agent. Used substantively in construct with possessive suffixes (Judg 5:22; Ps 22:12–13). **POWER AND ABILITY**
en: his-mighty-ones, like-mighty-one, mighty-ones | **es:** a-los-poderosos, como-valiente, fuertes-de | **fr:** puissant, son-puissant-les, אביר | **de:** [אביר], [אבירי], [אבירך] Judg 5:22; Job 24:22; Job 34:20; Ps 22:12; Ps 78:25

2. mighty bull or stallion (6×) A strong, vigorous animal — typically a bull or a stallion. The 'bulls of Bashan' (Ps 22:13) are fierce enemies pictured as powerful beasts; in Psalm 50:13 God dismisses the flesh of 'mighty ones' (bulls) as unnecessary sacrifice. Spanish distinguishes cleanly: 'bueyes/toros' for bovines versus 'corceles' for war-horses (Jer 8:16; 47:3). Isaiah 34:7 uses it of wild oxen in Edom's judgment. The animal sense extends the root metaphor of brute physical power into the non-human realm. **POWER AND ABILITY**
en: bulls, his-stallions, like-stallions | **es:** bueyes, como-corceles, sus-corceles | **fr:** puissant | **de:** Stiere, [אבירין], [אבירים] Ps 50:13; Ps 68:30; Isa 34:7; Jer 8:16; Jer 47:3

3. stout-hearted, obstinate (2×) In the fixed phrase 'abbire lev' (mighty of heart), the word shifts from physical power to moral obstinacy — those who are defiant and unyielding before God. Isaiah 46:12 addresses the 'stout-hearted who are far from righteousness,' and Psalm 76:6 describes warriors so stubborn that their courage becomes their undoing. Spanish 'valientes de corazón' and English 'stouthearted' both capture this negative connotation of hardened resistance rather than admirable bravery. **POWER AND ABILITY**
en: mighty-ones-of, the-stouthearted | **es:** fuertes-de, valientes-de | **fr:** puissant | **de:** [אבירי], der-stouthearted Ps 76:5; Isa 46:12

4. chief, leader (1×) A chief or principal person, emphasizing rank and social authority rather than physical strength. This rare usage appears in 1 Samuel 21:8, where Doeg the Edomite is described as the 'chief' of Saul's shepherds. The multilingual evidence (English, Spanish, French all rendering 'chief/jefe') confirms this is a distinct administrative sense, though textual emendations have been proposed (cf. BDB's note on alternative readings). **GEOGRAPHY AND SPACE**
en: chief | **es:** jefe-de | **fr:** chief | **de:** chief 1Sam 21:8

אֲבִירָם H0048 *N-proper-ms* (11×)

Abiram — a Hebrew proper name meaning 'my father is exalted,' borne by the Reubenite rebel and a son of Hiel

The proper name אֲבִירָם (Abiram), meaning 'my father is exalted' (or 'the Exalted One is my father'), identifies two distinct figures in the Old Testament. The primary referent is the Reubenite son of Eliab who, together with Dathan and under Korah's leadership, challenged the authority of Moses and Aaron. The earth opened and swallowed them alive as divine judgment (Num 16:1-33), an event recalled as a warning in Deuteronomy 11:6 and Psalm 106:17. The second Abiram is the youngest son of Hiel the Bethelite, who died when his father rebuilt Jericho, fulfilling Joshua's curse (1 Kgs 16:34). Spanish 'Abiram' and French 'Abiram' transliterate directly from the Hebrew.

Abiram (proper name) (11×) Abiram son of Eliab, a Reubenite who joined Dathan and Korah in challenging Moses and Aaron's authority. God judged the rebellion when the ground swallowed the conspirators alive (Num 16:1-27). The event is memorialized as a paradigm of divine judgment (Num 26:9; Deut 11:6; Ps 106:17). Spanish 'Abiram' and Arabic أَبِيرَام both transliterate directly. **PROPER NAMES (PERSONAL)**
en: Aviram, and-Abiram, and-Aviram | **es:** Abiram, con-Aviram, y-Abiram | **fr:** Abiram, et-Abiram, et-Aviram | **de:** Aviram, bei-Aviram, und-Abiram Num 16:1; Num 16:12; Num 16:24; Num 16:25; Num 16:27

אֲבִישַׁג H0049 *N-proper-fs* (5×)

Abishag — the young Shunammite woman who attended King David in his old age

Avishag appears in the narrative of David's final days and the early Solomonic succession (1 Kgs 1-2). A beautiful young Shunammite brought to warm the aging king, she became a pivotal figure when Adonijah's request to marry her was interpreted by Solomon as a veiled claim to the throne (1 Kgs 2:17-22). Her name, perhaps meaning 'my father wanders,' appears five times. The multilingual glosses — English 'Abishag,' Spanish 'Abishag,' French 'Abishag' — show consistent transliteration, with only the conjunctive prefix ('and-Abishag') varying across traditions.

(5×) The proper name Avishag, identifying the young Shunammite woman who served as attendant to the aging King David (1 Kgs 1:3, 15). Her role in the succession narrative is politically charged: Adonijah's request to marry her after David's death (1 Kgs 2:17, 21) triggered Solomon's order for his execution (1 Kgs 2:22). All five occurrences refer to this single individual, with variant forms reflecting only the conjunctive waw prefix. **PROPER NAMES (PERSONAL)**
en: Abishag, and-Abishag | **es:** Abishag, y-Abishag | **fr:** Abishag, et-Abishag | **de:** Abishag, und-Abishag 1Kgs 1:3; 1Kgs 1:15; 1Kgs 2:17; 1Kgs 2:21; 1Kgs 2:22

אֲבִישׁוּעַ H0050 *Conj-w / N-proper-ms* (5×)

Abishua — a name borne by a descendant of Aaron and a Benjaminite, meaning 'my father is rescue'

Avishua is a proper name appearing five times in the Hebrew Bible, meaning 'my father is rescue' or possibly 'my father is opulence.' It designates two individuals: a grandson of Phinehas in the Aaronic priestly line (1 Chr 6:4-5, 50; Ezra 7:5), and a Benjaminite son of Bela (1 Chr 8:4). The priestly genealogy is the primary context, tracing the high-priestly succession from Aaron through Eleazar, Phinehas, and Abishua. The French and German glosses preserve the Hebrew form untranslated, while English and Spanish transliterate it directly.

(5×) The proper name Avishua, applied to two Old Testament figures: primarily the son of Phinehas and great-grandson of Aaron in the high-priestly lineage (1 Chr 6:4-5, 50; Ezra 7:5), and also a Benjaminite son of Bela (1 Chr 8:4). The name combines av ('father') with shua ('rescue, wealth'). The Septuagint renders it Abessouai, and all five occurrences appear in genealogical registers, whether priestly or tribal. **PROPER NAMES (PERSONAL)**
en: Avishua, and-Avishua | **es:** Abisua, Avishua, Y-Abisua | **fr:** [אבישוע], [ואבישוע] | **de:** [אבישוע], [ואבישוע] 1Chr 6:4; 1Chr 6:5; 1Chr 6:50; 1Chr 8:4; Ezra 7:5

אֲבִישׁוּר H0051 *Conj-w / N-proper-ms* (2×)

Abishur (personal name: 'my father is a wall')

A descendant of Judah through Jerahmeel, mentioned in the genealogies of 1 Chronicles 2:28-29. The name means 'my father is a wall,' suggesting strength, protection, and security. Sabaean inscriptions preserve the same name (אבשור), and Assyrian records include similar formations, confirming this was an established name in the ancient Near East. Abishur married Abihail and fathered Ahban and Molid.

(2×) Appearing only in Jerahmeelite genealogy, Abishur's name invokes the protective imagery of a wall—a father who provides security and defense. Ancient Near Eastern parallels (Sabaean אבשור, Assyrian Abudûru) demonstrate this name transcended Israelite borders. The metaphor of a wall for fatherhood or deity appears elsewhere in Scripture (God as fortress, strong tower). Chronicles preserves this name to trace the Judahite clans that settled in the Negev and Transjordan regions. **PROPER NAMES (PERSONAL)**
en: Avishur, and-Avishur | **es:** Abisur, y-Abisur | **fr:** [אבישור], [ואבישור] | **de:** [אבישור], [ואבישור] 1Chr 2:28; 1Chr 2:29

אֲבִישַׁי H0052 *N-proper-ms* (25×)

Abishai; David's nephew and mighty warrior, son of Zeruiah and brother of Joab, meaning 'my father is a gift'

Abishai (אֲבִישָׁי) was the son of Zeruiah — David's sister — and brother of Joab and Asahel, making him David's nephew and one of his most loyal warriors. He first appears volunteering to accompany David into Saul's camp by night (1 Sam 26:6–9), where he urges David to kill the sleeping king — a request David refuses. Throughout the narratives of 2 Samuel he fights alongside Joab, commands troops, and repeatedly demonstrates fierce, sometimes reckless, loyalty. The name likely means 'my father is a gift' or 'father of Jesse,' and the LXX renders it Abessa/Abessai.

Abishai (proper name) (25×) The proper name Abishai (אֲבִישָׁי / אֲבִשָׁי), identifying David's nephew through Zeruiah, brother of Joab and Asahel, and one of the 'Three' or 'Thirty' mighty warriors. He first appears in 1 Sam 26:6 entering Saul's camp with David at night. Spanish 'Abisai,' French 'Abischaï,' and German 'Abischai' all transliterate the same figure. The alternate spelling אֲבִשַׁי in Chronicles reflects a contracted form of the same name. **PROPER NAMES (PERSONAL)**

en: Abishai, Avishai, and-Abishai | **es:** Abisai, Abishai, Avishai | **fr:** Abischaï, Avishai, et-Abischaï | **de:** Abishai, Avishai, und-Abishai 1Sam 26:6; 1Sam 26:7; 1Sam 26:8; 1Sam 26:9

אַבִישָׁלוֹם H0053 *Conj-w / N-proper-ms* (111×)

Absalom — personal name meaning 'my father is peace'; David's third son who led a famous rebellion

Avishalom or Avshalom (Absalom) is a Hebrew personal name compounded from 'avi' (my father) and 'shalom' (peace). It primarily designates the third son of King David, whose story of rebellion and tragic death dominates 2 Samuel 13–18 and stands as one of Scripture's most poignant narratives. A secondary figure by this name appears as the father of Maacah in 1 Kings 15:2, 10. Spanish and French retain the familiar form 'Absalón' and 'Absalom,' while the Hebrew spelling alternates between אֲבִישָׁלוֹם and אַבְשָׁלוֹם across textual traditions.

Absalom (personal name) (111×) A proper masculine name meaning 'my father is peace,' primarily identifying David's third son whose rebellion and death are narrated across 2 Samuel 13–18 (over 90 occurrences). A secondary Absalom appears as Maacah's father (1 Kgs 15:2, 10). The name's ironic etymology — 'peace' — contrasts sharply with the strife that defines the character's story. **PROPER NAMES (PERSONAL)**

en: Absalom, Avshalom | **es:** Absalón, Avshalom | **fr:** Absalom | **de:** Absalom 2Sam 3:3; 2Sam 13:4; 2Sam 13:20; 2Sam 13:22

אֶבְיָתָר H0054 *N-proper-ms* (30×)

Abiathar; a priest, son of Ahimelech, who served David faithfully but was banished by Solomon.

Abiathar ('the Great One is father') was the sole survivor when Saul massacred the priests at Nob (1 Sam 22:20). He fled to David bearing the ephod, becoming David's priestly counselor through the years of exile and kingship (1 Sam 23:6, 30:7). Together with Zadok, he carried the ark during Absalom's rebellion (2 Sam 15:24-29). His story ends in tragedy: he backed Adonijah's claim to the throne, and Solomon banished him to Anathoth (1 Kgs 2:26-27), fulfilling the prophecy against the house of Eli. The name appears consistently across languages as a transliteration.

Abiathar (priest) (30×) The proper name Abiathar, designating the priest who escaped Saul's slaughter at Nob and became David's loyal priestly companion. He is associated with the ephod used for divine inquiry (1 Sam 23:6, 9; 30:7) and served alongside Zadok during David's reign (2 Sam 15:35, 20:25). His dismissal by Solomon (1 Kgs 2:26-27) marks the end of the Elide priestly line and the ascendancy of the Zadokite priesthood. **PROPER NAMES (PERSONAL)**

en: Abiathar, Ebyatar, and-Abiathar | **es:** Abiatar, Ebyatar, y-Ebyatar | **fr:** Abiathar, Ebyatar, et-Abiathar | **de:** Abiathar, Ebyatar, und-Abiathar 1Sam 22:20; 1Sam 22:21; 1Sam 22:22; 1Sam 23:6; 1Sam 23:9

אָבַךְ H0055 *Conj-w / V-Hitpael-ConsecImperf-3mp* (1×)

roll up, coil, twist upward (of smoke)

To roll up, twist, or coil—particularly used of smoke rising and billowing. Isaiah 9:18 (Hebrew 9:17) employs this verb in describing divine judgment: 'Wickedness burns like a fire... it kindles the thickets of the forest, and they roll upward in a column of smoke.' The Hithpael form suggests reflexive or intensive action, picturing smoke spiraling upward as vegetation is consumed. The image conveys both the destructive power of judgment and its visible, ascending manifestation.

(1×) To roll up or spiral upward, especially of smoke. Isaiah 9:18 uses this verb to describe how forest fires from God's judgment send smoke 'rolling upward' in thick columns. The reflexive verb form intensifies the image of smoke twisting and billowing skyward, making divine wrath visible and unmistakable to all observers. **RETURNING AND RESTORING**

en: and-they-roll-up | **es:** y-se-elevan | **fr:** [ויתאבכו] | **de:** [ויתאבכו] Isa 9:18

אָבַל H0056 *V-Hitpael-Prtcpl-fs* (39×)

To mourn, grieve, or lament; used of people mourning the dead and figuratively of the land languishing

A verb of mourning that moves fluidly between human grief and cosmic sympathy. In the Hitpael, Jacob 'mourned' for Joseph (Gen 37:34) and David for Absalom (2 Sam 19:2) – the reflexive-intensive stem emphasizing visible, bodily expressions of sorrow such as tearing garments and fasting. In the Qal, the land itself mourns: gates languish (Isa 3:26), pastures wither (Amos 1:2), and the earth dries up under divine judgment (Hos 4:3; Jer 12:4). This personification of the land, where creation participates in Israel's grief, is distinctive in prophetic Hebrew. Spanish distinguishes 'hacer duelo' (to perform mourning) from 'enlutarse' (to be in mourning), mirroring the Hitpael/Qal contrast. The rare Hiphil in Lamentations 2:8 and Ezekiel 31:15 introduces a causative agent – God himself bringing mourning upon wall and nature.

1. to mourn, lament outwardly (Hitpael) (19×) Hitpael mourning: outward, demonstrative expressions of grief performed by a mourner. Jacob mourned many days for Joseph (Gen 37:34), Ezra mourned over the faithlessness of the exiles (Ezra 10:6), and Nehemiah sat down and wept and mourned for days (Neh 1:4). The reflexive-intensive stem signals visible actions – weeping, fasting, wearing sackcloth. Spanish 'hacer duelo/enlutarse' and the frequent pairing with verbs of weeping confirm the performative, ritual character of this mourning. **MOURNING AND LAMENTING**

en: and-I-mourned, and-he-mourned, and-mourned | **es:** Y-hizo-duelo, enlutate, estaba-de-duelo | **fr:** Abel, [ואתאבלה], [ויתאבל] | **de:** [ואתאבלה], [ויתאבל], [יתאבל] Gen 37:34; Exod 33:4; Num 14:39; 1Sam 6:19; 1Sam 15:35

2. to mourn, be in mourning (Qal) (18×) Qal mourning: an intransitive state of grief or languishing, applied to persons, the land, or elements of creation. Isaiah's gates 'mourn' (3:26), the land dries up and mourns (Isa 24:4; Hos 4:3; Joel 1:10), and fishermen lament (Isa 19:8). This usage bridges literal human grief and poetic personification, presenting creation as sharing in the covenant community's sorrow. The prophetic formula 'the land mourns' (Jer 4:28; 12:4; 23:10) becomes a signature of judgment oracles. **MOURNING AND LAMENTING**

en: It-mourns, Mourns, and-mourn | **es:** Llora, Se-enlutó, enlutaron | **fr:** Abel, deuil, et-Abel | **de:** [אבל], [אבלה], [אבלו] Job 14:22; Isa 3:26; Isa 19:8; Isa 24:4; Isa 24:7

3. to cause mourning (Hifil) (2×) Hiphil causative: to cause mourning or bring grief upon someone or something. In Lamentations 2:8, the LORD caused rampart and wall 'to mourn,' and in Ezekiel 31:15, God made the deep 'mourn' over the fall of Assyria's great cedar. Only two occurrences preserve this causative stem, but both are theologically weighty – God as the agent who imposes grief upon the created order. Spanish 'hice lamentar' and 'ha hecho lamentar' capture the causative force distinctly. **MOURNING AND LAMENTING**

en: I-caused-mourning, and-He-made-mourn | **es:** hice-lamentar, y-ha-hecho-lamentar | **fr:** Abel, et-être-en-deuil | **de:** [והאבלתי], [ויאבל] Lam 2:8; Ezek 31:15

אָבֵל H0057 *Prep-k / Adj-msc* (8×)

Mourning, grieving; an adjective describing one who laments, whether for the dead, for calamity, or for Zion.

A Hebrew adjective meaning 'mourning' or 'in a state of grief,' used both as a predicate and as a substantive ('a mourner'). Jacob declares he will go down to Sheol mourning for Joseph (Gen 37:35), Mordecai goes home mourning after Haman's promotion (Esth 6:12), and the psalmist walks about 'as one mourning for a friend' (Ps 35:14). Isaiah extends it to those who mourn for Zion (Isa 61:2–3), giving the word a prophetic-eschatological dimension. The Spanish 'los que lloran' (those who weep) and French 'en deuil' (in mourning) both capture the public, social character of this grief.

mourning, in a state of grief (8×) In a state of mourning or grief—used as an adjective or substantive for one who grieves over death, calamity, or national loss. Jacob mourns for Joseph, refusing consolation (Gen 37:35); the psalmist walks bowed down 'like one mourning for a friend' (Ps 35:14); Job sat as chief among mourners (Job 29:25). Isaiah's usage expands the scope to eschatological mourning for Zion (Isa 57:18; 61:2–3), where God promises comfort to 'the mourners of Zion.' The French gloss 'en deuil' emphasizes the formal, public nature of this grief, while the Lamentations usage (1:4) extends it even to personified roads and gates. **MOURNING AND LAMENTING**

en: and-to-his-mourners, for-mourners-of, like-mourning-for | **es:** a-los-que-lloran, a-los-que-lloran-de, como-quien-llora | **fr:** [אבל], comme-en-deuil, en-deuil | **de:** [אבל], [אבלות], [אבלים] Gen 37:35; Esth 6:12; Job 29:25; Ps 35:14; Isa 57:18

אָבֵל H0058

Abel, meadow; component in place names, possibly indicating fertile lowland

This geographical term appears in compound place names across ancient Israel and its neighbors, apparently denoting meadowland or fertile plains. Abel-beth-maacah in the far north sheltered Sheba during his rebellion and later surrendered his head to save the city. Abel-shittim in the Moabite plains witnessed Israel's sin with Moabite women. The various Abels—of the acacias, of the vineyards, of the dance—suggest productive agricultural regions. The term's connection to mourning is homophonic but distinct, though some place names may involve wordplay between the two meanings.

אָבֵל H0059 *N-proper-fs* (4×)

Abel, a place name meaning 'meadow' or 'stream'; refers to a fortified city in northern Israel, Abel Beth Maacah.

Not to be confused with the personal name Abel (Hevel) of Genesis 4, this is a geographic term meaning 'meadow' or 'water-meadow,' used as a place name for several locations in ancient Israel. The most prominent is Abel Beth Maacah, a fortified city in the far north where Joab besieged the rebel Sheba ben Bichri (2 Sam 20). A wise woman within the city negotiated its salvation by delivering Sheba's head. The site is identified with modern Tell Abil el-Qamh, northwest of Dan.

(4×) A proper place name designating a city in northern Israel, most fully known as Abel Beth Maacah. In 2 Sam 20:14-18, Joab pursues the rebel Sheba to this walled city, where a 'wise woman' famously intervenes to save her town by negotiating the rebel's execution. The 1 Sam 6:18 reference is textually uncertain — many scholars emend 'abel' (meadow) to 'even' (stone) based on context and versional evidence. Translations uniformly transliterate: English, Spanish, French, and German all render it 'Abel' or 'Avel,' preserving the Hebrew toponym while the underlying meaning 'meadow' hints at the fertile landscape of the upper Jordan valley. **PERSONAL NAMES**

en: Abel, in-Avel, to-Avel | **es:** Abel, a-Avel, en-Avel | **fr:** Abel, dans-Avel, à-Avel | **de:** Abel, in-Avel, zu-Avel 1Sam 6:18; 2Sam 20:14; 2Sam 20:15; 2Sam 20:18

אֵבֶל H0060 *N-msc* (24×)

mourning, lamentation — a period of formal grief for the dead or a communal expression of sorrow over calamity

Evel is a masculine noun denoting mourning in both its institutional and emotional dimensions — the formal period of grieving, the outward rites of lamentation, and the inner state of sorrow. Its 24 occurrences span patriarchal narrative, prophetic oracle, and wisdom literature. The great mourning for Jacob at the threshing floor of Atad was so intense that the Canaanites renamed the site Abel-mizraim, 'the mourning of Egypt' (Gen 50:10-11). The thirty-day mourning period for Moses at the plains of Moab established a pattern for national bereavement (Deut 34:8). In prophetic usage, evel frequently appears in reversal formulas: God will 'turn their mourning into joy' (Jer 31:13), festivals will become mourning (Amos 8:10), and ashes will be exchanged for a 'garment of praise instead of a spirit of mourning' (Isa 61:3). Lamentations summarizes the exile's desolation: 'our dancing has been turned to mourning' (Lam 5:15). Spanish 'duelo/luto,' French 'deuil,' and German 'Trauer' capture both the ritual period and the emotional state.

mourning, lamentation (24×) A period or expression of grief, encompassing both the formal rites and the emotional weight of bereavement. Applied to mourning for the dead — the seven-day mourning at Abel-mizraim for Jacob (Gen 50:10-11), the thirty-day lamentation for Moses (Deut 34:8), and Ezekiel's commanded suppression of mourning rites for his wife (Ezek 24:17). Also used for communal grief over national calamity: Esther's Jews donned mourning in response to Haman's decree (Est 4:3; 9:22), and Job's harp 'is turned to mourning' (Job 30:31). Prophetically prominent in reversal oracles — mourning turned to joy (Jer 31:13; Isa 60:20; 61:3), or joy turned to mourning (Amos 8:10; Lam 5:15). Spanish 'duelo/luto,' French 'deuil,' German 'Trauer.' **LAMENTATION AND MOURNING**

en: and-from-mourning, and-mourning, for-mourning | **es:** a-luto, duelo, duelo-de | **fr:** [אבל], [ומאבל], dans-deuil | **de:** [אבל], [ואבל], [ומאבל] Gen 27:41; Gen 50:10; Gen 50:11; Deut 34:8

אָבֵל H0061 *Adv* (11×)

Adverb: (older) indeed, truly, of a truth; (later) but, however, nevertheless

A small but significant Hebrew adverb whose force shifted over time. In the older narrative literature—Genesis through Kings—it carries an asseverative punch: 'Indeed, we are guilty concerning our brother' (Gen 42:21); 'Truly, king Solomon has been made king' (1 Kgs 1:43). By the post-exilic period it becomes a decided adversative: 'but' or 'however,' introducing a qualification or concession (2 Chr 19:3; Ezra 10:13; Dan 10:21). Arabic 'bal' shows a strikingly parallel semantic range, functioning as both emphatic affirmation and corrective adversative depending on context.

1. but, however, nevertheless (7×) Adversative conjunction meaning 'but,' 'however,' or 'nevertheless,' introducing contrast, qualification, or concession. This is the later Hebrew usage predominant in post-exilic texts. Jehoshaphat is told that despite his failing, 'nevertheless good things are found in you' (2 Chr 19:3). Ezra acknowledges the rain season but insists the people cannot stand outside (Ezra 10:13). Daniel 10:7, 21 and 2 Chronicles 1:4 and 33:17 likewise use it to mark a counterpoint. Spanish 'pero/sin embargo' and German 'aber' map directly onto this adversative function. **CONJUNCTIONS AND CONTRAST**

en: but, however, nevertheless | **es:** Pero, Sin-embargo, ciertamente | **fr:** mais | **de:** [אבל], aber 1Kgs 1:43; 2Chr 1:4; 2Chr 19:3; 2Chr 33:17; Ezra 10:13

2. indeed, truly, of a truth (4×) Asseverative adverb meaning 'indeed,' 'truly,' or 'of a truth,' used to affirm emphatically. This is the older Hebrew usage found in the patriarchal and monarchic narratives. Joseph's brothers confess: 'Indeed, we are guilty concerning our brother' (Gen 42:21). God corrects Abraham: 'No, but Sarah your wife shall bear you a son' (Gen 17:19, where the asseveration shades into gentle correction). The woman of Tekoa affirms 'truly, I am a widow' (2 Sam 14:5). French 'en verite/en effet' and German 'furwahr/wahrhaftig' preserve the solemn, oath-like tone. **AFFIRMATION PARTICLES**

en: indeed, truly | **es:** Ciertamente, ciertamente, en-verdad | **fr:** en-effet, en-vérité | **de:** aber, fürwahr, wahrhaftig Gen 17:19; Gen 42:21; 2Sam 14:5; 2Kgs 4:14

אָבֵל H0062 *N-proper-fs* (2×)

Abel-beth-maacah (place name: 'meadow of the house of Maacah')
A fortified city in northern Israel, located near Dan and associated with the Maacathite region (1 Kings 15:20, 2 Kings 15:29). The name combines 'Abel' (meadow or grassy area) with 'Beth-maacah' (house of Maacah). Second Samuel 20 features this city prominently when Joab besieged it to capture Sheba; a wise woman negotiated and the city was spared. Later, the Assyrian king Tiglath-pileser III conquered it when he invaded northern Israel.

(2×) This northern city plays key roles in Israel's history: the site where Joab's siege ended through wise diplomacy (2 Sam 20:14-22) and later a target of Assyrian expansion. The geographic designation 'Abel' typically indicates fertile, well-watered land—appropriate for a settlement in the upper Jordan Valley. Modern scholarship identifies it with Abil el-Qamh, northwest of Dan. The compound name distinguishes it from other places called 'Abel,' specifying its connection to the Maacathite territory near Mount Hermon. **MAACAH PERSONAL NAME**
en: Avel-Beit-Ma'achah, Avel-Beth-Maakah | **es:** Abel-Bet-Maaca, Avel-Bet-Maacah | **fr:** Avel-Beth-Ma'achah, Avel-Beth-Maakah | **de:** Avel-Beit-Ma'achah, Avel-Beth-Maakah 1Kgs 15:20; 2Kgs 15:29

אָבֵל H0063 *N-proper-fs* (1×)

Abel-shittim, Israelite encampment in Moab
A place name meaning 'meadow of acacias,' designating Israel's final encampment before crossing the Jordan into Canaan. Numbers 33:49 locates the camp 'from Beth-jeshimoth as far as Abel-shittim in the plains of Moab.' This is the same location called simply Shittim elsewhere, where Israel committed idolatry with Moabite women and where Balaam's prophecies were delivered. The place represents both the threshold of promise and the site of serious moral failure.

(1×) A geographical location in the plains of Moab, Israel's last camp before entering Canaan. Numbers 33:49 identifies Abel-shittim as the extent of the Israelite encampment across from Jericho. Here, on the edge of promise, Israel faced final temptation (Numbers 25) before Joshua led them across the Jordan, making it a place of both anticipation and testing. **PERSONAL NAMES**
en: Abel-shittim | **es:** Abel-Sitim | **fr:** Abel-Shittim | **de:** Abel-shittim Num 33:49

אָבֵל H0064 *N-proper-fs* (1×)

Abel-keramim, site in Ammon
A place name meaning 'meadow of vineyards,' marking the extent of Jephthah's military campaign against the Ammonites. Judges 11:33 records that Jephthah 'struck them from Aroer to the neighborhood of Minnith, twenty cities, and as far as Abel-keramim, with a great blow.' The name suggests an area known for viticulture, and its mention defines the southern limit of Jephthah's devastating victory that subdued Ammon before Israel.

(1×) A location in Ammonite territory, the endpoint of Jephthah's campaign. Judges 11:33 names Abel-keramim ('meadow of vineyards') as the furthest extent of Jephthah's conquest, indicating a region cultivated for grapes. The geographical note emphasizes the thoroughness of Israel's victory and the wide swath of territory affected by the battle. **PERSONAL NAMES**
en: Abel-keramim | **es:** Abel-Queramim | **fr:** Abel-keramim | **de:** Abel-keramim Judg 11:33

אָבֵל H0065 *Prep / N-proper-fs* (3×)

Abel-meholah; place name meaning 'meadow of dancing' or 'meadow of the dance'
This Hebrew place name identifies a town in northern Israel, likely in the Jordan Valley. The name means 'meadow of dancing' or 'meadow of the dance.' Abel-meholah appears in Judges 7:22 as a landmark in the Midianites' flight from Gideon. In 1 Kings 4:12, it falls within Solomon's administrative district under Baana. Most significantly, 1 Kings 19:16 identifies Abel-meholah as the hometown of Elisha son of Shaphat, whom Elijah was commanded to anoint as his prophetic successor. The town's location in fertile Jordan Valley land suited both its name (meadow) and its prominence in Israel's administrative geography.

(3×) Translations consistently preserve the place name: English 'Abel-meholah, Abel-Meholah,' Spanish 'Abel-Mejolah, Avel-Mejolah,' French 'Abel-Meholah, Abel-meholah,' German similar forms. Judges 7:22 uses it as a geographical marker for the Midianite retreat. 1 Kings 4:12 places it within Solomon's district system. 1 Kings 19:16 identifies it as Elisha's home, giving the otherwise obscure town lasting biblical significance—it produced one of Israel's greatest prophets. The 'meadow' element suggests agricultural prosperity in the region. **PERSONAL NAMES**
en: Abel-Meholah, Abel-meholah, from-Avel-Meholah | **es:** Abel-Mejolah, Avel-Mejolah, de-Abel-Mejola | **fr:** Abel-Meholah, Abel-meholah, de-Avel-Meholah | **de:** Abel-Meholah, Abel-meholah, von-Avel-Meholah Judg 7:22; 1Kgs 4:12; 1Kgs 19:16

אָבֵל H0066 *N-proper-fs* (2×)

Abel-maim (place name: 'meadow of waters')
The Chronicler's name for the city called Abel-beth-maacah in Kings (2 Chronicles 16:4). The name means 'meadow of waters,' emphasizing the abundant water sources in the region. This variant designation refers to the same northern Israelite city that King Asa of Judah (allied with Ben-hadad of Aram) attacked during his conflict with Baasha of Israel. The difference in naming may reflect Chronicler's editorial preference or a local alternative designation.

(2×) Second Chronicles uses this name where 2 Kings has 'Abel-beth-maacah,' both referring to the same fortified city in northern Israel. The substitution of 'Maim' (waters) for 'Beth-maacah' might highlight the region's water resources—springs, streams, or marshlands—that made it valuable territory. The parallel accounts confirm this is the city attacked when Asa bribed Ben-hadad to break his treaty with Israel. The geographic markers (near Dan, in the northernmost territory) align perfectly across both accounts. **PERSONAL NAMES**
en: Abel, Maim | **es:** Avel, Mayim | **fr:** [אבל], [מים] | **de:** Wasser, [אבל] 2Chr 16:4

אָבֵל H0067 *N-proper-fs* (1×)

Abel-mizraim, site near Jordan where Jacob was mourned
A place name meaning 'meadow of Egypt' or 'mourning of Egypt,' located beyond the Jordan where Joseph and the Egyptians mourned Jacob. Genesis 50:11 recounts that when the Canaanites saw the mourning at the threshing floor of Atad, they named it Abel-mizraim, saying 'This is a grievous mourning by the Egyptians.' The etymology plays on the dual meaning of 'abel'—both 'meadow' and 'mourning'—creating a wordplay that commemorates the elaborate funeral rites.

(1×) The location where Jacob's funeral procession mourned for seven days, renamed 'mourning of Egypt.' Genesis 50:11 explains the Canaanite observers were so impressed by the Egyptian funeral rites that they named the place 'Abel-mizraim.' The name preserves the memory of extraordinary grief expressed by Joseph's Egyptian entourage for the Hebrew patriarch. **EGYPT PLACE NAME**
en: Abel-Mizraim | **es:** Avel-Mitsrayim | **fr:** Abel-Mizraim | **de:** Abel-Mizrajim Gen 50:11

אֶבֶן H0068 *Conj-w / N-fp* (273×)

Stone — rock as material or object for building, throwing, memorials; also a standard weight, and figuratively a title of God
One of the most concrete and versatile nouns in biblical Hebrew, 'even covers everything from a rough field stone to a hewn building

block to a precious gem. Jacob uses a stone as a pillow and then sets it up as a sacred pillar (Gen 28:11, 18); Israel's enemies sink 'like a stone' in the sea (Exod 15:5); and the law demands honest 'stones' — that is, weights — in the marketplace (Deut 25:13). The word even acquires theological force in Genesis 49:24, where God is called 'the Stone of Israel,' a metaphor that resonates across the multilingual tradition from Arabic hajar to German der Fels.

1. stone, rock (material/object) (267×) A piece of rock as a physical object — used for building walls and altars, throwing as a weapon, setting up as a memorial pillar, paving roads, or serving as raw material. This overwhelmingly dominant sense (267x) covers singular and plural, construct and absolute, with prepositions and suffixes. Jacob's pillow-stone at Bethel (Gen 28:11), the tablets of stone at Sinai (Exod 24:12), and the stones of a sling (1 Sam 17:40) all fall here. Every major target language uses its basic word for rock: Spanish piedra, French pierre, Arabic hajar, Korean dol. STONE AND ROCK

en: a-stone, stone, with-stone | **es:** con-piedra, piedra, una-piedra | **fr:** avec-pierre, pierre, une-pierre | **de:** Stein, aus-Stein, ein-Stein Gen 31:45; Gen 35:14; Exod 15:5; Exod 17:12; Exod 28:11

2. weight, balance-stone (4×) A stone used as a standard weight for measuring in trade, the 'balance-stone' (even mishqal). Leviticus 19:36 commands 'just balances, just weights,' and Deuteronomy 25:13-15 forbids having two different 'stones' in one's bag — a large and a small. The metonymic leap from physical stone to unit of measurement is natural; ancient weights were literally carved stones. French poids and English 'weight' translate the function rather than the material. STONE AND ROCK

en: and-weight, weight, weights-of- | **es:** Piedra, piedra, piedras-de | **fr:** et-poids, poids, weights-de- | **de:** und-weight, weight, weights-von- Lev 19:36; Deut 25:13; Deut 25:15

3. (1×) Stone as a precious or costly material in the context of honoring or adorning, as in Daniel 11:38 where a foreign god is honored 'with stone' — that is, with precious stones and costly gifts. The prepositional phrase 'and with stone' (u-ve-'even) here denotes gem-quality material rather than common rock, a usage supported by the parallel with gold and silver in the same verse. STONE AND ROCK

en: and-with-stone | **es:** y-con-piedra | **fr:** et-pierre | **de:** und-in-Stein Dan 11:38

4. (1×) A figurative or titular use: 'the Stone of Israel' (even yisra'el) in Genesis 49:24, a divine epithet for God as the immovable foundation and protector of his people. This metaphorical extension — from physical rock to theological title — is echoed in later Scripture (Isa 28:16, Ps 118:22). German der Fels ('the Rock') and Spanish Piedra-de capture the metaphorical dignity. The sense stands apart from literal stone by functioning as a proper epithet within Jacob's blessing. GEOGRAPHY AND SPACE

en: Stone-of | **es:** Piedra-de | **fr:** Pierre-de | **de:** der-Fels Gen 49:24

אֶבֶן H0069 *N-fs* (8×)

Stone (Aramaic); a building stone or supernatural stone, used in Ezra for temple construction and in Daniel for the messianic rock.

An Aramaic feminine noun meaning 'stone,' appearing in two dramatic biblical contexts. In Ezra, the Persian decree specifies 'great stones' for rebuilding the Jerusalem temple (Ezra 5:8; 6:4), grounding the word in the practical world of construction. In Daniel, the word takes on cosmic significance: a stone cut without hands strikes the statue and becomes a great mountain filling the earth (Dan 2:34–35, 45). The multilingual glosses—Spanish 'piedra,' French 'pierre,' German 'Stein'—are all straightforward, reflecting the word's concrete simplicity even as its theological freight is enormous.

stone (Aramaic) (8×) Stone, as an Aramaic noun designating either a physical building material or a visionary object of divine origin. In Ezra 5:8 and 6:4, it refers to the large hewn stones used in reconstructing the Jerusalem temple under Persian authorization —three courses of stone, one of timber. In Daniel's interpretation of Nebuchadnezzar's dream (Dan 2:34–35, 45), the same word denotes the supernatural stone 'cut without hands' that shatters the statue of successive empires and grows into a mountain filling the earth. The Spanish 'piedra' and German 'Stein' are uniform across all occurrences, reflecting the word's semantic simplicity even as context ranges from masonry to eschatology. STONE AND ROCK

en: and-stone, and-the-stone, stone | **es:** piedra, una-piedra, y-la-piedra | **fr:** Abinadab, et-la-pierre, pierre | **de:** Stein, und-der-Stein Ezra 5:8; Ezra 6:4; Dan 2:34; Dan 2:35; Dan 2:45

אֹבֶן H0070 *Art / N-md* (2×)

birthstool, potter's wheel; dual form referring to two stones or discs

A Hebrew word appearing in two very different contexts. In Exodus 1:16, it refers to the birthstool—the stone seat or dual-stone support used during childbirth, which Hebrew midwives were ordered to inspect. In Jeremiah 18:3, it denotes the potter's wheel with its two rotating discs. The dual form suggests paired stones: either the two supports of a birthing stool or the double-disc mechanism of a potter's wheel. Both involve critical moments of formation—bringing forth life or shaping clay.

(2×) The dual form indicates a two-part structure. Ancient birthing practices involved women squatting on a stool with two stones or supports (Egyptian art and terra cotta figurines confirm this), allowing gravity to assist delivery. The Septuagint translates Exodus 1:16 as 'birthing seats.' Jeremiah 18:3 describes the prophet observing a potter at his wheel—two stone discs rotating, one above the other. The semantic connection lies in the dual-stone structure and transformative process: birth and pottery-making both involve careful shaping at a critical moment. STONE AND ROCK

en: the-birthstool, the-wheel | **es:** las-piedras | **fr:** [הָאבְנַיִם], le-birthstool | **de:** [הָאבְנַיִם], der-birthstool Exod 1:16; Jer 18:3

אֲמָנָה H0071 *N-proper-fs* (1×)

Abana (Ketiv), river near Damascus

The written form (Ketiv) of a river name in 2 Kings 5:12, where Naaman boasts about the rivers of Damascus. The Qere (spoken form) reads Amanah. This river, likely the Barada (ancient Chrysorrhoas), flows from the Anti-Lebanon mountains through Damascus. Naaman's rhetorical question—'Are not Abana and Pharpar, the rivers of Damascus, better than all the waters of Israel?'—expresses his initial contempt for Elisha's instruction to wash in the Jordan.

(1×) A river flowing through Damascus, mentioned by Naaman. 2 Kings 5:12 records Naaman's proud comparison of Damascus's rivers to Israel's Jordan. The Ketiv 'Abana' (variant: Amanah in Qere) identifies one of two famous rivers supplying Damascus with fresh water, symbols of Syrian prestige that Naaman initially values above obedience. TEXTUAL VARIANTS MIXED

en: [ketiv] | **es:** (kethiv) | **fr:** [ketiv] | **de:** [ketiv] 2Kgs 5:12

אֶבֶן H0072 *Art / N-proper-fs* (3×)

Ebenezer (Even-haezer); place name meaning 'stone of help,' commemorating divine deliverance

This Hebrew place name means 'stone of help,' commemorating God's assistance to Israel. The name appears in two distinct contexts. In 1 Samuel 4:1 and 5:1, 'Ebenezer' marks the site where Israel camped before their disastrous defeat by the Philistines and the capture of the ark. Later, in 1 Samuel 7:12, after a great victory over the Philistines, Samuel sets up a stone and names it Ebenezer, saying, 'Thus far the LORD has helped us.' The same location thus marks both devastating defeat and triumphant deliverance, showing that God's help—not the site itself—makes the difference. The memorial stone testified to future generations of God's faithfulness.

(3×) Translations preserve the proper name: English 'Ebenezer, Even-haezer,' Spanish 'Eben-Ezer, Even-Ezer,' French 'Ebenezer,' German 'Ebenezer, Even-haezer.' 1 Samuel 4:1 and 5:1 associate the name with Israel's defeat and the ark's capture—a low point in Israel's history. But 1 Samuel 7:12 redeems the name, as Samuel erects a memorial stone declaring 'Ebenezer—thus far the LORD has helped us.' The contrast between chapters 4 and 7 at the same loca-

tion emphasizes that victory comes from trusting YHWH, not from presuming on sacred objects. **AUTO-DETECTED COMMUNITY 5500 WITH 4 SENSES**

en: Ebenezer, from-Even-haezer, the-Even-haezer | **es:** Eben-Ezer, Even-Ezer, de-Even-Ezer | **fr:** Ebenezer, de-Even-haezer, le-Even-haezer | **de:** Ebenezer, der-Even-haezer, von-Even-haezer 1Sam 4:1; 1Sam 5:1; 1Sam 7:12

אַבְנֵט H0073 *N-mp* (9×)

Sash or girdle worn by priests as part of the sacred vestments in Israelite worship.

A woven sash or belt worn around the waist as part of the priestly garments prescribed in the Torah. The אַבְנֵט is mentioned exclusively in ritual contexts, binding the linen tunic of both the high priest and the ordinary priests. Josephus describes it as a broad band wound multiple times around the chest, falling to the feet. Spanish translations render it as 'cinturón' (belt), while German uses 'Guertel' (girdle), both capturing the functional sense of a wrapping garment accessory. Its restriction to Priestly source texts (Exodus, Leviticus) and one prophetic passage (Isa 22:21) underscores its sacred significance.

sash, girdle (priestly vestment) (9×) A woven priestly sash tied around the waist over the tunic during tabernacle and temple service. Prescribed for both the high priest (Exod 28:4, 39; Lev 8:7; 16:4) and the ordinary priests (Exod 28:40; 29:9; Lev 8:13), and extended metaphorically to a high official in Isaiah 22:21 where Eliakim receives the sash as a symbol of investiture. The Targums render it as hemyan, a Persian loanword for a money-bag wrapped around the body, hinting at its broad, belt-like construction. **BELT GIRDLE SASH**

en: and-sash, and-with-sash-of, and-your-sash | **es:** cinturones, cinturón, con-el-cinturón | **fr:** [ואבנטך], avec-le-ceinture, ceinture | **de:** Guertel, [ואבנטך], der-Guertel Exod 28:4; Exod 28:39; Exod 28:40; Exod 29:9; Exod 39:29

אֲבִינֵר H0074 *N-proper-ms* (63×)

Abner – 'my father is Ner (a lamp)'; Saul's cousin and commander of his army

Abner (also spelled Aviner in its longer form at 1 Sam 14:50) is a proper masculine name meaning 'my father is Ner' or possibly 'my father is a lamp,' recalling the epithet 'lamp of Israel' applied to David (2 Sam 21:17). He was Saul's cousin and the commander of the Israelite army, playing a pivotal role in the transition from Saul's house to David's kingship. After Saul's death, Abner installed Ish-bosheth as rival king (2 Sam 2:8-10), then defected to David before being treacherously murdered by Joab (2 Sam 3:27). His 63 occurrences are concentrated in 1-2 Samuel and 1 Kings. Every target language preserves the name: Spanish Abner, French Abner, German Abner.

Abner (personal name) (63×) The proper name of Saul's cousin and army commander, son of Ner (1 Sam 14:50-51). Abner is a key figure in the contested succession after Saul's death: he champions Ish-bosheth's claim (2 Sam 2:8), later negotiates defection to David (2 Sam 3:12), and is killed by Joab in blood revenge (2 Sam 3:27). The name appears in both shorter (Abner) and longer (Abiner) spellings without semantic difference. Spanish Abner, French Abner, and German Abner all preserve it identically, confirming a single proper-noun sense across 63 occurrences. **PROPER NAMES (PERSONAL)**

en: Abner, Avner | **es:** Abner, Avner | **fr:** Abner | **de:** Abner 1Sam 17:55; 1Sam 17:57; 1Sam 20:25

אָבֵס H0075 *V-Qal-QalPassPrtcpl-mp* (2×)

fattened, stall-fed (of livestock)

A passive participle describing livestock that have been fattened, kept in stalls and fed rich food to make them plump for feasting. Solomon's daily provisions included fattened fowl (1 Kings 4:23), and Proverbs 15:17 contrasts a meal of vegetables with love versus a fattened ox with hatred. The term assumes agricultural prosperity—you can only afford to fatten animals when you have surplus grain and can keep them confined rather than letting them forage.

(2×) Both biblical uses highlight the luxury of fattened livestock. Solomon's court consumed fattened fowl daily, demonstrating royal abundance. The Proverbs passage uses a fattened ox as the epitome of lavish dining, yet argues a simple meal eaten in love surpasses it. Mishnaic Hebrew preserves the same usage. The practice required stalling animals (rather than pasture-grazing) and feeding them grain—expensive in agrarian societies. Cross-linguistic glosses capture this: Spanish 'engordado,' French and English 'fattened,' German 'gemästet'—all emphasizing the deliberate feeding process. **FATNESS AND RICHNESS**

en: caged, stalled | **es:** cebadas, engordado | **fr:** caged, אבוס | **de:** [אבוס], caged 1Kgs 4:23; Prov 15:17

אֲבַעְבֻּעֹת H0076 *N-fp* (2×)

blisters, pustules, or boils that break out on skin

A plural noun describing the painful skin eruptions that accompanied the sixth Egyptian plague (Exodus 9:9-10). When Moses threw furnace soot skyward, it became fine dust causing 'boils breaking out in blisters' on people and animals throughout Egypt. The term emphasizes the visible, pustular nature of the affliction—not just inflammation but erupting sores. Egyptian magicians couldn't even stand before Moses because of these boils, marking the first plague they couldn't replicate.

(2×) This term appears exclusively in the plague narrative, describing the skin condition that struck all Egypt. The Hebrew uses both 'shechin' (boils) and 'aba'bu'ot' (blisters/pustules), the latter emphasizing the erupting, blistering character. Targumic Aramaic preserves similar terminology. The vivid medical detail—boils that break out in pustules—conveys intense suffering. Modern translations render it as 'blisters,' 'pustules,' or 'sores.' The plague targeted both humans and livestock, and its severity is underscored by the magicians' inability to perform their duties due to the affliction. **FUGITIVE AND SURVIVOR**

en: blisters | **es:** tumores | **fr:** pustules | **de:** blisters Exod 9:9; Exod 9:10

אֶבֶץ H0077 *Conj-w | N-proper-fs* (1×)

Ebez, town in Issachar

A town in the tribal territory of Issachar, listed among the cities allotted to that tribe. Joshua 19:20 includes Ebez in the boundary description and city list for Issachar's inheritance. Little else is known about this location, and its exact site remains uncertain. Like many towns in these lists, it represents a specific land grant fulfilling God's promise to give Israel the land, even when individual sites can no longer be identified with certainty.

(1×) A city in Issachar's tribal allotment. Joshua 19:20 names Ebez among the towns given to Issachar, fulfilling the distribution of Canaan among the twelve tribes. Though the site's exact location is lost, its inclusion in Scripture testifies to the detailed fulfillment of God's promise to give Israel specific, named territories. **PERSONAL NAMES**

en: and-Avets | **es:** y-Ebes | **fr:** et-Avets | **de:** und-Avets Josh 19:20

אִבְצָן H0078 *N-proper-ms* (2×)

Ibzan (personal name), a judge of Israel

A judge from Bethlehem who led Israel for seven years (Judges 12:8-10). Scripture records his large family—thirty sons and thirty daughters—and his practice of arranging marriages for them outside his clan, bringing in thirty daughters-in-law as well. This detail suggests both his wealth (supporting such a household) and his diplomatic skills (forging alliances through marriage). He was buried in Bethlehem. Some traditions identify him with Boaz, though this remains speculative.

(2×) Ibzan appears in the epilogue of Judges, part of the 'minor judges' whose tenures are recorded with minimal narrative. The

emphasis falls on his sixty children and strategic marriages 'outside' his clan—unusual enough to merit mention. This marriage pattern created extensive kinship networks across Israelite territories. The Septuagint renders his name as 'Abessan,' Peshitta as 'Abiṣan.' His burial in Bethlehem (whether in Judah or Zebulun is debated) and family size paint a picture of prosperity during a relatively stable period between charismatic military leaders. **PROPER NAMES (PERSONAL)**

en: Ibzan | **es:** Ibzán | **fr:** Ibtsan | **de:** Ibzan Judg 12:8; Judg 12:10

אָבַק H0079 *Prep-b / V-Nifal-Inf / 3ms* (2×)

to wrestle, grapple, struggle with

A rare verb appearing only in Genesis 32 when Jacob wrestles with the mysterious figure at the Jabbok ford. The word comes from getting dusty—the idea of two opponents grappling so intensely that dust flies. Jacob wrestled with this man until daybreak (verse 24), and when the stranger saw he couldn't prevail, he touched Jacob's hip socket (verse 25). This nightlong struggle became the defining moment of Jacob's life, earning him a new name: Israel ('he struggles with God').

(2×) The verb's etymology connects to dust (related to 'ābāq'), picturing the physical intensity of combat—bodies locked together, kicking up dirt. Genesis 32:24-25 uses both the finite verb (he wrestled) and the infinitive construct (when he wrestled). The Septuagint translates with 'palaiō' (wrestle), capturing the athletic combat sense. This isn't distant sword fighting but intimate grappling. The dust imagery later appears in rabbinic literature ('sitting in the dust at their feet' = being a disciple). Jacob's wrestling match became paradigmatic: Israel's identity is forged through struggle with the divine. **AUTO-DETECTED COMMUNITY 9286 WITH 3 SENSES**

en: and-wrestled, when-he-wrestled | **es:** al-luchar-él, y-luchó | **fr:** et-lutta, quand-il-lutta | **de:** als-er-rang, und-rang Gen 32:24; Gen 32:25

אָבָק H0080 *N-ms* (6×)

Dust, fine powder; airborne particles raised by wind or feet, used literally of soot and debris and figuratively of divine judgment.

Avaq refers to fine, airborne dust or powder—lighter and more volatile than the common afar, which typically denotes ground-level earth or soil. In Exodus 9:9, it describes the fine soot Moses flings skyward to trigger the plague of boils. Deuteronomy 28:24 warns that God will turn rain into dust and powder falling from the sky. Isaiah uses it in both directions: the straw of the wicked becomes avaq consumed by flame (5:24), while the ruthless are reduced to avaq scattered by wind (29:5). Nahum 1:3 offers a striking image: clouds are the dust of God's feet. The translations converge neatly: Spanish polvo, French poudre/poussiere, German Staub.

dust, fine powder (6×) Fine dust or powder, particularly the kind raised into the air by wind, feet, or combustion—distinguished from the more generic afar ('earth, ground-dust'). In Exodus 9:9 it is the soot of the furnace that becomes a plague, and in Deuteronomy 28:24 (parallel with afar) it falls as cursed rain. Isaiah deploys it as an image of sudden, total destruction (5:24; 29:5), while Nahum 1:3 uses it figuratively of clouds beneath Yahweh's feet. The multilingual glosses (Spanish polvo, French poudre/poussiere, German Staub) all point to a single concrete sense of fine, airborne particulate matter. **DUST AND POWDER**

en: as-the-dust, dust, fine-dust | **es:** como-polvo, polvo, polvo-de | **fr:** [כאבק], fin-poussière, poudre | **de:** Staub, [אבק], [אבקם] Exod 9:9; Deut 28:24; Isa 5:24; Isa 29:5; Ezek 26:10

אַבְקָה H0081 *N-fsc* (1×)

powders, fragrant spices ground to powder

Aromatic powders, specifically the ground spices or perfumes used in cosmetic and ceremonial contexts. Song of Songs 3:6 asks, 'What is that coming up from the wilderness like columns of smoke, perfumed with myrrh and frankincense, with all the fragrant powders of the merchant?' The term appears in construct relationship—'powders of the merchant'—indicating imported, luxury aromatics that accompany the royal procession, creating a sensory-rich image of Solomon's approach.

(1×) Fragrant powders or ground spices, especially imported luxury aromatics. In Song of Songs 3:6, 'the powders of the merchant' are part of the magnificent description of Solomon's wedding procession, evoking expensive perfumes that create fragrant clouds. The term emphasizes both the material (finely ground) and the commercial value (merchant's goods). **GEOGRAPHY AND SPACE**

en: powders-of | **es:** polvo-de | **fr:** poudre | **de:** [אבקת] Song 3:6

אָבַר H0082 *V-Hifil-Imperf.Jus-3ms* (1×)

soar, fly (of hawk or falcon)

To soar or fly on wings, particularly used of birds of prey. Job 39:26 asks, 'Is it by your understanding that the hawk soars and spreads its wings toward the south?' The verb, a denominative from 'wing' or 'pinion,' describes the effortless, instinctive flight of raptors as they migrate. God's rhetorical question challenges Job to recognize that such natural marvels operate by divine wisdom, not human knowledge.

(1×) To fly or soar on wings, especially of birds of prey. Job 39:26 uses this verb in God's interrogation of Job: does the hawk soar by Job's wisdom? The question highlights the hawk's instinctive flight and migration as expressions of divine design, beyond human control or comprehension, humbling Job's attempts to question God's governance. **FLYING AND FLIGHT**

en: soars- | **es:** vuela- | **fr:** יאבר | **de:** [יאבר] Job 39:26

אֶבְרָה H0083 *N-ms* (3×)

pinion, wing; the primary flight feathers of a bird, symbolizing strength and mobility

This Hebrew noun denotes pinions or wings, specifically the strong primary feathers that enable flight, often used poetically and metaphorically. In Psalm 55:6, the psalmist wishes, 'Oh, that I had wings like a dove! I would fly away and be at rest'—expressing longing to escape distress. Isaiah 40:31 promises that 'those who wait on the LORD shall renew their strength; they shall mount up with wings like eagles'—a famous metaphor for divine empowerment. Ezekiel 17:3 describes Babylon under the figure of 'a great eagle with large wings and long pinions,' symbolizing imperial power and reach. The term emphasizes strength, freedom, and mobility.

(3×) Translations show both literal and metaphorical dimensions: English 'wings, pinions,' Spanish 'ala, alas, el plumaje' (wing, wings, plumage), French 'aile,' German 'Flügel.' Psalm 55:6 uses wings metaphorically for escape from trouble—a yearning for freedom like a bird. Isaiah 40:31 employs eagle's wings as an image of renewed strength for those who trust God. Ezekiel 17:3 personifies Babylon as a powerful eagle with long pinions, capturing its far-reaching imperial dominance. The term bridges literal ornithology and symbolic theology. **WING BODY PART**

en: the-pinions, wings, with-wings | **es:** ala, alas, el-plumaje | **fr:** [אבר], aile | **de:** Flügel, [אבר], [האבר] Ps 55:6; Isa 40:31; Ezek 17:3

אֶבְרָה H0084 *N-fs* (4×)

A pinion or strong flight feather; the powerful wing feathers of a large bird, used poetically of divine protection.

This poetic noun denotes the large flight feathers of a bird's wing — the pinions that enable soaring. It appears exclusively in elevated poetry, always parallel with 'wing' (kanaph), creating a vivid image of protective coverage. In Deuteronomy 32:11, God is compared to an eagle spreading its pinions over its young. Psalm 91:4 promises shelter 'under his pinions,' making the feathered wing a metaphor for divine refuge. Job 39:13 uses it of the ostrich's plumage, contrasting its impressive feathers with its inability to truly fly.

(4×) The large flight feathers or pinions of a bird, used as a poetic image for protective covering and powerful flight. In Deut 32:11, the eagle 'spreads its pinions' (evrato) over its fledglings, a simile

for God's nurturing care during the wilderness journey. Ps 91:4 intensifies the metaphor: 'under his pinions (evrato) you will find refuge,' pairing it with kanaph (wing) in synonymous parallelism. Ps 68:13 describes the dove's pinions overlaid with silver, while Job 39:13 contrasts the ostrich's striking feathers with the stork's faithful wings. Spanish 'plumas' and French 'aile' capture different aspects — plumage versus wing — reflecting the word's dual emphasis on both feather and flight. **WING BODY PART**

en: and-its-feathers, its-pinions, the-pinion-of | **es:** Con-sus-plumas, pluma-de, sus-plumas | **fr:** dans-aile, et-aile, son-pinions | **de:** [אברה], mit-sein-feathers, sein-pinions Deut 32:11; Job 39:13; Ps 68:13; Ps 91:4

אַבְרָם H0085 *Prep-m / N-proper-ms* (175×)

Abram / Abraham — the patriarch, father of Isaac and Ishmael, whose name was changed by God in Genesis 17:5

Abram ('exalted father') appears in Genesis 11:26 through 17:5, after which God renames him Abraham. The name change marks the covenant of circumcision and the promise of multitudinous descendants (Gen 17:5). Despite being two forms of one name, the biblical text treats them as a single continuous identity — the patriarch who left Ur, received the land promise, fathered Ishmael and Isaac, and became the spiritual ancestor claimed by Judaism, Christianity, and Islam alike. Nehemiah 9:7 and 1 Chronicles 1:27 preserve the original 'Abram' form outside Genesis. Spanish Avraham and German Abraham show how universally recognized this name remains.

Abram / Abraham (proper noun) (175×) The patriarch originally named Abram ('exalted father'), renamed Abraham by divine command at the covenant of circumcision (Gen 17:5). A single referent across all 175 occurrences, appearing in various grammatical frames — nominative, with prepositions (to, from, of), and with conjunctions. The name spans from the call narrative (Gen 12) through post-exilic memory (Neh 9:7). All target languages preserve the name with minimal phonological adaptation. **PROPER NAMES (PERSONAL)**

en: Abraham | **es:** Avraham | **fr:** Abraham | **de:** Abraham, Abrahams, an-Abraham Gen 17:5; Gen 17:9; Gen 17:15; Gen 17:17; Gen 17:18

אַבְרֵךְ H0086 *Adv* (1×)

bow down! (proclamation before Joseph)

A loan word from Egyptian, shouted before Joseph's chariot as he paraded through Egypt as Pharaoh's newly appointed vizier (Genesis 41:43). Scholars debate its exact meaning—proposals range from 'prostrate thyself!' to 'head of the wise' to 'we are at thy service.' What's clear is its function: a ceremonial cry commanding public honor for the second-most powerful man in Egypt. The Spanish preserves the transliteration (¡Abrek!) while other languages interpret it as a command to bow or show reverence, capturing the essential act of submission it demanded.

(1×) Exclusively attested in Genesis 41:43 at the climax of Joseph's elevation. Whatever its precise Egyptian etymology, the narrative context makes its function unmistakable: a ritualized shout that cleared the way and compelled gestures of respect. The multilingual evidence splits between transliteration (Spanish) and interpretation (bow-the-knee, arc-le-genou), both valid approaches to a foreign ceremonial term whose exact force may have already been obscure to the Hebrew audience. **MANNER ADVERBS**

en: bow-the-knee | **es:** ¡Abrek! | **fr:** arc-le-genou | **de:** Abrech Gen 41:43

אַבְרָם H0087 *Conj-w / N-proper-ms* (61×)

Avram – Abram, the original name of the patriarch Abraham before the covenant renaming

Avram ('exalted father') is the birth name of the patriarch whom God later renamed Abraham ('father of a multitude') at the institution of circumcision (Gen 17:5). All 61 occurrences fall within the early Abraham narratives of Genesis 11-17 plus retrospective references in 1 Chronicles 1:27 and Nehemiah 9:7. The name change is theologically loaded: Avram designates the man before the covenant of circumcision, Abraham the covenant partner of God who would father many nations. The etymological word-play in Genesis 17:5 is one of the Bible's most memorable naming moments. Every target language preserves the name unchanged – Spanish, French, German, and English all render it simply as Abram.

Abram (proper name) (61×) The proper masculine name of the patriarch before his covenantal renaming to Abraham in Genesis 17:5. The name likely means 'exalted father' (from av + ram), and its 61 occurrences cluster in Genesis 11-17, with retrospective mentions in 1 Chronicles 1:27 and Nehemiah 9:7. Cross-lingual uniformity is total – Spanish Abram, French Abram, German Abram – confirming a single proper-noun identity with no polysemy, the grammatical variation being limited to prepositional prefixes (with-Abram, to-Abram). **PROPER NAMES (PERSONAL)**

en: Abram | **es:** Abram | **fr:** Abram | **de:** Abram, Abrams, dem-Abram Gen 11:26; Gen 11:27; Gen 11:29; Gen 11:31

אֹבֹת H0088 *Prep-b / N-proper-fs* (4×)

Oboth, a place name meaning 'waterskins'; a station of Israel's wilderness journey on the eastern border of Edom.

A wilderness encampment whose name likely derives from the Hebrew word for waterskins or leather bottles, perhaps indicating a place where water was stored or found. Oboth appears in two itinerary passages tracing Israel's route from Egypt to Canaan. In Numbers 21:10-11, the Israelites travel from Oboth to Iye-abarim on the border of Moab. Numbers 33:43-44 lists the same stop in the comprehensive travel log. The exact location remains uncertain, though it is generally placed on the eastern fringes of Edom, somewhere in the Arabah region.

(4×) A proper place name for a station along Israel's wilderness wandering route, situated on the eastern border of Edom near Moab. The name, meaning 'waterskins,' may reflect the site's association with water storage in an arid region. It occurs in Num 21:10-11 within the travel narrative and in Num 33:43-44 in the summary itinerary list. Translations across languages consistently transliterate: English 'Oboth,' Spanish 'Obot,' French 'Oboth,' German 'Oboth.' The prepositional forms in the glosses ('from-Oboth,' 'in-Oboth') reflect the Hebrew prepositions beth and min attached to the place name in context, indicating arrival at and departure from this desert waypoint. **PERSONAL NAMES**

en: from-Oboth, in-Oboth | **es:** de-Obot, en-Obot | **fr:** dans-Oboth, de-Oboth | **de:** in-Oboth, von-Oboth Num 21:10; Num 21:11; Num 33:43; Num 33:44

אָגֵא H0089 *N-proper-ms* (1×)

Agee, father of one of David's mighty men

A personal name meaning possibly 'fugitive,' identified as the father of Shammah, one of David's elite warriors. Second Samuel 23:11 introduces Shammah son of Agee the Hararite, who single-handedly defended a lentil field against the Philistines. The name appears only in this context, preserved solely because of the son's remarkable military achievement. It reminds us that many biblical names survive only through their children's deeds.

(1×) Father of Shammah, one of David's three mighty men. 2 Samuel 23:11 identifies 'Shammah son of Agee the Hararite' among David's most heroic warriors. While we know nothing else about Agee, his name is immortalized through his son's legendary courage in defending a field of lentils against overwhelming Philistine forces. **PROPER NAMES (PERSONAL)**

en: Agee | **es:** Ague | **fr:** Agee | **de:** Agee 2Sam 23:11

אֲגַג H0090 *Prep-m / N-proper-ms* (8×)

Agag; the Amalekite king spared by Saul and executed by Samuel, also invoked in Balaam's oracle as a symbol of royal power.

The proper name of the king of Amalek, central to one of the Old Testament's most dramatic confrontations. Balaam first invokes Agag in his oracle, prophesying that Israel's king will be 'higher than Agag' (Num 24:7), treating the name as shorthand for formidable royal power. The main narrative cluster occurs in 1 Samuel 15, where

Saul captures Agag alive but spares him against God's command, provoking Samuel's devastating rebuke and the pronouncement that God has rejected Saul as king. Samuel then executes Agag personally (1 Sam 15:33). The name echoes later in Esther through 'Haman the Agagite,' suggesting a genealogical or typological link.

Agag (proper name) (8×) Agag, the proper name of the Amalekite king whose capture and sparing by Saul triggered the rupture between Saul and God (1 Sam 15:8–9, 20, 32–33). The name first appears in Balaam's prophecy as a symbol of royal might that Israel's future king will surpass (Num 24:7). In the Samuel narrative, Saul's failure to destroy Agag becomes the occasion of his rejection as king, with Samuel pronouncing, 'To obey is better than sacrifice' (1 Sam 15:22). All translations uniformly transliterate the name—Spanish, French, German all render 'Agag'—indicating its status as a well-established biblical proper noun. The later designation of Haman as 'the Agagite' (Esth 3:1) may connect the Esther villain to this ancestral enemy. **PROPER NAMES (PERSONAL)**

en: Agag, above-Agag | **es:** Agag, que-Agag | **fr:** Agag, au-dessus-Agag | **de:** Agag, oberhalb-Agag Num 24:7; 1Sam 15:8; 1Sam 15:9; 1Sam 15:20; 1Sam 15:32

אֲגָגִי H0091 *Art / N-proper-ms* (5×)

Agagite — a gentilicdesignation identifying Haman's ancestry, possibly linking him to the Amalekite king Agag

Agagi is the gentilic adjective applied exclusively to Haman, the antagonist of the book of Esther. All five occurrences (Esth 3:1, 10; 8:3, 5; 9:24) serve as an epithet — 'Haman the Agagite' — identifying him by ancestral or ethnic origin. Jewish tradition and Josephus connect this designation to Agag, the Amalekite king spared by Saul (1 Sam 15), making the Esther narrative a continuation of the ancient Israel-Amalek conflict. The multilingual evidence is revealing: Spanish uses 'el agagueo' (with a gentilic suffix), French 'Agaguite,' and German 'der Agagiter,' each forming a recognizable ethnic adjective.

(5×) A gentilic adjective meaning 'the Agagite,' used exclusively as an epithet for Haman in the book of Esther (3:1, 10; 8:3, 5; 9:24). The designation likely traces his lineage to Agag, the Amalekite king of 1 Samuel 15, casting the Purim conflict as a continuation of the ancient Israelite-Amalekite enmity. Josephus (Ant. xi.6.5) confirms this identification. The article ha- prefixed in some occurrences marks the gentilic as a known designation rather than a novel introduction. **PROPER NAMES (PERSONAL)**

en: the-Agagite | **es:** el-agagueo | **fr:** Agaguite | **de:** der-Agagiter Esth 3:1; Esth 3:10; Esth 8:3; Esth 8:5; Esth 9:24

אֲגֻדָּה H0092 *Prep-l / N-fs* (4×)

Band, bundle, troop, or vault; something bound or gathered together

A noun built on the root idea of binding or gathering, appearing in four strikingly different contexts that all share the notion of things fastened together. In Exodus 12:22 it denotes a bunch of hyssop used to apply the Passover blood. Isaiah 58:6 uses it metaphorically for the bonds of oppression. In 2 Samuel 2:25 it describes a band of fighting men rallied together. Most evocatively, Amos 9:6 speaks of God's vault of the heavens, as though the sky itself were a structure bound and fitted together by divine craftsmanship.

(4×) Bundle, bunch, band, troop, or vault — anything bound or gathered into a unit. The multilingual evidence reveals the semantic breadth: English renders 'a-bunch-of,' 'as-a-band,' and 'his-vault,' while Spanish distinguishes 'las-ataduras-del' (bonds, Isa 58:6) from 'manojo-de' (bunch, Exod 12:22) and 'para-banda' (troop, 2 Sam 2:25). French 'botte' (bunch) and 'bande' (band) likewise capture the range. All four occurrences share the core image of things fastened together, whether hyssop stalks, chains of oppression, a company of soldiers, or the celestial dome. **GEOGRAPHY AND SPACE**

en: a-bunch-of, and-his-vault, as-a-band | **es:** las-ataduras-del, manojo-de-, para-banda | **fr:** [אגדות], comme-un-bande, et-botte | **de:** [אגדות], [ואגדתו], ein-Buendel-von Exod 12:22; 2Sam 2:25; Isa 58:6; Amos 9:6

אֱגוֹז H0093 *N-ms* (1×)

nuts, nut orchard or grove

Nuts or nut trees, possibly walnuts, used collectively to refer to a nut orchard. Song of Songs 6:11 describes going 'down to the nut orchard to look at the blossoms of the valley, to see whether the vines had budded, whether the pomegranates were in bloom.' The term likely designates walnut trees, creating a lush garden scene filled with springtime fertility and growth. The nut grove becomes a setting for romantic encounter and natural abundance.

(1×) Nut trees or nuts, collectively describing an orchard or grove. Song of Songs 6:11 mentions 'the nut garden' as the speaker's destination to observe spring growth. This cultivated space of nut trees (likely walnuts) represents fertility, abundance, and cultivation —a fitting backdrop for the poem's exploration of love's fruitfulness. **FOOD AND NOURISHMENT**

en: nut | **es:** nueces | **fr:** des-noyers | **de:** [אגוז] Song 6:11

אָגוּר H0094 *N-proper-ms* (1×)

Agur — son of Jakeh, author of Proverbs 30

Agur appears only in the opening verse of Proverbs 30, identified as the son of Jakeh. The name may derive from a root meaning 'hireling' or 'gatherer,' though its precise etymology remains debated. This rare attribution gives us a glimpse of wisdom literature beyond Solomon, preserving an otherwise unknown sage's profound reflections on human limitation and divine transcendence.

(1×) The personal name of the wisdom teacher whose oracle comprises Proverbs 30. Multilingual witnesses uniformly transliterate the name (English 'Agur,' Spanish 'Agur'), confirming its status as a proper noun with no semantic translation. His single appearance underscores the diversity of voices preserved in Israel's wisdom tradition. **PROPER NAMES (PERSONAL)**

en: Agur | **es:** Agur | **fr:** אגור | **de:** [אגור] Prov 30:1

אַגֹּרָה H0095 *Prep-l / N-fsc* (1×)

piece (of silver) — unit of payment or currency

This rare feminine noun appears in 1 Samuel 2:36, where a destitute priest begs 'for a piece of silver' to buy bread. The term denotes a small unit of currency or payment, emphasizing the humble scale of the petitioner's need. Cross-linguistic evidence shows translations rendering it as 'piece' or 'coin,' capturing the concrete monetary reference in a narrative about the collapse of Eli's priestly house.

(1×) A unit of currency or payment, specifically 'a piece of silver' (אַגֹּרַת כָּסֶף) in contexts of dire economic need. German, Spanish, and French translations all preserve the 'piece/coin' semantic, reflecting the term's function as a measure of minimal subsistence rather than wealth. The context in 1 Samuel underscores priestly degradation. **GEOGRAPHY AND SPACE**

en: for-piece-of | **es:** por-moneda-de | **fr:** pour-piece-de | **de:** fuer-piece-von 1Sam 2:36

אֶגֶל H0096 *N-mpc* (1×)

drops (of dew) — small water droplets, especially from condensation

In Job 38:28, God challenges Job with rhetorical questions about nature's mysteries, asking who fathers 'the drops of dew.' The Hebrew denotes tiny droplets formed by condensation, a common ancient Near Eastern meteorological phenomenon. Most translations render it as 'drops,' though some interpreters have proposed 'collections' or 'stores.' The parallel with 'rain' suggests discrete water particles rather than accumulated reserves.

(1×) Small droplets of water, specifically dew-drops (אֶגְלֵי־טָל) in poetic descriptions of divine providence over nature. English and Spanish ('drops of,' 'gotas de') capture the partitive construction, emphasizing the minute scale of God's creative attention. Job 38:28 uses this image to illustrate the Creator's intimate governance of meteorological cycles beyond human comprehension. **GEOGRAPHY**

AND SPACE
en: the-drops-of- | **es:** gotas-de- | **fr:** אגלי | **de:** [אגלי] Job 38:28

אֶגְלַיִם H0097 *N-proper-fs* (1×)
Eglaim — town in Moab mentioned in Isaiah's oracle
Eglaim appears once in Isaiah 15:8, within a prophecy of Moab's devastation. Ancient sources place it roughly nine miles south of Areopolis, though its exact location remains uncertain. The name's meaning is unclear, possibly related to 'pools' or a dual form. Isaiah's oracle uses geographical landmarks to depict the comprehensive scope of judgment sweeping across Moabite territory.

(1×) A Moabite town serving as a geographical marker in Isaiah's prophetic oracle against Moab. Multilingual witnesses consistently transliterate 'Eglaim,' confirming its status as a place name without semantic translation. The context in Isaiah 15:8 suggests a boundary or significant location marking the extent of Moab's coming calamity. PERSONAL NAMES
en: Eglaim | **es:** Eglaim | **fr:** [אגלים] | **de:** [אגלים] Isa 15:8

אג֫ם H0098 *Art / N-mp* (9×)
A pool, pond, or marshy body of standing water; by extension, a swamp or marsh
Refers to a body of still, collected water – a pool, pond, or marsh. In the plague narratives of Exodus, the pools of Egypt ('agammim) are struck alongside rivers and canals (Exod 7:19; 8:5), and the prophets use the image powerfully: God transforms dry land into a pool of water (Ps 107:35; Isa 41:18), while Babylon's ruin becomes stagnant marshes (Isa 14:23). The word carries an atmospheric weight – these are not pristine springs but gathered, sometimes muddy waters, which is why the same root can shade into swamp or marsh in contexts like Ezekiel 47:11.

1. pool, pond (8×) A pool or pond of standing water, whether natural or artificial. The multilingual evidence confirms this as the primary sense: English glosses consistently render 'pool' or 'pools,' while Spanish uses 'estanque' (reservoir/pond). Appears in the Egyptian plague context (Exod 7:19; 8:5) and in prophetic imagery of divine transformation where wilderness becomes a pool of water (Ps 107:35; 114:8; Isa 41:18). In Isa 14:23 the pools become a sign of desolation when God makes Babylon into 'pools of water' – stagnant and abandoned. POOL POND MARSH
en: a-pool, and-pools, and-pools-of- | **es:** en-estanque, en-estanque-de, los-estanques | **fr:** [ואגמי], [ואגמים], [לאגם] | **de:** [ואגמי], [ואגמים], [לאגם] Exod 7:19; Exod 8:5; Ps 107:35; Ps 114:8; Isa 14:23

2. marsh, swamp (1×) A marsh or swamp, denoting a boggy, waterlogged area distinct from a clear pool. Attested in Jeremiah 51:32 (and contextually in Ezek 47:11) where the marshes and swamps will not be healed by the life-giving river from the temple. English renders 'marshes,' Spanish 'pantanos' (swamps), highlighting a semantic extension from still pool to muddy, overgrown wetland. This sense shades toward the related noun 'agmon (rush, reed), since marshes are defined by their reedy vegetation. POOL POND MARSH
en: the-marshes | **es:** los-pantanos | **fr:** [האגמים] | **de:** [האגמים] Jer 51:32

אֲגַם H0099 *N-mpc* (1×)
pools, marshes — bodies of standing water; or metaphorically, the sad/grieved
This difficult word appears in Isaiah 19:10, describing those who work for wages as 'sad of soul' or perhaps 'makers of pools/marshes.' The term may denote bodies of standing water (pools, marshes) or, following later Hebrew usage, carry an emotional sense ('sad, grieved'). The prophetic context of Egypt's economic collapse supports either reading: literal pools for fishing or metaphorical pools of sorrow among wage laborers.

(1×) Either literal pools/marshes of water or a figurative expression for 'the grieved/sad of soul.' Translations diverge: English and Spanish favor 'pools/marshes' (pools of, estanques de), suggesting occupational reference to fishermen or dam-workers. The construct phrase with 'soul' (אֲגַמֵּי־נָפֶשׁ) could support the emotional reading, depicting Egypt's laborers as 'grieved in spirit' amid national economic ruin in Isaiah 19:10. GEOGRAPHY AND SPACE
en: pools-of- | **es:** estanques-de- | **fr:** [אגמי] | **de:** [אגמי] Isa 19:10

אַגְמֹן H0100 *Conj-w / N-ms* (5×)
rush, bulrush — a marshland plant used for cord-making and as a figure of the lowly or insignificant
Agmon designates a rush or bulrush, a tall marsh plant familiar throughout the ancient Near East. In its literal sense, it appears in the speeches of God to Job: twisted rush fibers serve as cord (Job 41:2) and rushes burn as fuel (Job 41:20). Isaiah uses the image of bowing the head like a rush to critique empty fasting (Isa 58:5). Metaphorically, the rush represents the lowly and insignificant in Isaiah's judgment oracles — 'palm branch and reed' as a merism for high and low (Isa 9:14; 19:15). Spanish 'junco' and English 'reed/rush' consistently capture this wetland-plant sense.

(5×) A rush or bulrush, a tall wetland plant whose fibrous stems were used for making rope and whose dry stalks served as kindling. In Job 41:2 (English 40:26), God asks whether one can put a rope of rushes through Leviathan's nose; in Job 41:20 burning rushes illustrate the creature's fiery breath. Isaiah 58:5 uses the image of bowing one's head 'like a rush' to describe performative humility. When used metaphorically (Isa 9:14; 19:15), the rush represents the lowly and insignificant, paired with the palm branch (kippah) as a merism for leaders and commoners. Spanish 'junco' and English 'reed' confirm the botanical referent across translation traditions. REEDS RUSHES VEGETATION
en: a-reed, and-burning-rushes, and-reed | **es:** como-junco, junco, o-junco | **fr:** [ואגמון], [כאגמן], et-ואגמן | **de:** [אגמון], [ואגמון], [ואגמן] Job 41:2; Job 41:20; Isa 9:14; Isa 19:15; Isa 58:5

אַגָּן H0101 *Art / N-mp* (3×)
bowl, basin; a vessel for holding liquids, used in ritual and domestic contexts
This Hebrew noun denotes a bowl or basin, a curved vessel for holding liquids or other contents. In Exodus 24:6, Moses uses basins to hold blood during the covenant ceremony at Sinai, sprinkling half on the altar and half on the people. Song of Solomon 7:2 uses sensuous imagery: 'Your navel is a rounded bowl that never lacks mixed wine'—comparing the beloved's beauty to the fullness and perfection of a bowl. Isaiah 22:24 employs the term metaphorically for 'all the vessels of small quantity, from the cups to all the pitchers,' describing the descendants of Eliakim. The word covers both ritual vessels and domestic containers.

(3×) Translations reflect both literal and figurative uses: English 'bowl-of, basins,' Spanish 'copa, vasijas, tazas' (cup, vessels, bowls), French 'bassins, coupe,' German 'basins.' Exodus 24:6 describes ritual basins holding sacrificial blood during covenant-making. Song of Solomon 7:2 uses 'rounded bowl' as an image of physical beauty —a bowl that is full and perfectly curved. Isaiah 22:24 employs bowl-vessels and pitchers metaphorically for Eliakim's descendants, who will hang on him like vessels on a peg—a mixed metaphor of honor and burden. GEOGRAPHY AND SPACE
en: bowl-of, in-the-basins, the-basins | **es:** copa, en-vasijas, las-tazas | **fr:** [האגנות], dans-le-bassins, une-coupe | **de:** [אגן], [האגנות], in-der-basins Exod 24:6; Song 7:2; Isa 22:24

אֲגַף H0102 *N-mpc / 3fs* (7×)
Bands, hordes, or military troops accompanying a leader; armed forces in an army's retinue.
The noun ʾăgap refers to bands or hordes of fighting forces, used exclusively in Ezekiel's oracles. It is a loanword from Akkadian agappu ('wing'), originally denoting the wing of an army, and its usage in Ezekiel always describes the military entourage of kings and invaders. Gog's vast hordes (Ezek 38:9, 22; 39:4), the troops of Gomer and Beth-togarmah (Ezek 38:6), and the scattered forces of

Judah's king (Ezek 12:14; 17:21) are all designated by this word. Spanish tropas and English 'hordes' both capture the sense of massed military forces.

band, horde, troops (7×) Bands, hordes, or military troops forming a leader's armed retinue — a loanword from Akkadian agappu ('wing of an army'), used exclusively in Ezekiel to describe the vast military forces accompanying rulers and invaders. It describes the scattered troops of Judah's king (Ezek 12:14; 17:21), the hordes of Gomer and Beth-togarmah rallying with Gog (Ezek 38:6), and Gog's overwhelming invasion force (Ezek 38:9, 22; 39:4). Spanish sus tropas ('his troops') captures the consistent military-collective sense. **GEOGRAPHY AND SPACE**

en: her-hordes, his-hordes, troops-his | **es:** sus-tropas, sus-tropas„ sus-tropas; | **fr:** ruisseau | **de:** [אגפיה], [אגפיו], [אגפיך] Ezek 12:14; Ezek 17:21; Ezek 38:6; Ezek 38:9

אָגַר H0103 *V-Qal-Imperf-2ms* (3×)

to gather, collect; to harvest or bring in crops or food

This Hebrew verb means to gather or collect, particularly in agricultural contexts of harvesting. Deuteronomy 28:39 curses Israel with futility: 'You shall plant vineyards and tend them, but you shall neither drink of the wine nor gather the grapes; for the worms shall eat them.' Proverbs 6:8 praises the ant, which 'gathers her food in the harvest,' providing an example of diligent preparation. Proverbs 10:5 contrasts the wise son 'who gathers in summer' with the shameful son who sleeps during harvest. The verb emphasizes purposeful collection, especially of agricultural produce, as part of prudent stewardship and timely labor.

(3×) Translations consistently render this as gathering or collecting: English 'gathers, you-gather, he-who-gathers,' Spanish 'recoge, recogerás, el-que-recoge' (gathers, you-will-gather, the-one-who-gathers), French 'rassembler,' German 'sammeln' (to gather). Deuteronomy 28:39 warns of covenant curses where labor yields no harvest to gather. Proverbs 6:8 commends the ant's instinctive gathering during harvest—a model of industrious provision. Proverbs 10:5 praises the son who gathers in summer (the proper season) versus one who sleeps when he should work. **GATHERING TOGETHER**

en: he-who-gathers, she-gathers, you-gather | **es:** el-que-recoge, recoge, recogerás | **fr:** tu-rassembler, אגר, אגרה | **de:** [אגר], [אגרה], du-sammeln Deut 28:39; Prov 6:8; Prov 10:5

אֲדַרְכֹן H0104 *N-fs* (3×)

letter, epistle (Aramaic); official written correspondence

This Aramaic noun means a letter or epistle, particularly official correspondence in the Persian imperial administration. All three occurrences appear in Ezra, describing communications to and from the Persian court regarding the rebuilding of Jerusalem. Ezra 4:8 mentions 'a letter against Jerusalem' written by Rehum and Shimshai to King Artaxerxes. Ezra 4:11 introduces 'the copy of the letter that they sent to him,' detailing accusations against the Jews. Ezra 5:6 records 'the copy of the letter that Tattenai...sent to King Darius,' seeking royal guidance on the temple rebuilding. These official letters shaped the political fortunes of the returning exiles.

(3×) The Aramaic term shows variation in translations—French and German preserve the Aramaic '[אגרה], [אגרתא],' while English renders 'letter, the-letter,' Spanish 'carta, la-carta.' Ezra 4:8 introduces hostile correspondence opposing Jerusalem's reconstruction. Ezra 4:11 presents the actual content of the letter accusing the Jews of potential rebellion. Ezra 5:6 shows Tattenai's more neutral inquiry to Darius about the temple project. These letters document the bureaucratic struggles of post-exilic Judaism navigating Persian imperial politics. **LETTERS AND WRITINGS**

en: letter, the-letter | **es:** carta, la-carta | **fr:** [אגרה], [אגרתא] | **de:** [אגרה], [אגרתא] Ezra 4:8; Ezra 4:11; Ezra 5:6

אַגַּרְטָל H0105 *N-mpc* (2×)

basins, vessels (possibly basket-shaped)

Temple vessels returned from Babylon under Cyrus's decree (Ezra 1:9). The text lists gold and silver 'agartalim' among the sacred objects taken by Nebuchadnezzar and now restored. The exact nature of these vessels is uncertain—early translations suggested 'basins' or 'wine-coolers' based on Greek versions, while later scholarship compared the word to Aramaic and Arabic terms for baskets or basket-shaped containers. Whatever their precise form, they were valuable enough to inventory separately when restoring temple worship.

(2×) Appearing only in Ezra's inventory of temple vessels, this rare word has puzzled translators since ancient times. The Septuagint manuscripts diverge (some say 'wine-coolers,' others omit). Modern scholars compare it to Aramaic 'qartalita' and Arabic 'qirtalla'—terms for baskets—possibly borrowed from Greek 'kartallos' (fruit-basket). The dual mention (gold basins and silver basins) suggests these were standard temple implements, perhaps for collecting offerings or holding sacrificial elements. Their return symbolized the restoration of proper worship after exile. **GEOGRAPHY AND SPACE**

en: basins-of | **es:** tazones-de, tazones-de- | **fr:** [אגרטלי] | **de:** [אגרטלי] Ezra 1:9

אֶגְרֹף H0106 *Prep-b / N-ms* (2×)

fist, clenched hand used for striking

The closed hand, used for punching or striking someone. Exodus 21:18 includes it in case law about violence: if men quarrel and one strikes another with a stone or with the fist, causing injury but not death, the striker owes compensation. Isaiah 58:4 condemns fasting accompanied by 'striking with a wicked fist'—religious performance alongside violence invalidates the fast. Both uses involve the fist as a weapon, the clenched hand employed to harm another person.

(2×) The Hebrew word appears in legal and prophetic contexts, always involving violence. Exodus 21 specifies 'fist' alongside 'stone' as potential weapons in assaults—close-combat violence requiring compensation. The Septuagint and Vulgate both use words for 'fist,' the Targum glosses with terms for club or staff (perhaps extending the meaning). Isaiah's indictment is sharper: you fast while striking people with wicked fists—external piety masking internal brutality. The fist represents aggressive, personal violence, hand-to-hand conflict rather than distant harm. **FLESH AND BODY**

en: with-a-fist, with-a-fist-of | **es:** con-el-puño-de, con-puño | **fr:** [באגרף], avec-un-fist | **de:** [באגרף], mit-ein-fist Exod 21:18; Isa 58:4

אִגֶּרֶת H0107 *N-fpc / 3mp* (10×)

Letter, epistle, written dispatch — a formal written communication, especially royal or official correspondence

The noun אִגֶּרֶת (iggeret) designates a formal letter or epistle, appearing exclusively in post-exilic literature (Chronicles, Ezra-Nehemiah, Esther). It is a loanword from Akkadian egirtu ('letter, document'), reflecting the Persian-period administrative vocabulary that pervades these books. Hezekiah sends letters throughout Israel and Judah summoning the people to Passover (2 Chr 30:1, 6). Nehemiah secures letters from King Artaxerxes granting safe passage and timber rights (Neh 2:7-9; 6:5, 17, 19). In Esther, the term carries life-and-death weight: Haman's letters decree genocide (Est 9:26, 29), and Mordecai's counter-letters establish Purim. Spanish 'carta/epístola' and French 'lettre' both capture the official register.

letter, epistle (10×) A formal written letter or epistle, specifically royal or official correspondence in the post-exilic period. Used for Hezekiah's Passover summons (2 Chr 30:1, 6), Nehemiah's letters of safe-conduct from Artaxerxes (Neh 2:7-9), threatening letters received by Nehemiah (Neh 6:5, 17, 19), and the pivotal dispatches in Esther that decree and then reverse the destruction of the Jews (Est 9:20, 26, 29). An Akkadian loanword (egirtu) reflecting the Persian administrative milieu of these books. Spanish 'carta,' French 'lettre,' and German 'Brief/Schreiben' all render it appropriately as formal correspondence. **LETTERS AND WRITINGS**

en: and-a-letter, and-letter, letter-of | **es:** Y-carta, carta-de, cartas | **fr:** et-lettre, in-lettres, lettre | **de:** Briefe, Schreiben, [אגרות] 2Chr 30:1; 2Chr 30:6; Neh 2:7; Neh 2:8; Neh 2:9

אֵד H0108 *Prep-l / N-msc / 3ms* (2×)
mist, vapor, or stream rising from the earth
A term appearing in two enigmatic texts. Genesis 2:6 describes a mist or stream rising from the earth to water the ground before the first rain. Job 36:27 refers to God drawing up drops of water as mist (the precise text is difficult). Ancient versions diverged: some saw 'spring' or 'fountain,' others 'mist' or 'cloud.' Recent scholarship connects it to Akkadian 'edu' (flood, mass of waters), suggesting subterranean water sources rather than atmospheric mist. Either way, it denotes primordial irrigation—God's provision of water before rain existed.

(2×) Genesis 2:6's 'ed' poses interpretive challenges. The Septuagint, Syriac, and Vulgate read 'spring' or 'fountain,' while Targum has 'cloud.' Modern scholars debate between atmospheric mist and subterranean streams welling up (comparing Akkadian flood/overflow terms). Job 36:27 compounds the difficulty—God draws up water droplets as or for 'his mist.' The concept involves pre-rain irrigation: before the flood, before seasonal rains, God watered the garden from underground sources. This primordial water system sustained Eden, testifying to God's creative care from the very beginning. **CLOUDS AND SKY**
en: And-mist, for-his-mist | **es:** Y-vapor, para-su-vapor | **fr:** Et-mist, à-son-לְאֹדוֹ-lui | **de:** [לְאֹדוֹ], und-ein-Dunst Gen 2:6; Job 36:27

אָדַב H0109 *Conj-w* (1×)
to grieve, cause grief — bring sorrow or emotional pain
This rare Hiphil verb appears in 1 Samuel 2:33, where God warns Eli that his remaining descendants will serve 'to grieve your heart.' The term denotes causing emotional pain or sorrow, fitting the broader context of divine judgment on Eli's priestly house. Some scholars propose emending to a root meaning 'pine away' (from דוב), but the traditional reading emphasizes psychological anguish as part of Eli's legacy of loss.

(1×) To cause grief or emotional pain (Hiphil infinitive construct with לְ prefix). Multilingual witnesses render the causative sense clearly: 'to grieve' (English), 'para entristecer' (Spanish), 'à affliger' (French). The infinitive expresses purpose in 1 Samuel 2:33, explaining why God preserves a remnant of Eli's line — not for blessing but to perpetuate sorrow and shame. **GRIEF AND SORROW**
en: and-to-grieve | **es:** y-para-entristecer | **fr:** et-à-affliger | **de:** und-zu-grieve 1Sam 2:33

אַדְבְּאֵל H0110 *Conj-w / N-proper-ms* (2×)
Adbeel (personal name), third son of Ishmael
One of Ishmael's twelve sons (Genesis 25:13, 1 Chronicles 1:29), representing a north Arabian tribe. The name possibly relates to Arabic roots meaning 'invite' or 'discipline.' Assyrian records mention 'Idibaʾil' as a north Arabian tribal confederation, confirming the historical existence of this group. Minaean inscriptions also preserve similar names. Adbeel appears third in the list of Ishmael's sons, indicating one of the elder brothers among the twelve tribes descended from Abraham's son through Hagar.

(2×) Positioned in the Table of Nations as Ishmael's third son, Adbeel represents one node in the Arabian tribal network. Extrabiblical sources confirm the name: Assyrian annals reference Idibaʾil and variant spellings as Arabian groups encountered during imperial expansion. Minaean epigraphy includes the form 'Adbal.' The preservation of this name across Genesis and Chronicles, plus its attestation in Assyrian and Arabian sources, demonstrates the text's historical memory of pre-Islamic Arabian tribal confederations descended from Abrahamic lineages. **PROPER NAMES (PERSONAL)**
en: and-Adbe'el, and-Adbeel | **es:** y-Adbeel | **fr:** [וְאַדְבְּאֵל], et-Adbeel | **de:** [וְאַדְבְּאֵל], und-Adbeel Gen 25:13; 1Chr 1:29

הֲדַד H0111 *N-proper-ms* (1×)
Hadad (Adad) — Edomite prince and adversary of Solomon
Hadad was an Edomite royal who became Solomon's adversary, escaping to Egypt as a child when David conquered Edom (1 Kings 11:14-22). The name derives from the Aramaic storm-god Hadad (also Adad), widely attested in ancient Near Eastern sources. This particular Hadad survived Joab's massacre, grew up in Pharaoh's court, married into Egyptian royalty, and later returned to trouble Israel's kingdom — embodying the persistent threat from Edom.

(1×) Personal name of an Edomite prince, Solomon's adversary, whose name invokes the Aramaic deity Hadad/Adad (storm-god). Translations vary between 'Hadad' (Spanish) and 'Adad' (English, French, German), reflecting variant vocalizations of the same Semitic theophoric name. The single reference in 1 Kings 11:17 situates him fleeing to Egypt, setting up his later role as political antagonist. **HADAD BEN HADAD**
en: Adad | **es:** Hadad | **fr:** Adad | **de:** Adad 1Kgs 11:17

אִדּוֹ H0112 *N-proper-ms* (2×)
Iddo (personal name), an Israelite leader at Casiphia
The chief of the temple servants at Casiphia, whom Ezra contacted to secure Levites for the return to Jerusalem (Ezra 8:17, mentioned twice in the verse). When Ezra realized no Levites had volunteered for the journey, he sent messengers to Iddo requesting ministers for the house of God. Iddo responded by sending Sherebiah, a capable man, along with eighteen kinsmen. This Iddo oversaw a community of temple servants in exile, maintaining their identity and readiness to serve.

(2×) Appearing twice in a single verse, Iddo emerges as a leader of the Nethinim (temple servants) at Casiphia, a location in Babylonia where a community of temple personnel lived during exile. Ezra's appeal to Iddo suggests his authority and influence—he could mobilize skilled Levites on short notice. The fact that a community of temple servants preserved their identity and training in exile, ready to return for temple service, testifies to leaders like Iddo who maintained vocational continuity across generations far from Jerusalem. **PROPER NAMES (PERSONAL)**
en: Iddo | **es:** Ido | **fr:** [אִדּוֹ] | **de:** [אִדּוֹ] Ezra 8:17

אָדוֹן H0113 *N-mpc / 3ms* (329×)
Lord, master, sovereign — title of authority for human superiors, property owners, God as supreme ruler, or plural lords
A foundational Hebrew title of authority and respect, 'adon conveys the relationship between a subordinate and the one who holds power over them. In everyday social life it served as a deferential address to kings, husbands, and military commanders — much like Arabic sayyidi or the Korean honorific ju-in. When applied to God, it takes on a theological weight that the Masoretes marked through special vowel pointing (Adonai), distinguishing divine sovereignty from mere human rank. The plural form sometimes intensifies the singular to express supreme majesty, while at other times it simply denotes multiple rulers or masters sharing authority.

1. lord, human superior (249×) Respectful address or reference to a human authority figure — a king, husband, commander, or social superior. This is by far the most frequent use (249x), functioning like the Arabic sayyidi or Spanish mi señor. The term expresses subordination and deference in direct speech (Gen 23:6 'my lord, hear us') and narrative reference alike. Cross-linguistic evidence confirms the honorific register: Korean ju-in-iyeo, Swahili bwana, and Hindi prabhu all carry the same respectful social distance. **LORDS AND MASTERS**
en: my-lord | **es:** mi-señor, señor-mío | **fr:** mon-seigneur | **de:** mein-Herr, mein-herr Gen 23:6; Gen 23:11; Gen 23:15; Gen 24:18; Gen 33:13

2. master, owner of servants (49×) The owner or proprietor who holds authority over servants, slaves, or property, emphasizing possession and control rather than mere social courtesy. Eliezer calls Abraham 'his master' (Gen 24:9-10), and Potiphar is Joseph's 'adon (Gen 39:2-3). Arabic sayyiduhu ('his master') and German sein Herr capture this possessive nuance. The relationship is legally and economically defined, not merely ceremonial. **LORDS AND MASTERS**
en: his-lord, his-master | **es:** señor-de-él, su-amo, su-señor | **fr:** son-maître, son-seigneur | **de:** sein-Herr, seines-Herrn Gen 24:9; Gen 24:10; Gen 39:2; Gen 39:3

3. the Lord, divine sovereign (18×) A divine title referring to God as sovereign Lord, often marked by the article or appearing in elevated theological contexts. The Masoretes distinguished this use through special vowel pointing (Adonai), and translators universally capitalize: English 'the Lord,' French le Seigneur, Swahili Bwana (capitalized). Abraham's address in Gen 18:3 and the liturgical formula 'the Lord, the Lord of all the earth' (Josh 3:11) illustrate this theologically charged usage. **LORDS AND MASTERS**
en: Adonai, lord-of, my-Lord | **es:** Adonai, Señor-de, a-mi-Señor | **fr:** Seigneur, le-Seigneur, le-seigneur | **de:** Herr, der-Herr, der-Herr-von Gen 18:3; Gen 19:2; Exod 23:17; Exod 34:23; Ezra 10:3

4. lords, masters plural (13×) The plural form denoting multiple human lords, masters, or rulers exercising collective authority. Deuteronomy 10:17 uses the superlative 'Lord of lords' (adonei ha-adonim), while Isaiah 26:13 laments 'other lords besides you have ruled over us.' Arabic broken plurals (sadah, asyad) and Swahili mabwana reflect the same morphological pattern for expressing plurality of authority. In Psalm 123:2 the plural captures the generic concept of masters whom servants watch for direction. **LORDS AND MASTERS**
en: lords, lords-their, masters | **es:** a-sus-señores, los-señores, señores | **fr:** le-adonim, le-seigneur, masters | **de:** Herr, der-adonim, der-lords Deut 10:17; 1Kgs 22:17; 2Chr 18:16; Neh 3:5; Ps 123:2

אַדּוֹן H0114 *N-proper-ms* (1×)
Addon — place in Babylonia from which exiles returned
Addon appears in Nehemiah 7:61 as a Babylonian location from which certain families returned to Judah, though they could not prove their Israelite ancestry. The name is paired with other obscure place names (Cherub, Addon, Immer), marking settlements where Jewish exiles lived during the captivity. Its meaning and precise location remain unknown, serving primarily as a genealogical marker for families of uncertain lineage.

(1×) A place name in Babylonia, home to exiles who returned to Judah but lacked genealogical documentation. Multilingual renderings consistently transliterate 'Addon' or phonetic equivalents (Spanish 'Adón'), confirming its status as a proper noun. Nehemiah 7:61 lists it among locations whose returnees faced questions about their legitimate Israelite heritage. **PROPER NAMES (PERSONAL)**
en: Addon | **es:** Adón | **fr:** [אדון] | **de:** [אדון] Neh 7:61

אֲדוֹרַיִם H0115 *N-proper-ms* (1×)
Adoraim — fortified city in Judah built by Rehoboam
Adoraim was one of the fortified cities built by King Rehoboam to defend Judah (2 Chronicles 11:9). The name possibly means 'two hills,' fitting the topography of the identified site at modern Dura, west of Hebron. Ancient sources like Josephus refer to it as Adora, and it remained significant in later periods. Rehoboam's defensive network demonstrates his strategic response to the divided kingdom, protecting Judah's southern and western approaches.

(1×) A fortified city in the hill country of Judah, likely meaning 'two hills' based on its dual form. All translations transliterate the name (English 'Adoraim,' Spanish 'Adoraim'), and the site is plausibly identified with Dura west of Hebron. The single reference in 2 Chronicles 11:9 places it within Rehoboam's defensive building program after the kingdom's division. **PERSONAL NAMES**
en: Adoraim | **es:** Adoraim | **fr:** [אדורים] | **de:** [אדורים] 2Chr 11:9

אֱדַיִן H0116 *Conj-w / Adv* (57×)
Then, at that time — Aramaic temporal adverb marking sequential or consequential action
The Aramaic adverb אֱדַיִן (edayin, 'then, at that time') is the primary temporal connective in biblical Aramaic, threading the narrative logic of Ezra and Daniel. It marks consequential sequence: a decree is issued, then officials act (Ezra 4:23-24); a question is posed, then an answer comes (Dan 2:14-15). In Daniel's court narratives, אֱדַיִן punctuates moments of crisis and resolution — 'then Daniel answered with counsel and wisdom' (Dan 2:14), 'then the king promoted Daniel' (Dan 2:48). Its consistent temporal force across all 57 occurrences makes it the Aramaic counterpart of Hebrew אָז.

then (57×) Aramaic temporal adverb meaning 'then, at that time, thereupon.' All 57 occurrences appear in the Aramaic sections of Ezra (4–7) and Daniel (2–7). Spanish 'entonces,' French 'alors,' and German 'dann/daraufhin' each capture the sequential-consequential force. The word typically opens a new narrative clause, signaling that what follows is a direct response to or result of the preceding action (Ezra 4:9, 23, 24; 5:2, 4; Dan 2:14, 17, 19, 35, 46, 48). **THEN (TEMPORAL ADVERB)**
en: then | **es:** Entonces, entonces | **fr:** alors, in-alors | **de:** dann, daraufhin, in-dann Ezra 4:9; Ezra 4:23; Ezra 4:24; Ezra 5:2; Ezra 5:4

אַדִּיר H0117 *Prep-m / N-mpc* (27×)
Majestic, mighty; noble — describing grandeur in nature, God, or rulers; substantively, a noble or leader
The adjective addir paints with a broad brush of grandeur: mighty waters in the song of the sea (Exod 15:10), the majestic name of YHWH bracketing Psalm 8, powerful gods terrifying the Philistines (1 Sam 4:8), and the towering cedar of Ezekiel 17:23. When used as a substantive, it shifts from quality to social role — the nobles who refuse to bend their necks to the work of the LORD (Neh 3:5), the chieftains of Judges 5:13-25, and the shepherds-as-rulers of Jeremiah 25:34-36. German distinguishes herrlich ('glorious') from maechtig ('mighty'), and Spanish separates majestuoso from poderoso, reflecting an internal semantic boundary between splendor and raw power.

1. nobles, leaders (13×) Used as a substantive for nobles, chiefs, or leaders of a people — those who hold social authority. Deborah's song celebrates the nobles who marched with her (Judg 5:13, 25), Nehemiah names nobles who refused to work (Neh 3:5) and those who sealed the covenant (Neh 10:29), and Jeremiah addresses the 'mighty ones of the flock' as doomed rulers (Jer 25:34-36). Spanish nobles and French nobles confirm the social-rank reading, while German der-Edlen ('the noble ones') reinforces the substantival pattern. **POWER AND ABILITY**
en: -the-nobles, and-nobles-their, and-the-nobles | **es:** Y-nobles-su, a-los-nobles, de-nobles-de | **fr:** -le-nobles, [אדיריהם], [האדירים] | **de:** -der-nobles, [אדיריהם], [אדיריו] Judg 5:13; Judg 5:25; 2Chr 23:20; Neh 3:5; Neh 10:29

2. majestic, glorious, magnificent (8×) An adjective of majesty, splendor, and glory — applied to God, His name, and impressive natural or royal phenomena. Psalm 8:1, 9 frames its hymn with 'how majestic is your name in all the earth,' Psalm 93:4 declares YHWH more majestic than mighty waters, and Psalm 76:4 praises God as glorious from the mountains of prey. Spanish majestuoso, German herrlich ('glorious'), and French majestueux all cluster here, distinguishing aesthetic grandeur from brute force. **POWER AND ABILITY**
en: YHWH, majestic, not | **es:** grande, majestuoso, majestuosos | **fr:** majestueux, puissant | **de:** [אדיר], herrlich, maechtig Ps 8:1; Ps 8:9; Ps 76:4; Ps 93:4

3. mighty, powerful (6×) An adjective or substantive emphasizing raw might and power — the overwhelming force of mighty waters, powerful nations, or fearsome gods. The waters at the Red Sea are addir (Exod 15:10), the Philistines tremble before 'mighty gods' (1 Sam 4:8), and Ezekiel depicts Egypt's downfall among mighty nations (Ezek 32:18). Spanish poderoso/poderosas, German maechtig ('mighty'), and French puissant mark the shift from aesthetic majesty to sheer force. **POWER AND ABILITY**
en: by-mighty-one, majestic, majestic-ones | **es:** los-majestuosos, los-poderosos, poderosas | **fr:** le-puissant, majestueux, puissant | **de:** [אדרים], [אדרם], der-maechtig Exod 15:10; 1Sam 4:8; Ps 136:18; Isa 10:34; Ezek 32:18

אֲדַלְיָא H0118 *N-proper-ms* (1×)
Adalia — fifth son of Haman, killed by the Jews
Adalia was the fifth of Haman's ten sons, all killed on the day the Jews defended themselves in Susa (Esther 9:8). The name appears to be of Persian origin, fitting the book's setting in the Achaemenid

court. The listing of all ten sons by name emphasizes the complete reversal of Haman's genocidal plot — not only was the villain hanged, but his entire male lineage was cut off, eliminating future retribution.

(1×) Personal name (likely Persian) of Haman's fifth son, executed when the Jews defended themselves against their enemies in Susa. Translations uniformly transliterate the name (English 'Adalia,' Spanish 'Adalía'), preserving its foreign phonology. The single occurrence in Esther 9:8 functions within the literary motif of complete reversal: the would-be destroyer's entire household is destroyed. **PROPER NAMES (PERSONAL)**

en: Adalia | **es:** Adalía | **fr:** [אדליא] | **de:** [אדליא] Esth 9:8

אָדַם H0119 *V-Qal-Perf-3cp* (10×)

To be red or become red; in passive (Pu'al), to be dyed red, as of rams' skins for the Tabernacle.

A color verb whose meaning pivots on voice and stem. In the Pu'al (passive), it describes an external dyeing process—rams' skins 'dyed red' for the Tabernacle covering, repeated seven times across the Exodus construction narratives (25:5; 26:14; 35:7, 23; 36:19; 39:34). In the active and stative stems, it describes inherent redness: the ruddy beauty of Nazirites before the siege (Lam 4:7), the reddening of wine as a warning against drunkenness (Prov 23:31), and the scarlet stain of sin that God can make white as snow (Isa 1:18). Spanish confirms the split: 'teñidas de rojo' (dyed red) for the Tabernacle skins versus 'eran rojos/se enrojece' (were red/turns red) for natural redness.

1. dyed red, reddened (7×) Pu'al passive participle: to have been dyed or made red through an artificial process. Used exclusively of the rams' skins prepared for the Tabernacle (Exod 25:5; 26:14; 35:7, 23; 36:19; 39:34) and Nahum's reddened shields (Nah 2:4). Spanish 'teñidas de rojo/enrojecido' and French 'teint rouge' uniformly indicate externally applied color, distinguishing crafted materials from natural redness. **RED AND SCARLET**

en: dyed-red, is-reddened, the-dyed-red | **es:** enrojecidas, enrojecido, las-teñidas-de-rojo | **fr:** le-teint-rouge, teint-rouge, être-rouge | **de:** der-gefaerbt-rot, gefaerbt-rot, von-Mensch Exod 25:5; Exod 26:14; Exod 35:7; Exod 35:23; Exod 36:19

2. be red, become red (3×) Active/stative sense across Qal, Hithpa'el, and Hif'il stems: to be or become red as an inherent quality or natural process. The Qal perfect describes the ruddy complexion of Jerusalem's Nazirites before famine (Lam 4:7), the Hithpa'el imperfect captures wine reddening in the cup as a visual temptation (Prov 23:31), and the Hif'il imperfect portrays sins that 'show redness like crimson' yet can be cleansed (Isa 1:18). Spanish 'eran rojos/se enrojece' and English 'they were red/it is red' point to color as a natural state rather than an applied dye. **RED AND SCARLET**

en: it-is-red, they-are-red, they-were-red | **es:** eran-rojos, fueran-rojos, se-enrojece | **fr:** [אדמו], [יאדימו], יתאדם | **de:** [אדמו], [יאדימו], [יתאדם] Prov 23:31; Isa 1:18; Lam 4:7

אָדָם H0120 *N-msc* (552×)

Man, human being; mankind/humanity collectively; also the proper name Adam.

The Hebrew אָדָם covers a remarkably wide range—from a single individual ('a man') to the entire human species ('mankind') to the proper name of the first human. Unlike אִישׁ, which emphasizes a male person in contrast to a woman, אָדָם stresses the creature as such: mortal, earth-born, made in God's image. The etymological link to אֲדָמָה ('ground, soil') resonates throughout Scripture, from Genesis 2:7 where God forms the man from the dust of the ground, to Ecclesiastes' reflections on human mortality. Arabic preserves the same spectrum: آدم as the proper name, إنسان for the generic human being.

1. man, human being (individual/generic) (527×) An individual human being or 'man' in the generic sense (any person, someone), covering the vast majority of occurrences (527 times). Functions in legal texts ('if a man brings an offering,' Lev 1:2), proverbial wisdom ('blessed is the man,' Ps 1:1), and narrative. Distinguished from אִישׁ by its species-level focus: not 'a male' but 'a human.' Spanish 'hombre,' French 'homme,' and German 'Mensch/Mann' all serve here, though German 'Mensch' (human) better captures the non-gendered force than 'Mann' (male). Includes all inflected forms with prepositions and conjunctions. **MAN AND HUMANITY**

en: man | **es:** al-hombre, hombre | **fr:** homme | **de:** Mann, Mensch, von-einem-Menschen Gen 1:26; Gen 16:12; Exod 13:13; Exod 13:15; Exod 30:32

2. mankind, humanity (collective) (19×) Humanity or mankind as a collective whole—the human race considered as a category or species (19 occurrences). Appears in contexts of universal scope or dominion: 'any man' in the sense of 'any mortal at all' (Judg 16:7, 11, 17), or rulers set 'over mankind' (2 Sam 23:3). The multilingual glosses use constructions like 'among-humanity,' 'de-entre-hombre' (Spanish), and 'dans-homme' (French), signaling a partitive or categorical reading distinct from the individual sense. Often carries overtones of human limitation or mortality in contrast to divine power. **MAN AND HUMANITY**

en: among-humanity, among-mankind, and-among-man | **es:** como-hombre, de-entre-hombre, de-hombres | **fr:** au-dessus-homme, comme-homme, dans-homme | **de:** Mensch, der-Maenner, der-Mensch Josh 11:14; Judg 16:7; Judg 16:11; Judg 16:17; 2Sam 23:3

3. Adam (proper name) (6×) The proper name 'Adam,' referring to the first man in the Genesis creation account (6 occurrences). Identified by anarthrous usage in genealogical and narrative contexts: Gen 5:1–2 ('the book of the generations of Adam'), Gen 2:20, 3:21. Arabic آدم and Korean 아담 consistently transliterate the name, while Swahili uses 'Adamu.' The boundary between the common noun and the proper name is famously fluid in Genesis 2–3, but these six passages treat it unambiguously as a personal name in genealogical or naming contexts. **MAN AND HUMANITY**

en: Adam, and-for-man, for-Adam | **es:** Adán, hombre, para-hombre | **fr:** Adam, et-pour-homme, homme | **de:** Adam, Mensch, aber-für-Adam Gen 2:20; Gen 3:21; Gen 5:1; Gen 5:2; Deut 32:8

אָדָם H0121 *Prep-k / N-ms* (11×)

Adam: the first human being in Genesis; also a city near the Jordan River

One of the most resonant names in Scripture, serving double duty as both a personal name and a place name. As a person, Adam is the first human created by God, central to the Genesis narrative of origins, the fall, and the genealogies that trace humanity's descent (Gen 3:17; 5:1-5; 1 Chr 1:1). The name itself is wordplay on 'adamah' (ground), from which God formed him. In Hosea 6:7 'like Adam' evokes covenant-breaking. As a place, Adam is the city beside Zarethan where the Jordan's waters stood in a heap during Israel's crossing (Josh 3:16). German distinguishes 'Adam' for the person from 'bei Adam' for the locale, while Spanish and French use 'Adan/Adam' for both.

1. Adam (person) (9×) The proper name Adam, the first human being in the biblical narrative. God forms Adam from the ground ('adamah') and places him in Eden (Gen 2:7-8). After the fall, God addresses him directly: 'And to Adam he said...' (Gen 3:17). The genealogies trace descent from Adam through Seth (Gen 4:25; 5:1-5), and 1 Chronicles 1:1 opens its lineage with his name. Hosea 6:7 invokes Adam as the archetype of covenant violation: 'like Adam, they transgressed the covenant.' Job 31:33 may likewise allude to Adam hiding his transgression. French 'Adam' and Spanish 'Adan' preserve the name across traditions. **ADAM PERSON PLACE**

en: Adam, And-to-Adam, like-Adam | **es:** Adam, Adán, Y-a-hombre | **fr:** Adam, Et-à-Adam, comme-כאדם | **de:** Adam, Adams, Mensch Gen 3:17; Gen 4:25; Gen 5:1; Gen 5:3; Gen 5:4

2. Adam (place) (2×) A toponym designating the city of Adam, located near the Jordan River beside Zarethan. In Joshua 3:16 the waters flowing downstream 'stood still, rising up in a single heap, far off at Adam, the city beside Zarethan,' enabling Israel's miraculous crossing. The dual occurrence in the same verse (once as the city name, once in the locative phrase) underscores the geographic specificity. German 'bei Adam' and French 'a Adam' mark the prepositional, locative usage that distinguishes the place from the

person. ADAM PERSON PLACE
en: K, at-Adam | **es:** [en-Adán], desde-Adán | **fr:** K, à-Adam | **de:** K, bei-Adam Josh 3:16

אָדֹם H0122a *Conj-w / Adj-ms* (7×)
Red, ruddy; a color adjective describing reddish hue in skin, animals, water, or garments.
The adjective ʾādōm means 'red' or 'ruddy,' applied across a range of physical descriptions. It portrays the beloved's complexion as healthy and attractive (Song 5:10, 'my beloved is ruddy'), specifies the unblemished red heifer required for purification rites (Num 19:2), and describes water that appeared red as blood to the Moabites (2 Kgs 3:22). Isaiah uses it for the crimson stains on the divine warrior's garments (Isa 63:2), while Zechariah's visions include red horses (Zech 1:8). Spanish rojo and French vermeil both reflect the vivid chromatic sense.

red, ruddy (color adjective) (7×) Red or ruddy in color — a straightforward color adjective applied to diverse physical referents: the attractive complexion of a person (Song 5:10, 'my beloved is ruddy and dazzling'), the red heifer prescribed for purification (Num 19:2), water appearing blood-red (2 Kgs 3:22), garments stained crimson from treading the winepress (Isa 63:2), and the red horses of Zechariah's vision (Zech 1:8). Spanish rojo and French vermeil both convey this vivid redness. The related proper noun Edom ('the red one') shares this root. RED AND SCARLET
en: and-ruddy, is-red, red | **es:** roja, rojas, rojo | **fr:** [אדם], et-vermeil,, homme | **de:** Mensch, rot, und-Edom Num 19:2; 2Kgs 3:22; Song 5:10; Isa 63:2; Zech 1:8

אָדֹם H0122b *Art / Adj-ms* (2×)
the red (stew or pottage)
The famous 'red stuff' that Esau craved when he sold his birthright (Genesis 25:30, twice in the verse). The text emphasizes the redness: 'Let me gulp down some of that red, that red stuff!' The Masoretic pointing ('ha-adom') stresses the color, which gives Esau his nickname 'Edom' (red). Traditionally understood as red lentil stew, the narrative fixates on Esau's impulsive appetite—he's so focused on the immediate sensory experience (red, hot, savory) that he trades away his inheritance for a meal.

(2×) Genesis 25:30 repeats 'the red' twice for emphasis: Esau wants 'that red, that red.' The redness becomes his identity—he's called Edom from that moment. Commentators universally understand this as thick red lentil pottage, a common dish that Jacob happened to be cooking. The color dominates Esau's perception: not 'food' or 'stew' but 'the red.' This linguistic choice underscores Esau's animalistic, sense-driven nature—he sees color and wants it, trading eternal blessing for momentary satisfaction. The wordplay (red stew → Edom) forever links his descendents to this impulsive transaction. RED AND SCARLET
en: the-red | **es:** el-rojo | **fr:** le-rouge | **de:** dem-Roten Gen 25:30

אֱדוֹם H0123 *Conj-w* (100×)
Edom — Esau's byname meaning 'red,' and by extension the nation, territory, and people descended from him southeast of the Dead Sea
Edom functions simultaneously as a personal name for Esau and as the designation for his descendants and their territory in the rugged highlands southeast of the Dead Sea. The etymology is anchored in Genesis 25:30, where Esau begs for 'that red stuff' (ha-adom) and earns the nickname. Across 100 occurrences the name covers the patriarch himself (Gen 36:1, 8), the nation collectively (Num 20:18-21; 2 Sam 8:14), and the land as a geographical entity (Gen 32:3; Jer 49:17). Prophetic literature turns Edom into a type of hostile opposition to God's people — Obadiah's entire oracle targets Edom, and Malachi 1:4 portrays its desolation as proof of divine judgment.

1. Edom (nation, territory, people) (96×) Split from sense 80027. Criteria: The nation descended from Esau, their territory south of the Dead Sea, or the collective people; prophetic oracles against Edom; political/military contexts (Num 20:14-21; 1 Sam 14:47; Obadiah)
en: Edom | **es:** Edom | **fr:** Édom | **de:** Edom, Edoms Gen 32:3; Gen 36:9; Gen 36:16; Gen 36:17; Gen 36:19

2. Edom (Esau the person) (3×) Split from sense 80027. Criteria: Personal name referring to Jacob's twin brother Esau; contexts of Genesis narratives where Esau/Edom is an individual character (Gen 25:30; 36:1, 8)
en: Edom | **es:** Edom | **fr:** Édom | **de:** Edom Gen 25:30; Gen 36:1; Gen 36:8

אֹדֶם H0124 *N-ms* (3×)
carnelian, ruby; a red precious stone, possibly sardius
This Hebrew noun denotes a red precious stone, traditionally rendered 'ruby' or 'carnelian,' though exact identification is uncertain. The name derives from its red color (from the root meaning 'to be red'). In Exodus 28:17 and 39:10, it is the first stone in the first row of the high priest's breastplate, representing one of Israel's twelve tribes. Ezekiel 28:13 lists it among the precious stones adorning the king of Tyre in Eden, the garden of God—a description of primeval splendor. The reddish hue made it highly valued in the ancient world, whether as carnelian (a red variety of chalcedony) or a true ruby.

(3×) Translations vary: English 'ruby,' Spanish 'cornerina, rubí' (carnelian, ruby), French 'rougeur, rubis' (redness, ruby), German 'Rubin' (though one shows 'Mensch'/man, likely an error). Exodus 28:17 and 39:10 place the stone first in the high priest's breastplate, symbolizing one of Israel's tribes. Ezekiel 28:13 includes it in the lavish description of the king of Tyre's Edenic state, evoking original beauty and perfection before the fall. The red color connects to blood, life, and royalty. GEMSTONES AND TARSHISH
en: ruby | **es:** cornerina, rubí | **fr:** rougeur, rubis | **de:** Mensch, Rubin Exod 28:17; Exod 39:10; Ezek 28:13

אַדַמְדָּם H0125 *Adj-ms* (6×)
Reddish, reddish-tinged; used exclusively of the color of leprous skin eruptions in Levitical diagnostic law.
A reduplicative adjective derived from the root אדם ('to be red'), describing a reddish hue in skin lesions. Every occurrence appears in Leviticus 13-14 within priestly instructions for diagnosing skin diseases. The word captures an ambiguous, not-quite-red discoloration that priests had to evaluate carefully. Translations across languages consistently render it as 'reddish' (French rougeâtre, Spanish rojiza), reflecting the diminutive or approximate force of the Hebrew reduplication.

(6×) Reddish or reddish-tinged, describing the color of suspicious skin eruptions examined by priests under the Levitical purity code. All six occurrences fall within Lev 13:19-49 and 14:37, applied to swellings, scabs, bright spots, garment marks, and house walls that may indicate ceremonial uncleanness. The reduplicative form (אַדַמְדָּם) conveys an approximate or subdued redness, as the multilingual glosses uniformly confirm: French rougeâtre, Spanish rojiza, German reddish. RED AND SCARLET
en: reddish | **es:** rojiza, rojizas | **fr:** rougeâtre | **de:** reddish Lev 13:19; Lev 13:24; Lev 13:42; Lev 13:43; Lev 13:49

אַדְמָה H0126 *Prep-k / N-proper-fs* (5×)
Admah — a city in the Vale of Siddim, destroyed alongside Sodom and Gomorrah
Admah was one of the five 'cities of the plain' in the Vale of Siddim, listed alongside Sodom, Gomorrah, Zeboiim, and Zoar. Its five occurrences trace a narrative arc: first in the Table of Nations as a Canaanite border city (Gen 10:19), then in the alliance of kings defeated by the eastern coalition (Gen 14:2, 8), and finally as a byword for divine judgment. Deuteronomy 29:23 names Admah alongside Sodom in describing covenant-curse devastation, and Hosea 11:8 — 'How can I make you like Admah?' — reveals God's anguished reluc-

tance to destroy Ephraim as he did this ancient city. The multilingual glosses confirm the name's stability across traditions.

(5×) The proper name Admah, designating a Canaanite city in the Vale of Siddim that was destroyed by divine judgment alongside Sodom and Gomorrah. Appears in the Table of Nations as a border marker (Gen 10:19), in the narrative of the battle of the kings (Gen 14:2, 8), and in two later allusions to its destruction: as a covenant-curse exemplar (Deut 29:23) and in God's poignant rhetorical question about Ephraim's fate (Hos 11:8). Prepositional forms ('like Admah,' 'and Admah') reflect syntactic variation rather than any semantic distinction. **PERSONAL NAMES**

en: Admah, and-Admah, like-Admah | **es:** Adma, Admá, como-Adma | **fr:** Admah, et-Admah, terre | **de:** Admah, [כאדמה], und-Adma Gen 10:19; Gen 14:2; Gen 14:8; Deut 29:23; Hos 11:8

אַדָמָה H0127 *Prep-l / N-fsc / 3ms* (225×)

Ground, land, soil; cultivable earth, homeland, territory; the physical substance from which humanity was formed.

Adamah is the ground that gives adam (humanity) its name — a wordplay already present at creation (Gen 2:7). It denotes first the fertile, cultivable earth that yields produce when tilled (Gen 2:5; 3:17), then broadens to mean homeland or national territory, as in the covenant phrase 'the adamah which the LORD your God gives you' (Deut 7:13). Arabic أرض and Spanish tierra cover the full range, while German distinguishes Erdboden (soil) from Land (territory), and Korean separates 땅 (land) from 흙 (soil). The theological arc is striking: humanity is taken from the adamah, cursed upon it, exiled from it, and ultimately promised restoration to it.

1. ground, land (territory) (210×) Cultivable land, territory, homeland — the dominant and broadest sense (210 occurrences). Covers both the arable ground of Gen 2:5, 9 and the promised national territory of Deuteronomy's covenant language ('the adamah which the LORD swore to your fathers,' Deut 7:13; 28:11). Arabic أرض, Spanish tierra, and French terre all serve this encompassing sense. In prophetic usage it becomes virtually synonymous with 'eretz (land) but retains the earthy, agricultural connotation. **EARTH AND LAND**

en: the-ground | **es:** la-tierra | **fr:** le-moulu | **de:** Erdboden, dem-Erdboden, den-Erdboden Gen 1:25; Gen 2:5; Gen 2:6; Gen 2:7; Gen 2:9

2. soil, dust (substance) (8×) The physical substance of the earth — soil, clay, dust — viewed as raw material rather than territory. God forms adam from the afar min ha-adamah (dust from the ground, Gen 2:7), and Naaman takes two mule-loads of Israelite adamah back to Syria (2 Kgs 5:17). German 'Erde' (earth-substance), Korean 흙 (soil), and the contrast with sense 1 in Exod 20:24 ('an altar of adamah') confirm this material reading. The eight occurrences cluster around creation, death, and ritual contexts. **EARTH AND LAND**

en: and-earth, and-from-the-ground, earth | **es:** a-su-tierra, de-tierra, tierra | **fr:** et-sol, et-terre, et-ומאדמה | **de:** Erde, und-Erde, und-von-Erde Exod 20:24; 1Sam 4:12; 2Sam 1:2; 2Sam 15:32; 2Kgs 5:17

3. ground surface (underfoot) (4×) The surface of the ground as a spatial reference — the plane underfoot where things fall, crawl, or rest. In Gen 4:2 (creatures on the adamah), Lev 20:25, and Deut 4:18, the word designates the ground surface as habitat for creeping things, distinct from both the territorial and the material senses. French 'sol' and German 'Boden' (floor/ground) capture this locative usage. Ps 104:30 uses it for the renewed face of the ground. **EARTH AND LAND**

en: ground, on-the-ground, the-ground | **es:** en-la-tierra, tierra | **fr:** le-sol, moulu, sol | **de:** auf-der-Boden, der-Boden, der-ground Gen 4:2; Lev 20:25; Deut 4:18; Ps 104:30

4. farmland, arable ground (2×) Farmland or arable fields as a specific agricultural designation, narrower than the broad territorial sense. In Ps 105:35 the locusts devour 'all the vegetation of their adamah,' and Isa 1:7 describes foreigners consuming 'your adamah.' Spanish 'suelo' (soil/plot) and the possessive constructions ('their ground,' 'your ground') mark this as cultivated acreage rather than national homeland. **EARTH AND LAND**

en: their-ground, your-ground | **es:** su-suelo, vuestro-suelo | **fr:** sol | **de:** Erde, ihr-ground Ps 105:35; Isa 1:7

5. (1×) A rare plural form (adamot) meaning 'lands' or 'estates' — in Ps 49:11 the wealthy name 'their adamot after themselves.' The plural suggests distinct parcels or landed estates rather than the singular concept of ground or homeland. Spanish 'tierras' and English 'lands' capture this distributive plural. This is likely a contextual narrowing of sense 1 rather than a fully independent sense. **EARTH AND LAND**

en: lands | **es:** tierras | **fr:** sol | **de:** lands Ps 49:11

אַדָמָה H0128 *Conj-w / N-proper-fs* (1×)

Adamah — fortified city in the territory of Naphtali

Adamah was one of the fortified cities allocated to the tribe of Naphtali (Joshua 19:36). The name means 'ground' or 'earth' in Hebrew, though here it functions as a place name. Its exact location remains uncertain, though it was situated in the northeastern region of ancient Israel. The list of fortified cities highlights the strategic importance of Naphtali's territory, which bordered Phoenicia and commanded key routes in Galilee.

(1×) A fortified city in Naphtali's tribal inheritance, distinct from the common noun 'ground' (אֲדָמָה) though sharing the same form. Multilingual witnesses treat it as a proper noun: 'Adamah' (English), 'Adama' (Spanish), preserving the name without semantic translation. Joshua 19:36 positions it among Naphtali's defensive strongholds in the northern hill country. **PERSONAL NAMES**

en: and-Adamah | **es:** y-Adama | **fr:** et-Adamah | **de:** und-Adamah Josh 19:36

אַדְמִי הַנֶּקֶב H0129 *Conj-w / N-proper* (1×)

Adami-nekeb — place (or two places) in Naphtali's border description

Adami-nekeb appears in the boundary description of Naphtali's territory (Joshua 19:33). Scholars debate whether this represents one compound place name ('Adami of the Pass') or two separate locations. The second element, 'nekeb,' means 'pass' or 'gorge,' suggesting a geographical feature. The phrase marks a point on Naphtali's southern border, helping define the tribe's territorial limits in the northern hill country.

(1×) Either a compound place name meaning 'Adami of the Pass' or two distinct locations (Adami and Nekeb) on Naphtali's border. Translations render it variously: 'Adami-neceb' (Spanish, treating it as one name) or 'Adami' (English, French, German). Joshua 19:33 uses it as a boundary marker, likely denoting a strategic pass or gorge controlling access to Naphtali's territory. **PERSONAL NAMES**

en: and-Adami | **es:** y-Adami-neceb | **fr:** et-Adami | **de:** und-Adami Josh 19:33

אֲדֹמִי H0130 *N-proper-mp* (12×)

Edomi – Edomite; a person from Edom, the nation descended from Esau, east and south of the Dead Sea

The gentilic noun Edomi (Hebrew אֲדֹמִי, 'Edomite') designates a person belonging to the nation of Edom, the territory southeast of the Dead Sea settled by the descendants of Esau (Gen 36). Despite the enmity between Israel and Edom, the Torah commands: 'Do not abhor an Edomite, for he is your brother' (Deut 23:7). The term is applied most memorably to Doeg the Edomite, Saul's chief herdsman who betrayed the priests of Nob (1 Sam 21:7; 22:9, 18; Ps 52 title). It also appears in reference to Edomite women among Solomon's foreign wives (1 Kgs 11:1) and to the Edomites as enemies in Hadad's narrative (1 Kgs 11:14-17). All twelve occurrences denote the same ethnic identity with only number and gender inflection varying.

Edomite (gentilic noun) (12×) A person from Edom, the nation descended from Esau. Applied notably to Doeg the Edomite (1 Sam 21:7; 22:9, 18; Ps 52 title), to Edomite women (1 Kgs 11:1), and in the command not to abhor an Edomite (Deut 23:7). Spanish edomita, French Edomite, and German Edomiter confirm one gentilic sense across singular, plural, masculine, and feminine forms. **PROPER**

NAMES (PERSONAL)
en: (and-Edomim), Edomim, Edomite | **es:** a-edomita, edomitas, el-edomita | **fr:** (and-Edomim), Edomite, Edomite-femmes | **de:** Edomite, Edomite-Frauen, Edomiter Deut 23:7; 1Sam 21:8; 1Sam 22:9; 1Sam 22:18; 1Sam 22:22

מַעֲלֵה H0131 *N-proper-fs* (2×)

Adummim (place name: 'the red [ascent]'), a mountain pass

The Ascent of Adummim, a steep pass on the road from the Jordan Valley up to Jerusalem, marking the boundary between Benjamin and Judah (Joshua 15:7, 18:17). The name means 'red [ascent],' possibly from the reddish rock formations or desert soil. Modern identification points to Tal'at ed-Damm (meaning 'ascent of blood'), the steep climb from Jericho toward Jerusalem. This dangerous route through wilderness and cliffs became notorious—Jesus's parable of the Good Samaritan is set on this very road.

(2×) The Ascent of Adummim served as a fixed geographic marker in tribal boundary descriptions. Located south of the Valley of Achor, it marked the critical climb from the Jordan depression up to the Judean hills. The name's reference to 'red' aligns with the modern Arabic name (Tal'at ed-Damm), suggesting continuity of designation. This route's isolation and danger made it ideal for the parable of the Good Samaritan—a priest and Levite would naturally travel this road from Jericho to Jerusalem, and bandits would naturally prey on vulnerable travelers in the desolate stretches. PERSONAL NAMES
en: Adummim | **es:** Adumim | **fr:** Adummim | **de:** Adummim Josh 15:7; Josh 18:17

אַדְמוֹנִי H0132 *Adj-ms* (3×)

red, ruddy; having a reddish or healthy complexion

This Hebrew adjective means red or ruddy, describing a reddish complexion or coloring. Genesis 25:25 describes Esau at birth: 'The first came out red, all over like a hairy garment'—his redness gave rise to his name Edom (red). 1 Samuel 16:12 describes young David as 'ruddy, with bright eyes and good-looking,' a picture of youthful health and vigor. 1 Samuel 17:42 similarly notes David's ruddy complexion when Goliath first sees him. In ancient Near Eastern contexts, a ruddy complexion indicated health, vitality, and attractiveness. The term can denote literal red color (as with Esau's skin) or the healthy flush of youth (as with David).

(3×) Translations reflect both red color and ruddy complexion: English 'red, ruddy,' Spanish 'rojizo' (reddish), French 'rouge, ruddy,' German 'rötlich' (reddish). Genesis 25:25 emphasizes Esau's unusual redness at birth, connecting to the name Edom. 1 Samuel 16:12 describes David's ruddy good looks when Samuel anoints him—a sign of youth and health. 1 Samuel 17:42 notes the same ruddy appearance when Goliath sizes up his youthful opponent. The term conveys vitality and health, not just color. RED AND SCARLET
en: and-ruddy, red, ruddy | **es:** rojizo, y-rojizo | **fr:** et-ruddy, rouge, ruddy | **de:** ruddy, rötlich, und-ruddy Gen 25:25; 1Sam 16:12; 1Sam 17:42

אַדְמָתָא H0133 *N-proper-ms* (1×)

Admatha — one of seven Persian nobles who advised King Ahasuerus

Admatha was one of the seven princes of Persia and Media who had special access to King Ahasuerus (Esther 1:14). These nobles served as the king's chief advisors, wielding significant influence at court. The name may derive from Persian 'admâta' (unrestrained), though its etymology remains uncertain. This council convened to address Queen Vashti's refusal, ultimately recommending her deposition — a decision that opened the way for Esther's rise.

(1×) Personal name (Persian origin) of a high-ranking noble in Ahasuerus's court, one of seven princes with direct royal access. Multilingual sources transliterate the name consistently (English 'Admatha,' Spanish 'Admata'), preserving its foreign character. Esther 1:14 depicts him as part of the inner circle consulted on matters of royal protocol and Persian law. PROPER NAMES (PERSONAL)
en: Admatha | **es:** Admata | **fr:** [אדמתא] | **de:** [אדמתא] Esth 1:14

אֶדֶן H0134 *N-mpc* (57×)

Socket, pedestal base (of the Tabernacle); broadly, foundation or base of a structure

Designates the metal socket or pedestal base into which the upright boards and pillars of the Tabernacle were set, typically cast from silver or bronze. The vast majority of its 57 occurrences cluster in the Tabernacle construction texts of Exodus and Numbers, where pairs of sockets anchor each plank. Outside this technical usage, it appears in two memorable poetic passages: Job 38:6 asks who sank the foundations (אַדְנֶיהָ) of the earth, and Song 5:15 describes the beloved's legs as pillars set on pedestals of fine gold. The Spanish 'basas' and French 'bases' consistently reflect the architectural meaning.

1. socket or pedestal base (55×) The primary technical sense (55x): a metal socket or pedestal base used in Tabernacle construction. Each board required two silver sockets (Exod 26:19–21), and each pillar one bronze socket, totaling nearly a hundred for the entire structure. Multilingual glosses ('bases/basas/bases/Fuesse') consistently render architectural hardware. The Exodus 38:27 summary tallies one hundred sockets from one hundred talents of silver, emphasizing their material weight. GEOGRAPHY AND SPACE
en: and-their-bases, bases | **es:** basas, y-basas-de-ellas, y-sus-basas | **fr:** bases, et-leur-bases | **de:** Fuesse, und-ihr-Fuesse, und-ihr-bases Exod 26:19; Exod 26:21

2. foundation of a structure (2×) An extended architectural or cosmological sense (2x), used for the foundations of larger structures. In Job 38:6, God challenges Job about who laid the earth's אַדְנֶיהָ — its foundation pedestals — parallel to its cornerstone, evoking cosmic architecture. In Song 5:15, the beloved's legs rest on אַדְנֵי פָז 'pedestals of fine gold,' transferring the image from sacred architecture to human beauty. The shift from cultic hardware to cosmic and literary metaphor marks a distinct semantic extension. GEOGRAPHY AND SPACE
en: its-foundations, pedestals-of- | **es:** bases-de-, sus-bases | **fr:** des-bases, sa-אדניה-elle | **de:** Herr, [אדניה] Job 38:6; Song 5:15

אַדָּן H0135 *N-proper-fs* (1×)

Addan — Babylonian location from which exiles returned without genealogical proof

Addan appears in Ezra 2:59 as a Babylonian place name, paired with Tel-melah, Tel-harsha, Cherub, and Immer. Families from these locations returned to Judah but could not establish their Israelite lineage. The name's meaning remains unknown, and its precise location in Babylonia is uncertain. It serves primarily as a genealogical marker, highlighting the challenge of maintaining ethnic and religious identity during the seventy-year exile.

(1×) A place in Babylonia, home to Jewish exiles whose descendants lacked documentation proving their lineage when returning to Jerusalem. Translations uniformly transliterate the name (English 'Addan,' Spanish 'Adán'), treating it as an uninterpreted foreign toponym. Ezra 2:59 groups it with other exile settlements whose returnees faced questions about their legitimate tribal or priestly status. PERSONAL NAMES
en: Addan | **es:** Adán | **fr:** [אדן] | **de:** [אדן] Ezra 2:59

אָדוֹן H0136 *N-mpc / 1cp* (445×)

Lord, master – as divine title (Adonai, Lord God) and as respectful address to a human superior.

Adon is one of the most theologically weighty words in the Hebrew Bible. In its overwhelmingly dominant use, it serves as the divine title Adonai ('my Lord'), the spoken substitute for the Tetragrammaton YHWH, expressing God's sovereign lordship and personal covenant relationship with Israel (Gen 15:2, 'O Lord GOD'). The Masoretic vowel pointing deliberately distinguishes divine from human reference. In a handful of passages it retains its older secular meaning of 'lord' or 'master,' addressing a human superior with deference (Josh 3:11, 'the Lord of all the earth'; Judg 6:15, 'O my lord'). All major traditions uniformly render the divine sense with their supreme title: spa 'Senor,' fra 'Seigneur,' deu 'Herr.'

1. Lord (divine title) (440×) The divine title Adonai, used 440 times to address or refer to God as sovereign Lord. This includes direct prayer address (Gen 15:2, 'O Lord GOD, what will you give me?'), prophetic invocations (Deut 3:24, 'O Lord GOD, you have begun to show your servant your greatness'), and liturgical declarations. The intensive plural form with first-person suffix (adonay) signals majesty. Cross-linguistically every tradition uses its highest title: spa 'Senor/Adonai,' fra 'Seigneur,' deu 'Herr,' reflecting the universal recognition of divine sovereignty. **LORDS AND MASTERS**
en: Adonai, Lord | **es:** Adonai, Señor, el-Señor | **fr:** Seigneur | **de:** Herr Gen 15:2; Gen 15:8; Gen 20:4; Exod 15:17; Deut 3:24

2. lord (human superior) (5×) A human lord, master, or superior addressed with deference, appearing only 5 times. Used with pronominal suffixes ('my lord,' 'his lord') to express social hierarchy or military command: the commander of YHWH's army (Josh 5:14, 'my lord'), the 'Lord of all the earth' in a context blending human and divine authority (Josh 3:11, 13), and Gideon's self-deprecating address (Judg 6:15). The multilingual glosses often add possessive markers – spa 'mi-Senor,' deu 'mein-Herr,' fra 'mon-seigneur' – reflecting the relational, deferential character of this secular usage. **GEOGRAPHY AND SPACE**
en: Lord-of, his-Lord, my-lord | **es:** Señor-de, mi-Señor, mi-señor | **fr:** Seigneur-de, le-Seigneur, mon-seigneur | **de:** Herr, Herr-von, mein-herr Josh 3:11; Josh 3:13; Josh 5:14; Judg 6:15; Hos 12:14

אֲדֹנִי־בֶזֶק H0137 *N-proper-ms* (3×)

Adoni-bezek; personal name or title meaning 'lord of Bezek,' a Canaanite king

This Hebrew name designates a Canaanite king defeated by the tribes of Judah and Simeon. The name means 'lord of Bezek,' combining 'Adoni' (my lord) with 'Bezek' (the city name). Judges 1:5-7 narrates the encounter: Israel defeats Adoni-bezek, cuts off his thumbs and big toes, and he confesses that he had done the same to seventy kings. He dies in Jerusalem. Some scholars suggest emending the name to 'Adoni-zedek' (lord of righteousness), linking him to the Jerusalem king in Joshua 10, but the text as it stands presents Adoni-bezek as a distinct ruler whose mutilation of defeated enemies receives poetic justice.

(3×) The name translates uniformly: English 'Adoni-Bezek,' Spanish 'Adoni-Bezek,' French 'Adoni-Bezek,' German 'Adoni-Bezek.' Judges 1:5 introduces him as the king encountered at Bezek. Judges 1:6 describes his capture after fleeing battle. Judges 1:7 records his confession that he had mutilated seventy kings—and now receives the same treatment, acknowledging divine retribution: 'As I have done, so God has repaid me.' The account illustrates the measure-for-measure justice theme in Judges. **PROPER NAMES (PERSONAL)**
en: Adoni-Bezek | **es:** Adoni-Bezek | **fr:** Adoni-Bezek | **de:** Adoni-Bezek Judg 1:5; Judg 1:6; Judg 1:7

אֲדֹנִיָּהוּ H0138 *Prep-l / N-proper-ms* (26×)

Adonijah ('my Lord is Yahweh'); chiefly David's fourth son who contested Solomon's succession, also two other biblical figures.

A theophoric name meaning 'my Lord is Yahweh,' borne most prominently by David's fourth son whose dramatic bid for the throne dominates 1 Kings 1-2. Adonijah secured the support of Joab and Abiathar but was outmaneuvered by Nathan and Bathsheba, who ensured Solomon's coronation. His later request for Abishag proved fatal (1 Kgs 2:13-25). The name also belongs to a Levite teacher in Jehoshaphat's reform (2 Chr 17:8) and a postexilic leader who sealed Nehemiah's covenant (Neh 10:17). All translations simply transliterate: 'Adonijah/Adoniyah/Adonija.'

1. Adonijah son of David (24×) The personal name Adonijah designating David's fourth son, whose failed attempt to claim the throne before Solomon's anointing is narrated in 1 Kings 1-2. Almost all 24 occurrences cluster in this succession narrative. The multilingual glosses ('for-Adonijah/a-Adoniyahu/pour-Adonija/fuer-Adonijah') consistently add prepositions reflecting the narrative's political alignments – who was 'for' or 'against' Adonijah. **PROPER NAMES (PERSONAL)**
en: Adonijah, for-Adonijah, to-Adonijah | **es:** Adoniyah, Adoniyahu, a-Adoniyahu | **fr:** Adonija, furent-pour-Adonija, pour-Adonija | **de:** Adonijah, fuer-Adonijah, waren-fuer-Adonijah 1Kgs 1:5; 1Kgs 1:7; 1Kgs 1:8; 1Kgs 1:9; 1Kgs 1:11

2. Adonijah (other persons) (2×) The same name borne by two other individuals: a Levite commissioned by King Jehoshaphat to teach Torah throughout Judah (2 Chr 17:8), and a clan leader identified with Adonikam's family who sealed Nehemiah's covenant (Neh 10:17; cf. Ezra 2:13). Only 2 occurrences fall here; French and German bracket the Hebrew form [אדניה] in their glosses, signaling less-familiar referents. **PROPER NAMES (PERSONAL)**
en: Adoniyah | **es:** Adoniya, Adoniyah | **fr:** Adoniyah, [אדניה] | **de:** Adoniyah, [אדניה] 2Sam 3:4; 1Chr 3:2

אֲדֹנִי־צֶדֶק H0139 *N-proper-ms* (2×)

Adoni-zedek (personal name: 'my lord is righteous' or 'my lord is Zedek')

The Canaanite king of Jerusalem who organized a coalition of five Amorite kings against Israel (Joshua 10:1, 3). His name means either 'my lord is righteous' or invokes the deity Zedek. He mirrors Melchizedek ('my king is righteous/Zedek'), an earlier king-priest of Jerusalem. When Adoni-zedek heard that Joshua had conquered Jericho and Ai, and that Gibeon had made peace with Israel, he rallied neighboring kings to attack Gibeon—triggering the battle where the sun stood still.

(2×) Adoni-zedek appears exclusively in Joshua 10's account of the southern coalition. His name pairs with Melchizedek's, both ruling Jerusalem centuries apart, both invoking 'Zedek' (either as divine name or attribute). Phoenician inscriptions preserve similar constructions (Adonibaal = 'my lord is Baal'). Adoni-zedek's strategic response to Gibeon's defection shows political savvy—he recognized that Joshua's advance threatened to split the Canaanite city-states. His defeat and the hanging of the five kings became a defining moment in Israel's conquest of the southern hill country. **PROPER NAMES (PERSONAL)**
en: Adoni-Tsedek | **es:** Adoni-Sédec | **fr:** Adoni-Tsedek | **de:** Adoni-Tsedek Josh 10:1; Josh 10:3

אֲדֹנִיקָם H0140 *N-proper-ms* (3×)

Adonikam (Adoniqam); personal name meaning 'my Lord has arisen' or 'the Lord arose'

This Hebrew proper name means 'my Lord has arisen' or 'the Lord has stood up,' a theophoric name expressing faith in divine action. Adonikam was the head of a family that returned from Babylonian exile. Ezra 2:13 lists 666 (or 667) descendants of Adonikam among the returning exiles under Zerubbabel. Ezra 8:13 mentions later returnees 'of the sons of Adonikam' who came with Ezra, including Eliphelet, Jeiel, and Shemaiah. Nehemiah 7:18 parallels Ezra 2:13, confirming the family's inclusion in the restoration community. The name testifies to faith that the Lord would act to restore his people.

(3×) Translations preserve the name: English 'Adonikam, Adoniqam,' Spanish 'Adoniqam, Adonícam,' French and German show '[אדניקם].' Ezra 2:13 numbers the family's returnees at 666 (or 667), a substantial clan. Ezra 8:13 records later members joining Ezra's caravan, including named leaders. Nehemiah 7:18 confirms the family's prominence in the restoration. The theophoric name—'my Lord has arisen'—may reflect hope in God's covenant faithfulness to raise up his fallen people and restore them to their land. **PROPER NAMES (PERSONAL)**
en: Adonikam, Adoniqam | **es:** Adoniqam, Adonícam | **fr:** [אדניקם] | **de:** [אדניקם] Ezra 2:13; Ezra 8:13; Neh 7:18

אֲדֹנִירָם H0141 *Conj-w / N-proper-ms* (2×)

Adoniram (personal name: 'my lord is exalted'), Solomon's official

The official over forced labor during Solomon's reign (1 Kings 4:6, 5:14). His name means 'my lord is exalted.' He also appears as

Adoram (a shortened form) in 2 Samuel 20:24 under David and 1 Kings 12:18 under Rehoboam. The fact that he served three kings —David, Solomon, Rehoboam—suggests either a long career or a dynastic office. His tenure ended tragically: when Rehoboam sent him to negotiate with the northern tribes, they stoned him to death, triggering the final split of the kingdom.

(2×) Adoniram supervised the corvée (forced labor) system that provided workers for Solomon's massive building projects. The name appears with slight variation (Adoniram/Adoram), but ancient versions confirm the same individual. His multi-generational service indicates either exceptional longevity or that 'Adoniram' became a title for this office. His death by stoning (1 Kings 12:18) symbolizes the northern tribes' rejection of Solomon's labor policies—the very system Adoniram administered became the breaking point that divided Israel. **PROPER NAMES (PERSONAL)**

en: and-Adoniram | **es:** y-Adoniram | **fr:** et-Adoniram | **de:** und-Adoniram 1Kgs 4:6; 1Kgs 5:14

אָדָר H0142 *V-Nifal-Prtcpl-msc* (3×)

majestic, glorious; characterized by splendor, honor, or exalted status

This Hebrew adjective or verbal form means majestic, glorious, or made glorious. It appears in contexts celebrating YHWH's majesty and power. Exodus 15:6 exults, 'Your right hand, O LORD, has become glorious in power,' celebrating the victory at the Red Sea. Exodus 15:11 asks rhetorically, 'Who is like You, glorious in holiness, fearful in praises, doing wonders?'—a hymnic acknowledgment of God's incomparable glory. Isaiah 42:21 states that 'The LORD is well pleased for His righteousness' sake; He will exalt the law and make it honorable.' The term conveys divine splendor that inspires awe and worship.

(3×) Translations show reverence for divine majesty: English 'majestic, makes-it-glorious,' Spanish 'gloriosa, glorioso' (glorious), French 'majestic,' German similar forms, though some preserve the Hebrew '[ויאדיר].' Exodus 15:6 celebrates God's glorious right hand that shattered the enemy at the sea. Exodus 15:11 worships the God who is majestic in holiness, beyond all comparison. Isaiah 42:21 affirms God's purpose to magnify his law and make it glorious—honored and exalted among the nations. The term belongs to Israel's vocabulary of worship and praise. **POWER AND ABILITY**

en: and-makes-it-glorious, majestic | **es:** gloriosa, glorioso, y-hacerla-gloriosa | **fr:** [ויאדיר], majestic | **de:** [ויאדיר], majestic Exod 15:6; Exod 15:11; Isa 42:21

אֲדָר H0143 *N-proper-ms* (8×)

Adar; the twelfth month of the Hebrew calendar (February–March), the month of Purim in the book of Esther.

The name of the twelfth month in the post-exilic Hebrew calendar, borrowed from the Babylonian 'Addaru' and corresponding roughly to February–March. All eight occurrences fall within the book of Esther, where Adar is the month chosen by Haman's lot for the annihilation of the Jews (Esth 3:7, 13) and subsequently the month of their deliverance and celebration of Purim (Esth 9:1, 15, 17, 19, 21). The name is transliterated identically across all target languages —Spanish, French, and German all render 'Adar'—reflecting its loanword status even in the original Hebrew.

(8×) Adar, the twelfth month of the Babylonian-Jewish calendar (approximately February–March), a loanword from Akkadian 'Addaru.' Every occurrence is in Esther, where it functions as a narrative time-marker of profound theological significance: Haman's lot (pur) falls on Adar for the planned genocide (Esth 3:7, 13), but God reverses the decree so that the Jews triumph on the 13th of Adar and celebrate on the 14th and 15th (Esth 9:1, 15, 17, 19, 21). This month thus becomes permanently associated with the feast of Purim. The uniform transliteration across Spanish, French, and German ('Adar') confirms its status as an internationally recognized calendar term with no native equivalent. **AUTO-DETECTED COMMUNITY 11255 WITH 6 SENSES**

en: Adar | **es:** Adar | **fr:** Adar | **de:** Adar Esth 3:7; Esth 3:13; Esth 8:12; Esth 9:1; Esth 9:15

אַדָּר H0144 *N-proper-fs* (1×)

Adar — twelfth month of the Hebrew calendar (February-March)

Adar is the twelfth and final month in the Hebrew calendar, corresponding roughly to February-March in the Gregorian system. The name appears in post-exilic texts, reflecting Babylonian influence on Jewish calendrical terminology. In Ezra 6:15, the temple reconstruction was completed 'on the third day of the month Adar,' marking a momentous achievement in Israel's restoration. This month later became significant in Jewish tradition as the time of Purim.

(1×) The twelfth month of the Hebrew year, adopted from Babylonian calendrical practice during the exile. Multilingual witnesses consistently transliterate 'Adar' across languages (English, Spanish, German), recognizing it as a calendar term requiring preservation rather than translation. Ezra 6:15 dates the temple's completion to this month, establishing Adar as a time of restoration and celebration. **AUTO-DETECTED COMMUNITY 11255 WITH 6 SENSES**

en: Adar | **es:** Adar | **fr:** [אדר] | **de:** Adar Ezra 6:15

אֶדֶר H0145 *N-ms* (2×)

splendor, majesty, glory; possibly also a mantle or robe

A word with contested meaning, appearing in two different contexts. Zechariah 11:13 mentions 'the splendor' at which the Lord priced the prophet—an ironic reference to the thirty pieces of silver, the 'magnificent price' at which they valued him. Micah 2:8 is more difficult, possibly meaning 'a mantle' or 'robe' stripped from passersby (though textual issues cloud the verse). The root suggests nobility or magnificence, something glorious or ornate, whether metaphorically applied to a price or literally to an expensive garment.

(2×) The semantic range includes glory, splendor, or (concretely) an ornate garment. Assyrian cognates mean 'noble' or 'glorious.' Zechariah's usage drips with irony: God sarcastically calls the thirty silver pieces 'the majestic price' at which they valued him—magnificent! Micah's context suggests violent robbery, possibly of ornate outer garments (if we read 'aderet' for 'eder'). The word's rarity and textual complications make precise definition difficult, but the core sense involves something impressive, valuable, or magnificent —whether a sum of money or a fine cloak. **AUTO-DETECTED COMMUNITY 11255 WITH 6 SENSES**

en: majesty-of, robe | **es:** esplendor-de, vestidura | **fr:** riche | **de:** Adar Mic 2:8; Zech 11:13

אַדָּר H0146 *N-proper-fs / 3fs* (2×)

Addar (place/personal name: 'noble' or 'mighty')

A name appearing in two contexts: a town on Judah's southern border (Joshua 15:3, where it's called 'Addarah') and a Benjamite person (1 Chronicles 8:3). As a place name, it pairs with Hezron (Hezron-addar or Hazar-addar in Numbers 34:4), marking a point on Israel's southern boundary. As a personal name, it appears among the sons of Bela, though some scholars see it as a textual variant of 'Ard' (Genesis 46:21, Numbers 26:40). The root suggests nobility or might.

(2×) The geographic Addar/Addarah lies on Judah's southern frontier, part of the boundary description inherited from earlier tribal allotments. The Benjamite Addar appears in Chronicles' genealogy, possibly representing a scribal variant for 'Ard' found in other Bela genealogies. Whether the consonantal text shifted (resh/dalet confusion) or these represent distinct individuals remains debated. The name's meaning ('noble' or 'mighty') fits onomastic patterns for both persons and places—towns might be named for qualities (Hazor = enclosure) or founders, individuals for aspirational virtues. **AUTO-DETECTED COMMUNITY 11255 WITH 6 SENSES**

en: Addar, Addarah | **es:** Adar | **fr:** Addarah, [אדר] | **de:** Addarah, [אדר] Josh 15:3; 1Chr 8:3

אַדַּרְגָּזַר H0147 *N-mpc* (1×)

threshing floors — open-air surfaces for separating grain from

chaff
In Daniel 2:35, Nebuchadnezzar's dream-statue is pulverized to dust that blows away 'like chaff from summer threshing floors.' Threshing floors were flat, elevated surfaces where grain was separated from husks by trampling or sledges, then winnowed in the wind. The summer harvest imagery emphasizes complete dispersal — nothing remains of the kingdoms represented by the statue. This agricultural metaphor powerfully conveys total destruction and irrelevance.

(1×) Open-air platforms for processing grain, specifically 'threshing floors of summer' (construct plural with 'summer'). English and Spanish translations ('threshing-floors of,' 'eras de') preserve the agricultural reference, while the 'summer' qualifier indicates peak harvest season when winnowing is most effective. Daniel 2:35 employs this image to depict the complete eradication of earthly kingdoms before God's eternal dominion. **GEOGRAPHY AND SPACE**
en: threshing-floors-of- | **es:** las-eras-de | **fr:** aire | **de:** [אדר׳] Dan 2:35

אֲדַרְזְדָּא H0148 *N-mpd* (2×)
counselors, astrologers (Persian/Babylonian loanword)
A category of officials in the Babylonian administration, appearing only in Daniel 3:2-3. When Nebuchadnezzar summoned all his officials to the dedication of the golden image, the list includes 'adragzaraya'—probably astrologers or counselors skilled in interpreting signs. This Aramaic term is a Persian loanword, reflecting the multilingual bureaucracy of the Neo-Babylonian empire. These specialists joined satraps, prefects, governors, and other officials at the royal ceremony that tested Jewish faithfulness.

(2×) Appearing exclusively in Daniel's account of the image dedication, this term designates a specific class of imperial officials. Scholars connect it to Old Persian administrative titles, possibly referring to judicial counselors or astrological experts. The Septuagint translates with 'astrologers,' suggesting divination functions. Daniel's lists of officials emphasize the empire's elaborate hierarchy—satraps, prefects, governors, counselors, treasurers, judges, magistrates, and all provincial officials. The 'adragzaraya' fit somewhere in this network of power, specialists whose expertise served the king's agenda. **AUTO-DETECTED COMMUNITY 11320 WITH 3 SENSES**
en: the-counselors | **es:** los-consejeros | **fr:** astrologue | **de:** [אדרגזריא] Dan 3:2; Dan 3:3

אֲדְרַע H0149 *Adv* (1×)
exactly, diligently — with precision and care in execution
This Aramaic adverb appears in Ezra 7:23, in Artaxerxes' decree commanding that 'whatever is decreed by the God of heaven be done exactly for the house of the God of heaven.' The term emphasizes precision, thoroughness, and diligent care in execution. The Persian king's insistence on exactness reflects both political prudence (avoiding divine wrath) and genuine respect for the temple's religious requirements, granting Ezra broad authority to establish proper worship.

(1×) An adverb denoting precision and thoroughness: 'exactly,' 'diligently,' 'carefully.' Spanish 'diligentemente' captures the sense of careful attention, while the context in Ezra 7:23 emphasizes King Artaxerxes' command that temple provisions and ordinances be executed with complete accuracy. This reflects the Achaemenid administration's policy of supporting local cults to secure divine favor and political stability. **ACCURACY AND PRECISION**
en: exactly | **es:** diligentemente | **fr:** [אדרזדא] | **de:** [אדרזדא] Ezra 7:23

דַּרְכְּמוֹן H0150 *Prep-l / N-mp* (2×)
darics (Persian gold coins)
Persian gold coins called darics, named after Darius the Great or the Persian word for gold. These coins appear in Chronicles and Ezra as part of temple contributions. First Chronicles 29:7 records that leaders gave 10,000 darics of gold for the temple, and Ezra 8:27 mentions bowls worth 1,000 darics. The daric was a standardized gold coin weighing about 8.4 grams, facilitating large transactions. The term's appearance in texts describing pre-exilic donations involves anachronism—the Chronicler used the Persian-period coinage familiar to his audience to quantify ancient contributions.

(2×) The daric (Hebrew with prosthetic aleph: 'adarkon/darkon') was Persia's standard gold currency. Chronicles and Ezra use it to measure temple donations, though the coinage didn't exist until Persian rule—the Chronicler updates older weight measures into monetary equivalents his readers understood. First Chronicles 29:7 values temple gifts at 10,000 darics; Ezra 8:27 appraises gold bowls at 1,000 darics. This reflects historiographic practice: translating ancient economics into contemporary terms. The multilingual context (Persian word in Hebrew/Aramaic text) testifies to Israel's imperial setting. **SILVER AND MONEY**
en: and-darics, of-darics | **es:** por-dáricos, y-daricos | **fr:** [ואדרכנים], [לאדרכנים] | **de:** [ואדרכנים], [לאדרכנים] 1Chr 29:7; Ezra 8:27

אַדָּרָם H0151 *Conj-w / N-proper-ms* (2×)
Adoram (personal name: shortened form of Adoniram)
An abbreviated form of Adoniram, the official over forced labor who served David, Solomon, and Rehoboam (2 Samuel 20:24, 1 Kings 12:18). The name means essentially the same as Adoniram—'my lord is exalted'—with slight contraction. When Rehoboam sent Adoram to deal with the northern tribes' labor complaints, they stoned him to death, making him a martyr of Solomon's oppressive policies and a catalyst for the kingdom's division. The name variation likely reflects normal Hebrew shortening patterns.

(2×) Adoram is the contracted form of Adoniram, appearing in 2 Samuel (under David) and 1 Kings 12:18 (under Rehoboam). Ancient versions sometimes read the full form 'Adoniram' even where the Masoretic text has 'Adoram,' suggesting fluidity between the names. His role—taskmaster over forced labor—made him the face of Solomonic excess. His stoning by the northern tribes became the point of no return: Rehoboam fled to Jerusalem, and Israel crowned Jeroboam. Adoram's death embodies the end of united monarchy, crushed under the weight of the very labor system he administered. **AUTO-DETECTED COMMUNITY 10458 WITH 3 SENSES**
en: Adoram, and-Adoram | **es:** Adoram, Y-Adoram | **fr:** Adoram, et-Adoram | **de:** Adoram, und-Adoram 2Sam 20:24; 1Kgs 12:18

אַדְרַמֶּלֶךְ H0152 *Conj-w / N-proper-ms* (3×)
Adrammelech; name of a deity and a person, meaning 'Adar is prince' or 'Adar is king'
This Hebrew name appears in two distinct contexts. First, Adrammelech was a deity worshiped by people from Sepharvaim, to whom they burned their children in sacrifice (2 Kings 17:31)—a practice YHWH abhorred. Second, Adrammelech was a son of the Assyrian king Sennacherib who, along with his brother Sharezer, murdered their father in the temple of Nisroch and then fled to Ararat (2 Kings 19:37; Isaiah 37:38). The name derives from the Assyrian god Adar combined with 'melek' (king/prince). Whether deity or person, the name carries associations of pagan religion and violence—child sacrifice in one case, patricide in the other.

(3×) Translations preserve the name: English 'Adrammelech, and-Adrammelech,' Spanish 'Adramelec, Adramélec,' French 'Adrammelech,' German similar forms. 2 Kings 17:31 identifies Adrammelech as a god to whom the Sepharvites burned their children—syncretistic paganism transplanted to Israel. 2 Kings 19:37 and Isaiah 37:38 name Adrammelech as Sennacherib's parricidal son who struck down his father while he worshiped. The double usage—deity and person—may reflect the common ancient practice of naming children after gods. **PROPER NAMES (PERSONAL)**
en: and-Adrammelech, and-Sharetser, to-Adrammelech | **es:** a-Adramelec, y-Adramelec, y-Adramélec | **fr:** [ואדרמלך], et-Adrammelech, à-Adrammelech | **de:** [ואדרמלך], und-Adrammelech, zu-Adrammelech 2Kgs 17:31; 2Kgs 19:37; Isa 37:38

אֶדְרַע H0153 *Prep-b / N-fs* (1×)
by force, forcibly — with compulsion or physical coercion
This Aramaic noun appears in Ezra 4:23, describing how Israel's enemies made the Jews stop rebuilding Jerusalem's walls 'by force and power.' The term denotes physical coercion or compulsion, often translated 'force' or 'arm' (literally). Paired with 'power/might,' it emphasizes the violent means used to halt construction. The phrase captures the reality of political opposition in the Persian period, where local adversaries used imperial authorization to suppress Jewish restoration efforts.

(1×) An Aramaic noun meaning 'force' or 'arm,' denoting physical coercion. The construct phrase 'by force and power' (בְּאֶדְרַע וְחָיִל) in Ezra 4:23 describes the violent suppression of Jerusalem's rebuilding. Spanish 'con brazo' and other versions preserve the literal 'arm' imagery, metaphorically representing strength applied forcibly. This reflects the opposition's use of imperial backing to intimidate and physically stop the work. **GEOGRAPHY AND SPACE**
en: by-arm | **es:** con-brazo | **fr:** [באדרע] | **de:** [באדרע] Ezra 4:23

אֶדְרֶעִי H0154 *Conj-w / N-proper-fs* (8×)
Edrei; a chief city of Bashan where Israel defeated King Og, also a town in Naphtali's tribal allotment.
A place name identifying a principal city of the kingdom of Bashan in Transjordan, modern Der'a in southern Syria. Edrei is where Moses and Israel fought the decisive battle against King Og (Num 21:33; Deut 3:1), a victory repeatedly recalled in Deuteronomy and Joshua as evidence of God's faithfulness. The city is paired with Ashtaroth as one of Og's two royal residences (Deut 1:4; Josh 12:4; 13:12, 31). A separate Edrei appears in Joshua 19:37 as a town assigned to Naphtali. The name is transliterated consistently across languages—Spanish, French, and German all render 'Edrei'—preserving its ancient Semitic form.

Edrei (place name) (8×) Edrei, a fortified city in Bashan where Israel defeated King Og in a pivotal battle during the wilderness period (Num 21:33; Deut 3:1). Listed alongside Ashtaroth as one of Og's two royal capitals (Deut 1:4; Josh 12:4; 13:12), it was allotted to the half-tribe of Manasseh (Josh 13:31). A distinct town of the same name appears in Naphtali's tribal territory (Josh 19:37). The site is identified with modern Der'a in southern Syria, roughly 60 miles south of Damascus. All translations uniformly transliterate the name, with prepositional variations—Spanish 'en Edrei' (in Edrei), German 'bei Edrei' (at Edrei)—reflecting the different Hebrew prepositions attached to it across passages. **PERSONAL NAMES**
en: Edrei, and-Edrei, and-in-Edrei | **es:** Edrei, a-Edrei, en-Edrei | **fr:** Edrei, dans-Edrei, et-Edrei | **de:** Edrei, bei-Edrei, in-Edrei Num 21:33; Deut 1:4; Deut 3:1; Deut 3:10; Josh 12:4

אַדֶּרֶת H0155 *Prep-b / N-fsc / 3ms* (12×)
A large outer robe, mantle, or cloak; figuratively glory, majesty, or splendor.
Best known as the prophet's mantle – the garment Elijah wore and cast upon Elisha as a sign of succession (1 Kings 19:19), and that parted the Jordan when struck against the water (2 Kings 2:8, 14). The word also names the costly Babylonian robe that tempted Achan at Jericho (Josh 7:21). German 'Kleid' and Spanish 'manto' faithfully render the concrete garment. In prophetic poetry, however, the same word shifts to abstract splendor: the vine in Ezekiel 17:8 bears 'magnificent' branches, and Zechariah 11:3 laments the loss of the shepherds' 'glory,' where garment and grandeur merge.

1. robe, mantle, cloak (10×) A large, impressive outer garment – a robe, mantle, or cloak. Esau's hairy body at birth is likened to a 'mantle of hair' (Gen 25:25). Achan coveted a fine Babylonian adderet (Josh 7:21, 24). Most memorably, it is Elijah's prophetic mantle, wrapped around his face before God at Horeb (1 Kings 19:13), cast upon Elisha (1 Kings 19:19), and used to strike the Jordan (2 Kings 2:8, 13, 14). Zechariah 13:4 notes that false prophets will no longer don the 'hairy mantle' to deceive. German 'Kleid,' Spanish 'manto,' and French 'robe' all render this as a dignified outer garment. **GEOGRAPHY AND SPACE**
en: a-garment-of, a-robe-of, his-cloak | **es:** como-manto-de, con-su-manto, el-manto | **fr:** comme-un-robe-de, dans-son-manteau, le-robe | **de:** [אדרת], [אדרתו], der-Kleid Gen 25:25; Josh 7:21; Josh 7:24; 1Kgs 19:13; 1Kgs 19:19

2. glory, majesty, splendor (2×) An abstract sense of glory, majesty, or magnificence, extending from the imposing appearance of the physical garment. Ezekiel 17:8 describes a vine planted in good soil producing branches of 'splendor' (adderet), where most translations shift from clothing to botanical magnificence. Zechariah 11:3 speaks of the shepherds' 'glory' being ruined – possibly still punning on the shepherd's cloak but clearly carrying overtones of lost grandeur. Spanish 'majestad' and 'esplendida' capture this abstract register well. **POWER AND ABILITY**
en: majestic, their-glory | **es:** espléndida, su-majestad | **fr:** manteau | **de:** [אדרת], [אדרתם] Ezek 17:8; Zech 11:3

אדשׁ H0156 *V-Qal-InfAbs* (1×)
threshing, to thresh — separating grain by trampling or beating
In Isaiah 28:28, the prophet asks rhetorically, 'Does one thresh grain forever?' The infinitive absolute form emphasizes continuous or intensive action. Threshing involved trampling grain with animals or sledges to separate kernels from chaff. Isaiah uses this agricultural wisdom to illustrate God's disciplinary purposes: just as a farmer doesn't thresh endlessly (which would crush the grain), so God calibrates judgment with wisdom, stopping before destruction becomes total.

(1×) The action of threshing grain, expressed as an infinitive absolute to convey continuity or emphasis. Spanish 'trillando' (threshing continuously) reflects this intensive sense. Isaiah 28:28 employs the term in a rhetorical question about agricultural wisdom, drawing a parallel to divine pedagogy: discipline is purposeful and measured, not arbitrary or excessive. The farmer's skill models God's wise governance. **REAPING AND HARVESTING**
en: forever | **es:** trillando | **fr:** [אדוש] | **de:** [אדוש] Isa 28:28

אָהַב H0157 *Conj-w / V-Qal-ConjPerf-2ms* (211×)
To love; as participle: lover, friend, paramour; passive: beloved; also the abstract noun 'love' (ahavah)
The Hebrew Bible's primary love verb spans from the tenderest human affection to the fiercest prophetic accusation. Jacob loved Rachel (Gen 29:18), the great commandment demands loving God with all one's heart (Deut 6:5), yet the same root in the Piel intensive becomes the prophets' weapon: Hosea and Jeremiah hurl me'ahavayikh ('your paramours') at faithless Israel. Arabic splits the field — muhibb for wholesome 'one who loves' versus 'ushshaq for illicit lovers. The passive participle yields 'beloved,' the favored wife of Deuteronomy 21. Spanish confirms the morphological distinctions: amar (verb), amante (lover), amada (beloved).

1. love (verb, active Qal) (129×) The core Qal verbal sense: active loving — emotional attachment, devotion, and affection directed toward persons, God, or things. At 129 occurrences this is the verb's center: Jacob loved Rachel (Gen 29:18), 'love your neighbor as yourself' (Lev 19:18). Arabic ahabba, Spanish amar, French aimer, and Korean saranghada all render the basic verbal action. **LOVE (ACTIVE VERB)**
en: He-loves, he-loves, loves | **es:** ama, amando, amar | **fr:** aimer, il-a-aimé, à-aimer | **de:** liebte, zu-lieben Gen 25:28; Gen 27:14; Gen 29:18; Gen 29:30; Gen 34:3

2. lover, friend (Qal participle substantive) (51×) The Qal active participle used substantivally: a lover, friend, ally, or devotee. Fifty-one occurrences including 'those who love me' in the Decalogue promise (Exod 20:6) and 'the one who loves wisdom' (Prov 29:3). Arabic muhibb ('one who loves') and Spanish el-que-ama confirm the substantivized agent noun, yielding 'my friends/allies' with suffixes. **LOVE (ACTIVE VERB)**
en: and-loving, he-who-loves, lovers-your | **es:** (amadores-míos), El-que-ama, a-los-que-me-aman | **fr:** aimer, aimer-moi, ceux-qui-m'aiment | **de:** lieben, liebte, und-liebte Exod 20:6; Deut 5:10; Deut 7:9; Deut 10:18; 1Sam 18:16

3. paramour, illicit lover (Piel participle) (17×) The Piel intensive participle: paramour or illicit lover, concentrated in prophetic marriage-metaphor. Seventeen occurrences in Hosea, Jeremiah, Ezekiel, and Lamentations (1:2, 19) where Israel's idolatrous alliances are depicted as adultery. Arabic 'ushshaq ('passionate/illicit lovers') distinguishes these from the wholesome Qal 'friends' of Sense 2. **LOVE (ACTIVE VERB)**
en: and-lovers-your, her-lovers, lovers-your | **es:** a-mis-amantes, amantes-de-ella, amantes-de-ti | **fr:** aimer, et-aimer | **de:** lieben, liebte, und-lieben Jer 22:20; Jer 22:22; Jer 30:14; Lam 1:2; Lam 1:19

4. beloved (passive participle) (9×) The passive participle: the beloved, the cherished one — someone who is the object of love. Nine occurrences including the 'beloved wife' versus 'unloved wife' distinction (Deut 21:15–16), the eulogy of Saul and Jonathan as 'beloved and pleasant' (2 Sam 1:23). Arabic mahbub and Spanish amada confirm passive-resultative semantics. **LOVE (ACTIVE VERB)**
en: and-loved, his-friends, loved | **es:** amada, amada-de, la-amada | **fr:** aima, aimer, et-aimer | **de:** der-beloved, der-liebte, liebte Deut 21:15; Deut 21:16; 2Sam 1:23; Neh 13:26

5. love (abstract noun) (4×) The abstract noun 'ahavah: the state or quality of love itself. Four occurrences where the noun functions independently: Jacob's years 'seemed like a few days because of his love' (Gen 29:20), 'a time to love and a time to hate' (Eccl 3:8). Arabic mahabbah and German Liebe (versus lieben) confirm the nominalization. **LOVE (ACTIVE VERB)**
en: in-love-his, like-their-love, to-love | **es:** como-su-amado, en-amor-suyo, para-amar | **fr:** aimer, dans-aimer-son, à-aime | **de:** in-seiner-Liebe, liebte, zu-Liebe Gen 29:20; 2Sam 19:6; Eccl 3:8; Hos 9:10

6. (1×) A difficult singular occurrence at Hosea 4:18 where the text reads 'they love — give!' or 'her rulers dearly love shame.' Multilingual evidence diverges: English 'give,' Spanish 'Dan,' French 'le-en-lui' — suggesting textual corruption or an unusual elliptical construction. The economic domain assignment reflects emphasis on bribery or tribute rather than emotion. **GIVING AND BESTOWING**
en: give | **es:** Dan | **fr:** le-en-lui | **de:** der-in-ihm Hos 4:18

אֲהָבִים H0158 *N-mp* (2×)
love, loves (plural); affections or lovers
The plural form of 'love,' appearing in two contrasting contexts. Proverbs 5:19 uses it positively: 'a loving doe' (literally 'a doe of loves'), describing a wife who captivates her husband's affection. Hosea 8:9 uses it negatively: Israel 'has hired lovers,' pursuing foreign alliances and idols instead of Yahweh. The plural can intensify the singular ('great love') or indicate multiple love-objects ('lovers'). Both nuances appear in these passages—intense marital devotion versus promiscuous political/religious infidelity.

(2×) The Hebrew plural 'ahabim' carries dual force: intensive (abundant love) or distributive (multiple lovers). Proverbs' 'doe of loves' pictures a wife as graceful and captivating, holding her husband's devoted affection—the plural intensifies the bond's richness. Hosea inverts this imagery: Israel goes among nations 'hiring loves'—promiscuously seeking allies and gods. The same grammatical form conveys fidelity or betrayal depending on object and context. Across translations (Spanish 'amores,' French 'amour'), the term oscillates between singular devotion and plural infidelity. **LOVE (ABSTRACT NOUN)**
en: love, lovers | **es:** amantes, de-amores | **fr:** amour, אהבים | **de:** [אהבים], [אהבים] Prov 5:19; Hos 8:9

בְּאַהֲבִים H0159 *Prep-b / N-mp* (1×)
with love, in amours — in contexts of physical or idolatrous love
This noun appears in Proverbs 7:18 in the plural form, where the adulteress invites, 'Let us take our fill of love until morning.' The term can denote beloved objects or, as here, amorous pleasures with a carnal sense. Some interpreters also connect it to Hosea 9:10's reference to idols as 'loved objects' (Baal worship). The context in Proverbs emphasizes illicit physical intimacy, contrasting wisdom's call to fidelity with folly's seductive lure.

(1×) Plural noun denoting amorous pleasures or beloved objects, often with carnal or illicit connotations. The prepositional phrase 'with love/in amours' (בְּאֲהָבִים) in Proverbs 7:18 describes the adulteress's invitation to forbidden pleasure. Spanish 'en los amores' preserves the plural sense of 'love-making' or 'amours.' The term can also refer to idolatrous objects of devotion, blurring the line between physical and spiritual unfaithfulness. **GEOGRAPHY AND SPACE**
en: with-love | **es:** en-los-amores | **fr:** dans-באהבים | **de:** [באהבים] Prov 7:18

אַהֲבָה H0160 *N-fsc* (40×)
Love, affection, devotion — as abstract noun or verbal infinitive expressing the act and attitude of loving.
Derived from the verb 'ahav (to love), this noun carries the full weight of love in the Hebrew Bible — from covenantal devotion between God and Israel to the fierce romantic passion of the Song of Songs. Spanish 'amor' and French 'amour' render it uniformly, but the German tradition sometimes shifts to 'der Liebe' (genitive) to capture the construct chains that reveal love's object: love of God, love of a friend, love of wisdom. The word appears most densely in Wisdom literature and the Song, where it is even personified as a force as strong as death (Song 8:6).

1. love (abstract noun) (33×) The abstract emotion or disposition of love — covering covenant faithfulness (Deut 7:8), deep friendship (1 Sam 20:17; 2 Sam 1:26 'your love was more wonderful than the love of women'), romantic desire (Song 2:4-5; 8:6-7), and everyday human affection (Prov 10:12 'love covers all offenses'). Translations across languages converge on a single core term (amor, amour, Liebe), confirming this is one unified semantic field. Construct forms with pronominal suffixes (אַהֲבָתוֹ, אַהֲבָתִי) point to love as a relational quality belonging to someone. **LOVE (ABSTRACT NOUN)**
en: in-His-love, in-his-love, in-love-his | **es:** amor, amor!, el-amor | **fr:** [אהבה], [באהבתו], amour | **de:** Liebe, [באהבתו], der-Liebe Deut 7:8; 1Sam 18:3; 1Sam 20:17; 2Sam 1:26

2. loving (verbal noun / infinitive) (7×) The verbal-infinitive use expressing the act of loving, often governed by prepositions indicating purpose or cause — 'because of [His] loving' (2 Chr 2:11; 9:8), 'to love' as infinitive of purpose (1 Kgs 10:9; Hos 3:1). The Spanish rendering 'amándolos' (loving them) and French 'et-amour' preserve the verbal force, distinguishing this from the purely abstract noun. In Hos 3:1 God commands Hosea to love a woman 'as the LORD loves' — where the infinitive carries the weight of divine action, not just feeling. **GEOGRAPHY AND SPACE**
en: and-to-love, as-love-of, because-of-love-of | **es:** Por-el-amor-de, amándolos, como-amor-de | **fr:** [באהבת], amour, et-amour | **de:** Liebe, [באהבת], und-Liebe 1Kgs 10:9; 1Kgs 11:2; 2Chr 2:11; 2Chr 9:8; Hos 3:1

אֲהַד H0161 *Conj-w / N-proper-ms* (2×)
Ohad (personal name), son of Simeon
One of Simeon's six sons listed in the genealogies (Genesis 46:10, Exodus 6:15). The name's meaning is uncertain, though it may relate to 'unity' or 'might.' Ohad appears in the early genealogical lists but is absent from later censuses (Numbers 26), suggesting his family line either died out or was absorbed into other Simeonite clans. His inclusion in the Genesis and Exodus lists documents the family that went down to Egypt during the famine.

(2×) Ohad stands among Simeon's sons in the descent-to-Egypt narratives. His name appears in Genesis 46 (Jacob's household) and Exodus 6 (Moses and Aaron's lineage), but vanishes from Numbers 26's wilderness census. This pattern suggests the Ohadite clan didn't survive to enter Canaan, either through extinction or merger with other families. Simeon's tribe suffered overall decline (from 59,300 to 22,200 between censuses), and individual clan disappearances like Ohad's contributed to this demographic collapse. **PROPER NAMES (PERSONAL)**
en: and-Ohad | **es:** y-Ohad | **fr:** et-Ohad | **de:** und-Ohad Gen 46:10; Exod 6:15

אֲהָהּ H0162 *Interjection* (15×)
alas! ah! — an exclamation of grief, dismay, or desperate appeal
Ahahh is one of the rawest sounds in the Hebrew Bible — a guttural cry erupting at moments of shock, grief, or pleading. Jephthah cries it upon seeing his daughter (Judg 11:35); Elisha's servant cries it when the axe head sinks into the Jordan (2 Kgs 6:5). Most characteristically it appears in the formula ahahh adonai YHWH ('alas, Lord GOD!'), a phrase of prophetic anguish used by Joshua (7:7), Gideon (Judg 6:22), Jeremiah, and Ezekiel. Spanish 'ah/ay,' French 'helas,' and German 'ach' each reach for their most visceral interjection.

alas (15×) An interjection expressing acute distress, dismay, or anguished appeal to God. Occurs as a standalone cry of shock (Judg 11:35; 2 Kgs 6:5, 15) and in the formulaic address ahahh adonai YHWH ('alas, Lord GOD!'), found in Joshua, Judges, Jeremiah, and Ezekiel. Joel intensifies it with ahahh layyom, 'alas for the day!' (1:15). German 'ach' and French 'helas' mirror the raw emotive register. **WOE AND ALAS**
en: Alas, alas | **es:** Ah, ah, ay | **fr:** hélas, hélas! | **de:** [אהה], ach, alas Josh 7:7; Judg 6:22; Judg 11:35; 2Kgs 3:10; 2Kgs 6:5

אַהֲוָא H0163 *N-proper-fs* (3×)
Ahava; place name designating a town or river in Babylonia where exiles gathered
This Hebrew place name designates both a town and a river (or canal) in Babylonia where Ezra assembled the returning exiles. Ezra 8:15 records, 'I gathered them by the river that flows to Ahava, and we camped there three days.' This assembly point allowed Ezra to review the returning company and discover no Levites were present, prompting him to send for them. Ezra 8:21 notes that Ezra proclaimed a fast 'there at the river of Ahava,' seeking God's protection for the dangerous journey. Ezra 8:31 records their departure 'from the river of Ahava' toward Jerusalem. The location served as a staging ground for spiritual preparation before the journey home.

(3×) Translations preserve the place name: English 'Ahava,' Spanish 'Ahava,' French and German show '[אהוא].' Ezra 8:15 identifies the river Ahava as the gathering point where Ezra mustered the returning exiles. Ezra 8:21 describes the fast proclaimed at Ahava, seeking divine guidance and protection. Ezra 8:31 marks their departure from Ahava toward Jerusalem—a journey requiring God's hand of protection. The place became associated with prayer, fasting, and dependence on God before undertaking the perilous return to Judah. **PERSONAL NAMES**
en: Ahava | **es:** Ahava | **fr:** [אהוא] | **de:** [אהוא] Ezra 8:15; Ezra 8:21; Ezra 8:31

אֲהוּד H0164 *N-proper-ms* (9×)
Ehud, a Benjamite judge who delivered Israel from Moabite oppression; also a descendant of Bilhan.
A proper name borne by two Benjamite figures in the Hebrew Bible. The most prominent Ehud is the left-handed judge of Judges 3:15-30 who assassinated the Moabite king Eglon with a concealed short sword, liberating Israel from eighteen years of subjugation. His story is one of the most vivid narrative episodes in Judges, rich in irony and physical detail. A second Ehud appears in 1 Chronicles 7:10 as a son of Bilhan, possibly a genealogical echo of the same tribal hero.

Ehud (9×) The proper name Ehud (אֲהוּד), referring primarily to the Benjamite son of Gera who served as Israel's second major judge (Judg 3:15-26). His left-handedness—notable for a Benjamite ('son of the right hand')—enabled his covert weapon concealment. All translations preserve the name phonetically (spa: Ehud, fra: Éhud, deu: Ehud). The second bearer in 1 Chronicles 7:10 may represent the same ancestral figure at a different genealogical remove. **PROPER NAMES (PERSONAL)**
en: Ehud, and-Ehud | **es:** Ehud, Y-Ehud, y-Ehud | **fr:** [ואהוד], et-Éhud, Éhud | **de:** Ehud, [ואהוד], und-Ehud Judg 3:15; Judg 3:16; Judg 3:20; Judg 3:21

אַיֵּה H0165 *Interjection* (3×)
where? (interrogative particle related to אַי *and* אַיֵּךְ*, used in prophetic challenge)*
This rare interrogative particle appears only in Hosea 13:10, 14, where God challenges Israel about the fate of their king and the location of death's sting. Ancient versions (Septuagint, Syriac, Vulgate, Targum) and most modern scholars understand it as 'where?'—a taunting question. Some older interpreters took it as a first-person verb 'I would be,' but the context and jussive form favor the interrogative reading. Paul's quotation in 1 Corinthians 15:55 ('O death, where is your sting?') confirms the interrogative sense, transforming Hosea's judgment oracle into a resurrection triumph.

(3×) The interrogative sense 'where?' serves a rhetorical function in prophetic challenge. In Hosea 13:10, God asks 'where is your king?' after Israel rejected Him. In verse 14, the double use—'where are your plagues, O death? where is your destruction, O grave?'—can be read either as a summons (calling forth judgment) or as a taunt (death's power is gone). The Septuagint's ποῦ (where) established the interpretation that Paul adopted for resurrection victory. The Spanish 'seré' (I will be) reflects the minority verbal interpretation, while English 'where' and French 'Ehé' preserve the interrogative. **LOCATIVE INTERROGATIVES**
en: where | **es:** seré | **fr:** Ehé | **de:** ich-werde-sein Hos 13:10; Hos 13:14

אָהַל H0166 *V-Hifil-Imperf-3ms* (1×)
it shines, gives light — emits radiance or illumination
In Job 25:5, Bildad argues that even celestial bodies lack purity before God: 'Behold, even the moon — it does not shine, and the stars are not pure in his sight.' The Hiphil verb denotes giving light or shining brightly. Bildad's point is theological: if heavenly luminaries appear dim or impure when measured against God's holiness, how much less can mortal humans claim righteousness? The image underscores divine transcendence through cosmic comparison.

(1×) Hiphil imperfect verb meaning 'to shine, give light, be bright.' The subject in Job 25:5 is the moon (יָרֵחַ), which 'does not shine' when compared to God's surpassing glory. The parallel with stars being 'not pure' suggests that even the most brilliant created lights appear dull before the Creator's holiness. Translations render it as 'shines' (English, Spanish 'brilla'), capturing the luminous sense. **BRIGHTNESS AND SPLENDOR**
en: it-shines | **es:** brilla | **fr:** יאהיל | **de:** [יאהיל] Job 25:5

אָהַל H0167 *V-Piel-Imperf-3ms* (3×)
to pitch tent, encamp; to set up one's dwelling as a nomad
This Hebrew verb means to pitch a tent or encamp, reflecting the nomadic lifestyle of Israel's ancestors. Genesis 13:12 states that 'Lot pitched his tent even as far as Sodom,' a fateful decision bringing him near wickedness. Genesis 13:18 records that 'Abram moved his tent, and went and dwelt by the terebinth trees of Mamre, which are in Hebron, and built an altar there to the LORD'—showing Abraham's mobile worship. Isaiah 13:20 prophesies Babylon's desolation: 'It will never be inhabited...nor will the Arabian pitch tents there'—using tent-dwelling as a sign of habitation. The verb captures the transient, mobile existence of pastoral nomads.

(3×) Translations reflect tent-pitching or camping: English 'pitched-tent, will-pitch-tent,' Spanish 'acampaba, acampará' (camped, will camp), French 'dressa-tente' (pitched tent), German 'zeltete' (tented). Genesis 13:12 and 13:18 describe Abraham and Lot's nomadic movements—pitching tents marked significant relocations. Isaiah 13:20 uses the absence of tent-pitching as a sign of utter desolation: even nomadic Arabians, who need no permanent structures, will not camp in ruined Babylon. The term evokes the patriarchal wanderings and temporary dwelling in the land of promise. **GEOGRAPHY AND SPACE**
en: and-he-pitched-tent, and-pitched-tent, will-pitch-tent | **es:** Y-acampaba, acampará, y-acampaba | **fr:** [יהל], et-dressa-tente, et-il-dressa-tente | **de:** [יהל], und-zeltete Gen 13:12; Gen 13:18; Isa 13:20

אֹהֶל H0168 *N-mpc / 2ms* (349×)

Tent; a portable dwelling of cloth or skins, used for nomadic habitation, worship (the Tabernacle), and military encampment.
One of the most evocative words in the Hebrew Bible, ohel conjures the entire world of patriarchal and wilderness life. From Jabal, the 'father of tent-dwellers' (Gen 4:20), through the elaborate Tent of Meeting where God's presence dwelt among Israel, to the romantic imagery of the beloved's dark tents in Song of Songs 1:5, this word appears nearly 350 times. Every major target language renders it with a single core equivalent – Arabic khayma, Spanish tienda, German Zelt, French tente – underscoring its stable, concrete meaning across cultures.

1. Tabernacle / Tent of Meeting (sacred) (201×) Split from sense 80317. Criteria: The sacred Tabernacle, the 'ohel mo'ed' (Tent of Meeting), God's dwelling place among Israel (Exod 28:43, 29:4). Distinct theological and ritual significance.
en: tent-of | **es:** la-tienda-de, tienda-de, tienda-de- | **fr:** tente-de | **de:** Zelt-der Exod 28:43; Exod 29:4; Exod 29:10; Exod 29:11; Exod 29:30

2. tent (ordinary dwelling) (147×) Split from sense 80317. Criteria: Nomadic or domestic tents used for habitation, military encampments, personal shelter (Gen 4:20, 25:27).
en: -the-tent-of, a-tent, in-tent-of | **es:** en-tienda-de, la-tienda, la-tienda, | **fr:** -le-tente-de, dans-tente-de, la-tente | **de:** -der-Zelt-von, Zelt, der-Zelt Gen 18:1; Gen 18:2; Gen 18:9; Gen 18:10; Gen 31:25

3. (1×) A single disputed occurrence in 1 Kings 7:45 where the text refers to temple furnishings, and some English versions read 'these vessels.' The multilingual glosses fragment here – Spanish renders 'utensilios' (utensils), while others give demonstrative pronouns – suggesting a possible textual or parsing difficulty rather than a genuine second sense of ohel. Most scholars treat this as a scribal or cataloguing anomaly. **PROPHETS AND PROPHECY**
en: [the-these] | **es:** [los-utensilios] | **fr:** [the-these] | **de:** [the-these] 1Kgs 7:45

אֹהֶל H0169 *Conj-w / N-proper-ms* (1×)

Ohel — son of Zerubbabel in the post-exilic lineage of David
Ohel appears in 1 Chronicles 3:20 as one of Zerubbabel's sons, part of the Davidic genealogy in the post-exilic period. The name means 'tent' in Hebrew, a common word repurposed as a personal name. His inclusion in this genealogy underscores the survival and continuation of David's line after the Babylonian exile, even though the monarchy itself had ended. These genealogical records preserved messianic hope by tracking royal descent.

(1×) Personal name of a son of Zerubbabel, meaning 'tent' but functioning as a proper noun in this context. Multilingual witnesses transliterate 'Ohel' rather than translate, recognizing its onomastic function. The single reference in 1 Chronicles 3:20 places him within the post-exilic Davidic line, a genealogical link important for maintaining royal legitimacy and messianic expectation despite political subjugation. **PROPER NAMES (PERSONAL)**
en: and-Ohel | **es:** y-Ohel | **fr:** [ואהל] | **de:** [ואהל] 1Chr 3:20

אָהֳלָה H0170 *N-proper-fs* (5×)

Oholah — a symbolic name for Samaria as an unfaithful woman in Ezekiel's allegory
Oholah is a symbolic proper name created by the prophet Ezekiel to personify Samaria (the northern kingdom) as an adulterous woman. The name means 'she who has her own tent,' implying that Samaria set up illegitimate worship apart from the Jerusalem temple — 'her tent' rather than God's. All five occurrences appear in Ezekiel 23, the extended allegory of two sisters — Oholah (Samaria) and Oholibah (Jerusalem) — who prostituted themselves with Assyria and Babylon respectively. The multilingual glosses — English 'Oholah,' Spanish 'Ohola,' French 'Ohola' — transliterate the name directly, preserving its symbolic weight.

(5×) The allegorical proper name Oholah, meaning 'her tent' or 'tent-woman,' used by Ezekiel to personify Samaria as the elder of two adulterous sisters (Ezek 23:4, 5, 36, 44). The name implies illegitimate worship at self-erected shrines rather than at the Jerusalem tabernacle. Her 'adultery' with Assyria (Ezek 23:5-10) represents the northern kingdom's political and religious entanglements. All five occurrences are confined to Ezekiel 23's sustained allegorical indictment. **PROPER NAMES (PERSONAL)**
en: Oholah | **es:** Ohola | **fr:** Ohola | **de:** Ohola Ezek 23:4; Ezek 23:5; Ezek 23:36; Ezek 23:44

אָהֳלִיאָב H0171 *Conj-w / N-proper-ms* (5×)

Oholiab — the chief artisan who assisted Bezalel in constructing the tabernacle
Oholiav was a Danite craftsman whom God appointed as the principal assistant to Bezalel in building the wilderness tabernacle (Exod 31:6). His name means 'the father's tent,' a fitting designation for one entrusted with constructing God's dwelling place among Israel. All five occurrences appear in Exodus (31:6; 35:34; 36:1-2; 38:23), consistently in the context of tabernacle construction. He is described as skilled in engraving, designing, and embroidering — complementing Bezalel's metalwork and woodcraft. The multilingual glosses show uniform transliteration: English 'Oholiab,' Spanish 'Oholiab,' with conjunctive variants ('and-Oholiab') in several languages.

(5×) The proper name Oholiav, designating the son of Ahisamach of the tribe of Dan, appointed by God as chief assistant to Bezalel in constructing the tabernacle and its furnishings (Exod 31:6). Skilled in engraving, embroidery, and textile design (Exod 38:23), he represents the divinely gifted artisan tradition alongside Bezalel. His name — 'father's tent' — resonates with his role as builder of God's tent-dwelling. All five occurrences are confined to the tabernacle construction narratives of Exodus 31-38. **PROPER NAMES (PERSONAL)**
en: Oholiab, and-Oholiab | **es:** Oholiab, y-Oholiab | **fr:** Oholiab, et-Oholiab | **de:** Oholiab, und-Oholiab Exod 31:6; Exod 35:34; Exod 36:1; Exod 36:2; Exod 38:23

אָהֳלִיבָה H0172 *N-proper-fs* (6×)

Oholibah, symbolic name for Jerusalem as an unfaithful wife in Ezekiel's allegory of the two sisters.
A prophetic proper name meaning 'my tent is in her,' used by Ezekiel to represent Jerusalem alongside her sister Oholah (Samaria). The name suggests that God's tabernacle-presence dwelt in Jerusalem, making her infidelity all the more grievous. All six occurrences cluster in Ezekiel 23, one of Scripture's most vivid allegories of covenant unfaithfulness. The name's etymology links the tent (אֹהֶל) of God's dwelling to the city that was supposed to house it faithfully.

Oholibah (6×) Oholibah (אָהֳלִיבָה, 'my tent is in her'), the symbolic name for Jerusalem in Ezekiel 23. She is depicted as the younger sister of Oholah (Samaria), both portrayed as adulterous wives of Yahweh. The name implies that God placed his sanctuary-tent within Jerusalem, yet she pursued foreign alliances and idolatries even more brazenly than her sister (Ezek 23:11). All six occurrences appear in this single extended allegory (Ezek 23:4, 11, 22, 36, 44). **PROPER NAMES (PERSONAL)**
en: Oholibah, and-Oholibah | **es:** Oholiba, y-Oholiba | **fr:** Oholiba, et-Oholiba | **de:** Oholiba, und-Oholiba Ezek 23:4; Ezek 23:11; Ezek 23:22; Ezek 23:36

אָהֳלִיבָמָה H0173 *N-proper-ms* (8×)

Oholibamah — a wife of Esau and an Edomite clan chief, meaning 'tent of the high place'
Oholibamah (meaning 'tent of the high place') appears exclusively in the Esau genealogies of Genesis 36 and 1 Chronicles 1. She is identified as the daughter of Anah and wife of Esau, through whom several Edomite clans traced their lineage. The name may also designate an Edomite chief or clan. Cross-language renderings are remarkably consistent — English 'Oholibamah,' Spanish 'Oholibama,' French and German similarly preserving the Hebrew form — reflecting the standard treatment of proper names in translation.

Oholibamah (proper name) (8×) The personal and clan name Oholibamah (אָהֳלִיבָמָה), etymologically 'tent of the high place,' designating Esau's wife (daughter of Anah, granddaughter of Zibeon the Hivite) and the Edomite clan descending from her. All eight occurrences cluster in Genesis 36 and 1 Chronicles 1:52, the Edomite genealogical registers. Translations across languages uniformly transliterate the name with minimal variation, confirming a single referent throughout. **PROPER NAMES (PERSONAL)**
en: Oholibamah, Oholivamah, and-Oholibamah | **es:** Oholibama, Oholivamah, y-Oholivamah | **fr:** Oholibamah, [אהליבמה], et-Oholibamah | **de:** Oholibama, Oholibamas, [אהליבמה] Gen 36:2; Gen 36:5; Gen 36:14; Gen 36:18

אַהֲלֹת H0174 *N-mp* (4×)
Aloes; a fragrant tree or aromatic spice derived from it
Refers to an aromatic tree or its fragrant product, traditionally identified with aloeswood (aloexylon agallochum), prized across the ancient Near East for its perfume. Balaam's oracle compares Israel's tents to aloe trees planted by the LORD beside flowing waters (Num 24:6). Elsewhere it appears alongside myrrh and cassia as a luxury perfume — anointing royal robes (Ps 45:8), scenting a lover's bed (Prov 7:17), and listed among the choicest spices of the garden in Song 4:14.

(4×) Aloe trees or aloes as fragrant aromatic material. Every available translation converges on a single sense: English 'aloes,' Spanish 'áloes,' French 'aloès,' and German 'aloes' all agree. In Numbers 24:6 the plural designates aromatic trees (parallel to cedars), while in Psalms 45:8, Proverbs 7:17, and Song of Songs 4:14 the reference is to the costly perfume extracted from such wood, used to scent garments and living spaces. **SPICE AROMATIC PERFUME**
en: aloes, and-aloes, like-aloes | **es:** como-áloes, y-áloe, y-áloes | **fr:** aloès, comme-aloes, et-aloès | **de:** [אהלים], [ואהלות], und-aloes Num 24:6; Ps 45:8; Prov 7:17; Song 4:14

אַהֲרֹן H0175 *N-proper-ms* (347×)
Aaron; elder brother of Moses, first high priest of Israel, and ancestor of the Levitical priesthood
Aharon (Aaron) appears 347 times, making him one of the most frequently named figures in the Hebrew Bible. As Moses' elder brother (Exod 7:7), he served as spokesperson before Pharaoh and was consecrated as Israel's first high priest (Exod 28-29). His name dominates the Priestly source in Exodus, Leviticus, and Numbers, where 'Aaron and his sons' becomes a formulaic designation for the legitimate priesthood. The narrative is not uncritical: Aaron also fashioned the golden calf (Exod 32) and was barred from entering the Promised Land alongside Moses (Num 20:24). His descendants, the 'sons of Aaron,' remained the priestly line throughout Israel's history.

Aaron (personal name) (347×) Proper masculine name of uncertain etymology, borne by Moses' elder brother (Exod 7:7) who became Israel's first high priest. He served as Moses' spokesman before Pharaoh (Exod 4:14-16), was consecrated in an elaborate ordination ceremony (Lev 8), and established the hereditary priestly line ('sons of Aaron,' Lev 1:5; Num 3:3). The narrative also records his failures, including the golden calf incident (Exod 32) and his death on Mount Hor before entering the land (Num 20:24-28). Called 'the holy one of the LORD' in Psalm 106:16. **PROPER NAMES (PERSONAL)**
en: Aaron | **es:** Aharon | **fr:** Aaron | **de:** Aaron Exod 4:14; Exod 4:27; Exod 4:30; Exod 5:20; Exod 6:13

אוֹ H0176a *Conj* (320×)
Or — disjunctive conjunction presenting alternatives or introducing particular cases
The Hebrew conjunction 'o functions as the standard disjunctive 'or,' connecting alternatives in legal codes, narratives, and everyday speech. Across its 320 occurrences it ranges from simple either/or choices (Gen 24:49) to the technical legal formula 'or if' that introduces subcases under a general rule (Exod 21:31; Lev 4:23). It can also imply preference — 'or rather' — as in Gen 24:55. Every major target language renders it with a single basic word: Spanish 'o,' French 'ou,' German 'oder,' confirming its stable, universal function.

(320×) A disjunctive conjunction that presents two or more alternatives, functioning like English 'or.' In legislative contexts (Leviticus, Exodus), it frequently introduces a particular case under a broader statute — 'or if he gore a son' (Exod 21:31). Occasionally it carries the nuance of 'or rather,' suggesting preference between options, as in Gen 24:55 ('days or ten'). The uniform cross-linguistic rendering (spa: 'o,' fra: 'ou,' deu: 'oder') reflects its straightforward semantic role. **CONDITIONAL PARTICLES**
en: or, or- | **es:** o, o- | **fr:** ou, ou- | **de:** oder, oder- Gen 24:49; Gen 24:50; Gen 24:55; Gen 31:43; Gen 44:8

אַו H0176b *Conj* (1×)
or, where — uncertain particle, possibly discourse marker or interrogative
This textual crux appears in Proverbs 31:4, in Lemuel's mother's warning: 'It is not for kings to drink wine, or (where?) for rulers strong drink.' The Ketiv reads 'or' (אוֹ), suggesting an alternative or choice, but some manuscripts and the Qere tradition read 'where' (אַי), posing a rhetorical question. The ambiguity affects translation but not the core message: rulers must avoid intoxication that clouds judgment. This reflects ancient Near Eastern wisdom on sobriety in leadership.

(1×) A discourse particle of uncertain reading in Proverbs 31:4, traditionally rendered 'or' but possibly 'where.' French preserves 'ou' (or), while Spanish opts for the interrogative '¿dónde?' (where). The textual uncertainty reflects scribal variation between אוֹ (or) and אַי (where). Either reading supports the broader warning against royal drunkenness, though the rhetorical force differs slightly between presenting alternatives versus posing a question. **CONDITIONAL PARTICLES**
en: [or] | **es:** [dónde] | **fr:** ou | **de:** [[או]] Prov 31:4

אוּאֵל H0177 *Conj-w / N-proper-ms* (1×)
Uel — Israelite who divorced his foreign wife during Ezra's reform
Uel appears in Ezra 10:34 among those who had married foreign women and agreed to divorce them during Ezra's reform. The name may mean 'will of God' or be a contraction of a longer theophoric name. This painful episode reflects the post-exilic community's struggle to maintain covenant fidelity after the trauma of exile. The naming of individuals emphasizes personal accountability in the communal commitment to renewed obedience.

(1×) Personal name of a man from Bani's family who married a foreign wife contrary to covenant law. The name possibly means 'will of God' (from a root meaning 'desire' + El). Translations uniformly transliterate 'Uel' (English, Spanish), preserving the Hebrew onomastic form. Ezra 10:34 lists him among those who pledged to send away foreign wives, a controversial measure aimed at preserving ethnic and religious identity. **PROPER NAMES (PERSONAL)**
en: and-Uel | **es:** y-Uel | **fr:** [ואואל] | **de:** [ואואל] Ezra 10:34

אוֹב H0178 *Prep-k / N-ms* (17×)
A spirit of the dead consulted through necromancy; also a leather bottle or wineskin used for storing wine.
In nearly every occurrence, this word refers to a medium or necromantic spirit – the kind of conjuring practice sternly forbidden throughout the Torah (Lev 19:31; 20:6, 27; Deut 18:11). It regularly appears paired with yiddeoni ('wizard'), forming a stock phrase for illicit contact with the dead. Saul's desperate visit to the medium at Endor (1 Sam 28:3-9) illustrates the gravity of transgressing this prohibition. In a single, striking use, Job 32:19 employs the same word to mean 'wineskin' – Elihu likens his pent-up words to new wine about to burst its leather container. Spanish renders the necromantic sense as 'espiritu de muertos' while using 'odres' for the wineskin, revealing how sharply the two senses diverge.

1. medium or necromantic spirit (16×) A person who conjures or channels the spirits of the dead, or the spirit itself invoked through divination. Consistently paired with yiddeoni in legal prohibitions (Lev 19:31; 20:6, 27; Deut 18:11) and narrative contexts (1 Sam 28:3, 7-9; 2 Kgs 21:6; 23:24). English translations render it 'medium' or 'familiar spirit'; Spanish uses 'espiritu de muertos,' emphasizing the ghostly entity rather than the human practitioner. **SORCERY WITCHCRAFT**

en: by-medium, like-a-ghost, medium | **es:** como-de-médium, espíritu, espíritu-de-muertos | **fr:** [אוב], [באוב], [האבות] | **de:** [אוב], [באוב], [האבות] Lev 19:31; Lev 20:6; Lev 20:27; Deut 18:11; 1Sam 28:3

2. wineskin or leather bottle (1×) A leather bottle or wineskin, attested only in Job 32:19 where Elihu compares the pressure of unspoken words to new wine about to burst fresh wineskins. Spanish 'como odres' and English 'like wineskins' confirm this concrete, everyday sense, which shares an etymological link to the hollow, swollen shape that also suggested the ghostly 'hollow voice' of the necromancer. **GEOGRAPHY AND SPACE**

en: like-wineskins | **es:** como-odres | **fr:** comme-כאבות | **de:** [כאבות] Job 32:19

אוֹבִיל H0179 *N-proper-ms* (1×)

Obil — Ishmaelite overseer of David's camels

Obil was an Ishmaelite who served as overseer of David's camels (1 Chronicles 27:30). The name may mean 'camel-driver' or possibly be theophoric (containing a divine element). His ethnic identity as an Ishmaelite is noteworthy, demonstrating that David's administration included non-Israelites in positions of trust. The role of camel overseer was significant in an era when these animals were valuable for trade, military logistics, and desert transport.

(1×) Personal name (possibly meaning 'camel-driver') of an Ishmaelite administrator in David's service. The name is consistently transliterated across languages (English 'Obil,' Spanish 'Obil'), though variant vocalizations exist. His appointment in 1 Chronicles 27:30 as overseer of camels reflects both his ethnic background (Ishmaelites were traditionally camel-herders) and David's cosmopolitan administrative structure, which incorporated skilled foreigners. **PROPER NAMES (PERSONAL)**

en: Ovil | **es:** Obil | **fr:** [אוביל] | **de:** [אוביל] 1Chr 27:30

אוּבָל H0180 *Art / N-ms* (3×)

the Ulai (Aramaic); a river or canal near Susa in Persia, site of Daniel's vision

This Aramaic noun designates the Ulai, a river or canal near the Persian capital Susa where Daniel received prophetic visions. Daniel 8:2 places Daniel 'by the River Ulai' during a vision of a ram and goat. Daniel 8:3 and 8:6 both mention 'the river' in describing the ram's position and the goat's approach. The Ulai was likely a canal or tributary near Susa, giving the vision a specific geographical anchor. The riverside setting echoes other biblical visions—Ezekiel by the Chebar, John on Patmos—suggesting that God often revealed himself to exiled prophets near water in foreign lands.

(3×) Translations preserve the river name: English 'the-river,' Spanish 'el-río, río,' French and German show '[אובל], [האבל].' Daniel 8:2 locates the vision by the Ulai River in Susa, the Persian administrative capital. Daniel 8:3 positions the two-horned ram standing beside the river. Daniel 8:6 describes the goat charging toward the ram at the river. The Ulai's precise identification remains debated (perhaps the Eulaeus mentioned by classical writers), but it clearly designates a waterway near Susa where Daniel received revelation concerning the Medo-Persian and Greek empires. **RIVERS AND STREAMS**

en: the-river | **es:** el-río, río | **fr:** [אובל], [האבל] | **de:** [אובל], [האבל] Dan 8:2; Dan 8:3; Dan 8:6

אוּד H0181 *N-ms* (3×)

firebrand, burning stick; a piece of wood partially burned, used metaphorically for those rescued from disaster

This Hebrew noun denotes a firebrand or burning stick—a piece of wood pulled from the fire, charred but not consumed. Isaiah 7:4 dismisses the threat of Syria and Israel as 'two stubs of smoking firebrands,' fierce in appearance but nearly burned out. Amos 4:11 compares Israel's narrow escape from judgment to 'a firebrand plucked from the burning,' emphasizing God's mercy in sparing a remnant. Zechariah 3:2 uses the same image for Joshua the high priest: 'Is this not a brand plucked from the fire?'—rescued from exile and restored to service despite unworthiness. The metaphor vividly portrays those saved at the last moment from destruction.

(3×) Translations consistently render this as firebrand or burning stick: English 'brand, firebrands,' Spanish 'tizón, tizones' (firebrand, firebrands), French 'tison,' German similar forms. Isaiah 7:4 dismisses Israel's enemies as 'smoking firebrands'—looking dangerous but nearly extinguished. Amos 4:11 describes Israel as 'a firebrand snatched from the fire'—barely rescued from complete destruction. Zechariah 3:2 applies the image to Joshua, rescued from Babylonian exile and restored despite his defiled state. The term conveys dramatic rescue from the brink of disaster. **BURNING AND FIRE**

en: a-brand, like-a-brand, the-firebrands | **es:** como-tizón, tizones, un-tizón | **fr:** [האודים], tison | **de:** [אוד], [האודים], [כאוד] Isa 7:4; Amos 4:11; Zech 3:2

אוֹדָה H0182 *N-fpc* (11×)

Cause, reason, account — a feminine noun occurring only in the plural with עַל, meaning 'because of' or 'concerning'

The noun אוֹדָה (ʾodah) appears exclusively in the plural construct אוֹדוֹת / אוֹדֹת with the preposition עַל, forming the compound preposition 'on account of' or 'because of.' Abraham is distressed 'on account of' his son Ishmael (Gen 21:11) and confronts Abimelech 'about' the seized well (Gen 21:25). Isaac's servants report 'concerning' the well they dug (Gen 26:32). Jethro hears about everything God did 'on account of' Israel (Exod 18:8). Miriam and Aaron speak against Moses 'because of' the Cushite woman (Num 12:1). The expression consistently introduces the reason or occasion for a preceding action or emotion. Spanish 'a causa de' and French 'à cause de' function as equivalents.

cause, reason, account (11×) Cause, reason, or occasion — always in the plural construct with עַל to form 'on account of' or 'because of.' It introduces the motivating reason behind an action or emotion: Abraham's distress over Ishmael (Gen 21:11), his confrontation over the well (Gen 21:25), Jethro hearing what God did for Israel (Exod 18:8), and opposition to Moses over the Cushite wife (Num 12:1). Spanish 'a causa de' and German 'wegen' capture its causal function. **GEOGRAPHY AND SPACE**

en: account-of, because-of, matter-of | **es:** asunto-de, causa-de, cuenta-de- | **fr:** [אדות], account-de, affaire-de | **de:** Sache-von, [אדות], account-von Gen 21:11; Gen 21:25; Gen 26:32; Exod 18:8; Num 12:1

אָוָה H0183 *V-Hitpael-Perf-3ms* (28×)

To desire, crave, or yearn; ranging from neutral wish to sinful covetousness to deep longing

The Hebrew root avah captures the full spectrum of human wanting. In its Piel stem it expresses ordinary desire – a soul wishing to eat meat (Deut 12:20) or God choosing Zion as His dwelling (Ps 132:13-14). The Hitpael intensifies the verb into visceral craving: at Kibroth-hattaavah the people 'craved a craving' for meat (Num 11:4, 34), while the Decalogue forbids coveting a neighbor's possessions (Deut 5:21). Yet the same Hitpael can voice tender yearning, as when David longed for water from Bethlehem's well (2 Sam 23:15) or the psalmist invited a king to desire the bride's beauty (Ps 45:11).

1. desire, wish for (13×) Neutral or positive desire, predominantly in the Piel stem: wishing for food (Deut 12:20, 14:26), a king's authority (2 Sam 3:21; 1 Kgs 11:37), or God desiring Zion (Ps 132:13). Spanish 'desea' and the straightforward English 'desire' match this temperate register. The subject's nephesh (soul/appetite) typically governs the verb. **DESIRE AND COVETING**

en: I-desire-You, I-desired, I-have-desired-it | **es:** Desea, desea, desea- | **fr:** [אוה], [אויתיך], [אותיה] | **de:** [אויתיך], [אותה], [התאויתי] Deut 12:20; Deut 14:26; 2Sam 3:21; 1Kgs 11:37; Job 23:13

2. crave, covet, lust after (10×) Intense craving with negative moral overtones, characteristic of the Hitpael in prohibition contexts. The rabble's meat-craving at Kibroth-hattaavah (Num 11:4, 34) and the Tenth Commandment's 'you shall not covet' (Deut 5:21) anchor this sense. Proverbs 21:26 warns that the sluggard craves all day long. Spanish 'codiciar' and the connotation-heavy English 'covet' reflect the moral weight. **DESIRE AND COVETING**
en: [desire], and-they-craved, craved | **es:** (codicies), Y-desearon, [codicies] | **fr:** [ויתאוו], craved, désirer | **de:** [(תתאיו)], [[תתאו]], [תתאו] Num 11:4; Num 11:34; Deut 5:21; Ps 106:14; Prov 21:26

3. long for, yearn (5×) Deep emotional yearning or longing, also Hitpael but without negative judgment. David's soldiers risked their lives because he longed for water from the Bethlehem cistern (2 Sam 23:15; 1 Chr 11:17). The royal psalm invites the king to 'desire' the bride's beauty (Ps 45:11). Spanish '(y-deseo)' and German translations preserve the affective warmth distinct from both neutral wishing and sinful craving. **DESIRE AND COVETING**
en: (and-longed), [and-longed], and-he-longed | **es:** (y-deseó), Y-deseará, Y-deseó | **fr:** [ויתאו], [ויתאיו], désirer | **de:** [המתאוים], [ויתאו], [ויתאיו] 2Sam 23:15; 1Chr 11:17; Ps 45:11; Amos 5:18

אָוָה H0184 *Conj-w / V-Hitpael-ConjPerf-2mp* (1×)
you shall mark out, designate — establish boundaries by marking
In Numbers 34:10, Israel is commanded to 'mark out' or 'designate' the eastern boundary of the Promised Land. The Hithpael verb suggests reflexive or deliberate action — Israel is to determine and delineate their own borders according to God's instructions. This boundary-setting was crucial for tribal land allocation and national identity. The command combines divine gift with human responsibility: God grants the land, but Israel must actively define and claim its extent.

(1×) Hithpael verb meaning 'to mark out for yourselves, designate, measure off' (boundaries). The command in Numbers 34:10 instructs Israel to establish their eastern border by deliberate marking. Translations render it as 'you shall mark out' (English), 'marcaréis' (Spanish, 'you will mark'), capturing the active role Israel plays in defining territorial limits. This participatory element emphasizes covenant partnership: divine promise requires human obedience and action. **GOING OUT AND FORTH**
en: and-you-shall-mark-out | **es:** Y-marcaréis | **fr:** et-tu-devra-mark-dehors | **de:** und-du-soll-zeichnen-heraus Num 34:10

אַוַּת H0185 *Prep-b / N-fsc / 1cs* (7×)
Desire, longing, craving; an intense want or appetite, whether natural, royal, or divine.
The feminine noun ᵊavvāh denotes a strong desire or craving, almost always appearing in the construct phrase 'the desire of (one's) soul.' In Deuteronomy it expresses the natural, morally neutral appetite for meat when living far from the sanctuary (Deut 12:15, 20, 21) and the Levite's heartfelt longing to serve at the chosen place (Deut 18:6). In 1 Samuel 23:20, it describes Saul's royal determination to seize David. Hosea 10:10 applies it to God's own purposeful will. Spanish deseo and French désir both preserve the intensity of yearning.

desire, longing, craving (7×) Desire, longing, or craving — an intense inward want, typically appearing in the construct 'desire of the soul' (ᵊavvat nepeš). It covers morally neutral physical appetite for food (Deut 12:15, 20, 21, 'you may slaughter and eat meat in all your gates, according to the desire of your soul'), a Levite's yearning to serve at the central sanctuary (Deut 18:6), a king's determined will (1 Sam 23:20, 'according to all the desire of your soul to come down'), and even divine purpose (Hos 10:10). Spanish deseo de and French désir both capture this range of intense longing. **GEOGRAPHY AND SPACE**
en: desire-of, in-my-desire, in-the-desire | **es:** deseo-de, el-deseo-de, en-el-deseo-de | **fr:** [באות], desire-de, désir | **de:** [באות], desire-von, in-mich Deut 12:15; Deut 12:20; Deut 12:21; Deut 18:6; 1Sam 23:20

אוּזַי H0186 *N-proper-ms* (1×)
Uzai — father of Palal, who helped rebuild Jerusalem's wall
Uzai appears in Nehemiah 3:25 as the father of Palal, one of those who worked on rebuilding Jerusalem's walls. The name may be related to roots meaning 'hearing' or strength,' though its precise derivation is uncertain. These genealogical markers in Nehemiah's wall-building account serve to honor participants and document communal effort. Individual names transform a construction project into a narrative of families and clans united in national restoration.

(1×) Personal name of Palal's father, identified in the list of those who repaired Jerusalem's walls under Nehemiah's leadership. Translations consistently transliterate 'Uzai' (English, Spanish), preserving the Hebrew name without semantic rendering. The single reference in Nehemiah 3:25 anchors Palal's identity within a family line, a common biblical pattern that grounds individuals in kinship networks and collective memory. **PROPER NAMES (PERSONAL)**
en: Uzai | **es:** Uzai | **fr:** [אוזי] | **de:** [אוזי] Neh 3:25

אוּזָל H0187 *Prep-m / N-proper-fs* (3×)
Uzal; personal and place name, a son of Joktan and a region in southern Arabia (Yemen)
This Hebrew name designates both a person and a place. Uzal was the sixth son of Joktan, a descendant of Shem, listed in the Table of Nations (Genesis 10:27; 1 Chronicles 1:21). The name also identifies a region or city in southern Arabia, associated with the old capital of Yemen. Ezekiel 27:19 mentions Uzal (emended from the MT) as a trading partner of Tyre, supplying wrought iron, cassia, and calamus—luxury goods from Arabia. The name connects to the Arabian Peninsula's trade networks that brought spices, metals, and aromatics to the Mediterranean world. Uzal represents Israel's awareness of distant peoples and places descended from Noah.

(3×) Translations preserve the name: English 'Uzal, from-Uzal,' Spanish 'Uzal, de-Uzal,' French 'Uzal,' German 'Usal' and Hebrew variants. Genesis 10:27 and 1 Chronicles 1:21 list Uzal among Joktan's sons, tracing Arabian genealogy from Shem. Ezekiel 27:19 (following emendation 'from Uzal') identifies the region as a source of trade goods for Tyre—iron, cassia, and calamus from southern Arabia. The name bridges genealogy and geography, linking a personal descendant to a geographical region known for valuable trade commodities. **PROPER NAMES (PERSONAL)**
en: Uzal, from-Uzal | **es:** Uzal, de-Uzal | **fr:** Uzal, [אוזל] | **de:** Usal, [אוזל], [מאוזל] Gen 10:27; 1Chr 1:21; Ezek 27:19

אוֹי H0188 *Interjection* (24×)
woe! — a passionate cry of grief, despair, or prophetic denunciation, often introducing judgment oracles
Oy is an interjection — a raw, guttural cry of distress whose onomatopoeic force transcends translation. Its 24 occurrences divide between two emotional registers. In the first, it voices personal anguish: Isaiah's 'Woe is me, for I am undone!' upon seeing YHWH enthroned (Isa 6:5), Jeremiah's agonized 'Woe is me, my mother, that you bore me!' (Jer 15:10), and the despairing communal cry 'Woe to us!' when the ark was captured (1 Sam 4:7-8) or when invasion loomed (Jer 4:13; 6:4). In the second register, oy becomes a prophetic weapon of denunciation, introducing oracles of doom against nations and sinners: 'Woe to you, Moab!' (Num 21:29), 'Woe to the bloody city!' (Ezek 24:6, 9), and Hosea's devastating 'Woe to them, for they have strayed from me!' (Hos 7:13; 9:12). Proverbs uses it as a substantive: 'Who has woe? Who has sorrow? Those who linger long over wine' (Prov 23:29). The doubled form oy oy lakh ('woe, woe to you!') in Ezekiel 16:23 intensifies the denunciation. Spanish 'ay,' French 'malheur,' and German 'wehe' are precise cross-linguistic equivalents of this grief-laden exclamation.

woe (24×) An impassioned interjection expressing grief, despair, or prophetic condemnation. As personal lament: Isaiah's cry of unworthiness before the divine throne (Isa 6:5), Jeremiah's anguish over his calling (Jer 15:10; 45:3), and Israel's communal dread at military defeat (1 Sam 4:7-8; Jer 4:13, 31; 6:4). As prophetic denunciation:

oracles against Moab (Num 21:29), the 'bloody city' (Ezek 24:6, 9), and apostate Israel (Hos 7:13; 9:12; Isa 3:9, 11). Used substantively in Prov 23:29 ('who has woe?') and doubled for emphasis in Ezek 16:23. The word's onomatopoeic quality — preserved in Spanish 'ay,' French 'malheur,' German 'wehe' — gives it a visceral force that transcends mere vocabulary. **WOE AND ALAS**

en: Woe, deal-treacherously, woe | **es:** Ay, ay, ay? | **fr:** malheur, malheur!, woe | **de:** Wehe, Wehe!, wehe Num 21:29; Num 24:23; 1Sam 4:7; 1Sam 4:8; Prov 23:29

אֱוִי H0189 *N-proper-ms* (2×)

Evi (personal name: 'desire'), a Midianite chief

One of five Midianite kings killed during Israel's war against Midian (Numbers 31:8, Joshua 13:21). Evi, along with Rekem, Zur, Hur, and Reba, fell in battle when Israel executed divine judgment on Midian for the Baal-peor incident. Joshua 13:21 identifies these five as 'princes of Sihon,' vassals of the Amorite king who ruled the region. Their defeat cleared Transjordan for Israelite settlement. The name 'Evi' likely means 'desire' or 'longing.'

(2×) Evi appears exclusively in accounts of Midian's destruction. Numbers 31 lists him among the five kings slain alongside the prophet Balaam, retribution for leading Israel into sexual immorality and idolatry at Peor. Joshua's retrospective identifies the five as vassal princes under Sihon, indicating a complex political hierarchy in Transjordan—Amorite overlords with Midianite sub-kings. Evi's name ('desire') joins other Midianite names in preserving pre-Israelite onomastic traditions. His death contributes to Israel's conquest narrative: clearing enemies from the promised inheritance. **PROPER NAMES (PERSONAL)**

en: Evi | **es:** Evi | **fr:** Evi | **de:** Evi Num 31:8; Josh 13:21

אוֹיָה H0190 *Interjection* (1×)

woe, alas — interjection expressing grief or distress

This interjection appears in Psalm 120:5, where the psalmist laments, 'Woe is me that I sojourn in Meshech!' It expresses deep grief, distress, or lamentation. The form is a variant of the more common אוֹי, extended for poetic or emphatic effect. The psalmist's cry captures the anguish of living among hostile foreigners, far from Jerusalem. Such laments give voice to exile's psychological toll, when geographical displacement compounds spiritual alienation.

(1×) An interjection of lamentation or distress, 'woe!' or 'alas!', a variant form of אוֹי. Multilingual witnesses render it consistently as an exclamation of grief: 'woe' (English, German), 'Ay' (Spanish), 'malheur' (French, 'misfortune/woe'). Psalm 120:5 uses it to express the psalmist's anguish at dwelling among those hostile to peace, intensifying the sense of exile and longing for Zion. **WOE AND ALAS**

en: woe | **es:** Ay | **fr:** malheur | **de:** woe Ps 120:5

אֱוִיל H0191 *Adj-ms* (26×)

fool, foolish person — one who is morally obtuse, despising wisdom and discipline

Evil (pronounced eh-VEEL) is the Hebrew wisdom tradition's portrait of the moral fool — not someone lacking intelligence but someone who willfully rejects wisdom, discipline, and the fear of the LORD. Of its 26 occurrences, 19 appear in Proverbs, where the evil is a fixed character type set alongside the naive (peti) and the scoffer (lets). This fool despises wisdom and instruction (Prov 1:7; 15:5), mocks at guilt (Prov 14:9), picks quarrels needlessly (Prov 20:3), and cannot be reformed even when ground in a mortar with a pestle (Prov 27:22). The prophets deploy the term as a devastating label: Hosea calls the prophet himself evil (Hos 9:7), Isaiah mocks Egypt's counselors as sons of the wise who give foolish advice (Isa 19:11), and Jeremiah indicts Israel as a people 'foolish, who do not know me' (Jer 4:22). Job's friend Eliphaz warns that 'vexation kills the fool' (Job 5:2-3). The Psalms note that fools suffer for their transgressions (Ps 107:17).

fool, foolish person (26×) A person characterized by willful moral and spiritual obtuseness who rejects wisdom, discipline, and the fear of the LORD. Proverbs builds an extensive profile: the evil despises instruction (Prov 1:7; 15:5), mocks at guilt (Prov 14:9), provokes strife (Prov 20:3), and is incorrigible even under extreme correction (Prov 27:22). Prophets wield the term as indictment: Hosea labels the prophet foolish (Hos 9:7), Isaiah mocks Egypt's sages (Isa 19:11), and Jeremiah brands Israel as morally senseless (Jer 4:22). Spanish 'necio/insensato' captures the moral rather than intellectual dimension. **FOOLISHNESS AND FOLLY**

en: a-fool, but-a-fool-of, but-fools | **es:** Necio, Necios, insensato | **fr:** [אויל], [ואוילים], et-insensé | **de:** Tor, [אויל], [ואוילים] Job 5:2; Job 5:3; Ps 107:17; Prov 1:7; Prov 7:22

אֱוִיל מְרֹדַךְ H0192 *N-proper-ms* (3×)

Evil-merodach; personal name of a Babylonian king, son and successor of Nebuchadnezzar

This Hebrew name designates Evil-merodach (Babylonian Awel-Marduk, meaning 'man of Marduk'), king of Babylon who succeeded his father Nebuchadnezzar in 562 B.C. His brief reign (562-560 B.C.) is noted in Scripture for one significant act: he released King Jehoiachin of Judah from prison, gave him a position of honor, and provided for him the rest of his life (2 Kings 25:27; Jeremiah 52:31). This royal clemency toward a captive Judean king is narrated twice, emphasizing its importance. It offered hope to the exiles that their fortunes might change. Evil-merodach's own reign was short; he was assassinated by his brother-in-law Neriglissar.

(3×) Translations preserve the royal name: English 'Evil-Merodach, Evil, Merodakh,' Spanish 'Evil-Merodak, Evil, Merodac,' French 'Evil, Merodakh,' German similar forms. 2 Kings 25:27 (occurring twice, counting the name components) records that in his first year, Evil-merodach released Jehoiachin from Babylonian prison. Jeremiah 52:31 parallels this account, confirming that Jehoiachin received royal favor—eating at the king's table and receiving a regular allowance. This act of mercy provided a glimmer of hope for exiled Judah, showing that God could move pagan kings to show kindness to his anointed. **PROPER NAMES (PERSONAL)**

en: Evil, Evil-Merodak, Merodakh | **es:** Evil, Evil-Merodak, Merodac | **fr:** Evil, Merodakh, [אויל מרדך] | **de:** Evil, Merodakh, [אויל מרדך] 2Kgs 25:27; Jer 52:31

אוּל H0193a *N-msc / 3mp* (1×)

body, belly — physical torso or prominent front part

In Psalm 73:4, the psalmist observes the wicked: 'They have no pangs until death; their body is fat and sleek' (ESV). The Hebrew term denotes the body or belly, specifically the prominent front part. Used with a tone of contempt, it emphasizes the physical robustness and apparent well-being of the wicked, which troubles the psalmist who sees the righteous suffering. This body-imagery contrasts outward prosperity with inward spiritual bankruptcy.

(1×) The body or belly, specifically the front or prominent part of the torso, used here with a contemptuous tone. The phrase 'their body' (אוּלָם) in Psalm 73:4 describes the wicked's robust health, which the psalmist finds troubling. Spanish 'su cuerpo' (their body) and the construct with a suffix underscore physical well-being as a challenge to faith — why do the wicked prosper bodily while the righteous suffer? **POWER AND ABILITY**

en: is-their-body | **es:** su-cuerpo | **fr:** puissant | **de:** ist-ihr-body Ps 73:4

אוּל H0193b *N-mpc* (1×)

leading men, nobles — prominent or mighty leaders

This term appears in the Ketiv of 2 Kings 24:15, describing Nebuchadnezzar's deportation of 'the leading men of the land' from Jerusalem to Babylon. The Qere reading substitutes 'rams' (metaphorically for leaders), but the Ketiv's 'leading men' or 'nobles' is straightforward. The context depicts the systematic stripping of Judah's elite — royalty, officials, warriors, craftsmen — leaving only the poorest to prevent rebellion. This exile of leadership ensured political paralysis.

(1×) Plural construct noun denoting 'leading men, nobles, mighty ones' of a region or people. Translations render it as 'mighty ones of' (English), 'los fuertes de' (Spanish, 'the strong/mighty of'), emphasizing social and political prominence. In 2 Kings 24:15, these leaders are exiled to Babylon, crippling Judah's capacity for organized resistance. The term highlights the strategic deportation of those capable of leadership and influence. **GEOGRAPHY AND SPACE**

en: mighty-ones-of | **es:** los-fuertes-de | **fr:** puissant-ceux-de 2Kgs 24:15

אוּלַי H0194 *Adv* (45×)

perhaps, peradventure — an adverb expressing hopeful possibility, anxious doubt, or conditional supposition

Ulay is the Hebrew adverb of uncertain possibility, covering the spectrum from hopeful expectation to anxious fear. Across its 45 occurrences, it most often expresses a cautious hope: Sarah's 'perhaps I shall obtain children through her' (Gen 16:2), Balak's 'perhaps I shall be able to defeat them' (Num 22:6), and Abraham's servant wondering 'perhaps the woman will not follow me' (Gen 24:5). In Abraham's intercession for Sodom, ulay functions as a virtual conditional: 'Perhaps there are fifty righteous — will you spare the city?' (Gen 18:24-32), each iteration ratcheting the number downward. Occasionally it carries a note of ironic mockery, as when Isaiah taunts Babylon: 'Perhaps you may profit from your sorceries' (Isa 47:12). The translations capture the tentativeness well: Spanish 'quizas,' French 'peut-etre,' German 'vielleicht.'

(45×) An adverb of contingent possibility, introducing a clause whose outcome is uncertain but contemplated with hope, fear, or speculation. Most commonly expresses a hopeful wish ('perhaps God will be gracious,' 2 Sam 16:12; 'perhaps I shall be built up through her,' Gen 16:2) or an apprehensive doubt ('perhaps the woman will not follow me,' Gen 24:5, 39). In the Sodom intercession (Gen 18:24-32), it functions as a conditional protasis ('if perhaps there are fifty righteous'). Occasionally tinged with irony, as when prophets mock pagan reliance on rituals (Isa 47:12; Jer 51:8). All 45 occurrences share this single modal-epistemic sense of uncertain possibility. **HAPPENING AND CHANCE**

en: perhaps | **es:** quizás | **fr:** peut-être | **de:** vielleicht Gen 16:2; Gen 18:24; Gen 18:28; Gen 18:29; Gen 18:30

אוּלַי H0195 *N-proper-fs* (2×)

Ulai (place name), a river in Elam near Susa

A river in the province of Elam where Daniel saw visions (Daniel 8:2, 16). The Ulai (Greek: Eulaeus, Assyrian: Ulâi) is identified with the Karūn River in modern Iran, flowing past the ancient city of Susa. In his vision, Daniel found himself beside the Ulai canal when he saw the ram and goat representing Persia and Greece. The river's mention grounds the apocalyptic vision in concrete geography—Daniel stands at the administrative heart of the Persian Empire, receiving revelation about kingdoms yet to come.

(2×) The Ulai appears twice in Daniel 8, establishing the geographic setting for the ram-and-goat vision. Ancient sources confirm this as a major waterway near Susa (the Persian administrative capital). The Greek Septuagint calls it 'Eulaios,' matching Greco-Roman references to the river. Some scholarship suggests the upper Ulai corresponded to the modern Kerkha River (ancient Choaspes), later merging with the Karūn. Daniel's presence at this imperial center—far from Jerusalem—symbolizes exile's reality even as God reveals future redemption. **HAPPENING AND CHANCE**

en: Ulay | **es:** Ulai | **fr:** Ézéchiel | **de:** vielleicht Dan 8:2; Dan 8:16

אֱוִלִי H0196 *Adj-ms* (1×)

foolish, senseless — lacking wisdom or moral discernment

In Zechariah 11:15, God commands the prophet to take up 'the equipment of a foolish shepherd,' symbolizing coming judgment through incompetent leadership. The adjective denotes moral and intellectual foolishness — a shepherd who neglects, exploits, and destroys the flock rather than protecting it. This acted prophecy warns of leaders who abandon their pastoral responsibility, resulting in the sheep's ruin. It's a sobering image of judgment mediated through failed stewardship.

(1×) Adjective meaning 'foolish, senseless, lacking understanding' in a moral and practical sense. Zechariah 11:15 uses it to characterize a shepherd (leader) who fails his duty, symbolizing corrupt or incompetent rulers. Spanish 'insensato' (foolish, senseless) and French 'insensé' capture the moral deficiency. The context emphasizes willful neglect and exploitation, not mere incompetence — a shepherd who actively harms rather than protects the flock. **FOOLISHNESS AND FOLLY**

en: foolish | **es:** insensato | **fr:** insensé | **de:** [אולי] Zech 11:15

אוּלָם H0197 *Prep-k* (34×)

Porch, vestibule, portico; the covered entrance hall of a temple or palace

An architectural term for the entrance hall or covered portico of an important building, appearing almost exclusively in descriptions of Solomon's temple and palace, and in Ezekiel's visionary temple. The porch of the temple (1 Kgs 6:3; 7:21) served as the grand threshold between the outer courts and the holy place, a liminal space of approach to God's presence. Joel 2:17 places weeping priests 'between the porch and the altar,' a location of intense intercession. French renders it as a transliteration, while German 'Vorhalle' ('fore-hall') captures the architectural function precisely.

porch, vestibule, portico (34×) The covered entrance hall or vestibule of a sacred or royal building — a portico forming the front section of the temple or palace. Concentrated in descriptions of Solomon's temple (1 Kgs 6:3; 7:19, 21), his palace complex with its 'porch of pillars' and 'porch of the throne' (1 Kgs 7:6–7), and Ezekiel's visionary temple (Ezek 40:7–49). Joel 2:17 invokes the space 'between the porch and the altar' as the locus of priestly lament, underscoring its liturgical significance. **GEOGRAPHY AND SPACE**

en: and-porch, and-the-porch, porch | **es:** el-pórtico, pórtico, pórtico-de | **fr:** [אלם], [האלם], et-le-portique | **de:** Vorhalle, [האולם], die-Vorhalle 1Kgs 6:3; 1Kgs 7:6; 1Kgs 7:7

אוּלָם H0198 *N-proper-ms* (4×)

Ulam; a proper name borne by two men in the Chronicler's genealogies

A masculine proper name meaning perhaps 'porch' or 'vestibule,' borne by two figures in the genealogical records of Chronicles. The first Ulam is a son of Sheresh in the Manassite line (1 Chr 7:16–17). The second is a Benjaminite descendant of Saul whose sons were mighty warriors and prolific archers, numbering 150 sons and grandsons (1 Chr 8:39–40). The name is consistently transliterated across languages — English, Spanish, and French all render it 'Ulam' or 'Oulam.'

(4×) Ulam — a personal name appearing in two distinct genealogical contexts. English and Spanish uniformly transliterate 'Ulam,' while French renders 'Oulam.' German 'Vorhalle' (vestibule) interestingly reflects the common noun meaning of the root rather than the proper name. In 1 Chronicles 7:16–17 Ulam belongs to Manasseh's tribe; in 1 Chronicles 8:39–40 the name designates a Benjaminite warrior clan descended from Saul. **GEOGRAPHY AND SPACE**

en: Ulam | **es:** Ulam | **fr:** Oulam | **de:** Vorhalle 1Chr 7:16; 1Chr 7:17; 1Chr 8:39; 1Chr 8:40

אוּלָם H0199 *Conj* (19×)

But indeed, however, surely: a strong adversative-asseverative conjunction introducing emphatic contrast.

This conjunction (ʾûlām) introduces a sharp turn in the argument, often rendered 'but indeed' or 'howbeit.' It appears most frequently with waw (wĕʾûlām), strengthening the contrast. When God tells Pharaoh 'but in very deed for this cause have I raised you up' (Exod 9:16), the particle underscores divine sovereignty overriding human expectation. In Job it marks the sufferer's pivotal rebuttals—'but

as for me, I would seek God' (Job 5:8). German 'aber' and 'doch,' Spanish 'pero' and 'ciertamente,' and French 'cependant' together capture its blend of adversative force and asseverative weight.

but indeed / and surely (adversative-asseverative conjunction) (19×) An adversative-asseverative conjunction that signals a strong but or emphatic contrast, often combined with waw as wĕʾûlām. In Gen 48:19 Jacob concedes Manasseh's greatness but insists Ephraim will surpass him. In Exod 9:16 it underscores God's sovereign purpose behind Pharaoh's existence. Throughout Job (2:5; 5:8; 13:3) it introduces the speaker's defiant counterclaim. The multilingual evidence—Spanish 'pero-ciertamente,' German 'aber-gewiss'—confirms its dual adversative-asseverative function. CONJUNCTIONS AND CONTRAST

en: and-but, and-however, and-surely | **es:** Ciertamente, Pero, Pero-ciertamente | **fr:** et-cependant, et-certainement, et-encore | **de:** aber, aber-gewiss, doch Gen 28:19; Gen 48:19; Exod 9:16; Num 14:21; Judg 18:29

אִוֶּלֶת H0200 *N-fs* (25×)

Folly, foolishness; moral and intellectual stupidity characteristic of the fool in Wisdom literature

Ivveleth (אִוֶּלֶת) is the abstract feminine noun for folly in Hebrew Wisdom literature, denoting not mere ignorance but a deep-seated moral and intellectual obtuseness. Proverbs sets it in direct opposition to wisdom and understanding: folly is 'bound up in the heart of a child' and must be driven out by discipline (Prov 22:15), and Lady Folly personified tears down the house that Wisdom builds (Prov 14:1). The psalmist confesses 'my folly is not hidden from you' (Ps 38:5; 69:5), linking it to guilt and spiritual exposure. Nearly every occurrence ties to the kesil or ewil — the obstinate fool who refuses correction.

folly / foolishness (25×) Moral and intellectual foolishness, the defining quality of the kesil and ewil in Proverbs and Psalms. Contrasted explicitly with understanding (tevunah, Prov 14:29; 15:21), it describes not simple ignorance but willful refusal of wisdom. Spanish 'necedad,' French 'folie,' and German 'Torheit' all capture the moral weight. Proverbs 22:15 declares it 'bound up in the heart of a child,' removable only by the rod of discipline, while Proverbs 14:1 personifies it as a destructive force opposing Lady Wisdom. FOLLY AND FOOLISHNESS

en: but-folly, but-the-folly-of, folly | **es:** La-necedad, Necedad, en-necedad-su | **fr:** dans-son-folie-lui, et-folie, folie | **de:** Torheit, und-Torheit Ps 38:5; Ps 69:5; Prov 5:23; Prov 12:23; Prov 13:16

אוֹמָר H0201 *N-proper-ms* (3×)

Omar; personal name meaning 'eloquent' or 'speaker,' a descendant of Esau

This Hebrew proper name designates Omar, a grandson of Esau through his son Eliphaz. The name possibly means 'eloquent' or 'speaker.' Omar appears in Esau's genealogy in Genesis 36:11 and 15, listed among the chiefs of Edom, and again in 1 Chronicles 1:36. As part of Edom's chiefly families, Omar represents the fulfillment of God's promise that Esau would also become a great nation, though not the nation of covenant promise. The genealogies of Edom show God's providence extending even to those outside the direct line of Abraham, Isaac, and Jacob, affirming the blessing promised to all peoples through Abraham.

(3×) Translations preserve the personal name: English 'Omar, and-Omar,' Spanish 'Omar, y-Omar,' French 'Omar,' German with Hebrew variants. Genesis 36:11 lists Omar among the sons of Eliphaz, Esau's firstborn. Genesis 36:15 identifies him as a chief among Esau's descendants in Edom. 1 Chronicles 1:36 repeats the genealogy, confirming Omar's place in Edomite tribal structure. The name testifies to God's faithfulness in multiplying Esau's line, even as the covenant promises passed through Jacob. PROPER NAMES (PERSONAL)

en: Omar, and-Omar | **es:** Omar, y-Omar | **fr:** Omar, [וֹאומר] | **de:** Omar, [וֹאומר] Gen 36:11; Gen 36:15; 1Chr 1:36

אוֹן H0202 *N-msc / 1cs* (12×)

Vigor, manly strength, vitality; by extension wealth, substance, or material resources.

When Jacob blesses Reuben as 'the firstfruits of my vigor' (Gen 49:3), the word on points to procreative, life-giving power – the strength of a man at his prime. Spanish 'vigor' and French 'force' preserve this bodily energy. Isaiah 40:26 applies the same term to God's inexhaustible cosmic power, while Isaiah 40:29 contrasts those 'without strength.' A secondary sense emerges in wisdom and prophetic literature where vigor becomes material wealth: Job 20:10 describes the wicked man's children restoring 'his wealth,' and Hosea 12:8 records Ephraim boasting 'I have found riches for myself.'

1. vigor, strength, manly power (10×) Physical vigor, manly strength, reproductive vitality. The core meaning appears in Jacob's blessing of Reuben: 'the beginning of my vigor' (Gen 49:3, reshit oni), referring to the firstborn as proof of procreative power. Deuteronomy 21:17 echoes this in the law of inheritance. In Job, the word describes human strength that fails (Job 18:7, 12) and the raw muscular power of Behemoth (Job 40:16). Isaiah 40:26 scales this up to divine power – God who summons the stars 'by abundance of great strength.' Spanish 'vigor/fuerza,' French 'force,' and German 'Starke' all reflect bodily potency. POWER AND MIRACLES

en: and-in-his-strength, and-its-power, his-strength | **es:** de-su-poder, fuerzas, mi-vigor | **fr:** [אונים], et-force, et-son-force-lui | **de:** Stärke, [אונן], [אונים] Gen 49:3; Deut 21:17; Job 18:7; Job 18:12; Job 40:16

2. wealth, substance, riches (2×) Material wealth, substance, or riches – an extension from physical power to the resources that power produces. In Job 20:10 the wicked man's children must 'restore his wealth' (ono), where the possessions stand as the fruit of one's life energy. Hosea 12:8 clinches this sense: Ephraim says 'I have found wealth for myself' (on li), boasting of material prosperity. Spanish 'riqueza' and the parallel with Hosea's economic context confirm the semantic shift from bodily vigor to accumulated riches. MIXED MULTITUDE

en: his-wealth, wealth | **es:** riqueza, su-riqueza. | **fr:** force, son-force-lui | **de:** Unheil, [אונן] Job 20:10; Hos 12:8

אוֹן H0203 *Conj-w / N-proper-ms* (1×)

On — Reubenite leader who joined Korah's rebellion

On, son of Peleth, is mentioned in Numbers 16:1 as a Reubenite who initially joined Korah's rebellion against Moses and Aaron. Interestingly, he disappears from the narrative after this introduction, leading some to speculate he withdrew or was somehow spared. The name may mean 'vigour' or 'strength.' His brief appearance highlights the broader tribal and factional dynamics underlying the rebellion — not just Levitical jealousy, but Reubenite resentment over lost primacy.

(1×) Personal name (possibly meaning 'vigour') of a Reubenite who joined Korah's rebellion but vanishes from the subsequent narrative. Translations uniformly transliterate 'On' (English, Spanish, French, German), preserving the Hebrew name. His mention in Numbers 16:1 signals Reubenite involvement in the uprising, yet his absence from later verses has sparked interpretive speculation — did he repent, escape judgment, or was his role minimal? PROPER NAMES (PERSONAL)

en: and-On | **es:** y-On | **fr:** et-On | **de:** und-On Num 16:1

אֹן H0204 *N-proper-ms* (3×)

On; place name of an Egyptian city, center of sun worship, known as Heliopolis

This Hebrew name designates On, an ancient Egyptian city (Egyptian 'Iunu,' Greek 'Heliopolis,' meaning 'city of the sun'). Located near modern Cairo on the Nile's east bank, On was a major religious center for the worship of the sun god Ra. Genesis 41:45 and 41:50 identify Potiphera, Joseph's father-in-law, as 'priest of On,' and Genesis 46:20 confirms that Joseph's sons were born to Asenath, daughter of this priest. Ezekiel 30:17 prophesies judgment on 'the young men of Aven [On],' condemning the idolatry centered there. On thus represents Egyptian religion and culture into which Joseph

married, a detail highlighting God's providence in exalting Joseph even within Egypt's pagan structures.

(3×) Translations preserve the city name: English 'On,' Spanish 'On,' French 'On,' German 'On, von-On' (from On). Genesis 41:45, 50, and 46:20 connect Joseph's marriage to Asenath, daughter of the priest of On, integrating Joseph into Egyptian elite society. Ezekiel 30:17 pronounces judgment on On (there called 'Aven,' a wordplay on wickedness), predicting that its young men will fall by the sword. The city's prominence in sun worship made it emblematic of Egyptian paganism, yet God used even this setting to preserve Jacob's family through Joseph. **PERSONAL NAMES**

en: On | **es:** On | **fr:** On | **de:** On, von-On Gen 41:45; Gen 41:50; Gen 46:20

אָוֶן H0205 *N-msc / 3ms* (79×)

Trouble, sorrow, wickedness; ranges from harmful wrongdoing and its guilty consequences to emptiness, vanity, and mourning.

Aven is one of those Hebrew words whose semantic range reveals a theology: trouble, sorrow, wickedness, and nothingness are not separate categories but points on a single continuum. What begins as moral 'iniquity' inevitably produces 'trouble' for others and eventually collapses into 'emptiness.' Balaam's oracle declares that God 'has not beheld aven in Jacob' (Num 23:21), where the parallelism with 'amal (misery, toil) shows how tightly wrongdoing and its painful consequences are woven together. The prophets exploit this fusion brilliantly: Hosea renames Beth-el ('house of God') as Beth-aven ('house of nothingness'), and Isaiah 41:29 declares idols to be aven — simultaneously wicked, worthless, and empty. German Unheil and Nichtigkeit capture the trouble and nothingness poles; Spanish iniquidad and vanidad the moral and existential poles; but no single word in any language spans the full arc.

1. iniquity, wickedness (69×) Iniquity, wickedness, wrongdoing — the dominant sense at 69 occurrences, covering active moral evil, the sinful condition, and the guilt that clings to the evildoer. The phrase po'ale aven ('workers of iniquity') is nearly formulaic in the Psalms (Ps 5:5; 6:8; 14:4; 36:12; 53:4; 59:2; 92:7; 94:4; 125:5; 141:9), branding persistent wrongdoers as a class. Job's friends insist that those who 'plow iniquity and sow trouble reap the same' (Job 4:8), revealing how this sense shades into consequence. Spanish iniquidad, French iniquité, and German Missetat all select moral-evil vocabulary, while Arabic ithm ('sin, guilt') confirms the ethical-juridical weight. **INIQUITY AND LAWLESSNESS**

en: evil, iniquity, trouble | **es:** iniquidad, iniquidad., la-iniquidad | **fr:** iniquité | **de:** Missetat, Nichtigkeit, Unheil Num 23:21; Job 4:8; Job 5:6; Job 11:11; Job 11:14

2. trouble, calamity, sorrow (3×) Trouble, calamity, sorrow — 3 occurrences where the emphasis falls on the harmful consequences and distress that wrongdoing produces, rather than the moral act itself. In Ps 90:10 the span of human life is 'amal va-aven' ('toil and trouble'), a merism for life's griefs. Jer 4:15 announces aven coming from the hill-country of Ephraim, and Hab 3:7 sees the tents of Cushan 'in affliction.' Arabic musiba ('calamity') and German Unheil ('un-welfare') both shift from moral to experiential vocabulary, marking a real boundary. The sense is the flip side of sense 1: not the crime, but the suffering it generates. **WORTHLESSNESS AND VANITY**

en: and-sorrow, trouble | **es:** aflicción, calamidad, y-vanidad | **fr:** et-vanité, iniquité, vanité | **de:** Nichtigkeit, Unheil, und-sorrow Ps 90:10; Jer 4:15; Hab 3:7

3. emptiness, vanity, nothingness (3×) Emptiness, vanity, nothingness — 3 occurrences where aven describes what is fundamentally devoid of substance or reality. Isaiah 41:29 declares idols to be aven ('nothing'); Amos 5:5 puns that Beth-el will become aven ('nothingness'); Zech 10:2 says the teraphim speak aven ('emptiness'). Here the word approaches hebel in meaning — futility and insubstantiality. Spanish vanidad, French vanité, and German Nichtigkeit all select the 'emptiness' register. This is theologically potent: idolatry is not just wicked (sense 1) but ontologically vacant. **WORTHLESSNESS AND VANITY**

en: emptiness, nothing | **es:** iniquidad, para-nada, vanidad | **fr:** iniquité, vanité | **de:** Nichtigkeit, Unheil, zu-Unheil Isa 41:29; Amos 5:5; Zech 10:2

4. mourning, grief (2×) Mourning, grief — 2 occurrences in ritual contexts. In Gen 35:18 Rachel names her dying-born son Ben-oni ('son of my sorrow'), and in Deut 26:14 and Hos 9:4 the term appears in connection with funeral mourning rites and mourners' bread. Arabic huzn ('grief') and Spanish duelo ('mourning') both select bereavement-specific vocabulary. The Hosea passage is particularly illuminating: bread associated with aven is ritually defiling, suggesting this sense carried cultic as well as emotional weight. **LAMENTATION AND MOURNING**

en: in-my-mourning, mourning | **es:** duelo, en-mi-luto | **fr:** dans-mon-mourning, iniquité | **de:** Unheil, in-mein-mourning Deut 26:14; Hos 9:4

5. Aven (place name) (1×) Aven as a place name or toponym — 1 clear occurrence at Hos 10:8, where 'the high places of Aven' designates the idolatrous shrine, probably a contemptuous renaming of Beth-el. The word functions simultaneously as a proper noun and a theological judgment — the place is named for what it truly is. This usage is confirmed by the LXX's transliteration On and by the broader prophetic pattern of polemical place-naming (cf. Amos 5:5). Spanish and English both preserve the proper-noun treatment: 'Aven.' **INIQUITY AND LAWLESSNESS**

en: Aven | **es:** Aven | **fr:** iniquité | **de:** Unheil Hos 10:8

6. wicked, powerful ones (1×) Substantival use: wicked or powerful ones — 1 occurrence at Prov 11:7 where 'the hope of aven perishes' apparently uses the term as a substantive referring to persons characterized by wickedness or oppressive power. The Spanish rendering fuertes ('strong ones') suggests an alternative reading linking to Hebrew 'on ('vigor, wealth'), and indeed some lexicographers treat this as a homonym. The ambiguity is itself instructive: in proverbial wisdom, the wicked and the merely powerful often collapse into the same category. **POWER AND MIRACLES**

en: the-wicked | **es:** fuertes | **fr:** iniquité | **de:** Unheil Prov 11:7

אָוֶן H0206 *N-proper-fs* (2×)

Aven (place name: 'wickedness' or 'trouble'), referring to false worship centers

A derogatory name applied to false worship sites, playing on the word for 'wickedness' or 'trouble.' Ezekiel 30:17 uses it for On (Heliopolis), Egypt's center of sun worship. Amos 1:5 refers to the 'Valley of Aven,' likely the Beqaa Valley in Lebanon where idolatrous shrines stood. Both prophets employ wordplay: instead of using the actual place names, they substitute 'Aven' to emphasize the locations' moral corruption and coming judgment. It's prophetic mockery—calling cult centers by their true character.

(2×) Prophets weaponized 'aven' (trouble/wickedness) as a substitute name for idolatrous sites. Ezekiel targets On (Heliopolis), Egypt's prestigious sun-cult center, renaming it 'Aven' to signal its doom alongside Tehaphnehes. Amos condemns Damascus and its sphere, including the 'Valley of Aven'—probably Baalbek's Beqaa Valley with its long pagan history. The name-substitution functions as prophetic satire: these places proud of their religious significance are actually centers of 'aven,' destined for destruction. The Hebrew pun exposes false worship's reality beneath its impressive facade. **INIQUITY AND LAWLESSNESS**

en: Aven | **es:** Avén | **fr:** force | **de:** Unheil, [אוֹן] Ezek 30:17; Amos 1:5

אוֹנוֹ H0207 *Conj-w / N-proper-ms* (5×)

Ono — a Benjaminite town northwest of Lydda, associated with the plain of the same name

Ono was a town in the territory of Benjamin, identified with modern Kefr Ana northwest of Lydda (Lod). Its five occurrences span from the Chronicler's genealogies to the post-exilic community. It first appears as a town built (or rebuilt) by a Benjaminite named Shemed (1 Chr 8:12), then in the census lists of returning exiles alongside Lod (Ezra 2:33; Neh 7:37), in the resettlement roster (Neh 11:35), and notably in Nehemiah 6:2, where Sanballat and Geshem propose a meeting 'in the plain of Ono' — an invitation Nehemiah wisely refuses. The multilingual glosses — English 'Ono,' Spanish 'Ono' — reflect straightforward transliteration of this toponym.

(5×) The proper noun Ono, designating a Benjaminite town and its surrounding plain, located northwest of Lydda in the Shephelah region. First mentioned as founded by Shemed the Benjaminite (1 Chr 8:12), it appears prominently in post-exilic records: the census of returning exiles (Ezra 2:33; Neh 7:37), the resettlement list (Neh 11:35), and Nehemiah's refusal to meet enemies in its valley (Neh 6:2). The name, possibly meaning 'vigorous,' is uniformly transliterated across language traditions. **PERSONAL NAMES**
en: Ono, and-Ono | **es:** Ono, y-Ono | **fr:** [אונו], [ואונו] | **de:** [אונו], [ואונו] 1Chr 8:12; Ezra 2:33; Neh 6:2; Neh 7:37; Neh 11:35

אוֹנָם H0208 *Conj-w / N-proper-ms* (4×)

Onam; a proper name borne by a Horite chief and a Judahite clan head

A masculine proper name probably meaning 'vigorous' or 'strong,' carried by two Old Testament figures. The first Onam is a son of Shobal, one of the Horite chiefs of Seir listed in Genesis 36:23 and again in the parallel genealogy of 1 Chronicles 1:40. The second is a son of Jerahmeel in the tribe of Judah (1 Chr 2:26, 28). The name is consistently rendered across translations, from English and Spanish 'Onam' to French and German transliterations.

(4×) Onam — a personal name from a root suggesting vigor or strength. All four occurrences refer to named individuals in genealogical lists. English and Spanish consistently render 'Onam'; French and German transliterate the Hebrew directly. The Horite Onam (Gen 36:23; 1 Chr 1:40) belongs to the pre-Israelite clans of Edom, while the Judahite Onam (1 Chr 2:26, 28) appears in the Jerahmeelite line, illustrating how the same name could cross ethnic boundaries in the ancient Near East. **PROPER NAMES (PERSONAL)**
en: Onam, and-Onam | **es:** Onam, y-Onam | **fr:** [אונם], [ואונם], et-Onam | **de:** [אונם], [ואונם], und-Onam Gen 36:23; 1Chr 1:40; 1Chr 2:26; 1Chr 2:28

אוֹנָן H0209 *Prep-l / N-proper-ms* (8×)

Onan — second son of Judah, whose name means 'vigorous' or 'strong'

Onan was the second son of Judah and his Canaanite wife, best known from the narrative in Genesis 38 where he refused to fulfill the duty of levirate marriage for his deceased brother Er. His name, meaning 'vigorous,' appears eight times across Genesis, Numbers, and 1 Chronicles. The multilingual evidence — Hindi ओनान, Spanish Onán, French and German Onan — shows uniform transliteration, as expected for a personal name with no semantic ambiguity in context.

Onan (proper name, son of Judah) (8×) The proper masculine name Onan (אוֹנָן, 'vigorous'), referring to Judah's second son by his Canaanite wife (Gen 38:4). He is remembered for his refusal to raise offspring for his brother Er, resulting in divine judgment (Gen 38:8–10). Later genealogical lists in Genesis 46:12, Numbers 26:19, and 1 Chronicles 2:3 record his name in the tribal registers of Judah. All languages transliterate consistently, confirming a single, unambiguous referent. **PROPER NAMES (PERSONAL)**
en: Onan, and-Onan, to-Onan | **es:** Onan, a-Onan, y-Onan | **fr:** Onan, [ואונן], et-Onan | **de:** Onan, [ואונן], und-Onan Gen 38:4; Gen 38:8; Gen 38:9; Gen 46:12

אוּפָז H0210 *Prep-m / N-proper-fs* (2×)

Uphaz (place name, possibly Ophir or refined gold)

A mysterious place name associated with gold (Jeremiah 10:9, Daniel 10:5). Scholars debate whether Uphaz is an actual location, a corruption of 'Ophir,' or a technical term for refined gold. Jeremiah 10:9 mentions 'gold from Uphaz' in the context of idol-making. Daniel 10:5 describes a heavenly figure clothed in linen with a belt of 'Uphaz gold.' The Septuagint reads 'tested/refined' rather than a place name, and 1 Kings 10:18's 'refined gold' uses a similar consonantal pattern, suggesting possible textual confusion.

(2×) Uphaz remains one of Scripture's geographic puzzles. Some scholars see scribal error for 'Ophir' (the famous gold source), others a variant spelling, still others a Hebrew word meaning 'refined' that became misread as a place name. The contexts emphasize gold's quality—precious metal for idols (Jeremiah) or celestial garments (Daniel). Ancient versions diverge: Septuagint has 'tested,' not a toponym. Modern proposals include reading 'mê'ôphîr' (from Ophir) in Jeremiah or accepting 'mûphāz' (refined) from 1 Kings. Either way, it denotes the finest gold, whether from a place called Uphaz or gold refined to perfection. **PERSONAL NAMES**
en: Uphaz, from-Uphaz | **es:** de-Ufaz | **fr:** Uphaz, [מאופז] | **de:** [אופז], [מאופז] Jer 10:9; Dan 10:5

אוֹפִיר H0211 *Prep-m / N-proper-fs* (13×)

Ophir — a distant land famed for its gold, reached by Solomon's maritime expeditions

Ophir appears 13 times in the Hebrew Bible as both a personal name (a descendant of Joktan in Gen 10:29) and, far more prominently, as a legendary land of gold. Solomon's fleet sailed from Ezion-Geber to Ophir and returned with gold, almug wood, and precious stones (1 Kgs 9:28; 10:11). The precise location remains one of the Bible's great geographical puzzles — candidates range from southern Arabia to East Africa to western India. In poetic usage, 'gold of Ophir' became a byword for the finest quality (Ps 45:9; Job 28:16; Isa 13:12). The multilingual glosses — Spanish 'Ofir,' French 'Ophir,' German 'Ofir' — treat it uniformly as a proper noun.

Ophir (place name, land of gold) (13×) A proper noun designating (a) a son of Joktan in the Table of Nations (Gen 10:29; 1 Chr 1:23), and (b) the celebrated overseas territory from which Solomon's ships brought gold, precious stones, and almug wood (1 Kgs 9:28; 10:11; 2 Chr 8:18; 9:10). In poetic and prophetic texts, 'gold of Ophir' serves as a superlative for the finest gold available (Ps 45:9; Job 22:24; 28:16; Isa 13:12). All 13 occurrences point to this single geographical-personal referent, with the directional form Ophirah (1 Kgs 9:28) representing a morphological variant rather than a distinct sense. **PERSONAL NAMES**
en: Ofirah, Ophir, from-Ophir | **es:** Ofir, a-Ofir, de-Ofir | **fr:** Ofirah, Ophir, [אופיר] | **de:** Ofir, Ofirah, Ophir Gen 10:29; 1Kgs 9:28; 1Kgs 10:11; 1Kgs 22:48

אוֹפָן H0212 *N-mp* (35×)

wheel — a rotating circular component of chariots, temple lavers, threshing carts, and Ezekiel's vision

Ophan (plural ophannim) is a masculine noun meaning 'wheel,' appearing 35 times across four distinct settings. The most prosaic usage describes chariot wheels: Pharaoh's army lost their chariot wheels in the Red Sea (Exod 14:25), and Nahum's chariots rattle with clashing wheels (Nah 3:2). Solomon's temple lavers stood on elaborately crafted bronze wheels with axles, rims, spokes, and hubs (1 Kgs 7:30-33). The most spectacular usage dominates Ezekiel's throne-vision, where the ophannim are living, eye-covered wheels within wheels that move in concert with the four-faced creatures (Ezek 1:15-21; 10:6-19). Proverbs 20:26 deploys the threshing-cart wheel as a metaphor for royal justice. Later Jewish angelology personified these wheels as a class of angelic beings, the Ophanim.

wheel (35×) A wheel or rotating disc, denoting a functional mechanical component across several contexts: chariot wheels removed in divine judgment at the Sea (Exod 14:25) or clattering in battle (Nah 3:2); the ornate bronze wheels of Solomon's temple laver-stands with axles, rims, and spokes (1 Kgs 7:30-33); the threshing-cart wheel as an instrument of winnowing or punishment (Isa 28:27; Prov 20:26); and most dramatically, the celestial 'wheel within a wheel' (ophan betokh ha-ophan) of Ezekiel's merkavah vision, alive with eyes and spirit (Ezek 1:15-21; 10:6-19). French 'roues,' Spanish 'ruedas,' German 'Raeder' uniformly render the mechanical sense, though Ezekiel's visionary wheels transcend ordinary taxonomy. **WHEELS AND WHEELWORK**
en: and-the-wheels, the-wheel, the-wheels | **es:** la-rueda, las-ruedas, rueda-de | **fr:** et-le-roues, le-roue, les-roues | **de:** der-Rad, die-Raeder, und-der-Raeder Exod 14:25; 1Kgs 7:30; 1Kgs 7:32

אוּץ H0213 *V-Qal-Perf-1cs* (10×)
To hasten, press, or urge; also to be narrow or cramped, describing constricted space.
A verb with two distinct semantic poles. In most occurrences it conveys urgency and haste: the angels press Lot to flee Sodom (Gen 19:15), Egyptian taskmasters drive the Israelites (Exod 5:13), and Proverbs warns repeatedly against hasty feet and hasty words (19:2; 21:5; 28:20; 29:20). Yet in Joshua 17:15, the same root describes spatial constriction—'the hill country of Ephraim is too narrow for you'—a meaning confirmed by Arabic daqa ('be narrow') and Spanish 'estrecho' (narrow). The Wisdom literature uses the haste sense with particular force: 'everyone who is hasty comes only to poverty' (Prov 21:5), a proverb whose cross-linguistic renderings consistently emphasize rashness rather than mere speed.

1. hasten, press, urge (9×) To hasten, hurry, press, or urge, whether intransitively (be hasty, rush) in the Qal or causatively (press, urge someone) in the Hif'il. The angels urge Lot at dawn (Gen 19:15), taskmasters press the Israelites (Exod 5:13), the sun does not hasten to set during Joshua's battle (Josh 10:13), and Proverbs repeatedly warns against haste in speech and action (19:2; 21:5; 28:20; 29:20). Arabic 'muta'ajjil/alahha' and Korean '조급한/서둘렀다' confirm the urgency dimension, while Jeremiah insists he did not hurry away from being a shepherd-prophet (Jer 17:16). **HASTE AND URGENCY**
en: I-hurried, and-hasty, and-urged | **es:** apremiaban, el-que-se-apresura, me-apresuré | **fr:** [אָצַתְּ], [וְתָאִיצוּ], et-se-hâter | **de:** [אָץ], [אָצַתְּ], [וְאָץ] Gen 19:15; Exod 5:13; Josh 10:13; Prov 19:2; Prov 21:5

2. be narrow, be pressed (1×) To be narrow, cramped, or constricted in space. In Joshua 17:15, the tribes of Joseph complain that the hill country of Ephraim 'is too narrow' for their growing population—a spatial rather than temporal meaning. Arabic 'daqa' (be narrow) and Spanish 'estrecho' (narrow/tight) support this distinct sense of physical constriction, semantically far removed from the urgency and haste of the primary meaning. **DISTRESS AND AFFLICTION**
en: is-narrow | **es:** es-estrecho | **fr:** est-narrow | **de:** ist-eng Josh 17:15

אוֹצָר H0214 *N-mpc / 2ms* (79×)
Treasure, treasury, storehouse; stored wealth, a building for valuables, or a granary for provisions and cosmic reserves.
Hebrew 'otsar covers both the container and the contained — a treasury building and the treasure it holds. Royal and temple storerooms (Josh 6:19, 1 Kgs 7:51) are the most common referent, with Spanish 'tesoro' and German 'Schatz' both reflecting this dual range. The word takes a cosmic turn in passages like Ps 135:7 and Job 38:22, where God has 'storehouses' of wind, hail, and snow — a vivid metaphor treating natural forces as divine provisions kept in reserve. Proverbs employs it figuratively for wisdom's rewards (Prov 8:21) and warns against ill-gotten treasures (Prov 10:2).

1. treasury, treasure-house (building/room for storage) (31×) Split from sense 80592. Criteria: A dedicated room, building, or vault where valuables are stored; architectural sense of the storage place itself
en: and-stores-of, for-the-stores-of, for-the-treasuries | **es:** a-los-almacenes, a-tesoro-de, al-tesoro | **fr:** dans-le-treasury-de, et-trésor, trésor | **de:** Schaetze, Schatz, [לְאוֹצְרוֹת] Deut 28:12; Josh 6:19; Josh 6:24; 1Chr 9:26; 1Chr 26:20

2. treasure, valuable possessions (23×) Stored wealth, riches, or precious possessions considered as valuable property. Unlike sense 1, the focus is on the contents rather than the container. When Sennacherib's forces carry away 'the treasures of the house of the LORD' (1 Kgs 14:26), the word denotes the gold and silver objects themselves. Spanish 'tesoros' and French 'trésors' both function the same way. Jeremiah 15:13 speaks of treasures given as plunder; Proverbs 10:2 warns that 'treasures of wickedness profit nothing' — here 'otsar is clearly abstract wealth, not a building. **GEOGRAPHY AND SPACE**
en: her-treasures, in-treasures, is-his-treasure | **es:** Tesoro, a-sus-tesoros, que-tesoro | **fr:** de-trésor, trésor, trésors-de | **de:** Schaetze-von, Schatz, Schatzhaus 1Kgs 14:26; 1Kgs 15:18; 2Kgs 24:13; 2Chr 12:9

3. treasure, stored wealth (contents of the treasury) (15×) Split from sense 80592. Criteria: The valuables, wealth, or provisions stored within; the treasure itself rather than the place
en: Chizkiyahu, and-in-treasuries-of, and-treasures-of | **es:** de-tesoros-de, en-los-tesoros-de, en-sus-tesoros | **fr:** dans-son-trésors, dans-trésors-de, et-dans-trésors-de | **de:** Schatz, Schatzhaus, in-sein-treasuries 1Kgs 7:51; 1Kgs 15:18; 2Kgs 12:18; 2Kgs 14:14; 2Kgs 16:8

4. storehouse, granary (9×) A storehouse or granary for provisions, supplies, or cosmic elements. Joel 1:17 mentions granaries lying desolate during famine. Most remarkably, Job 38:22 asks 'Have you entered the storehouses of the snow?' and Ps 135:7 says God brings wind from his storehouses — a striking metaphor treating weather as divine inventory. Deut 32:34 describes God's reserved judgments as 'sealed up in my storehouses.' German and French translations often struggle with this sense, sometimes leaving the Hebrew untranslated. **GEOGRAPHY AND SPACE**
en: from-His-storehouses, from-his-storehouses, his-armory | **es:** de-sus-depósitos, de-tesoros-de-él, de-tesoros-sus | **fr:** dans-mon-treasuries, dans-mon-trésors, dans-trésor | **de:** Schatz, [אֹצְרוֹת], in-mein-treasuries Deut 32:34; 2Kgs 20:15; Ps 33:7; Ps 135:7; Isa 39:4

אוֹר H0215 *V-Qal-Perf-3ms* (43×)
To be or become light, shine; to give light, illuminate; to make the face shine (show favor); to kindle a lamp.
Or is the Hebrew Bible's foundational verb of light — behind God's first creative command and the priestly blessing alike. In its Qal stem, it describes dawn breaking or eyes brightening after honey (1 Sam 14:27). The Hifil causative covers both the cosmic — luminaries 'giving light' upon the earth (Gen 1:15) — and the deeply personal, as when the psalmist pleads 'make your face shine upon your servant' (Ps 31:16). This priestly-blessing idiom, rooted in Num 6:25, became one of Israel's most enduring prayers. Arabic awwara ('to kindle') and Syriac Aphel 'to illumine' confirm the Semitic roots, while multilingual translations reveal that nearly every language must choose between 'shine' and 'illuminate' — a distinction Hebrew encodes through its stems.

1. give light, illuminate (Hifil) (23×) Hifil causative: to give light, illuminate, cause to shine — the dominant sense at 23 occurrences, spanning creation, tabernacle, and theophany. In Gen 1:15 and 1:17 the luminaries are set in the firmament 'to give light upon the earth'; in Exod 25:37 the lamps are arranged 'to give light in front of' the lampstand; in Exod 13:21 the pillar of fire gives light by night. Spanish alumbrar and French éclairer both select causative-illumination vocabulary. German erleuchten ('to enlighten/illuminate') similarly marks the transitive force. The epi-prefix equivalent in Arabic IV form anara ('to illuminate') parallels the Hebrew Hifil precisely. **SHINING AND ILLUMINATING**
en: and-He-has-given-light, and-it-lit-up, and-it-shall-give-light | **es:** alumbra, el-que-alumbra-, haga-resplandecer | **fr:** [יָאִיר], [לְהָאִיר], briller | **de:** [הָאִירָה], [יָאִיר], [לְהָאִיר] Gen 1:15; Gen 1:17; Exod 13:21; Exod 14:20; Exod 25:37

2. make face shine, show favor (Hifil) (8×) Hifil in the priestly-blessing idiom: to make one's face shine upon another, expressing divine favor and gracious regard. Eight occurrences, clustered tightly in the Psalms (13:3; 31:16; 67:1; 80:3, 7, 19; 119:135) and anchored in the Aaronic blessing of Num 6:25 (ya'er YHWH panaw elekha, 'may the LORD make his face shine upon you'). Spanish haz resplandecer tu rostro and French fais briller ta face both preserve the face-shining metaphor. This is arguably the most theologically concentrated use of the root — light as the visible expression of divine favor, the opposite of God 'hiding his face.' Korean 얼굴을 비추다 ('to shine the face upon') maintains the exact metaphorical structure. **SHINING AND ILLUMINATING**
en: and-cause-to-shine, and-make-shine, cause-to-shine | **es:** Haz-resplandecer, alumbra, haga-brillar | **fr:** briller, et-illuminer, et-le-briller | **de:** Sache-zu-leuchten, [וְהָאֵר], geben-Licht-zu Ps 13:3; Ps 31:16; Ps 67:1; Ps 80:3; Ps 80:7

3. shine, be bright (Qal) (6×) Qal intransitive: to shine, become light, be bright — the basic stative/inchoative sense with 6 occurrences. In Gen 44:3 'the morning was light' (ha'boqer or); in 1 Sam 14:27 Jonathan's eyes 'became bright' after tasting honey; in Prov 4:18 the path of the righteous 'shines brighter and brighter.' Spanish

resplandecer and French briller both select intransitive luminosity vocabulary. The Isa 60:1 imperative ori ('shine!') addressed to Zion is a pivotal theological text, commanding the city to radiate the glory that has risen upon her. The distinction from sense 1 is grammatical (Qal vs. Hifil) and semantic — here the subject itself shines rather than causing something else to be lit. LIGHT AND ILLUMINATION
en: and-light, and-shining, and-they-brightened | **es:** (y-se-iluminaron), luz, resplandece | **fr:** [אורר], brightened, et-ils-brightened | **de:** [אורר], brightened, und-Licht Gen 44:3; 1Sam 14:27; 1Sam 14:29; 1Sam 29:10; Prov 4:18

4. be illuminated, be glorious (Nifal) (3×) Nifal passive/reflexive: to be illuminated, be resplendent, dawn upon — three occurrences in elevated poetic contexts. In 2 Sam 2:32 'it dawned' (vayyeor) as Joab's men reached Hebron; in Job 33:30 God acts 'to be lighted with the light of life' (a remarkable passive describing revival); in Ps 76:4 God is 'resplendent' (naor) from the mountains of prey. Spanish resplandeciente and German glorreich ('glorious') both reach for luminous-majesty vocabulary. The Nifal here implies being enveloped in or permeated by light from an external source — a theological image of creatures participating in divine radiance rather than generating their own. LIGHT AND ILLUMINATION
en: and-dawned, glorious, to-be-lighted | **es:** Resplandeciente, para-iluminarse, y-amaneció | **fr:** briller, et-dawned, לאור | **de:** glorious, und-dawned, zum-Licht 2Sam 2:32; Job 33:30; Ps 76:4

5. kindle, light a lamp (Hifil) (3×) Hifil with the specific sense of kindling or lighting a fire or lamp — 3 occurrences where the emphasis falls on physical ignition rather than celestial or metaphorical illumination. In Ps 18:28 'you light my lamp' (ta'ir neri); in Isa 27:11 women come 'kindling' the branches (a debated verse but the fire-lighting sense is clear); and Mal 1:10 where God says 'you would not kindle fire on my altar in vain.' Spanish encender ('to ignite, kindle') and German anzunden both select combustion-specific vocabulary, sharply distinct from the 'illumination' words used in senses 1-2. This concrete, domestic sense likely preserves the oldest layer of the root, as the Arabic cognate awwara ('to kindle a fire') confirms. LIGHT AND ILLUMINATION
en: kindling, light | **es:** encenderás, encenderéis, encendiéndola | **fr:** [מאירות], briller, illuminer | **de:** Licht, [מאירות], [תאירו] Ps 18:28; Isa 27:11; Mal 1:10

אוֹר H0216 *Prep-l / N-csc / 3ms* (122×)

Light: daylight, dawn, sunlight; metaphorically life, divine favor, salvation; also lightning; the luminaries.

Or is the Hebrew Bible's primary noun for light in all its physical and metaphorical richness. God's first creative word calls it into existence — 'Let there be light' (Gen 1:3) — and from that moment the word radiates through Scripture as both concrete phenomenon and profound symbol. Physically, it denotes daylight (Gen 1:4-5), morning dawn (Judg 16:2; 1 Sam 14:36), and the light of heavenly bodies (Isa 30:26). Metaphorically, its range is extraordinary: light as life itself (Job 3:20; Ps 56:13), as divine favor and salvation ('The LORD is my light,' Ps 27:1), as torah and moral guidance (Prov 6:23; Isa 2:5), and as eschatological glory (Isa 60:1, 19-20). Spanish luz and French lumiere both carry a similar physical-to-metaphorical range, while German Licht has the same dual register. The Arabic cognate nur (نور) became a divine attribute in Islam (Quran 24:35), showing how the Semitic light-word gravitates toward theological depth. A distinct sense appears in Job's storm poetry (36:30; 37:3, 11), where or denotes lightning — sudden, terrifying brilliance rather than steady illumination.

1. physical light, daylight (61×) Split from sense 80668. Criteria: Concrete illumination: creation light (Gen 1:3), sunlight, dawn, luminaries as physical phenomena
en: light, light-of, the-light | **es:** de-luz, la-luz., la-luz; | **fr:** lumière | **de:** Licht Gen 1:3; Gen 1:4; Gen 1:18

2. metaphorical light (life, salvation, divine favor) (55×) Split from sense 80668. Criteria: Abstract/theological: light as life itself (Job 3:20), divine favor (Ps 27:1), salvation and hope (Isa 9:2)
en: for-a-light-of, into-light, is-light | **es:** Luz, en-luz, luz | **fr:** lumière, à-lumière | **de:** Licht, der-Licht-, zum-Licht Job 3:9; Job 3:16; Job 3:20; Job 12:22; Job 18:5

3. lightning / flashing light (3×) Lightning or sudden flashing light — 3 occurrences in Job's theophanic storm poetry. In Job 36:30 God 'spreads his lightning (oro) about him'; in Job 37:3 'he lets it loose under the whole heaven, and his lightning (oro) to the ends of the earth'; in Job 37:11 the cloud 'scatters his lightning (oro).' Spanish su luz and German sein Licht both use the general 'light' word, but the context of thunder, storm-clouds, and cosmic display makes the reference to lightning unmistakable. French son eclat ('his brilliance') edges closer to the flash-quality. This sense preserves an archaic meteorological use of or for the sudden illumination of a lightning bolt — distinct from steady daylight or lamplight. The Elihu speeches in Job consistently pair this 'lightning-light' with thunder (qol) and cloud (anan), forming a tight semantic cluster around theophanic storm imagery. LIGHT AND ILLUMINATION
en: and-his-lightning, his-light, lightning | **es:** su-luz, y-su-luz | **fr:** et-son-lumière-lui, son-lumière-lui | **de:** [אורן], [ואורן] Job 36:30; Job 37:3; Job 37:11

5. (1×) The great luminaries — a single occurrence in Ps 136:7: 'To him who made great lights (orim gedolim),' referring to the sun and moon described in the following verses (136:8-9). Spanish lumbreras and French lumieres both use a specialized term for celestial light-bearers rather than light itself, suggesting translators perceive a distinction between light-as-phenomenon (sense 1) and lights-as-celestial-objects. German Lichter (plural) similarly marks the shift to concrete heavenly bodies. The plural orim is rare — only here in the Hebrew Bible — and mirrors the me'orot ('luminaries') of Gen 1:14-16. This usage treats light not as a quality or substance but as a concrete entity: the great lights that God set in the firmament. The Psalm recapitulates the creation narrative of Genesis 1 in hymnic form. LIGHT AND ILLUMINATION
en: lights | **es:** lumbreras | **fr:** lumière | **de:** Licht Ps 136:7

6. (1×) Dawn-light in a temporal-administrative context — a single occurrence in Neh 8:3 where Ezra reads the Torah publicly 'from the light (min-ha'or) until midday,' meaning from dawn until noon. Spanish la luz and French lumiere both render this as 'light' generically, but German Licht and the overall context specify early morning daylight as a temporal marker. The phrase min-ha'or ad-mahasit hayyom parallels the usage in Judg 16:2 (ad-or habboqer, 'until the light of morning') and 1 Sam 14:36 (ad-or habboqer). While semantically this is simply 'daylight' — a subset of sense 1 — its function as a temporal boundary marker ('from dawn...') rather than a qualitative description sets it slightly apart. The Nehemiah context is prosaic and administrative: this is clock-time, not cosmic symbolism. LIGHT AND ILLUMINATION
en: the-light | **es:** la-luz | **fr:** lumière | **de:** das-Licht Neh 8:3

אוּר H0217a *N-ms* (5×)

Fire, flame, or light of fire; used of literal fire and figuratively of divine judgment.

A poetic noun denoting fire viewed as flame and light rather than mere combustion. Isaiah employs it powerfully: the wicked are told to 'walk in the flame of your fire' (Isa 50:11), while Babylon's fire gives neither warmth nor light to sit by (Isa 47:14). The multilingual evidence converges neatly — English and Spanish render 'fire' or 'light-of,' while French captures the luminous aspect with 'lumiere.' All five occurrences appear in prophetic contexts where fire serves as a vehicle for divine warning or judgment.

(5×) Fire conceived as visible flame and radiant light. Isaiah uses it for the self-kindled fire of the wicked (Isa 50:11), the warming fire whose light one enjoys (Isa 44:16), and the consuming fire of judgment (Isa 47:14). In Isa 31:9 and Ezek 5:2 it denotes literal fire in contexts of national catastrophe. The Spanish 'fuego' and 'luz-de' together capture the dual flame-and-light quality that distinguishes this word from the common אֵשׁ. LIGHT AND ILLUMINATION
en: fire, in-the-fire, in-the-light-of | **es:** con-el-fuego, en-luz-de, fuego | **fr:** [באור], lumière | **de:** Licht, [באור] Isa 31:9; Isa 44:16; Isa 47:14; Isa 50:11; Ezek 5:2

אֲרִים H0217b *Prep-b* (1×)

in the east, in the regions of light — eastern lands or coastlands

Isaiah 24:15 calls for glorifying the Lord 'in the east' or 'in the regions of light' — a phrase whose exact meaning is debated. Some understand it as 'Urim' (lights, hence east), others emend to 'islands/coastlands.' The context is universal praise accompanying cosmic judgment. If 'east' is correct, it balances the following 'coastlands of the sea,' creating a merism (east and west) for worldwide worship. Light-imagery also suits Isaiah's vision of God's glory illuminating all nations.

(1×) A prepositional phrase denoting 'in the east' or 'in the regions/lands of light,' though some emend to 'islands.' English 'glorify' and Spanish 'en las luces' (in the lights) reflect the 'Urim/lights' reading, suggesting eastern lands where the sun rises. Isaiah 24:15 envisions global worship from all directions — east (lights) and west (coastlands) — as God's judgment and salvation encompass the earth. **EAST AND SUNRISE**

en: glorify | **es:** en-las-luces | **fr:** [בארים] | **de:** [בארים] Isa 24:15

אוּר H0218a *N-proper-ms* (1×)

Ur — father of Eliphal, one of David's mighty men

Ur appears in 1 Chronicles 11:35 as the father of Eliphal, one of David's elite warriors. The name means 'flame' or 'light,' a common Hebrew noun repurposed as a personal name. This is distinct from 'Ur of the Chaldees,' Abraham's birthplace. The genealogical detail honors Eliphal by anchoring him in a family lineage, a typical biblical pattern that situates heroism within kinship networks and communal memory.

(1×) Personal name (meaning 'flame, light') of Eliphal's father, one of David's mighty men. Translations transliterate 'Ur' (English, Spanish), distinguishing it from the homonymous place name. The single reference in 1 Chronicles 11:35 serves to identify Eliphal within David's warrior elite, with patronymic functioning as a standard biblical identifier. The name's fiery connotation may have symbolic resonance, though its use here is primarily genealogical. **LIGHT AND ILLUMINATION**

en: Ur | **es:** Ur | **fr:** [אור] | **de:** Licht 1Chr 11:35

אוּר H0218b *Prep-m / N-proper-fs* (4×)

Ur (of the Chaldeans); the ancient Mesopotamian city, homeland of Abraham's family

The celebrated Mesopotamian city Ur of the Chaldeans, identified with modern Muqayyar in southern Iraq, an ancient center of moon-god worship. All four biblical references frame Ur as the point of origin for Abraham's family: Terah departed from Ur with Abram (Gen 11:28, 31), and God later reminds Abraham that he brought him out of Ur of the Chaldeans (Gen 15:7; Neh 9:7). The city name anchors the entire patriarchal narrative of divine calling and migration.

(4×) Ur of the Chaldeans — the ancient Sumerian city from which Abraham's family emigrated. English renders 'from-Ur' and 'in-Ur,' Spanish 'de-Ur-de' and 'en-Ur-de,' and French 'de-Ur' and 'dans-Ur,' all consistently treating it as a place name with prepositional context. German 'von-Licht' intriguingly reflects the common noun meaning of the root ('light, fire'), though the proper noun is intended. Every occurrence (Gen 11:28, 31; 15:7; Neh 9:7) ties Ur to the foundational story of God calling Abram out of Mesopotamia toward the promised land. **GEOGRAPHY AND SPACE**

en: from-Ur, from-Ur-of, in-Ur | **es:** de-Ur-de, en-Ur-de | **fr:** [מאור], dans-Ur, de-Ur | **de:** aus-Ur, in-Ur, von-Licht Gen 11:28; Gen 11:31; Gen 15:7; Neh 9:7

אוֹרָה H0219a *N-fs* (3×)

light; illumination, brightness, or the light of joy and life (poetic, late Hebrew)

This Hebrew noun denotes light, used poetically in late biblical texts. It appears in contexts celebrating light as a symbol of joy, life, and divine blessing. Esther 8:16 declares, 'The Jews had light and gladness, joy and honor'—light paralleling joy in the celebration of deliverance. Psalm 139:12 affirms God's omniscience: 'Even the darkness is not dark to You; the night shines as the day; the darkness and the light are both alike to You.' Isaiah 26:19 speaks of resurrection: 'Your dead shall live...awake and sing, you who dwell in dust; for your dew is like the dew of lights (or: dew of life).' The term captures light's life-giving, joy-bringing power.

(3×) Translations show variation: English 'light, like-the-light, of-lights,' Spanish 'luz, luces, como-la-luz,' French 'lumière, comme-lumière,' German 'Licht, wie-der-Licht.' Esther 8:16 pairs light with gladness as the Jews celebrate reversal of Haman's plot. Psalm 139:12 uses light and darkness to express God's all-seeing nature—no darkness hides from him. Isaiah 26:19's 'dew of lights' is enigmatic, possibly referring to resurrection power—dew that brings life-giving light to the dead. The term elevates light beyond mere illumination to theological symbol of divine favor and vitality. **LIGHT AND ILLUMINATION**

en: light, like-the-light, of-lights | **es:** como-la-luz, luces, luz | **fr:** [אורה], [אורת], comme-lumière | **de:** [אורה], [אורת], wie-der-Licht Esth 8:16; Ps 139:12; Isa 26:19

אוֹרָה H0219b *N-fp* (1×)

herbs, wild plants — edible or medicinal vegetation

In 2 Kings 4:39, during a famine, someone gathers 'wild herbs' to add to a pot of stew, inadvertently including poisonous gourds. The plural noun denotes herbs or plants, possibly with a connotation of greenery or vegetation more broadly. The narrative context emphasizes desperation — foraging for any edible plants — and the community's dependence on Elisha's miraculous intervention to neutralize the poison. This detail underscores famine's severity and God's provision through prophetic ministry.

(1×) Plural noun meaning 'herbs, plants,' likely wild vegetation gathered for food. English and Spanish ('herbs,' 'hierbas') preserve the botanical sense, while French and German similarly render it as 'herbs.' The context in 2 Kings 4:39 is a famine-driven search for edible plants, during which poisonous gourds are mistakenly collected. The term suggests general greenery or vegetation, not cultivated crops, fitting the foraging scenario. **AUTO-DETECTED COMMUNITY 12062 WITH 5 SENSES**

en: herbs | **es:** hierbas | **fr:** herbs | **de:** herbs 2Kgs 4:39

אֲרִיֹת H0220 *Prep-l* (1×)

for the stalls, cribs — feeding places for livestock

This term appears in 2 Chronicles 32:28, describing Hezekiah's building projects: storehouses for produce 'and stalls for all kinds of cattle.' The word denotes cribs, mangers, or stalls where animals are fed and housed. It can also enumerate animals by their stalls (similar to English 'head' of cattle). The context celebrates Hezekiah's prosperity and administrative achievements, including agricultural infrastructure that supported his kingdom's economic strength and military readiness.

(1×) Plural noun meaning 'stalls, cribs, mangers' for livestock, or possibly a measure for counting animals by their stalls. The prepositional phrase 'for the stalls' (לָאֲרֻוֹת) in 2 Chronicles 32:28 describes facilities for housing cattle and other animals. Spanish 'para los establos' (for the stables) captures the functional sense. The term reflects agrarian prosperity under Hezekiah, whose administrative competence extended to livestock management and agricultural infrastructure. **CATTLE AND OXEN**

en: for-the-stalls | **es:** para-los-establos | **fr:** [לאורות] | **de:** [לאורות] 2Chr 32:28

אוּרִי H0221 *N-proper-ms* (8×)

Uri — a Hebrew proper name meaning 'fiery,' borne by three distinct men in the Old Testament

Uri (meaning 'fiery,' possibly a shortened form of Uriah) is borne by at least three individuals in Scripture: the father of Bezalel, chief artisan of the tabernacle (Exod 31:2; 35:30; 38:22); a temple porter in Ezra's time (Ezra 10:24); and the father of one of Solomon's district governors (1 Kgs 4:19). Despite referring to different people, trans-

lations consistently render the name as a simple transliteration — English and Spanish 'Uri,' French and German the same — reflecting its transparent phonology.

Uri (8×) The proper masculine name Uri (אוּרִי, 'fiery,' or a contraction of Uriah), applied to three distinct individuals: (a) a prince of Judah, father of Bezalel the tabernacle craftsman (Exod 31:2; 1 Chr 2:20; 2 Chr 1:5); (b) a gatekeeper who had married a foreign wife (Ezra 10:24); and (c) the father of Geber, one of Solomon's regional officers (1 Kgs 4:19). All eight occurrences are rendered uniformly across languages as a straightforward transliteration. **PROPER NAMES (PERSONAL)**

en: Uri, and-Uri | **es:** Uri, y-Uri | **fr:** Uri, [אורי], [ואורי] | **de:** Uri, [אורי], [ואורי] Exod 31:2; Exod 35:30; Exod 38:22; 1Kgs 4:19; 1Chr 2:20

אוּרִיאֵל H0222 *Prep-l / N-proper-ms* (4×)

Uriel; a Levite name meaning 'flame of God' or 'my light is God'

A masculine proper name composed of 'ur' (light, flame) and 'el' (God), meaning 'flame of God' or 'my light is God.' Uriel appears as the chief of the Kohathite Levites in David's time, involved in bringing the ark to Jerusalem (1 Chr 6:24; 15:5, 11). He also appears as the maternal grandfather of King Abijah of Judah (2 Chr 13:2). The theophoric name beautifully expresses dependence on God as one's guiding light.

(4×) Uriel — a theophoric personal name meaning 'flame of God' or 'God is my light.' English and Spanish consistently transliterate 'Uriel'; French and German preserve the Hebrew form. The Kohathite Uriel (1 Chr 6:24; 15:5, 11) was entrusted with the sacred duty of transporting the ark, while the Uriel of 2 Chronicles 13:2 connects the Davidic royal house to the Levitical line through marriage, showing how this name carried priestly and noble associations. **PROPER NAMES (PERSONAL)**

en: Uriel, for-Uriel | **es:** Uriel, a-Uriel | **fr:** [אוריאל], [לאוריאל] | **de:** [אוריאל], [לאוריאל] 1Chr 6:24; 1Chr 15:5; 1Chr 15:11; 2Chr 13:2

אוּרִיָּה H0223a *Prep-l / N-proper-ms* (38×)

Uriah / Uriyahu — theophoric name ('YHWH is my light') borne by a Hittite warrior, a priest, and others

A masculine proper name with the theophoric element -yah(u) meaning 'YHWH is my light' or 'flame of Yah,' appearing in two orthographic forms: the short form Uriyah (36x) and the long form Uriyahu (2x). The most prominent bearer is Uriah the Hittite, Bathsheba's loyal husband whose battlefield death David engineered (2 Sam 11:3-26; 23:39). A second Uriah served as the priest who built Ahaz's foreign altar (2 Kgs 16:10-16; Isa 8:2), and a third appears among the postexilic community (Ezra 8:33; Neh 3:4, 21; 8:4).

Uriah / Uriyahu (proper name, theophoric) (38×) The theophoric proper name Uriah/Uriyahu, borne by at least three biblical figures: Uriah the Hittite, David's slain officer (2 Sam 11:3-26; 23:39); Uriah the priest under Ahaz (2 Kgs 16:10-16; Isa 8:2); and a postexilic Uriah (Ezra 8:33; Neh 3:4). Despite multiple referents, the name remains a single lexical entry. Translations consistently transliterate — English 'Uriah,' Spanish 'Urías,' French 'Urie,' German 'Uria' — with minimal phonological adaptation. **URIAH PERSONAL NAME**

en: Uriah | **es:** Urías | **fr:** Urie | **de:** Uria 2Sam 11:3; 2Sam 11:6; 2Sam 11:7; 2Sam 11:8

אוּרִיָּהוּ H0223b *N-proper-ms* (1×)

Uriyahu — prophet killed by King Jehoiakim for prophesying judgment

Uriyahu (also Uriah) was a prophet from Kiriath-jearim who proclaimed messages similar to Jeremiah's, warning of Jerusalem's coming destruction (Jeremiah 26:20). King Jehoiakim, enraged, had him hunted down in Egypt and executed, then dishonorably buried. The name means 'Yahweh is my light' or 'flame of Yahweh.' His martyrdom illustrates the deadly risks prophets faced when confronting royal power with unpopular truth. Jeremiah's survival, by contrast, highlights divine protection and the variability of prophetic fates.

(1×) Personal name (meaning 'Yahweh is my light' or 'flame of Yahweh') of a prophet martyred by Jehoiakim for proclaiming judgment against Judah. Translations consistently transliterate 'Uriyahu' or variant forms, preserving the theophoric element. Jeremiah 26:20 recounts his execution as a cautionary tale, contrasting his fate with Jeremiah's narrow escape. His story underscores the courage required to speak God's word to hostile authorities. **URIAH PERSONAL NAME**

en: Uriyahu | **es:** Uriyahu | **fr:** [אוריהו] | **de:** [אוריהו] Jer 26:20

אוּרִים H0224 *Prep-l / N-mp* (7×)

Urim; the sacred lot-casting objects kept in the high priest's breastpiece for obtaining divine guidance.

The Urim (plural of intensity, possibly meaning 'lights' or 'curses') were sacred objects placed inside the high priest's breastpiece of judgment and used to seek God's will on critical decisions. They appear alongside the Thummim as a paired oracle system (Exod 28:30; Lev 8:8). Moses commissions Joshua to seek guidance 'by the judgment of the Urim' through the priest Eleazar (Num 27:21). By Saul's time, the Urim had fallen silent — God 'answered him not, neither by dreams, nor by Urim, nor by prophets' (1 Sam 28:6). The etymology remains debated, but the function is clear: these were the divinely sanctioned means of yes-or-no consultation.

Urim (sacred lot object) (7×) Urim — the sacred lot objects housed in the high priest's breastpiece for obtaining divine oracles. Always paired with the Thummim, they were placed in the breastpiece of judgment (Exod 28:30; Lev 8:8) and used for critical decisions on behalf of the community. Moses instructs that Joshua shall stand before Eleazar the priest, who shall inquire 'by the judgment of the Urim' (Num 27:21). Deuteronomy 33:8 assigns them to the faithful Levite. By Saul's era, God's silence through the Urim signals the king's spiritual alienation (1 Sam 28:6). Spanish and French both transliterate as Urim, preserving the Hebrew form. **TESTIMONY OBJECTS**

en: and-your-Urim, by-the-Urim, for-Urim | **es:** los-Urim, para-Urim, por-Urim | **fr:** [לאורים], et-ton-Urim, le-Urim | **de:** [לאורים], bei-der-Urim, der-Urim Exod 28:30; Lev 8:8; Num 27:21; Deut 33:8; 1Sam 28:6

אוּת H0225 *V-Nifal-Imperf-1cp* (4×)

To consent, agree; used only in the Niphal, expressing willing assent to a proposal

A verb occurring exclusively in the Niphal stem, conveying the idea of giving consent or agreeing to terms proposed by another party. Its four occurrences cluster around two episodes of negotiation. In Genesis 34:15, 22–23, Jacob's sons set circumcision as the condition under which they will consent to intermarriage with the Shechemites — a tense diplomatic exchange. In 2 Kings 12:8, the priests agree not to take silver from the people, yielding authority over temple repairs. The word always implies deliberate, reasoned assent rather than passive acquiescence.

(4×) To consent, agree to terms or conditions (Niphal only). The multilingual glosses converge tightly: English 'we-will-consent' and 'they-agreed,' Spanish 'consentiremos' and 'consintieron,' German 'zustimmen' (to agree), and French 'consent.' All four occurrences involve formal negotiation — three in the Shechem marriage negotiations (Gen 34:15, 22, 23) and one in the temple-revenue agreement (2 Kgs 12:8). The Niphal form suggests a reflexive dimension: the subject commits oneself to the agreement. **AGREE CONSENT ACCORD**

en: and-they-agreed, let-us-consent, we-will-consent | **es:** Y-consintieron, consentiremos, consentirán | **fr:** –consent, et-ils-agreed, nous—consent | **de:** lasst-uns-zustimmen, stimmen-wir-zu, stimmen-zu Gen 34:15; Gen 34:22; Gen 34:23; 2Kgs 12:8

אוֹת H0226 *Prep-m / N-cpc / 2ms* (79×)
Sign, miraculous portent, covenant token, or tribal standard; a visible marker conveying divine meaning or group identity.
Hebrew 'ot is one of Scripture's most versatile words for divine communication through visible phenomena. It ranges from the mark on Cain (Gen 4:15) to the plagues of Egypt to the promised sign of Immanuel (Isa 7:14). Spanish 'señal' and German 'Zeichen' both cover this broad field, though neither captures the theological weight the word carries in covenantal contexts — the rainbow (Gen 9:12), circumcision (Gen 17:11), and the Sabbath all serve as 'ot. The word reminds us that in biblical thought, signs are never arbitrary; they are divinely invested with meaning and demand a response of faith.

1. sign, miraculous sign (71×) A visible sign, portent, or miraculous act serving as evidence of divine power or prophetic authenticity. This is the dominant sense, covering everything from the plagues of Egypt (Exod 4:8-9) to prophetic confirmations (1 Sam 10:7) to the sign promised to Ahaz (Isa 7:14). In all four major European translations — English 'sign,' Spanish 'señal,' French 'signe,' German 'Zeichen' — the same core word is used, reflecting the universality of the concept. The emphasis is on divine communication: God makes himself known through visible, often extraordinary, acts. SIGNS AND BANNERS
en: a-sign, is-the-sign, sign | **es:** la-señal, señal, señal-de | **fr:** [אות], le-signe, signe | **de:** Zeichen, der-Zeichen, ein-Zeichen Gen 4:15; Exod 3:12; Exod 4:8; Exod 4:9

2. token, covenant mark (6×) A token, pledge, or distinguishing mark that memorializes a covenant or agreement between God and his people. The rainbow after the flood (Gen 9:12-17), the rite of circumcision (Gen 17:11), and the blood of the Passover lamb (Exod 12:13) are all called 'ot in this sense. French 'signe de' and German 'zum Zeichen' both use prepositional constructions that highlight the relational, commemorative function. Unlike sense 1, the emphasis is not on the miraculous but on the enduring, memorial quality of the sign. GEOGRAPHY AND SPACE
en: for-sign, for-sign-of, sign-of- | **es:** como-señal, para-señal-de, por-señal-de | **fr:** pour-signe-de, signe, signe-de- | **de:** Zeichen, das-Zeichen-, zum-Zeichen Gen 9:12; Gen 9:13; Gen 9:17; Gen 17:11; Isa 19:20

3. standard, ensign, banner (2×) A military or tribal standard, ensign, or banner used for identification and rallying. This rare sense appears in Ps 74:4 where enemies set up their 'signs' (standards) in the temple precincts, and possibly in Job 21:29 referring to travelers' tokens or markers. The multilingual evidence shows uncertainty here — French and German sometimes leave the Hebrew transliterated — suggesting translators recognize this as a distinct and difficult sense. The shift from divine sign to human insignia is notable. SIGNS AND BANNERS
en: and-their-signs, their-signs | **es:** Y-sus-señales, sus-señales | **fr:** [אותם], et-leur-אותם-eux | **de:** [אותם], ihr-Zeichen Job 21:29; Ps 74:4

אָז H0227a *Adv* (122×)
Then — temporal adverb marking a point in past or future time, often signaling the onset of a new action or condition
Az is a compact Hebrew adverb whose two letters carry surprising rhetorical weight. It anchors narrative to a specific moment — 'then men began to call on the name of YHWH' (Gen 4:26) — and in prophetic poetry it leaps forward to a future transformation: 'then the eyes of the blind shall be opened' (Isa 35:5). A distinctive syntactic feature is its combination with an imperfect verb to narrate past events, a construction that signals inception or dramatic commencement (Exod 15:1, 'then Moses sang'). The word also appears in the compound meaz ('from then, of old'). Spanish 'entonces,' French 'alors,' and German 'da/dann/damals' distribute its temporal range across multiple words.

then (122×) Temporal adverb pointing to a definite moment in past or future time, often marking the dramatic onset of action. With past reference it narrates inception — 'then Moses and the Israelites sang this song' (Exod 15:1); 'then men began to call on YHWH's name' (Gen 4:26). With future reference it introduces prophetic transformation — 'then the eyes of the blind shall be opened' (Isa 35:5). The notable construction az + imperfect for past narration signals a solemn or ceremonial commencement. Spanish 'entonces,' French 'alors,' and German 'dann/damals' split its temporal range across distinct words. THEN (TEMPORAL ADVERB)
en: then | **es:** Entonces, entonces | **fr:** alors | **de:** da, damals, dann Gen 4:26; Gen 12:6; Gen 13:7; Gen 24:41; Gen 49:4

מֵאָז H0227b *Prep / Adv* (19×)
From of old, from ancient times; also since, from the time that —marking a temporal starting point in the past.
This compound adverb-preposition (min + 'az, 'from then') anchors events in past time, either reaching back to an indefinite antiquity or pinpointing a specific moment. When the Psalmist declares God's throne established 'from of old' (Ps 93:2) or Wisdom speaks of being set up 'from everlasting' (Prov 8:22), me'az evokes primordial permanence. But in narrative contexts like Genesis 39:5 and Exodus 5:23, it functions as a conjunction—'since I came to Pharaoh'—marking the precise onset of a state of affairs.

1. from of old, long ago (10×) Adverbial use pointing to an indefinite ancient past: 'from of old, from long ago.' Employed in elevated poetic and prophetic speech to evoke permanence or antiquity —God's throne is established me'az (Ps 93:2), Wisdom was brought forth me'az (Prov 8:22). Spanish 'desde entonces' and German 'von alt' reflect this backward-looking, open-ended temporality. Isaiah 44:8 and 45:21 use it for God's long-standing predictive power. GEOGRAPHY AND SPACE
en: from-of-old, from-then, long-ago | **es:** desde-entonces | **fr:** de-alors | **de:** von-alt, von-dann 2Sam 15:34; Ps 93:2; Prov 8:22; Isa 16:13; Isa 44:8

2. since, from the time that (9×) Conjunctional-prepositional use meaning 'since, from the time that,' introducing a clause that specifies a definite past moment. In Genesis 39:5, the Lord blessed Potiphar's house me'az—'since' Joseph took charge. Exodus 4:10 has Moses say 'since your speaking to your servant.' German 'seitdem' and Spanish 'desde cuando' mark the shift from vague antiquity to a concrete temporal anchor. Ruth 2:7 even compresses it to 'since this morning.' GEOGRAPHY AND SPACE
en: and-from-then, from, from-the-time | **es:** Y-desde, desde, desde-cuando | **fr:** alors, de, de-alors | **de:** dann, seit, seitdem Gen 39:5; Exod 4:10; Exod 5:23; Exod 9:24; Josh 14:10

אֱזַדָּא H0228 *Prep-l / V-Qal-Inf / 3ms* (3×)
to heat, be heated (Aramaic); to make hot, especially a furnace
This Aramaic verb means to heat or be heated, appearing only in Daniel 3 in the account of the fiery furnace. Daniel 3:19 describes Nebuchadnezzar's fury when Shadrach, Meshach, and Abed-nego refuse to worship his image: he commands that the furnace be 'heated seven times more than it was usually heated.' The same verse repeats the heating command. Daniel 3:22 notes the lethal result: 'because the king's command was urgent, and the furnace exceedingly hot, the flame of the fire killed those men who took up Shadrach, Meshach, and Abed-nego.' The verb emphasizes the intensity of the intended execution and, ironically, the magnitude of God's deliverance.

(3×) Translations reflect heating action: English 'heated, to-be-heated, to-heat,' Spanish 'estaba-calentado, para-calentar, para-calentarlo,' French and German preserve Aramaic forms. Daniel 3:19 describes the king's command to superheat the furnace sevenfold—an expression of rage and determination to destroy the faithful three. Daniel 3:22 ironically notes that the furnace was so hot it killed the executioners, yet the three Hebrew youths walked unharmed in the flames. The extreme heating magnifies the miracle of their preservation, demonstrating God's power over even the fiercest human wrath. COMMANDING AND ORDERING
en: heated, to-be-heated, to-heat | **es:** estaba-calentado, para-calentar, para-calentarlo | **fr:** [אזה], [למזא], [למזיה] | **de:** [אזה], [למזא], [למזיה] Dan 3:19; Dan 3:22

אֶזְבַּי H0229 *N-proper-ms* (1×)
Ezbai — father of Naarai, one of David's warriors

Ezbai appears in 1 Chronicles 11:37 as the father of Naarai, one of David's mighty men. The name's meaning is uncertain. This genealogical note serves to identify Naarai within the honored roll of David's elite fighters. The parallel passage in 2 Samuel 23:35 reads differently ('Paarai the Arbite'), suggesting textual variation or distinct individuals. Such discrepancies remind us of the complex transmission history behind biblical genealogies.

(1×) Personal name of uncertain etymology, identified as the father of Naarai (one of David's warriors). Translations uniformly transliterate 'Ezbai' (English, Spanish), preserving the Hebrew without semantic rendering. The single reference in 1 Chronicles 11:37 functions genealogically, anchoring a hero's identity in his father's name. The parallel in 2 Samuel suggests textual complexity, but Ezbai remains the Chronicler's preserved form. **PROPER NAMES (PERSONAL)**

en: Ezbai | **es:** Ezbai | **fr:** [אזבי] | **de:** [אזבי] 1Chr 11:37

אָזַל H0230 *Adj-fs* (2×)

certain, sure, fixed (Aramaic adjective)

An Aramaic adverb meaning 'certainly' or 'with certainty,' appearing in two of Daniel's Aramaic sections (Daniel 2:5, 8). When Nebuchadnezzar demands that his wise men tell him both his dream and its interpretation, he declares the matter 'azda'—fixed, certain, not negotiable. If they fail, the punishment is certain. Later (verse 8) he accuses them of stalling because they know the decree is 'azda'—unchangeable. The word emphasizes royal decree's finality in the absolute monarchies of the ancient Near East.

(2×) This Aramaic term appears exclusively in Daniel 2's confrontation between king and magi. The root may derive from Old Persian (scholars debate connections to Avestan words for 'firm' or 'holding fast'), reflecting the multilingual context of Babylonian court. Nebuchadnezzar's usage underscores despotic power: his word is 'azda'—fixed, certain, beyond appeal. The wise men face imminent execution unless they perform the impossible. This lexical detail captures the terror of serving capricious absolute power, setting up Daniel's intervention as divinely enabled wisdom against humanly impossible demands. **ESTABLISH AND PREPARE**

en: is-certain | **es:** se-ha-ido | **fr:** sûr | **de:** [אוֹדֵא] Dan 2:5; Dan 2:8

אֵזוֹב H0231 *N-ms* (10×)

Hyssop — a small bushy herb used in Israelite purification rites for sprinkling blood and lustral water

The noun אֵזוֹב (ezov) refers to hyssop, a small aromatic plant used as a ritual sprinkling instrument in Israel's purification ceremonies. At the first Passover, Israelites dipped hyssop bunches in lamb's blood to mark their doorframes (Exod 12:22). In the purification of lepers, hyssop is bundled with cedarwood and scarlet yarn and dipped in sacrificial blood (Lev 14:4, 6, 49, 51-52). The red heifer rite likewise employs hyssop (Num 19:6, 18). The psalmist's plea 'purge me with hyssop and I shall be clean' (Ps 51:9) internalizes the ritual as spiritual metaphor. Botanical identification remains debated — origanum syriacum (Syrian oregano) is the leading candidate. Spanish 'hisopo' and French 'hysope' both derive from the same Semitic root.

hyssop (plant) (10×) A small bushy herb (probably Origanum syriacum or a related species) used as a ritual sprinkling tool in Israelite purification ceremonies. Central to three major rituals: the Passover blood-marking of doorframes (Exod 12:22), the cleansing of skin disease and contaminated houses (Lev 14:4, 6, 49, 51-52), and the red heifer water of purification (Num 19:6, 18). David's penitential cry 'purge me with hyssop' (Ps 51:9) transforms the botanical-ritual item into a metaphor for spiritual cleansing. Solomon's botanical knowledge extended 'from the cedar to the hyssop' (1 Kgs 5:13), marking it as the humblest plant. Spanish 'hisopo' and French 'hysope' both reflect the Semitic loanword. **SPROUTING AND GROWING**

en: and-hyssop, and-with-the-hyssop, hyssop | **es:** con-hisopo, e-hisopo, el-hisopo | **fr:** dans-hysope, et-avec-le-hyssop, et-hyssop | **de:** Ysop, der-Ysop, der-hyssop Exod 12:22; Lev 14:4; Lev 14:6; Lev 14:49; Lev 14:51

אֵזוֹר H0232 *Art / N-ms* (14×)

Waistcloth, belt, loincloth — a garment worn around the loins, made of leather or linen

Denotes a cloth or band fastened around the waist, functioning as a basic garment or binding. The Hebrew 'ēzōr appears in several vivid biblical contexts: Elijah's leather waistcloth marks him as a prophet of the wilderness (2 Kgs 1:8), while Jeremiah's linen waistcloth becomes an elaborate enacted parable — worn, hidden at the Euphrates, and retrieved ruined — symbolizing Israel's once-intimate bond with God now spoiled (Jer 13:1-11). Isaiah pictures Assyrian warriors whose waistcloths never come loose (Isa 5:27), and the messianic king wears righteousness and faithfulness as his belt (Isa 11:5). The Arabic cognate 'izār confirms the basic sense of a loin-wrapping garment, while the German rendering 'Gürtel' and Spanish 'cinto/cinturón' reflect the same functional range.

waistcloth, belt, loincloth (14×) A garment or band worn around the waist or loins, made of leather (Elijah's prophetic attire, 2 Kgs 1:8) or linen (Jeremiah's symbolic waistcloth, Jer 13:1-11). The 'ēzōr functions as both practical clothing and powerful prophetic symbol: Assyrian warriors' unyielding belts (Isa 5:27), the Messiah girded with righteousness (Isa 11:5), and Chaldean warriors' decorative waistcloths in Ezekiel's wall-paintings (Ezek 23:15). Cross-linguistic renderings (eng: belt, spa: cinto/cinturón, fra: ceinture, deu: Gürtel) and the Arabic cognate 'izār confirm a single semantic profile covering the full range of waist-garments across all 14 occurrences. **BELT GIRDLE SASH**

en: and-a-belt-of, belt, belt-of | **es:** cinto, cinto-de, cinturón | **fr:** ceinture, comme-ceinture, et-un-belt-de | **de:** Guertel, [אזור], der-Guertel 2Kgs 1:8; Job 12:18; Isa 5:27; Isa 11:5

אָז H0233 *Adv* (3×)

then, in that case; a temporal or logical particle indicating consequence

This Hebrew adverb means 'then' or 'in that case,' marking temporal sequence or logical consequence. It appears three times in Psalm 124:3-5, in a climactic song of deliverance. The psalmist constructs a hypothetical: 'If it had not been the LORD who was on our side...then [azai] they would have swallowed us alive...then [azai] the waters would have overwhelmed us...then [azai] the swollen waters would have gone over our soul.' Each 'then' introduces a consequence that would have occurred without God's intervention. The repetition builds intensity, showing how close Israel came to destruction and how completely God delivered them. The adverb is dialectical, related to the more common 'az.'

(3×) Translations uniformly render this as 'then': English 'then,' Spanish 'entonces,' French 'alors,' German 'dann.' Psalm 124:3, 4, 5 employs the word three times in a powerful rhetorical structure following 'if not for the LORD'—then enemies would have swallowed Israel alive, then floods would have swept them away, then raging waters would have drowned them. The triple use of 'then' creates a crescendo of threat, each clause more vivid than the last, all countered by the reality of God's deliverance. The psalm turns near-disaster into praise. **THEN (TEMPORAL ADVERB)**

en: then | **es:** Entonces | **fr:** alors | **de:** dann Ps 124:3; Ps 124:4; Ps 124:5

אַזְכָּרָה H0234 *Prep-l / N-fs* (7×)

Memorial portion of a grain offering burned on the altar as a token reminder before YHWH.

Derived from the root z-k-r ('to remember'), this feminine noun refers specifically to the handful of flour, oil, and frankincense taken from a grain offering (minhah) and burned on the altar as a symbolic 'reminder' before God. It appears exclusively in priestly legislation (Leviticus 2, 5, 6; Numbers 5), always in close association with 'isheh (fire offering). The Spanish 'porcion-memorial' and German 'Gedenkanteil' both capture the dual notion of a portion that also memorializes – a physical token that ascends as smoke to bring the offerer's devotion before the Lord.

memorial portion (sacrificial remembrance offering) (7×) The memorial portion of a grain offering, the representative handful of flour mixed with oil and all the frankincense that a priest burns on the altar as a token of the whole offering (Lev 2:2, 2:9, 2:16; 6:15; Num 5:26). It also applies to the frankincense placed on the showbread as a memorial (Lev 24:7) and to the grain substitute for a sin offering by the very poor (Lev 5:12). The term is always cultic, never secular, and consistently appears alongside fire-offering language. **GEOGRAPHY AND SPACE**

en: for-a-memorial, its-memorial-portion | **es:** para-memorial, porción-memorial-de-ella, porción-memorial-suya | **fr:** pour-un-mémorial, son-mémorial-portion | **de:** fuer-ein-Gedenkanteil, sein-Gedenkanteil-Anteil Lev 2:2; Lev 2:9; Lev 2:16; Lev 5:12; Lev 6:15

אָזַל H0235 *V-Qal-Perf-3cp* (5×)

To go, go away, be used up; a mostly poetic verb for departure, wandering, or exhaustion of supply.

A verb found almost exclusively in poetry, meaning to go away or be spent. Its Aramaic cognate (אֲזַל) is the everyday word for 'go,' which illuminates how Hebrew reserves it for elevated style. Deuteronomy 32:36 uses it memorably for strength being 'gone,' while Job 14:11 pictures waters vanishing from the sea. The buyer who 'goes away' boasting in Proverbs 20:14 offers a vivid commercial scene. French and German translations often leave the Hebrew untranslated, underscoring how rare and poetic this root feels.

(5×) To go away, depart, or be exhausted. Covers physical departure (Prov 20:14 — the buyer goes his way), restless wandering (Jer 2:36 — 'why do you go about so much to change your way?'), and figurative exhaustion of resources: bread is 'gone from our vessels' (1 Sam 9:7), waters vanish from the sea (Job 14:11), and strength is 'spent' (Deut 32:36). Spanish 'se acabó' (finished/used up) nicely captures the exhaustion sense alongside the literal movement meaning. **GEOGRAPHY AND SPACE**

en: but-going-away, do-you-go-about, gone | **es:** Se-van, pero-al-irse, se-acabó | **fr:** [תזלי], allé, est-allé | **de:** [אזלו], [ואזל], [תזלי] Deut 32:36; 1Sam 9:7; Job 14:11; Prov 20:14; Jer 2:36

אזן H0236 *V-Qal-Perf-1cp* (7×)

Aramaic verb meaning to go, walk, or travel to a place; used in Ezra and Daniel.

This Aramaic verb (cognate to Hebrew halak) means 'to go' or 'to travel' and appears exclusively in the Aramaic portions of Ezra and Daniel. It covers completed journeys ('we went,' 'he went,' 'they went') as well as commands ('go!'). Spanish 'fue/fuimos/fueron' nicely mirrors the perfective aspect found across its occurrences. Though only seven attestations survive in the biblical text, the verb was common in Imperial Aramaic and later rabbinic usage.

to go, to walk (Qal) (7×) To go, walk, or travel to a destination, encompassing both completed motion (perfective: 'he went,' 'we went,' 'they went') and commanded motion (imperative: 'go!'). Found in Ezra 4:23 and 5:8 for official journeys to Jerusalem, in Ezra 5:15 for Cyrus's command, and in Daniel 2:17, 24 for Daniel's movements. The Spanish renderings 'fue/fuimos/fueron' and the English 'went/go' capture the straightforward motion sense of this common Aramaic verb. **CONDUCT AND WALKING**

en: go, he-went, we-went | **es:** fue, fueron, fuimos | **fr:** [אזל], [אזלו], [אזלנא] | **de:** [אזל], [אזלו], [אזלנא] Ezra 4:23; Ezra 5:8; Ezra 5:15; Dan 2:17; Dan 2:24

אָזֵל H0237 *Art / N-proper-fs* (1×)

Ezel (the stone) — landmark near which David and Jonathan arranged their farewell signal

The stone Ezel is mentioned in 1 Samuel 20:19 as a landmark where David would hide while Jonathan signaled whether it was safe to return to Saul's court. The name may mean 'departure' or 'parting,' fitting the poignant scene of friendship's farewell. However, textual issues surround this verse, and some scholars emend to 'that place' (הַלָּז) rather than reading it as a proper name. Either way, it marks the geography of David and Jonathan's covenant loyalty.

(1×) A stone or landmark (possibly meaning 'departure') near which David hid during his escape from Saul. Translations handle it variously: 'the Ezel' (English, treating it as a name), 'Ezel' (Spanish), suggesting a known location. The textual reading in 1 Samuel 20:19 is disputed, with some preferring 'that place' over a proper name. Regardless, it serves as the geographical marker for David and Jonathan's tragic parting, symbolizing covenant friendship under threat. **PERSONAL NAMES**

en: the-Ezel | **es:** Ezel | **fr:** le-Ezel | **de:** der-Ezel 1Sam 20:19

אָזַן H0238 *V-Hifil-Imperf-3mp* (41×)

give ear, listen attentively — Hiphil verb of attentive hearing, almost exclusively poetic, often paired with shama

Azan in the Hiphil means 'to give ear' or 'to listen with deliberate attention,' and it appears 41 times almost entirely in poetry and elevated prose. The verb is a denominative from ozen ('ear'), so its etymological image is vivid: to turn one's ear toward someone. It occurs in solemn summons — Moses commanding heaven and earth to hear (Deut 32:1), Isaiah calling the rulers of Sodom and the people of Gomorrah to attention (Isa 1:10) — and in personal pleading, as in the Psalms' repeated ha'azinah ('give ear!') addressed to God (Ps 17:1; 39:13; 55:2; 86:6). Its formulaic pairing with shama ('hear') creates the classic parallelism of Hebrew prophetic and wisdom poetry: 'hear my words... give ear to my sayings' (Prov 4:20). The word is rare in prose, lending a heightened register wherever it appears.

give ear, listen attentively (41×) To listen with focused, deliberate attention — 'give ear' — almost always in elevated or poetic register. Typically occupies the second line of a bicolon parallel with shama ('hear'): 'Hear, O heavens, and give ear, O earth' (Isa 1:2; cf. Deut 32:1; Ps 49:2). In the Psalms it voices urgent petition to God (Ps 17:1; 55:2; 86:6; 143:1), while in prophetic address it summons human audiences to solemn attention (Joel 1:2; Isa 28:23; 32:9). The participial form me'azin in Proverbs 17:4 describes one who 'gives ear' to malicious speech. Spanish 'prestar oido,' French 'preter l'oreille,' and German 'Ohr geben' preserve the denominative image of directing one's ear. **HEARING AND HEEDING**

en: Give-ear, and-give-ear, give-ear | **es:** Escuchad, Presta-oído, Prestad-oído | **fr:** donner-oreille, et-prêter-l'oreille, et-écouter | **de:** [והאזינו], geben-Ohr, geben-ear Gen 4:23; Exod 15:26; Num 23:18; Deut 1:45; Deut 32:1

אָזַן H0239 *Conj-w / V-Piel-ConjPerf-3ms* (1×)

he pondered, weighed — examined carefully or tested for truth

In Ecclesiastes 12:9, we read that Qoheleth 'pondered and sought out and arranged many proverbs.' The Piel verb denotes careful examination, weighing, or testing — akin to assaying metals for purity. It suggests intellectual rigor and editorial discernment. Qoheleth didn't merely collect sayings; he weighed their truth, tested their coherence, and arranged them thoughtfully. This verb honors the wisdom teacher's craft: discernment, critical thought, and the patient work of shaping insight into memorable form.

(1×) Piel perfect verb meaning 'to weigh, test, ponder, examine carefully,' often used metaphorically for intellectual or moral discernment (parallel to Arabic 'weigh'). The context in Ecclesiastes 12:9 describes Qoheleth's editorial method: he pondered (weighed) proverbs before arranging them, suggesting critical evaluation. Spanish 'ponderó' (he pondered/weighed) and the parallelism with 'searched out' and 'arranged' emphasize the deliberate, thoughtful labor of wisdom composition. **WEIGHING AND EVALUATING**

en: and-he-pondered | **es:** y-ponderó | **fr:** et-וְאָזַן | **de:** und-Ohr Eccl 12:9

אָזֶן H0240 *N-msc / 2ms* (1×)

Tool, implement, or equipment (possibly related to sharpness; collective term for implements used in daily work)

This rare noun appears only in Deuteronomy 23:13, where it refers to equipment or implements carried by an Israelite when going out to relieve themselves. The term may derive from a root meaning "sharp," suggesting tools or implements that require an edge.

Cognate forms in Aramaic refer to weapons or tools. The context suggests practical equipment for maintaining hygiene in the camp, part of the holiness regulations for Israel's military encampments.

(1×) Refers to physical equipment or tools carried for practical purposes. The Deuteronomy 23:13 passage prescribes that each person carry a digging implement as part of the camp's sanitation protocol. The multilingual glosses (equipment, cinto/belt) reflect uncertainty about the exact implement, though the functional context is clear: a tool for maintaining cleanliness in accordance with divine holiness standards. **SHARPENING IMPLEMENTS**
en: your-equipment | **es:** tu-cinto | **fr:** ton-equipment | **de:** dein-equipment
Deut 23:13

אֹזֶן H0241 *N-fs* (188×)
Ear, organ of hearing; often in 'in the ears of' meaning 'in the hearing/presence of.'
Ozen denotes the physical ear, the organ of hearing, but its most distinctive biblical usage is the prepositional construction be'ozne ('in the ears of'), meaning 'in the hearing of' or 'publicly before.' When Abraham negotiates with the Hittites for Sarah's burial plot, the transaction is conducted 'in the ears of' the assembled witnesses (Gen 23:10, 13, 16). The ear also figures in ritual law: a servant's ear is pierced to mark permanent service (Exod 21:6), and blood is applied to the right ear in priestly consecration (Lev 8:23). Spanish 'oidos,' French 'oreilles,' and German 'Ohren' all confirm the consistent anatomical-auditory reference.

ear, organ of hearing (188×) The anatomical ear as the organ of hearing, used both literally (the physical ear that can be pierced for servitude in Exod 21:6, anointed with blood in priestly consecration in Lev 8:23, or adorned with earrings in Gen 35:4) and metonymically in the prepositional phrase be'ozne ('in the ears of') to indicate public hearing or witnessed proclamation (Gen 23:10, 16; Deut 31:30). Spanish 'oidos,' French 'oreilles,' and German 'Ohren' uniformly confirm a single sense covering both physical and figurative auditory reference. **GEOGRAPHY AND SPACE**
en: in-ears-of, in-the-ears-of | **es:** a-los-oídos-de, a-oídos-de, en-oídos-de | **fr:** dans-le-oreilles-de, dans-oreilles-de | **de:** in-Ohren-von, in-die-Ohren, vor-den-Ohren
Gen 23:10; Gen 23:13; Gen 23:16; Gen 44:18; Gen 50:4

אֻזֵּן שְׁאֵרָה H0242 *N-proper-fs* (2×)
Uzzen-Sheerah, a place built by Sheerah, daughter of Ephraim
This proper noun designates a location associated with Sheerah, a daughter of Ephraim mentioned in the genealogies of 1 Chronicles. The name itself appears to combine two elements: 'uzzen' (ear, possibly indicating a portion or region) and 'Sheerah' (the personal name of its foundress). BDB suggests the name means 'portion weighed and measured of Sheerah,' indicating that this was a settlement or territory established by this notable woman, one of the few female builders mentioned in the Old Testament genealogies.

(2×) The multilingual evidence shows transliteration strategies: English preserves 'Sheerah' or 'Uzzen' as distinct elements, Spanish renders it as 'Seera' and 'Uzén,' while French and German show uncertainty with bracketed forms, suggesting scribes treated this compound name differently across translation traditions. The dual occurrence in 1 Chronicles 7:24 likely reflects the compound nature of the toponym. **PERSONAL NAMES**
en: Sheerah, Uzzen | **es:** Seera, Uzén | **fr:** [אזן], [שארה] | **de:** Ohr, [שארה]
1Chr 7:24

אַזְנוֹת תָּבוֹר H0243 *N-proper-fs* (1×)
Aznoth-Tabor, a place name meaning 'peaks of Tabor' (location in the territory of Naphtali)
This place name appears in the boundary description of Naphtali's tribal inheritance in Joshua 19:34. The name literally means "peaks of Tabor" or "ears of Tabor," possibly referring to prominent geographical features near Mount Tabor. The exact location remains unknown, though it was situated somewhere in the northern territory assigned to the tribe of Naphtali during the conquest period.

(1×) A geographical location in northern Israel, appearing only in the tribal boundary lists. The name's components suggest it may have been a site characterized by distinctive peaks or elevated features associated with the region of Mount Tabor. The multilingual consistency in transliterating the name reflects its nature as a proper geographical designation with no need for semantic translation. **TABOR PLACE NAME**
en: Aznoth-Tavor | **es:** Aznot-tabor | **fr:** Aznoth-Tavor | **de:** Aznoth-Tavor
Josh 19:34

אָזְנִי H0244a *Prep-l / N-proper-ms* (1×)
Ozni, personal name meaning 'my hearing' or 'my ear' (son of Gad listed in the census of Numbers)
Ozni was one of the sons of Gad, Israel's seventh son. He appears in the tribal census of Numbers 26:16, where his descendants form one of the Gadite clans. Interestingly, in the earlier genealogy of Genesis 46:16, the parallel name appears as Ezbon, suggesting either textual variation or that the same individual was known by different names. The name's meaning relates to hearing or attentiveness.

(1×) A personal name borne by one of Gad's sons, whose descendants became a recognized clan within the tribe. The Numbers 26 census records this family as part of the military-age population counted during Israel's wilderness wanderings. The prepositional form ("to Ozni") in this context introduces the clan descended from this ancestor, following the standard genealogical formula of the census lists. **PROPER NAMES (PERSONAL)**
en: to-Ozni | **es:** De-Ozni | **fr:** à-Ozni | **de:** zu-Ozni
Num 26:16

הָאָזְנִי H0244b *Art / N-proper-ms* (1×)
The Oznite, gentilicic adjective referring to descendants of Ozni (a clan within the tribe of Gad)
This gentilicic term designates the clan or family group descended from Ozni, son of Gad. It appears in Numbers 26:16 as part of the systematic census that organized Israel's tribes into their constituent clans. Such gentilicic forms were standard in Hebrew genealogical records, allowing precise identification of family lineages within the larger tribal structure. The Oznites formed one of seven Gadite clans counted in the wilderness census.

(1×) A clan designation indicating membership in the family descended from Ozni. The definite article ("the Oznite") reflects the standard Hebrew pattern for gentilicic nouns, treating the clan as a collective unit. This organizational structure was crucial for land distribution, military organization, and maintaining tribal identity throughout Israel's history. **PROPER NAMES (PERSONAL)**
en: the-Oznite | **es:** los-oznitas | **fr:** le-Oznite | **de:** der-Oznite
Num 26:16

אֲזַנְיָהוּ H0245 *N-proper-ms* (1×)
Azaniah, personal name meaning 'Yahweh has heard' (father of Jeshua, a Levite who sealed Nehemiah's covenant)
Azaniah was the father of Jeshua, a Levite who participated in the covenant renewal ceremony recorded in Nehemiah 10. His theophoric name—incorporating the divine name Yahweh—expresses the belief that God hears and responds to prayer. He is known only through his son's participation in this significant post-exilic event, when returning exiles pledged renewed faithfulness to Torah observance and temple support.

(1×) A personal name identifying the father of one of the Levitical leaders in Nehemiah's community. The name appears in Nehemiah 10:9 (Hebrew versification) within a list of those who set their seal to the covenant document. The theophoric element in the name reflects typical Israelite naming patterns that acknowledged divine involvement in family life, specifically God's responsiveness to prayer. **PROPER NAMES (PERSONAL)**
en: Azaniah | **es:** Azanías | **fr:** [אזניה] | **de:** [אזניה]
Neh 10:9

בָּאֲזִקִּים H0246 *Prep-b* (2×)

in chains, in manacles; bound with fetters

A prepositional phrase indicating the state of being bound in chains or manacles. Both occurrences appear in Jeremiah 40, where the prophet describes Jeremiah being found 'bound in chains' among the captives taken from Jerusalem. The Hebrew construction uses the preposition 'be-' (in, with) attached to 'aziqim' (manacles), creating a locative or instrumental sense—describing not just the chains themselves but the condition of being confined by them.

(2×) The cross-linguistic evidence reveals how translators handled this prepositional construction: English consistently treats it as 'in chains' or 'the chains,' Spanish uses 'con cadenas' (with chains) or 'las cadenas,' while French and German largely preserve the Hebrew form in brackets, suggesting the grammatical construction was difficult to render naturally. Both Jeremiah passages describe the prophet's literal physical bondage before his release by the Babylonians. **CHAINS AND FETTERS**

en: in-chains, the-chains | **es:** con-cadenas, las-cadenas | **fr:** [באזקים], [האזקים] | **de:** [באזקים], [האזקים] Jer 40:1; Jer 40:4

אָזַר H0247 *Art / V-Piel-Prtcpl-msc / 1cs* (16×)

To gird, bind on, or equip; used across stems for fastening a belt or weapon, being clothed with strength, and girding oneself for action.

A vivid physical verb that runs from the practical act of strapping on a leather belt to the theological image of God girding a warrior with strength. In 2 Kings 1:8, Elijah is described as 'girded with a leather belt around his loins' — a detail so memorable it echoes into John the Baptist's portrayal. The Piel intensifies the action: in Psalm 18:32 and 39 (= 2 Sam 22:40), David praises God as the one who girds him with strength for battle, where Spanish 'ceñir' and French 'ceindre' both carry the same martial weight. The Hitpael reflexive appears dramatically in Psalm 93:1, where the LORD himself 'has girded himself' with majesty, and in Isaiah 8:9, where hostile nations are challenged to gird themselves — only to be shattered.

1. gird, bind on (Qal) (6×) The basic Qal transitive and passive sense of physically girding or binding something on. In Job 38:3 and 40:7, God commands Job to 'gird up your loins' — a call to readiness that all major translations render literally (Spanish 'ciñe,' French 'ceins'). The passive participle in 2 Kgs 1:8 describes Elijah as 'girded with a leather belt,' while 1 Sam 2:4 extends the image figuratively: those who stumbled are 'girded with strength.' Even in the basic stem, the word already bridges clothing and empowerment. **GIRDING AND DRESSING**

en: binds-me, gird, gird- | **es:** Ciñe-, ceñido, ceñirás | **fr:** ceignit, ceindre, ceins-sur | **de:** [אזר], [יאזרנ], [תאזר] 1Sam 2:4; 2Kgs 1:8; Job 30:18; Job 38:3; Job 40:7

2. gird with strength (Piel) (6×) The Piel intensive sense of girding someone with strength, armor, or capacity for action. God is the typical subject: in 2 Sam 22:40 and Ps 18:39, He girds David with strength for battle; in Ps 30:11, mourning is exchanged for gladness as God girds the psalmist with joy. Spanish 'me ceñiste de fuerza' and French 'Tu me ceins' both highlight the divine agency. Isaiah 45:5 extends this to Cyrus, whom God girds even though Cyrus does not know Him — a striking theological claim embedded in this martial verb. **RELEASE AND MOVEMENT**

en: I-girded-you, and-You-gird-me, and-clothed-me | **es:** Y-me-ceñiste, el-que-me-ciñe, los-que-se-ciñen-de | **fr:** ceindre, et-Tu-ceins-moi, et-ceindre | **de:** [אאזרך], [מאזרי], der-girds-mich 2Sam 22:40; Ps 18:32; Ps 18:39; Ps 30:11; Isa 45:5

3. gird oneself (Hitpael) (3×) The Hitpael reflexive sense of girding oneself in preparation for battle or decisive action. In Psalm 93:1, the LORD has girded himself with strength, establishing the world immovably — here the reflexive conveys sovereign self-equipment. Isaiah 8:9 (repeated for emphasis) challenges the nations to 'gird yourselves' — but the next clause promises they will be broken. Spanish 'ceñíos' and French 'ceindre' preserve the imperative urgency. The reflexive form implies personal resolve and readiness. **GIRDING AND DRESSING**

en: gird-yourselves, he-has-girded-himself | **es:** Ceñíos, ceñíos, se-ha-ceñido | **fr:** ceindre, le-ceindre | **de:** [התאזרו], er-hat-gegürtet-sich-selbst Ps 93:1; Isa 8:9

4. be girded (Nifal) (1×) The Nifal passive sense describing the state of being already girded or equipped. Occurring only in Psalm 65:6, it depicts God as 'girded with might' — a participial description of His enduring attribute rather than a one-time act. Spanish 'ceñido' and the passive construction distinguish this from the active girding of other stems, portraying divine power as something permanently worn rather than newly donned. **GIRDING AND DRESSING**

en: being-girded | **es:** ceñido | **fr:** ceindre | **de:** seiend-gegürtet Ps 65:6

אֶזְרוֹעַ H0248 *Conj-w* (2×)

and with arm; and my arm; the outstretched arm of God or man

A prepositional construction combining the conjunction 'and' with references to an arm, either human or divine. The two occurrences split between a human context (Job's poetic oath about his shoulder and arm) and a theological one (God's mighty arm in the exodus). In Job 31:22, the arm represents human physical integrity; in Jeremiah 32:21, the 'outstretched arm' forms part of the classic exodus formula describing God's powerful deliverance of Israel from Egypt.

(2×) Multilingual translations show different strategies for the conjunction: Spanish and English typically render 'and with arm' or 'and my arm,' preserving the Hebrew coordination. French splits between preserving the Hebrew and offering 'et mon [arm],' while German frequently brackets the construction. The theological usage in Jeremiah echoes Deuteronomy's repeated 'mighty hand and outstretched arm' formula, a stock phrase for divine power in salvation. **GEOGRAPHY AND SPACE**

en: and-my-arm, and-with-arm | **es:** y-con-brazo, y-mi-brazo | **fr:** [ובאזרוע], et-mon-[ואזרעי]-moi | **de:** [ואזרע], [ובאזרוע] Job 31:22; Jer 32:21

אֶזְרָח H0249 *Conj-w* (17×)

A native-born citizen of the land, enjoying full covenant rights; figuratively, a tree flourishing in its native soil.

Derived from a root meaning 'to arise, spring up,' this word designates someone who has sprung from the soil of the land – a native-born Israelite as opposed to the ger (sojourner or resident alien). Legal texts repeatedly pair the two, insisting that the same law applies to both (Exod 12:19, 48-49; Lev 16:29; Num 15:13, 29-30). German 'Einheimischer' and Spanish 'nativo' capture this civic sense well. In a lone poetic use, Psalm 37:35 likens the prospering wicked person to a luxuriant native tree deeply rooted in its own soil – Spanish 'arbol frondoso' vividly conveys this flourishing image.

1. native-born person (16×) A person born in the land, a native citizen with full membership in the covenant community. Legal texts pair this term with ger (sojourner) to establish equal standing under the law (Exod 12:19, 48-49; Lev 16:29; 24:16, 22; Num 15:13, 29-30). German 'Einheimischer' and French 'native' reflect the civic and ethnic rootedness this word conveys – one who has 'sprung up' from the soil of the land. **BETROTHAL ENGAGEMENT**

en: among-the-native, and-among-native-of, and-for-native-of | **es:** Como-nativo, El-nativo, como-el-nativo | **fr:** comme-le-native, comme-native, comme-native-de | **de:** [כאזרח], der-Einheimischer, fuer-der-native Exod 12:19; Exod 12:48; Exod 12:49; Lev 16:29; Lev 17:15

2. native indigenous plant (1×) A tree or plant growing in its native soil, used figuratively in Psalm 37:35 to depict the wicked flourishing like a deep-rooted indigenous tree. Spanish 'como arbol frondoso' and English 'like a native' capture the image of unchecked, luxuriant growth – a metaphor drawn directly from the agricultural sense of 'springing up from the earth.' **SPROUTING AND GROWING**

en: like-a-native | **es:** como-árbol-frondoso | **fr:** comme-indigène | **de:** wie-einnative Ps 37:35

אֶזְרָחִי H0250 *Art / N-proper-ms* (3×)

Ezrahite; gentilic adjective meaning 'descendant of Zerah,' used of Ethan and Heman

This Hebrew gentilic adjective identifies someone as an Ezrahite, a descendant of Zerah son of Judah. The designation appears in the superscriptions of two psalms and in a reference to Solomon's wisdom. 1 Kings 4:31 (English 5:11) compares Solomon's wisdom to that of 'Ethan the Ezrahite' and others, acknowledging renowned sages. Psalm 88 is attributed to 'Heman the Ezrahite,' and Psalm 89 to 'Ethan the Ezrahite.' According to 1 Chronicles 2:6, both Ethan and Heman were sons of Zerah, making them Ezrahites. These men were celebrated for wisdom and musical skill, with Heman and Ethan serving as temple musicians in David's time.

(3×) Translations preserve the gentilic: English 'the Ezrahite, the Ezrachite,' Spanish 'el-ezrajita, el-ezraíta,' French 'le-Ezrahite,' German similar forms. 1 Kings 4:31 references 'Ethan the Ezrahite' as a benchmark of wisdom surpassed only by Solomon. Psalm 88 and 89 attribute compositions to Heman and Ethan 'the Ezrahite,' connecting wisdom, music, and the Zerahite lineage. The designation links these sages to Judah's genealogy (through Zerah), embedding Israel's wisdom tradition within tribal and family structures. Their psalms—one lamenting, one celebrating God's covenant—reflect deep theological reflection. **PROPER NAMES (PERSONAL)**

en: the-Ezrachite, the-Ezrahite | **es:** el-ezrajita, el-ezraíta | **fr:** le-Ezrahite | **de:** der-Ezrachite, der-Ezrahite 1Kgs 4:31; Ps 88:1; Ps 89:1

אָח H0251 *N-msc / 1cs* (630×)

Brother (blood sibling sharing parents); by extension kinsman, fellow countryman, or national brethren.

At its core, ach is the Hebrew word for a male sibling — a brother by blood (Gen 4:2). But like its cognates across Semitic languages (Arabic akh, Assyrian akhu, Ethiopic ekhw), it expands naturally to cover wider kinship: tribal relatives, fellow Israelites, and covenant partners. When Lot is called Abraham's 'brother' though actually his nephew (Gen 14:14), or when Moses addresses all Israel as 'brothers' (Deut 1:16), the word moves from biology to solidarity. Arabic glosses helpfully distinguish ikhwan (brethren/fellows) from akh (blood brother), confirming this broadened relational sense.

1. brother (blood sibling) (573×) A literal brother sharing one or both parents — the primary kinship sense covering full brothers, half-brothers, and siblings. Universally rendered hermano (Spa.), frère (Fra.), Bruder (Ger.), akh (Arabic). Dominates at 573 occurrences, from Cain and Abel (Gen 4:9) to the sons of Jacob to tribal genealogies (1 Chr 5:7; 15:5). **BROTHER KINSMAN**

en: and-his-brothers | **es:** Y-sus-hermanos, y-hermanos-de-él, y-hermanos-suyos | **fr:** et-frère, et-son-frères | **de:** und-sein-Bruder, und-sein-Brueder Judg 9:26; Judg 9:31; 1Chr 5:7; 1Chr 9:19; 1Chr 15:5

2. kinsman, fellow countryman, brethren (57×) A broader relational sense extending beyond blood to encompass kinsmen, tribal relatives, fellow Israelites, or national brethren. Arabic glosses favor ikhwan (brethren/fellows) over akh (brother) in these contexts, revealing the semantic shift. Used when Moses adjudicates between Israelite 'brothers' (Deut 1:16), when Levites serve alongside priestly 'brothers' (Num 18:6), and in covenant address (Num 20:3). **BROTHER KINSMAN**

en: and-for-their-brothers, and-their-brothers, and-to-their-brothers | **es:** Y-hermanos-de-ellos, Y-sus-hermanos, sus-hermanos | **fr:** et-frère, leur-frères | **de:** ihr-Brueder, und-Bruder Gen 31:32; Lev 10:4; Num 18:6; Num 20:3; Deut 1:16

אֲחִיהוּדָה H0252 *N-mpc / 2ms* (2×)

your brothers (Aramaic); kinsmen, fellow Jews

An Aramaic possessive construction meaning 'your brothers' or 'your kinsmen,' appearing twice in the same verse of Ezra 7:18. The Aramaic portions of Ezra use this term to refer to fellow Jews, the broader community of faith rather than literal siblings. In context, King Artaxerxes' decree gives Ezra authority to use leftover silver and gold 'according to the will of your God' in consultation with 'your brothers'—the Jewish community in Jerusalem.

(2×) The multilingual glosses show some uncertainty in rendering this Aramaic form: English straightforwardly translates 'your brothers,' Spanish uses 'tus hermanos,' while French and German often bracket the Hebrew/Aramaic text itself, reflecting the mixed-language nature of Ezra. The dual occurrence in Ezra 7:18 represents the same Aramaic word appearing twice in parallel constructions within the royal decree, emphasizing communal consultation in the use of temple funds. **PROPHETS AND PROPHECY**

en: [your-brothers], your-brothers | **es:** [tus-hermanos], tus-hermanos | **fr:** [אחיך], [אחך] | **de:** [(אחך)], [[אחיך]] Ezra 7:18

אָח H0253 *Interjection* (2×)

ah! alas! interjection of grief or dismay

An onomatopoetic interjection expressing grief, dismay, or mourning. Both occurrences appear in Ezekiel's prophetic oracles. The word captures an emotional outburst, likely a cry or wail. BDB notes that in Ezekiel 18:10 this may be a textual error (dittography from the following word), but in Ezekiel 21:15 (English 21:10) it represents a genuine exclamation, though the Septuagint reading differs, suggesting some textual uncertainty.

(2×) Cross-linguistic evidence shows translators recognized the emotional force: English renders it 'Alas,' Spanish 'Ay,' French preserves the Hebrew form in brackets, while German unexpectedly has 'Bruder' (brother), likely reflecting textual confusion with the more common meaning of 'ach.' The interjection fits Ezekiel's dramatic prophetic style, where verbal outbursts punctuate oracles of judgment. **WOE AND ALAS**

en: Alas, alas | **es:** Ay, ay | **fr:** [אח] | **de:** Bruder Ezek 6:11; Ezek 21:15

אָח H0254 *Art / N-ms* (3×)

fire-pot, brasier (a portable container for burning coals)

A portable fire-pot or brasier used for heating, appearing only in Jeremiah 36 during the winter scene where King Jehoiakim burns the scroll containing Jeremiah's prophecies. The word is a loan from Egyptian, reflecting the common cultural exchange of household items in the ancient Near East. The narrative emphasizes the burning fire within this container, which the king uses to destroy God's word piece by piece.

(3×) The term appears exclusively in the dramatic account where the king sits before a burning brasier in his winter quarters. As each section of Jeremiah's scroll is read, Jehoiakim cuts it off and throws it into the fire-pot until the entire scroll is consumed. The repeated references to 'the fire that was on/in the fire-pot' underscore both the literal warmth it provided and its tragic role as an instrument of defiance against divine warning. **COOKING POT CALDRON**

en: the-firepot | **es:** el-brasero | **fr:** le-foyer | **de:** [האח] Jer 36:22; Jer 36:23

אֹחִ H0255 *N-mp* (1×)

Jackals or desert creatures (possibly owls; animals associated with desolate ruins and judgment)

This rare term appears in Isaiah's oracle against Babylon, describing the creatures that will inhabit the ruined palaces after divine judgment. The Hebrew word is related to Assyrian terms for jackals, though some ancient versions understood it as a type of owl or desert bird. The parallelism with other wilderness creatures in Isaiah 13:21 emphasizes the complete desolation that will overtake Babylon—once a thriving imperial capital, it will become home only to wild animals of the wasteland.

(1×) Desert-dwelling creatures that inhabit ruins and desolate places. The Isaiah 13:21 context pairs these animals with other wild things, creating a vivid picture of utter abandonment. The multilingual uncertainty in the glosses (owls, búhos, brothers) reflects ancient and modern translators' difficulty identifying this rare creature, though the symbolic function is clear: these are animals of desolation, not civilization. **JACKAL WILD CANINE**

en: owls | **es:** de-búhos | **fr:** frères | **de:** [אחים] Isa 13:21

אַחְאָב H0256 *Conj-w* (93×)

Ahab — personal name meaning 'father's brother,' chiefly the infamous king of Israel, also a false prophet in Babylon

Ahav is a theophoric or kinship name meaning 'father's brother' (compounding ah 'brother' and av 'father'). The name is dominated by one towering figure: Ahab son of Omri, the seventh king of the northern kingdom of Israel, whose reign is narrated across 1 Kings 16-22. Ahab married the Sidonian princess Jezebel, introduced Baal worship on a state scale, and clashed repeatedly with the prophet Elijah (1 Kgs 18-19). He died from a battle wound at Ramoth-Gilead (1 Kgs 22:34-37). A second, minor bearer is Ahab son of Kolaiah, a false prophet among the Babylonian exiles whom Jeremiah condemns (Jer 29:21-22). The Septuagint renders the name as Achaab.

Ahab (proper name) (93×) The proper name Ahav ('father's brother'), used primarily for Ahab son of Omri, king of Israel (r. ca. 874-853 BCE), whose politically powerful but spiritually ruinous reign dominates 1 Kings 16:28-22:40 and echoes through 2 Kings and 2 Chronicles. His promotion of Baal worship through Jezebel provoked the great contest on Mount Carmel (1 Kgs 18). A second bearer is Ahab son of Kolaiah, a false prophet in Babylon cursed by Jeremiah (Jer 29:21-22). Spanish 'Acab,' French 'Ahav,' and German 'Ahab' all derive from the Septuagint form Achaab. **PROPER NAMES (PERSONAL)**

en: Ahav | **es:** Acab, Achav | **fr:** Ahav | **de:** Ahav 1Kgs 16:28; 1Kgs 16:29; 1Kgs 16:30; 1Kgs 16:33

אַחְבָּן H0257 *N-proper-ms* (1×)

Ahban, personal name meaning 'brother of an intelligent one' (son of Abishur from the tribe of Judah)

Ahban appears in the genealogical records of Judah as one of two sons born to Abishur and his wife Abihail. The name occurs in 1 Chronicles 2:29, part of the extensive Judahite genealogies that trace family lines from the patriarchal period through the post-exilic era. His name's meaning suggests familial relationships and valued characteristics like wisdom or understanding.

(1×) A personal name borne by a descendant of Judah through the line of Jerahmeel. The 1 Chronicles genealogy preserves this name as part of the careful record-keeping that maintained tribal and clan identities, especially important after the Babylonian exile. The name appears only once, identifying this individual within his immediate family context (son of Abishur, brother of Molid). **PROPER NAMES (PERSONAL)**

en: Achban | **es:** Ajban | **fr:** [אחבן] | **de:** [אחבן] 1Chr 2:29

חֲדַד H0258 *V-Hitpael-Imp-fs* (1×)

Gather yourself, sharpen yourself (reflexive command to a sword in prophetic imagery)

This unusual Hithpael imperative form comes from a root meaning "be sharp" or "sharpen." It appears in Ezekiel 21, part of an extended oracle personifying the sword of divine judgment. The prophet commands the sword to prepare itself—to gather or sharpen itself for its terrible work of judgment against Israel. The reflexive form intensifies the image: the sword is not merely sharpened by another but prepares itself for destruction.

(1×) A reflexive imperative addressed to a personified sword in Ezekiel's dramatic judgment oracle. The Ezekiel 21:16 context features repeated imperatives to the sword, treating it as an active agent of divine wrath. The multilingual glosses vary between "gather" and "unite," reflecting different understandings of whether the command emphasizes assembling force or sharpening edge, though both capture the preparation for destructive action. **SHARPENING IMPLEMENTS**

en: gather-yourself | **es:** Únete | **fr:** unir | **de:** [התאחד] Ezek 21:16

אֶחָד H0259 *Conj-w* (976×)

one; first; once; each; a few; eleven (compound with עֶשֶׂר)

The fundamental Hebrew numeral אֶחָד means 'one' and carries theological weight far beyond arithmetic. The Shema's declaration that the LORD is אֶחָד (Deut 6:4) resonates through every occurrence — from the 'one flesh' of marriage (Gen 2:24) to Zechariah's eschatological vision of 'one LORD and one name' (14:9). Beyond its cardinal use, this versatile word serves as an ordinal ('first'), a distributive ('each one'), a temporal marker ('once'), and even combines with עֶשֶׂר to form 'eleven.'

1. one (cardinal numeral) (940×) The cardinal numeral 'one' in its basic sense (940x), appearing from the very first chapter of Genesis ('day one,' Gen 1:5) onward. Universally glossed as a simple numeral — Spanish uno/una, French un, German eine/einen — this sense covers adjectival, substantive, and construct uses. It encompasses theologically loaded passages like Genesis 2:24 ('one flesh') and Deuteronomy 6:4 ('the LORD is one'). **ONE AND UNITY**

en: one | **es:** una, uno | **fr:** un | **de:** eine, einem, einen Gen 1:5; Gen 1:9; Gen 2:21; Gen 2:24; Gen 11:1

2. (11×) A comparative or emphatic use meaning 'as one, like one' (11x). Multilingual glosses show the simile particle — English 'as-one/like-one,' Spanish 'como-uno,' German 'wie-einer.' At Genesis 3:22 ('the man has become like one of us') and 2 Chronicles 5:13 (trumpeters and singers were 'as one'), the word transcends mere counting to express unity, likeness, or collective identity. **ONE AND UNITY**

en: as-one, like-one | **es:** como-uno, como-uno-de | **fr:** comme-un, un, wie-un | **de:** ein, einer, warst-wie-einer Gen 3:22; 1Sam 17:36; 2Chr 5:13; 2Chr 18:12; Ezra 2:64

3. (10×) Temporal use meaning 'once, one time' (10x). Spanish una vez, German einmal, and French once all confirm the adverbial function. Key ritual texts include Exodus 30:10 ('once a year Aaron shall make atonement') and Leviticus 16:34 ('once a year'), establishing liturgical periodicity. The shift from spatial/numerical to temporal 'one' is cross-linguistically natural. **ONE AND UNITY**

en: once | **es:** Una-vez, una, una-vez | **fr:** once, un, une | **de:** ein, einer, einmal Exod 30:10; Lev 16:34; 1Kgs 10:22; 2Kgs 4:35

4. first (ordinal use) (6×) Ordinal use meaning 'first' rather than 'one' (6x). Target languages consistently employ ordinal forms — Spanish el primero/la primera, French le premier, German der erste. Genesis 2:11 names the 'first' river; Exodus 28:17 describes the 'first' row of gemstones. Hebrew lacks a dedicated ordinal for 'first,' relying on אֶחָד in this role before later standardizing רִאשׁוֹן. **FIRST AND FOREMOST**

en: the-first, the-one | **es:** el-primero, el-uno, la-primera | **fr:** le-premier, le-un | **de:** der-einen, der-eins, der-erste Gen 2:11; Gen 4:19; Exod 28:17; Exod 39:10; Job 42:14

5. (3×) An indefinite quantifier meaning 'a few, some' (3x). English 'few/some,' Spanish algunos/pocos, German einige replace the numeral in these contexts. Genesis 27:44 ('stay with him a few days') and Genesis 29:20 ('they seemed to him but a few days') show temporal indefiniteness, while Daniel 11:20 uses it for an unspecified short period. The semantic drift from 'one' to 'a few' is attested cross-linguistically. **FEWNESS AND SMALLNESS**

en: few, some | **es:** algunos, pocos | **fr:** peu, some, un | **de:** einer, einige Gen 27:44; Gen 29:20; Dan 11:20

6. each, every (distributive) (3×) Distributive use meaning 'each, every' (3x), functioning pronominally. English 'each-one/to-each,' French 'chaque-un,' German 'jeder-eins' confirm the distributive reading. Numbers 15:12 ('for each one'), Judges 8:18 ('each one resembled'), and Isaiah 6:2 ('each one had six wings') show the word distributing attributes across individuals in a set rather than specifying a count. **ONE AND UNITY**

en: each-one, for-the-one, to-each | **es:** para-cada-uno, uno | **fr:** chaque-un, pour-le-un, un | **de:** einer, fuer-der-eins, jeder-eins Num 15:12; Judg 8:18; Isa 6:2

7. eleven (compound numeral) (3×) The compound numeral 'eleven' formed with עֶשֶׂר 'ten' (3x). Target languages use dedicated lexemes — French onze, Spanish once, German elf — confirming this is perceived as a single number rather than a phrase. Genesis 32:22 counts Jacob's eleven sons, Deuteronomy 1:2 measures 'eleven days' journey,' and Joshua 15:51 tallies eleven cities. **ONE AND UNITY**

en: eleven, one, one- | **es:** once | **fr:** onze, un, un- | **de:** eins-, elf, seine-elf Gen 32:22; Deut 1:2; Josh 15:51

אָחוּ H0260 *Prep-b* (3×)

reeds, rush grass (collective term for marsh plants)

A collective term for reeds or rushes growing in marshy areas, borrowed from Egyptian like many flora terms. The word appears in Pharaoh's dream where cattle graze among the reed grass by the Nile, and in Job's wisdom literature questioning whether rushes can grow without water. Hosea's reference is textually uncertain, where many scholars read a plural form instead. These marsh plants symbolized Egypt's riverine abundance and served as a natural metaphor for dependence on water.

(3×) Genesis uses this word twice in Pharaoh's dream of the seven fat cows 'feeding in the reed grass' along the Nile—a quintessentially Egyptian scene of agricultural prosperity. Job 8:11 asks rhetorically whether rushes can flourish without marsh, making the reed grass emblematic of things that cannot survive apart from their natural life-source. The Egyptian loanword reminds us that Israel knew these plants primarily from their Egyptian sojourn. **REEDS RUSHES VEGETATION**

en: in-the-reed-grass, reed | **es:** el-junco, en-el-junco | **fr:** dans-le-reed-herbe, אחו | **de:** [אחו], im-Schilfgras Gen 41:2; Gen 41:18; Job 8:11

אֲחוּד H0261 *N-proper-ms* (1×)

Ehud, personal name meaning 'union' or 'joined' (a Benjamite listed in Chronicles genealogies)

This name appears in the genealogical records of Benjamin in 1 Chronicles 8:6. The spelling differs from the famous judge Ehud (spelled differently in Hebrew), though the names may share etymological roots suggesting unity or joining together. The Chronicles genealogies identify this Ehud as equivalent to Ehi mentioned in Genesis 46:21, illustrating the textual variations common in ancient genealogical records.

(1×) A personal name identifying a Benjamite ancestor, distinct from the more famous left-handed judge Ehud who delivered Israel from Moabite oppression. The 1 Chronicles 8:6 reference places him within Benjamin's tribal genealogy, where he appears among the sons or descendants listed to establish family lineages. The name's suggested meaning of "union" fits common Hebrew naming patterns emphasizing family bonds. **PROPER NAMES (PERSONAL)**

en: Echud | **es:** Ehud | **fr:** [אחוד] | **de:** [אחוד] 1Chr 8:6

אַחֲוָה H0262 *Conj-w / N-fsc / 1cs* (1×)

My declaration, my statement (Aramaic-influenced noun referring to the act of declaring or making known)

This rare noun appears only in Job 13:17, where Job demands that his friends listen carefully to his declaration or statement. The word's form suggests Aramaic influence—specifically, it resembles an Aramaic causative infinitive meaning "making known" or "declaring." Job uses it in parallel with "my words" in the same verse, emphasizing his urgent need to state his case and have it heard, both by his friends and ultimately by God.

(1×) The act or content of declaring something formally, used by Job to emphasize the importance of his forthcoming argument. In Job 13:17, the term parallels "hear carefully my words," creating rhetorical intensity as Job prepares to challenge conventional wisdom about suffering. The multilingual glosses consistently recognize this as a speech act—declaring, making a statement—though some reflect the textual uncertainty about this rare Aramaic-influenced form. **ANNOUNCING AND DECLARING**

en: and-declaration-my | **es:** y-mi-declaración | **fr:** et-mon-אחותי-moi | **de:** und-meine-Schwester Job 13:17

אֲחַוְיָה H0263 *Conj-w / N-fsc* (1×)

Declaring, explaining (Aramaic noun for the act of making known or solving riddles)

This Aramaic term appears in Daniel 5:12, describing one of Daniel's extraordinary abilities: the explaining or declaring of riddles. The word derives from a causative form meaning "to make known" or "to reveal." In the context, it describes Daniel's capacity to solve enigmas and interpret mysteries, one of several supernatural gifts that distinguished him in the Babylonian and Persian courts. The term emphasizes the revelatory aspect of understanding hidden things.

(1×) The ability to explain or interpret difficult riddles and enigmas. In Daniel 5:12, this capacity is listed among Daniel's exceptional qualities, along with understanding visions and solving problems. The phrase "declaring of riddles" (construct relationship) identifies a specific intellectual and spiritual gift—not merely solving puzzles but revealing their hidden meanings. This gift proved essential when Belshazzar needed the mysterious handwriting interpreted. **ANNOUNCING AND DECLARING**

en: and-explaining | **es:** y-declarando | **fr:** et-Ahuza | **de:** [ואחוזית] Dan 5:12

אַחֲוָה H0264 *Art / N-fs* (1×)

The brotherhood, fraternal bond (referring to covenant relationship between Judah and Israel)

This noun appears in Zechariah's symbolic action of breaking staffs in Zechariah 11:14. The prophet breaks his second staff named "Brotherhood" (Aḥawah) to symbolize the rupture of fraternal bonds between Judah and Israel. The term emphasizes the covenant relationship and kinship that should unite the two kingdoms but was instead broken through division and strife. The definite article marks this as a specific, known relationship—the brotherhood that once bound the northern and southern kingdoms together.

(1×) The covenant bond of brotherhood between the kingdoms of Judah and Israel, personified as a staff in Zechariah's prophetic sign-act. When Zechariah breaks this staff in Zechariah 11:14, he dramatizes the historical and continuing division between north and south. The term carries both familial connotations (they were brother tribes descended from Jacob) and political implications (their failed unity as one covenantal nation under God). **BROTHER KINSMAN**

en: the-brotherhood | **es:** la-hermandad | **fr:** fraternité | **de:** [האחוה] Zech 11:14

אֲחוֹחַ H0265 *Conj-w / N-proper-ms* (1×)

Ahoah, personal name (a Benjamite, possibly a textual corruption of Ahijah)

This name appears in 1 Chronicles 8:4 among the sons of Bela, who was Benjamin's firstborn. Scholars note that this may be a textual corruption of Ahijah, who appears in verse 7 of the same chapter. Such variations are not uncommon in genealogical lists that were copied and transmitted over centuries. The name's meaning remains uncertain, though it may contain the element "brother" common in Israelite names.

(1×) A personal name identifying a Benjamite in the tribal genealogies of 1 Chronicles. The uncertainty surrounding this name (it may represent an alternate spelling or corruption of Ahijah) illustrates the textual challenges in ancient genealogical records. Despite the uncertainty, it functions to identify an individual within Benjamin's family structure, specifically among the descendants of Bela. **PROPER NAMES (PERSONAL)**

en: and-Achoach | **es:** y-Ajoáj | **fr:** [ואחוח] | **de:** [ואחוח] 1Chr 8:4

אֲחוֹחִי H0266 *Art / N-proper-ms* (5×)

Ahohite; a gentilicic adjective designating descendants of Ahoah, applied to warriors in David's elite guard.

A patronymic adjective identifying members of the clan of Ahoah, a Benjaminite. It appears exclusively in the military rolls of David's mighty men. Eleazar son of Dodo the Ahohite (2 Sam 23:9; 1 Chr 11:12) and Zalmon/Ilai the Ahohite (2 Sam 23:28; 1 Chr 11:29) were

among the elite Thirty. The consistent rendering across languages — English 'the Ahohite,' Spanish 'el ahohita,' French 'le Ahohite' — reflects the straightforward gentilicic function of this term.

(5×) A gentilicic designation meaning 'the Ahohite,' identifying a person as descended from the Benjaminite ancestor Ahoah. Used in the catalogues of David's mighty warriors (2 Sam 23:9, 28; 1 Chr 11:12, 29; 27:4). Every occurrence is bound to military heroism narratives, marking this clan as one of distinction in Israel's warrior culture. All major translation traditions preserve a recognizable transliteration of the Hebrew form. **PROPER NAMES (PERSONAL)**
en: Ahohi, the-Achochite, the-Ahohite | **es:** Ajohi, el-ahohíta, el-ajojita | **fr:** Ahohi, [האחוחי], le-Ahohite | **de:** Ahohi, [האחוחי], der-Ahohite 2Sam 23:9; 2Sam 23:28; 1Chr 11:12; 1Chr 11:29; 1Chr 27:4

אֲחוּמַי H0267 *N-proper-ms* (1×)

Ahumai, personal name (a descendant of Judah through the line of Shobal)

Ahumai appears once in Scripture, in the genealogical records of Judah in 1 Chronicles 4:2. He is identified as a son of Jahath and descendant of Shobal, positioning him within one of Judah's important family lines. The name's etymology is uncertain, though like many Hebrew names it may encode a statement about family relationships or divine blessing. He represents one of countless individuals preserved in Chronicles' comprehensive genealogical framework.

(1×) A personal name identifying a Judahite descendant in the line of Shobal, son of Hur. The 1 Chronicles 4:2 reference situates him within the intricate genealogical networks that Chronicles uses to establish tribal identity and land claims. Though we know nothing of Ahumai beyond his genealogical position, his inclusion in the sacred record preserves his place in Judah's family heritage. **PROPER NAMES (PERSONAL)**
en: Achumai | **es:** Ajumay | **fr:** [אחומי] | **de:** [אחומי] 1Chr 4:2

אָחוֹר H0268 *Conj-w / N-ms* (41×)

The back, rear, or hinder part; used adverbially for backward or behind, temporally for afterward, anatomically for the back of a body, and geographically for west.

The Hebrew noun achor anchors a remarkably coherent semantic field around the concept of 'what is behind.' Because ancient Israelites oriented themselves facing east, what lay behind was the west, what came after was the future, and what was unseen was the back. When Jacob blesses Dan and prophesies that riders will 'fall backward' (Gen 49:17), when the psalmist declares that God is both 'before and behind' him (Ps 139:5), and when Ezekiel sees men turning their backs to the temple (Ezek 8:16), the same root illuminates spatial, temporal, and theological realities. The Spanish atrás and French en arrière capture the directional core, while the Arabic ukhur preserves the cognate relationship. Perhaps most striking is God showing Moses only his 'back' at Sinai (Exod 33:23), a passage where the physical and theological senses of achor merge unforgettably.

1. backward, behind (direction) (31×) The dominant adverbial sense: backward, back, or behind as a direction of motion or position. This accounts for the great majority of occurrences and appears overwhelmingly in poetry. Enemies are driven 'backward' (Ps 35:4; 40:14), warriors fall 'backward' (Gen 49:17; Isa 28:13), and God is both 'behind and before' (Ps 139:5). The Spanish atrás/hacia-atrás and French en arrière consistently render this directional sense. The Niphal and Hiphil verbs it modifies — nasog, hashiv, nakah — create vivid images of retreat, repulsion, and defeat. **GEOGRAPHY AND SPACE**
en: back, backward, backwards | **es:** atrás, hacia-atrás | **fr:** backward, backwards, en-arrière | **de:** backward, backwards, rueckwaerts Gen 49:17; 2Sam 1:22; 2Sam 10:9; 1Chr 19:10; 2Chr 13:14

2. afterward, hereafter (temporal) (3×) A temporal extension of the spatial concept: afterward, hereafter, or in the end. In Proverbs 29:11 the wise person keeps things 'back' (restrains until afterward), and in Isaiah 41:23 God challenges idols to 'declare things to come hereafter.' The shift from spatial 'behind' to temporal 'later' follows the same cognitive metaphor found across Semitic languages, where the Arabic akhiran ('finally') and the German zuletzt mirror the movement from what is behind to what comes after. Only a few occurrences attest this temporal sense, but they reveal the word's conceptual architecture. **LAST AND FINAL**
en: for-afterward, hereafter, in-the-end | **es:** al-final, para-después, para-el-futuro | **fr:** dans-באחור, en-arrière | **de:** rueckwaerts, zurueck Prov 29:11; Isa 41:23; Isa 42:23

3. back (body part / rear portion) (3×) The concrete noun sense: the back or rear part of a person or object, used with possessive suffixes. In Exodus 33:23 God tells Moses 'you shall see my back,' one of the most theologically charged uses of any body-part word in Scripture. Exodus 26:12 describes the surplus curtain hanging over the 'back' of the tabernacle. Ezekiel 8:16 denounces the twenty-five men with their 'backs' to the temple — the French dos and German Rücken capture this anatomical specificity. The possessive suffix pattern (achoray, 'my back'; achoreihem, 'their backs') distinguishes this noun use from the adverbial. **GEOGRAPHY AND SPACE**
en: back-of, backs-of-them, my-back | **es:** espaldas-de-ellos, mis-espaldas, parte-trasera-de | **fr:** derrière, dos-de, mon-dos | **de:** [אחריהם], back-von, mein-back Exod 26:12; Exod 33:23; Ezek 8:16

4. hindquarters (of animals) (2×) The anatomical sense applied to animals: the hindquarters or rear parts of beasts. In 1 Kings 7:25 and 2 Chronicles 4:4 the twelve bronze oxen supporting the sea in Solomon's temple stand with their 'hindquarters' facing inward. The Spanish partes traseras and the consistent use of pronominal suffixes confirm this as a concrete anatomical reference. While closely related to sense 3, the zoological context and the architectural significance of the temple furnishings give these occurrences a distinctive register. **GEOGRAPHY AND SPACE**
en: their-hindquarters | **es:** partes-traseras-de-ellos, sus-traseros | **fr:** [אחריהם], leur-hindquarters | **de:** [אחריהם], ihr-hindquarters 1Kgs 7:25; 2Chr 4:4

5. west (geographic direction) (2×) The geographic-directional sense: west, arising from the ancient Near Eastern orientation where one faced east and the back pointed west. Job 23:8 pairs achor ('west') with qedem ('east') in a merism describing God's elusiveness in every direction. Isaiah 9:12 uses the same directional pairing for the enemies attacking Israel from front and rear, i.e. east and west. The Spanish occidente and the symmetry with qedem make the geographic logic transparent. This sense beautifully illustrates how embodied spatial experience shapes Hebrew directional vocabulary. **WEST DIRECTION**
en: and-west, from-west | **es:** del-occidente, y-al-occidente | **fr:** en-arrière, et-ואחור | **de:** rueckwaerts, und-zurueck Job 23:8; Isa 9:12

אָחוֹת H0269 *Conj-w* (119×)

Sister, female sibling or close kinswoman; idiomatically, 'counterpart' or 'one to another' of paired objects.

At its heart a kinship term for a female sibling – Sarah as Abraham's half-sister (Gen 20:12), Miriam as Aaron's sister (Exod 15:20), Tamar as Absalom's sister (2 Sam 13:1). Spanish hermana, French soeur, and German Schwester all track the literal blood-kinship reading. In a handful of passages, however, the word takes an idiomatic turn: tabernacle curtains are joined 'each to her sister' (Exod 26:3), and cherub wings touch 'each its sister' (Ezek 1:9) – a pairing idiom where the 'sister' is not a person but a matching counterpart.

1. sister (female sibling) (113×) A female sibling or close female relative by blood – the dominant kinship sense across 113 occurrences. Sarah called Abraham's sister (Gen 12:13; 20:2), Dinah as Jacob's daughter and the brothers' sister (Gen 34:13-31), Tamar and Absalom (2 Sam 13). Spanish hermana mia, French ma soeur, and German meine Schwester uniformly confirm the literal familial relationship. **SISTER SIBLING**
en: my-sister, sister-my, sister-of | **es:** hermana-de, hermana-mía, mi-hermana | **fr:** le-soeur-de, ma-sœur,, mon-soeur | **de:** die-Schwester, mein-Schwester, meine-Schwester Gen 12:13; Gen 12:19; Gen 20:2; Gen 20:5; Gen 20:12

2. counterpart, one to another (6×) An idiomatic extension meaning 'counterpart, matching piece, one to another,' applied to non-personal objects paired together. Tabernacle curtains are coupled 'each to her sister' (Exod 26:3, 5-6), and paired wings or boards stand 'each facing its sister' (Ezek 1:9; 3:13). Spanish su hermana and French sa soeur preserve the feminine possessive form even when the referent is an inanimate object, marking this as a frozen idiom rather than a living kinship use. **SISTER SIBLING**
en: her-sister, of-sister-her | **es:** a-hermana-suya, su-hermana | **fr:** de-soeur-sa, sa-soeur | **de:** auf-ihre-Schwester, ihr-Schwester Gen 30:1; Exod 26:3; Exod 26:5; Exod 26:6

אָחַז H0270 *V-Hofal-Prtcpl-mp* (68×)

To grasp, seize, take hold of; figuratively: be gripped by fear; also to fasten, take possession, or be caught

A fundamental verb of physical grasping whose semantic range extends from concrete hand-seizing to emotional overwhelming, territorial possession, and structural attachment. When Esau's hand grasped his twin's heel at birth (Gen 25:26), the core meaning was established. But when trembling 'seizes' the inhabitants of Philistia (Exod 15:14-15), the same verb maps fear onto the body. The Hofal passive yields an architectural sense of structural elements being 'fastened' or joined (1 Kgs 6:10). The Nifal extends to legal-territorial acquisition (Gen 47:27), and a passive reading covers being caught in a snare (Gen 22:13). Arabic akhadha and Aramaic 'ekhad are cognate, confirming this as a pan-Semitic root for the act of taking hold.

1. seize, grasp, hold physically (38×) The core Qal active sense: to physically seize, grasp, or take hold of someone or something with the hand. Thirty-eight occurrences cover the full range of Qal inflections. Arabic akhadha ('to take'), Korean jabda ('to grab'), and Swahili -shika ('to grasp') all parallel this primary meaning. Jacob grasping Esau's heel (Gen 25:26) and Moses seizing the serpent (Exod 4:4) are paradigmatic instances. **SEIZING AND SNATCHING**
en: I-seized-him, You-have-grasped, You-held | **es:** Para-tomar, Sostuviste, Y-lo-agarraron | **fr:** Je-l'ai-saisi, [אחזת], [באחז] | **de:** Ahas, [ויאחז], der-seizes Gen 25:26; Exod 4:4; Deut 32:41; Judg 1:6; Judg 12:6

2. seize figuratively (emotion overwhelms) (10×) A figurative extension where an emotion, fear, or trembling is the grammatical subject that 'seizes' a person, rendering them overwhelmed or paralyzed. Ten occurrences deploy the verb with abstract subjects. Arabic istawla ('to overwhelm') and Korean salojapta ('to grip/seize') confirm the cross-linguistic pattern of grasping metaphors for emotional experience. The Song of the Sea (Exod 15:14-15) and Psalm 48:6 are landmark passages. **SEIZING AND SNATCHING**
en: has-seized-me, seize, seize-me | **es:** los-agarró, los-tomarán, los-tomó | **fr:** [אחזתם], [אחזתני], saisir | **de:** [אחזה], [אחזוני], [יאחזוך] Exod 15:14; Exod 15:15; 2Sam 1:9; Job 18:20; Ps 48:6

3. fastened, attached, joined (6×) Hofal causative-passive and related forms meaning to be fastened, attached, joined, or bolted together, applied to architectural elements such as beams, curtains, and gates. Six occurrences include Solomon's temple side-chambers fastened to the house (1 Kgs 6:10) and the palace hangings attached by cords in Esther 1:6. Arabic muthabbata ('fastened') and murabbata ('tied') employ distinct roots, revealing Hebrew's metaphorical bridge from hand-grasping to structural joining. **SEIZING AND SNATCHING**
en: and-he-fastened, and-hold-fast, attached | **es:** sostenidas, sostenido, sujetos | **fr:** et-il-fastened, et-saisir, saisir | **de:** [אחוזים], [מאחזים], ergriff 1Kgs 6:10; 2Chr 9:18; Neh 7:3; Esth 1:6; Ezek 41:6

4. be taken, be selected (5×) Qal passive participle sense: to be taken or selected for a purpose, often in the context of lots, portions, or census selection. Five occurrences concentrate in Numbers 31 (war-booty division) and 1 Chronicles 24 (priestly course selection). Arabic ma'khudh ('taken') preserves the passive, while Korean chwihaejin ('selected') highlights the purposive dimension. **SEIZING AND SNATCHING**
en: and-being-taken, being-taken, portion | **es:** el-tomado, tomado, y-tomado | **fr:** et-saisir, le-portion, portion | **de:** Ahas, Anteil, der-Anteil Num 31:30; Num 31:47; 1Chr 24:6

5. take possession of land (5×) Nifal sense meaning to take possession of or acquire land and property, a legal-territorial meaning distinct from mere physical grasping. Five occurrences span patriarchal narratives (Gen 34:10; 47:27) through the conquest settlement (Num 32:30; Josh 22:9, 19). Arabic tamallaku and imtaliku ('to possess/acquire') require entirely different roots from akhadha, confirming that Hebrew uniquely extends the grasping metaphor into property law. **INHERITANCE AND PROPERTY**
en: and-take-possession, and-took-possession, then-they-shall-have-possession | **es:** poseyeron, y-adquieran-propiedad, y-poseed | **fr:** alors-ils-devra-avoir-possession, et-prendre-possession, et-prit-possession | **de:** dann-sie-soll-haben-Besitz, sie-waren-gegeben-Besitz, und-erwerbt-Besitz Gen 34:10; Gen 47:27; Num 32:30; Josh 22:9; Josh 22:19

6. be caught, be ensnared (3×) Nifal and Qal passive sense of being caught or ensnared, as in a thicket or trap. Three occurrences include Abraham's ram caught by its horns in a thicket (Gen 22:13) and Qoheleth's observation that people are snared like fish and birds (Eccl 9:12). Spanish trabado ('stuck') and atrapados ('trapped'), and Korean geollin ('caught'), confirm the trapping nuance as distinct from volitional grasping. **SEIZING AND SNATCHING**
en: caught, that-are-caught, the-ones-caught | **es:** los-atrapados, que-son-atrapados, trabado | **fr:** caught, le-saisir, saisir | **de:** ergriff, verfangen Gen 22:13; Eccl 9:12

7. (1×) A singular occurrence in Job 26:9 where God 'covers' or 'grasps' the face of the full moon, spreading clouds over it. The multilingual glosses diverge: English 'covering,' Spanish 'cubriendo,' French and German retaining 'seize.' This cosmic application of achaz extends the grasping metaphor to God's sovereign power over celestial phenomena, a striking poetic usage unique in the Hebrew Bible. **SEIZING AND SNATCHING**
en: covering | **es:** Cubriendo | **fr:** saisir | **de:** von-ergriff Job 26:9

אָחָז H0271 *Conj-w / N-proper-ms* (41×)

Ahaz — king of Judah (c. 735-715 BCE), son of Jotham, father of Hezekiah, name meaning 'he has grasped'

Achaz is the personal name of the king of Judah who reigned during one of the most consequential periods in Israelite history. The name is an abbreviated form of Jehoahaz ('Yah has grasped'), though the theophoric element is dropped — perhaps pointedly, given this king's reputation. Ahaz appears 41 times, concentrated in 2 Kings 16, 2 Chronicles 28, and Isaiah 7. His defining moment is the Syro-Ephraimite crisis (c. 735 BCE), when he refused Isaiah's offer of a sign from God ('I will not test the LORD,' Isa 7:12) yet secretly appealed to Assyria's Tiglath-pileser III, introducing an Assyrian altar model into the Jerusalem temple (2 Kgs 16:10-16). The prophets Hosea and Micah also date their activity by his reign (Hos 1:1; Mic 1:1). The Assyrian annals confirm him as Ia-u-ha-zi.

Ahaz king of Judah (41×) The proper masculine name Achaz ('he has grasped,' short for Jehoahaz), identifying the king of Judah who succeeded Jotham and fathered Hezekiah. All 41 occurrences refer to this individual, with a minor secondary reference to a Benjamite descendant of Jonathan (1 Chr 8:35-36; 9:42). The king's significance lies in the Syro-Ephraimite crisis and his fateful decision to seek Assyrian vassalage rather than trust the prophetic word (Isa 7:1-12; 2 Kgs 16:7-9). Greek Achaz, Spanish 'Acaz,' French 'Achaz' preserve the name uniformly. **PROPER NAMES (PERSONAL)**
en: Achaz | **es:** Acaz, Ajaz | **fr:** Achaz | **de:** Achaz, Ahas 2Kgs 15:38; 2Kgs 16:1; 2Kgs 16:2; 2Kgs 16:5; 2Kgs 16:7

אֲחֻזָּה H0272 *Conj-w / N-fsc / 2ms* (66×)

ahuzzah – landed property held as permanent hereditary possession, especially in Priestly legislation

The feminine noun ahuzzah designates a permanent, hereditary holding of land – a 'possession' in the fullest legal sense. It belongs overwhelmingly to the Priestly source (P) and its legislative register, appearing densely in Leviticus 25 (the Jubilee laws), Numbers 27-35 (inheritance and Levitical cities), and Ezekiel 44-48 (the eschatological land division). The word first appears when Abraham purchases the cave of Machpelah as an ahuzzat-qever, 'a possession for bur-

ial' (Gen 23:4, 9, 20). Its theological weight lies in the conviction that the land ultimately belongs to God and is held by Israel in trust. Spanish heredad/posesion, French possession, and German Besitz all render it consistently, reflecting a single legal-territorial concept.

landed property, possession (66×) Landed property held as a permanent and typically hereditary possession, especially in the Priestly legislation governing Jubilee restoration (Lev 25:10, 13, 25-28), tribal inheritance (Num 27:4; 32:5), and Levitical allotments (Num 35:8; Ezek 44-48). Abraham's purchase of Machpelah as an ahuzzat-qever (Gen 23:4, 9, 20) grounds the term in patriarchal narrative. Spanish heredad/posesion, French possession, and German Besitz converge on a single concept of inalienable landed property, with no polysemy evident across 66 occurrences. **GEOGRAPHY AND SPACE**

en: as-possession, for-possession, his-possession | **es:** es-la-heredad-de, la-propiedad-de, para-posesión | **fr:** comme-possession, possession-de, pour-possession | **de:** Besitz-von, fuer-Besitz, sein-Besitz Gen 23:9; Gen 23:20; Gen 47:11; Gen 49:30; Gen 50:13

אֲחֻזָּהוּ H0273 *N-proper-ms* (1×)

Ahzai, personal name (a priest in post-exilic Jerusalem, possibly alternate form of Jahzerah)

Ahzai was a priest serving in Jerusalem after the Babylonian exile, mentioned in Nehemiah 11:13. Interestingly, the parallel genealogy in 1 Chronicles 9:12 gives the name as Jahzerah, suggesting either textual variation or that the same individual was known by different names. Such variations were common in ancient texts. The name may mean something like "Yah(weh) has grasped" or "Yah has seen," typical of theophoric names incorporating the divine name.

(1×) A personal name borne by a priestly figure in the restored Jerusalem community. The Nehemiah 11:13 context lists him among the priests and Levites who resettled in Jerusalem after the exile, part of the effort to repopulate and restore the holy city. The name's possible meaning ("Yah has grasped" or similar) would reflect faith in divine providence and protection. **PROPER NAMES (PERSONAL)**

en: Achzai | **es:** Ahzai | **fr:** [אחזי] | **de:** [אחזי] Neh 11:13

אֲחַזְיָהוּ H0274 *Prep-l / N-proper-ms* (37×)

Ahaziah — Hebrew name meaning 'Yah has grasped,' borne by a king of Israel and a king of Judah

Achazyahu (also vocalized Achazyah) is a theophoric name combining achaz ('to seize, grasp') with Yahu/Yah, yielding 'Yah has grasped' or 'Yah has taken hold.' The name belongs to two kings whose reigns ended in divine judgment. Ahaziah son of Ahab, king of Israel, fell through an upper-chamber lattice and sent to inquire of Baal-zebub, god of Ekron, provoking Elijah's devastating oracle: 'Is it because there is no God in Israel?' (2 Kgs 1:3, 6, 16). He died childless after a two-year reign (1 Kgs 22:51; 2 Kgs 1:17-18). Ahaziah son of Jehoram, king of Judah, reigned only one year before Jehu killed him at the ascent of Gur during the bloody purge of Ahab's house (2 Kgs 9:27-28). The LXX renders both as Ochozias, and the Spanish 'Ocozias' and French 'Achazia' follow suit. A third bearer, the priest Achzai (Neh 11:13), carries a shortened form of the same name.

Ahaziah (proper name) (37×) The theophoric proper name Achazyahu/Achazyah ('Yah has grasped'), identifying primarily two Israelite kings. Ahaziah son of Ahab ruled Israel briefly (c. 853-852 BC), fell through his upper-room lattice, and died after consulting Baal-zebub instead of YHWH (1 Kgs 22:40, 49, 51; 2 Kgs 1:2-18). Ahaziah son of Jehoram of Judah reigned one year before being killed by Jehu alongside the house of Ahab (2 Kgs 8:24-29; 9:16-29; 2 Chr 22:1-9). The LXX Ochozias, Spanish 'Ocozias,' and French 'Achazia' uniformly transliterate. A shortened form Achzai identifies a postexilic priest in Nehemiah 11:13. **PROPER NAMES (PERSONAL)**

en: Achazyahu, Ahaziah, Akhazyahu | **es:** Ajazyahu, Ocozías, a-Ocozías | **fr:** Achazia, Ahaziah, fut-Ahaziah | **de:** Achasja, Ahaziah, war-Ahaziah 1Kgs 22:40; 1Kgs 22:49; 1Kgs 22:51; 2Kgs 1:2; 2Kgs 1:18

אֲחֻזָּם H0275 *N-proper-ms* (1×)

Ahuzzam, personal name meaning 'possessor' or 'holder' (a descendant of Judah)

Ahuzzam appears in the genealogical records of Judah in 1 Chronicles 4:6, listed as one of the sons of Naarah, who was a wife of Ashhur. The name derives from a root meaning "to grasp" or "to possess," suggesting ownership or holding. Like many names in Chronicles' genealogies, it preserves the memory of an individual within Judah's tribal structure, though we know nothing beyond his genealogical position.

(1×) A personal name identifying a Judahite in the family of Ashhur. The 1 Chronicles 4:6 reference places him among the descendants of Caleb, within the broader framework of Judah's clans. The name's meaning ("possessor") may reflect the family's status as landholders or simply express a parent's hope at the child's birth, following common Hebrew naming patterns that made statements about family identity and divine blessing. **PROPER NAMES (PERSONAL)**

en: Achuzzam | **es:** Ajuzam | **fr:** [אחזם] | **de:** [אחזם] 1Chr 4:6

אֲחֻזַּת H0276 *Conj-w / N-proper-ms* (1×)

Ahuzzath, personal name meaning 'possession' or 'holding' (a friend of Abimelech who visited Isaac)

Ahuzzath appears in Genesis 26:26 as one of Abimelech's companions when the Philistine king visited Isaac to make a covenant. He is identified as Abimelech's friend, accompanying the king and his army commander Phicol to Beer-sheba. The name means "possession" or "holding," possibly indicating his role or status. This diplomatic visit resulted in a peace treaty between Isaac and Abimelech, resolving tensions over wells and prosperity.

(1×) A personal name identifying an advisor or friend of the Philistine king Abimelech. In Genesis 26:26, Ahuzzath accompanies his king on a diplomatic mission to Isaac, suggesting he held some position of trust or counsel. The threesome (Abimelech, Phicol, Ahuzzath) represents an official delegation, with Ahuzzath possibly serving as a civilian advisor alongside the military commander Phicol. **PROPER NAMES (PERSONAL)**

en: and-Ahuzzath | **es:** y-Achuzzat | **fr:** et-Ahuzzath | **de:** und-Achussat Gen 26:26

אֲחִיהוּ H0277 *N-proper-ms* (2×)

Achi, a personal name meaning 'my brother'

A Hebrew personal name appearing in two genealogical lists in 1 Chronicles. The name is a shortened form meaning 'my brother' or possibly an element in longer theophoric names. It appears among the descendants of Gad (1 Chronicles 5:15) and in the genealogy of Asher (1 Chronicles 7:34). The name's brevity and its appearance only in genealogies suggests it may be a familial nickname or abbreviated form rather than a formal given name.

(2×) Multilingual translations treat this as a proper noun requiring transliteration: Spanish offers 'Aji' or 'Ají,' while French and German preserve the Hebrew in brackets, indicating uncertainty about how to render this short, ambiguous name. The two occurrences in different tribal genealogies (Gad and Asher) suggest 'Achi' was used independently in multiple families, possibly as a term of endearment that became a fixed name. **PROPER NAMES (PERSONAL)**

en: Achi | **es:** Aji, Ají | **fr:** [אחי] | **de:** [אחי] 1Chr 5:15; 1Chr 7:34

אֲחִי H0278 *N-proper-ms* (1×)

Ehi, personal name (a son of Benjamin listed in Genesis, possibly same as Ahiram or Aharah in other lists)

Ehi appears in Genesis 46:21 as one of Benjamin's sons who went down to Egypt with Jacob. The name presents textual challenges, as parallel genealogies give different names—Numbers 26:38 has Ahiram, and 1 Chronicles 8:1 has Aharah or Ahoah. These variations may represent the same individual known by different names, or they may reflect textual corruptions in transmission. Such variations are common in biblical genealogies spanning different literary traditions.

(1×) A personal name identifying one of Benjamin's sons in the Genesis 46 list of Jacob's family who migrated to Egypt. This list of seventy persons establishes the family structure from which Israel would emerge as a nation. The textual variations across different genealogical lists (Ehi, Ahiram, Aharah) illustrate the challenges of preserving exact forms across centuries, though the individual's position as a son of Benjamin remains constant. **PROPER NAMES (PERSONAL)**

en: Ehi | **es:** Eji | **fr:** Ehi | **de:** Echi Gen 46:21

אֲחִיאָם H0279 *N-proper-ms* (2×)

Ahiam, one of David's mighty warriors

A personal name belonging to one of David's elite fighting men, listed among the Thirty in both 2 Samuel 23 and 1 Chronicles 11. The name appears in the parallel accounts of David's champions with consistent spelling. Little else is known about this warrior beyond his inclusion in this honored roster of David's most skilled and loyal fighters.

(2×) The multilingual evidence shows relative stability in transliteration: English uses 'Ahiam,' Spanish 'Ajiam' or 'Ajíam' (reflecting the guttural), French offers 'Ahiam' or brackets the Hebrew, and German similarly provides 'Ahiam' or the Hebrew form. The parallel occurrence in 2 Samuel 23:33 and 1 Chronicles 11:35 represents the same person in duplicate lists of David's elite guard, compiled from different sources or traditions. **PROPER NAMES (PERSONAL)**

en: Achiam, Ahiam | **es:** Ajiam, Ajíam | **fr:** Ahiam, [אחיאם] | **de:** Ahiam, [אחיאם] 2Sam 23:33; 1Chr 11:35

אֲחִידָה H0280 *N-mp* (1×)

Riddles, enigmas (Aramaic plural noun referring to difficult puzzles or mysteries requiring interpretation)

This Aramaic term appears in Daniel 5:12, referring to the riddles or enigmas that Daniel possessed the ability to interpret. The word describes mysteries or difficult puzzles that require special wisdom or divine insight to solve. In the context, it's one of several extraordinary abilities attributed to Daniel—excellent spirit, knowledge, understanding, interpreting dreams, solving problems, and explaining riddles. These gifts made him invaluable to the royal court.

(1×) Difficult riddles or enigmatic puzzles requiring interpretation, mentioned as one category of problems Daniel could solve. In Daniel 5:12, Queen Mother recalls Daniel's abilities to Belshazzar, emphasizing his capacity for "explaining riddles" (literally "the declaring of riddles"). This echoes the story of Samson's riddle in Judges, though here it represents a broader capacity to penetrate mysteries and reveal hidden meanings, a gift ultimately sourced in divine wisdom. **RIDDLE ENIGMA**

en: riddles | **es:** enigmas | **fr:** énigme | **de:** [אחידן] Dan 5:12

אֲחִיָּהוּ H0281 *Conj-w / N-proper-ms* (24×)

Ahijah / Ahiyahu – proper name meaning 'brother of Yah(weh),' borne by a prophet, priest, scribe, and others

A theophoric name compounded from 'ach ('brother') and Yah ('the LORD'), meaning 'my brother is Yahweh.' It appears in two spelling variants: the shorter Ahijah (אֲחִיָּה) and the longer Ahiyahu (אֲחִיָּהוּ). The most prominent bearer is Ahijah the Shilonite, the prophet who tore his new garment into twelve pieces to symbolize the coming division of Solomon's kingdom (1 Kgs 11:29-30) and who later pronounced doom on Jeroboam's dynasty (1 Kgs 14:1-18). Other bearers include a priest under Saul (1 Sam 14:3), a royal scribe (1 Kgs 4:3), and the father of King Baasha (1 Kgs 15:27).

Ahijah / Ahiyah (personal name) (24×) A proper masculine name meaning 'brother of Yah(weh),' applied to at least six distinct individuals in the Hebrew Bible. The most theologically significant is Ahijah the Shilonite prophet who foretold the northern secession by tearing his garment into twelve pieces (1 Kgs 11:29-30) and later pronounced judgment on Jeroboam's house (1 Kgs 14:1-18). English, Spanish, French, and German translations consistently transliterate the name with minor orthographic variation (Achiyah, Ahías, Ahija). The Phoenician parallel 'achimelech' confirms the kinship-theophoric naming pattern. **PROPER NAMES (PERSONAL)**

en: Achiyah, Achiyahu, Achiyyah | **es:** Achiyah, Achiyahu, Ahías | **fr:** Achija, Achiyahu, Ahija | **de:** Achiyah, Achiyahu, Ahijah 1Sam 14:3; 1Sam 14:18; 1Kgs 4:3; 1Kgs 11:29; 1Kgs 11:30

אֲחִיהוּד H0282 *N-proper-ms* (1×)

Ahihud, personal name meaning 'brother of majesty' (prince of Asher appointed to help divide the land)

Ahihud was the tribal prince of Asher appointed by Moses to assist in dividing the promised land among the tribes. His name appears in Numbers 34:27, part of the list of leaders designated for this crucial task. The name's meaning—"brother of majesty" or "my brother is majestic"—combines a kinship term with an element suggesting glory or honor, possibly referring to God's majesty. This honor of participating in land distribution shows his standing within his tribe.

(1×) A personal name identifying Asher's representative in the land division commission. Numbers 34:27 lists him among the tribal leaders chosen to ensure fair and proper allocation of Canaan's territories. This role required both tribal respect and administrative capability, as these men would implement God's distribution plan for the inheritance. The name's components (brother + majesty) reflect typical Hebrew naming patterns honoring God or family. **PROPER NAMES (PERSONAL)**

en: Ahihud | **es:** Ahihud | **fr:** Ahihud | **de:** Ahihud Num 34:27

אַחְיוֹ H0283 *Conj-w / N-proper-ms* (6×)

Ahio, a proper name borne by several men including the brother of Uzzah who drove the ark-cart.

A masculine proper name meaning 'fraternal' or 'his brother,' borne by at least three individuals in the Hebrew Bible. The most prominent is the son of Abinadab who, together with his brother Uzzah, drove the new cart carrying the ark of God from Kiriath-jearim (2 Sam 6:3-4). The name also belongs to two Benjamites listed in the genealogies of 1 Chronicles 8 and 9. Some ancient Greek manuscripts read this as the common noun 'his brothers' rather than as a proper name.

(6×) Ahio (אַחְיוֹ, 'fraternal' or 'brotherly'), a proper name for several Israelite men. Most notably, one Ahio walked before the ark alongside his brother Uzzah when David transported it on a new cart (2 Sam 6:3-4; 1 Chr 13:7). Two other bearers of the name appear in Benjamite genealogies (1 Chr 8:14, 31; 9:37). The Septuagint sometimes reads the word as 'his brothers' (אֶחָיו), reflecting the ambiguity between the proper name and the common noun with possessive suffix. **PROPER NAMES (PERSONAL)**

en: and-Achyo, and-Ahio | **es:** Y-Ajuío, y-Ajyo, y-Ajío | **fr:** et-Ahio | **de:** und-Ahio, und-sein-Bruder 2Sam 6:3; 2Sam 6:4; 1Chr 8:14; 1Chr 8:31; 1Chr 9:37

אֲחִיחֻד H0284 *N-proper-ms* (1×)

Ahihud, personal name probably equivalent to Ahihud (a Benjamite, son of Ehud)

This name appears in 1 Chronicles 8:7, identifying a Benjamite in the genealogies. Scholars generally consider it equivalent to the name Ahihud (meaning "brother of majesty"), though the spelling differs slightly. The individual is identified as a son of Ehud, though this is a different Ehud than the famous judge. Such spelling variations in genealogical lists are not uncommon, reflecting different manuscript traditions or regional pronunciation differences.

(1×) A personal name in Benjamin's tribal genealogy, appearing as a son of Ehud among Bela's descendants. The 1 Chronicles 8:7 context traces Benjamite family lines, with particular attention to leadership families. The name's probable equivalence to Ahihud suggests the same meaning ("brother of majesty"), though the exact relationship between different Ahihuds/Ahihuds in Scripture remains uncertain due to the common practice of naming children after honored ances-

tors. **PROPER NAMES (PERSONAL)**
en: Achichud | **es:** Ajijud | **fr:** [אחיחד] | **de:** [אחיחד] 1Chr 8:7

אֲחִיטוּב H0285 *Conj-w / N-proper-ms* (15×)

Ahitub — a priestly name meaning 'my brother is goodness,' borne by ancestors of key Israelite priests

Ahituv ('my brother is goodness') names at least two significant priestly figures. The first was Eli's grandson through Phinehas and father of Ahimelech, the priest of Nob massacred by Saul (1 Sam 14:3; 22:9-20). The second was the father of Zadok, who founded the Zadokite priestly dynasty loyal to David (2 Sam 8:17; 1 Chr 6:7-8). The genealogies in Chronicles and Ezra-Nehemiah trace both lines into the postexilic period (Neh 11:11). Spanish 'Ajitob,' French 'Achitub,' and German 'Achitub' transliterate the name consistently.

Ahitub (proper name) (15×) A Hebrew proper name (ahituv, 'my brother is goodness') borne by at least two priestly figures: (1) Eli's grandson and father of Ahimelech, linking the Elide priesthood to the tragedy at Nob (1 Sam 14:3; 22:9-20); and (2) the father of Zadok, anchoring the Zadokite dynasty (2 Sam 8:17; 1 Chr 6:7-8). Postexilic genealogies continue the name (Ezra 7:2; Neh 11:11). **PROPER NAMES (PERSONAL)**
en: Achitub, Achituv, Ahitub | **es:** Ahitob, Ajitob, Ajitub | **fr:** Achitub, Achituv, Ahitub | **de:** Achitub, Achituv, Ahitub 1Sam 14:3; 1Sam 22:9; 1Sam 22:11; 1Sam 22:12; 1Sam 22:20

אֲחִילוּד H0286 *N-proper-ms* (5×)

Ahilud; a personal name meaning perhaps 'child's brother,' borne by the father of two officials under David and Solomon.

A proper name traditionally explained as 'brother of one born' or 'child's brother.' Ahilud's primary significance is as the father of Jehoshaphat the recorder, who served under David (2 Sam 8:16; 20:24; 1 Chr 18:15) and into Solomon's reign (1 Kgs 4:3). A second Ahilud is the father of Baana, one of Solomon's twelve district governors (1 Kgs 4:12). The name appears with remarkable consistency across translations — French 'Ahilud,' Spanish 'Ajilud' — all preserving the Hebrew consonantal structure.

(5×) The proper name Ahilud, identifying two men in the Davidic-Solomonic administration: (a) father of Jehoshaphat the royal recorder under David and Solomon (2 Sam 8:16; 20:24; 1 Kgs 4:3; 1 Chr 18:15), and (b) father of Baana, Solomon's governor in the Jezreel-Beth-shean district (1 Kgs 4:12). The etymological sense 'brother of a child' is uncertain but may reflect birth-order naming customs. Translations uniformly transliterate the name rather than gloss it. **PROPER NAMES (PERSONAL)**
en: Achilud, Ahilud | **es:** Ajilud | **fr:** Achilud, Ahilud, [אחילוד] | **de:** Achilud, Ahilud, [אחילוד] 2Sam 8:16; 2Sam 20:24; 1Kgs 4:3; 1Kgs 4:12; 1Chr 18:15

אֲחִימוֹת H0287 *Conj-w / N-proper-ms* (1×)

Ahimoth, personal name meaning 'my brother is death' (a Levite from the family of Kohath)

Ahimoth was a Levite descended from Kohath, mentioned in 1 Chronicles 6:25. His name has the unusual meaning "my brother is death," which may seem morbid but could reflect circumstances of his birth—perhaps a brother died, or the name acknowledges mortality's reality. Interestingly, parallel passages give the name Mahath instead (1 Chronicles 6:35; 2 Chronicles 29:12), suggesting either textual variation or that the same individual was known by different names.

(1×) A personal name identifying a Levite in the Kohathite genealogy. The 1 Chronicles 6:25 reference traces the priestly line, establishing family connections crucial for temple service roles. The name's stark meaning ("brother of death") contrasts with more hopeful Hebrew names, perhaps commemorating family tragedy or acknowledging life's fragility. The textual variations (Ahimoth/Mahath) illustrate the complexities of preserving exact forms in genealogical records. **PROPER NAMES (PERSONAL)**
en: and-Achimot | **es:** y-Ajimot | **fr:** [ואחימות] | **de:** [ואחימות] 1Chr 6:25

אֲחִימֶלֶךְ H0288 *Prep-l / N-proper-ms* (17×)

Ahimelech ('my brother is king'), a proper name borne by a priest at Nob and a Hittite warrior.

The name אֲחִימֶלֶךְ combines אָח (brother) and מֶלֶךְ (king), yielding 'my brother is king.' Its most prominent bearer is the priest at Nob who, not knowing David was fleeing Saul, gave him the consecrated bread and Goliath's sword (1 Sam 21:1-9). This act of hospitality led to the massacre of the priests of Nob by Doeg the Edomite at Saul's command (1 Sam 22:9-20) — a pivotal episode in the David narratives that Jesus himself references regarding the showbread (Mark 2:26). A second Ahimelech, a Hittite, served among David's companions (1 Sam 26:6). Transliterations remain close across languages: Spanish 'Ajimelec,' French 'Achimélec,' German 'Ahimelech.'

Ahimelech (proper name) (17×) A Hebrew proper name meaning 'my brother is king,' referring primarily to the priest at Nob who provided David with the showbread and Goliath's sword (1 Sam 21:1-9), an act that led to Saul's slaughter of the priests of Nob (1 Sam 22:9-20). Jesus cites this episode in Mark 2:26. The name also belongs to a Hittite companion of David (1 Sam 26:6). Transliterations vary minimally across traditions: Spanish 'Ajimelec,' French 'Achimélec,' German 'Ahimelech,' all preserving the theophoric element. **PROPER NAMES (PERSONAL)**
en: Achimelech, Ahimelech, and-Achimelekh | **es:** Ajimelec, Ajimelej, Ajimélec | **fr:** Achimélec, Ahimelech, Ahimélec | **de:** Achimelech, Ahimelech, [ואחימלך] 1Sam 21:2; 1Sam 21:3; 1Sam 21:9; 1Sam 22:9

אֲחִימָן H0289 *N-proper-fs* (4×)

Ahiman; a proper name borne by a giant son of Anak and a Levitical gatekeeper

A masculine proper name possibly meaning 'my brother is a gift,' borne by two distinct figures. The more prominent Ahiman is one of three Anakite giants dwelling in Hebron whom the Israelite spies encountered (Num 13:22) and whom Judah later defeated (Josh 15:14; Judg 1:10). The second Ahiman is a Levitical gatekeeper listed in the post-exilic community of 1 Chronicles 9:17. The name's association with the fearsome Anakim made it memorable in Israel's conquest traditions.

(4×) Ahiman — a personal name, likely meaning 'my brother is a gift.' English offers both 'Ahiman' and 'Achiman'; Spanish renders 'Ajimán'; French preserves both 'Ahiman' and 'Achiman.' The Anakite Ahiman (Num 13:22; Josh 15:14; Judg 1:10) was one of the three giants whose presence terrified the spies but who was ultimately dispossessed when Caleb and Judah took Hebron. The Levitical Ahiman (1 Chr 9:17) served as a temple gatekeeper, showing the name continued in use well into the post-exilic period. **PROPER NAMES (PERSONAL)**
en: Achiman, Ahiman, and-Achiman | **es:** Ajimán, y-Ajimán | **fr:** Achiman, Ahiman, [ואחימן] | **de:** Achiman, Ahiman, [ואחימן] Num 13:22; Josh 15:14; Judg 1:10; 1Chr 9:17

אֲחִימַעַץ H0290 *N-proper-ms* (15×)

Ahimaaz — a name meaning 'my brother is wrath/counsel,' borne by Zadok's son and Saul's father-in-law

Ahimaats ('my brother is wrath' or 'my brother is counsel') is most memorably the swift-footed son of Zadok the priest, who served as David's loyal courier during Absalom's rebellion. With Jonathan son of Abiathar, he relayed intelligence from Jerusalem to David's camp (2 Sam 15:27, 36; 17:17-20). His famous footrace with the Cushite to bring David news of Absalom's death is among the most vivid scenes in 2 Samuel (18:19-29). A second Ahimaaz was Saul's father-in-law (1 Sam 14:50). Spanish 'Ajimaats' and French 'Ahimaaz' preserve the name unchanged.

Achimaats (15×) A Hebrew proper name (ahimaats, 'my brother is wrath/counsel') applied to at least two individuals: (1) Zadok's son, David's intelligence courier during Absalom's revolt (2 Sam 15:27, 36; 17:17-20) who raced to report Absalom's death (2 Sam 18:19-29), attested in Chronicler genealogies (1 Chr 6:8-9); and (2)

Saul's father-in-law (1 Sam 14:50). Possibly also a Solomonic district officer (1 Kgs 4:15). **PROPER NAMES (PERSONAL)**
en: Achimaats, Ahimaaz, and-Achimaats | **es:** Ajimaats, Y-Ajimaats, y-Ajimaats | **fr:** Achimaats, Ahimaaz, [אחימעץ] | **de:** Achimaats, Ahimaaz, [אחימעץ] 1Sam 14:50; 2Sam 15:27; 2Sam 15:36; 2Sam 17:17; 2Sam 17:20

אֲחִיָּן H0291 *N-proper-ms* (1×)

Ahian, personal name meaning 'fraternal' or 'brotherly' (a Manassite from the family of Shemida)
Ahian appears in 1 Chronicles 7:19 as one of the sons of Shemida, from the tribe of Manasseh. The name derives from an Aramaic root suggesting brotherhood or fraternal relationships, fitting the common pattern of Hebrew names emphasizing kinship bonds. He is preserved in Chronicles' genealogical records as part of Manasseh's tribal structure, though no narrative details about his life survive. Such names often expressed family values and social bonds at the time of naming.

(1×) A personal name identifying a Manassite descendant in the line of Shemida. The 1 Chronicles 7:19 genealogy establishes tribal connections and land claims for Manasseh, one of Joseph's sons whose descendants received territory on both sides of the Jordan. The name's meaning ("fraternal") reflects the importance of brotherhood and family solidarity in Israelite culture, values essential for tribal cohesion and survival. **PROPER NAMES (PERSONAL)**
en: Achyan | **es:** Ajyán | **fr:** [אחין] | **de:** [אחין] 1Chr 7:19

אֲחִינָדָב H0292 *N-proper-ms* (1×)

Ahinadab, personal name meaning 'my brother is noble' (one of Solomon's twelve district governors)
Ahinadab son of Iddo was one of twelve district governors appointed by Solomon to provide food for the royal household. His name appears in 1 Kings 4:14, where he is assigned to Mahanaim, a significant city east of the Jordan in Gilead. Each governor was responsible for provisioning the king's court for one month of the year. The name means "my brother is noble" or "my brother is generous," combining kinship with an honorific element.

(1×) A personal name identifying one of Solomon's administrative officials responsible for a specific geographical district. The 1 Kings 4:14 reference places him over Mahanaim, a historically important site where David had fled during Absalom's rebellion. This administrative system supported Solomon's extensive court and building projects, requiring efficient taxation and food collection. The name's meaning ("brother of nobility") may reflect his family status or character. **PROPER NAMES (PERSONAL)**
en: Ahinadab | **es:** Ajinadab | **fr:** Ahinadab | **de:** Ahinadab 1Kgs 4:14

אֲחִינֹעַם H0293 *Prep-l / N-proper-fs* (7×)

Ahinoam ('my brother is delight'), name of two women: Saul's wife and David's wife from Jezreel.
A feminine proper name meaning 'my brother is delight' or 'my brother is pleasantness,' borne by two distinct women in the Hebrew Bible. The first is Ahinoam daughter of Ahimaaz, wife of King Saul (1 Sam 14:50). The second is Ahinoam of Jezreel, one of David's earliest wives, who accompanied him through his years as a fugitive (1 Sam 25:43; 27:3; 30:5) and bore his firstborn son Amnon (2 Sam 3:2; 1 Chr 3:1). The name is rendered remarkably consistently across languages – Spanish 'Ajinoam,' French and German 'Achinoam' – reflecting its transparency as a theophoric compound.

Ahinoam (proper name) (7×) The proper name Ahinoam, referring to two biblical women: (1) Ahinoam daughter of Ahimaaz, wife of King Saul (1 Sam 14:50), mentioned only once; and (2) Ahinoam the Jezreelitess, David's wife who shared his fugitive years in Philistine territory and was captured at Ziklag before being rescued (1 Sam 25:43; 27:3; 30:5; 2 Sam 2:2; 3:2). The theophoric name ('my brother is delight') is consistently transliterated across traditions, with minor phonological adaptation in Spanish ('Ajinoam'). **PROPER NAMES (PERSONAL)**
en: Achinoam, Ahinoam, to-Achino'am | **es:** Ajinoam, de-Ajinoam, para-Ajinoam | **fr:** Achinoam, Ahinoam, [לאחינעם] | **de:** Achinoam, Ahinoam, [לאחינעם] 1Sam 14:50; 1Sam 25:43; 1Sam 27:3; 1Sam 30:5; 2Sam 2:2

אֲחִיסָמָךְ H0294 *N-proper-ms* (3×)

Ahisamach (personal name: 'my brother has supported')
The name means 'my brother has supported' and identifies the father of Oholiab, who alongside Bezalel was gifted by God to craft the tabernacle furnishings. While Bezalel descended from Judah, Ahisamach's son came from the tribe of Dan, demonstrating that God's Spirit empowered artisans across tribal lines. The name itself reflects the common Israelite practice of embedding theological affirmations into personal names, celebrating family solidarity under God.

(3×) Ahisamach appears only as the father of Oholiab in Exodus 31:6, 35:34, and 38:23, where his son is repeatedly identified as a divinely skilled craftsman. The emphasis on patronymic identification ('son of Ahisamach, of the tribe of Dan') underscores the importance of lineage in Israel's communal memory. Though Ahisamach himself is not described, his name lived on through his son's extraordinary contribution to Israel's worship life. **PROPER NAMES (PERSONAL)**
en: Ahisamach | **es:** Ajisamak | **fr:** Ahisamach | **de:** Ahisamach Exod 31:6; Exod 35:34; Exod 38:23

אֲחִיעֶזֶר H0295 *N-proper-ms* (6×)

Ahiezer, 'my brother is help'; name of a Danite chief and one of David's warriors.
A theophoric proper name meaning 'my brother is help,' combining אָח ('brother') and עֶזֶר ('help'). The name belongs to two distinct individuals: a chieftain of the tribe of Dan who served during the wilderness period (Num 1:12; 2:25; 7:66, 71; 10:25), and a Benjamite warrior who joined David at Ziklag (1 Chr 12:3). The Danite Ahiezer appears repeatedly in the census and tribal offering lists of Numbers, marking him as a figure of some administrative prominence.

(6×) Ahiezer (אֲחִיעֶזֶר, 'my brother is help'), a masculine proper name. The primary bearer is the son of Ammishaddai, chief of the tribe of Dan during the wilderness wanderings, who appears in census rolls, camp arrangements, and the dedication offerings at the tabernacle (Num 1:12; 2:25; 7:66, 71; 10:25). A second Ahiezer is listed among the ambidextrous Benjamite warriors who defected to David at Ziklag (1 Chr 12:3). Multilingual renderings are consistent: Spanish Ahiezer, French Ahiezer, reflecting the name's straightforward transliteration. **PROPER NAMES (PERSONAL)**
en: Achiezer, Ahiezer | **es:** Ahiezer, Ajiezer | **fr:** Ahiézer, [אחיעזר] | **de:** Ahiezer, [אחיעזר] Num 1:12; Num 2:25; Num 7:66; Num 7:71; Num 10:25

אֲחִיקָם H0296 *Conj-w / N-proper-ms* (20×)

Ahikam; 'my brother has risen,' son of Shaphan, court official under Josiah who protected the prophet Jeremiah.
A Hebrew proper name meaning 'my brother has risen,' Ahikam son of Shaphan served as a court official under King Josiah and was part of the delegation sent to the prophetess Huldah after the discovery of the Book of the Law (2 Kgs 22:12, 14; 2 Chr 34:20). His most notable act was shielding Jeremiah from execution after the prophet's controversial temple sermon (Jer 26:24). He is also remembered as the father of Gedaliah, whom Nebuchadnezzar appointed governor over the remnant in Judah after the fall of Jerusalem (2 Kgs 25:22; Jer 39:14; 40:5–41:18).

Ahikam (proper name) (20×) The proper name Ahikam (אֲחִיקָם, 'my brother has risen'), referring to the son of Shaphan who served in Josiah's court and later protected Jeremiah. He appears in the account of Josiah's reform (2 Kgs 22:12, 14; 2 Chr 34:20), in the narrative of Jeremiah's rescue from those who sought his death (Jer 26:24), and extensively as the father of Gedaliah the governor (Jer 39:14; 40:5–43:6). Transliterations vary slightly—English 'Ahikam,' Spanish 'Ajicam/Ahicam,' French 'Achikam'—but all 20 occurrences refer to this single individual. **PROPER NAMES (PERSONAL)**

en: Achikam, Achiqam, Ahikam | **es:** Ahicam, Ajicam, Ajiqam | **fr:** Achikam, Ahikam, [אחיקם] | **de:** Achikam, Ahikam, [אחיקם] 2Kgs 22:12; 2Kgs 22:14; 2Kgs 25:22; 2Chr 34:20; Jer 26:24

אֲחִירָם H0297 *Prep-l / N-proper-ms* (1×)

Ahiram, personal name meaning 'brother of the lofty' (son of Benjamin, ancestor of the Ahiramite clan)

Ahiram was one of Benjamin's sons, ancestor of the Ahiramite clan listed in Numbers 26:38. The name combines "brother" with an element meaning "lofty" or "exalted," possibly referring to God or expressing high status. He appears to be the same individual called Ehi in Genesis 46:21 and Aharah in 1 Chronicles 8:1, illustrating the textual variations common in biblical genealogies. His descendants formed one of Benjamin's recognized clans in the wilderness census.

(1×) A personal name identifying a son of Benjamin and founder of a clan counted in the Numbers census. The prepositional form ("to Ahiram") in Numbers 26:38 introduces his descendants in the standard census formula. The name's meaning ("brother of the exalted one") may reference divine majesty or family honor, fitting patterns of Israelite names that made theological or social statements about identity and belonging. **PROPER NAMES (PERSONAL)**

en: to-Ahiram | **es:** de-Ahirám | **fr:** à-Ahiram | **de:** zu-Ahiram Num 26:38

אֲחִירָמִי H0298 *Art / N-proper-ms* (1×)

The Ahiramite, gentilicic term for descendants of Ahiram (a Benjamite clan)

This gentilicic adjective designates the clan descended from Ahiram, son of Benjamin. It appears in Numbers 26:38 as part of the census that organized Israel's tribes by families. The Ahiramites formed one of Benjamin's constituent clans, counted for military purposes during the wilderness period. Such clan designations were essential for maintaining tribal identity, organizing military units, and eventually distributing land in Canaan. The definite article treats the clan as a collective entity.

(1×) A collective term for the family group descended from Ahiram within Benjamin's tribe. The Numbers 26:38 census uses this gentilicic form to categorize Benjamin's population by ancestral clans. This organizational structure served multiple purposes: military mustering, land allocation, and preserving tribal heritage. The definite article ("the Ahiramite") reflects Hebrew's standard pattern for treating clan groups as unified entities. **PROPER NAMES (PERSONAL)**

en: the-Ahiramite | **es:** los-ahiramitas | **fr:** le-Ahiramite | **de:** der-Ahiramite Num 26:38

אֲחִירַע H0299 *N-proper-ms* (5×)

Ahira; a personal name meaning 'my brother is evil/a friend,' borne by a chief of the tribe of Naphtali.

The name of the leader who represented the tribe of Naphtali during the wilderness census and march. Ahira son of Enan appears in the highly structured Numbers narratives: the census (Num 1:15), the camp arrangement (Num 2:29), the tabernacle dedication offerings (Num 7:78, 83), and the march order (Num 10:27). The name is rendered identically as 'Ahira' across English, Spanish, French, and German, reflecting its transparent transliteration from the Hebrew.

(5×) The proper name Ahira ('my brother is evil' or possibly 'my brother is a friend'), designating the son of Enan who served as tribal chief of Naphtali during the wilderness period. All five occurrences are in Numbers, tied to the organization of Israel's camp and worship: the census roster (Num 1:15), tribal encampment positions (Num 2:29), the dedication offerings on the twelfth day (Num 7:78, 83), and the marching order (Num 10:27). Every translation tradition renders this name identically. **PROPER NAMES (PERSONAL)**

en: Ahira | **es:** Ahira | **fr:** Ahira | **de:** Ahira Num 1:15; Num 2:29; Num 7:78; Num 7:83; Num 10:27

אֲחִישַׁחַר H0300 *Conj-w / N-proper-ms* (1×)

Ahishahar, personal name meaning 'brother of the dawn' (a Benjamite warrior from Jediael's family)

Ahishahar appears in 1 Chronicles 7:10 among the sons of Bilhan, who was descended from Benjamin through Jediael. The name beautifully combines "brother" with "dawn" or "morning," creating a poetic designation possibly celebrating a birth at daybreak or expressing hope for a bright future. The passage identifies him as one of the heads of families, warriors of valor numbered in David's military census. The name has cognates in Assyrian (Ahsheri), suggesting it was used across ancient Near Eastern cultures.

(1×) A personal name identifying a Benjamite military leader in the genealogical and census records. The 1 Chronicles 7:10 context emphasizes military capability, listing him among warriors and heads of fathers' houses. The name's evocative meaning ("brother of dawn") may commemorate birth circumstances or express parental hopes, combining familial affection with imagery of light and new beginnings—a combination characteristic of Hebrew poetic sensibility. **PROPER NAMES (PERSONAL)**

en: and-Achishachar | **es:** y-Ajisajar | **fr:** [ואחישחר] | **de:** [ואחישחר] 1Chr 7:10

אֲחִישָׁר H0301 *Conj-w / N-proper-ms* (1×)

Ahishar, personal name meaning 'my brother has sung' (official over Solomon's household)

Ahishar held a significant administrative position in Solomon's government, serving as the official over the royal household (1 Kings 4:6). This role involved managing the king's extensive palace operations, a position of considerable trust and authority. The name means "my brother has sung" or "brother of song," possibly celebrating joyful circumstances at birth or reflecting family musical traditions. His position paralleled that of a modern chief of staff, coordinating the daily operations of Solomon's magnificent court.

(1×) A personal name identifying a high-ranking official in Solomon's administration. The 1 Kings 4:6 reference places him among the key governmental positions, specifically managing the royal household—a role requiring organizational skill, trustworthiness, and diplomatic ability. The name's musical element ("brother of song") suggests either family artistic traditions or joyful circumstances surrounding his birth, reflecting Hebrew naming practices that encoded family stories and values. **PROPER NAMES (PERSONAL)**

en: and-Ahishar | **es:** y-Ajishar | **fr:** et-Ahishar | **de:** und-Ahishar 1Kgs 4:6

אֲחִיתֹפֶל H0302 *N-proper-ms* (20×)

Ahithophel — David's brilliant but treacherous counselor who sided with Absalom's revolt

A proper name meaning 'my brother is folly,' borne by one of David's most trusted advisors. Ahithophel the Gilonite was renowned for counsel so astute it was 'as if one had inquired of the word of God' (2 Sam 16:23). Yet he betrayed David by joining Absalom's rebellion, advising the prince on strategy. When his counsel was overruled in favor of Hushai's, Ahithophel went home and hanged himself (2 Sam 17:23) — one of the most dramatic exits in the Hebrew Bible. His grandson Eliam was Bathsheba's father (2 Sam 23:34), which may partly explain his defection.

Ahithophel (proper name, David's counselor) (20×) The personal name Ahithophel (אֲחִיתֹפֶל), identifying David's counselor from Giloh who defected to Absalom. All 20 occurrences cluster in the Absalom narrative (2 Sam 15–17) and two summary notices (2 Sam 23:34; 1 Chr 27:33–34). English renders 'Ahithophel/Achitophel,' Spanish 'Ahitofel/Ajitofel,' French and German 'Achitophel' — the spelling variations reflect transliteration choices rather than distinct referents. **PROPER NAMES (PERSONAL)**

en: Achitophel, Ahithophel, And-Achitophel | **es:** Ahitofel, Ajitofel, Y-Ahitofel | **fr:** Achitophel, [אחיתפל], [ואחיתפל] | **de:** Achitophel, Ahitophel, [אחיתפל] 2Sam 15:12; 2Sam 15:31; 2Sam 15:34; 2Sam 16:15

אַחְלָב H0303 *N-proper-fs* (1×)

Aḥlaḇ, place name (a town in Asher's territory from which Canaanites were not driven out)

Ahlab was a town in the territory assigned to Asher that the Israelites failed to conquer during the settlement period. It appears in Judges 1:31 among the list of Canaanite cities that remained in enemy hands, a failure that would later cause Israel ongoing problems. The site's exact location is unknown, though some scholars suggest it may be equivalent to Mahalab mentioned in Joshua 19:29 or connected to the Assyrian city Maḫalliba. The name may relate to "fat" or "fertile," suggesting productive land.

(1×) A place name identifying a Canaanite town that Asher failed to conquer. The Judges 1:31 context catalogs Israel's incomplete conquest, setting up the recurring problem of Canaanite influence throughout the Judges period. The town's retention by its original inhabitants meant ongoing cultural and religious pressure on Asher's tribe. The uncertainty about its exact location reflects how many ancient sites were lost to memory, though the theological point remains clear: Israel's disobedience had lasting consequences. **PERSONAL NAMES**

en: Achlav | **es:** Ajlav | **fr:** Achlav | **de:** Achlav Judg 1:31

אַחְלַי H0304 *N-proper-ms* (2×)

Aḥlai, a name borne by both a woman and a man in Chronicles

A personal name with an uncertain etymology, possibly related to an interjection meaning 'O would that!' The name appears twice in 1 Chronicles, first for a daughter of Sheshan (1 Chronicles 2:31) and then for the father of one of David's warriors (1 Chronicles 11:41). BDB notes the possibility that in the first instance the name may actually be masculine despite the context suggesting otherwise, creating some genealogical ambiguity.

(2×) Multilingual glosses show transliteration patterns: Spanish renders 'Ajlai' or 'Ajlay,' while French and German bracket the Hebrew form. The domain assignment to 'Discourse Markers' reflects BDB's etymological speculation connecting the name to an exclamatory particle, though as a proper noun it functions within genealogical rather than grammatical discourse. The two occurrences represent different individuals in distinct family lines. **CONDITIONAL PARTICLES**

en: Achlai | **es:** Ajlai, Ajlay | **fr:** [אחלי] | **de:** [אחלי] 1Chr 2:31; 1Chr 11:41

אַחֲלַי H0305 *Interjection* (2×)

if only, oh that; expressing strong wish or desire

An interjection expressing a strong wish or desire, comparable to English 'if only' or 'would that.' The term appears in 2 Kings 5:3, where the Israelite servant girl wishes her master Naaman could visit Elisha for healing, and in Psalm 119:5, where the psalmist yearns for steadfast obedience to God's statutes. BDB derives it from a combination of the interjection 'ah' and an Aramaic particle, noting that later punctuators may have treated it as a noun in construct meaning 'my wish is that.'

(2×) Cross-linguistic evidence demonstrates recognition of the optative force: English uses 'if only' or 'oh that,' Spanish 'Ojalá' (the classic optative borrowed from Arabic) or '¡Oh,' French 'oh si' or 'si seulement,' and German 'oh der' or 'wenn nur.' The Septuagint's ὄφελον confirms the ancient understanding of this as an optative particle. Both biblical contexts involve unfulfilled longing—for healing in Kings, for spiritual consistency in Psalms. **CONDITIONAL PARTICLES**

en: if-only, oh-that | **es:** Ojalá, ¡Oh | **fr:** oh-si, si-seulement | **de:** oh-der, wenn-nur 2Kgs 5:3; Ps 119:5

אַחְלָמָה H0306 *Conj-w / N-ms* (2×)

and amethyst; a purple precious stone on the high priest's ephod

A conjunction plus noun denoting amethyst, one of the precious stones mounted on the high priestly ephod. Both occurrences appear in parallel passages (Exodus 28:19 and 39:12) listing the twelve stones representing Israel's tribes. The identification as amethyst follows the Septuagint, Vulgate, and Josephus, though BDB notes alternative proposals including green malachite. The Hebrew etymology remains uncertain, with suggestions ranging from Aramaic roots meaning 'strong, solid' to connections with a type of plant.

(2×) Multilingual consistency is remarkable: English, Spanish, French, and German all render 'and amethyst' (y-amatista, et-améthyste, und-Amethyst), reflecting broad acceptance of the traditional identification via Greek and Latin versions. The parallel occurrences in Exodus 28 and 39 represent the initial command for the ephod's construction and its subsequent execution—standard Priestly source pattern showing prescription and fulfillment. **GEMSTONES AND TARSHISH**

en: and-amethyst | **es:** y-amatista | **fr:** et-améthyste | **de:** und-Amethyst Exod 28:19; Exod 39:12

אחר H0307 *Prep-b / N-proper-fs* (1×)

Ecbatana/Achmetha, place name (the Median capital where Cyrus's decree was found; modern Hamadan)

Achmetha (Ecbatana in Greek) was the summer capital of the Medo-Persian Empire, located in the mountains of Media. In Ezra 6:2, this is where Darius's officials found the original decree of Cyrus authorizing the rebuilding of Jerusalem's temple. The cooler mountain climate made it an ideal summer residence for Persian kings. The city survives today as Hamadan in Iran. This archival discovery provided legal authorization for the temple work, overcoming opposition from local governors who had questioned the Jews' authority.

(1×) A place name identifying the Median capital city where Persian royal archives were stored. The prepositional form ("in Achmetha") in Ezra 6:2 specifies the location where Cyrus's decree was discovered, providing crucial documentary evidence for Jewish claims about royal authorization. This discovery transformed the political situation, forcing Persian officials to support rather than oppose the temple reconstruction. The preservation of the decree in this distant archive demonstrates Persian administrative thoroughness. **PERSONAL NAMES**

en: in-Achmetha | **es:** en-Aḥmetá | **fr:** [באחמתא] | **de:** [באחמתא] Ezra 6:2

אֲחַסְבַּי H0308 *N-proper-ms* (1×)

Ahasbai, personal name (father of Eliphelet, one of David's mighty men)

Ahasbai was the father of Eliphelet, one of David's elite warriors known as "the thirty" or "the mighty men." He appears in 2 Samuel 23:34, though the text is notoriously difficult here and the parallel passage in 1 Chronicles 11:35 gives different names (Ur son of Hepher). The name's meaning is uncertain, and some scholars suggest textual corruption in this section of 2 Samuel. Despite the textual challenges, the reference preserves the family identity of one of David's honored warriors.

(1×) A personal name identifying the father of one of David's elite fighting force. The 2 Samuel 23:34 context honors these warriors who risked their lives in David's service, though this particular verse presents textual difficulties. The significant variation from the Chronicles parallel suggests either textual corruption or that different sources preserved different name traditions. Regardless, the reference establishes family identity for one of the honored thirty. **PROPER NAMES (PERSONAL)**

en: Ahasbai | **es:** Ajasvay | **fr:** Ahasbai | **de:** Ahasbai 2Sam 23:34

אָחַר H0309 *V-Piel-Imperf-3ms* (18×)

To delay, tarry, or linger; in Piel, to be slow in acting or to detain someone; related to Arabic 'aḫḫara (to postpone).

The verb 'aḥar appears only once in the Qal (Gen 32:5, 'I have tarried until now') but seventeen times in the Piel intensive stem, where it expresses deliberate delay or lingering. Judges 5:28 pairs it with bōshēsh ('to be late') as Sisera's mother wonders why his chariot tarries. The prophets use it for divine timing: 'my salvation will not

delay' (Isa 46:13; Hab 2:3). Proverbs 23:30 warns against those who 'linger over wine.' One occurrence stands apart — Genesis 24:56, where Laban's family is asked not to 'detain' Abraham's servant, a transitive use. Spanish distinguishes 'tardar/demorar' (intransitive) from 'detener' (transitive), mirroring the semantic split.

1. to delay, tarry, linger (17×) To delay, tarry, linger, or be slow in coming or acting (intransitive Piel). This covers seventeen occurrences and ranges from Jacob's tarrying with Laban (Gen 32:4) to the prophetic assurance that God's salvation will not delay (Isa 46:13; Hab 2:3; Dan 9:19). The participial form in Proverbs 23:30 describes those who 'linger long' over wine. Spanish 'tardar' and 'demorar,' French and German bracket-glosses, all consistently render the idea of being slow or remaining behind expected timing. **DELAY AND TARRYING**

en: (and-delayed), [and-delayed], and-I-delayed | **es:** (y-tardó), Para-los-que-se-demoran, [y-tardó] | **fr:** (and-delayed), [and-delayed], [מאחר] | **de:** [and-delayed], [יאחר], [למאחרים] Gen 32:4; Gen 34:19; Exod 22:29; Deut 7:10; Deut 23:21

2. to detain, hold back (1×) To detain or hold back another person (transitive Piel). The single occurrence in Genesis 24:56, where Abraham's servant urges Laban's household 'do not delay me,' shifts the semantic frame: the subject causes someone else's delay rather than experiencing it. Spanish 'detener' and German 'aufhalten' both mark the causative-transitive shift, distinguishing this from the intransitive 'tarry' sense. **FORBID HINDER PREVENT**

en: delay | **es:** me-detengáis | **fr:** delay | **de:** haltet-auf Gen 24:56

אַחַר H0310a *Conj-w / Prep / 3ms* (717×)

After, behind — spatial position following or pursuing; temporal succession, afterward.

A versatile preposition and adverb whose two senses divide neatly along spatial and temporal lines. In its spatial sense, achar places someone behind or in pursuit of another — 'he went achar his brothers' (Gen 37:17). In its temporal sense, it marks sequence: 'after these things' (Gen 15:1), 'afterward' (Gen 10:18). Spanish distinguishes the two cleanly: detrás de (behind/spatial) versus después de (after/temporal), and German similarly differentiates hinter from nach, confirming the cross-linguistic reality of this semantic split.

1. behind, after (spatial/pursuit) (459×) Spatial position behind or following in pursuit, including directional 'from behind' with the min-preposition. Translations consistently use spatial terms: detrás de (Spa.), hinter (Ger.), après in spatial contexts (Fra.). Frequent with halak ('to walk/go after') to describe following a leader, army, or deity (Gen 37:17; 1 Kgs 18:21). **GEOGRAPHY AND SPACE**

en: after | **es:** detrás-de, tras | **fr:** après | **de:** hinter, hinter-, nach Gen 24:61; Gen 32:19; Gen 35:5; Gen 37:17; Gen 44:4

2. after (temporal) (258×) Temporal succession — afterward, subsequently, following an event in time. The priestly legislation in Leviticus and Numbers uses we-achar repeatedly to mark ritual sequences (Lev 14:8; 15:28). Spanish después de and German nach confirm this as a distinct temporal reading, separate from spatial pursuit. **AFTER TEMPORAL**

en: after, after- | **es:** después-de, después-de- | **fr:** après, après- | **de:** nach, nach- Gen 5:4; Gen 5:7; Gen 5:10; Gen 5:13; Gen 5:16

אַחֲרִי H0310b *N-ms* (1×)

Turning backward, stubborn (rare adjective describing one who turns back or is obstinate)

This rare adjective appears only in Proverbs 28:23, describing a person who turns backward or is obstinate. The text presents difficulties, as this is an unusual form and usage. Some scholars suggest emending it or understanding it adverbially as "afterward." The context contrasts someone who rebukes another with one who flatters, suggesting the term describes a negative character trait—perhaps stubbornness, turning away from correction, or regressing rather than progressing in wisdom.

(1×) An adjective describing someone characterized by turning backward or away, possibly indicating stubbornness or regressive tendencies. The Proverbs 28:23 context values rebuke over flattery, suggesting this term describes someone who ultimately rejects correction or turns back from wisdom. The multilingual glosses show uncertainty ("afterward," "después," "après"), reflecting the textual difficulty, though the negative connotation in context seems clear: this person moves backward rather than forward in understanding. **LAST AND FINAL**

en: afterward | **es:** después | **fr:** après | **de:** [אחרי] Prov 28:23

אַחֲרֵי H0311 *Prep / 3mp* (3×)

after them, afterward (Aramaic temporal preposition)

An Aramaic temporal expression meaning 'after' or 'afterward,' appearing exclusively in Daniel's Aramaic sections. The phrase typically points forward to future events, particularly in prophetic contexts. Daniel uses this expression when describing Nebuchadnezzar's vision of what would come 'after these things' and when predicting a future king who would arise 'after them.' It marks the sequential unfolding of divine sovereignty through history.

(3×) The expression appears in Daniel's interpretation of royal visions concerning future kingdoms and rulers. In Daniel 2:29 and 2:45, it introduces revelations about 'what will be after this'—the succession of empires that God has predetermined. Daniel 7:24 uses it to describe a king who will arise 'after them,' following the previous rulers in the sequence of prophetic history. The Aramaic form reflects the linguistic setting of Daniel's service in the Babylonian and Persian courts. **AFTER TEMPORAL**

en: after, after-them | **es:** después-de, después-de-ellos | **fr:** [אחריהון], après | **de:** [אחריהון], nach-ihm Dan 2:29; Dan 2:45; Dan 7:24

אַחֵר H0312 *Conj-w* (166×)

Another, other, different; occasionally 'next' or 'following' in temporal or sequential contexts.

A versatile adjective meaning 'another' or 'other,' covering both additional and different referents. It appears across the entire Hebrew Bible — from 'another seed' in Gen 4:25 to 'other gods' in Deuteronomy's warnings. Spanish otra/otros, French autre, and German andere/anderer all confirm its core meaning of simple alterity. A smaller group of occurrences carries a temporal edge: 'the next year' or 'the following generation,' where the sense shifts from mere difference to sequential ordering, as in Gen 17:21 and Joel 1:3.

1. another, other, different (161×) Another, other, or different — the primary adjectival sense covering an additional or distinct person, thing, or group. This is the workhorse usage across all grammatical forms (masculine, feminine, singular, plural). Translations converge tightly: spa otra/otros, fra autre, deu andere. Gen 29:27 illustrates 'another seven years'; Deut 5:7 warns against 'other gods' (אֱלֹהִים אֲחֵרִים). The domain is discourse-referential: pointing away from the current referent to a distinct one. **ANOTHER AND OTHER**

en: other | **es:** otra, otras, otros | **fr:** autre | **de:** andere, anderer, anderes Gen 8:10; Gen 8:12; Gen 29:27; Gen 29:30; Gen 41:3

2. next, following (5×) Next or following in temporal or sequential order — a narrower usage where אַחֵר indicates not just difference but succession. In Gen 17:21 God promises Isaac 'at this set time in the next year'; Joel 1:3 commands passing the story to 'the following generation.' Some translations shift to el-otro or le-next (fra), marking the sequential flavor. Ps 109:8 and 109:13 use it for succession in office and lineage, reinforcing the temporal-sequential dimension. **ANOTHER AND OTHER**

en: another, the-next | **es:** el-otro, otra, otro | **fr:** après, autre, le-next | **de:** another, dem-anderen, der-next Gen 17:21; 2Kgs 6:29; Ps 109:8; Ps 109:13; Joel 1:3

אַחֵר H0313 *N-proper-ms* (1×)

Aher, personal name meaning 'another' (possibly symbolic name avoiding mention of Dan in Chronicles)

This unusual name appears in 1 Chronicles 7:12, where it seems to reference a Danite individual or clan. Scholars have long puzzled over this enigmatic name, with some suggesting it's a deliberate substitution meaning "another" to avoid explicitly naming Dan—perhaps because of Dan's association with idolatry in Judges 17-18. Others identify it with Ahiram or connect it to Shaharaim mentioned in chapter 8. The ambiguity may be intentional, reflecting the Chronicler's complex relationship with Dan's problematic history.

(1×) A personal or clan name in Benjamin's (or possibly Dan's) genealogy, appearing in 1 Chronicles 7:12. The name literally means "another," which is highly unusual for a personal name and has sparked extensive scholarly discussion. If it is indeed a substitution for Dan (as some suggest), it would reflect a theological judgment about that tribe's unfaithfulness. The context places it among family heads, though the reference remains one of Chronicles' more cryptic genealogical entries. **GEOGRAPHY AND SPACE**

en: Acher | **es:** Ajer | **fr:** après | **de:** nach 1Chr 7:12

אַחֲרוֹן H0314 *Adj-mp* (51×)

last, latter, final; behind in place or time; western; future, yet to come

An adjective built from the root for 'after' or 'behind,' stretching across spatial, temporal, and eschatological registers. Because the ancient Semites oriented themselves facing east, 'behind' naturally meant 'west,' so this word designates both the Mediterranean Sea (Deut 11:24) and the final event in a sequence. It describes the hindmost rank in Jacob's caravan (Gen 33:2), the 'latter days' of prophetic expectation (Deut 29:22), and even God himself as 'the Last' (Job 19:25). Context alone determines whether 'last' means chronologically final, positionally rear, directionally western, or generationally future.

1. last, final in sequence (21×) Last or final in an ordered sequence, whether ordinal or temporal. Spanish el último and French dernier consistently render this endpoint sense. Genesis 33:2 places Rachel last in the procession, 2 Samuel 23:1 records David's 'last words,' and Isaiah 44:6 declares the LORD 'the last' — the ultimate terminus of all sequence. **LAST AND FINAL**

en: am-last, and-the-last, last | **es:** el-último, las-últimas, los-últimos | **fr:** dernier, et-dernier, et-les-derniers | **de:** [אחרון], [אחרנים], [האחרון] Gen 33:2; 2Sam 19:11; 2Sam 19:12; 2Sam 23:1

2. at last, finally (adverbial) (9×) Adverbial usage with prepositions (beth, lamed) to express 'at last,' 'finally,' or 'afterward.' German afterward and Spanish al final capture the temporal adverb function. Numbers 2:31 marks Dan's camp as marching 'last,' Deuteronomy 13:9 prescribes the witness's hand falling 'at last,' and 2 Samuel 2:26 asks whether the sword shall devour 'to the end.' **LAST AND FINAL**

en: afterward, and-as-the-last, at-last | **es:** a-la-última, al-final, al-último | **fr:** dans-le-fin, dernier, ensuite | **de:** [לאחרנה], afterward, bei-der-rear Num 2:31; Deut 13:9; Deut 17:7; 1Sam 29:2; 2Sam 2:26

3. future, yet to come (7×) Future, subsequent, or yet to come — projecting the 'after' sense forward in time. Spanish la venidera and French le latter point to expectation. Deuteronomy 29:22 speaks of a 'later generation' that will witness judgment, Psalm 78:4–6 passes testimony to 'a generation to come,' and Psalm 102:18 writes for 'a people yet to be created.' **LAST AND FINAL**

en: coming-after, day, following | **es:** la-venidera, posterior, postrero | **fr:** dernier, le-latter | **de:** [אחרון], coming-nach, der-latter Deut 29:22; Ps 48:13; Ps 78:4; Ps 78:6; Ps 102:18

4. latter, later condition (6×) The latter state or condition contrasted with a former one, as in 'the latter end' or 'latter rain.' French le dernier and Spanish la postrera anchor this contrastive sense. Ruth 3:10 praises Ruth's 'latter kindness' surpassing the former, Deuteronomy 24:3 addresses a 'latter husband,' and Isaiah 9:1 contrasts a former time of darkness with a latter glory. **LAST AND FINAL**

en: and-the-latter, the-latter | **es:** el-último, la-postrera, la-última | **fr:** et-dernier, le-dernier, le-latter | **de:** [האחרון], [והאחרון], der-latter Exod 4:8; Deut 24:3; Ruth 3:10; Isa 9:1

5. (4×) Western — the directional sense arising from Semitic east-facing orientation where 'behind' equals 'west.' Spanish Occidental and English the-western confirm the geographic reading. Deuteronomy 11:24 names 'the western sea' (Mediterranean), Deuteronomy 34:2 surveys the land to the western sea, and Zechariah 14:8 prophesies living waters flowing to 'the western sea.' **WEST DIRECTION**

en: the-western | **es:** Occidental, el-occidental | **fr:** le-western, postérieur | **de:** [האחרון], der-western Deut 11:24; Deut 34:2; Joel 2:20; Zech 14:8

6. later ones, descendants (3×) Substantival use for later people, descendants, or subsequent generations who follow. Spanish los de después and French dernier support the personal reference. Job 18:20 describes 'those who come after' being appalled, Ecclesiastes 1:11 warns there will be no remembrance among 'those who come later,' and Ecclesiastes 4:16 laments that 'the later ones' find no satisfaction in a king. **LAST AND FINAL**

en: of-the-latter-ones, the-later-ones, those-after | **es:** de-los-últimos, los-de-después, los-últimos | **fr:** dernier, le-dernier | **de:** [אחרנים], [האחרונים], [לאחרנים] Job 18:20; Eccl 1:11; Eccl 4:16

7. (1×) A theologically charged occurrence in Job 19:25 where Job declares his Redeemer is 'the Last' — the one who endures and stands at the end. Spanish y al final and French et dernier preserve the finality. This single attestation carries overtones of the divine epithet found in Isaiah 44:6 and 48:12, naming God as the ultimate, enduring reality beyond all sequence. **LAST AND FINAL**

en: and-the-Last | **es:** y-al-final | **fr:** et-dernier | **de:** [ואחרון] Job 19:25

אַחְרַח H0315 *Conj-w / N-proper-ms* (1×)

Aharah, personal name (son of Benjamin, possibly same as Ahiram or Ehi in other genealogies)

Aharah appears in 1 Chronicles 8:1 as the third son of Benjamin. The name presents typical genealogical challenges, as parallel lists give different names—Genesis 46:21 has Ehi, and Numbers 26:38 has Ahiram. These may represent the same individual known by different names, or they may reflect textual variations developed over centuries of transmission. The root of the name may relate to "after" or "following," though the exact meaning remains uncertain.

(1×) A personal name identifying one of Benjamin's sons in the 1 Chronicles genealogy. The variations across different biblical genealogies (Aharah/Ahiram/Ehi) illustrate the textual complexities inherent in preserving ancient family records. Chronicles often presents unique or variant forms of names found in earlier sources, possibly reflecting different manuscript traditions or regional pronunciations. Despite the uncertainty, the name functions to establish Benjamite family structure and tribal identity. **PROPER NAMES (PERSONAL)**

en: and-Achrach | **es:** y-Ajraj | **fr:** [ואחרח] | **de:** [ואחרח] 1Chr 8:1

אַחַרְחֵל H0316 *N-proper-ms* (1×)

Aharhel, personal name (descendant of Judah; etymology and meaning uncertain)

Aharhel appears in 1 Chronicles 4:8 as a descendant of Judah, though the precise genealogical connection is unclear. The name's derivation and meaning are uncertain, with no clear etymology from known Hebrew roots. Like many names in Chronicles' extensive genealogies, this individual is preserved in the sacred record without accompanying narrative, maintaining his place in Judah's family heritage even though the specific meaning of his name has been lost to time.

(1×) A personal name identifying a Judahite in the tribal genealogies of 1 Chronicles. The 1 Chronicles 4:8 context traces various branches of Judah's descendants, preserving family identities important for post-exilic claims to land and tribal membership. Though we cannot determine the name's original meaning or this individual's specific accomplishments, his inclusion in Scripture maintains his identity within God's covenant people and Judah's ongoing family story. **PROPER NAMES (PERSONAL)**

en: Acharche'el | **es:** Ajarjel | **fr:** [אחרחל] | **de:** [אחרחל] 1Chr 4:8

אֲחַשְׁדַּרְפְּנִין H0317 *Conj-w / Adj-fs* (6×)

Another, other; Aramaic adjective used in Daniel's visions to distinguish successive kingdoms and beasts.

An Aramaic adjective meaning 'another' or 'other,' used in the book of Daniel to mark the succession of world empires in apocalyptic vision. Each time a new beast or kingdom emerges in the prophetic sequence, this word signals the transition. The Spanish translations capture the flexibility well: otro for masculine, otra for feminine. In Dan 2:39 it introduces the kingdoms following Nebuchadnezzar's, and in Dan 7:5-8 it distinguishes each beast from the one before it.

another / other (Aramaic adjective) (6×) Another or other (Aramaic אָחֳרִי), used attributively and predicatively in Daniel to distinguish successive entities in prophetic visions. In the interpretation of Nebuchadnezzar's statue, it introduces the inferior kingdoms that follow Babylon (Dan 2:39, twice). In the vision of the four beasts, it marks each new creature rising from the sea: the bear-like beast (Dan 7:5), the leopard-like beast (Dan 7:6), and the little horn distinct from the ten (Dan 7:8). French renders it as après ('after'), highlighting the sequential force of the word. ANOTHER AND OTHER

en: and-other, another | **es:** otra, otro, y-el-otro | **fr:** après, et-après | **de:** nach-ihm, und-nach-ihm Dan 2:39; Dan 7:5; Dan 7:6; Dan 7:8

אֲחֳרִית H0318 *Adj-ms* (1×)

Last, latter (Aramaic adjective describing what comes at the end or in the future)

This Aramaic adjective appears in Daniel describing what is last or latter in sequence. In Daniel 4:8, it modifies Daniel's arrival ("at last Daniel came in"), emphasizing his position as the final interpreter summoned. The word derives from the Hebrew concept of "end" or "future" (aḥarit), commonly used in biblical prophecy to describe end times or final outcomes. In Aramaic portions of Daniel, it carries similar temporal significance, marking something as coming after all others or at the conclusion.

(1×) An adjective marking temporal sequence, specifically what comes last or at the end. In Daniel 4:8, it emphasizes that Daniel arrived after all the other wise men had failed to interpret Nebuchadnezzar's dream. The term reflects the common biblical pattern of reserving the decisive figure or action for last—here, Daniel alone possessed the spirit of the holy gods and could reveal the dream's meaning. The multilingual glosses consistently recognize this temporal sequencing. LAST AND FINAL

en: last | **es:** al-último | **fr:** finalement | **de:** [אחרין] Dan 4:8

אַחֲרִית H0319 *N-fsc / 1cp* (61×)

The latter part or end; outcome, fate; future hope; posterity or remnant; the farthest extremity of a place

A feminine noun meaning 'after-part' or 'end,' built from the root ʾaḥar 'after, behind.' It moves fluidly between temporal, moral, and spatial registers. Temporally, it marks the latter days or the close of an era — a key term in prophetic eschatology (Gen 49:1; Dan 10:14). Morally, it denotes the final outcome or fate that awaits a person or nation, where the 'end of the wicked' stands in sharp contrast to the 'future and hope' promised to the faithful (Jer 29:11; Prov 23:18). In a handful of passages it extends to the people who come after — posterity and remnant — and in one memorable verse (Ps 139:9) it reaches to the spatial 'uttermost part' of the sea.

1. outcome, fate, end result (26×) The outcome, fate, or final result of a person, nation, or course of action. This is the most frequent sense, carrying strong moral and judicial overtones: 'consider their latter end' (Deut 32:29), 'the end of the wicked' (Ps 73:17), or a fool's words whose 'end is madness' (Eccl 10:13). Spanish uses both 'fin' and 'postrería,' while French 'avenir' interestingly tilts toward 'what comes after' rather than mere cessation. The emphasis is on consequence — what everything amounts to in the end. GEOGRAPHY AND SPACE

en: and-his-end, and-in-end-his, and-its-end | **es:** Pero-su-fin, el-fin, en-tu-fin | **fr:** avenir, dans-ton-fin, dans-ton-fin-toi | **de:** Ende, Zukunft, ihr-Ende Num 23:10; Num 24:20; Deut 8:16; Deut 32:20; Deut 32:29

2. latter period, end of days (21×) The latter period or final phase of a timeframe, especially in eschatological and prophetic contexts: 'in the latter days' (beʾaḥarît hayyāmîm, Gen 49:1; Deut 4:30; Dan 10:14). This temporal sense shades into apocalyptic expectation — the decisive period when God's purposes will be revealed. German 'Ende' and 'Zukunft' both appear in the glosses, reflecting the dual character of closure and futurity. Deut 11:12 uses it simply for the year's end, showing the range from mundane to cosmic. GEOGRAPHY AND SPACE

en: In-latter-of, and-in-end-of, end-of | **es:** Y-en-postrería-de, al-final-de, el-fin-de | **fr:** avenir, dans-avenir, dans-fin-de | **de:** Ende, Ende-von, Zukunft Gen 49:1; Num 24:14; Deut 4:30; Deut 11:12; Deut 31:29

3. future, hope (7×) A future or hopeful expectation, especially the assured good outcome God promises. Jer 29:11 — 'plans for a future (ʾaḥarît) and a hope (tiqwâ)' — is the paradigmatic verse, where the word is parallel to 'hope' itself. Proverbs pairs it similarly: 'there is a future, and your hope will not be cut off' (Prov 23:18; 24:14). French consistently renders this sense as 'avenir' (future), distinguishing it from the fate-judgment overtone of sense 1. GEOGRAPHY AND SPACE

en: a-future, for-your-future, future | **es:** fin, futuro, hay-porvenir | **fr:** avenir, fin | **de:** Ende, Zukunft, ein-future Ps 37:37; Ps 37:38; Prov 23:18; Prov 24:14; Prov 24:20

4. remnant, survivors (3×) The remnant or survivors left after catastrophe or judgment. In Ezek 23:25 the 'remainder' of a people face further punishment, and Amos 9:1 speaks of the last survivors. This concrete, collective sense — the people who are 'left over at the end' — is a natural extension from temporal ending to the residue that remains. Spanish 'resto' and 'posteridad' capture this collective-survivor meaning. GEOGRAPHY AND SPACE

en: and-their-remnant, and-your-remnant | **es:** y-a-su-posteridad, y-resto-de-ti | **fr:** et-avenir | **de:** und-Ende Ezek 23:25; Amos 9:1

5. posterity, descendants (3×) Posterity or descendants — the people who come after someone, their future lineage. Ps 109:13 prays that an enemy's posterity be cut off; Dan 11:4 says a kingdom will not pass to 'his posterity.' The sense moves from temporal end-point to the human beings who occupy that future. The overlap with sense 4 (remnant) is close, but here the emphasis falls on genealogical continuation rather than survival after disaster. GEOGRAPHY AND SPACE

en: and-your-posterity, for-his-posterity, his-posterity | **es:** para-descendencia-suya, su-posteridad, y-a-su-posteridad | **fr:** avenir, et-avenir | **de:** Ende, sein-posterity, und-Ende Ps 109:13; Dan 11:4; Amos 4:2

6. (1×) The spatial extremity or farthest end of a place. Ps 139:9 — 'if I take the wings of the dawn and settle at the uttermost part (ʾaḥarît) of the sea' — is the sole clear instance. Spanish 'confines' (boundaries, far reaches) and English 'end of' preserve this rare spatial usage, where the temporal root metaphor ('what comes after') extends to physical distance: the place that lies beyond everything else. GEOGRAPHY AND SPACE

en: in-end-of | **es:** en-confines-de | **fr:** dans-avenir | **de:** in-end-of Ps 139:9

אָחֳרָן H0320 *Prep-b / N-fsc* (1×)

In the latter time, in the end of days (Aramaic prepositional phrase referring to future or end times)

This Aramaic phrase appears in Daniel 2:28, where Daniel explains to Nebuchadnezzar that God reveals "what will be in the latter days." The expression translates the Hebrew concept of "end of days" (aḥarit ha-yamim) into Aramaic, maintaining the prophetic sense of future events, particularly those at the culmination of history. It introduces Nebuchadnezzar's dream about successive kingdoms and God's ultimate kingdom. The phrase became technical terminology in Jewish and Christian eschatology for the final period before God's decisive intervention.

(1×) A temporal phrase indicating the distant future or end times, specifically "in the latter days" or "at the end of days." In Daniel 2:28, this phrase frames Nebuchadnezzar's dream as revealing God's plan for history's culmination. The construct relationship ("in the end of the days") emphasizes futurity and finality—not merely what comes

next, but what comes at history's consummation when God establishes his eternal kingdom over all earthly powers. **GEOGRAPHY AND SPACE**

en: in-latter-of | **es:** en-el-fin-de | **fr:** fin | **de:** [באחרית] Dan 2:28

אֲחַשְׁדַּרְפְּנִין H0321 *Adj-ms* (5×)

Another, other; an Aramaic adjective used in Daniel for something distinct or subsequent.

An Aramaic adjective meaning 'another' or 'other,' appearing in the visionary and prophetic sections of Daniel. It describes kingdoms, gods, and powers that are categorically distinct from what preceded them. The multilingual evidence is instructive: English renders 'another,' Spanish 'otro,' and French 'autre,' all capturing the sense of categorical difference. In Daniel 7:24 it describes the final horn as 'another' arising after the ten — a usage laden with eschatological weight.

(5×) Another, other — marking something categorically distinct from what precedes. In Dan 2:11 no 'other' can reveal the king's dream; in Dan 2:44 a kingdom that will never pass to 'another' people; in Dan 3:29 no 'other' god can deliver like this; in Dan 5:17 give your rewards to 'another'; in Dan 7:24 'another' king shall arise after the ten. Spanish 'otro' and French 'autre' consistently reflect this straightforward pronominal-adjective function. The Aramaic form is cognate to Hebrew אַחֵר. **ANOTHER AND OTHER**

en: and-another, and-other, another | **es:** a-otro, otro, y-otro | **fr:** autre, et-autre | **de:** [אחרן], [ואחרן], [לאחרן] Dan 2:11; Dan 2:44; Dan 3:29; Dan 5:17; Dan 7:24

אֲחֹרַנִּית H0322 *Adv* (7×)

Adverb meaning backward, in reverse direction; used of physical retreat or reversal of motion.

An adverb formed with the directional suffix -it, meaning 'backward' or 'in a reverse direction.' Its seven occurrences span memorable narrative moments: Shem and Japheth walking backward to cover Noah's nakedness (Gen 9:23), Eli falling backward off his seat at the news of the ark's capture (1 Sam 4:18), and the shadow retreating backward on Hezekiah's sundial as a divine sign (2 Kgs 20:10-11; Isa 38:8). Spanish 'hacia-atras' and English 'backward/backwards' both capture the core spatial reversal this word expresses.

backward (7×) Backward, in a reverse or retreating direction, describing physical movement opposite to the normal or forward orientation. Used of Shem and Japheth covering their father while walking backward (Gen 9:23), of Eli's fatal backward fall from his chair (1 Sam 4:18), of Elijah's prayer that God would turn hearts back (1 Kgs 18:37), and dramatically of the sun's shadow moving backward ten steps as a sign for Hezekiah (2 Kgs 20:10-11; Isa 38:8). The word is a poetic synonym of ahor but restricted to prose narrative contexts. **GEOGRAPHY AND SPACE**

en: backward, backwards, ten | **es:** atrás, hacia-atrás | **fr:** [אחרנית], backward, backwards | **de:** [אחרנית], backward, backwards Gen 9:23; 1Sam 4:18; 1Kgs 18:37; 2Kgs 20:10

אֲחַשְׁדַּרְפְּנִים H0323 *Conj-w* (4×)

Satraps; Persian provincial governors who administered the empire's territories

A loanword from Old Persian (khshatrapavan, 'protectors of the realm'), designating the highest-ranking provincial governors in the Achaemenid Empire. The term appears exclusively in the late biblical books of Ezra and Esther, reflecting the Persian administrative world in which post-exilic Jews lived. In Esther, the satraps are among the officials who receive and implement royal decrees — including both Haman's genocidal edict (Esth 3:12) and Mordecai's counter-decree (Esth 8:9; 9:3). Ezra 8:36 shows returned exiles presenting royal orders to these same officials.

(4×) Satraps — Persian imperial governors over provinces. English renders 'the-satraps' and 'satraps-of,' Spanish 'los-sátrapas' and 'sátrapas-de,' clearly treating it as a recognized political title. French and German preserve the Hebrew form directly, suggesting the term remained somewhat exotic even in translation. All four passages (Ezra 8:36; Esth 3:12; 8:9; 9:3) depict satraps as powerful administrators who enforced royal decrees across the Persian Empire's vast provincial system, underscoring the political reality the Jewish diaspora navigated. **MILITARY OFFICERS**

en: and-the-satraps, satraps-of-, the-satraps | **es:** a-los-sátrapas-de, los-sátrapas, sátrapas-de | **fr:** [אחשדרפני], [האחשדרפנים], [והאחשדרפנים] | **de:** [אחשדרפני], [האחשדרפנים], [והאחשדרפנים] Ezra 8:36; Esth 3:12; Esth 8:9; Esth 9:3

אֲחַת H0324 *Prep-l / N-mpd* (9×)

Satrap; a Persian provincial governor, used in the Aramaic sections of Daniel and Ezra.

An Aramaic loanword from Old Persian (xšaθrapāvan, 'protector of the realm') designating the highest-ranking provincial governors in the Persian Empire. In Daniel 3:2-3, satraps head the list of officials summoned to the dedication of Nebuchadnezzar's golden image, and in Daniel 6:1-2, Darius appoints 120 satraps under three overseers. The term signals the administrative machinery of the empire that forms the backdrop to Daniel's narrative. All major translations borrow or transliterate the word: Spanish 'sátrapas,' French 'satrape,' German 'Satrap.'

the satraps (9×) A high-ranking Persian provincial governor (satrap), appearing in the Aramaic portions of Daniel where it describes the imperial administrative hierarchy. In Dan 3:2-3, satraps are summoned alongside prefects and governors to the plain of Dura; in Dan 3:27, they witness the miraculous survival of the three men in the furnace; in Dan 6:1-2, they are organized under overseers including Daniel himself. The consistent transliteration across languages (spa: sátrapas, deu: Satrap) reflects the term's status as a recognized political title rather than a common noun. **MILITARY OFFICERS**

en: and-satraps, and-the-satraps, satraps | **es:** a-los-sátrapas, los-sátrapas, sátrapas | **fr:** et-satrape, satrape | **de:** Satrap, und-Satrap Dan 3:2; Dan 3:3; Dan 3:27; Dan 6:1; Dan 6:2

אֲחַשְׁוֵרוֹשׁ H0325 *N-proper-ms* (32×)

Ahasuerus (Xerxes) — the Persian king of the book of Esther, husband of Vashti then Esther

Achashverosh is the Hebrew rendering of Old Persian Khshayarsha (Xerxes), the name of the Persian emperor who reigns throughout the book of Esther. Twenty-nine of its 32 occurrences cluster in Esther, where Achashverosh presides over a vast empire stretching from India to Cush (Est 1:1), banishes Queen Vashti for her refusal to appear at his banquet (Est 1:12-19), and elevates Esther to the throne (Est 2:17). He is portrayed as impulsive, easily manipulated by advisors — first by Haman's genocidal decree, then by Esther and Mordecai's reversal. Outside Esther, the name appears in Ezra 4:6, where opponents of the rebuilding write an accusation in his reign, and in Daniel 9:1, where a figure by this name is identified as the father of Darius the Mede. Greek renders it Ahasoueros; modern translations keep the name recognizable: Spanish Asuero, French Assuerus, German Ahasveros.

Achashverosh (32×) The proper name of the Persian king (identified with Xerxes I, r. 486-465 BC) who dominates the narrative of Esther. He dismisses Vashti (Est 1:12-19), marries Esther (Est 2:17), unwittingly authorizes Haman's genocide (Est 3:10-12), and ultimately reverses the decree (Est 8:7-12). Also mentioned as the king during whose reign adversaries accused Judah (Ezra 4:6) and as the father of Darius the Mede (Dan 9:1). **PROPER NAMES (PERSONAL)**

en: Achashverosh, Ahasuerus | **es:** Asuero | **fr:** Assuérus | **de:** Ahasveros Ezra 4:6; Esth 1:1; Esth 1:2; Esth 1:9

אֲחַשְׁתָּרִי H0326 *Art / N-proper-ms* (1×)

The Ahashtarite, gentilicic adjective possibly meaning 'belonging to the realm/royal' (descendant of Judah)

This gentilicic form appears in 1 Chronicles 4:6, identifying someone

associated with Ahashtar or bearing characteristics suggested by that root. The form resembles a Persian word meaning "belonging to the realm" or "royal," which would be unusual for a Judahite genealogy. Some scholars suggest it's a place name or family designation. The definite article treats it as a recognized identifier, though the exact meaning remains uncertain. It appears among the sons of Naarah in Ashhur's family.

(1×) A gentilicic designation or family name in Judah's genealogy, appearing in 1 Chronicles 4:6. The Persian-sounding form has puzzled scholars, as it seems anachronistic for the patriarchal period. It may represent a later editorial insertion, a place name, or a family designation whose original significance is lost. Despite the uncertainty, it functions to identify a specific individual or family group within Judah's complex genealogical structure. **PROPER NAMES (PERSONAL)**

en: the-Achashtari | **es:** el-ajastarita | **fr:** [האחשתרי] | **de:** [האחשתרי] 1Chr 4:6

אֲחַשְׁתָּרָן H0327 *Art / N-mp* (2×)

the royal (horses); Persian loan word for royal steeds or swift horses

A Persian loanword appearing only in Esther, describing special horses used in the royal postal system. The term appears in Esther 8:10 and 8:14, where Ahasuerus' counter-decree is sent out 'by mounted couriers riding royal horses' to reverse Haman's edict. BDB derives it from Persian 'khshathra' (lordship, realm), indicating these were horses of royal quality or breed, possibly the swift steeds maintained for the empire's courier network.

(2×) The multilingual evidence reveals translation difficulty: English straightforwardly says 'the royal,' Spanish 'los veloces' (the swift ones) interprets functionally, while French and German bracket the Hebrew, acknowledging uncertainty. The Persian origin fits Esther's setting, where multiple Persian terms appear. Both occurrences describe the same urgent dispatch of riders carrying Mordecai's decree throughout the 127 provinces. **RULING AND REIGNING**

en: the-royal | **es:** los-veloces | **fr:** [האחשתרנים] | **de:** [האחשתרנים] Esth 8:10; Esth 8:14

אִטֵּי H0328a *Art / N-mp* (1×)

The mutterers, whisperers (those who practice divination or necromancy through whispered incantations)

This term appears in Isaiah 19:3, describing practitioners of occult arts who mutter or whisper incantations. The word is paired with mediums (oboth) and spiritists (yidde'onim), forming a trio of divination practitioners. The root suggests soft, murmuring sounds—the whispered charms and spells characteristic of ancient magic and necromancy. Isaiah prophesies that Egypt, in desperation, will turn to these practitioners when their wisdom fails, seeking supernatural guidance from dubious sources rather than from the true God.

(1×) Practitioners of divination who whisper or mutter incantations, likely necromancers or sorcerers. In Isaiah 19:3, they represent Egypt's turn to occult practices in desperation. The term emphasizes the sonic character of their practice—muttering or whispering rather than clear speech, suggesting both the secretive nature of magic and possibly ventriloquism used to fake spirit voices. The multilingual uncertainty (ghosts, encantadores) reflects the ambiguity inherent in terms for ancient occult practices. **MANNER ADVERBS**

en: the-ghosts | **es:** los-encantadores | **fr:** [האטים] | **de:** [האטים] Isa 19:3

אַט H0328b *Adv* (5×)

Gently, softly; an adverb of gentleness conveying slow, quiet, or tender movement and speech.

A beautiful adverb built on a substantive meaning 'gentleness,' used for quiet movement and tender speech. Jacob's careful pace with the nursing flocks in Genesis 33:14 ('I will lead on gently') and the waters of Shiloah flowing softly in Isaiah 8:6 are its most evocative uses. David's plea to 'deal gently with the young man Absalom' (2 Sam 18:5) adds deep paternal emotion. Spanish captures its range well — 'despacio' (slowly), 'suave' (softly) — showing how physical gentleness and emotional tenderness converge in a single word.

(5×) Gently, softly — describing quiet, careful, or tender action. Used adverbially for Jacob leading his flocks at a gentle pace (Gen 33:14), David pleading for gentleness toward Absalom (2 Sam 18:5), Ahab walking about softly in penitence (1 Kgs 21:27), a word spoken gently (Job 15:11), and the waters of Shiloah flowing softly (Isa 8:6). The Spanish pair 'despacio/suave' and the English pair 'gently/softly' together illustrate how this word spans physical slowness and emotional tenderness. A word that turns up in some of Scripture's most poignant moments. **TENDERNESS AND GENTLENESS**

en: at-my-leisure, gently, softly | **es:** a-lentitud-mía, despacio, suave | **fr:** [לאט], gently, softly | **de:** [לאט], gently, in-meinem-Schritt Gen 33:14; 2Sam 18:5; 1Kgs 21:27; Job 15:11; Isa 8:6

אָטָד H0329 *Art / N-ms* (6×)

A thorny bramble bush (rhamnus); also Atad, the place name of a threshing floor beyond the Jordan.

Refers to a prickly shrub or thornbush, most memorably cast as the unlikely and dangerous king in Jotham's fable (Judg 9:14-15), where the olive, fig, and vine all decline rulership but the lowly bramble eagerly accepts — and threatens fire. The same thorny bush appears in Ps 58:9 as quick-burning fuel. As a place name, it designates the threshing floor of Atad (Gen 50:10-11), east of the Jordan, where Joseph's funeral procession mourned Jacob for seven days. Spanish 'espino' and 'zarza' both capture the thorny character, while the shift to a proper noun in Genesis is consistent across all translations.

1. thornbush, bramble (plant) (4×) A thorny shrub or bramble, identified with the genus Rhamnus (buckthorn). In Jotham's fable (Judg 9:14-15) it personifies the worthless and dangerous ruler: when the noble trees refused, the bramble accepted kingship and threatened fire. Psalm 58:9 uses it as fast-burning fuel in a vivid image of sudden destruction. Cognates across Aramaic (אַטָּדָא), Arabic (aṭad), and Akkadian (eṭidu) confirm the botanical identification. **THORNS AND BRAMBLES**

en: the-thornbush | **es:** espino, la-zarza | **fr:** buisson-d'épines, le-thornbush | **de:** der-thornbush Judg 9:14; Judg 9:15; Ps 58:9

2. Atad (place name) (2×) The proper place name Atad, appearing only in the phrase 'threshing floor of Atad' (גֹּרֶן הָאָטָד, Gen 50:10-11). This site beyond the Jordan served as the location of a seven-day mourning for Jacob during his funeral procession from Egypt to Canaan. Though etymologically linked to the bramble, it functions as a fixed toponym in every translation — Spanish 'el Atad,' French 'le Atad' — with no botanical sense retained. **THORNS AND BRAMBLES**

en: the-Atad | **es:** el-Atad | **fr:** le-Atad | **de:** des-Atad Gen 50:10; Gen 50:11

אֵטוּן H0330 *N-msc* (1×)

Thread, yarn, or fabric (specifically fine Egyptian linen; etymology uncertain)

This rare noun appears only in Proverbs 7:16, where the adulteress describes her bed as decked with "colored Egyptian linen." The word's etymology is uncertain, though it clearly refers to fine textile material, possibly threads or yarn used in weaving decorative fabrics. The Egyptian origin indicates luxury and expense—Egyptian linen was prized throughout the ancient world for its quality. The Talmud uses related Aramaic words for cord or rope, suggesting the term relates to thread-like materials. The context emphasizes seductive luxury and sensual enticement.

(1×) Fine textile material, specifically Egyptian linen thread or yarn used for luxurious furnishings. The Proverbs 7:16 context describes the adulteress's carefully prepared seduction scene, where expensive Egyptian textiles create an atmosphere of luxury and pleasure. The specificity ("Egyptian linen") emphasizes both the expense and exotic allure—she has spared no cost in creating her seductive setting. This detail contributes to the passage's warning about adultery's seductive appeal and ultimate destructiveness. **LINEN AND FABRIC**

en: of-Egyptian | **es:** lino | **fr:** אטון | **de:** [אטון] Prov 7:16

אטם H0331 *V-Qal-QalPassPrtcpl-fp* (8×)

To shut, stop up, close; of ears (refusing to hear) or of windows (narrowed, latticed) in temple architecture.

Atam describes the act of shutting or closing, applied in two distinct domains. In the moral-auditory sphere, it means stopping one's ears – refusing to hear the cry of the poor (Prov 21:13), sealing one's lips discreetly (Prov 17:28), or blocking out moral corruption (Isa 33:15). The adder of Psalm 58:4 stops its ear against the charmer. In the architectural sphere, the passive participle describes the narrowed or latticed windows of Solomon's Temple (1 Kgs 6:4) and Ezekiel's visionary temple (Ezek 40:16, 41:16, 41:26). Spanish captures the distinction with 'cierra' (shuts) versus 'estrechas' (narrow).

1. shut, stop (ears) (4×) To shut or stop up (the ears or lips), describing a deliberate refusal to hear or speak. The Qal active participle and Hiphil imperfect are used: stopping one's ears against the cry of the poor (Prov 21:13), closing one's lips in prudent silence (Prov 17:28), and shutting ears against moral corruption (Isa 33:15). In Psalm 58:4-5, the wicked are compared to a deaf adder that stops its ear against the snake-charmer. Spanish 'el que cierra' (he who shuts) and 'cierra' (shuts) reflect the active, volitional character of this refusal. **SHUTTING AND CLOSING**

en: shutting, stopping, that-stops | **es:** El-que-cierra, cierra, el-que-cierra | **fr:** [אטם], fermer, אטם | **de:** [אטם], der-stops Ps 58:4; Prov 17:28; Prov 21:13; Isa 33:15

2. narrowed, closed (windows) (4×) Closed, narrowed, or latticed – describing architectural window openings in temple constructions. The Qal passive participle atumim/atumot characterizes the windows (challonot) as narrowed or recessed. In 1 Kings 6:4, Solomon's Temple has 'windows narrow and closed' (shequfim atumim). Ezekiel's visionary temple features the same type of windows (Ezek 40:16, 41:16, 41:26). Spanish 'estrechas' (narrow) and 'cerradas' (closed) capture this architectural sense, quite different from the moral-auditory usage. **DISTRESS AND AFFLICTION**

en: narrowed, the-narrowed | **es:** cerradas, estrechas, las-estrechas | **fr:** [אטמות], [האטמות], narrowed | **de:** [אטמות], [האטמות], narrowed 1Kgs 6:4; Ezek 40:16; Ezek 41:16; Ezek 41:26

אָטַר H0332 *V-Qal-Imperf-3fs* (1×)

shut, close (of a well or pit)

This rare verb appears only in Psalm 69:15, where the psalmist pleads that the mouth of the pit not close over him. The imagery evokes being swallowed alive by the earth or death itself. The Arabic cognate suggests bending or enclosing, which fits the visual picture of a well's opening shutting like a trap. The multilingual evidence (shut-, close-, fermer) confirms the spatial sense of enclosure.

(1×) Used metaphorically of death or the grave closing over someone like the mouth of a pit shutting. The psalmist's plea in Psalm 69:15 draws on ancient Near Eastern imagery of Sheol as a devouring entity with gaping jaws. Cross-linguistic glosses emphasize the finality of closure, with Spanish cierre- and French fermer both carrying connotations of sealing off or trapping. **SHUTTING AND CLOSING**

en: shut- | **es:** cierre- | **fr:** fermer | **de:** shut- Ps 69:15

אָטֵר H0333 *N-proper-ms* (5×)

Ater; a personal name meaning perhaps 'binder' or 'shut,' borne by a chief among the post-exilic Jews.

A proper name appearing in the restoration-era census lists of Ezra and Nehemiah. Ater designates at least two distinct groups: a family head whose descendants numbered 98 among the returning exiles (Ezra 2:16; Neh 7:21), and a family of gatekeepers (Ezra 2:42; Neh 7:45). A person named Ater also appears among the signers of the covenant renewal (Neh 10:17). The name may mean 'binder' or 'left-handed,' though the etymology is uncertain. French and German texts leave the name in Hebrew script, while English and Spanish transliterate as 'Ater.'

(5×) The proper name Ater, designating post-exilic Jewish families and individuals in the restoration narratives. It identifies: (a) a clan head whose descendants returned with Zerubbabel (Ezra 2:16; Neh 7:21), (b) a gatekeeper family (Ezra 2:42; Neh 7:45), and (c) a signatory to the covenant in Nehemiah 10:17. The meaning 'binder' or 'shut' (possibly referring to a left-handed person) is uncertain. English and Spanish transliterate straightforwardly as 'Ater,' while French and German sometimes retain the Hebrew form. **PROPER NAMES (PERSONAL)**

en: Ater | **es:** Ater | **fr:** [אטר] | **de:** [אטר] Ezra 2:16; Ezra 2:42; Neh 7:21; Neh 7:45; Neh 10:17

אֵטֵר H0334 *Adj-ms* (2×)

bound of, restricted of; left-handed (lit. bound in the right hand)

An adjective meaning 'bound' or 'restricted,' used idiomatically to describe left-handedness. The phrase 'a man bound of his right hand' means someone whose right hand is restricted or bound, thus forced to use the left—a Hebrew euphemism for left-handed. Both occurrences describe Benjamite warriors: Ehud the judge (Judges 3:15) and seven hundred select Benjamite slingers (Judges 20:16), notable for their skill despite or because of this trait.

(2×) Translation strategies vary: English uses 'bound of' or 'restricted of,' Spanish 'cerrado de' (closed of) or 'zurdo de' (left-handed of), French 'lié de' (bound of) or 'restricted de,' German 'band von' or 'restricted von.' The modern Spanish 'zurdo' shows functional rather than literal translation. Left-handedness appears as a Benjamite characteristic, with the tribe's name ironically meaning 'son of the right hand,' creating wordplay the ancient audience would have recognized. **GEOGRAPHY AND SPACE**

en: bound-of, restricted-of | **es:** cerrado-de, zurdo-de | **fr:** lia-de, restricted-de | **de:** band-von, restricted-von Judg 3:15; Judg 20:16

אַי H0335 *Conj-w | Interrog* (38×)

Interrogative particle: where? which? how? – asking about location, selection, or manner

A compact Hebrew interrogative that most often demands a location – 'Where is Abel your brother?' (Gen 4:9), 'Where are you?' (Gen 3:9). Its suffixed forms (ayyekah, ayyo, ayyam) lend it a probing, almost accusatory quality in divine speech. Occasionally it shifts from spatial to selective inquiry – 'Which way shall we go?' (2 Kgs 3:8) – and in one remarkable instance in Jeremiah 5:7, it asks 'How shall I pardon you?' where manner replaces location entirely. The Syriac cognate survives in compound forms like 'aykan' (how?), confirming the particle's ancient flexibility. Spanish distinguishes 'donde' from 'cual' and 'como'; German telescopes all three into context-dependent uses of 'wo.'

1. where? (interrogative of place) (33×) The dominant locative sense: asking 'where?' about a person or place. Genesis 3:9 ('Where are you?') and 4:9 ('Where is Abel?') set the tone – divine confrontations, not neutral questions. The suffixed 'ayyo' in 2 Kings 19:13 anticipates its noun. Spanish 'donde' and French 'ou' map cleanly onto this spatial interrogative. **LOCATIVE INTERROGATIVES**

en: and-where, from-where, where | **es:** de-dónde, dónde, y-dónde | **fr:** [אי], de-où, et-où? | **de:** [אי], und-wo, von-wo Gen 3:9; Gen 4:9; Gen 16:8; Deut 32:37; Judg 13:6

2. which? what? (interrogative of selection) (4×) A selective-identificational use: 'which?' or 'what?' among alternatives. In 2 Kings 3:8 the question is 'By which way shall we go up?'; Ecclesiastes 2:3 asks 'which is good'; Ecclesiastes 11:6 probes 'which will prosper.' Spanish 'cual' and German 'welcher' mark the shift from spatial to selective inquiry, choosing from a set rather than pointing to a location. **LOCATIVE INTERROGATIVES**

en: from-where, what-, which | **es:** cuál, de-qué, ¿Por-cuál | **fr:** de-où, lequel, où? | **de:** von-wo, welcher, wo 2Sam 15:2; 2Kgs 3:8; Eccl 2:3; Eccl 11:6

3. how? (interrogative of manner) (1×) A single attestation in Jeremiah 5:7 where the particle asks about manner rather than place: 'How shall I pardon you for this?' French 'ou' still renders

it spatially, but the Hebrew context unmistakably demands 'how.' This rare extension aligns with the Syriac compound 'aykan' (how?) and shows the particle's latent capacity to query mode or means. COMPARISON AND MANNER

en: how | **es:** ¿Cómo | **fr:** où | **de:** [אֵ] Jer 5:7

אִי H0336 *Adv-NegPrt* (1×)
not, negative particle
A rare negative particle appearing only in Job 22:30. The text is difficult and may be corrupt, as BDB notes alternative readings proposing אֵל or אֱלֹהַּ instead. This form is common in Rabbinic Hebrew and Ethiopic as the ordinary negative, and appears in Phoenician inscriptions. The phrase אִי־נָקִי literally means 'the non-innocent,' though textual uncertainty surrounds the passage.

(1×) Functions as a simple negative particle meaning 'not,' forming the compound אִי־נָקִי ('non-innocent') in Job 22:30. Cognate with Rabbinic and Ethiopic negatives, this rare form represents an archaic or dialectal variant. The Spanish al-no- and English 'not' reflect straightforward negation, though the textual corruption makes precise interpretation challenging. NEGATION PARTICLES

en: not | **es:** al-no- | **fr:** אִ | **de:** [אִ] Job 22:30

אִי H0337 *Interjection* (2×)
alas! woe! interjection of lament or distress
A late Hebrew interjection expressing distress or pity, appearing only in Ecclesiastes. In Ecclesiastes 4:10, it introduces sympathy for the solitary person who falls with no one to help: 'but alas for him who is alone when he falls.' In Ecclesiastes 10:16, it laments a land whose king is immature: 'Woe to you, O land, when your king is a child.' The Masoretes wrote it as one word with the following pronoun, though it functions as an independent exclamation.

(2×) Multilingual patterns show recognition of the lamenting force: English 'woe' and 'woe to him,' Spanish 'ay de' (alas for), French 'malheur' (misfortune), German bracketing or preserving Hebrew. The Rabbinic literature confirms this as an exclamation of distress. Both Qohelet contexts involve unfortunate circumstances—isolation and bad governance—fitting the book's realistic appraisal of life's hardships. WOE AND ALAS

en: and-woe-to-him, woe | **es:** ay-de, pero-¡ay-de! | **fr:** et-malheur-lui, malheur | **de:** [אִ], [ואילן] Eccl 4:10; Eccl 10:16

אִי H0338 *N-mp* (3×)
jackals, hyenas (desert-dwelling scavengers known for their howling)
Howling scavengers that inhabit desolate places—most likely jackals, though the term may encompass hyena-like creatures as well. The word itself derives from a root suggesting howling or wailing, capturing the eerie cries that echo through ruins and wilderness. Isaiah and Jeremiah deploy this imagery to evoke utter desolation: cities reduced to habitats fit only for wild scavengers. The Arabic cognate likewise identifies the jackal, an animal symbolizing abandonment and divine judgment throughout biblical prophecy.

(3×) Isaiah 13:22 and 34:14 picture Babylon and Edom overrun by these creatures, their palaces echoing with howls instead of human voices. Jeremiah 50:39 similarly prophesies that Babylon will become a dwelling for jackals alongside other desert beasts. The consistent association with ruined cities makes the jackal an auditory and visual symbol of irreversible devastation—places where God's judgment has fallen and human civilization has ceased. JACKAL WILD CANINE

en: hyenas, jackals | **es:** chacales, con-aulladores | **fr:** [אִיִּים] | **de:** [אִיִּים] Isa 13:22; Isa 34:14; Jer 50:39

אִי H0339 *N-ms* (36×)
Island, coastland, or distant shore; remote habitable lands across or beside the sea
A noun designating land that is reached by sea—whether a true island or a distant coastal territory. From a mariner's perspective, it originally meant a place where one could come ashore and rest. In Genesis 10:5 it describes the maritime territories of Japheth's descendants; in the prophets it becomes a powerful image for the farthest reaches of the known world, summoned to hear God's voice (Isa 41:1) or to tremble at his judgment (Ezek 27:35). The plural 'iyyim' evokes the Mediterranean coastlands and beyond—Kittim (Cyprus), Elishah, Caphtor (Crete). Spanish renders it both as 'islas' (islands) and 'costas' (coasts), capturing the dual geographic reference.

island, coastland (36×) Habitable land across or alongside the sea, whether a literal island or a distant coastland. The term appears in geographic catalogs (Gen 10:5, the 'coastlands of the nations') and in prophetic oracles summoning far-off peoples (Isa 41:1, 42:4, 49:1). Specific referents include Caphtor/Crete (Jer 47:4), Kittim/Cyprus (Jer 2:10), and Elishah (Ezek 27:7). Spanish splits between 'islas' and 'costas,' French between 'ile' and 'cote,' reflecting the word's genuine ambiguity between island and coastland. ISLAND COASTLAND

en: O-coastlands, coastland, coastlands | **es:** costas, isla, islas | **fr:** côte, le-il-n'y-a-pas, île | **de:** Inseln, Kueste, der-coastlands Gen 10:5; Esth 10:1; Ps 72:10; Ps 97:1; Isa 11:11

אָיַב H0340 *Conj-w | V-Qal-ConjPerf-1cs* (1×)
and I will be hostile to, treat as enemy
In Exodus 23:22, God promises 'I will be an enemy to your enemies' within the covenant blessings. The root אָיַב means to be hostile toward or treat someone as an enemy. As a verb it's rare; the participial form אֹיֵב (enemy) is far more common throughout the Old Testament. The multilingual glosses preserve both the future tense and the relational hostility, capturing God's promise to take Israel's side against their foes.

(1×) Divine promise of active hostility against Israel's enemies in the Covenant Code. The waw-consecutive perfect expresses future intent: God will engage in enmity on behalf of His people. Cross-linguistic renderings (and-I-will-be-enemy, seré-enemigo, Je-serai-ennemi) maintain the first-person commitment, emphasizing covenant solidarity. The parallel with אֲצָרְרֵ֣י (I will be adversary to) reinforces reciprocal divine protection. ENEMY AND ADVERSARY

en: and-I-will-be-enemy | **es:** y-seré-enemigo | **fr:** et-Je—être-enemy | **de:** und-ich-wird-sein-enemy Exod 23:22

אָיַב H0341 *V-Qal-Prtcpl-mp* (284×)
Enemy, adversary, foe; one who is hostile, whether a personal rival, national opponent, or divine antagonist
The Hebrew participle from the root aleph-yod-bet (to be hostile) is the standard biblical word for an enemy. Occurring 284 times, it spans the full range of hostility: personal adversaries like Saul against David (1 Sam 18:29), national foes threatening Israel on the battlefield (Exod 15:6, 9), and even God himself acting as enemy when his people rebel (Exod 23:22). The multilingual evidence is strikingly uniform across all languages, with every translation converging on a single equivalent, confirming that ancient Hebrew had one broad, undifferentiated term for any hostile agent.

enemy, adversary, foe (284×) A substantivized Qal active participle denoting any person, group, or power that acts with hostility. Used of personal enemies (1 Sam 24:5), foreign armies arrayed against Israel (Lev 26:7-8), and even God treating his own people as an adversary (Lam 2:5). Translations across all 43 languages uniformly render this with a single enemy-word, confirming that the Hebrew term carries no internal semantic differentiation. ENEMY AND ADVERSARY

en: an-enemy, enemy, the-enemy | **es:** al-enemigo, el-enemigo, enemigo | **fr:** enemy, ennemi, le-ennemi | **de:** Feind, Feinde, der-Feinde Exod 15:6; Exod 15:9; Lev 26:7; Lev 26:8; Lev 26:16

אֵיבָה H0342 *N-fsc* (5×)

Enmity, hostility; deep personal or communal animosity, sometimes described as perpetual.

A feminine noun for deep-seated hostility, appearing at pivotal moments in Scripture. Its first occurrence in Genesis 3:15 — enmity between the serpent and the woman — establishes a cosmic conflict at the very foundation of the biblical narrative. Numbers 35:21-22 uses it to distinguish between murder motivated by personal hatred and accidental killing. Ezekiel twice speaks of an 'enmity of old' (25:15; 35:5) harbored by neighboring peoples against Israel. The multilingual evidence is consistent: Spanish 'enemistad,' French and German 'enmity' — all pointing to a relational hostility that runs deeper than momentary anger.

(5×) Enmity, deep hostility between persons or peoples. In Gen 3:15 it names the primal antagonism God sets between the serpent and the woman — the protoevangelium. In the homicide laws of Num 35:21-22 it distinguishes premeditated murder (motivated by enmity) from manslaughter. Ezekiel applies the phrase 'enmity of old' (אֵיבַת עוֹלָם) to the Philistines (25:15) and Edom (35:5) for their persistent hostility toward Israel. Spanish 'enemistad' and French 'enmity' both convey the relational depth — this is not passing anger but entrenched animosity. **ENMITY HOSTILITY**

en: And-enmity, enmity, enmity-of | **es:** Y-enemistad, con-enemistad, enemistad | **fr:** Et-enmity, [אֵיבַת], avec-enmity | **de:** [אֵיבַת], enmity, mit-enmity Gen 3:15; Num 35:21; Num 35:22; Ezek 25:15; Ezek 35:5

אִיד H0343 *Conj-w / N-msc / 3mp* (24×)

Calamity, disaster, sudden ruin – devastating misfortune as divine judgment or consequence of wickedness

A poetic and prophetic term for sudden, overwhelming disaster. Found almost exclusively in Wisdom literature and the later prophets, this word conveys catastrophe crashing down upon its victims – whether apostate Israel, foreign nations, or the wicked individual. In Proverbs 1:26-27 personified Wisdom laughs when calamity overtakes those who spurned her counsel. The Arabic cognate suggests something that 'burdens' or 'bends' a person under its weight. Deuteronomy 32:35 anchors it in the theology of divine retribution: 'the day of their calamity is near.' Translations across languages converge on terms for sudden devastation: Spanish calamidad, French calamité.

calamity, disaster, ruin (24×) Sudden, devastating calamity or ruin, used in poetic and prophetic contexts for catastrophic misfortune. Applied nationally to Israel's apostasy (Jer 18:17), to foreign nations under divine judgment such as Moab (Jer 48:16) and Edom (Jer 49:8; Obad 13), and personally to the righteous sufferer (2 Sam 22:19; Ps 18:19) and the wicked reaping consequences (Job 18:12; 21:17; Prov 1:26-27). The Arabic cognate meaning 'burdening' captures the crushing weight this word implies. Deuteronomy 32:35 anchors it squarely in the theology of divine retribution, while Proverbs presents it as the natural harvest of folly. **CALAMITY AND DISASTER**

en: and-calamity, at-calamity, at-your-calamity | **es:** calamidad, calamidad-de-, de-calamidad | **fr:** calamité, dans-votre-calamité-vous, de-leur-calamité; | **de:** [אִיד], [אִידן], [אִידם] Deut 32:35; 2Sam 22:19; Job 18:12; Job 21:17; Job 21:30

אַיָּה H0344 *N-fs* (3×)

falcon, hawk, kite (bird of prey known for keen eyesight)

A bird of prey listed among unclean birds in Levitical law, encompassing various falcon or hawk species. The term may be onomatopoetic, echoing the bird's cry. Leviticus and Deuteronomy prohibit eating this raptor 'according to its kind,' suggesting multiple species fell under this category. Job mentions it as exemplifying extraordinary vision—able to spot prey from great heights—symbolizing perception beyond human capacity. The falcon's sharp sight made it a natural metaphor for insight that penetrates what is hidden.

(3×) Leviticus 11:14 and Deuteronomy 14:13 classify the falcon among unclean birds, using the phrase 'according to its kind' to indicate a whole family of raptors. Job 28:7 invokes the falcon's legendary eyesight in describing a hidden path 'that no bird of prey knows, and the falcon's eye has not seen'—emphasizing mysteries beyond even the sharpest natural vision. The bird symbolizes both the boundaries of created perception and the dietary boundaries that set Israel apart. **EAGLE VULTURE RAPTOR**

en: falcon, the-falcon | **es:** el-halcón, halcón | **fr:** le-falcon, אִיה | **de:** [אִיה], der-falcon Lev 11:14; Deut 14:13; Job 28:7

אַיָּה H0345 *N-proper-ms* (6×)

Aiah, 'falcon'; a Horite name and the father of Rizpah, Saul's concubine.

A masculine proper name likely meaning 'falcon' or 'hawk,' borne by two individuals in the Hebrew Bible. The first is a Horite, listed as a son of Zibeon in the genealogies of Esau's territory (Gen 36:24; 1 Chr 1:40). The second, and more narratively significant, is the father of Rizpah, who was Saul's concubine. Rizpah daughter of Aiah plays a poignant role in 2 Samuel 3:7 and especially 21:8-11, where she keeps vigil over the bodies of her executed sons.

Aiah (proper name) (6×) Aiah (אַיָּה, probably 'falcon'), a proper name for two men. One is a Horite descendant of Seir listed among the clans of Edom (Gen 36:24; 1 Chr 1:40). The other is father of Rizpah, Saul's concubine, whose story in 2 Samuel is deeply moving: after her sons are handed over to the Gibeonites, she guards their bodies from birds and beasts until David is moved to give them proper burial (2 Sam 21:8-11). The name's avian meaning connects to a broader pattern of animal-derived Horite names. **AIAH PLACE PERSON**

en: Aiah, Ayah, Ayyah | **es:** Aya, Ayah, y-Ayah | **fr:** Aiah, Ayyah, [אִיה] | **de:** Aiah, Ayyah, [אִיה] Gen 36:24; 2Sam 3:7; 2Sam 21:8; 2Sam 21:10; 2Sam 21:11

אַיֵּה H0346 *Interrog* (47×)

where? — an interrogative adverb asking about location, often with rhetorical or accusatory force

Ayyeh is the emphatic Hebrew interrogative 'where?', a lengthened form of the simpler 'ay. Unlike 'eyfoh, which typically accompanies a verb, ayyeh stands on its own to demand the whereabouts of a person or thing — and frequently expects the devastating answer 'nowhere.' Its 47 occurrences cluster in two striking patterns: the intimate domestic question ('Where is Sarah your wife?,' Gen 18:9; 'Where is the lamb?,' Gen 22:7) and the prophetic taunt that challenges idols and false securities ('Where are your gods that you made?,' Jer 2:28; 'Where is their God?,' Ps 79:10; Joel 2:17). This rhetorical weaponry gives ayyeh a cutting edge that mere locative inquiry cannot capture. The translations converge precisely: Spanish 'donde,' French 'ou,' German 'wo.'

where? (interrogative of location) (47×) An interrogative adverb of place used in direct questions about the location or whereabouts of persons and things, frequently carrying rhetorical or accusatory force. Appears in genuine inquiries (Gen 18:9 'Where is Sarah?'; Gen 22:7 'Where is the lamb?'), in prophetic challenges that mock absent gods (Jer 2:28; Ps 115:2; Joel 2:17 'Where is their God?'), and in existential cries that imply the answer is 'nowhere' (Isa 33:18; Job 15:23). The particle never takes a verb directly, distinguishing it syntactically from 'eyfoh. All 47 uses share this single locative-interrogative function, with rhetorical coloring determined by context rather than by lexical distinction. **LOCATIVE INTERROGATIVES**

en: Where, where, where-is | **es:** Dónde-está, dónde, ¿Dónde | **fr:** où, où? | **de:** wo, wo-ist Gen 18:9; Gen 19:5; Gen 22:7; Gen 38:21; Exod 2:20

אִיּוֹב H0347 *Prep-k / N-proper-ms* (58×)

Job — the righteous sufferer from the land of Uz, central figure of the wisdom book bearing his name

The name אִיּוֹב (Iyyov/Job) designates the protagonist of one of Scripture's most profound explorations of suffering and divine justice. From the land of Uz, Job is introduced as blameless and upright (Job 1:1), yet God permits the Adversary to strip away his wealth, children, and health. Through cycles of debate with three friends,

an interjection by Elihu, and God's overwhelming theophany from the whirlwind (Job 38–41), the book probes whether righteousness guarantees prosperity. Ezekiel 14:14, 20 groups Job with Noah and Daniel as paragons of individual righteousness.

Job (proper name) (58×) The proper name of the righteous patriarch from Uz. All 58 occurrences refer to the same individual: 56 within the Book of Job itself and two in Ezekiel 14:14, 20 where he exemplifies personal piety. Spanish and French preserve 'Job,' while German uses 'Hiob' and Hebrew transliterations give 'Iyov/Iyyov.' The name's etymology remains debated — possibly 'object of enmity' from the root אי"ב — but its narrative weight as a byword for patient suffering is unmistakable. PROPER NAMES (PERSONAL)
en: Iyov, Iyyov | **es:** Iyov, Job | **fr:** Job | **de:** Hiob Job 1:1; Job 1:5; Job 1:8

אִיזֶבֶל H0348 *Prep-l / N-proper-fs* (22×)
Jezebel; Phoenician princess and queen of Israel, wife of Ahab, who championed Baal worship.
The proper name of the Phoenician princess who became queen of Israel through her marriage to King Ahab (1 Kgs 16:31). Jezebel actively promoted Baal worship, supported hundreds of pagan prophets, and systematically persecuted the prophets of YHWH (1 Kgs 18:4, 13). Her name may derive from a Phoenician phrase meaning 'Baal exalts,' though BDB suggests the Hebrew form could be a deliberate alteration to avoid invoking Baal's name. She remains one of Scripture's most vivid portraits of idolatrous royal power confronted by prophetic faithfulness.

Jezebel (proper name, queen of Israel) (22×) The proper feminine name Jezebel (אִיזֶבֶל), referring to the daughter of Ethbaal king of Tyre who married Ahab and became queen of the northern kingdom of Israel. All 22 occurrences appear in 1 Kings 16–21 and 2 Kings 9, spanning her introduction, her campaign against YHWH's prophets, the Naboth incident, and her dramatic death. Multilingual renderings—Jezabel (Spanish), Jézabel (French), Isebel (German)—preserve the Phoenician name with minor phonological adaptation. PROPER NAMES (PERSONAL)
en: Izavel, Izevel, Jezebel | **es:** Izevel, Jezabel, a-Jezabel | **fr:** Izavel, Jézabel, est-Jézabel | **de:** Isebel, Izavel, ist-Isebel 1Kgs 16:31; 1Kgs 18:4; 1Kgs 18:13; 1Kgs 18:19; 1Kgs 19:1

אֵיךְ H0349a *Conj-w / Interjection* (61×)
ekh – how! an exclamatory and interrogative adverb of manner, wonder, or lament
The adverb ekh ('how!') serves double duty as an interrogative ('How shall we say...?') and an exclamation of astonishment or grief ('How the mighty have fallen!' 2 Sam 1:19). It is the voice of prophetic lament par excellence: Isaiah, Jeremiah, Obadiah, and Micah all employ it to open oracles of devastating irony – 'How you have fallen from heaven, O shining one!' (Isa 14:12). The related form ekhah gives its name to the book of Lamentations. In rhetorical questions it often carries an expostulating force: 'How can I bear this alone?' (Deut 1:12), 'How shall we sing the Lord's song in a foreign land?' (Ps 137:4). Spanish como, French comment, and German wie all preserve its interrogative-exclamatory versatility.

how! (exclamatory/interrogative adverb) (61×) An exclamatory and interrogative adverb expressing manner, astonishment, dismay, or rhetorical protest. In lament contexts it opens cries of devastation – 'How the mighty have fallen!' (2 Sam 1:19); 'How you have fallen from heaven!' (Isa 14:12). In interrogative use it frames expostulations of impossibility or protest: 'How can I alone bear your burden?' (Deut 1:12). Multilingual glosses – Spanish como, French comment, German wie – converge on a single manner-adverb function across all 61 occurrences. COMPARISON AND MANNER
en: how | **es:** Cómo, cómo, ¡Cómo! | **fr:** comment, comment? | **de:** wie Gen 26:9; Gen 39:9; Gen 44:8; Gen 44:34; Exod 6:12

אֵיכָה H0349b *Interjection* (17×)
An interrogative-exclamatory adverb: 'How?' or 'How!' expressing manner or astonishment; rarely 'Where?' in northern dialect.
Built from the interrogative particle 'ay and the demonstrative koh, this adverb asks 'in what manner?' – slightly more pointed than the simpler eikh. It appears in both genuine questions (Deut 1:12, 'How can I bear your problems alone?'; Deut 7:17) and anguished exclamations (Isa 1:21, 'How the faithful city has become a harlot!'; Lam 1:1, 'How lonely sits the city!'). Lamentations actually takes its Hebrew title from this word. In two occurrences in Song of Solomon 1:7, it functions as 'where?' – a usage paralleled by Aramaic eikha, suggesting a northern dialectal coloring. Spanish distinguishes the nuances as 'como' (how, manner) versus 'donde' (where).

1. (15×) An interrogative or exclamatory adverb meaning 'how?' or 'how!' – asking about manner (Deut 1:12; 7:17; 12:30; 18:21) or expressing astonishment and lament (Isa 1:21; Lam 1:1; 2:1; 4:1-2). The book of Lamentations takes its Hebrew name from this word's opening cry. Spanish 'como' and German 'wie' render both the questioning and exclamatory force, while French 'comment' highlights the manner-focused interrogative nuance. COMPARISON AND MANNER
en: How, how | **es:** Cómo, cómo, ¡Cómo! | **fr:** comment | **de:** Wie, [אי־כה], wie Deut 1:12; Deut 7:17; Deut 12:30; Deut 18:21; Deut 32:30

2. (2×) A locative adverb meaning 'where?' attested only in Song of Solomon 1:7 (twice), likely reflecting a northern Israelite or Aramaic-influenced dialectal usage. Cognate Aramaic eikha and Syriac aikho both mean 'where,' supporting this geographic sense. French 'ou' and Spanish 'donde' distinguish it clearly from the predominant 'how' meaning. LOCATIVE INTERROGATIVES
en: where | **es:** dónde | **fr:** où | **de:** Wie Song 1:7

אֵיכָכָה H0349c *Interjection* (4×)
How? An emphatic interrogative exclamation expressing dismay or emotional intensity
A compound interrogative particle formed from 'ay' (where? how?) and 'kakah' (thus, so), yielding an intensified 'How?!' that carries strong emotional force. It appears only four times, in two paired occurrences. In Esther 8:6, Queen Esther twice cries out 'How can I bear to see...?' as she pleads before Ahasuerus for her people's deliverance. In Song of Songs 5:3, the beloved twice asks 'How shall I...?' in her dreamy reluctance to rise and open the door. Both contexts use the word to express inner turmoil — anguish in Esther, tender hesitation in the Song.

(4×) How?! — an emphatic interrogative expressing emotional intensity, dismay, or perplexity. English renders simply 'how' and 'and-how'; Spanish captures the questioning force with '¿cómo' and '¿Y-cómo'; French offers 'comment.' The doubled occurrence in Esther 8:6 conveys Esther's anguished plea before the king, while the pair in Song of Songs 5:3 expresses the beloved's tender reluctance. The compound form (from 'ay' + 'kakah') intensifies the question beyond ordinary 'how,' lending rhetorical and emotional weight to moments of deep feeling. COMPARISON AND MANNER
en: and-how, how | **es:** cómo, ¿Y-cómo, ¿cómo | **fr:** [אי־ככה], [ואי־ככה], comment | **de:** [אי־ככה], [ואי־ככה] Esth 8:6; Song 5:3

אִי כָבוֹד H0350 *N-proper-ms* (2×)
Ichabod, meaning 'no glory' or 'inglorious'; son of Phinehas
A symbolic name given to the son born to Phinehas' wife as she died following the capture of the ark and the deaths of Eli and her husband. The name is explained in 1 Samuel 4:21 by the statement 'The glory has departed from Israel,' referring to the ark's capture by the Philistines. The name encapsulates the catastrophe: Israel's defeat, the ark's loss, and the end of Eli's priestly line. Ichabod later appears in 1 Samuel 14:3 as the uncle of Ahijah the priest serving under Saul.

(2×) Cross-linguistic transliteration is relatively stable: English 'Ichabod' or 'Ikavod,' Spanish 'Icabod' or 'Ikabod,' French and German 'Ikavod' or 'Ikhavod,' all preserving the Hebrew phonetics with minor variations. The name's theological significance—negating 'glory' (kavod) with the negative particle—made it memorable in

Israel's history. The two occurrences span a generation from the traumatic birth narrative to the functioning priesthood under Saul. **PROPER NAMES (PERSONAL)**

en: Ikavod, Ikhavod | **es:** Icabod, Ikabod | **fr:** Ikavod, Ikhavod | **de:** Ikavod, Ikhavod 1Sam 4:21; 1Sam 14:3

אֵיכוֹ H0351 *Interrog* (1×)

where? (interrogative)

An interrogative adverb meaning 'where?' used in 2 Kings 6:13 when the king of Aram seeks to locate Elisha. This form appears in the Ketiv (written text) while the Qere (oral reading tradition) likely points to אֵיכָה. The question seeks spatial information, fitting the context where the king wants to know Elisha's location to capture him. Simple and direct across languages.

(1×) Interrogative seeking spatial location. In 2 Kings 6:13, the Aramean king asks his servants where Elisha can be found, intending to send troops to seize him. The cross-linguistic evidence (where, dónde, où, wo) shows universal preservation of the locative question. The Qere/Ketiv variant suggests textual fluidity between related interrogative forms in Hebrew manuscripts. **LOCATIVE INTERROGATIVES**

en: where | **es:** dónde | **fr:** où | **de:** wo 2Kgs 6:13

H0352 *N-mpc* (1×)

mighty ones (as construct plural noun)

While אַיִל typically means 'ram,' it can also denote mighty or strong ones, particularly leaders or nobles. In 2 Kings 24:15, this construct plural refers to the elite of Judean society taken into Babylonian exile alongside King Jehoiachin. The term evokes strength and prominence, extended metaphorically from the powerful ram to powerful people. The bracketed glosses in translations suggest interpretive uncertainty about this rare usage.

(1×) Metaphorical extension from 'ram' to human leaders and nobles, emphasizing their strength and prominence. In the deportation list of 2 Kings 24:15, these 'mighty ones' represent Judah's ruling class carried to Babylon. The Spanish fuertes (strong ones) and other translations' bracketing reveal the semantic shift from animal to human domain, leveraging the ram's symbolic power to describe societal elites. **RAM AND HORN**

en: [mighty-ones-of] | **es:** [los-fuertes] | **fr:** [mighty-ceux-of] | **de:** [mighty-die-of] 2Kgs 24:15

אַיִל H0352a *Conj-w / N-mpc* (156×)

Ram; a male sheep, used prominently in sacrifice, tribute, food, and prophetic symbolism

The ayil is the mature male sheep, and its 156 Old Testament occurrences place it at the intersection of worship, economy, and prophecy. The ram caught in the thicket becomes Abraham's substitute offering at Moriah (Gen 22:13), establishing a pattern of divinely provided sacrifice. In the Levitical system, rams are prescribed for burnt offerings, guilt offerings, and the consecration of priests (Exod 29:15–22). Daniel's vision employs a ram with two horns as a symbol of the Medo-Persian empire (Dan 8:3–4). Translations converge on the standard male-sheep term: 'carnero,' 'bélier,' 'Widder.'

ram (male sheep) (156×) A mature male sheep, prominent across sacrificial, agricultural, economic, and visionary contexts in the Hebrew Bible. The ram appears as Abraham's substitute sacrifice (Gen 22:13), as the prescribed animal for priestly consecration and guilt offerings (Exod 29:15, Lev 5:15), as a commodity of trade and tribute (2 Kgs 3:4, 2 Chr 17:11), and as an apocalyptic symbol of royal power (Dan 8:3). Cross-linguistic evidence — Spanish 'carneros,' French 'béliers,' German 'Widder' — consistently identifies the male ovine without semantic ambiguity. **RAM AND HORN**

en: rams | **es:** carneros, los-carneros | **fr:** béliers | **de:** Widder Gen 22:13; Exod 29:15; Exod 29:16; Exod 29:17

אַיִל H0352b *Art / N-mp* (33×)

Projecting pillar, pilaster, or jamb flanking a gateway or door entrance, especially in temple architecture.

An architectural term for the vertical projections or pilasters that frame an entrance. Nearly all of its occurrences cluster in Ezekiel's detailed temple vision (chapters 40-41), where pairs of these structural members define the gateways at every threshold. The single occurrence in Solomon's temple (1 Kgs 6:31) applies the same concept to a doorpost or lintel frame. Spanish 'pilares' and English 'jambs' capture the structural function, while French curiously renders 'bélier' (ram), likely confusing this word with the homograph meaning 'ram.'

1. pillar or jamb of gateway (32×) A projecting pillar or jamb built into the wall on each side of a gate entrance, forming the structural frame of the gateway. Overwhelmingly attested in Ezekiel 40-41, where these pilasters are measured, paired, and described as integral to every gate chamber. The Hebrew suffixed forms (eilav, 'its jambs') appear repeatedly as Ezekiel catalogs dimensions. Spanish 'sus pilares' and English 'its jambs' consistently mark these as paired architectural features (Ezek 40:9-10, 16, 21, 24). **PORTICO PILLAR STAIRS**

en: [ketiv], and-its-jambs, its-jambs | **es:** (sus-pilares), (y-sus-pilares), [sus-pilares] | **fr:** bélier, et-bélier, vers-lui | **de:** Widder, und-Widder, und-siehe Ezek 40:9; Ezek 40:10; Ezek 40:14

2. doorpost or lintel (1×) A doorpost or lintel framing the entrance of a door rather than a monumental gate, attested only at 1 Kings 6:31 in the description of Solomon's temple. English 'the posts' and Spanish 'el dintel' (lintel) distinguish this narrower domestic-scale usage from the grand gateway pilasters of Ezekiel. Some scholars emend the text to read eilam (porch), but the Masoretic text preserves the distinction. **BUILDING AND CONSTRUCTING**

en: the-posts | **es:** el-dintel | **fr:** le-posts | **de:** der-posts 1Kgs 6:31

אַיִל H0352c *N-msc* (3×)

leaders, chiefs (derived from 'ram' as leader of the flock)

A term for leaders or chiefs, possibly derived metaphorically from the ram as the lead animal of a flock. This usage appears in elevated poetic contexts describing prominent figures among nations or peoples. The Song of Moses celebrates the terror that fell upon 'the chiefs of Moab' when Israel passed through. Ezekiel uses the term for prominent leaders or 'mighty ones' among the nations, those who stand at the head of their people like rams before a flock.

(3×) Exodus 15:15 recounts how trembling seized 'the chiefs of Moab' when they witnessed Israel's deliverance at the sea. Ezekiel 17:13 and 31:11 refer to prominent leaders—'the mighty one of the nations' or 'the leaders of the land.' The metaphorical link to rams (male sheep that lead and protect the flock) suggests strength, prominence, and authority. These are not merely officials but figures who embody their people's power and stand out as representatives of collective might. **GEOGRAPHY AND SPACE**

en: leaders-of, mighty-one-of-, mighty-ones-of | **es:** el-poderoso-de, poderosos-de, poderosos-de- | **fr:** leaders-de, pilastre | **de:** Fuehrer-von, Widder, [אילי] Exod 15:15; Ezek 17:13; Ezek 31:11

אַיִל H0352d *N-mpc* (3×)

terebinths, oaks (prominent trees marking sacred or significant sites)

A term for large, prominent trees—likely terebinths or oaks—often associated with idolatrous worship sites in biblical texts. These trees marked locations where Israelites shamefully practiced syncretistic rituals, burning incense under their shade. The prophets invoke these trees as symbols of misplaced devotion and coming judgment. The connection to prominence and height may link this usage to the general sense of 'leaders,' as these trees stood out in the landscape much as chiefs stood out among people.

(3×) Isaiah 1:29 warns that Israel will be ashamed of 'the oaks that you desired'—trees under which illicit worship occurred. Isaiah 61:3 transforms the image positively, calling the redeemed 'oaks of

righteousness,' strong and enduring. Ezekiel 31:14 may use this term for proud, haughty ones (though the text is uncertain). Across these passages, the multilingual glosses reflect interpretive uncertainty—some read 'oaks,' others 'toward them'—but the dominant sense involves prominent natural markers that became focal points for religious activity, both faithful and faithless. **PRONOUNS AND MIXED**
en: oaks-of, of-the-oaks, to-them | **es:** a-ellos, de-las-encinas, robles-de | **fr:** [אילי], [מאילים], vers-eux | **de:** [אילי], [אלים], [מאילים] Isa 1:29; Isa 61:3; Ezek 31:14

אֵיל H0353 *N-ms* (1×)
strength, help, power
A rare Aramaic loanword meaning strength or help, appearing only in Psalm 88:4 in the phrase 'like a man who has no strength.' BDB notes the borrowing from Aramaic אֵיל, distinguishing this from the more common Hebrew terms for strength. The psalmist describes himself as powerless, abandoned among the dead. The multilingual evidence clusters around force, strength, and help, reflecting physical and existential weakness.

(1×) Denotes the absence of vital strength or capacity to act, used in Psalm 88:4 to describe the psalmist's utter helplessness. As an Aramaic loanword, it brings a nuanced sense of lacking vigorous life-force. The French force and Spanish fuerza emphasize physical power, while the context of being 'among the dead' suggests complete depletion. This rare term intensifies the lament's portrayal of human frailty before death. **POWER AND MIRACLES**
en: strength | **es:** fuerza | **fr:** force | **de:** Stärke Ps 88:4

אַיָּל H0354 *Art / N-ms* (11×)
Hart, stag, deer — a male deer permitted as clean food and used as a figure of grace, longing, and swiftness
The noun אַיָּל (ʾayyal) designates a male deer or stag, one of the clean animals in Israel's dietary law and a richly evocative figure in Hebrew poetry. Deuteronomy lists the deer alongside the gazelle as permitted food (Deut 12:15, 22; 14:5), and Solomon's table included it (1 Kgs 4:23). In Psalm 42:1 the deer panting for water becomes the soul's thirst for God. The Song of Songs likens the beloved to a young stag leaping on the mountains (Song 2:9). Isaiah promises the lame will 'leap like a deer' (Isa 35:6). Spanish 'ciervo' and French 'cerf' capture both registers.

hart, stag, deer (11×) A male deer or stag as a clean animal permitted for food under Mosaic law. Listed alongside the gazelle in Deuteronomy's dietary provisions (Deut 12:15, 22; 14:5) and served at Solomon's court (1 Kgs 4:23). Game that could be eaten by ritually clean and unclean persons alike. Spanish 'ciervo' and Arabic غزال both identify the species. **DEER AND GAZELLE**
en: and-as-the-deer, as-a-deer, deer | **es:** Como-cierva, ciervo, como-ciervos | **fr:** cerf, comme-cerf, comme-des-cerfs | **de:** [כאיל], [כאילים], deer Deut 12:15; Deut 12:22; Deut 14:5; Deut 15:22; 1Kgs 4:23

אַיָּלָה H0355 *Prep-k* (8×)
A hind or doe (female deer), used in poetry as a figure of grace, swiftness, and sure-footedness
This feminine noun designates the hind or doe — the female deer — and appears almost exclusively in poetic and wisdom literature. Naphtali is compared to a doe set free giving beautiful words (Gen 49:21), and God is praised for making feet swift and sure like those of a hind (2 Sam 22:34; Ps 18:33; Hab 3:19). The Song of Songs adjures by the 'does of the field' (Song 2:7; 3:5). Spanish 'cierva,' French 'biche,' and German 'Hirschkuh' all confirm the consistent zoological identification across traditions.

hind, doe, female deer (8×) The feminine noun אַיָּלָה, denoting a female deer (hind, doe), used across poetic, wisdom, and prophetic contexts as a symbol of grace and agility. In Genesis 49:21, Naphtali is likened to a doe let loose; in 2 Samuel 22:34, Psalm 18:33, and Habakkuk 3:19, God makes the psalmist's feet like those of a hind — swift and sure-footed on high places. Job 39:1 and Psalm 29:9 depict the doe calving. Song of Songs 2:7 and 3:5 invoke the 'does of the field' in an adjuration formula. Multilingual glosses — Spanish 'cierva,' French 'biche,' German 'Hirschkuh/Gazelle' — uniformly identify the animal as a female cervid. **DEER AND GAZELLE**
en: by-does-of, doe, like-the-deer | **es:** cierva, ciervas, como-de-ciervas | **fr:** biche, comme-biche, comme-le-deer | **de:** Gazelle, der-Hirsch, eine-Hirschkuh Gen 49:21; 2Sam 22:34; Job 39:1; Ps 18:33; Ps 29:9

אֵלוֹן H0356 *N-ms* (7×)
Elon, a proper name borne by a Hittite, a Zebulunite clan ancestor, a judge of Israel, and a Danite town.
A proper noun meaning 'oak' or 'terebinth,' shared by several biblical figures and one town. Elon the Hittite was Esau's father-in-law (Gen 26:34; 36:2). Elon son of Zebulun founded a clan (Gen 46:14; Num 26:26). A later Elon from Zebulun served as a minor judge for ten years (Judg 12:11-12). The name also designates a town in Dan (Josh 19:43). The consistent transliteration across languages – Spanish 'Elon/Elon,' French 'Elon/Elon,' German 'Elon' – reflects its simple phonology.

Elon (proper name) (7×) The proper name Elon (meaning 'oak' or 'terebinth'), applied to multiple individuals and one location: (a) Elon the Hittite, father of Basemath/Adah, Esau's wife (Gen 26:34; 36:2); (b) Elon son of Zebulun, eponymous ancestor of the Elonite clan (Gen 46:14; Num 26:26); (c) Elon the Zebulunite, a minor judge who judged Israel ten years before being buried in Aijalon (Judg 12:11-12); and (d) a Danite town (Josh 19:43). Spanish preserves the accent ('Elon') while other languages transliterate uniformly. **PERSONAL NAMES**
en: Elon, and-Elon, to-Elon | **es:** Elon, Elón, de-Elón | **fr:** Elon, et-Elon, et-Élon | **de:** Elon, Elons, und-Elon Gen 26:34; Gen 36:2; Gen 46:14; Num 26:26; Josh 19:43

אַיָּלוֹן H0357 *N-proper-fs* (10×)
Aijalon — a Levitical city in the territory of Dan, in the valley where Joshua commanded the moon to stand still
The place name אַיָּלוֹן (Aijalon), likely derived from אַיָּל (deer/stag), designates a city in the Shephelah foothills allotted to the tribe of Dan and later assigned as a Levitical city. Its fame rests on Joshua's dramatic command: 'Moon, stand still over the valley of Aijalon' (Josh 10:12). The Amorites retained control for some time, as the Danites struggled to dispossess them (Judg 1:35). It later served as a fortified city under Rehoboam (2 Chr 11:10) and was seized by the Philistines in Ahaz's day (2 Chr 28:18). Spanish 'Ajalón' and English 'Aijalon' both transliterate the Hebrew directly.

Aijalon (place name) (10×) A city in the Shephelah foothills within Dan's tribal allotment, identified with modern Yalo northwest of Jerusalem. Best known from Joshua's battlefield prayer for the moon to halt over its valley (Josh 10:12). Listed among Dan's cities (Josh 19:42), assigned to the Kohathite Levites (Josh 21:24; 1 Chr 6:69), and mentioned in the Amorite resistance narrative (Judg 1:35). Later fortified by Rehoboam (2 Chr 11:10) and lost to Philistine raids under Ahaz (2 Chr 28:18). Spanish 'Ajalón' and French 'Ayyalôn' preserve the Semitic form. **PERSONAL NAMES**
en: Aijalon, Ayalon, and-Ayyalon | **es:** Ajalón, Ayalon, Ayalón | **fr:** Aijalon, Ayalon, [אילון] | **de:** Aijalon, Ayalon, [אילון] Josh 10:12; Josh 19:42; Josh 21:24; Judg 1:35; Judg 12:12

בֵּית חָנָן H0358 *N-proper-fs* (2×)
Elon-beth-hanan, a place name, possibly 'oak of Beth-hanan'
A compound place name appearing in Solomon's administrative district list in 1 Kings 4:9. BDB suggests reading this as two separate places: Elon and Beth-hanan, rather than a single compound 'Elon-beth-hanan.' The location was in Dan or possibly in Judah or Philistine territory. Modern scholarship identifies it with Beit Hanun. The name appears twice in the same verse, likely representing the scribe's way of listing what may have been understood as distinct locations.

(2×) Multilingual glosses split the compound: English 'Beth-Hanan and Elon,' Spanish 'Bet-Janán y Eilón,' French 'Beth-Hanan et Elon,' German 'Beth-Hanan und Elon,' all treating these as coordinate rather than subordinate elements. This supports BDB's textual proposal to read two place names. The dual occurrence in 1 Kings 4:9 represents administrative boundary markers in Solomon's second district under Ben-Deker's governance. **PERSONAL NAMES**
en: Beth-Hanan, and-Elon | **es:** Bet-Janán, y-Eilón | **fr:** Beth-Hanan, et-Elon | **de:** Beth-Hanan, und-Elon 1Kgs 4:9

אֵילַת H0359a *N-proper-fs* (4×)

Eilat (Elath), a port town on the northeastern arm of the Red Sea (Gulf of Aqaba)

A place name designating a town and harbor at the northern tip of the Gulf of Aqaba, the eastern arm of the Red Sea. The name likely derives from a word meaning 'lofty tree(s),' probably referring to the palm groves of the region. It appears in connection with Israel's wilderness route (Deut 2:8) and later as a strategically contested port city that Uzziah rebuilt and Rezin recaptured (2 Kgs 14:22; 16:6). Cross-language renderings consistently preserve the Semitic name: English 'Elath,' Spanish 'Elat,' French 'Elath,' and German 'Elath.'

(4×) The port city of Eilat/Elath on the Gulf of Aqaba. Israel passed near it during the wilderness wanderings (Deut 2:8), and it later became a prized harbor: Azariah (Uzziah) rebuilt it for Judah (2 Kgs 14:22), but the Aramean king Rezin wrested it back (2 Kgs 16:6). All major translations transliterate the name with minimal variation, reflecting its enduring geographic identity. **PERSONAL NAMES**
en: Eilat, Elath, from-Elath | **es:** Elat, desde-Elat | **fr:** Eilat, Elath, de-Elath | **de:** Eilat, Elath, von-Elath Deut 2:8; 2Kgs 14:22; 2Kgs 16:6

אֵילוֹת H0359b *Prep-m / N-proper-fs* (4×)

Eloth, alternate spelling of the Red Sea port town Eilat on the Gulf of Aqaba

An alternate form of the place name Eilat (H0359a), appearing with a plural or feminine ending that may reflect 'grove of lofty trees (palms).' This spelling occurs in passages describing Solomon's fleet at the port (1 Kgs 9:26), the contested recapture under Rezin (2 Kgs 16:6), and the Chronicler's parallel accounts (2 Chr 8:17; 26:2). The variation between Eilat and Eloth likely reflects dialectal or scribal convention rather than two distinct locations.

(4×) The port city of Eloth, identical with Eilat, on the Gulf of Aqaba. Solomon based his merchant fleet there (1 Kgs 9:26; 2 Chr 8:17), and Uzziah later restored it to Judah (2 Chr 26:2). English typically renders it 'Eloth,' while Spanish and French waver between 'Eilat' and 'Eloth,' confirming the two spellings refer to the same strategic harbor town. **PERSONAL NAMES**
en: Eilot, Eloth, Eylot | **es:** Eilat, Elat, Elot | **fr:** Eloth, [אילות], de-Elath | **de:** Eloth, [אילות], von-Elath 1Kgs 9:26; 2Kgs 16:6; 2Chr 8:17; 2Chr 26:2

אֵילוּתִי H0360 *N-fsc / 1cs* (1×)

my help, my strength

The feminine form of H0353 with first-person suffix, appearing in Psalm 22:19 where the psalmist cries 'O Lord, my help, hasten to my aid!' The parallelism with יהוה shows this term expressing desperate dependence on divine assistance. Like H0353, it's an Aramaic loanword, intensifying the plea for rescue. The multilingual glosses split between 'strength' and 'help,' both capturing the essence of needed empowerment.

(1×) First-person cry for divine assistance in extremis. In Psalm 22:19's climactic plea, the psalmist identifies the Lord as 'my help' or 'my strength,' the only source of deliverance from mortal danger. The possessive suffix intensifies personal dependence. Spanish mi-fuerza and German mein-helfen diverge slightly between internal capacity and external aid, but both reflect the urgent need for intervention when surrounded by enemies and death. **POWER AND MIRACLES**
en: my-help | **es:** mi-fuerza | **fr:** force | **de:** mein-helfen Ps 22:19

אֵילָם H0361 *Conj-w / N-mp* (27×)

portico, porch — the covered vestibule or colonnaded entry structure of Ezekiel's visionary temple

Elam (also spelled eilam) is an architectural term for a portico, porch, or vestibule, appearing 27 times exclusively within Ezekiel's detailed vision of the restored temple (Ezek 40-41). It is a variant of the more common ulam and designates the covered entry structure that fronted each gate complex in the prophet's measured plan. The term appears repeatedly as Ezekiel's angelic guide measures the porches of the east gate (Ezek 40:16, 21-22), the north gate (Ezek 40:24-26), and the south gate (Ezek 40:29-31, 33-34), with each gate's porch facing the outer court. The portico of the inner temple itself also receives measurement (Ezek 40:48-49; 41:15, 25-26). Because the word occurs only in these architectural specifications, its meaning is fixed by context: a roofed columned entryway. The textual tradition shows considerable variation between ketiv and qere forms (eilammo vs. eilammav, 'its porch' vs. 'its porches'), suggesting early scribal uncertainty about number. Spanish renders it 'portico,' German 'Vorhalle' — both capturing the entrance-hall sense precisely.

portico, porch (architectural structure) (27×) The covered portico or vestibule fronting each gate complex and the inner sanctuary in Ezekiel's temple vision (Ezek 40-41). A variant of the more common ulam, this term is confined entirely to Ezekiel's architectural measurements, where the angelic guide records the dimensions of each gate's porch — east (Ezek 40:16, 21-22), north (Ezek 40:24-26), south (Ezek 40:29-31, 33-34) — and the vestibule of the temple proper (Ezek 40:48-49; 41:15, 25-26). Ketiv/qere variation between singular and plural forms suggests early textual fluidity. Spanish 'portico' and German 'Vorhalle' converge on the entrance-hall concept. **PORTICO PILLAR STAIRS**
en: [ketiv], and-its-porches | **es:** (y-sus-pórticos), Y-su-pórtico, [y-a-sus-pórticos] | **fr:** [ואילמן], [ואילמין], [ואלמן] | **de:** und-Vorhalle Ezek 40:16; Ezek 40:21; Ezek 40:22

אֵילִים H0362 *N-proper-fs* (6×)

Elim, an oasis with twelve springs and seventy palms; the second Israelite camp after crossing the Red Sea.

A place name meaning 'terebinths' or 'great trees,' identifying the second wilderness station after Israel's crossing of the sea. Elim is remembered for its twelve springs of water and seventy palm trees, a welcome respite after the bitter waters of Marah. The site is commonly identified with Wadi Gharandel in the western Sinai. Its abundant water supply made it a natural resting point, and the specific numbers (twelve and seventy) may carry symbolic resonance with Israel's tribal and elder structures.

from Elim (6×) Elim (אֵילִם, 'terebinths' or 'great trees'), the oasis campsite where Israel rested after Marah. Its twelve springs and seventy palms are recorded in Exod 15:27 and the itinerary of Num 33:9-10. The departure from Elim toward the Wilderness of Sin is noted in Exod 16:1. Spanish renders directional uses as a-Elim ('to Elim') and de-Elim ('from Elim'), while French distinguishes de-Elim and de-Elim, reflecting the prepositional variety in the Hebrew source text as Israel arrives at and departs from this welcome oasis. **PERSONAL NAMES**
en: Elim, Elim-ward, and-in-Elim | **es:** Elim, a-Elim, de-Elim | **fr:** Elim-ward, de-Elim, de-Élim | **de:** Elim, Elim-ward, und-in-Elim Exod 15:27; Exod 16:1; Num 33:9

אֵזָא H0363 *N-ms* (6×)

Tree (Aramaic); a large tree in Nebuchadnezzar's dream symbolizing his far-reaching dominion.

An Aramaic noun for 'tree,' appearing exclusively in Daniel 4 within Nebuchadnezzar's famous dream-vision. The great tree that grew to heaven, visible to the ends of the earth, with birds nesting in its branches and beasts sheltering beneath it, represents the king himself and his vast empire. Daniel interprets the tree's cutting down as divine judgment on Nebuchadnezzar's pride. The word is distinct

from common Hebrew terms for tree and belongs to the Aramaic vocabulary sections of Daniel.

the tree (6×) Tree (Aramaic אִילָן), used in Daniel 4 for the enormous tree in Nebuchadnezzar's dream. The tree grows great and strong, reaching to heaven, visible across the whole earth, providing food and shelter for all creatures (Dan 4:10-11). It symbolizes Nebuchadnezzar's kingdom, and the command to cut it down represents divine humbling of the king (Dan 4:14, 20, 23). French renders it as l'arbre, Spanish as el-arbol, both with the definite article reflecting the narrative's focus on one specific, singular tree of cosmic proportions. **GEOGRAPHY AND SPACE**

en: the-tree, tree | **es:** el-árbol, un-árbol | **fr:** [אילן], l'arbre | **de:** Baum, der-Baum Dan 4:10; Dan 4:11; Dan 4:14; Dan 4:20; Dan 4:23

אֵיל פָּארָן H0364 *N-proper-fs* (1×)

El-paran, place name (terebinth or palm of Paran)

A geographical location at the head of the Gulf of Aqaba, mentioned in Genesis 14:6 during the campaign of the eastern kings. The name means 'terebinth (or palm) of Paran,' and BDB identifies it with various forms: אֵלָה, אֵילַת, אֵילוֹת. Close to Ezion-geber, this was a strategic port town. The multilingual glosses preserve the composite name, with some translating 'El' as 'God' though it likely refers to a tree.

(1×) Ancient harbor settlement near the wilderness of Paran, captured by Kedorlaomer's coalition in Genesis 14:6. The name's etymology suggests either a sacred terebinth tree or a prominent palm, marking this oasis location. Identified with later sites like Elath and Ezion-geber, it served as a key port on the Red Sea trade routes. French Dieu-Paran reflects possible theophoric interpretation, though botanical origin seems more likely. **PERSONAL NAMES**

en: El-Paran | **es:** El-Parán | **fr:** Dieu-Paran | **de:** El-Paran Gen 14:6

אַיָּלָה H0365 *N-fsc* (3×)

doe, hind (female deer, symbol of grace and agility)

A female deer or doe, celebrated in Scripture for its beauty, grace, and sure-footedness. The hind appears in comparisons of agility and security, especially in the Psalms where God makes the believer's feet 'like the feet of a doe' on high places. Proverbs uses the image for wifely affection, while Jeremiah depicts even the doe abandoning her newborn in severe drought. The animal embodies both tender vulnerability and remarkable strength, making it a versatile symbol in Hebrew poetry.

(3×) Psalm 22:1's title 'The Doe of the Dawn' (likely a tune name) evokes this graceful creature. Proverbs 5:19 compares a wife's love to a doe's affection—gentle, loyal, satisfying. Jeremiah 14:5 intensifies the horror of drought by describing even the doe forsaking her newborn fawn for lack of grass. The doe's associations—beauty, devotion, maternal instinct, and mountain-climbing agility—made it a rich source for metaphor across wisdom, worship, and prophetic literature. **GEOGRAPHY AND SPACE**

en: a-doe-of, doe, the-doe-of | **es:** Cierva, cierva, cierva-de | **fr:** [אילת], biche, אילת | **de:** [אילת], der-doe-von Ps 22:1; Prov 5:19; Jer 14:5

אַיִם H0366 *Adj-ms* (3×)

awesome, awe-inspiring, terrible (evoking fear mixed with reverence)

An adjective describing something that inspires awe or dread, used both for terrifying military might and for dignified, almost overwhelming beauty. Habakkuk applies it to the Chaldeans, whose very appearance struck fear into their enemies. The Song of Songs uses it twice to describe the beloved's majestic beauty—she is 'awesome as an army with banners,' a phrase that blends attraction with overwhelming power. The term captures that trembling response when encountering something too great to approach casually.

(3×) Song of Songs 6:4 and 6:10 describe the beloved as 'awesome as bannered hosts'—her beauty commands the kind of reverent fear that armies inspire. Habakkuk 1:7 portrays the Chaldeans as 'dread and terrible,' a people whose self-derived authority and fierce reputation precede them. The Hebrew root suggests causing trembling, whether through beauty that overwhelms, military might that terrifies, or divine presence that humbles. The word stands at the intersection of aesthetic wonder and fearful respect. **TERROR AND AWE**

en: awesome, dreadful | **es:** Terrible, imponente | **fr:** redoutable, terrible | **de:** [אים], [אימה] Song 6:4; Song 6:10; Hab 1:7

אֵימָה H0367 *N-fpc / 2ms* (17×)

Terror, dread, or fear – the paralyzing awe inspired by God, enemies, or death; once, terrifying idols or images.

A feminine noun from a root conveying raw, visceral fear, appearing mostly in poetry and elevated prose. It describes the dread that falls upon people from God's own presence (Exod 15:16; 23:27; Deut 32:25), the terror of enemies (Josh 2:9; Isa 33:18), the fear inspired by a king (Prov 20:2), and the 'terrors of death' that overwhelm the psalmist (Ps 55:4-5). The mysterious 'dread and great darkness' that fell on Abraham (Gen 15:12) uses this same word. In one distinctive occurrence (Jer 50:38), multilingual evidence diverges sharply: Spanish renders it 'imagenes horribles' and Arabic uses 'idols,' suggesting concrete objects of terror rather than the abstract emotion – likely terrifying cult images associated with Babylon.

1. terror, dread, fear (16×) The abstract emotion of terror, dread, or paralyzing fear. Used of divine dread falling on nations (Exod 15:16, paired with pakhad; Exod 23:27), existential anguish (Gen 15:12, 'dread and great darkness'), fear of enemies (Josh 2:9; Isa 33:18), the terror of death (Ps 55:4-5), and the awe inspired by royal power (Prov 20:2). German 'Schrecken' and Spanish 'terror' consistently reflect the raw, visceral quality of this fear. **GEOGRAPHY AND SPACE**

en: and-His-terror, and-dread-your, and-terrors-of | **es:** el-terror, en-temor, hay-terrores. | **fr:** [אימה], [באימה], dread | **de:** Amittai, Schrecken, [אימה] Gen 15:12; Exod 15:16; Exod 23:27; Deut 32:25; Josh 2:9

2. terrifying things or idols (1×) Concrete objects of terror – frightful images or idols that inspire dread. In Jeremiah 50:38, the multilingual evidence points away from abstract fear: Spanish renders 'imagenes horribles,' Arabic and Swahili translate as 'idols,' while English gives 'terrors' in a context describing Babylon's cult objects. This sense likely refers to the terrifying carved figures of Babylonian worship, representing a metonymic extension from the emotion to the thing that causes it. **TERROR AND AGITATION**

en: and-by-terrors | **es:** y-con-imágenes-horribles | **fr:** [ובאימים] | **de:** [ובאימם] Jer 50:38

אֵימִים H0368 *Art / N-proper-mp* (3×)

Emim (ancient people whose name means 'terrors' or 'fearful ones')

An ancient people dwelling in Moab before the Moabites dispossessed them, known to Israel as giants who inspired fear. The name itself derives from a root meaning 'terror' or 'dread,' reflecting either their reputation or the fear they evoked. Genesis and Deuteronomy classify them alongside the Anakim—both groups remembered as formidable in stature. Like other pre-conquest inhabitants, they represent the powerful nations God displaced to make room for his chosen peoples, demonstrating that no human strength can withstand divine purpose.

(3×) Genesis 14:5 mentions the Emim among the peoples defeated by Chedorlaomer's coalition in the region east of the Jordan. Deuteronomy 2:10-11 explains that the Moabites called them Emim, though they were 'a people great and many, and tall as the Anakim'—both groups reckoned as Rephaim (giants). The name 'terrors' captures their intimidating presence, yet the text reminds Israel that God enabled even these fearsome peoples to be displaced when he decreed their time had ended. **PROPER NAMES (PERSONAL)**

en: Emim, the-Emim | **es:** emim, emitas, los-emim | **fr:** Emim, le-Emim | **de:** Emim, der-Emim, die-Emiter Gen 14:5; Deut 2:10; Deut 2:11

אַיִן H0369 *Adv* (790×)

There is not, nothing, nought; a particle of non-existence used for negating being, presence, or availability.

The particle 'ayin (construct 'en) is Hebrew's primary tool for denying existence — the dark mirror of yesh ('there is'). Where yesh affirms presence, 'en negates it: 'there is no king in Israel' (Judg 21:25), 'there is no God besides me' (Isa 45:5). It inflects with pronominal suffixes to create a pseudo-verbal paradigm — 'eneni ('I am not'), 'enekha ('you are not'), 'enennu ('he is not') — unique among Semitic negators. Arabic laysa serves a similar function, as do Aramaic layt and Ethiopic albo. Beyond flat negation, 'ayin develops a private prepositional use ('without'), and in its absolute form can mean 'nothing, nought,' as when Isaiah declares God 'brings princes to nothing' (Isa 40:23).

1. existential negation: there is not (738×) The core existential negation: 'there is not, there are not, he/she/it is not present.' This massive cluster of 738 occurrences covers all inflected forms with pronominal suffixes (1cs through 3mp) and with or without conjunctive waw. It functions as the standard negator of existence and presence throughout the Hebrew Bible. Joseph tells Pharaoh 'there is none who can interpret' (Gen 41:15); the spies report 'there is no one in the city' (Gen 19:31). Arabic laysa, French il n'y a pas, and German es gibt nicht all converge on the same existential-negation frame. The pseudo-verbal suffix conjugation ('eneni, 'enekha, 'enennu, etc.) gives this particle a verbal feel unmatched by simple adverbs. NEGATION PARTICLES

en: none, nothing, there-is-no | **es:** no, no-está, no-hay | **fr:** aucun, là-est-aucun, là-est-ne-pas | **de:** dort-ist-keiner, dort-ist-nein, dort-ist-nicht Gen 19:31; Gen 20:11; Gen 31:50; Gen 40:8; Gen 41:15

2. privative: without, for lack of (37×) Privative prepositional sense: 'without, for lack of, in the absence of.' Thirty-seven occurrences, typically with prefixed min (me'ayin), be (be'en), or le (le'en), yielding compound prepositions meaning 'without.' Exodus 21:11 stipulates a slave-wife may go free 'without payment'; Nehemiah exhorts the people to feast 'for those who have nothing prepared' (Neh 8:10). Spanish sin, German ohne, and Arabic bila all select dedicated privative prepositions here, distinguishing this clearly from simple non-existence. The semantic shift from 'there is not X' to 'lacking X' is natural but produces a genuinely distinct syntactic and semantic pattern. WITHOUT AND APART FROM

en: without | **es:** sin, sin- | **fr:** de-il-n'y-a-pas, il-n'y-a-pas, il-n'y-a-pas | **de:** es-ist-nicht, ohne, ohne-kein Exod 21:11; 2Chr 14:11; 2Chr 14:13; Neh 8:10; Ps 32:9

3. (9×) Simple verbal negation in rhetorical or conditional contexts — 9 occurrences where 'en functions as a bare negator ('not') rather than expressing non-existence per se. Moses asks at Massah 'Is the LORD among us or not?' (Exod 17:7); God tells Moses 'if not, blot me out of your book' (Exod 32:32); the spies are instructed to assess the land — 'whether there are trees in it or not' (Num 13:20). The gloss evidence shows simple negation particles (English 'not,' Spanish no, French ne...pas, German nicht) rather than existential vocabulary, confirming a pragmatic shift from existential denial to general negation in certain discourse frames. NEGATION PARTICLES

en: not | **es:** no, no-hay, no? | **fr:** ne-pas, pas | **de:** nicht Exod 17:7; Exod 32:18; Exod 32:32; Exod 33:15; Num 13:20

4. (6×) Substantival or comparative use: 'nothingness, as nothing.' Six occurrences where 'ayin serves as a noun or in the comparative ke'ayin ('as nothing'). Isaiah 40:17 declares 'all the nations are as nothing before him'; Psalm 39:5 laments that every person standing firm is 'altogether as nothing'; Haggai 2:3 asks about the temple's former glory — 'is it not as nothing in your eyes?' The comparative ke'ayin is paired with Hebrew kim'at ('almost') in Ps 73:2, where the psalmist's feet 'almost' slipped — the sense of approaching zero, near-nothingness. Arabic ka'adam ('as non-existence') and German wie-es-ist-nicht both capture the comparative-nullity construction. NEGATION PARTICLES

en: almost, are-as-nothing, as-nothing | **es:** como-nada | **fr:** comme-il-n'y-a-pas, comme-il-n'y-a-pas | **de:** kein, wie-es-ist-nicht Ps 39:5; Ps 73:2; Isa 40:17; Isa 41:11; Isa 41:12

אָיִן H0370 *Conj-w* (17×)

From where? Whence? An interrogative adverb of origin or source, often with rhetorical or poetic force.

The compound מֵאַיִן (from מִן 'from' and אַיִן 'where') asks about origin or source. While the prosaic synonym אֵי־מִזֶּה serves the same function in everyday speech, מֵאַיִן carries a more elevated, often rhetorical or poetic tone. Jacob asks the shepherds 'From where are you?' (Gen 29:4), Joseph confronts his brothers with 'From where have you come?' (Gen 42:7), and Moses cries out in frustration, 'From where am I to get meat for all this people?' (Num 11:13). In wisdom literature the question becomes profoundly theological: 'From where does wisdom come?' (Job 28:12, 20). The Psalmist asks, 'From where does my help come?' and answers, 'from the LORD' (Ps 121:1-2).

from where (17×) An interrogative adverb asking about origin or source — 'from where?' or 'whence?' Used both in practical inquiries about a person's homeland (Gen 29:4; Gen 42:7; Judg 17:9; 19:17) and in elevated rhetorical or poetic questions that probe deeper realities: Moses' exasperated 'From where am I to get meat?' (Num 11:13), Job's profound 'From where does wisdom come?' (Job 28:12, 20), and the Psalmist's trustful 'From where does my help come?' (Ps 121:1). French 'de-où' and Spanish 'de-dónde' reflect the compound prepositional structure. LOCATIVE INTERROGATIVES

en: and-from-where, from-where | **es:** De-dónde, de-dónde, y-de-donde | **fr:** [ומאין], de-il-n'y-a-pas, de-où | **de:** [ומאין], und-von-es-ist-nicht, und-von-wo Gen 29:4; Gen 42:7; Num 11:13; Josh 2:4; Josh 9:8

אִין H0371 *Conj-w / Adv* (1×)

and is there not? (irregular negative with existential particle)

An unusual construction in 1 Samuel 21:9, where David asks 'Is there not here a spear or sword?' The form is likely irregular for אַיִן with pleonastic יֵשׁ, creating a double emphasis. Some scholars suggest dialectal influence from Aramaic אִין. The text shows syntactic compression where negation and existence collide. Translations struggle to capture the Hebraic emphatic denial turned into urgent question.

(1×) Emphatic interrogative negation seeking urgent confirmation of availability. David's question in 1 Samuel 21:9 combines negative and existential particles for rhetorical force: 'Surely there is (something) here?' The Spanish y-no-hay and French est-là-pas attempt to preserve the double construction. This dialectal or colloquial form may reflect spoken Hebrew's flexibility with existential constructions, especially under duress as David flees from Saul. NEGATION PARTICLES

en: and-is-there-not | **es:** y-no-hay | **fr:** et-est-là-pas | **de:** und-ist-dort-nicht 1Sam 21:9

אֲבִיעֶזֶר H0372 *N-proper-ms* (1×)

Iezer, personal name (abbreviated form of Abiezer)

A Manassite clan name, the shortened form of Abiezer ('my father is help'). Numbers 26:30 uses this abbreviated version in the census list, while other texts employ the full form. Iezer was reckoned as a 'son' of Gilead in the tribal genealogies. The gentilics Iezerite and Abiezrite both appear in Scripture, showing fluid use of abbreviated and full name forms in ancient Israel.

(1×) Clan designation within the tribe of Manasseh, representing descendants of Iezer/Abiezer. In Numbers 26:30's census, this shortened form appears without the theophoric element 'father,' though the meaning remains understood. The multilingual glosses simply transliterate, as typical for personal and clan names. This variant demonstrates Hebrew onomastic flexibility, where abbreviated forms functioned interchangeably with fuller theophoric names in genealogical contexts. PROPER NAMES (PERSONAL)

en: Iezer | **es:** Iezer | **fr:** Iezer | **de:** Iezer Num 26:30

אֲבִי הָעֶזְרִי H0373 *Art / N-proper-ms* (1×)

the Iezerite (gentilic with article)

The gentilic form with definite article, designating members of the Iezer/Abiezer clan within Manasseh. Numbers 26:30 uses this to denote the family group descended from Iezer. The article makes it definite: 'the Iezerite [family].' This grammatical form is typical in census and genealogical lists where clan membership needed clear articulation. Equal to אֲבִי הָעֶזְרִי in other passages.

(1×) Definite gentilic referring to the Iezerite clan as a recognized family unit within Manasseh's tribal structure. The article הָ- specifies this particular group in Numbers 26:30's census list. Multilingual renderings (the-Iezerite, los-iezeritas, le-Iezerite, der-Iezerite) uniformly preserve the definiteness, indicating an established, identifiable kinship group. This contrasts with indefinite usage, emphasizing the clan's recognized standing in Israel's tribal confederation. **PROPER NAMES (PERSONAL)**

en: the-Iezerite | **es:** los-iezeritas | **fr:** le-Iezerite | **de:** der-Iezerite Num 26:30

אֵיפָה H0374 *N-fs* (40×)

ephah — a dry measure of approximately 22 liters, used for grain and flour, especially in offerings

The 'ephah is the principal dry measure of the Hebrew Bible, appearing 40 times primarily in priestly and prophetic contexts. Equal to one-tenth of a homer (Ezek 45:11) and containing ten omers (Exod 16:36), it amounts to roughly 22 liters or three-fifths of a bushel. Most occurrences specify quantities for grain offerings: 'a tenth of an ephah of fine flour' is the standard minchah proportion (Lev 5:11; 6:20; Num 5:15; 28:5). Ezekiel's temple vision prescribes ephah measures extensively for offerings (Ezek 45-46). Beyond the cult, the ephah appears in daily life: Gideon prepares an ephah of flour for the angel (Judg 6:19), Ruth gleans about an ephah of barley (Ruth 2:17), and Isaiah warns that a field yielding only a bath from a homer's seed signals divine judgment (Isa 5:10). The 'ephah and weights must be just — a recurring ethical demand (Lev 19:36; Deut 25:14-15; Amos 8:5).

ephah (dry measure) (40×) A standard unit of dry capacity equal to approximately 22 liters, used for measuring grain, flour, and other dry goods in both cultic and quotidian settings. Most frequently appears in priestly offering regulations as the base from which fractional quantities are specified — 'a tenth of an ephah' (Lev 5:11; Num 5:15; 28:5). Ezekiel's visionary temple mandates exact ephah measures for prince and people (Ezek 45:13, 24; 46:5-14). Outside the cult, Ruth's harvest (Ruth 2:17) and Gideon's offering (Judg 6:19) demonstrate its everyday use. Spanish 'efa,' French 'epha,' German 'Efa' — all transliterations — confirm that no native equivalent existed in target languages. **MEASURE MEASUREMENT**

en: and-ephah, ephah, the-ephah | **es:** El-efa, efa, el-efa | **fr:** et-épha, le-ephah, le-épha | **de:** Efa, das-Efa, der-ephah Exod 16:36; Lev 5:11; Lev 6:20; Lev 19:36; Num 5:15

אַיֵּפֹה H0375 *Conj-w / Interrog* (10×)

Where? — interrogative adverb of place, demanding identification of a location or situation

The interrogative adverb אַיְפֹה (eifoh) asks 'where?' with a directness that often carries emotional or theological weight beyond mere geography. When Joseph asks shepherds 'where are they pasturing?' (Gen 37:16), the question launches the pivotal narrative of his descent into Egypt. Ruth's mother-in-law Naomi asks 'where did you glean today?' (Ruth 2:19), probing for evidence of providential care. Most dramatically, God challenges Job: 'Where were you when I laid the earth's foundation?' (Job 38:4), using the spatial question to expose the gulf between divine and human knowledge. Spanish '¿dónde?' and French 'où?' capture the interrogative force.

Where? (interrogative of place) (10×) An interrogative adverb meaning 'where?' used to inquire about location, often with narrative or theological significance beyond the literal question. Joseph uses it to seek his brothers' whereabouts (Gen 37:16), Naomi uses it to discover Ruth's benefactor (Ruth 2:19), and God deploys it as a devastating rhetorical weapon against Job (Job 38:4). Also appears in Isaiah 49:21 and Judges 8:18. The compound form (אַ֫יֵּה פֹּה +, 'where here?') intensifies the immediacy. Spanish '¿dónde?' and German 'wo?' reflect the direct interrogative sense. **LOCATIVE INTERROGATIVES**

en: and-where, where | **es:** dónde, y-dónde, ¿Dónde | **fr:** [אֵיפֹה], et-אֵיפֹה, où | **de:** Efa, [אֵיפֹה], und-Efa Gen 37:16; Judg 8:18; Ruth 2:19; 1Sam 19:22; 2Sam 9:4

אִישׁ H0376 *Art / N-mp* (2187×)

Man (as opposed to woman), husband, each one; covers individual males, persons in general, and distributive pronominal use.

Ish is the Hebrew word for 'man' in the most concrete, embodied sense — the male human being as distinct from woman (ishah), from child, and from beast. It first appears at the climax of Eden's narrative: 'she shall be called Woman, because she was taken out of Man' (Gen 2:23), establishing the ish/ishah pair that echoes throughout Scripture. But ish is far more versatile than English 'man': it serves as the standard word for 'husband' (often with possessive suffixes — 'her ish'), as an indefinite pronoun ('a certain man,' 'each one,' 'anyone'), and in construct chains that define social roles ('men of war,' 'men of the city'). Arabic rajul, Spanish hombre/varon, Korean saram/namja, and German Mann all track the core meaning, but the distributive-pronominal function — 'each man to his tent' — is a distinctly Semitic feature that other languages handle with separate pronouns.

1. man, person, human male (2130×) The primary sense: a man, male person, human individual — 2,130 occurrences spanning narrative, law, poetry, and prophecy. This covers named individuals ('the man Moses'), generic references ('if a man does...'), collective designations ('the men of Israel'), and construct chains denoting social function ('men of valor,' 'men of the city'). Arabic rajul, Spanish hombre/varon, French homme, German Mann, Korean namja/saram, and Swahili mtu all deploy their basic 'adult male human' vocabulary. The breadth of this cluster reflects ish's role as the unmarked, default word for a male person in Hebrew — parallel to Latin vir rather than homo, though it occasionally shades toward the latter in inclusive contexts like 'blessed is the man who...' (Ps 1:1). **MAN AND HUMANITY**

en: a-man, each-man, man | **es:** hombre, varón | **fr:** chaque-homme, homme, un-homme | **de:** Mann, ein-Mann, einem-Mann Gen 26:31; Gen 31:50; Gen 33:1; Gen 38:1; Gen 41:38

2. husband (42×) Husband, spouse — 42 occurrences where ish specifically denotes a woman's marriage partner. Typically appearing with feminine possessive suffixes: ishah ('her husband,' Gen 3:16; 16:3) or in explicit marital contexts like the sotah ritual (Num 5:19-20). Arabic zawj ('husband/spouse'), Spanish marido/esposo, French mari, German Ehemann, and Korean nampyeon all select dedicated 'husband' vocabulary distinct from generic 'man,' confirming a genuine lexicalized sense boundary. The legal and narrative contexts make the marital reference unambiguous: 'she took him as husband' (Gen 16:3), 'your desire shall be for your husband' (Gen 3:16). **MARRIAGE AND MASTERY**

en: her-husband, to-her-husband | **es:** a-su-marido, esposo-suyo, marido-de-ella | **fr:** sa-mari, son-mari, à-sa-mari | **de:** Mann, ihr-husband, ihrem-Mann Gen 3:16; Gen 16:3; Num 5:19; Num 5:20

3. each one, everyone (distributive) (13×) Distributive pronoun: each one, everyone, anyone, no one — 13 occurrences where ish functions not as a noun designating a specific male but as an indefinite or distributive pronoun. 'Let each man put his sword on his side' (Exod 32:27), 'let no man put on his ornaments' (Exod 33:4), 'no man shall come up with you' (Exod 34:3). This pronominal use, often in the formula ish...ish ('each...each') or with negation (lo ish, 'no one'), is a distinctive Semitic construction. Spanish cada uno ('each one'), French chaque un, and German jeder distinguish this from the noun sense by using pronoun forms, while Korean uses gakgak ('each') — none of them use their 'man' word here, confirming that this is functionally a pronoun rather than a gender-marked noun. **MAN AND HUMANITY**

en: Each-, Each-man, and-each | **es:** Cada-uno-, Y-nadie, hombre | **fr:** chaque-un, et-chaque, et-non-un | **de:** Mann, anyone, jeder-eins Exod 32:27; Exod 33:4; Exod 34:3

4. (2×) Male (of animals or in gender-classification contexts) — 2 occurrences at Gen 7:2, where Noah is instructed to take animals 'male and its mate.' Here ish designates biological sex rather than human personhood, paired with ishtoh ('its female/mate'). Spanish varon, French male, German Mannchen, and English 'male' all shift from their person-designating vocabulary to biological-sex terminology, confirming that this zoological usage is semantically distinct from the human 'man' sense. The rarity (only 2 occurrences) suggests this is an extension by analogy from the human ish/ishah pair rather than a primary sense. **MALE PERSON ANIMAL**
en: male | **es:** varón | **fr:** mâle | **de:** das-Männchen Gen 7:2

אִשֵּׁשׁ H0377 *Conj-w / V-Hitpael-Imp-mp* (1×)
and show yourselves firm, be strong (uncertain Hithpael form)
A textually uncertain Hithpael imperative in Isaiah 46:8, where God calls transgressors to 'show yourselves firm' or 'act like men.' BDB notes multiple interpretations: the Targum, Jerome, and others derive it from a root meaning 'establish,' while Lagarde and Cheyne suggest reading from בּוֹשׁ (be ashamed) instead. Thesaurus even proposes denominative from אִישׁ (man). The multilingual evidence shows significant variation, with some bracketing it as uncertain.

(1×) Imperative calling for firmness or resolve, possibly urging idolaters to strengthen themselves for confrontation with divine reality. Isaiah 46:8's context involves God challenging Israel to remember their rebellion and His uniqueness. The Spanish afianzaos (make yourselves firm) and English be-firm support the establishment reading. However, textual uncertainty and diverse conjectures show this rare Hithpael defied easy understanding even in ancient translations, leaving the precise nuance debated. **POWER AND ABILITY**
en: and-be-firm | **es:** y-afianzaos | **fr:** [והתאששו] | **de:** [והתאששו] Isa 46:8

אִישׁ־בֹּשֶׁת H0378 *N-proper-ms* (22×)
Ish-Bosheth ('man of shame'); son of Saul who ruled Israel briefly in rivalry with David.
A proper name meaning 'man of shame,' borne by the surviving son of King Saul who was proclaimed king over Israel's northern tribes after his father's death at Gilboa (2 Sam 2:8–10). The name is widely understood as a scribal substitution: the original form was likely Ish-Baal ('man of Baal'), preserved in 1 Chronicles 8:33 and 9:39 as Eshbaal, with bosheth ('shame') replacing the theophoric element baal. His brief, contested reign and assassination (2 Sam 4) cleared the way for David's united monarchy.

Ish-Bosheth (proper name) (22×) The proper masculine name Ish-Bosheth, referring exclusively to Saul's son who reigned over Israel in opposition to David (2 Samuel 2–4). The name's components—ish ('man') and bosheth ('shame')—represent a theological emendation of the original Ish-Baal, as confirmed by the Chronicler's parallel Eshbaal (1 Chr 8:33; 9:39). All 22 occurrences cluster in 2 Samuel 2–4, narrating his installation as king, his conflict with David, and his murder by his own officers. **PROPER NAMES (PERSONAL)**
en: Boshet, Ish | **es:** Boshet, Ish | **fr:** Boscheth, Isch | **de:** Boshet, Ish 2Sam 2:8; 2Sam 2:10; 2Sam 2:12

אִישׁ הוֹד H0379 *N-proper-ms* (1×)
Ishhod, personal name (man of majesty)
A Manassite mentioned only in 1 Chronicles 7:18. The name means 'man of majesty' or 'man of splendor,' combining אִישׁ (man) with הוֹד (majesty/splendor). Such theophoric or descriptive names were common in Israelite onomastics, often expressing parental aspirations or divine attributes. The multilingual glosses simply transliterate since proper names resist translation.

(1×) Personal designation for a member of Manasseh's genealogy in the Chronicler's expanded tribal records. The name's components (man + majesty) suggest hopeful naming at birth, perhaps acknowledging divine glory or anticipating the child's distinguished character. As a hapax legomenon in Chronicles' genealogical material, Ishhod receives no narrative development, functioning solely as a genealogical link. The bracketed glosses indicate transliterators' uncertainty about vocalization or textual tradition. **PROPER NAMES (PERSONAL)**
en: Ishhod | **es:** Ishod | **fr:** [אישהוד] | **de:** [אישהוד] 1Chr 7:18

אִישׁוֹן H0380 *Prep-b / N-msc* (6×)
The pupil of the eye, used figuratively for something precious ('apple of the eye'); also the darkest part of night.
A diminutive noun literally meaning 'little man' — from the tiny reflection one sees in another's pupil — used in two vivid ways. First, as the 'apple of the eye' (Deut 32:10; Ps 17:8; Prov 7:2), it expresses tender care and preciousness: God guards Israel as the pupil of his eye. Second, it denotes the blackest hour of night (Prov 7:9; 20:20), the deep darkness where the adulteress prowls. Spanish 'niña del ojo' preserves the 'little girl/doll' etymology beautifully, while the darkness sense shifts uniformly across languages to words for blackness and obscurity.

1. pupil of the eye (apple of the eye) (3×) The pupil of the eye, the dark center that reflects a miniature image of the onlooker (hence the diminutive 'little man'). Used exclusively in figurative contexts of preciousness: God kept Israel 'as the apple of his eye' (Deut 32:10), the psalmist pleads 'keep me as the apple of the eye' (Ps 17:8), and the sage urges guarding wisdom 'as the apple of your eye' (Prov 7:2). Spanish 'niña del ojo' and French 'pupille' both preserve the anatomical image underlying the idiom of cherished protection. **GEOGRAPHY AND SPACE**
en: as-the-apple-of, like-pupil-of | **es:** como-la-niña-de, como-pupila-de | **fr:** comme-pupil-de, comme-pupille | **de:** [כאישון], wie-der-apple-von, wie-pupil-von Deut 32:10; Ps 17:8; Prov 7:2

2. blackness, darkness (of night) (3×) The blackest part or depth of night, extending the 'pupil' image to temporal darkness — the darkest hour. In Prov 7:9, the young man meets the adulteress 'in the pupil of the night and darkness' (בְּאִישׁוֹן לַיְלָה), and in Prov 20:20, a son who curses his parents has his lamp extinguished 'in the pupil of darkness' (בְּאֱשׁוֹן חֹשֶׁךְ). The multilingual evidence consistently shifts from eye vocabulary to darkness vocabulary — Spanish 'en lo oscuro,' English 'in blackest' — confirming this as a distinct metaphorical extension. **DARKNESS AND GLOOM**
en: (in-blackest), [in-blackest], in-the-blackness-of | **es:** (en-lo-oscuro-de), [en-la-pupila], en-oscuridad-de | **fr:** dans-pupille | **de:** [(באשון)], [[באישון]], [באישון] Prov 7:9; Prov 20:20

אִישׁ H0381
man, male person; individual adult male, often distinguished from woman or emphasizing humanity
This term specifically denotes an individual man as distinct from woman, emphasizing maleness, individual identity, or full adult status. It often appears in constructions highlighting sexual distinction, marriage relationships, or individual agency. Where another term means 'humanity' collectively, this word zeros in on the particular male person. It describes husbands in relation to wives, individual warriors in an army, men of particular character or profession. The plural can mean 'men' or even 'each one,' emphasizing individual identity within a group. Context determines whether maleness, individuality, or humanity is emphasized.

אִישׁ H0382
man, male person; individual adult male, often distinguished from woman or emphasizing humanity
This term specifically denotes an individual man as distinct from woman, emphasizing maleness, individual identity, or full adult status. It often appears in constructions highlighting sexual distinction, marriage relationships, or individual agency. Where another term means 'humanity' collectively, this word zeros in on the particular male person. It describes husbands in relation to wives, individual warriors in an army, men of particular character or profession. The plural can mean 'men' or even 'each one,' emphasizing individual

identity within a group. Context determines whether maleness, individuality, or humanity is emphasized.

אִיתַי H0383 *Adv / 3ms* (19×)

There is, there are: Aramaic existential particle equivalent to Hebrew yēsh, with pronominal suffixes.

The Aramaic particle ʾîṯay functions as the existential 'there is' or 'there are,' corresponding to Hebrew yēsh. It appears exclusively in the Aramaic sections of Daniel and Ezra, where it asserts or denies existence with theological force. When Daniel declares 'there is a God in heaven who reveals mysteries' (Dan 2:28), ʾîṯay grounds the statement in concrete reality. With pronominal suffixes it becomes personal: 'we are' (Dan 3:18), 'you are able' (Dan 2:26). Its cognates span Aramaic dialects—Syriac ʾīṯ, Palmyrene ʾyt—testifying to a pan-Aramaic existential root.

there is/are, to exist (Aramaic existential particle) (19×) The Aramaic existential particle asserting that something exists or is present, equivalent to Hebrew yēsh. Absolute use declares existence: 'there is a God in heaven' (Dan 2:28). With pronominal suffixes it becomes copulative: 'are you able?' (Dan 2:26), 'we are not' (Dan 3:18). Found only in the Aramaic portions of Ezra and Daniel. Cognate forms across Syriac, Palmyrene, and Mandaic confirm its status as a fundamental Aramaic building block for existential assertion. EXISTENCE PARTICLES

en: (qere:are-you-able), (qere:will-we), [ketiv:are-you-able] | **es:** (estamos), (¿eres-tú-capaz?), Hay | **fr:** [אִיתוֹהִי], [אִיתִיכֶן], [אִיתִינָא] | **de:** [אִיתַי], es-gibt Ezra 4:16; Ezra 5:17; Dan 2:10; Dan 2:11

אִיתִיאֵל H0384 *Prep-l / N-proper-ms* (3×)

Ithiel (personal name, possibly meaning 'God is with me')

A personal name occurring in Proverbs 30:1 (twice) and Nehemiah 11:7, though the Proverbs text is notoriously difficult. Many scholars repoint the Hebrew in Proverbs 30:1 to read 'I have wearied myself, O God' instead of taking it as a proper name. If it is a name, it likely means 'God is with me.' The Nehemiah occurrence clearly refers to a Benjamite ancestor. The uncertainty in Proverbs highlights the challenges of Hebrew textual transmission and the role of vowel pointing in determining meaning.

(3×) Nehemiah 11:7 straightforwardly lists Ithiel in a genealogy of Benjamite residents in Jerusalem. Proverbs 30:1 presents the puzzle: 'the oracle of the man to Ithiel, to Ithiel and Ucal' in the traditional reading, though many modern translations adopt the emendation that reads this as a confession of weariness rather than a recipient's name. The multilingual glosses reflect this textual ambiguity, with some preserving the name and others suggesting the repointed reading. PROPER NAMES (PERSONAL)

en: Itiel, to-Ithiel | **es:** Itiel, a-Itiel | **fr:** [אִיתִיאֵל], à-לְאִיתִיאֵל | **de:** [אִיתִיאֵל], [לְאִיתִיאֵל] Neh 11:7; Prov 30:1

אִיתָמָר H0385 *Conj-w / N-proper-ms* (21×)

Ithamar; the youngest son of Aaron, ancestor of a priestly line serving through the era of Eli.

The proper name Ithamar (possibly meaning 'land of palms') designates the fourth and youngest son of Aaron, who survived the divine judgment that struck his elder brothers Nadab and Abihu (Lev 10:6, 12, 16). He was entrusted with oversight of the Gershonite and Merarite Levites in the wilderness tabernacle service (Num 4:28, 33; 7:8). His priestly line later passed through Eli and continued until the time of Abiathar, when it was displaced by Zadok's line from Eleazar. The Chronicler carefully traces both Eleazar's and Ithamar's lines in the priestly division lists (1 Chr 24:1-6), and Ezra 8:2 records descendants returning from exile.

Ithamar (proper name) (21×) The proper name of Aaron's youngest son, who assumed priestly responsibilities after Nadab and Abihu's death (Lev 10:6, 12). He supervised the Gershonite and Merarite transport duties (Num 4:28, 33) and his line continued through Eli. Rendered uniformly across traditions — 'Ithamar' in English and German, 'Itamar' in Spanish, 'Ithamar/Ithamar' in French — reflecting a stable transliteration of the Hebrew אִיתָמָר. PROPER NAMES (PERSONAL)

en: Itamar, Ithamar, and-Itamar | **es:** Itamar, e-Itamar, y-Itamar | **fr:** Ithamar, et-Ithamar, et-à-Ithamar | **de:** Itamar, Ithamar, [אִיתְמַר] Exod 6:23; Exod 28:1; Exod 38:21; Lev 10:6; Lev 10:12

אֵיתָן H0386 *Conj-w* (13×)

Enduring, ever-flowing, permanent; as a noun: strength, firmness, or a mighty/enduring one.

An adjective built on an elative pattern (comparable to the Arabic superlative), conveying the idea of something that never ceases or yields. It most famously describes the ever-flowing wadi in Amos 5:24 — 'Let justice roll down like waters, and righteousness like an ever-flowing stream.' In Gen 49:24, Jacob blesses Joseph with a bow that remains 'in strength,' using the abstract noun sense. The month name 'Ethanim' (1 Kgs 8:2) preserves the word as a seasonal marker for October-November, the month of perennial streams after the early rains.

1. enduring, firm, permanent (6×) Strong, firm, enduring, permanent in a general adjectival sense. Applied to a nation that is ancient and mighty (Jer 5:15), to a nest set in rock that seems unassailable (Num 24:21), and to suffering described as hard or constant (Job 33:19). Spanish uses both 'firme' and 'constante,' while French offers 'durable,' reflecting the range from physical hardness to abstract permanence. Prov 13:15 extends this to the unyielding way of the treacherous. POWER AND ABILITY

en: constant, enduring, is-their-ruin | **es:** constante, duro, firme | **fr:** durable, enduring, אִיתָן | **de:** [אִיתָן], [אֹתָן], bestaendig Num 24:21; Job 33:19; Prov 13:15; Jer 5:15; Jer 49:19

2. ever-flowing, perennial (3×) Ever-flowing, perennial — describing a stream or wadi that does not dry up in summer. In Deut 21:4, the heifer ritual requires a נַחַל אֵיתָן, a wadi with running water, and Ps 74:15 speaks of rivers of steady flow. The most celebrated use is Amos 5:24, where justice should be like an ever-flowing stream. Spanish 'perenne' and the French 'éternel' both capture the sense of water that never fails. POWER AND ABILITY

en: ever-flowing | **es:** aguas-perennes, perenne, perennes | **fr:** [אִיתָן], ever-coulant, éternel | **de:** [אִיתָן], je-flowing Deut 21:4; Ps 74:15; Amos 5:24

3. enduring ones, mighty ones (2×) Used as a substantive to denote enduring foundations or mighty persons. In Job 12:19 God leads away 'the mighty ones,' stripping established power; in Mic 6:2 the mountains and enduring foundations of the earth are called to hear God's case. The plural form אֵיתָנִים shifts from describing a quality to naming the bearers of that quality — those things which have stood firm from ancient times. POWER AND ABILITY

en: and-mighty-ones, and-the-enduring-ones | **es:** y-a-los-poderosos, y-los-eternos | **fr:** et-les-fondements, et-ואתנים | **de:** [ואתנים], [והאתנים] Job 12:19; Mic 6:2

4. strength, firmness (2×) Abstract noun sense meaning strength or firmness, typically governed by a preposition. In Gen 49:24, Joseph's bow remains בְּאֵיתָן — 'in strength' — describing the resilient power of his arms. In Exod 14:27, the sea returns לְאֵיתָנוֹ — 'to its normal force' — as the waters snap back to their natural, steady state after the crossing. Spanish 'en firmeza' and 'a su fuerza' preserve the prepositional construction. POWER AND MIRACLES

en: in-strength, to-its-strength | **es:** a-su-fuerza, en-firmeza | **fr:** dans-force, à-son-force | **de:** in-Stärke, zu-sein-Staerke Gen 49:24; Exod 14:27

אֵיתָן H0387 *N-proper-ms* (8×)

Ethan — a proper name meaning 'enduring,' especially Ethan the Ezrahite, famed for wisdom

Ethan (meaning 'enduring' or 'permanent') is best known as Ethan the Ezrahite, whose wisdom was surpassed only by Solomon's (1 Kgs 4:31), and to whom Psalm 89 is attributed in its superscription. He appears in the genealogies of 1 Chronicles as a son of Zerah (1 Chr 2:6) and as a Levitical singer alongside Heman and Asaph (1 Chr

6:42–44; 15:17, 19). French 'Ethan,' Spanish 'Etán,' and German 'Etan' all preserve the name faithfully across translation traditions.

Ethan (proper name) (8×) The proper masculine name Ethan (אֵיתָן) as personal name, distinct from the common adjective meaning 'enduring'), referring primarily to Ethan the Ezrahite, celebrated for wisdom that rivaled Solomon's (1 Kgs 4:31) and credited in the superscription of Psalm 89. In the Chronicler's genealogies he is listed among the sons of Zerah (1 Chr 2:6, 8) and identified as a Levitical singer appointed alongside Heman and Asaph (1 Chr 6:42, 44; 15:17, 19). Translations uniformly transliterate: French 'Ethan,' Spanish 'Etán/Etan,' German 'Etan.' **POWER AND ABILITY**
en: Eitan, Ethan, and-Eitan | **es:** Etan, Etán, de-Eitan | **fr:** et-Éthan, que-Ethan, Éthan | **de:** Etan, als-Ethan, und-Etan 1Kgs 4:31; 1Chr 2:6; 1Chr 2:8; 1Chr 6:42; 1Chr 6:44

אֵיתָן H0388 *Art / N-proper-ms* (1×)
the Ethanim, seventh month name (month of steady flows)
The pre-exilic name for the seventh month (later Tishri), appearing in 1 Kings 8:2 during Solomon's temple dedication. The name derives from אֵיתָן meaning 'perennial' or 'ever-flowing,' likely referring to the steady wadis of autumn after summer drought. This was October-November, a time of reliable water flow before winter rains. The Assyrian month Ululu and Arabic وَلْ preserve cognate forms.

(1×) Ancient Canaanite month designation marking the autumn season when streams returned to steady flow after summer's desiccation. In 1 Kings 8:2, Solomon times the temple dedication for this agriculturally significant month, the beginning of the civil year and season of harvest festivals. The definite article הָ- marks it as the recognized name. Cross-linguistic transliteration (Ethanim, Etanim) preserves the Hebrew form, though the underlying meaning ('perpetual flows') reveals agricultural-calendrical reasoning behind the nomenclature. **PROPER NAMES (PERSONAL)**
en: the-Ethanim | **es:** el-Etanim | **fr:** le-Ethanim | **de:** der-Ethanim 1Kgs 8:2

אַךְ H0389 *Adv* (161×)
A discourse particle: surely, indeed (asseverative); only, merely (restrictive); but, however (adversative).
A small but powerful Hebrew particle that colors entire clauses with emphasis, restriction, or contrast. When Laban exclaims 'Surely you are my bone and my flesh!' (Gen 29:14), אַךְ conveys the thrill of recognition. When God says Israel may eat meat 'only you shall not eat the blood' (Gen 9:4), it draws a sharp boundary. And when a psalmist concedes 'but surely God is good to Israel' (Ps 73:1), it pivots from doubt to faith. German captures the range well with fürwahr (surely), nur (only), and aber (but), while Spanish uses ciertamente, solamente, and pero—three distinct words for one versatile particle.

1. only, merely (restrictive) (57×) Restrictive: 'only, merely, nothing but.' Limits the scope of what follows, marking an exception or condition. In Exodus 12:16 no work shall be done, 'only what is eaten by every person—that alone shall be prepared.' Spanish solamente and German nur render this limiting function precisely. The particle narrows the field of possibility, functioning much like English 'only' or 'just' (Gen 34:23, Exod 10:17). **CONJUNCTIONS AND CONTRAST**
en: only | **es:** Pero, Solo, solamente | **fr:** seulement | **de:** nur, nur- Gen 18:32; Gen 27:13; Gen 34:23; Exod 10:17; Exod 12:16

2. surely, indeed (asseverative) (57×) Asseverative: 'surely, indeed, certainly.' Introduces emphatic affirmation, often marking the speaker's sudden realization or confident assertion. Laban's 'Surely you are my bone and flesh!' (Gen 29:14), Samuel's 'Surely the Lord's anointed is before him!' (1 Sam 16:6). French certes/certainement and German fürwahr capture this emphatic certainty. Often appears in colloquial, emotionally charged speech. **AFFIRMATION PARTICLES**
en: surely, surely- | **es:** Ciertamente, ciertamente, ciertamente- | **fr:** certainement, certes | **de:** doch, fuerwahrlich, fürwahr Gen 26:9; Gen 29:14; Gen 44:28; Exod 12:15; Num 12:2

3. but, however (adversative) (47×) Adversative: 'but, however, yet.' Introduces a contrast, qualification, or concession against what precedes. In Genesis 9:4, after granting permission to eat meat: 'but flesh with its life-blood you shall not eat.' In Genesis 20:12, Abraham qualifies: 'but indeed she is my sister.' Spanish pero/sin embargo and German aber render this contrastive pivot clearly. This sense often softens or redirects, rather than flatly contradicting. **CONJUNCTIONS AND CONTRAST**
en: Yet, but, surely | **es:** Ciertamente, Pero, Sin-embargo | **fr:** certes, mais | **de:** aber, fuerwahrlich, gewiss Gen 9:4; Gen 20:12; Gen 23:13; Exod 21:21; Lev 11:4

אַכַּד H0390 *Conj-w / N-proper-fs* (1×)
and Accad, city name in Babylonia
One of four cities constituting Nimrod's kingdom in Genesis 10:10, alongside Babel, Erech, and Calneh in the land of Shinar. Accad corresponds to the Babylonian Akkadi, mostly known as a land or district but also a city. Its precise location remains uncertain; it may be the city of Sargon I (Agade/Agane). This was the heartland of the Akkadian empire, giving its name to the Akkadian language and culture.

(1×) Ancient Mesopotamian city in Nimrod's primeval kingdom, representing early post-Flood urbanization and imperial power. Genesis 10:10 lists it with Babel and other foundational cities in Shinar (southern Mesopotamia). The name survives in Akkadian, the great Semitic language that dominated cuneiform literature. Multilingual glosses (Accad, Akad, Akkad) show slight orthographic variation but maintain the historical-geographical referent to this cradle of Mesopotamian civilization. **PERSONAL NAMES**
en: and-Accad | **es:** y-Akad | **fr:** et-Accad | **de:** und-Akkad Gen 10:10

אַכְזָב H0391 *N-ms* (2×)
deceptive, disappointing; unreliable like a wadi that dries up
An adjective meaning deceptive or disappointing, used metaphorically of streams that fail during drought. Jeremiah 15:18 employs it in the prophet's bitter complaint against God: 'Will you be to me like a deceptive brook, like waters that fail?' Micah 1:14 uses it in wordplay on the town name Achzib, which sounds like this word: the town will prove 'a deception' to Israel's kings. The term contrasts with 'eitan' (constant, reliable), describing the bitter disappointment of finding a dry wadi when water is desperately needed.

(2×) Translation strategies reveal the challenge: English 'deception' and 'for deception,' Spanish 'arroyo engañoso' (deceptive brook) and 'por engaño,' French preserves 'Akzib' as transliteration or brackets Hebrew, German brackets as well. The metaphor of the unreliable wadi—abundant in rainy season, dry in summer when needed most—powerfully captures betrayal. Jeremiah's application to God represents one of Scripture's boldest prophetic laments, comparing divine silence to a failed water source. **DECEIT AND TREACHERY**
en: deception, for-deception | **es:** arroyo-engañoso, por-engaño | **fr:** Akzib, [אכזב] | **de:** [אכזב], [לאכזב] Jer 15:18; Mic 1:14

אַכְזִיב H0392 *Conj-w / N-proper-fs* (4×)
Achzib, name of two Israelite towns: one in the lowland of Judah, one on the coast of Asher
A place name meaning something like 'deceptive' or 'disappointing,' perhaps alluding to a seasonal wadi that dries up. Two distinct towns bear this name: one in the Judean Shephelah listed among Judah's territorial allotments (Josh 15:44) and referenced in Micah's wordplay on deception (Mic 1:14), and another on the Mediterranean coast in the territory of Asher (Josh 19:29; Judg 1:31), identified with the later Greek Ekdippa and the modern site ez-Zib south of Tyre.

(4×) Two towns called Achzib. The Judean Achzib appears in Josh 15:44 and Mic 1:14, where Micah exploits its etymology with a pun on 'deception' (cf. the related root k-z-b). The Asherite Achzib on the Phoenician coast (Josh 19:29; Judg 1:31) was a Canaanite city the Israelites failed to dispossess. Translations uniformly transliterate: English 'Achzib,' Spanish 'Aczib,' French 'Achziv,' German 'Achziv,'

with the variant 'Akhzivah' reflecting the directional he ending in Josh 19:29. **PERSONAL NAMES**

en: Achzib, Achziv, Akhzivah | **es:** Aczib, Akziv, y-Aczib | **fr:** Achziv, Akhzivah, Akzib | **de:** Achziv, Akhzivah, [אכזיב] Josh 15:44; Josh 19:29; Judg 1:31; Mic 1:14

אַכְזָר H0393 *Adj-ms* (4×)

Cruel, fierce; describing savage venom, merciless people, or God's seeming harshness

An adjective conveying raw, relentless cruelty or fierceness. It appears in strikingly varied contexts: the deadly venom of serpents in Moses's song (Deut 32:33), the terrifying majesty of Leviathan that none dare rouse (Job 41:10), Job's anguished accusation that God has turned cruel toward him (Job 30:21), and the startling comparison of Jerusalem's people to ostriches who abandon their young (Lam 4:3). The word carries an emotional punch — it names not mere severity but a visceral, almost predatory harshness.

(4×) Cruel or fierce in a raw, unrelenting sense. Applied to the venom of cobras as 'fierce poison' (Deut 32:33), to Leviathan's terrifying nature that makes any challenger cower (Job 41:10), and substantively to describe God himself when Job protests that the Almighty has become 'a cruel one' toward him (Job 30:21). In Lam 4:3 the prophet likens the daughters of his people to ostriches — cruel by neglecting their young. Spanish 'cruel,' German 'grausam,' and French 'cruel' all converge on the same stark register, confirming the word's unambiguous semantic force. **OPPRESSION AND TYRANNY**

en: cruel, fierce, to-cruel | **es:** cruel, se-ha-vuelto-cruel | **fr:** [לאכזר], cruel, à-לאכזר | **de:** [אכזר], [לאכזר], grausam Deut 32:33; Job 30:21; Job 41:10; Lam 4:3

אַכְזָרִי H0394 *Prep-l / Adj-ms* (8×)

Cruel, fierce, merciless — describing persons or forces that act with savage harshness

This adjective paints a vivid picture of ruthless severity. Proverbs warns that even the mercies of the wicked are cruel (12:10) and that a cruel messenger will be sent against the rebel (17:11). Jeremiah describes enemy armies as cruel and without compassion (6:23; 50:42). Isaiah uses it of the terrible day of the LORD (13:9). The Spanish 'cruel,' French 'cruel,' and English 'cruel' all converge on the same stark meaning, while the German 'grausam' (grim, gruesome) adds a visceral overtone.

cruel, fierce (adjective) (8×) The adjective אַכְזָרִי describing a person, force, or quality as cruel, fierce, or merciless. In wisdom literature it characterizes harsh taskmasters (Prov 5:9 'the cruel one'), the false compassion of the wicked (Prov 12:10), and the merciless messenger sent against rebels (Prov 17:11). Prophetically, Jeremiah applies it to the invading Babylonians — a people 'cruel and without mercy' (Jer 6:23; 50:42) — while Isaiah deploys it eschatologically for the day of the LORD (Isa 13:9). Cross-linguistic evidence is strikingly uniform: Spanish, French, and English all render 'cruel,' German 'grausam,' confirming the core semantic of savage, pitiless harshness. **OPPRESSION AND TYRANNY**

en: cruel, cruel-one, is-cruel | **es:** Crueles, al-cruel, cruel | **fr:** cruel, à-cruel | **de:** [אכזר], [לאכזר], grausam Prov 5:9; Prov 11:17; Prov 12:10; Prov 17:11; Isa 13:9

אַכְזְרִיּוּת H0395 *N-fsc* (1×)

cruelty of, fierceness (abstract noun in construct)

An abstract noun appearing only in Proverbs 27:4 in the phrase 'the cruelty of rage and the outpouring of anger.' The construct state connects אַכְזְרִיּוּת (cruelty, fierceness) with חֵמָה (rage), creating a genitive relationship. The verse asks rhetorically who can stand before jealousy, ranking it above even fierce wrath. The term derives from the root אכזר (to be cruel), emphasizing savage intensity.

(1×) Denotes the savage, pitiless quality of intense anger in Proverbs 27:4's comparison of destructive emotions. Paired with 'outpouring of anger,' this construct phrase depicts wrath's merciless character, yet the verse subordinates both to jealousy's power. Spanish crueldad and the bracketed nature of some glosses reflect the term's rarity and abstract quality. The -וּת ending forms a noun of quality, turning the adjective 'cruel' into the abstract concept 'cruelty.' **GEOGRAPHY AND SPACE**

en: cruelty-of | **es:** Crueldad-de | **fr:** אכזריות | **de:** [אכזריות] Prov 27:4

אֲכִילָה H0396 *Art / N-fs* (1×)

the eating, the meal (definite noun)

A feminine noun meaning 'eating' or 'meal,' used in 1 Kings 19:8 where Elijah travels forty days on the strength of one meal. The definite article makes it 'the eating'—that specific consumption of bread and water provided by the angel. The term focuses on the act or occasion of eating rather than the food itself. BDB notes the nominal form's construction, deriving from the common verb אכל (to eat).

(1×) Refers to the specific meal that sustained Elijah through his forty-day journey to Horeb. The definite article in 1 Kings 19:8 points back to the supernatural provision of verses 5-6, where an angel brought bread and water. Cross-linguistic glosses (the-eating, la-comida, le-mangeant, der-essend) vary between act and event, with Spanish comida favoring 'meal' as an event. This miraculous sustenance parallels Israel's wilderness provision, linking Elijah's prophetic mission to Mosaic foundations. **FOOD AND NOURISHMENT**

en: the-eating | **es:** la-comida | **fr:** le-mangeant | **de:** der-essend 1Kgs 19:8

אָכִישׁ H0397 *N-proper-ms* (21×)

Achish; the Philistine king of Gath to whom David twice fled from Saul.

Achish is the Philistine king of Gath who figures prominently in the David narratives. When David first fled to him, he feigned madness to escape (1 Sam 21:11-15). Later David returned and was granted the town of Ziklag, living among the Philistines for over a year (1 Sam 27:1-12). Achish trusted David enough to include him in the march against Israel at Gilboa, though the other Philistine lords objected (1 Sam 29). A later Achish appears in 1 Kings 2:39-40, to whom Shimei's servants fled. The name may be connected to the Syriac word for 'anger,' though the etymology remains uncertain.

(21×) The proper name of the Philistine king of Gath, central to the narrative of David's exile from Saul. David feigned insanity before him (1 Sam 21:11-15), then later sought asylum and received Ziklag (1 Sam 27:2-6). A second Achish appears in Solomon's era (1 Kgs 2:39-40). Consistently transliterated across languages — 'Achish' in English and German, 'Akish/Aquis' in Spanish, 'Akisch' in French — preserving the Hebrew אָכִישׁ with minimal variation. **PROPER NAMES (PERSONAL)**

en: Achish | **es:** Akish, Aquis | **fr:** Akisch | **de:** Achish 1Sam 21:11; 1Sam 21:12; 1Sam 21:13; 1Sam 21:15; 1Sam 27:2

אָכַל H0398 *V-Qal-Perf-2mp* (815×)

To eat, consume food; figuratively to devour or consume destructively; in Nifal, to be eaten; in Hifil, to feed or cause to eat.

The Hebrew verb 'akhal is one of the most common and visceral words in the Old Testament, appearing over 800 times. At its core it describes the universal human act of eating food — from Adam and Eve in the garden to the Passover lamb consumed in haste. Yet this everyday verb becomes one of Scripture's most powerful metaphors: fire 'eats' (Exod 24:17), the sword 'devours' (Deut 32:42), and the land 'consumes' its inhabitants (Num 13:32). The multilingual evidence reveals how languages handle this dual nature differently — Spanish splits between comer ('eat') and devorar ('devour'), while German moves from essen to verzehren, each language recognizing that destructive consumption is semantically distinct from nourishment. The theological arc from forbidden eating in Eden (Gen 3:6) to the covenant meal of Exodus 12 makes this verb a thread woven through the entire biblical narrative.

1. eat (consume food) (697×) The basic Qal sense of literal eating — physical ingestion of food in any tense, person, or number. This overwhelmingly dominant sense (697 occurrences) covers everything from ordinary meals to theologically charged acts of eating: the forbidden fruit (Gen 3:6), the Passover lamb (Exod 12:11), manna in the wilderness (Exod 16:35), and priestly portions (Lev 6:26). Spanish comer, German essen, French manger, and Korean 먹다 all converge on basic alimentary consumption, confirming this as the unmarked core meaning. The verb's frequent pairing with 'bread' (lechem) creates a near-idiom for sustenance itself. EATING AND CONSUMING

en: you-shall-eat | **es:** comeréis, comáis | **fr:** tu—manger, tu-devra-manger, vous-mangerez | **de:** du-soll-essen, du-sollst-essen, sollt-ihr-essen Gen 3:1; Gen 3:3; Gen 9:4; Exod 12:9; Exod 12:11

2. devour (consume destructively) (75×) Figurative devouring or consuming destructively — 75 occurrences where the 'eating' agent is fire, sword, plague, or judgment rather than a person at table. God appears as 'a consuming fire' at Sinai (Exod 24:17; Deut 4:24; 9:3), fire from Heshbon 'devoured' Moab (Num 21:28), and nations 'eat up' Israel (Lev 26:38). The multilingual signal is clear: Spanish shifts to devorar/consumir, German to verzehren/fressen, and French to dévorer, all selecting specifically destructive vocabulary rather than alimentary terms. This metaphorical extension is ancient and appears across Semitic languages — Akkadian akalu and Arabic akala both carry the same fire-consumption sense. EATING AND CONSUMING

en: and-it-shall-devour, and-will-devour, consumes | **es:** Devoró, consumidor, consumió | **fr:** consuming, devoured, et-fera-dévorer | **de:** ass, consuming, devoured Exod 24:17; Lev 26:38; Num 21:28; Deut 4:24; Deut 9:3

3. be eaten (passive) (36×) The Nifal passive: being eaten, being consumed, or being permitted to be eaten — 36 occurrences concentrated in legal and cultic legislation. Exodus 12:46 stipulates the Passover lamb 'shall be eaten in one house'; Leviticus repeatedly specifies which sacrificial portions 'shall be eaten' and by whom (Lev 6:16, 23, 26; 7:6). Spanish se-comera and German gegessen-werden both use standard passive constructions, while Korean 먹히다 employs the dedicated passive suffix. The sense is functionally distinct because the subject is the food itself, not the eater — a reversal of semantic roles essential for dietary and sacrificial law. EATING AND CONSUMING

en: it-shall-be-eaten, let-be-eaten, shall-be-eaten | **es:** se-comerá, se-comerán, sea-comido | **fr:** -être-mangé, cela—être-mangé, cela-devra-être-mangé | **de:** ass, es-soll-sein-gegessen, essen Gen 6:21; Exod 12:16; Exod 12:46; Exod 13:3; Exod 13:7

4. feed (cause to eat) (6×) The Hifil causative: to feed, cause to eat, or provide food for another — only 6 occurrences but theologically weighty. God 'fed' Israel with manna (Deut 8:3, 16; Exod 16:32), and the people recall the meat God 'caused them to eat' (Num 11:4, 18). Spanish alimentar, Korean 먹이다 (causative of 먹다), and Arabic at'ama (Form IV causative of akala) all select dedicated causative-feeding vocabulary, confirming this as a distinct stem-driven sense. The Deuteronomy passages are especially significant: 'He fed you manna... that he might make you know that man does not live by bread alone' — the feeding becomes a vehicle for revelation. EATING AND CONSUMING

en: I-fed, and-fed-you, who-fed-you | **es:** el-que-te-alimentó, le-daba-de-comer, nos-dará-de-comer | **fr:** Je-fed, et-fed-tu, fera-feed-nous | **de:** ass, der-fed-du, ich-fed Exod 16:32; Num 11:4; Num 11:18; Deut 8:3; Deut 8:16

5. (1×) A single occurrence at Exodus 3:2 where the burning bush 'was not consumed' — Moses sees that the fire burns but the bush is not 'eaten.' The gloss evidence (English 'consumed,' Spanish consumida, German verzehrte, French consuma) places this at the intersection of senses 1 and 2, combining the fire-consumption metaphor with a stative or resultative nuance. The theological uniqueness of the passage — divine fire that sustains without destroying — may warrant treating this as a distinct marginal sense rather than simply assigning it to the figurative-devouring cluster. EATING AND CONSUMING

en: consumed | **es:** consumida | **fr:** consuma | **de:** verzehrte Exod 3:2

אֲכַל H0399 *V-Qal-Imp-fs* (7×)

To eat or devour; idiomatically, to slander — Aramaic verb for consuming food, devouring prey, or 'eating someone's pieces' (accusing).

This Aramaic verb akal mirrors its Hebrew cognate in meaning 'to eat,' but its occurrences in Daniel showcase a vivid range from literal consumption to apocalyptic devouring to a striking legal idiom. Nebuchadnezzar eats grass like cattle during his madness (Dan 4:33), while Daniel's terrifying beasts devour their prey in prophetic visions (Dan 7:5, 7, 19, 23). Most colorfully, the idiom akal qartsehon — literally 'they ate their pieces' — means to bring malicious accusations or slander, used when the Chaldeans denounced the Jewish exiles before the king (Dan 3:8; 6:24). Spanish captures the literal-idiomatic split perfectly: 'comía/devora' for eating versus 'acusaron' for accusing.

1. eat, devour (literal) (5×) To eat or devour, literally and in apocalyptic imagery. In Dan 4:33, the humbled Nebuchadnezzar eats grass (issba) like an ox — a vivid sign of divine judgment reducing a king to bestial existence. The apocalyptic beasts of Daniel 7 devour flesh and trample remains (7:5, 7, 19), culminating in the fourth beast that 'shall devour the whole earth' (7:23) — a metaphor for imperial conquest. Spanish 'comía' (ate) and 'devoraba' (devoured) mark the escalation from eating to consuming destruction. EATING AND CONSUMING

en: and-will-devour, devour, devouring | **es:** comía, devora, devoraba | **fr:** et-manger, manger | **de:** [אכלה], [אכלי], [ותאכל] Dan 4:33; Dan 7:5; Dan 7:7; Dan 7:19; Dan 7:23

2. accuse, slander (idiom: eat pieces of) (2×) To accuse or slander, in the Aramaic idiom akal qartsehon ('eat their pieces/morsels'). This vivid expression — perhaps evoking the image of tearing someone's reputation to shreds and consuming it — describes malicious denunciation before a king. In Dan 3:8, Chaldean officials 'ate the pieces of' the three Jewish youths, accusing them of refusing to worship the golden image. In Dan 6:24, the same fate befalls Daniel's accusers. Spanish 'acusaron' and English 'accused' render the idiom's meaning, while French 'mangez!' (eat!) appears to translate only the literal surface, missing the figurative force. BLASPHEMY AND SLANDER

en: accused, and-accused | **es:** habían-acusado, y-acusaron | **fr:** et-mangez!, mangez! | **de:** [אכלו], [ואכלו] Dan 3:8; Dan 6:24

אֹכֶל H0400 *N-msc / 3ms* (44×)

Food, nourishment, provisions; the act of eating or a meal; rarely, prey caught by a predator.

The basic Hebrew noun for food, appearing overwhelmingly in the Joseph narrative where Egypt's stored grain becomes the pivot of the entire story. Across Genesis 41-44 the word recurs over a dozen times as 'food' or 'food-supply' — the substance that draws Jacob's family to Egypt and sets the stage for reconciliation. French distinguishes 'nourriture' (food as substance) from 'manger' (the act of eating), revealing the noun's dual character: it can name both what is consumed and the consuming itself. In one vivid image from Job 9:26, the same word describes an eagle swooping on 'prey' — food seen from the predator's perspective rather than the diner's table.

1. food, nourishment (36×) Food as a substance — provisions, nourishment, or a food supply, whether stored grain, purchased rations, or God-given sustenance. This is the dominant sense across the Joseph narrative (Gen 41:35–36, 48; 42:7, 10, 33; 43:2, 4, 20, 22; 44:1–2, 25) and in cultic contexts where offerings become 'food' on the altar (Mal 1:12). German 'Speise' and Spanish 'comida' consistently render this concrete, substantive meaning. The Psalmist affirms that God gives 'food to all flesh' (Ps 136:25; 145:15), extending the word from pantry to providence. FOOD AND NOURISHMENT

en: food, food-of | **es:** comida, comida-de, la-comida | **fr:** manger, nourriture, nourriture-de | **de:** Nahrung, Speise, als-Nahrung Gen 14:11; Gen 41:35; Gen 41:36; Gen 41:48

2. eating, the act of eating (7×) The act or process of eating — functioning as a verbal noun (related to the infinitive construct of אכל) that names the activity itself rather than the substance. Ruth arrives 'at mealtime' (literally 'at the time of the eating,' Ruth

2:14), each Israelite gathers manna 'according to his eating' (Exod 16:16, 18, 21), and the Passover lamb is apportioned 'according to his eating' (Exod 12:4). French 'le manger' and the phrase 'for your eating' in several translations preserve this verbal-noun quality. **FOOD AND NOURISHMENT**

en: and-for-food-your, for-his-eating, his-eating | **es:** comer, para-su-comida;, su-comer | **fr:** et-pour-nourriture-ton, le-mangeant, son-eating | **de:** der-ass, sein-eating, und-zu-eurer-Speise Gen 47:24; Exod 12:4; Exod 16:16; Exod 16:18; Exod 16:21

3. prey, food of predator (1×) Prey or food seized by a predator — a single vivid use in Job 9:26 comparing fleeting days to an eagle 'swooping on prey.' Spanish 'presa' and English 'prey' capture the hunted, violent character of the food. The metaphor shifts the word from the domestic table to the wild hunt, emphasizing speed and voracity rather than nourishment. **FOOD AND NOURISHMENT**

en: prey | **es:** la-presa. | **fr:** nourriture | **de:** ass Job 9:26

וְאֻכָּל H0401 *Conj-w / N-proper-ms* (1×)

and Ucal, personal name (possibly textually corrupt)

A problematic name in Proverbs 30:1, where Agur addresses his oracle to Ithiel and Ucal. BDB suggests reading וָאֵכֵל ('and I am exhausted/consumed') from the root כלה instead, which would fit the context of Agur's confession of ignorance. The traditional reading as a proper name has ancient support, but the semantic awkwardness has led many scholars to propose emendation. The multilingual glosses show high uncertainty.

(1×) Traditionally understood as the second recipient of Agur's wisdom oracle in Proverbs 30:1, though textual scholars widely suspect corruption. If personal name, Ucal joins Ithiel as addressee; if emended to וָאֵכֵל, it becomes part of Agur's self-deprecating lament ('I am weary/exhausted'). The bracketed and varied glosses (Ucal, ass, ואכל transliterated) reveal translators' discomfort. This uncertainty illustrates how ancient proper names, especially in wisdom literature's unique contexts, can preserve textual puzzles. **PROPER NAMES (PERSONAL)**

en: and-Ucal | **es:** y-Ucal | **fr:** et-ואכל | **de:** und-ass Prov 30:1

אָכְלָה H0402 *Prep-l / N-fs* (18×)

Food or nourishment given for eating; metaphorically, prey or fuel given over to devouring destruction.

The feminine noun 'okhlah derives from the verb 'akhal ('to eat') and appears exclusively in the Priestly source and Ezekiel, always preceded by the preposition le- (le'okhlah, 'for food/eating'). In Genesis 1:29-30 God designates every green plant le'okhlah — 'for food' — establishing the word's primary association with divinely provided nourishment (cf. Gen 6:21; 9:3; Lev 11:39; 25:6). Ezekiel then extends the image darkly: the useless vine wood is given le'okhlah to the fire (Ezek 15:4, 6), ravaged peoples become 'prey' for beasts (Ezek 34:5, 8), and children are passed through fire le'okhlah (Ezek 23:37). Spanish splits neatly between 'comida/para comer' and 'para devorar/consumir.'

1. food, nourishment (14×) Food, nourishment, or sustenance designated for consumption by living beings. All fourteen occurrences appear in the formula le'okhlah ('for food'), beginning with creation itself — God gives every seed-bearing plant and fruit tree to humanity and animals for food (Gen 1:29-30). The formula recurs in the provisions for the ark (Gen 6:21), the post-flood covenant (Gen 9:3), manna in the wilderness (Exod 16:15), and sabbath-year produce (Lev 25:6). Spanish 'para comida/para comer' and French 'pour nourriture' faithfully render this nourishment sense. **FOOD AND NOURISHMENT**

en: as-food, for-eating, for-food | **es:** a-comer, para-comer, para-comida | **fr:** [לאכלה], pour-mangeant, pour-nourriture | **de:** [לאכלה], fuer-Speise, fuer-eating Gen 1:29; Gen 1:30; Gen 6:21; Gen 9:3; Exod 16:15

2. prey, fuel for consuming (4×) Prey, fuel, or material given over to devouring consumption or destruction — a metaphorical extension of 'food.' Ezekiel uses le'okhlah four times in prophetic judgment oracles: vine wood cast into fire as fuel (Ezek 15:4, 6), the sword of divine judgment that 'devours' (Ezek 21:32), and children sacrificed as offerings 'for consuming' (Ezek 23:37). Spanish 'para consumir/para devorar' and German 'zum Frass' capture the violent, destructive overtone that distinguishes this from the nourishing, life-giving primary sense. **FOOD AND NOURISHMENT**

en: for-consuming, to-be-devoured | **es:** para-consumir, para-devorar | **fr:** [לאכלה] | **de:** zum-Frass Ezek 15:4; Ezek 15:6; Ezek 21:32; Ezek 23:37

אָכֵן H0403 *Adv* (18×)

Surely, truly, indeed (emphatic asseveration); occasionally adversative: but, nevertheless, however.

The adverb 'aken functions as a strong asseverative particle — more forceful than the simpler 'akh — typically launching a declaration of surprised realization or solemn affirmation. Jacob's exclamation at Bethel, 'Surely the LORD is in this place!' (Gen 28:16), sets the tone: 'aken signals the speaker's sudden recognition of a truth previously unperceived. Isaiah deploys it for theological paradox — 'Surely You are a God who hides Himself' (Isa 45:15) and 'Surely he bore our griefs' (Isa 53:4). In two instances (Ps 82:7; Zeph 3:7) the particle pivots to an adversative sense, introducing a counter-expectation: 'but/nevertheless.' Spanish distinguishes 'ciertamente/verdaderamente' from 'sin embargo/pero,' and German shifts from 'fürwahr/gewiss' to 'nevertheless.'

1. surely, certainly, indeed (asseverative) (16×) An emphatic asseverative particle meaning 'surely, certainly, indeed, truly,' affirming the reality or truth of a statement with strong conviction. This dominant sense covers sixteen of eighteen occurrences and often marks a moment of revelation or solemn declaration. Jacob awakens and says 'Surely the LORD is in this place' (Gen 28:16); Moses realizes 'Surely the matter is known' (Exod 2:14); Isaiah proclaims 'Surely he bore our griefs' (Isa 53:4). Spanish 'ciertamente/verdaderamente,' French 'certes/en vérité,' and German 'fürwahr/gewiss' all convey the emphatic, truth-affirming force. **AFFIRMATION PARTICLES**

en: But-surely, Surely, surely | **es:** Ciertamente, Verdaderamente, ciertamente | **fr:** certainement, certes, en-vérité | **de:** [אכן], fuerwahr, gewiss Gen 28:16; Exod 2:14; 1Sam 15:32; 1Kgs 11:2; Job 32:8

2. but, nevertheless, however (adversative) (2×) An adversative or contrastive particle meaning 'but, nevertheless, however,' introducing a statement that runs counter to expectation. In Psalm 82:7, after the divine address to the 'gods,' 'aken pivots sharply: 'but you will die like mortals.' In Zephaniah 3:7, God expected the city to accept correction, 'but' (aken) they rose early to corrupt all their deeds. Spanish 'sin embargo/pero' and German 'nevertheless' mark this concessive-adversative turn, distinguishing it from the asseverative sense. **CONJUNCTIONS AND CONTRAST**

en: but, nevertheless | **es:** Sin-embargo, pero | **fr:** certes, en-vérité | **de:** [אכן], nevertheless Ps 82:7; Zeph 3:7

אָכַף H0404 *V-Qal-Perf-3ms* (1×)

presses, urges (of hunger driving to work)

A verb meaning to press or urge, used metaphorically in Proverbs 16:26 where 'his mouth presses upon him'—that is, hunger compels the laborer to work. The Mishnaic Hebrew and Aramaic cognates support the sense of urgent pressure. The verse's parallelism shows the laboring soul working for himself, driven by the pressing demand of appetite. This root appears only here in this form, though related forms exist in post-biblical Hebrew.

(1×) Describes hunger's compelling force that drives human labor in Proverbs 16:26. The subject 'his mouth' represents appetite or need for food, which 'presses upon him' as motivation. The parallelism ('the laboring soul labors for himself') emphasizes self-interest driven by physical necessity. This metaphorical use transforms physical pressure into existential compulsion, showing how basic needs propel human industry. The verb's rarity and the bracketed glosses suggest limited attestation, making context crucial for understanding. **URGE PRESS INSIST**

en: presses | **es:** apremia | **fr:** אכף | **de:** [אכף] Prov 16:26

אֻכָּף H0405 *Conj-w / N-msc / 1cs* (1×)

and my pressure, my burden (with suffix)

A masculine noun with first-person suffix appearing in Job 33:7. Elihu assures Job 'my pressure/burden shall not terrify you,' promising his speech won't overwhelm. Some ancient versions (including LXX) read כַּפִּי ('my hand') instead, comparing Job 13:21, but BDB retains אֻכָּפִי as related to H0404's sense of pressing. The term conveys weight of argument or force of personality that might intimidate.

(1×) Elihu's self-reference to his rhetorical forcefulness or argumentative pressure in Job 33:7, reassuring Job he won't be overwhelmed. The first-person possessive ('my pressure') personalizes the potential burden of confrontation. While some textual traditions favor 'my hand,' the connection to אָכַף (to press, urge) supports the reading of insistent argumentation. French and German bracket the term, acknowledging textual uncertainty, while the context clearly aims to comfort: Elihu will speak as peer, not oppressor. **URGE PRESS INSIST**

en: and-my-pressure | **es:** y-mi-presión | **fr:** et-mon-אכפי-moi | **de:** [ואכפי] Job 33:7

אִכָּר H0406 *N-ms* (7×)

Farmer, plowman, agricultural worker who tills the soil; often paired with vinedressers.

A masculine noun designating a farmer or plowman – one whose livelihood is bound to the cultivation of land. It frequently appears alongside 'vinedressers' (koremim), painting a picture of the agrarian economy of ancient Israel (Jer 31:24; 2 Chr 26:10; Joel 1:11). The Spanish 'labrador' beautifully captures the sense of one who labors the earth. Jeremiah uses the word both in lament over drought-stricken farmers (14:4) and in eschatological hope for restored agricultural life (31:24), while Isaiah envisions foreigners serving as Israel's plowmen in the messianic age (61:5).

farmer, plowman, tiller of the soil (7×) A farmer, plowman, or agricultural laborer who works the soil, often mentioned alongside vinedressers as representing the backbone of the agrarian economy (2 Chr 26:10; Joel 1:11). Jeremiah depicts their despair during drought (Jer 14:4) and their future restoration (Jer 31:24), while Isaiah prophesies that foreigners will serve as Israel's farmers (Isa 61:5). In Jeremiah 51:23 the farmer and his yoke of oxen symbolize ordinary life shattered by divine judgment. The Aramaic cognate and Arabic akkaar confirm the ancient Near Eastern agricultural context. **FARMER VINEDRESSER**

en: farmer, farmers, plowmen | **es:** al-labrador, labrador, labradores | **fr:** [אכר], [אכריכם], [אכרים] | **de:** [אכר], [אכריכם], [אכרים] 2Chr 26:10; Isa 61:5; Jer 14:4; Jer 31:24; Jer 51:23

אַכְשָׁף H0407 *Conj-w / N-proper-fs* (3×)

Achshaph (Canaanite city whose king opposed Joshua)

A Canaanite city in northern Israel, ruled by a king who joined the coalition against Joshua. The city later fell within the tribal territory of Asher. Its precise location remains debated—proposals range from sites near Tyre to locations further south. The name appears in Egyptian records, confirming its ancient prominence. Like many Canaanite cities mentioned in Joshua, Achshaph represents the established powers that Israel faced when entering the land, kingdoms that seemed formidable yet fell before God's purposes.

(3×) Joshua 11:1 lists the king of Achshaph among the northern coalition that assembled to fight Israel at the waters of Merom. Joshua 12:20 records the defeat of Achshaph's king in the catalog of conquered cities. Joshua 19:25 assigns Achshaph to Asher's border territory. Archaeological and linguistic evidence points to a significant city that controlled territory in the north, though its exact ruins remain uncertain. The city's inclusion in conquest lists underscores the comprehensive nature of Israel's victories under Joshua's leadership. **PERSONAL NAMES**

en: Achshaph, and-Akhshaph | **es:** Acsaf, y-Acsaf | **fr:** Achshaph, et-Akhshaph | **de:** Achshaph, und-Akhshaph Josh 11:1; Josh 12:20; Josh 19:25

אַל H0408 *Adv* (725×)

Negative particle of prohibition or wish: 'do not, let not'; also standalone 'no' or rhetorical negation.

A subjective negation particle that expresses wishes, commands, and prohibitions rather than stating bare facts. Where לֹא flatly denies ('it is not'), אַל entreats or forbids ('let it not be!'). It overwhelmingly appears with jussive and cohortative verb forms — the classic אַל־תִּירָא 'fear not!' of Genesis 15:1 being its signature usage. Occasionally it stands alone as a blunt 'no' (Judges 19:23) or even conveys 'nothingness' in poetic contexts like Job 24:25. Spanish and French translations capture the prohibitive force with 'No-' and negative constructions, while German 'zu' reflects its syntactic attachment to infinitive-like forms.

1. prohibitive negation do-not (712×) The dominant prohibitive or vetitive use, pairing with jussive and cohortative imperfects to express negative commands, entreaties, and wishes: 'do not!', 'let not!' (712 of 725 occurrences). Found across every genre — patriarchal assurance (Gen 15:1 אַל־תִּירָא), the binding of Isaac (Gen 22:12 אַל־תִּשְׁלַח יָדְךָ), and psalmic petition. Spanish 'No-' and French 'vers' both reflect this directive, volitional quality that sets אַל apart from the indicative negator לֹא. **NEGATION PARTICLES**

en: do-not, do-not-, not | **es:** No-, no, no- | **fr:** vers | **de:** zu 1Chr 16:22; 1Chr 21:13; 1Chr 22:13; 1Chr 28:20

2. negative response no (11×) A standalone negative response or existential negation meaning 'no' or 'there is none,' functioning declaratively rather than prohibitively. In Ruth 1:13 Naomi says אַל בִּנֹתַי, a heartfelt 'no, my daughters,' and in 2 Samuel 1:21 David's lament uses it for existential absence. French 'non' and German 'nein' confirm the shift from prohibition to outright negation in these passages. **NEGATION PARTICLES**

en: is-no, no, no- | **es:** No, no | **fr:** ne...pas, non, non- | **de:** nein, nicht-, zu Gen 33:10; Judg 19:23; Ruth 1:13; 1Sam 2:24; 2Sam 1:21

3. rhetorical interrogative negation (1×) A rare rhetorical-interrogative use where אַל introduces a question expecting an affirmative answer, functioning like 'did not...?' or 'where?' In 1 Samuel 27:10, David's evasive reply to Achish employs this construction. The multilingual glosses (English 'where,' French 'où,' German 'wo') show translators reading an interrogative spatial sense rather than a simple negation, reflecting the contextual flexibility of the particle. **LOCATIVE INTERROGATIVES**

en: where | **es:** no- | **fr:** où | **de:** wo 1Sam 27:10

4. substantival nothingness (1×) A hapax substantival use in Job 24:25, where אַל with a preposition conveys 'to nothing' or 'for naught,' expressing futility or complete absence of substance. Spanish 'en-nada' ('into nothing') and French 'à-ne...pas' both capture this shift from particle to quasi-noun, highlighting the poetic register of Job's rhetoric. **WORTHLESSNESS AND VANITY**

en: to-nothing | **es:** en-nada | **fr:** à-ne...pas | **de:** zu-zu Job 24:25

אַל H0409 *Adv-NegPrt* (4×)

Aramaic negative particle: 'do not,' 'let not' — used with the imperfect to express prohibition

The Aramaic adverb of prohibition, functionally equivalent to Biblical Hebrew 'al. It appears exclusively in the Aramaic sections of Daniel, where it introduces commands to refrain from action. Daniel urges Arioch not to destroy the wise men of Babylon (Dan 2:24), Nebuchadnezzar is told not to let his dream alarm him (Dan 4:19), and the queen tells Belshazzar not to let his thoughts terrify him (Dan 5:10). Despite its small footprint, it carries considerable narrative weight in each scene.

(4×) Aramaic particle of prohibition meaning 'do not' or 'let not,' governing an imperfect verb. Daniel deploys it urgently — 'do not destroy the wise men' (Dan 2:24) — and it recurs in reassurances: 'let not the dream alarm you' (Dan 4:19), 'let not your thoughts terrify

you' (Dan 5:10). English glosses as 'do not / let not,' Spanish as 'no,' French as a directional marker, and German similarly, though the consistent prohibitive function is clear across all witnesses. NEGATION PARTICLES

en: do-not-, let-not- | **es:** no | **fr:** vers | **de:** zu Dan 2:24; Dan 4:19; Dan 5:10

אֵל H0410 *Prep-l / N-ms* (245×)

God (El); generic Semitic deity word; also 'mighty one, power'; in divine epithets (El Shaddai, El Elyon).

El is the oldest and most elemental word for God in the Semitic languages, attested in Akkadian (ilu), Ugaritic, Phoenician, and Arabic (ilah) long before its Hebrew biblical usage. In the Hebrew Bible it functions primarily as a name or title for the one true God of Israel, often in poetic and archaic contexts where the more common 'Elohim might feel too prosaic. El appears in some of Scripture's most exalted compound epithets — El Shaddai ('God Almighty,' Gen 17:1), El Elyon ('God Most High,' Gen 14:18-22), El Olam ('the Everlasting God,' Gen 21:33), El Roi ('the God who sees,' Gen 16:13). Yet the word also retains an older, more generic force: it can mean 'a god' in general, 'mighty one' applied to powerful humans or angels, or simply 'power, strength' in poetic parallelism. The multilingual evidence shows that most languages use their primary word for God (Arabic Allah, Korean 하나님, Swahili Mungu) for sense 1, but shift to power or might vocabulary when the non-divine sense surfaces — a split visible already in the earliest Semitic inscriptions.

1. God, the true God (223×) The one true God of Israel, used as a divine name or title — 223 of 245 occurrences, the overwhelming majority. This covers El as a standalone divine designation in poetry (Ps 18:31, 'Who is El besides YHWH?'), in compound epithets (El Shaddai, Gen 17:1; El Elyon, Gen 14:18; El Olam, Gen 21:33; El Bethel, Gen 35:7), with possessive suffixes ('my God,' 'your God'), and in attributive constructions ('a jealous God,' Exod 34:14; 'a merciful God,' Deut 4:31). Arabic Allah, Korean 하나님, Hindi परमेश्वर, Swahili Mungu, and Spanish Dios all consistently deploy their primary monotheistic God-term here. The poetic register is notable: El dominates in Job, Psalms, and Isaiah far more than in historical prose. GODS AND DEITIES

en: El, God, a-God | **es:** Dios, El, dios | **fr:** Dieu, El, un-Dieu | **de:** El, Gott, Gott- Gen 14:20; Gen 14:22; Gen 16:13; Gen 17:1; Gen 21:33

2. mighty one, power (10×) Might, power, or capacity — a non-divine substantival or adjectival use meaning 'strength' or 'in the power of' — 10 occurrences. Laban tells Jacob 'it is in the power of my hand' (le-'el yadi, Gen 31:29); Deuteronomy warns 'there is no power in your hand' (Deut 28:32). In Ps 29:1 the bene 'elim are 'sons of might' (heavenly beings). Arabic qudra ('power'), Korean 힘 ('strength'), and Spanish poder ('power') all select non-theistic vocabulary, confirming a genuine lexical distinction from the divine-title sense. Ezek 31:11 uses 'el of the nations' for a mighty human ruler. The semantic bridge between 'God' and 'power' runs through the idea that deity is the ultimate locus of might. GEOGRAPHY AND SPACE

en: gods, in-power-of, in-the-power-of | **es:** a-El, al-poder-de, dioses | **fr:** Dieu, dans-puissance-de, pour-vers | **de:** Gott, der-Gott, in-Macht-von Gen 31:29; Deut 28:32; Neh 5:5; Job 41:25; Ps 29:1

3. a god, deity (generic) (9×) A god or deity in the generic sense — 9 occurrences referring to foreign gods, false deities, or the concept of divinity abstractly. The rhetorical question 'Who is like you among the gods?' (Exod 15:11) and the warning against a 'strange god' (Ps 81:9) use 'el without specific reference to YHWH. Deut 32:12 declares 'no foreign 'el was with him,' and Deut 32:21 speaks of provoking God with 'a non-god' (lo-'el). Arabic ilah (indefinite, versus Allah the proper name), Korean 신 ('a god,' versus 하나님 'God'), and Swahili mungu (lowercase, versus Mungu) all mark the generic-versus-proper distinction that Hebrew achieves through context rather than morphology. GODS AND DEITIES

en: El-of, among-the-gods, el | **es:** Dios-de, a-dios, como-dios | **fr:** dieu, el, parmi-le-dieux | **de:** el, gott, unter-der-Goetter Exod 15:11; Exod 34:14; Deut 32:12; Deut 32:21; Ps 44:20

4. El (in proper names) (2×) The theophoric element El as a component in proper names or as a standalone name designator — 2 occurrences where El functions as part of a personal or cultic name rather than as a common noun or divine title. At Judg 9:46 the 'house of El-Berith' names a specific Canaanite temple deity; at 2 Sam 2:30 'Asahel' embeds El as a name element. Spanish, French, and German all transliterate rather than translate (El-, not 'Dios-'), confirming that the proper-name function is cross-linguistically recognized as distinct from the appellative use. EL COMPOUND NAMES

en: El, El- | **es:** El, El- | **fr:** El-, Él | **de:** El, El- Judg 9:46; 2Sam 2:30

5. (1×) A single occurrence at Isa 57:5 where 'el appears in the phrase 'under every green tree,' traditionally rendered 'among the oaks' or 'among the terebinths,' possibly reflecting a homonymous root meaning 'terebinth' or 'great tree' (cf. Hebrew 'elah, 'allah). The multilingual evidence is split — English 'among the oaks,' Spanish 'entre las encinas' treat it as a tree term, while French Dieu and German Gott read it as 'God.' The ambiguity may be deliberate polemical wordplay: Israel worships among the 'el-trees instead of worshipping El. BDB lists this under a separate root, but the contextual echo between deity and sacred tree is part of the prophetic rhetoric. GODS AND DEITIES

en: among-the-oaks | **es:** entre-las-encinas | **fr:** Dieu | **de:** Gott Isa 57:5

אֵל H0411 *Art / Pro-cp* (9×)

These; a demonstrative pronoun (plural) pointing to persons or things in the immediate context.

An archaic spelling variant of the more common אֵלֶּה ('these'), serving as a plural demonstrative pronoun. It appears in both Genesis and Deuteronomy to indicate specific persons, places, or things under discussion. With the article (הָאֵל), it functions emphatically: 'these very ones.' Spanish renders it as 'estos/estas,' French as 'ces,' and German as 'diese'—all standard demonstratives confirming its purely referential, deictic function without additional nuance.

these (demonstrative pronoun) (9×) Plural demonstrative pronoun meaning 'these,' an orthographic variant of אֵלֶּה used in both Pentateuchal and historical texts. In Gen 19:8, Lot offers 'these two daughters'; in Gen 26:3-4, God confirms 'all these lands' to Isaac; in Lev 18:27, it refers to the abominations 'these' Canaanites committed; and in Deut 4:42 and 19:11, it specifies 'these cities' of refuge. The cross-linguistic evidence (fra: ces, spa: estos/estas, deu: diese) uniformly confirms a simple demonstrative with no additional semantic freight. DEMONSTRATIVE PRONOUNS

en: the-these, these | **es:** estas, estos, las-estas | **fr:** ces, le-ces, vers | **de:** der-diese, diese, diesen Gen 19:8; Gen 19:25; Gen 26:3; Gen 26:4; Lev 18:27

אֵל H0412 *Pro-cp* (2×)

these (Aramaic demonstrative plural); Qere reading for 'elleh'

An Aramaic demonstrative pronoun meaning 'these,' appearing as the Qere (marginal reading) in Ezra 5:15, while the Ketiv (written text) has the standard Hebrew form 'elleh.' Both occurrences in this verse represent the same word where Aramaic 'el' appears instead of Hebrew 'elleh' in Cyrus' quoted decree: 'Take these vessels, go and deposit them in the temple in Jerusalem.' The variant reflects the bilingual nature of Ezra, where Hebrew and Aramaic intermingle in archival quotations.

(2×) Multilingual glosses show awareness of the textual variant: English translates 'these' or marks '[ketiv],' Spanish '(estos)' or '[estos]' in brackets, French 'ceux-ci' (these) or 'vers' (toward), German uses double brackets suggesting ketiv-qere distinction. The domain assignment to 'Religious Activities' fits the temple context—these are the holy vessels being returned from Babylon. Both occurrences represent the ketiv-qere apparatus flagging an Aramaic form in the narrative flow. PROPHETS AND PROPHECY

en: [ketiv], these | **es:** (estos), [estos] | **fr:** ceux-ci, vers | **de:** [(אל)], [[אלה]] Ezra 5:15

אֵל H0413 *Prep* (5518×)

to, toward; into; upon, on; against; for, concerning; with, among

The most common Hebrew preposition of directed motion, appearing

over 5,500 times. Its core meaning — motion toward a person, place, or goal — underlies virtually every narrative scene where someone goes, sends, speaks, gives, or turns. Unlike the broader בְּ (in) or עַל (upon), אֶל specifically encodes directionality: the trajectory from speaker to destination. Yet context pushes it into hostile territory ('against'), purposive uses ('for, concerning'), and even companionship ('with, among'). The cognate Arabic ʾilā confirms the directional core. This single syllable is the connective tissue of Hebrew narrative, joining actors to their targets across thousands of clauses.

1. to (dative recipient, addressee) (3803×) Primary directional sense: 'to' or 'toward' a person, place, or thing. With over 5,300 occurrences, this dominates Hebrew prose. Spanish 'a,' French 'à,' and German 'zu' converge on the same particle. Genesis 1:9 gathers waters 'to one place.' It follows every verb of motion and speech, marking destination or addressee.

en: to, to- | **es:** a, a- | **fr:** à, à- | **de:** auf, dem-, vor- Gen 4:13; Gen 12:15; Gen 19:5; Gen 19:31; Gen 29:21

2. to, toward (spatial motion) (1562×) Movement into an enclosed space or interior — 'into' rather than merely 'toward.' The distinction is subtle but real: Deuteronomy 31:7 sends Joshua 'into' the land God promised, not merely toward it. French 'vers' and German 'in-zu' sometimes distinguish this penetrative sense from mere directionality. The spatial endpoint is not a surface but an interior.

en: to, to- | **es:** a, a-, ante | **fr:** à, à- | **de:** an-, in-, zu Gen 1:9; Gen 22:5; Gen 27:9; Gen 31:3; Gen 37:35

3. into, entering within (92×) Movement into an enclosed space or interior — 'into' rather than merely 'toward.' The distinction is subtle but real: Deuteronomy 31:7 sends Joshua 'into' the land God promised, not merely toward it. French 'vers' and German 'in-zu' sometimes distinguish this penetrative sense from mere directionality. The spatial endpoint is not a surface but an interior. GEOGRAPHY AND SPACE

en: at, in-, into | **es:** a, a-, al | **fr:** vers, à, à- | **de:** in-zu-, zu, zu- Deut 11:29; Deut 31:7; Deut 31:20; Deut 31:21; Deut 31:23

4. upon, on, over (24×) Contact or position upon a surface, or authority placed over someone — 'upon, on, over.' Numbers 4:19 assigns Levites 'to' their service. 2 Samuel 2:9 places Ish-bosheth 'over' Gilead. In prophetic oracles the preposition slides from 'toward' into 'upon/against.' Spanish 'y-contra' and French 'et-sur' capture this. GEOGRAPHY AND SPACE

en: and-against-, and-to-, and-upon | **es:** y-a, y-contra, y-contra- | **fr:** et-sur, et-sur-, et-vers | **de:** und-auf, und-auf-, und-zu Num 4:19; 2Sam 2:9; 2Sam 3:29; 2Kgs 9:33

5. against, in opposition (17×) Hostile or adversarial orientation: 'against.' Genesis 4:8 has Cain rising 'against' his brother Abel. Deuteronomy 28:7 promises that enemies who rise 'against' Israel will be defeated. 1 Kings 21:21 brings divine judgment 'against' Ahab. The glosses (Spanish 'contra,' French 'contre,' German 'gegen') consistently mark hostility. The directional core acquires an adversarial edge from context. GEOGRAPHY AND SPACE

en: against-, against-them, against-you | **es:** a-ti, contra-, contra-ellos | **fr:** contre-, contre-toi, vers | **de:** gegen-, gegen-du, zu Gen 4:8; Deut 28:7; 1Kgs 21:21; 2Kgs 3:14; 1Chr 19:17

6. for, concerning, about (10×) Purpose, benefaction, or reference: 'for, concerning, about.' 1 Samuel 1:27 speaks of praying 'for' this child. 1 Samuel 15:35 records Samuel's grieving 'for/concerning' Saul. Spanish 'Por' and French 'pour' confirm the purposive reading. The directional metaphor extends: the speaker's attention is directed 'toward' a topic or cause. GEOGRAPHY AND SPACE

en: against-him, against-it, for- | **es:** Por, a-mí, con-él | **fr:** au-dessus, mon-Dieu, pour- | **de:** fuer-, ueber, zu 1Sam 1:27; 1Sam 15:35; 1Sam 20:34; 1Kgs 19:3; 2Kgs 7:7

7. with, among, alongside (6×) Accompaniment or proximity: 'with, among, alongside.' Numbers 23:4,16 describe God meeting 'with' Balaam. Joshua 11:19 notes no city that made peace 'with' Israel. The sense is less common but attested clearly — the preposition marks not just motion toward but arrival and remaining alongside. Spanish 'con' and French 'avec' confirm the associative reading. GEOGRAPHY AND SPACE

en: -, among-, with- | **es:** con, con-, entre | **fr:** -, avec-, parmi- | **de:** -, mit-, unter- Num 23:4; Num 23:16; Josh 11:19; Josh 13:22; 2Kgs 6:8

9. (1×) A rare sense attested once in Psalm 84:7, where the Masoretic text places the preposition unusually. Multilingual evidence diverges — English 'before,' Spanish 'ante,' German 'vor-zu' — suggesting appearing in God's presence. Possibly a liturgical usage: moving 'toward' God until one stands 'before' him in Zion. GEOGRAPHY AND SPACE

en: before | **es:** ante- | **fr:** vers | **de:** vor-zu Ps 84:7

אֶלָא H0414 *N-proper-ms* (1×)

Ela, personal name (possibly 'terebinth')

Father of Shimei, one of Solomon's twelve district officers mentioned in 1 Kings 4:18. The name is identical to אֵלָה (terebinth tree), though whether this represents a botanical name, shortened theophoric element, or other meaning remains uncertain. Such brevity in personal names was common, and tree names often served as personal designations in ancient Israel.

(1×) Patronymic designation identifying Shimei by his father's name in Solomon's administrative structure. In 1 Kings 4:18, Ela serves solely to distinguish this Shimei from others, functioning as genealogical marker. The multilingual transliteration (Ela) preserves the name without interpretation, though BDB's equation with אֵלָה (terebinth) suggests possible meaning. As with many biblical names appearing once, Ela's significance lies in genealogical continuity rather than narrative development. PROPER NAMES (PERSONAL)

en: Ela | **es:** Ela | **fr:** Ela | **de:** Ela 1Kgs 4:18

אֵל H0415

god, mighty one; divine being or one possessing extraordinary power and authority

This shorter form of the word for God expresses might and power rather than relational covenant name. Poetry uses it extensively, often with qualifying terms—'God of Israel,' 'mighty God,' 'God Almighty.' The term can occasionally apply to human rulers or judges by extension of the power concept, though such usage is rare and disputed. It appears in compound divine titles and emphasizes transcendent power. The form's brevity makes it especially suitable for poetry, where it parallels or alternates with longer divine names while maintaining the focus on strength and sovereignty.

אֵל H0416

god, mighty one; divine being or one possessing extraordinary power and authority

This shorter form of the word for God expresses might and power rather than relational covenant name. Poetry uses it extensively, often with qualifying terms—'God of Israel,' 'mighty God,' 'God Almighty.' The term can occasionally apply to human rulers or judges by extension of the power concept, though such usage is rare and disputed. It appears in compound divine titles and emphasizes transcendent power. The form's brevity makes it especially suitable for poetry, where it parallels or alternates with longer divine names while maintaining the focus on strength and sovereignty.

אֶלְגָּבִישׁ H0417 *N-ms* (3×)

hail, hailstones (frozen precipitation used in divine judgment)

Large hailstones, specifically invoked in Ezekiel's prophecies of judgment. The term is a loanword from Arabic, related to gypsum or alabaster, perhaps reflecting the pale, stone-like appearance of hail. Ezekiel uses this imagery in oracles against false prophets and in the climactic battle against Gog, where hail joins fire, brimstone, and torrential rain as instruments of divine wrath. The image recalls the seventh plague in Egypt and other instances where God weaponizes weather to execute judgment.

(3×) Ezekiel 13:11 and 13:13 warn false prophets that God will tear down their whitewashed wall with 'great hailstones' that demolish pretense and expose falsehood. Ezekiel 38:22 pictures God raining down hailstones upon Gog and his hordes, combining plague, blood, torrential rain, and hail in a display of sovereign power. The Hebrew term's connection to stone-like material emphasizes the destructive force of these celestial projectiles—not mere rain, but heaven-sent weapons that crush opposition to God's purposes. **HAIL WEATHER**

en: hail | **es:** granizo, granizo, | **fr:** grêlons | **de:** [אלגביש] Ezek 13:11; Ezek 13:13; Ezek 38:22

אַלְגּוּמִּים H0418 *N-mp* (3×)

algum wood (imported timber, possibly sandalwood or juniper)

An imported wood, likely from Lebanon or Ophir, used in Solomon's temple and palace construction. The exact botanical identification remains uncertain—suggestions include sandalwood, juniper, or red pine. Chronicles mentions it alongside cedars and cypresses from Lebanon, and also as a precious import from Ophir along with gold and gems. The dual occurrence (H0418 algum in Chronicles, H0484 almug in Kings for the same material) represents variant spellings of the same foreign loanword, highlighting how exotic trade goods sometimes received inconsistent transliteration.

(3×) 2 Chronicles 2:8 requests algum wood from Lebanon alongside cedars and cypress for the temple. 2 Chronicles 9:10-11 describes Huram's ships bringing algum wood from Ophir, which Solomon used to make steps for the temple and palace, as well as lyres and harps for musicians. The wood's value is underscored by its association with precious stones and its use for both sacred architecture and musical instruments. The variant spelling (algum vs. almug) reflects the challenges of rendering foreign trade vocabulary into Hebrew. **AUTO-DETECTED COMMUNITY 10248 WITH 3 SENSES**

en: algum, and-algum, the-algum | **es:** el-sándalo, sándalo, y-sándalos | **fr:** [אלגומים], [האלגומים], [ואלגומים] | **de:** [אלגומים], [האלגומים], [ואלגומים] 2Chr 2:8; 2Chr 9:10; 2Chr 9:11

אֶלְדָּ֫ד H0419 *N-proper-ms* (2×)

Eldad, one of the seventy elders who prophesied in the camp

A personal name meaning 'God has loved,' borne by one of the seventy elders appointed to assist Moses. Eldad and Medad famously remained in the camp rather than going to the tent of meeting, yet the Spirit rested on them and they prophesied (Numbers 11:26-27). When Joshua urged Moses to stop them, Moses replied with his magnanimous wish that all the Lord's people were prophets. BDB suggests Eldad may be the same person as Elidad, a Benjamite prince in Numbers 34:21.

(2×) Multilingual transliteration is remarkably consistent: English, Spanish, French, and German all render 'Eldad' with minimal variation, reflecting the name's clarity and memorability. The two occurrences in Numbers 11 describe the same incident—the Spirit's unexpected falling on Eldad and Medad despite their absence from the official gathering, illustrating that God's Spirit moves beyond human arrangements and spatial boundaries. **PROPER NAMES (PERSONAL)**

en: Eldad | **es:** Eldad | **fr:** Eldad | **de:** Eldad Num 11:26; Num 11:27

אֶלְדָּעָה H0420 *Conj-w / N-proper-ms* (2×)

and Eldaah, son of Midian; descendant of Abraham through Keturah

A conjunction plus personal name appearing in the genealogical lists of Genesis 25 and 1 Chronicles 1. Eldaah was one of the five sons of Midian, grandson of Abraham through Keturah. The name possibly means 'God has called,' derived from an Arabic cognate. This genealogy establishes the ancestry of various Arabian peoples descended from Abraham's later marriage, showing the expansion of Abraham's seed beyond the covenant line through Isaac.

(2×) Cross-linguistic rendering preserves the conjunction: English 'and Eldaah,' Spanish 'y Eldaa' or 'y Eldaah,' French and German bracket the Hebrew forms, showing standard coordination in genealogical lists. The parallel occurrences in Genesis 25:4 and 1 Chronicles 1:33 represent the same genealogical tradition preserved in different Pentateuchal and Chronistic sources, with Chronicles typically abbreviating Genesis's fuller genealogies. **PROPER NAMES (PERSONAL)**

en: and-Elda'ah, and-Eldaah | **es:** y-Eldaa, y-Eldaah | **fr:** [ואלדעה], et-Eldaah | **de:** [ואלדעה], und-Eldaa Gen 25:4; 1Chr 1:33

אָלָה H0421 *V-Qal-Imp-fs* (1×)

lament, wail (feminine imperative)

A rare verb of lamentation appearing only in Joel 1:8 as a feminine singular imperative: 'Wail like a virgin dressed in sackcloth!' The Aramaic cognates אֲלָא and אֲלָא support the meaning of wailing or mourning. Joel calls Judah to ritual grief over agricultural devastation. The feminine address personifies the land or community as grieving woman. Related to the interjection אֲלֻלַי expressing sorrow.

(1×) Commands communal mourning over the locust plague's destruction in Joel 1:8. The feminine imperative addresses either personified Zion or the women who lead ritual lamentation. The simile 'like a virgin girded with sackcloth for the husband of her youth' intensifies the grief's quality—personal, raw, inconsolable. The French vers-moi and German zu-mir mistakenly read as preposition + suffix, but the Aramaic cognates confirm this as mourning terminology, echoing אֲלֻלַי's sorrowful cry. **MOURNING AND LAMENTING**

en: lament | **es:** Lamenta | **fr:** vers-moi | **de:** zu-mir Joel 1:8

אָלָה H0422 *V-Qal-Perf-2fs* (6×)

To swear an oath or adjure (Qal/Hiphil); also to curse or pronounce an imprecation.

A verb covering the solemn speech-acts of oath-taking and cursing. In its primary sense, it describes binding oneself or another by a sworn oath before God — whether in covenant-making (Hos 4:2; 10:4), legal proceedings (1 Kgs 8:31 = 2 Chr 6:22), or military command (1 Sam 14:24, Hiphil). Hosea's prophetic critique exposes Israel's false oaths as covenant betrayal. In Judg 17:2, the verb shifts to hostile cursing: Micah's mother 'cursed' the stolen silver, a distinct imprecatory act. Spanish distinguishes the senses well: 'jurar/juramentos' for oath-swearing versus 'maldecir/maldijiste' for cursing.

1. swear an oath, bind by oath (Qal/Hiphil) (5×) To swear a solemn oath, take an oath before God, or (in the Hiphil) to adjure, to put another under oath. Saul adjured the army with a fast-oath (1 Sam 14:24), Solomon's temple dedication envisions oath-taking before the altar (1 Kgs 8:31 = 2 Chr 6:22), and Hosea denounces Israel's false swearing in covenant contexts (Hos 4:2; 10:4). The Qal expresses the voluntary act, while the Hiphil causative indicates imposing an oath on another. Spanish 'juramentos' and English 'oath/swearing' consistently mark this covenant-legal register. **OATHS AND SWEARING**

en: Swearing, an-oath, and-he-bound-by-oath | **es:** Maldecir, juramentos, para-hacerle-jurar | **fr:** ces, ceux-ci, et-il-lié-par-serment | **de:** [אלות], diese, und-er-bound-bei-oath 1Sam 14:24; 1Kgs 8:31; 2Chr 6:22; Hos 4:2; Hos 10:4

2. curse, utter an imprecation (1×) To curse, to utter an imprecation against someone. In Judg 17:2, Micah's mother pronounced a curse on whoever stole her silver (אָלִית, 'you cursed'), and the narrative turns on the power of that spoken malediction. Unlike sense 1, the speech-act is hostile and directed against a person rather than invoking God as witness to truthfulness. The multilingual evidence uniformly selects curse-vocabulary — English 'cursed,' Spanish 'maldijiste,' French 'maudit' — distinguishing this clearly from oath-swearing. **CURSING AND IMPRECATION**

en: cursed | **es:** maldijiste | **fr:** maudit | **de:** verfluchte Judg 17:2

אָלָה H0423 *Prep-l / N-fs* (36×)

Curse or imprecation, especially conditional self-cursing; solemn oath or sworn covenant; to adjure or place under oath (Hifil).

The Hebrew noun alah occupies the intersection of oath and curse

in ancient Israelite covenant practice. In the ancient world, swearing an oath meant invoking curses upon oneself should one prove false – so alah names both the curse that falls on the oath-breaker and the oath itself. Eighteen occurrences emphasize the curse dimension: the ritual curses of Numbers 5 that the suspected adulteress must drink (Num 5:21-27), the covenant curses of Deuteronomy (Deut 29:19-20), and Zechariah's flying scroll of judgment (Zech 5:3). Seventeen occurrences foreground the oath-covenant dimension: the mutual oath between Abraham's servant and Laban (Gen 24:41), the sworn covenant at Beersheba (Gen 26:28), and Nehemiah's community pledge (Neh 10:29). Spanish maldicion and juramento split what Hebrew unites, as do French malediction versus serment and German Fluch versus Eid. A lone Hifil occurrence (2 Chr 6:22) turns the noun into a causative verb: to cause someone to swear.

1. curse, imprecation (18×) A curse or imprecation – the conditional self-cursing invoked upon oath-breaking, or a direct pronouncement of divine judgment upon transgressors. Eighteen occurrences center on the curse dimension: the waters of cursing in the ordeal of the suspected adulteress (Num 5:21-27), the covenant curses of Deuteronomy (Deut 29:19-20; 30:7), the flying scroll curse of Zechariah (Zech 5:3), and the prophetic threat that the land itself languishes under a curse (Isa 24:6). Spanish maldicion, French malediction, and German Fluch all reach for dedicated curse vocabulary distinct from oath language. **CURSES AND ANATHEMA**

en: a-curse, an-oath, and-for-cursing | **es:** Maldición, con-maldición, en-maldición | **fr:** [באלה], [האלות], ceux-ci | **de:** Eid, [לאלה], cursing Num 5:21; Num 5:23; Num 5:27; Deut 30:7

2. oath, sworn covenant (17×) A solemn oath or sworn covenant commitment, typically carrying an implicit self-imprecatory element binding the swearer to consequences if violated. Seventeen occurrences emphasize the oath-covenant dimension: the oath securing Abraham's servant's mission (Gen 24:41), the covenant oath at Beersheba (Gen 26:28), the oath attached to Mosaic covenant entry (Deut 29:12, 14), the oath despised by Jerusalem (Ezek 16:59; 17:16-19), and the community pledge under Nehemiah (Neh 10:29). Spanish juramento, French serment, and German Eid separate the oath sense from the curse sense, revealing a distinction that Hebrew collapses. **OATHS AND SWEARING**

en: an-oath, and-into-his-oath, from-my-oath | **es:** de-mi-maldición, el-juramento, en-juramento | **fr:** ces, ceux-ci, dans-ces | **de:** Eid, der-Eid, diese Gen 24:41; Gen 26:28; Lev 5:1; Deut 29:12

3. adjure, cause to swear (Hifil) (1×) To adjure or cause to swear – the causative Hifil verbal use, placing someone under oath by invoking the conditional curse. Only one clear occurrence: Solomon's prayer that when a man sins against his neighbor and 'an oath is laid upon him to cause him to swear' (2 Chr 6:22, parallel to 1 Kgs 8:31). Spanish para hacerle jurar and German Eid shift to causative constructions, confirming the verbal force of this rare usage. **OATHS AND SWEARING**

en: to-curse-him | **es:** para-hacerle-jurar | **fr:** [להאלתו] | **de:** Eid 2Chr 6:22

אֵלָה H0424 *Prep-k / N-fs* (13×)

terebinth — a large deciduous tree used as a landmark and sacred gathering site in ancient Israel

Elah designates the terebinth tree (Pistacia terebinthus), a hardy deciduous species that can grow to great age and impressive size in the hill country of Palestine. In biblical narrative, individual terebinths serve as memorable landmarks: the tree near Shechem where Jacob buried foreign gods (Gen 35:4), the one at Ophrah under which the angel of the LORD appeared to Gideon (Judg 6:11, 19), and the fateful tree whose branches entangled Absalom (2 Sam 18:9-14). Prophetic texts associate terebinths with idolatrous worship (Isa 1:29; Hos 4:13). Spanish 'encina,' French 'terebinthe,' German 'Terebinthe' — the translations oscillate between 'terebinth' and 'oak,' reflecting longstanding botanical uncertainty.

terebinth, oak tree (13×) A large, long-lived deciduous tree (Pistacia terebinthus or possibly Quercus species) that served as a recognizable landmark and gathering point in the landscape of ancient Israel. Notable individual specimens mark key narrative moments: Jacob's burial of foreign gods at Shechem (Gen 35:4), the angel's appearance to Gideon at Ophrah (Judg 6:11, 19), Saul's burial memorial at Jabesh (1 Chr 10:12), and Absalom's fatal entanglement (2 Sam 18:9-10, 14). Also invoked prophetically as a site of illicit worship (Isa 1:29; Hos 4:13). All 13 occurrences refer to this same species of tree. **OAK TEREBINTH TREE**

en: and-terebinth, as-the-terebinth, in-the-terebinth | **es:** Como-encina, como-encina, el-tamarisco | **fr:** [הֵאלָה], ces, comme-un-térébinthe | **de:** [הֵאלָה], [כאלה], der-Terebinthe Gen 35:4; Judg 6:11; Judg 6:19; 2Sam 18:9

אֵלָה H0425 *N-proper-ms* (16×)

Elah — a proper name borne by several OT figures including a king of Israel and an Edomite chief

A Hebrew proper noun meaning 'terebinth,' borne by at least five distinct biblical figures. The most prominent is Elah son of Baasha, who reigned briefly over Israel before being assassinated by Zimri (1 Kgs 16:6-14). Another Elah was the father of Hoshea, the last king of the northern kingdom (2 Kgs 15:30; 17:1; 18:1, 9). The name also designates a chief of Edom in the genealogy of Esau (Gen 36:41 = 1 Chr 1:52), a son of Caleb (1 Chr 4:15), and a Benjaminite descendant of Uzzi (1 Chr 9:8). Spanish 'Ela' and German 'Ela/Elah' preserve the name consistently across translation traditions.

Elah (proper name) (16×) The proper name Elah (אֵלָה II, 'terebinth'), referring to multiple OT individuals: (1) a chief of Edom listed among Esau's descendants (Gen 36:41; 1 Chr 1:52); (2) the son of Baasha who reigned two years in Israel before Zimri's coup (1 Kgs 16:6, 8, 13-14); (3) the father of Hoshea, Israel's final king (2 Kgs 15:30; 17:1); (4) a son of Caleb (1 Chr 4:15); (5) a Benjaminite of Uzzi's line (1 Chr 9:8). The name also attaches to the famous valley where David confronted Goliath (1 Sam 17:2, 19; 21:9). **PROPER NAMES (PERSONAL)**

en: Elah, and-Elah, the-Elah | **es:** Ela, Elah, Elá | **fr:** Elah, ceux-ci, et-ceux-ci | **de:** Ela, Elah, der-Elah Gen 36:41; 1Sam 17:2; 1Sam 17:19; 1Sam 21:10; 1Kgs 16:6

אֱלָהּ H0426 *N-msd* (96×)

God or deity (Aramaic); used for the God of Israel and also for pagan gods in Daniel and Ezra.

The Aramaic cognate of Hebrew Eloah (אֱלוֹהַּ), this word appears almost exclusively in the Aramaic portions of Ezra and Daniel. In its primary use it denotes the God of Israel — 'the God of heaven' whom Daniel serves and to whom Ezra builds a temple (Ezra 5:1-2; Dan 6:23). But it also designates false gods, as when Nebuchadnezzar commands worship of golden idols and speaks of 'gods made of gold and silver' (Dan 5:4, 23). The distinction between true God and pagan deities is clear from context and grammatical form: the emphatic state Elahā often marks the true God, while the plural elahin refers to pagan gods. Spanish Dios versus dioses and German Gott versus Goetter mirror this distinction.

1. God, the true God (76×) The God of Israel, the supreme and true deity worshipped by Daniel, Ezra, and the Jewish exiles. Used in definite, construct, and suffixed forms. Ezra speaks of 'the God of heaven' who stirred Cyrus (Ezra 5:1), and Daniel's God delivers him from the lions' den (Dan 6:23). Spanish Dios, French Dieu, and German Gott all render this uniformly as a proper reference to the one true God. **GODS AND DEITIES**

en: Elaha | **es:** Dios, el-Dios | **fr:** Dieu | **de:** Gott Ezra 4:24; Ezra 5:1; Ezra 5:2; Ezra 5:8

2. god(s), pagan deities (20×) A god or gods in the generic or pagan sense — false deities worshipped by foreign nations. Appears in both singular indefinite and plural forms (elahin). Jeremiah 10:11 declares that 'the gods that did not make heaven and earth shall perish,' and Daniel 3:12-18 recounts the refusal to worship Nebuchadnezzar's golden image. The plural and indefinite usage across Spanish dioses and German Goetter consistently signals the pagan referent. **GODS AND DEITIES**

en: (qere:your-god), The-gods, [ketiv:your-gods] | **es:** (a-tu-dios), [a-tus-dioses], a-los-dioses-de | **fr:** Dieu, Dieu-de, [אלהיא] | **de:** Gott, [אלהיא], diese Jer 10:11; Dan 2:11; Dan 2:47; Dan 3:12

אַלָּה H0427 *Art / N-fs* (1×)

the oak, the terebinth (definite noun)

A feminine noun for oak or possibly terebinth tree in Joshua 24:26, where Joshua sets up a stone of witness 'under the oak which is in the sanctuary of the Lord.' The LXX translates as terebinth (τερέμινθος), and BDB suggests reading אֵלָה (terebinth) instead. Such sacred trees marked covenant sites and served as landmarks. The definite article indicates a well-known tree at Shechem's sanctuary.

(1×) Designates the specific sacred tree at Shechem under which Joshua erected a memorial stone in Joshua 24:26. The definite article presumes readers' familiarity with this landmark tree in the Lord's sanctuary. Ancient Israelite practice often associated terebinths or oaks with sacred sites (cf. Genesis 12:6, Judges 9:6). Cross-linguistic glosses (oak, encina, chêne) maintain the arboreal reference, though botanical identification between oak and terebinth species remains debated. Such trees served as enduring witnesses to covenant commitments. **OAK TEREBINTH TREE**

en: the-oak | **es:** la-encina | **fr:** le-chêne | **de:** der-oak Josh 24:26

אֵלֶּה H0428 *Prep-k / Pro-cp* (746×)

these — near demonstrative pronoun pointing to a previously mentioned or forthcoming group of persons or things

Elleh is the workhorse plural demonstrative of Biblical Hebrew, appearing 746 times to point at groups of people, nations, laws, events, or objects. It serves as the plural counterpart of zeh ('this') and frequently anchors genealogical summaries ('these are the generations of') and legal catalogs ('these are the statutes'). Its prepositional combinations — ka-elleh ('like these'), be-elleh ('among these'), me-elleh ('from these') — are purely syntactic extensions of the same deictic function. The cross-linguistic evidence is uniform: English 'these,' Spanish 'estos/estas,' French 'ces,' German 'diese.'

these (demonstrative pronoun) (746×) The near plural demonstrative pronoun, used to indicate a set of referents already introduced or about to be specified in the discourse. Frequently opens formulaic lists (Gen 10:20 'these are the sons of Ham') and legal enumerations (Deut 18:12 'these things'). All 746 occurrences, including prepositional compounds, express a single deictic function without semantic variation. **DEMONSTRATIVE PRONOUNS**

en: these | **es:** Estas, Estos, estas | **fr:** ces | **de:** dies, dies-sind, diese Gen 9:19; Gen 10:20; Gen 10:29; Gen 10:31; Gen 10:32

אֵלֶּה H0429 *Pro-3cp* (1×)

these (Aramaic demonstrative plural pronoun)

An Aramaic demonstrative pronoun meaning 'these,' appearing in Jeremiah 10:11 and Ezra 5:15. Unlike Hebrew אֵלֶּה, this represents the Aramaic dialect's distinct form, used in the few Aramaic passages of the Hebrew Bible. Jeremiah 10:11's context involves pronouncing judgment on false gods: 'Thus you shall say to them: the gods who did not make heaven and earth, these shall perish.' The Aramaic insertion provides an oracle formula.

(1×) Aramaic plural demonstrative pointing to the false gods just described in Jeremiah 10:11's judgment oracle. This linguistic code-switching—inserting an Aramaic verse into Hebrew prophecy—may reflect an international formula meant for pagan nations to understand. The form אֵלֶּה differs from standard Hebrew's expected אֵלֶּיךָ, representing dialectal variation. Multilingual glosses (these, estos, diese) preserve the deictic function, though French térébinthe appears mistaken. The Aramaic presence underscores the verse's function as direct address to idol-worshipers. **DEMONSTRATIVE PRONOUNS**

en: these | **es:** estos | **fr:** térébinthe | **de:** diese Jer 10:11

אֱלֹהִים H0430 *Prep-m / N-mpc / 1cp* (2599×)

God (the God of Israel); gods (pagan deities); a god or goddess (individual foreign deity). The majestic plural form of eloah.

Elohim is one of the most remarkable words in any language — a morphologically plural noun that, in the vast majority of its occurrences, refers to the one God of Israel and takes singular verbs and adjectives. This grammatical paradox has generated millennia of theological reflection, from ancient rabbinic discussion to modern trinitarian readings. In its dominant sense, Elohim is simply the standard way to say 'God' in Hebrew narrative, law, and poetry: 'In the beginning God created' (Gen 1:1). But the same form also does genuine plural work when referring to the gods of the nations — 'you shall have no other gods before me' (Exod 20:3) — and can even designate a single foreign deity like Dagon or Ashtoreth. The multilingual evidence is revealing: Arabic splits cleanly between Allah (singular, the God) and alihah (plural, gods), Korean between hananim and sindeul, while Hebrew uses the same form for both, relying on syntax and context to disambiguate.

1. God (the God of Israel, YHWH) (2354×) Split from sense 82415. Criteria: The one true God, creator and covenant-maker: 'God said,' 'the God of Abraham,' 'our God.' Monotheistic supreme deity, singular despite plural morphology.

en: Elohim | **es:** Dios, Elohim | **fr:** Dieu | **de:** Gott Gen 1:1; Gen 1:5; Gen 1:10; Gen 1:16; Gen 1:21

2. gods (pagan deities, foreign gods) (147×) Split from sense 82415. Criteria: Plural reference to false gods, foreign deities, idols: 'the gods of Egypt,' 'serving other gods.' Polytheistic referents explicitly condemned in biblical text.

en: gods, her-gods, his-gods | **es:** dios-de-ti, dioses, dioses-de-ellos | **fr:** Dieu, dieux, le-Élohim | **de:** Goetter, Gott, dein-Goetter Exod 18:11; Exod 20:3; Exod 23:13; Exod 32:1; Exod 32:23

3. gods (pagan deities) (81×) Pagan gods collectively — 81 occurrences where elohim functions as a genuine plural referring to the deities of surrounding nations. 'Put away the foreign gods' (Gen 35:2), 'against all the gods of Egypt I will execute judgments' (Exod 12:12), 'you shall have no other gods before me' (Exod 20:3). Arabic alihah, Korean sindeul, Swahili miungu, and Hindi devataon all deploy their standard plural-deity vocabulary, sharply distinct from the singular God-of-Israel terms. The syntactic markers — plural verbs, plural adjectives, and 'other/foreign' modifiers — make this sense reliably identifiable. **GODS AND DEITIES**

en: elohim | **es:** a-dioses, dios, dioses | **fr:** dieu, elohim, élohim | **de:** elohim Gen 35:2; Gen 35:4; Exod 12:12; Exod 20:23; Exod 22:20

4. god or goddess (foreign deity) (14×) A single foreign god or goddess — 14 occurrences where elohim designates an individual pagan deity by name or in a construct chain: 'Dagon their god' (Judg 16:23-24), 'Ashtoreth the goddess of the Sidonians' (1 Kgs 11:5, 33), 'the god of Ekron' (2 Kgs 1:2-3). Arabic ilah/ilahah (singular 'god/goddess'), Spanish dios de/diosa de, and Korean sin ('deity,' singular) all select singular forms here, distinguishing this from the collective-plural in sense 2. The feminine agreement in 1 Kgs 11:33 (the 'goddess' reading) is particularly noteworthy as one of the rare places where elohim takes feminine concord. **GEOGRAPHY AND SPACE**

en: god, god-of, goddess-of | **es:** Elohim, dios-de, diosa-de | **fr:** Dieu, god-de, goddess-de | **de:** Gott, god-von, goddess-von Judg 9:27; Judg 16:23; Judg 16:24; 1Kgs 11:5; 1Kgs 11:33

5. (2×) Contextually ambiguous or comparative uses — 2 occurrences (Exod 29:45, Judg 8:33) where elohim appears in a construction that could be parsed as either 'God' or 'a god' depending on interpretive framework. The multilingual glosses split: some render 'as God' (comme Dieu, wie Gott) while others treat it as 'as a god/elohim,' reflecting genuine interpretive uncertainty. These marginal cases sit at the boundary between senses 1 and 2 and may represent formulaic or idiomatic uses where the referent is deliberately ambiguous. **GODS AND DEITIES**

en: as-Elohim, as-elohim | **es:** para-Elohim, por-dios | **fr:** comme-Dieu, comme-elohim | **de:** wie-Gott, wie-elohim Exod 29:45; Judg 8:33

אֱלוּ H0431 *Conj-w / Interjection* (5×)

Lo! Behold! An Aramaic interjection introducing vivid scenes in Daniel's visions.

An Aramaic exclamatory particle used exclusively in the book of Daniel to introduce striking elements within dream-visions. It always

appears as וַאֲלוּ ('and behold!'), creating a dramatic pause that draws the reader's eye to what follows — a great statue (Dan 2:31), a towering tree (Dan 4:10), a watchman descending (Dan 4:13), and a little horn with human eyes (Dan 7:8). The translations capture this vividness well: Spanish 'y he aquí,' French 'et voici!,' and German 'und siehe' all preserve the demonstrative force that makes Daniel's visions cinematically vivid.

(5×) An exclamatory interjection meaning 'lo!' or 'behold!,' used to arrest attention within visionary narratives. Always appears in Daniel as וַאֲלוּ ('and behold') to introduce dramatic new elements: the great statue in Nebuchadnezzar's dream (Dan 2:31), the cosmic tree (Dan 4:10), the heavenly watcher (Dan 4:13), and the little horn (Dan 7:8 — appearing twice for double emphasis). Cognate to Aramaic אָרוּ and related to Egyptian Aramaic הלו. Spanish 'y he aquí' and German 'und siehe' both effectively reproduce the startling, cinematic quality of this visionary marker. **BEHOLD (PARTICLE)**

en: and-behold | **es:** y-he-aquí | **fr:** et-voici! | **de:** und-siehe Dan 2:31; Dan 4:10; Dan 4:13; Dan 7:8

אִלּוּ H0432 *Conj-w / Conj* (2×)

and if, though; late Hebrew conditional conjunction

A late Hebrew conditional conjunction appearing only in Ecclesiastes and Esther, formed from the negative particle 'im' and the particle 'lu.' In Esther 7:4, Esther uses it to contrast scenarios: 'For if we had been sold merely as slaves, I would have kept quiet.' In Ecclesiastes 6:6, it introduces a hypothetical condition about living a thousand years twice. The Aramaic cognate and Mishnaic usage confirm this as a late dialectal development in Biblical Hebrew.

(2×) Translation strategies vary: English 'and if,' Spanish 'Y si,' French and German bracket the Hebrew, acknowledging the grammatical particle. The Mishnaic Hebrew and Aramaic parallels show this conjunction becoming more common in post-biblical Hebrew. Both biblical contexts involve counterfactual or hypothetical reasoning—Esther's rhetorical argument to the king, and Qohelet's thought experiment about longevity without enjoyment. **CONDITIONAL PARTICLES**

en: and-if | **es:** Y-si | **fr:** [ואלו], et-ואלו | **de:** [ואלו] Esth 7:4; Eccl 6:6

אֱלֹהַּ H0433 *Conj-w* (61×)

God or a god; a singular poetic form especially frequent in Job, also used for pagan deities in late biblical texts.

Eloah is the singular counterpart to the far more common Elohim, surfacing overwhelmingly in the poetry of Job (over 40 of its 61 occurrences) and in a handful of ancient poems such as the Song of Moses (Deut 32). Its rarity outside these contexts gives it a solemn, archaic flavor. When applied to false gods, as in Daniel 11 and 2 Chronicles 32, the cross-linguistic evidence shifts noticeably: Spanish and German translators leave it untranslated or bracket it, while English glosses switch from capitalized 'God' to lowercase 'a god,' signaling the semantic boundary between the true deity and generic divinity.

1. God, the true God (54×) The one true God of Israel. This is by far the dominant usage, carrying the full theological weight of the divine name in poetic register. Job alone accounts for most occurrences, where Eloah appears in speeches by Job, Elihu, and the divine speeches themselves (e.g., Job 3:4, 3:23). Spanish consistently renders it 'Dios' with a capital D, French 'Dieu,' and German 'Gott,' all indicating an unambiguous reference to the supreme deity. The choice of this singular form over Elohim lends a personal, intimate quality to the poet's address. **GODS AND DEITIES**

en: Eloah, of-Eloah | **es:** Dios, Dios:, Eloah | **fr:** Dieu | **de:** Gott Deut 32:15; Deut 32:17; Neh 9:17; Job 3:4; Job 3:23

2. a god, deity (5×) A god or deity in general, applied to divine beings other than the God of Israel. This sense appears in late prose contexts such as Daniel 11:37-39, where the king 'shall not regard the god of his fathers,' and 2 Chronicles 32:15, where Hezekiah warns against any god's ability to deliver. Multilingual glosses reveal the distinction clearly: English shifts to 'a god,' Spanish to lowercase 'dios,' while French and German often leave the Hebrew unvocalized in brackets, acknowledging the ambiguity between proper and common noun. **GODS AND DEITIES**

en: a-god, and-to-a-god, and-to-god-of | **es:** Y-a-dios-de, dios, dios-de | **fr:** Dieu, [אלוה], et-Dieu | **de:** [אלוה], [ולאלה], [ולאלוה] 2Chr 32:15; Dan 11:37; Dan 11:38; Dan 11:39

3. gods, false deities (2×) Gods or false deities, appearing in textual variants where the singular Eloah stands as a Kethib reading against the Qere plural Elohim. The clearest instance is 2 Kings 17:31, where Sepharvite pagans are said to worship their gods. English and French glosses parenthetically note '(elohim of),' signaling that scribal tradition resolved this singular toward the more expected plural. This rare usage preserves a textual memory of how the singular form could shade into collective reference. **GODS AND DEITIES**

en: (elohim-of), [elohim] | **es:** [K], dioses-de | **fr:** (elohim-of), [elohim] | **de:** [elohim] 2Kgs 17:31

אֱלוּל H0434 *Conj-w / N-ms* (1×)

and nothing, vanity (Ketiv reading, likely equals אֱלִיל)

The Ketiv (written text) reading in Jeremiah 14:14, where the Qere (oral tradition) likely reads אֱלִיל (worthlessness, idol). The verse condemns prophets who prophesy 'lies, divination, worthlessness, and the deceit of their heart.' This rare form represents either a textual variant or scribal error for the more common אֱלִיל. Context clearly requires a term for falsehood or emptiness.

(1×) Ketiv variant in Jeremiah 14:14's denunciation of false prophecy, synonymous with אֱלִיל (worthlessness, vanity). The prophet indicts those who speak from their own imagination rather than God's mouth. The bracketed nature of multilingual glosses (ketiv, nada, bracketed Hebrew) indicates textual uncertainty and probable error. Whether read as 'nothingness' or 'idol,' the sense condemns prophetic content as empty, deceptive, lacking divine origin—a recurring theme in Jeremiah's confrontation with court prophets. **AUTO-DETECTED COMMUNITY 12467 WITH 7 SENSES**

en: [ketiv] | **es:** [y-nada] | **fr:** [[ואלול]] | **de:** [[ואלול]] Jer 14:14

אֱלוּל H0435 *Prep-l / N-proper-fs* (1×)

of Elul, sixth month name (August-September)

The name of the sixth month in the post-exilic calendar, appearing in Nehemiah 6:15 when the wall of Jerusalem was completed. Elul corresponds to August-September in modern calendars. The name derives from Akkadian Ululu and appears in Aramaic (אֱלוּל), Arabic (ألول), and Mishnaic Hebrew. This was late summer, the month before the fall festivals of Tishri. The preposition marks temporal location.

(1×) Temporal designation marking the completion of Jerusalem's wall reconstruction in Nehemiah 6:15, achieved remarkably in fifty-two days. The month name, borrowed from Mesopotamian calendrical tradition during the exile, shows linguistic-cultural influence on post-exilic Judean timekeeping. The preposition לְ- expresses 'on/in the month of Elul,' typical Hebrew temporal syntax. Bracketed glosses suggest some translational uncertainty about proper transliteration. This late-summer timing precedes the seventh month's festivals, making the completion symbolically timely for celebration. **MONTHS AND LUNAR CYCLES**

en: of-Elul | **es:** de-Elul | **fr:** [לאלול] | **de:** [לאלול] Neh 6:15

אֵלוֹן H0436 *N-ms* (9×)

Oak or terebinth tree, often marking sacred sites and used in place-name designations.

A noun referring to a large, prominent tree—either an oak or a terebinth—frequently associated with sacred places, shrines, and divine encounters in the patriarchal narratives. The 'oak of Moreh' at Shechem (Gen 12:6) was where Abram first received God's promise in Canaan, and the 'oaks of Mamre' (Gen 13:18; 14:13; 18:1) became Abraham's long-term dwelling and the site of angelic visitation.

French 'chêne' (oak) and Spanish 'encina' (holm oak) reflect the European botanical identification, while German alternates between 'Terebinthen' and 'oak,' mirroring the ongoing scholarly debate about the exact species.

oak, terebinth (tree) (9×) A large, sacred tree—oak or terebinth—serving as a landmark in topographic and cultic designations. The word consistently appears in construct with a qualifying name: 'oak of Moreh' (Gen 12:6; Deut 11:30), 'oaks of Mamre' (Gen 13:18; 14:13; 18:1), the 'oak of the soothsayers' (Judg 9:37), and the 'oak in Zaanannim' (Judg 4:11). These trees marked places of revelation, covenant, and judgment. The multilingual variation between 'chêne' (fra), 'encina/roble' (spa), and 'Terebinthen' (deu) reflects genuine botanical uncertainty about whether אֵלוֹן denotes Quercus or Pistacia. **GEOGRAPHY AND SPACE**

en: -the-oak-of, by-oaks-of, in-oaks-of | **es:** en-encinas-de, encina-de, los-robles-de | **fr:** -le-chêne-de, chêne-de, dans-oaks-de | **de:** -der-oak-von, bei-den-Terebinthen, oak-von Gen 12:6; Gen 13:18; Gen 14:13; Gen 18:1; Deut 11:30

אַלּוֹן H0437 *N-mpc* (8×)

Oak tree (genus Quercus), a symbol of strength, majesty, and endurance in biblical imagery

The oak (אַלּוֹן) figures prominently in both narrative and prophetic poetry. It marks the burial site of Deborah, Rebekah's nurse, beneath the 'oak of weeping' at Bethel (Gen 35:8). The prophets invoke it as a symbol of towering strength — the oaks of Bashan represent pride before God's judgment (Isa 2:13; Zech 11:2) — and Hosea condemns idolatrous worship under oaks (Hos 4:13). Spanish 'encina,' French 'chene,' and the Septuagint's drys all confirm identification with the oak genus rather than the terebinth.

oak (tree) (8×) The masculine noun אֵלוֹן designating the oak tree (Quercus), distinct from the terebinth (אֵלָה) though sometimes confused in older translations. It appears in narrative as a memorial marker — Deborah's burial oak at Bethel (Gen 35:8, 'the oak of weeping'). Prophetically it symbolizes towering strength and pride: the 'oaks of Bashan' represent what God will bring low (Isa 2:13; Zech 11:2), Amos compares the Amorites' height to oaks (Amos 2:9), and Hosea condemns illicit worship under oaks (Hos 4:13). It also serves as timber for shipbuilding (Ezek 27:6) and idol-making (Isa 44:14). Spanish 'encina' and German 'Eiche' confirm the oak identification. **OAK TEREBINTH TREE**

en: and-an-oak, and-as-the-oak, like-the-oaks | **es:** Encinas, como-las-encinas, encina | **fr:** [אלוני], [אלונים], [ואלון] | **de:** [אלון], [אלוני], [אלונים] Gen 35:8; Isa 2:13; Isa 6:13; Isa 44:14; Ezek 27:6

אַלּוֹן H0438 *N-proper-ms* (2×)

Allon, a Simeonite chief, or Elon (place name)

A name meaning 'oak,' appearing as both a personal name and possibly a place name. In 1 Chronicles 4:37, Allon is listed as a Simeonite leader. The reference to Joshua 19:33 involves textual complexity—BDB directs readers to see 'Elon' on a different page, suggesting possible confusion between the personal name Allon and the place name Elon. The overlap between these similar names (both related to 'oak') creates ambiguity in the textual tradition.

(2×) Multilingual evidence shows the name/place ambiguity: English 'Allon' or 'from Elon,' Spanish 'Alon' or 'desde el encino de' (from the oak of), French and German similarly split between personal name and locative reading. The domain assignment to 'Names of Persons and Places' acknowledges this dual possibility. Joshua 19:33's 'from Elon' likely represents a geographical boundary marker, while 1 Chronicles 4:37 clearly presents a personal name in a genealogical list. **PERSONAL NAMES**

en: Allon, from-Elon | **es:** Alon, desde-el-encino-de | **fr:** [אלון], de-Élon | **de:** [אלון], von-Elon Josh 19:33; 1Chr 4:37

בָּכוּת H0439 *N-fs* (1×)

Allon-bacuth (place name: 'oak of weeping')

A place name in Genesis 35:8 meaning 'oak of weeping,' where Deborah, Rebekah's nurse, was buried. The name compounds אַלּוֹן (oak) with בָּכוּת (weeping), memorializing the mourning at her death. Such commemorative naming was common in biblical geography, marking sites with events. The oak served as a natural monument, with the name preserving the community's grief across generations.

(1×) Memorial site name preserving the location and occasion of Deborah's burial below Bethel in Genesis 35:8. The compound 'oak of weeping' combines arboreal landmark with emotional event, creating topographical memory. Ancient Israel often marked significant burials with trees (cf. Saul under tamarisk in 1 Samuel 31:13). Multilingual transliterations (Allon-Bacuth, Alon-Bakut, Allon-Bachut) preserve the Hebrew components, though meaning ('oak of weeping') makes the name self-explanatory. Such etiological names anchor sacred history in physical landscape. **WEEPING NOUN**

en: Allon-Bacuth | **es:** Alon-Bakut | **fr:** Allon-Bacuth | **de:** Allon-Bachut Gen 35:8

אֵלֹנִי H0440 *Art / N-proper-ms* (1×)

the Elonite (gentilic with article, descendants of Elon)

The gentilic form with definite article designating members of the Elon clan within Zebulun. Numbers 26:26 uses this in the tribal census to identify descendants of Elon. The article makes it definite: 'the Elonite [family].' This follows standard Hebrew gentilic formation, adding -ִי suffix to the ancestor's name and often prefixing the article in genealogical contexts.

(1×) Definite family designation for the Elonite clan within Zebulun's tribal structure in Numbers 26:26's census. The article הָ- specifies this recognized kinship group descended from Elon. Multilingual glosses (the-Elonite, los-elonitas, le-Elonite, der-Elonite) uniformly preserve definiteness, marking the clan as an established unit in Israel's tribal confederation. Such gentilics functioned administratively to organize Israel by ancestral descent, maintaining tribal identity through patrilineal genealogy. **PROPER NAMES (PERSONAL)**

en: the-Elonite | **es:** los-elonitas | **fr:** le-Elonite | **de:** der-Elonite Num 26:26

אָלוּף H0441a *N-msc* (9×)

A tame or familiar one; hence a close friend, intimate companion, or (by another derivation) cattle/oxen.

Built on the root aleph-lamed-peh, which evokes taming and familiarity, this word spans a surprisingly warm range. At its heart it describes the trusted intimate – the friend closer than a neighbor (Mic 7:5), the confidant whose betrayal cuts deepest (Ps 55:13-14). Proverbs 2:17 applies it to a woman's husband as 'the companion of her youth,' and Jeremiah 3:4 boldly uses it of YHWH himself as the husband-friend of Judah. One occurrence in Jeremiah 11:19 preserves the older adjectival sense: 'a tame lamb led to slaughter.' A third usage in Psalm 144:14 likely relates to the homonymous 'eleph (cattle), describing well-laden oxen.

1. friend, intimate companion (7×) A close friend, trusted companion, or intimate confidant. Spanish 'compañero/íntimo' and the parallel with meyadda' ('acquaintance') in Psalm 55:13 underscore the depth of this bond. Proverbs 16:28 and 17:9 warn that gossip separates even such close friends. In Proverbs 2:17 and Jeremiah 3:4 the term extends to the marriage bond – a husband as life-companion – with YHWH himself called Israel's 'allup of her youth.' **GEOGRAPHY AND SPACE**

en: friend, in-friend, leaders | **es:** al-compañero-de, en-íntimo, guía-de | **fr:** [אלוף], [אלפים], chef | **de:** [אלוף], [אלפים], [באלוף] Ps 55:13; Prov 2:17; Prov 16:28; Prov 17:9; Jer 3:4

2. tame, docile (1×) Tame, gentle, docile – the adjectival sense preserving the root meaning of being trained or domesticated. Jeremiah 11:19 uses it in the poignant simile 'like a tame lamb led to slaughter,' where Spanish 'manso' and English 'gentle' capture the lamb's trusting innocence. This sense illuminates how intimacy (sense 1) derives metaphorically from tameness. **TAME DOCILE**

en: gentle | **es:** manso | **fr:** [אלוף] | **de:** [אלוף] Jer 11:19

3. cattle, oxen (1×) Cattle or oxen, likely a byform of 'eleph. In Psalm 144:14, 'our cattle are heavy-laden' (allupenu mesubbalim) describes agricultural prosperity. Multilingual evidence confirms this reading: English 'our cattle,' Spanish 'nuestros bueyes,' and German 'unser Vieh' all translate as livestock, distinct from the 'friend' or 'chief' senses found elsewhere. **GEOGRAPHY AND SPACE**
en: our-cattle | **es:** Nuestros-bueyes | **fr:** chef | **de:** unser-Vieh Ps 144:14

אַלּוּף H0441b *N-mpc / 3mp* (60×)
alluph – chief, clan leader; a tribal headman, especially of Edomite clans
The noun alluph (II), derived from eleph ('clan, thousand'), designates a tribal chief or clan leader. Its 60 occurrences concentrate overwhelmingly in Genesis 36, the genealogy of Esau's Edomite descendants, where it appears as a technical title for the heads of subtribal groups – 'chief Teman, chief Omar, chief Zepho' (Gen 36:15). Outside this genealogical register it appears in the Song of the Sea, where 'the chiefs (alluphe) of Edom' tremble at Israel's deliverance (Exod 15:15), and in Zechariah 12:5-6 applied to the clans of Judah. Spanish jefe, French chef, and German Häuptling all capture its core meaning of tribal leadership.

chief, clan leader (60×) A tribal chief or clan headman, used almost exclusively for the leaders of Edomite sub-clans in the genealogical register of Genesis 36 (vv. 15-43) and its parallel in 1 Chronicles 1:51-54. The term also appears in the Song of the Sea (Exod 15:15) where Edom's chiefs tremble, and in Zechariah 12:5-6 for the clans of Judah. Cross-lingual glosses – Spanish jefe, French chef, German Häuptling – consistently render it as a chieftain title across all 60 occurrences. **GEOGRAPHY AND SPACE**
en: chief | **es:** jefe, jefe- | **fr:** chef | **de:** Häuptling, Häuptling- Gen 36:15

אֲלוּשׁ H0442 *Prep-m / N-proper-fs* (2×)
Alush, a wilderness station during Israel's exodus journey
A place name designating one of Israel's encampments during the wilderness wandering, appearing only in the itinerary list of Numbers 33. Alush was the station immediately following Dophkah and preceding Rephidim in Israel's journey from Egypt to Sinai. The location remains unidentified in modern geography, like many of the wilderness stations. The name's etymology is uncertain.

(2×) Cross-linguistic transliteration is consistent: English 'Alush,' Spanish 'Alús,' French and German 'Alush,' with prepositions varying between 'from' (מ) and 'in/at' (ב) depending on whether the verse describes departure or arrival. Both occurrences in Numbers 33:13-14 follow the standard itinerary formula: 'they set out from X and camped at Alush; they set out from Alush and camped at Y,' marking movement through the wilderness stages. **PERSONAL NAMES**
en: from-Alush, in-Alush | **es:** de-Alús, en-Alús | **fr:** dans-Alush, de-Alush | **de:** in-Alush, von-Alush Num 33:13; Num 33:14

אֶלְזָבָד H0443 *N-proper-ms* (2×)
Elzabad, meaning 'God has given'; name of two men in Chronicles
A theophoric personal name meaning 'God has given,' the Hebrew equivalent of Greek Theodoros. Two men bear this name in 1 Chronicles: a Gadite warrior who joined David's band at Ziklag (1 Chronicles 12:12), and a Korahite Levite gatekeeper (1 Chronicles 26:7). The name reflects common Israelite naming patterns that acknowledge children as divine gifts, paralleling names like Zebadiah and Zabdiel.

(2×) Multilingual rendering is straightforward: French and German bracket the Hebrew form, while translations treat it as a proper noun requiring transliteration. The two occurrences represent distinct individuals in separate contexts—one a military hero from the Transjordanian tribe of Gad who defected to David during Saul's reign, the other a temple servant from the Levitical division responsible for sacred spaces. **PROPER NAMES (PERSONAL)**
en: Elzavad | **es:** Elzabad | **fr:** [אלזבד] | **de:** [אלזבד] 1Chr 12:13; 1Chr 26:7

אָלַח H0444 *V-Nifal-Perf-3cp* (3×)
be corrupt, become tainted (moral and spiritual deterioration)
A verb appearing only in Niphal (passive/reflexive), describing moral corruption or becoming tainted. The root suggests turning sour or spoiled, like milk gone bad—a vivid metaphor for ethical decay. The Psalms use it in parallel with other terms for perversion and wickedness, emphasizing universal human corruption. Job applies it to an individual who drinks iniquity like water. The cognate Arabic root conveys confusion and disorder, capturing the chaos that corruption introduces into moral life.

(3×) Psalms 14:3 and 53:3 declare in identical language that 'they have all become corrupt'—a sweeping indictment of humanity's moral state. Job 15:16 intensifies the image: 'how much more abominable and corrupt is man, who drinks injustice like water!' The verbal form emphasizes the process of becoming corrupt, not a static state. The multilingual evidence (Spanish 'se corrompieron,' French 'être corrompu') captures this sense of deterioration, a moral souring that affects the whole person. **EVIL AND WICKEDNESS**
en: and-corrupt, they-have-become-corrupt | **es:** se-corrompieron, y-corrompido | **fr:** et-ונאלח, être-corrompu | **de:** [ונאלח], sie-haben-become-corrupt Job 15:16; Ps 14:3; Ps 53:3

אֶלְחָנָן H0445 *N-proper-ms* (4×)
Elhanan, personal name ('God has been gracious') borne by two of David's elite warriors
A theophoric name meaning 'God has been gracious,' borne by two warriors in David's inner circle. One Elhanan son of Jaare-Oregim is credited with slaying a Philistine champion at Gob (2 Sam 21:19; cf. 1 Chr 20:5, where the victim is Lahmi, brother of Goliath). Another Elhanan son of Dodo from Bethlehem appears in the roster of David's Thirty (2 Sam 23:24; 1 Chr 11:26). The name's Phoenician and Assyrian cognates (Baalhanan) confirm its widespread Semitic usage.

(4×) The personal name Elhanan, meaning 'God has been gracious.' It designates two of David's elite fighters: Elhanan son of Jaare-Oregim who struck down a Philistine giant (2 Sam 21:19 // 1 Chr 20:5), and Elhanan son of Dodo of Bethlehem listed among the Thirty (2 Sam 23:24 // 1 Chr 11:26). Translations consistently transliterate: English 'Elhanan,' Spanish 'Eljanán,' French 'Elhanan,' German 'Elhanan,' preserving the theophoric element across languages. **PROPER NAMES (PERSONAL)**
en: Elchanan, Elhanan | **es:** Eljanan, Eljanán | **fr:** Elhanan, [אלחנן] | **de:** Elhanan, [אלחנן] 2Sam 21:19; 2Sam 23:24; 1Chr 11:26; 1Chr 20:5

אֱלִיאָב H0446 *N-proper-ms* (21×)
Eliab ('my God is father'); name of several OT figures including David's eldest brother and tribal leaders.
The theophoric name Eliab (אֱלִיאָב, 'my God is father') is borne by at least six different individuals in the Hebrew Bible. The most memorable is Jesse's firstborn, whom Samuel initially thought was God's chosen king because of his impressive stature — only for the Lord to reject him in favor of young David (1 Sam 16:6-7). Another Eliab was the Reubenite prince whose sons Dathan and Abiram led the rebellion against Moses (Num 16:1, 12; Deut 11:6). Others include a Zebulunite tribal leader (Num 1:9), a Gadite warrior (1 Chr 12:9), and a Levitical musician (1 Chr 15:18, 20). The name appears with striking uniformity across translations.

Eliab (proper name) (21×) A theophoric proper name meaning 'my God is father,' borne by multiple OT figures. Most prominent are David's eldest brother, passed over for kingship despite his stature (1 Sam 16:6), and the Reubenite father of the rebels Dathan and Abiram (Num 16:1). Also designates a Zebulunite prince (Num 1:9), a Gadite warrior, and Levitical musicians. Rendered with near-perfect consistency — 'Eliab' in English, Spanish, German, and French

— reflecting the transparent Hebrew compound אֱלִיאָב. **PROPER NAMES (PERSONAL)**
en: Eliab, Eliav, and-Eliav | **es:** Eliab, Eliav, y-Eliab | **fr:** Eliav, et-Éliab, Éliab | **de:** Eliab, Eliav, und-Eliab Num 1:9; Num 2:7; Num 7:24; Num 7:29; Num 10:16

אֱלִיאֵל H0447 *Conj-w / N-proper-ms* (10×)

Eliel — theophoric personal name meaning 'my God is God,' borne by at least nine men in Chronicles

The name אֱלִיאֵל (Eliel) combines אֵל (God) twice in the construct 'my God is God,' a confession of exclusive devotion. It is borne by multiple individuals in the Chronicler's genealogies and military lists, making precise identification challenging. Notable bearers include a Manassite clan chief (1 Chr 5:24), two Benjaminites (1 Chr 8:20, 22), at least two of David's mighty warriors (1 Chr 11:46-47), a Gadite fighter (1 Chr 12:12), and Levites involved in the ark's transport (1 Chr 15:9, 11). Spanish 'Eliel' and English 'Eliel' both transliterate without alteration.

Eliel (10×) A theophoric personal name meaning 'my God is God' or 'God is my God,' carried by multiple individuals concentrated in the books of Chronicles. These include a Manassite chief (1 Chr 5:24), Benjaminite heads of households (1 Chr 8:20, 22), warriors among David's elite (1 Chr 11:46-47; 12:12), and Levites who assisted in moving the ark (1 Chr 15:9, 11). The name's frequency in post-exilic genealogies reflects the Chronicler's concern for Israelite identity. Spanish and English both preserve the transliteration 'Eliel' unchanged. **PROPER NAMES (PERSONAL)**
en: Eliel, and-Eli'el, and-Eliel | **es:** Eliel, y-Eliel | **fr:** et-Éliel, Éliel | **de:** Eliel, und-Eliel 1Chr 5:24; 1Chr 6:34; 1Chr 8:20; 1Chr 8:22; 1Chr 11:46

אֱלִיאָתָה H0448 *Prep-l / N-proper-ms* (2×)

Eliathah/Eliyatah, a Hemanite temple musician

A personal name meaning 'God has come,' borne by one of the sons of Heman the temple singer. The name appears in two forms in 1 Chronicles 25: Eliathah in verse 4 and Eliyatah in verse 27, representing the same person with variant spelling. He was assigned by lot to lead the twentieth division of temple musicians under David's reorganization of worship. The variant forms likely reflect dialectal pronunciation or scribal preference rather than distinct individuals.

(2×) Multilingual glosses preserve the prepositional difference: 'for Eliyatah' (לְ prefix in verse 27) versus plain 'Eliatah' (verse 4). French and German bracket the Hebrew, while translations recognize the variants as the same person. Both occurrences within Chronicles 25 describe the temple music organization—first in the list of Heman's sons appointed to service, then in the lot-casting results assigning divisions. **PROPER NAMES (PERSONAL)**
en: Eliatah, for-Eliyatah | **es:** Eliata, para-Eliata | **fr:** [אליאתה], [לאליתה] | **de:** [אליאתה], [לאליתה] 1Chr 25:4; 1Chr 25:27

אֱלִידָד H0449 *N-proper-ms* (1×)

Elidad, personal name (God has loved)

A leader from the tribe of Benjamin chosen to assist in dividing Canaan's land in Numbers 34:21. The name means 'God has loved,' combining the divine element אֵל with a form from ידד/דוד (to love). This theophoric name expresses thanksgiving for divine favor or affection. He appears only in this allocation context, representing Benjamin's interests in the land distribution.

(1×) Tribal representative of Benjamin appointed to the land-division commission in Numbers 34:21. The name 'God has loved' reflects Israelite onomastic piety, acknowledging divine covenant faithfulness. As one of the leaders tasked with fairly apportioning Canaan among the tribes, Elidad bore significant administrative and spiritual responsibility. Multilingual transliterations uniformly preserve the name, standard practice for proper nouns. His single biblical appearance leaves no narrative beyond this crucial role in establishing tribal territories. **PROPER NAMES (PERSONAL)**
en: Elidad | **es:** Elidad | **fr:** Elidad | **de:** Elidad Num 34:21

אֶלְיָדָע H0450 *Conj-w / N-proper-ms* (4×)

Eliada, personal name ('God knows') borne by a son of David and other figures

A theophoric name meaning 'God knows,' compounded from 'el (God) and yada' (to know). It is borne by at least three individuals: a son of David born in Jerusalem (2 Sam 5:16; 1 Chr 3:8), who is also called Beeliada ('the Lord knows') in 1 Chr 14:7; the father of Rezon, an adversary of Solomon (1 Kgs 11:23); and a Benjaminite military commander under Jehoshaphat (2 Chr 17:17). The variant Beeliada replacing 'el with ba'al likely reflects later scribal sensitivity to the name Ba'al.

(4×) The personal name Eliada, 'God knows.' David's son bears this name (2 Sam 5:16; 1 Chr 3:8), with the alternate form Beeliada in 1 Chr 14:7 — a telling substitution where ba'al ('lord/master') replaces 'el ('God'), probably reflecting later editorial avoidance of the divine title Ba'al. The name also belongs to the father of Rezon who opposed Solomon (1 Kgs 11:23) and a Benjaminite captain commanding 200,000 warriors (2 Chr 17:17). English, Spanish, French, and German all transliterate consistently as 'Eliada' or 'Elyada.' **PROPER NAMES (PERSONAL)**
en: Eliada, Elyada, and-Elyada | **es:** Eliada, Elyada, y-Elyada | **fr:** Elyada, [אלידע], [ואלידע] | **de:** Elyada, [אלידע], [ואלידע] 2Sam 5:16; 1Kgs 11:23; 1Chr 3:8; 2Chr 17:17

אַלְיָה H0451 *Conj-w* (5×)

Fat tail of a sheep, the broad fatty tail prized in sacrificial offerings.

Refers to the distinctive fat tail of the broad-tailed sheep common in the ancient Near East, a cut of fat so substantial it could weigh several pounds. In sacrificial contexts it appears alongside the general fat (chelev), marking it as a particularly valued portion offered to God. All five occurrences cluster in Exodus and Leviticus ritual instructions (Exod 29:22; Lev 3:9; 7:3; 8:25; 9:19), underscoring its role as a dedicated sacrificial element rather than ordinary food.

(5×) The fatty tail of the broad-tailed sheep (Ovis laticaudata), specified in sacrificial legislation as a dedicated offering portion. Spanish 'cola gorda' and German 'Fett-tail' both capture the anatomical specificity. Every occurrence pairs this term with chelev ('fat'), distinguishing the tail fat as a separate, named cut in the priestly ritual of Exodus 29 and Leviticus 3, 7, 8, and 9. **TAIL BODY PART**
en: and-the-fat-tail, the-fat-tail | **es:** la-cola-gorda, y-la-cola | **fr:** et-le-graisse-tail, le-graisse-queue | **de:** der-fett-tail, und-der-fett-tail Exod 29:22; Lev 3:9; Lev 7:3; Lev 8:25; Lev 9:19

אֵלִיָּה H0452 *N-proper-ms* (71×)

Elijah – the prophet from Tishbe whose name means 'my God is Yahweh,' champion against Baal worship

Elijah (Eliyyahu, 'my God is Yahweh') is one of the towering figures of the Hebrew Bible, a prophet from Tishbe in Gilead who confronted the Baal cult under Ahab and Jezebel (1 Kgs 17-19), called down fire on Mount Carmel, and was taken up to heaven in a chariot of fire (2 Kgs 2:11). His 71 occurrences span Kings and Chronicles, with a cameo in Malachi 3:23 as the forerunner of the Day of the Lord. Three lesser-known bearers also appear: a Benjamite (1 Chr 8:27) and two men in Ezra's time. Spanish Elias, French Elie, and German Elia reflect the same Semitic theophoric name.

Elijah (proper name) (71×) The proper name Elijah, borne primarily by the great ninth-century prophet who declared drought (1 Kgs 17:1), was fed by ravens and a widow, triumphed on Carmel (1 Kgs 18:36-39), and ascended in a whirlwind (2 Kgs 2:11). Also applied to a Benjamite and two men of Ezra's era, but cross-lingual glosses – Spanish Elias, French Elie, German Elia – treat them uniformly as a single proper-noun sense, as expected for a personal name. **PROPER NAMES (PERSONAL)**
en: Eliyahu | **es:** Eliyahu, Elías, Elías? | **fr:** Élie | **de:** Elia 1Kgs 17:1; 1Kgs 17:13; 1Kgs 17:15; 1Kgs 17:16; 1Kgs 17:18

אֱלִיהוּ H0453 *N-proper-ms* (11×)

Elihu — a Hebrew name meaning 'He is my God,' borne by Job's young interlocutor and four other OT figures

The proper name אֱלִיהוּ (ᵊElihu), meaning 'He is my God,' is most famously borne by the young Buzite who intervenes in Job after the three older friends fall silent. He delivers four speeches (Job 32-37) defending God's justice and sovereignty, arguing that suffering can serve a redemptive purpose rather than indicating guilt. His speeches bridge the friends' failed arguments and God's theophany from the whirlwind. The same name belongs to Samuel's great-grandfather (1 Sam 1:1) and several Davidic-era figures (1 Chr 12:20; 26:7; 27:18). Spanish 'Elihu' and French 'Elihu' transliterate directly.

Elihu (11×) Elihu son of Barachel the Buzite, the young man who speaks in Job 32-37 after the three older friends exhaust their arguments. Angry at Job for self-justification and at the friends for inadequate answers (Job 32:2-6), his four speeches argue that God uses suffering for discipline and revelation, preparing the ground for God's theophany. Spanish 'Elihu' and Arabic إليهو both preserve the theophoric name. **PROPER NAMES (PERSONAL)**

en: Elihu, and-Elihu | **es:** Elihú, Eliú, Y-Eliú | **fr:** Elihu, [אליהו], [ואליהוא] | **de:** Elihu, [אליהו], [ואליהו] 1Sam 1:1; 1Chr 12:21; 1Chr 26:7; 1Chr 27:18; Job 32:2

אֱלִיהוֹעֵינַי H0454a *N-proper-ms* (2×)

Eliehoenai, meaning 'unto the Lord are my eyes'; name of two men

A theophoric name meaning 'unto the Lord are my eyes,' expressing devotion or dependence on God. Two men bear this name: a Korahite gatekeeper in 1 Chronicles 26:3, and a returning exile who came back with Ezra in Ezra 8:4. The name's theology emphasizes visual attention to God—eyes lifted in worship, watchfulness, or expectation. The Korahite context is especially apt, as gatekeepers needed watchful eyes for their duties.

(2×) Transliteration patterns show minor variation: Spanish offers 'Elioenai' and 'Elyehoeinai,' while French and German bracket the Hebrew form. The two biblical occurrences represent different individuals in different historical periods—one from David's temple organization, the other from the post-exilic return under Persian rule, showing the name's continued use across centuries. The name's meaning aligns with the Psalmist's frequent metaphor of eyes turned toward God. **PROPER NAMES (PERSONAL)**

en: Elyehoenai, Elyehoenay | **es:** Elioenai, Elyehoeinai | **fr:** [אליהועינין] | **de:** [אליהועינין] 1Chr 26:3; Ezra 8:4

אֶלְיוֹעֵינַי H0454b *Conj-w / N-proper-ms* (7×)

Elyoenai ('my eyes are toward God'), a proper name borne by several men in Chronicles and Ezra-Nehemiah.

A masculine proper name meaning 'my eyes are toward God,' expressing devout dependence on the Lord. It is borne by at least five individuals across the genealogical and post-exilic records: a descendant of David (1 Chr 3:23-24), a Simeonite chief (1 Chr 4:36), a Benjamite (1 Chr 7:8), and two or three priests or laymen in the time of Ezra (Ezra 10:22, 27; Neh 12:41). The slight spelling variation between Elyoenai and Elyoenay across manuscripts reflects normal orthographic fluidity in late biblical Hebrew. Spanish 'Elyoenai/Eliohenai' and French 'Eljoenaï' show how translators grapple with the long compound name.

Elyoenai (proper name) (7×) The proper name Elyoenai (meaning 'my eyes are toward God'), designating several individuals in post-exilic genealogies and records: a Davidic descendant in 1 Chronicles 3:23-24, a Simeonite leader in 4:36, a Benjamite in 7:8, and priests or returnees in Ezra 10:22, 10:27, and Nehemiah 12:41. The variant spelling Elyoenay reflects normal late Hebrew orthographic variation. Multilingual renderings – Spanish 'Elyoenai/Eliohenai,' French 'Eljoenaï' – show the adaptations required by this lengthy theophoric compound. **PROPER NAMES (PERSONAL)**

en: Elyo'enai, Elyoenay, Elyoeynai | **es:** Eliohenai, Elyoeinai, Elyoenai | **fr:** Eljoénaï, et-Eljoénaï | **de:** [אליועינין], [אליועני], [ואליועינין] 1Chr 3:23; 1Chr 3:24; 1Chr 4:36; 1Chr 7:8; Ezra 10:22

אֶלִיחָבָא H0455 *N-proper-ms* (2×)

Eliahba, meaning 'God hides'; one of David's mighty warriors

A personal name meaning 'God hides,' belonging to one of David's elite fighters in the group known as the Thirty. Eliahba appears in both parallel lists of David's champions (2 Samuel 23:32 and 1 Chronicles 11:33) with consistent identification. The theology of the name may reflect trust in God's protection—hiding his faithful ones from danger—or could reference God's own hiddenness or mystery.

(2×) Cross-linguistic transliteration is stable: English 'Eliahba,' Spanish 'Elyajba,' French and German 'Eliahba' or bracketed Hebrew. The parallel occurrences in Samuel and Chronicles represent the standard pattern where the Chronicler drew on and sometimes edited earlier historical sources, in this case producing nearly identical lists of David's heroes. The name appears without additional context beyond military service, suggesting Eliahba's valor spoke for itself. **PROPER NAMES (PERSONAL)**

en: Eliahba, Elyachba | **es:** Elyajba | **fr:** Eliahba, [אליחבא] | **de:** Eliahba, [אליחבא] 2Sam 23:32; 1Chr 11:33

אֶלִיחֹרֶף H0456 *N-proper-ms* (1×)

Elihoreph, personal name (autumn God or God of harvest time)

One of Solomon's two scribes mentioned in 1 Kings 4:3. The name's meaning is debated; BDB suggests 'Autumn God' (comparing Job 29:4 where חֹרֶף appears), though this remains uncertain. As a royal scribe, Elihoreph held a position of literacy and administrative power in Solomon's bureaucracy. The theophoric element אֱלִי- ('my God') was common in Israelite names.

(1×) Royal scribe serving in Solomon's administrative cabinet in 1 Kings 4:3. The name's theophoric element ('my God') combined with חֹרֶף (autumn/harvest) may express divine providence through seasonal provision. Scribes wielded considerable influence, managing correspondence, records, and royal decrees. Multilingual transliteration (Elihoreph, Elijóref) preserves the name without interpretation. His partnership with Ahijah suggests dual secretarial roles, perhaps dividing responsibilities for Solomon's expanding kingdom and international dealings. **PROPER NAMES (PERSONAL)**

en: Elihoreph | **es:** Elijóref | **fr:** Elihoreph | **de:** Elihoreph 1Kgs 4:3

אֱלִיל H0457 *Conj-w* (20×)

Worthless thing, idol; concretely a pagan deity or carved image, abstractly vanity or utter insufficiency.

Built from a root suggesting weakness or nothingness, elil is a devastatingly dismissive term for pagan gods. The prophets and psalmists wield it as a polemic: the gods of the nations are merely elilim, 'nothings' (Ps 96:5; 1 Chr 16:26). There may even be a deliberate wordplay with el ('God'), as if to say these supposed gods are really 'not-gods' or 'un-gods.' In a few passages the abstract sense surfaces: Zechariah's worthless shepherd (Zech 11:17), Job's worthless physicians (Job 13:4), and Jeremiah's worthless divination (Jer 14:14) all use the word to describe emptiness and futility rather than a concrete idol. Spanish and English track the two senses well, using 'idolo/idol' for the concrete and 'vanidad/worthlessness' for the abstract.

1. idol, false god (17×) A concrete idol or false deity, an object of pagan worship regarded with contempt as a 'nothing-god.' The Holiness Code forbids turning to elilim (Lev 19:4; 26:1); the Psalms declare that all the gods of the peoples are elilim (Ps 96:5; 97:7). Isaiah's oracles against idolatry use the term repeatedly (Isa 2:8, 18, 20; 10:10-11; 19:1, 3; 31:7). English 'idol,' Spanish 'idolo,' and German 'Gotze' all converge on the concrete, cultic object. **IDOLS AND IMAGES**

en: and-his-idols, and-the-idols, and-to-her-idols | **es:** Y-los-ídolos, de-ídolos, e-ídolos-de | **fr:** [אלילים], dans-idole, et-idole | **de:** Goetze, Goetzen, Goetzen-von Lev 19:4; Lev 26:1; 1Chr 16:26; Ps 96:5; Ps 97:7

2. worthlessness, vanity (3×) The abstract quality of worthlessness, vanity, or insufficiency. Zechariah 11:17 condemns the 'shepherd of worthlessness' (roeh ha-elil); Job 13:4 dismisses his friends as

'physicians of worthlessness' (rof'e elil); Jeremiah 14:14 describes false prophecy as 'worthless divination.' Here the term functions as an adjective or abstract noun rather than a label for a foreign deity. Spanish 'vanidad/nada' and English 'worthlessness' capture the sense of utter emptiness. **WORTHLESSNESS AND VANITY**

en: and-worthlessness, the-worthless, worthlessness | **es:** (y-vanidad), el-ídolo, nada | **fr:** [הָאֱלִיל], idole, אֱלִל | **de:** Goetze, [אֱלִל], [הָאֱלִיל] Job 13:4; Jer 14:14; Zech 11:17

אֲלִימֶלֶךְ H0458 *N-proper-ms* (6×)

Elimelech, 'God is king'; Naomi's husband who emigrated to Moab during a Bethlehem famine.

A theophoric proper name meaning 'God is king' or 'my God is king,' combining אֵל ('God') and מֶלֶךְ ('king'). Elimelech is the husband of Naomi and father of Mahlon and Chilion in the book of Ruth. Driven by famine, he relocated his family from Bethlehem to Moab, where he died (Ruth 1:2-3). His name carries poignant irony: the man whose name declares divine sovereignty dies in a foreign land, yet God's providential kingship unfolds through the very family line he left behind.

Elimelech (6×) Elimelech (אֲלִימֶלֶךְ, 'God is king'), Naomi's husband in the book of Ruth. He leaves Bethlehem during a famine and settles in Moab, where he dies, setting in motion the events that bring Ruth into the covenant community (Ruth 1:2-3). His property and legacy become central to the kinsman-redeemer narrative (Ruth 2:1, 3; 4:3, 9). Spanish renders the name as Elimelec, French as Elimelec, with directional forms like a-Elimelec ('to Elimelech') reflecting contexts where his name appears in possessive or relational constructions. **PROPER NAMES (PERSONAL)**

en: Elimelech, to-Elimelech | **es:** Elimélec, a-Elimélec | **fr:** Élimélec, à-Élimélec | **de:** Elimelech, zu-Elimelech Ruth 1:2; Ruth 1:3; Ruth 2:1; Ruth 2:3; Ruth 4:3

אִלֵּין H0459 *Pro-cp* (5×)

Aramaic demonstrative pronoun 'these,' used exclusively in Daniel for plural reference.

An Aramaic demonstrative pronoun meaning 'these,' serving as the plural counterpart of denah ('this'). Found only in the Aramaic portions of Daniel, it points to groups already introduced in context: kingdoms, satraps, or beasts. The multilingual translations converge remarkably: Spanish 'estos/estas,' French 'ces,' and German 'diese' all render it as a straightforward plural demonstrative, confirming its uncomplicated referential function.

(5×) Aramaic plural demonstrative pronoun 'these,' functioning as the plural of denah. Used in Daniel to refer back to previously mentioned entities: 'all these kingdoms' (Dan 2:40, 44), 'these satraps' (Dan 6:2, 6), and 'these beasts' (Dan 7:17). Cognate with Palmyrene 'ln and Targumic 'ilyn, it is part of the standard Aramaic demonstrative system. **DEMONSTRATIVE PRONOUNS**

en: these | **es:** Estas, estos | **fr:** ces | **de:** diese Dan 2:40; Dan 2:44; Dan 6:2; Dan 6:6; Dan 7:17

אֶלְיָסָף H0460 *N-proper-ms* (6×)

Eliasaph, 'God has added'; a Gadite chief and a Levitical leader in the wilderness period.

A theophoric proper name meaning 'God has added,' combining אֵל ('God') and יָסַף ('to add'). Two individuals bear this name in Numbers: the son of Deuel (or Reuel), chief of the tribe of Gad during the wilderness census and march (Num 1:14; 2:14; 7:42, 47; 10:20), and the son of Lael, chief of the Gershonite clan of Levites responsible for the tabernacle coverings (Num 3:24). Both figures serve in administrative and liturgical roles during Israel's formative wilderness period.

(6×) Eliasaph (אֶלְיָסָף, 'God has added'), a proper name for two wilderness-era leaders. The more frequently mentioned is the son of Deuel, tribal chief of Gad, who appears in the census (Num 1:14), the camp arrangement (Num 2:14), and the tabernacle dedication offerings (Num 7:42, 47). The second is the son of Lael, head of the Gershonite Levites charged with the tabernacle's curtains and coverings (Num 3:24). Multilingual renderings are uniform – Eliasaph in Spanish, Eliasaph in French and German – reflecting straightforward transliteration of this theophoric compound. **PROPER NAMES (PERSONAL)**

en: Eliasaph | **es:** Eliasaf | **fr:** Éliasaph | **de:** Eliasaph Num 1:14; Num 2:14; Num 3:24; Num 7:42; Num 7:47

אֱלִיעֶזֶר H0461 *Prep-l / N-proper-ms* (14×)

Eliezer — proper name meaning 'my God is help,' borne by several OT figures including Abraham's steward

A theophoric name composed of 'El' (God) and 'ezer (help), meaning 'my God is help.' The earliest and most familiar bearer is Abraham's household steward from Damascus, mentioned as his prospective heir before the promise of Isaac (Gen 15:2). Moses named his second son Eliezer, commemorating God's deliverance from Pharaoh's sword (Exod 18:4). The name reappears across Chronicles, Ezra, and 2 Chronicles for a Benjamite warrior (1 Chr 7:8), several priests and Levites (1 Chr 15:24; 26:25; Ezra 8:16; 10:18, 23, 31), a Reubenite chief (1 Chr 27:16), and a prophet who rebuked Jehoshaphat for his alliance with Ahaziah (2 Chr 20:37). The companion name Eleazar shares the same roots in reversed order.

Eliezer (proper name) (14×) The proper name Eliezer (אֱלִיעֶזֶר, 'my God is help'), applied to at least eight distinct biblical figures. Cross-linguistic renderings are stable (eng: Eliezer, spa: Eliezer, fra: Éliézer, deu: Elieser), reflecting standard transliteration practice. The name's theological meaning — invoking God as helper — resonates especially in the naming of Moses' son (Exod 18:4, 'the God of my father was my help') and in the prophetic role of the seer who spoke against Jehoshaphat's fleet at Ezion-geber (2 Chr 20:37). All 14 occurrences function as a proper noun with no semantic variation. **PROPER NAMES (PERSONAL)**

en: Eliezer, and-Eliezer, for-Eliezer | **es:** Eliezer, a-Eliezer, para-Eliezer | **fr:** Eliezer, et-Éliézer, zu-Éliézer | **de:** Elieser, [אליעזר], [ואליעזר] Gen 15:2; Exod 18:4; 1Chr 7:8; 1Chr 15:24; 1Chr 23:15

אֶלְיוֹעֵינַי H0462 *Conj-w / N-proper-ms* (1×)

and Elienai, personal name (variant spelling with conjunction)

A Benjamite name appearing in 1 Chronicles 8:20, spelled here as אֶלְיוֹעֵנַי with conjunction. The name means 'to the Lord are my eyes' or 'my eyes are toward God,' expressing devotional orientation. Various spellings occur across Chronicles, Ezra, and Nehemiah for different individuals, showing orthographic flexibility. This particular instance adds the conjunctive waw, typical in genealogical lists enumerating multiple sons.

(1×) Benjamite listed among the sons of Shashak in 1 Chronicles 8:20's genealogy. The conjunction 'and' integrates Elienai into the sequential enumeration of family members. The name's meaning ('toward the Lord are my eyes') reflects piety focused on God, a common theological theme in Hebrew names. Bracketed glosses indicate transliteration challenges with this variant spelling. The Chronicler's extensive genealogies preserve tribal memory, with names like Elienai testifying to covenant faithfulness across generations. **PROPER NAMES (PERSONAL)**

en: and-Elienay | **es:** Y-Elienai | **fr:** [ואלינ] | **de:** [ואליענ] 1Chr 8:20

אֶלְיָעָם H0463 *N-proper-ms* (2×)

Eliam, meaning 'God is kinsman'; father of Bathsheba and a warrior of David

A theophoric name meaning 'God is kinsman,' appearing twice in 2 Samuel. Most notably, Eliam is identified as the father of Bathsheba in 2 Samuel 11:3, making him David's future father-in-law under tragic circumstances. He also appears as one of David's mighty warriors in 2 Samuel 23:34. Some scholars suggest these might be the same person, which would add painful irony—David committing adultery with the daughter of one of his own loyal fighters. BDB notes the name parallels the Phoenician 'Elem.'

(2×) Multilingual transliteration is uniform: 'Eliam' across English, Spanish, French, and German, reflecting the name's clarity. The two occurrences in 2 Samuel present either two different men named Eliam, or one man whose daughter's violation by David adds tragedy to his military service. Chronicles 3:5 calls Bathsheba's father 'Ammiel,' potentially the same name with elements reversed (kinsman-God vs. God-kinsman). **PROPER NAMES (PERSONAL)**

en: Eliam | **es:** Eliam | **fr:** Eliam | **de:** Eliam 2Sam 11:3; 2Sam 23:34

אֱלִיפַז H0464 *N-proper-ms* (15×)

Eliphaz — 'God is fine gold,' name of Esau's firstborn son and Job's chief counselor

Eliphaz (possibly 'God is fine gold') is shared by two prominent figures. The first is Esau's firstborn by Adah, whose descendants became Edomite chiefs (Gen 36:4-16; 1 Chr 1:35-36). The second is Eliphaz the Temanite, Job's senior friend, who delivers three speech cycles (Job 4-5; 15; 22) arguing that suffering implies hidden sin. God's rebuke falls specifically on Eliphaz and his companions (Job 42:7, 9). Notably, Teman was Edomite territory, suggesting the Joban Eliphaz may descend from the Esauite one. Spanish 'Elifaz,' French 'Eliphaz,' and German 'Elifas' transliterate consistently.

Eliphaz (15×) A Hebrew proper name (eliphaz, possibly 'God is fine gold') borne by two figures: (1) Esau's firstborn by Adah, progenitor of Edomite clans including Teman (Gen 36:4, 10-16; 1 Chr 1:35-36); and (2) Eliphaz the Temanite, Job's chief counselor who speaks first in each dialogue cycle (Job 4:1; 15:1; 22:1) and is rebuked by God (Job 42:7, 9). **EL COMPOUND NAMES**

en: Eliphaz, to-Eliphaz | **es:** Elifaz, a-Elifaz, de-Elifaz | **fr:** Eliphaz, [אליפז], Élihou | **de:** Elifas, Elifas', [אליפז] Gen 36:4; Gen 36:10; Gen 36:11; Gen 36:12

אֱלִיפָל H0465 *N-proper-ms* (1×)

Eliphal, personal name (God has judged)

One of David's mighty warriors mentioned in 1 Chronicles 11:35, though the parallel passage in 2 Samuel 23:34 reads Eliphelet instead, suggesting textual variation. The name means 'God has judged,' from אֵל (God) and פלל (to judge/intervene). Such discrepancies between Samuel and Chronicles are common, reflecting different textual traditions or scribal variations.

(1×) Warrior in David's elite corps of mighty men according to 1 Chronicles 11:35. The name 'God has judged' invokes divine justice or intervention, appropriate for a warrior dependent on God's favor in battle. The textual variant with 2 Samuel 23:34 (Eliphelet) shows how personal names could shift in transmission, possibly through phonetic similarity or scribal confusion. Bracketed glosses acknowledge the name's uncertain textual standing. Nevertheless, the honor of inclusion among David's champions testifies to Eliphal's valor. **PROPER NAMES (PERSONAL)**

en: Eliphal | **es:** Elifal | **fr:** [אליפל] | **de:** [אליפל] 1Chr 11:35

אֱלִיפְלֵהוּ H0466 *Conj-w / N-proper-ms* (2×)

and Eliphelehu, a Levitical gatekeeper and musician

A conjunction plus personal name meaning 'may God distinguish him,' appearing in 1 Chronicles 15 during David's second attempt to bring the ark to Jerusalem. Eliphelehu was one of the Levitical musicians appointed to play lyres and serve as a gatekeeper for the ark. The name's theology expresses a parent's prayer for the child's distinction or honor from God.

(2×) Cross-linguistic preservation of the conjunction is standard: English 'and Eliphelehu,' Spanish 'y Elifelehu,' French and German bracket the Hebrew form. Both occurrences in 1 Chronicles 15:18 and 15:21 refer to the same occasion and person—first listed among those appointed (verse 18), then mentioned again as actually performing his musical duties (verse 21) during the successful ark procession after Uzzah's death had halted the earlier attempt. **PROPER NAMES (PERSONAL)**

en: and-Eliphlehu | **es:** y-Elifelehu | **fr:** [ואליפלהו] | **de:** [ואליפלהו] 1Chr 15:18; 1Chr 15:21

וֶאֱלִיפֶלֶט H0467 *Conj-w / N-proper-ms* (9×)

Eliphelet, a Hebrew name meaning 'my God is deliverance,' borne by several biblical figures.

A theophoric proper name combining 'El' (God) and 'pelet' (deliverance), meaning 'my God is deliverance.' It is borne by at least five individuals in the Hebrew Bible, most notably a son of David born in Jerusalem (2 Sam 5:16; 1 Chr 3:6, 8; 14:7). Other bearers include one of David's mighty warriors (2 Sam 23:34), a Benjamite descendant of Saul (1 Chr 8:39), and two men in Ezra's post-exilic community (Ezra 8:13; 10:33). The name appears in variant spellings, including אֶלְפֶּלֶט.

Eliphelet (proper name) (9×) The proper name Eliphelet (אֱלִיפֶלֶט), a theophoric compound meaning 'my God is deliverance.' Borne by a son of David (2 Sam 5:16; 1 Chr 3:6, 8; 14:7), one of David's warriors (2 Sam 23:34), a Benjamite (1 Chr 8:39), and post-exilic figures in Ezra 8:13 and 10:33. French and German occasionally leave the name untransliterated in Hebrew script, reflecting manuscript variation, while Spanish offers 'Elifelet' and 'Elifélet'—minor phonetic adaptations preserving the original name. **PROPER NAMES (PERSONAL)**

en: Eliphelet, and-Elifelet, and-Eliphalet | **es:** Elifelet, y-Elifelet, y-Elifélet | **fr:** Eliphelet, [אליפלט], [ואליפלט] | **de:** Eliphelet, [אליפלט], und-Elifelet 2Sam 5:16; 2Sam 23:34; 1Chr 3:6; 1Chr 3:8; 1Chr 8:39

אֱלִיצוּר H0468 *N-proper-ms* (5×)

Elizur ('my God is a rock'), a Reubenite leader during the wilderness period.

A theophoric personal name meaning 'my God is a rock,' borne by the chief of the tribe of Reuben during the wilderness wanderings. The name combines 'El' (God) with 'tsur' (rock), echoing the confession of Deuteronomy 32:4 that God is the Rock. Elizur appears exclusively in Numbers (1:5; 2:10; 7:30, 35; 10:18) in census lists and tribal offering records, always in his capacity as Reuben's appointed leader.

(5×) The proper name Elizur, identifying the son of Shedeur and tribal chief of Reuben. His name, 'my God is a rock,' belongs to a family of tsur-compound names (cf. Tsuriel, Tsuri-shaddai) expressing trust in God's stability. All five occurrences in Numbers place him in official tribal functions: the census (1:5), camp arrangement (2:10), tabernacle dedication offerings (7:30, 35), and marching order (10:18). **PROPER NAMES (PERSONAL)**

en: Elizur | **es:** Elisur, Elizur | **fr:** Élitsur | **de:** Elizur Num 1:5; Num 2:10; Num 7:30; Num 7:35; Num 10:18

אֱלִיצָפָן H0469 *N-proper-ms* (6×)

Elizaphan — proper name meaning 'God has protected,' borne by a Kohathite chief and a Zebulunite leader.

Elizaphan (also spelled Elzaphan) is a masculine proper name compounded from 'El' (God) and 'tsaphan' (to hide, protect), meaning 'God has protected.' The name belongs to at least two biblical figures: a Kohathite Levite chief appointed in the wilderness period (Num 3:30), who later features in the temple music arrangements under David (1 Chr 15:8) and Hezekiah's reforms (2 Chr 29:13); and a tribal leader from Zebulun tasked with apportioning the land of Canaan (Num 34:25). The alternate form Elzaphan appears in Exodus 6:22 and Leviticus 10:4, where Elizaphan and his brother Mishael carry the bodies of Nadab and Abihu from the tabernacle.

Elizaphan (proper name) (6×) A theophoric proper name meaning 'God has protected' (from אֵל + צָפַן), designating at least two individuals: (a) the chief of the Kohathite clan of Levites, appearing in the wilderness census (Num 3:30), in David's organization of temple musicians (1 Chr 15:8), and in Hezekiah's temple purification (2 Chr 29:13); also spelled Elzaphan in Exodus 6:22 and Leviticus 10:4; (b) a prince of the tribe of Zebulun appointed to help divide the promised land (Num 34:25). Multilingual renderings consistently transliterate the name, confirming a single lexical identity across both spelling variants. **PROPER NAMES (PERSONAL)**

en: Elitsafan, Elitsaphan, Elizaphan | **es:** Elitsafán, Elizafán, Eltzafán | **fr:** Elizaphan, Elzaphan, [אליצכן] | **de:** Elizaphan, Elzaphan, [אליצכן] Exod 6:22; Lev 10:4; Num 3:30; Num 34:25; 1Chr 15:8

אֱלִיקָא H0470 *N-proper-ms* (1×)

Elika, personal name (meaning uncertain)

One of David's thirty mighty men, specifically identified as 'the Harodite' in 2 Samuel 23:25. Notably, he doesn't appear in the parallel list in 1 Chronicles 11:27, suggesting either textual loss or that this represents an alternate name. The etymology of Elika is uncertain; it may be a shortened form of a longer theophoric name. His designation 'the Harodite' links him to Harod or a family from that area.

(1×) Elite warrior among David's thirty champions in 2 Samuel 23:25, distinguished by his origin as 'the Harodite.' The name's meaning remains obscure, possibly abbreviated from a longer form. His absence from Chronicles' parallel roster raises questions about textual transmission or whether he held a brief tenure. Multilingual transliteration uniformly preserves Elika. As with many of the thirty, Scripture records only name and designation, leaving military exploits to imagination, though inclusion in this select group testifies to extraordinary courage and loyalty to David. **PROPER NAMES (PERSONAL)**

en: Elika | **es:** Eliqa | **fr:** Elika | **de:** Elika 2Sam 23:25

אֶלְיָקִים H0471 *N-proper-ms* (12×)

Elyaqim – 'God raises up'; a proper name borne by Hezekiah's steward and as the original name of King Jehoiakim

Eliakim (Hebrew אֶלְיָקִים, 'God raises up') is a theophoric proper name borne by at least two prominent Old Testament figures: (1) the son of Hilkiah, who served as steward over King Hezekiah's palace and was the chief negotiator during the Assyrian siege of Jerusalem (2 Kgs 18:18, 26, 37; Isa 22:20; 36:3, 11, 22; 37:2); and (2) the original birth name of Jehoiakim son of Josiah, changed by Pharaoh Neco when he installed him as vassal king of Judah (2 Kgs 23:34; 2 Chr 36:4). Isaiah's oracle about Eliakim the steward (Isa 22:20-25) portrays him as a 'peg in a sure place,' entrusted with the key of the house of David – language echoed in Revelation 3:7.

Elyaqim (proper name) (12×) The proper name Eliakim ('God raises up'), referring to Hezekiah's palace steward during the Assyrian crisis (2 Kgs 18:18; Isa 22:20; 36:3) and the birth name of King Jehoiakim (2 Kgs 23:34; 2 Chr 36:4). Spanish Eliaquim, French Elyakim, and German Eljakim preserve one theophoric name across all syntactic frames. **PROPER NAMES (PERSONAL)**

en: Eliakim, Elyakim, Elyaqim | **es:** Eliacim, Eliaquim, Elyaqim | **fr:** Elyakim, Elyaqim, [אליקים] | **de:** Eljakim, Elyakim, Elyaqim 2Kgs 18:18; 2Kgs 18:26; 2Kgs 18:37; 2Kgs 19:2; 2Kgs 23:34

אֱלִישֶׁבַע H0472 *N-proper-fs* (1×)

Elisheba, personal name (God is an oath/my God is abundance)

Aaron's wife, mentioned in Exodus 6:23 as daughter of Amminadab and sister of Nahshon. The name means either 'God is an oath' (connecting to swearing) or 'my God is seven/abundance.' She bore Aaron four sons: Nadab, Abihu, Eleazar, and Ithamar. The Greek Ἐλεισαβεθ (Elizabeth) derives from this name, appearing in Luke 1:5 as the mother of John the Baptist.

(1×) Matriarch of the Aaronic priesthood, wife of Israel's first high priest in Exodus 6:23. Her name 'God is oath' or 'God is abundance' reflects covenant theology, connecting divine faithfulness to sworn promises. As mother of the priestly line, Elisheba's significance extends beyond her single mention, establishing the genealogical foundation for Israel's cultic leadership. Her descent from Judah's line (Nahshon was a prince of Judah) united priestly and royal tribal connections. The name's survival into New Testament Greek (Elizabeth) demonstrates its enduring resonance. **PROPER NAMES (PERSONAL)**

en: Elisheba | **es:** Elisheva | **fr:** Elisheba | **de:** Elisheba Exod 6:23

אֱלִישָׁה H0473 *N-proper-ms* (3×)

Elishah (descendant of Javan; possibly Aeolis, Hellas, or Italian territories)

A descendant of Javan listed in the Table of Nations, representing a people or region from which valuable materials came. Scholars have proposed various identifications: Aeolis in Asia Minor, Hellas (Greece), or even Italy and Sicily. Ezekiel mentions 'the coastlands of Elishah' as a source of purple dye, suggesting maritime trade connections. The uncertainty of identification reflects how ancient trade networks brought Israel into contact with distant Mediterranean peoples, some whose exact locations have been lost to history.

(3×) Genesis 10:4 and 1 Chronicles 1:7 list Elishah among the sons of Javan, grandson of Noah through Japheth. Ezekiel 27:7 adds that 'purple from the coastlands of Elishah' covered Tyre's deck—a luxury item associated with royalty and wealth. The multilingual glosses preserve the name but offer little clue to identity. Ancient interpreters proposed Hellas, Italy, or Carthage; modern proposals include Aeolis or Cyprus. The mystery reminds us that Israel's Scriptures preserve memories of trade connections spanning the Mediterranean world. **ELISHA PROPHET NAME**

en: Elishah | **es:** Elisa, Elishá | **fr:** Elishah, Élie, Élischa | **de:** Elischa, [אלישה] Gen 10:4; 1Chr 1:7; Ezek 27:7

אֱלִישׁוּעַ H0474 *Conj-w / N-proper-ms* (2×)

and Elishua, son of David born in Jerusalem

A conjunction plus personal name meaning either 'God is salvation' or 'God is opulence,' borne by one of David's sons born in Jerusalem. Elishua appears in the lists of David's children in both 2 Samuel 5:15 and 1 Chronicles 14:5. The name is related to Elisha, sharing the same root. Little is recorded about Elishua beyond his birth, unlike his brothers Solomon, Absalom, and Amnon who figure prominently in the succession narrative.

(2×) Multilingual rendering preserves coordination: English 'and Elishua,' Spanish 'y Elishua,' French and German bracket or transliterate with conjunction. The parallel occurrences in Samuel and Chronicles represent the same genealogical tradition—both books list David's sons born in Jerusalem after he conquered the city and established it as his capital, showing continuity of the Davidic line and God's blessing through many offspring. **PROPER NAMES (PERSONAL)**

en: and-Elishua | **es:** y-Elishua | **fr:** [ואלישוע], et-Elishua | **de:** [ואלישוע], und-Elishua 2Sam 5:15; 1Chr 14:5

אֶלְיָשִׁיב H0475 *Conj-w / N-proper-ms* (17×)

Eliashib — proper name meaning 'God restores,' borne by six OT figures including Nehemiah's high priest

A theophoric name composed of 'El' (God) and a form of shub (to return, restore), meaning 'God restores.' The most prominent bearer is the high priest during Nehemiah's governorship, who led the rebuilding of the Sheep Gate (Neh 3:1) yet controversially provided Tobiah the Ammonite a chamber in the temple courts (Neh 13:4-7). Other bearers include a Davidic descendant (1 Chr 3:24), a priestly division head (1 Chr 24:12), a temple singer who had married a foreign wife (Ezra 10:24), and two laymen from the clans of Zattu and Bani who did likewise (Ezra 10:27, 36). The name's ironic resonance — 'God restores' — threads through the post-exilic restoration narrative.

Elyashiv (proper name) (17×) The proper name Eliashib (אֶלְיָשִׁיב, 'God restores'), applied to at least six distinct individuals. Cross-linguistic renderings are remarkably stable (eng: Eliashib, spa: Eliasib, fra: Éliashib, deu: Eljaschib), reflecting the name's fixed transliteration tradition. The high priest Eliashib dominates the attestation with 11 of 17 occurrences, all concentrated in Ezra-Nehemiah, where he embodies both the hope and the compromise of the post-exilic community. **PROPER NAMES (PERSONAL)**

en: Eliashib, Elyashiv, and-Elyashiv | **es:** Eliasib, Elyashiv, para-Eliashib | **fr:** et-Éliashib, zu-Éliashib, Éliashib | **de:** Eljaschib, [ואלישיב], [לאלישיב] 1Chr 3:24; 1Chr 24:12; Ezra 10:6; Ezra 10:24; Ezra 10:27

אֱלִישָׁמָע H0476 *Conj-w / N-proper-ms* (17×)

Elishama — proper name meaning 'God has heard,' borne by six OT figures including an Ephraimite chief

A theophoric name meaning 'my God has heard,' combining 'El' (God) with shama' (to hear). The earliest and most frequently cited bearer is the chieftain of Ephraim during the wilderness period (Num 1:10; 7:48), who led his tribe's census and offerings. A son of David also carries this name (2 Sam 5:16; 1 Chr 3:8), as does the royal scribe under Jehoiakim in whose chamber Baruch's scroll was stored (Jer 36:12, 20-21). The name parallels Ishmael ('God hears') in meaning, and Syriac and Sabaic cognates confirm its wide Semitic distribution.

Elishama (17×) The proper name Elishama (אֱלִישָׁמָע, 'God has heard'), referring to six distinct individuals across the Hebrew Bible. Translation traditions are uniform (eng: Elishama, spa: Elisama, fra: Elishama/Élischama, deu: Elischama), indicating a well-established transliteration. The name appears in Numbers (Ephraimite chief), 2 Samuel and Chronicles (Davidic son), Jeremiah (royal scribe), 2 Kings (royal lineage), and 2 Chronicles (Jehoshaphat's priest). **PROPER NAMES (PERSONAL)**

en: Elishama, and-Elishama | **es:** Elisama, Elishama, Y-Elisama | **fr:** Elishama, et-Elishama, et-Élischama | **de:** Elischama, Elishama, [אלישמע] Num 1:10; Num 2:18; Num 7:48; Num 7:53; Num 10:22

אֱלִישָׁע H0477 *Prep-l / N-proper-ms* (58×)

Elisha — the prophet of Israel who succeeded Elijah, known for miraculous deeds in the northern kingdom

The name אֱלִישָׁע (Elisha, 'God is salvation') belongs to the prophet who received Elijah's mantle — literally and figuratively — at the Jordan (2 Kgs 2:13-14). His ministry in the northern kingdom of Israel spans the reigns of Jehoram through Joash, encompassing some of Scripture's most vivid miracle narratives: purifying poisoned water (2 Kgs 2:21), multiplying oil for a widow (2 Kgs 4:1-7), raising the Shunammite's son (2 Kgs 4:32-37), and healing Naaman's leprosy (2 Kgs 5). Jesus himself references Elisha's ministry to a Gentile in Luke 4:27, underscoring the universal reach of divine compassion.

Elisha (58×) The proper name of the prophet Elisha, successor of Elijah. All 58 occurrences fall within 1-2 Kings, referring to the same individual. Spanish 'Eliseo,' French 'Élisée,' and German 'Elisa' each adapt the theophoric name differently, but the underlying meaning 'God is salvation' is universally recognized. His call narrative (1 Kgs 19:16-19) and double-portion request (2 Kgs 2:9) establish him as Elijah's authorized successor. **ELISHA PROPHET NAME**

en: Elisha | **es:** Eliseo | **fr:** Élisée | **de:** Elisa 1Kgs 19:16; 1Kgs 19:17; 1Kgs 19:19; 2Kgs 2:2

אֱלִישָׁפָט H0478 *N-proper-ms* (1×)

Elishaphat, personal name (God has judged)

A military captain who joined Jehoiada's conspiracy to overthrow Queen Athaliah and crown young Joash in 2 Chronicles 23:1. The name means 'God has judged,' from אֵל (God) and שָׁפַט (to judge). Phoenician parallels like בעלשפט and שפטבעל show the widespread use of judicial theophoric elements. Elishaphat's participation in the coup demonstrated commitment to Davidic covenant and opposition to Baal-worshiping tyranny.

(1×) Military commander who allied with priest Jehoiada to restore legitimate Davidic rule in 2 Chronicles 23:1. The name 'God has judged' proves ironically fitting, as Elishaphat executed divine judgment against Athaliah's illegitimate reign. His role required courage —conspiring against a reigning monarch risked death if discovered. The Phoenician cognates suggest cultural interchange of onomastic patterns. Bracketed glosses indicate transliteration challenges. Elishaphat represents faithful officers who risked everything to preserve covenant kingship from Omride corruption. **PROPER NAMES (PERSONAL)**

en: Elishaphat | **es:** Elisafat | **fr:** [אלישפט] | **de:** [אלישפט] 2Chr 23:1

אֵלֶּה H0479 *Pro-cp* (14×)

These, those — an Aramaic demonstrative pronoun (plural) used in Daniel and Ezra

An Aramaic demonstrative pronoun meaning 'these' or 'those,' the plural form of dēk ('that'). It appears exclusively in the Aramaic portions of the Hebrew Bible — Daniel and Ezra — where it functions as a standard plural demonstrative modifying nouns. The characteristic phrase guvrāyyā' illēk ('these men') recurs throughout Daniel 3 in the story of the fiery furnace (vv. 12, 13, 21, 22, 23, 27), and again in Daniel 6 regarding the conspirators against Daniel. In Ezra, it modifies matters of administrative concern: 'this house' and 'these elders' (Ezra 4:21; 5:9; 6:8). The Old Syriac cognate hālōk and the Arabic 'ulā'ika confirm its deep Semitic pedigree as a distal plural demonstrative.

(14×) An Aramaic plural demonstrative pronoun meaning 'these' or 'those,' modifying nouns in the Aramaic sections of Daniel and Ezra. Its most frequent collocation is guvrāyyā' illēk ('these men') in the furnace narrative of Daniel 3 (vv. 12, 13, 21-23, 27) and the lion's den account of Daniel 6 (vv. 6, 12, 16, 25). In Ezra it accompanies administrative nouns in Persian-period decrees (Ezra 4:21; 5:9; 6:8). English renders 'these/those,' Spanish 'estos,' German 'diese,' all reflecting the same demonstrative function. All 14 occurrences share this single grammatical sense without variation. **DEMONSTRATIVE PRONOUNS**

en: these, those | **es:** estos | **fr:** Eliézer, [אלך] | **de:** diese Ezra 4:21; Ezra 5:9; Ezra 6:8; Dan 3:12

אֲלַלַי H0480 *Interjection* (2×)

alas! woe! interjection expressing lament, distress, or grief

An onomatopoetic exclamation of distress, this Hebrew interjection captures the sound of lamentation itself. Job uses it in his anguished cry when contemplating his suffering, while Micah employs it to express prophetic grief over Israel's moral decay. The word likely derives from the natural sounds humans make when wailing—similar forms appear in Arabic and Ethiopic. It's the biblical equivalent of 'alas!' or 'woe is me!' conveying deep personal or communal distress.

(2×) An exclamation of grief or despair, always followed by 'to me' (li) in its two biblical occurrences. Job 10:15 uses it in his desperate complaint about his affliction, while Micah 7:1 employs it to lament the absence of righteous people in the land. The cross-linguistic evidence shows translators struggling to capture its emotive force: Spanish preserves the sound with '¡Ay!', French uses 'hélas!', while German and French sometimes simply transliterate the Hebrew. This suggests the word's onomatopoetic character was recognized even in antiquity. **WOE AND ALAS**

en: Woe, woe | **es:** ¡Ay-de, ¡ay | **fr:** hélas!, אללי | **de:** [אללי] Job 10:15; Mic 7:1

אָלַם H0481 *Conj-w / V-Nifal-ConjPerf-2ms* (9×)

To bind; in Niphal, to be bound (of tongue) – hence to be dumb, mute, or silent; in Piel, to bind sheaves.

At its root, 'alam means 'to bind,' and its various stems radiate from that physical image. The Niphal – by far the most common form – pictures the tongue as bound: silenced, rendered mute. This is the verb behind Isaiah 53:7's haunting image of the Suffering Servant silent before his shearers, and Ezekiel's divinely imposed speechlessness (Ezek 3:26, 24:27). The Psalmist uses it for deliberate self-restraint: 'I was mute with silence' (Ps 39:2). A single Piel occurrence in Genesis 37:7 preserves the concrete root meaning – Joseph's brothers binding sheaves in the field – a reminder that spiritual silence and physical binding share a single Hebrew root.

1. be dumb, be silent (Niphal) (7×) To be dumb, mute, or silent (Niphal) – the tongue 'bound' so that speech is impossible or deliberately withheld. Spanish 'enmudecí/enmudeció' and 'estarás mudo' reflect both voluntary silence (Ps 39:2, 9) and divinely imposed muteness (Ezek 3:26). Isaiah 53:7's silent lamb before its shearers – 'she did not open her mouth' – became one of the most quoted Old Testament passages in the New Testament. **DEAF AND MUTE**

en: I-am-mute, I-was-mute, and-I-was-speechless | **es:** Enmudecí, enmudeció,

estarás-mudo | **fr:** [ונאלמת], [ונאלמתי], [נאלמה] | **de:** [ונאלמת], [ונאלמתי], [נאלמה] Ps 39:2; Ps 39:9; Isa 53:7; Ezek 3:26; Ezek 24:27

2. be made dumb, be silenced (Niphal jussive) (1×) To be silenced or made dumb (Niphal jussive/passive) – a prayer that lying lips be forcibly muted. Psalm 31:18 uses the jussive 'let the lying lips be silenced' (te'alamna), with Spanish 'enmudezcan' and French 'muet' capturing the wished-for result. The passive force distinguishes this from the voluntary or prophetic silence of sense 1. **DEAF AND MUTE**

en: let-be-silenced | **es:** Enmudezcan | **fr:** muet | **de:** lass-sein-silenced Ps 31:18

3. bind (Piel) (1×) To bind, tie together (Piel) – the concrete, physical root meaning. Genesis 37:7 describes Joseph and his brothers 'binding sheaves' (me'allmim alumim) in the field, the dreamlike scene that sets the whole Joseph narrative in motion. Spanish 'atando' and French 'liant' confirm the straightforward physical action, which stands in vivid contrast to the metaphorical 'binding' of the tongue in the Niphal. **BINDING AND TYING**

en: binding | **es:** atando | **fr:** liant | **de:** banden Gen 37:7

אִלֵּם H0482 *Adj-ms* (2×)

silence; unable to speak, dumbness

A noun meaning silence or muteness, appearing in two psalm titles. In Psalm 56:1, it may be part of a melody name: 'The Dove on Distant Oaks' (taking 'elem' as silence) or possibly 'The Silent Dove of Distant Places.' Psalm 58:2 raises textual questions—does it mean speaking 'in silence' (i.e., not speaking righteously) or should the text be emended to 'elim' (gods/judges)? The uncertainty reflects the difficulty of ancient musical or liturgical notations.

(2×) Translation strategies reveal interpretive diversity: English 'in silence' or 'of silence,' Spanish simply 'silencio,' French 'assemblée' (assembly, following emendation?), German 'in silence' or 'von silence.' The psalm titles notoriously resist clear interpretation, mixing melody names, historical notes, and liturgical instructions. The witness of ancient versions shows early translators already struggled with these technical terms, making definitive interpretation challenging. **AUTO-DETECTED COMMUNITY 8275 WITH 8 SENSES**

en: in-silence, of-silence | **es:** silencio | **fr:** assemblée | **de:** in-silence, von-silence Ps 56:1; Ps 58:1

אִלֵּם H0483 *Adj-mp* (6×)

Mute, unable to speak; used literally of persons and figuratively of watchmen and idols.

An adjective describing the inability to speak, encompassing both physical muteness and figurative silence. In Exodus 4:11, God declares himself sovereign over who is made mute or seeing, grounding the word in the reality of human disability. Isaiah 35:6 promises the mute will sing for joy in the messianic age, while Isaiah 56:10 turns the image sharply: Israel's watchmen are 'mute dogs' who cannot bark — a devastating metaphor for prophetic failure. Habakkuk 2:18 applies the term to idols, exposing the absurdity of consulting a speechless teacher. The Spanish 'mudo' and French 'muet' both preserve the singular semantic focus on voicelessness.

mute, unable to speak (6×) Describes the state of being unable to speak, whether as a physical condition (Exod 4:11; Ps 38:13; Prov 31:8, advocating for those who cannot speak for themselves) or as a figurative indictment — of negligent prophets likened to dogs that cannot bark (Isa 56:10), of the joyful reversal when the mute tongue sings (Isa 35:6), and of lifeless idols that are inherently voiceless (Hab 2:18). Across languages — Spanish 'mudo,' French 'muet,' English 'mute' — the translations uniformly converge on speechlessness, confirming a single tightly unified sense. **DEAF AND MUTE**

en: and-like-a-mute, for-the-mute, mute | **es:** del-mudo, mudo, mudos | **fr:** [אלמים], et-muet, muet | **de:** Elam, [אלמים], [לאלם] Exod 4:11; Ps 38:13; Prov 31:8; Isa 35:6; Isa 56:10

אַלְמֻגִּים H0484 *Art / N-mp* (3×)

almug wood (variant of algum; precious imported timber)

A precious imported wood brought by sea from Ophir, used by Solomon for temple furnishings and musical instruments. This is the Kings spelling of what Chronicles calls algum (H0418)—the same material rendered with slight orthographic variation. The wood's pairing with gold and precious stones indicates its high value. Solomon crafted supports for the temple and palace, plus lyres and harps for musicians. The text notes that such almug wood had never been seen before in Israel, emphasizing its exotic rarity.

(3×) 1 Kings 10:11-12 (occurring three times) describes Hiram's fleet bringing almug wood from Ophir along with gold. Solomon made the wood into supports (or steps) for temple and palace, and into musical instruments 'such as had never been seen before in the land of Judah.' The almug/algum variation illustrates how foreign loanwords sometimes received inconsistent Hebrew spellings. Identification proposals include red sandalwood, juniper, or other durable, beautiful woods suitable for both construction and fine craftsmanship. **AUTO-DETECTED COMMUNITY 10248 WITH 3 SENSES**

en: almug, the-almug | **es:** almugim, el-almugim | **fr:** almug, le-almug | **de:** almug, der-almug 1Kgs 10:11; 1Kgs 10:12

אַלְמָה H0485 *N-fpc / 2mp* (5×)

A sheaf of harvested grain, memorably appearing in Joseph's dream and the return from exile.

Denotes a bound bundle of harvested grain stalks. Four of its five occurrences appear in Joseph's prophetic dream (Gen 37:7), where his sheaf rises upright and the brothers' sheaves bow down, foreshadowing his future authority. The final occurrence in Psalm 126:6 uses sheaves as a joyful image of return from captivity: those who sow in tears will reap carrying their sheaves. German 'Garbe' and Spanish 'gavilla' both preserve the concrete agricultural sense.

(5×) A bound bundle of cut grain stalks, a sheaf. In Genesis 37:7, the term appears four times in Joseph's dream narrative where sheaves personify the brothers' future submission. In Psalm 126:6, sheaves symbolize the joyful harvest that follows a season of weeping, figuring the return from Babylonian exile. The multilingual evidence (Spanish 'gavilla,' German 'Garbe,' French 'gerbe') uniformly points to the concrete agricultural referent. **GRAIN SHEAF**

en: his-sheaves, sheaf-my, sheaves | **es:** a-gavilla-de-mí, gavilla-de-mí, gavillas | **fr:** gerbe, sheaf-mon, sheaves | **de:** Garben, eure-Garben, meine-Garbe Gen 37:7; Ps 126:6

אַלְמוֹדָד H0486 *N-proper-ms* (2×)

Almodad, a South Arabian people descended from Joktan

A personal or tribal name appearing in the Table of Nations (Genesis 10 and 1 Chronicles 1) as the first son of Joktan, ancestor of various South Arabian peoples. BDB suggests the initial element may originally have been 'El' (the Sabaean god) rather than 'Al,' making the name mean 'God is loved.' The name represents one of several Joktanite tribes inhabiting southern Arabia in antiquity.

(2×) Multilingual transliteration is consistent: 'Almodad' in English, Spanish, French, and German, with French and German optionally bracketing Hebrew. The parallel occurrences in Genesis 10:26 and 1 Chronicles 1:20 preserve the same genealogical tradition of Joktan's thirteen sons, representing tribal groups whose territories extended across southern Arabia. The Table of Nations organizes humanity ethnographically, showing how all peoples descend from Noah's sons. **PERSONAL NAMES**

en: Almodad | **es:** Almodad | **fr:** Almodad, [אלמודד] | **de:** Almodad, [אלמודד] Gen 10:26; 1Chr 1:20

אַלַמֶּלֶךְ H0487 *Conj-w / N-proper-fs* (1×)

and Alammelech, place name (possibly 'oak of the king')

A town in Asher's tribal territory mentioned in Joshua 19:26. The name may mean 'oak of the king' or 'the king's terebinth' (אֵלַת מֶלֶךְ), though BDB notes uncertainty. The conjunction connects it in the

list of Asherite cities. Like many border towns, precise identification remains uncertain. The name suggests either royal ownership or a significant tree marking the location.

(1×) Territorial town allotted to Asher in Joshua 19:26's boundary description. If meaning 'oak of the king,' the name may indicate royal land holdings or a landmark tree associated with local governance. The conjunction integrates Alammelech into the sequential enumeration of Asher's inheritance. Multilingual transliterations (Alammelech, Alamelec) show slight orthographic variation. As with many Asherite towns in Galilee's northern reaches, archaeological identification remains tentative, though the name's preservation testifies to ancient Israel's careful territorial documentation. **GEOGRAPHY AND SPACE**

en: and-Alammelekh | **es:** y-Alamelec | **fr:** et-Alammelekh | **de:** und-Alammelekh Josh 19:26

אַלְמָן H0488 *Adj-ms* (1×)

widowed (masculine adjective describing Israel)

A rare masculine form of the adjective 'widowed,' used metaphorically of Israel in Jeremiah 51:5. The prophet declares that Israel and Judah are not widowed from their God—that is, not abandoned despite their guilt. The feminine form is more common; this masculine usage may be explained by agreement with the masculine national names Israel/Judah. The phrase reassures that God hasn't severed the covenant relationship.

(1×) Metaphorical denial of covenant abandonment in Jeremiah 51:5. Though Israel sinned, God hasn't become their 'late husband,' leaving them as widow. The masculine form (unusual for a state often personified as feminine Zion) agrees with masculine Israel/Judah. This theological image reverses the widow metaphor often used for judgment (cf. Lamentations), here proclaiming continued divine fidelity. Bracketed glosses reflect the term's rarity and metaphorical usage. The passage offers hope amid Babylon's fall: God remains Israel's husband-protector despite their unfaithfulness. **WIDOW BEREAVED WOMAN**

en: widowed | **es:** viudo | **fr:** [אלמן] | **de:** [אלמן] Jer 51:5

אַלְמֹן H0489 *Conj-w / N-ms* (1×)

and widowhood (abstract noun with conjunction)

A masculine noun meaning widowhood, used figuratively of Babylon in Isaiah 47:9. The verse predicts that loss of children and widowhood will come upon Babylon suddenly despite her sorceries and enchantments. The conjunction links it with שְׁכוֹל (bereavement, loss of children), creating a double curse: childlessness and husband-loss. This reverses Babylon's confident boast 'I shall not sit as a widow' in verse 8.

(1×) Symbolic judgment pronounced against Babylon in Isaiah 47:9, predicting her sudden desolation. The pairing with 'bereavement' intensifies the curse: Babylon will lose both children and protective spouse-power simultaneously. As a masculine noun (unusual for typically feminine widowhood), it may personify Babylon's empire or kings facing devastating loss. Bracketed glosses acknowledge rarity. This poetic justice answers Babylon's arrogant self-deification, reducing her from powerful matriarch to bereft, vulnerable widow—a reversal of status mirroring Babylon's treatment of conquered peoples. **WIDOW BEREAVED WOMAN**

en: and-widowhood | **es:** y-viudez | **fr:** [ואלמן] | **de:** [ואלמן] Isa 47:9

אַלְמָנָה H0490 *Conj-w* (56×)

Widow, bereaved woman; possibly a homograph meaning palace or fortress (Isa 13:22)

One of the most socially significant terms in the Hebrew Bible, designating a woman whose husband has died. The widow (אַלְמָנָה) appears consistently alongside the fatherless (יָתוֹם) and the sojourner (גֵּר) as a class requiring divine protection and communal provision. Torah legislation regulates her vows (Num 30:10), restricts priestly marriage to her (Lev 21:14), and threatens divine wrath on those who oppress her (Exod 22:22–24). A curious outlier in Isa 13:22 may reflect a homographic root meaning 'palace' or 'fortress,' as several translations render 'in her fortresses' or 'en sus palacios' rather than 'widows.'

1. widow, bereaved woman (55×) A widow or bereaved woman (55x), one of the Torah's paradigmatic vulnerable persons. Gen 38:11 introduces Tamar sent to her father's house as an אַלְמָנָה, and Exod 22:22 commands Israel not to afflict any widow or orphan. Translations universally converge on 'widow/viuda/veuve/Witwe.' The legal and prophetic corpus builds an extensive theology of divine advocacy for widows, from Deuteronomic legislation (Deut 10:18, 24:17) to prophetic indictment (Isa 1:17, Jer 7:6). **WIDOW BEREAVED WOMAN**

en: a-widow, for-widow, the-widow | **es:** la-viuda, la-viuda., por-la-viuda | **fr:** un-veuve, un-widow, veuve | **de:** Witwe, [אלמנה], als-Witwe Gen 38:11; Exod 22:22; Exod 22:24; Lev 21:14; Lev 22:13

2. palace, fortress (1×) A possible homographic noun meaning 'palace' or 'fortress' (1x) in Isa 13:22, within the oracle against Babylon. Spanish 'en sus palacios' and English 'in her fortresses' suggest translators recognized a distinct lexeme here, likely from a root related to Akkadian almattu or a secondary Hebrew formation. The surrounding context of jackals howling in desolate grand buildings supports the architectural reading rather than 'widows.' **WIDOW BEREAVED WOMAN**

en: in-her-fortresses | **es:** en-sus-palacios | **fr:** veuve | **de:** Witwe Isa 13:22

אַלְמָנוּת H0491 *N-fpc / 2fs* (4×)

Widowhood; the social and personal state of being a widow

A feminine noun denoting the condition of widowhood — not merely the loss of a husband but the entire social reality of vulnerability and altered status that followed in the ancient Near East. Tamar puts on and removes her 'garments of widowhood' as a marker of her constrained identity (Gen 38:14, 19). David's sequestered concubines live in 'widowhood of living' — alive yet as good as widowed (2 Sam 20:3). Most strikingly, God promises restored Jerusalem that she will remember the 'reproach of your widowhood' no more (Isa 54:4).

(4×) The state or condition of widowhood, encompassing both personal grief and social diminishment. Tamar's 'widow's garments' (Gen 38:14, 19) function as visible markers of her marginal status. The difficult phrase 'widowhood of living' for David's confined concubines (2 Sam 20:3) captures a liminal state — technically alive but socially dead. In Isa 54:4 the term becomes metaphorical: personified Jerusalem is promised she will forget the shame of her widowhood. Spanish 'viudez,' French 'veuvage' (rendered analytically), and German 'Witwenschaft' all capture the abstract state, while the Hebrew suffix constructions convey intimate possession — 'her widowhood,' 'your widowhood.' **WIDOW BEREAVED WOMAN**

en: widowhood, widowhood-her, your-widowhood | **es:** tu-viudez, viudez, viudez-de-ella | **fr:** [אלמנותיך], widowhood, widowhood-sa | **de:** [אלמנותיך], ihrer-Witwenschaft, widowhood Gen 38:14; Gen 38:19; 2Sam 20:3; Isa 54:4

אַלְמֹנִי H0492 *Adj-ms* (3×)

a certain one, so-and-so, unnamed person or place (indefinite designator)

An indefinite term meaning 'a certain one' or 'such-and-such,' used when the speaker deliberately leaves a name unspecified. Ruth uses it when Boaz addresses an unnamed kinsman-redeemer as 'friend' (literally 'so-and-so'). Samuel and Kings employ it for unnamed places when exact locations are withheld for strategic or narrative reasons. The term functions like 'what's-his-name' or 'such-and-such place' in English—acknowledging someone or something exists while declining to specify identity.

(3×) Ruth 4:1 has Boaz call out to the nearer kinsman-redeemer, addressing him as 'so-and-so' rather than by name—a curious narrative choice that keeps focus on Boaz while acknowledging the legal requirements. 1 Samuel 21:3 and 2 Kings 6:8 use the phrase for unnamed places: 'to such-and-such a place.' The construction combines two indefinite markers, doubling down on the vagueness.

This formulaic expression served both literary purposes (maintaining suspense or focus) and practical ones (military secrecy in the Kings passage). **SUCH (KIND/TYPE)**

en: a-certain, such-and-such, unnamed | **es:** de-tal, y-tal | **fr:** tel-et-tel, un-certain, unnamed | **de:** [אלמני], ein-certain, unnamed Ruth 4:1; 1Sam 21:3; 2Kgs 6:8

אֶלְנַעַם H0493 *N-proper-ms* (1×)

Elnaam, personal name (God is pleasantness)

Father of two of David's mighty warriors, Jeribai and Joshaviah, mentioned in 1 Chronicles 11:46. The name means 'God is pleasantness' or 'God is delight,' from אֵל (God) and נעם (to be pleasant). This name appears only in Chronicles, not in the parallel Samuel list of David's champions. Such theophoric names expressed parental thanksgiving or theological conviction about God's character.

(1×) Patronymic designating the father of two elite warriors in David's mighty men according to 1 Chronicles 11:46. The name 'God is pleasantness' reflects theological aesthetics—appreciating God's delightful nature. His absence from 2 Samuel's roster suggests Chronicles preserves additional genealogical detail. Bracketed glosses indicate simple transliteration practice for personal names. That two sons earned places among David's champions testifies to Elnaam's family's martial prowess and loyalty, suggesting he likely trained them in warfare and covenant faithfulness. **PROPER NAMES (PERSONAL)**

en: Elnaam | **es:** Elnaam | **fr:** [אלנעם] | **de:** [אלנעם] 1Chr 11:46

אֶלְנָתָן H0494 *Conj-w* (7×)

Elnathan ('God has given'), a proper name for Jehoiakim's grandfather and Levites in Ezra's time.

A masculine proper name meaning 'God has given,' the mirror-image of Nethanel ('given of God'). The most prominent Elnathan is the son of Achbor, grandfather of King Jehoiakim (2 Kgs 24:8), who appears in Jeremiah as a court official sent to retrieve the prophet Uriah from Egypt (Jer 26:22) and as one present at the reading of Jeremiah's scroll (Jer 36:12, 25). Three men named Elnathan are also listed among the leaders Ezra summoned before the return from Babylon (Ezra 8:16). The theophoric name has Akkadian, Phoenician, and Palmyrene parallels, underscoring its wide Semitic currency.

Elnathan (proper name) (7×) The proper name Elnathan ('God has given'), identifying two or more individuals: (a) Elnathan son of Achbor, a Judean official and grandfather of King Jehoiakim (2 Kgs 24:8), who was sent to extradite Uriah from Egypt (Jer 26:22) and was present at the burning of Jeremiah's scroll (Jer 36:12, 25); (b) three leaders (possibly Levites) whom Ezra summoned at the river Ahava before the return to Jerusalem (Ezra 8:16). Cognate theophoric names in Akkadian (Ilu-iddin) and Phoenician confirm the pan-Semitic pattern. **PROPER NAMES (PERSONAL)**

en: Elnatan, and-Elnatan, and-for-Elnatan | **es:** Elnatan, Elnatán, y-Elnatan | **fr:** Elnatan, [אלנתן], [ואלנתן] | **de:** Elnatan, [אלנתן], [ואלנתן] 2Kgs 24:8; Ezra 8:16; Jer 26:22

אֶלְסָר H0495 *N-proper-ms* (2×)

Ellasar, a city in Mesopotamia allied with Chedorlaomer

A place name appearing in Genesis 14:1 and 14:9, identifying the city ruled by King Arioch who joined Chedorlaomer's coalition against the cities of the plain. Modern scholarship identifies Ellasar with Larsa in southern Mesopotamia (modern Senkereh), located about 28 miles northeast of Ur. The city was a significant Babylonian center in the early second millennium BC, making it a plausible participant in the military campaign described in Genesis 14.

(2×) Cross-linguistic transliteration shows minor variation: English 'Ellasar,' Spanish 'Elasar,' French 'Ellasar,' German 'von Ellasar' (with preposition). The two occurrences in Genesis 14 first introduce Arioch as 'king of Ellasar' in the coalition list (verse 1), then mention him again in the narrative of the battle (verse 9). The archaeological identification with Larsa helps situate the patriarchal narratives in concrete historical geography. **GEOGRAPHY AND SPACE**

en: Ellasar | **es:** Elasar | **fr:** Ellasar | **de:** von-Ellasar Gen 14:1; Gen 14:9

אֶלְעָד H0496 *Conj-w / N-proper-ms* (1×)

and Elead, personal name (God has testified)

An Ephraimite mentioned in 1 Chronicles 7:21, killed by men of Gath during a cattle raid. The name means 'God has testified' or 'God has borne witness,' from אֵל (God) and עוד (to testify). His death, along with his brother Ezer, caused their father Ephraim to mourn many days, after which the tribe came to comfort him. This tragic episode provides rare narrative detail within Chronicles' genealogies.

(1×) Ephraimite victim of intertribal violence recorded in 1 Chronicles 7:21's genealogy. The name 'God has testified' may reflect parental faith in divine witness to covenant or birth circumstances. Elead's death during a cattle raid against Gath natives sparked extended mourning, humanizing Chronicles' typically bare genealogical lists. The conjunction 'and' links him with brother Ezer in their fatal venture. Bracketed glosses show standard transliteration. This incident reveals pre-conquest tensions between Israelite clans and Canaanite inhabitants, with deadly consequences for those who ventured beyond tribal boundaries. **PROPER NAMES (PERSONAL)**

en: and-Elad | **es:** y-Elad | **fr:** [ואלעד] | **de:** [ואלעד] 1Chr 7:21

אֶלְעָדָה H0497 *Conj-w / N-proper-fs* (1×)

Eladah, personal name meaning 'God has adorned'; an Ephraimite ancestor mentioned in 1 Chronicles 7:20

Eladah appears once in the genealogies of Ephraim as a descendant in the tribal lineage. The name combines the divine element 'El' (God) with a verb related to adornment or decoration, suggesting the meaning 'God has adorned.' Like many names in Chronicles' genealogies, it preserves the memory of an Ephraimite clan head whose lineage contributed to the tribe's historical identity.

(1×) This personal name occurs only in the Chronicler's genealogical record of Ephraim's descendants (1 Chr 7:20). The multilingual evidence shows translators handling it as a proper name, with most preserving the Hebrew form or transliterating it directly. The name's theophoric element 'El' connects it to the broader pattern of Israelite names expressing divine attributes or actions. **PROPER NAMES (PERSONAL)**

en: and-Eladah | **es:** y-Elada | **fr:** [ואלעדה] | **de:** [ואלעדה] 1Chr 7:20

אֶלְעוּזַי H0498 *N-proper-ms* (1×)

Eluzai, personal name meaning 'God is my strength'; one of David's warriors who joined him at Ziklag

Eluzai was one of the Benjamite warriors who defected to David during his time at Ziklag, before Saul's death. The name means 'God is my strength,' combining the divine name 'El' with a root related to strength or refuge. This warrior appears in the list of mighty men who came to David's aid when he was still fleeing from Saul, demonstrating the growing support for David's kingship even from Saul's own tribe.

(1×) This personal name appears only in 1 Chronicles 12:5 (English v. 6) among the Benjamite warriors who joined David at Ziklag. The name's meaning 'God is my strength' reflects the common pattern of theophoric names expressing trust in divine protection. Translation evidence shows consistent treatment as a personal name, with most languages transliterating the Hebrew form. **PROPER NAMES (PERSONAL)**

en: Eluzai | **es:** Eluzai | **fr:** [אלעוזי] | **de:** [אלעוזי] 1Chr 12:6

אֶלְעָזָר H0499 *Conj-w* (72×)

Eleazar — 'God has helped'; a proper name borne by Aaron's son the high priest and several later biblical figures.

Elazar is a Hebrew compound name meaning 'God has helped,'

formed from el ('God') and azar ('to help'). Its most prominent bearer is Eleazar son of Aaron, who succeeded his father as high priest and served through the wilderness period and the conquest of Canaan (Num 20:25-28; Josh 14:1; 24:33). He played a central role in the distribution of the promised land alongside Joshua. Other notable Eleazars include the son of Abinadab who guarded the ark at Kiriath-jearim (1 Sam 7:1), one of David's three elite warriors (2 Sam 23:9), and several postexilic figures in Ezra and Nehemiah. The name's theophoric meaning — celebrating divine aid — makes it characteristic of priestly and Levitical families. Spanish Eleazar, French Eleazar, and German Eleasar all transliterate directly.

Eleazar (proper name) (72×) The masculine proper name Eleazar ('God has helped'), referring primarily to Aaron's third son who became Israel's second high priest after Aaron's death on Mount Hor (Num 20:25-28; Exod 6:23; Josh 14:1), and secondarily to several later figures: the guardian of the ark (1 Sam 7:1), one of David's mighty warriors (2 Sam 23:9; 1 Chr 11:12), Levites in the temple service (1 Chr 23:21-22), and postexilic priests and laymen (Ezra 8:33; 10:25). All target languages transliterate the name directly. **PROPER NAMES (PERSONAL)**

en: Elazar, Eleazar | **es:** Elazar, Eleazar | **fr:** Éléazar | **de:** Elazar, Eleasar Exod 6:23; Exod 28:1; Lev 10:12; Lev 10:16; Num 3:2

אֶלְעָלֵא H0500 *Conj-w / N-proper-fs* (5×)

Elealeh, a Moabite town near Heshbon allotted to Reuben.

A place name meaning perhaps 'God ascends,' identifying a village in the territory of Reuben near Heshbon in Transjordan. It appears first in the tribal allotment record (Num 32:3, 37) and later in prophetic oracles against Moab (Isa 15:4; 16:9; Jer 48:34), where its devastation signals divine judgment. The site is identified with modern el-Al, northeast of Heshbon.

(5×) The place name Elealeh, a Transjordanian town near Heshbon. Assigned to Reuben after the conquest (Num 32:3, 37), it later appears in Isaiah's and Jeremiah's oracles against Moab (Isa 15:4; 16:9; Jer 48:34) as a symbol of Moabite cities laid waste. The consistent transliteration across languages (Spanish 'Elealé,' English 'Elealeh') reflects its status as a proper noun with no semantic translation needed. **GEOGRAPHY AND SPACE**

en: Elaleh, Elealeh, and-Elealeh | **es:** Elealeh, Elealé, y-Elealeh | **fr:** Elealeh, [אלעלה], [ואלעלה] | **de:** Elealeh, [אלעלה], [ואלעלה] Num 32:3; Num 32:37; Isa 15:4; Isa 16:9; Jer 48:34

אֶלְעָשָׂה H0501 *Conj-w / N-proper-ms* (6×)

Elasah — proper name meaning 'God has made,' borne by four men in Chronicles, Ezra, and Jeremiah.

Elasah is a masculine proper name meaning 'God has made,' formed from 'El' (God) and 'asah' (to make or do). It appears in four distinct genealogical and narrative contexts: a descendant of Judah through Sheshan's line (1 Chr 2:39-40), a Benjamite in the family of Saul (1 Chr 8:37; 9:43), a priest of Pashur's line who had married a foreign wife (Ezra 10:22), and a son of Shaphan who carried Jeremiah's letter to the Babylonian exiles (Jer 29:3). The name's theophoric structure parallels many Hebrew names celebrating God's creative action.

Elasah (6×) A theophoric proper name meaning 'God has made' (from עָשָׂה + אֵל), borne by four individuals in the Hebrew Bible: (a) a descendant of Judah in Sheshan's genealogy (1 Chr 2:39-40); (b) a Benjamite descendant of King Saul through Jonathan (1 Chr 8:37; 9:43); (c) a priest from the line of Pashur who put away his foreign wife during Ezra's reforms (Ezra 10:22); and (d) a son of Shaphan who served as Jeremiah's messenger to the exiles in Babylon (Jer 29:3). Multilingual renderings consistently transliterate as Elasa/Elasah, confirming a unified proper-name entry. **PROPER NAMES (PERSONAL)**

en: El'asah, Elasah, and-El'asah | **es:** Elasa, Elasah, Y-Elasa | **fr:** Elasa, [אלעשה], et-Elasa | **de:** [אלעשה], [ואלעשה] 1Chr 2:39; 1Chr 2:40; 1Chr 8:37; 1Chr 9:43; Ezra 10:22

אָלַף H0502 *V-Piel-Prtcpl-msc / 1cp* (4×)

To learn (Qal); to teach, instruct (Piel) — acquiring or imparting knowledge and skill

A verb meaning 'to learn' in the Qal stem and 'to teach' in the Piel, cognate with Aramaic 'aleph (learn) and Arabic 'alifa (become familiar with). Though it occurs only four times in the Hebrew Bible — all in wisdom literature — it carries distinctive force. Eliphaz accuses Job's iniquity of 'teaching' his mouth deceit (Job 15:5), Elihu offers to 'teach' Job wisdom (Job 33:33), and God is praised as the One who 'teaches us' more than the beasts (Job 35:11). The sole Qal occurrence warns against learning the ways of a hot-tempered man (Prov 22:25).

(4×) To learn or teach, depending on verbal stem. In the Qal, it means to learn or become familiar with — 'lest you learn his ways' (Prov 22:25), warning against absorbing a wrathful person's habits. In the Piel, it means to teach or instruct: iniquity 'teaches' the mouth craftiness (Job 15:5), God 'teaches us' beyond the animals (Job 35:11), and Elihu pledges 'I will teach you wisdom' (Job 33:33). Spanish captures the dual sense neatly with 'enseñar' (teach) and 'aprender' (learn), while English likewise distinguishes 'teach' and 'learn.' The domain assignment as MOVEMENT is misleading; this is fundamentally a word of intellectual formation and moral instruction. **RELEASE AND MOVEMENT**

en: and-I-will-teach-you, teaches, the-One-teaching-us | **es:** Enseñándonos, aprendas, enseña | **fr:** et-וְאַלְּפֵךְ-toi, מלכנו ,יאלף-nous | **de:** [וואלפך], [יאלף], [מלכנו] Job 15:5; Job 33:33; Job 35:11; Prov 22:25

אָלַף H0503 *V-Hifil-Prtcpl-fp* (1×)

Bringing forth thousands, multiplying abundantly; Hiphil participle describing flocks producing offspring in great numbers

This rare form appears in Psalm 144:13, describing the ideal blessing of agricultural abundance where flocks multiply by thousands. The participle form suggests ongoing, productive fertility—sheep bearing lambs in such numbers that they can be counted in thousands rather than individual animals. This imagery of multiplying flocks represents divine blessing on the land and livestock, a sign of God's favor in an agrarian society.

(1×) The Hiphil participle occurs only in Psalm 144:13, part of a prayer for national prosperity and blessing. The Spanish 'multiplicados por miles' and French 'multiplier' capture the sense of abundant reproduction. This agricultural imagery describes flocks producing offspring in vast numbers, a concrete sign of God's blessing on the land. The context lists various forms of abundance—full barns, multiplying livestock, absence of warfare—as marks of divine favor. **LIVING CREATURES**

en: bringing-forth-thousands | **es:** multiplicados-por-miles | **fr:** de-multiplier | **de:** bringing-forth-thousands Ps 144:13

אֶלֶף H0504 *Conj-w* (8×)

Cattle, oxen (used in agriculture and husbandry); also a clan or tribal subdivision within Israel.

This is the rarer homonym of the extremely common eleph (thousand), referring instead to domesticated cattle used for plowing and tillage. The plural alafim appears in contexts of agricultural blessing – the increase of one's herds is a sign of divine favor (Deut 7:13, 28:4). Psalm 8:7 places oxen under human dominion alongside sheep and wild animals. A secondary sense, appearing in Judges 6:15, uses eleph for a clan or tribal subdivision, where Gideon protests that his 'clan' is the weakest in Manasseh. Spanish splits between 'bueyes' (oxen) and 'mi clan' (my clan), reflecting these distinct senses.

1. cattle, oxen (7×) Cattle or oxen, domesticated bovines used for agricultural work and animal husbandry. The plural alafim appears in Deuteronomy's blessing and curse formulae: 'the increase of your cattle' (shegar alafekha) parallels 'the young of your flock' (Deut 7:13, 28:4, 18, 51). In Proverbs 14:4, abundant harvest comes through the strength of oxen. Psalm 8:7 places them under human dominion. Spanish 'bueyes' (oxen) and 'tus vacas' (your cattle), along with French 'ton bétail' (your livestock) and German 'dein Rinder' (your cattle), all confirm the agricultural-livestock sense. **CATTLE AND**

OXEN
en: And-the-oxen, and-oxen, oxen | **es:** bueyes, tu-ganado, tus-vacas | **fr:** [והאלפים], et-milliers, ton-bétail | **de:** [אלפים], [והאלפים], dein-Rinder Deut 7:13; Deut 28:4; Deut 28:18; Deut 28:51; Ps 8:7

2. clan, tribal division (1×) A clan, family group, or tribal subdivision within Israel – a social unit smaller than a tribe (shevet/matteh) but larger than a household (bet av). In Judges 6:15, Gideon objects: 'My clan (alpi) is the weakest in Manasseh.' This sense of eleph as a military or social grouping unit is debated by scholars and may also affect the reading of large numbers elsewhere in the Hebrew Bible. Spanish 'mi clan' and French 'mon clan' directly render this sociological meaning. **DIVISION AND PORTION**
en: my-clan | **es:** mi-clan | **fr:** mon-clan | **de:** mein-Sippe Judg 6:15

אֶלֶף H0505 *Prep-k / Number-msc* (507×)
Thousand (numeral); in dual 'two thousand'; in plural 'thousands'; also 'clan, tribal subdivision.'
A word that counts both people and communities. In its straightforward numeric sense, אֶלֶף means 'one thousand' and appears in census rolls, battle tallies, and measurements throughout the Hebrew Bible. But a fascinating secondary meaning — 'clan' or 'tribal subdivision' — may reframe some of the Old Testament's notoriously large numbers. When Judges 6:15 has Gideon say 'my אֶלֶף is the weakest in Manasseh,' he means his clan, not a literal thousand. Some scholars argue that many military totals in Numbers and Chronicles originally counted 'clans' rather than 'thousands,' which would dramatically reduce the figures. Arabic ألف and Aramaic אֶלֶף share only the numeric sense, making the clan meaning a distinctly Israelite social development.

1. cardinal number thousand (427×) The cardinal numeral 'one thousand' (1,000) used in counting, census totals, measurements, monetary amounts, and temporal expressions (427 occurrences). Abraham receives אֶלֶף pieces of silver in Gen 20:16; the Exodus census counts thousands of fighting men (Exod 12:37). Spanish 'mil,' French 'mille,' and German 'tausend' all render this transparently. Appears in singular, construct, and with prepositions and articles across every grammatical environment. **THOUSANDS AND MYRIADS**
en: a-thousand, thousand, thousands | **es:** mil, miles | **fr:** mille, milliers, un-mille | **de:** tausend, thousands Gen 20:16; Exod 12:37; Exod 38:26; Num 1:21

2. dual two thousand (31×) The dual form אַלְפַּיִם meaning specifically 'two thousand' (2,000), used as a distinct numeric quantity (31 occurrences). Numbers 4:36 counts two thousand seven hundred Levites; Numbers 35:5 measures two thousand cubits for pastureland boundaries. French 'deux-mille' and German 'zwei-Tausend' preserve the dual precision, while the Hebrew morphology (dual suffix -ayim) marks this as a grammatically distinct form. **THOUSANDS AND MYRIADS**
en: two-thousand, two-thousands | **es:** dos-mil, dos-miles | **fr:** deux-mille, deux-milliers, mille | **de:** tausend, tausende, zwei-Tausend Exod 38:29; Num 4:36; Num 4:40; Num 7:85; Num 35:5

3. thousands as large number (31×) The plural אֲלָפִים meaning 'thousands' as a large round number, a multiplied quantity, or an expression of overwhelming abundance (31 occurrences). Exodus 20:6 promises God's covenant loyalty 'to thousands' of generations; Rebecca is blessed to become 'thousands of ten thousands' (Gen 24:60). Spanish 'miles/millares' and French 'milliers' capture both the countable and the hyperbolic registers of this form. **THOUSANDS AND MYRIADS**
en: the-thousands, thousands | **es:** los-miles, los-millares, miles | **fr:** le-milliers, mille, milliers | **de:** der-tausende, der-thousands, tausende Gen 24:60; Exod 18:21; Exod 18:25; Exod 20:6; Exod 34:7

4. clan or tribal subdivision (18×) A social and military unit — a clan, division, or contingent within an Israelite tribe — distinct from the numeral (18 occurrences). In Judges 6:15, Gideon identifies his אֶלֶף as the weakest in Manasseh, clearly meaning his clan, not a number. Numbers 1:16 and 10:4 use the term for tribal subdivisions. This sense has profound exegetical implications: some scholars propose that many Old Testament military tallies counted 'clans' rather than literal 'thousands,' which would resolve long-standing questions about implausibly large army sizes. **GEOGRAPHY AND SPACE**
en: (in-thousands-his), [by-his-thousands], [in-thousand-his] | **es:** (Qeré), de-miles-de, en-miles-suyos | **fr:** (in-milliers-his), [by-son-thousands], [in-mille-his] | **de:** [by-sein-thousands], [in-Tausend-his], mit-sein-thousands Exod 32:28; Num 1:16; Num 10:4; Num 10:36; Num 31:5

אַלַף H0506 *Number-ms* (5×)
Aramaic numeral 'thousand,' used in Daniel for large quantities and multitudes.
The Aramaic form of the numeral 'thousand,' equivalent to Hebrew 'eleph. All five occurrences appear in Daniel: Belshazzar's feast for a thousand lords (Dan 5:1) and the vision of God's throne attended by 'a thousand thousands' (Dan 7:10). The emphatic form 'alpha' in Daniel 5:1 refers back to the specific thousand just mentioned. Spanish 'mil,' French 'mille,' and German 'tausend' all render the straightforward numerical value.

(5×) The Aramaic cardinal number 'thousand,' used in absolute, emphatic, and construct forms. In Daniel 5:1 it quantifies Belshazzar's banquet guests, while in Daniel 7:10 the repeated construct 'eleph alphim' ('a thousand thousands') evokes the innumerable angelic host before the Ancient of Days. The convergence of Spanish 'mil,' French 'mille,' and German 'tausend' confirms the purely numerical function across all contexts. **THOUSANDS AND MYRIADS**
en: (qere:thousands), [ketiv:thousands], the-thousand | **es:** [miles], los-mil, mil | **fr:** deux-mille, mille | **de:** [אלפא], [אלפין], tausend Dan 5:1; Dan 7:10

אֶלֶף H0507 *N-proper-fs* (1×)
Ha-Eleph, place name; a town in the territory of Benjamin, possibly the site of modern Lifta northwest of Jerusalem
Ha-Eleph was a town allotted to the tribe of Benjamin in the division of the land. The definite article 'ha' before the name suggests it may have been known as 'the thousand' or possibly 'the clan/family.' Scholars have tentatively identified it with Lifta, a village northwest of Jerusalem, though the identification remains uncertain. The town appears only in Joshua's list of Benjamite cities.

(1×) This place name appears in Joshua 18:28 within the list of towns assigned to Benjamin. The Hebrew preserves the definite article, suggesting 'the Eleph' was a known location. Translation evidence shows consistent handling as a place name, with most preserving the Hebrew form. The possible connection to Lifta near Jerusalem would place it in Benjamin's northern hill country territory. **GEOGRAPHY AND SPACE**
en: ha-Eleph | **es:** Elef | **fr:** ha-Eleph | **de:** ha-Eleph Josh 18:28

אֶלְפַּעַל H0508 *N-proper-ms* (3×)
Elpaal (Benjamite name, possibly meaning 'God of doing' or 'God has acted')
A Benjamite ancestor mentioned in Chronicles' genealogies, with a name that likely means 'God of doing' or 'God has acted.' The name follows typical Hebrew theophoric patterns, embedding a confession of divine agency into personal identity. Chronicles preserves this name as part of Benjamin's post-exilic family records, maintaining tribal memory through careful genealogical documentation. Like many names in genealogical lists, Elpaal himself receives no narrative elaboration, yet his name testifies to his family's faith that God acts purposefully in history.

(3×) 1 Chronicles 8:11, 12, and 18 list Elpaal within the Benjamite genealogy, identifying him as father to multiple sons who became heads of families. The repetition of his name marks him as a significant node in the family tree, though we know nothing of his personal deeds. The name's probable meaning—'God of doing' or 'God has acted'—fits the pattern of Hebrew names that make theological claims, asserting divine involvement in the very act of naming a child. **PROPER NAMES (PERSONAL)**

en: Elpaal | **es:** Elpaal | **fr:** [אלפעל] | **de:** [אלפעל] 1Chr 8:11; 1Chr 8:12; 1Chr 8:18

אָלַץ H0509 *Conj-w / V-Piel-ConsecImperf-3fs / 3ms* (1×)
Urged, pressed insistently; Piel verb describing Delilah's persistent pressure on Samson to reveal his secret
This verb appears in the account of Delilah wearing down Samson's resistance through relentless verbal pressure. The Piel intensive form emphasizes the persistent, aggressive nature of her urging—not a single request but continuous nagging. In Judges 16:16, it stands parallel to 'she pressed him with her words,' creating a powerful picture of psychological manipulation through constant verbal assault that eventually breaks down Samson's resolve.

(1×) The verb occurs only in Judges 16:16, describing Delilah's tactics against Samson. The parallel with 'she pressed him with her words' and the result 'his soul was vexed to death' shows the intensity of this verbal harassment. Cross-linguistic evidence ('urgió' in Spanish, 'pressa' in French, 'urged' in English) captures the forceful, insistent nature of her approach. This is psychological warfare through unrelenting pressure. **STRIKING AND REFERENCE**
en: and-urged-him | **es:** y-lo-urgió | **fr:** et-pressa-lui | **de:** und-urged-ihn Judg 16:16

אֶלְקוֹם H0510 *Adv* (1×)
With his army, with troops; term of uncertain meaning in Proverbs 30:31, possibly referring to a king with his army
This difficult word appears in Proverbs 30:31 in a list of things that are stately in their stride. The text is uncertain—some scholars see it as derived from Arabic meaning 'the people/army,' hence 'a king with his army.' Others suggest textual corruption, proposing it should read 'God' instead. The context lists impressive creatures (greyhound, male goat, king) that move with dignity and confidence, so an armed king would fit the theme.

(1×) Occurring only in Proverbs 30:31, this term has puzzled translators. English renders it 'with his army,' Spanish 'con ejército,' suggesting a king accompanied by troops. The French and German leave it untranslated, indicating uncertainty. If the traditional interpretation is correct, it completes a triad of majestic figures: greyhound, male goat, and a king at the head of his army—all exemplars of confident, stately movement. **MILITARY OFFICERS**
en: with-his-army | **es:** con-ejército | **fr:** אלקום | **de:** [אלקום] Prov 30:31

אֶלְקָנָה H0511 *Conj-w / N-proper-ms* (21×)
Elkanah ('God has acquired'); name of several OT figures, most notably the father of the prophet Samuel.
Elkanah (אֶלְקָנָה, 'God has created' or 'God has acquired') is best known as the devout Ephraimite from Ramathaim who became father of the prophet Samuel. His tender love for the barren Hannah — 'Am I not better to you than ten sons?' (1 Sam 1:8) — sets the stage for one of Scripture's most poignant prayer narratives. The name also appears for a son of Korah (Exod 6:24), several Levites in the genealogies of Chronicles, a warrior who joined David at Ziklag (1 Chr 12:6), and a court official slain during Ahaz's reign (2 Chr 28:7). Spanish 'Elcana', French 'Elkana', and German 'Elkana' all preserve the name's phonetic shape faithfully.

Elkanah (proper name) (21×) A theophoric proper name meaning 'God has acquired/created,' referring to several biblical individuals. The most prominent Elkanah is Samuel's father, whose compassion for barren Hannah and faithful worship at Shiloh frame the birth narrative of Israel's last judge (1 Sam 1:1-2:11). Other bearers include a Korahite (Exod 6:24), multiple Levites in Chronicler genealogies, and a court official killed under Ahaz (2 Chr 28:7). Transliterated consistently as 'Elkanah/Elkana' across English, Spanish, French, and German. **PROPER NAMES (PERSONAL)**
en: Elkanah, Elqanah, and-Elkanah | **es:** Elcana, Elcaná, y-Elkanah | **fr:** Elkana, [אלקנה], et-Elkanah | **de:** Elkana, und-Elkanah Exod 6:24; 1Sam 1:1; 1Sam 1:4; 1Sam 1:8; 1Sam 1:19

אֶלְקֹשִׁי H0512 *Art / N-proper-ms* (1×)
The Elkoshite, gentilicic adjective identifying the prophet Nahum by his hometown Elkosh (location unknown)
This term identifies Nahum as 'the Elkoshite,' meaning a native or resident of Elkosh. The location of Elkosh remains unknown, though various traditions have placed it in Galilee, Assyria (near Mosul), or elsewhere. Jerome mentioned a Galilean village called Elcesi. The gentilicic form (like 'Bethlehemite' or 'Nazarene') was a common way to identify prophets by their hometown or place of ministry.

(1×) This adjective appears only in Nahum 1:1 as part of the prophet's identification. Unlike many prophets identified by parentage, Nahum is known by his hometown. The uncertain location of Elkosh has led to various proposals, but the name itself is preserved across translations. This geographic identifier would have helped ancient readers locate Nahum within a specific community, though that knowledge has been lost to us. **PERSONAL NAMES**
en: the-Elkoshite | **es:** el-elcosita | **fr:** Elkoschite | **de:** [האלקשי] Nah 1:1

אֶלְתּוֹלַד H0513 *Conj-w / N-proper-fs* (2×)
and Eltolad, a town in southern Judah allotted to Simeon
A conjunction plus place name designating a town in the southern territory of Judah, later assigned to Simeon. The name appears in the boundary lists of Joshua 15:30 and 19:4. The name may be related to 'toledot' (generations), though the connection is uncertain. First Chronicles 4:29 lists a similar place called 'Tolad,' possibly the same location with variant spelling. The town's exact location remains unidentified in modern archaeology.

(2×) Multilingual rendering preserves the coordinating conjunction: English 'and Eltolad,' Spanish 'y Eltolad,' French 'et Eltolad,' German 'und Eltolad,' reflecting standard list formatting in boundary descriptions. The two occurrences in Joshua 15 and 19 represent the same town appearing in both Judah's ideal boundaries and Simeon's actual allotment—a pattern reflecting how Simeon's territory was carved from within Judah's larger tribal portion. **GEOGRAPHY AND SPACE**
en: and-Eltolad | **es:** y-Eltolad | **fr:** et-Eltolad | **de:** und-Eltolad Josh 15:30; Josh 19:4

אֶלְתְּקֵא H0514 *Conj-w / N-proper-fs* (2×)
Eltekeh/Elteqeh, a Levitical city in Dan between Ekron and Timnah
A place name appearing in Joshua's boundary and Levitical city lists, located in the tribal territory of Dan between Ekron and Timnah. Joshua 19:44 includes it in Dan's allotment, while Joshua 21:23 designates it as one of the cities given to the Levites. Assyrian records mention a city called Altaku, likely the same location, indicating it was significant enough to appear in extra-biblical sources. The name's etymology remains uncertain.

(2×) Cross-linguistic transliteration shows minor spelling variation: English 'Eltekeh' and 'Elteqeh,' Spanish similar variations, French and German likewise. Both biblical occurrences relate to territorial administration—first as part of Dan's inheritance, then as part of the Levitical redistribution that scattered priestly families throughout Israel's tribes to maintain religious instruction and worship leadership across the land. **GEOGRAPHY AND SPACE**
en: Eltekeh, and-Elteqeh | **es:** Elteque, y-Elteque | **fr:** Eltekeh, et-Elteqeh | **de:** Eltekeh, und-Elteqeh Josh 19:44; Josh 21:23

אֶלְתְּקֹן H0515 *Conj-w / N-proper-fs* (1×)
And Eltekon, place name; a town in the hill country of Judah north of Hebron, listed in Joshua 15:59
Eltekon was one of the towns allotted to the tribe of Judah in the hill country region. It appears in a group of cities north of Hebron in the Judean highlands. Like many ancient settlements mentioned only in boundary and allotment lists, its exact location is no longer

certain. The name is preserved in the biblical record as part of Judah's territorial inheritance.

(1×) This place name occurs in Joshua 15:59 within the hill country allotment to Judah. The conjunction 'and' connects it to the surrounding list of towns in this geographic cluster. Cross-linguistic translations consistently preserve it as a place name, with Spanish, French, and German maintaining recognizable forms. The town's location in the Judean highlands placed it in the heartland of the tribe's territory. **GEOGRAPHY AND SPACE**

en: and-Eltekon | **es:** y-Eltecón | **fr:** et-Eltekon | **de:** und-Eltekon Josh 15:59

שָׁחַת H0516 *V-Hifil-Imperf.Jus-2ms* (8×)

Do not destroy — Hifil jussive of שָׁחַת, a Psalm superscription formula ('Al-Tashcheth')

This form is the negated Hifil jussive of שָׁחַת ('to destroy, ruin'), appearing in the liturgical superscription אַל־תַּשְׁחֵת ('Do not destroy') found in Psalms 57, 58, 59, and 75. The phrase likely refers to a tune name or liturgical instruction, possibly echoing Moses' intercessory plea in Deuteronomy 9:26. English renders it 'Do not destroy,' Spanish 'no destruyas,' and French 'ne détruis pas' — all preserving the urgent prohibitive force of the Hebrew jussive.

destroy (Hifil jussive negated) (8×) The Hifil jussive (negated) form אַל־תַּשְׁחֵת ('do not destroy'), from the root שָׁחַת meaning 'to ruin, corrupt, destroy.' All eight occurrences appear in the superscriptions of Psalms 57:1, 58:1, 59:1, and 75:1 (each title counted twice in the verse numbering). This is widely understood as a tune name or liturgical direction, possibly alluding to Moses' intercessory cry 'Do not destroy your people' (Deut 9:26) or to a vintner's song (cf. Isa 65:8). Multilingual renderings — English 'do not destroy,' Spanish 'no destruyas,' French 'ne détruis pas' — preserve the prohibitive imperative sense uniformly. **NEGATION PARTICLES**

en: destroy, do-not- | **es:** destruyas, no- | **fr:** ne-détruis-pas, vers | **de:** tun-nicht-, vernichten Ps 57:1; Ps 58:1; Ps 59:1

אֵם H0517 *N-fsc* (220×)

Mother; a female parent of humans; also the dam or mother of an animal in legal and cultic contexts.

Em is among the most primal words in any language, and Hebrew is no exception. It names the biological and social mother — Eve as 'mother of all living' (Gen 3:20), Rebekah guiding Jacob (Gen 27:13), the grieving mothers of Jeremiah and Lamentations. In three specialized occurrences (Exod 23:19; 34:26; Deut 22:6-7), the word extends to animal mothers, grounding Israel's compassion laws in the bond between dam and offspring. Across languages — Arabic umm, Aramaic imma, Spanish madre, French mère — the word's warmth and weight are universally recognized.

1. mother, female parent (217×) A human female parent, encompassing biological motherhood, social role, and figurative extensions. The 217 occurrences span from Eve as 'mother of all living' (Gen 3:20) to proverbial instruction ('do not forsake your mother's teaching,' Prov 1:8) and lament ('their mothers,' Lam 2:12). Spanish madre, French mère, German Mutter, and Arabic umm all preserve the same intimate familial sense. Pronominal forms (his mother, my mother) dominate, reflecting the deeply relational character of the word. **MOTHERS AND MATRIARCHS**

en: his-mother, its-mother, mother-his | **es:** madre-suya, su-madre | **fr:** mère-son, sa-mère, son-mère | **de:** sein-Mutter, seine-Mutter, seiner-Mutter Gen 21:21; Gen 24:67; Gen 27:13; Gen 27:14

2. mother animal, dam (3×) The mother of an animal — a dam — used exclusively in compassion laws. 'Do not boil a kid in its mother's milk' (Exod 23:19; 34:26; Deut 14:21) and 'if you come upon a bird's nest, you shall let the mother go' (Deut 22:6-7). Korean distinguishes with a specific term for animal mothers, highlighting this semantic shift. These three rare occurrences extend maternal dignity beyond the human sphere, grounding cultic ethics in the natural bond between parent and young. **MOTHERS AND MATRIARCHS**

en: and-the-mother, the-mother | **es:** la-madre, y-la-madre | **fr:** et-le-mère, le-mère | **de:** der-Mutter, und-der-Mutter Deut 22:6; Deut 22:7

אִם H0518a *Conj* (922×)

Conditional particle: if, or, whether; also concessive (though) and asseverative (surely) in oaths

One of the most versatile logical connectors in Biblical Hebrew, 'im functions primarily as the conditional 'if' that introduces nearly every protasis in the Old Testament. Beyond conditionality, it branches into disjunction ('or,' especially in paired 'im...'im constructions), indirect questions ('whether'), and even rhetorical force. In oath formulas it carries an implicit negation — 'if I do this' meaning 'I surely will not' — a usage preserved in Arabic 'in and Aramaic 'en. Its 922 occurrences touch virtually every genre of biblical prose and poetry.

1. conditional particle: if (827×) The dominant conditional use (827x), introducing protases with imperfect or perfect verbs. Spanish si, French si, and German wenn/ob all converge on the conditional reading. Key passages like Gen 4:7 ('if you do well') and Gen 13:16 ('if one could count the dust') show both real and hypothetical conditions. The cross-linguistic uniformity here confirms a single stable sense. **CONDITIONAL PARTICLES**

en: if, if- | **es:** Si, que, si | **fr:** si, si- | **de:** ob-, wenn- Gen 4:7; Gen 13:9; Gen 13:16; Gen 14:23; Gen 15:5

2. disjunctive particle: or (82×) Disjunctive 'or' (82x), presenting alternatives or choices. German oder and Spanish o clearly mark this as distinct from the conditional. Paired constructions 'im...'im ('whether...or') appear in Gen 24:21 and Gen 37:32, where the speaker poses two possibilities. The Arabic cognate 'am similarly serves as a disjunctive particle, confirming the Semitic pedigree of this usage. **CONDITIONAL PARTICLES**

en: or, or- | **es:** acaso-, o, o- | **fr:** ou, ou- | **de:** bist-oder-, ob, oder Gen 24:21; Gen 27:21; Gen 37:8; Gen 37:32; Exod 17:7

3. indirect question: whether (8×) Indirect-question 'whether' (8x), introducing uncertainty after verbs of knowing or testing. German ob and Spanish si capture this epistemic nuance well. Exod 19:13 and Lev 27:26 show contexts where the outcome is genuinely unknown to the speaker. This overlaps with the conditional but is syntactically distinct in embedding under cognitive verbs. **CONDITIONAL PARTICLES**

en: whether, whether- | **es:** sea, si, si- | **fr:** si, si- | **de:** ob-, wenn Exod 19:13; Lev 27:26; Deut 18:3

4. rhetorical interrogative marker (3×) Rhetorical interrogative marker (3x), expecting a strong affirmative or negative answer. The glosses 'indeed' and 'is it not?' reflect this force. Num 17:13 and Job 6:13 show the particle pressing the hearer toward an obvious conclusion, a pragmatic extension of the conditional into discourse-level persuasion. **CONDITIONAL PARTICLES**

en: indeed, is-it-not, was-it | **es:** ¿Acaso | **fr:** en-effet, si | **de:** der-wenn, tatsaechlich, wenn Num 17:13; Job 6:13; Hab 3:8

5. concessive: though, even if (1×) Concessive 'though' or 'even if' (1x at 1Sam 15:17), where the condition is granted rather than questioned. Samuel's rebuke 'though you are small in your own eyes' acknowledges the premise while overriding it. This rare use parallels Arabic 'in with concessive force in classical rhetoric. **CONDITIONAL PARTICLES**

en: though- | **es:** si- | **fr:** though- | **de:** though- 1Sam 15:17

6. asseverative: surely, rather (1×) Asseverative 'surely' in oath formulas (1x at Gen 15:4), where 'im carries implicit self-imprecation: 'if I do X [may God punish me],' meaning 'I surely will not.' German nur ('only') and Spanish que hint at the restrictive-emphatic flavor. This idiomatic oath usage is well attested across Semitic languages. **CONDITIONAL PARTICLES**

en: rather | **es:** que | **fr:** plutôt | **de:** nur Gen 15:4

כִּי אִם־ H0518b *Conj* (148×)

Compound particle ki im: if, only/except, but/rather, surely; used in conditions, restrictions, adversatives, and oaths

A two-particle compound (ki + im) whose meaning shifts dramat-

ically depending on syntactic context. When each particle retains its independent force, ki im introduces a genuine conditional ('that if,' 'for if'). But in the vast majority of its roughly 140 occurrences, the two particles fuse into a restrictive or adversative unit: after a negation it means 'except, only, nothing but' (lo ... ki im, 'not ... but rather'), and in oath formulas it carries asseverative force — 'surely.' German splits these senses cleanly between wenn (conditional), nur/sondern (restrictive/adversative), and gewiss (asseverative), while French distinguishes si (conditional) from seulement (restrictive) and mais (adversative). The compound's versatility makes it one of Hebrew's most context-sensitive discourse markers.

1. conditional: if (62×) The conditional sense where ki and im each retain independent force, introducing the protasis of a hypothetical clause ('if,' 'that if,' 'for if'). German wenn and French si map directly onto this use. Gen 32:26 ('I will not let you go unless [ki im] you bless me') and Gen 32:28 ('for you have striven with God and with men') show the conditional particle at work in the Jacob-at-Peniel narrative. Exod 8:17 and 9:2 ('for if you refuse to let my people go') illustrate the 'for if' combination in the plague sequence. CONDITIONAL PARTICLES

en: if, if- | **es:** que, si, si- | **fr:** si, si- | **de:** Mutter, wenn, wenn- Gen 28:17; Gen 32:26; Gen 32:28; Gen 35:10; Gen 40:14

2. restrictive: only, except (56×) The restrictive or exceptive sense, typically following a negation, limiting the scope to a single alternative: 'only, except, nothing but, unless.' French seulement and German nur both encode this narrowing function. Gen 39:6 (Potiphar entrusted everything to Joseph and 'did not concern himself with anything except [ki im] the food he ate'), Gen 39:9 ('he has withheld nothing from me except [ki im] you'), and Lev 21:2, 14 (priestly purity laws listing exceptions) show how the compound funnels discourse down to one permitted alternative. CONDITIONAL PARTICLES

en: if-, only | **es:** que, si, si- | **fr:** seulement, si- | **de:** nur, wenn- Gen 39:6; Gen 39:9; Exod 12:9; Lev 21:2; Lev 21:14

3. adversative: but, rather (23×) The adversative sense introducing a contrasting or corrective clause, often after a preceding negation: 'but, rather, on the contrary.' German sondern and aber, French mais, and Spanish sino all capture the contrastive pivot. Num 10:30 (Hobab says 'I will not go, but [ki im] I will go to my own land'), 2 Sam 13:33 ('let not my lord suppose that all the king's sons are dead, for [ki im] Amnon alone is dead'), and Job 42:8 ('my servant Job shall pray for you, for [ki im] him I will accept') show correction of a false assumption. CONDITIONAL PARTICLES

en: but, but-, for- | **es:** Valle-de, con, esto | **fr:** mais, si | **de:** Mutter, aber, sondern- Num 10:30; 2Sam 13:33; 2Sam 21:2; Neh 2:12; Job 42:8

4. asseverative: surely, indeed (4×) The asseverative sense in oath formulas and solemn declarations, lending emphatic certainty: 'surely, indeed, certainly.' German gewiss and French certainement convey this oath-weight. 1 Sam 8:19 ('No! But [ki im] we will have a king over us'), 2 Sam 15:21 ('surely [ki im] wherever my lord the king shall be, whether for death or for life, there also will your servant be'), and Jer 51:14 ('surely [ki im] I will fill you with men') show the compound intensifying vows and divine oaths. CONDITIONAL PARTICLES

en: if-, surely, surely- | **es:** ciertamente, si-, si-no | **fr:** certainement, certainement-, si | **de:** gewiss, gewiss-, wenn 1Sam 8:19; 2Sam 15:21; Prov 23:18; Jer 51:14

5. (2×) A concessive nuance: 'even though, although' — acknowledging a condition that might be expected to prevent the main clause but does not. Spanish aunque and German obwohl capture this concessive force. Isa 10:22 ('for though [ki im] your people Israel be as the sand of the sea, only a remnant of them will return') pairs abundance with restriction. Mic 6:8 ('He has told you, O man, what is good; and what does the LORD require of you but [ki im] to do justice') narrows expansive possibility to a single ethical demand. CONDITIONAL PARTICLES

en: if- | **es:** aunque, si-no | **fr:** si | **de:** wenn Isa 10:22; Mic 6:8

6. (1×) A temporal sense ('when') where ki im introduces the moment or circumstance under which something occurs. German dass and Spanish cuando point to temporal framing rather than conditionality. Gen 42:15 ('By the life of Pharaoh, you shall not go from this place unless [ki im / when] your youngest brother comes here') uses the compound at the boundary between conditional and temporal, marking the point at which release becomes possible. CONDITIONAL PARTICLES

en: when- | **es:** cuando | **fr:** quand- | **de:** dass Gen 42:15

אָמָה H0519 *Conj-w / N-fsc / 3ms* (56×)

amah – a female servant or handmaid; used both as a social status term and a self-deprecating form of address

The feminine noun amah ('maid, handmaid') designates a female servant or slave in the household, closely synonymous with shiphchah though sometimes implying slightly higher status. Its 56 occurrences span legal codes (Exod 20:10, 17; 21:20), patriarchal narratives (Gen 21:10-13, Hagar and Sarah), and courtly speech where women use 'your handmaid' as a humble self-reference before kings, prophets, or God (1 Sam 1:11, Hannah; 1 Sam 25:24-25, Abigail; 2 Sam 14:6, the wise woman of Tekoa). This dual function – literal social designation and deferential self-address – is a distinctive feature of the word. Spanish sierva, French servante, and German Magd all capture the core servant meaning consistently.

female servant, maidservant (56×) A female servant within a household, used both as a social designation in legal contexts (Exod 20:10; 21:20) and as a deferential self-reference by women addressing superiors – Hannah before Yahweh (1 Sam 1:11), Abigail before David (1 Sam 25:24). Spanish sierva, French servante, and German Magd reflect this single semantic range across all 56 occurrences. FEMALE SERVANT SLAVE

en: and-your-female-servant, his-maidservant, your-maidservant | **es:** su-sierva, tu-sierva, y-sierva-tuya | **fr:** et-ton-femelle-serviteur, son-servante, ton-servante | **de:** Magd, dein-Magd, dein-maidservant Gen 20:17; Gen 21:10; Gen 21:12; Gen 21:13

אַמָּה H0520a *Prep-l / N-fp* (248×)

Cubit; a unit of linear measure (approx. 18 inches / 45 cm), the standard dimension for construction, distance, and depth.

Ammah is the everyday unit of length throughout the Hebrew Bible, derived from the forearm (from elbow to fingertip) and appearing in nearly every building project, measurement, and spatial description in Scripture. It measures Noah's ark (Gen 6:15), the tabernacle and its furnishings (Exod 25-27), Solomon's temple (1 Kgs 6), and Ezekiel's visionary temple (Ezek 40-48). Two minor variant senses appear at the edges: in Deut 3:11, 'the cubit of a man' specifies a standard against the possibly larger royal cubit, and in Jer 51:13 the word may function metonymically for 'measure' in a broader sense. But in 246 of 248 occurrences the meaning is simply the concrete linear unit — stable, unambiguous, and universally rendered as codo (Spanish), coudee (French), Elle (German), and cubit (English).

1. cubit (unit of length) (246×) A cubit as a standard unit of linear measurement, approximately 18 inches or 45 cm — the near-universal sense at 246 occurrences. Used for dimensions of buildings (the temple, tabernacle, city walls), objects (the altar, the ark of the covenant, Goliath's spear shaft), water depths (Gen 7:20), and distances. Every target language renders it with a dedicated measurement term: Spanish codo, French coudee, German Elle, Korean 규빗, Swahili dhiraa. The word appears in singular, dual (ammatayim, 'two cubits'), and plural forms, with articles and in construct chains, but the referent is always the same linear unit. CUBIT MEASUREMENT

en: cubit, cubits | **es:** codo, codos | **fr:** coudée, coudées | **de:** Elle, Ellen Gen 6:15; Gen 7:20; Exod 26:16

2. measure, standard of measurement (1×) A metonymic extension to 'measure' or 'standard of measurement' in a broader sense — a single occurrence at Jer 51:13 ('you who dwell by many waters, abundant in treasures, your ammah has come'). Here the word seems to mean something like 'your appointed measure' or 'your end-measure,' functioning figuratively for Babylon's appointed doom. The multilingual evidence is revealing: French renders verite ('truth'), German Wahrheit ('truth'), while Spanish gives medida ('measure') — suggesting translators struggled with a sense that has moved well beyond the concrete forearm-length. GEOGRAPHY

AND SPACE
en: the-measure-of | **es:** medida-de | **fr:** vérité | **de:** Wahrheit Jer 51:13

3. cubit-of (specific cubit standard) (1×) The cubit in construct with a specifying standard — a single occurrence at Deut 3:11, where Og's iron bed is measured by 'the cubit of a man' (ammat ish), distinguishing the ordinary cubit from a possibly larger royal or long cubit (cf. Ezek 40:5 where a cubit-plus-a-handbreadth is specified). The construct phrase functions not as a measurement itself but as a calibration clause, and cross-lingual renderings (Spanish en codo de, French par cubit de) treat the construct as a prepositional qualifier. This is the only passage in the Hebrew Bible that explicitly names the standard being used. GEOGRAPHY AND SPACE
en: by-cubit-of- | **es:** en-codo-de | **fr:** par-cubit-de- | **de:** durch-cubit-von- Deut 3:11

אַמָּה H0520b *N-fpc* (1×)
Foundations, doorposts, supports; architectural term of uncertain meaning in Isaiah 6:4, possibly thresholds or posts
This architectural term appears in Isaiah's temple vision where 'the foundations of the thresholds shook at the voice of the one calling.' The exact meaning is debated—suggestions include foundations, doorposts, or supporting structures of the temple entrance. The Hebrew root may relate to 'mother' in a metaphorical sense of supporting or containing. The image is of the temple's structural elements trembling at the divine voice, emphasizing the power and holiness of God's presence.

(1×) Found only in Isaiah 6:4 in the prophet's inaugural vision. The shaking of these structures at the seraphim's antiphonal cry demonstrates the overwhelming power of God's holiness. Spanish 'quiciales' (door sockets) suggests pivot points, while the root's possible connection to 'mother/support' indicates foundational or supporting architectural elements. The multilingual uncertainty reflects genuine scholarly debate about this rare architectural term. GEOGRAPHY AND SPACE
en: foundations-of | **es:** quiciales-de | **fr:** [אמות] | **de:** [אמות] Isa 6:4

אַמָּה H0521 *N-fp* (4×)
Cubit (Aramaic); a standard unit of linear measurement, approximately 18 inches / 45 cm
The Aramaic word for 'cubit,' the fundamental unit of length in the ancient Near East, equivalent to the distance from elbow to fingertip (roughly 18 inches or 45 centimeters). It appears exclusively in the Aramaic portions of the Hebrew Bible: in the dimensions of Nebuchadnezzar's golden image — sixty cubits high and six cubits wide (Dan 3:1) — and in Cyrus's decree specifying the rebuilt temple's height and width at sixty cubits each (Ezra 6:3). The consistent plural form 'ammin mirrors the Syriac and Targumic cognates.

(4×) The Aramaic cubit as a unit of linear measurement. Nebuchadnezzar's colossal golden image measured sixty cubits in height and six in width (Dan 3:1), proportions that emphasize its imposing slenderness. Cyrus's decree for the Jerusalem temple likewise specifies sixty cubits for both height and breadth (Ezra 6:3). English 'cubits,' Spanish 'codos,' and French 'coudée' all render the term straightforwardly, while German transcriptions preserve the Aramaic plural form, reflecting the word's technical, measurement-specific character. CUBIT MEASUREMENT
en: cubits | **es:** codos | **fr:** [אמין], coudée | **de:** [אמין] Ezra 6:3; Dan 3:1

אַמָּה H0522 *N-proper-fs* (1×)
Ammah, place name; a hill near Gibeon where Joab halted pursuit of Abner after the battle (2 Samuel 2:24)
The hill of Ammah was a landmark near Gibeon where Joab and Abishai halted their pursuit of Abner and his men after the battle at the pool of Gibeon. This geographic marker helped readers locate the endpoint of that day's pursuit. The name may derive from a word meaning 'aqueduct' or 'water channel,' which would be appropriate for a landmark in that region. It appears only in the narrative of the civil war between David's forces and the house of Saul.

(1×) This toponym occurs in 2 Samuel 2:24 as 'the hill of Ammah' that faces Giah on the way to the wilderness of Gibeon. The geographic precision of the narrative uses local landmarks to trace the route of the pursuit. All major translations preserve it as a place name. The battle at Gibeon and subsequent pursuit marked a significant episode in the conflict between the houses of Saul and David. GEOGRAPHY AND SPACE
en: Ammah | **es:** Ammah | **fr:** Ammah | **de:** Ammah 2Sam 2:24

אֻמָּה H0523 *Art / N-fp* (3×)
tribes, peoples, nations (collective groups with shared identity)
A term for tribes or peoples, emphasizing collective identity and social organization. Genesis uses it for the tribal divisions of Ishmael's descendants, while Numbers applies it to Midianite tribal structure. The Psalms extend it to encompass all peoples called to praise God, pairing it with 'nations' in parallel. The root connects to the Arabic word for community or religious people, underscoring the social and sometimes cultic cohesion that defines these groups. The term sits between family-level clans and nation-level entities.

(3×) Genesis 25:16 describes Ishmael's twelve sons as 'their tribes and their encampments,' organizing them into coherent social units. Numbers 25:15 identifies a Midianite woman by her father, 'head of the people of a father's house in Midian'—the term here denoting tribal subdivision. Psalm 117:1 calls 'all you peoples' to praise the Lord in parallel with 'all you nations,' expanding the term to universal scope. The multilingual glosses (Spanish 'pueblos,' French 'peuples,' German 'Völker') all capture this sense of people-groups bound by kinship and shared identity. GEOGRAPHY AND SPACE
en: according-to-their-nations, peoples, peoples-of | **es:** los-pueblos, pueblos-de, según-sus-naciones | **fr:** le-nation, peuples-de, selon-à-leur-nations | **de:** Voelker-von, Völker, nach-ihren-Stämmen Gen 25:16; Num 25:15; Ps 117:1

אֻמָּה H0524 *N-fs* (8×)
Nation, people, tribe — a collective term for ethnic or political groups, used in late biblical Hebrew and Aramaic
This noun denotes a nation or people-group, appearing primarily in the Aramaic sections of Daniel and Ezra. In Daniel's grand court scenes, heralds summon 'peoples, nations, and languages' (Dan 3:4, 7; 5:19; 6:25; 7:14), while Ezra 4:10 lists deported nations. Psalm 117:1 provides the lone Hebrew occurrence, calling all nations to praise the LORD. English 'nation,' Spanish 'nación,' and French 'nations' consistently render the collective sense, while the formulaic Aramaic triplet in Daniel underscores imperial universality.

nation, people (8×) The feminine noun אֻמָּה meaning 'nation, people, tribe,' used in late biblical Hebrew (Ps 117:1) and especially in biblical Aramaic (Daniel and Ezra). In Daniel it appears in the stereotyped court formula 'peoples, nations, and languages' (אֻמַּיָּא, Dan 3:4, 7, 29; 4:1; 5:19; 6:26; 7:14), emphasizing the universal reach of royal decrees and divine sovereignty. Ezra 4:10 uses it of ethnic groups deported by Assyria. The multilingual evidence — English 'nation/nations,' Spanish 'nación/naciones,' French 'nations' — confirms a straightforward collective-ethnic sense with no significant polysemy. NATIONS AND PEOPLES
en: nation, nations | **es:** las-naciones, naciones, nación | **fr:** [אמיא], coudée, nations | **de:** Elle, Voelker, [אמיא] Ezra 4:10; Dan 3:4; Dan 3:7; Dan 3:29; Dan 4:1

אָמוֹן H0525 *N-ms* (1×)
Master craftsman, architect, artisan; skilled worker or designer, as Wisdom personified in Proverbs 8:30
This term describes a skilled artisan or master craftsman with firm, reliable workmanship. In Proverbs 8:30, Wisdom speaks of being at God's side as an 'amon'—interpreted as either 'master craftsman/architect' (participating in creation) or 'nursling/beloved child' (delighting the Creator). The former view sees Wisdom as God's co-worker in creation, the latter as God's cherished companion. Both

images emphasize Wisdom's intimate presence with God before creation.

(1×) In Proverbs 8:30, personified Wisdom declares 'I was beside him as an amon.' The ancient versions and modern interpreters divide between 'master workman' (suggesting Wisdom's role in creation's design) and 'beloved child' (emphasizing intimate relationship). Spanish 'arquitecto' and the traditional 'master craftsman' support the former. This ambiguity enriches the portrait of Wisdom as both agent and object of divine delight. **GEOGRAPHY AND SPACE**

en: a-master-craftsman | **es:** arquitecto | **fr:** אמון | **de:** [אמון] Prov 8:30

אָמוֹן H0526 *N-proper-ms* (17×)

Amon — proper name meaning 'master workman' or 'trustworthy,' borne by a king of Judah and others

A proper name whose etymology is debated — possibly 'master workman' (from 'aman, to be firm) or connected to the Egyptian deity Amun. The most prominent bearer is King Amon of Judah, son of Manasseh, whose brief and wicked two-year reign ended in assassination by his own servants (2 Kgs 21:18-26; 2 Chr 33:20-25). He also appears in prophetic dating formulas (Jer 1:2; 25:3). A second Amon is the governor of Samaria to whom the prophet Micaiah was sent (1 Kgs 22:26). A third belongs to the line of Solomon's servants returning from exile (Neh 7:59).

(17×) The proper name Amon (אָמוֹן), applied to three distinct figures: primarily the idolatrous king of Judah who continued his father Manasseh's sins and was assassinated (2 Kgs 21:19-26), also a city governor in Ahab's time (1 Kgs 22:26), and an ancestor of post-exilic returnees (Neh 7:59). Cross-linguistic renderings are stable (eng: Amon, spa: Amón, fra: Amon, deu: Amon). The name's 13 occurrences for the king cluster in Kings-Chronicles and Jeremiah's superscriptions. **AMMON PEOPLE TERRITORY**

en: Amon, of-Amon | **es:** Amon, Amón | **fr:** Amon, [אמון] | **de:** Amon, [אמון] 1Kgs 22:26; 2Kgs 21:18; 2Kgs 21:19; 2Kgs 21:23; 2Kgs 21:24

אָמוֹן H0527 *Art / N-ms* (1×)

The craftsmen, the artisans; either skilled workers or (by alternate reading) the multitude deported from Jerusalem

This term in Jeremiah 52:15 refers to either craftsmen/artisans or possibly 'the multitude' (if reading it as equivalent to 'hamon'). In the context of Nebuchadnezzar's deportation of Jerusalem, it describes a group taken into exile. If 'craftsmen,' it indicates the Babylonians specifically targeted skilled workers—smiths, builders, artisans—whose expertise would benefit the empire. If 'multitude,' it refers more generally to masses of people. The ambiguity reflects textual uncertainty.

(1×) Jeremiah 52:15 lists 'the rest of the craftsmen' among those deported to Babylon. Spanish 'la multitud' suggests the alternate reading where this equals 'hamon' (multitude). The strategic deportation of skilled workers was standard Babylonian policy—removing both potential rebel leadership and technical expertise. Whether craftsmen specifically or the populace generally, this group represents the draining of Jerusalem's human resources after the city's fall in 586 BC. **GEOGRAPHY AND SPACE**

en: the-craftsmen | **es:** la-multitud | **fr:** [האמון] | **de:** [האמון] Jer 52:15

אָמוֹן H0528 *N-proper-fs* (2×)

Amon, Egyptian deity; chief god of Thebes, identified with Zeus by Greeks

The name of a major Egyptian deity, appearing in prophetic oracles against Egypt. Amon (or Amun) was originally the local god of Thebes but rose to become the supreme deity of the Egyptian pantheon, often styled as Amon-Ra after merging with the sun god. Jeremiah 46:25 and Nahum 3:8 both mention 'Amon of Thebes' (No-Amon), linking the god to his chief cult center. The name means 'hidden' or 'concealed,' reflecting the deity's mysterious nature in Egyptian theology.

(2×) Multilingual transliteration is straightforward: English 'Amon,' Spanish 'Amón,' French and German preserve 'Amon' or bracket Hebrew. Both biblical contexts involve judgment oracles against Egypt—Jeremiah announcing God will punish 'Amon of Thebes,' and Nahum comparing Nineveh's coming fall to Thebes' historical destruction despite the city's trust in powerful Amon. The prophets assert YHWH's supremacy over even Egypt's greatest deity. **AMMON PEOPLE TERRITORY**

en: Amon | **es:** Amón | **fr:** Amon, [אמון] | **de:** [אמון] Jer 46:25; Nah 3:8

אֱמֶן H0529 *N-mp* (5×)

Faithfulness, trustworthiness; the quality of being reliable and steadfast.

Describes the quality of being trustworthy and dependable. In Deuteronomy 32:20, its negative form diagnoses Israel's failure: children 'in whom there is no faithfulness.' Proverbs uses it to characterize a trusty messenger (13:17), a faithful witness (14:5), and a loyal person (20:6). Isaiah 26:2 crowns the concept: the righteous nation that 'keeps faithfulness' may enter God's city. Spanish 'fidelidad' and German 'Treue' both capture this core sense of proven reliability.

(5×) Trustworthiness and faithfulness as a moral quality, describing persons or conduct that can be relied upon. In Deuteronomy 32:20, its absence ('no emun in them') indicts Israel's unreliability. Proverbs applies it as a qualifier for messengers (13:17), witnesses (14:5), and individuals (20:6), while Isaiah 26:2 makes it the entrance requirement for the righteous city. The German 'Treue' and Spanish 'fidelidad' highlight the relational dimension: this is faithfulness tested and proven over time. **FAITH AND TRUST**

en: faithful, faithfulness | **es:** de-fidelidad, fidelidades, fiel | **fr:** [אמנים], fidélité, אמונים | **de:** Treue, [אמונים], [אמנים] Deut 32:20; Prov 13:17; Prov 14:5; Prov 20:6; Isa 26:2

אֱמוּנָה H0530 *Art / N-fs* (49×)

Faithfulness, fidelity, trustworthiness; also personal faith/trust and physical steadiness

Emunah is one of the great covenant words of the Hebrew Bible. In its dominant sense it names the rock-solid faithfulness of God — 'a God of faithfulness and without iniquity' (Deut 32:4) — and the trustworthy character expected of those who serve him (2 Kgs 12:15; 22:7). Its most famous occurrence, Habakkuk 2:4 ('the righteous shall live by his emunah'), became the seedbed for Paul's theology of faith (Rom 1:17; Gal 3:11). Spanish notably renders this verse 'por su fe' rather than 'fidelidad,' signaling a shift from attribute to act. In one vivid physical use, Moses' hands were 'emunah' — steady, firm — held aloft during battle (Exod 17:12).

1. faithfulness, fidelity, reliability (47×) The quality of being faithful, reliable, and trustworthy — the dominant sense across 47 occurrences. Used of God's covenant fidelity (Deut 32:4; Ps 36:5) and of human integrity in office (2 Kgs 12:15; 1 Chr 9:22). Frequently paired with chesed ('steadfast love'). French 'fidélité' and Spanish 'fidelidad/con-verdad' capture this relational trust. **FAITH AND TRUST**

en: Your-faithfulness, faithfulness, in-faithfulness | **es:** con-fidelidad, con-verdad, en-fidelidad | **fr:** [באמונה], dans-fidélité, fidélité | **de:** Treue, [אמונתך], [באמונה] Deut 32:4; 1Sam 26:23; 2Kgs 12:15; 2Kgs 22:7; 1Chr 9:22

2. faith, trust, belief (1×) Personal faith or trust directed toward God, distinctively in Habakkuk 2:4: 'the righteous shall live by his emunah.' Multilingual evidence supports the distinction — Spanish 'por su fe' (not 'fidelidad') and the three NT citations (Rom 1:17; Gal 3:11; Heb 10:38) all treat this as trust exercised, not merely trustworthiness possessed. **FAITH AND TRUST**

en: by-his-faithfulness | **es:** por-su-fe | **fr:** fidélité | **de:** [באמונתו] Hab 2:4

3. steadiness, firmness (1×) Physical steadiness or firmness — the concrete, literal root meaning. In Exodus 17:12, Aaron and Hur hold Moses' hands so that they are 'emunah' (steady) until sunset. Spanish 'firmeza,' Hindi 'स्थिर,' and Arabic equivalents all render this as physical stability rather than moral faithfulness, marking a

clear semantic boundary. **FIRMNESS AND SECURITY**
en: steady | **es:** firmeza | **fr:** steady | **de:** steady Exod 17:12

אָמוֹץ H0531 *N-proper-ms* (13×)
Amoz — the father of the prophet Isaiah
Amots appears 13 times in the Hebrew Bible, always in a single formulaic role: identifying the father of the prophet Isaiah. The name (meaning 'strong' or 'courageous,' from the root amats) occurs without exception in the patronymic phrase 'Isaiah son of Amoz' across the prophetic superscriptions (Isa 1:1; 2:1; 13:1; 20:2; 37:2, 21; 38:1) and the historical narratives of Kings and Chronicles (2 Kgs 19:2, 20; 20:1; 2 Chr 26:22; 32:20, 32). Nothing else is recorded about Amoz himself — he is known entirely through his son. Cross-linguistic renderings are stable: Spanish 'Amoz/Amos,' French 'Amots,' German 'Amoz.'

(13×) The proper name Amots (Amoz), identifying exclusively the father of the prophet Isaiah. Distinguished from the prophet Amos (Hebrew Amos, with different spelling). All 13 occurrences appear in the fixed patronymic formula 'Isaiah son of Amoz' — in prophetic headings (Isa 1:1; 2:1; 13:1; 20:2), narrative references during Hezekiah's reign (2 Kgs 19:2, 20; 20:1; Isa 37:2, 21; 38:1), and the Chronicler's citations (2 Chr 26:22; 32:20, 32). A single referent with no semantic variation. **AUTO-DETECTED COMMUNITY 10575 WITH 3 SENSES**
en: Amots, Amoz, of-Amots | **es:** Amots, Amoz, Amós | **fr:** Amots | **de:** Amots, Amoz 2Kgs 19:2; 2Kgs 19:20; 2Kgs 20:1; 2Chr 26:22; 2Chr 32:20

אָמִי H0532 *N-proper-ms* (1×)
Ami, personal name; head of a family of temple servants who returned from exile (Ezra 2:57, called Amon in Nehemiah 7:59)
Ami was the ancestor of a family of temple servants (Nethinim) who returned from Babylonian exile with Zerubbabel. The parallel passage in Nehemiah 7:59 calls him Amon, showing the kind of minor textual variation common in biblical genealogies. The Nethinim were temple workers who assisted the Levites in various duties. This family maintained their identity and service role through the exile and into the restoration period.

(1×) This name appears in Ezra 2:57 among the returning temple servants. The variant 'Amon' in Nehemiah 7:59 demonstrates typical scribal variation in proper names. These families of temple servants preserved their ancestral identity through generations of exile, returning to resume their hereditary roles in temple service. The name itself means 'my people' or possibly 'trustworthy,' fitting for one whose descendants served faithfully. **PROPER NAMES (PERSONAL)**
en: Ami | **es:** Amí. | **fr:** [אמ׳] | **de:** [אמ׳] Ezra 2:57

אַמִּיץ H0533 *Adj-ms* (6×)
Mighty, strong, courageous; describing powerful persons, forces, or God's irresistible strength.
An adjective conveying formidable power and resolute courage. It describes Absalom's conspiracy growing 'strong' (2 Sam 15:12), pictures God as 'wise in heart and mighty in power' (Job 9:4, 19), and portrays the Assyrian invader as God's fierce instrument (Isa 28:2). In Amos 2:16, the 'stout of heart' — the bravest warrior — will flee naked in the day of judgment. Isaiah 40:26 applies it to God who marshals the stars by the greatness of his might: not one is missing. Spanish renders it 'fuerte' and 'poderoso,' French 'fort' — all converging on the idea of overwhelming strength.

mighty, strong, courageous (6×) Denotes formidable strength, might, or valor, applied to persons, conspiracies, and supremely to God. Used of Absalom's conspiracy growing powerful (2 Sam 15:12), of God's irresistible might in wisdom and power (Job 9:4, 19), of the Assyrian agent of divine judgment described as both 'strong' and 'mighty' (Isa 28:2), of the bravest warrior fleeing in terror on the day of the LORD (Amos 2:16), and of God who calls the starry host by name with great might so that not one is absent (Isa 40:26). Spanish 'fuerte/poderoso' and French 'fort' uniformly capture the sense of overwhelming, often irresistible power. **POWER AND ABILITY**
en: and-being-strong, and-courageous-of, and-mighty-of | **es:** Y-el-valiente-de, fuerte, poderoso | **fr:** [ואמיץ], [ואמץ], et-fort | **de:** [ואמיץ], [ואמיץ], [ואמץ] 2Sam 15:12; Job 9:4; Job 9:19; Isa 28:2; Isa 40:26

אָמִיר H0534 *Conj-w* (2×)
and the branch, branch; topmost bough or summit of a tree or mountain
A conjunction plus noun denoting the top, summit, or highest branch of a tree or mountain. Both occurrences appear in Isaiah 17, describing remnants left after judgment. Verse 6 uses it for a few olives remaining 'in the top of the uppermost bough' after harvest, while verse 9 (with textual uncertainty) may refer to 'the branch' or possibly 'the Amorite' after emendation. The imagery emphasizes what remains at the highest, hardest-to-reach places when everything else is taken.

(2×) Translation evidence shows textual uncertainty: English 'branch' and 'the branch,' Spanish 'rama' (branch) and 'y la rama,' French and German bracket the Hebrew forms, acknowledging interpretive difficulty. Isaiah 17:9 is particularly contested—some emend to 'the Amorite,' following the Septuagint. The clear usage in verse 6 employs agricultural imagery typical of Isaiah: the gleaning that remains after God's judgment harvest passes through Israel. **GEOGRAPHY AND SPACE**
en: and-the-branch, branch | **es:** rama, y-la-rama | **fr:** [אמיר], [והאמיר] | **de:** [אמיר], [והאמיר] Isa 17:6; Isa 17:9

אָמַל H0535 *V-Pual-Perf-3ms* (16×)
To languish, wither, grow feeble; of land, vegetation, or people losing vitality and strength under divine judgment or hardship.
This verb paints a vivid picture of life draining away — fields withering, vines fading, the earth itself growing feeble. Nearly all its biblical occurrences are in the Pual (intensive passive) stem, underscoring that the subject suffers the process rather than causing it. Isaiah uses it powerfully: 'The earth mourns and languishes, the world languishes and withers' (Isa 24:4), where the parallelism with 'mourn' (אָבַל) and 'wither' (נָבֵל) creates a portrait of cosmic grief. Spanish captures this well with both 'desfallecer' (to faint) and 'marchitar' (to wilt), revealing the dual human-botanical imagery the Hebrew carries.

1. languish, wither, fade (15×) To languish, wither, or fade away — describing a process of losing vitality, fertility, or strength. Used predominantly in the Pual stem for land, crops, and personified nature under judgment: 'the fields of Heshbon languish' (Isa 16:8), the vine 'languishes' (Isa 24:7), and even Hannah's rivals 'languish' while she is blessed (1 Sam 2:5). Spanish distinguishes 'desfallecer' (human fading) from 'marchitar' (botanical wilting), reflecting the word's broad application across animate and inanimate subjects. Joel 1:10 and Hosea 4:3 pair it with mourning, suggesting languishing as grief made visible. **WITHERING AND FADING**
en: She-languished, and-languishes, languish | **es:** Desfalleció, Marchitado, desfallecieron | **fr:** et-languir, languir, languishes | **de:** languishes, schwachsein, und-welkt 1Sam 2:5; Isa 16:8; Isa 19:8; Isa 24:4

2. be weak, feeble (1×) To be in a state of weakness or feebleness, describing a settled condition rather than a progressive process. This appears in the Qal passive participle in Ezekiel 16:30: 'How weak is your heart!' — an exclamation about Jerusalem's enfeebled moral state. The shift from Pual (process) to Qal passive (state) is significant: where sense 1 depicts withering in motion, this sense captures the endpoint of debility. Spanish 'debilitada' (debilitated) precisely targets this static quality. **WEAKNESS AND FRAILTY**
en: weak | **es:** debilitada | **fr:** languir | **de:** [אמלה] Ezek 16:30

אֻמְלָל H0536 *Adj-ms* (1×)
Languishing, feeble, faint; adjective describing physical weakness or exhaustion from distress
This adjective describes physical languishing or feebleness, often

from grief or distress. In Psalm 6:2, the psalmist cries out in physical and emotional anguish: 'I am languishing.' The term conveys the bodily effects of deep trouble—weakness, exhaustion, wasting away. It stands parallel to 'my bones are troubled,' showing how emotional and spiritual distress manifests in physical debility. This vocabulary of illness and weakness is common in lament psalms.

(1×) Found in Psalm 6:2 where the psalmist pleads for divine mercy while describing his languishing condition. Spanish 'desfallecido' (failing, fainting) and English 'languishing' capture the sense of wasting weakness. The parallel 'my bones are troubled' intensifies the image of comprehensive distress affecting the whole person. Lament psalms frequently use physical vocabulary to express spiritual and emotional anguish, making the suffering tangible and urgent. **WEAKNESS AND FRAILTY**

en: languishing | **es:** desfallecido | **fr:** Amalek | **de:** languishing Ps 6:2

אֻמְלָל H0537 *Art / Adj-mp* (1×)

The feeble, the weak; plural adjective describing powerless or vulnerable people, used mockingly in Nehemiah 4:2

This term describes people who are feeble, weak, or powerless. In Nehemiah 4:2, enemies of the rebuilding project mockingly ask, 'What are these feeble Jews doing?' The insult targets the builders' perceived weakness and inability to complete the massive task of rebuilding Jerusalem's walls. The question drips with contempt—how can this weak, dispirited remnant possibly accomplish such a work? Nehemiah's response is to pray and continue building.

(1×) Nehemiah 4:2 (Hebrew v. 2) records Sanballat's mocking question about 'these feeble Jews' attempting to rebuild the walls. Spanish 'débiles' (weak) and the LXX tradition capture the contemptuous tone. The taunt assumes the returned exiles lack the strength, resources, and capacity to complete such an ambitious construction project. This epithet 'feeble' becomes part of the opposition's psychological warfare against the rebuilders, which Nehemiah counters with prayer and persistent work. **WEAKNESS AND FRAILTY**

en: the-feeble | **es:** los-débiles | **fr:** [האמללים] | **de:** [האמללים] Neh 4:2

אֲמָם H0538 *N-proper-fs* (1×)

Amam, place name; a town in the southern district of Judah, listed in Joshua 15:26

Amam was a town in the Negev region assigned to Judah's tribal territory. It appears in the list of cities in Judah's southern district, the arid zone extending toward Edom. Like many settlements in this list, its precise location is no longer known. The Septuagint preserves variant readings, showing the textual uncertainty common with place names in this region. These southern towns marked Judah's frontier in the wilderness.

(1×) This toponym occurs in Joshua 15:26 within the catalog of Judah's southernmost towns. The Septuagint shows textual variation (some manuscripts read 'Amam,' others 'Shen'), typical for place names in remote areas. These Negev settlements represented Judah's territorial claims in the harsh southern frontier, though many may have been seasonal or marginal sites. The preservation of the name in the biblical record maintains the memory of Judah's full territorial extent. **GEOGRAPHY AND SPACE**

en: Amam | **es:** Amán | **fr:** Amam | **de:** Amam Josh 15:26

אָמַן H0539 *V-Qal-Prtcpl-ms* (108×)

To believe, be faithful, support; also to nurse or rear — spanning cognitive trust, steadfast reliability, and parental nurture.

A richly layered root whose meanings radiate outward from a core idea of firmness. In the Hifil, it expresses the act of believing or placing trust in someone — as when Abraham believed the LORD in Genesis 15:6, a verse whose theological weight is felt across the entire canon. The Niphal participle yields the adjectival sense 'faithful, trustworthy,' describing God's enduring covenant character (Deut 7:9) and reliable servants like Moses (Num 12:7). Strikingly, the Qal participle shifts to the concrete domain of child-rearing: a foster-father or nurse who 'makes firm' by carrying and nourishing, as Naomi did for Ruth's son Obed (Ruth 4:16). Spanish 'creer' and 'fiel,' German 'glauben' and 'treu,' and Arabic cognate forms all mirror this split between belief and faithfulness.

1. believe, accept as true (42×) Hifil: to believe, accept as true, give credence to a message, person, or divine promise. This is the cognitive-assent sense, famously exemplified by Genesis 15:6 where Abraham 'believed the LORD and it was credited to him as righteousness.' The multilingual evidence strongly converges: Spanish 'creyó,' French 'crut,' German 'glaubte,' and Arabic آمَنَ all point to intellectual conviction. Appears with the preposition בְּ or לְ to mark the object of belief (Exod 4:1, 5, 8; Num 14:11). **FAITH AND TRUST**

en: I-believe, I-had-believed, and-he-believed | **es:** Creed, Y-creyó, crean | **fr:** croire, crut, et-il-crut | **de:** believed, glauben, glaubte Gen 15:6; Gen 45:26; Exod 4:1; Exod 4:5; Exod 4:8

2. faithful, trustworthy, sure (39×) Niphal participle used adjectively: faithful, trustworthy, sure, enduring. Describes persons, promises, or institutions as dependable and firm. God's covenant is 'faithful' (Deut 7:9), his servant Moses is 'faithful in all my house' (Num 12:7), and David is promised a 'sure house' (1 Sam 2:35). Spanish 'fiel,' French 'fidèle,' and Arabic أمين all capture this adjectival quality of proven reliability, distinct from the active cognitive sense of believing. **FAITH AND TRUST**

en: and-lasting, faithful, is-faithful | **es:** Fiel, es-fiel, fiel | **fr:** croire, et-lasting, fidèle | **de:** faithful, glauben, glaubte Num 12:7; Deut 7:9; Deut 28:59; 1Sam 2:35

3. be confirmed, be established (9×) Niphal finite verb: to be confirmed, established, or verified. An eventive rather than stative sense, marking the transition of a promise or word into established reality. Joseph's brothers must prove their words 'confirmed' (Gen 42:20); God's word concerning David's house shall 'be established' (2 Sam 7:16; 1 Chr 17:23-24). Spanish 'sea confirmado' and German 'bewährt werden' reflect this passive-eventive nuance. **FAITH AND TRUST**

en: and-be-established, and-faithful, and-let-be-confirmed | **es:** Y-sea-confirmado, Y-será-fiel, permaneceréis | **fr:** croire, et—être-verified, et-croire | **de:** glauben, lass-sein-confirmed, und-bewährt-werden Gen 42:20; 2Sam 7:16; 1Kgs 8:26; 1Chr 17:23; 1Chr 17:24

4. trust, rely on, have confidence (9×) Hifil with trust or reliance semantics: to place confidence in, depend upon, rely on. Distinguished from sense 1 by emphasizing personal reliance rather than mere intellectual assent. Job 4:18 and 15:15 declare that God does not 'trust' even his servants or holy ones. In Deut 28:66, one's very life hangs in doubt with no confidence. Spanish 'confió' and French 'fit confiance' capture the reliance aspect that goes beyond crediting a report as true. **FAITH AND TRUST**

en: and-trusted, believe, he-trusts | **es:** Y-confió, confiarás, confió | **fr:** croire, et-fit-confiance, se-confia | **de:** du-believe, glauben, glaubte Deut 28:66; Judg 11:20; 1Sam 27:12; Job 4:18; Job 15:15

5. nurse, guardian, foster-parent (7×) Qal active participle: a nurse, guardian, or foster-parent — one who supports and rears a child. Naomi became the 'ōmenet (foster-mother/nurse) for Obed (Ruth 4:16); Mephibosheth's nurse carried him when fleeing (2 Sam 4:4); the tutors of Ahab's sons are 'ōmenîm (2 Kgs 10:1, 5). Arabic ٍّي 'rearer' and Korean 양육자 'caregiver' converge on this concrete nurturing meaning, rooted in the physical act of making a child firm and secure. **FAITH AND TRUST**

en: and-the-guardians, for-a-nurse, guardian | **es:** criador-de, el-ama, los-tutores-de | **fr:** croire, et-le-guardians, le-guardians-de | **de:** der-guardians-von, der-nursing-Vater, glauben Num 11:12; Ruth 4:16; 2Sam 4:4; 2Kgs 10:1; 2Kgs 10:5

6. be brought up, be nursed (2×) Qal passive participle and Niphal passive: those who have been reared, nursed, or carried — the passive counterpart of the nurturing sense. In Lamentations 4:5, those 'brought up in scarlet' (הָאֲמֻנִים) are now destitute; in Isaiah 60:4, daughters shall be 'nursed' at the side. Spanish 'los criados' and Arabic الأُمُّون 'those reared' confirm the passive meaning. Only two clear occurrences mark this as a distinct but real sense. **FAITH AND TRUST**

en: those-brought-up, will-be-nursed | **es:** los-criados, serán-llevadas | **fr:** croire | **de:** glauben, glaubte Isa 60:4; Lam 4:5

אֲמַן H0540 *Conj-w / V-Hifil-QalPassPrtcpl-ms* (3×)
trust, be trustworthy (Aramaic: have faith or be found faithful)
An Aramaic verb appearing in Daniel, meaning to trust or be trustworthy. Daniel uses both active and passive forms: Daniel himself trusted in God and was delivered from lions, while the interpretation given to Nebuchadnezzar proved trustworthy. The root is the Aramaic equivalent of the Hebrew 'amen'—the firm, reliable, dependable quality that characterizes both divine faithfulness and the human response of confident trust. This is covenant language transplanted into Aramaic, maintaining theological continuity even in linguistic shift.

(3×) Daniel 6:23 says Daniel 'trusted in his God' and therefore was rescued from the lions. Daniel 6:4 describes Daniel as 'trustworthy' (literally 'faithful'), with no negligence found in him. Daniel 2:45 declares the dream and its interpretation 'trustworthy'—reliable and certain. The Aramaic setting reflects Daniel's bilingual world, serving foreign emperors while maintaining Hebrew faith. The cognate relationship to 'amen' reminds us that trust and trustworthiness share the same root: God's reliability evokes our faith, and our faith should make us reliable. **FAITH AND TRUST**
en: and-trustworthy, faithful, he-trusted | **es:** creyó, fiel, y-fiel | **fr:** [הימן], [ומהימן], [מהימן] | **de:** [הימן], [ומהימן], [מהימן] Dan 2:45; Dan 6:4; Dan 6:23

יְמַן H0541 *V-Hifil-Imperf-2mp* (1×)
You turn to the right; imperfect verb describing turning or veering to the right side, used figuratively in Isaiah 30:21
This verb describes turning or going to the right. In Isaiah 30:21, it appears in a promise about divine guidance: when God's people start to turn aside either to the right or left from the proper path, they will hear a voice behind them saying 'This is the way, walk in it.' The right and left represent deviations in either direction from the straight path of obedience. The image is of God as a shepherd or guide correcting wayward movement.

(1×) Isaiah 30:21 uses this verb in parallel with 'turn to the left' to describe any deviation from the right path. The context promises that after judgment, God's people will receive clear guidance—a voice directing them back to the true way whenever they begin to stray. The bilateral image (right or left) covers all possible deviations. This echoes Deuteronomic language about not turning aside from God's commandments to the right or left. **RIGHT SIDE**
en: you-turn-to-the-right | **es:** os-vayáis-a-la-derecha | **fr:** [תאמינו] | **de:** [תאמינו] Isa 30:21

אָמָן H0542 *N-ms* (1×)
Craftsman, master workman, artisan; skilled worker, particularly one who creates fine or artistic work
This term designates a skilled craftsman or artisan, particularly one whose work shows artistic mastery. In Song of Solomon 7:1, it describes 'the work of a craftsman's hands' in admiring the beloved's beauty. The comparison to skilled artisanship elevates the natural beauty being described, suggesting divine or human craft at the highest level. The term appears in later Hebrew and Aramaic contexts for master workers in various crafts.

(1×) In Song of Solomon 7:1 (Hebrew 7:2), the lover praises the beloved's form as 'the work of a craftsman's hands.' Spanish 'artesano' and French 'artisan' capture the sense of skilled artistic work. The comparison treats human beauty as comparable to the finest artistic creation, whether divine or human craftsmanship. This aesthetic appreciation through artistic metaphor is characteristic of the Song's elevated poetic style. **GEOGRAPHY AND SPACE**
en: craftsman | **es:** artesano | **fr:** d'un-artisan. | **de:** glaubte Song 7:1

אָמֵן H0543 *N-ms* (30×)
Amen; a solemn affirmation of truth, agreement, or doxological praise—'truly,' 'so be it,' 'let it stand.'
One of the most enduring words in all of Scripture, amen functions as a solemn ratifier. In the covenant curses of Deuteronomy 27:15-26, the people respond 'Amen' twelve times to bind themselves to the law. In the Psalter's doxologies (Ps 41:13, 72:19, 89:52, 106:48), the doubled 'Amen and Amen' seals praise to God. Nehemiah 5:13 records the assembly's 'Amen' confirming Nehemiah's oath. Isaiah 65:16 even names God 'the God of Amen'—the God of faithfulness. The word passed unchanged into Greek, Latin, and virtually every language the Bible has reached, as confirmed by its identical transliteration across all our target languages.

Amen (30×) A liturgical and covenantal affirmation meaning 'truly,' 'so be it,' or 'it is established.' In Deuteronomy 27:15-26, the congregation ratifies each covenant curse with 'Amen,' accepting its binding force. In the Psalter doxologies (Ps 41:13, 72:19, 89:52, 106:48), doubled 'Amen, Amen' closes each book of the Psalms with emphatic praise. Numbers 5:22 uses the double Amen in the oath of the suspected adulteress. The word itself derives from the root 'mn, connoting firmness and reliability—hence Isaiah 65:16's remarkable epithet 'God of Amen.' **AFFIRMATION PARTICLES**
en: Amen, amen | **es:** Amén, amén | **fr:** Amen, [אמן], amen | **de:** Amen, [אמן], amen Num 5:22; Deut 27:15; Deut 27:16; Deut 27:17

אֹמֶן H0544 *N-ms* (1×)
Truth, faithfulness, reliability; noun emphasizing firm trustworthiness, used in construct with 'faithfulness' (Isaiah 25:1)
This noun denotes firm faithfulness or truth. In Isaiah 25:1, it appears in an emphatic construct phrase: 'faithfulness and truth' or 'perfect faithfulness' (literally 'faithfulness, faithfulness'—using two synonymous words for emphasis). The prophet praises God for carrying out ancient plans with complete reliability. This doubled expression ('emunah' and 'omen') intensifies the assertion of God's absolute trustworthiness in fulfilling His purposes through history.

(1×) Found only in Isaiah 25:1 in the phrase 'faithfulness and truth' (or 'perfect faithfulness'). Spanish 'verdad' (truth) reflects one aspect of the semantic range. The construct pairing of two near-synonyms creates emphatic assertion—God's plans are characterized by absolute, unwavering faithfulness. This praise follows the prophecy of judgment on the nations, celebrating God's reliability in executing His stated purposes across generations. **TRUTH AND FAITHFULNESS**
en: truth | **es:** verdad | **fr:** [אמן] | **de:** [אמן] Isa 25:1

אֲמָנָה H0545 *Prep-b / N-fs* (1×)
In guardianship, in foster care; noun describing the act of raising or caring for someone, used of Esther's upbringing
This term refers to the act of bringing up, fostering, or guardianship. In Esther 2:20, it describes Esther continuing to follow Mordecai's instructions just as she had during her 'upbringing' or 'guardianship' under him. The word emphasizes the nurturing care and guidance Mordecai provided for his orphaned cousin. Even after becoming queen, Esther maintained the obedience and trust established during her years under Mordecai's foster care.

(1×) Esther 2:20 uses this term for the period when Mordecai raised Esther after she was orphaned. Spanish 'crianza' (upbringing/rearing) captures the nurturing aspect. The text emphasizes continuity—Esther's obedience to Mordecai persists even in her new royal status, because it was established during her formative years under his guardianship. This foster care relationship becomes crucial to the story's plot as Mordecai continues to guide Esther's actions. **FEEDING AND NOURISHING**
en: in-guardianship | **es:** en-crianza | **fr:** [באמנה] | **de:** [באמנה] Esth 2:20

אֲמָנָה H0546 *Adv* (2×)
truly, verily, indeed; emphatic affirmation of truth
An adverb expressing emphatic affirmation, derived from the root meaning firmness or faithfulness. In Genesis 20:12, Abraham insists 'She is truly my sister' (along with being his wife), defending his

half-truth to Abimelech. In Joshua 7:20, Achan confesses 'Truly I have sinned against the Lord,' acknowledging his theft from Jericho's devoted things. The adverb strengthens the speaker's claim to truthfulness, functioning like 'indeed' or 'in very truth.'

(2×) Cross-linguistic translations capture the emphatic force: English 'truly,' Spanish 'verdaderamente' (truly), French 'en vérité' (in truth), German 'wahrlich' (truly) and 'wirklich' (really). Both biblical contexts involve uncomfortable admissions—Abraham's defensive explanation of his deceptive strategy, and Achan's forced confession after being caught by lot. The word emphasizes the speaker's insistence on the reality or accuracy of a contested or questioned statement. **AFFIRMATION PARTICLES**

en: truly | **es:** verdaderamente | **fr:** en-vérité | **de:** wahrlich, wirklich Gen 20:12; Josh 7:20

אֲמַן H0547 *Art / N-fp* (1×)

The doorposts, the jambs; architectural term for the posts or supports of a doorway, mentioned in 2 Kings 18:16

This term refers to doorposts or supporting pillars of doorways. In 2 Kings 18:16, it describes the posts of the temple doors that King Hezekiah had overlaid with gold, which he then stripped off to pay tribute to the Assyrian king Sennacherib. This desperate act of despoiling even the sacred temple doors shows the severity of the crisis. The doorposts may have been structural supports or decorative elements framing the temple entrances.

(1×) Second Kings 18:16 records Hezekiah stripping gold from 'the doorposts' of the temple to pay Assyrian tribute. The Hebrew root connects to 'those brought up' or 'supported,' suggesting pillars or posts. Spanish 'jambas' (jambs/doorposts) identifies the structural elements framing doorways. The detail that these had been covered in gold shows both the temple's former glory and the severity of Hezekiah's emergency—he removed precious metal even from the sacred structure itself. **GEOGRAPHY AND SPACE**

en: the-doorposts | **es:** las-jambas | **fr:** le-doorposts | **de:** der-doorposts 2Kgs 18:16

אֲמָנָה H0548 *N-fs* (2×)

firm covenant, settled provision; faithfulness, fixed support

A noun derived from the root meaning faithfulness, appearing in two distinct contexts in Nehemiah. In Nehemiah 9:38 (Hebrew 10:1), it describes the 'firm covenant' that Nehemiah and the people are making with God—a binding pledge based on faith and trustworthiness. In Nehemiah 11:23, it refers to the 'settled provision' or fixed support given to the temple singers by royal decree. Both uses emphasize reliability and permanence, whether of covenant obligations or economic arrangements.

(2×) Multilingual glosses show interpretive variation: English 'a firm covenant' and 'settled portion,' Spanish 'pacto firme' (firm pact) and 'provisión firme' (firm provision), French and German bracket the Hebrew, acknowledging the term's semantic range. The covenant context emphasizes binding obligation, while the provision context stresses reliable institutional support. Both fit Nehemiah's reforms establishing permanent structures—spiritual (covenant renewal) and practical (temple music maintenance). **COVENANT AGREEMENT**

en: a-firm-covenant, and-settled-portion | **es:** pacto-firme, y-provisión-firme | **fr:** [אמנה], [ואמנה] | **de:** [אמנה], [ואמנה] Neh 9:38; Neh 11:23

אֲמָנָה H0549 *N-proper-fs* (2×)

Abanah/Amana; river flowing from Anti-Lebanon into Damascus, or the mountain region itself

A place name with variant spellings (Ketiv: Abanah, Qere: Amana), appearing in two contexts. In 2 Kings 5:12, Naaman mentions the Abanah (or Amana) river of Damascus, identified with the Greek Chrysorrhoas and modern Barada River, the main water source flowing from Anti-Lebanon into the Damascus plain. Song of Songs 4:8 references 'from Amana,' likely the mountain region from which the river flows rather than the river itself. The name may derive from a root meaning 'constant' or 'faithful,' appropriate for a perennial river.

(2×) Cross-linguistic evidence preserves the ketiv-qere distinction: English 'Abanah' and 'Amana,' Spanish similarly, French includes 'd'Amana' (from Amana), German brackets the Hebrew. Naaman's rhetorical question contrasts Damascus's superior rivers with Israel's Jordan—'Are not Abanah and Pharpar better than all the waters of Israel?' The Song reference to 'peaks of Amana' situates the bride's beauty in Lebanon's dramatic mountain geography. **TEXTUAL VARIANTS MIXED**

en: Abanah, Amana | **es:** Abana, Amaná | **fr:** Abanah, d'Amana, | **de:** [אמנה] 2Kgs 5:12; Song 4:8

אַמְנוֹן H0550 *Prep-l / N-proper-ms* (28×)

Amnon; proper name meaning 'faithful,' borne chiefly by David's eldest son and a Judahite descendant of Shimon.

Amnon (Hebrew 'amon, 'faithful') is primarily known as David's eldest son, whose crime against his half-sister Tamar and subsequent murder by Absalom form one of the most disturbing narratives in the Succession History (2 Sam 13:1-39). The name also belongs to a descendant of Shimon in the genealogies of Judah (1 Chr 4:20). Variant spellings include Aminon (2 Sam 13:20) and the defective Amnon (1 Chr 3:1). All major translations transliterate rather than translate, preserving the Hebrew form across languages.

Amnon (28×) The personal name Amnon, meaning 'faithful' or 'trustworthy.' The primary bearer is David's firstborn son, whose assault on Tamar and murder by Absalom drive the dynastic crisis narrative in 2 Samuel 13. Spelled as Aminon in 2 Sam 13:20 and defectively in 1 Chr 3:1. A second, lesser-known Amnon appears in the Judahite genealogies (1 Chr 4:20). Spanish, French, and German all transliterate the name uniformly as 'Amnon,' reflecting its stable proper-noun status. **PROPER NAMES (PERSONAL)**

en: Amnon | **es:** Amnon, Amnón | **fr:** Amnon | **de:** Amnon 2Sam 3:2; 2Sam 13:1; 2Sam 13:2; 2Sam 13:3

אָמְנָם H0551 *Conj* (9×)

Truly, indeed; an adverb of strong affirmation used in asseverations and rhetorical questions.

An adverb derived from the root אמן ('to be firm, trustworthy'), used to assert the truth of a statement with emphatic force. It appears in both sincere affirmations and ironic rhetorical questions. In Ruth 3:12, Boaz solemnly affirms his kinsman status: 'truly I am a redeemer.' In Job, it often carries an edge of sarcasm—Job 12:2 mockingly declares 'truly you are the people, and wisdom will die with you!' Spanish distinguishes nuances with 'verdaderamente' (truly) and 'de verdad' (in truth), while French uses 'certes' and 'en vérité.'

truly (9×) An emphatic asseverative adverb meaning 'truly, indeed, in truth,' used to confirm a claim or challenge an assumption. Sincere usage appears in Ruth 3:12 (Boaz's solemn avowal) and 2 Kgs 19:17 (acknowledging Assyria's real conquests). Ironic or disputational usage dominates in Job: 'truly you are the people' (Job 12:2), 'truly I know it is so' (Job 9:2), and 'truly God does not act wickedly' (Job 34:12). German 'fuerwahrlich' and 'wahrhaftig' capture the full weight of the asseveration, while French 'certes' conveys the concessive-emphatic tone. **AFFIRMATION PARTICLES**

en: Truly, truly | **es:** De-verdad, En-verdad, Verdaderamente | **fr:** [אמנם], certes, en-vérité | **de:** [אמנם], fuerwahrlich, wahrhaftig Ruth 3:12; 2Kgs 19:17; Job 9:2; Job 12:2; Job 19:4

אָמְנָם H0552 *Conj* (5×)

An adverb meaning 'truly, indeed, really,' always used in rhetorical or incredulous questions.

An emphatic adverb expressing genuine surprise or rhetorical doubt, always appearing in questions. When Sarah laughs at the promise of a son, God asks Abraham: 'Shall Sarah indeed bear a child?' (Gen 18:13). Balak challenges Balaam with the same word (Num 22:37),

and Solomon marvels whether God will 'truly' dwell on earth (1 Kgs 8:27). The translations capture this interrogative force: Spanish 'de verdad' and 'acaso,' French 'en vérité,' German 'fürwahr.'

(5×) An interrogative-emphatic adverb 'truly, indeed, really,' derived from 'omen with the adverbial ending -am. Used exclusively in questions that express wonder or incredulity. Genesis 18:13 marks the paradigmatic use: God's question about Sarah's doubt. The same rhetorical force appears in Balak's challenge (Num 22:37), Solomon's temple prayer (1 Kgs 8:27; 2 Chr 6:18), and the psalmist's confrontation of unjust judges (Ps 58:1). Spanish 'de verdad' and French 'en vérité' both convey the 'is it really so?' tone. **AFFIRMATION PARTICLES**

en: indeed, truly | **es:** acaso-ciertamente, de-verdad, en-verdad | **fr:** [האמנם], en-effet, en-vérité | **de:** [האמנם], fürwahr, tatsaechlich Gen 18:13; Num 22:37; 1Kgs 8:27; 2Chr 6:18; Ps 58:1

אָמַץ H0553 *V-Piel-Imperf-3fs / 3mse* (41×)

To be strong, courageous, or firm; in Piel, to strengthen, encourage, or harden; reflexively, to show resolve or determination.

Amats covers the full arc of strength and resolve in the Hebrew Bible, from the rousing battlefield command 'be strong and courageous!' to the quiet inner determination of Ruth pressing on toward Bethlehem. In its Qal stem it describes being strong or prevailing — the younger nation will be stronger than the elder (Gen 25:23). The Piel is richly causative: Job's friends once 'strengthened' failing knees (Job 4:4), yet the same form can harden a heart in obstinacy (Deut 2:30). The word's pairing with chazaq is nearly formulaic in Moses' and Joshua's commissioning speeches, a doublet that rings across Deuteronomy and Joshua like a liturgical refrain. Spanish captures the positive pole with sé fuerte and the negative with endurecer, while German toggles between Mut fassen and verhärten.

1. be strong, be courageous (17×) The Qal imperative and stative sense: to be strong, be courageous, take heart. Almost always paired with chazaq ('be strong') in the commissioning formulae of Deuteronomy and Joshua (Deut 31:6-7, 23; Josh 1:6-7, 18). The exhortation extends to the Psalms' communal encouragement: 'Wait for the LORD; be strong and let your heart take courage' (Ps 27:14; 31:24). Spanish sé fuerte/ten ánimo and German sei mutig both select courage-specific vocabulary, while the Arabic cognate confirms the root sense of firmness and resolve. Sense 4's Psalms occurrences (Ps 27:14, 31:24) belong here as jussive forms of this same exhortation. **POWER AND ABILITY**

en: and-be-courageous, and-courageous, and-prevailed | **es:** fueron-fuertes, fueron-más-fuertes, será-más-fuerte | **fr:** –être-stronger, et-aie-du-courage, et-être-courageous | **de:** sie-sind-stronger, sie-waren-auch-mächtig, sie-waren-stronger Gen 25:23; Deut 31:6; Deut 31:7; Deut 31:23; Josh 1:6

2. strengthen, make firm (16×) The Piel causative-positive sense: to strengthen, make firm, encourage another person or thing. Job reminds Eliphaz that his words once 'strengthened' the stumbling and made firm feeble knees (Job 4:4). Moses is told to 'encourage' Joshua for the task ahead (Deut 3:28). The temple workers 'repaired' — literally firmed up — the house of God (2 Chr 24:13). Spanish afirmar/fortalecer and Korean 강하게 하다 both distinguish this transitive encouragement from the intransitive courage of sense 1. **POWER AND ABILITY**

en: I-strengthen-you, I-would-strengthen-you, You-made-strong | **es:** Os-fortalecería, afirmabas, afirmad | **fr:** [אמצו], [אמצתיך], [ויאמץ] | **de:** [אאמצכם], [אמץ], [אמצו] Deut 3:28; 2Chr 11:17; 2Chr 24:13; Job 4:4; Job 16:5

3. harden, make obstinate (3×) The Piel with negative coloring: to harden, make obstinate. In Deut 2:30 God 'hardened' Sihon's spirit; in Deut 15:7 Israel is warned not to 'harden' the heart against a poor brother; in 2 Chr 36:13 Zedekiah 'stiffened' his neck against God. The same strengthening root now carries a sense of stubborn resistance. Spanish endurecer and German verhärten both mark this pejorative shift, while French endurcir likewise reserves a dedicated hardening verb, confirming that native speakers cross-linguistically perceive this as a distinct sense from positive encouragement. **STRENGTHENING AND POWER**

en: and-he-hardened, and-strengthened, you-shall-harden | **es:** endurecerás, y-fortaleció | **fr:** et-fortifia, et-être-fort, tu-devra-endurcir | **de:** du-sollverhaerten, und-staerkte, und-stark-sein Deut 2:30; Deut 15:7; 2Chr 36:13

4. (2×) The Hitpael reflexive sense: to strengthen oneself, show personal determination or resolve. Ruth 'was determined' to go with Naomi, and nothing could dissuade her (Ruth 1:18). Rehoboam 'exerted himself' to mount his chariot and flee (1 Kgs 12:18 / 2 Chr 10:18). The reflexive morphology shifts agency inward — this is self-directed strengthening rather than receiving encouragement from another. Spanish decidida and se apresuró capture the volitional, self-propelled quality, while Korean 결심하다 ('to resolve') confirms the deliberate inner-resolve reading. **POWER AND ABILITY**

en: and-let-be-courageous, and-let-take-courage | **es:** y-animése, y-fortalezca | **fr:** et-être-fort | **de:** und-lass-nehmen-courage, und-lass-sein-courageous Ps 27:14; Ps 31:24

5. strengthen oneself, show resolve (2×) Hitpael reflexive: to strengthen oneself, show determination, or exert oneself with resolve. **POWER AND ABILITY**

en: she-was-determined, strengthened-himself | **es:** decidida, se-esforzó | **fr:** elle-était-determined, fortifia-lui-même | **de:** [מתאמצת], strengthened-sich-selbst Ruth 1:18; 1Kgs 12:18

6. (1×) **POWER AND ABILITY**

en: made-haste | **es:** se-apresuró | **fr:** être-fort | **de:** stark-sein 2Chr 10:18

אַמֻּץ H0554 *Adj-mp* (2×)

strong, vigorous (of horses)

This rare adjective describes horses of exceptional strength and vigor. It appears twice in Zechariah's vision of colored horses pulling chariots, emphasizing the powerful nature of these divine instruments. The multilingual evidence consistently points to strength and vigor, though some interpreters suggest a textual issue in one occurrence.

(2×) Describes powerful, vigorous horses in Zechariah's apocalyptic vision (Zech 6:3, 7). The Spanish 'vigorosos' and French 'fort' capture the sense of dynamic strength. BDB notes a possible textual variant suggesting 'red horses' in one verse, but the strength motif remains dominant across translations. **POWER AND ABILITY**

en: and-the-strong, strong | **es:** Y-los-vigorosos, vigorosos | **fr:** et-fort, fort | **de:** [אמצים], [והאמצים] Zech 6:3; Zech 6:7

אֹמֶץ H0555 *N-ms* (1×)

Strength, might, fortitude; noun describing inner strength or power that increases through righteousness

This noun denotes strength, might, or fortitude—particularly inner moral or physical strength. In Job 17:9, it appears in the statement that 'the clean of hands will increase in strength.' This affirms that moral purity leads to growing strength rather than weakness. Against the common assumption that wickedness brings power and righteousness leads to vulnerability, Job asserts that integrity actually strengthens a person. The righteous grow stronger through their trials.

(1×) Job 17:9 uses this term in a proverbial statement: 'the one who has clean hands will add strength.' Spanish 'fuerza' (strength/force) captures the basic sense. Job affirms a moral principle—righteousness produces increasing strength, not weakness. This counter-intuitive claim challenges the assumption that ethical compromise is necessary for power. Instead, integrity itself becomes a source of fortification, with the morally pure person growing stronger over time. **POWER AND MIRACLES**

en: in-strength | **es:** fuerza | **fr:** אמץ | **de:** [אמץ] Job 17:9

אַמְצָה H0556 *N-fs* (1×)

Strength, might; noun used in Zechariah 12:5 in a difficult phrase about finding strength in inhabitants of Jerusalem

This term denotes strength or might. It appears in Zechariah 12:5 in a notoriously difficult phrase where the leaders of Judah recognize strength in Jerusalem's inhabitants. The Hebrew is uncertain—some

interpret it as 'the inhabitants of Jerusalem are my strength,' others suggest textual emendation. The context describes divine strengthening of Judah's leaders, so the sense involves finding courage or military capacity through recognition of Jerusalem's divinely-protected inhabitants.

(1×) Zechariah 12:5 contains this term in a textually and interpretively difficult verse. Spanish 'Fuerza' (strength) represents one reading, though the exact construction remains debated. The Septuagint and other versions show variation. The general sense is that Judah's leaders find strength or confidence in Jerusalem's inhabitants (who themselves are strengthened by God). This mutual encouragement forms part of the prophecy about Judah's deliverance and Jerusalem's protection. **POWER AND MIRACLES**

en: strength | **es:** Fuerza | **fr:** dire | **de:** [אמצה] Zech 12:5

אַמְצִי H0557 *N-proper-ms* (2×)

Amtsi (Levite and priestly ancestor)

Amtsi names two individuals in postexilic genealogies: a Levite serving in David's time and an ancestor in a priestly line. The name appears in Chronicles and Nehemiah, preserving family lineages important for establishing legitimate service in the second temple.

(2×) Personal name appearing in Levitical (1 Chr 6:46) and priestly (Neh 11:12) genealogies. The name is consistently transliterated across languages with minimal variation, reflecting its role as a proper noun marker of ancestral identity in postexilic Israel. **PROPER NAMES (PERSONAL)**

en: Amtsi | **es:** Amtsi, Zacarías | **fr:** [אמצי] | **de:** [אמצי] 1Chr 6:46; Neh 11:12

אֲמַצְיָהוּ H0558 *Prep-b / N-proper-ms* (40×)

Amaziah — theophoric name meaning 'Yah(weh) is mighty,' borne by a Judahite king and several others

Amatsyah (also Amatsyahu in the longer form) combines amats ('to be strong') with the theophoric element Yah, yielding 'Yah is mighty.' The name occurs 40 times, with the vast majority designating one individual: Amaziah king of Judah, son of Joash and father of Azariah/Uzziah, who reigned in the early eighth century BCE (2 Kgs 14:1-20; 2 Chr 25:1-28). His reign is marked by the execution of his father's assassins (2 Kgs 14:5-6), victory over Edom (2 Kgs 14:7), the ill-advised challenge to Israel's Jehoash that ended in defeat and Jerusalem's humiliation (2 Kgs 14:8-14), and eventual assassination in Lachish (2 Kgs 14:19). A second Amaziah is the priest of Bethel who confronted Amos and attempted to silence his prophecy (Amos 7:10, 12, 14) — a figure of institutional religion opposing prophetic truth.

Amaziah (proper name) (40×) The proper masculine name Amatsyah/Amatsyahu ('Yah is mighty'), identifying principally the king of Judah who reigned c. 796-767 BCE. His narrative dominates 2 Kings 14 and 2 Chronicles 25 — initial fidelity, Edomite victory, then hubris provoking war with Israel's Jehoash, followed by defeat and eventual assassination (2 Kgs 14:19; 2 Chr 25:27). The name also identifies the priest of Bethel who opposed Amos (Amos 7:10-14), a Simeonite chief (1 Chr 4:34), and a Levite (1 Chr 6:30). The two orthographic forms — shorter Amatsyah in Kings and longer Amatsyahu in Chronicles — reflect standard Judahite theophoric variation. Translations uniformly transliterate: Spanish 'Amasias,' German 'Amazja.' **PROPER NAMES (PERSONAL)**

en: Amatsyahu | **es:** Amasías, Amatsyahu | **fr:** Amatsia | **de:** Amatsyahu, Amazja 2Kgs 12:21; 2Kgs 13:12; 2Kgs 14:1; 2Kgs 14:8; 2Kgs 14:9

אָמַר H0559 *V-Hifil-Perf-3ms / 2ms* (5318×)

To say, speak, tell; to think inwardly; to declare or proclaim formally

The verb אָמַר is the primary word for speech in the Hebrew Bible, introducing direct discourse thousands of times with the formulaic וַיֹּאמֶר ('and he said'). Beyond ordinary speech, it can turn inward to describe thought or private deliberation — 'I said in my heart' — a usage attested from Genesis through the Psalms. In its rarest Hifil and emphatic forms, it rises to formal declaration or public proclamation, as when Israel 'declared' the LORD to be their God (Deut 26:17).

1. say, speak, tell (5297×) The Qal basic sense covering verbal communication in all its forms: saying, speaking, telling, commanding, answering, and introducing both direct and indirect speech. With over 5,290 occurrences, it is the default narrative speech verb from Gen 1:3 ('and God said') onward. Every target language maps it to its most common speech verb — 'dijo,' 'dit,' 'sprach' — with no semantic specialization required. **SAYING AND COMMANDING**

en: And-said, and-he-said, and-said | **es:** Y-dijo, y-dijo | **fr:** Et-dit, et-dit, et-elle-dit | **de:** und-er-sprach, und-sprach Gen 1:3; Gen 1:29; Gen 3:10; Gen 4:1; Gen 6:3

2. say to oneself, think (17×) An internalized use of אמר where the 'saying' is directed to oneself rather than another person — thinking, resolving, or deliberating silently. Often marked by the phrase בְּלִבִּי ('in my heart') or by context making external speech implausible. Examples include Gen 24:14 where Abraham's servant devises a test internally, and 1 Sam 28:8 where Saul reasons within himself. The multilingual glosses consistently show first-person forms ('dije,' 'J'ai dit,' 'ich sprach') without an addressee. **SAYING AND COMMANDING**

en: I-said, I-say | **es:** Dije, digo:, dije | **fr:** J'ai-dit:, Je-dire, dire | **de:** ich-sage, ich-sprach, sprach Gen 24:14; 1Sam 16:3; 1Sam 20:21; 1Sam 20:22; 1Sam 28:8

3. declare, proclaim (4×) The Hifil stem and emphatic Qal usage where אמר means to declare publicly, proclaim, or formally announce — a speech act carrying authority or solemnity beyond ordinary conversation. Deut 26:17 uses the Hifil: Israel 'declared' (הֶאֱמַרְתָּ) the LORD to be their God. Ps 40:10 and 45:1 similarly feature public proclamation of God's righteousness and the psalmist's composition. Multilingual evidence shows vocabulary of declaration ('has declarado,' 'I have declared') rather than simple saying. **SAYING AND COMMANDING**

en: I-have-declared, I-recite, I-said | **es:** digo, dije, has-declarado | **fr:** dire, j'ai-dit, tu-declared | **de:** du-declared, sprach Deut 26:17; Ps 31:14; Ps 40:10; Ps 45:1

אֲמַר H0560 *V-Qal-Imp-mp* (71×)

To say, speak, tell; to command or order; passively, to be said or called (Aramaic).

Amar is the Aramaic equivalent of Hebrew 'amar — the basic verb of speech that pervades the court narratives of Daniel and Ezra. It introduces royal decrees, prophetic interpretations, and the dramatic dialogues between kings and wise men. In its most common use it simply means 'to say' or 'to tell,' often in the formulaic pair 'answered and said' (Dan 2:5, 7). When kings issue orders — Nebuchadnezzar commanding his astrologers (Dan 2:12) or summoning Shadrach, Meshach, and Abednego (Dan 3:13) — the same verb takes on the force of a command. Occasionally it appears in impersonal or passive constructions meaning 'it is said' or 'it was proclaimed' (Dan 3:4; 4:31).

1. to say, speak, tell (60×) The basic, overwhelmingly dominant sense of verbal communication — to say, speak, tell, or declare. This covers ordinary speech, responses in dialogue ('answered and said,' Dan 2:7), reporting information (Ezra 5:3-4, 9), and prophetic interpretation (Dan 2:25-26). Spanish 'dijo/decía,' French 'dit,' and German 'sprach' all render this straightforward communicative act. The verb appears in every conjugation and person across the Aramaic portions of Daniel and Ezra. **SAYING AND COMMANDING**

en: and-he-said, and-said, and-saying | **es:** y-decía, y-dijo, y-les-dijo | **fr:** et-il-dit, et-tu-as-dit | **de:** und-sprach, und-sprechen Ezra 5:3; Ezra 5:4; Ezra 5:9; Dan 2:4; Dan 2:5

2. to command, order (9×) The authoritative sense of commanding, ordering, or issuing a royal directive. When Nebuchadnezzar 'amar' that the astrologers be destroyed (Dan 2:12), or that the furnace be heated seven times hotter (Dan 3:19), or when Belshazzar 'amar' to bring the golden vessels (Dan 5:2), the context elevates simple speech into sovereign command. Spanish 'ordenó' and the translation pattern 'he commanded' mark this escalation from saying to decreeing. **COMMANDING AND ORDERING**

en: and-commanded, he-commanded, he-said | **es:** dijeron, dijo, ordenó | **fr:** a-dit, et-il-dit, ils-ont-dit | **de:** sprach, sprechen, und-sprach Dan 2:46; Dan 3:13; Dan 3:20; Dan 4:26; Dan 5:2

3. to be said, be called (2×) The passive or impersonal usage where the verb means 'to be said,' 'to be proclaimed,' or 'to be called.' In Dan 3:4 a herald proclaims 'to you it is said' (or 'it is commanded'), and Dan 4:31 uses a similar impersonal construction for a voice from heaven. This sense removes the personal subject and presents speech as an authoritative announcement — something declared to all rather than spoken by a named individual. SAYING AND COMMANDING

en: it-is-said | **es:** se-dice, se-os-dice | **fr:** dire | **de:** sprechen Dan 3:4; Dan 4:31

אֵמֶר H0561 *Prep-l / N-mpc* (49×)

Word, saying, utterance; poetic term for spoken words, divine speech, or an authoritative decree.

A poetic synonym for 'word' or 'saying,' found almost exclusively in elevated Hebrew — Job, Psalms, Proverbs, and a few prophetic passages. Unlike the common dabar, this term (emer/omer) carries a flavor of crafted, weighty speech. It can describe human words (Job 6:26; 32:12, 14), the sayings of wisdom teachers (Prov 2:1; 4:10, 20), or the very utterances of God (Num 24:4, 16; Ps 107:11). German consistently renders 'Wort/Worte' and Spanish 'palabras/dichos,' while the singular authoritative sense in Job 20:29 stands apart as 'decree' — the portion God has appointed for the wicked.

1. words, sayings, utterances (48×) Words, sayings, utterances — spoken content in poetic or elevated discourse, often in the plural. Covers the speech of humans (Job 6:26; 32:12–14), the teachings of sages (Prov 2:1; 4:10, 20; 7:1), the oracles of Balaam (Num 24:4, 16), and the words of God (Ps 107:11; Josh 24:27). French 'paroles' and Spanish 'palabras/dichos' confirm the general speech sense across 48 occurrences. GEOGRAPHY AND SPACE

en: are-words-of, my-sayings, my-words | **es:** dichos-de, las-palabras-de, las-palabras-de- | **fr:** mon-parole-moi, parole, paroles-de | **de:** Wort, Worte-von, der-Worte-von- Gen 49:21; Num 24:4; Num 24:16; Deut 32:1; Josh 24:27

2. word, decree, command (1×) Authoritative decree or appointed word — a singular, binding pronouncement emphasizing divine determination rather than conversational speech. In Job 20:29, Zophar declares this is 'the portion of a wicked man from God, the heritage decreed for him.' Spanish renders 'su palabra' (his word/decree) and French 'son parole,' both marking the singular, weighty character that sets this apart from ordinary 'sayings.' SAYING AND COMMANDING

en: his-decreed | **es:** su-palabra | **fr:** son-parole-lui | **de:** sie-sprachen Job 20:29

אִמֶּר H0562 *N-ms* (6×)

Word, speech, utterance; a poetic synonym of דָּבָר used of human discourse and divine promises.

A masculine noun used almost exclusively in poetry, serving as an elevated synonym for דָּבָר (word). In the Psalms it describes the 'speech' that day pours forth to day (Ps 19:2-3) and God's steadfast promise (Ps 77:8). Job uses it for human arguments and God's authoritative decrees (Job 22:28). Proverbs pairs it with 'commandment' to urge attentive reception of wise teaching (Prov 2:1; 7:1). The word carries a weight of deliberation — these are not casual remarks but weighty pronouncements. Its restriction to poetic and elevated prose (including Josh 24:27) marks it as a term of literary dignity.

word, speech, utterance (6×) A poetic masculine noun meaning 'word, speech, utterance,' functioning as an elevated synonym of דָּבָר. Found predominantly in Wisdom and poetic literature: of the wordless 'speech' of creation declaring God's glory (Ps 19:2-3), of God's steadfast promise questioned in lament (Ps 77:8), of a righteous person's decrees being established (Job 22:28), and of the 'word' God gave to the great company of women who proclaimed good news (Ps 68:11). Spanish 'palabra,' English 'word/promise,' and German 'Wort/Verheissung' all reflect the single semantic core of deliberate, weighty utterance — whether human or divine. GEOGRAPHY AND SPACE

en: His-promise, a-word, is-a-word | **es:** palabra | **fr:** a-dit, dire, אומר | **de:** [אומר], der-Wort, sein-Verheissung Job 22:28; Ps 19:2; Ps 19:3; Ps 68:11; Ps 77:8

אַמַּר H0563 *Conj-w / N-mp* (3×)

lambs (Aramaic: young sheep for sacrifice)

Young sheep designated for sacrificial offerings in the restored temple, mentioned in Ezra's Aramaic sections. These lambs served as burnt offerings and sin offerings during the rededication of the temple and ongoing worship. The Persian authorities funded their provision, enabling the returned exiles to maintain proper sacrificial worship. The term represents continuity with ancient Israelite practice even as the language shifted to Aramaic and political authority rested with foreign kings.

(3×) Ezra 6:9 instructs that lambs be provided daily for burnt offerings to the God of heaven, funded by the royal treasury. Ezra 6:17 describes the dedication ceremony where lambs were offered as sin offerings for all twelve tribes. Ezra 7:17 directs that royal funds be used to purchase lambs for temple sacrifices. The repetition across different decrees and contexts underscores the centrality of lamb sacrifice in reconstituted worship, with the Aramaic term maintaining theological continuity despite linguistic and political changes from the pre-exilic period. LAMBS AND SHEEP

en: and-lambs, lambs | **es:** corderos, y-corderos | **fr:** [אמרין], [ואמרין] | **de:** [אמרין], [ואמרין] Ezra 6:9; Ezra 6:17; Ezra 7:17

אִמֵּר H0564 *Conj-w / N-proper-ms* (10×)

Immer — priestly family name; a priestly course and its descendants from the temple through the post-exilic period

The name אִמֵּר (Immer) designates one of the twenty-four priestly courses organized under David (1 Chr 24:14) and the family descended from it. Members of the house of Immer appear throughout Israel's cultic history: serving in the pre-exilic temple (1 Chr 9:12; Jer 20:1, where Pashhur son of Immer is 'chief officer in the house of the LORD'), returning from Babylonian exile in significant numbers (Ezra 2:37; Neh 7:40 — over a thousand men), and dealing with the mixed-marriage crisis (Ezra 10:20). A locality called Immer is also mentioned among places from which returning exiles could not verify their Israelite ancestry (Ezra 2:59; Neh 7:61).

Immer (proper name) (10×) A priestly family name tracing to the sixteenth of David's twenty-four priestly courses (1 Chr 24:14). Pashhur son of Immer served as chief temple officer and clashed with Jeremiah (Jer 20:1). The family returned from exile in large numbers — 1,052 men (Ezra 2:37; Neh 7:40) — and some were implicated in the foreign-wives controversy (Ezra 10:20). The name also appears as a place of uncertain location from which exiles returned without genealogical proof (Ezra 2:59; Neh 7:61). Spanish 'Imer' and English 'Immer' both transliterate the Hebrew. COMMANDING AND ORDERING

en: Immer, and-Immer, for-Immer | **es:** Imer, e-Imer, para-Imer | **fr:** Immer, [אמר], et-Immer | **de:** sprach, und-sagte, und-sprach 1Chr 9:12; 1Chr 24:14; Ezra 2:37; Ezra 2:59; Ezra 10:20

אִמְרָה H0565a *N-fsc / 2fs* (36×)

Utterance, word, or saying – especially God's word or promise in poetry; also general or human speech in poetic diction.

The Hebrew noun imrah is the poetic sibling of the far more common dabar ('word'). Nearly confined to verse, it appears 36 times – most strikingly in Psalm 119, where 'Your word' (imratekha) echoes like a refrain across 16 verses, naming God's utterance as the object of love, trust, hope, and obedience. While dabar is the prose workhorse, imrah is reserved for heightened, lyrical speech: Lamech's boast 'hear my speech' (Gen 4:23), Moses' song likening his teaching to rain (Deut 32:2), and the famous declaration 'the words of the LORD are pure words, like silver refined seven times' (Ps 12:6). French parole and German Wort render both imrah and dabar identically, but Spanish distinguishes slightly with dicho ('saying, utterance') alongside the more neutral palabra, hinting at the poetic register.

The word clusters into three natural senses: divine promise, general-construct usage linking it to a source, and specifically human discourse.

1. divine word or promise (22×) God's word, utterance, or promise, addressed directly in prayer or praise as the object of devotion and trust. This dominant sense (22 occurrences) is overwhelmingly concentrated in Psalm 119, where the psalmist treasures 'Your word' in his heart (119:11), asks God to establish his promise (119:38), hopes in God's word (119:41, 50, 58, 76, 82, 116, 140, 148, 158, 162, 170, 172), and confesses 'every word of God proves true' (Prov 30:5; cf. 2 Sam 22:31; Ps 18:30). Spanish dicho de ti, French parole, and German dein Wort all render the possessive devotional address. Deuteronomy 33:9 extends this to covenant faithfulness: the Levites 'kept Your word.' GEOGRAPHY AND SPACE
en: Your-word, according-to-Your-word, by-Your-word | **es:** dicho-de-ti, dichos-de-ti!, en-dicho-de-ti | **fr:** comme-parole, dans-parole, parole | **de:** auf-dein-Wort, bei-dein-Wort, dein-Wort Deut 33:9; Ps 119:11; Ps 119:38; Ps 119:41; Ps 119:50

2. word or utterance (general) (7×) A word or utterance in general, used in construct ('the word of,' 'the saying of') without specifying whether the source is divine or human, and often functioning as a near-synonym of dabar in poetic parallelism. Seven occurrences carry this bridging sense: 'the word of the LORD is tested' (2 Sam 22:31; Ps 18:30), 'the words of the LORD are pure words' (Ps 12:6), and 'his word ran swiftly' (Ps 147:15, parallel to dabar). Spanish palabra de, French parole de, and German Wort von render the construct chain, while the parallelism with dabar confirms their near-synonymy in this register. GEOGRAPHY AND SPACE
en: are-words, the-saying-of, the-word-of- | **es:** Palabras-de, dicho-de, palabra-de | **fr:** [אמרת], parole, parole-de | **de:** Wort-von, [אמרת], der-Wort-von- 2Sam 22:31; Ps 12:6; Ps 18:30; Ps 105:19

3. speech or saying (human) (7×) Human speech or saying – a person's own words viewed as discourse, declaration, or teaching. Seven occurrences mark this specifically human referent: Lamech's defiant 'hear my speech' (Gen 4:23), Moses' comparison of his teaching to rain and dew (Deut 32:2), and the psalmist's plea 'give ear to my words' (Ps 17:6). Isaiah uses it for eerily subdued speech: 'your voice shall come from the ground like a ghost's, and your speech shall whisper from the dust' (Isa 29:4). Spanish mi palabra, French mon dit, and German mein Worte distinguish the human possessive from the divine 'Your word' of sense 1. GEOGRAPHY AND SPACE
en: my-saying, my-speech, my-words | **es:** mi-dicho, mi-palabra, tu-palabra | **fr:** [אמרתי], [אמרתך], disant-mon | **de:** [אמרתך], ich-sprach, mein-Worte Gen 4:23; Deut 32:2; Ps 17:6; Isa 28:23; Isa 29:4

אִמְרָה H0565b *N-fsc / 3ms* (1×)
His word, His utterance; construct noun with pronominal suffix referring to God's declared word or command
This term refers to God's word, utterance, or spoken decree. In Lamentations 2:17, it appears in the phrase 'His word which He commanded'—referring to the prophetic warnings and covenant curses God had declared long beforehand. The verse asserts that the destruction of Jerusalem was not arbitrary but the fulfillment of God's explicitly stated word. The term emphasizes the spoken, declared nature of God's purposes, now being carried out in judgment.

(1×) Lamentations 2:17 uses this construct form ('His word') to reference the prophetic warnings and covenant curses God had spoken through Moses and the prophets. The destruction of Jerusalem fulfills 'His word which He commanded of old.' This theological interpretation of the catastrophe sees it not as random disaster but as the execution of long-declared divine judgment. The term stresses the verbal, declarative nature of God's purposes, now being implemented in history. SPEAKING AND TALKING
en: His-word | **es:** su-palabra | **fr:** [אמרתו] | **de:** [אמרתו] Lam 2:17

אִמְרִי H0566 *N-proper-ms* (2×)
Imri (Judahite name, possibly meaning 'eloquent')
Imri identifies two men in postexilic records: a Judahite in Chronicles and a builder involved in Nehemiah's wall reconstruction. BDB suggests the name may derive from roots meaning 'tall' or 'eloquent,' hinting at characteristics valued in ancient naming practices.

(2×) Personal name borne by a man of Judah (1 Chr 9:4) and a participant in Jerusalem's wall restoration (Neh 3:2). Cross-linguistic transliterations remain stable, preserving the Hebrew phonetic form as a marker of individual identity in community records. PROPER NAMES (PERSONAL)
en: Imri | **es:** Imri | **fr:** [אמרי] | **de:** [אמרי] 1Chr 9:4; Neh 3:2

אֱמֹרִי H0567 *Art / N-proper-ms* (87×)
Amorite — a Canaanite people group inhabiting both sides of the Jordan before Israel's conquest
The Amorites (אֱמֹרִי) appear as one of the most prominent pre-Israelite peoples in Scripture, listed repeatedly among the nations of Canaan. Nearly always used with the article, the term may derive from a root meaning 'mountain-dweller,' fitting their association with the hill country (Num 13:29; Deut 1:7). They controlled significant territory both east and west of the Jordan, including the kingdoms of Sihon and Og. The name corresponds to Akkadian Amurru and Egyptian ʾAmara, confirming their wide regional importance. Multilingual glosses consistently render this as a proper gentilic: Spanish el-amorreo, French le-Amorite, German der-Amoriter.

Amorite (people group) (87×) A gentilic proper noun designating the Amorites, a major Canaanite people group inhabiting the hill country on both sides of the Jordan. Called a 'son of Canaan' in the Table of Nations (Gen 10:16), they are most prominent in the conquest narratives as rulers of Transjordan (Num 21:13; Deut 3:9). The term's near-universal use with the article marks it as a collective ethnic designation rather than an individual name. NATIONS AND PEOPLES
en: the-Amorite | **es:** el-amorreo | **fr:** le-Amorite | **de:** der-Amoriter Exod 3:8; Exod 3:17; Exod 13:5; Num 13:29; Num 21:13

אֲמַרְיָהוּ H0568 *Conj-w / N-proper-ms* (16×)
Amariah — 'YHWH has spoken/promised,' a proper name borne by priests, Levites, and laypeople
A theophoric proper name (אֲמַרְיָה / אֲמַרְיָהוּ) combining the root 'amar' ('to say, promise') with the divine name, yielding 'YHWH has spoken' or 'YHWH has promised.' It belongs to at least eight distinct individuals spanning several centuries. The most notable are the chief priest under Jehoshaphat who oversaw religious affairs (2 Chr 19:11) and the ancestor of Zephaniah the prophet through the lineage of Hezekiah (Zeph 1:1). Several Levites and priests of this name appear in the post-exilic community under Ezra and Nehemiah (Ezra 10:42; Neh 10:3; 12:2, 13). Spanish 'Amarías' and French 'Amaria' faithfully transliterate the name.

Amaryah (proper name) (16×) The proper name Amariah/Amaryahu (אֲמַרְיָה/אֲמַרְיָהוּ, 'YHWH has promised'), designating multiple OT figures: (1) a Levite in the high-priestly genealogy (1 Chr 6:7, 11, 52; Ezra 7:3); (2) a Kohathite Levite in David's time (1 Chr 23:19; 24:23); (3) the chief priest under King Jehoshaphat (2 Chr 19:11); (4) a Levite under Hezekiah (2 Chr 31:15); (5) an ancestor of the prophet Zephaniah (Zeph 1:1); (6-8) various post-exilic priests and laypeople (Ezra 10:42; Neh 10:3; 11:4; 12:2, 13). PROPER NAMES (PERSONAL)
en: Amariah, Amaryah, Amaryahu | **es:** Amariahu, Amarias, Amarya | **fr:** Amaria, et-Amaria | **de:** Amarja, und-Amarja 1Chr 6:7; 1Chr 6:11; 1Chr 6:52

אַמְרָפֶל H0569 *Conj-w / N-proper-ms* (2×)
Amraphel (king of Shinar, possibly Hammurabi)
Amraphel ruled Shinar in Abraham's era, participating in the coalition that captured Lot. Scholars have proposed identifying him with the famous Hammurabi of Babylon (c. 2100 BC), though this remains debated. The name appears in the dramatic account of Abraham's rescue mission.

(2×) Royal name appearing in Genesis 14:1, 9 as one of four eastern kings who invaded the Jordan valley. The possible identification with Hammurabi, if correct, would place these events within one of ancient Mesopotamia's most significant reigns. Translations consistently preserve the name with minor phonetic variations. **PERSONAL NAMES**

en: Amraphel, and-Amraphel | **es:** Amrafel, y-Amrafel | **fr:** Amraphel, et-Amraphel | **de:** Amrafels, und-Amrafel Gen 14:1; Gen 14:9

אֶמֶשׁ H0570 *N-msc* (5×)

Yesterday, last night; by extension, the recent past.

A temporal adverb meaning 'yesterday' or more specifically 'last night,' reflecting an etymological connection to evening. In Genesis, Lot's daughters reference 'last night' (19:34), and Laban confronts Jacob about events of 'yesterday' (31:29, 42). In 2 Kings 9:26, it broadens to mean 'recently.' The German 'gestern Nacht' and Spanish 'anoche' both preserve the nocturnal nuance, while French 'hier' and Spanish 'ayer' lean toward the general 'yesterday' sense.

(5×) A temporal adverb meaning 'yesterday' or 'last night,' with occasional extension to the recent past. The root may relate to the Semitic word for 'evening' (cf. Arabic masa', Assyrian mushu 'night'), explaining why it often implies the previous night specifically. Genesis 19:34 and 31:29, 42 use it for events of the prior evening, while 2 Kings 9:26 stretches it to mean 'recently.' Job 30:3 is textually uncertain but may carry a sense of 'darkness' or 'gloom,' consistent with the nocturnal etymology. **YESTERDAY PREVIOUSLY**

en: last-night, yesterday | **es:** anoche, ayer | **fr:** dernier-nuit, hier, אמש | **de:** [אמש], gestern, gestern-Nacht Gen 19:34; Gen 31:29; Gen 31:42; 2Kgs 9:26; Job 30:3

אֱמֶת H0571 *N-fs* (127×)

Firmness, faithfulness, truth; what is reliable, trustworthy, and real; often paired with chesed as a covenant attribute of God.

Emet is one of the Hebrew Bible's foundational terms for what is real, reliable, and enduring. Contracted from the root aman ('to be firm, support'), it carries a solidity that the English word 'truth' only partly captures. When paired with chesed in the famous hendiadys chesed we'emet (Gen 24:27; Exod 34:6), it denotes not abstract propositional truth but covenant reliability — the steadfast trustworthiness of a God who keeps promises. Yet emet also covers straightforward factual accuracy ('Is this true?') and characterizes persons as 'men of truth' (Exod 18:21). Spanish verdad, German Wahrheit, and French verite handle the propositional pole well, but none of them can stretch to cover the relational faithfulness that makes emet so theologically rich.

1. truth, verity (98×) Truth as factual reality, correctness, or verity — the dominant sense at 98 occurrences. This covers assertions of objective accuracy ('Is it true?'), truthful speech ('words of truth'), and characterizations of things as genuine or real. In Gen 24:49 and 47:29, the request to deal 'in truth' means honestly and without deception. In Exod 34:6, God is described as 'abounding in truth,' where truth denotes the reliability of his word and character. Spanish verdad, German Wahrheit, and French verite all converge here. The phrase be'emet ('in truth') functions almost adverbially to mean 'truly, indeed.' **TRUTH AND FAITHFULNESS**

en: are-true, are-truth, is-truth | **es:** es-verdad, la-verdad, verdad | **fr:** le-vérité, vérité | **de:** Wahrheit, der-Wahrheit Gen 24:49; Gen 47:29; Exod 34:6; Josh 2:14; Judg 9:15

2. faithfulness, reliability (27×) Faithfulness, reliability, and trustworthiness as a relational quality — 27 occurrences, often with possessive suffixes ('your faithfulness,' 'his truth') pointing to a personal attribute rather than abstract fact. In Gen 24:27 Abraham's servant praises God who 'has not forsaken his chesed and his emet'; in Gen 32:10 Jacob confesses unworthiness of God's chasdim and emet. The sense here is loyalty-in-relationship: God's emet is his dependable fidelity to promises. German Treue ('fidelity') and Arabic al-haqq as a divine attribute both shade toward this relational pole. The pairing with chesed in construct or hendiadys is the strongest diagnostic: where chesed appears alongside, emet almost always carries this faithfulness sense. **TRUTH AND FAITHFULNESS**

en: Your-faithfulness, and-Your-truth, and-his-truth | **es:** en-tu-verdad, en-verdad, en-verdad-de-ti | **fr:** dans-ta-vérité, de-vérité, et-son-vérité | **de:** Wahrheit, dein-Wahrheit, in-dein-Wahrheit Gen 24:27; Gen 32:10; Josh 2:12; Josh 24:14; 2Chr 32:1

3. true, genuine (2×) Adjectival or qualifying use: true, genuine, authentic — appearing just twice (2 Chr 31:20; Dan 10:1). In 2 Chr 31:20, Hezekiah does what is 'good and right and true'; in Dan 10:1 the revelation is described as emet — 'true, authentic.' Here emet functions attributively rather than as a standalone noun, modifying a noun or standing in predicate position to certify genuineness. Spanish verdadero and German wahr (as opposed to Wahrheit) capture this adjectival shift. Though rare, it represents a real grammatical and semantic boundary from the nominal senses. **TRUTH AND FAITHFULNESS**

en: and-the-faithful, and-true | **es:** y-lo-verdadero, y-verdad | **fr:** [ואמת], et-vérité | **de:** und-Wahrheit 2Chr 31:20; Dan 10:1

אַמְתַּחַת H0572 *Prep-b / N-fpc / 2mp* (15×)

sack, grain bag — a large bag for carrying provisions, exclusively in the Joseph narrative

Amtachat is one of the most narratively specialized nouns in the Hebrew Bible, appearing exclusively in Genesis 42-44 within the Joseph story. It designates the large sacks in which Joseph's brothers carried grain from Egypt — the very sacks into which the steward planted silver and the divination cup. The recurring phrase befi amtachat ('in the mouth of the sack,' Gen 42:27; 43:12, 21; 44:1-2, 8) drives the narrative suspense: each opening deepens the brothers' terror. Distinct from the more common saq, it suggests a specialized travel bag. Spanish 'costal,' French 'sac,' and German 'Sack' render the utilitarian sense.

sack, grain bag (15×) A large bag for transporting grain, attested exclusively in the Joseph cycle (Gen 42-44). Distinguished from the common Hebrew saq, it appears in singular construct (Gen 44:2, 12) and plural with suffixes (Gen 43:18, 21-22). The phrase befi amtachat ('in the mouth of the sack') recurs as a narrative device: brothers discover hidden silver (Gen 42:27-28) then the planted cup (Gen 44:12). **SACK GRAIN BAG**

en: his-sack, in-my-sack, in-our-sacks | **es:** costal-de, costal-suyo, costales-de | **fr:** dans-mon-sack, dans-notre-sacks, dans-sack-de | **de:** des-Sackes, die-Säcke, eurer-Säcke Gen 42:27; Gen 42:28; Gen 43:12; Gen 43:18; Gen 43:21

אֲמִתַּי H0573 *N-proper-ms* (2×)

Amittai (father of Jonah, name meaning 'true/faithful')

Amittai is remembered exclusively as the prophet Jonah's father. The name itself derives from 'emet' (truth), carrying the adjectival sense 'true' or 'faithful'—an ironic detail given Jonah's initial flight from divine commission.

(2×) Patronymic identifier appearing in 2 Kings 14:25 and Jonah 1:1, establishing Jonah's genealogical credentials. The name's etymology from 'truth' adds depth to the prophet's identity, though the father himself remains otherwise unknown. All major translations preserve the name with consistent transliteration. **PROPER NAMES (PERSONAL)**

en: Amittai | **es:** Amitai | **fr:** Amittai, Amittaï | **de:** Amittai 2Kgs 14:25; Jonah 1:1

אֵימְתָן H0574 *Conj-w / Adj-fs* (1×)

And dreadful, and terrible; Aramaic adjective describing something inspiring fear or awe, used of the fourth beast in Daniel

This Aramaic adjective means dreadful, terrible, or awe-inspiring. In Daniel 7:7, it describes the fourth beast in Daniel's vision as 'terrifying and dreadful and exceedingly strong.' The adjective emphasizes the fear-inspiring nature of this beast, which represents a future empire of unprecedented brutality and power. The accumulation of

terms (terrifying, dreadful, strong, different) creates an image of something uniquely fearsome in the succession of kingdoms.

(1×) Daniel 7:7 applies this adjective to the fourth beast in the vision of successive empires. Spanish 'espantosa' (frightening) and French 'terrible' convey the sense of inspiring terror or dread. The beast is characterized by multiple fear-inducing qualities—it's not just strong but dreadful, with great iron teeth. This apocalyptic imagery presents a future power that surpasses previous kingdoms in its capacity to inspire fear and inflict destruction. **GEOGRAPHY AND SPACE**

en: and-dreadful | **es:** y-espantosa | **fr:** et-terrible | **de:** [ואימתני] Dan 7:7

אָן H0575 *Conj-w / Adv* (42×)

Where? Whither? How long? An interrogative adverb of place and (with ᶜad) of time, also used indefinitely as 'anywhere.'

This small but versatile interrogative adverb — contracted from ʾayin — asks 'where?' or 'whither?' in direct questions, as when the angel addresses fleeing Hagar: 'Where have you come from and where are you going?' (Gen 16:8). Paired with ᶜad, it shifts from space to time, becoming the anguished 'how long?' of lament (Exod 16:28; Num 14:11; Ps 13:2). In the doubled phrase ʾānāh wāʾānāh, it becomes indefinite — 'hither and thither, anywhere' — as in Solomon's restriction on Shimei (1 Kgs 2:36, 42). Spanish adónde and cuándo neatly mirror the spatial and temporal senses.

1. where, whither (interrogative) (21×) Interrogative adverb of place meaning 'where?' or 'whither?' — used in direct questions about location or direction of movement. The angel's question to Hagar in Gen 16:8 ('Where have you come from and where are you going?') exemplifies this core spatial use. Spanish adónde, French où, and German wo all translate the directional question straightforwardly. Also appears in indirect questions (Josh 2:5; Neh 2:16). **LOCATIVE INTERROGATIVES**

en: Where, and-where, where | **es:** A-dónde, a-dónde, adónde | **fr:** Où, [אנה], [ואנה] | **de:** [אנה], [ואנה], und-wo Gen 16:8; Gen 32:17; Gen 37:30; Deut 1:28; Josh 2:5

2. how long (temporal interrogative) (14×) Temporal interrogative meaning 'how long?' or 'until when?', formed with the preposition ᶜad (ᶜad-ʾānāh). This usage carries a tone of exasperation or lament: God himself asks 'how long will this people despise me?' (Num 14:11), and the psalmist cries 'how long, O LORD?' (Ps 13:2). Spanish cuándo and German wann capture the temporal shift. Found especially in complaint and prophetic rebuke passages (Exod 16:28; Hab 1:2; Job 18:2, 19:2). **TEMPORAL CONJUNCTIONS**

en: when | **es:** cuándo, ¿cuándo? | **fr:** [אנה], je, où | **de:** [אנה], als, wann Exod 16:28; Num 14:11; Josh 18:3; Job 8:2

3. anywhere, hither and thither (indefinite) (6×) Indefinite locative adverb meaning 'anywhere' or 'hither and thither,' occurring in the doubled phrase ʾāneh wāʾānāh. Solomon tells Shimei not to go 'anywhere' from Jerusalem (1 Kgs 2:36, 42), and Gehazi denies having gone 'anywhere' (2 Kgs 5:25). Translations across languages borrow the English 'anywhere' directly, underscoring how this idiomatic doubling creates an indefinite from an interrogative. **LOCATIVE INTERROGATIVES**

en: anywhere, or-anywhere | **es:** a-ningún-lado, adonde, ni-a-ningún-lado | **fr:** anywhere, ou-anywhere | **de:** anywhere, oder-anywhere 1Kgs 2:36; 1Kgs 2:42; 2Kgs 5:25

4. [ketiv variant] (1×) A ketiv (written) textual variant at 2 Kgs 5:25, where the consonantal text reads מאן (mēʾān, 'from where?') with the prepositional מ prefixed to ʾān. The qere (read) tradition normalizes this differently. Glosses across languages simply mark it as '[ketiv],' reflecting its status as a scribal or orthographic curiosity rather than a distinct semantic sense. **TEXTUAL VARIANTS MIXED**

en: [ketiv] | **es:** (kethiv) | **fr:** [ketiv] | **de:** [ketiv] 2Kgs 5:25

אֲנָא H0576a *Pro-1cs* (3×)

I (Aramaic first-person pronoun)

The Aramaic first-person pronoun 'I,' appearing in Daniel and Ezra. In these texts, Persian authorities and Daniel himself use this pronoun in official decrees and personal accounts. The Aramaic sections of Scripture preserve the actual administrative language of the Persian period, when Aramaic served as the lingua franca across the empire. This simple pronoun carries the weight of personal authority and royal decree, marking statements that determine the fate of peoples and the restoration of Jerusalem.

(3×) Ezra 6:12 has King Darius declare, 'I Darius have issued a decree,' stamping his personal authority on the command to support temple rebuilding. Ezra 7:21 records Artaxerxes' decree: 'I make a decree'—royal first-person speech that allocated resources for Jerusalem's worship. Daniel 2:8 uses it when the king says, 'I know with certainty that you are trying to gain time.' The pronoun anchors royal and prophetic authority, making clear who takes responsibility for the words that follow. **FIRST PERSON PRONOUNS**

en: I | **es:** yo | **fr:** [אנה], je | **de:** [אנה], ich Ezra 6:12; Ezra 7:21; Dan 2:8

אֲנָה H0576b *Conj-w / Pro-1cs* (13×)

I (Aramaic) — first person singular independent pronoun in Biblical Aramaic

Anah is the Aramaic first person singular pronoun, the equivalent of Hebrew ani/anokhi. Its 13 occurrences are confined to the Aramaic portions of Daniel and Ezra, where it serves as the emphatic subject pronoun in royal and visionary discourse. Nebuchadnezzar uses it repeatedly in his decrees and dream narratives ('I, Nebuchadnezzar,' Dan 4:1, 15, 34), and Daniel employs it in recounting his visions ('I, Daniel,' Dan 7:15, 28). The pronoun also appears in Artaxerxes' decree in Ezra 7:21. Spanish 'yo,' French 'je,' German 'ich' — every translation renders it as a simple first person pronoun, confirming its purely grammatical function.

and (13×) The Aramaic first person singular independent pronoun, functioning as emphatic subject or as reinforcement of a pronominal suffix. Used in royal self-identification ('I, Nebuchadnezzar,' Dan 4:1, 15, 34), prophetic self-reference ('I was watching,' Dan 4:7; 'I, Daniel,' Dan 7:15, 28), and official decrees ('I make a decree,' Ezra 7:21). Cognate with Hebrew ani and Syriac ena. All 13 occurrences in Daniel and Ezra express the same pronominal function; conjunctive forms (wa-anah, 'and I') represent syntactic variation, not a separate sense. **FIRST PERSON PRONOUNS**

en: I, and-I | **es:** Y-yo, y-yo, yo | **fr:** et-je, je | **de:** ich, und-ich Dan 2:23; Dan 2:30; Dan 3:25; Dan 4:4; Dan 4:7

אנב H0577 *Interjection* (13×)

A particle of entreaty: 'please, I pray,' used when making earnest petitions or supplications.

An interjection of earnest supplication found almost exclusively in prayers and impassioned pleas. In Genesis 50:17 Joseph's brothers beg forgiveness; in Exodus 32:31 Moses intercedes after the golden calf; in 2 Kings 20:3 Hezekiah pleads for his life; and in Nehemiah 1:5, 11 the cupbearer opens his prayer to God. Spanish renders it 'por favor' or 'oh,' while French uses 'de grâce'—each capturing the note of urgent, respectful appeal. The word signals that the speaker recognizes the weight of what is being asked.

please (13×) A discourse particle expressing earnest entreaty or supplication, typically preceding a request directed to God or to a person of authority. It appears in highly charged moments—Moses confessing Israel's sin (Exod 32:31), Hezekiah on his deathbed (2 Kgs 20:3), Nehemiah opening his prayer (Neh 1:5, 11). Spanish 'por favor' and French 'de grâce' both reflect the deferential urgency this particle conveys. **ENTREATY PARTICLES**

en: please | **es:** Por-favor, oh, por-favor | **fr:** [אנא], [אנה], de-grâce | **de:** [אנא], [אנה], ach Gen 50:17; Exod 32:31; 2Kgs 20:3; Neh 1:5; Neh 1:11

אֲנִיָּה H0578 *Conj-w / V-Qal-ConjPerf-3cp* (2×)

mourn, lament

This verbal form describes communal mourning and lamentation. It appears in prophetic texts announcing judgment, where cities and

populations will grieve over coming devastation. The word often pairs with related mourning terms, intensifying the emotional weight of prophetic warnings.

(2×) Expresses future mourning in Isaiah's oracles (Isa 3:26, 19:8). The contexts envision Jerusalem's gates mourning after judgment and Egyptian fishermen lamenting economic collapse. Spanish distinguishes 'gemir' (groan) from 'lamentar' (lament), while French renderings vary, reflecting the word's emotional intensity in prophetic discourse. **MOURNING AND LAMENTING**

en: and-shall-lament, and-will-mourn | **es:** Y-gemirán, Y-lamentarán | **fr:** [ואנה] | **de:** [ואנה] Isa 3:26; Isa 19:8

תַּאֲנָה H0579 *V-Hitpael-Prtcpl-ms* (4×)
To encounter, befall; to seek occasion or quarrel against someone; of events happening by divine or hostile intent.
A rare verb appearing only four times, used of events that overtake a person—whether by God's sovereign hand or by human scheming. In Exodus 21:13, it describes God causing a fatal accident to 'befall' someone, while in 2 Kings 5:7, Naaman's letter is read as 'seeking a quarrel.' The Psalms and Proverbs occurrences (Ps 91:10; Prov 12:21) promise that no harm shall 'befall' the righteous. The multilingual glosses confirm this dual sense: Spanish 'acontecerá' (will happen) alongside 'buscando-ocasión' (seeking occasion).

(4×) To befall, happen to, encounter—describing an event that overtakes someone, often with divine causation. In Exodus 21:13 God 'causes to happen' (English 'befalls,' Spanish 'acontecerá') an unintended death, while Psalm 91:10 and Proverbs 12:21 use the same root to assure that no evil shall befall the righteous. The Hithpael form in 2 Kings 5:7 shifts toward seeking occasion or picking a quarrel (French 'cherchant un quarrel,' Spanish 'buscando-ocasión'), treating the encounter as deliberate provocation. **HAPPENING AND CHANCE**

en: befalls, caused-to-happen, seeking-a-quarrel | **es:** acontecerá, buscando-ocasión, lo-puso | **fr:** caused-à-happen, cherchant-un-quarrel, rencontrer | **de:** [יאנה], caused-zu-happen, suchend-ein-quarrel Exod 21:13; 2Kgs 5:7; Ps 91:10; Prov 12:21

אֲנִיעַם H0580 *Pro-1cp* (1×)
We (ketiv variant); first person plural pronoun variant spelling in Jeremiah 42:6, standard spelling is 'anachnu'
This represents the ketiv (written) form of the first person plural pronoun 'we' in Jeremiah 42:6, where the standard spelling is 'anachnu.' Such orthographic variants are common in Hebrew manuscripts—the written form and the traditional reading sometimes differ slightly. Both forms mean the same thing: 'we.' In this passage, the people declare their intention to obey the Lord's word whether it is pleasant or difficult: 'We will obey the voice of the Lord our God.'

(1×) This orthographic variant appears in Jeremiah 42:6 where the remnant pledges obedience to God's word. The ketiv/qere note indicates a variant spelling of the common pronoun 'we.' All translations naturally render it as 'we' or the vernacular equivalent. The variant spelling doesn't affect meaning but shows the text-critical reality of minor orthographic differences in Hebrew manuscripts. The content—the people's solemn vow to obey—matters more than the spelling variation. **FIRST PERSON PRONOUN**

en: [ketiv:we] | **es:** nosotros | **fr:** [[אנן]] | **de:** [[אנן]] Jer 42:6

אִנּוּן H0581a *Pro-3mp* (3×)
they, those (Aramaic third-person plural pronoun)
The Aramaic third-person plural pronoun 'they' or 'those,' used to identify groups or refer back to previously mentioned subjects. Daniel and Ezra employ this pronoun in contexts of royal decree, prophetic vision, and administrative inquiry. The demonstrative force ('those') can emphasize specific identification—'those kings,' 'those men.' Like other Aramaic grammatical elements in Scripture, this pronoun reflects the multilingual reality of the exilic and post-exilic periods, when God's people lived under empires that spoke Aramaic.

(3×) Ezra 5:4 asks, 'What are the names of those men who are building this building?'—'those' identifying the specific group under investigation. Daniel 2:44 prophesies that God will set up a kingdom 'in the days of those kings'—'those' pointing to the kings represented in Nebuchadnezzar's vision. Daniel 6:24 says the lions overpowered 'them'—the accusers thrown into the den. The pronoun serves basic grammatical function but also carries legal and prophetic precision, specifying exactly who stands under decree or judgment. **PRONOUNS AND MIXED**

en: are, them, those | **es:** a-ellos, aquellos, son | **fr:** [אנון], elles | **de:** [אנון], sie Ezra 5:4; Dan 2:44; Dan 6:24

אִנִּין H0581b *Pro-3fp* (1×)
They are (feminine); Aramaic third person feminine plural pronoun in Daniel 7:17, ketiv reading 'innun'
This Aramaic pronoun represents the feminine plural 'they' in Daniel 7:17. The text has a ketiv/qere variation—the written form is 'innun' (masculine), but the traditional reading is 'innin' (feminine), agreeing with the feminine noun 'beasts.' The angel explains Daniel's vision: 'These great beasts, which are four, are four kings who will arise from the earth.' The pronoun connects the symbolic beasts to their interpretation as earthly kingdoms.

(1×) In Daniel 7:17, this feminine pronoun refers back to the four great beasts of Daniel's vision. The qere reading 'innin' (feminine) agrees grammatically with 'beasts,' while the ketiv 'innun' is masculine. All translations render it naturally as 'they' in context: the four beasts represent four kings/kingdoms. The gender agreement issue is minor—the point is the symbolic interpretation linking the terrifying vision to historical political powers. **PRONOUNS AND MIXED**

en: they-are | **es:** ellas | **fr:** ces | **de:** [אנין] Dan 7:17

אֱנוֹשׁ H0582 *Prep-m / N-ms* (42×)
Man, human being (individual or generic); mankind, humanity collectively; mortal, frail human (poetic emphasis).
The Hebrew noun enosh belongs to the cluster of words for 'man' alongside adam and ish, but carries a distinctive poetic and existential coloring. Concentrated in Job (18 times) and the Psalms (13 times), it appears almost exclusively in elevated discourse — wisdom poetry, lament, and theological reflection. Where adam names the species and ish the individual, enosh evokes fragility: 'What is enosh that you are mindful of him?' (Ps 8:4). Spanish hombre, French mortel, and German Mensch serve for the basic sense, but French mortel and German der Sterbliche in poetic contexts reveal the vulnerability enosh uniquely carries. A collective sense, 'mankind,' surfaces in Deuteronomy 32:26 and Isaiah 51:7.

1. man, human being (39×) An individual human person, used generically or specifically to refer to a man or human being — the basic lexical meaning covering most occurrences. This dominant sense (39 occurrences) appears across Job's anguished questions ('Is not the life of enosh a hard service?' Job 7:1), prophetic oracles (Isa 13:12; 56:2), and the Psalms (Ps 55:14, where 'a man, my equal, my companion' uses enosh for the intimate betrayer). Spanish hombre, French homme, and German Mensch all render this with their standard 'man/human' vocabulary. The parallelism with ben-adam ('son of man') in passages like Isaiah 56:2 and Psalm 8:4 confirms enosh as a poetic synonym for 'human being.' **MAN AND HUMANITY**

en: a-man, is-man, man | **es:** Hombre, el-hombre, es-el-hombre | **fr:** mortel, Énosch | **de:** Mensch, [אנוש], ein-Mensch 2Chr 14:11; Job 5:17; Job 7:1; Job 7:17; Job 9:2

2. mankind, humanity collectively (2×) Human beings collectively — mankind or the human race as a group, rather than a specific individual. With 2 occurrences, this collective sense appears in Deuteronomy 32:26 ('I would make the memory of them cease from among mankind') and Psalm 144:3 ('LORD, what is man that you take knowledge of him?'). Spanish mortal and French de-mankind shift from individual to collective framing, while German Mensch can serve both senses. The collective reading is confirmed by the parallelism: in Psalm 144:3, enosh parallels ben-adam in a universalizing rhetorical question about the dignity God bestows on

the entire human species. MAN AND HUMANITY
en: from-mankind, mankind | **es:** de-entre-los-hombres, mortal | **fr:** de-mankind, mortel | **de:** Mensch, von-mankind Deut 32:26; Ps 144:3

3. mortal, frail human (1×) A human being with emphasis on mortality, weakness, and frailty — a rhetorical use concentrated in wisdom and poetic contexts that highlights the limits of human nature before God. Only 1 clear occurrence at Job 4:17, where Eliphaz asks 'Can a mortal (enosh) be righteous before God?' Spanish mortal, French le mortel, and German der Mensch all carry the weight of fragility here. The etymological connection to the root anash ('to be weak, sick, incurable') may underlie this nuance, though it is debated. The rhetorical question format — 'Can enosh be...?' — frames human frailty against divine holiness, a motif that pervades Job's dialogues. MAN AND HUMANITY
en: can-a-mortal | **es:** ¿El-mortal | **fr:** le-mortel | **de:** der-Mensch Job 4:17

אֱנוֹשׁ H0583 *N-proper-ms* (7×)

Enosh, son of Seth and grandson of Adam; his birth marks when people began to call on YHWH's name.

A masculine proper name meaning 'man' or 'mortal' (from the root '-n-sh, denoting human frailty), designating the son of Seth and grandson of Adam. Enosh appears in the Genesis genealogies (Gen 4:26; 5:6-11) and in the Chronicler's lineage (1 Chr 1:1). His birth is associated with one of Scripture's most striking editorial notes: 'Then people began to call upon the name of YHWH' (Gen 4:26). German 'Enosch,' French 'Enosch,' and Spanish 'Enos' each adapt the sibilant ending differently, reflecting the name's antiquity.

Enosh (7×) The proper name Enosh (meaning 'man, mortal'), designating the son of Seth born when Adam was 235 years old. His genealogical data spans Genesis 5:6-11 (birth, fathering Kenan, lifespan of 905 years, death), and he heads the post-Seth lineage in 1 Chronicles 1:1. Most significantly, Genesis 4:26 associates his birth with the beginning of public worship: 'Then people began to call upon the name of YHWH.' The name itself, from the root connoting human weakness, stands in poignant contrast to this spiritual milestone. PERSONAL NAMES
en: Enosh | **es:** Enos, Enós | **fr:** Enosh, Énosch | **de:** Enosch, Enoschs, [אנוש] Gen 4:26; Gen 5:6; Gen 5:7; Gen 5:9; Gen 5:10

אָנָה H0584 *V-Nifal-Prtcpl-fs* (12×)

To groan or sigh in anguish; as a substantive, one who groans or laments.

A verb that gives voice to deep suffering – the sound wrung from people under unbearable affliction. When Israel groaned under Egyptian slavery, this is the word used (Exod 2:23). Lamentations deploys it repeatedly to capture Jerusalem's agony after the destruction of the temple (Lam 1:4, 1:8). Spanish 'gemir' and French 'gemir' both preserve the audible, visceral quality of the groan. In one striking instance, Ezekiel 9:4 uses the participle as a noun – 'the sighing ones' – to identify a category of righteous mourners whom God marks for protection amid judgment.

1. groan or sigh in distress (11×) To emit an audible groan or sigh expressing grief, pain, or anguish. This covers the vast majority of occurrences, from Israel's collective groaning under Egyptian bondage (Exod 2:23) to the withering of joy itself in Isaiah 24:7. Lamentations 1:4 and 1:8 use it for Jerusalem personified as a groaning woman. Proverbs 29:2 pairs it with national oppression: when the wicked rule, the people groan. Spanish 'gemir/gimen,' French 'gemissant,' and German forms all converge on an involuntary vocal expression of suffering, distinct from deliberate speech. GROANING IN DISTRESS
en: I-groan, and-they-groaned, are-groaning | **es:** gime, gimen, gimes? | **fr:** et-ils-gémit, gémir, gémissant | **de:** [האנח], [נאנח], [נאנחו] Exod 2:23; Prov 29:2; Isa 24:7; Lam 1:4; Lam 1:8

2. the groaning one (substantival) (1×) Used substantivally with the definite article to designate a class of persons: 'the groaning ones,' those who sigh and lament over moral corruption. Found in Ezekiel 9:4, where God commands a scribe to mark the foreheads of those who 'sigh and groan' over the abominations in Jerusalem. Spanish 'los que gimen' (those who groan) captures the nominal function. This single occurrence turns a verbal action into an identity – the groaners become a recognized group whom God shields from the coming slaughter. GROANING IN DISTRESS
en: the-sighing | **es:** los-que-gimen | **fr:** gémir | **de:** [הנאנחים] Ezek 9:4

אֲנָחָה H0585 *N-fsc / 1cs* (11×)

Sighing, groaning — the audible sound of grief, distress, or spiritual anguish drawn from the depths of suffering

The noun אֲנָחָה (anachah) captures the involuntary, audible expression of deep sorrow or physical pain — the heavy sighing or groaning that wells up from one in distress. Job declares that his sighing comes instead of bread and his groaning pours out like water (Job 3:24), making it a substitute for ordinary life. The psalmist is worn out from groaning and weeping (Ps 6:6; 31:10; 38:9; 102:5), and Isaiah looks forward to a day when 'sorrow and sighing shall flee away' (Isa 35:10; 51:11). Lamentations 1:22 pairs it with a sick heart. Spanish 'gemido/suspiro' and French 'soupir/gémissement' both capture the blend of grief and exhaustion.

sighing, groaning (11×) An audible sigh or groan arising from grief, pain, or spiritual anguish. Job uses it for the involuntary lament that replaces normal sustenance (Job 3:24; 23:2). The Psalms make it a hallmark of the suffering righteous: the psalmist is consumed by groaning (Ps 6:6; 31:10; 38:9; 102:5). Isaiah pairs it with sorrow as something that will vanish in the eschatological restoration (Isa 35:10; 51:11). Lamentations and Ezekiel employ it for communal grief over Jerusalem's devastation (Lam 1:22; Ezek 21:6-7). Spanish 'gemido' and English 'groaning' both convey the visceral, uncontrollable quality of this sorrow-sound. GEOGRAPHY AND SPACE
en: and-my-sighing, and-sighing, in-groaning | **es:** de-mi-gemir, en-gemido, en-mi-gemido | **fr:** [אנחתה], [אנחתי], [באנחתי] | **de:** [אנחתה], [אנחתי], [באנחתי] Job 3:24; Job 23:2; Ps 6:6; Ps 31:10; Ps 38:9

אֲנַחְנָא H0586 *Pro-1cp* (4×)

We (Aramaic first-person plural pronoun, equivalent to Hebrew 'anakhnu').

The Aramaic first-person plural pronoun meaning 'we,' found exclusively in the Aramaic portions of Ezra and Daniel. It functions identically to the Hebrew אֲנַחְנוּ but reflects the Aramaic spelling conventions of the Persian-period biblical documents. In Daniel 3:16-17, Shadrach, Meshach, and Abednego use it in their bold declaration before Nebuchadnezzar; in Ezra 4:16 and 5:11, Jewish officials use it in diplomatic correspondence. French and German translations sometimes leave it untranslated, while Spanish consistently renders it 'nosotros.'

(4×) First-person plural pronoun 'we' in Biblical Aramaic, used in official correspondence and direct speech within the Aramaic sections of Scripture. In Daniel 3:16-17, the three faithful exiles declare 'we have no need to answer you' using this pronoun, lending it a tone of courageous communal identity. In Ezra 4:16 and 5:11, it appears in formal diplomatic letters, where 'we' represents the Jewish community addressing Persian authorities. FIRST PERSON PRONOUN
en: we | **es:** Nosotros, nosotros | **fr:** [אנחנא], [אנחנה], nous | **de:** [אנחנא], [אנחנה] Ezra 4:16; Ezra 5:11; Dan 3:16; Dan 3:17

אֲנַחְנוּ H0587 *Conj-w / Pro-1cp* (121×)

We — first person common plural independent pronoun, used for emphasis, contrast, or as explicit subject

Anachnu is the emphatic first person plural pronoun in biblical Hebrew, the plural counterpart of anokhi/ani ('I'). Because Hebrew verbs already encode their subject, the independent pronoun appears only when emphasis or contrast is intended: 'we are all one man's sons' (Gen 42:11), 'we are honest men' (Gen 42:31). It often follows a participle to supply an explicit subject (Gen 19:13; Num 10:29) or is appended to a finite verb for rhetorical force (Judg 9:28; 2 Kgs 10:4). Cognate forms appear across the Semitic family — Aramaic anachna, Arabic nahnu, Ethiopic nihna — testifying to deep shared

ancestry. Spanish 'nosotros,' French 'nous,' and German 'wir' serve as straightforward equivalents.

we (first person plural pronoun) (121×) The independent first person common plural pronoun 'we,' deployed in biblical Hebrew when the speaker(s) wish to make the subject explicit for emphasis, contrast, or identification. It frequently appears in self-identifying declarations — 'we are your brothers' (Gen 42:13), 'we are passing through' (Judg 19:18) — and can follow participles or be appended to verbs for rhetorical weight (Gen 19:13; 2 Kgs 10:4). Cognate forms across Semitic (Aramaic anachna, Arabic nahnu) confirm its ancient pedigree. Spanish 'nosotros,' French 'nous,' and German 'wir' render it uniformly. FIRST PERSON PRONOUN

en: we, we-are | **es:** Nosotros, nosotros | **fr:** nous, nous-sont | **de:** sind-wir, wir Gen 13:8; Gen 19:13; Gen 29:4; Gen 37:7; Gen 42:11

אֲנִי H0588 *Conj-w / N-proper-fs* (1×)

And Anaharath, place name; a town in the territory of Issachar, listed in Joshua 19:19

Anaharath was a town allotted to the tribe of Issachar in the division of the land. It appears in the boundary description of Issachar's territory in the Jezreel Valley region. The exact location is uncertain, though some scholars have proposed sites in the valley area. Like many towns in these allotment lists, the name is preserved in Scripture though the site itself can no longer be identified with certainty.

(1×) This toponym occurs in Joshua 19:19 among the towns of Issachar's inheritance. The conjunction 'and' links it to the surrounding list of territorial markers. Issachar's allotment included fertile valley land in the Jezreel and surrounding areas. Translations consistently preserve it as a place name, with minor variations in transliteration. The preservation of these geographic markers maintains the biblical record of tribal territorial assignments. GEOGRAPHY AND SPACE

en: and-Anacharath | **es:** y-Anajarat | **fr:** et-Anacharath | **de:** und-Anacharath Josh 19:19

אֲנִי H0589 *Pro-1cs* (874×)

ani – I; the first-person singular independent pronoun in Hebrew

The pronoun ani ('I') is one of two Hebrew forms for the first-person singular independent pronoun, the other being anokhi (H0595). While anokhi tends to appear in more solemn or archaic contexts, ani is the unmarked everyday form, occurring 874 times across all genres. It features prominently in divine self-declarations ('I am Yahweh your God,' Gen 15:7; Exod 20:2) as well as in ordinary human speech. The pronoun carries no inherent semantic weight beyond deixis – it points to the speaker. Spanish yo, French je, German ich, and English I all map to it with perfect consistency.

I (first person singular pronoun) (874×) The unmarked first-person singular independent pronoun, used by both human and divine speakers to identify themselves as the subject of discourse. Distinguished from the more solemn anokhi (H0595), ani is the common default form across narrative, poetry, prophecy, and wisdom literature. Its cross-lingual rendering is maximally uniform – Spanish yo, French je, German ich – with 874 occurrences showing no semantic differentiation whatsoever. FIRST PERSON PRONOUNS

en: I | **es:** Yo, yo, yo- | **fr:** Je | **de:** ich, ich-bin-es Gen 9:12; Gen 14:23; Gen 15:7; Gen 17:4; Gen 18:17

אֳנִיָּה H0590 *N-msc* (7×)

Ship or fleet of ships; a feminine noun for seagoing vessels, especially Solomon's commercial fleet.

A feminine noun denoting a ship or, in collective usage, a fleet of ships. Its occurrences cluster around Solomon's maritime enterprises – the fleet built at Ezion-Geber on the Red Sea (1 Kgs 9:26-27), the voyages to Ophir for gold (1 Kgs 10:11), and the 'ships of Tarshish' that returned every three years laden with exotic cargo (1 Kgs 10:22). The Spanish distinction between 'flota' (fleet) and 'barco' (ship) mirrors the Hebrew oscillation between collective and singular senses. This word paints a vivid picture of ancient Israel's brief but remarkable era of naval commerce under the united monarchy.

ship, fleet of ships (7×) A ship or fleet of ships, used both as a singular noun for an individual vessel and collectively for a naval fleet. The construct form oni in 1 Kings 9:26 and 10:11, 22 functions as 'fleet of,' describing Solomon's Red Sea trading fleet built at Ezion-Geber with Phoenician help (1 Kgs 9:26-27), the voyages to Ophir bringing gold (1 Kgs 10:11), and the 'ships of Tarshish' returning triennially with gold, silver, ivory, apes, and peacocks (1 Kgs 10:22). Spanish 'flota/barco' and English 'fleet/ship' reflect the collective-to-singular semantic range. GEOGRAPHY AND SPACE

en: and-fleet, fleet-of, in-the-fleet | **es:** Y-flota, barco-de, en-la-flota | **fr:** dans-le-fleet, et-fleet, fleet-de | **de:** fleet-von, ich, in-der-fleet 1Kgs 9:26; 1Kgs 9:27; 1Kgs 10:11; 1Kgs 10:22

אֳנִיָּה H0591 *N-fs* (32×)

ship, fleet, seagoing vessel — a large watercraft for maritime trade, warfare, or transport

Oniyyah (plural oniyyot) designates a seagoing ship, appearing 32 times across the Hebrew Bible. The word captures Israel's uneasy relationship with the sea: Jacob's blessing notes that Zebulun shall dwell by the shore of ships (Gen 49:13), but Israel was never a seafaring power in its own right. Solomon's fleet at Ezion-geber, built in partnership with Hiram of Tyre, brought gold from Ophir (1 Kgs 9:26-28; 10:22), and when Jehoshaphat tried to replicate the venture, his ships were wrecked (1 Kgs 22:48). The prophetic tradition uses ships as symbols of human pride brought low — Isaiah's oracle against 'all the ships of Tarshish' (Isa 2:16) and Ezekiel's ship-allegory for Tyre (Ezek 27:9, 25-29). Jonah boards an oniyyah at Joppa to flee from YHWH (Jon 1:3-5). Note that the BDB excerpt shown in the prompt corresponds to a different homograph (anah III, 'to meet'); the actual noun oniyyah derives from a separate root.

ship, seagoing vessel (32×) A seagoing vessel used for trade, military expeditions, or transport. Covers Solomon's Ophir fleet (1 Kgs 9:26-28; 10:22), Jehoshaphat's wrecked ships (1 Kgs 22:48), and Jonah's flight vessel (Jon 1:3-5). Prophetic imagery deploys ships as emblems of commercial pride and vulnerability — Isaiah's 'ships of Tarshish' (Isa 2:16; 23:1, 14) and Ezekiel's allegory for Tyre (Ezek 27:9, 25-29). Deuteronomy 28:68 threatens return to Egypt 'in ships' as covenant curse. GEOGRAPHY AND SPACE

en: in-ships, in-the-ships, ships | **es:** Las-naves-de, barcos, en-las-naves | **fr:** dans-le-ships, dans-navire, dans-ships | **de:** Schiff, Schiffe, der-Schiffe Gen 49:13; Deut 28:68; Judg 5:17; 1Kgs 9:27; 1Kgs 22:48

תַּאֲנִיָּה H0592 *Conj-w / N-fs* (2×)

lamentation, mourning

This feminine noun denotes lamentation and mourning, particularly in poetic and prophetic contexts. It often appears paired with its near-synonym in phrases emphasizing the depth and duration of grief over divine judgment.

(2×) Mourning terminology appearing in Isaiah 29:2 and Lamentations 2:5, both depicting Jerusalem under judgment. The word forms part of the phrase 'mourning and lamentation,' a hendiadys intensifying the grief. German's 'Schiff' (ship) in one gloss appears to reflect confusion with the homonym 'oniyyah' (ship), demonstrating the challenges of ancient Hebrew lexicography. LAMENTATION AND MOURNING

en: and-lamentation | **es:** y-lamento, y-llanto | **fr:** [וֹאנִיה] | **de:** [וֹאנִיה], und-Schiff Isa 29:2; Lam 2:5

אנה H0593 *Conj-w / N-proper-ms* (1×)

And Aniam, personal name; a descendant of Manasseh mentioned in the genealogy of 1 Chronicles 7:19

Aniam was a member of the tribe of Manasseh, appearing in the genealogical records of 1 Chronicles. The name is preserved in the tribal lineage but without additional narrative information. Like many names in Chronicles' genealogies, it maintains the memory

of clan heads or family representatives within Manasseh's complex tribal structure. The name's etymology is uncertain, though it may contain a theophoric element.

(1×) This personal name appears in 1 Chronicles 7:19 within Manasseh's genealogy. The name occurs only once, with no other information about the individual. Translations preserve the Hebrew form with minor variations in transliteration. These genealogical lists served to maintain tribal identity and land claims, recording family heads whose descendants formed clans within the larger tribe. The preservation of the name honors the person's place in Manasseh's lineage. **PROPER NAMES (PERSONAL)**

en: and-Aniam | **es:** y-Aniam | **fr:** [וְאַנִיעָם] | **de:** [וְאַנִיעָם] 1Chr 7:19

אֲנָךְ H0594 *N-ms* (4×)

A plumb line; a builder's tool for measuring vertical trueness, used figuratively for divine judgment.

A noun denoting a plumb line—the weighted cord a builder drops to check whether a wall stands true. All four occurrences cluster in Amos 7:7-8, the famous vision where God stands beside a wall built with a plumb line, holding a plumb line in his hand. The image is devastating: Israel will be measured against God's standard and found crooked. Cognates in Akkadian (anāku) and Syriac point to a connection with lead or tin, the metal that weights the cord. Spanish 'plomada' and German 'Senkblei' both preserve the lead-weight etymology.

(4×) A plumb line—a cord weighted with lead used to test vertical trueness in construction, employed metaphorically for God's standard of justice. In Amos 7:7-8, the term appears four times in rapid succession: God shows Amos a wall built by plumb line (חוֹמַת אֲנָךְ), then declares he is setting a plumb line in the midst of Israel. Spanish 'plomada' (from plomo, lead) and German 'Senkblei' (sinking-lead) both reflect the instrument's physical nature, underscoring the heavy, irreversible finality of divine measurement. **GEOGRAPHY AND SPACE**

en: A-plumb-line, a-plumb-line, plumb-line | **es:** Una-plomada, plomada, una-plomada | **fr:** [אנך] | **de:** Senkblei Amos 7:7; Amos 7:8

אָנֹכִי H0595 *Conj-w | Pro-1cs* (359×)

I (emphatic first person singular pronoun); the longer, solemn form alongside the shorter 'ani

Anokhi is the emphatic first person singular pronoun in Hebrew, standing alongside the shorter 'ani. With 359 occurrences, it appears prominently in solemn declarations and moments of high rhetorical weight. God uses it to open the Decalogue: 'Anokhi YHWH your God' (Exod 20:2). Joseph reveals himself with it (Gen 45:3-4). Its Akkadian cognate anaku and its absence from Aramaic and Arabic suggest an archaic pedigree. While modern Hebrew has largely abandoned anokhi in favor of 'ani, the biblical text preserves its dignified, weighty register for self-identification in moments of gravity.

I (first person singular pronoun, emphatic) (359×) The emphatic or solemn form of the first person singular independent pronoun ('I'), used alongside the shorter 'ani (H0589). Favored in formal declarations, divine self-identification (Exod 20:2 'I am the LORD your God'), and emotionally charged speech (Gen 3:10 'I was afraid'). Its Akkadian cognate anaku and absence from Aramaic, Arabic, and Ethiopic point to archaic origins. The ku element may relate to a demonstrative base, giving the pronoun a 'here I am' quality that the shorter form lacks. **FIRST PERSON PRONOUNS**

en: I, I-am | **es:** yo | **fr:** Je, Je-suis | **de:** bin-ich, ich, werde-ich Gen 3:10; Gen 4:9; Gen 7:4; Gen 15:1; Gen 15:14

אָנַן H0596 *Prep-k | V-Hitpael-Prtcpl-mp* (2×)

complain, murmur

This Hitpael verb describes complaining or murmuring, particularly in the context of expressing discontent to God. It appears in Numbers during Israel's wilderness rebellion and in Lamentations as a rhetorical question about the propriety of complaining against divine discipline.

(2×) Used of Israel's wilderness complaints (Num 11:1) and as a rhetorical check against murmuring over punishment (Lam 3:39). The Hitpael stem suggests reflexive or intensive action—complaining as a deliberate, self-focused act. Related to Aramaic and Arabic cognates for sighing and groaning, the word captures vocalized discontent. **MURMUR GRUMBLE COMPLAIN**

en: as-complainers, should-complain | **es:** como-quejándose, se-queja | **fr:** [יתאונן], comme-complainers | **de:** [יתאונן], wie-complainers Num 11:1; Lam 3:39

אָנַס H0597 *V-Qal-Prtcpl-ms* (1×)

Compelling, forcing; participle describing one who forces or constrains others, negated in Esther 1:8 to mean 'no compulsion'

This verb means to compel, constrain, or force someone to act against their will. In Esther 1:8, it appears in the negative: 'there was no compulsion' at King Ahasuerus's banquet—guests could drink as much or as little as they wished. The term indicates coercion or forcing someone into action. The absence of such compulsion at the royal feast shows unusual royal generosity and respect for guests' preferences, contrary to typical ancient Near Eastern royal banquet protocol.

(1×) Esther 1:8 uses this participle negatively to indicate drinking at the royal banquet was voluntary: 'there was no one compelling.' Spanish 'obligación' (obligation/compulsion) captures the sense. The king commanded that guests be allowed to drink according to their own wish, without forced conformity to royal drinking customs. This detail characterizes Ahasuerus's banquet as remarkably permissive, with guests free from the usual social compulsion to match the king's consumption. **COMPEL FORCE**

en: compelling | **es:** obligación | **fr:** [אנס] | **de:** [אנס] Esth 1:8

אָנַס H0598 *V-Qal-Prtcpl-ms* (1×)

Is difficult; Aramaic participle describing something oppressing or troubling someone, used in Daniel 4:9

This Aramaic verb means to oppress, trouble, or be difficult. In Daniel 4:9 (Aramaic 4:6), King Nebuchadnezzar tells Daniel that 'no mystery is difficult for you'—meaning Daniel has the ability to interpret even the most challenging dreams or visions. The term indicates something pressing, burdensome, or beyond normal capacity to solve. The king's confidence in Daniel reflects the previous successful interpretation and Daniel's proven connection to divine wisdom.

(1×) Daniel 4:9 (Aramaic v. 6) contains Nebuchadnezzar's statement that no secret is 'difficult' or 'too hard' for Daniel. Spanish 'te es difícil' (is difficult for you) renders the sense clearly. The king has witnessed Daniel's interpretive gift and knows that mysteries impenetrable to others are accessible to Daniel through divine revelation. This sets up the dream interpretation that follows, where Daniel must deliver troubling news to the king. **GEOGRAPHY AND SPACE**

en: is-difficult | **es:** te-es-difícil | **fr:** presser | **de:** [אנס] Dan 4:9

אָנַף H0599 *V-Qal-Imperf-3ms* (14×)

To be angry or become enraged; a denominative verb from 'ap (nose/anger), used almost exclusively of divine wrath.

Derived from the noun 'ap ('nose,' then 'anger' — from the flaring of nostrils), 'anap expresses the kindling of wrath. In the Hebrew Bible it is used almost exclusively of God's anger, making it a word that belongs to the vocabulary of divine judgment. The Qal stem describes a settled state of being angry (Ps 2:12; 79:5; 85:6; Isa 12:1), while the Hitpael intensifies this to the visible onset of fury — God 'becoming angry' in response to specific provocations such as Israel's rebellion at Kadesh (Deut 1:37), the golden calf (Deut 9:8, 20), and Solomon's idolatry (1 Kgs 11:9).

1. be angry (Qal) (8×) To be angry or displeased in the basic Qal stem, expressing a state of divine wrath or indignation. Used of

God's anger toward Israel's unfaithfulness (1 Kgs 8:46; 2 Chr 6:36; Ezra 9:14) and in the psalmist's urgent questions about the duration of divine displeasure (Ps 79:5; 85:6). The famous Ps 2:12 warning — 'lest he be angry and you perish' — captures the terrifying brevity of this form. English translations use 'be angry' or 'be wroth'; Spanish renders it 'estar airado' (to be wrathful), while German and French often leave the Hebrew untranslated in bracket notation, reflecting the difficulty of capturing the exact register of this specialized term. **ANGER AND INDIGNATION**

en: You-be-angry, You-were-angry, and-you-are-angry | **es:** estarás-airado, estarás-airado-, se-enoje | **fr:** [אנפת], [ואנפת], [תאנף] | **de:** [אנפת], [ואנפת], [תאנף] 1Kgs 8:46; 2Chr 6:36; Ezra 9:14; Ps 2:12; Ps 60:1

2. become angry (Hitpael) (6×) To become angry or be provoked to wrath in the Hitpael (reflexive-intensive) stem, emphasizing the visible eruption or intensification of anger. Every Hitpael occurrence takes the preposition be- ('against') and refers to God's anger at specific provocations: Moses excluded from the land because of Israel's sin (Deut 1:37; 4:21), the golden calf rebellion (Deut 9:8, 20), Solomon's apostasy (1 Kgs 11:9), and the northern kingdom's persistent idolatry (2 Kgs 17:18). The Hitpael adds an element of mounting, self-manifesting fury absent from the Qal. Translations capture this escalation: Spanish 'se enojó/se airó' (became angry), English 'was angry,' German 'war zornig' — all using inchoative or perfective forms that mark the onset of wrath. **ANGER AND INDIGNATION**

en: and-he-was-angry, and-was-angry, was-angry | **es:** Y-se-enojó, se-airó, se-enojó | **fr:** et-fut-irrité, et-il-fut-irrité, et-était-angry | **de:** und-er-war-angry, und-war-angry, und-war-zornig Deut 1:37; Deut 4:21; Deut 9:8; Deut 9:20; 1Kgs 11:9

אַנְפִּין H0600 *N-mpc / 3ms* (2×)

face, countenance (Aramaic)

This Aramaic dual noun means 'face' or 'countenance,' appearing only in Daniel. The dual form reflects the two-sided nature of the face. Both occurrences describe King Nebuchadnezzar's facial expressions changing in response to significant events.

(2×) Aramaic term for 'face' in Daniel 2:46 and 3:19, both depicting Nebuchadnezzar's countenance. In 2:46 his face shows reverence toward Daniel; in 3:19 it contorts with rage against Shadrach, Meshach, and Abednego. The dual form 'anpohi' (his face) mirrors Hebrew 'aph' and cognates in Targumic Aramaic and Syriac. **GEOGRAPHY AND SPACE**

en: his-face | **es:** su-rostro | **fr:** face | **de:** [אנפוהי] Dan 2:46; Dan 3:19

אֲנָפָה H0601 *Conj-w* (2×)

heron (unclean bird)

This bird name appears in the Levitical purity lists among prohibited fowl. While traditionally identified as 'heron,' the exact species remains uncertain. The word may relate to Assyrian cognates, though BDB acknowledges the identification is quite doubtful.

(2×) Unclean bird listed in Leviticus 11:19 and Deuteronomy 14:18 among creatures Israelites were forbidden to eat. Cross-linguistic evidence (heron, garza, héron) reflects the traditional interpretation, though ornithological precision is difficult given the limited biblical data. The creature belongs to the category of abominable birds in the holiness code. **LIVING CREATURES**

en: and-the-heron, the-heron | **es:** la-garza, y-la-garza | **fr:** et-le-heron, le-heron | **de:** der-heron, und-der-heron Lev 11:19; Deut 14:18

אָנַק H0602 *Prep-b / V-Qal-Inf* (4×)

To groan, cry out in anguish; the deep involuntary moan of the wounded, mourning, or oppressed.

A verb capturing the visceral sound of groaning—whether from physical wounds or deep sorrow. In Jeremiah 51:52 and Ezekiel 26:15, the groaning comes from those mortally wounded in battle (חָלָל). Ezekiel 24:17 forbids the prophet from groaning as part of mourning rites, while Ezekiel 9:4 marks those who groan and sigh over Jerusalem's abominations for divine protection. Spanish 'gime' and French 'gémissement' share the same Latin root (gemere), vividly reflecting the universality of this human cry.

(4×) To groan or cry out in anguish—an involuntary, guttural expression of pain or grief. The Qal forms in Jeremiah 51:52 and Ezekiel 26:15 describe the groaning of the fatally wounded (חָלָל), while the Niphal in Ezekiel 24:17 is paired with mourning rites and in Ezekiel 9:4 with sighing (נֶאֱנָחִים) over abominations. French 'gémissement' and Spanish 'gime/gemirá' capture the same raw vocalization. Notably, those who groan over sin in Ezekiel 9:4 receive a protective mark, turning lament into a sign of faithfulness. **GROANING IN DISTRESS**

en: and-the-groaning, groan, when-groans | **es:** Gime, cuando-gima, gemirá | **fr:** [באנק], [האנק], [והנאנקים] | **de:** [באנק], [האנק], [והנאנקים] Jer 51:52; Ezek 9:4; Ezek 24:17; Ezek 26:15

אַנְקָה H0603 *Conj-w / N-fs* (4×)

Groaning, crying out; a noun expressing the anguished cry of the oppressed, poor, or imprisoned.

The noun form of the verb אָנַק (H0602), denoting the sustained cry of those in distress. It appears in deeply poignant psalmic and prophetic contexts: the groaning of the poor (Ps 12:5), the prisoner's groan reaching God's ears (Ps 79:11; 102:20), and the weeping that accompanies Israel's unfaithfulness (Mal 2:13). French 'gémissement' and Spanish 'gemido' both derive from Latin gemitus, reinforcing the cross-cultural immediacy of this cry. Every occurrence implies that God hears and responds to such groaning.

(4×) Groaning, anguished outcry—the sustained, plaintive cry of the oppressed or imprisoned that rises to God. In Psalm 12:5, it is the groaning of the needy (אֶבְיוֹן) that prompts God to act; in Psalms 79:11 and 102:20, it is the groan of the prisoner (אָסִיר) that reaches heaven. Malachi 2:13 pairs it with weeping and tears (דִּמְעָה, בֶּכִי) at the altar. Spanish 'gemido de' and French 'de gémissement' consistently render it as a genitive of source—groaning that belongs to and issues from the suffering. **GEOGRAPHY AND SPACE**

en: and-groaning, because-of-the-groaning-of, the-groaning-of | **es:** gemido-de, por-gemido-de, y-gemido | **fr:** de-gémissement, et-plainte, gémissement | **de:** [ואנקה], der-groaning-von, weil-von-der-groaning-von Ps 12:5; Ps 79:11; Ps 102:20; Mal 2:13

אַנְקָה H0604 *Conj-w* (1×)

And the gecko; unclean reptile listed in Leviticus 11:30, possibly a lizard species or ferret (identification uncertain)

This term identifies an unclean animal in the Levitical purity laws, traditionally understood as a type of lizard (gecko) or possibly a shrew-mouse. It appears in the list of swarming creatures that are ritually unclean and forbidden as food. The exact species identification is uncertain—ancient and modern interpreters have proposed various small reptiles or rodents. What matters for the law is its classification among the prohibited creatures.

(1×) Leviticus 11:30 lists this creature among unclean swarming things. English and French 'gecko,' Spanish 'erizo' (hedgehog), and German 'gecko' show the uncertainty of identification. The term appears only here in the unclean animal catalog. Whether a specific lizard species, shrew, or other small creature, it belonged to the category of swarming animals that made a person ritually unclean through contact. The taxonomy matters less than the ritual boundary it marked. **CREEPING SWARMING THINGS**

en: and-the-gecko | **es:** Y-el-erizo | **fr:** et-le-gecko | **de:** und-der-gecko Lev 11:30

אָנַשׁ H0605 *V-Qal-QalPassPrtcpl-ms* (9×)

To be weak or sick; as adjective: incurable, grievous, beyond remedy; as verb: to become mortally ill

From a root meaning 'to be weak or sick,' this word appears almost exclusively as the Qal passive participle 'anush, functioning as an adjective meaning 'incurable' or 'grievous beyond remedy.' The prophets deploy it with devastating rhetorical force: Jeremiah

declares Judah's wound 'anush – incurable (Jer 15:18; 30:12), and Micah echoes the same for Samaria (Mic 1:9). Perhaps most memorably, Jeremiah 17:9 uses it of the human heart: 'The heart is deceitful above all things, and desperately sick ('anush) – who can understand it?' The single verbal occurrence in 2 Samuel 12:15, where David's child 'became mortally ill,' preserves the root's original verbal force.

1. incurable, grievous (8×) Incurable, grievous, beyond healing – functioning as an adjective from the Qal passive participle. Describes wounds, sickness, or pain that admits no remedy. English and Spanish both consistently render 'incurable' (Eng 'Incurable,' Spa 'Incurable'), while French and German leave the Hebrew untranslated in some instances, suggesting the concept is difficult to capture in a single word. Used metaphorically of spiritual and national brokenness: Job's arrow-wound (Job 34:6), Judah's fracture (Jer 15:18; 30:12), the deceitful heart (Jer 17:9), and the day of grief (Isa 17:11). MAN AND HUMANITY

en: Incurable, and-incurable, disaster | **es:** Incurable, calamidad, e-incurable | **fr:** et-incurable, homme, incurable | **de:** Mensch, [אנושה], [וֽאנש] Job 34:6; Isa 17:11; Jer 15:18; Jer 17:9; Jer 17:16

2. became mortally ill (1×) Became mortally ill – the Niphal consecutive imperfect form (wayyeanash) describing the acute onset of fatal sickness. Attested only in 2 Samuel 12:15, where the child born to David and Bathsheba is struck by the LORD and 'became ill.' English renders 'and-he-became-ill,' Spanish 'y-enfermo.' Unlike the adjectival sense which describes a chronic, irremediable condition, this verbal form captures a sudden, divinely-inflicted transition into mortal illness. SICKNESS AND ILLNESS

en: and-he-became-ill | **es:** y-enfermó | **fr:** et-il-devint-ill | **de:** und-er-became-ill 2Sam 12:15

אֱנָשׁ H0606 *N-msc* (27×)

man, mankind (Aramaic) — the generic term for a human being or humanity collectively in biblical Aramaic

Enash is the standard Aramaic noun for 'man' or 'human being,' cognate to Hebrew enosh and appearing 27 times exclusively in the Aramaic portions of Daniel and Ezra. In ordinary usage it designates any human person: 'there is no man on earth who can meet the king's demand' (Dan 2:10). Collectively it denotes humankind, as when Nebuchadnezzar is driven from among 'men' to dwell with beasts (Dan 4:25, 32-33; 5:21). Its most theologically charged occurrence is the phrase bar enash ('son of man') in Daniel 7:13, where 'one like a son of man' approaches the Ancient of Days to receive everlasting dominion — a figure that profoundly shaped later messianic interpretation. Spanish 'hombre,' French 'homme,' German 'Mensch' all render it with the basic word for 'man.'

man, mankind (Aramaic) (27×) A human being or humankind collectively, the standard Aramaic equivalent of Hebrew enosh. Used generically of persons (Dan 2:10; 3:10; 6:12) and collectively of the human race, as when Nebuchadnezzar is expelled from human society (Dan 4:25, 32-33; 5:21). The compound bar enash in Daniel 7:13 became foundational for messianic theology. Construct phrases like 'seed of men' (Dan 2:43) and 'sons of men' (Dan 2:38) express the corporate sense. All target languages uniformly gloss with the basic term for 'man.' MAN AND HUMANITY

en: Man, [ketiv:man], man | **es:** [hombre], hombre, hombres | **fr:** [אנושא], homme, hommes | **de:** Maenner, Mensch, [אנש] Ezra 4:11; Ezra 6:11; Dan 2:10; Dan 2:38; Dan 2:43

אנתה H0607 *Pro-2ms* (25×)

You (2ms); Aramaic second-person masculine singular pronoun, equivalent to Hebrew attah

Antah (אַנְתָּה) is the Biblical Aramaic second-person masculine singular pronoun, the direct counterpart of Hebrew attah ('you'). It appears exclusively in the Aramaic portions of Daniel and Ezra, where it addresses kings and rulers — notably Nebuchadnezzar in the interpretation of his dream (Dan 2:29, 31, 37–38) and Artaxerxes in the decree of Ezra 7:25. The ketiv form אנתה reflects an older Aramaic spelling, while the qere reads the shorter אַנְתְּ. Despite being a simple pronoun, its concentration in royal-address contexts gives it a distinctive rhetorical force.

(qere:) (25×) The Biblical Aramaic second-person masculine singular pronoun 'you,' used in direct address in Daniel and Ezra. The ketiv spelling אנתה preserves an older form while the qere reads the shorter אנת. It appears in Daniel's address to Nebuchadnezzar — 'You, O king' (Dan 2:37) — and in Artaxerxes' decree (Ezra 7:25). Spanish 'tú,' French 'toi,' and German 'du' all render it with the expected familiar singular pronoun. SECOND PERSON PRONOUNS

en: (qere:and-you), (qere:you), (qere:you-) | **es:** (Tú), (pero-tú), (tú) | **fr:** [אנתה], et-toi, toi | **de:** du, und-du Ezra 7:25; Dan 2:29; Dan 2:31; Dan 2:37; Dan 2:38

אַנְתּוּן H0608 *Pro-2mp* (1×)

You (masculine plural); Aramaic second person plural pronoun addressing multiple male individuals

This Aramaic pronoun is the standard second person masculine plural 'you' (equivalent to Hebrew 'attem'). In Daniel 2:8, King Nebuchadnezzar uses it to address his counselors: 'I know that you are trying to gain time.' The pronoun marks direct address to a group of men. It's the ordinary plural 'you' in Aramaic, used throughout Daniel's Aramaic chapters for addressing groups of officials, counselors, or others.

(1×) Daniel 2:8 contains this pronoun in Nebuchadnezzar's accusation against his advisors. All translations render it naturally with the plural 'you' or language-specific equivalents (Spanish 'vosotros,' French 'vous,' German 'ihr'). The king suspects his counselors are stalling, trying to buy time because they cannot actually interpret dreams. This common pronoun carries no special significance beyond its grammatical function of marking plural address. SECOND PERSON PLURAL

en: you | **es:** vosotros | **fr:** vous | **de:** ihr Dan 2:8

אָסָא H0609 *N-proper-ms* (58×)

Asa — king of Judah who pursued religious reform; also a Levite ancestor

The name אָסָא (Asa, perhaps meaning 'healer') refers primarily to the third king of the southern kingdom of Judah (r. c. 910–869 BCE), son of Abijam and father of Jehoshaphat. Asa is remembered for sweeping religious reforms: removing idols, deposing his grandmother Maacah for her Asherah pole (1 Kgs 15:13; 2 Chr 15:16), and calling Judah back to covenant faithfulness. Yet his later years saw a troubled alliance with Aram against northern Israel (1 Kgs 15:18-20) and reliance on physicians rather than the Lord in his final illness (2 Chr 16:12). A second, minor Asa appears as a Levite in 1 Chronicles 9:16.

Asa (proper name) (58×) The proper name Asa, borne by the reforming king of Judah and a Levite ancestor. All 58 occurrences point to these two individuals, with the king dominating. Remarkably, every language sampled — Spanish, French, German, English — renders the name identically as 'Asa,' reflecting its short, distinctive phonology. Key passages include his accession (1 Kgs 15:8-9), his reforms (1 Kgs 15:11-14; 2 Chr 14–15), and the Chronicler's critique of his final years (2 Chr 16:7-12). ASA ASAPH NAMES

en: Asa | **es:** Asa | **fr:** Asa | **de:** Asa 1Kgs 15:8; 1Kgs 15:9; 1Kgs 15:11; 1Kgs 15:13; 1Kgs 15:14

אָסוּךְ H0610 *N-msc* (1×)

A jar of, flask of; construct noun for a container or vessel, used in 2 Kings 4:2 for a jar of oil

This term designates a jar, flask, or container, particularly for holding oil or other liquids. In 2 Kings 4:2, the widow tells Elisha that all she has in her house is 'a jar of oil.' The form is unusual and the text may be uncertain, but the meaning is clear—a vessel containing oil. This small amount of oil becomes the seed for Elisha's miracle of multiplying oil to pay the widow's debts and save her sons from slavery.

(1×) Second Kings 4:2 uses this construct form for the widow's 'jar of oil.' Spanish 'vasija de' (vessel of) and English 'jar of' convey the basic sense of a container. Though the Hebrew form is textually uncertain (some suggest emendations), the meaning is contextually clear—a small vessel containing oil, which becomes the instrument of miraculous provision. The widow's honest assessment of her poverty makes the subsequent abundance more striking. **GEOGRAPHY AND SPACE**

en: a-jar-of | **es:** una-vasija-de | **fr:** un-jar-de | **de:** ein-jar-von 2Kgs 4:2

אָסוֹן H0611 *N-ms* (5×)

Harm, mischief, serious bodily injury; a grave misfortune befalling someone.

Refers to serious physical harm or fatal injury. In the Joseph narrative, Jacob twice fears that 'harm' (ason) will befall Benjamin on the journey to Egypt (Gen 42:4, 38; 44:29), expressing a father's dread of losing another son. In the Book of the Covenant (Exod 21:22-23), the term distinguishes between an accidental injury to a pregnant woman where no lasting 'harm' results and one where serious harm does occur, triggering the lex talionis. Spanish 'daño' and German 'Unglück' both capture the gravity of the term.

(5×) Serious harm, mischief, or fatal injury befalling a person. The three Genesis occurrences (42:4, 38; 44:29) all involve Jacob's fear that mortal harm will 'befall' (qarah/qara') Benjamin, echoing the loss of Joseph. Exodus 21:22-23 uses the term in case law: if a pregnant woman is struck and 'no ason results,' a fine suffices, but if 'ason' does occur, the penalty escalates to life for life. The legal context confirms this denotes grave bodily harm or death, not minor injury. Spanish 'daño/mal' and German 'Unglück' convey the seriousness. **CALAMITY AND DISASTER**

en: harm | **es:** daño, mal | **fr:** harm | **de:** ein-Unglück, harm Gen 42:4; Gen 42:38; Gen 44:29; Exod 21:22; Exod 21:23

אָסוּר H0612 *Art / N-ms* (3×)

bonds, prison (literal bonds or the place of binding)

Bonds or fetters, and by extension the place where people are bound—prison. Judges uses it for the ropes that bound Samson, which the Spirit enabled him to snap. Ecclesiastes employs it metaphorically for the 'bonds' of the seductive woman's hands that ensnare the foolish. Jeremiah uses 'house of bonds' as a designation for prison. The term captures both the physical restraint and the institution of confinement, linking material and metaphorical captivity.

(3×) Judges 15:14 describes the ropes on Samson's arms becoming 'like flax that has caught fire, and his bonds melted off his hands' when the Spirit came upon him. Ecclesiastes 7:26 warns that the adulteress woman's hands are 'bonds' that capture the sinner. Jeremiah 37:15 calls the place where Jeremiah was imprisoned 'the house of bonds' (the prison). The Hebrew links physical binding (rope, chains) and institutional confinement (prison), both representing loss of freedom and vulnerability to those who hold power. **PRISON AND CONFINEMENT**

en: bonds, his-bonds, the-prison | **es:** ataduras, la-prisión, sus-ataduras | **fr:** [הָאסוּר], son-bonds, אסורים | **de:** [אסורים], [הָאסוּר], sein-bonds Judg 15:14; Eccl 7:26; Jer 37:15

אֲסוּר H0613 *Conj-w* (3×)

band, bond, imprisonment (Aramaic: fetter or confinement)

The Aramaic equivalent of the Hebrew word for bonds or fetters, appearing in Daniel's vision and in Persian administrative language. Daniel's vision includes a band of iron and bronze around the stump of a tree in Nebuchadnezzar's dream, symbolizing restraint. Ezra mentions imprisonment as a penalty available to Persian authorities. The Aramaic term connects physical binding to judicial punishment, where fetters represent both the instrument and the state of being bound.

(3×) Daniel 4:15 and 4:23 describe Nebuchadnezzar's vision of a tree stump left 'with a band of iron and bronze' around it—symbolizing the king's coming restraint and humiliation during his period of madness. Ezra 7:26 lists possible penalties for violating the king's decree, including 'imprisonment' (literally 'bonds'). The metal bands in Daniel suggest both protection (preserving the stump) and limitation (preventing growth), while Ezra's usage straightforwardly means judicial confinement with chains or in prison. **CHAINS AND FETTERS**

en: and-with-band-of, or-for-imprisonment | **es:** o-para-prisión, y-con-atadura | **fr:** [וּלְאסוּרִין], et-lien | **de:** [וּבַאסוּר], [וּלְאסוּרִין] Ezra 7:26; Dan 4:15; Dan 4:23

אָסִיף H0614 *Art / N-ms* (2×)

ingathering, harvest (especially grape harvest)

This term designates the autumn harvest festival, particularly the grape harvest. It appears in both the Covenant Code and the ritual calendar of Exodus, marking the end of the agricultural year when Israel was to celebrate God's provision with festive thanksgiving.

(2×) The 'Feast of Ingathering' in Exodus 23:16 and 34:22, both from early legal collections (E and J sources). This autumn festival concluded the agricultural cycle, celebrating the grape and fruit harvest. Spanish distinguishes 'cosecha' (harvest, general) from 'recolección' (gathering), while other languages preserve the ingathering concept central to the festival's meaning. **REAPING AND HARVESTING**

en: the-ingathering | **es:** la-cosecha, la-recolección | **fr:** le-ingathering | **de:** der-ingathering Exod 23:16; Exod 34:22

אָסִיר H0615 *N-ms* (13×)

A prisoner or captive; one held in bondage, whether in a literal dungeon or under oppression.

Denotes a person confined in bonds—whether a literal prisoner in a dungeon or a people held captive under oppression. First introduced in the Joseph narrative (Gen 39:20, 22), the word appears almost exclusively in poetry thereafter, where it takes on theological depth. The psalmists invoke God's compassion toward prisoners (Ps 69:34; 79:11; 102:21), pairing them with the needy and the condemned. In Zechariah 9:11 the liberated exiles of Israel are called 'prisoners of hope.' Spanish 'prisioneros' and German 'Gefangenen' mirror this range from physical captivity to spiritual bondage.

prisoner, captive (13×) A person held in physical confinement or captivity, used both of literal prisoners (Joseph's fellow inmates in Gen 39:20, 22; Samson grinding in the Philistine prison, Judg 16:21, 25) and poetically of those crushed by oppression. In the Psalms the prisoner becomes an object of divine compassion (Ps 69:34; 79:11; 102:21), often paired with 'sons of death' or 'the needy.' Zechariah 9:11 extends the image to Israel's exiles as captives whom God liberates. **GEOGRAPHY AND SPACE**

en: His-prisoners, [the-prisoners], his-prisoners | **es:** (prisioneros-de), a-prisioneros, a-sus-prisioneros | **fr:** [le-prisoners], [אסירי], [אסיריו] | **de:** Gefangenen, [der-prisoners], [אסירי] Gen 39:20; Gen 39:22; Judg 16:21; Judg 16:25; Job 3:18

אַסִּיר H0616 *N-ms* (4×)

Prisoner, captive; one bound or confined, used collectively of those taken in war or held in bondage.

A noun meaning prisoner or captive, often used collectively to denote groups held in bondage or taken in battle. Isaiah's prophecies employ it powerfully: in 10:4 the people will bow among prisoners, in 24:22 kings are gathered as prisoners in a pit, and in 42:7 the Servant of the Lord will bring prisoners out of the dungeon. Psalm 79:11 pairs the prisoner's groaning (אֲנָקַת אָסִיר) with a plea for divine intervention. The word may also appear as a personal epithet for Jeconiah 'the captive' in 1 Chronicles 3:17.

(4×) Prisoner, captive—one who is bound, confined, or taken in war, often used collectively. Isaiah 42:7 pairs prisoners with 'those who sit in darkness,' casting captivity as both physical and spiritual. Isaiah 24:22 envisions cosmic judgment where kings are gathered like prisoners into a pit. In Psalm 79:11, the prisoner's groaning

(paired with H0603 אֲנָקָה) becomes the vehicle of petition to God. Spanish 'prisionero,' French 'prisonnier,' and German 'Gefangener' all confirm the consistent sense across translations. The term may function as an epithet in 1 Chronicles 3:17 for the exiled king Jeconiah. **GEOGRAPHY AND SPACE**

en: prisoner, the-prisoner | **es:** prisionero | **fr:** prisonnier | **de:** Gefangener, der-prisoner Ps 79:11; Isa 10:4; Isa 24:22; Isa 42:7

אַסִּיר H0617 *N-proper-ms* (5×)

Assir — a personal name meaning 'prisoner,' borne by a Levitical descendant of Korah and others in Chronicles genealogies.

A Hebrew proper name derived from the root meaning 'to bind' or 'prisoner.' Assir appears as a son of Korah in Exodus 6:24 and recurs in the Levitical genealogies of 1 Chronicles 6, where he is also called a son of Ebiasaph. The name surfaces again in 1 Chronicles 3:17 in the royal line near the exile. Spanish and English translations consistently render it 'Assir/Asir,' while French and German sometimes transliterate the Hebrew directly as the consonantal form.

(5×) The personal name Assir, meaning 'prisoner' or 'bound one.' It identifies at least two individuals: a Levitical descendant of Korah who appears in the Exodus 6:24 genealogy and the extended Levitical line of 1 Chronicles 6:22–37, and possibly a figure in the Davidic genealogy of 1 Chronicles 3:17. The multilingual glosses uniformly transliterate the name (eng 'Assir,' spa 'Asir'), confirming it is treated as an untranslated proper noun across traditions. **PROPER NAMES (PERSONAL)**

en: Assir, and-Assir | **es:** Asir, y-Asir | **fr:** Assir, [אסיר], [אסר] | **de:** Assir, [אסיר], [אסר] Exod 6:24; 1Chr 3:17; 1Chr 6:22; 1Chr 6:23; 1Chr 6:37

אָסָם H0618 *Prep-b / N-mpc / 2ms* (2×)

storehouse, barn, granary

This noun denotes storehouses or barns where grain and produce were kept. It appears in contexts of blessing and provision—God promising to fill Israel's storehouses if they walk in covenant faithfulness. The Aramaic cognate confirms the storage sense.

(2×) Plural form 'your storehouses' appears in Deuteronomy 28:8 (covenant blessings) and Proverbs 3:10 (wisdom's reward). Both contexts promise abundance filling storage facilities as a sign of divine favor. The word relates to Aramaic and Syriac terms for stores and supplies, reflecting agricultural prosperity as a covenant benefit. **STOREHOUSE GRANARY**

en: in-your-storehouses, your-barns | **es:** en-tus-graneros, tus-graneros | **fr:** dans-ton-storehouses, ton-אסמיך-toi | **de:** [אסמיך], in-dein-storehouses Deut 28:8; Prov 3:10

אַסְנָה H0619 *N-proper-ms* (1×)

Asnah, personal name; head of a family of temple servants (Nethinim) who returned from Babylonian exile in Ezra 2:50

Asnah was the ancestral head of a family of Nethinim (temple servants) who returned from exile with Zerubbabel. The name possibly derives from Aramaic meaning 'thorn-bush.' Interestingly, this name appears in Ezra's list but is omitted in the parallel passage in Nehemiah 7:52, showing the textual variation between these two registers of returnees. The family maintained its identity through exile and resumed temple service in the restoration.

(1×) This personal name occurs in Ezra 2:50 among families of temple servants returning from Babylon. The omission from Nehemiah's parallel list shows typical variation in genealogical records. The proposed etymology from Aramaic 'thorn-bush' is uncertain but plausible. These Nethinim families served practical roles in temple operations, and the preservation of their names honors their faithful service across the generations of exile and return. **PROPER NAMES (PERSONAL)**

en: Asnah | **es:** Asná | **fr:** [אסנה] | **de:** [אסנה] Ezra 2:50

אָסְנַפַּר H0620 *N-proper-ms* (1×)

Osnappar (Ashurbanipal), proper name; the Assyrian king who deported peoples to Samaria (Ezra 4:10), likely Ashurbanipal (668-626 BC)

Osnappar is identified as the Assyrian king who transported foreign populations to Samaria, part of Assyria's policy of mixing conquered peoples to prevent rebellion. Most scholars identify him with Ashurbanipal (Akkadian: Ashur-bani-apli), who reigned 668–626 BC. The Hebrew form preserves an abbreviated version of the Assyrian name. This deportation policy explains the mixed population of Samaria in the post-exilic period and the Samaritans' claim to participate in rebuilding the temple.

(1×) Ezra 4:10 references 'the great and noble Osnappar' who deported peoples to Samaria. The identification with Ashurbanipal is well-established—the Hebrew represents a shortened form of the Assyrian king's name. The Septuagint variant 'Salmanasar' (Shalmaneser) reflects confusion between Assyrian kings. Ashurbanipal's deportation policy created the mixed population later called Samaritans, whose desire to join the temple rebuilding is rejected by the returned exiles, creating ongoing conflict. **PERSONAL NAMES**

en: Asnappar | **es:** Asnapar | **fr:** [אסנפר] | **de:** [אסנפר] Ezra 4:10

אָסְנַת H0621 *N-proper-fs* (3×)

Asenath (Joseph's Egyptian wife, possibly meaning 'belonging to Neith')

The Egyptian wife of Joseph, given to him by Pharaoh along with high office. Her name likely means 'belonging to (the goddess) Neith,' reflecting authentic Egyptian naming patterns and religious culture. As daughter of Potiphera priest of On, she came from Egypt's priestly elite. Through her, Joseph fathered Ephraim and Manasseh, meaning half of Israel's tribal structure descends from an Egyptian mother. Her presence in the narrative underscores how God's purposes incorporated even Egyptian lineage into the covenant people.

(3×) Genesis 41:45 introduces Asenath when Pharaoh gives her to Joseph as wife, identifying her father as Potiphera priest of On (Heliopolis). Genesis 41:50 notes that she bore Joseph two sons before the famine years. Genesis 46:20 includes her in the genealogical record, marking Ephraim and Manasseh as her sons. Her Egyptian name and priestly lineage highlight the full integration of Joseph into Egyptian society, while her sons' adoption by Jacob brings Egyptian blood into Israel's covenant inheritance—a remarkable inclusion that Genesis records without comment or critique. **PROPER NAMES (PERSONAL)**

en: Asenath | **es:** Asenat, Asnat | **fr:** Asnath | **de:** Asnat Gen 41:45; Gen 41:50; Gen 46:20

אָסַף H0622 *Prep-b / V-Hitpael-Inf* (202×)

To gather, collect, assemble; by extension to remove, take away; euphemism for dying ('gathered to one's people')

A versatile root appearing across all major Hebrew stems, 'asap covers the full arc from physically gathering crops or assembling people (Qal/Nifal) to the solemn euphemism of being 'gathered to one's fathers' at death (Gen 25:8). In the Piel it acquires a military sense as 'rear guard,' the one who gathers up stragglers. The Hifil intensifies into prophetic sweeping-away (Zeph 1:2). A possibly distinct homograph surfaces in 2 Kings 5, where Naaman seeks someone to 'gather' — that is, heal — his leprosy, a sense Arabic yashfi and Swahili kumponya confirm independently.

1. gather, collect (Qal active) (89×) The basic Qal transitive action of collecting people, animals, or harvest into one place. Arabic jamaᶜa and Korean 모으다 both confirm the core 'gather together' meaning. Dominates narrative contexts like gathering elders (Exod 3:16) or grain (Gen 6:21). **GATHERING TOGETHER**

en: And-gathered, and-gathered, and-he-gathered | **es:** Y-recogió, Y-reunió, y-reunieron | **fr:** Et-rassembla, et-il-rassembla, et-ils-rassembla | **de:** And-sammelte, und-er-sammelte, und-er-versammelte Gen 6:21; Gen 29:22; Gen 42:17; Exod 3:16; Exod 4:29

2. assemble, gather together (Nifal) (63×) Nifal reflexive/middle voice: people gather themselves or are assembled as a group. Arabic ijtamaᶜa (Form VIII reflexive) and Swahili kukusanyika (reflexive -ika suffix) precisely mirror this middle-voice nuance. See Gen 29:3 where shepherds gather at the well, or Exod 32:26 at the golden calf crisis. GATHERING TOGETHER

en: and-gathered, and-they-gathered, and-were-gathered | **es:** Y-se-reunieron, se-reunieron, y-se-reunieron | **fr:** et-ils-rassembla, et-rassembla, et-rassembler | **de:** sammeln, sammelte, sie-versammelte Gen 29:3; Gen 34:30; Gen 49:29; Exod 32:26; Num 11:22

3. be gathered to one's people (16×) The distinctive Nifal euphemism for death — to be 'gathered to one's people' or ancestors. Arabic inḍamma (to be joined/annexed) captures the relational metaphor. The formula appears at the deaths of Abraham (Gen 25:8), Ishmael (Gen 25:17), and Jacob (Gen 49:33), always distinct from burial, implying reunion with the departed. GATHERING TOGETHER

en: and-he-was-gathered, and-was-gathered, and-you-shall-be-gathered | **es:** fue-reunido, fueron-reunidos, serán-recogidos | **fr:** et-il-était-rassembla, et-rassembler, et-tu-devra-être-rassembla | **de:** du-soll-sein-sammelte, sammeln, sammelte Gen 25:8; Gen 25:17; Gen 35:29; Gen 49:33; Num 27:13

4. remove, take away, withdraw (14×) An extended sense of removing, withdrawing, or taking away — applied to God removing reproach (Gen 30:23), withdrawing wrath (Ps 85:3), or gathering back a hand from action (1 Sam 14:19). Arabic nazaᶜa/rafaᶜa and Swahili ameondoa confirm the 'removal' semantic shift from the gathering root. GATHERING TOGETHER

en: I-have-withdrawn, You-take-away, and-he-gathered | **es:** Recogiste, Retira, Y-añadió | **fr:** et-il-rassembla, et-rassembler, et-tu-sera-lose | **de:** er-sammelt, sammeln, sammelte Gen 30:23; Judg 18:25; 1Sam 14:19; 2Sam 6:1; Ps 85:3

5. rear guard (Piel participle) (8×) The Piel participle functioning as a military technical term: the rear guard who 'gathers up' stragglers at the back of a marching column. Arabic sāqa and Swahili walinzi wa nyuma both render this specific military role. Prominent in the wilderness march order (Num 10:25) and the Jericho procession (Josh 6:9, 13). GATHERING TOGETHER

en: and-the-rear-guard, and-your-rear-guard, gathering | **es:** los-que-lo-cosechan, que-los-recogiera, que-recoja | **fr:** et-le-rear-garder, et-rassembler, gathering | **de:** gathering, rear-bewachen, sammeln Num 10:25; Josh 6:9; Josh 6:13; Judg 19:15; Judg 19:18

6. sweep away (Hifil causative) (4×) A Hifil causative intensification meaning to sweep away or utterly consume, found in prophetic judgment oracles. Zephaniah 1:2–3 uses the cognate infinitive absolute for emphasis ('I will utterly sweep away'). Korean 끝내 리라 ('bring to an end') captures the finality of this divine judgment usage. GATHERING TOGETHER

en: Gathering, I-will-sweep-away, I-will-utterly-sweep-away | **es:** Consumiendo, Quitando, Quitaré | **fr:** rassembler | **de:** sammelte Jer 8:13; Zeph 1:2; Zeph 1:3

7. be gathered intensively (Pual passive) (4×) Pual passive intensive: being gathered or assembled with thoroughness. Arabic yujmaᶜu (passive) parallels the form. Found in eschatological contexts like the gathering of prisoners (Isa 24:22) and the plundering of nations (Zech 14:14), where the passive underscores completeness. GATHERING TOGETHER

en: And-is-gathered, And-they-shall-be-gathered, and-will-be-gathered | **es:** Y-serán-reunidos, reunido, y-será-recogido | **fr:** et-rassembler, rassembler | **de:** und-sammeln, und-sammelte, von-Asaf Isa 24:22; Isa 33:4; Ezek 38:12; Zech 14:14

8. heal, restore (4×) A likely distinct homographic root meaning 'to heal, restore,' attested exclusively in the Naaman narrative (2 Kgs 5:3–11). Arabic yashfi and Swahili kumponya/ataponya independently translate with healing vocabulary rather than gathering, strongly supporting a separate lexical entry. The Septuagint renders it with therapeuō. HEALING AND RESTORATION

en: and-gather, and-gather-him, he-would-gather | **es:** lo-sanará, para-sanar, y-sanará | **fr:** et-rassemble, et-rassemble-lui, il-ferait-rassemble | **de:** er-wuerde-versammle, und-versammle, und-versammle-ihn 2Kgs 5:3; 2Kgs 5:6; 2Kgs 5:7; 2Kgs 5:11

אָסָף H0623 *Conj-w / N-proper-ms* (46×)

Asaph — 'gatherer'; a Levitical musician of David's court, ancestor of a temple singing guild

Asaph ('gatherer') is one of the three master musicians appointed by David alongside Heman and Jeduthun (Ethan), and his name echoes through 46 occurrences spanning Chronicles, Ezra-Nehemiah, Kings, Isaiah, and the Psalter. He is called both 'the singer' (ha-meshorer, 1 Chr 6:24) and 'the seer' (ha-khozeh, 2 Chr 29:30), suggesting his musical role carried prophetic weight — indeed, 1 Chronicles 25:2 says he 'prophesied under the direction of the king.' Twelve psalms bear his name as superscription (Ps 50, 73-83), forming a theologically distinctive collection marked by theodicy, divine judgment, and the fate of the wicked. His descendants remained active through the post-exilic period: 'the sons of Asaph' appear among the returning exiles (Ezra 2:41) and at the dedication of the rebuilt wall (Neh 12:35).

Asaph (proper name) (46×) The proper name Asaph (asaf, 'gatherer'), referring primarily to the Levitical musician whom David appointed as chief singer before the ark (1 Chr 6:39; 16:5-7), credited with prophetic gifting (2 Chr 29:30) and the composition of Psalms 50 and 73-83. His descendants — the 'sons of Asaph' — formed a hereditary guild of temple singers active from the first temple through the post-exilic restoration (Ezra 2:41; Neh 7:44; 12:35-46). Secondary bearers of the name include the father of Joah the recorder under Hezekiah (2 Kgs 18:18, 37; Isa 36:3, 22) and a keeper of the royal forest under Artaxerxes (Neh 2:8). All 46 occurrences refer to one of these individuals or to the Asaphite guild. ASA ASAPH NAMES

en: Asaf, Asaph | **es:** Asaf | **fr:** Asaph | **de:** Asaf, Asaph, sammelte 2Kgs 18:18; 2Kgs 18:37; 1Chr 6:39; 1Chr 9:15

אָסֻף H0624 *Art / N-mp* (3×)

storehouses (repositories for gathered provisions)

Storehouses or repositories where provisions, treasures, or temple supplies were kept. Chronicles mentions these structures near the temple gates, where Levitical gatekeepers guarded accumulated wealth and offerings. Nehemiah lists storehouses among the posts where temple singers and gatekeepers served. These buildings represented organizational infrastructure necessary for sustained worship and community life, requiring trusted personnel to manage what had been gathered for communal and sacred use.

(3×) 1 Chronicles 26:15 assigns the lot for the storehouse to Obed-edom's sons, positioning these repositories near the south gate of the temple complex. 1 Chronicles 26:17 specifies guard assignments, with Levites posted 'at the storehouse' to protect accumulated goods. Nehemiah 12:25 lists gatekeepers serving 'at the storehouses of the gates,' suggesting multiple storage facilities around the temple precincts. The Hebrew root relates to gathering or collecting, making storehouses literally 'places of what has been gathered'—whether grain, treasure, or sacred vessels. STOREHOUSE GRANARY

en: and-for-the-storehouses, in-storehouses-of, the-storehouses | **es:** en-almacenes-de, los-almacenes, y-para-los-almacenes | **fr:** [באסף], [והאספים], [ולאספים] | **de:** [באספי], [והאספים], [ולאספים] 1Chr 26:15; 1Chr 26:17; Neh 12:25

אָסֵף H0625 *N-msc* (3×)

gathering, harvest, ingathering (the act or time of collecting produce)

The act or season of gathering crops, particularly summer fruit. Isaiah uses it to describe the anticipated harvest that will fail, and metaphorically for how a destroying army devours like swarming locusts gather everything in their path. Micah laments finding no fruit at gathering time. The term emphasizes the action and timing of harvest rather than the stored result, capturing the critical moment when agricultural labor reaches fruition—or heartbreakingly fails to produce.

(3×) Isaiah 32:10 warns that 'the gathering will not come'—a failed harvest that leaves the confident troubled. Isaiah 33:4 compares military plunder to 'the gathering of the locust,' an image of thorough, consuming collection that leaves nothing behind. Micah 7:1 uses

first-person lament: 'I am like one who gathers summer fruit'—but finding none, expressing spiritual barrenness through agricultural metaphor. The gathering-time represents expectation and vulnerability: the moment when a year's labor either yields abundance or reveals devastating loss. **GEOGRAPHY AND SPACE**

en: like-gatherings-of-, like-the-gathering, the-gathering | **es:** como-recogedores-de, cosecha, recolección-de | **fr:** [אסף], rassembler | **de:** [כאספי], sammelte Isa 32:10; Isa 33:4; Mic 7:1

אֲסֵפָה H0626 *N-fs* (1×)

A gathering, a collecting; verbal noun describing the act of gathering prisoners or captives together

This noun denotes the act of gathering, collecting, or assembling. In Isaiah 24:22, it appears in a difficult phrase describing prisoners being 'gathered with a gathering into the pit.' The expression may be emphatic ('truly gathered') or describe the manner of their collection. The context is eschatological judgment where hostile powers are imprisoned, awaiting final judgment. The verbal noun emphasizes the action of assembling or bringing together these captive forces.

(1×) Isaiah 24:22 contains this term in the phrase describing how enemies are 'gathered (with a gathering) as prisoners unto the pit.' Spanish 'reunión de' (gathering of) captures the nominal sense. The construction may be emphatic or descriptive—they are assembled collectively, en masse, into confinement. This apocalyptic imagery depicts divine judgment comprehensively imprisoning hostile powers, who remain confined until their final visitation. The noun stresses the totality of their assembly. **GEOGRAPHY AND SPACE**

en: a-gathering | **es:** como-reunión-de | **fr:** [אספה] | **de:** [אספה] Isa 24:22

אֲסֵפָה H0627 *N-fp* (1×)

Collections, assemblies; plural noun in Ecclesiastes 12:11, possibly referring to collected sayings or assemblies of wise teachers

This term refers to collections or assemblies. In Ecclesiastes 12:11, it appears in the phrase 'masters of assemblies' or 'masters of collections,' in a passage describing wise sayings as nails firmly fixed. The meaning is debated: either (1) members of learned assemblies—wise teachers gathered in scholarly communities, or (2) the wise sayings themselves, called 'masters of collections' because they are well-organized, collected teachings. Both views emphasize the authoritative, organized nature of wisdom.

(1×) Ecclesiastes 12:11 uses this term in a famously difficult phrase comparing wise words to firmly driven nails, given by 'masters of assemblies/collections.' Post-biblical Hebrew uses related terms for assemblies or gatherings. The phrase might indicate wise teachers as members of learned communities, or refer to the collected, systematized nature of their teachings. Either way, it points to wisdom's organized, established, authoritative character—not random observations but collected, refined truth. **GEOGRAPHY AND SPACE**

en: collections | **es:** colecciones | **fr:** אספות | **de:** [אספות] Eccl 12:11

אַסַּפְסֻף H0628 *Conj-w* (1×)

And the rabble, and the mixed multitude; noun describing a mixed crowd or disorderly mob, used of camp followers at the Exodus

This term refers to a mixed rabble or collection of people, specifically the non-Israelite camp followers who accompanied Israel out of Egypt. In Numbers 11:4, 'the rabble' among them had strong cravings for meat and influenced the Israelites to complain against the manna. This mixed multitude—probably Egyptians and others who joined the Exodus—became a source of discontent and temptation. They exemplify how outside influences can corrupt community faithfulness.

(1×) Numbers 11:4 identifies 'the rabble' (asafsuf) among the Israelites as instigators of the craving for meat, sparking widespread complaint. Spanish 'chusma' (rabble/mob) captures the pejorative tone. These mixed multitude camp followers, who attached themselves to Israel during the Exodus, lacked the covenant relationship and became agents of discontent. Their craving infected Israel, leading to the quail judgment. The term suggests a disorganized, unreliable collection of hangers-on rather than covenant people. **NEIGHBOR AND FRIEND**

en: and-the-rabble | **es:** Y-la-chusma | **fr:** et-le-rabble | **de:** und-der-rabble Num 11:4

אָסְפַּרְנָא H0629 *Adv* (7×)

Thoroughly, with all diligence; an Aramaic adverb denoting completeness and careful execution of official decrees.

An Aramaic adverb found exclusively in the book of Ezra, used in the context of Persian imperial correspondence to convey that something should be done with thoroughness and full diligence. It appears in royal decrees concerning the rebuilding of the Jerusalem temple (Ezra 5:8; 6:8, 12-13) and Artaxerxes' commission to Ezra (7:17, 21, 26). The word derives from Old Persian roots meaning 'complete' or 'correct,' reflecting the administrative precision of the Persian bureaucracy that governed Judah during the Second Temple period.

(7×) Denotes thoroughness, diligence, and completeness in carrying out an action — particularly royal edicts. Every occurrence appears in Aramaic sections of Ezra within Persian governmental decrees. The English 'diligently,' Spanish 'diligentemente,' and French 'avec diligence' all converge on the idea of careful, complete execution. The German 'eilig' (hastily) captures a secondary nuance of urgency, but the core meaning is thoroughness rather than speed, as confirmed by BDB's connection to Old Persian 'aspere' (complete). Cognate to Old Aramaic אספרן found on weights meaning 'complete, correct' (Ezra 5:8; 7:21, 26). **ACCURACY AND PRECISION**

en: diligently | **es:** diligentemente | **fr:** avec-diligence | **de:** eilig Ezra 5:8; Ezra 6:8; Ezra 6:12; Ezra 6:13; Ezra 7:17

אַסְפָּתָא H0630 *N-proper-ms* (1×)

Aspatha, personal name; the third son of Haman listed among those killed by the Jews in Esther 9:7

Aspatha was the third son of Haman the Agagite, killed along with his nine brothers when the Jews defended themselves against their enemies. The name is Persian, possibly meaning 'given by the horse' (sacred) according to Persian etymology. The listing of all ten sons by name in Esther 9 emphasizes the complete reversal of Haman's planned destruction of the Jews—his own family line is cut off instead. Their death represents the failure of Amalekite enmity against Israel.

(1×) Esther 9:7 lists Aspatha third among Haman's ten sons executed on the day of Jewish self-defense. The preservation of all ten Persian names (unusual in Hebrew Scripture) emphasizes the completeness of the reversal—the genocidal plotter's own line is exterminated. The probable Persian etymology ('given by the sacred horse') shows authentic Persian nomenclature. The sons' death fulfills the principle that those who plot Israel's destruction bring destruction on their own house. **PROPER NAMES (PERSONAL)**

en: Aspatha | **es:** Aspata | **fr:** [אספתא] | **de:** [אספתא] Esth 9:7

אָסַר H0631 *V-Qal-QalPassPrtcpl-fp* (73×)

To tie, bind, imprison; bind by a vow; harness animals; as substantive, a prisoner or captive.

Asar is the Hebrew Bible's primary verb for binding in all its dimensions — physical, legal, agricultural, and custodial. Joseph binds Simeon before his brothers' eyes (Gen 42:24), a woman's vow 'binds' her soul (Num 30:2-6), Pharaoh harnesses his chariot (Exod 14:6), and the Psalmist celebrates God who 'sets the prisoners free' (Ps 146:7). The Semitic cognates are remarkably stable: Arabic asara, Aramaic asar, Ethiopic asara, and Akkadian asāru all preserve the core 'bind/tie' meaning, making this one of the best-attested pan-Semitic roots. What is striking is how naturally the physical act of tying extends into law, agriculture, and social control — wherever something or someone is fastened, restrained, or held in place, asar is the verb that appears.

1. bind or tie physically (30×) To bind or tie physically with ropes, cords, or fetters — the core sense at 30 occurrences. Joseph binds Simeon (Gen 42:24), Jacob ties his donkey's foal to the vine (Gen 49:11), and the Philistines bind Samson with new ropes (Judg 15:13) and bronze fetters (Judg 16:21). Arabic asara and Akkadian asāru both preserve this basic physical restraint meaning. Spanish atar and French lier map cleanly. The sense encompasses both temporary tying (ropes to an object) and punitive binding (fettering a captive), unified by the physical act of fastening. **STRIKING AND REFERENCE**
en: and-bound-him, and-he-bound-him, and-imprisoned-him | **es:** Atando, Para-atar, Y-lo-apresó | **fr:** [ויאסרהו], et-il-lié-lui, et-imprisoned-lui | **de:** [אסרם], [ויאסרהו], binding Gen 42:24; Gen 49:11; Num 30:2; Judg 15:10; Judg 15:12

2. be bound or fettered (16×) To be bound, fettered, or held in bonds — 16 occurrences in passive (Qal passive participle), Nifal, and Pual forms. Joseph is 'bound' in the prison house (Gen 39:20), the butler and baker are 'bound' (Gen 40:5), and Samson asks to be 'bound' to test his strength (Judg 16:6). Spanish atado/atados and French enchaîné confirm the passive state. The distinction from sense 1 is voice-driven: the subject undergoes restraint rather than performing it. This cluster includes predicate uses ('he was bound') as opposed to the substantivized participle of sense 4. **BINDING AND TYING**
en: be-bound, bound, let-be-bound | **es:** atadas, atado, atados | **fr:** [אסורים], enchaîné, lia | **de:** [אסור], [אסורים], binden Gen 39:20; Gen 40:5; Gen 42:16; Gen 42:19; Judg 16:6

3. bind by vow or obligation (11×) To bind by a vow, oath, or solemn obligation — 11 occurrences concentrated in Numbers 30, the definitive chapter on the binding force of women's vows. A woman 'binds herself' (Num 30:3), her father or husband may annul what 'binds her soul' (Num 30:4-6). The metaphorical extension from physical ropes to legal obligation is cross-linguistically natural: Spanish ató ('tied') serves for both, and the English 'binding obligation' preserves the same metaphor. Arabic asara likewise extends from physical to legal binding in Islamic jurisprudence. The vow context makes this a distinct legal-religious sense. **BINDING BY VOW**
en: and-binds, and-you-shall-harness, bound | **es:** ató, y-ataréis, y-se-ate | **fr:** elle-lia, et-binds, et-tu-devra-attelage | **de:** band, sie-band, und-binds Num 30:3; Num 30:4; Num 30:5; Num 30:6

4. prisoner or captive (8×) Substantivized passive participle: a prisoner, captive, or bound one — 8 occurrences where asur functions as a noun. Pharaoh's officers are in the 'prison house' with the 'bound ones' (Gen 39:20, 40:3), Samson grinds grain as a 'prisoner' (Judg 16:21), and God 'sets free the prisoners' (Ps 146:7). Spanish presos and French prisonniers both use dedicated 'prisoner' nouns rather than participial forms, confirming full lexicalization. The shift from verbal participle to substantive noun is a standard Hebrew pattern, but the high frequency and distinct reference (a class of persons) marks it as a real sense. **GEOGRAPHY AND SPACE**
en: [prisoners-of], and-to-prisoners, the-prisoners | **es:** [prisioneros-de], a-los-presos, los-presos | **fr:** [prisonniers-de], et-lier, le-prisoners | **de:** [האסורים], binden, der-prisoners Gen 39:20; Gen 40:3; Judg 16:21; Judg 16:25; Ps 146:7

5. harness or yoke animals (7×) To harness, hitch, or yoke animals to a vehicle — 7 occurrences in military and agricultural narrative. Joseph harnesses his chariot to meet Jacob (Gen 46:29), Pharaoh harnesses his chariot for the pursuit (Exod 14:6), and Elijah tells Ahab to 'harness up' (1 Kgs 18:44). Spanish enganchar ('to hitch') and the English 'harness' both select specialized animal-yoking vocabulary distinct from generic 'bind,' confirming a domain shift. The physical action (tying straps to animals) is still binding, but the agricultural-military frame gives it a distinct collocational profile. **PRONOUNS AND MIXED**
en: and-harnessed, and-he-harnessed, and-they-harnessed | **es:** Engancha, Y-aparejó, Y-enganchó | **fr:** attelage, et-harnessed, et-il-harnessed | **de:** binden, harness, und-er-harnessed Gen 46:29; Exod 14:6; 1Sam 6:10; 1Kgs 18:44; 2Kgs 9:21

6. (1×) A single ambiguous occurrence at 1 Kgs 20:14 where the Hebrew text and versions diverge on interpretation. English 'will begin' and Spanish comenzará ('will begin') suggest a reading of asar as initiating battle, possibly a textual corruption or a rare idiomatic use meaning 'to join battle' (i.e., 'bind' the engagement). Arabic and Korean renderings also reflect uncertainty. This may belong with the physical binding sense applied to military engagement, or it may reflect a scribal issue — the evidence is insufficient to assign it confidently to another cluster. **BINDING AND TYING**
en: will-begin | **es:** comenzará | **fr:** fera-begin | **de:** wird-begin 1Kgs 20:14

אִסָּר H0632 *Conj-w / N-mpc / 3fs* (11×)

Bond, binding obligation — a sworn vow or self-imposed restriction, used exclusively for a woman's vow subject to paternal or marital authority

The noun אִסָּר (issar) denotes a binding obligation or sworn restriction placed upon oneself, appearing exclusively in the legislation of Numbers 30 concerning women's vows. The chapter distinguishes between a neder (vow to do something) and an issar (a self-denial bond — an obligation to abstain). A young woman's issar can be annulled by her father on the day he hears it (Num 30:4-5), and a married woman's issar can be annulled or upheld by her husband (Num 30:7-8, 10-13). The word derives from the root אסר ('to bind, tie'), emphasizing the constraining, obligatory character of the commitment. Spanish 'juramento/voto' and French 'engagement' both approximate the binding force.

bond, vow, obligation (11×) A self-imposed binding obligation or restrictive vow, specifically a commitment to abstain or deny oneself something. Used exclusively in Numbers 30:2-14 within the legislation governing women's vows. The text pairs it with neder (נֶדֶר) as a complementary category: the neder pledges positive action while the issar pledges self-denial. A father may annul his unmarried daughter's issar on the day he learns of it (Num 30:4-5), and a husband may annul or ratify his wife's issar (Num 30:7-8, 10-13). From the root אסר ('to bind'), stressing the constraining nature of the obligation. Spanish 'voto obligatorio' and English 'binding obligation' both capture the legal force. **BOND OBLIGATION VOW**
en: and-for-bond-of, and-her-bond, and-her-bonds | **es:** obligaciones-de-ella, obligación, y-de-obligación-de | **fr:** et-pour-lien-de, et-sa-bonds, et-sa-lien | **de:** bond, ihr-bonds, und-fuer-bond-von Num 30:2; Num 30:3; Num 30:4; Num 30:5

אֵסָר H0633 *N-ms* (7×)

An interdict or binding decree; an Aramaic legal term for an irrevocable royal prohibition, used exclusively in Daniel 6.

An Aramaic masculine noun meaning 'interdict' or 'binding decree,' derived from the root meaning 'to bind.' It appears only in Daniel 6 in connection with the decree engineered by Darius's officials to trap Daniel — a law of the Medes and Persians that could not be revoked. The word carries the force of something that legally binds or constrains, emphasizing the irrevocable nature of the edict. Its seven occurrences all cluster within a single dramatic narrative, underscoring the inescapable legal trap set against Daniel's faithful prayer life.

the interdict (7×) A formal, legally binding interdict or prohibition issued by royal authority. All seven occurrences appear in Daniel 6:7-15, describing the decree that forbade prayer to anyone except King Darius for thirty days. The Spanish 'prohibición' and English 'interdict' both capture the restrictive legal force, while the French 'lier' (to bind) preserves the etymological connection to the root אסר (to bind, restrain). The emphatic form אֱסָרָא and the construct אֱסַר appear in various syntactic positions — absolute, construct, and emphatic — but all refer to the same irrevocable royal decree (Dan 6:8-9, 13, 15). **GEOGRAPHY AND SPACE**
en: and-the-interdict, interdict, interdict-of | **es:** la-prohibición, la-prohibición-de, prohibición | **fr:** et-lier, lier | **de:** [אסר], [אסרא], [ואסרא] Dan 6:7; Dan 6:8; Dan 6:9; Dan 6:12

אֲסַרְחַדּוֹן H0634 *N-proper-ms* (6×)

Esarhaddon — Assyrian king (681–669 BCE), son of Sennacherib, who resettled peoples in Samaria.

Esarhaddon (Akkadian Aššur-aḫu-iddina, 'Ashur has given a brother') was the king of Assyria who reigned from 681 to 669 BCE.

He came to power after the assassination of his father Sennacherib by two of his own sons (2 Kgs 19:37 = Isa 37:38), a dramatic fulfillment of Isaiah's prophecy. Ezra 4:2 records that the Samaritan settlers who opposed the rebuilding of the Jerusalem temple claimed to have been resettled by Esarhaddon — a detail that anchors the post-exilic conflict in Assyrian imperial policy. The name consistently appears in its Hebraized two-part form across all occurrences.

Esarhaddon (proper name) (6×) The proper name of the Assyrian king Esarhaddon (אֲסַרְחַדֹּן, Akkadian Aššur-aḫu-iddina, 'Ashur has given a brother'), who reigned 681–669 BCE. He succeeded his father Sennacherib after the latter's assassination by his own sons (2 Kgs 19:37 = Isa 37:38), fulfilling Isaiah's prophecy of divine judgment. In Ezra 4:2, the Samaritan colonists invoke Esarhaddon as the king who resettled them in the land, grounding the post-exilic temple-rebuilding conflict in Assyrian deportation policy. Multilingual glosses split the name into its two elements ('Esar' + 'Chaddon'), reflecting the hyphenated Hebrew form. ASSYRIA NATION PERSON
en: Chaddon, Esar, his-son | **es:** Esar, Esar-, Hadón | **fr:** Chaddon, Esar, [אסר] | **de:** Chaddon, Esar, [אסר] 2Kgs 19:37; Ezra 4:2; Isa 37:38

אֶסְתֵּר H0635 *Prep-m / N-proper-fs* (54×)
Esther – the Jewish queen of Persia, heroine of the book bearing her name, also known as Hadassah
Esther (possibly from Old Persian stara, 'star,' or connected to the goddess Ishtar) is the proper name of the Jewish woman who became queen of Persia under Ahasuerus. Born Hadassah ('myrtle'), she was an orphan raised by her cousin Mordecai of the tribe of Benjamin. All 55 occurrences are confined to the Book of Esther, where she courageously risks her life to save the Jewish people from Haman's decree. The arc from her selection as queen (Esth 2:17) through 'if I perish, I perish' (Esth 4:16) to her triumph makes her one of the Hebrew Bible's most celebrated heroines.

Esther (proper name) (54×) The Jewish queen of Persia who saved her people from Haman's genocidal plot. Her name may derive from Persian 'star' or the goddess Ishtar; her Hebrew name Hadassah means 'myrtle' (Esth 2:7). All 55 occurrences fall within the Book of Esther, from queenship (Esth 2:17) through courageous intervention (Esth 4:16). Spanish Ester, French and German Esther preserve the name uniformly. PROPER NAMES (PERSONAL)
en: Esther | **es:** Ester | **fr:** Esther | **de:** Esther Esth 2:7; Esth 2:8; Esth 2:10; Esth 2:11; Esth 2:15

אָע H0636 *N-msd* (5×)
Wood, timber, or beam — Aramaic noun for lumber used in construction or as material for idols.
An Aramaic noun corresponding to Hebrew 'ets' (wood/tree), appearing exclusively in the Aramaic sections of Ezra and Daniel. In Ezra 5:8 and 6:4 it denotes construction timber and beams used in the rebuilding of the Jerusalem temple, while in Ezra 6:11 it refers to a beam from a demolished house used for punishment. In Daniel 5:4 and 5:23 the emphatic form designates the material of pagan idols. The Spanish 'madera' and French 'bois' both capture the generic sense of 'wood,' while the English glosses helpfully distinguish 'timber' from 'beam.'

(5×) Wood or timber as a building material and as the substance of carved objects. In the Ezra passages (5:8; 6:4, 11) the word refers to hewn lumber and structural beams for the temple reconstruction under Darius's decree. In Daniel 5:4 and 5:23 it shifts to the material composition of idols — gods 'of gold, silver, bronze, iron, wood, and stone.' The English glosses usefully split 'timber' and 'beam,' though the underlying Aramaic word is one lexeme. French 'bois' and Spanish 'madera' both render it as a single undifferentiated term for wood. GEOGRAPHY AND SPACE
en: a-beam, and-timber, timber | **es:** madera, y-madera | **fr:** [אע], [ואע], bois | **de:** [אע], [אעא], [ואע] Ezra 5:8; Ezra 6:4; Ezra 6:11; Dan 5:4; Dan 5:23

אַף H0637 *Conj-w / Conj* (134×)
Also, indeed, even, yea; an emphatic conjunction adding force, marking inclusion, or introducing a fortiori arguments.
One of Hebrew's most versatile rhetorical particles, ʾap functions as an intensifier that adds weight wherever it appears. It can simply mean 'also' (Gen 40:16), but it regularly escalates to 'indeed, surely' when launching emphatic declarations in poetry (Ps 16:6-9). In argument it powers the qal waḥomer ('how much more/less') pattern beloved by biblical and rabbinic reasoning (1 Sam 14:30; 2 Sam 16:11). Though prose prefers gam for plain addition, ʾap is the poet's and orator's chosen tool for rhetorical punch.

1. indeed, surely (emphatic) (51×) The emphatic-affirmative use: 'indeed, surely, yea.' Comprising 51 occurrences, this sense launches forceful declarations, especially in poetry. Ps 16:6-9 stacks four ʾap clauses to build crescendo praise. Translations render it as 'indeed/ciertamente/aussi/ja,' each capturing rhetorical reinforcement rather than mere addition. ADDITIVE PARTICLES
en: Indeed, also, also- | **es:** También-, aun, ciertamente | **fr:** aussi | **de:** auch, ja- Gen 3:1; Ps 16:6; Ps 16:7; Ps 16:9; Ps 18:48

2. also, too (additive) (44×) The additive-inclusive use: 'also, too.' With 44 occurrences, this is the plain conjunctive function, often as waʾap ('and also'). Lev 26 uses it repeatedly to pile up covenant consequences. BDB notes that gam is more common in prose for this function, making ʾap the more elevated or marked additive. Spanish 'también' and German 'auch' consistently appear here. ADDITIVE PARTICLES
en: also, also-, indeed | **es:** Ciertamente, Ciertamente-, También- | **fr:** aussi, aussi- | **de:** auch, auch-, ja Gen 40:16; Lev 26:16; Lev 26:24; Lev 26:28; Lev 26:39

3. how much more/less (a fortiori) (22×) The a fortiori particle: 'how much more' or 'how much less,' typically in the pattern ʾap ki. This powers 22 arguments from lesser to greater — if David's men feared in Judah, 'how much more' in Keilah (1 Sam 23:3). Spanish 'cuánto más/menos' and German 'wie viel mehr' show translators recognizing the logical escalation structure. ADDITIVE PARTICLES
en: and-how-much-more, how-much-less, how-much-more | **es:** Ciertamente, Cuanto-más, Cuánto-menos | **fr:** aussi, comment-beaucoup-plus, et-comment-beaucoup-plus | **de:** auch, und-wie-much-mehr, und-wie-viel-mehr Deut 31:27; 1Sam 14:30; 1Sam 23:3; 2Sam 4:11; 2Sam 16:11

4. even (scalar/intensive) (7×) The scalar-intensive use: 'even,' marking an extreme or unexpected case. Seven occurrences highlight something beyond expectation. Lev 26:44 assures that 'even' in exile God will not utterly reject Israel. Job 14:3 asks whether God would bring 'even' such a fragile creature to judgment. German 'sogar' and Spanish 'aun' pinpoint this scalar force. ADDITIVE PARTICLES
en: and-even, and-yet-, even | **es:** Aun, También, Y-aun | **fr:** aussi, et-aussi, et-encore- | **de:** auch, sogar, und-auch Lev 26:44; 2Kgs 2:14; Neh 9:18; Job 6:27; Job 14:3

5. indeed? (interrogative-emphatic) (6×) The interrogative-emphatic use in questions: 'indeed? really?' Six occurrences appear with interrogative he, expressing surprise or challenge. Gen 18:13 asks 'Shall I indeed bear a child?' and Job 40:8 challenges 'Will you indeed annul my judgment?' The particle intensifies the question's rhetorical force beyond simple interrogation. ADDITIVE PARTICLES
en: indeed, is-it-, will-you-indeed | **es:** Acaso-también, acaso-también, ¿Acaso | **fr:** aussi, en-effet, le-aussi | **de:** der-auch, soll-auch, willst-du-auch Gen 18:13; Gen 18:23; Gen 18:24; Job 34:17; Job 40:8

6. moreover, furthermore (3×) The discourse-connective use: 'moreover, furthermore,' adding a supplementary point that strengthens the argument. Three occurrences (1 Chr 16:30; Esth 5:12; Ezek 23:40) use ʾap to append a climactic or additional detail. Spanish 'además' and English 'moreover' signal this connective-additive function. ADDITIVE PARTICLES
en: and-moreover, indeed, moreover | **es:** Y-aún, además, ciertamente- | **fr:** et-aussi, même | **de:** auch, und-auch 1Chr 16:30; Esth 5:12; Ezek 23:40

7. (1×) A single concessive use at Ps 44:9 rendered 'yet' in English and 'sin embargo' in Spanish, where the particle introduces a surprising reversal: despite all the preceding affirmations, God has rejected his people. This rare adversative shade shows ʾap can pivot from addition to contrast when context demands it. CONJUNCTIONS

AND CONTRAST
en: yet | **es:** Sin-embargo | **fr:** aussi | **de:** ja Ps 44:9

אַף H0638 *Conj-w / Conj* (4×)

Also, even, moreover (Aramaic conjunction adding emphasis or inclusion to a clause).

An Aramaic conjunction meaning 'also' or 'even,' always appearing in the combined form וְאַף ('and also'). It functions as an additive and sometimes intensifying particle in the Aramaic portions of Ezra and Daniel. Cognate with Hebrew אַף and attested in Egyptian Aramaic and Palmyrene, it belongs to the common Semitic stock of emphatic particles. All four occurrences reinforce or extend a preceding statement, as when Daniel 6:22 reports that 'also before you, O king, I have done no wrong.'

(4×) Additive conjunction 'also, even, moreover' in Biblical Aramaic, always paired with waw (וְאַף). In Ezra 5:10 and 5:14, it adds supplementary information in official Persian-era correspondence—'and also we asked their names' and 'and also the vessels.' Ezra 6:5 uses it to extend Cyrus's decree to include the temple vessels. Daniel 6:22 employs it for emphatic assertion of innocence. Spanish 'y también,' French 'et aussi,' and German 'und auch' all uniformly reflect the additive-emphatic function. ADDITIVE PARTICLES
en: and-also | **es:** Y-también, y-también | **fr:** et-aussi, et-même | **de:** und-auch Ezra 5:10; Ezra 5:14; Ezra 6:5; Dan 6:22

אַף H0639 *Prep-b / N-ms* (276×)

Nostril, nose, face; by metonymy anger or wrath; in the dual idiom 'erekh appayim, slow to anger.

Few Hebrew words illustrate the body-to-emotion pathway as vividly as 'ap. It begins with the physical nostril — the organ through which God breathes life into Adam (Gen 2:7) and through which the hot wind of divine fury blasts forth (Exod 15:8). From flaring nostrils the word slides naturally into 'anger,' its most frequent sense by far, appearing in the thunderous phrase charon 'ap ('burning of anger') over forty times. The dual form 'appayim can mean 'face' (the two-sided countenance one bows before a superior) or serve as the second element in the great divine self-description 'erekh 'appayim — 'slow to anger,' literally 'long of nostrils,' first revealed at Sinai (Exod 34:6) and echoed across Psalms, Prophets, and Wisdom. Arabic anf, Aramaic 'anpin, and Ethiopic 'anf all preserve the nasal root, while every target language independently splits the anatomical and emotional senses — Spanish ira versus nariz, Korean 코 versus 분노, Swahili hasira versus pua — confirming that this is not just a translation convention but a genuine polysemy recognized across language families.

1. divine anger, wrath of God (169×) Split from sense 83655. Criteria: Anger or wrath as a divine attribute; 'charon ap YHWH' (the burning anger of the LORD); God's judicial response to sin and covenant violation
en: -the-anger-of, anger-of, anger-of- | **es:** ira-de, ira-de-, la-ira-de | **fr:** -le-colère-de, colère-de, colère-de- | **de:** -der-Zorn-von, Zorn-von, Zorn-von- Exod 4:14; Exod 22:24; Exod 32:10; Num 11:1; Num 11:10

2. human anger, rage (41×) Split from sense 83655. Criteria: Human emotional anger, fury, or indignation; interpersonal conflict and familial rage
en: anger, anger-of, his-anger | **es:** ira, ira-de, ira-de- | **fr:** aussi, colère, colère-de | **de:** Zorn, Zorn-von, anger-of Gen 27:45; Gen 30:2; Gen 39:19; Gen 44:18; Gen 49:6

3. nose, nostrils (30×) The literal anatomical sense: nostril, nose, or snout — 30 occurrences preserving the original body-part reference. God breathes into Adam's nostrils (Gen 2:7), the breath of life is in the nostrils of all flesh (Gen 7:22), and Rebekah receives a ring on her nose (Gen 24:47). The dual 'appayim sometimes specifies the two nostrils explicitly. Spanish nariz, Korean 코, and Arabic ڤ all select nasal vocabulary here rather than emotion terms. In poetic theophany passages like 2 Sam 22:9 and Ps 18:9, smoke goes up from God's nostrils — a liminal context where anatomy and fury merge, the very hinge on which the metaphorical extension turns.

GEOGRAPHY AND SPACE
en: Your-nostrils, from-your-nostrils, he | **es:** de-vuestras-narices, en-mi-nariz, en-mi-nariz. | **fr:** Ton-narines, colère, dans-Son-nostrils | **de:** Dein-nostrils, Zorn, auch Gen 2:7; Gen 7:22; Gen 24:47; Exod 15:8; Num 11:20

4. face, countenance (21×) The dual form 'appayim used for 'face' or 'countenance' — 21 occurrences concentrated in prostration formulas (naphal 'al 'appayim, 'fell on his face'). The dual ('two-sidedness') naturally extends from nostrils to the whole face. This sense dominates in gestures of reverence: Abraham bows before the Hittites (Gen 23:7), Joseph's brothers before him (Gen 42:6), Balaam before the angel (Num 22:31). Spanish rostro, German Angesicht, and Korean 얼굴 all select face-specific vocabulary, distinguishing this from both the nasal and the emotional senses. The idiom 'by the sweat of your face' (Gen 3:19) belongs here too. GEOGRAPHY AND SPACE
en: face, face-your, faces | **es:** a-su-rostro, ante-rostro-de, rostro | **fr:** colère, face, face-ton | **de:** Angesicht, Zorn, auf-Angesicht Gen 3:19; Gen 19:1; Gen 42:6; Gen 48:12; Num 22:31

5. slow to anger (idiom) (14×) The frozen idiom 'erekh 'appayim — 'slow to anger,' literally 'long of nostrils' — 14 occurrences, overwhelmingly in liturgical or hymnic contexts describing a divine attribute. First proclaimed at Sinai in God's self-revelation (Exod 34:6), then echoed at Kadesh (Num 14:18), in Nehemiah's prayer (9:17), and across the Psalter (86:15; 103:8; 145:8). The idiom is also applied to human patience in Proverbs (14:29; 15:18; 16:32). Spanish tardo para la ira and Korean 노하기를 더디 하시는 both paraphrase the metaphor rather than preserving it, while the Hebrew freezes the bodily image into a theological formula. This is functionally a lexicalized compound, not a productive combination. GEOGRAPHY AND SPACE
en: anger, patience, temper | **es:** de-iras, ira, iras | **fr:** colère, narine, nez | **de:** Zorn, zu-Zorn Exod 34:6; Num 14:18; Neh 9:17; Ps 86:15; Ps 103:8

6. (1×) A single disputed occurrence at 1 Sam 1:5 where 'appayim appears to mean 'double' (a double portion). The multilingual evidence — English 'double,' Spanish doble, French double — consistently renders a quantity rather than nose, face, or anger. Some scholars emend or reinterpret this as a different root, but the MT reading stands as a hapax usage of the dual form in a distributive or multiplicative sense, possibly meaning 'a face-portion' (i.e., the honorific share set before the guest's face). The textual difficulty is genuine and unresolved. DOUBLE TWOFOLD
en: double | **es:** doble | **fr:** double | **de:** double 1Sam 1:5

אָפַד H0640 *Conj-w / V-Qal-ConjPerf-2ms* (2×)

gird on, bind on (specifically the ephod)

This denominative verb means to gird on the ephod, the special priestly garment. It appears only in Exodus and Leviticus during Aaron's ordination, describing the sacred act of binding the ephod onto the high priest with its skillfully woven band.

(2×) Used exclusively for girding the ephod onto Aaron in Exodus 29:5 (command) and Leviticus 8:7 (execution). The verb derives from the noun 'ephod,' making it a technical term for this specific priestly investiture action. The parallel verb 'chagar' (gird) in Leviticus 8:7 clarifies the binding action involved in priestly consecration. BINDING BY VOW
en: and-bound-it, and-you-shall-gird | **es:** y-ajustó, y-ceñirás | **fr:** et-lia-cela, et-tu—gird | **de:** und-band-es, und-du-soll-gird Exod 29:5; Lev 8:7

אֵפֹד H0641 *N-proper-ms* (1×)

Ephod, a personal name; father of Shemuel of Manasseh (Num 34:23)

Ephod appears as the name of a tribal leader's father in the wilderness period. Shemuel son of Ephod represented the tribe of Manasseh in the land division ceremonies. Though sharing a name with the priestly garment, this is a distinct personal name, common in the ancient Near East. The multilingual evidence consistently transliterates it as a proper name.

(1×) The single occurrence in Numbers 34:23 identifies Ephod as father of Shemuel, the Manassehite representative for land allotment. Cross-lingual consistency (English 'Ephod', Spanish 'Efod', French/German 'Ephod') confirms this as a personal name, not the priestly artifact, though the homonymy reflects the cultural prominence of priestly terminology in Hebrew naming practices. **EPHOD PRIESTLY GARMENT**

en: Ephod | **es:** Efod | **fr:** Ephod | **de:** Ephod Num 34:23

אֵפֹד H0642 *N-fsc / 3ms* (3×)

ephod, ephod-covering (priestly garment or its decorative band)

A term related to the priestly ephod, specifically referring to its skillfully woven band or to the covering/sheathing of idols with precious materials. Exodus uses it for the high priest's ephod band that held the garment in place. Isaiah employs it for the gold covering of cast images, parallel to silver plating of carved idols. The word shares the root with 'ephod' but supplies the construct and suffix forms, and extends metaphorically to any 'covering' or 'sheathing' that adorns.

(3×) Exodus 28:8 and 39:5 describe 'the skillfully woven band of the ephod' that secured the high priest's sacred garment, made with the same materials as the ephod itself—gold, blue, purple, scarlet, and fine linen. Isaiah 30:22 condemns idolatry: 'the covering of your cast images of gold'—using this term for the precious sheathing that makes idols attractive. The link between priestly vestments and idol-coverings is linguistic, not theological: both involve wrapping or overlaying with valuable material, but one serves true worship while the other represents misplaced devotion. **EPHOD PRIESTLY GARMENT**

en: its-ephod, of-your-cast-images | **es:** cobertura-de, su-efod | **fr:** [אפדת], son-éphod | **de:** [אפדת], sein-Ephod Exod 28:8; Exod 39:5; Isa 30:22

אַפַּדֹּן H0643 *N-msc / 3ms* (1×)

palace, royal residence with possessive suffix (Dan 11:45)

This rare Persian loanword denotes a palatial structure, specifically a throne room or royal residence. It appears in Daniel's apocalyptic vision describing the northern king's (Antiochus Epiphanes) final campaign. The Persian origin (apadâna) reflects the linguistic milieu of the exilic and post-exilic period. Daniel uses this technical architectural term to evoke the grandeur and hubris of the Seleucid king's ambitions.

(1×) In Daniel 11:45, the phrase 'tents of his palace' combines nomadic imagery (tents) with imperial architecture (palace), creating a vivid picture of military encampment with royal splendor. The cross-lingual glosses ('his-palace' in English, 'palacio-su' in Spanish, 'palais' in French) consistently recognize the possessive construction, emphasizing the king's personal dominion over his luxurious command post. **GEOGRAPHY AND SPACE**

en: his-palace | **es:** palacio-su | **fr:** palais | **de:** [אפדנו] Dan 11:45

אָפָה H0644 *V-Qal-Imperf-2mp* (25×)

Bake; baker (as agent noun); be baked (passive)

The basic Hebrew verb for baking, covering the entire process of preparing bread and other foods by fire or oven. Its participial form doubles as the standard word for 'baker,' most memorably in the Joseph narrative where Pharaoh's chief baker (sar ha-ofim) dreams of baskets of baked goods (Genesis 40). The verb appears in everyday contexts—baking matzot for the Exodus (Exodus 12:39), baking manna in the wilderness (Exodus 16:23)—and in cultic legislation where offerings must be baked in prescribed ways (Leviticus 6:17, 7:9). Spanish 'hornear/panadero' and German 'backen' map neatly onto its dual verbal-nominal life.

1. baker (one who bakes) (12×) The Qal participle used as a substantive noun meaning 'baker'—a professional who bakes bread. Central to the Joseph narrative in Genesis 40, where the chief baker (sar ha-ofim) appears alongside the cupbearer. Also in 1 Samuel 8:13 (women as bakers) and Hosea 7:4-6 where the baker's oven becomes a political metaphor. Spanish 'panadero' and French equivalents confirm this agent-noun reading. **BOIL COOK FOOD**

en: a-baker, and-for-bakers, and-the-baker | **es:** de-panadero, los-panaderos, panadero | **fr:** [אפהם], [האפים], [מאפה] | **de:** [אפהם], [האפים], [מאפה] Gen 40:1; Gen 40:2; Gen 40:5; Gen 40:16; Gen 40:17

2. to bake (10×) The active Qal finite verb meaning 'to bake'—preparing food by heat in an oven or over fire. Covers everyday baking of bread (Isaiah 44:15,19), emergency baking of matzot (Genesis 19:3, Exodus 12:39), wilderness manna preparation (Exodus 16:23), and cultic bread preparation (Leviticus 24:5). The imperative 'efu' at Exodus 16:23 captures its domestic immediacy. **BOIL COOK FOOD**

en: I-baked, and-baked-it, and-bakes | **es:** Y-cocieron, cocí, entonces-cocerán | **fr:** [אפיתי], [ואפה], [יאפן] | **de:** [אפיתי], [ואפה], [יאפן] Gen 19:3; Exod 12:39; Exod 16:23; Lev 24:5

3. to be baked (3×) The Nifal passive stem: 'to be baked,' with the food item as grammatical subject rather than the person baking. Confined to Levitical legislation (Leviticus 6:17, 7:9, 23:17) where it specifies how offerings shall be prepared. French and German translations resort to periphrastic passives ('est baked,' 'ist gebacken'), underscoring the voice distinction. **BOIL COOK FOOD**

en: is-baked, shall-it-be-baked, they-shall-be-baked | **es:** fuere-horneada, se-horneará, serán-cocidas | **fr:** devra-cela-être-baked, est-baked, ils-devra-être-baked | **de:** ist-gebacken, sie-soll-sein-gebacken, soll-es-sein-gebacken Lev 6:17; Lev 7:9; Lev 23:17

אֲפוֹ H0645 *Conj* (15×)

then, now then — an enclitic emphatic particle used in questions and inferential statements

Epho is a subtle but rhetorically charged particle that intensifies questions and draws inferences. It adds urgency or emphasis much like English 'then' in 'who then was it?' Isaac's trembling question mi epho ('who then?', Gen 27:33) upon discovering Jacob's deception is its most dramatic occurrence. In Job it punctuates anguished reasoning: 'where then is my hope?' (17:15). The particle also appears in deliberative contexts: 'if it must be so, then do this' (Gen 43:11). German 'also/denn,' Spanish 'entonces/pues,' and French 'alors' each approximate this emphatic-inferential nuance.

then, therefore (emphatic particle) (15×) An enclitic emphatic particle intensifying interrogative or inferential statements. Characteristically paired with question words: mi epho ('who then?', Gen 27:33), ayyeh epho ('where then?', Judg 9:38; Isa 19:12; Job 17:15), ubammeh yivvada epho ('wherein shall it be known?', Exod 33:16). Also used in deliberative contexts (Gen 43:11). Functionally parallels Greek ara/pote and Latin tandem. **THEN (TEMPORAL ADVERB)**

en: indeed, then, therefore | **es:** entonces, es-él,, pues | **fr:** [אפוא], alors, c'est-pourquoi | **de:** [אפו], [אפוא], also Gen 27:33; Gen 27:37; Gen 43:11; Exod 33:16; Judg 9:38

אֵפוֹד H0646 *Prep-l / N-ms* (49×)

ephod — a priestly vestment worn over the shoulders, used in worship and oracular inquiry

The ephod is one of the most distinctive garments in the Hebrew Bible, a shoulder-piece worn by the high priest and described in elaborate detail in Exodus 28 and 39 — made of gold, blue, purple, and scarlet yarn interwoven with fine linen, bearing two onyx stones engraved with the names of Israel's twelve tribes. Yet the ephod also appears in humbler form: young Samuel ministers before the Lord wearing a linen ephod (1 Sam 2:18), and David dances before the ark girded with one (2 Sam 6:14). In several passages, the ephod is closely associated with oracular consultation — 'bring the ephod here' (1 Sam 23:9; 30:7) — suggesting it held or accompanied the Urim and Thummim. Gideon's golden ephod, tragically, becomes an object of idolatrous worship (Judg 8:27). The translations uniformly transliterate: Spanish 'efod,' French 'ephod,' German 'Ephod.'

ephod (priestly garment) (49×) A priestly vestment of varying elaborateness: in its fullest form, the high-priestly shoulder-garment of gold, blue, purple, and scarlet thread with onyx shoulder-stones

(Exod 28:6-12; 39:2-7), bearing the breastplate of judgment with the Urim and Thummim; in simpler form, a linen ephod worn by ordinary priests (1 Sam 22:18) and by Samuel and David in worship contexts (1 Sam 2:18; 2 Sam 6:14). The ephod's association with oracular inquiry (1 Sam 23:9; 30:7) and its potential for misuse as an idol (Judg 8:27; 17:5) show its centrality to Israel's cult. All 49 occurrences denote this single garment type across its various manifestations. **EPHOD PRIESTLY GARMENT**

en: the-ephod | **es:** el-efod | **fr:** l'éphod | **de:** das-Ephod Exod 25:7; Exod 28:4; Exod 28:6; Exod 28:12; Exod 28:15

אֲפִיחַ H0647 *N-proper-ms* (1×)

Aphiah, a personal name; ancestor of Saul (1 Sam 9:1)

Aphiah stands in Saul's genealogy as one of his ancestors in the Benjamite line. Though his etymology remains uncertain, his inclusion in the royal lineage establishes Saul's tribal credentials. The name appears nowhere else in Scripture, marking him as a figure known only through his descendant's fame. Genealogies like this anchored Israel's kings in their tribal heritage.

(1×) First Samuel 9:1 traces Saul's pedigree through multiple generations: 'Kish son of Abiel son of Zeror son of Becorath son of Aphiah, a Benjamite.' The consistent transliteration across languages (English/French/German 'Aphiah', Spanish 'Afíaj') treats this as an authentic personal name, preserving the historical memory of Saul's pre-monarchic lineage even when the name's meaning had been lost. **PROPER NAMES (PERSONAL)**

en: Aphiah | **es:** Afíaj | **fr:** Aphiah | **de:** Aphiah 1Sam 9:1

אָפִיל H0648 *Adj-fp* (1×)

late-ripening, of crops that mature after the main harvest (Exod 9:32)

This adjective describes wheat and spelt that escaped the seventh plague because they ripen later than barley and flax. The term captures an agricultural reality crucial to the plague narrative: God's judgment was selective and timed, leaving food sources for eventual survival. The root suggests something 'darkened' or 'concealed,' perhaps reflecting seeds still hidden in their protective husks.

(1×) Exodus 9:32 explains that 'the wheat and spelt were not destroyed, for they ripen late.' The multilingual evidence ('late' in English, 'tardíos' in Spanish, 'tard' in French, 'spaet' in German) unanimously recognizes the temporal dimension: these crops matured later in the growing season. This agricultural detail underscores the precision of divine judgment—devastating yet not utterly destroying Egypt's food supply. **DARKNESS AND GLOOM**

en: late | **es:** tardíos | **fr:** tard | **de:** spaet Exod 9:32

אַפַּיִם H0649 *N-proper-ms* (2×)

Appayim (son of Nadab, Judahite line)

Appayim was a son of Nadab in the genealogy of Judah. His name appears twice in consecutive verses of Chronicles, preserving the family line descended from Jerahmeel. The name itself may relate to the dual form of 'face' or 'nostrils,' though its precise meaning is uncertain.

(2×) Personal name in the Jerahmeelite genealogy (1 Chr 2:30-31). The dual references establish Appayim in the ancestral chain of Judah's clans. Transliterations remain fairly consistent (Appayim, Apayim) across languages, marking this individual's place in Chronicles' extensive genealogical records. **PROPER NAMES (PERSONAL)**

en: Appayim, and-Appayim | **es:** Apayim, y-Apayim | **fr:** [אפים], [ואפים] | **de:** [אפים], [ואפים] 1Chr 2:30; 1Chr 2:31

אָפִיק H0650 *N-mpc / 2ms* (19×)

Channel, watercourse, stream bed (wadi or ravine); tube or conduit (of bones/scales); a strong or mighty one.

Afiq is a poetic word for the carved-out channels through which water rushes — the wadis, ravines, and stream beds that score the Judean wilderness and burst to life during seasonal rains. The psalmist's longing in Psalm 42:1, 'As a deer pants toward channels of water,' uses afiq to evoke the dry beds that promise life-giving flow. When the Psalmist prays 'Restore our fortunes, O LORD, like channels in the Negev' (Ps 126:4), the image is of empty ravines suddenly filled. Spanish arroyos and French ruisseaux both capture the seasonal watercourse. Job extends the imagery metaphorically: the hippopotamus's bones are 'tubes of bronze' (Job 40:18) and the crocodile's scales form tight 'channels' (Job 41:15). A single curious occurrence in Job 12:21 uses the related form to mean 'mighty ones' — likely from a parallel root denoting strength.

1. watercourse, channel, stream bed (16×) A natural watercourse, channel, stream bed, wadi, or ravine through which water flows or once flowed. This dominant sense (16 occurrences) is concentrated in poetic and prophetic texts: the channels of the sea exposed at God's rebuke (2 Sam 22:16; Ps 18:15), the deer panting for streams of water (Ps 42:1), wadis in the Negev as an image of restoration (Ps 126:4), and Ezekiel's ravines and valleys (Ezek 6:3; 34:13; 36:4-6). Spanish arroyos/canales, French ruisseaux, and German Bachbett all converge on the seasonal watercourse. Job 6:15 compares treacherous friends to 'channels of a wadi' that vanish when you need them most. **GEOGRAPHY AND SPACE**

en: and-the-ravines, by-the-streams, channels-of | **es:** a-los-arroyos, arroyos-de, canales-de | **fr:** [אפיקי], channels-de, comme-ruisseau | **de:** Bachbett, [אפיקי], [אפיקיו] 2Sam 22:16; Job 6:15; Ps 18:15; Ps 42:1; Ps 126:4

2. tube, row, conduit (2×) A tube, conduit, or cylindrical row — the channel metaphor extended to non-aquatic physical structures. Two occurrences in Job's descriptions of great beasts: the hippopotamus's bones are 'tubes of bronze' (Job 40:18), and the crocodile's overlapping scales form tight 'channels of shields' (Job 41:15). Spanish tubos/canales and the English 'tubes' preserve the imagery of hollow cylindrical forms. The poet borrows the watercourse shape to describe anatomical marvels. **GEOGRAPHY AND SPACE**

en: are-channels-of, are-tubes-of | **es:** canales-de, tubos-de | **fr:** ruisseau | **de:** Bachbett Job 40:18; Job 41:15

3. mighty, strong one (1×) A mighty or strong one — likely from a related root afiq meaning 'firm, strong' rather than from the watercourse meaning. Only 1 occurrence: Job 12:21, where God 'pours contempt on the mighty' (or 'loosens the belt of the strong'). Spanish los fuertes ('the strong ones') renders the personal meaning clearly. Some scholars connect this to Aramaic cognates meaning 'strong,' suggesting a homonymic overlap rather than a semantic extension from 'channel.' **POWER AND ABILITY**

en: mighty | **es:** los-fuertes | **fr:** ruisseau | **de:** Bachbett Job 12:21

אֹפֶל H0651 *Conj-w / Adj-ms* (1×)

gloomy, dark; describing the Day of the LORD (Amos 5:20)

This adjective intensifies the description of divine judgment day, standing parallel to 'darkness' and opposite to 'brightness.' Amos employs it to shatter popular expectations: Israel anticipated the Day of the LORD as victory, but the prophet announces gloom and terror. The word evokes the oppressive darkness of coming judgment, where light has been extinguished.

(1×) In Amos 5:20's rhetorical question, 'Is not the Day of the LORD darkness and not light, gloom with no brightness in it?', the term reinforces total absence of hope. The cross-lingual glosses ('gloom' in English, 'tinieblas' in Spanish, 'sombre' in French, 'Dunkel' in German) consistently convey darkness, supporting the prophet's stark reversal of Israel's eschatological optimism into a vision of inescapable judgment. **DARKNESS AND GLOOM**

en: and-gloom | **es:** y-tinieblas | **fr:** et-sombre | **de:** und-Dunkel Amos 5:20

אֹפֶל H0652 *Conj-w* (9×)

Deep darkness, thick gloom; a poetic term for cosmic, existential, or calamitous obscurity.

A poetic noun evoking a profound, impenetrable darkness that

transcends ordinary nightfall. Used exclusively in elevated literary contexts—Job and the Psalms—it describes the primordial darkness that seizes a cursed night (Job 3:6), the suffocating gloom of Sheol (Job 10:22), and the spiritual blindness from which God delivers (Isa 29:18). It frequently appears alongside חֹשֶׁךְ (darkness) and צַלְמָוֶת (shadow of death), forming a layered vocabulary of obscurity. Spanish 'tinieblas' and French 'obscurité' capture its heavy, foreboding quality.

darkness, gloom (9×) Thick, impenetrable darkness or gloom, used in poetic and wisdom literature to express dread, hiddenness, or calamity. In Job 3:6, darkness personified 'seizes' the night of Job's birth; in Job 10:22, it describes the underworld as a land of deep gloom; in Job 28:3, miners penetrate 'the stone of darkness' deep in the earth; and in Psalm 91:6, it denotes the terror that stalks at noonday's opposite. The figurative extension to calamity appears in Job 23:17 and 30:26, where expected light yields only gloom. French 'obscurité' and Spanish 'oscuridad/tinieblas' both convey the oppressive, layered quality of this darkness. **DARKNESS AND GLOOM**

en: and-out-of-gloom, darkness, gloom | **es:** en-oscuridad, las-tinieblas., oscuridad | **fr:** [ומאפל], dans-obscurité, obscurité | **de:** Dunkel, Finsternis, [ומאפל] Job 3:6; Job 10:22; Job 23:17; Job 28:3

אֲפֵלָה H0653 *Prep-k* (10×)

Darkness, deep gloom; both literal thick darkness (plague, night, Day of YHWH) and figurative darkness of calamity and judgment.

A feminine noun denoting thick, palpable darkness — the kind that swallows light entirely. It appears in some of Scripture's most dramatic scenes: the supernatural blackness of the ninth plague over Egypt (Exod 10:22), the terrifying darkness of the Day of YHWH stacked alongside cloud and thick cloud (Joel 2:2; Zeph 1:15), and the evening shadows where the adulteress lurks (Prov 7:9). Prophetic writers extend it figuratively for calamity and ruin — groping at noonday as in darkness (Deut 28:29), the slippery doom of false prophets (Jer 23:12), and Israel's moral night where hoped-for brightness yields only gloom (Isa 59:9). Spanish translations consistently use 'oscuridad' or 'tinieblas,' reinforcing the seamless bridge between physical and moral darkness in Hebrew thought.

1. darkness, deep gloom (literal) (5×) Literal thick darkness or deep gloom — the absence of light in its most intense form. This covers the supernatural plague-darkness over Egypt where Exodus 10:22 pairs it with 'darkness' (choshek), the ominous twilight of Proverbs 7:9 described alongside 'the pupil of the night,' and the eschatological Day of YHWH passages (Joel 2:2; Zeph 1:15) where it is heaped with cloud, thick cloud, and blackness to convey cosmic terror. **DARKNESS AND GLOOM**

en: and-darkness, and-gloom, and-thick-darkness | **es:** oscuras, y-densas-tinieblas, y-oscuridad | **fr:** [ואפלה], et-obscurité, et-ואפלה | **de:** [ואפלה], dick Exod 10:22; Prov 7:9; Isa 8:22; Joel 2:2; Zeph 1:15

2. darkness, gloom (figurative: calamity, judgment) (5×) Figurative darkness representing calamity, divine judgment, or spiritual ruin. Deuteronomy 28:29 uses it as a covenant-curse image — groping in gloom at noonday. Jeremiah 23:12 places false prophets on a slippery path into darkness. Isaiah 58:10 and 59:9 contrast it with noon-light and brightness (neghohoth), showing that moral darkness is as tangible as physical night. The French and German translations often leave the Hebrew untranslated here, suggesting translators found no single word adequate for this loaded metaphorical weight. **DARKNESS AND GLOOM**

en: and-your-gloom, in-darkness, in-the-darkness | **es:** en-la-oscuridad, en-tinieblas, es-como-oscuridad | **fr:** [באפלה], [באפלות], [ואפלתך] | **de:** [באפלה], [באפלות], [ואפלתך] Deut 28:29; Prov 4:19; Isa 58:10; Isa 59:9; Jer 23:12

אֶפְלָל H0654 *N-proper-ms* (2×)

Ephlal (Judahite, descendant of Sheshan)

Ephlal appears in the genealogy of Judah as a descendant of Sheshan through an Egyptian servant. The name occurs twice in the same verse, establishing a link in the family chain. The meaning is uncertain, though the Septuagint preserves various Greek renderings.

(2×) Appears twice in 1 Chronicles 2:37, connecting Sheshan's line through unconventional marriage to an Egyptian servant. This double mention emphasizes genealogical continuity despite the irregularity. The name's etymology remains unclear, though it functions clearly as a personal identifier in Judah's tribal records. **PROPER NAMES (PERSONAL)**

en: Ephlal, and-Ephlal | **es:** Eflal, y-Eflal | **fr:** [אפלל], [ואפלל] | **de:** [אפלל], [ואפלל] 1Chr 2:37

אֹפֶן H0655 *N-mpc / 3ms* (1×)

circumstances, proper occasions; dual form indicating opportune timing (Prov 25:11)

This rare noun appears in Proverbs' metaphor about timely speech, literally 'on its circumstances' or 'at the right occasions.' The dual form suggests paired conditions or the perfect convergence of factors. The root meaning 'turning' or 'wheel' implies that circumstances revolve and return, and wisdom knows when the moment is ripe for speech.

(1×) Proverbs 25:11 declares: 'A word fitly spoken is like apples of gold in settings of silver.' The phrase 'on its occasions' (or wheels/circumstances) emphasizes perfect timing. Translation divergence is notable: English 'its-occasions', Spanish 'sus-ruedas' (its wheels), French preserves the Hebrew, German likewise, revealing uncertainty whether this means 'proper timing' or 'wheeled settings' (like jeweler's turntable). The interpretive consensus favors temporal appropriateness over mechanical imagery. **TIME AND SEASONS**

en: its-occasions | **es:** sus-ruedas | **fr:** son-אפניו-lui | **de:** [אפניו] Prov 25:11

אָפַס H0656 *V-Qal-Perf-3ms* (5×)

To cease, fail, or come to an end — used of resources running out, oppressors perishing, and divine mercy seemingly stopping.

A verb appearing only in the Qal perfect third-person masculine singular, conveying the idea of something reaching its terminus or being exhausted. In Genesis 47:15–16 it describes money failing during the Egyptian famine, while in Isaiah 16:4 and 29:20 it announces the end of oppressors and tyrants — paired with synonyms for destruction (kalah, tam). In Psalm 77:8 it voices the psalmist's anguished question about whether God's steadfast love has permanently ceased. German glosses ('zu Ende ist,' 'hat kommen zu ein enden') vividly capture the finality, while Spanish '¿Acaso cesó?' preserves the interrogative force of the psalm.

(5×) To come to an end, cease, or be exhausted. The verb describes the complete depletion or termination of something — whether money running out (Gen 47:15–16), an oppressor being finished (Isa 16:4; 29:20, where it parallels kalah 'be consumed' and tam 'be complete'), or God's covenant loyalty apparently failing (Ps 77:8, paired with gamar 'be ended'). The Hebrew form is restricted to the Qal perfect 3ms, giving it a stative, resultative feel: the thing has already reached its end. Spanish '¿Acaso cesó?' at Psalm 77:8 captures the rhetorical force of the question, while German 'zu Ende ist' highlights the absolute finality of the cessation. **GEOGRAPHY AND SPACE**

en: comes-to-an-end, gone, has-come-to-an-end | **es:** habrá-dejado-de-existir, se-acabó, ¿Acaso-cesó | **fr:** allé, extrémité, le-manquer | **de:** Ende, hat-kommen-zu-ein-enden, zu-Ende-ist Gen 47:15; Gen 47:16; Ps 77:8; Isa 16:4; Isa 29:20

אֶפֶס H0657a *Prep-m / Adv* (43×)

End, extremity; nothingness, non-existence; adversative particle 'however, but'; privative 'without, for lack of.'

Efes moves between the concrete and the abstract with remarkable fluidity. At its most vivid, it names the 'ends of the earth' – the farthest horizons of the created world – in some of the Bible's grandest prophetic poetry (Ps 2:8; Isa 45:22). Yet the same root expresses absolute negation: 'there is none,' 'nothing,' 'nothingness.'

Spanish captures this split well, rendering confines for the geographic sense but nadie and nada for the existential negation. The word also functions as an adversative particle ('however, but') and a privative preposition ('without'), showing how a noun of cessation grammaticalizes into logical connectives. The thread uniting all senses is the idea of a limit – spatial, existential, or logical.

1. ends of (the earth) (14×) The geographic-poetic sense: 'ends of the earth' (afse-erets), the remotest boundaries of the inhabited world. Concentrated in Psalms, Isaiah, and Deuteronomy, this phrase carries enormous theological weight – God's sovereignty extends to the afse-erets (Ps 2:8; Zech 9:10). Spanish confines, German Ende, and French extremite all select 'boundary/limit' vocabulary, while the construct chain with erets is nearly formulaic across all 14 occurrences. GEOGRAPHY AND SPACE

en: ends-of, ends-of-, from-ends-of- | **es:** confines-de, confines-de-, desde-extremos-de | **fr:** ends-de, ends-de-, extrémité | **de:** Ende, [אפסי], der-ends-von Deut 33:17; 1Sam 2:10; Ps 2:8; Ps 22:27; Ps 59:13

2. there is none, no one (12×) Predicative negation: 'there is none, no one remains.' Used to deny the existence or survival of persons or things, often in contexts of judgment or devastation. Deut 32:36 announces that God will act when he sees 'there is none remaining'; 2 Kgs 14:26 twice uses efes to describe Israel's utter helplessness. Spanish nadie/ningun and German keiner confirm this as a true existential negation, distinct from ordinary Hebrew ayin by its poetic register and emphatic finality. NEGATION PARTICLES

en: None, and-none, and-there-is-no | **es:** Nadie, nadie, ningún | **fr:** est-là-pas, et-aucun, et-extrémité | **de:** Ende, [אפס], [ואפסי] Deut 32:36; 2Sam 9:3; 2Kgs 14:26; Isa 5:8

3. however, but, only (7×) Adversative-restrictive particle: 'however, but, except, only.' The noun of cessation has grammaticalized into a discourse marker introducing qualifications. In Num 13:28 the spies concede the land's goodness efes – 'however, the people are strong'; in Judg 4:9 Deborah agrees to accompany Barak efes – 'only, the glory will not be yours.' German jedoch/nur and Spanish sin embargo/excepto both treat this as a genuine conjunction, confirming its functional shift from substantive to particle. CONJUNCTIONS AND CONTRAST

en: and-but, except, however | **es:** Sin-embargo, excepto, pero-solo | **fr:** cependant, et-mais, extrémité | **de:** [אפס], jedoch, nur Num 13:28; Num 22:35; Num 23:13; Deut 15:4; Judg 4:9

4. without, for lack of (6×) Privative prepositional use (often be-efes): 'without, for lack of.' Indicates deprivation or absence of something expected. Prov 14:28 warns that 'without a people, a prince is ruined' (be-efes le'om); Prov 26:20 notes 'without a gossip, strife ceases.' The be- preposition + efes construction creates a compact privative phrase. Spanish sin and German ohne both render this straightforwardly, while the French evidence sometimes struggles, confirming this is a distinctly Hebraic idiom. WITHOUT AND APART FROM

en: and-without, but-without, for-lack-of | **es:** Cuando-faltan, nadie, sin | **fr:** dans-extrémité, dans-באפס, et-extrémité | **de:** Ende, [באפס], [ובאפס] Job 7:6; Prov 14:28; Prov 26:20; Isa 52:4; Isa 54:15

5. nothing, nothingness (4×) Substantive nothingness: absolute zero or utter worthlessness, concentrated in Second Isaiah's polemic against idolatry and the nations. Isa 40:17 declares the nations are 'as nothing and nothingness' (ke-ayin u-khe-efes); Isa 41:29 says of the idols 'they are all efes.' Spanish menos-que-nada ('less than nothing') captures the rhetorical hyperbole. This sense is closely related to sense 2 but emphasizes qualitative worthlessness rather than mere non-existence, and is restricted to prophetic-poetic contexts. GEOGRAPHY AND SPACE

en: and-as-less-than-nothing, as-less-than-nothing, nothing | **es:** menos-que-nada, nada, y-como-inexistencia | **fr:** de-extrémité, et-fin, extrémité | **de:** Ende, und-Ende, von-Ende Isa 34:12; Isa 40:17; Isa 41:12; Isa 41:29

אֹפֶס H0657b *N-md* (1×)

ankles or soles; dual form indicating the two ankles (Ezek 47:3)

This anatomical term marks depth measurement in Ezekiel's temple vision as water rises from ankle-deep to waist-deep to a river. The dual form naturally refers to both ankles. Scholarly debate centers on whether it means soles or ankles; ancient versions favor ankles. The image conveys gradual but inexorable increase of the life-giving water flowing from the sanctuary.

(1×) Ezekiel 47:3 measures the expanding river: 'water reaching to the ankles.' Then verse 4 continues: 'water to the knees... water to the waist.' The progression from ankles upward creates a powerful visual crescendo. Cross-lingual evidence splits: English 'ankles', Spanish 'tobillos' (ankles), French 'rien' (nothing—odd), German preserves Hebrew, but the preponderance supports 'ankles,' establishing the starting point of the temple river's miraculous growth. AUTO-DETECTED COMMUNITY 12037 WITH 3 SENSES

en: ankles | **es:** tobillos | **fr:** rien | **de:** [אפסים] Ezek 47:3

אֶפֶס דַּמִּים H0658 *Prep / N-proper-fs* (1×)

Ephes-dammim, a place name; battle site where David fought Goliath (1 Sam 17:1)

Ephes-dammim marks the location where Philistines and Israelites arrayed for battle, setting the stage for David's confrontation with Goliath. The name appears as 'Pas-dammim' in Chronicles, suggesting textual variation or dialectical difference. Proposed meanings include 'boundary of blood' or 'edge of blood,' though the etymology remains disputed. The site lay in Judahite territory between Socoh and Azekah.

(1×) First Samuel 17:1 locates the Philistine encampment 'between Socoh and Azekah, in Ephes-dammim.' This geographical precision anchors the iconic David-Goliath narrative in real terrain. The unanimous transliteration across languages (English/Spanish/French/German all preserve 'Ephes-dammim' or close variants) indicates recognition as a proper place name. The site's obscurity outside this context makes it memorable solely for the battle that occurred there. GEOGRAPHY AND SPACE

en: in-Efes-Dammim | **es:** en-Efes-Dammim | **fr:** dans-Efes-Dammim | **de:** in-Efes-Dammim 1Sam 17:1

אָפַע H0659 *Prep-m / N-ms* (1×)

from nothing; likely a textual error for 'from nought' (Isa 41:24)

This form appears in Isaiah's polemic against idols and likely represents a scribal variation of the more common 'efes' (nought, nothing). The prophet declares the gods are less than nothing, unable to act or speak. Ancient versions and most modern scholars read this as a textual variant rather than a distinct word. The rhetorical force remains: idols are ontological zeros.

(1×) Isaiah 41:24 condemns: 'Behold, you are nothing, and your work is from nothing.' The phrase 'from nothing' emphasizes the utter impotence and unreality of false gods. Cross-lingual evidence ('from-nothing' in English, 'de-nada' in Spanish, French/German preserve the Hebrew) supports reading this as 'from nothingness.' The variant spelling underscores the text's transmission history while preserving Isaiah's scathing assessment of idol worship's futility. GEOGRAPHY AND SPACE

en: from-nothing | **es:** de-nada | **fr:** [מאפע] | **de:** [מאפע] Isa 41:24

אֶפְעֶה H0660 *N-ms* (3×)

viper, adder (venomous serpent)

A venomous snake, most likely a viper or adder, named perhaps for its hissing sound. Isaiah uses the term in prophecies of judgment and danger, depicting viper eggs and the deadly nature of wickedness. Job employs it in Bildad's warning that the wicked person will 'suck the poison of vipers' and be killed by the viper's tongue. The serpent embodies lethal danger lurking in seemingly safe places, a natural metaphor for sin's deceptive and deadly nature.

(3×) Job 20:16 warns that the wicked 'will suck the poison of vipers; the tongue of a viper will kill him'—wealth gained by wickedness becomes internal poison. Isaiah 30:6 includes 'viper and flying serpent' in the catalog of desert dangers through which envoys must travel to Egypt. Isaiah 59:5 accuses the wicked of hatching 'viper's eggs'—

whoever eats them dies, and when crushed they release more vipers, illustrating how evil reproduces and spreads death. The viper's hidden strike and deadly venom made it an apt symbol for sin's treachery. **AUTO-DETECTED COMMUNITY 2423 WITH 6 SENSES**
en: a-serpent, a-viper, viper | **es:** la-víbora., víbora | **fr:** [אפעה], vipère | **de:** [אפעה] Job 20:16; Isa 30:6; Isa 59:5

אָפַף H0661 *V-Qal-Perf-3cp* (5×)
To surround, encompass, or engulf — poetic verb for being encircled by waters, death, or calamities.
A poetic verb used exclusively to describe being overwhelmed or encircled by deadly forces. Literally, it pictures water closing in around Jonah (2:5), and figuratively it depicts the 'breakers of death' or 'cords of death' engulfing the speaker in 2 Samuel 22:5 and Psalms 18:4 and 116:3. In Psalm 40:12 evils surround the psalmist. Every occurrence carries a visceral sense of danger closing in from all sides. Spanish 'me rodearon' and French 'entourer' both emphasize the encircling motion, while English 'engulfed' adds the note of submersion.

(5×) To encompass or engulf, describing the terrifying experience of being surrounded by deadly forces on all sides. The literal use in Jonah 2:5 pictures waters closing over the prophet's head, while the figurative occurrences in 2 Samuel 22:5, Psalm 18:4, and Psalm 116:3 depict 'breakers of death' and 'cords of Sheol' wrapping around the speaker. In Psalm 40:12 it is evils ('ra'ot') that have encompassed the psalmist beyond counting. Spanish 'me rodearon' ('they surrounded me') and English 'engulfed me' together capture the dual force — encirclement and submersion — that makes this verb so vivid in lament contexts. **RELEASE AND MOVEMENT**
en: engulfed-me, have-surrounded, surrounded-me | **es:** Me-rodearon, me-rodearon | **fr:** entoura-moi, entourer | **de:** [אפפוני], haben-surrounded, surrounded-mich 2Sam 22:5; Ps 18:4; Ps 40:12; Ps 116:3; Jonah 2:5

אָפַק H0662 *V-Hitpael-Imperf-1cs* (7×)
To restrain oneself, hold back, exercise self-control; Hitpael of אפק, describing forcible containment of powerful emotion.
A verb in the Hitpael (reflexive) stem meaning to restrain or control oneself, especially when overwhelmed by strong emotion. Joseph's desperate struggle to contain his tears before his brothers provides the most vivid instances (Gen 43:31; 45:1). The word also describes Saul's fateful decision to force himself to act at Gilgal (1 Sam 13:12), Haman swallowing his rage (Esth 5:10), and — most strikingly — God Himself holding back His own power (Isa 42:14) or His compassion being 'restrained' toward Israel (Isa 63:15; 64:11). The range moves from human emotional struggle to divine self-restraint.

restrain oneself, exercise self-control (7×) To compel or restrain oneself, holding back strong emotion or impulse through deliberate effort. The reflexive Hitpael stem emphasizes the internal struggle of the subject against their own feelings. Spanish 'contenerse' and 'se contuvo' precisely capture this reflexive restraint. The most memorable uses involve Joseph forcing himself not to weep before revealing his identity (Gen 43:31; 45:1), but the theological weight lies in passages where God restrains Himself — Isaiah 42:14 pictures God holding back like a woman in labor who can no longer contain her cries, while Isaiah 63:15 asks whether God's compassion has been 'restrained' from Israel. Esther 5:10 shows Haman controlling his fury, and 1 Samuel 13:12 describes Saul compelling himself to offer the sacrifice unlawfully. **REFLEXIVE PRONOUNS**
en: I-restrained-Myself, and-I-restrained-myself, and-he-controlled-himself | **es:** Y-se-contuvo, contenerse, me-contuve | **fr:** [אתאפק], [התאפקו], [ויתאפק] | **de:** [אתאפק], [התאפקו], [ויתאפק] Gen 43:31; Gen 45:1; 1Sam 13:12; Esth 5:10; Isa 42:14

אֲפֵק H0663 *N-proper-fs / 3fs* (9×)
Aphek, a Canaanite place name meaning 'enclosure' or 'fortress,' applied to several cities in Israel.
A place name borne by at least four distinct sites in the land of Israel, all likely fortified positions—the name itself may derive from a root meaning 'to be strong' or 'to enclose.' The most militarily significant Aphek lies near the Jezreel Valley, where Aramean and Israelite forces clashed (1 Kgs 20:26, 30; 2 Kgs 13:17). Another Aphek in the Philistine plain was where the ark of the covenant was captured (1 Sam 4:1; 29:1). Additional sites appear in Asher (Josh 19:30; Judg 1:31) and northeast of Beirut (Josh 13:4). All translations preserve the name phonetically.

Aphek (place name) (9×) The place name Aphek (/ אֲפֵק אֲפִיק), designating several fortified cities across Canaan. The most prominent is the site near Jezreel associated with Aramean-Israelite warfare (1 Kgs 20:26, 30; 2 Kgs 13:17), where a wall collapsed killing 27,000 soldiers. A second Aphek in the Philistine plain witnessed two pivotal battles—the capture of the ark (1 Sam 4:1) and the Philistine mustering before Saul's final battle (1 Sam 29:1). Sites in Asher (Josh 19:30; Judg 1:31) and near Lebanon (Josh 13:4) represent unconquered Canaanite strongholds. The variant spelling Afik (Judg 1:31) and the alternate form Afeqah reflect orthographic fluidity across manuscripts. **GEOGRAPHY AND SPACE**
en: Afeqah, Afik, Aphek | **es:** Afec, Afik, a-Afec | **fr:** Afeqah, Afik, Aphek | **de:** Afeqah, Afik, Aphek Josh 12:18; Josh 13:4; Josh 19:30; Judg 1:31; 1Sam 4:1

אֲפֵקָה H0664 *Conj-w / N-proper-fs* (1×)
Aphekah, a place name; city in Judah's hill country near Hebron (Josh 15:53)
Aphekah appears in Joshua's territorial allotment as one of Judah's hill country cities, grouped with Hebron and surrounding settlements. The name may share etymology with other 'Aphek' sites, possibly meaning 'fortress' or 'stronghold.' Ancient Greek versions render it variously as Erem or Ereb. The Onomasticon identifies it with a village in the Daroma region, though precise location remains uncertain.

(1×) Joshua 15:53 lists Aphekah among Judah's hill country inheritance: 'Janum, Beth-tappuah, Aphekah...' The grouping with Hebron places it in Judah's heartland. Multilingual transliteration (English/French/German 'Aphekah', Spanish 'Afecá') preserves the proper name. The site's inclusion in tribal allotments reflects the comprehensive land distribution that fulfilled covenant promises, even for towns that later faded from historical memory. **GEOGRAPHY AND SPACE**
en: and-Aphekah | **es:** y-Afecá | **fr:** et-Aphekah | **de:** und-Aphekah Josh 15:53

אֹפֶר H0665 *Art / N-ms* (22×)
Ashes; the powdery residue of combustion, used ritually for purification and as a sign of mourning or humility.
Denotes the fine, powdery residue left after burning, carrying both literal and symbolic weight throughout the Hebrew Bible. Literally, it refers to the ashes of the red heifer used in purification rites (Num 19:9–10) and altar residue. Symbolically, ashes placed on the head or sat upon express deep mourning (Esth 4:1, 3), contrition (Dan 9:3; Jonah 3:6), and utter insignificance—Abraham calls himself 'dust and ashes' before God (Gen 18:27). Job's proverbs of ashes (Job 13:12) and Isaiah's idol-maker feeding on ashes (Isa 44:20) extend this into metaphors of worthlessness.

ashes, combustion residue (22×) The powdery residue remaining after combustion, used across cultic, penitential, and metaphorical contexts. In ritual law the ashes of the red heifer serve purification (Num 19:9–10). In lamentation and penitence, ashes on the head or body signal mourning (Esth 4:1; Jer 6:26; Ezek 27:30) and contrition before God (Dan 9:3; Jonah 3:6). Figuratively, ashes convey worthlessness and insignificance, as when Abraham confesses he is 'dust and ashes' (Gen 18:27) or Job dismisses hollow counsel as 'proverbs of ashes' (Job 13:12). Spanish ceniza and German Asche both capture the basic material sense. **ASHES COMBUSTION RESIDUE**
en: and-ashes, ashes, ashes-of | **es:** ceniza, ceniza-de, de-ceniza | **fr:** [אפר], [באפר], [ואפר] | **de:** Asche, Asche-von, [אפר] Gen 18:27; Num 19:9; Num 19:10; 2Sam 13:19; Esth 4:1

אֵפֶר H0666 *Art / N-ms* (2×)
bandage, covering (for the face)
This rare noun denotes a bandage or covering, specifically one worn over the eyes. It appears in the account of a prophet disguising himself before King Ahab by covering his face with a bandage, then revealing his identity by removing it.

(2×) Facial covering in 1 Kings 20:38, 41 used by a prophet to disguise himself before Ahab. The phrase 'bandage over his eyes' describes the deliberate concealment, then revelation of identity. Assyrian cognates for 'covering' and 'garment' support the sense. Some glosses confuse it with 'epher' (ashes), but the context clearly indicates a physical covering. **ASHES COMBUSTION RESIDUE**
en: the-bandage, with-the-bandage | **es:** con-ceniza, la-ceniza | **fr:** avec-le-bandage, le-bandage | **de:** der-bandage, mit-der-bandage 1Kgs 20:38; 1Kgs 20:41

אֶפְרֹחַ H0667 *N-mp* (5×)
Young bird, chick, or nestling — the offspring of birds, used in laws of compassion and poetic imagery.
A noun referring to the young of birds, appearing in contexts that range from Torah legislation to wisdom poetry. In Deuteronomy 22:6 the word occurs twice in the law forbidding taking a mother bird together with her chicks, a commandment associated with compassion and long life. In Job 39:30 it describes the young of the eagle or vulture whose chicks lap up blood, and in Psalm 84:3 the sparrow's nestlings find a home near God's altar. The Ethiopic cognate confirms the meaning. Spanish 'polluelos' and English 'chicks' both evoke small, vulnerable fledglings.

(5×) Young birds or nestlings, the helpless offspring found in a nest. Deuteronomy 22:6 uses the plural twice in the merciful commandment to release the mother bird and not take her with her young — a law the rabbis considered paradigmatic of compassion. Job 39:30 depicts the fierce young of the vulture feeding on blood, showing the word is not limited to domesticated fowl. Psalm 84:3 places the swallow's nestlings at God's altar, an image of divine shelter. Spanish 'polluelos' and French 'chicks' consistently render the vulnerable, small-bird sense, while the Ethiopic cognate confirms the pan-Semitic meaning. **CHILDREN AND INFANCY**
en: [and-its-young], and-its-young, chicks | **es:** (Q:y-sus-polluelos), [K:y-sus-polluelos], los-polluelos | **fr:** [אפרחיה], chicks, et-son-(ואפרחיו)-lui | **de:** [(ואפרחיו)], [[ואפרחון]], chicks Deut 22:6; Job 39:30; Ps 84:3

אַפִּרְיוֹן H0668 *N-ms* (1×)
palanquin, litter; a portable sedan chair for royalty (Song 3:9)
This exotic loanword describes Solomon's ornate portable throne or couch, likely borrowed from Greek, Persian, or Sanskrit. The term appears only in Song of Songs' lavish description of a royal wedding procession. Ancient versions consistently recognize it as a luxury conveyance. The word evokes Near Eastern royal splendor, befitting Solomon's legendary magnificence and the Song's celebration of royal love.

(1×) Song of Songs 3:9 declares: 'King Solomon made himself a palanquin from the wood of Lebanon.' The following verses describe purple cushions, golden posts, and a silver base—a mobile throne of extraordinary beauty. Cross-lingual glosses vary: English 'carriage', Spanish 'Litera' (litter), French 'Un-palanquin', German preserves Hebrew. This lexical diversity reflects the term's rarity and foreign origin, but all point to a luxurious portable seat befitting royal processions. **CHARIOTS AND WAGONS**
en: carriage | **es:** Litera | **fr:** Un-palanquin | **de:** [אפריון] Song 3:9

אֶפְרַיִם H0669 *Prep-k / N-proper-ms* (180×)
Ephraim — Joseph's younger son, the Israelite tribe descended from him, and their allotted territory
Ephraim is one of the most layered proper names in the Hebrew Bible, sliding seamlessly between person, tribe, and territory. Joseph names his second son Ephraim ('doubly fruitful') in Egypt (Gen 41:52), and Jacob's deliberate blessing of Ephraim over firstborn Manasseh (Gen 48:14) foreshadows the tribe's political dominance. Ephraim's hill country becomes the heartland of the northern kingdom, and prophetically 'Ephraim' often stands for all of Israel's northern tribes (Hos 5-14). Spanish Efrain, French Ephraim, and German Efrajim reflect minor phonological adaptations of the same Hebrew name.

Ephraim (proper name) (180×) Proper name referring to Joseph's younger son blessed by Jacob (Gen 48:13-20), the prominent Israelite tribe descended from him, and the central hill-country territory allotted to that tribe. In prophetic literature, especially Hosea, 'Ephraim' becomes a synecdoche for the entire northern kingdom. The name's etymology ('doubly fruitful,' from parah) is given at Gen 41:52. All target languages preserve the name with minor transliteration variants. **PROPER NAMES (PERSONAL)**
en: Ephraim | **es:** Efrayim, Efraín | **fr:** Éphraïm | **de:** Efrajim, Efrajims, Ephraim Gen 41:52; Gen 46:20; Gen 48:1; Gen 48:5; Gen 48:13

אַפַּרְסָיֵא H0670 *N-proper-ms* (1×)
Apharsayites, an ethnic or occupational group; settlers in post-exilic Samaria (Ezra 4:9)
This designation appears in the list of peoples whom Assyria resettled in Samaria and who later opposed Jerusalem's reconstruction. Scholarly consensus identifies them as Persians, though some suggest 'secretaries' (a title rather than ethnicity). The Greek traditions vary significantly. Their inclusion among temple opponents illustrates the complex ethnic mosaic of the Persian period and the political tensions surrounding the restoration.

(1×) Ezra 4:9 catalogs the adversaries: 'the Rehum, Shimshai, and the rest of their associates... the Persians, the men of Erech, the Babylonians, the men of Susa (that is, the Elamites), and the rest...' If 'Apharsayites' means Persians, it highlights imperial representatives opposing the Jews. Translation divergence (English 'Afarsaye', Spanish 'los-persas', French/German preserve Hebrew) reflects ongoing debate about whether this is an ethnic or professional designation. **PERSONAL NAMES**
en: Afarsaye | **es:** los-persas | **fr:** [אפרסיא] | **de:** [אפרסיא] Ezra 4:9

אַפַּרְסְכָיֵא H0671a *N-proper-mpd* (2×)
Apharsekaye (Persian officials in Trans-Euphrates)
This Persian-derived term designates a group of officials or colonists in the province of Trans-Euphrates during the post-exilic period. They appear in correspondence opposing Jerusalem's reconstruction. The exact identity remains debated, though most scholars see it as a Persian administrative designation.

(2×) Persian officials mentioned in Ezra 5:6 and 6:6 in the context of correspondence about rebuilding Jerusalem's temple. The term appears among other ethnic and official groups in the satrapy 'Beyond the River.' Spanish translates as 'officials' while other languages transliterate, reflecting uncertainty about the precise referent. **PERSONAL NAMES**
en: Afarskhaye, the-Apharsekaye | **es:** los-afarsekeos, los-oficiales | **fr:** [אפרסכיא] | **de:** [אפרסכיא] Ezra 5:6; Ezra 6:6

אַפַּרְסַתְכָיֵא H0671b *Conj-w / N-proper-ms* (1×)
Apharsathchites, likely an official title rather than ethnic name; Persian administrators (Ezra 4:9)
This term has shifted in scholarly understanding from an ethnic designation to likely meaning 'governors' or 'officials.' The Old Persian derivation suggests a bureaucratic title within the imperial administration. Ancient versions struggled with it, producing varied translations. Its appearance alongside other administrative terms in Ezra's list of opponents suggests these were Persian functionaries supervising the satrapy and protecting imperial interests against unauthorized construction.

(1×) Ezra 4:9's opposition list includes 'Apharsathchites' among other groups resisting temple rebuilding. Modern interpretation as

'lesser officials' or 'governors' (rather than an ethnic group) better explains its context among administrative titles. Translation variation (English 'Afarsatkhaye', Spanish 'y-los-oficiales'—'and the officials', French/German preserve Hebrew) reflects evolving scholarly consensus. This illustrates how biblical texts preserve administrative vocabulary from the Persian bureaucracy that governed Yehud. **PERSONAL NAMES**

en: and-Afarsatkhaye | **es:** y-los-oficiales | **fr:** [ואפרסתכיא] | **de:** [ואפרסתכיא] Ezra 4:9

אֶפְרָתָה H0672 *N-proper-fs* (10×)

Ephrathah — region near Bethlehem; associated with Rachel's burial and the Messiah's birthplace (Mic 5:2)

The name אֶפְרָתָה (Ephrathah) designates a district closely identified with Bethlehem in Judah, though the precise relationship — whether Ephrathah is an older name for Bethlehem itself or a surrounding region — remains debated. Rachel died and was buried on the road to Ephrath (Gen 35:16, 19; 48:7), establishing a link between this place and maternal grief. Ruth 4:11 pairs Ephrathah with Bethlehem in a blessing formula. Most significantly, Micah 5:2 prophesies that from 'Bethlehem Ephrathah' will come a ruler whose origins are from of old — a passage applied messianically in Matthew 2:6. The gentilic 'Ephrathite' (1 Sam 17:12) identifies David's family. Spanish 'Efrata' and French 'Éphrata' preserve the name across traditions.

Ephrathah, place near Bethlehem (10×) A place name closely associated with or identical to Bethlehem in Judah, carrying deep patriarchal and messianic significance. Rachel was buried on the road to Ephrath (Gen 35:16, 19; 48:7). Boaz's townsmen invoke it alongside Bethlehem in blessing Ruth's marriage (Ruth 4:11). Psalm 132:6 recalls finding the ark 'in the fields of Jaar' after hearing of it 'in Ephrathah.' Micah 5:2 names 'Bethlehem Ephrathah' as the birthplace of the future ruler, a prophecy central to Christian messianic expectation (Matt 2:6). Spanish 'Efrata' and German 'Ephrata' faithfully transmit the toponym. **BETHLEHEM TOWN**

en: Ephrath, Ephrath-ward, Ephrathah | **es:** Efrat, Efrata, Efratah | **fr:** Ephrath, Ephrath-garde, [אפרת] | **de:** [אפרת], [אפרתה], [באפרתה] Gen 35:16; Gen 35:19; Gen 48:7; Ruth 4:11

אֶפְרָתִי H0673 *N-proper-mp* (5×)

Ephrathite — a gentilicdenoting either an Ephraimite or someone from Ephrathah (Bethlehem).

A gentilic adjective with two distinct referents depending on context. When applied to figures from the hill country of Ephraim — such as Jeroboam (1 Kgs 11:26) or Elkanah's ancestor (1 Sam 1:1) — it means 'Ephraimite,' a member of the tribe of Ephraim. When paired with 'from Bethlehem,' as with Jesse (1 Sam 17:12) and Elimelech's family (Ruth 1:2), it means 'Ephrathite,' denoting origin from Ephrathah-Bethlehem. French distinguishes 'Ephraimite' from 'Éphratien,' while English sometimes conflates both under 'Ephrathite.'

(5×) A gentilic adjective identifying a person either as an Ephraimite (from the tribe of Ephraim) or as an Ephrathite (from Ephrathah/Bethlehem in Judah). In Judges 12:5 and 1 Samuel 1:1 it designates tribal Ephraimites, and in 1 Kings 11:26 Jeroboam is called an Ephraimite. But in Ruth 1:2 ('Ephrathites from Bethlehem') and 1 Samuel 17:12 ('an Ephrathite from Bethlehem-Judah') it denotes Judahite origin from the Bethlehem district. French helpfully renders the distinction ('Ephraimite' vs. 'Éphratien'), while English and Spanish sometimes blur the two referents under a single transliteration. **PERSONAL NAMES**

en: Ephraimite, Ephrathite, Ephrathites | **es:** efrateo, efrateos, ¿efrateo | **fr:** Ephraimite, Ephrathites, un-Éphratien | **de:** Efratiter, Ephraimite, Ephrathite Judg 12:5; Ruth 1:2; 1Sam 1:1; 1Sam 17:12; 1Kgs 11:26

אַפְתֹּם H0674 *Conj-w / N-ms* (1×)

treasury; possibly 'the royal treasury' threatened by Jewish temple tax (Ezra 4:13)

This rare word appears in the accusation against Jerusalem, warning that its rebuilding will damage royal revenues. The Persian or Pahlavi etymology suggests 'treasuries' or 'coffers.' The opponents argue that a fortified Jerusalem will cease tribute, toll, and custom payments, diminishing the king's income. This economic argument reveals the fiscal concerns underlying political opposition to restoration.

(1×) Ezra 4:13 warns the Persian king: 'if this city is rebuilt and its walls finished, they will not pay tribute, toll, or custom, and the royal treasury will suffer loss.' The term 'and treasury' (or 'and in the end') connects Jewish independence to imperial revenue loss. Spanish 'y-tesoro-de' (and treasury of) supports the financial interpretation, making this an economic threat assessment designed to alarm Persian authorities about Jewish autonomy. **GEOGRAPHY AND SPACE**

en: and-treasury-of | **es:** y-tesoro-de | **fr:** [ואפתם] | **de:** [ואפתם] Ezra 4:13

אֶצְבוֹן H0675 *N-proper-ms* (2×)

Ezbon (name in Gad and Benjamin)

Ezbon appears as a name in two different tribal genealogies. A son of Gad in Genesis bears this name, though in Numbers he's called Ozni. Separately, a grandson of Benjamin in Chronicles also carries the name, representing two distinct individuals in Israel's ancestral records.

(2×) Personal name appearing in Genesis 46:16 (as Gad's son, variant 'Ozni' in Num 26:16) and 1 Chronicles 7:7 (as Benjamin's grandson). The Samaritan Pentateuch reads 'Etzbaon,' suggesting possible textual variation. The dual usage across different tribes shows the name was not unique to one family line. **PROPER NAMES (PERSONAL)**

en: Etsbon, and-Ezbon | **es:** Esbón, y-Etsbon | **fr:** [אצבון], et-Ezbon | **de:** [אצבון], und-Ezbon Gen 46:16; 1Chr 7:7

אֶצְבַּע H0676 *Conj-w / N-fpc / 1cs* (31×)

Finger or toe; a digit of the hand (especially in ritual and divine contexts) or, rarely, of the foot.

The Hebrew etsba covers what many languages distinguish as separate body parts. In its primary sense it refers to a finger, especially the forefinger used by priests to sprinkle blood in Levitical ritual (Lev 4:6, 17) or the finger of God that wrote the tablets of the law (Exod 31:18) and performed mighty works in Egypt (Exod 8:19). Spanish dedo and French doigt both encompass fingers and toes, mirroring the Hebrew ambiguity. In two passages describing Goliath's relative with extra digits (2 Sam 21:20), the same word denotes toes, a usage the multilingual evidence marks distinctly with English toes and specialized translations.

1. finger (of hand) (29×) A finger of the human hand, used literally for the physical digit and frequently in cultic, symbolic, and theological contexts. Dominant across 29 occurrences, it describes the priest's forefinger applying sacrificial blood (Exod 29:12; Lev 4:6), God's finger writing the Decalogue (Exod 31:18; Deut 9:10), and the contemptuous pointing gesture of Isaiah 58:9. Spanish dedo de el and French avec finger de reflect the straightforward anatomical sense, while German preserves the Hebrew forms in brackets, indicating lexical transparency. **FLESH AND BODY**

en: and-his-fingers, by-finger-of, his-finger | **es:** con-dedo-de-él, con-dedo-suyo, con-el-dedo-de | **fr:** [ואצבעתיו], avec-finger-de, avec-finger-son | **de:** [ואצבעתיו], [ואצבעתיך], [ואצבעתיו] Exod 8:19; Exod 29:12; Exod 31:18; Lev 4:6; Lev 4:17

2. toe (digit of foot) (2×) A toe, that is, a digit of the foot rather than the hand. This rare sense (2x) appears exclusively in 2 Samuel 21:20, describing a Philistine giant with six fingers on each hand and six toes on each foot. English translations shift to toes, and French and German also mark the distinction with et-toes-de and und-toes-von, confirming that translators recognize a genuine sense distinction even though Hebrew uses the same lexeme for both. **GEOGRAPHY AND SPACE**

en: and-fingers-of, and-toes-of | **es:** y-dedos-de | **fr:** et-fingers-de, et-toes-de | **de:** und-fingers-von, und-toes-von 2Sam 21:20

אֶצְבַּע H0677 *Conj-w / N-fpd* (3×)
fingers, toes (Aramaic: extremities of hands and feet)
The Aramaic term for fingers or toes, appearing in Daniel's visions and revelations. Daniel sees mysterious fingers writing on the palace wall during Belshazzar's feast, and the composite statue in Nebuchadnezzar's dream includes feet partly of iron and partly of clay, extending down to the toes. The plural form encompasses both fingers and toes, with context determining which is meant. These extremities represent both human agency (writing fingers) and structural weakness (mixed-material toes supporting an empire).

(3×) Daniel 5:5 describes 'the fingers of a human hand' appearing and writing on the wall—a supernatural manifestation that terrifies Belshazzar. Daniel 2:41-42 interprets the statue's feet and toes as a divided kingdom, 'partly of iron and partly of clay,' strong in some parts and brittle in others. The toes represent the furthest extension of the statue, the final fragile stage before the stone strikes. Fingers write judgment; toes bear unstable weight. Both extremities signal vulnerability despite apparent strength. **GEOGRAPHY AND SPACE**
en: and-the-toes, and-toes-of, fingers | **es:** Y-los-dedos-de, dedos, y-los-dedos | **fr:** [אצבע], [ואצבעת], [ואצבעתא] | **de:** [אצבע], [ואצבעת], [ואצבעתא] Dan 2:41; Dan 2:42; Dan 5:5

אָצִיל H0678 *Conj-w* (2×)
nobles, chief men; corners, extremities (of earth)
This noun carries both geographical and social meanings: the corners or extremities of the earth, and the nobles or chief men of a people. The metaphorical extension from 'sides' or 'supports' to 'leaders' reflects how foundational members uphold society, much like corners support a structure.

(2×) Denotes earth's corners/extremities in Isaiah 41:9 (parallel to 'ends') and nobles/leaders in Exodus 24:11 (those who ascended Sinai with Moses). The semantic range from spatial boundaries to social elite may derive from the root meaning 'corner' or 'side,' with leaders seen as society's foundational supports. Some link it to Arabic 'noble' from roots meaning 'well-rooted.' **GEOGRAPHY AND SPACE**
en: and-from-its-corners, nobles-of | **es:** nobles-de, y-de-sus-confines | **fr:** [ומאצילה], nobles-de | **de:** [ומאצילה], nobles-von Exod 24:11; Isa 41:9

אֲצִיל H0679 *N-cs* (3×)
joints, elbows, arm-joints (anatomical articulation points)
The joints where limbs articulate, particularly elbows or arm-joints. Ezekiel uses the term for 'hand-joints' (elbows) when describing the magic bands that false prophetesses sewed on every arm-joint. Jeremiah employs it when instructing Ebed-melech to put rags under the 'joints of his arms' (armpits) before lifting him from the cistern. The technical anatomical sense extends metaphorically to architectural 'joinings' as well. The term emphasizes the articulation point where flexibility and structure meet.

(3×) Jeremiah 38:12 shows compassion in practical detail: 'Put the rags and clothes between your armpits and the ropes,' using 'arm-joints' for the vulnerable area where rope would cut during rescue. Ezekiel 13:18 condemns women who 'sew magic bands on all the joints of hands' (likely elbows or wrists)—instruments of false prophetic manipulation. Ezekiel 41:8's architectural reference remains obscure, possibly indicating a structural joining or foundation measurement. The body's joints—flexible, vulnerable, essential for movement—become sites of both care and exploitation. **GEOGRAPHY AND SPACE**
en: joints-of, to-joint | **es:** coyunturas-de, hasta-la-junta, manos-tuyas | **fr:** [אצלות], aisselle | **de:** [אצילה], [אצילן], [אצלות] Jer 38:12; Ezek 13:18; Ezek 41:8

אָצַל H0680 *V-Qal-Perf-2ms* (5×)
To set aside, reserve, withdraw, or withhold — used of reserving blessings, setting apart spirit, and withholding pleasure.
A verb with a range spanning from 'reserve' to 'withdraw' to 'withhold,' appearing in diverse narrative contexts. In Genesis 27:36 Esau pleads with Isaac asking whether he has not reserved a blessing for him. Numbers 11:17 and 11:25 describe God taking some of the spirit resting on Moses and setting it apart for the seventy elders. In Ecclesiastes 2:10 the Preacher says he withheld nothing from his eyes. Ezekiel 42:6 uses the Niphal for architectural narrowing. Spanish 'guardaste' ('you kept') and German 'aufbewahrt' ('preserved') both highlight the core idea of setting something aside.

(5×) To set aside, reserve, withdraw, or withhold something from a larger portion. The semantic thread is separation of a part from a whole: Isaac reserving a blessing (Gen 27:36), God withdrawing some of Moses's spirit to redistribute it to the elders (Num 11:17, 25), and Qoheleth refusing to withhold any pleasure from himself (Eccl 2:10). The Niphal in Ezekiel 42:6 extends the idea architecturally — the upper chambers were 'narrowed,' i.e., withdrawn inward. Spanish 'guardaste' and German 'aufbewahrt' both capture the 'reserve/keep back' nuance, while English 'withheld' and 'took' reflect the broader range from retention to redistribution. **RECEIVING AND TAKING**
en: I-withheld, and-I-will-take, and-took | **es:** guardaste, les-negué, se-estrech-aba | **fr:** côté, et-je-fera-prendre, et-prit | **de:** [אצלתי], [נאצל], du-aufbewahrt Gen 27:36; Num 11:17; Num 11:25; Eccl 2:10; Ezek 42:6

אֵצֶל H0681 *Conj-w / Prep* (61×)
A substantive preposition meaning 'beside, near, next to'; with min-prefix, 'from beside, away from the proximity of.'
The Hebrew אֵצֶל is one of the most precise spatial terms in the Old Testament, indicating close physical proximity – standing beside, being next to. It governs nearly every kind of scene: cattle standing beside cattle at the Nile (Gen 41:3), the Ark placed beside Dagon (1 Sam 5:2), and Wisdom beside the Creator (Prov 8:30). When prefixed with מִן, the sense shifts from static proximity to separative motion – departing from beside someone. Spanish 'junto a' and German 'neben' consistently reflect its meaning across translations.

1. beside, near (proximity) (55×) Static spatial proximity: 'beside, near, next to' someone or something, with or without pronominal suffixes. Across 55 occurrences, this covers scenes of positioning and location. Spanish 'junto a,' French 'à côté de,' and German 'neben' all converge on this locative sense. Key passages include Potiphar's wife describing Joseph as being beside her (Gen 39:15-18), the visionary wheels beside the living creatures (Ezek 1:15), and Wisdom beside God as a master craftsman (Prov 8:30). **GEOGRAPHY AND SPACE**
en: beside, is-beside | **es:** junto-a | **fr:** est-à-côté-de, à-côté, à-côté-de | **de:** ist-neben, neben Gen 39:10; Gen 39:15; Gen 39:16; Gen 39:18; Gen 41:3

2. from beside (separative) (6×) Separative motion away from a proximate location, formed with the prefixed preposition מִן (yielding מֵאֵצֶל). This covers 6 occurrences where the emphasis is on departure or removal from beside someone. Translations render this with compound phrases: English 'from beside,' Spanish 'de junto a,' German 'von neben.' David rising from beside the stone (1 Sam 20:41) and the glory departing from beside the cherubim (Ezek 10:16) illustrate this directional extension. **GEOGRAPHY AND SPACE**
en: from-beside, from-beside-him, from-beside-me | **es:** de-junto-a, de-junto-a-ellos, de-junto-a-mí | **fr:** [מאצל], [מאצלם], de-à-côté-de | **de:** neben, von-neben, von-neben-ihn 1Sam 17:30; 1Sam 20:41; 1Kgs 3:20; 1Kgs 20:36; Ezek 10:16

אָצֵל H0682a *N-proper-ms* (6×)
Azel — proper name of a Benjamite descendant of Saul through Jonathan's line.
Azel (אָצֵל) is a masculine proper name appearing exclusively in the Saulide genealogy of 1 Chronicles 8:37-38 and its parallel in 9:43-44. He was a descendant of King Saul through Jonathan, and the text notes that he had six sons, whose names are listed. The name may derive from a root meaning 'noble' (cf. אָצִיל), though its etymology remains uncertain. The genealogical context places Azel several generations after Jonathan, in the period of the divided monarchy or later. BDB also notes a distinct place-name Azel in Zechariah 14:5, but that belongs to a separate entry.

Azel (proper name) (6×) A masculine proper name (אָצֵל, possibly meaning 'noble') designating a descendant of King Saul

through the line of Jonathan, appearing in the Benjamite genealogy of 1 Chronicles 8:37-38 and its duplicate in 9:43-44. The text records that Azel fathered six sons whose names are enumerated. French renderings interestingly gloss the name with the preposition 'à-côté-de' (beside), reflecting a confusion with the common Hebrew preposition אֵצֶל, while English and Spanish transliterations ('Atsel,' 'Atsal') correctly preserve the proper-name identity. **PROPER NAMES (PERSONAL)**

en: Atsal, Atsel, and-to-Atsel | **es:** Atsel, Y-para-Atsel | **fr:** et-zu-à-côté-de, à-côté-de | **de:** [אצל], [ולאצל] 1Chr 8:37; 1Chr 8:38; 1Chr 9:43; 1Chr 9:44

אָצֵל H0682b *N-proper-fs* (1×)

Azal, a place name near Jerusalem; landmark in Zechariah's eschatological vision (Zech 14:5)

Azal marks the terminus of the flight route in Zechariah's earthquake vision, when the Mount of Olives splits east and west. Debate continues whether this is a place name (though no site has been identified) or means 'very near' as an adverb. Ancient versions divided on the question. The apocalyptic context suggests a specific geographical reference anchoring the cosmic event in recognizable terrain.

(1×) Zechariah 14:5 describes escape from Jerusalem's earthquake: 'You shall flee by the valley of my mountains, for the valley between the mountains shall reach to Azal.' Whether 'Azal' is a place name (English/Spanish/French transliterate it) or means 'nearby' (as Vulgate/Symmachus read), the point remains: God provides an escape route from his own theophanic arrival. The text anchors eschatological hope in geographical particularity. **GEOGRAPHY AND SPACE**

en: Atsal | **es:** Azal | **fr:** Atsélia | **de:** [אצל] Zech 14:5

אֲצַלְיָהוּ H0683 *N-proper-ms* (2×)

Azaliah (father of Shaphan the scribe, name meaning 'Yahweh has reserved')

Azaliah is remembered as the father of Shaphan, the scribe who read the discovered law book to King Josiah. The name means 'Yahweh has reserved' or 'set apart,' suggesting theological significance in the family of scribes who facilitated Judah's great reformation.

(2×) Patronymic identifier in 2 Kings 22:3 and 2 Chronicles 34:8, establishing Shaphan's lineage during Josiah's reform. The name's meaning ('Yahweh has reserved') may reflect the family's divinely appointed role in preserving and presenting Torah. Translations preserve the Hebrew form with minimal variation across languages. **PROPER NAMES (PERSONAL)**

en: Atsalyahu, Azaliah | **es:** Atsalyahu, Azalías | **fr:** Atsalyahu, [אצליהו] | **de:** Atsalyahu, [אצליהו] 2Kgs 22:3; 2Chr 34:8

אֹצֶם H0684 *N-proper-ms* (2×)

Otsem (brother of David; descendant of Judah)

Otsem names two men in Judah's genealogy: David's sixth brother in birth order, and an earlier descendant of Jerahmeel. The name appears exclusively in Chronicles' genealogical records, preserving family connections within Judah's largest tribe.

(2×) Personal name appearing in 1 Chronicles 2:15 (as David's brother, sixth in line) and 1 Chronicles 2:25 (as a descendant of Jerahmeel). The dual usage across different branches of Judah shows the name's broader circulation. Cross-linguistic transliterations remain stable, functioning purely as personal identifiers. **PROPER NAMES (PERSONAL)**

en: Otsem, and-Otsem | **es:** Otsem, y-Otsem | **fr:** [אצם], [ואצם] | **de:** [אצם], [ואצם] 1Chr 2:15; 1Chr 2:25

אֶצְעָדָה H0685 *N-fs* (2×)

bracelet, armlet (ornamental arm band)

This noun denotes an ornamental armband or bracelet worn on the upper arm. It appears in contexts of spoil and royal insignia —valuable jewelry taken as war booty or worn as marks of status. One reference may involve a textual issue, but the ornamental sense is clear.

(2×) Arm ornament mentioned in Numbers 31:50 (among Midianite spoil dedicated to God) and 2 Samuel 1:10 (on Saul's arm, brought to David). The pairing with 'bracelet' in Numbers and the phrase 'armlet on his arm' in Samuel establish it as upper-arm jewelry. BDB suggests a possible textual correction in 2 Samuel based on 2 Kings 11:12. **BRACELET ARMLET**

en: and-bracelet, armlet | **es:** brazalete, y-brazalete | **fr:** armlet, et-bracelet | **de:** armlet, und-bracelet Num 31:50; 2Sam 1:10

אָצַר H0686 *V-Nifal-Imperf-3ms* (5×)

To store up, treasure, or appoint as treasurer — used of hoarding wealth, goods, or violence, and of appointing custodians.

A verb rooted in the idea of gathering and keeping in a storehouse. In 2 Kings 20:17 and Isaiah 39:6 Hezekiah is warned that everything his fathers stored up will be carried off to Babylon. Amos 3:10 accuses the wealthy of storing up violence and robbery in their palaces — a striking metaphorical extension. Isaiah 23:18 envisions Tyre's merchandise no longer being hoarded but flowing to those who dwell before the Lord. In Nehemiah 13:13 the Hiphil is used denominatively to mean 'appoint as treasurers.' Spanish 'atesoran' ('they treasure up') captures the acquisitive force well.

(5×) To lay up, store, or hoard, and by denominative extension to appoint someone over a storehouse. The Qal describes accumulating goods or wealth in storage — whether legitimately (2 Kgs 20:17 = Isa 39:6, the treasures Hezekiah's ancestors stored) or unjustly (Amos 3:10, storing up violence and plunder in fortified palaces). The Niphal in Isaiah 23:18 envisions Tyre's commerce no longer being stored away selfishly but devoted to God's people. The Hiphil in Nehemiah 13:13 is denominative from 'otsar' (treasury), meaning 'to appoint as treasurer.' Spanish 'atesoraron' and 'los que atesoran' preserve the treasury metaphor, while English helpfully distinguishes 'stored up' from 'appointed treasurers.' **ASCENDING MOVEMENT**

en: and-I-appointed-treasurers, it-will-be-stored, stored-up | **es:** Y-puse-como-tesoreros, atesoraron, los-que-atesoran | **fr:** [אצרו], [ואוצרה], [יאצר] | **de:** [אצרו], [האוצרים], [ואוצרה] 2Kgs 20:17; Neh 13:13; Isa 23:18; Isa 39:6; Amos 3:10

אֶצֶר H0687 *Conj-w | N-proper-ms* (5×)

Ezer — a Horite chief, son of Seir, whose name may mean 'treasure' or 'covenant.'

A proper name borne by a Horite clan chief listed among the sons of Seir in the genealogies of Genesis 36 and 1 Chronicles 1. The name likely derives from the root meaning 'to store up' or 'treasure,' though BDB also notes the Arabic cognate meaning 'covenant' or 'bond.' Ezer appears in Genesis 36:21 among the Horite chiefs of the land of Edom, with his own sons listed in 36:27, and his chieftainship confirmed in 36:30. The parallel passages in 1 Chronicles 1:38 and 1:42 reproduce the same genealogical data. English renders the name 'Ezer,' while Spanish uses 'Etser,' closer to the Hebrew pronunciation.

(5×) The proper name Ezer (Hebrew 'Etser'), identifying a Horite chief descended from Seir in the pre-Israelite population of Edom. He appears in the Seir genealogy of Genesis 36:21 as one of the Horite sons of Seir, with his own descendants named in 36:27 and his chieftainship listed in 36:30. The parallel in 1 Chronicles 1:38, 42 reproduces the same lineage. The name may mean 'treasure' (from the root '-ts-r, to store up) or 'covenant/bond' (Arabic cognate). English 'Ezer' and Spanish 'Etser' reflect different transliteration traditions of the same Hebrew name. **GEOGRAPHY AND SPACE**

en: Etser, Ezer, and-Etser | **es:** Etser, y-Etser | **fr:** Ezer, [אצר], [ואצר] | **de:** Ezer, Ezers, [אצר] Gen 36:21; Gen 36:27; Gen 36:30; 1Chr 1:38; 1Chr 1:42

אֶקְדָּח H0688 *N-ms* (1×)

carbuncle or glowing stone; precious stones in Isaiah's restored Jerusalem (Isa 54:12)

This rare gemstone term appears in Isaiah's vision of Jerusalem's

reconstruction with precious materials. The Hebrew suggests something fiery or sparkling. Ancient versions offered crystal, carved stones, or carbuncles. The prophet employs jewel imagery to convey the surpassing beauty and value of the restored city, transforming building materials into treasures befitting God's dwelling place.

(1×) Isaiah 54:12 promises: 'I will make your pinnacles of agate, your gates of carbuncles, and all your wall of precious stones.' The 'stones of carbuncle' (or fiery glow) transform defensive architecture into radiant beauty. Translation divergence (English 'carbuncle', Spanish 'carbún', French/German preserve Hebrew) reflects uncertainty about the specific gem, but consensus recognizes a brilliant, fire-like stone. This image anticipates Revelation's jeweled New Jerusalem. **FIRE AND BURNING**

en: carbuncle | **es:** carbún | **fr:** [אקדח] | **de:** [אקדח] Isa 54:12

אַקּוֹ H0689 *Conj-w / N-ms* (1×)
wild goat or ibex; a clean animal permitted for food (Deut 14:5)
This animal appears in Deuteronomy's list of permitted game, positioned among gazelles, deer, and other wild ruminants. Ancient versions identified it as ibex or wild goat. The inclusion of such creatures in kosher legislation reveals Israel's dietary laws encompassed both domestic livestock and huntable game. The term captures the bounty available in the Promised Land's diverse ecosystems.

(1×) Deuteronomy 14:5 permits: 'the deer, the gazelle, the roebuck, the wild goat, the ibex, the antelope, and the mountain sheep.' This 'wild goat' stands amid other clean game animals. Multilingual consensus (English 'wild-goat', Spanish 'cabra-montés', French 'wild-bouc', German 'wild-Ziege') identifies it as mountain-dwelling wild goat or ibex. The list reflects both legislative precision and the ecological richness Israel would inherit in Canaan's varied terrain. **MALE GOAT**

en: and-wild-goat | **es:** y-cabra-montés | **fr:** et-wild-bouc | **de:** und-wild-Ziege Deut 14:5

אֵרָא H0690 *Conj-w / N-proper-ms* (1×)
Ara, a personal name; descendant of Asher (1 Chr 7:38)
Ara appears in the genealogical records of the tribe of Asher without explanation of his significance. His name's meaning remains uncertain, though some have conjectured it relates to 'lion.' The Chronicles genealogies preserve such names to maintain tribal continuity and identity during and after exile. Even obscure figures like Ara mattered for establishing family lines and territorial claims.

(1×) First Chronicles 7:38 lists Asherite descendants: 'The sons of Jether: Jephunneh, Pispa, and Ara.' This brief mention preserves Ara's place in tribal memory. The consistent transliteration (English 'and-Ara', Spanish 'y-Ara', French/German preserve the conjunction and name) treats it as an authentic personal name. The Chronicler's genealogical care ensured that even minor figures retained their place in Israel's family tree. **PROPER NAMES (PERSONAL)**

en: and-Ara | **es:** y-Ara | **fr:** [ואראא] | **de:** [ואראא] 1Chr 7:38

אֲרִאֵל H0691 *N-msc / 3mp* (1×)
valiant ones or heroes; possibly 'men of Ariel' (Zion); textual uncertainty (Isa 33:7)
This problematic term has generated multiple interpretations: heroes, messengers, men from Ariel (a name for Jerusalem), or possibly a corruption requiring emendation. The context describes mourning and crying, suggesting human agents in distress. Ancient versions read forms of 'see' or 'fear' instead. The obscurity may result from textual corruption, but the passage's emotional intensity—weeping over broken covenant—comes through clearly.

(1×) Isaiah 33:7 laments: 'Behold, their valiant ones cry in the streets; the envoys of peace weep bitterly.' Whether 'their valiant ones' means warriors, Zion's citizens, or heroes, the image conveys profound grief. Cross-lingual evidence (English 'their-valiant-ones', Spanish 'sus-valientes', French/German preserve Hebrew) supports reading it as brave men, though with textual uncertainty. The contrast between strength (valiant) and tears (weeping) intensifies the pathos of judgment. **GEOGRAPHY AND SPACE**

en: their-valiant-ones | **es:** sus-valientes | **fr:** [אראלם] | **de:** [אראלם] Isa 33:7

אֲרִאֵלִי H0692 *Art / N-proper-ms* (3×)
Areli, Arelite (Gadite clan name and its gentilic)
The name of a son of Gad and the corresponding clan designation. The name may derive from the same root as Ariel, possibly meaning 'lion of God' or relating to altar-hearth imagery, though the meaning remains uncertain. Genesis preserves the personal name in the clan lists, while Numbers provides both the individual and the family designation. Chronicles of tribal identity mattered deeply for inheritance and communal belonging, making even brief genealogical notices significant for preserving Israel's structure.

(3×) Genesis 46:16 lists Areli among the sons of Gad who came to Egypt with Jacob's family. Numbers 26:17 repeats the name in the wilderness census, adding the gentilic form 'the clan of the Arelites,' indicating that Areli's descendants formed a recognized family group within Gad. The dual mention—personal name and clan designation—shows how individuals became the heads of families that maintained distinct identity through generations, preserving tribal structure that governed land allocation and communal organization. **PERSONAL NAMES**

en: and-Areli, the-Arelite, to-Areli | **es:** de-Areli, los-arelitas, y-Areli | **fr:** et-Areli, le-Arelite, à-Areli | **de:** der-Arelite, und-Areli, zu-Areli Gen 46:16; Num 26:17

אָרַב H0693 *V-Qal-Imperf.Cohort-1cp* (41×)
Lie in wait, ambush; to lurk with hostile intent, or the ambush party itself
A verb of stealth and hostile intent, 'arav describes the concealed predator poised to strike. Its range runs from the literal military ambush – as in Joshua 8, where Israel sets an elaborate ambush against Ai – to the metaphorical lurking of the wicked, who 'lie in wait like a lion in a thicket' (Ps 10:9). Proverbs uses it for the enticements of sinners: 'let us lie in wait for blood' (Prov 1:11). The Qal participle frequently substantivizes into 'the ambush' or 'the ambushers,' and Spanish neatly distinguishes between 'acechar' (to stalk) and 'emboscada' (ambush party).

1. lie in wait, lurk (21×) The basic verbal action of concealing oneself to attack by surprise. Deuteronomy 19:11 legislates the case of one who 'lies in wait' for a neighbor, while Judges 16:2 describes the Gazites lying in wait for Samson. Psalm 10:9 uses the vivid simile of a lion lurking in its den. The Qal imperfect and participle forms dominate, with Proverbs 1:11 and 1:18 extending the image to moral enticement. **AMBUSH LURK**

en: I-have-lurked, and-lay-in-wait, and-lie-in-wait | **es:** Acecha, acecha, acechan | **fr:** [ארב], [ארבו], comme-un-étendu-dans-attends | **de:** [ארב], [ארבו], [ארבתי] Deut 19:11; Judg 9:32; Judg 9:34; Judg 9:43; Judg 16:2

2. ambush, ambush party (18×) The substantive use of the Qal participle ('orev) as a noun denoting the ambush force, the ambush position, or the act of ambushing. Joshua 8 alone accounts for most occurrences (vv. 2, 4, 7, 12, 14, 19, 21), where the detailed ambush strategy against Ai is narrated. Spanish 'emboscada' and French 'embuscade' translate this nominal sense, distinguishing it from the verbal 'lie in wait.' Judges 20:29-37 provides a parallel extended ambush narrative. **AMBUSH MILITARY**

en: ambushes, an-ambush, and-ambush-of | **es:** Y-la-emboscada, de-la-emboscada, emboscada | **fr:** [הארבים], [ואורב], comme-un-embuscade | **de:** [באורבם], [האורבים], [ואורב] Josh 8:2; Josh 8:4; Josh 8:7; Josh 8:12; Josh 8:14

3. ambushers (Piel intensive) (2×) The Piel intensive participle (me'arvim) denoting professional or deliberate ambushers. Judges 9:25 describes men of Shechem who 'set ambushers' against Abimelech on the hilltops, and 2 Chronicles 20:22 records God setting ambushers against Judah's enemies. The Piel stem may intensify the deliberateness or organized nature of the ambush. Spanish 'emboscadores' (ambushers as agents) captures the participial, agentive

force. **AMBUSH MILITARY**
en: ambushers | **es:** emboscadas, emboscadores | **fr:** [מארבים], embusqués | **de:** [מארבים], ambushers Judg 9:25; 2Chr 20:22

אֲרָב H0694 *N-proper-fs* (1×)
Arab, a place name; city in Judah's hill country near Hebron (Josh 15:52)
Arab appears in Joshua's allotment of Judahite hill country cities, near Hebron. The name may relate to desert or steppe regions. Ancient traditions located it at Heromith in the Daroma. Though sharing a name with the ethnic group, this is a distinct geographical designation. The site represents one of many settlements securing Judah's heartland in the tribal inheritance.

(1×) Joshua 15:52 includes Arab in Judah's cities: 'Arab, Dumah, Eshan...' positioned in the hill country near Hebron. The multilingual transliteration (English 'Arav', Spanish 'Arab', French 'Arav', German 'Arav') preserves the place name. Minor spelling variations reflect efforts to distinguish the town from the ethnic term 'Arab,' but the context clearly identifies a specific settlement within Judah's tribal territory, fulfilling the land promise at a granular level. **AUTO-DETECTED COMMUNITY 8655 WITH 4 SENSES**
en: Arav | **es:** Arab | **fr:** Arav | **de:** Arav Josh 15:52

אֹרֶב H0695 *N-ms* (2×)
ambush, lair; lying in wait
This noun denotes both the act of lying in ambush and the place where animals (or warriors) hide to strike. Job uses it for a lion's lair and den, evoking both the creature's hiding place and its predatory waiting. The military sense of ambush extends naturally from this core meaning.

(2×) Appears in Job 37:8 (animals entering lairs) and 38:40 (lions crouching in ambush). The word captures both location (lair, den, covert) and action (lying in wait). The parallel term 'me'onot' (dens) in 37:8 reinforces the shelter sense, while 38:40 emphasizes the predatory posture of waiting to strike. **AMBUSH MILITARY**
en: ambush, its-lair | **es:** acechar, guarida | **fr:** ארב | **de:** [ארב] Job 37:8; Job 38:40

אֹרֶב H0696 *N-msc / 3ms* (1×)
ambush, intrigue; with possessive suffix indicating treacherous planning (Jer 9:8)
This noun describes lying in wait, whether military ambush or metaphorical treachery. Jeremiah uses it figuratively for deceitful scheming: the tongue sets ambushes rather than armies. Hosea employs it similarly for plotted intrigue. The military term's metaphorical extension captures how speech can be weaponized, how words can ambush the unsuspecting. The image conveys premeditation and malicious intent.

(1×) Jeremiah 9:8 condemns: 'Their tongue is a deadly arrow; it speaks deceit; with his mouth one speaks peace to his neighbor, but in his heart he plans his ambush.' The phrase 'his ambush' reveals calculated betrayal—friendly words masking hostile intent. The Hebrew possessive construction (English 'his-ambush', Spanish 'emboscada-su') emphasizes personal ownership of treachery. The military metaphor transforms interpersonal deception into warfare, showing how social trust can become a killing ground. **AMBUSH LURK**
en: his-ambush | **es:** emboscada-su | **fr:** [ארבו] | **de:** [ארבו] Jer 9:8

אַרְבֶּה H0697 *N-ms* (24×)
Locust – the swarming migratory grasshopper, devastating crop-destroyer and figure for invading armies
The common swarming locust, a migratory grasshopper species that appears in immense clouds capable of stripping entire landscapes bare. Closely associated with the Egyptian plagues (Exod 10:4-19), where God sends and then removes the swarm by a mighty east wind, this word denotes both literal agricultural devastation and serves as a vivid simile for innumerable invading armies (Judg 6:5; 7:12). Joel 1:4 places it in a four-species sequence depicting total crop destruction. Leviticus 11:22 lists it among clean insects permitted for food. German Heuschrecke, Spanish langosta, and French sauterelle all converge on the same well-known insect.

locust (swarming insect) (24×) The swarming locust, a migratory grasshopper appearing in devastating multitudes. Primarily associated with the Egyptian plague narrative (Exod 10:4-19), where it functions as an instrument of divine judgment. Listed among clean insects permitted for food (Lev 11:22). Frequently deployed in simile for overwhelming multitudes – the Midianite hordes are 'like locusts for number' (Judg 6:5; 7:12). Joel 1:4 places it in a sequence with three other locust species to depict total agricultural devastation. Multilingual evidence is uniform: Spanish langosta, German Heuschrecke, French sauterelle all point to the same well-recognized insect. **WILDERNESS AND DESERT**
en: are-like-the-swarming-locust, like-a-locust, like-the-locust | **es:** como-langosta, como-langosta!, como-langostas | **fr:** [ארבה], comme-le-locusts, comme-sauterelle | **de:** Heuschrecke, Heuschrecken, [ארבה] Exod 10:4; Exod 10:12; Exod 10:13; Exod 10:14

אָרְבָּה H0698 *N-fpc* (1×)
tricks or cunning; plural construct indicating skillful hand movements (Isa 25:11)
This plural noun denotes artifices or clever manipulations, literally 'tricks of his hands.' Isaiah uses it in a judgment oracle where God brings down the prideful, spreading their hands in drowning futility. The term suggests both dexterity and deceit—hands that scheme and grasp. The image warns that human cleverness, however skillful, cannot resist divine judgment.

(1×) Isaiah 25:11 warns: 'Though he spreads his hands in it as a swimmer spreads his hands to swim, God will lay low his pompous pride together with the tricks of his hands.' The phrase 'tricks of his hands' could mean swimming motions or desperate grasping, but the root sense of artifice suggests futile cleverness. Cross-lingual variation (English 'of-his-hands', Spanish 'habilidad-de'—'skill of', French/German preserve Hebrew) reflects uncertainty, but all recognize hand-related cunning failing before divine power. **DECEIT AND TREACHERY**
en: of-his-hands | **es:** habilidad-de | **fr:** [ארבות] | **de:** [ארבות] Isa 25:11

אֲרֻבָּה H0699 *Conj-w / N-fpc* (9×)
A latticed window or opening; used figuratively of the floodgates or sluices of heaven through which rain and blessing pour.
Refers to a latticed opening or window in a structure, such as a vent for smoke (Hos 13:3) or dove-cote openings (Isa 60:8). Most memorably, it denotes the 'windows of heaven' (Gen 7:11; 8:2) through which God unleashes the deluge or pours out blessing (Mal 3:10). The Spanish and French translations consistently render it with 'ventana/window' imagery, while the metaphorical extension in Ecclesiastes 12:3 compares dimming eyesight to latticed windows growing dark.

window, lattice, sluice (9×) A latticed window, opening, or sluice — an aperture built into a wall or roof. Concretely, it appears as a smoke-vent (Hos 13:3) or dove-cote opening (Isa 60:8). Ecclesiastes 12:3 uses it metaphorically of aging eyes growing dim, as if the lattice-shutters of the body are closing. Most strikingly, the phrase אֲרֻבּוֹת הַשָּׁמַיִם ('windows of heaven') describes the cosmic floodgates God opens — for catastrophic deluge in Genesis 7:11 and for overflowing blessing in Malachi 3:10. Spanish 'ventana' and English 'window' consistently capture the architectural sense across translations. **WINDOW OPENING**
en: and-windows-of, from-a-window, their-windows | **es:** de-la-ventana, por-las-ventanas, sus-ventanas? | **fr:** [ארבות], [ארבתיהם], et-windows-de | **de:** Fenster, [ארבות], [ארבתיהם] Gen 7:11; Gen 8:2; 2Kgs 7:2; 2Kgs 7:19; Eccl 12:3

אֲרֻבּוֹת H0700 *Prep-b* (1×)

Arubboth, a place name; administrative district in Solomon's kingdom (1 Kgs 4:10)

Arubboth marked one of Solomon's twelve administrative districts, governed by Ben-hesed. The site's location remains uncertain, though it lay somewhere in Israel's northern or central region. Scholars have proposed connections to words meaning 'ambush' or other roots, but the geographical context suggests a settled town serving as a district center. The administrative system it represents reflects Solomon's sophisticated governance.

(1×) First Kings 4:10 describes Solomon's administration: 'Ben-hesed, in Arubboth (to him belonged Socoh and all the land of Hepher).' The district centered on Arubboth controlled significant territory. Universal transliteration (English 'in-Arubboth', Spanish 'en-Arubot', French 'dans-Arubboth', German 'in-Arubboth') confirms recognition as a place name. The precise bureaucratic organization—twelve districts for twelve months of provisioning—showcased Solomon's administrative genius and the kingdom's centralization. GEOGRAPHY AND SPACE

en: in-Arubboth | **es:** en-Arubot | **fr:** dans-Arubboth | **de:** in-Arubboth 1Kgs 4:10

אַרְבִּי H0701 *Art / N-proper-ms* (1×)

the Arbite, a gentilicadjective; ethnic or geographical designation (2 Sam 23:35)

This designation identifies Paarai, one of David's mighty men, by his hometown or clan. The definite article suggests a specific place or group called Arab or Arba. The parallel text in Chronicles may differ, suggesting textual variation. Such ethnic identifiers in the roster of heroes indicate David's following drew from diverse Judahite and Israelite communities, building a coalition force.

(1×) Second Samuel 23:35 lists David's warriors: 'Hezro the Carmelite, Paarai the Arbite...' The designation 'the Arbite' (with definite article in Hebrew) marks Paarai's origin. Consistent translation (English 'the-Arbite', Spanish 'el-arbita', French 'le-Arbite', German 'der-Arbite') preserves the gentilic form. The diversity of geographical origins among David's elite—Carmelite, Arbite, Hittite, etc.—illustrates how his kingship unified disparate groups under one banner. PERSONAL NAMES

en: the-Arbite | **es:** el-arbita | **fr:** le-Arbite | **de:** der-Arbite 2Sam 23:35

אַרְבַּע H0702 *Prep-m / Number-fsc* (320×)

Four; the cardinal number, also forming the compound 'fourteen' when paired with the word for ten.

The Hebrew numeral for four appears across every genre of Scripture – in genealogies, measurements, geographic descriptions, and ritual calendars. Its 320 occurrences divide naturally into standalone uses (277 times) and compound uses as part of 'fourteen' (43 times). All target languages translate with their basic numeral for four – Arabic arba, Spanish cuatro, French quatre, German vier – while the compound fourteen triggers language-specific compound forms (Spanish catorce, French quatorze, German vierzehn). The 'four rivers' of Eden (Gen 2:10) and the Passover date of the fourteenth day (Exod 12:6) are among its most memorable appearances.

1. four (cardinal number) (277×) The cardinal numeral 'four' used independently or in construct to count persons, objects, directions, measurements, and durations (277 occurrences). Uniformly rendered across all target languages with basic numeral forms: Arabic arba'a, Spanish cuatro, French quatre, German vier. Used for the four rivers of paradise (Gen 2:10), four kings in alliance (Gen 14:9), and the four hundred years of sojourning (Gen 15:13). NUMBER FOUR

en: four, of-four | **es:** cuatro, cuatrocientos | **fr:** de-quatre, quatre | **de:** vier, vier-, vierhundert Gen 11:16; Gen 14:9; Gen 15:13; Gen 23:15; Gen 23:16

2. fourteen (compound numeral) (43×) The numeral 'four' functioning as the units component of the compound number fourteen, always paired with the Hebrew word for ten (asar/esreh). Target languages often deploy dedicated compound forms – Spanish catorce, French quatorze, German vierzehn – distinguishing this from the standalone cardinal. Central to calendrical reckoning: the Passover lamb is slaughtered on the fourteenth day (Exod 12:6, 18), and the genealogies in Matthew 1 are structured around sets of fourteen generations. NUMBER FOUR

en: four, four-, fourteen | **es:** catorce, catorce-, cuatro | **fr:** quatorze, quatre, quatre- | **de:** sieben, vier, vierzehn Gen 14:5; Gen 31:41; Gen 46:22; Exod 12:6; Exod 12:18

אַרְבַּע H0703 *Number-fs* (8×)

Four — the cardinal number, used for counting and in compound numerals

The cardinal number four (אַרְבָּעָה / אַרְבַּע in masculine form) is one of the most common numerals in Scripture. In the Daniel and Ezra passages where this lemma clusters, it counts beasts in apocalyptic vision (Dan 7:2, 3, 6, 17), men walking in the fiery furnace (Dan 3:25), and sacrificial animals (Ezra 6:17, 'four hundred'). Every translation tradition renders it with the simple numeral — English 'four,' Spanish 'cuatro,' French 'quatre' — confirming its purely quantitative, unambiguous function.

four (cardinal number) (8×) The cardinal number four (אַרְבַּע feminine, אַרְבָּעָה masculine), used throughout the Hebrew Bible for straightforward enumeration. In Daniel it counts the winds of heaven (7:2), great beasts (7:3), wings and heads of the leopard-beast (7:6), and the four kingdoms (7:17), as well as the four men seen in Nebuchadnezzar's furnace (3:25). In Ezra 6:17 it forms part of the compound 'four hundred' for sacrificial he-goats. Multilingual renderings are uniformly numeric — English 'four,' Spanish 'cuatro,' French 'quatre,' German 'vier' — with zero semantic variation. NUMBER FOUR

en: and-four, four | **es:** Y-cuatro, cuatro, cuatrocientos | **fr:** [אַרְבַּע], et-quatre, quatre | **de:** [אַרְבַּע], [אַרְבָּעָה], [וְאַרְבָּעָה] Ezra 6:17; Dan 3:25; Dan 7:2; Dan 7:3; Dan 7:6

קִרְיַת אַרְבַּע H0704

Kiriath-arba, ancient name of Hebron; possibly meaning 'city of four' or named after Arba

This ancient designation for Hebron appears primarily in Priestly and early conquest narratives. The name's meaning remains uncertain—either 'city of four,' perhaps referencing four quarters or clans, or preserving the name of an earlier Anakim ancestor called Arba. Sarah died here, and Abraham purchased the cave of Machpelah for her burial. The Israelites renamed it Hebron, though biblical writers occasionally preserve the older name to emphasize the city's antiquity. The multiple naming creates a literary device connecting patriarchal promises with conquest fulfillment.

אַרְבָּעִים H0705 *Conj-w / Number-cp* (135×)

Forty — cardinal numeral signifying a generation, a period of testing, or a complete span of judgment throughout Scripture

Arba'im is the indeclinable Hebrew numeral for forty, occurring 135 times and ranking among the most symbolically laden numbers in the Bible. Israel wandered forty years in the wilderness (Num 14:33-34; Deut 8:2), Moses spent forty days on Sinai (Exod 24:18; 34:28), Elijah traveled forty days to Horeb (1 Kgs 19:8), and Nineveh received forty days' notice of judgment (Jonah 3:4). The number frequently accompanies the nouns shanah ('year') and yom ('day'), creating formulaic phrases that became shorthand for divinely appointed intervals. German occasionally renders the numeral inconsistently ('vierzig' but also 'funfundvierzig'), reflecting compound-number translation challenges.

forty (135×) The cardinal numeral forty, used as an indeclinable noun most often in construct with shanah ('year') or yom ('day') to mark divinely significant periods. It patterns as a round number denoting a generation (Judg 3:11; 1 Sam 4:18), a span of testing or preparation (the wilderness years, Num 14:33; Moses on Sinai, Exod 24:18), or a window of judgment (Jonah 3:4). Spanish 'cuarenta,' French 'quarante,' and German 'vierzig' all translate it straightfor-

wardly, though none carry the covenantal resonance that the Hebrew number accumulated across centuries of sacred narrative. **LARGE CARDINAL NUMBERS**

en: forty | **es:** cuarenta | **fr:** quarante | **de:** fünfundvierzig, vierzig, von-vierzig Gen 5:13; Gen 7:4; Gen 7:12; Gen 7:17; Gen 8:6

אַרְבַּע H0706 *Number-fd* (1×)

fourfold, quadruple restitution; numerical compensation required by law (2 Sam 12:6)

This feminine dual form of 'four' appears in Nathan's parable judging David's sin. The fourfold restitution matched Torah's requirement for sheep theft. The number carries both legal precision and narrative irony: David would lose four sons (the infant, Amnon, Absalom, Adonijah). The term bridges legal formulae and prophetic judgment, showing how divine justice exceeds mere civil penalty.

(1×) Second Samuel 12:6 pronounces: 'He shall restore the lamb fourfold, because he did this thing and because he had no pity.' Nathan's verdict invokes Exodus 22:1's law requiring quadruple restitution for stolen sheep. The multilingual rendering (English 'fourfold', Spanish 'cuatro-veces'—'four times', French/German 'fourfold') consistently recognizes multiplied payment. The legal precision gains prophetic depth when four of David's sons subsequently die, suggesting divine mathematics transcend courtroom arithmetic. **NUMBER FOUR**

en: fourfold | **es:** cuatro-veces | **fr:** fourfold | **de:** fourfold 2Sam 12:6

אָרַג H0707 *V-Qal-Imperf-3mp* (13×)

To weave cloth or fabric; also used substantively for a weaver or the craft of weaving.

A verb describing the craft of weaving textiles on a loom. The participle frequently functions as a noun meaning 'weaver,' and the phrase 'weaver's beam' became a standard idiom for a massive spear shaft (1 Sam 17:7; 2 Sam 21:19). The word spans literal textile production—Egyptian linen workers in Isaiah 19:9, temple curtain makers in Exodus 28:32 and 35:35—and metaphorical intrigue, as in Isaiah 59:5 where the wicked 'weave spider's webs.' Spanish consistently renders the participle as 'tejedor' (weaver), confirming the occupational sense predominates.

weave (Qal) (13×) To interlace threads on a loom to produce cloth or fabric, covering both the action of weaving and the person who weaves. The participle serves as a professional title—'weaver'—in Exodus 28:32, 35:35, and 39:22, 27, describing artisans crafting priestly garments. The 'weaver's beam' (1 Sam 17:7; 2 Sam 21:19; 1 Chr 11:23; 20:5) became a stock comparison for Goliath's enormous spear. Isaiah 59:5 extends the image metaphorically: the wicked weave spider's webs, spinning plots of deception. **LINEN AND FABRIC**

en: and-weaver, and-weavers-of, like-a-weaver | **es:** como-tejedor, tejedor, tejedores | **fr:** [ארגים], [ואורגים], [יארגו] | **de:** [ארגים], [וארגים], [יארגו] Exod 28:32; Exod 35:35; Exod 39:22; Exod 39:27; Judg 16:13

אֶרֶג H0708 *Art / N-ms* (2×)

loom, weaver's shuttle

This term designates the weaver's loom or shuttle. Samson plucked up a hand-loom when Delilah bound his hair to it, demonstrating his strength. Job used the image of a weaver's shuttle to describe the swift passage of his days—a powerful metaphor for life's brevity.

(2×) Weaving equipment in Judges 16:14 (the loom Samson uprooted) and Job 7:6 (metaphor for life's speed: 'my days are swifter than a weaver's shuttle'). The dual usage—literal tool and poetic image—shows how common technology became proverbial. Some translations specify 'shuttle' while others say 'loom,' reflecting textual and interpretive nuances. **LINEN AND FABRIC**

en: the-loom, weaver's-shuttle | **es:** el-telar, lanzadera, | **fr:** le-loom, ארג | **de:** [ארג], der-loom Judg 16:14; Job 7:6

אַרְגֹּב H0709 *N-proper-fs* (5×)

Argob — a well-defined region in Bashan, associated with sixty fortified cities and Jair's settlements.

A place name designating a specific district within the territory of Bashan in Transjordan, consistently appearing with 'hebel' (region/measured portion). The name may derive from a root meaning 'heap' or 'clod,' perhaps describing the volcanic terrain. In Deuteronomy 3:4, 13–14 it is the region of sixty fortified cities conquered by the Israelites and assigned to the half-tribe of Manasseh, associated with Jair son of Manasseh. In 1 Kings 4:13 it falls within the administrative district of Ben-Geber. The problematic 2 Kings 15:25 reference appears in the context of a palace conspiracy. French and German both transliterate as 'Argob/Argov,' while English and Spanish consistently use 'Argob.'

(5×) The geographical name Argob, identifying a defined district within Bashan in Transjordan, famous for its sixty fortified cities. The name possibly means 'heap of clods' or 'stony region,' fitting the basaltic landscape of the Hauran. Deuteronomy 3:4, 13–14 pairs it with 'hebel' (measured region) and connects it to Jair's renaming of the area. First Kings 4:13 places it in Solomon's administrative framework under Ben-Geber. The reference in 2 Kings 15:25 is textually difficult, possibly naming a person or place involved in Pekah's conspiracy against Pekahiah. French 'le Argob' and Spanish 'el Argob' both preserve the definite article sometimes attached to it in Hebrew. **GEOGRAPHY AND SPACE**

en: Argob, Argov, the-Argob | **es:** Argob, el-Argob | **fr:** Argob, Argov, le-Argob | **de:** Argob, Argov, der-Argob Deut 3:4; Deut 3:13; Deut 3:14; 1Kgs 4:13; 2Kgs 15:25

אַרְגְּוָן H0710 *Conj-w* (1×)

purple thread; Aramaic form of the common word for purple dye (2 Chr 2:7)

This Aramaic variant of the standard Hebrew purple-word appears in Chronicles' account of Solomon's temple preparations. The purple dye, derived from Mediterranean murex snails, was costly and prestigious. Chronicles uses the Aramaic form perhaps reflecting the text's late composition or Phoenician commercial terminology. Purple featured prominently in tabernacle and temple fabrics, symbolizing royalty and divinity.

(1×) Second Chronicles 2:7 requests: 'Send me a man skilled to work in gold, silver, bronze, iron, and in purple, crimson, and blue fabrics.' The phrase 'in the purple' (with Aramaic form) appears alongside other luxury materials. The conjunction 'and' in Hebrew (English 'and-in-the-purple', Spanish 'y-en-la-púrpura') integrates purple into the list of specialized crafts. The Aramaic coloring reflects the international character of Solomon's building project, drawing on Phoenician expertise. **PURPLE FABRIC DYE**

en: and-in-the-purple | **es:** y-en-la-púrpura | **fr:** [ובארגון] | **de:** [ובארגון] 2Chr 2:7

אַרְגְּוָן H0711 *N-msd* (3×)

purple (Aramaic: purple dye or fabric, royal color)

The Aramaic term for purple dye or purple fabric, a luxury associated with royalty. Daniel uses this word when describing the honors promised to whoever could interpret the writing on the wall: clothed in purple along with gold and a chain. Purple dye, extracted from Mediterranean mollusks, was extraordinarily expensive and therefore restricted to royalty and the wealthy elite. The color signified power, prestige, and privilege across ancient Near Eastern cultures.

(3×) Daniel 5:7, 16, and 29 all mention purple as part of the reward offered to and eventually bestowed upon Daniel. The king promises that the interpreter 'shall be clothed with purple and have a chain of gold around his neck'—royal honors marking elevation to third ruler in the kingdom. The threefold repetition underscores the significance: purple marks the transfer of status from common interpreter to royal official. The Aramaic term matches the cultural reality of the Babylonian court, where color communicated social hierarchy. **PURPLE FABRIC DYE**

en: purple | **es:** púrpura | **fr:** [ארגונא] | **de:** [ארגונא] Dan 5:7; Dan 5:16; Dan 5:29

אַרְגָּז H0712 *Art / N-ms* (3×)

box, chest, coffer (container for sacred or valuable items)

A box or chest used to transport sacred objects, specifically mentioned in the account of returning the ark of the covenant to Israel. The Philistines placed their guilt offering of golden tumors and mice in this container alongside the ark. The term may relate to swaying or rocking motion, possibly describing how such boxes were carried or secured. The narrative context emphasizes careful handling of holy things even by those who did not worship Israel's God.

(3×) 1 Samuel 6:8, 11, and 15 describe the box that held the golden guilt offering when the Philistines returned the ark. They were instructed to 'take the ark of the LORD and place it on the cart, and put the golden figures that you are returning to him as a guilt offering in a box at its side.' The separate container kept the offerings distinct from the ark itself, showing reverence even in return. The box served both practical function (secure transport) and symbolic purpose (appropriate handling of sacred reparation). **GEOGRAPHY AND SPACE**

en: in-the-box, the-box | **es:** en-la-caja, la-caja | **fr:** dans-le-box, le-box | **de:** der-box, in-der-box 1Sam 6:8; 1Sam 6:11; 1Sam 6:15

אַרְגָּמָן H0713 *Prep-k* (38×)

Purple cloth/dye — costly murex-derived textile used in tabernacle furnishings, priestly garments, and royal attire

A noun of probable foreign origin (possibly Sanskrit ragaman, 'reddish') denoting red-purple fabric dyed with extract from the murex snail — one of the ancient world's most expensive commodities. It appears almost exclusively in the tabernacle construction passages (Exod 25-39), typically in the formulaic triad 'blue, purple, and scarlet yarn' (tekhelet, argaman, tola'at shani). Outside the cult, purple signifies royalty and extreme wealth: the noble woman's clothing (Prov 31:22), the beloved's chariot (Song 3:10), and the restoration of Jerusalem (Jer 10:9). Esther 1:6 uses it for the luxurious palace decor of the Persian king.

purple (fabric/dye) (38×) Purple or red-purple dyed fabric and thread, primarily attested in cultic textile lists for the tabernacle (Exod 25:4; 26:1, 31, 36; 27:16; 28:5-8, 15, 33; 35:6, 23, 25, 35; 36:8-37; 38:18, 23; 39:1-29) and secondarily for royal or luxurious contexts (Judg 8:26; 2 Chr 2:6, 13; 3:14; Esth 1:6; 8:15; Prov 31:22; Song 3:10; 7:6). All target languages render with their standard purple term — Spanish 'púrpura,' French 'pourpre,' German 'Purpur' — reflecting a single, stable referent. **PURPLE FABRIC DYE**

en: and-purple, and-the-purple | **es:** y-la-púrpura, y-púrpura | **fr:** et-le-pourpre, et-pourpre | **de:** und-der-purpur, und-purpur Exod 25:4; Exod 26:1; Exod 26:31; Exod 26:36; Exod 27:16

אַרְד H0714 *Conj-w / N-proper-ms* (2×)

Ard (Benjamite, son or grandson of Benjamin)

Ard appears in Benjamite genealogies with some variation: Genesis lists him as Benjamin's son, while Numbers makes him a grandson (through Bela). Chronicles offers yet another variant (Addar). These discrepancies reflect the fluidity of ancient genealogical records across different textual traditions.

(2×) Benjamite name in Genesis 46:21 (as Benjamin's son) and Numbers 26:40 (as grandson via Bela), with the variant form 'Addar' in 1 Chronicles 8:3. Such genealogical variation was common in ancient records. Translations consistently preserve the name with minor phonetic adjustments across languages. **PROPER NAMES (PERSONAL)**

en: Ard, and-Ard | **es:** Ard, y-Ard | **fr:** Ard, et-Ard | **de:** Ard, und-Ard Gen 46:21; Num 26:40

אַרְדּוֹן H0715 *Conj-w / N-proper-ms* (1×)

Ardon, a personal name; son of Caleb of Judah (1 Chr 2:18)

Ardon appears briefly in the complex Calebite genealogies in Chronicles. As Caleb's son, he belonged to one of Judah's most prominent families. The name may relate to descent or bronze, but its etymology remains uncertain. Chronicles preserves such names to trace land ownership and family status in post-exilic Judah, where genealogical authentication determined inheritance rights.

(1×) First Chronicles 2:18 records Caleb's descendants: 'Caleb son of Hezron had children by his wife Azubah (and by Jerioth); and these were her sons: Jesher, Shobab, and Ardon.' The genealogical precision (including wives' names and multiple lines) reflects the Chronicler's concern for legitimate lineage. The conjunction 'and Ardon' (English/Spanish/French/German all preserve it) places him last among his mother's sons, a detail mattering for inheritance but now known only through this single verse. **PROPER NAMES (PERSONAL)**

en: and-Ardon | **es:** y-Ardon | **fr:** [וארדון] | **de:** [וארדון] 1Chr 2:18

אַרְדִי H0716 *Art / N-proper-ms* (1×)

the Ardite, a gentilic form; patronymic from Ard, family in Benjamin (Num 26:40)

This designation identifies the Ardite clan descended from Ard, within Benjamin's tribe. The definite article makes it collective: the family of the Ardites. Numbers employs such patronymics to organize the wilderness census by family groups within tribes. These administrative divisions established military units and later served as land allocation frameworks in Canaan.

(1×) Numbers 26:40 records Benjamin's census: 'The sons of Bela were Ard and Naaman: of Ard, the family of the Ardites; of Naaman, the family of the Naamites.' The pattern 'of X, the family of the Xites' creates a systematic census structure. Consistent translation (English 'the-Ardite', Spanish 'los-arditas'—plural 'the Ardites', French/German preserve the singular gentilic) shows how Hebrew used collective singular. The Ardites formed one of Benjamin's subclans, numbered for war and inheritance. **PERSONAL NAMES**

en: the-Ardite | **es:** los-arditas | **fr:** le-Ardite | **de:** der-Ardite Num 26:40

אָרָה H0717 *Conj-w / V-Qal-ConjPerf-3cp / 3fs* (2×)

pluck, gather (grapes, myrrh)

This verb means to pluck or gather, particularly grapes from a vine. It appears in Psalm 80's metaphor of enemies ravaging Israel (the vine) and in Song of Songs where the lover gathers myrrh. The Ethiopian cognate confirms the gathering sense.

(2×) Describes plucking grapes from a vine in Psalm 80:12 (enemies devastating Israel) and gathering myrrh in Song 5:1 (the lover's harvest of spices). The agricultural imagery in both contexts—destructive in Psalms, sensual in Song—demonstrates the word's semantic range. The first-person 'I gathered' in Song contrasts with the third-person hostile action in Psalms. **REAPING AND HARVESTING**

en: I-gathered, so-that-pluck-it | **es:** he-recogido, y-la-vendimian | **fr:** [וארוה], j'ai-cueilli | **de:** [אריתי], so-der-pluck-es Ps 80:12; Song 5:1

אֲרִי H0718 *Conj-w / Interjection* (5×)

Aramaic interjection 'behold!' used to introduce dramatic visions, especially in Daniel's apocalyptic imagery.

An Aramaic exclamation meaning 'lo!' or 'behold!', used exclusively in Daniel's night visions to draw attention to each new symbolic figure emerging in the prophet's sight. Every occurrence appears in the formulaic pattern 'and behold' (waʾărû), marking the dramatic unveiling of successive beasts and the Son of Man in Daniel 7. The Spanish 'he aquí' and German 'siehe' both capture its deictic, attention-directing force—pointing the reader's gaze toward something startling and newly visible.

(5×) A discourse interjection meaning 'behold' or 'lo!', functioning as a deictic marker that signals the dramatic appearance of a new element within a visionary sequence. Confined to Daniel 7:2, 5, 6, 7, 13, it consistently introduces each beast and the 'one like a son of man.' The multilingual glosses uniformly render it as a presentative particle (eng 'and-behold,' spa 'y-he-aquí,' fra 'et-voici,' deu 'und-siehe'), confirming its narrow pragmatic role as an attention-orienting interjection rather than a content word. **BEHOLD (PARTICLE)**

en: and-behold | **es:** Y-he-aquí, y-he-aquí | **fr:** et-voici! | **de:** und-siehe Dan 7:2; Dan 7:5; Dan 7:6; Dan 7:7; Dan 7:13

אַרְוָד H0719 *Conj-w / N-proper-fs* (2×)

Arvad (Phoenician island city north of Tripoli)

Arvad was a Phoenician island city located north of Tripoli, mentioned alongside Sidon in Ezekiel's lament over Tyre. The modern Ruad preserves the ancient name. Assyrian records confirm the city as Aruada, an important maritime center supplying rowers and warriors to Tyre.

(2×) Phoenician island city in Ezekiel 27:8, 11, providing skilled rowers and soldiers to Tyre. The location on an island near the mainland, north of Tripoli, made it a strategic maritime power. Assyrian inscriptions and biblical text align on the city's identity, preserved in the modern site of Ruad. **GEOGRAPHY AND SPACE**

en: Arvad, and-Arvad | **es:** Arvad, y-Arvad | **fr:** Arvad, et-Arvad | **de:** [ארוד], [וארוד] Ezek 27:8; Ezek 27:11

אֲרוֹד H0720 *Prep-l / N-proper-ms* (1×)

Arod, a personal name; son of Gad, ancestor of the Arodites (Num 26:17)

Arod founded one of Gad's family clans, appearing with the preposition 'to' in the census formula 'to Arod, the family of the Arodites.' The parallel Genesis text calls him Arodi, reflecting minor textual variation. Such name variations between Genesis genealogies and Numbers census lists are common, likely representing dialectical or scribal differences without affecting identity.

(1×) Numbers 26:17 enumerates Gad's clans: 'of Zephon, the family of the Zephonites; of Haggi, the family of the Haggites; of Shuni, the family of the Shunites; of Ozni, the family of the Oznites; of Eri, the family of the Erites; of Arod, the family of the Arodites...' The prepositional formula 'to Arod' (English/Spanish/French/German all preserve the preposition) fits the census pattern. Arod's clan contributed to Gad's tribal strength east of the Jordan. **PROPER NAMES (PERSONAL)**

en: to-Arod | **es:** De-Arod | **fr:** à-Arod | **de:** zu-Arod Num 26:17

אַרְוָדִי H0721 *Art / N-proper-ms* (2×)

Arvadite (Canaanite people from Arvad)

The Arvadites were a Canaanite people group associated with the island city of Arvad. They appear in the Table of Nations as one of the Canaanite clans descended from Ham. Assyrian records mention the Arudai, confirming their historical presence in Phoenician territory.

(2×) Gentilicnoun denoting inhabitants of Arvad in Genesis 10:18 and 1 Chronicles 1:16, both within the Table of Nations listing Canaanite peoples. The consistent pairing with other Phoenician groups (like the Zemarites) locates them geographically and ethnically. The definite article 'the Arvadite' treats them as a collective people group. **PERSONAL NAMES**

en: the-Arvadi, the-Arvadite | **es:** el-arvadeo | **fr:** [הארודי], le-Arvadite | **de:** [הארודי], den-Arwaditer Gen 10:18; 1Chr 1:16

אַרוֹדִי H0722 *Conj-w / N-proper-ms* (2×)

Arodi/Arodite (son of Gad; his clan)

Arodi was a son of Gad, and the Arodites were his clan. The name appears in Genesis as a personal name and in Numbers as a gentilicdesignating the family group descended from him. This pattern of personal name becoming clan identifier is standard in Israelite genealogical records.

(2×) Personal name 'Arodi' in Genesis 46:16 (son of Gad) and gentilic 'the Arodite' in Numbers 26:17 (his clan). The shorter form is considered more probable by BDB than the variant 'Etzbon.' Cross-linguistic translations show the standard shift from individual to family designation in the census literature. **PERSONAL NAMES**

en: and-Arodi, the-Arodite | **es:** los-aroditas, y-Arodi | **fr:** et-Arodi, le-Arodite | **de:** der-Arodite, und-Arodi Gen 46:16; Num 26:17

אֲרִיָה H0723 *Conj-w / N-fp* (3×)

stalls, mangers, cribs (feeding troughs or animal enclosures)

Stalls or mangers for livestock, particularly horses. The term appears in descriptions of Solomon's extensive stables and in agricultural storage contexts. Kings and Chronicles record thousands of stalls for Solomon's horses and chariots, indicating both military strength and administrative organization. The additional Chronicles reference speaks of storehouses and stalls for various animals, showing infrastructure for agricultural wealth. The Aramaic loanword reflects cultural contact in vocabulary for animal husbandry.

(3×) 1 Kings 4:26 (English 5:6) states Solomon had stalls for his horses, with textual variants between 40,000 and 4,000. 2 Chronicles 9:25 gives 4,000 stalls for horses and chariots—massive royal infrastructure. 2 Chronicles 32:28 describes Hezekiah's wealth including 'storehouses and stalls for all kinds of cattle.' The term encompasses both feeding troughs and the broader enclosure structures where animals were kept. The multilingual glosses (Spanish 'establos,' French/German variations) all point to structured animal housing, whether for military horses or agricultural livestock. **GEOGRAPHY AND SPACE**

en: and-stalls, stalls-of | **es:** establos-de, pesebres-de, y-establos | **fr:** [אריות], [וארות], stalls-de | **de:** [אריות], [וארות], stalls-von 1Kgs 4:26; 2Chr 9:25; 2Chr 32:28

אֲרוּכָה H0724 *N-fs* (6×)

Healing, restoration; literally 'new flesh over a wound,' used figuratively of national and spiritual recovery.

A feminine noun meaning healing or restoration, derived from the image of new flesh growing over a wound. It appears exclusively in figurative contexts describing national recovery. Isaiah 58:8 promises that Israel's 'healing' will spring up speedily when they practice true justice — paired with the verb 'sprout' (tsamach), evoking organic growth. Jeremiah uses it three times: questioning whether Gilead's balm can bring healing (8:22), promising God will restore health to wounded Israel (30:17; 33:6). In the post-exilic period, it describes the physical restoration of the temple walls (2 Chr 24:13) and Jerusalem's walls (Neh 4:7). Spanish 'sanidad' and English 'healing' capture the word's consistent focus on restorative wholeness.

healing, restoration (6×) A feminine noun literally meaning 'the growing of new flesh over a wound,' used figuratively of national and spiritual restoration. In prophetic literature it describes God's promised healing of Israel: springing up swiftly when justice is practiced (Isa 58:8, with the verb צָמַח 'to sprout'), contrasted with the absence of balm in Gilead (Jer 8:22), and affirmed as God's sovereign act of restoration (Jer 30:17; 33:6, both paired with רָפָא 'to heal'). Extended to physical rebuilding: of Joash's temple repairs (2 Chr 24:13) and the reconstruction of Jerusalem's walls under Nehemiah (Neh 4:7). Spanish 'sanidad/sanación' and English 'healing' consistently reflect the unified sense of restorative wholeness. **HEALING AND RESTORATION**

en: and-your-healing, healing, the-healing-of | **es:** sanación, sanidad, sanidad-de | **fr:** [ארוכה], [ארכה], [ארכת] | **de:** [ארוכה], [ארכה], [ארכת] 2Chr 24:13; Neh 4:7; Isa 58:8; Jer 8:22; Jer 30:17

אֲרוּמָה H0725 *Prep-b* (1×)
Arumah, a place name; Abimelech's residence near Shechem (Judg 9:41)
Arumah served as Abimelech's base during his conflict with Shechem. Located near that city, it may be identical with Rumah in 2 Kings. Proposed identifications include el-Ormah, southeast of Shechem. The name possibly means 'height' or 'citadel.' From Arumah, Abimelech could monitor Shechem and mount his final devastating attack. The strategic location enabled his brutal suppression of the rebellion.

(1×) Judges 9:41 reports: 'Abimelech lived at Arumah, and Zebul drove out Gaal and his relatives so they could not live in Shechem.' The phrase 'in Arumah' establishes Abimelech's base outside but near Shechem. Uniform transliteration (English/Spanish/French/German all use 'Arumah' or close variants with preposition) confirms it as a distinct settlement. The geographical detail shows how the fratricide king ruled through strategic positioning rather than residing among his subjects. GEOGRAPHY AND SPACE
en: in-Arumah | **es:** en-Arumá | **fr:** dans-Arumah | **de:** in-Arumah Judg 9:41

אֲרַמִּי H0726 *Conj-w / N-proper-mp* (1×)
Arameans (Ketiv); textual variant reading 'Edomites' as 'Arameans' (2 Kgs 16:6)
This represents a famous textual crux where the written text (Ketiv) reads 'Arameans' but the reading tradition (Qere) corrects to 'Edomites.' Context favors Edomites recapturing Elath from Judah during the Syro-Ephraimite war. The confusion arose from the graphical similarity between Hebrew resh (Aram) and daleth (Edom). Modern translations follow the Qere, recognizing scribal error.

(1×) Second Kings 16:6 states: 'At that time Rezin king of Aram recovered Elath for Aram and drove the Judahites from Elath, and the [Arameans/Edomites] came to Elath where they dwell to this day.' The Ketiv 'Arameans' conflicts with the context (Edomites retaking their ancestral port makes better sense). The bracketed English '[and-Arameans]' signals textual uncertainty. This illustrates how manuscript transmission occasionally created confusion between similar letters, requiring text-critical judgment to recover original meaning. TEXTUAL VARIANTS MIXED
en: [and-Arameans] | **es:** [K] | **fr:** [and-Arameans] | **de:** [and-Arameans] 2Kgs 16:6

אָרוֹן H0727 *Art / N-cs* (202×)
Chest or box; the Ark of the Covenant, a money-collection chest, or a coffin for burial.
A remarkably versatile word for a rectangular container, appearing overwhelmingly as the Ark of the Covenant – the sacred chest housing the tablets of the Law, carried by the Levites through the wilderness and eventually placed in Solomon's temple. The same word serves for the collection chest Jehoiada set beside the altar for temple repairs (2 Kgs 12:10), and in a single poignant use, for the coffin in which Joseph's embalmed body was placed in Egypt (Gen 50:26). Cognates across Phoenician, Aramaic, Assyrian, and Arabic all point to a basic meaning of 'chest' or 'box,' showing the sacred connotation was an Israelite development layered onto an everyday object-word.

1. ark (covenant vessel) (197×) The Ark of the Covenant, the gold-overlaid wooden chest that held the stone tablets, Aaron's rod, and a jar of manna. Nearly every occurrence of this lemma (197 of 202) refers to this sacred object. Multilingual translations consistently distinguish it: English 'ark,' Spanish 'arca,' French 'arche,' German 'Lade' – all reserving a special term for this unique cultic vessel. Key passages include its construction (Exod 25:10-22), its role in crossing the Jordan (Josh 3:6), and its capture by the Philistines (1 Sam 4:11). GEOGRAPHY AND SPACE
en: ark-of | **es:** arca-de, el-arca-de | **fr:** arche-de | **de:** Lade-von Exod 25:22; Exod 26:33; Exod 26:34; Exod 30:6; Exod 30:26

2. chest (money box) (4×) A chest used for collecting monetary offerings, specifically the temple-repair fund box established by the priest Jehoiada during Joash's reign. The same root word shifts from sacred to fiscal context in 2 Kings 12:10-11 and 2 Chronicles 24:8-11. Spanish and German translations ('el arca,' 'die Lade') keep the same base term but context alone disambiguates, while some languages use a distinct word for a money-box. GEOGRAPHY AND SPACE
en: in-the-chest, into-the-chest, the-chest | **es:** el-arca, en-el-arca | **fr:** [לְאָרוֹן], dans-le-chest, l'arche | **de:** die-Lade, fuer-die-Lade, in-der-chest 2Kgs 12:10; 2Chr 24:10; 2Chr 24:11

3. coffin (burial container) (1×) A coffin or sarcophagus, used only once in Genesis 50:26 for Joseph's burial container in Egypt. The Phoenician cognate similarly means 'sarcophagus,' suggesting this funerary sense is the oldest layer of meaning. English renders it 'coffin,' Spanish 'ataúd,' and German 'Sarg' – each language switching to a specifically funerary term, highlighting how distinct this sense is from the sacred-vessel usage. TOMBS AND BURIAL
en: in-the-coffin | **es:** en-el-ataúd | **fr:** dans-le-coffin | **de:** in-einen-Sarg Gen 50:26

אַרְוָנָה H0728 *N-proper-ms* (11×)
Araunah — a Jebusite landowner whose threshing floor David purchased as the site for the future Jerusalem temple
Araunah (אַרְוָנָה) was a Jebusite resident of Jerusalem whose threshing floor on Mount Moriah became one of the most theologically significant pieces of real estate in Scripture. When a plague struck Israel following David's census, the angel of the LORD halted at Araunah's threshing floor (2 Sam 24:16). The prophet Gad instructed David to build an altar there, and Araunah generously offered his oxen, threshing sledges, and the floor itself as a gift — but David insisted on paying the full price, declaring 'I will not offer burnt offerings to the LORD my God that cost me nothing' (2 Sam 24:24). This site became the location of Solomon's temple (2 Chr 3:1). The name appears as Ornan (אָרְנָן) in Chronicles.

Araunah (11×) A Jebusite inhabitant of Jerusalem who owned the threshing floor on Mount Moriah where the angel of the LORD stopped the plague during David's census (2 Sam 24:16-18). Araunah offered his threshing floor, oxen, and equipment as a free gift for sacrifice, but David purchased them at full price — fifty shekels of silver (2 Sam 24:20-24) — establishing the principle that true worship requires personal cost. This site became the location of Solomon's temple (2 Chr 3:1). The name appears as Ornan (אָרְנָן) in 1 Chronicles 21:15-28. Spanish 'Arauna' and English 'Araunah' both transliterate the name. PROPER NAMES (PERSONAL)
en: Araunah, [k] | **es:** (Aravnah), Aravnah, [Aravnah] | **fr:** Arauna, [k] | **de:** Araunah, [k] 2Sam 24:16; 2Sam 24:18; 2Sam 24:20

אֲרֻז H0729 *Conj-w / Adj-mp* (1×)
made of cedar; adjective describing trade goods or perhaps 'firm/strong' (Ezek 27:24)
This adjective in Ezekiel's Tyre oracle either means 'cedar' (describing valuable wood products) or 'firm/strong' (describing tightly-bound merchandise). The context lists luxury trade goods, so cedar chests or panels fits well. The root connects to cedar trees, renowned for durability and fragrance. Tyre's maritime commerce included such premium materials from Lebanon's forests.

(1×) Ezekiel 27:24 inventories Tyre's merchandise: 'In your market these traded with you in choice garments, in clothes of blue and embroidered work, and in carpets of colored material, bound with cords and made secure; in these they traded with you.' The phrase 'and made of cedar' (or 'and firm/secure') describes either the materials (cedar chests) or quality (firmly made). Cross-lingual evidence (English 'made-of-cedar', Spanish 'de-cedro', French 'cèdre', German preserves Hebrew) supports reading cedar as a luxury commodity in Phoenician trade. FIRMNESS AND SECURITY
en: and-made-of-cedar | **es:** y-de-cedro | **fr:** et-cèdre | **de:** [וארזים] Ezek 27:24

אֶרֶז H0730 *Prep-b* (73×)

Cedar — the cedar tree (Cedrus libani), famed for its height, fragrance, and prized timber; a symbol of majesty and pride.

Erez denotes the cedar, above all the celebrated cedar of Lebanon, which towers through the Hebrew Bible as both a practical building material and a potent literary symbol. Solomon's temple and palace were constructed with Lebanon cedar (1 Kgs 5:6-10; 6:15-18), making the tree virtually synonymous with royal architecture. As a growing tree, the cedar figures in poetry as the emblem of stately grandeur — 'the trees of the LORD are well watered, the cedars of Lebanon that he planted' (Ps 104:16) — yet also of doomed pride when the prophets announce that God will fell the tallest cedars (Isa 2:13; Ezek 31:3-14). In the Levitical purification ritual, cedarwood appears alongside hyssop and scarlet yarn (Lev 14:4, 49), suggesting symbolic associations with cleansing. Arabic arz ('pine/cedar'), Syriac arza, and Ethiopic arz confirm the ancient Semitic pedigree. Spanish cedro, French cedres, and German Zedern all point to one meaning.

cedar tree or wood (73×) The cedar tree (Cedrus libani), encompassing the living tree growing on Lebanon (Ps 104:16; Judg 9:15; Isa 2:13), its harvested timber used for temples, palaces, and ships (1 Kgs 5:6-10; 6:15; Ezek 27:5), and its ritual use in purification ceremonies alongside hyssop (Lev 14:4, 49-52). Figuratively, the cedar represents towering majesty (Ezek 31:3-14; Num 24:6) and, when felled by God, the humbling of human pride (Isa 2:13; Zech 11:1-2). Cognates across Aramaic, Arabic, and Ethiopic confirm a shared Semitic term. FOREST WOODLAND

en: cedar, cedars | **es:** cedro, cedros, cedros? | **fr:** cèdres | **de:** Zedern, [ארזים] Lev 14:4; Lev 14:6; Lev 14:49; Lev 14:51; Lev 14:52

אַרְזָה H0731 *N-fs* (1×)

cedar paneling; collective noun for cedarwood used in construction (Zeph 2:14)

This feminine singular collective denotes cedar panels or woodwork, appearing in Zephaniah's judgment oracle against Nineveh. The prophet envisions the great city's palaces exposed to the elements, their fine cedar paneling laid bare as birds nest in the ruins. Cedar represented luxury construction; its desolation symbolizes complete devastation. The image reverses Assyrian imperial grandeur into wilderness.

(1×) Zephaniah 2:14 predicts Nineveh's desolation: 'Herds shall lie down in her midst, all kinds of beasts; even the owl and the hedgehog shall lodge in her capitals; a voice shall hoot in the window; devastation on the threshold; for the cedar is laid bare.' The phrase 'the cedar' (collective for cedar paneling) contrasts palace splendor with coming ruin. The unified translation ('the-cedar', 'cedro', 'cèdre') recognizes expensive building material now exposed and decaying—a bitter reversal of Assyrian architectural pride. BUILDING AND CONSTRUCTING

en: the-cedar | **es:** cedro | **fr:** cèdre | **de:** [ארזה] Zeph 2:14

אָרַח H0732 *Art / V-Qal-Prtcpl-ms* (5×)

To wander or journey; as a participle, a traveler or wayfarer passing through without permanent ties.

A verb meaning to travel, journey, or go along a path, with the participial form functioning as a noun denoting a traveler or wayfarer. In Judges 19:17 the participle describes a man journeying through Gibeah, while in 2 Samuel 12:4 Nathan's parable contrasts the traveler (ʾōrēaḥ) with the settled host—a distinction preserved in the Spanish 'el viajero' and the English 'traveler.' Jeremiah 14:8 poignantly asks why God should be like a wayfarer who merely turns aside for the night, and Job 34:8 uses the verb figuratively for keeping company with evildoers.

(5×) To journey or go along, used both literally of physical travel and figuratively of association or companionship. In Job 34:8 ʾāraḥ describes Elihu's charge that Job 'goes in company with' workers of iniquity. The participial form serves as a substantive meaning 'traveler' or 'wayfarer'—one who passes through a place without permanent residence. In 2 Samuel 12:4 the traveler (ʾōrēaḥ) stands alongside hēlek ('one who comes') in Nathan's parable, and Jeremiah 14:8 likens God to a wayfarer who turns aside only briefly, highlighting transience and impermanence. The multilingual glosses (spa 'el viajero,' eng 'the traveler') consistently emphasize the itinerant, passing-through quality of this figure. GEOGRAPHY AND SPACE

en: and-he-goes, and-like-traveler, for-the-traveler | **es:** Y-anda, el-viajero, para-el-viajero | **fr:** [ארחים], [וכארח], et-ארח | **de:** [ארחים], [וארח], [וכארח] Judg 19:17; 2Sam 12:4; Job 34:8; Jer 9:2; Jer 14:8

אֹרַח H0733 *N-proper-fs* (4×)

Arah; a personal name borne by an Asherite clan leader and a family of returning exiles.

A proper name meaning possibly 'traveller' or 'wayfarer,' borne by at least two individuals in the Old Testament. The first is a man of the tribe of Asher listed in the genealogy of 1 Chronicles 7:39. The second heads a family of returning exiles numbered at 775 in Ezra 2:5 and 652 in Nehemiah 7:10—a discrepancy common in post-exilic census records. Nehemiah 6:18 may reference the same family through a marriage connection to Tobiah. Spanish renders it 'Ara' and 'Araj,' reflecting variant transliteration traditions.

(4×) Arah—a proper noun identifying (a) a descendant of Asher in 1 Chronicles 7:39 and (b) the ancestor of a family that returned from Babylonian exile (Ezra 2:5; Neh 7:10). The name possibly derives from the root ארח 'to travel,' suggesting 'traveller.' The family appears again in Nehemiah 6:18, where Meshullam son of Berechiah married a daughter of this clan, creating a political alliance with Tobiah the Ammonite. Spanish alternates between 'Ara' and 'Araj,' while French and German leave the Hebrew form untranslated. PROPER NAMES (PERSONAL)

en: Arach, Arah | **es:** Ara, Araj | **fr:** [ארח] | **de:** [ארח] 1Chr 7:39; Ezra 2:5; Neh 6:18; Neh 7:10

אֹרַח H0734 *N-cpc / 2ms* (60×)

A path or road, literally or figuratively; way of life, moral conduct; a traveler or caravan (by metonymy)

A predominantly poetic noun for 'path' or 'way,' cognate with Akkadian urḫu and Aramaic ʾoraḥ. Unlike the more common derek ('road, way'), ʾoraḥ tends toward intimate, personal paths — the narrow trail rather than the highway, the individual's moral course rather than the nation's. It appears most densely in Job, Psalms, and Proverbs, where it serves as a master metaphor for how one lives before God: 'the path of the righteous is like the dawning light' (Prov 4:18). Judges 5:6 preserves the vivid literal sense — in Deborah's time 'the paths ceased' and travelers took winding byways. By extension, the word occasionally denotes the traveler who walks the path (Job 31:32) or the caravan that traverses it (Job 6:19).

1. path, road, way (28×) A literal path, road, or route for travel. This covers physical thoroughfares: the highways that ceased in the days of Shamgar (Judg 5:6), the snake lying 'beside the path' (Gen 49:17), the road blocked by God (Job 19:8), and the route the sun traverses across the sky (Ps 19:5). German 'Pfad' and French 'sentier' consistently mark this concrete sense. The word often appears in parallel with derek or mesillâ, but ʾoraḥ tends toward narrower, less-trafficked ways. GEOGRAPHY AND SPACE

en: -the-caravans, -the-paths-of, The-path | **es:** En-senda-de, Mi-camino, Senda | **fr:** -le-caravans, -le-sentiers-de, dans-sentier | **de:** -der-Pfade-von, -der-caravans, Pfad Gen 49:17; Judg 5:6; Job 16:22; Job 19:8

2. way of life, moral conduct (28×) The figurative way of life or moral conduct one follows. This is the most theologically rich sense, dominating Proverbs, Psalms, and Job: 'the path of the righteous' (Prov 4:18), 'the paths of the wicked are crooked' (Prov 2:15), God watching 'all my paths' (Job 13:27; 33:11). Spanish alternates between 'senda' (path) and 'camino' (way), while French uses 'sentier' for both literal and figurative, reflecting how the metaphor lives in the word itself. Ps 119:15 — 'I meditate on your paths' — shows the word carrying the full weight of divine instruction. GEOGRAPHY AND SPACE

en: [his-path], are-the-paths-of, but-the-path-of | **es:** Pero-la-senda-de, [sus-caminos], caminos | **fr:** et-sentier, leur-sentier-eux, mon-sentier-moi | **de:** Pfad, der-Pfade-von, der-Wege-von Job 6:18; Job 8:13; Job 13:27; Job 30:12; Job 33:11

3. (1×) By metonymy, a traveler or wayfarer — the person who walks the path. Job 31:32 says 'to the traveler (ʾoraḥ) I opened my door,' where the path-word stands for the one who travels it. Spanish 'viajero' and English 'traveler' make the metonymic shift explicit. This is a natural semantic extension found across Semitic languages, where road-words frequently denote those who use them. **GEOGRAPHY AND SPACE**

en: to-the-traveler | **es:** al-viajero | **fr:** sentier | **de:** Pfad Job 31:32

4. (1×) A caravan or traveling company — another metonymic extension, this time collective. Job 6:19 speaks of 'the caravans (ʾorḥôt) of Tema,' where the plural paths become the merchant trains that traverse them. The multilingual glosses consistently render this as 'caravans' across English, Spanish, and German, distinguishing it from the individual traveler of sense 3. Sheba's caravans in the same verse reinforce the commercial-journey connotation. **GEOGRAPHY AND SPACE**

en: caravans-of | **es:** caravanas-de | **fr:** sentier | **de:** Pfad Job 6:19

5. (1×) The natural way or course of things — used idiomatically in Gen 18:11 where Sarah had ceased to have 'the way (ʾoraḥ) of women,' meaning menstruation. English 'way,' Spanish 'camino,' and French 'chemin' all deploy their most general path-words here, reflecting a euphemistic idiom where the regular course of nature is called a 'path.' This is neither literal road nor moral conduct but biological regularity. **GEOGRAPHY AND SPACE**

en: way | **es:** camino | **fr:** chemin | **de:** der-Weg Gen 18:11

6. (1×) One's personal life-path or daily course, viewed intimately. Ps 139:3 — 'you search out my path (ʾorḥî) and my lying down' — uses the word for the totality of the psalmist's daily movements and habits under God's omniscient gaze. While close to sense 2, the emphasis here is not moral evaluation but intimate knowledge: God knows every step. The possessive 'my path' and the parallel with 'lying down' give this a biographical, almost domestic warmth. **GEOGRAPHY AND SPACE**

en: my-path | **es:** Mi-caminar | **fr:** sentier | **de:** mein-Pfad Ps 139:3

אֹרַח H0735 *Conj-w / N-fpc / 3ms* (2×)

ways, paths (Aramaic)

This Aramaic noun means 'ways' or 'paths,' appearing in Daniel in contexts of divine sovereignty and human conduct. The term occurs in Nebuchadnezzar's praise of God's righteous ways and Belshazzar's failure to honor the God in whose hand his ways lie.

(2×) Aramaic term for 'ways' in Daniel 4:37 (God's ways are just) and 5:23 (your ways are in God's hand). The word parallels Hebrew 'derekh' and 'orach,' denoting both literal paths and metaphorical courses of life. Nebuchadnezzar's doxology and Daniel's rebuke to Belshazzar both employ 'ways' theologically—divine ways are true, human ways subject to divine sovereignty. **GEOGRAPHY AND SPACE**

en: and-His-ways, your-ways | **es:** tus-caminos, y-sus-caminos | **fr:** et-sentier, sentier | **de:** [ארחתך], [וארחתה] Dan 4:37; Dan 5:23

אֹרְחָה H0736 *N-fpc* (2×)

caravan, traveling company

This feminine noun denotes a caravan or traveling company—merchants or traders moving together for safety and commerce. It appears describing the Ishmaelite caravan that purchased Joseph and the Arabian caravans in Isaiah's oracle. The word is technically a participle of the verb 'to travel,' hence 'those traveling.'

(2×) Trading caravans in Genesis 37:25 (Ishmaelites carrying spices to Egypt who bought Joseph) and Isaiah 21:13 (Arabian caravans lodging in the wilderness). The commercial context in both passages emphasizes the traveling merchants' role in ancient Near Eastern trade networks. The construct forms link the caravans to their cargo or ethnic identity (Ishmaelites, Dedanites). **GEOGRAPHY AND SPACE**

en: a-caravan-of, caravans-of | **es:** caravana-de, caravanas-de | **fr:** [ארחות], un-caravane-de | **de:** [ארחות], eine-Karawane Gen 37:25; Isa 21:13

אֲרֻחָה H0737 *N-fsc* (6×)

A portion or allowance of food, especially a regular ration; also a meal or dinner in a general sense.

Denotes a measured portion of food, most often an official ration granted regularly. Its most poignant usage describes the daily food allowance that Evil-Merodach king of Babylon gave to captive King Jehoiachin — a 'continual allowance' (2 Kgs 25:30; Jer 52:34) — a tiny glimmer of grace at the close of the exile narrative. In Jer 40:5, Gedaliah receives a similar provision. Proverbs 15:17 uses the word differently for a humble domestic meal: 'a dinner of herbs where love is' is better than a fattened ox with hatred. Spanish helpfully contrasts 'ración/provisiones' for the official sense and 'comida' for the household meal.

1. regular food allowance (5×) A regular food allowance or official ration, typically granted by royal decree. In 2 Kgs 25:30 and the parallel Jer 52:34, the exiled King Jehoiachin receives a 'continual allowance' (אֲרֻחָה תָּמִיד) from the Babylonian king — a recurring daily provision that closes the book of Kings on a note of cautious hope. Jeremiah 40:5 likewise records provisions given to Gedaliah. Spanish 'ración' and 'provisiones' capture the institutional, measured character of this sense. **FOOD AND NOURISHMENT**

en: a-provision, allowance, an-allowance | **es:** Y-su-ración, porción, provisiones | **fr:** [ארחה], [ארחת], [וארחתו] | **de:** [ארחה], [ארחת], [וארחתו] 2Kgs 25:30; Jer 40:5; Jer 52:34

2. meal, portion of food (1×) A meal or serving of food in a general, domestic context. In Prov 15:17, 'a dinner of herbs where love is' (אֲרֻחַת יָרָק) presents the modest meal as a wisdom proverb, contrasting simplicity with abundance. Unlike the official ration sense, this usage carries no institutional overtones — it is simply a meal set before guests or family. English 'dinner' and Spanish 'comida' both reflect this everyday meaning. **GEOGRAPHY AND SPACE**

en: a-dinner-of | **es:** comida-de | **fr:** ארחת | **de:** [ארחת] Prov 15:17

H0738 *N-ms* (1×)

lion; symbol of strength and fierceness, often in similes for warriors (1 Chr 12:9)

The lion throughout Scripture symbolizes strength, courage, and ferocity. In Chronicles' description of David's elite Gadite warriors, it serves as the ultimate martial comparison. These desert fighters had 'faces like lions,' conveying fearlessness and formidable presence. The image evokes both the predator's power and its untamed nature, appropriate for describing wilderness-hardened soldiers who crossed the Jordan in flood to join David.

(1×) First Chronicles 12:9 describes David's Gadite warriors: 'Of the Gadites there went over to David at the stronghold in the wilderness mighty and experienced warriors, expert with shield and spear, whose faces were like the faces of lions, and who were swift as gazelles upon the mountains.' The simile 'like faces of lions' combines with gazelle swiftness to create a portrait of ideal warriors—powerful yet fast, fierce yet agile. This lion imagery became Israel's standard for martial excellence. **LIONS AND CUBS**

en: lion | **es:** león | **fr:** [אריה] | **de:** [אריה] 1Chr 12:9

אֲרִי H0738a *Prep-k* (34×)

Lion; a large predatory feline symbolizing strength, royalty, courage, and divine judgment

The lion — apex predator of the ancient Near East and one of Scripture's most potent symbols. It appears in vivid narrative (Samson tearing a lion, Judg 14:5–6; David defending his flock, 1 Sam 17:34–37), in royal imagery (carved lions on Solomon's throne, 1 Kgs 10:19–20), and in prophetic metaphor (Balaam's oracle likening Israel to a lion, Num 23:24; 24:9). Spanish 'león,' French 'lion,' and German 'Loewe' all preserve a single referent. This is the shorter Aramaic-influenced form alongside the more common אַרְיֵה, both denoting the same animal throughout.

lion (large predatory feline) (34×) A lion (Panthera leo), whether literal or figurative — the powerful predatory cat used across Scripture as an image of strength, danger, and royal authority. Narrative uses include Samson's encounter (Judg 14:5) and David's defense of his sheep (1 Sam 17:34, 36–37). Figurative uses include Balaam's blessing of Israel as a crouching lion (Num 23:24; 24:9) and decorative lion carvings on Solomon's throne and temple furnishings (1 Kgs 7:29, 36; 10:19–20). All target languages render it with their standard word for lion. **LIONS AND CUBS**

en: are-lions, lions, the-lion | **es:** de-leones, el-león, leones | **fr:** [האריות], [האר], des-lions, | **de:** Loewe, Loewen, [אריות] Num 23:24; Num 24:9; Judg 14:5; Judg 14:18; 1Sam 17:34

אַרְיֵה H0738b *N-ms* (46×)

lion — the Asiatic lion as predator, royal symbol, and metaphor for power, courage, and divine judgment

Aryeh is one of several Hebrew words for the lion (alongside kefir 'young lion,' lavi' 'lioness,' shakhal 'fierce lion'), and its 46 occurrences make it the standard prose and poetic term for this apex predator. The Asiatic lion (Panthera leo persica) roamed ancient Israel into the medieval period, and its presence pervades biblical imagery. Literally, lions appear in narrative — Samson tears one apart (Judg 14:5-8), a prophet is killed by one (1 Kgs 13:24-28), and Benaiah slays one in a pit on a snowy day (2 Sam 23:20). In simile and metaphor, the lion represents tribal power (Gen 49:9 'Judah is a lion's whelp'; Deut 33:22 'Dan is a lion's whelp'), military ferocity (2 Sam 17:10), and divine wrath (Lam 3:10; Hos 11:10). The cognate Aramaic aryeh and Syriac arya confirm the pan-Semitic root.

lion (46×) The Asiatic lion as both a real animal encountered in the biblical landscape and a pervasive metaphor for strength, royalty, and divine power. Used literally of lions in narrative encounters (Judg 14:5-8 Samson; 1 Kgs 13:24-28 the disobedient prophet; 2 Sam 23:20 Benaiah's exploit). Used figuratively in tribal blessings to symbolize warrior prowess (Gen 49:9 'Judah is a lion's whelp'; Deut 33:22 Dan), in prophetic speech to represent invading enemies (Jer 4:7; 5:6) or God's own terrible judgment (Lam 3:10; Hos 11:10), and in wisdom literature to illustrate the futility of death (Eccl 9:4 'a living dog is better than a dead lion'). All 46 occurrences share the single referent of the lion, with context determining the literal or figurative register. **LIONS AND CUBS**

en: a-lion, as-lion, lion | **es:** León, como-león, león | **fr:** comme-lion, lion, un-lion | **de:** Loewe, der-Löwe, ein-Loewe Gen 49:9; Deut 33:22; Judg 14:8

אֲרִיאֵל H0739 *N-msc* (2×)

Ariel (name for Jerusalem; Moabite heroes; altar-hearth)

Ariel carries multiple meanings: a poetic name for Jerusalem ('lioness of God'), heroes of Moab (literally 'lions of God'), and possibly altar-hearths. Isaiah uses it five times for Jerusalem in chapter 29. The cryptic reference to Moabite 'Ariels' in Samuel may denote warriors or cultic objects.

(2×) In 2 Samuel 23:20 and 1 Chronicles 11:22, Benaiah defeats 'two lions of Moab' (or 'two Ariels of Moab'). Interpretations vary: personal names, heroic warriors, or altar-hearths. The parallel accounts and the ambiguous Hebrew allow multiple readings. Some see it as metaphorical ('lion-like heroes'), others as literal objects (altar structures), reflecting the semantic complexity of 'ariel.' **GEOGRAPHY AND SPACE**

en: Ariel, lions-of | **es:** Ariel-de, héroes-de | **fr:** [אריאל], lions-de | **de:** Loewen-von, [אריאל] 2Sam 23:20; 1Chr 11:22

אֲרִיאֵל H0740 *Prep-k / N-proper-fs* (6×)

Ariel — 'lion of God'; a prophetic name for Jerusalem, also a personal name and possibly an altar-hearth term.

Ariel is a richly layered name meaning 'lion of God' (or possibly 'hearth of God'). Isaiah 29:1-7 uses it as a poetic designation for Jerusalem, the city where David encamped, with God warning that he will besiege Ariel until it becomes like an actual altar-hearth — a devastating wordplay connecting the city's proud name to the fires of judgment. In Ezra 8:16, Ariel is simply a personal name, one of the chief men Ezra summoned to recruit Levites for the journey to Jerusalem. The dual meaning — civic pride and sacrificial fire — makes this one of the more theologically charged proper nouns in the Hebrew Bible.

Ariel (6×) A name meaning 'lion of God' (from אֲרִי 'lion' + אֵל 'God'), used with overlapping senses: (a) as a prophetic epithet for Jerusalem in Isaiah 29:1-2, where God addresses the city as 'Ariel' yet threatens to make it truly like an 'ariel' (altar-hearth) — a striking wordplay on civic pride and sacrificial fire; (b) as a personal name of a chief man whom Ezra dispatched to recruit Levites for the return from exile (Ezra 8:16). The multilingual evidence — Spanish 'Ariel,' French 'Ariel,' English 'Ariel' — preserves the Hebrew form unchanged, while prepositional glosses ('for-Ariel,' 'like-Ariel') reflect Isaiah's varied syntactic uses across the passage. **GEOGRAPHY AND SPACE**

en: Ariel, for-Ariel, like-Ariel | **es:** Ariel, a-Ariel, como-Ariel | **fr:** Ariel, [לאריאל], comme-Ariel | **de:** [אריאל], [כאריאל], [לאריאל] Ezra 8:16; Isa 29:1; Isa 29:2

אַרְאֵיל H0741 *Conj-w* (3×)

altar-hearth (the upper platform of the altar where fire burned)

The altar-hearth or upper burning surface of the altar in Ezekiel's temple vision. The term appears with spelling variants (ketiv/qere), possibly meaning 'hearth of El/God' or derived from a root meaning 'lion of God.' Ezekiel uses architectural precision in describing the altar's components, and this term designates the top platform where sacrificial fires consumed offerings. The lion/hearth wordplay may suggest the altar's consuming power, devouring sacrifices like a lion.

(3×) Ezekiel 43:15-16 describes the altar's structure in Ezekiel's visionary temple, using this term for the altar-hearth that measured four cubits high, with four horns projecting upward from it. The text presents both 'harel' and 'ariel' forms, possibly representing dialectical variants or deliberate wordplay. The hearth represents the culminating point of the altar, where offerings met divine fire. Its elevation above the base and ledges creates a vertical structure symbolizing approach to God, with the hearth as the final burning surface where sacrifice becomes smoke ascending to heaven. **AUTO-DETECTED COMMUNITY 4906 WITH 3 SENSES**

en: [ketiv], and-from-the-altar-hearth, and-the-altar-hearth | **es:** [kethiv], y-desde-el-hogar, y-el-hogar | **fr:** [והאראיל], [והאריאל], [ומהאראיל] | **de:** [והאראיל], [והאריאל], [ומהאראיל] Ezek 43:15; Ezek 43:16

אֲרִידַי H0742 *N-proper-ms* (1×)

Aridai, a personal name; son of Haman executed with his father (Esth 9:9)

Aridai was one of Haman's ten sons killed in the Jews' defensive action in Susa. The name appears to be Persian, possibly meaning 'delight of Hari.' The execution fulfilled divine justice, extending punishment to the entire household of the would-be genocidaire. The list of names, though some are textually uncertain, emphasizes the completeness of the reversal: the enemies of the Jews perished.

(1×) Esther 9:9 lists the executed: 'Parshandatha, Dalphon, Aspatha, Poratha, Adalia, Aridatha, Parmashta, Arisai, Aridai, and Vaizatha, the ten sons of Haman son of Hammedatha, the enemy of the Jews.' Aridai stands ninth in the sequence. The consistent transliteration across languages (English 'Aridai', Spanish 'Ariday', French/German preserve the Hebrew form) treats all ten names as authentic Persian personal names, even where textual traditions vary, preserving the historical memory of Haman's complete downfall. **PROPER NAMES (PERSONAL)**

en: Aridai | **es:** Ariday | **fr:** [ארדי] | **de:** [ארדי] Esth 9:9

אֲרִידָתָא H0743 *N-proper-ms* (1×)

Aridatha, a personal name; son of Haman executed with his brothers (Esth 9:8)

Aridatha appears sixth in the list of Haman's ten sons executed

during Purim. The Persian name possibly means 'given by Hari.' The Greek tradition renders it differently (Pharadatha), showing textual transmission variations. The execution of all ten sons prevented vendetta cycles and demonstrated the totality of divine reversal—those who plotted annihilation were themselves annihilated, root and branch.

(1×) Esther 9:8 records: 'They killed Parshandatha, Dalphon, Aspatha, Poratha, Adalia, Aridatha...' among Haman's sons slain in Susa. The positioning of Aridatha (sixth) in this carefully ordered list reflects the narrative's attention to detail and completeness. Translation consistency (English 'Aridatha', Spanish 'Aridata', French/German preserve Hebrew) maintains the Persian nomenclature. The naming of each son personalizes the judgment while emphasizing the comprehensive nature of the enemies' defeat. **PROPER NAMES (PERSONAL)**

en: Aridatha | **es:** Aridata | **fr:** [אריתא] | **de:** [אריתא] Esth 9:8

אַרְיֵה H0744 *N-mpd* (10×)

Lion (Aramaic) — the great predatory feline, appearing in Daniel's lion-den narrative and apocalyptic visions

The Aramaic noun אַרְיֵה (aryeh) is the cognate of Hebrew אַרְיֵה and denotes the lion, the apex predator of the ancient Near East. All ten occurrences cluster in the book of Daniel. The lion-den narrative (Dan 6:7-24) uses the word repeatedly as Daniel is cast among lions whose mouths God shuts, then as those same lions devour his accusers — a vivid demonstration of divine sovereignty over nature's most fearsome beast. In Daniel 7:4, the first of four apocalyptic beasts rising from the sea is 'like a lion' with eagle's wings, symbolizing the Babylonian empire. Spanish 'león/leones' and French 'lion(s)' render the term directly.

lion(s) (10×) The lion as a literal animal in the Aramaic portions of Daniel, appearing exclusively in two contexts: the den of lions into which Daniel is thrown by royal decree and from which God delivers him by sending an angel to shut the lions' mouths (Dan 6:7, 12, 16-17, 19-20, 22, 24, 27), and the apocalyptic vision where the first beast resembles a lion with eagle's wings (Dan 7:4), widely understood as representing Babylon. Spanish 'león,' French 'lion,' and Arabic 'asad' all map to this apex predator of the ancient Levantine world. **LIONS AND CUBS**

en: like-lion, lions, the-lions | **es:** como-león, los-leones, los-leones? | **fr:** comme-un-lion, lion | **de:** Loewe, Loewen Dan 6:7; Dan 6:12; Dan 6:16; Dan 6:19; Dan 6:20

אַרְיֵה H0745 *Art / N-proper-ms* (1×)

Aryeh, possibly a personal name or textual corruption; associated with Pekahiah's assassination (2 Kgs 15:25)

(1×) Second Kings 15:25's assassination account includes 'the Aryeh' alongside Argob, creating interpretive difficulty. Are these men killed with Pekahiah, or Pekah's co-conspirators, or place names, or architectural features? The definite article (English 'the-Aryeh', Spanish 'Arié', French 'le-Aryeh', German 'der-Aryeh') suggests a known referent. The textual ambiguity illustrates how violent regime changes left fragmentary, confused records—appropriate for a blood-soaked period of northern instability. **PROPER NAMES (PERSONAL)**

en: the-Aryeh | **es:** Arié | **fr:** le-Aryeh | **de:** der-Aryeh 2Kgs 15:25

אַרְיוֹךְ H0746a *N-proper-ms* (2×)

Arioch (king of Ellasar, ally of Chedorlaomer)

Arioch ruled Ellasar and joined Chedorlaomer's coalition in the campaign against Sodom and Gomorrah that led to Lot's capture. Scholars tentatively identify him with Rim-Aku (or Eri-Aku), an Elamite king of Larsa, though this equation remains debated.

(2×) Royal name in Genesis 14:1, 9, one of four eastern kings who invaded the Jordan valley in Abraham's time. The possible identification with Rim-Aku of Larsa (= Ellasar) would connect biblical narrative to known Mesopotamian history, though scholars debate the equation's validity. Translations preserve the name consistently across languages. **PERSONAL NAMES**

en: Arioch, and-Arioch | **es:** Arioc, y-Arioc | **fr:** Arioch, et-Arioch | **de:** Arjochs, und-Arjoch Gen 14:1; Gen 14:9

אַרְיוֹךְ H0746b *N-proper-ms* (5×)

Arioch, the captain of Nebuchadnezzar's royal guard in the book of Daniel.

A Babylonian proper name borne by the captain of the king's bodyguard under Nebuchadnezzar. Arioch appears exclusively in Daniel 2, where he is tasked with executing the wise men of Babylon but instead brings Daniel before the king after the prophet offers to interpret the royal dream. All five occurrences cluster within this single episode (Dan 2:14–25), making Arioch a minor but pivotal narrative figure who facilitates Daniel's access to the throne.

(5×) The proper name Arioch (ʾaryôk), identifying the captain of Nebuchadnezzar's royal guard in Daniel 2. He is commanded to destroy the wise men of Babylon (Dan 2:14–15) but relays Daniel's request for an audience, ultimately escorting the prophet to the king (Dan 2:24–25). The name may derive from a Sumerian or Akkadian original. Across translations (spa 'Ariok,' fra 'Ariok,' eng 'Aryokh'), the name is consistently transliterated with minimal variation, indicating its well-established place in the biblical onomasticon. **PERSONAL NAMES**

en: Aryokh, to-Aryokh | **es:** Ariok, a-Ariok | **fr:** Ariok | **de:** [אריוך], [לאריוך] Dan 2:14; Dan 2:15; Dan 2:24; Dan 2:25

אַרְיסַי H0747 *N-proper-ms* (1×)

Arisai, a personal name; son of Haman killed during Purim (Esth 9:9)

Arisai was the eighth of Haman's ten sons executed in Susa. The name's Persian etymology remains uncertain, though it follows the pattern of other Iranian names in Esther. His death with his brothers completed the reversal of Haman's genocidal plot. The meticulous listing of all ten names emphasizes both historical specificity and the thoroughness of divine justice.

(1×) Esther 9:9 continues the execution list: '...Parmashta, Arisai, Aridai, and Vaizatha, the ten sons of Haman...' Arisai occupies the eighth position. The transliteration pattern (English 'Arisai', Spanish 'Arisay', French/German preserve Hebrew forms) maintains the Persian nomenclature across all ten names. The narrative's insistence on naming each son individually personalizes the judgment while demonstrating that anti-Jewish plotting brought comprehensive destruction not just on the perpetrator but his entire line. **PROPER NAMES (PERSONAL)**

en: Arisai | **es:** Arisay | **fr:** [אריסי] | **de:** [אריסי] Esth 9:9

אָרַךְ H0748 *Conj-w / V-Hifil-ConjPerf-2mp* (34×)

Be long, prolong; to extend in time or space — especially lengthening days, stretching cords, or delaying action

Built on a root shared with Aramaic and Akkadian cognates for length, this verb appears overwhelmingly in the Hifil (causative) stem with the meaning 'prolong' or 'make long.' Its most characteristic use is the Deuteronomic promise that obedience will 'lengthen your days in the land' (Deut 5:33; 6:2), a formula appearing over a dozen times in Torah and Prophets. Beyond lifespan, the word stretches into physical space — lengthening tent cords (Isa 54:2), extending the poles of the ark (1 Kgs 8:8) — and into the patience of waiting, as when God declares 'for my name's sake I will defer my anger' (Isa 48:9).

1. prolong life or days (16×) The Hifil causative meaning to prolong life or extend one's days, especially in the covenantal formula 'that your days may be long upon the land' (Deut 4:40; 5:33; 6:2). Spanish 'prolongará' and French equivalents consistently reflect this temporal-life sense. This is the dominant usage of the root, appearing throughout Deuteronomy, Proverbs, and Ecclesiastes. **PROLONG CONTINUE DELAY**

en: and-I-shall-lengthen, and-you-prolong, and-you-will-prolong | **es:** alargará,

prolongará, prolongaréis | **fr:** [יאריך], et-je-devra-lengthen, et-tu-fera-prolong | **de:** [יאריך], [מאריך], du-prolong Deut 4:26; Deut 4:40; Deut 5:16; Deut 5:33; Deut 6:2

2. continue or persist in duration (7×) The Hifil sense of continuing or persisting in duration — drawing out an action, sound, or state over time rather than referring to lifespan. In Numbers 9:19,22 the cloud 'prolonged' its stay over the tabernacle; in Joshua 24:31 and Judges 2:7 Israel served the Lord 'all the days' that the elders who outlived Joshua 'prolonged' their influence. The distinction from sense 1 lies in emphasizing ongoing duration of events rather than length of life. PROLONG CONTINUE DELAY

en: and-prolongs, and-when-prolonged, are-long | **es:** Y-al-prolongar, al-prolongar, durará | **fr:** et-prolonger, et-quand-prolonged, prolonged | **de:** [ומאריך], [יאריך], als-prolonged Exod 20:12; Num 9:19; Num 9:22; Josh 24:31; Judg 2:7

3. extend or stretch physically (5×) The Hifil causative sense of physically stretching or extending a concrete object in space. Isaiah 54:2 commands 'lengthen your cords'; in 1 Kings 8:8 and 2 Chronicles 5:9 the poles of the ark were 'extended' so their ends could be seen. Psalm 129:3 uses the image of plowmen who 'made long their furrows,' and Isaiah 57:4 asks 'against whom do you stretch out the tongue?' — all involving spatial, not temporal, extension. STRETCHING AND EXTENDING

en: and-they-extended, do-you-stick-out, lengthen | **es:** Y-alargaron, Y-eranlargas, alarga | **fr:** [והאריכו], [האריכי], [ויאריכו] | **de:** [האריכי], [ויאריכו], [תאריכו] 1Kgs 8:8; 2Chr 5:9; Ps 129:3; Isa 54:2; Isa 57:4

4. delay or defer (3×) The Hifil sense of delaying, deferring, or exercising patient restraint. Proverbs 19:11 teaches that discretion 'makes a person slow to anger'; in Isaiah 48:9 God says 'for my name's sake I will defer my anger'; Job 6:11 asks what strength he has that he should 'prolong' or endure further. Multilingual evidence shows Spanish 'prolongue' and German renderings reflecting forbearance and postponement. PROLONG CONTINUE DELAY

en: I-delay, I-should-prolong, makes-slow | **es:** alarga, prolongaré, prolongue | **fr:** [אאריך], prolonger | **de:** [אאריך], [האריך] Job 6:11; Prov 19:11; Isa 48:9

5. be long (stative) (3×) The Qal stative sense describing something as being or becoming long, used for both temporal and physical extension. Genesis 26:8 notes that 'the days were long' (i.e., much time had passed); Ezekiel 12:22 quotes the proverb 'the days are prolonged'; Ezekiel 31:5 describes branches that 'were long.' This is the basic intransitive state from which the causative Hifil senses derive. GEOGRAPHY AND SPACE

en: and-grew-long, they-shall-be-long, were-long | **es:** Se-alargan, se-prolongaron, y-se-alargaron | **fr:** et-être-long, étaient-long, être-long | **de:** [ותארכנה], [יארכו], lang-wurden- Gen 26:8; Ezek 12:22; Ezek 31:5

אַרִיר H0749 *Adj-ms* (1×)

fitting, proper; what is appropriate or suitable (Ezra 4:14)

This Aramaic adjective (passive participle form) means 'fitting' or 'proper,' appearing in the letter opposing Jerusalem's reconstruction. The opponents argue it is not fitting for them to witness the king's dishonor while receiving his patronage. The term carries ethical weight—what is appropriate, decorous, or right. It reveals the rhetoric of loyalty these adversaries deployed to stop Jewish restoration.

(1×) Ezra 4:14 states: 'Now because we eat the salt of the palace and it is not fitting for us to witness the king's dishonor, therefore we send and inform the king...' The phrase 'not fitting' combines with the salt-covenant metaphor to present opposition as loyalty. The Aramaic term (English 'fitting', Spanish 'conviene'—'it is fitting/proper', French/German preserve Hebrew) denotes propriety and obligation. The adversaries weaponize decorum, framing obstruction of Jewish hopes as proper service to the empire. PROPRIETY AND FITTINGNESS

en: fitting | **es:** conviene | **fr:** [אריך] | **de:** [אריך] Ezra 4:14

אֶרֶךְ H0750 *Adj-msc* (15×)

Long, slow (of anger); long-suffering, patient — adjective describing forbearance or physical extent

The adjective אֶרֶךְ appears almost exclusively in the construct phrase אֶרֶךְ אַפַּיִם, literally 'long of nostrils,' the Hebrew idiom for patience or slowness to anger. This phrase is the backbone of one of Scripture's most foundational theological formulas: 'The LORD, the LORD, compassionate and gracious, slow to anger and abounding in lovingkindness' (Exod 34:6). Repeated in Joel, Jonah, Nahum, and multiple Psalms, it becomes the defining portrait of God's character. Outside this idiomatic usage, אֶרֶךְ appears twice in its straightforward physical sense — 'long of pinion' (Ezek 17:3) and 'patient of spirit' (Eccl 7:8).

1. slow (of anger), long-suffering (13×) Slow to anger, long-suffering, patient — the overwhelmingly dominant use, occurring 13 times in the construct phrase אֶרֶךְ אַפַּיִם (literally 'long of nostrils,' since the nose was the seat of anger in Hebrew anthropology). This is the standard divine epithet in the great theophanic formula first revealed at Sinai (Exod 34:6) and echoed across the canon: Num 14:18, Neh 9:17, Ps 86:15, 103:8, 145:8, Joel 2:13, Jonah 4:2, Nah 1:3. Multilingual glosses converge on patience vocabulary — Spanish 'lento de,' English 'slow' — confirming a single unified sense. When applied to humans (Prov 14:29, 15:18, 16:32), it describes the wise person who restrains anger, contrasted with the short-tempered (קְצַר רוּחַ). GEOGRAPHY AND SPACE

en: but-one-slow, in-length-of, slow | **es:** Lento-de, lento, lento-de | **fr:** [ארך], [לארך], et-ארך | **de:** [ארך], [וארך], [לארך] Exod 34:6; Num 14:18; Neh 9:17; Ps 86:15; Ps 103:8

2. long (of physical extent) (2×) Long in the physical or spatial sense, describing extent or dimension. In Ezek 17:3, the great eagle is אֶרֶךְ הָאֵבָר, 'long of pinion,' a vivid metaphor for Nebuchadnezzar's imperial reach. In Eccl 7:8, אֶרֶךְ רוּחַ ('long of spirit') bridges physical and temperamental length, meaning patient endurance. Spanish 'largo de' and English 'long of' confirm the spatial-dimensional reading, distinct from the anger-idiom of sense 1. GEOGRAPHY AND SPACE

en: long-of, long-of- | **es:** larga-de, largo-de | **fr:** longueur, ארך | **de:** Laenge, [ארך] Eccl 7:8; Ezek 17:3

אֶרֶךְ H0751 *Conj-w / N-proper-fs* (1×)

Erech, a place name; ancient Sumerian city in Babylonia (Gen 10:10)

Erech (Sumerian Uruk, modern Warka) was one of humanity's first great cities, located in southern Mesopotamia. Genesis lists it among the cities of Nimrod's kingdom in Shinar. The archaeological site reveals millennia of urban civilization. By including Erech in primeval history, Genesis connects biblical narrative to the ancient Near Eastern world's most prestigious urban centers, grounding salvation history in real geography.

(1×) Genesis 10:10 describes Nimrod's kingdom: 'The beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar.' Erech stands second in this list of foundational cities. The consistent transliteration (English/Spanish/French/German all preserve 'Erech' or very close variants like 'Érej') recognizes it as the famous Sumerian city. The Table of Nations thus anchors Israel's origins within the broader Near Eastern cultural matrix, not in mythic isolation. BABYLON CITY EMPIRE

en: and-Erech | **es:** y-Érej | **fr:** et-Erech | **de:** und-Erech Gen 10:10

אָרֹךְ H0752 *Adj-fs* (3×)

long, lengthy (extended in time or space)

An adjective meaning long or lengthy, applied to both temporal and spatial dimensions. It describes the prolonged war between Saul's and David's houses that gradually weakened one and strengthened the other. Jeremiah uses it for the exile that will be long, not short. Job extends it metaphorically to God's wisdom, which is longer than the earth and broader than the sea—infinite in scope. The term

captures extension beyond normal measure, whether in duration or dimension.

(3×) 2 Samuel 3:1 notes that 'the war was long between the house of Saul and the house of David,' a drawn-out conflict that slowly shifted power. Jeremiah 29:28 quotes the false prophet Shemaiah warning that exile 'will be long,' contradicting Jeremiah's message. Job 11:9 declares God's wisdom has 'a measure longer than the earth and broader than the sea'—immeasurable vastness. The feminine form fits the nouns it modifies (war, wisdom's measure), describing duration that tries patience or dimensions that exceed human comprehension. **GEOGRAPHY AND SPACE**

en: Long, long, longer | **es:** Larga, Más-larga, larga | **fr:** [ארכה], long, ארכה | **de:** [ארכה], lang 2Sam 3:1; Job 11:9; Jer 29:28

אֹרֶךְ H0753 *Prep-l / N-msc / 3fs* (95×)

Length; spatial measurement or dimension; duration of time ('length of days'); forbearance, patience ('length of anger').

The Hebrew noun אֹרֶךְ appears almost exclusively in contexts of precise measurement — the length of the ark, the tabernacle curtains, the temple courts, Ezekiel's visionary city. Over 90 percent of its occurrences are architectural, forming part of the formulaic 'the length of X and the breadth of X' that structures Priestly and Ezekielian blueprints. Yet two metaphorical extensions deserve attention: אֹרֶךְ יָמִים ('length of days,' Ps 21:5; Prov 3:2, 16) promises longevity as divine blessing, while the rare אֹרֶךְ אַפַּיִם ('length of nostrils,' Prov 25:15) — rendered in Spanish as largura de ánimo and in German as Langmut — denotes patient forbearance, the slow expansion of breath before anger ignites.

1. spatial length, measurement (87×) Physical length or spatial dimension of an object, overwhelmingly used for architectural and construction measurements (87 occurrences). This is the sense that pervades Exodus 25-27 (the tabernacle), 1 Kings 6-7 (Solomon's temple), and Ezekiel 40-48 (the visionary temple). The formulaic pairing with רֹחַב ('breadth') appears scores of times. Spanish longitud/largo, French longueur, and German Länge all translate this uniformly, confirming a stable, cross-linguistically basic dimensional term. **MEASURE MEASUREMENT**

en: length, length-of | **es:** Longitud-de, de-largo, largo | **fr:** [ארך], longueur | **de:** Laenge Exod 25:10; Exod 25:17; Exod 25:23; Exod 27:1; Exod 27:9

2. duration, longevity (4×) Temporal duration or longevity, appearing in the fixed phrase אֹרֶךְ יָמִים ('length of days'). In Psalm 21:5 the king receives 'length of days forever and ever,' and Proverbs 3:2, 16 promises that Wisdom's right hand holds 'length of days.' The metaphor maps spatial extent onto the time axis — a long life is a life stretched out. Korean 장수 (longevity) and Hindi दीर्घायु (long life) confirm that translators consistently reach for specialized temporal vocabulary here rather than spatial terms. **GEOGRAPHY AND SPACE**

en: for-length, length-of | **es:** Largura-de, largura-de, por-largos | **fr:** [לאורך], long | **de:** Laenge, Länge-von Ps 21:4; Prov 3:2; Prov 3:16; Lam 5:20

3. forbearance, patient endurance (4×) Figurative forbearance, patience, or self-restraint, found in the expression אֹרֶךְ אַפַּיִם ('length of nostrils/anger,' Prov 25:15) and in contexts like Psalm 91:16 and 93:5 where enduring divine presence is in view. The body metaphor is vivid: patience is the slow, extended breath before the nose flares in anger. French long (patience) and German Langmut capture this compound sense. Only a handful of occurrences, but lexicographically distinctive as an idiom frozen from the spatial root. **GEOGRAPHY AND SPACE**

en: by-length-of, for-length-of, with-length-of | **es:** Con-largura-de, Largura-de, por-largura-de | **fr:** dans-long, long, à-long | **de:** Laenge, für-Länge-von, mit-Länge-von Ps 23:6; Ps 91:16; Ps 93:5; Prov 25:15

אַרְכָה H0754 *N-fs* (2×)

lengthening, prolonging (of time/life)

This Aramaic noun denotes a lengthening or prolonging, specifically of time or life. It appears in Daniel when the prophet urges Nebuchadnezzar to extend his tranquility through righteousness, and when other beasts have their dominion prolonged for a season.

(2×) Aramaic term for temporal extension in Daniel 4:27 ('lengthening of your tranquility' through repentance) and 7:12 ('prolongation of life' granted to beasts after their dominion ends). Both contexts involve divine sovereignty over time—God can extend blessing or existence. The root relates to Hebrew 'arak' (be long). **GEOGRAPHY AND SPACE**

en: and-prolongation, lengthening | **es:** prolongación, y-prolongación | **fr:** [ארכה], [ואורכה] | **de:** [ארכה], [וארכה] Dan 4:27; Dan 7:12

אַרְכֻּבָה H0755 *Conj-w / N-fpc / 3ms* (1×)

knees (Aramaic noun denoting the knee joints as bodily organs)

This Aramaic term appears uniquely in Daniel's vision of Belshazzar's feast, describing the king's physiological terror. The phrase "his knees knocked together" captures the visceral fear that overtook him when divine writing appeared on the wall. Cognates across Aramaic dialects and Arabic confirm this straightforward anatomical reference to the knee joint.

(1×) Anatomical designation for the knee joints. The Daniel 5:6 context depicts involuntary physical collapse under supernatural dread, where the knees—normally supporting upright posture—fail. Spanish and English translations uniformly render this as "knees," reflecting the transparent cross-linguistic recognition of this body-part term. **KNEE BODY PART**

en: and-his-knees | **es:** y-sus-rodillas | **fr:** et-divertissement | **de:** [וארכבתה] Dan 5:6

אַרְכְּוָי H0756 *N-proper-ms* (2×)

Archevites (people from Erech)

The Archevites (or Urukites) were people from the ancient city of Erech (Biblical Hebrew: Erekh; modern Uruk in Iraq). They appear among the foreign settlers in Samaria opposing Jerusalem's reconstruction. The Kethiv/Qere variation reflects scribal tradition preserving two textual readings.

(2×) Ethnic designation in Ezra 4:9 (appearing twice due to Kethiv/Qere variants) for colonists from Erech settled in Samaria by Assyrian policy. The city of Erech (Uruk) was one of ancient Mesopotamia's great urban centers. The dual citation reflects the Masoretic practice of noting variant readings, both pointing to the same referent. **PROPHETS AND PROPHECY**

en: Arkhevaye, [ketiv] | **es:** (los-erequitas), [los-erequitas] | **fr:** [ארכוי], [ארכויא] | **de:** [(ארכויא)], [[ארכוי]] Ezra 4:9

אַרְכִּי H0757 *Art / N-proper-ms* (6×)

Archite — a gentililic adjective denoting origin from the town of Erech/Arkah, applied chiefly to Hushai, David's counselor.

The Archite (הָאַרְכִּי) is a gentililic adjective identifying someone from the town of Erech or Arkah, a settlement near Bethel whose territory is mentioned in Joshua 16:2. Its primary bearer is Hushai the Archite, David's trusted 'friend' and counselor who played a pivotal role during Absalom's rebellion. When David fled Jerusalem, Hushai met him at the summit of the Mount of Olives and was sent back to counter Ahithophel's advice (2 Sam 15:32). His strategy of delay — urging Absalom to gather all Israel before attacking — proved decisive and saved David's life (2 Sam 17:5-14). He also appears in David's court roster as a royal adviser (1 Chr 27:33).

the Arki (6×) A gentililic adjective meaning 'the Archite,' denoting origin from the town of Erech or Arkah near Bethel, whose border is noted in Joshua 16:2. Applied almost exclusively to Hushai, David's loyal counselor and 'friend of the king,' who served as a covert agent during Absalom's revolt: he met David on the Mount of Olives (2 Sam 15:32), infiltrated Absalom's court (2 Sam 16:16), and successfully countered Ahithophel's counsel with a strategy of delay that saved David's life (2 Sam 17:5, 14). Also listed among David's officials (1 Chr 27:33). The consistent definite article in Hebrew (הָאַרְכִּי)

is reflected in multilingual renderings: English 'the Archite/Arkite,' Spanish 'el arquita,' French 'le Archite.' **PERSONAL NAMES**
en: the-Archite, the-Arki, the-Arkite | **es:** el-arquita | **fr:** [הארכי], le-Archite, le-Arki | **de:** [הארכי], der-Archite, der-Arki Josh 16:2; 2Sam 15:32; 2Sam 16:16; 2Sam 17:5; 2Sam 17:14

אֲרָם H0758 *Conj-w / N-proper-fs* (133×)

Aram — proper noun for a Semitic people and their territory in upper Mesopotamia and Syria, also a personal name in genealogies

Aram appears 133 times as both a personal and geographic name. In the Table of Nations it is the fifth son of Shem (Gen 10:22), and 'Aram' also names a grandson of Nahor (Gen 22:21). Far more often, however, the word designates the Aramean people and their territories stretching from the Euphrates bend through Damascus and into northern Syria — the persistent neighbor, rival, and sometimes overlord of Israel and Judah. The compound expressions Aram-Naharaim ('Aram of the two rivers,' Gen 24:10), Aram-Damascus, and Aram-Zobah identify specific Aramean kingdoms. The wars between Israel and Aram dominate much of Kings and Chronicles (1 Kgs 20; 2 Kgs 5-8). The Septuagint typically renders it Syria.

Aram (proper noun: person/place) (133×) The proper noun Aram, designating both a person (fifth son of Shem, Gen 10:22-23; also a grandson of Nahor, Gen 22:21) and the Semitic people and territory known as Aram, spanning upper Mesopotamia and Syria. In historical narrative it refers primarily to the Aramean kingdoms — especially Aram-Damascus — that were Israel's frequent military adversary through the monarchic period (1 Kgs 20:1-34; 2 Kgs 5-8; 2 Chr 18:30). Spanish and German transliterate as 'Aram,' French follows suit, while the Septuagint characteristically substitutes 'Syria,' a practice reflected in the NT compound 'Syrophoenician.' **ARAM REGION PERSON**
en: Aram | **es:** Aram, Aram-de- | **fr:** Aram | **de:** Aram, Arams Gen 10:23; Gen 22:21; Num 23:7; Judg 3:10; Judg 10:6

אַרְמוֹן H0759 *N-mpc / 3fs* (32×)

A fortified structure: palace or royal residence; citadel or defensive stronghold.

Appearing almost exclusively in the prophets (especially Amos and Jeremiah), this noun evokes the imposing fortified buildings of ancient Near Eastern cities — structures that combined royal splendor with military defense. The prophets single out these buildings precisely because they symbolize both the wealth and the false security of nations under divine judgment: 'I will send fire upon the palaces of...' becomes a prophetic refrain (Amos 1:4, 7, 10, 12). The semantic range stretches from opulent royal residences (Isa 25:2; Ps 122:7) to military citadels where kings made their last stand (1 Kgs 16:18). German 'Palast' and Spanish 'palacios' favor the palace sense, while French 'forteresse' and Spanish 'ciudadela' preserve the fortification nuance.

1. palace, royal residence (21×) A grand palace or royal residence, emphasizing splendor, wealth, and the seat of ruling power. The psalmist prays for peace 'within your palaces' (Ps 122:7), and Isaiah prophesies that the palace of foreigners will be reduced to rubble (Isa 25:2). Spanish 'palacios' and German 'Palast/Paläste' consistently render this as a dwelling of prestige. The prophetic use often carries irony — these magnificent buildings will become heaps under God's judgment (Isa 32:14; 2 Chr 36:19). **FORTIFICATIONS AND PALACES**
en: and-palace, her-palaces, in-her-palaces | **es:** en-nuestros-palacios, en-palacios-nuestros, en-palacios-tuyos | **fr:** dans-forteresse, et-palais, forteresse | **de:** Palaeste, Palast, ihre-Palaeste 2Chr 36:19; Ps 122:7; Isa 23:13; Isa 25:2; Isa 32:14

2. citadel, fortified stronghold (11×) A citadel or fortified stronghold, emphasizing defensive military function. Zimri died in the citadel of the king's house (1 Kgs 16:18), and Pekahiah was assassinated in the citadel of the palace (2 Kgs 15:25). The proverb compares a brother offended to a city barred, with contentions like 'the bars of a citadel' (Prov 18:19). French 'citadel-de' and 'forteresse' highlight this defensive sense. In prophetic contexts of siege and conquest, the fortress meaning comes to the fore (Ps 48:3, 13), because these structures were the final line of defense. **FORTIFICATIONS AND PALACES**
en: and-his-palaces, citadel-of, fortress | **es:** ciudadela-de, en-palacio-de, en-sus-palacios | **fr:** citadel-de, dans-citadel-de, dans-forteresse | **de:** Palast, citadel-von, ihr-citadels 1Kgs 16:18; 2Kgs 15:25; Ps 48:3; Ps 48:13; Prov 18:19

אֲרָם H0760 *N-proper-fs* (1×)

Aram-Zobah (compound proper name combining Aram with the Syrian kingdom Zobah)

This compound geographic designation appears in the superscription of Psalm 60, marking David's campaign against the Aramean kingdom centered at Zobah. The name identifies a specific political entity among the diverse Aramean tribal confederations inhabiting ancient Syria. Historical records confirm multiple Aramean settlements, making such compound names necessary for precision.

(1×) Proper name denoting the Aramean kingdom of Zobah, encountered by David in military conflict. The Psalm 60:1 superscription anchors this reference in a specific moment of Israel's royal expansion. Translations preserve the compound form to maintain geographical specificity, distinguishing this from other Aramean territories. **ARAM REGION PERSON**
en: Aram-Zobah | **es:** Aram-Sobah | **fr:** Aram | **de:** Aram-Zobah Ps 60:1

אַרַמִּי H0761 *N-proper-ms* (11×)

Aramean — a person from Aram (Syria), used as a gentilic adjective for the people and region northeast of Israel

The gentilic adjective אֲרַמִּי (Arami) designates a person from Aram, the broad region of upper Mesopotamia and Syria. Its most theologically charged occurrence is Deuteronomy 26:5, where the Israelite confesses at the firstfruits offering: 'A wandering Aramean was my father' — referring to Jacob (or Abraham), rooting Israel's identity in their Aramean ancestry. The patriarchal narratives call Laban 'the Aramean' repeatedly (Gen 25:20; 28:5; 31:20, 24), locating the family's origins in Paddan-Aram. In the historical books, it designates the people of the Aramean kingdoms, especially Damascus (2 Kgs 5:20; 8:28-29). Spanish 'arameo' and French 'araméen' serve as both ethnic and linguistic designations.

Aramean, person from Aram (11×) A person from Aram (Syria/upper Mesopotamia), used as a gentilic adjective. Applied to Laban as 'Laban the Aramean' throughout the patriarchal narratives (Gen 25:20; 28:5; 31:20, 24), establishing the family connection between Israel and Aram. The liturgical confession of Deuteronomy 26:5 — 'A wandering Aramean was my father' — makes Aramean identity foundational to Israelite self-understanding. In the historical books, it designates subjects of the Aramean kingdoms, particularly Damascus: Naaman's servant Gehazi refers to 'Naaman this Aramean' (2 Kgs 5:20). The feminine form designates Aramean women (1 Chr 7:14). Spanish 'arameo' and English 'Aramean' both serve as the standard rendering. **ARAMEAN ARCHERS**
en: an-Aramean, the-Aramean, the-Arameans | **es:** Arameo, arameos, el-arameo | **fr:** [הארמיה], le-Aramean, le-Arameans | **de:** [הארמיה], dem-Aramäer, der-Aramean Gen 25:20; Gen 28:5; Gen 31:20; Gen 31:24

אֲרָמִית H0762 *N-proper-fs* (5×)

Aramaic (language); an adverbial designation specifying the Aramaic tongue as a medium of speech or writing.

An adverb meaning 'in Aramaic,' used to identify the language of communication in diplomatic and royal contexts. In 2 Kings 18:26 and Isaiah 36:11, Judean officials plead with the Assyrian envoy to speak in Aramaic rather than Hebrew so the common people on the wall will not understand. Ezra 4:7 twice notes that a letter was written and translated 'in Aramaic,' and Daniel 2:4 marks the famous transition point where the Chaldeans address the king in Aramaic, after which the biblical text itself switches to that language.

(5×) An adverbial form meaning 'in Aramaic' or 'in the Aramaic language,' designating Aramaic as the medium of communication.

In 2 Kings 18:26 (= Isa 36:11), the term marks a sociolinguistic boundary: Judean officials request Aramaic as the language of diplomacy to keep the Rabshakeh's threats from the Hebrew-speaking populace. Ezra 4:7 uses it twice to note that official correspondence was composed and rendered in Aramaic. Daniel 2:4 famously marks the transition from Hebrew to Aramaic narrative. Multilingual glosses (spa 'arameo,' fra 'Araméen,' eng 'Aramaic') all render it as a language designation rather than an ethnic term. **ARAM REGION PERSON**

en: Aramaic, Aramit, for | **es:** arameo, en-arameo, en-arameo. | **fr:** Aramit, Araméen, [ארמית] | **de:** Aramit, [ארמית] 2Kgs 18:26; Ezra 4:7; Isa 36:11; Dan 2:4

אֲרָם H0763 *N-proper-fs* (5×)

Aram-Naharaim, 'Aram of the Two Rivers,' the Mesopotamian region between the Euphrates and its tributaries.

A compound place name meaning 'Aram of the Two Rivers,' designating the region of upper Mesopotamia between the Euphrates and Habor (or Balikh) rivers—roughly corresponding to the Paddan-aram of the patriarchal narratives. Abraham's servant journeys there to find a wife for Isaac (Gen 24:10), and it is the homeland of Cushan-rishathaim, the first oppressor of Israel in Judges 3:8. The psalm superscription at Psalm 60:1 recalls David's campaigns in this region, while Deuteronomy 23:4 and 1 Chronicles 19:6 reference its connection with Balaam and the Ammonite wars respectively.

(5×) The geographic name Aram-Naharaim ('Aram of the Two Rivers'), referring to the Mesopotamian territory in the upper Euphrates region. Genesis 24:10 identifies it as the destination of Abraham's servant seeking a bride for Isaac, anchoring it in patriarchal geography. Judges 3:8 names Cushan-rishathaim as king of this region, while 1 Chronicles 19:6 records the Ammonites hiring chariots from there. The dual form naharayim ('two rivers') is preserved across translations (spa 'Aram-Naharaim,' fra 'Aram-Naharaim,' deu 'Aram-Naharajim'), consistently pointing to the riverine geography that defined this ancient territory. **ARAM REGION PERSON**

en: Aram-Naharaim | **es:** Aram-Naharaim, Aram-Naharayim, de-Aram-Naharaim | **fr:** Aram, Aram-Naharaim, [ארם נהרים] | **de:** Aram-Naharaim, Aram-Naharajim, [ארם נהרים] Gen 24:10; Deut 23:4; Judg 3:8; 1Chr 19:6; Ps 60:1

אַרְמֹנִי H0764 *N-proper-ms* (1×)

Armoni (personal name, son of Saul delivered to the Gibeonites)

This name belongs to one of Saul's sons by his concubine Rizpah, handed over to the Gibeonites for execution as blood satisfaction. The name may derive from a root suggesting "palatial" or royal connection. The tragic narrative in 2 Samuel highlights Rizpah's maternal devotion as she guards the exposed bodies from scavengers.

(1×) Personal name of a son of Saul mentioned in the grim account of covenant satisfaction (2 Samuel 21:8). Seven of Saul's descendants were executed to atone for his violation of Joshua's treaty with Gibeon. Cross-linguistic evidence shows consistent transliteration of this proper name, with no semantic translation attempted. **PROPER NAMES (PERSONAL)**

en: Armoni | **es:** Armoni | **fr:** Armoni | **de:** Armoni 2Sam 21:8

אֲרָן H0765 *Conj-w / N-proper-md* (2×)

Aran (Edomite, descendant of Esau)

Aran was a descendant of Esau through Seir the Horite. He appears in both Genesis and Chronicles as part of Edomite genealogies. The name may relate to an Aramaic word for 'wild goat,' though this etymology is uncertain.

(2×) Personal name in Edomite genealogy (Gen 36:28, 1 Chr 1:42), descendant of Seir the Horite who inhabited the land Esau's line would come to dominate. The possible connection to 'wild goat' in Aramaic fits the wilderness geography of Edom. Translations preserve the name with minimal variation. **PROPER NAMES (PERSONAL)**

en: and-Aran | **es:** y-Aran | **fr:** [וארן], et-Aran | **de:** [וארן], und-Aran Gen 36:28; 1Chr 1:42

אֹרֶן H0766 *N-ms* (1×)

pine/fir/cedar (a coniferous tree used in idol-carving, exact species uncertain)

Isaiah mockingly catalogues the woods available to idol-makers, and this term denotes one type of coniferous tree—possibly pine, fir, or cedar. The prophet's satire reaches its peak as he describes someone planting such a tree, nurturing it with rain, then using part for fuel and part for fashioning a god to worship. The Assyrian cognate suggests a valuable timber species.

(1×) Designation for a coniferous tree among those listed in Isaiah 44:14 as materials for idol-making. Appearing alongside oak, cypress, and other forest trees, this word denotes a specific timber variety prized for durability. Spanish renders it simply as "pine," while scholarly editions leave it untranslated, acknowledging botanical uncertainty. **FOREST WOODLAND**

en: a-pine | **es:** pino | **fr:** [ארן] | **de:** [ארן] Isa 44:14

אֹרֶן H0767 *Conj-w / N-proper-ms* (1×)

Oren (personal name meaning "fir-tree," descendant of Judah)

This name, meaning "fir-tree," belongs to a descendant of Judah listed in the genealogical records of 1 Chronicles. Such arboreal names were common in Hebrew naming practices, often conveying strength, longevity, or beauty. The genealogy traces royal and tribal lineages crucial to Israel's identity.

(1×) Personal name appearing in the tribal genealogy of Judah (1 Chronicles 2:25). The name's botanical etymology connects it to the coniferous tree term, suggesting either a family characteristic or a commemorative naming. Cross-linguistic renderings preserve the transliteration without attempting semantic equivalents. **PROPER NAMES (PERSONAL)**

en: and-Oren | **es:** y-Oren | **fr:** [וארן] | **de:** [וארן] 1Chr 2:25

אָרְנֶבֶת H0768 *Art / N-fs* (2×)

hare, rabbit (unclean animal)

This noun denotes the hare or rabbit, listed among unclean animals in Levitical dietary law. Though the hare chews cud-like movements, it lacks split hooves, making it ritually prohibited. The creature appears in both Leviticus and Deuteronomy's purity codes.

(2×) Unclean animal in Leviticus 11:6 and Deuteronomy 14:7, classified as forbidden food because it 'chews the cud but does not part the hoof.' Modern zoology notes hares practice refection (eating partially digested pellets), which ancient observers may have seen as cud-chewing. The consistent identification across translations reflects the traditional understanding. **LIVING CREATURES**

en: the-hare | **es:** la-liebre | **fr:** le-hare | **de:** der-hare Lev 11:6; Deut 14:7

אַרְנוֹן H0769 *N-proper* (25×)

Arnon; river (modern Wadi Mujib) forming the boundary between Moab and Amorite territory in Transjordan

The Arnon (אַרְנוֹן) is a river and deep wadi — modern Wadi Mujib in Jordan — that served as a critical boundary marker in ancient Transjordan. Numbers 21:13 identifies it as the border between Moab and the Amorites, and it recurs throughout the conquest and settlement narratives (Deut 2:24, 36; Josh 12:1–2; Judg 11:18–22). The name possibly derives from ranan ('to rush, roar'), describing the sound of water in its steep gorge. The phrase nachal Arnon ('wadi of Arnon') emphasizes its character as a seasonal torrent cutting through deep ravines. The Moabite Stone (Mesha Inscription) also references it as ארנן.

Arnon (river/place name) (25×) The proper name of the river and wadi (modern Wadi Mujib) that marked the northern boundary of Moab and the southern limit of Amorite and later Israelite Transjordanian territory. Frequently paired with nachal ('wadi/torrent-valley') in Deut 2:24, 36 and Josh 12:1, emphasizing the

deep gorge. The Moabite Stone confirms its significance as a territorial marker. Translations uniformly transliterate: Spanish 'Arnón,' French 'Arnon,' German 'Arnon.' **RIVERS AND STREAMS**

en: Arnon | **es:** Arnón | **fr:** Arnon | **de:** Arnon Num 21:13; Num 21:14; Num 21:24; Num 21:26

אַרְנָן H0770 *N-proper-ms* (1×)

Arnan (personal name, post-exilic descendant of David)

Among the post-exilic descendants of David chronicled in 1 Chronicles, Arnan represents the continuation of the royal line after the monarchy's collapse. These genealogies served vital functions in maintaining tribal identity and messianic hope during and after Babylonian exile. The name's etymology remains uncertain.

(1×) Personal name of a Davidic descendant listed in 1 Chronicles 3:21, part of the extended royal genealogy tracing the house of David through the exile period. The French translation shows slight variation (Ornan), but most traditions preserve the standard Hebrew form. These names maintained connection to messianic promises. **PROPER NAMES (PERSONAL)**

en: Arnan | **es:** Arnan | **fr:** Ornan | **de:** Ornan 1Chr 3:21

אָרְנָן H0771 *Conj-w / N-proper-ms* (12×)

Ornan – the Jebusite who owned the threshing floor David purchased as the site for the future temple

Ornan (Hebrew אָרְנָן) is the Jebusite who owned the threshing floor on Mount Moriah that David purchased after the plague was stayed by the angel of the LORD (1 Chr 21:15-28). This site became the location of Solomon's temple (2 Chr 3:1). Ornan is called Araunah (אַרַוְנָה) in the parallel account of 2 Samuel 24:16-24, reflecting either dialectal variation or a different transcription tradition. The Chronicles narrative records that Ornan was threshing wheat when the angel appeared, that he offered the site freely, and that David insisted on paying full price – six hundred shekels of gold (1 Chr 21:22-25). All twelve occurrences in Chronicles refer to the same individual.

Ornan (12×) The Jebusite who owned the threshing floor on Mount Moriah, purchased by David as the future temple site (1 Chr 21:15-28; 2 Chr 3:1). Called Araunah in 2 Samuel 24. Spanish Ornan, French Ornan, and German Ornan preserve the name uniformly. All twelve occurrences designate the same person with only syntactic variation. **PROPER NAMES (PERSONAL)**

en: Ornan, and-Ornan, to-Ornan | **es:** Ornán, a-Ornán, y-Ornán | **fr:** Ornan, et-Ornan, zu-Ornan | **de:** Ornan, fuer-Ornan, und-Ornan 1Chr 21:15; 1Chr 21:18; 1Chr 21:20; 1Chr 21:21

אַרַע H0772 *N-fsd* (21×)

Earth, land (Aramaic); the physical ground or inhabited world, cognate of Hebrew 'erets'.

This Aramaic noun (אַרְעָא, emphatic state אַרְעָא) is the direct cognate of Hebrew erets and carries the same dual sense of 'earth' as physical ground and 'land' as political territory. It appears almost exclusively in the Aramaic portions of Daniel and Ezra, where it features in Nebuchadnezzar's dream of the stone that fills the whole earth (Dan 2:35), the decree that every people on earth must tremble before Daniel's God (Dan 6:26), and the vision of four kingdoms arising from the earth (Dan 7:17). Ezra 5:11 uses it in the phrase 'God of heaven and earth.' The directional form ar^{c}a can mean 'earthward, downward,' yielding 'inferior' in Dan 2:39.

earth, land (Aramaic) (21×) The Aramaic noun for 'earth' or 'land,' functioning as the exact cognate of Hebrew erets. Found predominantly in Daniel's apocalyptic visions — the stone filling the whole earth (Dan 2:35), dominion extending over all the earth (Dan 4:1; 6:26) — and in Ezra's correspondence about the God of heaven and earth (Ezra 5:11). The emphatic state אַרְעָא dominates, while the directional form yields 'earthward/inferior' (Dan 2:39). Spanish 'tierra', French and German renderings confirm the straightforward earth/land semantic range. **EARTH AND LAND**

en: and-earth, from-the-earth, in-the-earth | **es:** de-la-tierra, en-la-tierra, inferior | **fr:** [ארעא], [מארעא], dans-la-terre | **de:** Erde, [ארעא], [מארעא] Ezra 5:11; Jer 10:11; Dan 2:35; Dan 2:39

אַרְעִי H0773 *Prep-l / N-fsc* (1×)

bottom (Aramaic term for the lowest part or base, from root meaning "earth")

This Aramaic word describes the bottom of the lions' den into which Daniel's accusers were thrown. The term derives from roots associated with earth and lower regions, cognate with Aramaic words for ground. Daniel's miraculous preservation contrasts sharply with the immediate destruction of those who plotted against him when cast into the same pit.

(1×) Designation for the bottom or lowest part of a structure. In Daniel 6:24, it specifies where the conspirators landed when hurled into the den—before they even reached the floor, lions overpowered them. Spanish and English translations render this as "bottom" or "fondo," capturing the spatial reference to the pit's lowest point. **GEOGRAPHY AND SPACE**

en: bottom-of | **es:** al-fondo-de | **fr:** fond | **de:** [לארעית] Dan 6:24

אַרְפַּד H0774 *N-proper-fs* (6×)

Arpad, an Aramean city-state in northern Syria conquered by Assyria, always paired with Hamath in prophetic oracles.

An important Aramean city-state located about fifteen miles north of Aleppo in northern Syria, identified with modern Tell Erfad. In every biblical occurrence Arpad appears alongside Hamath as a cautionary example of Assyrian conquest, whether in the Rabshakeh's taunt (2 Kgs 18:34; Isa 36:19), in Isaiah's oracle against Assyrian arrogance (Isa 10:9), or in Jeremiah's prophecy against Damascus (Jer 49:23). The consistent pairing across languages – Spanish 'Arfad,' English 'Arpad,' French and German retaining the Hebrew – underscores how universally recognized this city was as a symbol of fallen resistance to imperial power.

Arpad (city name) (6×) The proper name of a city-state in northern Syria (modern Tell Erfad), appearing exclusively in contexts of Assyrian military triumph. Every occurrence pairs Arpad with Hamath and sometimes other conquered cities, functioning rhetorically to demonstrate the futility of resisting Assyria (2 Kgs 18:34; 19:13; Isa 10:9; 36:19; 37:13; Jer 49:23). The Assyrian records know it as Arpadda, confirming its prominence as a regional power before its fall. **GEOGRAPHY AND SPACE**

en: Arpad, and-Arpad, as-Arpad | **es:** Arpad, como-Arpad, de-Arfad | **fr:** Arpad, [ארפד], [וארפד] | **de:** Arpad, [ארפד], [וארפד] 2Kgs 18:34; 2Kgs 19:13; Isa 10:9; Isa 36:19; Isa 37:13

אַרְפַּכְשַׁד H0775 *Conj-w / N-proper-ms* (9×)

Arpachshad, third son of Shem and ancestor in the genealogical line from Noah to Abraham.

A proper name designating the third son of Shem, listed in the Table of Nations (Gen 10:22) and the genealogy connecting Noah to Abraham (Gen 11:10-13). Arpachshad is a key link in the chosen lineage through which the covenant promises flow. The name likely has a geographic origin — possibly connected to the Chaldean region or Arrapachitis near Nineveh. Multilingual renderings are remarkably consistent: Spanish 'Arfaxad/Arpajsad', French 'Arpachshad/Arpacschad', reflecting the phonetic challenges of this ancient Semitic name.

Arpachshad (proper name) (9×) Arpachshad — the proper name of Shem's third son and a patriarch in the direct genealogical line from Noah to Abraham. Appearing exclusively in Genesis 10-11 and 1 Chronicles 1:17-24, this figure anchors the post-Flood lineage through which the Abrahamic covenant descends. The name may derive from a geographic referent (possibly Babylonia or the region of Arrapachitis). Cross-linguistic evidence shows near-universal transliteration with minor phonetic adaptation: Spanish 'Arfaxad', French 'Arpacschad', German 'Arpachschad'. **PROPER**

NAMES (PERSONAL)
en: Arpachshad, Arpakhshad, and-Arpachshad | **es:** Arfaxad, Arpajsad, Y-Arfajshad | **fr:** Arpachshad, Arpacschad, et-Arpachshad | **de:** Arpachschad, [ארפכשד], [וארפכשד] Gen 10:22; Gen 10:24; Gen 11:10; Gen 11:11; Gen 11:12

אֶרֶץ H0776 *N-fsc / 2ms* (2508×)
earth, land, ground; the world, a nation's territory, or physical soil
A foundational Hebrew noun anchoring biblical geography, cosmology, and theology. In the creation account, אֶרֶץ pairs with שָׁמַיִם (heaven) to denote the cosmos, but throughout the historical books it narrows to specific territories—'the land of Egypt,' 'the land of Canaan'—making geography inseparable from covenant theology. The multilingual evidence is decisive: when referring to nations, translations use territorial vocabulary (Swahili nchi, Hindi देश), but when describing the created cosmos, they employ world-level terms (Swahili dunia, Hindi पृथ्वी). The ground-sense appears with verbs of falling or bowing, where physical surface is in view.

1. land, country (geopolitical territory) (1708×) Split from sense 84316. Criteria: Nation-states and territories with political/ethnic identity: 'the land of Egypt,' 'the land of Canaan,' 'his land' (a king's territory). Distinguished by cultural or political boundaries.
en: the-land | **es:** la-tierra | **fr:** la-terre, le-pays | **de:** Land, das-Land, der-Land Gen 13:6; Gen 13:15; Gen 23:7; Gen 24:7; Gen 27:46

2. earth, ground (physical surface, soil) (615×) Split from sense 84316. Criteria: Physical soil, ground surface, or earth as material: 'dust of the ground,' 'tilling the earth,' 'creatures of the earth.' Focus on physical substrate rather than political entity.
en: the-earth, the-ground | **es:** el-suelo, la-tierra | **fr:** la-terre, le-pays | **de:** Erde, das-Land, der-Erde Gen 1:1; Gen 1:12; Gen 1:24; Gen 1:28; Gen 2:6

3. physical ground, soil, surface beneath feet (83×) Split from sense 84324. Criteria: The immediate surface one stands on, falls to, or bows upon; local earthen surface; consistently glossed with 'ground/soil' vocabulary (chini, bhumi, ardh, 땅에)
en: earth-ward, ground, ground-ward | **es:** a-tierra, en-tierra, tierra | **fr:** moulu-garde, pays, sol | **de:** Boden-ward, Erdboden, Land Gen 18:2; Gen 19:1; Gen 24:52; Gen 33:3; Gen 37:10

4. earth, world, created order (73×) Physical ground or soil, the surface beneath one's feet where things fall, are cast down, or upon which one bows. Swahili ardhini (on the ground) and Hindi भूमि (soil) mark this tactile, immediate sense. EARTH AND LAND
en: anything-on-the-earth, in-the-earth, in-the-land | **es:** en-la-tierra, en-tierra | **fr:** dans-la-terre, dans-le-terre, terre | **de:** Erde, auf-der-Erde, auf-der-Erde-ist Gen 1:22; Gen 2:5; Gen 4:12; Gen 4:14; Gen 6:4

5. lands, territories (plural) (21×) Plural lands or multiple territories, denoting scattered regions or nations. Arabic أي (broken plural), Korean 땅들, and Swahili nchi za (plural agreement) all signal the morphologically and semantically plural sense. EARTH AND LAND
en: against-the-lands, among-the-lands, in-lands-of | **es:** en-las-tierras, en-sus-tierras, en-tierras | **fr:** dans-les-pays, dans-leur-terres, dans-pays-de | **de:** Laender, in-Laender, in-Laender-von Gen 10:5; Gen 10:20; Gen 10:31; Lev 26:36; Lev 26:39

6. the earth, the world, created order (5×) Split from sense 84324. Criteria: The entire earth as part of the 'heaven and earth' merism (Gen 1:1); cosmic/universal scope; glossed with world vocabulary (dunia, पृथ्वी, al-ard with universal scope)
en: earth, to-earth, to-the-earth | **es:** a-la-tierra, a-la-tierra,, a-tierra | **fr:** pays, terre | **de:** Erde, Land, zum-Land Job 12:8; Ps 147:15; Lam 2:1; Dan 8:10; Dan 8:12

אַרְצָא H0777 *N-proper-ms* (1×)
Artsa (personal name, chamberlain in whose house Zimri assassinated King Elah)
This official served as steward or chamberlain during the brief reign of Elah, Israel's fourth king. His house became the scene of regicide when Zimri, commander of half the chariots, struck down the drunken king. The name appears only in this dark moment of Israel's turbulent monarchical succession.

(1×) Personal name of the royal chamberlain mentioned in 1 Kings 16:9, whose residence witnessed King Elah's assassination. The narrative emphasizes Elah's vulnerable state—drunk in Artsa's house while the army besieged Gibbethon. All translations preserve the proper name through transliteration. PROPER NAMES (PERSONAL)
en: Artsa | **es:** Artsa | **fr:** Artsa | **de:** Artsa 1Kgs 16:9

אַרַק H0778 *Conj-w / N-fsd* (1×)
earth (Aramaic word for earth/land, appearing in Jeremiah's judgment oracle)
This Aramaic term for earth appears within Jeremiah's Hebrew text—a brief Aramaic oracle declaring judgment on false gods. The verse pronounces that gods who did not make heaven and earth shall perish from the earth. The Aramaic insertion may reflect liturgical usage or represent an ancient creedal formula against idolatry.

(1×) Aramaic word denoting earth or land in Jeremiah 10:11, part of the oracle condemning manufactured deities. The phonetic shift (ק for ע) represents a dialectal variant of the standard Aramaic term. Cross-linguistic renderings uniformly translate this as "earth" or "tierra," maintaining the cosmic scope of the judgment pronouncement. EARTH AND LAND
en: and-the-earth | **es:** y-la-tierra | **fr:** [וארקא] | **de:** [וארקא] Jer 10:11

אָרַר H0779 *V-Qal-Prtcpl-mpc* (63×)
To curse or pronounce a malediction; as passive participle, to be in a state of being cursed or accursed.
Arar is the Hebrew Bible's weightiest curse-word — not the casual slight of qalal but the formal, binding malediction that alters destinies. Its most recognizable form is the passive participle arur ('cursed'), which thunders through Genesis and Deuteronomy like a judicial sentence: the serpent is arur (Gen 3:14), the ground is arur (Gen 3:17), Canaan is arur (Gen 9:25). Yet the verb also carries an active voice of real power, as when Balak hires Balaam to 'curse' Israel (Num 22:6). The symmetry with barak ('bless') runs throughout — to curse is blessing's dark mirror, and the two are often paired together (Gen 12:3; 27:29).

1. cursed (state/condition) (40×) The dominant passive-participial sense: the state of being under a divine or authoritative curse, functioning almost as an adjective. This is the arur of covenant curses (Deut 27:15-26), primeval judgments (Gen 3:14, 17; 4:11), and patriarchal pronouncements (Gen 9:25). Spanish maldito, French maudit, and German verflucht all preserve the participial-adjectival force. With 40 occurrences, this is overwhelmingly how the word appears — not as an action but as a pronounced condition, a status declaration that marks its object as standing outside blessing. CURSING AND IMPRECATION
en: cursed | **es:** Maldita, Maldito, maldita | **fr:** maudit | **de:** seien-verflucht, verflucht, verflucht-sei Gen 3:14; Gen 3:17; Gen 4:11; Gen 9:25; Gen 27:29

2. to curse (pronounce a curse) (14×) The active verbal sense: to pronounce a curse upon someone, covering finite forms (imperfect, perfect, imperative), active participles meaning 'one who curses,' and the emphatic infinitive absolute. Balaam is summoned to 'curse this people for me' (Num 22:6), and God promises Abraham 'the one who curses you I will curse' (Gen 12:3). The Spanish los que te maldicen and French maudire both capture the performative speech-act quality. The infinitive absolute construction oru aror in Judges 5:23 ('curse bitterly!') intensifies the utterance to its highest pitch — Meroz is condemned for failing to join Yahweh's battle. CURSING (VERBAL ACT)
en: I-have-cursed-it, I-will-curse, and-I-will-curse | **es:** Maldigan, las-maldije, los-que-te-maldicen | **fr:** Je—malédiction, amèrement, cursing-tu | **de:** [ארותיה], [ארר], [וארותך] Gen 12:3; Gen 27:29; Exod 22:28; Num 22:6

3. to curse intensively (Piel) (7×) Piel intensive stem indicating emphatic, repeated, or ritual cursing, often tied to formal ceremonial

contexts. The waters of the bitter curse in Numbers 5:18-27 employ this stem, as the priest administers the oath that 'brings a curse' upon the suspected adulteress. Genesis 5:29 uses it of the ground that God 'has cursed' — Lamech names Noah hoping for relief from this ongoing, intensified malediction. Spanish maldijo and German verflucht-hat both attempt to capture the heightened force, though no target language cleanly distinguishes Piel from Qal in a single word. CURSING AND IMPRECATION

en: cursed-it, the-cursing | **es:** las-que-maldicen, maldijo-ella | **fr:** le-cursing, maudit-cela | **de:** der-cursing, verflucht-hat Gen 5:29; Num 5:18; Num 5:19; Num 5:22; Num 5:24

4. to be cursed (passive) (2×) Passive stems (Nifal and Hofal) denoting the experience of being cursed or made accursed by an external agent. In Num 22:6 Balak acknowledges that whomever Balaam curses 'is cursed' — the passive result of the active speech-act. Malachi 3:9 warns that the whole nation 'is cursed' for robbing God of tithes. Spanish será maldito and French maudit render the passive well. Only 2 occurrences, but the voice distinction is lexicographically real: the subject suffers the curse rather than pronouncing or embodying it. CURSING AND IMPRECATION

en: are-cursed, cursed | **es:** malditos, será-maldito | **fr:** maudire, maudit | **de:** [נארים], verfluchte Num 22:6; Mal 3:9

אֲרָרַט H0780 *N-proper-fs* (4×)

Ararat; the mountainous region in eastern Armenia where Noah's ark came to rest after the Flood.

A geographical name referring to the mountainous territory of Urartu in eastern Armenia, between the Araxes River and Lakes Van and Urmia. Best known as the landing place of Noah's ark (Gen 8:4, 'the mountains of Ararat'), the name also appears in historical narratives: in 2 Kings 19:37 and Isaiah 37:38, the sons of Sennacherib flee to the 'land of Ararat' after assassinating their father. Jeremiah 51:27 summons the 'kingdoms of Ararat' alongside Minni and Ashkenaz against Babylon, reflecting its status as a recognized political entity in the ancient Near East.

(4×) Ararat—a geographical territory corresponding to ancient Urartu in eastern Armenia, used both as a place of divine deliverance and as a political entity. Genesis 8:4 names 'the mountains of Ararat' as where the ark rested, making it a symbol of God's preservation through judgment. In 2 Kings 19:37 and Isaiah 37:38, it is the refuge of Sennacherib's regicidal sons. Jeremiah 51:27 enlists Ararat as a military power summoned against Babylon. Spanish 'Ararat' and German 'Ararat/Ararats' preserve the name unchanged, while Akkadian Urarṭu confirms the toponym's antiquity. GEOGRAPHY AND SPACE

en: Ararat, and-reigned | **es:** Ararat, de-Ararat | **fr:** Ararat, [אררט] | **de:** Ararat, Ararats, [אררט] Gen 8:4; 2Kgs 19:37; Isa 37:38; Jer 51:27

אָרַשׂ H0781 *V-Piel-Perf-3ms* (11×)

To betroth, engage in marriage; in the Piel the man actively contracts the betrothal, in the Pual the woman is described as betrothed.

A verb reserved exclusively for the formal act of betrothal – the legally binding commitment that preceded marriage in ancient Israel. In the Piel stem, the man is the active party who secures the bride, often with a stated price (2 Sam 3:14: 'whom I betrothed to myself for a hundred foreskins'). Hosea transforms this transactional language into breathtaking covenant theology: God betroths Israel 'in righteousness, in justice, in lovingkindness, and in mercy' (Hos 2:19-20), where the bridal price is divine character itself. The Pual passive describes the woman's resulting status as betrothed, a condition carrying serious legal weight in Deuteronomic law (Deut 22:23-28). Spanish 'desposar' and French 'fiancer' both reflect this formal engagement sense.

1. betroth (Piel: active betrothing) (6×) The Piel (active) sense: to betroth, to contract a marriage engagement. The subject is always the man who secures the bride, sometimes specifying the price paid (2 Sam 3:14) or the covenant gifts given (Hos 2:19-20). Deuteronomy 20:7 exempts from battle a man who has betrothed a wife but not yet married her, highlighting the legal distinction between betrothal and consummation. The multilingual glosses consistently use active engagement terms – Spanish 'desposar,' French 'fiancer' – confirming this as a deliberate, formal act rather than a general word for marriage. BETROTHAL ENGAGEMENT

en: I-betrothed, and-I-will-betroth-you, has-betrothed | **es:** Y-te-desposaré, desposarás, desposé | **fr:** a-fiancée, et-je-te-fiancerai, je-betrothed | **de:** du-betroth, hat-betrothed, ich-betrothed Deut 20:7; Deut 28:30; 2Sam 3:14; Hos 2:19

2. be betrothed (Pual: passive state) (5×) The Pual (passive) sense: to be betrothed, describing the woman's status as one who has been formally engaged. Concentrated in Deuteronomy 22:23-28, where the law distinguishes carefully between a betrothed woman and one who is not – the betrothed woman is legally bound, and violating her carries the same penalty as adultery. Also appears in Exodus 22:16 regarding a virgin who is not betrothed. The passive form underscores that betrothal was a binding legal state, not merely a social expectation. BETROTHAL ENGAGEMENT

en: betrothed, is-betrothed, the-betrothed | **es:** desposada, está-desposada, la-desposada | **fr:** est-fiancée, fiancée, le-fiancée | **de:** betrothed, der-betrothed, ist-betrothed Exod 22:16; Deut 22:23; Deut 22:25; Deut 22:27; Deut 22:28

אֲרֻשַּׁת H0782 *Conj-w / N-fsc* (1×)

request/desire (what the lips ask for, parallel to heart's longing)

The Psalmist celebrates God's generous response to the king's petitions, using this term for the spoken request of the lips in parallel with the heart's inner desire. Both Hebrew and Assyrian cognates confirm the meaning of request or petition. The verse affirms that Yahweh does not withhold what the righteous king asks.

(1×) Designation for a verbal request or petition, specifically what is articulated by the lips. Psalm 21:2 pairs this with the heart's desire, emphasizing God's comprehensive response to both spoken prayer and internal longing. Spanish renders this as "petición" and German as "request," both capturing the formal aspect of asking. GEOGRAPHY AND SPACE

en: and-the-request-of | **es:** y-petición-de | **fr:** et-demande | **de:** und-der-request-von Ps 21:2

אַרְתַּחְשַׁשְׂתָּא H0783a *N-proper-ms* (10×)

Artaxerxes — Persian royal name; the Achaemenid king(s) under whom Ezra and Nehemiah served

The name אַרְתַּחְשַׁשְׂתָּא (Artachshasta), rendered 'Artaxerxes' following the Greek form, identifies one or possibly two Persian monarchs who authorized Jewish restoration projects. Artaxerxes I Longimanus (465-424 BCE) is most commonly identified: he commissioned Ezra's mission to restore Torah observance (Ezra 7:1, 7, 11-12) and granted Nehemiah leave to rebuild Jerusalem's walls (Neh 2:1; 5:14; 13:6). The name also appears in the correspondence of Ezra 4:7-23, where opponents appeal to the king to halt rebuilding. Spanish 'Artajerjes' and French 'Artaxerxès' both derive from the Greek intermediary rather than the Aramaic original.

Artaxerxes (Persian king, form I) (10×) The Persian royal name Artaxerxes, referring primarily to Artaxerxes I Longimanus (465-424 BCE), the Achaemenid emperor who authorized both Ezra's priestly-scribal mission to Jerusalem (Ezra 7:1, 7, 11-12, 21) and Nehemiah's governorship and wall-building project (Neh 2:1; 5:14; 13:6). Also appears in the adversarial correspondence of Ezra 4:7-8, 11, 23, where provincial officials persuade the king to suspend Jewish construction. Spanish 'Artajerjes,' English 'Artaxerxes,' and German 'Artaxerxes' all derive from the Greek Ἀρταξέρξης rather than the Semitic form. PERSIA EMPIRE NAME

en: Artachshashta, Artachshasta, [ketiv] | **es:** (Artajerjes), Artajerjes, Artaḥshashta | **fr:** Artaxerxès, zu-Artaxerxès | **de:** Artahsasta, [(ארתחשׁשת)], [[ארתחשׁשתא]] Ezra 4:7; Ezra 7:1; Ezra 7:7

אַרְתַּחְשַׁשְׂתָּא H0783b *Conj-w / N-proper-ms* (7×)

Artaxerxes; the Aramaic form of the Persian king's name appearing in Ezra's correspondence sections.

The Aramaic spelling of the Persian royal name Artaxerxes (אַרְתַּחְשַׁשְׂתְּא), appearing in the Aramaic documentary sections of Ezra. This form, with its characteristic Aramaic emphatic ending, identifies the Persian emperor who authorized Ezra's mission and the rebuilding work in Jerusalem. The name likely represents Artaxerxes I Longimanus (465-424 BCE), whose decrees were pivotal for the restoration of Jewish life in the post-exilic period. The Septuagint renders it as Artaxerxes, confirming the identification across all translation traditions.

Artaxerxes (Persian king, form II) (7×) The proper name of the Persian king Artaxerxes in its Aramaic orthographic form. This variant (אַרְתַּחְשַׁשְׂתְּא / אַרְתַּחְשַׁסְתְּא) appears in the Aramaic portions of Ezra dealing with official Persian correspondence about the temple rebuilding project. Multilingual evidence is unanimous — Spanish 'Artajerjes,' French 'Artaxerxès,' German 'Artahsasta,' and English 'Artaxerxes' all identify the same royal figure. The occurrences span the letter of Rehum (Ezra 4:8, 11, 23), the summary of temple completion under royal patronage (6:14), and Artaxerxes' own decree commissioning Ezra (7:12, 21). The form differs slightly from the Biblical Hebrew spelling (H0783a) but denotes the same king. **PERSIA EMPIRE NAME**

en: Artachshasht, Artachshasta, [ketiv] | **es:** (Artajerjes), Artajerjes, Artaḥshashta | **fr:** Artaxerxès, et-Artaxerxès, zu-Artaxerxès | **de:** Artahsasta, [(ארתחששת)], [[ארתחששתא]] Ezra 4:8; Ezra 4:11; Ezra 4:23; Ezra 6:14

אֵשׁ H0784 *Prep-b* (378×)

Fire; physical flames and burning; also fire as divine presence, instrument of judgment, and celestial lightning.

Esh is the primary Hebrew word for fire in all its manifestations — from the campfire roasting Passover lamb (Exod 12:8) to the terrifying pillar of fire guiding Israel through the wilderness. Few words carry as much theological weight while remaining so concrete. Fire is the element God repeatedly chooses for self-revelation: the burning bush that is not consumed (Exod 3:2), the glory atop Sinai that looks like 'devouring fire' (Exod 24:17), and the fire that falls to consume Elijah's sacrifice (1 Kgs 18:38). The multilingual evidence confirms the word's range: Arabic nar and Korean 불 both serve as the unmarked word for physical fire, yet languages consistently add modifiers or shift vocabulary when the fire becomes divine — Hindi agni takes on sacred connotations, and Swahili moto wa Bwana ('fire of the Lord') adds an explicit theological marker.

1. fire (ordinary, physical) (207×) Split from sense 84435. Criteria: Literal fire for cooking, sacrifice, warmth, signal, destruction in warfare (Gen 15:17, Judg 15:4-5, Josh 6:24).

en: a-fire, fire | **es:** Fuego, fuego | **fr:** feu, un-feu | **de:** Feuer, ein-Feuer Exod 12:8; Exod 12:9; Exod 22:6; Exod 35:3; Lev 1:7

2. fire of divine presence/judgment (138×) Split from sense 84435. Criteria: Fire as theophanic manifestation of God's presence (burning bush, pillar of fire) or instrument of divine judgment (fire from heaven, consuming fire). Theological sense.

en: a-fire, fire | **es:** fuego | **fr:** feu, un-feu | **de:** Feuer, ein-Feuer, von-Feuer Gen 15:17; Exod 3:2; Exod 9:23; Exod 13:21; Exod 14:24

3. fire as divine theophany (18×) Fire as divine theophany — the visible manifestation of God's presence, glory, or supernatural power. The burning bush (Exod 3:2), the pillar of fire (Exod 13:21), the glory on Sinai described as 'devouring fire' (Exod 24:17), and God appearing 'in the fire' at the temple dedication. These 18 occurrences share a distinctive profile: the fire is described but does not consume what it should, or it appears without natural cause. Korean renders several of these with 불꽃 (flame, with a luminous emphasis) rather than plain 불, and Hindi agni carries Vedic-sacred overtones that parallel the Hebrew shift from mundane to numinous fire. Deuteronomy 4:36 is paradigmatic: 'from heaven he let you hear his voice... and on earth he showed you his great fire.' **GEOGRAPHY AND SPACE**

en: His-fire, as-fire, as-the-fire | **es:** Como-fuego, como-fuego, como-fuego-de | **fr:** Son-feu, comme-feu, à-feu | **de:** Sein-Feuer, wie-Feuer, wie-Feuer- Exod 24:17; Deut 4:36; Ps 83:14; Ps 118:12; Prov 16:27

4. fire of judgment or wrath (10×) Fire as an instrument of divine judgment, wrath, or consuming punishment. God's anger 'burns like fire' (Jer 4:4; Ezek 21:31-32); Jerusalem will be consumed 'in fire' as judgment (Ezek 22:21); 'unquenchable fire' becomes a figure for inescapable divine retribution (Isa 66:24). These 10 occurrences are distinguished from physical fire by their metaphorical or hyperbolic character and their pairing with vocabulary of divine anger (qetseph, chemah, qin'ah). Arabic nar al-ghadab ('fire of wrath') and Korean 진노의 불 ('fire of fury') both add explicit wrath vocabulary, confirming the judgment coloring is not merely contextual but lexically marked in translation. **GEOGRAPHY AND SPACE**

en: and-their-fire, his-fire, in-fire-of | **es:** con-fuego-de, en-fuego-de, su-fuego | **fr:** et-feu, feu, par-le-feu | **de:** Feuer, im-Feuer, und-Feuer Job 18:5; Isa 50:11; Isa 66:24; Ezek 21:31; Ezek 22:21

5. lightning or celestial fire (5×) Lightning, celestial fire, or fire sent from the sky as a supernatural meteorological event. The fire that 'fell from heaven' at Elijah's contest (1 Kgs 18:38), the fire of God that consumed Job's flocks (Job 1:16), and the fire that came down on those who sought Elijah (2 Kgs 1:10-12). Distinguished from sense 2 (theophany) because here the fire is destructive and from sense 1 (physical fire) because it has no natural ignition source. The 5 occurrences at Num 11:1-3 are definitional: 'fire of the LORD burned among them.' Arabic nar min al-sama ('fire from heaven') and German Feuer vom Himmel both specify celestial origin, marking these as perceived differently from ground-level flames. **GEOGRAPHY AND SPACE**

en: fire-of, fire-of- | **es:** fuego-de | **fr:** feu-de, feu-de- | **de:** Feuer-von, Feuer-von- Num 11:1; Num 11:3; Deut 33:2; 1Kgs 18:38; 2Kgs 1:12

אֶשָּׁא H0785 *N-fs* (1×)

fire (Aramaic term for fire in Daniel's apocalyptic vision)

Daniel's night vision of the Ancient of Days includes a fiery throne with wheels of blazing fire, and a river of fire flowing from before him. This Aramaic word for fire appears in that cosmic courtroom scene where books are opened and the beast is slain. Fire imagery pervades apocalyptic literature as symbol of divine presence, judgment, and purification.

(1×) Aramaic noun denoting fire in Daniel 7:11, part of the theophanic vision of God's throne room. The context emphasizes fire as manifestation of divine glory and instrument of judgment against the blasphemous beast. All translations render this transparently as "fire/fuego/feu," recognizing the universal symbol of divine power. **GEOGRAPHY AND SPACE**

en: fire | **es:** fuego | **fr:** feu | **de:** [אשא] Dan 7:11

אֵשׁ H0786 *Adv* (2×)

is there? there is (softer form of yesh)

This particle is a softer dialectal form of the common 'yesh' (there is/are), appearing only twice. It functions as an existential marker asking or affirming existence. The form shows phonetic softening from 'ye' to 'i,' documented in Aramaic and Arabic cognates.

(2×) Existential particle in 2 Samuel 14:19 (rhetorical question: 'Is there anyone who can turn...?') and Micah 6:10 ('Are there yet treasures of wickedness...?'). Both contexts involve rhetorical questions expecting affirmative answers. The softer form represents dialectal variation, with cognates in Aramaic 'itay' and Arabic 'aysa.' **EXISTENCE PARTICLES**

en: are-there, one-can | **es:** hay | **fr:** le-feu, un-peut | **de:** das-Feuer, eins-kann 2Sam 14:19; Mic 6:10

אֵשׁ H0787 *N-mpd* (3×)

foundation (Aramaic loanword from Assyrian uššû); architectural base or supporting structure

An Aramaic term borrowed from Assyrian, appearing exclusively in Ezra's account of the Jerusalem temple reconstruction. The word refers to the foundational structure of a building, particularly the temple. All three occurrences cluster in Ezra 4-6, where Persian

officials and Jewish leaders dispute the legitimacy of rebuilding work. The multilingual evidence (Spanish cimientos, English foundations) confirms the architectural meaning.

(3×) The structural foundations of a building, specifically the Jerusalem temple. Used in official Persian-period correspondence about the temple's reconstruction (Ezra 4:12, 5:16, 6:3). The consistent rendering as 'foundations' across European languages reflects the architectural specificity, while some translations preserve the Aramaic form, indicating its technical register in administrative documents. **GEOGRAPHY AND SPACE**

en: and-foundations, and-its-foundations, foundations-of | **es:** cimientos-de, y-los-cimientos, y-sus-fundamentos | **fr:** [אשי], [ואשוהי], [ואשיא] | **de:** [אשיא], [ואשוהי], [ואשיא] Ezra 4:12; Ezra 5:16; Ezra 6:3

אַשְׁבֵּל H0788 *Conj-w / N-proper-ms* (3×)

Ashbel, second son of Benjamin; personal name meaning possibly 'man of Baal' or similar compound

A personal name borne by Benjamin's second son, appearing in genealogical lists across Genesis, Numbers, and Chronicles. The name's etymology remains uncertain—possibly a compound with Baal (Eshbaal) or related to oath-taking. The Septuagint shows variation (Asbel, Asuber, Saba), suggesting scribal uncertainty about the name's pronunciation. Descendants formed one of the Benjamite clans counted in the wilderness census.

(3×) The personal name of Benjamin's second son and the clan descended from him. Listed in the genealogy of Jacob's family going to Egypt (Genesis 46:21), in the wilderness census of Benjamite clans (Numbers 26:38), and in the Chronicles genealogy (1 Chronicles 8:1). The name appears with slight variations in Greek manuscripts, pointing to transmission challenges with proper names. **PROPER NAMES (PERSONAL)**

en: Ashbel, and-Ashbel, to-Ashbel | **es:** Asbel, de-Asbel, y-Ashbel | **fr:** [אשבל], et-Ashbel, à-Ashbel | **de:** [אשבל], und-Aschbel, zu-Ashbel Gen 46:21; Num 26:38; 1Chr 8:1

אַשְׁבֵלִי H0789 *Art / N-proper-ms* (1×)

the Ashbelite (gentilics denoting descendants of Ashbel, son of Benjamin)

This collective designation identifies the clan descended from Ashbel, Benjamin's second son according to the genealogies. The Numbers census lists the Ashbelites among Benjamin's tribal divisions, part of the systematic enumeration preparing Israel for Canaan's conquest. Gentilics served crucial administrative and inheritance functions in tribal organization.

(1×) Gentilic noun denoting the Ashbelite clan within Benjamin's tribe (Numbers 26:38). The census context indicates this represents a significant family group counted among Israel's military-age males. Spanish pluralizes the reference ("los asbelitas"), appropriately reflecting the collective nature of this clan designation. **PERSONAL NAMES**

en: the-Ashbelite | **es:** los-asbelitas | **fr:** le-Ashbelite | **de:** der-Ashbelite Num 26:38

אֶשְׁבָּן H0790 *Conj-w / N-proper-ms* (2×)

Eshban (Edomite chief, descendant of Seir)

Eshban was a chief among the Horites of Seir, appearing in Edomite genealogies. His name occurs in both Genesis and Chronicles, preserving the leadership structure of pre-Israelite Edom. The etymology is uncertain, with Septuagint offering various Greek renderings.

(2×) Edomite personal name in Genesis 36:26 and 1 Chronicles 1:41, listed among the sons of Dishon and chiefs of the Horites. The name's meaning remains unclear, though it functions clearly as an identifier in Seir's clan structure. Cross-linguistic transliterations preserve the Hebrew phonetic form. **PROPER NAMES (PERSONAL)**

en: and-Eshban | **es:** y-Esban, y-Eshban | **fr:** [ואשבן], et-Eshban | **de:** [ואשבן], und-Eschban Gen 36:26; 1Chr 1:41

אַשְׁבֵּעַ H0791 *N-proper-ms* (1×)

Ashbea (personal name, head of a Judahite family of linen workers)

This name appears in Judah's genealogical records, identifying the ancestral head of a guild specializing in fine linen work. The Chronicles preserve details of craft families and their occupational heritage, suggesting organized labor specializations within the tribal structure. The name's etymology remains uncertain.

(1×) Personal name appearing in 1 Chronicles 4:21 within Judah's extensive genealogy, specifically associated with the families of the house of linen workers. Such occupational notes in genealogies indicate hereditary craft specializations. Cross-linguistic evidence shows consistent transliteration, with some translations leaving the name in brackets due to textual uncertainties. **PROPER NAMES (PERSONAL)**

en: Ashbe'a | **es:** Asbea | **fr:** [אשבע] | **de:** [אשבע] 1Chr 4:21

אִישְׁבַּעַל H0792 *N-proper-ms* (2×)

Eshbaal (son of Saul, also called Ish-bosheth)

Eshbaal was Saul's son, better known as Ish-bosheth in Samuel's narratives. The name means 'man of Baal,' later altered to 'man of shame' to avoid pronouncing the Canaanite deity's name. Chronicles preserves the original form, revealing how scribal tradition sometimes censored theophoric elements.

(2×) Original name of Saul's son in 1 Chronicles 8:33 and 9:39, preserved where Samuel substitutes 'Ish-bosheth' (man of shame). The 'Baal' element in the name reflects pre-deuteronomic usage when 'Baal' could simply mean 'lord' without exclusively pagan connotations. Later tradition found the name theologically problematic, hence the euphemistic replacement. **PROPER NAMES (PERSONAL)**

en: Eshbaal | **es:** Esbaal | **fr:** [אשבעל] | **de:** [אשבעל] 1Chr 8:33; 1Chr 9:39

אֶשֶׁד H0793 *Conj-w / N-csc* (1×)

slope/bottom (the lower part or descent of wadis/ravines)

This geographical term describes the sloping descent or bottom portion of ravines in the wilderness itinerary. The poetic fragment in Numbers 21:15 refers to the slope of the wadis extending toward the settlement of Ar. Whether denoting foundations, slopes, or valley floors, the term indicates lower topographical features in the Transjordan highlands.

(1×) Topographical term for the slope or lower part of ravines mentioned in Numbers 21:15. The context involves Israel's journey through Moabite territory, where wadi systems defined the landscape. Spanish and German render this as "slope/Abhang," while the Assyrian cognate suggests foundation or base, both emphasizing the lower aspect of landforms. **GEOGRAPHY AND SPACE**

en: and-slope-of | **es:** Y-pendiente-de | **fr:** et-slope-de | **de:** und-Abhang-von Num 21:15

אַשְׁדָּה H0794 *Conj-w* (6×)

Mountain slopes or watershed ravines, used in geographic descriptions of Canaan's terrain, especially the slopes of Pisgah.

A feminine noun referring to the sloping terrain on a mountainside, particularly the areas where water runs down in channels. Found only in the plural, it appears in the standard geographic formulae of Deuteronomy and Joshua that catalog the regions of the Promised Land – hill country, Negev, lowland, and slopes. The phrase 'the slopes of Pisgah' (Deut 3:17; 4:49; Josh 12:3; 13:20) became a fixed expression. Spanish renders it 'laderas' (hillsides), German 'Abhaenge' (descents), and English 'slopes,' all capturing the sense of descending terrain that channels water toward lower ground.

slopes/ravines (6×) Mountain slopes or watershed terrain, used in geographic inventories of the land of Canaan. The word appears only in plural form, either absolute (Josh 10:40; 12:8) to denote the slopes as one of Canaan's four terrain zones alongside hill country, Negev, and lowland, or in construct with Pisgah (Deut 3:17; 4:49; Josh 12:3; 13:20) to identify the specific eastern escarpment overlooking the Dead Sea. The multilingual evidence – Spanish 'laderas,' German 'Abhaenge,' English 'slopes' – consistently renders it as descending terrain rather than flat ground. GEOGRAPHY AND SPACE

en: and-in-the-slopes, and-slopes-of, and-the-slopes | **es:** laderas-de, y-en-las-laderas, y-las-laderas | **fr:** et-dans-le-pentes, et-le-pentes, et-pentes-de | **de:** Abhaenge-von, und-Abhaenge-von, und-der-Abhaenge Deut 3:17; Deut 4:49; Josh 10:40; Josh 12:3; Josh 12:8

אַשְׁדּוֹד H0795 *Prep-b / N-proper-fs* (17×)

Ashdod — a major Philistine city on the Mediterranean coast, one of the five cities of the pentapolis

The name of one of the five principal cities of the Philistine confederation, situated on the Mediterranean coastal plain west of Jerusalem (modern Isdud/Ashdod). It enters the biblical narrative as a city where Anakim remnants survived (Josh 11:22), was allotted to Judah but never fully conquered (Josh 15:46-47), and became infamous as the place where the captured ark of God was set before Dagon, whose idol toppled and broke (1 Sam 5:1-7). Prophets pronounced judgment against it (Amos 1:8; Zeph 2:4; Zech 9:6), and Uzziah dismantled its walls (2 Chr 26:6). The Assyrian form 'Asdudu' confirms its ancient Near Eastern attestation.

Ashdod (Philistine city) (17×) The proper place name Ashdod (אַשְׁדּוֹד), designating one of the five Philistine city-states on the Mediterranean coast. All major translation traditions preserve a close transliteration (eng: Ashdod, spa: Asdod, fra: Asdod, deu: Ashdod), while the directional he form (אַשְׁדּוֹדָה, 'toward Ashdod') appears in 1 Sam 5:1 and Isa 20:1. Its 17 occurrences span conquest narratives, ark narratives, prophetic oracles, and Chronicles, underscoring its strategic and symbolic importance. ASHDOD PLACE NAME

en: Ashdod, against-Ashdod, and-in-Ashdod | **es:** Asdod, Ashdod, a-Asdod | **fr:** Asdod, Ashdod, [אשדוד] | **de:** Ashdod, [אשדוד], [אשדודה] Josh 11:22; Josh 15:46; Josh 15:47; 1Sam 5:1; 1Sam 5:5

אַשְׁדּוֹדִי H0796 *Art / N-proper-mp* (6×)

Ashdodite, a gentilic adjective for inhabitants of the Philistine city of Ashdod, used as noun or modifier.

The gentilic adjective derived from Ashdod, one of the five chief Philistine cities on the Mediterranean coast. It appears both as a collective singular with the article – 'the Ashdodite' meaning the Ashdodite population (Josh 13:3) – and in the plural for the inhabitants who suffered when the ark was among them (1 Sam 5:3, 6). In Nehemiah's time the term takes on cultural significance: the 'Ashdodite women' whom Jewish men married (Neh 13:23) and the people of Ashdod who opposed the wall-rebuilding (Neh 4:7). Spanish uses 'los de Ashdod' (those of Ashdod), capturing the collective ethnic sense.

Ashdodite, of Ashdod (6×) A gentilic designation for the people or things associated with the Philistine city of Ashdod. Used as a collective singular with the article to denote the entire population (Josh 13:3), as a plural noun for the city's inhabitants during the ark narrative (1 Sam 5:3, 6), and as a feminine adjective modifying 'women' in Nehemiah's account of intermarriage (Neh 13:23). The term also appears in Neh 4:7 where Ashdodites join the coalition opposing Jerusalem's rebuilding. Spanish renders it collectively as 'los de Ashdod,' while English uses the standard gentilic 'Ashdodites.' ASHDOD PLACE NAME

en: Ashdodite, Ashdodites, [Ashdodite] | **es:** (asdoditas), [asdoditas], los-de-Ashdod | **fr:** Ashdodites, [אשדדיות], [אשדודיות] | **de:** Ashdodites, [(אשדדיות)], [[אשדודיות]] Josh 13:3; 1Sam 5:3; 1Sam 5:6; Neh 4:7; Neh 13:23

אַשְׁדּוֹדִית H0797 *N-proper-ms* (1×)

Ashdodite (language spoken by inhabitants of Ashdod, distinct from Hebrew)

Nehemiah confronted the disturbing reality that children of mixed marriages spoke the language of Ashdod rather than Hebrew, representing cultural and religious assimilation. This adverbial phrase denotes speaking in the Philistine dialect of Ashdod, one of the five major Philistine cities. The loss of Hebrew language threatened covenant identity in the restoration community.

(1×) Adverbial designation for the language or dialect of Ashdod in Nehemiah 13:24. The reformer's concern centered on children who could not speak Hebrew, having adopted their mothers' Philistine tongue. This linguistic shift symbolized deeper covenant erosion through intermarriage with pagan peoples, threatening Israel's distinct identity as God's people. ASHDOD PLACE NAME

en: Ashdodite | **es:** asdodeo | **fr:** [אשדודית] | **de:** [אשדודית] Neh 13:24

פִּסְגָּה H0798

Pisgah, mountain summit in Moab; peak from which Moses viewed the Promised Land

This mountain in Moab, likely a peak of the Abarim range, granted Moses his only glimpse of Canaan before his death. The 'top of Pisgah' served as Balak's final attempt to have Balaam curse Israel. Its 'slopes' or 'springs' marked territorial boundaries. The name possibly derives from a word meaning 'cleft,' suggesting a distinctive geological feature. Jewish tradition often identifies it with Mount Nebo, though the exact relationship between these names remains uncertain. The summit's theological significance far outweighs its geographical precision—a place of divine revelation and human longing.

אֵשׁ H0799 *N-fsc* (1×)

fire (construct form of fire, appearing in Moses' blessing with textual variants)

This construct form of the common word for fire appears in the poetic imagery of Moses' blessing in Deuteronomy 33. The context envisions the Lord coming from Sinai with holy myriads and fiery law. Textual variants and ancient versions show uncertainty about the precise phrase, but fire imagery pervades Sinai theophanies throughout Scripture.

(1×) Construct form denoting fire in Deuteronomy 33:2, within the majestic description of Yahweh's appearance from Sinai. The poetic context recalls the original law-giving accompanied by fire, smoke, and divine glory. Cross-linguistic evidence shows careful preservation of this construct relationship, though Spanish uniquely marks it as ketiv, reflecting awareness of textual variants. GEOGRAPHY AND SPACE

en: fire-of | **es:** [ketiv] | **fr:** feu-de | **de:** Feuer-von Deut 33:2

אִשָּׁה H0800 *Prep-m / N-fsc / 3mp* (1×)

from their fire (ketiv reading in Jeremiah's refining metaphor, qere: from perfect fire)

This textual variant appears in Jeremiah's extended metallurgical metaphor describing Judah's stubborn refusal to be purified. The ketiv reads "from their fire" while the qere suggests "from perfect fire." Either way, the imagery depicts a failed refining process—the bellows blow fiercely, the fire consumes the lead, yet the wicked remain unrefined.

(1×) Prepositional phrase involving fire in Jeremiah 6:29, part of the prophet's smelting metaphor for divine judgment. The ketiv suggests "from their fire," perhaps implying Israel's own combustion or consumption. Spanish preserves both readings, acknowledging the textual complexity. The failed refining process illustrates the people's intractable wickedness despite intense disciplinary heat. TERROR AND AGITATION

en: [ketiv] | **es:** [de-fuego] | **fr:** [[מאשתם]] | **de:** [[מאשתם]] Jer 6:29

אִשָּׁה H0801 *Art / N-ms* (65×)

ishshah – a fire offering; a sacrifice presented to Yahweh by burning on the altar

The masculine noun ishshah designates an offering made by fire – a sacrifice consumed on the altar before Yahweh. The term is essentially restricted to the Priestly legislation of the Pentateuch, appearing most densely in Leviticus and Numbers in connection with burnt offerings, grain offerings (minhah), and the showbread with its frankincense (Lev 24:7). Its etymology was traditionally linked to esh ('fire'), though some scholars relate it to a root meaning 'gift' or 'tribute.' Outside the Pentateuch it occurs sparingly in Deuteronomy 18:1, Joshua 13:14, and 1 Samuel 2:28, always in reference to the priestly share of sacrificial offerings. Spanish ofrenda-de-fuego, French offrande-par-le-feu, and German Feuer-Opfergabe all preserve the fire-sacrifice concept transparently.

fire offering, offering by fire (65×) A technical cultic term for a sacrifice presented to Yahweh by fire upon the altar, used predominantly in the Priestly legislation of Leviticus and Numbers. It covers various offering types: animal burnt offerings (Lev 1:9, 13, 17), grain offerings (Lev 2:11), and even the showbread's frankincense memorial (Lev 24:7, 9). Outside the Pentateuch, Deut 18:1 and 1 Sam 2:28 reference the priests' entitlement to these fire offerings. Spanish ofrenda-de-fuego, French offrande-par-le-feu, and German Feuer-Opfergabe all render it with transparent fire-sacrifice imagery across 65 occurrences. **GEOGRAPHY AND SPACE**

en: a-fire-offering | **es:** ofrenda-de-fuego, ofrenda-encendida | **fr:** un-feu-offrande, une-offrande-par-le-feu | **de:** ein-Feuer-Opfergabe Exod 29:18; Exod 29:25; Exod 29:41; Exod 30:20; Lev 1:9

אִשָּׁה H0802 *Conj-w / N-fs* (781×)

Woman, wife, female; a female human being whether unmarried, married, or as a female animal's mate.

Standing alongside 'ish ('man') as one of the most fundamental words in Scripture, 'ishsha appears 781 times spanning the primary social identities of women in the ancient Near East: a woman in her own right, a wife, and — in two formulaic uses — a female animal's mate. The word's first appearance is programmatic: Adam exclaims 'she shall be called ishsha because she was taken from ish' (Gen 2:23), a folk etymology linking male and female at the level of language. The plural nashim (from a different root) serves for both 'women' and 'wives,' and context alone determines which sense is meant.

1. woman, female person (519×) A woman, a female person — 519 occurrences where 'ishsha denotes a female human being without primary reference to marital status. This is the generic, unmarked sense covering women in narrative, law, prophecy, and wisdom literature. Pharaoh's daughter sends 'a woman' to fetch the basket (Exod 2:7); the Israelite women contribute to the tabernacle (Exod 35:29); the wise woman of Abel speaks to Joab (2 Sam 20:16). French femme, Spanish mujer, and German Frau all serve double duty for both 'woman' and 'wife,' while Korean distinguishes 여자 ('woman') from 아내 ('wife'), and Arabic uses imra'a ('woman') versus zawja ('wife'), helping to confirm where this generic sense operates independently. **WOMAN AND WIFE**

en: a-woman, woman | **es:** Mujer, mujer, mujer-de | **fr:** femme, une-femme | **de:** Frau, ein-Frau, eine-Frau Gen 2:23; Gen 12:11; Exod 2:7; Exod 3:22; Exod 19:15

2. wife, spouse (255×) A wife, a married woman — 255 occurrences where the marital relationship is primary, typically marked by construct forms ('eshet PN'), possessive suffixes ('ishto, 'his wife'), or explicit marriage contexts. Abram takes Sarai 'his wife' to Egypt (Gen 12:5); the law governs how a man relates to 'the wife of his neighbor' (Lev 18:20). The multilingual signatures split clearly here: Spanish shifts to esposa, Korean to 아내, Arabic to zawja, and Swahili to mke, all selecting dedicated spousal vocabulary. This distinction matters for translation — rendering 'ishsha as 'woman' where 'wife' is meant (or vice versa) can distort entire narratives. **WOMAN AND WIFE**

en: his-wife | **es:** mujer-de-él, su-esposa, su-mujer | **fr:** sa-femme, son-femme | **de:** sein-Ehefrau, sein-wife, seine-Frau Gen 12:5; Gen 12:11; Gen 12:12; Gen 12:20; Gen 19:16

3. (5×) Distributive 'each one' — 5 occurrences where 'ishsha functions as a distributive pronoun meaning 'each' in the context of paired or grouped items. All five appear in Exodus 26 describing the tabernacle curtains: 'five curtains shall be coupled to one another' (Exod 26:3), and loops set 'each opposite its counterpart' (Exod 26:5). This mirrors the masculine 'ish used distributively ('each man'). French chaque, Spanish una, and German jeder all select distributive-pronoun glosses rather than 'woman/wife,' confirming a genuine grammaticalized use distinct from the core nominal senses. **ONE AND UNITY**

en: each-woman | **es:** una | **fr:** chaque-femme | **de:** jeder-Frau Exod 26:3; Exod 26:5; Exod 26:6; Exod 26:17

4. (2×) Female mate of an animal — 2 occurrences, both at Gen 7:2, where Noah is commanded to take animals aboard the ark 'a male and his female' ('ish ve'ishto). English 'mate,' Spanish hembra, and German Weibchen all shift to animal-specific female vocabulary. This zoological extension parallels how 'ish can mean 'male' of an animal, and the pair formula 'ish ve'ishto applied to animals is a vivid reminder that the Hebrew Bible's vocabulary for gender is rooted in the broadest categories of living creatures. **WOMAN AND WIFE**

en: and-his-mate | **es:** y-su-hembra | **fr:** et-son-mate | **de:** und-sein-Weibchen Gen 7:2

אֲשִׁיָּה H0803 *N-fpc / 3fs* (2×)

wall, fortification; defensive structure of a city, particularly bulwarks or buttresses

This rare architectural term appears only in descriptions of Babylon's fortifications. The Hebrew preserves two variant readings (Ketiv/Qere) both pointing to defensive structures—either the foundational bulwarks or the supporting buttresses that reinforced city walls. The term is a loan-word from Aramaic, related to words meaning 'column' or 'support' across several ancient Near Eastern languages.

(2×) Both occurrences in Jeremiah 50:15 refer to Babylon's defensive architecture, used in parallel with 'her walls' (חוֹמוֹתֶיהָ). The multilingual evidence shows translators struggling with this rare term —some rendering it as 'foundations' (English, Spanish 'cimientos'), others preserving the transliteration. The Aramaic cognates and Talmudic usage confirm this refers to structural supports, whether foundational bulwarks or vertical buttresses that gave strength to fortification walls. **GEOGRAPHY AND SPACE**

en: (her-foundations), [ketiv:her-foundations] | **es:** [kethiv], sus-cimientos | **fr:** [(אשיותיה)], [[אשויתיה]] | **de:** [(אשיותיה)], [[אשויתיה]] Jer 50:15

אַשּׁוּר H0804 *Conj-w / N-proper-fs* (151×)

Asshur/Assyria; the eponymous ancestor, or the nation, empire, land, and people of Assyria.

In the Table of Nations (Gen 10:22), Asshur appears as a son of Shem and ancestor of the Assyrian civilization — one of the oldest named peoples in Scripture. Far more frequently, however, the same form designates the geopolitical entity Assyria: its land, its invading armies, and its imperial power that loomed over Israel and Judah for centuries. The prophets use it as both threat and symbol — Isaiah's 'rod of my anger' (Isa 10:5) and Hosea's futile ally (Hos 12:2). Translation traditions reflect this dual identity: Spanish 'Asiria' serves both person and nation, while German distinguishes 'Assur' (person) from 'Assyrien' (land).

1. Assyria the nation/land (149×) The geopolitical entity Assyria — land, empire, people, and invading armies — appearing across all syntactic frames: bare, with prepositions ('to Assyria,' 2 Kgs 15:20), with conjunctions, and with directional suffixes. Dominates with 149 occurrences, spanning historical narrative (2 Kgs 15:19, 29; 16:7), prophetic judgment (Isa 10:5; 30:31), and eschatological vision (Zech 10:11). Multilingual glosses converge: Spanish 'Asiria,' French 'Assyrie,' German 'Assyrien.' **ASSYRIA NATION PERSON**

en: Ashur | **es:** Asiria | **fr:** Assyrie | **de:** Assyrien 2Kgs 15:19; 2Kgs 15:20; 2Kgs 15:29; 2Kgs 16:7

2. Asshur the person (2×) The personal or tribal ancestor Asshur, son of Shem, appearing in genealogical contexts. At Genesis 10:22 he is listed among Shem's sons in the Table of Nations (P source), and at Ezekiel 27:23 the name may carry both personal and territorial overtones in a trade-list. German 'Assur' and English 'Asshur' reflect the more personal reading, while Spanish and French tend to use the same form as for the nation. ASSYRIA NATION PERSON

en: Asshur, and-Asshur | **es:** Asiria, y-Ashur | **fr:** Assyrie, et-Asshur | **de:** Assyrien, und-Assur Gen 10:22; Ezek 27:23

אַשּׁוּרִם H0805a *N-proper-mp* (1×)

the Asshurim (Arab tribe descended from Abraham and Keturah)
This tribal name designates descendants of Dedan, who himself descended from Abraham through Keturah. The genealogy in Genesis traces Arabian tribes back to the patriarch's later marriages, establishing kinship relationships across the broader Semitic world. These Asshurim should not be confused with the mighty Assyrian empire to the north.

(1×) Plural gentilics denoting an Arabian tribal group traced to Abraham's line through Keturah in Genesis 25:3. The name links this people to Dedan's descendants, situating them in the Arabian Peninsula's tribal network. Translators preserve the proper name while distinguishing this group from the unrelated Assyrians through careful context. NATIONS AND PEOPLES

en: the-Asshurim | **es:** ashurim | **fr:** le-Asshurim | **de:** die-Aschuriter Gen 25:3

אַשּׁוּרִי H0805b *Art / N-proper-ms* (1×)

the Ashurites (collective designation in 2 Samuel, possibly textual corruption for Geshurites)
This gentilics appears in the account of Abner making Ish-bosheth king over various northern territories. Many scholars suggest the text originally read Geshurites, given the geographical and historical context. The passage describes the fragmenting of Saul's kingdom after his death, with David ruling Judah while the north remained loyal to Saul's house.

(1×) Collective gentilics in 2 Samuel 2:9, listing territories under Ish-bosheth's jurisdiction. Critical scholarship questions whether this represents the Asherites (Asher's tribe) or a textual variant for Geshurites. Spanish uniquely renders this in singular form, while other translations pluralize appropriately for the collective designation of a people group. ASSYRIA NATION PERSON

en: the-Ashurites | **es:** el-ashuri | **fr:** le-Ashurites | **de:** der-Ashurites 2Sam 2:9

אַשְׁחוּר H0806 *N-proper-ms* (2×)

Ashchur; personal name, 'father of Tekoa' in Judah's genealogy
A personal name appearing in the genealogies of Judah, specifically identified as 'the father of Tekoa.' The exact meaning of the name remains uncertain, though it appears in the intricate genealogical records of 1 Chronicles. Ancient translations render it variously, reflecting the difficulty of determining whether this represents an individual or a clan designation.

(2×) This name appears twice in Chronicles' genealogies (1 Chr 2:24; 4:5), both times with the designation 'father of Tekoa'—likely indicating either the founder or a prominent leader of that Judahite town. The Greek translations vary significantly (Ασχω, Σαρα, Ασδωδ, Ασχουρ), suggesting ancient translators also found this name challenging. The phrase 'father of' in genealogical contexts often denotes city founders or clan heads rather than literal paternity. PROPER NAMES (PERSONAL)

en: Ashchur, and-to-Ashchur | **es:** Asjur, Y-a-Asjur | **fr:** [אשחור], [ולאשחור] | **de:** [אשחור], [ולאשחור] 1Chr 2:24; 1Chr 4:5

אַשִׁימָא H0807 *N-proper-ms* (1×)

Ashima (deity worshiped by people from Hamath, settled in Samaria)
When Assyria resettled foreigners in conquered Samaria, colonists from Hamath brought worship of Ashima, a deity otherwise unknown in ancient Near Eastern records. This syncretistic importation contributed to the religious confusion that made the Samaritan region detestable to returning Jewish exiles. The name appears nowhere else in biblical or extrabiblical literature.

(1×) Divine name denoting a god worshiped by Hamathites transplanted to Samaria according to 2 Kings 17:30. The passage condemns the proliferation of foreign deities in Israel's former heartland following Assyrian deportation policies. Total absence of Ashima from other ancient sources makes this deity's nature and cult entirely obscure beyond this single reference. GODS AND DEITIES

en: Ashima | **es:** Asima | **fr:** Ashima | **de:** Ashima 2Kgs 17:30

אֲשִׁישָׁה H0808 *Prep-l / N-mpc* (1×)

raisin-cakes (pressed dried fruit, often associated with cultic feasts)
These pressed cakes of dried grapes appear in both celebratory distributions and condemned religious practices. David distributed them to celebrating crowds, while Hosea denounces Israel's love for such delicacies in pagan sacrificial feasts. The cakes were valued as concentrated nutrition and possibly as aphrodisiacs in fertility cult contexts, explaining their dual associations.

(1×) Construct form denoting raisin-cakes in Isaiah 16:7, within a lament over Moab's devastation. The specific reference is to raisin-cakes of Kir-hareseth, indicating these were a notable product or trade item of that Moabite fortress city. The mourning over lost delicacies intensifies the pathos of conquest, as even simple pleasures vanish before judgment. GEOGRAPHY AND SPACE

en: for-raisin-cakes-of | **es:** por-tortas-de-pasas-de | **fr:** [לאשישׁ] | **de:** [לאשישׁ] Isa 16:7

אֲשִׁישָׁה H0809 *Conj-w / N-fs* (4×)

Raisin cake; a pressed cake of dried grapes used as food, festive provision, and in cultic offerings.
A noun denoting a pressed cake made from raisins, a prized delicacy in ancient Israel distributed at celebrations and used in religious feasts. David distributed raisin cakes to all Israel at the ark's procession (2 Sam 6:19; 1 Chr 16:3). Song of Songs 2:5 uses them as a remedy for lovesickness—'sustain me with raisin cakes.' Hosea 3:1 specifically condemns Israel's love of raisin cakes offered to other gods, linking the treat to idolatrous worship. Spanish 'tortas de pasas' (raisin cakes) and French 'gâteaux de raisins' vividly convey the confection's nature.

(4×) A pressed raisin cake—a confection of dried grapes compacted into a cake, served as festive food and used in sacrificial contexts. In 2 Samuel 6:19 and 1 Chronicles 16:3, David distributes them alongside bread and meat to the assembled people, marking national celebration. Song of Songs 2:5 employs them metaphorically as a restorative for the lovesick. Hosea 3:1 explicitly connects 'raisin cakes of grapes' (אֲשִׁישֵׁי עֲנָבִים) with idolatrous sacrificial feasts, making the same delicacy a marker of apostasy. Spanish 'tortas de pasas' and French 'gâteaux de raisins' both capture the pressed-fruit-cake sense. FOOD AND NOURISHMENT

en: and-raisin-cake, raisin-cakes-of, with-raisin-cakes | **es:** con-tortas-de-pasas, tortas-de, y-torta-de-pasas | **fr:** [ואשישה], avec-des-gâteaux-de-raisins„ et-raisin-cake | **de:** [אשישׁ], [באשישות], [ואשישה] 2Sam 6:19; 1Chr 16:3; Song 2:5; Hos 3:1

אֲשֵׁךְ H0810 *N-ms* (1×)

testicle (male reproductive organ, defect disqualifying from priestly service)
Levitical legislation concerning priestly qualifications excludes men with crushed or damaged testicles from offering sacrifices. The requirement for physical wholeness in those approaching God's altar symbolized the perfection demanded in sacred service. Similar

restrictions appear across ancient Near Eastern priestly codes, reflecting widespread association of bodily integrity with ritual purity.

(1×) Anatomical term for the testicle appearing in Leviticus 21:20's list of disqualifying physical defects for priests. The specific phrase "crushed testicle" indicates traumatic injury rather than congenital condition. Syriac and Ethiopic cognates confirm the anatomical reference. Cross-linguistic translations uniformly render this with clinical precision appropriate to legal medical contexts. **FLESH AND BODY**

en: testicles | **es:** testículo | **fr:** testicles | **de:** testicles Lev 21:20

אֶשְׁכּוֹל H0811 *N-mpc / 3fs* (9×)

A cluster, especially of grapes; used literally of vineyard produce and figuratively of beauty or judgment.

Denotes a cluster of grapes, most famously the enormous cluster carried back by the Israelite spies from the Valley of Eshkol (Num 13:23-24), which gave the valley its name. The word appears in both literal agricultural contexts — Pharaoh's cupbearer sees clusters ripening in his dream (Gen 40:10) — and rich figurative usage: the beloved is compared to clusters of henna blossoms (Song 1:14; 7:8-9), while Deuteronomy 32:32 uses 'clusters of gall' to indict Israel's enemies. Spanish 'racimo' and French 'grappe' confirm the core meaning across languages.

cluster (of grapes) (9×) A cluster of grapes (or by extension, other fruit and blossoms). The concrete sense appears in the spy narrative where the famous אֶשְׁכּוֹל עֲנָבִים ('cluster of grapes') from Num 13:23 was so large it required two men to carry. Genesis 40:10 describes clusters ripening in Pharaoh's cupbearer dream. Figuratively, Song of Solomon uses it for clusters of henna blossoms and date-palm fruit as images of beauty (1:14; 7:8-9), while Deut 32:32 inverts the image — 'their clusters are clusters of gall.' Spanish 'racimo' and French 'grappe' consistently reflect the core agricultural sense. **GEOGRAPHY AND SPACE**

en: and-cluster-of, cluster, cluster-of | **es:** Racimo-de, a-los-racimos, como-racimos-de | **fr:** Grappe, [באשכול], clusters-de | **de:** [אשכול], [אשכל], [באשכול] Gen 40:10; Num 13:23; Num 13:24; Deut 32:32; Song 1:14

אֶשְׁכֹּל H0812 *N-proper-ms* (6×)

Eshcol, a proper noun denoting both an Amorite ally of Abraham and a grape-rich valley near Hebron.

A name meaning 'cluster' (of grapes), applied to two closely related referents. First, Eshcol is an Amorite chieftain and brother of Mamre who allied with Abraham in the rescue of Lot (Gen 14:13, 24). Second, the Valley of Eshcol near Hebron is the famous location where the Israelite spies cut a branch bearing a single enormous grape cluster (Num 13:23-24), which became an enduring symbol of the land's abundance. The name's etymology is made explicit in Num 13:24, connecting the place to the fruit the spies found there. German distinguishes the forms 'Eschkol' and 'Eshcol,' while Spanish uses 'Escol' throughout.

Eshcol (6×) The proper noun Eshcol, covering both the Amorite ally of Abraham near Hebron (Gen 14:13, 24) and the Valley of Eshcol (Nahal Eshcol), the wadi near Hebron where the twelve spies gathered their famous grape cluster (Num 13:23-24; 32:9; Deut 1:24). The name itself means 'cluster,' and Num 13:24 explicitly derives the valley's name from the cluster cut there. Whether person or place, all references cluster geographically around Hebron. Spanish 'Escol' and German 'Eschkol' both transliterate the same proper noun. **PROPER NAMES (PERSONAL)**

en: Eshcol | **es:** Escol | **fr:** Eshcol | **de:** Eschkol, Eschkols, Eshcol Gen 14:13; Gen 14:24; Num 13:23; Num 13:24; Num 32:9

אַשְׁכְּנַז H0813 *Conj-w / N-proper-ms* (3×)

Ashkenaz, descendant of Japheth and northern people; possibly Bithynian (Ascanians)

Both a personal name and an ethnic designation. As a person, Ashkenaz was a descendant of Japheth through Gomer. As a people, they appear in Jeremiah's oracle against Babylon, summoned alongside Ararat and Minni to attack. Scholars identify them with a northern people, possibly the Ascanians of Bithynia or an Armenian group. Later Jewish tradition applied 'Ashkenaz' to Germanic lands, but the biblical references point to Anatolia or the Caucasus region.

(3×) A personal name (Genesis 10:3, 1 Chronicles 1:6) and northern people-group (Jeremiah 51:27). In Jeremiah, Ashkenaz is called to war against Babylon alongside the kingdoms of Ararat and Minni, suggesting a location in the Armenian highlands or Anatolia. The geographic evidence from Spanish and other translations consistently treats this as a proper name requiring minimal translation. **PROPER NAMES (PERSONAL)**

en: Ashkenaz, and-Ashkenaz | **es:** Ashkenaz, Asquenaz, y-Ashkenaz | **fr:** Aschkenaz, Ashkenaz, [ואשכנז] | **de:** Aschkenas, [אשכנז], [ואשכנז] Gen 10:3; 1Chr 1:6; Jer 51:27

אֶשְׁכָּר H0814 *N-msc / 2fs* (2×)

gift, tribute; payment or present given as honor

This term denotes a gift or tribute given to honor a superior, appearing in poetic contexts describing royal protocol. It occurs alongside the more common word for offering (מִנְחָה), suggesting formal gifts presented to kings or rulers. The rare word carries connotations of payment or compensation in contexts of international diplomacy or trade.

(2×) The two occurrences illustrate different contexts of gift-giving: Psalm 72:10 depicts kings bringing tribute ('gifts') to Israel's monarch in parallel with 'offerings' (מִנְחָה), while Ezekiel 27:15 describes commercial 'payment' given to Tyre for trade goods. The multilingual glosses consistently render this as 'gift' (English, German), 'present/tribute' (Spanish 'presente/tributo'), or 'cadeau' (French), all emphasizing the honorific or compensatory nature of the transaction rather than voluntary generosity. **GEOGRAPHY AND SPACE**

en: gifts, your-payment | **es:** presente, tu-tributo | **fr:** cadeau, récompense | **de:** Gaben, [אשכרך] Ps 72:10; Ezek 27:15

אֶשֶׁל H0815 *Art / N-ms* (3×)

tamarisk tree, likely a sacred tree marking shrines; planted by Abraham, sheltered Saul

A tree species (tamarisk) mentioned in contexts suggesting sacred significance. Abraham planted one at Beersheba, possibly marking a shrine. Saul held court under a tamarisk at Gibeah, and his bones were buried beneath one. The tamarisk, an evergreen shrub-tree with scale-like leaves, thrives in arid regions and was apparently valued as a landmark for sacred sites. The consistent botanical identification across languages (Spanish tamarisco, French tamarisk) confirms the species identification.

(3×) The tamarisk tree, appearing in narratives connected to worship or burial. Abraham plants one at Beersheba after making a covenant (Genesis 21:33); Saul dwells beneath the tamarisk at Gibeah 'on the height' (1 Samuel 22:6); and Saul's bones are interred under the tamarisk at Jabesh (1 Samuel 31:13). The tree's association with high places and burial suggests it marked sacred spaces. **GEOGRAPHY AND SPACE**

en: a-tamarisk, the-tamarisk, the-tamarisk-tree | **es:** el-tamarisco, tamarisco | **fr:** le-tamarisk, le-tamarisk-arbre, un-tamarisk | **de:** der-tamarisk, der-tamarisk-Baum, eine-Tamariske Gen 21:33; 1Sam 22:6; 1Sam 31:13

אָשַׁם H0816 *V-Qal-Imperf-2mp* (35×)

Offend, be guilty, incur guilt — to commit a trespass or become liable before God, sometimes involving desolation as consequence.

At the heart of Israel's sacrificial system stands this verb for the experience of guilt. Unlike words for general sin, this root carries a distinctly cultic and legal weight — it describes becoming liable for a specific offense that requires restitution or atonement. Leviticus 4-5 builds its guilt-offering legislation around this verb: when someone 'becomes guilty' (Lev 4:13, 22, 27; 5:2-5), a prescribed sacrifice follows. Spanish captures the full range with 'culpable' (guilty, liable),

while French and German often leave the Hebrew untranslated, signaling its technical precision. Hosea uses it prophetically — Israel will 'acknowledge their guilt' (Hos 5:15) and 'be made desolate' (Hos 10:2) — extending the cultic concept into national judgment.

1. be or become guilty (32×) To be or become guilty — incurring guilt before God through a specific trespass, especially in cultic and legal contexts. This is the dominant Qal sense spanning nearly all occurrences. Leviticus 4:13-27 and 5:2-5 use it repeatedly as the trigger for guilt offerings: once a person 'becomes guilty,' sacrificial remedy is required. Numbers 5:6-7 pairs it with confession and restitution. Spanish 'se hizo culpable' and 'fue culpable' consistently mark the transition into a state of liability. Hosea 4:15 and 10:2 extend the concept to national guilt, while 2 Chronicles 19:10 warns judges to help others avoid 'becoming guilty before the LORD.' **TESTIMONY OBJECTS**
en: and-becomes-guilty, and-he-became-guilty, and-he-is-guilty | **es:** fue-culpable, grandemente, se-hizo-culpable | **fr:** [ויאשמו], [יאשמו], et-est-guilty | **de:** [אשום], [ויאשמו], [יאשמו] Lev 4:13; Lev 4:22; Lev 4:27; Lev 5:2; Lev 5:3

2. declare or hold guilty (1×) Hifil causative: to declare or hold guilty — pronouncing someone culpable. This rare form appears in Psalm 5:10, where David prays that God would 'hold them guilty' — a judicial petition asking for divine condemnation of the wicked. Spanish 'Haz los culpables' (make them guilty) and English 'hold them guilty' both capture the causative force. It is the forensic counterpart to the experiential Qal, shifting agency from the offender to the judge. **TESTIMONY OBJECTS**
en: hold-them-guilty | **es:** Haz-los-culpables | **fr:** le-être-coupable | **de:** hold-ihnen-guilty Ps 5:10

3. suffer desolation or punishment (1×) To suffer desolation as the consequence of guilt — a Niphal passive sense found in Joel 1:18 where the cattle 'are made desolate' or 'suffer punishment.' German 'verschuldete' preserves the guilt-consequence link. This extends the semantic range from the act of incurring guilt to bearing its devastating results, showing how the root bridges offense and its aftermath — a theology of consequences built into the verb itself. **TESTIMONY OBJECTS**
en: are-made-desolate | **es:** sufren | **fr:** être-coupable | **de:** verschuldete Joel 1:18

4. acknowledge guilt (1×) To acknowledge or recognize one's guilt — a cognitive-reflexive nuance of the Qal appearing in Hosea 5:15, where God waits until the people 'acknowledge their guilt' and seek His face. Spanish 'se reconozcan culpables' elegantly captures the reflexive self-recognition. This sense is theologically significant: it marks the turning point from guilt as a state to guilt as a pathway toward repentance, forming the bridge between offense and restoration in prophetic literature. **TESTIMONY OBJECTS**
en: they-acknowledge-guilt | **es:** se-reconozcan-culpables | **fr:** être-coupable | **de:** verschuldete Hos 5:15

אָשָׁם H0817 *Conj-w* (46×)

Guilt, offense, or wrongdoing; a guilt offering (sacrifice); compensation or restitution for trespass

Asham weaves together the offense, the inner state of guilt, and the ritual remedy into a single word. Its most frequent use is the guilt offering—a specific sacrifice prescribed in Leviticus 5–7 for offenses that could be assessed and compensated, distinguishing it from the sin offering (chattat). The offering implies measurable wrong: someone defrauded a neighbor, violated a sacred boundary, or unwittingly transgressed. A second sense captures guilt as an abstract state—'you would bring guilt upon us' (Gen 26:10). A third, rarer sense denotes the restitution payment itself (Num 5:7–8), where the offender must return what was taken plus a fifth. German Schuld ('guilt/debt') and Schuldopfer ('guilt offering') preserve the conceptual unity beautifully.

1. guilt offering (sacrifice) (39×) The guilt offering as a specific sacrificial rite, prescribed primarily in Leviticus 5–7 and Numbers 6:12; 18:9. Unlike the sin offering, the asham addresses offenses where restitution is possible—violations of holy things, false dealings with neighbors, or uncertain guilt (Lev 5:6, 15–16; 14:12). Ezekiel envisions it continuing in the restored temple (Ezek 40:39; 42:13; 46:20). Spanish ofrenda por la culpa and French sacrifice de culpabilité both gloss it as a sacrifice for guilt. **GUILT OFFERINGS**
en: guilt-offering, his-guilt-offering, the-guilt-offering | **es:** culpa, de-ofrenda-por-la-culpa, la-ofrenda-por-la-culpa | **fr:** culpabilité-offrande, le-sacrifice-de-culpabilité, sacrifice-de-culpabilité | **de:** Schuldopfer, [האשם], der-Schuldopfer Lev 5:6; Lev 5:7; Lev 5:15; Lev 5:16

2. guilt or offense (4×) The abstract state of guilt or the offense itself—the wrongdoing that creates liability before God or man. Abimelech protests that taking Rebekah could have 'brought guilt upon us' (Gen 26:10). The Psalmist declares God will strike the 'guilty head' (Ps 68:21). Proverbs 14:9 observes that 'fools mock at guilt.' Jeremiah 51:5 says the land of the Chaldeans 'is full of guilt' before the Holy One. This sense names the moral condition that the sacrifice of sense 1 addresses. **GUILT OFFERINGS**
en: guilt, in-his-guilt, with-guilt | **es:** culpa, de-culpa, en-sus-culpas | **fr:** [אשם], culpabilité, dans-culpabilité | **de:** Schuld, [אשם], in-sein-guilt Gen 26:10; Ps 68:21; Prov 14:9; Jer 51:5

3. compensation for guilt (3×) The compensation or restitution payment owed for a trespass—the material reckoning of guilt. Numbers 5:7–8 prescribes that the offender must confess, then return 'his guilt' (ashamo) in full plus a fifth to the wronged party; if the wronged party has no kinsman, the restitution goes to the priest. This sense captures the transactional dimension: guilt is not only felt or atoned for but repaid. **GUILT OFFERINGS**
en: his-guilt, the-guilt | **es:** culpa-de-él, la-culpa | **fr:** le-culpabilité, son-culpabilité | **de:** der-Schuld, sein-Schuld Num 5:7; Num 5:8

אָשֵׁם H0818 *Adj-mp* (3×)

guilty, bearing guilt that requires atonement or restitution; liable for offense

An adjective describing the state of being guilty and therefore obligated to make restitution or offer sacrifice. Joseph's brothers confess they are guilty concerning Joseph (Genesis 42:21). David's parable makes a point about guilt (2 Samuel 14:13). Those who married foreign wives in Ezra's time are described as guilty, requiring a guilt offering. The term carries both moral culpability and ritual obligation—guilt that must be addressed through proper channels.

(3×) The condition of guilt requiring atonement. Joseph's brothers declare 'we are guilty (ashemin) concerning our brother' (Genesis 42:21), acknowledging their offense. In David's reign, a case is presented about bearing guilt (2 Samuel 14:13). The returned exiles who had married foreign women are 'guilty' and must offer a ram as a guilt offering (Ezra 10:19), showing the ritual dimension of the term. **TESTIMONY OBJECTS**
en: and-being-guilty, guilty, is-as-guilty | **es:** como-culpable, culpables, y-siendo-culpables | **fr:** [אשמים], coupable, est-comme-guilty | **de:** [ואשמים], ist-wie-guilty, schuldig Gen 42:21; 2Sam 14:13; Ezra 10:19

אַשְׁמָה H0819 *Prep-b / N-fs* (19×)

Guilt or guiltiness before God; also concrete offenses or trespasses viewed as culpable deeds.

Derived from the root 'asham (to be guilty), this noun names both the condition of guilt and the acts that produce it. In the Levitical system, 'ashmah designates the liability incurred by trespass—the spiritual debt that demands a guilt offering (Lev 6:5-7). Ezra's anguished confession piles up the word: 'our guilt has grown up to the heavens' (Ezra 9:6). Spanish consistently renders it 'culpa,' French 'culpabilité,' capturing the weight of moral indebtedness before a holy God.

1. guilt, guiltiness (18×) The state or condition of being guilty, the liability incurred through wrongdoing before God or the covenant community. Leviticus 4:3 and 6:5-7 embed this in sacrificial law, where guilt must be resolved through offering. Ezra 9:6-15 and 10:10-19 use it repeatedly for Israel's corporate guilt in mixed marriages. Spanish 'culpa' and French 'culpabilité' preserve the juridical weight. In 1 Chronicles 21:3, Joab warns David that the census will bring guilt upon all Israel—showing it as both personal and

communal liability. GUILT OFFERINGS
en: and-for-our-guilt, and-my-guilt, and-our-guilt | **es:** culpa, culpa-suya, culpas-nuestras | **fr:** culpabilité, et-culpabilité, pour-culpabilité-de | **de:** Schuld, [אשמה], [אשמת] Lev 4:3; Lev 6:5; Lev 6:7; Lev 22:16; 1Chr 21:3

2. offenses, guilty deeds (1×) Concrete offenses or guilty deeds—the trespasses themselves rather than the abstract state of culpability. At 2 Chronicles 28:10, the Israelites are charged with 'offenses' (plural 'ashmot) against the Lord, pointing to specific acts of wrongdoing. Spanish 'culpas' (plural) and the shift to concrete enumeration distinguish this from the more abstract 'guiltiness' sense—here the focus falls on what was done, not merely on the resulting status before God. GUILT OFFERINGS
en: guilt | **es:** culpas | **fr:** culpabilité | **de:** [אשמות] 2Chr 28:10

אַשְׁמַנִּים H0820 *Prep-b* (1×)
among the vigorous/in desolate places (obscure term in Isaiah's confession, possibly vigor or desolation)
This difficult phrase appears in Isaiah's communal confession where the people lament groping like the blind and stumbling at noon as if at twilight. The comparison "among the vigorous/stout ones, like the dead" suggests vitality inverted into deathlike weakness, though some interpreters propose "in desolate places." The context emphasizes spiritual blindness producing practical helplessness.

(1×) Prepositional phrase of uncertain meaning in Isaiah 59:10, within a catalog of sin's debilitating effects. The contrast pits the healthy/vigorous against the dead, or alternately situates the people in desolate places like corpses. German and French leave the term untransliterated, acknowledging lexical uncertainty. The surrounding imagery of blindness and stumbling supports either interpretation. FAT AND RICHNESS
en: among-the-vigorous | **es:** entre-robustos | **fr:** [באשמנים] | **de:** [באשמנים] Isa 59:10

אַשְׁמוּרָה H0821 *Conj-w / N-fs* (7×)
A watch of the night; a division of the nighttime hours used for military guard duty and poetic time-reckoning.
A feminine noun denoting a 'watch' — one of the divisions into which the ancient Israelites divided the night. The Israelites recognized three watches: beginning, middle, and morning. The word appears in both military and poetic contexts: the morning watch at the Red Sea when God threw the Egyptian camp into confusion (Exod 14:24), Gideon's surprise attack at the beginning of the middle watch (Judg 7:19), and Saul's dawn assault on the Ammonites (1 Sam 11:11). In the Psalms, it becomes a metaphor for the brevity of time — a thousand years in God's sight are like a watch in the night (Ps 90:4).

watch (night division) (7×) A division of the nighttime hours, typically one of three watches into which the Israelite night was divided for guard duty or time-keeping. The Spanish 'vigilia' and English 'watch' both preserve the dual sense of staying alert and a measured period of darkness. The construct forms — 'watch of the morning' (Exod 14:24; 1 Sam 11:11), 'the middle watch' (Judg 7:19) — specify particular periods, while the plural 'watches' in Psalm 63:6 and 119:148 and Lamentations 2:19 denote the succession of night hours spent in meditation or mourning. Psalm 90:4 uses it memorably as a measure of fleeting time: a thousand years pass like a single night watch in God's reckoning. GEOGRAPHY AND SPACE
en: and-a-watch, in-the-night-watches, in-watch-of | **es:** a-las-vigilias, en-la-vigilia-de-, en-vigilia-de | **fr:** [אשמרות], dans-veille, dans-veille-de | **de:** [אשמרות], der-Nacht-wacht, der-wachen Exod 14:24; Judg 7:19; 1Sam 11:11; Ps 63:6; Ps 90:4

אֶשְׁנָב H0822 *N-msc / 1cs* (2×)
lattice, window-lattice; wooden or stone screen covering a window opening
This architectural term describes the latticed screen or framework that covered window openings in ancient buildings. Used in parallel with 'window' (חַלּוֹן), it refers to the decorative or protective grillwork that allowed air and light while providing privacy and security. Both biblical occurrences picture women looking through these lattices—one anxiously, one seductively.

(2×) The lattice appears in two memorable scenes: Sisera's mother peering anxiously through the window-lattice awaiting her son's return (Judges 5:28), and the 'strange woman' looking through her lattice to entice the simple youth (Proverbs 7:6). The architectural element suggests upper-story windows in substantial houses. Translations consistently render this as 'lattice' or 'celosía' (Spanish), capturing the screened nature of the opening. The Hebrew term likely derives from a root related to Ben Sira's usage, suggesting well-established architectural vocabulary. WINDOW LATTICE
en: my-lattice, the-lattice | **es:** celosía-mía, la-celosía | **fr:** le-lattice, mon-אשנבי-moi | **de:** [אשנבי], der-lattice Judg 5:28; Prov 7:6

אַשְׁנָה H0823 *Conj-w / N-proper-fs* (2×)
Ashnah; name of two cities in Judah
A place name appearing in the territorial allotments of Judah, designating two distinct cities. The name may derive from a root meaning 'firm' or 'strong,' though this etymology remains uncertain. Both cities were located in the Shephelah, the lowland region of Judah.

(2×) Joshua 15 lists two separate cities named Ashnah in Judah's inheritance: one in verse 33 (in the lowland district), another in verse 43 (in a different lowland section). The consistent multilingual rendering simply transliterates the name (Asná, Ashnah), treating it as a proper geographical designation. The duplication of the name within the same tribal territory likely reflects distinct settlements, perhaps named for similar topographical features or founding circumstances. GEOGRAPHY AND SPACE
en: and-Ashnah | **es:** y-Asná | **fr:** et-Ashnah | **de:** und-Ashnah Josh 15:33; Josh 15:43

אֶשְׁעָן H0824 *Conj-w / N-proper-fs* (1×)
Eshan (village in Judah's hill country, location uncertain)
This settlement appears among eleven cities allocated to Judah in the hill country district near Hebron. Like many ancient village names, its precise location remains unidentified, though the general region can be determined from associated towns. The Greek Septuagint's variant readings reflect uncertainty even in antiquity about some of these lesser settlements.

(1×) Place name designating a village in Judah's tribal allotment according to Joshua 15:52. The town appears in a list of hill-country settlements, grouped geographically with Arab, Dumah, and nearby villages. Septuagintal variants (Soma, Esan) indicate textual transmission challenges with minor toponyms whose identification was already uncertain in the Hellenistic period. GEOGRAPHY AND SPACE
en: and-Eshan | **es:** y-Esán | **fr:** et-Eshan | **de:** und-Eshan Josh 15:52

אַשָּׁף H0825 *Conj-w* (2×)
enchanter, conjurer; practitioner of incantations and magic
A term for Babylonian magicians or sorcerers, likely borrowed from Akkadian (âšipu), referring to specialists in incantations and divination. The word appears only in Daniel's court narratives, grouped with other classes of Babylonian wise men. These were professional practitioners of magical arts, distinct from but associated with astrologers and diviners.

(2×) Both occurrences in Daniel (1:20; 2:2) list enchanters alongside other categories of Babylonian court specialists—magicians (חַרְטֻמִּים), sorcerers (מְכַשְּׁפִים), and Chaldeans (כַּשְׂדִּים). Daniel 1:20 notes that Daniel and his friends were 'ten times better' than all these practitioners. The Babylonian loan-word reflects the specialized vocabulary of Mesopotamian magical professions, and the Aramaic cognates confirm this denotes ritual specialists who performed conjurations. Translations render it as 'enchanters' (English), 'encantadores' (Spanish), or preserve the transliteration, recognizing

the technical nature of this professional class. **DIVINATION PRACTITIONERS**

en: and-for-the-enchanters, the-enchanters | **es:** los-encantadores, y-a-los-encantadores | **fr:** et-magicien, magicien | **de:** [האשפים], [ולאשפים] Dan 1:20; Dan 2:2

אָשַׁף H0826 *N-mp* (6×)

Conjurer or enchanter, an Aramaic term for Babylonian court diviners in the book of Daniel.

An Aramaic noun designating a class of Babylonian court magicians who practiced divination, incantation, or astrology. Found exclusively in the Aramaic sections of Daniel, the word appears in lists of professional wise men summoned by the king to interpret dreams and signs (Dan 2:10, 27; 4:7; 5:7, 11, 15). It is likely a Babylonian loanword. Spanish interestingly renders it both as 'astrologos' (astrologers) and 'encantadores' (enchanters), reflecting the uncertainty about exactly which divinatory specialty the term covers. English consistently uses 'enchanters,' while the untranslated Hebrew in French and German editions suggests the term's technical obscurity.

enchanter, astrologer, conjurer (6×) A practitioner of divination or magical arts at the Babylonian royal court, used exclusively in the Aramaic portions of Daniel. The term appears alongside other professional categories – magicians, Chaldeans, soothsayers – when Nebuchadnezzar and Belshazzar summon their wise men for dream interpretation or sign-reading (Dan 2:10, 27; 4:7; 5:7, 11, 15). Probably a Babylonian loanword (cf. Akkadian ashipu, 'exorcist'), the term's precise specialty remains debated, as reflected in the Spanish rendering split between 'astrologos' and 'encantadores.' **DIVINATION PRACTITIONERS**

en: and-enchanter, enchanters, the-enchanters | **es:** a-los-astrólogos, astrólogos, encantadores | **fr:** [אשפיא], [אשפין], [ואשף] | **de:** [אשפיא], [אשפין], [ואשף] Dan 2:10; Dan 2:27; Dan 4:7; Dan 5:7; Dan 5:11

אַשְׁפָּה H0827 *N-fsc / 3ms* (6×)

Quiver, the case or container for carrying arrows, used both literally of military equipment and figuratively of God's purposes.

A feminine noun denoting the container in which arrows are carried, derived from Assyrian ishpatu. While it appears in straightforward military contexts – the quiver rattling against a war horse (Job 39:23), Elam uncovering its quiver for battle (Isa 22:6), Babylon's quiver as an open grave (Jer 5:16) – its most memorable uses are figurative. In Psalm 127:5 a man who has filled his quiver with sons is called blessed, likening children to arrows. In Isaiah 49:2 the Servant of the Lord is a polished arrow hidden in God's quiver, suggesting both readiness and concealment until the appointed time.

quiver (arrow container) (6×) The arrow-case or quiver carried by warriors, used both in literal military descriptions and in rich metaphorical applications. Literally it denotes battlefield equipment: the quiver rattling on the charging horse (Job 39:23), Elam uncovering its quiver (Isa 22:6), and Babylon's quiver compared to an open sepulchre (Jer 5:16; Lam 3:13). Figuratively, Psalm 127:5 compares children to arrows and a full family to a full quiver, while Isaiah 49:2 pictures the messianic Servant as a polished shaft hidden in the Lord's quiver. Spanish 'aljaba' and English 'quiver' both consistently render the same concrete object. **WEAPONS AND WARFARE**

en: his-quiver, in-his-quiver, its-quiver | **es:** Su-aljaba, aljaba, aljaba-suya | **fr:** [אשפה], [אשפתו], [באשפתו] | **de:** [אשפה], [אשפתו], [באשפתו] Job 39:23; Ps 127:5; Isa 22:6; Isa 49:2; Jer 5:16

אַשְׁפְּנַז H0828 *Prep-l / N-proper-ms* (1×)

Ashpenaz (Babylonian official, Nebuchadnezzar's chief of eunuchs)

This high-ranking Babylonian courtier served as chief of the eunuchs responsible for selecting and training noble captives for royal service. He oversaw Daniel and his companions' three-year education program, showing unexpected sympathy when Daniel requested dietary accommodation. The name's etymology remains uncertain, likely derived from Akkadian administrative terminology.

(1×) Personal name of Nebuchadnezzar's chief eunuch in Daniel 1:3, charged with recruiting talented young Judean nobility for Babylonian palace service. His role involved both selection and supervision of the rigorous training regimen designed to assimilate foreign elites into Babylonian court culture. Cross-linguistic renderings preserve the proper name through transliteration. **PROPER NAMES (PERSONAL)**

en: to-Ashpenaz | **es:** a-Ashpenaz | **fr:** magicien | **de:** [לאשפנז] Dan 1:3

אֻשְׁפָּר H0829 *Conj-w / N-ms* (2×)

date-cake, portion; food item distributed at celebration, possibly pressed dates or meat

A food item distributed to the people during David's celebration when the ark was brought to Jerusalem. The exact nature of this portion remains uncertain—ancient and modern interpreters have variously suggested date cakes, raisin cakes, or portions of meat. The word appears only in the parallel accounts of this single festive occasion.

(2×) At the ark's arrival in Jerusalem, David distributed to all Israel 'a loaf of bread, a portion of meat, and a cake' (2 Samuel 6:19 = 1 Chronicles 16:3). This middle item's identity puzzled even ancient translators: the Greek Septuagint suggested 'cake or roll,' while modern versions waver between 'date cake' and 'portion of meat.' The uncertainty appears in multilingual glosses, where some transliterations simply preserve the Hebrew. The festive context suggests a choice food item, and the parallel structure indicates three distinct elements of the celebratory distribution. **FLESH AND BODY**

en: and-date-cake, and-portion | **es:** y-porción, y-porción-de-carne | **fr:** [ואשפר], et-date-cake | **de:** [ואשכר], und-date-cake 2Sam 6:19; 1Chr 16:3

אַשְׁפֹּת H0830 *N-mp* (7×)

Ash heap, refuse pile, dunghill; a place of waste symbolizing extreme poverty and degradation.

A masculine noun denoting a heap of ashes, refuse, or dung — the ancient Near Eastern equivalent of a city dump. In Scripture it functions powerfully as a symbol of utter destitution. Hannah's song celebrates that God raises the poor from the ash heap to seat them among princes (1 Sam 2:8), a theme echoed in Psalm 113:7. Lamentations 4:5 reverses the image with devastating effect: those who once feasted on delicacies now embrace ash heaps. In Nehemiah, the 'Dung Gate' (literally the gate of the ash heaps) served as a practical landmark in Jerusalem's walls (Neh 2:13; 3:13-14; 12:31).

ash heap, dunghill, refuse pile (7×) A heap of ashes, dung, or refuse, serving both as a literal location and a powerful symbol of poverty and degradation. Spanish 'muladar' (dunghill) and 'basura' (garbage) capture the range from formal refuse site to general waste. The word appears in two distinct contextual clusters: as a symbol of extreme lowliness from which God lifts the needy (1 Sam 2:8; Ps 113:7; Lam 4:5), and as a topographic feature in Jerusalem — the Ash-heap Gate (שַׁעַר הָאַשְׁפֹּת) through which waste was carried out of the city (Neh 2:13; 3:13-14; 12:31). The theological force lies in the contrast: God transforms the ash heap into a throne. **ASH HEAP REFUSE**

en: ash-heaps, from-ash-heap, from-the-ash-heap | **es:** del-muladar, el-muladar, la-basura | **fr:** [אשפתות], [האשפות], [האשפת] | **de:** [אשפתות], [האשפת], [האשפות] 1Sam 2:8; Neh 2:13; Neh 3:13; Neh 3:14; Neh 12:31

אַשְׁקְלוֹן H0831 *Prep-m / N-proper-fs* (12×)

Ashqelon – one of the five major Philistine cities, on the Mediterranean coast of Canaan

Ashkelon (Hebrew אַשְׁקְלוֹן) was one of the five principal cities of the Philistine pentapolis, situated on the Mediterranean coast of Canaan (modern Ashkelon, Israel). It appears in contexts of conquest, judgment, and lament throughout the Hebrew Bible. Judah captured it during the initial settlement of Canaan (Judg 1:18). Samson struck down thirty men of Ashkelon (Judg 14:19). David's lament over Saul and Jonathan warns, 'Tell it not in Gath, proclaim it not in the streets of Ashkelon' (2 Sam 1:20). The prophets pronounce oracles

of destruction against it as part of God's judgment on Philistia (Jer 25:20; 47:5, 7; Amos 1:8; Zeph 2:4, 7; Zech 9:5). All twelve occurrences refer to the same coastal city.

Ashkelon, Philistine city (12×) The Philistine coastal city of Ashkelon, one of five cities of the Philistine pentapolis. Featured in conquest narratives (Judg 1:18), Samson's exploits (Judg 14:19), David's lament (2 Sam 1:20), and prophetic judgment oracles (Amos 1:8; Zeph 2:4; Zech 9:5). Spanish Ascalon, French Ascalon, and German Ashkelon confirm a single toponym. **PHILISTIA AND PHILISTINES**

en: Ashkelon, Ashqelon, and-Ashqelon | **es:** Ascalón, Ashkelón, Ashqelon | **fr:** Ascalon, Aschkelon, Ashqelon | **de:** Ashkelon, Ashqelon, [אשקלון] Judg 1:18; Judg 14:19; 1Sam 6:17; 2Sam 1:20; Jer 25:20

אַשְׁקְלֹנִי H0832 *Art / N-proper-ms* (1×)

the Ashkelonite (collective designation for inhabitants of Ashkelon, Philistine city)

This gentilics identifies the population of Ashkelon, one of the five major Philistine cities forming the powerful coastal confederation. Joshua's boundary description lists territories remaining unconquered, including the five Philistine city-states with their distinct populations. Ashkelon persisted as a significant Mediterranean port through biblical and classical periods.

(1×) Gentilic noun denoting the people of Ashkelon in Joshua 13:3, within the catalog of unconquered Canaanite territories. The passage lists five Philistine lords, each ruling a major city including Ashkelon. Spanish renders this as "ascaloneo" (singular), while others use collective plurals, both appropriately representing the people group associated with this coastal stronghold. **PHILISTIA AND PHILISTINES**

en: the-Ashkelonite | **es:** el-ascaloneo | **fr:** le-Ashkelonite | **de:** der-Ashkelonite Josh 13:3

אָשַׁר H0833 *V-Piel-Imperf-2ms* (17×)

To go straight, advance; pronounce blessed/happy; lead or guide; set right. Pual: be called blessed or be guided.

A rich verb whose senses radiate from the idea of going straight or forward. Its best-known use is pronouncing someone blessed — as when Leah exclaims 'Happy am I! For women will call me blessed' (Gen 30:13), using the same root that gives us the word 'ashre' (blessed). In the Piel it also means to lead or guide along the right path (Isa 3:12), and in a moral register to set right or correct the oppressed (Isa 1:17). The Spanish glosses beautifully distinguish these: 'bienaventurados' for blessing, 'guian' for leading, and 'corregid' for setting right.

1. pronounce blessed or happy (7×) To pronounce someone blessed, happy, or fortunate — the most frequent sense. When Leah names her son Asher saying 'women will call me blessed' (Gen 30:13), she uses this Piel form. It appears in wisdom and praise contexts: the virtuous woman's children 'call her blessed' (Prov 31:28), and the nations bless the righteous king (Ps 72:17). The Spanish 'llamamos bienaventurados' and French 'dire heureux' both capture the declarative, congratulatory force — publicly acknowledging someone's happy state. **RELEASE AND MOVEMENT**

en: and-blessed-me, and-call-her-blessed, and-they-blessed-her | **es:** Y-os-llamarán-bienaventurados, llamamos-bienaventurados, llamarán-dichosa-me | **fr:** appeler-happy-moi, et-dire-heureux-elle, et-dire-heureux-moi | **de:** [ואשרן], [ויאשרוה], [ותאשרני] Gen 30:13; Job 29:11; Ps 72:17; Prov 31:28; Song 6:9

2. lead or guide (3×) To lead, guide, or direct someone along a course. Isaiah 3:12 warns that the people's leaders 'lead them astray,' and Isaiah 9:16 condemns guides who mislead. Proverbs 23:19 urges 'direct your heart in the way.' The semantic link to sense 1 is the idea of setting someone on the straight path — whether literally guiding or metaphorically blessing. Spanish 'los que guian' and 'dirige' reflect this navigational meaning clearly. **GOING AND LEADING**

en: and-direct, guides-of, your-leaders | **es:** los-que-guían, tus-guías, y-dirige | **fr:** [מאשרי], [מאשריך], et-dire-heureux | **de:** [מאשרי], [מאשריך], und-welcher Prov 23:19; Isa 3:12; Isa 9:16

3. be called blessed (3×) The Pual passive of pronouncing blessed: to be called blessed, to be declared happy by others. Psalm 41:2 promises that the one who considers the poor 'shall be called blessed in the land,' and Proverbs 3:18 says wisdom's holders are blessed. The passive transforms the active declaration into a state received. Spanish 'sera bienaventurado' and French 'heureux' render this well. **BLESSING AND PRAISE**

en: [ketiv:he-is-blessed], are-blessed, he-is-called-blessed | **es:** ketiv, son-bienaventurados, y-será-bienaventurado | **fr:** dire-heureux, heureux | **de:** [ketiv:he-ist-blessed], er-ist-gerufen-gesegnet, von-welcher Ps 41:2; Prov 3:18

4. walk straight or advance (2×) To walk straight, advance, or proceed forward — the root physical meaning from which the other senses develop. Proverbs 4:14 warns 'do not advance in the way of the wicked,' and Proverbs 9:6 invites 'walk in the way of understanding.' The Assyrian cognate asharu (to go straight) confirms this as the base meaning. Spanish 'avances' and 'caminad' preserve the directional, locomotion sense. **CONDUCT AND WALKING**

en: and-walk, walk | **es:** avances, y-caminad | **fr:** dire-heureux, et-dire-heureux | **de:** [ואשרו], [תאשר] Prov 4:14; Prov 9:6

5. set right or reprove (1×) To set right, correct, or reprove — a moral-judicial application of going straight. Isaiah 1:17 commands 'set right the oppressor' (or 'relieve the oppressed'), using the verb to mean restoring justice. The Spanish 'corregid' (correct!) captures the imperative moral force. This sense bridges the physical 'make straight' and the social 'make things right.' **HELP AND ASSISTANCE**

en: reprove | **es:** corregid | **fr:** [אשרו] | **de:** [אשרו] Isa 1:17

6. be led or guided (1×) The Pual passive of leading or guiding: to be led or directed by another. Isaiah 9:16 speaks of those 'guided by them' who are led astray — the passive counterpart to sense 2. Spanish 'los guiados por ellos' makes the passive agency explicit. This is the only clear passive-of-guidance occurrence, distinct from passive-of-blessing in sense 3. **GOING AND LEADING**

en: and-those-guided-by-them | **es:** y-los-guiados-por-ellos | **fr:** [ומאשרין] | **de:** [ומאשרין] Isa 9:16

H0834 *Pro-r* (2×)

relative pronoun; 'who,' 'which,' 'that,' marking relative clauses

The primary relative pronoun in Biblical Hebrew, functioning to introduce relative clauses and link descriptive information to nouns. This grammatical particle appears thousands of times throughout the Hebrew Bible, serving as one of the most common function words in the language. Its usage here represents variant spellings or textual readings.

(2×) These two occurrences (2 Samuel 23:21; Ezekiel 9:11) represent the standard relative pronoun function, likely marked in the data due to variant spellings or Ketiv/Qere readings. The multilingual evidence shows this functioning as 'that/which/who' (que, qui, welcher), confirming its role as a relativizer linking clauses. The particle is so fundamental to Hebrew syntax that it serves as the standard way to create relative clauses, analogous to 'that/which/who' in English. **RELATIVE PRONOUNS**

en: (that), [k] | **es:** (que), [que] | **fr:** [k], qui | **de:** [k], welcher 2Sam 23:21; Ezek 9:11

אֲשֶׁר H0834a *Conj-w* (4953×)

Relative particle: who, which, that; also used as a substantive relative (what/that which), and occasionally as a causal or temporal conjunction.

Asher is the workhorse of Hebrew syntax, the particle that stitches clauses together and allows the language to point back, forward, and sideways. In its overwhelming majority of uses it functions as the all-purpose relative pronoun — 'who,' 'which,' 'that' — the particle English needs three words for but Hebrew handles with one. Its etymological roots likely trace to a substantive meaning 'place' (cf. Assyrian ashar, Aramaic atar), which explains its development: from 'the place where' to 'the one who' to a general-purpose clausal connector. Spanish que, French qui/lequel, and German dass/das all struggle to cover its range with a single word. At the margins, asher

can shade into causal force ('because,' as in Ps 95:11) or temporal force ('when,' as in Ps 139:15), though these uses are vanishingly rare compared to its relentless relative-clause duty.

1. relative pronoun (who/which/that) (4839×) The core relative pronoun function, accounting for nearly 98% of all occurrences. Asher introduces a subordinate clause that modifies a definite antecedent: 'the firmament which God made' (Gen 1:7), 'all that he had done' (Gen 2:2), 'the tree of which I commanded you' (Gen 3:11). It serves for persons ('who'), things ('which'), and possessives ('whose') alike. The multilingual evidence neatly tracks this: Spanish el que/que, French lequel/qui, and German das/dass all deploy their standard relative pronouns, while Korean and Japanese use noun-modifying verb forms rather than a separate pronoun — highlighting that asher's relativizing function is a structural feature of Hebrew that other languages encode quite differently. **RELATIVE PRONOUNS**

en: which, who | **es:** el-que, que | **fr:** lequel, qui | **de:** das, das-, dass Gen 1:7; Gen 2:2; Gen 3:11; Gen 6:4; Gen 8:1

2. substantive relative (what/that which) (112×) Substantive or headless relative use — 'what,' 'that which,' 'whatever' — where asher has no explicit antecedent and itself fills the noun slot. In Gen 27:8 Rebekah commands Jacob 'do that which I command you'; in Gen 41:25 Joseph tells Pharaoh 'what God is about to do he has shown to Pharaoh.' Spanish lo que ('that which') and German welcher ('whichever') distinguish this from the headed relative in sense 1, confirming it as a genuine separate function. Found 112 times, often in legal and instructional discourse. **RELATIVE PRONOUNS**

en: that, that-, that-is | **es:** Que-, lo-que, para-que | **fr:** qui | **de:** welcher Gen 14:24; Gen 27:8; Gen 38:10; Gen 39:22; Gen 41:25

3. causal conjunction (because/therefore) (1×) Causal conjunction force — 'because, on account of which, therefore.' Only a single clear occurrence at Ps 95:11, where God swears in his anger concerning those who tested him: 'therefore I swore in my wrath.' Spanish por lo cual ('on account of which') and English 'therefore' both render the logical-causal connection. This represents an extreme extension of the relative into reason-giving territory, parallel to how English 'which is why' bridges relative and causal function. **RELATIVE PRONOUNS**

en: therefore | **es:** Por-lo-cual | **fr:** qui | **de:** welcher Ps 95:11

4. temporal conjunction (when) (1×) Temporal conjunction force — 'when.' The lone clear instance is Ps 139:15, describing the psalmist being formed in secret 'when I was made in the lowest parts of the earth.' Spanish cuando and English 'when' both capture the temporal framing. Like sense 3, this is a marginal but real extension of the relative particle into a domain where Hebrew more commonly uses ki or be + infinitive construct. The spatial etymology (cf. Assyrian ashar 'place') may have facilitated this temporal-locative crossover. **RELATIVE PRONOUNS**

en: when | **es:** cuando- | **fr:** qui | **de:** welcher Ps 139:15

בַּאֲשֶׁר H0834b *Conj-w* (19×)

Compound conjunction ba'asher: locative 'where, wherever'; causal 'because, inasmuch as'; relative 'in which, in what.'

Ba'asher combines the preposition be ('in') with the relative particle asher to create a versatile conjunction that shifts meaning according to context. Its most frequent use is locative — 'in the place where' or 'wherever' — as when Ruth pledges to Naomi, 'Where you go, I will go; where you lodge, I will lodge' (Ruth 1:16). Spanish en donde and German dort wo capture this spatial sense. But ba'asher also serves as a causal conjunction meaning 'because' or 'inasmuch as,' explaining why Potiphar's house prospered: 'because the LORD was with Joseph' (Gen 39:23). A third function introduces a relative clause — 'in which' or 'with respect to what' — as when Qoheleth asks 'What profit is there in that which he labors?' (Ecclesiastes 3:9). French dans lequel and German in welcher preserve this relative construction.

1. locative: where, wherever (9×) Locative conjunction meaning 'in the place where' or 'wherever,' introducing a spatial clause. This most frequent sense (9 occurrences) appears in Ruth's magnificent pledge of loyalty, 'wherever you go I will go, and wherever you lodge I will lodge' (Ruth 1:16), and in the narrative of the Levite wandering 'wherever he could find a place' (Judg 17:8-9). Spanish en donde/donde, French où, and German dort wo/wo all render the locative force. Genesis 21:17 uses it for Hagar's son 'where he is,' and Judges 5:27 in Deborah's song describes Sisera falling 'where he bowed down.' **LOCATIVE INTERROGATIVES**

en: and-where, in-wherever, in-which | **es:** En-donde, donde, en-donde | **fr:** dans-lequel, dans-wherever, et-où | **de:** [ובאשר], dort-wo, in-welcher Gen 21:17; Judg 5:27; Judg 17:8; Judg 17:9; Ruth 1:16

2. causal: because, inasmuch as (5×) Causal conjunction meaning 'because, inasmuch as, in that, on account of,' introducing a reason or ground for the preceding statement. With 5 occurrences, this sense explains why Joseph's master trusted him — 'because the LORD was with him' (Gen 39:9, 23) — and Jonah's sailors demand 'on whose account' the storm has come (Jonah 1:8). Spanish por cuanto/en que, French parce que, and German dadurch dass all shift to causal vocabulary. Ecclesiastes 7:2 and 8:4 use it to ground proverbial wisdom: mourning is better 'because that is the end of every person.' **CONJUNCTIONS AND CONTRAST**

en: because, in-that, on-whose-account | **es:** en-lo-que, en-que, por-cuanto | **fr:** dans-ce, dans-qui, parce-que | **de:** dadurch-dass, in-welcher Gen 39:9; Gen 39:23; Ecclesiastes 7:2; Ecclesiastes 8:4; Jonah 1:8

3. relative: in which, in what (5×) Relative conjunction meaning 'in which, in what, with respect to which,' introducing a specification clause. Five occurrences cluster in Isaiah and Ecclesiastes: 'What profit has the worker in that in which he toils?' (Ecclesiastes 3:9), and God will judge Israel 'in the things in which they took no delight' (Isa 65:12; 66:4). French dans lequel and German in welcher preserve the prepositional relative construction. Isaiah 47:12 challenges Babylon to stand 'in that which' she has labored, and Isaiah 56:4 promises blessing to eunuchs who hold fast 'to what' pleases God. **RELATIVE PRONOUNS**

en: and-in-what, in-that-which, in-which | **es:** en-las-que, en-lo-que, y-en-lo-que | **fr:** [באשר], [ובאשר], dans-qui | **de:** [באשר], [ובאשר], in-welcher Ecclesiastes 3:9; Isa 47:12; Isa 56:4; Isa 65:12; Isa 66:4

מֵאֲשֶׁר H0834c *Prep-m / Pro-r* (17×)

Compound relative preposition: from which/whom/where; than (comparative); because/since (causal)

The Hebrew compound preposition me'asher joins the separative min ('from') with the relative particle 'asher to create a versatile grammatical tool. In most occurrences it marks source or origin — 'from the one who,' 'from the place where' — as when Jacob's wealth came 'from what' belonged to Laban (Gen 31:1). It also functions comparatively, meaning 'more than,' as in the striking notice that the forest devoured more than the sword consumed (2 Sam 18:8). In two instances it has grammaticalized fully into a causal conjunction meaning 'because' or 'since' (Isa 43:4), a trajectory paralleled by French parce que and German weil.

1. from which/whom/where (source-relative) (10×) The source-relative function: me'asher introduces a relative clause governed by the separative preposition min, yielding 'from which,' 'from whom,' or 'from the place where.' In Gen 31:1 the wealth Jacob gained 'from what belonged to our father' uses this construction, and in Exod 29:27 the priestly portions come 'from that which' was the ram of ordination. Spanish de lo que and French de lequel mirror the compound structure neatly. **RELATIVE PRONOUNS**

en: and-from-that, and-from-which, from-those-who | **es:** de-aquel-que, de-donde, de-lo-que | **fr:** [מאשר], de-lequel, de-où | **de:** [מאשר], und-von-dem-was, und-von-welcher Gen 31:1; Exod 5:11; Exod 29:27; Lev 14:30

2. than (comparative-relative) (5×) The comparative function: min carries its 'greater than' force through the relative clause, producing constructions like 'more than those who' or 'than that which.' The hailstones killed more than the sword (Josh 10:11); Samson slew more at his death than in his life (Judg 16:30). German als jene and Spanish mas que los que preserve the comparative particle plus relative pronoun pattern. Ecclesiastes 3:22 extends it philosophically. **RELATIVE PRONOUNS**

en: more-than, than-that, than-those | **es:** más-de-lo-que, más-que, más-que-los-que | **fr:** de-qui, plus-que, que-ces | **de:** als-den, als-jene, als-wer Josh 10:11; Judg 16:30; 2Sam 18:8; 2Kgs 6:16; Eccl 3:22

3. because (causal conjunction) (2×) The causal-conjunction function: me'asher has grammaticalized into a subordinating conjunction meaning 'because' or 'since,' introducing a reason clause. In Isa 43:4 God declares 'since you are precious in my sight,' and in Num 6:11 the Nazirite offers a sacrifice 'because he sinned.' French parce que and German weil capture this logical subordination, showing how a spatial preposition can drift into causal territory across languages. CONJUNCTIONS AND CONTRAST

en: Because, because | **es:** de-que, desde-que | **fr:** [מאשר], parce-que | **de:** [מאשר], weil Num 6:11; Isa 43:4

כַּאֲשֶׁר H0834d *Prep / Pro-r* (512×)

As, just as (comparative); when (temporal); because, since (causal); according to what; after

The compound conjunction ka'asher (literally 'as that which') is one of Hebrew's most versatile subordinators, built from the preposition ke ('as, like') and the relative particle asher. Its primary function is comparative — 'as God commanded Noah' (Gen 7:9) — but it readily slides into temporal territory ('when he had finished speaking,' Gen 18:33) and occasionally marks cause ('because they did not fear the LORD,' 2 Kgs 17:26). This functional range mirrors the well-known polysemy of 'as' in English and comme in French, both of which span comparison, time, and reason. Spanish distinguishes the senses more sharply: como for comparison, cuando for time, and porque for cause.

1. as, just as (comparative) (424×) Comparative: 'as,' 'just as,' 'like' — the dominant sense at roughly 83% of occurrences, establishing correspondence between two situations. The formulaic ka'asher tsivvah ('as [the LORD] commanded') recurs throughout the Pentateuch (Gen 7:9, 7:16, Exod 39:1). French comme and German wie render this uniformly, while Korean cheoreom distinguishes it from temporal uses. COMPARISON AND MANNER

en: as, as-, as-which | **es:** como | **fr:** comme, comme-, comme-lequel | **de:** so-wie, wie, wie- Gen 7:9; Gen 7:16; Gen 8:21; Gen 12:4; Gen 17:23

2. when (temporal) (58×) Temporal: 'when,' 'at the time that' — introducing a time clause. Abram entered Egypt 'when' (ka'asher) he drew near (Gen 12:11), and the LORD departed 'when' he finished speaking (Gen 18:33). Spanish cuando and German als clearly mark this temporal reading, separating it from comparative como/wie. TEMPORAL CONJUNCTIONS

en: as, when | **es:** cuando, que | **fr:** comme, quand | **de:** als, als-, wenn Gen 12:11; Gen 18:33; Gen 20:13; Gen 24:22; Gen 24:52

3. and as, and just as (coordinated comparative) (21×) Coordinated comparative: 'and as,' 'and just as' — the comparative sense preceded by the conjunction waw. Functionally identical to sense 1 but within coordinated clauses like 'and as you have dealt kindly' (Gen 26:29). French et-comme and German und-wie reflect the conjunction-plus-comparison structure. COMPARISON AND MANNER

en: [as], and-as, and-as- | **es:** Como, Como-cuando, Y-como | **fr:** comme-comme, comme-qui, et-comme | **de:** und-welcher, und-wie, und-wie- Gen 26:29; Exod 1:12; Num 14:19; Deut 29:13; Josh 10:39

4. and when (coordinated temporal) (3×) Coordinated temporal: 'and when' — the temporal sense preceded by waw. Only three occurrences, including 'and when Moses held up his hand' (Exod 17:11) and 'and when your servants ask' (Ezek 37:18). Spanish y-cuando and German und-als mark both the coordination and the temporality. TEMPORAL CONJUNCTIONS

en: and-when | **es:** Y-cuando, y-cuando, ¿y-cuando | **fr:** et-quand, et-qui | **de:** und-als, und-wann, und-welcher Exod 17:11; 2Sam 12:21; Ezek 37:18

5. because, since (causal) (3×) Causal: 'because,' 'since,' 'inasmuch as' — providing the reason for the main clause. In Josh 6:22 and 2 Kgs 17:26, ka'asher introduces the ground for an action. Spanish porque and German weil unambiguously signal causation, confirming this as a distinct sense rather than a comparative reading. CONJUNCTIONS AND CONTRAST

en: because, that- | **es:** como, lo-que, porque | **fr:** ce-, parce-que | **de:** jenes-, weil Josh 6:22; Judg 6:27; 2Kgs 17:26

6. according to what (conformity) (2×) Conformity: 'according to what,' 'in accordance with' — expressing compliance with a standard or instruction. Jephthah's daughter says 'do to me according to what has gone out of your mouth' (Judg 11:36). Spanish conforme a lo que isolates this nuance of conformity from simple comparison. COMPARISON AND MANNER

en: according-to-what | **es:** como, conforme-a-lo-que | **fr:** selon-à-quoi | **de:** gemaess-zu-was Judg 11:36; 2Sam 15:26

7. after (temporal sequence) (1×) Temporal sequence: 'after' — marking that the main clause follows the subordinate event. Only one occurrence in Ps 51:1 (superscription: 'after he had gone in to Bathsheba'). Spanish cuando and German nach render the sequential meaning, distinguishing it from simultaneous temporal 'when.' TEMPORAL CONJUNCTIONS

en: after | **es:** cuando- | **fr:** comme-qui | **de:** nach Ps 51:1

אָשֵׁר H0835 *Conj-w / Interjection* (45×)

blessed! happy! — a beatitude formula pronouncing someone fortunate, always in the construct plural ashrey

Ashrey is one of the most recognizable words in the Hebrew Bible, the exclamatory formula that opens the Psalter ('Blessed is the man who walks not in the counsel of the wicked,' Ps 1:1) and structures the Beatitudes of the Old Testament. Always appearing in the construct plural — never as a simple noun — it functions as an interjection pronouncing someone genuinely fortunate or enviably happy. Its 45 occurrences cluster in Wisdom literature and the Psalms: 'Blessed is the one you choose and bring near' (Ps 65:4), 'Blessed is the nation whose God is the LORD' (Ps 33:12), 'Blessed is everyone who fears the LORD' (Ps 128:1). Proverbs applies it to wisdom: 'Blessed is the one who finds wisdom' (Prov 3:13). The German 'selig' and French 'heureux' each capture a slightly different facet — blessedness and happiness — while Spanish 'bienaventurado' fuses both ideas into one word.

blessed, happy, fortunate (45×) A beatitude interjection in the construct plural form, invariably sentence-initial, pronouncing a person or group genuinely fortunate or blessed on account of their relationship to God, their moral conduct, or their receipt of divine favor. Opens the Psalter (Ps 1:1) and recurs throughout the psalms and wisdom literature as a fixed formula: 'ashrey + the person who...' (Ps 32:1-2; 34:8; 84:5, 12; 112:1; 119:1-2; 128:1). Extended to nations (Ps 33:12; Deut 33:29) and to those who find wisdom (Prov 3:13; 8:34). All 45 occurrences share this exclamatory-declarative function, distinct from the verbal root 'ashar ('to go straight, advance'). BLESSING AND PRAISE

en: blessed, blessed-, blessed-are | **es:** Bienaventurada, Bienaventurado, Bienaventurado- | **fr:** heureux | **de:** gluecklich, selig, selig- Deut 33:29; 1Kgs 10:8; 2Chr 9:7

אָשֵׁר H0836 *Conj-w / N-proper-ms* (43×)

Asher — Jacob's eighth son by Zilpah; the Israelite tribe settled in the fertile northwest coastal region

Asher means 'happy one' or 'blessed,' connected to the exclamation of Leah at his birth: 'Happy am I! For the daughters will call me blessed' (Gen 30:13). The name appears 43 times across patriarchal narratives, tribal census lists, territorial allotments, and prophetic catalogs. Jacob's blessing characterizes the tribe by agricultural abundance — 'his bread shall be rich, and he shall yield royal delicacies' (Gen 49:20) — fitting its allotment along the fertile Mediterranean coast from Carmel to Sidon (Josh 19:24-31). Moses' blessing echoes this (Deut 33:24-25). The name transliterates consistently: Spanish 'Aser,' French 'Aser,' German 'Ascher.'

Asher, Israelite tribe (43×) The name Asher ('happy one'), designating Jacob's eighth son by Zilpah (Gen 30:13) and the tribe occupying the fertile northwest coast from Carmel to Sidon (Josh 19:24-31). Jacob's blessing promises 'rich bread' and 'royal delica-

cies' (Gen 49:20). Also once a place east of Shechem (Josh 17:7). **RELATIVE PRONOUNS**

en: Asher | **es:** Aser, Asher | **fr:** Aser | **de:** Ascher, Aschers, Asser Gen 30:13; Gen 35:26; Gen 46:17; Gen 49:20; Exod 1:4

אָשֶׁר H0837 *Prep-b / N-msc / 1cs* (1×)

in my happiness (construct with pronominal suffix, Leah's joy over Asher's birth)

Leah's exclamation at Asher's birth expresses her delight in anticipated social validation: "Happy am I, for women will call me happy!" The phrase captures maternal triumph in the polygamous competition for Jacob's affection and the social status that many sons conferred. She names the child Asher, directly connecting his name to her expressed happiness.

(1×) Prepositional phrase with pronominal suffix expressing Leah's personal happiness in Genesis 30:13. The construct relationship links the abstract noun for happiness directly to Leah's experience at Asher's birth. Cross-linguistic renderings preserve the possessive relationship ("my happiness/dicha mía/mon"), emphasizing Leah's subjective emotional state and anticipated social reputation. **JOY AND EXULTATION**

en: in-happiness-my | **es:** en-dicha-mía | **fr:** dans-happiness-mon | **de:** in-meiner-Glückseligkeit Gen 30:13

אֲשׁוּר H0838a *N-fpc / 3ms* (7×)

Step, footstep, going; a poetic term for one's walk or course of life, always with possessive suffixes.

A feminine noun meaning 'step' or 'footstep,' used exclusively in poetry and wisdom literature to describe the path or manner of one's life. It always appears with pronominal suffixes — 'my steps,' 'his steps,' 'our steps' — never in the absolute form, giving it a deeply personal quality. Job declares his foot has held fast to God's steps (Job 23:11), the psalmist prays that his steps not slip (Ps 17:5), and the righteous man's steps do not falter because God's law is in his heart (Ps 37:31). The word connects physical walking with moral direction, making every footfall a statement of faithfulness or failure.

step, going, footstep (7×) A step or footstep understood figuratively as one's course of life or moral direction. The Spanish 'pasos' (steps) and English 'steps' converge on the physical-to-ethical metaphor, while the French rendering 'marche' (walk, gait) emphasizes the ongoing nature of the journey. Every occurrence is poetic and suffixed: 'my steps' (Ps 17:5; 40:2; 44:18; 73:2), 'his steps' (Job 23:11; Ps 37:31), reflecting the intimate, personal nature of one's walk before God. Proverbs 14:15 extends the usage to wisdom — the prudent person considers their steps carefully. The consistent figurative application makes this a key lexeme in the biblical vocabulary of moral direction. **STEPS AND FOOTSTEPS**

en: his-steps, in-his-step, my-steps | **es:** En-su-paso, el-paso-suyo, mis-pasos | **fr:** dans-son-אַשׁוּרוֹ-lui, heureux, marche | **de:** [באשרו], [לאשרו], mein-steps Job 23:11; Ps 17:5; Ps 37:31; Ps 40:2; Ps 44:18

אַשֶׁר H0838b *N-fsc / 1cs* (2×)

step, footstep; the act of walking or one's course of movement

A poetic term for steps or footsteps, used metaphorically for one's path or conduct in life. The word appears in wisdom and prayer contexts, where physical walking serves as an image for moral behavior and life direction. Both occurrences use possessive suffixes, personalizing the imagery of one's journey.

(2×) Job protests his integrity by asking if his 'step has turned from the way' (Job 31:7), using walking as a metaphor for moral conduct. The Psalmist prays concerning 'our steps' being tracked by enemies (Psalm 17:11). The imagery of steps/walking for life-conduct is common in Hebrew poetry. The multilingual evidence shows interesting variation: while English and Spanish render it literally as 'step/paso,' French substitutes 'bonheur' (happiness) in Job, possibly reading a different root, and German follows with 'gluecklich' (happy/blessed), perhaps influenced by the similar-sounding אַשְׁרֵי (blessed). **STEPS AND FOOTSTEPS**

en: my-step, our-steps | **es:** mi-paso, nuestros-pasos | **fr:** bonheur, mon-אַשְׁרִי-moi | **de:** gluecklich, unser-steps Job 31:7; Ps 17:11

אַשֻּׁרִים H0839 *N-proper-mp* (1×)

cypresses/Ashurim (wood type in Ezekiel's ship description, textual uncertainty)

Ezekiel's elaborate description of Tyre's merchant fleet mentions this material in constructing ship decks or components. Critical scholarship proposes emending the text to read "with boxwood" (te'ashshurim), as the context demands a wood type suitable for shipbuilding. The original reading remains obscure, possibly referring to cypresses or representing a place name Ashurim.

(1×) Problematic term in Ezekiel 27:6 within the extended metaphor of Tyre as a magnificent ship. Scholars widely propose textual emendation to a wood type (boxwood), though the received text appears to name either a people (Ashurim/Assyrians) or possibly a tree species. Spanish translates as "Assyrians," while German and French leave it untransliterated, reflecting interpretive uncertainty. **PERSONAL NAMES**

en: cypresses | **es:** asirios | **fr:** sycomore | **de:** [אשרים] Ezek 27:6

אַשַּׁרְאֵל H0840 *Conj-w / N-proper-ms* (1×)

Asarel (personal name, descendant of Judah)

Among Judah's extensive genealogical records appears this name, whose etymology may involve the root for binding combined with the divine name El—"God has bound" or "whom God bound." Such theophoric names expressed parental devotion or commemorated circumstances of birth. The Chronicles preserve these names as part of tribal and family identity.

(1×) Personal name appearing in 1 Chronicles 4:16 within Judah's genealogical records. The theophoric element (El) combined with a verbal root suggests divine action—possibly "God has bound" in the sense of votive dedication. Cross-linguistic renderings preserve the proper name through transliteration, with some texts showing orthographic uncertainty indicated by brackets. **PROPER NAMES (PERSONAL)**

en: and-Asar'el | **es:** y-Asarel | **fr:** [ואשראל] | **de:** [ואשראל] 1Chr 4:16

אַשַּׁרְאֵלָה H0841 *Conj-w / N-proper-ms* (1×)

Asarelah (personal name, Levitical musician, son of Asaph)

This Levitical musician appears among Asaph's sons appointed for prophetic musical ministry in David's reorganized worship. The same individual may be called Jesarelah later in the chapter, representing variant spellings of identical names common in genealogical texts. These musicians cast lots for their service assignments in the temple liturgy.

(1×) Personal name of a temple musician in 1 Chronicles 25:2, son of Asaph and participant in organized liturgical music ministry. The potential identity with Jesarelah (v. 14) suggests variant orthographies for the same person. Cross-linguistic evidence shows transliteration of this proper name, with textual traditions acknowledging variant readings through brackets in some editions. **PROPER NAMES (PERSONAL)**

en: and-Asarelah | **es:** y-Asarela | **fr:** [ואשראלה] | **de:** [ואשראלה] 1Chr 25:2

אֲשֵׁרָה H0842 *Conj-w* (40×)

Asherah — a Canaanite goddess, or the wooden cult pole/sacred tree erected in her honor at high places.

One of the most theologically charged nouns in the Hebrew Bible, referring either to the Canaanite goddess Asherah (consort of El, later associated with Baal worship) or to the wooden cult object — a pole or stylized tree — set up at shrines in her name. The reforming kings of Judah repeatedly cut down, burned, or ground these objects to powder (2 Kgs 23:4-6). Spanish distinguishes 'la

Asera' (the object) from 'Asera' (the deity), and French similarly differentiates 'les Asheras' (plural cult objects) from 'Aschera' (the goddess name). The recurring prophetic command to destroy these poles (Deut 7:5; 12:3) shows how central this struggle was to Israel's identity.

1. Asherah pole/image (cult object) (31×) Split from sense 84838. Criteria: The physical wooden pole, carved image, or stylized tree erected at high places; appears with destruction verbs and in plural constructions (Exod 34:13; Deut 7:5; Judg 6:25-26)
en: and-Asherim, and-the-Asherim, and-their-Asherim | **es:** la-Asera, la-Asherah, las-Asherot | **fr:** et-Asherim, et-les-Ashéras, et-leur-Asherim | **de:** Aschera, der-Aschera, der-Asherah Exod 34:13; Deut 7:5; Deut 12:3; Judg 3:7; Judg 6:25

2. Asherah (goddess) (8×) The Canaanite goddess herself, consort of El and rival to YHWH worship — referenced where the name denotes the deity rather than her artifact. Deut 16:21 prohibits planting an Asherah 'beside the altar of the LORD,' where the personal name governs the prohibition. In 1 Kgs 15:13, Maacah is removed as queen mother for making a 'horrible image for Asherah' — here the goddess is the object of devotion. The Assyrian cognate Aširatu (with determinative for deity) supports reading these as genuine theophoric references. **GODS AND DEITIES**
en: Asherah, an-Asherah, and-for-the-Asherah | **es:** Asera, para-Asherah, para-la-Asera | **fr:** Aschéra, Asherah, Ashéra | **de:** Aschera, Asherah, ein-Asherah Deut 16:21; 1Kgs 15:13; 2Kgs 17:16; 2Kgs 21:3; 2Kgs 23:4

3. Asherah the goddess (deity) (1×) Split from sense 84838. Criteria: References to the Canaanite goddess herself as a divine being, typically in contexts mentioning worship or divine names
en: the-Asherah | **es:** la-Asera | **fr:** le-Aschéra | **de:** der-Asherah 1Kgs 18:19

אָשֵׁרִי H0843 *Art / N-proper-ms* (1×)

the Asherite (collective designation for members of Asher's tribe)
This gentilics identifies members of Asher's tribe in the Judges narrative describing incomplete Canaanite conquest. Rather than driving out coastal inhabitants, the Asherites lived among the Canaanites—a reversal indicating the indigenous population remained dominant. This failure to secure territorial inheritance led to ongoing cultural and religious compromise.

(1×) Gentilic noun denoting Asher's tribal members in Judges 1:32, within the catalog of incomplete tribal conquests. The passage notes that Asherites dwelt among Canaanites rather than displacing them, indicating failure to secure full territorial control. Cross-linguistic renderings appropriately use collective singular or plural forms to represent the tribal group. **PERSONAL NAMES**
en: the-Asheri | **es:** el-asheri | **fr:** le-Asheri | **de:** der-Asheri Judg 1:32

אַשְׁרִיאֵל H0844 *N-proper-ms* (3×)

Asriel, a Manassite clan name; possibly meaning 'vow of God'
A Manassite clan name appearing in census and territorial lists. The name may mean 'vow of God,' combining divine and votive elements. The clan of Asriel received a portion in the land allotment west of the Jordan. Like many tribal names, Asriel could refer both to a person (the clan ancestor) and to the family group descended from him. The name appears consistently across Hebrew, Spanish, and French texts with minimal variation.

(3×) A Manassite family or clan counted in the wilderness census (Numbers 26:31), receiving territorial inheritance in western Manasseh (Joshua 17:2), and listed in Chronicles genealogies (1 Chronicles 7:14). The name functions primarily as a clan designation rather than as an individual's biography, typical of tribal census materials. **PROPER NAMES (PERSONAL)**
en: Asriel, and-Asriel | **es:** Asriel, Y-Asriel | **fr:** Asriel, [אשריאל], et-Asriel | **de:** Asriel, [אשריאל], und-Asriel Num 26:31; Josh 17:2; 1Chr 7:14

אַשְׁרִאֵלִי H0845 *Art / N-proper-ms* (1×)

the Asrielite (collective designation for descendants of Asriel in Manasseh)
This clan designation identifies descendants of Asriel within Manasseh's tribe, enumerated in the wilderness census. Asriel was Gilead's son, making the Asrielites a significant family group within the Gileadite branch of Manasseh that settled east of the Jordan. Such clan identifications facilitated land distribution and military organization.

(1×) Gentilic noun denoting the Asrielite clan in Numbers 26:31, part of the census of Manasseh's tribal divisions. The genealogical framework traces this family through Gilead, situating them in the Transjordan settlement. Spanish appropriately pluralizes ("los asrielitas"), representing the collective clan descended from the eponymous ancestor Asriel. **PERSONAL NAMES**
en: the-Asrielite | **es:** los-asrielitas | **fr:** le-Asrielite | **de:** der-Asrielite Num 26:31

אַשְׁרְנָא H0846 *Conj-w / N-msd* (2×)

wall, structure; building component, possibly wall or sanctuary element
An Aramaic architectural term appearing in Ezra's account of the temple rebuilding, used alongside 'house' to describe construction work. The exact meaning remains debated—most suggest 'wall,' though some scholars propose 'sanctuary' based on Akkadian cognates. The Persian-era context and parallel with 'house' suggest a major structural element of the temple reconstruction.

(2×) In Ezra 5, Persian officials question the Jews: 'Who gave you permission to build this house and complete this structure?' (vv. 3, 9). The term pairs with 'house' (בַּיְתָא), suggesting either walls as distinct from the building proper, or perhaps the temple's sacred inner structures. Translations vary: most render 'wall' (Spanish 'muro'), while others transliterate, acknowledging uncertainty. The Masoretic pointing suggests a connection to earlier Hebrew אֲשֶׁרָה, but the exact architectural referent remains elusive. The Aramaic context and Akkadian parallels point to substantial structural elements of the Second Temple construction. **GEOGRAPHY AND SPACE**
en: and-structure | **es:** y-muro | **fr:** [ואשרנא] | **de:** [ואשרנא] Ezra 5:3; Ezra 5:9

אֶשְׁתָּאוֹל H0847 *Conj-w* (7×)

Eshtaol; a town in the Shephelah allotted to Dan, closely associated with Zorah and the story of Samson.
A proper noun identifying the town of Eshtaol, located in the Shephelah (lowland foothills) of Judah and allotted to the tribe of Dan. It is almost always mentioned alongside Zorah, its sister settlement, forming a recognizable pair in the biblical text. Eshtaol figures prominently in the Samson narrative — the Spirit of the Lord began to stir him between Zorah and Eshtaol (Judg 13:25), and he was buried in his father's tomb between the two towns (Judg 16:31). It also served as the staging ground for the Danite migration northward (Judg 18:2, 8, 11). The name may derive from an Arabic form of the verb 'to ask.'

Eshtaol (place name) (7×) The proper name of a town in the Shephelah region, consistently paired with Zorah in both the allotment lists and the Danite narratives. Multilingual evidence is remarkably uniform — English 'Eshtaol,' Spanish 'Estaol,' French 'Eschtaol,' and German 'Eshtaol' all transliterate the same toponym with minor phonetic adaptation. The town appears in the tribal allotment of Judah (Josh 15:33) and Dan (Josh 19:41), then figures in the Samson cycle as the place where the Spirit first moved him (Judg 13:25) and where he was buried (Judg 16:31). The Danite spies departed from Eshtaol on their mission north (Judg 18:2, 8, 11). **GEOGRAPHY AND SPACE**
en: Eshtaol, and-Eshtaol, and-from-Eshtaol | **es:** Estaol, y-Estaol, y-de-Estaol | **fr:** Eschtaol, et-Eschtaol, et-de-Eschtaol | **de:** Eshtaol, und-Eshtaol, und-von-Eshtaol Josh 15:33; Josh 19:41; Judg 13:25; Judg 16:31; Judg 18:2

אֶשְׁתָּאֻלִי H0848 *Conj-w* (1×)

the Eshtaulites (collective designation for inhabitants of Eshtaol, Danite/Judahite border town)

This gentilics identifies the population of Eshtaol, a settlement on the border between Judah and Dan. The town features prominently in the Samson narratives as part of his home region. The Chronicles preserve these clan and town affiliations as part of Judah's internal organization, showing how family groups associated with specific settlements.

(1×) Gentilic noun denoting the people of Eshtaol in 1 Chronicles 2:53, listed among the families descended from Kiriath-jearim through Judah. The town's dual association with Judah and Dan reflects complex tribal boundary situations. Spanish renders this as plural ("los estaolitas"), appropriately capturing the collective nature of this settlement-based family designation. **PERSONAL NAMES**

en: and-the-Eshta'uli | **es:** y-los-estaolitas | **fr:** [והאשתאלי] | **de:** [והאשתאלי] 1Chr 2:53

אֶשְׁתְּדוּר H0849 *Conj-w / N-ms* (2×)

sedition, revolt; rebellious uprising against authority

An Aramaic term for political rebellion or sedition, used in the hostile letters sent to Persian authorities accusing Jerusalem of having a history of revolt. The word appears in Persian-period correspondence attempting to halt the rebuilding of Jerusalem by portraying the city as a persistent threat to imperial stability.

(2×) The accusers write to King Artaxerxes claiming that investigation of historical records will reveal 'rebellion and sedition' have been carried out in Jerusalem (Ezra 4:15, 19). The term is part of a threefold accusation—'rebellion, sedition, and insurrection'—designed to alarm Persian authorities about Jerusalem's restoration. This Aramaic vocabulary of political resistance appears in official correspondence, reflecting the administrative language of the Persian Empire. The multilingual glosses render it as 'sedition' (English/Spanish 'sedición') or preserve the transliteration, recognizing its technical administrative-legal meaning. **AUTO-DETECTED COMMUNITY 8365 WITH 3 SENSES**

en: and-sedition | **es:** y-sedición | **fr:** [ואשתדור] | **de:** [ואשתדור] Ezra 4:15; Ezra 4:19

אֶשְׁתּוֹן H0850 *N-proper-ms* (2×)

Eshton; personal name in Judah's genealogy

A personal name in the genealogies of Judah, appearing in the lineage of Chelub. The etymology may relate to a root meaning 'effeminate' or 'uxorious' (devoted to one's wife), though this remains speculative. The name appears only in the detailed genealogical records preserved in 1 Chronicles.

(2×) Eshton appears twice in rapid succession in 1 Chronicles 4:11-12 as part of Judah's descendant list, identified as related to Chelub and as the father of Beth-rapha, Paseah, and Tehinnah. Ancient translations simply transliterate the name (Eston, Eshton), treating it as an opaque personal designation. The genealogical context provides no additional information about this individual beyond his placement in Judah's family tree, and the suggested etymology from אִשָּׁה (wife) remains uncertain. **PROPER NAMES (PERSONAL)**

en: Eshton, and-Eshton | **es:** Eston, Y-Eston | **fr:** [אשתון], [ואשתון] | **de:** [אשתון], [ואשתון] 1Chr 4:11; 1Chr 4:12

אֶשְׁתְּמוֹעַ H0851 *N-proper-ms* (6×)

Eshtemoa, a Levitical city in the hill country of Judah south of Hebron, also a personal name in Chronicles.

A proper noun with two referents. Primarily it names a Levitical city in the southern hill country of Judah, identified with modern es-Samu' south of Hebron. It appears in the town lists of Joshua (15:50; 21:14) and as a destination to which David sent spoil after defeating the Amalekites (1 Sam 30:28). In Chronicles it also appears as a personal name – a man of Judah (1 Chr 4:17, 19). The alternate form Eshtemoh (Josh 15:50) and the standard Eshtemoa represent the same location. Spanish 'Estemoa' and English 'Eshtemoa' both transliterate the Hebrew with minor variation.

Eshtemoa (proper noun: place name) (6×) The proper noun Eshtemoa, primarily a Levitical city assigned to the priests from the tribe of Judah, located in the hill country south of Hebron (modern es-Samu'). Listed among Judah's towns (Josh 15:50, as 'Eshtemoh'), designated a Levitical city (Josh 21:14; 1 Chr 6:42), and named as a recipient of David's victory spoils (1 Sam 30:28). In 1 Chr 4:17, 19 the same name appears as a descendant of Judah, possibly reflecting the eponymous ancestor of the city's inhabitants. Spanish 'Estemoa' and English 'Eshtemoa' represent consistent transliteration across traditions. **GEOGRAPHY AND SPACE**

en: Eshtemoa, and-Eshtemoa, and-Eshtemoh | **es:** Estemoa, en-Estemoa, y-Estemoa | **fr:** Eshtemoa, [אשתמע], [ואשתמע] | **de:** Eshtemoa, [אשתמע], [ואשתמע] Josh 15:50; Josh 21:14; 1Sam 30:28; 1Chr 4:17; 1Chr 4:19

אוֹל H0852 *N-mpc / 3ms* (3×)

signs, wonders, or omens (Aramaic); miraculous indicators of divine action

An Aramaic word for signs or wonders, appearing exclusively in Daniel's Aramaic sections. Nebuchadnezzar and Darius speak of the signs and wonders that the Most High God performs. The term overlaps semantically with Hebrew 'ot but appears in contexts of royal proclamation, where pagan kings acknowledge God's miraculous interventions. The multilingual evidence (Spanish señales, French signs) confirms the basic meaning of visible indicators or supernatural demonstrations.

(3×) Miraculous signs or wonders performed by God, testified to by Gentile kings. Nebuchadnezzar declares 'how great are His signs!' (Daniel 4:2-3), and Darius proclaims that God 'works signs and wonders' (Daniel 6:27). The Aramaic term appears in royal edicts acknowledging divine power, suggesting public, undeniable manifestations that compel even pagan rulers to recognize Israel's God. **SIGNS AND BANNERS**

en: His-signs, signs, the-signs | **es:** las-señales, señales, sus-señales | **fr:** [אתוהי], [אתיא], [אתין] | **de:** [אתוהי], [אתיא], [אתין] Dan 4:2; Dan 4:3; Dan 6:27

אֵת H0853 *Conj-w / Pro* (10977×)

Direct object marker for definite nouns; also a homographic preposition meaning 'with, beside, near'

One of the most frequent words in the Hebrew Bible, appearing nearly 11,000 times. In the vast majority of cases it serves as the untranslatable sign of the definite direct object — the particle that tells you 'this noun is receiving the action.' It appears in the very first verse of Scripture: God created 'et the heavens and 'et the earth (Gen 1:1). A homographic but etymologically distinct preposition 'et means 'with, beside' and appears about 62 times, as in Psalm 2:11 'serve the LORD with fear.' Most translations simply absorb the object marker into word order, while Spanish occasionally renders it with 'a' (the personal 'a').

1. definite direct object marker (10915×) The definite direct object marker, prefixed to nouns that are determined (by article, construct, proper name, or suffix). Untranslatable in most target languages — English, French, and German leave it unmarked, while Spanish sometimes uses the accusative preposition 'a.' Its sheer frequency (10,915x) reflects how pervasive transitive verb constructions are in biblical Hebrew narrative and law. Gen 1:1 ('et the heavens and 'et the earth) and Gen 1:28 ('et the fish, 'et the birds) illustrate its role framing the created order. **DISCOURSE PARTICLES**

en: - | **es:** (obj), *, *- | **fr:** - | **de:** - Gen 1:1; Gen 1:28; Gen 3:18; Gen 4:20; Gen 5:22

2. with, beside (preposition) (62×) A preposition meaning 'with, beside, in the company of,' homographic with but functionally distinct from the object marker. German glosses reveal the distinction clearly: 'mit-(Akk)' versus bare '(Akk).' Found 62 times in contexts of accompaniment or proximity, as in Num 5:19 ('if no man has lain with you') and Ps 31:7 (the LORD's faithfulness 'with' the psalmist). The Moabite cognate similarly distinguishes the two

functions. **DISCOURSE PARTICLES**

en: -, [obj], to | **es:** -, a, a- | **fr:** (*) | **de:** (Akk), -(Akk)-, mit-(Akk) Num 5:19; 2Chr 18:23; Ps 2:11; Ps 3:7; Ps 31:7

אֵת H0854 *Prep / DirObjM* (890×)

With, together with (accompaniment); from with (ablative source with min-); also functions as the direct object marker in certain textual traditions.

The preposition et (with long tsere, distinct from the homographic direct object marker et with seghol) is Hebrew's primary word for 'with' in the sense of accompaniment — being together with someone, walking with God, dwelling with one's family. It appears in some of the Bible's most intimate theological statements: God 'was with Joseph' (Gen 39:2), 'I am with you' (Gen 26:24), and the promise of Immanuel, 'God with us.' When prefixed with min, it shifts to ablative source meaning 'from the presence of' — blessings rain down 'from with the LORD' (Gen 19:24), and a person departs 'from with' a king. A fascinating textual wrinkle is that in certain later biblical books (especially Joshua through Kings, Jeremiah, and Ezekiel), the suffixed forms of this preposition overlap orthographically with the direct object marker, creating a persistent parsing challenge that translators across languages have navigated differently.

1. with (accompaniment) (665×) Comitative: 'with,' indicating accompaniment, association, or togetherness — the dominant sense at 665 occurrences. Noah entered the ark 'with his sons' (Gen 7:7); God remembered Noah and all the animals 'with him' (Gen 8:1); God established his covenant 'with Noah' (Gen 9:8). Arabic ma'a and Korean 함께 (hamkke, 'together with') are the standard equivalents, while Spanish con and German mit serve as exact functional parallels. This is the relational backbone of the preposition: proximity, partnership, divine presence. **ACCOMPANIMENT AND WITH**

en: were-with-him, with-him | **es:** con-él | **fr:** avec-lui, étaient-avec-lui | **de:** bei-ihm-war, mit-ihm, mit-ihm-waren Gen 7:7; Gen 7:23; Gen 8:1; Gen 8:18; Gen 9:8

2. from with (ablative source) (165×) Ablative source with min-prefix: 'from with,' 'from the presence of' — 165 occurrences where me'et indicates origin or departure from someone's vicinity or authority. 'The LORD rained brimstone from with the LORD out of heaven' (Gen 19:24); Esau went out 'from the presence of' Isaac (Gen 27:30); slaves purchased 'from with' foreigners (Gen 17:27). Arabic min 'inda ('from at/with') and French de-avec ('from-with') both preserve the compound spatial logic. Korean -에게서 (-egeseo, 'from a person') similarly marks the personal-source frame. This sense is morphologically transparent but semantically distinct from simple accompaniment. **GEOGRAPHY AND SPACE**

en: from, from-, from-with | **es:** de, de-, de-con | **fr:** de, de-, de-avec | **de:** von, von-, von-mit Gen 17:27; Gen 19:24; Gen 23:20; Gen 25:10; Gen 27:30

3. direct object marker (50×) Direct object marker (orthographic overlap): grammatical particle marking the definite direct object — 50 occurrences where the suffixed forms of et-accompaniment have merged orthographically with the direct object marker et. This is especially common in later biblical prose: 'pitch it within and without' (Gen 6:14); 'the place where he had stood before the LORD' (Gen 19:27). Spanish and French typically leave this untranslated (using word order for object marking), while German and Korean use case markers. The overlap is a real feature of the textual tradition, not a scribal error, and is concentrated in Joshua-Kings, Jeremiah, and Ezekiel as BDB notes. **DISCOURSE PARTICLES**

en: -, [dir.obj.], [is]-with- | **es:** (marca-de-objeto), *-, a- | **fr:** (*), - | **de:** (*), - Gen 6:14; Gen 19:13; Gen 19:27; Gen 23:8; Gen 31:25

4. near, beside (proximity) (8×) Spatial proximity: 'near, beside, at the place of' — 8 occurrences where et indicates physical nearness rather than active companiment. Rebekah's garments were 'with her' in the house (Gen 27:15, i.e., in her possession nearby); Moses is told 'there is a place beside me' (Exod 33:21); the creditor is not to exact payment from the one 'who is near you' (Deut 15:3). Arabic 'inda ('at, near, in the possession of') and German bei ('near, at, with') both select proximity-locative vocabulary here, distinct from the mobile companionship of sense 1. The boundary is subtle but consistently marked: static location rather than shared movement. **GEOGRAPHY AND SPACE**

en: -, at-, is-by- | **es:** (marca-de-objeto), a, a- | **fr:** -, avec-moi, avec-sa | **de:** -, bei-, bei-ihr-waren Gen 27:15; Exod 33:21; Deut 11:2; Deut 15:3; Judg 3:19

5. (2×) Adversarial or contrastive 'with' (against): a marginal sense appearing in Gen 14:9 where the kings wage war 'with' (i.e., against) other kings — 'Chedorlaomer... with Tidal... with Amraphel... with Arioch: four kings against five.' Spanish Con and German gegen- ('against') both surface here. The adversarial nuance arises from context rather than from a separate lexical meaning, but the passage's military register and the pairing of opposing coalitions push et toward 'allied with' or 'against' rather than simple accompaniment. Only 2 occurrences, both in the same battle narrative. **GEOGRAPHY AND SPACE**

en: with | **es:** Con, [part.obj.] | **fr:** avec | **de:** gegen- Gen 14:9

אֵת H0855 *N-msc / 3ms* (6×)

A cutting tool of iron — plowshare or mattock — the iconic instrument in the swords-to-plowshares prophecy.

An agricultural cutting implement made of iron, variously rendered 'plowshare' or 'mattock.' Its most famous appearances are in Isaiah 2:4 and Micah 4:3, where the nations beat their swords into plowshares — one of Scripture's most enduring images of eschatological peace. Joel 3:10 dramatically reverses the image: 'beat your plowshares into swords.' In 1 Samuel 13:20-21, the Philistine monopoly on iron-working forced Israelites to go to the Philistines to sharpen their mattocks, illustrating early Iron Age power dynamics. One occurrence (2 Kgs 6:5) is likely a misattributed direct object marker rather than this noun.

1. plowshare, mattock (5×) A cutting instrument of iron used in agriculture, identified as a plowshare or mattock. The prophetic vision of Isa 2:4 and Mic 4:3 — beating swords into plowshares (אִתִּים) — makes this word a symbol of peace among nations, while Joel 3:10 inverts the image for war. In 1 Sam 13:20-21, the word appears in its mundane agricultural context: Israelites had to sharpen their mattocks at Philistine forges. Spanish 'arados' (plowshares) and English 'plowshares/mattock' consistently reflect the agricultural-tool identification. **SHARPENING IMPLEMENTS**

en: and-for-the-mattocks, his-mattock, into-plowshares | **es:** arados-de-vosotros, azadón-de-él, en-arados | **fr:** [לְאִתִּים], bêche, et-pour-le-mattocks | **de:** [אִתֵּיכֶם], [לְאִתִּים], sein-mattock 1Sam 13:20; 1Sam 13:21; Isa 2:4; Joel 3:10; Mic 4:3

2. direct object marker (misattributed) (1×) A likely tagging error at 2 Kgs 6:5, where the form וְאֵת appears to be the common Hebrew direct object marker (אֵת) rather than the agricultural noun. The glosses across all languages — English 'and,' Spanish 'y,' German 'und,' French 'et' — uniformly treat it as a conjunction or particle, confirming it does not belong to this lexeme. This occurrence should probably be reassigned to the particle אֵת (H0853). **ADDITIVE PARTICLES**

en: and- | **es:** y-el | **fr:** et- | **de:** und- 2Kgs 6:5

אִתְּבַעַל H0856 *N-proper-ms* (1×)

Ethbaal (personal name meaning "with Baal," king of Sidon, Jezebel's father)

This Phoenician king of Sidon gave his daughter Jezebel in marriage to Israel's King Ahab, an alliance that profoundly corrupted Israel's worship. The theophoric name "with Baal" or "Baal is with him" reflects the centrality of Baal worship in Phoenician royal ideology. Josephus confirms this ruler in his history of Phoenician kings.

(1×) Personal name of the Sidonian king in 1 Kings 16:31, whose daughter Jezebel married Ahab and introduced aggressive Baal worship into Israel. The name's Baal theophoric element highlights the religious conflict this marriage precipitated. Classical sources (Josephus) attest to Ethbaal as historical ruler of Tyre/Sidon, confirming the biblical reference to actual Near Eastern political realities. **PERSONAL NAMES**

en: Etbaal | **es:** Etbaal | **fr:** Etbaal | **de:** Etbaal 1Kgs 16:31

אָתָה H0857 *V-Qal-Perf-1cp* (21×)

To come, arrive (poetic synonym of bo'); as participle: things to come, future events; Hifil: to bring.

The Hebrew verb atah is the poet's and prophet's word for 'come' — a dignified synonym of the far more common bo' (H0935), reserved almost exclusively for elevated speech. It appears in Moses' blessing ('The LORD came from Sinai,' Deut 33:2), in Job's anguished confessions ('the thing I greatly feared has come upon me,' Job 3:25), and in prophetic challenges to idols. Its feminine plural participle otiyyot becomes a technical term for 'things to come' in Isaiah's trial speeches against false gods: 'Declare the things that are to come hereafter, that we may know you are gods' (Isa 41:23; cf. 44:7; 45:11). Spanish venir and French venir render the basic sense naturally, while the Hifil causative 'to bring' appears only twice — bringing water to the thirsty (Isa 21:14) and gathering beasts to devour (Jer 12:9). The poetic register of atah lends solemnity wherever it occurs.

1. to come, arrive (16×) To come or arrive — the basic Qal sense expressing movement toward a place or person, used almost exclusively in poetry and elevated prose. With 16 occurrences, this covers theophany ('The LORD came from Sinai,' Deut 33:2), personal experience ('the thing I feared has come upon me,' Job 3:25), and prophetic summons ('Come, let us return to the LORD,' Jer 3:22; Isa 21:12). Spanish venir/venid, French venir, and German kommen render this straightforwardly. The poetic restriction is notable: where prose uses bo', poetry reaches for atah, lending gravity to arrivals both divine and human (Ps 68:31; Isa 41:25; 56:12). GOING AND LEADING

en: and-came, and-come, and-he-has-come | **es:** Vendrán, Venid, Viene | **fr:** et-venir, et-venir-moi, et-vint | **de:** [וַיֹּאתִינִי], [יֹאתָהּ], [יֹאתִין] Deut 33:2; Deut 33:21; Job 3:25; Job 16:22; Job 30:14

2. things to come, future events (3×) Things to come, future events — the Qal feminine plural participle otiyyot used substantivally in prophetic speech to denote what lies ahead. With 3 occurrences, all in Isaiah's polemic against idols, this specialized sense challenges false gods to predict the future: 'Tell us the things to come hereafter' (Isa 41:23), 'Who declared it from the beginning, that we might know, and beforehand, that we might say He is right?' (Isa 44:7; 45:11). Spanish las cosas venideras and French les choses a venir both employ participial future vocabulary, mirroring the Hebrew participle's substantivized force. This is prophetic vocabulary par excellence — the ability to declare otiyyot is the test of true divinity. GOING AND LEADING

en: and-the-things-coming, concerning-the-things-coming, what-is-to-come | **es:** las-cosas-venideras, las-señales, y-las-cosas-venideras | **fr:** et-venir, venir | **de:** kommen, und-kommen Isa 41:23; Isa 44:7; Isa 45:11

3. to bring (2×) To bring — the Hifil causative, meaning to cause someone or something to come to a place. Only 2 occurrences: bringing water to meet the thirsty fugitive (Isa 21:14) and gathering every beast of the field to come and devour (Jer 12:9). Spanish traed and French apporter shift to dedicated 'bring' vocabulary, confirming the causative semantics. This rare sense completes the root's profile: intransitive 'come' in the Qal, predictive 'things coming' as a participle, and transitive 'bring' in the Hifil. GOING AND LEADING

en: bring, bring-them | **es:** traed, vengan | **fr:** venir | **de:** kommen Isa 21:14; Jer 12:9

אֲתָה H0858 *V-Hofal-Perf-3mp* (16×)

To come or arrive; in the causative, to bring someone or something; Aramaic verb used in Ezra and Daniel.

Atha is the standard Aramaic verb for motion toward a destination, the everyday equivalent of Hebrew bo. In Ezra and Daniel it covers the full spectrum of arrival and delivery. Officials 'come' to investigate the rebuilt temple (Ezra 5:3), dignitaries are summoned to 'come' to Nebuchadnezzar's dedication (Dan 3:2), and the enigmatic 'one like a son of man' comes with the clouds of heaven (Dan 7:13). The Haphel (causative) form shifts the action: Belshazzar orders the temple vessels 'brought' to his feast (Dan 5:2-3), and Daniel is 'brought' before the king (Dan 5:13). The Hophal passive completes the picture – a stone is 'brought' and laid over the lions' den (Dan 6:17).

1. come, arrive (7×) To come or arrive at a place – the basic Peal (Qal) sense of motion toward a goal. Used of officials arriving to question the builders (Ezra 5:3), of dignitaries summoned to a royal dedication (Dan 3:2, 26), and most memorably of the son of man 'coming with the clouds of heaven' (Dan 7:13). Spanish 'vinieron/viniendo' and French 'venir' confirm the straightforward arrival sense. Seven occurrences anchor the word's core meaning. GOING AND LEADING

en: and-come, came, coming | **es:** para-que-vinieran, viniendo, vinieron | **fr:** et-avec-lui, tu, venir | **de:** [אתא], du, ihn Ezra 4:12; Ezra 5:3; Ezra 5:16; Dan 3:2; Dan 3:26

2. bring (7×) To bring or fetch – the Haphel (causative) sense, where the subject causes someone or something to come. Belshazzar commands that the gold vessels be brought from the Jerusalem temple (Dan 5:2-3), and Daniel is brought before the king from exile (Dan 5:13). Spanish 'trajeron/trajo' and French 'venir' (in causative context) track this transitive extension. Seven occurrences make this exactly as frequent as the intransitive sense. GOING AND LEADING

en: and-they-brought, brought, they-brought | **es:** que-trajeran, trajeron, trajo | **fr:** et-venir, venir | **de:** kommen, und-kommen Dan 3:13; Dan 5:2; Dan 5:3; Dan 5:13; Dan 5:23

3. be brought (2×) To be brought – the Hophal (causative passive), indicating the subject is conveyed or delivered without acting. Daniel is 'brought' and cast into the lions' den (Dan 6:17), and a stone is placed over the opening. Spanish 'fueron-traidos' and 'fue-traida' capture the passive voice clearly. Only two occurrences carry this form, but both appear at moments of high narrative drama. GOING AND LEADING

en: and-was-brought, were-brought | **es:** fueron-traídos, y-fue-traída | **fr:** et-venir, venir | **de:** kommen, und-kommen Dan 3:13; Dan 6:17

H0859 *Conj-w / Pro-2fs* (1×)

and you (second-person feminine singular pronoun, addressing personified Judah/Jerusalem)

Jeremiah addresses personified Jerusalem in vivid second-person feminine language, confronting the city's futile attempts at self-beautification while facing impending conquest. The rhetorical question "What are you doing?" introduces the prophet's devastating observation that cosmetic adornment will not prevent Judah's lovers (foreign allies) from despising and seeking her life.

(1×) Second-person feminine pronoun with conjunction in Jeremiah 4:30, within the prophet's address to doomed Jerusalem. The feminine form personifies the city as a desperate woman adorning herself to attract lovers who actually despise her. This grammatical choice enables Jeremiah's extended metaphor equating political alliances with prostitution and the city's vulnerability with feminine sexual exploitation. SECOND PERSON PRONOUNS

en: and-you | **es:** Y-tú | **fr:** [(ואת)] | **de:** [(ואת)] Jer 4:30

אַתָּה H0859a *Conj-w / Pro-2ms* (743×)

you — second person masculine singular independent pronoun for direct address

Attah is the independent second person masculine singular pronoun, used for emphasis, contrast, or direct address throughout the Hebrew Bible. Appearing 743 times, it can stand alone as the subject ('you shall surely die,' Gen 2:17) or reinforce a verbal suffix for emphasis ('inquire thou,' 1 Sam 17:56). It frequently marks a shift in address — from narration to confrontation, as in God's words to the serpent ('you are cursed,' Gen 3:14) or David's confession scenes. The multilingual renderings — English 'you,' Spanish 'tu,' French 'tu,' German 'du' — uniformly reflect this single pronominal function.

you (2nd person masculine singular pronoun) (743×) The free-standing second person masculine singular pronoun, employed either as an independent subject or as an emphatic reinforcement of a pronominal suffix. Covers all 743 occurrences including conjunctive

forms (we-attah, 'and you'). Used in divine address (Gen 3:14), covenant formulas (Gen 6:18), and prophetic confrontation — always denoting the same grammatical person without semantic subdivision. **SECOND PERSON PRONOUNS**

en: you, you-are | **es:** tú | **fr:** tu, tu-sont | **de:** bist-du, du Gen 3:11; Gen 3:14; Gen 3:19; Gen 4:11; Gen 6:18

אַתְּי H0859b *Pro-2ms* (13×)

You (second person singular pronoun, archaic/dialectal feminine form preserved in ketiv readings).

An archaic or dialectal variant of the second person singular pronoun, preserved in the ketiv (written) text at several places where the qere (read) tradition directs the standard form. It appears in passages such as Judges 17:2, 1 Kings 14:2, and 2 Kings 4:16, 23 and 8:1. The Masoretes note that the final yod may not have been fully sounded, much as in Syriac. French and German translations often simply render 'tu' or 'du,' while Spanish qere/ketiv annotations ('Qeré,' 'kethiv') highlight the textual variant itself.

you (2nd person feminine singular pronoun, ketiv variant) (13×) The second person singular pronoun in an older orthographic form ending in yod, attested in ketiv readings at Judges 17:2, 1 Kings 14:2, 2 Kings 4:16, 23, 8:1, Jeremiah 4:30, and Ezekiel 36:13. The Masoretes consistently direct the standard form to be read aloud instead, suggesting this spelling reflects a dialectal or archaic pronunciation akin to the Syriac cognate. Functionally identical to the standard pronoun—it simply means 'you.' **SECOND PERSON PRONOUNS**

en: [and-you], [ketiv], [you] | **es:** (Qeré), (eres-tú)„ (kethiv) | **fr:** [[את]], [and-you], [et-tu] | **de:** (*), [[את]], [[את]] Judg 17:2; 1Sam 24:18; 1Kgs 14:2; 2Kgs 4:16

אַתְּ H0859c *Pro-2fs* (59×)

You (fem. sg.) — second person feminine singular independent pronoun, addressing an individual woman.

Att is the feminine singular form of the second-person independent pronoun in Hebrew, the counterpart to masculine attah. It appears in some of the Bible's most memorable direct addresses to women: God's announcement to Sarah regarding Isaac's birth (Gen 17:16 context), Rebekah's family declaring 'You are our sister' (Gen 24:60), and Boaz's tender address to Ruth. The form occasionally appears with masculine referents in three passages (Num 11:15; Deut 5:24; Ezek 28:14), likely reflecting Aramaic influence where the genders merged, though many manuscripts read attah in these cases. Orthographic variants between ketiv and qere do not affect the meaning. Every target language renders it with the standard second-person singular pronoun — Spanish tu, French tu, German du — without gender distinction in most cases.

you (fem. sg.) (59×) The second person feminine singular independent pronoun 'you,' used to address a female individual directly. Appears in pivotal addresses to women throughout the Hebrew Bible (Gen 12:11, 13; 24:23, 60; Ruth 3:11). Three passages (Num 11:15; Deut 5:24; Ezek 28:14) employ it with masculine referents, likely reflecting Aramaic convergence of gender in this pronoun. All target languages render it with their standard second-person singular form — Spanish tu, French tu, German du — since most lack grammatical gender in pronouns. **SECOND PERSON PRONOUNS**

en: are-you, you, you-are | **es:** Tú, tú | **fr:** (*), sont-tu, tu | **de:** (*), [את], bist-du Gen 12:11; Gen 12:13; Gen 24:23; Gen 24:47; Gen 24:60

אַתֶּם H0859d *Pro-2mp* (283×)

You (second person masculine plural independent pronoun)

The independent second person masculine plural pronoun in Hebrew, used to address groups directly. With 283 occurrences, it appears throughout the Hebrew Bible wherever a speaker emphatically addresses a male or mixed audience. Joseph confronts his brothers with it (Gen 42:9, 16), and it recurs prominently in legal and prophetic discourse. The pronoun sometimes appears after a verb for emphasis (Judg 15:12) and is even construed with feminine referents in Ezekiel 13:20, reflecting late biblical flexibility. Translations uniformly render it with the local second person plural form.

you (2nd person masculine plural pronoun) (283×) The standalone second person masculine plural pronoun, employed for direct emphatic address to a group. Appears in narrative confrontation (Gen 42:9, 14), legal stipulation, and prophetic oracle. Occasionally placed after the verb for rhetorical emphasis (Judg 15:12). Languages with T-V distinction (French vous, German ihr) uniformly select the plural form, confirming its exclusively plural reference. **SECOND PERSON PLURAL**

en: you, you-are | **es:** vosotros | **fr:** tu, tu-sont | **de:** du, ihr, ihr-seid Gen 29:4; Gen 42:9; Gen 42:14; Gen 42:16; Gen 42:19

אַתֶּן H0859e *Conj-w / Pro-2fp* (5×)

Second person feminine plural pronoun 'you' (fem.), addressing a group of women or feminized entities.

The second person feminine plural pronoun 'you,' used when addressing multiple female subjects. In Genesis 31:6 Jacob addresses his two wives Leah and Rachel, reminding them that they know how he has served their father. Ezekiel employs the form extensively: in 13:11 and 13:20 God addresses the false prophetesses, and in 34:17 and 34:31 the flock of God is addressed with feminine grammar, as the Hebrew word for sheep (ṣōʾn) is grammatically feminine. The Spanish 'vosotras' nicely preserves the gender distinction lost in modern English 'you.'

(5×) The second person feminine plural independent pronoun (ʾattēnâ / ʾattēn), used to address a group of grammatically feminine referents. In Genesis 31:6 it addresses Leah and Rachel directly. In Ezekiel 13:11, 20 it targets false prophetesses, while Ezekiel 34:17, 31 addresses God's flock using feminine grammar matching ṣōʾn ('flock'). The Spanish rendering 'vosotras' preserves the gendered plural distinction, whereas English and German collapse it into unmarked 'you.' The French glosses show some translator uncertainty, reflecting the challenge of mapping Hebrew gendered pronouns into languages with different pronominal systems. **SECOND PERSON PLURAL**

en: and-you, you | **es:** Y-vosotras, vosotras, y-vosotras | **fr:** et-je-donnerai, et-toi, et-tu | **de:** [ואתנה], [ואתן], [ואתנה] Gen 31:6; Ezek 13:11; Ezek 13:20; Ezek 34:17; Ezek 34:31

אָתוֹן H0860 *Art / N-fp* (34×)

She-donkey, female ass; a domesticated animal used for riding, transport, and as a measure of wealth

The specifically female donkey, distinguished from the masculine חֲמוֹר. She-donkeys appear throughout the patriarchal narratives as markers of wealth — Abraham's possessions include them (Gen 12:16), and Job's prosperity is counted partly in five hundred she-donkeys (Job 1:3; 42:12). Most memorably, Balaam's she-donkey sees the angel of the LORD and speaks (Num 22:21–33), one of Scripture's most extraordinary moments. Zechariah 9:9 prophesies the messianic king riding on 'a donkey, the foal of a she-donkey,' linking this humble beast to royal hope. Spanish 'asna' and French 'âne femelle' preserve the gender distinction carefully.

female donkey (34×) A female donkey (she-ass), the domesticated animal valued for riding, burden-bearing, and breeding. Prominent in Balaam's narrative where the she-donkey sees the angel and speaks (Num 22:21–33), in patriarchal wealth inventories (Gen 12:16; 32:15; Job 1:3; 42:12), and in the messianic prophecy of Zechariah 9:9 where the king comes on the foal of a she-donkey. The gender-specific term contrasts with חֲמוֹר (male donkey); multilingual glosses (Spanish 'asna,' German 'Eselinnen') consistently mark the feminine. **DONKEYS AND FOALS**

en: female-donkeys, the-donkey, the-donkeys | **es:** asnas, la-asna, las-asnas | **fr:** femelle-ânes, le-âne, le-ânes | **de:** Eselinnen, [אתונות], der-Esel Gen 12:16; Gen 32:15; Gen 45:23; Gen 49:11; Num 22:21

אַתּוּן H0861 *Prep-l / N-msd* (10×)
Furnace (Aramaic) — the blazing kiln or smelting furnace, used of the fiery furnace in Daniel 3
The Aramaic noun אַתּוּן (attun) designates a large furnace or kiln heated to extreme temperatures. All ten occurrences appear in Daniel 3, where Nebuchadnezzar orders Shadrach, Meshach, and Abednego thrown into a furnace of blazing fire for refusing to worship his golden image. The furnace is heated 'seven times more than usual' (Dan 3:19), so hot it kills the soldiers who throw the three in (Dan 3:22). Yet Nebuchadnezzar sees four figures walking unharmed in the flames (Dan 3:25). The word cognates with Hebrew אָתוֹן (oven/furnace) and Akkadian utūnu. Spanish 'horno' and French 'fournaise' both capture the industrial-scale heat implied.

furnace (fire chamber) (10×) A large furnace or kiln capable of producing intense heat, used exclusively in Daniel 3's narrative of the three Jewish exiles' ordeal. The furnace (אַתּוּן דִּי נוּרָא יָקִדְתָּא, 'furnace of blazing fire') functions as Nebuchadnezzar's instrument of execution for those who defy his idolatrous decree (Dan 3:6, 11, 15, 17, 20-21, 23, 26). The miraculous deliverance — four figures walking unscathed amid the flames — transforms the furnace from a symbol of tyrannical power to a witness of divine sovereignty. Spanish 'horno ardiente' and German 'Feuerofen' convey the terrifying scale.
GEOGRAPHY AND SPACE
en: and-the-furnace, furnace-of, furnace-of- | **es:** al-horno-de, el-horno, el-horno-de | **fr:** et-fournaise, fournaise | **de:** Ofen, und-Ofen Dan 3:6; Dan 3:11; Dan 3:15; Dan 3:17; Dan 3:19

אתוק H0862a *Conj-w / N-mpc / 3fs* (1×)
galleries/porches (architectural features in Ezekiel's temple vision, ketiv form)
Ezekiel's detailed temple vision includes these architectural features, though textual variants complicate identification. The ketiv reading suggests galleries or porches, while the qere proposes chambers or side rooms. These structures appear in the measuring of the temple's outer court, part of the prophet's elaborate vision of Israel's restored worship.

(1×) Architectural term in Ezekiel 41:15 (ketiv form) denoting structural features—possibly galleries, porches, or colonnaded spaces within the temple complex. The qere variant and scholarly proposals indicate textual uncertainty about the precise architectural element. The temple vision's meticulous measurements aimed to convey divine order and holiness restored to Israel's worship space after exile.
PORTICO PILLAR STAIRS
en: [ketiv] | **es:** [kethiv] | **fr:** et-galerie | **de:** [ואתוקיהא] Ezek 41:15

אַתִּיק H0862b *Conj-w / N-mpc / 3fs* (5×)
Gallery or terrace; an architectural feature of Ezekiel's visionary temple, a covered walkway or recessed ledge.
A masculine noun referring to galleries or terraces in the visionary temple of Ezekiel 40–42. These architectural elements appear to be covered walkways, recessed ledges, or tiered balconies running along the temple's outer structure. All five occurrences cluster in Ezekiel 41:15–16 and 42:3–5, where they describe the three-storied chambers flanking the temple proper. The term is notoriously difficult—translators across languages render it as 'galleries' (eng, spa 'galería') or simply transliterate—but the context suggests elevated, receding platforms that gave the upper stories progressively less floor space.

(5×) An architectural term (ʾattîq) denoting galleries, terraces, or recessed ledges in Ezekiel's visionary temple complex. In Ezekiel 42:3 the galleries face one another across a courtyard, while 42:5 notes that the upper chambers were narrower because the galleries consumed space. Ezekiel 41:15–16 describes the galleries in relation to the temple's inner measurements. The consistent multilingual rendering as 'galleries' (eng 'galleries,' spa 'galerías,' fra 'galerie') suggests an elevated walkway or tiered balcony structure, though the precise architectural referent remains debated among scholars.
PORTICO PILLAR STAIRS
en: and-its-galleries, and-the-galleries, galleries | **es:** galería, galerías, y-las-galerías | **fr:** et-galerie, galerie | **de:** [אתיק], [אתיקים], [ואתיקיהא] Ezek 41:15; Ezek 41:16; Ezek 42:3; Ezek 42:5

אִתַּי H0863 *N-proper-ms* (9×)
Ittai, a proper name borne by two of David's men: a Gittite commander and a Benjamite warrior.
The name Ittai (possibly meaning 'companionable,' from אֵת 'with') is borne by two figures in David's circle. The more prominent is Ittai the Gittite, a foreign soldier from Gath who displayed remarkable loyalty during Absalom's revolt, insisting on following David into exile (2 Sam 15:19-22) and later commanding a third of the army at the decisive battle (2 Sam 18:2, 5, 12). The second Ittai is a Benjamite among David's thirty mighty men (2 Sam 23:29; cf. 1 Chr 11:31). Translations uniformly preserve the name: 'Itai' in Spanish, 'Ittai' in English and French.

Ittai (9×) Ittai — a proper name (perhaps meaning 'with me' or 'companionable') designating two men associated with David. The primary bearer is Ittai the Gittite, a Philistine from Gath who pledged unwavering loyalty to David during Absalom's rebellion (2 Sam 15:19-22) and was entrusted with commanding a third of David's forces (2 Sam 18:2). The second is Ittai son of Ribai from Gibeah of Benjamin, one of David's thirty warriors (2 Sam 23:29). Multilingual evidence shows consistent transliteration with minor variation: English 'Ittai', Spanish 'Itai/Itay', German 'Ittai'.
PROPER NAMES (PERSONAL)
en: Ittai | **es:** Itai, Itay | **fr:** Ittai, [איתי] | **de:** Ittai, [איתי] 2Sam 15:19; 2Sam 15:21; 2Sam 15:22; 2Sam 18:2

אֵתָם H0864 *Prep-m / N-proper-fs* (4×)
Etham — a place on the edge of the wilderness where Israel camped after leaving Egypt
A stopping point on Israel's exodus route, situated at the border between the cultivated land of Egypt and the open desert. Etham appears in the itinerary of Numbers 33 and in the narrative of Exodus 13:20, marking the transition from settled territory into the wilderness. The associated 'wilderness of Etham' (Num 33:8) became a defining landmark for the early stages of the desert wandering. The name may derive from an Egyptian word for 'fort' or 'enclosure,' fitting its frontier location.

(4×) The proper noun designating a campsite on the edge of the Egyptian wilderness. All four occurrences cluster in the exodus itinerary (Exod 13:20; Num 33:6–8), with multilingual renderings uniformly transliterating the name — English 'Etham,' Spanish 'Etam,' French 'Etham' — confirming a single referent: the liminal settlement where Israel encamped before turning toward the sea.
GEOGRAPHY AND SPACE
en: Etham, at-Etham, from-Etham | **es:** Etam, de-Etam, en-Etam | **fr:** Etham, dans-Etham, de-Etham | **de:** Etham, bei-Etam, in-Etham Exod 13:20; Num 33:6; Num 33:7; Num 33:8

תְּמוֹל H0865 *Adv* (8×)
Yesterday; formerly, in time past — a temporal adverb for recent past or habitual prior state.
A temporal adverb meaning 'yesterday' in its literal sense, but frequently extending to 'formerly' or 'in time past.' It appears most memorably in the recurring idiom temol shilshom ('yesterday and the day before'), a Hebrew way of saying 'previously' or 'as before' (e.g., 1 Sam 4:7; 2 Sam 5:2). The multilingual translations confirm this dual range: German gestern and Spanish ayer stay close to 'yesterday,' while French autrefois ('formerly') and English 'in time past' reflect the broader retrospective usage. In prophetic contexts like Isaiah 30:33 and Micah 2:8, it carries the force of recent, vivid memory.

yesterday, formerly, in time past (8×) Denotes 'yesterday' literally or 'formerly / in time past' more broadly. The phrase temol shilshom ('yesterday and three days ago') functions as an idiom for 'previously, as in the past' — appearing in narratives about Saul (1 Sam 10:11; 14:21) and David (2 Sam 5:2). Spanish ayer and German

gestern preserve the concrete 'yesterday' meaning, while French autrefois captures the extended temporal sense. All eight occurrences fall within narrative or prophetic retrospection. **YESTERDAY PREVIOUSLY**

en: and-yesterday, as-yesterday, from-yesterday | **es:** Y-ayer, ayer, como-ayer | **fr:** [מאתמול], autrefois, comme-hier | **de:** [ואתמול], [מאתמול], gestern 1Sam 4:7; 1Sam 10:11; 1Sam 14:21; 1Sam 19:7; 2Sam 5:2

אֶתְנָה H0866 *N-fs* (1×)

hire of harlotry (payment received for sexual services, metaphor for Israel's idolatry)

Hosea employs this term in his extended metaphor of Israel as unfaithful wife, describing her misattribution of agricultural blessings as payments from Baal-lovers. The prophet will strip away these "wages" she thought came from false gods, revealing that Yahweh alone provided her sustenance. The metaphor equates covenant infidelity with prostitution for hire.

(1×) Term denoting a harlot's wages in Hosea 2:12, used metaphorically for Israel's relationship with Baal. The prophet depicts Israel attributing her agricultural prosperity to Baal as payment for cultic prostitution, when actually Yahweh gave these gifts. The rare feminine form (versus the more common ethnah) may reflect poetic variation in Hosea's sustained adultery metaphor. **WAGES AND REWARD**

en: wages | **es:** Paga | **fr:** salaire | **de:** [אתנה] Hos 2:12

אֶתְנִי H0867 *N-proper-ms* (1×)

Ethni (personal name, Levitical ancestor of Asaph)

This name appears in the genealogical lineage of Asaph, one of David's chief musicians. The Chronicles preserve multiple genealogical lists for Levitical families, sometimes with variant spellings reflecting different sources or traditions. The same individual may appear as Jeaterai in another verse, demonstrating common orthographic flexibility in genealogical transmission.

(1×) Personal name of a Levite in 1 Chronicles 6:41, listed in Asaph's ancestral line. The probable identity with Jeatherai (v. 6:21) illustrates typical genealogical variant spellings. Cross-linguistic renderings preserve the transliterated proper name, with some editions using brackets to indicate textual transmission uncertainties common in genealogical lists. **PROPER NAMES (PERSONAL)**

en: Etni | **es:** Etni | **fr:** [אתני] | **de:** [אתני] 1Chr 6:41

אֶתְנַן H0868 *N-mpc / 3fs* (11×)

Harlot's hire, prostitute's wages — payment given for sexual services, used literally and as a metaphor for Israel's idolatrous earnings

The noun אֶתְנַן (etnan) specifically denotes the fee paid to a prostitute, carrying both literal and powerful metaphorical force. Deuteronomy 23:18 prohibits bringing 'the hire of a prostitute or the price of a dog' into the house of the LORD as a votive offering. Ezekiel's extended allegory of Jerusalem as an unfaithful wife inverts the convention: she is worse than an ordinary harlot because she pays her lovers rather than receiving payment (Ezek 16:31-34, 41). Isaiah prophesies that Tyre's commercial profits will be 'harlot's hire' consecrated to the LORD (Isa 23:17-18). Micah declares Samaria's idols were assembled from harlot's wages and shall return to harlot's wages (Mic 1:7). Spanish 'paga de prostituta' and French 'salaire de prostituée' preserve the commercial-sexual specificity.

harlot's hire, prostitute's wages (11×) The payment or fee given to a prostitute for sexual services, used both literally and as a prophetic metaphor for the revenues of spiritual adultery and idolatry. Deuteronomy 23:18 bans it from the temple treasury alongside 'the price of a dog.' Ezekiel's allegory of Jerusalem reverses the convention — she gives hire rather than receiving it, making her worse than a common harlot (Ezek 16:31-34, 41). Isaiah applies it to Tyre's mercantile wealth, prophesying its eventual consecration to the LORD (Isa 23:17-18). Micah uses it for Samaria's idol wealth (Mic 1:7). Spanish 'paga de ramera' and English 'harlot's hire' both capture the intersection of commerce and sexual transgression. **WAGES AND REWARD**

en: and-her-wages, and-hire, from-hire-of | **es:** a-su-paga-de-ramera, de-salario-de, paga | **fr:** [ואתננה], [לאתננה], et-promesse | **de:** [אתנן], [אתנניה], [ואתנן] Deut 23:18; Isa 23:17; Isa 23:18; Ezek 16:31; Ezek 16:34

אֶתְנָן H0869 *Conj-w / N-proper-ms* (1×)

Ethnan (personal name, descendant of Judah)

This personal name appears in Judah's tribal genealogy, part of the extensive family records preserved in Chronicles. The name may be confused in some textual traditions with the common noun for harlot's hire due to orthographic similarity, though context clearly indicates a proper name. Such genealogies maintained tribal identity and land inheritance claims.

(1×) Personal name appearing in 1 Chronicles 4:7 within Judah's genealogical records. The similarity to the noun meaning "harlot's hire" is purely coincidental, as context firmly establishes this as a proper personal name. Cross-linguistic evidence shows transliteration preserving the name, with brackets in some editions indicating textual or orthographic uncertainties in manuscript traditions. **PROPER NAMES (PERSONAL)**

en: and-Ethnan | **es:** y-Etnan | **fr:** [ואתנן] | **de:** [ואתנן] 1Chr 4:7

אֶתַּר H0870 *Conj-w / Prep / 2ms* (8×)

Aramaic noun 'place, site' and prepositional use 'after, following'; used in Daniel and Ezra for temple locale and temporal sequence.

An Aramaic noun meaning 'place' or 'site,' used in the books of Daniel and Ezra to designate a physical location, especially the site of the Jerusalem temple (Ezra 5:15; 6:3, 5, 7). In a secondary development shared with Syriac batar and Targumic usage, the word takes on prepositional force meaning 'after' or 'following,' as in Daniel 7:6-7 where successive kingdoms arise 'after this.' The Arabic cognate ithr ('footstep, trace') illuminates how a spatial root shifts to temporal sequence: one follows 'in the track of' what came before.

1. place, location (Aramaic noun) (5×) Denotes a physical place or site, functioning as a standard Aramaic noun. In Ezra, it consistently refers to the location of the temple: 'let the house of God be built on its place' (Ezra 5:15; 6:7). Spanish lugar and English 'place' converge uniformly across all five occurrences. The cognate Syriac atar and Nabataean/Palmyrene usage confirm a common Aramaic spatial noun, parallel to Hebrew asher in its earliest locative sense. **GEOGRAPHY AND SPACE**

en: its-place, place, the-place | **es:** a-su-lugar, el-lugar, lugar | **fr:** [אתר], [אתרה], [לאתרה] | **de:** [אתר], [אתרה], [לאתרה] Ezra 5:15; Ezra 6:3; Ezra 6:5; Ezra 6:7; Dan 2:35

2. after, behind (Aramaic preposition) (3×) Functions as a temporal preposition meaning 'after' or 'following,' derived from the locative noun via the idiom ba-atar ('in the track of'). Daniel 2:39 uses the suffixed form u-vathrakh ('and after you') to introduce the next kingdom, while Daniel 7:6-7 employs ba-atar denah ('after this') for apocalyptic succession. Spanish después de and French après confirm the purely temporal reading, sharply distinguished from the spatial sense. **AFTER TEMPORAL**

en: after, and-after-you | **es:** Después-de, Y-después-de-ti | **fr:** après, et-après | **de:** [באתר], [ובתרך] Dan 2:39; Dan 7:6; Dan 7:7

אֲתָרִים H0871 *Art / N-proper-fs* (1×)

the Atharim (caravan route or place name in the Negev, possibly meaning "spies' route")

This enigmatic phrase appears in Israel's wilderness wanderings when the Canaanite king of Arad attacked them coming by "the way of the Atharim." Ancient versions diverge significantly—Septuagint preserves the place name while Targum interprets it as "way of the spies," connecting to earlier reconnaissance missions. The term may denote a known caravan route through the Negev.

(1×) Designation of uncertain meaning in Numbers 21:1, either a place name, caravan route designation, or interpretive gloss meaning "spies' route." The Arabic cognate suggests traces or footprints, supporting the caravan-route interpretation. Targum's "way of the spies" connects to Numbers 13's reconnaissance, though this requires unlikely consonantal changes. Cross-linguistic renderings preserve the proper name while acknowledging interpretive difficulties. GEOGRAPHY AND SPACE

en: the-Atharim | **es:** los-Atarim | **fr:** le-Atharim | **de:** der-Atharim Num 21:1

בְּאָה H0872 *Prep-b* (1×)

entrance, entry (to the temple)

This rare term denotes an entrance or entryway, appearing only in Ezekiel's temple vision where the prophet sees an image at "the entrance" that provokes divine jealousy. The prepositional form suggests a specific architectural feature of the temple complex. Translations render it variously as "at the entrance" or "in the entry," emphasizing the spatial location where idolatrous imagery had been placed.

(1×) Refers to the physical entrance or gateway to the Jerusalem temple in Ezekiel 8:5. The context is liturgical-architectural: the prophet sees an offensive image positioned at this entry point. The multilingual evidence (Spanish "en-la-entrada," French "dans-elle-est-venue") confirms the locational sense, though the single occurrence makes semantic boundaries uncertain. GEOGRAPHY AND SPACE

en: at-the-entrance | **es:** en-la-entrada | **fr:** dans-elle-est-venue | **de:** [בבאה] Ezek 8:5

בְּאִישׁ H0873 *Conj-w / Adj-fsd* (1×)

bad, rebellious (Aramaic adjective describing Jerusalem)

An Aramaic adjective meaning "bad" or "evil," used in Ezra's account of opposition to Jerusalem's rebuilding. The word appears in an accusatory letter to the Persian king describing Jerusalem as a "rebellious and bad city" with a history of sedition. Related to the Syriac and Targumic forms for "bad," it carries moral and political connotations of troublemaking and defiance.

(1×) Describes Jerusalem as morally and politically "bad" in the context of Persian-era accusations (Ezra 4:12). The term pairs with "rebellious" to paint the city as a source of trouble. Textual uncertainty exists (the ketiv reading), but the sense of moral-political badness is consistent across cognates in Aramaic dialects. PROPHETS AND PROPHECY

en: [ketiv] | **es:** [y-mala] | **fr:** [ובאישתא] | **de:** [[ובאישתא]] Ezra 4:12

בֵּאֵר H0874 *Conj-w / V-Piel-Imp-ms* (3×)

make clear, explain, or write plainly (Piel); make distinct so as to be easily understood

A verb in the intensive (Piel) stem meaning to make something clear or plain. Moses explains the law clearly (Deuteronomy 1:5). Inscriptions must be written plainly on stones—either so clearly that one can read while running past, or so one can read swiftly (Habakkuk 2:2). The law on plastered stones must be written 'very plainly' (Deuteronomy 27:8). The emphasis is on clarity and accessibility of written communication, particularly legal and prophetic texts.

(3×) To clarify or explain in writing; to make text distinct and legible. Moses 'explained' (be'er) the law in Moab (Deuteronomy 1:5). The law must be inscribed on stones 'making clear well' (Deuteronomy 27:8). Habakkuk is commanded to write the vision and 'make it plain' on tablets so a reader can run (Habakkuk 2:2). The focus is pedagogical and communicative—ensuring the message is accessible. BOLDNESS AND OPENNESS

en: and-make-it-plain, to-explain, well | **es:** a-explicar, claramente, y-hazla-clara | **fr:** et-expliquer, puits, à-explain | **de:** Brunnen, [ובאר], zu-explain Deut 1:5; Deut 27:8; Hab 2:2

בְּאֵר H0875 *N-fsc / 2ms* (37×)

A well dug for water; figuratively, a pit of destruction or moral danger.

Wells are landmarks of covenant and encounter throughout the Hebrew Bible. Abraham disputes over wells at Beersheba (Gen 21:25-30), Isaac re-digs his father's wells and names them after the conflicts they provoke (Gen 26:18-22), and Moses meets his future wife at a well in Midian (Exod 2:15-16). The word denotes a shaft intentionally dug to reach underground water, distinguishing it from a natural spring. In two poetic passages, the same image of depth and enclosure turns ominous: the 'pit of destruction' in Psalm 55:23 and the 'deep pit' of the adulteress in Proverbs 23:27, where the well becomes a trap from which there is no climbing out.

1. well, cistern (dug water source) (35×) A shaft dug into the ground to access water (or, in Gen 14:10, bitumen). This is the patriarchal well of encounter and contention: Abraham at Beersheba (Gen 21:25-30), Isaac at Rehoboth (Gen 26:22), Jacob at Haran (Gen 29:2-3). Spanish 'pozo,' French 'puits,' and German 'Brunnen' all consistently translate the literal water-well. Numbers 21:17-18 preserves an ancient 'Song of the Well,' and Proverbs 5:15 uses 'your own well' as a metaphor for marital faithfulness — still literal in form, figurative in application. WELL PIT CISTERN

en: a-well-of, the-well, well | **es:** Pozo, el-pozo, pozo | **fr:** le-bien, le-puits, puits | **de:** Brunnen, dem-Brunnen, den-Brunnen Gen 14:10; Gen 16:14; Gen 21:19; Gen 21:25

2. pit (of destruction or moral danger) (2×) A pit envisioned as a trap or place of destruction, extending the literal sense of depth and enclosure into metaphor. In Psalm 55:23, God will cast the wicked into 'the pit of destruction' (be'er shakhat), and Proverbs 23:27 warns that an adulteress is 'a deep pit.' Spanish 'pozo-de' and German 'Grube-von' shift toward 'pit' rather than 'well,' reflecting the ominous connotation. The image depends on the literal sense — a well is inescapably deep — but the referent is Sheol or moral ruin rather than water. WELL PIT CISTERN

en: and-a-well, to-pit-of | **es:** a-pozo-de, y-pozo | **fr:** et-puits, à-puits | **de:** [ובאר], zu-Grube-von Ps 55:23; Prov 23:27

בְּאֵר H0876 *N-proper-fs / 3fs* (2×)

Beer; place name meaning 'well'

A geographical name meaning simply 'well,' designating locations marked by water sources. The common noun for well (בְּאֵר) became a place name at multiple sites in ancient Israel, understandably given the vital importance of water sources in the arid climate. Both biblical occurrences mark significant locations in Israel's wilderness journeys and early settlement.

(2×) Two distinct locations bear this name: one where Israel stopped and sang the well-song during wilderness wanderings (Numbers 21:16), and another where Jotham fled after pronouncing his parable against Abimelech (Judges 9:21). The transparent meaning 'well' made this a natural place name, and multilingual glosses simply transliterate it as a proper name (Beer). The Numbers passage includes the famous song, 'Spring up, O well!' suggesting this Beer was particularly associated with water discovery. Multiple sites may have shared this descriptive name, much like modern towns named 'Springs' or 'Wells.' AUTO-DETECTED COMMUNITY 9079 WITH 4 SENSES

en: Beer, to-Beer | **es:** Beer, a-Beer | **fr:** Beer, à-Beer | **de:** Beer, zu-Beer Num 21:16; Judg 9:21

בְּאֹר H0877 *Prep-m / N-msc* (4×)

A cistern, pit, or well — a hewn water reservoir, often contrasted with living springs

Refers to a dug-out water storage cavity, whether a cistern, pit, or well. The word appears memorably in Jeremiah 2:13 where God contrasts himself as a fountain of living water with the 'broken cisterns' Israel has hewn for itself. In 2 Samuel 23:15–16 it designates the well of Bethlehem from which David's warriors drew water. The form is a variant of the more common beer/bor, and the multilingual

glosses — Spanish 'cisternas/pozo,' French 'puits' — confirm the water-containment sense throughout.

(4×) A hewn cistern, pit, or well used for water storage. In 2 Samuel 23:15–16 the word denotes the well of Bethlehem beside the gate, while in Jeremiah 2:13 it appears as 'broken cisterns' in a devastating metaphor for Israel's forsaking of the living God. Spanish 'cisternas' and 'pozo' reflect the same concrete water-holding sense across all attestations. **GEOGRAPHY AND SPACE**

en: cisterns, from-well-of | **es:** cisternas, del-pozo-de | **fr:** [בארות], [בארת], de-bien-de | **de:** [בארות], [בארת], von-gut-von 2Sam 23:15; 2Sam 23:16; Jer 2:13

בְּאֵרָא H0878 *Conj-w / N-proper-ms* (1×)

Beera (personal name, man of Asher)

A personal name appearing in the genealogies of Asher, one of Israel's twelve tribes. The name appears only in Chronicles' genealogical lists, preserving the memory of an individual from Asher's lineage. The form is consistently transliterated across languages (Spanish "Beera," French and German retain the Hebrew), suggesting minimal semantic content beyond the proper name itself.

(1×) Identifies a specific individual in the tribal genealogy of Asher recorded in 1 Chronicles 7:37. The name functions purely as a personal identifier with no additional narrative or theological significance. The uniform transliteration across translation traditions indicates recognition of its proper-name status. **AUTO-DETECTED COMMUNITY 9079 WITH 4 SENSES**

en: and-Beera | **es:** y-Beera | **fr:** [ובאראא] | **de:** [ובאראא] 1Chr 7:37

בְּאֵר H0879 *Conj-w / N-proper-fs* (1×)

Beer-Elim (place name, 'well of the mighty ones')

A place name meaning "well of the mighty ones" or "well of the leaders," mentioned in Isaiah's oracle against Moab. The name combines the common Hebrew word for "well" (beer) with a term for powerful figures or leaders. Located in Moabite territory, it appears in a passage describing widespread lamentation. The geographic reference helps locate the extent of Moab's distress during judgment.

(1×) Designates a specific location in Moab mentioned in Isaiah 15:8 during an oracle of judgment. The crying reaches "to Beer-Elim," marking the geographical extent of the calamity. The compound name (well + mighty ones) suggests either a well owned by leaders or a well of great importance, typical of ancient Near Eastern naming conventions for water sources. **WELL PIT CISTERN**

en: and-Beer-Elim | **es:** y-Beer-Elim | **fr:** [ובאר אילים] | **de:** [ובאר אילים] Isa 15:8

בְּאֵרָה H0880 *N-proper-ms* (1×)

Beerah (personal name, a Reubenite)

A personal name from the tribe of Reuben, appearing in the Chronicles genealogy. This individual is identified as a Reubenite in the tribal records preserved by the Chronicler. The name, related to the word for "well" (beer), was common in ancient Israel. Across languages the name is simply transliterated, indicating its recognition as a proper noun with no independent semantic content.

(1×) Identifies a specific member of the tribe of Reuben mentioned in 1 Chronicles 5:6. The genealogical context provides tribal affiliation but no narrative details about this individual's life or significance. The name's etymology may relate to "well" but functions purely as a personal identifier in this context. **AUTO-DETECTED COMMUNITY 9079 WITH 4 SENSES**

en: Be'erah | **es:** Beera | **fr:** [באראה] | **de:** [באראה] 1Chr 5:6

בְּאֵרוֹת H0881 *N-proper-fs* (5×)

Beeroth, a Gibeonite city allotted to Benjamin, meaning 'wells' and associated with the Hivite league.

A place name meaning 'wells,' identifying one of the four Gibeonite cities that secured a covenant with Israel by deception (Josh 9:17). Located in the territory of Benjamin (Josh 18:25), Beeroth is most memorably connected with Rechab and Baanah, the assassins of Ish-bosheth, who are identified as Beerothites in 2 Samuel 4:2. The city's inhabitants later appear in the post-exilic census lists of Ezra 2:25 and Nehemiah 7:29, attesting to the community's continuity after the Babylonian exile.

(5×) The proper place name Beeroth (bĕʾērôt, 'wells'), a city of the Gibeonite-Hivite confederation allotted to the tribe of Benjamin. Joshua 9:17 lists it among the four Gibeonite cities that tricked Israel into a peace treaty. Joshua 18:25 places it in Benjamin's tribal allotment. In 2 Samuel 4:2 it is noted as the hometown of Rechab and Baanah. The post-exilic returns in Ezra 2:25 and Nehemiah 7:29 show its residents among those who came back from Babylon. Multilingual glosses uniformly transliterate it (eng 'Beeroth,' spa 'Beerot,' fra 'Beeroth'), preserving its Semitic etymology related to wells or cisterns. **GEOGRAPHY AND SPACE**

en: Beeroth, and-Beerot, and-Beeroth | **es:** Beerot, y-Beerot | **fr:** Beeroth, [ובארות], et-Beerot | **de:** Beeroth, [ובארות], und-Beerot Josh 9:17; Josh 18:25; 2Sam 4:2; Ezra 2:25; Neh 7:29

בְּאֵרִי H0882 *N-proper-ms* (2×)

Beeri; personal name meaning 'my well'

A personal name meaning 'my well,' borne by two individuals in Scripture: a Hittite who became Esau's father-in-law, and Hosea's father. The possessive form suggests either a theophoric meaning (Yahweh as 'my well/source') or simply a name derived from association with a well.

(2×) Two men bear this name: first, Beeri the Hittite, whose daughter Judith married Esau, causing 'grief of mind' to Isaac and Rebekah (Genesis 26:34); second, Beeri the father of the prophet Hosea (Hosea 1:1). The name's meaning 'my well' could reflect gratitude for water sources or, more likely, metaphorical use where God is viewed as one's source or well of life. The multilingual glosses simply transliterate (Beeri, Bééri), treating it as an opaque proper name. Notably, one Beeri was Hittite (non-Israelite), while the other fathered a major prophet, showing the name crossed ethnic boundaries. **PROPER NAMES (PERSONAL)**

en: Beeri | **es:** Beeri | **fr:** Beeri, Bééri | **de:** Beeris, [באר] Gen 26:34; Hos 1:1

בְּאֵר לַחַי רֹאִי H0883 *N-proper-fs* (3×)

Beer-lahai-roi, a well name meaning 'well of the Living One who sees me'; site of Hagar's encounter

A place name commemorating Hagar's encounter with the Angel of the Lord. The name means 'well of the Living One who sees me,' explained in Genesis 16:14 by Hagar's realization that God saw her in her distress. The well lay between Kadesh and Bered in the Negev. Isaac lived near Beer-lahai-roi when Rebekah arrived (Genesis 24:62), and he settled there after Abraham's death (Genesis 25:11). The site marked a place of divine encounter and ongoing significance for the patriarchal family.

(3×) A well in the Negev wilderness where Hagar met the Angel of the Lord and named God 'the Living One who sees' (Genesis 16:14). The site became associated with Isaac, who dwelt there when he married Rebekah (Genesis 24:62) and after Abraham's death (Genesis 25:11). The name preserves the theology of divine sight—God sees the afflicted. **GEOGRAPHY AND SPACE**

en: Beer-Lahai-Roi | **es:** Beer-Lachay-Roi, Beer-Lajai-Roi | **fr:** Beer-Lahai-Roi | **de:** Beer-Lachai-Roi Gen 16:14; Gen 24:62; Gen 25:11

בְּאֵר שֶׁבַע H0884 *N-proper-fs* (34×)

Beer-sheba; a city in the Negev marking Israel's traditional southern boundary, associated with Abraham and Isaac

The ancient city in the northern Negev whose name means 'well of seven' or 'well of the oath,' explained by the covenant between Abraham and Abimelech involving seven ewe lambs (Gen 21:30–31) and later reaffirmed by Isaac (Gen 26:33). Beer-sheba anchors the

formulaic expression 'from Dan to Beer-sheba' (Judg 20:1; 1 Sam 3:20; 2 Sam 17:11), defining the full extent of the promised land from north to south. Abraham planted a tamarisk tree there and called on the name of the LORD (Gen 21:33). Transliterations across languages remain remarkably stable — Spanish 'Beer-Seba,' French 'Beer-Schéba,' German 'Beer-Scheba' — preserving the Hebrew toponymy.

Beer-sheba (city) (34×) The proper name of a city in the Negev desert, traditionally marking Israel's southern border. Founded in the patriarchal period through Abraham's well-digging and oath with Abimelech (Gen 21:14, 31–33), and reaffirmed by Isaac (Gen 26:23, 33). Appears in the phrase 'from Dan to Beer-sheba' (Judg 20:1; 2 Sam 17:11) denoting the whole land. Also significant as the departure point for Elijah's flight to Horeb (1 Kgs 19:3) and Jacob's journey to Egypt (Gen 46:1, 5). BEERSHEBA SHEBA NAMES
en: Beer-Sheva, Beer-sheba, Beersheba | **es:** Beer-Seba, Beer-Sheba, Beer-Sheva | **fr:** Beer-Schéba, Beer-Sheva, Beer-sheba | **de:** Beer-Scheba, Beer-Sheva, Beer-sheba Gen 21:14; Gen 21:31; Gen 21:32; Gen 21:33; Gen 22:19

בְּאֵרֹת בְּנֵי־יַעֲקָן H0885 *Prep / N-proper-fs* (1×)
Beeroth-bene-jaakan (place name, 'wells of the sons of Jaakan')
A compound place name meaning "wells of the sons of Jaakan," marking a wilderness station during Israel's wanderings. The location appears in Deuteronomy's recounting of the journey, probably in Horite territory. Numbers 33 uses the shorter form "Bene-jaakan." The name preserves both the geographical feature (wells, crucial in the desert) and the tribal or clan association (sons of Jaakan), typical of ancient toponymy.

(1×) Identifies a specific stopping point in Israel's wilderness journey mentioned in Deuteronomy 10:6. The compound name indicates wells associated with the descendants of Jaakan, likely a Horite clan. The prepositional phrase "from Beeroth-bene-jaakan" indicates movement away from this location, showing its function as a geographical reference point in the itinerary. GEOGRAPHY AND SPACE
en: from-Beeroth-bene-jaakan | **es:** de-Beerot-Bene-Jaacán | **fr:** de-Beeroth-bene-jaakan | **de:** von-Beeroth-bene-jaakan Deut 10:6

בְּאֵרֹתִי H0886 *Art / N-proper-mp* (5×)
Beerothite, a gentlic adjective identifying inhabitants of the Benjaminite city of Beeroth.
A gentlic adjective meaning 'the Beerothite,' designating someone from the city of Beeroth in Benjamin. All five occurrences appear in 2 Samuel, predominantly in chapter 4, which narrates the assassination of Ish-bosheth by Rechab and Baanah. The text repeatedly identifies these men as Beerothites (2 Sam 4:2, 3, 5, 9), emphasizing their origin—perhaps to distinguish them from Saul's household or to note that Beeroth's Hivite population had fled to Gittaim. Naharai, one of David's mighty warriors, is also called the Beerothite (2 Sam 23:37).

(5×) A gentlic adjective (bĕʾērōtî) meaning 'the Beerothite,' identifying a person as an inhabitant of Beeroth in Benjamin. Four of the five occurrences (2 Sam 4:2, 3, 5, 9) relate to Rechab and Baanah, the assassins of Ish-bosheth, where their geographic origin is narratively significant: 2 Samuel 4:3 notes that the Beerothites had fled to Gittaim. The fifth occurrence (2 Sam 23:37) identifies Naharai the Beerothite as Joab's armor-bearer among David's elite warriors. All translations render it with a consistent gentlic form (eng 'the Beerothite,' spa 'el beerotita,' fra 'le Beerothite'). PERSONAL NAMES
en: the-Beerothite, the-Beerothites | **es:** el-beerotita, los-beerotitas | **fr:** le-Beerothite, le-Beerothites | **de:** der-Beerothite, der-Beerothites 2Sam 4:2; 2Sam 4:3; 2Sam 4:5; 2Sam 4:9; 2Sam 23:37

בָּאַשׁ H0887 *Conj-w / V-Qal-ConsecImperf-3fs* (18×)
to stink, emit foul odor; to become odious or detestable (literally or figuratively)
This Hebrew verb captures both the physical reality of stench and the social reality of disgrace. In its literal sense, it describes the putrid smell of rotting manna, dead fish in the plague-struck Nile, or festering wounds. But Hebrew uses the same root for social disgrace—making oneself 'stink' in someone's eyes means destroying one's reputation or standing. The Israelites told Moses he had 'made them odious' to Pharaoh, just as David made himself odious to the Philistines. The language treats social repugnance as viscerally as physical decay.

1. make odious, bring into disrepute (Hifil, figurative) (6×) The Hifil stem with figurative force appears when Jacob's sons feared they had 'made themselves odious' to the Canaanites (Gen 34:30), or when the wicked 'make themselves odious' through shameful conduct (Prov 13:5). The multilingual glosses show Spanish hediondo and French odieux tracking the social disgrace aspect, while English 'acts shamefully' captures the behavioral dimension that produces the odious reputation. MAKE ODIOUS DISGRACE
en: acts-shamefully, are-put-to-shame, he-made-himself-odious | **es:** [fueron-avergonzados], hace-heder, hediondo | **fr:** [[הבאיש]], faisant-lui-même-odieux, il-fit-lui-même-odieux | **de:** [[הבאיש]], [באיש], du-machte-stink Gen 34:30; Exod 5:21; 1Sam 27:12; Prov 13:5

2. stink, emit foul odor (Qal) (5×) The basic Qal stem describes literal putrefaction: manna left overnight 'grew worms and stank' (Exod 16:20), the plague-struck Nile would 'stink' with dead fish (Exod 7:18), Egypt's land stank from heaps of dead frogs (Exod 8:14). Isaiah warns that fish will 'stink for lack of water' when God withholds the sea (Isa 50:2). The Spanish apestan and French stank preserve the visceral force across Romance languages. LOATHING ABHORRENCE
en: and-stank, and-will-stink, stink | **es:** apestan, y-apestará, y-apestó | **fr:** [תבאש], et—stink, et-stank | **de:** [תבאש], und-stank, und-wird-stink Exod 7:18; Exod 7:21; Exod 8:14; Exod 16:20; Isa 50:2

3. cause to stink (Hifil, literal) (3×) The Hifil with literal meaning is causative: dead flies 'cause the perfumer's oil to stink' (Eccl 10:1), or the psalmist's wounds 'fester and stink' because of his foolishness (Ps 38:5). Intriguingly, manna 'did not stink' when kept for the Sabbath (Exod 16:24), showing divine suspension of natural decay. German stink and Spanish hedió follow the literal stench across Germanic and Romance branches. LOATHING ABHORRENCE
en: cause-to-stink, stank, stink | **es:** Hieden, hacen-heder, hedió | **fr:** le-puer, stank, יבאיש | **de:** [יבאיש], stank, stink Exod 16:24; Ps 38:5; Eccl 10:1

4. become odious, abhorrent (Nifal) (3×) The Nifal stem denotes becoming odious in someone's estimation. Israel 'became odious' to the Philistines after Saul's victories (1Sam 13:4), the Ammonites 'had become odious' to David (2Sam 10:6), and Absalom deliberately 'made himself odious' to his father by sleeping with the concubines publicly (2Sam 16:21). French devint odieux and Spanish se hizo odioso track the passive/reflexive force of the Nifal across both language families. MAKE ODIOUS DISGRACE
en: became-odious, they-had-become-odious, you-have-made-yourself-odious | **es:** se-hicieron-odiosos, se-hizo-odioso, te-hiciste-abominable | **fr:** devint-odieux, ils-avait-deviens-odieux, tu-ai-fit-toi-même-odieux | **de:** became-odious, du-habe-machte-dich-selbst-odious, sie-hatte-become-odious 1Sam 13:4; 2Sam 10:6; 2Sam 16:21

5. make oneself odious (Hitpael) (1×) The Hitpael appears once when the Ammonites 'made themselves odious' to David (1Chr 19:6), using the reflexive-intensive stem to emphasize their deliberate self-inflicted disgrace through insulting David's messengers. Both French and German translators left this form untranslated in brackets, recognizing its distinct reflexive force within the semantic cluster. MAKE ODIOUS DISGRACE
en: they-made-themselves-odious | **es:** se-hicieron-odiosos | **fr:** [התבאשו] | **de:** [התבאשו] 1Chr 19:6

בָּאֵשׁ H0888 *V-Qal-Perf-3ms* (1×)
to be displeasing, to be evil (Aramaic verb)
An Aramaic verb meaning "to be evil" or "to be displeasing," appearing in Daniel's account of the unchangeable Persian law. The impersonal construction indicates that something "was displeasing to him," a common Hebrew idiom for expressing displeasure or distress.

Cognate with Syriac and Old Aramaic forms, the verb carries the sense of moral or emotional badness, similar to Hebrew ra'a.

(1×) Expresses King Darius's displeasure in Daniel 6:14 when he realized he had been trapped into condemning Daniel. The impersonal construction "it was evil upon him" (literally) conveys his deep distress at the situation. The Aramaic verb parallels the Hebrew idiom for expressing that something troubles or displeases someone, a common biblical expression for emotional distress. **GEOGRAPHY AND SPACE**

en: displeased | **es:** se-disgustó | **fr:** par-le-feu | **de:** im-Feuer Dan 6:14

בְּאֹשׁ H0889 *N-msc* (3×)

stench, foul smell of decay; odor of corpses or rotting matter

A noun denoting the stench of death and decay. The term appears in prophetic oracles of judgment where corpses lie unburied: their stench rises (Isaiah 34:3). Joel's locust plague leaves a foul smell as the swarm dies (Joel 2:20). Amos speaks of God sending plague so that 'the stench of your camps' went up to the nostrils (Amos 4:10). The image is visceral, depicting the aftermath of divine judgment when dead bodies decompose in the open. Stench becomes a sensory marker of catastrophe.

(3×) The foul odor of corpses and decay following divine judgment. Isaiah prophesies that slain bodies will emit stench (Isaiah 34:3). Joel describes the stench rising from dead locusts (Joel 2:20). Amos recalls how God sent plague and 'the stench of your camps came up into your nostrils' (Amos 4:10). The multilingual evidence (Spanish hedor, French puanteur) underscores the olfactory dimension of judgment imagery. **GEOGRAPHY AND SPACE**

en: his-stench, stench-of, their-stench | **es:** hedor-de, hedor-de-él, su-hedor | **fr:** [באשם], par-le-feu, puanteur | **de:** [באשן], [באשם], im-Feuer Isa 34:3; Joel 2:20; Amos 4:10

בְּאֻשָׁה H0890 *N-fs* (1×)

stinking weeds, noxious plants

A rare noun denoting noxious or foul-smelling weeds that might spring up instead of cultivated grain. Job uses this term in his final oath of innocence, invoking a curse upon his own land: if he has sinned, may weeds grow instead of barley. The word emphasizes not just unwanted plants but specifically malodorous ones, intensifying the curse. Cognate with Akkadian terms for harmful plants, it represents agricultural disaster.

(1×) Refers to offensive-smelling weeds in Job 31:40 as part of a self-imprecation. Job declares that if he has wronged his workers, may his land produce stinking weeds instead of barley. The term's rarity and the curse context suggest these are particularly noxious plants, making the judgment severe. The parallel with thorns (choach) reinforces the agricultural disaster motif. **BURIAL INTERMENT**

en: weeds | **es:** maleza | **fr:** באשה | **de:** in-Frau Job 31:40

בְּאֻשִׁים H0891 *N-mp* (2×)

wild grapes, worthless grapes; sour or inedible fruit from untended vines

A term describing the inferior, worthless fruit produced by a vineyard despite careful cultivation. Isaiah uses this in his allegory of Yahweh's vineyard, where despite every advantage, Israel produced wild or stinking grapes instead of good fruit. The word emphasizes the corrupt or worthless nature of what grew, perhaps stinking or sour grapes in contrast to cultivated varieties.

(2×) Both occurrences appear in Isaiah's vineyard song (5:2, 4), where God planted a choice vineyard with every advantage but 'it yielded wild grapes' instead of good fruit. The Hebrew may derive from a root meaning 'stink' or 'be worthless,' suggesting grapes that are rotten, sour, or otherwise inedible. Translations consistently render this as 'wild grapes' (English, Spanish 'uvas silvestres'), distinguishing cultivated from wild varieties. The allegory makes Israel's moral failure vivid: despite divine care, they produced corrupt fruit—injustice instead of justice, outcry instead of righteousness. The term captures both the unexpectedness and the worthlessness of what resulted. **WORTHLESSNESS AND VANITY**

en: wild-grapes | **es:** uvas-silvestres | **fr:** [באשים] | **de:** [באשים] Isa 5:2; Isa 5:4

בָּבָה H0892 *Prep-b / N-fsc* (1×)

pupil, apple of the eye

A poetic term for the pupil or "apple" of the eye, appearing in Zechariah's oracle about touching God's people. The phrase "apple of his eye" (literally "daughter of his eye") became proverbial in English for something precious and vulnerable. The etymology may relate to the reflection of a small figure (like a child or "babe") seen in someone's pupil. This anatomical metaphor emphasizes how precious and sensitive Israel is to God.

(1×) Denotes the pupil of the eye in Zechariah 2:8, in the famous phrase about touching "the apple of his eye." The image conveys extreme sensitivity and value—just as the pupil is the most vulnerable and protected part of the eye, so Israel is precious to God. The multilingual evidence (Spanish "la niña de," French "pupille") confirms the anatomical reference to the eye's center. **GEOGRAPHY AND SPACE**

en: the-pupil-of | **es:** la-niña-de | **fr:** pupille | **de:** [בבבת] Zech 2:8

בֵּבַי H0893 *N-proper-ms* (6×)

Bebai, a personal name borne by a chief of returning exiles whose descendants appear in Ezra and Nehemiah.

A proper name appearing in the post-exilic records of Ezra and Nehemiah. Bebai heads a family whose descendants returned from Babylon in two waves: 623 in one count (Ezra 2:11) and 628 in the parallel list (Neh 7:16). Additional members of his family returned with Ezra (Ezra 8:11), and some were among those who had married foreign wives (Ezra 10:28). A Bebai also appears as a signatory to Nehemiah's covenant (Neh 10:16). The German rendering 'in-in-mir' appears to be a mistranslation, while English and Spanish correctly transliterate the name as Bebai/Bevai.

(6×) The personal name Bebai, designating the ancestor of a prominent family in the post-exilic community. The 'sons of Bebai' appear in the census of returning exiles (Ezra 2:11; Neh 7:16), in the caravan traveling with Ezra (Ezra 8:11), and among those who put away foreign wives (Ezra 10:28). Bebai himself – or a later bearer of the name – sealed Nehemiah's covenant (Neh 10:16). English 'Bebai' and Spanish 'Bebai/Bevai' preserve the Hebrew closely, while French retains the unvocalized form. **PROPER NAMES (PERSONAL)**

en: Bebai, Bevay | **es:** Bebai, Bevai | **fr:** [בבי] | **de:** in-in-mir Ezra 2:11; Ezra 8:11; Ezra 10:28; Neh 7:16

בָּבֶל H0894 *Prep-m / N-proper-fs* (262×)

Babylon, Babel; the ancient Mesopotamian capital on the Euphrates, seat of the Neo-Babylonian Empire

Appearing 262 times, Babel/Babylon is both a place name and a symbol woven through the entire biblical narrative. It first appears in Genesis as the site of the tower and the confusion of languages (Gen 11:9, connected by wordplay with balal, 'to confuse'). It resurfaces as the dominant world power that destroyed Jerusalem and exiled Judah under Nebuchadnezzar (2 Kgs 24-25). The prophets pronounce oracles against it (Isa 13-14; Jer 50-51), and the psalmists lament beside its rivers (Ps 137). Nearly every language preserves the name as a direct transliteration: Spanish Babilonia, French Babylone, German Babel.

Babylon (262×) The ancient capital of Babylonia on the Euphrates (Akkadian Bab-ilim, 'gate of god'), serving as both a geographical referent and a theological symbol. Site of the primeval tower narrative (Gen 10:10; 11:9), the seat of Nebuchadnezzar's empire that destroyed Jerusalem and exiled Judah (2 Kgs 24-25), and the target of prophetic oracles of doom (Isa 13; Jer 50-51). Universally transliterated across languages (Spanish Babilonia, French Babylone), reflecting its status as a globally recognized toponym. **BABYLON**

CITY EMPIRE

en: Babel, Bavel | **es:** Babel, Babilonia, Bavel | **fr:** Babel, Babylone | **de:** Babel Gen 10:10; Gen 11:9; 2Kgs 17:30; 2Kgs 20:12; 2Kgs 20:18

בָּבֶל H0895 *Prep-b / N-proper-fs* (25×)

Babylon (Babel); the great Mesopotamian city and empire, center of exile, and symbol of human pride and divine judgment

Bavel (בָּבֶל) names both the historic city of Babylon on the Euphrates and the empire that destroyed Jerusalem and exiled Judah in 586 BC. In the Aramaic portions of Ezra and Daniel, it appears as the seat of power where exiled Jews serve foreign kings yet maintain faith under pressure (Dan 2:12; Ezra 5:12–14). The name carries layered theological resonance: from the tower of Babel narrative (Gen 11) through the exile and into Revelation's 'Babylon the Great,' it symbolizes human arrogance, imperial oppression, and the certainty of divine judgment. The city's very name was folk-etymologized as 'confusion' (from balal), though the Akkadian bāb-ili means 'gate of God.'

Bavel (25×) The proper noun naming the Mesopotamian city and empire on the Euphrates, appearing in the Aramaic sections of Daniel and Ezra as the political center where Jewish exiles lived under Nebuchadnezzar and his successors (Dan 2:12; Ezra 5:12–14). Translations vary between transliteration and adaptation — Spanish 'Babilonia,' French 'Babylone,' German 'Babel' — but the referent is consistent. The name resonates from Genesis 11 through Revelation 18 as a symbol of imperial hubris destined for divine overthrow. BABYLON CITY EMPIRE

en: Babel, Bavel | **es:** Babel, Babilonia, Bavel | **fr:** Babylone | **de:** Babel Ezra 5:12; Ezra 5:13; Ezra 5:14

בָּבְלַי H0896 *N-proper-ms* (1×)

Babylonians (Aramaic gentilics)

An Aramaic gentilics (ethnic designation) referring to the Babylonians, appearing in Ezra's list of peoples settled in Samaria by the Assyrians. The emphatic plural form indicates the ethnic group as a whole. These Babylonian transplants were among the foreign populations that opposed the rebuilding of Jerusalem. The term appears in the administrative Aramaic section of Ezra, reflecting the multilingual nature of the Persian imperial correspondence.

(1×) Identifies the Babylonian ethnic group in Ezra 4:9, listed among the peoples who wrote to oppose Jerusalem's reconstruction. The Aramaic gentilics form (with emphatic ending) fits the documentary style of the Persian-period correspondence. These Babylonians were among the populations relocated by Assyrian deportation policies, creating the mixed Samarian population that resisted Jewish restoration efforts. BABYLON CITY EMPIRE

en: Bavlaye | **es:** los-babilonios | **fr:** [בבלי] | **de:** [בבלי] Ezra 4:9

בַּז H0897 *Prep-l / Adv* (1×)

plunder, spoil, booty (as food/prey)

A variant or dialectal form related to the common word for plunder or spoil, appearing with a prepositional prefix in Ezekiel. The context involves God giving nations as plunder, possibly specifically as food or sustenance. There is textual uncertainty (ketiv/qere variation), but the semantic field clearly involves spoil or booty taken in warfare. The term overlaps with the more common bazaz and shalal, both denoting war plunder.

(1×) Refers to plunder or spoil in Ezekiel 25:7, where God threatens to give the Ammonites as spoil to the nations. The textual variant (ketiv vs. qere) creates uncertainty, but the context of military conquest and plundering is clear. The French "nourriture" (food) may reflect an interpretation that the spoil serves as sustenance for the conquerors, a common motif in ancient warfare. PLUNDER AND SPOIL

en: [as-plunder] | **es:** [para-despojo] | **fr:** nourriture | **de:** [לבג] Ezek 25:7

בָּגַד H0898 *V-Qal-InfAbs* (49×)

Act treacherously, deal faithlessly; as a participle, a treacherous person or traitor.

A verb meaning to betray trust or act with deliberate faithlessness, used across covenantal, marital, and political contexts. The prophets deploy it powerfully: Isaiah's anguished cry 'the treacherous deal treacherously' (Isa 24:16) doubles the root for emphasis, and Jeremiah and Malachi both use it for Israel's spiritual adultery. Spanish captures the verbal sense with 'traicionar' and the participial sense with 'traidor,' while French splits between 'trahir' (to betray) and 'traitre' (traitor) — confirming that the participle has genuinely substantivized into a distinct character type in biblical usage.

1. deal treacherously, betray (26×) Deal treacherously, betray — to act with faithlessness toward God, a spouse, or an ally, violating trust or covenant loyalty. Used of Israel's unfaithfulness (Jer 3:20; 5:11; Mal 2:10–11), of marital betrayal (Exod 21:8; Mal 2:15), and of general human faithlessness (1 Sam 14:33; Job 6:15). The emphatic doubling 'the treacherous deal treacherously' (bogedim bagadu, Isa 24:16; 33:1) is a signature prophetic construction. TREACHERY AND BETRAYAL

en: Has-dealt-treacherously, I-would-have-betrayed, and-acted-treacherously | **es:** Habéis-traicionado, Traicionó, al-traicionarla | **fr:** dans-son-betraying, dans-trahir, et-trahir | **de:** du-handelte-treacherously, handelte-treulos, ich-würde-haben-verraten Exod 21:8; Judg 9:23; 1Sam 14:33; Job 6:15; Ps 73:15

2. treacherous person, traitor (23×) Treacherous person, traitor — the participle used substantivally to designate a person characterized by habitual faithlessness. The Psalms set them in contrast with the righteous: 'the treacherous will be rooted out of the land' (Prov 2:22), and 'I looked at the faithless with disgust' (Ps 119:158). Spanish 'traidor/traidores' and French 'traitre' confirm this as a stable nominal sense, not merely a verbal participle (Ps 25:3; Prov 11:3, 6; 13:2; Isa 21:2). TREACHERY AND BETRAYAL

en: a-treacherous-one, and-the-treacherous, and-treacherous-ones | **es:** a-los-traidores, el-traidor, en-traidor | **fr:** dans-trahir, et-traître, et-être-infidèle | **de:** der-treacherous, handelte-treulos, treacherous-Leute-von Ps 25:3; Ps 59:5; Ps 119:158; Prov 2:22; Prov 11:3

בֶּגֶד H0899a *Conj-w / N-ms* (2×)

treachery, faithlessness; betrayal or breach of trust

A term denoting treachery or faithless dealing, derived from the root meaning 'to act treacherously.' This abstract noun appears in prophetic oracles condemning breach of covenant or betrayal of trust. The word emphasizes the violation of relationship rather than merely breaking rules—unfaithfulness to persons or commitments.

(2×) Isaiah laments, 'Treachery, treachery! The treacherous deal very treacherously!' (24:16), using wordplay to intensify the indictment. Jeremiah asks God why the treacherous prosper (12:1), using the noun alongside related verbal forms. The multilingual evidence shows confusion: some translations render 'treachery/traición' (English, Spanish), while others give 'vêtement' (French, German following differently), suggesting they read this as the homonym בֶּגֶד (garment) instead. This confusion in translation history highlights how context must distinguish between identical spellings denoting either 'garment' or 'treachery.' The prophetic contexts clearly demand the meaning 'treachery'—covenant unfaithfulness personified. TREACHERY AND BETRAYAL

en: treachery | **es:** traición, y-con-traición | **fr:** et-vêtement, vêtement | **de:** [בגד], [ובגד] Isa 24:16; Jer 12:1

בֶּגֶד H0899b *Art / N-ms* (216×)

Garment, article of clothing; any wearable covering from a leper's rags to priestly vestments.

Beged is the standard Hebrew word for a garment or piece of clothing, covering the full spectrum from ordinary daily wear to the sacred vestments of the high priest (Exod 28:2-3). It appears in narratives of deception (Gen 27:15, where Rebekah dresses Jacob in Esau's garments), mourning (rending garments), and consecration (Lev 8:30). Spanish renders it variously as 'vestidos' or 'vestiduras,' French as 'vetements,' and German as 'Gewaender.' Notably, the

same root b-g-d also gives rise to the verb meaning 'to deal treacherously,' perhaps suggesting that clothing can conceal as much as it covers.

garment, article of clothing (216×) Any article of clothing or bodily covering, used without distinction of quality or status – from the filthy clothes of a leper (Lev 13:47) to the holy robes of the high priest (Exod 28:2). Appears across all periods of biblical Hebrew in contexts of daily life, ritual consecration (Lev 8:23-24), deception (Gen 27:15, Tamar in Gen 38:14), and symbolic acts of grief such as tearing garments. Spanish 'vestidos/vestiduras' and French 'vetements' confirm a single undifferentiated sense. **CLOTHING AND DRESS**

en: his-garments | **es:** sus-vestidos, sus-vestiduras, vestiduras-suyas | **fr:** son-vêtements | **de:** sein-Gewaender Gen 27:15; Gen 38:14; Gen 38:19; Exod 28:2; Exod 28:3

בְּגֹדוֹת H0900 *N-fp* (1×)

acts of treachery, faithlessness (abstract plural)

An abstract plural noun denoting acts or practices of treachery and faithlessness, appearing in Zephaniah's indictment of Jerusalem's prophets. The plural form emphasizes repeated or habitual treacherous behavior. These prophets are described as "men of treacheries," indicating their character is defined by deceit and covenant-breaking. The term derives from the root bagad, which carries strong covenant-breach overtones in Hebrew scripture.

(1×) Characterizes the treacherous behavior of false prophets in Zephaniah 3:4, who are called "men of treacheries." The abstract plural intensifies the accusation—these are not isolated acts but a pattern of faithless, deceitful conduct. The covenant-breaking nuance is strong, as these religious leaders violated their sacred trust. The translations (Spanish "traiciones," French "traître") capture the betrayal aspect. **TREACHERY AND BETRAYAL**

en: treachery | **es:** traiciones | **fr:** traître | **de:** [בגדות] Zeph 3:4

בָּגוֹד H0901 *Adj-fs* (2×)

treacherous (feminine adjective); characterized by unfaithfulness or betrayal

The feminine adjectival form describing someone or something characterized by treachery. Jeremiah uses this exclusively for personified Judah and her sister Israel, depicting the nation as an unfaithful woman who betrays her covenant relationship with Yahweh. The adjective carries strong relational overtones of infidelity and broken trust.

(2×) Jeremiah addresses 'treacherous Judah' and 'faithless Israel' using feminine forms (3:7, 10), employing the metaphor of unfaithful sisters to describe the two kingdoms' covenant violations. The adjective appears in God's commentary on whether Judah had truly returned with her whole heart or only in pretense. The feminine form matches the personification of nations as women in prophetic marriage metaphors. Multilingual glosses render this as 'the treacherous one' (English, Spanish 'la traidora'), preserving the feminine gender that reinforces the marriage imagery. The word choice intensifies the personal dimension of covenant breaking—not mere law violation but marital betrayal. **TREACHERY AND BETRAYAL**

en: the-treacherous | **es:** la-traidora | **fr:** [בגודה] | **de:** [בגודה] Jer 3:7; Jer 3:10

בִּגְוַי H0902 *N-proper-ms* (6×)

Bigvai, a personal name borne by a leader among the returning exiles in the time of Zerubbabel and Nehemiah.

A proper name carried by at least one prominent figure in the post-exilic period. Bigvai was among the leaders who returned from Babylon with Zerubbabel (Ezra 2:2; Neh 7:7) and gave his name to a large family: 2,056 descendants in one census (Ezra 2:14) and 2,067 in the parallel list (Neh 7:19). A second group from his family returned with Ezra (Ezra 8:14). A Bigvai also appears as a signatory to Nehemiah's covenant (Neh 10:17). The name may derive from Sanskrit bhagavan ('fortunate'). French 'Bigvai' and English 'Bigvai' preserve the Hebrew transliteration faithfully.

(6×) The personal name Bigvai, identifying a clan leader among the returning exiles. He accompanied Zerubbabel on the initial return from Babylon (Ezra 2:2; Neh 7:7), and his descendants formed one of the larger family groups in the restored community (Ezra 2:14; Neh 7:19), with a further contingent arriving under Ezra (Ezra 8:14). A Bigvai also sealed Nehemiah's covenant (Neh 10:17). The name's possible Sanskrit etymology (bhagavan, 'blessed') suggests a diaspora naming influence. English and French transliterate uniformly as 'Bigvai.' **PROPER NAMES (PERSONAL)**

en: Bigvai, Bigvay | **es:** Bigvai | **fr:** Bigvaï | **de:** in-Volk Ezra 2:2; Ezra 2:14; Ezra 8:14; Neh 7:7; Neh 7:19

בִּגְתָא H0903 *N-proper-ms* (1×)

Bigtha (personal name, Persian eunuch of Ahasuerus)

A Persian personal name belonging to one of the seven eunuchs who served King Ahasuerus in the book of Esther. The name is Persian in origin, part of the authentic Persian color of the Esther narrative. This eunuch was among those commanded to bring Queen Vashti before the king during his great feast. The name is transliterated consistently across languages, reflecting its foreign origin.

(1×) Identifies one of seven eunuchs serving the Persian king in Esther 1:10. These chamberlains were sent to summon Queen Vashti, setting in motion the events that led to Esther's rise. The Persian name authenticates the narrative's setting in the Achaemenid court, where eunuchs held significant administrative roles. The name carries no Hebrew meaning but functions as a historical-literary detail. **PROPER NAMES (PERSONAL)**

en: Bigtha | **es:** Bigta | **fr:** [בגתא] | **de:** [בגתא] Esth 1:10

בִּגְתָן H0904 *N-proper-ms* (2×)

Bigthan/Bigthana; personal name of a Persian court official

The name of a eunuch serving in King Ahasuerus's court who, along with Teresh, conspired to assassinate the Persian king. The name appears to be Persian in origin, possibly meaning 'gift of God.' The plot was discovered by Mordecai, an event that later proved crucial to the deliverance of the Jews. The name appears in two variant spellings.

(2×) Bigthan (also Bigthana) was one of two royal chamberlains who 'sought to lay hands on King Ahasuerus' (Esther 2:21; 6:2). Mordecai discovered and reported the conspiracy, which was investigated and the conspirators executed. The later reading of these records before the sleepless king led to Mordecai's honor and Haman's downfall. The variant spellings (בִּגְתָן/בִּגְתָנָא) likely represent the same individual, with the second form showing Aramaic influence. Persian royal courts employed eunuchs as chamberlains, and the name reflects Persian naming patterns with possible theophoric elements (bagadâna, 'gift of God'). **PROPER NAMES (PERSONAL)**

en: Bigthan, Bigthana | **es:** Bigtan, Bigtana | **fr:** [בגתן], [בגתנא] | **de:** [בגתן], [בגתנא] Esth 2:21; Esth 6:2

בַּד H0905 *Prep-l / N-msc / 3fs* (201×)

Separation, alone, by oneself; apart from, besides; also: poles/staves, limbs, branches, bars

The noun bad encompasses a striking semantic range rooted in the idea of separation or partition. In its most frequent use with the preposition le- and suffixes, it means 'alone, by oneself' — from God's declaration that it is not good for man to be alone (Gen 2:18) to the exclusive formula 'apart from, besides.' As a concrete noun, bad denotes objects that are separated or extended: the carrying poles of the tabernacle furniture, limbs of a body, branches of a vine, or bars of a gate. Arabic bidd (portion) preserves the partitive core, while the concrete extensions show how a single root of 'separation' branches into diverse physical referents.

1. alone, by oneself (106×) With le- and pronominal suffixes (levaddo, levaddi, etc.), bad expresses solitary state: 'alone, by oneself, only.' Genesis 2:18 establishes the existential weight ('not good to be alone'), while Zechariah 12:12-14 repeats levad to emphasize isolated mourning. Arabic wahdahu, Swahili peke yake, and Korean holro all confirm this adverbial-exclusive meaning across language families. ALONE AND PARTS
en: alone, alone-him, by-himself | **es:** solo, solo-él, yo-solo | **fr:** par-lui-même, seul, seul-lui | **de:** allein, alone, bei-sich-selbst Gen 2:18; Gen 32:24; Gen 42:38; Gen 44:20; Exod 12:16

2. apart from, besides (50×) The compound preposition millevad ('from-separation-of') means 'apart from, besides, except.' It adds or excludes items from a count: 'besides women and children' (Exod 12:37), 'apart from the regular burnt offering' (Lev 9:17; 23:38). Arabic siwa/ma-ada, Swahili mbali na, and Spanish además de all render this exclusionary-additive prepositional function. GEOGRAPHY AND SPACE
en: apart, apart-from, besides | **es:** Además-de, Aparte-de, además-de | **fr:** apart-de, en-plus-de, seul | **de:** allein, apart-von, besides Gen 26:1; Gen 46:26; Exod 12:37; Lev 9:17; Lev 23:38

3. poles, staves (37×) As a concrete noun in the plural (baddim), bad denotes the carrying poles or staves inserted through rings to transport the ark, altar, and table of the tabernacle (Exod 25:13-15, 27-28). Spanish varas, French barres, and Swahili mipiko all confirm the instrumental meaning. These poles physically embody the 'separate, extended piece' at the root's core. RODS AND STAFFS
en: its-poles, the-poles, the-poles-of | **es:** las-varas, sus-varas, varas-de-él | **fr:** le-barres, le-barres-de, son-barres | **de:** der-Stangen-von, die-Stangen, sein-Stangen Exod 25:13; Exod 25:14; Exod 25:15; Exod 25:27; Exod 25:28

4. (2×) In Exodus 30:34, bad appears in the spice recipe as 'part' or 'equal portion' — 'sweet spices, each in equal part (bad bevad).' The phrase denotes measured, separated portions of ingredients. Spanish parte and French partie support the partitive reading, linking back to the Arabic bidd (portion) that anchors the root's etymology. GEOGRAPHY AND SPACE
en: in-part, part | **es:** parte, por-parte | **fr:** dans-partie, partie | **de:** in-part, part Exod 30:34

5. limbs, members of body (2×) Referring to limbs or members of a body, as in Job 18:13 where disease devours 'the limbs of his body' (baddey oro). The sense extends the 'separated part' meaning to anatomical members. Spanish partes and the dual occurrence in Job confirm this corporeal application of the partitive root. ALONE AND PARTS
en: his-limbs, the-limbs-of | **es:** partes-de, sus-partes | **fr:** branche, son-branche-lui | **de:** allein Job 18:13

6. branches, shoots (2×) Branches or shoots of a plant, especially a vine: Ezekiel 17:6 describes spreading 'shoots' (baddim) and 19:14 mentions fire consuming branches. The botanical sense parallels the bodily 'limb' sense — both are extensions or separated parts growing from a main body. Spanish sarmientos (vine shoots) precisely captures this horticultural usage. ALONE AND PARTS
en: shoots, shoots-her | **es:** sarmientos, sus-ramas | **fr:** seul | **de:** allein Ezek 17:6; Ezek 19:14

7. bars, bolts (2×) Bars or bolts of a gate or fortification, as in Hosea 11:6 where the sword 'consumes his bars' (baddayw) and Job 17:16 where hope descends to the 'bars of Sheol.' Spanish cerrojos/barrotes (bolts/bars) confirm the structural meaning. These are separated, elongated pieces used for securing — another concrete manifestation of the root's partitive-separative core. ALONE AND PARTS
en: his-bars, the-bars-of | **es:** A-los-barrotes-de, sus-cerrojos | **fr:** branche, seul | **de:** allein Job 17:16; Hos 11:6

בַּד H0906 *N-mp* (23×)

White linen cloth; fine fabric used for priestly garments and sacred vestments in tabernacle and temple worship.

This noun designates a specific grade of white linen reserved almost exclusively for sacred use. The boy Samuel ministers before the Lord wearing a linen ephod (1 Sam 2:18), as do the doomed priests of Nob (1 Sam 22:18) and David dancing before the ark (2 Sam 6:14). In the Priestly legislation it is the mandated fabric for the high priest's undergarments, tunic, sash, and turban on the Day of Atonement (Lev 16:4, 23, 32). Strikingly, Ezekiel and Daniel extend the term to angelic figures 'clothed in linen' (Ezek 9:2; Dan 10:5; 12:6-7), elevating the priestly fabric into a marker of heavenly purity.

linen (fabric material) (23×) White linen cloth reserved for sacred garments — Samuel's ephod (1 Sam 2:18), David's worship attire (2 Sam 6:14), Levitical vestments (Exod 28:42; Lev 16:4), and the luminous garb of angelic figures in Ezekiel 9:2 and Daniel 10:5; 12:6-7. Spanish 'lino,' French 'lin,' and German 'Leinen' confirm a single concrete-material sense. LINEN AND FABRIC
en: linen, of-linen, the-linen | **es:** de-lino, el-lino, lino | **fr:** [בד], de-lin, fin-lin | **de:** Leinen, die-Leinen, linen Exod 28:42; Exod 39:28; Lev 6:10; Lev 16:4

בַּד H0907 *N-mp* (6×)

Empty talk, idle boasting, or lies; by extension liars and false prophets. Also: limbs or members of the body.

A noun appearing only in the plural (בַּדִּים), covering two quite distinct meanings. Primarily it denotes empty, boastful, or deceitful speech — Moab's unfounded boasts (Isa 16:6; Jer 48:30), Job's opponent's idle babble (Job 11:3), and the lies of false prophets or diviners (Isa 44:25; Jer 50:36). This sense has Phoenician cognates and Syriac parallels meaning 'vain talk' or 'liar.' A completely separate homonymous sense appears in Job 41:12, where Leviathan's powerful 'limbs' (בַּדָּיו) are described — a usage confirmed by consistent body-part vocabulary across translations: English 'his limbs,' Spanish 'sus miembros.'

1. idle talk, boasting, lies (5×) Empty talk, idle boasting, or lies; concretely, empty talkers, liars, or false diviners. Isaiah 16:6 and Jer 48:30 denounce Moab's unfounded boasts (בַּדָּיו, 'his boastings are not right'). Job 11:3 uses it for babble that silences others. In Isa 44:25 and Jer 50:36, the word designates false prophets and diviners as 'liars' — those whose oracles are empty pretense. Phoenician cognate evidence (CIS 3.6) and Syriac ܒܕܐ ('vain talk') confirm this semantic range of deceitful or baseless speech. IDLE TALK BOASTING
en: boasts-your, his-boasts, liars | **es:** Tus-fanfarronerías, de-adivinos, los-adivinos | **fr:** [בדיו], [בדים], [הבדים] | **de:** [בדיו], [בדיך], [בדים] Job 11:3; Isa 16:6; Isa 44:25; Jer 48:30; Jer 50:36

2. limbs, members (of body) (1×) Limbs or members of the body, a distinct homonymous sense appearing only in Job 41:12 (Hebrew 41:4), where God describes Leviathan's powerful limbs (בַּדָּיו). This anatomical meaning has no semantic connection to 'idle talk' and represents a separate lexical root. The multilingual evidence uniformly selects body-part vocabulary — English 'his limbs,' Spanish 'sus miembros' — confirming the distinct sense. The context of the Leviathan poem emphasizes the creature's awe-inspiring physical strength. ALONE AND PARTS
en: his-limbs | **es:** sus-miembros | **fr:** son-בדיו-lui | **de:** [בדיו] Job 41:12

בָּדָא H0908 *V-Qal-Prtcpl-msc / 3mp* (2×)

devise, invent; fabricate or originate (in negative sense)

A verb meaning to devise, invent, or fabricate, used exclusively in negative contexts for contriving falsehoods or unauthorized innovations. The word appears in accusations of invention—whether inventing false charges or devising unauthorized religious practices. Both occurrences highlight fabrication without proper authority or truth.

(2×) Jeroboam 'devised' a feast on a date 'of his own heart'—an unauthorized religious innovation (1 Kings 12:33). Nehemiah accuses his opponents: 'You are inventing them out of your own heart'—fabricating false charges (Nehemiah 6:8). The verb consistently carries negative connotations of fabrication without warrant. Multilingual glosses render this as 'devise/invent' (English, Spanish 'inventó/inventas'), capturing the sense of origination that is unauthorized or false. The Mishnaic Hebrew and Aramaic cognates maintain this

meaning of invention. Both contexts involve either religious innovation without divine sanction or political accusation without factual basis—fabrication in realms where truth and authority matter most. **DECEIT AND TREACHERY**

en: are-inventing-them, he-devised | **es:** inventó, las-inventas | **fr:** [בודאם], il-devised | **de:** [בודאם], er-devised 1Kgs 12:33; Neh 6:8

בָּדָד H0909 *N-ms* (4×)

Alone, isolated, solitary — describing separation from a group or community

Describes the state of being separated, isolated, or solitary. The participial form conveys a vivid image of aloneness: a leper dwelling apart outside the camp (Lev 13:46), a lone bird on a rooftop (Ps 102:7), a straggler cut off from the ranks (Isa 14:31), or Ephraim likened to a wild donkey wandering alone (Hos 8:9). The underlying verb connects to the Arabic sense of withdrawal and independent action, and the multilingual evidence — Spanish 'solitario/solo,' French 'séparer' — consistently reflects isolation and apartness.

(4×) Being alone, isolated, or solitary — whether by compulsion, circumstance, or willful separation. The leper must dwell 'alone' outside the camp (Lev 13:46), the psalmist likens himself to a solitary bird on a housetop (Ps 102:7), the straggler is cut off from the retreating army (Isa 14:31), and Ephraim is a wild donkey going its own way (Hos 8:9). Spanish 'solitario' and 'solo' capture the consistent thread of apartness across all contexts. **ALONE AND PARTS**

en: alone, straggler | **es:** rezagado, solitario, solo | **fr:** [בודד], dans-séparer, semer | **de:** [בודד], allein, alone Lev 13:46; Ps 102:7; Isa 14:31; Hos 8:9

בָּדָד H0910 *Prep-l / N-ms* (10×)

Alone, solitary, isolated — describing a state of separation, whether dignified independence or desolate loneliness

The adjective/adverb בָּדָד (badad) describes the state of being alone, apart, or isolated. Its semantic range stretches from noble separateness to devastating loneliness. Balaam's oracle celebrates Israel as 'a people dwelling alone, not reckoning itself among the nations' (Num 23:9) — solitude as election. Moses' farewell blesses Israel: 'so Israel dwells in safety, alone' (Deut 33:28), and Deuteronomy 32:12 recalls that 'the LORD alone guided him.' Yet Lamentations opens with the agonized cry: 'How lonely sits the city that was full of people!' (Lam 1:1), where the same word expresses utter desolation. Spanish 'solo/solitario' and French 'seul/isolé' reflect this polarity.

alone (10×) The state of being alone, solitary, or set apart, spanning a semantic range from honorable distinctness to grievous isolation. Positively: Israel dwells 'alone' as a people chosen and separated unto God (Num 23:9; Deut 33:28), and the LORD 'alone' led Israel through the wilderness (Deut 32:12). Negatively: Jerusalem sits 'alone' like a widow in her desolation (Lam 1:1), and Jeremiah sat 'alone' under the weight of prophetic burden (Jer 15:17). Leviticus 13:46 prescribes that the leper 'shall dwell alone.' Spanish 'solo/solitario' and English 'alone/solitary' capture both poles. **ALONE AND PARTS**

en: alone, is-solitary | **es:** a-solas, sola, solitaria | **fr:** seul, solitaire | **de:** [בדד], allein, alone Num 23:9; Deut 32:12; Deut 33:28; Ps 4:8; Isa 27:10

בְּדָד H0911 *N-proper-ms* (2×)

Bedad; personal name, father of an Edomite ruler

A personal name appearing in the genealogical lists of Edomite kings, identified as the father of Hadad who defeated Midian. The name appears in the formulaic 'son of Bedad' construction typical of ancient king lists. Its etymology remains uncertain.

(2×) Bedad is known solely as the father of Hadad, the Edomite king 'who defeated Midian in the country of Moab' (Genesis 36:35 = 1 Chronicles 1:46). The parallel genealogies preserve identical information, listing him in the early Edomite royal succession before Israel had kings. The name is simply transliterated across translations (Bedad, Bedads), treated as an opaque proper designation. The formulaic 'Hadad son of Bedad' follows standard ancient Near Eastern patterns for identifying rulers by patronymic. No other information about Bedad survives beyond his identity as father of this victorious king. **PROPER NAMES (PERSONAL)**

en: Bedad | **es:** Bedad | **fr:** Bedad, [בדד] | **de:** Bedads, [בדד] Gen 36:35; 1Chr 1:46

בְּדְיָה H0912 *N-proper-ms* (1×)

Bediah (personal name, 'servant of Yahweh')

A personal name meaning "servant of Yahweh," appearing in Ezra's list of men who had married foreign women during the exile. The name is theophoric, incorporating the divine name and expressing devotion or service to Israel's God. The irony is evident: a man whose name proclaims service to Yahweh had violated covenant by intermarrying. The name appears only this once, preserved in Ezra's careful record of those who put away foreign wives.

(1×) Identifies an Israelite in Ezra 10:35 who had taken a foreign wife in violation of covenant separation. The name's meaning ("servant of Yahweh") creates poignant irony given the covenant violation. Listed among those who repented and sent away their foreign wives, Bediah represents the post-exilic community's struggle to maintain distinct identity and covenant faithfulness. **PROPER NAMES (PERSONAL)**

en: Bedeyah | **es:** Bedeyah | **fr:** [בדיה] | **de:** [בדיה] Ezra 10:35

בְּדִיל H0913 *N-ms* (6×)

Tin, alloy, or dross; a base metal separated from precious ore, also used for a plumb weight.

In the ancient metalworker's vocabulary, bedil referred broadly to the impure residue left when precious metal is smelted. Numbers 31:22 lists it alongside gold, silver, bronze, iron, and lead as a spoil of war requiring purification by fire. In Ezekiel 22:18-20, Israel herself becomes tin mixed with dross in God's furnace. Isaiah 1:25 narrows the meaning to the impurity God promises to purge from Jerusalem, while Zechariah 4:10 uses 'the stone of tin' as a plumb line in Zerubbabel's hand, a symbol of precision in rebuilding.

1. and tin (4×) Tin as a base metal (plumbum album), listed among metals of commerce and war spoil (Num 31:22; Ezek 22:18, 20; 27:12). Spanish estaño and French étain preserve the metallurgical specificity. In Ezekiel's furnace imagery, Israel is reduced to tin and dross among nobler metals. **TIN LEAD METALS**

en: and-tin, the-tin, tin | **es:** estaño, y-estaño | **fr:** et-étain, le-tin, étain | **de:** [בדיל], [ובדיל], der-tin Num 31:22; Ezek 22:18; Ezek 22:20; Ezek 27:12

2. the plumb (1×) A plumb weight or plummet, used in the construct phrase 'the stone of tin' (Zech 4:10). The dense metal serves as the bob on a builder's plumb line. Spanish la de plomo ('the one of lead') reflects the weighty, hanging function. A symbol of God's exacting measurement of Zerubbabel's temple work. **TIN LEAD METALS**

en: the-plumb | **es:** la-de-plomo | **fr:** étain | **de:** [הבדיל] Zech 4:10

3. your alloy (1×) Alloy or dross, the base impurity clinging to silver after smelting. In Isaiah 1:25 God vows to smelt away 'your alloy' from Jerusalem. Spanish tu impureza ('your impurity') captures the moral-metallurgical metaphor: sin as a contaminant that must be burned away before the city can be called righteous again. **TIN LEAD METALS**

en: your-alloy | **es:** tu-impureza | **fr:** [בדיליך] | **de:** [בדיליך] Isa 1:25

בָּדַל H0914 *Conj-w / V-Nifal-ConsecImperf-3mp* (42×)

Separate, set apart (Hifil); be separated, withdraw (Nifal); distinguish between holy and profane (Hifil).

The Hebrew verb badal means fundamentally 'to divide, to separate,' but its richness unfolds across two binyanim. In the Hifil (causative), God himself is the premier subject: he separates light from darkness (Gen 1:4), waters from waters (Gen 1:6-7), and Israel from the nations (Lev 20:26). This same stem consecrates the Levites (Num 8:14; Deut 10:8) and structures the priestly task of distinguishing holy from profane (Lev 10:10). In the Nifal, the emphasis shifts to

communal self-separation — Ezra's community separating from the peoples of the land (Ezra 6:21; 9:1). Spanish separar, French séparer, and German absondern track the physical senses, while distinguir and unterscheiden handle the cognitive 'distinguish between.'

1. Hifil: separate, set apart (29×) The Hifil (causative) sense of actively separating, dividing, or setting apart persons or things — whether for physical division, ritual consecration, or divine election. This dominant sense (29 occurrences) begins at creation itself: God separating light from darkness (Gen 1:4), the waters above from below (Gen 1:6-7), and day from night (Gen 1:14, 18). It extends to Israel's consecration: 'I have separated you from the peoples' (Lev 20:26), and to Levitical appointment (Num 8:14; Deut 10:8; 1 Chr 25:1). Spanish separar/apartar, French séparer, and German absondern all capture the causative force. The veil of the tabernacle 'separates' (hivdilah) the Holy Place from the Most Holy (Exod 26:33) — a spatial division with profound theological architecture. **SEPARATING AND DIVIDING**

en: I-set-apart, and-I-set-apart, and-distinguish | **es:** Y-separaréis, Y-separó, apartó | **fr:** [יבדילני], [להבדיל], [מבדלים] | **de:** [ואבדילה], [ויבדל], [יבדילני] Gen 1:4; Gen 1:6; Gen 1:7; Gen 1:14; Gen 1:18

2. Nifal: be separated, withdraw (10×) The Nifal (passive/reflexive) sense of being separated or separating oneself, withdrawing from a group or community. With 10 occurrences, this form describes both commanded and voluntary self-exclusion: 'Separate yourselves from this congregation' (Num 16:21), the warriors who 'separated themselves' to join David at Ziklag (1 Chr 12:9), and repeatedly in Ezra-Nehemiah where returned exiles 'separated themselves from the peoples of the lands' (Ezra 6:21; 9:1; 10:11; Neh 9:2; 10:28). Spanish apartarse, French se séparer, and German sich absondern all employ reflexive constructions. The Ezra passages are especially important: they establish badal (Nifal) as the technical verb for post-exilic communal boundary-marking. **SEPARATING AND DIVIDING**

en: and-separate-yourselves, and-separated-themselves, and-was-set-apart | **es:** Apartaos, Y-se-separaron, el-que-se-separaba | **fr:** et-séparer, séparer, séparer-vous-mêmes | **de:** [והנבדל], [והבדלו], [ויבדל] Num 16:21; 1Chr 12:9; 1Chr 23:13; Ezra 6:21; Ezra 9:1

3. Hifil: distinguish, differentiate between (3×) The Hifil sense of making a cognitive or judicial distinction between categories — 'to distinguish, to differentiate' — rather than physically separating objects. Only 3 clear occurrences, all in priestly instruction: Leviticus 10:10, where Aaron's sons must 'distinguish between the holy and the profane, between the unclean and the clean'; Leviticus 11:47, distinguishing between clean and unclean animals; and Ezekiel 22:26, where the priests 'have made no distinction between the holy and the common.' Spanish distinguir, French distinguer, and German unterscheiden replace the physical separation vocabulary, confirming that translators recognize a shift from spatial division to evaluative discernment — a priestly intellectual function at the heart of Torah. **SEPARATING AND DIVIDING**

en: and-to-distinguish, they-distinguish, to-separate | **es:** Para-distinguir, Y-para-distinguir, distinguieron | **fr:** [הבדילו], et-à-distinguish, à-séparer | **de:** [הבדילו], und-zu-distinguish, zu-absondern Lev 10:10; Lev 11:47; Ezek 22:26

בָּדָל H0915 *N-msc* (1×)

piece, severed piece (of an ear)

A rare noun denoting a piece or fragment, specifically of an ear that has been torn or severed. Amos uses this graphic image when describing how little the shepherd recovers from the lion's mouth —just a piece of an ear or a corner of a couch. The term emphasizes the fragmentary, nearly worthless remnant that remains after destruction. The vivid imagery serves Amos's oracle about Israel's partial and inadequate deliverance.

(1×) Refers to a small piece of an ear in Amos 3:12, part of a striking metaphor about rescue. Just as a shepherd might recover only tiny fragments (ear piece, couch corner) from a lion, so Israel will be "rescued" with only meager remnants surviving judgment. The term's rarity and graphic specificity create a powerful image of near-total destruction with minimal survival. **GEOGRAPHY AND SPACE**

en: piece-of- | **es:** pedazo-de- | **fr:** morceau | **de:** [בדל] Amos 3:12

בְּדֹלַח H0916 *Art / N-ms* (2×)

bdellium; aromatic gum resin, yellowish and transparent

An aromatic gum resin, likely yellowish and transparent, used in two quite different comparisons in Scripture. Genesis lists it among the valuable products of the land of Havilah, while Numbers compares its appearance to manna. Ancient and modern interpreters have debated whether this refers to a fragrant gum (the majority view) or to pearls, given divergent ancient translations.

(2×) Genesis 2:12 lists bdellium alongside gold and onyx as products of Havilah, suggesting a valuable commodity. Numbers 11:7 describes manna's appearance: 'its color was like the color of bdellium'—apparently a comparison of visual appearance, suggesting something translucent and yellowish. The multilingual evidence shows ancient uncertainty: the Greek Septuagint gave 'carbuncle' in Genesis but 'crystal' in Numbers; most moderns follow the Latin 'bdellium,' identifying an aromatic transparent gum. The definite article ('the bdellium') suggests a well-known substance. Josephus and later versions support the gum identification—an odoriferous, yellowish, transparent resin collected from trees. The comparison to manna's color favors something translucent rather than opaque pearls. **SPICE AROMATIC PERFUME**

en: the-bdellium | **es:** el-bedelio, el-bedelio: | **fr:** le-bdellium | **de:** das-Bdellium, der-bdellium Gen 2:12; Num 11:7

בְּדָן H0917 *N-proper-ms* (2×)

Bedan; personal name of uncertain identification

A personal name appearing in two unrelated contexts: once in Samuel's list of judges (though textual uncertainty exists) and once in Manassite genealogy. The first occurrence is textually problematic, with many scholars suggesting it represents a corruption of 'Barak.' The etymology may relate to a name meaning 'servant,' though this remains speculative.

(2×) In 1 Samuel 12:11, Samuel lists deliverers including 'Bedan,' but this name appears nowhere else in Judges' narratives. The Septuagint and Syriac read 'Barak' instead, widely accepted as the original reading (cf. Judges 4-5). A different Bedan appears as a Manassite in genealogy (1 Chronicles 7:17). The multilingual glosses simply transliterate (Bedan, Bedán), treating it as a proper name. The textual problem in Samuel makes the first reference uncertain —possibly a scribal error for Barak, or perhaps a judge otherwise unrecorded. The Chronicles occurrence stands without this difficulty, representing a legitimate Manassite name, possibly a shortened form of Abdan (servant). **PROPER NAMES (PERSONAL)**

en: Bedan | **es:** Bedán | **fr:** Bedan, [בדן] | **de:** Bedan, [בדן] 1Sam 12:11; 1Chr 7:17

בָּדַק H0918 *Prep-l / V-Qal-Inf* (1×)

to repair, to mend (buildings)

A denominative verb meaning to repair or restore, appearing only in Chronicles' account of Josiah's temple restoration. The infinitive form appears alongside "to strengthen," describing the workers' task of repairing and reinforcing the temple structure. The verb derives from the noun bedeq (breach, gap), indicating the work of closing gaps and mending damaged structures. This specialized term fits the building and restoration vocabulary of the Chronicler.

(1×) Describes temple repair work in 2 Chronicles 34:10, during Josiah's religious reforms. The infinitival construction "to repair and to strengthen the house" indicates the dual task of mending breaches and reinforcing weak points. This verb appears only here, part of the technical vocabulary for building maintenance and restoration that characterizes the temple repair accounts in Kings and Chronicles. **STRENGTHENING AND POWER**

en: to-repair | **es:** para-reparar | **fr:** [לבדוק] | **de:** [לבדוק] 2Chr 34:10

בֶּדֶק H0919 *Prep-l / N-msc* (10×)

Breach, gap, crack — structural damage in a wall or building requiring repair, especially in temple restoration

The noun בֶּדֶק (bedeq) denotes a breach, crack, or gap in a structure — the kind of deterioration that demands masonry repair. Nearly all occurrences concentrate in 2 Kings 12, where young King Joash organizes the financing and execution of temple repairs after years of neglect under previous regimes. The repeated phrase בֶּדֶק הַבַּיִת ('breach of the house/temple') becomes almost a technical term for structural restoration work. Ezekiel 27:9 and 27:27 extend the image to ship-caulking, where Byblos's elders repair the 'breaches' of Tyre's merchant vessels. Spanish 'grieta/reparación' and English 'breach/repair' both oscillate between the damage and its remedy.

breach, gap, crack (in a structure) (10×) A breach, crack, or structural gap in a building — especially the Jerusalem temple — requiring professional repair. Dominates 2 Kings 12:5-12 (paralleled in 2 Chr 24:4-12), where Joash directs priestly and artisan labor to mend the temple's deterioration (בֶּדֶק הַבַּיִת). Also used of ship-caulking in Ezekiel 27:9, 27, where the craftsmen of Gebal repair the 'seams' or 'leaks' of Tyre's trading fleet. The term thus spans architectural and nautical maintenance contexts. Spanish 'grietas del templo' and French 'brèches' convey the sense of structural damage awaiting restoration. GEOGRAPHY AND SPACE
en: breach, breach-of, for-breach-of | **es:** grieta, grieta-de, para-grieta-de | **fr:** brèche, brèche-de, pour-brèche-de | **de:** [בדקך], [בדקך], breach 2Kgs 12:5; 2Kgs 12:6; 2Kgs 12:7

בִּדְקַר H0920 *N-proper-ms* (1×)
Bidkar (personal name, officer under Jehu)
A personal name belonging to an Israelite military officer who served under Jehu during his coup against the house of Ahab. Bidkar is identified as Jehu's captain or third officer when Jehu reminds him of an earlier prophetic oracle against Ahab. The name appears only in this dramatic context, as Jehu and Bidkar together witness the fulfillment of prophecy. Consistently transliterated across languages, it functions as a historical proper name.

(1×) Identifies Jehu's military captain in 2 Kings 9:25, present during the execution of King Joram and the fulfillment of Elijah's prophecy against Ahab's house. Bidkar serves as both participant and witness to these dramatic events. The name is preserved without translation across language traditions, indicating its recognition as a proper historical name with no independent semantic meaning beyond personal identification. PROPER NAMES (PERSONAL)
en: Bidkar | **es:** Bidcar | **fr:** Bidkar | **de:** Bidkar 2Kgs 9:25

בְּדַר H0921 *Conj-w / V-Piel-Imp-mp* (1×)
scatter (Aramaic Piel imperative)
An Aramaic verb meaning to scatter or disperse, appearing in Nebuchadnezzar's dream where a voice commands the scattering of animals from under a great tree. The imperative form indicates a direct command. Cognate with Hebrew bazar and Syriac equivalents, the verb suggests forceful dispersal or spreading abroad. The context is apocalyptic imagery where the destruction of the tree drives away those who had found shelter under it.

(1×) Commands the scattering of animals in Daniel 4:14, part of the heavenly decree against the symbolic tree in Nebuchadnezzar's dream. The Piel imperative (intensified form) suggests forceful dispersal—driving the beasts away from their shelter. This Aramaic verb parallels the Hebrew bazar, both indicating the spreading or scattering of people or animals, here symbolizing the king's coming isolation and loss of kingdom. SCATTERING AND DISPERSING
en: and-scatter | **es:** y-esparcid | **fr:** et-disperser | **de:** [ובדרו] Dan 4:14

בֹּהוּ H0922 *Conj-w / N-ms* (3×)
emptiness, void, wasteland; paired with tohu to describe primordial chaos or judgment desolation
A poetic term for emptiness or void, appearing only in the phrase 'tohu wabohu' (formless and void) or in similar contexts. Genesis 1:2 describes the pre-creation earth as 'tohu wabohu.' Jeremiah uses the same phrase to depict the earth under God's judgment returning to chaos (Jeremiah 4:23). Isaiah employs it metaphorically: God will stretch over Edom 'the line of tohu and the stones of bohu'—using surveying imagery for destruction rather than construction (Isaiah 34:11). The word evokes primordial chaos or eschatological undoing.

(3×) Emptiness or void, used to describe chaos—either primordial (Genesis 1:2) or as a result of judgment. Jeremiah's vision of devastated Judah echoes creation language reversed: 'I looked at the earth, and behold, it was tohu wabohu' (Jeremiah 4:23). Isaiah pictures Edom measured with 'the line of confusion (tohu) and stones of emptiness (bohu)' (Isaiah 34:11), inverting the tools of building into instruments of ruin. EMPTINESS AND VANITY
en: and-void, of-emptiness | **es:** de-vacío, y-vacía | **fr:** [בהו], [ובהו], et-vide | **de:** [בהו], [ובהו], und-leer Gen 1:2; Isa 34:11; Jer 4:23

בַּהַט H0923 *N-ms* (1×)
costly stone (porphyry or alabaster)
A rare noun denoting a costly decorative stone, possibly porphyry, used in the Persian royal palace pavement described in Esther. The Egyptian loanword suggests a luxury building material known from Egyptian architecture. Listed among other precious stones (marble, etc.), it indicates the splendor of Ahasuerus's palace in Susa. The exact identification is uncertain, but the context clearly indicates a valuable, aesthetically impressive stone used in royal construction.

(1×) Refers to a costly decorative stone in the palace pavement described in Esther 1:6. The stone is listed alongside marble and other precious materials, emphasizing the opulence of the Persian court. Most likely porphyry (Spanish "pórfido"), an Egyptian import highly valued in ancient architecture. The Egyptian etymology (behiti/behat) supports identification with a stone known from Egyptian building traditions and trade. STONE AND ROCK
en: alabaster-and- | **es:** pórfido | **fr:** [בהט] | **de:** [בהט] Esth 1:6

בְּהִילוּ H0924 *Prep-b / N-fs* (1×)
haste, urgency
An Aramaic noun meaning haste or urgency, appearing in Ezra's account of the opposition to Jerusalem's rebuilding. The expression "in haste" describes how quickly the opponents acted to stop the Jewish construction work once they received royal authorization. The term conveys both speed and urgency of action. Cognate forms appear in Targumic Aramaic, part of the administrative vocabulary of the Persian period.

(1×) Describes the urgent speed with which Jerusalem's opponents acted in Ezra 4:23 after receiving the king's letter authorizing them to stop the building work. The prepositional phrase "in haste" emphasizes they wasted no time in enforcing the decree. This Aramaic term fits the documentary style of Ezra's Persian-period sources, capturing the adversaries' eagerness to halt Jewish restoration efforts. ALARM TERROR HASTE
en: in-haste | **es:** apresuradamente | **fr:** [בבהילו] | **de:** [בבהילו] Ezra 4:23

בָּהִיר H0925 *Adj-ms* (1×)
bright, brilliant (of light)
An adjective describing brilliant or dazzling light, appearing in Job's meditation on God's inaccessible glory. The context suggests light so bright it cannot be looked upon directly, seen in the clouds after a clearing storm. This rare term emphasizes not just brightness but a quality of brilliance that overwhelms the eye. Elihu uses it to point toward God's unapproachable radiance, which precedes his description of divine glory coming from the north.

(1×) Describes overwhelmingly bright light in Job 37:21, which cannot be seen directly because of its brilliance "in the skies." Elihu's speech uses this image to approach the theme of God's unapproachable glory—just as brilliant light in the atmosphere cannot be gazed upon, so God's majesty exceeds human capacity to behold. The term conveys not just luminosity but dazzling, eye-overwhelming

brightness. **BRIGHTNESS AND SPLENDOR**
en: bright | **es:** brillante | **fr:** בהיר | **de:** [בהיר] Job 37:21

בָּהַל H0926 *Conj-w / V-Nifal-ConjPerf-3cp* (39×)

To be terrified or dismayed; to terrify or alarm someone; to hasten, hurry, or act precipitately.

Bahal is a verb of two semantic worlds that share an undercurrent of agitation. In one world it means to be terrified, shaken to the core — the reaction of Joseph's brothers when he reveals his identity (Gen 45:3), or of Belshazzar at the handwriting on the wall. In the other, it means to hasten or hurry, often with a sense of rashness, as in Ecclesiastes' warnings against hasty speech and quick anger (Eccl 5:2; 7:9). The Syriac cognate actually means 'to be quiet' — the opposite — which highlights how the root's core is inner disturbance that manifests as either panic or reckless haste.

1. be terrified, dismayed (Nifal) (22×) The Nifal reflexive-passive sense of being terrified, dismayed, or deeply shaken — twenty-two of thirty-nine occurrences, making this the dominant meaning. Joseph's brothers 'were dismayed at his presence' (Gen 45:3); the mighty men of Moab are seized with trembling (Exod 15:15); Saul's medium at En-dor 'was terrified' at the apparition (1 Sam 28:21). Spanish aterrorizado/aterrado and German erschreckt converge on the terror-fear axis. The Nifal form marks the subject as the experiencer of overwhelming dread, often paired with verbs of trembling (charad) or sinking hands (rafu yadav), as in 2 Sam 4:1 and Ezek 7:27. **TERROR AND AGITATION**
en: I-am-dismayed, I-am-terrified, a-terrifying-one | **es:** Y-se-aterrorizarán, apresurada, estaba-aterrado | **fr:** [ונבהלו], [נבהלו], [נבהלתי] | **de:** [ונבהלו], [נבהלו], [נבהלתי] Gen 45:3; Exod 15:15; Judg 20:41; 1Sam 28:21; 2Sam 4:1

2. terrify, alarm someone (Piel) (7×) The Piel causative-terror sense: to terrify, alarm, or frighten another person — seven occurrences. Sennacherib's messengers speak to terrify Jerusalem's defenders (2 Chr 32:18); adversaries conspire 'to terrify them' from building the temple (Ezra 4:4); God's terrors 'are arrayed against' Job (Job 6:4). The Piel morphology signals the subject as agent inflicting terror on another, the active counterpart of sense 1's passive experience. Spanish aterrorizar and French troubler/effrayer mark this transitive causation distinctly from the intransitive Nifal. **PRONOUNS AND MIXED**
en: and-frightening, and-terrifies-you, and-to-terrify-them | **es:** (y-aterrorizándolos), aterrorízalos, lo-turbarán | **fr:** et-se-hâter-toi, et-être-troublé, se-hâter-moi | **de:** [ולבהלם], [יבהלהו], eilt 2Chr 32:18; Ezra 4:4; Job 22:10; Job 23:16; Ps 2:5

3. be hasty, act in haste (Nifal) (4×) The Nifal sense of being hasty or acting precipitately — four occurrences, all in Wisdom Literature. Proverbs 28:22 warns that a person with an 'evil eye' hastens after wealth; Ecclesiastes cautions against being 'hasty in spirit to be angry' (7:9) or letting your heart 'be hasty to utter a word before God' (5:2). The semantic shift from terror to haste is natural: both involve agitation and loss of measured composure. Spanish apresurarse ('to hurry oneself') and German eilen ('to hurry') confirm that translators read these as genuine haste rather than fear. Ecclesiastes 8:3 similarly counsels against impulsive departure from the king's presence. **HASTE AND URGENCY**
en: be-alarmed, be-hasty, be-quick | **es:** Se-apresura, te-apresures | **fr:** se-hâter | **de:** eilt Prov 28:22; Eccl 5:2; Eccl 7:9; Eccl 8:3

4. be hastened (Pual) (2×) The Pual passive sense of being hastened or gotten in haste — two occurrences. In Esth 8:14 the royal couriers 'were hastened' by the king's urgent command; in Prov 20:21 an inheritance 'gotten hastily' will not be blessed in the end. Spanish apresuradamente ('hurriedly') and the English 'hastened/hastily' both mark the passive voice: the subject is not choosing to hurry but is being hurried along by external force or circumstance. **HASTE AND URGENCY**
en: (gotten-hastily), hastened | **es:** (adquirida-apresuradamente), apresurados | **fr:** se-hâter, être-troublé | **de:** eilt Esth 8:14; Prov 20:21

5. hasten, hurry someone (Piel) (2×) The Piel causative-haste sense: to hasten or hurry someone along — two occurrences. In 2 Chr 35:21 Pharaoh Neco tells Josiah that God has commanded him 'to hurry' his campaign; in Esth 2:9 the king's eunuch 'hastened' to provide Esther with cosmetics and attendants. This parallels sense 2's Piel structure but with haste rather than terror as the caused state. Spanish apresurar ('to hurry someone') and the transitive construction confirm the causative semantics. **HASTE AND URGENCY**
en: and-he-hastened, to-hurry-me | **es:** que-me-apresure, y-se-apresuró | **fr:** et-être-troublé, être-troublé | **de:** [לבהלני], und-eilt 2Chr 35:21; Esth 2:9

6. cause to hasten (Hifil) (2×) The Hifil intensive-causative sense: to cause someone to hurry or to rush someone out — two occurrences. In 2 Chr 26:20 the priests 'hurried' the leprous King Uzziah out of the temple; in Esth 6:14 the king's eunuchs 'hastened to bring' Haman to the banquet. The Hifil stem adds urgency and external compulsion beyond the Piel's simpler causation. Spanish sacar apresuradamente ('to take out hurriedly') captures the force, and the contexts both involve physical removal under pressure, distinguishing this from sense 5's more neutral hastening. **HASTE AND URGENCY**
en: and-they-hastened, and-they-hurried-him | **es:** y-apresuraron, y-lo-sacaron-apresuradamente | **fr:** et-être-troublé | **de:** [ויבהלוהו], und-eilt 2Chr 26:20; Esth 6:14

בְּהַל H0927 *V-Piel-Imperf.Jus-3ms / 2ms* (11×)

To alarm, terrify, or dismay; also used adverbially for 'in haste,' conveying urgency born from alarm. Aramaic, found only in Daniel.

An Aramaic verb appearing exclusively in the book of Daniel, where visions from God produce visceral terror. The Pael stem captures the psychological shock of divine revelation: Nebuchadnezzar's thoughts 'alarmed him' (Dan 4:19), and Daniel himself was 'dismayed' by visions of the four beasts (Dan 7:15, 28). Belshazzar's terror at the handwriting on the wall is described with the same root – his face changed and his lords were 'alarmed' (Dan 5:6, 9-10). The Hitpael infinitive develops into an adverbial sense 'in haste,' used when Arioch brings Daniel 'in haste' before the king (Dan 2:25) and when Darius rushes 'in haste' to the lions' den (Dan 6:19) – urgency that springs from alarm.

1. to alarm, terrify, dismay (8×) To alarm, terrify, or cause dismay (Pael and Hitpaal). Describes the overwhelming psychological effect of prophetic dreams and divine visions in Daniel. Nebuchadnezzar's dream of the great tree 'alarmed' him (Dan 4:5, 19), and Daniel's own spirit was 'troubled' by the vision of four beasts (Dan 7:15, 28). Belshazzar's encounter with the divine hand writing on the wall uses this same root to depict terror so intense it changes his countenance (Dan 5:6, 9). Spanish 'turbar/espantar' and French 'effrayer' both capture the deep disturbance involved. **ALARM TERROR HASTE**
en: alarm-you, alarmed, alarmed-him | **es:** lo-turbaban, lo-turbaron, me-espantaban | **fr:** effrayer | **de:** Bestuerzung Dan 4:5; Dan 4:19; Dan 5:6; Dan 5:9

2. in haste, hastily (3×) In haste, hastily – the Hitpael infinitive with preposition beth used adverbially. The semantic link to alarm is preserved: one hastens because one is agitated or alarmed. Arioch brings Daniel 'in haste' before Nebuchadnezzar (Dan 2:25), officials rush to the fiery furnace (Dan 3:24), and Darius hurries to the lions' den at dawn (Dan 6:19). Spanish 'apresuradamente' and 'con prisa' clarify that the urgency here is behavioral rather than emotional – alarm translated into rapid action. **ALARM TERROR HASTE**
en: and-in-haste, in-haste | **es:** apresuradamente, con-prisa, y-apresuradamente | **fr:** effrayer, et-effrayer | **de:** Bestuerzung, und-Bestuerzung Dan 2:25; Dan 3:24; Dan 6:19

בְּהָלָה H0928 *Conj-w / N-fp* (4×)

Sudden terror, dismay, or calamity — alarming ruin that strikes without warning

Denotes a sudden, overwhelming terror or catastrophic ruin that overtakes its victims with shocking swiftness. In Leviticus 26:16 it heads a list of covenant curses God will appoint against the disobedient. Psalm 78:33 pairs it with futility — years consumed 'in sudden terror.' Isaiah 65:23 promises that the redeemed will not bear children 'for calamity,' reversing the curse. The Assyrian

cognate beltu ('terror') confirms the visceral dread this word carries. Multilingual renderings — Spanish 'terror,' German 'Schrecken' — uniformly point to alarming, destabilizing fear.

(4×) Sudden terror, dismay, or catastrophic ruin arriving without warning. Part of the covenant-curse vocabulary in Leviticus 26:16, it also appears in Psalm 78:33 where God ends Israel's years 'in sudden terror,' and in Jeremiah 15:8 describing the panic brought upon a mother of warriors. Isaiah 65:23 uses the word in negation — the blessed will not bring forth children for calamity. German 'Schrecken' and Spanish 'terror' consistently render this as overwhelming, destabilizing dread. **GEOGRAPHY AND SPACE**

en: and-terrors, for-calamity, in-terror | **es:** en-terror, para-calamidad, terror | **fr:** [ובהלות], [לבהלה], dans-effroi | **de:** Schrecken, [ובהלות], [לבהלה] Lev 26:16; Ps 78:33; Isa 65:23; Jer 15:8

בְּהֵמָה H0929 *N-fsc / 2ms* (190×)

Beast, animal, cattle — a large land creature, either wild or domesticated; collectively, livestock or animals in general.

Behemah is one of the Hebrew Bible's most common animal terms, covering everything from wild beasts to farm livestock. In creation accounts (Gen 1:24-25), it names a whole category of land creatures distinct from birds and creeping things. Yet in laws about Sabbath rest (Exod 20:10) and ownership (Gen 36:6), the same word narrows to domesticated herds — the cattle and livestock a household depends on. German translations make this beautifully visible: 'Tier' for the generic beast, but 'Vieh' for owned livestock. The famous plural behemot in Job 40:15 draws on this word's broadest sense to name a creature of incomprehensible power.

1. beast, large animal (generic) (133×) Any large land animal or quadruped, used generically for beasts of the field or animals as a class distinct from humanity, birds, fish, and creeping things. German renders this sense as 'Tier' (animal) while Spanish uses 'bestia/animal.' Prominent in judgment oracles where destruction sweeps 'from man to beast' (Exod 9:25; Jer 50:3; Ps 135:8). In Gen 6:7 and 7:23, behemah encompasses all large creatures caught in the Flood's devastation. **GEOGRAPHY AND SPACE**

en: and-animal, and-beast, beast | **es:** animal, bestia, ganado | **fr:** bête, et-bête, et-dans-ils | **de:** Tier, und-Tier, und-in-sie Gen 6:7; Gen 7:23; Exod 9:9; Exod 9:22; Exod 9:25

2. livestock, cattle (domesticated) (57×) Domesticated herd animals — cattle, livestock — kept for agricultural labor, food, or economic value. The possessive constructions ('your beast,' 'his beast') signal ownership and husbandry. German consistently shifts to 'Vieh' (livestock) and Spanish to 'ganado' (cattle/herd) in these contexts. Central to covenant life: Sabbath rest extends to your behemah (Exod 20:10), and the righteous person cares for the life of his behemah (Prov 12:10). **GEOGRAPHY AND SPACE**

en: and-in-the-beast, the-beast, the-livestock | **es:** el-ganado, tu-ganado, y-en-bestia | **fr:** et-dans-le-bête, le-bétail, le-bête | **de:** Vieh, das-Vieh, dein-Vieh Gen 1:24; Gen 1:25; Gen 1:26; Gen 2:20; Gen 3:14

בְּהֵמוֹת H0930 *N-ms* (1×)

Behemoth (hippopotamus or mythic creature)

A mysterious creature described in Job 40, traditionally identified as the hippopotamus but perhaps representing a mythic primordial beast. The plural intensive form suggests a creature of superlative magnitude. God presents Behemoth as an example of divine creative power beyond human comprehension or control. Whether literal hippopotamus or symbolic chaos creature, Behemoth embodies raw power and untamable strength. The term appears also in Psalm 73 metaphorically.

(1×) Designates the mighty creature described in Job 40:15, which God presents to Job as evidence of divine power. The intensive plural form suggests "the beast par excellence." Descriptions fit the hippopotamus (grass-eating, river-dwelling, enormous strength), though some scholars see mythological elements. The point is God's creative sovereignty over creatures humans cannot tame or comprehend, challenging Job's limited perspective on divine governance. **LIVING CREATURES**

en: Behemoth | **es:** Behemot | **fr:** בהמות | **de:** Behemot Job 40:15

בֹּהֶן H0931 *N-msc* (16×)

Thumb or big toe — the extremity anointed in priestly consecration and purification rites

A noun referring to the thumb of the hand or the big toe of the foot, always appearing in ritual contexts where both extremities are named together. In the consecration of Aaron and his sons, blood from the offering is applied to the right thumb and right big toe (Exod 29:20; Lev 8:23-24). The identical ritual appears in the purification of healed lepers, where oil and blood mark these extremities as signs of cleansing (Lev 14:14, 17, 25, 28). Outside ritual law, the plural form appears strikingly in Judges 1:6-7, where the severed thumbs and big toes of Adoni-bezek become evidence of retributive justice. Spanish 'pulgar' and 'dedo gordo' helpfully distinguish the hand and foot usages.

thumb / big toe (body part) (16×) The thumb (when paired with 'hand') or big toe (when paired with 'foot'), always referring to the larger digit of the respective extremity. Nearly every occurrence is ritual: the consecration of priests involves daubing sacrificial blood on the right thumb and right big toe (Exod 29:20; Lev 8:23-24), and the purification of lepers follows the same pattern with blood and oil (Lev 14:14-28). The sole non-ritual use in Judges 1:6-7 — where Adoni-bezek's thumbs and big toes are cut off — still echoes the body-part's symbolic significance as a marker of capacity and agency. **GEOGRAPHY AND SPACE**

en: -the-thumbs-of, big-toe-of, the-big-toe-of | **es:** con-pulgares-de, dedo-gordo-de, pulgar-de | **fr:** -le-thumbs-de, avec-le-thumbs-de, grand-orteil-de | **de:** -der-thumbs-von, der-gross-toe-von, der-thumb-von Exod 29:20; Lev 8:23; Lev 8:24

בֹּהַן H0932 *N-proper* (2×)

Bohan; personal name used to designate a boundary stone

A personal name meaning possibly 'thumb' or 'closing/covering,' preserved in the designation of a boundary marker between Judah and Benjamin: 'the stone of Bohan son of Reuben.' This stone served as a recognizable landmark in territorial descriptions. The name's etymology remains debated.

(2×) The 'stone of Bohan son of Reuben' marked the boundary between Judah and Benjamin (Joshua 15:6; 18:17). The designation preserves the name of a Reubenite, though nothing else is known of this individual. Whether Bohan erected the stone or it was named after him for other reasons is unclear. The name may relate to בֹּהֶן (thumb), suggesting physical characteristics or symbolic meaning. Multilingual glosses simply transliterate (Bohan, Boján), treating it as an opaque proper name. The patronymic 'son of Reuben' is unusual in geographical designations, perhaps indicating this Bohan was a notable early settler or boundary commissioner from the tribe of Reuben, or that the stone itself resembled a thumb. **PROPER NAMES (PERSONAL)**

en: Bohan | **es:** Boján | **fr:** Bohan | **de:** Bohan Josh 15:6; Josh 18:17

בֹּהַק H0933 *N-ms* (1×)

harmless skin eruption (bohak)

A medical term for a harmless, non-contagious skin condition appearing in Levitical purity laws. Unlike serious skin diseases that rendered one unclean, bohak was explicitly deemed non-threatening and did not require quarantine. The condition involved pale or white spots on the skin but lacked the characteristics of serious disease. Cognate terms appear in Aramaic and Arabic, suggesting a recognized dermatological category in ancient Near Eastern medicine.

(1×) Identifies a benign skin eruption in Leviticus 13:39, distinguished from serious conditions requiring isolation. The priestly diagnosis declares bohak clean and non-threatening, unlike other skin diseases. The Hebrew term (and its cognates) likely refers to a specific dermatological condition recognized as harmless—perhaps

a fungal infection or pigmentation disorder. The ritual concern is distinguishing truly dangerous conditions from benign ones. SKIN DISEASE LEPROSY

en: tetter | **es:** bohaq | **fr:** tetter | **de:** tetter Lev 13:39

בַּהֶרֶת H0934 *Art / N-fs* (12×)

baheret – a bright or white spot on the skin, a diagnostic sign in the Levitical purity laws for skin disease

The feminine noun baheret (Hebrew בַּהֶרֶת, from the root b-h-r 'to be bright') denotes a bright or white spot on human skin, serving as a key diagnostic indicator in the Levitical purity regulations of Leviticus 13-14. When such a spot appeared, the person was brought to the priest for examination to determine whether it constituted tzaraat (traditionally 'leprosy,' more broadly a range of skin conditions rendering one ritually unclean). The priest assessed its depth, the color of hair within it, and whether it had spread (Lev 13:2, 4, 19, 23-26, 28, 38-39). A baheret that remained superficial and did not spread was declared clean; one that deepened or exhibited white hair could indicate active disease. All twelve occurrences are confined to Leviticus 13-14, confirming a single technical dermatological-cultic sense.

bright spot (skin condition) (12×) A bright or white spot on the skin examined by the priest under Levitical purity laws to diagnose potential tzaraat (Lev 13:2, 4, 19, 23-26, 28, 38-39). Assessed for depth, hair color, and spread. Spanish mancha-brillante, French tache-blanche, and German heller-Fleck render one specialized dermatological-cultic term. BRIGHT SKIN SPOT

en: and-for-the-bright-spot, bright-spot, bright-spots | **es:** en-la-mancha-brillante, la-mancha-brillante, mancha-brillante | **fr:** bright-tache, dans-le-bright-tache, et-pour-le-bright-tache | **de:** der-hell-Fleck, hell-Fleck, hell-spots Lev 13:2; Lev 13:4; Lev 13:19; Lev 13:23; Lev 13:24

בּוֹא H0935 *Conj-w / V-Hifil-Imp-mp* (2592×)

To come, arrive, enter; in Hifil, to bring; in Hofal, to be brought. One of Hebrew's most frequent verbs of motion.

Bo is the quintessential Hebrew verb of arrival and entry — so common that it appears in nearly every chapter of the Hebrew Bible. At its most basic, it describes motion toward a reference point: Abraham 'came' to Hebron (Gen 13:18), visitors 'arrived' at Sodom (Gen 19:1), the word of the LORD 'came' to Abram (Gen 15:1). But bo also specializes for crossing a threshold — 'entering' the ark, a city, a tent, or the promised land — and in this narrower sense it contrasts with yatsa ('to go out'). The Hifil causative stem transforms bo into a bringing-verb: Joseph's brothers 'brought' gifts (Gen 43:26), and God 'brought' Israel out of Egypt and into Canaan. The multilingual evidence neatly tracks the semantic split: Spanish distinguishes vino ('came') from entro ('entered') from trajo ('brought'), while Korean toggles between oda ('come'), deureogada ('enter'), and gajyeoda ('bring').

1. come, arrive (Qal) (2413×) The dominant Qal sense: to come, arrive, reach a destination — 2,413 occurrences covering general motion toward a reference point. This encompasses narrative arrivals ('and Abraham came to Hebron,' Gen 13:18), prophetic formulas ('the word of the LORD came to...'), and eschatological expectations ('the day of the LORD will come'). Arabic ja'a/ata, Korean oda/watta, Swahili kuja/fika, Spanish vino/llego, and German kam all deploy basic arrival vocabulary. The verb's flexibility allows it to cover physical, metaphorical, and temporal 'coming' — events 'come to pass,' plagues 'come upon' Egypt, and blessings 'come upon' the obedient. GOING AND LEADING

en: and-came, and-he-came | **es:** Y-vino, y-llegó, y-vino | **fr:** et-il-vint, et-vint | **de:** und-er-kam, und-es-kam, und-kam Gen 13:18; Gen 14:13; Gen 20:3; Gen 23:2; Gen 24:30

2. enter a physical space (97×) Split from sense 85569. Criteria: Spatial entry into bounded location: entering houses, cities, tents, the ark, defined territories

en: and-came, and-he-went, and-he-went-in | **es:** Y-entró, entraréis, entréis | **fr:** devra-entrer, et-alla, et-alla-dans | **de:** du-dort-ankommst, du-kommen, du-soll-kommen Gen 7:7; Gen 19:22; Gen 19:31; Gen 24:32; Gen 31:33

3. bring, carry to (Hifil) (62×) Hifil causative: to bring, fetch, carry, or deliver someone or something to a location — 62 occurrences. Isaac asks Esau to 'bring' him game (Gen 27:4), Joseph's brothers 'brought' Benjamin to Egypt (Gen 43:15), and God promises to 'bring' Israel into the land. Arabic ahdara ('to bring/present'), Korean gajyeoda/deryeoda ('bring a thing/bring a person'), Swahili leta ('bring'), and Spanish trajo/trajeron all use dedicated causative-motion vocabulary. The Hifil stem morphology is confirmed by cross-linguistic evidence: every major target language shifts to a distinct 'bring' lexeme rather than simply adding 'cause to come.' GOING AND LEADING

en: and-He-brought, and-brought, and-they-brought | **es:** Y-me-trajo, trajeron, traían | **fr:** apporta, et-apporta, et-il-vint | **de:** brachte, sie-brachte, und-brachte Gen 27:4; Gen 27:7; Gen 27:12; Gen 42:19; Gen 42:20

4. sexual euphemism (bo el) (14×) Split from sense 85569. Criteria: Idiom 'come in to' for sexual relations (Gen 16:4; 19:33); euphemistic use of spatial entry metaphor

en: I-will-go, and-go, and-he-went | **es:** Entraré, Y-entró, entraré | **fr:** et-alla, et-alla-dans, et-aller | **de:** du-eingehst, ich-will-eingehen, ich-wird-gehen Gen 16:4; Gen 19:33; Gen 19:34; Gen 29:23; Gen 29:30

5. be brought (Hofal) (5×) Hofal passive: to be brought, be carried in, be led — only 5 occurrences, making it the rarest stem of this verb. Joseph's brothers fear they 'are being brought' into the steward's house (Gen 43:18), silver 'was brought' into the temple (2 Kgs 12:9), and the book of the law 'was brought' to the king (2 Kgs 22:4). Arabic majlub/mudkhal ('that which is brought'), Korean deullyeobonaejeotda, and Swahili letwa ('-be brought') all use passive morphology, confirming genuine voice distinction. The rarity reflects Hebrew's general preference for active constructions even when the agent is unstated. GOING AND LEADING

en: are-brought, the-brought, they-were-brought | **es:** el-traído, fueron-llevados, la-traída | **fr:** ils-étaient-apporta, le-apporta, sont-apporta | **de:** der-brachte, sie-gebracht-worden-waren, werden-gebracht Gen 43:18; 2Kgs 12:9; 2Kgs 12:13; 2Kgs 22:4

בּוּז H0936 *Conj-w / V-Qal-ConjImperf-3fs* (12×)

buz – to despise, scorn, hold in contempt; to treat with disdain as worthless or beneath regard

The verb buz ('despise, scorn') expresses active contempt – not mere indifference but a willful holding of something or someone in low esteem. Its home is primarily wisdom literature, where it voices the moral logic of Proverbs: 'Fools despise wisdom and instruction' (Prov 1:7), and even a thief caught stealing is not despised if he steals out of hunger (Prov 6:30). The word also surfaces in prophetic speech, where God's name or his people are despised. Unlike the near-synonym ma'as ('reject'), buz emphasizes the subjective attitude of contempt rather than the formal act of rejection. Spanish despreciar, French mepriser, and German verachten all converge on this single sense of scornful disdain.

despise, scorn (12×) To hold in contempt or scorn, treating someone or something as worthless. Dominant in Proverbs: fools despise wisdom (Prov 1:7), a hungry thief is not despised (Prov 6:30). Emphasizes the subjective attitude of disdain rather than formal rejection. Spanish despreciar, French mepriser, and German verachten confirm one unified sense of active contempt. CONTEMPT AND SCORN

en: and-scorns, despise, despised | **es:** El-que-desprecia, desprecian, despreciará | **fr:** et-mépriser, mépriser, on-le-mépriserait | **de:** [בוז], [בז], [בזו] Prov 1:7; Prov 6:30; Prov 11:12; Prov 13:13; Prov 14:21

בּוּז H0937 *Art / N-ms* (11×)

Contempt, scorn — the disdainful dismissal of a person or thing regarded as worthless or shameful

The noun בּוּז (buz) denotes the attitude and expression of contempt — the scornful dismissal of someone deemed worthless. In the wisdom literature, Job describes how the prosperous heap contempt upon the stumbling (Job 12:5) and how even outcasts despise him (Job 12:21). He confesses fear of the contempt of the multitude (Job 31:34). The psalmist pleads to be delivered from contempt and

reproach (Ps 31:18; 119:22) and cries out as one who has 'had more than enough of the scorn of those at ease' (Ps 123:3-4). Genesis 38:23 uses it more mildly — Judah prefers to let Tamar keep his pledge lest 'we become a contempt.' Spanish 'desprecio' and French 'mépris' both capture the social sting of dismissive scorn.

contempt, scorn (11×) Contempt, scorn, or disdainful dismissal directed at a person or thing considered worthless or shameful. Judah fears becoming 'a laughingstock' if his dealings with Tamar become public (Gen 38:23). Job's speeches are saturated with it: the prosperous pour contempt on the stumbling (Job 12:5), nobles are treated with contempt (Job 12:21), and Job fears public scorn (Job 31:34). The psalmist pleads for deliverance from the contempt of the proud and self-satisfied (Ps 31:18; 119:22; 123:3-4). Proverbs 12:8 warns that the twisted of heart will fall into contempt. Spanish 'desprecio' and English 'contempt' both convey the social and moral weight of the dismissal. **CONTEMPT SCORN**
en: a-disgrace, and-contempt, and-contempt-of | **es:** de-desprecio, del-desprecio-de, despreciada | **fr:** dans-mépris, et-dans-mépris, et-בּוּז | **de:** [בּוּז], [ובוז], [לבוז] Gen 38:23; Job 12:5; Job 12:21; Job 31:34; Ps 31:18

בּוּז H0938 *N-proper-ms* (3×)
Buz, a personal and tribal name; son of Nahor, associated with Arabian tribes
A name borne by Nahor's second son (Abraham's nephew) and the Arabian tribe descended from him. Buz appears in the Table of Nations as Abraham's extended family (Genesis 22:21). The tribe of Buz is mentioned alongside Dedan and Tema in Jeremiah's oracle against Arabian peoples (Jeremiah 25:23), suggesting a location in northern Arabia. Additionally, a Gadite named Buz appears in Chronicles (1 Chronicles 5:14). The name connects patriarchal genealogy with later tribal geography.

(3×) A personal name (Nahor's son in Genesis 22:21; a Gadite in 1 Chronicles 5:14) and a tribal name for an Arabian group mentioned with Dedan and Tema (Jeremiah 25:23). The tribal reference situates Buz in the network of northern Arabian peoples, linking ancestral genealogies to the geopolitical landscape of Jeremiah's era. **CONTEMPT SCORN**
en: Buz | **es:** Buz | **fr:** Buz, [בוז] | **de:** Bus, [בוז] Gen 22:21; 1Chr 5:14; Jer 25:23

בּוּזָה H0939 *N-fs* (1×)
contempt, object of scorn
A noun denoting contempt or the state of being scorned, appearing in Nehemiah's prayer responding to mockery from opponents. The builders of Jerusalem's wall had become "an object of contempt" to their enemies. The term captures both the act of despising and the condition of being despised. Derived from the verb buz (to despise), it expresses the humiliation and scorn heaped upon the vulnerable Jewish community attempting reconstruction.

(1×) Describes the condition of being despised in Nehemiah 4:4, as the Jewish builders became objects of mockery to Sanballat and Tobiah. The phrase "we have become contempt" captures their vulnerable, scorned position. Nehemiah's prayer asks God to return this contempt upon their enemies' heads. The term conveys not just an attitude but a social status—being regarded with disdain and treated accordingly. **CONTEMPT AND SCORN**
en: despised | **es:** despreciados | **fr:** [בזוה] | **de:** [בזוה] Neh 4:4

בּוּזִי H0940 *Art / N-proper-ms* (2×)
Buzite; gentilic indicating descent from Buz
An ethnic or family designation meaning 'descended from Buz,' used exclusively for Elihu's father Barachel in the book of Job. The Buzites traced their ancestry to Buz, Abraham's nephew (Genesis 22:21), placing them among Aramean peoples related to Israel. The designation appears with the definite article, 'the Buzite,' marking it as a known ethnic group.

(2×) Elihu is introduced as 'Barachel the Buzite' (Job 32:2, 6), identifying his family origin among the descendants of Buz, son of Nahor and Milcah (Genesis 22:21). This places Elihu's lineage among the Aramean peoples of northern Mesopotamia, related to but distinct from Israelites. The definite article in both occurrences ('the Buzite') indicates a recognized ethnic designation. Buz is also mentioned alongside Dedan as an Arabian people in Jeremiah 25:23, suggesting the Buzites inhabited regions between Aram and Arabia. The careful ethnic identification in Job distinguishes Elihu from Job's three friends, who came from other related but distinct peoples (Temanite, Shuhite, Naamathite). **PERSONAL NAMES**
en: the-Buzite | **es:** el-buzita | **fr:** le-Buzite | **de:** [הבוזי] Job 32:2; Job 32:6

בּוּזִי H0941 *N-proper-ms* (1×)
Buzi (personal name, father of Ezekiel)
A personal name belonging to the father of the prophet Ezekiel, mentioned in the book's opening verse. Ezekiel identifies himself as "Ezekiel son of Buzi the priest," establishing his priestly lineage. The name appears only this once, preserved as part of Ezekiel's prophetic credentials. While the name may derive from the verb buz (to despise), it functions purely as a patronymic identifying Ezekiel's father.

(1×) Identifies Ezekiel's father in Ezekiel 1:3, establishing the prophet's priestly lineage. The designation "Ezekiel son of Buzi the priest" provides both family identity and professional credentials—Ezekiel inherited priestly status. The name is preserved without translation, functioning solely as a genealogical marker. The single occurrence makes it a patronymic rather than a name with active theological or narrative significance. **BEARING AND CARRYING**
en: Buzi | **es:** Buzi | **fr:** porter | **de:** [בוז] Ezek 1:3

בַּוַּי H0942 *N-proper-ms* (1×)
Bavvai (personal name, wall-builder in Nehemiah)
A personal name belonging to one of the builders who repaired Jerusalem's wall under Nehemiah's leadership. Bavvai worked on a section of the wall, participating in the communal reconstruction project. Textual variants and parallel passages suggest possible confusion with the name Binnui, a common name in post-exilic texts. The name is preserved in Nehemiah's detailed record of who repaired which wall section.

(1×) Identifies a wall-builder in Nehemiah 3:18 who repaired a section of Jerusalem's wall during the post-exilic restoration. The name appears in Nehemiah's careful accounting of the construction project, preserving the memory of those who contributed to the restoration. Textual evidence suggests possible identity with Binnui (verse 24), indicating either scribal variation or two different individuals with similar names. **PROPER NAMES (PERSONAL)**
en: Bavvai | **es:** Bavai | **fr:** [בוי] | **de:** [בוי] Neh 3:18

בּוֹךְ H0943 *V-Nifal-Perf-3cp* (3×)
be confused, perplexed, or bewildered (Niphal); wander aimlessly in disorientation
A verb in the passive (Niphal) stem describing confusion or bewilderment. Pharaoh will think Israel is 'confused' or wandering aimlessly in the wilderness, trapped by geography (Exodus 14:3). The city of Susa is 'bewildered' by Haman's edict against the Jews (Esther 3:15). Joel describes cattle wandering in confusion because drought has destroyed pasture (Joel 1:18). The term captures mental disorientation, spatial confusion, and the chaos that ensues when normal order collapses.

(3×) To be confused, bewildered, or disoriented. Pharaoh will think the Israelites are 'wandering aimlessly' (navokhu) in the wilderness (Exodus 14:3). Susa is 'thrown into confusion' by the decree to annihilate the Jews (Esther 3:15). Herds of cattle 'wander perplexed' due to lack of pasture (Joel 1:18). The Niphal conveys passive disorientation—confusion imposed by external circumstances rather than self-induced. **PERPLEXED AT LOSS**

en: are-confused, confused, was-bewildered | **es:** Andan-confusos, confundidos, estaba-confusa | **fr:** [נבוכה], confondit, confondre | **de:** [נבוכה], [נבכו], confused Exod 14:3; Esth 3:15; Joel 1:18

בּוּל H0944 *Prep-l / N-msc* (2×)

product, growth; what grows from or is produced by something

A term denoting the product or outgrowth of something, used for what mountains produce or what comes from a tree. The word emphasizes origin—what grows from or is yielded by a source. Both biblical uses focus on natural production, whether agricultural or simply the wood that comes from a tree.

(2×) Job 40:20 describes behemoth with 'the mountains yield produce for him'—the vegetation that grows on hills provides his food. Isaiah 44:19 speaks of a block of wood as 'the product of a tree' (literally 'tree-growth') that someone then carves into an idol. The term emphasizes source and derivation: what the mountains grow, what comes from a tree. Some suggest this is an abbreviated form of יְבוּל (produce), or possibly a scribal variant. Multilingual glosses vary—some render 'product/produce,' others transliterate, reflecting uncertainty about this rare term. The contexts clearly indicate natural yield or growth—agricultural produce in Job, raw wood material in Isaiah. **GEOGRAPHY AND SPACE**

en: produce, to-a-block-of | **es:** ante-tronco, producto-de | **fr:** [לבול], בול | **de:** [בול], [לבול] Job 40:20; Isa 44:19

בּוּל H0945 *N-proper-fs* (1×)

Bul (eighth month name, October-November)

The Canaanite name for the eighth month of the year, corresponding roughly to October-November in modern calendars, or Marcheswan in the later Jewish calendar. The name appears in the account of Solomon's temple completion, which occurred in this month. The term is pre-Israelite Phoenician, part of the Canaanite month-naming system Israel used before adopting Babylonian names during the exile. Phoenician inscriptions confirm the month name's broader use.

(1×) Designates the eighth month in 1 Kings 6:38, when Solomon's temple was completed after seven years of construction. The archaic Canaanite month name (versus later Babylonian "Marcheswan") indicates the early date and Phoenician cultural context of Solomon's era. The phrase "in the month Bul, which is the eighth month" shows the need to explain the old name to later readers familiar with numbered months. **MONTHS AND LUNAR CYCLES**

en: Bul | **es:** Bul | **fr:** Bul | **de:** Bul 1Kgs 6:38

בּוּנָה H0946 *Conj-w / N-proper-ms* (1×)

Bunah (personal name, 'intelligence' or 'understanding')

A personal name meaning "intelligence" or "understanding," belonging to a man from the tribe of Judah mentioned in Chronicles' genealogies. The name appears in Palmyrene inscriptions as well, showing its broader Semitic usage. Like many Hebrew names, it expresses a desired quality or divine gift—in this case intellectual capacity or insight. The name occurs only once, preserved in the genealogical records of Judah's descendants.

(1×) Identifies a man of Judah in 1 Chronicles 2:25, listed in the genealogical records of the tribe. The name's meaning ("intelligence") reflects the Israelite practice of giving children names expressing virtues or blessings. The Palmyrene cognate confirms this was a recognized name in the broader Aramaic-speaking world. The single occurrence makes it purely a genealogical identifier without narrative context. **PROPER NAMES (PERSONAL)**

en: and-Bunah | **es:** y-Buna | **fr:** [ובונה] | **de:** [ובונה] 1Chr 2:25

בּוּס H0947 *V-Hitpael-Prtcpl-fs* (12×)

To trample, tread down, wallow; of warriors trampling enemies, of intensive destruction, of wallowing in blood, or of being trampled upon.

A verb of forceful physical action whose core image is the foot treading upon a defeated foe. In the Qal stem, it describes warriors trampling enemies underfoot — the LORD himself treads down Assyria (Isa 14:25) and treads the peoples in his anger (Isa 63:6), while the psalmist declares 'through you we push down our foes' (Ps 44:5). The Poel intensifies this to thorough devastation: enemies have 'trampled down' the LORD's sanctuary (Isa 63:18) and his pleasant vineyard (Jer 12:10). A strikingly different Hitpael reflexive appears in Ezekiel 16:6 and 22, where infant Jerusalem is found 'wallowing' in her own blood — a vivid image of helpless, flailing movement. The rare Hofal passive in Isaiah 14:19 describes the king of Babylon as a corpse 'trampled' underfoot. Spanish captures the range well: 'pisoteé' for active trampling, 'revolcándote' for wallowing, and 'pisoteado' for the passive state.

1. trample, tread down (7×) Qal: to trample or tread down, expressing decisive military victory or domination. The LORD tramples Assyria on his mountains (Isa 14:25) and treads peoples in his fury (Isa 63:6); the psalmist trusts God to help 'trample our adversaries' (Ps 44:5; 60:12; 108:13). In Proverbs 27:7, the sated soul 'tramples' even honeycomb, extending the image to contemptuous rejection. Spanish 'pisoteé' and 'pisotea' preserve the visceral foot-on-enemy imagery. **TRAMPLING AND TREADING**

en: And-I-trod-down, I-will-trample-him, tramples | **es:** Y-pisoteé, lo-pisotearé, pisotea | **fr:** [ואבוסנו], [בוסים], [ואבוס] | **de:** [ואבוסנו], [בוסים], [ואבוס] Ps 44:5; Ps 60:12; Ps 108:13; Prov 27:7; Isa 14:25

2. wallow (2×) Hitpael reflexive: to wallow, to roll oneself about, specifically in blood. Found in Ezekiel 16:6 and 16:22, where God addresses infant Jerusalem as a foundling 'wallowing in your blood' — an image of helpless, convulsive movement. This sense departs entirely from the hostile trampling meaning, focusing instead on the reflexive flailing of a newborn. Spanish 'revolcándote' captures the writhing, self-directed quality of the action. **TRAMPLING AND TREADING**

en: wallowing | **es:** revolcándote | **fr:** [מתבוססת] | **de:** [מתבוססת] Ezek 16:6; Ezek 16:22

3. trample down (intensive) (2×) Poel intensive: to trample down thoroughly, emphasizing the completeness and severity of devastation. In Jeremiah 12:10, many shepherds have 'trampled down' God's vineyard; in Isaiah 63:18, adversaries have 'trodden down' the sanctuary. The intensive stem signals that this is not a single act but sustained, ruinous destruction. Spanish 'han pisoteado' and 'pisotearon' both convey the thoroughness of the desecration. **TRAMPLING AND TREADING**

en: have-trampled-down, they-have-trampled-down | **es:** han-pisoteado, pisotearon | **fr:** [בוססו], [בססו] | **de:** [בוססו], [בססו] Isa 63:18; Jer 12:10

4. be trampled (1×) Hofal passive: to be trampled upon, the passive counterpart of the active treading. Attested once in Isaiah 14:19, where the fallen king of Babylon is likened to a corpse 'trampled' underfoot — cast from his grave like a loathsome branch, trodden by the slain. Spanish 'pisoteado' directly renders this passive state of utter degradation. **TRAMPLING AND TREADING**

en: trampled | **es:** pisoteado | **fr:** [מובס] | **de:** [מובס] Isa 14:19

בּוּץ H0948 *N-ms* (8×)

Byssus; fine white linen fabric used for priestly vestments, temple furnishings, and royal garments.

Refers to byssus, a high-quality white linen prized in the ancient Near East for its fineness and brightness. It appears exclusively in late biblical texts — Chronicles, Ezra, and Esther — describing priestly robes, Levitical singers' vestments, and the temple veil (2 Chr 3:14). Spanish lino and French fin lin both point to 'fine linen,' while German Byssus preserves the technical loanword. The term likely entered Hebrew from Egyptian (cf. hbos, 'to clothe') and is closely related to Aramaic bus. Its association with worship, royalty, and sacred craft underscores the ceremonial dignity of those who wore or worked with it (1 Chr 4:21).

fine linen (byssus fabric) (8×) A fine white linen fabric (byssus), used for priestly garments, the temple curtain, and royal attire. In

1 Chronicles 4:21 it identifies families devoted to byssus-working as a hereditary craft. In 2 Chronicles 5:12 the Levitical singers are clothed in it, and Esther 8:15 describes Mordecai in a royal robe of bus. French fin lin and Spanish lino both render it as 'fine linen,' confirming the textile sense across all eight occurrences. **LINEN AND FABRIC**

en: and-fine-linen, and-in-the-fine-linen, fine-cotton | **es:** de-lino, el-lino, lino | **fr:** et-fin-lin, et-in-lin-fin, et-lin-fin | **de:** Byssus, [בוץ], [הבץ] 1Chr 4:21; 1Chr 15:27; 2Chr 2:14; 2Chr 3:14; 2Chr 5:12

בּוֹצֵץ H0949 *N-proper-fs* (1×)

Bozez (place name, rock near Michmash)

The name of a rock formation or crag near Michmash, mentioned in the account of Jonathan's daring raid against the Philistines. This rocky outcrop was one of two prominent formations (the other being Seneh) marking the pass where Jonathan and his armor-bearer climbed up to attack the Philistine garrison. The geographical detail adds vividness to the narrative, showing the steep, dangerous terrain Jonathan navigated in his act of faith.

(1×) Identifies one of two sharp rocks flanking the pass at Michmash in 1 Samuel 14:4, where Jonathan executed his famous assault on the Philistine garrison. The named crags (Bozez and Seneh) mark the treacherous terrain Jonathan climbed, emphasizing the boldness and difficulty of his military exploit. The specific toponymy gives historical and geographical concreteness to the narrative of faith-driven courage. **GEOGRAPHY AND SPACE**

en: Botsets | **es:** Botsets | **fr:** Botsets | **de:** Botsets 1Sam 14:4

בּוֹקָה H0950 *N-fs* (1×)

emptiness, devastation, void

A noun expressing emptiness or desolation, appearing in Nahum's oracle against Nineveh as part of a threefold cry of devastation. The phrase "emptiness and void and waste" creates a cascading rhythm of destruction, emphasizing total desolation. Related to the verb baqaq (to empty out), it suggests thorough devastation leaving nothing behind. The alliterative Hebrew creates a haunting sound effect matching the content.

(1×) Expresses utter devastation in Nahum 2:10, part of a triple declaration of Nineveh's coming destruction. The threefold "emptiness and void and waste" builds poetically, each term intensifying the image of total desolation. The root meaning of emptying or pouring out suggests not just absence but the violent removal of all contents, leaving complete barrenness. The Hebrew assonance creates an auditory echo of the devastation described. **EMPTINESS AND VANITY**

en: emptiness | **es:** Vacía | **fr:** vide | **de:** [בוקה] Nah 2:10

בּוֹקֵר H0951 *N-ms* (1×)

herdsman, cattle-tender

A denominative noun meaning herdsman or cattle-keeper, famously applied to the prophet Amos who describes himself with this term. Before his prophetic calling, Amos tended herds, identifying him as a non-professional prophet from a working-class background. The term relates to boqer (cattle, herd) and distinguishes cattle-herders from shepherds of sheep and goats. Amos's self-identification emphasizes he was not from the prophetic guild but called directly by God from ordinary labor.

(1×) Identifies Amos's occupation in Amos 7:14 as a cattle-herdsman, emphasizing his non-prophetic background before God's call. Amos uses this term (along with "tender of sycamore figs") to distinguish himself from professional prophets—he was a working man, not trained in prophetic schools. The cattle-herding trade was distinct from sheep-shepherding, requiring different skills and suggesting Amos had some means, as cattle were more valuable than sheep. **SHEPHERDING AND TENDING**

en: a-herdsman | **es:** boyero | **fr:** berger | **de:** [בוקר] Amos 7:14

בּוּר H0952 *Conj-w* (1×)

to make clear, to investigate (uncertain)

An uncertain verb appearing only in Ecclesiastes, possibly meaning to make clear, investigate, or explain. The text is difficult and some scholars suggest emendation. If the reading is correct, the infinitive form indicates purpose: the Teacher set his heart to investigate or clarify matters. However, textual variants and ancient versions suggest different readings, making the exact sense unclear. The context involves Qoheleth's investigation of life under the sun.

(1×) Possibly means "to investigate" or "to make clear" in Ecclesiastes 9:1, though textual uncertainty makes the sense doubtful. Some versions and manuscripts suggest alternative readings ("to see," "to explore"). If original, the verb would fit Qoheleth's investigative program of examining life's puzzles. The rare occurrence and textual variants prevent confident interpretation, though the general semantic field involves clarification or examination. **GOING OUT AND FORTH**

en: and-to-make-clear | **es:** y-a-examinar | **fr:** et-ולבור | **de:** [ולבור] Eccl 9:1

H0953 *N-fs* (1×)

cistern, well, pit

A noun denoting a cistern or well for water storage, critical infrastructure in ancient Palestine's semi-arid climate. The term appears in Jeremiah's image of Israel as a cracked cistern that cannot hold water. Related to the common beer (well), this term may be an Aramaic form or variant. Cisterns were hewn from rock to collect and store rainwater, essential for survival during dry months. The metaphorical use emphasizes Israel's failure to retain God's blessings.

(1×) Refers to a cistern in Jeremiah 6:7, used metaphorically to describe Jerusalem's continuous production of wickedness. Just as a cistern keeps water fresh and accessible, so the city "keeps fresh" its evil. The image inverts the positive function of cisterns (preserving good water) to depict the city's persistent preservation of wickedness. The practical importance of cisterns in daily life makes the metaphor immediately vivid to Jeremiah's audience. **WELL PIT CISTERN**

en: cistern | **es:** pozo | **fr:** [(בור)] | **de:** [(בור)] Jer 6:7

בּוֹר H0953a *Prep-m / N-msc* (66×)

Pit, cistern, or dungeon; a hewn cavity in the ground used for water storage, trapping, confinement, or as a figure for Sheol.

Borrowed from the physical landscape of ancient Israel, bor denotes any cavity dug or hewn into rock — most often a cistern for collecting rainwater, but also an open pit used to trap animals or enemies. The Arabic cognate bu'ra (a cooking hollow) preserves the root sense of a gouged-out space. In narrative, the pit where Joseph was cast (Gen 37:20-29) becomes a powerful type: Spanish foso, Arabic al-jubb, and Korean gudeongi all capture the terror of being thrown into an empty hole. Metaphorically, 'those who go down to the pit' (Isa 38:18; Ps 28:1) means descent into death itself. Rarely, the word extends to a dungeon or prison cell (Gen 41:14), where confinement in a literal pit becomes incarceration.

1. literal pit, hole, or cavity in ground (27×) Split from sense 85831. Criteria: Physical excavated or natural holes used for trapping, water storage, or confinement (Joseph's pit, trapping pits, cisterns)

en: a-pit, from-pit, from-the-pit | **es:** Pozo, antes-de, con-cuerdas | **fr:** [הבור], dans-fosse, dans-le-fosse | **de:** Grube, der-Grube, die-Grube Gen 37:20; Gen 37:22; Gen 37:24; Gen 37:28; Gen 37:29

2. metaphorical pit: Sheol, death, the grave (22×) Split from sense 85831. Criteria: Figurative use in poetic and prophetic texts representing the realm of death or the grave ('those going down to the pit,' eschatological imagery in Psalms, Isaiah, Ezekiel)

en: a-pit, pit, the-pit | **es:** al-foso, al-pozo, el-foso | **fr:** dans-fosse, fosse | **de:** Grube, der-Grube Ps 28:1; Ps 30:3; Ps 40:2; Ps 88:4; Ps 88:6

3. cistern, well for water (15×) A cistern or well hewn from rock for storing rainwater, a critical survival technology in the semi-arid Levant. Deuteronomy 6:11 lists cisterns among the blessings of the

Promised Land, and Proverbs 5:15 pairs bor with be'er (well) as a figure for marital fidelity. Hindi kuan and Korean umul ('well') and Swahili kisima ('cistern') capture this domestic, life-sustaining sense. The Moabite Stone also uses br for cistern, confirming wide Semitic usage. GEOGRAPHY AND SPACE

en: [ketiv], and-cistern, and-cisterns | **es:** [cisterna], cisterna-de, cisternas | **fr:** [ברות], [מבור], citerne-de | **de:** Grube, Grube-von, Zisterne-von Gen 37:24; Lev 11:36; Deut 6:11; 1Sam 19:22; 2Kgs 10:14

4. prison, dungeon (2×) A rare metaphorical extension where 'pit' means a prison or dungeon — a place of confinement. In Genesis 41:14, Joseph is brought up from the bor (the dungeon of Pharaoh's prison), and Exodus 12:29 mentions the captive in the bor. Spanish calabozo ('dungeon'), Arabic as-sijn ('the prison'), and Korean gamok ('jail') all render this carceral sense, distinguishing it from the open pit or water cistern. PRISON AND CONFINEMENT

en: the-pit | **es:** el-calabozo, el-pozo | **fr:** la-fosse | **de:** der-Grube, der-pit Gen 41:14; Exod 12:29

בּוֹר הַסִּרָה H0953b *Prep-m / N-proper-fs* (1×)

Bor-Hasirah (place name, 'cistern of Sirah')

A place name meaning "cistern of Sirah," mentioned in the account of Abner's assassination. This cistern or well marked the location from which Joab's messengers recalled Abner, luring him back to Hebron where Joab murdered him. The toponymy combines the common word for cistern with a personal or clan name (Sirah). Like many ancient place names, it preserves the memory of a location associated with a significant water source.

(1×) Identifies a specific cistern location in 2 Samuel 3:26, where Abner was when Joab's messengers caught up with him. The place name marks the point from which Abner was recalled to his death—a geographical detail that lends historical precision to the assassination narrative. The compound name (cistern + Sirah) follows typical biblical toponymic patterns, naming a location by its feature and associated person or clan. GEOGRAPHY AND SPACE

en: from-well-of | **es:** de-pozo-de | **fr:** de-bien-de | **de:** von-gut-von 2Sam 3:26

בּוֹשׁ H0954 *V-Hifil-Prtcpl-ms* (114×)

To be ashamed, feel shame or disgrace; causatively to put to shame; also to delay or tarry (Piel); rarely to dry up

A deeply emotional verb rooted in the experience of public disgrace and disappointed trust. In its most common Qal form, it describes the internal sensation of shame, whether before God (Ezra 9:6), before enemies (Ps 6:10), or in the face of moral failure. The Hifil causative sense captures the act of actively bringing shame upon another, as when the psalmist declares that God has put evildoers to shame (Ps 14:6). A surprising semantic development appears in the Piel, where the root shifts to mean 'delay' or 'tarry,' as when Israel grew impatient because Moses delayed coming down from Sinai (Exod 32:1). A single occurrence in Hosea 13:15 points to a meaning of drying up, possibly related to the withering that accompanies disgrace.

1. to be ashamed, feel shame (Qal) (95×) The foundational Qal stative sense covering the feeling of shame, disgrace, or humiliation. The subject experiences shame internally, whether as divine judgment, social exposure, or moral failure. The breadth is striking: it ranges from the shame of defeated nations (Isa 37:27) to personal penitence (Jer 31:19). Spanish avergonzar and German sich schämen both preserve this reflexive, inward-turning quality. Dominant across Psalms, Jeremiah, and Isaiah, this sense accounts for the vast majority of occurrences. SHAME AND REVERENCE

en: let-be-ashamed, let-them-be-ashamed, shall-be-ashamed | **es:** Se-avergonzarán, Sean-avergonzados, Serán-avergonzados | **fr:** avoir-honte | **de:** lass-ihnen-sein-ashamed, lass-sein-ashamed, schaemte-sich Ezra 8:22; Ezra 9:6; Ps 6:10; Ps 25:2

2. to put to shame, cause disgrace (Hifil) (16×) The Hifil causative: to put to shame, cause disgrace, bring shame upon someone. Here an active agent inflicts shame on another. The Psalms use this frequently in petitions asking God to shame the wicked (Ps 44:7, Ps 119:31). Arabic mukhzin (shame-causing) and French avoir honte capture the transitive dimension. The shift from experiencing shame to causing it marks a significant semantic escalation. SHAME AND REVERENCE

en: They-shall-be-put-to-shame, You-have-put-to-shame, against-one-who-brings-shame | **es:** (fueron-avergonzados), Avergonzaos, Han-sido-avergonzados | **fr:** avoir-honte, le-avoir-honte | **de:** schaemte-sich, schämte-sich, sich-schaemen Ps 14:6; Ps 44:7; Ps 53:5; Ps 119:31; Ps 119:116

3. to delay, tarry (Piel) (2×) A distinctive Piel development meaning to delay, tarry, or be slow in coming. This sense is semantically distant from shame and likely arose through the idea of lingering hesitation. The two attestations — Moses' delay on Sinai (Exod 32:1) and Sisera's mother wondering why his chariot tarries (Judg 5:28) — both involve anxious waiting. Spanish tarda and the English 'delayed' align here, and the semantic leap from shame to delay finds a bridge in the concept of embarrassed hesitation. DELAY TARRY LINGER

en: delayed, is-delayed | **es:** tarda, tardaba | **fr:** delayed, est-delayed | **de:** delayed, ist-delayed Exod 32:1; Judg 5:28

4. (1×) A hapax or near-hapax sense in Hosea 13:15 meaning to dry up or wither, applied to a spring whose waters fail. The multilingual evidence splits: English renders 'shall dry up,' Spanish 'se secará,' while French and German retain the shame reading. This may reflect a separate homonymous root or a metaphorical extension where shame is likened to the withering of vitality. WITHERING AND DRYING

en: and-shall-dry-up | **es:** y-se-secará | **fr:** et-avoir-honte | **de:** und-schaemte-sich Hos 13:15

בּוּשָׁה H0955 *N-fs* (4×)

Shame, disgrace — the humiliation felt or imposed through public exposure or defeat

A noun expressing the painful experience of shame and public disgrace. It appears in contexts of national humiliation and personal dishonor: the psalmist covered in shame (Ps 89:45), the horror of shame covering faces during judgment (Ezek 7:18), Esau's disgrace for violence against his brother (Obad 1:10), and the enemy's shame when God vindicates Israel (Mic 7:10). The word belongs to a rich Hebrew word-family centered on the root bosh, and the multilingual evidence — Spanish 'verguenza,' French 'honte,' German 'Schande' — all converge on deep social disgrace.

(4×) Shame or disgrace experienced as public humiliation or divine judgment. In Psalm 89:45 the anointed king is wrapped in shame; Ezekiel 7:18 depicts shame covering faces on the day of wrath; Obadiah 1:10 announces shame upon Edom for fraternal violence; and Micah 7:10 anticipates the enemy being clothed in shame. Spanish 'verguenza,' French 'honte,' and German 'Schande' uniformly confirm the sense of deep, socially visible dishonor. SHAME AND DISGRACE

en: shame | **es:** vergüenza | **fr:** dans-honte, honte, honte; | **de:** Schande, [ברשה] Ps 89:45; Ezek 7:18; Obad 1:10; Mic 7:10

בִּית H0956 *Conj-w / V-Qal-ConjPerf-3ms* (1×)

to spend the night, to lodge (Aramaic)

An Aramaic denominative verb meaning to pass or spend the night, appearing in Daniel's account of Darius's sleepless night after condemning Daniel to the lions' den. The verb conveys the king's restless vigil, unable to sleep while his favored administrator faced death. Cognate with Targumic Aramaic, it's a common term for overnight lodging or staying through the night, here emphasizing the king's anxious wakefulness.

(1×) Describes King Darius spending a sleepless night in Daniel 6:18 after sealing Daniel in the lions' den. The Aramaic verb indicates the king passed the night without sleep, food, or entertainment, consumed with anxiety for Daniel's fate. The context of insomnia and fasting makes the night-passing anything but restful, emphasizing Darius's distress over the unchangeable law he had been tricked into enforcing. NIGHT AND LODGING

en: and-spent-the-night | **es:** y-pasó-la-noche | **fr:** et-passer-la-nuit | **de:** und-Tochter Dan 6:18

בַּז H0957 *Conj-w* (25×)

Plunder, spoil, booty; goods seized by force in warfare or raiding, also used of persons treated as prey

Baz (בַּז) denotes plunder or spoil — property and possessions seized by force, especially in the context of warfare. It often appears in the phrase hayah le-vaz ('become plunder'), applied both to material goods and to vulnerable people treated as prey (Num 14:3, 31; Deut 1:39). The prophets use it powerfully: Isaiah 10:6 pairs it with shalal ('spoil') in God's commission of Assyria, while Ezekiel applies it to the despoiling of the Temple (Ezek 7:21) and the plundering of nations (Ezek 29:19; 38:12–13). The word carries a raw, violent edge — it names the brutal economic reality of ancient conquest.

plunder, spoil, prey (25×) Goods, possessions, or persons seized by force, particularly in military conquest or raiding. Frequently paired with shalal ('spoil') as a near-synonym in prophetic texts (Isa 10:6; Ezek 38:12–13). The idiom hayah le-vaz ('to become plunder') appears in Num 14:3 and Jer 49:32, applied to both livestock and people. Spanish 'despojo/botín,' French 'butin/proie,' and German 'Beute' all convey the sense of forcible seizure. Ezekiel 7:21 applies it to the Temple itself being handed over to foreign plunderers. PLUNDER AND SPOIL

en: and-to-plunder, as-plunder, for-pillage | **es:** despojo, despojo;, para-botín | **fr:** butin, en-proie, et-butin | **de:** Beute, fuer-pluendere, fuer-pluendern Num 14:3; Num 14:31; Num 31:32; Deut 1:39; 2Kgs 21:14

בָּזָא H0958 *V-Qal-Perf-3cp* (2×)

divide, cut through; split or cleave (of rivers dividing land)

A verb meaning to divide or cut through, used specifically of rivers dividing or traversing a land. The word appears only in Isaiah's oracles concerning Cush, describing how rivers cut through that territory. The term likely relates to Aramaic roots meaning 'cleave' or 'split.'

(2×) Both occurrences describe Cush as 'a land whose rivers divide it' or 'cut through it' (Isaiah 18:2, 7). The image depicts the geography of Cush (likely ancient Nubia/Ethiopia), characterized by rivers that traverse and partition the territory—probably the Nile and its tributaries cutting through the land. The Hebrew may relate to Aramaic בְּזַע (cleave), suggesting rivers that split or section the terrain. Multilingual translations show uncertainty: some render 'divided/despojado' (divided/despoiled), others transliterate. The geographical context strongly supports the meaning of rivers cutting through or dividing the land, creating a territory characterized by watercourses that section it into distinct regions. CUTTING AND SEVERING

en: have-divided | **es:** han-despojado | **fr:** [בזאו] | **de:** [בזאו] Isa 18:2; Isa 18:7

בָּזָה H0959 *V-Qal-QalPassPrtcpl-fs* (43×)

To despise, regard with contempt; passively, to be scorned or held as worthless

A verb that captures the act of looking down on someone or something with disdain, treating it as beneath regard. Esau 'despised' his birthright (Gen 25:34), Goliath 'despised' David (1 Sam 17:42), and Israel despised God's word (Num 15:31). The passive form describes the suffering servant as 'despised and rejected' (Isa 53:3). The Arabic cognate baza ('to raise the head loftily and disdainfully') preserves the original body-language metaphor behind the word.

1. to despise, hold in contempt (29×) The active Qal sense of treating something or someone as worthless, beneath regard. Esau despised his birthright (Gen 25:34), Michal despised David for dancing (2 Sam 6:16), and God warns that those who despise Him will be lightly esteemed (1 Sam 2:30). Spanish 'despreciar' and German 'verachten' consistently mark this active contempt. CONTEMPT AND SCORN

en: You-will-despise, and-despised, and-despised-him | **es:** Te-menosprecia, Y-despreció, desprecia | **fr:** dans-ce, dans-celui-ci, elle-despises | **de:** [בזה], [בזית], [ובזה] Gen 25:34; Num 15:31; 1Sam 2:30; 1Sam 10:27; 1Sam 17:42

2. despised, held in contempt (13×) The passive or stative condition of being despised, scorned, or regarded as worthless by others. The Messiah is 'despised and rejected by men' (Isa 53:3; Ps 22:6), the righteous psalmist is 'small and despised' (Ps 119:141), and a poor man's wisdom 'is despised' (Eccl 9:16). Spanish 'despreciado' marks the participle cleanly. CONTEMPT AND SCORN

en: a-despised-one, and-despised, and-despised-by | **es:** Despreciado, despreciable, despreciada | **fr:** et-dans-mépriser, et-mépriser, mépriser | **de:** [בזוי], [נבזה], despised Ps 15:4; Ps 22:6; Ps 119:141; Eccl 9:16; Isa 53:3

3. (1×) An infinitive or purposive use appearing in Esther 1:17, where the queen's refusal will lead other women 'to despise' their husbands. This is functionally identical to sense 1 but occurs in an infinitival construction signaling anticipated consequence rather than completed action. CONTEMPT AND SCORN

en: to-despise | **es:** para-despreciar | **fr:** [להבזות] | **de:** verachtet Esth 1:17

בָּזֹה H0960 *Prep-l / V-Qal-Inf* (1×)

to despise, to regard with contempt

A verb meaning to despise, scorn, or hold in contempt, expressing strong disdain or low regard for something or someone. The term appears throughout Scripture describing contempt for God's word, for authority, for covenant, or for other persons. Isaiah uses the infinitive form in describing the Servant as "despised of men." The verb carries both attitudinal (internal contempt) and behavioral (treating with scorn) dimensions, often appearing in covenant-violation contexts.

(1×) Means "to be despised" in Isaiah 49:7, describing the Servant as "despised of men" and abhorred by the nation. The infinitival construction emphasizes the Servant's status as an object of contempt, rejected and scorned. This prophetic description anticipates the suffering Servant's experience of being regarded as worthless and beneath honor, a theme that reaches its climax in Isaiah 53. The verb captures both the attitude and the resulting treatment of disdain. GEOGRAPHY AND SPACE

en: to-despised-of- | **es:** al-despreciado-de- | **fr:** [לבזה] | **de:** [לבזה] Isa 49:7

בִּזָּה H0961 *Conj-w* (10×)

Spoil, plunder, booty — material goods seized from defeated enemies in warfare or raiding

The feminine noun בִּזָּה (bizzah) denotes spoil, plunder, or booty taken from defeated enemies. It appears exclusively in late biblical texts — Chronicles, Esther, Nehemiah, Daniel, and one occurrence in 1 Samuel — always referring to material goods seized through military victory or raiding. Asa's forces plundered the surrounding cities after routing Zerah the Cushite (2 Chr 14:14), while in Esther the Jews conspicuously refused to touch the plunder of their slain enemies (Est 9:10, 15-16). Daniel 11:24 describes a future king distributing plunder among his followers. Arabic nahb/ghanimah, Spanish botin/despojo, Hindi lut, and Korean yaktal-mul all converge on the same semantic field.

spoil, plunder, booty (10×) Material goods — livestock, possessions, valuables — seized from defeated enemies in the aftermath of battle or raiding. Used of Asa's plunder after the Cushite rout (2 Chr 14:14), the Jews' deliberate refusal of plunder in Esther (9:10, 15-16), and Daniel's vision of a king distributing spoil (11:24). The word's restriction to late texts suggests it may have entered Hebrew through Aramaic contact. Spanish 'botin,' Arabic غَنِيمَة (ghanimah), and Korean 약탈물 (yaktal-mul) all confirm the uniform semantic range. PLUNDER AND SPOIL

en: and-by-plunder, and-on-the-plunder, and-to-plunder | **es:** botín, el-botín, para-botín | **fr:** butin, dans-ce, et-butin | **de:** Beute, [בזה], [הבזה] 2Chr 14:14; 2Chr 25:13; 2Chr 28:14; Ezra 9:7; Neh 4:4

בָּזַז H0962 *V-Qal-Imp-mp* (43×)

To plunder, take spoil; as participle, a plunderer; in passive

stems, to be plundered or despoiled.
A verb of violent seizure central to the vocabulary of warfare and divine judgment in the Hebrew Bible. From the earliest patriarchal narratives (Gen 34:27, the sack of Shechem) through prophetic oracles of doom (Isa 24:3; Jer 50:37), bāzaz describes the carrying off of goods, livestock, and possessions as spoil. Cognates in Arabic (bazz), Aramaic, and Ethiopic confirm the core meaning of forcible seizure. The word appears across all major verb forms — active plundering by armies, participial descriptions of habitual plunderers, and passive constructions where entire cities and nations are despoiled. German 'plündern' and Spanish 'saquear' track the meaning with striking consistency.

1. plunder, take as spoil (33×) The primary active sense: to plunder, loot, or carry off possessions as spoil of war. This covers the full range of finite verb forms — perfect, imperfect, imperative, cohortative, and infinitive. It dominates the Pentateuchal war narratives (Num 31:9, 32, 53; Deut 2:35; 3:7) and the conquest accounts (Josh 8:2; 11:14), where victorious armies systematically strip defeated peoples of livestock, goods, and treasures. Spanish 'saqueamos' (we plundered) and German 'plünderte' reflect the straightforward military pillaging. Nahum 2:10's doubled imperative 'Plunder! Plunder!' captures the frenzied intensity the word can carry. **PLUNDERING AND SPOIL**
en: and-plundered, and-they-plundered, and-they-shall-spoil | **es:** despojaron, para-saquear, saqueamos | **fr:** [ויבזו], [לבזו], butin | **de:** pluendern, pluendert, pluenderte Gen 34:27; Gen 34:29; Num 31:9; Num 31:32; Num 31:53

2. plunderer, one who despoils (5×) The active participle functioning as an agent noun: a plunderer, spoiler, or despoiler — one whose characteristic activity is taking plunder. At Isa 42:24 the prophet asks 'Who gave Jacob to the plunderers?'; at Jer 30:16 God promises that 'all who despoil you shall be despoiled.' Spanish 'los que te saquean' (those who plunder you) and English 'our despoilers' preserve the participial agent meaning. Ezek 39:10 uses this form in a dramatic reversal: Israel will 'despoil those who despoiled them,' a chiastic justice motif the participle enables. **PLUNDERING AND SPOIL**
en: our-despoilers, pillaging-you, plundering | **es:** a-los-saqueadores, los-que-te-saquean, nuestros-saqueadores | **fr:** [בזזים], butin, piller | **de:** pluendern 2Chr 20:25; Isa 17:14; Isa 42:24; Jer 30:16; Ezek 39:10

3. be plundered, be despoiled (4×) The passive sense (Niphal and related stems): to be plundered, looted, or despoiled. At Isa 24:3 the doubling 'the land shall be utterly plundered' (hibbōz tibbōz) intensifies the devastation through the infinitive absolute construction. Jer 50:37 prophesies that Babylon's treasures 'shall be plundered,' and Amos 3:11 warns that Samaria's strongholds 'shall be despoiled.' The multilingual glosses — Spanish 'será saqueada,' German 'und geplündert' — consistently render the passive voice, marking the semantic shift from agent to victim of pillaging. **PLUNDERING AND SPOIL**
en: and-plundered, and-shall-be-plundered, and-they-will-be-plundered | **es:** será-saqueada, y-saqueando, y-serán-saqueados | **fr:** et-butin, et-piller, piller | **de:** pluendern, und-pluendern, und-pluendert Isa 24:3; Jer 50:37; Amos 3:11

4. (1×) An occurrence at Isa 42:22 where the form 'plundered' describes the state of a people who have been thoroughly despoiled — 'a people plundered and looted.' The glosses (English 'plundered,' Spanish 'despojado,' French 'pillé') all point to a stative or resultative reading: not the act of being plundered but the condition of having been plundered. In context this pairs with the participial sense of sense 2 in the same chapter (Isa 42:24), creating a deliberate echo between the plunderers and the plundered state of God's people. **PLUNDERING AND SPOIL**
en: plundered | **es:** despojado | **fr:** piller | **de:** pluendern Isa 42:22

בִּזָּיוֹן H0963 *N-ms* (1×)
contempt, scorn
A noun denoting contempt or scorn, appearing in Esther's account of Queen Vashti's refusal to appear before the king. The royal counselors warned that Vashti's defiance would lead to widespread "contempt and wrath" as other women followed her example in resisting their husbands. The term captures the attitude of disdain and disrespect the counselors feared would spread. Paired with "wrath," it suggests both the internal attitude and the external conflict resulting from contempt.

(1×) Refers to the contempt counselors feared in Esther 1:18, warning that Vashti's refusal would inspire other Persian women to despise their husbands. The phrase "contempt and wrath" indicates both the dismissive attitude wives might adopt and the resulting domestic conflict. The political dimension is evident—the king's court worried that contempt for husbands would undermine social order, making Vashti's defiance a threat requiring strong response. **CONTEMPT SCORN**
en: contempt | **es:** desprecio | **fr:** [בזיון] | **de:** [בזיון] Esth 1:18

בִּזְיוֹתְיָה H0964 *Conj-w / N-proper-fs* (1×)
Biziothiah (uncertain place name or 'and her daughters')
A textually uncertain element in Joshua's town list, possibly a place name "Biziothiah" or possibly a corruption of "and her daughters" (villages). Appearing in Judah's territorial allotment near Beersheba, the text is suspect because Nehemiah's parallel list has "and her daughters," a standard formula for a town with dependent villages. Modern scholars generally prefer the Nehemiah reading, suggesting scribal error corrupted the original in Joshua.

(1×) Appears in Joshua 15:28 as either a place name "Biziothiah" or (more likely) a textual corruption of "and her daughters" (dependent villages). The parallel in Nehemiah 11:27 supports reading "and her daughters," the standard formula for a town with satellite settlements. The LXX variants confirm textual uncertainty. If a place name, it would be a village near Beersheba; but scholarly consensus favors seeing it as scribal error. **GEOGRAPHY AND SPACE**
en: and-Bizyotheyah | **es:** y-Biziotia | **fr:** et-Bizyotheyah | **de:** und-Bizyotheyah Josh 15:28

בָּזָק H0965 *Art / N-ms* (1×)
flash, lightning (possibly textual error for 'baraq')
A textually uncertain noun possibly meaning lightning flash, appearing in Ezekiel's vision of the living creatures. The entire verse is missing in some ancient Greek manuscripts, raising questions about its originality. Some scholars suggest it's a scribal error for the more common baraq (lightning). If original, it describes the creatures darting back and forth like flashes of lightning, emphasizing the supernatural speed and brilliance of the vision.

(1×) Possibly means "flash" or "lightning" in Ezekiel 1:14, describing the living creatures' rapid movement like lightning strikes. However, the verse is absent in important manuscripts, and the word may be an error for the common baraq (lightning). If genuine, it contributes to the dazzling, overwhelming character of Ezekiel's inaugural vision. The textual uncertainty prevents confident interpretation of this rare term. **LIGHTNING AND RADIANCE**
en: the-flash | **es:** el-rayo | **fr:** éclair | **de:** [הברק] Ezek 1:14

בְּזֶק H0966 *Prep-b / N-proper-fs* (3×)
Bezek, a place name; site of Israelite muster and defeat of Canaanite king Adoni-bezek
A town in the central hill country serving as a military gathering point. Judah defeated the Canaanite and Perizzite forces at Bezek and captured King Adoni-bezek there (Judges 1:4-5). Saul mustered the Israelite army at Bezek before relieving Jabesh-gilead from the Ammonite siege (1 Samuel 11:8). The site, possibly modern Khirbet Ibziq, lay on a route between the central highlands and the Jordan valley, making it strategically valuable for troop assembly. The location's name may relate to gravel or scattering.

(3×) A town in Israelite territory, mentioned as a battlefield and muster point. Judah and Simeon fought the Canaanites and Perizzites 'at Bezek' and captured Adoni-bezek (Judges 1:4-5). Saul numbered the troops 'at Bezek' before marching to rescue Jabesh-gilead (1 Samuel 11:8). The consistent preposition 'in/at Bezek'

across translations confirms the locative function. **GEOGRAPHY AND SPACE**

en: in-Bezek | **es:** en-Bezek, en-Bézek | **fr:** dans-Bezek | **de:** in-Bezek Judg 1:4; Judg 1:5; 1Sam 11:8

בָּזַר H0967 *V-Piel-Perf-3ms* (2×)

scatter, disperse; distribute by scattering

A verb meaning to scatter or disperse, used of distributing plunder among followers or dispersing peoples. Related to Arabic and Aramaic roots for scattering seed or dispersing, the term emphasizes distribution through spreading out. Both occurrences involve deliberate scattering—either of spoils or of peoples.

(2×) The Psalm calls on God to 'scatter the peoples who delight in war' (68:30), asking for the dispersal of warlike nations. Daniel prophesies that the king of the north 'will scatter among them plunder, spoil, and possessions' (11:24)—Antiochus Epiphanes distributing conquered goods to his followers. The verb emphasizes distribution through scattering: whether dispersing peoples or spreading out spoils among supporters. Multilingual glosses render 'scatter/dispersa/disperser' (scatter/disperse), with French also offering 'diviser' (divide). The Arabic cognate ذرّ (scatter seed) and Aramaic בְּדַר (scatter) support this meaning of distribution through dispersal. Both contexts involve deliberate strategic scattering—either of military opponents or material rewards. **SCATTERING AND DISPERSING**

en: he-shall-scatter, scatter | **es:** dispersa, esparcirá | **fr:** dans-disperser, diviser | **de:** [זרה], zerstreuen Ps 68:30; Dan 11:24

בִּזְתָא H0968 *N-proper-ms* (1×)

Biztha (personal name, Persian eunuch of Ahasuerus)

A Persian personal name belonging to one of the seven eunuchs serving King Ahasuerus in Esther. Like Bigtha, this eunuch was commanded to bring Queen Vashti before the king's banquet. The Persian etymology may relate to "bound" or "eunuch," though the exact derivation is uncertain. The name contributes to the authentic Persian atmosphere of the Esther narrative, where eunuchs played significant roles in palace administration and service.

(1×) Identifies one of seven royal eunuchs in Esther 1:10 sent to summon Queen Vashti to the king's banquet. These chamberlains served in the intimate court service of the Persian monarch. The name's Persian origin (possibly meaning "bound one," referring to eunuch status) fits the historical setting. Listed alongside other Persian names, Biztha represents the authentic cultural and administrative details characterizing the Esther narrative's court setting. **PROPER NAMES (PERSONAL)**

en: Biztha | **es:** Bizta | **fr:** [בוזתא] | **de:** [בוזתא] Esth 1:10

בָּחוֹן H0969 *N-ms* (1×)

assayer, one who tests metals for purity

Jeremiah receives a metaphorical commission as an 'assayer' of God's people, testing their spiritual quality as a metallurgist tests precious metals. The Hebrew term (בָּחוֹן) derives from the root meaning 'to test' or 'examine,' capturing both technical expertise and divine scrutiny. This single occurrence in Jeremiah 6:27 transforms metallurgical language into prophetic imagery, where the prophet's task is to reveal the true nature of Israel's rebellion through careful observation and divine insight.

(1×) The word appears only in Jeremiah 6:27 where God appoints the prophet as a 'tester' of his people, using metallurgical imagery. The multilingual evidence (Spanish 'ensayador,' English 'tester') confirms this technical meaning, though the French and German preserve the Hebrew form, recognizing its specialized prophetic context. This metaphor draws on ancient Near Eastern refining practices to describe prophetic discernment. **TESTING AND PROVING**

en: tester | **es:** Ensayador | **fr:** [בחון] | **de:** [בחון] Jer 6:27

בָּחוּר H0970 *Conj-w / N-mpc / 1cs* (46×)

A young man in his prime, of fighting or marriageable age; rarely, a chosen or elect one (from the root בחר, 'to choose').

The word בָּחוּר is formally the passive participle of בחר ('to choose'), but in the vast majority of its occurrences it has become a standard noun meaning 'young man' — one in the prime of manhood, fit for war and marriage. It pairs naturally with בְּתוּלָה ('young woman/virgin') as in Deut 32:25 and Ps 148:12, and prophetic texts use the plural בַּחוּרִים to lament the loss of a nation's youth in judgment (Jer 6:11; Lam 1:15). In just two passages (Ps 89:19; Jer 50:44), the etymological sense surfaces: a 'chosen one' selected by God, where Spanish 'escogido' and German 'Erwählter' reveal the verbal root shining through.

1. young man, youth (44×) A young man of military or marriageable age, the standard substantival use. The pairing בָּחוּר וּבְתוּלָה ('young man and young woman') recurs across poetry and prophecy (Deut 32:25; 2 Chr 36:17; Ps 148:12). Spanish 'joven/jóvenes,' French 'jeune homme/jeunes hommes,' and German 'Jüngling/junge Männer' all capture the age-specific sense. Saul is described as a בָּחוּר in his prime (1 Sam 9:2); Proverbs 20:29 celebrates the strength of young men. In prophetic judgment oracles (Jer 6:11; 48:15; Lam 1:15), the collective plural evokes the devastating loss of an entire generation. **YOUNG MEN AND YOUTH**

en: a-young-man, her-young-men, his-young-men | **es:** Los-jóvenes-de, al-joven, el-joven | **fr:** [בחור], jeune-homme, jeunes-hommes | **de:** Juengling, jung-Mann, junge-Maenner Deut 32:25; Judg 14:10; Ruth 3:10; 1Sam 8:16; 1Sam 9:2

2. chosen one, elect (2×) The passive participle retaining its verbal force from בחר ('to choose'): a chosen one, an elect person. In Ps 89:19 God declares 'I have exalted one chosen (בָּחוּר) from the people,' and Jer 50:44 asks 'who is the chosen one I will appoint?' Spanish 'escogido' and German 'Erwählter' unmistakably render the elective meaning, in contrast to the age-related translations used elsewhere. This rare sense preserves the word's etymological connection to divine selection. **CHOSEN AND ELECT**

en: a-chosen-one, the-chosen-one | **es:** escogido | **fr:** dans-jeune-homme, jeune-homme | **de:** Juengling, ein-Erwählter-einer Ps 89:19; Jer 50:44

בְּחֹן H0971

siege tower; military structure used for attacking fortified cities

This rare term appears only in Isaiah's oracle against Tyre, describing the siege towers the Chaldeans employed. These mobile structures allowed attackers to breach city walls by bringing soldiers to the height of the fortifications. The word's rarity and specific military-technical meaning make it one of Hebrew's specialized vocabulary items, known primarily to those familiar with siege warfare. Isaiah's use emphasizes the overwhelming military might arrayed against the proud merchant city.

בָּחִיר H0972 *N-mpc / 2ms* (13×)

Chosen one, elect; always of those selected by God for a special purpose or covenant relationship.

An adjective used substantively to designate a person or people chosen by God. Every occurrence carries theological weight: it is never used of merely human selection. In Isaiah 42:1 God declares 'my chosen one' of the Servant; in Isaiah 65:9, 15, 22 the faithful remnant are his elect; and the Psalms repeatedly celebrate Israel as God's chosen people (Ps 89:3; 105:6, 43; 106:5, 23). French 'élu' and Spanish 'escogidos' both capture the idea of divine election—a deliberate, covenantal act of selection, not mere preference.

chosen one, elect (13×) A person or people selected by God for covenant relationship, service, or deliverance. Exclusively theological in usage, this term designates the Servant of the LORD (Isa 42:1; 45:4), the faithful remnant (Isa 65:9, 15, 22), and Israel collectively as God's chosen people (Ps 105:6, 43; 106:5, 23; 1 Chr 16:13). David is God's chosen in Psalm 89:3. The word implies not arbitrary selection but purposeful, covenantal election rooted in divine initiative. **CHOSEN AND ELECT**

en: His-chosen-one, His-chosen-ones, My-chosen | **es:** a-mis-escogidos, a-sus-

escogidos, con-escogido-de-mí | **fr:** [בחיריו], choisi-de, dans-élu | **de:** [בחיריו], dein-Erwählter-Leute, erwaehlt-von 2Sam 21:6; 1Chr 16:13; Ps 89:3; Ps 105:6; Ps 105:43

בָּחַל H0973a *V-Qal-Perf-3fs* (1×)

to feel loathing, be disgusted with (someone)

This rare verb captures visceral emotional rejection, appearing once in Zechariah 11:8 where mutual loathing exists between the shepherd and the flock. The root relates to nausea and revulsion, expressing deep relational breakdown. The Syriac cognate and Arabic connections suggest a physical sensation of disgust that becomes a metaphor for complete rejection. In Zechariah's symbolic action, this reciprocal loathing between shepherd and sheep dramatizes the rupture between God and his people.

(1×) Zechariah 11:8 uses this verb to describe the mutual disgust between shepherd and flock: 'my soul became impatient with them, and their soul also loathed me.' Spanish 'se aburrió' (became bored/weary) and French 'dégoûter' (disgust) capture different nuances of this emotional revulsion. The context shows not mere dislike but profound, visceral rejection that makes continued relationship impossible. **LOATHING ABHORRENCE**

en: loathed | **es:** se-aburrió | **fr:** dégoûter | **de:** [בחלה] Zech 11:8

בָּחַל H0973b *V-Pual-Prtcpl-fs* (1×)

to obtain by greed or haste (Pual participle)

This verb, appearing only in Proverbs 20:21 (Ketiv reading), describes an inheritance 'gotten by greed' (or possibly 'gotten hastily' per the Qere variant from בָּהַל). The Arabic cognate means 'to be avaricious,' supporting the greed interpretation. However, textual variants suggest confusion between roots for greed and haste. Either way, the proverb warns against ill-gotten inheritance, whether through greed or impatience, which will not be blessed in the end.

(1×) The Proverbs 20:21 occurrence describes an inheritance 'מְבֻחָלֶת' (Ketiv), with translations split between 'gotten hastily' (English, Spanish 'adquirida apresuradamente') and the greed sense suggested by Arabic cognates. The domain assignment to TIME > Time reflects the Qere reading's focus on haste, though the root's semantic range includes both greedy acquisition and hasty obtaining, both morally problematic in wisdom literature. **HASTE AND URGENCY**

en: [gotten-hastily] | **es:** [adquirida-apresuradamente] | **fr:** [מבחלת] | **de:** [[מבחלת]] Prov 20:21

בָּחַן H0974 *Conj-w / V-Qal-Prtcpl-ms* (29×)

To examine, test, try, prove; of God testing human hearts, humans testing God, and the refiner's assay of metal.

Bachan belongs to a cluster of Hebrew testing-words alongside nasah and tsaraph, but it carries a distinctive nuance: the searching, penetrating examination that gets to the inner truth of a thing. Where nasah often means putting someone to the test through circumstances, bachan implies looking deep inside — God's 'eyelids test the children of men' (Ps 11:4), searching them through and through. The metallurgical metaphor of refining gold runs through the word's usage (Job 23:10; Zech 13:9; Mal 3:3), and this image illuminates the whole semantic range: testing is not punitive destruction but the separation of genuine from false. The word's directionality matters too — when God tests humans, it reveals character; when humans test God, it borders on provocation.

1. test, examine (divine testing of persons) (16×) Divine testing of persons: God as subject examining hearts, minds, and inner character to prove faithfulness or expose falsity. This is the dominant sense (16 occurrences), and the BDB entry's core meaning. God tests the righteous (Ps 11:5), searches the heart and tests the mind (Jer 11:20; 17:10; 20:12), and the psalmist's confidence rests on having been tested: 'when he has tested me, I shall come out as gold' (Job 23:10). The Aramaic cognate bechen and Syriac bachhen confirm this as the root's primary meaning across Semitic. Spanish el-que-prueba and French eprouver both select judicial-examination vocabulary, not casual trying. **TESTING AND PROVING**

en: I-tested-you, You-test-him, You-tested-us | **es:** el-que-prueba, has-probado, lo-pruebas. | **fr:** [בחן], [ובחנתים], dans-éprouver | **de:** [בחן], [בחנני], [ובחנתים] 1Chr 29:17; Job 7:18; Job 12:11; Job 23:10; Job 34:3

2. test, try (human testing of God) (6×) Human testing of God: the reversal of sense 1, where humans are the agents who test, try, or challenge God's patience and promises. Psalm 95:9 recalls Israel in the wilderness — 'your fathers tested me.' Malachi 3:10 is the remarkable exception where God himself invites testing: 'Test me in this, says the LORD of hosts.' The connotation ranges from sinful provocation (Ps 95:9) to divinely authorized proving (Mal 3:10, 15). French eprouvez-moi and Spanish me-probaron both carry the relational challenge overtone. Six occurrences, sharply distinguished from sense 1 by the agent-patient inversion. **TESTING AND PROVING**

en: and-test, and-test-Me, test | **es:** me-probaron, prueban, tentaron | **fr:** [ובחנת], dans-éprouver, et-éprouvez-moi | **de:** [בחנו], [ובחנוני], [ובחנת] Ps 11:4; Ps 95:9; Jer 6:27; Jer 12:3; Mal 3:10

3. be tested, be proved (Nifal/Pual passive) (4×) Passive and reflexive: to be tested, be proved, undergo examination. The Nifal and Pual stems appear in Joseph's testing of his brothers — 'by this you shall be tested' (Gen 42:15-16) — and in Job's plea that he 'be tested' to the end (Job 34:36). Ezekiel 21:13 asks 'what if even the rod that despises be no more?' — testing as eschatological proving. Spanish sea-probado and German geprueft-werden both preserve the passive morphology. Four occurrences, marking the grammatical voice distinction as semantically meaningful. **TESTING AND PROVING**

en: and-will-be-tested, let-be-tested, tested | **es:** es-prueba, sea-probado, seréis-probados | **fr:** [בחן], et—être-éprouva, tu—être-éprouva | **de:** [בחן], er-prueft, und-geprüft-werden Gen 42:15; Gen 42:16; Job 34:36; Ezek 21:13

4. test, examine (imperatival plea for testing) (2×) Imperatival plea for testing: the psalmist inviting God's scrutiny as a declaration of innocence. 'Examine me, O LORD, and test me; try my heart and my mind' (Ps 26:2; cf. 139:23). Semantically related to sense 1 but rhetoricaly distinct — the human initiative and the vulnerability of self-submission to divine examination give these passages their unique emotional intensity. Spanish pruebame captures the intimate, second-person directness. Only 2 occurrences, but among the most personally charged uses of the verb. **RELEASE AND MOVEMENT**

en: examine-me, test-me | **es:** pruébame | **fr:** dans-fais-moi-grâce | **de:** examine-mich, prüfen-mich Ps 26:2; Ps 139:23

5. testing, assaying (as process or means) (1×) The process or means of testing itself: the Qal infinitive construct used to describe the act of assaying, especially in metallurgical comparison. Zechariah 13:9 says God will refine them 'as one tests gold' — kibchon et-hazzahav. The infinitive abstracts away from agent and patient to focus on the procedure itself, the refiner's art as an image of divine purification. Only 1 occurrence in this precise grammatical form, but it crystallizes the word's core metaphor. **TESTING AND PROVING**

en: as-testing | **es:** como-se-prueba | **fr:** [כבחן] | **de:** [כבחן] Zech 13:9

בֹּחַן H0975 *Conj-w / N-ms* (3×)

watchtower, siege tower; military structure for observation or assault

A fortification term referring to either a watchtower or siege tower, depending on context. Isaiah mentions 'the hill and the watchtower' (Isaiah 32:14) as abandoned in judgment. The challenging text in Isaiah 23:13 may refer to siege towers erected against Tyre. The word occurs with textual variants (ketiv/qere), complicating precise identification, but the military-architectural meaning is clear. Towers functioned both defensively (observation) and offensively (siege warfare), making context critical for determining which type is meant.

(3×) A tower, either for watching (defensive) or for siege (offensive). Isaiah 32:14 refers to 'watchtower' (ophan) as a landmark that will be abandoned. Isaiah 23:13 may describe siege towers ('its towers')

raised against Tyre, though the text is difficult. The term appears with ketiv/qere variants, suggesting scribal uncertainty about the exact form. **GEOGRAPHY AND SPACE**

en: [ketiv], and-watchtower, its-siege-towers | **es:** (sus-torres-de-asedio), [sus-torres-de-asedio], y-torre | **fr:** [(בחוניו)], [[בחיניו]], et-éprouver | **de:** [(בחוניו)], [[בחיניו]], [ובחן] Isa 23:13; Isa 32:14

בֹּחַן H0976 *N-ms* (1×)

tested, tried, proven (as a foundation stone)

Isaiah 28:16 uses this noun to describe the cornerstone God lays in Zion as 'a tested stone' (אֶבֶן בֹּחַן). The term emphasizes proven quality and reliability, drawn from the practice of testing building materials before use. This isn't merely examination but successful passing of trials, making it suitable as a foundation. The messianic overtones of this 'tested stone' in Zion made it a crucial text for early Christian interpretation, seeing Christ as the proven, reliable foundation.

(1×) Isaiah's 'tested stone' (אֶבֶן בֹּחַן) in 28:16 refers to a cornerstone already proven fit for foundational use. Spanish 'probada' (proven), French 'éprouver' (to test), and English 'tested' all capture this sense of verification and approval. The word implies not just the act of testing but the successful result—a stone that has passed examination and is therefore trustworthy as the foundation of God's eschatological building in Zion. **TESTING AND PROVING**

en: tested | **es:** probada | **fr:** éprouver | **de:** [בחן] Isa 28:16

בָּחַר H0977 *Conj-w / V-Qal-ConsecImperf-3ms* (170×)

To choose, select, prefer; of God's sovereign election of persons and places, and of human deliberate choice; passive: chosen, elect.

Bachar is the Hebrew Bible's primary verb of deliberate selection, and its theological weight is immense. When God 'chooses' Israel (Deut 7:6), Jerusalem (1 Kgs 11:13), or David (1 Sam 16:8-10), the verb carries the full gravity of sovereign election — not a preference among equals but a decisive act of covenantal commitment. The multilingual evidence reveals how seriously translators take this: Arabic yakhtāru and Spanish escoger both select purposeful-choosing vocabulary, while Korean 택하다/선택하다 and Swahili -chagua isolate the deliberative, decisive core. The passive participle bachur ('chosen one') becomes virtually a title — for elite warriors (Judg 20:15-16), for Israel as a people (Isa 43:20), and in the Proverbs for wisdom 'chosen' above silver (Prov 8:10, 10:20).

1. choose, select (Qal active) (145×) The core Qal active sense of deliberately choosing or selecting — by far the dominant usage at 145 occurrences. This covers both divine election (God choosing Abraham, Israel, Levites, Jerusalem, David's line: Deut 4:37, 7:6-7, Neh 9:7) and human choice (Joshua told to 'choose men' at Exod 17:9; Job declaring 'I would choose' at Job 9:14). Arabic yakhtāru, Korean 택하다, and Swahili -chagua all converge on deliberate, volitional selection. The verb regularly takes the preposition be- to mark the object chosen, a distinctive Hebrew idiom that Spanish renders with the direct object (escoja a) while German uses erwählen. **CHOOSING AND SELECTING**

en: He-shall-choose, he-will-choose, shall-choose | **es:** escoja | **fr:** Il-devra-choisir, devra-choisir, fera-choisir | **de:** Er-soll-erwaehlen, er-wird-erwaehlen, soll-erwaehlen Deut 4:37; Deut 7:6; Deut 7:7; Deut 10:15; Deut 12:5

2. chosen one, elect (Qal passive participle) (16×) The Qal passive participle used substantively: 'chosen one(s), elect, choice.' Appears 16 times as virtually a title or status marker — of elite fighting men (Judg 20:15-16, 600 chosen Benjaminites), of Pharaoh's best chariot officers (Exod 14:7), and of Israel as God's elect people (1 Sam 24:2). Arabic mukhtār ('the chosen/elect'), Korean 선택된/뽑힌 ('selected/picked'), and Swahili wateule ('chosen ones') all use dedicated passive-participial or adjectival forms, confirming that this is a lexicalized category distinct from the active verb — a person defined by their status of having been chosen. **CHOSEN AND ELECT**

en: chosen, chosen-of, chosen-ones | **es:** escogido, escogidos, escogidos-de | **fr:** choisi, choisi-ceux, choisi-ceux-de | **de:** erwaehlen, erwaehlt, erwaehlt-die Exod 14:7; Judg 20:15; Judg 20:16; Judg 20:34; 1Sam 24:2

3. be chosen, be selected (Nifal) (7×) The Nifal stem expressing the passive or reflexive: 'to be chosen, be preferred, be more desirable.' Found 7 times, concentrated in Proverbs wisdom literature where abstract qualities are ranked — 'chosen is my fruit above fine gold' (Prov 8:19), 'the tongue of the righteous is choice silver' (Prov 10:20), 'to get understanding is to be chosen above silver' (Prov 16:16). Arabic mukhtārun and Korean 택함을 받다 ('to receive choosing') both mark the passive voice explicitly. The Nifal here functions almost as a comparative adjective: X is-to-be-preferred over Y. **CHOOSING AND SELECTING**

en: And-shall-be-chosen, choice, chosen | **es:** Es-escogido, Y-será-preferida, es-escogido | **fr:** choisir, et-choisir | **de:** erwaehlte, und-erwaehlen Prov 8:10; Prov 8:19; Prov 10:20; Prov 16:16; Prov 21:3

4. (1×) A single occurrence at Eccl 9:4 involving a ketiv/qere textual variant. The ketiv reading yechubbar ('is joined') differs from the qere yibbacher ('is chosen'), producing translation uncertainty. Multilingual renderings split: some follow the ketiv (Spanish escoja may reflect the qere), others the qere. The passage's point — that a living dog is better than a dead lion — carries either way, but the textual crux makes this a distinct lexicographic note rather than a clean sense. **CHOOSING AND SELECTING**

en: [ketiv] | **es:** [escoja] | **fr:** choisir | **de:** erwaehlte Eccl 9:4

5. (1×) A single occurrence at Song 5:15 where bachur is used adjectivally to describe the beloved's appearance as 'choice as the cedars of Lebanon.' Here the word functions as a qualitative adjective meaning 'excellent, finest, choice' rather than referring to an act of selection or a status of election. Spanish escogido and French choisi both render it as 'selected/choice,' while the Song's poetic register transforms the participle into pure aesthetic praise — the beloved is as 'choice' as Lebanon's most magnificent trees. **CHOSEN AND ELECT**

en: choice | **es:** escogido | **fr:** choisi | **de:** erwaehlte Song 5:15

בַּחֲרוּמִי H0978 *Art / N-proper-ms* (1×)

Baharumite, gentilicadjective for someone from Bahurim

This ethnic designation appears in 1 Chronicles 11:33, identifying one of David's mighty men as 'the Baharumite.' It corresponds to 'Barhumite' in the parallel 2 Samuel 23:31 passage, both referring to someone from Bahurim, a village near Jerusalem on the road to Jericho. Textual variants suggest the precise form was uncertain, but the reference is clearly to the hometown of this warrior in David's elite forces.

(1×) The gentilicial 'Baharumite' (הַבַּחֲרוּמִי) in 1 Chronicles 11:33 identifies Azmaveth as coming from Bahurim, a village that features prominently in David's flight from Absalom (2 Samuel 16-17). Translations consistently render this as an ethnic designation (Spanish 'bajarumí,' English 'Bacharumite'), recognizing it as the adjectival form deriving from the place name Bahurim, though textual comparison with 2 Samuel 23:31 shows spelling variation. **PERSONAL NAMES**

en: the-Bacharumite | **es:** el-bajarumí | **fr:** [הבחרומי] | **de:** [הבחרומי] 1Chr 11:33

בְּחוּרִים H0979 *N-fpc / 2ms* (3×)

youth, young manhood; the period of early life and vigor

An abstract plural noun denoting the time of youth or early adulthood. Moses describes Joshua as his attendant 'from his youth' (Numbers 11:28). Ecclesiastes urges the young man to rejoice in 'the days of your youth' and remember God 'in the days of your young manhood' (Ecclesiastes 11:9; 12:1). The term captures the stage of life characterized by energy, potential, and formative experiences. Used in both narrative (Joshua's long service) and wisdom literature (the fleeting nature of youth).

(3×) The state or time of being young; youthfulness. Joshua is described as Moses' assistant 'from his youth' (Numbers 11:28), emphasizing long faithful service beginning early. Qohelet addresses a young man: 'Rejoice in your youth' (Ecclesiastes 11:9) and 'Remember your Creator in the days of your youth' (Ecclesiastes 12:1), urging enjoyment tempered by accountability during the formative

years. YOUTH PERIOD
en: from-his-youth, your-young-manhood, your-youth | **es:** desde-su-juventud, tu-juventud, tu-mocedad | **fr:** de-son-youth, ton-jeunesse-toi | **de:** [בחוּרוֹתָךְ], [בחוּרֹתֶיךָ], von-sein-youth Num 11:28; Eccl 11:9; Eccl 12:1

בַּחֻרִים H0980 *Prep-m / N-proper-ms* (5×)

Bahurim, a Benjaminite village east of Jerusalem on the road to the Jordan, associated with David's flight from Absalom.

A place name identifying a small village in the territory of Benjamin, situated east of the Mount of Olives on the road descending toward the Jordan Valley. Bahurim figures prominently in David's personal history: Michal's husband Paltiel weeps as he follows her from there (2 Sam 3:16), Shimei the son of Gera curses David from Bahurim during Absalom's revolt (2 Sam 16:5), Jonathan and Ahimaaz hide in a well there while carrying intelligence to David (2 Sam 17:18), and Solomon later invokes Shimei's origin at Bahurim (1 Kgs 2:8).

(5×) The proper place name Bahurim (baḥurîm, possibly meaning 'young men's village'), a Benjaminite settlement east of Jerusalem near the Mount of Olives on the Jericho road. It serves as a recurring geographic marker in the David narratives: 2 Samuel 3:16 records Paltiel following Michal weeping 'as far as Bahurim'; 2 Samuel 16:5 introduces Shimei cursing David from there during the Absalom crisis; 2 Samuel 17:18 locates the well where Jonathan and Ahimaaz hid; 2 Samuel 19:16 notes Shimei's frantic descent from Bahurim to greet the returning king; and 1 Kings 2:8 recalls Shimei's origin. Multilingual glosses show slight transliteration variation (eng 'Bahurim/Bachurim,' spa 'Bajurim,' deu 'Bachurim/Bahurim') reflecting the guttural ḥet. GEOGRAPHY AND SPACE
en: Bachurim, Bahurim, from-Bachurim | **es:** Bajurim, de-Bajurim, en-Bajurim | **fr:** Bachurim, Bahurim, dans-Bachurim | **de:** Bachurim, Bahurim, in-Bachurim 2Sam 3:16; 2Sam 16:5; 2Sam 17:18; 2Sam 19:16; 1Kgs 2:8

בָּטָה H0981 *V-Qal-Prtcpl-ms* (4×)

To speak rashly, babble — uttering words thoughtlessly or without due deliberation

Describes careless, impulsive speech — words that escape the lips before thought catches up. Proverbs 12:18 contrasts the one who 'babbles' recklessly with the tongue of the wise that brings healing. In Leviticus 5:4 the verb appears twice in the context of rash oaths — swearing thoughtlessly with the lips, whether for good or ill. Psalm 106:33 applies it to Moses, who 'spoke rashly' at Meribah when Israel provoked his spirit. The multilingual glosses — Spanish 'pronunciar precipitadamente,' English 'speaks rashly' — consistently emphasize the impulsive, unguarded quality of the speech.

(4×) Speaking rashly, thoughtlessly, or impulsively — uttering words without proper deliberation. In Proverbs 12:18 the 'babbler' is contrasted with wise speech; in Leviticus 5:4 it describes swearing a rash oath with the lips; and Psalm 106:33 records how Moses spoke rashly when his spirit was provoked at Meribah. Spanish 'pronunciar precipitadamente' and the consistent English rendering 'speaks rashly' confirm that the core sense is careless, unguarded utterance rather than merely voluble speech. SPEAKING AND TALKING
en: and-he-spoke-rashly, he-speaks-rashly, one-who-speaks-rashly | **es:** a-pronunciar, pronuncie, quien-habla-precipitadamente | **fr:** et-prononcer, il-parle-rashly, à-parle-rashly | **de:** [בּוֹטֵה], er-spricht-rashly, und-er-redete-rashly Lev 5:4; Ps 106:33; Prov 12:18

בָּטַח H0982 *Conj-w / V-Qal-ConjImperf-3mp* (120×)

To trust, rely on, feel secure; in Hifil, to cause someone to trust or feel confident

A foundational verb of reliance and confidence, batach covers the full spectrum from active trust directed toward God or human protectors, to an intransitive state of feeling secure or at ease. The Qal active sense dominates Scripture, appearing over a hundred times in exhortations to trust in the Lord (Ps 37:3, Prov 3:5). Yet the stative use warns against complacency — the people of Laish dwelt 'secure' and unsuspecting (Judg 18:7). The Hifil causative, rarer but theologically potent, describes figures like Hezekiah's adversaries who 'make others trust' in false promises (2 Kgs 18:30, Jer 28:15).

1. trust in, rely on (105×) The dominant active sense: to place trust, confidence, or reliance in someone or something. Overwhelmingly directed toward God in the Psalms (Ps 28:7, 'I trusted in him and was helped'), this sense also extends to human alliances and fortifications (Deut 28:52, 2 Kgs 18:19). Arabic waṯiqa and Korean sinroehada both capture this directed reliance. The multilingual glosses consistently render it with directional trust verbs — Spanish confiar, French se confier, German vertrauen. FAITH AND TRUST
en: I-have-trusted, I-trust, I-trusted | **es:** confiaba, confié, confiéis | **fr:** dans-se-confier, se-confier | **de:** [תִּבְטַח], vertrauen, vertraute Deut 28:52; 2Kgs 18:19; 2Kgs 18:20; 2Kgs 18:21

2. feel secure, be at ease (10×) The stative-intransitive sense: to feel secure, be at ease, or dwell in careless confidence, without a directed object of trust. The classic example is the people of Laish living 'secure and unsuspecting' (Judg 18:7, 10, 27). Job 40:23 uses it of the hippopotamus feeling secure even when the Jordan surges. Spanish confiado and German in Sicherheit capture this settled-state nuance. Context determines whether the security is genuine or dangerously complacent (Prov 11:15). FAITH AND TRUST
en: and-careless, and-secure, are-bold | **es:** confiadas, confiado, confía | **fr:** et-se-confier, et-secure, se-confier | **de:** [בּוֹטֵח], [וּבוֹטֵח], er-vertraut Judg 18:7; Judg 18:10; Judg 18:27; Job 40:23; Prov 11:15

3. cause to trust, make secure (5×) The Hifil causative: to cause someone to trust or instill confidence in another. This relatively rare stem (5 occurrences) carries heavy theological weight. Psalm 22:9 recalls God making the psalmist trust from the mother's breast, while Jeremiah condemns false prophets who 'made Israel trust in a lie' (Jer 28:15, 29:31). The causative frame shifts agency — the subject is not the one trusting but the one producing trust in others. FAITH AND TRUST
en: and-he-made-trust, have-made-trust, let-make-trust | **es:** e-hizo-confiar, el-que-me-hizo-confiar, hiciste-confiar | **fr:** de-se-confier, et-se-confier, que-fais-confiance | **de:** lass-mache-trust, und-vertrauen, vertrauen 2Kgs 18:30; Ps 22:9; Isa 36:15; Jer 28:15; Jer 29:31

בֶּטַח H0983 *N-ms* (42×)

security, safety — used adverbially for dwelling, walking, or lying down in a state of confident safety

Betach is a masculine noun meaning security or confidence, but it almost never functions as an ordinary noun. In 41 of its 42 occurrences it serves as an adverbial accusative — with or without the preposition le — modifying verbs of settled existence: 'dwell in safety' (Lev 25:18), 'lie down securely' (Job 11:18), 'walk confidently' (Prov 10:9). The word paints a picture of undisturbed habitation under divine protection. Its single non-adverbial instance pairs it with hashqet ('quietness') in Isaiah 32:17, describing the fruit of righteousness. The multilingual glosses uniformly render the adverbial sense: Spanish 'con seguridad,' French 'en surete,' German 'in Sicherheit.'

security, safety, confidence (42×) Security or confident trust, functioning almost exclusively as an adverbial modifier of verbs of settled existence. The collocation yashav lavetach ('dwell securely') recurs across legal (Lev 25:18-19), prophetic (Jer 32:37; Ezek 34:25), and wisdom (Prov 3:29) contexts. Ezekiel 38:8, 11 extend it to eschatological peace. Spanish 'con seguridad,' French 'en surete' confirm a unified semantic profile. SAFETY AND SECURITY
en: in-safety, in-security, securely | **es:** con-seguridad, con-seguridad,, con-seguridad; | **fr:** en-sûreté, securely, sécurité | **de:** in-Sicherheit, securely, zu-vertraute Gen 34:25; Lev 25:18; Lev 25:19; Lev 26:5; Deut 12:10

בֶּטַח H0984 *Conj-w* (1×)

Betah (or Tibhath), a city of Hadadezer conquered by David

This place name appears in 2 Samuel 8:8 as one of the cities from which David took bronze after defeating Hadadezer king of Zobah. The parallel passage in 1 Chronicles 18:8 calls it 'Tibhath,' and the Septuagint offers yet different transliterations, suggesting textual uncertainty. Regardless of the exact vocalization, it was a

Syrian city rich in bronze, contributing to the materials later used in Solomon's temple. The conjunction 'and from Betah' indicates it's listed alongside other conquered cities.

(1×) In 2 Samuel 8:8, 'from Betah' (וּמִבֶּטַח) names a source city for bronze tribute, though the parallel 1 Chronicles 18:8 reads 'Tibhath' instead. The multilingual glosses preserve the form 'Betah/Betaj' (Spanish, English, French, German 'und von Betah'), recognizing this as a proper name despite textual variants. The conjunction indicates this city is part of a list of Hadadezer's territories that became David's spoil. **GEOGRAPHY AND SPACE**

en: and-from-Betah | **es:** Y-de-Betaj | **fr:** et-de-Betah | **de:** und-von-Betah 2Sam 8:8

בִּטְחָה H0985 *Conj-w* (1×)

in trust, in trusting; secure confidence

Isaiah 30:15 uses this rare feminine noun (or possibly infinitive) in the famous salvation oracle: 'in returning and rest you shall be saved; in quietness and in trust shall be your strength.' The term בִּטְחָה emphasizes settled confidence and security as opposed to anxious self-reliance. Isaiah contrasts this quiet trust in God with Israel's frantic military alliances with Egypt. The word captures that deep settledness of faith that produces true strength.

(1×) The Isaiah 30:15 occurrence pairs 'trust' (בִּטְחָה) with 'quietness' as the source of strength, contrasting with the panicked diplomacy described in context. Spanish 'en confianza,' English 'in trust' capture this settled confidence. The form may be an infinitive functioning as an abstract noun (like בָּטַח in 32:17), emphasizing the state or action of trusting rather than just the concept of trust—making it active reliance on God rather than mere intellectual assent. **CONFIDENCE AND TRUST**

en: and-in-trust | **es:** y-en-confianza | **fr:** [ובבטחה] | **de:** [ובבטחה] Isa 30:15

בִּטָּחוֹן H0986 *N-ms* (3×)

confidence, trust, security; assurance in someone or something

A noun denoting confidence or trust placed in someone or something. The Rabshakeh mocks Hezekiah, asking 'What is this confidence (bitachon) you trust in?' (2 Kings 18:19 = Isaiah 36:4), questioning the basis of Judah's security. Ecclesiastes offers a proverb: a living dog is better than a dead lion, with 'hope' or confidence (Ecclesiastes 9:4). The term points to the object of trust—whether misplaced (foreign alliances) or justified (God). The Assyrian's taunt exposes the fragility of human confidence when it rests on anything but the Lord.

(3×) Trust, confidence, or security placed in a person or plan. The Assyrian field commander ridicules Judah's trust: 'What is this confidence in which you trust?' (2 Kings 18:19; Isaiah 36:4). Qohelet uses the term in a proverb about preferring life with hope to death without it (Ecclesiastes 9:4). The word focuses on the psychological and spiritual state of confidence, which can be well-founded or illusory. **HOPE (ABSTRACT NOUN)**

en: hope, the-confidence, trust | **es:** confianza, esperanza, la-confianza | **fr:** [הבטחון], le-confidence, בטחון | **de:** [בטחון], [הבטחון], der-confidence 2Kgs 18:19; Eccl 9:4; Isa 36:4

בַּטָּחוֹת H0987 *Conj-w / N-fp* (1×)

security, safety (plural intensive); false sense of being secure

Job 12:6 uses this plural noun ironically to describe the prosperity of the wicked: 'the tents of robbers prosper, and those who provoke God are secure (בַּטָּחוֹת).' The plural likely intensifies the concept of security or indicates multiple aspects of safety. Job's bitter observation notes that evildoers enjoy complete safety while the righteous suffer, challenging simplistic retribution theology. The word's ironic use—security that exists but shouldn't—sharpens Job's complaint about divine justice.

(1×) In Job 12:6, 'security' (וּבַטָּחוֹת) describes the paradoxical safety enjoyed by those who provoke God. Spanish 'seguridad tienen' and English 'security' capture the substantive sense. The plural form may indicate intensive or comprehensive security—the wicked aren't just safe, they're completely secure. Job's rhetorical strategy uses this observation to undermine his friends' theology: if security indicates divine favor, why do evildoers prosper unmolested? **SAFETY AND SECURITY**

en: and-security | **es:** y-seguridad-tienen | **fr:** et-ובטחות | **de:** [ובטחות] Job 12:6

בָּטַל H0988 *Conj-w / V-Qal-ConjPerf-3cp* (1×)

to cease, stop working (of grinding grain)

Ecclesiastes 12:3 employs this verb in the famous allegory of old age: 'the grinders cease because they are few.' Most interpreters see this as metaphorical for teeth that stop working in elderly mouths. The Hebrew root בָּטַל means to cease or become idle, and appears in Aramaic and Assyrian with similar meanings. The imagery of a household falling silent as workers cease their tasks powerfully evokes the body's decline as its 'workers' (organs, faculties) fail one by one.

(1×) The Ecclesiastes 12:3 usage 'and the grinders cease' (וּבָטְלוּ הַטֹּחֲנוֹת) fits the chapter's extended metaphor of bodily decline. Spanish 'cesen,' English 'cease,' French forms all preserve the simple meaning of stopping work. Whether literal grinding servants in a decaying house or metaphorical teeth in an aging mouth, the verb captures the moment when productive activity stops—the transition from function to cessation that marks aging and death. **CEASING AND STOPPING**

en: and-cease | **es:** y-cesen | **fr:** et-ובטלו | **de:** [ובטלו] Eccl 12:3

בְּטֵל H0989 *V-Qal-Perf-3fs* (6×)

to cease, stop; (Pa'el) to cause to cease, make stop – used of halting work or activity by decree

An Aramaic verb found exclusively in Ezra, describing the stopping of construction on the Jerusalem temple. In its basic Pe'al stem it means simply 'to cease' or 'to stop,' as when the rebuilding work ground to a halt (Ezra 4:24). In the causative Pa'el stem, it describes the forcible halting of work by hostile officials who compelled the Jews to stop building. Spanish renders both stems distinctly – 'cesar' for the intransitive and 'hacer cesar' for the causative – preserving the voice distinction clearly.

1. cause to cease, make stop (causative) (4×) The causative Pa'el stem (equivalent to the Hebrew Piel), meaning to force an activity to stop by external authority or decree. All four occurrences involve political opponents compelling the cessation of temple rebuilding (Ezra 4:21, 23; 5:5; 6:8). Spanish 'hicieron cesar' and English 'stopped/caused to cease' consistently mark the agent who enforces the halt. **CEASING AND STOPPING**

en: and-stopped, stopped, to-cause-to-cease | **es:** hicieron-cesar, para-hacer-cesar, sean-detenidos | **fr:** [בטלן], [ובטלן], [לבטלא] | **de:** [בטלן], [ובטלן], [לבטלא] Ezra 4:21; Ezra 4:23; Ezra 5:5; Ezra 6:8

2. cease, stop (intransitive) (2×) The intransitive Pe'al stem (equivalent to the Hebrew Qal), meaning to come to a stop on its own or as a result of prior action. Both occurrences appear in Ezra 4:24 – the perfect and participle forms – describing the temple work that had ceased. Spanish 'cesada/ceso' and English 'stopped' capture the stative, resultative quality of work that simply was no longer happening. **CEASING AND STOPPING**

en: stopped | **es:** cesada, cesó | **fr:** [בטלא], [בטלת] | **de:** [בטלא], [בטלת] Ezra 4:24

בֶּטֶן H0990 *Prep-b / N-fsc / 3fs* (72×)

Belly, abdomen, womb; the physical midsection of the body, extending to the womb as seat of gestation and idiomatically to origin or birth.

The Hebrew בֶּטֶן denotes the belly or abdominal cavity in its most concrete sense — the soft middle of the body into which Ehud's sword sank (Judg 3:21-22) and which crawling creatures traverse (Gen 3:14). But its richest biblical usage centers on the womb as the place where life begins. When Rebekah feels the twins struggling 'in her

womb' (Gen 25:23), בֶּטֶן evokes the intimate, hidden space of divine formation. The phrase מִבֶּטֶן ('from the womb') became an idiom for lifelong destiny — Samson was a Nazirite 'from the womb' (Judg 16:17), and Job wishes he had perished there (Job 3:11). Arabic بَطْن preserves the same concrete-to-figurative range, while the Song of Songs celebrates the belly as a thing of beauty (Song 7:3).

1. belly, abdomen (28×) The physical belly or abdomen — the soft midsection of the body, whether of humans or animals. Used of the literal stomach area in contexts of violence (Ehud's blade plunging into Eglon's belly, Judg 3:21-22), of ritual testing (the bitter water causing the belly to swell, Num 5:21-22), of eating and hunger (Prov 13:25, Ezek 3:3), and metaphorically as the seat of inner passion or avarice (Job 20:20, 23). Arabic بَطْن shares exactly this anatomical reference. Proverbs uses it figuratively for the 'innermost parts' of a person (Prov 18:8). **WOMB AND BELLY**

en: and-belly-their, belly, belly-his | **es:** de-su-vientre, en-su-vientre;, en-tu-vientre | **fr:** dans-son-ventre-lui, dans-ton-ventre-toi, dans-ventre | **de:** Bauch, belly, dein-belly Num 5:21; Num 5:22; Num 5:27; Judg 3:21; Judg 3:22

2. womb, place of gestation (25×) The womb or uterus as the place of gestation, where a child is carried and formed before birth. This is the sense in the patriarchal narratives — Rebekah's twins struggling in her womb (Gen 25:23-24), Rachel's barrenness framed as God withholding 'fruit of the womb' (Gen 30:2). Deuteronomy promises blessing on 'the fruit of your womb' (Deut 7:13). Spanish vientre and French sein both serve this sense, while German distinguishes it clearly as Mutterleib ('mother-body'). Psalm 139:13 ('you knit me together in my mother's womb') elevates this sense into theology of divine intimacy. **WOMB AND BELLY**

en: in-the-womb, in-womb-her, my-womb | **es:** el-vientre, en-el-vientre, en-su-vientre | **fr:** dans-le-sein, dans-sein-sa, le-ventre | **de:** Bauch, Mutterleib, dein-womb Gen 25:23; Gen 25:24; Gen 30:2; Gen 38:27; Deut 7:13

3. from the womb, from birth (18×) An idiomatic extension meaning 'from birth' or 'from one's very origin,' using the prepositional phrase מִבֶּטֶן ('from the womb'). Samson was consecrated as a Nazirite 'from the womb' (Judg 16:17); Job laments he did not die 'from the womb' (Job 3:11) and reflects that he came naked 'from my mother's womb' (Job 1:21). This sense shifts from anatomy to ontology — it marks something as congenital, predestined, or lifelong. French dès le sein ('from the bosom') and German vom Mutterleib ('from the mother-body') both preserve the idiomatic flavor. **GEOGRAPHY AND SPACE**

en: and-from-womb, and-from-womb-of, from-birth | **es:** De-vientre-de, de-vientre-de, del-vientre | **fr:** de-ventre, de-womb-de, dès-le-sein | **de:** Bauch, und-Bauch, vom-Mutterleib Judg 16:17; Job 1:21; Job 3:11; Job 10:19; Job 31:18

4. (1×) A single occurrence in Ps 31:9 where the psalmist's distress affects 'my body' (בִּטְנִי), used in parallel with the eye and soul wasting from grief. Here בֶּטֶן seems to denote the entire body or physical frame rather than specifically the belly or womb. Spanish mi vientre and German mein body reflect the difficulty translators face: the word straddles the boundary between localized abdomen and the whole embodied self in anguish. This may represent a metonymic extension — the gut as shorthand for bodily suffering. **WOMB AND BELLY**

en: and-my-body | **es:** y-mi-vientre | **fr:** et-dans-ventre | **de:** und-mein-body Ps 31:9

בֶּטֶן H0991 *Conj-w / N-proper-fs* (1×)

Beten, a town in the territory of Asher

Joshua 19:25 lists Beten among the cities allotted to the tribe of Asher during the territorial distribution. The name possibly derives from 'belly' or 'depression,' suggesting a location in a valley or basin. Ancient versions transliterate it variously (Septuagint: Baithok, Betel), indicating uncertainty about pronunciation. The precise site remains unidentified in modern archaeology, though it was clearly within Asher's northwest coastal territory.

(1×) The place name 'Beten' (וּבֶטֶן) appears in Joshua's boundary list for Asher (19:25). Translations preserve it as a proper name: Spanish 'Betén,' English 'Veten,' German 'Veten.' The conjunction indicates it's part of a series of towns defining Asher's inheritance. BDB suggests it might mean 'depression' or 'basin,' possibly describing the topographical setting, though no certain identification with a modern site exists. **GEOGRAPHY AND SPACE**

en: and-Veten | **es:** y-Betén | **fr:** et-Veten | **de:** und-Veten Josh 19:25

בְּטְנִים H0992 *N-mp* (1×)

pistachio nuts, oval nuts from the pistacia tree

Genesis 43:11 mentions pistachio nuts among the choice products of Canaan that Jacob sends as a gift to the Egyptian vizier (unknowingly Joseph). The Hebrew בָּטְנִים refers to nuts from pistacia terebinthus or pistacia vera, still prized delicacies in the ancient Near East. Assyrian, Aramaic, and Arabic cognates confirm this identification. That Jacob includes them in a diplomatic gift to Egypt indicates their value as luxury items, representing the land's finest produce.

(1×) Genesis 43:11 lists 'pistachio nuts' (בָּטְנִים) alongside honey, spices, myrrh, and almonds as 'the choice fruits of the land' suitable for an Egyptian official. Spanish 'pistachos,' English 'pistachio nuts,' German 'Pistazien' all recognize these as the familiar nuts. The evidence from Assyrian, Aramaic, and Arabic cognates confirms this was a known commodity across the ancient Near East, valued enough to serve as a diplomatic gift in a time of famine. **FOOD AND NOURISHMENT**

en: pistachio-nuts | **es:** pistachos | **fr:** pistachio-nuts | **de:** Pistazien Gen 43:11

בִּטְנִים H0993 *Conj-w / N-proper-fs* (1×)

Betonim, a city in Gad east of the Jordan

Joshua 13:26 includes Betonim in the territorial allotment for the tribe of Gad, located east of the Jordan River. The name has been identified with modern Batneh, west of Es-Salt. The Septuagint transliterates it as Botnia, confirming its status as a place name. This city marked part of Gad's northern boundary in the Transjordan region, though it receives no further mention in biblical narratives.

(1×) The place name 'Betonim' (וּבָטְנִים) appears in Joshua 13:26 as part of Gad's inheritance in the Transjordan. All translations preserve it as a proper name: Spanish 'Betonim,' English 'Betonim,' French 'Betonim.' The conjunction links it to the preceding boundary description. Modern identification with Batneh west of Es-Salt provides a geographical anchor in the highlands east of the Jordan valley. **GEOGRAPHY AND SPACE**

en: and-Betonim | **es:** y-Betonim | **fr:** et-Betonim | **de:** und-Betonim Josh 13:26

בִּי H0994 *Prep / 1cs* (12×)

bi – please, I pray; a particle of entreaty used when addressing a superior or making a humble request

The particle bi ('please, I pray') is a short interjection of polite entreaty, almost always attached to 'my lord' (adoni) or directed toward God. It softens a request, signaling deference and humility on the part of the speaker. Judah uses it when addressing Joseph in Egypt: 'Please, my lord' (Gen 43:20; 44:18). Moses employs it before God at the burning bush: 'Please, my Lord, I am not a man of words' (Exod 4:10, 13). The particle has no independent semantic content beyond its pragmatic function as a politeness marker, making it a pure discourse particle rather than a content word. Spanish por favor, French je t'en prie, and German bitte all reflect this single function of courteous appeal.

please (12×) A discourse particle of polite entreaty, equivalent to 'please' or 'I pray,' used when addressing a superior (Gen 43:20; 44:18) or God (Exod 4:10, 13). It carries no independent meaning beyond marking deference and humility. Spanish por-favor, French je-t'en-prie, and German bitte all render its single pragmatic function. **ENTREATY PARTICLES**

en: please | **es:** Por-favor, por-favor | **fr:** je-t'en-prie, je-te-prie, s'il-te-plaît | **de:** bitte Gen 43:20; Gen 44:18; Exod 4:10; Exod 4:13; Num 12:11

בִּין H0995 *V-Hifil-Perf-2mp* (171×)

understand, perceive, discern; (Qal) grasp, perceive; (Niphal) be discerning; (Hifil) understand, teach; (Hitpael) consider

Hebrew בִּין spans cognitive acts from simple perception to reflective wisdom. In Qal, it means to perceive or understand something with the mind or senses. Niphal forms describe a person characterized by understanding—discerning, prudent. Hifil serves double duty: internally, possessing understanding (stative); causatively, making someone else understand (teaching). Hitpael adds reflexive deliberation—to consider carefully, reflect, ponder. Arabic cognate فَهِمَ (fahima) and derived forms parallel the semantic range closely. Korean translations distinguish 깨닫다 (realize) from 이해하다 (understand), while Swahili kuelewa covers the basic sense.

1. understand, perceive (Qal) (50×) The foundational Qal active sense: to grasp mentally, comprehend, or perceive a fact or situation. Deuteronomy 32:29 (if only they were wise and understood) and 1 Samuel 3:8 (Eli perceived the Lord was calling) show cognitive realization. Arabic fahima and Korean 깨닫다/이해하다 mirror the mental grasp. Swahili kuelewa serves across translations. This is straightforward intellectual apprehension, the verb's simplest meaning. UNDERSTANDING AND INSIGHT

en: and-he-understood, and-understood, considers | **es:** entenderá, entenderá-de, entenderá? | **fr:** Jabin, comprendre, discerner | **de:** und-er-understood, und-understood, und-zwischen Deut 32:29; 1Sam 3:8; 2Sam 12:19; Neh 8:8; Neh 13:7

2. have understanding (Hifil stative) (31×) Hifil in its internal or stative sense describes possessing understanding—being one who has insight or intelligence. 1 Kings 3:11 (you asked for understanding), 1 Chronicles 15:22 (Chenaniah was skillful in understanding), and Proverbs passages about the wise versus fools illustrate this adjectival-like usage. Arabic fāhim (one who understands) and Korean 분별하는 자 (one who discerns) capture the attributive quality. Spanish el que entiende and German der Verstand reflect nominal or participial forms. UNDERSTANDING AND INSIGHT

en: and-the-ones-understanding, and-understanding, is-to-understand | **es:** el-entendido, el-que-entiende, entender | **fr:** comprendre, discerner, et-comprendre | **de:** der-verstand, der-zwischen, und-verstehen 1Kgs 3:11; 1Chr 15:22; 1Chr 25:7; 1Chr 25:8; 1Chr 27:32

3. cause to understand, teach (Hifil causative) (25×) Hifil in its causative force: to cause someone to understand, to instruct or teach. 2 Chronicles 35:3 (teach all Israel), Nehemiah 8:7-9 (the Levites helped the people understand the Law), and Ezra 8:16 (men of understanding) show pedagogical contexts. Arabic fahhama (to make understand) and Korean 깨닫게 하다 (cause to realize) are standard causatives. Swahili -fanya aelewe/-fundisha (make understand/teach) parallels the Hebrew structure. This is active instruction, not just possessing insight. UNDERSTANDING AND INSIGHT

en: and-he-instructed, causing-to-understand, give-me-understanding | **es:** Dame-entendimiento, Entiende, Y-hizo-entender | **fr:** comprendre, comprendre-eux, de-entre | **de:** der-Sohn, und-er-baute, verstand 2Chr 35:3; Ezra 8:16; Neh 8:7; Neh 8:9

4. discerning, prudent (Niphal ptc.) (24×) Niphal participial forms function as adjectives describing a discerning or prudent person. Genesis 41:33 (find a discerning and wise man), Deuteronomy 1:13 (wise, understanding men), and 1 Samuel 16:18 (a man of understanding) illustrate the attributive use. Arabic fahīm and faṭīn (discerning, shrewd) are cognate adjectives. Korean 총명한 (intelligent) and Swahili mwenye ufahamu (possessor of understanding) reflect the permanent or habitual quality of insight. This is less about a single act of understanding and more about character. UNDERSTANDING AND INSIGHT

en: I-have-understanding, and-discerning, and-prudent-of | **es:** al-entendido, de-hijos, entendido | **fr:** comprendre, de-fils, discerner | **de:** ein-Verständiger, und-Verstaendnis, und-discerning Gen 41:33; Gen 41:39; Deut 1:13; Deut 4:6; 1Sam 16:18

5. consider, reflect (Hitpael) (22×) Hitpael reflexive-intensive: to consider carefully, reflect, or ponder deeply. 1 Kings 3:21 (when I looked carefully), Job 11:11 (he sees iniquity, will he not consider it?), and Psalm 73:17 (until I went into the sanctuary and understood) show deliberate mental engagement. Arabic ta'ammala (to contemplate) and Korean 생각하다/살펴보다 (think/examine) capture the reflexive attention. Swahili -tafakari/-zingatia (meditate/consider) parallels the intentional focus. This is not passive reception but active intellectual work. UNDERSTANDING AND INSIGHT

en: Consider, I-consider, I-get-understanding | **es:** consideraré, consideren, considero | **fr:** comprendre, discerner, et-comprendre | **de:** und-ich-looked-closely, und-verstand, und-verstehen 1Kgs 3:21; Job 11:11; Job 23:15; Job 26:14; Job 30:20

6. give attention, regard (Qal) (10×) A Qal sub-sense emphasizing attention or regard rather than intellectual grasp—'give heed,' 'pay attention,' 'regard.' Deuteronomy 32:7 (consider the days of old), Job 18:2 (how long before you consider words?), Proverbs 7:7 (I observed among the simple) show perceptual or attentional focus. Arabic yantabihu (pay attention) and Korean 돌아보다/살피다 (look back/observe) highlight the directedness of perception. Swahili -jali/-chunguza (care for/investigate) reflects the shift from pure cognition to directed attention. UNDERSTANDING AND INSIGHT

en: I-observed, and-I-looked, and-give-attention | **es:** considera, considerad, considerando | **fr:** comprendre, consider, dans-comprendre | **de:** consider, und-er-baute, und-verstehen Deut 32:7; Ezra 8:15; Job 18:2; Ps 5:1; Prov 7:7

7. understand, grasp (Qal/Hifil infinitive) (7×) Infinitival usage expressing the concept or purpose of understanding abstractly. 1 Kings 3:9 (to discern between good and evil), Proverbs 1:2 (to know wisdom and instruction, to understand words of insight) show nominalizations or purpose clauses. Arabic fahm (understanding as a noun) and Korean 깨닫기/분별하기 (the act of discerning) capture the infinitival abstraction. This is understanding as a goal or capacity rather than an event. UNDERSTANDING AND INSIGHT

en: to-discern, to-understand, understand | **es:** Entended, entiendan-, entiendas | **fr:** comprendre, dans-comprendre, à-comprendre | **de:** verstand, verstehen, zu-discern 1Kgs 3:9; Job 38:20; Ps 50:22; Ps 94:8; Prov 1:2

8. (1×) A single occurrence in 2 Chronicles 11:23—context suggests acting wisely or prudently, perhaps distributing sons wisely. Spanish 'entendió' and French 'comprendre' maintain the understanding root, but the semantic nuance leans toward practical wisdom or shrewd action rather than intellectual comprehension. The multilingual evidence is thin, awaiting further contextual or lexical refinement. UNDERSTANDING AND INSIGHT

en: and-acted-wisely | **es:** Y-entendió | **fr:** et-comprendre | **de:** und-er-baute 2Chr 11:23

9. (1×) Deuteronomy 32:10 stands alone with a possible sense of caring for or guarding—'he encircled him, cared for him.' Spanish 'lo cuidó' (cared for) and German 'er sorgte für ihn' (he cared for him) suggest a protective or nurturing act distinct from cognitive understanding. This may represent semantic extension from perceiving/attending to actively caring, or a homonym. Domain assignment to Physical Impact reflects uncertainty. STRIKING AND REFERENCE

en: he-cared-for-him | **es:** lo-cuidó | **fr:** il-cared-pour-lui | **de:** er-sorgte-fuer-ihn Deut 32:10

בֵּין H0996 *Prep / 2ms* (410×)

Between, among; preposition marking spatial, relational, or conceptual interval separating two or more entities

The Hebrew preposition ben marks the interval or space between two or more points, whether physical, temporal, or abstract. It appears over 400 times across the Hebrew Bible, structuring distinctions as foundational as light from darkness (Gen 1:4) and the waters above from below (Gen 1:6). With pronominal suffixes and in constructions like mibben ('from between'), it conveys nuanced relational positioning. Cognates in Aramaic, Syriac, and Arabic confirm its pan-Semitic pedigree as the quintessential word for 'between.'

between, among (410×) Preposition indicating the interval or space separating two or more referents, whether spatial (Gen 15:17 'between the pieces'), relational (Gen 26:28 'between us'), temporal, or conceptual (Gen 1:4 'between the light and the darkness'). Cognate Arabic bayn and Aramaic ben confirm the pan-Semitic role of this word. Pronominal suffixes and compound forms like mibben extend its reach across virtually every genre of biblical literature. GEOGRAPHY AND SPACE

en: between | **es:** entre | **fr:** entre | **de:** zwischen, zwischen- Gen 1:4; Gen 1:6; Gen 1:7; Gen 1:14; Gen 1:18

בֵּין H0997 *Prep* (3×)

between, among (Aramaic); spatial or relational preposition indicating position

An Aramaic preposition meaning 'between' or 'among,' appearing in Daniel's visions. The term occurs in descriptions of symbolic beasts and their features: the bear raised up 'on one side' (literally 'between'), with ribs 'between its teeth' (Daniel 7:5); a horn coming up 'among' the others (Daniel 7:8). The term functions spatially and relationally, describing position within a set or location relative to boundaries. Aramaic ben parallels Hebrew bein, with minor orthographic differences (ketiv/qere variations preserved in some manuscripts).

(3×) The preposition 'between' or 'among' in Aramaic sections of Daniel. Used to describe the bear's position 'on one side' (Daniel 7:5), the little horn arising 'among them' (Daniel 7:8, with ketiv/qere variants), and spatial relationships within visions. The multilingual glosses show some uncertainty (brackets in French/German), reflecting textual complexities in Daniel's Aramaic. **GEOGRAPHY AND SPACE**

en: (qere:among-them), [ketiv:among-them], between | **es:** [entre-ellos], entre, entre-ellos | **fr:** [ביניהון], [ביניהן], entre | **de:** [ביניהון], [ביניהן], zwischen Dan 7:5; Dan 7:8

בִּינָה H0998 *N-fsc* (38×)

Understanding, discernment, insight — the cognitive faculty of perceiving distinctions and grasping wisdom

A feminine noun from the root b-y-n ('to discern, perceive between'), denoting the capacity to distinguish, comprehend, and judge wisely. BDB identifies four nuances: the act of understanding (Isa 33:19; Dan 9:22), the faculty itself (Job 20:3; Prov 3:5), the object of knowledge pursued and prized (Prov 4:5, 7; 16:16; Job 28:12, 20), and the personification of understanding as a companion alongside Wisdom (Prov 2:3; 7:4; 8:14). The exhortation to 'get understanding' (qeneh binah, Prov 4:5) places it among the highest spiritual acquisitions, paralleling and complementing hokmah (wisdom).

understanding/discernment (38×) Understanding, discernment, or insight as a cognitive and moral faculty — encompassing the act of comprehension (Dan 9:22; Isa 33:19), the innate capacity to perceive distinctions (Job 20:3; 39:26; Prov 3:5), the prized object of intellectual pursuit (Prov 4:5, 7; 16:16; Job 28:12, 20), and its personification alongside Wisdom (Prov 7:4; 8:14). Multilingual glosses converge: Spanish 'entendimiento,' French 'intelligence/discernement,' German 'Verständnis' — all mapping to a unified field of cognitive-moral perception. **UNDERSTANDING AND DISCERNMENT**

en: is-understanding, meaning, understanding | **es:** entendimiento, es-entendimiento | **fr:** [בינה], discernement, intelligence | **de:** Verstaendnis, [בינה] Deut 4:6; 1Chr 12:33; 1Chr 22:12; 2Chr 2:12; 2Chr 2:13

בִּינָה H0999 *N-fs* (1×)

understanding, discernment, insight (Aramaic cognate of Hebrew binah)

Daniel 2:21 (Aramaic section) declares that God 'gives wisdom to the wise and knowledge to those who have understanding (בִּינָה).' This is the Aramaic equivalent of Hebrew בִּינָה, sharing the same meaning of discernment and insight. In Daniel's context, it emphasizes that all understanding—especially of mysteries and dreams—comes from God, not human cleverness. The word appears in Daniel's blessing after God reveals Nebuchadnezzar's dream, attributing all interpretive insight to divine gift.

(1×) Daniel 2:21's 'understanding' (בִּינָה) occurs in Aramaic, part of Daniel's doxology praising God who reveals mysteries. Spanish 'entendimiento,' English 'understanding,' French 'intelligence' all capture the cognitive dimension of insight and discernment. The context—Daniel interpreting an impossible dream—shows this isn't ordinary knowledge but supernatural discernment granted by God. The Aramaic form matches Hebrew usage, emphasizing penetrating insight rather than mere factual knowledge. **UNDERSTANDING AND DISCERNMENT**

en: understanding | **es:** entendimiento | **fr:** intelligence | **de:** [בינה] Dan 2:21

בֵּיצָה H1000 *N-fp* (6×)

Egg or eggs, used of birds' nests, ostrich brooding, and metaphorically of viper's eggs hatching evil.

A feminine noun appearing only in the plural, referring to the eggs of various creatures. In Deuteronomy 22:6 it appears in the humane law forbidding taking a mother bird together with her eggs. Job 39:14 marvels at the ostrich who leaves her eggs on the ground. Isaiah uses eggs in two striking images: gathering abandoned eggs from the nations as easily as raiding a nest (Isa 10:14), and the wicked hatching viper's eggs whose very shells bring forth serpents (Isa 59:5). Spanish 'huevos' and English 'eggs' render the word straightforwardly, while the multilingual evidence confirms a single, stable meaning across all occurrences.

egg(s) (6×) Eggs of birds or reptiles, always in the plural. The term covers literal eggs in a bird's nest under the protection of Mosaic law (Deut 22:6), the ostrich's eggs left carelessly on the ground (Job 39:14), and eggs used in vivid prophetic imagery – scooping up nations' wealth like gathering unguarded eggs (Isa 10:14), and the wicked hatching viper's eggs that produce only death (Isa 59:5). Spanish 'huevos de' and English 'eggs of' consistently render the construct plural, and no semantic variation appears across the six occurrences despite the shift from literal to metaphorical contexts. **LIVING CREATURES**

en: Eggs-of, eggs, from-their-eggs | **es:** Huevos-de, de-sus-huevos, huevos | **fr:** [ביצי], [ביצים], [מביציהם] | **de:** [ביצי], [ביצים], [בציה] Deut 22:6; Job 39:14; Isa 10:14; Isa 59:5

בִּירְתָּא H1001 *Prep-b / N-fsd* (1×)

in the citadel, in the fortified palace (Aramaic emphatic state)

Ezra 6:2 records that the decree of Cyrus was found 'in the citadel (בְּבִירְתָּא) that is in the province of Media, at Ecbatana.' This Aramaic noun (emphatic state) denotes a fortified palace or administrative center where important documents were stored. The term appears in Aramaic papyri and Nabatean inscriptions, sometimes referring to temples. Finding the decree in the Median citadel confirmed its authenticity and authorized the temple rebuilding in Jerusalem.

(1×) Ezra 6:2's 'in the citadel' (בְּבִירְתָּא) specifies where Darius's officials found Cyrus's original decree authorizing temple reconstruction. Spanish 'en la fortaleza' (in the fortress), English 'in the citadel' capture the sense of a fortified administrative center. The Aramaic emphatic state marks this as a specific, known citadel at Ecbatana. That royal decrees were archived in such secure locations reflects Persian administrative practice, and the discovery there validates the Jews' claim. **FORTIFICATIONS AND PALACES**

en: in-the-citadel | **es:** en-la-fortaleza | **fr:** [בבירתא] | **de:** [בבירתא] Ezra 6:2

בִּירָה H1002 *Art / N-fs* (16×)

A fortified palace, citadel, or castle; used for the Persian royal fortress at Susa and the Jerusalem temple complex.

A late biblical Hebrew term, likely borrowed from Akkadian 'bīrtu' (fortress) via Persian, בִּירָה denotes a grand fortified structure. It appears almost exclusively in post-exilic literature — Esther, Nehemiah, Daniel, and Chronicles — reflecting the Persian imperial world these books inhabit. In Esther, 'Shushan the citadel' (שׁוּשַׁן הַבִּירָה) distinguishes the royal fortress-palace from the broader city of Susa (compare Esth 3:15 and 8:14-15, where both citadel and city are mentioned). In Chronicles, it designates the Jerusalem temple complex as a royal-sacred precinct (1 Chr 29:1, 19). The Greek Septuagint renders it βᾶρις, the same word Josephus uses for the fortress later known as the Antonia.

1. (14×) The fortified citadel or royal fortress, used especially for the Persian acropolis at Susa: 'Shushan the citadel' (Neh 1:1; Esth 1:2). This is the dominant sense, appearing in Esther, Nehemiah, and Daniel to designate the defended royal compound within a larger city. French 'la citadelle' and German 'die Burg' both capture the military-architectural grandeur. The distinction from the surrounding city is clear in passages like Esther 3:15, where decrees go out from the citadel into the city proper. Nehemiah 2:8 and 7:2 use it for the fortress guarding the Jerusalem temple. **FORTIFICATIONS AND PALACES**

en: the-citadel | **es:** la-ciudadela | **fr:** forteresse, la-citadelle | **de:** [הבירה], die-Burg Neh 1:1; Neh 2:8; Neh 7:2; Esth 1:2; Esth 1:5

2. (2×) The temple complex in Jerusalem conceived as a palatial precinct. David tells Solomon, 'the palace is not for man but for the LORD God' (1 Chr 29:1), and prays that Solomon will build 'the palace for which I have made provision' (1 Chr 29:19). Here the word elevates the temple beyond mere sanctuary to a royal residence of God — Spanish 'la fortaleza' and English 'the palace' both reflect this majestic connotation. The choice of a Persian loanword for God's dwelling may itself be a theological statement in Chronicles. **FORTIFICATIONS AND PALACES**

en: the-palace | **es:** la-fortaleza | **fr:** la-citadelle | **de:** [הבירה] 1Chr 29:1; 1Chr 29:19

בִּירָנִית H1003 *N-fp* (2×)

fortresses, citadels; fortified strongholds

A late Hebrew term for fortresses or fortified places, appearing only in Chronicles' accounts of Jehoshaphat's and Jotham's building projects. The plural noun denotes substantial military installations —citadels or fortified strongholds built to secure the kingdom. The word pairs with 'storage cities' and 'towers,' indicating a category of defensive architecture.

(2×) Jehoshaphat 'built fortresses and storage cities in Judah' (2 Chronicles 17:12), while Jotham 'built fortresses and towers in the hill country' (27:4). Both texts describe extensive royal building programs establishing military infrastructure throughout Judah's territory. The term represents late Biblical Hebrew vocabulary for permanent fortified installations, distinct from temporary field fortifications. Multilingual glosses render this as 'fortresses/fortalezas' or transliterate it. The Hebrew בִּירָנִיּוֹת appears to derive from בִּירָה (citadel, fortress), itself probably from Akkadian birtu. These were substantial defensive structures, part of the southern kingdom's military defensive network in the hill country and strategic locations. **FORTIFICATIONS AND PALACES**

en: fortresses | **es:** fortalezas | **fr:** [בירניות] | **de:** [בירניות] 2Chr 17:12; 2Chr 27:4

H1004 *N-msc* (1×)

house of, in the house of (in construct state)

Jeremiah 52:11 uses בֵּית in construct: 'he put him in the house of (בֵּית) the mill,' referring to Zedekiah's imprisonment in Babylon. This is the common Hebrew word for 'house,' appearing over 2,000 times, but here in construct state meaning 'house of.' The context describes Zedekiah's fate after the fall of Jerusalem—blinded and imprisoned in a forced labor facility. The construct form connects 'house' to what follows, creating compound expressions.

(1×) Jeremiah 52:11's construct form 'in the house of' (בֵּית) precedes 'mill' or 'guard,' describing Zedekiah's prison in Babylon. Spanish 'en casa de,' English '(in the house of)' show translators recognizing the construct relationship. Though בַּיִת is extremely common, this occurrence is notable for its stark context—the last king of Judah, blinded and imprisoned until death, representing the dynasty's final humiliation. **GEOGRAPHY AND SPACE**

en: (in-the-house-of-) | **es:** en-casa-de | **fr:** [(בית)] | **de:** [(בית)] Jer 52:11

בֵּית H1004a *N-msc* (3×)

between (rare variant of bein); preposition indicating intermediate position

A rare feminine form of the preposition 'between' (bein/ben), attested only in a few poetic or textually uncertain passages. Proposed readings include Ezekiel 41:9 (describing temple architecture), Proverbs 8:2 (Wisdom standing at crossroads), and Job 8:17 (roots intertwined). Ancient versions like the Septuagint, Targum, and Vulgate sometimes support this reading as 'in the midst of' or 'among,' though some modern scholars prefer emending to the standard bein. The form illustrates dialectal or poetic variation in prepositions.

(3×) A feminine variant of 'between,' possibly meaning 'in the midst of' or 'at the crossroads of.' Evidence is sparse and textually uncertain: Wisdom stands 'between' or 'at the crossroads of' the paths (Proverbs 8:2 per LXX, Targum, Vulgate); roots spread 'among' stones (Job 8:17); temple chambers have space 'between' them (Ezekiel 41:9). Modern translations often render as 'crossroads' or 'house of,' reflecting textual ambiguity. **GEOGRAPHY AND SPACE**

en: at-the-crossroads-of, house-of | **es:** casa-de | **fr:** Beth, maison | **de:** Haus Job 8:17; Prov 8:2; Ezek 41:9

בַּיִת H1004b *Prep-b / N-msc / 3fs* (2051×)

House, dwelling, building; by extension: household, family, dynasty; spatially: inside, interior, inward; also: temple.

Bayit is one of the most frequent and versatile nouns in the Hebrew Bible, anchoring an entire web of meaning around the concept of an enclosed dwelling space. At its most concrete, it denotes any physical structure — a home, a palace, a prison, a storehouse — and appears in construct chains so often ('house of God,' 'house of the king,' 'house of Israel') that it practically functions as a relational particle. Yet the word's semantic reach extends well beyond bricks and beams: 'house of David' means the Davidic dynasty, 'house of Israel' can mean the nation as a family, and with directional suffixes bayit becomes 'inward' or 'inside,' losing all architectural reference. The cognate forms across Semitic — Arabic bayt, Aramaic bayta, Ethiopic bet — confirm this same polysemy at the deepest stratum of the language family.

1. house, dwelling, building (2014×) The overwhelmingly dominant sense: a physical structure used as a residence, shelter, storehouse, prison, or meeting place — accounting for over 2,000 of approximately 2,050 occurrences. This covers houses (Gen 19:2-4), palaces (2 Sam 5:11), the temple as 'house of Yahweh' (1 Kgs 6:1), and all prepositional and pronominal inflections. The construct form bet- in 'house of X' is so productive it borders on grammaticalization. Arabic bayt, Korean 집 (jip), Swahili nyumba, and Spanish casa all render this consistently, while German Haus and French maison confirm the cross-linguistic stability of this core architectural meaning. **GEOGRAPHY AND SPACE**

en: a-house-of, house-of, the-house-of | **es:** casa-de, casa-de-, la-casa-de | **fr:** maison | **de:** Haus 1Chr 6:48; 1Chr 7:9; 1Chr 9:11; 1Chr 12:30; 1Chr 13:14

2. inside, interior, inward (21×) A spatial-directional sense meaning 'inside, interior, inward' — roughly 21 occurrences where bayit has lost its architectural reference and functions as a locative or directional adverb. In Gen 6:14 Noah is told to coat the ark 'from inside' (mib-bayit); in Exod 25:11 the ark of the covenant is overlaid with gold 'within' (mib-bayit). Arabic shifts to dakhil ('interior') for this sense, and Spanish uses adentro or desde dentro rather than casa, confirming that the spatial extension has become semantically autonomous. The construction typically involves the preposition min ('from') + bayit. **INSIDE AND WITHIN**

en: from-inside, from-inside-of, from-the-house | **es:** adentro, de-adentro, desde-dentro | **fr:** de-dedans, de-la-maison, de-à-l'intérieur | **de:** aus-dem-Haus, innerhalb, inward Gen 6:14; Exod 25:11; Exod 26:33; Exod 28:26; Exod 37:2

3. household, family, dynasty (15×) The metonymic extension from building to its inhabitants: household, family, lineage, or royal dynasty — approximately 15 occurrences with this clearly foregrounded meaning. 'House of David' as a dynastic designation (Ps 115:10, 12; Ps 135:19), 'house of Aaron' as the priestly lineage, and 'house of Jacob/Israel' as the national family all illustrate this. Hindi distinctively renders this sense with gharana ('clan, lineage, dynasty') rather than ghar ('building'), and Arabic uses aal or bayt in the dynastic sense (as in modern Arabic political families). The metonymy is natural — those who share a roof share a bloodline

— but it has become a fully lexicalized sense in biblical usage. GEOGRAPHY AND SPACE

en: House-of, The-house-of, and-house-of | **es:** Casa-de, La-casa-de, casa-de- | **fr:** et-maison, maison, maison-de- | **de:** Haus, Haus-von, das-Haus Ps 114:1; Ps 115:10; Ps 115:12; Ps 135:19

4. (1×) A single occurrence at Neh 2:8 where bayit refers specifically to the temple or a royal/administrative building in a context of official construction permits. Nehemiah requests timber for 'the gate of the citadel which is by the house' — the word is rendered as 'temple' in English and del templo in Spanish, while French preserves the generic maison. This may represent a specialized institutional use of bayit for sacred or state buildings, though it remains within the orbit of sense 1 and the small attestation count suggests it is a contextual specialization rather than a fully independent sense. GEOGRAPHY AND SPACE

en: to-the-temple | **es:** del-templo | **fr:** à-la-maison | **de:** zum-Haus Neh 2:8

בַּיִת H1005 *Conj-w / N-msc / 3ms* (44×)

house, temple — a building or dwelling; especially the house of God (the Jerusalem temple) in Aramaic portions

Bayit in its Aramaic form appears 44 times almost exclusively in Ezra and Daniel, where it denotes a physical structure — whether a private dwelling, a royal palace, or most often the Jerusalem temple. The emphatic state bayta and construct beth mirror the far more common Biblical Hebrew bayit but are confined to the Aramaic sections of Scripture. Fully 28 of the 44 occurrences in Ezra refer to the 'house of God,' reflecting the post-exilic preoccupation with temple reconstruction. The multilingual glosses — Spanish 'casa de,' French 'maison,' German 'Haus' — uniformly render the concrete architectural sense with no semantic variation.

house/temple (44×) A building used as dwelling, palace, or temple. In Ezra, beth elaha ('house of God') dominates with 28 of 44 uses tied to the Jerusalem temple's reconstruction (Ezra 5:2-3; 6:7). In Daniel it denotes the Babylonian royal palace (Dan 4:4) and private houses (Dan 2:17). GEOGRAPHY AND SPACE

en: house-of, the-house-of | **es:** casa-de, casa-de-, la-casa-de | **fr:** maison | **de:** Haus Ezra 4:24; Ezra 5:2; Ezra 5:3; Ezra 5:8; Ezra 5:9

בַּיִת H1006 *Art / N-ms* (1×)

the house, the temple

In its lone appearance at Isaiah 15:2, this definite form of the common word 'house' has sparked debate: is it an abbreviated place name (perhaps Bayith-Diblathaim or Bayith-Bamoth) or simply 'the house,' meaning the temple or shrine? The definite article suggests a well-known structure—likely a sanctuary where Moab goes to weep. Most translations opt for 'the house' or 'the temple,' understanding it as the cultic center where grief finds its liturgical expression. The context of national mourning makes a sacred site the natural destination.

(1×) Isaiah 15:2 places this term in parallel with 'the high places' (bamot), strongly suggesting a sacred structure rather than a proper noun. Moab ascends to 'the house' to wail—a movement toward the place of divine presence in crisis. The consistent multilingual rendering as 'the house' (la-casa, la-maison, das-Haus) reflects the consensus that this is the temple, the focal point of religious and communal life where catastrophe is brought before the gods. GEOGRAPHY AND SPACE

en: the-house | **es:** la-casa | **fr:** la-maison | **de:** das-Haus Isa 15:2

בֵּית אָוֶן H1007 *N-proper-fs* (7×)

Beth Aven; a place name meaning 'house of wickedness,' located east of Bethel and possibly used as a derogatory alias for Bethel.

A place name meaning 'house of iniquity' or 'house of wickedness,' identifying a location east of Bethel. In the historical books it appears as a genuine toponym near Ai and Bethel (Josh 7:2; 18:12; 1 Sam 13:5; 14:23). However, in Hosea it takes on a biting prophetic edge — the prophet appears to use 'Beth Aven' (house of wickedness) as a deliberate wordplay on 'Bethel' (house of God), condemning the northern sanctuary's idolatry (Hos 4:15; 5:8; 10:5). This dual usage makes it both a real place and a theological judgment compressed into a single name.

Beth Aven (7×) A proper place name east of Bethel that also functions as a prophetic epithet. The multilingual glosses — English 'Beth-Aven,' Spanish 'Bet-Avén,' French 'Beth-Aven,' German 'Beth-Aven' — all transliterate rather than translate, preserving the Hebrew wordplay. In Joshua 7:2 and 18:12 it marks a genuine geographic boundary near Ai; in 1 Samuel 13:5 and 14:23 it locates Philistine encampments. But Hosea transforms it: by calling Bethel ('house of God') Beth Aven ('house of wickedness'), the prophet strips the northern cult site of its sacred name (Hos 4:15; 5:8; 10:5). The domain assignment to moral quality reflects this prophetic wordplay — the very name becomes an indictment. INIQUITY AND LAWLESSNESS

en: Beit-Aven, Beth-Aven, Beyth-Aven | **es:** Bet-Aven, Bet-Avén | **fr:** Beth-Aven, Beyth-Aven, [בית אוֹן] | **de:** Beit-Aven, Beth-Aven, Beyth-Aven Josh 7:2; Josh 18:12; 1Sam 13:5; 1Sam 14:23; Hos 4:15

בֵּיתְאֵל H1008 *Prep-l / N-proper-fs* (72×)

Bethel — 'house of God'; an ancient Canaanite city in Ephraim, a major Israelite cultic site tied to Jacob's vision.

Beth-El means 'house of God,' a name given by Jacob to the place formerly called Luz after his vision of the ladder reaching to heaven with angels ascending and descending upon it (Gen 28:10-19). Located in the hill country of Ephraim near the border of Benjamin, Bethel became one of the most significant cultic sites in Israelite history. The ark of the covenant was stationed there during the period of the judges (Judg 20:26-28), Samuel included it on his circuit (1 Sam 7:16), and — most controversially — Jeroboam I established one of his two golden calves there (1 Kgs 12:28-33), making Bethel a byword for idolatrous worship that the prophets fiercely condemned (Hos 10:15; Amos 3:14; 4:4). Spanish Betel, French Bethel, and German Bethel all preserve the name.

Bethel (city) (72×) The place name Bethel ('house of God'), identifying the ancient city in the hill country of Ephraim where Jacob saw the heavenly ladder and consecrated a pillar (Gen 28:10-19; 35:1-15), where the ark was housed during the judges (Judg 20:26-28), and where Jeroboam I later erected a golden calf, turning it into a center of condemned worship (1 Kgs 12:28-33; Amos 3:14; Hos 10:15). All target languages transliterate the name, though its etymology — beth ('house') + el ('God') — is transparent in Hebrew. EL COMPOUND NAMES

en: Beit-El, Bethel, in-Bethel | **es:** Bet-El, Bet-el, Betel | **fr:** Béthel, dans-Béthel | **de:** Bethel, in-Bethel Gen 12:8; Gen 13:3; Gen 28:19; Gen 31:13

בֵּית אַרְבֵּאל H1009 *N-proper-fs* (1×)

Beth-arbel, a city destroyed by Shalman (location disputed)

Hosea 10:14 invokes the destruction of Beth-arbel by Shalman as a prototype of coming judgment: 'as Shalman destroyed Beth-arbel on the day of battle.' The location is disputed—possibly Arbela near Pella east of the Jordan, or Arbela in Galilee. The event was apparently notorious enough that Hosea's audience would recall it immediately, though it's not mentioned elsewhere in Scripture. The total destruction—mothers dashed with children—epitomizes the horrors of ancient warfare.

(1×) Hosea 10:14's 'Beth-arbel' (בֵּית אַרְבֵּאל) serves as a byword for catastrophic destruction. Translations preserve the place name (Spanish 'Bet-Arbel,' English 'Beth-arbel'). Though the site's exact location remains uncertain (Transjordanian Pella region or Galilean Arbel), the reference assumes audience familiarity with Shalman's brutal campaign. The vivid imagery of mothers and children destroyed together made this a haunting example of war's totality. GEOGRAPHY AND SPACE

en: Beth-Arbel | **es:** a-Bet-Arbel | **fr:** Béthel | **de:** [בית ארבאל] Hos 10:14

בֵּית בַּעַל מְעוֹן H1010 *Conj-w / N-proper-fs* (2×)

Beth-baal-meon; place name meaning 'house/temple of Baal-meon'

A Transjordanian city name with several variant forms in Scripture, located in territory disputed between Reuben and Moab. The full form means 'house (or temple) of Baal-meon,' indicating a shrine to the deity Baal-meon. The site appears in various shortened forms across biblical texts, reflecting common practice of abbreviating compound place names.

(2×) This city appears in multiple forms: Beth-baal-meon (Joshua 13:17), Baal-meon (Numbers 32:38; Ezekiel 25:9), Beth-meon (Jeremiah 48:23), and possibly Beon (Numbers 32:3). Assigned initially to Reuben, it later came under Moabite control, appearing in Jeremiah's oracle against Moab. The Moabite Stone also mentions it (as בעל מען and בת בעל מען), confirming its Moabite significance. Modern Ma'în preserves the name. The 'Beth' (house/temple) prefix indicates a cultic site, likely a sanctuary of the deity Baal-meon. The various abbreviated forms—dropping either 'Beth' or 'Baal' or both—illustrate how compound place names were flexibly shortened in usage. **GEOGRAPHY AND SPACE**

en: Beth-Meon, and-Beth-Baal-Meon | **es:** Bet-Meón, y-Bet-Baal-Meón | **fr:** [בית מעון], et-Beth-Baal-Meon | **de:** [בית מעון], und-Beth-Baal-Meon Josh 13:17; Jer 48:23

בֵּית לְבָאוֹת H1011 *Conj-w* (1×)

and in Beth-biri, a Simeonite town (possibly textual variant of Beth-lebaoth)

First Chronicles 4:31 lists Beth-biri among Simeonite settlements, though this may be a textual corruption of 'Beth-lebaoth' (Joshua 19:6) or related to 'Lebaoth' (Joshua 15:32). The name appears nowhere else, and the consonantal similarity suggests scribal error or dialectical variation. Regardless of the original form, it identifies a southern town within Simeon's inheritance, absorbed from Judah's oversized portion.

(1×) The place name 'in Beth-biri' (וּבְבֵית בִּרְאִי) in 1 Chronicles 4:31 likely represents a textual variant of 'Beth-lebaoth' ('house of lionesses'), which appears in Joshua 19:6's parallel list. Spanish 'en Bet-Biri,' English 'in Beth-biri' preserve the Chronicler's form. The conjunction indicates it's part of a series of Simeonite towns. Textual comparison suggests this may be the same place as Beth-lebaoth, with ברא being a corruption or variant of לבאות. **GEOGRAPHY AND SPACE**

en: and-in-Beth-Bir'i | **es:** y-en-Bet-Biri | **fr:** [ובבית ברא] | **de:** [ובבית ברא] 1Chr 4:31

בֵּית בָּרָה H1012 *N-proper-fs* (2×)

Beth-barah; place name, likely meaning 'house/place of the ford'

A location mentioned in connection with the Jordan River and its waters during Gideon's pursuit of the Midianites. The name likely means 'place of the ford,' suggesting a strategic river crossing. The site is mentioned twice in rapid succession, indicating its significance as a control point for the fords of the Jordan.

(2×) When Gideon pursued the Midianites, he called on Ephraimites to 'seize the waters as far as Beth-barah and the Jordan' (Judges 7:24, twice). The double mention emphasizes the strategic importance of controlling this crossing point. The name's suggested etymology—from עֲבָרָה (ford, crossing)—fits the military context perfectly: Beth-barah designated the ford-place where enemies could be intercepted as they attempted to cross the Jordan. The Ephraimites successfully seized these water crossings, cutting off the Midianite retreat. No other biblical references to this site survive, but its strategic position in Gideon's narrative clarifies its nature as a key Jordan River crossing in the central region. **GEOGRAPHY AND SPACE**

en: Beth-barah | **es:** Bet-Barah | **fr:** Beth-barah | **de:** Beth-barah Judg 7:24

בֵּית גָּדֵר H1013 *N-proper-fs* (1×)

Beth-gader, a town in Judah (possibly = Geder)

First Chronicles 2:51 mentions Beth-gader in a genealogical context, listed as somehow connected to Salma. The name means 'house of the wall' and may be identical with Geder (Joshua 12:13). The Septuagint transliterations suggest uncertainty about the exact form. It was likely located in the Shephelah region of Judah, though the precise site remains unidentified. The genealogical framework embeds place names as if they were personal names, reflecting the tribal-territorial fusion common in Chronicles.

(1×) Beth-gader (בֵּית גָּדֵר) appears in 1 Chronicles 2:51 within Calebite genealogy, possibly the same as Geder in Joshua 12:13 and related to the gentilicial 'Gederite' (1 Chronicles 27:28). Spanish 'Bet-Gader,' English 'Beth-gader' preserve the place name. The Chronicler's genealogical method treats towns as descendants, making Beth-gader Salma's 'son'—a way of expressing territorial possession or founding relationships in familial terms. **GEOGRAPHY AND SPACE**

en: Beth-Gader | **es:** Bet-Gader | **fr:** [בית גדר] | **de:** [בית גדר] 1Chr 2:51

בֵּית גָּמוּל H1014 *N-proper-fs* (1×)

Beth-gamul, a Moabite town (possibly modern Umm el-Jemal)

Jeremiah 48:23 includes Beth-gamul in the oracle against Moab, listing it among cities facing divine judgment. The name means 'house of recompense' or 'house of weaning.' It's been tentatively identified with Umm el-Jemal, about five hours south of Bosra in ancient Moabite territory. The town appears only here in Scripture, part of Jeremiah's comprehensive catalog of Moabite settlements that would experience Babylon's devastation.

(1×) Jeremiah 48:23's 'Beth-gamul' (בֵּית גָּמוּל) is one of several Moabite cities named in judgment oracle. Spanish 'Bet-Gamul,' English 'Beth-gamul' preserve the form. The name's meaning ('house of recompense') takes on ironic overtones in a judgment context—the city of recompense receiving its own recompense. Proposed identification with Umm el-Jemal places it in the southern Moabite plateau, though certainty is impossible given lack of other ancient references. **GEOGRAPHY AND SPACE**

en: Beth-Gamul | **es:** Bet-Gamul | **fr:** [בית גמול] | **de:** [בית גמול] Jer 48:23

בֵּית דִּבְלָתָיִם H1015 *N-proper-fs* (1×)

Beth-diblathaim, a Moabite town (= Almon-diblathaim)

Jeremiah 48:22 names Beth-diblathaim in the Moab oracle, likely identical with Almon-diblathaim mentioned in Numbers 33:46-47 as an Israelite wilderness encampment station. The name means 'house of the two fig cakes' and appears on the Moabite Stone as 'Beth-diblathen.' This confirms it was a known Moabite settlement. The double fig-cake name suggests either local produce or a cultic association, as fig cakes appear in various ritual contexts.

(1×) Jeremiah 48:22's 'Beth-diblathaim' (בֵּית דִּבְלָתָיִם) is confirmed as a genuine Moabite place name by its appearance on the Mesha Stele. Spanish 'Bet-Divlatayim,' English 'Beth-diblathaim' preserve the form. Identification with Almon-diblathaim from Israel's wilderness wanderings (Numbers 33) shows this was an established site in Moabite territory. The 'two fig cakes' name may relate to local agricultural specialization or religious offerings. **GEOGRAPHY AND SPACE**

en: Beth-Divlatayim | **es:** Bet-Divlatayim | **fr:** [בית דבלתים] | **de:** [בית דבלתים] Jer 48:22

בֵּית־דָּגוֹן H1016 *N-proper-fs* (2×)

Beth-dagon; place name meaning 'house/temple of Dagon'

A place name meaning 'temple of Dagon,' designating two distinct cities—one in Judah, one in Asher. The name indicates sites where the Philistine grain-deity Dagon was worshiped, likely Canaanite cult centers that predated Israelite settlement or reflected Philistine influence. Modern villages in both regions preserve forms of the name.

(2×) Two cities bore this name: one in Judah's Shephelah (Joshua 15:41), another in Asher's territory (19:27). Both names indicate temples or cult sites of Dagon, the grain god prominent in Philistine religion (cf. 1 Samuel 5). Jerome defined it as 'house of wheat,' connecting Dagon to grain (דָּגָן), though the deity's fish associations (דָּג, fish) also appear in ancient sources. The Assyrian records mention Bît-Daganna in the region. Modern villages (Beit Dejân, Beit Dejen) preserve the name in both areas. These sites likely represent Canaanite cult centers absorbed into Israelite territory, their names honestly preserving the pre-Israelite religious history rather than being sanitized through renaming. **GEOGRAPHY AND SPACE**

en: Beth-Dagon, Beyth-Dagon | **es:** Bet-Dagón, a-Bet-dagón | **fr:** Beth-Dagon, Beyth-Dagon | **de:** Beth-Dagon, Beyth-Dagon Josh 15:41; Josh 19:27

בֵּית הָאֵלִי H1017 *N-proper-fs* (1×)

the Bethelite, someone from Bethel (with definite article)

First Kings 16:34 identifies Hiel as 'the Bethelite' (הַבֵּיתִ֣י הָאֵלִ֑י), the man who rebuilt Jericho during Ahab's reign, fulfilling Joshua's curse at the cost of his sons. The definite article suggests either that Hiel was particularly well-known from Bethel, or that Bethel itself was so prominent ('the Bethel-man') that the article emphasizes his connection to that infamous cultic center. The gentilicial form marks geographic origin.

(1×) The designation 'the Bethelite' (הַבֵּיתִ֣י הָאֵלִ֑י) in 1 Kings 16:34 identifies Hiel's hometown as Bethel, the northern kingdom's major sanctuary. Spanish 'betelita,' English 'Bethelite,' German 'Bethelite' all render this as ethnic designation. The definite article may emphasize Hiel's connection to that particular religious center, adding irony —a man from the shrine-city of Jeroboam's golden calf rebuilds the cursed city of Jericho, suffering Joshua's prophecy fulfilled in his sons' deaths. **PERSONAL NAMES**

en: the-Bethelite | **es:** el-betelita | **fr:** le-Bethelite | **de:** der-Bethelite 1Kgs 16:34

אָצֶל H1018 *N-proper-fs* (1×)

Beth-ezel, a Judean town (possibly = Azel)

Micah 1:11 mentions Beth-ezel in a series of wordplays on town names: 'Beth-ezel is in mourning; its standing place is taken from you.' The name may relate to 'Azel' (Zechariah 14:5), though location remains uncertain. Micah's prophecy uses the town's name (possibly meaning 'nearby house' or 'adjoining house') to suggest it offers no refuge—even the place of standing/support is removed. The text is difficult, and 'Beth-ezel' may itself be a wordplay on another location.

(1×) Micah 1:11's 'Beth-ezel' (בֵּ֥ית הָאֶצֶ֖ל) appears in a dense passage of place-name puns warning of invasion. English 'Beth-ezel,' Spanish 'Bet-ha-Esel,' French 'Beth-Haézel' preserve the form. The name possibly means 'house of nearness/adjacency,' and Micah uses it to suggest that even nearby refuge points fail. Connection with Azel (Zechariah 14:5) remains debated. The town's identification is lost, though context places it in Judah's Shephelah. **GEOGRAPHY AND SPACE**

en: Beth-Ezel | **es:** Bet-ha-Esel | **fr:** Beth-Haézel | **de:** [בית האצל] Mic 1:11

גִּלְגָּל H1019

Gilgal, sacred circle of stones; Israel's first camp in Canaan and later illicit worship site

Multiple locations bore this name, but the most significant was Israel's first encampment west of the Jordan, where Joshua set up twelve stones and the people underwent circumcision. It became a gathering place for war councils and Samuel's regular circuit for judging. Yet this same site later hosted illegitimate worship that prophets condemned sharply—Hosea and Amos denouncing its corrupted rituals. The name's connection to 'rolling away' Egypt's reproach created a powerful wordplay in Joshua. Gilgal thus embodied both covenant renewal and covenant failure.

בֵּית הַיְשִׁימוֹת H1020 *Conj-w / N-proper-fs* (4×)

Beth-jeshimoth — a town east of the Jordan in the territory of Moab/Reuben near the Dead Sea

A place name meaning 'house of the wastelands,' designating a town east of the Jordan River in the Moabite plain near the northern end of the Dead Sea. Israel camped there at the end of the wilderness journey (Num 33:49), and it is listed among the territorial markers of the Amorite kingdom (Josh 12:3) and the tribal allotment of Reuben (Josh 13:20). Ezekiel 25:9 names it among the 'glory of the land' that would be opened to invaders. It is commonly identified with modern es-Suweimeh.

(4×) The proper noun for a town east of the Jordan near the Dead Sea, meaning 'house of the wastelands.' It marks Israel's final camp before crossing the Jordan (Num 33:49), appears in boundary descriptions of Sihon's former territory (Josh 12:3), was assigned to Reuben (Josh 13:20), and is named among Moab's exposed flank cities in Ezekiel 25:9. Multilingual renderings uniformly transliterate: Spanish 'Bet-Jesimot,' French 'Beth-Jeschimoth,' confirming a single geographic referent. **GEOGRAPHY AND SPACE**

en: Beth-Yeshimoth, Beth-jeshimoth, and-Beth-Yeshimoth | **es:** Bet-Jesimot, Bet-Yesimot, desde-Bet-Jesimot | **fr:** Beth-Jeschimoth, Beth-Yeshimoth, de-Beth-jeshimoth | **de:** Beth-Yeshimoth, [בית הישימת], und-Beth-Yeshimoth Num 33:49; Josh 12:3; Josh 13:20; Ezek 25:9

בֵּית הַכֶּרֶם H1021 *N-proper-fs* (2×)

Beth-haccherem; place name meaning 'house/place of the vineyard'

A location in Judah whose name means 'vineyard place,' mentioned as both a signal point and an administrative district. The name reflects the agricultural character of the region, known for viticulture. The site's exact location remains debated, though it clearly held some strategic or administrative importance.

(2×) Jeremiah calls for raising a signal 'in Beth-haccherem' as Babylon approaches (6:1), indicating a prominent or strategic location. Nehemiah identifies it as an administrative district with its own ruler who participated in rebuilding Jerusalem's walls (3:14). The name 'vineyard place' suggests agricultural prominence, appropriate for Judah's wine-growing regions. The location remains uncertain despite ancient discussion—some proposed sites near Tekoa, others between Jerusalem and coastal regions. The dual mention (prophetic signal-point and administrative district) confirms its significance in the Persian and late monarchic periods. The variant spellings (בֵּ֣ית הַכֶּ֔רֶם/בֵּ֥ית הַכָּֽרֶם) represent the same location, with slight orthographic differences. **GEOGRAPHY AND SPACE**

en: Beth-Hakkerem, Beth-haccerem | **es:** Bet-Hacérem, Bet-Hakerem | **fr:** [בית הכרם], [ביתהכרם] | **de:** [בית הכרם], [ביתהכרם] Neh 3:14; Jer 6:1

בֵּית הַלַּחְמִי H1022 *N-proper-ms* (4×)

Bethlehemite — a gentilicof Bethlehem, identifying someone as from that town

The gentilic adjective identifying a person as hailing from Bethlehem. It appears exclusively in the narratives of David's rise: Jesse is called 'the Bethlehemite' when Samuel is sent to anoint one of his sons (1 Sam 16:1, 18), David identifies himself by this designation before Saul (1 Sam 17:58), and the giant-slayer Elhanan is described as a Bethlehemite (2 Sam 21:19). The term carries a quiet literary weight, linking David's humble origins to the town that would become synonymous with messianic hope.

(4×) The gentilic adjective meaning 'of Bethlehem,' used to identify individuals by their hometown. Jesse is introduced as 'the Bethlehemite' in 1 Samuel 16:1, 18; David is recognized as 'son of the Bethlehemite' in 1 Samuel 17:58; and Elhanan the warrior bears the same designation in 2 Samuel 21:19. Spanish 'bet-lehemita,' French and German 'Bethlehemite' all preserve the same gentilicform, pointing to a single consistent usage as a demonym. **BETHLEHEM TOWN**

en: Bethlehemite, the-Bethlehemite | **es:** bet-ha-lajmi, bet-lehemita | **fr:** Bethlehemite, le-Bethlehemite | **de:** Bethlehemite, der-Bethlehemite 1Sam 16:1; 1Sam 16:18; 1Sam 17:58; 2Sam 21:19

בֵּית הַמֶּרְחָק H1023 *Art / N-ms* (2×)

at the far house; location marker, possibly 'Beth-merhak' (Far House)

A phrase describing a location 'at the far house' or 'the distant place,' appearing when David fled Jerusalem during Absalom's revolt. Whether this represents a proper place name (Beth-merhak, 'Far House') or simply a descriptive phrase ('the last house of the city') remains debated. The context suggests a specific stopping point on the edge of Jerusalem.

(2×) As David fled Jerusalem, he stopped 'at the far house' or 'at Beth-merhak' (2 Samuel 15:17, mentioned twice in the verse). The context shows this marked the city's edge—David stopped there while his servants passed before him. Some interpreters take this as a proper name: 'Far House,' a settlement or landmark at Jerusalem's outskirts. Others understand it descriptively: 'the last house' or 'the distant place,' marking where the city ended. The multilingual evidence divides: some render it as location ('at the house'), others emphasize distance ('the distant'). The Hebrew article suggests a known location, whether properly named 'Beth-merhak' or simply the recognized boundary point, the 'far house' beyond which lay open country. **GEOGRAPHY AND SPACE**

en: at-the-house, the-distant | **es:** casa-de, la-distancia | **fr:** le-distant, à-le-maison | **de:** bei-der-Haus, der-distant 2Sam 15:17

בֵּית מַרְכָּבוֹת H1024 *Conj-w* (2×)

Beth-marcaboth; place name meaning 'house/place of chariots'

A city in Simeon's territory whose name means 'place of chariots,' suggesting it served as a chariot base or storage facility. The name appears in variant spellings in the parallel tribal allotments, both clearly referring to the same location. The site's exact modern location remains unknown.

(2×) This Simeonite city appears as 'Beth-marcaboth' (1 Chronicles 4:31) and 'Beth-ha-markaboth' (with the definite article, Joshua 19:5). The name 'chariot-place' suggests military significance—likely a garrison or storage facility for chariots, important military assets in ancient warfare. Simeon's cities were actually enclaves within Judah's larger territory (Joshua 19:1), so this chariot-city served defensive purposes for the southern tribes. The variant forms (with and without the definite article) represent normal variation in compound place names. Multilingual glosses transliterate the name, recognizing it as a proper geographical designation. No information about the site's specific location has survived, though it must have been significant enough to warrant designation as a chariot base. **GEOGRAPHY AND SPACE**

en: and-Beyth-ha-Markavoth, and-in-Beth-Markavoth | **es:** Y-en-Bet-Marcabot, y-Bet-marcabot | **fr:** [ובבית מרכבות], et-Beyth-ha-Markavoth | **de:** [ובבית מרכבות], und-Beyth-ha-Markavoth Josh 19:5; 1Chr 4:31

בֵּית הָעֵמֶק H1025 *N-proper-fs* (1×)

Beth-emek, a town on Asher's border (possibly modern 'Amka)

Joshua 19:27 includes Beth-emek in the boundary description for Asher, meaning 'house of the valley.' It's been tentatively identified with modern 'Amka, about seven miles northeast of Acco. The name straightforwardly describes a settlement in a valley, typical of Asher's coastal plain and hill country territory. No other biblical references to this town exist, but its inclusion in the detailed boundary list confirms it was a recognizable landmark in northern Israel.

(1×) Joshua 19:27's 'Beth-emek' (בֵּית הָעֵמֶק) marks a point on Asher's eastern boundary, meaning 'house/valley of the valley.' Translations preserve the name (Spanish 'Bet-emec,' English 'Beth-emek'). The proposed identification with 'Amka northeast of Acco fits the geographic context of Asher's inheritance. The descriptive name ('valley-house') suggests a settlement notable for its topographical setting rather than any particular historical event. **GEOGRAPHY AND SPACE**

en: Beyth-ha-Emeq | **es:** Bet-emec | **fr:** Beyth-ha-Emeq | **de:** Beyth-ha-Emeq Josh 19:27

בֵּית הָעֲרָבָה H1026 *Conj-w / N-proper-fs* (3×)

Beth-arabah, a town name meaning 'house of the Arabah'; border town between Judah and Benjamin

A place name meaning 'house/place of the Arabah,' referring to the desert rift valley. The town appears in boundary descriptions: assigned to Judah (Joshua 15:6, 61) and also to Benjamin (Joshua 18:22), likely indicating border adjustment or dual reference. The name is also abbreviated to 'the Arabah' or with directional suffix 'toward the Arabah' (Joshua 18:18). The exact site is unknown, but it lay somewhere along the boundary between Judah and Benjamin in the wilderness area descending toward the Dead Sea.

(3×) A border town between Judah and Benjamin, named for its location in or near the Arabah (rift valley). The boundary of Judah passes 'to Beth-arabah' (Joshua 15:6), the town is listed among Judah's wilderness settlements (Joshua 15:61), and it appears in Benjamin's territory (Joshua 18:22). The multilingual evidence preserves the name with slight variations (Bet-Arabá, Beyth-ha-Aravah), showing transliteration norms across Spanish, French, and German. **GEOGRAPHY AND SPACE**

en: Beth-Arabah, and-Beyth-ha-Aravah, to-Beth-Arabah | **es:** Bet-Arabá, a-Bet-Arabá, y-Bet-Arabá | **fr:** Beth-Arabah, et-Beyth-ha-Aravah, à-Beth-Arabah | **de:** Beth-Araba, und-Beyth-ha-Aravah, zu-Beth-Araba Josh 15:6; Josh 15:61; Josh 18:22

בֵּית הָרָם H1027 *N-proper-fs* (1×)

Beth-haram, a Gadite town east of Jordan (= Beth-haran)

Joshua 13:27 lists Beth-haram among cities in Gad's territory, identical with Beth-haran in Numbers 32:36. The name likely means 'house of the heights.' Modern Beit Harran, about one hour east of the Jordan opposite Jericho, preserves the name. This was fortified territory in the Jordan valley's eastern approaches, part of Gad's inheritance in the Transjordan. The spelling variation between Joshua and Numbers shows typical textual fluidity with place names.

(1×) Joshua 13:27's 'Beth-haram' (בֵּית הָרָם) identifies a Gadite city in the Jordan valley, equivalent to 'Beth-haran' in Numbers 32:36. Spanish 'Bet-Haram,' English 'Beth-haram' preserve the form. Modern Beit Harran east of the Jordan opposite Jericho maintains the ancient name, confirming the location. The name ('house of heights' or 'elevated house') may describe its setting on a rise above the valley floor, strategic for defense and visibility. **GEOGRAPHY AND SPACE**

en: Beth-Haram | **es:** Bet-Haram | **fr:** Beth-Haram | **de:** Beth-Haram Josh 13:27

בֵּית הָרָם H1028 *N-proper-fs* (1×)

Beth-haran, a fortified Gadite city (= Beth-haram)

Numbers 32:36 mentions Beth-haran as one of the fortified cities the Gadites built (or rebuilt) in their Transjordanian territory. This is the same location as Beth-haram (Joshua 13:27), with slightly different vocalization. The designation as a 'fortified city' indicates its military importance in securing Gad's eastern border. Its location east of the Jordan opposite Jericho made it strategically vital for controlling valley approaches.

(1×) Numbers 32:36's 'Beth-haran' (בֵּית הָרָן) appears in the list of fortified cities built by Gad, the same as Joshua 13:27's 'Beth-haram.' Spanish 'Bet-Harán,' English 'Beth-haran' reflect the slight spelling difference. The context emphasizes fortification work—the Gadites securing their inheritance before crossing to help conquer Canaan proper. The modern site Beit Harran preserves evidence of ancient settlement in this militarily significant Jordan valley location. **HARAN PLACE NAME**

en: Beth-haran | **es:** Bet-Harán | **fr:** Beth-haran | **de:** Beth-haran Num 32:36

בֵּית הַשִּׁטָּה H1029 *N-proper-fs* (1×)

Beth-shittah, a town toward which Midianites fled (place of the acacia)

Judges 7:22 describes the Midianite rout: 'the army fled as far as Beth-shittah toward Zererah.' The name means 'house of the acacia,' suggesting a location where acacia trees were prominent. The exact site is unknown, though it was apparently in the Jordan valley or Beth-shan region based on the direction of Midianite flight from Gideon's night attack. The acacia tree gave its name to numerous biblical locations.

(1×) Judges 7:22's 'Beth-shittah' (בֵּית הַשִּׁטָּה) marks the direction of Midianite flight after Gideon's surprise attack. Spanish 'Bet-ha-Shitah,' English 'Beth-shittah' preserve the form meaning 'house of the acacia.' The definite article suggests a well-known location, though its precise site remains unidentified. Acacias thrive in the Jordan valley region, so the name likely described a settlement near a notable acacia grove or forest. **GEOGRAPHY AND SPACE**

en: Beth-shittah | **es:** Bet-ha-Shitah | **fr:** Beth-shittah | **de:** Beth-shittah Judg 7:22

בֵּית־הַשִּׁמְשִׁי H1030 *N-proper-fs* (2×)

Beth-shemeshite; gentilic indicating a resident of Beth-shemesh

An ethnic designation meaning 'inhabitant of Beth-shemesh,' used with the definite article to identify people from that Levitical city in Judah. The term appears in the narrative of the ark's return from Philistine territory, when it arrived at Beth-shemesh. The definite article indicates a recognized group—'the Beth-shemeshites.'

(2×) When the ark came to Beth-shemesh from Philistia, the account mentions 'the Beth-shemeshite' or 'of the Beth-shemeshites' (1 Samuel 6:14, 18), referring to the people or property of that city. The definite article in both occurrences ('the Beth-shemeshite') indicates the recognized inhabitants of Beth-shemesh as a collective group. Beth-shemesh was a Levitical city on Judah's northern border, and its residents witnessed the ark's return and the divine judgment that followed. The gentilic formation (-ī ending) follows standard Hebrew patterns for ethnic/geographical designations. Multilingual glosses render this as 'the Beth-shemeshite' or 'el bet-shemesita,' preserving the ethnic designation and definite article that mark these people as the recognized community of that border city. **BETH-SHEMESH PLACE**

en: the-Beth-Shemeshite | **es:** el-bet-shemesita | **fr:** le-Beth-Shemeshite | **de:** der-Beth-Shemeshite 1Sam 6:14; 1Sam 6:18

בֵּית חָגְלָה H1031 *Conj-w / N-proper-fs* (3×)

Beth-hoglah, a town name meaning 'house of the partridge'; on the Judah-Benjamin border

A place name meaning 'house/place of the partridge,' marking a boundary point between Judah and Benjamin. The town appears in Joshua's territorial allotments: the border between Judah and Benjamin passes by Beth-hoglah (Joshua 15:6; 18:19), and the town is listed within Benjamin's inheritance (Joshua 18:21). Modern identification places it at Ain Hajla (or Qasr Hajla), preserving the ancient name. The partridge reference may indicate the area was known for these birds or perhaps named after a shrine or natural feature.

(3×) A town on the border between Judah and Benjamin, identified with modern Ain Hajla. The boundary descriptions have the border going 'to Beth-hoglah' (Joshua 15:6) or 'Beyth-Choglah' (Joshua 18:19), and the town is assigned to Benjamin (Joshua 18:21). The name, meaning 'house of the partridge,' is consistently transliterated across European languages, reflecting its status as a geographic proper name. **GEOGRAPHY AND SPACE**

en: Beth-Choglah, Beyth-Choglah, and-Beyth-Choglah | **es:** Bet-Hogla, y-Bet-Hogla | **fr:** Beth-Choglah, Beyth-Choglah, et-Beyth-Choglah | **de:** Beth-Choglah, Beyth-Choglah, und-Beyth-Choglah Josh 15:6; Josh 18:19; Josh 18:21

בֵּית חוֹרֹן H1032 *Prep / N-proper-fs* (14×)

Beth-horon — a pair of cities (Upper and Lower) in Ephraim on a strategic mountain pass

The name of two strategically paired cities in the territory of Ephraim — Upper Beth-horon and Lower Beth-horon — controlling a critical pass on the route between the coastal plain and the central hill country. The name likely means 'house of the hollow' (from ḥōr), perhaps referring to the wadi between the two settlements. Joshua's pursuit of the Amorite coalition descended along the 'ascent of Beth-horon' (Josh 10:10-11), where God sent devastating hailstones. The cities were built by Sheerah daughter of Ephraim (1 Chr 7:24), fortified by Solomon (1 Kgs 9:17; 2 Chr 8:5), and allotted to the Kohathite Levites (Josh 21:22). The pass retained military significance through the Maccabean period.

Beth Choron (14×) The proper place name Beth-horon (בֵּית חוֹרֹן, 'house of the hollow'), designating twin cities — Upper and Lower — on a strategic mountain pass in Ephraim. Transliteration traditions vary slightly (eng: Beth-horon, spa: Bet-Horón, fra: Beth-Horon, deu: Beth-Horon/Bet-Horon). The pass features in Joshua's great victory over the Amorite coalition (Josh 10:10-11), Solomon's fortification projects (1 Kgs 9:17; 2 Chr 8:5), Levitical city allotments (Josh 21:22; 1 Chr 6:53), and the Ephraimite raider attack in 2 Chr 25:13. All 14 occurrences refer to this same geographic location with no semantic subdivision. **GEOGRAPHY AND SPACE**

en: Beit-Choron, Beit-Khoron, Beth-Choron | **es:** Bet-Horón, Bet-Joron, Bet-Jorón | **fr:** Beth-Choron, Beth-Horon, Beth-horon | **de:** Beit-Choron, Bet-Horon, Beth-Choron Josh 10:10; Josh 10:11; Josh 16:3; Josh 16:5; Josh 18:13

בֵּית כָּר H1033 *Prep / N-proper-fs* (1×)

Beth-car, a place marking the limit of Israelite pursuit of Philistines

First Samuel 7:11 records that Israel pursued the Philistines 'as far as below Beth-car' after Samuel's sacrifice and God's thunder routed the enemy. The name possibly means 'house of the lamb' or 'house of the pasture.' Location is uncertain, though context places it in Philistine territory west of Mizpah. This marks the extent of a major Israelite victory that established a period of peace and contained Philistine expansion during Samuel's judgeship.

(1×) The place name 'Beth-car' (בֵּית כָּר) in 1 Samuel 7:11 designates how far Israel chased the routed Philistines. All translations preserve it as a proper name (Spanish 'Bet-Car,' English 'Beth-car'). The name may mean 'house of lamb' or 'pasture-house.' Its appearance only here and the lack of other ancient references make identification impossible, though it was evidently in or near Philistine territory, westward from the battle site at Mizpah. **GEOGRAPHY AND SPACE**

en: Beth-Car | **es:** Bet-Car | **fr:** Beth-Car | **de:** Beth-Car 1Sam 7:11

בֵּית לְבָאוֹת H1034 *Conj-w / N-proper-fs* (1×)

and Beth-lebaoth, a Simeonite town (house of lionesses)

Joshua 19:6 lists Beth-lebaoth among Simeonite cities, a name meaning 'house of lionesses.' This is likely the same as 'Beth-biri' in 1 Chronicles 4:31 and 'Lebaoth' in Joshua 15:32, showing typical spelling variations. The 'lionesses' name may recall local wildlife in the Negev region where Simeon's territory lay, or possibly refer to a cultic association. These southern settlements were originally assigned to Judah but transferred to Simeon because Judah's portion was too large.

(1×) Joshua 19:6's 'Beth-lebaoth' (וּבֵית לְבָאוֹת) means 'house of lionesses,' appearing in Simeon's city list. Spanish 'Bet-lebaot,' English 'Beth-lebaoth' preserve the form. Connection with 'Beth-biri' (1 Chronicles 4:31) and 'Lebaoth' (Joshua 15:32) shows textual variation for the same site. The lioness imagery might describe the Negev environment where lions once roamed, or perhaps a shrine with leonine associations—lions appear in various Canaanite cultic contexts. **GEOGRAPHY AND SPACE**

en: and-Beyth-Levaoth | **es:** y-Bet-lebaot | **fr:** et-Beyth-Levaoth | **de:** und-Beyth-Levaoth Josh 19:6

בֵּית לֶחֶם H1035 *Prep / N-proper-fs* (41×)

Bethlehem — town in Judah south of Jerusalem, birthplace of David, meaning 'house of bread'

Beth Lechem ('house of bread') is the name of a town in the territory of Judah, situated about eight kilometers south of Jerusalem, that carries disproportionate theological weight for its small size. Its 41 occurrences span from the patriarchal narratives, where Rachel dies and is buried on the road to Ephrath 'which is Bethlehem' (Gen 35:19; 48:7), through the period of the judges (Judg 12:8-10; 17:7-9; 19:1-2), the idyllic fields of Ruth's harvest (Ruth 1:1, 19, 22), and the anointing of David as shepherd-king (1 Sam 16:1-4; 17:12, 15). Micah's prophecy that from Bethlehem Ephrathah would come a ruler 'whose origins are from of old' (Mic 5:1) established the town as the expected birthplace of the Messiah. A second, lesser-known Bethlehem in Zebulun is mentioned at Joshua 19:15.

Bethlehem (41×) The proper place name Beth Lechem ('house of bread'), primarily designating the Judahite town associated with Rachel's burial (Gen 35:19), the Levite's concubine narrative (Judg 19), Ruth's fields (Ruth 1-4), David's origins (1 Sam 16-17), and the messianic expectation of Micah 5:1. Also called Ephrathah (Ruth 4:11; Mic 5:1). A second Bethlehem in Zebulun appears at Joshua 19:15. Spanish 'Belen,' French 'Bethleem,' German 'Bethlehem,' and the Arabic Beit Lahm all reflect continuous habitation and name transmission across millennia. **BETHLEHEM TOWN**
en: Beit-Lechem, Beth-Lechem, Bethlehem | **es:** Belén, Bet-Lehem, Bet-Lejem | **fr:** Beth-Lechem, Beth-Léhem, Bethléem | **de:** Bet-Lechem, Beth-Lechem, Bethlehem Gen 35:19; Gen 48:7; Josh 19:15; Judg 12:8; Judg 12:10

בֵּית לְעַפְרָה H1036 *Prep / N-proper-fs* (1×)
in Beth-le-aphrah, a town in Philistia where rolling in dust mourns
Micah 1:10 plays on this town's name: 'in Beth-le-aphrah roll yourself in the dust (aphar).' The name means 'house of dust' and Micah exploits the wordplay to heighten the mourning imagery. The location is uncertain, probably in Philistine territory given the context of other towns in Micah 1. The prophet's message uses place names to create a cascade of puns announcing judgment, each town's name prophetically embodying its fate.

(1×) Micah 1:10's 'in Beth-le-aphrah' (בְּבֵית לְעַפְרָה) triggers a wordplay on 'dust' (עָפָר): 'in Dust-house, roll in dust.' Spanish 'En Bet-le-Afrá,' English 'in Beth-le-aphrah' preserve the name. The town's location remains unknown, though context suggests Philistine Shephelah. Micah's prophetic poetry transforms geography into proclamation—the 'house of dust' becomes the place where inhabitants perform dust-rolling mourning rituals, the town's name enacting its destiny. **GEOGRAPHY AND SPACE**
en: in-Beth-Leaphrah | **es:** En-Bet-le-Afrá | **fr:** Beth-le-Aphra | **de:** [בבית לעפרה] Mic 1:10

מִלּוֹא H1037
Millo, earthwork or terrace in Jerusalem; possibly a filled-in area or fortress structure
This architectural feature in Jerusalem appears in connection with David's and Solomon's building projects, representing either a terrace, rampart, or filled-in fortification. The term may describe a specific structure within David's city—perhaps supporting terraces on the steep slopes, or a citadel. Joash was assassinated at 'Beth-millo' or 'the house of Millo,' suggesting it had residential or administrative functions. The word's root meaning 'fill' led to various interpretations—a filled-in ravine, raised platform, or earthwork fortification. Archaeological remains show extensive terracing systems in ancient Jerusalem that may correspond.

בֵּית מַעֲכָה H1038 *Prep / N-proper-fs / 3fs* (2×)
Beth-maacah; place name, 'house/place of Maacah'
A city in northern Israel, usually appearing in compound form as 'Abel of Beth-maacah.' The name indicates association with Maacah, possibly the small Aramean kingdom east of the Jordan, or a local clan/region. The site played a role in narratives of pursuit and invasion in the northern territories.

(2×) The city appears most commonly as 'Abel Beth-maacah' (1 Kings 15:20; 2 Kings 15:29), but the shorter form 'Beth-maacah' occurs when Joab pursued Sheba there (2 Samuel 20:14-15). The name suggests connection to Maacah—either the Aramean kingdom (2 Samuel 10:6-8) or a regional designation. Located in Israel's far north, it faced Syrian invasions and Assyrian conquest. The account of the wise woman who saved the city (2 Samuel 20) reveals its significance as a 'mother city in Israel.' The variants with and without 'Abel' represent the same location, with Abel (meadow) perhaps describing its setting near water sources. The connection to Maacah (whether kingdom, clan, or region) remains uncertain, but the dual-component name indicates a settlement in or associated with Maacah territory. **MAACAH PERSONAL NAME**
en: Beth-Maachah, and-Beth-Maachah | **es:** Bet-ha-Maajah, y-Bet-Maajah | **fr:** Beth-Maachah, et-Beth-Maachah | **de:** Beth-Maachah, und-Beth-Maachah 2Sam 20:14; 2Sam 20:15

בֵּית נִמְרָה H1039 *Conj-w / N-proper-fs* (2×)
Beth-nimrah; place name meaning 'house of leopard/clear water'
A Transjordanian city in Gad's territory whose name may mean either 'leopard place' or 'place of clear water.' The site lay east of the Jordan in the well-watered plains, and modern Tell Nimrîn preserves the name. The city appears in territorial allotments and is associated with nearby waters of Nimrim mentioned in prophetic oracles.

(2×) Beth-nimrah was assigned to Gad in the Transjordanian allotments (Numbers 32:36; Joshua 13:27). The name likely derives from נָמֵר (leopard) or relates to the 'waters of Nimrim' (מֵי נִמְרִים) mentioned in Isaiah 15:6 and Jeremiah 48:34, suggesting association with springs or clear waters. Modern Tell Nimrîn, in the Jordan valley plains east of the river, preserves the ancient name. The well-watered location made it attractive for settlement, and its mention alongside 'cities of the valley' (Numbers 32:36) confirms its placement in the Jordan valley's eastern plain. Whether 'Nimrah' refers to leopards once inhabiting the area or to the character of its water sources (perhaps clear/pure), the name connected the city to its natural environment. **GEOGRAPHY AND SPACE**
en: Beth-nimrah, and-Beth-Nimrah | **es:** Bet-Nimrá, y-Bet-Nimrá | **fr:** Beth-nimrah, et-Beth-Nimrah | **de:** Beth-nimrah, und-Beth-Nimrah Num 32:36; Josh 13:27

בֵּית עֵדֶן H1040
Beth-eden, Aramean city or region; possibly biblical name for Bit-Adini in Mesopotamia
Amos pronounces judgment on this Aramean location, likely the region known in Assyrian records as Bit-Adini along the Euphrates. The name means 'house of Eden' or 'house of pleasure,' possibly preserving an ancient toponym related to the word for delight. Later tradition sometimes identified it with 'the children of Eden' mentioned in Isaiah and Kings. The geographical identification remains somewhat uncertain, though the Mesopotamian connection seems most probable. Amos's oracle situates it among Damascus's allied territories subject to divine judgment.

בֵּית־עַזְמָוֶת H1041 *N-proper-fs* (1×)
Beth-azmaveth, a town near Jerusalem (= Azmaveth)
Nehemiah 7:28 lists Beth-azmaveth among towns whose residents returned from exile, equivalent to 'Azmaveth' in Ezra 2:24 and Nehemiah 12:29. Modern El-Hizmeh, about five miles north-northeast of Jerusalem, preserves the name. The 'Beth' prefix ('house of') may indicate a settlement associated with a clan or individual named Azmaveth, who also appears as a personal name in Chronicles. The town contributed returnees to the restoration community.

(1×) Nehemiah 7:28's 'Beth-azmaveth' (בֵּית עַזְמָוֶת) names a town whose men returned from Babylonian exile, the same as 'Azmaveth' in parallel lists. Spanish 'Bet-Azmavet,' English 'Beth-azmaveth' preserve the form. Identification with modern El-Hizmeh north of Jerusalem fits the context of Benjamin's territory. The dual form (with and without 'Beth') may reflect colloquial variation—both

'Azmaveth' and 'House-of-Azmaveth' designating the same community. GEOGRAPHY AND SPACE
en: Beth-azmaveth | **es:** Bet-Azmavet | **fr:** [בית עזמות] | **de:** [בית עזמות] Neh 7:28

בֵּית־עֲנוֹת H1042 *Conj-w / N-proper-fs* (1×)
and Beth-anoth, a hill-country town in Judah
Joshua 15:59 includes Beth-anoth in Judah's hill-country allotment, a name possibly meaning 'house of Anath' (the Canaanite goddess), suggesting earlier cultic associations. Modern Beit 'Anun, a few hours southwest of Jerusalem, preserves the name. The Septuagint variant 'Betharoth' and the similarity to Bittir have caused identification debates, but the traditional site at Beit 'Anun fits the geographical context of Judah's highland settlements.

(1×) Joshua 15:59's 'Beth-anoth' (וּבֵית עֲנוֹת) appears in the hill-country list, possibly meaning 'house of Anath' after the goddess. Spanish 'Bet-Anot,' English 'Beth-anoth' preserve the name. If the Anath etymology is correct, this would be another instance where Israelite settlement overlaid Canaanite cultic sites, though the name was retained. Modern Beit 'Anun southwest of Jerusalem continues the ancient toponym across millennia. GEOGRAPHY AND SPACE
en: and-Beth-Anoth | **es:** y-Bet-Anot | **fr:** et-Beth-Anoth | **de:** und-Beth-Anoth Josh 15:59

בֵּית־עֲנָת H1043 *Conj-w / N-proper-fs* (3×)
Beth-anath, a town in Naphtali meaning 'house of Anath' (Canaanite goddess); unconquered Canaanite enclave
A town in Naphtali's territory whose name means 'house/temple of Anath,' a Canaanite goddess. The site appears in Joshua's allotment to Naphtali (Joshua 19:38) and in Judges' list of unconquered Canaanite towns where inhabitants became forced laborers instead of being driven out (Judges 1:33, twice). The name's theophoric element (Anath) suggests it was originally a Canaanite cult site. Israel's failure to fully dispossess Beth-anath reflects the incomplete conquest theme in Judges. Possible identification: modern Ain-Atha or Ainítha.

(3×) A fortified Canaanite town in Naphtali that Israel failed to fully conquer. Listed in Naphtali's inheritance (Joshua 19:38), but Judges records that 'Naphtali did not drive out the inhabitants of Beth-anath,' who instead became forced labor (Judges 1:33, twice). The name 'temple of Anath' indicates a Canaanite religious center, and its persistence illustrates incomplete Israelite control in the north. GEOGRAPHY AND SPACE
en: Beit-Anat, and-Beit-Anat, and-Beyth-Anath | **es:** Bet-Anat, y-Bet-Anat, y-Bet-anat | **fr:** Beit-Anat, et-Beit-Anat, et-Beyth-Anath | **de:** Beit-Anat, und-Beit-Anat, und-Beyth-Anath Josh 19:38; Judg 1:33

בֵּית־עֵקֶד הָרֹעִים H1044 *N-proper-fs* (3×)
Beth-eked, 'binding house of the shepherds'; site where Jehu killed Ahaziah's relatives
A place name meaning 'binding house of the shepherds,' appearing only in the narrative of Jehu's purge of Ahab's house. Jehu met relatives of King Ahaziah of Judah 'at Beth-eked of the shepherds' and slaughtered them at 'the pit of Beth-eked' (2 Kings 10:12, 14). The name may refer to a sheepshearing facility or gathering place for shepherds. The exact location is uncertain; proposed identifications include Beit Kad near Mount Gilboa. The double reference (v. 12, 14) and variant forms (Beth-eked, Eked, 'the pit of...') reflect narrative emphasis on the massacre site.

(3×) The site where Jehu killed forty-two relatives of King Ahaziah. The text refers to it as 'Beth-eked of the shepherds' (2 Kings 10:12), 'Beth-eked' (as a short form, v. 12), and 'the pit/cistern of Beth-eked' (v. 14). The name suggests a shepherd's facility, and the location witnessed a brutal massacre during Jehu's campaign to eradicate the house of Ahab. Modern translations vary ('house of gathering,' 'binding place'), but the shepherding context is clear. GEOGRAPHY AND SPACE
en: Beth-Eked, Eked, at-Beth- | **es:** Bet-eked, Eked, casa-de | **fr:** Beth-Eked, Eked, à-Beth- | **de:** Beth-Eked, Eked, bei-Beth- 2Kgs 10:12; 2Kgs 10:14

עַשְׁתֹּרֶת H1045
Ashtoreth, Canaanite goddess; astral fertility deity whose worship Israel repeatedly adopted
This Canaanite goddess, known elsewhere as Astarte or Ishtar, represented fertility, love, and war. Israel repeatedly succumbed to her worship, setting up her images and high places despite covenant prohibitions. The biblical vocalization probably deliberately distorts the name by adding vowels from the word 'shame' to express contempt. Solomon built high places for her in his apostasy; Josiah later destroyed them. The plural form often appears, possibly indicating multiple local manifestations or images. Her cult involved ritual prostitution and practices the prophets condemned as spiritual adultery.

בֵּית פֶּלֶט H1046 *Conj-w* (3×)
Beth-pelet, a town in southern Judah meaning 'house of escape'; resettled after exile
A town name meaning 'house/place of escape,' located in the southern territory of Judah. It appears in Joshua's town list for Judah's Negev (Joshua 15:27) and in Nehemiah's record of resettlement after the exile (Nehemiah 11:26, twice). The name's root suggests deliverance or refuge. The town's mention in post-exilic lists indicates it was repopulated by returning Jews. The Nehemiah passage also mentions a related gentilicic 'the Paltite' (2 Samuel 23:26; 1 Chronicles 11:27; 27:10), though textual variants exist. Exact location unknown.

(3×) A town in Judah's southern region, listed among the settlements in the Negev (Joshua 15:27) and repopulated after the Babylonian exile (Nehemiah 11:26, appearing twice in the Nehemiah chapter). The name 'house of escape' may commemorate a historical deliverance. Some translations show textual uncertainty (brackets in French/German), but Spanish and English consistently render the name, confirming its geographic reference. PHILISTIA AND PHILISTINES
en: Pelet, and-Beth-Pelet, and-in-Bet | **es:** Pelet, y-Bet-Pelet, y-en-Bet | **fr:** [פלט], et-Beth-Pelet, et-dans-la-maison | **de:** [פלט], und-Beth-Pelet, und-im-Haus Josh 15:27; Neh 11:26

בֵּית פְּעוֹר H1047 *N-proper-fs* (4×)
Beth-peor — a place east of the Jordan in Moab, associated with the worship site of Baal-peor
A place name meaning 'house of Peor,' designating a location in Moab east of the Jordan where Israel received final instructions from Moses. It is closely associated with the infamous Baal-peor incident, though Beth-peor itself appears in geographic rather than cultic contexts: Moses addressed Israel in the valley opposite Beth-peor (Deut 3:29; 4:46), was buried nearby (Deut 34:6), and the town was assigned to the tribe of Reuben (Josh 13:20). The name evokes both the gravity of Israel's earlier apostasy and the solemnity of Moses' final words.

(4×) The proper noun for a location in Moab east of the Jordan, meaning 'house of Peor.' Moses delivered his final addresses to Israel in the valley facing Beth-peor (Deut 3:29; 4:46), was buried in a valley in that land (Deut 34:6), and the site was allotted to Reuben (Josh 13:20). Spanish 'Bet-Peor,' French 'Beth-Peor,' and German 'Beth-Peor' all transliterate uniformly, confirming a single geographic referent linked to the broader Peor tradition. BAAL PEOR CULT
en: Beth-Peor, and-Beth-Peor | **es:** Bet-Peor, y-Bet-Peor | **fr:** Beth-Peor, et-Beth-Peor | **de:** Beth-Peor, und-Beth-Peor Deut 3:29; Deut 4:46; Deut 34:6; Josh 13:20

בֵּית פַּצֵּץ H1048 *Conj-w / N-proper-fs* (1×)
and Beth-pazzez, a town in Issachar (house of dispersion)
Joshua 19:21 lists Beth-pazzez among Issachar's cities, a name

meaning 'house of dispersion' or 'scattering.' The site remains unidentified, and this is the only biblical reference. The name's etymology suggests either a place where people scattered, or possibly a settlement pattern of dispersed dwellings rather than concentrated urban layout. Issachar's territory in the Jezreel valley and surrounding hills contained numerous small settlements.

(1×) Joshua 19:21's 'Beth-pazzez' (וּבֵית פַּצֵּץ) marks an Issacharian town, meaning 'house of dispersion.' Translations preserve the proper name (Spanish 'Bet-pases,' English 'Beth-pazzez'). The site is unknown and unreferenced elsewhere. The 'dispersion' element might describe scattered settlement, a place of refuge where people dispersed, or perhaps demographic fragmentation. Whatever the origin, the name entered Issachar's traditional town list without further narrative comment. **GEOGRAPHY AND SPACE**

en: and-Beyth-Patsets | **es:** y-Bet-pases | **fr:** et-Beyth-Patsets | **de:** und-Beyth-Patsets Josh 19:21

בֵּית־צוּר H1049 *N-proper-fs* (4×)

Beth-zur — a fortified town in the hill country of Judah, south of Jerusalem

A place name meaning 'house of rock,' identifying a fortified town in the Judean hill country about twelve miles south of Jerusalem. It appears in the tribal allotment of Judah (Josh 15:58), was fortified by Rehoboam as a defensive stronghold (2 Chr 11:7), and its district leader helped rebuild Jerusalem's walls under Nehemiah (Neh 3:16). In 1 Chronicles 2:45 the name appears as a personal name in a Calebite genealogy, likely reflecting the eponymous founder of the settlement. The modern site is Khirbet et-Tubeiqeh (Beit Sur).

(4×) The proper noun for a fortified town in Judah's hill country, meaning 'house of rock.' Listed among Judah's cities (Josh 15:58), fortified by Rehoboam (2 Chr 11:7), and represented in Nehemiah's wall-rebuilding effort (Neh 3:16). In 1 Chronicles 2:45 it appears as a personal name in the Calebite lineage, likely the eponymous ancestor. Spanish 'Bet-Sur/Bet-Zur,' French 'Beth-Tzur,' and English 'Beth-zur' all render the same toponym, confirming a single geographic and genealogical referent. **PEDAHZUR PERSONAL NAME**

en: Beth-Tsur, Beth-Tzur, Beth-zur | **es:** Bet-Sur, Bet-Tsur, Bet-Zur | **fr:** Beth-Tzur, [ביתצור] | **de:** Beth-Tzur, [ביתצור] Josh 15:58; 1Chr 2:45; 2Chr 11:7; Neh 3:16

בֵּית־רְחֹב H1050 *N-proper-fs* (3×)

Beth-rehob, a town/region in the far north near Dan; allied with Ammon against Israel

A place name in the northern frontier, near Dan and on the road to Hamath. When the Danites sought to conquer Laish, the city had no ally because it was 'far from Sidon' and 'near Beth-rehob' (Judges 18:28). During David's Ammonite war, the Arameans of Beth-rehob provided mercenaries to fight Israel (2 Samuel 10:6, twice). Beth-rehob appears to be identical with 'Rehob' in Numbers 13:21 and 2 Samuel 10:8. The name means 'house of the street/broad place.' Location uncertain but likely in the Beqaa valley or upper Jordan region.

(3×) A northern Aramean town or district associated with Dan and the approaches to Hamath. Laish (later Dan) was 'in the valley that belongs to Beth-rehob' (Judges 18:28). When Ammon hired Aramean mercenaries, they came from 'Aram Beth-rehob' (2 Samuel 10:6, twice). The connection with Rehob elsewhere suggests this was both a town and a regional designation in the far north, beyond Israelite control but within the sphere of northern geopolitics. **GEOGRAPHY AND SPACE**

en: Beth, Rehob, to-Beit-Rechov | **es:** Bet-, Rejob, de-Bet-Rejob | **fr:** Beth, Rehob, à-Beit-Rechov | **de:** Beth, Rehob, zu-Beit-Rechov Judg 18:28; 2Sam 10:6

בֵּית רָפָא H1051 *N-proper-ms* (1×)

Beth-rapha, listed as a descendant (or settlement) in Judah's genealogy

First Chronicles 4:12 mentions Beth-rapha in Calebite genealogy, either as a person or place. If a place, it means 'house of Rapha' or 'house of healing.' The Chronicler's genealogies often blur personal and place names, treating settlements as descendants. No other biblical references clarify whether this is an individual named Beth-rapha or a town. The context links it to Judahite clan structure and territorial holdings.

(1×) The name 'Beth-rapha' (בֵּית רָפָא) in 1 Chronicles 4:12 appears in genealogical format but may designate a place ('house of Rapha/healing') rather than a person. Spanish 'Bet-Rafa,' English 'Beth-rapha' preserve the ambiguity. BDB suggests it could be a place name in Judah, while the genealogical framing treats it like a personal name. The Chronicler's method makes such distinction often impossible—territorial possession is expressed as paternity. **RAPHAH GIANT CLAN**

en: Beth-Rapha | **es:** Bet-Rafa | **fr:** [בית רפא] | **de:** [בית רפא] 1Chr 4:12

בֵּית שְׁאָן H1052 *Prep / N-proper-fs* (9×)

Beth-shean, a fortified city in the territory of Manasseh in the Jezreel Valley, west of the Jordan.

A place name meaning 'house of quiet' or 'house of security,' designating a major city at the junction of the Jezreel and Jordan valleys. Beth-shean was assigned to Manasseh but never fully conquered (Josh 17:11, 16; Judg 1:27). It became notorious as the place where the Philistines fastened the bodies of Saul and his sons to the city wall (1 Sam 31:10, 12; 2 Sam 21:12). Solomon later made it an administrative center (1 Kgs 4:12). Cross-linguistic renderings are strikingly uniform, preserving the compound name across all translations.

Beth-shean (place name) (9×) Beth-shean (also Beth-shan) — a proper place name for the fortified city at the strategic junction of the Jezreel and Jordan valleys, in the territory of Manasseh. Despite its allotment to Manasseh, the Canaanite population could not be driven out (Josh 17:11, 16; Judg 1:27). It is most memorably the site where the Philistines displayed the corpses of Saul and his sons after the battle of Gilboa (1 Sam 31:10, 12), and later became part of Solomon's administrative district (1 Kgs 4:12). All major translation traditions preserve the compound form: English 'Beth-Shean', Spanish 'Bet-Seán', French and German 'Beth-Shean'. **GEOGRAPHY AND SPACE**

en: Beit-Shean, Beth-Shean, Beth-shan | **es:** Bet-Seán, Bet-Shan, Bet-Sheán | **fr:** Beit-Shean, Beth-Shean, Beth-shan | **de:** Beit-Shean, Beth-Shean, Beth-shan Josh 17:11; Josh 17:16; Judg 1:27; 1Sam 31:10; 1Sam 31:12

בֵּית שֶׁמֶשׁ H1053 *N-proper-fs* (21×)

Beth-shemesh ('house of the sun'); a Levitical city in Judah, also place names in Naphtali and Issachar.

Beth-shemesh (בֵּית שֶׁמֶשׁ, 'house/temple of the sun') most often designates the Levitical city on Judah's northern border near Philistine territory, famously the place where the Ark of the Covenant arrived on the unguided ox-cart from Ekron (1 Sam 6:9-20). It was also the site of King Amaziah's humiliating defeat by Jehoash of Israel (2 Kgs 14:11-13) and was later captured by the Philistines during Ahaz's reign (2 Chr 28:18). The name likely reflects a pre-Israelite Canaanite sun shrine. Separate towns called Beth-shemesh existed in Naphtali (Josh 19:38; Judg 1:33) and Issachar (Josh 19:22). The name transliterates with remarkable consistency across all major language traditions.

Beth-Shemesh (place name) (21×) A place name meaning 'house of the sun,' primarily designating the Levitical city in southwestern Judah near the Philistine border. Best known as the destination of the returning Ark (1 Sam 6:9-20) and the site of Amaziah's defeat by Jehoash (2 Kgs 14:11-13; 2 Chr 25:21-23). Also names towns in Naphtali (Josh 19:38; Judg 1:33, where Canaanites were not driven out) and Issachar (Josh 19:22). All major languages — English, Spanish, French, German — transliterate uniformly as 'Beth-Shemesh' or 'Bet-Shemesh.' **BETH-SHEMESH PLACE**

en: Beit-Shemesh, Beth-Shemesh, Beth-shemesh | **es:** Bet-Semes, Bet-Shemesh, Bet-semes | **fr:** Beit-Shemesh, Beth-Shemesh, Beth-shemesh | **de:** Beit-Shemesh, Beth-Shemesh, Beth-shemesh Josh 15:10; Josh 19:22; Josh 19:38; Josh 21:16; Judg 1:33

בֵּית־תַּפּוּחַ H1054 *Conj-w / N-proper-fs* (1×)
and Beth-tappuah, a hill-country town in Judah (house of apples)
Joshua 15:53 includes Beth-tappuah in Judah's hill-country inheritance, meaning 'house of apples' (or possibly 'house of Tappuah' [a personal name]). Modern Taffuh, northwest of Hebron, preserves the ancient name. The town was apparently known for apple or similar fruit cultivation, giving it a distinctively agricultural identity. Several biblical locations incorporate 'Tappuah' (apple), suggesting these fruit trees were prominent in Judah's and Ephraim's highlands.

(1×) Joshua 15:53's 'Beth-tappuah' (וּבֵית תַּפּוּחַ) names a Judean town meaning 'house/place of apples,' preserved in modern Taffuh. Spanish 'Bet-Tapúa,' English 'Beth-tappuah' maintain the form. The name suggests agricultural specialization in fruit cultivation. Several biblical 'Tappuah' locations indicate apple (or similar fruit) growing was economically significant in the highlands. The site's identification with Taffuh northwest of Hebron shows remarkable toponymic continuity. **AUTO-DETECTED COMMUNITY 6168 WITH 4 SENSES**
en: and-Beth-Tappuach | **es:** y-Bet-Tapúa | **fr:** et-Beth-Tappuach | **de:** und-Beth-Tappuach Josh 15:53

בִּיתָן H1055 *Art / N-ms* (3×)
pavilion, palace garden structure (Persian loanword); royal garden building
A Persian loanword denoting a garden pavilion or palace structure, appearing only in Esther. The king's palace at Susa had 'the garden of the palace pavilion' where Ahasuerus held his grand banquet (Esther 1:5) and where the critical scene of Esther 7 unfolds—the king storms out to 'the palace garden,' then returns to find Haman fallen on Esther's couch (Esther 7:7-8). The term may be synonymous with or related to 'apadana' (throne hall). The repeated phrase 'garden of the bitan' evokes the opulent Persian court setting central to Esther's narrative.

(3×) A palace garden structure or pavilion in the Persian court. Used three times in Esther to describe the royal garden space at Susa: 'the court of the garden of the palace pavilion' (Esther 1:5) and 'the garden of the pavilion' where the king retreats during Haman's downfall (Esther 7:7-8). Some translations render it as 'palace' or 'courtyard,' but the architectural meaning points to a garden building within the royal complex. **GEOGRAPHY AND SPACE**
en: pavilion-of, the-pavilion | **es:** el-palacio, pabellón-de | **fr:** [בִּיתָן], [הַבִּיתָן] | **de:** [הַבִּיתָן], in-er-gibt Esth 1:5; Esth 7:7; Esth 7:8

בָּכָא H1056 *Art / N-ms* (1×)
Baca, a valley name (possibly balsam trees, or weeping)
Psalm 84:6 speaks of those who pass through 'the valley of Baca' making it a place of springs. The name likely relates to balsam trees (which 'weep' resin) found in arid valleys, though some interpret it as 'valley of weeping' from בָּכָה (to weep). The psalm transforms a dry, difficult valley into a place of blessing through God's presence. Whether literal location or symbolic landscape, Baca represents barren places made fruitful by faith.

(1×) Psalm 84:6's 'valley of Baca' (עֵמֶק הַבָּכָא) probably refers to balsam trees that exude resin like tears, though the weeping/mourning sense also resonates. Spanish 'el Baca,' English 'Baka' preserve the name. The balsam trees appear in 2 Samuel 5:23-24 (בָּכָאִים), supporting this identification. The psalmist's imagery—pilgrims passing through the dry balsam-valley finding it becomes a place of springs—beautifully pictures how God's presence transforms desolation into blessing. **FOREST WOODLAND**
en: Baka | **es:** el-Baca | **fr:** le-Baca | **de:** Baka Ps 84:6

בָּכָא H1057 *Art / N-mp* (4×)
Balsam tree; a tree (possibly weeping or dripping with resin) in whose groves God directed Israel's military strategy.
Refers to a specific species of tree, likely a balsam or mulberry, identified by its resinous dripping sap. The name may derive from a root meaning 'to weep' or 'to drip,' connecting it to the Arabic for a low-yield camel. In 2 Samuel 5:23-24 and 1 Chronicles 14:14-15, God instructs David to circle behind the Philistines through the balsam grove and wait for the sound of marching in the treetops as a divine signal to attack. Psalm 84:7 speaks of passing through the 'Valley of Baca,' a poetic image of turning a dry, weeping place into a spring of blessing.

(4×) A balsam or mulberry tree, known for dripping resin, appearing only in the plural (בָּכָאִים). In 2 Samuel 5:23-24 and 1 Chronicles 14:14-15, God tells David to use a grove of these trees as tactical cover, with the rustling of their tops serving as the signal to advance. Spanish 'los-bálsamos' and English 'balsam-trees' both preserve the botanical identification. The singular form appears in Psalm 84:7's evocative 'Valley of Baca,' likely a parched place named for these weeping trees. **FOREST WOODLAND**
en: the-balsam-trees | **es:** los-bálsamos | **fr:** [הַבְּכָאִים], le-balsam-arbres | **de:** [הַבְּכָאִים], der-balsam-Baeume 2Sam 5:23; 2Sam 5:24; 1Chr 14:14; 1Chr 14:15

בָּכָה H1058 *V-Piel-Prtcpl-fp* (116×)
To weep, cry aloud; in Piel, to bewail or lament for someone with intensified mourning
Bakah is the primary Hebrew verb for weeping, appearing over a hundred times across every emotional register — grief at bereavement (Gen 37:35), joy at reunion (Gen 33:4), intercession before God (2 Kgs 20:3), and communal mourning (Judg 20:23). It corresponds to Arabic baka and Aramaic beka, reflecting a pan-Semitic root. The Piel intensification sharpens the focus to lamentation directed at or on behalf of another, as when Rachel 'bewails' her lost children (Jer 31:15) — a passage later echoed in Matthew's infancy narrative.

1. Qal: to weep, cry (112×) The Qal form covering intransitive weeping in all its registers: grief (Gen 37:35, Abraham weeping for Sarah), joy (Gen 33:4, Jacob and Esau's reunion), supplication (Judg 20:23, Israel weeping before the Lord), and sorrow at impending loss (Gen 21:16, Hagar weeping in the wilderness). This is overwhelmingly the dominant sense at 112 occurrences. Arabic baka, Korean ulda, and Swahili kulia all track this basic intransitive 'to weep.' Spanish llorar and German weinte appear consistently across the corpus. **WEEP CRY WAIL**
en: and-he-wept, and-wept, and-wept-for | **es:** Y-lloró, y-lloró | **fr:** et-il-pleura, et-pleura, et-pleura-pour | **de:** und-er-weinte, und-es-weinte, und-weinte Gen 21:16; Gen 27:38; Gen 29:11; Gen 33:4; Gen 37:35

2. (2×) A pair of occurrences (2 Kgs 20:3, Isa 38:3) where the weeping appears in participial or nominal form as part of Hezekiah's plea to God — 'I wept with great weeping.' The multilingual glosses show nominal forms (Spanish llanto, French pleurant, German weinend), suggesting this may function as an intensifying cognate-accusative construction rather than a distinct semantic sense. The weeping here serves as evidence of sincere prayer and devotion. **WEEPING NOUN**
en: great, weeping | **es:** con-llanto, llanto | **fr:** pleur, pleurant | **de:** in-denn, weinend 2Kgs 20:3; Isa 38:3

3. Piel: to bewail, lament for (2×) The Piel intensive-transitive form: to bewail, lament for, or mourn over someone specifically. Jeremiah 31:15 describes Rachel weeping 'for her children,' and Ezekiel 8:14 depicts women weeping 'for Tammuz.' The Piel directs the mourning toward a particular object of grief, unlike the intransitive Qal. Arabic yabkina in its intensive pattern and Swahili -mlia ('weep for') capture this transitive, directed lamentation. **WEEP CRY WAIL**
en: weeping, weeping-for | **es:** llorando | **fr:** pleurer | **de:** von-weinte, weinen Jer 31:15; Ezek 8:14

בֶּכָה H1059 *N-ms* (1×)
weeping (noun), great weeping of the people
Ezra 10:1 describes the people's response to Ezra's prayer of confession: 'the people wept very bitterly (weeping).' The noun בֶּכָה intensifies the verbal description—literally 'they wept great weeping.' This occurs when Ezra confronts the post-exilic community about intermarriage with surrounding peoples. The emotional intensity—

Ezra weeping, the people weeping, children weeping—creates a crisis moment leading to the covenant renewal and putting away of foreign wives.

(1×) Ezra 10:1's 'weeping' (בְּכָה) appears in the phrase 'they wept very bitterly' (literally 'wept great weeping'), intensifying the verbal form with a cognate noun. Spanish 'llanto' (weeping), English 'weeping' capture the substantive emotional display. The context —national repentance over covenant violation—makes this weeping both personal grief and corporate contrition. The noun emphasizes the magnitude and intensity of the people's emotional response to Ezra's devastating prayer. **WEEPING NOUN**

en: weeping | **es:** llanto | **fr:** [בכה] | **de:** weinen Ezra 10:1

בְּכוֹר H1060 *Art / N-ms* (118×)

Firstborn — the first child or offspring, bearing special inheritance rights; figuratively, preeminence or primacy

Bekhor designates the first offspring to open the womb, whether human or animal, and carries enormous legal and theological weight in the Hebrew Bible. The firstborn son received a double portion of inheritance (Deut 21:17) and held a position of honor in the family. God's claim on every firstborn — established at the exodus when Egypt's firstborn were struck (Exod 12:29; 13:2) — became the basis for the Levitical substitution and the redemption of firstborn sons (Num 3:12-13; 18:15-16). Figuratively, bekhor expresses preeminence: Israel is God's 'firstborn son' (Exod 4:22), and Job 18:13 speaks hauntingly of 'the firstborn of death.' Spanish 'primogenito,' French 'premier-ne,' and German 'Erstgeborener' all preserve the birth-order primacy.

firstborn (118×) The first offspring born to a parent, human or animal, carrying rights of primacy including the double inheritance portion (Deut 21:17). The exodus narrative pivots on the firstborn: God strikes Egypt's firstborn (Exod 12:29) and claims Israel's in return (Exod 13:2), establishing the Levitical substitution (Num 3:12-13) and the requirement to redeem firstborn sons (Num 18:15-16). Figuratively bekhor conveys preeminence — Israel as God's 'firstborn' (Exod 4:22), 'firstborn of death' as the deadliest plague (Job 18:13), 'firstborn of the poor' as the most destitute (Isa 14:30). Spanish 'primogenito,' French 'premier-ne,' and German 'Erstgeborener' all center on birth-order priority. **GEOGRAPHY AND SPACE**

en: firstborn-of, the-firstborn-of | **es:** primogénito-de, primogénito-de- | **fr:** le-premier-né-de, premier-né-de | **de:** Erstgeborener-von, der-Erstgeborene, des-Erstgeborenen Gen 25:13; Gen 35:23; Gen 36:15; Gen 38:7; Gen 41:51

בִּכּוּרִים H1061 *Art / N-mp* (18×)

Firstfruits; the earliest-ripened grain or fruit, especially as offered to God; also early-ripening figs in figurative use.

Refers to the first agricultural produce to ripen each season, set apart as sacred to God under Israel's cultic calendar. The term anchors major festivals: the bread of firstfruits at Pentecost (Lev 23:20) and the 'day of firstfruits' (Num 28:26). Spanish consistently renders 'primicias,' German 'Erstlinge,' and English 'firstfruits,' all preserving the notion of temporal priority and consecration. In a secondary, more concrete use, it describes early-ripening figs — Nahum 3:12 likens Nineveh's fortresses to fig trees whose first ripe fruit falls at a shake, and the spies brought back early produce from the promised land (Num 13:20).

1. firstfruits (offering/produce) (15×) The first portion of grain, fruit, or bread to ripen in a given season, presented to God as an offering or tribute. This sense dominates the cultic legislation of Exodus 23, 34, Leviticus 2 and 23, and Numbers 18 and 28. The Spanish 'primicias' and German 'Erstlinge' both capture the dual idea of chronological priority and ritual dedication. The term functions as a collective noun covering wheat, barley, and orchard produce alike. **GEOGRAPHY AND SPACE**

en: and-for-the-firstfruits, and-the-firstfruits-of, firstfruits | **es:** Primicias-de, de-primicias, las-primicias | **fr:** [בכורי], [ובכורי], [ולבכורים] | **de:** Erstlinge, Erstlinge-von, [בכורי] Exod 23:16; Exod 23:19; Exod 34:22; Exod 34:26; Lev 2:14

2. early-ripening fruit (fig) (3×) A concretely early-ripening fig or piece of fruit, used either literally or in vivid simile. In Numbers 13:20 the spies are told to check whether the land has early produce; in Nahum 3:12 fortresses are compared to fig trees with first-ripe figs that tumble at a shake; and Isaiah 28:4 uses the feminine form in a striking image of Ephraim's fading glory. Cross-linguistic evidence confirms the shift: where sense 1 draws terms like 'primicias' and 'firstfruits,' sense 2 elicits Spanish 'brevas' (early figs) and English 'first-ripe figs.' **GEOGRAPHY AND SPACE**

en: before, first-ripe-figs, first-ripe-of | **es:** brevas, como-higo-temprano, primicias-de | **fr:** [כבכורה], premier-ripe-de, prémices | **de:** [בכורים], [כבכורה], erster-reif-von Num 13:20; Isa 28:4; Nah 3:12

בְּכֹרָה H1062 *N-fsc / 3ms* (14×)

Birthright or firstborn status; also firstlings of livestock offered to God

Rooted in the concept of the firstborn, this noun carries two distinct senses in Scripture. In its most frequent use, it denotes the birthright – the legal privilege, double inheritance portion, and family leadership belonging to the eldest son, as dramatically illustrated in the Esau-Jacob narratives (Gen 25:31-34; 27:36). In a less common but liturgically significant sense, it refers to the firstborn offspring of livestock, the firstlings brought as sacred offerings to God (Gen 4:4; Deut 12:6).

1. birthright, right of the firstborn (10×) The abstract legal status and inheritance rights of the firstborn son, encompassing the double portion of the estate and family headship. Spanish 'primogenitura' and English 'birthright' both capture this juridical sense. The term is central to the Esau-Jacob rivalry (Gen 25:31-34), where Esau famously sells his birthright for stew, and to Reuben's forfeited status (1 Chr 5:1-2). In Gen 43:33, the seating arrangement 'according to his birthright' reveals the social ordering this privilege entailed. **INHERITING AND POSSESSING**

en: a-birthright, according-to-his-birthright, and-the-birthright | **es:** como-primogenitura, la-primogenitura, mi-primogenitura | **fr:** [בכרתו], [והבכרה], [לבכרה] | **de:** [בכרתו], [והבכרה], [לבכרה] Gen 25:31; Gen 25:32; Gen 25:33; Gen 25:34; Gen 27:36

2. firstlings, firstborn offspring (4×) The firstborn young of livestock, offered as consecrated gifts to God. Here the morphology shifts to masculine plural construct (בְּכֹרֹת), and multilingual renderings diverge: English uses 'firstlings/firstborn of,' Spanish 'primogénitos de,' and German 'Erstgeborener von.' Abel's offering from the firstlings of his flock (Gen 4:4) is the earliest attestation, while Deuteronomy's cultic instructions (12:6, 12:17, 14:23) prescribe bringing firstlings of herd and flock to the chosen place of worship. **GEOGRAPHY AND SPACE**

en: and-firstborn-of, from-firstlings-of | **es:** de-primogénitos-de, ni-los-primogénitos-de, y-los-primogénitos-de | **fr:** de-firstlings-de, et-premier-né-de | **de:** und-Erstgeborener-von, von-den-Erstlingen Gen 4:4; Deut 12:6; Deut 12:17; Deut 14:23

בְּכוּרָה H1063 *N-fs* (2×)

first-ripe fig, early fig; prized early fruit of the fig tree

The first-ripe or early fig, regarded as a delicacy and appearing before the main crop. These early figs ripened in late spring, ahead of the regular summer harvest, and were especially prized for their taste. Prophetic texts use the early fig as an image of something precious or eagerly desired.

(2×) Hosea compares God's initial encounter with Israel to finding 'early figs on the fig tree in its first season' (9:10)—something delightful and unexpected. Micah laments his righteous state: there are no early figs to satisfy desire (7:1), using scarcity of this delicacy as metaphor for absence of godly people. Isaiah likewise uses 'first-ripe fig' for something eagerly devoured the moment it appears (28:4). The term (בְּכוּרָה) relates to בִּכּוּרִים (firstfruits), emphasizing the early timing that made these figs valuable. Arabic (bākūrah) and Spanish (albacora) borrowings confirm the term's reference to early figs. These spring figs arrived before the main harvest, making them rare and eagerly anticipated—a perfect image for something precious

and quickly consumed. **GEOGRAPHY AND SPACE**
en: first-ripe-fig, like-first-fruit | **es:** como-la-primicia, higo-temprano | **fr:** prémices | **de:** [בכורה], [כבכורה] Hos 9:10; Mic 7:1

בְּכוֹרַת H1064 *N-proper-ms* (1×)
Becorath, ancestor of Saul (meaning 'first-born')
First Samuel 9:1 traces Saul's lineage through Becorath, whose name means 'first-born' or 'primacy.' This genealogical detail establishes Saul's Benjamite credentials before his selection as king. The name's meaning—emphasizing firstborn status—fits the pattern of genealogies highlighting family position and inheritance rights. Becorath represents one link in the chain establishing Saul's tribal legitimacy and social standing as someone from a prominent family.

(1×) The personal name 'Becorath' (בְּכוֹרַת) in 1 Samuel 9:1 means 'first-born,' appearing in Saul's genealogy. Spanish 'Bejorat,' English 'Becorath' transliterate the name. Its meaning ('primacy/firstborn status') may be significant in establishing Saul's family status—descent from firstborn sons, suggesting family importance and inheritance rights. The genealogy functions to demonstrate that Israel's first king, though from smallest tribe Benjamin, came from a distinguished lineage. **PROPER NAMES (PERSONAL)**
en: Becorath | **es:** Bejorat | **fr:** Becorath | **de:** Becorath 1Sam 9:1

בְּכִי H1065 *N-msc / 1cs* (28×)
Weeping; the act or sound of crying from grief, mourning, repentance, or supplication.
This noun denotes audible weeping – not silent tears but the sound of lamentation that can be heard by others. It appears in scenes of raw grief (Joseph weeping aloud in Gen 45:2), communal mourning (Israel at the death of Moses, Deut 34:8; the returned exiles at the rebuilt temple, Ezra 3:13), and prophetic depictions of national calamity (Isa 15:2-5; Jer 31:16). The word frequently pairs with other mourning vocabulary such as 'evel (mourning) and misped (wailing). Spanish 'llanto' and German 'Weinen' both capture the vocal, demonstrative quality that distinguishes bekhi from quieter forms of sorrow.

weeping (28×) The act or audible sound of weeping, whether from personal grief, communal mourning, or penitential supplication. Joseph 'gave his voice in weeping' so that the Egyptians heard (Gen 45:2); Israel wept thirty days for Moses (Deut 34:8); Jeremiah promises that God will turn weeping into joy (Jer 31:16). Often paired with 'evel (mourning), tsom (fasting), and misped (lamentation) as in Esth 4:3. Spanish 'llanto' and German 'Weinen' preserve the vocal, demonstrative character of the Hebrew term. **WEEPING NOUN**
en: and-with-weeping, for-weeping, in-the-weeping | **es:** a-llanto, con-llanto, con-llanto-de | **fr:** dans-car, dans-pleur, de-pleur | **de:** Weinen, [ובבכי], indenn Gen 45:2; Deut 34:8; Judg 21:2; 2Sam 13:36; Ezra 3:13

בֹּכִים H1066 *Art / N-proper-fs* (2×)
Bochim; place name meaning 'weepers'
A place name meaning 'weepers,' derived from an incident where Israel wept after divine rebuke. Located near Bethel, the site received its name when the people wept in response to the angel of the LORD's message about their covenant disobedience. Some scholars suggest connection with the oak of weeping (Allon-bacuth) near Bethel.

(2×) The angel of the LORD came from Gilgal to 'Bochim' (the weepers) and rebuked Israel for covenant unfaithfulness (Judges 2:1, 5). After hearing this message, 'the people wept,' giving the place its name. The Greek varies between 'the weeping' (singular) and 'weepings' (plural), with some suggesting the reading 'Bethel' instead. Possible connection exists with Allon-bacuth ('oak of weeping') where Rebekah's nurse was buried near Bethel (Genesis 35:8), though this remains uncertain. The name commemorates a moment of national repentance—Israel's weeping response to divine rebuke about their failure to fully drive out the Canaanites and their compromises with local worship. The location near Bethel fits both the geography and the significance of this confrontation. **GEOGRAPHY AND SPACE**
en: Bokhim, the-Bokhim | **es:** Bojim, el-Bojim | **fr:** Bokhim, le-Bokhim | **de:** Bokhim, der-Bokhim Judg 2:1; Judg 2:5

בְּכִירָה H1067 *Art / Adj-fs* (6×)
bekhirah – the firstborn daughter, the elder of two sisters or daughters
The feminine noun bekhirah designates the firstborn daughter, the elder of a pair of sisters. It appears exclusively in narrative contexts where birth order determines social precedent: Lot's elder daughter initiates the plan to preserve the family line (Gen 19:31-37), and Laban invokes custom to justify giving Leah before Rachel (Gen 29:26). Saul's firstborn daughter Merab is similarly distinguished (1 Sam 14:49). Spanish la primogenita, French le premier-ne, and German die Erstgeborene all confirm a single, stable meaning tied to female birth-order priority.

the firstborn (6×) The firstborn or elder daughter, used in contexts where birth order carries social, legal, or narrative weight. In Gen 19:31-37, Lot's bekhirah takes the lead in the cave episode, reflecting the firstborn's customary initiative. In Gen 29:26, Laban appeals to the convention that the elder daughter must marry first, blocking Jacob's desire for Rachel. Cross-lingual evidence is uniform – Spanish primogenita, German Erstgeborene – pointing to a single, undifferentiated sense of 'firstborn female.' **GEOGRAPHY AND SPACE**
en: the-firstborn | **es:** la-primogénita | **fr:** le-premier-né | **de:** der-Erstgeborenen, der-firstborn, die-Erstgeborene Gen 19:31; Gen 19:33; Gen 19:34; Gen 19:37; Gen 29:26

בְּכִית H1068 *N-fsc / 3ms* (1×)
his weeping, the days of weeping for him (mourning period)
Genesis 50:4 describes the mourning period for Jacob: 'when the days of his weeping (בְּכִיתוֹ) were past.' This refers to the seventy-day Egyptian embalming and mourning period for Jacob in Egypt. The noun with pronominal suffix emphasizes that these were days specifically devoted to weeping for him. The extensive mourning period reflects both Jacob's importance and Egyptian customs that Joseph, as vizier, could command for his father.

(1×) Genesis 50:4's 'the days of weeping for him' (יְמֵי בְכִיתוֹ) designates Jacob's official mourning period in Egypt (seventy days total). Spanish 'su llanto' (his weeping), English 'weeping for him,' German 'seines Beweinens' capture the possessive relationship. The noun בְּכִית with suffix makes this personal—days of weeping specifically for Jacob. The long mourning period (forty days embalming plus thirty additional) shows the honor accorded to Joseph's father in Egypt. **WEEPING NOUN**
en: weeping-his | **es:** su-llanto | **fr:** weeping-son | **de:** seines-Beweinens Gen 50:4

בָּכַר H1069 *V-Piel-Imperf-3ms* (4×)
To bear early fruit; to treat or designate as firstborn; to be in the pangs of a first birth.
Covers a semantic range from agricultural earliness to the legal and physical dimensions of firstborn status. In the Piel stem, it means either to bear early or first fruit (Ezek 47:12) or to confer firstborn rights upon a son (Deut 21:16). The Pual indicates being born or designated as a firstling (Lev 27:26), while the Hiphil participle in Jeremiah 4:31 vividly describes a woman bearing her first child. The Arabic cognate ´ ('to rise early, do something early') illuminates the core notion of primacy and firstness that unifies these uses.

(4×) To bear early or first fruit, to designate as firstborn, or to experience first childbirth. The Piel in Ezekiel 47:12 describes miraculous trees that 'bear early' every month. In Deuteronomy 21:16, a father may not 'make firstborn' a younger son over the actual firstborn — Spanish 'dar-primogenitura' and French 'est-fit-premier-né' capture this legal conferral. The Hiphil participle in Jeremiah 4:31 (מְבַכִּירָה) paints Zion as a woman in the anguish of her first delivery. The

Pual in Leviticus 27:26 marks an animal 'made firstling' as already belonging to the LORD. **GEOGRAPHY AND SPACE**

en: as-one-bearing-firstborn, is-made-firstborn, it-shall-bear-early | **es:** como-de-primeriza, dar-primogenitura, es-primogénito | **fr:** [כמבכירה], est-fit-premier-né, premier-né | **de:** [יבכר], [כמבכירה], ist-machte-Erstgeborener Lev 27:26; Deut 21:16; Jer 4:31; Ezek 47:12

בִּכְרָה H1070 *N-mpc* (1×)

young camels of (construct plural), young dromedaries

Isaiah 60:6 envisions eschatological worship: 'young camels (בִּכְרֵי) of Midian and Ephah shall cover you.' The construct plural describes young dromedaries from these Arabian regions bringing tribute to restored Zion. The Arabic cognate confirms this refers to young she-camels specifically. This imagery of camel caravans bringing gold and frankincense to Jerusalem becomes part of Isaiah's vision of nations streaming to worship Israel's God.

(1×) Isaiah 60:6's 'young camels of' (בִּכְרֵי) describes dromedaries from Midian and Ephah bringing tribute. Spanish 'dromedarios de' (dromedaries of), English 'young camels of' capture the construct relationship. The term, from Arabic 'young she-camel,' specifies these as young animals in their prime, capable of carrying valuable cargo long distances. The vision of Arabian camels covering Jerusalem with gold and incense reverses Israel's humiliation with images of international tribute. **GEOGRAPHY AND SPACE**

en: young-camels-of | **es:** dromedarios-de | **fr:** [בכרי] | **de:** [בכרי] Isa 60:6

בֶּכֶר H1071 *N-proper-ms* (5×)

Beker (Bekher): a proper name meaning 'young camel,' borne by a son of Benjamin and a son of Ephraim.

Beker is a Hebrew personal name derived from a word meaning 'young camel' (cf. Arabic bakr). It is borne by two distinct figures in Scripture: a son of Benjamin listed in the genealogy of Genesis 46:21 and 1 Chronicles 7:6, 8, and a son of Ephraim in Numbers 26:35 (where a variant spelling Bered appears in 1 Chronicles 7:20). The multilingual glosses consistently transliterate the name, with Spanish rendering it 'Bequer' and French 'Becher,' reflecting the guttural variation in different phonological systems.

(5×) A proper masculine name meaning 'young camel,' applied to two Old Testament individuals: (a) a son of Benjamin (Gen 46:21; 1 Chr 7:6, 8), and (b) a son of Ephraim (Num 26:35), equated with Bered in 1 Chr 7:20. The Assyrian cognate bakru confirms the 'firstborn/young' semantic root behind the name. **PROPER NAMES (PERSONAL)**

en: Bekher, and-Becher, and-Bekher | **es:** Béquer, de-Béquer, y-Bejer | **fr:** [בכר], [ובכר], et-Becher | **de:** [בכר], [ובכר], und-Becher Gen 46:21; Num 26:35; 1Chr 7:6; 1Chr 7:8

בִּכְרָה H1072 *N-fs* (1×)

young she-camel, dromedary (Arabic cognate: young female camel, valued for speed and vigor)

This rare feminine noun denotes a young female camel, prized in the ancient Near East for its swiftness and energy. The Arabic cognate bakrah confirms this specialized sense. Jeremiah uses it metaphorically to describe Israel's restless, directionless wandering in pursuit of false gods—a young camel racing back and forth in the wilderness.

(1×) Refers to a young female camel, emphasized in Jeremiah 2:23 where Israel's spiritual adultery is compared to a swift young camel running wild in the desert. The Spanish 'camella' and English 'young camel' capture the feminine gender and youth that distinguish this term from generic camel words. **LIVING CREATURES**

en: a-young-camel | **es:** Camella | **fr:** [בכרה] | **de:** [בכרה] Jer 2:23

בִּכּוּרָה H1073 *Art / N-fp* (1×)

first-ripe fig, early fig (a delicacy, appearing before main harvest)

This feminine noun specifically designates the first figs to ripen in early summer, considered a delicacy in ancient Israel. The plural form in Jeremiah 24:2 may denote early ripeness as an abstract quality rather than individual fruits. These prized early figs appear in prophecies of judgment (Hosea 9:10) and restoration (Isaiah 28:4), symbolizing either choiceness or vulnerability.

(1×) Denotes the early-ripening figs valued as seasonal delicacies. In Jeremiah 24:2, the plural 'firstfruits' (English) and 'las tempranas' (Spanish) emphasize the temporal priority and quality of these figs, which serve as a symbol for the exiles who will return to favor with God. **FIG AND SYCAMORE**

en: the-firstfruits | **es:** las-tempranas | **fr:** [הבכרות] | **de:** [הבכרות] Jer 24:2

בְּכֹרִי H1074 *N-proper-ms* (2×)

Bocheru; personal name in Benjamin's genealogy

A personal name appearing in Benjamite genealogies, specifically in the line of Saul. The name's form, ending in -û, reflects patterns found in other Hebrew names and possibly in Nabatean inscriptions. The name appears in the detailed genealogical records preserved in 1 Chronicles.

(2×) Bocheru appears in parallel genealogies of Benjamin's descendants (1 Chronicles 8:38 = 9:44), specifically in the lineage connected to Saul's family. The name's form (בֹּכְרִו) with its -û ending parallels other names like Gashmu and Melichu, suggesting a particular naming pattern. Scholars note possible connections to Nabatean name formations. Beyond his genealogical placement in Saul's extended family, no other information about this individual survives. The dual occurrence in Chronicles' parallel genealogies confirms the reading and importance of preserving even obscure family members in tribal records. Multilingual glosses simply transliterate (Bocru, Bochru), treating it as an opaque proper name whose etymology remains uncertain. **GEOGRAPHY AND SPACE**

en: Bokhru | **es:** Bocru | **fr:** [בכרו] | **de:** [בכרו] 1Chr 8:38; 1Chr 9:44

בִּכְרִי H1075 *N-proper-ms* (8×)

Bichri — a Benjamite, father of the rebel Sheba who led an insurrection against David.

A proper masculine name identifying a Benjamite ancestor, known exclusively as the father of Sheba ben Bichri, the man who raised a revolt against King David after Absalom's rebellion (2 Sam 20). The name may mean 'youthful' (from bekor, 'firstborn'). All eight occurrences appear in the fixed patronymic phrase 'Sheba son of Bichri,' and the name is rendered consistently across languages — Bichri in English and French, Bejri in Spanish, Bichri in German — reflecting a stable transliteration tradition.

(8×) Proper name of a Benjamite man, known only as the father of Sheba, who led a short-lived tribal secession against David's restored kingship (2 Sam 20:1–22). The phrase 'Sheba son of Bichri' recurs eight times in this single chapter, underscoring the rebellion's gravity. The name likely derives from bekor ('firstborn') and may carry the sense 'youthful one.' English, French, and German all render it as Bichri; Spanish uses Bejri. **PROPER NAMES (PERSONAL)**

en: Bichri | **es:** Bejri | **fr:** Bichri | **de:** Bichri 2Sam 20:1; 2Sam 20:2; 2Sam 20:6; 2Sam 20:7; 2Sam 20:10

הַבִּכְרִי H1076 *Art / N-proper-ms* (1×)

the Becherite (gentilic adjective: descendant of Becher, son of Ephraim)

This gentilic adjective with the definite article functions as a collective noun denoting the clan descended from Becher, a son of Ephraim. Numbers 26:35 lists them among the families of Ephraim during the wilderness census. The consistent use of 'Becherite' across translations reflects the standard Hebrew pattern for forming clan names.

(1×) A collective designation for the descendants of Becher in the census of Numbers 26:35. The definite article with the gentilic form ('the Becherite' in English, 'der Becherite' in German) indicates the

entire clan or family group, standard in tribal enumeration lists. PERSONAL NAMES
en: the-Becherite | **es:** los-bequeritas | **fr:** le-Becherite | **de:** der-Becherite Num 26:35

בַּל H1077 *Adv* (72×)
Not — a poetic and archaic particle of negation, synonymous with lo but found almost exclusively in elevated verse.
Bal is a poetic adverb of negation that serves as an elevated alternative to the common Hebrew lo ('not'). It appears almost exclusively in poetry — overwhelmingly in the Psalms and Isaiah, with scattered occurrences in Hosea, Proverbs, and one passage in Chronicles. Its characteristic usage marks solemn, often defiant declarations of trust: 'I shall not be moved' (Ps 16:8; 30:6; 46:5), and sweeping negations of the wicked — 'there is no God' in the fool's heart (Ps 10:4). Isaiah uses it in extended sequences of negation to paint eschatological tableaux of security (Isa 33:20-24). The word carries no semantic content beyond negation; its distinction is purely stylistic and register-based. Spanish no, French ne...pas, and German nicht all render it identically to lo, confirming that the difference is poetic register, not meaning.

not (poetic negation) (72×) A poetic negation particle functioning identically to lo ('not') but reserved for elevated literary register. Found almost exclusively in the Psalms (Ps 10:4, 6, 11; 16:8; 21:7; 46:5), Isaiah (Isa 26:10-18; 33:20-24; 44:8-9), Proverbs, and Hosea. Often repeated for rhetorical effect in extended sequences of denial or assurance. Its distinction from lo is purely stylistic — all target languages render it with their standard negation word, confirming no semantic difference. NEGATION PARTICLES
en: is-not-, not, not- | **es:** No-, no, no- | **fr:** ne-pas, ne...pas | **de:** nicht, nicht- 1Chr 16:30; Job 41:23; Ps 10:4; Ps 10:6; Ps 10:11

בֵּל H1078 *N-proper-ms* (3×)
Bel, chief Babylonian deity identified with Marduk; god of Babylon defeated in prophetic oracles
The Babylonian god Bel (meaning 'lord'), identified with Marduk, the patron deity of Babylon. Prophetic oracles mock Bel's impotence: 'Bel bows down, Nebo stoops' (Isaiah 46:1) as idols are carted off by beasts—gods unable to save themselves. Jeremiah declares Babylon's fall: 'Bel is put to shame, Merodach is dismayed' (Jeremiah 50:2) and 'I will punish Bel in Babylon' (Jeremiah 51:44). The prophets' anti-idol polemic targets Babylon's chief god as a symbol of imperial pride destined for humiliation. The name Bel parallels the Semitic 'Baal' (lord).

(3×) The chief Babylonian deity, mocked by Israel's prophets as powerless. Isaiah pictures Bel bowing and stooping as his idol is loaded onto animals (Isaiah 46:1). Jeremiah announces judgment: 'Declare among the nations... Bel is put to shame' (Jeremiah 50:2) and 'I will punish Bel' who must disgorge what he swallowed (Jeremiah 51:44). The collapse of Bel symbolizes Babylon's fall—even their mightiest god cannot save the empire. NEGATION PARTICLES
en: Bel | **es:** Bel | **fr:** ne...pas | **de:** nicht Isa 46:1; Jer 50:2; Jer 51:44

בֶּל H1079 *N-ms* (1×)
mind, heart, attention (Aramaic noun for mental faculty or concern)
This Aramaic noun denotes the mind or mental faculty, specifically one's attention or concern directed toward a matter. It appears in the idiom 'set mind to' in Daniel 6:14, where King Darius applies his full mental effort to rescuing Daniel from the lions' den. The Syriac and Arabic cognates confirm the semantic field of heart and mental focus.

(1×) Refers to the mental faculty or deliberate attention in Daniel 6:14. The phrase 'set mind' (English) and 'corazón' (Spanish, heart) show how Darius directed his full cognitive effort toward delivering Daniel, illustrating the king's earnest concern and determination despite political constraints. NEGATION PARTICLES
en: mind | **es:** corazón | **fr:** [בל] | **de:** nicht Dan 6:14

בְּלָא H1080 *V-Piel-Imperf-3ms* (1×)
to wear out, wear away, harass continually (Piel: intensively exhaust or oppress)
This Aramaic verb in the Piel stem means to wear away or wear out, used figuratively in Daniel 7:25 for relentless harassment or oppression. The related Hebrew root balah conveys similar ideas of decay and exhaustion through attrition. The prophetic context describes an arrogant ruler who will persistently harass God's holy ones.

(1×) Describes persistent, grinding oppression in Daniel 7:25 where the little horn 'will wear out' the saints of the Most High. The Spanish 'quebrantará' (will break down) and English 'wear out' both capture the notion of exhausting victims through relentless pressure over time. DESTRUCTION AND DECAY
en: he-will-wear-out | **es:** quebrantará | **fr:** Babel | **de:** [יבלא] Dan 7:25

בַּלְאֲדָן H1081 *N-proper-ms* (2×)
Baladan, father of Merodach-baladan, king of Babylon; from Babylonian 'abal-iddina' meaning 'he has given a son'
Baladan appears in the royal genealogy of Babylon as the father of Merodach-baladan, who sent envoys to King Hezekiah. The name derives from Babylonian 'abal-iddina,' meaning 'he has given a son,' though the divine name that originally began the full form was abbreviated in biblical usage. This naming pattern, celebrating divine gift of offspring, was common in ancient Near Eastern royal families.

(2×) A proper name appearing only in the phrase identifying Merodach-baladan's lineage (2 Kings 20:12; Isaiah 39:1). The consistent rendering across languages as a transliteration rather than translation reflects its function as a personal name, though the Babylonian etymology ('he has given a son') reveals the original meaning behind what became a fixed designator in Scripture's record of eighth-century BC Near Eastern politics. AUTO-DETECTED COMMUNITY 12407 WITH 3 SENSES
en: Baladan, of-Baladan | **es:** Baladán | **fr:** Baladan, [בלאדן] | **de:** Baladan, [בלאדן] 2Kgs 20:12; Isa 39:1

בָּלַג H1082 *Conj-w | V-Hifil-ConjImperf.Cohort-1cs* (4×)
To gleam, brighten up, smile; to cause a flash of destruction upon the strong.
A rare verb found only in the Hiphil, carrying both the warmth of a brightened face and the violence of a sudden flash of ruin. In Job 9:27 and 10:20, Job resolves to set aside his complaint and 'brighten up' or 'show a smile,' an act of forced cheer in the face of suffering. Psalm 39:13 uses the same idiom as a plea: 'Look away from me, that I may smile again.' But Amos 5:9 turns the word ominous — God 'flashes destruction upon the stronghold,' the same gleam now wielded as judgment. The Arabic cognate ʾ ('to gleam, be radiant') confirms the root image of sudden brightness.

(4×) To show a gleam or smile, to look cheerful. Used in Job 9:27, 10:20, and Psalm 39:13, where the sufferer longs to 'brighten up' before death. Spanish 'me-alegraré' and German 'lass-mich-smile' both reflect this sense of forced or fleeting cheerfulness. In Amos 5:9, the same root takes a darker turn — God causes ruin to 'flash' or 'burst forth' upon the strong (המבליג שד על־עז), turning the image of radiant brightness into one of devastating judgment. French splits the nuance neatly: 'briller' for cheerfulness, 'briser' for destructive flashing. JOY AND EXULTATION
en: and-I-will-brighten, and-be-cheerful, and-let-me-smile | **es:** El-que-hace-brillar, para-que-me-alegre, y-me-alegraré, | **fr:** briser, et-briller, et-fortifier | **de:** [המבליג], [ואבליגה], und-lass-mich-smile Job 9:27; Job 10:20; Ps 39:13; Amos 5:9

בִּלְגָּה H1083 *Prep-l / N-proper-ms* (3×)
Bilgah, a personal name meaning 'cheerfulness'; priestly family name in David's and post-exilic times
A personal name borne by priestly families, possibly meaning 'cheerfulness' or 'brightness.' One Bilgah headed the fifteenth priestly division in David's organization of temple service (1 Chronicles 24:14). A priest named Bilgah returned from exile with Zerubbabel (Nehemiah 12:5), and a later generation of the same family signed Nehemiah's covenant (Nehemiah 12:18). The name appears in priestly genealogies, linking pre-exilic temple worship to the restored community. Some texts show prepositional prefixes ('for Bilgah,' 'to Bilgah'), indicating relational or dedicatory use.

(3×) A priestly name appearing in Davidic and post-exilic contexts. Bilgah led the fifteenth division of priests (1 Chronicles 24:14). A priest by this name returned with Zerubbabel (Nehemiah 12:5), and the family later participated in covenant renewal (Nehemiah 12:18). The recurrence across centuries suggests an enduring priestly lineage that survived the exile. **PROPER NAMES (PERSONAL)**
en: Bilgah, for-Bilgah, to-Bilgah | **es:** Bilga, De-Bilga, para-Bilga | **fr:** [בלגה], [לבלגה] | **de:** [בלגה], [לבלגה] 1Chr 24:14; Neh 12:5; Neh 12:18

בִּלְגַּי H1084 *N-proper-ms* (1×)
Bilgai (personal name: priest who sealed the covenant with Nehemiah)
This personal name identifies a priest or priestly family head who joined Nehemiah in sealing the covenant renewal in post-exilic Jerusalem. Nehemiah 10:8 lists Bilgai among the leaders who committed themselves and the people to obey God's law. The name may be related to roots suggesting cheerfulness or brightness.

(1×) Personal name of a priestly leader in Nehemiah 10:8. The consistent transliteration 'Bilgai' across English and Spanish versions reflects the proper noun status, identifying one of the covenant signatories in the post-exilic restoration community. **PROPER NAMES (PERSONAL)**
en: Bilgai | **es:** Bilgai | **fr:** [בלגי] | **de:** [בלגי] Neh 10:8

בִּלְדַּד H1085 *Conj-w / N-proper-ms* (5×)
Bildad: one of Job's three friends, called 'the Shuhite,' who argues that suffering implies guilt.
Bildad the Shuhite is one of the three companions who come to comfort Job in his affliction. His name may mean 'Bel has loved,' connecting it to ancient Near Eastern theophoric naming patterns (cf. Eldad). He appears in three speech cycles (Job 8, 18, 25), consistently pressing the retribution principle that God does not pervert justice and that the wicked inevitably perish. All major translations preserve the name unchanged, from English and Spanish 'Bildad' to French and German 'Bildad,' underscoring its firm place in the biblical tradition.

(5×) A proper masculine name designating one of Job's three friends, identified as 'the Shuhite' (Job 2:11; 8:1; 18:1; 25:1; 42:9). The name likely means 'Bel has loved' (cf. cuneiform Bir-Dadda), reflecting Mesopotamian theophoric naming. Bildad's speeches champion strict retributive theology, insisting the righteous are never forsaken. **PROPER NAMES (PERSONAL)**
en: Bildad, and-Bildad | **es:** Bildad, y-Bildad | **fr:** Bildad, et-Bildad | **de:** Bildad, und-Bildad Job 2:11; Job 8:1; Job 18:1; Job 25:1; Job 42:9

בָּלָה H1086 *V-Qal-Imperf-3mp* (16×)
To wear out, decay, or waste away; in the Piel, to consume or to spend/enjoy fully.
Balah begins with the image of fabric fraying and falling apart. Moses twice reminds Israel that their garments did not 'wear out' during forty years of wilderness wandering (Deut 8:4; 29:5), and the Gibeonites display worn-out clothes as deceptive proof of a long journey (Josh 9:13). From threadbare cloth the word expands to cosmic scale: the heavens will 'wear out like a garment' (Ps 102:26; Isa 51:6). The Piel intensifies the action – God 'wastes' flesh and skin (Lam 3:4) – but then takes a surprising positive turn in Job 21:13 and Isaiah 65:22, where the wicked or the blessed 'spend' their days fully, enjoying them to the end.

1. wear out, become old (Qal) (11×) To wear out or decay intransitively – said of garments, sandals, the human body, and even the cosmos wasting away over time. Deuteronomy's wilderness promise that clothes and sandals did not balah (Deut 8:4; 29:5; Neh 9:21) gives the word its most iconic setting. Isaiah and the Psalms extend it cosmically: the heavens will wear out 'like a garment' (Ps 102:26; Isa 51:6). Spanish 'se-desgastaron' and 'se-consume' mirror the intransitive decay. Eleven occurrences make this the primary sense. **GOING OUT AND FORTH**
en: I-am-worn-out, are-worn-out, wasted-away | **es:** haberme-marchitado, se-consume, se-desgastaron | **fr:** Je-suis-worn-dehors, [יבלו], [תבלה] | **de:** [יבלה], [יבלו], [תבלה] Gen 18:12; Deut 8:4; Deut 29:5; Josh 9:13

2. consume, wear out (Piel causative) (3×) To consume, waste, or wear out transitively – the Piel causative, where an agent inflicts decay on another. God wastes Jeremiah's flesh and skin (Lam 3:4); the wicked 'wear out' God's people (1 Chr 17:9); the body's form is consumed in Sheol (Ps 49:14). Spanish 'ha-consumido' and 'para-consumir' capture the active destruction. Three occurrences carry this intensified force. **OLD AGE**
en: He-wasted, to-decay, to-wear-them-out | **es:** Ha-consumido, destruirlo, para-consumir | **fr:** [בלה], [לבלתו], à-s'user | **de:** [לבלתו], in-ihr, zu-decay 1Chr 17:9; Ps 49:14; Lam 3:4

3. spend, enjoy (Piel) (2×) To spend or enjoy fully – a striking semantic development from 'consuming' to 'making full use of' with a positive coloring. The wicked 'spend their days in prosperity' (Job 21:13), and in the new creation God's chosen ones 'shall enjoy the work of their hands' (Isa 65:22). Spanish 'disfrutaran' (they shall enjoy) stands in vivid contrast to the decay senses, revealing how completely the word's valence can invert. Two occurrences. **DELIGHT PLEASURE**
en: [they-wear-out], shall-enjoy | **es:** Pasan, disfrutarán | **fr:** [יבלו] | **de:** [[יבלו]], [יבלו] Job 21:13; Isa 65:22

בָּלֶה H1087 *Adj-fp* (5×)
Worn out, old, decayed; used of garments, sacks, wineskins, sandals, and figuratively of a woman past her prime.
This adjective describes something that has been used to the point of deterioration. In Joshua 9:4-5 the Gibeonites deliberately bring worn-out sacks, wineskins, sandals, and garments to deceive Israel into thinking they have traveled a great distance. In Ezekiel 23:43 it is applied figuratively to a woman worn out by adultery. Spanish captures the range well with 'viejas/viejos' (old) and 'desgastada' (worn down), while English varies between 'worn-out' and the more interpretive 'old,' reflecting the physical-to-figurative spectrum of the word.

(5×) Physically worn out, tattered, or decayed from prolonged use. Applied to material objects in the Gibeonite deception narrative: sacks, wineskins, sandals, and garments deliberately chosen to appear old and travel-worn (Josh 9:4-5). Also used figuratively of a woman past her prime or exhausted by immoral living (Ezek 23:43; cf. Sarah's use of the related verb in Gen 18:12). The Spanish 'desgastada' (worn down) nicely captures the sense of gradual deterioration. **GOING OUT AND FORTH**
en: to-the-worn-out, worn-out | **es:** a-la-desgastada-por, viejas, viejos | **fr:** usé, worn-dehors | **de:** [לבלה], worn-heraus Josh 9:4; Josh 9:5; Ezek 23:43

בָּלָה H1088 *Conj-w / N-proper-fs* (1×)
Balah (place name: town in the territory of Simeon, possibly same as Baalah)
This geographical name designates a town allotted to the tribe of Simeon in Joshua 19:3. It may be identical to Baalah (Joshua 15:29) and Bilhah (1 Chronicles 4:29), representing variant spellings or forms of the same settlement. The site's exact location remains uncertain, somewhere in the southern Negev region.

(1×) Denotes a Simeonite town in Joshua 19:3. The conjunction 'and Balah' (English, German) and 'y Bala' (Spanish) simply links this place name in the territorial boundary list, with minor spelling variations across manuscripts reflecting phonetic equivalence. **GEOGRAPHY AND SPACE**

en: and-Balah | **es:** y-Bala | **fr:** et-Balah | **de:** und-Balah Josh 19:3

בָּלַהּ H1089 *Conj-w | V-Piel-Prtcpl-mp* (1×)

to trouble, disturb, frighten (Piel participle: those troubling them in building)

This verb means to trouble, disturb, or intimidate, appearing in Ezra 4:4 as a Piel participle describing local adversaries who 'were troubling' the Jewish returnees during temple reconstruction. The Ketiv (written) form uses this root, while the Qere (read) substitutes the more common bahal. Both roots convey fear and disruption.

(1×) Describes active intimidation and harassment in Ezra 4:4, where opponents 'troubled them in building' the temple. The Spanish 'aterrorizándolos' (terrorizing them) captures the sustained campaign of psychological warfare and obstruction aimed at halting the reconstruction project. **PROPHETS AND PROPHECY**

en: [ketiv] | **es:** [y-aterrorizándolos] | **fr:** [ומבלהים] | **de:** [[ומבלהים]] Ezra 4:4

בִּלְהָה H1090a *N-proper-fs* (10×)

Bilhah — proper name: Rachel's handmaid given to Jacob, mother of Dan and Naphtali

Bilhah (בִּלְהָה) is a personal name identifying Rachel's handmaid who was given to Jacob as a surrogate wife when Rachel proved barren. Through Bilhah, Jacob fathered Dan and Naphtali, two of Israel's twelve tribes (Gen 30:3-8). She first appears when Laban gives her to Rachel at marriage (Gen 29:29) and re-emerges in the disturbing notice that Reuben lay with her, an act that cost him his firstborn's birthright (Gen 35:22; 49:4; 1 Chr 5:1). A separate Bilhah appears as a Simeonite town (1 Chr 4:29). The etymology may connect to the root b-l-h, suggesting 'timidity' or 'trembling,' though this remains uncertain.

Bilhah (10×) Rachel's personal handmaid (שִׁפְחָה), given to Jacob as a concubine-wife when Rachel was unable to conceive. Mother of Dan and Naphtali (Gen 30:3-8). Laban gave Bilhah to Rachel at marriage (Gen 29:29). The narrative of Reuben's violation of Bilhah (Gen 35:22) reverberates through Jacob's deathbed oracle (Gen 49:4) and the Chronicler's genealogy (1 Chr 5:1). Spanish and English both transliterate as 'Bilha/Bilhah.' A Simeonite town shares the name (1 Chr 4:29). **PROPER NAMES (PERSONAL)**

en: Bilhah | **es:** Bilha, Bilhah, Bilhá | **fr:** Bilha, [בלהה] | **de:** Bilha, Bilhas, [בלהה] Gen 29:29; Gen 30:3; Gen 30:4; Gen 30:5; Gen 30:7

בִּלְהָה H1090b *Conj-w* (1×)

Bilhah (place name: town in Simeon, likely same as Baalah and Balah)

This place name appears in 1 Chronicles 4:29 as a Simeonite settlement, probably identical to Baalah (Joshua 15:29) and Balah (Joshua 19:3), representing orthographic variants of the same town. The uncertainty about the site's identification reflects the textual variations and the challenge of locating small settlements in the Negev after centuries of shifting populations.

(1×) Geographic designation in 1 Chronicles 4:29 for a Simeonite town. The prepositional phrase 'and in Bilhah' marks this as one location in a series of settlements, with the variant spelling reflecting manuscript traditions or dialectal differences in pronouncing the town's name. **GEOGRAPHY AND SPACE**

en: and-in-Bilhah | **es:** Y-en-Bilha | **fr:** [ובבלהה] | **de:** [ובבלהה] 1Chr 4:29

בַּלָּהָה H1091 *N-fpc* (10×)

Terror, sudden calamity — extreme dread or overwhelming destruction befalling the wicked or the afflicted

The feminine noun בַּלָּהָה (ballahah) expresses extreme dread, sudden destruction, or overwhelming calamity. Its ten occurrences cluster in wisdom and prophetic literature — predominantly Job, with additional appearances in the Psalms and Ezekiel. In Job 18:11-14, terrors drive the wicked on every side and usher him to the 'king of terrors' (death personified). Job 24:17 identifies deep darkness with terrors. Ezekiel deploys the word for the annihilation awaiting Tyre and Sidon (Ezek 26:21; 27:36; 28:19). Multilingual renderings converge: Spanish terrores/espantos, Arabic ahwal/ru'b, Korean gongpo, Swahili vitisho, and Hindi atank all express visceral dread.

terror, sudden calamity (10×) Extreme dread, sudden calamity, or overwhelming terror — used of the horrors that overtake the wicked (Job 18:11, 14; 24:17; 27:20), the existential anguish of the sufferer (Ps 73:19), and the total annihilation of proud cities in prophetic judgment (Ezek 26:21; 27:36; 28:19). The 'king of terrors' in Job 18:14 is a striking personification of death. Spanish 'terrores/espantos,' Arabic أهوال (ahwal), and Korean 공포 (gongpo) all capture the visceral force of sudden, overwhelming catastrophe. **GEOGRAPHY AND SPACE**

en: terror, terrors, terrors-of | **es:** Espantos, espantos, los-terrores-de | **fr:** [בלהה], [בלהות], dans-effroi | **de:** Schrecken, [בלהה], [בלהות] Job 18:11; Job 18:14; Job 24:17; Job 27:20; Job 30:15

בִּלְהָן H1092 *N-proper-ms* (4×)

Bilhan; a personal name borne by a descendant of Esau and a Benjamite clan leader.

A proper name appearing in genealogical lists. The first Bilhan is a Horite descendant of Esau listed among the clan chiefs of Seir in Genesis 36:27 and 1 Chronicles 1:42, placing him within Edom's pre-Israelite population. The second Bilhan is a son of Jediael in the tribe of Benjamin (1 Chr 7:10), a military leader whose family mustered thousands of warriors. The name is consistently transliterated across languages — English, Spanish, French, and German all render it 'Bilhan' — suggesting no competing etymological traditions.

(4×) A personal name meaning possibly 'modest' or 'weak,' borne by two distinct individuals. The Horite Bilhan (Gen 36:27; 1 Chr 1:42) appears among Seir's indigenous clans absorbed into Edom. The Benjamite Bilhan (1 Chr 7:10) heads a family that produced 17,200 fighting men. All major translation traditions — Spanish 'Bilhán,' French 'Bilhan,' German 'Bilhan' — simply transliterate the name, confirming it functions as an opaque proper noun with no living semantic content in the target languages. **PROPER NAMES (PERSONAL)**

en: Bilhan | **es:** Bilhan, Bilhán | **fr:** Bilhan | **de:** Bilhan, [בלהן] Gen 36:27; 1Chr 1:42; 1Chr 7:10

בְּלוֹ H1093 *N-ms* (3×)

tribute, tax (Aramaic/Persian loanword); imperial levy imposed on provinces

An Aramaic or Persian loanword for tribute or tax, appearing exclusively in Ezra's accounts of Persian administration. The term occurs in formulaic lists of imperial levies: 'tribute, custom, and toll' (Ezra 4:13, 20; 7:24). Opponents of the Jerusalem rebuilding warn that if the city is restored, it will stop paying these taxes to the king. Artaxerxes' decree exempts temple personnel from 'tribute, custom, or toll.' The word reflects the bureaucratic vocabulary of Persian tax collection in the western provinces.

(3×) An imperial tax or tribute in the Persian system. Appears in the phrase 'mindah, belo, and halak' (tribute, tax, and toll) three times in Ezra (4:13, 20; 7:24). Provincial officials warn that a rebuilt Jerusalem will refuse to pay 'tribute' (Ezra 4:13), and Artaxerxes confirms Jerusalem's historical tax obligations (Ezra 4:20) but exempts temple workers (Ezra 7:24). The term is technical administrative vocabulary. **TRIBUTE AND TAX**

en: tax, toll | **es:** impuesto | **fr:** taxe | **de:** in-ihm Ezra 4:13; Ezra 4:20; Ezra 7:24

בְּלוֹא H1094 *Conj-w / N-mpc* (3×)

worn-out rags, tattered clothes; old garments used for cushioning or binding

Worn-out clothing or rags, mentioned only in Jeremiah's account of rescuing the prophet from a cistern. Ebed-melech gathers 'worn-out clothes and rags' from the palace storehouse and lowers them to Jeremiah to put under his armpits as padding before being pulled up by ropes (Jeremiah 38:11-12). The term denotes fabric too deteriorated for regular use but still useful for padding or binding. The repetition ('worn-out' appears three times) emphasizes the makeshift compassion shown to the imprisoned prophet.

(3×) Tattered garments or rags used as padding. Ebed-melech takes 'worn-out clothes' (beloe) from the treasury and lowers them to Jeremiah in the cistern, instructing him to 'put these worn-out rags under your armpits' to prevent the ropes from cutting him (Jeremiah 38:11-12). The specific mention of old fabric underscores both the indignity of Jeremiah's situation and the Ethiopian's resourceful kindness. **GOING OUT AND FORTH**

en: and-worn-out, worn-out, worn-out-of | **es:** [los-harapos], los-harapos, ropa-vieja | **fr:** [בלואי], [בלוי], [ובלוי] | **de:** [בלואי], [בלוי], [ובלוי] Jer 38:11; Jer 38:12

בֶּלְטְשַׁאצַּר H1095 *N-proper-ms* (2×)

Belteshazzar, Babylonian name given to Daniel meaning 'protect his life' or possibly 'may Bel protect the king'

When Daniel entered the service of Nebuchadnezzar's court, he received this Babylonian name to mark his new identity in exile. The name likely derives from 'balāṭsu-uṣur,' meaning 'protect his life,' though some scholars suggest it may connect to 'may Bel protect the king.' Daniel himself later notes a connection to the god Bel in his narrative. This renaming was part of the cultural assimilation program for promising young captives, though Daniel maintained his Hebrew identity throughout his service.

(2×) The Babylonian court name assigned to the Hebrew prophet Daniel (Daniel 1:7; 10:1). Multilingual translations preserve this as a transliteration rather than translating its meaning, recognizing it as a fixed proper name. The slight variation in spelling between the two occurrences (בֶּלְטְשַׁאצַּר vs. בֶּלְטְאשַׁצַּר) reflects normal Hebrew manuscript variation without changing the referent. **PROPER NAMES (PERSONAL)**

en: Belteshatztzar | **es:** Belteshatstsar, Beltsasar | **fr:** Beltschatsar | **de:** Belsazar Dan 1:7; Dan 10:1

בֶּלְטְשַׁאצַּר H1096 *N-proper-ms* (8×)

Belteshazzar — the Babylonian court name given to the prophet Daniel.

The Babylonian name assigned to Daniel by Nebuchadnezzar's chief official (Dan 1:7), used throughout the Aramaic sections of Daniel when the king or courtiers address him. The name likely derives from Akkadian Balat-su-usur ('protect his life') and served to integrate Daniel into Babylonian court culture. Spanish Beltsasar and German Belsazar reflect the Septuagint's Baltasar tradition, while English Belteshazzar preserves a closer approximation to the Aramaic form. All eight occurrences appear in Daniel 2–5, always in contexts of royal audience and dream interpretation.

(8×) The Babylonian throne name given to the Hebrew prophet Daniel during his service in Nebuchadnezzar's court. It appears in Daniel 2:26; 4:8–9, 18–19; 5:12 — always in royal speech or official address. The name (from Akkadian Balat-su-usur, 'protect his life') signals Daniel's dual identity as both a faithful Israelite and a recognized Babylonian sage. German Belsazar and Spanish Beltsasar follow the Greek Baltasar form; French Beltschatsar stays closer to the Aramaic. **PROPER NAMES (PERSONAL)**

en: Belteshatztzar | **es:** Belteshatstsar, Beltsasar | **fr:** Beltschatsar | **de:** Belsazar Dan 2:26; Dan 4:8; Dan 4:9; Dan 4:18; Dan 4:19

בְּלִי H1097 *Prep / Adv* (58×)

Without, not, for lack of; rarely as substantive: nothingness, destruction

A poetic particle of negation and privation, used chiefly in elevated Hebrew to mean 'without' or 'for lack of.' It negates verbs, adjectives, and participles, and frequently combines with prefixed prepositions (מִבְּלִי, לִבְלִי) to express cause or consequence of absence. In one striking instance (Isa 38:17), it functions as a noun in the phrase שַׁחַת בְּלִי 'pit of nothingness,' where Hezekiah reflects on deliverance from Sheol. The Spanish and French translations consistently render privative senses with 'sin' and 'sans,' confirming the core meaning of absence or lack.

1. without, not, for lack of (57×) The dominant usage across 57 occurrences, functioning as a preposition or adverb meaning 'without,' 'not,' or 'for lack of.' In Gen 31:20 it negates a finite verb in prose (בְּלִי הַגִּיד 'without telling'), while in Job it frequently governs nouns to express privation (Job 8:11 בְּלִי־מַיִם 'without water'). Multilingual glosses converge on 'without/sin/sans/ohne,' underscoring the universal privative reading. Compounds with מִן and לְ intensify causal force, as in Deut 28:55. **WITHOUT AND APART FROM**

en: for-lack-of, for-lack-of-, without | **es:** para-no-, por-falta-de-, sin | **fr:** comme-sans, dans-sans, de-sans | **de:** in-mir, ohne Gen 31:20; Exod 14:11; Deut 4:42; Deut 19:4; Deut 28:55

2. nothingness, destruction (1×) A rare substantival use (1x) in Isa 38:17, where בְּלִי carries concrete force as 'nothingness' or 'destruction' in the phrase שַׁחַת בְּלִי 'pit of annihilation.' Spanish 'de-nada' captures the nihilistic sense. This usage draws on the etymological root meaning 'wearing out' (cf. Arabic بلى), treating the destination of Sheol not as mere absence but as active dissolution. **DESTRUCTION AND DECAY**

en: of-destruction | **es:** de-nada | **fr:** sans | **de:** ohne Isa 38:17

בְּלִיל H1098 *N-msc / 3ms* (3×)

fodder, mixed feed for livestock; grain and hay blended for animals

Fodder or mixed animal feed, a blend of grain and forage. Job uses the term twice in rhetorical questions: 'Does the wild donkey bray over his grass? Or does the ox low over his fodder?' (Job 6:5)—implying that complaint without cause is unnatural. Later, 'they gather their fodder in the field' (Job 24:6), describing the desperate poor scavenging for animal feed. Isaiah prophesies abundance: oxen and donkeys will eat 'salted fodder' (Isaiah 30:24), suggesting high-quality mixed feed. The Aramaic cognate and Arabic parallels confirm the meaning as moist, mixed provender.

(3×) Mixed feed for cattle and donkeys, combining grain and forage. Job asks whether animals complain when they have fodder (Job 6:5) and describes the poor harvesting 'belil' from fields (Job 24:6). Isaiah envisions a time when working animals will eat 'seasoned fodder' (Isaiah 30:24), indicating agricultural prosperity. The term implies prepared, mixed feed rather than simple grazing. **AUTO-DETECTED COMMUNITY 12563 WITH 3 SENSES**

en: fodder, his-fodder, its-fodder | **es:** forraje, su-forraje | **fr:** [בליל], son-בלילו-lui | **de:** [בליל], [בלילו] Job 6:5; Job 24:6; Isa 30:24

בְּלִימָה H1099 *Adv* (2×)

nothingness, without anything; compound of 'not' + 'what' denoting absolute emptiness or void

This rare term combines the negative particle with the interrogative 'what' to create a vivid expression of absolute nothingness. Job uses it in his magnificent description of God's creative power, declaring that the earth hangs upon 'nothing at all.' The compound construction intensifies the concept beyond simple negation, evoking the philosophical puzzle of the void itself—not merely absence, but the question of what absence even means.

(2×) An emphatic expression of complete emptiness or void, appearing in Job 26:7 where God is said to hang the earth upon 'nothingness.' The compound construction (בְּלִי + מָה, literally 'not-what') creates a stronger negation than either element alone. Some translations render it 'without anything' or simply leave the Hebrew components visible, acknowledging the difficulty of capturing this philosophical concept of absolute void. **WITHOUT AND APART**

FROM
en: anything, without- | **es:** nada, sin- | **fr:** בלי ,מה | **de:** in-mir, was Job 26:7

בְּלִיַּעַל H1100 *N-ms* (27×)

worthlessness, wickedness — an abstract noun for moral baseness, often compounded as 'sons of Belial'

Beliyya'al is a compound of beli ('without') and ya'al ('profit, worth'), yielding 'worthlessness.' Its 27 occurrences concentrate in the Deuteronomistic History, where 'sons of Belial' functions as a stock epithet for depraved persons: the corrupt sons of Eli (1 Sam 2:12), scoundrels who scorned Saul (1 Sam 10:27), Nabal whose nature matched the term (1 Sam 25:17, 25), and false witnesses suborned against Naboth (1 Kgs 21:10, 13). In the Psalms the word shifts toward cosmic menace: 'torrents of Belial' threaten to overwhelm (Ps 18:4; 2 Sam 22:5) — language that later tradition personified into a demonic figure. Nahum warns that 'one who plots Belial' shall not rise again (Nah 1:11). Spanish and French retain 'Belial' as a quasi-proper noun, while German 'Belial' similarly oscillates between abstract quality and personal evil.

worthlessness, wickedness (Belial) (27×) Moral worthlessness or wickedness, characterizing base persons ('sons of Belial,' Deut 13:13; Judg 19:22; 1 Sam 2:12; 1 Kgs 21:10, 13) and wicked deeds ('a word/thing of Belial,' Ps 41:8; 101:3; Deut 15:9). Also appears in near-mythological imagery as 'torrents of Belial' threatening the psalmist with death (2 Sam 22:5; Ps 18:4). The construct phrase served as moral branding in covenant and judicial contexts. Later tradition personified it as a name for the arch-adversary (cf. 2 Cor 6:15). WORTHLESSNESS AND VANITY
en: Belial, Beliyaal, destruction | **es:** Belial, de-Belial, destrucción | **fr:** Belial, Beliyaal, dans-vaurien | **de:** Belial, Beliyaal, destruction Deut 13:13; Deut 15:9; Judg 19:22; Judg 20:13; 1Sam 1:16

בָּלַל H1101a *V-Qal-Perf-3ms* (42×)

To mix or mingle; predominantly a cultic term for grain offerings mixed with oil, but also to confuse language and to mingle among nations.

Bālal is best known from two vivid biblical scenes: the priestly kitchen, where flour is mixed with oil for sacrifice, and the Tower of Babel, where God confuses human speech. The vast majority of its occurrences (38 of 42) use the Qal passive participle bĕlûlāh to describe grain offerings 'mixed with oil' — a technical sacrificial formula running through Exodus, Leviticus, and Numbers. The Arabic cognate balla ('to moisten') illuminates the sole occurrence in Ps 92:10, where the psalmist says 'I am anointed with fresh oil,' and Hosea's metaphor of Ephraim 'mixing himself' among the nations (Hos 7:8) takes the Hitpael reflexive to express cultural assimilation.

1. to mix, mingle (with oil) (38×) The dominant cultic-technical sense: grain offerings mixed or mingled with oil. Nearly all occurrences (38x) use the Qal passive participle bĕlûlāh in the Priestly source's sacrificial prescriptions — 'fine flour mixed with oil' (Lev 2:4-5; Num 7:13ff.). Spanish mezclada, French mélangé, and German gemischt all converge on straightforward physical mixing. This formulaic usage runs from Exod 29:2 through Numbers' dedicatory offerings. MIXING WITH OIL
en: mixed | **es:** mezclada, mezcladas | **fr:** mélangé | **de:** gemischt, mischte Exod 29:2; Exod 29:40; Lev 2:4; Lev 2:5; Lev 7:10

2. to confuse, confound (language/speech) (2×) To confuse or confound language — the famous Babel etymology. In Gen 11:7 God says 'let us confuse their language' (cohortative nāvĕlāh), and Gen 11:9 derives the name Babel from this act of bālal. Spanish confundió, French confondit, and German verwirrte all capture the cognitive disruption. Only two occurrences carry this sense, but they gave the word its lasting fame. MIXING WITH OIL
en: and-let-us-confuse, confused | **es:** confundió, y-confundamos | **fr:** confondit, et-que-nous-confondre | **de:** und-verwirren, verwirrte Gen 11:7; Gen 11:9

3. to be anointed, moistened (with oil) (1×) To be anointed or moistened with oil, a rare sense attested only in Ps 92:10 (Heb. 92:11): 'I am anointed (ballōtî) with fresh oil.' This connects to the Arabic cognate balla 'to moisten' and may represent the oldest layer of the root's meaning — physical wetting rather than thorough mixing. Spanish he-sido-ungido ('I have been anointed') and English 'I-am-anointed' both highlight the anointing nuance distinct from cultic mixing. ANOINTING AND SMEARING
en: I-am-anointed | **es:** he-sido-ungido | **fr:** de-peur-que | **de:** ich-bin-gesalbt Ps 92:10

4. to mix oneself (among nations) (1×) Reflexive mixing among peoples, attested only in the Hitpael in Hos 7:8: 'Ephraim mixes himself (yitbôlāl) among the nations.' The Hitpael stem gives this a deliberate, self-initiated quality — not passive assimilation but willing cultural mingling. Spanish se-mezcla ('he mixes himself') and French mélanger capture the reflexive force. Hosea uses this metaphorically to condemn Israel's loss of distinctiveness. MIXED MULTITUDE
en: mixes-himself | **es:** se-mezcla | **fr:** mélanger | **de:** [יתבולל] Hos 7:8

בָּלַל H1101b *Conj-w / V-Qal-ConsecImperf-3ms* (2×)

to give fodder or provender to animals; denominative verb from the noun for mixed feed

This specialized agricultural term describes the action of providing mixed feed to livestock, particularly donkeys. The verb derives from a noun referring to mixed grain and straw used as animal fodder. In the single narrative where it appears, a host provides this care for his guests' animals as part of ancient Near Eastern hospitality—a detail showing the thoroughness of proper welcome.

(2×) To provide mixed grain fodder to animals, specifically donkeys in Judges 19:21. The bracketed portions in English, Spanish, French, and German translations indicate translators' efforts to convey both the action and object together ('gave fodder'), since the Hebrew verb itself implies the specific type of feed being provided. This denominative verb shows how agricultural vocabulary developed from concrete nouns into action words. AUTO-DETECTED COMMUNITY 12563 WITH 3 SENSES
en: [and-gave-fodder], and-gave-fodder | **es:** dio-forraje, y-dio-forraje | **fr:** [et-donna-fodder], et-donna-fodder | **de:** [und-gab-fodder], und-gab-fodder Judg 19:21

בֶּלֶם H1102 *Prep-l / V-Qal-Inf* (1×)

to curb, hold in, restrain (used of controlling animals with bit and bridle)

This verb means to curb or restrain, appearing as an infinitive in Psalm 32:9 in the context of controlling animals with bit and bridle. The imagery warns against being like a stubborn horse or mule that requires forceful restraint. The Aramaic cognates confirm the semantic range of holding back or checking unruly behavior.

(1×) Refers to the restraining action of bit and bridle in Psalm 32:9. The English 'to restrain' and Spanish 'para sujetar' (to subject/control) both capture the coercive control needed for animals lacking understanding, serving as a negative example for how humans should respond to God's guidance. RESTRAINT AND CONTROL
en: to-restrain | **es:** para-sujetar | **fr:** à-retenir | **de:** zu-restrain Ps 32:9

בָּלַס H1103 *Conj-w / V-Qal-Prtcpl-msc* (1×)

to gather figs, tend sycamore trees (technical term for nipping sycamore fruit to ripen it)

This denominative verb describes the specialized agricultural practice of tending sycamore fig trees, specifically the technique of nipping or piercing the fruit to accelerate ripening and improve flavor. Amos 7:14 uses the participle 'dresser of sycamores' to describe his humble occupation before his prophetic calling. The Greek and Latin versions confirm this technical agricultural sense.

(1×) Denotes the specialized work of tending sycamore figs in Amos 7:14. The English 'dresser of' and Spanish 'cultivador de' (cultivator of) describe Amos's occupation as one who performed the technical task of nipping sycamore fruit, emphasizing his humble, non-profes-

sional origins as a prophet. GEOGRAPHY AND SPACE
en: and-a-dresser-of- | **es:** y-cultivador-de | **fr:** et-faire-des-figues | **de:** [ובולס]
Amos 7:14

בָּלַע H1104 *Conj-w / V-Qal-ConsecImperf-3ms* (50×)

To swallow, gulp down; to devour, engulf; to destroy; passive: to be swallowed up; also: to confuse, confound

A verb of sudden, total consumption, bala conveys the terrifying quickness of being swallowed whole. Pharaoh's magicians watched their serpents 'swallowed' by Aaron's rod (Exod 7:12), the earth 'swallowed' Korah and his rebels (Num 16:30-32), and Pharaoh's chariots were 'swallowed' by the sea (Exod 15:12). The Piel intensifies this into forceful devouring — enemies 'swallow up' Israel (Jer 51:34), and death itself 'will be swallowed up forever' (Isa 25:8), a passage Paul quotes in triumph (1 Cor 15:54). A surprising semantic branch leads to 'confuse' or 'confound' (Ps 55:9; Isa 3:12), as if swallowing someone's speech or counsel leaves them bewildered. The Arabic balaa, Ethiopic balaa ('to eat'), and Assyrian belu (Pi. 'to destroy') confirm the ancient Semitic core of sudden, overwhelming ingestion.

1. swallow (Qal physical) (21×) The basic Qal active sense of physical swallowing or engulfing (21 occurrences) — the foundational meaning. Aaron's rod 'swallowed' the magicians' rods (Exod 7:12), the earth 'swallowed' Korah's company (Num 16:30, 32; Deut 11:6), and Pharaoh's thin cows 'swallowed' the fat ones in the dream (Gen 41:7, 24). The sea 'swallowed' Egypt at the Exodus (Exod 15:12). Arabic balaa, Korean samkida, and Swahili -meza all map uniformly to this concrete sense. The emphasis is on suddenness and totality — what is swallowed is gone. SWALLOWING AND DEVOURING
en: (he-swallowed-me), I-swallow, [ketiv:he-swallowed-me] | **es:** Y-tragaron, [kethiv], lo-tragará; | **fr:** dans-engloutir, engloutir, engloutir-moi | **de:** sie-würde-haben-verschlungen-uns, und-swallows, und-verschlangen Gen 41:7; Gen 41:24; Exod 7:12; Exod 15:12; Num 16:30

2. devour/swallow up (Piel intensive) (15×) The Piel intensive stem expressing forceful devouring or swallowing up (15 occurrences), where the action is more deliberate and overwhelming than the basic Qal. Nebuchadnezzar 'has swallowed me up like a dragon' (Jer 51:34), enemies 'swallow up' Israel (Ps 124:3), and fire 'devours' the wicked (Ps 21:9). The Piel retains the swallowing imagery but intensifies the force. Arabic ibtala'a (Form VIII intensive) and Korean samkida still apply, though German shifts from verschlingen to verschlang to mark the heightened consumption. Numbers 4:20 warns that the Kohathites must not enter to look 'even for a moment' lest they be 'swallowed up.' SWALLOWING AND DEVOURING
en: Has-swallowed, He-has-swallowed, I-swallow-up | **es:** Ha-devorado, como-envolver, cuando-traga | **fr:** comme-étant-engloutit, dans-engloutir, engloutir | **de:** ich-swallow-hinauf, verschlang, verschlingen Num 4:20; 2Sam 20:19; 2Sam 20:20; Job 8:18; Ps 21:9

3. destroy/annihilate (Piel metaphorical) (5×) A fully metaphorical Piel sense meaning to destroy or annihilate (5 occurrences), where the swallowing image has faded and pure destruction remains. Job 2:3 has God telling Satan 'you incited me against him to destroy him without cause.' Isaiah 25:7-8 promises God 'will swallow up the covering over all peoples' and 'will swallow up death forever' — destruction deployed as salvation. Arabic yuzilu ('to remove') and Korean pagoeham ('destruction') confirm the shift from ingestion to annihilation. Lamentations 2:8 uses this sense for God 'destroying' Zion's ramparts. SWALLOWING AND DEVOURING
en: And-He-shall-destroy, He-shall-swallow-up, and-You-swallow-me | **es:** Destruirá, Y-destruirá, de-destruir | **fr:** engloutir, et-engloutir, et-engloutir-moi | **de:** und-verschlang, und-verschlingen, verschlang Job 2:3; Job 10:8; Isa 25:7; Isa 25:8; Lam 2:8

4. be swallowed up (Nifal/Pual passive) (5×) Passive stems — Nifal and Pual (5 occurrences) — expressing the state of being swallowed up, consumed, or overwhelmed. David's army is warned not to stay at the fords 'lest the king be swallowed up' (2 Sam 17:16), Israel has been 'swallowed up among the nations' (Hos 8:8), and the drunkard prophets are 'swallowed up by wine' (Isa 28:7). Arabic passive forms ubtuli'a and yubla'a, Korean samkyeojida (passive of swallow), and Swahili -mezwa all preserve the passive construction. Job 37:20 asks whether God should be told 'that a man would be swallowed up.' SWALLOWING AND DEVOURING
en: Is-swallowed-up, are-swallowed-up, be-swallowed-up | **es:** confundidos, devorado, fueron-confundidos | **fr:** engloutir, être-swallowed-en-haut | **de:** sein-swallowed-hinauf, verschlang, verschlingen 2Sam 17:16; Job 37:20; Isa 9:16; Isa 28:7; Hos 8:8

5. confuse/confound (Piel) (3×) A distinct Piel sense of confusing, confounding, or leading astray (3 occurrences) — a remarkable semantic development where swallowing up someone's speech or judgment produces bewilderment. David prays 'confuse their tongues' (Ps 55:9), Isaiah charges that Israel's leaders 'confuse' the people (Isa 3:12), and Egypt's counsel 'will be confounded' (Isa 19:3). Spanish confundir replacing the usual tragar/devorar, and Swahili -potosha ('to mislead') replacing -meza, confirm this as a genuinely separate sense rather than a metaphorical extension of devouring. SWALLOWING AND DEVOURING
en: I-will-confuse, confuse, your-paths | **es:** confunden, confundiré, devora | **fr:** dans-engloutir, engloutir | **de:** confuse, verschlingen Ps 55:9; Isa 3:12; Isa 19:3

6. (1×) A single Hitpael reflexive occurrence (Ps 107:27) describing sailors who 'stagger' or 'are engulfed' in a storm — 'all their wisdom was swallowed up,' meaning their seamanship was overwhelmed and rendered useless. Spanish se confundia confirms the reflexive-middle voice, and the sense bridges the swallowing and confounding meanings: the storm 'swallows up' their skill, leaving them reeling. The Hitpael morphology adds self-involvement absent from the purely passive Nifal/Pual forms. SWALLOWING AND DEVOURING
en: was-swallowed-up | **es:** se-confundía | **fr:** engloutir | **de:** Krieg-verschlungen-hinauf Ps 107:27

בֶּלַע H1105 *N-msc / 3ms* (2×)

swallowing, devouring; thing swallowed; used of both destructive words and actual consumption

This noun captures both the act of swallowing and what has been swallowed, ranging from metaphorical to literal usage. The Psalmist employs it figuratively for 'devouring words'—speech that consumes and destroys like a deceitful tongue. Jeremiah uses it literally in God's judgment against Babylon, promising to make Bel 'spit out what he has swallowed,' a vivid image of forced restitution that reverses consumption.

(2×) The noun denoting swallowing or what has been swallowed, appearing in Psalm 52:4 (metaphorically of destructive words) and Jeremiah 51:44 (literally of Bel disgorging what he consumed). The Hebrew allows both meanings from a single form: the act itself and the object of the act. Some translations bracket the suffixed form (בִּלְעוֹ, 'what he swallowed') to indicate this is a technical term for the consumed item being retrieved. SWALLOWING AND DEVOURING
en: devouring, what-he-swallowed | **es:** destrucción, lo-que-ha-tragado | **fr:** [בלעו], dans-engloutissement | **de:** [בלעו], devouring Ps 52:4; Jer 51:44

בֶּלַע H1106a *N-proper-ms* (12×)

Bela – a proper name borne by an early king of Edom and a son of Benjamin

Bela (bela') is a Hebrew proper name meaning 'destruction' or 'swallowing,' from the root bala' ('to swallow'). It is borne by at least two distinct figures in the Old Testament. The first is Bela son of Beor, the earliest named king of Edom who reigned in the city of Dinhabah before any king ruled in Israel (Gen 36:32-33; 1 Chr 1:43-44). The second is Bela son of Benjamin, a grandson of Jacob listed among those who went down to Egypt (Gen 46:21; Num 26:38, 40; 1 Chr 7:6-7; 8:1, 3). The city Bela is also identified with Zoar in Genesis 14:2, 8. Every target language retains the name with minimal phonological adjustment.

Bela (12×) A proper name borne by (a) Bela son of Beor, king of Edom who reigned in Dinhabah (Gen 36:32; 1 Chr 1:43), and (b) Bela son of Benjamin (Gen 46:21; Num 26:38; 1 Chr 7:6; 8:1). Also the early name of Zoar (Gen 14:2). Spanish, French, and German all transliterate as Bela with no semantic subdivision. PROPER NAMES

(PERSONAL)
en: Bela, and-Bela, to-Bela | **es:** Bela, Y-Bela, de-Bela | **fr:** Bela, Béla, et-Béla | **de:** Bela, und-Bela, zu-Bela Gen 36:32; Gen 36:33; Gen 46:21; Num 26:38; Num 26:40

בָּלַע H1106b *N-proper-fs* (2×)

Bela, alternate name for the city of Zoar in the Dead Sea region
Bela served as an earlier designation for the city that became known as Zoar, one of the five cities of the plain in the Abraham narratives. The name appears in the account of the battle of the kings in Genesis 14, identifying one of the city-states that rebelled against Chedorlaomer. Later biblical references consistently use Zoar, suggesting Bela fell out of use or represented a different phase in the city's history.

(2×) A place name identifying a city in the Jordan plain, equated with Zoar by BDB (Genesis 14:2, 8). The uniform transliteration across languages reflects its function as a geographical designator. The brief dual occurrence in Genesis 14 suggests this may have been the city's original name before it became known as Zoar, the city Lot fled to when Sodom was destroyed. **GEOGRAPHY AND SPACE**
en: Bela | **es:** Bela | **fr:** Bela | **de:** von-Bela Gen 14:2; Gen 14:8

בִּלְעֲדֵי H1107 *Conj-w* (17×)

Apart from, besides, without, except — a prepositional compound expressing exclusion or absence
A compound preposition built from bal ('not') and 'ad/adê ('unto'), yielding the sense 'not unto' and hence 'apart from, besides, without.' It frequently takes pronominal suffixes: bil'adai ('apart from me,' Isa 45:6), bal'adekha ('without you,' Gen 41:44). In Genesis 14:24, Abraham uses it as a deprecatory particle — 'not for me!' — declining any personal share in the spoils of war. The Syriac cognate belad carries the same meaning ('without, apart from'), confirming the compound's deep Semitic roots. The word appears in both legal-narrative and prophetic-theological contexts, often asserting divine exclusivity.

apart from / besides / without (17×) A prepositional particle expressing exclusion, separation, or absence — 'apart from, besides, without, except.' Used with suffixes to mark what is excluded or set aside: Pharaoh declares no one shall act bil'adekha ('without you,' Gen 41:44); God asserts ein bil'aday ('there is none besides me,' Isa 45:6). English renderings include 'apart from,' 'without,' and 'besides'; Spanish uses 'fuera de mí' and 'sin'; French employs 'sans' and equivalent constructions. The deprecatory use in Gen 14:24 ('not for me!') shows pragmatic extension beyond spatial exclusion. **CONJUNCTIONS AND CONTRAST**
en: and-apart-from-Me, and-without-you, apart-from | **es:** Fuera-de-mí, Sin-, aparte-de | **fr:** [בלעדי], [המבלעדי], de-sans | **de:** [בלעדי], [המבלעדי], [ומבלעדי] Gen 14:24; Gen 41:16; Gen 41:44; Num 5:20; Josh 22:19

בַּלְעִי H1108 *Art / N-proper-ms* (1×)

the Belaite (gentilic: descendant of Bela, son of Benjamin)
This gentilic adjective with the definite article functions collectively to designate the clan descended from Bela, the firstborn son of Benjamin. Numbers 26:38 includes them in the census of Benjaminite families during the wilderness period. The standard transliteration across languages reflects the conventional pattern for forming and translating Hebrew tribal designations.

(1×) Collective designation for Bela's descendants in the Benjaminite census of Numbers 26:38. The definite article with the gentilic form ('the Belaite' in English and German) marks this as a recognized family group within Benjamin's tribal structure. **PERSONAL NAMES**
en: the-Belaite | **es:** los-belaítas | **fr:** le-Belaite | **de:** der-Belaite Num 26:38

בִּלְעָם H1109a *N-proper-ms* (60×)

Bil'am – Balaam, the Mesopotamian prophet-diviner hired to curse Israel but compelled to bless
Bil'am (Balaam) son of Beor was a prophet or diviner from Pethor in upper Mesopotamia, summoned by Balak king of Moab to pronounce a curse upon Israel as they camped on the plains of Moab (Num 22-24). The narrative is one of the Bible's most vivid and ironic: God opens the mouth of Balaam's donkey to rebuke the seer, and then opens Balaam's own mouth to pronounce four magnificent blessings instead of curses, including the messianic oracle 'a star shall come out of Jacob' (Num 24:17). Later tradition took a darker view, blaming Balaam for counseling Moab to seduce Israel into idolatry (Num 31:16; Rev 2:14). All 60 occurrences refer to the same individual, rendered uniformly as Balaam in English, Spanish, and French, and Bileam in German.

Balaam (personal name) (60×) The proper name of the Mesopotamian prophet/diviner, son of Beor, hired by Balak of Moab to curse Israel but repeatedly compelled by God to bless them instead (Num 22-24). The Balaam cycle includes the famous talking-donkey episode (Num 22:28) and the messianic star oracle (Num 24:17). Later texts condemn him for the counsel that led Israel into idolatry at Baal-Peor (Num 31:16; cf. 2 Pet 2:15; Rev 2:14). Cross-lingual evidence – Spanish Balaam, French Balaam, German Bileam – confirms a single proper-noun referent across all 60 occurrences. **BALAAM PROPHET NAME**
en: Balaam | **es:** Balaam | **fr:** Balaam | **de:** Bileam Num 22:5; Num 22:7; Num 22:8; Num 22:9; Num 22:10

בִּלְעָם H1109b *N-proper-fs* (1×)

Bileam (place name: Levitical town in Manasseh, same as Ibleam)
This geographical name designates a Levitical city in the territory of Manasseh, appearing in 1 Chronicles 6:70. It is identical to Ibleam mentioned in Joshua 17:11 and other passages, with the variant spelling likely reflecting dialectal pronunciation. Modern scholarship identifies it with Khirbet Belʿame, north of modern Nablus.

(1×) Names a Levitical town in Manasseh in 1 Chronicles 6:70. The transliteration 'Bileam' represents an alternate form of 'Ibleam,' showing how the same settlement could be spelled differently in various biblical sources, a common phenomenon with place names in ancient texts. **BALAAM PROPHET NAME**
en: Bileam | **es:** Bileam | **fr:** [בלעם] | **de:** [בלעם] 1Chr 6:70

בָּלַק H1110 *Conj-w / V-Qal-Prtcpl-msc / 3fs* (2×)

to lay waste, devastate, make desolate; intensive form emphasizing thorough destruction
This intensive verbal form conveys complete devastation and desolation, used of divine judgment against the earth and against cities. Isaiah depicts the LORD himself as the subject, laying waste to the whole earth in cosmic judgment. Nahum employs it in a threefold accumulation of destruction words describing Nineveh's utter ruin. The Poel or intensive stem underscores not mere damage but total, thorough devastation that leaves nothing intact.

(2×) An intensive form meaning to utterly devastate or lay completely waste (Isaiah 24:1; Nahum 2:10). The verbal form appears in contexts of total destruction, with God as subject in Isaiah and as part of a triple intensification in Nahum ('empty, desolate, and devastated'). The bracketed forms in some translations indicate uncertainty about the exact parsing, as the form could be Qal or Poel participle, though the intensive meaning is clear from context. **DESOLATION AND RUIN**
en: and-lays-waste, and-waste | **es:** y-devastada, y-devastándola | **fr:** [ובולקה], et-Balak | **de:** [ובולקה], [ומבלקה] Isa 24:1; Nah 2:10

בָּלָק H1111 *N-proper-ms* (43×)

Balak — king of Moab who hired Balaam to curse Israel during the wilderness period

A Moabite royal name meaning 'devastator' or 'one who lays waste.' Balak son of Zippor ruled Moab when Israel camped on the plains east of the Jordan after the exodus. Alarmed by Israel's defeat of the Amorites, he summoned the diviner Balaam to pronounce a curse, only to hear blessings instead (Numbers 22-24). Later biblical writers recall his failed plot as a paradigm of God's sovereign protection of his people (Josh 24:9; Judg 11:25; Mic 6:5).

Balak (personal name) (43×) The personal name of the Moabite king who hired Balaam. All 43 occurrences cluster in Numbers 22-24 (the Balaam narrative), with retrospective mentions in Joshua 24:9, Judges 11:25, and Micah 6:5. Translations uniformly transliterate the name (Balak/Balac), confirming a single proper-noun referent with no semantic extension. **BALAAM PROPHET NAME**

en: Balak | **es:** Balac | **fr:** Balak | **de:** Balak Num 22:2; Num 22:4; Num 22:7; Num 22:10; Num 22:13

בֶּלְאשַׁצַּר H1112 *N-proper-ms* (1×)

Belshazzar (personal name: last Babylonian king in Daniel, son of Nabonidus)

This Babylonian royal name (Bel-shar-usur, 'Bel, protect the king') identifies the ruler whose feast was interrupted by the handwriting on the wall in Daniel 5. While Daniel presents him as Nebuchadnezzar's successor and son, cuneiform inscriptions reveal he was actually the son of Nabonidus and served as prince regent, not sole king.

(1×) Personal name of the Babylonian ruler in Daniel 8:1 and throughout chapters 5-8. The transliterations vary slightly across languages but consistently preserve the Babylonian theophoric element 'Bel,' marking this as a foreign royal name tied to Babylon's patron deity and the dramatic judgment narrative. **BABYLON CITY EMPIRE**

en: Bel'shatztzar | **es:** Belsasar | **fr:** Belshatsar | **de:** [בלאשצר] Dan 8:1

בֶּלְשַׁאצַּר H1113 *N-proper-ms* (7×)

Belshazzar; the last king of Babylon in the book of Daniel, who saw the handwriting on the wall at his final feast.

The Aramaic proper name of Belshazzar (בֶּלְשַׁאצַּר), the Babylonian king featured in Daniel 5 and referenced in Daniel 7:1 and 8:1. He is the ruler who held the infamous banquet at which the mysterious hand wrote on the wall, pronouncing the doom of his kingdom (Dan 5:1-30). Historically the son of Nabonidus and co-regent of Babylon, his name means 'Bel, protect the king' in Akkadian. The narrative of his feast and fall has become one of the most iconic scenes in biblical literature, giving rise to the proverbial expression 'the writing on the wall.'

Belshazzar (Babylonian king) (7×) The proper name of the last Babylonian king as presented in Daniel. All translation traditions preserve the name through transliteration — English 'Belshazzar,' Spanish 'Belsasar,' French 'Beltschatsar,' German 'Belsazar' — with minor phonetic variation reflecting each language's adaptation of the Akkadian theophoric name. The two orthographic forms in Daniel (בֶּלְשַׁאצַּר in 5:1-29 and בֶּלְאשַׁצַּר in 5:30; 7:1; 8:1) refer to the same individual, differing only in the metathesis of shin and aleph. His occurrences span the feast narrative (Dan 5:1, 2, 9, 22, 29), his death notice (5:30), and chronological references (7:1; 8:1). **BABYLON CITY EMPIRE**

en: Belshatztzar, of-Belshatztzar | **es:** Belsasar, de-Belsasar | **fr:** Beltschatsar | **de:** Belsazar, [בלאשצר], [לבלאשצר] Dan 5:1; Dan 5:2; Dan 5:9; Dan 5:22; Dan 5:29

בִּלְשָׁן H1114 *N-proper-ms* (2×)

Bilshan, one of the leaders who returned from Babylonian exile with Zerubbabel

Bilshan appears among the prominent leaders listed in the return from exile under Zerubbabel's leadership. His name may derive from roots related to inquiry or searching, though the etymology remains uncertain. He stands as one of the named individuals whose return marked the restoration of the Jewish community in Jerusalem after the Babylonian captivity, appearing in both Ezra's and Nehemiah's parallel lists of returnees.

(2×) A personal name of one of the leaders accompanying Zerubbabel in the return from exile (Ezra 2:2; Nehemiah 7:7). The consistent appearance in both parallel lists confirms his historical role in this crucial moment of restoration. Translations uniformly transliterate the name, with some indicating the Hebrew form in brackets to show they're preserving the original rather than translating a meaning. **PROPER NAMES (PERSONAL)**

en: Bilshan | **es:** Bilsán | **fr:** [בלשן] | **de:** [בלשן] Ezra 2:2; Neh 7:7

בְּלִתִּי H1115 *Conj-w* (112×)

A particle of negation meaning 'not, so as not to, except, without'; from a root meaning 'failure' or 'cessation', used for negative purpose, exclusion, and privation.

Derived from the root balah ('to wear out, fail'), bilti expresses the idea of cessation or non-existence deployed as a grammatical particle. Its most frequent use (84 of 112 occurrences) is with the preposition lamed to form negative purpose clauses — 'so as not to' — as when God marks Cain so that no one will kill him (Gen 4:15). It also functions as an exceptive particle ('except, unless') and can express pure absence ('without'). French afin-que-ne-pas and German zu-damit-nicht both reveal how languages stretch to capture this compact Hebrew negator, while Spanish para-no achieves the same with elegant brevity.

1. negative purpose or result (84×) The dominant negative-purpose construction, typically לְבִלְתִּי plus infinitive, expressing 'so as not to, in order not to, lest.' French afin-que-ne-pas and Spanish para-no both capture this final-clause negation cleanly. Found 84 times from Genesis to Ezekiel, it governs divine warnings (Gen 3:11), protective measures (Gen 4:15, Lev 18:30), and prophetic prohibitions. This is the Hebrew writer's primary tool for expressing purposeful prevention. **NEGATION PARTICLES**

en: so-as-not, so-as-not-to, to-not | **es:** para-no | **fr:** afin-que-ne-pas, à-afin-que-ne-pas | **de:** zu-damit-nicht Gen 3:11; Gen 4:15; Gen 19:21; Lev 18:30; Lev 20:4

2. exception or exclusion (13×) After a preceding negative, bilti functions as an exceptive particle meaning 'except, unless, but only.' German außer and French sauf match precisely. Key passages include Gen 21:26 ('no one told me except you'), Gen 43:3-5 (Joseph's brothers cannot return 'unless' Benjamin is with them), and Exod 22:20 ('whoever sacrifices to any god except the LORD'). These 13 occurrences show bilti carving out the single exception from a blanket negation. **CONJUNCTIONS AND CONTRAST**

en: except, except-, except-You | **es:** a-menos-que, excepto, fuera-de-ti | **fr:** sans, sauf, sauf- | **de:** ausser, ausser-You, außer Gen 21:26; Gen 43:3; Gen 43:5; Gen 47:18; Exod 22:20

3. without or absence (10×) Indicates privation or total absence — 'without, none, no more' — describing a state where something is completely lacking. Spanish sin ('without') and German ohne capture the privative sense. Joshua's conquest narratives use it strikingly: Josh 8:22, 10:33, 11:8 all describe enemies left 'without' survivors. The 10 occurrences convey an absolute zero-state rather than a purposeful prevention. **NEGATION PARTICLES**

en: and-with-not, no-more, none | **es:** Sin, no, para-no | **fr:** afin-que-ne-pas, aucun, et-pour-sans | **de:** damit-nicht, keiner, ohne Josh 8:22; Josh 10:33; Josh 11:8; Josh 11:20; 2Kgs 10:11

4. (3×) Three occurrences where bilti functions as a simple adverbial negation 'not,' modifying an adjective or state rather than forming a purpose clause. In 1 Sam 20:26, David is 'not clean' (bilti tahor). Num 21:35 and Deut 3:3 use it similarly. French ne-pas and German nicht render this straightforward negation. Isaiah 14:6 also uses it adverbially: 'a stroke of non-cessation,' that is, an unceasing blow. **NEGATION PARTICLES**

en: not | **es:** no, no- | **fr:** ne-pas, pas | **de:** nicht Num 21:35; Deut 3:3; 1Sam 20:26

5. causal negation (2×) A causal negation construction with the preposition min, producing 'because not, because of inability.' Found in Num 14:16, where the nations would say God slew Israel in the wilderness 'because of inability' (mibbelti) to bring them to the

promised land, and Ezek 16:28, describing insatiability. Spanish Por-no-poder ('because of not being able') captures this causal-privative nuance that combines reason with negation. **NEGATION PARTICLES**
en: because-not, because-of-inability-of | **es:** Por-no-poder, por-no | **fr:** de-sans, parce-que-de-inability-de | **de:** von-damit-nicht, weil-von-inability-von Num 14:16; Ezek 16:28

בָּמָה H1116 *Prep-l* (104×)

High place; a raised site for worship (often illicit cultic shrines) or a geographic elevation, ridge, or mountain height.
In ancient Israel, a bamah was a raised open-air platform used for sacrifice and worship. While some high places served legitimate worship before the temple was built (1 Kgs 3:2), most references carry a strong negative connotation as sites of Canaanite-influenced or unauthorized Israelite worship that the prophets and Deuteronomistic historians repeatedly condemn. In poetic and prophetic texts, the word retains its older geographic sense of mountain ridges or elevated terrain that God treads upon (Amos 4:13; Mic 1:3) or that the faithful are made to walk on (Deut 32:13). German 'Hoehen' and Spanish 'lugares altos' both preserve the literal height imagery, while French 'haut lieu' has itself become an idiom for a prestigious place.

1. cultic high place, shrine (92×) A raised open-air worship site, typically associated with illicit or Canaanite-influenced ritual. Condemned throughout Kings and the prophets (1 Kgs 12:31; 2 Kgs 23:5), these shrines appear in every language as elevated cultic sites: Spanish 'lugares altos,' French 'hauts lieux,' German 'Hoehen.' The 92 occurrences span condemnation formulas, reform narratives, and prophetic warnings. **GEOGRAPHY AND SPACE**
en: at-the-high-places, on-the-high-places, the-high-places | **es:** en-los-lugares-altos, los-lugares-altos | **fr:** le-haut-lieux, le-hauts-lieux, sur-le-haut-lieux | **de:** auf-der-hoch-Orte, bei-der-hoch-Orte, der-Hoehen 1Kgs 3:2; 1Kgs 3:3; 1Kgs 12:31; 1Kgs 12:32; 1Kgs 13:2

2. height, elevated terrain (12×) A topographical elevation, ridge, or mountainous height, used in poetry and prophecy. God 'treads on the heights of the earth' (Amos 4:13; Mic 1:3), and the faithful are set upon high places (Deut 32:13; 2 Sam 22:34). The multilingual glosses show geographic rather than cultic framing: 'heights of' rather than 'high places' as shrines. **GEOGRAPHY AND SPACE**
en: (high-places-of), [high-places-of], heights-of | **es:** (lugares-altos-de), [ketiv], [lugares-altos-de] | **fr:** dans-haut-lieu, haut-lieu, haut-places-de | **de:** Hoehe, [(במתי)], [[במותי]] Num 21:28; Deut 32:13; 2Sam 22:34; Job 9:8

בָּמָה H1117 *N-fs* (1×)

high place (cultic worship site, often illicit; also poetically mountaintop or elevated terrain)
This feminine noun primarily denotes a high place used for worship, often condemned as sites of illicit Canaanite-influenced cult practices, though occasionally referring to legitimate sanctuaries before the temple. The term appears over 100 times, frequently in prophetic denunciations. It also functions poetically to describe mountain heights or elevated terrain, as in 'the high places of the earth' meaning mountain peaks.

(1×) In Ezekiel 20:29, the term functions as a wordplay (bama/'what/come?') in God's rhetorical question about Israel's continued use of illicit worship sites. The multilingual glosses show translators struggling between transliterating the technical term ('Bamah') and explaining its cultic function ('high place'), highlighting its specialized religious vocabulary. **INCENSE AND WORSHIP**
en: Bamah | **es:** Bama | **fr:** dans-quoi? | **de:** Hoehe Ezek 20:29

בִּמְהָל H1118 *Conj-w / N-proper-ms* (1×)

Bimhal (personal name: descendant of Asher)
This personal name identifies a descendant of Asher listed in the genealogical records of 1 Chronicles 7:33. The name may derive from 'son of circumcision' according to BDB's etymological suggestion, though such folk etymologies remain uncertain. It appears only in this genealogical context without additional narrative information.

(1×) Personal name in the Asherite genealogy of 1 Chronicles 7:33. The conjunction 'and Bimhal' simply links this name in the family tree, with consistent transliteration across languages marking it as a proper noun without semantic translation. **PROPER NAMES (PERSONAL)**
en: and-Bimhal | **es:** y-Bimhal | **fr:** [וּבִמְהָל] | **de:** [וּבִמְהָל] 1Chr 7:33

בְּמוֹ H1119 *Prep* (10×)

In, with — archaic poetic preposition, expanded form of beth, used in elevated verse
The form בְּמוֹ (bemo) is an archaic and poetic expansion of the common preposition beth ('in, with, by'). It appears exclusively in elevated poetic registers — Job, Psalms, Isaiah, and possibly Deuteronomy 33 — functioning identically to standard beth with locative ('in'), instrumental ('with'), or directional ('into, through') force. Job 9:30 speaks of washing 'with snow-water,' Job 16:4-5 of strengthening 'with my mouth,' and Isaiah 25:10 of Moab being trampled 'in' its own place. The suffix -mo is an old enclitic particle preserved in archaic poetry, cognate with similar expansions in Ugaritic and other Northwest Semitic languages.

in, with (poetic prep.) (10×) An archaic poetic preposition functioning as an expanded form of beth, conveying locative ('in'), instrumental ('with'), or directional ('into/through') meanings. Restricted to elevated verse: Job uses it for washing 'with snow-water' (9:30) and strengthening 'with the mouth' (16:4-5); Isaiah for Moab trampled 'in its place' (25:10); Deuteronomy 33:2 for fire 'from' God's right hand. The -mo enclitic is a relic of older Semitic morphology preserved in poetic archaism. No genuine sense distinction exists among its locative, instrumental, and directional uses. **GEOGRAPHY AND SPACE**
en: [with-waters-of-], in, in- | **es:** (en), [con-aguas-de], con | **fr:** dans, dans-à, par | **de:** [(במו)], [[במו]], [במו] Job 9:30; Job 16:4; Job 16:5; Job 19:16; Job 37:8

בָּמוֹת H1120 *Conj-w / N-proper-fs* (4×)

Bamoth; a Moabite town on the heights, also called Bamoth-Baal, along Israel's wilderness route.
A place name meaning 'high places,' referring to a town in Moab along the Israelites' journey toward the Promised Land. Numbers 21:19-20 lists it as a station between Nahaliel and the valley in the field of Moab. The fuller form Bamoth-Baal ('high places of Baal') in Numbers 22:41 identifies where Balak took Balaam to view and curse Israel — a cultic high place associated with Baal worship. Joshua 13:17 assigns it to the tribe of Reuben. The name's transparent meaning (from בָּמָה, 'high place') links geography, worship, and Israel's territorial claims.

(4×) A Moabite settlement meaning 'high places,' stationed along Israel's wilderness itinerary (Num 21:19-20) and later assigned to Reuben (Josh 13:17). The expanded form Bamoth-Baal (Num 22:41) reveals its function as a Canaanite cultic site — Balak brought Balaam there to survey Israel from a vantage point sacred to Baal. Spanish 'Bamot-Baal,' French 'Bamoth-Baal,' and German 'Bamoth-Baal' all preserve both elements. The consistent transliteration across languages reflects its dual identity as both a geographic waypoint and a place of pagan worship. **BAAL WORSHIP**
en: Bamoth, and-Bamoth-Baal, and-from-Bamoth | **es:** Bamot, Bamot-Baal, Y-de-Bamot | **fr:** Bamoth, et-Bamoth-Baal, et-de-Bamoth | **de:** Bamoth, und-Bamoth-Baal, und-von-Bamoth Num 21:19; Num 21:20; Num 22:41; Josh 13:17

H1121 *Prep-l* (4×)

Son(s); used here in construct forms denoting kinship, membership, or belonging to a group or lineage.
The extraordinarily common Hebrew word בֵּן ('son') appears here in a handful of construct or prepositional forms where it denotes lineage, group membership, or familial relationship. In Judges 20:13, 'sons of Belial' designates worthless men among the Benjamites. In

2 Kings 19:37 and Daniel 11:10, it marks a son in a literal dynastic succession. In 1 Chronicles 27:12, it identifies a military commander by his tribal or family affiliation. The word's flexibility — from literal offspring to metaphorical class membership — is reflected across all target languages.

(4×) Son or sons in construct, marking kinship or group affiliation. This subset of occurrences uses the prepositional form לְבֶן or suffixed forms to express belonging — whether to a literal father (2 Kgs 19:37, where Sennacherib is struck down by 'his sons') or to a classification (Judg 20:13). Spanish renders variously as 'para-el-hijo,' 'sus-hijos,' while French uses 'et-fils' and German 'Söhne-von,' all reflecting the relational construct. In 1 Chronicles 27:12, it identifies a commander by descent, and in Daniel 11:10 it signals dynastic succession in prophetic vision. GEOGRAPHY AND SPACE

en: (his-sons), (qere:and-his-sons), of-the-sons | **es:** (para-el-hijo-), (sus-hijos), (y-hijos-sus) | **fr:** (his-sons), [לבן], et-fils | **de:** Soehne-von, [לבן], und-seine-Soehne Judg 20:13; 2Kgs 19:37; 1Chr 27:12; Dan 11:10

בֵּן H1121a *N-fpc / 3mp* (4938×)

son, male child; member of a class; age designation

Appearing nearly 5,000 times, the Hebrew word for 'son' extends far beyond biological offspring. While its primary meaning is 'male child,' Hebrew idiom uses 'son of X' to mean 'one characterized by X' or 'member of category X'—thus 'sons of the prophets' are prophetic disciples, 'sons of Belial' are worthless people, and 'sons of valor' are warriors. The same construction with numbers expresses age: 'son of thirty years' means 'thirty years old.' This productive phrase structure reveals how Hebrew thinks categorically through kinship metaphors.

1. son (biological/legal offspring) (2950×) Split from sense 87013. Criteria: Direct male child or descendant in family relationship: 'Abraham's son,' 'the son of David.' Genealogies, inheritance, family narratives.

en: a-son-of, son-of, son-of- | **es:** hijo-de, hijo-de- | **fr:** fils-de, fils-de-, un-fils-de | **de:** Sohn-von, Sohn-von-, der-Sohn- Gen 17:24; Gen 21:5; Gen 26:34; Gen 28:9; Gen 36:38

2. member of a class or group (1964×) Split from sense 87013. Criteria: Idiomatic constructions marking class membership or characteristic: 'sons of Israel' (Israelites), 'son of man' (human being), 'son of death' (one deserving death), 'sons of valor' (warriors).

en: a-son-of, son-of, son-of- | **es:** de-hijo-de-, era-hijo-de, hijo-de | **fr:** fils, fils-de, fils-de- | **de:** Sohn, Sohn-von, Sohn-von- Exod 6:15; Exod 6:25; Exod 12:43; Exod 23:12; Exod 29:1

3. children, people (collective) (12×) Idiomatic construct phrase 'son/sons of X' expressing membership in a class or possession of a quality rather than literal parentage. 'Sons of the prophets' are guild members, 'sons of Belial' are scoundrels. Swahili shifts to watu wa (people of), revealing the categorical function beneath the kinship metaphor. CHILDREN AND INFANCY

en: The-children, and-for-His-children, and-to-our-children | **es:** Los-hijos, hijos, los-hijos | **fr:** dans-fils, enfants, et-son-fils-lui | **de:** Kinder, Kindern, Soehne Gen 3:16; Gen 25:22; Gen 30:1; Gen 31:16; Gen 32:11

4. young of animals (9×) Age designation formed by 'son of X years,' a distinctly Hebrew idiom. 'Abraham was a son of one hundred years' means 'Abraham was one hundred years old.' Translations naturalize this: English 'years old,' Spanish 'años de edad,' Hindi वर्ष का. GEOGRAPHY AND SPACE

en: and-cubs-of, and-sons-of, children-of- | **es:** e-hijos-de, hijos-de-, los-hijos | **fr:** et-fils, et-fils-de, fils | **de:** Soehne-von, der-jung, die-Soehne Deut 22:6; Deut 22:7; 1Sam 6:7; 1Sam 6:10; 1Sam 14:32

בְּנוֹ H1121b *N-msc / 3ms* (2×)

his son; possessive form of 'son' sometimes read as proper name Beno in 1 Chronicles

In the Levitical genealogy of 1 Chronicles 24, this word creates an interpretive puzzle. The Hebrew reads literally 'his son,' but some ancient and modern versions treat it as a proper name 'Beno.' The preferred interpretation takes it as a possessive ('his son'), referring to Jaaziah's son among the descendants of Merari. This demonstrates how genealogical lists sometimes compressed information, requiring readers to parse pronouns and relationships carefully.

(2×) The phrase 'his son' appearing in a Levitical genealogy (1 Chronicles 24:26-27), interpreted by some as a proper name but better understood as indicating 'the sons of Merari by Jaaziah his son.' All major language translations render it as a possessive construction rather than a name, showing the scholarly consensus against reading it as a proper noun. The genealogical context makes the relational meaning clearer than treating it as another individual's name. GEOGRAPHY AND SPACE

en: his-son | **es:** su-hijo | **fr:** son-fils | **de:** sein-Sohn 1Chr 24:26; 1Chr 24:27

בֵּן H1122 *N-proper-ms* (1×)

Ben (personal name: Levite musician, possibly shortened form; Septuagint omits)

This simple personal name ('son') identifies a Levite in 1 Chronicles 15:18, though the Septuagint omits it, suggesting possible textual corruption or abbreviation. It may represent a shortened form of a longer theophoric name. The unusual brevity has led some scholars to question whether this is a complete name or a scribal error.

(1×) Personal name of a Levite in 1 Chronicles 15:18. While translations render it literally as 'Ben' (English) or 'son' (German 'Sohn,' French 'fils'), its status as a proper noun in this context is signaled by capitalization and position in the list, despite its identical form to the common word for 'son.' GEOGRAPHY AND SPACE

en: Ben | **es:** Ben | **fr:** fils | **de:** Sohn 1Chr 15:18

בַּר H1123 *Conj-w / N-mpc* (11×)

Son (Aramaic) — the Aramaic equivalent of Hebrew בֵּן, used in Ezra and Daniel for filial and metaphorical sonship

The Aramaic noun בַּר (bar) is the cognate of Hebrew בֵּן ('son'), appearing in the Aramaic sections of Ezra and Daniel. In Ezra, it functions in genealogical formulas: 'Zerubbabel the son of Shealtiel' (Ezra 5:2), 'Jeshua the son of Jozadak' (Ezra 5:2), and 'the sons of Israel' (Ezra 6:16). Its most celebrated occurrence is Daniel 7:13, where 'one like a son of man' (כְּבַר אֱנָשׁ) approaches the Ancient of Days — a phrase that became foundational for New Testament Christology. Daniel 6:24 uses it for literal sons cast into the lions' den. Spanish 'hijo' and French 'fils' both render the straightforward filial meaning.

son (Aramaic) (11×) The Aramaic word for 'son,' functioning identically to Hebrew בֵּן in patronymic chains and broader relational expressions. Used in genealogical formulas throughout Ezra (5:1-2; 6:14) and for 'the sons of Israel' collectively (Ezra 6:16). In Daniel, it appears in the epochal vision of 'one like a son of man' (כְּבַר אֱנָשׁ, Dan 7:13), a figure who receives universal dominion from the Ancient of Days — foundational to messianic interpretation. Also used for literal offspring (Dan 5:22; 6:24) and in the prayer formula 'sons of the captivity' (Ezra 6:16). Spanish 'hijo' and English 'son' are the standard renderings. GEOGRAPHY AND SPACE

en: and-his-sons, and-young, sons-of | **es:** los-hijos-de, sus-hijos, y-crías-de | **fr:** [ובנוהי], et-fils-de, fils | **de:** Soehne-von, [בניהון], [ובנוהי] Ezra 6:9; Ezra 6:10; Ezra 6:16; Ezra 7:23

בְּנָה H1124 *V-Hitpael-Prtcpl-ms* (22×)

To build, construct (Aramaic Pe'al); to be built, be under construction (Hitpael passive)

The Aramaic verb בְּנָה (cognate with Hebrew בָּנָה) appears exclusively in the books of Ezra and Daniel, where the great themes of exile and restoration center on whether Jerusalem and its temple will be rebuilt. In its active Pe'al form, it describes the physical labor of constructing the temple (Ezra 5:2, 11) and Nebuchadnezzar's boast of building Babylon (Dan 4:27). In the Hitpael passive, the question becomes political: will the temple 'be built' (Ezra 5:15, 6:3), and should the rebellious city 'be built' again (Ezra 4:13, 16,

21)? Spanish 'construir/construida' and German 'baute' confirm the concrete, architectural meaning throughout.

1. build, construct (15×) The active Pe'al (and passive participle) sense: to build, construct, or erect a structure — used of both the Jerusalem temple and the city of Babylon. Fifteen occurrences cluster in Ezra's narrative of the returned exiles who 'are building' the house of God (Ezra 5:2, 3, 4, 9, 11), with Darius decreeing that they 'build' it (Ezra 6:7, 8, 14). Nebuchadnezzar's pride in Dan 4:27 — 'this great Babylon that I have built' — extends the verb to royal self-glorification. The Pe'al passive participle in Ezra 5:11 ('which was built') denotes a completed past construction. Multilingual evidence is consistent: 'construir/construyan' (Spanish), 'batir' (French), 'baute' (German). **BUILDING AND CONSTRUCTING**

en: and-building, and-they-built, building | **es:** a-construir, construida, construyan | **fr:** bâtir, et-bâtir, et-son-fils | **de:** [בניתה], baute, und-baute Ezra 4:12; Ezra 5:2; Ezra 5:3; Ezra 5:4; Ezra 5:9

2. be built (7×) The Hitpael reflexive-passive sense: to be built or to be in the process of being built. Seven occurrences capture the politically charged question of reconstruction during the Persian period. The adversaries of Judah warn that if Jerusalem 'is built' again (Ezra 4:13, 16), it will rebel — leading to the decree that it 'not be built' (Ezra 4:21). Cyrus's original decree commanded that the temple 'be built' (Ezra 6:3), and the returned exiles report that it 'is being built' with great stones (Ezra 5:8). Spanish 'sea-construida/es-construida' and English 'being-built/let-be-built' consistently mark the passive voice, distinguishing this from the active construction scenes. **BUILDING AND CONSTRUCTING**

en: being-built, is-built, let-be-built | **es:** es-construida, sea-construida | **fr:** bâtir | **de:** baute Ezra 4:13; Ezra 4:16; Ezra 4:21; Ezra 5:8; Ezra 5:15

בֶּן־אֲבִינָדָב H1125 *N-proper-ms* (2×)

Ben-abinadab, 'son of Abinadab,' one of Solomon's twelve district officers

This designation identifies one of Solomon's administrative officials using the patronymic 'son of Abinadab.' Rather than preserving his personal name, the text identifies him by his father's name, a common practice when the father was more prominent or well-known. He served as district governor over one of the twelve regions that supplied provisions for the royal household, managing the coastal area including Dor.

(2×) A title or designation for one of Solomon's twelve district governors (1 Kings 4:11), identified by his father's name rather than his own. The construction 'son of Abinadab' (Ben-abinadab) suggests either his personal name wasn't preserved or the patronymic was his functional title. Spanish uniquely translates the construction ('hijo de-') while others transliterate, reflecting different approaches to these administrative titles. **GEOGRAPHY AND SPACE**

en: Abinadab, Ben | **es:** Abinadab, hijo-de- | **fr:** Abinadab, Ben | **de:** Abinadab, Ben 1Kgs 4:11

בֶּן־אוֹנִי H1126 *N-proper-ms* (1×)

Ben-Oni (personal name: 'son of my sorrow,' Rachel's name for Benjamin before she died)

This compound personal name means 'son of my sorrow' and represents Rachel's dying choice for her newborn son in Genesis 35:18. The name captured her mortal anguish in childbirth. Jacob immediately renamed the child Benjamin ('son of the right hand'), transforming the memorial of grief into one of blessing and honor, a poignant detail in the patriarchal narrative.

(1×) Names Rachel's son in her final breath in Genesis 35:18. The meaning 'son of my sorrow' encapsulates the tragedy of her death in childbirth. All major translations preserve the transliteration 'Ben-Oni,' allowing the Hebrew wordplay between the mother's sorrowful name and the father's hopeful renaming to remain visible. **PROPER NAMES (PERSONAL)**

en: Ben-Oni | **es:** Ben-Oni | **fr:** Ben-Oni | **de:** Ben-Oni Gen 35:18

בֶּן־גֶּבֶר H1127 *N-proper-ms* (2×)

Ben-geber, 'son of Geber' or 'son of a mighty man,' one of Solomon's twelve administrative officers

Another of Solomon's district governors identified by patronymic rather than personal name. The designation could mean 'son of Geber' (a personal name) or 'son of a mighty man' if geber is taken as a common noun. He administered Ramoth-gilead and the settlements of Jair in Gilead, including sixty fortified cities. Like other officials in this list, his identification through his father suggests the administrative system valued lineage and family connection.

(2×) The patronymic title for one of Solomon's twelve regional administrators (1 Kings 4:13), governing the Ramoth-gilead district. The Hebrew construction allows either 'son of Geber' (proper name) or 'son of a warrior/mighty man' (appellative), though most translations treat it as a name. The dual occurrence in verse 13 reflects the text's pattern of listing both the official's name and his district. **GEOGRAPHY AND SPACE**

en: Ben, Geber | **es:** Geber, hijo-de- | **fr:** Ben, Geber | **de:** Ben, Geber 1Kgs 4:13

בֶּן־דֶּקֶר H1128 *N-proper-ms* (2×)

Ben-deker, 'son of Deker,' another of Solomon's twelve district governors

This official managed one of Solomon's administrative districts, identified only by his father Deker's name. The territory included Makaz, Shaalbim, Beth-shemesh, and Elon-beth-hanan—a strategic region in the western approaches to Jerusalem. The pattern of patronymic identification in Solomon's administrative list may indicate these were hereditary positions or that these officials came from established administrative families.

(2×) The designation for one of Solomon's provincial governors (1 Kings 4:9), known only through his father's name Deker. Like the other 'ben-' titles in this administrative roster, it appears twice as the text lists both the official and his jurisdiction. The consistent transliteration across languages shows these patronymics functioned as proper designations in the governmental structure. **GEOGRAPHY AND SPACE**

en: Ben-Deker, in-Deker | **es:** Deker, hijo-de- | **fr:** Ben-Deker, dans-Deker | **de:** Ben-Deker, in-Deker 1Kgs 4:9

בָּנָה H1129 *V-Qal-Prtcpl-mpc* (377×)

To build, construct; Nifal: be built, be established; as participle: builder; figuratively of God building a woman, a dynasty, or a people.

Banah is the standard Hebrew verb for construction in all its forms — from Noah building an altar after the flood (Gen 8:20) to Solomon's temple project that defines an era. Yet some of its most theologically charged uses are figurative: God 'builds' the woman from Adam's rib (Gen 2:22), 'builds up' a dynasty for David (2 Sam 7:27), and promises to 'rebuild' Israel after exile (Jer 31:4). The Hebrew ear would have caught the wordplay between banah ('to build') and ben ('son'), a connection exploited in the Rachel and Leah narratives where bearing children is described as being 'built up' (Gen 16:2; 30:3). Across languages the literal core stays stable — Arabic bana, Korean 세우다/짓다, Spanish edificar — but the figurative extensions reveal fascinating divergences in how cultures conceptualize divine and dynastic construction.

1. Qal: build, construct (316×) The core Qal active sense: physically building, constructing, or erecting a structure — a city, house, altar, wall, tower, or fortification. At 316 occurrences this dominates the lemma's profile, spanning the entire biblical narrative from the first altar (Gen 8:20) through the postexilic rebuilding of Jerusalem's walls (Neh 2-6). The verb appears in all finite Qal forms (perfect, imperfect, imperative, wayyiqtol consecutive). Arabic bana, Spanish construir/edificar, Korean 짓다/세우다, and Swahili -jenga all map to this concrete construction meaning without ambiguity. Key passages include the Tower of Babel (Gen 11:4), Solomon's temple (1 Kgs 6:1), and the second temple (Ezra 3:10). **BUILDING AND CONSTRUCTING**

en: And-built, and-built, and-he-built | **es:** Y-construyó, Y-edificó, y-edificó

| **fr:** Et-bâtit, et-bâtit, et-il-bâtit | **de:** und-baute, und-baute-, und-er-baute Gen 2:22; Gen 8:20; Gen 10:11; Gen 12:7; Gen 12:8

2. Nifal: be built, be established (30×) The Nifal passive and reflexive sense: to be built, be constructed, be established. Appearing 30 times, it serves as the natural passive of sense 1 — cities 'are built' (Num 21:27; Deut 13:16), the temple 'was being built' (1 Kgs 6:7). But a striking metaphorical extension emerges in the matriarchal narratives: Rachel and Leah hope to 'be built up' through children (Gen 16:2; 30:3), exploiting the banah/ben ('build'/'son') wordplay. Spanish fue construida/fue edificada and Korean 건축되다 both preserve the passive construction frame, while the figurative 'be established as a family' sense requires creative solutions in most languages. **BUILDING AND CONSTRUCTING**

en: and-be-built, and-will-be-built, and-you-will-be-built | **es:** cuando-se-construía, fue-construida, fue-edificada | **fr:** bâtir, dans-étant-bâtit, et-bâtir | **de:** bauen, baute, er-baut Gen 16:2; Gen 30:3; Num 13:22; Num 21:27; Deut 13:16

3. Qal participle: builder (27×) The substantivized Qal active participle functioning as an agent noun: 'builder(s),' 'the one(s) building.' Found 27 times, this form designates professional construction workers (1 Kgs 5:18, Solomon's builders alongside Hiram's), or metaphorically God as the master builder, or those rebuilding Jerusalem's walls under Nehemiah (Neh 4:5). The famous Psalm 118:22 — 'the stone the builders rejected has become the cornerstone' — uses this participle, a verse quoted repeatedly in the New Testament. Spanish edificadores, Korean 건축하는 자들, and German die Bauleute all render the agent-noun function clearly. **BUILDING AND CONSTRUCTING**

en: am-building, am-building-, and-the-builders | **es:** Edificando, Los-edificadores, Y-los-edificadores | **fr:** building, bâtir, dans-bâtir | **de:** bauen, bauend, baute Gen 4:17; 1Kgs 5:18; 2Kgs 12:11; 2Kgs 22:6

4. Qal passive participle: built (4×) The Qal passive participle used adjectivally: 'built, constructed' — describing a completed structure rather than the process of building. Only 4 clear occurrences, but each is distinctive: the replacement altar is found 'built' (Judg 6:28), Jerusalem 'not yet built' in houses (Neh 7:4), Jerusalem described as a city 'built compactly together' (Ps 122:3), and the beloved's neck 'like a tower built' for an armory (Song 4:4). Spanish edificada and Korean 건축된 both use past-participle adjectival forms, confirming the stative rather than processual semantics. **BUILDING AND CONSTRUCTING**

en: built, that-is-built, the-built | **es:** edificada, edificadas, el-edificado | **fr:** bâtie, bâtir, le-bâtir | **de:** baute, der-baute Judg 6:28; Neh 7:4; Ps 122:3; Song 4:4

בֶּן־הֲדַד H1130 *Conj-w / N-proper-ms* (25×)

Ben-Hadad; throne name of Aramean (Syrian) kings meaning 'son of (the god) Hadad,' borne by at least three rulers of Damascus

Ben-Hadad (בֶּן־הֲדַד, 'son of [the god] Hadad') is a throne name or dynastic title borne by at least three kings of Aram-Damascus who feature prominently in the history of the divided monarchy. Ben-Hadad I allied with Asa of Judah against Baasha of Israel (1 Kgs 15:18–20). Ben-Hadad II was the great antagonist of Ahab and Elisha, besieging Samaria and waging multiple campaigns (1 Kgs 20; 2 Kgs 6:24; 8:7–9). Ben-Hadad III, son of Hazael, was defeated by Jehoash of Israel, who recovered lost cities (2 Kgs 13:3, 24–25). Amos 1:4 prophesies fire upon 'the palaces of Ben-Hadad,' using the name as shorthand for Aramean royal power.

Ben Hadad (25×) The dynastic throne name of Aramean kings of Damascus, meaning 'son of [the storm-god] Hadad.' At least three kings bore this name: Ben-Hadad I who allied with Asa (1 Kgs 15:18–20), Ben-Hadad II who warred against Ahab and was confronted by Elisha (1 Kgs 20:1–34; 2 Kgs 6:24; 8:7–9), and Ben-Hadad III son of Hazael (2 Kgs 13:3, 24–25). The Assyrian records identify Ben-Hadad II as Adad-idri (Hadadezer). Translations uniformly transliterate the name: Spanish, French, and German all render 'Ben-Hadad.' **HADAD BEN HADAD**

en: Ben-Hadad | **es:** Ben-Hadad, Ben-hadad | **fr:** Ben-Hadad, [בֶּן־הֲדַד], [בֶּן הֲדַד] | **de:** Ben-Hadad, [בֶּן־הֲדַד], [בֶּן הֲדַד] 1Kgs 15:18; 1Kgs 15:20; 1Kgs 20:1; 1Kgs 20:3; 1Kgs 20:5

בִּנּוּי H1131 *Conj-w / N-proper-ms* (7×)

Binnui — post-exilic proper name borne by Levites, returned exiles, and men who divorced foreign wives in Ezra-Nehemiah

A Hebrew proper name meaning 'built up' (from the root בנה, 'to build'), carried by at least five individuals in the post-exilic community. One Binnui headed a family that returned with Zerubbabel (Neh 7:15), another was a Levite active in Ezra's reforms (Ezra 8:33; Neh 10:10; 12:8), and two others appear among those who had taken foreign wives (Ezra 10:30, 38). The multilingual glosses uniformly transliterate the name, confirming it as a single lexical identity across all occurrences.

Binnui (personal name) (7×) The proper name Binnui (בִּנּוּי), denoting several post-exilic Israelites. A family head returning under Zerubbabel (Neh 7:15, parallel to Bani in Ezra 2:10), a Levite who weighed temple vessels (Ezra 8:33) and sealed the covenant (Neh 10:10), and men who put away foreign wives (Ezra 10:30, 38). Spanish, French, and German glosses all preserve the transliteration with minimal variation (Binui, Binnui), pointing to a stable onomastic tradition. **PROPER NAMES (PERSONAL)**

en: Binnui, Binnuy, and-Binnuy | **es:** Binui, y-Binui | **fr:** Binnuï, et-Binnuï | **de:** Binnui, und-Binnui Ezra 8:33; Ezra 10:30; Ezra 10:38; Neh 3:24; Neh 7:15

בֶּן־זוֹחֵת H1132 *Conj-w / N-proper-ms* (1×)

Ben-Zoheth (personal name: member of Judah's tribe, possibly 'son of Zoheth')

This compound personal name appears in 1 Chronicles 4:20 in a genealogical list of Judah's descendants. The name structure suggests 'son of Zoheth,' though the relationship to the preceding name Zoheth in the same verse creates interpretive challenges—they may be brothers rather than father and son. The genealogical context provides no additional narrative details.

(1×) Personal name in Judah's genealogy in 1 Chronicles 4:20. The conjunction 'and Ben-Zoheth' links this figure in the family line. The consistent transliteration across languages preserves the compound Hebrew form, though the relationship between Zoheth and Ben-Zoheth in the same verse remains textually ambiguous. **PROPER NAMES (PERSONAL)**

en: and-Ben-Zocheth | **es:** y-Ben-Zojet | **fr:** [ובן־זוחת] | **de:** [ובן־זוחת] 1Chr 4:20

בֶּן־חוּר H1133 *N-proper-ms* (2×)

Ben-hur, 'son of Hur,' one of Solomon's twelve administrative district governors

This officer administered the hill country of Ephraim for Solomon's government, identified through his father Hur rather than by his own personal name. Hur was a name with some prominence in Israelite history, appearing elsewhere in connection with important figures. The administrative system Solomon established divided the kingdom into twelve districts, each responsible for provisioning the royal court for one month annually, requiring capable and trusted officials.

(2×) The patronymic designation for the district governor over Ephraim's hill country in Solomon's reign (1 Kings 4:8). As with the other 'son of' titles in this administrative list, it marks an official by lineage rather than personal name. The dual reference in the verse follows the pattern of naming both the official and his territorial responsibility. **GEOGRAPHY AND SPACE**

en: Ben-Hur, in-Hur | **es:** Jur, hijo-de- | **fr:** Ben-Hur, dans-Hur | **de:** Ben-Hur, in-Hur 1Kgs 4:8

בֶּן־חַיִל H1134 *Prep / N-proper-ms* (1×)

Ben-Hail (personal name: 'son of might/valor,' prince under Jehoshaphat who taught the law)

This compound name means 'son of might' or 'man of valor' and identifies one of the princes whom King Jehoshaphat sent throughout Judah to teach the law to the people (2 Chronicles 17:7). The name reflects the positive virtue of strength and courage. His inclusion in

the teaching mission shows that Jehoshaphat enlisted capable leaders for this religious reform.

(1×) Personal name of one of Jehoshaphat's teaching princes in 2 Chronicles 17:7. The prepositional phrase 'to Ben-Hail' marks him as a recipient of the king's commission to travel through Judah instructing the people in the law, part of a broader religious and educational reform program. **PROPER NAMES (PERSONAL)**
en: to-Ben-Hayil | **es:** para-Ben-Jayil | **fr:** [לבן־חיל] | **de:** [לבן־חיל] 2Chr 17:7

בֶּן־חָנָן H1135 *N-proper-ms* (1×)
Ben-Hanan (personal name: 'son of the gracious one,' member of Judah's tribe)
This compound personal name appears in the genealogical records of Judah in 1 Chronicles 4:20. The name likely means 'son of the gracious one' or 'son of Hanan,' reflecting the common Hebrew practice of forming names with ben ('son') plus a divine attribute or ancestor's name. No additional narrative information about this individual survives.

(1×) Personal name in Judah's genealogy in 1 Chronicles 4:20. Transliterated consistently as 'Ben-Hanan' or variations like 'Ben-Janan' (Spanish), the name appears in a genealogical list without further biographical details, serving simply to preserve family lineage records. **PERSONAL NAMES**
en: Ben-Chanan | **es:** Ben-Janan | **fr:** [בן־חנן] | **de:** [בן־חנן] 1Chr 4:20

בֶּן־חֶסֶד H1136 *N-proper-ms* (1×)
Ben-Hesed (personal name: 'son of mercy/kindness,' one of Solomon's twelve district officers)
This compound name meaning 'son of mercy' or 'son of kindness' identifies one of Solomon's twelve district officers responsible for provisioning the royal court (1 Kings 4:10). Each officer supplied provisions for one month per year. The name's meaning reflects positive theological virtues of divine grace and covenant loyalty (hesed).

(1×) Personal name of a Solomonic administrative officer in 1 Kings 4:10. The consistent transliteration 'Ben-Hesed' across languages preserves the Hebrew compound form, identifying one of the twelve officials who managed the complex logistics of supplying Solomon's extensive royal household and court. **PROPER NAMES (PERSONAL)**
en: Ben-Hesed | **es:** hijo-de-Jesed | **fr:** Ben-Hesed | **de:** Ben-Hesed 1Kgs 4:10

בָּנִי H1137 *N-proper-ms* (15×)
Bani — a Hebrew name meaning 'built,' borne by multiple Levites, warriors, and clan heads
Bani ('built,' possibly short for Benayahu, 'the LORD has built') is shared by a remarkable number of individuals, most connected to Levitical service or postexilic leadership. One Bani was among David's warriors, called 'the Gadite' (2 Sam 23:36). Several Levites named Bani appear in postexilic contexts: reading the Law with Ezra (Neh 8:7), leading confession (Neh 9:4-5), and sealing the covenant (Neh 10:14). Clan heads named Bani appear among those with foreign wives (Ezra 10:29, 34). French interestingly renders some instances as 'fils de,' reflecting overlap with the common noun ben ('son').

Bani (15×) A Hebrew proper name (bani, 'built') borne by multiple individuals: (1) one of David's warriors, 'the Gadite' (2 Sam 23:36; cf. 1 Chr 11:38); (2) Levites active in postexilic worship, Torah-reading, and covenant-sealing (1 Chr 6:46; Neh 3:17; 8:7; 9:4-5; 10:14); and (3) heads of return-era families (Ezra 2:10; 10:29, 34). French 'fils-de' in some contexts reflects confusion with the patronymic ben. **GEOGRAPHY AND SPACE**
en: Bani, and-Bani | **es:** (Bani), Bani, Baní | **fr:** Bani, et-fils-de, fils-de | **de:** Bani, Soehne-von, und-Soehne-von 2Sam 23:36; 1Chr 6:46; 1Chr 9:4; Ezra 2:10; Ezra 10:29

בִּנּוּי H1138 *N-proper-ms* (3×)
Bunni, a Levitical/lay name possibly meaning 'built'; post-exilic leader(s)
A personal name appearing in Nehemiah's lists, possibly meaning 'built' or related to 'son.' Levites named Bunni (or variant Binnui) participated in the covenant renewal ceremony (Nehemiah 9:4) and signed the covenant (Nehemiah 10:15). Another Bunni appears as a Levite ancestor (Nehemiah 11:15), though some suggest reading 'from the sons of' instead of 'Bunni son of.' Textual variants and name similarities (Bunni/Binnui/Bani) create uncertainty about whether these refer to one person or several, but the name clearly belongs to post-exilic Levitical and leadership circles.

(3×) A post-exilic name, primarily Levitical. A Bunni stood on the platform during the covenant ceremony (Nehemiah 9:4), a Bunni signed the covenant (Nehemiah 10:15), and a Bunni appears in a Levitical genealogy (Nehemiah 11:15). Textual and translational uncertainties (some readings prefer 'sons of' instead of 'Bunni') suggest possible confusion with similar names (Bani, Binnui), but the name is attested across Nehemiah's lists. **GEOGRAPHY AND SPACE**
en: Bunni | **es:** Buni | **fr:** [בונ], fils-de | **de:** Soehne-von, [בונ] Neh 9:4; Neh 10:15; Neh 11:15

בְּנֵי־בְרַק H1139 *Conj-w / N-proper-fs* (1×)
Bene-Berak (place name: 'sons of lightning,' town in Dan's territory)
This geographical name means 'sons of lightning' and designates a town allotted to the tribe of Dan in Joshua 19:45. Assyrian records mention Banai-barqa, confirming the site's historical existence. Modern identification places it at Ibn Ibraq (or Ibraq), about an hour southeast of Jaffa, in the coastal plain region.

(1×) Place name in Dan's tribal allotment in Joshua 19:45. The conjunction 'and Bene-Berak' links this town in the boundary list. Minor spelling variations ('Bene-berac' in Spanish) reflect phonetic equivalence, while the 'sons of lightning' etymology may reference storm phenomena or a local deity. **GEOGRAPHY AND SPACE**
en: and-Bene-Beraq | **es:** y-Bene-berac | **fr:** et-Bene-Beraq | **de:** und-Bene-Beraq Josh 19:45

בִּנְיָה H1140 *Conj-w* (1×)
building, structure (feminine noun for constructed edifice)
This feminine noun denotes a building or structure, appearing in Ezekiel 41:13 within the prophet's detailed vision of the restored temple complex. The term refers to a specific constructed edifice, distinct from the general verbal noun binyan. Ezekiel's architectural precision uses this word to designate one component of the elaborate temple vision.

(1×) Refers to a specific building structure in Ezekiel's temple vision in Ezekiel 41:13. The definite article 'the building' (English, Spanish 'el edificio') marks this as a particular architectural feature in the complex measurements and descriptions that characterize Ezekiel 40-48, where precise temple layout dominates. **BUILDING AND EDIFICATION**
en: and-the-building | **es:** y-el-edificio | **fr:** et-Baalath | **de:** [והבניה] Ezek 41:13

בְּנָיָהוּ H1141 *Conj-w / N-proper-ms* (42×)
Benaiah — personal name meaning 'Yah has built up,' borne by David's warrior-captain and several others
Benayahu (also spelled Benayah) is a theophoric name combining banah ('to build') with the divine name Yah, yielding 'Yah has built up.' Its most prominent bearer is Benaiah son of Jehoiada, one of David's elite warriors who slew two Moabite champions and a lion in a snowy pit (2 Sam 23:20-22), and who later executed Solomon's rivals to secure the throne (1 Kgs 2:25, 34, 46). The name also belongs to one of the thirty mighty men (2 Sam 23:30), a Simeonite chief (1 Chr 4:36), several Levites, and men who married foreign wives in Ezra's time.

Benaiah (personal name) (42×) The proper name Benayahu/Benayah ('Yah has built up'), borne by at least eight individuals. Most notable is the son of Jehoiada who commanded David's Cherethites and Pelethites (2 Sam 8:18; 20:23) and secured Solomon's accession (1 Kgs 1-2). All 42 occurrences, in both the -yahu and -yah spellings, denote a single personal name. Spanish 'Benaias,' French 'Benaja.' **PROPER NAMES (PERSONAL)**

en: Benaiah, Benayah, Benayahu | **es:** Benayah, Benayahu, Benaía | **fr:** Benaja, Benaïa | **de:** Benaiah, Benaja, [בניה] 2Sam 8:18; 2Sam 20:23; 2Sam 23:20; 2Sam 23:22; 2Sam 23:30

בְּנֵי יַעֲקָן H1142 *Prep / N-proper-fs* (2×)

Bene-jaakan, 'sons of Jaakan,' a wilderness station where Israel camped during the exodus journey

This location marks one of the Israelites' wilderness encampments during their forty-year journey from Egypt to Canaan. The name 'sons of Jaakan' suggests it was named after a clan or family group, possibly Horite inhabitants of the region. The site is equated with Beeroth-bene-jaakan ('wells of the sons of Jaakan') in Deuteronomy 10:6, indicating it was known for its water sources—crucial for any desert station. The genealogies connect Jaakan to Edomite clans, placing this stop in the southern wilderness near Edom.

(2×) A place name denoting a wilderness encampment (Numbers 33:31-32), named after the clan or descendants of Jaakan. The prepositional phrases in translations ('from Bene-jaakan,' 'in Bene-jaakan') reflect the itinerary context where Israel is moving between stations. The connection to Jaakan, who appears in Edomite genealogies, suggests this was a known water source or settlement area in the southern wilderness used by both Edomites and the traveling Israelites. **GEOGRAPHY AND SPACE**

en: from-Bene-jaakan, in-Bene-jaakan | **es:** de-Bené-Jaacán, en-Bené-Jaacán | **fr:** dans-Bene-jaakan, de-Bene-jaakan | **de:** in-Bene-jaakan, von-Bene-jaakan Num 33:31; Num 33:32

בֵּין H1143 *Art / N-md* (2×)

the interval, the space between; substantive form of the common preposition 'between'

While the preposition 'between' appears hundreds of times throughout Scripture, this particular substantival use with the definite article treats the interval itself as a concrete thing. In 1 Samuel 17, it identifies the space between the battle lines where Goliath positioned himself—the 'between place' or no-man's-land where champions fought. The usage highlights how Hebrew could turn the relational concept of 'between-ness' into a specific geographical referent, the gap or interval that separated the opposing forces.

(2×) The definite noun form 'the between' or 'the interval' (1 Samuel 17:4, 23), referring specifically to the space between the opposing armies where Goliath stood. Rather than the common prepositional usage, this treats the interval as a concrete location. Translations like 'the between' preserve the Hebrew's unusual construction, showing how the language could nominalize a relational term to designate a specific spatial reference—the contested ground between enemies. **UNDERSTANDING AND INSIGHT**

en: the-between | **es:** el-medio | **fr:** le-entre | **de:** der-zwischen 1Sam 17:4; 1Sam 17:23

בִּנְיָמִין H1144 *Conj-w* (169×)

Benjamin; youngest son of Jacob and Rachel, the tribe and territory descended from him

Benjamin means 'son of the right hand,' the name Jacob gave his youngest son to replace the dying Rachel's choice of Ben-Oni, 'son of my sorrow' (Gen 35:18). This renaming itself captures a theological reversal from grief to honor. The tribe of Benjamin, though smallest (1 Sam 9:21), produced Israel's first king Saul and the apostle Paul. Its territory, wedged between Judah and Ephraim, included Jerusalem's northern approaches — making Benjamin a perpetual hinge in Israel's political and spiritual geography.

Benjamin (proper noun) (169×) The proper name Benjamin, referring to Jacob's youngest son born to Rachel, and by metonymy the Israelite tribe and its territorial allotment. Across 169 occurrences the name appears in patriarchal narrative (Gen 42:4), tribal census lists (Num 1:36), territorial descriptions (Josh 18:20), and prophetic oracles (Hos 5:8). Translations consistently transliterate: 'Benjamín' (Spanish), 'Benjamin' (French/German), preserving the Hebrew etymological identity. **BENJAMIN TRIBE NAME**

en: Benjamin, Benjamin- | **es:** Benjamín, Binyamin, Binyamín | **fr:** Benjamin, Benjamin- | **de:** Benjamin, Benjamins Gen 35:18; Gen 42:4; Gen 42:36; Gen 43:14; Gen 43:15

בֶּן־יְמִינ֔י H1145 *N-proper-ms* (11×)

Benjaminite — a member of the tribe of Benjamin, Israel's smallest tribe from which Saul and other notable figures arose

The compound gentilic בֶּן־יְמִינִי (ben-yemini) identifies a person as belonging to the tribe of Benjamin, literally 'son of the right hand' or 'son of the south.' It appears at pivotal narrative moments: Ehud the left-handed judge who assassinated Moab's king Eglon was a Benjaminite (Judg 3:15), as was the unnamed Levite's host at Gibeah (Judg 19:16). Saul introduces himself as 'a Benjaminite, from the smallest of the tribes of Israel' (1 Sam 9:21). Shimei, who cursed David during Absalom's revolt, is identified as 'Shimei son of Gera, a Benjaminite' (2 Sam 16:11; 19:16; 1 Kgs 2:8). The designation carries the tribe's complex reputation — fierce warriors yet nearly annihilated in the civil war of Judges 19-21.

Benjaminite (gentilic name) (11×) A tribal designation identifying a member of the tribe of Benjamin ('son of the right hand'). Applied to Ehud the left-handed judge and deliverer from Moabite oppression (Judg 3:15), to the old man of Gibeah who hosted the Levite (Judg 19:16), to Saul who humbly notes Benjamin's smallness (1 Sam 9:21; 22:7), and to Shimei ben Gera who cursed David during Absalom's rebellion (2 Sam 16:11; 19:16; 1 Kgs 2:8). Mordecai in Esther (Est 2:5) and Paul in the New Testament (Phil 3:5) both claim this identity. Spanish 'benjaminita' and English 'Benjaminite' are the standard renderings. **BENJAMIN TRIBE NAME**

en: -the-Binyamini, Benjaminite, a-Benjaminite | **es:** (de-Jemini), [para-el-benjaminita], benjaminita | **fr:** -le-Binyamini, [ימיני], [לבנימיני] | **de:** -der-Binyamini, Mann, Soehne-von-Yemini Judg 3:15; Judg 19:16; 1Sam 9:21; 2Sam 16:11; 2Sam 19:16

בִּנְיָן H1146 *Art / N-ms* (7×)

A building or constructed structure, used exclusively in Ezekiel's temple vision for walls and edifices of the eschatological sanctuary

A masculine noun (בִּנְיָן) meaning 'building' or 'structure,' likely a loan-word from Aramaic. It appears only in Ezekiel's visionary temple complex (chapters 40-42), where it designates both the enclosing wall of the sacred precinct (Ezek 40:5) and the rear building behind the temple proper (Ezek 41:12, 15). The narrow distribution — all seven occurrences in a single prophetic vision — marks this as specialized architectural terminology for describing sacred space.

building, structure (7×) A constructed edifice or architectural structure, used in Ezekiel's temple vision to describe the enclosing wall (Ezek 40:5), the rear building (Ezek 41:12, 15), and other parts of the sacred complex (Ezek 42:1, 5, 10). The multilingual evidence consistently renders it with building terms — Spanish edificio, French bâtiment, German Gebäude — confirming a concrete architectural sense rather than an abstract notion of 'construction.' **BUILDING AND EDIFICATION**

en: and-the-building, building, the-building | **es:** Y-el-edificio, edificio, el-edificio | **fr:** bâtiment, et-bâtiment | **de:** Gebaeude, das-Gebaeude, und-der-Gebaeude Ezek 40:5; Ezek 41:12; Ezek 41:15; Ezek 42:1

בִּנְיָן H1147 *N-msd* (1×)

building (Aramaic masculine noun for edifice or construction)

This Aramaic masculine noun means building or construction, appearing in the emphatic state in Ezra 5:4. The context involves Persian officials questioning the Jewish community about who autho-

rized the temple reconstruction project. The term refers generally to any edifice or built structure, parallel to the Hebrew binyan.

(1×) Denotes the temple construction project in Ezra 5:4, where Persian authorities demand to know 'Who are the men building this building?' The Aramaic emphatic form marks this as the specific edifice under scrutiny—the Jerusalem temple whose reconstruction had become a point of political concern. **BUILDING AND EDIFICATION**

en: building | **es:** edificio | **fr:** [בְּנִינָא] | **de:** [בְּנִינָא] Ezra 5:4

בְּנִינוּ H1148 *N-proper-ms* (1×)

Beninu (personal name: 'our son,' Levite who sealed Nehemiah's covenant)

This personal name appears to mean 'our son' and identifies a Levite who joined in sealing the covenant renewal under Nehemiah's leadership (Nehemiah 10:13). The name form suggests a plural possessive construction. He was among the leaders who committed themselves and the community to faithful observance of the law in post-exilic Jerusalem.

(1×) Personal name of a Levite covenant-sealer in Nehemiah 10:13. Transliterated as 'Beninu' across major versions, the name appears in the list of leaders who formalized the community's renewed commitment to Torah observance after the exile, part of Nehemiah's broader religious and social reforms. **PROPER NAMES (PERSONAL)**

en: Beninu | **es:** Beninu | **fr:** [בְּנִינוּ] | **de:** [בְּנִינוּ] Neh 10:13

בְּנַס H1149 *V-Qal-Perf-3ms* (1×)

to be angry, enraged (Aramaic verb for becoming furious)

This Aramaic verb means to be angry or enraged, appearing in Daniel 2:12 describing King Nebuchadnezzar's violent reaction when his wise men could not reveal and interpret his dream. The Aramaic root and its cognates in Syriac and Samaritan convey intense anger. The verse combines this verb with 'greatly enraged' to emphasize the king's explosive fury.

(1×) Describes Nebuchadnezzar's explosive anger in Daniel 2:12 when his counselors failed him. The English 'was enraged' and Spanish 'se enojó' (became angry) capture the king's dangerous fury that led to his death decree against all the wise men of Babylon, setting up Daniel's intervention. **ANGER AND INDIGNATION**

en: was-enraged | **es:** se-enojó | **fr:** être-indigné | **de:** [בנס] Dan 2:12

בִּנְעָא H1150 *N-proper-ms* (2×)

Binea, a descendant of King Saul through Jonathan's line in the tribe of Benjamin

Binea appears in the genealogical records of Benjamin, specifically in the line descending from King Saul through Jonathan. His name is preserved in the parallel genealogies of 1 Chronicles 8 and 9, which trace the Benjaminite families both generally and specifically those who settled in Jerusalem after the exile. These genealogies served to maintain tribal identity and royal lineage even after the monarchy's end, keeping alive the memory of Saul's house alongside David's.

(2×) A personal name in the Saulide genealogy (1 Chronicles 8:37; 9:43), appearing in parallel lists of Jonathan's descendants. The bracketed Hebrew in French and German translations indicates they're preserving the original form, acknowledging this as a proper name without known semantic meaning. His inclusion in both genealogical registers shows the importance of maintaining accurate records of Benjamin's prominent families, especially the royal line. **PROPER NAMES (PERSONAL)**

en: Binea | **es:** Bina | **fr:** [בִּנְעָא] | **de:** [בִּנְעָא] 1Chr 8:37; 1Chr 9:43

בֶּן־עַמִּי H1151 *N-proper-ms* (1×)

Ben-Ammi (personal name: 'son of my people,' Lot's son by his younger daughter, ancestor of Ammonites)

This compound name meaning 'son of my people' identifies the child born from Lot's incestuous relationship with his younger daughter after Sodom's destruction (Genesis 19:38). The name became the eponymous ancestor of the Ammonites (bene ammon, 'sons of Ammon'). The naming represents the mother's claim to preserve her people's lineage, albeit through shameful means.

(1×) Personal name of Lot's son in Genesis 19:38, ancestor of the Ammonites. The name's meaning 'son of my people' reflects the desperate circumstances and ethnic preservation motive behind the incestuous union. Consistent transliteration across languages preserves the Hebrew form and its etymological connection to 'Ammon.' **PROPER NAMES (PERSONAL)**

en: Ben-Ammi | **es:** Ben-Ammi | **fr:** Ben-Ammi | **de:** Ben-Ammi Gen 19:38

בְּסוֹדְיָה H1152 *N-proper-ms* (1×)

Besodeiah (personal name: 'in the secret/counsel of Yah,' helped repair Jerusalem's wall)

This theophoric personal name likely means 'in the secret of Yahweh' or 'in Yah's counsel' and identifies one of the builders who helped Nehemiah repair Jerusalem's walls (Nehemiah 3:6). The name suggests intimacy with divine wisdom or being privy to God's plans. He participated in the crucial post-exilic reconstruction of Jerusalem's defenses.

(1×) Personal name of a wall-builder in Nehemiah 3:6. Transliterated consistently as 'Besodeiah' or 'Besodías' (Spanish), the name identifies one of the many volunteers who joined the collaborative effort to restore Jerusalem's walls, each family or individual taking responsibility for specific sections. **PROPER NAMES (PERSONAL)**

en: Besodeiah | **es:** Besodías | **fr:** [בְּסוֹדְיָה] | **de:** [בְּסוֹדְיָה] Neh 3:6

בֵּסַי H1153 *N-proper-ms* (2×)

Besai, ancestor of a family of temple servants (Nethinim) who returned from exile

Besai heads a family of Nethinim—temple servants who assisted the Levites in maintaining the temple and its services. His descendants numbered among those who returned from Babylonian exile to restore worship in Jerusalem. The Nethinim likely included both Israelites and foreigners dedicated to temple service, their role being essential though their social status was lower than priests and Levites. The slight variation in spelling between Ezra and Nehemiah (Besai/Besay) reflects normal scribal variation without changing the family identity.

(2×) The name of a Nethinim family head whose descendants returned from exile (Ezra 2:49; Nehemiah 7:52). The parallel lists show minor spelling variation typical of manuscript transmission. Translations either transliterate or bracket the Hebrew to show they're rendering a proper name. The preservation of this name in both exile and return demonstrates how these temple-servant families maintained their identity and calling across generations and displacement. **PROPER NAMES (PERSONAL)**

en: Besai, Besay | **es:** Besai, Besai. | **fr:** [בסי] | **de:** [בסי] Ezra 2:49; Neh 7:52

בֹּסֶר H1154 *N-msc / 3ms* (1×)

unripe grapes, sour grapes (collectively: grapes not yet ripened or sweet)

This masculine noun (used collectively) denotes unripe or sour grapes, appearing in prophetic oracles and wisdom literature. Jeremiah 31:29-30 and Ezekiel 18:2 use the proverb about eating sour grapes and children's teeth being set on edge to discuss generational guilt. Job 15:33 employs it metaphorically for premature loss. The term contrasts with ripe, sweet fruit.

(1×) Refers to immature grapes in Job 15:33 with the third masculine singular suffix ('his unripe grapes'). The metaphor describes the wicked person who loses his fruit prematurely, like a vine dropping its unripe grapes before they can mature and ripen, symbolizing unful-

filled potential and divine judgment. GRAPE VINTAGE HARVEST
en: unripe-grapes-his | **es:** su-uva-verde | **fr:** son-בסרו-lui | **de:** [בסרו] Job 15:33

בֹּסֶר H1155 *N-ms* (4×)

Unripe or sour grapes; used both literally of premature fruit and proverbially of inherited guilt.

Denotes grapes that are not yet ripe — either green and hard or sour and astringent. Isaiah 18:5 uses it literally: God will cut away vine branches when the blossom becomes a ripening grape, just before harvest. Job 15:33 compares the wicked to a vine that shakes off its unripe grapes prematurely. But the word is best known from the proverb quoted in Jeremiah 31:29 and Ezekiel 18:2: 'The fathers have eaten sour grapes, and the children's teeth are set on edge' — a complaint about inherited punishment that both prophets then overturn with the principle of individual responsibility.

(4×) Unripe or sour grapes, used of fruit that has not reached maturity and carries an unpleasant taste. In Isaiah 18:5, it appears in an agricultural metaphor for God's pre-harvest pruning of nations. Job 15:33 compares the wicked to an olive tree casting off its blossoms and a vine dropping its unripe grapes (בִּסְרוֹ). The proverbial use in Jeremiah 31:29-30 and Ezekiel 18:2 — Spanish 'uvas-agrias,' English 'sour-grapes' — embeds the word in a theological argument: the old saying about fathers eating sour grapes and children suffering is declared obsolete. The Arabic cognate ('unripe dates') confirms the core sense of premature, unpalatable fruit. GRAPE VINTAGE HARVEST
en: and-unripe-grape, sour-grapes, the-sour-grapes | **es:** las-uvas-agrias, uvas-agrias, y-agraz | **fr:** [בסר], [הבסר], [ובסר] | **de:** [בסר], [הבסר], [ובסר] Isa 18:5; Jer 31:29; Jer 31:30; Ezek 18:2

בְּעָא H1156 *V-Qal-Prtcpl-mp* (12×)

To ask, request, petition, or seek (Aramaic); in the Piel, to seek diligently or urgently.

An Aramaic verb found exclusively in Daniel, covering the full range of human petition – from political requests to fervent prayer. Daniel 'requested' time from King Nebuchadnezzar (Dan 2:16), then turned to seek mercies from God (Dan 2:18, 23). The word appears in both courtly and devotional registers: Daniel 6:12-14 uses it for his habit of praying three times daily. Spanish 'pedir' (to request) and German 'bitten' (to entreat) capture the petitionary force. The rare Piel in Daniel 4:36 intensifies the seeking, suggesting the urgency of counselors who 'sought out' the restored Nebuchadnezzar.

1. seek / request (11×) To ask, request, or petition someone – whether a human authority or God. This Qal sense encompasses Daniel requesting an audience with the king (Dan 2:16), praying to God for revelation (Dan 2:18, 23), and the decree forbidding petitions to any god or man except the king (Dan 6:8, 13). Daniel 6:12 and 6:14 describe Daniel 'making petition' before God in defiance of the edict. Spanish 'pedir/buscar,' French forms, and German 'bitten' all center on the act of making a humble or formal request. The word bridges courtly protocol and prayerful dependence on God. ASKING AND PRAYING
en: I-would-seek-, and-requested, and-they-sought | **es:** buscando, busqué-, para-pedir | **fr:** [אבעא], [בעא], [בעין] | **de:** bitten, in-Auge, und-bitten Dan 2:13; Dan 2:16; Dan 2:18; Dan 2:23; Dan 2:49

2. seek diligently (Piel intensive) (1×) To seek with heightened intensity or determination, expressed through the Piel stem. The sole occurrence in Daniel 4:36 describes Nebuchadnezzar's counselors and nobles who 'sought him out' diligently after his restoration from madness. The Piel intensification suggests active, perhaps eager pursuit – not merely asking but tracking down. Spanish 'me buscaron' (they sought me) and German 'bitten' are used, though the Piel nuance of thoroughness goes beyond a simple request to imply deliberate, concentrated effort. SEEKING AND SEARCHING
en: sought | **es:** me-buscaron | **fr:** [בעון] | **de:** bitten Dan 4:36

בַּעַד H1157 *Prep / 3fs* (103×)

On behalf of; through; behind; around — a preposition expressing separation, passage, or interposition

A versatile preposition built on the idea of separation or interposition between two points. In its most frequent usage it means 'on behalf of' or 'for the sake of,' as when priests make atonement for the people. It also marks physical movement through an opening (Rahab lowering the spies through the window, Josh 2:15) and position behind a barrier. Less commonly it expresses encircling protection, causal grounds, or a rare temporal sense. The range from spatial 'behind' to abstract 'on behalf of' reflects a single conceptual thread: something standing between subject and object.

1. on behalf of, for the sake of (50×) The dominant benefactive sense, appearing roughly half the time. Arabic renders it with purposive prepositions ( ), Korean with 위하여, and Swahili with kwa ajili ya — all confirming the 'for the benefit of' reading. Typical in priestly contexts where atonement is made 'for' someone (Lev 9:7, 16:6). The pronominal suffixes (בַּעֲדִי, בַּעֲדוֹ) attach directly to indicate the beneficiary. GEOGRAPHY AND SPACE
en: and-for, and-on-behalf-of, dens | **es:** por, por-mí, y-por | **fr:** derrière, derrière-moi, et-dans-jusqu'à | **de:** [בעד], fuer-mich, und-auf-behalf-von Gen 20:7; Exod 8:28; Lev 9:7; Lev 16:6

2. through, via passage (19×) Spatial passage through an opening or gap, as when Rahab lets the spies down through the window (Josh 2:15) or Sisera's mother peers through the lattice (Judg 5:28). Arabic and Korean 통하여 both point to 'through' rather than 'behind,' distinguishing this from the positional sense. The underlying notion of separation — moving away from one side to emerge on the other — is the etymological core. GEOGRAPHY AND SPACE
en: and-through, for, through | **es:** Acaso-a-través-de, Por, a-través-de | **fr:** dans-jusqu'à, derrière, et-dans-jusqu'à | **de:** der-wegen, durch, durch- Gen 26:8; Exod 32:30; Deut 9:20; Josh 2:15; Judg 5:28

3. behind, after (19×) Positional 'behind,' indicating location or motion at the rear of something. God shuts the door behind Noah (Gen 7:16); the fat closes behind the blade (Judg 3:22). Arabic and German hinter consistently render this spatial sense. The preposition here marks what is on the far side of a barrier, preserving the root idea of separation. GEOGRAPHY AND SPACE
en: and-behind, and-for, and-for- | **es:** de-detrás-de, detrás-de, detrás-de-ella | **fr:** autour, derrière, derrière-eux | **de:** hinter, hinter-du, hinter-ihm Gen 7:16; Lev 9:7; Judg 3:22; Judg 3:23; Judg 9:51

4. around, encircling (8×) A sense of surrounding or encircling, especially divine protection. Job 1:10 is the paradigm passage: God has 'hedged him around' on every side. Arabic and Swahili kuzunguka confirm 'around' rather than 'behind.' Also in Ps 3:3 where God is a shield 'around' the psalmist. The encirclement reading naturally extends from interposition to encompassment. GEOGRAPHY AND SPACE
en: about-me, and-around, around-him | **es:** alrededor-de-mí, contra-mí, por-él | **fr:** dans-à-cause-de, derrière-lui, et-derrière | **de:** [בעד], hinter, in-Iddo Job 1:10; Job 3:23; Ps 3:3

5. on account of, because of (3×) A causal sense — 'on account of, because of' — appearing in Gen 20:18 (the LORD closed wombs on account of Sarah), 1 Sam 1:6, and Prov 6:26. Arabic and Swahili kwa sababu ya mark this as genuinely causal rather than benefactive. The semantic development from 'for the sake of' to 'because of' follows a common cross-linguistic path. GEOGRAPHY AND SPACE
en: around, on-account-of, over | **es:** a-causa-de, detrás-de, por | **fr:** au-dessus, autour, derrière | **de:** -, um, wegen Gen 20:18; 1Sam 1:6; Prov 6:26

6. (2×) Two occurrences in Job 2:4, where Satan says 'skin for skin' — a proverbial exchange formula. The precise nuance is debated; multilingual renderings split between 'for' (exchange) and 'on account of.' The context suggests a transactional 'in exchange for,' making it a specialized usage distinct from simple benefaction or causation. GEOGRAPHY AND SPACE
en: for | **es:** por | **fr:** derrière | **de:** wegen Job 2:4

7. temporal: within, after (time) (2×) A rare temporal-adverbial usage, attested in 1 Sam 4:18 (where Eli had judged Israel forty

years) and Isa 7:8 (within sixty-five years). Arabic غَيَ and Swahili na-ndani-ya support reading this as 'within' or 'after' a period of time — an extension of the spatial 'within a boundary' to the temporal domain. **GEOGRAPHY AND SPACE**

en: and-in-yet, beside | **es:** al-lado-de, y-dentro-de | **fr:** et-dans-encore, à-côté-de | **de:** neben, und-in-noch 1Sam 4:18; Isa 7:8

בָּעָה H1158 *V-Qal-Imperf-3fs* (5×)

To inquire, seek; to cause to boil up, swell; (Niphal) to be searched out, to bulge.

This rare verb covers a surprising semantic range, from intellectual seeking to physical swelling. In Isaiah 21:12 it appears twice as an invitation to inquire of the prophet about Edom's fate. In Isaiah 64:2 it describes fire causing water to boil. The Niphal forms yield yet further nuance: in Obadiah 1:6 Esau's hidden treasures are 'searched out,' while in Isaiah 30:13 a crumbling wall is described as 'bulging' before collapse. The Aramaic cognate bea supports the 'seek/inquire' meaning, while Arabic bagha adds the 'swell/suppurate' dimension.

(5×) To seek, inquire, or ask, especially of a prophetic oracle. Used in Isaiah 21:12 where the watchman invites Edomite inquirers to return and ask again. The Aramaic cognate (bea, 'seek') and Niphal passive 'searched out' in Obadiah 1:6 both reinforce this core meaning of deliberate investigation. The Spanish 'descubiertos' (discovered) for the Niphal nicely captures the result of being sought out. **ASKING AND PRAYING**

en: bulging, causes-to-boil, have-been-sought-out | **es:** abultándose, fueron-descubiertos, hace-hervir- | **fr:** [בעי], [נבעה], [תבעה] | **de:** [בעי], [נבעה], [תבעה] Isa 21:12; Isa 30:13; Isa 64:2; Obad 1:6

בְּעוּ H1159 *N-fs* (2×)

petition, request; Aramaic term used in Daniel for a formal legal plea or supplication

This Aramaic word appears in the account of Daniel and the lions' den, specifically in the decree forbidding petitions to any god or man except King Darius. The term carries formal, legal weight—not a casual request but an official petition with legal standing. The cognate accusative construction ('petition a petition') intensifies the formal nature of the prohibition. This terminology reflects the Persian administrative context where Daniel served, where formal petitions and decrees governed the empire's religious and civil life.

(2×) An Aramaic noun meaning a formal petition or request (Daniel 6:7, 13), appearing in the decree that prohibited asking anything of any god or man except the king. The possessive form 'his petition' refers to anyone's request during the thirty-day period. Some translations bracket the Aramaic forms, highlighting this is a technical legal term in the Persian court context where the narrative unfolds. **PETITIONS AND REQUESTS**

en: his-petition, petition | **es:** petición, su-petición | **fr:** [בע], [בעותה] | **de:** [בע], [בעותה] Dan 6:7; Dan 6:13

בְּעוֹר H1160 *N-proper-ms* (10×)

Beor — proper name: (1) father of Bela, king of Edom; (2) father of the prophet Balaam

Beor (בְּעוֹר) is a personal name borne by two distinct figures in the Hebrew Bible. The first is the father of Bela, an early king of Edom who reigned before any Israelite king (Gen 36:32; 1 Chr 1:43). The second and far more prominent is the father of Balaam, the Mesopotamian diviner summoned by Balak to curse Israel (Num 22:5; 24:3, 15; 31:8; Deut 23:5; Josh 13:22; 24:9; Mic 6:5). The patronymic 'son of Beor' becomes virtually a fixed epithet for Balaam. The name may derive from the root b-'-r, meaning 'to burn' or 'to consume.' Spanish and English both transliterate as 'Beor.'

Beor (10×) A personal name identifying two individuals: (a) father of Bela, an early Edomite king who ruled before the Israelite monarchy (Gen 36:32; 1 Chr 1:43); and (b) father of the prophet-diviner Balaam, where 'son of Beor' functions as a near-fixed patronymic (Num 22:5; 24:3, 15; Deut 23:5; Josh 13:22; 24:9; Mic 6:5). Whether these are the same person is debated; the Edomite and Mesopotamian settings suggest two distinct bearers. The name possibly means 'burning' from the root ב-ע-ר. Spanish 'Beor' and French 'Béor' preserve the form. **PROPER NAMES (PERSONAL)**

en: Be'or, Beor | **es:** Beor | **fr:** Beor, Béor, [בעור] | **de:** Beor, Beors, [בעור] Gen 36:32; Num 22:5; Num 24:3; Num 24:15; Num 31:8

בְּעוּתִים H1161 *N-mpc* (2×)

terrors, alarms; divine terrors or frightening manifestations sent by God

This rare plural noun describes the terrors that God himself sends—frightening manifestations of divine judgment or power. Job uses it parallel to 'the arrows of the Almighty,' suggesting these are active assaults from God rather than passive fears. The Psalmist likewise speaks of God's terrors overwhelming him. The term conveys not merely human fright but objective sources of terror that God deploys, whether in judgment or discipline, that genuinely assault and overwhelm the sufferer.

(2×) Plural noun for divinely sent terrors or alarms (Job 6:4; Psalm 88:16), always appearing with reference to God as their source. In Job, 'the terrors of God' stand parallel to God's poisoned arrows, showing these are active divine assaults on the sufferer. The Psalmist's 'your terrors' similarly depicts objective frightening experiences sent by God. Some translations bracket the Hebrew to indicate the technical nature of this term for divine afflictions. **GEOGRAPHY AND SPACE**

en: terrors-of, your-terrors | **es:** terrores-de, terrores-de-ti | **fr:** dans-effroi, בעותי | **de:** [בעות], dein-terrors Job 6:4; Ps 88:16

בֹּעַז H1162 *Prep-l / N-proper-ms* (24×)

Boaz – kinsman-redeemer of Ruth in Bethlehem; also the name of the left pillar in Solomon's temple

Best known as the generous landowner of Bethlehem who became Ruth's kinsman-redeemer, marrying the Moabite widow and thus entering the ancestral line of David and ultimately of Jesus the Messiah (Ruth 2-4; Matt 1:5). The etymology is debated – possibly 'in him is strength' or 'swiftness.' The name also designates the left-hand bronze pillar erected before Solomon's temple (1 Kgs 7:21; 2 Chr 3:17), perhaps inscribed as a memorial or bearing the meaning 'in strength.' The Septuagint of 2 Chronicles 3:17 renders it as ischus ('strength'), preserving this etymological thread. A minor Calebite descendant also bears the name (1 Chr 2:11-12).

Boaz (24×) The proper name Boaz (בֹּעַז), referring primarily to the wealthy Bethlehemite kinsman-redeemer who married Ruth the Moabitess (Ruth 2-4), securing the Davidic and messianic lineage. Also designates the left pillar at Solomon's temple entrance (1 Kgs 7:21; 2 Chr 3:17), where the LXX of Chronicles renders it as ischus ('strength'), hinting at the possible etymology 'in him is strength.' The German rendering in-Kraft for the pillar occurrence uniquely preserves this etymological interpretation across translation traditions. A minor Calebite figure also bears the name (1 Chr 2:47). **PROPER NAMES (PERSONAL)**

en: Boaz, and-Boaz | **es:** Boaz, Y-Boaz, y-Boaz | **fr:** Boaz, [בעז], et-Boaz | **de:** Boaz, [בעז], in-Kraft Ruth 2:1; Ruth 2:3; Ruth 2:4; Ruth 2:5; Ruth 2:8

בָּעַט H1163 *V-Qal-Imperf-2mp* (2×)

to kick, kick at; used figuratively of Israel's rebellion and Eli's sons' contempt

This verb appears only twice, both times metaphorically depicting rebellious disrespect. Moses describes Israel grown fat and prosperous as kicking against God's care—the image of a well-fed animal becoming unruly and kicking its provider. God confronts Eli about his sons 'kicking at' the sacrifices, showing contempt for holy things by taking more than their share. The agricultural metaphor captures both ingratitude and active rebellion—not passive neglect but aggressive spurning of God's provision and law.

(2×) A verb meaning to kick or kick at, used figuratively in both occurrences (Deuteronomy 32:15; 1 Samuel 2:29). Translations across languages preserve the kicking imagery, with variations in handling the prepositional phrase in 1 Samuel ('kick at'). The metaphor draws from livestock behavior—animals that kick their feeders when well-fed—to depict human ingratitude and contempt toward divine provision and sacred ordinances. **TRAMPLING AND TREADING**

en: and-kicked, do-you-kick-at | **es:** coceáis, y-coceó | **fr:** et-kicked, fais-tu-méprise-à | **de:** tue-du-kick-bei, und-kicked Deut 32:15; 1Sam 2:29

עִי H1164 *Prep-b / N-ms* (1×)

ruin, heap of ruins (poetic term for devastation and desolation)

This masculine noun means ruin or heap of ruins, used poetically to describe devastation. Job 30:24 employs it in a difficult verse describing divine judgment or calamity. The term appears in prophetic oracles depicting cities reduced to rubble. The Aramaic form 'iyyim appears in some texts, showing lexical overlap between Hebrew and Aramaic vocabulary in poetic contexts.

(1×) Denotes a heap of ruins in Job 30:24 within a challenging poetic passage. The prepositional phrase 'against heap/ruin' appears in Job's lament about suffering and mortality. The Spanish 'contra ruina' and English 'against heap' preserve the stark imagery of destruction, though the verse's exact sense remains debated by interpreters. **DESTRUCTION AND DECAY**

en: against-heap | **es:** contra-ruina | **fr:** dans-בעי | **de:** [בעי] Job 30:24

בְּעִיר H1165 *N-msc / 3mp* (7×)

Beasts, cattle, or livestock — a collective noun for domesticated animals, especially beasts of burden

A collective masculine noun (בְּעִיר) denoting domesticated animals or livestock in general, with cognates across Semitic languages (Aramaic, Syriac, Ethiopic, Arabic — where it specifically denotes a camel). In Hebrew it covers beasts of burden such as donkeys (Gen 45:17, referring back to the brothers' asses) as well as cattle more broadly. It appears in legal texts governing livestock damage (Exod 22:4-5) and in wilderness narrative where Israel pleads for water for their livestock (Num 20:4, 8, 11).

beasts, cattle, livestock (7×) Domesticated animals or livestock viewed collectively, including beasts of burden and cattle. In Genesis 45:17, Joseph tells his brothers to load their בְּעִיר (donkeys, cf. 44:3, 13). In the Covenant Code (Exod 22:4-5), the term appears in a law about grazing damage. In Numbers 20:4, 8, 11, it covers the congregation's livestock needing water at Meribah, and in Psalm 78:48 it parallels flocks destroyed by hail. The Spanish ganado and French bétail both capture the collective 'livestock' sense. **GEOGRAPHY AND SPACE**

en: [his-beast], and-our-livestock, and-their-livestock | **es:** (su-ganado), [su-ganado], bestias-vuestras | **fr:** [son-bête], dans-bétail, et-leur-bétail | **de:** [sein-Tier], eure-Lasttiere, ihr-Vieh Gen 45:17; Exod 22:5; Num 20:4; Num 20:8

בָּעַל H1166 *V-Qal-QalPassPrtcpl-fs* (16×)

To marry, take as wife; also to be master or lord over, exercising authority or ownership — the two senses sharing the root idea of possession.

Few Hebrew roots reveal cultural assumptions as starkly as בָּעַל. Its primary meaning is 'to marry' or 'to be husband to,' but it simultaneously carries 'to be master of, to rule over,' because in the ancient Near Eastern conceptual world, the husband was the 'owner' (בַּעַל) of the household. Isaiah plays on both senses brilliantly: 'your Maker is your husband' (Isa 54:5), where God is simultaneously spouse and sovereign. Jeremiah's God says, 'I was a husband to them' (Jer 31:32) — or perhaps 'I was master over them' — and the ambiguity is likely deliberate. The multilingual evidence is revealing: Spanish splits between 'desposada' (betrothed) and 'señor' (lord), while French sometimes merges both into 'épouser.'

1. marry, be husband to (11×) To marry or be husband to — entering into or maintaining a marital relationship. The Qal active describes the act of taking a wife (Gen 20:3; Deut 21:13; 22:22; 24:1), while the Qal passive participle בְּעוּלָה means 'married woman' (Isa 54:1; 62:4). Isaiah 62:5 uses the verb twice in parallel: 'as a young man marries a young woman, so shall your sons marry you.' Spanish 'casada' and 'desposada' distinguish the state from the act, while German 'heiraten' and 'ist verheiratet' make the same distinction. The Proverbs passage (30:23) lists a maidservant who 'displaces her mistress' when she is married — using this root to mark the social transformation. **MARRIAGE AND MASTERY**

en: Married, and-has-married, and-marries-her | **es:** Desposada, casada-con-, la-casada | **fr:** et-dans-sur, et-marries-sa, et-tu-devra-marry-sa | **de:** [חבעל], heiraten, ist-verheiratet Gen 20:3; Deut 21:13; Deut 22:22; Deut 24:1; Prov 30:23

2. be master of, rule over (5×) To be master of, lord over, or rule — exercising authority, dominion, or ownership. This sense appears in contexts where the marital metaphor fades and raw authority remains: 'other lords besides you have ruled over us' (Isa 26:13), and the disputed passages in Jeremiah where God says 'I was master over them' (Jer 3:14; 31:32). First Chronicles 4:22 records men who 'ruled over' Moab. The cognate noun בַּעַל (owner, lord, Baal) shows how deeply the concept of mastery pervades this root. Spanish 'señor' and the French rendering 'dans sur toi' (over you) both emphasize the power dynamic. **MARRIAGE AND MASTERY**

en: am-your-master, have-ruled-over-us, ruled | **es:** fui-señor, gobernaron, me-desposé | **fr:** [בעלו], dans-sur-toi, épouser | **de:** [בעלו], heiraten, in-ueber-dich 1Chr 4:22; Isa 26:13; Isa 54:5; Jer 3:14; Jer 31:32

בַּעַל H1167 *N-mpc / 3ms* (83×)

Owner, master, lord; husband; lords/citizens of a city; one possessing a quality (idiomatic 'ba'al of X')

Perhaps no Hebrew noun better illustrates how a single word can anchor an entire social world than ba'al. At its core it means 'owner' or 'master' — the man responsible for an ox that gores (Exod 21:28-29), the proprietor of a house that shelters guests (Judg 19:22-23), the creditor who holds a debt (Deut 15:2). Yet the same word designates the leading citizens or lords of a city, as with the infamous 'lords of Shechem' whose treachery dominates Judges 9. In domestic life, ba'al is the natural word for 'husband,' and Hosea 2:16 plays brilliantly on the tension: 'You will call me ishi (my man) and no longer call me ba'ali (my ba'al)' — rejecting the word's association with the Canaanite storm god. The idiomatic construction 'ba'al of X' creates a versatile attributive: ba'al of dreams (Gen 37:19), ba'al of a covenant (Gen 14:13), even ba'al of wings (Prov 1:17).

1. owner or master of property (40×) The primary legal-economic sense of owner or master of property — 40 occurrences spanning ownership of animals (Exod 21:28-29, 34; 22:8-14), houses (Judg 19:22-23), fields (Job 31:39), pits (Exod 21:34), and debts (Deut 15:2). The Covenant Code in Exodus 21-22 alone accounts for a dense cluster, establishing ba'al as the default legal term for a property holder with attendant liability. Spanish dueno, Hindi malik, Korean juin, and Swahili mwenye all converge on this proprietary core, while German Herr preserves the 'lord/master' overtone that English 'owner' flattens. **GEOGRAPHY AND SPACE**

en: against-its-owner, is-master-of, its-owner | **es:** a-su-dueño, a-sus-dueños, dueño-de | **fr:** contre-son-maître, dans-sur, maître-de | **de:** Herr, Herr-von, [בעל] Gen 37:19; Exod 21:3; Exod 21:22; Exod 21:28; Exod 21:29

2. lord or ruler of a city (27×) The civic-political sense of lords, rulers, or leading citizens of a city or region — 27 occurrences, most prominently the 'ba'alei Shechem' whose volatile alliance with Abimelech drives the narrative of Judges 9. Also applied to the lords of Jericho (Josh 24:11), the archers who harassed Joseph (Gen 49:23, where ba'alei chitstsim literally means 'masters of arrows'), and the rulers of Moab's high places (Num 21:28). Spanish senores de and French maitres de mark the feudal-civic authority, while the plural construct chain ba'alei + city name functions as a near-technical political designation throughout the Deuteronomistic History. **GEOGRAPHY AND SPACE**

en: lords-of, lords-of-, masters-of | **es:** dueños-de, los-señores-de, señores-de | **fr:** lords-de, lords-de-, maîtres-de | **de:** Herren-von, Herren-von-, die-Herren Gen 49:23; Num 21:28; Josh 24:11; Judg 9:2; Judg 9:3

3. husband (12×) The domestic-relational sense of husband or marital lord — 12 occurrences where ba'al designates a woman's spouse. Deuteronomy 22:22 and 24:4 use it in divorce and adultery legislation; 2 Samuel 11:26 applies it to Uriah in the Bathsheba narrative; and Hosea 2:16 famously exploits the word's dual resonance with the Canaanite deity. Arabic ba'l (husband) and Akkadian belu confirm the ancient Semitic breadth of the term. The intimate domestic application of a word meaning 'owner/lord' has generated centuries of feminist and theological commentary. MARRIAGE AND MASTERY

en: a-husband, her-husband, her-lord | **es:** a-sus-maridos, como-esposo, esposo | **fr:** [בעליהן], [לבעליהן], dans-sur | **de:** Baal, Herr, ein-husband Gen 20:3; Lev 21:4; Deut 22:22; Deut 24:4; 2Sam 11:26

4. one characterized by a quality (2×) The idiomatic attributive construction 'ba'al of X' meaning 'one characterized by or possessing a quality' — two occurrences in the data, though the pattern is widespread in Hebrew. Proverbs 1:17 speaks of a ba'al of wings (a winged creature), and Isaiah 41:15 describes a new threshing-sledge as a ba'al of teeth (having sharp edges). Arabic dhu (possessor of) functions identically, and this construction underlies compound expressions throughout the Hebrew Bible like ba'al of dreams (Gen 37:19), ba'al of anger (Prov 22:24), and ba'al of a covenant (Gen 14:13). GEOGRAPHY AND SPACE

en: having-teeth, owner-of | **es:** ave, dueño | **fr:** dans-sur, maître | **de:** Herr, in-ueber Prov 1:17; Isa 41:15

5. (1×) A single occurrence in Genesis 14:13 where ba'alei berit designates 'covenant partners' or 'allies' of Abram — Mamre, Eshcol, and Aner. The construct ba'alei berit (literally 'masters/possessors of a covenant') represents a diplomatic-treaty idiom where ba'al extends from property ownership to treaty obligation. Spanish aliados de ('allies of') captures the relational force, while English 'possessors of' retains the literal construct. This bridges Senses 1 and 4: the 'ownership' is metaphorical, applying to a mutual pact rather than property. GEOGRAPHY AND SPACE

en: possessors-of | **es:** aliados-de | **fr:** possessors-de | **de:** waren-Bundesgenossen Gen 14:13

6. (1×) A single occurrence in Jeremiah 37:13 where ba'al peqiddut designates a 'captain of the guard' or 'officer of oversight' — literally a 'master/lord of visitation/inspection.' The term applies to Irijah, who arrests Jeremiah at the Benjamin Gate on suspicion of defection. Spanish jefe de ('chief of') and German Hauptmann capture the military-administrative authority. This specialized title extends the ba'al-of-X attributive pattern (Sense 4) into institutional-military terminology, showing the root's productivity in official nomenclature. GEOGRAPHY AND SPACE

en: officer-of | **es:** jefe-de | **fr:** dans-sur | **de:** in-ueber Jer 37:13

בַּעַל H1168a *Art / N-proper-ms* (76×)

Baal — the Canaanite storm deity; in the plural Baalim, the various local cult manifestations of Baal worship.

Ba'al as a divine name refers to the chief Canaanite storm and fertility god whose worship constituted Israel's most persistent spiritual rival. When Elijah confronts the prophets on Mount Carmel (1 Kgs 18:21), the singular ha-Ba'al denotes this specific deity. The plural form Be'alim — rendered by Spanish los Baales, French le Baalim, and German der Baale — appears in Judges and the Deuteronomistic summaries to name the many local shrine manifestations of this cult, each town having its own 'Baal.' The recurring refrain 'they served the Baalim' (Judg 2:11; 3:7; 10:6) functions as a shorthand for the whole history of Israel's apostasy.

1. Baal (the deity) (54×) The singular Canaanite deity Ba'al, the storm god whose worship rivaled YHWH. All translations treat this as a proper name: spa. el-Baal, fra. le-Baal, deu. der-Baal, with the definite article marking the specific god. Elijah's challenge on Carmel (1 Kgs 18:21) and Gideon's destruction of Baal's altar (Judg 6:25-32) are defining passages. BAAL WORSHIP

en: the-Baal | **es:** el-Baal, ¡Oh-Baal | **fr:** le-Baal | **de:** der-Baal Judg 6:25; Judg 6:28; Judg 6:30; Judg 6:32; 1Kgs 16:31

2. the Baals (cult manifestations) (22×) The plural Be'alim — the various local manifestations, cult images, or regional forms of Baal worship across Canaan. Spanish los Baales and French le Baalim preserve the plural, signaling multiplicity. The Deuteronomistic formula 'they abandoned the LORD and served the Baalim' (Judg 2:11; 10:6) uses this plural as a collective indictment of syncretic worship across Israel's history. BAAL WORSHIP

en: by-the-Baal, for-the-Baalim, for-the-Baals | **es:** los-Baales, los-baales, para-los-baales | **fr:** Baal, le-Baalim, le-Baals | **de:** Baal, der-Baale, der-Baalim Judg 2:11; Judg 3:7; Judg 8:33; Judg 10:6; Judg 10:10

בָּעַל H1168b *Conj-w / N-proper-ms* (4×)

Baal (II); a place name in Simeon and a personal name for a Reubenite and two Gibeonites.

Distinguished from the deity name Baal, this homograph functions as both a place name and a personal name. As a place, it designates a city in the tribal territory of Simeon (1 Chr 4:33), identified with Baalath-Beer elsewhere. As a personal name, it is borne by a Reubenite (1 Chr 5:5), and by a Gibeonite ancestor of Saul listed in 1 Chronicles 8:30 and 9:36. The name's association with the Canaanite deity is incidental here — these are simply individuals and a town bearing a once-common Semitic name meaning 'lord' or 'master.'

(4×) A proper noun — either a Simeonite town (1 Chr 4:33, equivalent to Baalath-Beer) or a personal name borne by a Reubenite (1 Chr 5:5) and a Gibeonite (1 Chr 8:30; 9:36). French and German render it in brackets ([בעל]) as a transliteration, while Spanish and English use 'Baal' directly. Unlike the deity Baal worshipped by Canaanites, this homograph functions purely as a geographic or genealogical identifier, though both derive from the common Semitic root meaning 'lord, master, owner.' BAAL WORSHIP

en: Ba'al, and-Baal | **es:** Baal, y-Baal | **fr:** [בעל], [ובעל] | **de:** [בעל], [ובעל] 1Chr 4:33; 1Chr 5:5; 1Chr 8:30; 1Chr 9:36

בְּעֵל H1169 *N-msc* (3×)

lord, master (Aramaic); official title meaning 'commander' or 'chief officer'

An Aramaic word meaning 'lord' or 'master,' cognate to Hebrew ba'al. In Ezra, it appears in the title 'beel teem' (master of the decree/commander), referring to a Persian official responsible for correspondence and administration—possibly a provincial governor or regional commander. The title occurs three times in Ezra 4 (vv. 8, 9, 17) in official letters concerning the Jerusalem rebuilding. The term functions as a bureaucratic title, not a personal name, designating rank within the Persian imperial hierarchy.

(3×) A title for a Persian administrative official: 'master of decree' or 'commander.' Rehum the 'beel teem' (commander) and Shimshai the scribe write to Artaxerxes opposing Jerusalem's reconstruction (Ezra 4:8, 9). The king's reply is addressed to them using the same title (Ezra 4:17). Translations render this as 'commanding officer' or leave transliterated, recognizing it as an official designation within Persian governance. GEOGRAPHY AND SPACE

en: master-of | **es:** maestro-de- | **fr:** in-sur | **de:** Baal Ezra 4:8; Ezra 4:9; Ezra 4:17

בַּעַל H1170 *N-proper-ms* (2×)

Baal-berith, 'lord of the covenant,' a Canaanite deity worshiped at Shechem after Gideon's death

This deity represents a syncretistic form of Baal worship that incorporated covenant language, possibly attempting to merge Canaanite and Israelite religious concepts. After Gideon's death, the Israelites quickly turned to this god worshiped at Shechem, breaking their covenant with the LORD. The name 'lord of the covenant' suggests this cult may have offered a rival covenant relationship to seduce Israelites away from exclusive devotion to Yahweh. The shrine seems to have been wealthy enough to fund Abimelech's violent rise to power with silver from its treasury.

(2×) The name of a Canaanite deity worshiped at Shechem (Judges 8:33; 9:4), literally meaning 'Baal of the covenant.' The uniform

transliteration across languages reflects this as a specific divine name rather than a descriptive phrase. The ironic juxtaposition of Baal worship with covenant terminology shows how Israelites adopted Canaanite religious forms while trying to maintain covenant language, creating a syncretism that Scripture presents as apostasy from the true covenant with the LORD. **BAAL WORSHIP**

en: Baal-berith | **es:** Baal-Berit | **fr:** Baal-berith | **de:** Baal-berith Judg 8:33; Judg 9:4

בַּעַל גָּד H1171 *Prep / N-proper-fs* (3×)

Baal-gad, a northern boundary site meaning 'Baal of Gad/ Fortune'; at the foot of Hermon

A place name marking Israel's northern territorial limit under Joshua, meaning 'Baal of Gad' (Gad being the god of fortune). The site lay 'in the valley of Lebanon at the foot of Mount Hermon' (Joshua 11:17; 13:5) and defined the northern extent of Joshua's conquests (Joshua 12:7). The name indicates a Canaanite shrine where Baal was worshiped as Gad, the deity of fortune. Proposed identifications include Banias (Caesarea Philippi) or Hasbaya. The phrase 'from Baal-gad' functions as a geographical benchmark for the full scope of the conquest.

(3×) The northernmost point of Israelite conquest, a town in the Lebanon valley near Mount Hermon. Joshua's campaigns extended 'from Baal-gad in the Valley of Lebanon below Mount Hermon' to the southern Negev (Joshua 11:17; 12:7; 13:5). The name suggests a Canaanite cult site dedicated to Baal as the god of fortune (Gad). The location served as a fixed geographic marker for Israel's northern boundary. **GAD PROPER NAME**

en: Baal-Gad, from-Baal-Gad | **es:** Baal-Gad, desde-Baal-Gad | **fr:** Baal-Gad, de-Baal-Gad | **de:** Baal-Gad, von-Baal-Gad Josh 11:17; Josh 12:7; Josh 13:5

בְּעָלָה H1172 *N-fsc* (4×)

Mistress, female owner; a woman who possesses or is characterized by something — a household, sorcery, or necromancy.

The feminine counterpart of בַּעַל ('master, owner'), used to describe a woman defined by what she possesses or practices. In 1 Kings 17:17, the 'mistress of the house' (בַּעֲלַת הַבַּיִת) is the widow of Zarephath who hosted Elijah — a dignified title of domestic authority. In 1 Samuel 28:7, the same construction identifies the famous 'mistress of a spirit' (בַּעֲלַת אוֹב), the medium at Endor whom Saul consulted. Nahum 3:4 applies it to Nineveh as 'mistress of sorceries' (בַּעֲלַת כְּשָׁפִים), personifying the city as a seductive enchantress.

(4×) A woman who owns, possesses, or is characterized by a particular domain or skill. The construct בַּעֲלַת ('mistress of') links to a following noun to define the relationship: 'mistress of the house' in 1 Kings 17:17 (French 'maîtresse,' Spanish 'dueña-de'), 'mistress of a necromantic spirit' at Endor (1 Sam 28:7), and 'mistress of sorceries' describing Nineveh's seductive power (Nah 3:4). German 'mistress-von' and English 'mistress-of' both preserve the possessive construct. The word dignifies the woman's authority over her sphere — whether a household, a forbidden craft, or an empire's dark allure. **GEOGRAPHY AND SPACE**

en: mistress-of | **es:** dueña-de, dueña-de- | **fr:** maîtresse, mistress-de | **de:** [בעלת], mistress-von 1Sam 28:7; 1Kgs 17:17; Nah 3:4

בַּעֲלָה H1173 *N-proper-fs / 3fs* (5×)

Baalah: a city in Judah, identified with Kiriath-Jearim and Kiriath-Baal, a former center of Baal worship.

Baalah is a place name in the territory of Judah, meaning 'lady' or 'mistress,' pointing to an earlier association with Baal worship at a local high place. It is identified with Kiriath-Jearim (the city of forests) and Kiriath-Baal (the city of Baal), and appears in the boundary descriptions of Judah in Joshua 15:9-11. Notably, 1 Chronicles 13:6 mentions it as the place from which David brought up the ark. A second Baalah in Joshua 15:29 is a town in the Negev district. The Spanish rendering 'Baala' with its accent reflects the effort to preserve the Hebrew vowel pattern across languages.

(5×) A proper place name designating a city in Judah equated with Kiriath-Jearim and Kiriath-Baal (Josh 15:9-11; 1 Chr 13:6), from which David transported the ark. The name means 'mistress/lady,' signaling a pre-Israelite Canaanite cult site. A second location called Baalah in Joshua 15:29 lies in the southern Negev district. French and German glosses sometimes retain the untransliterated Hebrew, reflecting the difficulty of standardizing Canaanite theophoric place names. **GEOGRAPHY AND SPACE**

en: Baalah, Baalatah, from-Baalah | **es:** Baalá, a-Baalata, desde-Baalá | **fr:** Baalah, [בעלתה], de-Baalah | **de:** Baalah, [בעלתה], der-Baalah Josh 15:9; Josh 15:10; Josh 15:11; Josh 15:29; 1Chr 13:6

בַּעַל הָמוֹן H1174 *Prep / N-proper-fs* (1×)

Baal-Hamon (place name: 'possessor of abundance,' location of Solomon's vineyard in Song of Songs)

This compound place name means 'possessor of abundance' or 'Baal of the multitude' and appears only in Song of Songs 8:11 as the location of Solomon's vineyard. The first element 'Baal' may be the divine name or simply 'possessor/lord.' The site's identification remains uncertain. The context emphasizes the vineyard's great value and productivity.

(1×) Names the location of Solomon's valuable vineyard in Song of Songs 8:11. The prepositional phrase 'in Baal-Hamon' situates this wealthy agricultural property, whose abundant production contrasts with the Shulammite's personal vineyard. The place name's meaning 'possessor of abundance' may be descriptive or etymological wordplay. **GEOGRAPHY AND SPACE**

en: in-Baal-Hamon | **es:** en-Baal-Hamón | **fr:** à-Baal-Hamôn; | **de:** [בבעל המון] Song 8:11

בְּעָלוֹת H1175 *Conj-w / N-proper-fs* (2×)

Bealoth, a town in southern Judah near the Philistine border, possibly identical with another Baal-named site

Bealoth was a settlement in Judah's southern territory, listed among the cities toward the Philistine frontier and also named in connection with Solomon's administrative districts. The name's plural form may indicate 'heights' or 'mistresses,' potentially reflecting Baal worship sites. Some scholars suggest it may be the same location as other Baal-compound place names in the region, showing how Canaanite religious toponymy persisted even in Israelite territorial lists.

(2×) A place name in southern Judah (Joshua 15:24; 1 Kings 4:16), appearing with conjunctive and prepositional prefixes that show its function in territorial and administrative lists. Translations preserve the name while handling the grammatical particles differently—some including 'and' or 'in' as separate words, others compounding them. The persistence of this Baal-related toponym in Judah's inheritance illustrates the long process of displacing Canaanite religious geography. **GEOGRAPHY AND SPACE**

en: and-Bealoth, and-in-Bealoth | **es:** y-Bealot, y-en-Bealot | **fr:** et-Bealoth, et-dans-Bealoth | **de:** und-Bealoth, und-in-Bealoth Josh 15:24; 1Kgs 4:16

בַּעַל H1176 *Prep / N-proper-ms* (4×)

Baal-Zebub; the deity of Ekron whose name means 'lord of the flies,' consulted by King Ahaziah.

A compound divine name meaning 'lord of the flies,' designating the Philistine deity worshipped at Ekron. All four occurrences appear in 2 Kings 1:2-16, where King Ahaziah of Israel, after falling through a lattice, sends messengers to inquire of Baal-Zebub whether he will recover. Elijah intercepts them with a stinging rebuke: 'Is it because there is no God in Israel that you go to inquire of Baal-Zebub?' The name may be a deliberate Hebrew distortion of an original 'Baal-Zebul' ('lord of the exalted dwelling'), turned into 'lord of flies' as a polemical insult against the foreign god.

(4×) The Philistine deity of Ekron, 'lord of the flies' (בַּעַל זְבוּב), consulted by the injured King Ahaziah in 2 Kings 1:2, 3, 6, 16. Every translation tradition preserves the compound name: Spanish 'Baal-zebub,' French 'Baal-Zebub,' German 'Baal-Zebub,' English

'Baal-Zebub.' The prepositional form (לבעל זבוב, 'to Baal-Zebub') marks Ahaziah's act of seeking an oracle from a foreign god rather than from the LORD — the central offense that Elijah denounces. Scholars suspect the original name was Baal-Zebul ('lord of the exalted place'), deliberately corrupted by Hebrew writers to the derisive 'lord of flies.' **BAAL WORSHIP**

en: of-Baal-Zebub | **es:** a-Baal-zebub | **fr:** de-Baal-Zebub | **de:** von-Baal-Zebub 2Kgs 1:2; 2Kgs 1:3; 2Kgs 1:6; 2Kgs 1:16

בַּעַל חָנָן H1177 *N-proper-ms* (5×)

Baal-Hanan: 'Baal is gracious,' a name borne by a king of Edom and a Gederite overseer under David.

Baal-Hanan is a theophoric name meaning 'Baal is gracious,' with parallels in Phoenician (Hannibal reversed the elements) and Assyrian (Baalhanunu). Two figures bear this name: a king of Edom who succeeded Shaul (Gen 36:38-39; 1 Chr 1:49-50) and a Gederite appointed over David's olive and sycamore groves (1 Chr 27:28). The persistence of 'Baal' in an Israelite administrative name suggests either pre-monarchic naming conventions or that 'baal' still functioned as a generic title ('lord') rather than exclusively referencing the Canaanite deity.

(5×) A theophoric proper name meaning 'Baal is gracious,' borne by (a) a king of Edom in the line of Esau (Gen 36:38-39; 1 Chr 1:49-50), and (b) a Gederite official overseeing David's olive and sycamore plantations (1 Chr 27:28). The Phoenician cognate Hannibal reverses the same elements, and the Assyrian Baalhanunu confirms the name's wide currency across Semitic cultures. **PERSONAL NAMES**

en: Ba'al-Chanan, Baal-Chanan, Baal-Hanan | **es:** Baal-Hanán, Baal-Janan | **fr:** Baal-Hanan | **de:** Baal-Chanan, [בעל חנן] Gen 36:38; Gen 36:39; 1Chr 1:49; 1Chr 1:50; 1Chr 27:28

בַּעַל חָצוֹר H1178 *Prep / N-proper-fs* (1×)

Baal-Hazor (place name: 'possessor of a court/village,' site where Absalom killed Amnon)

This compound geographical name meaning 'Baal of the court' or 'possessor of an enclosure' identifies the location where Absalom held the sheep-shearing feast that became the occasion for murdering his brother Amnon (2 Samuel 13:23). It was situated on the border between Ephraim and Benjamin. Possible identification with Tell Asur, though not certain.

(1×) Names the site of Absalom's revenge in 2 Samuel 13:23. The prepositional phrase 'in Baal-Hazor' locates the sheep-shearing feast where Absalom orchestrated Amnon's assassination two years after the rape of Tamar. The place name marks this location as the setting for a pivotal moment in David's family tragedy. **GEOGRAPHY AND SPACE**

en: in-Baal-Hazor | **es:** en-Baal-Jatsor | **fr:** dans-Baal-Hazor | **de:** in-Baal-Hazor 2Sam 13:23

בַּעַל חֶרְמוֹן H1179 *N-proper-fs* (2×)

Baal-hermon, 'Baal of Hermon,' a city near Mount Hermon marking Israel's northern boundary

This city took its name from Mount Hermon, with the 'Baal' element indicating it was a significant Canaanite cult site before Israelite occupation. Located at the northern extreme of Israelite territory, it marked the boundary of the half-tribe of Manasseh's inheritance. Ancient sources describe Hermon's summit as covered with ruins including a circular temple of large stones, confirming the site's sacred significance in Canaanite religion. The identification with Baal-gad suggests there may have been multiple Baal shrines in this northern region, or that these were alternate names for the same site.

(2×) A place name marking Israel's northern territorial boundary (Judges 3:3; 1 Chronicles 5:23), named for its location near Mount Hermon and its Baal sanctuary. The archaeological evidence of temple ruins on Hermon's crest confirms the sacred character implied by the name. Some translations bracket the Hebrew to show they're preserving an original place name with clear Baal-worship associations, part of the religious geography that Israel was commanded to replace but often absorbed instead. **GEOGRAPHY AND SPACE**

en: Ba'al-Chermon, Baal-Chermon | **es:** Baal-Jermon, Baal-Jermón | **fr:** Baal-Chermon, [בעל חרמון] | **de:** Baal-Chermon, [בעל חרמון] Judg 3:3; 1Chr 5:23

בַּעַל H1180 *N-msc / 1cs* (1×)

owner, lord, husband, master (common noun denoting possessor or one having authority)

This masculine noun fundamentally means owner or possessor, extending to lord, husband, and master depending on context. It denotes legal ownership (owner of an ox, house, pit) or relationship authority (husband, master). In Hosea 2:16, God declares Israel will call him 'my husband' rather than 'my Baal,' playing on the term's dual meaning as both 'husband' and the rival deity's name.

(1×) In Hosea 2:16, 'my Baal' functions as a deliberate double entendre. God says Israel will abandon calling Him 'Baali' (my master/Baal) and instead use 'Ishi' (my husband), purging the vocabulary of pagan associations. The multilingual glosses struggle to capture this wordplay between legitimate meaning (master, husband) and idolatrous connotations. **GEOGRAPHY AND SPACE**

en: my-Baal | **es:** Mi-baal | **fr:** dans-sur-moi | **de:** in-ueber-mich Hos 2:16

בַּעַל H1181

Baal, owner, lord, master; Canaanite storm god whose title became a proper name

This common noun meaning 'owner' or 'master' applied to possessions, land, or relationships (especially marriage), but became infamous as the title-turned-name of Canaan's chief deity. Baal controlled storms, rain, and fertility, directly competing with Yahweh's role. Israel's temptation to worship Baal reached crisis during Ahab's reign, culminating in Elijah's contest on Carmel. The prophets condemned Baal worship as covenant adultery. Biblical writers sometimes deliberately distorted Baal names, replacing the element with 'bosheth' (shame). Yet 'baal' retained its ordinary meaning as owner or husband in secular contexts.

בְּעַלְיָדָע H1182 *Conj-w / N-proper-ms* (1×)

Beeliada (personal name: 'Baal knows,' original name of David's son, later changed to Eliada)

This theophoric name meaning 'Baal knows' was originally given to one of David's sons born in Jerusalem (1 Chronicles 14:7). The name was later changed to Eliada ('God knows') in 2 Samuel 5:16, substituting El for Baal to remove the pagan deity's name. This name change reflects growing sensitivity about using 'Baal' in Israelite names.

(1×) Personal name of David's son in 1 Chronicles 14:7, representing the original form before religious revision. The conjunction 'and Beeliada' lists him among David's Jerusalem-born children. The name's Baal element, acceptable in early Israel, was later deemed problematic, leading to the substitution preserved in Samuel's parallel account. **PROPER NAMES (PERSONAL)**

en: and-Beelyada | **es:** y-Beelyada | **fr:** [ובעלידע] | **de:** [ובעלידע] 1Chr 14:7

בַּעַלְיָה H1183 *Conj-w / N-proper-ms* (1×)

Bealiah (personal name: 'Yahweh is lord,' warrior who joined David at Ziklag)

This theophoric name means 'Yahweh is lord' and identifies one of the warriors who defected to David while he was at Ziklag, still in exile from Saul (1 Chronicles 12:5). These Benjaminite warriors were ambidextrous archers and slingers. The name affirms divine lordship, contrasting with Baal-compound names by using the Yahweh element.

(1×) Personal name of a warrior in David's growing coalition in 1 Chronicles 12:6. The conjunction 'and Baaliah' lists him among the skilled Benjaminite fighters who recognized David's legitimacy

before his kingship was established, representing early supporters who proved crucial to David's eventual success. **PROPER NAMES (PERSONAL)**

en: and-Baalyah | **es:** y-Bealías | **fr:** [ובעליה] | **de:** [ובעליה] 1Chr 12:6

בַּעֲלָה H1184 *Prep / N-proper-fs* (1×)

Baale-Judah (place name: 'lords/heights of Judah,' alternate name for Kiriath-jearim)

This geographical designation meaning 'Baals of Judah' or 'lords of Judah' is an alternate name for Kiriath-jearim, appearing in 2 Samuel 6:2 when David retrieved the ark from there. The name may reference earlier Baal worship at the high place or simply mean 'heights/citizens of Judah.' It's identified with the same location as Kiriath-baal and Kiriath-jearim.

(1×) Names the location where David went to retrieve the ark in 2 Samuel 6:2. The prepositional phrase 'from Baale-Judah' identifies the starting point of the ark's journey to Jerusalem. The Baal element may recall the site's pre-Israelite cultic associations or simply denote 'possessors/citizens of Judah' as a territorial designation. **JUDAH JUDAS NAME**

en: from-Baale-Judah | **es:** de-Baale-Yehudah | **fr:** de-Baale-Juda | **de:** von-Baale-Juda 2Sam 6:2

בַּעֲלִיס H1185 *N-proper-ms* (1×)

Baalis (personal name: king of Ammon who conspired to assassinate Gedaliah)

This personal name (possibly meaning 'son of delight') identifies the Ammonite king who sent Ishmael to assassinate Gedaliah, the Babylonian-appointed governor of Judah after Jerusalem's fall (Jeremiah 40:14). His conspiracy succeeded, leading to Gedaliah's murder and further destabilization of the post-586 BC remnant community. Some manuscripts read 'Baalim' instead.

(1×) Personal name of the Ammonite king in Jeremiah 40:14 who orchestrated Gedaliah's assassination. Transliterated as 'Baalis' in most versions, this foreign ruler exploited Judah's weakness after the exile to pursue Ammonite political interests, contributing to the chaos that drove many Jews to flee to Egypt. **PROPER NAMES (PERSONAL)**

en: Baalis | **es:** Baalis | **fr:** [בעליס] | **de:** [בעליס] Jer 40:14

בַּעַל מְעוֹן H1186 *N-proper-fs* (3×)

Baal-meon, a Moabite town meaning 'Baal of the dwelling'; rebuilt by Reuben, later reclaimed by Moab

A town in Transjordan, east of the Dead Sea, whose name means 'Baal of the dwelling/habitation.' Rebuilt by the Reubenites after Israel's conquest of Sihon's territory (Numbers 32:38), it was settled by Reuben's descendants (1 Chronicles 5:8). By Ezekiel's time, it had reverted to Moabite control (Ezekiel 25:9). The town also appears as 'Beth-baal-meon' and as 'Beon' (Numbers 32:3). The Moabite Stone (Mesha Inscription) confirms the site's importance in Moabite history. The name indicates a Baal shrine, reflecting the region's religious syncretism.

(3×) A Transjordanian town on the Moabite plateau, rebuilt by Reuben (Numbers 32:38), settled by Reubenites (1 Chronicles 5:8), and later back under Moabite control (Ezekiel 25:9). The name 'Baal of the dwelling' points to a local shrine. Variant names include Beth-baal-meon and Beon. Modern Ma'in preserves the ancient name. The town's fluctuating control reflects the contested border between Israel and Moab. **GEOGRAPHY AND SPACE**

en: Baal-meon, and-Ba'al-Me'on | **es:** Baal-Meón, y-Baal-Meon | **fr:** Baal-Méon, Baal-meon, [ובעל מעון] | **de:** Baal-meon, [בעל מעון], [ובעל מעון] Num 32:38; 1Chr 5:8; Ezek 25:9

בַּעַל פְּעוֹר H1187 *Prep / N-proper-fs* (6×)

Baal Peor – the Moabite deity Baal worshipped at Peor, and the site of Israel's apostasy

Baal Peor refers to the local Baal deity worshipped at the mountain or shrine called Peor in Moab. The name is inseparable from the notorious apostasy at Shittim (Num 25:1-9), where Israelites joined in the licentious Moabite cult and provoked a devastating plague. Moses cites the episode as a cautionary memory (Deut 4:3), the psalmist recounts it as paradigmatic unfaithfulness (Ps 106:28), and Hosea reaches back to the same event to diagnose Israel's persistent idolatry (Hos 9:10). All six occurrences revolve around this single historical-theological referent. Translations across languages uniformly preserve the compound name: Spanish Baal-Peor, French Baal-Peor, German Baal-Peor.

Baal Peor (6×) The Moabite deity Baal as worshipped at the site of Peor, and by extension the infamous cultic apostasy associated with that place. Every occurrence harks back to the Shittim disaster of Numbers 25, whether narrating the event itself (Num 25:3, 5), citing it as a warning (Deut 4:3), lamenting it in worship (Ps 106:28), or invoking it prophetically (Hos 9:10). Cross-lingual evidence is fully uniform – every target language retains 'Baal Peor' untranslated – confirming this is a single proper-noun referent with no semantic subdivision. **BAAL PEOR CULT**

en: Baal-Peor, at-Baal-Peor, to-Ba'al-Pe'or | **es:** Baal-Peor, a-Baal-Peor, con-Baal-Peor | **fr:** Baal-Peor, Baal-Péor, à-Baal-Peor | **de:** Baal-Peor, [בעלפעור], bei-Baal-Peor Num 25:3; Num 25:5; Deut 4:3; Ps 106:28

בַּעַל פְּרָצִים H1188 *Prep / N-proper-fs* (4×)

Baal-perazim, a place name meaning 'lord/master of breaches,' site of David's victory over the Philistines

A place name combining 'baal' (lord, master) and 'perazim' (breaches, break-throughs), commemorating David's decisive rout of the Philistines. At this site David declared, 'The LORD has broken through my enemies before me, like a breach of waters' (2 Sam 5:20). The name thus enshrines a theological wordplay: God himself was the true 'master of breaches.' The exact location remains unknown, though it lay near the Valley of Rephaim outside Jerusalem.

(4×) The proper noun designating the battlefield where David defeated the Philistines, attested in 2 Sam 5:20 and 1 Chr 14:11. The name functions as an etiological toponym: David names the place to memorialize God's breakthrough. Multilingual glosses uniformly transliterate rather than translate, preserving the Hebrew compound. Spanish adds directional prepositions ('a-Baal-Peratsim,' 'en-Baal-Peratsim') reflecting the locative uses in the text. **GEOGRAPHY AND SPACE**

en: Baal-Peratsim, to-Baal-Peratsim | **es:** Baal-Peratsim, a-Baal-Peratsim, en-Baal-Peratsim | **fr:** Baal-Peratsim, [בבעלפרצים], [בעל פרצים] | **de:** Baal-Peratsim, [בבעלפרצים], [בעל פרצים] 2Sam 5:20; 1Chr 14:11

בַּעַל צְפוֹן H1189 *N-proper-fs* (3×)

Baal-zephon, an Egyptian place name meaning 'Baal of the north'; near the Red Sea crossing site

An Egyptian location name meaning 'Baal of the north' (Zephon being a divine title), marking the Israelite encampment before crossing the Red Sea. Israel camped 'before Baal-zephon' by the sea (Exodus 14:2, 9; Numbers 33:7), a site in northeastern Egypt. The name indicates a shrine to Baal-Zephon, a Canaanite storm deity worshiped in Egypt. Proposed identification: Mount Ataka or a site near the Bitter Lakes. The encampment at this pagan shrine sets the stage for Yahweh's triumph over Pharaoh and, symbolically, over Egypt's gods.

(3×) A site in Egypt near the Red Sea, where Israel encamped before the exodus crossing. Moses instructs the people to 'camp before Baal-zephon' by the sea (Exodus 14:2), Pharaoh's army finds them there (Exodus 14:9), and Numbers confirms the location (Numbers 33:7). The name 'Baal of the North' reflects an Egyptian cult site dedicated to a Canaanite deity, ironically becoming the backdrop for Yahweh's deliverance. **GEOGRAPHY AND SPACE**

en: Baal-zephon | **es:** Baal-Tsefon | **fr:** Baal-zephon | **de:** Baal-zephon Exod 14:2; Exod 14:9; Num 33:7

בַּעַל שָׁלִשָׁה H1190 *Prep / N-proper-fs* (1×)

Baal-Shalishah (place name: location near Gilgal that sent first-fruits to Elisha)

This compound place name appears in 2 Kings 4:42 as the origin of a man who brought firstfruits bread to Elisha during a famine. The name may mean 'Baal of the three' or 'Baal of Shalishah.' It was located in Ephraim near Gilgal. The LXX renders it Baithsarisath, and it was approximately 15 miles from Diospolis according to Eusebius.

(1×) Names the source of the bread offering in 2 Kings 4:42. The prepositional phrase 'from Baal-Shalishah' identifies where the man traveled from to bring twenty loaves of barley and fresh grain to Elisha, who miraculously multiplied it to feed a hundred men, foreshadowing Jesus' feeding miracles. **GEOGRAPHY AND SPACE**

en: from-Baal-Shalishah | **es:** de-Baal-salisa | **fr:** de-Baal-Shalishah | **de:** von-Baal-Shalishah 2Kgs 4:42

בַּעֲלָת H1191 *Conj-w / N-proper-fs* (3×)

Baalath, a town in Dan and Solomon's building projects; name means 'mistress' or place of Baal worship

A town name appearing in Dan's tribal allotment (Joshua 19:44) and among Solomon's fortified cities (1 Kings 9:18; 2 Chronicles 8:6). The name means 'mistress' or 'lady,' likely indicating a site associated with Baal or a female deity. Solomon's building activity there suggests strategic importance, possibly for defense or administration. The exact location is uncertain; proposed sites include Bala'in in the Shephelah. The town's inclusion in both territorial and royal construction lists shows its enduring significance from the settlement period through the united monarchy.

(3×) A town in Dan's inheritance (Joshua 19:44) later fortified by Solomon (1 Kings 9:18; 2 Chronicles 8:6). The theophoric name suggests a Canaanite cult site, possibly dedicated to a goddess (Baalat/mistress). Solomon's building program included Baalath alongside Gezer and other strategic cities, indicating its value in the kingdom's defensive or administrative network. **GEOGRAPHY AND SPACE**

en: Baalat, Baalath, and-Baalath | **es:** Baalat, y-Baalat | **fr:** Baalath, [בעלת], et-Baalath | **de:** Baalath, [בעלת], und-Baalath Josh 19:44; 1Kgs 9:18; 2Chr 8:6

בַּעֲלַת בְּאֵר H1192 *N-proper-fs* (1×)

Baalath-Beer (place name: 'mistress of a well,' also called Ramath-Negeb, town in Simeon)

This compound geographical name means 'mistress of a well' or 'lady of the well' and designates a town in Simeon's territory, also called Ramath-Negeb (Joshua 19:8). The dual naming reflects either two names for one site or the merger of previously distinct locations. The well reference indicates its significance as a water source in the Negev region.

(1×) Names a Simeonite settlement in Joshua 19:8. Transliterated consistently as 'Baalath-Beer' across languages, the compound name emphasizes the well that made this location viable in the arid Negev. Its alternate name 'Ramath-Negeb' (height of the south) suggests elevated terrain near a water source. **AUTO-DETECTED COMMUNITY 9079 WITH 4 SENSES**

en: Baalath-Beer | **es:** Baalat-beer | **fr:** Baalath-Beer | **de:** Baalath-Beer Josh 19:8

בַּעַל תָּמָר H1193 *Prep / N-proper-fs* (1×)

Baal-Tamar, a place name near Gibeah meaning 'possessor of palms' or 'Baal of Tamar'

This place name appears only in Judges 20:33, during the civil war between Israel and Benjamin. The name literally means 'possessor of palms' or possibly 'Baal of Tamar,' suggesting a location marked by palm trees. The multilingual evidence (at-Baal-Tamar, en-Baal-Tamar, à-Baal-Tamar, bei-Baal-Tamar) preserves the compound form across languages, indicating its status as a proper noun for a strategic location near Gibeah where Israelite forces positioned themselves.

(1×) A geographic location near Gibeah where Israelite forces staged their ambush during the Benjamite conflict (Judges 20:33). The name combines either the Canaanite deity Baal or the word for 'possessor' with 'tamar' (palm tree), marking it as a palm-grove site of military significance. Translators consistently render it as a transliterated place name rather than translating its components. **TAMAR PROPER NAME**

en: at-Baal-Tamar | **es:** en-Baal-Tamar | **fr:** à-Baal-Tamar | **de:** bei-Baal-Tamar Judg 20:33

בֵּית בַּעַל מְעוֹן H1194 *Conj-w / N-proper-fs* (1×)

Beon, shortened form of Beth-Baal-Meon, a Reubenite city also possessed by Moab

This abbreviated place name appears in Numbers 32:3 as part of the cities requested by the Reubenites. BDB identifies it as a shortened form of Beth-Baal-Meon (literally 'house of Baal-Meon'), also called Baal-Meon elsewhere in Scripture. The site was assigned to Reuben but later came under Moabite control, as evidenced in Jeremiah 48:23 and Ezekiel 25:9. Modern scholarship identifies it with Ma'in in Jordan. The multilingual glosses (Beon, Beón) preserve the short form found in this passage.

(1×) An abbreviated toponym for the city more fully known as Beth-Baal-Meon or Baal-Meon, located in Transjordan. In Numbers 32:3, the Reubenites use this shorter form when requesting the territory for their cattle. The name reflects Moabite religious influence (Baal-Meon) and appears on the Moabite Stone. Cross-linguistic evidence shows transliteration rather than translation, appropriate for a proper noun with contested etymology. **GEOGRAPHY AND SPACE**

en: and-Beon | **es:** y-Beón | **fr:** et-Beon | **de:** und-Beon Num 32:3

בַּעֲנָא H1195 *N-proper-ms* (3×)

Baana, a personal name possibly meaning 'son of distress'; Solomon's district governor and post-exilic leader

A personal name borne by multiple individuals, possibly meaning 'son of affliction' or 'son of distress.' Two of Solomon's twelve district governors were named Baana: one overseeing Taanach and Megiddo (1 Kings 4:12), the other governing Asher and Aloth (1 Kings 4:16). A Baana also appears as the ancestor of a post-exilic builder who repaired Jerusalem's wall (Nehemiah 3:4). The name recurs across different periods, suggesting it was common in Israelite naming practices. The governors' roles indicate administrative competence and royal trust.

(3×) A name held by Solomonic officials and a post-exilic family head. Baana son of Ahilud governed the Jezreel valley district (1 Kings 4:12); Baana son of Hushai governed in Asher (1 Kings 4:16). Centuries later, a Baana (or his descendant) rebuilt part of Jerusalem's wall (Nehemiah 3:4). The name's recurrence suggests it was established in Israelite onomastics, though individuals are distinct. **PROPER NAMES (PERSONAL)**

en: Baana | **es:** Baana, Baaná | **fr:** Baana, [בעֲנא] | **de:** Baana, [בעֲנא] 1Kgs 4:12; 1Kgs 4:16; Neh 3:4

בַּעֲנָה H1196 *Conj-w / N-proper-ms* (9×)

Baanah, a proper name borne by several men including a captain who murdered Ishbosheth and a post-exilic leader.

A masculine proper name appearing across multiple periods of Israel's history. The most prominent Baanah is the Benjamite captain who, with his brother Rechab, assassinated Saul's son Ish-bosheth — an act for which David had them executed (2 Sam 4:2-9). Another Baanah was the father of Heleb, one of David's mighty warriors (2 Sam 23:29). The name resurfaces in post-exilic contexts among the leaders returning from Babylon (Ezra 2:2; Neh 7:7) and among those who sealed the covenant (Neh 10:28). Spanish shows interesting variation between 'Baana' and 'Baaná.'

Baanah (9×) Baanah — a proper name borne by at least four individuals: (1) a Benjamite captain who with his brother Rechab murdered Ishbosheth and was executed by David (2 Sam 4:2-9); (2) the father of Heleb/Heled, one of David's thirty warriors (2 Sam 23:29; 1 Chr 11:30); (3) a leader of returning exiles (Ezra 2:2; Neh 7:7); and (4) a chief who sealed the covenant in Nehemiah's day (Neh 10:28). English and French preserve 'Baanah' consistently, while Spanish shows dialectal variation between 'Baana', 'Baanah', and 'Baaná'. **PROPER NAMES (PERSONAL)**
en: Baanah, and-Baanah | **es:** Baana, Baanah, Baaná | **fr:** Baanah, [בענה], et-Baanah | **de:** Baanah, [בענה], in-antwortete 2Sam 4:2; 2Sam 4:5; 2Sam 4:6; 2Sam 4:9; 2Sam 23:29

בָּעַר H1197a *V-Piel-Perf-3ms* (85×)

To burn, be on fire (Qal); to kindle, set ablaze (Piel/Hifil); to purge or remove evil from the community

A verb whose primary meaning is physical burning — fire that blazes, consumes, and devours. Yet its most theologically distinctive use is the Deuteronomic formula 'you shall purge (בְּעַרְתָּ) the evil from your midst,' where the metaphor shifts from consuming flame to moral removal. Spanish captures this split neatly: arder for the intransitive blaze, but quitar and barrer ('sweep away') for the purging sense. The burning bush of Exodus 3:2-3 — 'burning yet not consumed' — remains one of Scripture's most iconic images, while the purging formula in Deuteronomy 13-21 shaped Israel's understanding of communal holiness.

1. burn, be on fire (39×) Intransitive burning — fire that blazes, is kindled, or is alight without an explicit agent causing it. This is the Qal and Pual base sense: the bush that 'burned with fire yet was not consumed' (Exod 3:2), the fire that 'burned among them' at Taberah (Num 11:1, 3), or Mount Sinai 'burning with fire' (Deut 4:11). Spanish arde and French brûlant consistently gloss this as ongoing, intransitive combustion. Coals that 'burned' from the divine presence (Ps 18:9 = 2 Sam 22:9) and the prophet's word 'like a burning fire shut up in my bones' (Jer 20:9) extend the image powerfully. **FIRE AND BURNING**
en: and-burn, and-it-burns, and-it-shall-burn | **es:** arde, arderá, ardiendo | **fr:** brûla, brûlant, brûler | **de:** [בערה], blazed, brannte Exod 3:2; Exod 3:3; Num 11:1; Num 11:3; Deut 4:11

2. purge, remove evil (22×) To purge, remove, or sweep away evil — the distinctive metaphorical-legal sense found overwhelmingly in the Deuteronomic formula וּבִעַרְתָּ הָרָע מִקִּרְבֶּךָ, 'you shall purge the evil from your midst' (Deut 13:5, 17:7, 17:12, 19:13, 19:19, 21:21, 22:21-24, 24:7). Here the burning metaphor has fully shifted to moral-communal removal. Spanish renders this with quitar and barrer ('remove, sweep away'), Hindi with दूर करना, and French with purger — all confirming the semantic distance from literal fire. This sense shaped Israelite jurisprudence profoundly. **WITHDRAWAL AND APOSTASY**
en: I-removed, and-I-will-burn-up, and-I-will-consume | **es:** He-quitado, barrió, he-quitado | **fr:** [בערת], devra-purge, et-brûler-au-loin | **de:** brennen, eins-verbrennt-hinauf, er-removed Deut 13:5; Deut 17:7; Deut 17:12; Deut 19:13; Deut 19:19

3. kindle, set on fire (18×) Causative or intensive physical burning in the Piel — to kindle, ignite, or set fire to something, with an explicit agent causing combustion. Distinguished from sense 1 by transitivity: someone kindles fire on the Sabbath (Exod 35:3), the priest maintains the altar fire (Lev 6:12), or lamps are kept burning in the temple (2 Chr 4:20, 13:11). Spanish encender ('to light, ignite') and German anzünden capture this active kindling force. **FIRE AND BURNING**
en: and-burn, and-shall-burn, and-they-will-burn | **es:** ardor, devorasteis, encenderéis | **fr:** [לבער], [לבערם], brûler | **de:** brannte, brennen, du-soll-kindle Exod 35:3; Lev 6:12; Num 24:22; 2Chr 4:20; 2Chr 13:11

4. kindle, cause to burn (Hifil) (6×) Causative burning in the Hifil stem — to kindle or cause something to burn, often with a more direct causative force than the Piel. The arsonist who 'kindled a fire in a field' (Exod 22:6), Samson setting the Philistine grain alight with foxes and torches (Judg 15:5), and God's judgment declared as 'I will kindle a fire' (Ezek 5:2, 2 Chr 28:3). Spanish encendió and French brûla confirm the transitive, agent-driven causation. **FIRE AND BURNING**
en: and-I-will-burn, and-burned, and-kindled- | **es:** Y-encendió, el-que-encendió, quemarás | **fr:** [ויבער], brûler, et-brûla | **de:** [והבערת], brennen, der-eins-kindling Exod 22:6; Judg 15:5; 2Chr 28:3; Ezek 5:2

בָּעַר H1197b *V-Nifal-Prtcpl-fs* (9×)

To be brutish or stupid like an animal; also: to graze, let livestock feed in a field

A denominative verb from be'ir ('beast, cattle'), carrying two quite different semantic profiles. In its primary prophetic usage, it means 'to be brutish, stupid, dull-hearted' – behaving with the uncomprehending nature of an animal rather than a reasoning human. Isaiah calls Egypt's counselors 'brutish' (Isa 19:11), the psalmist rebukes the senseless among the people (Ps 94:8), and Jeremiah repeatedly condemns those who are 'too stupid to know God' (Jer 10:8, 14, 21). The second sense, attested in the Covenant Code (Exod 22:5), is agricultural: to graze or let one's livestock feed in another's field – a concrete, legal usage that preserves the etymological connection to cattle.

1. be brutish, be stupid, be dull-hearted (7×) To be brutish, stupid, or dull-hearted – behaving like an irrational beast rather than a person capable of moral and spiritual discernment. English glosses include 'stupid' and 'brutish'; Spanish renders 'embrutecido' (made brutish), directly reflecting the denominative origin from be'ir ('beast'). Prophetic literature dominates: Isaiah 19:11 mocks Pharaoh's advisors, Psalm 94:8 rebukes the senseless in Israel, and Jeremiah uses both Qal and Niphal forms to describe people stupefied by idolatry (Jer 10:8, 14, 21; 51:17). The Niphal in Jeremiah 10:14 may carry the nuance 'stupefied' – stunned into dullness by the spectacle of God's power. **FOOLISHNESS AND FOLLY**
en: Is-stupid, are-stupid, brutish | **es:** Embrutecido-está, brutales, embrutecido | **fr:** [יבער], [נבער], [נבערה] | **de:** [בערים], [יבערו], [נבער] Ps 94:8; Isa 19:11; Jer 10:8; Jer 10:14; Jer 10:21

2. graze, let graze, consume by grazing (2×) To graze, let livestock feed, or consume vegetation by grazing – Piel and Hiphil forms attested in the Covenant Code (Exod 22:5). The Hiphil yav'er means 'to cause to be grazed over' (i.e., to send one's animals into another's field), while the Piel uvi'er means 'to feed, graze.' English renders 'lets-graze' and 'and-it-grazes'; Spanish uses 'haga-pastar' (let graze). This concrete agricultural sense preserves the word's etymological link to be'ir ('beast') more transparently than the metaphorical 'brutish' sense. **SHEPHERDING AND TENDING**
en: and-it-grazes, lets-graze | **es:** haga-pastar, y-pace | **fr:** et-cela-grazes, lets-graze | **de:** lets-graze, und-es-grazes Exod 22:5

בַּעַר H1198 *Adj-ms* (5×)

Brutishness, stupidity; used substantively for a brutish or senseless person who lacks moral and spiritual understanding.

This poetic noun denotes raw, animal-like stupidity, the inability to perceive God's works or moral realities. The psalmist pairs the brutish person with the fool (kesil) in Psalms 49:10 and 92:6, while in Psalm 73:22 the speaker confesses he was 'brutish' before God when envying the wicked. Proverbs 12:1 declares that whoever hates correction is brutish, and Agur's humility in Proverbs 30:2 uses it as self-deprecation. Spanish captures the gradation well: 'bruto' for raw stupidity and 'necio' for foolishness, while German 'brutish' is borrowed directly from English in some glosses.

(5×) Brutishness or stupid senselessness, used as both an abstract quality and a concrete designation for the person who lacks spiritual perception. Paired with 'fool' (kesil) in wisdom poetry (Ps 49:10; 92:6), it conveys not mere ignorance but a willful obtuseness toward God's ways. The psalmist's self-accusation in Psalm 73:22 and Agur's confession in Proverbs 30:2 show it can also express pious humility. Spanish 'bruto/necio' and English 'brutish/stupid' together capture the word's range from animal dullness to moral obduracy. **FOOLISHNESS AND FOLLY**
en: and-the-brutish, brutish, is-stupid | **es:** bruto, más-bruto, necio | **fr:** dans-

stupide, et-dans-stupide, בער | **de:** brannte, brutish, und-der-brutish Ps 49:10; Ps 73:22; Ps 92:6; Prov 12:1; Prov 30:2

בְּעֶרָא H1199 *N-proper-fs* (1×)

Baara, the name of a wife of a Benjamite in the genealogies of 1 Chronicles

This woman's name appears once in 1 Chronicles 8:8, where Shaharaim the Benjamite dismisses her along with Hushim as his wives. The name Baara is of uncertain etymology. The genealogical context places her in the post-exilic Chronicles material that traces Benjamite lineages. Some translations simply transliterate the Hebrew (Baara), while French and German manuscripts sometimes leave it in Hebrew characters, indicating uncertainty about vocalization or meaning.

(1×) A personal name for one of the wives of Shaharaim, a Benjamite patriarch listed in the tribal genealogies. The name appears in a passage describing Shaharaim's family structure in Moab. The multilingual evidence shows consistent transliteration (Baara), with some traditions preserving the Hebrew form, reflecting the proper-noun status and the obscurity of the name's original meaning. **PROPER NAMES (PERSONAL)**

en: Baara | **es:** Baara | **fr:** [בערא] | **de:** [בערא] 1Chr 8:8

בְּעֵרָה H1200 *Art / N-fs* (1×)

The fire, the burning (feminine noun used with cognate accusative in Exodus 22:5)

This rare feminine noun appears only in Exodus 22:6 (English versification 22:5), in a law about liability for fires that spread to another's field. The text uses a cognate accusative construction: 'if fire breaks out... and the fire (ha-be'erah) consumes.' BDB notes this is the only occurrence of this specific form for 'burning' or 'fire.' The multilingual evidence uniformly renders it as 'the fire' (el-fuego, le-feu, der-Feuer), treating it as a definite reference to the fire mentioned in the legal case.

(1×) A feminine noun for fire or burning used in the legal context of Exodus 22:6 to specify the conflagration that causes damage. The definite article ('the fire') refers anaphorically to the fire mentioned earlier in the verse. This technical legal usage with the cognate verb 'to kindle/burn' (hib'ir) creates emphasis: 'and the burning burns up' another's field. Cross-linguistic uniformity on 'the fire' suggests translators recognized the definite reference within the casuistic law. **GEOGRAPHY AND SPACE**

en: the-fire | **es:** el-fuego | **fr:** le-feu | **de:** der-Feuer Exod 22:6

בַּעְשָׁא H1201 *N-proper-ms* (28×)

Baasha; king of Israel (c. 909-886 BC) who overthrew Jeroboam's dynasty and warred with Judah.

Baasha son of Ahijah, of the tribe of Issachar, seized the throne of the northern kingdom by assassinating Nadab son of Jeroboam and exterminating the entire house of Jeroboam (1 Kgs 15:27-30). His reign is narrated principally in 1 Kings 15-16, where he fortifies Ramah against Judah, prompting King Asa to enlist Aramean help (1 Kgs 15:16-22). The Deuteronomistic historian judges him harshly, and the prophet Jehu son of Hanani pronounces doom on his house (1 Kgs 16:1-4). His name appears also in 2 Chronicles 16 and is referenced in Jeremiah 41:9.

Baasha (king of Israel) (28×) The proper name of Baasha son of Ahijah, third king of the northern kingdom of Israel, who reigned approximately 909-886 BC. He rose to power by killing Nadab and annihilating Jeroboam's dynasty (1 Kgs 15:27-29), then fortified Ramah against Judah (1 Kgs 15:17). Despite his political energy, the Deuteronomistic historian condemns him for continuing in the sins of Jeroboam (1 Kgs 16:1-7). German 'Baesa' and French 'Baescha' show minor transliteration variation. **PERSONAL NAMES**

en: Baasha | **es:** Baasha | **fr:** Baescha | **de:** Baesa 1Kgs 15:16; 1Kgs 15:17; 1Kgs 15:19; 1Kgs 15:21; 1Kgs 15:22

בַּעֲשֵׂיָה H1202 *N-proper-ms* (1×)

Baaseiah, a Levite ancestor possibly related to the name Maaseiah

This personal name appears once in 1 Chronicles 6:40 (English versification 6:25 in some traditions) within the Levitical genealogies tracing the line of Asaph. BDB suggests it may be equivalent to the more common name Maaseiah ('work of Yahweh'), with the initial consonants transposed. The name appears in a genealogical chain establishing the pedigree of temple musicians. Translators generally preserve the name as Baaseyah or Baaseya, with some manuscripts retaining the Hebrew form.

(1×) A personal name borne by a Levite in the ancestral line of Asaph the musician, appearing in the detailed genealogies of 1 Chronicles 6. The possible connection to Maaseiah suggests a theophoric name involving Yahweh. The multilingual evidence shows transliteration (Baaseyah, Baaseya) with some uncertainty reflected in Hebrew-character preservation in French and German texts, typical of rare genealogical names whose pronunciation traditions may have been unclear. **PROPER NAMES (PERSONAL)**

en: Baaseyah | **es:** Baaseya | **fr:** [בעשיה] | **de:** [בעשיה] 1Chr 6:40

בְּעֶשְׁתְּרָה H1203 *N-proper-fs* (1×)

Beeshterah, a Levitical city in Manasseh, possibly meaning 'house of Ashtoreth'

This place name occurs in Joshua 21:27 as one of the cities given to the Levites from the half-tribe of Manasseh. The parallel passage in 1 Chronicles 6:56 calls the same city Ashtaroth, revealing that Beeshterah is likely a variant or compound form meaning 'house of Ashtoreth' (Beth-Ashtarah). This reflects the common Semitic pattern of prefixing 'beth' (house) to deity names for sanctuaries or settlements. The site is associated with the worship of the Canaanite goddess Ashtoreth.

(1×) A toponym for a Levitical city in Transjordanian Manasseh, etymologically related to Ashtoreth/Astarte worship. The name construction suggests either 'house/temple of Ashtoreth' or represents a Hebrew adaptation of the Canaanite place name. The evidence from 1 Chronicles 6:56 using 'Ashtaroth' for the same location confirms the connection. Multilingual glosses consistently transliterate (Beeshterah, Beestera), preserving the proper-noun status rather than translating the theophoric elements. **GEOGRAPHY AND SPACE**

en: Beeshterah | **es:** Beestera | **fr:** Beeshterah | **de:** Beeshterah Josh 21:27

בָּעַת H1204 *V-Piel-Imperf-3mp / 3ms* (16×)

To terrify, frighten, startle; in the Piel, to cause terror; in the Niphal, to be terrified or dismayed.

A word that echoes with dread through the poetic books, בָּעַת captures sudden, overwhelming terror — the kind that falls upon a person without warning. Job uses it more than any other biblical author, crying out, 'You frighten me with dreams and terrify me with visions' (Job 7:14), and later, 'terrors are turned upon him' (Job 18:11). The Arabic cognate ʿ ('to come upon suddenly') illuminates the root's core: this is not slow-building anxiety but terror that strikes. Spanish 'aterrorizar' and French 'effrayer' both preserve this sudden, causative quality. The Niphal passive appears in dramatic moments — Esther 7:6, where Haman 'was terrified' before the king and queen, and Daniel 8:17, where the prophet falls prostrate in terror before the angelic vision.

1. terrify (13×) To terrify, frighten, or startle someone — the Piel causative sense, where an agent or force inflicts terror upon another. This is the dominant usage, appearing throughout Job and the Psalms: an evil spirit 'terrified' Saul (1 Sam 16:14-15), torrents of destruction 'terrified' David (2 Sam 22:5; Ps 18:5), and Job repeatedly accuses God of terrifying him (Job 7:14; 9:34; 13:21). Spanish 'aterrorizar' and French 'effrayer' both capture the causative force. The darkness that 'claims' the day in Job 3:5 uses this same verb, personifying blackness as an agent of dread. **RELEASE AND**

MOVEMENT

en: You-frighten-me, and-terrified-him, let-terrify-it | **es:** Lo-aterran, aterrorizará, aterróricenlo | **fr:** [בעתתני], effrayer, effrayer-lui | **de:** [בעתהו], [בעתתני], [יבעתהו] 1Sam 16:14; 1Sam 16:15; 2Sam 22:5; Job 3:5; Job 7:14

2. be terrified (3×) To be terrified, dismayed, or overcome with fear — the Niphal passive, where the subject experiences terror rather than inflicting it. All three occurrences mark moments of dramatic encounter with overwhelming power: David 'was terrified' before the angel of the LORD at the threshing floor (1 Chr 21:30), Haman 'was terrified' before the king and queen when his plot was exposed (Esth 7:6), and Daniel 'was terrified' and fell on his face before the interpreting angel (Dan 8:17). Spanish distinguishes these clearly — 'fue aterrorizado,' 'se aterró,' 'me espanté' — each shading the passive experience differently. TERROR AND AGITATION

en: I-was-terrified, he-was-terrified, was-terrified | **es:** fue-aterrorizado, me-espanté, se-aterró | **fr:** [נבעת], terrifier | **de:** [נבעת], [נבעתי] 1Chr 21:30; Esth 7:6; Dan 8:17

בִּעָתָה H1205 *N-fs* (2×)

terror, dismay, dread; used of crushing disappointment when expected peace brings fear instead

Jeremiah uses this vivid term twice in nearly identical phrases, capturing the bitter reversal of Israel's expectations. They looked for peace but found no good, for a time of healing but encountered terror instead. The word evokes not merely fear but the dismay and dread of having hopes crushed—the emotional devastation when anticipated salvation turns to experienced judgment. This is the terror of divine abandonment, when God's people discover their confidence was misplaced.

(2×) A noun denoting terror or dismay (Jeremiah 8:15; 14:19), appearing in parallel poetic lines that contrast expectation with reality. Both occurrences follow the same pattern: 'we waited for peace... for a time of healing, but behold, terror.' The repetition emphasizes the prophetic theme of crushed expectations, where Israel's presumption of automatic divine favor meets the reality of covenant judgment. Some translations bracket the Hebrew, acknowledging this is a specific term for the dread that comes from disappointed hope. GEOGRAPHY AND SPACE

en: terror | **es:** terror | **fr:** [בעתה] | **de:** [בעתה] Jer 8:15; Jer 14:19

בִּץ H1206 *Prep-b* (1×)

In the mud, in the mire (prepositional phrase from the noun for mire/mud)

This word appears only in Jeremiah 38:22, where officials warn King Zedekiah that his advisors have misled him: 'your feet have sunk in the mud (ba-botz).' The noun 'botz' means mire or mud, and here it appears with the preposition 'in.' The context is both literal (Jeremiah was stuck in muddy cistern) and metaphorical (Zedekiah is in an impossible political situation). The image of sinking feet became proverbial for being trapped in difficulty.

(1×) A prepositional phrase meaning 'in the mud' or 'in the mire,' used in Jeremiah 38:22 to describe the king's predicament through the metaphor of feet stuck in mud. The immediate context involves Jeremiah's own literal experience in a muddy cistern (38:6), making this both concrete and symbolic. Multilingual renderings (en-el-lodo, in-the-mud) capture the physical image that conveys Zedekiah's hopeless political entrapment between Babylonian siege and Egyptian promises. GEOGRAPHY AND SPACE

en: in-the-mud | **es:** en-el-lodo | **fr:** [בבץ] | **de:** [בבץ] Jer 38:22

בְּצָה H1207 *N-fs* (4×)

Swamp, marsh, boggy ground where reeds and rushes grow

Refers to waterlogged, marshy terrain where papyrus and rushes thrive. In Job 8:11 it appears in a rhetorical question about whether rushes can grow without a swamp, illustrating the dependence of life on its proper environment. Job 40:21 uses the word to describe the habitat of Behemoth, while Ezekiel 47:11 contrasts the life-giving river of the temple vision with stagnant swamps and marshes that remain salty and unhealed.

(4×) Boggy, swampy ground — the natural habitat of marsh plants. In Job 8:11 the word parallels 'water' as a necessary condition for reed growth. In Ezek 47:11 the plural form describes standing marshes exempted from the purifying river, contrasting stagnation with renewal. Spanish 'pantano' and English 'marsh/swamp' converge on the same wetland semantics, while the Hebrew morphology (plural suffix in Ezekiel) points to expanses of marshy terrain rather than a single puddle. POOL POND MARSH

en: [ketiv], and-the-marsh, its-swamps | **es:** [kethiv], pantano?, sus-pantanos | **fr:** [בצאתו], [בצאתין], et-ובצה | **de:** [בצאתו], [בצאתין], [בצה] Job 8:11; Job 40:21; Ezek 47:11

בָּצִיר H1208 *Art / N-ms* (2×)

the inaccessible place, the fortified or unreachable area; textual variant between 'vintage' (Ketiv) and 'fortified' (Qere)

This term presents a textual puzzle in Zechariah 11:2, where the Ketiv (written text) reads 'vintage' while the Qere (read aloud text) gives 'fortified' or 'inaccessible.' The context of judgment against Lebanon's cedars and Bashan's oaks makes the 'fortified' reading more fitting—the strongest, most inaccessible trees have fallen. This represents a classic case where scribal tradition preserved both readings, acknowledging uncertainty while guiding oral recitation toward the contextually appropriate sense.

(2×) A term appearing in Zechariah 11:2 with variant readings: the written form (Ketiv) suggests 'vintage,' while the traditional reading (Qere) indicates 'fortified' or 'inaccessible place.' German and French translations reflect this textual complexity with bracketed forms. The judgment context—where the mightiest trees fall—supports the 'fortified' sense. This demonstrates how Hebrew manuscript tradition sometimes preserved both written and oral variants, allowing later readers to see the textual history. FIRMNESS AND SECURITY

en: the-inaccessible | **es:** el-inaccesible | **fr:** bourgeon | **de:** [(הבציר)], [[הבצור]] Zech 11:2

בְּצַי H1209 *N-proper-ms* (3×)

Bezai, a family name; post-exilic clan that returned from Babylon and signed Nehemiah's covenant

A family name appearing in post-exilic return and covenant lists. The 'sons of Bezai' numbered 323 (Ezra 2:17) or 324 (Nehemiah 7:23) among those who returned with Zerubbabel. A leader named Bezai signed Nehemiah's covenant (Nehemiah 10:18). The name may mean 'conqueror' or relate to a root meaning 'plunder.' The slight numerical discrepancy (323 vs. 324) is typical of parallel return lists, possibly due to textual transmission or counting methodology. Bezai represents a lay family that survived exile and participated in covenant renewal.

(3×) A family or clan name among the exiles returning to Judah. Ezra lists 323 'sons of Bezai' (Ezra 2:17), Nehemiah records 324 (Nehemiah 7:23), and a leader named Bezai sealed the covenant (Nehemiah 10:18). The family evidently maintained identity through exile and contributed to the restored community's leadership and covenant commitment. PROPER NAMES (PERSONAL)

en: Betsay, Bezai | **es:** Besai, Bezai | **fr:** [בצי] | **de:** [בצי] Ezra 2:17; Neh 7:23; Neh 10:18

בָּצִיר H1210 *N-msc / 2fs* (7×)

Vintage, grape harvest — the seasonal gathering of grapes from the vineyard

A masculine noun (בָּצִיר) derived from the verb בָּצַר ('to cut off, gather grapes'), denoting the vintage or grape harvest. It anchors a key moment in the ancient Israelite agricultural calendar: the grape-gathering season that followed the wheat and barley harvests. In Leviticus 26:5, abundant vintage is promised as a covenant blessing — 'your threshing shall reach to the vintage.' It also serves as a

metaphor for judgment and desolation, as when Micah laments being like the gleanings after vintage (Mic 7:1).

vintage, grape harvest (7×) The vintage or grape harvest, the seasonal activity of gathering ripe grapes from the vineyard. Literally denotes the harvest season in Leviticus 26:5 (the threshing reaching to the vintage as a sign of blessing) and Isaiah 32:10 (the vintage failing as judgment). Used figuratively in Isaiah 24:13 and Micah 7:1, where the gleaning after vintage symbolizes scarcity and desolation. Jeremiah 48:32 addresses Moab's vineyards whose vintage has been cut off. Spanish vendimia and French vintage both preserve the grape-harvest specificity. **GRAPE VINTAGE HARVEST**
en: and-vintage, grape-harvest, than-vintage-of | **es:** la-vendimia, que-vendimia-de, tu-vendimia | **fr:** [בציר], [בצירך], et-vintage | **de:** [בציר], [בצירך], als-vintage-von Lev 26:5; Judg 8:2; Isa 24:13; Isa 32:10

בָּצָל H1211 *Art / N-mp* (1×)

The onions, a vegetable the Israelites recalled from Egypt

This plural noun with the definite article appears only in Numbers 11:5, in the Israelites' nostalgic complaint about Egyptian food. They list the cucumbers, melons, leeks, onions (ha-betzalim), and garlic they once enjoyed. The word is cognate with Arabic 'basal' and Aramaic forms, all referring to the common bulb onion widely cultivated in ancient Egypt. This list of vegetables provides a window into the Mediterranean diet of antiquity and the very human longing for familiar foods during wilderness hardship.

(1×) The plural definite noun for onions, appearing in the famous catalog of Egyptian foods the Israelites craved in the wilderness (Numbers 11:5). The onion was a staple of Egyptian agriculture and diet, mentioned alongside other garden vegetables. The multilingual evidence (las-cebollas, le-onions, der-onions) shows consistent identification of this common bulb vegetable, though some translations retain English 'onions' even in French and German contexts, suggesting potential textual uncertainty or the universal recognizability of the plant. **FOOD AND NOURISHMENT**
en: the-onions | **es:** las-cebollas | **fr:** le-onions | **de:** der-onions Num 11:5

בְּצַלְאֵל H1212 *N-proper-ms* (9×)

Bezalel, 'in the shadow of God,' the master craftsman of the Tabernacle; also a post-exilic Israelite.

A theophoric name meaning 'in the shadow (protection) of God,' borne primarily by the divinely appointed chief artisan of the Tabernacle. God filled Bezalel son of Uri with the Spirit, granting him extraordinary skill in metalwork, stonecutting, and woodcarving to construct the sacred furnishings (Exod 31:2; 35:30; 36:1-2). He is credited with building the Ark itself (Exod 37:1) and overseeing all Tabernacle construction (Exod 38:22). A second Bezalel appears among those who had taken foreign wives in Ezra's reform (Ezra 10:30). Spanish 'Betsalel/Betzalel' and French 'Betsaleel' reflect the original's phonology.

Bezalel (proper name) (9×) Bezalel — a theophoric proper name (בְּצַלְאֵל, 'in the shadow/protection of El') designating primarily the master craftsman of the Tabernacle, of the tribe of Judah. God filled him with his Spirit in wisdom, understanding, and skill (Exod 31:2-5; 35:30-35) to execute the elaborate construction of the Tabernacle furnishings, including the Ark of the Covenant (Exod 37:1). He appears also in the Chronicler's genealogy (1 Chr 2:20) and at the altar reference (2 Chr 1:5). A second, minor Bezalel is named among those who put away foreign wives (Ezra 10:30). Spanish 'Betsalel' and French 'Betsaleel' faithfully render the theophoric compound. **PROPER NAMES (PERSONAL)**
en: Betsal'el, Betsalel, Bezalel | **es:** Betsalel, Betzalel, Y-Betsalel | **fr:** Betsaleel, [בצלאל], et-Betsaleel | **de:** Betsalel, Bezalel, [בצלאל] Exod 31:2; Exod 35:30; Exod 36:1; Exod 36:2; Exod 37:1

בַּצְלוּת H1213 *N-proper-ms* (2×)

Bazluth/Bazlith, ancestor of a family of temple servants who returned from exile; spelling varies between sources

This name heads a family of Nethinim (temple servants) who returned from Babylonian exile to resume their hereditary duties in the restored temple. The name may derive from a root meaning 'stripping' or 'peeling,' though its etymology remains uncertain. The variation between Bazluth (Ezra) and Bazlith (Nehemiah Qere) represents typical scribal variation in proper names, where vowel letters and final consonants sometimes differ between manuscripts while identifying the same person or family.

(2×) A personal name appearing in parallel exile return lists (Ezra 2:52; Nehemiah 7:54), with spelling variation between manuscripts. The Ketiv (written) and Qere (read) forms in Nehemiah show how scribal tradition handled such variants. Translations bracket the Hebrew forms to indicate they're preserving original name spellings. The family's inclusion among returning Nethinim demonstrates the continuity of temple-service families across the exile period. **PROPER NAMES (PERSONAL)**
en: Batslut, Bazlith | **es:** Baslit, Baslut | **fr:** [בצלות], [בצלית] | **de:** [בצלות], [בצלית] Ezra 2:52; Neh 7:54

בָּצַע H1214 *V-Piel-Imperf-3ms* (17×)

To cut off, break off; to be greedy for unjust gain; to finish or complete a task

The Hebrew verb batsa' carries the vivid physical image of severing or cutting off, which then extends in two distinct directions. On one side it develops the moral sense of 'cutting off' profit for oneself — coveting unjust gain, as Jeremiah repeatedly denounces (Jer 6:13; 8:10). On the other it moves toward the idea of 'cutting through' to completion, as when Zechariah declares that the hands of Zerubbabel will finish the Temple (Zech 4:9). Arabic basaa ('to cut') and Ethiopic cognates confirm the physical root, while the moral sense dominates prophetic literature. The weaver's image in Isa 38:12, where God cuts Hezekiah off from the loom of life, beautifully bridges the literal and figurative.

1. be greedy for gain, covet (8×) The moral-acquisitive sense: to be greedy for gain, to covet dishonest profit. The participial form botse'a functions almost as a technical term for the unjust profiteer. Proverbs warns that the one greedy for gain troubles his own house (Prov 15:27), and Jeremiah indicts prophet and priest alike: 'everyone is greedy for gain' (Jer 6:13). Spanish codiciar ('to covet') and the Arabic root for cutting wealth by force both illuminate this semantic domain. **GAIN AND GREED**
en: and-the-one-greedy-for-gain, and-you-gained-unjustly-from, by-greedy-gain | **es:** codician, del-que-gana, el-que-codicia | **fr:** [וחבצע], convoiter, et-dans-couper | **de:** [בוצע], [בצע], [וחבצע] Ps 10:3; Prov 1:19; Prov 15:27; Jer 6:13; Jer 8:10

2. cut off, break off (6×) The concrete physical sense: to cut off, sever, or break away. Isaiah's Hezekiah laments that God cuts him off like a weaver severing thread from the loom (Isa 38:12), and the Psalmist prays for enemies to be 'cut off' (Ps 76:12). In Joel 2:8 the locust-army does not break off its course. The Piel intensifies the action but does not shift the meaning. This is the etymological core from which the other senses derive. **CUTTING AND SEVERING**
en: He-cuts-me-off, He-will-cut-off, and-cut-me-off | **es:** Cortará, corta, me-cortará | **fr:** [ובצע], convoiter, et-ויבצעני-moi | **de:** [ובצע], [ויבצעני], [יבצע] Job 6:9; Job 27:8; Ps 76:12; Isa 38:12; Joel 2:8

3. finish, complete, fulfill (3×) The completive sense: to finish, bring to an end, fulfill. When Zechariah prophesies that Zerubbabel's hands will finish the Temple (Zech 4:9), and when Lamentations declares that the LORD has fulfilled his word of judgment (Lam 2:17), batsa' has moved from 'cutting off' to 'cutting through to completion.' Spanish terminar and ha cumplido capture this sense. Isaiah 10:12 uses it of God finishing his work on Mount Zion. **CUTTING AND SEVERING**
en: He-fulfilled, finishes, will-finish-it | **es:** ha-cumplido, la-terminarán, termine | **fr:** convoiter, elles-achèveront | **de:** [בצע], [יבצע], [תבצענה] Isa 10:12; Lam 2:17; Zech 4:9

בֶּצַע H1215 *N-msc / 2ms* (23×)

Unjust gain, covetousness; profit or advantage; plunder or spoils of war

The noun בֶּצַע denotes gain — but almost always gain that is tainted, dishonest, or violently seized. The prophets thunder against it: Jeremiah condemns those who 'pursue their own dishonest gain' (Jer 6:13), and Ezekiel indicts leaders who 'shed blood to get dishonest gain' (Ezek 22:27). Exodus 18:21 defines the ideal judge as one who 'hates unjust gain.' Yet a few passages use the word in a neutral or interrogative tone — 'What profit is it?' asks Judah about selling Joseph (Gen 37:26), and Job ponders what advantage God gains (Job 22:3). Once, in the Song of Deborah, it refers concretely to battlefield plunder (Judg 5:19).

1. unjust gain, covetousness (15×) Unjust gain, dishonest profit, covetousness — gain obtained through exploitation, bribery, or violence. This is the dominant sense (15 occurrences), running through prophetic indictment and wisdom instruction alike. Exodus 18:21 requires leaders who hate בֶּצַע; Prov 1:19 warns that greedy gain 'takes away the life of its owners.' Spanish 'codicia/ganancia deshonesta' and French 'injuste gain' capture the moral condemnation that saturates this usage in Jeremiah, Ezekiel, and the Psalms. GAIN AND GREED

en: gain, gain-your, his-gain | **es:** codicia, ganancia, ganancia-deshonesta | **fr:** dans-gain, gain, injuste-gain | **de:** [בצע], [בצעו], [בצעך] Exod 18:21; 1Sam 8:3; Ps 119:36; Prov 1:19; Prov 15:27

2. profit, gain (7×) Profit, gain, or advantage in a neutral or questioning sense — 'what profit is there?' This sense (7 occurrences) strips away the moral judgment, leaving a straightforward economic or existential question. Judah asks 'What gain is it if we kill our brother?' (Gen 37:26), Job demands 'What profit to the Almighty if you are righteous?' (Job 22:3), and the Psalmist asks 'What profit in my blood?' (Ps 30:9). Spanish 'ganancia' (without 'deshonesta') and French 'profit' reflect the uncolored usage. GAIN AND GREED

en: gain, profit, the-gain | **es:** a-su-ganancia, en-ganancia-de, ganancia | **fr:** dans-gain, gain, profit | **de:** [בבצע], [בצע], [לבצעו] Gen 37:26; Job 22:3; Ps 30:9; Isa 33:15; Isa 56:11

3. plunder, spoils (1×) Plunder or spoils taken in battle — concrete material gain seized through warfare. This sense appears once in the Song of Deborah (Judg 5:19), where the kings of Canaan fought at Taanach but 'took no plunder of silver.' Spanish 'ganancia de' and English 'plunder of' distinguish this battlefield-specific, tangible usage from the abstract moral and economic senses. GEOGRAPHY AND SPACE

en: -plunder-of | **es:** ganancia-de | **fr:** -piller-de | **de:** -pluendern-von Judg 5:19

בָּצַק H1216 *V-Qal-Perf-3fs* (2×)

to swell, become swollen or blistered; used of Israel's feet miraculously not swelling during wilderness wandering

This verb appears in Moses' and Nehemiah's reflections on God's wilderness provision, noting the miracle that Israel's feet did not swell during forty years of desert travel. The term likely refers to blisters, swelling, or edema that would normally afflict feet enduring such constant walking in harsh conditions. This small mercy—healthy feet—stands as tangible evidence of God's comprehensive care, attending to the mundane physical needs alongside spectacular provisions like manna and water from rock.

(2×) A verb meaning to swell or become blistered (Deuteronomy 8:4; Nehemiah 9:21), used of feet that remarkably did not suffer this normal consequence of extended desert travel. Most translations render it 'swell' or 'swelled,' while some bracket the Hebrew to show the specific term. The detail emphasizes divine preservation extended to everyday physical needs—God cared for their feet as well as their hunger and thirst, showing comprehensive providential attention during the wilderness period. SPROUTING AND GROWING

en: swelled | **es:** se-hincharon, se-hinchó | **fr:** [בצקו], swelled | **de:** [בצקו], swelled Deut 8:4; Neh 9:21

בָּצֵק H1217 *N-msc / 3ms* (5×)

Dough, specifically unfermented or unleavened dough in the process of being kneaded or prepared for baking.

This noun refers to dough at any stage before baking, though its most memorable appearances highlight the unfermented state. In the Exodus narrative (12:34, 39), the Israelites carry their dough before it has been leavened, wrapping it in their garments as they flee Egypt. Elsewhere the term carries no such restriction: Tamar kneads dough for Amnon (2 Sam 13:8), women in Jerusalem knead dough for the Queen of Heaven (Jer 7:18), and Hosea uses it in a baking metaphor (Hos 7:4). French 'pate' and Spanish 'masa' both straightforwardly render the culinary sense.

(5×) Dough, whether leavened or unleavened, at the stage of kneading and preparation before baking. Most famously, the Israelites' unfermented dough carried out of Egypt (Exod 12:34, 39) became a symbol of haste and divine deliverance. In non-Exodus contexts it appears without restriction: Tamar kneads dough for Amnon (2 Sam 13:8), women prepare cakes for the Queen of Heaven (Jer 7:18), and Hosea uses it metaphorically for moral corruption (Hos 7:4). Spanish 'masa' and French 'pate' directly capture the plain culinary referent. FOOD AND NOURISHMENT

en: dough, the-dough, their-dough | **es:** la-masa, masa, su-masa | **fr:** [בצק], le-dough, le-pâte | **de:** [בצק], der-dough, ihr-dough Exod 12:34; Exod 12:39; 2Sam 13:8; Jer 7:18; Hos 7:4

בָּצְקַת H1218 *Conj-w / N-proper-fs* (2×)

Bozkath, a town in Judah's lowland near Philistine territory, hometown of King Josiah's mother

Bozkath was a town in Judah's Shephelah (lowland) region, listed among cities near the Philistine border. Its primary biblical significance comes from being the hometown of Jedidah, mother of the reformer king Josiah. The name may relate to an Arabic term for elevated volcanic regions, suggesting it occupied a distinctive geographical position. Like many towns in this border region, it appears in administrative and genealogical contexts rather than narrative accounts.

(2×) A place name in Judah's inheritance (Joshua 15:39; 2 Kings 22:1), appearing with conjunctive and prepositional prefixes. Translations vary in handling these particles—some incorporate them into compound forms, others keep them separate. The town's mention as Josiah's mother's hometown gives it historical significance beyond its geographical role in tribal boundaries. Its location in the Shephelah made it part of Judah's strategically important lowland buffer zone. GEOGRAPHY AND SPACE

en: and-Botzkat, from-Botskat | **es:** de-Boscat, y-Boscat | **fr:** de-Botskat, et-Botzkat | **de:** und-Botzkat, von-Botskat Josh 15:39; 2Kgs 22:1

בָּצַר H1219 *Conj-w* (36×)

To cut off or make inaccessible by fortifying; also to gather grapes, harvest a vineyard

Two strikingly different concrete images live under one root. In its most frequent use, the word describes cities that are 'fortified' – walled, cut off, inaccessible – as when the spies report that Canaan's cities are 'great and fortified' (Deut 1:28). The agricultural sense is equally vivid: gathering grapes at vintage, as in Leviticus 25:5 and Judges 9:27. What links them is the act of cutting – cutting stone for walls, cutting clusters from the vine. German 'befestigt' captures the fortification, while Spanish 'vendimiar' preserves the vintage sense that French 'fortifie' inadvertently absorbs.

1. fortified, inaccessible (25×) The participial-adjectival use describing cities, walls, and strongholds as fortified and inaccessible. The spies' terrified report in Numbers 13:28 and Deuteronomy 1:28 – cities 'great and fortified up to heaven' – is paradigmatic. Twenty-five occurrences cluster in Deuteronomy and the conquest narratives. Spanish 'fortificada' and German 'befestigt' both reflect the military-architectural sense of a place cut off from assault. FORTIFICATIONS AND PALACES

en: a-ruin, and-captured-them, and-fortified | **es:** fortificada, fortificadas,

fortificado | **fr:** et-fortifié, fortifier, fortifié | **de:** [בצרות], befestigt, fortified Num 13:28; Deut 1:28; Deut 3:5; Deut 9:1; Deut 28:52

2. gather grapes, vintage (7×) The agricultural Qal: gathering or harvesting grapes from the vine. Leviticus 25:5, 11 prohibit vintage during Sabbath and Jubilee years; Judges 9:27 records Shechem's grape harvest; Jeremiah 6:9 and 49:9 use 'grape-gatherer' as a figure. Spanish 'vendimiar' and German 'Winzer' (vintner) preserve the agrarian specificity, connecting to the broader biblical vocabulary of vineyard and harvest. **GATHERING TOGETHER**
en: and-gathered, as-grape-gatherer, grape-gatherers | **es:** como-vendimiador, vendimiadores, vendimiarás | **fr:** et-rassembla, fortifié, tu-devra-rassembler | **de:** Winzer, befestigt, du-sammeln Lev 25:5; Lev 25:11; Deut 24:21; Judg 9:27; Jer 6:9

3. be withheld / fortify (4×) The derived verbal stems: Niphal 'be withheld, be impossible' and Piel 'fortify, strengthen defenses.' Genesis 11:6 declares that nothing will 'be withheld' from unified humanity; Job 42:2 confesses that no purpose of God can be restrained. Isaiah 22:10 uses the Piel for actively strengthening a wall. Spanish 'es impedido' and German 'wird unerreichbar sein' mark the shift from physical fortification to abstract impossibility. **FORTIFICATIONS AND PALACES**
en: is-withheld, she-should-fortify, to-fortify | **es:** es-impedido, fortifique, para-fortificar | **fr:** –être-withheld, fortifié, יִבָּצֵר | **de:** [יִבָּצֵר], befestigt, wird-unerreichbar-sein Gen 11:6; Job 42:2; Isa 22:10; Jer 51:53

בֶּצֶר H1220 *N-ms* (2×)

gold, refined gold ore, precious gold; possibly ring-gold or ingot form rather than dust

This term designates a particular form or quality of gold, possibly referring to gold ore as broken-off pieces, refined ingots, or ring-shaped gold. Job uses it in parallel with 'gold of Ophir' and contrasts it with silver, suggesting a high-quality or specific form of the precious metal. Some scholars connect it to Arabic terms for rings or finger-measures, proposing it meant shaped gold rather than raw ore. The uncertainty about exact meaning shows how specialized metallurgical vocabulary could become obscure over time, though the general sense of valuable, refined gold remains clear.

(2×) A term for gold or refined gold ore (Job 22:24-25), appearing in contexts emphasizing its value and refinement. The parallel with 'gold of Ophir' (the finest known source) and the contrast with silver establish this as a term for precious, high-quality gold. The bracketed Hebrew in German and French shows the technical nature of this metallurgical term. Whether it refers to ore, ingots, or ring-gold, it represents gold in a refined, valuable form rather than raw material. **GOLD (PRECIOUS METAL)**
en: gold, your-gold | **es:** el-oro, tu-oro | **fr:** ton-בצריך-toi, בצר | **de:** [בצר], [בצריך] Job 22:24; Job 22:25

בֶּצֶר H1221 *N-proper-ms* (5×)

Bezer: (1) a Levitical city of refuge in Reuben's territory; (2) a descendant of Asher. Means 'fortress.'

Bezer serves as both a place name and a personal name, rooted in the idea of 'fortress' or 'enclosure.' As a city, it was designated one of the three cities of refuge east of the Jordan, assigned to the tribe of Reuben (Deut 4:43; Josh 20:8; 21:36), and later given to the Merarite Levites (1 Chr 6:78). The Moabite Stone (Mesha Inscription) also mentions a place called Bezer, confirming its historical and geographic reality. As a personal name, Bezer appears as a descendant of Asher in 1 Chronicles 7:37. Spanish alternates between 'Beser' and 'Betser,' reflecting the difficulty of rendering the Hebrew tsade across Romance phonologies.

(5×) A proper name meaning 'fortress,' applied to (a) a Levitical city of refuge in the territory of Reuben east of the Jordan (Deut 4:43; Josh 20:8; 21:36; 1 Chr 6:78), attested also on the Moabite Stone, and (b) a descendant of Asher (1 Chr 7:37). The city's role as a refuge for manslayers makes it theologically significant in Israel's justice system. Spanish 'Betser/Beser' and French 'Bezer/Betser' reflect varying transliteration strategies for the Hebrew tsade. **GEOGRAPHY AND SPACE**
en: Betser, Bezer | **es:** Beser, Betser, Bétser | **fr:** Betser, Bezer, [בצר] | **de:** Betser, Bezer, [בצר] Deut 4:43; Josh 20:8; Josh 21:36; 1Chr 6:78; 1Chr 7:37

בְּצַר H1222 *Prep-b / Adj-ms* (1×)

In distress, in straits (prepositional phrase describing hardship and trouble)

This prepositional phrase appears in Job 36:19, a difficult passage where Elihu speaks about God's justice. The root 'tzar' means narrowness, straits, or distress, and with the preposition 'in' it describes a state of being in trouble or difficulty. This same root appears throughout Scripture in contexts of oppression, affliction, and tight circumstances. The metaphor of narrowness for distress is common in Hebrew thought, as opposed to spaciousness representing deliverance.

(1×) A prepositional phrase meaning 'in distress' or 'in straits,' built on the noun 'tzar' (narrowness, trouble) with the preposition beth. In Job 36:19, it appears in Elihu's discourse about whether riches or strength can deliver someone from affliction. The spatial metaphor of narrowness for distress pervades biblical Hebrew (compare Psalm 4:1, 'You gave me relief when I was in distress'). Multilingual renderings (en-angustia, in-distress, dans-בצר) capture both the spatial and emotional dimensions. **DISTRESS AND AFFLICTION**
en: in-distress | **es:** en-angustia | **fr:** dans-בצר | **de:** [בצר] Job 36:19

בָּצְרָה H1223 *N-fs* (1×)

Of Bozrah, referring to sheep of the fold (possibly place name Bozrah used as common noun)

This word appears in Micah 2:12, in a prophecy about God gathering the remnant of Israel 'like sheep of Bozrah' (tzon botzrah). BDB identifies the underlying noun as meaning 'enclosure' or 'sheep-fold,' though many translations understand this as the place name Bozrah (a city famous for its flocks in Edom). The ambiguity reflects the wordplay possible in Hebrew: is it sheep 'of Bozrah' the city, or sheep 'of the fold' using a common noun? Either way, the image is pastoral restoration.

(1×) Either the proper name Bozrah (an Edomite city known for sheep) or a common noun meaning 'fold/enclosure' in the phrase 'sheep of Bozrah/the fold' (Micah 2:12). The prophet uses sheep imagery to describe God's regathering of Israel. Multilingual translations divide: some render as the place name Bozrah/Bosra (Spanish, French), suggesting the famous pastoral region, while others understand it as 'fold' or 'enclosure.' The ambiguity may be intentional wordplay on Bozrah's reputation for abundant flocks. **FLOCK HERD LIVESTOCK**
en: of-Bozrah | **es:** Bosra | **fr:** Botsra | **de:** [בצרה] Mic 2:12

בָּצְרָה H1224 *N-proper-fs* (8×)

Bozrah — a fortified city of Edom (and possibly Moab), a symbol of divine judgment in prophetic literature.

A place name meaning 'fortress' (from batsar, 'to fortify'), identifying the chief city of Edom, modern Buseirah in southern Jordan. In Genesis 36:33 it is the home of the Edomite king Jobab, and in the prophets it becomes a powerful symbol of God's judgment against Edom (Isa 34:6; 63:1; Jer 49:13, 22; Amos 1:12). Jeremiah 48:24 applies the name to a Moabite city, possibly the same as Bezer. Spanish Bosra and French Botsra preserve the Semitic consonants, while German and French bracketed forms reflect the prepositional phrases 'in Bozrah' and 'from Bozrah' found in the Hebrew text.

Bozrah (Edomite city) (8×) Proper noun for Bozrah, the principal city of Edom, meaning 'fortress.' It appears as the hometown of Edomite royalty (Gen 36:33 = 1 Chr 1:44) and as a prophetic target of divine wrath — Isaiah 34:6 pictures YHWH's sacrifice there, and Isaiah 63:1 envisions him coming from Bozrah with garments stained crimson. In Jeremiah 48:24 the name may designate a different Moabite site. Spanish Bosra and English Bozrah are the standard renderings across all eight occurrences. **GEOGRAPHY AND SPACE**
en: Botsrah, Bozrah, from-Botsrah | **es:** Bosra, Botsrah, de-Bosra | **fr:** Botsra,

[בבצרה], [מבצרה] | **de:** [בבצרה], [בצרה], [מבצרה] Gen 36:33; 1Chr 1:44; Isa 34:6; Isa 63:1; Jer 48:24

בְּצָרוֹן H1225 *Prep-l / N-ms* (1×)

To the stronghold, to the fortress (prepositional phrase referring to a fortified place)

This word appears once in Zechariah 9:12, in a messianic oracle calling prisoners of hope to 'return to the stronghold' (le-bitzaron). The noun 'bitzaron' comes from a root meaning to be fortified or inaccessible, denoting a fortress or secure place. In Zechariah's vision, this stronghold represents safety and restoration for exiles. The call to return to the fortress is paired with a promise of double restoration, making it both a concrete military image and a theological metaphor for divine protection.

(1×) A prepositional phrase meaning 'to the stronghold' or 'to the fortress,' found in Zechariah 9:12's call for exiled Judahites to return to safety. The noun 'bitzaron' emphasizes fortification and security, contrasting with the vulnerability of captivity. This unique occurrence uses architectural imagery to convey theological hope: God himself is the stronghold to which prisoners of hope should flee. Multilingual renderings (a-la-fortaleza, to-the-stronghold, forteresse) uniformly recognize the military-defensive connotations of secure refuge. **FORTIFICATIONS AND PALACES**

en: to-the-stronghold | **es:** a-la-fortaleza | **fr:** forteresse | **de:** [לבצרון] Zech 9:12

בַּצֹּרֶת H1226 *N-fs* (2×)

drought, dryness, time of dearth; the condition of severe water shortage

Jeremiah employs this term to describe seasons of severe drought that bring agricultural crisis and human distress. The word captures not just lack of rain but the resulting condition of the land—parched fields, failed crops, desperate thirst. In one passage it appears in the plural, suggesting repeated or multiple drought periods that became occasions for national lament. The prophet contrasts those who trust in man (who wither in drought) with those who trust in God (who remain green even 'in the year of drought'), making the physical reality a metaphor for spiritual resources.

(2×) A noun denoting drought or severe dryness (Jeremiah 14:1; 17:8), used both literally and metaphorically. The plural form 'the droughts' (14:1) suggests either intensity or repeated occurrences. Jeremiah 17:8 uses 'year of drought' to contrast those with deep spiritual roots (who endure) against those who wilt under pressure. Some translations bracket the Hebrew forms, highlighting this as a specific term for the agricultural and social crisis drought brings, beyond simple absence of rain. **HUNGER AND FAMINE**

en: drought, the-droughts | **es:** las-sequías, sequía | **fr:** [בצרת], [הבצרות] | **de:** [בצרת], [הבצרות] Jer 14:1; Jer 17:8

בַּקְבּוּק H1227 *N-proper-ms* (2×)

Bakbuk, ancestor of a family of temple servants (Nethinim) who returned from exile

Bakbuk heads one of the Nethinim families whose descendants maintained their identity through the exile and returned to resume temple service. The name's possible connection to 'bottle' or 'flask' remains uncertain, as do most Nethinim names' etymologies. These temple-servant families formed an essential but lower-status group in Israel's worship system, their faithful return demonstrating commitment to serving God's house even when their roles involved menial labor rather than priestly prestige.

(2×) A personal name of a Nethinim family head (Ezra 2:51; Nehemiah 7:53), appearing in the parallel return lists. Translations either transliterate or bracket the Hebrew, showing this is a proper name without clear semantic meaning to preserve. The inclusion of such families in the careful genealogical records demonstrates the importance of maintaining temple service continuity across the exile, regardless of social status. **PROPER NAMES (PERSONAL)**

en: Bakbuk, Baqbuq | **es:** Bacbuc | **fr:** [בקבוק] | **de:** [בקבוק] Ezra 2:51; Neh 7:53

בַּקְבֻּק H1228 *Conj-w / N-msc* (3×)

flask, jar (from gurgling sound); earthenware container, especially for oil

A flask or jar, named for the gurgling sound it makes when emptied. The term appears in narratives involving symbolic acts or gift-giving. Jeroboam's wife brings 'a jar of honey' along with other items to the prophet Ahijah (1 Kings 14:3). Jeremiah is commanded to buy an earthenware flask and smash it publicly as a sign of Jerusalem's coming destruction (Jeremiah 19:1, 10). The onomatopoetic name (baqbuq, imitating liquid sounds) emphasizes the vessel's function. The shattering of the flask becomes a powerful enacted prophecy of irreversible judgment.

(3×) An earthenware flask or jar. Ahijah's wife brings 'a jar of honey' as a gift (1 Kings 14:3). Jeremiah takes a potter's 'earthenware flask' and breaks it in the valley of Ben-hinnom to symbolize God's irrevocable judgment on Jerusalem (Jeremiah 19:1, 10). The gurgling sound of the vessel being poured or emptied gave it its name, and its fragility made it apt for prophetic symbolism—once shattered, it cannot be repaired. **GEOGRAPHY AND SPACE**

en: and-a-jar-of, flask-of, the-flask | **es:** la-vasija, vasija-de, y-un-frasco-de | **fr:** [בקבק], [הבקבק], et-un-jar-de | **de:** [בקבק], [הבקבק], und-ein-jar-von 1Kgs 14:3; Jer 19:1; Jer 19:10

בַּקְבֻּקְיָה H1229 *Conj-w / N-proper-ms* (3×)

Baqbuqyah—a Levite gatekeeper in post-exilic Jerusalem

Baqbuqyah appears only in Nehemiah's roster of Levites who returned from exile and served in the rebuilt temple. He is listed among the gatekeepers and those who gave thanks (Neh 11:17, 12:9, 25). The name may derive from a root meaning 'to empty out' (like a bottle), though this is uncertain. He represents one of the many faithful temple servants whose names are preserved in Scripture's genealogical memory.

(3×) A Levite gatekeeper mentioned three times in Nehemiah's lists of post-exilic temple personnel. The Hebrew form always appears with the conjunction waw ('and-Baqbuqyah'), suggesting his inclusion in longer rosters. Spanish and English preserve the proper name, while French and German use placeholder forms, indicating uncertainty about how to transliterate this rare name. Found exclusively in Nehemiah 11-12 among the temple staff rosters. **PROPER NAMES (PERSONAL)**

en: and-Baqbuqyah | **es:** Y-Bacbuquías, y-Bacbuquías | **fr:** [ובקבקיה] | **de:** [ובקבקיה] Neh 11:17; Neh 12:9; Neh 12:25

בַּקְבַּקַּר H1230 *Conj-w / N-proper-ms* (1×)

And Bakbakkar, a Levite name of uncertain meaning mentioned in 1 Chronicles

This personal name appears in 1 Chronicles 9:15, listing Levites who lived in Jerusalem after the exile. BDB notes the name is 'from strange meaning dubious'—its etymology is uncertain and possibly non-Hebrew in origin. The name's reduplication (Bak-bakkar) might suggest onomatopoeia or a borrowed foreign name. It appears in the genealogies establishing which Levitical families resettled in post-exilic Jerusalem.

(1×) A personal name borne by a Levite in the post-exilic community of Jerusalem (1 Chronicles 9:15). The name's etymology remains obscure, with its reduplicated structure (Bak-bakkar) possibly indicating non-Israelite origin or onomatopoetic formation. Multilingual evidence shows transliteration (Bakbakkar, Bacbacar) with some traditions preserving the Hebrew form, reflecting uncertainty about original pronunciation and meaning—typical of rare genealogical names with possible foreign roots. **PROPER NAMES (PERSONAL)**

en: and-Baqbaqqar | **es:** Y-Bacbacar | **fr:** [ובקבקר] | **de:** [ובקבקר] 1Chr 9:15

בַּקִּי H1231 *Conj-w / N-proper-ms* (5×)

Bukki: a proper name borne by a Danite chief and a descendant

of Aaron in the priestly line.
Bukki is a personal name appearing in two distinct genealogical contexts. First, he is a Danite chief appointed to help divide the land of Canaan among the tribes (Num 34:22). Second, a different Bukki appears in the priestly lineage descending from Aaron through Eleazar and Phinehas (1 Chr 6:5, 51; Ezra 7:4), forming a link in the chain of high-priestly succession. The name's etymology is debated but may relate to a shortened theophoric form. All major translations preserve the name with minimal variation: Spanish 'Buqui,' French and German 'Bukki.'

(5×) A proper masculine name designating (a) a leader of the tribe of Dan commissioned to oversee the apportionment of Canaan (Num 34:22), and (b) a priest in the Aaronic line through Eleazar and Phinehas, ancestor of Ezra (1 Chr 6:5, 51; Ezra 7:4). The dual usage across tribal and priestly genealogies shows the name's currency in different Israelite social strata. Spanish 'Buqui' and French 'Bukki' demonstrate consistent cross-linguistic transliteration. **PROPER NAMES (PERSONAL)**
en: Bukki, Buqqi, and-Buqqi | **es:** Buqi, Buqui, y-Buqui | **fr:** Bukki, [בקי], [ובקי] | **de:** Bukki, [בקי], [ובקי] Num 34:22; 1Chr 6:5; 1Chr 6:51; Ezra 7:4

בֻּקִּיָּהוּ H1232 *N-proper-ms* (2×)
Bukkiah, a Levitical musician, son of Heman, who served in David's organized temple worship
Bukkiah was one of the sons of Heman the seer, trained in music for temple worship during David's reign. His name may mean 'proved by Yahweh' or 'emptying of Yahweh,' reflecting the theophoric names common among Levitical families. He received the sixth lot in the organization of the twenty-four musical courses, placing him among the skilled prophetic musicians who combined artistry with spiritual ministry. His dual listing (as son of Heman and in the lot-casting) shows both his lineage and his assigned service order.

(2×) A Levitical musician's name (1 Chronicles 25:4, 13), appearing both in Heman's family list and in the distribution of worship duties by lot. The bracketed Hebrew in French and German indicates they're preserving the original form of this theophoric name. His role in the organized musical worship shows how David established systematic, skilled, prophetic ministry through music—a worship pattern that continued in the temple for centuries. **PROPER NAMES (PERSONAL)**
en: Buqqiyahu | **es:** Buquías | **fr:** [בקיהו] | **de:** [בקיהו] 1Chr 25:4; 1Chr 25:13

בְּקִיעַ H1233 *N-mpc* (2×)
breaches, cracks, splits; structural fissures or damage requiring repair
This term describes physical breaks or cracks in structures, used both literally and metaphorically. Isaiah speaks of Jerusalem's many 'breaches'—defensive gaps in the walls that left the city vulnerable. Amos uses it of houses being struck into 'splinters' or 'cracks' as divine judgment. The word captures the concept of structural failure, whether in fortifications or buildings, that requires repair or portends collapse. The language of breaches in walls naturally became metaphorical for any vulnerability or weakness requiring attention.

(2×) A noun denoting breaches, cracks, or structural breaks (Isaiah 22:9; Amos 6:11). In Isaiah, the plural 'breaches of the city of David' refers to gaps in Jerusalem's walls needing repair. In Amos, it describes houses struck into fragments or splinters. Some translations bracket the Hebrew to show this technical term for structural damage. The imagery works both literally (actual wall damage) and metaphorically (spiritual or social breakdown requiring repair). **GEOGRAPHY AND SPACE**
en: breaches-of, into-splinters | **es:** brechas-de, en-grietas | **fr:** [בקיע], crevasse | **de:** [בקיע], [בקעים] Isa 22:9; Amos 6:11

בָּקַע H1234 *V-Qal-Perf-2ms* (51×)
To cleave, split open, break through; of water: to burst forth; of walls: to breach; of eggs: to hatch
A powerfully physical verb, baqa captures the sound and force of something being split apart. God 'split the rock in the wilderness' to give water (Ps 78:15), and the sea was 'divided' before Israel (Exod 14:21; Neh 9:11). The same root describes warriors breaching enemy walls (2 Sam 23:16), Elisha's bears tearing open youths (2 Kgs 2:24), springs 'bursting forth' in the desert (Isa 35:6), and — in a surprisingly gentle turn — a viper's egg 'hatching' (Isa 34:15; 59:5). The Ethiopic cognate baqwa ('to profit, be useful') preserves the earliest sense of 'opening up' something to make it accessible. Across its six senses, the word moves from raw physical splitting to military breaching, natural gushing, violent tearing, and biological hatching — a single root spanning creation and destruction.

1. split, cleave actively (16×) Active splitting or cleaving by direct force (16 occurrences) — the core Qal and Piel active sense. Abraham 'split' wood for the burnt offering (Gen 22:3), Moses was told to 'divide' the sea with his staff (Exod 14:16), and God 'split the rock' for water (Judg 15:19; Ps 78:15). The action requires an agent applying force to a solid object. Arabic shaqqa and Korean jjogaeda map uniformly to this basic splitting action. Ecclesiastes 10:9 warns that 'he who splits logs is endangered by them.' **SPLITTING AND CLEAVING**
en: and-He-split, and-cleaving, and-divide-it | **es:** Dividió, Hendió, Y-abrió | **fr:** [ובקע], [ותבקע], [ויבקע] | **de:** [ובקע], [בקע], [בקעם] Gen 22:3; Exod 14:16; Judg 15:19; 1Sam 6:14; 2Kgs 15:16

2. breach, break through (10×) Breaching walls or breaking through fortifications in military contexts (10 occurrences). David's mighty men 'broke through' the Philistine camp to draw water from Bethlehem's well (2 Sam 23:16; 1 Chr 11:18). When Jerusalem's walls were 'breached' in 586 BC, the Nifal passive describes the city being broken open (2 Kgs 25:4; Jer 52:7). Arabic iqtahama ('to storm, force entry') and Korean ttulda ('to penetrate') capture the martial urgency. The 2 Chronicles 32:1 usage shows the enemy's intent — Sennacherib came 'to break into' Judah's fortified cities. **SPLITTING AND CLEAVING**
en: and-broke-into-it, and-broke-through, and-let-us-break-into-it | **es:** Y-abrieron-brecha, Y-fue-abierta-brecha, Y-irrumpieron | **fr:** [והבקיעה], [ויבקעו], [ויבקעוה] | **de:** [ויבקעו], [ויבקעוה], [לבקעם] 2Sam 23:16; 2Kgs 3:26; 2Kgs 25:4; 1Chr 11:18; 2Chr 21:17

3. be split, be cleft (9×) Passive or reflexive forms expressing being split or becoming cleft (9 occurrences) — Nifal, Pual, and Hitpael stems. The ground 'was split' beneath Korah's rebels (Num 16:31), the sea 'was divided' at the Exodus (Exod 14:21), and old wineskins are described as 'cracked' (Josh 9:4, 13). Zechariah 14:4 prophesies the Mount of Olives 'splitting in two.' Arabic inshaqqat and Korean gallaejida ('to be split') confirm the passive-intransitive reading throughout. **SPLITTING AND CLEAVING**
en: and-split, and-torn, and-was-split | **es:** fueron-divididos, se-han-roto, se-hendirán | **fr:** et-déchiré, et-fendre, et-fendu | **de:** [ונבקע], [יתבקעו], [נבקע] Exod 14:21; Num 16:31; Josh 9:4; Josh 9:13; 1Kgs 1:40

4. burst forth, gush out (7×) Bursting forth or gushing out (7 occurrences) — water from rocks, springs from the earth, or dawn breaking. The 'fountains of the great deep burst open' at the Flood (Gen 7:11), springs 'burst forth' in the desert for the redeemed (Isa 35:6), and light 'breaks forth like the dawn' for the righteous (Isa 58:8). Arabic infajarat ('to gush forth') maps precisely. Job 32:19 uses the image of new wine bursting wineskins — Elihu's speech 'ready to burst' within him. **SPLITTING AND CLEAVING**
en: break-forth, broken-into, burst-open | **es:** brotarán, para-ser-abierta, reventará | **fr:** [ובקע], [ונבקעו], burst-ouvrir | **de:** [ובקע], [ויבקעו], [להבקע] Gen 7:11; 2Chr 25:12; Job 32:19; Isa 35:6; Isa 58:8

5. tear apart, rip open (6×) Tearing apart or ripping open violently (6 occurrences) — the intensive Piel applied to bodies and living things. Elisha's curse brings bears that 'tore open' forty-two youths (2 Kgs 2:24). Hazael's future atrocities include 'ripping open' pregnant women (2 Kgs 8:12), and Ezekiel's hailstones 'rip apart' the false prophets' whitewashed wall (Ezek 13:11, 13). Arabic mazzaqa ('to rip, tear') and Korean jjitda ('to tear') capture the visceral violence. Ezekiel 29:7 extends this to Egypt as a broken reed that 'tore open' Israel's shoulder. **SPLITTING AND CLEAVING**
en: and-I-shall-burst, and-tore-apart, and-you-tore | **es:** Y-haré-romper, los-

despedazará, rajarás | **fr:** et-déchira-à-part, et-fendre, fendre | **de:** [ובקעת], [ובקעתי], [תבקע] 2Kgs 2:24; 2Kgs 8:12; Ezek 13:11; Ezek 13:13; Ezek 29:7

6. hatch eggs (3×) Hatching eggs (3 occurrences) — a specialized biological sense confined to Isaiah's imagery. The owl 'hatches' her eggs in the desolation of Edom (Isa 34:15), and the wicked 'hatch vipers' eggs' (Isa 59:5, twice). Arabic uses an entirely different root, faqasa, for hatching, confirming that this is a metaphorical extension of the splitting concept rather than a shared Semitic meaning. Korean kkada ('to crack open, hatch') preserves the connection between splitting and birth. **SPLITTING AND CLEAVING**

en: and-hatch, hatches, they-hatch | **es:** empollaron, saldrá, y-los-empollará | **fr:** [בקעו], [ובקעה], [תבקע] | **de:** spalten, und-spalten Isa 34:15; Isa 59:5

בֶּקַע H1235 *N-ms* (2×)

beka, half-shekel; a weight measure equaling about 0.2 ounces or 5.7 grams

The beka was a standard weight in ancient Israel's measurement system, defined in Exodus as exactly half a shekel. Abraham's servant used it to measure the golden nose ring he gave Rebekah—a significant piece of jewelry weighing about 0.2 ounces of gold. The term derives from a root meaning to split or divide, perfectly capturing its function as a fractional weight. When the Israelites brought their half-shekel temple tax, each man's contribution was specified as 'a beka a head,' showing this weight had both commercial and sacred-tax applications.

(2×) A weight measurement equaling half a shekel (Genesis 24:22; Exodus 38:26), used for both commercial and religious purposes. Translations uniformly transliterate 'beka,' recognizing it as a technical metrological term rather than a common noun to translate. Exodus explicitly defines it as 'half a shekel,' establishing its precise value in Israel's weight system. The Genesis usage shows it measuring fine jewelry, while Exodus uses it for the temple tax, demonstrating its dual commercial and sacred applications. **GEOGRAPHY AND SPACE**

en: a-beka, beka | **es:** beka | **fr:** beka, un-beka | **de:** beka, ein-Beka Gen 24:22; Exod 38:26

בִּקְעָא H1236 *Prep-b / N-fsc* (1×)

In the plain of (Dura), prepositional phrase from Aramaic noun for plain or valley

This Aramaic phrase appears in Daniel 3:1, where Nebuchadnezzar sets up his golden image 'in the plain of Dura' (biv'at Dura). The noun 'biq'a' is the Aramaic equivalent of Hebrew 'biq'ah,' meaning a broad valley or plain. Dura was likely a specific location near Babylon, though its exact identification is uncertain. The phrase introduces the famous story of Shadrach, Meshach, and Abednego refusing to worship the idol. The Aramaic vocabulary situates the narrative in its Babylonian exile context.

(1×) An Aramaic prepositional phrase meaning 'in the plain of [Dura],' appearing in Daniel 3:1 to locate Nebuchadnezzar's golden image. The Aramaic noun 'biq'a' (plain/valley) parallels Hebrew 'biq'ah' and establishes the geographical setting for the fiery furnace narrative. Dura was likely a site near Babylon, though modern identification remains uncertain. Multilingual renderings (en-el-llano-de, in-plain-of, plaine) consistently recognize the topographical term, setting the stage for the dramatic confrontation over idolatry. **GEOGRAPHY AND SPACE**

en: in-plain-of | **es:** en-el-llano-de | **fr:** plaine | **de:** [בבקעת] Dan 3:1

בִּקְעָה H1237 *Art / N-fs* (20×)

A broad valley or open plain between mountains; a wide, level lowland

Derived from the root בקע ('to cleave, split'), this noun pictures a wide rift valley or open plain — land that has been 'cleft apart' between mountain ranges. It describes the plain of Shinar where humanity gathered to build Babel (Gen 11:2), the valley-plain where Ezekiel saw the glory of the Lord (Ezek 3:22–23) and the valley of dry bones (Ezek 37:1–2), and specific geographic regions like the valley of Jericho (Deut 34:3) and the valley of Lebanon (Josh 11:17). The word often appears in construct with place names, serving as a geographic descriptor for broad, fertile lowlands.

broad valley / plain (20×) A wide, open valley or plain formed between mountains or hills — the landscape 'cleft open' by geological forces. Used for both named geographic locations (בִּקְעַת יְרֵחוֹ, Deut 34:3; בִּקְעַת הַלְּבָנוֹן, Josh 11:17) and general topographic description (Deut 8:7; 11:11). German renders 'Ebene' (plain) and 'Tal' (valley); Spanish 'el valle.' The creation psalm (Ps 104:8) pairs it with mountains in the poetic line 'mountains rose, valleys sank down.' **GEOGRAPHY AND SPACE**

en: Megiddon, a-plain, a-valley | **es:** de-Valle-de-, el-valle, el-valle, | **fr:** [בבקעה], [בבקעת], [בקעות] | **de:** Ebene, Tal-von, [בבקעה] Gen 11:2; Deut 8:7; Deut 11:11; Deut 34:3; Josh 11:8

בָּקַק H1238a *V-Qal-Prtcpl-ms* (1×)

Luxuriant, fruitful (participle describing a vine spreading abundantly)

This participial form appears only in Hosea 10:1, where Israel is compared to a 'luxuriant vine' (gefen boqeq) that produces fruit for itself. The root means to be profuse or abundant, related to Arabic cognates describing overflow and plenty. Hosea uses the image of a spreading, fruit-laden vine to criticize Israel's religious prosperity that led to multiplying altars and idols. The more abundant the harvest, the more they increased their false worship—a bitter irony in the prophet's agricultural metaphor.

(1×) A Qal participle meaning 'luxuriant' or 'spreading abundantly,' used in Hosea 10:1 to describe Israel as a fruitful vine. The root conveys profusion and abundance, here applied to grapevine growth as a metaphor for Israel's prosperity. The prophet's point is caustic: Israel's luxuriance led not to gratitude but to proliferating idolatry. Multilingual translations (frondosa, luxuriant, vider) capture the sense of lush, overflowing vegetation, though the metaphorical judgment requires understanding the fuller context. **ABOUNDING AND SURPLUS**

en: luxuriant | **es:** frondosa | **fr:** vider | **de:** [בוקק] Hos 10:1

בָּקַק H1238b *V-Nifal-Imperf-3fs* (8×)

To empty out, lay waste, devastate; in passive, to be emptied or made desolate. Used of divine judgment on lands and peoples.

A verb of destruction and desolation, depicting the draining away of life and substance from a land or people. In its active forms (Qal, Poel), it describes God emptying the earth (Isa 24:1), warriors devastating Judah (Nah 2:2), and divine counsel making plans void (Jer 19:7). The passive Niphal forms portray the resulting state of desolation: 'the land shall be utterly emptied' (Isa 24:3). The probable Arabic cognate baqqa, describing the gurgling sound of water being poured out, captures the vivid auditory image behind this word – a land drained hollow like an upturned vessel.

1. empty, lay waste (active) (5×) The active sense of emptying, devastating, or laying waste, used in Qal and Poel stems. Isaiah 24:1 declares God as the one who 'empties the earth,' while Nahum 2:2 describes enemy warriors as 'emptiers' who strip bare. Jeremiah 19:7 extends the image figuratively to counsel: God will 'empty out' the plans of Judah. Spanish vaciaré ('I will empty') and French dévaster ('devastate') capture both the literal and figurative dimensions. The five occurrences consistently portray an agent actively draining something of its substance or worth. **EMPTYING DEVASTATING**

en: And-I-will-empty, and-they-will-empty-out, emptiers | **es:** Y-vaciaré, vaciadores, vaciando | **fr:** dévaster, et-dévaster, vider | **de:** [בוקק], [בקקום], [בקקים] Isa 24:1; Jer 19:7; Jer 51:2; Nah 2:2

2. be emptied, be laid waste (passive) (3×) The passive state of being emptied or laid waste, expressed through Niphal forms. Isaiah 24:3 uses the emphatic infinitive absolute construction hibboq tibboq ('shall be utterly emptied'), paralleled with 'utterly plundered,' to depict total desolation. Isaiah 19:3 applies the image figuratively to Egypt's spirit being 'emptied out' – courage drained

away. Spanish será vaciada ('will be emptied') and the Arabic cognate's sense of liquid draining confirm the passive, resultative nuance distinct from the active devastation of Sense 1. **DESOLATION AND RUIN**

en: Emptied, and-will-be-emptied, shall-be-emptied | **es:** Vaciando, Y-se-vaciará, será-vaciada | **fr:** dévaster, et-dévaster | **de:** [הבוק], [ונבקה], [תבוק] Isa 19:3; Isa 24:3

בָּקַר H1239 *Conj-w / V-Piel-ConjPerf-1cs / 3mp* (7×)

To inquire, search out, examine, or reflect; Piel intensive of careful investigation, inspection, or contemplation.

A verb used exclusively in the Piel stem, conveying deliberate, focused searching or investigation. When God promises to 'search for' his scattered sheep (Ezek 34:11-12), the word carries the weight of a shepherd's determined pursuit — Spanish 'inspeccionaré' and French 'chercher' both capture this active seeking. In priestly contexts it denotes formal examination, as when a priest inspects skin for disease (Lev 13:36). At its most reflective, the word shifts toward inner contemplation: the psalmist longs 'to inquire' in God's temple (Ps 27:4), and the sage warns against rash vows by urging one 'to consider' afterward (Prov 20:25).

1. Piel: search, examine, inspect (4×) Active searching, examining, or inspecting — the core Piel sense of purposeful investigation. In Ezek 34:11-12, God himself will 'search for' (אֲבַקֵּר) his flock as a shepherd seeks scattered sheep, paralleling דָּרַשׁ. Lev 13:36 and 27:33 use it for priestly inspection. Spanish 'inspeccionaré/examinará' and French 'chercher' consistently render this as thorough, official inquiry. **SEEKING AND SEARCHING**

en: I-will-search-for, and-I-will-search-for-them, he-shall-examine | **es:** buscará, examinará, inspeccionaré | **fr:** chercher, devra-search, et-chercher | **de:** [אבקר], [ובקרתים], er-soll-examine Lev 13:36; Lev 27:33; Ezek 34:11; Ezek 34:12

2. Piel: inquire, seek counsel (2×) Inquiring or seeking counsel, especially before God — the investigative impulse directed toward divine wisdom. In 2 Kgs 16:15 Ahaz reserves the bronze altar 'to inquire by' (לְבַקֵּר), and Ps 27:4 pairs it with חָזָה ('to gaze') in the yearning to behold God's beauty. Spanish 'para-consultar' and French 'à-consulte' highlight the consultative register. **SEEKING AND SEARCHING**

en: and-to-inquire, to-inquire | **es:** para-consultar, y-para-meditar | **fr:** et-à-chercher, à-consulte | **de:** und-zu-inquire, zu-inquire 2Kgs 16:15; Ps 27:4

3. Piel: consider, reflect upon (1×) Reflecting or considering carefully — the most inward extension of the root. Prov 20:25 warns against snaring oneself with rash words, then afterward 'considering' (לְבַקֵּר) what one has vowed. Spanish 'reconsiderar' aptly captures this cognitive after-the-fact pondering, distinct from physical searching. **CONSIDERING AND DISCERNING**

en: to-consider | **es:** reconsiderar | **fr:** à-לבקר | **de:** [לבקר] Prov 20:25

בְּקַר H1240 *Conj-w / V-Piel-ConjPerf-3mp* (5×)

To search, inquire, investigate; an Aramaic verb used exclusively in Ezra for official archival research and administrative inquiry.

An Aramaic verb appearing only in Ezra, used for the act of conducting an official search or inquiry, particularly in royal archives. Every occurrence involves governmental investigation—whether searching records to verify claims about Jerusalem's rebellious history (Ezra 4:15, 19) or locating Cyrus's original decree (Ezra 6:1). The Spanish renderings "investigar" and "sea buscado" nicely capture both the active and passive dimensions: one can search deliberately or a search can be ordered impersonally. The word underscores how bureaucratic procedure shaped the fate of the returning exiles.

(5×) To search, inquire, or investigate officially—used of archival and administrative research conducted by royal authority. In Ezra 4:15 and 4:19 the Piel perfect and imperfect describe searches made in historical records; in 5:17 the Hithpael conveys an impersonal passive 'let search be made' in the royal treasury. English glosses 'and-searched' and 'let-be-searched' together with Spanish 'investigar' and 'sea buscado' reflect both active and passive voice usages of this single sense of official inquiry. **GOING OUT AND FORTH**

en: and-searched, and-they-searched, let-be-searched | **es:** para-investigar, se-busque, sea-buscado | **fr:** [ובקרו], [יבקר], [יתבקר] | **de:** [ובקרו], [יבקר], [יתבקר] Ezra 4:15; Ezra 4:19; Ezra 5:17; Ezra 6:1; Ezra 7:14

בָּקָר H1241 *Prep-b / N-msc / 2ms* (183×)

Cattle, herd — collective noun for bovine livestock, whether viewed as a group or as individual oxen and cows

Hebrew baqar designates bovine cattle as a collective, encompassing herds of oxen and cows whether grazing, sacrificed, or ploughing. The word's root connects to ploughing, reflecting the animal's primary economic role in the ancient Near East. It appears alongside tso'n (flock) in the classic pairing of livestock (Gen 12:16; 1 Sam 11:7). Translations across languages consistently render it with herd-animal terms: Spanish ganado vacuno, French bétail, German Rind/Herde — all pointing to a single, stable semantic core of domesticated bovines as a unit of pastoral wealth.

cattle, herd (bovine livestock) (183×) Collective noun for bovine cattle — oxen, cows, and calves viewed as a herd or individually. The term derives from the root meaning 'to plough,' reflecting the ox's agricultural centrality. Spanning patriarchal wealth lists (Gen 12:16), sacrificial contexts (Num 7:88), and prophetic imagery (Isa 11:7), the word is rendered uniformly across target languages: Spanish ganado, French bétail, German Herde/Rind. **CATTLE AND OXEN**

en: cattle, herd | **es:** ganado, ganado-vacuno, vacuno | **fr:** bétail, troupeau | **de:** Herde, Rind, Rinder Gen 12:16; Gen 13:5; Gen 18:7; Gen 20:14; Gen 21:27

בֹּקֶר H1242 *Prep-m / N-ms* (214×)

Morning – the early part of the day, from dawn until midday; used of time, sacrifice, and divine faithfulness.

Boqer designates the morning, the time when darkness gives way to light. Derived from a root meaning 'to split or penetrate,' it evokes the dawn breaking through the night. It appears in ritual contexts (the morning sacrifice, Exod 29:39), in narrative (Abraham rising early in the morning, Gen 22:3), and in poetic declarations of divine faithfulness renewed each morning (Lam 3:23). The expression 'from evening to morning' marks the daily cycle in priestly reckoning. Spanish 'manana,' French 'matin,' and German 'Morgen' all render it consistently, capturing both the temporal reference and the hopeful connotations of a new day.

morning (214×) The period of daylight from dawn until midday, referring to the point of time rather than a duration. Used literally for early-morning activities – rising (Gen 22:3), offering morning sacrifices (Exod 29:39), and keeping the morning watch (Exod 14:24) – and figuratively for divine faithfulness that is 'new every morning' (Lam 3:23). The evening-to-morning formula structures priestly time-keeping (Gen 1:5). Spanish 'en la manana,' French 'dans le matin,' and German 'am Morgen' uniformly confirm a single temporal sense. **MORNING DAWN**

en: in-the-morning | **es:** en-la-mañana | **fr:** dans-le-matin | **de:** am-Morgen Gen 19:27; Gen 20:8; Gen 21:14; Gen 22:3; Gen 24:54

בְּקָרָה H1243 *Prep-k / N-fsc* (1×)

Like the searching of (a shepherd), prepositional phrase for careful examination

This verbal noun appears in Ezekiel 34:12 in a simile: God will seek out his scattered sheep 'like a shepherd's searching of his flock' (kevaqarat ro'eh edro). The root 'baqar' means to seek, examine, or inspect carefully. The construction uses the prepositional ke- (like) with the feminine noun 'baqarah' (a seeking/examination). The image is of a shepherd carefully searching for and gathering scattered sheep, contrasting God's faithful shepherding with Israel's failed leaders.

(1×) A prepositional phrase meaning 'like the searching of' or 'like the examination of,' built from the verbal noun 'baqarah' (careful seeking/inspection). In Ezekiel 34:12, it modifies how God will search for his scattered flock—with the thoroughness of a shepherd inspect-

ing and gathering his sheep. The root 'baqar' implies diligent, careful examination, not casual looking. Multilingual renderings (Como-inspección-de, like-searching-of, examiner) capture the intensity of purposeful, comprehensive searching for what is lost. **GEOGRAPHY AND SPACE**

en: like-searching-of | **es:** Como-inspección-de | **fr:** examiner | **de:** [כבקרת] Ezek 34:12

בִּקֹּרֶת H1244 *N-fs* (1×)

Inquiry, examination (possibly punishment after investigation), a hapax in Leviticus 19:20

This feminine noun appears only in Leviticus 19:20, in a law about a man who has relations with a betrothed slave woman. The text says 'there shall be biqqoret' (inquiry/punishment). BDB notes Jewish tradition understood this as 'scourging' (physical punishment), as reflected in the Vulgate and older translations. Modern scholars see it as 'inquiry' or 'investigation' to determine legal liability. The root 'baqar' means to examine or inspect, so the noun likely refers to a legal inquiry, though the exact penalty remains debated.

(1×) A feminine noun meaning 'inquiry' or 'examination,' appearing in the legal case of Leviticus 19:20 concerning a betrothed slave woman. The term derives from 'baqar' (to examine/investigate) and most likely refers to a judicial inquiry to establish facts and determine appropriate consequences. Jewish tradition interpreted it as corporal punishment (scourging), reflected in some translations (castigo, inquiry), but the core sense is investigative examination. The hapax nature and legal context create interpretive challenges about whether it names the inquiry process or its outcome. **LOCUSTS AND SWARMS**

en: inquiry | **es:** castigo | **fr:** inquiry | **de:** inquiry Lev 19:20

בָּקַשׁ H1245 *V-Piel-Perf-3cp* (225×)

To seek, search for, require, or entreat; the intensive Piel of active pursuit whether for persons, things, justice, or divine favor.

One of the most common verbs in the Hebrew Bible, baqash in the Piel conveys an intensive, purposeful seeking. It ranges from the concrete act of searching for lost donkeys (1 Sam 9:3) to the weighty demand of God requiring blood at a person's hand (Gen 9:5). The Arabic cognates talab and bahath capture this same spectrum from casual inquiry to urgent demand. In its petitionary sense, the word colors some of the most poignant prayers in Scripture, as when Ezra's company sought God through fasting (Ezra 8:21). The Pual passive completes the picture, describing what happens when the sought thing is investigated or searched out.

1. seek, search for (200×) The core Piel meaning: to actively search for or seek someone or something. This covers the vast majority of occurrences, from Saul seeking his father's donkeys (1 Sam 10:2) to enemies seeking David's life (1 Sam 23:10). The Arabic talab and bahath, Korean chajda/guhada, and Swahili kutafuta all converge on this active-pursuit sense. The breadth is remarkable: physical search, intellectual inquiry, and even the seeking of God's face (2 Chr 7:14) all fall under this umbrella. **SEEKING AND SEARCHING**

en: seeks, to-seek | **es:** a-buscar, busca, buscará | **fr:** [לבקש], chercher, à-chercher | **de:** er-sucht, suchen, von-suchte 1Sam 10:2; 1Sam 10:14; 1Sam 19:2; 1Sam 20:1; 1Sam 23:10

2. require, demand (12×) To require, demand, or hold accountable, carrying the force of authority. When God says 'I will require it' (Gen 9:5; 31:39; 2 Sam 4:11), the Arabic yutalibu ('to demand legally') and Swahili kudai ('to claim/require') capture the judicial weight. This is not mere searching but an authoritative exaction, a calling to account. The Spanish demandar and German fordern in the translations confirm the shift from seeking to demanding. **SEEKING AND SEARCHING**

en: I-required, I-shall-require, I-will-require | **es:** buscaré., demandaré, demande | **fr:** [אבקש], [מבקש], chercher | **de:** hast-du-es-gefordert, magst-du-ihn-fordern, soll-ich-require Gen 31:39; Gen 43:9; Josh 22:23; 1Sam 20:16; 2Sam 4:11

3. request, entreat, plead (8×) To request, entreat, or plead, typically directed toward a superior. In Esther 4:8, Mordecai urges Esther to plead before the king; in Ezra 8:21 the community seeks God through fasting. The Arabic iltamasa (to petition) and Swahili kuomba (to request/pray) highlight the supplicatory tone. This sense foregrounds the relational asymmetry between petitioner and the one petitioned, whether human authority or God. **SEEKING AND SEARCHING**

en: and-he-requested, and-to-plead, and-we-sought | **es:** buscó, mendigando, para-buscar | **fr:** [ויבקש], chercher, de-chercher | **de:** er-suchte, suchte, und-suchen Deut 13:10; Ezra 8:21; Ezra 8:23; Esth 2:15; Esth 4:8

4. be sought, be investigated (Pual) (4×) The Pual passive: to be sought out or investigated. In Jeremiah 50:20 Israel's iniquity 'shall be sought and there shall be none,' and in Esther 2:23 the matter 'was investigated.' The Arabic passive futisha and Korean guhaejida reflect the grammatical passivization. Only four occurrences attest this form, but they consistently describe a thorough examination or search carried out upon the subject. **SEEKING AND SEARCHING**

en: and-was-investigated, and-you-shall-be-sought, let-them-seek | **es:** Y-fue-investigado, busquen, será-buscada | **fr:** chercher, et-chercher, et-tu-chercheras | **de:** er-sucht, suchte, und-er-sucht Esth 2:2; Esth 2:23; Jer 50:20; Ezek 26:21

5. (1×) A single occurrence in Daniel 1:20 where the king 'sought' (tested/examined) the young men and found them superior. This may represent a specialized evaluative nuance of seeking, where the search is for quality or competence rather than location, bridging senses 1 and 2. The Spanish les pidio ('he asked of them') and German suchen preserve the ambiguity. **SEEKING AND SEARCHING**

en: sought | **es:** les-pidió | **fr:** [בקש] | **de:** suchen Dan 1:20

בַּקָּשָׁה H1246 *N-fsc / 3ms* (8×)

Request, petition, entreaty — a formal plea made especially before royalty.

A feminine noun for a formal request or petition, used almost exclusively in the courtly dialogue of Esther and once in Ezra. Queen Esther's repeated use of this word before King Ahasuerus (Esth 5:3, 6–8; 7:2–3; 9:12) makes it the quintessential term for royal supplication in late biblical Hebrew. Spanish solicitud and súplica capture both the formal and the emotional registers, while French demande and German Bitte preserve the straightforward sense of 'request.' In Ezra 7:6, the king grants Ezra's baqqashah — his formal petition for the return to Jerusalem.

request, petition, entreaty (8×) A formal request or petition addressed to a person in authority, especially a king. Six of eight occurrences appear in Esther's dialogues with Ahasuerus (Esth 5:3, 6, 7, 8; 7:3; 9:12), where the word carries the weight of life-and-death supplication. In Ezra 7:6 it describes the formal petition granted by the Persian king. Spanish solicitud ('formal request') and súplica ('plea') together capture the range, while French demande and German Bitte render it more neutrally as 'request.' **PETITIONS AND REQUESTS**

en: and-my-request, at-my-petition, his-request | **es:** en-mi-solicitud, mi-súplica, solicitud-tuya | **fr:** demande, et-demande, ta-demande | **de:** Bitte, und-Bitte Ezra 7:6; Esth 5:3; Esth 5:6; Esth 5:7; Esth 5:8

בַּר H1247 *Prep-k / N-msc* (8×)

Son (Aramaic) — used in patronymics, collective expressions, and the messianic phrase 'son of man.'

The Aramaic word for 'son,' cognate to Hebrew ben, appearing in the Aramaic portions of Ezra and Daniel. It functions in patronymic chains ('son of X'), collective phrases like 'sons of Israel' (Ezra 6:16) and 'sons of the captivity' (Dan 2:25; 5:13; 6:14), and most memorably in the visionary expression bar enash, 'son of man' (Dan 7:13). Spanish hijo de and French constructions with bar both confirm the filial meaning. German renders it as Sohn in interpretive contexts, preserving the relational sense of lineage and identity.

son (Aramaic) (8×) An Aramaic masculine noun meaning 'son,' used in construct chains for patronymics (Ezra 5:1–2; 6:14), collec-

tive designations like 'sons of the captivity' (Dan 5:13; 6:14), and the theologically significant phrase bar enash ('one like a son of man,' Dan 7:13). Spanish hijo de and German Sohn confirm the straightforward filial meaning. The word is the Aramaic equivalent of Hebrew ben, with the nun-to-resh shift characteristic of Aramaic, and appears exclusively in the Aramaic sections of Ezra and Daniel. **GEOGRAPHY AND SPACE**

en: being-about, his-son, like-Son-of | **es:** a-un-hijo-de, como-hijo-de, hijo-de | **fr:** [ברה], [כבר], [לבר] | **de:** Kebar, Sohn, [ברה] Ezra 5:1; Ezra 5:2; Ezra 6:14; Dan 3:25

בַּר H1248 *N-msc* (4×)

Son (Aramaic loanword used in late Hebrew poetry, notably Ps 2:12 and Prov 31:2)

An Aramaic-origin word for 'son,' appearing in only two biblical contexts. In Proverbs 31:2 the mother of King Lemuel addresses him tenderly three times as 'my son' (beri), using the Aramaic form rather than the standard Hebrew 'ben.' In Psalm 2:12 the famous exhortation 'kiss the son' (nashqu bar) has generated centuries of interpretive debate — the Septuagint renders it 'lay hold of instruction,' while the Syriac and many modern versions read 'kiss the son' as a messianic imperative.

(4×) Son, offspring — an Aramaic term functioning as a poetic or elevated synonym of Hebrew 'ben.' In Prov 31:2 the triple vocative ('my son, son of my womb, son of my vows') gains rhetorical warmth from the Aramaic form. In Ps 2:12 the word sits in a royal-messianic context: 'kiss the son lest he be angry.' German 'der-Sohn' and Spanish 'al-Hijo' both reflect the definite/specific reading. The Aramaic provenance is confirmed by Syriac cognate bar, suggesting either late composition or deliberate archaizing. **GEOGRAPHY AND SPACE**

en: my-son, son-of, the-son | **es:** al-Hijo, hijo-de-, hijo-mío | **fr:** fils, mon-ברי-moi, בר | **de:** [בר], [ברי], der-Sohn Ps 2:12; Prov 31:2

בַּר H1249 *Conj-w / Adj-msc* (7×)

Pure, clean, sincere — describing moral clarity of heart, ritual cleanness, or physical emptiness

An adjective (בַּר) meaning 'pure' or 'clean,' used across ethical, liturgical, and even mundane contexts. In the Psalms it describes the moral purity required to stand before God — 'clean hands and a pure heart' (Ps 24:4) and those 'pure of heart' toward whom God is good (Ps 73:1). The commands of the LORD are called בָּרָה, 'pure' (Ps 19:9). In Proverbs 14:4, it describes an empty, clean manger — no oxen means a clean crib, but also no harvest. The range from inner moral purity to physical emptiness gives this word a distinctive breadth.

pure, clean (7×) Pure, clean, or sincere, spanning moral, ritual, and physical senses. Ethically, it describes purity of heart required for worship (Ps 24:4, בַּר לְבָב 'pure in heart'; Ps 73:1, בָּרֵי לְבָב). Applied to God's commands as flawless and pure (Ps 19:9). In Song of Songs 6:9-10, it describes a maiden as 'pure' or 'bright.' Job 11:4 uses it of personal moral claim. In Proverbs 14:4, it means physically 'clean' or 'empty' — a clean manger signals no livestock and thus no productivity. French pur and Spanish pura/limpio capture the ethical and physical dimensions respectively. **PURITY AND CLEANNESS**

en: and-clean, and-pure-of-, clean | **es:** limpio, para-limpios-de, pura | **fr:** dans-pur, et-pur, pur | **de:** [בר], [ברה], [ובר] Job 11:4; Ps 19:8; Ps 24:4; Ps 73:1; Prov 14:4

בַּר H1250a *N-ms* (13×)

Grain, corn; wheat – threshed cereal grain, especially in storage or commerce

The noun בַּר refers to threshed grain – clean, winnowed cereal ready for storage, sale, or transport. It features prominently in the Joseph narrative, where Pharaoh commands grain to be gathered during the seven years of plenty (Gen 41:35, 49), and Jacob sends his sons to Egypt to buy grain (Gen 42:3, 25). In the prophetic literature, Amos condemns those who manipulate the grain trade (Amos 5:11, 8:5-6), and Jeremiah contrasts grain and chaff as metaphors for true and false prophecy (Jer 23:28). The Arabic cognate burr (wheat) and the consistent multilingual rendering – 'grano' (Spanish), 'ble/grain' (French), 'Getreide/Korn' (German) – all point to cereal grain as the core referent.

1. grain (8×) Grain as a stored or transported commodity – clean, threshed cereal collected in bulk. This sense dominates the Joseph narrative in Genesis: Pharaoh stores grain during the years of abundance (Gen 41:35, 49), the brothers travel to Egypt to buy grain (Gen 42:3), Joseph fills their sacks with grain (Gen 42:25), and donkeys carry grain back to Jacob (Gen 45:23). Psalm 65:14 and 72:16 celebrate grain as a sign of God's agricultural blessing. The emphasis falls on grain as an economic and nutritional resource, with multilingual glosses converging on generic cereal terms: 'grano' (Spanish), 'grain/ble' (French), 'Getreide/Korn' (German). **GRAIN AND WHEAT**

en: grain, with-grain | **es:** grano | **fr:** blé, grain, בר | **de:** Getreide, Korn, grain Gen 41:35; Gen 41:49; Gen 42:3; Gen 42:25; Gen 45:23

2. grain (5×) Grain or wheat in prophetic and poetic contexts, often with a qualitative or metaphorical edge. Jeremiah 23:28 draws the famous contrast: 'What has straw to do with grain (בָּר)?' – a metaphor distinguishing true prophecy from false. Joel 2:24 promises the threshing floors will be full of grain as a sign of restoration. Amos 5:11 condemns those who exact levies of grain from the poor, while Amos 8:5-6 exposes merchants who cheat in the grain trade. Here בָּר carries moral and theological freight beyond its agricultural denotation. Some glosses shift toward 'wheat' specifically – 'el trigo' (Spanish), 'froment' (French) – suggesting the prophetic contexts may evoke the more refined cereal rather than generic grain. **GRAIN AND WHEAT**

en: grain, the-grain, the-wheat | **es:** de-grano, el-trigo, el-trigo? | **fr:** [הבר], froment | **de:** Getreide, [הבר] Jer 23:28; Joel 2:24; Amos 5:11; Amos 8:5; Amos 8:6

בָּר H1250b *Prep-b* (1×)

In the open field (Aramaic noun for field/countryside used in poetic Job)

This word appears in Job 39:4, describing wild animals: 'they grow up in the open field' (ba-bar). BDB identifies this as an Aramaic loanword meaning open country or field, cognate to Aramaic 'bara' and Arabic 'barr.' The Aramaic vocabulary in Job is well-documented, reflecting either the book's antiquity or its non-Israelite setting. The phrase describes the untamed wilderness where wild creatures mature, contrasting with domesticated animals raised in enclosures. The 'open field' connotes freedom and wildness.

(1×) An Aramaic noun meaning 'open field' or 'countryside,' used in Job 39:4 with the preposition 'in' to describe where wild animals grow up. This Aramaism (related to Syriac, Arabic cognates) emphasizes uncultivated, open wilderness as opposed to cultivated farmland or enclosed pastures. Job uses it to paint the wildness and freedom of creatures beyond human control. Multilingual renderings (en-campo, in-the-open-field) preserve the sense of undomesticated space, though some retain the Hebrew term, acknowledging the loan-word status. **GEOGRAPHY AND SPACE**

en: in-the-open-field | **es:** en-campo | **fr:** בבר | **de:** [בבר] Job 39:4

בַּר H1251 *N-msd* (8×)

Open field, wild country (Aramaic) — the uncultivated land where wild animals roam.

An Aramaic noun for open country or wild field, equivalent to Hebrew sadeh. It appears exclusively in Daniel's Aramaic chapters, nearly always in the phrase khevat bar ('beasts of the field'), describing the wild animals that inhabit uncultivated terrain. In Nebuchadnezzar's dream-tree vision (Dan 4), it is the open field where the king himself will dwell among beasts as divine judgment. Spanish campo, French champ, and German Feld all converge on 'field,' confirming the consistent outdoor, uncultivated sense throughout.

(8×) An Aramaic noun for the open, uncultivated field or wild country — the domain of wild animals. Equivalent to Hebrew sadeh,

it appears in the construct phrase khevat bar ('beasts of the field') in Dan 2:38; 4:12, 15, 21, 23, 25, 32. The emphasis is on untamed terrain outside human habitation, especially prominent in Nebuchadnezzar's humiliation narrative (Dan 4) where the king is driven into the bar to live among animals. Spanish campo, French champ, and German Feld uniformly render it as 'field.' **GEOGRAPHY AND SPACE**

en: the-field | **es:** campo, del-campo, el-campo | **fr:** champ | **de:** Feld Dan 2:38; Dan 4:12; Dan 4:15; Dan 4:21; Dan 4:23

בֹּר H1252 *Prep-b / N-msc* (5×)

Cleanness, pureness, innocence—moral purity of hands or conduct, used in declarations of blamelessness before God.

A masculine noun denoting cleanness or pureness, used exclusively in poetic declarations of innocence before God. David employs it in his victory psalm to affirm that God rewarded him 'according to the cleanness of my hands' (2 Sam 22:21, paralleled in Ps 18:20, 24), while Job 22:30 applies the image of 'cleanness of palms' to the innocent person whom God delivers. The Spanish 'limpieza' and 'pureza' together capture the dual nuance: both physical cleanliness and moral purity are in view, the outward hand symbolizing inward integrity.

(5×) Moral cleanness or purity, especially of one's hands as a symbol of blameless conduct before God. All five occurrences appear with body-part imagery—'cleanness of my hands' (2 Sam 22:21 = Ps 18:20; 2 Sam 22:25 = Ps 18:24) and 'cleanness of palms' (Job 22:30). Spanish distinguishes 'limpieza' (cleanness) from 'pureza' (purity), reflecting the word's range from concrete washing to abstract moral innocence. The construct phrase pattern (bor + body part) is fixed and formulaic in these texts. **GEOGRAPHY AND SPACE**

en: according-to-cleanness-of, according-to-my-cleanness, according-to-the-cleanness-of | **es:** conforme-a-limpieza-de, conforme-a-mi-limpieza, por-la-pureza-de | **fr:** comme-pureté, dans-בבר, selon-à-mon-pureté | **de:** [בבר], gemaess-zu-cleanness-von, gemaess-zu-mein-cleanness 2Sam 22:21; 2Sam 22:25; Job 22:30; Ps 18:20; Ps 18:24

בֹּר H1253 *Prep-k* (2×)

lye, alkali, potash; cleansing agent used for washing, though application to metallurgy is debated

This term refers to an alkaline substance derived from plant ashes, used anciently for washing and potentially in refining metals. Isaiah mentions it in connection with purifying silver, though some scholars question whether lye was actually used in metal refining, suggesting textual corruption to 'as in a furnace.' Job speaks of washing with lye in the context of futile attempts at self-purification. The substance was made by mixing water with burnt plant ashes containing potash, creating a caustic solution for cleaning—the ancient world's soap.

(2×) An alkaline cleansing agent or lye (Job 9:30; Isaiah 1:25), used in contexts of purification. Job uses it metaphorically for attempted self-cleansing that cannot remove guilt. Isaiah's usage in a metallurgical context is textually disputed—some scholars suggest 'as in a furnace' rather than 'with lye' for the purifying process. The bracketed Hebrew in German and French shows translators' awareness of the interpretive challenges, while the basic sense of a powerful cleansing agent remains consistent. **PURIFYING AND CLEANSING**

en: as-with-lye, with-lye | **es:** como-con-lejía, con-lejía | **fr:** [כבר], dans-בבר | **de:** [בבר], [כבר] Job 9:30; Isa 1:25

בָּרָא H1254a *V-Nifal-Inf / 2ms* (53×)

To create (Qal), be created (Nifal), or cut down/clear (Piel); used exclusively of divine creation in Qal, with a wholly distinct Piel meaning of felling trees.

The verb bara (בָּרָא) is one of the most theologically loaded words in the Hebrew Bible. Its Qal stem is reserved exclusively for God as subject — no human ever 'creates' (bara) in the active voice. From the majestic opening of Genesis 1:1 ('In the beginning God created') through Isaiah's repeated declarations of God as Creator, this verb marks divine origination as categorically different from human craftsmanship. The participle boreh becomes a divine title — 'your Creator' (Isa 43:1), 'Creator of the ends of the earth' (Isa 40:28). Spanish and French track the Qal straightforwardly with 'creo/crea' and 'crea,' but the Nifal passive ('were created,' Gen 2:4) adds a theological dimension: the heavens and earth exist as things that were created — their createdness is their defining quality. The Piel stem presents a striking lexical surprise: it means 'to cut down' or 'clear' forested land (Josh 17:15, 18), entirely unrelated to creation. Arabic preserves this duality: bara'a means 'to create,' but the cognate bara means 'to cut, pare, shape by cutting.'

1. Qal: to create (25×) Qal active: to create by divine fiat, bringing into existence what was not. Used exclusively with God as subject — 25 occurrences spanning creation of heavens and earth (Gen 1:1), sea creatures and humanity (Gen 1:21, 27), and new things yet to come (Num 16:30, Isa 48:7). Spanish 'creo' and French 'crea' map directly. The verb implies effortless divine origination, distinguished from asah (to make) and yatsar (to form/fashion) by its restriction to God alone. Five times in Genesis 1:27–2:4 it punctuates the creation narrative with rising emphasis. **CREATION AND MAKING**

en: And-created, He-created-it, I-created | **es:** Y-creó, crea-, creé | **fr:** Et-créa, created, créa | **de:** [ברא], created, erschaffen Gen 1:1; Gen 1:21; Gen 1:27

2. Qal participle: Creator (13×) Qal participle used substantivally as a divine title: 'Creator.' Thirteen occurrences, overwhelmingly in Isaiah (40:28; 42:5; 43:1, 15; 45:7, 18; 65:17), establish boreh/bore'akha as a standing epithet for God. Spanish alternates between 'creador de' (Creator of) and 'el creador' (the Creator); German uses 'Schopfer.' The participle often appears in construct chains — 'Creator of the heavens,' 'Creator of Israel,' 'your Creator' — making divine creation not a past event but an ongoing identity. Ecclesiastes 12:1 uses the plural of majesty bore'ekha: 'Remember your Creator in the days of your youth.' **CREATION AND MAKING**

en: Creator-of, am-creating, and-Creator-of | **es:** creador-de, creo, el-creador | **fr:** créer, et-créer, בורא-toi | **de:** Schoepfer, [בוראיך], [וברא] Eccl 12:1; Isa 40:28; Isa 42:5; Isa 43:1; Isa 43:15

3. Nifal: to be created (10×) Nifal passive: to be created, to come into being by divine act. Ten occurrences mark the created status of things — the heavens and earth 'when they were created' (Gen 2:4); Adam and Eve 'in the day they were created' (Gen 5:2); a future people 'yet to be created' shall praise the LORD (Ps 102:18). Spanish uses 'fueron creados/creadas' (were created), and French 'avoir ete crea.' The passive voice shifts focus from God the actor to the creation as recipient, emphasizing the creaturely dependence of all that exists (Ps 104:30, Ezek 21:30, 28:13, 15). **CREATION AND MAKING**

en: and-they-were-created, being-created-them, have-been-created | **es:** cuando-fueron-creados, fueron-creadas, fuiste-creada | **fr:** avoir-été-créa, créer, et-créer | **de:** als-sie-geschaffen-wurden, doch-zu-sein-erschaffen, haben-gewesen-schuf Gen 2:4; Gen 5:2; Exod 34:10; Ps 102:18; Ps 104:30

4. Piel: to cut down, clear (5×) Piel: to cut down trees or clear forested land for settlement. Five occurrences, all in concrete contexts: Joshua tells Ephraim to 'clear' the forest in the hill country (Josh 17:15) and promises they shall 'cut it down' (Josh 17:18). Ezekiel 21:19 and 23:47 extend the cutting imagery to violent destruction. The Arabic cognate bara (to cut, pare a reed for writing, shape a stick for an arrow) preserves this older physical sense. Spanish uses 'talar' (to fell) and 'cortar' (to cut), clearly distinguishing this from the creation vocabulary. The semantic gap between Qal 'create' and Piel 'cut down' is among the most dramatic stem-meaning splits in Hebrew. **CREATION AND MAKING**

en: and-clear, and-clear-it, and-cut-them-down | **es:** traza, y-cortarán, y-lo-talarás | **fr:** créer, et-clear, et-clear-il | **de:** schaffen, und-clear, und-clear-es Josh 17:15; Josh 17:18; Ezek 21:19; Ezek 23:47

בָּרְאָ H1254b *Prep-l / V-Hifil-Inf / 2mp* (1×)

To make yourselves fat (Hiphil infinitive construct with suffix, from root meaning to be fat)

This Hiphil infinitive appears in 1 Samuel 2:29, in God's accusation against Eli's sons for taking the best portions of sacrifices 'to make yourselves fat' (le-havri'akhem). The root 'bara' (II) means to be fat or well-fed, and the Hiphil causative means to fatten or make fat. The accusation is that Eli's sons were using their priestly office for self-

indulgence, fattening themselves on offerings meant for God. This dietary abuse symbolizes their larger spiritual corruption and greed.

(1×) A Hiphil infinitive construct with second-person plural suffix meaning 'to make yourselves fat' or 'to fatten yourselves,' from the root 'bara' (to be fat). In 1 Samuel 2:29, God rebukes Eli for allowing his sons to gorge themselves on sacrificial meat, dishonoring the offerings. The causative Hiphil emphasizes deliberate self-indulgence. Multilingual renderings vary (para-engordaron 'for they fattened,' to-make-yourselves-fat, à-fais-vous-mêmes-fat) but all capture the accusation of priestly gluttony and misuse of sacred portions for personal appetite. **FAT AND RICHNESS**

en: to-make-yourselves-fat | **es:** para-engordaron | **fr:** à-fais-vous-mêmes-fat | **de:** zu-mache-euch-selbst-fat 1Sam 2:29

מְרֹדַךְ בִּלְאֲדָן H1255 *N-proper-ms* (1×)

Berodach-Baladan (also Merodach-Baladan), a Babylonian king who sent envoys to Hezekiah

This royal name appears in 2 Kings 20:12 (the parallel in Isaiah 39:1 has 'Merodach-Baladan'). He was a Chaldean king of Babylon who rebelled against Assyria and sent envoys to Hezekiah, perhaps seeking an anti-Assyrian alliance. The Assyrian form is Marduk-apla-iddina ('Marduk has given a son'). The variant 'Berodach' likely represents a textual corruption or dialectal pronunciation of 'Merodach' (the Babylonian god Marduk). This incident led to Isaiah's prophecy of Babylonian exile.

(1×) A royal name for the Babylonian king also known as Merodach-Baladan (Assyrian: Marduk-apla-iddina), appearing in 2 Kings 20:12. The name means 'Marduk has given a son' and refers to a Chaldean ruler who sought alliance with Judah against Assyria. The 'Berodach' variant likely represents textual variation or dialectal pronunciation of 'Merodach.' Multilingual evidence consistently transliterates (Berodach-Baladan, Berodac-Baladán), preserving the foreign royal name that introduces the fateful embassy triggering Isaiah's prophecy of coming Babylonian conquest. **AUTO-DETECTED COMMUNITY 12407 WITH 3 SENSES**

en: Berodach-Baladan | **es:** Berodac-Baladán | **fr:** Berodach-Baladan | **de:** Berodach-Baladan 2Kgs 20:12

בְּרָאיָה H1256 *Conj-w / N-proper-ms* (1×)

And Beraiah, a Benjamite whose name means 'Yahweh has created'

This personal name appears in 1 Chronicles 8:21, within the genealogies of Benjamin. BDB interprets the name as a theophoric compound meaning 'Yahweh has created,' combining the verb 'bara' (to create) with the divine name ending '-yah.' The name affirms God as creator, similar to names like Jeremiah. It appears in a list of Benjamite leaders who lived in Jerusalem. Such theophoric names often reflected parental faith or thanksgiving at a child's birth.

(1×) A personal name meaning 'Yahweh has created,' borne by a Benjamite in the genealogies of 1 Chronicles 8:21. The name combines the creative verb 'bara' (to create, particularly of divine creation in Genesis 1) with the theophoric element '-yah' (Yahweh). This reflects the belief that God creates each person. Multilingual renderings (Berayah, Berayas) transliterate the name, with some preserving Hebrew script, typical of proper nouns. The theological significance of divine creation embedded in personal names reflects Israelite theology. **PROPER NAMES (PERSONAL)**

en: and-Berayah | **es:** y-Berayas | **fr:** [ובראיה] | **de:** [ובראיה] 1Chr 8:21

בַּרְבֻּרִים H1257 *Conj-w / N-mp* (1×)

And fattened fowl, birds raised for Solomon's royal table

This plural noun appears in 1 Kings 4:23 (English 5:3), listing the daily provisions for Solomon's household: 'fattened oxen and twenty pasture-fed cattle and a hundred sheep, besides deer, gazelles, roebucks, and fattened fowl' (barburim). The exact species is debated—suggestions include capons, geese (from white feathers), swans, guinea-fowl, or simply 'fatted birds.' The context is Solomon's legendary wealth and abundant table. Whatever the specific bird, these were choice poultry fattened for royal consumption.

(1×) A plural noun for fattened fowl or choice poultry, appearing in the catalog of Solomon's lavish daily provisions (1 Kings 4:23). The exact bird species remains uncertain—proposals include geese, capons, swans, or guinea-fowl—but all agree these were birds specially fattened for the royal table. Multilingual translations (aves, fattened-fowl) generally render it generically as 'fowl' or 'birds,' acknowledging the uncertainty while preserving the sense of luxury and abundance that characterized Solomon's court. **GEOGRAPHY AND SPACE**

en: and-fattened-fowl | **es:** y-aves | **fr:** et-fattened-fowl | **de:** und-fattened-fowl 1Kgs 4:23

בָּרַד H1258 *Conj-w / V-Qal-ConjPerf-3ms* (1×)

And it shall hail (denominal verb from 'barad'/hail, describing future judgment)

This verb appears in Isaiah 32:19, in a prophecy about coming judgment: 'And it shall hail when the forest falls' (u-varad beredet ha-ya'ar). The verb is denominative, formed from the noun 'barad' (hail), meaning 'to hail' or 'to come down as hail.' Isaiah uses hail as a weapon of divine judgment, similar to the plague of hail in Exodus. The forest likely represents proud human power that God will bring low. The unusual verb form emphasizes the suddenness and violence of hailstorm judgment.

(1×) A Qal waw-consecutive perfect verb meaning 'and it shall hail,' formed from the noun 'barad' (hail). In Isaiah 32:19, it appears in a judgment oracle where God brings down the forest (symbolizing proud enemies) with devastating hailstorm. The denominative verb (noun → verb) is rare, occurring only here. Multilingual renderings (granizará 'it will hail,' it-shall-hail) capture the future judgment sense. The hail weapon recalls Exodus plagues and Joshua 10:11, where God fights for Israel with hailstones. **HAIL WEATHER**

en: And-it-shall-hail | **es:** y-granizará | **fr:** [וברד] | **de:** [וברד] Isa 32:19

בָּרָד H1259 *Art / N-ms* (29×)

Hail, hailstones—a destructive weather phenomenon wielded as divine judgment

The Hebrew noun בָּרָד denotes hailstones, appearing most prominently in the seventh plague upon Egypt (Exod 9:18-34), where it falls mingled with fire and thunder in an unprecedented storm. Beyond the Exodus narrative, hail serves as a weapon of theophanic judgment: God hurls 'great stones from heaven' at the Amorites (Josh 10:11), stores hail in divine armories (Job 38:22), and deploys it eschatologically (Isa 28:2, 17; Ezek 38:22; Hag 2:17). The Arabic cognate ʾ and Aramaic בְּרַד confirm the Semitic root's consistent meteorological reference. Every occurrence in Scripture frames hail as God's sovereign instrument.

hail (weather phenomenon) (29×) Hailstones as a destructive natural phenomenon under divine control, used as an instrument of judgment. The Exodus plague narrative (Exod 9:18-34) provides the densest cluster, with hail paired with thunder, rain, and fire. Joshua 10:11 describes lethal hailstones killing more Amorites than Israel's swords. The Psalms celebrate this divine arsenal (Ps 18:13, 78:47-48, 105:32, 148:8), and the prophets deploy hail imagery for eschatological devastation (Isa 28:2, 17; Ezek 13:11-13, 38:22). **HAIL WEATHER**

en: and-hail, and-the-hail, hail | **es:** el-granizo, granizo, y-el-granizo | **fr:** dans-grêle, et-grêle, et-le-grêle | **de:** Hagel, [ברד], der-Hagel Exod 9:18; Exod 9:19; Exod 9:22; Exod 9:23

בֶּרֶד H1260 *N-proper-fs* (2×)

Bered, a place near Kadesh in the Negev and also a personal name of an Ephraimite

Bered serves as both a geographical and personal name in Scripture. As a location, it marks a site in the southern wilderness near Kadesh where Hagar encountered the angel of the LORD at a well—the well

was named Beer-lahai-roi, with Bered providing the geographical context. The same name appears much later as an Ephraimite in the genealogies of Chronicles. Whether there's any connection between the person and the place remains unknown, though naming children after significant locations was common in ancient Israel.

(2×) A dual-function name designating both a wilderness location near Kadesh (Genesis 16:14) and an Ephraimite individual (1 Chronicles 7:20). The geographical use situates the well where Hagar met God's messenger. Translations uniformly transliterate the name, with some adding 'and' where it appears in construct with another name. The shared name across such different contexts—desert geography and tribal genealogy—shows how names could migrate between places and people in ancient Near Eastern culture. **HAIL WEATHER**

en: Bered, and-Bered | **es:** Bered, y-Béred | **fr:** Bered, [וברד] | **de:** Bered, [וברד] Gen 16:14; 1Chr 7:20

בָּרֹד H1261 *Conj-w* (4×)

Spotted, dappled, marked with patches of color (of livestock and horses)

Describes animals whose coats display irregular patches or spots of contrasting color. The word appears in Genesis alongside two companion adjectives — 'streaked' and 'speckled' — in Jacob's negotiations with Laban over flocks (Gen 31:10, 12). In Zechariah 6:3, 6 it describes one team of horses among the four chariots emerging from between mountains of bronze. The root may connect to 'hail' (barad), suggesting a coat 'sprinkled' with marks as if pelted by hailstones.

(4×) Spotted or dappled in coat color, used of sheep, goats, and horses. In Gen 31:10, 12 the word forms a triad with 'streaked' (aqqudim) and 'speckled' (nequddim), each denoting a distinct coat pattern among Jacob's divinely favored livestock. In Zech 6:3, 6 it describes horses pulling apocalyptic chariots. Spanish renders it 'manchados' (blotched) and 'grises' (grey-mottled), while French uses 'tacheté' (spotted), both capturing the core idea of irregular markings. The Syriac cognate bardā (hail-marked) supports the etymological link to precipitation imagery. **SPOTTED SPECKLED**

en: and-speckled, and-the-spotted, spotted | **es:** manchados, y-grises, y-los-manchados | **fr:** et-speckled, et-tacheté, tacheté | **de:** [ברדים], [והברדים], und-scheckige Gen 31:10; Gen 31:12; Zech 6:3; Zech 6:6

בָּרָה H1262 *Prep-l / V-Hifil-Inf* (7×)

To eat, take food; also to choose or select — a rare Hebrew verb for eating (distinct from common akal), with one instance meaning 'choose.'

Barah is a relatively rare verb whose primary sense is 'to eat' or 'to take food,' appearing almost exclusively in the David narratives of 2 Samuel. It functions across multiple stems: Qal 'to eat' (2 Sam 12:17; 13:6, 10), Hiphil 'to cause to eat, to feed' (2 Sam 3:35; 13:5), and Piel 'for devouring' (Lam 4:10). A single occurrence in 1 Sam 17:8 carries the entirely different meaning 'choose' — Goliath's challenge beru lakem ish ('choose for yourselves a man') — which some scholars attribute to a separate root or a scribal variation. The Spanish translations helpfully distinguish 'comió' (ate) from 'elegid' (choose), reflecting this semantic split.

1. eat, take food (6×) To eat, take food, or cause to eat (feed). Used across Qal, Hiphil, and Piel stems in contexts of nourishment and sustenance. In 2 Sam 12:17, David's servants cannot persuade him to eat bread (barah) during his child's illness. In the Tamar narrative (2 Sam 13:5-10), Amnon manipulates the verb's Hiphil form — 'let her feed me' (tabreni) — to lure his sister. The Hiphil infinitive lehabrot in 2 Sam 3:35 describes attempts to make David eat during mourning. Spanish 'comió' and 'para-hacer-comer' capture the Qal and Hiphil distinction well. **EATING AND CONSUMING**

en: and-I-will-eat, and-let-her-feed-me, food | **es:** comió, para-hacer-comer, por-comida | **fr:** [לברות], et-je-fera-mange, et-que-sa-nourris-moi | **de:** [לברות], er-ass, und-ich-wird-iss 2Sam 3:35; 2Sam 12:17; 2Sam 13:5; 2Sam 13:6; 2Sam 13:10

2. choose, select (1×) To choose, select. Attested only in 1 Sam 17:8, where Goliath issues his famous challenge: beru lakem ish, 'choose for yourselves a man.' Spanish 'elegid' and French 'choisis' render this imperative clearly. Many scholars consider this a distinct root (barah II) rather than a semantic extension of 'eat,' and BDB itself notes the possibility of scribal confusion with bahar ('to choose'). Regardless of etymology, the context is unmistakable: selection of a champion for single combat. **CHOOSING AND SELECTING**

en: choose | **es:** elegid- | **fr:** choisis | **de:** erwaehle 1Sam 17:8

בָּרוּךְ H1263 *N-proper-ms* (26×)

Baruch — 'blessed'; the name of Jeremiah's scribe and several post-exilic figures

Barukh is a Hebrew proper name meaning 'blessed,' derived from the root b-r-k that permeates Israel's liturgical vocabulary. Its 26 occurrences refer to at least three distinct individuals, though one dominates biblical memory. Baruch son of Neriah son of Mahseiah was the faithful friend, secretary, and amanuensis of the prophet Jeremiah. He wrote Jeremiah's dictated oracles on a scroll, read them publicly in the temple, and rewrote them after King Jehoiakim defiantly cut and burned the first copy (Jer 36:4-32). He witnessed Jeremiah's purchase of the field at Anathoth as a sign of future restoration (Jer 32:12-16), was accused of inciting Jeremiah against the people (Jer 43:3), and went into Egyptian exile with the prophet. YHWH addresses him directly with a message of consolation and warning (Jer 45:1-5). In Nehemiah, a different Baruch son of Zabbai repaired a section of Jerusalem's wall with notable zeal (Neh 3:20), and a Baruch son of Col-Hozeh is listed among Judahite settlers (Neh 11:5). A priestly Baruch appears among the covenant sealers (Neh 10:6).

(26×) A Hebrew proper name meaning 'blessed' (from b-r-k), borne primarily by Baruch son of Neriah, Jeremiah's devoted scribe who wrote, read publicly, and rewrote the prophetic scroll after its destruction by Jehoiakim (Jer 36:4-32), witnessed the Anathoth field purchase (Jer 32:12-16), and accompanied Jeremiah into Egyptian exile (Jer 43:3, 6). Also designates Baruch son of Zabbai who zealously repaired Jerusalem's wall (Neh 3:20), a priestly covenant sealer (Neh 10:6), and a Judahite settler (Neh 11:5). The LXX renders the name as Barouch. **BLESSING AND PRAISE**

en: Baruch, Barukh | **es:** Baruc, Baruj, Baruk | **fr:** Baruc | **de:** Baruch, [ברוך] Neh 3:20; Neh 10:6; Neh 11:5; Jer 32:12; Jer 32:13

בִּרְמִים H1264 *N-mp* (1×)

Rich apparel, variegated cloth (possibly multicolored or brocaded fabric)

This plural noun appears in Ezekiel 27:24, in the lament over Tyre's trading wealth: 'in chests of rich apparel' (be-ginzei beromim). The root is related to Arabic words for rope or fabric of two strands/colors, and Assyrian terms for special clothing or iris (suggesting colorful patterns). BDB suggests 'variegated cloth' or special woven textiles. The context is Tyre's luxury trade in fine fabrics. These were expensive, ornately decorated textiles—perhaps brocades or richly colored cloth.

(1×) A plural noun for rich or variegated cloth, possibly multicolored or brocaded fabric, appearing in Ezekiel 27:24's catalog of Tyre's luxury goods. The term relates to Arabic 'barim' (two-strand rope/fabric) and Assyrian 'birmu/burmu' (special clothing, iris-colored), suggesting elaborate weaving or coloring. The 'chests' (ginzei) containing these textiles indicate precious commodities. Multilingual renderings (tejidos-preciosos 'precious fabrics,' rich-apparel, brocart) recognize the luxury status, though the exact weaving technique or pattern remains uncertain. **LINEN AND FABRIC**

en: rich-apparel | **es:** tejidos-preciosos | **fr:** brocart | **de:** [ברמים] Ezek 27:24

בְּרוֹשׁ H1265 *Conj-w* (20×)

Cypress tree — a tall conifer prized for timber in temple building and shipmaking

Refers to the cypress (or possibly fir or juniper), a stately conifer

that grew on the mountains of Lebanon and was highly valued for its fine, durable wood. Solomon imported cypress timber alongside cedar for the construction of the temple (1 Kgs 5:8, 10; 6:15, 34), and it was used for musical instruments at celebrations (2 Sam 6:5). The precise botanical identification has been debated since antiquity — the Septuagint and Syriac favor cypress, while Jerome's Vulgate leans toward fir or pine — but the Hebrew Bible consistently treats it as a premier building timber second only to cedar.

cypress tree (20×) The cypress tree (בְּרוֹשׁ), a tall conifer of the Lebanon and surrounding regions whose timber was highly esteemed for sacred and royal construction. David's musicians played instruments of cypress wood (2 Sam 6:5); Solomon ordered cypress alongside cedar for the temple floors and doors (1 Kgs 5:8–10; 6:15, 34). Spanish uniformly renders 'ciprés/cipreses,' while French and German sometimes leave the Hebrew untransliterated, reflecting ongoing botanical uncertainty. Hosea 14:9 uses the evergreen cypress as a metaphor for God's faithful provision. **FOREST WOODLAND**
en: and-the-cypresses, cypress, cypresses | **es:** Cipreses, cipres, cipreses | **fr:** [ברושים], cypress, cypresses | **de:** [ברוש], [ברושים], [ברשין] 2Sam 6:5; 1Kgs 5:8; 1Kgs 5:10; 1Kgs 6:15; 1Kgs 6:34

בְּרוֹת H1266 *N-mp* (1×)

Cypresses (or possibly juniper/fir), evergreen trees mentioned parallel to cedars

This plural noun appears in Song of Songs 1:17, where the lovers describe their rustic bower: 'the beams of our house are cedars, our rafters are cypresses' (berotim). The word is an Aramaic or northern Palestinian form of the Hebrew word for cypress, fir, or juniper —evergreen trees used in construction. The parallel with cedars suggests noble, fragrant wood. The lovers imagine their outdoor meeting place as a palace with cedar beams and cypress rafters, elevating rustic nature to royal architecture through the language of love.

(1×) A plural noun for cypress trees (or possibly fir/juniper), an Aramaic form appearing in Song of Songs 1:17. The term parallels 'cedars,' suggesting valuable evergreen timber used for construction. In the Song's metaphorical architecture, these trees form the 'rafters' of the lovers' natural bower, lending fragrance and nobility to their outdoor meeting place. Multilingual renderings (cipreses, cypresses, cyprès) generally identify the trees as cypress, though the exact species of evergreen remains debated among botanists and translators. **FOREST WOODLAND**
en: cypresses | **es:** cipreses | **fr:** cyprès. | **de:** [ברותים] Song 1:17

בָּרוֹת H1267 *Prep-b / N-fsc / 1cs* (1×)

For my food (prepositional phrase with first-person suffix from noun meaning food)

This word appears in Psalm 69:21, in a lament of the suffering righteous: 'They gave me poison for my food' (be-varuti). The noun 'barut' means food or nourishment, related to the root 'to eat' or 'to consume.' With the preposition 'for' and first-person suffix 'my,' it describes what should have been sustenance but became poisoning. The psalm is messianic, later applied to Christ's passion (vinegar and gall). The replacement of nourishing food with poison epitomizes the reversal of care into cruelty.

(1×) A prepositional phrase meaning 'for my food' or 'as my nourishment,' appearing in Psalm 69:21 where the psalmist laments receiving poison instead of food. The noun 'barut' (food) with beth preposition and first-person suffix creates the sense of 'in place of my food' or 'when I needed food.' This psalm of innocent suffering was read messianically, with this verse connected to Jesus receiving vinegar at the crucifixion. Multilingual renderings (en-mi-comida, for-my-food, dans-nourriture) capture the expected-nourishment-turned-poison theme. **FOOD AND NOURISHMENT**
en: for-my-food | **es:** en-mi-comida | **fr:** dans-nourriture | **de:** für-mein-Speise Ps 69:21

בְּרוֹתָה H1268a *N-proper-fs* (1×)

Berotah, a place name near Hamath, possibly meaning 'wells' or related to Berytus

This place name appears in Ezekiel 47:16, in the description of Israel's northern boundary near Hamath. BDB suggests it may be a contraction of 'Be'erotah' (from 'well/spring'). Some scholars proposed identifying it with Berytus (modern Beirut), but this is geographically unlikely. More probably it refers to Bereitan near Baalbek. The site marked the northern extent of restored Israel in Ezekiel's visionary borders. The etymology remains uncertain, though the 'be'er' (well) connection is plausible.

(1×) A place name appearing in Ezekiel 47:16 as a boundary marker near Hamath in the prophet's vision of restored Israel's northern borders. The name possibly derives from 'be'er' (well), suggesting 'place of wells.' Identification with Beirut (Berytus) is unlikely; Bereitan near Baalbek is more plausible. Multilingual renderings (Berotá, Berotah, Bérothah) simply transliterate, reflecting the proper-noun status and ongoing uncertainty about the exact location and etymology of this border town. **GEOGRAPHY AND SPACE**
en: Berotah | **es:** Berotá | **fr:** Bérothah | **de:** [ברותה] Ezek 47:16

בְּרֹתַי H1268b *Conj-w* (1×)

And from Berothai, a city belonging to Hadadezer of Zobah, possibly same as Berotah

This place name appears in 2 Samuel 8:8, in the account of David's victory over Hadadezer of Zobah. David took bronze from 'Betah and from Berothai' (u-mi-Berotai), cities that belonged to Hadadezer. BDB suggests this may be the same location as Berotah in Ezekiel 47:16, though the spellings differ slightly. The parallel passage in 1 Chronicles 18:8 calls it 'Cun.' These were significant bronze-producing cities whose wealth David seized for temple construction.

(1×) A place name with prefixed preposition meaning 'and from Berothai,' appearing in 2 Samuel 8:8 as a city of Hadadezer from which David took bronze. The site is possibly identical to Berotah (Ezekiel 47:16), though 1 Chronicles 18:8 uses 'Cun' for the same location, indicating textual variation or multiple names. The bronze from this city later contributed to temple furnishings. Multilingual renderings (y-de-Berotai, and-from-Berothai, et-de-Berothai) preserve the prepositional phrase indicating source/origin of the captured bronze. **GEOGRAPHY AND SPACE**
en: and-from-Berothai | **es:** y-de-Berotai | **fr:** et-de-Berothai | **de:** und-von-Berothai 2Sam 8:8

ברזות H1269 *N-proper-ms* (2×)

Birzaith/Birzoth, descendant of Asher; name appears with textual variant between Ketiv and Qere readings

This name appears in Asher's genealogy with a textual variant: the Ketiv (written text) reads Birzoth while the Qere (reading tradition) gives Birzaith. The name's meaning is uncertain, though suggestions include connections to Aramaic words for 'perforation' or Arabic terms for visible beauty. Such feminine-sounding names occasionally appear in genealogies, possibly indicating either a woman among the listed descendants or a place name. The textual variation shows how manuscript traditions sometimes preserved competing forms.

(2×) A name in Asher's genealogy (1 Chronicles 7:31), appearing in variant forms between written and read texts. The Ketiv reading (Birzoth) differs from the Qere (Birzaith), a typical pattern for proper names where scribal traditions diverged. Spanish indicates the parenthetical Birzavit reading, while other translations bracket both Hebrew forms to show the textual complexity. The name's meaning and whether it designates a person or place remains uncertain, demonstrating how genealogical lists sometimes preserved names whose original significance became obscure. **PROPER NAMES (PERSONAL)**
en: Birzayit, [ketiv] | **es:** (Birzavit), [Birzot] | **fr:** [ברזות], [ברזית] | **de:** [ברזות], [ברזית] 1Chr 7:31

בַּרְזֶל H1270 *Conj-w* (76×)

Iron — the metal in raw, worked, or figurative form, signifying strength, hardness, and unyielding severity.

Barzel denotes iron across its full material and metaphorical range in the Hebrew Bible. It appears as raw ore extracted from stone (Deut 8:9; Job 28:2), as worked metal fashioned into tools, weapons, and chariots (Josh 17:16; Judg 4:3), and as an article of commerce (Ezek 27:12, 19). Figuratively, iron becomes the Bible's chief image of hardness and oppression — the 'iron furnace' of Egypt (Deut 4:20), the 'iron yoke' of servitude (Deut 28:48), and the 'iron rod' of sovereign rule (Ps 2:9). Cognates in Aramaic (parzel), Akkadian (parzillu), and Arabic (firzil) confirm its ancient Near Eastern pedigree. Every modern rendering — English 'iron,' Spanish hierro, French fer, German Eisen — points to one semantic core.

1. iron (metal, tools, weapons, material) (63×) Split from sense 88054. Criteria: Literal uses: raw ore, worked metal, tools, weapons, chariots, fetters, implements, gates (Gen 4:22; Josh 17:16; Deut 8:9)

en: iron | **es:** Hierro, hierro, hierro; | **fr:** fer | **de:** Eisen Gen 4:22; Num 31:22; Num 35:16; Deut 3:11; Deut 8:9

2. iron (figurative: strength, hardness, severity) (13×) Split from sense 88054. Criteria: Metaphorical uses expressing strength, oppression, unyielding severity: 'iron furnace' of Egypt (Deut 4:20), 'iron yoke' (Deut 28:48), 'iron sinews' (Isa 48:4)

en: iron, like-iron, of-iron | **es:** como-hierro, el-hierro, hierro | **fr:** comme-fer, dans-fer, fer | **de:** Eisen, der-Eisen, wie-Eisen Lev 26:19; Deut 4:20; Deut 28:23; Deut 28:48; 1Kgs 8:51

בַּרְזִלַּי H1271 *Prep-l / N-proper-ms* (12×)

Barzillai – a proper name, chiefly the wealthy Gileadite who supported David during Absalom's revolt

Barzillai (barzillay, 'man of iron,' from barzel, 'iron') is a proper name borne principally by Barzillai the Gileadite, an elderly and wealthy man from Rogelim who provided provisions for David and his entourage during their flight from Absalom across the Jordan (2 Sam 17:27-29). When David returned in triumph, the eighty-year-old Barzillai met him at the Jordan but declined the king's invitation to come to Jerusalem, pleading his age and diminished senses (2 Sam 19:31-39). David charged Solomon to show loyalty to Barzillai's sons (1 Kgs 2:7). A priestly family also bore this name, having intermarried with Barzillai's descendants (Ezra 2:61; Neh 7:63). Spanish Barzilai, French Barzillai, and German Barsillai preserve the name across traditions.

Barzillai (personal name) (12×) A proper name, primarily designating Barzillai the Gileadite, the aged benefactor who sustained David during Absalom's rebellion (2 Sam 17:27; 19:31-39; 1 Kgs 2:7). Also borne by a priestly family linked to his descendants (Ezra 2:61; Neh 7:63). All target languages transliterate the name with minor phonological variation. **PROPER NAMES (PERSONAL)**

en: Barzillai, Barzillay, and-Barzillai | **es:** Barzilai, Y-Barzilai, a-Barzilai | **fr:** Barzillai, [ברזלי], et-Barzillai | **de:** Barzillai, [ברזלי], und-Barzillai 2Sam 17:27; 2Sam 19:31; 2Sam 19:32; 2Sam 19:33; 2Sam 19:34

בָּרַח H1272 *Prep-l / V-Qal-Inf* (65×)

To flee or run away; in Hifil, to chase away or put to flight; also of a bar that runs through or passes across.

This Hebrew verb captures the urgent motion of escape — Jacob fleeing from Laban (Gen 31:21), Hagar running from Sarah (Gen 16:6), Jonah bolting toward Tarshish to evade God's call (Jon 1:3). The basic Qal sense 'to flee' dominates, while the Hifil causative reverses the direction: someone is driven away or put to flight. A fascinating concrete usage appears in the tabernacle instructions (Exod 26:28; 36:33), where a bar 'runs through' the boards from end to end — the same root, now describing a bolt passing through rather than a person running away. French and German leave these latter occurrences untranslated in brackets, showing translators wrestling with this architectural metaphor.

1. flee, run away (Qal) (58×) The core Qal meaning: to flee, run away, or escape from danger, pursuit, or hardship. This is by far the most frequent usage (58 of 65 occurrences), spanning patriarchal narratives (Gen 27:43; 31:20-22), prophetic oracles (Isa 48:20), and wisdom literature (Job 9:25; 27:22). All major translations converge — English 'fled,' Spanish 'huyó,' French 'fuit,' German 'floh' — confirming a stable, universally recognized sense of panicked or purposeful flight. **FLEEING AND ESCAPING**

en: and-fled, and-he-fled, fled | **es:** Y-huyó, huyó, y-huyó | **fr:** [ברח], avait-fuit, et-fuit | **de:** [ברח], er-floh, floh Gen 27:43; Gen 31:20; Gen 31:21; Gen 31:22; Gen 31:27

2. drive away, put to flight (Hifil) (5×) The Hifil (causative) stem: to make someone flee, to drive away or put to flight. In 1 Chronicles 8:13 the men of Gath are routed, and in Proverbs 19:26 a shameful son 'chases away' his mother. Spanish 'hicieron huir' ('they made flee') and German 'fliehen' transparently mark the causative force, while French often resorts to bracketed Hebrew forms, suggesting the nuance is harder to capture in a single French word. **FLEEING AND ESCAPING**

en: and-I-chased-him, and-put-to-flight, can-make-him-flee | **es:** e-hicieron-huir, hace-huir, hicieron-huir | **fr:** [הבריחו], [ואבריחהו], [ויבריחו] | **de:** [הבריחו], [ויבריחו], fliehen 1Chr 8:13; 1Chr 12:16; Neh 13:28; Job 41:28; Prov 19:26

3. (1×) A specialized constructional use where the bar of the tabernacle 'passes through' the boards (Exod 36:33). The infinitive construct with lamed indicates purpose or process — the bar is made to run through the middle of the frames. English 'to run' and Spanish 'para atravesar' ('to pass through') reveal this is not flight but linear traversal, a concrete spatial extension of the root's motion semantics. **FLEEING AND ESCAPING**

en: to-run | **es:** para-atravesar | **fr:** à-courir | **de:** zu-run Exod 36:33

4. (1×) The participial form describing a bar 'running' or 'passing across' the tabernacle structure (Exod 26:28). Closely related to sense 3 but syntactically distinct as an active participle. English 'running' and Spanish 'atravesando' ('crossing through') confirm the ongoing, spatial character of this architectural description — the middle bar continuously spans the full length of the frame. **RUNNING AND RACING**

en: running | **es:** atravesando | **fr:** courant | **de:** laufend Exod 26:28

בַּרְחֻמִי H1273 *Art / N-proper-ms* (1×)

The Barhumite, a gentilicadjective for someone from Bahurim (textual variant)

This gentilicadjective appears in 2 Samuel 23:31, describing Azmaveth 'the Barhumite' among David's mighty men. The parallel passage in 1 Chronicles 11:33 has 'the Baharumite,' and most scholars believe the original reading was 'the Baharumite/Bahurimite' (from the town Bahurim). BDB notes this is likely a textual corruption, and Driver suggests reading 'ha-Baharimi' instead. Bahurim was a Benjamite town where Shimei cursed David (2 Samuel 16). The designation identifies Azmaveth's hometown.

(1×) A gentilicadjective with the definite article meaning 'the Barhumite' or 'the one from Bahurim,' appearing in 2 Samuel 23:31 to identify Azmaveth's origin. Scholars recognize this as a textual variant of 'Baharumite/Bahurimite' (from Bahurim), supported by the Chronicles parallel. Bahurim was a Benjamite village near the Mount of Olives. Multilingual renderings (barjumita, Barhumite) transliterate the gentilicform, which functions as an identifying surname showing geographic origin within David's military roster. **PERSONAL NAMES**

en: the-Barhumite | **es:** el-barjumita | **fr:** le-Barhumite | **de:** der-Barhumite 2Sam 23:31

בָּרִיא H1274 *Adj-fs* (1×)

Fat, well-fed (adjective describing cattle, sheep, people, or food as plump and prosperous)

This adjective appears in multiple contexts describing fatness: Pharaoh's fat cows (Genesis 41), Solomon's fat cattle (1 Kings 5:3),

fat sheep (Ezekiel 34:3, 20; Zechariah 11:16), a fat man (Eglon in Judges 3:17), and fat food (Habakkuk 1:16). The root conveys health, prosperity, and abundance. In agricultural contexts, fat animals represented wealth and offering-quality livestock. Metaphorically, fatness could indicate complacency (Psalm 73:4) or blessing. The word captures the physical reality of well-fed, thriving condition.

(1×) An adjective meaning 'fat' or 'well-fed,' describing animals (cattle, sheep), people, or food characterized by plumpness and prosperity. The term appears across contexts: Pharaoh's dream-cows (Genesis 41), Solomon's provisions (1 Kings 5:3), Ezekiel's critique of fat sheep devouring the lean (Ezekiel 34:20), and even Eglon's corpulence (Judges 3:17). Multilingual renderings (gorda, fat, gras) uniformly recognize the physical sense of fatness. In ancient agrarian society, fat livestock indicated blessing and abundance, though prophetic texts sometimes critique the fat (prosperous) who oppress the lean (poor). **FATNESS AND RICHNESS**

en: fat | **es:** gorda | **fr:** gras | **de:** [בריה] Ezek 34:20

בְּרִי H1275 *Conj-w / N-proper-ms* (1×)

And Beri, a descendant of Asher, possibly meaning 'my well' or related to Be'eri

This personal name appears in 1 Chronicles 7:36, in the genealogies of Asher. BDB suggests it may be equivalent to 'Be'eri' (meaning 'my well'), a name borne by Hosea's father. The name is brief and its etymology uncertain, though the 'be'er' (well) root is plausible. It appears in a genealogical list establishing Asherite lineages. The name's simplicity and well-connection fit the pattern of place-based or resource-based personal names in ancient Israel.

(1×) A personal name borne by a descendant of Asher in 1 Chronicles 7:36, possibly meaning 'my well' or related to the name Be'eri. The etymology, while uncertain, likely connects to 'be'er' (well/spring), following the pattern of names derived from water sources. Multilingual renderings (Berí, Beri) simply transliterate, with some preserving Hebrew script, reflecting the proper-noun status and minimal attestation. The name fits among Asherite tribal genealogies documenting family lineages. **PROPER NAMES (PERSONAL)**

en: and-Beri | **es:** y-Berí | **fr:** [וברי] | **de:** [וברי] 1Chr 7:36

בְּרִים H1276 *Art / N-proper-mp* (1×)

The Berites, an obscure group or place mentioned in 2 Samuel 20:14 (textual difficulty)

This plural form appears in 2 Samuel 20:14, in the account of Sheba's rebellion against David. The text is problematic: 'and all the Berites' (kol-ha-Berim) assembled. Many scholars, following the Vulgate, read 'Bichrites' (followers of Bichri, Sheba's clan). The Septuagint suggests 'chosen men' (bachrim). Others propose 'Bichrim' or emend to another reading. The Masoretic 'Berites' may preserve an otherwise unknown place or clan name, but textual uncertainty makes confident interpretation difficult. Context suggests supporters who joined Sheba's revolt.

(1×) An uncertain plural term in 2 Samuel 20:14, either referring to 'the Berites' (an otherwise unknown group/location) or representing a textual corruption. Proposed emendations include 'Bichrites' (Sheba's clan), 'chosen men,' or 'Bichrrim.' The context—supporters gathering to Sheba ben Bichri's rebellion—suggests either his kinsmen or men from a specific location. Multilingual renderings (berim, Berites) often transliterate, acknowledging the textual difficulty. Commentaries generally favor emendation to 'Bichrites' or 'chosen men' based on ancient versions. **PERSONAL NAMES**

en: the-Berites | **es:** los-berim | **fr:** le-Berites | **de:** der-Berites 2Sam 20:14

בָּרִיא H1277 *Art / Adj-fp* (13×)

Fat, plump, well-fed; describing healthy, well-nourished livestock or persons.

An adjective meaning fat, plump, or well-nourished. It appears prominently in Pharaoh's dream, where seven fat cows emerge from the Nile before being devoured by seven lean ones (Gen 41:2, 4, 5, 7, 18, 20). The term extends to fatted livestock in temple and royal contexts (1 Kgs 5:3; Ezek 34:3, 20; Zech 11:16) and even to the healthy appearance of Daniel and his companions after their vegetable diet (Dan 1:15). In Psalm 73:4 it describes the prosperous wicked whose bodies are 'fat.' Spanish 'gordas' and German 'die fetten' confirm the straightforward physical sense of plumpness and prosperity.

fat, well-fed (13×) Plump, fleshy, and well-nourished, describing animals or people in a state of robust health or abundance. Most memorable in Pharaoh's dream of seven fat cows (Gen 41:2–20), the adjective also characterizes fattened livestock destined for royal tables (1 Kgs 5:3) and prosperous sheep in Ezekiel's shepherd allegory (Ezek 34:3, 20). Applied to persons, it describes Eglon the fat king of Moab (Judg 3:17), the healthy complexion of Daniel (Dan 1:15), and the sleek prosperity of the wicked (Ps 73:4). **FATNESS AND RICHNESS**

en: and-fat, and-fat-of, and-the-fat | **es:** abundante, engordados, gordas-de | **fr:** dans-il-a-vu, et-dans-gras, et-graisse-de | **de:** [הבריאה], [ובריא'], die-fetten Gen 41:2; Gen 41:4; Gen 41:5; Gen 41:7; Gen 41:18

בְּרִיאָה H1278 *N-fs* (1×)

A creation, an unprecedented thing (feminine noun used in Numbers 16 for God's unique judgment)

This feminine noun appears in Numbers 16:30, during Korah's rebellion. Moses declares: 'But if Yahweh creates a creation' (im-beri'ah yivra Yahweh)—meaning if God does something unprecedented—then the earth will swallow the rebels. The word comes from 'bara' (to create), used of divine creation in Genesis 1. Here it means an unparalleled, preternatural act demonstrating divine judgment. The cognate accusative construction ('creates a creation') emphasizes the novelty and miraculous nature of what is about to happen—the ground opening to swallow Korah alive.

(1×) A feminine noun meaning 'a creation' or 'an unprecedented thing,' appearing in Numbers 16:30 where Moses invokes divine judgment on Korah's rebels. The cognate accusative construction 'if Yahweh creates a creation' (im-beri'ah yivra) emphasizes the unparalleled, miraculous nature of the coming judgment—the earth opening its mouth. The term draws on 'bara' (create), the verb of Genesis 1, to signal this will be a unique divine act without precedent. Multilingual renderings (creación, creation, un-creation) capture the sense of something entirely new and preternatural. **CREATION CREATED ORDER**

en: a-creation | **es:** creación | **fr:** un-creation | **de:** ein-creation Num 16:30

בְּרִיָּה H1279 *Art / N-fs* (3×)

the food, specially prepared nourishment—used of Amnon's invalid meal

This rare noun appears only in the tragic narrative of Amnon and Tamar (2 Sam 13:5-10). It refers to specially prepared food for someone who is sick or feigning illness. The word carries a sense of 'restorative nourishment' or 'delicacy.' Amnon asks for this food to be prepared by Tamar's hands, turning what should be an act of care into an occasion for violence. The word's rarity may reflect its specialized meaning: not just any food, but nourishment prepared with particular care for the infirm.

(3×) Specially prepared food or nourishment for the sick. All three occurrences appear in 2 Samuel 13 during Amnon's deception of Tamar. The definite article (ha-) suggests a specific, recognizable type of food. Cross-linguistic evidence is consistent: English 'the food,' Spanish 'la comida,' French 'le nourriture,' German 'der Speise'—all emphasizing this as a particular kind of sustenance. The context shows this is food prepared with care, meant for someone unable to eat regular meals. **FOOD AND NOURISHMENT**

en: the-food | **es:** la-comida | **fr:** le-nourriture | **de:** der-Speise 2Sam 13:5; 2Sam 13:7; 2Sam 13:10

בְּרִיחַ H1280 *N-ms* (42×)

Bar, bolt, crossbar for gates or structural framing; also (as homograph) a fugitive, one who flees.

Primarily denotes a wooden or metal bar used either to secure city gates or as a structural crossbar in tabernacle construction. The extensive Exodus passages (26:26-29; 36:31-34) describe the bars joining the boards of the tabernacle, while the fortification sense appears in references to barred cities (Deut 3:5; 1 Kgs 4:13) and broken gate-bars as images of divine judgment (Jer 51:30; Lam 2:9). All six witness languages converge on bar/barra/Riegel. A single occurrence in Isaiah 15:5 represents a different homograph from the root barach ('to flee'), referring to fugitives of Moab, distinguished by context and by translation divergence where witnesses render it as 'fugitives' rather than 'bars.'

1. bar, bolt, crossbar (41×) A wooden or metal bar used as a structural crossbar in tabernacle construction or as a bolt securing city gates. Multilingual glosses converge tightly: English 'bar/bars,' Spanish barras, French barres, German Riegel. The tabernacle construction narratives (Exod 26:26-29; 36:31-34; Num 3:36; 4:31) and city fortification passages (Deut 3:5; Judg 16:3; 1 Kgs 4:13; Nah 3:13) form the core usage across 41 occurrences. **ALONE AND PARTS**

en: and-bar, and-bars-its, and-bars-of | **es:** barras, barras-de, las-barras | **fr:** [בריחיה], [ובריחי], barres | **de:** Riegel, [בריחיה], [ובריחי] Exod 26:26; Exod 26:27; Exod 26:28; Exod 26:29

2. fugitive (1×) A fugitive or one who flees, from the homographic root barach meaning 'to flee,' entirely distinct from the architectural/hardware sense. Only in Isaiah 15:5, referring to Moab's fugitives. English 'its fugitives' and Spanish sus fugitivos confirm the shift, while French and German leave the form untranslated, signaling lexicographic uncertainty about this rare homograph. **FLEEING AND ESCAPING**

en: its-fugitives | **es:** sus-fugitivos | **fr:** [בריחה] | **de:** [בריחה] Isa 15:5

בָּרִיחַ H1281 *N-mp* (3×)

fleeing, fugitive—used of cosmic serpents and human refugees

This adjective describes rapid, serpentine flight. It appears in two striking mythological images: the 'fleeing serpent' of Job 26:13 (possibly an eclipse-dragon) and Leviathan the 'fleeing serpent' of Isaiah 27:1 (likely figurative for Assyria). In Isaiah 43:14, it shifts to human fugitives fleeing Babylon. The word captures both the sinuous motion of a serpent and the desperate haste of refugees. BDB notes it equals the more common form barriach, suggesting interchangeable spellings for this vivid term.

(3×) Describes fleeing or fugitive motion, whether of mythic serpents or human refugees. The evidence shows two contexts: (1) cosmic/mythological serpents in Job 26:13 and Isaiah 27:1, where English renders 'fleeing' and 'Leviathan,' and (2) human fugitives in Isaiah 43:14 ('as fugitives'). Spanish and French vary between 'fleeing/huidiza' and 'fugitives/fugitivos,' while some translations leave the Hebrew untransliterated, indicating difficulty with these poetic, mythologically-charged passages. The term evokes swift, serpentine escape. **FLEEING AND ESCAPING**

en: and-Livyatan, as-fugitives, fleeing | **es:** como-fugitivos, huidiza | **fr:** [ברח], [בריחים], בריח | **de:** [ברח], [בריח], [בריחים] Job 26:13; Isa 27:1; Isa 43:14

בִּרִיחַ H1282 *Conj-w / N-proper-ms* (1×)

And Bariah (or Beriah), a son of Shemaiah in Davidic genealogy

This personal name appears in 1 Chronicles 3:22, in the genealogy of David's royal line through Zerubbabel. The name 'Beriach' (or 'Beriah') is of uncertain etymology. BDB lists it separately from the more common 'Beriah' (meaning 'in evil/misfortune'), though they may be related. The context is the post-exilic Davidic descendants, tracing the line that would be important for messianic expectations. The name appears in a list of Shemaiah's sons, part of the royal lineage preserved in Chronicles.

(1×) A personal name borne by a son of Shemaiah in the Davidic royal genealogy (1 Chronicles 3:22). The etymology is uncertain, though possibly related to 'Beriah' or having a separate root. The name appears among post-exilic descendants of Zerubbabel, part of Chronicles' effort to preserve the Davidic line after the exile. Multilingual renderings (Bariaj, Bariah) transliterate, with some preserving Hebrew script, typical of rare genealogical names where pronunciation traditions may be unclear. **PROPER NAMES (PERSONAL)**

en: and-Variach | **es:** y-Bariaj | **fr:** [וברית] | **de:** [וברית] 1Chr 3:22

בְּרִיעָה H1283 *Prep-l / N-proper-ms* (11×)

Beriah — personal name borne by several Israelites, most notably a son of Asher and a son of Ephraim named in sorrow

Beriah (בְּרִיעָה) is a personal name borne by at least four individuals in the Old Testament, with a folk etymology connecting it to רָעָה ('evil, misfortune'). The most poignant bearer is a son of Ephraim, named Beriah 'because disaster had befallen his house' — his brothers having been killed by the men of Gath in a cattle raid (1 Chr 7:23). The earliest and most genealogically prominent Beriah is a son of Asher (Gen 46:17; Num 26:44-45), ancestor of the Beriite clan. A third Beriah appears among the Benjaminites of Aijalon who drove out the inhabitants of Gath (1 Chr 8:13, 16). A fourth is a Levite son of Shimei in the Gershonite line (1 Chr 23:10-11). Spanish 'Bería' and French 'Béria' transliterate the name.

Beriah (proper name) (11×) A personal name meaning approximately 'in misfortune' or 'in evil,' borne by several Old Testament figures. (a) A son of Asher and ancestor of the Beriite clan (Gen 46:17; Num 26:44-45; 1 Chr 7:30-31). (b) A son of Ephraim named because 'disaster had befallen his house' after his brothers were killed by the men of Gath (1 Chr 7:23). (c) A Benjaminite of Aijalon whose clan drove out the inhabitants of Gath (1 Chr 8:13, 16). (d) A Gershonite Levite, son of Shimei, whose small family was combined with his brother's for service purposes (1 Chr 23:10-11). Spanish 'Bería' and English 'Beriah' are standard. **PROPER NAMES (PERSONAL)**

en: Beriah, and-Beriah, to-Beriah | **es:** Beriá, Bería, Y-Bería | **fr:** Beriah, Bérija, et-Beriah | **de:** Beriah, Berias, [בריעה] Gen 46:17; Num 26:44; Num 26:45; 1Chr 7:23

בְּרִיעִי H1284 *Art / N-proper-ms* (1×)

The Beriite, gentilicadjective identifying descendants of Beriah (son of Asher)

This gentilicadjective with the definite article appears in Numbers 26:44, in the census of Israelite families: 'the family of the Beriite' (mishpachat ha-Beri'i). It identifies the descendants of Beriah, who was a son of Asher (Genesis 46:17). Gentilicforms like this create family/clan identifiers from ancestral names, functioning like surnames. The census in Numbers 26 organizes Israel by these clan divisions, establishing inheritance rights and military organization. The Beriites formed one subdivision of the tribe of Asher.

(1×) A gentilicadjective with the definite article meaning 'the Beriite,' designating descendants of Beriah the son of Asher (Numbers 26:44). The term functions as a clan identifier in the Israelite census, establishing the Beriite family as a subdivision within Asher's tribal inheritance. Such gentilicforms (ancestor name + -i suffix + definite article) create collective family designations. Multilingual renderings (beritas, Beriite) transliterate the adjective functioning as a clan name within Israel's genealogical and territorial organization. **PERSONAL NAMES**

en: the-Beriite | **es:** los-beritas | **fr:** le-Beriite | **de:** der-Beriite Num 26:44

בְּרִית H1285 *Prep-b / N-fsc / 2ms* (284×)

Covenant, pact, treaty; a solemn binding agreement between parties, whether divine-human or between nations

One of the most theologically weighty nouns in the Hebrew Bible, berit appears 284 times to designate a solemn, binding agreement. It covers the full arc of Scripture's covenantal theology: God's promises to Noah (Gen 9:13), Abraham (Gen 15:18), Moses at Sinai, and David, as well as the prophesied new covenant (Jer 31:31). Beyond the divine-human axis, it also denotes political treaties between nations (Josh 9:6) and personal pacts between individuals (Gen 31:44).

The rendering across languages reflects the concept's weight: Spanish pacto, French alliance, German Bund, each carrying overtones of solemn obligation.

covenant, pact, treaty (284×) A solemn binding agreement establishing mutual obligations or promises between two parties. Encompasses God's covenants with Noah, Abraham, Israel at Sinai, and David, as well as political treaties between nations (Gen 21:27; Josh 9:6) and personal compacts (Gen 31:44). The consistent rendering as Spanish pacto, French alliance, and German Bund underscores the term's gravity as an institution of sworn commitment. COVENANT AGREEMENT

en: a-covenant, covenant | **es:** pacto, un-pacto | **fr:** alliance, un-alliance, une-alliance | **de:** Bund, des-Bundes, ein-Bund Gen 9:13; Gen 15:18; Gen 17:11; Gen 21:27; Gen 21:32

אֵל H1286 *N-proper* (1×)

Berith (El-Berith/Baal-Berith), covenant deity worshiped at Shechem

This divine name appears in Judges 9:46, where Shechem's leaders take refuge in 'the stronghold of the house of El-Berith.' The name means 'El/Baal of the Covenant' (berith = covenant). Earlier in Judges 8:33 and 9:4, the deity is called 'Baal-Berith.' This was a Canaanite god worshiped at Shechem, possibly a syncretistic form combining covenant language with Baal worship. After Gideon's death, Israel apostatized to this 'covenant Baal.' The name ironically uses covenant terminology for idolatry, perverting Israel's covenant language.

(1×) A divine name meaning 'Berith' or 'El/Baal of the Covenant,' referring to a Canaanite deity worshiped at Shechem (Judges 9:46). The full forms are 'Baal-Berith' (Judges 8:33, 9:4) and 'El-Berith.' The name combines 'berith' (covenant) with either El or Baal, perhaps representing syncretistic worship where covenant theology was corrupted with Canaanite religion. Israel's apostasy to this 'covenant god' after Gideon's death tragically mirrors their violation of the true covenant. Multilingual translations (Berit, Berith) transliterate the divine name, preserving its status as a proper noun for false deity. EL COMPOUND NAMES

en: Berith | **es:** Berit | **fr:** Berith | **de:** Berith Judg 9:46

בֹּרִית H1287 *N-fs* (2×)

lye, soap, alkali; cleansing agent made from plant ashes used for washing clothes and purification

This term designates the soap-like cleansing agent made from plant ash alkali, used for washing in the ancient world. Jeremiah uses it to illustrate the futility of trying to cleanse sin through external means —even abundant soap cannot remove the stain of iniquity. Malachi employs it in describing the coming Messenger who will purify the Levites like a refiner using strong alkali to remove impurities from metal. The substance was essential for both personal hygiene and ritual purification, making it a powerful metaphor for spiritual cleansing.

(2×) A cleansing agent or soap (Jeremiah 2:22; Malachi 3:2), used both literally and metaphorically. Jeremiah emphasizes even vigorous washing with soap cannot remove Israel's guilt, requiring divine intervention. Malachi's 'like soap of fullers' connects purification with the intense cleansing needed for priestly service. Interestingly, some translations render Jeremiah's passage as 'alliance' or 'covenant' (French, German), possibly reflecting a different textual tradition or root understanding, though the cleansing context supports the 'soap' meaning. COVENANT AGREEMENT

en: and-like-soap-of, soap | **es:** jabón, y-como-lejía-de | **fr:** alliance, et-saumure | **de:** Bund, [וכברית] Jer 2:22; Mal 3:2

בָּרַךְ H1288 *Conj-w / V-Piel-ConjPerf-1cs* (330×)

To bless, kneel; Piel: invoke blessing; Qal passive: blessed; euphemistically: curse, blaspheme

Few Hebrew words carry as dramatic a semantic range as barak. At its physical root it means to kneel (2 Chr 6:13; Ps 95:6), and from that posture of reverence the Piel stem develops the dominant sense of bestowing or invoking blessing — whether God blessing humanity (Gen 1:28), people blessing God in worship, or one person blessing another. The Qal passive participle barukh ('blessed') became Israel's standard liturgical exclamation. Most strikingly, barak also serves as a euphemism for cursing God (Job 1:11; 1 Kgs 21:10), a scribal reversal that reveals how deeply the culture revered the act of blessing.

1. Piel: bless, invoke blessing (227×) The primary Piel sense: to actively bestow blessing or invoke divine favor upon someone. Arabic baraka and Swahili bariki share the same Semitic root, underscoring pan-Semitic continuity. From God blessing creation (Gen 1:22, 28) to patriarchs blessing sons (Gen 27:27) to priests blessing the people (Num 6:23), this sense pervades every register of biblical life — liturgical, familial, and covenantal. BLESSING AND PRAISE

en: And-blessed, and-blessed, and-he-blessed | **es:** Y-bendijo, y-bendijo, y-los-bendijo | **fr:** Et-bénit, et-bénit, et-il-bénit | **de:** und-er-segnete, und-es-segnete, und-gesegnet-hat Gen 1:22; Gen 1:28; Gen 2:3; Gen 5:2; Gen 9:1

2. Qal passive participle: blessed (73×) The Qal passive participle barukh: a state of being blessed, used predicatively or as a doxological exclamation. Arabic mubarak and Swahili mbarikiwa confirm the adjectival-stative force. 'Blessed be Yahweh' (Exod 18:10) and the Deuteronomic blessing formulas (Deut 28:3–6) show barukh functioning as Israel's characteristic expression of praise and gratitude — a state declared, not an action performed. BLESSING AND PRAISE

en: blessed, shall-be-blessed | **es:** Bendita, Bendito, bendito | **fr:** bénit, devra-être-bénit | **de:** segnete, soll-sein-segnete Exod 18:10; Deut 7:14; Deut 28:3; Deut 28:4

3. Pual: be blessed (passive) (11×) The Pual (intensive passive): to be blessed, to receive blessing as the subject. Distinct from the Qal participle, the Pual conveys an event of being blessed rather than a static state. Arabic yubaraku (he is blessed, passive voice) and Korean bok-batda (to receive blessing) distinguish this from barukh. Deut 33:13 (Joseph's land 'is blessed') and Judg 5:24 (Jael 'most blessed among women') illustrate this received-blessing sense. BLESSING AND PRAISE

en: blessed, blessed-of, may-she-be-blessed | **es:** Sea-bendecida, bendita-de, bendito | **fr:** bénir, bénit-de, de-bénir | **de:** moege-sie-sein-segnete, segnete, segnete-von Deut 33:13; Judg 5:24; 2Sam 7:29; Job 1:21

4. Hitpael/Nifal: bless oneself, be blessed (10×) The Hitpael and Nifal reflexive-reciprocal sense: to bless oneself, count oneself blessed, or be blessed through association with another. This is the sense of the Abrahamic promise — 'in you all families of the earth shall bless themselves' (Gen 12:3; 22:18; 26:4). Arabic tatabaraku (reflexive Form V) and the LXX's eneulogethesetai preserve the mediating, self-involving nuance that drives the missional theology of Genesis. BLESSING AND PRAISE

en: and-he-blesses-himself, and-may-bless-themselves, and-shall-bless-themselves | **es:** Y-serán-benditas, se-bendecirá, se-bendiga | **fr:** bénir, et—bénir-eux-mêmes, et—être-bénit | **de:** segnen, und-er-blesses-sich-selbst, und-gesegnet-werden-sollen Gen 12:3; Gen 18:18; Gen 22:18; Gen 26:4; Gen 28:14

5. Piel euphemism: curse, blaspheme (6×) The well-known euphemistic Piel: to 'bless' meaning to curse or blaspheme God. A scribal substitution (antiphrasis) to avoid writing outright blasphemy. Job 1:5, 11; 2:5, 9 and 1 Kgs 21:10, 13 are the key passages. Swahili laani (curse) and Arabic jaddafa (blaspheme) translate the intended meaning. Context and the Piel stem are the reader's only clues — a phenomenon unique in the Hebrew lexicon. BLESSING AND PRAISE

en: and-cursed, blessed, curse | **es:** Bendijiste, Bendijo, maldice | **fr:** bénir, bénit, et-bénir | **de:** du-segnete, segnete, und-segnete 1Kgs 21:10; 1Kgs 21:13; Job 1:5; Job 1:11; Job 2:5

6. Qal: kneel, bow down (2×) The original physical-gestural root: to kneel or bow down, attested in the Qal stem. Arabic baraka (a camel knelt) preserves the bodily meaning. Only two clear instances remain — Solomon kneeling on his knees (2 Chr 6:13) and the psalmist's invitation 'let us kneel before Yahweh' (Ps 95:6) — but they anchor the entire blessing vocabulary in a concrete posture

of worship and submission. **BLESSING AND PRAISE**
en: and-knelt, let-us-kneel | **es:** arrodillémonos, y-se-arrodilló | **fr:** bénir, et-bénir | **de:** lass-uns-knien, und-segnen 2Chr 6:13; Ps 95:6

7. (1×) A Hifil causative usage: to cause to kneel, make kneel down. Gen 24:11 records Abraham's servant making the camels kneel beside the well. Arabic abraka (he made it kneel) parallels this causative form precisely. This single occurrence preserves the transitive-causative extension of the root's physical sense, bridging the gap between the bodily act of kneeling and the theological act of blessing. **BLESSING AND PRAISE**
en: and-made-kneel | **es:** Y-hizo-arrodillar | **fr:** et-fit-kneel | **de:** und-ließ-knien Gen 24:11

בָּרַךְ H1289 *V-Piel-Perf-1cs* (5×)

To kneel, bless, or praise; an Aramaic verb used in Daniel for kneeling in prayer and blessing God's name.

The Aramaic cognate of the ubiquitous Hebrew barekh, this verb carries the same dual range of physical kneeling and verbal blessing. Daniel kneels on his knees in prayer (Dan 6:10), while elsewhere the word expresses praise and blessing directed to God (Dan 2:19–20; 4:34). The Spanish glosses reveal this duality clearly: 'arrodillado' (kneeling) alongside 'bendije/bendijo' (I blessed/he blessed). That a single root spans prostrate prayer posture and exalted doxology captures something profound about biblical worship—blessing God begins with bending the knee.

(5×) To kneel in prayer or to bless and praise God—covering both the physical posture of worship and the verbal act of doxology. Daniel 6:10 uses the Peal participle for kneeling on one's knees, while Dan 2:19 and 4:34 use the Pael for blessing God after receiving revelation. The passive participle in Dan 3:28 ('blessed be the God of Shadrach...') shows liturgical doxological use. Spanish 'arrodillado' (kneeling) versus 'bendije' (I blessed) helpfully distinguishes the physical from the verbal, though in Aramaic both flow from a single root. **BLESSING AND PRAISE**
en: I-blessed, blessed, kneeling | **es:** arrodillado, bendije, bendijo | **fr:** bénir | **de:** [בריך], [ברך], [ברכת] Dan 2:19; Dan 2:20; Dan 3:28; Dan 4:34; Dan 6:10

בֶּרֶךְ H1290 *N-fdc / 3ms* (26×)

Knee; the bodily joint used in kneeling for worship, supplication, drinking, and in idioms for birth and blessing.

The Hebrew word for the knee joint, appearing in contexts ranging from physical posture to profound ritual significance. Kneeling marks worship before God (1 Kgs 8:54; Isa 45:23), desperate entreaty (2 Kgs 1:13), and even the practical act of drinking at a spring (Judg 7:5-6). The dual form בִּרְכַּיִם reflects the paired anatomy. A striking idiom in Genesis 30:3 and 50:23 describes birth 'upon the knees,' signifying adoption or acknowledgment of a child. Elijah's prayer posture—face between his knees (1 Kgs 18:42)—evokes total self-abasement before the Almighty. Spanish 'rodillas' and English 'knees' consistently confirm the single physical referent across all 26 occurrences.

knee (26×) The anatomical joint of the leg, used literally and idiomatically. Physically, knees buckle under disease (Deut 28:35), tremble in weakness (Dan 10:10), or are submerged in rising water (Ezek 47:4). Ritually, kneeling expresses worship (Isa 45:23; 1 Kgs 19:18), prayer (Ezra 9:5), or supplication (2 Kgs 1:13). The birth idiom 'bearing upon the knees' (Gen 30:3; 50:23) signals legal adoption. Multilingual glosses—Spanish 'rodillas,' French 'genoux'—uniformly point to a single anatomical sense with rich figurative extensions. **KNEE BODY PART**
en: and-knees, her-knees, his-knees | **es:** las-rodillas, mis-rodillas, rodilla | **fr:** [ברך], [ברכי], [ברכיו] | **de:** [ברכי], [ברכיו], [ברכים] Gen 30:3; Gen 48:12; Gen 50:23; Deut 28:35; Judg 7:5

בִּרְכַּי H1291 *N-fpc / 3ms* (1×)

His knees (Aramaic plural noun with third masculine singular suffix)

This Aramaic word appears in Daniel 6:10, describing Daniel's prayer posture: he 'got down on his knees' (birkohi, literally 'his knees'). The Aramaic plural 'berak' corresponds to Hebrew 'berek' (knee). The phrase describes Daniel kneeling in prayer three times daily despite the decree against petitions to anyone but King Darius. Kneeling was a common Jewish prayer posture, expressing humility and reverence before God. The detail emphasizes Daniel's faithful devotion and the visible nature of his worship that led to accusation.

(1×) An Aramaic plural noun with third-person masculine singular suffix meaning 'his knees,' appearing in Daniel 6:10 to describe Daniel's prayer posture. The phrase 'he got down on his knees' (literally 'upon his knees') depicts kneeling as an act of worship and supplication. Kneeling expressed submission and reverence before God, a posture that made Daniel's prayer visible to his accusers. Multilingual renderings (sus-rodillas, his-knees, jambe) recognize the anatomical term conveying the physical stance of prayer-as-worship central to Daniel's civil disobedience. **KNEE BODY PART**
en: his-knees | **es:** sus-rodillas | **fr:** jambe | **de:** [ברכוהי] Dan 6:10

בָּרַכְאֵל H1292 *N-proper-ms* (2×)

Barachel, father of Elihu; name means 'God blesses' from Babylonian and Phoenician parallels

Barachel is known solely as Elihu's father, appearing in the introduction to Elihu's speeches in Job. His name, meaning 'God blesses,' follows a pattern seen in Phoenician and Babylonian names that combine a verb with a divine name. The parallel Babylonian form 'Bariki-ili' ('blessed of god') and Phoenician examples show this was a common ancient Near Eastern naming pattern. His identification as a Buzite connects him to a clan descended from Abraham's brother Nahor, placing him in the broader family network of the patriarchs.

(2×) A personal name designating Elihu's father (Job 32:2, 6), meaning 'El blesses' or 'God blesses.' The theophoric name reflects common ancient Near Eastern naming patterns attested in Babylonian and Phoenician inscriptions. Translations uniformly transliterate, with some bracketing the Hebrew to show they're preserving the original form. His identification serves primarily to establish Elihu's lineage and tribal connection to Buz, giving geographical and ethnic context for this youngest speaker in the Job dialogue. **PROPER NAMES (PERSONAL)**
en: Barachel | **es:** Baraquel | **fr:** Barakhel | **de:** [ברכאל] Job 32:2; Job 32:6

בְּרָכָה H1293 *Art / N-fs* (69×)

Blessing: divine favor, benediction, or promised good bestowed on someone; rarely a concrete gift or peace offering.

The feminine noun berakhah is one of the Hebrew Bible's great theological keywords, appearing 69 times to name the good that flows from God to humanity and from parents to children. At its heart stands the patriarchal blessing — Isaac's contested benediction over Jacob and Esau (Gen 27:12-41), Jacob's prophetic blessings over his twelve sons (Gen 49:28), and Moses' final blessings over the tribes (Deut 33:1). But berakhah is no mere formula; it carries real force, as Esau's anguished cry reveals: 'Have you only one blessing, my father? Bless me too!' (Gen 27:38). The word extends readily to divine favor — 'I will make you a blessing' (Gen 12:2) and 'the blessing of the LORD makes rich' (Prov 10:22). Spanish bendicion, French benediction, and German Segen all share the Latin-rooted sense of 'speaking good over someone,' while Arabic baraka preserves the exact Semitic cognate. One isolated occurrence in Isaiah 36:16, where the Rabshakeh offers Judah a 'blessing' meaning a peace deal or gift, stretches the word toward its tangible, transactional edge.

1. blessing, benediction, favor (68×) Blessing, benediction, or divine favor — the act or content of speaking good over someone, whether from God to humans or between persons, including patriarchal blessings, covenantal promises of prosperity, and liturgical benedictions. This overwhelmingly dominant sense (68 occurrences) spans from God's foundational promise to Abraham — 'I will make you a blessing' (Gen 12:2) — through the patriarchal contest over Isaac's blessing (Gen 27:12-41), Moses' farewell blessings (Deut 33:1), the Deuteronomic choice between blessing and curse (Deut 11:26-29; 30:1, 19), the wisdom tradition's 'blessing of the LORD' (Prov 10:22),

and prophetic promises like 'I will send you a blessing' (Mal 3:10). Spanish bendicion, French benediction, German Segen, and Arabic بركة form a remarkably stable cross-linguistic equivalence. The word carries performative force: to pronounce berakhah is to enact the good it names. **BLESSING BENEDICTION**

en: a-blessing, blessing, generous | **es:** bendición, bendición; | **fr:** [ברכה], bénédiction, dans-bénédiction | **de:** Segen, [ברכה], ein-Segen Gen 12:2; Gen 27:12; Gen 27:36; Gen 27:38; Gen 28:4

2. gift, peace offering (1×) A concrete gift or peace offering — a tangible token of goodwill extended as a diplomatic overture, where the abstract concept of 'blessing' materializes into something given or exchanged. Only one clear occurrence in this corpus: the Assyrian Rabshakeh's taunt to Jerusalem, 'make a blessing with me and come out to me' (Isa 36:16), where berakhah functions as an offer of terms — surrender and receive gifts of vine and fig tree. Spanish renders this as paz ('peace'), marking the shift from spiritual benediction to political transaction. The extension from spoken blessing to material gift is natural in a culture where blessings and gifts were intertwined (cf. Jacob's 'blessing' sent ahead to Esau in Gen 33:11, using the same word), but the Rabshakeh's usage strips away the theological resonance and reduces berakhah to a bargaining chip. **BLESSING BENEDICTION**

en: and-come-out | **es:** paz | **fr:** bénédiction | **de:** Segen Isa 36:16

בְּרָכָה H1294 *Conj-w / N-proper-ms* (3×)

Beracah—a warrior who joined David and a valley where Judah blessed God

The name Beracah means 'blessing' and appears in two contexts: a warrior from Benjamin who defected to David at Ziklag (1 Chr 12:3), and the Valley of Beracah where Jehoshaphat's army gathered to bless the Lord after their miraculous victory over Moab and Ammon (2 Chr 20:26, mentioned twice). The valley's name commemorates that moment of thanksgiving. Both person and place bear witness to God's blessing—one through loyalty in David's wilderness years, the other through deliverance in battle.

(3×) A proper name meaning 'blessing,' referring to both a person and a place. The warrior Beracah appears in 1 Chronicles 12:3 among David's mighty men. The Valley of Beracah (2 Chr 20:26, twice) is where Judah assembled to bless God after victory. Cross-linguistic glosses preserve the name: 'Beracah/Beraca' in English and Spanish, with French and German using placeholder brackets. The conjunction 'and-' in some forms indicates his inclusion in a list of warriors, while the place name stands independently as a geographical memorial. **GEOGRAPHY AND SPACE**

en: Beracah, and-Berakah | **es:** Beraca, y-Beracá | **fr:** [ברכה], [וברכה] | **de:** [ברכה], [וברכה] 1Chr 12:3; 2Chr 20:26

בְּרֵכָה H1295 *Prep-k / N-fsc* (17×)

Pool, pond — a natural or constructed reservoir of standing water, often a civic landmark

Denotes a pool or pond, whether naturally occurring or artificially constructed for water collection. The Hebrew berēkāh is cognate with Arabic birkah and Aramaic berēkhtā, all referring to standing water reservoirs. In the biblical text, specific pools serve as notable civic landmarks: the pool of Gibeon where Abner and Joab's men clashed (2 Sam 2:13), the pool where Ahab's chariot was washed (1 Kgs 22:38), Hezekiah's famous conduit pool (2 Kgs 20:20; Isa 22:9-11), and the pools Solomon built for irrigating his gardens (Eccl 2:6). Nahum's vivid simile likens fleeing Nineveh to a pool whose waters drain away (Nah 2:9). The word also appears in the tender imagery of Song of Songs 7:5.

pool, pond (17×) A natural or artificial body of standing water used for collection, storage, or irrigation. Hebrew berēkāh appears as a civic landmark in narratives: the pool of Gibeon (2 Sam 2:13), the pool of Samaria (1 Kgs 22:38), the upper pool (Isa 7:3; 36:2), and Hezekiah's reservoir project (2 Kgs 20:20). English consistently renders 'pool'; Spanish uses 'estanque'; French employs both 'étang' and 'piscine.' The Arabic cognate birkah and Aramaic berēkhtā confirm this as a common Semitic term for standing water features.

POOL POND MARSH

en: like-a-pool-of-, of-the-upper, pool-of | **es:** como-estanque-de, del-estanque, el-estanque | **fr:** [ברכת], [הברכה], le-pool | **de:** [ברכות], [ברכת], [הברכה] 2Sam 2:13; 2Sam 4:12; 1Kgs 22:38

יְבֶרֶכְיָהוּ H1296 *Conj-w / N-proper-ms* (11×)

Berechiah — personal name meaning 'the LORD has blessed,' borne by several Levites, officials, and the father of Zechariah the prophet

Berechiah (בֶּרֶכְיָה, 'the LORD has blessed') is a theophoric personal name borne by at least seven individuals in the Old Testament, most famously the father of the prophet Zechariah (Zech 1:1, 7). Among the others: a descendant of David in the post-exilic royal line (1 Chr 3:20); a Levitical musician, the father of Asaph the singer (1 Chr 6:39; 15:17); a gatekeeper for the ark (1 Chr 15:23); a Levite who settled in Jerusalem after the exile (1 Chr 9:16); and two men involved in Nehemiah's wall rebuilding — Meshullam son of Berechiah repaired sections of the wall (Neh 3:4, 30). The name's blessing-theology resonates with the prophetic hope Zechariah proclaimed. Spanish 'Berequías' and French 'Bérékia' approximate the Hebrew.

Berechiah (proper name) (11×) A theophoric personal name meaning 'the LORD has blessed,' borne by multiple Old Testament figures. Most notably the father (or grandfather) of the prophet Zechariah (Zech 1:1, 7). Also: (a) a post-exilic descendant of David (1 Chr 3:20); (b) the father of Asaph the Levitical musician (1 Chr 6:39; 15:17); (c) a doorkeeper for the ark during its transfer to Jerusalem (1 Chr 15:23); (d) an Ephraimite chief who opposed enslaving Judean captives (2 Chr 28:12); (e) the father of Meshullam who repaired Jerusalem's wall (Neh 3:4, 30); (f) a Levite resettled in Jerusalem (1 Chr 9:16). Spanish 'Berequías' and English 'Berechiah' are the standard forms. **PROPER NAMES (PERSONAL)**

en: Berechiah, Berekhyah, Berekhyahu | **es:** Berequyahu, Berequías, Y-Berequías | **fr:** Bérékia, bénédiction, et-Bérékia | **de:** Berechja, [ברכיהו], [וברכיה] 1Chr 3:20; 1Chr 6:39; 1Chr 9:16; 1Chr 15:17; 1Chr 15:23

בְּרַם H1297 *Conj* (5×)

But, however, nevertheless; an Aramaic adversative conjunction introducing a contrast or qualification.

An Aramaic adversative adverb meaning 'but' or 'nevertheless,' used to introduce a contrasting or qualifying statement. It appears five times across Daniel and Ezra, often pivoting from a negative scenario to a divine counter-action. In Daniel 2:28 it shifts from human inability to divine revelation: 'but there is a God in heaven who reveals mysteries.' In Daniel 4:15 and 4:23, it qualifies the command to destroy the tree—'but leave the stump.' The Syriac cognate serves the same contrastive function, translating Greek plēn in the New Testament.

(5×) An adversative conjunction meaning 'but, however, nevertheless,' used to introduce a contrasting clause that qualifies or overrides what precedes it. In Dan 2:28 it pivots dramatically from human inadequacy to divine revelation ('but there is a God in heaven'). In Dan 4:15 and 4:23 it limits a decree of destruction ('but leave the stump of its roots'). Spanish 'pero' and 'sin embargo' and English 'but' all capture the contrastive force. The Syriac cognate bram serves identically, showing the word's stable function across Aramaic dialects. **CONJUNCTIONS AND CONTRAST**

en: but | **es:** Pero, pero, sin-embargo | **fr:** Beraka, mais | **de:** [ברם], aber Ezra 5:13; Dan 2:28; Dan 4:15; Dan 4:23; Dan 5:17

בֶּרַע H1298 *N-proper-ms* (1×)

Bera, king of Sodom in Genesis 14, a name of unknown etymology

This royal name appears in Genesis 14:2, identifying 'Bera king of Sodom' among the five kings defeated by Chedorlaomer's coalition. The name's etymology is unknown—BDB notes the root is uncertain, and the Septuagint renders it as 'Balla.' The name may be non-Semitic, fitting the enigmatic nature of the Genesis 14 kings and cities. Bera and his ally Birsha of Gomorrah led the rebellion that

brought foreign invasion to the Jordan valley and resulted in Lot's capture and Abraham's rescue mission.

(1×) A personal royal name for the king of Sodom in Genesis 14:2, whose etymology remains obscure. Bera joined four other Canaanite kings in rebelling against Mesopotamian overlords, leading to the battle in the Valley of Siddim and Lot's capture. The unknown root and Septuagint's divergent rendering (Balla) suggest possible non-Semitic origin. Multilingual translations (Bera, Béra) uniformly transliterate, preserving the proper noun for this otherwise unattested ancient monarch whose defeat sets up Abraham's heroic rescue and meeting with Melchizedek. **PERSONAL NAMES**

en: Bera | **es:** Bera | **fr:** Bera | **de:** Bera Gen 14:2

בָּרַק H1299 *V-Qal-Imp-ms* (1×)

Flash (lightning), imperative verb meaning to flash forth or send out lightning

This Qal imperative verb appears in Psalm 144:6, in David's prayer for divine intervention: 'Flash lightning' (baroq baraq). The verb is formed from the noun 'baraq' (lightning) and means to flash or send forth lightning. The construction uses a cognate accusative ('flash lightning'), intensifying the request. David asks God to use lightning as a weapon to scatter enemies, similar to theophanic imagery elsewhere in Psalms. Lightning represents God's powerful intervention in battle, striking terror and confusion into hostile forces.

(1×) A Qal imperative verb meaning 'flash' or 'send forth lightning,' appearing in Psalm 144:6 with cognate accusative ('flash lightning'). The verb derives from the noun 'baraq' (lightning) and requests divine intervention through lightning as a weapon to scatter enemies. This theophanic imagery—God wielding lightning bolts—appears throughout biblical poetry (Psalm 18:14, 2 Samuel 22:15). Multilingual renderings (Lanza 'hurl,' flash, dans-lancer-l'éclair 'in hurling lightning,' blitzen) capture both the luminous flash and the violent martial action of God shooting lightning arrows. **LIGHTNING AND RADIANCE**

en: flash | **es:** Lanza | **fr:** dans-lancer-l'éclair | **de:** blitzen Ps 144:6

בָּרָק H1300a *Conj-w / N-mp* (2×)

lightning, flash of lightning; the phenomenon or manifestation of electrical discharge in storms

This term designates the lightning flash itself, particularly as a manifestation of divine power and glory. The Psalms describe God flashing lightning to scatter enemies—the theophanic thunderstorm serving as divine warfare. The plural form suggests multiple lightning bolts or repeated flashes that accompanied God's intervention. In ancient Near Eastern thought, lightning demonstrated the storm god's power, and Scripture adopts this imagery for Yahweh's appearances, where natural phenomena become vehicles of divine presence and action.

(2×) The noun for lightning or lightning flashes (2 Samuel 22:15; Psalm 18:14), appearing in parallel poetic accounts of God's theophanic intervention. Both passages use it with the verb 'flash' or 'send forth,' describing God actively wielding lightning against enemies. The plural form emphasizes multiple bolts or repeated flashes. Translations consistently render it 'lightning,' sometimes with conjunction ('and lightning') to show its pairing with other theophanic elements like arrows, thunder, and darkness in these dramatic divine appearance scenes. **LIGHTNING AND RADIANCE**

en: and-lightning, lightning | **es:** relámpago, y-relámpagos | **fr:** et-dans-éclair, lightning | **de:** lightning, und-Blitz 2Sam 22:15; Ps 18:14

בָּרָק H1300b *Conj-w / N-mp* (19×)

Lightning: a flash of brilliant light in a storm; used of divine theophany, judgment, and dazzling glory.

Bārāq denotes the flash of lightning that splits the sky during a thunderstorm, but in Scripture it reaches far beyond meteorology. At Sinai, lightnings (bĕrāqîm) accompanied thunder and thick cloud as God descended (Exod 19:16). The psalmist celebrates how God's lightnings illumine the world and make the earth tremble (Ps 97:4). In Deuteronomy 32:41 God whets his 'flashing sword'—bĕraq as the gleam of a blade. Nahum 2:5 likens chariots to lightning for sheer speed. Spanish 'relámpago,' French 'éclair,' and German 'Blitz' each preserve the vivid, instantaneous brilliance at the word's core.

lightning (19×) A flash of lightning, whether literal atmospheric discharge or figurative of divine power and brilliance. Predominantly plural (bĕrāqîm) for lightning flashes in theophany at Sinai (Exod 19:16) and in the Psalms (77:18; 97:4; 135:7). Singular in Ps 144:6 as a weapon God hurls. Figuratively, it describes the gleaming edge of God's sword (Deut 32:41) and the swift flash of chariot metal (Nah 2:5). Ezekiel 1:13 uses it for the fiery brilliance among the living creatures. **LIGHTNING AND RADIANCE**

en: Lightning, and-flash-of, and-lightnings | **es:** como-relámpago, como-relámpagos, el-relámpago-de | **fr:** [ברקים], dans-éclair, et-lightnings | **de:** Blitz, Blitz-von, [ברק] Exod 19:16; Deut 32:41; Job 20:25; Job 38:35; Ps 77:18

בָּרָק H1301 *Conj-w / N-proper-ms* (13×)

Barak ('lightning'), son of Abinoam, military leader who defeated Sisera under Deborah's guidance.

The proper name of the Israelite commander who, at Deborah the prophetess's summons, mustered ten thousand men from Naphtali and Zebulun to rout the Canaanite general Sisera at the Wadi Kishon (Judg 4–5). His name means 'lightning,' cognate with the Punic surname Barcas borne by Hamilcar's family. All thirteen occurrences cluster in Judges 4:6–22 and the Song of Deborah in Judges 5:1, 12, 15. Every major translation—Spanish, French, German—simply transliterates the name as 'Barak.'

Barak (13×) The personal name Barak (meaning 'lightning flash'), identifying the son of Abinoam from Kedesh-Naphtali who served as Israel's military commander in the battle against Sisera's Canaanite forces. All occurrences appear in Judges 4:6–22 (the prose narrative) and Judges 5:1, 12, 15 (the victory song of Deborah and Barak). The name is cognate with Punic 'Barcas,' the famous surname of Hamilcar's clan. **PROPER NAMES (PERSONAL)**

en: Barak, and-Barak, for-Barak | **es:** Barak, Y-Barak, a-Barak | **fr:** Barak, et-Barak, pour-Barak | **de:** Barak, fuer-Barak, und-Barak Judg 4:6; Judg 4:8; Judg 4:9; Judg 4:10; Judg 4:12

בַּרְקוֹס H1302 *N-proper-ms* (2×)

Barkos — proper name of a family head among the temple servants (Nethinim) who returned from exile

Barkos appears only in the post-exilic census lists as the ancestor of a family of Nethinim, the temple servants who assisted the Levites. The name's etymology is uncertain, though it may have Babylonian connections. Like many names in Ezra and Nehemiah, it preserves the memory of families who maintained their identity through exile and chose to return to Jerusalem to rebuild the temple community.

(2×) A personal name designating the head of a Nethinim family in the return from Babylon. Found in parallel genealogical lists in Ezra and Nehemiah, this name represents one of many families whose service to the temple continued across generations despite displacement. The consistent transliteration across languages (Barkos, Barcos, Barcós) reflects its nature as an untranslated proper name. **PROPER NAMES (PERSONAL)**

en: Barkos, Barqos | **es:** Barcos, Barcós | **fr:** [ברקוס] | **de:** [ברקוס] Ezra 2:53; Neh 7:55

בַּרְקָנִים H1303 *Art / N-mp* (2×)

briers, thorny shrubs — desert thornbushes used by Gideon as instruments of punishment

This rare word appears only in Gideon's confrontation with the men of Succoth, where he threatens (and then carries out) punishment using thorns and briers from the wilderness. The parallel with 'thorns of the wilderness' suggests particularly sharp, painful desert vegetation. Some ancient interpreters understood these as threshing implements studded with sharp stones, but the context and parallel

terminology favor thorny plants used to lacerate flesh as an extreme form of corporal punishment.

(2×) Thorny desert plants used as instruments of bodily punishment. Gideon's threat and execution of judgment on the elders of Succoth (Judges 8:7, 16) employed these wilderness briers alongside thorns to 'thresh' or tear their flesh. The multilingual glosses (briers, abrojos, épines) consistently identify these as painful thorny vegetation, emphasizing the harsh justice Gideon meted out to those who refused to support his troops. **THORNS AND BRAMBLES**

en: the-briers | **es:** los-abrojos | **fr:** le-briers | **de:** der-briers Judg 8:7; Judg 8:16

בָּרֶקֶת H1304a *Conj-w / N-fs* (2×)

emerald — a green precious stone on the high priest's breastplate, possibly beryl or true emerald

This gem adorned the high priest's breastplate as one of the twelve stones representing Israel's tribes. Ancient versions uniformly identify it as emerald, prized for its brilliant green color. The Hebrew etymology suggests a 'flashing' or 'sparkling' quality, which fits emerald's characteristic luster. The word may be related through ancient trade routes to Sanskrit and Greek terms for similar green stones, reflecting the international commerce in precious gems that supplied Israel's sacred regalia.

(2×) A precious stone set in the high priest's breastplate (Exodus 28:17, 39:10), consistently identified as emerald by ancient translators. The name derives from its flashing or sparkling appearance. Cross-linguistic connections suggest this stone participated in an ancient Near Eastern and Mediterranean trade network for valued green gems used in sacred and royal contexts. **AUTO-DETECTED COMMUNITY 14254 WITH 4 SENSES**

en: and-emerald | **es:** y-esmeralda | **fr:** et-émeraude | **de:** und-Smaragd Exod 28:17; Exod 39:10

בָּרְקַת H1304b *Conj-w / N-fs* (1×)

And emerald (or carbuncle), a green precious stone in Ezekiel's lament over Tyre's king

This feminine noun appears in Ezekiel 28:13, listing precious stones in the garden of Eden imagery applied to the king of Tyre: 'sardius, topaz, and diamond, beryl, onyx, and jasper, sapphire, emerald (bareqet), and carbuncle.' The word 'bareqet' likely refers to a green stone, possibly emerald or a green variety of carbuncle. The root 'baraq' (lightning/flash) suggests a stone with lightning-like brilliance or flash. This stone also appears in the high priest's breastplate (Exodus 28:17). The catalog emphasizes the king's glory before his fall.

(1×) A feminine noun with conjunction meaning 'and emerald' (or possibly 'and carbuncle'), referring to a precious green gemstone appearing in Ezekiel 28:13. The name derives from 'baraq' (lightning), suggesting brilliant, flashing appearance. This stone adorned both the high priest's breastplate and, in Ezekiel's metaphor, the king of Tyre in Eden-like splendor before his prideful fall. Multilingual renderings vary (carbúnculo 'carbuncle,' emerald, émeraude), reflecting ongoing debate about the exact mineral species, though all agree on a green, brilliant precious stone. **AUTO-DETECTED COMMUNITY 14254 WITH 4 SENSES**

en: and-emerald | **es:** y-carbúnculo | **fr:** et-émeraude | **de:** [וברקת] Ezek 28:13

בָּרַר H1305 *V-Qal-QalPassPrtcpl-fp* (18×)

To purify, select, or refine — encompassing moral purging, choosing the best, and sharpening weapons

Barar spans a vivid semantic range from the refiner's fire to the warrior's whetstone. In its reflexive stems (Niphal, Hitpael), it describes showing oneself pure before God — 'with the pure you show yourself pure' (2 Sam 22:27; Ps 18:26). God himself will 'purge out' rebels from among Israel (Ezek 20:38). As a Qal passive participle, it shifts toward selection and quality: chosen warriors (1 Chr 7:40; 9:22), choice sheep prepared for the governor's table (Neh 5:18), and words that are 'pure' or clear (Job 33:3). In the Hiphil, it takes on a sharply physical sense: sharpening arrows for battle (Jer 51:11). Spanish 'purificados/escogidos/afilen' traces each sense distinctly.

1. be pure / purify (10×) To be pure, purify oneself, or purge out — used in reflexive and causative stems for moral and ritual cleansing. In Ps 18:26 and 2 Sam 22:27, God shows himself pure to the pure-hearted. Ezekiel 20:38 uses the verb for God's sovereign act of purging rebels from among his people. The Spanish 'purificados' and 'limpiar' capture the refining dimension. Dan 12:10 extends this to eschatological testing. **PURITY AND CLEANNESS**

en: You-show-Yourself-pure, and-I-will-purge-out, and-to-purify | **es:** Serán-purificados, Y-apartaré, para-limpiar | **fr:** Tu-montre-Yourself-pur, [הברו], [להבר] | **de:** You-zeige-Yourself-rein, [הברו], [וברותי] 2Sam 22:27; Ps 18:26; Eccl 3:18

2. chosen, select, choice (7×) Chosen, select, of the finest quality — the Qal passive participle functioning adjectivally. In 1 Chr 7:40 and 9:22, warriors are described as 'chosen' men. Nehemiah 5:18 lists 'choice' sheep prepared daily. Job 33:3 speaks of words that are 'pure' — carefully selected and clear. The Spanish 'escogidos' distinguishes this selection sense from purification, while the underlying image of sifting connects the two. **PURITY AND CLEANNESS**

en: choice, chosen, polished | **es:** escogidas, escogidos, los-escogidos | **fr:** [ברור], [ברורים], [בררות] | **de:** [ברור], [ברורה], [ברורים] 1Chr 7:40; 1Chr 9:22; 1Chr 16:41; Neh 5:18; Job 33:3

3. sharpen, polish (1×) To sharpen or polish weapons — the Hiphil stem in its most concrete, physical application. In Jer 51:11, the Lord commands: 'Sharpen the arrows!' as Babylon's judgment approaches. The Spanish 'afilen' (sharpen/hone) captures this martial sense precisely. This single occurrence preserves the word's connection to material craftsmanship. **SHARPENING IMPLEMENTS**

en: sharpen | **es:** afilen | **fr:** [הברו] | **de:** [הברו] Jer 51:11

בִּרְשַׁע H1306 *N-proper-ms* (1×)

Birsha, king of Gomorrah in Genesis 14, a name of unknown etymology

This royal name appears in Genesis 14:2, identifying 'Birsha king of Gomorrah' among the five kings who rebelled against Mesopotamian overlords. Like his ally Bera of Sodom, Birsha's name has unknown etymology and uncertain root. The name may be non-Semitic, fitting the enigmatic character of the Genesis 14 narrative with its unique names and places. Birsha joined the coalition defeated in the Valley of Siddim, leading to Lot's capture and Abraham's subsequent rescue mission and meeting with Melchizedek.

(1×) A personal royal name for the king of Gomorrah in Genesis 14:2, whose root and meaning remain unknown. Birsha allied with Bera of Sodom and three other Canaanite kings in rebelling against Mesopotamian domination, resulting in military defeat and Lot's capture. The uncertain etymology and sparse attestation suggest possible non-Semitic origin. Multilingual translations (Birsa, Birsha, Birscha) uniformly transliterate, preserving the proper noun for this obscure ancient monarch whose story intersects with Abraham's early career and the Cities of the Plain. **PERSONAL NAMES**

en: Birsha | **es:** Birsa | **fr:** Birsha | **de:** Birscha Gen 14:2

בְּאֵרֹתִי H1307 *Art / N-proper-ms* (1×)

Berotite - gentilicial denoting a person from Beeroth, a Benjaminite town

This is a gentilicial adjective identifying someone as coming from Beeroth, a town in Benjamin's territory. The term appears in lists of David's mighty men, where several warriors are identified by their hometown. The variant spelling הַבַּרְחֻמִי appears in Chronicles, showing the flexible orthography typical of Hebrew place-name derivatives.

(1×) The lone occurrence in 1 Chronicles 11:39 identifies Naharai the armor-bearer of Joab as a Berotite. Cross-linguistic evidence shows translators rendering this as a proper ethnic designation, with some versions (French, German) simply preserving the Hebrew form untranslated, recognizing it as a technical term for geographic origin.

PERSONAL NAMES
en: the-Berotite | **es:** el-berotita | **fr:** [הַבְּרֹתִי] | **de:** [הַבְּרֹתִי] 1Chr 11:39

בְּשׂוֹר H1308 *Art / N-proper-fs* (3×)
the Besor—a brook in southern Philistine territory near Gaza
The Brook Besor marks a crucial location in David's pursuit of the Amalekite raiders who burned Ziklag (1 Sam 30). Two hundred of David's exhausted men stayed behind at this wadi while four hundred continued the chase. The brook became the site of a significant legal precedent: David ruled that those who stayed with the baggage would share equally in the plunder with those who fought (1 Sam 30:21-25). Modern scholarship identifies it with Wadi Razze southwest of Gaza. The name may connect to a root meaning 'good news,' though this is uncertain.

(3×) A seasonal watercourse (wadi) in Philistine territory, always appearing with the definite article as 'the Besor' (naḥal ha-Besor). All three occurrences are in 1 Samuel 30, marking the location where David divided his forces during the Amalekite pursuit. Cross-linguistic evidence is perfectly consistent: English 'the Besor,' Spanish 'el Besor,' French 'le Besor,' German 'der Besor'—all preserving the proper name with the definite article. This brook serves as both a geographical marker and a memorial to David's just ruling about shared plunder. GEOGRAPHY AND SPACE
en: the-Besor | **es:** el-Besor | **fr:** le-Besor | **de:** der-Besor 1Sam 30:9; 1Sam 30:10; 1Sam 30:21

בְּשֹׂרָה H1309 *N-fs* (6×)
tidings, news (especially good news); also the reward given to the bearer of tidings
A feminine noun appearing in the narratives of 2 Samuel and 2 Kings, closely tied to the drama of battlefield messengers. In most occurrences it simply means 'news' or 'tidings,' as in David's court awaiting word from the battle against Absalom (2 Sam 18:20-27). In 2 Kings 7:9, the lepers recognize that their discovery of the abandoned Aramean camp is 'good news.' A specialized sense appears in 2 Samuel 4:10, where it denotes the reward given to a messenger – the payment one expects for bringing tidings. The Arabic cognate bisharah confirms the core meaning of joyful announcement.

1. news (5×) News or tidings, often with a positive connotation – the report brought by a runner from the battlefield or a dramatic scene. Five occurrences cluster around the Absalom narrative (2 Sam 18:20, 22, 25, 27) and the lepers' discovery (2 Kgs 7:9). French 'nouvelle' and Spanish 'buena nueva' consistently reflect the positive expectation associated with this word, though the news itself is not always good. NEWS AND MESSAGES
en: good-news, news | **es:** buena-nueva | **fr:** bon-nouvelle, nouvelle | **de:** gut-news, news 2Sam 18:20; 2Sam 18:22; 2Sam 18:25; 2Sam 18:27; 2Kgs 7:9

2. a reward (1×) The reward or payment given to the bearer of good tidings – a metonymic extension from the news itself to the compensation expected by its messenger. In 2 Samuel 4:10, David ironically recalls how he treated a previous messenger who expected a reward (besorah) for his report. Spanish 'recompensa' and English 'a reward' capture this concrete, transactional sense distinct from the message itself. NEWS AND MESSAGES
en: a-reward | **es:** recompensa | **fr:** un-récompense | **de:** ein-reward 2Sam 4:10

בָּשַׁל H1310 *Conj-w / V-Piel-ConjPerf-2ms* (28×)
To boil or cook food in liquid (Piel); to ripen or reach maturity of fruit or harvest (Qal/Hifil).
A verb rooted in the application of heat, whether by human hands in the kitchen or by the sun upon the vine. In its most common usage (Piel), it describes the act of boiling or cooking meat and other foods in liquid, as in the prohibition against boiling a kid in its mother's milk (Exod 23:19). When the Qal stem appears, the meaning shifts to natural ripening – the harvest that has grown ripe and ready for the sickle (Joel 3:13). Spanish distinguishes these neatly: cocerás (you shall cook) versus maduró (it ripened), and German similarly separates kochen from reifen.

1. cook, boil (25×) The culinary act of cooking or boiling food by heating it in liquid, used predominantly in the Piel stem for active cooking and Pual for passive being-cooked. Covers sacrificial preparation (Exod 29:31), ordinary meal-making (2 Sam 13:8), and even the harrowing image of mothers cooking their own children in siege (Lam 4:10). Spanish consistently renders cocerás/cocieron, while French uses cuire. BOIL COOK FOOD
en: and-cook, and-she-cooked, and-they-will-cook | **es:** Coced, Y-cocerás, cocerán | **fr:** [בשלו], [המבשלים], [ובשלו] | **de:** [בשלו], [המבשלים], [ובשלו] Exod 12:9; Exod 16:23; Exod 23:19; Exod 29:31

2. ripen, become ripe (3×) The natural process of fruit or grain reaching full maturity, an extension from the heat-of-cooking domain to the warmth of the sun bringing produce to ripeness. Joel 3:13 summons the sickle because the harvest is ripe (bashal), and Gen 40:10 describes grapes ripening on the vine. Spanish maduró and German reifen capture this botanical sense distinctly from the culinary meaning. BOIL COOK FOOD
en: is-ripe, let-be-cooked, ripened | **es:** cocínense, maduraron, maduró | **fr:** [בשל], [בשלו], ripened | **de:** [בשל], [בשלו], reiften Gen 40:10; Ezek 24:5; Joel 3:13

בָּשֵׁל H1311 *Conj-w / Adj-ms* (2×)
boiled, cooked — food prepared by boiling in water rather than roasting
This adjective describes food that has been cooked by boiling rather than by fire. It appears in precise ritual contexts: the Passover lamb must not be eaten 'boiled in water' but roasted, while the Nazirite's offering includes a boiled shoulder of the ram. The distinction between boiling and roasting mattered greatly in Israelite food preparation, especially for sacrificial meals where the cooking method carried symbolic weight. Related to Assyrian terms for ripeness, the root emphasizes the transformation heat brings.

(2×) Cooked or boiled in water, as opposed to roasted over fire. Used to specify forbidden preparation of the Passover lamb (Exodus 12:9) and permitted preparation of the Nazirite's ram shoulder (Numbers 6:19). The Spanish, French, and German glosses (cocido, bouilli, gekocht) all emphasize the 'boiled' aspect, highlighting how this cooking method distinguished certain ritual meals from others. BOIL COOK FOOD
en: and-boiled, boiled | **es:** cocida, y-cocido | **fr:** boiled, et-bouilli | **de:** gekocht, und-boiled Exod 12:9; Num 6:19

בִּשְׁלָם H1312 *N-proper-ms* (1×)
Bishlam - Persian official in Canaan during the time of Ezra, possibly meaning 'son of peace'
A Persian administrative official stationed in the region during the post-exilic period. The name may derive from בֶּן־שָׁלֵם (son of peace), reflecting the Persian practice of compound names. He appears among those who wrote letters to Artaxerxes opposing the rebuilding of Jerusalem. The German rendering 'in-vergalt' (in recompense) suggests an attempt to translate rather than transliterate, though most versions preserve it as a proper name.

(1×) In Ezra 4:7, Bishlam is listed first among the Persian officials who corresponded with the king. The multilingual evidence shows Spanish and English simply transliterating (Bislam, Bishlam), while German offers a semantic interpretation, perhaps reflecting uncertainty about whether this is a name or a title meaning 'in peace' or 'in recompense.' PROPER NAMES (PERSONAL)
en: Bishlam | **es:** Bislam | **fr:** [בשלם] | **de:** in-vergalt Ezra 4:7

בֹּשֶׂם H1313 *N-msc / 1cs* (1×)
my spice/balsam - fragrant substance, likely balsam or aromatic resin, used in perfumery
The word refers to valuable aromatic substances—spices, balsam, or

perfume—highly prized in the ancient world. Related to Arabic ʾ and Greek βάλσαμον (balsam), these substances served as tokens of wealth and royal gifts. They appear in descriptions of temple incense, royal treasuries, and intimate love poetry. The possessive form 'my spice' in Song of Songs adds personal tenderness to the imagery.

(1×) In Song of Songs 5:1, the beloved speaks of gathering 'my spice' alongside myrrh, creating a sensory tapestry of fragrance and intimacy. The first-person possessive intensifies the personal nature of this love poetry. Cross-linguistic renderings consistently emphasize ownership ('mi-especia,' 'mon-baume'), though German's 'mein-Name' appears to be a mistranslation or textual confusion. **SPICE AROMATIC PERFUME**

en: my-spice | **es:** mi-especia | **fr:** mon-baume; | **de:** in-mein-Name Song 5:1

בֹּשֶׂם H1314 *Conj-w / N-mp* (29×)

Spice, perfume, balsam—aromatic substance used in sacred anointing, incense, trade, and royal tribute

The noun בֹּשֶׂם (also בֶּשֶׂם) covers the full range of aromatic substances: spices, perfumes, and balsam resin. It first appears in the Tabernacle prescriptions, where 'sweet-smelling spices' are ingredients for the holy anointing oil and incense (Exod 25:6, 30:23, 35:8). In the historical books, spices signal royal wealth: the Queen of Sheba brings them to Solomon (1 Kgs 10:2, 10, 25), and Hezekiah displays his spice-house to Babylonian envoys (2 Kgs 20:13). Song of Songs uses the plural בְּשָׂמִים as a fragrance of love and desire (Cant 4:10, 14, 16; 5:1, 13). The Arabic cognate ʾ and Aramaic בּוּסְמָא confirm the pan-Semitic aromatic core.

spice / perfume / balsam (29×) Aromatic spice, perfume, or balsam resin used in sacred and royal contexts. In cultic settings, it is a required ingredient for the holy anointing oil and incense (Exod 25:6, 30:23, 35:8, 35:28). In royal narratives, spices function as costly treasures and diplomatic gifts (1 Kgs 10:2, 10; 2 Kgs 20:13; 2 Chr 9:1, 9). In Song of Songs, the plural form becomes a metaphor for the beloved's allure (Cant 4:10, 14, 16; 5:1, 13), blending the sensory and the sacred. **SPICE AROMATIC PERFUME**

en: and-spices, fragrant, its-spices | **es:** aroma, con-especias, especias | **fr:** [בשמים], [הבשמים], [ובשמים] | **de:** Gewuerze, [בשמיו], [הבשמים] Exod 25:6; Exod 30:23; Exod 35:8

בָּשְׂמַת H1315 *N-proper-fs* (7×)

Basemath — proper name ('fragrant') borne by wives of Esau and a daughter of Solomon

A feminine proper name (בָּשְׂמַת) likely meaning 'fragrant' or 'perfume,' derived from the root בֹּשֶׂם ('spice, balsam'). It is borne by at least two — possibly three — women in Scripture. In Genesis 26:34, Basemath is a Hittite wife of Esau (daughter of Elon), while in Genesis 36:3 a Basemath daughter of Ishmael also marries Esau, creating a well-known harmonization puzzle with the name Mahalath in Genesis 28:9. A third Basemath appears as Solomon's daughter, married to the governor Ahimaaz (1 Kings 4:15).

Basemath (personal name) (7×) The proper name Basemath (בָּשְׂמַת, 'fragrant'), referring to: (1) a Hittite woman, daughter of Elon, wife of Esau (Gen 26:34); (2) a daughter of Ishmael and wife of Esau (Gen 36:3, 4, 10, 13, 17 — the Samaritan Pentateuch reads Mahalath throughout Genesis 36, reflecting a textual tradition that harmonized the names); and (3) a daughter of Solomon who married Ahimaaz (1 Kgs 4:15). Spanish Basemat/Basmat and German Basemat/Basmat preserve the Semitic root with slight orthographic variation. **PROPER NAMES (PERSONAL)**

en: Basemath, and-Basemath | **es:** Basemat, Basmat, y-Basmat | **fr:** Basemath, et-Basemath | **de:** Basemat, Basemath, Basmat Gen 26:34; Gen 36:3; Gen 36:4; Gen 36:10; Gen 36:13

בָּשָׁן H1316 *Art / N-proper-fs* (60×)

Bashan — the fertile highland region east of the Jordan, originally the kingdom of Og, famed for its cattle and oaks.

Bashan designates the broad, fertile plateau east of the Sea of Galilee and the upper Jordan, stretching from the Jabbok gorge northward toward Mount Hermon. In the conquest narratives it is defined as the kingdom of Og (Num 21:33; Deut 3:1-13), a territory allotted to the half-tribe of Manasseh. The name quickly became proverbial for abundance: the 'cows of Bashan' in Amos 4:1, the mighty 'bulls of Bashan' in Psalm 22:12, and the 'oaks of Bashan' in Isaiah 2:13 and Zechariah 11:2 all trade on its reputation for lush pasture and towering timber. Nahum 1:4 and Isaiah 33:9 personify Bashan as languishing when God's judgment falls. Spanish Basan, French Basan, and German Baschan all transliterate directly.

Bashan (territory) (60×) The proper territorial name for the region of Bashan east of the Jordan, encompassing the modern Golan Heights and Hauran plateau — originally the kingdom of Og (Num 21:33; Deut 3:1-3), later a type of exceptional fertility. Its oaks, bulls, and cows became stock images of strength and abundance (Ps 22:12; Amos 4:1; Isa 2:13). All target languages transliterate rather than translate, confirming it functions as a fixed geographic proper noun. **GEOGRAPHY AND SPACE**

en: the-Bashan | **es:** Basán, el-Basán | **fr:** le-Basan, le-Bashan | **de:** der-Baschan Num 21:33; Num 32:33; Deut 1:4; Deut 3:1

בָּשְׁנָה H1317 *N-fs* (1×)

shame - sense of disgrace or humiliation, particularly in the context of failed idolatry

This noun captures the emotional and social reality of shame, the painful awareness of dishonor or disgrace. In prophetic contexts, it often describes the humiliation that comes from trusting in false gods or political alliances that fail. The shame is not merely psychological but communal—a public exposure of misplaced trust. Hosea uses this term to describe Israel's coming disgrace when their idolatrous practices prove worthless.

(1×) Hosea 10:6 prophesies that Israel will bear shame because of their 'counsel'—their political machinations and idolatrous schemes. The term appears in a context of judgment where Ephraim's shame becomes visible to all. Translations consistently render this as shame or disgrace (Spanish 'vergüenza'), though French and German show translation uncertainties with phrases like 'dans-année' and 'in-Jahr,' perhaps reflecting confusion with similar-sounding roots. **SHAME AND DISGRACE**

en: shame | **es:** vergüenza | **fr:** dans-année | **de:** in-Jahr Hos 10:6

בּשׁס H1318 *V-Piel-Inf / 2mp* (1×)

trampling - act of treading down or crushing underfoot, used metaphorically of oppression

This rare verbal form depicts the physical act of trampling or treading down, likely formed by dissimilation from the more common root בּוּס. Amos employs this vivid image to indict the wealthy for their economic oppression of the poor. The trampling metaphor powerfully conveys the violent, dehumanizing nature of social injustice—treating people like dirt underfoot. The prophet links this trampling directly to economic exploitation and unjust taxation.

(1×) In Amos 5:11, God condemns the oppressors 'because of your trampling upon the poor.' The verbal infinitive with possessive suffix emphasizes their ongoing, habitual oppression. Spanish 'pisoteáis' captures the active verb form, while French 'fouler' conveys the sense of treading down. The German preserves the Hebrew form untranslated, perhaps recognizing textual difficulty. **TRAMPLING AND TREADING**

en: your-trampling | **es:** pisoteáis | **fr:** fouler | **de:** [בושׁסכם] Amos 5:11

בָּשַׂר H1319 *V-Piel-Imp-mp* (24×)

Bear good tidings, announce joyful news – proclaim victory, salvation, or glad tidings (Piel stem)

In the Piel stem, this verb means to bring or proclaim good news, with a rich semantic range spanning battlefield victory reports, prophetic announcements of salvation, and liturgical praise. The Arabic cognate connects the joy of the face with delivering glad

tidings. Isaiah's herald crying 'Your God reigns!' (Isa 52:7) represents the theological summit of this word, later echoed in the New Testament concept of 'gospel' (euangelion). The feminine participle mevasseret (Isa 40:9) personifies Zion herself as the bearer of good news. Psalm 96:2 extends the word into communal worship: 'proclaim his salvation day after day.' Spanish anunciad and French annoncer capture its proclamatory force.

bring good news, proclaim (24×) To bear or proclaim good tidings, especially news of military victory or divine deliverance (Piel). The battlefield messenger who runs to announce the outcome of war is the paradigmatic usage (2 Sam 18:19-20; 1 Sam 31:9). Isaiah transforms this into eschatological proclamation – the herald announces God's reign and salvation to Zion (Isa 40:9; 41:27; 52:7; 61:1). The participial form mevasser becomes a technical term for prophetic announcement, and Psalm 96:2 extends it to liturgical worship. The Arabic cognate bashar links the joy of the face with delivering glad news, while the Ethiopic cognate absara confirms the joyful-announcement sense across Semitic languages. ANNOUNCING AND DECLARING

en: I-have-proclaimed, a-herald, and-let-me-bring-news | **es:** Proclamé, anunciad, anunciarás | **fr:** [בשרו], [לבשר], annoncer | **de:** Freudenbote, [בשרו], [לבשר] 1Sam 4:17; 1Sam 31:9; 2Sam 1:20; 2Sam 4:10; 2Sam 18:19

בָּשָׂר H1320 *Conj-w* (270×)

Flesh, meat; the physical body, edible animal tissue, or the outer skin; humanity in its frailty before God.

Basar is the Hebrew Bible's primary word for the material, corporeal dimension of living creatures. At its most common it denotes the body itself — the physical being of humans and animals as distinct from spirit or soul, as when God declares 'My Spirit shall not strive with man forever, for he is flesh' (Gen 6:3). Yet it also narrows to the concrete: the roasted meat of the Passover lamb (Exod 12:8), the sacrificial portions laid on the altar, and the everyday meat of meals. In priestly legislation a third, more specialized sense emerges — the visible skin or body surface inspected for leprosy, where Swahili ngozi ('skin') and Arabic bashara ('epidermis') preserve the original Semitic root meaning more transparently than English 'flesh' does. Across all three senses, basar carries an undertone of vulnerability and transience.

1. individual body, corporeal self (161×) Split from sense 88507. Criteria: The physical body of an individual person or animal; contexts of disease, washing, embodied existence; 'my flesh shall rest in hope' (Ps 16:9)

en: flesh, meat | **es:** carne, carne: | **fr:** chair, viande | **de:** Fleisch Gen 2:21; Gen 9:4; Gen 17:11; Gen 17:14; Gen 17:23

2. all flesh, collective humanity/creatures (46×) Split from sense 88507. Criteria: The idiom 'kol basar' (all flesh) meaning all living creatures or all humanity collectively; Gen 6:12-13, 17; universal scope rather than individual body

en: flesh | **es:** carne | **fr:** chair | **de:** Fleisch, Fleisch-ist, Fleisches Gen 6:3; Gen 6:12; Gen 6:13; Gen 6:17; Gen 6:19

3. edible meat, food from animals (45×) Split from sense 88509. Criteria: Animal tissue as food, especially in dietary and sacrificial contexts (Passover meat, craving meat in wilderness, priests consuming sacrifice portions)

en: its-flesh, the-flesh, the-meat | **es:** La-carne, carne-suya, la-carne | **fr:** chair, la-chair, le-chair | **de:** der-Fleisch, sein-Fleisch Exod 12:8; Exod 12:46; Exod 16:3; Exod 21:28; Exod 29:31

4. skin, body surface (14×) The outer skin or body surface, a specialized sense appearing 14 times almost exclusively in priestly/medical legislation concerning skin diseases and bodily discharges (Lev 13-15; 2 Kgs 5:10-14). When the priest inspects a 'swelling in the flesh,' the meaning is clearly dermatological, not the whole body. Swahili ngozi ('skin'), Arabic bashara ('epidermis'), and the BDB entry's own cognate note (Arabic bashar = skin) all confirm that this represents the original concrete meaning of the Semitic root, preserved in specialized ritual contexts while the broader 'body' sense came to dominate. FLESH AND BODY

en: as-his-flesh, flesh-my, his-flesh | **es:** como-su-carne, en-carne-de-, en-su-carne | **fr:** chair, comme-son-chair, dans-chair-de | **de:** Fleisch, dein-Fleisch, in-Fleisch-von Exod 4:7; Lev 15:7; Lev 15:19; 2Kgs 5:10; Job 4:15

5. literal human/animal flesh as physical tissue (4×) Split from sense 88509. Criteria: The physical tissue and skin of living beings, whether human or animal, as material substance (e.g., circumcision of flesh, bodies of flesh)

en: from-flesh-of-them, the-flesh | **es:** de-carne-de-ellos, la-carne | **fr:** chair, le-chair | **de:** Fleisch, der-Fleisch Lev 13:15; Lev 13:16; Ezek 11:19

בְּשַׂר H1321 *N-ms* (3×)

flesh—Aramaic term for bodily flesh or creatures in Daniel

This is the Aramaic equivalent of Hebrew basar, appearing only in Daniel's visions. It refers both to literal flesh devoured by beasts (Dan 7:5) and figuratively to humanity or all living creatures (Dan 2:11, 4:12). The word shares cognates across Aramaic dialects (Targum, Syriac) and carries the same semantic range as its Hebrew counterpart: physical flesh, humanity as mortal beings, and the realm of created life distinct from the divine. In Daniel 2:11, it emphasizes the unbridgeable gap between gods and mortals.

(3×) Aramaic noun for flesh, used in three contexts in Daniel: (1) flesh as food for beasts (Dan 7:5), (2) flesh as humanity/mortals distinct from deity (Dan 2:11), and (3) all creatures/living things (Dan 4:12, 'all flesh'). The glosses are straightforward: English 'flesh,' Spanish 'carne/la carne,' German 'Fleisch.' French and German sometimes use placeholder brackets for the emphatic Aramaic form (bishrah), reflecting the slight morphological difference from Hebrew. The term functions identically to Biblical Hebrew basar in its semantic range. FLESH AND BODY

en: flesh | **es:** carne, la-carne | **fr:** [בשר], [בשרא] | **de:** Fleisch, [בשרא] Dan 2:11; Dan 4:12; Dan 7:5

בֹּשֶׁת H1322 *Conj-w / N-fsc / 1cs* (31×)

Shame, disgrace, or humiliation; also used as a scribal substitute for Baal in personal names (Bosheth).

Boshet is the Hebrew noun for shame in its fullest dimensions: the burning personal humiliation of public disgrace, the confusion of face before enemies, and the reproach of unfaithfulness. Prophets wield it powerfully: Jeremiah declares that Israel's fathers inherited nothing but boshet from their idols (Jer 3:24-25), and the Psalms pray that enemies be clothed in shame (Ps 35:26; 132:18). Spanish vergüenza and French honte capture the emotional weight well. Uniquely, later scribes replaced the theophoric element Baal in personal names with boshet, producing names like Ish-bosheth (2 Sam 2:8), a theological statement encoded in the very act of naming.

1. shame, disgrace (30×) Shame, disgrace, or humiliation as an abstract condition. The dominant sense across 30 occurrences, it describes the state of being shamed before God, enemies, or society. Found in constructions like boshet panim (shame of face, Dan 9:7-8; Ezra 9:7), labash boshet (to clothe with shame, Job 8:22; Ps 35:26), and as the bitter fruit of idolatry (Jer 3:24-25). Spanish vergüenza, French honte, and German Schande all converge on this core meaning of public disgrace and inner humiliation. SHAME AND DISGRACE

en: And-the-shame, Like-the-shame, for-disgrace | **es:** Como-vergüenza-de, Y-la-vergüenza, a-la-vergüenza | **fr:** comme-honte, dans-honte, et-le-honte | **de:** Schande, [בשת], [לבשת] 1Sam 20:30; 2Chr 32:21; Ezra 9:7; Job 8:22

2. Bosheth (proper name substitute) (1×) A proper name element (Bosheth) substituted by later scribes for the divine name Baal in Israelite personal names, reflecting theological aversion to the Canaanite deity. This single occurrence (2 Sam 21:7) preserves the name Mephibosheth, where -bosheth replaces original -baal. All translations simply transliterate as bosheth/boshet, signaling recognition of the proper name function rather than the common noun meaning. SHAME AND DISGRACE

en: bosheth | **es:** boshet | **fr:** bosheth | **de:** bosheth 2Sam 21:7

בַּת H1323 *Prep-l / N-fpc / 3ms* (589×)
Daughter, female offspring or descendant; figuratively a dependent village or satellite town of a larger city.
Bath is the feminine counterpart to ben (son), denoting a female child in relation to her parents. Yet its semantic range stretches far beyond biology: 'daughters of Zion' means the women — or the community — belonging to Jerusalem, and 'daughter' as a vocative is a term of tender address (Ruth 2:8). Most strikingly, bath develops a geographic sense: the 'daughters' of a city are its surrounding unwalled villages, dependent on the fortified mother-city. Spanish translators capture this vividly, shifting from hija (daughter) to aldeas (villages) when the context demands it (Josh 17:11; Num 21:25).

1. daughter, female offspring (545×) A female child in relation to her parents; by extension granddaughter, female descendant, young woman, or woman belonging to a people or place ('daughter of Zion'). Rendered hija (Spa.), fille (Fra.), Tochter (Ger.) across 545 occurrences. Includes vocative address to a young woman (Ruth 2:8) and collective identity markers like 'daughters of Israel' (2 Sam 1:24; 1 Chr 3:5). GEOGRAPHY AND SPACE
en: (daughter-of-), daughter-of, daughter-of- | **es:** hija-de, hija-de- | **fr:** fille | **de:** Tochter 1Chr 1:50; 1Chr 2:21; 1Chr 3:2; 1Chr 3:5

2. dependent village, satellite town (44×) A dependent village or satellite settlement surrounding a larger fortified city, where the 'daughters' are unwalled towns economically and defensively tied to the mother-city. Spanish translators shift from hija to aldeas (villages) in these contexts, confirming the metaphorical leap from kinship to geography. Concentrated in conquest and settlement narratives (Num 21:25, 32; Josh 15:45; Josh 17:11; Judg 11:26). GEOGRAPHY AND SPACE
en: and-in-her-daughters, and-in-its-daughters, and-its-daughters | **es:** e-hijas-de-ella, y-a-hijas-de-ella, y-aldeas-de-ella | **fr:** et-fille | **de:** und-Tochter Num 21:25; Num 21:32; Num 32:42; Josh 15:45; Josh 17:11

בַּת H1324 *Conj-w / N-fsc* (13×)
Bath, a Hebrew unit of liquid measure (~22 liters), used for wine, oil, and other liquids.
A unit of liquid capacity in the ancient Israelite measurement system, equivalent to about 22 liters or 6 US gallons. It stood as the liquid counterpart to the dry ephah, both being one-tenth of a homer (Ezek 45:11, 14). Solomon's bronze sea held 2,000 baths (1 Kgs 7:26; 2 Chr 4:5), and his ten lavers each held 40 baths (1 Kgs 7:38). Isaiah 5:10 warns that ten acres of vineyard shall yield only one bath—a sign of divine judgment. Spanish 'batos' and French 'bath' preserve the Hebrew term nearly unchanged.

bath (unit of liquid measure) (13×) A standard Hebrew unit of liquid volume equal to approximately 22 liters, used to measure wine, oil, and water in commercial, liturgical, and agricultural contexts. Defined as one-tenth of a homer and equivalent to the dry ephah (Ezek 45:11, 14). Solomon's molten sea held 2,000 baths (1 Kgs 7:26; 2 Chr 4:5), and each of the ten lavers held 40 baths (1 Kgs 7:38). In Isaiah 5:10 the meager yield of one bath from ten acres signals covenant judgment. BATH LIQUID MEASURE
en: and-bath-of-, and-the-bath, bath | **es:** batos, el-bato, los-batos | **fr:** [בתים], bath, et-mesure | **de:** Haus, Tochter, bath 1Kgs 7:26; 1Kgs 7:38; 2Chr 2:10; 2Chr 4:5

בַּת H1325 *N-mp* (2×)
baths — a liquid measure unit, roughly 22 liters or 6 gallons, used for wine, oil, and water
The bath was a standard unit of liquid measurement in ancient Israel, approximately equal to six gallons. In Ezra 7:22, it appears in duplicate within a single verse specifying the Persian king's authorization for temple supplies: up to 100 baths of wine, 100 baths of oil. This Aramaic form of a common Hebrew measurement term reflects the bureaucratic precision of Persian-period administration, where exact quantities mattered for royal accounting of religious subsidies.

(2×) A liquid measure used in Persian-period administrative texts to quantify wine and oil allocations for the temple. Both occurrences in Ezra 7:22 specify royal support for temple operations, demonstrating how this standard measurement facilitated imperial oversight of religious institutions. The word appears in Aramaic sections of Ezra, reflecting official Persian chancellery language. BATH LIQUID MEASURE
en: baths | **es:** batos, batos-de | **fr:** [בתין] | **de:** [בתין] Ezra 7:22

בָּתָה H1326 *N-fs* (1×)
waste/destruction - complete desolation or ruin, the end-state of divine judgment
This noun denotes utter destruction or waste, the complete ruination of what was once productive or valuable. Isaiah uses it in the parable of the vineyard, where God threatens to reduce His carefully tended vineyard to absolute desolation. The term may be related to כָּלָה (end, completion), emphasizing finality. The vineyard will not merely decline but will be made into total wasteland—unpruned, unprotected, overgrown with thorns.

(1×) Isaiah 5:6 contains God's threat: 'I will make it a waste'—the vineyard that represents Israel will become complete desolation. The context describes removing all protective care, letting it return to wilderness. Spanish 'desolación' captures the comprehensive ruin, while French and German preserve the Hebrew form, perhaps acknowledging lexicographical uncertainty about this rare term's precise nuance. DESOLATION AND WASTE
en: waste | **es:** desolación | **fr:** [בתה] | **de:** [בתה] Isa 5:6

בַּתָּה H1327 *Art / N-fp* (1×)
cliffs/precipices - steep, cut-off rock faces; abrupt escarpments in ravines
This term describes steep precipices or cliff faces, particularly those found in ravines or wadis. The root idea involves something cut off or abrupt—vertical rock faces that drop sharply. Isaiah uses this geographic feature in a prophetic image of the Assyrian invasion, where enemy forces will penetrate even the most remote and defensible natural locations. The combination with 'ravines' emphasizes hidden, difficult-to-access terrain.

(1×) In Isaiah 7:19, the prophet warns that invading forces will settle 'in the ravines of the precipices'—even the most inaccessible terrain will be occupied. The image conveys total, inescapable invasion. Spanish 'quebradas' (ravines/gorges) and English 'cliffs' both emphasize steep terrain. French and German preserve the Hebrew, possibly due to the term's geographical specificity and rarity. ROCK AND CLIFF
en: the-cliffs | **es:** las-quebradas | **fr:** [הבתות] | **de:** [הבתות] Isa 7:19

בְּתוּאֵל H1328a *Conj-w / N-proper-ms* (9×)
Bethuel, nephew of Abraham, son of Nahor, and father of Rebekah and Laban.
A proper name (perhaps meaning 'man of God,' comparable to מְתוּשָׁאֵל) designating the son of Nahor, Abraham's brother, and the father of Rebekah. Bethuel plays a pivotal but surprisingly passive role in the patriarchal narratives — he is named as Rebekah's father when Abraham's servant seeks a bride for Isaac (Gen 24:15, 24, 47, 50), yet Laban does most of the speaking. He is consistently identified as 'Bethuel the Aramean of Paddan-Aram' (Gen 25:20; 28:2, 5). Translations are uniform: Spanish 'Betuel', French 'Bethuel', German 'Betuel.'

Bethuel (9×) Bethuel — a proper name (possibly 'man of God') for the son of Nahor and Milcah, nephew of Abraham, and father of Rebekah and Laban. He appears primarily in the betrothal narrative of Genesis 24, where Abraham's servant travels to the city of Nahor in Aram-Naharaim to find a wife for Isaac (Gen 24:15, 24, 47, 50). The Priestly source identifies him as 'Bethuel the Aramean of Paddan-Aram' (Gen 25:20; 28:2, 5). His relative silence in the marriage negotiation, where Laban takes the lead, has long intrigued commentators. Cross-linguistic evidence is highly consistent: Spanish 'Betuel', French 'Bethuel', German 'Betuel'. PROPER NAMES

(PERSONAL)
en: Bethuel, and-Bethuel, to-Bethuel | **es:** Betuel, Y-Betuel, a-Betuel | **fr:** Bethuel, et-Bethuel, à-Bethuel | **de:** Betuel, Betuels, dem-Betuel Gen 22:22; Gen 22:23; Gen 24:15; Gen 24:24; Gen 24:47

בְּתוּאֵל H1328b *Conj-w* (1×)

and in Bethuel - prepositional phrase marking geographic location in Simeon's territory

This refers to Bethuel, a town in the tribal allotment of Simeon. The settlement appears under various names across biblical texts (also Bethul, Chesil, Bethel), reflecting either textual variants or multiple names for the same location—a common phenomenon in ancient Near Eastern geography. The exact site remains unknown to modern archaeology. The name may mean 'dwelling of God,' following typical Semitic place-name patterns.

(1×) In 1 Chronicles 4:30, Bethuel appears in a list of Simeonite cities. The name's variants across Joshua, Samuel, and Chronicles suggest scribal confusion or dialectal differences in pronunciation. The multilingual evidence shows most versions preserving the transliteration with the preposition 'and in' or 'Y en,' though French and German leave the form in Hebrew, acknowledging the textual-critical issues surrounding this place name. **GEOGRAPHY AND SPACE**
en: and-in-Bethu'el | **es:** Y-en-Betuel | **fr:** [ובבתואל] | **de:** [ובבתואל] 1Chr 4:30

בְּתוּאֵל H1329 *Conj-w / N-proper-fs* (1×)

and Bethul - settlement in Simeon's territory, variant spelling of Bethuel

Bethul represents another orthographic variant of the Simeonite town also known as Bethuel, Chesil, or Bethel. These variant spellings likely reflect different manuscript traditions, dialectal pronunciations, or actual name changes over time. Such variation was common for lesser-known settlements, especially those in the Negev region assigned to Simeon. The conjunction 'and' indicates this is part of a geographic list.

(1×) Joshua 19:4 lists Bethul among the cities of Simeon's inheritance, appearing in a catalog of settlements. The parallel passage in 1 Chronicles 4:30 has Bethuel instead. Cross-linguistic renderings consistently preserve the name with coordinating conjunction: 'and-Bethul,' 'y-Betul,' 'et-Bethul,' showing translators' recognition that this is part of a formal geographic register. **GEOGRAPHY AND SPACE**
en: and-Bethul | **es:** y-Betul | **fr:** et-Bethul | **de:** und-Bethul Josh 19:4

בְּתוּלָה H1330 *N-fpc* (50×)

virgin, maiden — a young unmarried woman, with emphasis on sexual purity; also used figuratively of cities and nations

Betulah denotes a young woman of marriageable age whose defining characteristic is virginity — she dwells in her father's house, as yet unknown to a man (Gen 24:16). Its 50 occurrences move between literal and figurative with striking freedom: legal texts prescribe marriage rules for the betulah (Deut 22:19, 23, 28), the high priest must marry one (Lev 21:13-14), yet the prophets personify whole nations as 'virgin Israel' (Amos 5:2; Jer 31:4) and 'virgin daughter of Zion' (2 Kgs 19:21; Lam 2:13). Joel 1:8 memorably pictures a betulah mourning for the bridegroom of her youth. Arabic batula and Akkadian batultu confirm the word's pan-Semitic antiquity.

1. literal virgin: unmarried young woman (37×) Split from sense 88716. Criteria: Individual young women of marriageable age dwelling in father's house, emphasized for sexual purity (Gen 24:16, Exod 22:16-17, Lev 21:3-14, Deut 22)
en: a-virgin, virgin, virgin-of | **es:** a-la-virgen, con-la-virgen, doncellas | **fr:** [בתולה], [בתולות], un-virgin | **de:** Jungfrau, Jungfrauen, ein-virgin Gen 24:16; Exod 22:16; Exod 22:17; Lev 21:3; Lev 21:14

2. figurative virgin: personified cities and nations (13×) Split from sense 88716. Criteria: Cities or nations metaphorically personified as a virgin maiden to express vulnerability, purity, or pathos of devastation ('virgin daughter of Zion,' 'virgin Israel,' Isa 37:22, Amos 5:2, Lam 1:15, 2:13)
en: O-virgin, for-the-virgin, of-Tsiyon | **es:** a-la-virgen, la-virgen, las-vírgenes-de | **fr:** vierge, vierge-de, virgin | **de:** Jungfrau, virgin 2Kgs 19:21; Isa 23:12; Isa 37:22; Isa 47:1; Jer 14:17

בְּתוּלִים H1331 *N-mpc / 1cs* (10×)

Virginity — the state of being a virgin, or the physical tokens proving a bride's virginity

The masculine plural noun בְּתוּלִים (betulim) denotes the state of virginity or the physical evidence thereof, used in legal and social contexts pertaining to a woman's sexual purity before marriage. Deuteronomy 22:14-20 provides the fullest treatment, where a husband may challenge his bride's virginity and her parents must produce the 'tokens of virginity' (betulim) before the elders — likely the bloodstained garment from the wedding night. Leviticus 21:13 requires the high priest to marry a woman 'in her virginity.' Judges 11:37-38 records Jephthah's daughter bewailing her virginity on the mountains. Arabic bakārah, Korean cheonyeoseong, and Spanish virginidad all confirm a single unified sense.

virginity (state or evidence of) (10×) The state of virginity or the physical evidence (tokens) proving a bride's sexual purity prior to marriage. Central to the legal procedure in Deuteronomy 22:14-20, where the 'tokens of virginity' must be displayed before the city elders to vindicate an accused wife. Also used of the high priest's marriage requirement (Lev 21:13) and Jephthah's daughter bewailing her virginity (Judg 11:37-38). Ezekiel 23:3, 8 uses the term metaphorically of Jerusalem and Samaria's youth before their 'harlotry.' Arabic كارة (bakārah), Spanish 'virginidad,' and Swahili 'ubikira' all render the same semantic content. **VIRGIN MAIDEN**
en: evidence-of-virginity, evidence-of-virginity-of, her-virginity | **es:** en-su-virginidad, la-virginidad-de, mi-virginidad | **fr:** dans-sa-virginité, evidence-de-virginité, evidence-de-virginité-de | **de:** [בתוליה], [בתוליהן], evidence-von-virginity Lev 21:13; Deut 22:14; Deut 22:15; Deut 22:17

בִּתְיָה H1332 *N-proper-fs* (1×)

Bithiah - daughter of Pharaoh who married Mered of Judah, meaning possibly 'daughter of Yahweh'

A remarkable name meaning possibly 'daughter of Yahweh' or 'worshipper of Yah,' given to an Egyptian princess who married into the tribe of Judah. The name follows a pattern seen in Phoenician (בתבעל, 'daughter of Baal'), where 'bat' (daughter) compounds with a divine name to indicate devotion. That an Egyptian royal bore a Yahwistic name suggests either conversion or that the name was given later, commemorating her incorporation into Israel. She is explicitly identified as Pharaoh's daughter.

(1×) In 1 Chronicles 4:18, Bithiah is identified as 'the daughter of Pharaoh' whom Mered married. This extraordinary cross-cultural marriage united Egyptian royalty with Israelite lineage. Most translations simply transliterate the name (Bitya, Bithyah), recognizing it as a proper designation, while French and German preserve the Hebrew form, perhaps acknowledging the name's theological significance (Yahweh + daughter). **PROPER NAMES (PERSONAL)**
en: Bithyah | **es:** Bitya | **fr:** [בתיה] | **de:** [בתיה] 1Chr 4:18

בָּתַק H1333 *Conj-w / V-Piel-ConjPerf-3cp / 2fs2* (1×)

and they shall cut you - violent action of dismembering or slashing with swords

This Piel verbal form describes the violent act of cutting to pieces, hacking apart, or dismembering with swords. Related to Akkadian batāqu and Arabic ´ (to cut, amputate), it conveys brutal, lethal violence. Ezekiel employs this graphic imagery in his allegory of unfaithful Jerusalem, where the city personified as an adulteress faces extreme punishment. The second-person feminine suffix makes the threat intensely personal and direct.

(1×) In Ezekiel 16:40, the prophet delivers God's judgment: 'they shall cut you to pieces with their swords.' This appears in an

extended metaphor where Jerusalem's infidelity receives violent recompense from her former lovers. Spanish 'te atravesarán' (they will pierce you through) captures the violent penetration, while French 'percer' (pierce) emphasizes the sword's action. German preserves the Hebrew, recognizing the term's rarity and graphic intensity. **SECOND PERSON PRONOUNS**

en: and-they-shall-cut-you | **es:** y-te-atravesarán | **fr:** et-percer | **de:** [ובחקוך] Ezek 16:40

בָּתַר H1334 *V-Qal-Perf-3ms* (2×)

cut in two, divide — to sever animals for covenant ceremonies

This verb describes the ritual cutting of animals in covenant-making ceremonies, appearing only in the foundational covenant scene of Genesis 15. Abraham cut animals in half and arranged the pieces, creating a pathway through which the divine presence passed, solemnizing God's promise of land and offspring. The Arabic cognate emphasizes cutting off or severing completely. Both occurrences in the same verse use different forms to describe this decisive, ceremonial division that accompanied the most solemn oaths in ancient Near Eastern treaty-making.

(2×) To cut animals in two for covenant ritual purposes. Both uses in Genesis 15:10 describe Abraham's preparation of sacrificial animals, severing them down the middle to create the sacred space through which God's glory would pass. The multilingual evidence (cut, partió, couper, zerteilte) consistently identifies this as a deliberate bisection, not mere butchering, emphasizing the ceremonial nature of covenant ratification. **SPLITTING AND CLEAVING**

en: and-he-cut, he-cut | **es:** partió, y-los-partió | **fr:** et-il-couper, il-couper | **de:** und-zerteilte, zerteilte-er Gen 15:10

בֶּתֶר H1335 *N-mpc* (3×)

parts, pieces—halves of animals cut for covenant-making rituals

This noun refers to the pieces or halves of animals cut apart in ancient covenant-making ceremonies. In Genesis 15:10, Abraham cuts animals 'in pieces' (literally 'in its halves'), and in Jeremiah 34:18-19, violators of covenant are threatened with the fate of the calf whose parts they walked between. The practice involved cutting animals in two and passing between the pieces, symbolically invoking a curse upon covenant-breakers. The word may also appear in Song of Songs 2:17 as 'mountains of Bether' (cleft mountains), though this is disputed.

(3×) Pieces or halves of animals divided in covenant rituals. Genesis 15:10 uses the singular ('his piece') for Abraham's ritual, while Jeremiah 34:18-19 uses plural forms ('parts of the calf') for the violated covenant. Cross-linguistic evidence shows: English 'his piece/parts of,' Spanish 'mitad (half)/partes de,' French 'son pièce/[betri],' German 'Stück/[betri].' The Hebrew root suggests cutting or severing. Some languages leave the Jeremiah occurrences untransliterated, perhaps due to the ritual's strangeness or textual difficulty. This is technical vocabulary for covenant-making ceremonies. **FRAGMENTS AND PIECES**

en: his-piece, its-parts, parts-of | **es:** mitad-de-él, partes-de, partes-de-él | **fr:** [בתרי], [בתריו], son-pièce | **de:** Stück, [בתרי], [בתריו] Gen 15:10; Jer 34:18; Jer 34:19

בֶּתֶר H1336 *N-ms* (1×)

Bether - place name possibly meaning 'division/cleft,' referring to cleft mountains or separation

This enigmatic term appears in Song of Songs' poetic landscape, meaning either 'cleft mountains,' 'mountains of separation,' or possibly referring to malobathron (an aromatic plant). The root suggests cutting or dividing, which fits with mountainous terrain characterized by deep ravines and separated peaks. Some interpreters see it as a proper name (Bether), while others read it descriptively. The ambiguity has generated diverse scholarly opinions, reflected in ancient versions and modern translations.

(1×) In Song of Songs 2:17, the beloved urges her lover to flee 'to the mountains of Bether' until evening shadows fall. The phrase creates romantic, distant imagery—perhaps mountains that separate the lovers, or cleft peaks suggesting hidden valleys. Most translations preserve 'Bether' as a place name (Spanish Beter, English Bether), treating it as geographic, though the exact referent remains poetically elusive. **FRAGMENTS AND PIECES**

en: Bether | **es:** Beter | **fr:** de-Béther. | **de:** [בתר] Song 2:17

בַּת־רַבִּים H1337 *N-proper-fs* (1×)

Bath-rabbim - gate of Heshbon meaning 'daughter of multitudes,' describing a populous city

This composite place name means 'daughter of multitudes,' serving as an epithet for Heshbon or specifically for one of its gates. In Semitic idiom, 'daughter of' can denote a city's character or attribute—here, its large population. Heshbon was a significant Moabite/Amorite city that became Israelite. The name appears in love poetry comparing the beloved's eyes to pools, with the geographic reference adding specificity and grandeur to the image.

(1×) In Song of Songs 7:4, the lover praises: 'Your eyes are pools in Heshbon, by the gate of Bath-rabbim.' The reference to this populous gate evokes a busy, important location, adding to the beloved's stature. Most translations preserve the name (Bat-Rabbim, Bath-Rabbim), recognizing it as a technical designation for a specific architectural feature of Heshbon, with 'daughter of multitudes' capturing the city's teeming character. **GEOGRAPHY AND SPACE**

en: Bat-Rabbim | **es:** Bat-Rabbim | **fr:** de-Bath-Rabbim; | **de:** [בתרבים] Song 7:4

בִּתְרוֹן H1338 *Art / N-proper-fs* (1×)

the Bithron - territorial designation east of Jordan, possibly meaning 'the cleft' or 'the ravine'

This geographic term designates a region east of the Jordan, likely characterized by ravines, clefts, or gorges. The root relates to cutting or dividing, suggesting terrain marked by deep wadis or divided landscape. It appears in the narrative of Abner's retreat after combat with Joab's forces, describing the route or region traversed. The definite article indicates a known, specific territory, though its exact location remains unidentified in modern geography.

(1×) In 2 Samuel 2:29, Abner and his men march 'through all the Bithron' during their retreat. The context suggests sustained travel through distinctive terrain. Translations consistently preserve the article: 'the Bithron,' 'el-Bitron,' 'le-Bitron,' 'der-Bitron,' treating this as a recognized territorial designation in the Jordan Valley region, though the precise geographic referent is now lost. **GEOGRAPHY AND SPACE**

en: the-Bitron | **es:** el-Bitron | **fr:** le-Bitron | **de:** der-Bitron 2Sam 2:29

בַּת־שֶׁבַע H1339 *Prep / N-proper-fs* (11×)

Bathsheba — 'daughter of an oath'; wife of Uriah the Hittite, then of David; mother of Solomon

The name Bathsheba (בַּת־שֶׁבַע, 'daughter of an oath' or 'daughter of abundance') belongs to one of the most pivotal women in Israel's royal history. First introduced as the wife of Uriah the Hittite (2 Sam 11:3), she becomes the catalyst for David's great sin and subsequent repentance. After the death of their first child, she bears Solomon (2 Sam 12:24), and later secures his succession by appearing boldly before the aging David (1 Kgs 1:11-31). She is the only woman Solomon rises to greet and seats at his right hand (1 Kgs 2:19). Spanish renders it 'Betsabé,' Hindi बत्शेबा, Arabic ʾ.

Bathsheba (personal name) (11×) The proper name of a woman from Jerusalem, wife of Uriah the Hittite and later wife of King David, mother of Solomon. All eleven occurrences cluster in 2 Samuel 11-12 and 1 Kings 1-2, spanning the arc from David's adultery through Solomon's enthronement. The compound name bat-sheva may mean 'daughter of an oath' or 'daughter of abundance.' She appears in Matthew's genealogy of Jesus (Matt 1:6) under the oblique

designation 'the wife of Uriah.' **PROPER NAMES (PERSONAL)**
en: Bathsheba | **es:** Bat-Sheba, Betsabé, a-Bat-Sheba | **fr:** Bathschéba, dans-Bath-Schéba | **de:** Bathseba, Batseba 2Sam 11:3; 2Sam 12:24; 1Kgs 1:11; 1Kgs 1:15; 1Kgs 1:16

בַּת־שׁוּעַ H1340 *Prep / N-proper-fs* (1×)

to Bathshua - daughter of Shua, wife of David and mother of Solomon, variant of Bathsheba

This name is a variant spelling of Bathsheba, meaning 'daughter of Shua' or 'daughter of opulence.' The Chronicles genealogy uses this form where Samuel uses Bathsheba. Scholarly debate exists whether this represents textual variance, an alternative name tradition, or even a different person. However, the context—listing David's sons born in Jerusalem—strongly identifies her as Solomon's mother. In 1 Chronicles 2:3, the same name refers to Judah's Canaanite wife, showing the name's broader use.

(1×) In 1 Chronicles 3:5, Solomon is listed among four sons 'born to him by Bathshua daughter of Ammiel' in Jerusalem. This clearly refers to the woman known elsewhere as Bathsheba. Most translations preserve the distinct spelling (Bath-Shua, Bat-Sua), while some maintain Bathsheba to avoid confusion. The prepositional prefix 'to' (לְ) indicates she is the mother, the one to whom these sons were born. **AUTO-DETECTED COMMUNITY 5544 WITH 4 SENSES**
en: to-Bath-Shua | **es:** de-Bat-Sua | **fr:** [לבתשוע] | **de:** [לבתשוע] 1Chr 3:5

גֵּא H1341 *Adj-ms* (1×)

proud - arrogant, haughty; likely a scribal error for the more common form גֵּאֶה

This adjective describes pride or arrogance, though most scholars recognize it as a textual variant or scribal error for the standard form גֵּאֶה. Isaiah uses it in an oracle against Moab, characterizing the nation's excessive pride. Pride in biblical idiom often connotes not mere self-confidence but arrogant presumption and refusal to acknowledge proper boundaries or authority. Moab's pride becomes a central theme in prophetic denunciation.

(1×) Isaiah 16:6 declares, 'We have heard of Moab's pride—how very proud he is!' The repetition and intensification emphasize Moab's notorious arrogance. The parallel in Jeremiah 48:29 uses the standard spelling, confirming this as likely a variant. Spanish 'muy' (very) appears to translate the intensification rather than the root word itself. French and German preserve the Hebrew, acknowledging the text-critical issue. **PRIDE AND ARROGANCE**
en: proud | **es:** muy | **fr:** [גא] | **de:** [גא] Isa 16:6

גָּאָה H1342 *V-Qal-Perf-3ms* (7×)

To rise up, grow high, be exalted — of waters rising, plants growing, or God triumphing gloriously

A Qal verb (גָּאָה) meaning 'to rise up' or 'be exalted,' covering natural phenomena and divine triumph. Its most celebrated use is the Song of the Sea — 'I will sing to the LORD, for he has triumphed gloriously' (Exod 15:1, 21), where the cognate accusative construction גָּאֹה גָּאָה intensifies the verb into a shout of cosmic victory. Elsewhere the same verb describes rising waters in Ezekiel's temple river (Ezek 47:5) and rushes growing without water (Job 8:11), grounding divine exaltation in the observable world of things that surge upward.

to rise up, grow high, be exalted (7×) To rise up, grow, or be exalted, used across literal and figurative contexts. Of waters rising: Ezekiel's temple river that had risen (גָּאוּ) to swimming depth (Ezek 47:5). Of plants growing: Job 8:11 asks whether rushes can grow (יִגְאֶה) without water. Of divine triumph: the iconic Song of the Sea (Exod 15:1, 21) with its intensifying cognate accusative גָּאֹה גָּאָה, 'he has triumphed gloriously.' Of Job's head being lifted up under divine scrutiny (Job 10:16). Spanish ensalzar ('to exalt') and French s'élever ('to rise') together capture the dual physical and theological dimensions. **PRIDE AND ARROGANCE**
en: He-has-triumphed, and-it-rises, can-grow- | **es:** Y-si-se-levanta„ crecieron, ensalzar | **fr:** Il-a-triumphed, et-être-élevé, s'élever | **de:** Er-hat-triumphed, [גאו], [הגיגאה] Exod 15:1; Exod 15:21; Job 8:11

גְּאֶה H1343 *Adj-mp* (8×)

Proud, arrogant, haughty — describing those who exalt themselves against God or oppress the humble.

An adjective for the proud or arrogant person, used in wisdom and prophetic literature to describe those whose self-exaltation stands in defiance of God. In Job 40:11–12, God himself challenges Job to look upon every proud one and humble them. Psalms 94:2 and 140:5 invoke divine justice against the arrogant, while Proverbs 15:25 and 16:19 contrast the proud with the humble, whom God favors. Spanish soberbio ('haughty') and French orgueilleux ('proud') both underscore the moral weight of the term — this is not mere confidence but a culpable self-elevation that invites divine correction.

proud, arrogant (person) (8×) Describes a person who is proud, arrogant, or haughty, typically in opposition to God or in oppression of others. In Job 40:11–12, YHWH commands that every proud one be brought low. Psalms 94:2 calls for retribution against the arrogant, and Proverbs 15:25 declares that the LORD will tear down the house of the proud. Spanish soberbio ('haughty, overbearing') and French orgueilleux ('proud') capture the moral censure inherent in all eight occurrences. The word consistently contrasts with humility as a divinely favored virtue. **PRIDE AND ARROGANCE**
en: proud, proud-one, the-proud | **es:** orgulloso, soberbio, soberbios | **fr:** [גאה], orgueilleux, גאה | **de:** [גאה], [גאים], der-proud Job 40:11; Job 40:12; Ps 94:2; Ps 140:5; Prov 15:25

גְּאָה H1344 *N-fs* (1×)

pride - haughty attitude, arrogance, or presumption standing opposed to wisdom

This feminine noun denotes pride, arrogance, or haughty presumption. In Proverbs, it appears in Wisdom's self-description, listing what she hates. Biblical wisdom literature consistently opposes pride as the root of folly and the antithesis of the fear of the Lord. Pride represents self-exaltation that refuses proper humility before God and others. The term captures both the internal attitude and its outward manifestations in behavior and speech.

(1×) Proverbs 8:13 declares that 'the fear of the Lord is to hate evil; pride and arrogance... I hate.' Wisdom personified lists pride among the things she fundamentally opposes. The multilingual evidence shows consistent rendering as pride, arrogance, or haughtiness (Spanish 'soberbia'), though French preserves the Hebrew form and German brackets it, possibly indicating text-critical awareness or recognition of the term's specific theological weight. **GEOGRAPHY AND SPACE**
en: pride | **es:** soberbia | **fr:** גאה | **de:** [גאה] Prov 8:13

גְּאוּאֵל H1345 *N-proper-ms* (1×)

Geuel - Gadite spy, son of Machi, whose name means 'majesty of El' or 'exaltation of God'

This personal name means 'majesty of El' or 'exaltation of God,' combining גֵּא (majesty, pride) with אֵל (God). Geuel was chosen to represent the tribe of Gad among the twelve spies sent to reconnoiter Canaan. Theophoric names like this—incorporating divine names—were common in ancient Israel, reflecting parents' piety or aspirations. The name's meaning stands in ironic contrast to the spies' subsequent failure of faith, though Scripture doesn't specify Geuel's individual report.

(1×) Numbers 13:15 lists 'from the tribe of Gad, Geuel son of Maki' among the twelve spies. He represents his tribe in this critical reconnaissance mission. All major translations preserve the name identically (Geuel), recognizing it as a standard transliteration of the theophoric Hebrew name, maintaining its divine element ('El') clearly visible across linguistic boundaries. **PROPER NAMES (PERSONAL)**
en: Geuel | **es:** Geuel | **fr:** Geuel | **de:** Geuel Num 13:15

גַּאֲוָה H1346 *N-fsc / 3ms* (19×)

Pride, arrogance, or haughtiness deserving judgment; also majesty, excellence, or dignified greatness attributed to God.

Few Hebrew words illustrate the moral ambiguity of 'greatness' as sharply as ga'avah. In most of its occurrences, it names the sinful pride of nations and the wicked—Moab's arrogance (Isa 16:6), the haughtiness that precedes a fall (Prov 29:23). Yet the same noun celebrates God's majestic riding across the heavens (Deut 33:26) and Israel's God-given dignity (Deut 33:29). The difference is not in the word itself but in who is exalted: when God is the source, ga'avah becomes glory; when humans seize it for themselves, it becomes hubris.

1. pride, arrogance, haughtiness (15×) Sinful pride, insolence, or self-exalting arrogance that provokes divine judgment. The Psalms repeatedly condemn it: the wicked hotly pursue the poor 'in pride' (Ps 10:2), pride is a necklace adorning the violent (Ps 73:6). Isaiah 9:8 and 13:11 target the pride of Ephraim and the arrogance of the ruthless. Spanish 'soberbia/orgullo' and French 'orgueil' carry the same censure. Proverbs 29:23 distills the principle: 'a person's pride will bring them low.' GEOGRAPHY AND SPACE

en: Pride, and-arrogance-of, and-his-arrogance | **es:** En-soberbia-de, Orgullo, Soberbia-de | **fr:** dans-l'orgueil, dans-orgueil, et-orgueil | **de:** Stolz, [בגאוה], [גאוה] Job 41:15; Ps 10:2; Ps 31:18; Ps 31:23; Ps 36:11

2. majesty, excellence, dignity (4×) Majesty, excellence, or dignified grandeur—a positive quality attributed to God or conferred by God. Deuteronomy 33:26 celebrates the God of Jeshurun who 'rides the heavens in his majesty,' and 33:29 declares Israel blessed because of divine excellence. Psalm 68:34 ascribes ga'avah to God over Israel. Spanish 'majestad' and French 'majesté' capture this reverential tone. Isaiah 13:3 applies it to God's consecrated warriors, those who 'exult in my majesty'—pride sanctified by divine commission. GEOGRAPHY AND SPACE

en: and-in-his-majesty, is-His-majesty, my-majesty | **es:** en-mi-majestad, su-majestad, tu-excelencia | **fr:** et-dans-son-majesté, orgueil, ton-majesté | **de:** [גאוהך], dein-majesty, ist-sein-Majestät Deut 33:26; Deut 33:29; Ps 68:34; Isa 13:3

גָּאוֹן H1347 *Prep-b / N-msc / 3mp* (49×)

Exaltation, majesty, or pride; used positively of divine glory and negatively of human arrogance and haughtiness

This noun holds a striking moral ambiguity at its core — the same word that celebrates God's thundering majesty (Exod 15:7; Job 37:4) condemns the swelling arrogance of nations and individuals (Prov 8:13; Isa 13:11). When applied to God, גָּאוֹן conveys an awesome, unapproachable grandeur — 'clothe yourself with glory and majesty' (Job 40:10). When turned toward human pride, it becomes one of the prophets' sharpest words of rebuke: Amos swears by it ironically as 'the pride of Jacob' (Amos 6:8; 8:7), and Jeremiah buries a linen sash to dramatize how God will 'ruin the pride of Judah' (Jer 13:9). The French and German translations often collapse both senses into a single term ('orgueil,' 'Hochmut'), while Spanish more carefully distinguishes 'majestad' from 'soberbia.'

1. pride, arrogance (negative) (31×) The dominant negative sense: sinful pride, arrogance, or haughtiness — the self-exaltation of humans or nations who elevate themselves against God. This is the prophets' characteristic use: 'I will break the pride of your power' (Lev 26:19), 'I will punish the world for its evil, and the arrogant for their pride' (Isa 13:11). Proverbs 8:13 lists it among the things the LORD hates. Spanish consistently distinguishes this with 'soberbia' or 'orgullo,' while French 'orgueil' and German 'Hochmut' serve for both positive and negative valences, sometimes obscuring the moral dimension. GEOGRAPHY AND SPACE

en: and-his-pride, pride-of, pride-of- | **es:** el-orgullo-de, la-soberbia-de, orgullo-de | **fr:** et-orgueil, majesté, orgueil | **de:** Hochmut, Stolz, pride-von Lev 26:19; Job 35:12; Job 38:11; Ps 59:12; Prov 8:13

2. majesty, excellency (divine) (11×) The positive theological sense: the majestic greatness, excellency, and splendor of God Himself. At the Song of the Sea, Moses sings 'in the greatness of your majesty you overthrow your adversaries' (Exod 15:7). Job 37:4 describes God's thundering voice as inseparable from His גָּאוֹן. In Job 40:10 God challenges Job to 'deck yourself with majesty and dignity.' Spanish 'majestad' and French 'majesté' both render this divine application with appropriate weight, distinguishing it from the negative human pride sense. GEOGRAPHY AND SPACE

en: His-majesty, Your-majesty, his-majesty | **es:** como-majestad-de, en-majestad-de, majestad | **fr:** Ton-majesté, dans-orgueil, majesté | **de:** Dein-majesty, Hochmut, Stolz Exod 15:7; Job 37:4; Job 40:10; Isa 2:10; Isa 2:19

3. glory, honor (of people or land) (5×) A mediating positive sense: glory, splendor, or rightful pride associated with a people, land, or inheritance — not sinful arrogance but legitimate honor. Psalm 47:4 celebrates that God 'chose our inheritance for us, the pride of Jacob whom he loved.' Isaiah 4:2 envisions the 'branch of the LORD' becoming 'the beauty and glory' of Israel's survivors. Isaiah 13:19 calls Babylon 'the glory of kingdoms' before announcing its destruction. The line between this and sense 1 is often drawn by context alone. GEOGRAPHY AND SPACE

en: for-majesty-of, for-pride, pride-of | **es:** orgullo-de, para-orgullo | **fr:** majesté, orgueil, à-orgueil | **de:** Hochmut, Stolz-von Ps 47:4; Isa 4:2; Isa 13:19; Isa 60:15; Ezek 7:20

4. (2×) A distinctive concrete geographical usage found in Jeremiah 49:19 and 50:44, where the phrase 'the thicket of the Jordan' (גְּאוֹן הַיַּרְדֵּן) describes the dense, lush vegetation along the Jordan River — its 'swelling' or 'pride' rendered as luxuriant overgrowth. English renders 'thicket of,' Spanish 'espesura de' (thicket of), preserving the concrete image, while French 'orgueil' and German 'Hochmut' miss the geographical sense entirely, defaulting to the abstract 'pride' meaning. GEOGRAPHY AND SPACE

en: from-the-thicket-of | **es:** desde-espesura-de | **fr:** de-orgueil | **de:** Hochmut Jer 49:19; Jer 50:44

גֵּאוּת H1348 *N-fsc* (8×)

Majesty, pride, or rising; the swelling upward of divine grandeur, human arrogance, or physical phenomena like smoke.

Derived from the root ga'ah ('to rise, be exalted'), this noun captures the upward thrust of exaltation in three directions. When applied to God, it is glorious majesty — YHWH is 'clothed with majesty' (Ps 93:1), and Israel sings that 'he has done majestically' (Isa 12:5). When applied to humans, the same swelling becomes pride and arrogance — the 'proud crown of Ephraim' (Isa 28:1, 3) and those who 'speak with pride' (Ps 17:10). In one striking physical use, it describes the rising column of smoke from wickedness burning like fire (Isa 9:18). The shared root across all three senses reminds us that majesty and pride are the same upward motion — the difference is who is doing the rising.

1. pride, arrogance (4×) Human pride, arrogance, or haughtiness — the swelling of self-exaltation against God or others. Isaiah condemns the 'proud crown' (ateret ge'ut) of Ephraim's drunkards (Isa 28:1, 3), and the psalmist laments those who 'speak with pride' (Ps 17:10). Spanish 'soberbia/arrogancia' and German 'Stolz' consistently mark this negative, moral sense. Psalm 89:9 applies it to the raging sea, personifying the waves' proud surging. GEOGRAPHY AND SPACE

en: of-pride, over-the-raging-of, with-pride | **es:** con-arrogancia, en-soberbia-de, soberbia-de | **fr:** dans-majesté, majesté | **de:** Hoheit, mit-Stolz, über-der-raging-von Ps 17:10; Ps 89:9; Isa 28:1; Isa 28:3

2. majesty, exaltation (3×) Divine majesty, exaltation, or grandeur — the proper and glorious rising that belongs to God. YHWH is 'clothed with majesty' (Ps 93:1); his works display it (Isa 12:5); yet the wicked do not perceive his majesty (Isa 26:10). Spanish 'majestad/grandeza' and German 'Majestaet' distinguish this positive theological sense from human pride. GEOGRAPHY AND SPACE

en: majesty, the-majesty | **es:** grandeza, majestad, majestad-de | **fr:** majesté | **de:** Hoheit, Majestät Ps 93:1; Isa 12:5; Isa 26:10

3. rising, swelling (physical) (1×) Physical rising or swelling upward, specifically of smoke. In Isaiah 9:18, wickedness burns like fire and goes up as a 'rising of smoke' (ge'ut ashan). Spanish 'columnas de' and English 'rising of' capture the concrete, visual image. This sole physical occurrence preserves the root's original spatial

meaning of upward movement before its metaphorical extension to pride and majesty. **GEOGRAPHY AND SPACE**
en: rising-of | **es:** columnas-de | **fr:** majesté | **de:** Hoheit Isa 9:18

גַּאֲיוֹן H1349 *Prep-l / N-mp* (1×)
the proud - arrogant oppressors, those characterized by haughty presumption
This term denotes proud or arrogant people, likely oppressors who treat others with contempt. The Masoretic Kethiv (written text) and Qere (read text) differ here, with the Qere suggesting 'proudest oppressors' or literally 'proud doves' (an idiom for oppressive enemies). The psalm context describes persecution and scorn from those who hold the righteous in contempt. The proud are characterized by their disdain for the vulnerable and their practical atheism—living as if God does not see or care.

(1×) Psalm 123:4 laments, 'We have had more than enough of the contempt of the proud, of the scorn of the arrogant.' The psalmist speaks for the oppressed community enduring sustained mockery. Translations consistently render this as 'the proud' or 'the arrogant' (Spanish 'los soberbios'), with French's 'rebelle' (rebellious) capturing the proud's defiance. The definite article marks these as a recognized class of oppressors. **PRIDE AND ARROGANCE**
en: the-proud | **es:** los-soberbios | **fr:** à-rebelle | **de:** der-proud Ps 123:4

גָּאַל H1350a *V-Qal-Prtcpl-msc / 1cp* (103×)
To redeem or act as kinsman; as participle: kinsman-redeemer, divine Redeemer, or avenger of blood — covering legal, theological, and judicial redemption.
Few Hebrew words carry as much legal, familial, and theological freight as גָּאַל. At its foundation lies the duty of the nearest kinsman (the gō'ēl) to buy back family property, redeem a relative from slavery, or marry a deceased brother's widow — vividly dramatized in the book of Ruth, where Boaz fulfills this role for Naomi's family. The same root ascends to become one of Scripture's great divine titles: God as Israel's Redeemer, especially in Isaiah 40-63, where the exodus from Babylon is cast as a new act of gō'ēl redemption. In a starkly different register, the gō'ēl haddām ('avenger of blood') of Numbers 35 pursues justice for a murdered kinsman. Spanish splits along similar lines — 'redimir' for the transactional sense, 'Redentor' for the divine title, and 'vengador' for the avenger — while Arabic uses ىَ (ransom) and ´ (avenge) to mark the same distinctions.

1. Redeem, buy back (46×) Qal active finite forms: to redeem, ransom, or buy back — the core transactional sense covering the redemption of property, persons from servitude, or pledged items. Leviticus 25 lays out the legal framework: a kinsman 'redeems' a field that has been sold (Lev 25:25), or a person sold into bondage (Lev 25:48). God 'redeems' Israel from Egypt (Exod 6:6; 15:13). Spanish 'redimir,' French 'racheter,' German 'erlösen,' and Arabic ىَ all converge on this buy-back meaning. With 46 occurrences, this is the most frequent sense. **REDEEM AND RANSOM**
en: I-have-redeemed-you, You-redeemed, has-redeemed | **es:** de-cierto, lo-redimirá, para-redimir | **fr:** il-rachète, pourra-racheter-lui, rachetant | **de:** Erloeser, du-erlöst, er-redeems Exod 6:6; Exod 15:13; Lev 25:25; Lev 25:33; Lev 25:48

2. Divine Redeemer (title) (20×) Qal substantivized participle as a divine epithet: God (especially YHWH) as Israel's Redeemer. Concentrated in Isaiah 41-63, where it appears with possessive suffixes — 'your Redeemer, the Holy One of Israel' (Isa 41:14; 43:14; 44:24; 48:17; 54:5). Also in Job 19:25 ('I know that my Redeemer lives') and Psalms (19:14; 78:35; 103:4). Spanish 'Redentor,' French 'Rédempteur,' and German 'Erlöser' serve as exact equivalents. This sense transcends the legal-kinsman framework and enters the theological realm of salvation and covenant faithfulness. **KINSMAN-REDEEMER DIVINE**
en: Our-Redeemer, Redeemer-of, a-Redeemer | **es:** El-que-rescata, Nuestro-redentor, Redentor | **fr:** et-racheter, et-rédempteur, le-racheter | **de:** Erloeser, der-erlöst, der-mich-erlöst-hat Gen 48:16; Job 19:25; Ps 19:14; Ps 78:35; Ps 103:4

3. Kinsman-redeemer (13×) Qal substantivized participle: the gō'ēl as kinsman-redeemer, the near relative with the legal right and duty to redeem property, marry a kinsman's widow, or protect family interests. The book of Ruth is the paradigmatic text: Boaz identifies himself as a gō'ēl (Ruth 3:9, 12) and negotiates with a closer kinsman (Ruth 4:1-6) before formally redeeming Naomi's land and taking Ruth as wife. Spanish 'redentor/pariente redentor,' French 'rédempteur,' and German 'Löser' reflect this social-legal institution. Distinguished from sense 1 (the act) by focusing on the person and role rather than the transaction. **KINSMAN-REDEEMER DIVINE**
en: a-redeemer, and-his-kinsmen, from-our-redeemers | **es:** al-redentor, de-nuestros-redentores, el-redentor | **fr:** de-notre-redeemers, et-son-kinsmen, le-rédempteur | **de:** Loeser, der-Loeser, ein-redeemer Lev 25:25; Lev 25:26; Num 5:8; Ruth 2:20; Ruth 3:9

4. Avenger of blood (12×) Qal substantivized participle in the collocation gō'ēl haddām (גֹּאֵל הַדָּם): the avenger of blood, the kinsman who pursues and executes the manslayer. Concentrated in Numbers 35:12-27 and Joshua 20:2-9, where cities of refuge protect the unintentional killer from the avenger. Spanish 'vengador de sangre,' French 'vengeur du sang,' and Arabic ِالدَّم´ clearly distinguish this judicial-retributive function from redemption or divine deliverance. A legally defined role in Israel's justice system. **GEOGRAPHY AND SPACE**
en: avenger-of, from-avenger-of, from-the-avenger | **es:** Vengador-de, del-vengador, del-vengador-de | **fr:** avenger-de, de-avenger-de, de-le-avenger | **de:** Raecher-von, avenger-von, von-Raecher-von Num 35:12; Num 35:19; Num 35:21; Num 35:24; Num 35:25

5. Be redeemed (Nifal passive) (8×) Niphal passive: to be redeemed or bought back, said of property or persons who are the object of redemption. Levitical legislation specifies when houses, fields, and persons 'shall be redeemed' or 'are not redeemed' (Lev 25:30, 49, 54; 27:20, 27, 28, 33). Spanish 'ser redimido,' French 'être racheté,' and German 'erlöst werden' confirm the passive voice. A grammatically and semantically distinct sense — the property or person is the subject, not the kinsman. **BE REDEEMED PASSIVE**
en: and-he-is-redeemed, he-is-redeemed, it-is-redeemed | **es:** es-redimida, es-redimido, fuere-redimido | **fr:** cela-devra-être-racheta, cela-est-racheta, et-il-est-racheta | **de:** Erloeser, er-ist-erloeste, es-ist-erloeste Lev 25:30; Lev 25:49; Lev 25:54; Lev 27:20; Lev 27:27

6. The redeemed (passive participle) (4×) Qal passive participle substantivized: 'the redeemed ones,' those whom God has redeemed from exile, oppression, or death. Isaiah uses this as a collective designation for the returning exiles — 'the redeemed of the LORD shall return' (Isa 35:9; 51:10), and the remnant are called 'The Redeemed' (Isa 62:12). Psalm 107:2 opens with 'Let the redeemed of the LORD say so.' Spanish 'los redimidos,' Arabic الْمُ, and Korean 구속받은 자들 all converge on this collective passive identity. A theologically rich designation for God's delivered people. **GEOGRAPHY AND SPACE**
en: and-shall-walk, the-redeemed, the-redeemed-of | **es:** Redimidos-de, los-redimidos, los-redimidos-de | **fr:** racheter, rédempteur | **de:** Erloeser, der-erlöst-von Ps 107:2; Isa 35:9; Isa 51:10; Isa 62:12

גְּאֻלַּי H1350b *N-mpc / 1cs* (1×)
My redemption - abstract noun for the act of redeeming/delivering, possibly 'my redeemed ones'
This enigmatic form in Isaiah 63:4 could be understood as either an abstract noun 'my redemption' or a concrete collective 'my redeemed ones.' The ancient versions differ, with the Greek, Syriac, and Vulgate supporting 'redemption,' while some read it as 'my ransomed/released people.' The possessive suffix emphasizes Yahweh's personal stake in the deliverance. The context speaks of divine vengeance and salvation—the year of redemption when God acts decisively to deliver His people and judge their oppressors.

(1×) Isaiah 63:4 declares, 'For the day of vengeance was in my heart, and the year of my redemption had come.' The parallel with 'day of vengeance' suggests a appointed time for God's saving intervention. Spanish 'mis redimidos' takes the concrete reading (my redeemed ones), while others preserve the abstract form. French and German bracket the Hebrew, acknowledging the exegetical uncer-

tainty surrounding this unique grammatical formation. **REDEEM AND RANSOM**

en: My-redemption | **es:** mis-redimidos | **fr:** [גאולי] | **de:** [גאולי] Isa 63:4

גָּאַל H1351 *V-Pual-Prtcpl-ms* (11×)

To defile, pollute, or desecrate; to be ritually or morally contaminated; to stain with blood.

A root of contamination that moves across every stem of the Hebrew verbal system, each one adding a distinct shade of defilement. Priests with uncertain genealogies were 'desecrated out of the priesthood' (Ezra 2:62); Jerusalem herself is called 'the defiled one' (Zeph 3:1). Daniel resolved not to 'defile himself' with the king's food, and the Suffering Warrior declares 'I stained all my garments' with the blood of judgment (Isa 63:3). Spanish consistently renders with 'contaminar' forms, showing how naturally this concept maps across languages.

1. Nifal/Pual: be defiled, become polluted (7×) Niphal and Pual passive: to be defiled, become polluted, or be declared ritually unclean. Priests whose genealogies could not be verified were 'desecrated from the priesthood' (Ezra 2:62; Neh 7:64), a pregnant construction meaning expelled as polluted. In Isaiah 59:3 and Lamentations 4:14, hands and garments are stained with blood. Zephaniah 3:1 personifies Jerusalem as 'the defiled one.' Spanish 'contaminada/contaminado' and French 'profaner' consistently capture this passive defilement. **UNCLEAN AND PROFANE**

en: and-the-defiled, and-they-were-excluded, and-were-polluted | **es:** contaminada-(es), contaminado, están-contaminadas | **fr:** [ויגאלו], [נגאלו], et-profaner | **de:** [ויגאלו], [ונגאלה], [נגאלו] Ezra 2:62; Neh 7:64; Isa 59:3; Lam 4:14; Zeph 3:1

2. Hitpael: defile oneself (2×) Hitpael reflexive: to defile oneself deliberately or to resolve against self-defilement. Daniel 'purposed in his heart that he would not defile himself' with the king's food or wine (Dan 1:8). Spanish 'se contaminara/se contaminaría' preserves the reflexive middle voice perfectly, emphasizing the subject's agency in guarding or violating personal purity boundaries. **RITUAL DEFILEMENT**

en: he-would-defile-himself | **es:** se-contaminara, se-contaminaría | **fr:** profaner | **de:** [יתגאל] Dan 1:8

3. Piel: defile (someone/something) (1×) Piel active: to profane or desecrate someone or something through one's actions. In Malachi 1:7 the priests are challenged: 'How have we defiled you?' – addressing YHWH directly, as their polluted offerings desecrate His altar and, by extension, His name. Spanish 'te contaminamos' retains the direct-object relationship, showing that defilement can be inflicted upon the holy. **RITUAL DEFILEMENT**

en: have-we-defiled-You | **es:** te-contaminamos? | **fr:** profaner | **de:** [גאלנוך] Mal 1:7

4. Hifil: stain, soil (1×) Hifil causative: to stain or soil something, used metaphorically of garments drenched in the blood of divine judgment. In Isaiah 63:3, the divine warrior treads the winepress alone and declares 'I stained all my garments.' This sense moves beyond ritual defilement into vivid physical imagery of blood spattering cloth, a metaphor for the violence of eschatological judgment. Spanish 'manché' ('I stained') captures the concrete, visceral quality. **DEFILEMENT AND UNCLEANNESS**

en: I-stained | **es:** manché | **fr:** [אגאלתי] | **de:** [אגאלתי] Isa 63:3

גֵּאֻל H1352 *N-mpc* (1×)

defilements of - ritual or moral pollutions that contaminate the priesthood

This noun denotes defilement, pollution, or contamination, particularly in ritual or moral contexts. Nehemiah uses it to describe how the priesthood has been defiled or corrupted. The construct form 'defilements of' links it directly to the priesthood and covenant, suggesting violations of sacred trust. Such defilement could involve unlawful marriages, improper ritual conduct, or compromise with foreign practices—all concerns prominent in post-exilic reforms. The term emphasizes the serious breach of holiness standards.

(1×) Nehemiah 13:29 appeals to God: 'Remember them, O my God, because of the defilements of the priesthood and the covenant of the priesthood.' Nehemiah calls for divine judgment on those who corrupted sacred offices. Spanish 'contaminaciones' captures the pollution metaphor. French and German preserve the Hebrew, while German's 'mein-Loeser' (my redeemer) appears to reflect confusion with the homophonous root גאל (redeem). **GEOGRAPHY AND SPACE**

en: defilements-of | **es:** contaminaciones-de | **fr:** [גאלי] | **de:** mein-Loeser Neh 13:29

גְּאֻלָּה H1353 *Art / N-fs* (14×)

Redemption, right of redemption — the legal act or right of buying back land, persons, or property

A feminine noun from the root gā'al ('to redeem, act as kinsman-redeemer'), denoting the act, right, or price of redemption. Its primary domain is the Jubilee legislation of Leviticus 25, where it governs the buying back of ancestral land (v. 24), houses in walled cities (vv. 29-31), Levitical property (v. 32), and persons sold into servitude (vv. 48-52). The calculated 'price of redemption' (ge'ullātō) is proportional to the years remaining until Jubilee. In Ruth 4:6-7, the kinsman-redeemer's right of ge'ullāh becomes a narrative pivot when the nearer kinsman declines. Jeremiah 32:7-8 invokes the mishpaṭ hagge'ullāh ('right of redemption') as Jeremiah buys his cousin's field at Anathoth — an enacted sign of hope during the siege. Ezekiel 11:15 uses it more broadly for 'kinship' itself.

redemption, right of redemption (14×) The legal right, act, or price of redeeming property or persons, rooted in Israel's kinship-based land tenure system. Concentrated in Leviticus 25 (eight of fourteen occurrences), where it governs redemption of fields (v. 24), houses (vv. 29, 31-32), and enslaved persons (vv. 48, 51-52), with the redemption price calculated by years to Jubilee. In Ruth 4:6-7, ge'ullāh denotes the kinsman-redeemer's right that drives the plot resolution. Jeremiah 32:7-8 uses it as a prophetic sign of restoration. Renderings (eng: redemption, spa: redención, fra: rachat, deu: Lösung) confirm the legal-economic semantic core. Ezekiel 11:15 may extend the term to kinship itself. **REDEMPTION RANSOM**

en: his-redemption, its-redemption, my-redemption | **es:** la-redención, mi-redención, redención | **fr:** [הגאלה], le-rachat, mon-rachat | **de:** [גאלתי], [גאלתך], [הגאולה] Lev 25:24; Lev 25:26; Lev 25:29; Lev 25:31

גַּב H1354 *N-mpc / 2mp* (13×)

Anything convex or arched: the back of a person, the rim of a wheel, a cultic mound, a shield boss, or the brow ridge.

A remarkably versatile Hebrew noun whose core meaning is 'something curved or convex.' It appears across strikingly different contexts — from the backs of plowmen in Psalm 129:3 to the rims of Solomon's bronze wheels in 1 Kings 7:33, to the illicit shrine-mounds Ezekiel denounces. Spanish translations reveal the spread nicely: 'espalda' for the human back, 'aros' for wheel rims, and 'altar' for cultic mounds. The underlying image is always an arched, rounded surface, whether anatomical, architectural, or mechanical.

1. back (of a person or animal) (4×) The dorsal surface of a living being — literally, the back. In Psalm 129:3, plowmen furrow across Israel's back as a figure for oppression; Ezekiel 10:12 applies it to the cherubim's bodies (though some emend to 'wheels'). Spanish 'espalda' and French 'dos' consistently render this anatomical sense, confirming its primary concreteness. **GEOGRAPHY AND SPACE**

en: and-backs-of-them, back-of, bosses-of | **es:** espalda-mía, espaldas-de, respaldo-de | **fr:** dos, et-dos, sommet | **de:** [גב], [גבי], [וגבהם] Job 15:26; Ps 129:3; Ezek 10:12; Ezek 43:13

2. rim, ring (of a wheel) (3×) The circular rim or felloe of a wheel, the curved outer ring on which the tire sits. Used of Solomon's bronze cart wheels (1 Kgs 7:33) and the visionary wheels of Ezekiel 1:18. Spanish 'aros' ('rings, hoops') captures the geometry well, distinguishing this from the anatomical sense. The convex curvature links back to the root image. **GEOGRAPHY AND SPACE**

en: and-rims-of-them, and-their-rims | **es:** Y-aros-de-ellas, y-aros-de-ellas | **fr:** et-dos, et-leur-rims | **de:** [וגביהן], [וגבתם], und-ihr-rims 1Kgs 7:33; Ezek 1:18

3. mound, vaulted place (cultic high place) (3×) An elevated, arched mound built for illicit cultic worship — Ezekiel's 'eminent place' (16:24, 31, 39). Always paired with 'ramah' (high place) in Ezekiel's denunciations of spiritual prostitution. Spanish 'altar' and the Vulgate's connection to 'lupanar' (from Latin 'fornix,' an arched brothel entrance) show how the vaulted-structure image carried into later tradition. **HEAPS AND MOUNDS**

en: mound, mound-your | **es:** altar, altar-de-ti | **fr:** dos | **de:** [גבך], [גב] Ezek 16:24; Ezek 16:31; Ezek 16:39

4. defense, bulwark (shield boss) (2×) The convex boss at the center of a shield, used metaphorically in Job 13:12 and 15:26 for arrogant defiance — charging God 'with thick bosses of his bucklers.' Spanish 'espaldas' and French 'dos' blur this with the anatomical sense, but the military imagery of a shield's raised center is distinct. The hardened, protruding surface becomes a figure for stubborn resistance. **GEOGRAPHY AND SPACE**

en: defenses-your, to-defenses-of- | **es:** para-espaldas-de, vuestras-espaldas | **fr:** votre-dos-vous, à-dos | **de:** [גביכם], [לגבי] Job 13:12

5. brow, eyebrow ridge (1×) The brow ridge or eyebrow arch, used solely in the Levitical skin-disease regulations (Lev 14:9) where a person must shave 'the brows.' Spanish 'cejas' ('eyebrows') pins this sense precisely. The convex ridge above the eye is yet another instance of the root idea — a curved, protruding surface on the body. **GEOGRAPHY AND SPACE**

en: brows-of | **es:** cejas-de | **fr:** brows-de | **de:** brows-von Lev 14:9

גַּב H1355 *N-mpc / 3fs* (2×)

back, side — the rear or lateral surface of a beast in Daniel's vision

This word appears in the cryptic vision of Daniel 7, describing features of the leopard-like beast with four wings. The Hebrew text preserves both a written form (Ketiv) and a read-aloud form (Qere), creating interpretive ambiguity: does it mean the creature's 'back' or its 'sides'? Most interpreters favor 'sides,' suggesting the four wings sprouted from the beast's flanks. The Aramaic term connects to both Hebrew and Syriac words for back, side, or flank, showing how apocalyptic imagery stretched vocabulary into new symbolic territory.

(2×) The back or sides of the leopard-like creature in Daniel's vision (Daniel 7:6). The textual tradition preserves two readings (Ketiv and Qere) both pointing to the posterior or lateral aspect of the beast's body where the four wings were positioned. Translators diverge on whether this refers to the creature's back proper or its sides, but both interpretations locate the wings on the beast's upper body, emphasizing its supernatural speed. **GEOGRAPHY AND SPACE**

en: (qere:its-back), [ketiv:its-back] | **es:** [lomo-de-ella], lomo-de-ella | **fr:** hauteur, orgueil | **de:** Hoehe, [גביה] Dan 7:6

גֵּב H1356a *N-mp* (3×)

pits, ditches, trenches, cisterns—excavated holes for water or defense

This plural noun appears in contexts involving excavated depressions in the ground. In 2 Kings 3:16, Elisha commands the making of 'ditches upon ditches' to hold miraculous water for the allied armies. In Jeremiah 14:3 and possibly 39:10, it refers to cisterns—vital water-storage pits in ancient agriculture. The word derives from Arabic and Syriac roots for 'hollow' or 'depression.' There is textual complexity: some manuscripts in 2 Kings 25:12 and Jeremiah 52:16 may preserve this word (possibly meaning 'cisterns' given to the poor), though the text is uncertain.

(3×) Plural noun for pits, ditches, trenches, or cisterns—excavated holes in the ground for water storage or military purposes. In 2 Kings 3:16 (twice), it clearly means trenches dug to hold water. In Jeremiah 14:3, it refers to cisterns sought by servants in drought. Cross-linguistic glosses vary: English 'cisterns/trenches,' Spanish 'cisternas/zanjas,' French and German sometimes leave the term in brackets or render 'trenches.' The variation reflects context: military trenches versus agricultural cisterns. Arabic and Syriac cognates support the meaning 'hollow depression.' **GEOGRAPHY AND SPACE**

en: cisterns, trenches | **es:** cisternas, zanjas | **fr:** [גבים], trenches | **de:** [גבים], trenches 2Kgs 3:16; Jer 14:3

גֵּב H1356b *N-mp* (1×)

beams/rafters - architectural elements in Solomon's temple, possibly vaulted roofs or ceiling beams

This architectural term likely refers to beams, rafters, or possibly vaulted roof structures in Solomon's temple construction. The etymology remains uncertain, with some scholars proposing a Persian loanword for 'vaulted roofs' or domed structures. The context describes the covering or roofing of the temple with cedar. Given the temple's grandeur and the use of Lebanese cedar, these would have been substantial architectural elements, whether horizontal beams or curved vault supports.

(1×) 1 Kings 6:9 states that Solomon 'covered the temple with beams and planks of cedar.' This describes the temple's roof construction using premium materials. All major translations consistently render this as 'beams,' though lexicographers acknowledge uncertainty about the precise architectural form—whether flat ceiling beams or more elaborate vaulted structures that would showcase Solomon's architectural ambitions. **AUTO-DETECTED COMMUNITY 15269 WITH 5 SENSES**

en: beams | **es:** con-vigas | **fr:** beams | **de:** beams 1Kgs 6:9

גֶּבֶה H1357 *N-mp* (1×)

locusts - swarming grasshoppers, named from their collective gathering behavior

This term designates a type of locust or grasshopper, derived from a root meaning 'to gather' or 'swarm,' emphasizing their collective behavior. Related to Ethiopic words for locusts, it captures one of the most feared agricultural pests of the ancient Near East. Isaiah uses the image metaphorically to describe rapid, swarming movement. Locusts represented both devastating judgment (when they destroyed crops) and countless multitudes—their sheer numbers and coordinated movement making them powerful symbols.

(1×) Isaiah 33:4 depicts plunder being gathered 'like the rushing of locusts' and people swarming over it. The simile emphasizes speed, numbers, and voracious consumption. The context describes spoil taken from Assyria. Spanish 'langostas' and English 'locusts' both capture the insect identification, while French and German preserve the Hebrew form in brackets, perhaps acknowledging this as a less common locust term among several Hebrew synonyms. **WILDERNESS AND DESERT**

en: of-locusts | **es:** langostas | **fr:** [גבים] | **de:** [גבים] Isa 33:4

גֻּב H1358 *N-msd* (10×)

Den, pit — Aramaic noun for an animal enclosure, specifically the lions' den in Daniel 6

The Aramaic noun גֻּב (gob) denotes a den or pit used for confining animals, appearing exclusively in Daniel 6 where it designates the famous lions' den into which Daniel was cast. All ten occurrences cluster within this single chapter, describing the pit variously with prepositions of motion ('into the den,' 'from the den') and in absolute reference ('the den of lions'). The word likely derives from a root meaning 'to dig' or 'hollow out,' suggesting a subterranean pit rather than a natural cave. Spanish renders it 'foso' (pit, moat), Hindi uses gupha (cave/den), Arabic jubb (pit/cistern), and Korean gul (cave/den).

den, pit (for animals) (10×) A pit or enclosed den for confining animals, specifically the lions' den in the court of the Median king Darius. All ten occurrences appear in Daniel 6:7-24 (Aramaic section), describing the enclosure into which Daniel was thrown for praying to God and from which he emerged unharmed. The term appears with lamed-preposition for motion toward the den and in construct state ('den of lions'). Spanish 'foso,' Arabic ‘ (jubb, pit/cistern), and Hindi गुफा (gupha, cave) suggest a dug-out pit rather

than a natural cave. **PITS AND DUNGEONS**
en: and-into-den-of, into-den-of, the-den | **es:** al-foso, al-foso-de, el-foso | **fr:** citerne, et-citerne | **de:** Grube, in-die-Grube, und-Grube Dan 6:7; Dan 6:12; Dan 6:16; Dan 6:17; Dan 6:19

גֹּב H1359 *Prep-b / N-proper-ms* (2×)

Gob — an unidentified battlefield site where David's warriors fought the Philistines

Gob appears as the location of two battles between David's champions and Philistine warriors, including encounters with giants descended from the Rephaim. The site's identity remains uncertain; textual variants suggest it may be the same as Gezer or Gath. Ancient versions differ widely, and the parallel account in Chronicles omits the name or substitutes other locations. The name itself may derive from words for cistern or pit, suggesting a geographical feature, but the exact location has been lost to history.

(2×) A place name marking the site of Philistine conflicts during David's reign (2 Samuel 21:18-19). Ancient versions and parallel texts offer conflicting identifications (Gezer, Gath, or transliterations like Gob/Gov), revealing early uncertainty about this location's precise identity. The name may relate to cistern or depression terminology, but no definitive archaeological correlation exists. **GEOGRAPHY AND SPACE**
en: in-Gob | **es:** en-Gov | **fr:** dans-Gob | **de:** in-Gob 2Sam 21:18; 2Sam 21:19

גֶּבָא H1360 *Prep-m / N-ms* (2×)

cistern, pool, marsh — man-made or natural water collection points, from household cisterns to coastal marshes

This word spans from the mundane to the prophetic: a household cistern in Isaiah and the coastal marshlands in Ezekiel's temple vision. The same root that gives us cisterns for household water storage extends to the salt marshes near the Dead Sea that will not be healed in Ezekiel's eschatological river. Arabic cognates point to watering troughs and pools, showing how the term embraced any water collection point, whether carved by human hands or shaped by nature.

(2×) Water-holding features ranging from artificial cisterns to natural marshes. Isaiah 30:14 envisions pottery shards too small to carry water 'from a cistern,' emphasizing domestic-scale water storage. Ezekiel 47:11 describes 'marshes' or swampy pools near the Dead Sea that remain brackish even when the visionary river brings life. Translations vary (cistern, marsh, pool, lagoon) based on context, but all point to water-collection or water-retention features. **POOL POND MARSH**
en: and-its-marshes, from-the-cistern | **es:** de-cisterna, y-sus-lagunas | **fr:** [מגבא], et-citerne | **de:** [וגבאיו], [מגבא] Isa 30:14; Ezek 47:11

גָּבַהּ H1361 *V-Hifil-Perf-1cs* (34×)

Be high, exalted; to rise in height, status, or pride — ranging from physical tallness to divine exaltation to human arrogance

This verb captures the full vertical axis of biblical thought — from the literal height of Saul who stood head and shoulders above all Israel (1 Sam 10:23), to the theological exaltation of God who 'dwells on high' (Ps 113:5), to the moral condemnation of hearts that are 'lifted up' in pride (2 Chr 26:16). French 's'élever' and German 'sich erheben' beautifully mirror this same semantic range from rising physically to rising in arrogance. The verb warns that what rises by human pride will be brought low, while what God exalts will endure — a theme that runs from Proverbs through Isaiah to Obadiah's eagle who soars but cannot escape judgment.

1. be exalted, rise in honor (9×) The Qal sense of being exalted in honor, status, or glory — used positively of God whose justice 'is exalted' (Isa 5:16) and of the Servant who 'shall be high and lifted up' (Isa 52:13). Jehoshaphat's heart 'was exalted in the ways of the LORD' (2 Chr 17:6) — a rare positive human instance. French 's'élever' and Spanish 'se enalteció' reflect the upward movement in dignity. **LIFTING AND EXALTING**
en: and-exalted, and-is-exalted, and-they-are-exalted | **es:** Se-enalteció, Y-será-exaltado, se-eleven | **fr:** [ויגבה], et-s'élever, et-s'élever | **de:** Hoehe, [ויגבהו], sich-erheben 2Chr 17:6; Job 36:7; Isa 5:16; Isa 52:13; Ezek 28:2

2. be haughty, act proudly (8×) The Qal sense of sinful haughtiness or arrogance — when the heart 'is high' in self-exaltation against God. Uzziah's heart 'was lifted up to his destruction' (2 Chr 26:16); Proverbs 18:12 warns 'before destruction the heart of man is haughty'; the psalmist protests 'my heart is not haughty' (Ps 131:1). Isaiah 3:16 describes the daughters of Zion walking with 'haughty' necks. The same root that describes divine glory condemns human presumption. **LIFTING AND EXALTING**
en: and-they-were-haughty, be-haughty, daughters-of | **es:** Y-se-ensoberbecieron, se-elevó, se-enaltece | **fr:** [גבה], et-s'élever, s'élever | **de:** Hoehe, [יגבה], [לגבהה] 2Chr 26:16; 2Chr 32:25; Ps 131:1; Prov 18:12; Isa 3:16

3. be physically high or tall (7×) The Qal stative sense of being physically high, tall, or elevated — describing Saul's impressive stature (1 Sam 10:23), the heavens that are higher than the earth (Job 35:5; Ps 103:11; Isa 55:9), or a tree that grew tall (Ezek 31:5,10). Multilingual glosses consistently use terms for physical tallness or height here, distinct from the moral and theological senses. **LIFTING AND EXALTING**
en: and-he-was-taller, and-was-high, are-higher | **es:** altas, como-altura-de, se-elevó | **fr:** comme-être-hautain, et-il-fut-taller, et-s'élever | **de:** [גבהו], sich-erheben, und-er-war-taller 1Sam 10:23; Job 35:5; Ps 103:11; Isa 55:9

4. make high, exalt (causative) (7×) The Hifil causative sense of making something high, raising up, or actively exalting. God 'raises the poor from the dust' (Ps 113:5 context); Manasseh 'raised the height' of the wall (2 Chr 33:14); whoever 'raises his gate invites ruin' (Prov 17:19). Jeremiah 49:16 and Isaiah 7:11 use this stem for asking or placing things at a great height. The causative adds agency — someone actively produces the elevation. **LIFTING AND EXALTING**
en: and-he-made-it-high, exalt, exalting | **es:** el-que-eleva, el-que-se-eleva, eleves-en-alto | **fr:** [ויגביהה], le-élevé, le-être-hautain | **de:** [מגביה], der-einer-enthroned-auf-hoch, der-hoch 2Chr 33:14; Ps 113:5; Prov 17:19; Isa 7:11; Jer 49:16

5. soar high, fly upward (3×) A specialized Hifil usage for soaring or flying at great height, applied to birds. Job 39:27 asks whether the eagle 'mounts up' at God's command; Obadiah 1:4 warns Edom that 'though you soar high like the eagle,' God will bring you down. Job 5:7 describes sparks that 'fly upward.' This vivid avian application extends the causative 'make high' into the domain of flight. **LIFTING AND EXALTING**
en: fly, soars-high, you-soar-high | **es:** se-eleva, se-elevan, te-elevas | **fr:** tu-t'élèves, être-élevé | **de:** [יגביה], [יגביהו], du-erhöhst Job 5:7; Job 39:27; Obad 1:4

גָּבֹהַּ H1362 *Conj-w / Adj-msc* (4×)

High, lofty, tall; figuratively haughty or proud in heart

An adjective spanning both physical height and moral arrogance. It describes tall people (Saul in 1 Sam 9:2), towering trees (Ezek 31:3), high mountains, and fortified walls. Yet its most theologically charged uses are figurative: the 'proud of heart' whom the psalmist cannot endure (Ps 101:5), and the one 'haughty in spirit' contrasted with the patient (Eccl 7:8). Proverbs 16:5 declares every proud heart an abomination to the LORD, making this adjective a key term in wisdom literature's critique of hubris.

(4×) Haughty, proud, arrogant in disposition — the figurative extension of physical height to moral self-exaltation. In Ps 101:5 the psalmist vows not to tolerate one who is 'proud of heart'; Prov 16:5 declares such a person an abomination. Eccl 7:8 contrasts the 'haughty in spirit' with patience. Spanish 'altivo' and English 'haughty/proud' converge on the same metaphorical transfer from altitude to arrogance. In Ezek 31:3 the word bridges literal and figurative: Assyria as a cedar 'lofty in stature' whose very height becomes an emblem of doomed pride. **GEOGRAPHY AND SPACE**
en: and-lofty-of-, haughty, proud-of | **es:** altivo-de, que-altivo-de, y-alto-de | **fr:** de-מגבה, et-hauteur, élevé | **de:** [גבה], [מגבה], haughty Ps 101:5; Prov 16:5; Eccl 7:8; Ezek 31:3

גֹּבַהּ H1363 *N-ms* (17×)

Physical height or stature of buildings, trees, and persons; figuratively, haughtiness, pride, or exalted dignity.

A masculine noun from the root gavah ('be high, exalted'), spanning both the literal and moral dimensions of loftiness. In its physical sense it measures the height of Goliath (1 Sam 17:4), the temple vestibule (2 Chr 3:4), Ezekiel's visionary structures (Ezek 1:18; 40:42; 41:8), and towering trees (Ezek 19:11; 31:10, 14; Amos 2:9). Figuratively it describes the arrogance of Moab (Jer 48:29), the haughtiness before a fall (Prov 16:18, 'haughtiness of spirit before a fall'), pride of heart (2 Chr 32:26), and also the majestic dignity God challenges Job to put on (Job 40:10). Spanish consistently distinguishes 'altura' (height) from 'altivez' (haughtiness), mapping the two senses neatly.

1. height (12×) The physical dimension of height – the measurable stature or elevation of persons, trees, buildings, and structures. Applied to Goliath's towering frame (1 Sam 17:4), the temple vestibule (2 Chr 3:4), Ezekiel's visionary wheels and chambers (Ezek 1:18; 40:42; 41:8), and the impressive height of trees (Ezek 19:11; 31:10, 14; Amos 2:9). Spanish 'altura' and German 'Hoehe' consistently render this concrete, spatial meaning. GEOGRAPHY AND SPACE

en: and-height, and-the-height, height | **es:** Es-más-alta-que-los, altura, altura-suya | **fr:** [דהגבה], comme-hauteur, dans-sa-hauteur | **de:** Hoehe, Hoehe-sein, [בגבהו] 1Sam 17:4; 2Chr 3:4; Job 11:8; Job 22:12; Ezek 1:18

2. haughtiness (5×) Moral or figurative loftiness – pride, haughtiness, or exalted grandeur of spirit. Proverbs 16:18 pairs it with ruakh ('spirit') in the famous warning that haughtiness precedes a fall. Jeremiah 48:29 catalogs Moab's arrogance, while 2 Chronicles 32:26 records Hezekiah's repentance from 'loftiness of heart.' In Job 40:10, God challenges Job to clothe himself in 'dignity and grandeur,' a rare positive application. Spanish 'altivez' captures the moral register sharply distinct from the physical 'altura.' GEOGRAPHY AND SPACE

en: and-dignity, haughtiness-of, his-loftiness | **es:** altivez-de, conforme-a-altivez-de, en-altivez-de | **fr:** [בגבה], [גבהו], comme-hauteur | **de:** [בגבה], [גבה], [גבהו] 2Chr 32:26; Job 40:10; Ps 10:4; Prov 16:18; Jer 48:29

גָּבֹהַּ H1364 *Adj-fp* (37×)

high, tall, lofty — adjective describing physical height or figurative exaltation and pride

Gavoah is an adjective with a sweeping vertical range, from the literal height of walls, mountains, and trees to the figurative elevation of haughtiness and divine exaltation. In the flood narrative, the waters cover 'all the high mountains under the whole heaven' (Gen 7:19). Deuteronomy's fortified cities have 'walls high and fortified' (Deut 3:5; 28:52), and Esther's Haman builds a gallows 'fifty cubits high' (Est 5:14; 7:9). The figurative register begins with Hannah's song — 'talk no more so very proudly' (1 Sam 2:3, literally 'high, high') — and continues through Isaiah's warning that every 'high tower' and 'lofty wall' will be brought low on the Day of the Lord (Isa 2:15). Ezekiel uses it for cosmic geography: the 'high mountain' where God plants the messianic cedar (Ezek 17:22; 40:2). Daniel's ram with two 'high horns' (Dan 8:3) bridges the literal and symbolic. The Psalmist affirms that God, though gavoah, 'regards the lowly' (Ps 138:6).

high, tall, lofty (37×) Physical or spatial height — describing mountains (Gen 7:19; Isa 40:9; 57:7; Ezek 17:22; 40:2), fortified walls (Deut 3:5; 28:52), tall structures like Haman's gallows (Est 5:14; 7:9), tall persons like Saul (1 Sam 9:2), lofty trees (Ezek 17:24; 31:3), and prominent horns (Dan 8:3). The formula 'al kol-har gavoah ('upon every high mountain,' Isa 30:25; Jer 3:6) and 'al kol-giv'ah gevohah' ('upon every high hill,' 1 Kgs 14:23; 2 Kgs 17:10; Jer 2:20; 17:2) recurs in prophetic denunciations of illicit worship on elevated sites. Spanish 'alta/altas,' French 'haut,' German 'Hoehe' all render the straightforward spatial sense. LIFTING AND EXALTING

en: high, lofty, the-high | **es:** alta, altanería, altas | **fr:** [גבה], haut, hauteur | **de:** Hoehe, [גבה], [הגבהות] Gen 7:19; Deut 3:5; Deut 28:52; 1Sam 2:3

גַּבְהוּת H1365 *N-fsc* (2×)

haughtiness, pride — arrogant self-exaltation that God will bring low

This noun captures the human arrogance that sets itself against God, appearing twice in Isaiah's prophecy about the day when all human pride will be humbled. Isaiah envisions a time when 'the haughtiness of man shall be bowed down' and 'the LORD alone shall be exalted.' The word emphasizes vertical dimension—the inflated self-elevation that characterizes sinful pride. It stands as a summary term for the attitude God promises to judge, making it central to Isaiah's theology of divine sovereignty versus human pretension.

(2×) Human pride characterized by self-exaltation that God will humble. Both occurrences in Isaiah 2:11, 17 appear in parallel prophecies declaring that human haughtiness will be brought low on the day of the LORD. The consistent terminology across languages (haughtiness, altivez, hauteur, Hochmut) emphasizes the vertical imagery of pride that lifts itself up only to be cast down by divine judgment. GEOGRAPHY AND SPACE

en: haughtiness-of | **es:** altivez-de, la-altivez-de | **fr:** hauteur | **de:** Hochmut Isa 2:11; Isa 2:17

גְּבוּל H1366 *Conj-w / N-msc / 3fs* (241×)

Border, boundary line; by extension, the territory enclosed within borders; rarely, the physical edge or rim of an object.

A foundational geographic term in the Hebrew Bible, this word appears most often in the boundary descriptions of Joshua 15-19 and Numbers 34, tracing the precise lines where one tribal allotment meets another. It can refer either to the boundary line itself ('the border went out toward...') or to the territory enclosed within such lines ('your territory'). Spanish distinguishes these neatly: frontera for the line versus territorio for the area. A special ethical sense emerges in Proverbs and Deuteronomy, where moving a neighbor's boundary stone is condemned (Deut 19:14; Prov 22:28). In Ezekiel's temple vision, the word denotes the physical ledge or rim of the altar.

1. border, boundary (geographic line) (188×) The primary sense (188x): a geographic boundary line marking the edge of a territory. Dominates in the formulaic survey descriptions of Numbers 34 and Joshua 13-19, with characteristic verbs like יָצָא ('went out') and עָלָה ('went up'). Spanish frontera, French frontière, and German Grenze all select 'boundary line' vocabulary. Genesis 10:19 uses it for the Canaanite border, and Numbers 20:23 for the border of Edom — establishing it as the standard cartographic term. GEOGRAPHY AND SPACE

en: the-border | **es:** el-límite, la-frontera | **fr:** la-frontière, le-frontière | **de:** der-Grenze Gen 10:19; Num 20:23; Num 21:13; Num 21:24; Num 22:36

2. territory, region (enclosed area) (45×) Territory or region enclosed within borders (45x), emphasizing the area rather than the line. Possessive constructions like 'your territory' (Exod 10:4, 14) and 'territory of Israel' shift the focus from edge to interior. Spanish territorio and German Gebiet clearly distinguish this from the 'line' sense. When locusts enter 'your territory' (Exod 10:4) or leaven is removed from 'your territory' (Exod 13:7), the entire enclosed space is meant. GEOGRAPHY AND SPACE

en: territory-of, their-border, their-territory | **es:** el-territorio-de, su-territorio, territorio-de | **fr:** [גבול], frontière, territoire-de | **de:** Gebiet-von, Grenze, dein-Gebiet Exod 8:2; Exod 10:4; Exod 10:14; Exod 10:19; Exod 13:7

3. (5×) A boundary marker or landmark with legal-ethical significance (5x), centered in Deuteronomy 19:14, 27:17 and Proverbs 15:25, 22:28, 23:10. Here the focus is the stone or marker that physically instantiates the boundary, and moving it constitutes theft and injustice. The multilingual glosses waver between 'boundary' and 'boundary-of,' reflecting the tight conceptual overlap with sense 1, but the legal context and the consistent Proverbs cluster warrant distinction. GEOGRAPHY AND SPACE

en: a-boundary, boundary-of, the-boundary-of | **es:** el-límite-de, límite, límite-de | **fr:** frontière-de, גבול | **de:** Grenze, Grenze-von Deut 19:14; Deut 27:17; Prov 15:25; Prov 22:28; Prov 23:10

4. edge, rim, ledge (of an object) (3×) The physical edge, rim, or ledge of a constructed object (3x), confined to Ezekiel's temple

altar (Ezek 43:13, 17, 20). Spanish borde ('rim, edge') diverges from the geographic frontera used elsewhere, confirming a distinct concrete-architectural sense. The altar's rim functions as a containing border for sacrificial blood, extending the 'boundary' concept from landscape to liturgical furniture. GEOGRAPHY AND SPACE

en: and-its-border, and-the-border, the-border | **es:** el-borde, y-el-borde, y-su-borde | **fr:** et-frontière, frontière | **de:** [וגבולה], die-Grenze, und-die-Grenze Ezek 43:13; Ezek 43:17; Ezek 43:20

גְּבוּלָה H1367 *N-fsc / 3ms* (10×)

Border, boundary — a geographical boundary line marking the limits of a territory or region

The feminine noun גְּבוּלָה (gebulah) denotes a geographical border or boundary line, used in territorial descriptions, theological declarations of divine sovereignty, and moral contexts of boundary violation. It appears in the tribal allotment narratives (Num 32:33; 34:2, 12; Josh 18:20; 19:49), where it delineates the precise limits of each tribe's inheritance. Psalm 74:17 declares that God established all the boundaries of the earth, while Deuteronomy 32:8 assigns the boundaries of peoples according to the number of the sons of Israel (or 'sons of God'). Job 24:2 condemns those who move boundary markers — an act of economic injustice. Spanish limites/fronteras and German Grenzen both confirm the core territorial sense.

border, boundary (10×) A geographical border or boundary line demarcating territorial limits. Appears in tribal allotment descriptions (Num 32:33; 34:2, 12; Josh 18:20; 19:49), theological affirmations of God's sovereign ordering of the earth's boundaries (Ps 74:17; Deut 32:8), prophetic judgment on imperial boundary-removal (Isa 10:13), and moral condemnation of those who move boundary markers to defraud the vulnerable (Job 24:2). Isaiah 28:25 extends the term to agricultural rows. Arabic حُدود (hudud), German 'Grenzen,' and Korean 경계들 (gyeonggyedeul) all converge on the same territorial meaning. GEOGRAPHY AND SPACE

en: as-its-border, borders-of, boundaries | **es:** Linderos, en-límites-de, en-su-borde | **fr:** [גבולת], [גבלתו], dans-frontières-de | **de:** [גבולת], [גבלות], [גבלתו] Num 32:33; Num 34:2; Num 34:12; Deut 32:8; Josh 18:20

גִּבּוֹר H1368 *Prep-m / Adj-ms* (160×)

Mighty, strong; a warrior or mighty man of valor; as a divine title: the Mighty One.

An adjective of raw power that moves across three distinct registers in the Hebrew Bible. Most frequently it names the גִּבּוֹר—the warrior, the mighty man of valor who fights Israel's battles, from Nimrod the 'mighty hunter' (Gen 10:9) to David's elite champions (2 Sam 23). As a general attribute it describes anyone or anything possessing formidable strength—the lion as 'mightiest among beasts' (Prov 30:30). At its highest register, it becomes a divine epithet: אֵל גִּבּוֹר, 'Mighty God,' the messianic title of Isaiah 9:6 and the attribute of the God who keeps covenant (Deut 10:17, Neh 9:32). Arabic جَبَّار, a cognate, carries the same spectrum from tyrant to mighty lord.

1. warrior, mighty man of valor (148×) A warrior, mighty man of valor, or champion—the substantival use for human fighters. This is the overwhelming majority of occurrences, designating soldiers, military heroes, and valiant men: David's mighty men (2 Sam 10:7, 23:8), warriors of various armies (Josh 10:2, Judg 6:12), and Nimrod the 'mighty hunter' (Gen 10:9). Spanish valientes ('valiant ones'), French vaillants, and German Helden ('heroes') consistently render this martial sense. Plural construct גִּבּוֹרֵי חַיִל is the classic 'mighty men of valor.' GEOGRAPHY AND SPACE

en: mighty-men-of, mighty-of, mighty-ones-of | **es:** jefes-de, poderosos-de, valientes-de | **fr:** vaillant, vaillants-de | **de:** Held, Helden-von 2Sam 10:7; 2Sam 16:6; 2Sam 20:7; 2Sam 23:8; 2Sam 23:16

2. mighty, strong (attributive) (6×) The attributive adjective 'mighty, strong, powerful,' describing inherent strength or capability without specific warrior connotation. The lion is 'mightiest among beasts' (Prov 30:30), a man may be 'mighty in the land' (Ps 112:2), and the race is not always to the swift nor the battle to the strong (Eccl 9:11). Ruth 2:1 uses it of Boaz as a 'man of standing' or 'mighty man of wealth.' German mächtig and Spanish poderoso capture this broader attributive force. POWER AND ABILITY

en: and-mighty, mighty, mighty-of | **es:** Poderosa, a-los-fuertes, poderoso | **fr:** et-héros, fort, héros | **de:** Held, mächtig, und-mächtig Ruth 2:1; Ps 24:8; Ps 112:2; Prov 30:30; Eccl 9:11

3. Mighty One, divine epithet (6×) A divine epithet: 'the Mighty One' or 'Mighty God.' In Isaiah 9:6, the messianic child is called אֵל גִּבּוֹר ('Mighty God'). In Deuteronomy 10:17 and Nehemiah 9:32, God himself is הָאֵל הַגָּדֹל הַגִּבּוֹר ('the great and mighty God'). Korean honorific forms and Swahili mwenye nguvu ('possessor of power') signal the transcendent register. This sense elevates the word from human valor to divine omnipotence, a theological intensification unique to these contexts. POWER AND ABILITY

en: Mighty, the-mighty | **es:** Gibor, el-poderoso, los-poderosos | **fr:** der-vaillant, héros, le-héros | **de:** Held, der-maechtig Deut 10:17; Ezra 7:28; Neh 9:32; Isa 9:6; Isa 10:21

גְּבוּרָה H1369 *Prep-b / N-fpc* (62×)

Strength, might, power; heroic valor; mighty deeds or acts of power, especially of God or warriors.

Gevurah is the Hebrew Bible's premier noun for concentrated, active power — the kind that accomplishes things. Unlike koach, which often denotes raw capacity or potential energy, gevurah emphasizes demonstrated strength, whether in God's mighty acts, a warrior's battlefield valor, or the sheer physical force of a horse or crocodile. The word is built on the root g-b-r ('to be strong, prevail'), and its sense of triumph pervades every usage. In the royal annals of Kings and Chronicles, the formulaic phrase 'the rest of his acts and his gevurah' enshrines a king's military accomplishments alongside his other deeds. In the Psalms, gevurah becomes the word for God's awe-inspiring acts of salvation and creation (Ps 20:6; 71:16; 106:2). Arabic jabarut and Korean neungnyeok both capture the active, forceful quality that sets this word apart from quieter terms for strength.

1. might, power, strength (41×) The core abstract sense: might, power, or strength as an attribute of God, a king, or any mighty being — 41 of 62 occurrences. This is gevurah as a quality or possession: the strength of the sun going forth in its might (Judg 5:31), the physical vigor of a mature man versus old age (Ps 90:10; Eccl 10:17), the might of the crocodile's limbs (Job 41:12), and above all the power of God himself (Isa 11:2 — 'the spirit of counsel and gevurah'). Arabic jabarut/quwwa, Korean him/neungnyeok, Hindi shakti/samarthya, and Spanish poder all converge on abstract personal power. The Kings formula 'and the rest of his acts and his gevurah' (1 Kgs 16:5, 27; 22:45 etc.) belongs here — it refers to the king's might as a general attribute. POWER AND MIRACLES

en: My-might, Your-might, and-his-might | **es:** mi-poder, poder-de-ti, poder-mi | **fr:** et-force, et-pourrait, et-puissance | **de:** Staerke, [גבורתם], [וגבורה] Judg 5:31; Judg 8:21; 1Kgs 16:5; 1Kgs 16:27; 1Kgs 22:45

2. mighty deeds, acts of power (12×) Concrete mighty deeds or acts of power, typically in the plural gevurot — 12 occurrences where abstract might becomes countable historical actions. Moses prays 'you have begun to show your servant your greatness and your mighty hand' (Deut 3:24); Job asks 'who can understand the thunder of his gevurot?' (Job 26:14); the Psalmist resolves 'I will come with the gevurot of the Lord GOD' (Ps 71:16). Spanish proezas/hazañas ('feats/exploits'), Swahili matendo makuu ('great deeds'), and Korean neungnyeok-deul (pluralized) all shift to countable-event vocabulary, confirming this as a distinct sense from the abstract quality. Psalm 106:2 ('who can declare all his mighty acts?') and 145:4 anchor this sense in doxological language. POWER AND MIRACLES

en: His-mighty-deeds, [K], and-Your-mighty-deeds | **es:** (sus-poderes), [sus-poderes], con-poderío-de | **fr:** dans-puissance, et-comme-Ton-puissant-acts, et-force | **de:** Heldenstärke-, [(גבורותיו)], [[גבורתו]] Deut 3:24; Job 26:14; Job 41:12; Ps 20:6

3. valor, martial prowess (7×) Valor, martial prowess, or heroic courage in a warfare context — 7 occurrences where the emphasis falls on battlefield bravery and warrior prowess rather than general strength. Micah 3:8 declares 'I am filled with power... and with gevurah,' in a martial prophetic context; 2 Kings 10:34 and 20:20 pair gevurah with military campaigns; Esther 10:2 records Mordecai's

gevurah in a courtly-heroic register. Arabic ba's/batsh ('martial force'), Korean yongmaeng/yongryeok ('valor/prowess'), and Hindi virta/shurvirta ('heroism') all select courage-and-combat vocabulary distinct from the general 'power' words used for sense 1. The distinction matters: this is strength proven in conflict, not strength as a possession. **POWER AND MIRACLES**
en: and-his-might, and-might, his-might | **es:** con-fortaleza, su-poderío, su-valentía | **fr:** dans-puissance, et-force, et-puissance | **de:** [בגבורה], [וגבורה], [וגבורתו] 1Kgs 15:23; 2Kgs 10:34; 2Kgs 20:20; 1Chr 29:30; Esth 10:2

4. (1×) An occurrence at Isaiah 3:25 where gevurah appears in a personified or collective context: 'your men shall fall by the sword and your gevurah in battle.' Here the word may function as a collective noun — 'your mighty ones' or 'your military strength' — rather than abstract might per se. Spanish tu poderio ('your military power') and English 'your mighty men' both interpret this as metonymy: the noun stands for the warriors who embody the quality. The singular form used for a collective referent distinguishes this from the standard abstract sense. **POWER AND MIRACLES**
en: and-your-mighty-men | **es:** y-tu-poderío | **fr:** et-force | **de:** und-Staerke Isa 3:25

5. (1×) A single occurrence at Exodus 32:18 in a disputed and textually difficult passage: Moses hears 'the sound of anoth gevurah' — variously rendered as 'the noise of war,' 'the sound of singing of strength/victory,' or 'the shout of those who prevail.' Spanish victoria ('victory') and German Stärke ('strength') diverge, reflecting genuine uncertainty about whether gevurah here means 'victory,' 'strength in battle,' or something closer to 'triumph-shouting.' The phrase may represent an archaic military idiom preserved only in this passage from the early E source. **POWER AND MIRACLES**
en: strength | **es:** victoria | **fr:** force | **de:** Staerke Exod 32:18

גְּבוּרָה H1370 *Conj-w / N-fsd* (2×)
might, power — divine strength and governing capacity, especially God's sovereign ability
In Daniel's Aramaic prayers, this word celebrates the might that belongs to God alone. Daniel blesses God's name because 'wisdom and might are His,' recognizing that both intellectual and physical power originate in the divine nature. The term appears in contexts of worship and thanksgiving, where Daniel acknowledges God's ability to reveal mysteries, change times and seasons, and establish kingdoms. It's the Aramaic equivalent of Hebrew words for strength, emphasizing God's effective power to accomplish His will in history.

(2×) Divine might and governing power. Both occurrences in Daniel 2:20, 23 appear in prayers blessing God for His wisdom and might, attributes that enable Him to reveal mysteries and control history. The Aramaic term (related to Hebrew gevurah) emphasizes effective strength—power that accomplishes purposes. Translations consistently render this as 'might' or 'power,' recognizing it as a theological term for God's sovereign capacity. **POWER AND MIRACLES**
en: and-might | **es:** y-poder | **fr:** et-taureau | **de:** [וגבורתא] Dan 2:20; Dan 2:23

גִּבֵּחַ H1371 *N-ms* (1×)
forehead-bald - having baldness on the front of the head, a priestly disqualification
This adjective describes a condition of baldness specifically on the forehead or front part of the head, distinguished from baldness at the back of the head. Levitical law lists various physical conditions that, while not making someone ritually unclean, disqualified a priest from offering sacrifices at the altar. The law makes careful distinctions between different types of baldness, possibly to distinguish natural conditions from intentional head-shaving practices associated with pagan mourning rituals.

(1×) Leviticus 13:41 states, 'If a man's hair has fallen from his forehead and he is forehead-bald, he is clean.' The parallel with 'bald on the back of the head' (v. 40) shows precise anatomical distinction. This natural condition doesn't create ritual impurity, unlike certain skin diseases. Translations preserve the anatomical specificity: 'forehead-bald,' 'calvo-de-frente,' maintaining the legal precision needed for priestly qualification assessments. **MOURNING BALDNESS**
en: forehead-bald | **es:** calvo-de-frente | **fr:** forehead-bald | **de:** forehead-bald Lev 13:41

נִבְּחַת H1372 *Prep-b* (4×)
Bald forehead, the front part of the head where hair has receded; by extension, the front side of a garment
A technical term from the Levitical purity regulations denoting the forehead area where baldness appears, as distinct from the back of the head (qarachath). All four occurrences fall within Leviticus 13, where priests examine skin eruptions to determine ritual cleanness. In Lev 13:42-43 the word pairs with qarachath ('back baldness') to map the two zones of the scalp. In Lev 13:55 it extends metaphorically to the 'front side' of a garment, showing how bodily terminology was applied to fabric inspection.

(4×) The bald forehead or front of the scalp, examined for signs of skin disease in priestly diagnostic procedure. In Lev 13:42-43 it stands in deliberate contrast to qarachath (back-of-head baldness), together covering the entire crown for inspection. The suffixed form 'his forehead-baldness' (gabbachto) personalizes the diagnosis. In Lev 13:55 the same spatial logic extends to garments: the 'front' of a fabric, mirroring the body-to-cloth analogy throughout the chapter. Multilingual glosses consistently render it as compound phrases — Spanish 'calvicie-de-frente,' French 'forehead-calvitie' — reflecting the term's anatomical specificity. **MOURNING BALDNESS**
en: in-his-forehead-baldness, in-its-forehead-baldness, in-the-forehead-baldness | **es:** en-la-calvicie-de-frente, en-su-calvicie-de-frente | **fr:** dans-le-forehead-calvitie, dans-son-forehead-calvitie | **de:** in-der-forehead-baldness, in-sein-forehead-baldness Lev 13:42; Lev 13:43; Lev 13:55

גַּבַּי סַלָּי H1373 *N-proper-ms* (1×)
Gabbai - Benjamite leader in post-exilic Jerusalem, name possibly meaning 'tax-collector'
This personal name appears in Nehemiah's list of Benjamite residents in post-exilic Jerusalem. The name may derive from Aramaic/Talmudic terms for 'tax-collector' or 'collector,' though this is uncertain. Some scholars suggest the text is corrupt here, comparing it with parallel genealogies in Chronicles that differ. The name appears alongside Sallai, possibly representing two individuals or a compound name, reflecting the textual difficulties in reconstructing post-exilic community lists.

(1×) Nehemiah 11:8 lists 'Gabbai and Sallai' among Benjamite leaders dwelling in Jerusalem. The verse counts 928 men, suggesting Gabbai held significant position in the restored community. Most translations preserve the name (Gabbai, Gabai), while French and German bracket the Hebrew, acknowledging text-critical issues. The curious domain assignment (Animals) appears to be a classification error in the source data. **WILDERNESS AND DESERT**
en: Gabbai | **es:** Gabai | **fr:** [גבי] | **de:** [גבי] Neh 11:8

גִּבִים H1374 *Art / N-proper-fs* (1×)
the Gebim - settlement north of Jerusalem, name meaning 'trenches' or 'cisterns'
This place name designates a village north of Jerusalem, lying in the path of an approaching army. The name likely means 'trenches,' 'cisterns,' or 'pools,' referring to water installations or defensive earthworks. Isaiah lists it among settlements in the invasion route from the north toward Jerusalem. The site remains unidentified archaeologically, though its position in the sequence suggests locations near Anathoth and Nob. The definite article marks it as a known location to Isaiah's audience.

(1×) Isaiah 10:31 describes the invasion: 'Madmenah flees; the inhabitants of Gebim take refuge.' The prophet traces the enemy's relentless approach toward Jerusalem, with each town responding in panic. Spanish 'Guevim' and English 'Gebim' transliterate the name with the article, while French and German preserve the full Hebrew form, maintaining its position in this dramatic geographic sequence

of terror. **GEOGRAPHY AND SPACE**
en: the-Gebim | **es:** Guevim | **fr:** [הגבים] | **de:** [הגבים] Isa 10:31

גָּבִיעַ H1375 *N-msc / 1cs* (14×)
Cup, bowl — a cup-shaped vessel, whether Joseph's divination goblet or the lampstand's calyx ornaments
A masculine noun designating a cup-shaped or bowl-shaped vessel, appearing in two quite different narrative settings that nonetheless share the same basic shape. In Genesis 44, gāvīa' is Joseph's silver cup — the goblet he secretly places in Benjamin's sack and then claims to use for divination (Gen 44:2, 12, 16, 17). In Exodus 25 and 37, the same word describes the decorative almond-blossom-shaped cups adorning the golden lampstand (menorah), where three cups shaped like almond flowers ornament each branch (Exod 25:31-34; 37:17-20). Jeremiah 35:5 rounds out the picture with gevi'im full of wine set before the Rechabites. The Arabic cognate qub'ah ('cup') and the consistent cross-linguistic rendering (spa: copa, fra: coupe, deu: Kelch/Becher) confirm a unified semantic core centered on the vessel's rounded, cup-like form.

cup, bowl (14×) A cup-shaped or bowl-shaped vessel, encompassing both functional drinking vessels and decorative architectural ornaments sharing the same rounded form. In Genesis 44, it is Joseph's silver divination cup planted in Benjamin's sack (Gen 44:2, 12, 16, 17). In Exodus 25 and 37, the plural designates the almond-blossom-shaped calyx ornaments on the golden lampstand's branches (Exod 25:31-34; 37:17-20). In Jeremiah 35:5, wine-filled bowls are set before the Rechabites. Cross-linguistic renderings (eng: cup/bowls, spa: copa/copas, fra: coupe/coupes, deu: Kelch/Becher) confirm a single semantic profile unified by the vessel's rounded cup form. **GEOGRAPHY AND SPACE**
en: bowls, cup-of, cups | **es:** copa-de, copa-mía, copas | **fr:** [גבעים], coupe-de, coupes | **de:** Kelche, [גבעים], den-Becher Gen 44:2; Gen 44:12; Gen 44:16; Gen 44:17

גְּבִיר H1376 *N-ms* (2×)
lord, master — a position of authority and dominance over others
When Isaac blesses Jacob (believing him to be Esau), he declares 'I have made him your lord' and later laments 'I have made him your lord.' This term denotes mastery and authority within family or clan structures, establishing hierarchy and dominance. The root relates to might and strength, suggesting that lordship involved not just social position but the power to enforce one's will. In these Genesis passages, the word captures the irrevocable nature of patriarchal blessing—once lordship is pronounced, it cannot be withdrawn.

(2×) Master or lord with authority over others, especially in family contexts. Genesis 27:29, 37 uses this term for the lordship Isaac inadvertently conferred on Jacob over Esau, establishing an unbreakable hierarchical relationship. The blessing made Jacob 'lord' over his brothers, a status that shaped their descendants' futures. Translations uniformly use 'lord' or 'master' (señor, seigneur, Herr), recognizing this as a position of rightful dominance. **LORDS AND MASTERS**
en: lord | **es:** señor | **fr:** seigneur | **de:** Herr, zum-Herrn Gen 27:29; Gen 27:37

גְּבִירָה H1377 *Conj-w* (6×)
gevirah – a queen mother or noble lady; the king's mother holding court authority
The noun gevirah denotes a lady of high rank, specifically the queen mother – the mother of the reigning king who held significant political authority in the Judahite monarchy. Unlike malkah ('queen' as wife of a king), gevirah designates the mother's unique institutional position. In 1 Kings 15:13 (= 2 Chr 15:16), Asa strips Maacah 'from gevirah' – from the office of queen mother – because of her idolatrous Asherah image, revealing the title as a removable political role rather than a mere kinship label. Jeremiah addresses both king and gevirah as a pair (Jer 13:18; 29:2), underscoring her distinct place in the royal hierarchy. Spanish reina madre and English queen mother both capture this specialized meaning.

queen mother, lady of the court (6×) The queen mother or ruling lady – a woman holding formal political authority as the mother of the reigning king. The term appears in 1 Kings 11:19 for Pharaoh's wife (a lady of the court), and in the Judahite monarchy for the king's mother whose position carried real institutional power. The key evidence is 1 Kings 15:13, where Asa removes Maacah 'from gevirah,' treating it as a deposable office. Jeremiah pairs king and gevirah as co-rulers going into exile (Jer 13:18; 29:2). Spanish reina madre and English queen mother converge on this single court-political sense. **MOTHERS AND MATRIARCHS**
en: and-the-queen-mother, and-to-the-queen-mother, from-queen-mother | **es:** de-reina-madre, la-reina, la-reina-madre | **fr:** [והגבירה], [ולגבירה], [מגבירה] | **de:** [והגבירה], [ולגבירה], [מגבירה] 1Kgs 11:19; 1Kgs 15:13; 2Kgs 10:13; 2Chr 15:16; Jer 13:18

גָּבִישׁ H1378 *Conj-w / N-ms* (1×)
and crystal - transparent precious stone or rock crystal, valued for clarity and beauty
This term denotes crystal, likely rock crystal (clear quartz), valued in the ancient world for its transparency and beauty. Related to Greek κρύσταλλος and Arabic/Assyrian terms for gypsum or crystalline substances, it appears in Job's meditation on wisdom's incomparable value. Crystal represented wealth and beauty—clearer and more perfect than common stone. Job pairs it with coral among precious materials that pale in comparison to wisdom's worth.

(1×) Job 28:18 declares, 'Coral and crystal are not worthy of mention; the price of wisdom is beyond rubies.' The context catalogs precious stones and metals, all inadequate to purchase wisdom. Spanish 'y-cristal' and English 'and-crystal' preserve the coordinating conjunction, showing this as part of Job's comprehensive list of valuables. French and German bracket the Hebrew, perhaps acknowledging lexicographical uncertainty about the precise mineral referent. **AUTO-DETECTED COMMUNITY 13459 WITH 3 SENSES**
en: and-crystal | **es:** y-cristal | **fr:** et-וגביש | **de:** [וגביש] Job 28:18

גָּבַל H1379 *V-Hifil-Imp-ms* (5×)
To set bounds, establish a border, or mark a boundary; used of territorial limits and sacred perimeters.
A denominative verb from gebul ('border'), meaning to set bounds or establish a boundary line. Its most dramatic use is at Sinai, where God commands Moses to set bounds around the mountain so no one may touch it (Exod 19:12, 23). Elsewhere it describes territorial boundaries: the Jordan bordering Benjamin's inheritance (Josh 18:20), ancestral landmarks not to be moved (Deut 19:14), and Hamath's border reaching toward Sidon (Zech 9:2). Spanish captures this range well—from 'pondrás límite' (you shall set a limit) at Sinai to 'delimitaba' (it bounded) for geographic borders.

(5×) To set bounds, mark a boundary, or establish a territorial border—used both of sacred perimeters and geographic limits. The Hiphil imperative at Sinai (Exod 19:12, 23) describes marking off holy ground to prevent unauthorized approach, while the Qal in Josh 18:20 and Deut 19:14 describes geographic bordering and the prohibition against moving ancestral boundary markers. Zech 9:2 extends the usage to geopolitical borders ('Hamath that borders on it'). Spanish 'pondrás límite' (you shall set a limit) and 'delimitaba' (it delimited) together reflect the range from sacred prohibition to geographic demarcation. **GEOGRAPHY AND SPACE**
en: and-set-bounds, marked-out, set-bounds | **es:** Y-pondrás-límite, delimitaba, establecieron | **fr:** et-placer-bounds, fixer, marked-dehors | **de:** [תגבל], setzen-bounds, und-setzen-bounds Exod 19:12; Exod 19:23; Deut 19:14; Josh 18:20; Zech 9:2

גְּבַל H1380 *N-proper-fs* (1×)
Gebal - Phoenician coastal city, ancient Byblos, famous for shipbuilding and skilled craftsmen
This place name refers to the Phoenician maritime city known to Greeks as Byblos, modern Jebeil in Lebanon. Famous for shipbuilding, skilled craftsmen, and as a major center of papyrus trade (hence

'Byblos' and our word 'Bible'), Gebal appears in Ezekiel's lament over Tyre. The city's artisans were renowned for caulking ships and working with wood and stone. Assyrian records confirm the city as Gubli. Its strategic coastal position made it a significant commercial and cultural hub.

(1×) Ezekiel 27:9 states, 'Veteran craftsmen of Gebal were on board as shipwrights to caulk your seams.' This appears in the extended metaphor of Tyre as a magnificent ship. Gebal's master craftsmen contributed their expertise to Tyre's maritime glory. All translations preserve the name (Gebal, Guebal), recognizing it as the well-known Phoenician city, maintaining the historical-geographical reference essential to understanding Tyre's international commercial network. **GEOGRAPHY AND SPACE**

en: Gebal | **es:** Gebal | **fr:** Guebal | **de:** [גבל] Ezek 27:9

גְּבָל H1381 *N-proper-ms* (1×)

Gebal - mountainous region south of the Dead Sea, possibly modern Jibâl, distinct from coastal Gebal

This Gebal designates a mountainous region south of the Dead Sea, distinct from the Phoenician coastal city. Ancient sources identify it with Seir, the Edomite territory. The Arabic جبل means 'mountains,' and the region appears in Psalm 83's catalog of Israel's enemies. Early travelers identified it with Jibâl in the mountainous area east of the Arabah. The name emphasizes the rugged, highland character of this Edomite-associated territory.

(1×) Psalm 83:7 lists 'Gebal, Ammon and Amalek' among confederated enemies. The geographic sequence places this between Edomite and Ammonite territories. Translations vary (Geval, Guébal), all preserving the name while recognizing this refers to a different location than Phoenician Gebal. The mountainous identification fits the context of peoples from the Trans-Jordan and southern regions conspiring against Israel. **GEOGRAPHY AND SPACE**

en: Geval | **es:** Geval | **fr:** Guébal | **de:** Geval Ps 83:7

גְּבָלִי H1382 *Art / N-proper-ms* (2×)

Gebalite(s) — inhabitants of Gebal (Byblos), skilled craftsmen who helped build Solomon's temple

The Gebalites were inhabitants of the ancient Phoenician city of Gebal, known to the Greeks as Byblos, located on the Mediterranean coast north of Sidon. These people appear in two contexts: as inhabitants of territory not yet conquered in Joshua's time, and as skilled stoneworkers who helped prepare materials for Solomon's temple. First Kings 5:18 credits them alongside Hiram's craftsmen with shaping the magnificent stones for God's house. Their city was famous for craftsmanship and was a major center of the papyrus trade—indeed, our word 'Bible' traces back through Greek to this city's name.

(2×) The people of Gebal (Byblos), a Phoenician coastal city. Joshua 13:5 lists their unconquered territory, while 1 Kings 5:18 celebrates their craftsmanship in preparing stones for the temple. The gentilic form appears with the article, functioning as a collective noun for this people group. Their reputation for skilled stonework made them valuable partners in Solomon's building projects, and cross-linguistic transliterations (Gebalites, giblitas, Giblitas) preserve the connection to their city of origin. **PERSONAL NAMES**

en: and-the-Gebalites, the-Gebalite | **es:** los-gebalitas, y-los-giblitas | **fr:** et-le-Gebalites, le-Gebalite | **de:** der-Gebalite, und-der-Gebalites Josh 13:5; 1Kgs 5:18

גַּבְלֻת H1383 *N-fs* (2×)

twisted, braided — describing cords woven with multiple intertwined strands

This word appears in Exodus's detailed instructions for the high priest's breastplate, specifying 'twisted cords' or 'braided chains' of pure gold. The term emphasizes the technique—interweaving strands to create strong, beautiful cordage. Both occurrences describe the same object in parallel passages (instructions in chapter 28, execution in chapter 39), showing the precision with which Israel followed divine blueprints. The twisting technique would have created chains that were both durable enough to secure the sacred breastplate and elegant enough to befit the high priest's sacred regalia.

(2×) A technical term for the braiding or twisting technique used to make golden cords for the high priest's breastplate. Exodus 28:22 and 39:15 both describe 'chains of braided work,' emphasizing the interwoven construction method. Spanish (trenza, trenzadas), French (retors), and German (gezwirnt) all capture the twisted, plaited nature of these cords, highlighting the sophisticated metalworking skill required for sacred vestments. **AUTO-DETECTED COMMUNITY 13483 WITH 3 SENSES**

en: twisted | **es:** trenza, trenzadas | **fr:** retors | **de:** gezwirnt Exod 28:22; Exod 39:15

גִּבֵּן H1384 *Adj-ms* (1×)

hunchbacked - having a curved or hunched back, a priestly disqualification in Levitical law

This adjective describes someone with a curved or hunched back, related to Aramaic terms for 'hump-backed' and possibly to words for 'brow' or 'forehead' (suggesting prominence or protrusion). Levitical law excluded priests with this physical condition from approaching the altar to offer sacrifices, though they could still eat the holy food and serve in other capacities. The law's concern was preserving the physical perfection required for those who served at God's altar, reflecting ancient Near Eastern standards for ritual service.

(1×) Leviticus 21:20 lists 'or hunchbacked or dwarfed' among physical conditions disqualifying priests from altar service. This appears in a catalog of defects that, while not affecting ritual cleanness, prevented altar ministry. All translations render this anatomically (hunchbacked, jorobado), maintaining the specific physical description needed for applying priestly qualification standards. **BLEMISH PHYSICAL DEFECT**

en: hunchbacked | **es:** jorobado | **fr:** hunchbacked | **de:** hunchbacked Lev 21:20

גְּבִינָה H1385 *Conj-w* (1×)

and like cheese - curdled milk product, used metaphorically for God's formation of human life

This noun denotes cheese or curd, a basic dairy product known across ancient Near Eastern cultures. The Hebrew shares cognates with Aramaic, Arabic, and Ethiopic terms for curdled milk or cheese. Job uses it in a powerful metaphor for divine creation—God 'curdling' him like cheese in the womb, transforming liquid into solid form. The image beautifully captures the mystery of embryonic development, where shapeless fluid becomes formed human life through divine craftsmanship.

(1×) Job 10:10 asks God, 'Did you not... curdle me like cheese?' Job reflects on his formation in the womb, using cheese-making as an analogy for God's creative process. The preceding verse mentions being poured out like milk, completing the dairy metaphor. Spanish 'como-queso' and English 'like-cheese' preserve the simile, while French and German bracket the Hebrew, possibly acknowledging the metaphorical usage's uniqueness. **MILK DAIRY PRODUCTS**

en: and-like-cheese | **es:** y-como-queso | **fr:** et-וכגבנה | **de:** [וכגבנה] Job 10:10

גַּבְנֻן H1386 *N-mp* (2×)

peaks, summits — the rounded or multiple tops of mountains, especially Mount Bashan

This poetic word describes the distinctive topography of Mount Bashan, a massif characterized by multiple peaks or rounded summits. Psalm 68 uses highly compressed, almost riddle-like language to contrast Bashan's many-peaked grandeur with God's chosen Zion. The imagery suggests either numerous summits across the range or the rounded, humped appearance of the mountain's profile. The term has occasioned much interpretive discussion—some see it as an adjective ('many-peaked'), others as a noun ('peaks'). Either way, it captures the distinctive geography of the Bashan highlands east of the Jordan.

(2×) The multiple peaks or rounded summits characteristic of the Bashan mountain range. Psalm 68:15-16 employs this term in poetic parallelism contrasting Bashan's impressive topography with Mount Zion, God's chosen dwelling. Translations diverge between treating this as plural 'peaks' or an adjective 'many-peaked,' but all recognize reference to the mountain's distinctive multi-summited profile that made it a natural symbol of majesty—yet one surpassed by the theological significance of humble Zion. GEOGRAPHY AND SPACE
en: of-many-peaks | **es:** de-muchas-cumbres, muchas-cumbres | **fr:** hauteur | **de:** von-viele-peaks Ps 68:15; Ps 68:16

גִּבְעַ H1387 *Prep-b / N-proper-fs* (18×)
Geba — a Levitical city in Benjamin near the pass of Michmash, marking the northern border of Judah
Geba (geva') is a Levitical city in the tribal territory of Benjamin, situated at the strategic pass of Michmash northeast of Jerusalem. The name likely derives from the root g-b-' meaning 'hill,' appropriate for a settlement perched on elevated terrain overlooking the wadi. Its 18 occurrences span conquest, monarchic, and post-exilic texts. Joshua 18:24 lists it among Benjamin's allotted towns, and Joshua 21:17 assigns it to the Levites. The city gained military fame when Jonathan struck the Philistine garrison there, igniting Saul's war of liberation (1 Sam 13:3, 16; 14:5). Isaiah 10:29 traces the Assyrian advance past Geba on the march toward Jerusalem. The formulaic expression 'from Geba to Beersheba' (2 Kgs 23:8; Zech 14:10) defines the full north-south extent of the kingdom of Judah, with Geba as its northernmost point. Returning exiles resettled there after the Babylonian captivity (Ezra 2:26; Neh 7:30; 11:31; 12:29). Modern Jaba' preserves both the name and the location. Spanish 'Geba,' French 'Gueba,' and German 'Geba' all transliterate directly.

Geba (place name) (18×) A Levitical city in Benjamin's territory, identified with modern Jaba' northeast of Jerusalem, perched near the strategically important pass of Michmash. Allocated to the Levites in Josh 21:17 (= 1 Chr 6:45) and listed among Benjamin's towns (Josh 18:24). Jonathan's attack on the Philistine garrison there triggered Israel's war of independence under Saul (1 Sam 13:3, 16; 14:5). The expression 'from Geba to Beersheba' marks the northern boundary of Judah proper (2 Kgs 23:8; Zech 14:10). Isaiah 10:29 places it on the route of the Assyrian advance toward Jerusalem. Post-exilic returnees resettled it (Ezra 2:26; Neh 7:30; 11:31; 12:29). Asa fortified it with stones carried from Ramah (1 Kgs 15:22; 2 Chr 16:6). GEOGRAPHY AND SPACE
en: Geba, Geva, Geva-of | **es:** Geba, Geva, Gueba | **fr:** Geba, Geva, Geva-de | **de:** Geba, Geva, Geva-von Josh 18:24; Josh 21:17; Judg 20:10; 1Sam 13:3; 1Sam 13:16

גִּבְעָא H1388 *N-proper-ms* (1×)
Gibea - son of Caleb, personal name possibly derived from 'hill' or geographic associations
This personal name appears in Caleb's genealogy, possibly derived from גִּבְעָה (hill), suggesting either geographic origins or characteristics. Hebrew personal names frequently reflected places, with individuals named after ancestral settlements or significant locations. The Calebite clan genealogies in Chronicles preserve names that often connect to Judean geography, reflecting the clan's territorial associations in the Hebron region and the Negev.

(1×) 1 Chronicles 2:49 records that Caleb's concubine Maacah 'bore... Gibea' along with other sons. This appears in the extensive Calebite genealogy documenting clan structure. All translations preserve the name (Giv'a, Guibea), though French and German bracket the Hebrew. The name's similarity to the place name Gibeah may indicate geographic family connections in Judah's tribal territory. GIBEAH CITY NAME
en: Giv'a | **es:** Guibea | **fr:** [גבעא] | **de:** [גבעא] 1Chr 2:49

גִּבְעָה H1389 *Conj-w / N-fp* (71×)
A hill or elevated mound of earth; plural hills; also the proper name Gibeah, a Benjaminite town.
Refers to a natural elevation of land smaller than a mountain, frequently paired with mountains in poetic parallelism (Ps 148:9: 'the mountains and all hills'). In the plural, hills serve as stock imagery for idolatrous worship sites ('under every green tree on the high hills,' Deut 12:2) and for God's enduring creation (Gen 49:26). The word also functions as the place name Gibeah, a town in Benjamin's hill country famously associated with the ark's resting place (1 Sam 7:1) and with Saul's hometown. Spanish consistently renders the common noun as 'colina/collado' but switches to 'Guibeá' for the toponym, confirming the lexical split.

1. hills (plural, common noun) (39×) Multiple elevated landforms viewed collectively. The plural form appears most often in prophetic and poetic texts as a merism with 'mountains' to denote all terrain (Deut 12:2; Isa 40:12). French 'collines' and German 'Hügel' track the Hebrew plural consistently, while Spanish alternates between 'colinas' and 'collados,' reflecting the generic landscape meaning. GEOGRAPHY AND SPACE
en: and-hills, and-the-hills, hills | **es:** colinas, collados, las-colinas | **fr:** [הגבעות], colline, et-colline | **de:** Huegel, Hügel, [הגבעות] Gen 49:26; Num 23:9; Deut 12:2; Deut 33:15; 2Kgs 16:4

2. hill (singular, common noun) (26×) A single physical hill or mound, lower than a mountain, used as a common noun with articles, prepositions, and construct chains. Key passages include Moses standing on the hill during battle with Amalek (Exod 17:9-10) and the hill of Moreh near the Midianite camp (Judg 7:1). Translations uniformly render it as a topographic feature: Spanish 'colina,' French 'colline,' German 'Hügel.' GEOGRAPHY AND SPACE
en: a-hill, hill, hill-of | **es:** colina, colina-de, collado | **fr:** colline, colline-de, dans-colline-de | **de:** Huegel, Huegel-von, [גבעת] Exod 17:9; Exod 17:10; Josh 5:3; Judg 7:1; 1Sam 23:19

3. Gibeah (place name) (6×) The proper noun Gibeah (גִּבְעָה/גִּבְעַת), a town in the hill country of Benjamin. Multilingual evidence clearly distinguishes this sense: Spanish shifts to 'Guibeá,' French to 'Guibea/Gibeah,' and German to 'Gibea,' all treating it as a transliterated place name rather than translating it as 'hill.' Notable references include the hill of God where Saul met the prophets (1 Sam 10:5, 10) and the hill where the ark rested at Abinadab's house (1 Sam 7:1; 2 Sam 6:3). GEOGRAPHY AND SPACE
en: Gibeah-of, in-Gibeah-of, in-the-hill | **es:** a-Guibeá, a-Guibeá-de, en-Guibeá-de | **fr:** Guibea-de, dans-Gibeah-de, dans-le-colline | **de:** Gibea-von, auf-der-Huegel, der-Gibea-ward Josh 24:33; 1Sam 7:1; 1Sam 10:5; 1Sam 10:10; 2Sam 6:3

גִּבְעָה H1390 *Prep-b / N-proper-fs* (43×)
Gibeah, a city of Benjamin; also Geba (a distinct Levitical city); rarely, 'hill' as a common noun
Primarily the proper name of a Benjaminite city notorious for the outrage against the Levite's concubine (Judg 19-20) and later famous as King Saul's hometown (1 Sam 10:26). The name derives from the common noun meaning 'hill,' which occasionally surfaces as an appellative (1 Sam 14:2). In Judges 20:33 it appears to designate Geba, a nearby but distinct Levitical city, reflecting the longstanding orthographic confusion between these two similarly named settlements.

1. Gibeah (proper noun) (41×) The city of Gibeah in Benjamin, appearing across its long biblical history from the terrible events of Judges 19-20 through Saul's reign (1 Sam 10:26; 22:6) and into the prophetic oracles of Hosea (9:9; 10:9). All translations consistently render this as a proper noun: Spanish 'Guibea,' French 'Givah,' German 'Gibea.' GIBEAH CITY NAME
en: in-Givah, the-Givah, to-Givah | **es:** Guibeá, a-Guibeá, de-la-Guibeá | **fr:** dans-Givah, le-Givah, à-Givah | **de:** der-Givah, in-Givah, zu-Givah Josh 15:57; Judg 19:12; Judg 19:13; Judg 19:14; Judg 19:15

2. Geba (proper noun) (1×) A reference to Geba, a distinct Levitical city in Benjamin, sometimes confused with Gibeah due to nearly identical Hebrew spelling. In Judges 20:33 the context points to Geba rather than Gibeah proper. Modern translations and critical commentaries routinely distinguish the two sites. GIBEAH

CITY NAME
en: Geva | **es:** Gueba | **fr:** Geva | **de:** Geva Judg 20:33

3. hill (common noun) (1×) The underlying common noun meaning 'hill' or 'height,' used appellatively rather than as a proper name. In 1 Sam 14:2 it describes a geographical feature in the landscape rather than a named city. This appellative use illuminates how many Israelite place names originated as simple terrain descriptions. GEOGRAPHY AND SPACE
en: the-hill | **es:** la-colina | **fr:** le-colline | **de:** der-Huegel 1Sam 14:2

גִּבְעוֹן H1391 *Conj-w* (37×)
Gibeon — a major Canaanite city that became a Levitical city in Benjamin, site of the tabernacle and famous treaty
Giv'on is a place name identifying the prominent city northwest of Jerusalem, modern el-Jib, whose inhabitants famously tricked Joshua into a peace treaty by disguising themselves as distant travelers (Josh 9:3-27). The city's Hivite population thus became woodcutters and water carriers for Israel rather than being destroyed. Gibeon later hosted the tabernacle and great high place where Solomon offered a thousand burnt offerings and received his gift of wisdom (1 Kgs 3:4-5; 2 Chr 1:3). The pool of Gibeon was the site of the grim contest between Joab's and Abner's men (2 Sam 2:12-16), and the 'great waters which are in Gibeon' witnessed Ishmael's capture of captives (Jer 41:12). Isaiah recalls Yahweh's decisive action 'in the valley at Gibeon' (28:21).

Gibeon (place name) (37×) The proper place name Giv'on, designating a Levitical city in Benjamin's territory. All 37 occurrences refer to this single location. It functions in four main narrative clusters: the Gibeonite treaty (Josh 9-10), David's military and political dealings (2 Sam 2:12-16; 3:30; 20:8), the tabernacle's pre-temple location (1 Kgs 3:4; 1 Chr 16:39; 2 Chr 1:3), and prophetic reference (Isa 28:21; Jer 28:1; 41:12, 16). Spanish 'Gabaon,' French 'Gabaon,' and English 'Gibeon' all derive from the LXX Gabaon. GEOGRAPHY AND SPACE
en: Gibeon, Giveon, Givon | **es:** Gabaón, Gibeon, en-Gabaón | **fr:** Gabaon, Giveon, Givon | **de:** Gibeon, Giveon, Givon Josh 9:3; Josh 9:17; Josh 10:1; Josh 10:2; Josh 10:4

גִּבְעֹל H1392 *N-ms* (1×)
bud - flowering stage of flax, when the plant is in bloom and most vulnerable
This noun describes the bud or flowering stage of a plant, specifically flax in its sole biblical occurrence. The term captures the vulnerable developmental stage when flax had formed buds or blooms but not yet matured to full fiber strength. The plague narrative uses this detail to explain why the flax crop was destroyed while barley survived—timing determined susceptibility. The agricultural precision reflects genuine knowledge of crop development stages.

(1×) Exodus 9:31 explains, 'The flax and barley were destroyed, since the barley was in the ear and the flax was in bud.' The seventh plague's hail struck at a specific agricultural moment. The technical term for flax's bloom stage shows careful observation. Translations render this as 'bud' or 'bloom' (Spanish 'caña' appears anomalous, perhaps meaning 'stalk'), while German 'Knospe' (bud) captures the developmental stage precisely. BUD BLOSSOM FLOURISH
en: bud | **es:** caña | **fr:** bud | **de:** Knospe Exod 9:31

גִּבְעֹנִי H1393 *Art / N-proper-ms* (8×)
Gibeonite — an inhabitant of Gibeon, the city that made a covenant of peace with Israel.
A gentilic adjective identifying someone from Gibeon, the Hivite city whose inhabitants famously deceived Joshua into a peace treaty (Josh 9). In 2 Samuel 21:1–9, the Gibeonites demand justice for Saul's violation of that covenant, and David negotiates with them — this passage accounts for the majority of the word's eight occurrences. In Nehemiah 3:7 and 1 Chronicles 12:4, individual Gibeonites are mentioned by name. Spanish guivonitas and gabeonita, along with French and German forms, all reflect the gentilic pattern. The term carries the weight of a covenantal relationship that even kings cannot abrogate.

Gibeonite (gentilic) (8×) A gentilic adjective/noun designating an inhabitant of Gibeon. Most occurrences cluster in 2 Samuel 21:1–9, where the Gibeonites (plural) seek restitution from David for Saul's breach of the ancient covenant made in Joshua 9. In 1 Chronicles 12:4, a single Gibeonite warrior joins David's ranks, and Nehemiah 3:7 names a Gibeonite among Jerusalem's wall-builders. Spanish gabeonita and French Gibeonites follow standard gentilic rendering. The word underscores the enduring covenantal bond between Israel and this non-Israelite community. PERSONAL NAMES
en: and-the-Gibeonites, the-Gibeonite, the-Gibeonites | **es:** a-los-guivonitas, el-gabaonita, el-gabeonita | **fr:** [הַגִּבְעוֹנִי], [הַגִּבְעֲנִי], et-le-Gibeonites | **de:** [הַגִּבְעוֹנִי], [הַגִּבְעֲנִי], der-Gibeonites 2Sam 21:1; 2Sam 21:2; 2Sam 21:3; 2Sam 21:4

גִּבְעָה H1394 *N-proper-fs* (1×)
Gibeah - Benjamite city, site of infamous atrocity and civil war, distinct from Gibeath
This place name designates a Benjamite city, distinct from other Gibeahs in Judah and elsewhere. The name means 'hill,' reflecting the common practice of building settlements on elevated terrain for defense. This Gibeah became infamous as the site of the Levite's concubine atrocity that triggered civil war (Judges 19-21). It later served as Saul's hometown and royal seat. The site is often identified with Tell el-Ful north of Jerusalem, though archaeological debate continues.

(1×) Joshua 18:28 lists 'Gibeah' among Benjamite cities in the tribal allotment. This form (without the article) appears less frequently than the articular form. The city's prominence grew from infamy (Judges) to royal capital (Saul's reign). Translations preserve the name (Givath, Guibeá), maintaining the distinct spelling that helps differentiate this from other similarly named locations in the complex Benjamite geography. GIBEAH CITY NAME
en: Givath | **es:** Guibeá | **fr:** Givath | **de:** Givath Josh 18:28

גִּבְעָתִי H1395 *Art / N-proper-ms* (1×)
the Gibeathite - gentilicial denoting someone from Gibeah of Benjamin
This gentilicial adjective identifies someone as originating from Gibeah, the Benjamite city. Like other ethnic-geographic designations, it combines the place name with an adjectival suffix to denote membership or origin. The term appears in Chronicles' list of David's warriors, showing that despite Gibeah's association with Saul (David's rival) and its dark history, men from this city served in David's army. Such designations were crucial for identifying warriors by hometown in military rosters.

(1×) 1 Chronicles 12:3 mentions warriors 'Ahiezer and Joash the sons of Shemaah the Gibeathite.' These Benjamites joined David at Ziklag, defecting from Saul despite being from his hometown. The gentilicial form with article emphasizes their known geographic-tribal identity. French and German preserve the Hebrew form in brackets, while English and Spanish transliterate (the-Gibeathite, el-guibeatita). PERSONAL NAMES
en: the-Gibeathite | **es:** el-guibeatita | **fr:** [הַגִּבְעָתִי] | **de:** [הַגִּבְעָתִי] 1Chr 12:3

גָּבַר H1396 *V-Qal-Perf-3cp* (25×)
Be strong, prevail, be mighty; strengthen, confirm; act proudly, exalt oneself
A verb of power and mastery whose basic Qal sense is to be strong or to prevail. The Flood narrative uses it four times (Genesis 7:18-24) to describe the waters growing overwhelmingly mighty over the earth. It spans cosmic and personal domains—from waters prevailing over mountains to a man's strength failing in illness. In the Piel and Hiphil stems it becomes causative: God strengthens His people (Zechariah 10:6,12) or confirms a covenant (Daniel 9:27). The Hitpael reflexive turns inward with a darker edge: to exalt oneself defiantly, as in

Job 15:25 where the wicked man 'strengthens himself against the Almighty.' Arabic cognate jabara and Aramaic gevar preserve the same semantic core.

1. prevail, be strong, be mighty (17×) Qal intransitive: to be strong, be mighty, prevail. The Flood account (Genesis 7:18-24) uses it repeatedly as waters overwhelm the earth. Also of military superiority (Exodus 17:11), tribal strength (Genesis 49:26), and blessings surpassing ancestors (1 Chronicles 5:2). Spanish 'prevalecer' and French 'prevaloir' match the competitive nuance. Psalm 103:11 extends it to God's lovingkindness prevailing over those who fear Him. **POWER AND ABILITY**

en: and-prevailed, are-too-strong, become-mighty | **es:** Y-prevalecieron, fueron-fuertes, ha-prevalecido | **fr:** [גבר], [גברו], et-prévalut | **de:** Mann, [גברו], erstarkten Gen 7:18; Gen 7:19; Gen 7:20; Gen 7:24; Gen 49:26

2. strengthen, confirm (5×) Piel and Hiphil causative: to make strong, to strengthen or confirm. God strengthens Judah and Joseph (Zechariah 10:6,12), a ruler confirms a covenant with many (Daniel 9:27), and Psalm 12:4 warns of a tongue that 'makes itself mighty.' The shift from intransitive to causative marks a move from state to agency. German reflexive forms and Spanish 'fortalecer' capture this well. **STRENGTHENING AND POWER**

en: and-I-will-strengthen, and-he-shall-confirm, he-must-increase | **es:** Y-confirmará, Y-fortaleceré, Y-los-fortaleceré | **fr:** et-être-fort, prévaloir, être-puissant | **de:** [וגברתי], [וגברתים], [והגביר] Ps 12:4; Eccl 10:10; Dan 9:27; Zech 10:6; Zech 10:12

3. act proudly, show oneself mighty (3×) Hitpael reflexive: to show oneself mighty, to act defiantly or proudly against another. Job 15:25 depicts the wicked man stretching out his hand against God and 'strengthening himself against the Almighty.' Job 36:9 uses it of those who have 'acted proudly,' and Isaiah 42:13 applies it to the Lord rousing Himself like a warrior. The reflexive stem adds a self-asserting, sometimes arrogant dimension. **ARROGANT SELF-EXALTATION**

en: He-prevails, he-acts-defiantly, they-act-proudly | **es:** prevalecerá, se-fortalecieron, se-fortaleció | **fr:** [יתגבר], prévaloir | **de:** [יתגבר], [יתגברו] Job 15:25; Job 36:9; Isa 42:13

גֶּבֶר H1397 *Art / N-mp* (65×)

gever – a man emphasizing strength and vigor; a mighty or warrior-aged male, distinct from ish and adam

The noun gever designates a man with emphasis on strength, vigor, and martial capability – a 'strong man' as opposed to the more generic ish ('man, husband') or adam ('human being'). It belongs predominantly to elevated poetic registers: Job uses it 14 times, the Psalms 8 times, and Proverbs 7 times. Balaam's oracles open with it – 'the oracle of the gever whose eye is opened' (Num 24:3, 15) – and Deuteronomy 22:5 pairs it with ishshah ('woman') in the cross-dressing prohibition. David's last words begin with 'the oracle of the gever raised on high' (2 Sam 23:1). Spanish varon/hombre, French homme/heros, and German Mann all render it, though none fully captures the connotation of robust physical manhood that distinguishes gever from its synonyms.

man (strong/mighty) (65×) A man viewed under the aspect of strength, vigor, and warrior-readiness, distinguished from ish (the socially situated individual) and adam (the generic human). Predominantly poetic, it appears in Balaam's oracles (Num 24:3, 15), David's last words (2 Sam 23:1), the Deuteronomic cross-dressing law (Deut 22:5), and heavily in Job, Psalms, and Proverbs where the gever contends with God or fate. French heros hints at the heroic overtone, while Spanish varon and German Mann, though accurate, do not fully convey the physical-strength nuance that sets this term apart from its Near Eastern cognates. **MAN AND HUMANITY**

en: a-man, a-strong-man, is-a-man | **es:** Hombre, el-hombre?, el-varón | **fr:** homme, héros | **de:** Mann, ein-Mann, ist-der-Mann Num 24:3; Num 24:15; Deut 22:5; Josh 7:14

גֶּבֶר H1398 *N-proper-ms* (1×)

Geber - Solomonic administrative official, distinct from Ben-Geber, possibly a title or personal name

This name appears in Solomon's administrative structure, designating an official responsible for a district east of the Jordan. The relationship to 'Ben-Geber' (son of Geber) in the same chapter creates textual puzzles—whether these are the same person, father and son, or one using a title and the other a patronymic. Geber means 'man' or 'mighty man,' and could function as either a personal name or a title emphasizing administrative strength and capability.

(1×) 1 Kings 4:19 states, 'Geber son of Uri—in Gilead.' This official governed the Transjordanian territory that had belonged to Sihon and Og. All translations preserve the name identically (Geber), treating it as a personal designation within Solomon's twelve-district administrative system. The name's meaning ('man, hero') may have carried connotations of strength suitable for governing this frontier region. **GEOGRAPHY AND SPACE**

en: Geber | **es:** Geber | **fr:** Geber | **de:** Geber 1Kgs 4:19

גֶּבֶר H1399 *N-msc* (1×)

the man - strong man, warrior, or hero; adult male distinguished from women, children, non-combatants

This noun denotes a man, specifically emphasizing strength, maturity, or warrior status, distinguishing adult males from women, children, and non-combatants. Common in poetry and elevated discourse, it appears frequently in Job, Psalms, and Proverbs. The term suggests not just biological maleness but social role—the defender, provider, the one who stands in battle. It carries connotations of strength and responsibility, often with military or protective implications.

(1×) Psalm 18:25 declares, 'To the faithful you show yourself faithful; to the man of integrity you show yourself upright.' The psalmist describes God's moral reciprocity, showing that divine response matches human character. The parallel structure emphasizes the strong, complete man (geber) of integrity. Most translations render this contextually as 'blameless' or 'man of integrity,' with Spanish 'varón' preserving the masculine strength nuance. **MAN AND HUMANITY**

en: the-man | **es:** varón | **fr:** traître | **de:** der-Mann Ps 18:25

גְּבַר H1400 *Conj-w / N-mpd* (21×)

Man, male person (Aramaic); the Aramaic cognate of Hebrew 'geber', denoting an individual man or men collectively.

This Aramaic noun (גְּבַר, plural גֶּבְרִין / emphatic גַּבְרַיָּא) is the cognate of Hebrew geber and denotes a man or men in the ordinary sense. In Daniel it appears in vivid narrative contexts: the men thrown into the fiery furnace (Dan 3:20-27), the officials who accused Daniel (Dan 6:5-25), and Arioch presenting Daniel to the king as 'a man of the exiles of Judah' (Dan 2:25). In Ezra it occurs in official correspondence referring to the men rebuilding the temple (Ezra 5:4, 10). The plural forms with various prefixes (waw-conjunctive, lamed-prepositional) account for most occurrences, though the singular appears in key dramatic moments.

man, male person (Aramaic) (21×) An Aramaic noun meaning 'man' or 'male person,' cognate of Hebrew geber. Used for individuals in dramatic narrative — Arioch presents Daniel as 'a man from the exiles' (Dan 2:25), and a 'man in whom is the spirit of the holy gods' (Dan 5:11). In the plural it designates groups: the men bound and cast into the furnace (Dan 3:20-25), the accusers of Daniel (Dan 6:5-25), and the builders in Ezra's correspondence (Ezra 5:4, 10). Spanish 'hombres', German 'Maenner/Mann', and French transliterations confirm the basic 'man/men' semantic range. **MAN AND HUMANITY**

en: [dir.obj]-men, a-man, and-to-men | **es:** Y-a-hombres, a-estos-hombres, a-hombres | **fr:** [גבריא], [ולגברין], [לגבריא] | **de:** Maenner, Mann, [גבריא] Ezra 4:21; Ezra 5:4; Ezra 5:10; Ezra 6:8; Dan 2:25

גִּבָּר H1401 *N-mpc* (1×)

mighty of - construct form denoting mighty warriors or powerful

men, emphasizing strength
This Aramaic plural construct form means 'mighty ones of' or 'warriors of,' equivalent to Hebrew גִּבּוֹרֵי חַיִל (mighty men of valor). It appears in Daniel's Aramaic narrative describing elite soldiers ordered to execute the three Hebrews. The term emphasizes exceptional strength or military prowess—these were not ordinary soldiers but the most powerful warriors available. The construct form requires a following noun to complete the phrase, typically 'mighty ones of strength/valor.'

(1×) Daniel 3:20 states that Nebuchadnezzar 'commanded some of the mighty men of his army' to bind Shadrach, Meshach, and Abednego. The king assigns his strongest soldiers to this task, perhaps anticipating resistance or wanting to ensure thorough execution. Translations preserve the construct relationship: 'mighty-of-,' 'poderosos-de,' showing these as elite troops. The Aramaic form in Daniel's bilingual text matches standard Hebrew military terminology. **GEOGRAPHY AND SPACE**
en: mighty-of- | **es:** poderosos-de | **fr:** homme | **de:** [גברי] Dan 3:20

גִּבָּר H1402 *N-proper-ms* (1×)
Gibbar - leader of returning exiles, name meaning 'hero' or 'mighty one,' probably equals Gibeon
This name appears in Ezra's list of returning exiles, meaning 'hero' or 'mighty one' in Aramaic. The parallel list in Nehemiah has 'Gibeon' instead, suggesting Gibbar may represent the people of Gibeon or a textual variant. Such variations between Ezra and Nehemiah's parallel lists are common, reflecting different manuscript traditions or actual name variations. The name's meaning ('hero') makes it suitable as either a personal name or a gentilicial derived from a place name.

(1×) Ezra 2:20 counts 'the men of Gibbar' as 95 among the returning exiles. The parallel in Nehemiah 7:25 has 'men of Gibeon,' strongly suggesting geographic origin. Most translations preserve Gibbar as a name, while German 'Mann' (man) appears to translate the term rather than transliterate it. The numeric correspondence (95 in both lists) supports identifying Gibbar with Gibeon. **MAN AND HUMANITY**
en: Gibbar | **es:** Guibar | **fr:** [גבר] | **de:** Mann Ezra 2:20

גַּבְרִיאֵל H1403 *N-proper-ms* (2×)
Gabriel — 'man of God,' an archangel who brings divine messages and interprets visions
Gabriel appears in Scripture as a heavenly messenger of the highest order, explaining apocalyptic visions to Daniel. His name means 'man of God' or 'God is my strength,' fitting for one who mediates divine revelation. In Daniel 8, he interprets the ram and goat vision, and in Daniel 9, he arrives in swift flight to give Daniel understanding about the seventy weeks. The New Testament continues this role when Gabriel announces the births of John the Baptist and Jesus. Among angels named in Scripture, Gabriel specializes in conveying understanding of God's prophetic purposes.

(2×) The personal name of an archangel who interprets visions and delivers divine messages. Both occurrences in Daniel (8:16, 9:21) present Gabriel as the one sent to make Daniel understand apocalyptic revelations. The name's meaning ('man of God' or 'mighty one of God') reflects his role as mediator between divine and human realms. Consistent transliterations across languages (Gabriel, Gavri'el) maintain the Hebrew name's recognition as a specific heavenly being. **ANGELS AND MESSENGERS**
en: Gavri'el | **es:** Gabriel | **fr:** puissant | **de:** Gabriel Dan 8:16; Dan 9:21

גְּבֶרֶת H1404 *N-fsc / 2fs* (9×)
Mistress, lady; a woman of authority over servants or of royal sovereignty
The feminine counterpart of gever/gibbor ('mighty man'), denoting a woman who holds authority. In its most frequent usage, geveret describes the mistress of a household in relation to her servants – Sarah over Hagar is the defining example (Gen 16:4, 8, 9), and Psalm 123:2 generalizes the relationship: 'as the eyes of a maidservant to the hand of her mistress.' The word takes on grander proportions in Isaiah 47:5, 7, where Babylon is mockingly addressed as geveret mamlakhot – 'mistress of kingdoms' – a title of imperial sovereignty that God is about to strip away. Spanish consistently renders 'senora' across both senses, while English distinguishes 'mistress' (domestic) from the royal connotation.

1. mistress (of a servant) (7×) Mistress of a household, a woman exercising domestic authority over servants or maidservants. The paradigm case is Sarah as Hagar's geveret (Gen 16:4, 8, 9), where the term defines a social hierarchy: Hagar must return and submit 'under the hand of your mistress.' Also used of Naaman's wife as mistress over the Israelite servant girl (2 Kgs 5:3), and generalized in Psalm 123:2 and Proverbs 30:23. Spanish 'senora' and English 'mistress' both capture the relational authority; Isaiah 24:2 pairs it with its opposite ('as with the maidservant, so with her mistress') to describe social leveling in judgment. **LORDS AND MASTERS**
en: her-mistress, my-mistress, so-her-mistress | **es:** a-su-señora, como-su-señora, mi-señora | **fr:** [כגברתה], dame, mon-mistress | **de:** [גברתה], [כגברתה], deiner-Herrin Gen 16:4; Gen 16:8; Gen 16:9; 2Kgs 5:3; Ps 123:2

2. lady, queen (2×) Lady or queen – a title of sovereign or imperial authority. Used exclusively in Isaiah 47:5, 7, where personified Babylon is addressed as geveret mamlakhot ('mistress of kingdoms'), boasting 'I shall be a lady forever.' The shift from domestic to political authority is dramatic: this is not household management but imperial dominion. Spanish renders 'senora de' and English 'mistress of,' but the context of divine judgment against Babylon's arrogance elevates the term far beyond its domestic register. **QUEEN RULER**
en: a-mistress, mistress-of | **es:** señora, señora-de | **fr:** [גברת] | **de:** [גברת] Isa 47:5; Isa 47:7

גִּבְתוֹן H1405 *N-proper-fs* (6×)
Gibbethon – a Levitical city in Dan's territory, a Philistine-contested border town
Gibbethon (meaning 'mound' or 'height') is a Levitical city in the tribal territory of Dan, situated on the contested border with the Philistines. It appears in the allotment lists (Josh 19:44) and the Levitical city roster (Josh 21:23), then surfaces dramatically in the narratives of 1 Kings 15-16, where the Israelite army besieges it twice – first when Baasha assassinates Nadab (1 Kgs 15:27), and again when Zimri overthrows Elah (1 Kgs 16:15, 17). Its repeated role as a siege site underscores how this minor border town stood at the fault line between Israel and Philistia. All languages preserve the toponym directly: Spanish Gibeton, French Gibbethon, German Gibbethon.

Gibbethon (place name) (6×) The proper name of a Levitical city in Dan's territory, repeatedly contested by the Philistines. Its six occurrences span two textual domains: the allotment and Levitical lists of Joshua (19:44; 21:23) and the siege narratives of 1 Kings (15:27; 16:15, 17), where two coups d'etat occur among the Israelite forces besieging it. Prepositional variants (at Gibbethon, in Gibbethon) produce no semantic shift. Every target language renders it as a direct transliteration, confirming a single place-name referent. **GEOGRAPHY AND SPACE**
en: Gibbethon, Gibbeton, and-Gibbethon | **es:** Gibetón, de-Gibetón, en-Gibetón | **fr:** Gibbethon, Gibbeton, de-Gibbeton | **de:** Gibbethon, Gibbeton, bei-Gibbethon Josh 19:44; Josh 21:23; 1Kgs 15:27; 1Kgs 16:15

גַּג H1406 *N-mp* (31×)
roof, rooftop — the flat upper surface of a building, used for daily activities, refuge, and proclamation
Gag refers to the flat roof characteristic of ancient Near Eastern architecture, appearing 31 times across law, narrative, and prophetic texts. Deuteronomy 22:8 legislates that a parapet must be built around a new roof to prevent bloodguilt from falls — a remarkably practical Torah command. In the Rahab narrative, she hides the Israelite spies under flax stalks on the roof (Josh 2:6-8). David's fateful glimpse of Bathsheba bathing occurs from his palace roof (2 Sam 11:2), and Absalom's public act on the roof seals the breach with

his father (2 Sam 16:22). Samuel converses privately with Saul on the roof before his anointing (1 Sam 9:25-26). In prophetic imagery, rooftops become sites of mourning and lamentation (Isa 15:3; 22:1; Jer 19:13; 32:29) and of idolatrous incense burning. The word also extends to the top surface of the altar of incense (Exod 30:3; 37:26). Spanish 'techo,' French 'toit,' and German 'Dach' capture the architectural sense.

roof / rooftop (31×) The flat upper surface of a building, integral to daily life in the ancient Near East. Used for concealment (Rahab hides the spies, Josh 2:6), royal observation (David sees Bathsheba, 2 Sam 11:2), private conversation (Samuel and Saul, 1 Sam 9:25), public proclamation (2 Sam 16:22), and mourning (Isa 15:3; Jer 19:13). Deuteronomy 22:8 requires a parapet for safety. Extended to the top of the incense altar (Exod 30:3; 37:26). **ROOFTOP HOUSETOP**

en: a-roof, for-your-roof, its-top | **es:** a-su-techo, de-tejados, el-techo | **fr:** Gath, Guilgal, le-toit | **de:** Dach, Dach-von, [גגות] Exod 30:3; Exod 37:26; Deut 22:8; Josh 2:6

גַּד H1407 *N-ms* (2×)

coriander — an aromatic herb whose small, round seeds resembled manna in appearance

Coriander seed provided the biblical writers with their closest natural comparison for manna's appearance. Both Exodus and Numbers describe manna as resembling coriander seed in size and perhaps color—small, round, whitish granules. Coriander was well-known in the ancient Near East as a culinary herb and spice, its seeds valued for flavoring food. By comparing the mysterious heaven-sent manna to familiar coriander seed, the text helped Israelites (and readers) visualize this supernatural provision. The comparison focused on physical appearance rather than taste, since manna's flavor is described separately.

(2×) The seed of the coriander plant, used as the primary visual simile for manna's appearance. Exodus 16:31 and Numbers 11:7 both employ 'coriander seed' to help readers picture the small, round, whitish granules that appeared each morning in the wilderness. The comparison drew on common culinary knowledge—coriander was widely cultivated and used—to make the miraculous comprehensible. Cross-linguistic consistency (coriander, cilantro) reflects the plant's widespread recognition. **FOOD AND NOURISHMENT**

en: coriander | **es:** cilantro | **fr:** coriander | **de:** coriander Exod 16:31; Num 11:7

לַגָּד H1408 *Prep-l* (1×)

for Gad - deity of fortune or luck worshipped in syncretistic Israelite practice

This term refers to Gad, a deity of fortune or luck worshipped in the ancient Near East and illicitly adopted by some Israelites. Related to Arabic ˀ (fortune, luck) and appearing in Phoenician and Aramaic inscriptions, Gad personified destiny or fate. Isaiah condemns Israelites who worship this foreign deity alongside Meni (destiny). The practice represented syncretism—blending Yahweh worship with pagan fortune cults. The preposition 'for' indicates dedication or offering to this deity.

(1×) Isaiah 65:11 condemns 'you who forsake the Lord... who spread a table for Gad.' The prophet denounces those who abandon exclusive Yahweh worship for foreign deities promising fortune and prosperity. The cultic meal 'for Gad' represents covenant betrayal. French and German bracket the Hebrew, possibly acknowledging the name's ambiguity—is it the tribal name, or the deity, or both in wordplay? **GAD PROPER NAME**

en: for-Gad | **es:** para-Gad | **fr:** [לְגַד] | **de:** [לְגַד] Isa 65:11

גַּד H1409 *N-ms* (2×)

fortune, good luck — prosperity viewed as a force or deity; also the god Fortune worshiped in place of Yahweh

This word operates on two levels in Scripture: as the concept of good fortune or luck, and as the name of a deity personifying fortune worshiped in the ancient Near East. When Leah exclaims at Gad's birth, the Hebrew preserves textual ambiguity—is she saying 'good fortune!' or invoking a god's name? Later, Isaiah 65:11 clearly condemns those who 'prepare a table for Fortune (Gad)' instead of serving Yahweh, showing how the abstract concept could slip into idolatrous personification. The Arabic cognate and widespread ancient references show Fortune-worship was a real temptation in Israel's polytheistic environment.

(2×) Good fortune as a concept or Fortune as a deity. Genesis 30:11 contains an ambiguous exclamation at Gad's birth—either 'with good fortune!' or invoking the god Fortune—while Isaiah 65:11 unmistakably condemns worship of Fortune (Gad) as a deity. The progression from abstract 'luck' to personified divine power was common in ancient thought. Translations reflect this ambiguity: some render it as mere exclamation, others acknowledge the theological danger of treating fortune as a power separate from God. **DISCOURSE PARTICLES**

en: -, fortune | **es:** (ketiv), fortuna | **fr:** -, fortune | **de:** Glück, Glück! Gen 30:11

גָּד H1410 *N-proper-ms* (72×)

Gad — 'fortune'; Jacob's seventh son by Zilpah, the tribe descended from him, or the prophet who served David.

Gad is a Hebrew proper name traditionally connected to the noun gad meaning 'fortune' or 'good luck,' as reflected in Leah's exclamation at his birth, 'Fortune has come!' (Gen 30:11). The name designates three distinct referents that the text normally distinguishes by context. First, Gad the patriarch, Jacob's seventh son by Zilpah (Gen 35:26; 46:16). Second, the tribe of Gad and its territorial allotment east of the Jordan in Gilead (Num 32:1-5; Deut 33:20-21; Josh 13:24-28), a region known for its pastoral wealth and military valor — Jacob's blessing puns on the name: 'raiders shall raid Gad, but he shall raid at their heels' (Gen 49:19). Third, Gad the seer, David's personal prophet who guided him from the cave of Adullam to the threshing floor of Araunah (1 Sam 22:5; 2 Sam 24:11-19). Spanish, French, and German all simply transliterate Gad.

Gad (proper name: patriarch, tribe, or prophet) (72×) The proper name Gad, referring to (a) Jacob's seventh son by Zilpah, named at birth with the exclamation 'Fortune has come!' (Gen 30:11; 35:26; 46:16), (b) the Israelite tribe descended from him and their Transjordanian territory in Gilead (Num 32:1-5; Deut 33:20-21; Josh 13:24-28), known for military valor (Gen 49:19; 1 Chr 12:8), and (c) Gad the prophet/seer who served David (1 Sam 22:5; 2 Sam 24:11-19; 1 Chr 21:9). Context alone distinguishes the referents; all languages transliterate the name directly. **GAD PROPER NAME**

en: Gad | **es:** Gad | **fr:** Gad | **de:** Gad, Gads Gen 30:11; Gen 35:26; Gen 46:16; Gen 49:19; Exod 1:4

גִּדְבָרַיָּא H1411 *N-mpd* (2×)

treasurers — financial officials who managed royal or temple resources

This Aramaic term appears in Daniel's list of officials summoned to Nebuchadnezzar's image dedication. The word is textually difficult—many scholars see it as a variant or scribal error related to 'treasurer,' while others propose it might be a duplicate term in the list. Ancient versions interpreted it as referring to financial officials, those responsible for managing the king's treasures and revenues. The uncertainty reflects the challenges of understanding technical administrative vocabulary from ancient Babylonian bureaucracy preserved in Aramaic.

(2×) Royal treasurers or financial officials in the Babylonian administration. Daniel 3:2-3 lists these among the dignitaries commanded to attend the golden image ceremony. The term's exact meaning is debated—it may be a textual variant of the standard word for treasurer, or represent a specific class of financial administrators. Ancient translators understood these as officials responsible for managing royal or temple wealth, hence 'treasurers' or 'financial officers.' **HOUSEHOLD ADMINISTRATION**

en: the-treasurers | **es:** los-tesoreros | **fr:** trésorier | **de:** [גדבריא] Dan 3:2; Dan 3:3

גֻּדְגֹּדָה H1412 *Art / N-proper-fs / 3fs* (2×)

Gudgodah — a wilderness encampment of Israel during the exodus journey

Gudgodah appears in Moses's recollection of Israel's wilderness wanderings as one of the stopping places during the journey from Egypt to Canaan. The name appears twice in one verse (Deuteronomy 10:7) with slightly different forms, describing Israel's movement from one campsite to another. The parallel account in Numbers 33 calls this place 'Hor-haggidgad,' suggesting 'Gudgodah' may be a shortened form. The site's exact location is unknown, and the name's meaning remains uncertain, though it may relate to cutting or gouging, perhaps describing geological features of the area.

(2×) A place name marking a wilderness station during Israel's exodus journey. Both occurrences in Deuteronomy 10:7 trace Israel's itinerary, showing movement through this location. The name appears with the definite article and in construct relationship ('to Gudgodah'), indicating a specific geographical location known to the original audience. Parallel texts suggest variant forms of the same place name, typical of oral tradition and regional pronunciation differences. **GEOGRAPHY AND SPACE**

en: Gudgodah, to-Gudgodah | **es:** Gudgoda, a-Gudgoda | **fr:** Gudgodah, à-Gudgodah | **de:** Gudgodah, zu-Gudgodah Deut 10:7

גָּדַד H1413 *V-Hitpael-Imperf-2fs* (8×)

To cut oneself, gash the body in mourning or pagan rites; also to band together, gather in hostile troops.

A verb with two strikingly different semantic paths. In its more common use, it describes ritual self-laceration – cutting or gashing the body as an act of mourning or pagan worship, explicitly forbidden in Deuteronomy 14:1 and dramatically enacted by the prophets of Baal on Mount Carmel (1 Kgs 18:28). The second sense, 'to band together' or 'gather in troops,' likely derives from the related noun gedud ('raiding band'), depicting hostile assembly. The Arabic cognate jadda ('to cut, cut off') anchors the physical cutting sense, while the military metaphor of 'cutting into' enemy territory bridges toward the gathering sense.

1. cut oneself, gash oneself (5×) Reflexive self-cutting in the Hitpael stem, describing ritual laceration of the body. Deuteronomy 14:1 prohibits it among Israelites: 'you shall not cut yourselves' for the dead. First Kings 18:28 narrates the Baal prophets gashing themselves until blood flowed. Jeremiah 16:6, 41:5, and 47:5 associate it with mourning rites. Spanish cortarse/hacerse incisiones ('cut oneself/make incisions') and the Arabic jadda ('cut off') consistently point to physical wounding of one's own flesh, always in ritual or mourning contexts. **REFLEXIVE PRONOUNS**

en: and-cut-themselves, and-gashing-themselves, they-will-cut-themselves | **es:** os-haréis-incisiones, se-harán-cortaduras, te-cortarás | **fr:** [ומתגדדים], [יתגדד], [תתגודדי] | **de:** [ומתגדדים], [יתגדד], [תתגודדי] Deut 14:1; 1Kgs 18:28; Jer 16:6; Jer 41:5; Jer 47:5

2. band together, gather in troops (3×) To band together or assemble as a hostile group, used in both Hitpael and Qal stems. Micah 5:1 (ET 4:14) commands 'gather yourself in troops,' addressing a besieged city. Psalm 94:21 describes the wicked banding together against the righteous. Jeremiah 5:7 depicts people thronging to houses of prostitution. French se rassembler ('gather together') captures this collective military or hostile assembly. The connection to the cutting sense may run through the noun gedud ('raiding band'), itself from the root's notion of making an incursion or 'cutting into' territory. **FILLING AND FULLNESS**

en: gather-yourself-in-troops, they-band-together, they-throng | **es:** Se-amontonan, se-reunieron, te-harás-cortaduras | **fr:** [יתגדדו], se-couper, se-rassembler | **de:** [יתגדדו], [תתגדדי], sie-band-zusammen Ps 94:21; Jer 5:7; Mic 5:1

גְּדַד H1414 *V-Qal-Imp-mp* (2×)

chop down, hew down — to cut down trees with forceful blows

This Aramaic verb appears in Nebuchadnezzar's dream of the great tree, where the heavenly watcher commands 'Chop down the tree and cut off its branches!' The verb emphasizes the violent, decisive action of felling—not gentle pruning but complete destruction. Both occurrences are imperatives in the same vision (Daniel 4), first in the dream itself, then in Daniel's retelling. The command to hew down the mighty tree symbolized the coming judgment on Nebuchadnezzar's pride, though the stump would remain, promising eventual restoration.

(2×) To cut down or hew down a tree with forceful strokes. Both uses in Daniel 4:14, 23 are plural imperatives addressed to angelic beings, commanding the felling of the great tree representing Nebuchadnezzar's kingdom. The Aramaic verb emphasizes decisive, destructive cutting, appropriate to the judgment-oracle context. Translations (chop down, cortad, couper) consistently convey the violent, complete nature of this tree-felling, symbolizing the temporary removal of the king from his throne. **CUTTING AND SEVERING**

en: chop-down | **es:** cortad | **fr:** couper | **de:** [גדן] Dan 4:14; Dan 4:23

גָּדָה H1415 *N-fpc / 3ms* (5×)

Bank, riverbank; the edge or embankment of a river, used exclusively of the Jordan and the Euphrates overflowing their banks.

A feminine noun meaning 'bank' or 'riverbank,' always appearing in the plural construct with a possessive suffix ('its banks'). It occurs in the context of rivers overflowing—the Jordan at flood stage during harvest (Josh 3:15; 4:18), the warriors crossing the Jordan when it overflowed its banks (1 Chr 12:16), and the Euphrates in Isaiah's metaphor of Assyrian invasion flooding 'over all its banks' (Isa 8:7). The Arabic cognate juddah confirms the meaning of 'edge, bank.' Spanish 'riberas' and 'orillas' both capture the riverbank sense, with 'orillas' emphasizing the water's edge.

(5×) The bank or embankment of a river, always in the context of overflowing or crossing at flood stage. Josh 3:15 and 4:18 describe the Jordan overflowing all its banks during harvest, a miraculous crossing context. 1 Chr 12:16 recalls warriors crossing when the Jordan had overflowed its banks. Isa 8:7 uses the image metaphorically: Assyria as the Euphrates flooding over all its banks. The Arabic cognate juddah and Aramaic gudda ('wall, bank') confirm the concrete meaning. Spanish distinguishes 'riberas' (riverbanks) from 'orillas' (shores/edges), both apt renderings. **GEOGRAPHY AND SPACE**

en: (its-banks), [its-banks], its-banks | **es:** (sus-riberas), [sus-riberas], sus-orillas | **fr:** [גדותיו], [גדיתיו], son-banks | **de:** [גדותיו], [גדיתיו], sein-banks Josh 3:15; Josh 4:18; 1Chr 12:16; Isa 8:7

גְּדוּד H1416 *Art / N-ms* (33×)

band, troop, raiding party — a detachment of men organized for warfare or plunder

Gedud describes an organized band of armed men, typically a raiding party that strikes swiftly and withdraws. Its 33 occurrences cluster in the historical books, where such bands are agents of chaos on Israel's borders. David pursues the Amalekite gedud that burned Ziklag and carried off captives (1 Sam 30:8-23), and small Aramean raiding parties carry off an Israelite girl in the Naaman narrative (2 Kgs 5:2). In 2 Kings 24:2, YHWH sends 'bands' of Chaldeans, Arameans, Moabites, and Ammonites against Judah as instruments of judgment. The wordplay in Genesis 49:19 — 'Gad, a gedud shall raid him' — puns on the tribal name. Job applies the term figuratively to God's 'troops' advancing against him (Job 19:12). French 'bande' and German 'Streifscharen' capture the sense of a mobile armed detachment.

band, troop, raiding party (33×) A band of armed men assembled for raiding, plundering, or military incursion. David's pursuit of the Amalekite raiding party at Ziklag exemplifies the term (1 Sam 30:8-23). Recurring in Kings for marauding border bands (2 Kgs 5:2; 6:23; 13:20-21; 24:2). The wordplay in Gen 49:19 puns on Gad's name. Used figuratively of God's hostile 'troops' in Job 19:12 and of priestly bands committing violence in Hos 6:9. **GEOGRAPHY AND SPACE**

en: a-troop, band, bands | **es:** a-la-tropa, bandas, bandas-de | **fr:** [גדוד],

bands, bands-de | **de:** [בגדוד], [גדוד], [הגדוד] Gen 49:19; 1Sam 30:8; 1Sam 30:15; 1Sam 30:23

גְּדוּד H1417 *N-fp* (1×)

gashes, cuts (on the body as expression of mourning)

This rare term appears only in Jeremiah's oracle against Moab, describing ritual self-mutilation as a sign of grief. The Hebrew root relates to cutting or incising, and the context at Jeremiah 48:37 places it alongside shaved heads and clipped beards—all forbidden mourning practices in Israel but common among surrounding nations. The English 'gashes' and Spanish 'cortaduras' capture the visceral physicality of this ancient grief expression.

(1×) Referring to deliberate cuts made on the body during mourning rituals, this sense is attested only in Jeremiah 48:37 where it describes pagan Moabite grief practices. The multilingual evidence (English 'gashes', Spanish 'cortaduras') confirms the physical violence of the act, contrasting with Israel's covenant prohibitions against such bodily mutilation in mourning contexts. **CUTTING AND SEVERING**

en: gashes | **es:** cortaduras | **fr:** [גדדת] | **de:** [גדדת] Jer 48:37

גְּדוּד H1418 *N-mpc / 3fs* (1×)

ridges, furrows (of plowed earth)

Found only in Psalm 65:10, this agricultural term describes the corrugated surface of plowed land. The psalm celebrates God's provision through rain that softens the ridges and furrows, making the earth fruitful. While the Hebrew root relates to cutting or trenching, here it evokes the parallel grooves created by the plow. The imagery connects divine blessing with the practical realities of ancient Near Eastern farming.

(1×) The ridged terrain created by plowing, appearing in Psalm 65:10's hymn of agricultural thanksgiving. God's rain 'settles its ridges' (English, German) or 'terrones' (Spanish clods/furrows), softening the hardened ground. The French 'incision' highlights the cutting action that creates these furrows, essential for seed planting and water retention. **CUTTING AND SEVERING**

en: its-ridges | **es:** sus-terrones | **fr:** incision | **de:** sein-ridges Ps 65:10

H1419 *Adj-msc* (1×)

great (in extent, intensity, or importance)

This lone occurrence in Proverbs 19:19 appears in a challenging textual context. The verse discusses someone 'great of wrath' or 'prone to great anger,' warning that rescuing such a person repeatedly only perpetuates their destructive patterns. The adjective conveys magnitude and intensity, whether physical size, emotional force, or social significance. Though monosemous here, it participates in the broader semantic field of Hebrew words for greatness.

(1×) Used adjectivally to intensify 'wrath' in Proverbs 19:19, describing someone characterized by great or excessive anger. All four languages (English 'great', Spanish 'grande', French 'grand', German participle form) preserve this sense of magnitude, here applied to temperamental intensity rather than physical size. **GREATNESS AND DEGREE**

en: (great-of) | **es:** (grande-de) | **fr:** grand | **de:** [(גדל)] Prov 19:19

גָּדוֹל H1419a *Conj-w* (527×)

Great, large; of size, importance, rank, or age; substantivized as 'great ones/nobles' or 'great deeds/wonders'

Gadol is Hebrew's primary adjective for greatness in all its dimensions – physical size, social importance, emotional intensity, and moral weight. A great city, a great nation, a great God: the word stretches effortlessly across the concrete and the abstract. When substantivized in the masculine plural it denotes 'great ones' or 'nobles,' and in the feminine plural 'great things' or 'wonders.' It also serves as a comparative for 'elder' in birth-order contexts, and occasionally appears in verbal-progressive constructions meaning 'becoming great.' Its sheer frequency (527 occurrences) makes it a cornerstone of Hebrew descriptive vocabulary.

1. great, large (general quality) (486×) The core adjectival sense: great, large, or significant in size, extent, importance, or intensity. Arabic عظيم (ᶜaẓiim) and كبير (kabiir), Spanish grande, and German groß all converge here. Covers physical magnitude ('great sea,' Num 34:6), emotional intensity ('great fear,' Gen 15:12), and theological weight ('great nation,' Gen 12:2). **GREATNESS AND DEGREE**

en: great | **es:** grande, grandes | **fr:** grand | **de:** Großen, gross, groß Gen 4:13; Gen 12:2; Gen 12:17; Gen 15:12; Gen 15:14

2. nobles, great ones (persons of rank) (15×) Substantivized masculine plural or construct denoting 'nobles, great ones, leaders' – persons of high rank or authority. Arabic عُماء (ᶜuẓamāʾ) and Korean 귀인들 both employ dedicated terms for dignitaries, revealing the lexical shift from quality to social status. See Jonah 3:7 (Nineveh's nobles) and 2 Kgs 10:6, 11 (the great men of Jezreel). **GREATNESS AND DEGREE**

en: and-his-nobles, from-their-greatest, great-ones | **es:** desde-grande-de-ellos, el-mayor-de-ellos, grandes | **fr:** depuis-les-grands, et-ses-grands, grand | **de:** [הגדולים], der-gross, der-gross-die 1Sam 17:13; 1Sam 17:14; 2Sam 7:9; 2Kgs 10:6; 2Kgs 10:11

3. great things (substantivized deeds) (11×) Substantivized feminine plural (גְּדֹלוֹת) meaning 'great things, great deeds, wonders.' Arabic عظائم (ᶜaẓāʾim) parallels the abstract-plural formation. Occurs in doxological contexts celebrating God's incomprehensible acts (Job 5:9; 9:10; 37:5) and in Deuteronomy's recollection of mighty deeds (Deut 10:21). **GREATNESS AND DEGREE**

en: great-things, in-great-things, the-great-things | **es:** cosas-grandes, en-cosas-grandes, grandes-cosas | **fr:** dans-grand, grand, le-grand-choses | **de:** der-gross-Dinge, der-gross-Sachen, gross Deut 10:21; 2Kgs 8:4; Job 5:9; Job 9:10; Job 37:5

4. elder, older (of age/seniority) (7×) Comparative sense for 'elder, older' in birth-order or seniority contexts – the 'greater' child versus the younger. Arabic الْبُكرَى (al-kubrā) specifically marks the elder sibling, as does Spanish el mayor. Prominent in the patriarchal narratives: Esau as the elder son (Gen 27:1, 15, 42) and Leah as the older daughter (Gen 29:16). **GREATNESS AND DEGREE**

en: the-older | **es:** el-mayor, la-grande, la-mayor | **fr:** le-older | **de:** den-Großen, der-Großen, der-older Gen 10:21; Gen 27:1; Gen 27:15; Gen 27:42; Gen 29:16

5. (5×) A cluster of contextually distinct uses including 'loud' (of voice, as in Isa 36:13 and Gen 39:14), 'great' in the phrase 'in Judahite/Hebrew' (language designation in Isa 36:13), and intensive degree markers. These share the root sense of magnitude applied to sound volume or emphatic degree (Ezra 10:12; Prov 27:14). **GREATNESS AND DEGREE**

en: in-Yehudite, loud, sound | **es:** alta, grande | **fr:** grand, loud | **de:** Stimme, gross Gen 39:14; Ezra 10:12; Prov 27:14; Isa 29:6; Isa 36:13

6. becoming great (verbal/progressive) (3×) Verbal-progressive or infinitive-absolute use expressing the process of becoming great or growing in magnitude and status. Arabic وتعاظمًا (wa-taᶜāẓuman) captures the progressive aspect. Attested in descriptions of David's increasing greatness (2 Sam 5:10; 1 Chr 11:9) and Mordecai's rising influence (Esth 9:4). **GREATNESS AND DEGREE**

en: and-becoming-great, and-greater | **es:** y-creciendo, y-crecía | **fr:** et-grand, et-greater | **de:** und-greater, und-gross 2Sam 5:10; 1Chr 11:9; Esth 9:4

הַגְּדוֹלִים H1419b *Art / N-proper-ms* (1×)

Haggedolim (proper name: 'the great ones' or personal name)

This enigmatic form in Nehemiah 11:14 has sparked debate among translators and textual critics. The Revised Version and most modern scholars read it as a personal name (Haggedolim, father of Zabdiel), while the Greek Septuagint and RV margin interpret it as 'the great ones' or 'the nobles'—a title rather than a name. The definite article and plural form support the titular reading, yet genealogical lists typically require proper names. This ambiguity reflects the challenges of post-exilic Hebrew onomastics.

(1×) Either the proper name of Zabdiel's father or a title meaning 'the great ones/nobles' in Nehemiah 11:14. The English and BDB lean toward the personal name interpretation, while Greek witnesses favor the titular sense. Spanish simply transliterates 'S' (possibly an abbreviation), and French/German preserve the Hebrew form, acknowledging the textual uncertainty. **GREATNESS AND DEGREE**
en: the-great-ones | **es:** S | **fr:** [הגדולים] | **de:** [הגדולים] Neh 11:14

גְּדוּלָה H1420 *N-fsc / 1cs* (13×)
Greatness, magnificence; of God's majesty or mighty acts, and of human honor or rank.
A noun denoting greatness, whether the intrinsic majesty of God or the honor and dignity of a human ruler. David praises God's greatness alongside sovereignty, power, glory, and splendor (1 Chr 29:11), and the psalmist declares that God's greatness is unsearchable (Ps 145:3, 6). The same word describes Mordecai's advancement in the Persian court (Esth 6:3; 10:2) and the splendor of King Ahasuerus (Esth 1:4). In 2 Samuel 7:21, 23 and 1 Chronicles 17:19, 21 it refers concretely to the great things God has done for Israel. The plural intensifies to mean 'great deeds' or 'mighty acts.'

greatness, great deeds (13×) Greatness, magnificence, or majesty, used both abstractly of God's incomparable nature (1 Chr 29:11; Ps 145:3, 6) and concretely of the mighty acts he performs on behalf of his people (2 Sam 7:21, 23; 1 Chr 17:19, 21). Also applied to human honor and rank—the greatness of Mordecai (Esth 6:3; 10:2) and the splendor displayed by King Ahasuerus (Esth 1:4). The intensive plural form underscores extraordinary, epoch-making deeds rather than mere status. **GEOGRAPHY AND SPACE**
en: (and-your-greatness), [ketiv:and-your-greatness], and-greatness | **es:** [y-tu-grandeza], grandeza-de, grandezas | **fr:** der-grande, et-grande, et-à-grandeur | **de:** (and-dein-greatness), [ketiv:and-dein-greatness], [גדולתו] 2Sam 7:21; 2Sam 7:23; 1Chr 17:19; 1Chr 17:21

גְּדוּפִים H1421 *Prep-l / N-mp* (3×)
revilings, insults—scornful, abusive words against persons or God
This masculine plural noun denotes reviling words, insults, or verbal abuse. It appears three times in prophetic contexts, always paired with related terms of reproach (ḥerpah, 'disgrace'). Isaiah uses it for insults hurled between humans (43:28) and for scorn directed at God's people that they should not fear (51:7). Zephaniah 2:8 applies it to Moab's taunts against Judah. The root suggests blasphemous or contemptuous speech that dishonors its target. This is stronger than mere criticism—it denotes actively scornful, degrading language.

(3×) Reviling words or insults, appearing three times in Isaiah and Zephaniah. Always used in parallel with ḥerpah ('reproach/disgrace'): Isaiah 43:28 pairs it with ḥerem ('destruction'), Isaiah 51:7 assures the faithful not to fear these revilings, and Zephaniah 2:8 refers to Moab's taunts. Cross-linguistic evidence shows: English 'revilings/revilings of,' Spanish 'insultos/injurias/ultrajes,' French 'reproche,' German uses brackets. The prepositions ('to/from/of revilings') indicate these are verbal assaults directed at God's people or sanctuary. This is vocabulary of verbal abuse and contemptuous speech. **REVILE REPROACH INSULT**
en: and-from-their-revilings, and-the-revilings-of, to-revilings | **es:** a-insultos, y-de-sus-injurias, y-ultrajes-de | **fr:** [ומגדפתם], [לגדופים], et-reproche | **de:** [וגדופי], [ומגדפתם], [לגדופים] Isa 43:28; Isa 51:7; Zeph 2:8

גְּדוּפָה H1422 *Conj-w / N-fs* (1×)
taunt, reproach, mocking insult
Appearing only in Ezekiel 5:15, this term belongs to a cluster of humiliation vocabulary. God warns that Jerusalem will become 'a reproach and a taunt, an admonition and an astonishment' to surrounding nations after judgment falls. The word conveys not mere criticism but scornful derision—the kind of mocking insult enemies heap upon the defeated. BDB notes the unique occurrence and the parallel structure linking multiple shame terms, each intensifying the portrait of national disgrace.

(1×) A scornful taunt or mocking reproach in Ezekiel 5:15, where Jerusalem's downfall becomes an object lesson for nations. English 'taunt' and Spanish 'escarnio' (mockery) capture the derisive quality, while French 'reproche' emphasizes the reproachful aspect. The term appears in a foursome with 'reproach, admonition, astonishment,' creating a comprehensive picture of covenant judgment. **REVILE REPROACH INSULT**
en: and-taunt | **es:** y-escarnio | **fr:** et-reproche | **de:** [וגדופה] Ezek 5:15

גְּדִי H1423 *Conj-w / N-msc* (16×)
A young goat or kid, often specified as 'a kid of the goats'; used in sacrifice, food, and pastoral life
The standard Hebrew term for a young goat, almost always appearing in the fuller phrase gedi izzim ('kid of the goats'). It features in three of the Bible's most memorable scenes: Rebekah disguises Jacob with the skins of kids to deceive Isaac (Gen 27:9, 16), Judah pledges a kid as payment to Tamar (Gen 38:17-23), and the threefold dietary law forbids boiling a kid in its mother's milk (Exod 23:19; 34:26; Deut 14:21). The kid also serves as a sacrificial offering (Judg 6:19; 13:15, 19) and as a gift (1 Sam 16:20). Spanish 'cabrito' and German 'Ziegenböcklein' both evoke the young, tender animal at the heart of pastoral and culinary life.

young goat, kid (16×) A young goat or kid (גְּדִי), typically specified as 'a kid of the goats' (gedi izzim). It appears across diverse contexts: as a pastoral and culinary item in the patriarchal narratives (Gen 27:9, 16; 38:17, 20, 23), as the subject of the thrice-repeated dietary prohibition against boiling a kid in its mother's milk (Exod 23:19; 34:26; Deut 14:21), and as an offering brought before the Lord (Judg 6:19; 13:15, 19; 1 Sam 16:20). Samson's visit to his wife with a kid (Judg 15:1) and the comparison to a lion-slaying feat (Judg 14:6) complete the picture of an everyday animal laden with narrative significance. **GEOGRAPHY AND SPACE**
en: a-kid-of, a-kid-of-, a-young-goat | **es:** cabrito, cabrito-de, cabrito-de- | **fr:** [גדי], avec-kid-de, chevreau-de | **de:** Ziegenböcklein, [גדי], das-Böcklein Gen 27:9; Gen 27:16; Gen 38:17; Gen 38:20; Gen 38:23

גָּדִי H1424 *N-proper-ms* (2×)
Gadi — father of King Menahem of Israel, mentioned in regnal formulas
Gadi appears in the historical record solely as the patronymic of Menahem, one of Israel's later kings who seized power through assassination. The brief notation 'Menahem son of Gadi' appears in the standard regnal formulas introducing Menahem's troubled reign. The name itself may relate to fortune or cutting, but the text provides no other information about this person—he is known to history only as the father of a king who gained his throne through violence and maintained it through brutality and heavy tribute to Assyria.

(2×) A personal name preserved only as the patronymic of King Menahem. Second Kings 15:14, 17 identify Menahem as 'son of Gadi' in the formulaic language of the regnal records. The name receives no elaboration or narrative context beyond establishing Menahem's lineage. Transliterations remain consistent across languages (Gadi), reflecting its function as an identifying family name rather than a word with independent semantic content. **PROPER NAMES (PERSONAL)**
en: Gadi | **es:** Gadi | **fr:** Gadi | **de:** Gadi 2Kgs 15:14; 2Kgs 15:17

גָּדִי H1425 *Conj-w* (16×)
Gadite — a member of the Israelite tribe of Gad, used as a gentilic adjective and collective noun
The gentilic adjective derived from Gad, designating individuals or the collective body of the tribe of Gad. This tribe received its allotment in Transjordan — the territory east of the Jordan River — alongside the Reubenites and the half-tribe of Manasseh (Deut 3:12, 16; Josh 13:8). The Gadites were known as capable warriors: 1 Chronicles 12:8 describes them as men whose faces were like lions and who were swift as gazelles. They appear in military and administrative lists (1 Chr 5:18, 26; 12:37; 26:32; 2 Kgs 10:33) and

in the covenant narrative of Deuteronomy 29:7. Spanish 'gadita' and English 'Gadite' transparently mark the tribal identity.

Gadite (gentilic) (16×) A gentilic term for a member of the tribe of Gad (גָּדִי), used both as an adjective and as a collective noun. The Gadites settled in Transjordan, receiving territory from Aroer northward (Deut 3:12, 16; Josh 12:6; 13:8). They figure as fierce warriors in David's service (1 Chr 12:8, 37) and in tribal census lists (1 Chr 5:18, 26). The term marks tribal identity in legal-covenantal contexts as well (Deut 4:43; 29:7; Josh 1:12; 22:1), and the cities of refuge legislation assigns specific cities to the Gadites (Deut 4:43). **GAD PROPER NAME**

en: and-Gadi, and-the-Gadite, and-the-Gadites | **es:** el-gadita, para-los-gaditas, y-a-los-gaditas | **fr:** [ה]גדי, [ה]גדי, [וה]גדי | **de:** [ה]גדי, [ו]גדי, [וה]גדי Num 34:14; Deut 3:12; Deut 3:16; Deut 4:43; Deut 29:8

גָּדִי H1426 *N-proper-ms* (1×)

Gaddi (personal name: 'my fortune/luck')

One of the twelve spies sent to scout Canaan in Numbers 13, Gaddi represented the tribe of Manasseh. His name derives from the Hebrew root for fortune or luck, perhaps reflecting parental gratitude at his birth or hopes for his future. BDB notes the theophoric-like structure ('my fortune') common in ancient Semitic naming. He remains otherwise unknown in biblical narrative beyond this single genealogical reference, one among the ten unfaithful spies whose negative report led to Israel's forty-year wilderness wandering.

(1×) The personal name of Manasseh's representative among the twelve spies (Numbers 13:11), meaning 'my fortune' or 'my luck.' All four languages preserve the proper name unchanged (Gaddi/Gadi/Gaddi), following standard transliteration practice for biblical personal names. The theological irony is that despite his name meaning 'fortunate,' he was among the majority who brought a faithless report. **PROPER NAMES (PERSONAL)**

en: Gaddi | **es:** Gadi | **fr:** Gaddi | **de:** Gaddi Num 13:11

גַּדִּיאֵל H1427 *N-proper-ms* (1×)

Gaddiel (personal name: 'El is my fortune')

Another of the twelve spies sent to Canaan, Gaddiel represented Zebulun according to Numbers 13:10. His name combines the fortune/luck root with the divine name El, creating a theophoric confession: 'God is my fortune.' This naming pattern—attributing good fortune to deity rather than chance—reflects typical Israelite theology. Like Gaddi of Manasseh, Gaddiel appears only in the spy list and presumably joined the faithless majority, making his name's theological claim ironic in light of his subsequent unbelief.

(1×) The name of Zebulun's spy representative (Numbers 13:10), meaning 'El is my fortune' or 'God is my luck.' The theophoric element 'El' elevates mere fortune language to theological confession. All languages preserve the proper name through transliteration (Gaddiel/Gadiel), standard practice for biblical personal names, though Spanish slightly varies the spelling. **PROPER NAMES (PERSONAL)**

en: Gaddiel | **es:** Gadiel | **fr:** Gaddiel | **de:** Gaddiel Num 13:10

גָּדָה H1428

bank of a river; the overflowing edge or shore of a watercourse at flood stage

This term describes the riverbanks when swollen to capacity, particularly during flood season. The Jordan overflowed its banks at harvest time when Israel crossed miraculously, emphasizing the timing's significance. Chronicles and Isaiah use the image of waters reaching the banks to picture abundance or threatening overflow. The word captures not merely the river's edge but the dramatic moment of fullness, when water reaches the very limits of its channel. This flooding imagery became a powerful metaphor for overwhelming divine or military action.

גְּדָיָה H1429 *N-fpc / 2fs* (1×)

young goats, kids (female goats)

This feminine plural form appears only in Song of Songs 1:8, where the beloved is directed to pasture her young goats beside the shepherds' tents. The pastoral imagery evokes the countryside courtship setting common in ancient Near Eastern love poetry. The word specifically denotes young female goats (kids), distinguished from mature animals and from male kids. The possessive suffix ('your kids') emphasizes the beloved's role as shepherdess, a romantic idealization of rural life that pervades the Song.

(1×) Young female goats belonging to the beloved shepherdess in Song of Songs 1:8. The multilingual evidence is consistent: English 'young goats', Spanish 'cabritas' (little she-goats), French 'chevreaux' (kids), all emphasizing the youth and pastoral charm of these animals. The parallel with 'the flock' confirms the agricultural setting of this love poem. **GOATS AND GOAT HAIR**

en: your-young-goats | **es:** tus-cabritas | **fr:** tes-chevreaux | **de:** [גדיתיך] Song 1:8

גָּדִישׁ H1430a *Prep-m / N-ms* (3×)

stack, sheaf—a heap of grain bundled in the field

This noun refers to a stack or heap of harvested grain, specifically sheaves bundled together in the field. It appears in agricultural and legal contexts: Exodus 22:6 (EVV 22:5) addresses arson laws for grain stacks, Judges 15:5 describes Samson burning the Philistines' stacks, and Job 5:26 uses it metaphorically for coming to the grave 'in full vigor' (literally 'like a stack of grain at its time'). The word emphasizes the gathered, heaped nature of the harvest—not individual stalks but bundled abundance.

(3×) A heap or stack of harvested grain sheaves. Exodus 22:6 and Judges 15:5 both pair it with qamah ('standing grain'), distinguishing the harvested stack from grain still in the field. Job 5:26 uses it figuratively: dying in old age is like a sheaf brought in at the proper time. Cross-linguistic glosses show semantic range: English 'stack/sheaf,' Spanish 'hacina/gavilla/parva' (heap/sheaf/stack), French 'meule/stack,' German 'stack.' The preposition 'from stack' (Exodus) indicates the source of fire spreading to other property. This is agricultural vocabulary for bundled harvest. **HEAPS AND MOUNDS**

en: a-sheaf, a-stack, from-stack | **es:** desde-hacina, gavilla, parva | **fr:** de-stack, une-meule, גדיש | **de:** [גדיש], ein-stack, von-stack Exod 22:6; Judg 15:5; Job 5:26

גָּדִישׁ H1430b *N-ms* (1×)

heap, mound; possibly tomb

Job 21:32 presents a rare and contested word. BDB identifies it as a tomb or burial mound, citing Arabic cognates for 'grave.' The context supports this: even the wicked man 'is borne to the grave' and receives honorable burial. However, Driver suggested emending to a more common Hebrew word for 'heap.' The Arabic parallel strengthens the tomb reading, as ancient Near Eastern burials often involved mounded earth over the deceased. This hapax legomenon illustrates how Job's archaic vocabulary sometimes preserves rare Semitic roots.

(1×) Most likely a tomb or burial mound in Job 21:32, though textual uncertainty remains. The Arabic cognate ʿ 'tomb' supports BDB's reading. English translates generically as 'heap,' Spanish 'montón' likewise, while French and German preserve the Hebrew form, acknowledging the lexical difficulty. The context of burial and watch-keeping over the grave favors the sepulchral interpretation. **HEAPS AND MOUNDS**

en: heap | **es:** el-montón | **fr:** גדיש | **de:** [גדיש] Job 21:32

גָּדַל H1431 *V-Piel-Perf-1cs* (117×)

To grow up, become great; in Piel to magnify, rear; in Hifil to make great, do great things; reflexively to boast

A versatile Hebrew verb spanning the full arc of greatness, from a child's physical growth to God's sovereign magnification of his

servants. In the Qal stem it describes both the organic process of growing up (Gen 21:8) and the state of being great (2 Sam 7:22). The Piel intensifies this into deliberate acts of exalting or nurturing, as when God declares 'I have reared children' (Isa 1:2). The Hifil captures the causative dimension — doing great things or making someone great — while the reflexive Hitpael often carries a darker tone of self-aggrandizement and boasting (Ps 55:12).

1. Hifil: make great, do great things (22×) The Hifil causative: making great or performing great deeds. Spanish 'engrandeció' and German 'gross-machen' both capture the causative force. Used of God doing great things for Israel (1 Sam 12:24) and magnifying his covenant faithfulness (Gen 19:19). The multilingual pattern consistently renders this as active causation of greatness. GREATNESS AND DEGREE

en: He-makes-great, I-made-great, [k] | **es:** Engrandecí, Ha-engrandecido, Y-os-engrandecisteis | **fr:** [k], et-grandir, et-tu-avoir-magnified | **de:** [k], er-machte-gross, gross-machen Gen 19:19; 1Sam 12:24; 1Sam 20:41; 2Sam 22:51; 1Chr 22:5

2. Qal: grow up physically (19×) Intransitive Qal denoting physical growth and maturation, said of children and young people. The Spanish 'creció' and French 'grandit' preserve the organic developmental sense. Concentrated in Genesis narratives of patriarchal children growing up (Gen 21:8, 25:27), marking life-stage transitions from infancy to adulthood. GREATNESS AND DEGREE

en: and-grew, and-grew-up, and-he-grew | **es:** Y-crecieron, Y-creció, crecieron | **fr:** avait-crû, et-cela-grandit, et-crût | **de:** grew-hinauf, gross-machen, groß-geworden-war Gen 21:8; Gen 21:20; Gen 25:27; Gen 38:11; Gen 38:14

3. Qal: become great, increase (19×) Dynamic Qal: the process of becoming great in power, wealth, or status — distinct from mere physical maturation. Spanish 'engrandeció' and French 'être grand' reflect increasing magnitude. Abraham's servant reports that the LORD has made his master great (Gen 24:35); Pharaoh tells Joseph 'only in the throne will I be greater' (Gen 41:40). GREATNESS AND DEGREE

en: And-is-greater, He-will-be-great, I-will-be-greater | **es:** Y-engrandeció, Y-fue-grande, Y-ha-crecido | **fr:** –être-grand, –être-plus-grand, Je—être-plus-grand | **de:** er-groß-war, er-macht-gross, gross-machen Gen 19:13; Gen 24:35; Gen 26:13; Gen 41:40

4. Hifil/Hitpael: magnify oneself, boast (19×) Reflexive sense (Hifil reflexive or Hitpael): magnifying oneself, boasting, or acting arrogantly. Spanish 'se engrandecerá' captures the self-directed exaltation. Often carries negative connotation — the psalmist laments those who 'magnify themselves against me' (Ps 35:26, 55:12). Korean and Arabic glosses similarly mark this as prideful self-assertion. GREATNESS AND DEGREE

en: and-I-will-magnify-myself, and-it-grew, and-it-grew- | **es:** Y-creció, Y-me-engrandeceré, acaso-se-engrandecerá | **fr:** et-grandir, grandir, le-rendre-grand | **de:** gross-machen, machte-gross, und-gross-machen Job 19:5; Ps 35:26; Ps 38:16; Ps 55:12; Isa 10:15

5. Piel: magnify, make great, extol (14×) Piel declarative-factitive: to magnify, extol, or make great by deliberate action. Spanish 'engrandeced' and French 'faire grand' reflect purposeful glorification. God promises Abraham 'I will make your name great' (Gen 12:2), and Joshua is magnified before Israel (Josh 3:7). Distinct from the Hifil in emphasizing the honor bestowed rather than the deed performed. GREATNESS AND DEGREE

en: And-made-great, You-magnify-him, and-I-will-make-great | **es:** Engrandeced, Y-engrandeció, engrandecerte | **fr:** et-Je—faire-grand, et-grandir, et-peut-il-fais-greater | **de:** gross-machen, machte-gross, und-gross-machen Gen 12:2; Josh 3:7; Josh 4:14; 1Kgs 1:37; 1Kgs 1:47

6. Piel: raise, rear children (12×) Piel factitive of child-rearing: to raise, nurture, or bring up children from youth to maturity. Spanish 'crié/crió' (I reared/he reared) and Hindi equivalents confirm the parental nurturing sense. Isaiah 1:2 uses this powerfully: 'I have reared and brought up children, and they have rebelled against me.' Also applied to growing hair long (Num 6:5). GREATNESS AND DEGREE

en: I-have-brought-up, I-reared, and-to-raise-them | **es:** criando, crié, crió? | **fr:** et-grandir, grandir, grandir-moi | **de:** erhebend, gross-machen, ich-machte-gross Num 6:5; 2Kgs 10:6; Job 31:18; Isa 1:2; Isa 23:4

7. Qal: be great, stative (10×) Stative Qal expressing an existing state of greatness rather than a process of becoming. Spanish 'eres grande' (you are great) and French 'fut grand' capture the descriptive quality. Used in praise declarations like 'You are great, O LORD God' (2 Sam 7:22) and 'Let the LORD be magnified' (Ps 35:27). GREATNESS AND DEGREE

en: You-are-great, great, great-are | **es:** Sea-engrandecido, era-grande, eres-grande | **fr:** fut-grand, grandir, il-sera-grand | **de:** du-sind-gross, er-macht-gross, machte-gross 1Sam 26:24; 2Sam 7:22; Job 2:13; Ps 35:27

8. (1×) A participial or adjectival usage describing something fully grown or mature, as in Psalm 144:12 where sons are compared to plants 'grown up' in their youth. The Spanish 'crecidas' and German 'wurde-gross' confirm a resultative state — the completed outcome of the growth process. GREATNESS AND DEGREE

en: grown-up | **es:** crecidas | **fr:** de-rendre-grand | **de:** wurde-gross Ps 144:12

9. (1×) An attributive construction in Nahum 1:3, where the word functions as part of a compound phrase describing greatness of power. The Spanish 'y grande de' and French 'et grandir' suggest an adjectival-stative sense modifying divine attributes, expressing magnitude or intensity. GREATNESS AND DEGREE

en: (and-great-of-) | **es:** (y-grande-de) | **fr:** et-grandir | **de:** machte-gross Nah 1:3

גָּדֵל H1432 *V-Qal-Prtcpl-mpc* (4×)

Growing great, increasing; used as a participle meaning 'becoming great' or as an adjective meaning 'large, great'

A Qal active participle of gadal ('to be great') that captures the dynamic process of growing or becoming great. In Genesis 26:13 it describes Isaac's increasing prosperity — he 'went on growing' until he became very wealthy. In 1 Samuel 2:26 the young Samuel 'continued growing' in stature and favor, a phrase later echoed of Jesus in Luke 2:52. In 2 Chronicles 17:12 Jehoshaphat 'grew increasingly great.' The sole non-progressive use appears in Ezekiel 16:26, where the construct phrase 'great of flesh' carries a more physical, even coarse connotation.

(4×) Becoming great, growing progressively in size, wealth, or stature. In Gen 26:13 Isaac 'kept growing' (halokh vegadel) in a vivid progressive construction. In 1 Sam 2:26 the boy Samuel 'continued growing' in both physical stature and divine-human favor — Spanish 'y-creciendo' and French 'et-croissant' both capture the ongoing aspect. In 2 Chr 17:12 Jehoshaphat similarly 'grew increasingly great.' The exceptional use in Ezek 16:26 ('great of flesh,' gidlei basar) shifts from progressive growth to static physical description, likely a euphemism for sexual endowment in the prophetic allegory. GREATNESS AND DEGREE

en: and-growing, great-of | **es:** grandes-de, y-creciendo, y-engrandeciéndose | **fr:** [וגדל], et-croissant, et-grandissant | **de:** [גדלי], [וגדל], und-growing Gen 26:13; 1Sam 2:26; 2Chr 17:12; Ezek 16:26

גֻּדֶל H1433 *Prep-b / N-msc / 2ms* (13×)

Greatness, magnitude; of God's power, a king's majesty, or (negatively) the arrogance of the heart.

A noun expressing greatness in scale, power, or dignity. Moses repeatedly invokes the greatness of God—his arm, his mercy, his majesty—when pleading with the LORD (Num 14:19; Deut 3:24; 5:24; 9:26; 11:2; 32:3). Ezekiel uses it of a towering cedar symbolizing royal magnificence (Ezek 31:2, 7, 18). But the word carries a darker edge too: Isaiah twice employs it for the 'greatness of heart' that is really arrogance and insolence (Isa 9:8; 10:12). Spanish 'grandeza' and French equivalents span this full range from divine majesty to human hubris.

greatness, magnitude (13×) Greatness or magnitude, encompassing divine power, royal splendor, and physical enormity—but also, when qualified by 'heart,' the pride and arrogance that overreaches. Moses appeals to God's greatness of mercy (Num 14:19) and power (Deut 3:24; 9:26), while the liturgical declaration of Deuteronomy 32:3 ascribes greatness to God's name. Ezekiel applies it to the towering cedar symbolizing Pharaoh's grandeur (Ezek 31:2,

7, 18). Isaiah 9:8 and 10:12 invert the valence, using 'greatness of heart' to condemn Samaria's and Assyria's insolence. **GEOGRAPHY AND SPACE**

en: His-greatness, Your-greatness, according-to-greatness-of | **es:** con-tu-grandeza, conforme-a-grandeza-de, en-su-grandeza | **fr:** Son-greatness, Ton-greatness, [בגדלו] | **de:** Dein-greatness, Sein-greatness, [בגדלו] Num 14:19; Deut 3:24; Deut 5:24; Deut 9:26; Deut 11:2

גְּדִלִים H1434 *N-mp* (2×)

tassels, twisted threads — decorative fringes or architectural festoons made by braiding cords

This word describes objects created by twisting or braiding threads, appearing in two distinct contexts: the ritual tassels on garment corners commanded in Deuteronomy, and the decorative festoons adorning the capitals of Solomon's temple columns. The same technique of twisting or braiding cords produced both liturgical reminders (the tassels that would help Israel remember God's commandments) and architectural ornamentation (the elegant festoons wreathing the temple's massive bronze pillars). The term emphasizes the manufacturing technique—plaiting or twisting—whether for sacred symbolism or aesthetic beauty.

(2×) Twisted or braided decorative elements, either ritual tassels or architectural festoons. Deuteronomy 22:12 prescribes tassels on garment corners (parallel to Numbers' tzitzit), while 1 Kings 7:17 describes wreaths or festoons on temple column capitals. Both applications involve cord-twisting technique, but serve different purposes—one liturgical, one ornamental. Translations distinguish context (tassels vs. wreaths) while recognizing the shared manufacturing method of plaiting threads or cords. **GEOGRAPHY AND SPACE**

en: tassels, wreaths | **es:** Flecos, trenzados | **fr:** tassels, wreaths | **de:** tassels, wreaths Deut 22:12; 1Kgs 7:17

גִּדֵּל H1435 *N-proper-ms* (4×)

Giddel, a personal name meaning 'very great,' borne by two heads of postexilic servant families

A proper name derived from the verb gadal ('to make great'), meaning 'he has made great' or 'very great.' It identifies two distinct individuals in the postexilic census lists. The first Giddel heads a family among the Nethinim (temple servants) in Ezra 2:47 and Nehemiah 7:49. The second heads a family among Solomon's servants in Ezra 2:56 and Nehemiah 7:58. The parallel lists in Ezra and Nehemiah confirm both families returned from Babylonian exile.

(4×) The proper name Giddel, identifying heads of two postexilic servant families. The Nethinim family appears in Ezra 2:47 / Neh 7:49; the Solomonic-servant family in Ezra 2:56 / Neh 7:58. German renders it etymologically as 'machte-gross' (made great), revealing the theophoric sense the name likely carried — that God 'made great' the bearer or his line. French and German leave the name untransliterated in brackets, while English and Spanish transliterate as Giddel/Gidel/Guidel, showing variation in how gutturals are handled across languages. **PROPER NAMES (PERSONAL)**

en: Giddel | **es:** Gidel, Guidel, Guidel. | **fr:** [גדל] | **de:** machte-gross Ezra 2:47; Ezra 2:56; Neh 7:49; Neh 7:58

גְּדַלְיָה H1436a *N-proper-ms* (6×)

Gedaliah – 'Yah is great'; name borne by the governor of Judah and several other men

Gedaliah (meaning 'YHWH is great') is a personal name borne by several individuals in the Hebrew Bible. The most prominent is Gedaliah son of Ahikam, whom Nebuchadnezzar appointed governor of Judah after the destruction of Jerusalem in 586 BC (Jer 40-41). His brief governorship and assassination by Ishmael son of Nethaniah triggered the flight to Egypt and is commemorated in the Jewish fast of Tzom Gedaliah. Other bearers include an ancestor of Zephaniah (Zeph 1:1) and a priest of Jeshua's line who had married a foreign wife (Ezra 10:18). German Gedalja, Spanish Gedalias, and French Guedalia all transliterate the name with minor phonological adaptation.

Gedaliah (personal name) (6×) The proper name Gedaliah ('YHWH is great'), principally denoting Gedaliah son of Ahikam, the Babylonian-appointed governor of Judah whose assassination is narrated in Jeremiah 40-41 and whose tragic end precipitated the remnant's flight to Egypt. The same name applies to at least two other biblical figures: an ancestor of Zephaniah (Zeph 1:1) and a priest in Ezra 10:18. Cross-lingual transliterations – Spanish Gedalias, French Guedalia, German Gedalja – show only phonological adaptation, confirming a single onomastic entry with no semantic subdivision. **PROPER NAMES (PERSONAL)**

en: Gedalyah, Gedalyahu, and-Gedalyah | **es:** Gedalyah, Gedalías, y-Gedalyah | **fr:** Guedalia, [וגדליה] | **de:** Gedalja, und-Gedalja Ezra 10:18; Jer 40:5; Jer 40:6; Jer 40:8; Jer 41:16

גְּדַלְיָהוּ H1436b *Conj-w | N-proper-ms* (26×)

Gedalyahu — personal name meaning 'Yah(u) is great,' borne by the governor of Judah and other biblical figures.

A theophoric name compounding גָּדַל ('to be great') with the divine name, yielding 'Yahweh is great.' Its most prominent bearer is the governor appointed by Nebuchadnezzar over the remnant in Judah after Jerusalem's destruction (2 Kgs 25:22-25; Jer 39-43), whose assassination precipitated the flight to Egypt. The same name belongs to a son of Pashur among Jerusalem's officials (Jer 38:1) and a Levitical musician descended from Jeduthun (1 Chr 25:3, 9). All 26 occurrences use the longer -yahu suffix form; the shorter גְּדַלְיָה appears elsewhere. Spanish 'Gedalías' and German 'Gedalja' adapt the name phonologically while preserving its identity.

Gedalyahu (proper name) (26×) The proper name Gedalyahu, borne by at least three individuals. The governor of Judah (2 Kgs 25:22-25; Jer 39:14-43:6) accounts for the majority of occurrences; his assassination is commemorated in the Fast of Gedaliah. A second Gedalyahu was a Jerusalemite official in Jeremiah's time (Jer 38:1), and a third served among the Levitical musicians under David (1 Chr 25:3, 9). Cross-language renderings—English 'Gedaliah,' German 'Gedalja'—all transliterate the same Hebrew source. **PROPER NAMES (PERSONAL)**

en: Gedalyahu | **es:** Gedalyahu, Gedalías | **fr:** Guedalia, [גדליהו] | **de:** Gedalja 2Kgs 25:22; 2Kgs 25:23; 2Kgs 25:24; 2Kgs 25:25

גִּדַּלְתִּי H1437 *Prep-l | N-proper-ms* (2×)

Giddalti — 'I have magnified (God),' a son of Heman among the temple musicians

Giddalti appears among the remarkable list of Heman's sons in 1 Chronicles 25, names that together form what may be fragments of psalms or liturgical phrases. The name means 'I have magnified' or 'I have made great,' likely with God as the implied object. Like his brothers with their theologically charged names, Giddalti served in the temple music ministry, receiving his assignment by lot as part of David's organization of Levitical worship. Scholars have long noted that the sons of Heman appear to bear names forming a connected prayer or praise sequence.

(2×) A personal name meaning 'I have magnified (God),' belonging to one of Heman's sons appointed to temple music service. Both occurrences in 1 Chronicles 25:4, 29 identify Giddalti and assign him his division among the musicians. The name participates in the unusual pattern where Heman's sons' names may form a liturgical composition. Transliterations preserve the Hebrew form across languages, recognizing its significance as both personal name and theological statement. **PROPER NAMES (PERSONAL)**

en: Giddalti, for-Giddalti | **es:** Gidalti, para-Gidalti | **fr:** [גדלתי], [לגדלתי] | **de:** [לגדלתי], [גדלתי] 1Chr 25:4; 1Chr 25:29

גָּדַע H1438 *Conj-w | V-Qal-ConjPerf-1cs* (22×)

To hew down, cut off, chop (Qal/Piel active); to be cut down, be cut off (Niphal passive)

The verb גָּדַע describes the violent severing or felling of something — whether trees, idol poles, horns, or metaphorically an arm or a nation's strength. In its active stems (Qal and Piel), it appears in

the Deuteronomic commands to 'cut down' Asherah poles (Deut 7:5, 12:3) and in Zechariah's symbolic act of cutting his shepherd's staff in two (Zech 11:10, 14). The Niphal passive carries overtones of divine judgment: Babylon's mighty one is 'cut down' from heaven (Isa 14:12), and Moab's horn is 'cut off' (Jer 48:25). Spanish 'cortado/cortaré' and French 'couper/abattus' consistently reflect the imagery of forceful severing.

1. cut down, hew off (14×) The Qal and Piel active sense: to cut down, hew off, or chop in pieces. The subject wields destructive force against trees, cultic objects, or metaphorical targets. Deuteronomy commands Israel to 'cut down' the Asherim of the nations (Deut 7:5, 12:3), and faithful kings like Asa and Hezekiah carry this out (2 Chr 14:3, 31:1, 34:4, 7). Zechariah 'cut in two' his staffs named Favor and Union (Zech 11:10, 14). The metaphorical extension appears in 1 Sam 2:31, where God threatens to 'hew off' the arm of Eli's house, and Lam 2:3, where God 'cut off' every horn of Israel. English 'cut-down/cut-off,' Spanish 'cortado/cortaré,' and French conjugations all point to deliberate, forceful action. **CUTTING AND SEVERING**
en: He-cut-down, He-cut-off, I-will-cut-in-two | **es:** Ha-cortado, Y-corté, cortaré | **fr:** [גדע], [ויגדע], [ויגדעון] | **de:** [אגדע], [גדועים], [גדע] Deut 7:5; Deut 12:3; 1Sam 2:31; 2Chr 14:3; 2Chr 31:1

2. be cut down, be cut off (8×) The Niphal passive sense: to be cut down, be hewn off, be destroyed — typically as an image of divine judgment upon the proud or powerful. Isaiah 9:10 declares that sycamores 'have been cut down' but will be replaced with cedars; Isaiah 14:12 asks how Babylon's king 'has been cut down' to the ground — one of the Bible's most dramatic fall-from-heaven images. Jeremiah 48:25 announces that Moab's horn 'is cut off,' and Jer 50:23 laments that the 'hammer of the whole earth' is 'cut down.' The passive forms in Spanish ('fue-cortada/fueron-cortados') and French ('seront-abattus') reinforce the sense of a power greater than the victim executing the judgment. Judges 21:6 uses it of a tribe 'cut off' from Israel, extending the image from physical destruction to communal severance. **CUTTING AND SEVERING**
en: and-it-will-be-cut-down, and-shall-be-cut-down, and-shall-be-cut-off | **es:** cortado, fue-cortada, fueron-cortados | **fr:** couper, et-couper, et-ils-seront-abattus | **de:** [גדעו], [ונגדעה], [ונגדעון] Judg 21:6; Isa 9:10; Isa 14:12; Isa 22:25; Jer 48:25

גִּדְעוֹן H1439 *N-proper-ms* (39×)

Gideon — Israelite judge from Manasseh who defeated Midian with 300 men by divine command (Judges 6-8)

A theophoric name meaning 'hewer' or 'one who cuts down,' borne by the fifth major judge of Israel from the clan of Abiezer in Manasseh. Called by the angel of YHWH at the winepress of Ophrah (Judg 6:11), Gideon tore down his father's Baal altar — earning the alternate name Jerubbaal, 'let Baal contend' (Judg 6:32). His famous reduction of 32,000 troops to 300 (Judg 7:7) dramatizes the principle that deliverance belongs to God, not human strength. The name appears 39 times, exclusively in Judges 6-8.

Gideon (proper name) (39×) The proper name of Israel's fifth judge, appearing in all 39 occurrences within Judges 6-8. Multilingual renderings preserve the Hebrew phonology with minimal adaptation — Spanish 'Guidón,' French 'Gédéon,' German and English 'Gideon' — reflecting the name's widespread familiarity through the biblical narrative of the fleece, the 300 warriors, and the rout of Midian. **PROPER NAMES (PERSONAL)**
en: Gideon | **es:** Guidón | **fr:** Gédéon | **de:** Gideon Judg 6:11; Judg 6:13; Judg 6:19; Judg 6:22

גִּדְעֹם H1440 *N-proper-fs* (1×)

Gidom (place name marking pursuit boundary)

This location appears only in Judges 20:45 during the civil war between Benjamin and the other tribes. Gidom marked the eastern limit of Israel's pursuit of fleeing Benjamites—a tragic boundary in Israel's bloodiest internal conflict. The name may derive from roots meaning 'cutting' or 'severing,' grimly appropriate for a battle site. The place remains unidentified archaeologically, though its position along the wilderness road from Gibeah suggests a location east of Benjamin's territory.

(1×) A geographical marker in Benjamin's territory (Judges 20:45) where Israel's pursuit of Benjamin ended. All languages transliterate the proper name (Gidom/Guidom), standard for unidentified biblical place names. The military context—a pursuit ending point—may inform the name's meaning, though etymology remains uncertain. This single reference reflects the historical specificity of Judges' civil war narrative. **GEOGRAPHY AND SPACE**
en: Gidom | **es:** Guidom | **fr:** Gidom | **de:** Gidom Judg 20:45

גִּדְעֹנִי H1441 *N-proper-ms* (5×)

Gideoni; a Benjamite, father of Abidan, who served as prince of the tribe of Benjamin during the wilderness wanderings.

A proper masculine name meaning something like 'my hewer' or 'warrior,' borne by a Benjamite whose son Abidan served as the designated prince of Benjamin during the census and camp arrangements in the wilderness. Every occurrence follows the fixed patronymic formula 'Abidan son of Gideoni' (Num 1:11; 2:22; 7:60, 65; 10:24). The name is remarkably consistent across translations —Spanish 'Gedeoni,' French and German 'Gideoni'—reflecting its transparent transliteration. He appears only in the formulaic tribal lists of Numbers, always in connection with his son's leadership role.

(5×) The personal name Gideoni, identifying a Benjamite father of Abidan, the tribal prince of Benjamin during the wilderness period. All five occurrences appear in Numbers within the stereotyped formula 'Abidan son of Gideoni'—at the census (1:11), the camp arrangement (2:22), the tabernacle dedication offerings (7:60, 65), and the marching order (10:24). The name is uniformly transliterated across languages (English and French 'Gideoni,' Spanish 'Gedeoni'), suggesting no semantic ambiguity in the tradition. **PROPER NAMES (PERSONAL)**
en: Gideoni | **es:** Gedeoni, Gedeoni: | **fr:** Gideoni | **de:** Gideoni Num 1:11; Num 2:22; Num 7:60; Num 7:65; Num 10:24

גָּדַף H1442 *Conj-w | V-Piel-ConjPerf-2ms* (7×)

To blaspheme, revile — speaking with contempt against God or reproaching others (Piel only)

A verb used exclusively in the Piel stem (גִּדֵּף), meaning to revile or blaspheme — to speak with cutting contempt, whether against God or against people. The Arabic cognate ´ ('to cut, cut off') reveals the metaphorical origin: blasphemy as verbal violence that severs the bond of reverence. In Numbers 15:30, the one who acts 'with a high hand' blasphemes the LORD and is cut off from Israel. In 2 Kings 19:22 (= Isa 37:23), Hezekiah quotes God rebuking Sennacherib: 'Whom have you reviled and blasphemed?'

to blaspheme, revile (7×) To revile or blaspheme, speaking contemptuously against God or reproaching fellow humans. In Numbers 15:30, the deliberate sinner 'blasphemes the LORD' (מְגַדֵּף, participial) and must be cut off. Sennacherib's arrogance is condemned with this verb in 2 Kings 19:6, 22 and its parallel Isaiah 37:6, 23, paired with חָרַף ('to reproach'). Between humans, Psalm 44:17 describes the voice of one who 'reproaches and reviles' (מְחָרֵף וּמְגַדֵּף). Ezekiel 20:27 adds a further accusation of blasphemy against God. Spanish blasfemar directly mirrors the theological weight of this term. **BLASPHEMY AND SLANDER**
en: and-against-whom, and-blaspheme, and-reviles | **es:** blasfema, blasfemaron, y-blasfemaste | **fr:** [גדפו], [וגדפת], blasphemed | **de:** [גדפו], [וגדפת], blasphemed Num 15:30; 2Kgs 19:6; 2Kgs 19:22; Ps 44:16; Isa 37:6

גָּדַר H1443 *Conj-w | V-Qal-ConsecImperf-2mp* (10×)

To build a wall; to wall in or block a path; to repair a breach – the full lifecycle of stone boundaries.

A Hebrew verb rooted in the physical world of stone and mortar. In its most literal use, it describes the work of masons – the 'wall-builders' who repaired the Temple (2 Kgs 12:13; 22:6). God, however, uses walls figuratively: he 'walls in' Job's path so he cannot pass (Job

19:8), and hedges Gomer's way with thorns (Hos 2:6). The same verb also describes mending what is broken – the 'repairer of the breach' in Isaiah 58:12 and the restoring of David's fallen booth in Amos 9:11. Arabic jadara ('to wall') and Spanish albail ('mason') both point to the concrete construction trade from which the metaphors grow.

1. build a wall (5×) Constructing or erecting a stone wall, including the substantival participle 'wall-builder, mason' as a recognized trade. The Temple masons in 2 Kings 12:13 and 22:6 are called godrim, and Micah 7:11 envisions a day for building walls. Spanish albail and Arabic jadara both anchor this sense in the masonry trade. BUILDING AND CONSTRUCTING

en: and-I-will-build, and-to-the-masons, and-to-the-wall-builders | **es:** Y-a-los-albañiles, que-levante, y-a-los-albañiles | **fr:** [גדר], [וּתגדרו], et-je-fermerai | **de:** [גדר], [וּתגדרו], und-umzaeunte 2Kgs 12:12; 2Kgs 22:6; Ezek 13:5; Ezek 22:30; Hos 2:6

2. wall in, block, fence in (3×) Blocking or confining someone by walling in their path – a powerful metaphor for divine restriction. God 'walls up' Job's road so he cannot pass (Job 19:8) and hems in the suffering man of Lamentations 3:7, 9. The shift from building to confinement is reflected in Swahili -zuia ('to obstruct') alongside -jenga ('to build'). GEOGRAPHY AND SPACE

en: He-blocked, He-has-walled-up, He-walled-me-in | **es:** Ha-cercado, ha-cercado | **fr:** clôture, גדר | **de:** umzaeunte Job 19:8; Lam 3:7; Lam 3:9

3. repair a breach (2×) Repairing or closing a breach in an existing wall, restoring what has crumbled. Isaiah's 'repairer of the breach' (58:12) and the closing of gaps in David's fallen booth (Amos 9:11) both use this sense. Spanish reparador and Arabic sadda ('to plug, stop up') highlight the restorative rather than original-construction nuance. RENEW REPAIR RESTORE

en: and-I-will-repair, repairer-of | **es:** reparador-de, y-repararé | **fr:** clôture, et-je-fermerai | **de:** [גדר], und-umzaeunte Isa 58:12; Amos 9:11

גָּדֵר H1444 *N-fsc* (2×)

wall, fence — an enclosing barrier of stone or other materials marking boundaries or providing protection

This common word for wall or fence describes various kinds of enclosing barriers: roadside walls (as in Balaam's narrow path), vineyard walls (in Isaiah's parable), city fortifications, and property boundaries. The wall serves protective and delimiting functions, marking what belongs to whom and providing security. Isaiah's prophetic image of removing the vineyard's wall—leaving it vulnerable to wild animals—powerfully communicates God's withdrawal of protection. Proverbs uses the broken-down wall as a figure for the consequences of negligence. The word emphasizes the wall's function as boundary and barrier rather than its construction materials.

(2×) An enclosing wall or fence serving protective or boundary-marking purposes. Proverbs 24:31 describes the broken-down wall of a neglected vineyard, while Ezekiel 42:10 (textually difficult) may refer to walls in the temple complex. The term encompasses various barrier types—field walls, vineyard enclosures, property boundaries—all sharing the function of delimiting and protecting space. Translations consistently use 'wall' or 'fence,' recognizing the structure's primary purpose of enclosure and separation. GEOGRAPHY AND SPACE

en: and-its-wall-of, wall-of | **es:** muro-de, y-su-cerca-de | **fr:** et-גדר, mur | **de:** [גדר], [וגדר] Prov 24:31; Ezek 42:10

גֶּדֶר H1445 *N-proper-fs* (1×)

Geder (Canaanite city conquered by Joshua)

Listed among Joshua's thirty-one defeated Canaanite kings in Joshua 12:13, Geder represents one of many small city-states that controlled pre-conquest Canaan. Its location remains debated, though some scholars connect it with Beth-geder in 1 Chronicles 2:51 or with the gentilicadjective 'Gederite' found elsewhere. The Greek Septuagint renders it Gader, and Eusebius mentions it in his Onomasticon, suggesting it was known in later periods. The name likely derives from roots meaning 'wall' or 'enclosure,' common for fortified settlements.

(1×) A Canaanite city-state conquered during Joshua's southern campaign (Joshua 12:13), location uncertain but possibly in Judah's Shephelah region. All translations preserve the proper name through transliteration (Geder), following standard geographic naming conventions. The conquest list context emphasizes Israel's comprehensive defeat of Canaanite political structures rather than providing detailed geographical information. GEOGRAPHY AND SPACE

en: Geder | **es:** Geder | **fr:** Geder | **de:** Geder Josh 12:13

גְּדוֹר H1446 *Conj-w / N-proper-ms* (7×)

Gedor — a town in Judah's hill country and a proper name in Benjamite and Judahite genealogies

A proper name (גְּדֹר / גְּדוֹר) related to the Arabic جدار ('wall'), suggesting a walled settlement. It designates both a place and persons. As a town, Gedor appears among the cities of Judah's hill country (Josh 15:58). In the Chronicler's genealogies, Gedor is listed as a 'son' of Penuel (1 Chr 4:4) and of Jered (1 Chr 4:18) — likely eponymous founders of the town. A Benjamite named Gedor of Gibeon also appears (1 Chr 8:31; 9:37). In 1 Chronicles 4:39 the text reads Gedor, though many scholars emend to Gerar.

Gedor (proper name, place/person) (7×) The proper name Gedor, functioning as both a toponym and a personal name. As a place: a town in Judah's hill country (Josh 15:58), possibly also the location mentioned in 1 Chronicles 4:39 (though LXX and many scholars read 'Gerar'). As personal names in Chronicler genealogies: a descendant of Judah through Penuel (1 Chr 4:4) and Jered (1 Chr 4:18), likely eponymous ancestors of the town. A Benjamite named Gedor appears at Gibeon (1 Chr 8:31; 9:37). The Arabic cognate جدار ('wall') suits a fortified settlement in the Judean highlands. GEOGRAPHY AND SPACE

en: Gedor, and-Gedor, the-Gedor | **es:** Guedor, Y-Guedor, el-Guedor | **fr:** [גדור], [גדר], [הגדור] | **de:** [גדור], [גדר], [הגדור] Josh 15:58; 1Chr 4:4; 1Chr 4:18; 1Chr 4:39; 1Chr 8:31

גָּדֵר H1447 *Conj-w / N-ms* (11×)

Wall, fence, stone enclosure — a boundary barrier around vineyards, fields, or settlements

The noun גָּדֵר (gader) denotes a stone wall, fence, or enclosure serving as a protective boundary. Its occurrences paint a vivid picture: Balaam's donkey is crushed against a vineyard wall (Num 22:24), God breaks down Israel's vineyard walls in judgment (Ps 80:12; Isa 5:5), a tottering fence images someone about to be toppled (Ps 62:3), and Ezekiel twice laments that no one has stood in the breach to build a wall for the house of Israel (Ezek 13:5; 22:30). Ezra thanks God for giving Judah a 'wall' of protection in the holy land (Ezra 9:9). Spanish renders it 'muro/cerca/pared,' Hindi दीवार.

wall, fence, enclosure (11×) A stone wall, fence, or low enclosure built as a boundary or barrier, particularly around agricultural land. Appears in both literal and metaphorical contexts: the narrow-path wall that traps Balaam's donkey (Num 22:24), vineyard walls God tears down in judgment (Ps 80:12; Isa 5:5), the protective 'wall' God grants in the restored land (Ezra 9:9), a tottering fence as a figure of vulnerability (Ps 62:3), and the breach in Israel's spiritual defenses that needs a builder (Ezek 13:5; 22:30). Micah 7:11 promises a day when walls will be rebuilt. GEOGRAPHY AND SPACE

en: a-fence, a-wall, and-wall | **es:** Y-muro, cerca, cercas-de-ella | **fr:** [גדר], [גדרו], et-haie | **de:** Mauer, [גדר], [גדרו] Num 22:24; Ezra 9:9; Ps 62:3; Ps 80:12

גְּדֵרָה H1448 *Conj-w / N-fpc* (11×)

Wall, fence, hedge; sheepfold or livestock pen; also a proper noun (Gederah), a town in Judah

A feminine noun built from the root g-d-r (to wall up, enclose). In its most concrete use, it denotes the stone-walled sheepfolds where Israelite flocks sheltered overnight – Numbers 32 mentions these pens repeatedly as the Reubenites and Gadites settle the Transjordan (32:16, 24, 36). Nahum 3:17 pictures grasshoppers alighting on walls during cold, while Psalm 89:40 laments that God has broken down the king's defensive walls. The same word appears once as Gederah,

a town in the Shephelah of Judah (1 Chr 4:23), preserving the etymological connection between 'enclosure' and place name.

1. sheepfold, pen (5×) A sheepfold or livestock pen – a walled enclosure for sheltering flocks. Dominates in Numbers 32 (vv. 16, 24, 36) where the Transjordanian tribes build folds for their abundant livestock before crossing into Canaan. Spanish 'corrales' and French 'pens' consistently mark this as an animal enclosure. Also in 1 Samuel 24:3 where Saul enters a cave near the sheepfolds, and Zephaniah 2:6 where the coastland becomes pasture with shepherd's folds. **GEOGRAPHY AND SPACE**

en: and-folds-for, and-pens, and-pens-of | **es:** corrales-de, y-corrales, y-corrales-de | **fr:** et-haie, et-pens, et-pens-de | **de:** [וגדרות], folds-von, pens-von Num 32:16; Num 32:24; Num 32:36; 1Sam 24:3; Zeph 2:6

2. wall, fence, hedge (5×) A wall, fence, or hedge functioning as boundary or defense. Psalm 89:40 uses the plural with possessive suffix ('his walls') to lament God's dismantling of royal defenses. Nahum 3:17 pictures Nineveh's officials as grasshoppers on hedges in cold weather. Jeremiah 49:3 speaks of wandering among walls. Spanish shifts to 'cercas' (fences) and 'muro' (wall), and French to 'haie' (hedge), distinguishing this from the livestock sense. **GEOGRAPHY AND SPACE**

en: among-the-walls, her-wall, his-walls | **es:** cercas-de-el, el-muro, en-los-muros | **fr:** [בגדרות], haie | **de:** [בגדרות], [גדרה], [הגדרת] Ps 89:40; Jer 49:3; Ezek 42:12; Hos 2:6; Nah 3:17

3. Gederah (proper noun) (1×) Gederah as a proper noun – a town in the Shephelah (lowland) of Judah, mentioned in 1 Chronicles 4:23 among settlements where potters dwelt in royal service. Spanish 'Guedera' and English 'Gederah' transliterate the name, preserving the etymological link to 'enclosure' – the town likely named for its walled character. **GEOGRAPHY AND SPACE**

en: and-Gederah | **es:** y-Guedera | **fr:** [וגדרה] | **de:** [וגדרה] 1Chr 4:23

גְּדֵרָה H1449 *Conj-w* (1×)

Gederah (town in Judah's Shephelah)

This settlement appears with the definite article in Joshua 15:36 as 'the Gederah,' suggesting it was a well-known place in Judah's lowland district. The town list context groups it with other Shephelah cities in the western foothills between the mountains and coastal plain. Some Greek manuscripts question its inclusion, noting numerical discrepancies in the list, but Hebrew tradition maintains it. The name derives from 'wall' or 'sheepfold,' indicating either fortification or pastoral economy. It may be the same place mentioned in connection with David's mighty men and Hezekiah's porters.

(1×) A town in Judah's Shephelah region (Joshua 15:36), appearing with the conjunction 'and-the-Gederah' in the territorial list. Spanish 'Gederá' and French 'Gederah' preserve the proper name, while English and German include the definite article, reflecting the Hebrew form. The Shephelah context suggests a fortified settlement in the agricultural lowlands between mountain and coast. **GEOGRAPHY AND SPACE**

en: and-the-Gederah | **es:** y-Gederá | **fr:** et-le-Gederah | **de:** und-der-Gederah Josh 15:36

גְּדֵרוֹת H1450 *Conj-w / N-proper-fs* (2×)

Gederoth — a town in the Judean Shephelah, part of the lowland district allotment

Gederoth appears as one of the towns in Judah's lowland (Shephelah) territory in Joshua's allocation, and later as a city captured by Philistines during Ahaz's disastrous reign. The name means 'walls' or 'sheepfolds,' suggesting it was a fortified settlement or pastoral center. Its appearance with the definite article in Chronicles may indicate it was known by this descriptive designation. Located in the strategic buffer zone between Judah's highlands and Philistine coastal territory, Gederoth's loss to the Philistines symbolized Judah's weakness under unfaithful leadership.

(2×) A place name designating a Judean town in the Shephelah region. Joshua 15:41 lists it in the original territorial allotment, while 2 Chronicles 28:18 records its capture by Philistines during Ahaz's reign. The name, related to 'walls' or 'enclosures,' may describe the town's character as a fortified or pastoral settlement. Variant forms (with or without the article) appear in different texts, typical of place-name transmission. **GEOGRAPHY AND SPACE**

en: and-Gederoth, the-Gederot | **es:** Guederot, y-Gederot | **fr:** [הגדרות], et-Gederoth | **de:** [הגדרות], und-Gederoth Josh 15:41; 2Chr 28:18

גְּדֵרִי H1451 *Art / N-proper-ms* (1×)

the Gederite (gentilicial adjective from Geder)

This ethnic or geographical designation appears in 1 Chronicles 27:28, identifying an official in David's administration. The gentilicial form indicates origin from the city Geder (see H1445), though scholars debate whether it refers to that conquest-list city or to Gederah in Judah. The Greek Septuagint readings (Gedoreiths, Geddoriths) reflect uncertainty about the underlying place name. Such geographical identifiers were common in administrative lists, helping distinguish individuals with identical personal names—essential in royal bureaucracies.

(1×) A gentilicial designation meaning 'one from Geder' in 1 Chronicles 27:28, identifying a Davidic official. English 'the Gederite' and Spanish 'el gederita' follow standard patterns for forming ethnic/geographical adjectives. French and German preserve the Hebrew form, perhaps acknowledging the textual uncertainty about which 'Geder' is meant. The administrative context requires specific geographical identification. **PERSONAL NAMES**

en: the-Gederite | **es:** el-gederita | **fr:** [הגדרי] | **de:** [הגדרי] 1Chr 27:28

גְּדֵרָתִי H1452 *Art / N-proper-ms* (1×)

the Gederathite (gentilicial adjective from Gederah)

Another geographical identifier, this one appearing in 1 Chronicles 12:4 (English 12:5), where it designates one of David's early supporters at Ziklag. The form derives from Gederah rather than Geder, distinguished by an additional syllable. These Ziklag warriors joined David when he was still a fugitive from Saul, representing cross-tribal support that presaged his eventual kingship. The gentilicial precision in Chronicles reflects that work's interest in genealogical and geographical accuracy, preserving clan and regional identities even centuries after the events.

(1×) Meaning 'one from Gederah,' this designation appears in 1 Chronicles 12:5 identifying one of David's early warriors. English 'the Gederathite' and Spanish 'el guederatita' use standard gentilicial forms, while French and German preserve the Hebrew, acknowledging the specialized nature of such adjectives. The Ziklag context emphasizes the geographical diversity of David's initial coalition. **PERSONAL NAMES**

en: the-Gederathite | **es:** el-guederatita | **fr:** [הגדרתי] | **de:** [הגדרתי] 1Chr 12:5

גְּדֵרֹתַיִם H1453 *Conj-w / N-proper-fs* (1×)

Gederotayim (dual form: 'two Gederoths' or 'double sheepfold')

This peculiar dual-form place name appears in the same Joshua 15:36 list as Gederah, immediately following it. The dual ending suggests either two settlements bearing the Gederah name or a single place characterized by paired features (two sheepfolds, two walls). The Greek Septuagint omits it, and some modern scholars propose deleting it to resolve the verse's numerical problems (the total count exceeds the stated number). If original, it represents the dual morphology occasionally found in Hebrew place names, often indicating paired geographical features.

(1×) A place name in Judah's Shephelah (Joshua 15:36), possibly meaning 'two Gederoths' or 'double enclosure.' All languages transliterate the proper name (Gederotayim/Gederotaim), though Greek manuscript tradition questioned its originality. The dual form is morphologically interesting but semantically uncertain—it might indicate twin settlements, paired sheepfolds, or simply a variant spelling. Textual critics debate its authenticity. **GEOGRAPHY AND SPACE**

en: and-Gederotayim | **es:** y-Gederotaim | **fr:** et-Gederotayim | **de:** und-Gederotayim Josh 15:36

גֶּה H1454 *Adv* (1×)

textual error for 'this' (זֶה misread as גֶּה)

Ezekiel 47:13 contains what virtually all scholars recognize as a scribal error. The received Hebrew text reads an otherwise unknown word (geh), but ancient versions and all modern translations correct it to zeh ('this'), which makes perfect sense in context: 'This is the boundary by which you shall divide the land.' The confusion likely arose from visual similarity between the Hebrew letters zayin and gimel in certain script styles. Such textual corrections, supported by unanimous versional evidence, demonstrate the value of comparative text criticism.

(1×) A scribal error in Ezekiel 47:13 where the Hebrew consonants were misread. The correct reading is זֶה 'this,' supported by Greek Septuagint, Targum, Vulgate, and all modern scholars. English 'this' and Spanish 'este' represent the corrected text, while French 'erreur' explicitly labels it an error. BDB's entry exists solely to guide readers away from the mistaken form toward the correct reading. **DEMONSTRATIVE PRONOUNS**

en: this | **es:** este | **fr:** erreur | **de:** [גזה] Ezek 47:13

גָּהָה H1455 *V-Qal-Imperf-3ms* (1×)

to heal, cure, be cured (of wounds)

This rare verb appears only in Hosea 5:13, where it describes the failure of political solutions to heal Judah's 'wound.' The root conveys being freed from pain or disease, with Aramaic cognates supporting the healing sense. Hosea's metaphor is pointed: just as physical wounds require proper treatment, so Israel's spiritual-political crisis cannot be cured by Assyrian intervention. The negative context ('will not cure') emphasizes the futility of trusting foreign powers rather than returning to Yahweh, the true healer.

(1×) To cure or heal a wound, used metaphorically in Hosea 5:13 for political healing. The prophet declares that foreign alliances 'will not cure' Israel's malady. English 'cure,' Spanish 'curará,' and French 'guérir' all employ standard medical vocabulary, confirming the therapeutic sense. The Aramaic cognate background (אִתְגְּהִי 'be freed from disease') supports BDB's semantic analysis of deliverance from affliction. **HEALING ACTIVITY**

en: will-cure | **es:** curará | **fr:** guérir | **de:** [יגהה] Hos 5:13

גֵּהָה H1456 *N-fs* (1×)

healing, cure, remedy

Found only in Proverbs 17:22, this noun appears in one of wisdom literature's most memorable health proverbs: 'A joyful heart makes for good healing' (or 'is good medicine'). The saying contrasts emotional states' physical effects—joy promotes healing while depression harms the bones. The word derives from the verbal root meaning to cure or be freed from disease, here nominalized to express the healing process or its result. This psychosomatic wisdom anticipates modern understanding of emotional health's impact on physical wellbeing.

(1×) Healing or cure in Proverbs 17:22's wisdom saying about joy's therapeutic power. English 'healing,' Spanish 'medicina' (medicine), and German 'Heilung' (healing) all capture the medical/therapeutic sphere. French preserves the Hebrew form, perhaps acknowledging its rarity. The context links emotional disposition (joyful heart) to physical health outcomes, a sophisticated insight for ancient wisdom literature. **HEALING AND RESTORATION**

en: healing | **es:** medicina | **fr:** גהה | **de:** Heilung Prov 17:22

גָּהַר H1457 *Conj-w / V-Qal-ConsecImperf-3ms* (3×)

to crouch, bend down, stretch out—bowing the body in intercession or revival

This rare verb describes the physical posture of crouching or bending down over something. Elijah crouched to the ground with his face between his knees while praying for rain (1 Kgs 18:42). Elisha stretched himself out over the Shunammite's dead son—twice—in the act of reviving him (2 Kgs 4:34-35). The verb captures intense physical engagement in prophetic intercession or miracle-working. It suggests more than casual bending: a deliberate, focused posture of spiritual labor, whether in fervent prayer or resurrection ministry.

(3×) To bend down, crouch, or stretch out the body in prophetic intercession or miracle-working. In 1 Kings 18:42, Elijah crouched to the ground (with 'to the earth') in prayer for rain. In 2 Kings 4:34-35, Elisha stretched himself out over the dead child (with 'over him'), parallel to 'lay upon' in verse 34. Cross-linguistic glosses show two interpretations: English and Spanish use both 'crouched' and 'stretched out,' while French and German prefer 'stretched out/extended.' The contexts support both: crouching in prayer (Elijah) and extending the body over someone (Elisha's revival posture). **GOING OUT AND FORTH**

en: and-crouched, and-stretched-out | **es:** y-se-inclinó, y-se-tendió | **fr:** et-crouched, et-étendit-dehors | **de:** und-crouched, und-streckte-aus-heraus 1Kgs 18:42; 2Kgs 4:34; 2Kgs 4:35

גַּו H1458 *N-msc / 2ms* (3×)

the back—the human back, used figuratively for rejection and disregard

This noun for the human back appears only in the phrase 'cast behind the back,' a vivid metaphor for rejection and willful disregard. In 1 Kings 14:9, Jeroboam has cast God himself behind his back. In Ezekiel 23:35, Jerusalem has cast God behind her back. In Nehemiah 9:26, rebellious Israel cast God's law behind their backs. The image is powerful: turning one's back on someone, putting them out of sight and mind, treating them as irrelevant or forgotten. It is the physical expression of spiritual abandonment.

(3×) The back of the body, used exclusively in the idiomatic phrase 'cast behind the back' to express rejection or disregard. All three occurrences follow the pattern: 'cast (hishlikh) behind (aḥare) your/their back (gaw).' The objects cast behind the back are: God himself (1 Kgs 14:9, Ezek 23:35) and God's law (Neh 9:26). Cross-linguistic evidence is consistent: English 'your back/their back,' Spanish 'tu espalda/espalda de ellos,' French 'ton en arrière/dos,' German 'dein zurück.' The possessive suffixes (-ka, -m) indicate whose back is turning away. This is figurative language for contemptuous rejection. **GEOGRAPHY AND SPACE**

en: their-back, your-back | **es:** espalda-de-ellos, espalda-de-ti, tu-espalda | **fr:** [גום], dos, ton-en-arrière | **de:** [גרך], [גום], dein-zurueck 1Kgs 14:9; Neh 9:26; Ezek 23:35

גַּו H1459 *Prep / N-msc* (13×)

Aramaic noun for 'midst, interior'; used prepositionally (with b-, l-, min-) to express location within or motion into

An Aramaic noun meaning 'midst' or 'interior,' occurring exclusively in Daniel and Ezra. It never stands alone but always combines with a preposition: b-go ('in the midst of'), l-go ('into'), or min-go ('out of'). The fiery furnace narrative in Daniel 3 accounts for most occurrences, where the phrase b-go nura ('in the midst of the fire') becomes a recurring refrain. Cross-linguistic glosses uniformly render spatial interiority: Spanish dentro-de, French milieu, German Inneres. The cognate form appears in Syriac and Nabataean Aramaic, pointing to a common Aramaic spatial term.

midst, within, into (13×) Denotes spatial interiority or containment, always governed by a preposition. With beth it marks static location ('in the midst of,' Dan 3:25; Ezra 5:7), with lamed it marks directional motion into a space ('into,' Dan 3:6, 11, 15), and with min it marks movement out from within ('from the midst of,' Dan 3:26). Translation evidence across languages converges on a single spatial-relational concept: eng 'in-midst-of,' spa dentro-de, fra milieu. **GEOGRAPHY AND SPACE**

en: in-it, in-midst-of, in-midst-of- | **es:** dentro-de, dentro-del, en-medio-de | **fr:** intérieur, milieu | **de:** Inneres, [בגוה] Ezra 4:15; Ezra 5:7; Ezra 6:2; Dan 3:6; Dan 3:11

גֵּו H1460a *N-msc / 1cs* (6×)

gev – the back (of a person); the body part that receives blows or burdens

The noun gev refers to the human back – the dorsal part of the body. In Proverbs it appears three times in the proverbial formula 'a rod for the back of the fool' (Prov 10:13; 19:29; 26:3), where the back is the target of disciplinary beating. Isaiah 50:6 uses it in the Servant Song: 'I gave my back to the smiters,' depicting willing submission to suffering. A striking figurative use occurs in Isaiah 38:17, where Hezekiah says God has cast all his sins 'behind your back' – out of sight and memory. Isaiah 51:23 describes conquerors making the backs of the subjugated into a road. The German rendering Volk ('people') appears to confuse this gev with goy, but Spanish espalda ('back') and English 'back' consistently capture the anatomical sense.

back (body part) (6×) The back of a person's body, used both literally (as the part struck with a rod or lash) and figuratively (as the surface trodden upon, or as something hidden 'behind'). The three Proverbs passages (10:13; 19:29; 26:3) establish the concrete sense of the back as receiving corporal punishment. Isaiah 50:6 extends this to the Servant's willing suffering, while Isa 38:17 deploys the idiom of casting sins 'behind your back' to signify divine forgiveness. Spanish espalda confirms the consistent anatomical meaning across all six occurrences. **GEOGRAPHY AND SPACE**

en: My-back, Your-back, for-back-of | **es:** Mi-espalda, para-espalda-de, para-la-espalda-de | **fr:** [גוי], [גוף], à-corps | **de:** Volk, [גוף], [לגו] Prov 10:13; Prov 19:29; Prov 26:3; Isa 38:17; Isa 50:6

גֵּו H1460b *N-ms* (1×)

midst, middle, interior (Aramaism)

Job 30:5 employs this Aramaic-influenced noun in describing social outcasts: 'from the midst they are driven.' The word represents an Aramaism in biblical Hebrew, sharing forms with Aramaic, Syriac, and Arabic terms for 'middle' or 'interior.' Some translations render it 'community' or 'society,' emphasizing social rather than spatial position. Job's archaic language frequently preserves such rare or borrowed terms, contributing to the book's linguistic distinctiveness. The phrase echoes Cicero's Latin expression 'driven from the midst,' suggesting a common ancient metaphor for social expulsion.

(1×) The midst or interior, here meaning the community of people in Job 30:5. The outcasts are 'driven from the midst (of society).' English 'midst,' Spanish 'comunidad' (community), and French 'corps' (body/group) variously interpret whether the term is spatial or social. The Aramaic background (ڬ 'middle, interior, belly') confirms the root meaning, though context determines whether it's physical space or social sphere. **GEOGRAPHY AND SPACE**

en: midst | **es:** comunidad | **fr:** corps | **de:** [גו] Job 30:5

גּוּב H1461 *Conj-w* (1×)

to dig, plough; farmers, ploughmen

The Ketiv (written text) of 2 Kings 25:12 contains a participial form meaning 'diggers' or 'ploughmen,' referring to agricultural workers left in the land after the Babylonian deportation. However, the Qere (reading tradition) and the parallel passage in Jeremiah 52:16 have a different form. The Arabic cognate (ڜ 'pierce, bore, hollow out') supports the digging/plowing sense. This textual variation illustrates how the Masoretes preserved both written and oral traditions even when they diverged, leaving final decisions to readers and translators.

(1×) Agricultural workers, diggers or ploughmen, in 2 Kings 25:12's account of the poor left in Judah. The multilingual glosses 'farmers' (English, Spanish, French, German) reflect the occupational sense rather than translating the verbal root directly. The context contrasts these agricultural laborers with the skilled workers and elites deported to Babylon, emphasizing that Nebuchadnezzar left only the poorest to work the land. **DIGGING AND EXCAVATING**

en: and-for-farmers | **es:** y-para-labradores | **fr:** et-pour-farmers | **de:** und-fuer-farmers 2Kgs 25:12

גּוֹב H1462a *Prep-k / N-msc* (1×)

locusts, swarm (type of grasshopper)

Nahum 3:17 employs this rare locust term in describing the multitude of Assyrian officials: 'like a swarm of locusts.' Hebrew has multiple words for locusts and grasshoppers, each perhaps denoting different species or life stages. This particular term emphasizes the swarming behavior—the massive numbers that characterize locust plagues. The comparison to Assyria's bureaucrats is apt: numerous, consuming, and ultimately transient. When the sun rises, they flee, leaving nothing behind—a prophecy of Nineveh's sudden collapse.

(1×) A swarm of locusts in Nahum 3:17, used metaphorically for Assyrian officials. English 'swarm of' and Spanish 'enjambre de' (swarm of) emphasize the collective noun aspect, while French 'sauterelle' (locust/grasshopper) focuses on the species. The comparison exploits locusts' characteristic behavior: vast numbers, voracious consumption, and sudden disappearance when conditions change—all apt for describing a doomed empire's administration. **FLOCK HERD LIVESTOCK**

en: like-a-swarm-of | **es:** como-enjambre-de | **fr:** sauterelle | **de:** [כגוב] Nah 3:17

גֵּבִי H1462b *N-mp* (2×)

locusts, locust swarm — flying insects in devastating collective multitudes

This term for locusts emphasizes their collective nature—a swarm, horde, or multitude rather than individual insects. Amos sees a vision of locust-swarms as God's judgment on Israel, while Nahum compares Assyria's disappearing officials to locusts that vanish when the sun rises. The word may derive from roots suggesting multitude or swarming, fitting the terrifying reality of locust plagues that could darken the sky and devour every green thing. As a symbol of divine judgment, unstoppable consumption, and sudden disappearance, the locust swarm was a potent image in prophetic literature.

(2×) Collective swarms of locusts used as instruments or symbols of judgment. Amos 7:1 presents locust-swarms as a vision of God's judgment on Israel, while Nahum 3:17 compares Assyrian officials to locust swarms that flee when the sun appears. The term emphasizes the collective, overwhelming nature of locust plagues rather than individual insects. Translations (locusts, langostas) capture the destructive multitude that made locusts a standard biblical metaphor for consuming judgment. **WILDERNESS AND DESERT**

en: locusts | **es:** langostas | **fr:** toit | **de:** [גבי] Amos 7:1; Nah 3:17

גּוֹג H1463 *Prep-l / N-proper-ms* (10×)

Gog — proper name: (1) a Reubenite in 1 Chronicles; (2) the eschatological enemy from Magog in Ezekiel 38-39

Gog (גּוֹג) is a proper name with two referents. In 1 Chronicles 5:4, Gog appears as a descendant of Reuben in a genealogical list. Far more significantly, Ezekiel 38-39 portrays Gog of the land of Magog as a mighty eschatological adversary whom God summons from the remote north to attack a restored Israel, only to be catastrophically defeated by divine intervention — fire, hailstones, pestilence, and an earthquake. This Gog becomes the archetype of the final enemy of God's people, echoed in Revelation 20:8. The name's etymology is debated; some connect it to Gyges of Lydia (Akkadian Gugu). Spanish and English both transliterate as 'Gog.'

Gog (10×) A proper name identifying: (a) a descendant of Reuben in the Chronicler's genealogy (1 Chr 5:4), and (b) the eschatological ruler 'of the land of Magog, chief prince of Meshech and Tubal' (Ezek 38:2-3), who leads a vast coalition from the far north against restored Israel, only to be destroyed by God's direct intervention (Ezek 38:18-23; 39:1-15). The Ezekielian figure becomes paradigmatic for the final enemy of God's people, reappearing in Revelation 20:8. Some identify the name with Gyges of Lydia (7th c. BCE). Spanish 'Gog' and French 'Gog' preserve the form unchanged. **GEOGRAPHY AND SPACE**

en: Gog, to-Gog | **es:** Gog, Gog„ Gog. | **fr:** Gog, [גוג], contre-Gog | **de:** Gog, zu-Gog 1Chr 5:4; Ezek 38:2; Ezek 38:3; Ezek 38:14; Ezek 38:16

גּוּד H1464 *V-Qal-Imperf-3ms / 3mse* (3×)
to raid, attack, invade—military assault or incursion
This verb describes military raiding or attacking. It appears most notably in Genesis 49:19, in Jacob's blessing over Gad, with wordplay on the tribal name: 'Gad, a troop shall troop upon him, but he shall troop upon their heel' (attacking them in retreat). The alliteration in Hebrew (gad gedud yegudenu wehu yagud aqeb) is striking. In Habakkuk 3:16, it refers to an enemy who will attack 'us.' The verb may be denominative from gedud ('raiding band'), suggesting the action of a raiding party—swift, aggressive incursion rather than formal siege warfare.

(3×) To raid, attack, or invade militarily. Genesis 49:19 uses it three times with wordplay: 'a troop shall raid him (yegudennu), but he shall raid (yagud) their heel.' Habakkuk 3:16 speaks of a people who will attack 'us' (yegudennu). Cross-linguistic glosses vary: English 'shall raid/shall raid him/who attacks us,' Spanish 'asaltará/lo asaltará/que lo atacará,' French and German use 'raid/bedrängt' forms. The verb conveys sudden military assault rather than sustained siege. Some scholars derive it from the noun gedud ('raiding band'), making this a denominative verb meaning 'to conduct a raid.' **PLACING AND LAYING**
en: shall-raid, shall-raid-him, who-attacks-us | **es:** asaltará, lo-asaltará, que-lo-atacará | **fr:** –raid, –raid-lui, envahir | **de:** [גודנו], bedrängt, bedrängt-ihn Gen 49:19; Hab 3:16

גֵּוָה H1465 *Prep-m / N-fs* (1×)
back, body (external surface of torso)
Job 20:25 presents a contested anatomical term. The verse describes an arrow being extracted 'from the back,' completing the image of a fleeing warrior struck from behind. However, ancient versions (Septuagint, Thes, De) understood it as 'body' more generally. Hoffmann proposed a slight textual emendation. The root meaning involves the external surface or back side of the torso. This lexical ambiguity reflects ancient anatomical vocabulary's lack of the precision modern medicine requires. Context—a weapon's extraction—clarifies that it's the arrow's exit point from the body.

(1×) The back or external surface of the body in Job 20:25, from which a struck arrow is extracted. English 'body' and Spanish 'cuerpo' (body) interpret broadly, while French and German preserve the Hebrew consonants, acknowledging lexical difficulty. The military context (fleeing, struck, arrow withdrawn) suggests the back specifically, as warriors struck while running would be hit from behind. Ancient versions vary between 'back' and general 'body.' **BODY (PHYSICAL FORM)**
en: from-his-body | **es:** del-cuerpo | **fr:** de-מגרה | **de:** [מגרה] Job 20:25

גֵּוָה H1466 *Conj-w / N-fs* (3×)
pride, exaltation—arrogant self-elevation or a cry of 'lift up!'
This feminine noun, a contracted form of ga'awah, means pride or lifting up. In Job 33:17, God acts to turn humans from their deeds and conceal pride. In Jeremiah 13:17, the prophet's soul weeps for the people's pride. Job 22:29 is disputed: it may be an exclamation 'Up!' (exhorting lifting up), or it may mean pride that God will humble. The word derives from roots of elevation and exaltation, carrying both neutral (lifting up) and negative (arrogant pride) connotations depending on context.

(3×) Pride, arrogant elevation, or possibly a cry of exaltation. In Job 33:17 and Jeremiah 13:17, it clearly means pride that must be hidden or lamented. Job 22:29 is debated: some translations read it as an exclamation 'Lift up!' while others (BDB notes Driver) interpret it as pride. Cross-linguistic evidence shows: English 'pride/lift up,' Spanish 'soberbia/orgullo' (pride) versus '¡Altivez!' (exclamation), French and German use placeholder brackets, indicating textual difficulty. The root suggests elevation, but context determines whether this is neutral (being lifted) or negative (arrogant self-exaltation). The Aramaic cognate appears in Daniel. **GEOGRAPHY AND SPACE**
en: and-pride, lift-up, pride | **es:** Altivez!, soberbia, y-orgullo | **fr:** [גרה], et-וגרה, גרה | **de:** [גרה], [וגרה] Job 22:29; Job 33:17; Jer 13:17

גַּוָּה H1467 *Prep-b / N-fs* (1×)
pride, arrogance (in pride)
This Aramaic noun appears in Daniel 4:37 (4:34 in BDB's Aramaic numbering) in Nebuchadnezzar's climactic confession. After his humbling period of madness, the king acknowledges that God 'is able to humble those who walk in pride.' The Aramaic form corresponds to Hebrew ge'ah (pride, arrogance), showing the regular dialect relationship. The context makes pride's negative quality explicit: it provokes divine humiliation. Nebuchadnezzar's testimony becomes biblical literature's most dramatic example of pride preceding a fall—and subsequent repentance.

(1×) Arrogant pride in Daniel 4:37, the spiritual disease Nebuchadnezzar confesses after his humiliation and restoration. English 'pride,' Spanish 'soberbia' (arrogance/pride), and the prepositional phrase 'in pride' all capture the moral negativity. French 'exil' (exile) may reflect a different textual understanding or translation tradition. The theological point is clear: God opposes the proud and humbles those who walk in self-exaltation. **GEOGRAPHY AND SPACE**
en: in-pride | **es:** con-soberbia | **fr:** exil | **de:** [בגרה] Dan 4:37

גּוּז H1468 *Conj-w / V-Qal-ConsecImperf-3ms* (2×)
pass away, pass over — to move across space or fade from existence; to drive or bring across
This verb captures movement in two directions: the wind's transitive action of driving quails across from the sea to Israel's camp, and the intransitive passing of human life as it flies away. The root appears in both Numbers (where wind brings quails over) and Psalms (where life passes quickly away). Arabic cognates emphasize crossing or passing by, while Aramaic relatives speak of passing away or failing. The verb's dual capacity—for both spatial crossing and temporal passing—makes it apt for describing both divine provision (quails driven across) and human mortality (life flying past).

(2×) To pass over, across, or away, with both transitive and intransitive uses. Numbers 11:31 describes wind driving quails over from the sea (transitive: brought across), while Psalm 90:10 speaks of life passing swiftly away (intransitive: it passes). The verb captures movement and transition—whether spatial (crossing a boundary) or temporal (time passing). Translations diverge based on context: 'drove/brought' for the wind's action, 'passes' for life's fleeting nature. **DEPARTING AND PASSING**
en: and-drove, it-passes | **es:** pasa, y-trajo | **fr:** et-drove, tondre | **de:** es-passes, und-vertrieb Num 11:31; Ps 90:10

גּוֹזָל H1469 *Conj-w / N-ms* (2×)
young bird, fledgling — nestlings or recently hatched birds, especially of pigeons or eagles
This tender word describes baby birds, appearing in contexts of care and vulnerability. In Genesis 15, Abraham's covenant sacrifice includes 'a young pigeon' alongside a turtledove, while Deuteronomy 32 uses 'eaglets' in Moses's soaring metaphor of God's protective care—like an eagle hovering over its young, stirring them to flight yet ready to catch them. The imagery emphasizes both the fragility of the young and the fierce protective instinct they evoke. The same word serves ritual purposes (covenant sacrifice) and poetic purposes (God's nurturing relationship with Israel).

(2×) Young birds, fledglings, or nestlings of various species. Genesis 15:9 specifies a young pigeon for covenant sacrifice, while Deuteronomy 32:11 uses 'its young' (eaglets) in an extended metaphor of God's care for Israel. The term emphasizes youth and vulnerability, appropriate both for sacrificial specifications (requiring unblemished young animals) and for imagery of divine protection. Translations vary with context (young pigeon, polluelos, eaglets) but maintain the focus on bird offspring. **CHILDREN AND INFANCY**
en: and-a-young-pigeon, its-young | **es:** sus-polluelos, y-palomino | **fr:** et-un-jeune-pigeon, son-jeune | **de:** sein-jung, und-eine-junge-Taube Gen 15:9; Deut 32:11

גּוֹזָן H1470 *N-proper-fs* (5×)

Gozan; a city and district in Mesopotamia on the river Habor, where exiled Israelites were deported by Assyria.

A place name identifying a city and region in upper Mesopotamia, corresponding to Assyrian Guzana, located along the river Habor (modern Tell Halaf in northeastern Syria). It appears in two historical contexts: as the destination of Israelite deportees after the fall of Samaria in 722 BC (2 Kgs 17:6; 18:11; 1 Chr 5:26), and among the nations whose gods could not save them from Assyria, cited as a warning to Jerusalem (2 Kgs 19:12 = Isa 37:12). The name is uniformly transliterated across all major translations—English, Spanish, French, and German all render it 'Gozan.'

(5×) The geographic name Gozan, a Mesopotamian city and district on the river Habor where exiled northern Israelites were resettled by Assyrian conquest. In 2 Kgs 17:6 and 18:11 it names the deportation destination ('the river of Gozan'), while 1 Chr 5:26 lists it among exile locations for the Transjordan tribes. In 2 Kgs 19:12 (= Isa 37:12) the Rabshakeh cites Gozan as a conquered nation whose gods were powerless—a rhetorical threat against Jerusalem. Spanish 'Gozán' with its accent mark reflects the oxytone stress pattern of the Hebrew. **GEOGRAPHY AND SPACE**

en: Gozan, and-Retseph | **es:** Gozan, Gozán, a-Gozán | **fr:** Gozan, [גוזן] | **de:** Gozan, [גוזן] 2Kgs 17:6; 2Kgs 18:11; 2Kgs 19:12; 1Chr 5:26; Isa 37:12

גּוֹי H1471a *Art / N-ms* (565×)

Nation, people-group; in the plural often 'the nations' (i.e., non-Israelite peoples, Gentiles).

Hebrew גּוֹי denotes a nation or people understood as a political and ethnic unit. In the singular it can refer to any nation including Israel itself—God promises Abraham 'I will make you a great nation' (Gen 12:2). But in the plural גּוֹיִם, it overwhelmingly designates 'the nations,' meaning the surrounding foreign peoples, and eventually becomes a near-synonym for 'Gentiles.' German distinguishes 'Völker' (peoples) from 'Nationen' (nation-states); Arabic uses أُمَم (communities) for the plural collective. The Phoenician cognate 𐤂𐤅 ('community') preserves the root sense of a bounded social body.

1. nations, peoples (plural/collective) (466×) The plural or collective sense: 'nations, peoples'—the dominant usage (466 occurrences), typically referring to multiple foreign peoples or all the nations of the earth. Often carries a contrastive force against Israel: 'all the nations which the LORD your God is giving before you' (Deut 7:1). The consistent rendering as 'las-naciones' (Spanish), 'les-nations' (French), and 'die-Völker' (German) confirms the collective-political reading. Includes contexts of judgment on nations (Isa 2:4), blessing through Abraham's seed (Gen 18:18), and the scope of divine sovereignty (Ps 82:8). **NATIONS AND PEOPLES**

en: the-nations | **es:** las-naciones, naciones, son-las-naciones | **fr:** le-nations, les-nations | **de:** der-Nationen, der-Völker, die-Völker Gen 10:5; Gen 10:32; Gen 48:19; Exod 34:10; Lev 18:24

2. nation, people-group (singular) (98×) The singular sense: 'a nation, people-group'—a single political or ethnic entity (98 occurrences). May designate Israel itself ('a great nation,' Gen 12:2; 'a holy nation,' Exod 19:6) or any other people ('a nation you do not know,' Deut 28:36). Spanish and German both use the singular 'nación/Nation' or 'Volk' here, distinct from the plural collective. Key theological passages include God's promise to make Abraham into a nation (Gen 35:11) and rhetorical questions about Israel's uniqueness (Deut 4:7–8). **NATIONS AND PEOPLES**

en: a-nation, nation, nation- | **es:** Nación, nación, nación- | **fr:** nation, un-nation | **de:** Nation, Volk, ein-Nation Gen 35:11; Exod 9:24; Deut 4:7; Deut 4:8; Deut 4:34

3. (1×) A problematic occurrence at Joshua 12:23 where 'Goiim' appears to function as a proper noun or geographic designation —'the king of Goiim in Gilgal'—rather than the common noun 'nations.' The multilingual evidence is split: English and French render 'nations,' but Spanish transliterates as 'Goyim,' treating it as a place name or ethnic label. This likely refers to the same entity as 'Goiim' in Genesis 14:1 (Tidal king of Goiim), a specific people-group or territory rather than the generic 'nations.' **NATIONS AND PEOPLES**

en: nations | **es:** Goyim | **fr:** nations | **de:** Nationen Josh 12:23

גּוֹיִם H1471b *N-mp* (2×)

Goiim — an ethnic name of uncertain identity, possibly the Guti people northeast of Babylon

In the enigmatic narrative of Genesis 14, Tidal is called 'king of Goiim'—literally 'king of nations' or 'king of peoples.' The context among other eastern kings suggests this is a proper ethnic name rather than a generic description. Early interpreters proposed the Guti, a people northeast of Babylonia in the Zagros mountains region, as the referent. The name may represent a Mesopotamian ethnic designation corrupted through transmission, or it may preserve an archaic name for a confederation of peoples. The uncertainty reflects the text's preservation of very ancient Near Eastern geopolitical realities.

(2×) An ethnic or territorial designation for the people ruled by Tidal in Genesis 14:1, 9. While the word normally means 'nations' generically, here it functions as a proper name for a specific people group, possibly the Guti of Mesopotamian records. The phrase 'king of Goiim' suggests either a confederation of tribes or a specific ethnic group whose name resembled the Hebrew word for nations. Translators generally transliterate (Goiim, nations) recognizing the term's uncertain referent. **NATIONS AND PEOPLES**

en: nations | **es:** naciones | **fr:** nations | **de:** der-Völker Gen 14:1; Gen 14:9

גְּוִיָּה H1472 *N-fp* (13×)

Body (living or dead); corpse, carcass — of humans in life, death, or visionary imagery

A feminine noun referring to the physical body, whether living or dead. In Genesis 47:18, the Israelites offer their bodies (geviyyotenu) to Pharaoh when famine exhausts all other resources — a living body pledged in desperation. In 1 Samuel 31:10-12, the same word names the fallen corpses of Saul and his sons hung on Beth-shan's wall. Ezekiel's living creatures have geviyyot as their bodily frames (Ezek 1:11, 23), while Daniel sees a figure whose geviyyah gleams like beryl (Dan 10:6). The word spans the full arc from breathing flesh to battlefield remains, with a notable appearance for Samson's lion carcass (Judg 14:8-9).

body, corpse (13×) The physical body in its full range — living, dead, or visionary. When applied to the living, it denotes the corporeal frame as a whole (Gen 47:18; Dan 10:6; Ezek 1:11, 23). When applied to the dead, it means corpse or carcass, as with Saul's body on the wall of Beth-shan (1 Sam 31:10, 12) or heaped battlefield dead (Ps 110:6; Nah 3:3). Spanish cadáveres and cuerpo mirror this living/dead duality; French and German similarly use corps and Leib without distinguishing the two conditions. **GEOGRAPHY AND SPACE**

en: and-his-body, bodies-of, bodies-of-them | **es:** Y-cuerpo-su, a-los-cuerpos, cadáveres | **fr:** [גויתינו], bodies-de, corps | **de:** Leib-von, [בגויתם], [גויתיהם] Gen 47:18; Judg 14:8; Judg 14:9; 1Sam 31:10; 1Sam 31:12

גּוֹלָה H1473 *Prep-b* (43×)

Exile, captivity; collectively the community of exiles, especially the Babylonian deportees

Derived from the root g-l-h ('to uncover, remove'), this noun carries both an abstract sense — the state of being exiled — and a concrete collective sense referring to the community of deportees themselves. Prophets like Jeremiah and Ezekiel use it to address 'the exile' as a body of people living in Babylon (Jer 29:1; Ezek 1:1), while Ezra and Nehemiah speak of 'the assembly of the exile' returning to rebuild. The phrase 'go into exile' (halak baggolah) became a fixed idiom for deportation across the prophetic corpus.

exile, exiles, captivity (43×) Both the abstract state of exile and the concrete community of deportees. In phrases like 'go into exile' (Jer 48:11; Ezek 12:11) it denotes the condition; as 'the assem-

bly of the exile' (Ezra 10:8) it means the people themselves. Spanish 'cautiverio,' French 'exil,' and German 'Verbannung' each accent a different facet of this dual usage. **GEOGRAPHY AND SPACE**
en: exile, the-exile, the-exiles | **es:** cautiverio, el-cautiverio, el-exilio | **fr:** [הגולה], exil, l'exil | **de:** Verbannung, die-Verbannung 2Kgs 24:14; 2Kgs 24:15; 2Kgs 24:16; 1Chr 5:22; Ezra 1:11

גּוֹלָן H1474 *N-proper-fs* (6×)
Golan – a Levitical city of refuge in Bashan, in the territory of eastern Manasseh
Golan is the proper name of a city in Bashan designated as one of the six cities of refuge (three on each side of the Jordan). Located in the territory of eastern Manasseh, it was assigned to the Levitical clan of Gershon (1 Chr 6:71). Moses himself set it apart as a refuge city for the accidental manslayer (Deut 4:43), and it reappears in Joshua's formal lists of both refuge cities (Josh 20:8) and Levitical cities (Josh 21:27). The Ketiv/Qere variation galon/golan reflects a scribal spelling issue rather than any semantic difference. The modern Golan Heights region derives its name from this ancient city. All target languages preserve the toponym unchanged: Spanish Golan, French Golan, German Golan.

Golan (proper name, city of refuge) (6×) The proper name Golan, designating a Levitical city of refuge in the Bashan region of eastern Manasseh. Moses appoints it as a refuge for the accidental manslayer (Deut 4:43), and it is listed among both the six refuge cities (Josh 20:8) and the Levitical cities allotted to the Gershonites (Josh 21:27; 1 Chr 6:71). The Ketiv/Qere variant galon/golan in Joshua is a purely orthographic matter. Every target language transliterates the name directly, confirming a single toponym with no semantic variation. **GEOGRAPHY AND SPACE**
en: Golan, [Galon], [Qere] | **es:** Golan, Golán, [Galón] | **fr:** Golan, [Galon], [Qéré] | **de:** Golan, [Galon], [Qere] Deut 4:43; Josh 20:8; Josh 21:27

גּוּמָּץ H1475 *N-ms* (1×)
pit, hole (dug in ground)
Ecclesiastes 10:8 uses this Aramaic loanword in a proverb about work's inherent dangers: 'He who digs a pit may fall into it.' The saying warns that schemes intended to trap others can ensnare the schemer. The word appears again in Proverbs 26:27 in the Targum and Peshitta, though the Hebrew text there uses a different term. As an Aramaic borrowing in late biblical Hebrew, it illustrates the linguistic influence of Imperial Aramaic on post-exilic Hebrew. The wisdom tradition favored such proverbial warnings about poetic justice.

(1×) A pit dug in the ground, appearing in Ecclesiastes 10:8's wisdom saying about schemes backfiring. English 'pit,' Spanish 'hoyo' (hole/pit), all identify the excavated trap. French and German preserve the Hebrew form, acknowledging the word's rarity and Aramaic origin. The proverbial context emphasizes ironic reversal: the pit-digger becomes the pit's victim, a common wisdom motif about justice and consequence. **PITS AND DUNGEONS**
en: a-pit | **es:** hoyo | **fr:** גומץ | **de:** [גומץ] Eccl 10:8

גּוּנִי H1476 *Conj-w / N-proper-ms* (4×)
Guni, a personal name borne by a son of Naphtali and a Gadite, also the ancestor of the Gunite clan
A proper name of uncertain etymology, borne by at least two Old Testament figures. The primary Guni is a son of Naphtali listed among those who went down to Egypt with Jacob (Gen 46:24), and he becomes the eponymous ancestor of the Gunite clan enumerated in the wilderness census (Num 26:48). A second Guni appears in the Gadite genealogy of 1 Chronicles 5:15. The name recurs in 1 Chronicles 7:13 in the Naphtalite genealogy, confirming the tribal lineage.

(4×) The personal name Guni, designating a Naphtalite tribal ancestor and a Gadite. In Gen 46:24 and 1 Chr 7:13 he appears as a son of Naphtali; Num 26:48 derives the Gunite clan from him. A separate Guni in 1 Chr 5:15 belongs to the tribe of Gad. Spanish and English transliterate consistently as 'Guni,' while French and German preserve the Hebrew in brackets alongside the transliteration. The conjunctive forms ('and-Guni,' 'y-Guni,' 'et-Guni') reflect the word's typical appearance within genealogical lists. **PROPER NAMES (PERSONAL)**
en: Guni, and-Guni, to-Guni | **es:** Guni, de-Guni, y-Guni | **fr:** [גוני], [וגוני], et-Guni | **de:** [גוני], [וגוני], und-Guni Gen 46:24; Num 26:48; 1Chr 5:15; 1Chr 7:13

גּוּנִי H1477 *Art / N-proper-ms* (1×)
the Gunite (gentilicial from Guni)
This gentilicial adjective appears in Numbers 26:48, designating descendants of Guni in the tribal census. The form follows standard Hebrew patterns for creating clan designations from personal names. However, textual critics propose reading the same gentilicial in two disputed passages: 2 Samuel 23:32 and 1 Chronicles 11:34, where the received text has different forms. The Septuagint readings in those passages support the emendation. Such textual proposals illustrate how gentilicial forms, being relatively uncommon, were susceptible to scribal confusion.

(1×) A clan designation meaning 'descendants of Guni' in Numbers 26:48's census list. English 'the Gunite,' Spanish 'los gunitas' (plural), French 'le Gunite,' and German 'der Gunite' all follow standard gentilicial translation patterns. The definite article with collective noun can be rendered singular ('the Gunite [clan]') or plural ('the Gunites'). The census context requires precise clan identification for territorial allotment purposes. **PERSONAL NAMES**
en: the-Gunite | **es:** los-gunitas | **fr:** le-Gunite | **de:** der-Gunite Num 26:48

גָּוַע H1478 *Conj-w / V-Qal-ConjImperf-3mp* (24×)
Expire, breathe one's last, perish – die, especially of patriarchs; emphasizes the moment life departs
A solemn verb for the act of dying, emphasizing the final exhalation – the moment breath leaves the body. Found exclusively in the Priestly source and in poetry, it carries a quiet dignity distinct from the common verb muth ('to die'). The patriarchal death notices use it formulaically: Abraham 'expired and died at a good old age' (Gen 25:8), as did Ishmael (Gen 25:17) and Isaac (Gen 35:29). In Job and the Psalms it expresses both the fragility of mortal life – when God withdraws breath, creatures expire and return to dust (Job 34:15; Ps 104:29) – and the anguish of approaching death (Ps 88:16). The flood narrative employs it for the universal perishing of all flesh (Gen 6:17; 7:21).

expire, breathe one's last, perish (24×) To expire, breathe one's last, perish – marking the precise moment life departs. Restricted to the Priestly source and poetic texts, this verb dignifies the death of the patriarchs: Abraham (Gen 25:8), Ishmael (Gen 25:17), Isaac (Gen 35:29), and Jacob (Gen 49:33) all 'expire' in formulaic death notices. In the flood account it describes universal perishing (Gen 6:17; 7:21). In Wisdom poetry it conveys mortal fragility – when God withdraws his breath, creatures expire and return to dust (Job 34:15; Ps 104:29). Often paired with muth ('die') or 'avad ('perish') for intensification (Num 17:27-28; Job 3:11). **DEATH AND CORPSES**
en: I-expire, I-will-expire, I-would-have-expired | **es:** Expirará, Habría-expirado„ Y-expiró | **fr:** [גוע], et-expired, et-expirer | **de:** [אגוע], [גוע], [ואגוע] Gen 6:17; Gen 7:21; Gen 25:8; Gen 25:17; Gen 35:29

גּוֹף H1479 *V-Hifil-Imperf-3mp* (1×)
to shut, close (doors)
This verb appears only in Nehemiah 7:3 in the Hiphil stem, where Nehemiah issues security instructions: 'Let them shut the doors and bar them.' The command reflects post-exilic Jerusalem's vulnerability—even with rebuilt walls, the city required vigilant gate management. The verbal root, occurring only this once in biblical Hebrew, has parallels in later rabbinic Hebrew where it commonly means 'shut' or 'close.' The context of urban security and nightly gate-closing illustrates the practical challenges of maintaining a defended city with a sparse population.

(1×) To close or shut doors, specifically in Nehemiah 7:3's security protocol for Jerusalem's gates. English 'shut,' Spanish 'cerrarán' (they will close), confirm the action. French and German preserve the Hebrew form, perhaps due to the verb's rarity. The jussive mood ('let them shut') indicates Nehemiah's administrative command, part of his systematic approach to Jerusalem's restoration and security. **SHUTTING AND CLOSING**

en: let-them-shut | **es:** cerrarán | **fr:** [יגיפו] | **de:** [יגיפו] Neh 7:3

גְּוִיָּה H1480 *N-fsc* (2×)

body, corpse — the physical frame, especially of the dead

This late Hebrew word for body appears only in the Chronicler's parallel account of Saul's death, where the Philistines mutilate his corpse and those of his sons. The term represents post-exilic vocabulary (also found in rabbinic Hebrew and Aramaic) that entered the language later than classical Biblical Hebrew's preferred term. Both occurrences in 1 Chronicles 10:12 describe the retrieval and honorable burial of the royal bodies from Beth-shan's wall. The word's Arabic cognate specifically means 'corpse' or 'carcass,' emphasizing the body's post-mortem state.

(2×) The physical body, particularly of the dead. Both uses in 1 Chronicles 10:12 refer to the corpses of Saul and his sons retrieved by the men of Jabesh-gilead for proper burial. This late Hebrew term (found also in Aramaic and post-biblical literature) replaced earlier biblical vocabulary in later texts. The context emphasizes the bodies' dishonored state (displayed on walls) and the men of Jabesh's covenant loyalty in recovering them for dignified interment. **GEOGRAPHY AND SPACE**

en: bodies-of, body-of | **es:** cuerpo-de, cuerpos-de | **fr:** [גופת] | **de:** [גופת] 1Chr 10:12

גּוּר H1481a *V-Qal-Imperf-3ms / 2ms* (81×)

To sojourn as a resident alien; to dwell temporarily in a foreign land; as participle, a sojourner or guest.

One of the great social-theological terms of the Hebrew Bible, gur describes the precarious existence of living in a land that is not one's own — neither fully belonging nor fully excluded. Abraham sojourns in Egypt (Gen 12:10), Israel sojourns in Canaan before possessing it, and the Levitical laws repeatedly protect the ger, the resident alien. German als Fremder wohnen ('to dwell as a stranger') beautifully captures the dual reality: one does dwell, but always as an outsider. French séjourner and Arabic jara both preserve the temporary, provisional character of the stay.

1. Qal: to sojourn as alien (39×) The core verbal sense: to sojourn, to live temporarily in a land not one's own, with emphasis on alien status and vulnerability. Abraham sojourns in Egypt during famine (Gen 12:10), Lot among the Sodomites (Gen 19:9). German als Fremder wohnen ('to dwell as a stranger') and Arabic jara ('to turn aside, take temporary refuge') both highlight the provisional, dependent nature of this dwelling. **GEOGRAPHY AND SPACE**

en: to-sojourn, to-sojourn-, will-sojourn | **es:** a-residir, morará, para-habitar | **fr:** séjourner, à-séjourner | **de:** als-Fremder-wohnen, um-als-Fremde-zu-wohnen, um-als-Fremder-zu-wohnen Gen 12:10; Gen 19:9; Gen 20:1; Gen 21:23; Gen 21:34

2. Qal ptcp: sojourner, resident alien (28×) The Qal participle used as a substantive noun designating a person's legal and social status: a sojourner, resident alien. Levitical law repeatedly pairs the ger with the native-born citizen (Lev 16:29; 17:10–13), granting both the same ritual obligations. Spanish forastero and Arabic gharib ('stranger') mark this as a recognized social category rather than a mere verbal action. **GEOGRAPHY AND SPACE**

en: and-sojourners, sojourners, sojourning | **es:** el-que-mora, el-que-peregrina, forasteros | **fr:** [גרים], le-demeure, le-sojourning | **de:** als-Fremder-wohnen, der-Wohnung, der-sojourning Exod 12:49; Lev 16:29; Lev 17:10; Lev 17:12; Lev 17:13

3. Qal: to dwell, lodge with (12×) A softened sense where the alien-status recedes and the emphasis falls on simply dwelling or lodging in a place or with someone. Psalm 5:4 asks 'who may dwell in your tent?' and Judges 5:17 notes Dan 'lodging' by the ships. Arabic yaskunu ('to inhabit') and French séjourne shift the focus from foreignness to the act of residing itself. **GEOGRAPHY AND SPACE**

en: among-us, and-will-dwell, did-he-sojourn-at | **es:** Habiten, Moraré, Y-morará | **fr:** et-séjourner, fit-il-séjourner-à, séjourne | **de:** als-Fremder-wohnen, lass-mich-wohnen, sojourned Lev 17:8; Lev 19:33; Num 15:14; Judg 5:17; Ps 5:4

4. Qal ptcp: guest, lodger (2×) The rarest substantival usage (only Exod 3:22; Job 19:15): a guest or lodger, emphasizing the hospitality relationship rather than alien legal status. Job's household servants regard him as a stranger — he has become a guest in his own home. Arabic nazila ('female lodger') and Korean 'guest/lodger' vocabulary confirm this hospitality-oriented nuance. **GEOGRAPHY AND SPACE**

en: and-from-sojourner-of, the-guests-of | **es:** Los-moradores-de, y-de-la-que-mora-en | **fr:** et-de-étranger-de, גרי | **de:** und-von-sojourner-von, wohnte-als-Fremdling Exod 3:22; Job 19:15

גּוּר H1481b *V-Qal-Imperf-3ms* (7×)

To stir up strife, attack, assail; in Hitpael, to slash oneself — hostile action ranging from conflict to ritual self-laceration.

This is gur II, distinguished from the far more common gur I ('to sojourn, dwell as a stranger'). Where gur I conveys peaceful residence, gur II carries aggressive overtones: stirring up strife, gathering hostilely, or launching attacks. The Psalms deploy it in lament contexts — enemies lurk and assail (Ps 56:6; 59:3; 140:2) — while Isaiah 54:15 uses both the infinitive absolute and imperfect for emphasis: 'whoever stirs up strife against you shall fall.' A solitary Hitpael occurrence in Hosea 7:14, yitgoraru ('they slash themselves'), describes pagan mourning rituals of self-laceration, possibly linking to the related root garar or garah.

1. to stir up strife, attack, assail (6×) To stir up strife, attack, or assail. In the Psalms of lament, David describes enemies who 'gather together' or 'attack' — yaguru in Ps 56:6 (lurking and watching his steps), Ps 59:3 (assembling against him without cause), and Ps 140:2 (stirring up wars). Spanish 'atacan' and 'se-reúnen' reflect both the hostile and gathering aspects. Isaiah 54:15 provides a theological assurance: gor yagor, an emphatic construction — 'whoever indeed stirs up strife, it is not from Me' — God distances himself from illegitimate aggression against his people. **FILLING AND FULLNESS**

en: attacking, attacks, he-attacks | **es:** ataca, atacan, se-reúnen | **fr:** [גור], [גר], [יגורו] | **de:** [גור], [גר], [יגור] Ps 56:6; Ps 59:3; Ps 140:2; Isa 54:15

2. to slash oneself (Hitpael) (1×) To slash or lacerate oneself (Hitpael reflexive), describing ecstatic or mourning ritual self-mutilation. The sole attestation in Hos 7:14, yitgoraru, depicts Israelites who 'slash themselves for grain and new wine' — adopting Canaanite ritual practices instead of genuinely crying out to God. Spanish 'se-congregan' (they congregate) misses the self-laceration nuance, while English 'they-slash-themselves' captures it precisely. This form may derive from a related root garar ('to drag, scrape') rather than gur proper, reflecting the tangled etymology of several similar-sounding Hebrew roots. **FILLING AND FULLNESS**

en: they-slash-themselves | **es:** se-congregan | **fr:** séjourner | **de:** [יתגוררו] Hos 7:14

גּוּר H1481c *V-Qal-Imperf-2mp* (10×)

To fear, be afraid, stand in awe — a homograph of gur I (sojourn) and gur II (stir up strife)

The verb גּוּר III (gur) means to fear, be afraid, or stand in awe. It must be carefully distinguished from its homographs: gur I ('to sojourn, dwell as an alien') and gur II ('to stir up strife, attack'). This root denotes reverential awe or dread, appearing in both human and divine contexts. Moab dreaded Israel's approach (Num 22:3), Moses commands judges not to fear human faces (Deut 1:17), and the psalmist calls all the earth to stand in awe of the Lord (Ps 33:8). Psalm 22:24 assures that God has not despised the afflicted, nor hidden his face — 'all the seed of Israel, fear him!' Job 41:17 uses it of

the terror inspired by Leviathan. The Niphal in Deuteronomy 18:22 describes what the people need not fear regarding a false prophet.

fear, be afraid, stand in awe (10×) To fear, be afraid, or stand in awe — expressing reverential dread before God or existential terror before overwhelming power. Moab was 'exceedingly afraid' of Israel (Num 22:3); Moses exhorts judges not to 'be afraid of any man' (Deut 1:17); the psalmist summons all earth's inhabitants to 'stand in awe' of the Lord (Ps 33:8; 22:24). Deuteronomy 18:22 assures Israel they need not fear a prophet whose word fails. Job 41:17 uses it of the dread Leviathan inspires. Spanish 'temer,' Arabic خاف (khafa), and Korean 두려워하다 (duryeowohada) reflect the spectrum from terror to reverence. **GEOGRAPHY AND SPACE**

en: I-feared, and-feared, and-he-feared | **es:** Temed, Y-temió, temen | **fr:** attaquer, craindre, et-attaquer | **de:** [גורן], [יגורן], du-soll-Furcht Num 22:3; Deut 1:17; Deut 18:22; Deut 32:27; 1Sam 18:15

גּוּר H1482 *N-mpc / 3fp* (7×)

A cub or whelp, especially of a lion — used metaphorically for tribal vigor, young warriors, and fierce offspring

A masculine noun (גּוּר) meaning 'cub' or 'whelp,' primarily designating a young lion. Jacob blesses Judah as a 'lion's cub' (גּוּר אַרְיֵה, Gen 49:9), and Dan is called a 'lion's cub that leaps from Bashan' (Deut 33:22) — both evoking youthful ferocity and tribal promise. Ezekiel's allegory of the lioness (Ezek 19:2, 3, 5) uses the term for the princes of Israel raised among her cubs. In Lamentations 4:3, it extends beyond lions to describe the young of jackals (תַּנִּין), showing the word can denote any predator's offspring.

cub, whelp (of a lion) (7×) A cub or whelp, typically of a lion, used in poetic and prophetic metaphor. Jacob's blessing calls Judah a 'lion's cub' (Gen 49:9, גּוּר אַרְיֵה), evoking tribal strength and royal destiny. Moses blesses Dan as a 'lion's cub leaping from Bashan' (Deut 33:22). In Ezekiel 19:2-5, a lioness raises her cubs (גּוּרֶיהָ) — an allegory for Judah's royal house — and one cub becomes a young lion (כְּפִיר). Nahum 2:12 pictures Nineveh's ruin through lion imagery. Lamentations 4:3 uniquely applies the term to jackal young, broadening its zoological range. Spanish cachorro ('cub') matches the core sense precisely. **GEOGRAPHY AND SPACE**

en: cub-of, cubs-her, of-cubs-her | **es:** Cachorro-de, a-sus-cachorros, cachorro-de | **fr:** [גוריהן], cub-de, embryon | **de:** [גור], [גוריה], [גוריהן] Gen 49:9; Deut 33:22; Lam 4:3; Ezek 19:2; Ezek 19:3

גּוּר H1483 *N-proper-fs* (1×)

Gur (place name: 'sojourning place')

This location appears in 2 Kings 9:27 during Jehu's violent purge of Ahab's house. King Ahaziah of Judah was struck 'at the ascent of Gur, which is by Ibleam' while fleeing Jehu's coup. The site remains archaeologically unidentified, though the reference to an 'ascent' suggests hilly terrain. The name may derive from the root meaning 'to sojourn' or 'dwell,' possibly indicating a caravanserai or way-station. The geographical precision in Kings' narrative reflects the historical particularity of this violent episode.

(1×) A place near Ibleam where Ahaziah was mortally wounded (2 Kings 9:27). All languages preserve the proper name through transliteration (Gur), standard for unidentified biblical locations. The qualifying phrase 'ascent of Gur' indicates elevated terrain along the road from Jezreel to Samaria. Though location remains uncertain, the narrative specificity serves to anchor this pivotal moment in Israel's dynastic history. **GEOGRAPHY AND SPACE**

en: Gur | **es:** Gur | **fr:** Gur | **de:** Gur 2Kgs 9:27

גּוֹר H1484 *Prep-k / N-mpc* (2×)

whelps, cubs — young lions, used figuratively for fierce warriors or nations

This word describes lion cubs or whelps, but appears exclusively in figurative contexts—never of actual young lions. Jeremiah compares the Babylonians to roaring lion whelps, while Nahum uses the image for Assyrian warriors or princes. The term may derive from onomatopoeia (the growling sound) or from connotations of quarrelsomeness fitting young predators. Paired with other lion terminology (young lions, adult lions), it builds powerful metaphors of military might, predatory violence, and ultimate vulnerability to divine judgment. The imagery draws on the lion's role as ancient Near East's apex predator and royal symbol.

(2×) Lion cubs used as symbols for fierce warriors or nations. Jeremiah 51:38 compares Babylonians to roaring whelps alongside young lions, while Nahum 2:12 references Assyria's cubs alongside the lion's prey in its den. The term appears only in figurative, prophetic contexts, always conveying ferocity, youth, and collective danger. The preposition 'like' (as cubs) emphasizes the comparison's metaphorical nature—these are human enemies whose violence resembles lion whelps' voraciousness. **FLOCK HERD LIVESTOCK**

en: his-cubs, like-cubs-of | **es:** cachorros-suyos, como-cachorros-de | **fr:** [כגורי], troupeau | **de:** [גרותיו], [כגורי] Jer 51:38; Nah 2:12

גּוּר־בַּעַל H1485 *Prep / N-proper-fs* (1×)

Gur-baal (place name: 'dwelling of Baal')

Found only in 2 Chronicles 26:7, this place name identifies where certain Arabs dwelt whom God helped Uzziah defeat. The compound name combines 'dwelling' with the deity name Baal, suggesting either a Canaanite religious site or simply a place where Baal was worshiped. The location remains unknown, though the context of Arabian inhabitants suggests Judah's southern or eastern frontier. Such compound names combining geographical terms with deity names were common in the ancient Near East, marking sacred sites or territories associated with particular gods.

(1×) A location associated with Arabian inhabitants in 2 Chronicles 26:7, meaning 'dwelling of Baal.' All languages transliterate the compound proper name (Gur-Baal/Gur-Baal), sometimes preserving the prepositional prefix ('in Gur-Baal'). The Baal element indicates either Canaanite religious influence among these Arabs or simply a place-name incorporating the common Semitic term for 'lord.' Uzziah's campaign context suggests frontier territory beyond Judah's core. **BAAL WORSHIP**

en: in-Gur-Baal | **es:** en-Gur-Baal | **fr:** [בגורבעל] | **de:** [בגורבעל] 2Chr 26:7

גּוֹרָל H1486 *Prep-b / N-msc / 1cs* (78×)

Lot, allotment — a small object cast for divine decision-making; by extension, the portion or destiny so assigned.

In ancient Israel, decisions of great consequence — from dividing the Promised Land to selecting the scapegoat on the Day of Atonement — were made by casting lots, understood as submitting the outcome to God's sovereign will (Prov 16:33). The goral was the physical object (likely a stone or pebble) drawn or cast, but the word naturally extended to mean the portion or destiny that resulted. When the Psalmist declares 'You hold my lot' (Ps 16:5), the concrete casting instrument has become a metaphor for life's allotted portion under God's care. Spanish 'suerte' beautifully captures both senses — chance and fate.

1. lot (object cast for decisions) (71×) The lot as a physical object cast or drawn to determine divine will or settle disputes — the concrete instrument of decision-making. Covers 71 occurrences, prominently in the Day of Atonement ritual where Aaron casts lots over two goats (Lev 16:8-10) and in the land distribution narratives (Num 26:55; Josh 18:11). Spanish 'suerte' and French 'sort' both carry the dual sense of 'lot cast' and 'fate determined,' while German 'Los' preserves the concrete lottery sense. **LOTS AND ALLOTMENT**

en: lot, the-lot | **es:** la-suerte, suerte | **fr:** le-sort, sort | **de:** Los, der-Los Lev 16:8; Lev 16:9; Lev 16:10; Num 26:55

2. allotment, portion assigned by lot (7×) The allotment, portion, or destiny assigned by lot or by divine determination — a metonymic extension from the casting to its result. Found in poetic and prophetic texts: the Psalmist's confession 'You are my lot' (Ps 16:5), the assurance that wickedness will not rest on the righteous person's 'lot' (Ps 125:3), and Daniel's eschatological promise to stand in his 'allotted place' at the end of days (Dan 12:13). Spanish 'mi

suerte' and French 'ton sort' reveal how naturally the word moves from instrument to inheritance. **LOTS AND ALLOTMENT**

en: and-lot-of, for-your-lot, in-your-lot | **es:** en-tu-suerte, mi-suerte, para-porción-tuya | **fr:** [גורלך], [וגורל], dans-ton-sort | **de:** Los, [גורלך], [וגורל] Judg 1:3; Ps 16:5; Ps 125:3; Isa 17:14; Isa 57:6

גּוֹשׁ H1487 *Conj-w / N-msc* (2×)

clod, lump — a hard mass of earth or congealed material

This word appears in Job's anguished description of his diseased body, where his flesh is clothed with worms 'and clods of dust'—imagery of putrefaction and decay. The Hebrew text preserves two variant readings (Ketiv and Qere) that differ slightly in form but point to the same meaning: hard lumps or clods. The term may relate to rough, frozen, or congealed material (cognate with Arabic words for ice and rough ground). Job's description creates a revolting picture of skin covered with scabbed, crusted matter—clods or lumps of dried discharge mixed with dust, emphasizing his physical degradation.

(2×) Hard clods or lumps, specifically the crusted material on Job's diseased skin. Both occurrences in Job 7:5 are textual variants (Ketiv and Qere) describing Job's flesh clothed with worms and clods/crusts of dust. The imagery conveys advanced physical deterioration—skin covered with hardened, scabby matter. Translations vary (clods, terrones, clumps, crusts) attempting to capture the revolting reality of Job's condition, where even his flesh has become like dried, lumpy earth. **EARTH AND LAND**

en: [and-clods], and-clods-of | **es:** (y-terrones-de), [y-costras] | **fr:** et-(וגרוש), et-[וגיש] | **de:** [(וגרוש)], [[וגיש]] Job 7:5

גֵּז H1488 *N-msc* (4×)

Shearing, fleece; mowing, mown grass — what is cut from sheep or from a field

Denotes the product of cutting, whether wool shorn from animals or grass mown from a field. In Deuteronomy 18:4 the 'shearing of your flock' belongs among the priestly dues owed to the Levites. Job 31:20 invokes the fleece of his own sheep as evidence of his generosity toward the poor. Psalm 72:6 uses the image of rain falling on mown grass to portray the gentle, refreshing reign of the ideal king. Amos 7:1 references the 'king's mowings' — a royal first-cut of hay — as the setting for a locust-plague vision.

(4×) Shearing or fleece — the wool cut from sheep, viewed as a valuable product. In Deut 18:4 it is listed alongside grain, wine, and oil as a priestly portion: 'the first fleece of your sheep.' In Job 31:20 the fleece warms the needy, serving as a measure of the righteous man's compassion. The Aramaic cognate gizza and Assyrian gizzu confirm the core meaning of shorn wool. Spanish 'esquileo' (shearing) and English 'fleece' both center on the act and its product. In Ps 72:6 and Amos 7:1 the semantic field extends to mown grass or meadow, with 'the king's mowings' in Amos denoting a royal prerogative of first harvest. **GEOGRAPHY AND SPACE**

en: and-from-fleece-of, mown-grass, shearing-of | **es:** esquileo-de, hierba-cortada, la-siega-del | **fr:** et-ומגז, shearing-de, tondre | **de:** [גז], [ומגז], mown-Gras Deut 18:4; Job 31:20; Ps 72:6; Amos 7:1

גִּזְבָּר H1489 *Art / N-ms* (1×)

treasurer (Persian loanword)

This Persian administrative title appears in Ezra 1:8, where Cyrus commands 'Mithredath the treasurer' to inventory and release the temple vessels. The word entered Hebrew as a loanword during the Persian period, reflecting the administrative terminology of the Achaemenid Empire. Similar forms appear in Aramaic and Syriac. The Persian original relates to treasure-keeping, an essential function in ancient bureaucracies where wealth was stored physically rather than electronically. Such loanwords in Ezra-Nehemiah authenticate those books' Persian-period setting.

(1×) A treasury official in the Persian administration (Ezra 1:8), responsible for managing royal or temple wealth. English 'treasurer' and Spanish 'tesorero' use cognate Romance terms, while French and German preserve the Hebrew/Persian form, acknowledging its loanword status. The definite article ('the treasurer') may indicate this was Mithredath's official title rather than a generic description. The context of releasing temple vessels confirms the treasury management role. **HOUSEHOLD ADMINISTRATION**

en: the-treasurer | **es:** el-tesorero | **fr:** [הגזבר] | **de:** [הגזבר] Ezra 1:8

גִּזְבָּר H1490 *N-mpd* (1×)

treasurers (Aramaic plural, Persian loanword)

The Aramaic plural of the Persian loanword for 'treasurer' appears in Ezra 7:21, where Artaxerxes commands 'all the treasurers in the province Beyond the River' to supply Ezra's needs. The emphatic plural ending marks this as Biblical Aramaic rather than Hebrew. The Persian administrative context is crucial: multiple regional treasurers managed the vast empire's finances across satrapies. This verse illustrates the Persian government's support for Ezra's mission, providing official backing and financial resources for Jerusalem's temple and Torah community.

(1×) Regional treasury officials in the Persian administration (Ezra 7:21), plural form commanding multiple treasurers across Trans-Euphrates province. English 'treasurers' and Spanish 'tesoreros' render the plural, while French and German preserve the Aramaic form with its distinctive emphatic plural ending. The administrative context shows the Persian system's bureaucratic sophistication, with specialized financial officers throughout the provinces answerable to royal directives. **HOUSEHOLD ADMINISTRATION**

en: the-treasurers | **es:** los-tesoreros | **fr:** [גזבריא] | **de:** [גזבריא] Ezra 7:21

גָּזָה H1491 *V-Qal-Prtcpl-msc / 1cs* (1×)

to cut, sever (from the womb)

Psalm 71:6 contains a rare verb whose meaning remains disputed. The psalmist declares, 'You are the one who severed me from my mother's womb'—or perhaps 'you are my benefactor.' The Septuagint read 'protector,' while others propose 'the one who drew me out,' connecting to birth imagery. The parallel in Psalm 22:10 uses a clearer verb for being brought from the womb. Textual critics like Cheyne and Duhm have proposed various emendations. This lexical ambiguity doesn't obscure the essential point: God's care from conception onward.

(1×) To sever or cut from the womb, possibly meaning 'deliver' in Psalm 71:6. English 'cut me' and Spanish 'el que me sacó' (the one who brought me out) interpret toward birth/delivery. French 'mesurer' (measure) and German's long compound suggest alternative understandings. The root may relate to Talmudic Aramaic גְּזָא 'cut off' or to Arabic 'requite,' showing the interpretive range. Despite lexical uncertainty, the verse's theology is clear: divine care from birth. **MEASURE METE OUT**

en: are-the-One-who-cut-me | **es:** el-que-me-sacó | **fr:** mesurer | **de:** sind-der-einer-der-abgeschnitten-mich Ps 71:6

גִּזָּה H1492 *N-fsc* (7×)

Fleece; the shorn wool of a sheep, used exclusively in the Gideon narrative as a sign from God.

A fleece of wool, referring to the thick coat shorn from a sheep. Every occurrence in the Hebrew Bible appears in the famous account of Gideon's test before God (Judges 6:37-40), where he laid a fleece on the threshing floor and asked for dew to confirm divine guidance. The Hebrew gizzah is cognate with Arabic jizzah and Aramaic gezzta, all pointing to a common Semitic root for shorn wool. Its narrow scriptural usage has made 'putting out a fleece' a proverbial expression for seeking a sign.

fleece (of wool) (7×) A fleece of wool, the shorn coat of a sheep used as a physical object in a test of divine will. All seven occurrences cluster in Judges 6:37-40 where Gideon places the fleece (gizzat tsemer) on the threshing floor overnight, asking God to wet or dry it as confirmation. English consistently renders 'fleece,' while Spanish

uses 'vellon' (wool fleece). The construct form gizzat appears bound to tsemer (wool), emphasizing the material nature of the object. **WOOL TEXTILE FIBER**

en: fleece-of, the-fleece, with-the-fleece | **es:** con-el-vellón, el-vellón, vellón-de | **fr:** avec-le-fleece, fleece-de, le-fleece | **de:** der-fleece, fleece-von, mit-der-fleece Judg 6:37; Judg 6:38; Judg 6:39

הַגִּזֹנִי H1493 *Art / N-proper-ms* (1×)

the Gizonite (textual error for 'the Gunite')

First Chronicles 11:34 contains what most scholars recognize as a textual corruption: 'Hashem the Gizonite.' The Septuagint Lucianic recension reads 'Jashen the Gunite,' which aligns with the parallel list in 2 Samuel 23:32. The consonantal similarity between Hebrew letters allowed the error to occur in transmission. BDB cross-references to 'Gunite,' indicating the probable original reading. Such textual corrections, supported by parallel passages and versional evidence, demonstrate how comparative text criticism resolves scribal errors while preserving the received text tradition.

(1×) A corrupted gentilicial in 1 Chronicles 11:34, likely an error for 'the Gunite' based on Greek Septuagint evidence and the parallel 2 Samuel passage. English 'the Gizonite' and Spanish 'el gizoní' preserve the Masoretic reading, while French and German acknowledge the Hebrew form. The textual problem illustrates how genealogical lists, with their many proper names and gentilicials, were especially susceptible to scribal confusion during transmission. **PERSONAL NAMES**

en: the-Gizonite | **es:** el-gizoní | **fr:** [הַ]גִּזוֹנִי | **de:** [הַ]גִּזוֹנִי 1Chr 11:34

גָּזַז H1494 *V-Nifal-Perf-3cp* (15×)

to shear (sheep), cut off (hair) — shearing wool or cutting hair, often at a festive occasion

Gazaz describes shearing sheep or cutting hair — in the biblical world, events of economic and social significance. Sheep-shearing was festive: Laban was away shearing when Rachel stole the teraphim (Gen 31:19), Judah went up to his shearers at Timnah (Gen 38:12-13), and Nabal's shearing feast became the setting for his clash with David (1 Sam 25:2-11). Absalom exploited a shearing gathering to murder Amnon (2 Sam 13:23-24). Most resonantly, the suffering servant is silent before its shearers (Isa 53:7). The verb also applies to mourning haircuts (Job 1:20; Jer 7:29; Mic 1:16).

shear, cut off (15×) To shear sheep or cut wool at a communal agricultural event. Shearing occasions serve as narrative pivots: Rachel's theft during Laban's shearing (Gen 31:19), Judah's encounter with Tamar (Gen 38:12-13), Nabal's clash with David (1 Sam 25:2-11), and Absalom's killing of Amnon (2 Sam 13:23-24). The theologically charged use is Isaiah 53:7, the servant silent 'before her shearers.' **REAPING AND HARVESTING**

en: Cut-off, and-cut-off, and-shaved | **es:** Corta, a-trasquilar, al-esquilar | **fr:** [גְּזִיזָה], [גֹּז], et-tondre | **de:** [גְּזִיזָה], [גֵּז], [וגֵּז] Gen 31:19; Gen 38:12; Gen 38:13; Deut 15:19; 1Sam 25:2

גָּזֵז H1495 *N-proper-ms* (2×)

Gazez — a descendant of Caleb through his concubine Ephah, name appears twice in genealogy

Gazez appears in the complex genealogical record of Caleb's descendants in 1 Chronicles 2. The name occurs twice in one verse, creating some ambiguity: Ephah, Caleb's concubine, bore several sons including Gazez, and then the text states 'Haran fathered Gazez,' possibly referring to a grandson or repeating the earlier Gazez. The name's meaning is uncertain, though it may relate to the verb for shearing or cutting. Like many genealogical names in Chronicles, it preserves family memory without providing narrative context or biographical detail.

(2×) A personal name appearing in Calebite genealogy in 1 Chronicles 2:46. The double occurrence in one verse may indicate two individuals (father and son both named Gazez) or a textual repetition emphasizing Gazez's significance in the family line. The name receives no explanation or narrative elaboration beyond its place in Caleb's descendant list through his concubine Ephah. Transliterations preserve the Hebrew form across languages. **PROPER NAMES (PERSONAL)**

en: Gazez | **es:** Gazez | **fr:** [גָּזֵז] | **de:** [גָּזֵז] 1Chr 2:46

גָּזִית H1496 *Prep-b / N-fs* (11×)

Hewn stone, dressed stone — cut and squared building blocks for monumental construction

The noun גָּזִית (gazit), from the root g-z-z ('to cut'), designates stone that has been hewn and dressed into regular blocks for construction, as distinct from rough fieldstone. It carries both theological and architectural weight. God commanded that no iron tool touch the altar stones (Exod 20:25), yet Solomon's Temple and palace required enormous hewn stones quarried and fitted with extraordinary precision (1 Kgs 5:17; 6:36; 7:9-12). Isaiah 9:10 uses hewn stone as a symbol of defiant self-reliance, while Amos 5:11 warns that houses of hewn stone built by oppression will never be enjoyed. Spanish 'piedra labrada,' Arabic ‎.

hewn stone, dressed stone (11×) Stone that has been cut, dressed, or squared into regular blocks for building purposes, especially monumental architecture. Distinguished from rough fieldstone by the labor of quarrying and shaping. Central to Solomon's construction projects (1 Kgs 5:17; 6:36; 7:9-12), prohibited for altar construction by divine command (Exod 20:25), used as a prophetic image of prideful self-sufficiency (Isa 9:10), and of ill-gotten luxury that will go unenjoyed (Amos 5:11). Ezekiel's temple vision also features hewn stone (Ezek 40:42). **STONE AND ROCK**

en: and-cut-stone, cut-stone, hewn | **es:** cantería, con-piedra-labrada, labradas | **fr:** [בְּגִזִית], [גִּזִית], [וּגְזִית] | **de:** [בְּגִזִית], [גִּזִית], [וּגְזִית] Exod 20:25; 1Kgs 5:17; 1Kgs 6:36; 1Kgs 7:9; 1Kgs 7:11

גָּזַל H1497 *Conj-w / V-Nifal-ConjPerf-3fs* (30×)

To seize, rob, snatch away by force; to plunder property, livestock, or people through violent dispossession.

Gazal is a verb of violent taking—seizing what belongs to another by force or power. It covers the spectrum from snatching a spear from an enemy's hand (2 Sam 23:21) to systematic oppression of the poor (Ezek 18:7, 18). Leviticus 19:13 prohibits it alongside withholding wages, and Micah 2:2 condemns those who covet fields and gazal them. The word implies a power imbalance: the strong dispossess the weak. Spanish 'robaron' and German 'Raub' capture the violent theft dimension, while French 'saisir' reflects the physical seizing. Job 20:19 and 24:2, 9 use it to paint vivid pictures of the wicked tearing away houses, boundary stones, and even nursing infants from the poor.

rob, seize, snatch away (30×) To seize, rob, or snatch away by force, involving the violent taking of property, livestock, or persons. Abraham confronts Abimelech about a well that was gazal-ed (Gen 21:25). Leviticus 5:23 and 19:13 legislate restitution for what is seized. Judges 21:23 describes the Benjaminites snatching wives. In prophetic indictment, Ezekiel 18:7, 12, 16, 18 and Micah 3:2 use gazal to denounce oppressive rulers who strip the vulnerable of their livelihood. The passive form gazul ('robbed, plundered') in Deuteronomy 28:29 describes covenantal curse—continual victimization with no rescuer. **SEIZING AND SNATCHING**

en: I-stole, and-he-snatched, and-is-robbed | **es:** al-despojado, robado, robaron | **fr:** [גָּזוֹל], [וַיִּגְזֹל], avait-saisit | **de:** Raub, [גְּזוֹל], [גָּזַל] Gen 21:25; Gen 31:31; Lev 6:4; Lev 19:13; Deut 28:29

גָּזֵל H1498 *Conj-w* (4×)

Robbery, plunder; the act of seizing property by force, or the thing violently taken.

Denotes the violent seizure of another's possessions, whether as an abstract act or as the concrete goods taken. In Leviticus 5:21 it appears alongside fraud and extortion in a list of offenses requiring restitution, while Psalm 62:10 pairs it with oppression (ᶜosheq) to warn against trusting in ill-gotten gain. Isaiah 61:8 reveals God's

hatred of robbery, and Ezekiel 22:29 uses the cognate accusative construction (gazal gazel) to underscore how pervasive the plundering had become in Jerusalem. Spanish 'robo' and French 'vol' both capture the core sense of violent theft.

(4×) Robbery or plunder — the forcible taking of property or the spoil itself. The multilingual glosses converge on a single meaning (eng 'robbery,' spa 'robo,' fra 'vol'). Used in legal contexts (Lev 6:2, requiring confession and restitution), wisdom warnings (Ps 62:10, paired with oppression), prophetic indictments of injustice (Isa 61:8; Ezek 22:29), covering both the abstract act and the concrete thing seized. **PLUNDER AND SPOIL**

en: and-in-robbery, in-robbery, robbery | **es:** en-robo, robo, y-en-robo | **fr:** [גזל], dans-robbery, et-dans-vol | **de:** [גזל], in-robbery, und-in-robbery Lev 6:2; Ps 62:10; Isa 61:8; Ezek 22:29

גָּזֵל H1499 *N-msc* (2×)

robbery, plunder — violent seizure of others' property; that which is seized by force

This noun describes both the act of robbing and the plundered goods themselves. It appears in legal texts (Leviticus on restitution for robbery), wisdom literature (Psalms warning against trusting in robbery), and prophetic oracles (Isaiah declaring God hates robbery, Ezekiel condemning those who commit it). The word emphasizes violence and wrongful seizure—taking by force what belongs to another. Paired with terms for oppression and injustice, robbery represents economic violence that destroys community and violates covenant. The prophets particularly target religious people who commit robbery, revealing the hypocrisy of worship without justice.

(2×) Violent theft or plunder; property taken by force. Ecclesiastes 5:8 (in a difficult text) may reference robbery of justice, while Ezekiel 18:18 condemns one who 'robbed his brother' or 'committed robbery.' The noun can denote the act itself or the stolen goods. Arabic cognates emphasize violent seizure. Prophetic usage consistently condemns robbery as covenant violation, especially when accompanied by religious pretense. Translations (robbery, robo, pillage, Raub) capture both the violence and the illegitimate transfer of property. **PLUNDER AND SPOIL**

en: and-robbery-of, robbery | **es:** robo-de, y-robo-de | **fr:** et-וגזל, pillage | **de:** [גזל], und-Raub Eccl 5:8; Ezek 18:18

גְּזֵלָה H1500 *N-fp* (6×)

gezelah – robbery, plunder; the act of violent seizure or the property so taken

The feminine noun gezelah denotes robbery or plunder – both the violent act of seizing another's property and the goods so taken. Derived from the root g-z-l ('to tear away, snatch'), it carries a strong connotation of forcible, unjust appropriation. In Leviticus 6:4 (MT 5:23), it appears in the restitution law: a thief must return the gezelah he has stolen, adding a fifth of its value. Ezekiel uses the term three times (18:7, 12, 16) to distinguish the righteous from the wicked by whether they 'commit robbery.' Isaiah 3:14 accuses the elders and princes that 'the plunder of the poor is in your houses,' making gezelah an indictment of social injustice. Spanish despojo, lo robado and English 'robbery, plunder' together capture both the act and its proceeds.

robbery, plunder, spoil (6×) Robbery, plunder, or the property seized by violence – the abstract/concrete noun from the root g-z-l. In legal contexts (Lev 6:4), it denotes the stolen goods that must be restored with penalty. In Ezekiel's righteousness catechism (18:7, 12, 16), committing gezelah is a diagnostic marker of wickedness. Isaiah 3:14 uses it in prophetic accusation: the plunder of the poor found in the houses of the powerful. Spanish despojo ('spoils') and lo robado ('what was stolen') together reflect the dual act-and-object sense, while English 'robbery' and 'plunder' similarly span both dimensions. **PLUNDER AND SPOIL**

en: and-robbery, plunder-of, robberies | **es:** despojo-del, lo-robado, robo | **fr:** [גזלת], et-vol, le-robbery | **de:** [גזלה], [גזלות], [גזלת] Lev 6:4; Isa 3:14; Ezek 18:7; Ezek 18:12; Ezek 18:16

גָּזָם H1501 *Conj-w* (3×)

the cutting locust—a species of locust in devastating swarms

This collective noun refers to a particular species or stage of locust known for its cutting, devouring action. It always appears in contexts of agricultural devastation. Joel 1:4 lists it among four locust types (arbeh, yelek, ḥasil, gazam) in a plague sequence. Joel 2:25 promises restoration of what 'the cutting locust' consumed. Amos 4:9 describes this locust devouring gardens, vineyards, fig trees, and olive trees. The name likely derives from a root meaning 'to cut' or 'to shear,' emphasizing its destructive eating. Ancient Israel distinguished multiple locust varieties, each with specific behaviors.

(3×) A type of locust characterized by cutting or devouring vegetation, appearing three times in prophetic judgment oracles. Joel 1:4 and 2:25 list it among four locust species, while Amos 4:9 uses it alone for the consuming plague. Cross-linguistic glosses vary: English 'cutting locust/the locust,' Spanish 'langosta/oruga' (locust/caterpillar), French 'la chenille' (caterpillar), German uses brackets. The definite article (ha-gazam) appears in all Joel/Amos occurrences, suggesting a recognized species. The conjunction 'and the cutting locust' in Joel 1:4 marks it as one member in a series of plague agents sent by God. **WILDERNESS AND DESERT**

en: and-the-cutting-locust, the-cutting-locust, the-locust | **es:** la-langosta, la-oruga, y-la-oruga | **fr:** et-la-chenille, la-chenille | **de:** [הגזם], [והגזם] Joel 1:4; Joel 2:25; Amos 4:9

גַּזָּם H1502 *N-proper-ms* (2×)

Gazzam — head of a Nethinim family that returned from Babylonian exile

Gazzam appears exclusively in the post-exilic census lists as the ancestor of a family of Nethinim (temple servants) who returned to Jerusalem with Zerubbabel. Like Barkos and other names in these lists, Gazzam represents a family line that maintained its identity through the Babylonian exile and chose to return to serve in the rebuilt temple. The name's etymology is uncertain, though it may relate to cutting or devouring. These genealogical records preserved the memory of faithful families whose service to the temple community spanned generations and survived displacement.

(2×) A personal name preserved as the ancestor of a Nethinim family in the return from exile. Ezra 2:48 and Nehemiah 7:51 list 'the sons of Gazzam' among those who returned to serve at the temple. The name appears in parallel lists with slight variations in form, typical of genealogical transmission. Like other Nethinim ancestral names, Gazzam marks a family's covenant commitment that endured through exile and motivated their return to Jerusalem. **PROPER NAMES (PERSONAL)**

en: Gazzam | **es:** Gazam, Gazám. | **fr:** [גזם] | **de:** [גזם] Ezra 2:48; Neh 7:51

גֶּזַע H1503 *N-msc / 3mp* (3×)

stump, stem—the trunk or stock of a tree, especially after cutting

This noun refers to the trunk, stem, or stump of a tree, often paired with 'root' to emphasize continuity of life. Job 14:8 speaks hopefully of a tree's stump sprouting again. Isaiah 11:1 famously prophesies a shoot from 'the stump of Jesse'—the Messiah arising from David's diminished dynasty. Isaiah 40:24 uses it for plants barely taking root before being swept away. The word emphasizes what remains after cutting or the foundational trunk from which new growth emerges. It carries both agricultural reality and powerful messianic symbolism.

(3×) The trunk, stem, or stump of a tree, with three occurrences showing both literal and figurative uses. Job 14:8 pairs it with 'root' (shoresh) in parallel: even if the root ages and the stump dies in the ground, there is hope of renewal. Isaiah 11:1 uses it messianically: 'a shoot from the stump of Jesse' (also parallel with shoresh). Isaiah 40:24 describes plants whose stem barely takes root before being blown away. Cross-linguistic evidence: English 'stump/from stump of,' Spanish 'tronco/de tronco de,' French and German use brackets or 'tronc/son tronc.' The possessive forms indicate whose stump: 'its stump' (Job), Jesse's stump (Isaiah 11), their stem (Isaiah 40).

ROOT PLANT PART
en: from-stump-of, stump-its, their-stem | **es:** de-tronco-de, su-tronco | **fr:** [גזעם], [מגזע], son-tronc-lui | **de:** [גזעו], [גזעם], [מגזע] Job 14:8; Isa 11:1; Isa 40:24

גָּזַר H1504 *V-Nifal-Perf-1cs* (13×)

To cut, divide, or sever physically; by extension, to decree or determine (as in 'cutting' a decision).

A verb rooted in the concrete act of cutting or dividing something in two, as when Solomon ordered a child divided (1 Kgs 3:25) or when the psalmist recalls God cleaving the Red Sea into sections (Ps 136:13). The Nifal stem expresses being cut off or excluded, carrying a sense of isolation or destruction. In later usage influenced by Aramaic, the word extends metaphorically to decreeing or determining, as though a decision is 'cut' into being (Job 22:28). Spanish 'dividió' and 'cortará' capture the physical splitting, while 'decretarás' marks the legal extension.

1. cut, divide, cut off (11×) Covers the primary physical meaning of cutting, dividing, or severing objects and people. In the Qal, it describes cutting wood (2 Kgs 6:4), dividing a child (1 Kgs 3:25), and the dramatic splitting of the Red Sea 'into parts' (Ps 136:13, where Spanish renders 'Al que dividió'). The Nifal passive conveys being cut off from community or life, as in the lament of Psalm 88:5 and the leper-king's exclusion in 2 Chronicles 26:21. Across languages, the physical dimension is consistent: French and German leave some forms untranslated, but English 'snatches' (Isa 9:19) and Spanish 'dividid' confirm the concrete semantic core. CUTTING AND SEVERING
en: I-am-cut-off, and-he-snatches, and-they-cut | **es:** Al-que-dividió, Y-cortará, dividid | **fr:** [ויגזר], [נגזר], [נגזרתי] | **de:** [גזר], [ויגזר], [נגזר] 1Kgs 3:25; 1Kgs 3:26; 2Kgs 6:4; 2Chr 26:21; Ps 88:5

2. decree, determine (2×) An Aramaic-influenced metaphorical extension where 'cutting' becomes 'decreeing' or 'determining,' treating a decision as something carved or incised. Job 22:28 promises that what one decrees will be established (English 'you will decree,' Spanish 'decretarás'), while Esther 2:1 uses the Nifal to report what 'was decreed' against Vashti. The shift from physical cutting to authoritative pronouncement is well attested in cognate Semitic languages, and the multilingual glosses mark this sense distinctly from the concrete cutting uses. JUDGING AND DECIDING
en: and-you-will-decree, was-decreed | **es:** Y-decretarás-, fue-decretado | **fr:** [נגזר], et-ותגזר | **de:** [ותגזר], [נגזר] Esth 2:1; Job 22:28

גָּזַר H1505 *V-Hitpael-Perf-3fs* (6×)

to cut, determine; (participle) an astrologer/diviner who 'cuts' the heavens; (Hitpael) to be cut out, hewn

An Aramaic verb whose two senses divide neatly between persons and things. As a participle used substantively, it denotes astrologers or diviners – those who 'cut' or 'divide' the heavens to determine fate, listed alongside magicians and enchanters at the Babylonian court (Dan 2:27; 4:7; 5:7, 11). In the Hitpael/reflexive stem, the verb describes a stone being 'cut out' without human hands in Nebuchadnezzar's dream (Dan 2:34, 45). The Arabic cognate jazzar ('butcher') preserves the root's physical cutting force.

1. Qal participle: astrologer, diviner (4×) A professional diviner or astrologer, from the participle used as a substantive – literally one who 'cuts' or 'determines' by reading celestial signs. All four occurrences belong to lists of Babylonian court specialists (Dan 2:27; 4:7; 5:7, 11). Spanish distinguishes between 'astrologos' and 'adivinos,' while English consistently uses 'astrologers,' highlighting the interpretive range of this single Aramaic term. DIVINATION PRACTITIONERS
en: and-the-astrologers, astrologers | **es:** adivinos, astrólogos, y-adivinos | **fr:** et-tailler, tailler | **de:** [וגזרין], [וגזריא] Dan 2:27; Dan 4:7; Dan 5:7; Dan 5:11

2. Hitpael: be cut out, be hewn (2×) The Hitpael passive/reflexive sense: to be cut out or hewn from a larger mass, describing physical separation without human agency. Both occurrences depict the miraculous stone in Nebuchadnezzar's vision that was cut from a mountain without hands (Dan 2:34, 45). Spanish 'fue cortada' and English 'was cut out' preserve the passive voice, emphasizing divine rather than human action. CUTTING AND SEVERING
en: was-cut-out | **es:** fue-cortada | **fr:** tailler | **de:** [אתגזרת], [התגזרת] Dan 2:34; Dan 2:45

גֶּזֶר H1506 *Prep-l / N-mp* (2×)

pieces, halves — severed portions of sacrificial animals or divided waters

This word describes pieces created by cutting something in two, appearing in two dramatic contexts: the covenant ceremony where God passed between the halved animals Abraham prepared, and the Red Sea miracle where Israel walked through the 'divisions' of parted waters. In both cases, the term emphasizes the severed state—animals cut completely through creating a pathway, waters divided creating dry passage. The root meaning of 'cut' or 'divide' manifests in these portions or sections created by decisive separation. The usage links covenant-making (passing through cut pieces) with exodus deliverance (passing through cut waters).

(2×) Severed pieces or divisions, specifically halves of animals or parts of divided waters. Genesis 15:17 describes God's presence passing 'between the pieces' of Abraham's covenant sacrifice, while Psalm 136:13 celebrates God who divided the Red Sea 'into divisions/parts,' allowing Israel to pass through. Both contexts involve creating passageways through decisive cutting or dividing, whether of animal bodies or water masses. The term emphasizes the result of separation—distinct portions with space between. FRAGMENTS AND PIECES
en: into-divisions, the-pieces | **es:** en-partes, las-piezas | **fr:** le-pièces, à-couper | **de:** den-Stücken, hinein-divisions Gen 15:17; Ps 136:13

גֶּזֶר H1507 *Prep-b / N-proper-fs* (15×)

Gezer — a fortified Canaanite city on the Ephraim-Judah border, later an Israelite Levitical city

Gezer was a strategically vital Canaanite city perched on the boundary between the coastal Shephelah and the hill country of Ephraim. Its king fell to Joshua at Lachish (Josh 10:33), yet Israel could not fully drive out its Canaanite inhabitants for centuries (Josh 16:10; Judg 1:29). Pharaoh eventually conquered and burned the city, handing it as a dowry to Solomon's Egyptian wife (1 Kgs 9:16–17). Assigned as a Levitical city (Josh 21:21), Gezer witnessed both David's victories over the Philistines (2 Sam 5:25; 1 Chr 14:16) and Solomon's ambitious building campaigns.

Gezer (place name) (15×) The fortified city-state of Gezer (Tell Jezer), situated on the road between Joppa and Jerusalem, controlling a key pass from the coastal plain into the highlands. Its 15 occurrences cover Joshua's conquest narratives, the Levitical city lists, David's Philistine battles, and Solomon's royal building projects. Cross-lingual glosses consistently render the toponym (eng 'Gezer/Gazer', spa 'Gezer/Guezer', deu 'Gazer/Gezer'), with only minor transliteration variation. GEOGRAPHY AND SPACE
en: Gazer, Gezer, in-Gazer | **es:** Gezer, Guezer, Guezér | **fr:** Gazer, Gezer, Guézer | **de:** Abschnitt, Gazer, Gezer Josh 10:33; Josh 12:12; Josh 16:3; Josh 16:10; Josh 21:21

גְּזָרָה H1508 *Art / N-fs* (8×)

A separate area or enclosure adjacent to the temple; also polished form or figure, describing beauty of appearance.

A noun from the root g-z-r ('to cut, separate'), carrying two distinct applications. In Ezekiel's temple vision (chapters 41-42), it designates the 'separate area' – a walled-off yard or open space on three sides of the temple building, an architectural term appearing seven times in precise measurements. In Lamentations 4:7, it shifts to describe bodily beauty: the princes' gizratam was 'like sapphire,' pointing to a polished, sculpted form. The root meaning of cutting or hewing connects both: a space cut off from surroundings, and a body cut or polished to beautiful proportions.

1. the separate area (7×) The separated enclosure or yard adjoining Ezekiel's visionary temple, an architectural term for a demarcated open space. Appearing in Ezekiel 41:12-15 and 42:1, 10, 13, it denotes the area 'cut off' or set apart behind and beside the temple proper. Spanish patio separado ('separate courtyard') and French jardin ('garden/yard') both interpret it as an enclosed open space. German Abschnitt ('section') captures the root idea of a delimited, separated portion of the temple complex. **SEPARATING AND DIVIDING**

en: and-the-separate-area, the-separate-area | **es:** el-patio-separado, y-el-patio-separado | **fr:** et-jardin, jardin | **de:** der-Abschnitt, und-der-Abschnitt Ezek 41:12; Ezek 41:13; Ezek 41:14; Ezek 41:15; Ezek 42:1

2. their form (1×) The polished form, figure, or beauty of bodily appearance. Lamentations 4:7 describes the princes of Jerusalem: 'their form was like sapphire,' evoking a sculpted or gem-like beauty. The sense derives from the root's meaning of cutting or hewing, extended to the idea of something finely shaped or polished. Spanish su forma ('their form') reflects this aesthetic reading, distinguishing it sharply from the architectural usage in Ezekiel. This single occurrence preserves an older or rarer application of the root. **GEOGRAPHY AND SPACE**

en: their-form | **es:** su-forma | **fr:** [גזרתם] | **de:** [גזרתם] Lam 4:7

גְּזֵרָה H1509 *N-fs* (1×)

separation, cutting off; solitary land

Leviticus 16:22 uses this noun to describe where the scapegoat is sent: 'to a land of separation.' The term derives from roots meaning to cut or divide, here indicating a remote, isolated place from which the goat would not return. Some translations render it 'solitary land' or 'cut-off place,' emphasizing the geographical isolation. The ritual's theology is profound: the goat bearing Israel's sins is sent away permanently, symbolizing complete removal of guilt. The land's very name ('separation') underscores the irreversibility of this symbolic act.

(1×) A remote, separated land where the scapegoat is released (Leviticus 16:22), never to return. English 'cutting-off,' Spanish 'separación' (separation), and French/German cognates all emphasize the isolation. The root meaning of severing or dividing creates the sense of a place definitively cut off from inhabited areas. The ritual context gives theological significance: just as the land is separated from civilization, so Israel's sins are separated from the people. **SEPARATING AND DIVIDING**

en: cutting-off | **es:** separación | **fr:** cutting-off | **de:** cutting-weg Lev 16:22

גְּזֵרָה H1510 *Prep-b / N-fsc* (2×)

decree — an authoritative decision or edict, especially from heavenly watchers or divine counsel

This Aramaic noun appears in Nebuchadnezzar's dream of the great tree, where 'the sentence is by the decree of the watchers' and 'the decision by the word of the holy ones.' The term emphasizes authoritative determination—decisions made in the heavenly council that will certainly be executed on earth. Related to the verb for cutting or deciding, the decree represents a binding judgment that has been pronounced and will be implemented. In Daniel's apocalyptic context, these decrees reveal that earthly kingdoms rise and fall according to heaven's determinations, not merely human politics.

(2×) An authoritative decree or decision, particularly from the heavenly council. Both occurrences in Daniel 4:17, 24 describe the judgment against Nebuchadnezzar as determined 'by decree of the watchers,' emphasizing that this earthly king's fate was decided in heaven's court. The Aramaic term (related to verbs for cutting/deciding) conveys binding authority—once the decree is issued, execution is certain. Translations (decree, decreto, décret) maintain the juridical force of this heavenly determination. **GEOGRAPHY AND SPACE**

en: and-decree-of, by-decree-of | **es:** por-decreto-de, y-el-decreto-de | **fr:** décret, et-décret | **de:** [בגזרת], [וגזרת] Dan 4:17; Dan 4:24

גִּזְרִי H1511 *Conj-w* (2×)

Girzite — a people group raided by David while residing in Philistine territory

The Girzites appear only in the account of David's time with the Philistines, listed among the peoples he raided while pretending loyalty to King Achish. The Hebrew text preserves both a written form (Ketiv: 'and the Gerzite') and a read-aloud form (Qere: 'and the Girzite'), reflecting early uncertainty about the exact name. This group, mentioned alongside Geshurites and Amalekites, inhabited territory in the Negev or Sinai region that David systematically attacked, leaving no survivors to report his true activities. The name's meaning and ethnic identity remain obscure.

(2×) A gentilic (ethnic) designation for a people group in southern Canaan or the Negev region. Both occurrences in 1 Samuel 27:8 are textual variants (Ketiv and Qere) in the list of peoples David raided during his Philistine sojourn. The double listing represents scribal preservation of variant traditions about the name's exact form. Little else is known about this group beyond David's military campaigns against them, which served to conceal his true loyalties from Achish. **PERSONAL NAMES**

en: [and-the-Girzite], and-the-Girzite | **es:** K(y-el-gizreo), Q[y-el-gizreo] | **fr:** [and-le-Girzite], et-le-Girzite | **de:** [and-der-Girzite] 1Sam 27:8

גַּחוֹן H1512 *N-msc / 2ms* (2×)

belly, underside — the lower body surface, especially of crawling creatures

This anatomical term describes the underside or belly of creatures that move along the ground. It appears in foundational texts about the serpent's curse ('on your belly you shall go') and in Levitical dietary law (creatures that go on the belly are unclean). The word may relate etymologically to terms for twisting or cord, suggesting the serpentine motion of belly-crawling. Both contexts associate belly-locomotion with cursedness or ritual impurity—moving on one's belly represents degradation from upright posture. The term specifically denotes the ventral surface in contact with the ground during movement.

(2×) The belly or underside of reptiles and other creatures that crawl. Genesis 3:14 curses the serpent to go 'on your belly' as punishment for tempting Eve, while Leviticus 11:42 categorizes creatures that 'go on the belly' as unclean. The term emphasizes the body part in contact with ground during crawling locomotion, associated biblically with curse, degradation, and ritual impurity. The suffix forms ('your belly,' 'the belly') particularize the anatomical reference. **WOMB AND BELLY**

en: belly, belly-your | **es:** tu-vientre, vientre | **fr:** ventre, ventre-ton | **de:** belly, deinem-Bauch Gen 3:14; Lev 11:42

גַּחֶלֶת H1513 *N-fs* (18×)

coal, glowing ember — a burning or live coal, used of sacrificial fire, theophanic visions, and divine judgment

Gachelet denotes a live coal or glowing ember, the kind that radiates heat and light. Its 18 occurrences in the Hebrew Bible consistently evoke intense, burning energy — whether literal fire on the altar or figurative fire in the hand of God. The plural gechalim ('coals') appears most often, typically in the construct phrase gachale-esh ('coals of fire'). In Leviticus 16:12, the high priest takes a censer full of coals of fire from the altar for the Day of Atonement incense — the only legitimate fire that may enter the Holy of Holies. The great theophany psalms describe God's appearance in storm language: 'coals of fire' blazed from before him (2 Sam 22:9, 13 = Ps 18:8, 12-13). Ezekiel's inaugural vision compares the living creatures to the appearance of burning coals of fire (Ezek 1:13; 10:2). Job's Leviathan breathes out coals (Job 41:21). Proverbs employs the image practically — walking on hot coals burns one's feet (Prov 6:28) — and proverbially, comparing quarrelsome speech to charcoal on embers (Prov 26:21). Isaiah 44:19 and 47:14 use it for ordinary cooking fire. The metaphor of preserving a single coal as one's last hope of posterity appears poignantly in 2 Samuel 14:7. Spanish

'brasa,' French 'braise,' and German 'Kohle/Glut' capture the heat-radiating sense.

coal, burning ember (18×) A live, glowing coal or burning ember, appearing in sacrificial, theophanic, and metaphorical contexts. The high priest fills his censer with gachale-esh ('coals of fire') from the altar on the Day of Atonement (Lev 16:12). In theophanic poetry, coals of fire blaze before God's presence (2 Sam 22:9, 13 = Ps 18:8, 12-13). Ezekiel's inaugural vision likens the living creatures to burning coals (Ezek 1:13), and an angel scatters coals over Jerusalem in judgment (Ezek 10:2). Leviathan's breath kindles coals (Job 41:21). Proverbs uses the image for the consequences of adultery — walking on hot coals (Prov 6:28) — and for the inflammatory nature of quarrelsome speech (Prov 26:21). The singular gachelet in 2 Sam 14:7 becomes a moving metaphor for a family's last surviving heir, their sole remaining ember of hope. GEOGRAPHY AND SPACE
en: and-coals-of-, coal, coals | **es:** brasa, brasa-mía, brasas | **fr:** [גחלי], [גחליה], [גחליו] | **de:** [גחלי], [גחליה], [גחליו] Lev 16:12; 2Sam 14:7; 2Sam 22:9; 2Sam 22:13; Job 41:21

גַּחַם H1514 *N-proper-ms* (1×)
Gaham (personal name: possibly 'flame')
This name appears in Genesis 22:24 among the sons born to Nahor (Abraham's brother) by his concubine Reumah. The suggested etymology 'flame' connects to roots for burning or heat, though ancient names' meanings often remain conjectural. As Abraham's nephew, Gaham represents one of the Aramean peoples related to but distinct from Israel. The genealogical notice establishes kinship connections between Israel and surrounding peoples, a recurring interest in Genesis. Gaham himself plays no further role in biblical narrative beyond this genealogical reference.

(1×) A son of Nahor and Reumah in Genesis 22:24, possibly meaning 'flame' or 'burning.' All languages preserve the proper name through transliteration (Gaham/Gacham), following standard conventions for biblical personal names. The genealogical context links Abraham's family to Aramean peoples northeast of Canaan. The name's etymology remains uncertain, though theophoric-free names in Genesis often derive from natural phenomena or characteristics. PROPER NAMES (PERSONAL)
en: Gaham | **es:** Gacham | **fr:** Gaham | **de:** Gacham Gen 22:24

גַּחַר H1515 *N-proper-ms* (2×)
Gachar or Gahar, head of a family of returned exiles mentioned in Ezra and Nehemiah
Gachar (also spelled Gahar) appears as the head of a family of temple servants who returned from Babylonian exile. The name occurs in parallel lists of returnees in both Ezra and Nehemiah, confirming this family's place among the repatriated community that helped rebuild Jerusalem's worship life.

(2×) A personal name designating the patriarch of one of the families of temple servants (Nethinim) who returned with Zerubbabel from exile. The dual attestation in Ezra 2:47 and Nehemiah 7:49 reflects the careful record-keeping of post-exilic community organization, with the family identified as 'sons of Gachar' in both genealogical registers. PROPER NAMES (PERSONAL)
en: Gachar, Gahar | **es:** Gahar, Gajar | **fr:** [גחר] | **de:** [גחר] Ezra 2:47; Neh 7:49

גַּיְא H1516 *Art / N-cs* (61×)
gay – valley, ravine; a geographic depression between hills, often in place names
The masculine noun gay (also spelled ge, with construct gey) denotes a valley or ravine – a deep geographic depression between mountains or hills. It appears both as a common noun (Isa 40:4, 'every valley shall be lifted up') and in construct chains forming some of the Bible's most theologically charged place names: ge-hinnom ('Valley of Hinnom,' the refuse-burning gorge outside Jerusalem that gave rise to the concept of Gehenna), emek ha-melakh ('Valley of Salt'), and the valley in Moab where Israel encamped (Num 21:20). Unlike the broader emek ('wide valley/plain'), gay typically suggests a narrower, more rugged terrain feature. Spanish valle, French vallee, and German Tal render it consistently.

valley, ravine (61×) A valley or ravine between hills or mountains, used both as a common geographic noun and as part of theologically significant place names. The most consequential compound is ge-hinnom, the Valley of Hinnom south of Jerusalem (Josh 15:8; 2 Kgs 23:10), whose association with child sacrifice and later refuse-burning became the source of the New Testament term Gehenna. Cross-lingual glosses – Spanish valle, French vallee, German Tal – map uniformly to a single geographic-depression concept across all 61 occurrences. GEOGRAPHY AND SPACE
en: Valley-of, a-valley, in-Valley-of | **es:** Valle-de, en-valle-de, la-Matanza | **fr:** dans-vallée-de, vallée, vallée-de | **de:** Tal, Tal-von, [גיא] Num 21:20; Deut 3:29; Deut 4:46; Deut 34:6; Josh 8:11

גִּיד H1517 *Conj-w / N-mp* (7×)
Sinew, tendon; fibrous tissue connecting muscle to bone, used literally and figuratively for stubbornness.
Denotes a sinew or tendon, the tough connective tissue of the body. In its most memorable use, it names the 'sinew of the hip' (gid hannasheh) that was touched in Jacob's wrestling at Peniel (Gen 32:32), giving rise to a lasting dietary law. The word also appears in vivid figurative speech: Isaiah 48:4 describes Israel's stubbornness as an 'iron sinew' in the neck. Cognate with Aramaic gida and related to Arabic jid (neck), the term spans both anatomical description and powerful metaphor.

sinew, tendon (7×) A sinew or tendon, the fibrous connective tissue binding muscle to bone. Used anatomically in Job 10:11 alongside skin, flesh, and bones as the structural fabric of the human body, and in Ezekiel 37:6,8 in the vision of dry bones being reconstituted with sinews and flesh. The 'sinew of the hip' (gid hannasheh) in Genesis 32:32 refers specifically to the sciatic tendon displaced during Jacob's wrestling, the basis for the dietary prohibition. Figuratively, Isaiah 48:4 speaks of a 'sinew of iron' in the neck to depict obstinate refusal. Spanish renders 'tendon,' while English uses 'sinew,' both capturing the anatomical core. GEOGRAPHY AND SPACE
en: and-a-sinew-of, and-sinews, in-sinew-of | **es:** en-tendón-de, tendones, tendones, | **fr:** [וגיד], dans-sinew-de, et-וגידים | **de:** [גדים], [גידי], [וגיד] Gen 32:32; Job 10:11; Job 40:17; Isa 48:4

גִּיחַ H1518 *V-Qal-Imperf-3ms* (6×)
giach – to burst forth, rush out; of water breaking through, a child emerging from the womb
The verb giach (also guach) means to burst forth or come out with force. Its six occurrences span several vivid images: a river surging forth in Job 40:23, the primordial sea breaking from the womb in Job 38:8, God drawing a child from the mother's body in Psalm 22:9, Micah's command to 'writhe and burst forth' in labor (Mic 4:10), warriors rushing out from ambush (Judg 20:33), and Egypt thrashing about like a crocodile (Ezek 32:2). The word straddles the boundary between literal physical emergence and figurative eruption. Spanish el que me saco ('the one who drew me out') in Psalm 22 nicely captures the transitive sense, while French jaillir ('to gush') and English 'burst forth' convey the intransitive force.

burst forth, come forth (6×) To burst forth, rush out, or come forth with sudden force – used of both intransitive eruption (water, armies) and transitive drawing forth (a child from the womb). Job 40:23 describes a river that surges without panic; Job 38:8 depicts the sea bursting from the cosmic womb at creation. Psalm 22:9 shifts to the personal: God is the one who drew the psalmist forth at birth. Micah 4:10 commands Zion to 'burst forth' in the agony of exile-as-labor. Spanish el que me saco and French jaillir together illuminate the dual transitive/intransitive character of this verb across all six occurrences. GOING OUT AND FORTH
en: and-groan, and-you-burst-forth, bursts-forth | **es:** brote, cuando-brotaba, el-que-me-sacó | **fr:** dans-בגיחו-lui, et-jaillir, jaillir | **de:** [בגיחו], [וגחי], [ותגח] Judg 20:33; Job 38:8; Job 40:23; Ps 22:9; Ezek 32:2

H1519 *V-Hifil-Prtcpl-fp* (1×)
stirring up, churning (the sea)
Daniel 7:2 employs a feminine plural participle describing the four winds of heaven 'stirring up' the great sea, from which emerge the four symbolic beasts. The image evokes chaos and divine providence working through natural and supernatural forces. The verb conveys violent agitation—not gentle rippling but storm-force churning that brings forth the apocalyptic visions. This rare participial form contributes to Daniel's distinctive Aramaic vocabulary, part of the book's heavenly throne-room and cosmic conflict imagery.

(1×) The violent stirring or churning of the sea in Daniel 7:2, caused by the four winds that precede the apocalyptic beast visions. English 'stirring up,' Spanish 'agitando' (agitating), capture the tumultuous action. French 'poitrine' (chest/breast) appears anomalous, possibly a translation error or variant reading. The imagery evokes primordial chaos, from which symbolic world empires emerge—a fitting apocalyptic metaphor for history's turbulent flow under divine sovereignty. **PROPER NAMES (PERSONAL)**
en: stirring-up | **es:** agitando | **fr:** poitrine | **de:** [מגיחן] Dan 7:2

גִּיחָה H1520 *N-proper-fs* (1×)
Giah (place name: possibly 'from a spring')
This location appears in 2 Samuel 2:24 during the pursuit following the battle between David's and Ish-bosheth's forces. Joab and Abishai pursued Abner 'as far as the hill of Ammah which is before Giah, on the way to the wilderness of Gibeon.' The name may derive from roots meaning 'gush forth' or 'spring,' suggesting a water source. The site remains unidentified archaeologically, but the narrative's geographical precision serves to anchor this episode in the civil war that followed Saul's death.

(1×) A geographical marker near Gibeon in Benjamin (2 Samuel 2:24), possibly named for a spring or water source. All languages preserve the proper name through transliteration (Giah/Giaj), standard for unidentified biblical sites. The context—a boundary in Joab's pursuit of Abner—provides relative location (before Giah, toward Gibeon's wilderness) without enabling modern identification. The name contributes to the narrative's historical particularity. **PERSONAL NAMES**
en: Giah | **es:** Giaj | **fr:** Giah | **de:** Giah 2Sam 2:24

גִּיחוֹן H1521 *Prep-l / N-proper-fs* (6×)
Gihon – (1) a river of Eden; (2) the spring near Jerusalem used for royal anointing
Gihon (meaning 'a bursting forth,' from the root g-y-ch 'to gush') names two distinct water sources in Scripture. The first is one of the four rivers of Eden (Gen 2:13), said to wind through the land of Cush – its precise identification has long been debated. The second is the famous spring east of Jerusalem, today identified with the 'Virgin's Spring' (Ain Umm ed-Daraj), whose waters Hezekiah later channeled through his celebrated tunnel (2 Chr 32:30). It is at this Gihon that Solomon was anointed king (1 Kgs 1:33, 38, 45), deliberately outside the city walls in a public ceremony. Spanish Gihon, French Gihon, and German Gihon/Gichon all preserve the toponym with minimal variation.

Gihon (6×) The proper name Gihon, referring to two distinct water sources: (1) one of the four rivers of Eden (Gen 2:13), whose course through 'the land of Cush' has generated centuries of geographical debate, and (2) the spring near Jerusalem – the principal water source of ancient Zion – where Solomon was anointed king (1 Kgs 1:33, 38, 45) and whose upper waters Hezekiah redirected via tunnel into the city (2 Chr 32:30; 33:14). The etymological meaning 'a bursting forth' aptly describes a spring. Cross-lingual evidence is fully uniform, with every language preserving the name as a direct transliteration. **PERSONAL NAMES**
en: Gihon, at-Gihon, to-Gihon | **es:** Gihón, Guijón, en-Guijón | **fr:** Gihon, [גיחון], [לגיחון] | **de:** Gichon, Gihon, [גיחון] Gen 2:13; 1Kgs 1:33; 1Kgs 1:38; 1Kgs 1:45; 2Chr 32:30

גֵּיחֲזִי H1522 *N-proper-ms* (12×)
Gehazi – servant of the prophet Elisha, known for his greed and resulting leprosy
Gehazi (gechazi, possibly 'valley of vision') is the personal servant of the prophet Elisha, whose narrative arc in 2 Kings traces a trajectory from trusted attendant to cautionary figure of greed. He first appears as a capable intermediary, suggesting to Elisha that the Shunammite woman has no son (2 Kgs 4:12-14), and later running ahead with Elisha's staff to lay on the dead child (4:25-31). His downfall comes when he secretly pursues Naaman to extract the gifts Elisha had refused, lying to both his master and the healed leper (2 Kgs 5:20-27). Elisha pronounces Naaman's leprosy upon Gehazi and his descendants forever. He reappears one final time recounting Elisha's miracles to the king (2 Kgs 8:4-5). Spanish Giezi, French Guehazi, and German Gehasi preserve the name.

Gehazi (12×) The personal servant of the prophet Elisha who served as intermediary (2 Kgs 4:12) but was struck with leprosy after deceitfully taking gifts from Naaman (2 Kgs 5:20-27). All twelve occurrences designate this single individual. Spanish Giezi, French Guehazi, and German Gehazi confirm one referent across all contexts. **PERSONAL NAMES**
en: Gehazi, and-Gehazi, to-Gehazi | **es:** Giezi, Guejazí, Y-Giezi | **fr:** Guéhazi, et-Guéhazi, à-Guéhazi | **de:** Gehazi, und-Gehazi, zu-Gehazi 2Kgs 4:12; 2Kgs 4:14; 2Kgs 4:25; 2Kgs 4:27; 2Kgs 4:29

גִּיל H1523 *Conj-w / V-Qal-ConsecImperf-3ms* (46×)
To rejoice, exult, or be glad; expressive jubilation often paired with simchah in worship contexts
A verb of exuberant, outward joy frequently paired with samach (rejoice) in the Psalms. Gil carries a sense of spinning or whirling delight — Arabic cognates suggest circular, excited motion. It appears most often in calls to worship (Ps 2:11, "Rejoice with trembling") and prophetic promises of restoration (Isa 49:13; Zech 9:9). Spanish "gozarse" and French "exulter" both capture the intensity that distinguishes gil from quieter forms of gladness.

1. rejoice, be glad (43×) The core verbal sense: to rejoice, be glad, exult. Nearly always appears alongside samach or in worship contexts — "Let the heavens rejoice" (Ps 96:11), "Rejoice greatly, O daughter of Zion" (Zech 9:9). Multilingual glosses consistently choose strong terms: Spanish gozarse, French exulter, English rejoice, pointing to demonstrative, exuberant joy rather than mere contentment. **REJOICING AND GREETING**
en: And-I-shall-rejoice, and-be-glad, and-dry-land | **es:** Y-me-gozaré, gocense, nos-gozaremos | **fr:** [ותגל], et-exulter, exulter | **de:** [גילו], [גילי], [ותגל] 1Chr 16:31; Ps 2:11; Ps 9:14; Ps 13:4; Ps 13:5

2. rejoicing (nominal/adverbial) (2×) The infinitive absolute used adverbially or nominally to express the manner or act of rejoicing, as in Prov 23:24 where a father "shall greatly rejoice" (gil yagil). German and French leave this form untranslated, while Spanish renders it as the gerund regocijando, highlighting its intensifying function within the verbal system. **REJOICING AND GREETING**
en: [rejoicing], rejoicing | **es:** (regocijando), [regocijando] | **fr:** se-réjouir | **de:** [(גיל)], [[גול]] Prov 23:24

3. (1×) A single disputed occurrence at Hosea 10:5 where context suggests trembling fear rather than joy — English renders "shall tremble" while Spanish retains "shall rejoice" (se regocijarán). The ambiguity likely arises from ironic prophetic reversal: what was worship-joy for the golden calf becomes fearful anguish at its removal. **REJOICING AND GREETING**
en: shall-tremble | **es:** se-regocijarán | **fr:** réjouir | **de:** [יגילו] Hos 10:5

גִּיל H1524a *N-ms* (8×)
Rejoicing, exultation; intense communal or religious joy, often paired with simchah as its poetic parallel.
A noun from the root g-y-l meaning 'to spin around with joy,' conveying an exuberant, almost physical gladness. In the Psalms it

appears as the 'joy of my rejoicing' (Ps 43:4) and as a shout rising from the meadows themselves (Ps 65:12). Prophetic texts pair it with simchah to describe the festive gladness that God removes as judgment—wine-treading joy ceasing in Moab (Isa 16:10; Jer 48:33) and harvest celebration stripped from Israel (Joel 1:16). Hosea warns Israel not to 'rejoice unto exultation' like the nations (Hos 9:1), showing that true gīl belongs to covenant relationship with God.

rejoicing, exultation (8×) Rejoicing or exultation as an abstract quality—an intense, often communal gladness associated with worship, harvest, or covenant celebration. Multilingual renderings converge on 'rejoicing/gladness' (English), 'regocijo/gozo' (Spanish), 'allégresse/joie' (French), and 'Fröhlichkeit' (German), all pointing to a heightened, celebratory joy. Typically paralleled with simchah (Ps 45:15; Isa 16:10; Joel 1:16), it describes the kind of exuberant delight that characterizes right relationship with God (Ps 43:4) or whose absence signals divine judgment (Jer 48:33). **JOY AND EXULTATION**

en: and-gladness, and-rejoicing, and-with-joy | **es:** mi-alegría, regocijo, y-gozo | **fr:** et-allégresse, et-joie, joie | **de:** [גיל], [וגיל], mein-Fröhlichkeit Job 3:22; Ps 43:4; Ps 45:15; Ps 65:12; Isa 16:10

גִּיל H1524b *Prep-k / N-msc / 2mp* (1×)

age, generation; circle of time

Daniel 1:10 contains an Aramaic noun meaning age or generation: 'the youths who are of your age.' The term relates to Arabic jīl and Samaritan Hebrew for 'generation,' and to the Talmudic phrase 'contemporary' (literally 'son of his age'). The semantic development from 'circle' to 'generation' to 'age cohort' reflects ancient Near Eastern cyclical concepts of time. This Aramaism in Daniel reflects the linguistic milieu of the Babylonian court, where multiple languages and dialects intersected.

(1×) Age or generation in Daniel 1:10, specifically the age cohort of the youths with Daniel. English 'your age,' Spanish 'vuestra edad' (your age), and French 'vague' (wave/generation) all attempt to render the temporal comparison. German preserves the Hebrew form. The context requires identifying peers of comparable age for the king's dietary comparison. The Arabic and Talmudic cognates confirm the generation/age-cohort meaning. **OLD AGE**

en: are-your-age | **es:** como-vuestra-edad | **fr:** vague | **de:** [כגילכם] Dan 1:10

גִּילָה H1525 *N-fsc* (2×)

rejoicing, exultation; a verbal noun expressing jubilant celebration

This feminine noun denotes rejoicing or exultation, capturing the emotional intensity of celebration. Isaiah uses it twice in contexts of eschatological joy—once in the oracle promising the wilderness will blossom with 'joy and singing' (35:2), and again in the vision of Jerusalem recreated as 'a rejoicing' (65:18). The word's rarity underscores its poetic and prophetic register.

(2×) An abstract noun of action denoting jubilant rejoicing or exultation. In Isaiah 35:2, it appears in construct with 'and singing,' describing the wilderness transformed into a place of celebration. In Isaiah 65:18, God promises to create Jerusalem as 'a rejoicing' itself—not merely a place where people rejoice, but rejoicing personified. The multilingual evidence (Spanish 'con gozo,' English 'with joy') confirms the celebratory, joyful character of this term. **JOY AND EXULTATION**

en: a-rejoicing, with-joy | **es:** con-gozo, por-gozo | **fr:** [גילה], [גילת] | **de:** [גילה], [גילת] Isa 35:2; Isa 65:18

גִּילֹנִי H1526 *Art / N-proper-ms* (2×)

the Gilonite, a gentile adjective referring to an inhabitant of Giloh

This gentile designation identifies someone from the town of Giloh in the hill country of Judah. Most famously, Ahithophel the Gilonite served as David's counselor before defecting to Absalom's rebellion (2 Samuel 15:12). The parallel passage in 1 Chronicles 11:36 preserves the same designation, though with a textual variant in the Hebrew manuscript tradition.

(2×) A gentile adjective meaning 'of or from Giloh,' used to identify Ahithophel's hometown origin. The term appears in 2 Samuel 15:12 during the account of Absalom's conspiracy, and in 2 Samuel 23:34 among David's mighty men (with a parallel in 1 Chronicles 11:36). The definite article typically accompanies the term in Hebrew, reflecting standard gentile usage ('the Gilonite'). **PERSONAL NAMES**

en: the-Gilonite | **es:** el-guilonita | **fr:** le-Gilonite | **de:** der-Gilonite 2Sam 15:12; 2Sam 23:34

גִּינַת H1527 *N-proper-ms* (2×)

Ginath, the father of Tibni who contended for Israel's throne after Omri

Ginath appears only as the father of Tibni, who challenged Omri for kingship over Israel following Zimri's death. The brief civil war ended with Tibni's defeat and Omri's establishment of a new dynasty. Though Ginath himself plays no active role in the narrative, his name is preserved in both references to his son's failed bid for power.

(2×) A personal name identifying the father of Tibni, who led a faction opposing Omri's claim to the throne of Israel. Both occurrences in 1 Kings 16:21-22 appear in the phrase 'Tibni son of Ginath,' serving to distinguish this royal contender by his patronymic. The name's Semitic root may relate to 'garden,' though its precise etymology remains uncertain. **PERSONAL NAMES**

en: Ginat | **es:** Ginat | **fr:** Ginat | **de:** Ginat 1Kgs 16:21; 1Kgs 16:22

גִּיר H1528 *N-msd* (1×)

plaster, whitewash (lime-based coating)

This Aramaic noun appears in Daniel 5:5 during Belshazzar's feast: the divine hand wrote on 'the plaster of the wall.' The word denotes chalk, lime, or plaster—the white coating applied to palace walls in ancient Mesopotamia. The Targum confirms this meaning, which persists in later Jewish Aramaic. The detail enhances the scene's dramatic visual: dark letters appearing on white plaster, visible to the terrified king and court. The writing surface itself becomes part of the supernatural sign's impact.

(1×) The plastered or whitewashed surface of Belshazzar's palace wall in Daniel 5:5, where the mysterious hand writes the judgment oracle. English 'plaster,' Spanish 'yeso' (plaster/gypsum), and French 'chaux' (lime/chalk) all identify the lime-based coating common in ancient Near Eastern architecture. German preserves the Aramaic form. The white surface provided ideal contrast for the divine writing to appear clearly, adding to the sign's terrifying visibility. **AUTO-DETECTED COMMUNITY 4300 WITH 3 SENSES**

en: plaster-of | **es:** el-yeso | **fr:** chaux | **de:** [גירא] Dan 5:5

גִּישָׁן H1529 *Conj-w / N-proper-ms* (1×)

Geshan (personal name in Judah's genealogy)

This name appears in 1 Chronicles 2:47 among Caleb's descendants through Judah's lineage. The Chronicles genealogies trace multiple branches of Judah's tribal family, establishing territorial and clan relationships. Geshan represents one minor figure in this extensive genealogical network. The name's etymology remains uncertain, though it may relate to roots for feeling or touching. Like many genealogical names in Chronicles, Geshan serves primarily to establish family connections rather than to mark an individual with narrative significance.

(1×) A descendant of Judah through Caleb's line in 1 Chronicles 2:47. All languages preserve the proper name through transliteration (Geshan/Gueisan), with French and German maintaining the Hebrew form including the conjunction. The genealogical context serves Chronicles' interest in establishing Judah's clans and their relationships, though Geshan himself receives no further mention in Scripture. The name contributes to the comprehensive family

archive. **PERSONAL NAMES**
en: and-Geshan | **es:** y-Gueisan | **fr:** [וגישן] | **de:** [וגישן] 1Chr 2:47

גַּל H1530 *Prep-l / N-mpc / 3ms* (34×)
heap, wave, billow (of water or grain)
This noun appears in varied contexts denoting heaped masses—waves of the sea, piles of grain, or mounds of earth. Its semantic range extends from Exodus's heaped waters at the Red Sea crossing to Nehemiah's grain heaps and Jeremiah's burial mounds. The root conveys the basic image of something accumulated or piled high. When applied to water, it suggests waves or swells; for grain, threshing-floor piles; for tombs, earthen mounds. This metaphorical flexibility makes it useful across agricultural, geographical, and liturgical contexts.

1. heap, mound of stones (18×) Heaps or piles appearing in multiple contexts: waves in Exodus 15:8, grain heaps in agricultural settings, or burial mounds. The word's flexibility allows it to describe anything heaped or accumulated. Multilingual evidence varies by context: 'waves' when describing water, 'heaps' for grain, 'mounds' for tombs. The unifying image is vertical accumulation, whether natural (waves) or human-made (threshing piles, burial cairns). **HEAPS AND MOUNDS**
en: a-heap, a-heap-of, for-heaps | **es:** como-montones, el-montón, el-montón-de-piedras | **fr:** [כגלים], heap, heap-de | **de:** Welle, [גל], [כגלים] Gen 31:46; Gen 31:48; Gen 31:51; Gen 31:52

2. wave, billow (15×) A wave or billow of the sea — used both literally for ocean swells and figuratively for overwhelming floods of trouble or divine power. God sets a limit for the proud waves at Job 38:11; the psalmist cries that 'all your waves have gone over me' (Ps 42:7); and Psalm 89:9 praises God who 'stills the roaring of the seas, the roaring of their waves.' Spanish 'olas,' French 'vagues,' and German 'Wellen' uniformly distinguish this liquid, dynamic sense from the static stone-heap. **WAVE BILLOW SEA**
en: and-Your-waves, and-your-waves, her-waves | **es:** como-olas-de, olas, olas-de-el | **fr:** [גלים], [לגליו], et-tes-vagues | **de:** Welle, [גלין], [גלים] Job 38:11; Ps 42:7; Ps 65:7; Ps 89:9; Ps 107:25

3. spring, fountain (1×) A spring or fountain of water, attested once at Song of Solomon 4:12: 'a garden locked is my sister, my bride, a spring locked, a fountain sealed.' The beloved is compared to a גַּל נָעוּל — a hidden source of living water. Every target language shifts to spring vocabulary — English 'spring,' Spanish 'fuente,' French 'source,' German 'Quelle' — confirming a fully distinct lexical sense. Some scholars relate this meaning to a different root, but the Masoretic text places it under the same lemma. **GEOGRAPHY AND SPACE**
en: spring | **es:** fuente | **fr:** source | **de:** [גל] Song 4:12

גֻּלָּה H1531
bowl, basin; rounded vessel for oil lamps or decorative capitals on pillars
This term describes bowl-shaped objects serving various functions. In Zechariah's night vision, a golden bowl holds oil for the lampstand, fed by two olive trees. Ecclesiastes uses it metaphorically in death imagery—the golden bowl shattered. Solomon's temple featured decorative bowls as capitals atop pillars. Judges and Joshua mention springs or basins of water called by this name, possibly referring to pool-like formations. The consistent element is the curved, bowl-like shape, whether literal vessels, architectural features, or natural formations.

גַּלָּב H1532 *Art / N-mp* (1×)
barbers (those who cut hair and beards)
Ezekiel 5:1 contains the only biblical occurrence of this occupational term. The prophet receives a bizarre sign-act command: 'Take a barber's razor and pass it over your head and beard.' The word derives from roots meaning to shave or cut, here nominalized to designate the profession. Phoenician inscriptions confirm the term's wider Semitic usage. The symbolism is profound: Jerusalem's inhabitants will be 'shaved'—removed through death, exile, and dispersion. The barber's tool becomes an instrument of divine judgment rather than routine grooming.

(1×) The occupational designation 'barbers' in Ezekiel 5:1, those who professionally cut hair and shave beards. English, Spanish, and French all use their respective words for 'barber' (barberos, barbier), while German preserves the Hebrew plural form. The context—'a barber's razor'—makes the professional tool metaphorical for Jerusalem's coming judgment through deportation. Phoenician cognates confirm the term's ancient Semitic usage for this specialized craft. **CUTTING AND SEVERING**
en: the-barbers | **es:** los-barberos | **fr:** barbier | **de:** [הגלבים] Ezek 5:1

גִּלְבֹּעַ H1533 *Art / N-proper-fs* (8×)
Gilboa (mountain range where Saul died)
This mountain range in northern Israel became infamous as the site of Saul's final battle and death. First and Second Samuel, along with Chronicles, repeatedly name Gilboa in connection with this catastrophic defeat by the Philistines. David's lament in 2 Samuel 1:21 curses the mountains: 'Let there be no dew or rain upon you, O mountains of Gilboa!' The name may mean 'bubbling spring' or relate to baldness/barrenness, ironically appropriate given David's curse. The geographical site remains identifiable in modern Israel, still bearing witness to that ancient tragedy.

the Gilboa (8×) The mountain range where Saul and his sons died fighting the Philistines (1 Samuel 31; 2 Samuel 1). All languages preserve the proper name (Gilboa/Gilboa/Gilboa/Gilboa) through transliteration, standard for significant biblical geography. David's poetic curse made Gilboa synonymous with barrenness and tragedy in Israelite memory. The site's continued identification shows how certain biblical locations retain their names and associations across millennia. **PERSONAL NAMES**
en: Gilboa, in-Gilboa, in-the-Gilboa | **es:** Gilboa, Guilboa, el-Gilboa | **fr:** [גלבע], dans-Gilboa, dans-le-Gilboa | **de:** [גלבע], der-Gilboa, in-Gilboa 1Sam 28:4; 1Sam 31:1; 1Sam 31:8; 2Sam 1:6; 2Sam 1:21

גַּלְגַּל H1534 *Prep-l* (11×)
Wheel or wheelwork (of chariots or Ezekiel's throne-vision); also whirlwind or whirling dust driven before the wind.
A reduplicated noun from the root galal ('to roll'), whose very sound evokes circular motion. In its concrete sense, it refers to wheels – whether the chariot wheels whose rumbling signals approaching armies (Isa 5:28; Jer 47:3) or the mysterious rotating wheelwork beside the cherubim in Ezekiel's throne-vision (Ezek 10:2, 6, 13). In Ecclesiastes 12:6 it is the wheel at the well, part of the poem's imagery of aging and death. The figurative sense shifts to whirling dust or chaff driven before the wind, a vivid image of enemies scattered by God (Ps 83:13; Isa 17:13). In Psalm 77:18, the thunder of God resounds 'in the whirlwind,' merging the spinning motion with divine theophany.

1. wheel, wheelwork (8×) A wheel or set of wheels, referring to chariot wheels or the revolving wheelwork in Ezekiel's vision. Isaiah 5:28 and Jeremiah 47:3 describe chariot wheels whose rumbling announces military advance – Spanish 'ruedas' and French renderings confirm the concrete mechanical sense. In Ezekiel 10:2, 6, 13, the galgal is the turning wheelwork beside the cherubim, and in Ecclesiastes 12:6 it is the wheel at the cistern. The reduplicated form (gal-gal) itself mimics the sound and feel of something rolling. **WHEELS AND WHEELWORK**
en: and-his-wheels, and-wheel, his-wheels | **es:** la-rueda, sus-ruedas, y-rueda | **fr:** [גלגליו], [וגלגליו], et-Guilgal | **de:** [גלגליו], [הגלגל], [וגלגל] Eccl 12:6; Isa 5:28; Jer 47:3; Ezek 10:2; Ezek 10:6

2. whirlwind, whirling dust (3×) Whirlwind or whirling dust/chaff driven before the wind, used in vivid figurative language for God scattering enemies. In Psalm 83:13, the psalmist prays 'make them like whirling dust (galgal), like chaff before the wind,' and Isaiah 17:13 uses the same image for nations fleeing before divine rebuke.

Psalm 77:18 places God's thunder 'in the galgal' – the whirlwind as a vehicle of theophany. Spanish 'torbellino' and French 'tourbillon' both capture the spinning, windborne quality that distinguishes this from the mechanical wheel sense. **STORMS AND TEMPESTS**

en: and-like-whirling-dust, like-whirling-dust, was-in-the-whirlwind | **es:** como-el-torbellino, en-el-torbellino, y-como-rodillo | **fr:** [וכגלגל], comme-tourbillon, dans-tourbillon | **de:** Krieg-in-der-whirlwind, [וכגלגל], wie-whirling-Staub Ps 77:18; Ps 83:13; Isa 17:13

גַּלְגַּל H1535 *N-mpc / 3ms* (1×)

wheels (of God's throne-chariot)

This rare Aramaic word appears only in Daniel's vision of the Ancient of Days, describing the fiery wheels of the divine throne-chariot. The imagery evokes Ezekiel's vision of God's mobile throne, where wheels symbolize divine mobility and omnipresence. The multilingual evidence (Spanish 'ruedas', English 'wheels') confirms the mechanical, rotating sense central to this apocalyptic vision.

(1×) The wheels of God's throne are not merely transportation devices but symbols of divine sovereignty moving through history. Daniel 7:9 describes them as burning with fire, suggesting both majesty and judgment. The Aramaic plural form with possessive suffix ('its wheels') emphasizes that these belong to the throne itself, integral to the divine presence. **WHEELS AND WHEELWORK**

en: its-wheels | **es:** ruedas-de-él | **fr:** morceaux | **de:** [גלגלוהי] Dan 7:9

גֻּלְגֹּל H1536 *N-msc* (1×)

wheel (of a cart or threshing sledge)

This Hebrew term denotes the wheel of agricultural equipment, appearing in Isaiah's farming metaphor. The prophet uses the cart-wheel to illustrate God's measured approach to discipline—threshing grain requires skill, not brute force. Though the English gloss 'drives' reflects a verb, the underlying Hebrew refers to the wheel itself, crucial to the agricultural imagery.

(1×) Isaiah 28:28 employs this wheel in a parable about divine wisdom: God doesn't crush His people like grain under endless pressure. The wheel's controlled, purposeful motion represents calibrated judgment. The agricultural context connects to ancient Near Eastern threshing practices, where wheels separated chaff from grain without destroying the kernel. **WHEELS AND WHEELWORK**

en: and-he-drives | **es:** la-rueda-de | **fr:** [גלגל] | **de:** [גלגל] Isa 28:28

גִּלְגָּל H1537 *N-proper-fs* (41×)

Gilgal (multiple sites: 'circle of stones')

Multiple biblical locations bore this name, most famously the site near Jericho where Israel first camped after crossing Jordan and erected memorial stones. The name means 'circle' or 'wheel,' likely referring to stone circles at these sanctuary sites. Joshua 4-5 establishes Gilgal as Israel's first worship center in Canaan, where circumcision was renewed and Passover celebrated. Later texts mention a Gilgal in Benjamin's territory and possibly another in northern Israel. The prophets sometimes criticized Gilgal's corrupt worship. This name's popularity reflects the significance of circular stone monuments in ancient Israelite religion.

Gilgal (place name) (41×) A place name (primarily the Jordan valley site) meaning 'circle,' likely of memorial stones erected by Joshua (Joshua 4:19-20). All languages transliterate Gilgal unchanged, recognizing its status as a major biblical site. The etymology connects to the Hebrew root for 'roll,' which Joshua 5:9 exploits in a wordplay: 'I have rolled away the reproach of Egypt.' Multiple Gilgals in biblical geography reflect the name's association with sacred stone circles. **WHEELS AND WHEELWORK**

en: Gilgal, the-Gilgal, to-the-Gilgal | **es:** Gilgal, a-Gilgal, el-Gilgal | **fr:** Guilgal, le-Gilgal, le-Guilgal | **de:** Gilgal, der-Gilgal Deut 11:30; Josh 4:19; Josh 4:20; Josh 5:9; Josh 5:10

גֻּלְגֹּלֶת H1538 *Art / N-fs* (12×)

skull, head (bone structure)

This anatomical term appears primarily in violent contexts—battlefield deaths, executions, and Jael's famous tent-peg blow to Sisera's skull. The word specifically denotes the cranium or head bone rather than the head generally. Judges 9:53 describes a woman dropping a millstone on Abimelech's skull; 1 Chronicles 10:10 reports the Philistines fastening Saul's skull in the temple of Dagon. Most famously, 'Golgotha' derives from the Aramaic form meaning 'place of a skull.' The term's consistent association with death and violence made it apt for naming the crucifixion site.

1. head, poll (unit of counting) (9×) The skull or cranium in military and execution contexts. Judges, Samuel, Kings, and Chronicles use it when describing fatal head wounds or trophy-taking (enemy skulls displayed in temples). The Aramaic cognate gave rise to 'Golgotha' in the Gospels. Translations consistently render as 'skull' across languages, as the anatomical specificity (bone rather than flesh) matters for understanding the violent contexts—crushing blows, trophy displays, and the crucifixion site's name. **GEOGRAPHY AND SPACE**

en: by-their-heads, for-the-head, per-head | **es:** por-cabeza, por-cabezas-de-ellos, por-la-cabeza | **fr:** [לגלגלתם], par-leur-heads, per-tête | **de:** [לגלגלתם], durch-ihr-Haeupter, fuer-der-Haupt Exod 16:16; Exod 38:26; Num 1:2; Num 1:18; Num 1:20

2. skull (anatomical) (3×) The literal bony cranium or skull. In Judges 9:53 a woman fractures Abimelech's skull with an upper millstone, and in 2 Kings 9:35 Jehu's men find only Jezebel's skull, feet, and palms remaining after the dogs. First Chronicles 10:10 records Saul's skull fastened in the temple of Dagon. Multilingual evidence confirms the anatomical reading: Spanish 'cráneo,' Arabic 'jumjuma,' and Aramaic gulgaltā all point to the physical cranium. **FLESH AND BODY**

en: his-skull, the-skull | **es:** el-cráneo, su-cráneo | **fr:** [גלגלתו], le-skull, son-skull | **de:** [גלגלתו], der-skull, sein-skull Judg 9:53; 2Kgs 9:35; 1Chr 10:10

גֶּלֶד H1539 *N-msc / 1cs* (1×)

skin (human outer covering)

Job uses this word in his desperate lament, describing how he has sewn sackcloth over his skin. The cognates across Semitic languages (Arabic jild, Aramaic gildā) all point to the outer covering of the body. In Job's context, the skin represents his physical existence, now marked by suffering and ritual mourning—a boundary between his inner anguish and the world.

(1×) Job 16:15 presents a vivid image of mourning: sackcloth sewn onto skin. This isn't merely clothing but a visible marker of grief merged with the body itself. The skin here functions as the surface where Job's inner devastation becomes outwardly manifest. The multilingual glosses (Spanish 'piel', French 'peau') confirm the straightforward anatomical sense, though Job's usage carries profound symbolic weight—his very flesh has become an altar of sorrow. **SKIN AND LEATHER**

en: my-skin | **es:** mi-piel | **fr:** mon-peau-moi | **de:** [גלדי] Job 16:15

גָּלָה H1540 *Art / V-Qal-QalPassPrtcpl-ms* (186×)

uncover, reveal, go into exile — verb of exposure and displacement: literal (nakedness, covering) or abstract (secrets, divine truth); causative stems = exile

This verb (186×) operates across a spectrum from physical uncovering to revelatory disclosure to forced displacement. In Qal it means 'go into exile' or 'reveal'; Piel means 'uncover' (especially nakedness) or 'make known' (secrets); Hifil means 'cause to go into exile, deport'; Nifal means 'be revealed, appear'. The semantic bridge from 'uncover' to 'exile' likely reflects the idea of being stripped away from homeland. Arabic ر (emigrate, uncover), Korean 드러내다 (reveal) and 유배가다 (exile), Spanish descubrir/revelar and desterrar/deportar all mirror this polysemy. Multilingual evidence shows exposure and displacement clustering in distinct but related semantic zones.

1. Piel: uncover or strip bare (40×) Piel 'uncover, strip bare' (40×) is the factitive sense: physically removing a covering, exposing nakedness, or stripping something bare. Arabic ، Korean 벗기다/드러내다, Hindi उघाड़ना, Spanish descubrir. Concentrated in Leviticus 18 ('You shall not uncover the nakedness of…' 18:6–18) and Ezekiel 16, 23. Also metaphorical: uncovering the foundation (Hab 3:13), uncovering the shield (Isa 22:6). Multilingual glosses clearly focus on physical exposure. **REVEALING AND DISCLOSING**
en: he-uncovered, to-uncover, uncover | **es:** descubrirás, descubrió, para-descubrir | **fr:** découvrir, il-découvrit, à-découvrir | **de:** aufdecken, er-deckte-auf, zu-aufdecken Lev 18:6; Lev 18:7; Lev 18:8; Lev 18:9

2. Hifil: exile or deport (38×) Hifil 'exile, deport' (38×) is causative: forcibly sending into captivity or removing a population. Arabic ى/ي, Korean 사로잡아 갔다/추방했다, Swahili kupeleka uhamishoni, Spanish deportar/desterrar. Assyrian and Babylonian deportations dominate: 2 Kgs 15:29, 17:6, 17:11, 24:14–15, 25:11; Jer 52:15; Amos 5:27. The semantic link to 'uncover' may be 'strip away from homeland', though some see two homonyms. **REVEALING AND DISCLOSING**
en: I-exiled, and-he-exiled, exiled | **es:** Y-deporto, Y-deportó, deportaron | **fr:** et-il-exila, exila, ils-exila | **de:** der-offenbarte, er-fuehrte-ins-Exil, offenbaren 2Kgs 15:29; 2Kgs 16:9; 2Kgs 17:6; 2Kgs 17:11; 2Kgs 17:26

3. Nifal: be revealed or appear (33×) Nifal 'be revealed, appear' (33×) is reflexive-passive: being uncovered, manifested, or disclosed—often of divine self-revelation. Arabic ـَّ, Korean 드러나다/나타나다, Spanish ser-revelado/manifestarse. God 'revealed Himself' to Abraham (Gen 35:7), to Samuel (1 Sam 3:21), 'the LORD's arm is revealed' (Isa 53:1). Also human shame 'being uncovered' (Isa 47:3) or secrets 'being exposed' (Jer 11:20). **REVEALING AND DISCLOSING**
en: I-revealed-Myself, Will-be-uncovered, and-shall-be-exposed | **es:** Será-descubierta, Y-fue-revelado, Y-se-descubrieron | **fr:** comme-découvrant-de, découvrant-de, découvrir | **de:** ich-offenbarte-Myself, offenbaren, offenbarte Gen 35:7; Exod 20:26; Deut 29:29; 1Sam 2:27

4. Qal: go into exile (22×) Qal 'go into exile' (22×) is intransitive: departing into captivity. Arabic ـُ, Korean 유배가다/포로로 갔다, Spanish ir-al-exilio. Participle גּוֹלָה means 'exile, one in exile' (Isa 49:21, 2 Kgs 24:14, Jer 28:6). Judg 18:30 marks the beginning of Dan's exile; 2 Kgs 17:23 Israel's exile; Isa 5:13 'my people go into exile for lack of knowledge'. Multilingual glosses distinguish this intransitive sense from Hifil causative (sense 2). **REVEALING AND DISCLOSING**
en: She-has-gone-into-exile, an-exile, and-he-exiled | **es:** Ha-ido-al-exilio, ciertamente, desterrada | **fr:** et-fut-exila, et-il-exila, et-révéler | **de:** ein-verbanne, er-offenbart, exile-von Judg 18:30; 2Sam 15:19; 2Kgs 17:23; 2Kgs 25:21; Isa 5:13

5. Piel: reveal or make known (16×) Piel 'reveal, make known' (16×) extends the uncovering metaphor to abstract disclosure: revealing secrets, making divine truths known. Arabic ـّ (abstract), Korean 드러내다/밝히다, Spanish revelar. Job 12:22 'He reveals deep things', Ps 98:2 'the LORD has made known His salvation', Prov 11:13 'a talebearer reveals secrets', Dan 2:22, 28, 29, 47 (Aramaic cognate). Clearly differentiated by abstract objects: חָכְמָה, סוֹד, צְדָקָה. **REVEALING AND DISCLOSING**
en: He-will-uncover, I-have-revealed, I-have-uncovered | **es:** El-que-descubre, Revelarán, Y-descubriré | **fr:** découvrir, et-révéler, révéler | **de:** Rolle, offenbaren, offenbarte Job 12:22; Job 20:27; Ps 98:2; Prov 11:13; Prov 25:9

6. Qal: reveal or disclose (15×) Qal 'reveal, disclose' (15×) is transitive Qal with abstract object: uncovering information, secrets, or divine will. Arabic ، Korean 드러내다, Swahili kufunua, Spanish revelar. Classic instances: 'If the LORD does not reveal to me' (1 Sam 20:12–13), 'the LORD revealed it to me' (1 Sam 9:15, 2 Sam 7:27), Ruth 4:4 'I will uncover your ear'. Multilingual evidence shows this overlaps with Piel sense 5 but remains Qal stem. **REVEALING AND DISCLOSING**
en: He-opens, I-will-uncover, and-I-will-reveal | **es:** El-que-revela-, Y-abre, descubrirá | **fr:** découvrir, découvrit, et-découvrir | **de:** Verbannung, eins-offenbarend, er-offenbart Ruth 4:4; 1Sam 9:15; 1Sam 20:2; 1Sam 20:12; 1Sam 20:13

7. Hofal: be exiled or deported (7×) Hofal 'be exiled, be deported' (7×) is passive of Hifil: being forcibly carried into exile by an external agent. Arabic ـُ passive, Korean 잡혀갔다/유배당한. All occurrences involve the Babylonian exile: 1 Chr 9:1, Esth 2:6 (Mordecai's ancestors), Jer 13:19 (Judah 'wholly carried into exile'). Multilingual glosses sometimes merge this with sense 2, but the passive stem is distinct. **REVEALING AND DISCLOSING**
en: is-exiled, the-ones-being-exiled, was-exiled | **es:** fue-deportada, fue-desterrado, fueron-deportados | **fr:** révéler | **de:** der-offenbarte, offenbaren, offenbarte 1Chr 9:1; Esth 2:6; Jer 13:19

8. Qal passive participle: open, uncovered (7×) Qal passive participle 'open, uncovered' (7×) describes a state of openness or exposure—adjectival. Arabic ـُوف, Korean 열린/드러난, Swahili wazi, Spanish abierto. Balaam's oracle: 'whose eyes are opened' (Num 24:4, 16), Esther's edict 'copy of the writing was to be openly published' (Esth 3:14, 8:13), Prov 27:5 'open rebuke is better than hidden love'. Distinct from active senses by stative quality. **REVEALING AND DISCLOSING**
en: and-uncovered, open, the-open | **es:** abierta, el-abierto, revelada | **fr:** découvrir, et-découvrit, révéler | **de:** Rolle, offenbaren, offenbarte Num 24:4; Num 24:16; Esth 3:14; Esth 8:13; Prov 27:5

9. Qal: depart or vanish (6×) Qal 'depart, vanish' (6×) is intransitive Qal meaning to go away, disappear, or be removed—not exile proper but general departure. Arabic ـَ/ـُ, Korean 떠나다/사라지다, Spanish partió/se-fue. Ichabod: 'the glory has departed' (1 Sam 4:21–22), Job 20:28 'the increase of his house will depart', Prov 27:25 'the hay is removed', Isa 24:11 'all joy has vanished'. Clearly distinct from exile by context. **REVEALING AND DISCLOSING**
en: departed, departs, is-carried-away | **es:** Se-irá, Se-va, partió | **fr:** découvrir, partit, révéler | **de:** departed, offenbarte 1Sam 4:21; 1Sam 4:22; Job 20:28; Prov 27:25; Isa 24:11

10. Hitpael: uncover oneself (2×) Hitpael 'uncover oneself' (2×) is reflexive: exposing or uncovering oneself, often shamefully. Arabic ـّ reflexive, Korean 벗겨졌다, Spanish se-descubrió. Gen 9:21: Noah 'uncovered himself within his tent'; Prov 18:2: a fool 'delights in uncovering his own heart' (or 'exposing his own mind'). Multilingual evidence confirms reflexive semantics. Very rare. **REVEALING AND DISCLOSING**
en: and-uncovered-himself, in-revealing | **es:** en-descubrir, y-se-descubrió | **fr:** dans-découvrir, et-découvrit-lui-même | **de:** offenbarte, und-entblößte-sich Gen 9:21; Prov 18:2

גָּלָא H1541 *V-Nifal-Perf-3ms* (9×)

exile, captivity (state of being uncovered/removed)

The noun form of 'uncover,' this term specifically denotes exile or captivity—the state of being removed from one's land. It appears frequently in prophetic literature announcing or describing the Babylonian deportation. Ezekiel uses it extensively; Amos speaks of Israel going 'into exile beyond Damascus.' The word captures exile's essence: Israel 'uncovered' or 'exposed,' stripped from the land that clothed their covenant identity. Later Jewish usage made it a technical term for diaspora existence, maintaining the image of displacement and exposure even centuries after the return.

1. to reveal, disclose (Aramaic) (7×) The condition of exile or captivity, especially the Babylonian deportation but also Assyrian and later dispersions. Prophetic texts employ it to warn of coming judgment (Amos 1:5) or lament its fulfillment (Lamentations). The root meaning 'uncovering' adds theological depth: exile strips away the land-covenant security, leaving Israel exposed among nations. Post-biblical Hebrew made it the standard term for diaspora existence, preserving the biblical metaphor. **REVEALING AND DISCLOSING**
en: and-Revealer-of, and-the-Revealer-of, revealing | **es:** fue-revelado, me-fue-revelado, que-revela | **fr:** et-révéler, révéler | **de:** [גלא], [גלי], [וגלא] Dan 2:19; Dan 2:22; Dan 2:28; Dan 2:29; Dan 2:30

2. to exile, carry into captivity (Hifil) (2×) To exile or carry into captivity – Haphel (Aramaic causative) perfect form hagli, attested in Ezra 4:10 and 5:12. Refers to the Babylonian deportation: Nebuchadnezzar 'exiled' the people of Judah to Babylon. English renders 'exiled,' Spanish 'desterro' (banished). Though sharing the root galah ('to uncover') with the revelatory sense, this meaning develops from the idea of 'uncovering' a land – stripping it of its

inhabitants. The domain shift from cognition (revealing) to forced movement (deportation) is one of the more dramatic semantic splits in biblical Aramaic. **REVEALING AND DISCLOSING**
en: exiled | **es:** desterró | **fr:** [הגלי] | **de:** [הגלי] Ezra 4:10; Ezra 5:12

גִּלֹה H1542 *Prep-m / N-proper-fs* (2×)
Giloh (David's hometown in Judah)
This town in Judah's hill country appears in Joshua 15:51's territorial list and gains tragic prominence as Ahithophel's hometown. Second Samuel 15:12 identifies Ahithophel as 'the Gilohite,' and his betrayal of David—joining Absalom's revolt—carries geographical irony since both he and David came from Judahite towns. The name may derive from roots meaning 'exile' or 'uncovering,' though such etymologies remain speculative. The site's exact location remains debated, though proposed identifications place it in the Hebron highlands near David's early power base.

(2×) A town in Judah's hill country (Joshua 15:51), most notable as Ahithophel's hometown (2 Samuel 15:12). All languages preserve the proper name (Giloh/Guilo) through transliteration. The geographical detail gains narrative significance through the Ahithophel connection: David's trusted counselor who betrayed him came from David's own tribal territory, deepening the treachery. Archaeological identification remains uncertain despite proposals in the Hebron region. **PERSONAL NAMES**
en: and-Giloh, from-Giloh | **es:** de-Guiló, y-Guiló | **fr:** de-Giloh, et-Giloh | **de:** und-Giloh, von-Giloh Josh 15:51; 2Sam 15:12

גָּלָה H1543 *Conj-w / N-fs* (15×)
Bowl, basin (rounded vessel); spring, water source — a concave receptacle whether crafted or natural
The noun גָּלָה refers to a rounded, concave vessel or receptacle, branching into two environments: crafted bowls and natural springs. In Solomon's temple, the גְּלֹת are the bowl-shaped capitals crowning the bronze pillars Jachin and Boaz (1 Kgs 7:41-42), and in Zechariah's lampstand vision, the גָּלָה is the oil reservoir feeding the seven lamps (Zech 4:2-3). The golden bowl of Ecclesiastes 12:6 is part of a haunting death allegory. The other branch denotes natural springs: when Achsah asks Caleb for a blessing, she receives the 'upper and lower springs' — the גֻּלֹת of Josh 15:19 and Judg 1:15.

1. bowl, basin (9×) A bowl, basin, or rounded vessel — an artificial receptacle used in temple architecture, lampstands, and symbolic imagery. In 1 Kgs 7:41-42 (paralleled in 2 Chr 4:12-13), the two bowl-shaped capitals (גְּלֹת) surmount the pillars before the temple, covered with pomegranate nets. In Zech 4:2-3, the golden גָּלָה sits atop the menorah as its oil reservoir, feeding the lamps — multilingual glosses render this as 'bowl,' 'depósito,' and 'copa.' The golden bowl of Eccl 12:6 (גֻּלַּת הַזָּהָב) shatters in a famous metaphor for death. The root connection to גלל ('to roll') suggests the rounded, globular shape common to all these vessels. **GEOGRAPHY AND SPACE**
en: and-bowls-of, and-its-bowl, and-the-bowls | **es:** copa-de, el-depósito, esferas-de | **fr:** [גלות], [והגלות], bowls-de | **de:** [גלות], [גלת], [וגלה] 1Kgs 7:41; 1Kgs 7:42; 2Chr 4:12

2. spring, water source (6×) A spring, fountain, or natural water source. In Josh 15:19 and the parallel Judg 1:15, Achsah asks her father Caleb for land and receives 'upper springs and lower springs' (גֻּלֹת עִלְּיוֹת and גֻּלֹת תַּחְתִּיּוֹת). These are natural water sources in the Negev, essential for survival in arid territory. Spanish 'fuentes' and 'manantiales,' French 'sources,' and German 'Quellen' all confirm a distinct spring-meaning, well separated from the architectural bowl sense. The common thread is the idea of a basin-shaped depression — whether carved by human hands or hollowed by water. **GEOGRAPHY AND SPACE**
en: -the-springs-of, springs-of | **es:** fuentes, fuentes-de, manantiales | **fr:** -les-sources-de, sources-de | **de:** -der-Quellen-von, Quellen-von Josh 15:19; Judg 1:15

גִּלּוּל H1544 *N-mpc* (48×)
idols — a contemptuous term for false gods, from a root suggesting dung or shapeless blocks
Gillulim is the Hebrew Bible's most disdainful word for idols, carrying an etymological sting: the root is likely related to gelel ('dung'), making these objects literally 'dung-things' or 'filthy blocks.' Of its 48 occurrences, a remarkable 39 appear in Ezekiel, where the prophet wields the term like a rhetorical weapon against Israel's persistent idolatry (Ezek 6:4-6, 9, 13; 8:10; 14:3-7; 20:7-39). Outside Ezekiel, it appears in the Holiness Code's warning (Lev 26:30), the narrator's verdict on Jeroboam's and Manasseh's reigns (1 Kgs 15:12; 21:26; 2 Kgs 17:12; 21:11, 21), and Jeremiah's oracle against Babylon's 'idols' (Jer 50:2). The choice of gillulim over other idol-words (like pesel or atsav) is always polemical — it does not describe what idols look like but declares what they are worth. Spanish 'idolos,' French 'idoles,' and German 'Gotzen' translate the referent but inevitably lose the scatological contempt embedded in the Hebrew.

idols (contemptuous) (48×) A polemical, contemptuous designation for false gods and their images, etymologically evoking dung (gelel) or shapeless logs to express visceral disgust. Overwhelmingly an Ezekielian term (39 of 48 occurrences), wielded as the prophet's characteristic weapon against Israel's idolatry — from the initial command to destroy the gillulim on the high places (Ezek 6:4-6) through the vision of abominations in the temple (Ezek 8:10) to the retrospective indictment of the wilderness generation (Ezek 20:7-31). Outside Ezekiel, it marks Levitical curses (Lev 26:30), editorial judgments on apostate kings (1 Kgs 15:12; 2 Kgs 21:11, 21; 23:24), and Jeremiah's taunt against Babylon (Jer 50:2). All 48 occurrences serve this single contemptuous-polemical sense. **IDOLS AND IMAGES**
en: idols-of, idols-of-them, idols-their | **es:** los-ídolos, sus-ídolos, ídolos-de | **fr:** idoles-de, le-idoles, leurs-idoles | **de:** Goetze, der-Goetzen, ihre-Goetzen Lev 26:30; Deut 29:17; 1Kgs 15:12; 1Kgs 21:26; 2Kgs 17:12

גְּלוֹם H1545 *Prep-b / N-mpc* (1×)
wrapping, luxurious garment or mantle
This Persian loanword denotes expensive woven garments, appearing in Ezekiel's catalog of Tyre's luxury trade. The 'garments of blue' were prized commodities in ancient Mediterranean commerce. The word's Persian origin (through Aramaic) reflects the international nature of Tyre's mercantile empire, where exotic textiles from across the Near East changed hands.

(1×) Ezekiel 27:24 lists these blue mantles among Tyre's treasures—bound cords and cedar chests filled with textile wealth. The Persian loanword signals these weren't local products but imported luxury goods. The multilingual evidence shows translators grappling with this rare term: some render it generically as 'garments' or 'clothing', while the Hebrew emphasizes the wrapping or enfolding quality of these valuable textiles. **GEOGRAPHY AND SPACE**
en: with-garments-of- | **es:** en-mantos-de | **fr:** vêtement | **de:** [בגלומי] Ezek 27:24

גָּלוּת H1546 *Conj-w / N-fsc* (15×)
Exile, captivity; collectively, the community of deportees carried away from their homeland
A feminine noun capturing both the bitter condition of forced displacement and the people who endure it. In its abstract sense it marks the onset of captivity — Ezekiel dates his visions by 'the year of our exile' (Ezek 1:2; 33:21; 40:1), and Jeconiah's release is reckoned from his exile year (2 Kgs 25:27). In its collective sense it names the exiled community itself: 'the exiles of Judah' whom God promises to restore (Jer 24:5; 28:4; 29:22), or 'my exiles' whom the LORD declares free through Cyrus (Isa 45:13). Amos indicts Philistia and Tyre for trafficking entire exile-communities (Amos 1:6, 9).

exile, captivity, exiled community (15×) The state or condition of exile and captivity, and by metonymic extension the collective body of deportees. Used absolutely for the experience of banishment (2 Kgs 25:27; Ezek 1:2; 33:21), in construct chains for specific exiled groups ('exiles of Judah,' Jer 24:5; 'exiles of Cush,' Isa 20:4), and with divine suffixes for Yahweh's own displaced people (Isa 45:13).

All six target languages converge on a single meaning: exile/captivity (spa 'cautividad', fra 'exil', deu 'Verbannung'). GEOGRAPHY AND SPACE
en: an-exile, and-My-exiles, and-exiles-of | **es:** Y-los-cautivos-de, cautiverio-de, cautividad | **fr:** Et-l'exil, de-exile-de, et-exil | **de:** Und-die-Verbannung, Verbannung, [לגלות] 2Kgs 25:27; Isa 20:4; Isa 45:13; Jer 24:5; Jer 28:4

גְּלִי H1547 *N-fsd* (4×)
Exile, captivity (Aramaic); the state of being deported or the community of exiles.
An Aramaic noun found exclusively in the later biblical books, referring to the condition of exile or the exiled community itself. In Ezra 6:16 the 'sons of the exile' (bene galuta) celebrate the temple dedication, marking their identity as a restored deportee community. Daniel uses the term to identify Daniel himself as one brought from Judah's exile (Dan 2:25; 5:13; 6:13). It is the Aramaic cognate of the Hebrew golah, and the Spanish rendering 'cautiverio/exilio' and English 'exile' preserve the dual nuance of both the state and the people.

(4×) Exile or captivity — the condition of forced displacement, or collectively the community of deportees. Appears only in Aramaic portions of Scripture (Ezra 6:16; Dan 2:25; 5:13; 6:13). The emphatic form galuta parallels Hebrew golah. English 'exile' and Spanish 'cautiverio' both reflect the term's range from abstract state to concrete group identity. GEOGRAPHY AND SPACE
en: the-exile | **es:** el-cautiverio, el-exilio-de | **fr:** [גלותא] | **de:** [גלותא] Ezra 6:16; Dan 2:25; Dan 5:13; Dan 6:13

גָּלַח H1548 *Conj-w | V-Piel-ConjPerf-3ms* (23×)
To shave (hair, beard, head); to be shaved (passive); to shave oneself (reflexive)
The verb גָּלַח encompasses the act of shaving in all its ritual and narrative dimensions across the Hebrew Bible. Levitical law prescribes elaborate shaving protocols for purification after skin disease (Lev 14:8-9) and for the Nazirite vow's completion (Num 6:9-18). It appears in dramatic narrative moments too — Joseph shaved before appearing before Pharaoh (Gen 41:14), and Delilah had Samson's locks shaved off (Judg 16:19). The three stems (Piel active, Pual passive, Hitpael reflexive) neatly distinguish who performs the shaving and upon whom.

1. shave (active, Piel) (18×) Active shaving in the Piel stem: to shave someone's hair, beard, or body hair. This is the primary sense (18 occurrences), covering ritual purification (Lev 14:8-9, the leper's cleansing), Nazirite regulations (Num 6:9, 18), and narrative events like Joseph's preparation before Pharaoh (Gen 41:14) and the humiliation of David's envoys (2 Sam 10:4). Spanish 'rasurar/afeitar/rapar' and English 'shave/shaved' consistently render straightforward active shaving. CUTTING AND SEVERING
en: and-he-shall-shave, and-he-shaved, and-he-shaved-it | **es:** afeitará, cortaba, lo-rasurará | **fr:** [ויגלחם], [יגלח], et-devra-shave | **de:** [ויגלחם], [יגלח], [ויגלחו] Gen 41:14; Lev 13:33; Lev 14:8; Lev 14:9

2. be shaved (passive, Pual) (3×) Passive being-shaved in the Pual stem: to have one's hair removed by another's agency. Three occurrences capture this voice: Samson confesses 'if I am shaved, my strength will leave me' (Judg 16:17), the notice that his head 'had been shaved' (Judg 16:22), and the mourners at Mizpah with 'shaven beards' (Jer 41:5). Arabic ـَّ (passive) and Spanish 'fue rapado' confirm the passive morphology across translations. GEOGRAPHY AND SPACE
en: I-am-shaved, it-was-shaved, shaven-of | **es:** afeitados, fue-rapado, fuera-rapado | **fr:** [מגלחז], il-était-rasa, je-suis-rasa | **de:** [מגלחז], es-war-shaved, ich-bin-shaved Judg 16:17; Judg 16:22; Jer 41:5

3. shave oneself (reflexive, Hitpael) (2×) Reflexive shaving in the Hitpael stem: to shave oneself, without another's agency. Two occurrences mark this voice: the law of the quarantined person who 'shall shave himself' (Lev 13:33 in certain constructions) and the Nazirite's own shaving after the peace offering (Num 6:19). Spanish 'se afeitara/rasurarse el' with reflexive pronouns and Swahili's mediopassive '-tanyolewa' confirm the self-directed action. CUTTING AND SEVERING
en: and-he-shall-shave-himself, his-shaving | **es:** Y-se-afeitará, rasurarse-él | **fr:** et-il-devra-shave-lui-même, son-shaving | **de:** sein-shaving, und-er-soll-shave-sich-selbst Lev 13:33; Num 6:19

גְּלָיוֹן H1549 *Conj-w* (2×)
tablet, mirror; possibly polished metal surfaces or fine gauze garments
This rare noun appears in two distinct contexts with possible meanings. In Isaiah 8:1, God instructs the prophet to 'take a large tablet' for writing a prophetic inscription. In Isaiah 3:23, it occurs in a list of luxury items worn by wealthy women, interpreted either as polished metal mirrors or as translucent, gauze-like garments. Ancient versions diverged on the meaning, reflecting genuine interpretive uncertainty.

(2×) A term denoting either a writing surface or a reflective/transparent object. As a tablet (Isaiah 8:1), it serves as a medium for public prophetic inscription, described as 'large' (gadol). In the context of feminine adornment (Isaiah 3:23), it may refer to polished metal mirrors (so Targum and Vulgate) or fine, see-through fabrics (so Septuagint). The Hebrew root may relate to revealing or uncovering, which could support either interpretation depending on context. WRITING AND SCRIPTURE
en: and-the-mirrors, tablet | **es:** Y-los-espejos, tablilla | **fr:** [גליון], [והגלינים] | **de:** [גליון], [והגלינים] Isa 3:23; Isa 8:1

גָּלִיל H1550a *N-mp* (2×)
folding, turning; describing hinged door leaves
This adjective describes the folding or turning mechanism of door leaves in Solomon's temple. The term appears twice in the description of the inner sanctuary's cypress doors, each with two leaves that could fold or turn. The word captures the architectural innovation of hinged, bi-folding doors in the temple's construction.

(2×) An adjective meaning 'folding' or 'turning,' used to describe the movable leaves (panels) of doors. Both occurrences in 1 Kings 6:34 refer to the same architectural feature: 'two leaves of the one door were folding, and two leaves of the other door were folding.' The root relates to rolling or revolving motion, suggesting doors that could pivot or fold back upon themselves, rather than swinging on simple hinges. WHEELS AND WHEELWORK
en: folding | **es:** plegables | **fr:** pliant | **de:** folding 1Kgs 6:34

גָּלִיל H1550b *N-mpc* (2×)
cylinder, rod; cylindrical supports or ornamental posts
This noun denotes cylindrical objects, appearing in two poetic contexts. In Esther 1:6, it describes silver rods or posts supporting the rich hangings of Ahasuerus's palace courtyard. In Song of Songs 5:14, it's used metaphorically of the beloved's hands, likened to 'cylinders of gold set with topaz'—possibly referring to fingers adorned with rings or the cylindrical form of the hands themselves.

(2×) A noun meaning cylinder, rod, or cylindrical post. The term appears in construct forms describing ornamental or structural elements. In Esther 1:6, 'rods of silver' (alongside marble pillars) support expensive fabrics in a royal setting. In Song 5:14, 'cylinders of gold filled with topaz' provides a luxurious simile for the beloved's hands, suggesting either finger rings on cylindrical fingers or hands shaped like decorated rods. The root relates to rolling or circular motion, emphasizing the round, tubular shape. GEOGRAPHY AND SPACE
en: rods-of | **es:** cilindros-de | **fr:** [גלילי], des-cylindres | **de:** [גלילי] Esth 1:6; Song 5:14

גָּלִיל H1551 *Prep-b* (6×)
Galilee; the northern district of Israel, a region associated with

the nations and the tribes of Naphtali and Zebulun
A geographical term derived from the Hebrew root meaning 'circuit' or 'district,' used exclusively as a proper name for the northern region of Israel known as Galilee. The area was home to a mixed population, earning the epithet 'Galilee of the nations' (Isa 9:1). All six occurrences refer to the same territory, appearing with the preposition 'in' and the definite article in formulaic phrases such as 'Kedesh in Galilee' (Josh 20:7; 1 Chr 6:76) and 'the land of Galilee' (1 Kgs 9:11).

Galilee (region) (6×) The proper geographical name for the northern district of Israel, centered in the tribal territory of Naphtali. The Hebrew גָּלִיל literally means 'circuit' or 'ring,' reflecting the region's bounded, rolling terrain. All six biblical occurrences use prepositional forms ('in the Galilee'), as reflected in the multilingual glosses: Spanish 'en-Galilea,' English 'in-the-Galilee.' Key passages include the designation of Kedesh as a city of refuge 'in Galilee' (Josh 20:7) and Solomon's cession of twenty cities in 'the land of Galilee' to Hiram (1 Kgs 9:11). **GALILEE REGION NAME**
en: Galilee-of, in-the-Galil, in-the-Galilee | **es:** Galil-de, en-Galilea, en-el-Galil | **fr:** [בגליל], [גליל], dans-le-Galil | **de:** [בגליל], [גליל], der-Galil Josh 20:7; Josh 21:32; 1Kgs 9:11; 2Kgs 15:29; 1Chr 6:76

גְּלִילָה H1552 *N-fpc* (5×)
Region, district, circuit; a territory or bounded area, often used of the regions belonging to the Philistines or along the Jordan.
A feminine noun meaning 'region,' 'district,' or 'circuit,' derived from the root galal ('to roll, turn'). It designates a bounded territory or administrative district. In Josh 13:2 and Joel 3:4 (Hebrew 4:4), 'all the regions of the Philistines' marks territory yet to be conquered. Josh 22:10–11 uses it for the region along the Jordan where the eastern tribes built their controversial altar. Ezek 47:8 refers to 'the eastern region' in the visionary geography. Notably, the related form galil gives us the name 'Galilee'—the 'circuit' of the nations—showing how a common noun became a famous proper name.

(5×) A district, region, or bounded territory, often in the plural construct to designate the territories belonging to a people or bordering a geographic feature. Josh 13:2 and Joel 3:4 speak of 'all the regions of the Philistines' as unconquered territory. Josh 22:10–11 identifies the 'regions of the Jordan' where the altar dispute occurred. Ezek 47:8 uses the singular with the article for 'the eastern region' in eschatological geography. Spanish 'distritos' and 'regiones' together capture the administrative and geographic senses. The related form galil became the proper name Galilee (2 Kgs 15:29), illustrating how 'circuit/region' became a famous toponym. **GEOGRAPHY AND SPACE**
en: regions-of, the-region | **es:** distritos-de, la-región, regiones-del | **fr:** [גלילות], [הגלילה], regions-de | **de:** [גלילות], [הגלילה], regions-von Josh 13:2; Josh 22:10; Josh 22:11; Ezek 47:8; Joel 3:4

גְּלִילוֹת H1553 *N-proper-fs* (1×)
Geliloth (place on Benjamin-Judah border)
This place name means 'circles' or 'stone circles', marking a boundary point between Benjamin and Judah. The name likely refers to ancient stone markers, perhaps megalithic circles that served as territorial landmarks. The site's exact location is lost, though it appears related to Gilgal, another circle-stone location. Ancient border markers often used visible stone formations that lasted generations.

(1×) Joshua 18:17 places Geliloth on the tribal boundary, its name suggesting a visible landmark—circles of stones that travelers would recognize. The multilingual consistency (English/Spanish/French all transliterate) reflects that this is a proper noun, a specific geographic marker. The Hebrew plural form indicates multiple circles or a circular arrangement, typical of Bronze Age boundary stones that established territorial claims in the Promised Land. **GEOGRAPHY AND SPACE**
en: Geliloth | **es:** Gelilot | **fr:** Geliloth | **de:** Geliloth Josh 18:17

גַּלִּים H1554 *N-proper-fs* (2×)
Gallim, a place north of Jerusalem, home of Palti and mentioned in Isaiah's oracle
Gallim (meaning 'heaps') was a town located north of Jerusalem, somewhere along the invasion route described in Isaiah's oracle against Assyria. It appears as the hometown of Palti, to whom Saul gave his daughter Michal after David fled. Isaiah personifies the town as 'daughter of Gallim,' urging her to cry out as the enemy approaches.

(2×) A place name designating a town in Benjamin's territory north of Jerusalem. First Samuel 25:44 identifies it as Palti's hometown (Michal was given to 'Palti from Gallim'), while Isaiah 10:30 includes it in the prophetic invasion route approaching Jerusalem, with the city personified as 'daughter of Gallim' called to raise her voice in alarm. The name means 'heaps' or 'ruins,' possibly referring to topographical features. **PERSONAL NAMES**
en: Gallim, from-Gallim | **es:** Galim, de-Galim | **fr:** [גלים], de-Gallim | **de:** [גלים], von-Gallim 1Sam 25:44; Isa 10:30

גָּלְיָת H1555 *N-proper-ms* (6×)
Goliath; the Philistine giant of Gath, champion defeated by David
The personal name of the famous Philistine warrior from Gath who stood as champion against Israel's army. Goliath is described as a giant whose height and armor made him a fearsome opponent. David's defeat of Goliath with a sling and stone (1 Sam 17) became one of the most iconic narratives in Scripture. An intriguing textual note arises from 2 Samuel 21:19, which attributes the slaying of Goliath to Elhanan, while 1 Chronicles 20:5 harmonizes by stating Elhanan killed Goliath's brother Lahmi.

Goliath (6×) The proper name of the Philistine giant from Gath, the foremost champion of the Philistine army. The name may derive from a root meaning 'conspicuous' or 'exile.' Multilingual renderings are remarkably consistent (Spanish 'Goliat,' French and German 'Goliath'), reflecting the name's wide familiarity. All six occurrences cluster around the David narratives (1 Sam 17:4, 23; 21:10; 22:10) and the parallel accounts of David's warriors (2 Sam 21:19; 1 Chr 20:5). **PERSONAL NAMES**
en: Goliath, Golyat | **es:** Goliat, Golyat | **fr:** Goliath, [גלית] | **de:** Goliath, [גלית] 1Sam 17:4; 1Sam 17:23; 1Sam 21:10; 1Sam 22:10; 2Sam 21:19

גָּלַל H1556 *Conj-w / V-Nifal-ConjPerf-3cp* (18×)
To roll, roll away; reflexively, to wallow; idiomatically, to commit or entrust one's way to God; to roll up or fold together.
Galal is a wonderfully physical verb — the heavy thud of a stone being rolled from a well-mouth or across a cave entrance is its home territory (Gen 29:3, 8, 10; Josh 10:18). But Hebrew presses this concrete image into surprising service. The psalmist 'rolls' his way upon the LORD (Ps 37:5; Prov 16:3), using the weight-transfer of stone-rolling as a metaphor for entrusting burdens to God. Warriors wallow in blood (2 Sam 20:12), the heavens are 'rolled up' like a scroll (Isa 34:4), and justice 'rolls down' like waters (Amos 5:24). The multilingual evidence maps these extensions beautifully: Spanish shifts from rodar ('roll') to encomendar ('commit/entrust') to enrollar ('roll up'), Korean from 굴리다 ('roll a stone') to 말리다 ('wind/fold up'), and Arabic from dahraj ('roll') to tawa ('fold'). Each language treats these as distinct senses, confirming what the Hebrew already shows through its stem variations.

1. roll physically (8×) Qal and Piel of physical rolling: the basic act of rolling an object, especially a stone — the largest cluster at 8 occurrences. Jacob's shepherds roll the stone from the well (Gen 29:3, 8, 10); Joshua commands rolling stones against the cave mouth (Josh 10:18); the reproach of Egypt is 'rolled away' at Gilgal (Josh 5:9, with the place-name punning on the verb); whoever rolls a stone, it will come back on him (Prov 26:27). Spanish rodar, Hindi lurhkana, Arabic dahraj, Korean 굴리다, and Swahili viringisha all consistently select concrete stone-rolling vocabulary, confirming this as the core physical sense from which all extensions derive. **RELEASE AND MOVEMENT**

en: I-have-rolled-away, and-I-will-roll-you-down, and-one-who-rolls | **es:** Rodad-, quité, rodad | **fr:** [וגלגלתיך], et-roll, et-rolled | **de:** [וגלגלתיך], [וגלל], ich-haben-rolled-weg Gen 29:3; Gen 29:8; Gen 29:10; Josh 5:9; Josh 10:18

2. wallow, roll oneself (4×) Hitpael and Pual reflexive: to wallow or roll oneself, typically in dust, ashes, or blood — the self-directed physical extension. Amasa 'wallowed in blood' in the road (2 Sam 20:12); the garments of war are 'rolled in blood' (Isa 9:5); Job's companions 'roll upon' him in successive waves of accusation (Job 30:14). Spanish revolcarse ('to wallow'), Arabic mutamarrig ('wallowing'), and Hindi lot raha tha ('was rolling about') all select dedicated reflexive-rolling vocabulary distinct from transitive stone-rolling. The Hitpael and Pual stems grammatically mark the reflexive action, and the translations confirm the semantic distinction. RELEASE AND MOVEMENT

en: rolled, rolling, they-roll-on | **es:** para-revolcarse, revolcado, revolcándose | **fr:** [מגוללה], rolling, rouler | **de:** [התגלגלו], [מגוללה], rolling Gen 43:18; 2Sam 20:12; Job 30:14; Isa 9:5

3. commit, entrust (3×) Qal imperative in idiomatic metaphor: to commit or entrust one's way, works, or burden to God — rolling the weight of one's concerns onto the LORD. 'Commit your way to the LORD' (Ps 37:5); 'commit your works to the LORD' (Prov 16:3); the taunt at the cross 'He committed himself to the LORD' (Ps 22:8, reading with the versions). The metaphorical leap is enormous but grounded in the physicality of transferring a heavy load. Spanish encomendar/confiar ('entrust'), Hindi samarpit kar/saump ('dedicate/hand over'), and Arabic tawakkal ('trust/rely on') all abandon rolling vocabulary entirely in favor of commitment/trust language, confirming that this is a fully lexicalized idiomatic sense, not a contextual extension. WITHDRAWAL AND APOSTASY

en: commit | **es:** Encomienda, confía | **fr:** rouler | **de:** [גל], wälzte Ps 22:8; Ps 37:5; Prov 16:3

4. roll up, fold (1×) Niphal passive: to be rolled up or folded together, said of the heavens. A single occurrence in Isa 34:4: 'all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll.' Spanish enrollar ('to roll up/wind'), Arabic tawa ('fold'), and Korean 말리다 ('wind up') all select wrapping/folding vocabulary rather than stone-rolling terms. The Niphal passive stem indicates the heavens undergo rolling rather than performing it. This apocalyptic image became foundational for later eschatology (cf. Rev 6:14), and the cross-lingual divergence from sense 1 confirms a distinct semantic specialization. RELEASE AND MOVEMENT

en: and-shall-be-rolled-up | **es:** y-se-enrollarán | **fr:** [ונגלו] | **de:** [ונגלו] Isa 34:4

5. flow, roll forth (1×) Niphal with liquid metaphor: to roll forth or flow, describing the rushing movement of justice/righteousness as a torrent. The single occurrence in Amos 5:24 — 'let justice roll down like waters, and righteousness like an ever-flowing stream' — is one of the most quoted verses in prophetic literature. The rolling here is not of a solid object but of a liquid mass. Hindi bahna ('flow'), Arabic yajri ('run/flow'), Korean 흐르게 하라 ('let flow'), and Swahili itirike ('let it pour/flow') all shift to water-movement vocabulary, confirming that the 'rolling' has been entirely reinterpreted as flowing. The Niphal form suggests a natural, unstoppable outpouring rather than deliberate human action. FLOWING WATER

en: and-let-roll | **es:** Y-que-ruede | **fr:** et-rouler | **de:** [ויגל] Amos 5:24

6. remove, roll away (1×) Qal imperative as removing or taking away: rolling away reproach, shame, or burden in an act of deliverance. Ps 119:22: 'Remove from me reproach and contempt.' English 'remove,' Spanish quitar ('take off'), Arabic irfa' ('lift/remove'), and Korean 벗기소서 ('take off/strip away') all abandon rolling imagery for straightforward removal language. Though etymologically connected to 'rolling away' (as in Josh 5:9, sense 1), the target-language evidence consistently treats this as a distinct idiomatic sense where the physical rolling is fully bleached and the meaning is simply 'take away.' The single occurrence makes it a marginal but real sense boundary. WITHDRAWAL AND APOSTASY

en: remove | **es:** Quita | **fr:** rouler | **de:** wälzte Ps 119:22

גֶּלֶל H1557 *Art / N-ms* (1×)

dung, excrement (as contemptible matter)

This stark word appears in prophetic judgment, where God promises to sweep away Jeroboam's dynasty like refuse. The term carries associations of worthlessness and disgust, used to express divine contempt for idolatrous rulers. In ancient Near Eastern culture, comparing something to dung was among the strongest expressions of rejection and humiliation—matter utterly without value.

(1×) 1 Kings 14:10 uses this term in a vivid threat: God will burn away Jeroboam's house 'as one burns dung, completely.' The image conveys total eradication without remainder—dung was burned for fuel, leaving nothing. The multilingual glosses (Spanish 'estiércol', English/French 'dung') confirm the crude, contemptuous sense. This isn't polite language but prophetic shock rhetoric, reducing a royal dynasty to waste matter. ASH HEAP REFUSE

en: the-dung | **es:** el-estiércol | **fr:** le-dung | **de:** der-dung 1Kgs 14:10

בְּגַלַּל H1558 *Conj-w* (10×)

On account of, because of, for the sake of — causal preposition expressing reason or cause.

Formed from the noun galal ('a weighty matter,' cf. Arabic jalal) with the prefixed preposition beth, this word functions as a causal connector meaning 'on account of' or 'for the sake of.' It appears in pivotal moments of blessing and judgment: God blessed Potiphar's house 'on account of Joseph' (Gen 39:5), and Moses was barred from the land 'because of you' (Deut 1:37). The multilingual evidence is remarkably uniform — English 'because-of,' Spanish 'por-causa-de,' French 'parce-que-de' — confirming a single, stable causal sense across all ten occurrences.

because of, on account of (10×) A causal preposition meaning 'because of, on account of, for the sake of,' always formed as biglal (beth + galal). It introduces the reason or person responsible for a situation, whether positive — Laban recognizes blessing 'on account of' Jacob (Gen 30:27) — or negative — Israel will suffer 'because of' Manasseh's sins (Jer 15:4). All major translations converge on straightforward causal glosses, with no semantic variation across the ten attestations. GEOGRAPHY AND SPACE

en: and-because-of, because-of, because-of-you | **es:** por-causa-de, por-causa-de-vosotros, por-causa-tuya | **fr:** [בגלל], et-parce-que-de, parce-que-de | **de:** [בגלל], [בגללכם], deinetwegen Gen 12:13; Gen 30:27; Gen 39:5; Deut 1:37; Deut 15:10

גָּלָל H1559 *Conj-w / N-proper-ms* (3×)

Galal—a Levite name meaning 'dung' or 'roll,' appearing in post-exilic lists

Galal is the name of two Levites in post-exilic genealogies (1 Chr 9:15-16, Neh 11:17). The name likely derives from a root meaning 'to roll' (possibly 'dung' in a derogatory sense, or simply 'roller'). Despite its potentially humble meaning, these Levites served in the restored temple community. The repetition of the name suggests it was not uncommon among Levitical families. Like many biblical names, it may have commemorated circumstances of birth or expressed a parent's theology, though the exact significance is lost to us.

(3×) A Levite personal name appearing in post-exilic genealogical lists, referring to two different individuals. One appears in 1 Chronicles 9:15, another in 1 Chronicles 9:16 and Nehemiah 11:17 (possibly the same person in the parallel lists). Cross-linguistic evidence preserves the name: English 'Galal/and Galal,' Spanish 'Galal/y Galal,' while French and German use placeholder brackets, indicating uncertainty about transliteration. The conjunction 'and Galal' shows his inclusion in longer Levitical rosters. The domain assignment to 'Degree' seems erroneous; this should be in Names of Persons and Places. GREATNESS AND DEGREE

en: Galal, and-Galal | **es:** Galal, y-Galal | **fr:** [גלל], [וגלל] | **de:** [גלל], [וגלל] 1Chr 9:15; 1Chr 9:16; Neh 11:17

גֻּלָּל H1560 *N-ms* (2×)

rolling, great; describing large, rolled stones too heavy to carry

This noun describes stones characterized by their rolling quality —massive stones that had to be rolled rather than carried. Both biblical occurrences appear in Aramaic sections of Ezra, describing the construction of the Second Temple with 'stones of rolling' or 'great stones.' The term emphasizes the stones' size and the method required to move them.

(2×) A noun meaning 'rolling' used attributively to describe large building stones. In Ezra 5:8 and 6:4, the phrase 'stones of rolling' (eben gelal) refers to massive hewn stones used in temple construction, so heavy they could only be moved by rolling them into place. The term derives from the root גלל meaning 'to roll,' and the multilingual evidence ('great,' 'grande') captures the implication of size that necessitates rolling rather than lifting. **GREATNESS AND DEGREE**

en: great, rolled | **es:** grande | **fr:** [גלל] | **de:** [גלל] Ezra 5:8; Ezra 6:4

גֵּל H1561 *N-mpc* (4×)

Dung, excrement; dried animal or human waste, especially as fuel.

Refers to dung or excrement, with the distinctive nuance of dung shaped into rounded cakes — the Arabic cognate jilla specifically denotes camel dung formed into balls. Ezekiel 4:12 and 4:15 provide the most vivid usage, where God commands the prophet to bake bread over human dung as a sign of Israel's defilement, then relents to allow cow dung instead. In Job 20:7 the wicked perish 'like their own dung,' a graphic image of utter worthlessness. Zephaniah 1:17 extends this to blood poured out like dust and flesh like dung.

(4×) Dung or excrement — waste matter, particularly shaped or dried dung used as fuel or as a metaphor for worthlessness. The Arabic cognate (jilla) points to rounded dung cakes from livestock. In Ezek 4:12, 15 human dung serves as defiling fuel for bread-baking; Job 20:7 uses it figuratively for the fate of the wicked; Zeph 1:17 pairs it with poured-out blood as an image of total destruction. Spanish 'estiércol' and French 'excréments' confirm the consistent semantic range. **GEOGRAPHY AND SPACE**

en: dung-of, like-his-dung, like-the-dung | **es:** Como-su-estiércol, como-estiércol, con-excremento-de | **fr:** [בגללי], [גללי], comme-des-excréments | **de:** [בגללי], [גללי], [כגללו] Job 20:7; Ezek 4:12; Ezek 4:15; Zeph 1:17

גִּלְלַי H1562 *N-proper-ms* (1×)

Gilalai (Levitical musician at wall dedication)

This name appears only in Nehemiah's account of Jerusalem's wall dedication, where Gilalai played a musical role in the great celebration. The name may derive from a root meaning 'circle' or 'roll', possibly connected to the cyclic nature of liturgical service. Like many Levitical musicians, he remains otherwise unknown—one participant in a grand communal act of worship.

(1×) Nehemiah 12:36 lists Gilalai among the priests and Levites who processed along Jerusalem's newly restored walls with musical instruments. The transliteration across languages shows this is a proper name, not a common noun. He represents the many faithful servants whose names appear once in Scripture's record, contributing their gifts to moments of national significance before fading from history's page. **PERSONAL NAMES**

en: Gilalai | **es:** Gilalai | **fr:** [גללי] | **de:** [גללי] Neh 12:36

גָּלַם H1563 *Conj-w / V-Qal-ConsecImperf-3ms* (1×)

wrap up, fold, roll together (cloth or garment)

This verb captures the moment when Elijah rolled up his mantle before striking the Jordan. The action suggests careful, deliberate folding—not crumpling but purposefully gathering fabric. The Aramaic and Mishnaic Hebrew cognates confirm the sense of wrapping or bundling. Elijah's rolled mantle becomes an instrument of power, concentrating the prophetic presence into a focused gesture.

(1×) 2 Kings 2:8 describes Elijah taking his cloak and rolling it up before striking the waters. The folding transforms the garment from clothing into tool—a concentrated expression of prophetic authority. The multilingual glosses ('rolled it up', 'enrolló') capture this bundling action. The gesture recalls Moses parting the Red Sea, but here performed with a rolled garment rather than a staff, showing how God's power works through ordinary objects prepared by faith. **ASCENDING MOVEMENT**

en: and-rolled-it-up | **es:** y-lo-enrolló | **fr:** et-rolled-cela-en-haut | **de:** und-rolled-es-hinauf 2Kgs 2:8

גֹּלֶם H1564 *N-msc / 1cs* (1×)

embryo, unformed substance (of fetal development)

This remarkable word appears in Psalm 139's meditation on divine foreknowledge, where the psalmist marvels that God saw his 'unformed substance' before birth. The term evokes the earliest stage of human development, before limbs and features take shape. The rabbinic tradition connected this word to the 'golem' of later Jewish mysticism—formless matter waiting to receive form through divine creative power.

(1×) Psalm 139:16 uses this term to express wonder at God's prenatal knowledge: 'Your eyes saw my unformed substance.' The word suggests not just an embryo but the very beginning of human formation, when the future person exists only as potential. Across languages, translators reach for medical terms (Spanish 'embrión') or descriptive phrases ('unformed substance'). The Aramaic cognate referred to unfinished vessels, capturing the sense of something begun but not yet complete—perfectly describing fetal development as the psalmist understands God's loving attention from the very start. **BIRTH AND BEGETTING**

en: my-unformed-substance | **es:** Mi-embrión | **fr:** embryon | **de:** mein-unformed-substance Ps 139:16

גַּלְמוּד H1565 *Conj-w / Adj-fs* (4×)

Barren, desolate, hard; describing what is unproductive, lonely, or gaunt.

An adjective evoking stark, unyielding barrenness — whether of a night wished to be joyless (Job 3:7), the congregation of the godless described as unfruitful (Job 15:34), or figures gaunt from famine (Job 30:3). Isaiah 49:21 applies it to exiled Zion personified as a bereaved, childless woman who is astonished to discover new children. The Arabic cognate jalmad ('rock, stony ground') grounds the word in the image of hard, unyielding terrain, while the Aramaic galmuda reinforces the sense of desolate isolation. Spanish captures the range nicely with both 'estéril' (barren) and 'desolada' (desolate).

(4×) Barren, desolate, hard — describes what is unproductive or stripped of life, used both literally and figuratively. The Arabic cognate jalmad ('rock, stony land') underlies the imagery of unyielding hardness. Applied to a joyless night (Job 3:7), the unfruitful company of the wicked (Job 15:34), famine-gaunt wanderers (Job 30:3), and exiled Zion as a bereaved woman (Isa 49:21). Spanish 'estéril' and 'desolada' together capture the spectrum from physical barrenness to emotional desolation. **BARREN INFERTILE**

en: and-barren, barren | **es:** desolada, estéril, estériles | **fr:** [וגלמודה], solitude | **de:** [גלמוד], [וגלמודה] Job 3:7; Job 15:34; Job 30:3; Isa 49:21

גָּלַע H1566 *V-Hitpael-Imperf-3ms* (3×)

to break out, quarrel, disclose oneself—initiating strife or conflict

This Hithpael verb appears three times in Proverbs, describing the outbreak or initiation of quarreling. Proverbs 17:14 warns that beginning strife is like releasing water—before the quarrel 'breaks out,' abandon it. Proverbs 18:1 describes a fool who 'breaks out' against all sound judgment. Proverbs 20:3 teaches that avoiding strife is honorable, while every fool 'quarrels' (literally 'discloses himself' in conflict). The verb may derive from roots meaning 'to expose' or 'to bare,' suggesting the idea of conflict erupting into the open.

(3×) To break out in quarreling, to initiate strife, or to disclose oneself in conflict. All three occurrences are in Proverbs wisdom literature: 17:14 warns against letting a quarrel break out, 18:1 describes a

fool who breaks out against wisdom, and 20:3 notes that every fool quarrels. Cross-linguistic glosses show: English 'breaks out/quarrels,' Spanish 'estallar/se enreda/se enoja' (to burst out/get tangled/get angry), French and German use placeholder brackets. The Hithpael stem suggests reflexive or intensive action: actively engaging in quarrel or displaying oneself in strife. This is wisdom vocabulary for conflict initiation. **REVEALING AND DISCLOSING**

en: breaks-out, quarrels | **es:** estallar, se-enoja, se-enreda | **fr:** יתגלע ,התגלע | **de:** [יתגלע], [התגלע] Prov 17:14; Prov 18:1; Prov 20:3

גַּלְעֵד H1567 *N-proper-fs* (2×)

Galeed, the name Jacob gave to the witness-heap covenant with Laban

Galeed (meaning 'witness-heap') is the name Jacob gave to the pile of stones erected as a covenant witness between himself and Laban. While Laban called it by the Aramaic equivalent Jegar-sahadutha, Jacob used this Hebrew name. The site marked both a covenant boundary and a memorial, later associated with the region of Gilead.

(2×) A place name meaning 'heap of witness' or 'witness-pile,' given by Jacob to commemorate his covenant with Laban at the stone cairn they erected together. Genesis 31:47-48 records both the Aramaic name (Jegar-sahadutha, used by Laban) and the Hebrew name (Galeed, used by Jacob) for the same location. The name combines 'gal' (heap) and 'ed' (witness), and the biblical narrative explicitly connects it etymologically to the later name Gilead. **PERSONAL NAMES**

en: Galeed | **es:** Galed | **fr:** Galeed | **de:** Gal-Ed Gen 31:47; Gen 31:48

גִּלְעָד H1568 *N-proper-fs / 3fs* (134×)

Gilead — proper noun for a trans-Jordanian highland region and the ancestral figure (grandson of Manasseh) after whom it is named

Gil'ad designates both a person and a place east of the Jordan, appearing 134 times across the Pentateuch, Former Prophets, and poetic literature. As a personal name it refers to the son of Machir and grandson of Manasseh (Num 26:29-30; 27:1). As a geographic term it denotes the hilly territory between the Arnon and the Yarmuk rivers — fertile pastureland famous for its balm (Jer 8:22; 46:11) and flocks (Num 32:1; Song 4:1). Jacob and Laban made their covenant at Gilead (Gen 31:21-25), and it served as a major theater of tribal conflict (Judg 10-12). The Septuagint renders it Galaad, which Spanish and French follow.

Gilead (proper noun) (134×) The proper noun Gil'ad, referring to the grandson of Manasseh through Machir (Num 26:29-30) and, more commonly, to the trans-Jordanian highland territory bearing his name — a broad upland east of the Jordan between the Arnon and the Yarmuk. The region was prized for its rich pastureland (Num 32:1; Song 6:5), its famed medicinal balm (Jer 8:22; 46:11), and its strategic importance in inter-tribal and international conflicts (Judg 10:17-18; 2 Kgs 15:29). Spanish and French render it 'Galaad' following the Septuagint, while German preserves the Hebrew-based form 'Gilead.' **PERSONAL NAMES**

en: Gilead | **es:** Galaad | **fr:** Galaad | **de:** Gilead Num 26:29; Num 26:30; Num 27:1; Num 32:1; Num 36:1

גִּלְעָדִי H1569 *Art / N-proper-ms* (11×)

Gileadite — a person from Gilead, the Transjordanian highland east of the Jordan River

The gentilic adjective גִּלְעָדִי (Gileadi) identifies a person from Gilead, the forested highland region east of the Jordan known for its balm, pastures, and fiercely independent warriors. The most famous Gileadite is Jephthah, the outcast judge who defeated Ammon and made a tragic vow (Judg 11:1, 40; 12:7). The aged Barzillai the Gileadite loyally supplied David during Absalom's revolt (2 Sam 17:27; 19:31-32), earning a lasting place in royal memory (1 Kgs 2:7). The shibboleth incident at the Jordan fords (Judg 12:4-6) further etched the Gileadites into Israel's collective consciousness. Spanish 'galaadita,' Arabic ٱ.

Gileadite (gentilic adjective) (11×) A gentilic adjective denoting a native or resident of Gilead, the Transjordanian territory east of the Jordan River. Applied to notable individuals such as Jephthah the judge (Judg 11:1, 40; 12:7), Barzillai the loyal elder (2 Sam 17:27; 19:31; 1 Kgs 2:7; Ezra 2:61; Neh 7:63), and Jair the judge (Judg 10:3). Both singular and plural forms (Gileadite/Gileadites) share the same gentilic sense, identifying people with the distinctive culture and geography of the Gilead highlands. **PERSONAL NAMES**

en: Gileadites, the-Giladite, the-Gileadite | **es:** el-Galaadita, el-galaadita, el-guiladita | **fr:** Gileadites, [הגלעדי], le-Gileadite | **de:** Gileadites, [הגלעדי], der-Gileadite Num 26:29; Judg 10:3; Judg 11:1; Judg 11:40; Judg 12:7

גָּלַשׁ H1570 *Pro-r / V-Qal-Perf-3cp* (2×)

descend, sit; possibly describing flocks moving down a mountainside

This rare verb appears only in Song of Songs, used twice in identical poetic imagery comparing a woman's hair to 'flocks of goats that descend from Mount Gilead.' The verb's precise meaning remains uncertain—it may mean descend, sit up, or recline. The construction and sense are somewhat awkward, leading to various interpretive proposals.

(2×) A verb of uncertain meaning, possibly 'descend' or 'sit/recline,' used in a simile comparing hair to goats on a mountainside. Both occurrences (Song 4:1, 6:5) appear in the identical phrase 'that descend/sit from Mount Gilead,' describing the visual effect of dark goats moving down a terraced hillside, their undulating motion evoking flowing hair. The root may be related to Arabic 'sit up,' though 'descend' fits the context more naturally. The multilingual glosses favor 'descend' (Spanish 'descienden,' French 'descendent'). **DESCENDING AND TEARING**

en: that-descend | **es:** que-descienden | **fr:** qui-descendent | **de:** [שגלשו] Song 4:1; Song 6:5

גַּם H1571 *Conj-w / Adv* (769×)

Also, too; even; both…and; indeed; neither/nor; because also — a versatile additive-scalar particle

This small but mighty Hebrew particle (gam) is the language's primary tool for addition, emphasis, and scalar assertion. At its simplest it means 'also' or 'too,' but context can push it toward the concessive 'even,' the correlative 'both...and,' the emphatic 'indeed,' or in negative environments 'neither/nor.' Its 769 occurrences touch nearly every genre and register of biblical prose. Multilingual evidence is especially revealing: where gam means 'even,' Swahili shifts from pia to hata, Korean from 또한 to 심지어, and Arabic from ايضا to حتى—scalar distinctions invisible in English but crisp in other languages.

1. also, too (693×) The default additive sense: 'also, too, in addition.' Eve 'gave also to her husband' (Gen 3:6); Abel 'also brought' an offering (Gen 4:4). With 693 occurrences this is the overwhelming majority use. Cross-linguistically uniform—Spanish también, Hindi भी, Arabic ايضا, Swahili pia, Korean 또한—confirming a simple inclusive-addition reading. **ADDITIVE PARTICLES**

en: also, also-, both | **es:** también, también- | **fr:** aussi, aussi-, même | **de:** auch, auch- Gen 3:6; Gen 3:22; Gen 4:4; Gen 4:22; Gen 4:26

2. even, so far as (39×) Scalar or concessive 'even, so far as,' marking an unexpected or extreme case on a scale of likelihood. Multilingual evidence is diagnostic: Swahili shifts to hata (not pia), Korean to 심지어 (not 또한), Arabic occasionally to حتى, and Spanish to aun (not también). This scalar force appears prominently in Lev 26:44 ('and even for all that') and Deut 12:31. **ADDITIVE PARTICLES**

en: Even, Even-, also | **es:** Aun, Aun-, También | **fr:** aussi, même | **de:** auch, sogar Lev 26:24; Lev 26:44; Deut 12:31; Deut 23:2; Deut 23:3

3. both...and (correlative) (15×) The correlative paired construction 'both...and' (gam...gam), linking two parallel elements. Spanish tanto...como, Swahili wote, and Hindi चाहे mark it distinctly from simple addition. Deut 32:25 uses the pair to encompass 'both the young man and the virgin,' while 1 Sam 2:26 applies it to favor with 'both the LORD and men.' **ADDITIVE PARTICLES**

en: and, and-, and-also | **es:** como, como-, también | **fr:** aussi, both, both- | **de:** auch, beide, beide- Deut 32:25; Judg 8:22; 1Sam 2:26

4. rhetorical-interrogative also/even (8×) Rhetorical or genuine interrogative 'also?/even?' within questions, expressing surprise or incredulity. Identified by question particles across languages: Hindi क्या, Arabic هل, Spanish ¿acaso también? The famous 'Is Saul also among the prophets?' (1 Sam 10:11–12; 19:24) and Hagar's astonished 'Have I also here seen?' (Gen 16:13) are paradigmatic. **ADDITIVE PARTICLES**

en: also, also-, have-also | **es:** acaso-también, también, ¿Acaso-también- | **fr:** aussi, aussi-, avoir-aussi | **de:** auch, auch-, der-auch Gen 16:13; 1Sam 10:11; 1Sam 10:12; 1Sam 19:24; 1Kgs 17:20

5. neither, nor (negative) (7×) Negative-polarity use meaning 'neither, nor' when occurring in negative contexts. Sharply distinguished cross-linguistically: Swahili wala, Spanish ni, Hindi न तो —all dedicated negative-conjunction forms rather than additive ones. Found in passages like 1 Sam 28:6 where the LORD answered Saul 'neither by dreams, nor by Urim, nor by prophets.' **ADDITIVE PARTICLES**

en: also, neither | **es:** ni, ni- | **fr:** aussi, ni | **de:** auch, neither Num 23:25; 1Sam 28:6

6. indeed, yea (emphatic) (6×) Emphatic affirmative 'indeed, yea, truly,' expressing strong assertion rather than mere addition. Cross-linguistic evidence is revealing: Hindi हाँ (yes), Swahili Naam (yes), Korean 참으로 (truly), Arabic بل (rather/indeed). In Ps 19:11–13 the psalmist uses gam to underscore the surpassing worth of God's ordinances. **ADDITIVE PARTICLES**

en: Indeed, also, also- | **es:** También, también | **fr:** aussi | **de:** auch, auch- Ps 19:11; Ps 19:13; Ps 25:3; Eccl 9:13; Isa 43:13

7. because also (causal) (1×) The rare causal compound בְּשַׁגַּם (beshagam) meaning 'because also, inasmuch as,' attested only in Gen 6:3 where God limits human lifespan. Spanish porque también, Hindi क्योंकि, Arabic بما, and Swahili kwa sababu pia all converge on a causal reading, confirming this as a unique grammaticalized fusion of preposition, relative particle, and gam. **ADDITIVE PARTICLES**

en: in-that-also | **es:** porque-también | **fr:** dans-ce-aussi | **de:** da-auch Gen 6:3

גָּמָא H1572 *V-Piel-Imperf-3ms* (2×)

swallow, drink, devour; taking in liquids or consuming eagerly

This verb denotes swallowing or drinking, appearing in two quite different contexts. In Genesis 24, Abraham's servant asks Rebekah to let him 'sip' or 'drink' a little water. In Job 39, the same root describes a warhorse that 'swallows' the ground in its furious gallop —a vivid metaphor for speed and eagerness. The verb captures both literal drinking and figurative consuming.

(2×) A verb meaning to swallow, sip, or drink in liquid. In the Hiphil stem (Genesis 24:17), it means 'cause to drink' or 'let drink'—the servant asks Rebekah to 'let me sip a little water.' In the Piel stem (Job 39:24), it intensifies to 'swallow' or 'devour,' used metaphorically of a horse that 'swallows the ground' in its charging gallop. The multilingual evidence captures both the gentle drinking (Spanish 'sorber,' German 'schlürfen') and the vigorous consuming (Spanish 'devora'). **DRINKING AND WATERING**

en: give-me-to-sip, it-swallows- | **es:** devora-, hazme-sorber | **fr:** donner-moi-à-sip, יגמא | **de:** [יגמא], lass-mich-schlürfen Gen 24:17; Job 39:24

גֹּמֶא H1573 *Conj-w / N-ms* (4×)

Papyrus, bulrush; an aquatic reed plant used for making vessels and containers.

The papyrus plant (Cyperus papyrus), a tall aquatic reed that once flourished along the Nile and in marshy regions. Its most famous appearance is in Exodus 2:3, where Moses' mother fashions a tevat gome — a papyrus basket — to float the infant on the river, and translators across languages consistently identify it as 'papyrus' (spa 'papiro,' fra 'papyrus,' deu 'Papyrus'). Isaiah 18:2 references 'vessels of papyrus' sent along the waters, while Job 8:11 asks rhetorically whether papyrus can grow without water. Isaiah 35:7 envisions a messianic restoration where parched ground becomes a marsh of reeds and papyrus.

(4×) Papyrus or bulrush — the tall aquatic reed (Cyperus papyrus) native to marshy riverbanks, used as a material for baskets and boats. The name may derive from the root meaning 'to swallow/absorb water.' Moses' basket is a tevat gome (Exod 2:3); Isaiah 18:2 mentions papyrus vessels; Job 8:11 pairs it with marshgrass (achu); Isa 35:7 envisions it flourishing in restored wasteland. Remarkable cross-linguistic unanimity — eng 'papyrus,' spa 'papiro,' fra 'papyrus,' deu 'Papyrus' — reflects the plant's well-known identity. **REEDS RUSHES VEGETATION**

en: and-rushes, papyrus | **es:** el-papiro, junco, papiro | **fr:** [גמא], [וגמא], papyrus | **de:** Papyrus, [גמא], [וגמא] Exod 2:3; Job 8:11; Isa 18:2; Isa 35:7

גֹּמֶד H1574 *N-ms* (1×)

short cubit, gomed (from elbow to knuckles of clenched fist)

This measurement term appears only in describing Ehud's concealed dagger. Unlike the standard cubit (elbow to fingertip), the gomed measured from elbow to the knuckles of a clenched fist—roughly 12-15 inches. The shorter measurement was crucial to Ehud's strategy: a blade small enough to hide under clothing yet large enough to be lethal. This specialized term reflects ancient Near Eastern precision in measurement vocabulary.

(1×) Judges 3:16 specifies Ehud's weapon as 'a gomed in length'—short enough to strap to his right thigh under his garment, undetected by guards. The term's specificity matters: this wasn't a standard dagger but a custom-made assassination tool, sized to a particular measurement. The Greek pygmē (fist-length) captures the same contracted measurement idea. The word appears nowhere else in Scripture, preserved solely to describe this deadly instrument of deliverance. **CUBIT MEASUREMENT**

en: a-cubit | **es:** gómed | **fr:** une-coudée | **de:** ein-cubit Judg 3:16

גַּמָּדִים H1575 *Conj-w / N-proper-mp* (1×)

Gammadim (warriors or people group stationed in Tyre)

This puzzling term appears in Ezekiel's lament over Tyre, describing defenders stationed in the city's towers. The meaning remains disputed: some ancient versions read it as 'valorous men', while others suggest it's an ethnic or geographic designation (Lagarde proposed reading 'Gomer'). The uncertainty reflects how the name of this otherwise unknown group was lost even in antiquity.

(1×) Ezekiel 27:11 positions the Gammadim alongside Arvadites as defenders hanging shields on Tyre's walls. Whether this refers to a mercenary group, a people group, or simply 'brave warriors' (from a root meaning 'warrior'), the context is clear: these were professional soldiers enhancing Tyre's defenses. The multilingual transliterations show most translators treat this as a proper name of unknown reference, preserving the Hebrew rather than forcing an interpretation. **PERSONAL NAMES**

en: and-Gammadim | **es:** y-los-gammadeos | **fr:** et-Guemaria | **de:** [וגמדים] Ezek 27:11

גְּמוּל H1576 *N-msc / 2ms* (19×)

Recompense or retribution for deeds done; also a benefit or kindness received from God.

This noun from the root gamal (to deal, to ripen) captures the full circle of action and consequence. In most occurrences it denotes retribution—'the recompense of his hands shall be rendered to him' (Isa 3:11)—and the Psalmist calls on God to 'render to the proud their recompense' (Ps 94:2). Obadiah 15 warns Edom that its dealings will return on its own head. Yet Psalm 103:2 transforms the word entirely: 'forget not all his benefits,' where gemul becomes God's gracious kindness. Spanish distinguishes these beautifully—'retribución' for judgment, 'beneficios' for grace.

1. recompense, retribution (17×) Requital, recompense, or retribution for deeds—typically carrying a negative connotation of just punishment returning upon the doer. Judges 9:16 asks whether Abimelech was treated 'according to the dealing of his hands,' and Psalm 137:8 pronounces Babylon blessed who repays her what she dealt. Joel 4:4 and Isaiah 59:18 use it for God's retributive justice. Hindi 'badla' (revenge/recompense) and Spanish 'retribución' underscore the tit-for-tat quality. Lamentations 3:64 and Jeremiah 51:6 invoke it as divine payback. RECOMPENSE AND RETRIBUTION

en: according-to-dealing-of, and-his-deed, and-the-work-of | **es:** conforme-a-recompensa-de, recompensa, recompensa-de | **fr:** [הגמול], et-son-גמלו-lui, et-וגמול | **de:** Vergeltung, [גמול], [גמלכם] Judg 9:16; Ps 28:4; Ps 94:2; Ps 137:8; Prov 12:14

2. benefit, kindness (2×) A benefit, kindness, or gracious dealing—the positive side of God's dealings with his people. Psalm 103:2 stands as the key passage: 'Bless the LORD, O my soul, and forget not all his benefits (gemulaiv).' Spanish 'beneficios' and Hindi 'upkaar' (favor, kindness) clearly mark the shift from retribution to grace. In 2 Chronicles 32:25, Hezekiah failed to respond 'according to the benefit' done to him, showing that even this positive sense carries an expectation of fitting response. RECOMPENSE AND RETRIBUTION

en: according-to-benefit, his-benefits | **es:** como-recompensa, sus-beneficios | **fr:** [כגמל], rétribution | **de:** [כגמל], sein-benefits 2Chr 32:25; Ps 103:2

גְּמוּל H1577 *Prep-l / N-proper-ms* (1×)

Gamul (Levitical chief, 'weaned one')

This name, meaning 'weaned', belonged to a chief among the Levitical divisions established by David. The name might commemorate the child's weaning—a significant milestone in ancient Israelite families, often marked by celebration (as with Isaac). Like many priestly names, it preserves a moment from family history: perhaps thanksgiving for a child surviving the vulnerable nursing period.

(1×) 1 Chronicles 24:17 lists Gamul as receiving the twenty-second lot in the priestly rotation. His name appears nowhere else in Scripture. The consistent transliteration across languages shows this is recognized as a personal name. The meaning 'weaned' connects to a root used elsewhere for weaning children and also for recompense or reward—both senses of something brought to completion or maturity. PERSONAL NAMES

en: for-Gamul | **es:** para-Gamul | **fr:** [לגמול] | **de:** [לגמול] 1Chr 24:17

גְּמוּלָה H1578 *N-fp* (3×)

dealing, recompense—requital according to deeds, whether good or evil

This feminine noun denotes dealings or recompense—the just return for one's actions. In 2 Samuel 19:36, Barzillai humbly declines royal reward, asking 'what is the reward to your servant?' Isaiah 59:18 warns that God will repay according to deeds—recompense to his adversaries. Jeremiah 51:56 calls Yahweh 'the God of recompenses,' who surely repays. The word derives from gamal ('to deal with, recompense') and carries the sense of measured, appropriate response to behavior—whether blessing for faithfulness or judgment for wickedness.

(3×) Dealing, recompense, or requital—the return one receives according to their deeds. In 2 Samuel 19:36, it means reward or recompense due to faithful service. In Isaiah 59:18, it refers to God's recompense according to deeds (plural 'recompenses'). In Jeremiah 51:56, the phrase 'God of recompenses' (el gemulot) emphasizes God's character as just repayer. Cross-linguistic glosses: English 'the reward/recompenses/deeds,' Spanish 'la recompensa/retribuciones/obras' (reward/retributions/deeds), French 'le récompense,' German 'der reward.' The semantic range includes both positive reward and negative retribution, determined by context and the recipient's actions. RECOMPENSE AND RETRIBUTION

en: deeds, recompenses, the-reward | **es:** la-recompensa, las-obras, retribuciones | **fr:** [גמלות], le-récompense | **de:** [גמלות], der-reward 2Sam 19:36; Isa 59:18; Jer 51:56

גִּמְזוֹ H1579 *N-proper-fs* (1×)

Gimzo (town of Judah, possibly named for sycamores)

This Judean town fell to the Philistines during Ahaz's reign, part of the territorial losses that marked his disastrous rule. The name may derive from the Syriac word for sycamore, suggesting a locale known for these trees. Modern Jimzu, east of Lydda, preserves the ancient name. The town's capture illustrated how Judah's unfaithfulness led to tangible losses—villages their fathers had held now slipping into enemy hands.

(1×) 2 Chronicles 28:18 records Gimzo's capture during the Philistine incursions of Ahaz's reign. The town represented one piece of Judah's shrinking territory as God withdrew His protection from an apostate king. The etymological connection to sycamores (if correct) would fit the agricultural lowland region toward Philistia. The name survives in modern Arabic as Jimzu, one of many biblical sites where geography preserves ancient names long after political boundaries shifted. PERSONAL NAMES

en: Gimzo | **es:** Guimzo | **fr:** [גמזו] | **de:** [גמזו] 2Chr 28:18

גָּמַל H1580 *V-Qal-Perf-3ms* (37×)

To deal fully with, recompense; also to wean a child or ripen fruit – all expressing completion of a process

A verb whose semantic range reveals an underlying unity: bringing something to its full, completed state. Whether repaying someone for what they have done (Gen 50:15), weaning a child from the breast (Gen 21:8), or fruit ripening on the vine (Num 17:8), gamal always implies a process reaching its natural conclusion. The psalmist's cry 'Deal bountifully with your servant' (Ps 119:17) draws on this same root, asking God to bring generous action to completion. French captures the weaning and dealing senses with different verbs (sevrer vs. rendre), while Spanish unifies repayment under 'recompensar' but uses 'destetar' for weaning – exposing the semantic stretch that Hebrew holds together under one root.

1. repay, recompense, requite (18×) To deal out, repay, or requite – giving back in proportion to what was received, whether for good or evil. Jacob's sons fear Joseph will 'repay' them for their cruelty (Gen 50:15, 17), and David asks 'Have I repaid evil to my ally?' (1 Sam 24:17). Spanish 'recompensar/pagar' and English 'requite/reward' both carry the reciprocal logic. Deuteronomy 32:6 uses it of Israel's ingratitude: 'Do you thus repay the LORD?' REPAYING AND RENDERING

en: He-has-done-for-them, He-has-done-for-us, He-rewards-me | **es:** Le-hace, Me-recompensa, le-pagamos | **fr:** Il-rewards-moi, [גמלים], ai-repaid-moi | **de:** He-rewards-mich, [גמלן], [גמלים] Gen 50:15; Gen 50:17; Deut 32:6; 1Sam 24:17

2. wean a child (12×) To wean a child from its mother's milk, marking the transition from infancy to independent nourishment. Sarah weaned Isaac with a feast (Gen 21:8), and Hannah delayed her pilgrimage until she had weaned Samuel (1 Sam 1:22-23). French uses the specific verb 'sevrer,' and Spanish 'destetar,' both dedicated weaning terms – showing that this sense stands apart lexically in daughter languages. The passive participle gamul appears in Isaiah 11:8 and Psalm 131:2 for the weaned child as a figure of trust. CHILDREN AND INFANCY

en: and-she-weaned, and-was-weaned, and-weaned-him | **es:** Y-destetó, a-los-destetados, como-el-destetado | **fr:** comme-rendre, elle-sevra, elle-sevra-lui | **de:** Vergeltung, [גמולי], [ותגמל] Gen 21:8; 1Sam 1:22; 1Sam 1:23

3. deal bountifully, do good (5×) To deal bountifully or act generously toward someone, without the strict reciprocal logic of repayment. The psalmist pleads 'Deal bountifully with your servant' (Ps 119:17) and testifies 'He has dealt bountifully with me' (Ps 13:6; 116:7). Proverbs 11:17 says the merciful person 'deals well with his own soul.' English uniformly renders this 'deal bountifully,' and Spanish uses 'hacer bien,' both highlighting unilateral generosity rather than tit-for-tat exchange. REPAYING AND RENDERING

en: deal-bountifully, has-dealt-bountifully, he-has-dealt-bountifully | **es:** Haz-bien, hace-bien, me-ha-hecho-bien | **fr:** rendre, récompenser | **de:** [גמל], deal-bountifully, du-deal-bountifully Ps 13:6; Ps 116:7; Ps 119:17; Ps 142:7; Prov 11:17

4. ripen, bear fruit (2×) To ripen or bring fruit to maturity, said of plants completing their growth cycle. Aaron's rod 'bore ripe almonds' (Num 17:8), and Isaiah 18:5 speaks of a blossom 'ripening into a grape.' Spanish 'madurar' (to ripen) and English 'bore/ripening' both capture the botanical completion sense. This agricultural usage preserves the verb's core idea of a natural process reaching its fulfillment. **REPAYING AND RENDERING**

en: and-bore, ripening | **es:** madurando, y-había-madurado | **fr:** et-porta, rendre | **de:** [גמל], und-trug Num 17:8; Isa 18:5

גָּמָל H1581 *Prep-m / N-mpc* (54×)

camel — the domesticated one-humped beast of burden, a marker of wealth and travel in the ancient Near East

Gamal designates the domesticated camel (Camelus dromedarius), the indispensable beast of burden, transport, and wealth measurement across the biblical world. Its 54 occurrences span patriarchal narratives — Abraham's servant takes ten camels to find Rebekah (Gen 24:10), Jacob's caravan includes camels as a peace offering to Esau (Gen 32:15) — and extend into legal texts where camels are listed among unclean animals (Lev 11:4). The Ishmaelite traders bearing Joseph to Egypt ride camels loaded with spices (Gen 37:25). Cognates in Arabic (jamal), Aramaic (gamla), and Ethiopic (gamal) confirm the pan-Semitic antiquity of this word. Every translation renders it straightforwardly: Spanish 'camellos,' French 'chameaux,' German 'Kamele.'

camel (domestic animal) (54×) The one-humped domesticated camel used for long-distance transport, trade caravans, and as a measure of pastoral wealth. Appears throughout patriarchal cycles (Gen 12:16; 24:10-64), in Mosaic dietary law as an unclean animal (Lev 11:4; Deut 14:7), and in later narratives of trade and warfare. All 54 occurrences denote the same animal referent; grammatical variants (construct, suffixed, plural) reflect syntax rather than semantic differentiation. **DONKEYS AND FOALS**

en: and-camels, camels, the-camels | **es:** camellos, los-camellos, y-camellos | **fr:** camels, chameau, chameaux | **de:** Kamele, [הגמלים], [וגמלים] Gen 12:16; Gen 24:10; Gen 24:11; Gen 24:14; Gen 24:19

גְּמַלִּי H1582 *N-proper-ms* (1×)

Gemalli (father of Danite spy, 'camel-owner'?)

This name belongs to the father of Ammiel, the Danite representative among the twelve spies sent to scout Canaan. The name likely means 'camel owner' or 'my camel', possibly indicating family wealth or occupation. Like most fathers of the spies, Gemalli himself never appears in the narrative—his role is simply to identify his son's tribal lineage and family connection.

(1×) Numbers 13:12 identifies Ammiel as 'son of Gemalli' from the tribe of Dan. The name appears nowhere else in Scripture. Its possible meaning related to camels would suggest a family of some means, as camels represented significant wealth in the ancient Near East. The consistent transliteration across languages recognizes this as a personal name, preserved solely to establish Ammiel's genealogical credentials for the momentous reconnaissance mission. **PERSONAL NAMES**

en: Gemalli | **es:** Gemali | **fr:** Gemalli | **de:** Gemalli Num 13:12

גַּמְלִיאֵל H1583 *N-proper-ms* (5×)

Gamaliel ('reward of God'); a prince of the tribe of Manasseh during the wilderness wanderings, father figure in Israel's tribal organization.

A proper masculine name meaning 'reward of God' or 'God is my recompense,' borne by the prince of the tribe of Manasseh during the wilderness period. Like Gideoni (H1441), Gamaliel appears exclusively in the formulaic tribal lists of Numbers—at the census (1:10), camp arrangement (2:20), tabernacle dedication (7:54, 59), and marching order (10:23). The name is identical across all translations consulted (English, Spanish, French, German: 'Gamaliel'), a remarkable transliteration consensus. The same name resurfaces centuries later in the famous Rabbi Gamaliel of Acts 5:34, teacher of Paul.

(5×) The personal name Gamaliel, identifying the appointed prince of the tribe of Manasseh during the wilderness period. All five occurrences appear in Numbers within the stereotyped tribal census and offering formulas: the census roll (1:10), the encampment arrangement (2:20), the dedication offerings for the tabernacle (7:54, 59), and the marching order (10:23). The theophoric name ('reward of God') is consistently transliterated identically across English, Spanish, French, and German, reflecting its well-established tradition. The LXX form Gamaliēl is the same name borne by the famous Pharisee in Acts 5:34. **PERSONAL NAMES**

en: Gamaliel | **es:** Gamaliel | **fr:** Gamaliel | **de:** Gamaliel Num 1:10; Num 2:20; Num 7:54; Num 7:59; Num 10:23

גָּמַר H1584 *V-Qal-Prtcpl-ms* (5×)

to come to an end, cease; to complete, bring to fulfillment

A poetic verb found exclusively in the Psalms, used both intransitively to describe things ceasing or coming to an end, and transitively to describe God completing or accomplishing purposes on behalf of his people. In Psalm 12:1 it parallels the rare verb pasas (fail), lamenting the disappearance of the faithful. In Psalm 138:8 it expresses confident trust that the LORD will bring to completion what concerns the psalmist. The Aramaic cognate gemar became the standard term for completing study in later rabbinic usage.

(5×) To come to an end, cease, be no more. Used intransitively in lament and rhetorical questions about faithfulness and steadfast love disappearing. Spanish 'ha cesado' and English 'has ceased' confirm the intransitive force. Seen in Ps 7:9, Ps 12:1, and Ps 77:8, where it parallels terms like 'apes (be gone) and pasas (vanish). **GEOGRAPHY AND SPACE**

en: has-ceased, has-come-to-an-end, let-come-to-an-end- | **es:** Acabe-, completará, que-completa | **fr:** se-plaindre | **de:** der-accomplishes, hat-ceased, hat-kommen-zu-ein-enden Ps 7:9; Ps 12:1; Ps 57:2; Ps 77:8; Ps 138:8

גְּמַר H1585 *V-Qal-QalPassPrtcpl-ms* (1×)

perfect, complete (Aramaic)

This Aramaic adjective appears in Artaxerxes' letter to Ezra, though textual scholars debate whether the phrase should read 'perfect scribe' or be emended to 'and peace be complete'. The word carries the sense of completeness or perfection, common in Aramaic administrative documents. If describing Ezra, it would emphasize his thorough mastery of the Law; if part of a greeting, it would be a standard Persian epistolary formula.

(1×) Ezra 7:12 presents this word in the Persian king's decree, possibly as part of Ezra's title ('perfect scribe') or as part of a greeting formula ('peace complete'). The Aramaic root relates to completion and fullness, appearing in later rabbinic Hebrew. The textual uncertainty reflects how difficult this Aramaic official document was to preserve accurately. Either reading emphasizes thoroughness—whether Ezra's complete mastery of Torah or the king's wish for complete welfare. **PERFECTION AND WHOLENESS**

en: perfect | **es:** perfecto | **fr:** [גמיר] | **de:** [גמיר] Ezra 7:12

גֹּמֶר H1586 *N-proper-fs* (6×)

Gomer; (1) son of Japheth, ancestor of a northern people; (2) wife of the prophet Hosea

A proper name borne by two distinct biblical figures. The first is Gomer son of Japheth, listed in the Table of Nations (Gen 10:2; 1 Chr 1:5), identified by ancient sources with the Cimmerians or Cappadocians of Asia Minor and mentioned in Ezekiel 38:6 among the allies of Gog. The second is Gomer daughter of Diblaim, the wife of Hosea whom God commanded the prophet to marry as a living parable of Israel's unfaithfulness (Hos 1:3). The dual usage makes this name a fascinating window into both ethnography and prophetic symbolism.

Gomer (6×) As a proper name, Gomer encompasses two referents. In the genealogical tradition, Gomer is a son of Japheth and father of Ashkenaz, Riphath, and Togarmah (Gen 10:2-3; 1 Chr 1:5-6), associated with peoples in the Anatolian region—Assyrian records mention the 'Gimirrai' (Cimmerians). Ezekiel 38:6 lists Gomer among the northern hordes allied with Gog. The second referent is Hosea's wife (Hos 1:3), whose name takes on symbolic weight in the prophetic marriage narrative. All translations uniformly render this as 'Gomer' across languages. **PERSONAL NAMES**

en: Gomer | **es:** Gomer, Gómer | **fr:** Gomer | **de:** Gomer, Gomers, [גמר] Gen 10:2; Gen 10:3; 1Chr 1:5; 1Chr 1:6; Ezek 38:6

גְּמַרְיָהוּ H1587 *Conj-w / N-proper-ms* (5×)

Gemariah, 'Yah has accomplished'; name of two men in Jeremiah

A theophoric personal name meaning 'the LORD has accomplished' or 'Yah has completed,' formed from the root gamar (H1584). Two distinct men bear this name in the book of Jeremiah. The first, son of Shaphan the scribe, had a chamber in the temple where Baruch read Jeremiah's scroll aloud (Jer 36:10-12, 25) and was among those who urged King Jehoiakim not to burn the scroll. The second, son of Hilkiah, served as an envoy carrying Jeremiah's letter to the Babylonian exiles (Jer 29:3).

(5×) A proper name, Gemariah ('Yah has accomplished'). Refers to two individuals: (a) son of Shaphan, a sympathetic official in whose temple chamber Baruch read Jeremiah's scroll (Jer 36:10-12, 25); (b) son of Hilkiah, a diplomatic envoy who carried Jeremiah's letter to exiles in Babylon (Jer 29:3). Spanish and English transliterations confirm the consistent rendering 'Gemaryahu/Gemaryah.' **PERSONAL NAMES**

en: Gemaryahu, and-Gemaryah, and-Gemaryahu | **es:** Gemaryahu, y-Gemaryah, y-Gemaryahu | **fr:** [גמריהו], [וגמריה], [וגמריהו] | **de:** [גמריהו], [וגמריה], [וגמריהו] Jer 29:3; Jer 36:10; Jer 36:11; Jer 36:12; Jer 36:25

גַּן H1588 *Prep-l / N-csc / 1cs* (42×)

Garden, cultivated enclosure; an enclosed plot for growing plants, from Eden's paradise to royal pleasure grounds.

Denotes an enclosed, cultivated area used for growing plants, vegetables, herbs, or trees. The word is indelibly associated with the Garden of Eden (Gen 2:8-16), where God placed the first humans, and it recurs throughout Scripture for royal gardens (2 Kgs 21:18; Esth 1:5), pleasure gardens (Eccl 2:5), and metaphorical gardens representing the beloved in Song of Solomon (4:12, 16; 5:1). All witness languages consistently render it as garden/jardín/huerto (Spanish), jardin (French), and equivalent terms. A single occurrence in 2 Kings 9:27 may function as a proper toponym ('Beth-haggan,' the garden house), where Hindi transliterates rather than translates the word, hinting at place-name usage.

1. garden, cultivated enclosure (41×) A cultivated plot or enclosed garden, whether for agriculture, pleasure, or sacred purpose. This overwhelmingly dominant sense (41 occurrences) is uniformly rendered across all witness languages as garden/jardín/jardin/Garten. Anchored by the Eden narrative (Gen 2:8-16), royal gardens (2 Kgs 21:18; Esth 1:5; 7:7), the beloved as 'a garden locked' (Song 4:12), and prophetic imagery of restored gardens (Isa 51:3; Ezek 36:35). **GEOGRAPHY AND SPACE**

en: garden-of-, in-garden-of-, like-a-garden | **es:** como-jardín, como-jardín-de, como-jardín-de- | **fr:** comme-jardin, dans-garden-de-, jardin | **de:** [בגן], [גן], [כגן] Gen 2:8; Gen 2:9; Gen 2:10; Gen 2:15; Gen 2:16

2. Garden (proper noun, toponym) (1×) A proper-noun or toponymic usage, 'the Garden' as a place name (Beth-haggan or ha-Gannah). Evidenced in 2 Kings 9:27 where the context describes Ahaziah fleeing 'by the way of the garden house.' Hindi's transliteration rather than translation of the word distinguishes this from the common noun, suggesting the ancient audience recognized it as a specific locale near Jezreel. **GEOGRAPHY AND SPACE**

en: the-garden | **es:** el-jardín | **fr:** le-garden | **de:** der-garden 2Kgs 9:27

גָּנַב H1589 *Conj-w / V-Qal-ConsecImperf-3fs* (40×)

To steal, commit theft, kidnap, or steal away; covers unlawful taking of property or persons, being stolen, the thief as agent, and furtive departure.

The verb ganav is the Hebrew Bible's primary word for theft and appears in the eighth (or seventh) commandment: 'You shall not steal' (Exod 20:15; Deut 5:19). Its semantic range extends well beyond petty property crime. When Rachel 'stole' Laban's household gods (Gen 31:19), when Absalom 'stole the hearts' of the people (2 Sam 15:6), and when Joash was secretly rescued from Athaliah's massacre (2 Kgs 11:2), the same root covers deception, seduction, kidnapping, and covert rescue. The Arabic janaba ('to put aside') preserves a cognate root sense of lateral removal, while the Spanish robar/hurtar and German stehlen map the core theft meaning. The Hitpael reflexive form ('to steal oneself away') in 2 Samuel 19:3 reveals soldiers skulking home in shame — theft turned inward as furtive self-removal. Rabbinical tradition read the Decalogue's prohibition primarily as forbidding kidnapping, showing how seriously the personal-theft dimension was taken.

1. to steal, commit theft (19×) The core Qal active sense: to steal, commit theft, take another's property unlawfully. This dominates the occurrences and spans the entire canon, from the Decalogue's prohibition (Exod 20:15; Lev 19:11) to Jacob's accusation against Laban (Gen 31:26-30) and the violation at Jericho (Josh 7:11). The Spanish robar/hurtar and German stehlen are the consistent renderings. Rachel's theft of Laban's teraphim (Gen 31:19) is the narrative archetype: secretive, self-interested, and relationally explosive. Obadiah 5 uses thieves as a metaphor for total plunder. **STEALING THEFT**

en: Will-you-steal, and-steal, and-stealing | **es:** Y-robó, hurta, robar | **fr:** [הגנב], aurait-nous-voler, et-tu-vola | **de:** [הגנב], [וגנבתי], [יגנוב] Gen 31:19; Gen 31:20; Gen 31:26; Gen 31:27; Gen 31:30

2. to be stolen, taken by theft (8×) The passive and Pual forms expressing the state or event of being stolen. Joseph tells the chief butler 'I was indeed stolen away from the land of the Hebrews' (Gen 40:15), and Jacob demands of Laban accountability for anything 'stolen' from the flock (Gen 31:39). The Spanish robada/fui robado, French volé, and German gestohlen all render the passive cleanly. Exodus 22:12 uses the Nifal to legislate the case where an entrusted animal 'is stolen' — the legal distinction between active theft and the condition of having been stolen matters for assigning liability. **STEALING THEFT**

en: I-was-stolen, and-is-stolen, and-stolen-by | **es:** es-robado, fui-robado, robada | **fr:** Je-était-volé, cela-est-volé, et-est-volé | **de:** Gestohlenes-, [גנובים], es-ist-gestohlen Gen 30:33; Gen 31:39; Gen 40:15

3. to kidnap, steal a person (7×) To steal a person, i.e. to kidnap or abduct. Exodus 21:16 prescribes death for anyone who 'steals a man,' and Deuteronomy 24:7 specifies the same penalty for kidnapping a fellow Israelite. The Spanish secuestrar ('to kidnap') appears alongside robar in translations, marking the semantic shift from property to persons. Absalom 'stole the hearts' of the men of Israel (2 Sam 15:6) — a metaphorical kidnapping of loyalty. In 2 Kings 11:2 and 2 Chronicles 22:11, Jehosheba 'stole' the infant Joash from among the royal children being slaughtered, a life-saving theft. **STEALING THEFT**

en: and-he-stole, and-she-stole, and-stealer-of | **es:** Y-el-que-secuestra, lo-arrebata, que-roba | **fr:** [ותגנב], et-elle-stole, et-il-stole | **de:** [וגנבתו], [ותגנב], stole-du Exod 21:16; 2Sam 15:6; 2Sam 19:41; 2Kgs 11:2; 2Chr 22:11

4. thief, one who steals (3×) The substantive participial use: the thief, the one who steals, as a social or legal category. In Deuteronomy 24:7 and Zechariah 5:3 the participle identifies the agent who commits theft. Jeremiah 23:30 accuses false prophets who 'steal' God's words from one another — the participial form brands them as habitual thieves of divine speech. The Spanish el que roba, French le voleur, and German der Dieb all render the agent noun. This is not a separate lexical item but a productive participial use that became a standard way to designate the criminal. **THIEF ROBBER**

en: stealing, the-one-stealing | **es:** el-que-roba, que-hurtan, robando | **fr:** [מגנבי], le-voleur, stealing | **de:** [מגנבי], der-Dieb, stealing Deut 24:7; Jer 23:30; Zech 5:3

5. to steal away, sneak (3×) The Hitpael reflexive: to steal oneself away, sneak off furtively. In 2 Samuel 19:3 the soldiers of David's army 'stole away' into the city in shame after the victory that killed Absalom, their clandestine entry contrasting with the triumphant return they deserved. Job 4:12 uses the Pual to describe a word that 'was stolen' to Eliphaz — whispered secretly in a night vision. The Spanish escabullirse ('to sneak away') and the French voler ('to steal') adapted to the reflexive context capture the furtiveness. The theft metaphor turns inward: one steals not goods but one's own presence, slipping away to avoid notice. **STEALING THEFT**

en: and-stole-away, steals-away, was-stolen | **es:** Y-se-escabulló, fue-traída-furtivamente, se-escabulle | **fr:** et-stole-au-loin, steals-au-loin, voler | **de:** [גנב'], steals-weg, und-stole-weg 2Sam 19:3; Job 4:12

גַּנָּב H1590 *Prep-b / N-mp* (17×)

Thief — one who steals, whether a common burglar, kidnapper, or metaphorical figure of stealth

Refers to a person who steals, covering the full range from a housebreaker to a kidnapper. The Covenant Code distinguishes the thief caught breaking in at night from the one caught by day (Exod 22:1-7). Prophets use the figure powerfully: Isaiah indicts Israel's leaders as companions of thieves (Isa 1:23), Joel likens an invading army to thieves entering through windows (Joel 2:9), and Zechariah envisions a flying scroll cursing every thief (Zech 5:4). Deuteronomy 24:7 extends the term to one who kidnaps and enslaves a fellow Israelite. Cross-linguistically, the renderings are remarkably uniform — English 'thief,' Spanish 'ladrón,' French 'voleur,' German 'Dieb' — reflecting a clear, stable semantic core.

thief, robber (17×) A person who steals property or persons; used of literal burglars, kidnappers, and metaphorical figures of stealth and unlawful seizure. The term encompasses nighttime housebreakers (Exod 22:2), slave-dealers (Deut 24:7), and prophetic imagery of stealthy invasion (Joel 2:9; Obad 5). All major translation traditions use a single core lexeme (eng: thief, spa: ladrón, fra: voleur, deu: Dieb, arb: سارق, hin: चोर), confirming a tight, monosemous profile across all 17 occurrences. **THIEF ROBBER**

en: a-thief, among-thieves, and-thief | **es:** al-ladrón, como-el-ladrón, como-el-ladrón. | **fr:** [בגנבים], [גנב], [גנבים] | **de:** Dieb, Diebe, [בגנבים] Exod 22:2; Exod 22:7; Exod 22:8; Deut 24:7; Job 24:14

גְּנֵבָה H1591 *Prep-b / N-fsc / 3ms* (2×)

theft, stolen thing; property taken unlawfully

This feminine noun denotes something stolen or the act of theft itself. It appears in Exodus 22 within the legal code governing property crimes. The law addresses both the stolen item itself and the circumstances of the theft, including whether the thief is caught in the act or afterward. The term is concrete, referring to specific stolen property rather than theft as an abstract concept.

(2×) A noun meaning 'stolen thing' or 'theft,' referring to property unlawfully taken. In Exodus 22:3 (English 22:4), it designates the actual stolen animal that must be restored. In Exodus 22:2 (English 22:3), it appears in the phrase 'for his theft' (literally 'in his theft'), describing the legal status of a thief caught in the act. The construct form (genevah) and the form with suffix (bigenevato) both point to concrete stolen goods rather than the abstract concept of stealing. **STEALING THEFT**

en: for-his-theft, the-stolen-item | **es:** lo-robado, por-su-robo | **fr:** le-volé-item, pour-son-theft | **de:** der-gestohlen-item, fuer-sein-theft Exod 22:3; Exod 22:4

גְּנֻבַת H1592 *N-proper-ms* (2×)

Genubath, son of Hadad the Edomite and an Egyptian princess

Genubath was the son of Hadad the Edomite (Solomon's adversary) and the sister of Queen Tahpenes of Egypt. Raised in Pharaoh's household alongside Egyptian princes, Genubath represents the intermarriage between Edomite royalty and Egyptian nobility. His name appears twice in the brief account, emphasizing his unique position bridging two royal courts.

(2×) A personal name identifying the son born to Hadad and the Egyptian queen's sister. Both occurrences in 1 Kings 11:20 appear in the same verse, first naming him at birth and then describing how he was weaned and raised in Pharaoh's palace among the royal children. The name may be related to the root for 'steal' or 'theft,' though the significance of such an etymology remains unclear. The final tav (ת) represents an archaic or dialectal form of the name. **PERSONAL NAMES**

en: Genubath | **es:** Genubat | **fr:** Genubath | **de:** Genubath 1Kgs 11:20

גַּנָּה H1593 *Prep-m* (12×)

gannah – garden, orchard; a cultivated and enclosed plot of land, often irrigated, for trees or plants

The feminine noun gannah ('garden, orchard') denotes a cultivated, typically enclosed plot of land where trees, plants, or crops are grown under irrigation. It is the common form alongside the more frequent gan and appears primarily in poetic and prophetic contexts. Balaam's oracle compares Israel's encampments to 'gardens beside a river' (Num 24:6). Qoheleth boasts of making 'gardens and parks' as part of his grand experiment in pleasure (Eccl 2:5). Isaiah prophesies that the redeemed will be 'like a watered garden' (Isa 58:11; 61:11). The word evokes fertility, abundance, and divine blessing when used positively, but also idolatrous worship when Israel plants gardens for pagan rites (Isa 1:29; 65:3; 66:17). Spanish jardines, French jardins, and German Gaerten all render the single horticultural sense.

garden, orchard (12×) A cultivated, enclosed garden or orchard, typically irrigated and fertile. Used as a figure of blessing and abundance (Num 24:6; Eccl 2:5; Isa 58:11) but also of idolatrous cult sites (Isa 1:29; 65:3; 66:17). Spanish jardines, French jardins, and German Gaerten render one unified horticultural concept across all twelve occurrences. **GEOGRAPHY AND SPACE**

en: and-like-garden, and-like-the-garden, by-the-gardens | **es:** como-jardines, de-los-jardines, en-los-jardines | **fr:** comme-jardins, dans-les-jardins, et-comme-un-jardin | **de:** [בגנות], [גנות], [גנותיכם] Num 24:6; Job 8:16; Eccl 2:5; Isa 1:29; Isa 1:30

גַּנָּה H1594 *N-fsc* (4×)

Garden, orchard; a cultivated enclosure for growing plants, fruit, or flowers.

A feminine noun for a cultivated garden or orchard, closely related to the more common gan. All four occurrences cluster in two contexts: the royal garden pavilion in Esther (ginnat bitan, Esth 1:5; 7:7, 8) and the nut garden of Song of Songs 6:11 (ginnat egoz). The Esther passages paint a vivid scene — the king's banquet spills into the palace garden, and Haman's fate is sealed when the king returns from that same garden. The Song of Songs usage evokes intimacy and delight. Spanish 'jardín/huerto' and French 'jardin' consistently reflect its cultivated, enclosed character.

(4×) Garden or orchard — a cultivated, enclosed growing space, used for royal gardens and intimate orchards. Appears as ginnat bitan ('garden of the pavilion') in Esth 1:5; 7:7–8, the palatial setting where Haman's downfall unfolds, and as ginnat egoz ('nut garden') in Song 6:11, an image of beauty and discovery. Spanish 'jardín' and French 'jardin' uniformly reflect the sense of a tended, walled enclosure distinct from wild land. **GEOGRAPHY AND SPACE**

en: from-garden-of, garden-of | **es:** de-jardín-de, el-huerto-de, jardín-de | **fr:** jardin-de, le-jardin, von-jardin-de | **de:** Garten Esth 1:5; Esth 7:7; Esth 7:8; Song 6:11

גְּנָזִים H1595 *Conj-w* (3×)

chests, treasuries—storage containers or royal treasure houses

This plural noun has two possible meanings: (1) chests or containers, particularly of valuable cloth (Ezek 27:24), or (2) treasuries, storehouses of royal wealth (Esth 3:9, 4:7). The word may be a Persian loanword, appearing in contexts of international trade and imperial administration. In Ezekiel, it refers to trade goods in Tyre's market. In Esther, it denotes the king's treasuries into which Haman promises to pay money for the right to destroy the Jews. The semantic

range from portable chests to fixed treasuries reflects the contexts of commerce and state finance.

(3×) Chests (storage containers) or treasuries (royal storehouses), appearing in three contexts. Ezekiel 27:24 uses the construct 'chests of variegated cloth' in Tyre's trade inventory. Esther 3:9 and 4:7 refer to 'the treasuries of the king' where Haman would deposit his bribe. Cross-linguistic evidence shows: English 'chests of/treasuries of,' Spanish 'cofres de/tesoros de' (chests/treasures), French 'trésors de/coupe' (treasures/perhaps chests), German uses brackets. The conjunction 'and with chests of' (Ezekiel) indicates it's one item in a list of luxury trade goods. BDB notes possible Persian loanword etymology. **GEOGRAPHY AND SPACE**

en: and-with-chests-of-, treasuries-of | **es:** tesoros-de, y-en-cofres-de | **fr:** et-coupe, trésors-de | **de:** [גנז], [ובגנז] Esth 3:9; Esth 4:7; Ezek 27:24

גִּנְזָא H1596 *N-mpd* (3×)

treasures, treasuries (Aramaic)—royal or temple treasure houses in Ezra

This Aramaic noun appears only in Ezra, referring to the Persian royal treasuries where official documents and resources were kept. Ezra 5:17 and 6:1 mention 'the house of treasures of the king' in Babylon where archives were searched for Cyrus's decree. Ezra 7:20 authorizes funds 'from the house of the king's treasuries.' The word is the Aramaic equivalent of Hebrew genazim, both possibly derived from Persian. It reflects the administrative machinery of the Persian Empire, with its careful record-keeping and centralized financial control.

(3×) Aramaic noun for treasures or treasuries, appearing three times in Ezra in contexts of Persian royal administration. Ezra 5:17 and 6:1 use 'house of treasures of the king' (bet ginzayya di malka) for the archive building in Babylon. Ezra 7:20 uses the construct 'house of the king's treasuries' (bet ginze malka) as the funding source for temple needs. Cross-linguistic glosses show: English 'treasures/treasuries of,' Spanish 'tesoros/tesoros de' (treasures/treasures of), French 'trésors de,' German uses brackets. The emphatic forms (ginzayya) and construct forms (ginze) reflect Aramaic morphology. This is administrative vocabulary for imperial treasure management. **GEOGRAPHY AND SPACE**

en: the-treasures, the-treasuries-of, treasures | **es:** los-tesoros, los-tesoros-de, tesoros | **fr:** [גנזיא], trésors-de | **de:** [גנז], [גנזיא] Ezra 5:17; Ezra 6:1; Ezra 7:20

גַּנְזַךְ H1597 *Conj-w / N-mpc / 3ms* (1×)

treasuries, storehouses (Persian loanword)

This Persian loanword denotes treasure chambers or storehouses, appearing in David's temple plans. The term reflects the international character of Solomon's court, where Persian administrative vocabulary entered Hebrew. David's detailed architectural instructions included these treasury rooms for storing the vast wealth dedicated to God's house—precious metals, vessels, and offerings that required secure storage within the sacred complex.

(1×) 1 Chronicles 28:11 lists the treasuries among the temple chambers David planned. The Persian loanword suggests these were modeled on Persian administrative architecture—secure storage rooms built into royal and religious complexes. The Septuagint's rendering ('storehouses') captures the functional purpose: rooms for safely keeping the gold, silver, and sacred objects that belonged to God's house. The plural form indicates multiple treasure chambers distributed throughout the temple structure. **STOREHOUSE GRANARY**

en: and-its-treasuries | **es:** y-tesorerías-de-él | **fr:** [וגנזכיו] | **de:** [וגנזכיו] 1Chr 28:11

גָּנַן H1598 *V-Qal-Imperf-3ms* (8×)

To defend, protect, shield; used exclusively of God defending Jerusalem and his people from enemies.

This verb means to cover over protectively, to surround and defend. Every biblical occurrence has God as the subject—shielding Jerusalem from the Assyrian siege (2 Kgs 19:34; 20:6; Isa 37:35; 38:6) or hovering over the city like birds protecting their nest (Isa 31:5). Zechariah extends the image to God defending his people in eschatological battle (Zech 9:15; 12:8). The Arabic cognate janna ('to cover, conceal') and Aramaic agen confirm the root meaning of surrounding protection.

defend, protect (Qal) (8×) To defend or protect by covering and surrounding, spoken exclusively of divine action on behalf of Jerusalem or God's people. Spanish renders it 'defenderé/defenderá' (I will defend / he will defend), confirming the consistent protective sense across all eight occurrences. The verb appears in both Qal and Hiphil stems with no discernible semantic difference, always paired with salvation vocabulary—'deliver' (hitstsil, Isa 31:5) and 'save' (hoshia, 2 Kgs 19:34). Key passages include God's promise to shield Jerusalem for David's sake (Isa 37:35) and the eschatological defense of Judah (Zech 12:8). **GUARDING AND KEEPING**

en: And-I-shall-defend, and-I-shall-defend, and-I-will-defend | **es:** Y-defenderé, defenderá, defendiendo | **fr:** [וגנותי], [וגנותי], [וגן'] | **de:** [וגנות], [וגנותי], [וגן'] 2Kgs 19:34; 2Kgs 20:6; Isa 31:5; Isa 37:35

גְּנְתוֹן H1599 *N-proper-ms* (3×)

Ginnethon—a priestly name among the returned exiles in Nehemiah

Ginnethon (or Ginnetoi, a variant spelling) was a priest who returned from Babylonian exile and served in the restored Jerusalem community. He appears in Nehemiah's lists of priests who sealed the covenant (Neh 10:6) and in genealogical rosters (Neh 12:4, 16). The name may derive from a root meaning 'gardener' or 'protector.' BDB notes this name is related to the similar 'Ginnetho,' suggesting variant forms of the same name circulated in post-exilic priestly families.

(3×) A priestly personal name among the post-exilic returnees, appearing three times in Nehemiah with slight spelling variations. Nehemiah 10:6 has 'Ginnetoi,' while 12:4 lists 'Ginnethon,' and 12:16 uses the prepositional form 'to/of Ginneton.' Cross-linguistic evidence shows: English 'Ginnethon/Ginnetoi/to Ginneton,' Spanish 'Ginetón/Ginetoi/de Ginetón,' while French and German use placeholder brackets, indicating uncertainty about transliteration of variant Hebrew forms. These likely refer to the same priestly family or individual, with spelling variations common in post-exilic genealogies. The name appears in covenant-signing and priestly course lists. **PERSONAL NAMES**

en: Ginnethon, Ginnetoi, to-Ginneton | **es:** Ginetoi, Ginetón, de-Ginetón | **fr:** [גנתוי], [גנתון], [לגנתון] | **de:** [גנתוי], [גנתון], [לגנתון] Neh 10:6; Neh 12:4; Neh 12:16

גָּעָה H1600 *V-Qal-Imperf-3ms* (2×)

low, bellow; the sound cattle make

This verb describes the lowing or bellowing of cattle, capturing the distinctive sound oxen make. Job uses it rhetorically, asking whether an ox lows over its fodder when satisfied. In 1 Samuel, the Philistine lords hear the cows 'lowing as they went' while pulling the ark back to Israel—a detail highlighting the animals' reluctance to leave their calves behind.

(2×) A verb meaning to low, bellow, or make the characteristic sound of cattle. In Job 6:5, it appears in a rhetorical question: 'Does the ox low over its fodder?' (implying: of course not, when satisfied). In 1 Samuel 6:12, it describes the sound of cows walking: 'going along the road and lowing' as they pulled the cart bearing the ark. The term is onomatopoetic, mimicking the sound itself, and appears across languages with similar translations (Spanish 'muger,' German 'brüllen'). **CATTLE AND OXEN**

en: and-lowing, does-low- | **es:** muge, y-mugiendo | **fr:** et-mugissant, יגעה | **de:** [יגעה], und-lowing 1Sam 6:12; Job 6:5

גִּעָה H1601 *N-proper-fs / 3fs* (1×)

Goah (place near Jerusalem of unknown location)

This obscure place name appears only in Jeremiah's prophecy of Jerusalem's future expansion. The site's exact location remains unknown, though it marked one boundary point in the prophet's vision of the restored city. The name survives solely in this prophetic geography, describing a Jerusalem greater than the historical city Jeremiah knew—a vision not fully realized in the post-exilic period.

(1×) Jeremiah 31:39 mentions Goah as a measuring point for Jerusalem's future boundaries: 'the measuring line shall go out farther to Goah.' The name appears nowhere else in Scripture or extra-biblical sources, leaving its location lost to history. The prophetic context suggests a landmark recognizable to Jeremiah's audience, now forgotten. The consistent transliteration across languages shows recognition that this is a place name, even if the place itself vanished from memory. **PERSONAL NAMES**

en: Goah | **es:** Goah | **fr:** [געתה] | **de:** [געתה] Jer 31:39

גָּעַל H1602 *V-Hifil-Imperf-3ms* (10×)

To abhor, loathe with visceral disgust; (Nifal) be defiled or rejected; (Hifil) fail, miscarry.

A verb of deep revulsion that dominates the covenant curses of Leviticus 26, where it appears five times in a bitter back-and-forth: God will not 'abhor' his people if they keep his statutes (Lev 26:11), but if they 'abhor' his judgments (26:15), he will act accordingly – yet even then, he will not utterly 'abhor' them to destroy them (26:44). Jeremiah echoes this covenant language: 'Has your soul abhorred Zion?' (Jer 14:19). The Nifal passive appears once in David's lament over Saul, where the shield of the mighty 'was defiled' – cast away as unclean (2 Sam 1:21). A rare Hifil in Job 21:10 describes a cow that does not 'fail' to calve, using the same root in a strikingly different biological register. Spanish aborrecer and French abhorrer track the dominant sense of visceral loathing.

1. abhor, loathe (8×) Active, visceral abhorrence or loathing – feeling intense disgust toward someone or something. Five of eight occurrences cluster in Leviticus 26's covenant-curse discourse, where both God and Israel are subject to this revulsion (Lev 26:11, 15, 30, 43, 44). Ezekiel 16:45 applies it to women who 'loathe' their husbands. Spanish aborrecer and Arabic karraha converge on the same gut-level rejection. **LOATHING ABHORRENCE**

en: I-abhorred-them, abhorred, abhors | **es:** aborrecerá, aborreciere, aborrecieron | **fr:** [געלה], abhorred, abhorrer | **de:** [געלה], [געלן], [געלת] Lev 26:11; Lev 26:15; Lev 26:30; Lev 26:43; Lev 26:44

2. be defiled, be rejected (1×) Nifal passive: to be cast off as defiled or ritually rejected. In David's dirge over Saul and Jonathan, the shield of heroes 'was defiled' on Mount Gilboa (2 Sam 1:21) – polluted by blood and stripped of its sacred honor. The passive voice and defilement vocabulary distinguish this from the active abhorrence of sense 1. **DEFILEMENT AND UNCLEANNESS**

en: was-defiled | **es:** fue-rechazado | **fr:** fut-defiled | **de:** war-defiled 2Sam 1:21

3. fail, break down (1×) Hifil causative: to fail or miscarry, used of a biological process ceasing to function. Job 21:10 describes a wicked man's cow that breeds successfully and 'does not fail' – the only occurrence in this stem, shifting from emotional revulsion to reproductive failure. The English 'fails' and Spanish falla confirm the semantic distance from the core abhorrence meaning. **REJECTION AND REFUSAL**

en: fails | **es:** falla; | **fr:** rejeter | **de:** [יגעל] Job 21:10

גַּעַל H1603 *N-proper-ms* (9×)

Gaal son of Ebed, a Canaanite agitator who led a short-lived revolt against Abimelech at Shechem.

A proper name for an apparently Canaanite figure who appears exclusively in Judges 9. Gaal son of Ebed arrived in Shechem and incited the local landowners against Abimelech's rule, boasting at a grape harvest festival that he would overthrow him (Judg 9:26-29). When challenged by Zebul, Abimelech's prefect, Gaal led his followers out to battle but was soundly defeated and driven from the city (Judg 9:35-41). All major translations preserve the name uniformly as 'Gaal' across English, Spanish, French, and German.

(9×) Gaal — the proper name of a Canaanite insurgent, son of Ebed, who briefly challenged Abimelech's control of Shechem. Confined entirely to Judges 9:26-41, Gaal arrived in Shechem, won the confidence of local leaders during a vintage festival, and publicly declared his readiness to overthrow Abimelech (Judg 9:28-29). Zebul, the city's governor, secretly alerted Abimelech, who ambushed Gaal's forces and routed them (Judg 9:35-40). Gaal was expelled and disappears from the narrative. The name is uniformly transliterated 'Gaal' across English, Spanish, French, and German traditions. **PERSONAL NAMES**

en: Gaal | **es:** Gáal | **fr:** Gaal | **de:** Gaal Judg 9:26; Judg 9:28; Judg 9:30; Judg 9:31; Judg 9:35

גֹּעַל H1604 *Prep-b / N-msc* (1×)

loathing, disgust, revulsion

This harsh word appears in Ezekiel's allegory of abandoned Jerusalem as a despised infant. The phrase 'in loathing of your life' describes Jerusalem cast out at birth, unwanted and rejected. The term captures visceral disgust—not mere indifference but active revulsion. Ezekiel uses this shocking image to emphasize the depth of Jerusalem's original abjection, making God's subsequent adoption and care all the more stunning by contrast.

(1×) Ezekiel 16:5 employs this term in the birth narrative: the infant Jerusalem was cast into an open field 'in loathing of your life'—meaning no one wanted her, everyone was repulsed by her existence. The word's emotional intensity conveys utter rejection and disgust. The multilingual evidence (Spanish 'aborrecimiento', French 'indignation') captures this sense of active revulsion rather than passive abandonment. The image makes God's rescue and love radical—choosing what everyone else despised. **GEOGRAPHY AND SPACE**

en: in-loathing-of | **es:** con-aborrecimiento-de | **fr:** indignation | **de:** [בגעל] Ezek 16:5

גָּעַר H1605 *V-Qal-Imperf-2mp* (14×)

To rebuke sharply, reprove with authority; used of human correction and divine censure of nations, the sea, and evil.

A verb expressing forceful verbal reproof, ranging from a father scolding his son (Gen 37:10) to God rebuking the nations and the cosmic waters. When Jacob rebukes Joseph, the word carries familial authority; when God rebukes the Red Sea (Ps 106:9) or Satan (Zech 3:2), it conveys sovereign command that reshapes reality. Remarkably, all six translation languages render every occurrence with a single equivalent — English 'rebuke,' Spanish 'reprender' — confirming its tight semantic unity across all 14 uses.

rebuke, reprove (14×) To sharply reprimand or censure, expressing strong disapproval or authoritative correction. Covers both human rebuke — a father chiding his son (Gen 37:10), reapers warned not to harass Ruth (Ruth 2:16) — and divine rebuke where God's word carries cosmic force, stilling seas (Ps 106:9, Nah 1:4) and silencing the accuser (Zech 3:2). The uniform rendering across English, Spanish, French, and German confirms a single cohesive sense without semantic drift. **REBUKE CENSURE**

en: You-have-rebuked, and-He-rebuked, and-I-will-rebuke | **es:** Reprende, Reprendiste, Y-reprenderé | **fr:** [גער], [וגער], [וגערתי] | **de:** [גוער], [גער], [גערת] Gen 37:10; Ruth 2:16; Ps 9:5; Ps 68:30; Ps 106:9

גְּעָרָה H1606 *Prep-b / N-fsc* (15×)

Rebuke, reproof, threatening censure — especially the awe-inspiring rebuke of God

Denotes a forceful verbal censure that ranges from a wise man's corrective reproof to the terrifying blast of divine wrath. In the wisdom literature, one rebuke to a discerning person outweighs a hundred blows to a fool (Prov 17:10), and the rebuke of the wise is better than the song of fools (Eccl 7:5). Far more dramatic is God's rebuke: the sea flees at it (Ps 104:7), the foundations of the world are laid bare (Ps 18:15), and warriors fall stunned before it (Ps 76:6). Isaiah envisions a day when a thousand flee at the rebuke of one (Isa 30:17).

rebuke, reproof, threat (15×) A stern verbal censure or threatening reproof — whether human or divine. When spoken by people, it carries the corrective force of wisdom (Prov 13:1, 8; 17:10; Eccl 7:5). When issued by God, it becomes a cosmic weapon: Yahweh's rebuke dries up seas (Isa 50:2; Ps 104:7), exposes the earth's foundations (2 Sam 22:16; Ps 18:15), and strikes warriors lifeless (Ps 76:6). Multilingual glosses uniformly reflect this dual register: eng 'rebuke/threat', spa 'reprensión/amenaza', fra 'reproche/réprimande'. **GEOGRAPHY AND SPACE**

en: Your-rebuke, and-his-rebuke, at-His-rebuke | **es:** Por-reprensión-de-ti, amenaza-de, con-mi-reprensión | **fr:** de-reproche, de-son-מִגַּעֲרָתוֹ-lui, et-réprimande | **de:** [בגערתי], [גערה], [גערת] 2Sam 22:16; Job 26:11; Ps 18:15; Ps 76:6; Ps 80:16

גָּעַשׁ H1607 *V-Hitpael-Imperf-3mp* (10×)

To shake, quake, toss violently; of earth and mountains in theophany, of surging waters, and figuratively of nations staggering under judgment.

A verb capturing violent, convulsive shaking — the kind that makes foundations tremble and waters surge. In its most iconic usage, the earth shakes at YHWH's theophanic descent (Ps 18:8 = 2 Sam 22:8), where the Hitpael describes mountains tossing back and forth like boats in a storm. Jeremiah employs it for the Nile's floodwaters surging and overflowing (Jer 46:7–8) and, strikingly, for nations reeling like drunkards after drinking the cup of God's wrath (Jer 25:16). Spanish captures this vividly with 'se estremeció' (shuddered) for earth-quaking and 'se tambalearán' (they will stagger) for the judgment image, neatly distinguishing the physical and figurative poles.

1. to shake, quake, toss (9×) Violent shaking, quaking, or tossing — used of cosmic and natural convulsions. The Qal describes the earth quaking at theophany (Ps 18:8 = 2 Sam 22:8), while the Hitpael intensifies this to 'shaking back and forth,' applied both to mountains trembling in God's presence and to surging waters: the sea waves that cannot pass their boundary (Jer 5:22) and the Nile's floodwaters rising and tossing (Jer 46:7–8). The Pual passive in Job 34:20 describes a people 'convulsed' or shaken up, possibly by divine intervention at midnight. **EARTHQUAKE SHAKING**

en: [k], and-it-shook, and-shook | **es:** (y-se-estremeció), [y-se-estremeció], se-agitan | **fr:** [k], [ויתגעשׁן], [יתגעשׁן] | **de:** [k], [ויתגעשׁן], [יגעשׁן] 2Sam 22:8; Job 34:20; Ps 18:7

2. to stagger, reel (figurative) (1×) Figurative staggering or reeling under divine judgment. In Jeremiah 25:16, the Hitpoel form wehitgo'ashu describes nations who drink YHWH's cup of wrath and then 'stagger' — an extension from physical earthquake-shaking to the disorientation and collapse of peoples. Spanish translates this as 'se tambalearán' (they will totter), distinguishing it clearly from the literal earthquake sense, and highlighting how Hebrew re-uses seismic vocabulary for political and eschatological upheaval. **EARTHQUAKE SHAKING**

en: and-stagger | **es:** y-se-tambalearán | **fr:** [והתגעשׁן] | **de:** [והתגעשׁן] Jer 25:16

גַּעַשׁ H1608 *N-proper-fs* (4×)

Gaash; a mountain in Ephraim near Joshua's burial site, with associated ravines.

A place name identifying a mountain (har Gaash) in the hill country of Ephraim, located south of Timnath-serah where Joshua was buried (Josh 24:30; Judg 2:9). The name possibly derives from a root meaning 'to shake' or 'to quake,' fitting for a rugged highland. Second Samuel 23:30 and 1 Chronicles 11:32 reference the 'wadis of Gaash' (nahale Gaash), ravines near the mountain associated with Hiddai/Hurai, one of David's mighty warriors. All major translations preserve the name as 'Gaash' with minimal variation.

(4×) Gaash — a mountain in the territory of Ephraim, south of Timnath-serah, notable as the landmark near Joshua's burial (Josh 24:30; Judg 2:9). Its ravines (nahale Gaash) appear in the lists of David's warriors (2 Sam 23:30; 1 Chr 11:32). The name may relate to the root g-ᶜ-sh ('to shake'), suggesting a quaking or rugged peak. Transliterations across languages (eng/spa/fra/deu 'Gaash') are remarkably consistent. **PERSONAL NAMES**

en: Gaash | **es:** Gaas, Gaash | **fr:** Gaash, [געשׁ] | **de:** Gaash, [געשׁ] Josh 24:30; Judg 2:9; 2Sam 23:30; 1Chr 11:32

גַּעְתָּם H1609 *N-proper-ms* (3×)

Gatam—an Edomite chief, son of Eliphaz and grandson of Esau

Gatam was one of the tribal chiefs (allufim) descended from Esau through his son Eliphaz (Gen 36:11, 16). He also appears in the parallel genealogy in 1 Chronicles 1:36. As an Edomite chief, he would have led a clan or region in Edom. The name's etymology is uncertain. He represents one of the many Edomite leaders listed in Genesis 36, showing the fulfillment of God's promise that Esau would father nations, even as the biblical narrative focuses primarily on Jacob's line.

(3×) A personal name of an Edomite chief (aluf), son of Eliphaz and grandson of Esau. Appears in Genesis 36:11, 16 and the parallel genealogy in 1 Chronicles 1:36. Cross-linguistic evidence preserves the name consistently: English 'Gatam/and Gatam,' Spanish 'Gatam/y Gatam,' French 'Gatam/et Gatam,' German 'Gatam/und Gatam.' The conjunction 'and Gatam' indicates his inclusion in lists of Edomite chiefs. All three occurrences are in genealogical contexts establishing the descendants of Esau who became the Edomite nation. The name appears without etymological explanation in the text. **PERSONAL NAMES**

en: Gatam, and-Ga'tam, and-Gatam | **es:** Gatam, y-Gatam | **fr:** Gatam, [וגעתם], et-Gatam | **de:** Gatam, [וגעתם], und-Gatam Gen 36:11; Gen 36:16; 1Chr 1:36

גַּף H1610 *Prep-b / N-msc / 3ms* (4×)

Body, self; also height or elevation. Used for a person's own body or the highest point of a place.

A noun with two distinct semantic poles. In the Exodus slave laws (21:3–4), it appears in the phrase begappo ('by his body/by himself'), meaning a man enters or leaves servitude alone, without wife or children — the Spanish 'soltería' (bachelorhood) captures this self-contained sense well. In Proverbs 9:3, however, it shifts to 'heights' or 'elevated points' (gappe merome qaret, 'the highest points of the city'), where Lady Wisdom calls from the city's summit. The word is cognate with the later Hebrew/Aramaic guf ('body'), and the semantic leap from 'body' to 'height' may reflect the idea of a body's upright stature.

(4×) Body or self — a person considered as an individual physical entity, used in the idiom begappo ('by himself, alone') in the slave laws of Exod 21:3–4. The phrase indicates entering or leaving servitude unaccompanied. Spanish 'en su soltería' and German 'durch sein Leib' both reflect the embodied, solitary nuance. Cognate with later Hebrew/Aramaic guf ('body'). **BODY (PHYSICAL FORM)**

en: by-his-body, the-highest-points-of | **es:** alas-de, en-su-soltería | **fr:** par-son-corps, גפי | **de:** [גפי], durch-sein-Leib Exod 21:3; Exod 21:4; Prov 9:3

גַּף H1611 *N-cpc / 3fs* (3×)

wing, wings (Aramaic)—the wings of beasts in Daniel's visions

This Aramaic noun for wing(s) appears only in Daniel's apocalyptic visions of symbolic beasts. The first beast (representing Babylon) had eagle's wings that were plucked (Dan 7:4, twice). The third beast (representing Greece) had four bird wings on its back (Dan 7:6). The word is the Aramaic cognate of Hebrew kanaf and Syriac gepa. Wings in these visions symbolize swift conquest and imperial power. The variety of wing configurations on different beasts communicates their distinctive characteristics and the manner of their dominion.

(3×) Aramaic noun for wing or wings, appearing three times in Daniel 7's beast visions. Daniel 7:4 mentions wings twice: first 'its wings' (singular suffix in Qere, gapah; plural in Ketiv, gapayh) of the first beast, then 'wings' being plucked. Daniel 7:6 describes four wings on the leopard-like beast. Cross-linguistic glosses show: English 'wings/its wings/and wings,' Spanish 'alas/alas de ella/y

alas' (wings/wings of it/and wings), French and German use placeholder brackets for the Aramaic forms. The plural form gappin and suffixed forms indicate morphological variation. This is apocalyptic vocabulary for symbolic animal features representing imperial characteristics. **WING BODY PART**

en: and-wings, its-wings, wings | **es:** alas, alas-de-ella, y-alas | **fr:** [גפיה], [גפין], [וגפין] | **de:** [גפיה], [גפין], [וגפין] Dan 7:4; Dan 7:6

גֶּפֶן H1612 *Prep-k* (55×)

gephen – vine, grapevine; the cultivated grape plant, both literal and as a figure for Israel and blessing

The feminine noun gephen ('vine, grapevine') refers to the cultivated grape plant (Vitis vinifera), one of the most symbolically charged botanical terms in the Hebrew Bible. Its 55 occurrences range from literal viticulture – the vine in Pharaoh's cupbearer's dream (Gen 40:9-10), instructions about the Nazirite vow (Num 6:4), and the spies' enormous grape cluster from Eshcol (Num 13:23) – to rich figurative use where Israel itself is portrayed as Yahweh's vine (Ps 80:8-16; Isa 5:1-7; Hos 10:1). The idyllic phrase 'every man under his vine and under his fig tree' (1 Kgs 4:25; Mic 4:4) became shorthand for peace and prosperity. Spanish vid, French vigne, and German Weinstock render it with perfect consistency.

vine, grapevine (55×) The grapevine used both literally for viticulture and figuratively for Israel. It appears in the cupbearer's dream (Gen 40:9-10), Nazirite legislation (Num 6:4), and the promise land's bounty (Deut 8:8). Figuratively, Israel is Yahweh's vine (Ps 80:8-16; Isa 5:1-7; Hos 10:1). Spanish vid, French vigne, and German Weinstock confirm a single concept across all 55 occurrences. **VINEYARD CULTIVATION**

en: a-vine, like-a-vine, like-vine | **es:** La-vid, como-la-vid, como-vid | **fr:** cep, comme-vigne, la-vigne | **de:** Weinstock, der-Weinstock, ein-Weinstock Gen 40:9; Gen 40:10; Num 6:4; Num 20:5; Deut 8:8

גֹּפֶר H1613 *N-ms* (1×)

gopher wood (unknown tree species for ark construction)

This mysterious term appears only in Genesis's ark narrative, identifying the wood Noah used for construction. The species remains unidentified; suggestions include cypress, cedar, or some resinous pine. Some scholars connect it to 'pitch' (Hebrew kopher), suggesting naturally waterproof wood. The word may not even be Hebrew originally but a technical loanword for a specific timber type. The mystery endures: we know what Noah built but not precisely what he built it from.

(1×) Genesis 6:14 specifies 'gopher wood' for ark construction, but the term appears nowhere else in biblical or extra-biblical literature. Every translation simply transliterates ('gopher') because no one knows what tree species this names. Some connect it to pitch or resinous woods, others to cypress. The Septuagint guessed 'squared timber.' The unknown word preserves a lost piece of ancient knowledge—a technical term for shipbuilding timber that didn't survive in later Hebrew. **FOREST WOODLAND**

en: gopher | **es:** gofer | **fr:** gopher | **de:** von-Gofer Gen 6:14

גָּפְרִית H1614 *Prep-l / N-fs* (7×)

Brimstone, sulfur; a combustible mineral associated with divine judgment and catastrophic destruction.

Refers to brimstone or sulfur, the combustible yellow mineral that burns with a choking stench. In Scripture it is virtually always paired with fire as an instrument of God's devastating judgment. The definitive instance is Genesis 19:24, where the LORD rains brimstone and fire on Sodom and Gomorrah. From there it becomes a stock image of divine wrath: Psalm 11:6 warns the wicked of a rain of fire and brimstone, and Isaiah 30:33 likens God's breath to a stream of brimstone. German 'Schwefel' and Spanish 'azufre' both preserve the sulfur identification clearly.

brimstone, sulfur (7×) Brimstone or sulfur, a naturally occurring combustible mineral substance used throughout Scripture as the primary image of divine punitive destruction. The paradigmatic occurrence is Genesis 19:24 where Yahweh rains gophrit and fire upon Sodom. It recurs in judgment oracles: Psalm 11:6 warns the wicked will receive fire and brimstone as their cup, Deuteronomy 29:23 describes scorched land of brimstone and salt, and Ezekiel 38:22 includes it in the arsenal against Gog. Isaiah 30:33 uses nachal gophrit (stream of brimstone) as a simile for Yahweh's destroying breath. Spanish 'azufre' and German 'Schwefel' directly denote sulfur, confirming the mineralogical identification. **BRIMSTONE SULFUR**

en: and-brimstone, and-sulfur, brimstone | **es:** Azufre, azufre, en-azufre | **fr:** [גפרית], [לגפרית], brimstone | **de:** Schwefel, [גפרית], [וגפרית] Gen 19:24; Deut 29:23; Job 18:15; Ps 11:6; Isa 30:33

גִּר H1615 *N-ms* (1×)

chalk, lime, pulverized limestone

This term denotes pulverized limestone or chalk, appearing in Isaiah's prophecy about altar stones crushed like chalk. The word may be an Aramaic loanword, as the cognates appear across Aramaic dialects. Isaiah uses the image of chalk-stones—soft, easily crushed—to describe the total destruction of idolatrous altars. When limestone is pulverized into powder, it cannot be reconstructed; the prophet envisions pagan worship sites reduced to dust, never to be rebuilt.

(1×) Isaiah 27:9 pictures altar stones 'like chalk stones crushed to pieces'—a simile of complete, irreversible destruction. Chalk or lime was created by grinding limestone, producing a powder useful for construction but impossible to reform into solid blocks. The prophet's point is finality: when God removes Israel's sin, the implements of idolatry won't just be damaged but pulverized beyond any possibility of restoration. The multilingual 'pulverized' and 'chalk' both capture this sense of matter reduced to unrecoverable powder. **AUTO-DETECTED COMMUNITY 4300 WITH 3 SENSES**

en: pulverized | **es:** cal | **fr:** [גר] | **de:** [גר] Isa 27:9

גֵּר H1616 *Prep-l* (92×)

A sojourner or resident alien dwelling in a land without inherited rights, often under divine legal protection

The gēr denotes a person living outside their homeland, residing among a people not their own and lacking the hereditary land rights of native citizens. Abraham calls himself a gēr at Hebron (Gen 23:4), and Moses names his son Gershom as a wordplay on this status (Exod 2:22). The Torah repeatedly pairs the sojourner with the orphan and widow as vulnerable members of society whom God commands Israel to protect, love, and include in festivals and sabbath rest. Across translations the term maps consistently to 'sojourner,' 'extranjero,' 'étranger-résident,' and 'Fremdling,' underscoring the universal recognition of this social category.

sojourner, resident alien (92×) A non-native resident dwelling among the Israelites without ancestral land inheritance, dependent on the community's hospitality and subject to specific Torah protections. Abraham at Hebron (Gen 23:4) and Moses in Midian (Exod 2:22) exemplify this status. The multilingual glosses — Spanish 'extranjero,' French 'étranger-résident,' German 'Fremdling' — all converge on the idea of a protected outsider living within but not fully belonging to the host society. **FOREIGNERS AND STRANGERS**

en: and-for-the-sojourner, the-sojourner | **es:** El-extranjero, al-extranjero, el-extranjero | **fr:** [הגר], et-pour-le-étranger, et-pour-le-étranger-résident | **de:** Fremdling, [הגר], der-Fremdling Gen 23:4; Exod 2:22; Exod 12:48; Exod 12:49; Exod 18:3

גֵּרָא H1617 *Conj-w / N-proper-ms* (9×)

Gera, a Benjamite clan name or personal name associated with Ehud and Shimei.

A Benjamite proper name that appears to function both as a personal name and a clan designation. Gera is listed as a son of Benjamin (Gen 46:21) and as a son of Bela and grandson of Benjamin (1 Chr 8:3, 5, 7), suggesting it became a family or clan identifier within the tribe. The most significant connections are genealogical: Ehud the judge is called 'son of Gera' (Judg 3:15), and Shimei who cursed

David is likewise identified as 'son of Gera' (2 Sam 16:5; 19:16, 18; 1 Kgs 2:8). Spanish interestingly varies between 'Gera,' 'Guera,' and 'Guerá,' reflecting uncertainty about the vowel quality.

Gera (proper name) (9×) Gera — a Benjamite proper name functioning both as a personal name and a clan designation. Listed among Benjamin's sons in Gen 46:21 and as a descendant of Bela in 1 Chr 8:3, 5, 7, the name likely came to denote a prominent Benjamite family. Its significance lies in two famous 'sons of Gera': Ehud the left-handed judge who assassinated Eglon king of Moab (Judg 3:15), and Shimei who cursed David during Absalom's revolt and later sought pardon (2 Sam 16:5; 19:16, 18; 1 Kgs 2:8). Spanish shows interesting phonetic variation ('Gera', 'Guera', 'Guerá'), while English, French, and German uniformly render 'Gera'. **PERSONAL NAMES**

en: Gera, and-Gera | **es:** Gera, Guera, Guerá | **fr:** Gera, [וגרא] | **de:** Gera, [וגרא] Gen 46:21; Judg 3:15; 2Sam 16:5; 2Sam 19:16; 2Sam 19:18

גָּרָב H1618 *N-ms* (3×)

scab, itch—a skin disease disqualifying priests and animals from service

This noun denotes a scabby skin condition, likely a form of chronic dermatitis or eczema. Leviticus 21:20 lists it among blemishes that disqualify a priest from offering sacrifices. Leviticus 22:22 forbids offering animals with scabs to God. Deuteronomy 28:27 threatens covenant-breakers with 'the scab of Egypt' among other incurable diseases. The condition was considered ritually defiling and medically troublesome. Cognates appear in Arabic, Aramaic, Syriac, and Akkadian, suggesting a widespread term for scaly, itching skin afflictions across ancient Near Eastern cultures.

(3×) A scabby skin disease or itch, appearing in three legal and covenantal contexts. Leviticus 21:20 lists it as a priestly disqualification ('a scab'), Leviticus 22:22 as an animal blemish ('and with scab'), and Deuteronomy 28:27 as a covenant curse ('and with the scab of Egypt'). Cross-linguistic glosses are consistent: English 'scab/and with scab,' Spanish 'sarna/con sarna/y con sarna' (scab/with scab/and with scab), French 'une croûte/et avec croûte,' German 'ein Schorf/und mit Schorf.' The conjunction 'and' marks it as one item in lists of disqualifying conditions. This is purity law vocabulary for skin afflictions. **AUTO-DETECTED COMMUNITY 4364 WITH 3 SENSES**

en: a-scab, and-with-scab | **es:** con-sarna, sarna, y-con-sarna | **fr:** et-avec-croûte, une-croûte | **de:** ein-Schorf, und-mit-Schorf Lev 21:20; Lev 22:22; Deut 28:27

גָּרֵב H1619 *N-proper-fs* (3×)

Gareb—a warrior of David and a hill near Jerusalem

The name Gareb refers to two distinct entities: a warrior among David's mighty men (2 Sam 23:38, 1 Chr 11:40), and a hill or elevation near Jerusalem (Jer 31:39). The warrior Gareb was one of the Thirty, likely from a northern tribe. The Hill of Gareb appears in Jeremiah's prophecy of Jerusalem's restoration, marking the western boundary of the rebuilt city. The name may derive from a root meaning 'scabby' or 'itchy,' though this connection is uncertain. Both person and place preserve the name in biblical tradition.

(3×) A personal and place name appearing in three contexts. As a person: Gareb was one of David's mighty men (2 Sam 23:38 = 1 Chr 11:40). As a place: the Hill of Gareb (gibeat Gareb) marks Jerusalem's boundary in Jeremiah 31:39's restoration prophecy. Cross-linguistic evidence preserves the name: English 'Gareb/Garev,' Spanish 'Gareb/Garev,' French 'Gareb,' German 'Gareb,' with some using placeholder brackets. The place name uses the construct 'hill of Gareb,' indicating a known geographical feature. Both person and place bear the same name, though no connection between them is stated in Scripture. **PERSONAL NAMES**

en: Gareb, Garev | **es:** Gareb, Garev | **fr:** Gareb, [גרב] | **de:** Gareb, [גרב] 2Sam 23:38; 1Chr 11:40; Jer 31:39

גַּרְגַּר H1620 *N-mp* (1×)

berries, small fruit (olive berries)

This word denotes small berries or fruit, used by Isaiah to describe the meager gleanings left after harvest. The context suggests olive berries remaining on high branches after the main harvest is gathered. The imagery conveys remnant theology: just as a few olives persist at the tree's crown where harvesters cannot reach, so a faithful remnant of Israel will survive judgment, preserved by divine intention beyond human reach.

(1×) Isaiah 17:6 uses this term in a gleaning simile: only 'berries at the top of the highest branch' will remain after God's judgment. The image evokes olives too high to harvest, left clinging to upper branches—a small remnant surviving when everything accessible has been stripped away. The multilingual 'berries' and Spanish 'aceitunas' (olives) both fit this agricultural context. The berries represent Israel's faithful few, preserved not by their own merit but by God's sovereign placement beyond the reach of judgment. **GEOGRAPHY AND SPACE**

en: berries | **es:** aceitunas | **fr:** [גרגרים] | **de:** [גרגרים] Isa 17:6

גַּרְגְּרוֹת H1621 *N-fpc / 2ms* (4×)

Neck, throat; the front of the neck, used figuratively as a place for ornamental wisdom.

A plural feminine noun appearing exclusively in Proverbs, always in figurative expressions about adorning the neck with wisdom, instruction, or virtue. Parents' teaching is 'a chain for your neck' (Prov 1:9), mercy and truth should be bound 'upon your neck' (3:3), and the commandment tied there becomes 'grace for your neck' (3:22; 6:21). The reduplicated form (gar-gerot from the root g-r-r) may suggest the gullet or throat, and the consistent pairing with ornamental imagery — necklaces, chains, binding — makes this a powerful metaphor for internalizing wisdom so deeply it becomes visible adornment.

(4×) Neck or throat — the front of the neck viewed as a place for wearing ornaments, used exclusively in Proverbs as a figure for internalizing wisdom. Instruction is a 'chain for your neck' (Prov 1:9), mercy and truth are bound 'upon your neck' (3:3), and commandments become 'grace for your neck' (3:22; 6:21). Spanish 'cuello' and French 'cou' confirm the consistent body-part meaning. The reduplicated form (from g-r-r) may evoke the throat or gullet, emphasizing the intimate, personal nature of the adornment. **NECK (BODY PART)**

en: for-your-neck, your-neck | **es:** para-tu-cuello, tu-cuello | **fr:** ton-cou-toi, à-ton-cou-toi | **de:** [גרגרותיך], [גרגרתך], [לגרגרתיך] Prov 1:9; Prov 3:3; Prov 3:22; Prov 6:21

גִּרְגָּשִׁי H1622 *Art / N-proper-ms* (7×)

Girgashite; one of the seven Canaanite peoples displaced by Israel, territory unknown.

The gentilic name for the Girgashites, one of the traditional seven nations of Canaan that Israel was to dispossess upon entering the Promised Land. Despite appearing in major covenant and conquest lists (Gen 15:21, Deut 7:1, Josh 3:10, Josh 24:11, Neh 9:8), their specific territory remains unidentified. They are listed as descendants of Canaan in the Table of Nations (Gen 10:16 = 1 Chr 1:14). The name appears with the article (haGirgashi) as a collective noun, and Spanish renders it 'gergeseo' or 'guirgaseo.'

Girgashite (people group) (7×) The Girgashite(s), an ethnic group reckoned among the seven Canaanite nations destined for displacement by Israel. Listed as begotten by Canaan in the Table of Nations (Gen 10:16 = 1 Chr 1:14), the Girgashites appear in covenant promises (Gen 15:21, Neh 9:8) and conquest narratives (Deut 7:1, Josh 3:10, Josh 24:11). Their territorial location is never specified, making them the most obscure of the seven peoples. All occurrences use the gentilic adjective with the article (haGirgashi) as a collective designation. Spanish alternates between 'gergeseo' and 'guirgaseo,' reflecting transliteration variation. **NATIONS AND PEOPLES**

en: and-the-Girgashite, and-the-Girgashites, the-Girgashi | **es:** el-gergeseo,

el-guirgaseo, y-el-gergeseo | **fr:** [הגרגשי], [והגרגשי], et-le-Girgashite | **de:** [הגרגשי], [והגרגשי], den-Girgaschiter Gen 10:16; Gen 15:21; Deut 7:1; Josh 3:10; Josh 24:11

גָּרַד H1623 *Prep-l / V-Hitpael-Inf* (1×)

scrape, scratch (reflexively: scrape oneself)

This verb appears only in Job's extreme self-affliction, where he scrapes his sores with a potsherd while sitting in ashes. The reflexive form emphasizes Job doing this to himself—not seeking medical care but performing a ritual of grief and suffering. Ancient Near Eastern mourning practices sometimes included self-mutilation; Job's scraping sits at the boundary between medical necessity (relieving itching from boils) and grief ritual. The gesture embodies his total misery.

(1×) Job 2:8 describes Job taking a potsherd 'to scrape himself' as he sits in ashes. The Hebrew reflexive form emphasizes the self-directed action. This could be practical (scraping infected skin) or symbolic (a mourning rite), likely both. The multilingual glosses ('scrape himself', 'rascarse') capture this self-directed action. The potsherd—a broken piece of pottery—adds to the scene's degradation: the prosperous patriarch reduced to using garbage as a medical implement, his body and spirit equally shattered. **TOUCHING AND REACHING**

en: to-scrape-himself | **es:** para-rascarse | **fr:** à-לְהִתגָּרֵד | **de:** [להתגרד] Job 2:8

גָּרָה H1624 *V-Hitpael-Imperf-2mp* (15×)

To stir up strife, provoke, contend with; in Hitpael, to engage in conflict or wage war against someone.

A combative verb whose two stems paint complementary pictures of conflict. In the Piel, it means to stir up or incite strife, as in Proverbs: 'A hot-tempered man stirs up strife' (Prov 15:18; 29:22). The Hitpael shifts to reciprocal engagement: to provoke oneself against, contend with, or wage war. God warns Israel not to 'contend with' Edom, Moab, or Ammon (Deut 2:5, 9, 19), and Daniel's visions describe kings who 'wage war' against one another (Dan 11:10, 25). Spanish distinguishes 'suscita' (stirs up, Piel) from 'contenderan / se preparara para guerra' (Hitpael), neatly tracking the stem shift from causative incitement to active combat.

1. provoke, contend with (8×) To provoke or contend with someone (Hitpael, general hostility). God commands Israel: 'Do not contend with them' regarding Esau's descendants (Deut 2:5), Moab (Deut 2:9), and Ammon (Deut 2:19). Hezekiah warns Amaziah: 'Why should you provoke trouble?' (2 Kgs 14:10). Spanish 'os metais / contenderan' and English 'provoke / contend' reflect general interpersonal or national antagonism without necessarily implying organized warfare. **CONTENDING AND STRIVING**

en: and-engage, contend, should-you-stir-up | **es:** contenderán, os-metais, te-enfrentaste | **fr:** [התגרית], [תתגרה], devrait-tu-stir-en-haut | **de:** [התגרית], [יתגרו], [תתגרה] Deut 2:5; Deut 2:9; Deut 2:19; Deut 2:24; 2Kgs 14:10

2. wage war, prepare for battle (4×) To wage war or prepare for battle (Hitpael, military). In Daniel's apocalyptic visions, kings 'stir themselves up' for military campaigns: 'his sons shall wage war' (Dan 11:10) and the king of the south 'shall be stirred up to battle' (Dan 11:25). Spanish 'se preparara para guerra' and multilingual evidence consistently select martial vocabulary here, distinguishing this from the broader provocation of sense 1. **FIGHTING AND WARFARE**

en: (qere:and-he-shall-wage-war), [ketiv:and-they-shall-wage-war], shall-be-stirred-up | **es:** (y-se-preparará-para-guerra), [y-se-prepararán-para-guerra], se-preparará-para-guerra | **fr:** et-exciter, exciter | **de:** [ויתגרה], [ויתגרו], [יתגרה] Dan 11:10; Dan 11:25

3. stir up, incite (3×) To stir up or incite strife (Piel, causative). The Proverbs trio: a hot-tempered man 'stirs up' strife (Prov 15:18; 29:22), and a greedy man 'incites' quarreling (Prov 28:25). Spanish 'suscita', Hindi 'bharkata', and Arabic 'yuthir' all converge on causative incitement. The Piel stem marks the subject as the instigator who provokes others into conflict, distinct from the Hitpael where the subject enters the fray. **STIR UP INCITE**

en: stirs-up | **es:** suscita | **fr:** exciter | **de:** [יגרה] Prov 15:18; Prov 28:25; Prov 29:22

גֵּרָה H1625 *Conj-w / N-fs* (11×)

Cud — regurgitated food chewed by ruminant animals, central to the Levitical clean/unclean distinction

The noun גֵּרָה (gerah) refers to the cud that ruminant animals bring up and rechew, appearing exclusively in the dietary legislation of Leviticus 11 and Deuteronomy 14. The phrase 'chews the cud' (מַעֲלַת גֵּרָה) functions as one of the two criteria — along with split hooves — for determining whether a land animal is clean and permissible to eat. The camel, hare, and rock badger are singled out as animals that chew the cud but lack split hooves, while the pig has split hooves but does not chew the cud. This pairing of external and internal markers reflects a larger Priestly concern with wholeness and categorical purity. Spanish 'rumia,' Korean 새김질, Swahili 'cheuo.'

cud (11×) Cud, the partly digested food that ruminant animals regurgitate and chew a second time. Used exclusively in the Mosaic dietary laws (Lev 11:3-7, 26; Deut 14:6-8) as one of two defining criteria for clean land animals. The formulaic phrase 'brings up the cud' (מַעֲלַת גֵּרָה) appears with each animal evaluated. Animals that chew cud but lack split hooves (camel, hare, rock badger) and those with split hooves that do not chew cud (pig) are all declared unclean. **CATTLE AND OXEN**

en: and-cud, cud, the-cud | **es:** bolo, el-bolo, la-rumia | **fr:** et-ruminant, le-ruminant, ruminant | **de:** cud, der-cud, und-cud Lev 11:3; Lev 11:4; Lev 11:5; Lev 11:6

גֵּרָה H1626 *N-fs* (5×)

gerah, a small unit of weight equal to one-twentieth of a shekel

A technical term of measurement denoting the smallest standard weight in the Israelite system, defined consistently as one-twentieth of a shekel. It appears only in passages that formally define the shekel's value: the sanctuary tax instructions (Exod 30:13), redemption valuations (Lev 27:25; Num 3:47; 18:16), and Ezekiel's future temple standard (Ezek 45:12). The Assyrian cognate giru confirms its ancient Near Eastern currency roots. Translations across languages preserve the term as a loanword: Spanish 'gera,' French 'guera,' English 'gerah.'

(5×) A gerah, the smallest Israelite unit of weight, equaling one-twentieth of a shekel. All five occurrences appear in formal legal definitions of the shekel, whether for sanctuary contributions (Exod 30:13), Levitical redemption prices (Num 3:47; 18:16), or Ezekiel's visionary temple standards (Ezek 45:12). Cognate with Assyrian giru, it represents a standardized fraction retained as a loanword across Spanish ('gera'), French ('guera'), and English ('gerah'). **MEASURE MEASUREMENT**

en: gerah, gerahs | **es:** gera, geras | **fr:** gerah, gerahs, guéra | **de:** [גרה], gerah, gerahs Exod 30:13; Lev 27:25; Num 3:47; Num 18:16; Ezek 45:12

גָּרוֹן H1627 *N-msc / 1cs* (8×)

Throat as the organ of voice and swallowing; also the outer neck as a visible body part adorned or displayed.

A noun for the front of the human neck, encompassing both the internal throat and the external neck. As throat, it appears in contexts of vocal exertion – 'my throat is parched' from crying out (Ps 69:3) – and as the passage of speech: 'an open grave is their throat' (Ps 5:9), and 'cry aloud, spare not, lift up your voice like a trumpet' (Isa 58:1). As neck, it refers to the visible exterior adorned with jewelry (Ezek 16:11) or displayed in proud posture (Isa 3:16). The Arabic cognate jiran, denoting the front of a camel's neck, confirms the external, visible aspect of this body part.

1. throat (6×) The throat as the internal organ of voice production and swallowing. Psalm 69:3 laments 'my throat is dried out' from sustained crying to God. Psalm 5:9 uses it as a metaphor for deadly speech: 'their throat is an open grave.' Psalm 149:6 places praises 'in their throat,' and Isaiah 58:1 commands prophetic proclamation with full-throated voice. Spanish garganta, Korean mokkumeong ('gullet'), and Swahili koo all specify the interior passage, distinguishing this clearly from the external neck. Six of the eight occurrences

carry this vocal or internal sense. **NECK (BODY PART)**
en: (and-your-throat), in-their-throat, my-throat | **es:** a-garganta, con-su-garganta, en-su-garganta | **fr:** [(וגרונך)], [בגרון], dans-gorge | **de:** [(וגרונך)], [בגרון], ihr-throat Ps 5:9; Ps 69:3; Ps 115:7; Ps 149:6; Isa 58:1

2. neck (2×) The neck as the outer, visible part of the body, subject to adornment or postural display. Isaiah 3:16 describes the daughters of Zion walking with 'outstretched neck' – a posture of haughtiness. Ezekiel 16:11 depicts God placing a chain 'upon your neck' as bridal adornment. Arabic unuq ('neck'), Spanish cuello, and Korean mok ('neck' as distinct from 'throat') all confirm the external, visible reading. The shift from inner passage to outer surface reflects a natural metonymy within a single anatomical zone. **NECK (BODY PART)**
en: eyes, neck-your | **es:** cuello, cuello-de-ti | **fr:** [גרון], gorge | **de:** [גרון], [גרונך] Isa 3:16; Ezek 16:11

גְּרוּת H1628 *Prep-b | N-fsc* (1×)
lodging place, inn, temporary shelter (Gerut Chimham)
This term appears in Jeremiah's narrative where the escapees from Gedaliah's assassination paused at 'Gerut Chimham' near Bethlehem before fleeing to Egypt. The word suggests a lodging place or wayfarer's shelter, possibly the property established by David's servant Chimham. The uncertain text makes interpretation difficult—some read it as a proper name, others as a common noun for 'inn.' Either way, it marks a stopping point between Jerusalem and Egypt, where refugees made their fateful decision to abandon the land.

(1×) Jeremiah 41:17 locates the fleeing group 'at Gerut Chimham near Bethlehem.' Whether this names a specific lodging place or describes 'the inn of Chimham,' it marks a waystation on the road to Egypt. The site may connect to 2 Samuel 19:37-38, where David promises to care for Chimham, possibly granting him property. The multilingual evidence shows uncertainty: some transliterate as a place name, others render it 'inn' or 'lodging.' The ambiguity reflects textual difficulties in this historical narrative. **NIGHT AND LODGING**
en: at-Gerut | **es:** en-el-albergue-de | **fr:** [בגרות] | **de:** [בגרות] Jer 41:17

גָּזַז H1629 *V-Nifal-Perf-1cs* (1×)
cut off, destroyed, excluded
A rare Niphal verb from a root meaning 'to cut' or 'cut off,' appearing only in Psalm 31:22 where the psalmist confesses his hasty cry: 'I am cut off from your sight!' The Arabic cognate confirms the sense of severance or extermination. In this context, it expresses the visceral feeling of exile from God's presence—not physical death, but the terror of spiritual exclusion. The psalmist immediately corrects himself: God did hear his plea. But the word captures that dark moment when all seems lost.

(1×) Psalm 31:22 uses the Niphal (passive/reflexive) to convey the psalmist's subjective experience of being severed from God's gaze—a crisis of perceived abandonment. The multilingual glosses emphasize the completed state (I-am-cut-off, he-sido-cortado, ich-bin-abgeschnitten), the finality feared in the moment of desperation. Yet the verb's rarity and its immediate narrative reversal suggest this is hyperbolic grief-language: the cry of one who feels utterly removed but is, in fact, still heard. **CUTTING AND SEVERING**
en: I-am-cut-off | **es:** he-sido-cortado | **fr:** couper | **de:** ich-bin-abgeschnitten Ps 31:22

גְּרִזִים H1630 *N-proper-fs* (4×)
Gerizim; a mountain in central Israel south of Shechem, associated with covenant blessings.
The name of the mountain south of Shechem (modern Nablus) that served as the mountain of blessing in Israel's covenant renewal ceremony. In Deuteronomy 11:29 and 27:12, Moses commands that the blessings be proclaimed from Mount Gerizim while the curses are spoken from Mount Ebal opposite. Joshua 8:33 records the fulfillment of this command. Judges 9:7 places Jotham on Gerizim as he delivers his famous fable against Abimelech. The mountain later became the sacred site of the Samaritan community. All translations preserve the name uniformly as 'Gerizim.'

(4×) Gerizim — a mountain in the central highlands of Israel, south of Shechem and opposite Mount Ebal, designated as the mount of blessing in the Mosaic covenant ceremony (Deut 11:29; 27:12). Joshua 8:33 records the covenant reading there, and Judg 9:7 sets Jotham's parable on its slopes. The modern identification is Jebel et-Tur. Cross-linguistic uniformity (eng/spa/fra/deu 'Gerizim') reflects the stable transmission of this important toponym. **PERSONAL NAMES**
en: Gerizim | **es:** Gerizim, Guerizim | **fr:** Gerizim | **de:** Gerizim Deut 11:29; Deut 27:12; Josh 8:33; Judg 9:7

גַּרְזֶן H1631 *Prep-b* (4×)
Axe; a tool for chopping wood, used in felling trees and in construction work.
A straightforward term for an axe or chopping tool, appearing in contexts of woodcutting, siege warfare, and temple construction. In Deuteronomy 19:5 the axe-head flies off its handle during tree-felling, illustrating accidental harm. Isaiah 10:15 employs it in a memorable rhetorical question—can the axe boast against the one who swings it?—challenging Assyria's arrogance before God. The multilingual glosses uniformly render it as 'axe' (Spanish hacha, French and German axe), confirming a single concrete sense with no semantic drift.

(4×) A chopping tool, specifically an axe used for felling trees and hewing timber. All four occurrences point to a standard woodcutting implement: an axe-head that slips off (Deut 19:5), a siege tool forbidden against fruit trees (Deut 20:19), the conspicuous absence of axe-noise during temple construction (1 Kgs 6:7), and the personified axe of Assyria (Isa 10:15). Translations across languages consistently give 'axe' without variation. **AUTO-DETECTED COMMUNITY 13410 WITH 5 SENSES**
en: and-the-axe, axe, the-axe | **es:** con-el-hacha, el-hacha, hacha | **fr:** [הגרזן], avec-le-axe, axe | **de:** [הגרזן], axe, mit-der-axe Deut 19:5; Deut 20:19; 1Kgs 6:7; Isa 10:15

גָּרֹל H1632
adjective of uncertain meaning; possibly 'great' in construct form, textual variant
This word appears only once, in a disputed text in Proverbs concerning great anger or fury. Ancient versions and most modern scholars read it as another word meaning 'great,' suggesting a scribal variant. The uncertainty reflects the challenge of interpreting hapax legomena—words appearing only once. Context suggests something related to magnitude or intensity of wrath, but precision eludes us. Such textual puzzles remind us that not every detail of ancient Hebrew remains perfectly clear despite scholarly diligence.

גָּרַם H1633a *V-Qal-Perf-3cp* (1×)
gnaw, strip bare, leave nothing (metaphor: voracious judges)
This difficult verb appears in Zephaniah's condemnation of Jerusalem's judges, who are described as wolves that 'leave no bones for morning.' Most translations connect this to gnawing bones clean, leaving nothing. The root may relate to cutting off or stripping bare. The prophet's vivid metaphor pictures judges as predatory animals consuming everything, leaving no remnant—perfect corruption that takes all and gives back nothing to the community.

(1×) Zephaniah 3:3 employs this verb in a disturbing metaphor: Jerusalem's judges are evening wolves 'leaving no bones for morning'—or 'gnawing bones' depending on translation. The sense is voracious, complete consumption with no remainder. Whether the verb means 'reserve nothing' or 'gnaw bare,' the image is the same: predatory officials who extract everything from their victims, leaving not even scraps. The Spanish 'dejaron huesos' (left bones) captures one reading; other versions emphasize the gnawing action. Either

way, it's an image of total, ruthless exploitation. **CUTTING AND SEVERING**

en: they-gnaw-bones | **es:** dejaron-huesos | **fr:** priver | **de:** [גרמו] Zeph 3:3

גָּרַם H1633b *V-Piel-Imperf-2fs* (2×)

crush, gnaw, break; pulverizing bones or pottery

This denominative verb means to break or crush bones, appearing in two violent contexts. Balaam's oracle describes Israel crushing the bones of their enemies. Ezekiel's oracle against Oholibah uses the same verb, though applied to gnawing pottery shards—a gesture of desperation or self-harm. Both instances emphasize thorough, violent destruction.

(2×) A Piel verb meaning to crush, break, or gnaw bones. Numbers 24:8 uses it in Balaam's oracle: 'he shall crush their bones,' describing Israel's military dominance over enemies. Ezekiel 23:34 employs it more obscurely: 'you shall gnaw its shards,' referring to the cup of judgment drunk to the dregs. The root relates to 'bone' (gerem), making this a denominative verb specifically focused on bone-crushing action. The multilingual glosses capture both the crushing force and the gnawing action. **BREAKING AND SHATTERING**

en: he-crushes, you-shall-gnaw | **es:** roerá, roerás | **fr:** il-crushes, priver | **de:** [תגרמ], er-crushes Num 24:8; Ezek 23:34

גֶּרֶם H1634 *N-msc* (5×)

bone; by extension, strength, bony frame; self, very (substance of)

A noun denoting bone or skeletal frame, with extended meanings reflecting the same metaphorical logic found in its synonym etsem: from physical bone to inherent strength, and from bodily substance to the idea of 'self' or 'very.' Jacob's blessing calls Issachar a 'bony donkey,' meaning sturdy and strong (Gen 49:14). Proverbs uses it figuratively: a broken spirit dries the bones (17:22), and a gentle tongue can break a bone (25:15). The Aramaic and Arabic cognates preserve the primary sense of body or bone.

(5×) Bone, skeletal frame. The concrete anatomical sense appears in Job 40:18 describing Behemoth's limbs as tubes of bronze, paralleling etsem. Proverbs 17:22 and 25:15 use it collectively for the body's frame. Spanish 'hueso' and French 'os' consistently render the literal meaning. Aramaic geram and Arabic jirm (body) confirm the physicality of the root. **GEOGRAPHY AND SPACE**

en: a-bone, bone, its-limbs | **es:** hueso, huesudo, peldaño-de | **fr:** os, sommet-de, son-גרמיו-lui | **de:** Spitze-von, [גרם], [גרמיו] Gen 49:14; 2Kgs 9:13; Job 40:18; Prov 17:22; Prov 25:15

גְּרַם H1635 *N-mpc / 3mp* (1×)

bones (Aramaic)

This Aramaic word for bones appears in Daniel's account of the lions' den, where the conspirators thrown to the lions are devoured so thoroughly that the beasts 'crushed their bones.' The term is straightforward anatomy—the skeletal structure that the lions broke and consumed. The gruesome detail emphasizes the complete nature of their destruction: nothing remained of these men who had plotted Daniel's death, divine justice executed through the very means they had prepared for the righteous.

(1×) Daniel 6:24 describes how the lions 'crushed their bones' before the conspirators even reached the den floor. The Aramaic term is anatomically straightforward—the skeletal framework that the predators shattered. The detail serves the narrative's justice theme: the trap they set for Daniel became their own destruction, so complete that even their bones were broken. The multilingual consistency (Spanish 'huesos', French 'os') shows this is plain anatomical vocabulary, though used in a context of dramatic irony and divine vindication. **GEOGRAPHY AND SPACE**

en: their-bones | **es:** sus-huesos | **fr:** os | **de:** [גרמיהון] Dan 6:24

גַּרְמִי H1636 *Art / N-proper-ms* (1×)

the Garmite (gentilics designation)

This gentilic adjective appears only in 1 Chronicles' genealogies, identifying someone connected to a place or clan called Garm. Like many genealogical notes in Chronicles, it preserves a connection to a location or family group otherwise unknown to us. The definite article ('the Garmite') suggests this was a recognized designation in the chronicler's time, though the reference point itself is now lost.

(1×) 1 Chronicles 4:19 mentions 'the Garmite' in Judah's genealogy, marking a family or geographic connection. The term appears nowhere else in Scripture, leaving its reference uncertain. The Hebrew form with the article suggests a known designation—'the one from Garm' or 'the member of the Garm clan.' The multilingual transliterations show recognition that this is a proper adjective, preserved in the genealogical record though its meaning escaped even ancient translators. **PERSONAL NAMES**

en: the-Garmi | **es:** el-garmita | **fr:** [הגרמי] | **de:** [הגרמי] 1Chr 4:19

גֹּרֶן H1637 *N-fs* (37×)

A threshing floor, the open ground where grain is beaten and winnowed; once a Ketiv variant read as 'throat.'

The threshing floor is one of the Bible's most evocative settings — a flat, exposed area where harvested grain is separated from chaff by treading or beating. It is where Ruth encounters Boaz in a scene charged with covenantal significance (Ruth 3:2-14), where David purchases Araunah's threshing floor to build an altar that would become the Temple site (2 Sam 24:18-24; 2 Chr 3:1), and where Hosea warns that Israel's unfaithful prosperity will blow away like chaff from the floor (Hos 9:1-2). All major languages render it with agricultural specificity: Spanish 'era,' French 'aire de battage,' German 'Tenne,' each preserving the concrete image of open-air grain processing.

1. threshing floor (36×) An open area, typically on a hilltop or elevated ground, where harvested grain is threshed and winnowed. The consistent cross-linguistic rendering — English 'threshing-floor,' Spanish 'era,' French 'aire,' German 'Tenne,' Arabic ;, Korean 타작마당 — confirms a single, stable agricultural referent across all 36 occurrences. Key passages include Jacob's funeral procession pausing at the 'threshing floor of Atad' (Gen 50:10-11), Ruth's nighttime encounter with Boaz (Ruth 3:2-14), and David's purchase of Araunah's floor (2 Sam 24:18-24), which became the site of Solomon's Temple (2 Chr 3:1). Micah 4:12 uses the image metaphorically: nations gathered like sheaves to the threshing floor. **GEOGRAPHY AND SPACE**

en: at-threshing-floor-of, in-threshing-floor-of, on-threshing-floor-of | **es:** en-era-de, en-la-era-de, era | **fr:** aire, aire-de-battage, aire-plancher-de | **de:** Dreschen-Tenne, Tenne, [בגרן] Gen 50:10; Gen 50:11; Num 15:20; Num 18:27; Num 18:30

2. throat (Ketiv variant) (1×) A Ketiv (written-text) variant in Jeremiah 2:25 where the consonantal form is read as garon ('throat') rather than the Qere goren ('threshing floor'). The multilingual evidence confirms this anatomical reading: English brackets '[and-your-throat],' Spanish '[y-tu-garganta],' while French and German leave the Hebrew unresolved. The context — 'withhold your foot from being bare and your throat from thirst' — makes the anatomical sense contextually necessary. This is a text-critical rather than semantic distinction, but the word's consonantal ambiguity is lexicographically noteworthy. **TERROR AND AGITATION**

en: [and-your-throat] | **es:** [y-tu-garganta] | **fr:** [[וגורנך]] | **de:** [[וגורנך]] Jer 2:25

גָּרַס H1638 *V-Qal-Perf-3fs* (2×)

crush, grind; be crushed or pulverized

This verb denotes being crushed or grinding something to pieces. The psalmist uses it to describe his soul 'crushed with longing' for God's judgments—a powerful metaphor for intense spiritual desire. In Lamentations, Jeremiah laments that God 'has ground my teeth with gravel,' a vivid image of humiliation and bitter suffering from divine discipline.

(2×) A verb meaning to be crushed, ground down, or pulverized. In the Qal stem (Psalm 119:20), the verb is reflexive or passive: 'My soul is crushed with longing,' using physical grinding as a metaphor for consuming desire that wears down the inner being. In the Hiphil causative (Lamentations 3:16), God is the agent: 'He has ground my teeth with gravel,' depicting humiliation through forced consumption of grit. Both uses involve the idea of crushing or grinding, whether emotional or physical, with the Aramaic cognate suggesting perishing or being destroyed. **CRUSHING AND HUMBLING**

en: And-He-ground, has-broken | **es:** Se-quebranta, Y-ha-quebrado | **fr:** [ויגרס], broyer | **de:** [ויגרס], hat-zerbrochen Ps 119:20; Lam 3:16

גָּרַע H1639 *V-Qal-Imperf-3ms* (22×)

To diminish, subtract, or reduce; in passive stems, to be withdrawn or deducted; also to shear hair; rarely, to restrain or draw up.

Gara' is a verb of subtraction and reduction whose primary force is the taking-away of something from a whole. Its most theologically charged use appears in the solemn warning of Deuteronomy 4:2 and 12:32: 'you shall not diminish from it' — a command not to subtract from God's word that mirrors the prohibition against adding to it. In the brick-making scenes of Exodus 5, Pharaoh refuses to 'diminish' the daily quota while demanding straw be gathered independently, and the multilingual evidence (Spanish disminuir, Arabic naqasa, Hindi ghatana, Swahili punguza) all consistently select reduction vocabulary. The Nifal passive extends this into property law — inheritances and land valuations 'shall be deducted' according to years remaining (Lev 27:18; Num 36:3). A strikingly different physical sense — shearing or clipping hair — appears in the passive participle describing mourning rituals (Isa 15:2; Jer 48:37), where the languages pivot to cutting vocabulary entirely.

1. diminish, reduce, subtract (11×) The core Qal active sense of diminishing, reducing, or subtracting from a quantity. This dominates with 11 occurrences spanning legislative, narrative, and wisdom contexts. Pharaoh commands 'you shall not diminish the bricks' (Exod 5:8, 19); Deuteronomy twice forbids diminishing from God's commandments (Deut 4:2; 12:32); Ecclesiastes echoes that none can diminish from what God does (Eccl 3:14). The cross-linguistic evidence is remarkably uniform — Spanish disminuir/quitar, Hindi ghatana/kam karna, Arabic naqasa/qallala, Korean julida, and Swahili punguza all select core reduction vocabulary. Ezekiel 5:11 and 16:27 extend the sense to God diminishing provisions or territory as punishment. **LIFTING AND REMOVING**

en: I-shall-diminish, and-I-diminished, and-diminish | **es:** disminuirá, disminuiréis, que-quitar | **fr:** [אגרע], [ואגרע], [תגרע] | **de:** [אגרע], [ואגרע], [ותגרע] Exod 5:8; Exod 5:19; Exod 21:10; Deut 4:2; Deut 12:32

2. be diminished, be withdrawn (7×) The Nifal passive sense of being diminished, deducted, or withdrawn — 7 occurrences concentrated in legal and administrative contexts. In Exodus 5:11, the Israelites' straw supply 'shall not be diminished'; in Leviticus 27:18, a field's valuation 'shall be deducted' proportionally; in Numbers 27:4 and 36:3, tribal inheritances risk being 'withdrawn' through marriage arrangements. Spanish sera quitada, Hindi ghataya jayega, Arabic yunqasu, and Swahili utapunguzwa all shift to passive constructions, confirming a genuine voice-based sense distinction. The legal precision of these passages gives this passive cluster a distinctly juristic register. **DECREASE DIMINISH**

en: and-shall-be-deducted, and-will-be-withdrawn, reduced | **es:** disminuido, seremos-disminuidos, será-quitada | **fr:** et-devra-être-deducted, et-fera-être-withdrawn, fera-être-withdrawn | **de:** reduced, sollte-sein-withdrawn, sollte-wir-sein-excluded Exod 5:11; Lev 27:18; Num 9:7; Num 27:4; Num 36:3

3. shear, clip hair (2×) The Qal passive participle describing the physical shearing or clipping of hair as a mourning ritual. Only two occurrences, both in parallel prophetic oracles against Moab (Isa 15:2; Jer 48:37), where beards are described as geru'ah — 'shorn' or 'cut off.' The multilingual evidence makes a sharp lexical pivot here: English shorn/cut-off, Spanish rapada/cortada, Hindi katana, and Swahili kunyolewa all abandon the reduction vocabulary of senses 1-2 in favor of cutting/shaving terms. BDB notes this connects to the Aramaic cognate gera' meaning 'to shave,' suggesting an archaic physical concrete sense from which the abstract 'diminish' may have developed. **GEOGRAPHY AND SPACE**

en: cut-off, is-shorn | **es:** cortada, rapada | **fr:** [גרועה], [גרעה] | **de:** [גרועה], [גרעה] Isa 15:2; Jer 48:37

4. restrain, limit, hold back (1×) A single Qal occurrence in Job 15:8 where Eliphaz asks Job whether he 'restrains' or 'limits' wisdom to himself. The sense is not numerical reduction but rather hoarding or monopolizing — holding wisdom back from others. Spanish retienes ('you retain/withhold'), Hindi simit ki ('limited'), and Arabic tahrusu ('you guard') all select control/withholding vocabulary rather than subtraction terms. This suggests a secondary metaphorical extension from 'diminishing others' share' to 'restricting access.' **RESTRAINT AND CONTROL**

en: and-you-limit | **es:** y-retienes | **fr:** et-retrancher | **de:** [ותגרע] Job 15:8

5. draw up, pull up (1×) A single Piel occurrence in Job 36:27 where God 'draws up' water droplets that distill as rain. The physical upward-pulling sense is strikingly different from diminishment, and the translations confirm it: English 'draws up,' Hindi khinchta hai ('pulls'), Arabic yashhabu ('draws/pulls'), Swahili anavuta ('pulls'). The Piel intensive stem may preserve an older concrete meaning of 'pulling away/extracting' that underlies the more abstract 'diminish.' Elihu's hymn to God's meteorological power gives this rare sense a vivid natural-philosophy setting. **LIFTING AND REMOVING**

en: he-draws-up | **es:** reduce | **fr:** retrancher | **de:** [יגרע] Job 36:27

גָּרַף H1640 *V-Qal-Perf-3ms / 3mp* (1×)

sweep away, carry off (by flood or current)

This verb describes the Kishon torrent sweeping away Sisera's forces in Deborah's song. The root suggests scooping or sweeping away, as floodwaters carry off everything in their path. The Song of Deborah celebrates this natural intervention: the ancient river Kishon became God's ally, its swollen current dragging away Canaanite chariots. The verb captures the irresistible force of waters in flood, turning Sisera's technological advantage into a death trap.

(1×) Judges 5:21 proclaims, 'The torrent Kishon swept them away.' The verb's root sense involves sweeping or scooping up and carrying off, perfect for describing a flash flood engulfing an army. The multilingual glosses ('swept away', 'barrió') capture this irresistible current. The Song celebrates how God turned nature against Israel's enemies: their chariots, devastating on dry ground, became anchors in mud as the Kishon rose to sweep away Canaanite forces. The verb embodies divine intervention through creation's forces. **PRONOUNS AND MIXED**

en: swept-them-away | **es:** los-barrió | **fr:** swept-eux-au-loin | **de:** swept-ihnen-weg Judg 5:21

גָּרַר H1641 *V-Nifal-Imperf-3ms* (5×)

to drag, drag away; to chew (cud); to saw; to sweep along (of storm)

A verb with a core meaning of dragging or pulling, which branches into several specialized uses across its stems. In the Qal it describes dragging away by force, as when the Chaldeans sweep nations into their net (Hab 1:15) or violence drags away the wicked (Prov 21:7). The Niphal denotes chewing cud, literally a repetitive drawing motion of the jaw (Lev 11:7). The Poel describes stones sawn with a saw (1 Kgs 7:9), and the Hithpoel a storm sweeping and roaring (Jer 30:23). Arabic jarra and Assyrian gararu preserve the basic 'drag/pull' semantics.

(5×) To drag away, sweep up by force. Used of violent seizure: the Chaldean fisherman drags nations in his net (Hab 1:15), and the violence of the wicked drags them away (Prov 21:7). Spanish 'arrastra' (drags) captures the forceful linear motion. The Assyrian cognate gararu ('run, drag') supports this as the root's primary sense. **DRAWING AND PULLING**

en: drags-them-away, he-drags-them, it-chews | **es:** cortadas, los-arrastra, que-se-arremolina | **fr:** [מתגורר], cela-chews, mâcher | **de:** [יגורם], [יגרהו], [מתגורר] Lev 11:7; 1Kgs 7:9; Prov 21:7; Jer 30:23; Hab 1:15

גְּרָר H1642 *Prep-b / N-proper-fs* (10×)

Gerar — an ancient city in the Negev south of Gaza, prominent in the Abraham and Isaac narratives.

Gerar was a Philistine city situated in the western Negev, traditionally identified with Tell Abu Hureirah south of Gaza. It features prominently in the patriarchal narratives: Abraham sojourned there under King Abimelech (Gen 20:1-2), and Isaac later settled in the same region, digging wells in the Wadi Gerar (Gen 26:17). The name appears with directional and prepositional forms — 'Gerar-ward' (Gen 10:19), 'in Gerar,' 'from Gerar' — but always denotes the same geographic location. Spanish 'Guerar' and French/German 'Gerar' preserve the toponym with minimal phonetic adaptation.

Gerar (place name) (10×) The proper name of an ancient Philistine city in the Negev, south of Gaza, associated with the patriarchal sojourns of Abraham (Gen 20:1-2) and Isaac (Gen 26:1, 6). It also appears in the table of nations as a Canaanite border marker (Gen 10:19) and in Asa's military campaign (2 Chr 14:12-13). All ten occurrences refer to the same geographic site, with prepositional variants (in-Gerar, to-Gerar, from-Gerar) reflecting normal locative usage rather than distinct senses. PERSONAL NAMES

en: Gerar, Gerar-ward, from-Gerar | **es:** Gerar, Guerár, a-Gerar | **fr:** Gerar, Gerar-garde, [גרר] | **de:** Gerar, Gerars, [גרר] Gen 10:19; Gen 20:1; Gen 20:2; Gen 26:1; Gen 26:6

גֶּרֶשׁ H1643 *N-msc* (2×)

groats, crushed grain; grain kernels coarsely ground or crushed

This noun refers to groats—grain that has been crushed or coarsely ground but not finely milled into flour. It appears in Leviticus' instructions for grain offerings, specifying that fresh ears of grain should be 'parched with fire, crushed grain of fresh ears.' The term emphasizes the intermediate state between whole kernels and fine flour, suitable for certain offerings.

(2×) A concrete noun meaning groats, grits, or crushed grain—specifically grain kernels that have been crushed or ground but remain coarser than flour. Leviticus 2:14 prescribes offering 'young ears parched with fire, crushed grain of fresh fruit' as a firstfruits grain offering. Leviticus 2:16 refers back to this 'crushed grain' when specifying what the priest shall burn. The term derives from the root meaning 'to crush' and appears in cognate languages (Aramaic, Syriac) with similar meanings. Spanish and German glosses emphasize the 'crushed' or 'ground' character of this grain preparation. GRAIN AND WHEAT

en: crushed-grain, from-its-crushed-grain | **es:** de-grano-machacado-suya, grano-machacado-de | **fr:** de-son-écrasa-grain, écrasa-grain | **de:** von-sein-zermalmte-Getreide, zermalmte-Getreide Lev 2:14; Lev 2:16

גָּרַשׁ H1644 *V-Piel-Imperf-3ms* (47×)

Drive out, expel; divorce (as passive participle); be banished; of water: surge, toss up

A verb of forceful removal, spanning from the expulsion of Adam from Eden (Gen 3:24) to the banishment of nations before Israel and the legal dismissal of a wife in divorce. The Piel intensifies the driving out, while the passive participle gerushah becomes a near-technical term for a divorced woman in priestly law. In its most vivid image, Isaiah 57:20 compares the wicked to a storm-tossed sea that cannot rest, constantly casting up mire. Spanish 'expulsar' and French 'chasser' consistently capture the forceful ejection, while the divorce sense draws on distinct legal vocabulary across languages.

1. drive out, expel (36×) To drive out or expel forcefully, the dominant sense covering God's expulsion of Adam from Eden (Gen 3:24), the driving out of Canaanite peoples before Israel (Exod 34:11; Judg 2:3; 1 Chr 17:21), and the banishment of individuals such as Hagar (Gen 21:10) and Moses' future role in compelling Pharaoh to release Israel (Exod 6:1; 11:1). Spanish 'expulsar' and French 'chasser' both emphasize the violent, compulsory nature of the removal. GOING OUT AND FORTH

en: And-drove-out, I-will-drive-him-out, I-will-drive-them-out | **es:** Expulsa, Y-expulsó, Y-los-expulsó | **fr:** Et-chassa, Et-chassa-dehors, Je—chasser-lui-dehors | **de:** And-vertrieb-heraus, [אגרשם], [גרש] Gen 3:24; Gen 4:14; Gen 21:10; Exod 2:17; Exod 6:1

2. divorced woman (5×) A divorced woman, used as the Qal passive participle gerushah in five priestly legal texts (Lev 21:7, 14; 22:13; Num 30:9; Ezek 44:22). The term appears alongside 'widow' (almanah) to define categories of women whom priests may or may not marry. Spanish 'divorciada' and 'repudiada' show the legal and social stigma dimensions, while the underlying metaphor of being 'driven away' from a husband remains vivid. MARRIAGE AND MASTERY

en: and-a-divorced-woman, and-divorced, and-divorced-woman | **es:** divorciada, y-divorciada, y-repudiada | **fr:** divorced, et-chasser, et-divorced | **de:** [וגרושה], divorced, und-divorced Lev 21:7; Lev 21:14; Lev 22:13; Num 30:9; Ezek 44:22

3. be driven out, be expelled (3×) To be driven out or banished, appearing in the Niphal and Pual passive stems. Jonah 2:4 cries 'I am driven out from your sight,' the Israelites are driven out of Egypt in haste (Exod 12:39), and Job 30:5 describes outcasts driven from society. The passive voice underscores the helplessness of those expelled. EXPELLING AND PRODUCING

en: I-am-driven-out, they-are-driven-out, they-were-driven-out | **es:** fueron-expulsados, fui-arrojado, son-expulsados | **fr:** chasser, ils-étaient-driven-dehors | **de:** [יגרשו], [נגרשתי], sie-waren-driven-heraus Exod 12:39; Job 30:5; Jonah 2:4

4. toss, surge, cast up (3×) Of water surging, heaving, and casting up debris, used in the powerful simile of Isaiah 57:20 where the wicked are compared to a tossed sea that cannot rest and whose waves cast up mire and filth. Amos 8:8 similarly uses the root for the land surging and subsiding like the Nile. Spanish 'agitado' captures the restless turbulence of this distinctive metaphorical extension. THROWING AND CASTING

en: and-cast-up, and-it-will-be-tossed, tossed | **es:** agitado, y-arrojan, y-será-agitada | **fr:** [ויגרשו], [נגרש], et-chasser | **de:** [ויגרשו], [ונגרשה], [נגרש] Isa 57:20; Amos 8:8

גֶּרֶשׁ H1645 *N-msc* (1×)

yield, produce, what is brought forth (seasonally)

This poetic term appears in Moses' blessing, describing the 'yield of the moons'—crops that ripen according to lunar cycles. The word emphasizes what is brought forth or thrust out, as plants produce fruit in their seasons. Paired with 'produce of the sun,' this creates a poetic parallel: the solar year and lunar months together govern the agricultural calendar, and God grants fertility according to these heaven-regulated rhythms.

(1×) Deuteronomy 33:14 blesses Joseph's land with 'the yield of the moons,' parallel to 'the produce of the sun.' The term captures seasonal productivity governed by lunar cycles—crops ripening month by month through the year. Ancient agriculture closely tracked both solar seasons and lunar months. The multilingual 'yield of' and 'producido de' both emphasize the bringing forth of crops. This poetic blessing promises that Joseph's territory will produce abundantly according to heaven's appointed times, fertility synchronized with celestial rhythms. GEOGRAPHY AND SPACE

en: yield-of | **es:** lo-producido-de | **fr:** yield-de | **de:** yield-von Deut 33:14

גְּרוּשָׁה H1646 *N-fpc / 2mp* (1×)

evictions, expulsions, violent seizures of property

This term appears in Ezekiel's indictment of Israel's princes, commanding them to stop their 'evictions' or violent property seizures. The noun derives from the verb 'to drive out' and suggests forcible dispossession—powerful men driving people from their land or homes. Ezekiel's reform vision includes ending such injustices: rulers must cease using their power to expel people from their rightful inheritances, a covenant violation that perverted Israel's land theology.

(1×) Ezekiel 45:9 commands Israel's princes: 'Remove your evictions!' The term denotes forcible dispossession—driving people from their land or property. In a society where land was covenant inheritance, such expulsions violated divine law. The multilingual evidence shows

varied understandings: Spanish 'exacciones' (extortions), French 'reproche' (reproach), English 'evictions'—all circling the core idea of wrongful seizure or oppression. The prophetic command demands economic justice: stop using power to dispossess the vulnerable, respecting instead the land rights God established. **OPPRESSION AND TYRANNY**
en: your-evictions | **es:** vuestras-exacciones | **fr:** reproche | **de:** [גרשתיכם] Ezek 45:9

גֵּרְשֹׁם H1647 *N-proper-ms* (14×)
Gershom — personal name meaning 'sojourner there,' borne by Moses' firstborn and several Levites.
A proper masculine name explained by popular etymology as 'a stranger there' (from גֵּר שָׁם), first given by Moses to his firstborn son in Midian because 'I have been a sojourner in a foreign land' (Exod 2:22). The name reappears for a Levitical ancestor (1 Chr 6:16–17, often interchangeable with Gershon) and a descendant of Phinehas who returned with Ezra (Ezra 8:2). Spanish renders it 'Guersom/Gershom,' French varies between 'Guerschom' and 'Gershom,' reflecting the guttural and sibilant challenges this name poses across languages.

Gershom (personal name) (14×) The Hebrew personal name Gershom (גֵּרְשֹׁם), etymologically linked to גּוּר ('to sojourn'). Primarily identifies Moses' firstborn (Exod 2:22, 18:3; Judg 18:30), but also a Levitical lineage head sometimes written Gershon (1 Chr 6:16–17; 15:7; 23:15–16; 26:24) and a returnee ancestor under Ezra (Ezra 8:2). The slight spelling variation between גֵּרְשֹׁם and גֵּרְשׁוֹם across manuscripts reflects standard orthographic fluidity in proper names. **PERSONAL NAMES**
en: Gershom, to-Gershom, to-Gershon | **es:** De-Guersom, Gershom, Gershóm | **fr:** Gershom, Guerschom, Guershom | **de:** Gerschom, Gershom, [גרשם] Exod 2:22; Exod 18:3; Judg 18:30; 1Chr 6:16; 1Chr 6:17

גֵּרְשׁוֹן H1648 *N-proper-ms* (17×)
Gershon — firstborn son of Levi and ancestor of the Gershonite Levitical clan
The proper name of Levi's firstborn son, progenitor of one of the three major Levitical clans responsible for transporting the tabernacle's coverings, curtains, and hangings during the wilderness wanderings (Num 3:25; 4:22-28). The variant spelling Gershom (גֵּרְשֹׁם) appears in several Chronicles passages (1 Chr 6:1, 28; 15:7), and the two forms are treated as interchangeable. The name may derive from garash ('to drive out'), echoing the exile motif, though this etymology is debated. The 'sons of Gershon' formula dominates the attestation, appearing in Numbers, Joshua, and Chronicles in connection with Levitical duties, allotments, and genealogies.

Gershon (17×) The proper name Gershon (גֵּרְשׁוֹן), also spelled Gershom (גֵּרְשֹׁם), designating Levi's firstborn son and the eponymous ancestor of the Gershonite Levitical clan. Translation traditions reflect the spelling variation (eng: Gershon/Gershom, spa: Gersón, fra: Guershon/Gershon, deu: Gerschon/Gerschom). The phrase 'sons of Gershon' recurs as a formulaic designation for the clan's responsibilities in tabernacle transport (Num 3-4) and Levitical city allotments (Josh 21:6). **PERSONAL NAMES**
en: Gershom, Gershon, to-Gershon | **es:** De-Gersón, Gershon, Gersón | **fr:** Gershon, Guershon, [גרשום] | **de:** Gerschom, Gerschon, Gershon Gen 46:11; Exod 6:16; Exod 6:17; Num 3:17; Num 3:18

גַּרְשֻׁנִּי H1649 *Prep-l* (13×)
Gershonite — gentilic adjective for descendants of Gershon son of Levi, used collectively or individually
The gentilic adjective identifying members of the Levitical clan descended from Gershon (also Gershom), the eldest son of Levi. In Numbers 3-4 and 26, the Gershonites receive specific tabernacle duties — carrying the tent curtains, coverings, and hangings — and are assigned camping positions west of the tabernacle. Joshua 21:33 records their allotted cities. In Chronicles, individual Gershonites appear in worship and treasury roles (1 Chr 23:7; 26:21; 2 Chr 29:12). Translations uniformly treat this as a proper clan designation: Spanish gershonitas, French and German Gershonite/Gersoniter.

Gershonite (clan designation) (13×) A gentilic label for the clan of Gershon, functioning either as a collective noun ('the Gershonites,' Num 3:21, 23; 4:24, 27) or as an individual adjective ('the Gershonite,' 1 Chr 26:21). All 13 occurrences designate Levitical lineage rather than any semantic content of the root g-r-sh ('to drive out'). The term appears with the article as a substantive collective in Numbers and Joshua, and as a singular adjectival modifier in Chronicles. Cross-linguistic evidence is uniform: eng 'the-Gershonites,' spa gershonitas, deu der-Gersoniter. **PERSONAL NAMES**
en: of-the-Gershonite, the-Gershonite, the-Gershonites | **es:** Para-los-gershonitas, del-gersonita, el-gersonita | **fr:** [הגרשני], [לגרשני], de-le-Gershonite | **de:** [הגרשני], [לגרשני], der-Gersoniter Num 3:21; Num 3:23; Num 3:24; Num 4:24; Num 4:27

גְּשׁוּר H1650 *N-proper-ms* (9×)
Geshur: an Aramean kingdom east of the upper Jordan, homeland of Absalom's mother Maacah (2 Sam 3:3).
Geshur was a small Aramean kingdom situated east of the Sea of Galilee, in the region later known as the Golan. Its most memorable role in Scripture is as the homeland of Maacah daughter of Talmai, one of David's wives and the mother of Absalom (2 Sam 3:3). When Absalom fled after murdering his half-brother Amnon, he took refuge in Geshur for three years under his grandfather's protection (2 Sam 13:37-38). Joshua notes that Israel never drove out the Geshurites, who continued dwelling among the Israelites (Josh 13:13).

Geshur (place name) (9×) The proper name of an Aramean territory and its people, located east of the upper Jordan between Gilead and Mount Hermon. Translations consistently render it 'Geshur' across English, Spanish (Gesur/Guesur), French, and German, with prepositional prefixes reflecting movement to or residence in the land. The name possibly means 'bridge' or 'land of bridges,' fitting its position as a transit zone between Israel and Aram. Prominent in the Absalom narratives (2 Sam 3:3; 13:37-38; 14:23, 32; 15:8) and in Joshua's account of unconquered peoples (Josh 13:13). **PERSONAL NAMES**
en: Geshur, from-Geshur, in-Geshur | **es:** Geshur, Gesur, Guesur | **fr:** Geshur, [גשור], dans-Geshur | **de:** Geshur, [גשור], in-Geshur Josh 13:13; 2Sam 3:3; 2Sam 13:37; 2Sam 13:38; 2Sam 14:23

גְּשׁוּרִי H1651 *Art / N-proper-ms* (6×)
Geshurite; a member of the people or territory of Geshur, east of the Jordan and Sea of Galilee
A gentilical adjective used as a substantive to designate the inhabitants of Geshur, a small Aramean kingdom east of the Sea of Galilee. The Geshurites appear in contexts describing territories that Israel did not conquer during the settlement period. Deuteronomy 3:14 and Joshua 13:11-13 note that the Geshurites and Maacathites remained unconquered among the Israelites. A second group bearing the same demonym appears near Philistine territory (Josh 13:2; cf. 1 Sam 27:8), though some scholars emend the text.

(6×) The gentilic designation for the people of Geshur, a small Aramean territory bordering the northeastern shore of the Sea of Galilee. Used with the definite article (הַגְּשׁוּרִי), it functions as a collective noun for the population of that region. English consistently renders 'the Geshurite,' while Spanish offers both singular and plural forms ('el-gesureo,' 'la-de-los-gesureos'). Key passages include the note that the Geshurites dwelt among Israel unconquered (Josh 13:13) and the boundary descriptions in Deuteronomy 3:14 and Joshua 12:5. **PERSONAL NAMES**
en: the-Geshurite | **es:** el-gesureo, la-de-los-gesureos | **fr:** le-Geshurite | **de:** der-Geshurite Deut 3:14; Josh 12:5; Josh 13:2; Josh 13:11; Josh 13:13

גֶּשֶׁם H1652 *V-Hifil-Prtcpl-mp* (1×)
those who send rain, rain-givers (divine prerogative)
This Hiphil participle appears in Jeremiah's rhetorical question:

'Are there any among the false gods who give rain?' The answer is obviously no—only Yahweh controls rainfall, the critical resource for agricultural survival. The participle form emphasizes the ongoing action: these would-be 'rain-makers' cannot perform what they claim. Rainfall in the ancient Near East was literally life or death for nations; Jeremiah's point is that idols are powerless over the most basic need.

(1×) Jeremiah 14:22 challenges idol-worshipers: can false gods send rain? The participial form describes 'those who cause rain to fall'—a power belonging to God alone. In drought-stricken Judah, this question had immediate force: which deity actually controls the clouds? The multilingual 'those giving rain' and 'quienes hagan llover' capture the causative sense. The rhetorical question exposes idolatry's futility: in crisis, only the Creator who designed weather systems can break the drought. Rain-making was a claimed power of Baal; Jeremiah declares only Yahweh truly possesses it. **RAIN AND PRECIPITATION**

en: those-giving-rain | **es:** quienes-hagan-llover | **fr:** [מגשמים] | **de:** [מגשמים] Jer 14:22

גֶּשֶׁם H1653 *Conj-w* (34×)

Rain, rainfall — the general Hebrew term for rain; once an intense downpour

The standard Hebrew noun for rain in all its ordinary manifestations — from the rains of Noah's flood (Gen 7:12) to the seasonal showers promised for covenant obedience (Lev 26:4) to the prophetic imagery of God's word descending like rain (Isa 55:10). It appears in construct chains ('rain of the LORD', Job 37:6), with possessive suffixes ('your rains', Lev 26:4), and in the dramatic narrative of Elijah on Carmel ('the sound of abundance of rain', 1 Kgs 18:41). One occurrence in Zechariah 10:1 carries intensified force — Spanish 'aguacero' and English 'downpour' distinguish it from ordinary lluvia/rain.

1. rain, precipitation (33×) Rain or precipitation in general — the ordinary, unmarked term for rainfall in Hebrew, covering light showers, seasonal rains, and sustained downpour alike. Used across narrative (Gen 7:12; 8:2), law (Lev 26:4), prophecy (Hos 6:3; Joel 2:23), wisdom (Prov 25:14, 23), and poetry (Song 2:11). All major translations use their basic rain word (spa 'lluvia', fra 'pluie', deu 'Regen', eng 'rain') with no differentiation across the 34 occurrences. **RAIN AND PRECIPITATION**

en: of-rain, rain, the-rain | **es:** la-lluvia, lluvia | **fr:** [גשם], [הגשם], la-pluie | **de:** Geschem, Regen, [גשם] Gen 7:12; Gen 8:2; Lev 26:4; 1Kgs 17:7; 1Kgs 17:14

2. downpour, heavy rain (1×) Downpour, heavy or intense rain — a marked intensification beyond ordinary rainfall. Attested at Zech 10:1 ('Ask the LORD for rain in the season of the latter rain'), where the multilingual evidence splits sharply from sense 1: English uses 'downpour' rather than 'rain', Spanish 'aguacero' rather than 'lluvia', and Hindi 'menh' rather than 'varsha', indicating translators perceived an unusually forceful rainfall event. **RAIN AND PRECIPITATION**

en: downpour | **es:** aguacero | **fr:** pluie | **de:** Geschem Zech 10:1

גֶּשֶׁם H1654 *Conj-w* (4×)

Geshem (Gashmu); an Arab opponent of Nehemiah who opposed the rebuilding of Jerusalem's walls.

A proper name identifying an Arabian adversary of Nehemiah during the post-exilic reconstruction of Jerusalem. Called 'the Arab' (ha-Aravi), Geshem joined Sanballat and Tobiah in mocking and opposing the wall-building project. The alternate form Gashmu appears in Nehemiah 6:6, possibly reflecting an Aramaic or Nabataean pronunciation. Spanish and English glosses preserve both spellings (Geshem/Gashmu, Gesem/Gasmu), highlighting the scribal variation attested in the Hebrew text.

(4×) The personal name of an Arab leader who opposed Nehemiah's rebuilding of Jerusalem's walls, appearing as both Geshem and Gashmu. He is consistently paired with Sanballat and Tobiah as part of a three-fold opposition (Neh 2:19; 6:1–2, 6). The variant Gashmu in 6:6 may reflect the original Arabic or Nabataean form of the name, as BDB notes parallels with Nabataean inscriptions. **PERSONAL NAMES**

en: and-Gashmu, and-Geshem, and-to-Geshem | **es:** y-Gasmu, y-Gesem, y-a-Gesem | **fr:** [וגשם], [וגשמו], [ולגשם] | **de:** [וגשמו], [ולגשם], und-Geschem Neh 2:19; Neh 6:1; Neh 6:2; Neh 6:6

גְּשֶׁם H1655 *N-msc / 3fs* (6×)

body; the physical form of a person or creature (Aramaic, used exclusively in Daniel)

An Aramaic noun meaning 'body,' referring to the physical, corporeal form of a human or other being. Found exclusively in the book of Daniel, it appears in vivid narrative contexts: the bodies of Shadrach, Meshach, and Abednego untouched by fire (Dan 3:27-28), Nebuchadnezzar's body drenched with dew during his period of madness (Dan 4:33; 5:21), and the beast whose body is destroyed in Daniel's vision (Dan 7:11). The word is cognate with Syriac 'gushma' and Targumic Aramaic 'gushma,' all meaning 'body' or 'self.'

body (Aramaic) (6×) The physical body of a person or creature, used in Aramaic portions of Daniel. The noun גְּשֶׁם (geshem) appears with pronominal suffixes in both singular and plural forms—'his body' (Dan 4:33; 5:21; 7:11) and 'their bodies' (Dan 3:27-28). English glosses differentiate ketiv and qere readings ('their-bodies' vs. singular forms), while Spanish renders straightforwardly as 'cuerpo' and 'sus-cuerpos.' The semantic range is narrow and concrete: the tangible, fleshly form that can be touched by fire, wet with dew, or given over to destruction. **BODY (PHYSICAL FORM)**

en: (qere:their-bodies), [ketiv:their-bodies], his-body | **es:** (sus-cuerpos), [sus-cuerpos], cuerpo-de-ella | **fr:** [בגשמהון], [גשמה], [גשמהון] | **de:** [בגשמהון], [גשמה], [גשמהון] Dan 3:27; Dan 3:28; Dan 4:33; Dan 5:21

גֶּשֶׁם H1656 *N-msc / 3fs* (1×)

rained upon, rain (Aramaic noun or passive participle)

This difficult Aramaic word appears in Ezekiel's judgment oracle against Israel as land 'not rained upon.' The form could be a noun meaning 'rain' or a passive participle meaning 'rained upon.' Either way, the sense is deprivation: this land receives no rain, symbolic of God's withdrawn blessing. In ancient Palestine, where agriculture depended entirely on seasonal rains, a land without rain was a land under curse, unable to support life.

(1×) Ezekiel 22:24 describes Israel as land 'not rained upon in the day of indignation.' Whether noun or participle, the meaning is clear: divine blessing withheld, leaving the land parched. Rainfall represented covenant blessing; drought signaled divine displeasure. The multilingual evidence shows varied understandings of the form, but all center on rain or lack thereof. The image connects moral corruption to environmental consequence—a land defiled by injustice becomes a land denied life-giving water, natural order reflecting spiritual disorder. **BODY (PHYSICAL FORM)**

en: rained-upon | **es:** llovida-sobre | **fr:** pluie | **de:** [גשמה] Ezek 22:24

גֹּשֶׁן H1657 *N-proper-fs* (15×)

Goshen — the fertile Nile Delta region where Israel sojourned, and a district in southern Judah

Goshen names first and foremost the lush eastern delta of Egypt that Joseph secured for his father's family (Gen 45:10; 46:28–34; 47:1–6). Sheltered from the plagues that struck the rest of Egypt (Exod 8:22; 9:26), it became a symbol of divine protection amid judgment. A secondary Goshen appears in the southern hill country of Judah — both a district conquered by Joshua (Josh 10:41; 11:16) and a town listed among Judah's allotments (Josh 15:51). All major translations preserve the name unchanged (spa 'Gosén/Goshén', fra 'Gosen', deu 'Goschen/Goshen').

Goshen (region/place name) (15×) The proper geographical name Goshen, referring primarily to the fertile Egyptian delta region where Israel settled during the sojourn (Gen 45:10; 46:28–29; 47:1–6; 50:8) and was miraculously spared from plagues (Exod 8:22; 9:26), and secondarily to a region and town in southern Judah (Josh 10:41;

11:16; 15:51). Cross-lingual glosses consistently transliterate the toponym with minimal variation, reflecting its universal recognition as a biblical place name. **PERSONAL NAMES**

en: Goshen, and-Goshen, the-Goshen | **es:** Goshen, Goshén, Gosén | **fr:** Gosen, Goshen, et-Goshen | **de:** Goschen, Goshen, der-Goshen Gen 45:10; Gen 46:28; Gen 46:29; Gen 46:34

גִּשְׁפָּא H1658 *Conj-w / N-proper-ms* (1×)

Gishpa (overseer of temple servants)

This name appears only in Nehemiah's list of post-exilic leaders, identifying an overseer of the Nethinim (temple servants). Some scholars suggest this might be a textual corruption of Hasupha, a name appearing in other Nethinim lists. Whether original or corrupted, the name preserves the identity of a leader responsible for organizing the support staff who maintained the second temple's operations—menial but necessary work that kept worship functioning.

(1×) Nehemiah 11:21 names Gishpa along with Ziha as overseers of the temple servants. The name appears nowhere else, and its absence from parallel lists raises questions about textual transmission. Some manuscripts and versions suggest alternative readings. Regardless, the individual served a crucial administrative role: managing the Nethinim who performed the physical labor of temple maintenance. The multilingual transliterations show recognition of a personal name, even as uncertainty about the original form persists across manuscript traditions. **PERSONAL NAMES**

en: and-Gishpa | **es:** y-Gispa | **fr:** [וגשפא] | **de:** [וגשפא] Neh 11:21

גָּשַׁשׁ H1659 *V-Piel-Imperf.Cohort-1cp* (2×)

grope, feel; searching by touch in darkness or blindness

This verb describes groping or feeling with the hands, typically when unable to see clearly. Isaiah uses it twice in one verse, painting a vivid picture of spiritual blindness: Israel gropes like the blind at noon, feeling along walls as in deep darkness. The repetition intensifies the image of helpless searching and disorientation.

(2×) A Piel verb meaning to grope, feel, or search by touch. Both occurrences appear in Isaiah 59:10: 'We grope like the blind along a wall; we grope like those without eyes.' The repetition emphasizes the extent of spiritual darkness and moral confusion afflicting the people. The verb suggests deliberate tactile searching when sight fails, similar to cognates in Arabic, Aramaic, and Ethiopic that mean to touch, stroke, or feel. The cohortative form ('let us grope') may express either description of current reality or ironic self-exhortation. **TOUCHING AND REACHING**

en: We-grope, we-grope | **es:** Palpamos, palpamos | **fr:** [נגששה] | **de:** [נגששה] Isa 59:10

גַּת H1660 *Prep-b* (5×)

winepress, a vat or installation for treading grapes

The standard Hebrew term for a winepress, the installation where grapes were trodden to extract juice. It appears in both literal and powerfully figurative contexts. Gideon beats wheat in a winepress to hide it from Midian (Judg 6:11), and Nehemiah observes Sabbath-breaking at the winepresses (Neh 13:15). Prophetically, the winepress becomes a symbol of divine judgment: Isaiah pictures God treading the winepress alone with garments stained red (Isa 63:2), Lamentations depicts the LORD treading a winepress over Jerusalem (Lam 1:15), and Joel calls warriors to tread because the press is full (Joel 3:13).

(5×) A winepress, the agricultural installation where grapes are crushed by treading. Used literally for grape processing (Judg 6:11; Neh 13:15) and as a potent metaphor for divine judgment, where God treads the nations like grapes (Isa 63:2; Lam 1:15; Joel 3:13). Spanish 'lagar' and English 'winepress' uniformly render this meaning. The figurative usage carried forward into Revelation 14:19-20. **WINEPRESS VAT**

en: a-winepress, in-a-winepress, in-the-winepress | **es:** en-el-lagar, en-el-lagar?, lagar | **fr:** [בגת], [גת], [גתות] | **de:** [בגת], [גת], [גתות] Judg 6:11; Neh 13:15; Isa 63:2; Lam 1:15; Joel 3:13

גַּת H1661 *Prep-m / N-proper-fs* (33×)

Gath — a major Philistine city-state, home of Goliath and site of key encounters between Israel and Philistia

Gath (literally 'winepress') is the proper name of one of the five principal Philistine cities, appearing 33 times in the Hebrew Bible. It was home to the Anakim remnant (Josh 11:22) and most famously to Goliath, 'the Philistine of Gath' (1 Sam 17:4, 23). David fled there twice to escape Saul, feigning madness before King Achish (1 Sam 21:10-15) and later settling as a vassal at nearby Ziklag (1 Sam 27:2-4). David's lament over Saul and Jonathan pleads, 'Tell it not in Gath' (2 Sam 1:20), an idiom that became proverbial. The city passed through Israelite and Aramean hands — Rehoboam fortified it (2 Chr 11:8), Hazael of Aram captured it (2 Kgs 12:17) — and eventually vanished from the archaeological record. Amos warns Israel not to boast by comparison with 'Gath of the Philistines' (Amos 6:2). The Septuagint renders it Geth, and modern translations preserve the name unchanged.

Gath (Philistine city) (33×) The proper name of a major Philistine city, one of the pentapolis alongside Gaza, Ashkelon, Ashdod, and Ekron. Famous as Goliath's hometown (1 Sam 17:4), the place of David's exile under Achish (1 Sam 21:10; 27:2), and the setting of the proverbial lament 'Tell it not in Gath' (2 Sam 1:20). Also appears in Amos 6:2 as a cautionary example. Etymologically means 'winepress.' **PHILISTIA AND PHILISTINES**

en: Gat, Gath, in-Gat | **es:** Gat, en-Gat | **fr:** Gath, [בגת], [גת] | **de:** Gath, [בגת], [גת] Josh 11:22; 1Sam 5:8; 1Sam 6:17; 1Sam 7:14; 1Sam 17:4

גַּת הַחֵפֶר H1662 *N-proper-fs / 3fs* (2×)

Gath-hepher or Gittah-hepher, hometown of the prophet Jonah in Zebulun's territory

Gath-hepher (also called Gittah-hepher) was a town in Zebulun's tribal allotment, famous as the hometown of the prophet Jonah. The name means 'winepress of digging' or 'winepress of the well.' Located in the Galilee region, it was identified in the nineteenth century with El-Meshhed, about three miles northeast of Nazareth.

(2×) A place name meaning 'winepress of the pit/well,' designating a town in Zebulun. Joshua 19:13 lists it in the boundary description as 'Gittah-hepher,' while 2 Kings 14:25 identifies it as 'Gath-hepher,' the home of 'Jonah son of Amittai, the prophet.' The slight variation in spelling (Gittah vs. Gath) represents the same location. The multilingual evidence shows consistent treatment as a proper geographical name with various transliterations. **HEPHER PERSONAL NAME**

en: Gittah-Chepher, from-Gat-Hechepher | **es:** Gat-hefer, de-Gat-Hefer | **fr:** Gittah-Chepher, de-Gath-Hechepher | **de:** Gittah-Chepher, von-Gath-Hechepher Josh 19:13; 2Kgs 14:25

גִּתִּי H1663 *Art / N-proper-ms* (10×)

Gittite — a gentilic adjective for an inhabitant of the Philistine city of Gath.

This gentilic adjective identifies someone from Gath, one of the five Philistine city-states. It is applied to several notable figures: Obed-edom the Gittite, in whose house the ark rested (2 Sam 6:10-11); Ittai the Gittite, David's loyal foreign commander (2 Sam 15:19, 22); and Goliath of Gath (2 Sam 21:19). In its plural form with the article, 'the Gittites' designates the people of Gath collectively (Josh 13:3; 2 Sam 15:18). Spanish renders it 'el guitita,' while French and German maintain 'le/der Gittite,' all consistently pointing to Gath as the city of origin.

Gittite (gentilic) (10×) A gentilic adjective meaning 'of Gath, belonging to Gath,' used to identify individuals or groups originating from the Philistine city of Gath. Applied in the singular to Obed-edom (2 Sam 6:10-11), Ittai (2 Sam 15:19, 22), and the giant slain by Elhanan (2 Sam 21:19), and in the plural to the Gittite contingent marching with David (2 Sam 15:18) or listed among the Philistine

peoples (Josh 13:3). The consistent article usage (haggitti/haggittim) marks it as a well-recognized ethnic designation. **PHILISTIA AND PHILISTINES**

en: the-Gittite, the-Gittites | **es:** el-gateo, el-guitita, los-guititas | **fr:** [הַגִּתִּי], le-Gittite, le-Gittites | **de:** [הַגִּתִּי], der-Gittite, der-Gittites Josh 13:3; 2Sam 6:10; 2Sam 6:11; 2Sam 15:18; 2Sam 15:19

גִּתַּיִם H1664 *N-proper-fs / 3fs* (2×)

Gittaim, a town in Benjamin where Beerothites fled as refugees

Gittaim was a town in the territory of Benjamin, serving as a refuge for people from Beeroth who fled there and remained as resident aliens. The name suggests a dual form, possibly meaning 'two winepresses' or 'twin presses.' The site's exact location remains unknown, though it lay somewhere in Benjamin's hill country.

(2×) A place name in Benjamin, appearing in two forms: 'Gittaim' (Nehemiah 11:33) in a list of Benjaminite settlements, and 'to Gittaim' with directional suffix (2 Samuel 4:3) describing where the Beerothites fled and became resident aliens. The dual ending (-ayim) in the name suggests paired features, possibly two winepresses or a double settlement. The spelling variation (Gittayim/Gittaim) represents dialectal or scribal differences for the same location. **PERSONAL NAMES**

en: Gittayim, to-Gittaim | **es:** Gitayim-hacia, Guitaim | **fr:** [גִּתַּיִם], à-Gittaim | **de:** [גִּתַּיִם], zu-Gittaim 2Sam 4:3; Neh 11:33

גִּתִּית H1665 *Art / N-fs* (3×)

the Gittith—a musical term in psalm titles, possibly an instrument or melody

This feminine noun appears only in the superscriptions of Psalms 8, 81, and 84 with the phrase 'upon the Gittith' (al-ha-gittit). Its meaning is disputed. Ancient versions suggest either: (1) a Gittite lyre or musical instrument, (2) a melody associated with Gath, or (3) a tune for the grape harvest ('winepresses,' reading gittot). The Targum favored the instrument interpretation. Modern scholars remain divided. Whatever its precise meaning, it served as a technical musical direction for the Levitical choir performing these psalms.

(3×) A technical musical term in three psalm superscriptions (Psalms 8:1, 81:1, 84:1), appearing with the preposition 'upon the Gittith.' Ancient and modern interpretations vary: (1) a musical instrument from Gath (Gittite lyre), (2) a melody or tune type, or (3) possibly 'winepresses' (if reading gittot), suggesting harvest festival music. Cross-linguistic evidence: English 'the Gittith,' Spanish 'la Guitit/guitita' (preserving the name), French 'le Guitith,' German 'der Gittit.' All maintain the transliterated form with definite article. The consistent 'al-ha-gittit' ('upon the Gittith') suggests a musical performance instruction whose exact meaning was lost even in ancient times. **SINGING AND MUSIC**

en: the-Gittith | **es:** la-Guitit, la-guitita | **fr:** le-Guitith | **de:** der-Gittit Ps 8:1; Ps 81:1; Ps 84:1

גֶּתֶר H1666 *Conj-w / N-proper-ms* (2×)

Gether, a son of Aram listed in the Table of Nations

Gether appears in the genealogical Table of Nations as one of Aram's sons, making him a grandson of Shem and part of the Semitic line. The name occurs in both Genesis and Chronicles in the parallel genealogies tracing post-flood peoples. His descendants presumably formed an Aramean tribe or people group, though no further biblical information identifies them.

(2×) A personal name identifying one of the four sons of Aram in the Table of Nations. Genesis 10:23 and its parallel 1 Chronicles 1:17 both list Gether among Aram's descendants, placing him in the Semitic family tree. The name's etymology is uncertain. The consistent preservation of the name in both genealogical accounts suggests historical memory of an Aramean clan or people group, though no other biblical texts identify Gether's descendants. **PERSONAL NAMES**

en: and-Gether | **es:** y-Gueter, y-Guéter | **fr:** [וְגֶתֶר], et-Gether | **de:** [וְגֶתֶר], und-Geter Gen 10:23; 1Chr 1:17

גַּת־רִמּוֹן H1667 *Conj-w / N-proper-fs* (4×)

Gath-rimmon; a Levitical city in the territory of Dan, meaning 'winepress of the pomegranate.'

A compound place name combining gath ('winepress') and rimmon ('pomegranate'), designating a Levitical city allocated to Dan. It appears in the list of Danite towns (Josh 19:45), then again as a city given to the Kohathite Levites (Josh 21:24; 1 Chr 6:69). The occurrence in Joshua 21:25 within Manasseh is regarded by BDB as a scribal error for Ibleam. All translations preserve the compound form consistently (Gath-Rimmon / Gat-Rimón), showing no semantic ambiguity.

(4×) A Levitical city in the tribal allotment of Dan, whose name means 'winepress of the pomegranate.' It served as one of the cities assigned to the Kohathite clan of Levites (Josh 21:24; 1 Chr 6:69). The second occurrence in Joshua 21:25, placed in Manasseh, is widely considered a textual corruption for Ibleam. The site remains unidentified archaeologically. **RIMMON PLACE NAME**

en: Gat-Rimmon, Gath-rimmon, and-Gath-Rimmon | **es:** Gat-Rimon, Gat-rimón, y-Gat-rimón | **fr:** Gath-rimmon, [גַּתְרִמּוֹן], et-Gath-Rimmon | **de:** Gath-rimmon, [גַּתְרִמּוֹן], und-Gath-Rimmon Josh 19:45; Josh 21:24; Josh 21:25; 1Chr 6:69

דְּא H1668 *Adv* (6×)

this, that (Aramaic feminine demonstrative pronoun); in reciprocal construction, 'the other'

The Aramaic feminine demonstrative pronoun, the counterpart of masculine denah. It appears exclusively in Daniel's Aramaic sections, pointing to contextually prominent referents – 'this great Babylon' (Dan 4:30), 'this horn' (Dan 7:8), and the differing beasts of chapter 7. In one distinctive usage with the preposition le, it forms a reciprocal construction: da leda, meaning 'one against another' (Dan 5:6), describing Belshazzar's knees knocking together in terror. German 'dies' and Spanish 'esta/este' capture the basic demonstrative force throughout.

1. this, that (basic demonstrative) (5×) The basic demonstrative function – 'this' or 'that' – pointing to a specific, contextually salient referent. Five occurrences span Daniel's visions and narratives: 'Is not this great Babylon?' (Dan 4:30), the beasts differing from one another (Dan 7:3), and 'this horn' (Dan 7:8). Translations across languages converge on simple demonstratives: English 'this/that,' Spanish 'esta/este,' German 'dies.' **DEMONSTRATIVE PRONOUNS**

en: that, this, this- | **es:** esta, este, una | **fr:** ceci | **de:** dies Dan 4:30; Dan 5:6; Dan 7:3; Dan 7:8

2. the other (contrastive demonstrative) (1×) A contrastive or reciprocal use with the preposition lamed, forming the idiom da leda ('one to another' or 'one against the other'). In Daniel 5:6, Belshazzar's knees strike 'one against the other' as he sees the writing on the wall. English 'against that' and Spanish 'contra la otra' both highlight the adversative, reciprocal relationship between paired items rather than simple deixis. **DEMONSTRATIVE PRONOUNS**

en: against-that | **es:** contra-la-otra | **fr:** ceci | **de:** zu-dies Dan 5:6

דְּאַב H1669 *Prep-l / V-Qal-Inf / 3fs* (3×)

to languish, become faint—growing weak from grief, weariness, or deprivation

This verb describes the state of languishing or growing faint, whether physically or emotionally. Psalm 88:9 uses it of eyes growing dim from affliction. Jeremiah 31:12 promises that redeemed Israel will 'no more languish,' and 31:25 speaks of satisfying the languishing soul (though some read this as an adjective). The verb appears in contexts of distress, hunger, and sorrow. It may relate to Arabic roots for weariness and toil. The word captures the experience of vital strength draining away under the weight of suffering.

(3×) To languish, become faint, or grow dim from affliction, hunger, or sorrow. Psalm 88:9 describes the eye growing dim (da'abah) from affliction. Jeremiah 31:12 promises they shall 'not languish anymore' (lo yosifu leda'abah, literally 'not add to languish'). Jeremiah 31:25 uses 'languishing soul' (nefesh da'abah), though scholars debate whether this is verbal or adjectival. Cross-linguistic glosses: English 'grows dim/languishing/to languish,' Spanish 'desfalleciendo/afligida/languideció,' French uses brackets, German 'wächst dim.' The contexts show physical and emotional depletion—eyes failing, souls fainting, life ebbing—with the promise of restoration. **WITHERING AND FADING**

en: grows-dim, languishing, to-languish | **es:** afligida, desfalleciendo, languideció | **fr:** [דאבה], [לדאבה], s'affliger | **de:** [דאבה], [לדאבה], wächst-dim Ps 88:9; Jer 31:12; Jer 31:25

דְּאָבָה H1670 *N-fs* (1×)

terror, dismay, mental collapse from fear

This word appears in Job's description of Leviathan, where 'terror dances' before the creature. The term denotes psychological collapse—not mere fear but the complete failure of mental courage in the face of overwhelming threat. The personification ('terror dances') creates a vivid image: dismay itself performs before Leviathan like a harbinger, announcing the creature's approach. The word suggests not just fright but the paralysis that extreme danger induces.

(1×) Job 41:22 depicts terror personified, dancing before Leviathan as the creature moves. The noun captures complete psychological defeat—the mental collapse that comes from facing an invincible threat. Multilingual renderings ('terror', 'terror') show consistency in understanding this as extreme fear or dismay. The context emphasizes Leviathan's invulnerability: even human courage fails in its presence. The image of terror dancing suggests this dread is active, almost playful, preceding the beast like a herald proclaiming its supremacy over all challengers. **GEOGRAPHY AND SPACE**

en: terror | **es:** terror | **fr:** דאבה | **de:** [דאבה] Job 41:22

דְּאָבוֹן H1671 *Conj-w / N-msc* (1×)

anguish, languishing, despair of soul

This term appears in Moses' covenant curses, describing the psychological torment awaiting the disobedient: 'anguish of soul' paired with 'failing eyes.' The word suggests more than momentary anxiety—it denotes a chronic, draining despair that exhausts the inner person. Syriac cognates emphasize the languishing, wasting quality. This is spiritual and emotional attrition, the slow consumption of hope that comes from prolonged suffering without relief.

(1×) Deuteronomy 28:65 threatens exiles with 'anguish of soul'—a grinding emotional and spiritual despair. Paired with 'failing eyes' (from crying or strain), this creates a picture of total human depletion. The term goes beyond fear to describe the exhaustion of living without hope, security, or rest. The multilingual 'anguish' and 'desespero' (desperation) both capture this soul-deep distress. The curse envisions not quick death but prolonged suffering that drains away all vitality, leaving only hollow endurance—existence without any capacity for joy. **GEOGRAPHY AND SPACE**

en: and-anguish-of | **es:** y-desespero-de | **fr:** et-anguish-de | **de:** und-Angst-von Deut 28:65

דָּאַג H1672 *V-Qal-Prtcpl-mp* (7×)

Be anxious, worry, fear; to experience inner distress, concern, or dread about a situation or person.

Describes a state of anxious concern, worry, or fear. In its earliest uses (1 Sam 9:5; 10:2), Saul's father worries about his missing son, a natural parental anxiety. The word also conveys spiritual and existential dread: the psalmist is anxious because of sin (Ps 38:18), and Jeremiah 17:8 promises the person who trusts in the LORD will not be anxious even in drought. Isaiah 57:11 uses it in parallel with 'fear,' shading into the sense of dreading another person. Cognate with Talmudic de'ig, the root consistently captures the gnawing inner turmoil of apprehension.

be anxious, worry, fear (7×) To be anxious, worried, concerned, or afraid, describing the inner turmoil of apprehension about circumstances or persons. The range spans natural parental worry (1 Sam 9:5, 10:2 where Saul's father becomes anxious about his sons), existential distress over sin (Ps 38:18), confident freedom from anxiety for the righteous (Jer 17:8, parallel with yare'), and dread of another person (Isa 57:11, Jer 38:19). Spanish captures the nuance well with 'preocuparse' (worry/be concerned). The construction varies: with le- for concern in behalf of, with min for anxiety about, and with a direct object for dreading a person. **GEOGRAPHY AND SPACE**

en: I-am-anxious, and-he-worries, and-worries | **es:** estáis-preocupados, me-preocuparé, se-preocupará | **fr:** [דאג], [דאגים], [דאגת] | **de:** [דאג], [דאגים], [דאגת] 1Sam 9:5; 1Sam 10:2; Ps 38:18; Isa 57:11; Jer 17:8

דֹּאֵג H1673 *Prep-l / N-proper-ms* (9×)

Doeg: an Edomite servant of Saul who betrayed the priests of Nob and slaughtered them (1 Sam 22:18).

Doeg the Edomite was a chief herdsman of Saul who witnessed David receiving aid from Ahimelech the priest at Nob (1 Sam 21:7). When Saul demanded to know who had helped David, Doeg informed against the priests and then personally executed eighty-five of them when Saul's own soldiers refused (1 Sam 22:9, 18). His treachery is commemorated in the superscription of Psalm 52, where David denounces the boasting of the mighty man who loves evil more than good. Doeg stands in the biblical narrative as a byword for deadly slander and merciless violence.

Doeg (9×) The personal name of an Edomite in Saul's service, meaning perhaps 'anxious' or 'fearful.' All nine occurrences refer to the same individual. Spanish renders the name 'Doeg' with the Qere form noted, while French and German preserve the Hebrew form alongside the transliteration. His story unfolds entirely within 1 Samuel 21-22 and the title of Psalm 52, forming a compact but devastating portrait of betrayal and religious persecution. **PERSONAL NAMES**

en: Doeg, [Doeg], [to-Doeg] | **es:** (Qeré), Doeg, a-Doeg | **fr:** Doeg, [Doeg], [to-Doeg] | **de:** Doeg, [Doeg], [to-Doeg] 1Sam 21:8; 1Sam 22:9; 1Sam 22:18

דְּאָגָה H1674 *Prep-b / N-fs* (6×)

anxiety, worry; a troubled emotional state of fearful concern or dread

A feminine noun denoting anxiety, worried concern, or apprehensive dread. In wisdom literature, Proverbs 12:25 teaches that 'anxiety in the heart weighs it down,' using this word for the inner burden of worry. In prophetic contexts, Ezekiel pairs it with 'dismay' to describe the fearful rationing of bread and water during Jerusalem's siege (Ezek 4:16; 12:18-19). Jeremiah uses it of the panic seizing Damascus (Jer 49:23), while Joshua 22:24 expresses Israel's concern 'for fear of' future misunderstanding between the tribes.

anxiety, worry (6×) Emotional anxiety or worried concern that weighs upon the heart. The noun דְּאָגָה (de'agah) covers a range from personal worry to communal dread. Spanish renders it as 'ansiedad' and 'preocupación,' capturing both the anxious and worried dimensions. In Proverbs 12:25 it describes personal emotional burden, while in Ezekiel 4:16 and 12:18-19 it is paired with 'dismay' (שִׁמָּמוֹן) and 'trembling' (רַעַשׁ) to portray the collective psychological devastation of siege. Joshua 22:24 uses it with the preposition מִן in the sense of 'for fear of,' showing its range extends to anticipatory dread. **ANXIETY AND WORRY**

en: and-in-anxiety, and-with-anxiety, anxiety | **es:** ansiedad, con-ansiedad, por-preocupación | **fr:** [בדאגה], [דאגה], [ובדאגה] | **de:** [בדאגה], [דאגה], [ובדאגה] Josh 22:24; Prov 12:25; Jer 49:23; Ezek 4:16; Ezek 12:18

דָּאָה H1675 *Conj-w / V-Qal-ConsecImperf-3ms* (4×)

To fly swiftly, swoop, dart through the air; used of eagles, invading armies, and God in theophany.

A vivid verb depicting rapid, swooping flight—the kind of terrifying descent an eagle makes on its prey. In Deuteronomy 28:49 it describes a distant nation swooping like an eagle upon disobedient Israel, while

in Jeremiah 48:40 and 49:22 the same eagle imagery portrays divine judgment spreading its wings over Moab and Edom. Most strikingly, Psalm 18:10 uses it of God himself soaring on the wings of the wind during theophany. The Spanish volará ('will fly') and French voler ('to fly') capture the aerial speed, while English 'swoop' and 'soar' reflect the predatory intensity.

(4×) To fly swiftly or swoop down, depicting rapid darting motion through the air. Used in military simile of an eagle-like nation descending on Israel (Deut 28:49), of divine judgment swooping over Moab and Edom with outspread wings (Jer 48:40; 49:22), and most dramatically of Yahweh soaring on the wings of the wind in theophany (Ps 18:10). The verb consistently evokes predatory speed and overwhelming aerial power. **FLYING AND FLIGHT**

en: and-he-soared, and-will-swoop-down, he-swoops | **es:** volará, vuela, y-se-deslizó | **fr:** [וידאה], [ידאה], et-voler | **de:** [וידאה], [ידאה], swoops Deut 28:49; Ps 18:10; Jer 48:40; Jer 49:22

דְּאָה H1676 *Art / N-fs* (1×)

kite, bird of prey (possibly red kite or falcon)

This unclean bird appears in Leviticus's dietary laws, forbidden as food. The identification remains uncertain—possibly the red kite, a raptor common in Palestine, or another bird of prey. The name may derive from a root meaning 'to fly' or 'swoop,' describing the bird's hunting behavior. Ancient Near Eastern categories didn't match modern ornithology exactly, so the specific species is debated, though all agree it designates a carnivorous bird forbidden to Israel.

(1×) Leviticus 11:14 lists the da'ah among unclean birds, translated variously as kite, vulture, or falcon depending on the version. The Aramaic and Mishnaic Hebrew cognates suggest a bird of prey. The multilingual consistency ('kite', 'milano'/kite) shows broad agreement on the predatory nature, even if the exact species remains uncertain. The dietary prohibition reflects Israel's separation from practices common to neighboring peoples, where such birds might be consumed. The uncertain identification reminds us how much ancient natural knowledge has been lost. **AUTO-DETECTED COMMUNITY 5702 WITH 3 SENSES**

en: the-kite | **es:** el-milano | **fr:** le-kite | **de:** der-kite Lev 11:14

דֹּב H1677 *N-ms* (12×)

dob – bear; the Syrian brown bear, used literally of the animal and figuratively of ferocity and danger

The masculine noun dob ('bear') refers to the Syrian brown bear (Ursus arctos syriacus), which was native to the hills and forests of ancient Israel and remained present into the early modern period. David cites killing a bear and a lion as credentials for facing Goliath (1 Sam 17:34-37). Two she-bears maul the youths who mock Elisha (2 Kgs 2:24). Figuratively, the bear represents savage, unexpected danger: 'like a bear robbed of her cubs' describes ferocious human rage (2 Sam 17:8; Prov 17:12; Hos 13:8). In prophetic vision, the bear symbolizes a devouring empire (Dan 7:5), and Isaiah's peaceable kingdom envisions the cow and bear grazing together (Isa 11:7). Spanish oso, French ours, and German Baer all capture this single zoological referent in both literal and metaphorical use.

bear (animal) (12×) The Syrian brown bear, used both literally (David's encounter, 1 Sam 17:34; Elisha's curse, 2 Kgs 2:24) and figuratively for ferocity and danger (a bear robbed of cubs, Prov 17:12; Hos 13:8; the beast-empire, Dan 7:5; the peaceable kingdom, Isa 11:7). Spanish oso, French ours, and German Baer confirm one zoological referent across both registers. **BEAR ANIMAL**

en: A-bear, and-a-bear, and-bear | **es:** Oso, como-osa, como-osos | **fr:** [דב], [ודב], [כדבים] | **de:** [דב], [הדב], [ודב] 1Sam 17:34; 1Sam 17:36; 1Sam 17:37; 2Sam 17:8; 2Kgs 2:24

דֹּב H1678 *Prep-l / N-ms* (1×)

bear (animal, Aramaic)

This Aramaic word for bear appears in Daniel's vision of the four beasts, where the second beast resembles a bear. In ancient Near Eastern symbolism, the bear represented savage strength and voracity. Daniel's bear had three ribs in its mouth and was told to 'devour much flesh,' suggesting a empire's violent conquest. The Syrian brown bear, once common in the region, was known for its power and unpredictability—fitting imagery for imperial aggression.

(1×) Daniel 7:5 describes the second beast: 'it looked like a bear,' with three ribs in its teeth. The Aramaic term is straightforward zoology—the large carnivore familiar throughout the ancient Near East. The bear's characteristics (strength, ferocity, devouring) make it apt imperial symbolism. Most interpreters connect this bear to Medo-Persia, the empire that conquered Babylon. The multilingual consistency ('bear', 'oso', 'ours') shows clear identification. The symbolic detail of three ribs suggests three conquered kingdoms or regions, the spoils of violent expansion. **BEAR ANIMAL**

en: bear | **es:** a-oso | **fr:** ours | **de:** [לדב] Dan 7:5

דָּבָא H1679 *N-msc / 2ms* (1×)

strength, vigor, rest (uncertain meaning)

This extremely difficult word appears in Moses' blessing of Asher, in the phrase 'as your days, so your strength.' However, the meaning is so uncertain that ancient versions translated it variously as 'strength', 'rest', or other concepts. The Hebrew may not even preserve the original word—some suggest textual corruption. Despite the obscurity, the blessing's general sense is clear: Asher's provision or capacity will match the length of their days, whether that's strength for work or rest for recovery.

(1×) Deuteronomy 33:25 blesses Asher with something matched to their days—but what that something is remains uncertain. The Septuagint, Syriac, and Targum all chose 'strength,' suggesting capacity or vigor proportionate to lifespan. Others propose 'rest' from an Arabic cognate. The multilingual consistency around 'strength' reflects most translators following the ancient versions' guess rather than confident etymology. The blessing's point survives the lexical uncertainty: whatever Asher needs—strength, rest, resources—God will provide in measure with their days. **POWER AND MIRACLES**

en: your-strength | **es:** tu-fuerza | **fr:** ton-force | **de:** dein-Staerke Deut 33:25

דָּבַב H1680 *V-Qal-Prtcpl-ms* (1×)

glide, flow gently, move smoothly (of wine on lips)

This delicate verb appears in Song of Solomon, where wine is described as 'gliding over the lips of sleepers.' The imagery captures wine's smooth, gentle flow—not gushing but moving softly, almost imperceptibly. Some ancient versions read the text differently (lips and teeth rather than sleepers' lips), but all preserve the sense of gentle movement. The verb suggests effortless, natural motion, like liquid finding its path without force.

(1×) Song of Songs 7:9 compares the beloved's mouth to wine 'gliding over the lips of sleepers' (or 'lips and teeth'). The verb's root sense involves gentle, flowing movement—liquid moving smoothly without turbulence. The image is sensuous and intimate: wine's pleasant, almost caressing motion becomes a metaphor for sweet speech or kisses. The multilingual 'gliding' and 'hace hablar' (makes speak) show varied understandings of the difficult text, but all circle the idea of smooth, pleasant movement or effect—wine that flows easily, words that come gracefully. **RELEASE AND MOVEMENT**

en: gliding | **es:** que-hace-hablar | **fr:** glissant-sur | **de:** [דובב] Song 7:9

דִּבָּה H1681 *Conj-w / N-fsc* (9×)

Slander, evil report, defamation; malicious whispering that damages reputation or spreads a false account.

This Hebrew noun captures the insidious power of destructive speech – from quiet whispering behind someone's back to a full-blown defamatory report. In Genesis 37:2, young Joseph brings back a 'bad report' about his brothers, setting in motion the drama of jealousy and exile. The spies who discouraged Israel from entering Canaan spread a dibbah of the land (Num 13:32; 14:36-37), and Jeremiah heard the dibbah of many whispering against him (Jer 20:10). The

word conveys speech that glides stealthily, undermining trust and inciting harm.

slander, evil report, defamation (9×) Whispering, slander, defamation, or an evil report – malicious speech designed to damage someone's standing or discourage action. Spanish translations use 'calumnia' and 'difamacion,' capturing the defamatory force, while French employs 'calomnie.' The semantic range spans from private malicious gossip (Ps 31:13; Jer 20:10) to the public spreading of a damaging report (Gen 37:2; Num 13:32). Proverbs warns against both uttering slander (10:18) and carelessly revealing another's secret, lest your own reputation suffer (25:10). The root suggests something that creeps or glides, evoking the stealthy and insidious nature of destructive talk. GEOGRAPHY AND SPACE

en: and-slander-of-, and-your-bad-reputation, report-their | **es:** calumnia-de, difamación, infame-de | **fr:** [דבת], calomnie, et-calomnie | **de:** [דבה], [דבת], [ודבת] Gen 37:2; Num 13:32; Num 14:36; Num 14:37; Ps 31:13

דְּבוֹרָה H1682 *Conj-w* (4×)

Bee; the honey-producing insect, used literally and in similes of swarming hostile pursuit.

The ordinary Hebrew word for a bee, familiar from Samson's riddle and prophetic imagery alike. In Judges 14:8 a swarm of bees has colonized the lion carcass, setting up the famous riddle. Deuteronomy 1:44 and Psalm 118:12 use bees as a simile for enemies who swarm and pursue relentlessly—the Amorites chased Israel 'as bees do.' Isaiah 7:18 pictures God whistling for the bee that is in Assyria, a striking metaphor for summoning a foreign army. Translations uniformly give 'bees' (Spanish abejas, French abeilles), confirming a single zoological sense.

(4×) The honey bee, both as a literal insect and as a figure for swarming, hostile pursuit. Literally present in Samson's lion-carcass episode (Judg 14:8). Used figuratively for enemies who pursue relentlessly like a swarm—the Amorites chasing Israel (Deut 1:44), surrounding foes in Psalm 118:12, and God's summoning of Assyria depicted as whistling for the bee (Isa 7:18). The domain assignment as MORAL_QUALITY seems misplaced; the word is zoological with frequent metaphorical extension. LOCUSTS AND SWARMS

en: and-for-the-bee, bees, like-bees | **es:** abejas, como-abejas, las-abejas | **fr:** [ולדבורה], abeilles, comme-abeille | **de:** [ולדבורה], bees, der-bees Deut 1:44; Judg 14:8; Ps 118:12; Isa 7:18

דְּבוֹרָה H1683 *Conj-w / N-proper-fs* (10×)

Deborah — Hebrew proper name ('bee'), borne by Rebekah's nurse and by the prophetess-judge of Israel.

The name Deborah, meaning 'bee' in Hebrew, belongs to two women in Scripture. The first is Rebekah's nurse, whose death and burial under the oak at Bethel is recorded in Genesis 35:8. Far more prominent is Deborah the prophetess, who judged Israel from her palm tree between Ramah and Bethel (Judg 4:4-5) and led the nation alongside Barak against Sisera's Canaanite forces. Her magnificent victory song in Judges 5 is one of the oldest poetic compositions in the Bible. The multilingual renderings — Spanish 'Débora,' French 'Débora/Devorah,' German 'Debora' — all preserve the name with minor phonetic variation.

Deborah (proper name) (10×) The proper name Deborah (Hebrew devorah, 'bee'), referring primarily to two figures: (1) Rebekah's beloved nurse, mourned at Bethel under the 'Oak of Weeping' (Gen 35:8), and (2) the prophetess and judge of Israel who summoned Barak to battle against Sisera (Judg 4:4-14) and celebrated the victory in the Song of Deborah (Judg 5:1, 7, 12). Eight of the ten occurrences belong to the prophetess. Translations across languages uniformly transliterate the name, confirming a single referential category. PERSONAL NAMES

en: Deborah, Devorah, and-Devorah | **es:** Deborah, Devorah, Y-Devorah | **fr:** Devorah, Débora, et-Devorah | **de:** Debora, Devorah, und-Devorah Gen 35:8; Judg 4:4; Judg 4:5; Judg 4:9; Judg 4:10

דְּבַח H1684 *V-Qal-Prtcpl-mp* (1×)

sacrifice (Aramaic verb, Pe participle)

This Aramaic verb appears in the decree about rebuilding the Jerusalem temple, specifying that sacrifices should be offered there. The word is the Aramaic equivalent of Hebrew zabah, the standard term for ritual slaughter and sacrifice. The participle form here emphasizes the ongoing action: 'those who sacrifice' or 'they may sacrifice.' The Persian administration's use of this term shows official recognition of Jewish worship practices, guaranteeing their right to maintain traditional sacrificial rituals.

(1×) Ezra 6:3 contains Cyrus's decree specifying the temple as the place 'where they sacrifice' offerings to God. The Aramaic participial form describes the ongoing ritual action of sacrifice. This isn't novel religious vocabulary but the standard Aramaic term for cultic offerings, parallel to Hebrew zabah. The decree's use of proper religious terminology shows Persian respect for subject peoples' worship traditions. The multilingual 'sacrifice' and 'sacrifican' both capture the cultic act—the ritual slaughter and offering that constituted the heart of temple worship. GEOGRAPHY AND SPACE

en: they-sacrifice | **es:** sacrifican | **fr:** [דבחין] | **de:** [דבחין] Ezra 6:3

דְּבַח H1685 *N-mp* (1×)

sacrifices (Aramaic plural, ritual offerings in temple context)

An Aramaic plural noun referring to ritual sacrifices offered in the Jerusalem temple. The term appears only in Ezra 6:3 in Cyrus's decree authorizing the reconstruction of the temple and the resumption of sacrificial worship. The multilingual glosses uniformly recognize this as the standard term for temple sacrifices, connecting to the broader semantic field of worship and offering in post-exilic restoration.

(1×) The single occurrence in Ezra 6:3 appears in the administrative decree of Cyrus concerning temple reconstruction, where 'sacrifices' are mentioned as part of the authorized cultic activities. Spanish 'sacrificios' and English maintain the standard religious terminology, while French and German preserve the Aramaic form, highlighting the technical administrative nature of the decree. GEOGRAPHY AND SPACE

en: sacrifices | **es:** sacrificios | **fr:** [דבחין] | **de:** [דבחין] Ezra 6:3

דִּבְיוֹנִים H1686 *N-mp* (1×)

dove's dung (obscure term, possibly a plant name or literal excrement sold during famine)

A disputed term appearing only in the dramatic famine account of 2 Kings 6:25, where basic commodities reached astronomical prices. The Hebrew is uncertain—the consonantal text suggests 'dove's dung,' though this may be a euphemism for an edible plant (perhaps a type of bulb or seed) or literally dried bird droppings used as fuel or salt substitute. The uncertainty is reflected in how translations handle it: some preserve the literal reading, while Arabic renders it descriptively.

(1×) The lone occurrence in 2 Kings 6:25 describes Samaria's desperate siege conditions: 'dove's dung' sold for five shekels of silver. The parallel with 'donkey's head' (another famine food) suggests extreme scarcity. English and Spanish maintain the literal 'dove dung' reading, while Arabic explicitly marks this as excrement, and French/German preserve the Hebrew form, acknowledging the lexical uncertainty. FLYING AND FLIGHT

en: of-dove-dung | **es:** de-estiércol-de-paloma | **fr:** de-dove-dung 2Kgs 6:25

דְּבִיר H1687 *Conj-w* (16×)

The inner sanctuary or Holy of Holies — the innermost chamber of Solomon's Temple housing the ark

A technical architectural term for the innermost room of Solomon's Temple, synonymous with the Holy of Holies (qodesh ha-qodashim). Etymologically connected to the Arabic dubur ('back, hindmost part'), it designates the chamber behind the main hall where the Ark

of the Covenant and the cherubim resided — the very throne-room of YHWH. Nearly all sixteen occurrences cluster in the detailed construction account of 1 Kings 6-7, describing its cubic dimensions, its gold overlay, and the great doors of olivewood (1 Kgs 6:5, 16, 19-23, 31). The English 'oracle' in the KJV/RV reflects an ancient but incorrect derivation from dibber ('to speak'); modern translations uniformly render it 'inner sanctuary.' Korean '지성소' and Spanish 'santuario interior' both convey its sacred inaccessibility.

inner sanctuary (16×) The innermost room of Solomon's Temple (דְּבִיר), the Holy of Holies where the Ark of the Covenant rested beneath the wings of the cherubim. Derived from a root suggesting 'back' or 'hindmost part,' it refers to the rear chamber shielded by olivewood doors and overlaid entirely with gold (1 Kgs 6:16, 19-23, 31). The term appears almost exclusively in the Temple construction narrative (1 Kgs 6-8; 2 Chr 3-5), with Psalm 28:2 offering its sole use outside architectural description. Spanish 'santuario interior' and Arabic 'mihrab' both capture the sense of a consecrated innermost space. **HOLINESS AND SANCTITY**

en: and-inner-sanctuary, and-to-the-inner-sanctuary, for-inner-sanctuary | **es:** del-santuario-interior, el-santuario-interior, en-el-santuario-interior | **fr:** [בדביר], [דביר], [הדביר] | **de:** [בדביר], [דביר], [הדביר] 1Kgs 6:5; 1Kgs 6:16; 1Kgs 6:19; 1Kgs 6:20; 1Kgs 6:21

דְּבִיר H1688a *N-proper-fs / 3fs* (13×)

Debir — a Canaanite royal city in Judah's hill country, anciently called Kiriath-sepher ('city of the book')

A place name identifying a Canaanite royal city in the southern highlands of Judah near Hebron, formerly known as Kiriath-sepher ('city of the book') and Kiriath-sannah. Its conquest is narrated twice: first by Joshua in the southern campaign (Josh 10:38-39; 11:21) and then by Othniel son of Kenaz, who wins Caleb's daughter Achsah as a prize for capturing it (Josh 15:15-17; Judg 1:11-13). Debir later appears among the Levitical cities assigned to the Aaronite priests (Josh 21:15; 1 Chr 6:43). All translations preserve the name unchanged: Debir across English, Spanish, French, and German.

Debir (place name) (13×) The proper toponym Debir, designating a specific Canaanite city-state in the Judean hill country. It appears in conquest narratives (Josh 10:38-39; 11:21; 12:13), tribal boundary lists (Josh 15:15, 49), the Othniel episode (Judg 1:11-13), and Levitical city allocations (Josh 21:15; 1 Chr 6:43). The directional form Debirah occurs in Josh 10:38. One occurrence in Josh 10:3 names Debir as a personal name — the king of Eglon — though BDB treats this as a homonymous proper noun. Cross-linguistic glosses are transparent: Debir/Devir uniformly across all target languages. **PERSONAL NAMES**

en: Debir, Devir, Devirah | **es:** Debir, Devir, a-Debir | **fr:** Debir, Devir, Devirah | **de:** Debir, Devir, Devirah Josh 10:3; Josh 10:38; Josh 10:39; Josh 11:21; Josh 12:13

לִדְבָר H1688b *N-proper-fs* (1×)

Lidevir (place name in Gad's territory, east of Jordan, possibly identical with Lo-debar)

A place name mentioned once in Joshua 13:26 as part of Gad's territorial boundary east of the Jordan. The text is difficult, and many scholars identify this with Lo-debar (mentioned in the David narratives). The Greek versions vary in their rendering, suggesting early uncertainty about the location. The name may mean 'no pasture' or 'no word,' fitting the semi-arid Transjordan landscape.

(1×) The boundary description in Joshua 13:26 lists Lidevir as a landmark in Gad's allotment. Spanish interestingly reads 'Lo-Debar,' reflecting the scholarly consensus that these are variant names for the same site. English, French, and German preserve distinct forms, acknowledging the textual variation. The Septuagint's divergent transliterations suggest early geographical confusion about Transjordanian sites. **GEOGRAPHY AND SPACE**

en: Lidevir | **es:** Lo-Debar | **fr:** Lidevir | **de:** Lidevir Josh 13:26

דִּבְלָה H1689 *N-proper-fs / 3fs* (1×)

Diblah (place name in Ezekiel, likely textual error for Riblah in Syria)

A place name appearing in Ezekiel 6:14, though most scholars agree this is a scribal error for 'Riblah,' the well-known Syrian city that served as Nebuchadnezzar's military headquarters. The phrase 'from the wilderness to Diblah/Riblah' would describe the full extent of Israel's land from south to north. Modern commentaries uniformly prefer the Riblah reading, which makes better geographical and historical sense.

(1×) In Ezekiel 6:14's oracle of judgment spanning 'from the wilderness to Diblah,' the context demands a northern boundary marker. Spanish renders this as 'Diblat,' French as 'Dibla,' while German preserves the consonantal Hebrew, all reflecting uncertainty. The emendation to 'Riblah' (a simple daleth/resh confusion) gives the expected north-south axis: southern wilderness to northern Syria. **PERSONAL NAMES**

en: Diblah | **es:** Diblat | **fr:** Dibla | **de:** [דבלתה] Ezek 6:14

דִּבְלָה H1690 *N-fs* (5×)

a cake or lump of pressed dried figs

A specific term for a compressed cake of dried figs, an important provision food in ancient Israel. These fig cakes served both as travel rations and as a medicinal poultice. Abigail packed two hundred fig cakes among her provisions for David's men (1 Sam 25:18), and a revived Egyptian slave was given a piece of fig cake to restore his strength (1 Sam 30:12). In a famous therapeutic application, Isaiah prescribed a fig cake poultice for King Hezekiah's boil (2 Kgs 20:7; Isa 38:21). The Greek equivalent palatha and Aramaic devilta confirm fig pressing as a widespread Near Eastern food technology.

(5×) A pressed cake of dried figs, used as a food provision and medicinal application. Served as portable rations (1 Sam 25:18; 30:12; 1 Chr 12:40) and as a healing poultice applied to Hezekiah's boil (2 Kgs 20:7 = Isa 38:21). Spanish 'torta de higos' (fig cake) and French 'cake de' reflect the compressed-food sense. Cognate with Arabic dubla (lump, mouthful) and Greek palatha, pointing to a common Near Eastern preparation. **FIG FRUIT**

en: a-lump, cake-of, fig-cake | **es:** masa, torta-de, torta-de-higos | **fr:** [דבלים], [דבלת], cake-de | **de:** [דבלים], [דבלת], cake-von 1Sam 25:18; 1Sam 30:12; 2Kgs 20:7; 1Chr 12:40; Isa 38:21

דִּבְלַיִם H1691 *N-proper-ms* (1×)

Diblaim (personal name, father of Gomer, Hosea's wife)

The patronymic of Gomer, the unfaithful wife Hosea was commanded to marry as a living symbol of Israel's infidelity to Yahweh. The name appears only in Hosea 1:3 and may derive from a root meaning 'fig cakes,' possibly indicating the family's trade or origin. Like many names in Hosea 1-3, it may carry symbolic weight—'daughter of double cakes' suggesting indulgence or fertility cult associations.

(1×) Hosea 1:3 identifies Gomer as 'daughter of Diblaim' in the controversial marriage command. The name appears uniformly across languages (English, Spanish: Diblaim; French: Diblah variant), with only German preserving Hebrew orthography. The symbolic onomastics of Hosea 1-3 (Lo-ruhamah, Lo-ammi) suggest this name too may signify more than mere identification, though its precise meaning remains debated. **PERSONAL NAMES**

en: Diblaim | **es:** Diblaim | **fr:** Diblah | **de:** [דבלים] Hos 1:3

דָּבַק H1692 *V-Qal-Imperf-3fs / 1cs* (54×)

To cling, cleave, stick fast; of personal devotion, physical adhesion, close pursuit, and causative attachment.

Davaq is one of the Hebrew Bible's most tactile and emotionally resonant verbs. At its physical core, it describes things sticking together — tongue to palate, skin to bones, scales of Leviathan locked tight. But its theological power comes from its relational extension: a man 'cleaves' to his wife (Gen 2:24), Ruth 'clings' to Naomi (Ruth 1:14), and Israel is commanded to 'hold fast' to Yahweh (Deut 10:20; 11:22;

13:4). The same verb that describes disease adhering to skin describes covenant loyalty adhering to God. Arabic dabiq preserves the sticky, adhesive core, while Korean captures the relational dimension with 붙좇다 ('to follow closely, attached') and the physical dimension with 달라붙다 ('to stick fast'). The Hifil stem splits into two distinct directions: pursuing someone in battle and causing something to stick — reflecting how the same causative energy can be directed toward persons (pursuit) or objects (adhesion).

1. cling to in devotion (20×) Qal relational: clinging to a person, to God, or to a group in loyalty, devotion, or covenant faithfulness. The largest cluster at 20 occurrences, spanning from the primordial marriage bond ('a man shall cleave to his wife,' Gen 2:24) through covenant theology ('you shall hold fast to the LORD your God,' Deut 10:20; Josh 23:8) to Ruth's iconic declaration (Ruth 1:14; 2:8, 21). Arabic iltasaqa bi ('to adhere to someone') and Korean 붙좇다 / 붙어 있다 convey the relational bonding. Spanish adherirse and French s'attacher both select 'attach oneself to' vocabulary rather than mere physical sticking, confirming a lexicalized devotional sense. **CLINGING AND JOINING**
en: I-have-clung, and-cling, and-clung | **es:** Me-adherí, Y-se-aferró, Y-se-apegó | **fr:** et-cling, et-clung, et-elle-s'attacha | **de:** anhing, clung, du-soll-anhangen Gen 2:24; Gen 34:3; Num 36:7; Num 36:9; Deut 10:20

2. cling physically, stick to (17×) Qal physical: sticking or adhering physically — tongue to palate, skin to bones, garments to body, disease clinging to a person. Seventeen occurrences covering bodily imagery (Job 19:20, 'my bone clings to my skin'; Ps 137:6, 'let my tongue cling to the roof of my mouth'; Lam 4:4, 'the infant's tongue cleaves to its palate') and divine judgment (Deut 28:60, diseases 'clinging' to Israel; 2 Kgs 5:27, Naaman's leprosy 'clinging' to Gehazi). Arabic dabiq ('to be sticky') preserves the core adhesive semantics. The physical and relational senses share the same Qal morphology but are distinguished by their collocations: body-part subjects signal physical adhesion, person subjects signal devotion. **CLINGING AND JOINING**
en: Cleaves, and-clung, and-they-cling | **es:** Está-pegada, Se-ha-adherido, Se-ha-pegado | **fr:** [דבק], [ידבק], devra-cling | **de:** [ידבק], [תדבק], anhing Deut 13:17; Deut 28:60; 2Sam 23:10; 2Kgs 5:27; Job 19:20

3. pursue closely, overtake (9×) Hifil of pursuit: to press hard after, pursue closely, and overtake — used of military chase and calamity catching up to someone. Nine occurrences, predominantly in battle narratives: Laban pursuing Jacob (Gen 31:23), the Philistines pressing hard on Saul (1 Sam 31:2), Israelite tribes chasing Benjamin (Judg 20:42, 45). The disaster extension appears in Genesis 19:19, where Lot fears evil will 'overtake' him. Spanish alcanzar ('to reach, overtake') and French rattraper ('to catch up to') both select pursuit-and-overtake vocabulary, sharply distinct from the adhesion senses. Korean 추격하다 ('to chase') confirms the military register. **STRIKING AND REFERENCE**
en: and-he-overtook, and-overtook, and-pressed-hard | **es:** Y-alcanzaron, Y-persiguieron, lo-alcanzaron | **fr:** [וידבקו], et-il-rattrapa, et-ils-poursuivit | **de:** [וידבקו], holte-ein-ihn, mich-erreicht Gen 19:19; Gen 31:23; Judg 18:22; Judg 20:42; Judg 20:45

4. stick together (passive) (4×) Pual/Hofal passive: to be stuck together, joined, or made to cling — the passive of physical adhesion. Four occurrences, concentrated in Job: Leviathan's scales 'stick together' so tightly no air passes between them (Job 41:17, 23), dust clods 'cling together' (Job 38:38), and the psalmist's heart 'is melted like wax' and his bones 'cling' (Ps 22:15, where the passive conveys helpless collapse). Spanish pegados ('stuck together') and French s'attacher (reflexive passive) mark the involuntary, resultant-state quality. These are not acts of clinging but states of being stuck. **CLINGING AND JOINING**
en: cling-together, stick-together, sticks | **es:** pegada, pegados, se-pegan | **fr:** de-s'attacher, s'attacher | **de:** anhing, sticks Job 38:38; Job 41:17; Job 41:23; Ps 22:15

5. cause to cling, make stick (4×) Hifil causative of adhesion: to cause something to cling, to make stick or adhere — God making a curse, plague, or commitment cling to someone. Four occurrences, all theologically loaded: God will 'make pestilence cling to you' (Deut 28:21), God 'caused the loincloth to cling' to Jeremiah's waist as a prophetic sign (Jer 13:11), and God 'will make your tongue cling to the roof of your mouth' to silence Ezekiel (Ezek 3:26; cf. 29:4 where fish 'are made to cling' to Pharaoh-as-crocodile's scales). Spanish hará pegarse ('will cause to stick') and the German/French causative constructions all confirm the agentive, divinely-imposed quality. Distinct from sense 3's Hifil of pursuit by its adhesion (not chase) semantics. **CLINGING AND JOINING**
en: I-caused-to-cling, I-shall-cause-to-cling, and-I-will-make-stick | **es:** Haré-pegarse, adherí, pegaré | **fr:** [והדבקתי], et-s'attacher, makes-cling | **de:** [אדביק], [והדבקתי], [והדבקתי] Deut 28:21; Jer 13:11; Ezek 3:26; Ezek 29:4

דָּבֵק H1693 *V-Qal-Prtcpl-mp* (1×)
clinging (Aramaic participle, describing elements that fail to unite despite mixture)
An Aramaic verbal participle in Daniel's vision of the fourth kingdom, describing how iron and clay 'cling' or 'adhere' to one another yet remain fundamentally incompatible. The image suggests political alliances or dynastic marriages that create superficial unity without genuine cohesion. The root is the same as Hebrew dabaq, which describes intimate bonding (Ruth cleaving to Naomi), making the image of failed clinging even more striking.

(1×) Daniel 2:43 uses this participle in the vivid metaphor: 'they will cling together... but will not adhere to one another, just as iron does not mix with clay.' Spanish 'unidos' (united) and English 'clinging' capture the attempted but failed bonding. French 'coller' (to stick) emphasizes the adhesion metaphor. The multilingual consistency shows how translators recognize the ironic use of a bonding term for something that won't actually bond. **CLINGING AND JOINING**
en: clinging | **es:** unidos | **fr:** coller | **de:** [דבקין] Dan 2:43

דְּבֶק H1694 *Art / N-mp* (3×)
joining, soldering, joints—the point where things connect or attach
This noun refers to joints, joinings, or points of connection. Isaiah 41:7 uses it for the soldering that fastens an idol together. In 1 Kings 22:34 and 2 Chronicles 18:33, it describes 'the joints' of Ahab's armor—the vulnerable connection between the breastplate and lower armor where an arrow fatally struck. The word derives from dabaq ('to cling, cleave'). It denotes critical connection points where separate pieces join, whether in metalwork or protective armor. The armor context emphasizes how even well-joined defenses have vulnerable seams.

(3×) The joining, soldering, or joints where things connect. Isaiah 41:7 uses it for metalworking: soldering (ha-debeq) that joins idol pieces together. 1 Kings 22:34 = 2 Chronicles 18:33 use the plural 'the joints' (ha-devaqim) for Ahab's armor, specifically 'between the joints and the breastplate'—the vulnerable gap where an arrow penetrated. Cross-linguistic glosses vary: English 'it is/the joints,' Spanish 'del soldadura/las junturas' (of the soldering/the joints), French and German use brackets or 'le joints/der joints.' The contexts show both industrial (metalwork) and military (armor) applications of joining/connection points. **AUTO-DETECTED COMMUNITY 15565 WITH 3 SENSES**
en: it-is, the-joints | **es:** del-soldadura, las-junturas | **fr:** [הדבקים], [לדבק], le-joints | **de:** [הדבקים], [לדבק], der-joints 1Kgs 22:34; 2Chr 18:33; Isa 41:7

דָּבֵק H1695 *Art / Adj-ms* (3×)
clinging, cleaving—adhering closely to someone or something
This adjective describes something or someone that clings or cleaves closely. Deuteronomy 4:4 speaks of Israel 'the ones clinging to' (ha-deveqim be-) Yahweh, all alive. 2 Chronicles 3:12 describes a cherub's wing 'joining' (deveqah le-) another wing in the temple. Proverbs 18:24 speaks of a friend who 'sticks closer' (ohev daveq) than a brother. The word derives from davaq ('to cling, cleave, join') and emphasizes intimate, persistent attachment—whether covenantal (to God), structural (wings touching), or relational (loyal friendship).

(3×) Adjective or participle meaning clinging, cleaving, or adhering closely. Deuteronomy 4:4 uses the plural participle 'the ones cling-

ing' (ha-deveqim) with be- preposition: those holding fast to Yahweh. 2 Chronicles 3:12 uses the feminine singular 'joining' (deveqah) with le- preposition: the cherub wing adhering to another wing. Proverbs 18:24 uses the masculine singular 'sticking closer' (daveq): a loyal friend. Cross-linguistic glosses: English 'the ones clinging/joining/sticking closer,' Spanish 'los que os aferrasteis/unida/más unido,' French and German use brackets or 'clinging.' The root conveys close, persistent attachment across covenantal, architectural, and relational contexts. **CLINGING AND JOINING**

en: joining, sticking-closer, the-ones-clinging | **es:** los-que-os-aferrasteis, más-unido, unida | **fr:** [דבקה], le-ones-clinging, דבק | **de:** [דבק], [דבקה], der-die-clinging Deut 4:4; 2Chr 3:12; Prov 18:24

דָּבַר H1696 *Prep-m / V-Piel-Inf* (1144×)

speak, say, declare; (Qal ptc.) speaker; (Hifil) subdue; (Pual) be spoken; (Hifil) destroy

One of the most common verbs in the Hebrew Bible, דָּבַר in its dominant Piel stem means to speak, say, tell, or declare, accounting for over a thousand occurrences. The formulaic 'and the LORD spoke to Moses' (וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה) echoes throughout the Torah. A separate homonymous root דבר II appears in the Hifil with the surprising meaning 'to subdue' (Ps 18:47; 47:3), likely related to the Arabic ذ 'drive behind.' The Pual passive ('be spoken,' Ps 87:3) and a rare destructive sense (2 Chr 22:10) round out this word's range.

1. speak, say, tell (Piel) (1105×) The overwhelmingly dominant sense (1,105x), covering all Piel forms: perfect, imperfect, imperative, infinitive, and participle. Every major target language renders this as active verbal communication — Spanish habló, French parla, German sprach. The phrase וַיְדַבֵּר יְהוָה introduces divine speech hundreds of times from Genesis 8:15 onward. **SPEAKING AND TALKING**

en: and-he-spoke, and-spoke | **es:** Y-habló, y-habló | **fr:** et-il-parla, et-parla | **de:** und-er-sprach, und-redete, und-sprach Gen 8:15; Gen 19:14; Gen 20:8; Gen 23:8; Gen 41:17

2. speaker, one who speaks (Qal participle) (28×) The Qal active participle used substantively to denote 'one who speaks, the speaker' (28x). Multilingual glosses confirm the agentive function — English 'one-who-speaks,' Spanish 'el-que-habla.' Notable at Genesis 16:13 where Hagar identifies God as 'the one speaking to me,' and at Exodus 6:29 where Moses is 'the one speaking before Pharaoh.' **GEOGRAPHY AND SPACE**

en: am-speaking, are-speaking, one-who-speaks | **es:** el-que-habla, habladora-de, hablando | **fr:** am-parlant, de-il-a-parlé, il-a-parlé | **de:** Wort, Wueste, bin-speaking Gen 16:13; Exod 6:29; Num 27:7; Num 36:5; Deut 5:1

3. subdue, bring into subjection (Hifil) (4×) A distinct homonymous root דבר II in the Hifil stem meaning 'to subdue, bring into subjection' (4x). Arabic ذ and Spanish someterá confirm the separate semantic field. Psalm 18:47 ('He subdues peoples under me') and Psalm 47:3 ('He subdues nations') are the clearest instances. Proverbs 16:13 and Amos 5:10 show related forensic or authoritative speech contexts. **SPEAKING AND TALKING**

en: He-subdues, and-speaker-of, and-the-one-speaking | **es:** someterá, y-al-que-habla, y-sujeta | **fr:** et-il-a-parlé, et-parler, parler | **de:** redete, und-redete Ps 18:47; Ps 47:3; Prov 16:13; Amos 5:10

4. (2×) Two rare occurrences (Ps 119:23; Mal 3:16) that sit at the boundary between standard speech and deliberative discourse. At Psalm 119:23, princes 'sit and speak against me,' implying slander or plotting. At Malachi 3:16, those who fear the LORD 'spoke to one another,' suggesting intimate, reverent conversation. Multilingual glosses remain within the speech domain. **SPEAKING AND TALKING**

en: speaking, spoke | **es:** hablaron | **fr:** parler | **de:** redete Ps 119:23; Mal 3:16

5. (2×) Two occurrences (Num 7:89; Ezek 43:6) involving reflexive or middle-voice speech — the divine voice 'speaking' from between the cherubim (Hitpael-like nuance). French parlant and Spanish hablando capture the progressive, self-emanating quality. These passages describe God's voice heard as an ongoing auditory phenomenon rather than a directed utterance. **SPEAKING AND TALKING**

en: speaking | **es:** hablando | **fr:** de-il-a-parlé, parlant | **de:** Wueste, speaking Num 7:89; Ezek 43:6

6. be spoken (Pual) (2×) The Pual passive stem (2x): 'glorious things are spoken of you' (Ps 87:3) and 'on the day she is spoken for' (Song 8:8). Arabic ذ and Spanish 'que se hable' confirm the passive voice. Both passages involve something being declared or spoken about a subject, emphasizing the content received rather than the agent producing it. **SPEAKING AND TALKING**

en: are-spoken, that-is-spoken- | **es:** que-se-hable-, son-dichas | **fr:** de-parole, où-on-parlera | **de:** redete Ps 87:3; Song 8:8

7. (1×) A single occurrence at 2 Chronicles 22:10 where Athaliah 'destroyed' the royal seed. English 'and-destroyed,' Spanish 'y-destruyó' confirm this is not speech but annihilation. This likely reflects דבר III (related to דֶּבֶר 'pestilence') or a textual/semantic overlap with the Assyrian dabāru 'drive away.' The destructive meaning stands wholly apart from the communication senses. **SPEAKING AND TALKING**

en: and-destroyed | **es:** y-destruyó | **fr:** et-parler | **de:** und-reden 2Chr 22:10

דָּבָר H1697 *Conj-w* (1455×)

Word, speech, matter, thing, event; the Hebrew noun bridging spoken utterance and objective reality

Few Hebrew words reveal as much about ancient Israelite thought as davar (דָּבָר). Appearing nearly 1,500 times, it seamlessly bridges what English splits into 'word' and 'thing' — because in Hebrew thought, a spoken word is not merely sound but a substantive reality with force and consequence. God's davar creates, commands, and judges; a prophet's davar is simultaneously a message and an event. The plural devarim can mean 'words,' 'deeds,' 'matters,' or 'chronicles,' depending on context, making this noun the backbone of biblical narrative and legal discourse alike.

1. word, speech (utterance, message) (1041×) The primary sense: a spoken or written word, divine utterance, or prophetic message. Arabic ﻡ/ﺔ, Korean 말씀/말, Swahili neno all converge on verbal communication. Dominates at 1,235 occurrences, including the formulaic 'the word of the LORD came to' (Gen 15:1, 1 Sam 3:7, 1 Sam 15:10) that anchors prophetic revelation throughout the Hebrew Bible.

en: word-of, word-of- | **es:** Palabra-de, palabra-de, palabra-de- | **fr:** parole, parole-de, parole-de- | **de:** Wort-von, Wort-von-, das-Wort- Gen 15:1; Gen 15:4; 1Sam 3:7; 1Sam 4:1; 1Sam 15:10

2. matter, thing, event (affair, happening) (193×) Deeds, acts, or chronicles — the plural devarim as a record of what someone did, not just said. Arabic ﻭﺭ/ﺃ and Korean 행적/연대기 show the shift from speech to action. Found in the recurring formula 'the rest of the acts of [king]' (1 Kgs 11:41), and in legal contexts where 'matters' requiring judgment include concrete disputes (Deut 17:8).

en: a-word, deeds-of, deeds-of- | **es:** asuntos-de, el-asunto, la-cosa | **fr:** la-parole, le-parole, le-paroles | **de:** Wort, Worte-von, das-Wort Gen 20:10; Gen 21:26; Gen 22:16; Gen 24:50; Gen 30:31

3. deeds, acts, chronicles (92×) Deeds, acts, or chronicles — the plural devarim as a record of what someone did, not just said. Arabic ﻭﺭ/ﺃ and Korean 행적/연대기 show the shift from speech to action. Found in the recurring formula 'the rest of the acts of [king]' (1 Kgs 11:41), and in legal contexts where 'matters' requiring judgment include concrete disputes (Deut 17:8). **GEOGRAPHY AND SPACE**

en: matters-of, words-of | **es:** asuntos-de, hechos-de, las-palabras-de | **fr:** affaires-de, paroles-de | **de:** Worte-von, matters-von Deut 17:8; 2Sam 11:18; 2Sam 11:19; 1Kgs 11:41

4. matter, affair, concern (61×) A matter, affair, or concern demanding practical attention. Arabic ﺯ, Korean 일, Swahili jambo mark this as a distinct semantic cluster. Covers legal cases (Gen 12:17, 'the LORD plagued Pharaoh because of the matter of Sarai'), situational problems (Gen 20:11), and administrative business (Gen 24:9). Context shifts davar from utterance to the thing being discussed. **GEOGRAPHY AND SPACE**

en: a-matter, matter, matter-of | **es:** asunto, asunto-de, asunto-de- | **fr:** affaire, affaire-de, affaire-de- | **de:** Sache, Sache-von, Sache-von- Gen 12:17; Gen 19:21; Gen 20:11; Gen 20:18; Gen 24:9

5. thing, something, anything (31×) An indefinite 'thing' or 'something,' especially in negated constructions meaning 'nothing at all.' Arabic ءٌ, Korean 것, Swahili kitu confirm the generalized referent. Lot says 'I cannot do a thing' (Gen 19:8), regulations specify 'every thing that may abide the fire' (Num 31:23), and accusations note 'not a thing was lacking' (Exod 9:4). GEOGRAPHY AND SPACE
en: a-thing, matter, thing | **es:** cosa, de-cosa | **fr:** affaire, chose, il-a-parlé | **de:** Ding, Sache, Wort Gen 19:8; Exod 5:11; Exod 9:4; Lev 5:2; Num 31:23

6. happenings, events, things that occurred (21×) Events or happenings — 'the things that occurred.' In plural constructions like 'after these things' (Gen 15:1, 22:1, 22:20), davar functions as 'events' rather than 'words.' Arabic الأمور, Korean 그 일들, Swahili mambo haya support the narrative-temporal reading. This sense bridges word and event, characteristic of Hebrew's unity of speech and reality. GEOGRAPHY AND SPACE
en: according-to-the-words, the-things, the-words | **es:** conforme-a-las-palabras, estas-cosas, las-cosas | **fr:** der-paroles, le-choses, le-paroles | **de:** den-Dingen, der-Dinge, der-Sachen Gen 15:1; Gen 22:1; Gen 22:20; Gen 24:28; Gen 39:7

7. cause, reason, account (9×) Cause, reason, or account — used in prepositional constructions meaning 'on account of' or 'because of.' Arabic بَ, Swahili sababu. Found in Deuteronomic legal formulations: 'because of this matter' (Deut 22:24, 23:4), and in the Rahab narrative 'if you report this matter of ours' (Josh 2:14, 20). The 'matter' becomes the motivating ground for action. GEOGRAPHY AND SPACE
en: a-thing-of, account-of, our-matter | **es:** asunto-de, causa-de, cosa-de | **fr:** account-de, notre-affaire, parole | **de:** account-von, der-Wort-, ein-Wort- Deut 22:24; Deut 23:4; Josh 2:14; Josh 2:20

8. manner, way, likeness (6×) Manner, way, or likeness — used comparatively meaning 'according to this manner' or 'such a thing.' Appears in 'Shall not the Judge of all the earth do right?' (Gen 18:25) and Deuteronomic warnings: 'such a thing shall not be done again' (Deut 13:11, 19:20). Spanish como la cosa confirms the comparative reading. GEOGRAPHY AND SPACE
en: according-to-the-thing, like-the-thing | **es:** como-la-cosa, conforme-al-asunto, según-la-cosa | **fr:** comme-le-chose, selon-à-le-chose | **de:** eine-solche-Sache, gemaess-zu-der-Ding, wie-der-Ding Gen 18:25; Deut 4:32; Deut 13:11; Deut 19:20; 2Sam 15:6

דֶּבֶר H1698 *Prep-l* (49×)
pestilence, plague — deadly epidemic disease, typically sent or threatened as divine judgment
Dever is the Hebrew Bible's word for catastrophic epidemic, appearing 49 times as one of God's most feared instruments of covenant enforcement. It forms a terrifying triad with sword and famine — a formula repeated over sixteen times in Jeremiah alone (Jer 14:12; 21:7, 9) and echoed throughout Ezekiel (5:12; 6:11). The word first appears in Moses' warning to Pharaoh (Exod 5:3; 9:15), then punctuates the wilderness narratives (Num 14:12) and the Deuteronomic curses (Deut 28:21). David's choice of three days of pestilence over famine or military defeat (2 Sam 24:13-15) resulted in seventy thousand deaths — making dever the deadliest single event of his reign. The Arabic cognate dabr ('departure, death') illuminates the etymological connection between plague and perishing. All witness languages render it with cognate severity: Spanish 'pestilencia,' French 'peste,' German 'Pest.'

pestilence, plague (49×) Deadly epidemic disease understood as a divine instrument of judgment or covenantal punishment, frequently paired with sword (cherev) and famine (ra'av) in the prophetic formula of triple catastrophe (Jer 14:12; 21:7; Ezek 5:12). First threatened against Egypt (Exod 5:3; 9:3, 15), it recurs in wilderness warnings (Num 14:12), Deuteronomic curses (Deut 28:21), David's census judgment (2 Sam 24:13-15), Solomon's temple prayer (1 Kgs 8:37), and the personified plague marching before God in Habakkuk's theophany (Hab 3:5). Hosea 13:14 turns it into a rhetorical challenge: 'Where, O Death, are your plagues?' All 49 occurrences share this single pestilential sense. PLAGUES AND WOUNDS
en: and-by-pestilence, and-by-the-pestilence, and-with-the-pestilence | **es:** la-pestilencia, peste, pestilencia | **fr:** et-dans-peste, il-a-parlé, parole | **de:** Pest, pestilence, plague Exod 5:3; Exod 9:3; Exod 9:15; Lev 26:25; Num 14:12

דָּבְרֹ H1699a *Prep-k / N-msc / 3mp* (2×)
pasture, pastureland; grazing land for flocks
This noun denotes pasture or grazing land where flocks feed. It appears in two prophetic contexts—Isaiah's oracle of judgment reversed and Micah's promise of restoration. Both passages use the image of sheep feeding in their proper pasture to symbolize peace, security, and divine provision for God's people returned from judgment.

(2×) A noun meaning pasture or pastureland. Isaiah 5:17 depicts lambs feeding 'as in their pasture' (or 'according to their pasture'), suggesting normal, peaceful grazing after desolation. Micah 2:12 uses a similar image: 'like a flock in the midst of its pasture,' depicting restoration and abundance. The Aramaic cognates (dabra, Syriac dabro) confirm the pastoral meaning. The term appears with possessive suffixes, emphasizing belonging—the pasture proper to each flock. GEOGRAPHY AND SPACE
en: as-their-pasture, its-pasture | **es:** como-en-su-prado, su-aprisco | **fr:** [כדברם], abeille | **de:** [הדברו], [כדברם] Isa 5:17; Mic 2:12

וְדִבֶּר H1699b *Conj-w* (1×)
and the word (disputed textual form in Jeremiah's prophetic critique)
A grammatically difficult phrase in Jeremiah 5:13, where prophets are criticized as 'wind' with 'the word' not in them. The Hebrew text is obscure—it could be a noun with article ('and the word') or possibly a verbal form. Many scholars emend to 'the word' (without conjunction) for smoother syntax. The passage indicts false prophets who speak without divine authorization, making 'the word' (or lack thereof) thematically central.

(1×) Jeremiah 5:13's biting critique says the prophets are 'wind, and the word is not in them.' The phrase structure is awkward, leading to various proposals. English, Spanish, French, and German all render it as 'and the word,' following the received text despite its difficulty. The theological point is clear across languages: these prophets speak their own ideas, not Yahweh's authoritative word (dabar). GEOGRAPHY AND SPACE
en: and-the-word | **es:** y-la-palabra | **fr:** et-la-parole | **de:** und-das-Wort Jer 5:13

דִּבְרָה H1700 *N-fsc* (5×)
cause, reason, manner, order; on account of, for the sake of
A feminine noun used almost exclusively in construct or with prepositions, conveying the ideas of cause, reason, or established order. Its most celebrated occurrence is Psalm 110:4, where God swears the Messianic king is a priest forever 'al divrati Malki-Tsedeq ('after the order of Melchizedek'), a phrase that became foundational in both Jewish and Christian theology (cf. Heb 7). In Ecclesiastes it appears as a causal preposition meaning 'because of' or 'on account of' (3:18; 7:14; 8:2). In Job 5:8 Eliphaz uses it to mean 'my case' or 'my cause.'

(5×) Cause, reason, or established manner/order. Used prepositionally as 'al divrat to mean 'because of, on account of' (Eccl 3:18; 7:14; 8:2), and in Ps 110:4 as 'after the order of' Melchizedek, denoting a priestly pattern or rank. Spanish 'orden de' and 'causa de' capture both nuances. In Job 5:8 it means 'my cause/case,' the matter one brings before God. The range from legal cause to established order reflects a single underlying concept of the ground or basis for something. GEOGRAPHY AND SPACE
en: account, matter-of, my-case | **es:** causa-de, el-asunto-de, el-orden-de | **fr:** mon-à-cause-de-moi, raison, à-cause-de | **de:** Sache, der-order-von Job 5:8; Ps 110:4; Eccl 3:18; Eccl 7:14; Eccl 8:2

דִּבְרָה H1701 *N-fsc* (2×)
cause, reason, purpose; the intent or grounds for something

This Aramaic noun means cause, reason, or purpose, appearing in the book of Daniel in prepositional phrases. It introduces the purpose or explanation for an action, similar to 'in order that' or 'because.' Daniel uses it to explain why the mystery was revealed and why the decree about the tree was given.

(2×) An Aramaic noun meaning 'cause' or 'reason,' used in construct phrases to express purpose or intent. Daniel 2:30 states the mystery was revealed 'for the purpose that the interpretation might be made known,' while Daniel 4:17 (Aramaic 4:14) explains the decree is given 'to the intent that the living may know' God's sovereignty. The phrase 'al-dibrath di' functions as a compound preposition meaning 'for the purpose that' or 'to the intent that.' The Biblical Hebrew cognate (דָּבָר) shares this sense of 'matter, cause, affair.' **GEOGRAPHY AND SPACE**

en: purpose-of | **es:** el-propósito, el-propósito-de | **fr:** pêche | **de:** [דברת] Dan 2:30; Dan 4:17

דְּבָרוֹת H1702 *N-fp* (1×)

rafts (floats for transporting cedar logs from Lebanon by sea)

A technical maritime term describing the log rafts used to transport Lebanese cedar from Hiram's Phoenician ports to Solomon's building projects. First Kings 5:9 describes Hiram's workers lashing logs together as rafts, floating them down the Mediterranean coast to the designated port, then breaking them apart for overland transport to Jerusalem. This was standard ancient Near Eastern practice for moving massive timber quantities.

(1×) The logistics of Solomon's temple project required innovative transport: 1 Kings 5:9 explains that Hiram 'will make them into rafts to go by sea to the place you indicate.' Spanish 'en balsas' (in rafts) and English agree on the floating log-raft method. The term appears only here, reflecting specialized maritime vocabulary for this timber-export industry that was Phoenicia's economic backbone. **SHIP SEA VESSEL**

en: rafts | **es:** en-balsas | **fr:** rafts | **de:** rafts 1Kgs 5:9

דַּבֶּרֶת H1703 *Prep-m / N-fpc / 2ms* (1×)

from your words (poetic term for divine instruction received from Moses)

A rare poetic word appearing in Moses's blessing of Levi (Deuteronomy 33:3), describing how the tribes receive divine words or instruction. The phrase 'he receives from your words' suggests the people gathering at Moses's feet to hear Torah. The term is a poetic variant of the common dabar (word), lending elevated tone to this archaic blessing poem. All translations recognize this as referring to Moses's authoritative teaching.

(1×) Deuteronomy 33:3's dense poetry says the people are 'at your feet, receiving from your words.' The preposition-plus-noun construction ('from your words') is rendered consistently: Spanish 'de tus palabras,' French 'de ton paroles,' German 'von dein Worte,' all capturing the image of instruction flowing from Moses to Israel. The poetic vocabulary elevates the ordinary 'word' to covenant instruction. **SPEAKING AND TALKING**

en: from-your-words | **es:** de-tus-palabras | **fr:** de-ton-paroles | **de:** von-dein-Worte Deut 33:3

דִּבְרִי H1704 *N-proper-fs* (1×)

Dibri (personal name, a Danite, father of Shelomith whose son was stoned for blasphemy)

The father of Shelomith, the Israelite woman whose son (by an Egyptian father) blasphemed the divine Name and was stoned in the wilderness narrative of Leviticus 24. The name Dibri appears only in this context, marking the maternal lineage of the blasphemer since his father was not Israelite. The incident establishes case law for blasphemy punishment and the status of mixed parentage in the covenant community.

(1×) Leviticus 24:11 identifies the blasphemer as 'son of Shelomith daughter of Dibri, of the tribe of Dan.' The name is uniform across translations (English, Spanish, French, German all: Dibri), serving primarily as genealogical identification. The detail of maternal lineage is unusual and emphasizes the son's ambiguous status—Israelite mother, Egyptian father—which may relate to why the case required judicial clarification. **PERSONAL NAMES**

en: Dibri | **es:** Dibri | **fr:** Dibri | **de:** Dibri Lev 24:11

דָּבְרַת H1705 *Art / N-proper-fs* (3×)

Daberath—a Levitical city in Issachar at the foot of Mount Tabor

Daberath (also spelled Dabrath or Dovrat) was a Levitical city assigned to the tribe of Issachar, located at the base of Mount Tabor. It appears in Joshua's boundary descriptions (Josh 19:12, with the definite article) and in the lists of Levitical cities (Josh 21:28, 1 Chr 6:72). Modern scholars identify it with Deburije, a village still at Tabor's foot. The name's etymology is uncertain. As a Levitical city, it housed priests and served as a center of worship and teaching within Issachar's territory.

(3×) A Levitical city in Issachar territory, modern Deburije at Mount Tabor's base. Joshua 19:12 uses the definite article form 'the Daberath' (ha-Daverat) in boundary descriptions. Joshua 21:28 and 1 Chronicles 6:72 list it among Levitical cities (without the article). Cross-linguistic evidence preserves the name: English 'Daberath/Dovrat/the Daberath,' Spanish 'Daberat,' French 'Daberath/le Daberath,' German 'Daberath/der Daberath,' with some using placeholder brackets. The definite article in Joshua 19:12 suggests it was a well-known location. The parallel texts in Joshua and Chronicles confirm this is the same city assigned to Levites from the Gershonite families. **PERSONAL NAMES**

en: Daberath, Dovrat, the-Daberath | **es:** Daberat | **fr:** Daberath, [דברת], le-Daberath | **de:** Daberath, [דברת], der-Daberath Josh 19:12; Josh 21:28; 1Chr 6:72

דְּבַשׁ H1706 *Conj-w / N-ms* (54×)

honey — the sweet substance produced by bees, also used of fruit syrup and as a figure for sweetness

Devash encompasses both bee honey and, by extension, the thick syrup extracted from dates or other fruits — a dual sense familiar across Semitic languages (Arabic dibs means specifically date-honey). Its 54 occurrences weave through some of Scripture's most vivid imagery: Samson's riddle about honey in a lion's carcass (Judg 14:8-18), the repeated covenant formula 'a land flowing with milk and honey' (Exod 3:8), and the psalmist's declaration that God's words are sweeter than honey (Ps 19:10; 119:103). Jonathan's eyes brighten after tasting wild honey on the battlefield (1 Sam 14:27-29). The translations converge neatly: Spanish 'miel,' French 'miel,' German 'Honig' — none distinguishing bee honey from fruit syrup.

honey (54×) Honey as a natural sweet substance, encompassing bee honey found wild in rocks and forests (Deut 32:13; Judg 14:8-9) and possibly date-honey or fruit syrup as a trade commodity (Gen 43:11; Ezek 27:17). Used literally as food and figuratively for the sweetness of divine speech (Ps 19:10) and the covenant promise of agricultural abundance ('flowing with milk and honey,' Exod 3:8). All 54 occurrences share this unified sweet-substance sense; the Arabic cognate dibs points to the fruit-syrup extension already present in the Semitic root. **HONEY SWEET FOOD**

en: and-honey | **es:** y-de-miel, y-miel | **fr:** et-miel | **de:** und-Honig Gen 43:11; Exod 3:8; Exod 3:17; Exod 13:5; Exod 33:3

דַּבֶּשֶׁת H1707 *N-fsc* (1×)

the humps (of camels, part of description of caravan bearing wealth through desert)

A rare anatomical term for camel humps, appearing in Isaiah's oracle against Egypt and Ethiopia (Isaiah 30:6). The prophet envisions a desperate caravan carrying tribute through the dangerous Negev: wealth loaded 'on the humps of camels.' The image emphasizes both the hazard of the journey and the futility of trusting Egypt. The

word is related to a place name (Dabbesheth), suggesting possible connection to local geography or camel-breeding areas.

(1×) Isaiah 30:6 paints a vivid scene: 'they carry their riches on the humps of camels, their treasures on the backs of donkeys.' English and Spanish recognize the anatomical term ('humps,' 'joroba de'), while French and German preserve the Hebrew, possibly unsure of the rare vocabulary. The camel hump as load-bearer is culturally specific imagery from desert trade routes. **DONKEYS AND FOALS**
en: the-humps | **es:** joroba-de | **fr:** [דבשת] | **de:** [דבשת] Isa 30:6

דַּבֶּשֶׁת H1708 *Prep-b / N-proper-fs* (1×)

in Dabbesheth (place name, a boundary town in Zebulun's allotment)

A town on Zebulun's border mentioned once in the tribal allotment (Joshua 19:11). The site has not been conclusively identified, though it lay in the western part of Zebulun's territory. The name may be related to 'hump' or possibly a topographical feature. The boundary descriptions in Joshua 13-19 preserve ancient geographical knowledge, many details of which remain obscure.

(1×) Joshua 19:11 traces Zebulun's border: 'their boundary goes up westward... to Dabbesheth.' The prepositional phrase ('in/at Dabbesheth') is consistent across languages: Spanish 'en Dabeset,' English 'in Dabbesheth,' French and German matching. The term functions purely as geographical reference in the technical boundary list, its etymology secondary to its role as a landmark. **PERSONAL NAMES**
en: in-Dabbesheth | **es:** en-Dabeset | **fr:** dans-Dabbesheth | **de:** in-Dabbesheth Josh 19:11

דָּג H1709 *Prep-k* (19×)

Fish: an aquatic creature, used collectively or singularly for fish of sea, river, or any body of water.

Dāg is the standard Hebrew word for fish, appearing both as a singular ('a great fish,' Jonah 2:1) and as a collective or plural (dāgîm, dĕgê). In the creation order, fish of the sea stand alongside beasts and birds as the three categories of animal life over which humanity exercises dominion (Gen 9:2; Ps 8:9). Solomon's wisdom encompassed discourse about fish (1 Kgs 4:33), and Nehemiah mentions the Fish Gate and Tyrian fish merchants (Neh 3:3; 13:16). The word is remarkably stable across translations: Spanish 'pez/peces,' French 'poisson,' German 'Fisch'—reflecting the universal familiarity of this creature.

fish (aquatic creature) (19×) A fish or fishes, the common aquatic creature of seas, rivers, and lakes. Used of the great fish that swallowed Jonah (Jon 2:1), of fish as part of the created order alongside beasts and birds (Gen 9:2; Ps 8:9; Hos 4:3), and of fish as commerce and food (Neh 13:16). The plural dĕgê hayyām ('fish of the sea') is the standard collective expression. Job 12:8 invites inquiry of the fish as witnesses to God's creative power. Uniformly translated across languages with standard fish terms. **GEOGRAPHY AND SPACE**
en: a-fish, and-fish-of, and-the-fish-of | **es:** al-pez, como-los-peces, como-peces-de- | **fr:** [דאג], [הדגים], et-poisson | **de:** Fisch, Fisch-von, Fischen Gen 9:2; Num 11:22; 1Kgs 4:33; 2Chr 33:14; Neh 3:3

דָּגָה H1710 *Conj-w* (15×)

Fish (collective feminine noun) — aquatic creatures as a class, especially of the sea and Nile

This feminine collective noun for fish stands alongside the more common masculine דָּג, but carries a distinctly collective, class-wide force. It appears at the very outset of Scripture when God grants humanity dominion over 'the fish of the sea' (Gen 1:26, 28). It surfaces again in the Exodus plagues when the Nile's fish die (Exod 7:18, 21), in Israel's nostalgic memory of Egyptian fish eaten freely (Num 11:5), and in Ezekiel's eschatological river whose waters teem with fish 'of many kinds' (Ezek 47:9–10). Deuteronomy's prohibition against fish-shaped idols (Deut 4:18) shows how theologically charged even this humble word could become.

fish (collective noun) (15×) Feminine collective noun for fish as a zoological class of aquatic creatures, distinguished from the masculine דָּג which may denote individual fish. Used in the creation mandate (Gen 1:26, 28), the Nile plague (Exod 7:18, 21), the nostalgic food memory of Egypt (Num 11:5), the prohibition of fish idols (Deut 4:18), and Ezekiel's eschatological river (Ezek 47:9–10). All target languages render it straightforwardly: eng 'fish', spa 'pez/pescado', fra 'poisson', deu 'Fisch'. **GEOGRAPHY AND SPACE**
en: and-the-fish, fish, fish-of- | **es:** Y-el-pez, como-pez-de, el-pescado | **fr:** [דגתם], au-dessus-poisson-de, et-le-poisson | **de:** Fisch, [דגת], [דגתם] Gen 1:26; Gen 1:28; Exod 7:18; Exod 7:21; Num 11:5

דָּגָה H1711 *Conj-w / V-Qal-ConjImperf-3mp* (1×)

and let them multiply (jussive verb, Jacob's blessing that Ephraim and Manasseh increase like fish)

A verbal form in Jacob's blessing over Joseph's sons (Genesis 48:16), invoking fruitfulness using an unusual verb related to fish (dag). The phrase 'let them multiply like fish' (or 'teem/swarm') evokes the creation blessing and connects to Jacob's own name-giving—his descendants will multiply abundantly in the land. The imagery is uniquely aquatic, perhaps reflecting Egypt's Nile-based fertility or simply emphasizing prolific reproduction.

(1×) Genesis 48:16 concludes Jacob's blessing: 'may they multiply greatly in the midst of the land.' The verb is from the root for 'fish,' suggesting swarming abundance. Spanish 'multiplíquense' and English 'let them multiply' recognize the jussive mood. German 'sie sollen wimmeln' (they shall swarm/teem) captures the fish imagery more explicitly. The multilingual consensus is on rapid, fish-like population growth. **SUFFICIENCY AND WORTH**
en: and-let-them-multiply | **es:** y-multipliquense | **fr:** et-que-eux-multiplier | **de:** und-sie-sollen-wimmeln Gen 48:16

דָּגוֹן H1712 *N-proper-ms* (13×)

Dagon — the chief deity and idol of the Philistines, worshipped especially at Ashdod and Gaza

The proper name of the Philistine national deity, whose cult center was at Ashdod (with a secondary shrine at Gaza). The dramatic narrative of 1 Samuel 5 provides most occurrences: the captured ark of God is placed in Dagon's temple, and the idol is found fallen prostrate before it — first intact, then with head and hands broken off on the threshold (1 Sam 5:2-5). This incident gives rise to the cultic practice of not treading on Dagon's threshold. Samson's final act takes place in a temple of Dagon at Gaza (Judg 16:23). The etymology may connect to Hebrew dag ('fish') or to the Semitic grain deity Dagan, though the origin remains debated.

Dagon (13×) The theonym Dagon, naming the principal god of the Philistines. All 13 occurrences function as a divine proper noun in cultic or narrative contexts: Dagon's temple (beth Dagon, 1 Sam 5:2, 5; 1 Chr 10:10), Dagon's priests (1 Sam 5:5), Dagon as idol toppled before the ark (1 Sam 5:3-4), and the festival to Dagon at Gaza (Judg 16:23). Translations uniformly transliterate: eng Dagon, spa Dagon, fra Dagon, deu Dagon. The word carries no appellative meaning in Biblical Hebrew — it functions exclusively as a proper name. **GODS AND DEITIES**
en: Dagon, to-Dagon | **es:** Dagón, a-Dagón | **fr:** Dagon, [דגון], à-Dagon | **de:** Dagon, [דגון], zu-Dagon Judg 16:23; 1Sam 5:2; 1Sam 5:3

דָּגַל H1713a *V-Qal-QalPassPrtcpl-ms* (1×)

distinguished (passive participle, describing the beloved as conspicuous among many)

A disputed term in Song of Songs 5:10, where the woman describes her beloved as 'distinguished among ten thousand.' The root may mean 'to look at, behold' (thus 'conspicuous, looked-upon') or be denominative from 'banner/standard' (thus 'exalted, pre-eminent'). Either way, the sense is clear: he stands out from the crowd.

The multilingual glosses show translators opting for 'distinguished' without committing to a specific etymology.

(1×) In the bride's lavish description (Song 5:10), she begins: 'My beloved is radiant and distinguished among ten thousand.' The participle suggests being singled out, conspicuous. English, Spanish, and French all choose 'distinguished/distingué,' avoiding the etymological debate. The context of the catalog of his perfections makes pre-eminence the key idea, however the word's origin is understood. **CHOSEN AND ELECT**

en: distinguished | **es:** distinguido | **fr:** distingué | **de:** [דגול] Song 5:10

דָּגַל H1713b *V-Qal-Imperf.h-1cp* (3×)

to set up banners, be bannered—displaying military standards in battle array

This denominative verb derives from degel ('banner, standard') and means to set up or display banners. Psalm 20:5 expresses the hope 'we will set up our banners' in God's name—a military image of rallying and triumph. Song of Songs 6:4 and 6:10 describe the beloved as 'bannered' or 'like bannered hosts'—awesome as an army with banners. The verb conveys military organization, rallying around standards, and the impressive display of ordered forces. Some ancient versions read different verbs here, suggesting textual uncertainty, but the banner imagery fits both contexts well.

(3×) Denominative verb from degel ('banner'): to set up banners or be arrayed with banners. Psalm 20:5 uses the first person plural imperfect 'we will set up our banners' (nidgol) in celebration of God's salvation. Song of Songs 6:4, 10 uses the feminine plural Niphal participle 'bannered ones' (nidgalot): 'awesome as the bannered hosts,' describing the beloved's majestic beauty. Cross-linguistic glosses: English 'may we set up our banners/as the bannered ones,' Spanish 'levantemos bandera/como ejércitos con banderas,' French 'drapeau/comme des armées avec bannières,' German uses brackets. The imagery evokes military might and organized, victorious display. **SIGNS AND BANNERS**

en: as-the-bannered-ones, may-we-set-up-our-banners | **es:** como-ejércitos-con-banderas, levantemos-bandera | **fr:** comme-des-armées-avec-bannières., comme-des-armées-avec-bannières?, drapeau | **de:** [כנדגלות], möge-wir-setzen-hinauf-unser-banners Ps 20:5; Song 6:4; Song 6:10

דֶּגֶל H1714 *N-msc* (14×)

A tribal banner or military standard marking Israelite camp divisions and marching order in the wilderness.

Refers to the large standards carried by each of the four three-tribe divisions during Israel's wilderness encampment and march. Nearly all 14 occurrences appear in Numbers 1–2 and 10, where each דֶּגֶל heads a camp of three tribes — Judah to the east, Reuben to the south, Ephraim to the west, Dan to the north. The single figurative use in Song of Solomon 2:4, 'his banner over me is love,' transforms the military emblem into an intimate image of covenantal protection. Spanish consistently uses 'bandera,' while English alternates between 'banner' and 'standard.'

banner, standard (14×) A military or tribal standard (banner, flag) designating the four major divisions of the Israelite encampment in the wilderness. Used almost exclusively in Numbers (1:52; 2:2–34; 10:14–25) to describe the organized arrangement of tribes around the tabernacle, each division rallying under its own דֶּגֶל alongside its tribal signs (אוֹת). The lone figurative appearance in Song of Solomon 2:4 — 'his banner over me is love' — poetically recasts the military emblem as a canopy of beloved protection. **GEOGRAPHY AND SPACE**

en: and-his-banner, banner-of, by-their-banners | **es:** Bandera-de, bandera-de, bandera-de-él | **fr:** banner-de, et-sa-bannière, par-leur-banners | **de:** Banner-von, Panier-von, [ודגלו] Num 1:52; Num 2:2; Num 2:3; Num 2:10; Num 2:17

דָּגָן H1715 *Art / N-ms* (40×)

grain, cereal crop — especially wheat and barley as agricultural produce, frequently paired with new wine

Dagan is a masculine noun for grain or cereal crops, appearing 40 times and consistently referring to cultivated produce — wheat, barley, and similar crops — rather than any specific variety. Its most characteristic usage is in the formulaic triad dagan, tirosh, veyitshar ('grain, new wine, and oil'), which recurs across Deuteronomy (7:13; 11:14; 12:17; 14:23; 18:4; 28:51), the prophets (Hos 2:8-9, 22; Joel 1:10; 2:19), and Nehemiah (5:11; 10:39; 13:5, 12). This triad represents the complete agricultural bounty of the land — the staff of life, the fruit of the vine, and the produce of the olive. Isaac's blessing gives Jacob 'the dew of heaven and the fatness of the earth, and abundance of grain and new wine' (Gen 27:28). The uniform translations across languages — English 'grain,' Spanish 'grano,' French 'ble,' German 'Getreide/Korn' — confirm a single semantic profile throughout.

grain, cereal crop (40×) Cultivated cereal produce (especially wheat and barley) as a category of agricultural wealth and divine blessing. Characteristically appears in the triad dagan-tirosh-yitshar ('grain, new wine, oil') representing the full bounty of the Promised Land (Deut 7:13; 11:14; 28:51; Hos 2:8-9; Joel 2:19). Isaac's blessing invokes dagan as a mark of divine favor (Gen 27:28, 37). Prophets use its withdrawal as a sign of judgment (Hos 2:9; Joel 1:10; Hag 1:11) and its restoration as a sign of redemption (Jer 31:12; Zech 9:17). The Phoenician cognate in the expression 'land of grain' (erets dagan) points to deep Canaanite agricultural vocabulary. All six translation languages render it with a single equivalent throughout, confirming semantic unity. **GRAIN AND WHEAT**

en: grain, the-grain | **es:** el-grano, está-el-grano, grano | **fr:** [דגן], blé, der-blé | **de:** Getreide, Korn, [דגן] Gen 27:28; Gen 27:37; Num 18:12; Num 18:27; Deut 7:13

דָּגַר H1716 *V-Qal-Perf-3ms* (2×)

gather, brood, hatch; collecting together as a bird with young

This verb describes gathering or brooding like a bird with its young. Isaiah uses it of the arrow-snake (or perhaps kite) gathering in its shadow to nest and hatch. Jeremiah employs it metaphorically of a partridge that 'gathers eggs it did not lay,' illustrating ill-gotten wealth that won't last. Both passages evoke the image of a bird collecting and incubating.

(2×) A verb meaning to gather together, brood, or hatch, with the semantic range of a bird collecting its young or eggs. In Isaiah 34:15, the arrow-snake (or kite) 'gathers' or 'nests' in the ruins of Edom, with the verb suggesting brooding or hatching in the shadow. In Jeremiah 17:11, the partridge 'gathers but does not hatch'—or 'broods over eggs not laid'—serving as a metaphor for acquiring wealth unjustly. The Aramaic cognate means 'heap together,' supporting the gathering sense. The verb captures both the physical collecting and the incubating care of brooding birds. **GATHERING TOGETHER**

en: and-gather, gathers | **es:** empolla, y-los-incubará | **fr:** [דגר], [ודגרה] | **de:** [דגר], [ודגרה] Isa 34:15; Jer 17:11

דַּד H1717 *N-mdc / 2fs* (4×)

Breast, teat, nipple; the female breast, used in erotic and allegorical contexts.

A term for the female breast or nipple, appearing in intimate and allegorical settings. Proverbs 5:19 uses it in the context of marital love—'let her breasts satisfy you at all times'—where the word carries warmth and tenderness. Ezekiel 23:3, 8, and 21 deploy it in the shocking allegory of Oholah and Oholibah, where the pressing of breasts symbolizes Israel's and Judah's unfaithful liaisons with foreign powers. The word is distinct from the more common shad and carries a somewhat more intimate, even infantile register, as BDB notes its origin as a 'primitive caressing word.'

(4×) The female breast or nipple, used both in contexts of legitimate marital intimacy and in prophetic allegory for spiritual unfaithfulness. In Proverbs 5:19 it describes the beloved wife's breasts as a source of continual delight. In Ezekiel 23:3, 8, 21 it appears in the graphic allegory of Oholah (Samaria) and Oholibah (Jerusalem), where the fondling of breasts represents illicit political and religious alliances with Egypt and Assyria. BDB identifies it as a primitive

caressing word, suggesting an intimate, almost nursery register. **GEOGRAPHY AND SPACE**

en: her-breasts, nipples-of-, your-nipples | **es:** pezones-de, pezones-de-ti, suspechos | **fr:** [דד], [דדיך], sa-דדיה-elle | **de:** [דד], [דדיה], [דדיך] Prov 5:19; Ezek 23:3; Ezek 23:8; Ezek 23:21

דָּדָה H1718 *V-Hitpael-Imperf-1cs* (2×)

walk slowly, move deliberately; walking in procession or with measured pace

This verb denotes slow, deliberate movement—walking at an easy pace or moving in solemn procession. The psalmist recalls leading the festival procession slowly and deliberately to the house of God. Hezekiah, after his illness, laments that he must 'walk softly' or carefully all his years because of his affliction. The verb suggests measured, intentional movement rather than rushed haste.

(2×) A verb meaning to move slowly, walk deliberately, or proceed at a measured pace. In Psalm 42:4, the Piel stem may mean 'lead slowly' in procession (though MT has Hithpael 'walk slowly'), describing the solemn movement of worshipers to the temple. In Isaiah 38:15, the Hithpael means 'I will walk softly' or 'go carefully'—Hezekiah's response to affliction, suggesting cautious, deliberate living. The New Hebrew and Aramaic cognates support the sense of leading or walking slowly, possibly in ceremonial contexts. The root contrasts with rapid movement, emphasizing controlled, intentional pacing. **RELEASE AND MOVEMENT**

en: I-shall-walk-slowly, leading-them | **es:** Andaré-lentamente, los-guíaba | **fr:** [אדדה], conduire | **de:** [אדדה], leading-ihnen Ps 42:4; Isa 38:15

דְּדָן H1719a *Conj-w / N-proper-fs / 3fs* (10×)

Dedan — a people and trading region in Arabia, descended from Cush (or Abraham through Keturah).

Dedan appears in two genealogical lines: as a grandson of Cush through Raamah (Gen 10:7; 1 Chr 1:9) and as a grandson of Abraham through Keturah and Jokshan (Gen 25:3; 1 Chr 1:32). In the prophetic literature, Dedan is a prosperous Arabian trading community engaged in commerce with Tyre (Ezek 27:15, 20) and warned of coming judgment (Ezek 25:13; 38:13). The location is generally placed in northwestern Arabia along major caravan routes. Spanish 'Dedan,' French 'Dedan,' and German 'Dedan' all preserve the name identically, reflecting its stable identity as a geographic and ethnic designation.

Dedan (10×) The proper name Dedan, denoting both a people and their territory in Arabia, traced genealogically to Cush via Raamah (Gen 10:7) and to Abraham via Keturah (Gen 25:3). Ezekiel portrays Dedan as a merchant power trading with Tyre in saddlecloths and precious goods (Ezek 27:15, 20), while also pronouncing judgment upon the region (Ezek 25:13). The pairing with Sheba (Ezek 38:13) places Dedan squarely within the Arabian commercial network. All ten occurrences refer to the same ethno-geographic entity. **DEDAN PLACE PERSON**

en: Dedan, and-Dedan | **es:** Dedan, Dedán, y-Dedan | **fr:** Dedan, [דדן], [ודדן] | **de:** Dedan, Dedans, [דדן] Gen 10:7; Gen 25:3; 1Chr 1:9; 1Chr 1:32

דֹּדָן H1719b *N-proper-ms* (1×)

Dedan (place/people name, Arabian trading group, likely a textual variant for Rhodes in Ezekiel 27)

A name occurring in Ezekiel 27:15's catalog of Tyre's trading partners, though many scholars believe this is a scribal error for 'Rhodes' (Hebrew consonants are similar). If the traditional reading 'Dedan' is retained, it refers to the Arabian trading people mentioned elsewhere as dealing in saddle blankets and other goods. The uncertainty reflects how Ezekiel 27's trade list preserves ancient commercial geography that sometimes challenges later scribes.

(1×) Ezekiel 27:15 lists Tyre's clients: 'The men of Dedan traded with you.' All four languages preserve 'Dedan,' though modern commentaries often read 'Rhodes' based on Greek versions. The confusion is understandable: both were maritime traders, and the consonantal Hebrew differs by only one letter. The multilingual uniformity reflects the traditional Masoretic text rather than the emendation. **DEDAN PLACE PERSON**

en: Dedan | **es:** Dedán | **fr:** Dedan | **de:** [דדן] Ezek 27:15

דְּדָנִי H1720 *N-proper-mp* (1×)

Dedanites (gentilic plural, Arabian trading caravans addressed in Isaiah's oracle)

The plural demonym for people of Dedan, an Arabian trading group, mentioned in Isaiah 21:13. The oracle addresses 'caravans of Dedanites' camping in the desert thickets, warning them of coming disaster. Dedan was a significant north Arabian trading center, and its merchants trafficked in luxury goods along the incense route. Isaiah's reference captures the disruption of normal commerce during times of military upheaval.

(1×) Isaiah 21:13 directly addresses 'O caravans of Dedanites' (literally 'traveling companies of Dedanites'), warning them to bring water to the fugitives. English and Spanish recognize the ethnic designation, while French and German preserve the Hebrew form. The context is Arabian trading networks disrupted by war, with Dedan representing the merchant caravans that would normally traverse these routes. **DEDAN PLACE PERSON**

en: Dedanites | **es:** Dedan | **fr:** [דדנים] | **de:** [דדנים] Isa 21:13

רוֹדָנִים H1721 *Conj-w / N-proper-mp* (2×)

Dodanim or Rodanim, descendants of Javan, possibly referring to Rhodians or people of Rhodes

This gentile plural designates descendants of Javan (Greeks) in the Table of Nations, likely referring to inhabitants of Rhodes or the surrounding islands. Genesis reads 'Dodanim' while the parallel 1 Chronicles text has 'Rodanim,' with most scholars preferring the latter as original (reflected in Septuagint's 'Rhodians'). The confusion between Hebrew letters dalet and resh explains the variant.

(2×) A gentile plural name identifying a people group descended from Javan (Ionian Greeks) in the Table of Nations. Genesis 10:4 has 'Dodanim' while 1 Chronicles 1:7 reads 'Rodanim,' with the latter likely original—referring to Rhodes or Rhodians, as supported by the Septuagint rendering. The names are graphically similar in Hebrew (ד/ר confusion), explaining the textual variation. These descendants represent one of the Aegean or Mediterranean island peoples in the Japhetic genealogy. **NATIONS AND PEOPLES**

en: and-Dodanim, and-Rodanim | **es:** y-Dodaním, y-Rodanim | **fr:** et-Dodanim, et-Rodanim | **de:** [ורודנים], und-Dodanim Gen 10:4; 1Chr 1:7

דָּהָב H1722 *Conj-w / N-ms* (23×)

Gold (Aramaic); the precious metal, used in Daniel and Ezra for golden vessels, statues, and royal ornamentation.

The Aramaic cognate of Hebrew zāhāb, this noun appears exclusively in the Aramaic portions of Daniel and Ezra. Nebuchadnezzar's statue has a head of gold (Dan 2:32), his golden image towers on the plain of Dura (Dan 3:1), and Belshazzar drinks from the golden vessels plundered from Jerusalem's temple (Dan 5:2-3). In Ezra, the word marks the gold items Cyrus restores to Israel (Ezra 5:14; 6:5) and the silver and gold donated for the rebuilt temple (Ezra 7:15-18). Across every target language — Spanish 'oro,' French 'or,' German 'Gold' — the rendering is identical to the Hebrew equivalent.

gold (Aramaic) (23×) Gold as a precious metal in Aramaic, covering royal statues (Dan 2:32; 3:1), temple vessels seized and restored (Dan 5:2-3; Ezra 5:14; 6:5), and treasure for rebuilding (Ezra 7:15-18). Both emphatic dahabā and absolute dehab denote the same substance. Spanish 'oro,' German 'Gold' confirm a single undivided sense. **GOLD (PRECIOUS METAL)**

en: and-gold, and-the-gold, gold | **es:** oro, y-el-oro, y-oro | **fr:** [דהב], [דהבה], [ודהב] | **de:** Gold, [דהבה], [ודהב] Ezra 5:14; Ezra 6:5; Ezra 7:15; Ezra 7:16; Ezra 7:18

דְּהוָא H1723 *N-proper-ms* (1×)
Dehaye (uncertain ethnic/place name in Ezra's list of Persian officials, possibly meaning 'that is')
An obscure term in Ezra 4:9's list of Persian officials who opposed Jerusalem's reconstruction. The text is uncertain—it may be an ethnic designation, a title, or even the Aramaic phrase 'that is' serving as a clarifying particle. The Greek renders it as 'who are,' supporting the explanatory reading. This illustrates the textual and historical difficulties in Ezra's administrative correspondence, which preserves Persian-period terminology often opaque to later readers.

(1×) Ezra 4:9 catalogues the opponents: 'the judges, the officials, the Dehaye...' Spanish renders this interpretively as '(los dehitas)' (the Dehaites), treating it as an ethnic group. English 'Dehaye' and German preserve the uncertain term. The Greek's 'who are' suggests this may not be a people-group at all but an Aramaic connector. The multilingual variation reveals the text's resistance to clear interpretation. **PERSONAL NAMES**
en: Dehaye | **es:** (los-dehitas) | **fr:** [דהיא] | **de:** [(דהיא)] Ezra 4:9

דָּהַם H1724 *V-Nifal-Prtcpl-ms* (1×)
bewildered (niphal participle, describing a warrior too stunned to act)
A participial form in Jeremiah 14:9 comparing Yahweh's apparent inaction to 'a man bewildered, a warrior unable to save.' The root conveys being stunned, confused, or paralyzed with astonishment. The prophet uses it in his anguished prayer during drought, questioning why God seems helpless. The image is deliberately shocking—Yahweh compared to a dazed, incapacitated soldier—reflecting the prayer's raw emotion.

(1×) Jeremiah 14:9's bold simile asks, 'Why should you be like a man bewildered, like a warrior who cannot save?' Spanish 'aturdido' (stunned, dazed) captures the sense well. The context is God's apparent passivity during national crisis. The root suggests being struck dumb with shock. French and German preserve the Hebrew, possibly uncertain of this rare vocabulary, while English and Spanish grasp the paralysis imagery. **AMAZEMENT AND ASTONISHMENT**
en: bewildered | **es:** aturdido | **fr:** [נדהם] | **de:** [נדהם] Jer 14:9

דָּהַר H1725 *V-Qal-Prtcpl-ms* (1×)
galloping (participle, describing the rushing of warhorses in battle)
An onomatopoetic participle capturing the sound and motion of charging cavalry in Nahum's vision of Nineveh's fall (Nahum 3:2). The word conveys the thundering rush of horses at full gallop, contributing to the passage's vivid soundscape of battle: cracking whips, rumbling wheels, galloping horses. The term appears only here, its sound (doher) suggesting the drumbeat of hooves. Ancient readers likely heard the word's sonic force.

(1×) Nahum 3:2 piles up battle sounds: 'The crack of whip! The rumble of wheel! Galloping horse!' Spanish adds an exclamation point ('galopando!'), matching the staccato Hebrew. French 'galoper' and English 'galloping' capture the rushing motion. The participial form suggests continuous action—this is the chaotic soundscape of urban warfare, with cavalry pounding through streets in Nineveh's final hours. **RUNNING AND RACING**
en: galloping | **es:** galopando! | **fr:** galoper | **de:** [דהר] Nah 3:2

דַּהֲרָה H1726 *N-fpc* (2×)
galloping, dashing; the sound or action of horses charging at full speed
This feminine plural noun captures the galloping or dashing of horses, specifically cavalry charges. It appears only in Deborah's song, where the repetition 'galloping, galloping' intensifies the image of pounding hoofbeats as enemy horsemen flee in panic. The doubling creates an onomatopoetic effect, echoing the rhythmic thunder of horses at full gallop.

(2×) A noun (plural construct) meaning gallopings, dashings, or charges, specifically referring to the pounding movement of horses at full speed. Judges 5:22 uses intensive repetition: 'from the galloping, galloping of his steeds'—the doubled noun creates a drumbeat effect mimicking the sound of hoofbeats. The term derives from a root meaning 'rush' or 'dash,' and the context is Sisera's fleeing cavalry. The multilingual evidence ('galopar,' 'galloping') consistently captures the rapid, rhythmic motion of charging horses. **GEOGRAPHY AND SPACE**
en: -the-galloping-of, from-the-galloping | **es:** del-galopar, galopar-de | **fr:** -le-galloping-de, de-le-galloping | **de:** -der-galloping-von, von-der-galloping Judg 5:22

דּוּב H1727 *Conj-w | V-Hifil-Prtcpl-fp* (1×)
and causing soul to pine (hiphil participle, diseases that waste away the life force)
A participial phrase in the Levitical curses (Leviticus 26:16) describing diseases that cause the soul or life to waste away. The imagery is of consumption, wasting illness that drains vitality. The hiphil causative form emphasizes that these afflictions actively produce the wasting effect—they're not mere sickness but life-destroying plagues. The covenant curses use visceral, physical imagery to depict covenant breakdown's consequences.

(1×) Leviticus 26:16 threatens disobedient Israel: 'I will bring upon you... diseases causing the soul to pine away.' Spanish 'hacen languidecer' (they make languish/waste) captures the causative sense well. The phrase combines 'soul' (nephesh, life-force) with wasting verbs, suggesting consumptive diseases. English, French, and German all preserve the 'soul/life pining away' imagery, recognizing this as terminal illness, not mere discomfort. **SICKNESS AND ILLNESS**
en: and-causing-soul-to-pine | **es:** y-hacen-languidecer | **fr:** et-causing-âme-à-pine | **de:** und-causing-Seele-zu-pine Lev 26:16

דַּוָּג H1728 *Prep-l | N-mp* (2×)
fishermen, fishers; those who catch fish for livelihood
This plural noun designates fishermen or those engaged in fishing. Isaiah's oracle against Egypt laments that 'the fishermen will mourn' when the Nile fails. Jeremiah's judgment oracle declares God will send for 'many fishermen' to catch the people of Judah. Ezekiel envisions fishermen standing along the shores of the healed Dead Sea. The term consistently refers to the occupation of fishing.

(2×) A masculine plural noun meaning fishermen or fishers—those who fish for a living. The term appears with variant spellings: Isaiah 19:8 and Ezekiel 47:10 have 'dayagim' (Qere), while Jeremiah 16:16 shows both Ketiv ('davagim' or 'dawagim') and Qere ('dayagim') forms. All refer to professional fishermen affected by or participating in divine judgment and restoration scenarios. The root relates to 'fish' (dag), making this a clear occupational designation. Translations consistently render it as 'fishermen' or 'fishers.' **AUTO-DETECTED COMMUNITY 12467 WITH 7 SENSES**
en: [K], fishermen | **es:** [para-pescadores], pescadores | **fr:** [[לדוגים]], pêcheur | **de:** [[לדוגים]], [דוגים] Jer 16:16; Ezek 47:10

דּוּגָה H1729 *N-fs* (1×)
of fish (construct noun in phrase 'boats of fishing,' describing fish transport vessels)
A term in Amos 4:2's metaphor for Israel's coming captivity, where Yahweh promises to take them away 'in boats of fishing' (or 'fish boats,' 'fishing vessels'). The imagery is of fish being hauled off in fishermen's boats, a humiliating comparison for captured people. The parallel line mentions 'hooks,' completing the fishing metaphor. The phrase appears only here, making its precise nuance uncertain—is it boats used for fishing, or boats for transporting fish?

(1×) Amos 4:2 warns Samaria's elite women: 'They will take you away... in boats of fishing.' Spanish 'pesca' (fishing) recognizes the maritime imagery. The context suggests fish-transport rather than fishing boats per se—the people themselves are the catch being

hauled away. French 'pêche' and English 'of fish' maintain the construct relationship. The metaphor reduces proud nobles to dead fish in fishmongers' boats. **GEOGRAPHY AND SPACE**
en: of-fish | **es:** pesca | **fr:** pêche | **de:** [דוגה] Amos 4:2

דּוֹד H1730 *N-msc / 2ms* (61×)
Beloved or lover (especially in Song of Solomon); a paternal uncle; love or caresses as an abstract noun.
Dod is one of those Hebrew words whose semantic range spans the deeply intimate and the solidly familial. In the Song of Solomon it is the woman's signature word for her lover – 'my beloved' (dodi) – recurring over twenty-five times with an intensity that finds echoes in Arabic habib and Hindi preetam. Yet the same root designates a father's brother in legal texts like Leviticus, where Hindi renders it chacha and Swahili mjomba, kinship terms with no romantic overtone at all. In its third sense, the plural dodim becomes an abstract noun for love or caresses, as in Proverbs 7:18 and Song 1:2.

1. beloved, lover (35×) A beloved person, romantic lover, or darling. This is the dominant sense, concentrated almost entirely in Song of Solomon, where the woman addresses her partner as dodi ('my beloved') in passages like Song 1:13-14, 2:3, and 2:8-10. Cross-linguistic evidence confirms the romantic register: Spanish renders it 'amado,' Hindi uses 'प्रीतम' (preetam, a poetic term for a lover), Arabic 'حَبِيب' (habib), Korean '사랑하는 자,' and Swahili 'mpenzi.' The consistency across these unrelated language families underscores that the romantic connotation is unmistakable in context. **BELOVED AND PRECIOUS**
en: my-beloved, to-my-beloved | **es:** Mi-amado, a-mi-amado, amado-mío | **fr:** Mon-bien-aimé, de-mon-bien-aimé!, mon-bien-aimé | **de:** mein-Geliebter, zu-mein-Geliebter Song 1:13; Song 1:14; Song 1:16; Song 2:3; Song 2:8

2. uncle, father's brother (18×) A paternal uncle or close male kinsman. This sense appears in legal and narrative material: Leviticus 10:4 (Uzziel the uncle of Aaron), Leviticus 20:20 and 25:49 (laws about a kinsman's obligations), and 1 Samuel 10:14-16 (Saul's uncle questioning him). The multilingual evidence draws a sharp line from the romantic sense: Spanish gives 'tío,' Hindi 'चाचा' (chacha, specifically a father's brother), Arabic ʿ (paternal uncle), and Swahili 'mjomba' or 'baba mdogo' – all precise kinship terms that leave no romantic ambiguity. **GEOGRAPHY AND SPACE**
en: his-uncle, my-uncle, the-uncle-of | **es:** mi-tío, su-pariente, su-tío | **fr:** David, [דד], [דדן] | **de:** David, Geliebter, [דדי] Lev 10:4; Lev 20:20; Lev 25:49; Num 36:11

3. love, lovemaking (8×) Love, caresses, or lovemaking as an abstract noun, typically in the plural form dodim. Proverbs 7:18 invites 'let us take our fill of love (dodim),' while Song 1:2 declares 'your love (dodekha) is better than wine.' Spanish distinguishes this with the plural 'amores,' Hindi with 'प्रेम' (prem, the concept of love), and Swahili with 'upendo' (love as a state). The shift from a concrete person (sense 1) to an abstract quality is marked both by the plural morphology and by the translators' consistent choice of abstract nouns rather than personal epithets. **LOVE (ABSTRACT NOUN)**
en: love, my-loves, your-loves | **es:** amores, mis-amores, tus-amores | **fr:** [דדים], mes-amours, tes-amours | **de:** Geliebter, [דדים] Prov 7:18; Song 1:2; Song 1:4; Song 4:10

דּוּד H1731 *Prep-b* (7×)
A pot or kettle for cooking, or a basket for carrying produce such as figs; context determines which vessel is meant.
Depending on context, this noun refers either to a cooking pot or to a carrying basket. As a cooking vessel, it appears alongside synonyms like parur and qallachath in the account of priestly sacrificial practice at Shiloh (1 Sam 2:14) and the Passover preparations under Josiah (2 Chr 35:13). As a basket, it features prominently in Jeremiah's vision of two baskets of figs set before the temple (Jer 24:1-2), and in the grim detail of severed heads carried in baskets (2 Kgs 10:7). The Spanish and English traditions consistently distinguish these two senses, translating 'caldero/kettle' versus 'cesta/basket.'

1. basket (4×) A basket or open container used for transporting goods. In Jeremiah 24:1-2, two baskets (dudim) of figs—one good, one rotten—serve as a prophetic sign. In 2 Kings 10:7, the same word describes the baskets into which the heads of Ahab's seventy sons are placed. The multilingual evidence converges strongly: English 'basket,' Spanish 'cesta/canasta,' and Arabic equivalents all point to a carrying vessel rather than a cooking one. Psalm 81:7 (Eng. 81:6) may refer to clay-brick baskets borne during Egyptian servitude. **GEOGRAPHY AND SPACE**
en: The-basket, and-the-basket, from-the-basket | **es:** La-cesta, de-cesta, en-las-canastas | **fr:** [הדוד], [והדוד], dans-baskets | **de:** [הדוד], [והדוד], in-baskets 2Kgs 10:7; Ps 81:6; Jer 24:2

2. pot, caldron, kettle (3×) A cooking pot, caldron, or kettle used for boiling food. In 1 Samuel 2:14, the priest's servant thrusts a flesh-fork into the pot (baddud) to claim the offering meat, listed alongside parur, qallachath, and kiyyor as cooking vessels. In 2 Chronicles 35:13, the Passover offerings are boiled in dudim alongside pots and pans. Job 41:20 uses the image of a boiling pot to describe Leviathan's breath. Spanish 'caldero' and English 'kettle/caldron' confirm the cooking-vessel sense. **COOKING POT CALDRON**
en: and-in-the-kettles, into-the-caldron, like-a-pot | **es:** como-olla, en-el-caldero, y-en-los-calderos | **fr:** [ובדודים], comme-כדוד, dans-le-caldron | **de:** [ובדודים], [כדוד], hinein-der-caldron 1Sam 2:14; 2Chr 35:13; Job 41:20

דָּוִד H1732 *Prep-b / N-proper-ms* (1075×)
David – Israel's second and greatest king, son of Jesse, ancestor of the Messiah
David (dawid) is the proper name of Israel's paradigmatic king, the shepherd-boy from Bethlehem anointed by Samuel (1 Sam 16:13) who united the tribes, captured Jerusalem, and received the dynastic promise of an everlasting throne (2 Sam 7:12-16). Possibly meaning 'beloved one,' the name occurs 1,075 times across Ruth, Samuel, Kings, Chronicles, Psalms, and the Prophets – testimony to David's outsized role in biblical theology. The spelling alternates between dawid (earlier books) and dawid (later books, Chronicles), but no semantic distinction exists. Every target language preserves the name unchanged: David in English, Spanish, French, and German alike.

David (proper name) (1075×) The proper name of Israel's second king, son of Jesse, anointed at Bethlehem (1 Sam 16:13), conqueror of Jerusalem, recipient of the eternal dynastic covenant (2 Sam 7), and traditional author of the Psalms. The name's 1,075 occurrences are split across variant spellings (dawid / dawid) and prepositional prefixes, but cross-lingual evidence is unanimous – every language renders it simply as 'David' – confirming a single undifferentiated proper-noun sense with no polysemy. **PERSONAL NAMES**
en: David | **es:** David | **fr:** David | **de:** David, Geliebter Ruth 4:17; 1Sam 16:13; 1Sam 16:20; 1Sam 16:22; 1Sam 17:20

דֹּדָה H1733 *N-fsc / 2ms* (3×)
aunt—the father's sister or father's brother's wife
This feminine noun denotes an aunt, specifically within the father's family line. Exodus 6:20 records that Amram married his aunt Jochebed (his father's sister), the mother of Moses and Aaron. Leviticus 18:14 and 20:20 prohibit sexual relations with one's aunt (the father's brother's wife). The word derives from dod ('uncle, beloved') and marks female relatives in the paternal line. These laws reflect Israel's incest prohibitions, defining the degrees of kinship within which marriage and sexual relations were forbidden.

(3×) Aunt, specifically the father's sister or the father's brother's wife. Exodus 6:20 identifies Jochebed as Amram's aunt (dodato, 'his aunt'), whom he married (before the Levitical law). Leviticus 18:14 prohibits approaching 'your aunt' (dodat-ka), the father's brother's wife. Leviticus 20:20 forbids lying with 'his aunt' (dodato). Cross-linguistic glosses are consistent: English 'his aunt/your aunt/aunt,' Spanish 'su tía/tu tía,' French 'son tante/aunt-ton/aunt-son,' German 'sein aunt/dein aunt.' The possessive suffixes (-o, -ka) indicate whose aunt. This is kinship terminology for purity and marriage law. **WOMAN AND WIFE**

en: aunt-his, aunt-your, his-aunt | **es:** su-tía, tu-tía | **fr:** aunt-son, aunt-ton, son-tante | **de:** aunt-dein, aunt-sein, sein-aunt Exod 6:20; Lev 18:14; Lev 20:20

דּוֹדוֹ H1734 *N-proper-ms* (6×)

Dodo; a Hebrew personal name meaning 'his beloved,' borne by several men in the period of the judges and David

A personal name meaning 'his beloved' or possibly connected to a divine epithet. It is borne by at least three individuals: the grandfather of the judge Tola from the tribe of Issachar (Judg 10:1); the father of Eleazar, one of David's three mighty warriors (2 Sam 23:9; 1 Chr 11:12); and the father of Elhanan, another of David's warriors (2 Sam 23:24; 1 Chr 11:26). The ketiv-qere variation between דֹּדִי and דּוֹדוֹ in 2 Samuel 23:9 reflects scribal transmission of this name.

Dodo (proper name) (6×) A proper masculine name (דּוֹדוֹ, Dodo) meaning 'his beloved,' possibly with theophoric overtones connecting to a divine name 'Dod' attested in Moabite inscriptions. Spanish renders it as 'Dodo' or 'Dodó' (with accent), while English, French, and German all use 'Dodo.' The name is associated with the military-heroic milieu of the judges and David's mighty men. The ketiv reading דֹּדִי at 2 Samuel 23:9 versus qere דּוֹדוֹ (paralleled in 1 Chr 27:4 as דּוֹדַי) shows the fluid orthography typical of proper names in transmission. **PERSONAL NAMES**

en: Dodo, [k] | **es:** (Dodo), Dodo, Dodó | **fr:** Dodo, [k], [דודו] | **de:** Dodo, [k], [דודו] Judg 10:1; 2Sam 23:9; 2Sam 23:24; 1Chr 11:12

דּוֹדָוָהוּ H1735 *N-proper-ms* (1×)

Dodavahu (personal name meaning 'beloved of Yahweh,' father of the prophet Eliezer)

A theophoric personal name appearing once (2 Chronicles 20:37), identifying the father of Eliezer who prophesied against Jehoshaphat's ill-fated alliance with Ahaziah. The name means 'beloved of Yahweh' or 'Yahweh loves,' a common onomastic pattern. The Septuagint variants show uncertainty about the exact form, but the theophoric element is clear. The prophet's message proved true when the joint naval venture shipwrecked.

(1×) Second Chronicles 20:37 introduces the prophet: 'Eliezer son of Dodavahu of Mareshah.' Spanish shortens to 'Dodava,' while French and German preserve the fuller Hebrew orthography. The name's meaning ('Yah's beloved') is ironic given that his son prophesies against the king's policy. Across languages, the name functions as pure identification, its etymology secondary to its role in validating Eliezer's credentials. **PERSONAL NAMES**

en: Dodavahu | **es:** Dodava | **fr:** [דדוהו] | **de:** [דדוהו] 2Chr 20:37

דּוּדָאִים H1736 *Art / N-mp* (7×)

Mandrakes—the aromatic fruit of Mandragora officinarum, believed to promote fertility and desire; once used for 'baskets' in Jer 24:1.

Almost always referring to the mandrake plant (Mandragora officinarum), whose fragrant, fleshy fruit was prized in the ancient Near East as an aphrodisiac and fertility aid. The word enters the biblical narrative memorably in Genesis 30:14-16, where Reuben finds mandrakes in the wheat harvest and Rachel bargains with Leah for them, hoping they will help her conceive. Song of Songs 7:14 celebrates their intoxicating fragrance. German 'Liebesapfel' (love-apple) beautifully captures the folk belief embedded in the Hebrew. One occurrence in Jeremiah 24:1 appears to be a homographic form meaning 'baskets,' likely from a separate root.

1. mandrakes, love-apples (6×) The mandrake plant or its fruit, associated with love and fertility. In Genesis 30:14-16, Reuben gathers mandrakes during the wheat harvest and Rachel negotiates with Leah for them—an episode rich with the ancient belief that mandrakes promote conception. Song of Songs 7:14 invokes their scent as an image of romantic desire. The multilingual evidence is remarkably consistent: Spanish 'mandragoras,' French 'mandragores,' and German 'Liebesapfel' (love-apple) all preserve the plant identification and its erotic connotation. **GEOGRAPHY AND SPACE**

en: from-mandrakes-of, mandrakes, mandrakes-of | **es:** Las-mandrágoras, con-mandrágoras-de, de-mandrágoras-de | **fr:** Les-mandragores, avec-mandragores-de, de-mandragores-de | **de:** Liebesäpfel, [הדודאים], die-Liebesäpfel Gen 30:14; Gen 30:15; Gen 30:16

2. baskets (homographic or contextual variant) (1×) A rare homographic form appearing only in Jeremiah 24:1, where the consonantal spelling dudaey is used in the construct 'baskets of figs' rather than 'mandrakes.' English 'baskets-of,' Spanish 'cestas-de,' and Arabic cognates converge on a container meaning here. BDB treats this as a form related to dud (H1731, pot/basket) rather than the mandrake word, and the context—a prophetic vision of fig baskets before the temple—confirms the container sense. **GEOGRAPHY AND SPACE**

en: baskets-of | **es:** cestas-de | **fr:** [דודא] | **de:** [דודא] Jer 24:1

דֹּדַי H1737 *N-proper-ms* (1×)

Dodai (personal name, variant of Dodo, an officer in David's administration)

A variant form of the name Dodo, appearing in 1 Chronicles 27:4 to identify one of David's military division commanders. The name means 'his beloved' or perhaps 'beloved one.' This is the same person called Dodo in other lists of David's mighty men, showing the fluidity of Hebrew spelling in proper names. The Chronicler's administrative lists preserve this variant form.

(1×) First Chronicles 27:4 lists 'Dodai the Ahohite' as one of the twelve monthly division commanders. The name appears uniformly in most languages (English, Spanish: Dodai), with French and German preserving Hebrew spelling. The context is bureaucratic—monthly roster of 24,000-man divisions. The name's root meaning ('beloved') is common in Hebrew onomastics, marking family affection rather than theological claim. **PERSONAL NAMES**

en: Dodai | **es:** Dodai | **fr:** [דודי] | **de:** [דודי] 1Chr 27:4

דָּוָה H1738 *V-Qal-Inf / 3fs* (1×)

her sickness (construct infinitive, referring to menstrual impurity period)

An infinitive construct in Leviticus 12:2, part of the purity laws concerning childbirth. The phrase 'in the days of her sickness of her impurity' refers to the menstrual period, using 'sickness' (davah) as a euphemism for the monthly flow considered ritually unclean. The text establishes that a woman after childbirth has similar impurity status to her menstrual period. The terminology is clinical, using standard priestly vocabulary for ritual states.

(1×) Leviticus 12:2 sets the baseline: 'she shall be unclean as in the days of her sickness of her impurity.' Spanish 'su enfermedad' (her sickness), French 'sa maladie,' and German 'ihr Krankheit' all preserve the euphemistic 'sickness' terminology for menstruation. The consistency across languages shows how translators recognize the priestly idiom for ritual impurity, not actual illness. **DISEASE AND AFFLICTION**

en: her-sickness | **es:** su-enfermedad | **fr:** sa-maladie | **de:** ihr-Krankheit Lev 12:2

דָּוֶה H1739 *Conj-w* (5×)

faint, sick, unwell; menstruous, in a state of menstrual impurity

An adjective describing a state of physical weakness, illness, or ritual impurity from menstruation. In Lamentations it conveys deep emotional and spiritual faintness: Jerusalem's heart is faint (1:13), and Zion's eyes grow dim (5:17). In the Levitical purity laws, the feminine form describes a woman during menstruation (Lev 15:33; 20:18). Isaiah 30:22 uses it metaphorically, comparing the rejection of idols to casting away something unclean. The convergence of physical debility and ritual impurity in a single term reflects the Hebrew holistic view of bodily and spiritual wholeness.

(5×) Faint, sick, languishing. Used of emotional or spiritual exhaustion, as in Lam 1:13 where Jerusalem is left desolate and faint, and

Lam 5:17 where the heart is sick with grief. Spanish 'enfermo' (sick) and French 'malade' confirm the general illness sense. The parallelism with shomemah (desolate) in Lam 1:13 underscores the totality of debilitation. **SICKNESS AND ILLNESS**

en: and-the-faint, faint, menstruating | **es:** enferma, enfermo, inmundicia | **fr:** et-le-faint, malade, menstruating | **de:** [דוה], krank, menstruating Lev 15:33; Lev 20:18; Isa 30:22; Lam 1:13; Lam 5:17

הוּחַ H1740 *V-Hifil-Imperf-3mp* (5×)

to rinse, wash off, cleanse by rinsing; figuratively, to wash away guilt

A verb in the Hiphil stem meaning to rinse or cleanse by washing, used both for ritual purification and figurative moral cleansing. In the temple context, sacrificial victims were rinsed at the lavers before offering (Ezek 40:38; 2 Chr 4:6). Isaiah 4:4 elevates the image to describe God washing away the filth and bloodstains of Jerusalem's daughters by a spirit of judgment and burning. The Aramaic Aphel cognate confirms the causative 'cause to be washed' meaning. Note that in Jer 51:34 the Qere reading redirects to nadah (drive away), a separate root.

(5×) To rinse, wash clean, cleanse by rinsing water. Used literally for rinsing sacrificial animals at temple lavers (Ezek 40:38; 2 Chr 4:6) and figuratively for divine cleansing of guilt and moral impurity (Isa 4:4). Spanish 'enjuagaban' (they rinsed) captures the ritual washing sense. The Aramaic Aphel and Assyrian diku confirm the causative rinsing meaning. Jer 51:34 is textually disputed, with the Qere redirecting to nadah (expel). **WASHING AND BATHING**

en: (he-expelled-me), [ketiv:he-expelled-me], they-rinse | **es:** [kethiv], enjuagaban, haya-limpiado | **fr:** [(הדיחני)], [[הדיחנו]], [ידיח] | **de:** [(הדיחני)], [[הדיחנו]], [ידיח] 2Chr 4:6; Isa 4:4; Jer 51:34; Ezek 40:38

דַּוַי H1741 *N-ms* (2×)

illness, languishing, sickness; the state of being sick or weakened by disease

This noun denotes illness, sickness, or languishing—the state of being physically weakened or diseased. The psalmist speaks of God sustaining him on his 'bed of illness.' Job uses it metaphorically, comparing his sufferings to disease in his food—something loathsome and repulsive. The term emphasizes the debilitating, weakening aspect of sickness.

(2×) A noun meaning illness, sickness, or languishing condition. Psalm 41:3 (English 41:4) uses it in construct: 'bed of languishing/illness,' describing physical sickness that confines one to bed. Job 6:7 employs it more obscurely: 'they are like disease in my food' (or 'loathsome as my food'), using illness as a metaphor for repulsive suffering. The term derives from a root suggesting weakness or faintness, and emphasizes the debilitating nature of disease rather than specific symptoms. The Syriac cognate confirms the sense of sickness or weakness. **DISEASE AND AFFLICTION**

en: are-like-loathsome-food, illness | **es:** como-enfermedad-de, enfermedad | **fr:** comme-כדוי, langueur | **de:** [כדוי], illness Job 6:7; Ps 41:3

דַּוַי H1742 *Adj-ms* (3×)

faint—describing the heart sick with grief, sorrow, or distress

This adjective describes a heart that has become faint or sick from distress. Isaiah 1:5 asks why Israel continues in rebellion when the whole heart is 'faint' (davvay). Jeremiah 8:18 laments 'my heart is faint (davvay) within me' over the people's calamity. Lamentations 1:22 speaks of sighing with a faint heart. The word appears only with 'heart' (lev), indicating emotional and spiritual exhaustion rather than mere physical weakness. It captures the heavy, sick feeling of a heart overwhelmed by prolonged grief or the weight of sin.

(3×) Adjective meaning faint or sick, used exclusively with 'heart' (lev) to describe emotional/spiritual exhaustion. Isaiah 1:5 uses it in rebuke: 'the whole heart is faint' (kal-levav davvay), parallel to 'the whole head is sick.' Jeremiah 8:18 and Lamentations 1:22 both express personal anguish: 'my heart is faint within me' (alai libi davvay). Cross-linguistic glosses: English 'faint/is faint,' Spanish 'enfermo/desfalleciente' (sick/fainting), French and German use placeholder brackets. The word always modifies 'heart,' emphasizing the inner collapse of strength under sorrow, affliction, or the burden of sin. This is vocabulary of deep emotional distress. **WEAKNESS AND FRAILTY**

en: faint, is-faint | **es:** desfalleciente, está-enfermo | **fr:** [דוי] | **de:** [דוי] Isa 1:5; Jer 8:18; Lam 1:22

דּוֹךְ H1743 *V-Qal-Perf-3cp* (1×)

beat (qal perfect, pounding grain in a mortar)

A verb describing the processing of manna in the wilderness (Numbers 11:8). The people would gather it, then either grind it with millstones or pound it in a mortar before cooking. The term denotes the percussive action of pestle against mortar, crushing the grain-like substance. This parallels ancient food preparation techniques still used for spices and grains. The mundane detail grounds the miraculous manna in actual culinary practice.

(1×) Numbers 11:8 describes manna preparation: 'The people... ground it in mills or beat it in a mortar.' The verb appears in parallel with 'grind,' differentiating two processing methods. Spanish 'machacaron' (they pounded/crushed) captures the percussive action. English 'beat' and the uniform verb across languages suggests everyone recognized this as mortar-and-pestle work, turning the flaky manna into flour or paste for baking. **CRUSHING AND HUMBLING**

en: beat | **es:** machacaron | **fr:** beat | **de:** beat Num 11:8

דּוּכִיפַת H1744 *Art / N-fs* (2×)

hoopoe, a crested bird listed among unclean birds in Levitical law

This noun designates the hoopoe, a distinctive crested bird with a long curved beak, listed among unclean birds in the dietary laws. The hoopoe (Upupa epops) is native to the Middle East and known for its striking crown of feathers. Both Leviticus and Deuteronomy include it in the catalog of birds Israelites were forbidden to eat.

(2×) A feminine noun identifying the hoopoe, a specific bird species classified as ritually unclean. Leviticus 11:19 and Deuteronomy 14:18 both list it among prohibited birds, typically appearing with the definite article ('the hoopoe'). The bird is likely Upupa epops, recognized by ancient versions (Septuagint, Vulgate, Saadia) as the hoopoe. Some scholars suggest the name may be of Egyptian origin. The hoopoe's distinctive appearance and habits made it easily identifiable in the ancient world, and it remains common in Israel today. **FLYING AND FLIGHT**

en: and-the-hoopoe, the-hoopoe | **es:** la-abubilla, y-la-abubilla | **fr:** et-le-hoopoe, le-hoopoe | **de:** der-hoopoe, und-der-hoopoe Lev 11:19; Deut 14:18

דּוּמָה H1745 *N-fs* (2×)

silence, the realm of the dead; the stillness of Sheol

This feminine noun means silence, specifically the silence of death or the grave. The psalmist contrasts the living who praise God with the dead who 'go down to silence.' Another psalm warns that without God's help, he would dwell 'in silence'—a poetic term for Sheol. The word evokes the eternal stillness of the grave, where no voice rises in praise.

(2×) A noun meaning silence, used as a poetic designation for Sheol or the realm of the dead. Psalm 94:17 states 'my soul would soon dwell in silence,' using silence as a synonym for death or Sheol. Psalm 115:17 declares 'the dead do not praise the LORD, nor any who go down to silence,' contrasting living worshipers with silent corpses. The term emphasizes the cessation of speech, praise, and all vocal activity in death. Some scholars also see it in Isaiah 21:11 ('oracle of silence'), though that may refer to Dumah as a place name. **AUTO-DETECTED COMMUNITY 8275 WITH 8 SENSES**

en: in-silence, silence | **es:** silencio | **fr:** silence | **de:** in-silence, silence Ps 94:17; Ps 115:17

דּוּמָה H1746 *Conj-w / N-proper-ms* (4×)
Dumah; a son of Ishmael, a Judahite city, and a cryptic name for Edom meaning 'silence.'
A proper name with three distinct referents woven together by the thread of silence and desolation. First, Dumah is a son of Ishmael (Gen 25:14; 1 Chr 1:30), likely connected to the oasis Dumat al-Jandal in northern Arabia. Second, it names a city in the hill country of Judah (Josh 15:52), identified with modern Daume southwest of Hebron. Third and most evocatively, Isaiah 21:11 uses Dumah as a cryptic designation for Edom, playing on the Hebrew meaning 'silence'—a prophetic pun suggesting the deathly stillness awaiting that nation.

(4×) As a personal name, a son of Ishmael listed in the Table of Nations (Gen 25:14; 1 Chr 1:30), probably associated with the important Arabian oasis Dumat al-Jandal in the region of al-Jawf. The name may also underlie the geographical and symbolic uses, as Ishmaelite tribal names often became place names across the Arabian desert routes. **PERSONAL NAMES**
en: Dumah, and-Dumah, and-Rumah | **es:** Duma, y-Duma, y-Dumah | **fr:** [דומה], [ודומה], et-Dumah | **de:** [דומה], [ודומה], und-Duma Gen 25:14; Josh 15:52; 1Chr 1:30; Isa 21:11

דּוּמִיָּה H1747 *N-fs* (4×)
Silence, quiet waiting, stillness; a contemplative repose of the soul before God.
A deeply devotional term describing the soul's silent, trusting stillness before God. In Psalm 62:1 the psalmist declares 'my soul waits in silence for God alone'—a posture of radical trust. Psalm 65:1 pairs silence with praise, suggesting that sometimes the most fitting worship is reverent quiet. Psalm 39:2 captures a different shade, where silence becomes painful restraint in the face of the wicked. And Psalm 22:2 uses it for the anguished absence of rest. German Ruhe ('repose') and the universal 'silence/silencio' across translations highlight the contemplative core of this word.

(4×) Silent, trusting waiting before God; a contemplative stillness of the soul expressing resignation and faith. In Psalm 62:1 it denotes the soul's quiet resting in God alone, while Psalm 65:1 pairs this silence with praise as a form of worship. Psalm 39:2 uses it for deliberate restraint—holding one's tongue even when provoked—and Psalm 22:2 describes the absence of rest or respite from grief. The word carries both the serenity of trust and the tension of endurance. **AUTO-DETECTED COMMUNITY 8275 WITH 8 SENSES**
en: in-silence-waits, rest, silence | **es:** silencio | **fr:** silence | **de:** Ruhe, in-silence-wartet, mit-silence Ps 22:2; Ps 39:2; Ps 62:1; Ps 65:1

דֻּמָּם H1748 *Conj-w / Adv* (3×)
silence, silently—remaining quiet, either in submission or speechless awe
This noun and adverb denote silence or the state of being silent. Isaiah 47:5 commands Babylon to sit 'in silence' (dumam) in humiliation. Lamentations 3:26 affirms it is good to wait 'silently' (ve-dumam) for God's salvation. Habakkuk 2:19 mocks an idol as a 'stone of silence' (even dumam)—utterly dumb, unable to speak. The word derives from damam ('to be silent, still') and can indicate enforced silence (Babylon's shame), patient waiting (faithful endurance), or the essential muteness of lifeless objects (idol's impotence).

(3×) Silence or the adverbial 'silently,' appearing in three prophetic contexts. Isaiah 47:5 commands Babylon: 'sit in silence' (shevi dumam). Lamentations 3:26 uses it with conjunction: 'and (wait) silently' (ve-dumam) for salvation. Habakkuk 2:19 describes 'a stone of silence' (even dumam)—a mute, speechless idol. Cross-linguistic glosses: English 'in silence/silent/and be silent,' Spanish 'en silencio/muda/y guardar silencio,' French and German use 'silence' with brackets. The contexts range from commanded silence in judgment (Babylon), patient silent waiting (Lamentations), to the inherent muteness of idols (Habakkuk). This is vocabulary of quietness, whether in submission, faith, or impotence. **AUTO-DETECTED COMMUNITY 8275 WITH 8 SENSES**
en: and-be-silent, in-silence, silent | **es:** en-silencio, muda, y-guardar-silencio | **fr:** [דומם], [ודומם], silence | **de:** [דומם], [ודומם] Isa 47:5; Lam 3:26; Hab 2:19

דּוֹנַג H1749 *Prep-k* (4×)
Wax; a soft, meltable substance used exclusively in similes of melting before God's power or fire.
Every occurrence of this word appears in a simile of melting, making it one of the most consistently figurative nouns in the Hebrew Bible. Mountains melt like wax at God's presence (Ps 97:5), the wicked perish as wax before fire (Ps 68:2), hills flow like wax at theophany (Mic 1:4), and the psalmist's heart melts like wax in anguish (Ps 22:14). Spanish cera and French cire confirm a stable, single referent. The word never appears in a literal, non-figurative context—it exists in Scripture solely as the quintessential image of what dissolves before overwhelming power.

(4×) Wax as a meltable substance, used exclusively in similes depicting dissolution before divine power or fire. Mountains melt like wax at theophany (Ps 97:5; Mic 1:4), the wicked perish as wax before flame (Ps 68:2), and the sufferer's heart turns to wax inside him (Ps 22:14). The consistent pairing with melting makes this word a stock image for helplessness and transience before God's overwhelming presence. **MELT DISSOLVE**
en: like-wax, wax | **es:** cera, como-cera, como-la-cera | **fr:** cire, comme-cire | **de:** [כדונג], wax, wie-wax Ps 22:14; Ps 68:2; Ps 97:5; Mic 1:4

דּוּץ H1750 *V-Qal-Imperf-3fs* (1×)
leaps (qal imperfect, describing anguish dancing or skipping before the fearsome creature)
A verb in Job's description of Leviathan (Job 41:22), where even terror or anguish 'dances' or 'leaps' before this fearsome creature. The image is striking: not that terror flees, but that it cavorts or gambles before Leviathan, perhaps suggesting that even fear itself becomes playful or frantic in his presence. The root suggests rhythmic movement—dancing, leaping, perhaps trembling. This is part of Job 41's sustained portrait of Leviathan's overwhelming power.

(1×) Job 41:22 (English 41:14) says 'before him dances anguish.' Spanish 'salta' (leaps/jumps) and English 'leaps' capture the kinetic energy. The verb conveys sudden, erratic movement—terror doesn't just exist near Leviathan but performs a kind of frenzied dance. French and German preserve the Hebrew, possibly uncertain of this rare poetic vocabulary. The image contributes to the passage's hyperbolic depiction of the chaos creature. **AUTO-DETECTED COMMUNITY 8396 WITH 3 SENSES**
en: leaps | **es:** salta | **fr:** תדוץ | **de:** [תדוץ] Job 41:22

דְּקַק H1751
be crushed, shattered, fall to pieces; Aramaic verb describing violent destruction
This Aramaic verb appears in Daniel's visions, describing kingdoms crushed by stones or beasts trampling everything underfoot. The vocabulary fits apocalyptic imagery—empires shattered completely, reduced to fragments. Both passive forms (being crushed) and active causative forms (crushing others) appear, painting pictures of total destruction. Daniel's statue of human history gets pulverized by a divine stone; successive beasts devour and break in pieces. The term's violence underscores the comprehensive nature of divine judgment against earthly powers.

דּוּר H1752 *Prep-m / V-Qal-Inf* (1×)
rather than dwell (qal infinitive in comparative construction, choosing temple service over wickedness)
An infinitive in Psalm 84:10, expressing the psalmist's preference: 'I would rather stand at the threshold of God's house than dwell in the tents of wickedness.' The verb is from the root for 'dwell, sojourn,' here in a comparative construction. The statement prioritizes even lowly temple service (doorkeeping) over comfortable residence

among the wicked. The sentiment reflects the psalm's broader theme: longing for God's presence exceeds all other values.

(1×) Psalm 84:10 makes the famous declaration: 'I would rather be a doorkeeper... than dwell in the tents of wickedness.' Spanish 'que morar' (than to dwell) and French 'de séjourner' both preserve the dwelling/sojourning sense. The infinitival form in a comparison clause appears consistently across languages. The theological point—proximity to God trumps worldly comfort—resonates across the translations. **GEOGRAPHY AND SPACE**

en: rather-than-dwell | **es:** que-morar | **fr:** de-séjourner | **de:** rather-als-wohnen Ps 84:10

דּוּר H1753 *V-Qal-Imperf-3fs* (13×)

Aramaic verb meaning 'to dwell, reside'; also used as a substantival participle, 'dwellers, inhabitants'

An Aramaic verb meaning 'to dwell' or 'to live (in a place),' found exclusively in Daniel. It appears in finite forms describing animals dwelling in a great tree's shade (Dan 4:9, 18) and as a substantival participle meaning 'dwellers' or 'inhabitants,' typically in the majestic phrase 'all dwellers of the earth' (Dan 4:32). The Ketiv-Qere variation between darin and dayrin reflects Aramaic dialectal spelling differences but carries no semantic distinction. Translation evidence is remarkably uniform: Spanish habitan/habitantes, French habiter, German wohnen — all pointing to a single residential concept.

dwell, reside (13×) To dwell or reside in a place, encompassing both finite verbal uses ('dwell, dwelt') and the substantival participle ('dwellers, inhabitants'). In Dan 4:9 and 4:18, beasts of the field and birds of heaven dwell (tedur, yedurun) in and upon a cosmic tree. In Dan 2:38, 3:31, 4:32, and 6:26, the participial form darey/darin appears in the phrase 'all dwellers of the earth,' expressing universal habitation. Cross-linguistic glosses converge without exception: spa habitan/moraban, fra habiter, deu wohnen — confirming a single undifferentiated sense of residential dwelling. **GEOGRAPHY AND SPACE**

en: (qere:and-dwellers-of), (qere:dwell), (qere:dwellers-of) | **es:** (habitan), (los-habitantes-de), (moraban) | **fr:** et-habiter, habiter | **de:** und-wohnen, wohnen Dan 2:38; Dan 4:1; Dan 4:12

דּוּר H1754a *V-Qal-Imp-ms* (2×)

circle, ball; a round shape or circular formation

This noun denotes something circular or round—either a circle or a ball. Isaiah uses it metaphorically when God threatens to whirl someone away 'like a ball' into a distant land—an image of judgment and exile. The term also appears in a disputed text where God camps 'in a circle' around Jerusalem, though textual variants and interpretations differ. The basic sense involves roundness or circular shape.

(2×) A noun meaning circle, ball, or round object. In Isaiah 22:18, God will 'whirl you around and around and throw you like a ball into a wide land'—a vivid image of being cast away in judgment. Isaiah 29:3 is textually uncertain, possibly meaning 'I will camp in a circle around you' (though some read 'like David'). Ezekiel 24:5 may use it for 'pile' or 'heap' (of bones under a pot), though this is disputed. The root suggests circular motion or shape, and Talmudic usage confirms the meaning 'ball.' **HEAPS AND MOUNDS**

en: in-a-circle, pile-of- | **es:** como-círculo, pila-de | **fr:** [כדור], cercle | **de:** [דור], [כדור] Isa 29:3; Ezek 24:5

כַּדּוּר H1754b *Prep* (1×)

like the ball (simile marker + noun, describing exile as being hurled like a ball into distance)

A prepositional phrase in Isaiah 22:18, where Yahweh promises to hurl Shebna 'like a ball' into a broad land. The image is of violent, spinning ejection—Shebna will be thrown away like a child's toy or athletic implement, tumbling helplessly into foreign exile. The simile captures both the violence and the contemptuous dismissal. The word may also mean 'circle' or 'sphere,' but the context supports the ball imagery.

(1×) Isaiah 22:18 pronounces judgment on the steward Shebna: 'He will surely wind you round and round, and throw you like a ball into a wide land.' Spanish 'como pelota' (like a ball) and English preserve the simile. The Hebrew's brevity ('like-the-ball') is maintained across languages, emphasizing the ignominious image of being hurled away like a plaything. **HEAPS AND MOUNDS**

en: like-the-ball | **es:** como-pelota | **fr:** [כדור] | **de:** [כדור] Isa 22:18

דּוֹר H1755 *Prep / N-ms* (168×)

A generation or age: the people living in a given period, successive posterity, or the formula 'from generation to generation' expressing perpetuity.

One of Hebrew's most rhythmically powerful words, dor carries both the concreteness of a living cohort and the abstraction of endless time. When Moses condemns 'this crooked and perverse generation' (Deut 32:5), dor means the actual people standing before him. But in the cultic formula ledorotekhem ('throughout your generations,' Gen 17:9; Exod 12:14), it stretches forward into perpetuity — every future cohort inheriting the covenant obligation. The distributive formula midor ledor ('from generation to generation,' Ps 33:11) compresses this into poetry. Spanish mirrors the spread beautifully: 'generacion' for the living cohort, 'generaciones vuestras' for posterity, and 'de generacion en generacion' for the perpetuity formula. The Arabic cognate dawr ('cycle, revolution') hints at the circular conception of time underlying the word.

1. generation, contemporaries (96×) A generation as a group of contemporaries — the people alive at the same time, characterized as a moral or spiritual cohort. 'This generation' may be righteous (Gen 7:1, where Noah stands alone in his generation) or wicked (Deut 32:5, 20; Ps 12:7). Often preceded by the article or a demonstrative, it functions almost like a collective noun. Spanish 'generacion' and German 'Geschlecht' consistently render this. The 96 occurrences make this the primary sense — dor as the people who share a historical moment. **GENERATION AND LINEAGE**

en: after-generation, and-generation, upon-generation | **es:** a-generación, en-generación, y-generación | **fr:** et-génération | **de:** auf-Geschlecht, nach-Geschlecht, und-Generation Exod 3:15; Exod 17:16; Deut 23:2; Deut 23:3; Deut 23:8

2. generations, posterity (50×) Successive generations, posterity — used in the plural with possessive suffixes in covenant and cultic legislation to express an obligation binding on all descendants. The formula ledorotam/ledorotekem ('throughout their/your generations') pervades Pentateuchal law: circumcision (Gen 17:7, 12), Passover (Exod 12:14), Sabbath (Exod 31:13), and priestly statutes. Spanish 'para vuestras generaciones' and German 'für ihre Geschlechter' preserve the distributive force. This sense shifts from a single living cohort to a chain of future ones. **GEOGRAPHY AND SPACE**

en: for-their-generations, for-your-generations | **es:** para-generaciones-vuestras, para-vuestras-generaciones, para-vuestras-generaciones: | **fr:** pour-leur-générations, pour-ton-générations | **de:** fuer-dein-Geschlechter, für-ihre-Geschlechter Gen 6:9; Gen 9:12; Gen 17:7; Gen 17:9; Gen 17:12

3. perpetuity, age after age (21×) Perpetuity, age after age — the distributive formula midor ledor or ledor vador ('from generation to generation'), expressing endless duration or the everlasting quality of God's faithfulness (Ps 100:5), his name (Exod 3:15), or his throne (Lam 5:19). Korean daedaero and Arabic min jilin ila jilin convey the same iterative pattern. This is not a demographic term but a temporal one — dor as a unit of measured eternity, each generation a beat in God's unending rhythm. **GENERATION AND LINEAGE**

en: for-a-generation, for-generation, from-generation | **es:** a-generación, de-generación, en-generación | **fr:** dans-génération, de-génération, et-génération | **de:** Generation, Geschlecht, Geschlecht- Exod 17:16; Deut 7:9; 1Chr 16:15; Ps 10:6; Ps 49:11

4. (1×) A dwelling or habitation — a rare, possibly distinct homonym appearing in Isaiah 38:12, where Hezekiah laments 'my dwelling is plucked up and removed from me like a shepherd's tent.' The English gloss 'My dwelling' stands apart from the generational senses. BDB connects this to a different root (dwr, 'to dwell, encircle'), and some scholars treat it as a separate lexeme entirely. The singular occur-

rence and anomalous semantics suggest either a genuine homonym or a highly metaphorical extension of the 'life-span' concept. GENERATION AND LINEAGE

en: My-dwelling | **es:** Mi-generación | **fr:** génération | **de:** Geschlecht Isa 38:12

דֹּאר H1756 *N-proper-fs* (7×)

Dor; a Canaanite coastal city in Manasseh's territory, south of Mount Carmel on the Mediterranean.

The name of an ancient Canaanite port city located on the Mediterranean coast south of Mount Carmel, within the tribal allotment of Manasseh. Known in cuneiform sources as Du'ru, Dor appears in conquest lists (Josh 11:2; 12:23) and in the record of Manasseh's failure to drive out its inhabitants (Judg 1:27). The phrase 'Naphath-Dor' (heights/coast of Dor) designates its broader district. Under Solomon, it served as one of the twelve administrative districts (1 Kgs 4:11). The modern site is identified with Tantura on the Israeli coast.

(7×) Dor, a Canaanite coastal city on the Mediterranean south of Mount Carmel, assigned to Manasseh but never fully conquered (Judg 1:27; 1 Chr 7:29). Listed among the kings defeated by Joshua (Josh 12:23) and mentioned in the northern coalition narrative (Josh 11:2). The compound Naphath-Dor or Naphoth-Dor (Josh 11:2; 12:23; 1 Kgs 4:11) refers to the surrounding district or coast-heights. Under Solomon it became an administrative center (1 Kgs 4:11). All translations consistently render 'Dor,' and the site is identified with modern Tantura along the Israeli Mediterranean coast. AUTO-DETECTED COMMUNITY 7605 WITH 3 SENSES

en: Dor | **es:** Dor | **fr:** Dor, [דור] | **de:** Dor, [דור] Josh 11:2; Josh 12:23; Josh 17:11; Judg 1:27

דּוּרָא H1757 *N-proper-fs* (1×)

Dura (place name, plain near Babylon where Nebuchadnezzar erected the golden image)

A place name in Daniel 3:1, identifying the location where Nebuchadnezzar set up the massive golden image for forced worship. The 'plain of Dura' was somewhere in the Babylonian province, though the exact site is unknown. Several places in Mesopotamia bore similar names (related to 'wall' or 'enclosure' in Akkadian). The narrative emphasizes the public, accessible location—a plain where all officials could assemble.

(1×) Daniel 3:1 sets the scene: 'Nebuchadnezzar... set up the image on the plain of Dura in the province of Babylon.' English, Spanish, and most languages preserve 'Dura' uniformly. The Septuagint's 'of the enclosure' may reflect etymological interpretation. The narrative function is clear: this is a grand public space for the coerced worship ceremony that will test the three Jewish youths. PERSONAL NAMES

en: Dura | **es:** Dura | **fr:** Dodanites | **de:** [דורא] Dan 3:1

דּוּשׁ H1758 *Conj-w / V-Qal-Imp-fs* (14×)

To thresh grain; by extension, to trample or tread upon people or nations in judgment

An agricultural verb at its core, describing the physical act of threshing – separating grain from chaff by treading or beating. Cognates appear across Semitic languages (Arabic dāsa, Akkadian dāšu, Aramaic dūsh), all rooted in the same treading motion. The prophets seize this vivid farm imagery and wield it as metaphor: nations are threshed under God's judgment (Isa 25:10; Hab 3:12), and Zion herself is called to 'thresh' her oppressors (Mic 4:13). The literal and figurative senses are tightly linked, since ancient threshing literally involved trampling.

1. thresh grain (10×) The agricultural process of threshing grain, separating kernels from husks by treading or using a threshing sledge. Translations are remarkably consistent: English 'thresh,' Spanish 'trillar,' Hindi 'दाँवना,' Arabic 'دَوْس.' Deuteronomy 25:4 ('you shall not muzzle an ox while it threshes') and the scene of Ornan threshing wheat (1 Chr 21:20) anchor this literal usage. The imagery of Isaiah 28:27-28 details the careful calibration of threshing technique to the type of grain. GRASS AND VEGETATION

en: and-I-will-thresh, and-thresh, for-threshing | **es:** en-su-trillar, estaba-trillando, lo-trilla | **fr:** [דש], [ירושנו], [יודש] | **de:** [דושם], [דש], [ודושי] Deut 25:4; Judg 8:7; 2Kgs 13:7; 1Chr 21:20; Isa 28:27

2. trample, tread upon (4×) Metaphorical trampling or treading upon, typically in contexts of divine or military judgment against people or nations. Multilingual evidence distinguishes this sense: Spanish shifts from 'trillar' to 'pisotear' (to stomp), signaling a recognized semantic distinction. Moab is trodden down 'as straw is trampled' in the mire (Isa 25:10), Habakkuk envisions God trampling nations in wrath (Hab 3:12), and even a careless ostrich may 'trample' her own eggs (Job 39:15). GRASS AND VEGETATION

en: and-shall-be-trampled, as-is-trampled, may-trample-it | **es:** como-se-trilla, los-pisoteará, trillas | **fr:** [ונדוש], [כהדוש], battre | **de:** [ונדוש], [כהדוש], [תדוש] Job 39:15; Isa 25:10; Hab 3:12

דּוֹשׁ H1759 *Conj-w / V-Qal-ConjImperf-3fs / 3fse* (1×)

and tread it down (Aramaic qal consecutive imperfect with suffix, beast trampling the earth)

An Aramaic verbal form in Daniel's vision of the fourth beast (Daniel 7:23), describing how it will 'tread down' or 'trample' the whole earth. The verb conveys violent crushing underfoot, fitting the beast's destructive character. The feminine suffix refers to 'the earth,' making this a picture of global domination through brutal force. The imagery of trampling echoes ancient Near Eastern conquest metaphors.

(1×) Daniel 7:23 interprets the vision: 'The fourth beast... shall devour the whole earth, tread it down, and break it in pieces.' Spanish 'la trillará' (will thresh/trample it) and French 'fouler' (to trample) capture the agricultural trampling imagery. The suffix 'it' (the earth) is consistent across languages. The verb's violence matches the beast's iron teeth and bronze claws—total, crushing domination. TRAMPLING AND TREADING

en: and-tread-it-down | **es:** y-la-trillará | **fr:** et-fouler | **de:** [ותדושנה] Dan 7:23

דָּחָה H1760a *V-Qal-Prtcpl-ms* (10×)

To push, thrust, drive away by force; (Nifal ptc.) outcast, banished one; (passive) be toppled, thrust down.

A verb of forceful physical impact – pushing, shoving, driving someone off their feet. In Psalm 118:13, the psalmist cries 'You pushed me hard so that I was falling,' using the infinitive absolute for emphasis. The Nifal participle becomes a poignant noun: the 'outcasts' of Israel whom God promises to gather (Isa 11:12; 56:8; Ps 147:2). In its passive forms, the verb describes being toppled or overthrown – the wicked 'thrust down' in their calamity (Prov 14:32), or a tottering wall about to collapse (Ps 62:4). Arabic daha ('to throw, propel') preserves the root's kinetic energy, while Korean 'chochyeonan ja' (the expelled one) captures the exilic overtone of the Nifal participle.

1. Qal: push, thrust, drive away (4×) Active pushing, thrusting, or driving away a person by physical force. Psalm 118:13 uses the doubled infinitive absolute for violent shoving ('you pushed me hard, to make me fall'), and Psalm 140:5 describes schemes 'to push aside my feet.' Arabic daha ('to throw, propel') and Spanish empujar both preserve the raw kinetic force of this sense. THROWING AND CASTING

en: driving-away, pushing, to-push-aside | **es:** Empujando, empujándoles, me-empujaste | **fr:** [דוחה], [דחה], [דחיתני] | **de:** driving-weg, du-pushed-mich, pushing Ps 35:5; Ps 118:13; Ps 140:4

2. Nifal: outcast, banished one (3×) Nifal participle used as a substantive: an outcast or banished person, one who has been driven into exile. Isaiah 11:12 and 56:8 promise that God will gather 'the outcasts of Israel,' and Psalm 147:2 celebrates the same ingathering. Spanish desterrados ('exiled ones') and Korean 쫓겨난 자 ('expelled ones') both highlight the settled state of displacement rather than the act of pushing. GEOGRAPHY AND SPACE

en: outcasts-of | **es:** a-los-desterrados-de, a-los-dispersos-de, dispersos-de | **fr:** [נדחי] | **de:** [נדחי], outcasts-of Ps 147:2; Isa 11:12; Isa 56:8

3. Nifal/Pual: be thrust down, be toppled (3×) Passive forms indicating being forcefully knocked down, overthrown, or made to totter. The wicked are 'thrust down' in their calamity (Prov 14:32), evildoers fall and 'are thrust down' unable to rise (Ps 36:12), and a leaning wall is likened to something about to be 'toppled' (Ps 62:4). Arabic yutrahu ('he is thrown down') and Spanish derribados ('knocked down') confirm the downward trajectory. **THRUST DOWN TOPPLED**

en: is-thrust-down, they-are-thrust-down, tottering | **es:** es-derribado, fueron-derribados, la-empujada | **fr:** [דחו], [הדחויה], ידחה | **de:** [ידחה], sie-sind-thrust-hinab, tottering Ps 36:12; Ps 62:3; Prov 14:32

דְּחֹח H1760b *V-Nifal-Imperf-3mp* (1×)

they will be driven (niphal imperfect, the wicked thrust down in darkness)

A niphal imperfect verb in Jeremiah 23:12, describing how the wicked's path will become slippery darkness and 'they will be driven' or 'thrust down' into it. The passive form suggests divine judgment—they don't merely slip but are pushed. The text may be emended from this rare root to the more common dachah (drive out), but the sense remains: forcible removal into danger and darkness as punishment for false prophecy.

(1×) Jeremiah 23:12 threatens false prophets: 'Their way shall be to them like slippery paths in the darkness; they will be driven on and fall in it.' Spanish 'serán empujados' (they will be pushed/driven) captures the forcible propulsion. The passive voice appears uniformly—these prophets won't accidentally slip but will be thrust down. French and German preserve the Hebrew, acknowledging textual uncertainty while maintaining the judgment imagery. **FALLING AND FAILING**

en: they-will-be-driven | **es:** serán-empujados | **fr:** [ידחו] | **de:** [ידחו] Jer 23:12

דַּחֲוָה H1761 *Conj-w / N-fp* (1×)

and entertainment (Aramaic plural noun, uncertain meaning, possibly music, dancing, or concubines)

An obscure Aramaic plural noun in Daniel 6:18, describing something King Darius rejected during his anxious night while Daniel was in the lions' den. Ancient and modern interpreters disagree: musical instruments? Dancing girls? Concubines? Food and entertainment generally? The Septuagint and other versions guessed variously. The context suggests diversions or comforts the king refused in his distress, but the precise meaning remains elusive.

(1×) Daniel 6:18 says Darius 'spent the night fasting; no entertainment was brought before him, and sleep fled from him.' Spanish 'diversiones' (entertainments) and English 'entertainment' take the broadest interpretive path. French retains 'fouler' (trample—likely a database error), while German preserves the Hebrew, acknowledging lexical uncertainty. The narrative point is clear: Darius rejected all comfort in solidarity with Daniel's peril. **SINGING AND MUSIC**

en: and-entertainment | **es:** y-diversiones | **fr:** et-fouler | **de:** [ודחון] Dan 6:18

דְּחִי H1762 *Prep-m / N-ms* (2×)

stumbling, being pushed down; the state or danger of falling

This noun denotes stumbling or being pushed down, appearing in two nearly identical psalms. The psalmist praises God for delivering his feet 'from stumbling'—preventing his fall into death or destruction. The term captures both the physical danger of tripping and the spiritual or mortal peril it represents.

(2×) A noun meaning stumbling or the state of being pushed/thrust down. Psalm 56:13 and 116:8 contain identical phrases: 'You have delivered... my feet from stumbling,' thanking God for preventing the psalmist from falling (whether literally or into death/disaster). The term derives from a root meaning 'thrust' or 'push,' suggesting being forcibly knocked down rather than merely losing one's footing. The preposition 'from' (min) indicates rescue or prevention from this fate. **STUMBLING AND OFFENSE**

en: from-stumbling | **es:** de-tropiezo | **fr:** de-pousser | **de:** von-stumbling Ps 56:13; Ps 116:8

דְּחַל H1763 *V-Qal-QalPassPrtcpl-fs* (6×)

To fear, be terrified; in passive, terrifying or dreadful (Aramaic verb used in Daniel).

An Aramaic verb found exclusively in Daniel, dechal covers the full spectrum of dread in Nebuchadnezzar's court. Its passive participle describes the terrifying fourth beast (Dan 7:7, 19) and the fearsome statue of Daniel 2:31, while its active participle captures the trembling of nations before a king or before God (Dan 5:19; 6:26). In the Pael stem, a dream 'frightens' the king himself (Dan 4:5). Spanish atemorizó and terrible mirror these two directions of fear: terror inflicted and terror experienced.

1. terrifying (3×) Terrifying, dreadful (passive participle): describing something that inspires fear by its very appearance. Used of the great statue (Dan 2:31) and the fourth beast with iron teeth (Dan 7:7, 19). Spanish terrible and the terrifying quality conveyed across translations confirm a consistent sense of monstrous, awe-inducing dread. **TERROR AND AWE**

en: terrifying | **es:** era-terrible, terrible | **fr:** [דחיל], [דחילה] | **de:** [דחיל], [דחילה] Dan 2:31; Dan 7:7; Dan 7:19

2. and fearing (2×) Fearing, trembling (active participle with minqodam): the experience of dread before a powerful figure. In Dan 5:19 all peoples feared before Nebuchadnezzar; in Dan 6:26 Darius decrees trembling before Daniel's God. Spanish y temiendo ('and fearing') captures the posture of reverent or cowering fear directed toward an authority. **GEOGRAPHY AND SPACE**

en: and-fearing | **es:** y-temiendo | **fr:** [ודחלין] | **de:** [ודחלין] Dan 5:19; Dan 6:26

3. and frightened me (1×) To frighten, cause fear (Pael causative): the dream actively terrified the king. Dan 4:5 uses the Pael imperfect with pronominal suffix: 'it frightened me.' Spanish y me atemorizó ('and it terrified me') preserves the causative force, marking this as the only occurrence where the verb takes an agent (the dream) acting upon the subject. **TREMBLING AND FEAR**

en: and-it-frightened-me | **es:** y-me-atemorizó | **fr:** [וידחלנני] | **de:** [וידחלנני] Dan 4:5

דֻּחַן H1764 *Conj-w / N-ms* (1×)

and millet (grain type in Ezekiel's symbolic bread recipe during siege)

A grain type mentioned in Ezekiel 4:9's list of ingredients for the prophet's siege bread. Millet was a common ancient Near Eastern grain, drought-resistant and nutritious but considered inferior to wheat. The mix of wheat, barley, beans, lentils, millet, and spelt represents scavenging whatever grains were available during food scarcity—normally, these wouldn't be combined. The recipe symbolizes the desperation of Jerusalem's coming siege.

(1×) Ezekiel 4:9 commands: 'Take wheat, barley, beans, lentils, millet, and spelt; put them into one vessel and make bread of them.' Spanish 'mijo,' French 'mil,' and English 'millet' all identify this grain uniformly. The context is famine food—mixing diverse grains that would normally be kept separate. Millet's inclusion shows the extremity: even less desirable grains must be used to survive the siege. **GRAIN AND WHEAT**

en: and-millet | **es:** y-mijo | **fr:** et-mil | **de:** [ודחן] Ezek 4:9

דָּחַף H1765 *V-Qal-QalPassPrtcpl-mp* (4×)

To drive, hasten, hurry; a late Hebrew verb for being pressed or rushed along urgently.

A late Hebrew verb conveying urgent, compelled haste—the kind of rush that leaves no room for delay. In Esther 3:15 and 8:14 the royal couriers are 'driven' or 'pressed' to deliver the king's decrees with utmost speed, where the passive participle suggests they were propelled by royal authority rather than their own initiative. Esther 6:12 describes Haman hurrying home in shame after honoring

Mordecai, and 2 Chronicles 26:20 depicts King Uzziah being hustled out of the temple after his leprous transgression. Spanish apresurados ('hurried') captures the urgency, while the Aramaic cognate confirms the late, imperial-period flavor of this vocabulary.

(4×) To be driven or pressed along with urgency, to hurry under compulsion. The passive participle in Esther 3:15 and 8:14 describes royal couriers dispatched in haste, propelled by decree. In Esther 6:12 Haman rushes home in humiliation, and in 2 Chronicles 26:20 the leprous Uzziah is hustled from the temple. The verb consistently implies external pressure or shame driving the movement, not voluntary speed. Its Aramaic cognate and late attestation mark it as post-exilic vocabulary. **HASTE AND URGENCY**

en: and-pressed, hurried, was-hurried | **es:** apresurados, fue-empujado, se-apresuró | **fr:** [דחופים], [ודחופים], [נדחף] | **de:** [דחופים], [ודחופים], [נדחף] 2Chr 26:20; Esth 3:15; Esth 6:12; Esth 8:14

דְּחַק H1766 *Conj-w / V-Qal-Prtcpl-mpc / 3mp* (2×)

thrust, crowd, oppress; pushing forcefully or crushing by pressure

This verb means to thrust, crowd, or press together, often with hostile intent. Joel describes the disciplined advance of locusts who don't 'jostle' each other despite their vast numbers. The book of Judges uses it of enemies who 'maltreated and oppressed' Israel, combining physical and social violence. The verb conveys forceful pushing or crushing pressure.

(2×) A verb meaning to thrust, crowd, press, or oppress. Joel 2:8 describes locusts in formation: 'they do not jostle one another,' emphasizing their orderly advance despite crowding. Judges 2:18 uses a participial form: 'their oppressors and those who crushed them,' referring to enemies who physically and politically pressed Israel. The root appears in Aramaic with similar meanings (to press, crowd, oppress), and the Arabic cognate means 'drive away' or 'remove.' The verb emphasizes forceful pressing or hostile crowding. **OPPRESSION AND TYRANNY**

en: and-their-crushers, they-crowd | **es:** empujan, y-sus-hostigadores | **fr:** et-leur-crushers, presser | **de:** [ודחקון], und-ihr-crushers Judg 2:18; Joel 2:8

דַּי H1767 *Conj-w* (39×)

Sufficiency, enough; in prepositional idioms: 'as often as, whenever' (מִדֵּי); 'according to, proportionate to' (כְּדֵי); 'like, as.'

The Hebrew noun day (דַּי) begins simply enough — 'sufficiency, enough' — but its prepositional partnerships unlock a surprising range of meaning. With the preposition מִן it becomes מִדֵּי, a temporal idiom meaning 'as often as, whenever,' seen in the annual pilgrimages of Hannah (1 Sam 1:7) and Samuel's circuit-riding (1 Sam 7:16). With כְּ it becomes כְּדֵי, 'according to, in proportion to' (Deut 25:2) or even 'like, as' (Judg 6:5). Malachi 3:10 captures the pure sense magnificently: God will pour out blessing 'until there is not enough' — that is, until his inexhaustible abundance overwhelms every measure. German genug and Spanish suficiente track the core meaning, while French assez and Hindi काफ़ी confirm the universal clarity of the concept.

1. sufficiency, enough (22×) The core nominal sense: sufficiency, enough, what is adequate for a need. Appears across diverse constructions — absolute (Mal 3:10, 'until there is no more sufficiency,' i.e., endlessly), with pronominal suffixes (דַּיָּם 'enough for them'), and with genitive complements (Exod 36:7, 'more than enough for the work'). German genug, Spanish suficiente/baste, and French assez all converge on this basic meaning. Leviticus uses it repeatedly for what the offerer 'can afford' (Lev 5:7, 12:8, 25:26). **SUFFICIENCY AND WORTH**

en: and-enough, are-enough, enough | **es:** Y-suficiente, baste, en-vano | **fr:** [בדי], [וכדי], assez | **de:** genug, genug-fuer, genug-fuer-ihnen Exod 36:5; Exod 36:7; Lev 5:7; Lev 12:8; Lev 25:26

2. as often as, whenever (14×) The temporal-frequentative idiom מִדֵּי: 'as often as, whenever, each time.' A genuine semantic extension where the notion of sufficiency becomes iterative recurrence — 'at every sufficient interval.' English 'as often as' and Spanish cada vez que ('each time that') mark this as distinctly temporal, not quantitative. First Samuel 1:7 ('as often as she went up to the house of the LORD') and 1 Kings 14:28 ('as often as the king went into the house of the LORD') establish the pattern. French and German translations sometimes render this with the geographic name Médie/Medien, a homographic confusion with מָדַי (Media), which underscores the importance of context. **TIMES AND OCCASIONS**

en: As-often-as, and-from-, as-often-as | **es:** Cada-vez-que, cada, cada-vez-que | **fr:** Madaï, Médie, [מדי] | **de:** Medien, genug, und-genug 1Sam 1:7; 1Sam 7:16; 1Sam 18:30; 1Kgs 14:28; 2Kgs 4:8

3. according to, proportionate to (2×) The proportional prepositional idiom כְּדֵי: 'according to, in proportion to, as much as is fitting.' Deuteronomy 25:2 prescribes lashes 'according to his guilt' (כְּדֵי רִשְׁעָתוֹ), and Nehemiah 5:8 speaks of redeeming 'as much as was in us.' Spanish conforme a and German gemäss zu both carry the proportional-conformity nuance. This sense bridges sufficiency and standard — not just 'enough' but 'enough measured against a norm.' **GEOGRAPHY AND SPACE**

en: according-to, as-much-as | **es:** conforme-a | **fr:** [כדי], selon | **de:** gemaess-zu, genug Deut 25:2; Neh 5:8

4. like, as (1×) The comparative use of כְּדֵי meaning 'like, as, similar to' — attested only once, in Judges 6:5, where the Midianites came 'like locusts for multitude.' Spanish como, French comme, and Hindi जैसे all render straightforward comparison. This is the furthest semantic stretch from the root notion of sufficiency, arriving at simple similitude — perhaps via the bridge of proportionality ('to the degree of'). **COMPARISON AND MANNER**

en: like- | **es:** como | **fr:** comme- | **de:** wie- Judg 6:5

דִּי H1768 *Prep-k / Pro-r* (347×)

Aramaic relative/conjunction particle: who, which, that; of (genitive); because; when; where.

The Aramaic particle דִּי is the workhorse of Biblical Aramaic syntax, functioning as relative pronoun, conjunction, genitive marker, and more — all packed into two consonants. Cognate with Hebrew אֲשֶׁר and Ethiopic ዘ (za), it descends from a demonstrative root meaning 'that one,' which grammaticalized into a general subordinator. In Daniel and Ezra, דִּי stitches nearly every complex sentence together, and its versatility challenges translators: the same particle rendered 'who' in one clause becomes 'of' in the next and 'because' in the third. Spanish que and French qui capture the relative uses but require different words (de, porque, cuando) for genitive, causal, and temporal functions that דִּי handles alone.

1. relative pronoun (who/which/that) (203×) The basic relative pronoun: 'who, which, that' — introducing relative clauses that modify a preceding noun (203 occurrences). This is the primary and most frequent function, directly parallel to Hebrew אֲשֶׁר. Arabic الَّذِي/الَّتِي, Spanish que/el cual, and French qui/que all employ dedicated relative pronouns here. In Ezra 4:10-12 alone, דִּי appears repeatedly chaining relative clauses in official Aramaic correspondence. **RELATIVE PRONOUNS**

en: of, that, when | **es:** de, que, que-en- | **fr:** qui | **de:** welcher Ezra 4:10; Ezra 4:11; Ezra 4:12; Ezra 4:15

2. complementizer (that/so-that) (75×) The complementizer: 'that, so that' — introducing content clauses after verbs of saying, knowing, or commanding, and purpose clauses (75 occurrences). Distinguished from sense 1 because it does not modify a noun but subordinates a full clause. Arabic أَنَّ (not الَّذِي), Hindi कि, Spanish que (conjunction, not pronoun), and French que (conjonction) all use formally or functionally distinct items. Ezra 4:13-16 illustrates the causal-purpose chain: 'let it be known that... so that...' **CONJUNCTIONS AND CONTRAST**

en: so-that, that | **es:** para-que, que | **fr:** de, qui | **de:** welcher Ezra 4:12; Ezra 4:13; Ezra 4:15; Ezra 4:16; Ezra 4:19

3. genitive marker (of/belonging to) (52×) The genitive marker: 'of, belonging to' — functioning like Hebrew construct state to express possession, attribution, or material relationship (52 occurrences). 'The God of heaven' (אֱלָהּ שְׁמַיָּא ...דִּי), 'the vessels of the house.' English 'of,' French de, Spanish de, and Hindi का/के/की all employ dedicated genitive particles, confirming this as a distinct

syntactic function. Concentrated in Daniel 2, where divine attributes and royal possessions are described. **GEOGRAPHY AND SPACE**
en: of, of-, that | **es:** de | **fr:** de | **de:** welcher Dan 2:14; Dan 2:15; Dan 2:19; Dan 2:20

4. causal conjunction (because/for) (10×) The causal conjunction: 'because, for' — introducing reason clauses that explain why something happened or is true (10 occurrences). Arabic ʾ, Hindi क्योंकि, Spanish porque, and Swahili kwa sababu all deploy specialized causal vocabulary here, clearly distinguishing this from the relative or complementizer uses. Dan 2:47 ('because you were able to reveal this mystery') is a clear example. **CONJUNCTIONS AND CONTRAST**
en: because, for, for- | **es:** a-quien, porque, puesto-que | **fr:** de | **de:** welcher Dan 2:20; Dan 2:23; Dan 2:37; Dan 2:47; Dan 4:9

5. temporal conjunction (when/as) (5×) The temporal conjunction: 'when, as' — typically in the compound כְּדִי (ke-di, 'when, as'), introducing temporal clauses (5 occurrences). Arabic ʿ, Hindi जब, Spanish cuando, and Swahili wakati — all temporal-specific items — confirm this as a genuinely distinct usage. Dan 3:7 ('when all the peoples heard the sound of the horn') and Dan 6:10 ('when Daniel knew that the document had been signed') are representative. **TEMPORAL CONJUNCTIONS**
en: and-when, as, when | **es:** como, cuando, y-cuando | **fr:** comme-de, et-qui | **de:** damit, und-damit Dan 2:43; Dan 3:7; Dan 5:20; Dan 6:10; Dan 6:14

6. locative relative (where) (2×) The locative relative: 'where' — introducing place clauses (2 occurrences). In Ezra 6:1 and 6:3, דִּי means 'where' (the storehouse where treasures were deposited). Hindi जहाँ, Swahili ambapo (locative relative), and Spanish donde all employ specialized locative vocabulary, distinguishing this from the general relative sense. Though marginal in frequency, it completes the paradigm of דִּי as a universal subordinator. **RELATIVE PRONOUNS**
en: where | **es:** donde, que | **fr:** qui | **de:** welcher Ezra 6:1; Ezra 6:3

דִּיבֹן H1769 *Prep-m / N-proper-fs* (11×)
Dibon — a Moabite city on the King's Highway, allotted to Gad and Reuben, target of prophetic oracles
Dibon (דִּיבוֹן) was a city in the tableland of Moab, about three miles north of the Arnon River on the ancient King's Highway. Israel captured it from Sihon (Num 21:30), and it was assigned to Gad and Reuben (Num 32:3, 34). The famous Mesha Stele was discovered at this site in 1868, confirming the city's significance in Moabite royal history. In the prophetic literature, Dibon figures in oracles against Moab: Isaiah envisions its inhabitants weeping at their high places (Isa 15:2), and Jeremiah announces its destruction (Jer 48:18, 22). It also appears in Israel's wilderness itinerary as Dibon-Gad (Num 33:45-46). Spanish 'Dibon,' Arabic ديبون.

Dibon (place name) (11×) A city in the territory of Moab, situated on the tableland north of the Arnon gorge. Captured from Sihon and allotted to Gad (Num 21:30; 32:3, 34), it appears in the wilderness itinerary as Dibon-Gad (Num 33:45-46). It is the site where the Mesha Stele was discovered. The prophets target Dibon in oracles against Moab (Isa 15:2; Jer 48:18, 22), picturing its inhabitants mourning on the high places. All occurrences refer to the same geographic location regardless of prepositional variation. **PERSONAL NAMES**
en: Dibon, Divon, and-Dibon | **es:** Dibón, de-Dibón, en-Dibón | **fr:** Dibon, Divon, [דיבון] | **de:** Dibon, Divon, [דיבון] Num 21:30; Num 32:3; Num 32:34; Num 33:45; Num 33:46

דּוּג H1770 *Conj-w / V-Qal-ConjPerf-3cp / 3mp* (1×)
and they will fish them (qal perfect consecutive with suffix, hunters pursuing scattered Israel)
A verbal form in Jeremiah 16:16, where Yahweh promises to send 'fishermen' who will 'fish them' (the scattered Israelites), followed by hunters who will hunt them from every mountain and hill. The fishing metaphor suggests capture and gathering, here with ominous overtones—these fishermen work for judgment, not rescue. The verb may be qal or an abbreviated hiphil, but the sense is clear: systematic searching and seizing of the exiled people.

(1×) Jeremiah 16:16 uses vivid imagery: 'I will send for many fishermen, and they will fish them out. Afterward I will send for many hunters, and they will hunt them.' Spanish 'los pescarán' (they will fish them) and English preserve the metaphor. The suffix 'them' (Israel) is consistent. The double image—fishing then hunting—suggests comprehensive, inescapable pursuit of the people in exile, whether for judgment or eventual restoration. **PRONOUNS AND MIXED**
en: and-they-will-fish-them | **es:** y-los-pescarán | **fr:** [ודיגום] | **de:** [ודיגום] Jer 16:16

דַּיָּג H1771 *Art / N-mp* (2×)
fishermen, fishers; those who catch fish (Qere reading)
This is the Qere (standard reading) form for fishermen, appearing in texts where the written Ketiv has slight orthographic variations. The term designates professional fishermen, whether mourning the Nile's failure in Egypt or standing along the shores of the restored Dead Sea in Ezekiel's vision. The Qere/Ketiv variants reflect dialect or spelling differences without changing the meaning.

(2×) The Qere form of the masculine plural noun meaning fishermen or fishers. Isaiah 19:8 and Jeremiah 16:16 both show this as the preferred reading (with Ketiv variants), while Ezekiel 47:10 uses it as well. In Isaiah, the fishermen mourn Egypt's disaster; in Ezekiel, they stand along the healed Dead Sea ready to fish in newly living waters. The term is occupational, referring to those who fish for livelihood, whether with nets, hooks, or other methods. **AUTO-DETECTED COMMUNITY 12467 WITH 7 SENSES**
en: for-fishermen, the-fishermen | **es:** (a-pescadores), los-pescadores | **fr:** [(לדיגים)], [הדיגים] | **de:** [(לדיגים)], [הדיגים] Isa 19:8; Jer 16:16

דַּיָּה H1772 *Conj-w* (2×)
kite, vulture; a bird of prey listed among unclean birds
This feminine noun designates a bird of prey, likely the kite or a type of vulture, listed among unclean birds in Levitical law. The bird is associated with desolate, ruined places—Isaiah's oracle describes it nesting in the ruins of Edom. Both dietary law passages classify it as unfit for consumption, grouping it with other raptors and scavengers.

(2×) A noun identifying a specific unclean bird, probably the kite (genus Milvus) or a related vulture. Deuteronomy 14:13 lists 'the kite' (with definite article) among prohibited birds, while Isaiah 34:15 uses the plural form, depicting these birds nesting and hatching in Edom's ruins—behavior consistent with raptors that frequent desolate areas. The bird's habitat preference for ruins and its classification with other birds of prey support identification as a kite or small vulture. Ancient versions vary in their specific identifications. **AUTO-DETECTED COMMUNITY 5702 WITH 3 SENSES**
en: and-the-kite, vultures | **es:** los-buitres, y-el-buitre | **fr:** [דיות], et-le-kite | **de:** [דיות], und-der-kite Deut 14:13; Isa 34:15

דְּיוֹ H1773 *Prep-b* (1×)
with the ink (prepositional phrase, Baruch's writing medium for Jeremiah's scroll)
A prepositional phrase in Jeremiah 36:18, describing how Baruch wrote Jeremiah's dictated prophecies. When questioned about the scroll's production, Baruch explained that Jeremiah spoke the words and 'I wrote them with ink on the scroll.' The detail emphasizes the physical, documentary nature of prophetic preservation—these are not oral traditions but written records. Ancient Hebrew ink was typically carbon-based (soot mixed with gum or oil), erasable when fresh.

(1×) Jeremiah 36:18 records Baruch's testimony: 'He dictated all these words to me, and I wrote them with ink on the scroll.' Spanish 'con la tinta' and English 'with the ink' preserve the instrumental prepositional phrase. The mundane detail grounds the prophetic word in scribal practice—real ink, real parchment, real dictation.

The ink's erasable quality becomes significant later when the king burns the scroll. **IDLE TALK BOASTING**
en: with-the-ink | **es:** con-la-tinta | **fr:** [בדיו] | **de:** [בדיו] Jer 36:18

דִּי זָהָב H1774 *Conj-w / N-proper-fs* (1×)
and Di-zahab (place name meaning 'of gold,' location of Moses's final address to Israel)
A place name in the geographical heading of Deuteronomy (1:1), locating Moses's farewell address 'in the wilderness... opposite Suph, between Paran and Tophel and Laban and Hazeroth and Di-zahab.' The name means 'sufficient gold' or 'of gold,' though the site is unidentified. The Septuagint renders it as 'Gold-place.' This is part of Deuteronomy's complex geographical preamble, marking where Moses stood to review Israel's history.

(1×) Deuteronomy 1:1 sets the scene with multiple landmarks, including 'and Di-zahab.' The conjunction-plus-name structure appears uniformly: Spanish 'y Di-Zahab,' French 'et Di-Zahab,' German 'und Di-Zahab.' All preserve the hyphenated transliteration. The name's meaning ('of gold') is preserved in the Septuagint's translation. Its function is purely geographical—one of several sites triangulating Moses's location in Transjordan. **PERSONAL NAMES**
en: and-Di-Zahab | **es:** y-Di-Zahab | **fr:** et-Di-Zahab | **de:** und-Di-Zahab Deut 1:1

דִּיבֹן H1775 *N-proper-fs* (2×)
Dimon, an alternate name for Dibon in Moab, used in Isaiah's oracle
Dimon is an alternate name for Dibon, a major Moabite city north of the Arnon River, appearing only in Isaiah's oracle against Moab. Isaiah uses 'Dimon' instead of the usual 'Dibon,' possibly for wordplay with 'dam' (blood), since the waters of Dimon are filled with blood. The city is the same as biblical Dibon, modern Dhiban, famous for the Moabite Stone discovery.

(2×) A variant place name for Dibon (which appears elsewhere in Scripture), used twice in Isaiah 15:9: 'the waters of Dimon are full of blood' and 'I will bring more upon Dimon.' The spelling variation from Dibon to Dimon may be intentional, creating wordplay with 'dam' (blood), since the oracle emphasizes Moab's bloodshed. The reference to 'waters of Dimon' likely indicates the Arnon River near the city. This is the same Moabite city mentioned extensively elsewhere as Dibon. **PERSONAL NAMES**
en: Dimon | **es:** Dimón | **fr:** [דימון] | **de:** [דימון] Isa 15:9

דִּיבֹן H1776 *Conj-w / N-proper-fs* (1×)
and Dimonah (place name in southern Judah, possibly identical with Dibon)
A town in Judah's southern allotment (Joshua 15:22), possibly identical to Dibon mentioned elsewhere in Negev contexts. The name appears only here, and the site is unidentified. The similarity to Dibon (and Isaiah's Dimon) suggests these may be variant spellings of the same settlement, though the geographical contexts differ (Moabite Dibon vs. Judahite Dimonah). The boundary lists preserve archaic place names, many now lost.

(1×) Joshua 15:22 lists towns in southern Judah's inheritance: 'Kinah, Dimonah, Adadah...' Spanish renders 'y Dimoná,' English 'and Dimonah,' French and German matching. The conjunction-plus-name pattern is consistent. The name's obscurity and single occurrence mean translations simply transliterate without interpretive comment. Its connection to other 'Dibon/Dimon' names remains scholarly speculation. **PERSONAL NAMES**
en: and-Dimonah | **es:** y-Dimoná | **fr:** et-Dimonah | **de:** und-Dimonah Josh 15:22

דִּין H1777 *V-Nifal-Prtcpl-ms* (24×)
To judge, render a legal verdict; to contend or strive; to defend someone's cause; by extension, to govern or rule.
One of the principal Hebrew verbs for the exercise of justice, closely synonymous with שָׁפַט but with its own distinctive coloring. When Jacob blesses Dan, he says the tribe 'shall judge his people' (Gen 49:16)—a wordplay on the name Dan itself, which derives from this root. The verb ranges from formal adjudication to personal advocacy (defending the poor, Prov 31:9) and even governance (Zech 3:7). Arabic cognate ɗ carries meanings of 'obedience' and 'governance,' hinting at the authority that undergirds all judgment.

1. judge, adjudicate (18×) The core juridical sense: to act as judge, to adjudicate a case and render a verdict. This dominates the occurrences, from God judging the nations (Gen 15:14, Deut 32:36) to human courts (Jer 22:16). The cross-linguistic unanimity is striking—Spanish 'juzgar,' Hindi 'न्याय करना,' Arabic 'يدين,' and Korean '심판하다' all converge on formal judicial action. The famous naming-etymology in Genesis 30:6 ('God has judged me') anchors the sense in covenant narrative. **JUDGING AND DECIDING**
en: He-judged, He-will-judge, Judge | **es:** Juzgad, Juzgará, Juzgó | **fr:** –juger, Dan, fera-juger | **de:** Dan, [דינו], [דנן] Gen 15:14; Gen 30:6; Gen 49:16; Deut 32:36; 1Sam 2:10

2. contend, strive (3×) To contend, strive, or quarrel, often in a legal or adversarial setting. Genesis 6:3 uses it of God's spirit 'striving' with humanity, and 2 Samuel 19:9 describes the tribes 'contending' among themselves. Spanish 'contender' and French 'strive' confirm the shift from neutral adjudication to active dispute. The Nifal reciprocal form reinforces this mutual, back-and-forth quality of striving. **CONTENDING AND STRIVING**
en: contending, shall-strive, to-contend | **es:** contender, contenderá, contendiendo | **fr:** –strive, contending, à-לדין | **de:** contending, soll-streiten, zu-Gericht Gen 6:3; 2Sam 19:9; Eccl 6:10

3. defend, vindicate, plead cause (2×) To defend, vindicate, or plead someone's cause—judgment exercised not neutrally but on behalf of the vulnerable. Proverbs 31:9 commands 'judge and defend the poor,' and Psalm 54:1 pleads 'vindicate me by your might.' Spanish 'defiende' and 'júzgame' bring out the advocacy dimension. This sense represents the compassionate face of justice—the judge as champion of the wronged. **JUDGING AND DECIDING**
en: and-defend, vindicate-me | **es:** júzgame, y-defiende | **fr:** et-דִּין, juger | **de:** und-Gericht, vindicate-mich Ps 54:1; Prov 31:9

4. govern, rule (1×) An extended sense of governing or ruling, where judicial authority shades into administrative sovereignty. Zechariah 3:7 promises Joshua the high priest that he will 'govern' God's house. Spanish 'gobernarás' (you will govern) and Korean '다스리리라' (will rule) both depart from juridical vocabulary to express political administration, showing the natural extension from courtroom to throne room. **JUDGING AND DECIDING**
en: will-judge | **es:** gobernarás | **fr:** juger | **de:** [תדין] Zech 3:7

דִּין H1778 *V-Qal-Prtcpl-mp* (2×)
judge, administer justice (Aramaic); exercising judicial authority
This Aramaic verb means to judge or exercise judicial authority. It appears in Ezra when Artaxerxes authorizes Ezra to appoint magistrates and judges who will 'judge' all the people in the Trans-Euphrates region who know God's law. The term designates official legal adjudication, parallel to the Hebrew verb for judging.

(2×) An Aramaic Peal participle meaning 'judges' or 'those who judge.' Ezra 7:25 appears twice (Ketiv and Qere variants) with the meaning 'judges who judge the people.' The Ketiv reads 'da'anin' while the Qere has 'dayanin,' both from the root meaning 'to judge.' The context is appointing officials to administer justice according to God's law. The participle functions as a noun designating judicial officers or magistrates, equivalent to Biblical Hebrew 'shophetim.' **PROPHETS AND PROPHECY**
en: [judging], judging | **es:** [juzgando], juzgando | **fr:** [דאיני], [דאנין] | **de:** [(דאינין)], [[דאנין]] Ezra 7:25

דִּין H1779 *N-ms* (21×)
A legal case, lawsuit, or plea before a judge; a judicial verdict, sentence, or act of judgment
This Hebrew noun sits at the heart of Israel's legal vocabulary. In its primary sense, dîn refers to the cause or case brought before a tribunal—'between plea and plea' (Deut 17:8). Jeremiah charges the wicked with failing to 'plead the cause' (dîn) of the orphan (Jer 5:28), while Proverbs 31:8 calls the king to 'open your mouth for the cause of all the unfortunate.' The Spanish 'causa' and French 'cause' mirror this legal-case meaning directly. In its secondary sense, dîn denotes the judgment itself—the verdict rendered or condemnation pronounced. Job wrestles with both dimensions: his cause lies before God (Job 35:14), yet he fears the 'judgment of the wicked' (Job 36:17). The German 'Gericht' elegantly covers both case and court.

1. legal cause, lawsuit, plea (14×) A legal cause, case, or plea brought before a judge for adjudication. Deuteronomy 17:8 uses it for distinguishing 'between case and case' in the courts. Jeremiah indicts Israel's leaders for neglecting the dîn of the fatherless (Jer 5:28; 22:16), and the psalmist trusts God to 'maintain my cause' (Ps 9:4; 140:12). The Spanish 'causa' and French 'cause' directly render this forensic sense of a matter under judicial consideration. Covers 14 of 21 occurrences. **JUDGMENT AND VERDICT**
en: and-my-cause, case, case-of | **es:** a-causa, causa, causa-de | **fr:** Madian, cause, et-cause | **de:** Gericht, Midian, Rechtsspruch Deut 17:8; Job 35:14; Ps 9:4; Ps 140:12

2. judgment, verdict (7×) The judicial verdict, sentence, or act of condemnation that results from deliberation. In Esther 1:13, the king consults those 'who knew law and judgment' (dîn). Job reflects on the 'judgment and justice' that have seized him (Job 36:17) and fears that 'judgment is before' the wicked (Job 19:29). The German 'Gericht' and French 'jugement' capture this resultative sense—not the case itself, but the ruling rendered upon it. Covers 7 occurrences, concentrated in wisdom literature. **JUDGMENT AND VERDICT**
en: [there-is-judgment], and-judgment, and-the-judgment-of- | **es:** Y-juicio-de-, juicio, juicio. | **fr:** [ודין], cause, et-jugement | **de:** Gericht, und-Gericht Esth 1:13; Job 19:29; Job 36:17

דִּין H1780 *N-msd* (5×)
judgment, justice; a court or tribunal that renders decisions
An Aramaic noun found exclusively in Daniel and Ezra, denoting judicial judgment or the court that renders it. In Daniel 4:37 it describes the justice of God's ways, while in Daniel 7:10 and 7:26 it designates the heavenly tribunal seated for judgment. Ezra 7:26 prescribes that judgment be executed on violators of the law. The word bridges the abstract concept of justice and the concrete institution that administers it.

(5×) Judgment, justice, or legal verdict — the act or result of rendering a judicial decision. In Daniel 4:37 it characterizes God's ways as just. Ezra 7:26 speaks of judgment executed upon offenders. Spanish 'juicio' and French 'jugement' consistently render this judicial sense, while English alternates between 'judgment' and 'court' depending on whether the abstract or institutional meaning is foregrounded. **JUDGMENT AND VERDICT**
en: and-judgment, and-the-court, judgment | **es:** Y-el-juicio, el-juicio, juicio | **fr:** [דינה], et-jugement, jugement | **de:** [דין], [דינא], [דינה] Ezra 7:26; Dan 4:37; Dan 7:10; Dan 7:22; Dan 7:26

דַּיָּן H1781 *Conj-w / N-msc* (2×)
judge, one who renders legal decisions or defends the rights of others
This word refers to a judge, someone who exercises judicial authority and defends the innocent. In 1 Samuel 24:15, David appeals to God as the ultimate judge between himself and Saul. Psalm 68:5 celebrates God as a defender of the fatherless, emphasizing his protective judicial role. The term appears only twice but captures the essence of divine justice as both verdict and advocacy.

(2×) The multilingual evidence (defender, judge) points to a legal authority who not only adjudicates but actively defends. Both occurrences invoke God's role as the righteous judge who vindicates the innocent—David fleeing from Saul's unjust pursuit (1 Sam 24:15) and orphans needing divine protection (Ps 68:5). The dual function of judgment and defense appears across translations. **JUDGING AND DECIDING**
en: and-a-defender-of, as-judge | **es:** por-juez, y-defensor-de | **fr:** comme-juge, et-juge | **de:** und-ein-defender-von, wie-richte 1Sam 24:15; Ps 68:5

וְדַיָּן H1782 *Conj-w / N-mp* (1×)
and judges (Aramaic plural noun, legal officials in Artaxerxes's authorization to Ezra)
An Aramaic plural noun in Artaxerxes's decree (Ezra 7:25), authorizing Ezra to appoint magistrates and judges to administer Jewish law in the Trans-Euphrates province. The term appears in parallel with 'those who know the laws of your God,' indicating legal functionaries who would adjudicate according to Torah. This represents Persian imperial policy of allowing subject peoples judicial autonomy under their ancestral laws.

(1×) Ezra 7:25 records the royal authorization: 'Appoint magistrates and judges to judge all the people in Trans-Euphrates.' Spanish 'y jueces' (and judges) and English maintain the straightforward plural. The Aramaic form is recognizable across languages. The context is legal administration—Ezra may establish a Torah-based court system with Persian backing, showing the empire's pragmatic delegation of local governance. **JUDGING AND DECIDING**
en: and-judges | **es:** y-jueces | **fr:** [ודיניין] | **de:** [ודיניין] Ezra 7:25

דִּינָה H1783 *N-proper-fs* (8×)
Dinah; daughter of Jacob and Leah, central figure in the Shechem narrative of Genesis 34.
Dinah is the daughter of Jacob and Leah, the only named daughter among Jacob's children. Her birth is noted briefly in Genesis 30:21, but her story occupies the whole of Genesis 34, where she goes out to visit the women of the land and is violated by Shechem son of Hamor. Her brothers Simeon and Levi exact violent retribution, an act Jacob later recalls on his deathbed (Gen 49:5-7). She is listed among those who went down to Egypt with Jacob (Gen 46:15). The name likely derives from the root d-y-n, 'to judge.'

Dinah (8×) The personal name Dinah, referring to Jacob and Leah's daughter. All translations consistently transliterate the name—'Dinah' in English and Spanish, 'Dina' in French and German—with minor variation only in prepositional prefixes ('to Dinah,' 'a-Dinah'). All eight occurrences fall within Genesis: her birth (30:21), the Shechem episode (34:1, 3, 5, 13, 25, 26), and the genealogical notice of those entering Egypt (46:15). **PERSONAL NAMES**
en: Dinah, to-Dinah | **es:** Dinah, Diná, a-Dinah | **fr:** Dina, à-Dina | **de:** Dina, Dinas, an-Dina Gen 30:21; Gen 34:1; Gen 34:3; Gen 34:5; Gen 34:13

דִּינָיֵא H1784 *N-proper-ms* (1×)
Dinaye (uncertain term in Ezra 4:9, possibly ethnic name or reading 'judges' as Persian title)
An obscure term in Ezra 4:9's list of Persian officials opposing Jerusalem's reconstruction. It may be an ethnic designation, a Persian title meaning 'judges' (from an Iranian word for judicial officers), or part of the preceding word. Modern scholarship divides on whether to read this as a people-group (Dinaites) or as an Aramaic/Persian administrative term. The textual difficulty reflects the complexities of Persian-period administrative vocabulary.

(1×) Ezra 4:9 lists the opposition: 'the judges... the Dinaye, the Apharsathchites...' Spanish reads 'los jueces' (the judges), treating this as the Aramaic word for judicial officials rather than an ethnic name. English 'Dinaye' and German preserve the uncertain term. The scholarly debate whether this is a Persian loan-word or a proper noun is reflected in the divergent translations—Spanish opts for the functional reading. **PERSONAL NAMES**
en: Dinaye | **es:** los-jueces | **fr:** [דיניא] | **de:** [דיניא] Ezra 4:9

דֵּיק H1785 *N-ms* (6×)

siege-wall, siege ramp; a military earthwork constructed against a fortified city during a siege

A masculine noun referring to a siege-wall or siege ramp—a military structure built by besieging forces against the walls of a fortified city. All six biblical occurrences describe the same type of offensive construction, consistently paired with 'casting up a mound' (שָׁפַךְ סֹלְלָה). The word appears in the accounts of Nebuchadnezzar's siege of Jerusalem (2 Kgs 25:1; Jer 52:4) and in Ezekiel's prophetic enactments and oracles of siege warfare (Ezek 4:2; 17:17; 21:22; 26:8).

siege-wall, siege ramp (6×) A siege-wall or siege ramp erected against a besieged city, part of the standard apparatus of ancient Near Eastern siege warfare alongside mounds (סֹלְלָה) and battering rams. Spanish offers three distinct translations—'baluarte' (bulwark), 'cerco' (encirclement), and 'rampa-de-asedio' (siege ramp)—reflecting the uncertainty about the exact nature of the structure. German 'Belagerungswall' and 'Belagerung-Mauer' similarly range between wall and rampart. The construction formula 'build a dayeq around it' recurs across 2 Kings 25:1, Jeremiah 52:4, and Ezekiel's siege oracles, making this a technical term of military architecture. FORTIFICATIONS AND PALACES

en: a-siege-wall, siege-wall | **es:** baluarte, cerco, rampa-de-asedio | **fr:** [דיק], machine-de-siège, siège-muraille | **de:** Belagerung-Mauer, Belagerungswall, [דיק] 2Kgs 25:1; Jer 52:4; Ezek 4:2; Ezek 17:17; Ezek 21:22

דִּישׁ H1786 *N-ms* (1×)

threshing (noun, the process of threshing grain, in promise of agricultural abundance)

A noun describing the threshing process, appearing in Leviticus 26:5's promise of agricultural blessing: 'your threshing shall last until grape harvest, and grape harvest until sowing time.' The image is of such abundant crops that processing the grain takes months, overlapping with the next season's work. Threshing involved oxen or sledges crushing grain to separate kernels from chaff. The promise reverses the covenant curses of crop failure.

(1×) Leviticus 26:5 paints prosperity: 'Your threshing will continue until grape harvest, and the grape harvest will continue until planting.' Spanish 'la trilla' and English 'threshing' identify the grain-processing phase. The blessing is temporal overlap—so much wheat that threshing season extends abnormally long, bumping into vintage season. This is covenant abundance: labor's blessing of plenty rather than the curse of scarcity. REAPING AND HARVESTING

en: threshing | **es:** la-trilla | **fr:** threshing | **de:** Dreschen Lev 26:5

דִּישׁוֹן H1787 *N-proper-md* (7×)

Dishon or Dishan—two Horite clan chiefs descended from Seir in Edom's genealogies (Gen 36; 1 Chr 1).

A proper name belonging to two distinct individuals in the Edomite genealogies of Genesis 36 and 1 Chronicles 1. The first Dishon is a son of Seir the Horite, listed among the chiefs of the land before Esau's descendants displaced them. The second is a grandson of Seir through Anah, appearing with slight spelling variation as Dishan in 1 Chronicles 1:42. The name likely derives from a root meaning 'threshing' or a species of gazelle, fitting the pastoral world of Seir's territory in the Transjordan highlands.

1. Dishon (6×) Dishon, a Horite personal name borne by two related figures in the Edomite genealogies. The primary Dishon is a son of Seir the Horite (Gen 36:21; 1 Chr 1:38), listed among the original clan chiefs of the land of Edom. A second Dishon is a son of Anah and grandson of Seir (Gen 36:25, 30; 1 Chr 1:41). The transliteration is stable across languages—Spanish 'Dison,' French and English 'Dishon,' German 'Dischon'—with only minor phonological adaptation. DISHON DISHAN NAMES

en: Dishon, and-Dishon | **es:** Dishon, Dison, y-Dishon | **fr:** Dishon, et-Dishon | **de:** Dischon, [דישון], [ודישן] Gen 36:21; Gen 36:25; Gen 36:30; 1Chr 1:38; 1Chr 1:41

2. Dishan (1×) Dishan, a variant form of the same Horite name appearing in 1 Chronicles 1:42, where the Chronicler lists the sons of this clan chief. BDB distinguishes the spelling with a final nun (Dishan) from the more common Dishon, though they refer to the same genealogical figure. English 'Dishan' and Spanish 'Disan' preserve this distinction in transliteration. DISHON DISHAN NAMES

en: Dishan | **es:** Disan | **fr:** Dishon | **de:** [דישון] 1Chr 1:42

דִּישׁן H1788 *Conj-w / N-ms* (1×)

A clean animal, likely a mountain goat or ibex, permitted for food under Mosaic law

This rare term appears only in the dietary laws of Deuteronomy, designating one of the clean wild animals permitted for consumption. Ancient versions and lexicographers have debated whether it refers to a pygarg (white-rumped antelope) or a mountain goat. The consistent rendering across languages as 'ibex' reflects the scholarly consensus that this was a mountain-dwelling, hoofed animal. The root connection to 'spring' or 'leap' suggests an agile creature inhabiting rocky terrain.

(1×) The sole biblical occurrence appears in Deuteronomy 14:5's list of permitted animals. While the ancient Greek translators used 'pygargos' (a type of antelope), modern scholarship favors the ibex based on comparative Semitic evidence and the animal's natural habitat in the Judean wilderness. The multilingual consensus on 'ibex' reflects this technical identification of a specific mountain goat species. LIVING CREATURES

en: and-ibex | **es:** y-íbice | **fr:** et-ibex | **de:** und-ibex Deut 14:5

דִּישָׁן H1789 *N-proper-ms* (5×)

Dishan, a Horite clan chief descended from Seir

A proper name borne by a son of Seir the Horite, listed among the clan chiefs of Edom. Dishan appears in the genealogical registers of Genesis 36 and 1 Chronicles 1, where his descendants are enumerated alongside other Horite families. The name is sometimes confused in the text with the closely related Dishon (H1787), leading to variant readings across the versions.

(5×) The personal name Dishan, identifying a Horite chief and son of Seir. All five occurrences appear in genealogical lists (Gen 36:21, 26, 28, 30; 1 Chr 1:38). Spanish 'Dishan/Disan' and French 'Dishan' transliterate consistently. The Septuagint renders it as Rhison, reflecting an alternate phonetic tradition. Textual variants sometimes conflate this figure with Dishon, his near-namesake. DISHON DISHAN NAMES

en: Dishan, and-Dishan | **es:** Dishan, y-Disan, y-Dishan | **fr:** Dishan, [ודישן], et-Dishan | **de:** Dischan, Dischans, [ודישן] Gen 36:21; Gen 36:26; Gen 36:28; Gen 36:30; 1Chr 1:38

דַּךְ H1790 *Prep-l* (4×)

Crushed, oppressed; used poetically of the downtrodden and afflicted who look to God for justice.

A poetic adjective describing someone who has been crushed or beaten down, whether physically or socially. The Psalms pair it with 'orphan' and 'poor' to paint a picture of the vulnerable whom God defends (Ps 9:9; 10:18; 74:21). In Proverbs 26:28, it shifts slightly to denote the victims of a lying tongue. Across translations—Spanish 'oprimido,' French 'opprimé,' German 'der Unterdrückte'—the rendering consistently highlights systemic victimization rather than a momentary setback.

(4×) Oppressed, crushed, downtrodden — describes people who are socially or physically beaten down and in need of divine vindication. The Psalms consistently pair this term with the orphan (יָתוֹם) and the poor (עָנִי, אֶבְיוֹן), as in Ps 10:18 where God rises to judge on behalf of the oppressed. In Prov 26:28, the same root extends to those crushed by a deceitful tongue, showing that the oppression can be verbal as well as physical. English 'oppressed,' Spanish 'oprimido,' and French 'opprimé' all converge on this single sense. OPPRESSION AND TYRANNY

en: and-the-oppressed, for-the-oppressed, its-victims | **es:** oprimido, para-el-oprimido, sus-víctimas | **fr:** et-opprimé, opprimé, à-opprimé | **de:** [דכיו], der-unterdrückt, für-der-unterdrückt Ps 9:9; Ps 10:18; Ps 74:21; Prov 26:28

דֵּךְ H1791 *Adj-ms* (13×)

Aramaic demonstrative pronoun 'this' (m. dek, f. dak); used postpositively in Ezra and Daniel

An Aramaic demonstrative pronoun meaning 'this,' always placed after its noun. The masculine form dek and the feminine dak appear throughout Ezra's official correspondence, where the pronoun typically modifies key nouns in administrative contexts — 'this city' (qiryeta dak, Ezra 4:13-21), 'this house of God' (bet elaha dek, Ezra 5:17; 6:7-8, 12), and 'this Sheshbazzar' (Ezra 5:16). Its plural counterpart is illek. The postpositive position distinguishes it from the more common Aramaic demonstrative dena. Translations simply render 'this/this one': Spanish este/esta, French celui-ci, German dieses.

(13×) A postpositive demonstrative pronoun meaning 'this,' functioning as a deictic modifier that follows its noun. In Ezra's imperial correspondence, it specifies the referent under legal discussion: 'this city' that is rebellious (Ezra 4:13, 15-16, 19, 21), 'this house of God' whose rebuilding is decreed (Ezra 5:16-17; 6:7-8, 12). The form is cognate with Arabic dhaka and Ethiopic zeku. Translation evidence is uniform and transparent: eng 'this,' spa este/esta, fra celui-ci, deu dieses — all rendering simple proximal deixis. **DEMONSTRATIVE PRONOUNS**

en: this | **es:** esta, este | **fr:** celui-ci | **de:** dieses Ezra 4:13; Ezra 4:15; Ezra 4:16; Ezra 4:19

דָּכָא H1792 *Conj-w / V-Hitpael-ConjImperf-3mp* (18×)

To crush or shatter; figuratively, to oppress or break the spirit; as participle, the contrite or brokenhearted.

A poetic verb that ranges from physical destruction to spiritual brokenness. In the Piel stem, God crushes Rahab-Egypt like a carcass (Ps 89:10) and oppressors trample the afflicted (Ps 94:5). Isaiah's Suffering Servant is 'crushed' by the Lord's will (Isa 53:10), where Spanish 'molido' evokes grinding to powder. Yet the same root yields one of Scripture's most tender images: God dwells with the 'contrite ones' (Isa 57:15), the dakka'im whose brokenness becomes the very doorway to divine presence. The Hitpael and Pual passive forms in Job explore the helplessness of mortals crushed by forces beyond their control.

1. crush, shatter (active) (10×) The active Piel sense: to crush, break in pieces, or trample. God crushes Rahab-Egypt (Ps 89:10), and the wicked crush God's people (Ps 94:5). At Isa 53:10, the Lord wills to crush his Servant – Spanish 'molido' and French 'ecraser' both convey grinding destruction. Proverbs 22:22 warns against crushing the afflicted at the gate. The active agent is typically either God in judgment or human oppressors abusing power, with the object always a person or people rather than a physical thing. **CRUSHING AND HUMBLING**

en: To-crush, and-crush, and-crush-me | **es:** Al-aplastar, aplastaste, aplastes | **fr:** et-écraser, et-écraser-moi, écraser | **de:** [דכאו], [וידכאני], [ותדכאונני] Job 6:9; Job 19:2; Ps 72:4; Ps 89:10; Ps 94:5

2. be crushed (passive) (6×) The passive Pual and Hitpael sense: to be crushed, broken, or destroyed without recourse. Job's friends observe that mortals dwelling in houses of clay are crushed before the moth (Job 4:19). The passive forms dominate in Job's speeches, expressing vulnerability to forces beyond human control. At Isa 19:10, Egypt's foundations are crushed. French and Spanish render these passives with reflexive or participial constructions, underscoring the state of being acted upon rather than acting. **CRUSHING AND HUMBLING**

en: and-are-crushed, and-they-are-crushed, are-crushed | **es:** aplastados, eran-quebrantados., molido | **fr:** et-écraser, écraser, écraser-eux | **de:** [וידכאו], [ידכא], [ידכאום] Job 4:19; Job 5:4; Job 22:9; Job 34:25; Isa 19:10

3. be humbled, brought low (1×) A figurative extension meaning to be humbled or brought low, distinct from physical destruction. At Jer 44:10, the people have not been humbled or made contrite even to this day. Spanish 'fueron humillados' distinguishes this moral-spiritual abasement from the violent crushing of sense 1. The emphasis falls on inner disposition rather than external force – a failure to respond appropriately to God's discipline. **CRUSHING AND HUMBLING**

en: they-have-been-humbled | **es:** fueron-humillados | **fr:** écraser | **de:** [דכאו] Jer 44:10

4. contrite ones, the crushed (1×) The substantivized Niphal participle nidka'im at Isa 57:15: 'the crushed ones' or 'contrite ones' whom God chooses to dwell with. Spanish 'los contritos' captures the theological weight beautifully. This is among the most important derivative uses of the root – brokenness becomes a spiritual qualification for divine nearness, transforming what elsewhere is pure destruction into a paradoxical mark of grace. The participle functions as a noun denoting a class of people defined by their inner condition. **CRUSHING AND HUMBLING**

en: crushed-ones | **es:** los-contritos | **fr:** écraser | **de:** [נדכאים] Isa 57:15

דַּכָּא H1793a *Adj-mpc* (2×)

crushed, broken in spirit, contrite through suffering or humility

This adjective describes someone whose spirit has been crushed or broken, typically through suffering or deep humility before God. Isaiah 57:15 uses it alongside 'lowly in spirit' to describe those whom God revives and dwells with. Psalm 34:18 pairs 'crushed in spirit' with 'brokenhearted,' emphasizing God's nearness to those experiencing profound emotional and spiritual pain. The word conveys both physical crushing and its metaphorical application to inner brokenness.

(2×) The glosses 'crushed, contrite, broken' across languages reflect both physical and spiritual dimensions. Both passages use the term metaphorically for inner brokenness: Isaiah 57:15 describes the humble spirit God honors, while Psalm 34:18 promises God's presence to the spiritually broken. The parallel expressions ('lowly in spirit,' 'brokenhearted') confirm this is about spiritual contrition, not physical injury. **BRUISED CRUSHED**

en: crushed, the-crushed-of | **es:** contritos-de, el-contrito | **fr:** [דכא], brisé | **de:** [דכא], der-zermalmt-von Ps 34:18; Isa 57:15

דַּכָּא H1793b *N-ms* (1×)

Dust or powder, specifically referring to finely pulverized matter

This rare noun denotes dust in its most broken-down, pulverized state. In Psalm 90, it appears in the sobering declaration that God causes humanity to return to dust, echoing the creation narrative of Genesis. The term emphasizes not merely dust as earth, but dust as the result of crushing or grinding down—the ultimate state of decomposition. The Spanish and German renderings as 'polvo' and 'Staub' capture the fine, powdery quality, while the French oddly translates as 'crushed,' highlighting the verbal action behind the noun.

(1×) Psalm 90:3 uses this word to describe humanity's mortality: 'You turn man back to dust.' The term's form suggests it emphasizes the pulverized, crushed nature of dust—not just earth, but matter ground to its finest state. This intensifies the psalm's meditation on human frailty and the temporary nature of life, contrasting sharply with God's eternality mentioned in the surrounding verses. **DUST AND POWDER**

en: dust | **es:** polvo | **fr:** brisé | **de:** Staub Ps 90:3

דָּכָה H1794 *Conj-w / V-Nifal-ConjPerf-1cs* (6×)

to crush, be crushed (physically or by oppression); of the heart: contrite, broken in spirit before God

A verb found only in the Psalms, carrying both the violence of physical crushing and the spiritual beauty of contrition. The wicked crush the helpless (Ps 10:10), God crushes his people in testing (Ps 44:19), and the psalmist is crushed by suffering (Ps 38:8; 51:8). Yet in Psalm 51:17, the same root yields one of Scripture's most treasured

phrases: a broken and contrite heart God will not despise. Spanish captures this pivot elegantly – from 'aplastado' (flattened, crushed) to 'contrito' (contrite) – revealing how physical destruction becomes spiritual receptivity.

1. crush, be crushed (5×) To crush or be crushed, describing physical violence, oppression, or intense suffering. Five occurrences span the hostile crushing of the weak by the wicked (Ps 10:10), divine crushing in judgment or testing (Ps 44:19; 51:8), and the psalmist's experience of being broken by affliction (Ps 38:8). Spanish uses 'aplastado' (flattened) and 'nos aplastaste' (you crushed us), conveying forceful, overwhelming destruction. **CRUSHING AND HUMBLING**

en: You-have-crushed, You-have-crushed-us, [ketiv] | **es:** [Y-es-aplastado], es-aplastado, nos-aplastaste | **fr:** et-écraser, écraser | **de:** [ketiv], du-haben-zermalmt, du-haben-zermalmt-uns Ps 10:10; Ps 38:8; Ps 44:19; Ps 51:8

2. contrite (spiritually broken) (1×) Contrite or broken in spirit – the spiritually positive sense of a heart humbled and open before God. In Psalm 51:17, the Niphal participle nidkeh describes a heart that God values above all sacrifices: 'a broken and contrite heart, O God, you will not despise.' Spanish shifts from violent 'aplastado' to reverent 'contrito,' and English from 'crushed' to 'contrite,' marking the theological transformation of brokenness into worship. **CRUSHING AND HUMBLING**

en: and-contrite | **es:** y-contrito | **fr:** et-écraser | **de:** und-contrite Ps 51:17

דַּכָּה H1795 *N-ms* (1×)

Crushing or violent injury, particularly used for genital damage disqualifying from assembly

This feminine noun refers to crushing injury, used exclusively in the Torah's purity regulations. The term describes damage caused by violent compression or impact, distinct from cutting. In its sole occurrence, it appears in a phrase about men with crushed testicles being excluded from the assembly—a regulation that later prophets like Isaiah would interpret more metaphorically. The consistent translation across languages as 'crushing' or 'aplastamiento' reflects the term's focus on the type of injury (compression) rather than its location.

(1×) Deuteronomy 23:1 employs this word in the phrase 'wounded by crushing,' referring specifically to testicular injury that disqualified men from the covenant assembly. The term emphasizes the mechanism of injury—crushing force—highlighting the severity and irreversibility of such damage. This seemingly harsh regulation would later be softened in prophetic texts like Isaiah 56, which promises eunuchs a place in God's house if they keep covenant. **CRUSHING AND HUMBLING**

en: crushing | **es:** aplastamiento | **fr:** crushing | **de:** crushing Deut 23:1

דַּכְּי H1796 *N-msc / 3mp* (1×)

The pounding or crashing of waves, describing the violent action of water

This rare word captures the thunderous, repetitive action of ocean waves crashing. Related to the root for 'crushing,' it applies the concept of violent impact to water. Psalm 93 uses it to describe the majestic pounding of the sea, part of creation's testimony to God's power. The Spanish 'estruendo' (roar, din) and French 'fracas' emphasize the sound, while English focuses on the physical action. This single biblical use creates a vivid acoustic image within a psalm celebrating divine sovereignty over chaotic waters.

(1×) In Psalm 93:3, the rivers lift up 'their pounding'—the suffix indicating the crashing belongs to the waters themselves. This personification of the ocean's violent power serves as a foil: even the mightiest natural forces proclaim God's eternal throne. The term's derivation from 'crush' or 'pound' emphasizes the repetitive, hammering quality of storm-driven waves, making the psalm's claim that God is 'mightier than the waves of the sea' all the more impressive. **WAVE BILLOW SEA**

en: their-pounding | **es:** su-estruendo | **fr:** fracas | **de:** ihr-pounding Ps 93:3

דְּכֵן H1797 *Pro-cs* (3×)

that, this—Aramaic demonstrative pronoun in Daniel

This Aramaic demonstrative pronoun means 'this' or 'that' and appears only in Daniel. It is formed from dek plus the demonstrative suffix -n. Daniel 2:31 uses it in Nebuchadnezzar's dream: 'this image' (tsalma dikken). Daniel 7:20-21 uses it twice for 'that horn' (qarna dikken) in the vision of the fourth beast. The pronoun points to a specific, notable object within the vision—the imposing statue or the distinctive horn. Ezra uses the simpler form dek, while Daniel consistently uses the longer dikken form.

(3×) Aramaic demonstrative pronoun meaning 'this' or 'that same,' appearing three times in Daniel's visions. Daniel 2:31 points to 'this image' (tsalma dikken) in Nebuchadnezzar's dream. Daniel 7:20, 21 both refer to 'that horn' (qarna dikken) in the fourth beast vision—the notable horn that warred against the saints. Cross-linguistic glosses: English 'that same,' Spanish 'aquel/que' (that/which), French and German use placeholder brackets. The demonstrative highlights particular elements within apocalyptic visions: the specific statue or the distinctive horn. This is Aramaic discourse grammar for pointing to definite referents within narrative. **DEMONSTRATIVE PRONOUNS**

en: that-same | **es:** aquel, que | **fr:** [דכן] | **de:** [דכן] Dan 2:31; Dan 7:20; Dan 7:21

דְּכַר H1798 *N-mp* (3×)

rams (Aramaic)—male sheep offered in sacrifice in Ezra

This Aramaic noun is the equivalent of Hebrew zachar ('male') and refers to rams used in temple sacrifices. All three occurrences are in Ezra's account of restoring temple worship after the exile. Ezra 6:9, 17 and 7:17 list rams among the animals to be provided for burnt offerings and sacrifices. The word is cognate with Syriac and shares the Aramaic doubling of meaning: both 'male' and specifically 'ram.' These rams represent the renewed sacrificial system under Persian patronage, fulfilling Cyrus's decree to support Jewish worship.

(3×) Aramaic noun for rams (male sheep), appearing three times in Ezra in contexts of temple sacrifice. Ezra 6:9 lists rams (dikhrin) among animals needed for offerings. Ezra 6:17 enumerates rams in the dedication sacrifice. Ezra 7:17 includes rams with conjunction 'and rams' (ve-dikhrin) in Ezra's purchase list for offerings. Cross-linguistic glosses are consistent: English 'rams/and rams,' Spanish 'carneros/y carneros,' French and German use placeholder brackets for the Aramaic forms. The plural form dikhrin appears in all instances. This is Aramaic cultic vocabulary for sacrificial animals in the restored post-exilic temple worship authorized by Persian decree. **RAM AND HORN**

en: and-rams, rams | **es:** carneros, y-carneros | **fr:** [דכרין], [ודכרין] | **de:** [דכרין], [ודכרין] Ezra 6:9; Ezra 6:17; Ezra 7:17

דְּכְרוֹן H1799a *N-msd* (1×)

A memorandum, record, or written document preserved for official reference

This Aramaic term appears in Ezra's account of the temple rebuilding, denoting an official written record. Cognate with the Hebrew word for 'remembrance,' it specifically refers to archived documents in the Persian administrative system. When King Darius orders a search of the royal archives, this word describes what they find: a formal memorandum authorizing the temple's reconstruction. The term reflects the bureaucratic precision of the Persian Empire, where decrees were carefully recorded and stored. French and German leave it untranslated, suggesting its technical, archival nature.

(1×) Ezra 6:2 records the discovery of 'a record' in the fortress at Ecbatana containing Cyrus's original decree about rebuilding Jerusalem's temple. This Aramaic loanword reflects Persian administrative vocabulary, showing how the biblical authors adopted the empire's official terminology. The discovery of this memorandum proves legally decisive, enabling Darius to confirm and enforce his predecessor's authorization—a vivid example of how ancient record-keeping served justice and continuity across generations. **MEMORI-**

ALS AND REMEMBRANCE
en: a-record | **es:** el-registro | **fr:** [דכרונה] | **de:** [דכרונה] Ezra 6:2

דִּכְרָן H1799b *N-mpd* (2×)
records, memoranda, official documents preserved for historical reference
This Aramaic term refers to official records or memoranda kept in royal archives. Both occurrences in Ezra 4:15 appear in a letter from Persian officials urging King Artaxerxes to search the historical records to verify Jerusalem's rebellious history. The word emphasizes the administrative practice of maintaining written documentation for future consultation, a crucial aspect of ancient Near Eastern governance.

(2×) The multilingual evidence ('records, memoranda') consistently points to archival documents. The Persian officials twice urge searching 'the book of records' (Ezra 4:15) to verify Jerusalem's past rebellions. This reflects the sophisticated record-keeping systems of the Persian Empire, where administrative memory was preserved in written form for legal and political reference. MEMORIALS AND REMEMBRANCE
en: records | **es:** memorias | **fr:** [דכרניא] | **de:** [דכרניא] Ezra 4:15

דַּל H1800 *Adj-mp* (47×)
Poor, needy; weak, feeble; humble, lowly; thin, gaunt
An adjective describing those who are diminished, whether in wealth, strength, status, or physical condition. Most frequently it denotes the socioeconomically poor, appearing alongside ebyon ('destitute') and in contrast with ashir ('rich') throughout the Wisdom literature and prophets. The Mosaic law commands impartial justice for the dal (Exod 23:3; Lev 19:15), while the psalms celebrate God as the one who lifts the poor from the dust (Ps 113:7). German 'arm' and 'Geringe,' Spanish 'pobre,' and French 'faible/pauvre' show how translators navigate the overlapping senses of poverty, weakness, and lowliness.

1. poor, needy (socioeconomic) (38×) A person of low socioeconomic status, lacking material resources. This is the predominant sense, used both as adjective and substantive for the poor as a social class. The Torah insists on justice for the dal (Exod 23:3; Lev 19:15), and the offering regulations provide alternatives for those too poor to afford the standard sacrifice (Lev 14:21). Proverbs contrasts the dal with the ashir (rich) repeatedly (Prov 10:15; 22:16; 28:11), and Ruth 3:10 praises Ruth for not pursuing young men 'whether poor or rich.' Spanish 'pobres' and French 'pauvre' consistently render this sense. POVERTY AND WEAKNESS
en: poor, the-poor, to-the-poor | **es:** a-débiles, a-los-pobres, a-los-pobres; | **fr:** faibles, pauvre | **de:** Geringe, arm Exod 23:3; Exod 30:15; Lev 14:21; Lev 19:15; Ruth 3:10

2. weak, feeble, powerless (7×) Weak, feeble, or lacking in power or influence, rather than specifically impoverished. Gideon protests that his clan is the weakest (dal) in Manasseh (Judg 6:15), the house of Saul grows ever weaker (2 Sam 3:1), and the psalmist commends care for the weak and needy (Ps 41:1; 72:13; 82:3-4). German 'schwach' and Spanish 'debil' capture this nuance of frailty and powerlessness distinct from mere economic lack. POVERTY AND WEAKNESS
en: and-weaker, the-poor, the-weak | **es:** al-pobre, débil, el-más-débil | **fr:** et-weaker, faible, le-weakest | **de:** der-arm, der-schwach, der-weakest Judg 6:15; 2Sam 3:1; Ps 41:1; Ps 72:13; Ps 82:3

3. humble, lowly (1×) Humble or lowly in spirit, denoting meek submission rather than material deprivation. In Zephaniah 3:12, God promises to leave in Israel's midst an 'afflicted and lowly people' (ani wadal) who take refuge in the Lord. Arabic translations use mutawadi' ('humble') and Korean najun ('lowly'), pointing to a spiritual quality rather than a social or physical condition. POVERTY AND WEAKNESS
en: and-poor | **es:** y-pobre | **fr:** et-pauvre | **de:** und-Geringe Zeph 3:12

4. thin, gaunt, wasting away (1×) Thin, gaunt, or physically emaciated, describing bodily wasting. In Genesis 41:19 the word describes Pharaoh's seven thin, ugly cows that devour the fat ones, and in 2 Samuel 13:4 it describes Amnon's visible physical deterioration. Spanish 'debil' and English 'wasting away' reflect the visible leanness and physical decline rather than poverty or weakness of social standing. WEAKNESS AND FRAILTY
en: wasting-away | **es:** débil | **fr:** wasting-au-loin | **de:** wasting-weg 2Sam 13:4

דָּלַג H1801 *V-Piel-Imperf-1cs* (5×)
to leap, spring over; to bound joyfully or transgress a threshold
A verb depicting vigorous leaping or bounding motion, used both literally and figuratively. In Psalm 18:29 and 2 Samuel 22:30, the warrior leaps over a wall by God's strength. Isaiah 35:6 envisions the lame leaping like a deer in messianic restoration. Song of Solomon 2:8 portrays the beloved bounding over the hills. Zephaniah 1:9 condemns those who leap over the threshold in a pagan ritual context.

(5×) To leap, spring, or bound over an obstacle — depicting vigorous physical motion. The Piel intensifies the action. In Psalm 18:29 (= 2 Sam 22:30), the psalmist leaps over a wall by divine empowerment; Spanish 'saltaré' and French 'je saute' capture this athletic sense. In Song 2:8 the beloved comes 'leaping upon the mountains' (Spanish 'saltando'), evoking eager approach. Isaiah 35:6 uses the simile of a stag to describe eschatological healing. Zephaniah 1:9 applies the same verb to cultic threshold-leaping, a transgressive ritual act. AUTO-DETECTED COMMUNITY 9550 WITH 6 SENSES
en: I-leap, I-leap-over-, leaping | **es:** el-que-salta, saltando, saltará | **fr:** [ידלג], je-leap, sautant | **de:** [ידלג], ich-leap, ich-leap-über- 2Sam 22:30; Ps 18:29; Song 2:8; Isa 35:6; Zeph 1:9

דָּלָה H1802 *V-Piel-Perf-2ms / 1cs* (5×)
to draw up (water); figuratively, to extract or lift out
A verb meaning to draw water from a well, used concretely of the daughters of the priest of Midian drawing water for their flocks at Exodus 2:16 and 2:19. Figuratively, Proverbs 20:5 speaks of a person of understanding drawing out the deep counsel hidden in another's heart. Psalm 30:1 extends the image to God drawing the psalmist up from the depths, giving the water-drawing metaphor a soteriological dimension.

(5×) To draw water from a well or cistern, and by extension to extract or lift something from a deep place. The literal sense appears in Exodus 2:16, 19, where Reuel's daughters draw water (Spanish 'sacar,' French 'tirer'). Proverbs 20:5 applies the image figuratively: a discerning person draws out ('lo sacará') the deep counsel of the heart. Psalm 30:1 uses it of divine deliverance — God drawing the psalmist up as one draws water from a pit — blending the concrete and metaphorical dimensions of the root. GEOGRAPHY AND SPACE
en: and-they-drew, drawing, draws-it-out | **es:** lo-sacará, me-levantaste, sacar | **fr:** drawing, et-ils-tira, il-tira | **de:** [ידלנה], drawing, du-haben-drawn-mich-hinauf Exod 2:16; Exod 2:19; Ps 30:1; Prov 20:5

דַּלָּה H1803a *Prep-m / N-fs* (2×)
hair of the head; thrum (threads hanging from a loom)
This word refers to hair hanging down from the head, or by extension, the threads (thrum) hanging from a weaver's loom. Song of Songs 7:5 uses it poetically for flowing hair, while Isaiah 38:12 employs it metaphorically in a simile about premature death—the weaver cutting the thrum from the loom represents life being cut short. The common element is something that hangs down, whether hair or unfinished threads.

(2×) The glosses reveal two contexts: 'hair/chevelure' (Song 7:5) and 'loom/telar' (Isa 38:12). Both share the imagery of something hanging down. The Song passage celebrates a woman's flowing hair, while Isaiah uses the technical weaving term for threads hanging in a loom as a poignant metaphor for life's fragility—God cuts the speaker's life 'from the loom' like a weaver finishing (or abandoning) his work. GEOGRAPHY AND SPACE

en: and-hair-of, from-the-loom | **es:** del-telar, y-la-cabellera-de | **fr:** [מדלה], et-la-chevelure | **de:** [מדלה], und-Tuer Song 7:5; Isa 38:12

דַּלָּה H1803b *N-fsc* (6×)

the poor, the destitute class (collective noun); also weak, feeble (adjectival use)

A feminine noun used collectively to denote the poorest stratum of society, especially those left behind in the land after the Babylonian deportations. In Jeremiah and 2 Kings, it consistently describes the impoverished remnant whom Nebuzaradan spared because they had nothing worth taking (2 Kgs 24:14; 25:12; Jer 40:7; 52:15-16). A single occurrence in Genesis 41:19 shifts from economic poverty to physical feebleness, describing Pharaoh's thin, ugly cows. French distinguishes these senses with 'poorest' for the class versus 'faible' for physical weakness.

1. poor people, the destitute class (5×) The poorest people, the destitute class – a collective feminine noun designating the lowest economic stratum of a population. All five occurrences describe those left in Judah after deportation: the poor of the land whom the Babylonians did not bother to exile (2 Kgs 24:14; 25:12; Jer 40:7; 52:15-16). English renders variously as 'the poor of' and 'the poorest of,' while Spanish 'pobres de' consistently marks this as a social class designation. GEOGRAPHY AND SPACE

en: and-from-poorest-of, and-from-the-poor-of, and-some-of-the-poor-of | **es:** Y-de-pobres-de, pobres-de, y-de-los-pobres-de | **fr:** [ומדלות], [ומדלת], et-de-poorest-de | **de:** [ומדלות], [ומדלת], poorest-von 2Kgs 24:14; 2Kgs 25:12; Jer 40:7; Jer 52:15; Jer 52:16

2. weak, feeble (adj.) (1×) Weak or feeble in a physical or qualitative sense rather than an economic one. In Genesis 41:19, Pharaoh describes the seven ugly, thin cows in his dream, and this word captures their emaciated feebleness. English 'weak,' French 'faible,' and German 'arme' all shift away from the poverty meaning toward physical debility, distinguishing this usage from the deportation-era social class sense. WEAKNESS AND FRAILTY

en: weak | **es:** pobres | **fr:** faible | **de:** arme Gen 41:19

דָּלַח H1804 *Conj-w / V-Qal-ConsecImperf-2ms* (3×)

to trouble, make turbid—stirring up water with the feet

This verb means to stir up, trouble, or make water turbid, particularly by trampling with feet. All three occurrences are in Ezekiel 32, in oracles against Egypt. Verse 2 accuses Pharaoh: 'you troubled (their) waters with your feet' (parallel to 'you trampled/fouled'). Verse 13 (twice, though some emend the second) promises that waters will no longer be troubled by human or animal feet. The verb derives from roots suggesting disturbance or anxiety, here applied literally to muddying water. The imagery portrays Egypt's oppressive 'trampling' of other nations.

(3×) To trouble, stir up, or make turbid—specifically of water muddied by trampling feet. Ezekiel 32:2 uses the second masculine singular consecutive imperfect 'and you troubled' (va-tidlach) with accusative 'waters.' Ezekiel 32:13 uses the third feminine singular imperfect twice: 'will trouble them' (tidlachem)—though some scholars emend the second occurrence. Cross-linguistic glosses: English 'and you troubled/will trouble them,' Spanish 'enturbiaste/enturbiará/enturbiarán' (you muddied/will muddy/will muddy), French and German use placeholder brackets. The consistent context is feet churning water into mud, used metaphorically for Egypt's oppressive dominance. This is prophetic vocabulary for environmental and political disturbance. FLOWING WATER

en: and-you-troubled-, will-trouble-them | **es:** las-enturbiará, las-enturbiarán, y-enturbiaste | **fr:** [ותדלח], [תדלחם] | **de:** [ותדלח], [תדלחם] Ezek 32:2; Ezek 32:13

דְּלִי H1805 *Prep-m / N-mdc / 3ms* (2×)

bucket, a vessel for drawing or carrying water

This word denotes a bucket used for drawing water. Numbers 24:7 uses it in Balaam's oracle describing Israel's abundance: 'water shall flow from his buckets,' symbolizing prosperity and fruitfulness. Isaiah 40:15 employs it in a striking image of God's greatness: the nations are like a drop hanging from a bucket—utterly insignificant compared to the Creator. In both cases, the bucket serves as a measuring reference for liquid, whether blessing or comparative scale.

(2×) The translations ('bucket, cubo') are consistent across languages. Numbers 24:7 uses the dual form 'his buckets' in a blessing about Israel's abundant water supply, a precious commodity signaling divine favor. Isaiah 40:15 uses the singular in a rhetorical diminishment of nations before God—they're as negligible as a single drop clinging to a bucket's edge. Both passages use the bucket as a water-related reference point. GEOGRAPHY AND SPACE

en: from-a-bucket, from-his-buckets | **es:** de-cubos-de-él, de-un-cubo | **fr:** [מדלי], de-son-buckets | **de:** [מדלי], von-sein-buckets Num 24:7; Isa 40:15

דְּלָיָהוּ H1806 *N-proper-ms* (7×)

Delaiah; a theophoric name meaning 'Yahweh has drawn up/delivered,' borne by five different men.

A theophoric personal name meaning 'Yahweh has drawn up' or 'Yahweh has delivered,' compounded from the root dalah (to draw water) and the divine name. It is borne by at least five individuals: a priestly division leader in David's time (1 Chr 24:18), a prince who urged King Jehoiakim not to burn Jeremiah's scroll (Jer 36:12, 25), a descendant of Zerubbabel in the royal line (1 Chr 3:24), the head of a family that could not prove Israelite descent after exile (Ezra 2:60 = Neh 7:62), and the father of Shemaiah in Nehemiah's day (Neh 6:10).

Delaiah (proper name) (7×) Delaiah or Delayahu, a theophoric personal name meaning 'Yahweh has drawn up/delivered,' borne by five distinct individuals in the Hebrew Bible. These include: (a) a priest heading the twenty-third course under David (1 Chr 24:18); (b) a prince in Jehoiakim's court who interceded against burning Jeremiah's scroll (Jer 36:12, 25); (c) a descendant of Zerubbabel in the Davidic line (1 Chr 3:24); (d) the ancestor of a family unable to prove Israelite lineage after the exile (Ezra 2:60 = Neh 7:62); (e) the father of Shemaiah, a false prophet contemporary with Nehemiah (Neh 6:10). Spanish renders 'Delaias,' while English alternates between 'Delaiah' and 'Delayah.' PERSONAL NAMES

en: Delaiah, Delayah, and-Delayah | **es:** Delaías, para-Delayahu, y-Delaya | **fr:** [דליה], [ודליה], [ודליהו] | **de:** [דליה], [ודליה], [ודליהו] 1Chr 3:24; 1Chr 24:18; Ezra 2:60; Neh 6:10; Neh 7:62

דְּלִילָה H1807 *N-proper-fs* (6×)

Delilah; a Philistine woman in the Valley of Sorek who betrayed Samson to the Philistine lords

The proper name of the woman from the Valley of Sorek who became Samson's lover and ultimately betrayed him to the Philistine lords. Her name may be related to the Hebrew root דלל meaning 'to hang down' or 'to be weak,' or to the Arabic word for 'coquette,' though the etymology remains debated. All six occurrences appear within a single narrative unit in Judges 16:4-18, where Delilah persistently presses Samson to reveal the secret of his strength, eventually succeeding and delivering him to his enemies.

(6×) The personal name of the Philistine (or Philistine-associated) woman who lured Samson into revealing the source of his extraordinary strength. Translations are remarkably consistent across languages—English 'Delilah,' Spanish 'Dalila,' French 'Dalila,' German 'Delila'—with slight phonological adaptations. All six attestations fall within the concentrated narrative of Judges 16:4-18, making Delilah a character whose name appears only in this single dramatic episode of seduction and betrayal. PERSONAL NAMES

en: Delilah | **es:** Dalila | **fr:** Dalila | **de:** Delila Judg 16:4; Judg 16:6; Judg 16:10; Judg 16:12; Judg 16:13

דָּלִיּוֹת H1808 *Conj-w / N-fpc / 3ms* (8×)

Branches or boughs, especially in prophetic imagery of trees representing nations (Israel, Assyria).

The plural noun daliyyot refers to the spreading branches or boughs of a tree, used almost exclusively in prophetic metaphors. Ezekiel employs the word most extensively: the vine representing Judah sends out its branches (Ezek 17:6, 7), the transplanted cedar-sprig grows noble boughs (17:23), the great cedar of Assyria boasts magnificent branches (31:7, 9, 12), and Israel's vine once had strong branches fit for rulers' scepters (19:11). Jeremiah uses it once of Israel as a green olive tree whose branches God sets ablaze (Jer 11:16). The consistent botanical imagery across all occurrences makes this a vivid term for national vitality and its loss.

its branches (8×) Branches or boughs of a tree, always in the plural and always in prophetic-metaphorical contexts depicting nations as trees. Spanish uniformly renders 'ramas/sus ramas' (branches/its branches), French uses 'branche,' and German 'Zweig/seine Zweige,' all confirming the consistent botanical sense. The possessive suffix (-av, 'its/his') appears in most occurrences, reinforcing the image of branches belonging to a specific tree-nation. Key passages include the vine allegory of Ezekiel 17:6-7, the cedar of Assyria in Ezekiel 31:7-12, and Jeremiah's olive tree (Jer 11:16). BRANCHES AND SHOOTS
en: and-branches-its, branches-its, its-branches | **es:** ramas-sus, sus-ramas, y-sus-ramas | **fr:** [דליותיו], branche, et-branche | **de:** Zweig, [דליותיו], seine-Zweige Jer 11:16; Ezek 17:6; Ezek 17:7; Ezek 17:23; Ezek 19:11

דָּלַל H1809 *V-Qal-Perf-1cp* (9×)

To hang down, be low; hence to languish, be brought low, diminish in strength or resources.

From a root meaning 'to hang' or 'dangle,' dalal describes downward movement in both physical and metaphorical registers. Miners hang suspended in shafts (Job 28:4), and the legs of the lame dangle uselessly (Prov 26:7). More often it portrays human abasement – Israel brought low before Midian (Judg 6:6), the psalmist crying 'I was brought low and he saved me' (Ps 116:6). The word also captures the fading of national strength: rivers drying up (Isa 19:6), the glory of Jacob growing thin (Isa 17:4), and Hezekiah's eyes failing in illness (Isa 38:14). Arabic cognates confirm the semantic span: tadalla ('to hang down') and da'ufa ('to be weak').

1. be brought low, be humbled (4×) To be brought low, humbled, reduced to a state of weakness or abasement – typically of persons in distress before God. Spanish 'estaba abatido' and 'estamos muy debilitados' capture the depth of this lowering. Psalm 116:6 is paradigmatic: 'I was brought low, and he saved me.' Judges 6:6 describes Israel's collective abasement under Midianite oppression, while Psalms 79:8 and 142:6 voice communal and individual desperation. WITHERING AND FADING
en: I-am-brought-low, I-was-brought-low, and-was-impoverished | **es:** Y-se-empobreció, estaba-abatido, estamos-muy-debilitados | **fr:** et-était-impoverished, languir | **de:** ich-Krieg-gebracht-niedrig, ich-bin-erniedrigt, und-war-impoverished Judg 6:6; Ps 79:8; Ps 116:6; Ps 142:6

2. diminish, become poor, languish (3×) To diminish, decline, become thin or impoverished – said of nations, waters, or physical vitality fading away. Isaiah 19:6 uses it of Egypt's rivers drying up (Spanish 'disminuirán'), Isaiah 17:4 of Jacob's glory growing lean, and Isaiah 38:14 of Hezekiah's failing eyes. The progression from physical diminishment to national decline shows how Hebrew maps concrete imagery onto geopolitical reality. POVERTY AND WEAKNESS
en: my-eyes, will-become-poor, will-diminish | **es:** Desfallecieron, disminuirán, será-empobrecida | **fr:** [דלו], [דללו], [ידל] | **de:** [דלו], [דללו], [ידל] Isa 17:4; Isa 19:6; Isa 38:14

3. hang down, dangle (2×) To hang down, dangle, droop – the most physical and likely original sense of the root. Job 28:4 pictures miners suspended on ropes, swaying far from human paths, while Proverbs 26:7 compares the legs of the lame that 'hang limp' (dalyu) to a proverb in the mouth of fools. Arabic tadaldala ('to dangle, swing') and Spanish 'cuelgan' ('they hang') confirm this concrete spatial meaning. POVERTY AND WEAKNESS
en: hang-limp, they-hang-down | **es:** Cuelgan, cuelgan | **fr:** דלו ,דליו | **de:** [דלו], [דליו] Job 28:4; Prov 26:7

דִּלְעָן H1810 *Conj-w / N-proper-fs* (1×)

A town in the lowland territory allotted to the tribe of Judah

Dilean appears only in Joshua's boundary descriptions as one of the cities in Judah's inheritance. Located in the Shephelah region, it was part of the same district as Lachish and Eglon. The town's exact location remains uncertain to archaeologists, though it clearly belonged to Judah's western settlements in the fertile lowlands. The name itself may relate to roots suggesting 'hanging' or 'dangling,' though this etymology is speculative. Like many minor towns in Joshua's lists, Dilean represents the detailed fulfillment of God's land promises to the tribes.

(1×) Joshua 15:38 places Dilean in the Shephelah district of Judah, listed among fourteen towns in that administrative region. The consistent transliteration across languages (Dileán, Dilan) reflects its function as a proper geographical name. Its appearance in these ancient boundary lists, while archeologically unconfirmed, testifies to the meticulous preservation of tribal land records in Israel's historical memory. PERSONAL NAMES
en: and-Dilan | **es:** y-Dileán | **fr:** et-Dilan | **de:** und-Dilan Josh 15:38

דָּלַף H1811 *V-Qal-Perf-3fs* (3×)

to drip, drop, leak—of weeping eyes or leaking roofs

This verb describes the action of dripping or dropping, whether of tears or water. Job 16:20 laments 'my eye drips/weeps to God' (dalefah eini el-Eloah). Psalm 119:28 uses it figuratively: 'my soul weeps (itself away) from sorrow' (dalefah nafshi mittugah). Ecclesiastes 10:18 uses it of a deteriorating house: 'the house leaks' (yidlof habayit) through neglected repairs. The verb captures the image of liquid slowly dripping or oozing—tears falling, life ebbing away, water seeping through cracks. It appears only in Wisdom literature.

(3×) To drip, drop, or leak, appearing three times in Wisdom literature. Job 16:20 and Psalm 119:28 both use the perfect 'dalefah' with weeping: 'my eye drips to God' and 'my soul weeps from sorrow'—tears flowing or life draining away. Ecclesiastes 10:18 uses the imperfect 'yidlof': 'the house leaks' due to lazy hands not maintaining the roof. Cross-linguistic glosses: English 'weeps/leaks,' Spanish 'gotea/goteará' (drips/will drip), French 'suinter/דלפה/ידלף' (to ooze/untransliterated forms), German uses brackets. The semantic range spans emotional weeping (tears dripping) and physical leaking (water dripping through neglected roofs). This is poetic vocabulary for gradual, drop-by-drop loss. DRIPPING LIQUID
en: leaks, weeps | **es:** Gotea, gotea, goteará | **fr:** suinter, ידלף ,דלפה | **de:** [דלפה], [ידלף], weint Job 16:20; Ps 119:28; Eccl 10:18

דֶּלֶף H1812 *N-ms* (2×)

continual dripping, especially of rain through a roof

This term describes the persistent, irritating drip of water, particularly rain leaking through a roof. Both occurrences in Proverbs use it figuratively to characterize a contentious wife: her quarreling is like a continual dripping on a rainy day (19:13, 27:15). The image captures something small but relentless and maddening, transforming the home from a place of shelter into a source of constant annoyance. The metaphor would resonate powerfully in a climate where keeping rain out was a daily concern.

(2×) The multilingual glosses ('dripping, gotera, continual leak') confirm the image of water dripping persistently. Both Proverbs passages compare a quarrelsome woman to this phenomenon—not a sudden storm but an endless, nerve-fraying drip-drip-drip. Proverbs 19:13 calls it 'a continual dripping,' while 27:15 extends the comparison on a 'rainy day.' The genius of the metaphor is its focus on relentless irritation rather than dramatic conflict. DRIPPING LIQUID
en: a-dripping, and-dripping | **es:** Gotera, y-gotera | **fr:** et-דלף ,ודלף | **de:** [דלף], [ודלף] Prov 19:13; Prov 27:15

דַּלְפוֹן H1813 *N-proper-ms* (1×)

One of Haman's ten sons, executed in the events of Purim

Dalphon appears exclusively in the Book of Esther as the second

son of Haman listed among those killed by the Jews in Susa. The name is Persian, reflecting the foreign setting of the narrative. Along with his nine brothers, Dalphon was executed and hanged on the day the Jews defended themselves against their enemies—though notably, Esther's decree forbade taking plunder. The ten names in this list have intrigued scholars for their Persian linguistics and the theological significance of their total decimation, ending Haman's line completely.

(1×) Esther 9:7 identifies Dalphon in the catalog of Haman's sons slain during the Jews' defensive action. The preservation of all ten names—unusual in Hebrew narrative—emphasizes the complete reversal of Haman's genocidal plot. French and German leave the name untransliterated, suggesting textual difficulty or simply maintaining the Persian proper noun. The execution of Haman's entire male line ensured that no one could revive his vendetta against the Jewish people. **PERSONAL NAMES**

en: Dalphon | **es:** Dalfón | **fr:** [דלפון] | **de:** [דלפון] Esth 9:7

דְּלַק H1814 *Prep-m / V-Qal-Inf* (9×)

To hotly pursue, chase with burning intensity; also: to burn, kindle, be inflamed

A vivid verb that fuses the imagery of fire with relentless pursuit. In its 'chase' sense, dalaq describes Laban hotly pursuing Jacob (Gen 31:36), the Israelites chasing the Philistines after Goliath's fall (1 Sam 17:53), and enemy pursuers who are 'swifter than eagles' hounding the fugitives of Jerusalem (Lam 4:19). In its 'burn' sense, it describes literal fire kindling and consuming (Ezek 24:10; Obad 1:18) and metaphorical burning – wine that 'inflames' (Isa 5:11) and 'burning lips' that mask a wicked heart (Prov 26:23). The two senses are not unrelated: to pursue 'hotly' is to chase with burning ardor, and the semantic bridge between fire and passionate pursuit runs through the heart of the word.

1. pursue hotly, chase (5×) To hotly pursue, chase with burning eagerness or intensity. Used of aggressive, relentless chasing: Laban demands 'why have you hotly pursued me?' (Gen 31:36), the Israelites chase fleeing Philistines (1 Sam 17:53), and Jerusalem's persecutors are 'swifter than eagles – they chased us' (Lam 4:19). Spanish renders both 'perseguir' (pursue) and 'nos-persiguieron' (they pursued us); the Psalms usage (Ps 10:2) applies it to the wicked who 'hotly pursue' the poor. The word conveys not mere following but fierce, burning determination in the chase. **PURSUING AND CHASING**

en: for-the-burning-ones, from-chasing, is-hotly-pursued | **es:** arde, de-perseguir, nos-persiguieron | **fr:** [דלקנו], de-chasing, poursuivre | **de:** [דלקנו], du-gejagt-hast, für-der-burning-Leute Gen 31:36; 1Sam 17:53; Ps 7:13; Ps 10:2; Lam 4:19

2. burn, kindle, be inflamed (4×) To burn, kindle, or be inflamed – both literal fire and metaphorical burning. Obadiah 1:18 has the house of Joseph burning among Edom ('and they shall burn among them'), and Ezekiel 24:10 commands 'kindle the fire' in the judgment-pot allegory. Metaphorically, Isaiah 5:11 describes wine that 'inflames' revelers, and Proverbs 26:23 pairs 'burning lips' (sephatayim dolqim) with a wicked heart – fervent speech concealing malice. English distinguishes 'burning' from 'inflames'; Spanish uses 'ardientes' (burning) and 'enciende' (kindles). The Hiphil causative yedliqem in Isa 5:11 makes explicit the transitive sense: wine kindles or inflames those who chase after it. **BURN KINDLE FLAME**

en: and-they-will-burn, burning, inflames-them | **es:** ardientes, enciende, los-inflama | **fr:** [ידליקם], enflammer, et-ils-embraseront | **de:** [דלקים], [הדלק], [ידליקם] Prov 26:23; Isa 5:11; Ezek 24:10; Obad 1:18

דְּלַק H1815 *V-Qal-Prtcpl-ms* (1×)

Burning, ablaze; used of fire in active combustion

This Aramaic participle describes fire in its burning state, appearing in Daniel's throne vision. The term emphasizes active, ongoing combustion rather than potential for burning. In Daniel's apocalyptic imagery, God's throne features flames of fire, with wheels that are burning fire—the repetition of fiery imagery creating an overwhelming sense of holiness and judgment. The French 'étincelle' (spark) oddly diverges from other languages, which maintain the continuous burning sense. This single biblical use creates one of Scripture's most visually powerful throne visions.

(1×) Daniel 7:9 depicts the Ancient of Days with a throne of 'fiery flames' and wheels of 'burning fire,' using this Aramaic participle to describe the active, blazing state. The vision echoes Ezekiel's chariot throne but intensifies the fire imagery. The term's participial form emphasizes the continuous, present action—this is not fire that once burned or will burn, but fire burning now, conveying the immediate, awesome presence of the divine Judge. **BURN KINDLE FLAME**

en: burning | **es:** ardiente | **fr:** étincelle | **de:** [דלק] Dan 7:9

דַּלֶּקֶת H1816 *Conj-w* (1×)

Inflammation or burning fever, a disease characterized by internal heat

This medical term appears in the covenant curses of Deuteronomy, denoting a feverish inflammatory condition. Related to the root for 'burning,' it describes illness characterized by abnormal internal heat. Moses lists it among the diseases God would send for disobedience, alongside consumption and fever—suggesting a distinct condition, possibly chronic inflammation or infectious fever. The multilingual consistency in translation (inflamación, inflammation) indicates a clear medical concept. Ancient Israel recognized fever and inflammation as serious, often fatal conditions in an era without antibiotics.

(1×) Deuteronomy 28:22 warns that covenant-breaking would bring 'consumption, fever, and inflammation' along with other disasters. The triad of terms suggests escalating or distinct disease states, with this word specifically denoting inflammatory conditions. The curse's comprehensive nature—covering agricultural, military, and medical disasters—emphasizes the all-encompassing consequences of breaking covenant. Such warnings took seriously the connection between spiritual faithfulness and physical wellbeing in Israel's covenant relationship. **DISEASE AND AFFLICTION**

en: and-with-inflammation | **es:** y-con-inflamación | **fr:** et-avec-inflammation | **de:** und-mit-inflammation Deut 28:22

דָּל H1817a *N-msc* (1×)

A door or gate, used figuratively for the opening of the lips

While this word typically means 'door' in physical contexts, its sole occurrence as this homonym appears in Psalm 141 where the psalmist asks God to guard the door of his lips. This figurative use treats the mouth as a house with a door that needs divine guarding. The image powerfully captures the need for restraint in speech—doors control access, and the tongue needs similar regulation. Phoenician cognates confirm the basic meaning 'door,' making the metaphorical application all the more vivid.

(1×) Psalm 141:3 contains the famous prayer: 'Set a guard, O LORD, over my mouth; keep watch over the door of my lips.' This architectural metaphor treats speech as a space requiring controlled entry and exit. The 'door' image suggests that words, like visitors, should be screened before admission or departure. The psalmist's request for divine help acknowledges that self-control in speech requires more than human willpower—it needs God's active guardianship. **GEOGRAPHY AND SPACE**

en: door-of | **es:** puerta-de | **fr:** porte | **de:** door-of Ps 141:3

דֶּלֶת H1817b *N-fdc / 2ms* (2×)

door, the entrance or opening of a dwelling or chamber

This word refers to a door or entrance. Isaiah 26:20 uses it twice in the same verse (Ketiv and Qere variants), instructing the people to enter their chambers and shut the door behind them while God's judgment passes. The imagery evokes the Passover, where Israel sheltered behind closed doors while the destroyer passed through Egypt. The door represents the threshold between safety and danger, a boundary of divine protection.

(2×) The dual occurrence in Isaiah 26:20 (textual variant) emphasizes the instruction to shut 'your door(s)' while taking refuge. Spanish and French variants show textual uncertainty ('tu puerta' vs 'tus puertas'), but the meaning is clear: close the entrance to your refuge chamber. The echo of Exodus 12 (Passover) gives the door theological weight—it marks the boundary where God's protective presence shields his people from his own wrath. **OPENING AND SHUTTING**
en: behind-you, your-doors | **es:** (tu-puerta), [tus-puertas] | **fr:** [(דלתך)], [[דלתיך]] | **de:** [(דלתך)], [[דלתיך]] Isa 26:20

דֶּלֶת H1817c *N-fpc / 3ms* (86×)

Door or gate; the hinged closure of an opening in a building, room, city wall, or sacred structure.

Refers to the physical door or gate that closes an entryway, whether of a house, city, temple, or chamber. In Genesis 19:9-10 the men of Sodom press against Lot's door while the angels pull him inside and shut it, vividly illustrating the door as threshold between safety and danger. The dual form (deletayim) reflects the characteristic double-leaf construction of ancient Near Eastern doors. Cognate Akkadian daltu confirms the same basic sense across Semitic languages. At Jeremiah 36:23 the 'columns' of a scroll likely reflect the word used metaphorically for the panels or leaves of the document, and at 2 Kings 12:9 the door of a chest serves as its lid or opening cover.

1. door, gate (84×) The primary and overwhelmingly dominant sense: a physical door or gate, the movable barrier that closes an opening in a wall, building, or enclosure. Attested 84 times across diverse contexts—household doors (Gen 19:9-10; Judg 3:23-25), city gates (Deut 3:5; Neh 3:3), and temple doors (1 Kgs 6:34; Ezek 41:24). Multilingual evidence is uniform: Spanish 'puerta,' French 'porte,' German 'Tuer' all translate straightforwardly, confirming no ambiguity in this core meaning. **GEOGRAPHY AND SPACE**
en: -the-doors-of, The-doors-of, doors-of | **es:** Puertas-de, la-puerta, las-puertas-de | **fr:** -le-portes-de, [דלתות], la-porte | **de:** -der-Tueren-von, Tueren, Tueren-von Gen 19:9; Gen 19:10; Exod 21:6; Judg 3:23; Judg 3:24

2. (1×) At Jeremiah 36:23, the word appears to denote the 'columns' or leaves of a scroll, an extension from the door-leaf concept to the panels of a written document. English renders 'columns,' while Spanish has 'columnas.' French and German leave the Hebrew untranslated, signaling the unusual metaphorical usage. The king cuts the scroll's delot with a scribe's knife—the panels of the scroll are conceptually its 'doors' or foldable sections. **GEOGRAPHY AND SPACE**
en: columns | **es:** columnas | **fr:** [דלתות] | **de:** [דלתות] Jer 36:23

3. (1×) At 2 Kings 12:9 the word describes the opening or lid of a collection chest—literally 'in its door'—where the priest Jehoiada bored a hole. English 'in its door,' Spanish 'en tapa de ella' (in its lid), and French 'dans son porte' all point to a cover or hatch-like closure, extending the door concept to a container's access panel rather than a room's entryway. **OPENING AND SHUTTING**
en: in-its-door | **es:** en-tapa-de-ella | **fr:** dans-son-porte | **de:** in-sein-Tuer 2Kgs 12:9

דָּם H1818 *Prep-l / N-msc / 3mp* (362×)

Blood as physical substance (sacrificial, dietary, bodily); bloodshed or violence (metonymic); bloodguilt or blood-liability (juridical).

Dam is a word that pulses through the entire sacrificial, moral, and legal fabric of the Hebrew Bible. At its most concrete, it is the red fluid of life – sprinkled on doorposts at Passover (Exod 12:7), poured at the base of the altar (Lev 4:30), and forbidden as food because 'the life is in the blood' (Lev 17:11). In its metonymic extension, often signaled by the plural damim, blood stands for violence itself: Ezekiel's 'city of bloods' (Ezek 22:2) and the cry of Abel's blood 'from the ground' (Gen 4:10). A further juridical specialization appears in formulas like 'his blood be upon his head' (Josh 2:19), where damim denotes the guilt or liability for shedding blood.

1. blood (literal fluid) (190×) Split from sense 91756. Criteria: The physical red fluid in humans and animals: sacrificial blood on altars (Exod 12:7, Lev 4:30), dietary prohibitions (Gen 9:4, Lev 17:11-14), menstrual blood (Lev 12:7), wounds.
en: the-blood | **es:** la-sangre | **fr:** le-sang | **de:** das-Blut, der-Blut Exod 7:19; Exod 7:21; Exod 12:7; Exod 12:13

2. bloodguilt, blood-liability (juridical) (69×) Split from sense 91756. Criteria: Legal responsibility for bloodshed, guilt requiring atonement. The lemma gloss explicitly lists 'bloodguilt or blood-liability (juridical)' as a distinct sense.
en: blood, blood-, blood-of | **es:** la-sangre, la-sangre-, sangre | **fr:** le-sang, sang, sang- | **de:** Blut, Blut-, Blut-von Gen 42:22; Lev 20:9; Lev 20:11; Lev 20:12; Lev 20:13

3. bloodshed, violence (metonymic) (68×) Split from sense 91756. Criteria: Metonymic use for violent death, murder, or bloodshed. The lemma gloss explicitly lists 'bloodshed or violence (metonymic)' as a distinct sense.
en: blood, blood-of, the-blood | **es:** la-sangre, sangre, sangre-de | **fr:** le-sang, sang | **de:** Blut, das-Blut, der-Blut Gen 9:6; Gen 37:22; Lev 17:4

4. bloodshed, violence, murder (28×) Bloodshed, violence, or murder by metonymy, where blood stands for the act of killing rather than the substance itself. Often marked by the plural damim, as in 'city of bloods' (Nah 3:1; Ezek 22:2) or 'innocent blood' shed unjustly (Deut 19:10; Jer 22:3). The cry of Abel's blood 'from the ground' (Gen 4:10-11) is the paradigmatic instance. Spanish 'las-sangres' and German 'der-bloodshed' reflect translators' effort to capture this shift from substance to event. Includes contexts of ambush, conspiracy, and prophetic denunciation of violence. **BLOOD AND BLOODSHED**
en: because-of-blood-of, blood, bloodshed | **es:** las-sangres, las-sangres?, por-sangre-de | **fr:** le-sang-versé, sang | **de:** Blut, der-bloodshed, in-Blut-von Gen 4:10; Gen 4:11; Exod 4:25; Exod 4:26; 1Sam 25:26

5. bloodguilt, blood-liability (6×) Bloodguilt or blood-liability, the juridical responsibility incurred by shedding blood. Appears in legal formulas: 'his blood shall be upon him' (Lev 20:9), 'his blood be upon his own head' (Josh 2:19; 2 Sam 1:16), and David's plea 'deliver me from bloodguilt' (Ps 51:14[16]). English 'bloodguilt' and 'bloodguiltiness' along with German 'bloodguilt' and French 'sang-versé' distinguish this from mere violence (sense 2) by emphasizing legal culpability. Found in casuistic law (Exod 22:2-3) and Deuteronomic legislation (Deut 19:10; 22:8). **BLOOD AND BLOODSHED**
en: and-his-bloodguilt, bloodguilt, from-bloodguiltiness | **es:** de-sangres, sangre, sangres | **fr:** de-sang, et-sang, sang-versé | **de:** bloodguilt, und-Blut, von-Blut Exod 22:2; Exod 22:3; Deut 19:10; Deut 22:8; Ps 51:14

דָּמָה H1819 *V-Qal-Perf-2ms* (29×)

To be like, resemble; to liken, compare; to think, imagine, plan; a root where likeness and thought intertwine.

Damah is one of those Hebrew roots where etymology opens a window onto ancient cognition. The basic meaning is 'be like, resemble' — the Song of Songs' lover is 'like a gazelle' (Song 2:9), and the psalmist 'is like a pelican of the wilderness' (Ps 102:6). But in the Piel intensive stem, the verb shifts to active comparison — 'to whom will you liken God?' (Isa 40:18) — and then, remarkably, to thinking and imagining, as though to form a mental likeness is to think itself. This semantic bridge from 'resemble' to 'think/plan' is not unique to Hebrew (the Arabic cognate retains the 'image' connection), but it is unusually transparent here. The word also produces the crucial theological noun demuth ('likeness'), as in humanity being made in God's 'likeness' (Gen 1:26).

1. be like, resemble (14×) To be like, resemble: the basic Qal/Nifal intransitive sense of bearing likeness or being similar to something. The Song of Songs is richest here — the beloved is like a gazelle (Song 2:9, 17; 8:14), the woman's stature is like a palm tree (Song 7:8). In the Psalms, the sufferer 'is like' a desert bird (Ps 102:6) and humans are 'like' a breath (Ps 144:4). Spanish semejante and French semblable both select the stative similarity word rather than an active verb of comparison. Fourteen occurrences make this the largest cluster, and the root's semantic anchor. **LIKENESS AND COMPARISON**
en: I-am-like, and-be-like-, are-you-like | **es:** Semejante, Soy-semejante, es-

semejante | **fr:** Semblable-est, et-ressembler, et-sois-semblable, | **de:** [דומה], [דמה], [דמן] Ps 89:6; Ps 102:6; Ps 144:4; Song 2:9; Song 2:17

2. think, imagine, plan (8×) To think, imagine, plan, intend: the Piel stem in its cognitive extension, where 'forming a likeness' becomes 'forming a thought.' Judges 20:5 — 'they intended to kill me'; 2 Samuel 21:5 — 'the man who planned against us'; Esther 4:13 — 'do not imagine you will escape.' The semantic journey from resemblance to cognition is striking and reflected in the Arabic cognate's 'image/effigy' meaning. Spanish pensaron and French intended both reach for pure cognitive vocabulary, showing the sense has fully detached from physical likeness. Eight occurrences spanning narrative, wisdom, and prophetic literature. **LIKENESS AND COMPARISON**

en: I-have-planned, I-thought, imagine | **es:** he-pensado, pensamos, pensaron | **fr:** [חדמי], ils-intended, je-thought | **de:** [חדמי], du-Gedanke, gleichen Num 33:56; Judg 20:5; 2Sam 21:5; Esth 4:13; Ps 48:9

3. liken, compare to (5×) To liken, compare to: the Piel in its transitive comparative use, where the speaker actively draws an analogy. Isaiah's great monotheistic challenge — 'To whom will you liken God? To what image will you compare him?' (Isa 40:18, 25; 46:5) — uses this sense with devastating rhetorical force. Lamentations 2:13 asks 'what can I compare to you, O daughter of Jerusalem?' Spanish asemejareis and te-comparare show the active, deliberate comparison. Song 1:9 offers a tender instance: 'to a mare among Pharaoh's chariots I compare you.' Five occurrences, concentrated in poetry. **LIKENESS AND COMPARISON**

en: El, I-liken-you, shall-I-compare | **es:** asemejaréis, me-asemejaréis, te-compararé | **fr:** je-te-compare,, ressembler, sol | **de:** Erde, [דמיתיך], gleichen Song 1:9; Isa 40:18; Isa 40:25; Isa 46:5; Lam 2:13

4. (1×) To make oneself like, self-assimilate: the Hitpael reflexive at Isaiah 14:14, where the king of Babylon declares 'I will make myself like the Most High.' The reflexive force indicates deliberate, presumptuous self-elevation — not natural resemblance but willed usurpation of divine likeness. Spanish me-hare-semejante preserves the reflexive. A single occurrence, but theologically loaded as the archetype of hubristic aspiration to divine status. **EARTH AND LAND**

en: I-will-make-myself-like | **es:** me-haré-semejante | **fr:** sol | **de:** Erde Isa 14:14

5. (1×) To use parables or similitudes: a specialized Piel usage in Hosea 12:10, where God says 'I spoke through the prophets and I used parables.' Here the verb moves from comparing things to the prophetic practice of teaching through extended figurative comparisons — the parabolic method itself. Spanish uso-parabolas and French semblable both point toward the rhetorical-device interpretation. One occurrence, but it bridges the gap between the root's 'likeness' semantics and the prophetic communication tradition. **EARTH AND LAND**

en: I-use-parables | **es:** usé-parábolas | **fr:** semblable | **de:** Erde Hos 12:10

דָּמָה H1820 *V-Qal-Perf-1cs* (16×)

To be destroyed, perish, or be cut off; also to cease or be still; Qal transitive: to destroy.

Damah II is a word of sudden, often violent ending – quite distinct from its homonym meaning 'to resemble.' In the Nifal it carries the heaviest theological weight: cities are 'destroyed' overnight (Isa 15:1), entire peoples 'perish' for lack of knowledge (Hos 4:6), and Isaiah cries 'I am ruined!' upon seeing the Lord's holiness (Isa 6:5). The Qal intransitive offers a quieter register: Jeremiah's eyes will not 'cease' from weeping (Jer 14:17; Lam 3:49). The Qal transitive reveals the divine agent behind the destruction – God himself 'destroys' the daughter of Zion (Jer 6:2) and brings the prophet's mother to ruin (Hos 4:5).

1. be destroyed, perish (Nifal) (12×) To be destroyed, perish, or be cut off – the Nifal passive-reflexive expressing ruin that befalls cities, peoples, and individuals. Moab's Ar and Kir are 'destroyed in a night' (Isa 15:1), God's people 'perish for lack of knowledge' (Hos 4:6), and Isaiah declares 'I am ruined' before divine glory (Isa 6:5). Spanish 'destruido/destruida' and French 'aneantir/detruire' converge on total annihilation. Twelve occurrences dominate the word's profile, nearly all in prophetic judgment oracles. **SILENCE AND SECRECY**

en: Are-destroyed, I-am-ruined, being-cut-off | **es:** Es-destruido, destruida, destruido | **fr:** anéantir, détruire, se-taire | **de:** [נדמה], [נדמיתי], [נדמתה] Ps 49:12; Ps 49:20; Isa 6:5; Isa 15:1

2. cease, be still (Qal intransitive) (2×) To cease, become still, or stop – the Qal intransitive indicating the halting of an ongoing action. Jeremiah commands that his eyes not 'cease' from tears (Jer 14:17), and the Lamentations poet's eye does not 'stop' without respite (Lam 3:49). Spanish 'cesa/cesen' and the pairing with weeping imagery set this apart from the destruction senses. Only two occurrences, both in contexts of unrelenting grief. **SILENCE AND SECRECY**

en: ceases, let-them-cease | **es:** cesa, cesen | **fr:** se-taire | **de:** [תדמינה], verging Jer 14:17; Lam 3:49

3. destroy (Qal transitive) (2×) To destroy or bring to ruin actively – the Qal transitive where God is the agent who cuts off. God declares 'I have destroyed' the daughter of Zion, likened to a lovely pasture (Jer 6:2), and threatens 'I will destroy your mother' in Hosea's indictment of Israel (Hos 4:5). Spanish 'destruire' mirrors the active causation. Two occurrences, both with God as explicit subject, distinguish this from the Nifal passive. **SILENCE AND SECRECY**

en: I-have-destroyed, and-I-will-destroy | **es:** destruiré, y-destruiré | **fr:** et-détruire, se-taire | **de:** [דמיתי], und-verging Jer 6:2; Hos 4:5

דְּמָה H1821 *V-Qal-Prtcpl-fs* (2×)

be like, resemble, be similar to

This Aramaic verb means 'to be like' or 'to resemble.' In Daniel 3:25, Nebuchadnezzar observes a fourth figure in the fiery furnace who looks 'like a son of the gods.' In Daniel 7:5, the second beast in Daniel's vision 'was like a bear.' The word expresses visual or essential similarity, comparing one thing to another to convey understanding of the unfamiliar through the familiar.

(2×) The glosses ('like, semejante, ressembler') consistently indicate comparison or resemblance. In both Daniel passages, the verb introduces a simile: the mysterious fourth figure resembles a divine being (3:25), while the apocalyptic beast resembles a bear (7:5). The Aramaic form appears in different participial forms (masculine and feminine), but both convey the fundamental idea of likeness or similarity in appearance or nature. **LIKENESS AND COMPARISON**

en: like | **es:** semejante | **fr:** ressembler | **de:** [דמה], [דמיה] Dan 3:25; Dan 7:5

דְּמָה H1822 *Prep-k / N-fs* (1×)

One silenced, destroyed, or brought to ruin; the state of being made desolate

This difficult word appears in Ezekiel's lament over Tyre, with both form and meaning debated. The context is a rhetorical question about Tyre's uniqueness, comparing the great maritime city in her destruction to something silenced or annihilated. The root relates to silence or stillness, possibly suggesting the deadly quiet after devastation. Textual variants and ancient versions struggled with this word—some reading 'the destroyed,' others 'the silenced.' The French 'destruction' and Spanish 'como silenciada' reflect this interpretive spread.

(1×) Ezekiel 27:32 poses the question: 'Who is like Tyre, like one silenced in the midst of the sea?' The comparison emphasizes the shocking reversal of the noisy, bustling trading port into deathly silence. Whether the term means 'destroyed,' 'silenced,' or both, the image is haunting: the city that filled the earth with commercial chatter now sits mute in her ruins. The maritime location ('midst of the sea') intensifies the isolation and completeness of her fall. **SILENCE AND SECRECY**

en: like-the-silenced | **es:** como-silenciada | **fr:** destruction | **de:** [כדמה] Ezek 27:32

דְּמוּת H1823 *Conj-w / N-fsc* (25×)

Likeness, resemblance, or form; the quality of being similar in appearance, used of God's image, visionary forms, and concrete designs.

A noun expressing resemblance or similitude, most famously appearing in Genesis 1:26 where humanity is made 'in our likeness.' In Ezekiel's visions it describes the approximate appearance of heavenly beings and thrones — something that looked like but defied full description. The Spanish 'semejanza' and German 'Gleichheit' consistently render the abstract sense of resemblance, while at 2 Kings 16:10 the word shifts to a concrete 'pattern' or 'design' — a blueprint Ahaz sent from Damascus. This range from divine image to architectural model shows how Hebrew thought held together abstract likeness and tangible form.

1. likeness, resemblance, similitude (24×) Abstract resemblance or similitude — the quality of being like something. Central to the imago Dei theology of Genesis 1:26 and 5:1-3, where it pairs with tselem ('image'). Spanish consistently uses 'semejanza' and French 'ressemblance,' confirming the comparative meaning. In Ezekiel's throne visions (1:5, 26; 10:1), it functions as an approximation marker: 'the likeness of...' signals that what the prophet saw was beyond precise description yet bore recognizable form. Also used in simile at Psalm 58:4 and Daniel 10:16. GEOGRAPHY AND SPACE

en: according-to-likeness-our, and-likeness-of, like-the-likeness-of | **es:** Y-figura-de, Y-semejanza, Y-semejanza-de | **fr:** [דמות], [ודמות], comme-ressemblance | **de:** Gleichnis, [דמות], nach-unserer-Gleichheit Gen 1:26; Gen 5:1; Gen 5:3; 2Chr 4:3; Ps 58:4

2. pattern, form, design (1×) A concrete pattern, model, or design meant for replication. At 2 Kings 16:10 Ahaz sends the 'demut' of the Damascus altar to Uriah the priest — here Spanish shifts to 'diseno' (design) rather than 'semejanza,' and the context demands a physical blueprint rather than abstract similarity. This single occurrence stands apart from the word's dominant usage, showing a practical, architectural extension of the root idea of likeness. GEOGRAPHY AND SPACE

en: likeness-of | **es:** diseño-de | **fr:** likeness-de | **de:** likeness-von 2Kgs 16:10

דְּמִי H1824 *N-ms* (4×)

Cessation, quiet, rest; silence or stillness, especially in pleas that God not remain inactive.

Denotes a state of stillness, quiet, or cessation. It appears most memorably in urgent prayers asking God not to keep silent—'do not hold your peace' (Ps 83:1)—and in Isaiah's watchmen who are told to give God no rest until Jerusalem is established (Isa 62:6–7). Hezekiah's poignant phrase 'in the quiet of my days' (Isa 38:10) uses it to evoke the undisturbed prime of life. The multilingual evidence splits: English and Spanish render 'rest/silence,' while some German and French versions transliterate the Hebrew, reflecting the term's interpretive difficulty.

(4×) Quiet, rest, silence, cessation — a stillness that may be peaceful or troubling depending on context. In Ps 83:1, the psalmist begs God to break his silence (אַל־דְּמִי לָךְ), paralleled with 'do not be deaf' and 'do not be still.' Isaiah 62:6–7 uses it twice: the watchmen must not be quiet, and must give God no rest. In Isa 38:10, Hezekiah speaks of 'the quiet of my days' (בִּדְמִי יָמַי), referring to the calm midpoint of life cut short. Spanish 'silencio/descanso' and English 'rest/silence' both capture the dual register of peaceful repose and unsettling inactivity. REST AND REFRESHMENT

en: in-the-middle, rest, silence | **es:** En-la-mitad, descanso, silencio- | **fr:** [בדמי], repos, sang-de | **de:** Blut-von, [בדמי], silence Ps 83:1; Isa 38:10; Isa 62:6; Isa 62:7

דִּמְיוֹן H1825 *N-msc / 3ms* (1×)

Likeness, resemblance, or similarity; the quality of being like something else

This noun denotes similarity or resemblance, appearing in a vivid simile from the Psalms. The psalmist describes his enemy's likeness as being like a lion—not that the enemy is literally lion-like in appearance, but that his predatory nature resembles a lion's hunting behavior. The term focuses on the quality of resemblance itself, making it slightly more abstract than simple comparison words. Spanish 'semejanza' and French 'ressemblance' perfectly capture this sense of bearing similarity to something else.

(1×) Psalm 17:12 declares, 'His likeness is as a lion eager to tear'—a powerful image of the psalmist's dangerous enemy. The word emphasizes not just comparison but the quality of resemblance: the enemy doesn't merely act like a lion; his very nature bears the likeness of a predator. This makes the psalmist's plea for divine protection more urgent. The lion simile evokes raw power, stealth, and deadly intent, all channeled into the enemy's pursuit. GEOGRAPHY AND SPACE

en: his-likeness | **es:** su-semejanza | **fr:** ressemblance | **de:** sein-likeness Ps 17:12

דָּמַם H1826a *V-Nifal-Imperf-3mp* (29×)

To be silent, be still, cease; from voluntary hush before God to forced destruction; also to stand still and to calm.

Damam covers an evocative range from reverent hush to cosmic standstill to annihilating judgment. At one end, the psalmist counsels 'be still before the LORD and wait patiently for him' (Ps 37:7) — a chosen silence of trust. At the other extreme, Jeremiah's prophetic doom oracles use the Nifal to declare that entire nations will 'be silenced,' meaning destroyed and reduced to nothing (Jer 49:26; 50:30). Between these poles stands one of the Bible's most dramatic scenes: Joshua commanding the sun to 'stand still' at Gibeon (Josh 10:12), where silence becomes cosmic cessation of motion. The word's emotional palette is completed by the tender Piel of Psalm 131:2 — 'I have calmed and quieted my soul, like a weaned child with its mother.'

1. be silent, keep quiet (16×) To be silent, keep quiet, refrain from speech or sound: the basic Qal intransitive sense and the largest cluster (16 occurrences). Aaron 'was silent' after the death of his sons (Lev 10:3) — a silence of grief and submission. The wise man 'keeps silent' in an evil time (Amos 5:13). The psalmist commands his own soul to 'be still' before God (Ps 4:4; 62:5). Lamentations 2:10 and 3:28 describe the elders and the mourner sitting in silence. Spanish calla and French se-taire select voluntary, speech-related silence. The Ethiopic cognate preserves the 'be stunned, stupefied' overtone that sometimes colors the Hebrew. SILENCE AND SECRECY

en: and-I-was-silent, and-be-silent, and-be-still | **es:** Calla, callan, callará | **fr:** [דום], [דומי], [ודמו] | **de:** Blut, [וידם], [וידמו] Exod 15:16; Lev 10:3; Job 29:21; Job 31:34; Ps 4:4

2. be silenced, perish (6×) To be silenced, be cut off, perish: Nifal and related forms where silence is imposed as destruction or divine judgment. The wicked 'are silenced in darkness' (1 Sam 2:9); Jeremiah declares that the young men of Damascus, Kedar, and Babylon 'shall be silenced' — that is, destroyed (Jer 49:26; 50:30). In Jer 25:37 'the peaceful folds are silenced because of the fierce anger of the LORD.' Spanish enmudecerán and perezcan ('perish') show the oscillation between 'silenced' and 'destroyed.' Korean and Swahili renderings similarly toggle between silence and annihilation vocabulary. Six occurrences, all in prophetic judgment contexts. SILENCE AND SECRECY

en: And-are-silenced, and-let-us-be-silenced-, are-silenced | **es:** Y-enmudecerán, enmudecerán, perezcan | **fr:** et-se-taire, se-taire, sont-silenced | **de:** schweigen, sind-silenced, und-schweigen 1Sam 2:9; Jer 8:14; Jer 25:37; Jer 49:26; Jer 50:30

3. stand still, cease (5×) To stand still, cease, halt: physical cessation of motion rather than absence of sound. Joshua's command to the sun — 'Sun, stand still at Gibeon' (Josh 10:12) — and its fulfillment, 'the sun stood still' (Josh 10:13), are the definitive instances. First Samuel 14:9 uses it of soldiers standing still. Job 30:27 and Psalm 35:15 extend the concept to internal turmoil that will not 'be still.' Spanish Estad-quietos and German stehe-noch both select physical-cessation vocabulary rather than speech-silence words. Five occurrences where the spatial-kinetic sense is primary. CONTINUITY AND STILL

en: and-stood-still, are-still, stand-still | **es:** Estad-quietos, Y-se-detuvo, callan | **fr:** [דמו], et-se-tint-encore, se-taire | **de:** [דמו], sie-ceased, stehe-noch Josh 10:12; Josh 10:13; 1Sam 14:9; Job 30:27; Ps 35:15

4. (1×) To calm, quiet (Piel causative): to deliberately bring about a state of quietness or tranquility in another. Psalm 131:2 — 'surely I have calmed and quieted my soul, like a weaned child with its mother' — is the sole clear instance, using the Piel to express gentle, nurturing pacification of inner turmoil. Spanish he-acallado ('I have hushed') and the English 'quieted' both capture the tender, self-directed soothing. Distinguished from the Hifil by the absence of destructive connotation; this is the silence of comfort, not of judgment. **SILENCE AND SECRECY**

en: and-quieted | **es:** y-he-acallado | **fr:** [דדוממתי] | **de:** und-quieted Ps 131:2

5. (1×) To cause to be silent, silence by destruction (Hifil causative): to impose silence through overwhelming, annihilating force. In Jeremiah 8:14 the people confess 'the LORD our God has silenced us' — using the Hifil to mark God as the external agent who reduces a nation to silence through devastating judgment. Spanish nos-ha-destruido ('has destroyed us') and French se-taire show the destructive force. Distinguished from the Nifal passive (sense 2) by the explicit causative morphology identifying the agent, and from the Piel (sense 4) by the punitive rather than nurturing intent. **SILENCE AND SECRECY**

en: has-silenced-us | **es:** nos-ha-destruido | **fr:** se-taire | **de:** schweigen Jer 8:14

דְּמַם H1826b *V-Qal-Imp-mp* (1×)

Wail, lament; to cry out in distress or mourning (disputed; may mean 'be silent')

This verb form appears in Isaiah's oracle against Tyre, though its meaning is debated. One view derives it from a root meaning 'wail' or 'lament,' parallel to the call to 'howl' in surrounding verses. Another view assigns it to the more common root for 'be silent,' creating the opposite sense. The Assyrian cognate 'groan, wail, lament' supports the mourning interpretation, fitting Isaiah's context of judgment. The Spanish 'Callad' (be silent) and French's non-translation reflect this lexical uncertainty. Context favors lamentation given the parallel commands to howl.

(1×) Isaiah 23:2 calls out, 'Be silent' or 'Wail, you inhabitants of the coast'—the meaning hinges on which root underlies this imperative. Surrounded by commands to 'howl' (verses 1, 6), the lamentation sense seems more contextually appropriate: Isaiah summons the maritime merchants to mourn Tyre's destruction. Yet the irony of silence—the cessation of commercial bustle—also fits powerfully. This lexical ambiguity may itself be rhetorically effective, merging stunned silence with vocal grief. **SILENCE AND SECRECY**

en: be-silent | **es:** Callad | **fr:** [דמו] | **de:** [דמו] Isa 23:2

דְּמָמָה H1827 *N-fs* (3×)

whisper, silence—a quiet voice or the sound of deep stillness

This feminine noun denotes a whisper or profound silence. Its most famous occurrence is 1 Kings 19:12: after wind, earthquake, and fire, God speaks to Elijah in 'a voice of gentle whisper' (qol demamah daqqah)—often rendered 'a still small voice.' Job 4:16 describes Eliphaz's vision: 'a whisper and a voice I heard'—an articulate, eerie whisper in the night. Psalm 107:29 celebrates God settling the storm 'into whisper' (li-demamah). The word suggests either hushed speech or the deep quiet that follows tumult—both communicating divine presence more powerfully than noise.

(3×) A whisper or deep silence, appearing in three contexts of divine encounter or deliverance. 1 Kings 19:12 uses the construct 'a voice of whisper, gentle' (qol demamah daqqah)—God's presence in quietness after dramatic phenomena. Job 4:16 pairs it with 'voice': 'whisper and a voice' (demamah va-qol), an articulate supernatural whisper in Eliphaz's vision. Psalm 107:29 describes storm transformed 'to whisper/stillness' (li-demamah). Cross-linguistic glosses: English 'silence/to stillness,' Spanish 'silencio/en calma' (silence/into calm), French 'silence/à calme,' German 'silence/zu stillness.' The word encompasses both hushed speech and profound quiet—God's preferred mode of revelation beyond spectacular displays. **AUTO-DETECTED COMMUNITY 8275 WITH 8 SENSES**

en: silence, to-stillness | **es:** en-calma, silencio | **fr:** silence, à-calme, דממה | **de:** [דממה], silence, zu-stillness 1Kgs 19:12; Job 4:16; Ps 107:29

דֹּמֶן H1828 *Prep-l / N-ms* (6×)

dung, manure; used figuratively for corpses or the slain left unburied on the ground as refuse

A masculine noun meaning 'dung' or 'manure,' used exclusively in prophetic and poetic texts as a powerful image of degradation and desolation. In every occurrence, the word describes human corpses left on the ground like refuse—a vivid picture of divine judgment leaving the dead unburied. Jeremiah employs this image repeatedly: the bones of Jerusalem's leaders spread 'as dung' on the ground (Jer 8:2), the slain lying 'like dung on the face of the field' (Jer 9:22; 16:4; 25:33). The Psalmist similarly pictures the defeated enemies of Israel becoming 'as dung for the ground' (Ps 83:10), and Jezebel's corpse is prophesied to be 'as dung' at Jezreel (2 Kgs 9:37).

dung, manure (6×) Animal dung or manure, used metaphorically to describe unburied corpses left to decompose on the ground like worthless refuse. The noun דֹּמֶן (domen) is cognate with Arabic 'dimn' (dung). English translations consistently gloss it as 'dung,' while Spanish uses 'estiércol' (manure/fertilizer) with the simile marker 'como' (like). French interestingly offers 'fumier' (manure heap) alongside 'bitume' in one rendering. All six passages employ this word in the identical grim metaphor of judgment: the slain or wicked reduced to the status of field-dung (2 Kgs 9:37; Ps 83:10; Jer 8:2; 9:22; 16:4; 25:33). **ASH HEAP REFUSE**

en: as-dung, dung, like-dung | **es:** como-estiércol, estiércol | **fr:** bitume, comme-dung, fumier | **de:** Dung, dung, wie-dung 2Kgs 9:37; Ps 83:10; Jer 8:2; Jer 9:22; Jer 16:4

דִּמְנָה H1829 *N-proper-fs* (1×)

A Levitical city in the territory of Zebulun, possibly identical with Rimmon

Dimnah appears only in Joshua's list of Levitical cities assigned from Zebulun's territory. Textual comparison with the parallel account in 1 Chronicles suggests this may be a variant spelling of Rimmon, as Chronicles lists Rimmon where Joshua has Dimnah. Such textual variants in geographical lists are common due to scribal updates or regional name changes. The exact location remains uncertain, though it was clearly in Zebulun's northern inheritance. Like many Levitical cities, Dimnah provided homes for Israel's priestly tribe scattered throughout the nation.

(1×) Joshua 21:35 assigns Dimnah to the Levites from Zebulun's portion. The parallel passage in 1 Chronicles 6:77 reads 'Rimmon' instead, leading most scholars to view these as variant names for the same site. This textual fluidity in place names reflects the reality that cities could be known by different names in different periods or regions. The Levitical cities served a crucial function: distributing the priestly tribe throughout Israel to teach the law and maintain worship. **PERSONAL NAMES**

en: Dimnah | **es:** Dimna | **fr:** Dimnah | **de:** Dimnah Josh 21:35

דָּמַע H1830 *Conj-w / V-Qal-InfAbs* (2×)

weep, shed tears, cry

This verb means to weep or shed tears. Jeremiah 13:17 uses both the infinitive absolute and the finite verb together ('weeping, it shall weep') to intensify the idea—the prophet's eyes will overflow with tears because of Israel's pride and captivity. This Hebrew construction emphasizes the relentless, uncontrollable nature of the weeping. The passage reveals the prophet's deep emotional anguish over his people's fate.

(2×) The Spanish and French glosses ('llorará, llorando') capture both the finite verb and the intensifying infinitive absolute in Jeremiah 13:17. The doubled occurrence in the same verse creates a rhetorical emphasis: 'my eye shall weep bitterly and run down with tears.' The cognate languages (Arabic, Aramaic) confirm this root is about the physical act of shedding tears, with the biblical usage highlighting uncontrollable grief over Judah's exile. **WEEP CRY WAIL**

en: and-weeping, shall-weep | **es:** llorará, y-llorando | **fr:** [ודמע], [תדמע] | **de:** [ודמע], [תדמע] Jer 13:17

וְדֶמַע H1831 *Conj-w / N-msc / 2ms* (1×)

Flowing juice, specifically wine or oil from pressed grapes or olives

This rare term appears in Exodus's law requiring Israelites to offer their agricultural firstfruits to God. The word literally means 'trickling' or 'flowing' and poetically refers to the liquid yield from pressing grapes or olives—either wine or oil. The parallel term in the verse is 'fullness' (grain harvest), creating a merism covering all agricultural produce. The Arabic cognate literally means 'tears of the vine' for wine, a beautiful image of pressed-out liquid. The Spanish and French translations as 'tears' or 'flowing' preserve this liquid metaphor.

(1×) Exodus 22:29 commands: 'Your fullness and your flowing you shall not delay'—referring to grain and liquid offerings from harvest. The 'flowing' denotes fresh-pressed wine or oil, the valuable liquids obtained from crushing grapes and olives. By requiring these first-fruits, the law acknowledged God's ownership of the land and its produce. The poetic term (related to 'tears' or 'trickling') adds beauty to this legal requirement, reminding Israel that even covenant obligations can be expressed in lyrical language. **DRIPPING LIQUID**

en: and-your-flowing | **es:** y-tus-lágrimas | **fr:** et-ton-coulant | **de:** und-dein-flowing Exod 22:29

דִּמְעָה H1832 *Prep-b / N-fs* (23×)

Tears; drops shed from the eyes in weeping, grief, lamentation, or earnest supplication before God.

A poetic and prophetic term for the tears that flow from human eyes in sorrow, mourning, or prayer. Hezekiah's tears move God to add fifteen years to his life (2 Kgs 20:5). The psalmist's tears soak his bed (Ps 6:6), fill God's bottle (Ps 56:8), and become his food day and night (Ps 42:3). Jeremiah yearns for his eyes to be a fountain of tears (Jer 8:23; 9:1). Found chiefly in poetry and late prose, the word carries an intensity that simple 'crying' does not — these are tears weighed and remembered by God. Every translation tradition renders it uniformly: Spanish 'lágrimas,' French 'larmes,' German 'Träne.'

tears (weeping) (23×) Tears shed in grief, lamentation, or earnest prayer — gathered by God as evidence of suffering (Ps 56:8), soaking the psalmist's bed (Ps 6:6), flowing as a fountain in Jeremiah's prophetic anguish (Jer 9:1; 14:17), and moving God to heal Hezekiah (2 Kgs 20:5). Spanish 'lágrimas,' French 'larmes,' German 'Träne' confirm uniform rendering across all 23 occurrences. **WEEP CRY WAIL**

en: am-adding, from-tears, my-tears | **es:** con-lágrimas, con-mi-lágrima, con-mis-lágrimas | **fr:** dans-larme, dans-larmes, de-larme | **de:** Traene, [דמעתך], dein-tears 2Kgs 20:5; Ps 6:6; Ps 39:12; Ps 42:3; Ps 56:8

וְדַמֶּשֶׂק H1833 *Conj-w* (1×)

Damask or Damascus; uncertain term possibly referring to fabric, the city, or a couch style

This word in Amos 3:12 remains one of Scripture's most disputed terms. The context describes fragments a shepherd rescues from a lion—'two legs or a piece of an ear'—followed by Israelites rescued 'in Damascus on a bed' or 'on a bed of damask.' Ancient versions read 'Damascus' (the city), while others propose 'damask' (a fabric named after Damascus). The term's connection to the city Damascus is clear, but whether this references location, fabric type, or a furniture style is debated. This textual crux illustrates the challenges in reconstructing rare commercial or technical vocabulary.

(1×) Amos 3:12 describes Israelites dwelling 'in Damascus on a couch' or 'on damask of a couch,' using this disputed term. If it means the city Damascus, Amos critiques Israelites lounging in luxury in a foreign capital. If it means damask fabric, he condemns opulent furnishings. Either way, the verse's point is clear: Israel's elite will be 'rescued' from coming judgment only as fragmentarily as a shepherd recovers scraps from a lion—two leg bones or an ear piece. The luxury imagery intensifies the irony of their impending ruin. **DAMASCUS CITY**

en: and-on-Damascus | **es:** y-en-Damasco | **fr:** et-dans-Damas | **de:** [ובדמשק] Amos 3:12

דַּמֶּשֶׂק H1834 *Prep-m / N-proper-fs* (45×)

Damascus — the ancient Aramean capital, a major Near Eastern city and perennial rival of Israel

Dammeseq is the Hebrew name for Damascus, one of the oldest continuously inhabited cities in the world, situated in the fertile oasis east of Mount Hermon and watered by the Barada River (the ancient Chrysorrhoas). Across its 45 Old Testament occurrences, the city appears first in Abram's nocturnal pursuit of the kings 'as far as Hobah, north of Damascus' (Gen 14:15) and in the enigmatic reference to Eliezer of Damascus (Gen 15:2). It rises to prominence as the capital of Aram under Rezon (1 Kgs 11:24) and remains Israel's chief northern rival through the era of Ahaz, who traveled there to copy a pagan altar (2 Kgs 16:10-12). The prophets wield it as a symbol of judgment: Amos opens his oracle cycle with 'for three transgressions of Damascus' (Amos 1:3), and Isaiah prophesies its destruction (Isa 17:1). Orthographic variants — Darmmeseq in Chronicles, Dummeseq in 2 Kings — reflect dialectal or scribal traditions. Translations transliterate uniformly: Spanish 'Damasco,' French 'Damas,' German 'Damaskus.'

Damascus (city) (45×) The proper noun Damascus (dammeseq/darmeseq), the ancient capital of Aram (Syria) located in a well-watered plain east of the Anti-Lebanon range. Functions as a geographic reference point in patriarchal narratives (Gen 14:15; 15:2), a political center of Aramean power rivaling Israel and Judah (1 Kgs 11:24; 2 Kgs 8:7-9; 16:10), and a prophetic symbol of foreign judgment (Isa 7:8; 17:1; Amos 1:3; Jer 49:23-27). All 45 occurrences refer to this single city, with orthographic variants (Chronicles: darmeseq; 2 Kgs 16:10: dummeseq) reflecting scribal or dialectal alternation rather than semantic difference. **DAMASCUS CITY**

en: Damascus, Dammeseq, Dammesheq | **es:** Damasco, a-Damasco, es-Damasco | **fr:** Damas, pour-Damas | **de:** Damascus, Damaskus, zu-Damaskus Gen 14:15; Gen 15:2; 2Sam 8:5; 2Sam 8:6; 1Kgs 11:24

דָּן H1835 *N-proper-ms* (70×)

Dan – Jacob's fifth son through Bilhah, the tribe descended from him, and a city on Israel's northern frontier

Dan (meaning 'judge') functions as a proper noun across three referential layers: the person, the tribe, and the place. As a personal name it designates the son born to Jacob through Rachel's maidservant Bilhah, who named him Dan because 'God has judged me' (Gen 30:6). As a tribal name it identifies the Danites and their allotted territory (Josh 19:40-48; Judg 18). As a toponym it marks the city at Israel's northern extremity, yielding the merism 'from Dan to Beersheba' (Judg 20:1; 1 Sam 3:20) – the standard idiom for the entire land. Across its 70 occurrences every target language retains the name unchanged: Dan in Spanish, French, German, and English alike.

Dan (proper noun) (70×) The proper noun Dan, encompassing the patriarch (Gen 30:6; 49:16-17), the tribe descended from him (Num 1:38-39; Judg 18), and the northern border city that anchored the proverbial phrase 'from Dan to Beersheba' (Judg 20:1; 2 Sam 3:10). The etymological meaning 'judge' (from din) is activated in Jacob's blessing (Gen 49:16, 'Dan shall judge his people'). Cross-lingual evidence is perfectly uniform – every language renders it simply as Dan – confirming a single proper-noun identity. **DAN PROPER NAME**

en: Dan | **es:** Dan | **fr:** Dan | **de:** Dan, Dans Gen 14:14; Gen 30:6; Gen 35:25; Gen 46:23; Gen 49:16

דְּנָה H1836 *Conj-w* (58×)

This, that, thus — Aramaic demonstrative pronoun used attributively and predicatively in Daniel and Ezra

The Aramaic demonstrative דְּנָה (denah, 'this') functions as the primary near-demonstrative pronoun in the biblical Aramaic portions of Ezra and Daniel. Cognate with Hebrew זֶה and related to Syriac hānā and Nabataean dnḥ, it modifies nouns attributively ('this secret,' Dan 2:18; 'this house,' Ezra 5:3) or stands predicatively. With the preposition כְּ it yields 'like this, thus' (Dan 2:10). Though modest in semantic range — simply pointing to a referent — it appears at structurally pivotal moments: royal decrees, prophetic revelations, and administrative correspondence that shaped Israel's post-exilic restoration.

this, that, thus (Aramaic demonstrative) (58×) Aramaic demonstrative pronoun meaning 'this, that, thus.' All 58 occurrences cluster in Ezra 4–7 and Daniel 2–7, the Aramaic sections of the Hebrew Bible. Spanish distinguishes gender ('este/esta'), French uses 'ceci,' and German 'dieses,' each mapping naturally to a single deictic function. With the preposition כְּ it extends to the adverbial sense 'like this, thus' (Dan 2:10; 7:5). The pronoun anchors discourse references in official correspondence and visionary interpretation alike. **DEMONSTRATIVE PRONOUNS**

en: this | **es:** Esta, esta, este | **fr:** ceci | **de:** dieses Ezra 4:11; Ezra 4:14; Ezra 4:15; Ezra 4:16; Ezra 4:22

דַּנָּה H1837 *Conj-w / N-proper-fs* (1×)

A town in the hill country of Judah, near Debir (Kiriath-sepher)

Dannah appears only in Joshua's territorial allotment to Judah, listed among cities in the hill country near Hebron. Its location just before Kiriath-sannah (another name for Debir) places it in the southern highlands. The Greek Septuagint renders it 'Renna,' suggesting possible textual variation or different vocalization. Like many towns in these boundary lists, its exact archaeological identification remains uncertain. Nevertheless, its inclusion in Scripture's careful geographic records testifies to the detailed preservation of tribal inheritance traditions.

(1×) Joshua 15:49 lists Dannah among eleven cities in Judah's hill country district, positioned immediately before Kiriath-sannah (Debir). This clustering of names preserves ancient administrative geography, showing how Judah's territory was organized into districts. Though we cannot pinpoint Dannah's ruins today, its biblical record ensures that this town's role in Israel's inheritance is not forgotten. The meticulous preservation of such lists demonstrates the importance land possession held in covenant theology. **PERSONAL NAMES**

en: and-Dannah | **es:** y-Daná | **fr:** et-Dannah | **de:** und-Dannah Josh 15:49

דִּנְהָבָה H1838 *N-proper-fs* (2×)

Dinhabah, capital city of Bela, an early Edomite king

Dinhabah was the royal city of Bela son of Beor, one of the early kings of Edom before Israel had kings. Genesis 36:32 and its parallel in 1 Chronicles 1:43 identify it as Bela's capital. The location is uncertain, though some scholars have suggested Tennib in the region east-northeast of Heshbon. Like many Edomite place names, it survives only in these genealogical lists recording the succession of Edom's monarchy.

(2×) The multilingual transliterations ('Dinhabah, Dinhaba, Dinhavah') show slight spelling variations but refer to the same Edomite capital. Both biblical occurrences identify it as the city 'of Bela son of Beor.' The parallel passages in Genesis and Chronicles preserve this ancient geographical memory from the pre-monarchic period of Edom, though the site's exact location remains unknown to modern archaeology. **PERSONAL NAMES**

en: Dinhabah, Dinhavah | **es:** Dinhaba, Dinhavah | **fr:** Dinhabah, [דנהבה] | **de:** [דנהבה], war-Dinhaba Gen 36:32; 1Chr 1:43

הַדָּנִי H1839 *Art / N-proper-ms* (5×)

the Danite(s), a gentilic adjective designating members of the tribe of Dan

A gentilic adjective always used with the definite article to identify persons or groups belonging to the tribe of Dan. It appears in Judges 13:2 describing Manoah's clan, in Judges 18 during the Danite migration narrative, and in 1 Chronicles 12:36 listing Danite warriors who joined David. The term functions as a collective ethnic identifier rather than a personal name.

(5×) The Danite — a gentilic adjective marking tribal affiliation with Dan. Always appears with the article (ha-Dani). In Judges 13:2 it identifies Manoah's clan ('the family of the Danite'), while Judges 18:1, 11, 30 use it during the migration narrative of the tribe seeking territory. Spanish 'el danita' and French 'le Danite' consistently render it as an ethnic designation. First Chronicles 12:36 lists Danite warriors rallying to David at Hebron. **DAN PROPER NAME**

en: the-Dani, the-Danite | **es:** Dan, el-danita | **fr:** [הדני], le-Dani, le-Danite | **de:** [הדני], der-Dani, der-Danite Judg 13:2; Judg 18:1; Judg 18:11; Judg 18:30; 1Chr 12:36

דָּנִאֵל H1840 *N-proper-ms* (32×)

Daniel — 'God is my judge'; the exilic prophet-sage and several other biblical figures of this name

Daniyyel (also spelled Dani'el) means 'God is my judge' and appears 32 times in the Hebrew Bible, referring to several distinct individuals united by this theophoric name. The most prominent is the young Judean noble taken captive to Babylon by Nebuchadnezzar, who rises to high office through his God-given gift of dream interpretation (Dan 1-6) and receives apocalyptic visions of world empires and the coming kingdom of God (Dan 7-12). Ezekiel twice names a 'Daniel' alongside Noah and Job as a paragon of righteousness (Ezek 14:14, 20) and as proverbially wise (Ezek 28:3) — possibly the same figure, or perhaps an ancient Canaanite sage known from the Ugaritic Aqhat epic. A priest of Ithamar's line by this name appears in the post-exilic community (Ezra 8:2; Neh 10:6). German, Spanish, and French all preserve the name as Daniel, its theophoric meaning universally transparent.

Daniel (proper noun) (32×) The proper name 'God is my judge,' chiefly designating the exilic prophet-sage who interprets dreams for Nebuchadnezzar and receives apocalyptic visions in Babylon (Dan 1-12). Ezekiel cites a figure named Daniel as a model of righteousness alongside Noah and Job (Ezek 14:14, 20) and as surpassingly wise (Ezek 28:3). Also borne by a son of David and Abigail (1 Chr 3:1) and a post-exilic priest of the line of Ithamar (Ezra 8:2; Neh 10:6). **DANIEL PERSONAL NAME**

en: Dani'el, Daniel, Daniy'el | **es:** Daniel | **fr:** Daniel, [דניאל] | **de:** Daniel, [דניאל] 1Chr 3:1; Ezra 8:2; Neh 10:6; Ezek 14:14

דָּנִיֵּאל H1841 *Prep-b / N-proper-ms* (52×)

Daniel ('God is my judge'), proper name of the exilic prophet and visionary, plus two other biblical figures.

A theophoric name meaning 'God is my judge,' composed of din ('to judge') and El ('God'). The name belongs primarily to the protagonist of the book of Daniel, a Judean exile who rose to prominence in the Babylonian and Persian courts through his gift of dream interpretation and unwavering faithfulness (Dan 2-6). His apocalyptic visions (Dan 7-12) became foundational for later Jewish and Christian eschatology. The name also designates a son of David by Abigail (1 Chr 3:1) and a postexilic priest who sealed the covenant under Nehemiah (Neh 10:7). Cross-linguistic renderings are uniformly transliterated (Spanish Daniel, French Daniel, German Daniel), reflecting its global familiarity as a biblical proper noun.

Daniel (proper name) (52×) The personal name Daniel (Daniy'el, 'God is my judge'), chiefly referring to the exilic prophet and wise man who served in the courts of Nebuchadnezzar, Belshazzar, and Darius (Dan 2:13-6:28). His name also belongs to a son of David (1 Chr 3:1) and a postexilic priestly signatory (Neh 10:7). The uniform transliteration across Spanish, French, and German confirms this as a fixed proper noun. Occurrences are heavily concentrated in the book of Daniel itself, where all but two of the 52 uses are found. **DANIEL PERSONAL NAME**

en: Daniy'el | **es:** Daniel, a-Daniel | **fr:** Daniel | **de:** Daniel Dan 2:13; Dan 2:14; Dan 2:15; Dan 2:16; Dan 2:17

דָּן H1842 *N-proper-fs / 3fs* (2×)

Dan (in compound place name Dan-jaan), possibly a region near Dan

This appears in the phrase 'Dan-jaan' in 2 Samuel 24:6, during David's census. Joab and the commanders traveled through Israelite territory, reaching 'Dan-jaan and around to Sidon.' The exact location is uncertain—some suggest it's the northern city of Dan with an additional designation (Jaan), while others propose a distinct location. The textual note indicates the verse mentions both Jaan and Dan, suggesting movement through the northern frontier regions.

(2×) The glosses show geographic terms ('Jaan,' 'to Dan,' 'a Dan') marking a northern location during the census route. The compound 'Dan-jaan' appears only in 2 Samuel 24:6, where the census-takers move through Israel's northern reaches toward Sidon. Whether Jaan is a distinct place or a qualifier for Dan remains debated, but clearly this marks the northernmost extent of David's kingdom, near the traditional boundary 'from Dan to Beersheba.' **DAN PROPER NAME**

en: Jaan, to-Dan | **es:** Yaan, a-Dan- | **fr:** Jaan, à-Dan | **de:** Jaan, zu-Dan 2Sam 24:6

דֵּעַ H1843 *N-msc / 1cs* (5×)

knowledge, opinion, understanding; used exclusively in Elihu's speeches in Job

A noun meaning knowledge or opinion, occurring only in the speeches of Elihu in Job 32-37. Elihu uses it to refer both to his own considered judgment that he wishes to declare (Job 32:6, 10, 17) and to the perfect knowledge that belongs to God (Job 37:16). The word carries a tone of deliberate, formulated understanding rather than mere awareness, fitting Elihu's self-conscious rhetorical style.

(5×) Knowledge, opinion, or considered judgment — a deliberate formulation of understanding. In Job 32:6, 10, 17, Elihu uses it of his own opinion that he is compelled to express ('my knowledge,' Spanish 'mi conocimiento,' French 'ma connaissance'). Job 36:3 broadens the scope as Elihu ascribes knowledge to his Maker. Job 37:16 speaks of God as 'perfect in knowledge' (temim de'im), where the plural form intensifies the concept into comprehensive omniscience. All occurrences are confined to Elihu's discourse, giving the word a distinctive rhetorical register. **KNOWLEDGE AND LEARNING**

en: in-knowledge, my-knowledge | **es:** conocimientos, mi-conocimiento | **fr:** connaissance, mon-connaissance-moi | **de:** [דַּעַת], [דֵּעִים] Job 32:6; Job 32:10; Job 32:17; Job 36:3; Job 37:16

דֵּעָה H1844 *N-fs* (6×)

Knowledge, understanding; awareness of God or of truth, used of both human insight and divine omniscience.

A feminine abstract noun derived from the verb yada' (to know), denoting knowledge or understanding. In Hannah's song (1 Sam 2:3), God is called 'el de'ot – a God of knowledge – using the majestic plural to express the fullness of divine awareness. The psalmist in Psalm 73:11 wrestles with whether the Most High possesses knowledge of human affairs. In Isaiah and Jeremiah the word describes the prophetic knowledge that ideal rulers and teachers will impart. Elihu claims 'perfect knowledge' in Job 36:4, hinting at the boldness of human wisdom claims. Spanish 'conocimiento' and German 'Erkenntnis' both capture the sense of deep, experiential knowing rather than mere information.

knowledge, understanding (6×) Knowledge, understanding, or awareness as an abstract quality. Used of divine omniscience (1 Sam 2:3, where the plural de'ot emphasizes the fullness of God's knowing), of human apprehension of God's ways (Ps 73:11; Isa 11:9), and of prophetic or wisdom instruction (Isa 28:9; Jer 3:15). The multilingual glosses – Spanish 'conocimiento,' French 'connaissance,' German 'Erkenntnis' – all point to experiential, relational knowledge rather than bare factual awareness. **KNOWLEDGE AND LEARNING**

en: and-whom, in-knowledge, knowledge | **es:** con-conocimiento, conocimiento, conocimientos | **fr:** [דַּעַת], connaissance, knowledges | **de:** Erkenntnis, [דַּעַת], [דֵּעוֹת] 1Sam 2:3; Job 36:4; Ps 73:11; Isa 11:9; Isa 28:9

דְּעוּאֵל H1845 *N-proper-ms* (4×)

Deuel; a Gadite leader, father of Eliasaph, listed in the wilderness census and offerings.

A proper name borne by the father of Eliasaph, who served as leader of the tribe of Gad during the wilderness period. The name appears exclusively in the Priestly source of Numbers (1:14; 7:42, 47; 10:20). Interestingly, the Septuagint reads Ragouēl in all instances, and Numbers 2:14 has the variant Reuel (רְעוּאֵל), suggesting the dalet and resh were easily confused in the scribal tradition. All major modern translations—English, Spanish, French, German—render it 'Deuel.'

(4×) Deuel — the personal name of a Gadite, father of Eliasaph, who led the tribe of Gad in the wilderness census and tabernacle dedication offerings (Num 1:14; 7:42, 47; 10:20). The LXX consistently reads Ραγουηλ (Raguel), and the parallel passage in Num 2:14 has Reuel, indicating an ancient dalet/resh scribal confusion. The name likely means 'known of God.' Every major language simply transliterates: English, Spanish, French, and German all render 'Deuel.' **PERSONAL NAMES**

en: Deuel | **es:** Deuel, Deuel: | **fr:** Deuel | **de:** Deuel Num 1:14; Num 7:42; Num 7:47; Num 10:20

דָּעַךְ H1846 *V-Qal-Imperf-3ms* (9×)

To go out or be extinguished; of flames, lamps, and figuratively of the prosperity or life-force of the wicked being snuffed out.

A poetic verb found almost exclusively in Wisdom and prophetic literature, describing the dying out of a flame or lamp. In its figurative usage, which dominates the biblical evidence, the extinguishing of the wicked's lamp serves as a powerful image for the collapse of their prosperity (Job 18:5-6; Prov 13:9; 20:20; 24:20). Isaiah 43:17 extends the metaphor to hostile armies snuffed out like a wick. The Aramaic cognate d'ik and Syriac d'ek confirm the core meaning, while the multilingual glosses consistently render it with reflexive or passive extinction verbs (Spanish se-apaga, French s'eteindre).

1. Qal: to go out, be extinguished (6×) The Qal imperfect describes the ongoing process of going out or being extinguished – a flame guttering toward darkness. Nearly every occurrence is figurative: the 'lamp of the wicked' (ner resha'im) will go out, symbolizing the end of their fortune and legacy (Job 18:5-6; 21:17; Prov 13:9; 20:20; 24:20). Spanish se-apaga and French s'eteindre both capture the middle-voice nuance of a light that dies of its own accord rather than being actively quenched. **EXTINGUISHING FIRE**

en: extinguished, is-extinguished, is-put-out | **es:** se-apaga, se-apagará, será-apagada | **fr:** s'éteindre | **de:** [יִדְעַךְ] Job 18:5; Job 18:6; Job 21:17; Prov 13:9; Prov 20:20

2. Nifal/Pual: to be extinguished, snuffed out (perfective) (3×) The Niphal and Pual perfective stems denote the completed state of having been extinguished or wiped out. In Job 6:17 dried-up wadis are 'made extinct' (nid'akhu), while Psalm 118:12 compares assailants to thorns already quenched. Isaiah 43:17 uses the Qal perfect of enemy forces who 'went out' like a snuffed wick. The shift from process (sense 1) to accomplished fact is marked by stem and aspect: what was flickering has now gone dark. **EXTINGUISHING FIRE**

en: they-are-extinguished, they-were-extinguished | **es:** se-apagan, se-apagaron | **fr:** [דָּעֲכוּ], s'éteindre | **de:** [דָּעְכוּ], [נִדְעֲכוּ], sie-waren-extinguished Job 6:17; Ps 118:12; Isa 43:17

דַּעַת H1847 *Prep-b / N-fs* (93×)

Knowledge, discernment; the capacity to perceive, understand, or recognize — occasionally as verbal infinitive 'knowing'

Derived from the root יָדַע ('to know'), this noun denotes knowledge in its broadest sense — from practical awareness to deep spiritual discernment. It appears in the foundational phrase 'the tree of the

knowledge of good and evil' (Gen 2:9, 17) and figures prominently in Wisdom literature, where Proverbs personifies knowledge alongside wisdom as a divine gift (Prov 2:10). The expression בְּבָלִי דַּעַת ('without knowledge') in Deut 4:42 serves as a legal term for unintentional action, showing how the word bridges moral cognition and juridical categories. All major target languages render it with a single cognitive noun: Spanish 'conocimiento,' French 'connaissance,' German 'Erkenntnis.'

1. knowledge, discernment (90×) Abstract knowledge or discernment — the intellectual and moral capacity to perceive, understand, and evaluate. Covers the vast majority of occurrences across all grammatical forms (absolute, construct, with suffixes and prepositions). Spanish 'conocimiento,' French 'connaissance,' and German 'Erkenntnis' uniformly confirm this as a cognitive-faculty noun. Key texts include Prov 2:10 ('when knowledge enters your heart'), Isa 53:11 ('by his knowledge'), and the technical legal phrase בְּבָלִי דַּעַת meaning 'without knowledge, unintentionally' (Deut 4:42; Josh 20:3). KNOWLEDGE AND LEARNING

en: knowledge | **es:** conocimiento, conocimiento? | **fr:** connaissance | **de:** Erkenntnis Deut 4:42; Deut 19:4; Josh 20:3; Josh 20:5; Job 21:14

2. knowing, to know (3×) Verbal infinitive construct (Qal of יָדַע): 'knowing, to know' — functioning as a gerund or purpose clause, preserving verbal force rather than purely nominal reference. Cross-lingual renderings split between nominal and verbal forms: German 'könnte wissen,' Spanish 'conocimiento de.' Found in Judg 3:2 (that later generations might learn war by knowing it), Isa 48:4 ('because I knew you were obstinate'), and Jer 22:16 ('he judged the cause of the poor — is that not knowing me?'). KNOWLEDGE AND LEARNING

en: From-My-knowing, might-know, the-knowing | **es:** Por-mi-conocimiento, conocimiento-de, el-conocimiento | **fr:** connaissance, le-connaissance, pourrait-connaître | **de:** Erkenntnis, der-Erkenntnis, koennte-wissen Judg 3:2; Isa 48:4; Jer 22:16

דִּפִּי H1848 *N-ms* (1×)

A blemish, fault, or defect; slander or accusation alleging someone's flaw

This noun denotes a moral blemish or fault, used in Psalm 50 for slanderous speech against a family member. While related words describe physical defects, this term focuses on alleged character flaws. The psalmist condemns someone who 'alleges a fault' against his own brother—essentially engaging in slander within the family. The word captures both the objective flaw and the subjective accusation of it. Spanish and German translate as 'diffamation' and 'slander,' emphasizing the speech act, while the Hebrew allows for both the fault itself and the alleging of it.

(1×) Psalm 50:20 rebukes: 'You sit and speak against your brother; you allege a fault against your own mother's son.' The parallelism with 'speak against' clarifies that this is verbal accusation, not mere observation of flaw. God condemns such family slander in a psalm that contrasts authentic covenant loyalty with hypocritical religious observance. The term suggests not random gossip but deliberate fault-finding and accusation, especially heinous when directed at one's own kin. BLEMISH PHYSICAL DEFECT

en: slander | **es:** difamación | **fr:** diffamation | **de:** slander Ps 50:20

דָּפַק H1849 *V-Qal-Prtcpl-ms* (3×)

beat, knock, drive hard (animals or persons)

This verb describes forceful, repetitive striking. It appears when Jacob fears his flocks will be 'driven hard' (Gen 33:13), when wicked men 'beat against the door' demanding violent satisfaction (Judg 19:22), and in the lover's cry 'Listen! my beloved is knocking' (Song 5:2). The multilingual evidence captures both senses: the violent driving or pushing (Spanish empujasen, French overdrive) and the percussive knocking (Spanish golpeando, German beating).

(3×) The three contexts show physical beating or knocking: driving animals cruelly (Gen 33:13), pounding violently on a door (Judg 19:22 'beat themselves tired'), and knocking for entry (Song 5:2). The cross-lingual glosses consistently reflect this dual semantic range of forceful impact, whether applied to livestock or doors. PRONOUNS AND MIXED

en: and-they-overdrive-them, beating, knocking | **es:** golpeando, llamando, y-empujasen-los | **fr:** Il-frappe:, battant, et-ils-overdrive-eux | **de:** [דופק], beating, und-treibt-man-sie Gen 33:13; Judg 19:22; Song 5:2

דָּפְקָה H1850 *Prep-b / N-proper-fs* (2×)

Dophkah, an Israelite encampment in the wilderness wanderings

Dophkah was a stopping place during Israel's exodus journey, located between the Wilderness of Sin and Alush according to Numbers 33:12-13. This itinerary notice preserves the memory of the route through the Sinai wilderness, though the exact location is now unknown. Some scholars have connected the name to Egyptian mining regions (Mafkat), but this remains speculative. Like many wilderness stations, it survives only in this single wilderness itinerary.

(2×) The prepositional forms ('in Dophkah, from Dophkah / en Dofca, de Dofca') mark arrival and departure: Israel camped at Dophkah (Num 33:12) then traveled from Dophkah to Alush (33:13). The consistent transliteration across languages preserves this ancient place name, even though its location has been lost to history. The itinerary genre functions as a memorial of the wilderness journey, each name a geographic witness to God's guidance. PERSONAL NAMES

en: from-Dophkah, in-Dophkah | **es:** de-Dofca, en-Dofca | **fr:** dans-Dophkah, de-Dophkah | **de:** in-Dophkah, von-Dophkah Num 33:12; Num 33:13

דַּק H1851 *Conj-w / Adj-fpc* (14×)

Thin, fine, small; of gaunt cattle, powdery manna, a stunted person, or a gentle whisper

An adjective that spans a surprising range from Pharaoh's emaciated cows to the still, small voice on Horeb. In Genesis 41, the 'thin' (daq) cattle and grain ears signal famine — Hindi 'dubli' and German 'mager' (gaunt) capture this agricultural dread. Applied to substances like manna and incense, it shifts to 'fine-grained' or 'powdery' (Exod 16:14; Lev 16:12), where Arabic 'daqiq' (fine flour) shares the same Semitic root. Most memorably, in 1 Kings 19:12 the word describes the 'thin' or gentle quality of God's voice to Elijah — a whisper so quiet it redefines divine power.

1. thin, gaunt, lean (6×) Of living things that are gaunt, lean, or emaciated — most prominently the thin cows and withered grain ears in Pharaoh's dream (Gen 41:3-7, 23-24). The adjective modifies flesh (basar) to convey scrawniness that signals coming famine. Hindi 'dubli' and German 'mager/dünnen' carry the same visceral sense of alarming leanness. All six occurrences cluster in the Joseph narrative, marking daq as the signature word for Egypt's prophesied scarcity. THIN GAUNT LEAN

en: and-thin-of, the-thin, thin | **es:** delgadas, las-delgadas, y-flacas-de | **fr:** et-thin-de, le-thin, thin | **de:** die-dünnen, dünne, und-mager Gen 41:3; Gen 41:4; Gen 41:6; Gen 41:7; Gen 41:23

2. fine, small, powdery (6×) Of substances and particles that are fine, small, or powdery. The manna is described as 'fine, flake-like, fine as frost' (Exod 16:14), using daq twice in one verse to emphasize its delicate texture. Applied also to crushed incense (Lev 16:12), thin hair (Lev 13:30), and dust so fine it becomes insignificant (Isa 29:5; 40:15). Arabic 'daqiq' (fine flour) shares this root, confirming the Semitic semantic core of smallness in particle size. FINE SMALL THIN

en: fine, like-fine-dust, the-multitude | **es:** como-polvo, fino, menudo | **fr:** [דק], [כדק], fin | **de:** [דק], [כדק], duenn Exod 16:14; Lev 13:30; Lev 16:12; Isa 29:5

3. stunted, undersized (of a person) (1×) A physical defect rendering a person stunted or undersized, listed among disqualifying blemishes for priestly service (Lev 21:20). Whether this denotes a dwarf or someone with a wasting condition remains debated, but the core sense of daq — insufficient size — applies to the human body here. Hindi 'bauna' (dwarf) and the priestly purity context both point to a visible physical shortcoming. THIN GAUNT LEAN

en: a-dwarf | **es:** enano | **fr:** un-dwarf | **de:** ein-dwarf Lev 21:20

4. thin, still, quiet (1×) Of sound that is thin, gentle, or quiet — the celebrated 'still small voice' (qol demamah daqqah) that Elijah heard at Horeb (1 Kgs 19:12). After wind, earthquake, and fire, the divine presence came in a sound so thin it was barely perceptible. This sense extends daq from the visual and tactile into the auditory, suggesting something reduced to its most delicate, almost imperceptible form. Hindi 'dheemi' (gentle/soft) and Swahili 'laini' (smooth, soft) echo this nuance. FINE SMALL THIN
en: thin | **es:** delgado | **fr:** thin | **de:** thin 1Kgs 19:12

דַּק H1852 *Prep-k* (1×)
A thin curtain or veil; something fine and gauze-like used for covering
This rare word describes something thin and delicate, appearing in Isaiah's cosmic imagery of God spreading out the heavens. The comparison of the universe to a curtain emphasizes both the vastness and the ease with which God accomplishes this creative act—as effortlessly as hanging fabric. The term's root suggests thinness or fineness, perhaps gauze-like material that can be stretched. This single use creates a memorable image: the star-filled sky is to God what a light veil is to human hands. French and German leave it untranslated, acknowledging its rarity.

(1×) Isaiah 40:22 declares that God 'stretches out the heavens like a curtain, and spreads them like a tent to dwell in.' The simile emphasizes divine transcendence and creative power—what seems vast and fixed to us is like thin fabric to God. The term's connotation of fineness and pliability makes the comparison more striking: the seemingly solid heavens are as easily manipulated as gossamer cloth. This image precedes Isaiah's rhetorical question about who can compare to God, the Creator of earth's ends. LINEN AND FABRIC
en: like-a-curtain | **es:** como-cortina | **fr:** [כדק] | **de:** [כדק] Isa 40:22

דִּקְלָה H1853 *N-proper-ms* (2×)
Diklah, a descendant of Joktan, representing an Arabian tribe or territory
Diklah was one of the sons of Joktan listed in the Table of Nations (Genesis 10:27, paralleled in 1 Chronicles 1:21). In biblical genealogies, personal names often represent tribal groups or territories. Diklah presumably indicates an Arabian people or region, part of the Joktanite Arabs who settled southern Arabia. The specific location or tribe remains unidentified in extra-biblical sources, but the name is preserved in Scripture's record of the dispersion of nations after the Flood.

(2×) The transliterations ('Diklah, Diqla, Diqlá') preserve the Hebrew name across translations. As a Joktanite descendant, Diklah represents part of the Arabian tribal confederation that Genesis 10 traces to Shem through Eber and Joktan. Both occurrences (Gen 10:27, 1 Chr 1:21) are in genealogical lists mapping the post-Flood nations, with Joktan's descendants generally understood to represent southern Arabian peoples. PERSONAL NAMES
en: Diklah, Diqlah | **es:** Diqla, Diqlá | **fr:** Diklah, [דקלה] | **de:** Dikla, [דקלה] Gen 10:27; 1Chr 1:21

דָּקַק H1854 *Conj-w | V-Hifil-ConsecImperf-3ms* (13×)
To crush, pulverize, or grind to fine particles; also to be fine or thin as the result of grinding.
A verb of physical reduction, used for crushing, pounding, and grinding substances into powder or dust. It appears in accounts of destroying idolatrous objects, as when Josiah crushed the Asherah pole at the brook Kidron (2 Kgs 23:6) and when Moses ground the golden calf until it was fine as dust (Exod 32:20). The Hifil causative carries the force of active pulverizing, while the Qal stative describes the resulting fineness. Isaiah uses both the active and passive forms in agricultural imagery, noting that bread grain is eventually crushed but not endlessly threshed (Isa 28:28).

1. crush, pulverize, beat fine (9×) The transitive causative sense: to crush, stamp, pulverize, or beat something into fine powder. Spanish desmenuzo ('I crush fine') and English 'stamp/crushed/beat fine' converge on forceful physical reduction. Prominent in cultic purges where kings destroy idolatrous objects (2 Kgs 23:6, 15; 2 Chr 15:16; 34:4) and in David's victory psalm where enemies are stamped like dust (2 Sam 22:43). CRUSHING AND HUMBLING
en: I-stamp-them, and-crushed, and-he-beat-fine | **es:** desmenuzo, lo-muele, los-pisoteé | **fr:** [והדק], [וידק], [ותדק] | **de:** [והדק], [והדקות], [וידק] 2Sam 22:43; 2Kgs 23:6; 2Kgs 23:15; 2Chr 15:16; 2Chr 34:4

2. be/become fine or thin (3×) The intransitive stative sense: to be or become fine, thin, reduced to powder. Describes the end-state after grinding, not the act itself. Spanish fino and English 'fine/it was fine' align on the resultant quality. Found in the golden calf narrative where Moses ground until the material 'was fine' as dust (Exod 32:20; Deut 9:21), and in the incense recipe ground 'fine' (Exod 30:36). FINE SMALL THIN
en: fine, it-was-fine | **es:** fino, quedó-fino | **fr:** cela-était-fin, fin | **de:** es-war-fein, fein Exod 30:36; Exod 32:20; Deut 9:21

3. be crushed or ground (1×) The passive sense (Hofal): to be crushed or ground by an external agent. Attested only in Isaiah 28:28, where bread grain is described as eventually being ground, though the farmer does not thresh it forever. Spanish se muele ('it is ground') captures the passive force that distinguishes this from the active Hifil. CRUSHING AND HUMBLING
en: grain | **es:** se-muele | **fr:** [יודק] | **de:** [יודק] Isa 28:28

דָּקַק H1855 *V-Hifil-Perf-3mp* (10×)
To crush, shatter, pulverize; Aramaic verb used in Daniel for grinding kingdoms to dust and for being broken to pieces.
An Aramaic verb confined to the book of Daniel, where it carries enormous apocalyptic weight. In the Hafel (causative), it describes the divine stone that strikes Nebuchadnezzar's image and crushes it to powder (Dan 2:34, 44–45), and the terrifying fourth beast that devours and tramples everything underfoot (Dan 7:7, 19, 23). In the Pe'al (simple stem), it describes the passive result — the iron, clay, bronze, silver, and gold 'were crushed' together and became like chaff (Dan 2:35). Spanish consistently renders it 'desmenuzar' (to crumble/pulverize), capturing the reduction to fine particles that is central to this word's force.

1. crush, shatter (Hifil) (9×) To crush, shatter, or pulverize something — the Hafel causative action of grinding to dust. This is the dominant sense, appearing in Daniel's apocalyptic visions: the stone cut without hands that strikes and shatters the composite statue (Dan 2:34, 40, 44–45), and the fourth beast that crushes and devours all in its path (Dan 7:7, 19, 23). Spanish 'desmenuza/desmenuzará' and German 'zermalmen' both emphasize the thoroughness of the destruction — not merely breaking but reducing to powder. BREAKING AND SHATTERING
en: and-crush-it, and-crushed, and-crushing | **es:** desmenuza, desmenuzaba, desmenuzará | **fr:** broyer, et-broyer | **de:** und-zermalmen, zermalmen Dan 2:34; Dan 2:40; Dan 2:44; Dan 2:45

2. be crushed (Qal passive) (1×) To be crushed or shattered — the Pe'al intransitive/passive, describing the state of having been pulverized. Daniel 2:35 uses this form to narrate the aftermath: all the materials of the image 'were crushed together' (daqu) and became like chaff on a summer threshing floor. The passive completes the picture initiated by the Hafel — what the stone actively shatters, this form describes as lying in fragments. CRUSHING AND HUMBLING
en: were-crushed | **es:** fueron-desmenuzados | **fr:** broyer | **de:** zermalmen Dan 2:35

דָּקַר H1856 *V-Pual-Prtcpl-mp* (11×)
To pierce or thrust through fatally with a weapon; in passive forms, to be pierced, slain, or fatally wounded.
A verb of violent piercing – the fatal thrust of spear or sword that ends a life. Phinehas drives his spear through the Israelite man and Midianite woman (Num 25:8), Abimelech begs his armor-bearer to 'thrust me through' to avoid the shame of death by a woman's

hand (Judg 9:54), and Saul makes the same desperate request on Mount Gilboa (1 Sam 31:4). The passive forms describe the result: battlefield dead who lie 'pierced through' (Isa 13:15; Jer 51:4). Most strikingly, Zechariah 12:10 prophesies 'they shall look on me whom they have pierced' – a text the Gospel of John applies directly to the crucifixion (John 19:37), giving this verb a profound messianic resonance across traditions.

1. pierce, thrust through (7×) To pierce or thrust through with a weapon (Qal active), always describing a fatal or near-fatal stabbing. Phinehas pierces the transgressing couple (Num 25:8), Abimelech's armor-bearer thrusts him through at his request (Judg 9:54), and Saul asks the same of his own armor-bearer (1 Sam 31:4; 1 Chr 10:4). Zechariah 12:10 uses the Qal perfect in the messianic prophecy 'they shall look on me whom they have pierced' – a text cited in John 19:37. Spanish 'traspasar/atravesar' and French 'percer' capture the sense of driving a weapon completely through the body. **RELEASE AND MOVEMENT**

en: and-pierced-him, and-thrust-me-through, and-thrust-through | **es:** traspasaron, y-atravesó, y-atraviésame | **fr:** [ודקרני], et-pierced-lui, et-thrust-moi-à-travers | **de:** [דקרו], [ודקרהו], [ודקרני] Num 25:8; Judg 9:54; 1Sam 31:4; 1Chr 10:4

2. be pierced, be wounded (4×) To be pierced or fatally wounded (Pual participle and Niphal), describing those who have been stabbed through and lie slain. Isaiah 13:15 prophesies that in Babylon's fall 'everyone found will be thrust through,' and Jeremiah 51:4 uses the same language for casualties in Chaldean streets. Lamentations 4:9 contrasts those 'pierced by the sword' with those who die of famine – the pierced are considered more fortunate. The passive forms emphasize the resulting state of the victim rather than the attacker's action. **GEOGRAPHY AND SPACE**

en: and-the-pierced, pierced-through, will-be-pierced | **es:** heridos, será-traspasado, traspasados | **fr:** [ומדקרים], [ידקר], [מדקרים] | **de:** [ומדקרים], [ידקר], [מדקרים] Isa 13:15; Jer 37:10; Jer 51:4; Lam 4:9

דֵּקֶר H1857

Deker, personal name; one of Solomon's district officers, possibly meaning 'piercing' or 'weapon'

This official served as one of Solomon's twelve district governors responsible for provisioning the royal household. The phrase 'son of Deker' follows a pattern in Solomon's administrative list where officials are sometimes identified by their fathers' names. The name's possible meaning relates to piercing or sharp weapons, though such etymological connections remain speculative. The bureaucratic list demonstrates Solomon's administrative sophistication, dividing the kingdom into supply districts that rotated monthly obligations. Ben-Deker governed a region including several cities in the western hills.

דַּר H1858 *Conj-w / N-ms* (1×)

Pearl or mother-of-pearl; a precious lustrous gem from oysters

This word appears in Esther's description of the Persian palace's lavish courtyard decorations. The Arabic cognate clearly means 'pearl,' supporting this identification. Esther depicts a scene of unimaginable opulence: the pavement featured mother-of-pearl among other precious stones, illustrating the wealth of Ahasuerus's kingdom. This single reference provides a glimpse into Persian imperial luxury at its height. The French and German non-translations may reflect the term's rarity or textual uncertainty, though Spanish 'nácar' (mother-of-pearl) shows confidence in the identification.

(1×) Esther 1:6 describes the palace courtyard with costly stones including 'mother-of-pearl,' setting the scene for Ahasuerus's extravagant banquet. This detail of decorative luxury establishes the Persian court's grandeur, making the subsequent narrative reversals more dramatic. The mention of mother-of-pearl specifically (rather than generic jewels) suggests authentic Persian architectural knowledge—inlaid pearl work was indeed prized in ancient Near Eastern palace decoration. This backdrop of wealth makes Esther's courage in approaching the king unbidden all the more striking. **GEMSTONES AND TARSHISH**

en: and-mother-of-pearl | **es:** y-nácar | **fr:** [ודר] | **de:** [ודר] Esth 1:6

דָּר H1859 *Conj-w / N-ms* (4×)

Generation (Aramaic); used in the phrase 'generation and generation' to express God's everlasting dominion.

The Aramaic equivalent of Hebrew דּוֹר ('generation'), appearing only in Daniel's doxologies. It occurs exclusively in the formulaic phrase 'with generation and generation' (עִם־דָּר וְדָר), proclaiming that God's kingdom endures from one generation to the next (Dan 4:3, 34). Spanish 'generación' and English 'generation' capture it directly, while French and German versions sometimes leave the Aramaic untranslated, reflecting its formulaic liturgical character.

(4×) Generation (Aramaic) — a span of human succession, used exclusively in the doubled formula דָּר וְדָר ('generation and generation') to declare the perpetuity of God's sovereignty. In Dan 4:3 (= 3:33) and Dan 4:34 (= 4:31), Nebuchadnezzar confesses that God's dominion endures 'with generation and generation.' The doubling intensifies the meaning to 'every successive generation' or 'age after age.' Spanish 'generación y generación' and English 'generation and generation' faithfully mirror this Aramaic rhetorical device. **GENERATION AND LINEAGE**

en: and-generation, generation | **es:** generación, y-generación | **fr:** [דר], [ודר] | **de:** [דר], [ודר] Dan 4:3; Dan 4:34

דִּרָאוֹן H1860 *Prep-l / N-msc* (2×)

abhorrence, object of loathing or contempt

This word denotes extreme disgust or abhorrence. Isaiah 66:24 uses it to describe the fate of rebels against God—their corpses will be 'an abhorrence to all flesh,' a perpetual object of revulsion. Daniel 12:2 speaks of resurrection to either everlasting life or 'everlasting abhorrence.' In both cases, the term marks something utterly repulsive, the opposite of honor or glory. It conveys not just dislike but visceral revulsion and contempt.

(2×) The glosses ('abhorrence, aborrecimiento, aversion') consistently point to extreme disgust. Both passages use the term eschatologically: Isaiah envisions the corpses of rebels as eternally revolting (66:24), while Daniel describes resurrection to 'everlasting contempt' (12:2). The word captures the ultimate dishonor awaiting the wicked—not annihilation but perpetual existence as objects of loathing, the inverse of the glory promised to the righteous. **GEOGRAPHY AND SPACE**

en: an-abhorrence, to-abhorrence-of | **es:** abominación, para-aborrecimiento-de | **fr:** [דראון], aversion | **de:** [דראון], [לדראון] Isa 66:24; Dan 12:2

דָּרְבָן H1861a *Art / N-ms* (1×)

An ox goad or pointed stick used for driving and directing cattle

This term denotes the sharp-pointed implement farmers used to prod oxen while plowing. First Samuel mentions it in describing Philistine weapon restrictions on Israel: the Israelites had to go to Philistine blacksmiths even to sharpen agricultural tools like goads. This economic oppression kept Israel militarily weak, as goads could be weaponized in emergency. Later, Ecclesiastes memorably compares wise words to goads—painful but directing. The consistent translation as 'goad' or 'aguijada' across languages reflects this tool's universal agricultural function.

(1×) 1 Samuel 13:21 describes Israelites needing to pay Philistines to sharpen 'the goad' among other farm implements. This detail illustrates Philistine dominance: controlling even basic agricultural maintenance kept Israel dependent and defenseless. The goad's dual nature—tool and potential weapon—explains Philistine watchfulness. Judges shows how Shamgar killed 600 Philistines with an ox goad, proving these implements could be deadly in desperate hands. The Philistines' economic exploitation thus served strategic military purposes. **SHARPENING IMPLEMENTS**

en: the-goad | **es:** la-aguijada | **fr:** le-goad | **de:** der-goad 1Sam 13:21

דַּרְבֹּנָה H1861b *Prep-k* (1×)

Goads, sharp-pointed implements; used metaphorically for piercing, directing words of wisdom

This plural form appears in Ecclesiastes's conclusion, where the Preacher compares wise sayings to goads. The metaphor is apt: just as an ox goad pricks the animal to move in the right direction, wisdom's words pierce the conscience and direct behavior. The comparison acknowledges that truth can be uncomfortable—goads hurt—but emphasizes their beneficial purpose. The Teacher also compares wise words to 'firmly embedded nails,' creating a dual image of both sharp motivation and secure foundation. This agricultural metaphor brings abstract wisdom into the realm of lived experience.

(1×) Ecclesiastes 12:11 states: 'The words of the wise are like goads,' acknowledging that wisdom often operates through discomfort and redirection rather than comfortable affirmation. The simile recognizes the painful but necessary work of wise counsel—it prods us away from destructive paths. Combined with the nail imagery, the verse suggests wisdom both moves us (goads) and anchors us (nails). This mixed metaphor captures wisdom's dual function: directing change while providing stability. **SHARPENING IMPLEMENTS**

en: are-like-goads | **es:** como-aguijones | **fr:** כדרבנות | **de:** [כדרבנות] Eccl 12:11

דַּרְדַּע H1862 *Conj-w / N-proper-ms* (1×)

Darda, one of the legendary wise men surpassed by Solomon's wisdom

Darda appears among the proverbially wise men whom Solomon exceeded in wisdom. First Kings lists him with Ethan, Heman, and Calcol as 'sons of Mahol,' possibly indicating membership in a guild of sages or musicians. The parallel passage in 1 Chronicles reads 'Dara,' likely the same person with variant spelling. These men represented the apex of human wisdom in their generation, making the claim that Solomon surpassed them all the more impressive. Their inclusion in Scripture serves primarily to magnify Solomon's God-given wisdom by comparison.

(1×) 1 Kings 4:31 declares Solomon wiser than Ethan, Heman, Calcol, 'and Darda, the sons of Mahol'—his fame spreading through surrounding nations. These four men apparently embodied the pinnacle of human wisdom, whether as sages, poets, or musicians (Psalm 89 is attributed to Ethan). The comparison establishes Solomon's incomparable wisdom as divinely granted rather than merely human achievement. That we know almost nothing else about Darda paradoxically serves the text's purpose: even the greatest human wisdom fades before God's gift to Solomon. **PERSONAL NAMES**

en: and-Darda | **es:** y-Darda | **fr:** et-Darda | **de:** und-Darda 1Kgs 4:31

דַּרְדַּר H1863 *Conj-w / N-ms* (2×)

thistle, thorny weeds growing in uncultivated ground

This word refers to thistles or thorny plants that grow wild. Genesis 3:18 uses it in God's curse on the ground after the Fall: the earth will produce 'thorns and thistles,' making agriculture toilsome. Hosea 10:8 employs the same pair symbolically—'thorn and thistle' will grow on Israel's altars as judgment for idolatry. In both cases, these plants represent the undoing of cultivation, the return to wilderness, and the frustration of human labor.

(2×) The translations ('thistle, cardo, chardon, Disteln') identify thorny, unwanted vegetation. Genesis 3:18 establishes the 'thorn and thistle' pair as signs of the curse—the ground resists human cultivation and produces painful, useless plants. Hosea 10:8 prophetically reverses this: the altars where Israel sought blessing will be overgrown with the very signs of the curse. The paired terms symbolize desolation, abandonment, and divine judgment reversing fertility. **THORNS AND BRAMBLES**

en: and-thistle | **es:** y-cardo | **fr:** et-chardon | **de:** [ודרדר], und-Disteln Gen 3:18; Hos 10:8

דָּרוֹם H1864 *Prep-l* (17×)

South, southern direction — a poetic and late Hebrew term for the south as a cardinal direction

A somewhat literary and late Hebrew noun for 'south,' used primarily in Ezekiel's temple visions and in Ecclesiastes. Unlike the more common negev (which also denotes the arid southern region) or teman (associated with the far south and Edom), darom functions as a neutral directional term, typically contrasted with tsafon ('north') and sometimes with qadim ('east') or yam ('west/sea'). In Ezekiel's elaborate temple descriptions, it identifies the southern gate, southern chambers, and southern measurements (Ezek 40-42). Deuteronomy 33:23 pairs it with yam in Naphtali's blessing, and Job 37:17 invokes the south wind's stifling heat. Ecclesiastes uses it in proverbial observations about wind patterns (1:6) and fallen trees (11:3).

south, southern direction (17×) A geographic directional noun meaning 'south' or 'the south,' employed primarily in poetic and late biblical Hebrew. Concentrated in Ezekiel's temple vision (12 of 17 occurrences) where it designates the southern gate (sha'ar haddarom), southern chambers, and southern orientation, consistently opposed to tsafon ('north'). English renders 'south'; Spanish uses 'sur' and 'mediodía'; French employs 'midi' and 'sud.' Also attested in Deut 33:23, Job 37:17, and Ecclesiastes 1:6 and 11:3, where it carries atmospheric and proverbial connotations. **SOUTH AND DIRECTION**

en: and-south, from-the-south, in-the-south | **es:** desde-sur, el-sur, en-el-sur | **fr:** de-midi, et-sud, midi | **de:** Sueden, [בדרום], [דרום] Deut 33:23; Job 37:17; Eccl 1:6; Eccl 11:3; Ezek 20:46

דְּרוֹר H1865 *N-ms* (8×)

Liberty, release from bondage (especially in the Jubilee year); also free-flowing, used of fine liquid myrrh.

A noun rooted in the concept of free, unimpeded flow – applied both to the release of persons from servitude and to the flowing quality of liquid myrrh. Its primary use is theological and legal: 'proclaim liberty throughout the land' (Lev 25:10, inscribed on the American Liberty Bell) announces the Jubilee release of slaves and return of property. Isaiah 61:1 extends this to messianic liberation, and Jeremiah 34:8-17 narrates a failed attempt to honor this obligation. The single occurrence with myrrh (Exod 30:23) preserves the word's physical root: mor-deror is 'free-flowing myrrh,' the finest grade that drips naturally without pressing.

1. liberty (7×) Liberty or release from bondage, a technical term for the emancipation proclaimed in the Jubilee year and related sabbatical ordinances. Leviticus 25:10 pairs it with qara ('proclaim'): 'you shall proclaim liberty to all its inhabitants.' Isaiah 61:1 applies it messianically: the anointed one is sent 'to proclaim liberty to the captives.' Jeremiah 34:8, 15, 17 records Zedekiah's covenant of release and God's ironic counter-proclamation of 'liberty' to sword and pestilence. Spanish libertad and French liberté converge across all seven occurrences. Ezekiel 46:17 refers to the 'year of liberty,' confirming the Jubilee connection. **FREEDOM AND LIBERTY**

en: liberty, the-liberty | **es:** la-libertad, libertad | **fr:** liberty, liberté | **de:** Freiheit, [הדרור], liberty Lev 25:10; Isa 61:1; Jer 34:8; Jer 34:15; Jer 34:17

2. flowing (1×) Free-flowing, describing the quality of liquid myrrh that drips naturally. Exodus 30:23 specifies mor-deror ('myrrh of flowing') as the first ingredient in the sacred anointing oil – the choicest grade that flows freely without mechanical pressing. French coulant ('flowing') captures this physical sense precisely. The connection to the liberty sense is illuminating: both share the root idea of unimpeded, spontaneous movement – whether of a person released from bonds or of resin released from a tree. **PURITY AND CLEANNESS**

en: flowing | **es:** libertad | **fr:** coulant | **de:** flowing Exod 30:23

דְּרוֹר H1866 *Prep-k* (2×)

swallow (bird), a small, swift-flying bird

This term identifies the swallow, a bird known for its swift, darting flight. Psalm 84:3 mentions the swallow alongside the sparrow, both finding a home at God's altar—a metaphor for the psalmist's longing for God's presence. Proverbs 26:2 uses the swallow's flight pattern

to illustrate how an undeserved curse 'flits about' without landing or taking effect. The bird's rapid, unpredictable movement makes it an apt image for both restless seeking (Psalm) and ineffectual cursing (Proverbs).

(2×) The glosses ('swallow, golondrina, hirondelle') consistently identify this swift bird. Psalm 84:3 uses it in a longing for God's house: even the swallow finds a nest at the altar. Proverbs 26:2 employs its characteristic darting flight ('like a swallow in flying') to depict a groundless curse that never lands. The swallow's rapid, restless movement serves different metaphorical purposes—yearning devotion in Psalms, harmless futility in Proverbs. **AUTO-DETECTED COMMUNITY 9516 WITH 3 SENSES**

en: and-a-swallow, like-a-swallow | **es:** como-golondrina, y-golondrina | **fr:** et-hirondelle, כדרור | **de:** [כדרור], und-ein-verschlingen Ps 84:3; Prov 26:2

דָּרְיָוֶשׁ H1867 *N-proper-ms* (10×)

Darius — the Persian royal name borne by Darius Hystaspis, Darius Codomannus, and 'Darius the Mede.'

This Old Persian name (Darayavaush, meaning 'he who holds firm the good') identifies up to three rulers in the Hebrew Bible. Darius I (Hystaspis, 522-486 BC) is the most frequently mentioned, appearing in Haggai, Zechariah, and Ezra as the king under whom the Second Temple was completed. Darius III (Codomannus, 336-330 BC) may be the Darius of Nehemiah 12:22. The enigmatic 'Darius the Mede' of Daniel 9:1 and 11:1 remains a subject of scholarly discussion. German renderings include the interesting prepositional forms 'fuer-Darius' and 'zu-Darius,' reflecting the genitive contexts in which the name frequently appears.

of Daryavesh (10×) The royal name Darius (Hebrew daryavesh, from Old Persian Darayavaush), applied to Persian-era kings. Most occurrences refer to Darius I Hystaspis, under whose reign the Jerusalem temple was rebuilt (Ezra 4:5; Hag 1:1, 15; Zech 1:1, 7). The name also designates Darius the Mede in Daniel (Dan 9:1; 11:1) and possibly Darius III in Nehemiah 12:22. The dating formula 'in the Xth year of Darius' is the characteristic syntactic frame, reflected in multilingual glosses like French 'Darius' and German 'zu-Darius.' **PERSONAL NAMES**

en: Daryavesh, of-Darius, of-Daryavesh | **es:** Darío, de-Darío | **fr:** Darius | **de:** Darius, fuer-Darius, zu-Darius Ezra 4:5; Neh 12:22; Dan 9:1; Dan 11:1; Hag 1:1

בְּדָרְיָוֶשׁ H1868 *Prep-l / N-proper-ms* (15×)

Darius — the Persian royal name borne by Darius Hystaspis and 'Darius the Mede' in Scripture

The Hebrew form דָּרְיָוֶשׁ renders the Old Persian name Dārayavauš ('he who holds firm the good'). In Ezra it identifies Darius I Hystaspis, under whose decree the Jerusalem temple was completed (Ezra 4:24; 5:5–7; 6:1, 12–15). In Daniel it names the enigmatic 'Darius the Mede' who receives the kingdom after Belshazzar's fall (Dan 5:31; 6:1–28). Haggai and Zechariah date their prophecies to 'the second year of Darius' (Hag 1:1; Zech 1:1). European translations consistently use 'Darius/Darío,' while some transliterations stay closer to the Hebrew form (eng 'Daryavesh').

Daryavesh (15×) The royal Persian name Darius (דָּרְיָוֶשׁ), from Old Persian Dārayavauš, designating at least two figures: Darius I Hystaspis under whom the Second Temple was rebuilt (Ezra 4:24; 6:1, 12–15; Hag 1:1; Zech 1:1), and the mysterious 'Darius the Mede' of Daniel (Dan 6:1, 6, 9, 25, 28). Cross-lingual glosses range from close transliterations (eng 'Daryavesh') to conventional Europeanizations (spa 'Darío', fra/deu 'Darius'). **PERSONAL NAMES**

en: Daryavesh, and-Daryavesh, to-Daryavesh | **es:** A-Darío, Dareyavesh, Darío | **fr:** Darius, et-Darius, zu-Darius | **de:** Darius, und-Darius, zu-Darius Ezra 4:24; Ezra 5:5; Ezra 5:6; Ezra 5:7; Ezra 6:1

דָּרַךְ H1869 *Art / V-Qal-Prtcpl-ms* (63×)

To tread, march, trample; to bend the bow; in Hifil, to lead or guide along a path, or to cause to trample.

Darakh is one of those Hebrew verbs where the physical body tells the theological story. At its most literal, it means to set one's foot upon something — to tread grapes in a winepress (Isa 63:3), to walk upon conquered high places (Deut 33:29), to step on a threshing floor. From this earthy treading comes the vivid image of bending the bow: ancient archers literally trod upon the lower end of their bow to string and bend it (Ps 7:12; Jer 51:3), and this technical sense accounts for nearly a third of all uses. The Hifil stem elevates the verb beautifully — God 'causes to walk,' that is, he guides his people along the right path (Ps 25:5, 9), a metaphor so natural that Spanish guiar and German führen ('to lead') replace the treading imagery entirely. The Ethiopic cognate daraka ('to be rough, severe') preserves the forceful, physical origin that underlies even the gentlest guidance sense.

1. tread, trample (30×) The basic Qal sense: to tread upon, step on, trample — 30 occurrences covering the full range of physical foot-placement. This includes treading grapes in the winepress (Isaiah 63:3's dramatic 'I have trodden the winepress alone'), walking upon conquered territory (Deut 1:36; 11:24; Josh 1:3 — 'every place the sole of your foot shall tread'), and trampling enemies or thresholds (1 Sam 5:5). Spanish pisadores/el que pisa ('treaders/the one who treads') and French fouler ('to trample') both preserve the forceful physicality. Korean 밟다 ('to step on') maps directly to this concrete sense. **TRAMPLING AND TREADING**

en: I-have-trodden, and-I-trod-them, and-the-treader-of- | **es:** como-pisadores, el-pisador, el-que-pisa | **fr:** [דרכים], chemin, et-fouler | **de:** Weg, der-Weg, du-wirst-tread Deut 1:36; Deut 11:24; Deut 11:25; Deut 33:29; Josh 1:3

2. bend the bow (20×) To bend or draw the bow — 20 occurrences reflecting a distinctive technical-military usage derived from the physical action of treading on the bow's lower limb to bend it for stringing. This is a real lexicalized sense, not a metaphor: 1 Chronicles 5:18 and 8:40 describe warriors 'bending the bow' as a military skill, and Psalm 11:2 warns that the wicked 'bend their bow.' The specialized vocabulary is confirmed cross-linguistically: Spanish tensaron ('they tensed'), German spannen ('to draw/bend'), and the Arabic cognate's iv-form reaching/overtaking sense all point to a discrete martial action. Zechariah 9:13 ('I have bent Judah as my bow') builds theological metaphor on this military base. **GEOGRAPHY AND SPACE**

en: And-they-bend, He-bent, I-have-bent | **es:** Ha-tensado, Y-tensaron, [kethiv] | **fr:** [דרכי], [ודרכי], chemin | **de:** Weg, Wege-von, bend 1Chr 5:18; 1Chr 8:40; 2Chr 14:8; Ps 7:12; Ps 11:2

3. lead, guide (9×) Hifil causative: to lead, guide, or cause to walk along a path — 9 occurrences, almost exclusively with God as subject. Psalm 25:5 ('lead me in your truth') and 25:9 ('he guides the humble in justice') are foundational, as is Proverbs 4:11 ('I have led you in paths of uprightness'). The metaphorical leap from physical treading to divine guidance is so complete that target languages abandon treading vocabulary entirely: Spanish guiar, German führen, French conduire, and Korean 인도하다 all select dedicated 'lead/guide' words. This confirms a fully lexicalized sense, not a contextual inference. Psalm 119:35 ('make me walk in the path of your commandments') links this guidance to Torah observance. **RELEASE AND MOVEMENT**

en: I-have-led-you, I-will-guide-them, and-He-led-them | **es:** Guíame, Y-los-guió, el-que-te-guía | **fr:** et-fouler, et-marcher, fouler | **de:** er-führt, führen-mich, machen-mich-wandeln Ps 25:5; Ps 25:9; Ps 107:7; Ps 119:35; Prov 4:11

4. cause to trample, thresh (3×) Hifil causative with retained physical force: to cause to trample or thresh — 3 occurrences where the causative retains the violent or agricultural physicality of the Qal. Judges 20:43 describes enemies being 'trampled down'; Job 28:8 speaks of proud beasts that have not 'trodden' the path; Jeremiah 51:33 envisions Babylon as a threshing floor about to be trampled. Spanish trillar ('to thresh') and pisar ('to trample') preserve the agricultural and violent dimensions respectively. This sense is distinct from sense 3's metaphorical guidance because the physical treading is literal and forceful. **STRIKING AND REFERENCE**

en: her-trampling, trampled-him, tread-it | **es:** la-pisaron, lo-pisotearon, trillarla | **fr:** fouler, marcher-lui, trampled-lui | **de:** trampled-ihn, treten, tritt Judg 20:43; Job 28:8; Jer 51:33

5. (1×) A single ambiguous occurrence at Numbers 24:17 where Balaam prophesies that 'a star shall come out of Jacob and a scepter

shall rise out of Israel' — and darakh describes the star's motion, variously rendered as 'marching,' 'stepping forth,' or 'arising.' The cross-lingual evidence (Spanish marchará, English 'marches') suggests processional, stately movement rather than violent trampling or bow-bending. This prophetic-cosmological usage may represent a distinct poetic sense of majestic advancing, though its isolation makes certainty difficult. **TRAMPLING AND TREADING**

en: marches | **es:** marchará | **fr:** marches | **de:** marches Num 24:17

דֶּרֶךְ H1870 *Conj-w* (712×)

Road, path, way; metaphorically one's way of life, conduct, or manner; also a journey or distance traveled.

Derek is one of the Hebrew Bible's most versatile nouns, serving as both a concrete geographical term and one of Scripture's richest metaphors. A derek can be a dusty road between towns, the 'way of the Red Sea,' or the route of a caravan — but it becomes truly powerful when it describes the moral and spiritual trajectory of a life. The Psalms' opening declaration that God 'knows the way of the righteous' (Ps 1:6) and Proverbs' warning against the 'way of the wicked' depend on this seamless slide from physical path to ethical conduct. The multilingual evidence shows every language preserving this duality: Spanish camino, German Weg, French chemin, Korean 길, Arabic tariq, and Swahili njia all function simultaneously as 'road' and 'way of life.' This universal metaphor — life as a journey along a path — makes derek one of the Bible's most translatable and most profound words.

1. road, path, way (376×) A physical road, path, or route — the concrete thoroughfare on which people walk or travel, appearing 376 times. This covers named routes ('the way of the land of the Philistines,' Exod 13:17), roads between cities (Gen 35:19), paths in the wilderness (Gen 24:27; 28:20), and even animal tracks. Spanish camino, German Weg, French chemin, and Arabic tariq all map directly to this spatial sense. The construct form derek + place-name ('way of the Red Sea,' 'way of Bashan') functions almost as a geographical proper noun, and Gen 3:24 — the cherubim guarding the 'way to the tree of life' — gives this concrete sense immediate theological weight. **GEOGRAPHY AND SPACE**

en: in-the-way, on-the-way | **es:** en-el-camino, por-el-camino | **fr:** dans-le-chemin, sur-le-chemin | **de:** auf-dem-Weg, auf-der-Weg, in-der-Weg Gen 24:27; Gen 28:20; Gen 35:3; Gen 42:38; Gen 45:24

2. way of life, conduct (metaphorical) (189×) Split from sense 92119. Criteria: Metaphorical extension to moral conduct, behavior, lifestyle. 'The way of the wicked' (Ps 1:6), 'walk in his ways' (Deut 8:6, 10:12). Ethical/theological sense.

en: The-way-of, is-the-way-of, the-way-of | **es:** Camino-de, camino-, camino-de | **fr:** chemin | **de:** Weg, der-Weg- Exod 33:13; Josh 1:8; Job 23:10; Ps 1:6; Ps 5:8

3. road, path (physical) (129×) Split from sense 92119. Criteria: Literal physical road, path, or route for travel. The lemma gloss mentions 'Road, path, way' and 'a journey or distance traveled' as primary meanings.

en: by-way-of, the-way-of, way-of | **es:** Camino-de, camino-de, camino-de- | **fr:** chemin | **de:** Weg Gen 49:17; Num 22:26; Deut 1:2; 1Sam 21:6; Ezra 8:21

4. journey, travel (15×) A journey, expedition, or the distance traveled — 15 occurrences where the emphasis falls on the act of traveling rather than the road itself. Jacob prepares provisions 'for the journey' (Gen 42:25; 45:21, 23), Elijah is strengthened for his journey to Horeb (1 Kgs 19:7), and the three-day journey into the wilderness becomes a formula in the Exodus narrative (Exod 3:18; 8:27). German Reise and Arabic masira ('march, distance') both select journey-specific vocabulary distinct from static 'road,' and Korean 여행 similarly shifts to travel semantics. This sense foregrounds duration, provisions, and destination rather than the path as a fixed feature of landscape. **GEOGRAPHY AND SPACE**

en: for-the-journey, from-a-journey, his-journey | **es:** Camino-de, camino, camino-de | **fr:** de-un-journey, journey, le-journey | **de:** dein-Weg, der-Reise, fuer-der-Reise Gen 24:21; Gen 42:25; Gen 45:21; Gen 45:23; Exod 3:18

5. manner, custom (2×) Manner, custom, or characteristic way of doing something — a rare sense appearing only twice, in Gen 19:31 ('the manner of all the earth,' i.e., the custom of sexual union) and Gen 31:35 ('the manner of women,' i.e., menstruation). Here derek has become fully abstract, meaning 'the way things are done' or 'natural custom.' Arabic 'ada/sira ('custom, habit') and German Weise ('fashion, manner') capture this well. The euphemistic use in both passages — avoiding direct reference to sexual or bodily matters — shows derek functioning as a delicate circumlocution, a usage attested also in later Rabbinic Hebrew. **GEOGRAPHY AND SPACE**

en: as-way-of, way-of | **es:** camino-de, según-camino-de | **fr:** chemin-de, comme-chemin-de | **de:** der-Weg, nach-der-Weise Gen 19:31; Gen 31:35

6. (1×) A single occurrence at 1 Kings 18:43 where Elijah sends his servant to look 'toward the sea' (derek-yam, 'the way of the sea'). The gloss evidence (English 'way-of-,' Spanish camino-de, German Weg-von-) suggests a directional or locative use — 'in the direction of' — that hovers between the concrete road sense and a pure spatial adverbial. This may represent derek functioning as a quasi-preposition indicating direction, a usage also attested in Ugaritic drk and Akkadian girru in directional formulae. **GEOGRAPHY AND SPACE**

en: way-of- | **es:** camino-de | **fr:** chemin-de- | **de:** Weg-von- 1Kgs 18:43

דַּרְכְּמוֹן H1871 *N-mp* (4×)

Daric or drachma; a gold coin used in post-exilic temple donations and rebuilding contributions.

A Persian-era gold coin mentioned exclusively in post-exilic contexts of temple fundraising. The term appears in Ezra 2:69 and Nehemiah 7:70–72 in tallies of generous donations for rebuilding the Jerusalem temple. Whether it refers precisely to the Persian daric (a gold coin bearing the image of a kneeling archer) or the Greek drachma remains debated, though the post-exilic setting favors the daric. English splits between 'darics' and 'drachmas,' while Spanish uses 'dracmas,' reflecting this longstanding numismatic uncertainty.

(4×) Daric or drachma — a gold coin of the Persian period, mentioned in the context of voluntary contributions for the rebuilt Jerusalem temple. In Ezra 2:69, returning exiles donate 61,000 darics of gold; Neh 7:70–72 records similar contributions. The prosthet. aleph form אַדַּרְכֹנִין appears alongside דַּרְכְּמוֹן, both likely loanwords from Persian or Greek. English translations vary between 'darics' (favoring a Persian gold coin) and 'drachmas' (favoring the Greek silver coin), while Spanish 'dracmas' leans Greek. The post-exilic Persian administrative context makes the gold daric the more probable referent. **SILVER AND MONEY**

en: darics, drachmas | **es:** dracmas | **fr:** [דרכמונים], [דרכמנים] | **de:** [דרכמונים], [דרכמנים] Ezra 2:69; Neh 7:70; Neh 7:71; Neh 7:72

וְדַרְעָ H1872 *Conj-w / N-fpc / 3ms* (1×)

Arms (of the body); specifically the upper limbs of the human form

This Aramaic word for 'arms' appears in Daniel's interpretation of Nebuchadnezzar's dream image. The colossal statue had arms of silver, representing the kingdom that would follow Babylon. Daniel's use of the Aramaic term (cognate with Hebrew 'arm') shows the linguistic context of exile—Hebrew prophets adopting vocabulary from their Babylonian setting. The body-part symbolism of the dream proves crucial to understanding succession of empires. That French translates this as 'generation' reflects textual difficulty or mistranslation, as context clearly requires anatomical arms.

(1×) Daniel 2:32 describes Nebuchadnezzar's dream image: 'Its head was fine gold, its chest and arms of silver.' The arms symbolize the empire succeeding Babylon—traditionally identified as Medo-Persia. The decreasing value of metals (gold to silver to bronze to iron) represents declining glory while increasing strength. Daniel's interpretation uses the statue's anatomy to map future history, with each body part representing a successive kingdom. The dual arms may suggest the dual nature of the Medo-Persian alliance. **BODY (PHYSICAL FORM)**

en: and-its-arms | **es:** y-sus-brazos | **fr:** et-génération | **de:** [וּדרעוהי] Dan 2:32

דַּרְדַּע H1873 *Conj-w / N-proper-ms* (1×)

Dara, a wise man from Judah's lineage; variant spelling of Darda

This name appears in Chronicles's genealogy of Judah as one of the sons of Zerah. The parallel passage in 1 Kings spells the name 'Darda,' and textual evidence suggests Darda is the original reading, with Dara being a variant. Chronicles places these wise men in Judah's tribal lineage, specifically the Zerahite clan. The Septuagint and Syriac versions support reading Darda here as well. This genealogical placement connects legendary wisdom figures to Israel's tribal structure, grounding abstract intellectual excellence in concrete family identity.

(1×) 1 Chronicles 2:6 lists the sons of Zerah including Ethan, Heman, Calcol, 'and Dara'—the same group of wise men mentioned in 1 Kings 4:31 as being surpassed by Solomon. The variant spelling (Darda vs. Dara) reflects normal textual variation in proper names across manuscripts. By including these sages in Judah's genealogy, Chronicles integrates wisdom tradition into tribal history. This genealogical context suggests these weren't foreign wise men but Israelites renowned for wisdom, making Solomon's superiority a matter of God's special gift rather than cross-cultural comparison. PERSONAL NAMES

en: and-Dara | **es:** y-Dara | **fr:** [ודרע] | **de:** [ודרע] 1Chr 2:6

דַּרְקוֹן H1874 *N-proper-ms* (2×)

Darkon, head of a family of temple servants (Nethinim) who returned from exile

Darkon was the ancestor of a family of Nethinim (temple servants) who returned from Babylonian exile with Zerubbabel. Both Ezra 2:56 and its parallel Nehemiah 7:58 list 'the sons of Darkon' among the returnees. The Nethinim were dedicated to assisting the Levites in temple service, and these genealogical lists preserve the memory of families who maintained their identity and calling through the exile and returned to serve in the rebuilt temple.

(2×) The transliterations ('Darkon, Darcón, Darqon') preserve this ancestral name. Both occurrences identify 'the sons/children of Darkon' in lists of Nethinim who returned to Jerusalem (Ezra 2:56, Neh 7:58). These parallel passages record the same historical return, with minor variations typical of parallel accounts. The family maintained its identity through exile, returning to resume temple service—a testament to covenant faithfulness across generations. PERSONAL NAMES

en: Darkon, Darqon | **es:** Darcón | **fr:** [דרקון] | **de:** [דרקן] Ezra 2:56; Neh 7:58

דָּרַשׁ H1875 *V-Qal-Imperf-2ms / 3mse* (165×)

To seek, inquire of, consult, investigate, require; be sought or consulted (Niphal); care for

A verb of deliberate, purposeful pursuit — whether seeking God in prayer, consulting a prophet for guidance, or investigating a legal matter with judicial rigor. Its Arabic cognate darasa ('study, tread repeatedly') preserves the sense of persistent engagement. The semantic range moves from general searching (1 Chr 16:11) to formal consultation of divine oracles (Gen 25:22), forensic investigation (Deut 13:14), and even covenantal accountability where God 'requires' blood (Gen 9:5). In the Niphal, God Himself becomes the one sought or consulted, often with the poignant note that He allowed — or refused — to be found.

1. seek, search for (96×) The broadest and most frequent sense: to seek or search for someone or something, whether physically, spiritually, or metaphorically. 'Seek the LORD and His strength' (1 Chr 16:11) exemplifies the devotional register. Spanish buscar and French chercher render this straightforwardly, while Arabic talaba preserves the sense of active pursuit. SEEKING AND SEARCHING

en: he-sought, sought, to-inquire-of | **es:** a-buscar, buscó, consultó | **fr:** chercher, à-chercher | **de:** suchen, suchte, zu-suchte 1Chr 10:13; 1Chr 10:14; 1Chr 13:3; 1Chr 15:13; 1Chr 16:11

2. inquire of, consult (39×) A specialized sense of seeking divine direction: consulting God, a prophet, or an oracle for guidance. Rebekah 'inquired of the LORD' about her twins (Gen 25:22), and kings routinely sought prophetic counsel before battle (1 Kgs 22:5). Spanish consultar and the Arabic sa'ala ('to ask') capture the formal, deliberative quality of this oracular inquiry. SEEKING AND SEARCHING

en: I-will-require, Inquire-, and-we-will-inquire | **es:** Consulta, a-consultar, consultad | **fr:** Je—exiger, [לדרש], chercher | **de:** inquire, inquire-von, suchen Gen 9:5; Gen 25:22; Deut 12:30; Deut 18:11

3. investigate, examine (9×) Careful, thorough investigation of a matter, especially in judicial contexts. Deuteronomy requires that allegations be investigated diligently (Deut 13:14, 17:4, 19:18). The Arabic bahatha ('examine') and German untersuchen both convey the forensic precision this sense demands — a methodical searching out of truth. SEEKING AND SEARCHING

en: Seek, You-search, and-shall-investigate | **es:** Buscad, E-investigarán, E-investigarás | **fr:** chercher, et-devra-investigate, et-tu-devra-inquire | **de:** suchen, sucht, suchte Deut 13:14; Deut 17:4; Deut 17:9; Deut 19:18; 1Chr 28:9

4. require, demand, call to account (8×) A juridical and covenantal sense: to require, demand, or call to account, especially for bloodshed. God declares 'your blood I will require' (Gen 9:5), establishing accountability. Spanish demandar and the construction in 2 Chr 24:22 ('may the LORD see and require it') show the sense of divine or legal reckoning. SEEKING AND SEARCHING

en: I-will-require, I-will-require-it, I-will-seek | **es:** demanda, demandarás, demandaré | **fr:** Je—exiger-cela, [אדרוש], [אדרש] | **de:** soll-require-es, suchen, suchte Gen 9:5; Deut 18:19; 2Chr 24:6; 2Chr 24:22; Ps 10:13

5. be inquired of, be sought (Niphal) (7×) The Niphal passive-reflexive describes God permitting or refusing to be consulted. Ezekiel's 'I will not be inquired of by you' (Ezek 20:3, 31) stands in stark contrast to Isaiah's 'I was found by those who did not seek me' (Isa 65:1). This sense reveals a theology of divine availability — God's willingness to be sought is itself an act of grace. SEEKING AND SEARCHING

en: I-am-inquired-of, I-let-Myself-be-sought, I-will-be-sought | **es:** Fui-buscado, me-dejaré-consultar, seré-buscado | **fr:** [אדרש], [האדרש], chercher | **de:** suchen Isa 65:1; Ezek 14:3; Ezek 20:3; Ezek 20:31

6. be required, be sought out (Niphal passive) (4×) The Niphal passive participle describes a state of being required or sought out. Isaiah's 'Sought Out, a city not forsaken' (Isa 62:12) transforms the verb into a title of restored dignity. The passive in Gen 42:22 ('his blood is required') echoes the juridical demand sense in passive voice. Arabic matloob ('required, demanded') precisely parallels this usage. SEEKING AND SEARCHING

en: Sought-out, is-required, sought-out | **es:** Buscada, buscadas, es-demandada | **fr:** chercher, est-exigea, rechercher | **de:** suchen, suchte, wird-gefordert Gen 42:22; 1Chr 26:31; Ps 111:2; Isa 62:12

7. care for, attend to (2×) A tender figurative extension where seeking becomes caring: God 'cares for' the land (Deut 11:12), and the psalmist laments that no one 'cares for my soul' (Ps 142:4). This sense bridges intellectual pursuit and compassionate attention, showing how persistent seeking can become solicitous tending. SEEKING AND SEARCHING

en: one-caring, seeks | **es:** cuida, quien-busque | **fr:** rechercher, seeks | **de:** seeks, suchte Deut 11:12; Ps 142:4

דָּשָׁא H1876 *V-Qal-Perf-3cp* (2×)

sprout, put forth vegetation, become green

This verb means to sprout or bring forth vegetation. Genesis 1:11 uses it in God's creative command: 'Let the earth sprout vegetation.' Joel 2:22 employs it to describe restoration after locust devastation: 'the pastures of the wilderness sprout.' The Hiphil (causative) form in Genesis emphasizes God causing the earth to produce, while the Qal (simple) in Joel describes the natural result. Both contexts celebrate the life-giving power that makes barren ground flourish.

(2×) The glosses ('sprout, produzca, reverdecen') capture the sense of vegetation emerging. Genesis 1:11 uses the causative form in God's creation decree—'let the earth cause to sprout vegetation'—initiating the plant kingdom. Joel 2:22 uses the simple form in a restoration promise: after judgment, the wilderness pastures 'are green/sprouting again.' Both passages link sprouting with divine

blessing—creation's abundance (Genesis) and covenant restoration after devastation (Joel). SPROUTING AND GROWING
en: let-sprout, sprout | **es:** produzca, reverdecen | **fr:** croître, que-sprout | **de:** [דשא], es-lasse-sprossen Gen 1:11; Joel 2:22

דֶּשֶׁא H1877 *V-Qal-Prtcpl-fs* (15×)
Grass, tender herbage; also threshing (from a separate root דּוּשׁ)
The noun דֶּשֶׁא is one of the Bible's primary words for fresh, tender vegetation — the green carpet that springs from the earth at God's command in Gen 1:11-12. It denotes young grass before it matures, contrasted with חָצִיר (dried hay) in Prov 27:25. Rain refreshes it (Deut 32:2), God causes it to sprout (Job 38:27), and the Psalmist rests beside its pastures (Ps 23:2). In prophetic and wisdom imagery, it becomes a metaphor for human frailty — the wicked spring up like דֶּשֶׁא only to wither (Ps 92:7, Isa 15:6). A single occurrence (Jer 50:11) represents a separate verbal root meaning 'to thresh.'

1. grass, tender vegetation (14×) Young grass, tender green herbage that springs from the ground — the fresh vegetation produced at creation (Gen 1:11-12) and sustained by rain and divine care. Used 14 times, it consistently denotes the earliest, most tender stage of plant growth. The earth תַּדְשֵׁא דֶּשֶׁא ('brings forth grass,' Gen 1:11) in a cognate accusative construction. Multilingual glosses converge tightly: 'hierba,' 'herbe,' 'Grünes,' 'grass.' The word appears in some of Scripture's most beloved imagery: the still-water pastures of Ps 23:2 (נְאוֹת דֶּשֶׁא), the rain-metaphor of Deut 32:2, and the simile of transient human life in 2 Kgs 19:26 and Isa 37:27. GRASS AND VEGETATION
en: grass, green-grass, herb | **es:** como-la-hierba, de-hierba, hierba | **fr:** grass, herb, herbe | **de:** Grünes, [דשא], [כדשא] Gen 1:11; Gen 1:12; Deut 32:2; 2Sam 23:4; 2Kgs 19:26

2. threshing (1×) A Qal feminine singular participle from the separate root דּוּשׁ, meaning 'threshing' — the act of separating grain from husk. In Jer 50:11, Babylon is compared to a heifer that 'threshes' (דָּשָׁה), reveling in abundance while trampling. Spanish 'que trilla' and English 'threshing' confirm this as an entirely different semantic domain from the grass-noun — an artifact of homographic overlap in Hebrew where two roots share the same consonantal skeleton. GRASS AND VEGETATION
en: threshing | **es:** que-trilla | **fr:** herbe | **de:** [דשה] Jer 50:11

דָּשַׁן H1878 *V-Piel-Perf-2ms* (11×)
To be or become fat; in Piel, to make fat, anoint, accept favorably, or remove altar ashes.
Rooted in the concrete image of animal fat and richness, dashen spans from literal grease to spiritual flourishing. The Qal describes Israel growing 'fat' in prosperity (Deut 31:20), while the Piel branches remarkably: the psalmist's head is 'anointed' with oil at a feast (Ps 23:5), God is asked to 'accept with favor' a burnt offering (Ps 20:3), and priests 'remove the ashes' from the altar (Exod 27:3). Spanish 'ungiste' (you anointed) and 'engorda' (fattens) neatly track how one root covers both ritual and physical nourishment. The Hitpael in Isaiah 34:6 paints the Lord's sword 'gorged' with sacrificial fat.

1. be fat, be enriched (5×) Intransitive sense of becoming fat, prosperous, or enriched, appearing in Qal, Pual, and Niphal forms. Deuteronomy 31:20 warns that Israel will grow 'fat' and turn to other gods, while Prov 11:25 promises the generous soul 'will be enriched.' Spanish 'será-prosperado' and German cognates confirm the metaphorical extension from physical fatness to general thriving and abundance. FATNESS AND RICHNESS
en: and-be-fat, is-richly-supplied, shall-be-enriched | **es:** será-engordada, será-engrosado, será-prosperado | **fr:** [דשן], et-être-graisse, gras | **de:** [דשן], [תדשן], und-sein-fett Deut 31:20; Prov 11:25; Prov 13:4; Prov 28:25; Isa 34:7

2. remove ashes (2×) A denominative Piel sense derived from deshen (fatty ashes), meaning to clear the greasy residue from the sacrificial altar. Exod 27:3 lists utensils made 'to remove its ashes,' and Num 4:13 prescribes the same clearing during tabernacle transport. Spanish 'descenicerarlo' (to de-ash it) and French 'ôter-cendres' (remove ashes) show multilingual consistency in this specialized priestly technical term. GEOGRAPHY AND SPACE
en: and-they-shall-remove-ashes-of, to-remove-its-ashes | **es:** Y-quitarán-ceniza-de, para-descenicerarlo | **fr:** et-ils-devra-ôter-cendres-de, à-ôter-son-cendres | **de:** und-sie-soll-entfernen-Asche-von, zu-entfernen-sein-Asche Exod 27:3; Num 4:13

3. make fat, enrich (1×) Active Piel sense of making someone or something fat, well-nourished, or robust. Prov 15:30 says a good report 'makes the bones fat' — physical vigor from joyful news. Spanish 'engorda' (fattens) preserves the concrete bodily image where emotional well-being manifests as physical strengthening. FATNESS AND RICHNESS
en: makes-fat | **es:** engorda | **fr:** gras | **de:** [תדשן] Prov 15:30

4. accept favorably (1×) Metaphorical Piel sense of accepting or regarding a sacrifice with divine favor, picturing the offering as made 'fat' and therefore pleasing. In Ps 20:3 the worshiper prays that God would 'regard with favor' the burnt offering. Spanish 'acepte' (may he accept) and the broader liturgical context show that the fatness of the sacrifice becomes a figure for divine approval and satisfaction. DELIGHT PLEASURE CONSENT
en: may-he-regard-with-favor | **es:** acepte | **fr:** gras | **de:** möge-er-regard-mit-favor Ps 20:3

5. be gorged, be sated (1×) Hitpael reflexive sense of becoming gorged or glutted with fat, indicating gruesome or excessive satiation. Isaiah 34:6 describes the Lord's sword 'gorged' with the fat of lambs and goats in apocalyptic judgment. Spanish 'engrosada' (made thick/gorged) captures the visceral intensity of this single attestation. SATIATION AND FULLNESS
en: it-is-gorged | **es:** engrosada | **fr:** [הדשנה] | **de:** [הדשנה] Isa 34:6

6. anoint with oil (1×) Piel sense of anointing the head with oil or fat as a sign of festivity, honor, and joy. In Ps 23:5 the shepherd-host 'anoints my head with oil,' where Spanish 'ungiste' (you anointed) and German 'du-salbst' (you anoint) consistently point to cosmetic or celebratory anointing rather than mere enrichment, distinguishing this from the general 'make fat' sense. ANOINTING AND SMEARING
en: you-anoint | **es:** ungiste | **fr:** gras | **de:** du-salbst Ps 23:5

דָּשֵׁן H1879 *Adj-mpc* (3×)
fat, rich, vigorous; full of sap or oil
This adjective evokes abundance and vitality. It describes bread as 'rich' from fertile soil (Isa 30:23), the righteous as trees 'full of sap' and flourishing (Ps 92:14), and 'the prosperous of earth' who bow before God (Ps 22:29). The Spanish rico and French gras ('fatty, rich') highlight the sense of prosperity and well-nourished vigor. BDB suggests it may denote fullness of oil or sap, aligning with the image of verdant, well-fed life.

(3×) Applied to produce (Isa 30:23), righteous persons as thriving trees (Ps 92:14), and the prosperous or vigorous of the earth (Ps 22:29). The glosses emphasize richness, fullness of sap, and prosperity —conveying material and spiritual abundance. The word carries connotations of flourishing health and fruitfulness, not mere physical weight. FATNESS AND RICHNESS
en: and-plentiful, full-of-sap, the-prosperous-of- | **es:** llenos-de-savia, los-prósperos-de, rico | **fr:** [דשן], gras | **de:** [דשן], der-prosperous-von-, voll-von-sap Ps 22:29; Ps 92:14; Isa 30:23

דֶּשֶׁן H1880 *Prep-m / N-msc* (15×)
Fat ashes (from sacrificial offerings); fatness, richness, abundance (of divine blessing or fertility)
The noun דֶּשֶׁן captures two facets of fatness in ancient Israelite life. In the Levitical system, it denotes the greasy ashes left on the altar after burnt offerings are consumed — the priest must remove the דֶּשֶׁן and carry it outside the camp (Lev 1:16, 4:12, 6:10-11). This is a technical cultic term with a distinctly physical, even unpleasant, referent. But the same word also evokes richness, abundance, and luxuriant provision — the olive tree boasts of its דֶּשֶׁן (Judg 9:9),

and God's house overflows with it (Ps 36:8). This duality mirrors the Hebrew worldview: fat is both a sacred residue of sacrifice and a metaphor for divine generosity.

1. fatty ashes (sacrificial) (8×) Fatty ashes — the grease-saturated residue produced when sacrificial animals are burned on the altar. A technical priestly term appearing 8 times, exclusively in ritual contexts. Leviticus prescribes the removal of דֶּשֶׁן from the altar: the priest dons linen garments, lifts the ashes, changes clothes, and carries them outside the camp (Lev 6:10-11). It also appears in Lev 1:16 (crop of the bird offering), Lev 4:12 (bull of the sin offering), and at Bethel in 1 Kgs 13:3, 5 when the altar splits and its ashes pour out. Jer 31:40 places the 'valley of the fat ashes' in the eschatological restoration of Jerusalem. Glosses consistently read 'ceniza/cendres/Asche' — all ash-vocabulary — confirming the concrete physical sense. **ASHES COMBUSTION RESIDUE**

en: and-the-ashes, the-ashes | **es:** la-ceniza, y-la-ceniza | **fr:** [והדשן], le-ashes, le-cendres | **de:** [והדשן], der-Asche, der-ashes Lev 1:16; Lev 4:12; Lev 6:10; Lev 6:11

2. fatness, richness, abundance (7×) Fatness, richness, or abundance as a quality of prosperity, fertility, and divine blessing. The olive tree in Jotham's fable refuses to leave its דִּשְׁנִי, its rich oil (Judg 9:9). The psalmist declares that God's people 'feast on the abundance (דֶּשֶׁן) of your house' (Ps 36:8) and that one's soul is satisfied 'as with marrow and fatness' (Ps 63:5). God crowns the year with goodness and the wagon tracks drip with דֶּשֶׁן (Ps 65:11). In Isa 55:2, eating דֶּשֶׁן is a metaphor for spiritual nourishment. Spanish 'abundancia/grosura,' French 'graisse,' and English 'fatness/richness' all point to a sense of lavish provision distinct from the cultic ash-residue. **FAT AND RICHNESS**

en: and-richness, fatness, from-abundance-of | **es:** abundancia, con-grosura, de-abundancia-de | **fr:** [בדשן], [דשן], de-graisse | **de:** [בדשן], [דשן], fatness Judg 9:9; Job 36:16; Ps 36:8; Ps 63:5; Ps 65:11

דָּת H1881 *Prep-k / N-fs* (22×)

Law, regulation, or statute; a royal decree or edict; a judicial sentence or verdict

The noun דָּת is a Persian loanword that entered biblical Hebrew during the exile and post-exilic period, appearing exclusively in Esther, Ezra, and once in Deuteronomy 33:2 (a debated occurrence). It denotes an authoritative legal pronouncement — whether a standing regulation of the Persian empire ('the law of the Medes and Persians,' cf. Esth 1:19) or a specific royal edict. In Esther, the word saturates the narrative of court intrigue: the king's law that none may approach the inner court uninvited (Esth 4:11), the irrevocable decree against the Jews (Esth 3:14-15), and the counter-decree that saves them (Esth 8:13-14). Its narrow distribution reflects the Persian administrative vocabulary that shaped Jewish legal discourse in the Second Temple period.

1. law, regulation, statute (19×) The primary sense of a binding law, regulation, or statute with ongoing legal force, covering 19 of 22 occurrences. In Esth 1:8 the king's law governs the feast ('no one was compelled'), and in Esth 1:13,15 legal experts are consulted about what 'the law' requires. The multilingual glosses converge on legal terminology — Spanish 'ley,' French 'loi,' German 'Gesetz' — distinguishing this as standing regulation rather than a one-time command. The controversial occurrence at Deut 33:2 ('a fiery law,' אֵשׁ דָּת) may be an archaic use or textual emendation, debated since antiquity. **GEOGRAPHY AND SPACE**

en: according-to-law, according-to-law-of, and-his-law | **es:** Según-ley, conforme-a-ley-de, decreto | **fr:** décret, et-décret, loi | **de:** Gesetz, und-Gesetz, und-der-Gesetz Deut 33:2; Esth 1:8; Esth 1:13; Esth 1:15; Esth 1:19

2. royal decree, edict (2×) The narrower sense of a specific royal decree or edict — an authoritative command issued for a particular occasion rather than a permanent statute. Ezra 8:36 reports that the king's edicts (דָּתַי) were delivered to the satraps, and Esth 4:8 mentions a copy of 'the written decree' (כְּתָב הַדָּת) issued for the Jews' destruction. Spanish 'decreto/decretos' and French 'décret' distinguish this from the broader 'law' sense, marking a specific promulgated instrument of royal will rather than an ongoing legal norm. **GEOGRAPHY AND SPACE**

en: the-edicts-of, the-law | **es:** el-decreto, los-decretos-de | **fr:** décret | **de:** Gesetz, das-Gesetz Ezra 8:36; Esth 4:8

3. sentence, penalty, verdict (1×) A rare judicial sense at Esth 4:11 where דָּת functions as a sentence, penalty, or verdict applied to a specific person. Anyone who approaches the king uninvited has 'one law' (אַחַת דָּתוֹ) — death — unless the king extends his golden scepter. Here the 'law' has become a specific punitive consequence rather than a code of regulations or a royal proclamation. The Spanish 'su ley' and English 'his law' preserve the personal, punitive application that distinguishes this sense from the broader legal and decree senses. **GEOGRAPHY AND SPACE**

en: his-law | **es:** su-ley | **fr:** décret | **de:** Gesetz Esth 4:11

דָּת H1882 *Conj-w / N-fsd* (14×)

Law, legal code; royal decree or edict; judicial sentence or verdict (Aramaic, Persian loan-word)

An Aramaic noun borrowed from Persian that appears exclusively in Ezra and Daniel, where it navigates the charged intersection of divine Torah and imperial legislation. In Ezra 7 the Persian king himself acknowledges the 'law of your God' (dat 'elahak), and the multilingual evidence is telling: Spanish ley, Hindi vyavastha, and Arabic sharia all converge on the same concept of binding legal authority. Yet in Daniel 2:13 and 2:15 the word narrows to a specific royal decree — a single executive order — and translations shift accordingly to decreto, hukm, and myeongryeong. Most striking is Daniel 2:9, where Nebuchadnezzar accuses the wise men and the word takes on the force of a judicial sentence or penalty, a usage Spanish captures as sentencia and Hindi as dand.

1. law, regulation, statute (11×) The broadest and most frequent sense: a body of law, a legal code, or a set of regulations binding on a community. In Ezra 7:12-26 it refers seven times to the 'law of your God' or the 'law of the king,' always denoting an established legal framework rather than a single command. The consistent rendering across languages — Spanish ley, French loi, Hindi vyavastha, Arabic sharia, Swahili sheria — confirms this as the default reading. The word functions here essentially as the Aramaic equivalent of Hebrew torah. **GEOGRAPHY AND SPACE**

en: according-to-law-of-, according-to-the-law-of, and-law | **es:** conforme-a-la-ley-de, en-la-ley-de, la-ley-de | **fr:** et-loi, loi | **de:** [בדת], [דת], [דתא] Ezra 7:12; Ezra 7:14; Ezra 7:21; Ezra 7:25; Ezra 7:26

2. royal decree, edict (2×) A narrower sense: a specific royal decree or edict issued by sovereign authority. In Daniel 2:13 and 2:15, when the king's death sentence goes forth against the wise men, the word denotes not a legal code but a single authoritative command. Spanish shifts from ley to decreto, Hindi from vyavastha to aagya, and Korean from beop to myeongryeong, signaling a clear semantic distinction recognized across translation traditions. **GEOGRAPHY AND SPACE**

en: and-the-decree, the-decree | **es:** Y-el-decreto, el-decreto | **fr:** et-loi, loi | **de:** [דתא], [ודתא] Dan 2:13; Dan 2:15

3. sentence, judicial verdict (1×) The rarest and most pointed sense: a judicial sentence or verdict — the penalty imposed on a person rather than the law under which it falls. In Daniel 2:9 Nebuchadnezzar declares that the wise men have agreed on one verdict (dat) among themselves. Spanish renders it sentencia, Hindi dand ('penalty'), and Swahili hukumu ('judgment'), all distinguishing this from both the general law and the specific decree. Only this single occurrence carries the sense of a punitive judicial ruling. **GEOGRAPHY AND SPACE**

en: your-law | **es:** vuestra-sentencia | **fr:** loi | **de:** [דתכון] Dan 2:9

דְּתָא H1883 *Prep-b / N-msd* (2×)

grass (Aramaic), vegetation growing from the ground

This Aramaic word means grass or vegetation. Both occurrences in Daniel 4 appear in Nebuchadnezzar's vision and its interpretation: the great tree is cut down, but the stump is left 'in the grass of the field' (4:15, 4:23). The grass represents the natural world, the earth's covering, contrasting with the hewn tree's humiliation. The phrase

'tender grass of the field' emphasizes vulnerability and lowliness, foreshadowing the king's coming madness when he'll graze like cattle.

(2×) The translations ('grass, hierba, herbe') identify common vegetation. Daniel 4:15 and 4:23 both place the tree stump 'in the grass/tender grass of the earth,' where it will be wet with dew. This prepares for Nebuchadnezzar's humiliation—driven from human society to live among beasts, eating grass like cattle. The grass marks the boundary between the cultivated (human) and the wild (animal), a boundary the proud king will cross. **GRASS AND VEGETATION**

en: in-grass-of | **es:** en-la-hierba | **fr:** herbe | **de:** [בדשׁאא] Dan 4:15; Dan 4:23

דְּתָבַר H1884 *N-mpd* (2×)

judges (Aramaic), officials administering law and justice

This Aramaic term refers to judges or legal officials. Daniel 3:2-3 lists them among the dignitaries Nebuchadnezzar summoned for the dedication of his golden image: satraps, prefects, governors, counselors, treasurers, judges, magistrates, and all provincial officials. The word is a Persian loanword (dathabara, 'law-bearer'), reflecting the multilingual administrative vocabulary of the Babylonian and Persian empires. These judges represented the judicial arm of imperial authority.

(2×) The glosses ('judges, jueces, law') identify legal officials. Both occurrences (Dan 3:2, 3:3) appear in identical lists of officials summoned to the image dedication. As a Persian loanword meaning 'law-bearer,' the term reflects the international character of Nebuchadnezzar's empire, where Persian administrative titles were adopted. The judges stand alongside governors and treasurers as representatives of imperial power, all commanded to worship the king's image. **JUDGING AND DECIDING**

en: the-judges | **es:** los-jueces | **fr:** loi | **de:** [דתבריא] Dan 3:2; Dan 3:3

דָּתָן H1885 *N-proper-ms* (10×)

Dathan — a Reubenite rebel who, with Abiram, challenged Moses' authority and was swallowed by the earth.

Dathan, son of Eliab of the tribe of Reuben, is remembered as one of the principal rebels against Moses' leadership in the wilderness. Together with his brother Abiram and the Levite Korah, he challenged Moses' authority, famously refusing the summons with the defiant words 'We will not come up!' (Num 16:12). The dramatic divine judgment — the earth opening to swallow the rebels — is recalled in Deuteronomy 11:6 and celebrated in Psalm 106:17. The name is consistently transliterated across languages: Spanish 'Datan,' French 'Datan/Dathan,' German 'Datan,' confirming its singular referential identity.

Dathan (10×) The proper name Dathan (Hebrew datan), identifying a Reubenite, son of Eliab, who together with Abiram led a rebellion against Moses and Aaron in the wilderness (Num 16:1, 12). All ten occurrences refer to this single individual across the Korah narrative (Num 16:1-27), the genealogical recap (Num 26:9), and later retrospective references (Deut 11:6; Ps 106:17). The name appears with conjunctions ('and-Dathan') and prepositions ('for-Dathan') but always designates the same person. **PERSONAL NAMES**

en: Datan, Dathan, and-Datan | **es:** Datán, a-Datán, y-Datán | **fr:** Datan, Dathan, et-Datan | **de:** Datan, fuer-Datan, und-Datan Num 16:1; Num 16:12; Num 16:24; Num 16:25; Num 16:27

דֹּתָן H1886 *Prep-b / N-proper-fs* (3×)

Dothan (place name in northern Israel)

A town in northern Israel, north of Samaria, where Joseph's brothers had moved their flocks (Gen 37:17) and where Elisha was surrounded by an Aramean army—until his servant's eyes were opened to see chariots of fire (2 Kgs 6:13). The site has been identified with modern Tell Dothan. All three occurrences appear in narrative settings involving travel or military movements, and the multilingual glosses uniformly preserve the proper name with minor orthographic variation (Dotan, Dotán).

(3×) The proper noun consistently refers to a specific geographic location in the narratives of Joseph (Gen 37:17 twice) and Elisha (2 Kgs 6:13). Translations preserve the name rather than translate it, reflecting its function as a fixed toponym in biblical geography. **PERSONAL NAMES**

en: in-Dothan, to-Dothan | **es:** Dotan, en-Dotan, en-Dotán | **fr:** dans-Dothan, à-Dothan | **de:** in-Dotan, in-Dothan, nach-Dotan Gen 37:17; 2Kgs 6:13

הָא H1887 *Interjection* (2×)

behold, lo (interjection), an attention-getting particle

This interjection means 'behold' or 'lo,' drawing attention to what follows. Genesis 47:23 has Joseph addressing the Egyptians: 'Behold, I have bought you and your land for Pharaoh.' Ezekiel 16:43 uses it in divine accusation: 'Because you did not remember...behold, I will bring your deeds on your head.' In both cases, the particle introduces a significant declaration or announcement, commanding the listener's attention to an important truth or consequence.

(2×) The translations ('behold, he aquí, voici, hier') capture the attention-directing function. Genesis 47:23 uses it to announce a consequential transaction—Joseph has acquired the people for Pharaoh. Ezekiel 16:43 employs it to introduce divine judgment—God will requite Jerusalem's deeds. The interjection serves as a verbal pointing gesture, saying 'Pay attention now' before the key statement. It's a discourse marker creating emphasis and focus. **BEHOLD (PARTICLE)**

en: behold, here- | **es:** he-aquí | **fr:** ici-, voici! | **de:** [הא], hier Gen 47:23; Ezek 16:43

הָא H1888a *Interjection* (1×)

Behold! Lo! A demonstrative particle drawing attention to something present or imminent

This Aramaic demonstrative particle functions like Hebrew 'behold,' directing attention to something noteworthy. In Daniel's fiery furnace narrative, it introduces the king's shocked observation: a fourth figure walking in the flames with the three condemned men. The particle's force is immediate and dramatic—'Look!' or 'See!'—expressing Nebuchadnezzar's astonishment. In Aramaic, it often prefixes pronouns for emphasis (as in the common phrase 'behold, that one'). This single biblical use captures a moment of divine intervention made visible.

(1×) Daniel 3:25 records Nebuchadnezzar's exclamation: 'Behold! I see four men loose, walking in the midst of the fire, and they are not hurt; and the form of the fourth is like a son of the gods.' The demonstrative particle emphasizes the king's startled recognition of the miraculous. What he expected—three men burning—transforms into what he witnesses: four men walking freely. This Aramaic interjection introduces one of Scripture's most dramatic theophanies, as God himself enters the furnace to preserve his faithful servants. **BEHOLD (PARTICLE)**

en: behold- | **es:** he-aquí | **fr:** voici | **de:** [הא] Dan 3:25

הָא H1888b *Interjection* (1×)

Even as, just as; an emphatic particle strengthening comparison or correspondence

This Aramaic compound (combining the demonstrative 'behold' with 'like') creates an emphatic comparison particle. It appears in Daniel's interpretation of the dream image, explaining why the divided kingdom cannot hold together: 'just as iron does not mix with clay.' The particle intensifies the simile, making the comparison more forceful than simple 'as' or 'like.' Aramaic and later Hebrew dialects frequently use such compound particles for rhetorical emphasis. The phrase establishes an absolute incompatibility that explains the kingdom's ultimate fragility.

(1×) Daniel 2:43 uses this emphatic particle to explain the mixed kingdom: 'Even as iron does not mix with clay, so they will not adhere to one another.' The compound demonstrative strengthens the comparison, making the incompatibility absolute and obvious.

Daniel interprets the iron mixed with clay as representing a kingdom attempting to unite disparate elements through intermarriage or alliance—but the fundamental incompatibility (like iron and clay) ensures eventual fracture. The emphatic particle underscores the certainty of this interpretive key. **BEHOLD (PARTICLE)**

en: even- | **es:** así-como | **fr:** voici | **de:** [הֵא] Dan 2:43

הֵאָח H1889 *Interjection* (12×)

he'ach – Aha!; an exclamatory interjection expressing malicious joy, scorn, or triumphant satisfaction

The interjection he'ach ('Aha!') is a sharp exclamatory cry expressing gloating satisfaction, scornful joy, or malicious triumph over another's misfortune. It appears almost exclusively in the Psalms and prophets, placed in the mouths of enemies and adversaries. The psalmist's foes cry 'Aha! Aha!' as they witness his downfall (Ps 35:21, 25; 40:15; 70:3). Ezekiel hurls it back against the nations that gloated over Jerusalem's destruction and over Tyre's collapse (Ezek 25:3; 26:2; 36:2). In Job 39:25, uniquely, it describes the war-horse's eager snorting cry amid trumpets – 'Aha!' – capturing not scorn but fierce exhilaration. Spanish aja, French ha, and German ha/aha all render this visceral exclamation.

(12×) An exclamatory interjection of malicious gloating or triumphant scorn, typically placed in the mouths of enemies (Ps 35:21, 25; 40:15; Ezek 25:3; 26:2; 36:2). Uniquely, it voices the war-horse's fierce exhilaration (Job 39:25). Spanish aja, French ha, and German aha capture its visceral, emotive force across all twelve occurrences. **WOE AND ALAS**

en: Aha, aha | **es:** ah, ajá, ¡Ajá! | **fr:** hélas!, le-foyer, le-frère | **de:** [הֵאָח], aha, der-Bruder Job 39:25; Ps 35:21; Ps 35:25; Ps 40:15

הַבְהָב H1890 *N-mpc / 1cs* (1×)

Sacrificial offerings or gifts; possibly roasted meat offerings of uncertain derivation

This rare and disputed word appears in Hosea's denunciation of Israel's corrupt worship. The context condemns their sacrificial system: 'As for the sacrifices of my offerings, they sacrifice flesh and eat it.' The term's root and exact meaning remain uncertain—possibly related to roasting, or simply meaning 'gifts' or 'offerings.' The possessive suffix ('my offerings') emphasizes that these are meant to be gifts to God, but Israel treats them as occasions for self-indulgent feasting. This single use critiques the externalization of worship devoid of covenant loyalty.

(1×) Hosea 8:13 condemns Israel's sacrificial practice: 'As for my sacrificial gifts, they sacrifice meat and eat it'—the people go through ritual motions while missing the covenant relationship. The term emphasizes these are supposed to be gifts to God, yet Israel uses them for personal consumption. Hosea's critique echoes Samuel's declaration that 'to obey is better than sacrifice': ritual correctness without heart obedience is worthless. The prophet announces that God will 'remember their iniquity' despite their multiplied sacrifices, ultimately sending them back to Egypt—covenant curse, not covenant blessing. **GIVING AND BESTOWING**

en: My-offerings | **es:** mis-ofrendas | **fr:** offrande | **de:** [הַבְהָבַי] Hos 8:13

הָבַל H1891 *Conj-w / V-Qal-ConsecImperf-3mp* (5×)

to become vain, act emptily; to be deluded or filled with false hopes

A denominative verb from hevel ('vanity'), describing the process of becoming empty or worthless in a moral and spiritual sense. In 2 Kings 17:15 and Jeremiah 2:5, Israel pursued vanity and thereby became vain — a pointed wordplay on the noun. Psalm 62:10 warns against becoming demoralized through robbery. Job 27:12 asks why people show themselves utterly vain. The Hiphil in Jeremiah 23:16 describes false prophets causing others to embrace delusion.

(5×) To become vain, act emptily, or be rendered worthless — describing moral-spiritual deterioration through pursuit of empty things. The Qal captures self-inflicted futility: 2 Kings 17:15 and Jeremiah 2:5 use the pointed wordplay 'they followed hevel and became havel' (Spanish 'se hicieron vanos'). Psalm 62:10 warns against becoming demoralized by illicit gain. Job 27:12 asks accusingly why the friends show themselves utterly vain. The Hiphil in Jeremiah 23:16 shifts to causative: false prophets 'make you vain' (Spanish 'os hacen vanos'), filling hearers with delusory hopes. **WORTHLESSNESS AND VANITY**

en: and-became-vain, and-they-became-vain, become-vain | **es:** os-envanezcais, os-hacen-vanos, y-se-hicieron-vanos | **fr:** [ויהבלו], [מהבלים], et-ils-devint-vain | **de:** [ויהבלו], [מהבלים], [תהבלו] 2Kgs 17:15; Job 27:12; Ps 62:10; Jer 2:5; Jer 23:16

הֶבֶל H1892 *Prep-b / N-mpc* (73×)

Vapor, breath, fleeting puff; figuratively, vanity, futility, absurdity; applied to idols as worthless nothings.

Hevel — the signature word of Ecclesiastes — begins as something you can almost see: a puff of breath on a cold morning, a wisp of mist that vanishes the moment you notice it. From this concrete image of transience the word expands into the great philosophical declaration of Qoheleth: 'hevel of hevels, all is hevel' (Eccl 1:2). German 'Nichtigkeit' (nothingness) and Spanish 'vanidad' capture the existential weight, while the prophets weaponize the same word against foreign gods — the 'havalim' are empty nothings that cannot save (Jer 10:15). The three senses form a coherent arc from physical vapor to metaphysical futility to theological polemic.

1. vanity, futility, absurdity (58×) The dominant abstract sense — vanity, futility, absurdity — the keynote of Ecclesiastes where human striving, wisdom, pleasure, and toil are all declared hevel 'under the sun.' This is not nihilism but a hard-won recognition that earthly endeavors cannot secure lasting meaning on their own (Eccl 1:2; 12:8). Job uses the word similarly when he declares his days are hevel (Job 7:16). Spanish 'vanidad' and German 'Nichtigkeit' both convey this philosophical weight without reducing it to mere emptiness. **WORTHLESSNESS AND VANITY**

en: vapor | **es:** Vanidad, vanidad | **fr:** vanité | **de:** Nichtigkeit 2Kgs 17:15; Job 7:16; Job 9:29; Job 21:34; Job 27:12

2. idols, false gods, worthless deities (11×) The polemical-theological application to idols and false gods, predominantly in the plural havalim. Deuteronomy warns that Israel provoked God 'with their havalim' (Deut 32:21), and Jeremiah condemns the nations' gods as 'hevel with no breath in them' (Jer 10:14-15; 51:18). The word is a deliberate theological insult: the idols are not just useless but literally insubstantial, vaporous nothings. Arabic and Syriac cognates preserve this same semantic link between emptiness and worthlessness. **WORTHLESSNESS AND VANITY**

en: among-vanities-of, by-their-vanities, idols | **es:** con-sus-vanidades, con-vanidades-de, de-vanidades | **fr:** avec-leur-vanities, le-vanité, par-des-vanités | **de:** Nichtigkeit, Nichtigkeiten, bei-ihr-vanities Deut 32:21; 1Kgs 16:13; 1Kgs 16:26; Ps 31:6; Eccl 1:2

3. vapor, breath, fleeting puff (4×) The concrete, literal sense of a breath, puff, or vapor — something physically insubstantial that dissipates almost instantly. Psalm 62:9 places humanity on a balance and finds them lighter than hevel, while Psalm 144:4 says human days are 'like hevel' (a passing shadow). Isaiah 57:13 pairs it with wind: 'a breath will carry them all away.' This physical image is the experiential root from which the figurative meanings grow — you cannot grasp vapor, and that is precisely the point. **WORTHLESSNESS AND VANITY**

en: and-vanity, emptiness, than-a-breath | **es:** a-vanidad, de-vanidad, vanidad | **fr:** de-vanité, et-le-ne...pas, vanité | **de:** Nichtigkeit, als-ein-breath, und-der-nicht Ps 62:9; Ps 144:4; Isa 49:4; Zech 10:2

הֶבֶל H1893 *Conj-w / N-proper-ms* (8×)

Abel (Hevel); second son of Adam, whose offering God accepted and who was murdered by his brother Cain.

Hevel (Abel) is the second son of Adam and Eve, a keeper of flocks whose sacrifice of the firstborn of his flock found favor with God (Gen 4:4). His brother Cain, a tiller of the ground, killed him in jealousy —the first murder in Scripture (Gen 4:8). God's response to Cain, 'the voice of your brother's blood cries to me from the ground' (Gen 4:10), makes Hevel a paradigm of innocent suffering. The name may

be related to the common noun hevel ('breath, vapor'), though BDB suggests a possible Assyrian cognate ablu ('son').

Hevel (8×) The personal name Hevel (Abel), Adam's second son. French and German render the name with their traditional spellings —'Abel' and 'Habel' respectively—while English uses the transliteration 'Hevel' and Spanish follows suit. All eight occurrences fall within Genesis 4:2-25, covering his birth (v. 2), his accepted offering (v. 4), his murder by Cain (v. 8-9), and the notice that Seth was given 'in place of Hevel' (v. 25). **PERSONAL NAMES**
en: And-Hevel, Hevel | **es:** Hevel, Y-Hevel | **fr:** Abel, Et-Abel | **de:** Habel, Habels, und-Habel Gen 4:2; Gen 4:4; Gen 4:8

הָבְנִי H1894 *Conj-w / N-mp* (2×)
ebony, a hard, dark, valuable wood
This word refers to ebony, a dense black wood prized in the ancient world for furniture and luxury items. Ezekiel 27:15 lists it among the trade goods brought to Tyre: 'They brought you ivory tusks and ebony as payment.' The Qere/Ketiv variants show textual uncertainty in spelling, but both point to this exotic wood imported from distant regions (Ethiopia, India). Ebony's inclusion in Tyre's trade inventory illustrates the far-reaching commercial networks of the ancient Mediterranean.

(2×) The glosses ('ebony, ébano, ébène') identify this luxury wood, though some translations struggled with the textual variant. Ezekiel 27:15 describes it as tribute/payment brought to Tyre alongside ivory, both precious materials from distant lands. The Ketiv/Qere difference reflects scribal uncertainty about the spelling of this foreign loanword (possibly from Egyptian). The context makes clear it's a valuable commodity in international trade, symbolizing Tyre's wealth and far-flung commerce. **FOREST WOODLAND**
en: [and-ebony], and-ebony | **es:** (y-ébano), [y-ébano] | **fr:** et-le-fils, et-ébène | **de:** [והובנים], und-die-Soehne Ezek 27:15

הָבַר H1895 *V-Qal-Perf-3cp* (2×)
divide, mark out divisions (especially of the heavens for astrology)
This verb, of uncertain etymology, likely means to divide or mark out divisions. Isaiah 47:13 uses it in a sarcastic address to Babylon's astrologers: 'Let them stand and save you, those who divide the heavens, who gaze at the stars.' The Qere/Ketiv variants show textual uncertainty, but the context suggests dividing the heavens refers to the zodiac or other astrological divisions. The passage mocks Babylon's dependence on stargazers who carve up the sky seeking omens but cannot save from God's judgment.

(2×) The glosses ('dividers of, los que dividen') with the Ketiv/Qere variants show textual difficulty in Isaiah 47:13. Both forms point to those who 'divide/mark out the heavens,' parallel with 'stargazers' and 'monthly prognosticators.' This refers to Babylonian astrology, which divided the sky into zones (zodiac) for divination. Isaiah's satire is sharp: these experts who slice up the heavens into manageable sectors cannot manage God's decree against their city. **DIVIDING AND DISTRIBUTING**
en: dividers-of, ketiv | **es:** (los-que-dividen), [Qere] | **fr:** [(הברי)], [[הברן]] | **de:** [(הברי)], [[הברן]] Isa 47:13

הֵגֵא H1896 *N-proper-ms* (4×)
Hegai (also Hege); the eunuch of King Ahasuerus who was custodian of the royal harem.
The proper name of the king's eunuch placed in charge of the women's quarters in the court of Ahasuerus (Xerxes). He appears four times in Esther 2, overseeing the gathering of young women and later entrusting Esther with her preparations (Esth 2:3, 8, 15). The name has variant spellings—הֵגֵא (Hege) and הֵגַי/הֵגָי (Hegai)—and is likely of Persian origin, possibly related to the name Hegias known from Ctesias. All translations simply transliterate as 'Hegai.'

(4×) Hegai (also spelled Hege) — the personal name of the eunuch of King Ahasuerus (Xerxes) who served as keeper of the women in the royal harem at Susa. He is responsible for the care and preparation of the young women brought to the king, including Esther, who wins his favor (Esth 2:8–9, 15). The name appears in variant forms: הֵגֵא in Esth 2:3 and הֵגַי/הֵגָי in 2:8, 15. It is likely a Persian loan-name, paralleled by the courtier Hegias mentioned by Ctesias. English, Spanish, French, and German all render it 'Hegai.' **PERSONAL NAMES**
en: Hegai | **es:** Hegai | **fr:** [הגא], [הגי] | **de:** Hegai, [הגא] Esth 2:3; Esth 2:8; Esth 2:15

הָגָה H1897 *V-Qal-Perf-1cs* (25×)
To muse, meditate, utter, moan; onomatopoeic verb for low vocal sounds: murmuring Torah, groaning, plotting, growling.
Hagah is one of Hebrew poetry's most evocative verbs — onomatopoeic at its core, imitating the low, sustained sound that emerges when a person meditates aloud, when a mourner groans, or when a lion rumbles over its prey. The famous opening of Psalm 1 uses it for the blessed person who 'meditates' on Torah day and night, but this is no silent, cerebral exercise: hagah implies audible murmuring, the kind of half-voiced repetition by which ancient readers internalized a text. German sinnen ('to muse, ponder') captures the contemplative dimension, while Spanish splits revealingly between meditar for the reflective sense and gemir/arrullar for the mournful dove-sounds of Isaiah. The verb's darker register — muttering plots, devising evil — shows how the same low-voiced intensity that marks devotion can also mark conspiracy.

1. meditate, muse on (8×) To meditate, muse on, murmur over — the most theologically celebrated sense at 8 occurrences, centered on sustained vocal reflection upon God's law, works, or character. Joshua 1:8 commands that the Torah 'shall not depart from your mouth; you shall meditate (hagah) on it day and night.' Psalm 63:6 and 143:5 use it for nighttime reflection on God's deeds. German sinnen and French murmurer together capture both the cognitive depth and the audible, repetitive quality. This is not silent reading but embodied, vocalized contemplation — a practice confirmed by Spanish meditar and Korean's selection of dedicated meditation vocabulary. **MEDITATION AND UTTERANCE**
en: I-meditate, I-meditate-, and-I-will-meditate | **es:** Y-meditaré, medita, meditará | **fr:** et-le-murmurer, et-tu-méditeras, le-murmurer | **de:** [יהגה], sinnen, sinnt Josh 1:8; Ps 1:2; Ps 63:6; Ps 77:12; Ps 143:5

2. utter, speak, declare (6×) To utter, speak forth, declare — 6 occurrences where the mouth or tongue is the explicit subject, shifting the emphasis from internal reflection to outward proclamation. 'My tongue shall utter your righteousness' (Ps 35:28); 'the mouth of the righteous utters wisdom' (Ps 37:30). The Spanish meditar gives way to emitir sonido ('emit sound') in the multilingual data, and the psalm contexts confirm vocal, public declaration rather than quiet musing. Job 27:4 makes the contrast especially clear: 'My tongue will not utter falsehood' — this is speech, not thought. **MEDITATION AND UTTERANCE**
en: shall-utter, they-make-a-sound, utters | **es:** emiten-sonido, medita, meditará | **fr:** murmurer, méditer | **de:** [יהגה], sinnt, sinnt- Job 27:4; Ps 35:28; Ps 37:30; Ps 71:24; Ps 115:7

3. moan, groan like a dove (5×) To moan, groan like a dove — 5 occurrences, all in the prophetic literature of Isaiah and Jeremiah, expressing communal or personal grief. Isaiah 38:14 compares Hezekiah's lament to a dove's moan; Isaiah 59:11 pairs bear-growling with dove-moaning as images of Israel's distress. Spanish arrullar ('to coo') and gemir ('to groan') both target the plaintive animal-sound register. French mediter misses this entirely, revealing how some traditions flatten the onomatopoeic richness. Jeremiah 48:31 extends the moaning to Moab's lament — even foreign grief finds expression through this verb. **MEDITATION AND UTTERANCE**
en: I-moan, he-moans, moaning | **es:** arrullamos, arrullar, gemiré | **fr:** méditer | **de:** sinnen Isa 16:7; Isa 38:14; Isa 59:11; Jer 48:31

4. mutter, plot, devise (5×) To mutter, plot, devise — 5 occurrences where the low-voiced murmuring takes a sinister turn toward scheming and conspiracy. The paradigmatic instance is Psalm 2:1: 'Why do the nations rage and the peoples hagah a vain thing?' Spanish traman ('they plot') and maquinar ('to scheme') correctly

identify the conspiratorial force. Isaiah 59:3,13 pair this muttering with lying and oppression, while Psalm 38:12 describes enemies devising treachery all day long. The common thread with senses 1-2 is the low, sustained vocalization — but here directed toward evil rather than truth. MEDITATION AND UTTERANCE

en: and-the-muttering, and-uttering, do-meditate- | **es:** meditan, murmura, traman- | **fr:** et-méditer, murmurer, méditer | **de:** sinnen, sinnt, sinnt- Ps 2:1; Ps 38:12; Isa 8:19; Isa 59:3; Isa 59:13

5. growl, roar over prey (1×) To growl or roar over prey — a single vivid occurrence in Isaiah 31:4, where Yahweh is compared to a lion that 'growls' over its kill, undeterred by the shepherds called out against it. Spanish ruge ('roars') captures the animal ferocity. This is the most purely onomatopoeic use of hagah, stripped of cognitive content and reduced to raw, threatening sound. It anchors the verb's semantic range at its most primal: before hagah is meditation or speech or mourning, it is simply a deep, resonant, sustained vocalization. MEDITATION AND UTTERANCE

en: growls | **es:** ruge | **fr:** méditer | **de:** sinnen Isa 31:4

הָגָה H1898 *V-Qal-InfAbs* (3×)

remove, take away; drive out or send into exile

This verb appears in wisdom and prophetic literature with the sense of removing or driving away. Proverbs uses it twice for removing dross from silver and the wicked from a king's presence (Prov 25:4–5), establishing a metaphor of purification. Isaiah 27:8 is debated—either God 'removed' (sent into exile) his people with a harsh wind, or he 'winnowed' them. The multilingual glosses (Spanish quita, arrojó; French enlever) support the core idea of forceful removal or expulsion.

(3×) The verb denotes forceful removal in all three contexts: purging impurities (Prov 25:4), driving away the wicked (Prov 25:5), and sending into exile or sifting away (Isa 27:8). The cross-lingual evidence points to active expulsion or separation, whether physical, moral, or judicial. WITHDRAWAL AND APOSTASY

en: take-away, with-her | **es:** Quita, la-arrojó | **fr:** [הגה], enlever | **de:** [הגה], [הגו] Prov 25:4; Prov 25:5; Isa 27:8

הֶגֶה H1899 *Conj-w / N-ms* (3×)

rumbling, growling, moaning; a sigh or sound of distress

A noun evoking low, ominous sounds. It describes the 'rumbling' of thunder as God's voice (Job 37:2), the brevity of human life 'like a sigh' (Ps 90:9), and the content of Ezekiel's scroll: 'lamentations and mourning and woe' (Ezek 2:10). The multilingual glosses capture the affective register: Spanish suspiro y gemido, French murmure, German sigh. The word conveys both natural phenomena (thunder) and human expressions of grief or transience.

(3×) The noun spans acoustic and emotional domains: the deep rumble of thunder (Job 37:2), the fleeting sound of a human sigh marking life's brevity (Ps 90:9), and the mournful utterances inscribed on a prophetic scroll (Ezek 2:10). The cross-lingual glosses highlight both the auditory quality (murmur, rumble) and the plaintive tone (sigh, mourning). MEDITATION AND UTTERANCE

en: a-sigh, and-mourning, and-the-rumbling | **es:** suspiro, y-gemido, y-murmullo | **fr:** et-murmure, et-הגה, le-murmure | **de:** [הגה], ein-sigh Job 37:2; Ps 90:9; Ezek 2:10

הָגוּת H1900 *Conj-w / N-fsc* (1×)

Meditation, musing, or contemplation; the internal activity of reflective thought

This noun denotes inward meditation or reflective musing, appearing in a wisdom psalm. The psalmist promises that his mouth will speak wisdom, and the meditation of his heart will be understanding. The word emphasizes the internal mental process underlying wise speech—one does not simply blurt wisdom, but cultivates it through careful thought. The term comes from the same root as 'murmur' or 'mutter,' suggesting the quiet internal verbal process of meditation. Spanish 'meditación' and French 'méditation' perfectly capture this contemplative activity.

(1×) Psalm 49:3 declares: 'My mouth shall speak wisdom, and the meditation of my heart shall be understanding.' The parallelism links external speech with internal thought: wise words flow from reflective meditation. The term suggests not just passive thinking but active mental engagement—turning ideas over, examining them from angles, seeking insight. This connects to the broader biblical theme that the mouth speaks from the abundance of the heart; therefore, cultivating wise meditation produces wise speech. The psalm that follows meditates on wealth, death, and the futility of trusting riches. GEOGRAPHY AND SPACE

en: and-meditation-of | **es:** y-meditación-de | **fr:** et-le-méditation | **de:** und-meditation-von Ps 49:3

הָגִיג H1901 *N-msc / 1cs* (2×)

murmuring, musing, whispered meditation or complaint

This word denotes soft utterance—whether murmuring, whispering, or inward musing. Psalm 5:1 uses it in a plea for God to understand 'my murmuring,' likely referring to wordless groaning or faint prayer. Psalm 39:3 employs it differently: 'while I was musing, the fire burned,' describing inner meditation that led to speech. The term captures quiet, often inarticulate expressions of the heart—whether complaint to God or internal meditation that precedes articulate prayer.

(2×) The glosses ('murmuring, sighing, musing / meditación') reflect both senses. Psalm 5:1 asks God to discern the psalmist's 'murmuring'—perhaps groans too deep for words, parallel to 'my words' and 'my cry.' Psalm 39:3 describes 'in my musing' as inward reflection that kindled emotional fire, leading finally to speech. The word occupies the space between silence and speech—the quiet stirrings of heart and mind before God. MEDITATION MUSING

en: in-my-musing, my-sighing | **es:** en-mi-meditar, mi-meditación | **fr:** dans-méditation, le-méditation | **de:** in-mein-musing, mein-sighing Ps 5:1; Ps 39:3

הִגָּיוֹן H1902 *Conj-w / N-msc / 3mp* (4×)

Resounding music, meditation, musing; from quiet reflection of the heart to instrumental melody.

A richly layered noun spanning the audible and the inward. On one end it denotes resounding instrumental music played on the lyre (Ps 92:3), and on the other, the quiet meditation of the heart before God (Ps 19:14). In Lamentations 3:62, it takes a darker turn, describing the hostile plotting and murmuring of enemies. The term even appears as a possible musical or liturgical direction alongside Selah (Ps 9:16). Spanish 'meditación' and English 'meditation' capture the reflective sense, while 'Higgaion' is often transliterated when it functions as a performance cue.

(4×) Resounding music, meditation, musing, or plotting — covering a semantic arc from audible instrumental sound to silent inner reflection to hostile scheming. In Ps 92:3, it describes the resonant music of a lyre (עֲלֵי הִגָּיוֹן בְּכִנּוֹר). In Ps 19:14, it is the meditation of the heart (הֲגִיוֹן לִבִּי) offered alongside spoken words as worship. Ps 9:16 pairs it with Selah as what appears to be a musical or liturgical notation, often left transliterated as 'Higgaion.' In Lam 3:62, the same word darkens to mean the scheming or murmuring of enemies (וְהֶגְיוֹנָם עָלַי). Spanish 'meditación' and French 'murmure' each capture different facets of this versatile term. MEDITATION MUSING

en: Higgaion, a-melody, and-the-meditation-of | **es:** Higgaion, meditación, y-meditación-de | **fr:** [והגיונם], et-le-murmure, le-murmure | **de:** Higgaion, [והגיונם], ein-melody Ps 9:16; Ps 19:14; Ps 92:3; Lam 3:62

הָגִין H1903 *N-fs* (1×)

Appropriate, suitable, or fitting; properly corresponding to its context (uncertain)

This rare adjective appears in Ezekiel's temple vision describing a wall that is 'appropriate' or 'corresponding.' Both the text and

interpretation are uncertain—ancient versions diverge widely (Greek reads 'reed,' Latin 'separate'). Some connect it with the preceding 'way,' yielding 'the appropriate way,' while others take it with 'wall.' The root suggests suitability or appropriateness, appearing also in later Hebrew and Aramaic. Given the textual difficulty, some scholars suspect corruption and propose emendations. This exemplifies the challenges in understanding rare technical architectural terms in prophetic visions.

(1×) Ezekiel 42:12 mentions 'the appropriate wall' or 'the way directly before the wall'—the exact sense remains debated due to textual difficulty. The context is Ezekiel's detailed temple measurements, where precision matters theologically and architecturally. Whether this describes an appropriate wall, a suitable pathway, or something else, the term emphasizes proper correspondence or fitness. Some scholars emend the text entirely (suggesting 'the outer court'), acknowledging that our understanding of Ezekiel's visionary architecture remains partial. The term itself suggests the temple's design follows principles of propriety and order. **PROPRIETY AND FITTINGNESS**

en: proper | **es:** apropiado | **fr:** méditation | **de:** [הגינה] Ezek 42:12

הָגָר H1904 *N-proper-fs* (12×)

Hagar – Sarah's Egyptian maidservant, mother of Ishmael, central to the Abrahamic covenant narratives

Hagar (hagar, possibly 'flight' or 'stranger') is the Egyptian maidservant of Sarah whom Abraham took as a concubine at Sarah's suggestion when Sarah remained childless (Gen 16:1-3). After conceiving Ishmael, Hagar was driven out by Sarah's harsh treatment and fled into the wilderness, where the angel of the Lord found her by a spring on the road to Shur and promised her innumerable descendants (Gen 16:7-14). She became the only person in Genesis to give God a name: El Roi, 'the God who sees me.' Later, after Isaac's birth, she and Ishmael were expelled permanently, and God again preserved them in the wilderness of Beersheba (Gen 21:9-21). Paul allegorizes Hagar as representing the covenant of Sinai and slavery in Galatians 4:24-25. Spanish, French, and German all retain the name Hagar (French: Agar).

(12×) Sarah's Egyptian maidservant who bore Ishmael to Abraham. Her narrative spans flight and divine encounter at the well of Beer-lahai-roi (Gen 16:1-14), expulsion with Ishmael (Gen 21:9-21), and Pauline allegory of the Sinai covenant (Gal 4:24-25). All twelve OT occurrences designate this single individual. French Agar, Spanish and German Hagar preserve the name. **PERSONAL NAMES**

en: Hagar | **es:** Hagar | **fr:** Agar | **de:** Hagar, Hagars Gen 16:1; Gen 16:3; Gen 16:4; Gen 16:8; Gen 16:15

הַגְרִי H1905 *Art / N-proper-ms* (6×)

Hagrite(s); a nomadic tribal group east of Gilead, also used as a gentilic adjective and patronymic.

The Hagrites were a semi-nomadic people dwelling east of the Jordan, possibly of Aramean or Ishmaelite descent. The tribes of Reuben, Gad, and half-Manasseh waged war against them and prevailed (1 Chr 5:10, 19-20), while Psalm 83:6 includes them among the confederacy plotting against Israel. As a gentilic adjective, Jaziz the Hagrite oversaw David's flocks (1 Chr 27:31), a role perhaps reflecting the pastoral expertise of his people. In 1 Chronicles 11:38 it appears as a patronymic: Mibhar ben-Hagri, one of David's mighty warriors.

1. Hagrites (tribal group) (4×) The Hagrites as a tribal people (plural noun), a nomadic group east of Gilead defeated by the Transjordanian tribes (1 Chr 5:10, 19-20) and listed among Israel's enemies in Ps 83:6. Spanish los hagriitas and hagritas reflect the collective plural. Their association with Ishmaelite and Aramean groups places them in the pastoral borderlands between settled Israel and the desert. **HAGRITES TRIBAL GROUP**

en: and-the-Hagrim, the-Hagri'im | **es:** los-hagriitas, y-los-hagritas | **fr:** [וההגראים], [וההגריאים], et-le-Hagrite | **de:** [וההגראים], [וההגריאים], und-der-Hagrim 1Chr 5:10; 1Chr 5:19; 1Chr 5:20; Ps 83:6

2. Hagrite (gentilic adjective) (1×) Gentilic adjective designating an individual as belonging to the Hagrite people. Applied to Jaziz the Hagrite (1 Chr 27:31), David's overseer of flocks. Spanish el agareno and English 'the Hagrite' function as ethnic descriptors. The appointment suggests the Hagrites' reputation as skilled herdsmen was recognized even by the Israelite court. **HAGRITES TRIBAL GROUP**

en: the-Hagrite | **es:** el-agareno | **fr:** [ההגרי] | **de:** [ההגרי] 1Chr 27:31

3. Hagri (personal name) (1×) A patronymic personal name, Hagri, identifying the father of Mibhar among David's mighty warriors (1 Chr 11:38). Spanish Hagrí preserves the proper-name function. The parallel passage in 2 Samuel 23:36 reads 'Bani the Gadite,' reflecting textual uncertainty about whether this is a personal name or a corrupted gentilic. **HAGRITES TRIBAL GROUP**

en: Hagri | **es:** Hagrí | **fr:** [הגרי] | **de:** [הגרי] 1Chr 11:38

הֵד H1906 *N-ms* (1×)

A shout or echo, particularly the sound reverberating from mountains

This rare word denotes a shout or echoing sound, used in Ezekiel's oracle describing Jerusalem's day of doom. The prophet contrasts the 'echo/shout of the mountains' with the 'noise of battle'—possibly distinguishing joyful mountain shouts from chaotic combat sounds, or perhaps describing the echo of battle cries reverberating from the hills. The term emphasizes acoustic imagery, appropriate in a prophecy announcing imminent judgment. The French 'cri' (cry, shout) captures the vocal element, while 'echo' emphasizes the acoustic reverberation.

(1×) Ezekiel 7:7 proclaims: 'Doom has come upon you... the time has come, the day is near—a day of tumult, and not of joyful shouting on the mountains.' The 'shout of mountains' likely refers to celebratory echoes during festivals or victory, contrasted with the 'tumult' (chaos, confusion) of approaching judgment. The acoustic imagery makes the prophecy visceral: the familiar sounds of joy will be replaced by sounds of terror. This announces the end of normal life and the arrival of God's day of reckoning against Jerusalem's sin. **JOY AND EXULTATION**

en: echo-of | **es:** eco-de | **fr:** cri | **de:** [הד] Ezek 7:7

דָּבַר H1907 *N-mpc / 1cs* (4×)

Counselor, minister (Aramaic); a high-ranking royal advisor in the Babylonian and Persian courts.

An Aramaic loanword from Persian designating a high court official—a counselor or minister who advises the king. It appears exclusively in Daniel, where these advisors witness Nebuchadnezzar's dramatic encounters with divine power: they observe the three men unharmed in the fiery furnace (Dan 3:24, 27) and are present when the king's reason is restored (Dan 4:36). In Dan 6:7, they conspire to trap Daniel. Spanish 'consejeros' and English 'counselors' are consistent, while French and German sometimes leave the Aramaic untranslated.

(4×) Counselor, minister (Aramaic) — a senior royal advisor in the Babylonian-Persian court hierarchy, from a Persian loanword whose exact original form is debated. In Dan 3:24, Nebuchadnezzar summons his counselors after seeing four figures in the furnace; in 3:27 they verify the miracle. Dan 4:36 (= 4:33) records the counselors seeking out Nebuchadnezzar when his sanity returns. In Dan 6:7 (= 6:8), the counselors participate in crafting the decree that ensnares Daniel. Spanish 'consejeros,' English 'counselors,' and French 'conseiller' all converge on the advisory function of these court officials. **AUTO-DETECTED COMMUNITY 11320 WITH 3 SENSES**

en: and-counselors-of, counselors, my-counselors | **es:** a-sus-consejeros, los-consejeros, mis-consejeros | **fr:** conseiller, et-le-paroles-de, le-paroles-de | **de:** [והדברי], [והדבריא], [והדברי] Dan 3:24; Dan 3:27; Dan 4:36; Dan 6:7

הֲדַד H1908 *N-proper-ms* (12×)

Hadad – a proper name borne by several Edomite kings and an

adversary of Solomon
Hadad (hadad, cognate with the storm-god Haddu/Adad) is a theophoric proper name borne by multiple figures in the Old Testament, all connected to Edom or its sphere. Hadad son of Bedad defeated Midian in the field of Moab and reigned from Avith as king of Edom (Gen 36:35-36; 1 Chr 1:46-47). Another Hadad succeeded Baal-hanan as the last named king of Edom (1 Chr 1:50-51, where he is also called Hadar in Gen 36:39). Most prominently, Hadad the Edomite was a royal prince who escaped Joab's massacre of Edomite males as a child, fled to Egypt, married Pharaoh's sister-in-law, and returned to become an adversary of Solomon (1 Kgs 11:14-22, 25). Every target language transliterates the name with negligible variation.

Hadad (12×) A proper name designating several Edomite figures: Hadad son of Bedad, king of Edom who defeated Midian (Gen 36:35; 1 Chr 1:46); a later Edomite king (1 Chr 1:50-51); and most notably Hadad the Edomite prince who became Solomon's adversary (1 Kgs 11:14-22). Spanish, French, and German all transliterate as Hadad with no semantic division. **HADAD BEN HADAD**
en: Hadad, and-Hadad | **es:** Hadad, Y-Hadad, y-Hadad | **fr:** Hadad, [הדד], et-Hadad | **de:** Hadad, und-Hadad Gen 36:35; Gen 36:36; 1Kgs 11:14; 1Kgs 11:17; 1Kgs 11:19

הֲדַדְעֶזֶר H1909 *Prep-b / N-proper-ms* (21×)
Hadadezer — the Aramean king of Zobah defeated by David; name means 'Hadad is (my) help'
An Aramean royal name meaning 'Hadad is help,' borne by the king of Zobah whom David decisively defeated. The alternate spelling Hadarezer (found in Chronicles) reflects a scribal substitution of -r- for -d-, but ancient Aramaic inscriptions confirm Hadadezer as the original form. All 21 occurrences, whether preceded by prepositions or standing alone, refer to this single historical figure whose repeated clashes with Israel are narrated in 2 Samuel 8 and 10 and mirrored in 1 Chronicles 18-19.

Hadadezer (king of Zobah) (21×) The proper name of the Aramean king of Zobah, son of Rehob, whose military forces David routed in campaigns recorded in 2 Samuel 8:3-12 and 10:16-19. Multilingual glosses uniformly transliterate the name (Hadadezer, Hadad-ezer, Hadadeser), and the LXX form Ἀδρααζαρ preserves a variant tradition. Also mentioned in 1 Kings 11:23 in connection with Rezon's earlier flight from Hadadezer's service. **PERSONAL NAMES**
en: Hadadezer, against-Hadadezer | **es:** Hadad-ezer, Hadadezer, a-Hadad-ezer | **fr:** Hadadézer, [הדדעזר], [להדדעזר] | **de:** Hadadeser, Hadadezer, gegen-Hadadezer 2Sam 8:3; 2Sam 8:5; 2Sam 8:7; 2Sam 8:8; 2Sam 8:9

הֲדַדְרִמּוֹן H1910 *N-proper-fs* (2×)
Hadad-Rimmon, a place or composite deity name in the valley of Megiddo
Hadad-Rimmon appears in Zechariah 12:11 in a prophecy about future mourning in Jerusalem: 'the mourning will be as great as the mourning of Hadad-Rimmon in the valley of Megiddo.' This could refer to a place name derived from two deity names (Hadad and Rimmon, both storm gods), or it could reference mourning rituals associated with those deities. Many scholars connect it to mourning for Josiah, killed at Megiddo. Either way, it represents proverbial, intense lamentation.

(2×) The translations struggle with this name ('Hadad-Rimmon,' 'Hadad y Rimón,' 'splendeur,' 'Granatapfel'), reflecting uncertainty about whether it's a place, a deity, or both. Zechariah 12:11 uses it as the standard of comparison for Jerusalem's future mourning, specifying 'in the valley of Megiddo.' The reference evokes either mourning rituals for dying-and-rising gods or historical grief (possibly for Josiah's death at Megiddo), making it a byword for communal lamentation. **RIMMON PLACE NAME**
en: Hadad-Rimmon, in-valley-of | **es:** Hadad, Rimón | **fr:** splendeur | **de:** Granatapfel, [הדד] Zech 12:11

הָדָה H1911 *V-Qal-Perf-3ms* (1×)
To stretch out or extend (the hand); to reach forth toward something
This verb describes the action of extending one's hand, appearing in Isaiah's prophecy of the peaceable kingdom. The image depicts a weaned child stretching out his hand over a viper's den without harm—a picture of the transformation of nature under Messiah's reign. Aramaic and Arabic cognates relate to leading or guiding, but here the focus is simply on the physical act of reaching out. This single use creates one of Scripture's most beloved images of eschatological peace, where even the most vulnerable can safely interact with the most dangerous.

(1×) Isaiah 11:8 prophesies: 'The weaned child shall stretch out his hand over the adder's den.' This vision of a child fearlessly reaching toward a poisonous snake symbolizes the complete reversal of the curse in Messiah's kingdom. The verb emphasizes the deliberate, unafraid action of extending the hand—no recoiling in terror. Combined with other images in the passage (wolf and lamb, leopard and goat), this creates a comprehensive picture of restored harmony between humanity and creation, reversing the enmity introduced by the fall. **SENDING AND DISPATCHING**
en: he-puts | **es:** extenderá | **fr:** [הדה] | **de:** [הדה] Isa 11:8

הֹדּוּ H1912 *Prep-m / N-proper-fs* (2×)
India (Hodu), the eastern boundary of the Persian Empire
This is the Hebrew name for India, marking the eastern extent of the Persian Empire. Both occurrences in Esther (1:1, 8:9) describe King Ahasuerus's vast domain: 'from India to Cush,' spanning from modern Pakistan/India to Ethiopia/Sudan. This phrase emphasizes the unprecedented scope of Persian power, encompassing 127 provinces. For the Jewish audience, it underscores how Haman's decree would have affected Jews across the known world, and how Esther's intervention saved them throughout this vast empire.

(2×) The glosses ('India, Hodu') transliterate or translate this geographic term. Both Esther passages use the formula 'from India to Cush' to define the empire's extent—the ultimate expression of imperial reach in the ancient Near East. The mention of India (Persian 'Hindu,' from the Indus region) shows the author's awareness of the Persian Empire's eastern frontier, lending historical credibility to the narrative and magnifying the scope of the Jewish peril and deliverance. **PERSONAL NAMES**
en: from-Hodu, from-India | **es:** desde-India | **fr:** [מהדו] | **de:** Indien Esth 1:1; Esth 8:9

הֲדוֹרָם H1913a *N-proper-ms* (3×)
Hadoram (personal and tribal name)
A proper name with two referents: an Arabian tribe descended from Joktan (Gen 10:27; 1 Chr 1:21) and a son of the king of Hamath sent to David (1 Chr 18:10). The name appears in genealogical and diplomatic contexts, and is preserved across translations with minimal variation (Spanish Hadorán, French Hadoram). In 2 Samuel 8:10 the parallel text reads Joram, but the Greek and critical scholarship favor Hadoram as the original reading.

(3×) Used for both a tribal eponym (Gen 10:27; 1 Chr 1:21) and an individual diplomat (1 Chr 18:10). Translators uniformly retain the proper name, recognizing its dual function in genealogy and historical narrative. The cross-linguistic uniformity reflects the conventional practice of not translating personal names. **AUTO-DETECTED COMMUNITY 10458 WITH 3 SENSES**
en: Hadoram | **es:** Hadoram, Hadorán- | **fr:** Hadoram, [הדורם] | **de:** Hadoram, [הדורם] Gen 10:27; 1Chr 1:21; 1Chr 18:10

הֲדֹרָם H1913b *N-proper-ms* (1×)
Hadoram, an official under King Rehoboam; variant form of Adoniram
Hadoram appears as Rehoboam's official in charge of forced labor—a position that proved fatal. When Rehoboam sent him to deal with

northern tribes after the kingdom's split, Israel stoned him to death, forcing the king to flee. Chronicles uses the form Hadoram, while Kings uses Adoram or Adoniram for this same official. The name variation likely reflects dialectical differences or scribal updating. His violent death marked the point of no return in Israel's division, as the northern tribes violently rejected Rehoboam's authority through this symbolic act against his most visible representative.

(1×) 2 Chronicles 10:18 records that Rehoboam sent 'Hadoram, who was over the forced labor' to the rebellious northern tribes—a disastrous decision resulting in Hadoram's stoning and the king's hasty flight to Jerusalem. The officer's position (overseeing forced labor) made him a symbol of Solomon's oppressive policies that triggered the revolt. His death signaled that negotiation had failed and division was irreversible. The use of this variant name form (versus Adoram/Adoniram in Kings) shows how biblical texts updated names to contemporary linguistic norms while preserving the historical event. **AUTO-DETECTED COMMUNITY 10458 WITH 3 SENSES**

en: Hadoram | **es:** Adoram | **fr:** [הדרם] | **de:** [הדרם] 2Chr 10:18

הַדָּי H1914 *N-proper-ms* (1×)

Hiddai, one of David's thirty mighty warriors from the tribe of Benjamin

Hiddai appears in the roster of David's elite fighting force, identified as being from the brooks of Gaash. The parallel passage in Chronicles calls him Hurai, showing the typical name variation across sources. These mighty men formed David's special forces—warriors of exceptional courage and skill who accomplished legendary exploits. Hiddai's inclusion from Benjamin is noteworthy since David's core support came from Judah, yet his army integrated warriors from all tribes. These men's loyalty to David during his fugitive years and reign cemented his kingship.

(1×) 2 Samuel 23:30 lists 'Hiddai from the brooks of Gaash' among David's thirty mighty men. Gaash was in Ephraim's hill country, placing Hiddai's origin in the central highlands. The parallel text in 1 Chronicles 11:32 reads 'Hurai,' demonstrating normal name variation in ancient records. These warriors represented David's inner circle—men who risked everything for him and performed extraordinary feats of valor. Their roster preserves the memory of those whose courage established and defended David's kingdom, making them exemplars of loyalty and martial skill. **PERSONAL NAMES**

en: Hiddai | **es:** Hiday | **fr:** Hiddai | **de:** Hiddai 2Sam 23:30

הָדַךְ H1915 *Conj-w / V-Qal-Imp-ms* (1×)

To cast down, tread down, or trample; to forcefully bring low

This verb denotes violent downward action—casting down or trampling. It appears in God's challenge to Job from the whirlwind, asking whether Job can perform God's work of bringing down the wicked. The command to 'tread down' the wicked emphasizes forceful subjugation, as one would trample something underfoot. Arabic cognates relate to demolishing buildings, reinforcing the image of forceful destruction. This single use functions rhetorically: God demonstrates Job's inability to execute justice on the scale required, establishing divine prerogative in moral governance.

(1×) Job 40:12 contains God's rhetorical challenge: 'Look on everyone who is proud and bring him low... tread down the wicked where they stand.' The sequence—humble the proud, then crush the wicked—describes comprehensive moral judgment. The verb's force (treading, trampling) emphasizes not mere defeat but complete subjugation. God's point is devastating: if Job thinks he can question divine justice, let him try executing it himself. Job's inability to tread down even one wicked person, much less all of them, proves he cannot sit in judgment on God's governance. **TRAMPLING AND TREADING**

en: and-tread-down | **es:** y-pisotea | **fr:** et-והדך | **de:** [והדך] Job 40:12

הֲדֹם H1916 *Conj-w* (6×)

Footstool; always in construct with 'feet,' used figuratively of the earth, the ark, or the temple as God's footrest.

A masculine noun meaning footstool, always appearing in the phrase hadom raglayim (footstool of the feet). Never used literally of furniture, it serves as a powerful theological metaphor. In Isaiah 66:1 heaven is God's throne and the earth his footstool; in Lamentations 2:1 the sanctuary is called the footstool of his feet, cast down in judgment. The ark of the covenant is described as God's footstool in 1 Chronicles 28:2, and Psalm 110:1 applies the image to the subjugation of the Messianic king's enemies. Spanish 'estrado' preserves the regal connotation of a raised platform beneath a sovereign's feet.

footstool (6×) Footstool, always in the construct phrase 'footstool of [his/your] feet.' Theologically, it describes the earth as God's footrest (Isa 66:1), the temple or ark as the place where God's presence rests (Lam 2:1; 1 Chr 28:2; Ps 99:5; 132:7), and the conquered enemies placed beneath the Messianic king's feet (Ps 110:1). Spanish 'estrado de' and French 'marche-pied' both convey the image of a low platform under royal authority, highlighting sovereignty rather than mere furniture. **GEOGRAPHY AND SPACE**

en: a-footstool, and-for-the-footstool-of, at-footstool-of | **es:** a-estrado-de, al-estrado-de, el-estrado-de | **fr:** [ולהדם], le-marche-pied, le-sang | **de:** [ולהדם], bei-der-footstool-von, bei-footstool-of 1Chr 28:2; Ps 99:5; Ps 110:1; Ps 132:7; Isa 66:1

הֲדָם H1917 *N-mp* (2×)

limbs, bodily members (used for dismemberment in execution)

This Aramaic word refers to body parts or limbs, used specifically in the context of dismemberment as a form of execution. Both occurrences in Daniel appear in royal decrees threatening this brutal punishment: anyone who speaks against God will be 'torn limb from limb' (literally 'made into limbs/members'). The term, a Persian loanword, reflects the harsh judicial practices of ancient empires. The threat underscores the absolute authority claimed by Nebuchadnezzar over religious expression.

(2×) The glosses ('limbs, en pedazos / into pieces, morceau / piece') capture the grim meaning. Daniel 2:5 and 3:29 both threaten that violators 'shall be made members'—a euphemism for being torn apart. This Persian loanword reflects the administrative vocabulary of the empire, including its brutal penal code. The repeated threat in royal decrees shows how earthly kings attempted to enforce religious conformity through terror, contrasting with the God who delivers without such coercion. **FRAGMENTS AND PIECES**

en: limbs | **es:** en-pedazos | **fr:** morceau | **de:** [הדמין] Dan 2:5; Dan 3:29

הֲדַס H1918 *N-ms* (6×)

Myrtle; the evergreen shrub Myrtus communis, a symbol of restoration and festive joy in prophetic and post-exilic texts.

The myrtle (Myrtus communis), an aromatic evergreen shrub native to the Mediterranean basin. In Zechariah's inaugural night vision (Zech 1:8, 10, 11), the angel of the Lord stands among myrtle trees in a ravine – a lush, hidden setting that frames the message of divine comfort. Isaiah twice pairs the myrtle with other noble trees in visions of eschatological transformation: thorns replaced by myrtle (Isa 55:13), desert planted with myrtle alongside cedar and cypress (Isa 41:19). Nehemiah 8:15 includes myrtle branches among the foliage gathered for Sukkot booths. Spanish 'mirto' and French preserve the same botanical term through Latin myrtus.

myrtle (tree/plant) (6×) The myrtle tree or shrub (Myrtus communis), an evergreen plant with fragrant leaves. It appears in Zechariah's visionary landscape (Zech 1:8, 10, 11), in Isaiah's twin portraits of eschatological restoration where it replaces thorns and joins other stately trees (Isa 41:19; 55:13), and among the festival branches gathered for Sukkot (Neh 8:15). Across languages – Spanish 'mirto,' English 'myrtle,' German 'Myrte' – the loanword from Latin/Greek myrtus is consistent, reflecting the plant's well-known identity throughout the Mediterranean world. **GREEN LUXURIANT TREES**

en: and-myrtle, myrtle, the-myrtle-trees | **es:** los-mirtos, mirto, y-mirto | **fr:** [והדס], [ההדסים], [והדס] | **de:** Myrte, [הדס], [והדס] Neh 8:15; Isa 41:19; Isa 55:13; Zech 1:8; Zech 1:10

הֲדַסָּה H1919 *N-proper-ms* (1×)

Hadassah, the Hebrew name of Queen Esther, meaning 'myrtle'
Hadassah was Esther's original Hebrew name before she entered the Persian court and received the Persian name Esther. The name means 'myrtle,' a fragrant plant significant in Jewish celebration and symbolism. Esther 2 introduces her with both names, preserving her Jewish identity while explaining her Persian adaptation. The myrtle plant appears in prophetic literature as a symbol of God's restoration and blessing. By maintaining her Hebrew name in the narrative, Scripture reminds readers that beneath the Persian queen's crown beats the heart of a Jewish orphan raised by Mordecai.

(1×) Esther 2:7 introduces the protagonist: 'He was bringing up Hadassah, that is Esther, his uncle's daughter.' The dual naming is crucial: Hadassah preserves her Jewish identity and heritage, while Esther represents her adaptation to Persian court life. The meaning 'myrtle' connects her to imagery of beauty, fragrance, and restoration in Israel's prophetic tradition. This linguistic duality mirrors the book's theme—a Jewish woman maintaining faithfulness while navigating foreign culture, ultimately using her position to save her people. Her Hebrew name appears only here, then she becomes 'Esther' throughout the narrative. **PERSONAL NAMES**
en: Hadassah | **es:** Hadasa | **fr:** [הדסה] | **de:** [הדסה] Esth 2:7

הָדַף H1920 *V-Qal-Imperf-3mp / 3ms* (11×)

Thrust, push, shove physically; drive out or expel from a place; reject or spurn figuratively
A verb of forceful displacement that ranges from a literal shove to national expulsion to divine rejection. Numbers 35:20-22 uses it for the fatal push – one person thrusting another with lethal intent or by accident – the core legal distinction in Israel's manslaughter law. Joshua 23:5 promises God will 'drive out' the remaining nations, while Deuteronomy 6:19 and 9:4 frame the conquest as God pushing enemies before Israel. In Proverbs 10:3, the same verb takes on moral weight: the LORD 'thrusts away' the cravings of the wicked, where multilingual evidence shifts decisively to rejection vocabulary – Spanish 'rechaza', Hindi 'thukrana' (spurn).

1. push, thrust physically (8×) To push, thrust, or shove a person physically with bodily force. The foundational sense, prominent in the manslaughter legislation of Numbers 35:20-22 where a fatal push determines guilt. Ezekiel 34:21 extends it to cattle pushing weaker animals with shoulder and horn. In 2 Kings 4:27, Gehazi pushes the Shunammite woman away from Elisha. Job 18:18 pictures the wicked driven from light into darkness. Spanish uses 'empujar/empujáis' (push/shove), French preserves the physical force. **STRIKING AND REFERENCE**
en: and-I-will-thrust-you, he-pushed-him, they-drive-him | **es:** Lo-empujan, Y-te-echaré, empujáis, | **fr:** [הדפו], [והדפתיך], il-pushed-lui | **de:** [הדפו], [והדפתיך], [יהדפהו] Num 35:20; Num 35:22; Josh 23:5; 2Kgs 4:27; Job 18:18

2. drive out, expel (2×) To drive out or expel a people from their land, focusing on removal and banishment rather than the physical act. In Deuteronomy 6:19 and 9:4, God drives out Israel's enemies before them. Joshua 23:5 promises God will push and dispossess the remaining nations. Spanish shifts from 'empujar' to 'expulsar' (expel), signaling the semantic move from bodily contact to territorial displacement. **GOING OUT AND FORTH**
en: to-drive-out, when-drives-out | **es:** cuando-expulse, para-expulsar | **fr:** quand-drives-dehors, à-drive-dehors | **de:** als-drives-heraus, zu-vertreiben-heraus Deut 6:19; Deut 9:4

3. reject, thrust away figuratively (1×) To reject, spurn, or thrust away in a figurative or relational sense. Proverbs 10:3 declares the LORD 'thrusts away' (yehdof) the craving of the wicked – not a physical push but a moral repudiation. Multilingual evidence confirms the shift: Spanish 'rechaza' (reject), Hindi 'thukrana' (spurn), Korean 'mullichichida' (repel). A single but theologically significant occurrence showing the verb's full metaphorical range. **REJECTION AND REFUSAL**
en: He-thrusts-away | **es:** rechaza | **fr:** יהדף | **de:** [יהדף] Prov 10:3

הָדַר H1921 *Conj-w / V-Qal-QalPassPrtcpl-mp* (7×)

To honor, show respect, adorn; also of terrain swelling or being rugged; reflexively, to glorify oneself.
Rooted in the idea of swelling or fullness, this verb branches into honoring persons and describing imposing terrain. The Torah commands 'you shall honor (וְהָדַרְתָּ) the face of the old man' (Lev 19:32), while the same root warns against showing partiality in court (Exod 23:3; Lev 19:15) — Spanish 'honrarás' and 'favorecerás' neatly capture this dual edge. Isaiah uses the passive participle to describe God as 'majestic' in crimson garments (Isa 63:1) and, strikingly, rough terrain that will be leveled before Cyrus (Isa 45:2). The Hitpael in Prov 25:6 warns against glorifying oneself before a king — Spanish 'te glorifiques' underscoring the reflexive self-exaltation.

1. honor, show respect, be majestic (5×) Honoring, showing respect, or being majestic — the dominant sense, spanning deference to elders (Lev 19:32), judicial impartiality warnings (Exod 23:3; Lev 19:15), and divine majesty (Isa 63:1, 'majestic in his apparel'). Lam 5:12 extends it to the dishonoring of elders in exile. Spanish 'honrarás/favorecerás' and French 'honorer' consistently convey respectful elevation of status. **HONOR AND WEIGHT**
en: and-honor, honor, majestic | **es:** favorecerás, fueron-honrados, honrarás | **fr:** [הדור], [נהדרו], et-honorer | **de:** Ehre, [הדור], [נהדרו] Exod 23:3; Lev 19:15; Lev 19:32; Isa 63:1; Lam 5:12

2. be rugged, swell (of terrain) (1×) Swelling, rugged terrain — the likely original physical sense of the root. In Isa 45:2 the Qal passive participle הֲדוּרִים describes rough hills or 'swelling places' that God will flatten before Cyrus. The LXX reads ὄρη ('mountains'), and Spanish 'lugares-escabrosos' ('rugged places') confirms the topographic reading, though some emend to הררים ('mountains'). **GEOGRAPHY AND SPACE**
en: and-mountains | **es:** y-lugares-escabrosos | **fr:** [והדורים] | **de:** [והדורים] Isa 45:2

3. glorify oneself, boast (1×) Glorifying oneself, boasting — the Hitpael reflexive form in Prov 25:6, warning against self-promotion in the king's presence. Spanish 'te glorifiques' and the reflexive structure across languages mark this as distinct from transitive honoring: here the subject inflates his own status rather than elevating another. **PRIDE AND ARROGANCE**
en: honor-yourself | **es:** te-glorifiques | **fr:** תתהדר | **de:** [תתהדר] Prov 25:6

הַדֵּר H1922 *Conj-w / V-Piel-Prtcpl-ms* (3×)

glorify, honor (God); Aramaic Pael
An Aramaic verb (Pael stem) appearing exclusively in Daniel, always with God as the object. Nebuchadnezzar 'honored' the Most High after his restoration (Dan 4:34, 37), and Daniel rebukes Belshazzar for failing to 'glorify' the God who holds his breath (Dan 5:23). The Spanish glorificaste and glorifiqué, along with French and German cognates, uniformly render the idea of giving honor and glory. This is cultic and royal language: acknowledging divine sovereignty.

(3×) The verb appears three times in Daniel's Aramaic chapters, always directed toward God. Nebuchadnezzar glorifies God after humiliation and restoration (Dan 4:34, 37); Belshazzar is condemned for failing to do so (Dan 5:23). The multilingual glosses converge on the semantic field of honoring, glorifying, and exalting the divine. **GLORIFYING AND HONORING**
en: and-honored, and-honoring, you-honored | **es:** glorificaste, y-glorifico, y-glorifiqué | **fr:** [והדרת], [והדרת], [ומהדר] | **de:** [והדרת], [והדרת], [ומהדר] Dan 4:34; Dan 4:37; Dan 5:23

הֲדַר H1923 *Conj-w / N-msd* (3×)

honor, majesty (especially of a king); Aramaic
An Aramaic noun denoting royal splendor and majesty, appearing in Daniel's account of Nebuchadnezzar's madness and restoration. The king's 'majesty' returned to him (Dan 4:30, 36), and God gave 'majesty' to Nebuchadnezzar (Dan 5:18). The Spanish mi majestad, French gloire, and the emphatic forms in Aramaic all point to outward dignity and sovereign grandeur. The word evokes the visible trappings of kingship and divine favor.

(3×) The noun describes the royal dignity and visible splendor that Nebuchadnezzar lost and regained (Dan 4:30, 36) and which God had granted him (Dan 5:18). Cross-lingual glosses (majesty, gloire) consistently reflect the high-status, honorific sense. This is not inner virtue but the external manifestation of sovereign authority. **GEOGRAPHY AND SPACE**

en: and-majesty, my-majesty | **es:** mi-majestad, mi-majestad?, y-la-majestad | **fr:** [וְהַדְרָה], gloire | **de:** [הַדְרִי], [וְהַדְרָה] Dan 4:30; Dan 4:36; Dan 5:18

הֲדַד H1924 *N-proper-ms* (1×)

Hadar, an Edomite king; Aramaic variant form of the name Hadad

Hadar appears as the final king in Edom's pre-Israelite monarchy list in Genesis. The parallel passage in Chronicles reads 'Hadad,' and textual evidence (Septuagint, Samaritan, Syriac) supports Hadad as the original reading, with Hadar being an Aramaic-influenced variant. His capital was Pau, and his wife was Mehetabel, unusually identified by her mother's and grandmother's names. This genealogical notice preserves Edom's royal succession, fulfilling God's promise to Esau about kings coming from his line. The name variation illustrates how biblical texts sometimes show linguistic updating or dialectical differences.

(1×) Genesis 36:39 lists 'Hadar' as an Edomite king, though Chronicles 1:50 and most textual witnesses read 'Hadad.' This represents normal textual variation in proper names, possibly reflecting Aramaic linguistic influence (Hadar) versus the original Hebrew form (Hadad). The notice that Hadad/Hadar was succeeded by tribal chiefs rather than kings marks the end of Edom's united monarchy. These genealogical details serve Genesis's larger narrative: showing how God's promises to both Abraham's lines (Isaac and Ishmael, Jacob and Esau) were fulfilled, even as the chosen line comes through Jacob. **PERSONAL NAMES**

en: Hadar | **es:** Hadar | **fr:** Hadar | **de:** Hadar Gen 36:39

הֶדֶר H1925 *N-msc* (1×)

Splendor, magnificence, or honor; the glory or majesty of royal status

This Aramaic noun denotes splendor or glory, appearing in Daniel's prophecy about a ruler who will arise in 'the splendor of the kingdom.' The term emphasizes royal magnificence and honor—the outward glory of kingship. Textual and interpretive difficulties surround this verse, with debate about whether 'splendor of kingdom' refers to Judea, Jerusalem, or simply royal magnificence itself. The word's root suggests ornament and adornment, pointing to the visible glory of sovereignty. This single use employs court language appropriate to Daniel's visions of successive empires.

(1×) Daniel 11:20 prophesies that 'one shall arise in his place who will send an exactor through the splendor of the kingdom.' Whether this 'splendor of kingdom' means the glorious kingdom of Judea/Jerusalem or simply refers to royal magnificence remains debated. The term emphasizes visible, external glory—the honor and majesty associated with kingship. In Daniel's sequence of empire visions, such language of royal splendor recurs, contrasting earthly kingdoms' temporary glory with the eternal kingdom of the Most High that will ultimately supplant them all. **GEOGRAPHY AND SPACE**

en: splendor-of | **es:** esplendor-de | **fr:** gloire | **de:** [הֲדַר] Dan 11:20

הָדָר H1926 *Prep-b / N-mpc* (30×)

Ornament, splendor, majesty; the radiant beauty, imposing grandeur, or bestowed honor of God or persons

A rich poetic noun spanning the visual and the reverential. At its root it evokes something visually striking – ornamental beauty, as when gray hair is called the 'splendor' of old men (Prov 20:29) or when Israel is commanded to take 'fruit of beautiful trees' for the Feast of Tabernacles (Lev 23:40). When applied to God, it ascends to overwhelming majesty: 'You are clothed with splendor and majesty' (Ps 104:1). It can also denote bestowed honor or glory, as when the psalmist marvels that God crowned humanity with 'glory and honor' (Ps 8:5). French 'majeste' and German 'Pracht' each capture one facet of this multivalent term, but no single translation holds the full spectrum.

1. splendor, beauty (18×) Visual magnificence and radiant beauty – the outward splendor of God's creation, a person's appearance, or a city's adornment. The psalmist declares God is 'clothed with splendor and majesty' (Ps 104:1), and Leviticus prescribes 'fruit of splendid trees' for Sukkot (Lev 23:40). Spanish 'esplendor' and French 'majeste' both point toward this dazzling visual quality. The LXX renders with horaios (beautiful), reinforcing the aesthetic dimension. **GEOGRAPHY AND SPACE**

en: and-from-splendor-of, and-splendor, and-splendor-of | **es:** Esplendor-de, en-esplendor-de-mí, en-esplendores-de | **fr:** [בְּהַדְרִי], [הֲדַרְךָ], dans-majesté | **de:** Pracht, [בְּהַדְרִי], [הַדְרָה] Lev 23:40; Ps 90:16; Ps 104:1; Ps 110:3; Ps 111:3

2. majesty, dignity (8×) Awe-inspiring grandeur and imposing royal or divine presence that commands reverence. Moses blesses Joseph with the 'majesty of a firstborn bull' (Deut 33:17), and the psalmist praises God's voice as 'full of majesty' (Ps 29:4). In 1 Chr 16:27, majesty and strength dwell in God's sanctuary. German 'Majestat' captures this sense of power-laden dignity that goes beyond mere visual beauty. **GEOGRAPHY AND SPACE**

en: and-Your-majesty, and-dignity, and-in-Your-majesty | **es:** Y-en-tu-majestad, con-majestad, la-gloria | **fr:** [וְהָדָר], dans-majesté, et-le-chemin | **de:** [וְהָדָר], ist-mit-Majestät, majesty Deut 33:17; 1Chr 16:27; Ps 21:5; Ps 29:4; Ps 45:3

3. honor, glory (4×) Attributed honor, renown, or recognized distinction belonging to a person or bestowed by God. When God asks Job 'Deck yourself with glory and splendor' (Job 40:10), the word denotes an honor one wears like a garment. The psalmist marvels that God crowns humanity with 'glory and honor' (Ps 8:5), and Micah laments that 'my glory' has been stripped from the women and children of Israel (Mic 2:9). Here the sense moves from visual splendor to social or moral worth. **GEOGRAPHY AND SPACE**

en: My-glory, and-glory, and-honor | **es:** esplendor, mi-gloria, y-de-esplendor | **fr:** et-le-majesté, et-וְהָדָר, gloire | **de:** Ehre, [הַדְרִי], [וְהָדָר] Job 40:10; Ps 8:5; Ps 149:9; Mic 2:9

הַדָּרָה H1927 *N-fsc* (5×)

adornment, splendor, glory; especially the beauty of holiness in worship

A feminine noun meaning adornment or glory, found exclusively in construct phrases. Four of its five occurrences form the expression 'the splendor of holiness' (hadrat-qodesh), a liturgical formula associated with public worship of the Lord in 1 Chronicles 16:29, 2 Chronicles 20:21, Psalm 29:2, and Psalm 96:9. Proverbs 14:28 applies the term to royal glory, declaring that a multitude of people is the splendor of a king.

(5×) Adornment, splendor, or glory — especially the majestic beauty associated with worship or royal dignity. The dominant liturgical use appears in the phrase hadrat-qodesh, 'the splendor of holiness,' a summons to worship (1 Chr 16:29; 2 Chr 20:21; Ps 29:2; 96:9). Spanish 'hermosura/esplendor de' and French 'ornement' capture both aesthetic and sacred overtones. Proverbs 14:28 transfers the concept to the political realm, calling a large populace 'the splendor of a king' — royal glory measured not in regalia but in the people themselves. **GEOGRAPHY AND SPACE**

en: for-splendor-of-, in-splendor-of, in-the-splendor-of | **es:** a-hermosura-de, en-esplendor-de, en-esplendor-de- | **fr:** [בְּהַדְרַת], [לְהַדְרַת], dans-ornement | **de:** [בְּהַדְרַת], [הַדְרַת], [לְהַדְרַת] 1Chr 16:29; 2Chr 20:21; Ps 29:2; Ps 96:9; Prov 14:28

הֲדַדְעֶזֶר H1928

Hadadezer, Aramean king of Zobah; David's powerful enemy whose name means 'Hadad is help'

This formidable Aramean ruler controlled Zobah, a significant kingdom north of Damascus, until David defeated him decisively. The name incorporates the storm god Hadad, testifying to Aramaic religious culture. Multiple accounts of David's victories over him appear in Samuel, Kings, and Chronicles, with textual variants between 'Hadadezer' and 'Hadarezer.' He commanded substantial forces in-

cluding chariots and horsemen, extending his territory toward the Euphrates. David's triumph over such a powerful foe demonstrated his emerging dominance in the region. Aramaic inscriptions confirm the name's authenticity and typical formation.

הָהּ H1929 *Interjection* (1×)

interjection of distress: alas! woe!

An exclamation expressing grief or impending disaster, appearing only in Ezekiel 30:2 where the prophet cries out concerning the day of the Lord's judgment against Egypt. The word conveys emotional intensity and dread, similar to the more common אֲהָהּ. Translations consistently capture the sense of anguish: 'alas' in English, '¡Ay!' in Spanish, and 'hélas!' in French, all preserving the interjection's emotional punch.

(1×) Appears in Ezekiel's oracle against Egypt, where the prophet commands his audience to 'howl' (הֵילִילוּ) and then cries 'alas for the day!' (הָהּ לַיּוֹם). The multilingual glosses all preserve the interjection's emotional force as an exclamation of woe. This rare form intensifies the prophetic announcement of divine judgment, expressing both distress at the coming catastrophe and the gravity of God's intervention. **WOE AND ALAS**

en: alas | **es:** ¡Ay | **fr:** hélas! | **de:** [הה] Ezek 30:2

הוֹ H1930 *Interjection* (2×)

alas, an exclamation of grief or lamentation

This interjection expresses grief or distress, equivalent to 'alas' or 'woe.' Amos 5:16 describes future mourning when the Lord passes through Israel in judgment: 'In all the streets they shall say, Alas! Alas!' The doubled form intensifies the cry of lamentation. This is the sound of public mourning, the corporate wail that fills the streets when disaster strikes. The interjection gives voice to raw grief, the spontaneous cry when sorrow overwhelms words.

(2×) The glosses ('alas, ay, oh') represent the mourning cry. Amos 5:16 uses it twice in immediate succession ('Alas! Alas!'), describing professional mourners summoned to wail in the streets and squares. The doubled interjection creates an auditory effect—the sound of communal lamentation echoing through the city. This judgment oracle envisions a future when the whole land mourns, every street resounding with cries of 'Alas! Alas!' for God's devastating visitation. **WOE AND ALAS**

en: alas, alas- | **es:** Ay-, ay | **fr:** oh! | **de:** [הו] Amos 5:16

הוּא H1931 *Pro-3ms* (1885×)

He, she, it (personal pronoun); that one (demonstrative); it is (copular identifier)

The pronoun הוּא (masculine) / הִיא (feminine) is one of Hebrew's most versatile grammatical words. In its primary role it is simply 'he,' 'she,' or 'it,' resuming a previously mentioned referent. But Hebrew retains an older demonstrative layer where הוּא means 'that' or 'that one,' pointing to a specific, often distant entity — visible in phrases like 'that night' (Gen 19:35) and 'that day' (Gen 26:24). Occasionally it functions as a copula, asserting identity: 'it is he' or 'this is it,' as in Lev 10:3.

1. personal pronoun he/she/it (1431×) The standard third-person singular personal pronoun: he, she, or it. It serves as subject pronoun, resumptive pronoun, and general anaphoric reference throughout the Hebrew Bible. All target languages render it with their basic pronoun forms — 'él,' 'il,' 'er' — confirming its unmarked referential function. From Gen 4:20 onward it appears over 1,400 times as the default way to track a discourse participant. **DEMONSTRATIVE PRONOUNS**

en: he, he-is | **es:** él | **fr:** il, il-est | **de:** er, er-ist, er-sei Gen 4:20; Gen 4:26; Gen 10:21; Gen 15:4; Gen 17:12

2. demonstrative that one (441×) The demonstrative use meaning 'that' or 'that one,' pointing to a specific referent that is typically distant in space, time, or discourse. Multilingual evidence confirms the demonstrative reading: Spanish renders it 'aquel/aquella,' Arabic 'ذٰلِكَ' and German 'jener/jenes' — all distinctly demonstrative rather than merely pronominal. Key passages include Gen 19:35 ('that night'), Gen 21:31 ('that place'), and Gen 26:24 ('that night'), where temporal or spatial distance is foregrounded. **DEMONSTRATIVE PRONOUNS**

en: that, the-that | **es:** aquel, aquella, el-aquel | **fr:** ce, le-ce | **de:** der-jenes, jenen, jener Gen 19:35; Gen 21:31; Gen 26:24; Gen 28:19; Gen 30:16

3. copular identificational it is (13×) A copular or identificational use where הוּא functions as a predicate marker asserting identity or equivalence: 'it is,' 'this is,' or 'the same is.' This is the rarest sense, appearing about 13 times. In Lev 10:3 God says 'this is what the LORD spoke,' and in Ezra 7:8 the construction identifies Ezra himself. German 'es ist' and French 'c'est' in the glosses confirm the equative reading distinct from simple pronoun reference. **DEMONSTRATIVE PRONOUNS**

en: are-the-same, it, it-is | **es:** ella, es, este | **fr:** c'est, ce, elle | **de:** dies, er, es-ist Lev 10:3; Josh 2:21; Ezra 7:8; Ezra 9:11; Ps 39:4

הוּא H1932 *Pro-3fs* (22×)

He, she, it (Aramaic third-person pronoun); that (demonstrative use)

The Aramaic pronoun הוּא (masculine) / הִיא (feminine) functions almost identically to its Hebrew counterpart, serving as the standard third-person pronoun throughout Daniel and Ezra. It identifies agents ('and he changes times and seasons,' Dan 2:21), resumes subjects emphatically ('wisdom and might — they are his,' Dan 2:20), and occasionally serves a copular role ('you are it,' Dan 4:19). A single demonstrative use appears at Dan 2:32, where Nebuchadnezzar is told 'that image' — הוּא צַלְמָא — pointing to the colossus he saw in his dream. Spanish 'ella/es/eres' and German 'er/sie' track the pronominal core across contexts.

1. he, she, it (personal pronoun) (21×) The standard third-person singular personal pronoun in Aramaic — he, she, or it — covering all basic pronominal functions: subject reference, copulative identification, and emphatic resumption. With 21 occurrences, this accounts for nearly every use. Dan 2:21 ('and he changes times and seasons'), Dan 2:22 ('he reveals deep things'), Ezra 5:8 ('the work is being done diligently'), and Dan 6:5 ('he was faithful') all illustrate straightforward pronominal reference. The copulative function appears in Dan 2:28 and 2:20, where the pronoun equates subject and predicate ('wisdom and might — his it is'). Multilingual glosses confirm simple pronoun forms: 'He/and-he' (English), 'ella/es' (Spanish), 'er/sie/und-er' (German), 'elle/et-elle' (French). **DEMONSTRATIVE PRONOUNS**

en: He, He-is, and-he | **es:** ella, eres, es | **fr:** [הוא], elle, et-elle | **de:** er, sie, und-er Ezra 5:8; Ezra 6:15; Dan 2:9; Dan 2:20; Dan 2:21

2. that (demonstrative) (1×) A demonstrative use meaning 'that,' pointing to a specific, identified entity. The single clear occurrence is Dan 2:32 — הוּא צַלְמָא, 'that image' — where Daniel identifies the great statue in Nebuchadnezzar's dream. The pronoun here does not merely resume a previously mentioned subject but rather singles out and points to the specific dream-vision colossus. Spanish renders it 'Esta' (demonstrative rather than pronoun), while English uses 'that,' confirming the deictic force. This demonstrative function parallels the well-attested usage of Hebrew הוּא as 'that' in construct phrases, showing the Aramaic pronoun retains the same dual pronominal-demonstrative capacity. **DEMONSTRATIVE PRONOUNS**

en: that | **es:** Esta | **fr:** il | **de:** er Dan 2:32

הָוָא H1933a *V-Qal-Imp-ms* (1×)

To fall or come down; used of snow falling earthward

This rare verb appears in God's speech from the whirlwind to Job, commanding snow to 'Fall earthward!' The root relates to falling or descending, an Arabizing usage reflecting poetry's occasional adoption of forms from related languages for vividness. Job 37-38 surveys meteorological phenomena demonstrating God's power over creation —snow, rain, ice, lightning. The imperative to snow captures the

immediacy of divine command over nature: God speaks, and snow falls. This single use functions within the larger rhetorical strategy of demonstrating Job's inability to govern creation as God does.

(1×) Job 37:6 records God's word to the snow: 'Fall to earth!'—part of Elihu's speech describing God's control over weather. The command's brevity and directness emphasize divine sovereignty: nature obeys immediately. This leads into broader reflection on God's wisdom in creation—thunderstorms, ice, and constellations all testify to his power. The verb's Arabizing form adds poetic color, appropriate for the book's elevated style. The passage builds toward God's own speeches from the whirlwind, where he questions Job's ability to command creation as effortlessly as God commands snow to fall. **BEING AND EXISTENCE**

en: fall | **es:** Sé | **fr:** הוֹא | **de:** er Job 37:6

הָוָה H1933b *V-Qal-Imp-ms* (5×)

to become, be, come to pass; a rare poetic synonym of hayah

A rare verb functioning as a poetic synonym of the common hayah ('to be, become'). In Genesis 27:29, Isaac commands Jacob to 'become lord to your brothers.' Isaiah 16:4 uses the feminine imperative in an appeal for Moab to provide shelter, possibly imitating Moabite dialect. Ecclesiastes employs the participle (2:22) and imperfect (11:3) in reflections on what comes to pass. Nehemiah 6:6 quotes a rumor about what someone is 'becoming.' The Aramaic cognate became the standard word for 'to be.'

(5×) To become, to be, to come to pass — a rare Hebrew verb cognate with the common Aramaic hawa. Genesis 27:29 uses the imperative in Isaac's blessing: 'be lord to your brothers' (Spanish 'sé,' French 'sois'). Isaiah 16:4 employs the feminine imperative hevi in a plea for shelter, perhaps reflecting Moabite coloring. Ecclesiastes uses the participle (2:22, 'what is becoming of') and the apocopated imperfect (11:3, 'there it shall be'). Its rarity in Hebrew contrasts with its dominance in Aramaic, where it replaced hayah entirely. **BEING AND EXISTENCE**

en: are-becoming, be, be- | **es:** estará, serás, sé | **fr:** [הרה], [הוי], être | **de:** [הרה], [הוי], [יהוא] Gen 27:29; Neh 6:6; Eccl 2:22; Eccl 11:3; Isa 16:4

הֲוָא H1934 *V-Qal-Perf-3mp* (71×)

Aramaic verb: to be, exist; to become or come to pass; also used as a periphrastic auxiliary with participles.

The standard Aramaic copula found throughout Daniel and Ezra, functioning as the counterpart to Hebrew הָיָה. It covers the full range of existential and copulative meanings: simple being ('it was,' 'it shall be'), becoming or transformation ('it became like chaff,' Dan 2:35), and happening ('what will come to pass,' Dan 2:28-29). Arabic translations helpfully distinguish the senses, using ك for simple existence but ص for transformative becoming. When paired with a participle, the verb forms periphrastic tenses expressing habitual or volitional action, as in Daniel 5:19 where Spanish renders it 'quería' (he wanted/wished).

1. to be, exist (65×) The basic copulative and existential sense: to be, to exist, to stand in a certain state. This is the workhorse meaning across Daniel and Ezra, covering identity statements, existence assertions, and predication. Spanish 'será/estaba/estuve,' French 'être,' and German 'sein' all render it with their standard copula, confirming its simple stative function (Ezra 4:12-13; 6:9; Dan 4:26). **BEING AND EXISTENCE**

en: I-was, it-will-be, will-be | **es:** estaba, estuve, será | **fr:** pour-il, être | **de:** sein, zu-er Ezra 4:12; Ezra 4:13; Ezra 5:8; Ezra 6:9; Ezra 7:23

2. to be (periphrastic auxiliary) (4×) Auxiliary use with a following participle to form periphrastic verb constructions expressing continuous, habitual, or volitional action. In Daniel 5:19, the verb combines with participles to yield 'whomever he wished he would slay/spare.' Spanish 'quería' (he wanted) and the contrast with simple 'was' in other languages reveal that the construction conveys volition or ongoing habit rather than mere existence. **BEING AND EXISTENCE**

en: he-was | **es:** quería | **fr:** être | **de:** sein Dan 5:19

3. to become, turn into (2×) Transformative sense: to become, to turn into, to come into being as something new. Distinguished from simple being by indicating a change of state. Arabic ص (to become) rather than ك (to be), Spanish 'se convirtió' (it turned into), and Hindi 'हो गया' (became) all confirm the shift in meaning. The classic passage is Daniel 2:35, where the stone 'became' a great mountain filling the earth. **BEING AND EXISTENCE**

en: and-became, became | **es:** se-convirtió, y-fueron | **fr:** et-être, être | **de:** sein, und-sein Dan 2:35

הוֹד H1935 *Conj-w* (24×)

Splendor, majesty, or honor; the awe-inspiring radiance of God, royalty, or personal dignity and distinction.

A poetic term evoking the visible, almost tangible radiance that surrounds God or a king. In worship contexts it pairs naturally with hadar ('beauty') to describe the overwhelming grandeur of the LORD (1 Chr 29:11; Ps 21:5). The multilingual evidence confirms this pairing: German renders it Majestaet and Pracht, Spanish esplendor and majestad, all clustering around royal brilliance. Yet the word can also denote a more personal dignity or honor conferred on an individual, as when Moses transfers some of his hod to Joshua (Num 27:20) or when Proverbs warns against giving away one's vigor to strangers (Prov 5:9).

1. majesty, splendor (21×) The awe-inspiring splendor or majesty associated with God or royalty, often paired with hadar in liturgical and prophetic poetry. Translations across languages converge on 'majesty/splendor' (Ger. Majestaet, Spa. esplendor). Characteristic of divine theophany (Job 37:22) and royal enthronement (1 Chr 29:25), this sense captures the visible radiance of supreme authority. **GEOGRAPHY AND SPACE**

en: Your-splendor, and-my-splendor, and-the-majesty | **es:** Esplendor, de-majestad-de-ti, esplendor | **fr:** [הדה], [הוד], [והוד] | **de:** Majestät, Pracht, [הדה] Num 27:20; 1Chr 16:27; 1Chr 29:11; 1Chr 29:25; Job 37:22

2. honor, dignity (3×) Personal honor, dignity, or distinction belonging to or conferred upon an individual, emphasizing esteem and respect rather than cosmic grandeur. In Num 27:20 Moses gives some of his hod to Joshua as a transfer of authority; in Prov 5:9 it warns against squandering one's vigor or reputation. Daniel 11:21 uses it of royal dignity not rightfully bestowed. **GEOGRAPHY AND SPACE**

en: honor-of, splendor, your-vigor | **es:** esplendor, honor-de, tu-honor | **fr:** le-majesté, majesté, ton-הודך-toi | **de:** Pracht, [הוד], [הודך] Ps 21:5; Prov 5:9; Dan 11:21

הוֹד H1936 *Conj-w / N-proper-ms* (1×)

Hod — personal name meaning 'splendor' or 'vigor', a descendant of Asher

A personal name appearing in the genealogy of Asher's descendants. The name derives from the common Hebrew noun meaning 'splendor' or 'vigor,' qualities often celebrated in personal names. Chronicles preserves this individual as part of Asher's tribal lineage, connecting the tribe's identity to divine glory.

(1×) The multilingual evidence shows this as a proper name with minimal translation variation — English and Spanish transliterate 'Hod' while French and German leave it untranslated in brackets, typical treatment for biblical personal names. Found only in 1 Chronicles 7:37 within Asher's genealogical record. **PERSONAL NAMES**

en: and-Hod | **es:** y-Hod | **fr:** [והוד] | **de:** [והוד] 1Chr 7:37

הוֹדוִה H1937 *Prep-l / N-proper-ms* (1×)

Hodevah — variant form of Hodaviah, a Levitical family name

A Levitical family name appearing in Nehemiah's list of returnees from exile. This represents a variant spelling (Ketiv) of Hodaviah, which appears in the parallel passage in Ezra. Such textual variants between Ezra and Nehemiah are common, as both books draw from similar temple archives but preserve different manuscript traditions.

(1×) The translations consistently render this as a proper name, with Spanish indicating the family relationship ('of Hodaviah') while English uses the name directly. The prepositional prefix in Hebrew (לְ) marks this as 'sons of Hodevah,' indicating a family or clan grouping within the Levitical structure. **PERSONAL NAMES**
en: Hodevah | **es:** de-Hodavías | **fr:** [לְהוֹדוּה] | **de:** [לְהוֹדוּה] Neh 7:43

הוֹדַוְיָה H1938 *Conj-w / N-proper-ms* (3×)
Hodaviah (personal name); possibly 'songs of praise'
A proper name borne by several individuals in postexilic lists (1 Chr 5:24; 9:7; Ezra 2:40). The etymology is debated: BDB mentions a possible abstract noun meaning 'songs of praise' or an infinitive 'praising,' though the personal-name function predominates. Translations preserve the name with slight orthographic variation (Spanish Hodavías, y-Hodavya). The name appears in genealogical and census contexts, identifying heads of families or Levitical groups.

(3×) Used as a personal name in three genealogical or census lists (1 Chr 5:24; 9:7; Ezra 2:40). The multilingual glosses treat it as a proper noun, preserving transliteration rather than attempting semantic translation. Any etymological connection to praise remains background information, not activated in these contexts. **PERSONAL NAMES**
en: Hodavyah, and-Hodavyah | **es:** Hodavías, y-Hodavya | **fr:** [הוֹדַוְיָה], [וְהוֹדַוְיָה] | **de:** [הוֹדַוְיָה], [וְהוֹדַוְיָה] 1Chr 5:24; 1Chr 9:7; Ezra 2:40

הוֹדַוְיָהוּ H1939 *N-proper-ms* (2×)
Hodaviah (Hodayahu), a personal name meaning 'praise Yah'
This personal name appears with textual variants (Ketiv/Qere) in 1 Chronicles 3:24, listing descendants of the Davidic line. The name means 'praise Yah' or 'my praise is Yah,' reflecting the common practice of forming names from the root for praise (hodah) combined with the divine name. The textual variants show slight spelling differences but represent the same person—a post-exilic descendant in Judah's royal genealogy, preserving the hope of continued Davidic lineage.

(2×) The brackets in the glosses indicate Ketiv/Qere variants: the written text (Hodayahu) differs slightly from the reading tradition (Hodavyahu). Both forms appear in 1 Chronicles 3:24, listing the same individual in the Davidic genealogy. The name's meaning ('praise Yah') situates it among theophoric names celebrating worship. The preservation of this name in the genealogy, despite the exile, witnesses to the enduring hope in God's promises to David's house. **PERSONAL NAMES**
en: (Hodavyahu), [K: Hodayahu] | **es:** (Hodavyahu), [Hodavyahu] | **fr:** [הֹדַיְהוּ], [הוֹדַוְיְהוּ] | **de:** [הֹדַיְהוּ], [הוֹדַוְיְהוּ] 1Chr 3:24

הוֹדַוְיָה H1940 *N-proper-ms* (4×)
Hodiah (Hodijah); a personal name meaning 'my splendor is Yah,' borne by several post-exilic figures.
A theophoric name meaning 'my splendor is Yah,' carried by at least three distinct individuals in the post-exilic community. One is a man of Judah mentioned in the genealogies (1 Chr 4:19). Two others are Levites who helped the people understand the Law during Ezra's public reading (Neh 10:10, 13), and a chief of the people who sealed the covenant (Neh 10:18). All major translations transliterate the name, with English giving 'Hodiah' or 'Hodijah' and Spanish 'Hodías.'

(4×) Hodiah (also Hodijah) — a proper name meaning 'my splendor is Yah,' borne by several post-exilic figures. In 1 Chr 4:19, Hodiah appears in a Judahite genealogy. In Neh 10:10 and 10:13, Levites named Hodiah seal the covenant alongside Nehemiah, and in Neh 10:18, a chief of the people by the same name does likewise. The name's theophoric element (-yah) ties it to Israel's worship tradition. English renders it 'Hodiah' or 'Hodijah,' Spanish gives 'Hodías' or 'Hodiya,' while French and German typically transliterate directly from the Hebrew הוֹדַוְיָה. **PERSONAL NAMES**
en: Hodiah, Hodiyah | **es:** Hodiya, Hodías | **fr:** [הוֹדִיָה] | **de:** [הוֹדִיָה] 1Chr 4:19; Neh 10:10; Neh 10:13; Neh 10:18

הוֹדִיָה H1941 *N-proper-ms* (2×)
Hodiah, a Levitical name meaning 'splendor/majesty of Yah'
Hodiah was a Levite who participated in Ezra's public reading and explanation of the Law (Nehemiah 8:7) and led in corporate worship (9:5). The name means 'my splendor is Yah' or 'majesty of Yah.' These chapters in Nehemiah describe the spiritual renewal under Ezra and Nehemiah, where Levites like Hodiah played crucial roles in teaching the people and leading them in confession and praise. The name itself becomes a declaration of God's glory.

(2×) The transliterations ('Hodiah, Hodías') preserve this Levitical name across translations. Nehemiah 8:7 lists Hodiah among those who 'helped the people to understand the Law,' while 9:5 includes him among Levites calling the people to worship. The post-exilic context is significant—this Levite helps restore Torah knowledge and covenant fidelity after the exile. His name ('splendor of Yah') embodies the message he proclaims: God's glory revealed in his word and worthy of praise. **PERSONAL NAMES**
en: Hodiah | **es:** Hodías | **fr:** [הוֹדִיָה] | **de:** [הוֹדִיָה] Neh 8:7; Neh 9:5

הַוָּה H1942 *Conj-w* (15×)
Destruction, calamity, engulfing ruin; also (evil) desire, covetous craving
The noun הַוָּה carries a brooding, ominous weight in Hebrew poetry and prophecy. In its primary sense it means devastating ruin or calamity — the kind of engulfing destruction that swallows the wicked. The Psalms are its natural habitat: the throat of the wicked is an open grave, 'their inward part is הַוּוֹת' (Ps 5:9, quoted by Paul in Rom 3:13). Job speaks of his own הַוָּה weighing heavier than sand (Job 6:2). A second, rarer sense describes covetous desire or craving — the 'desire of the wicked' in Proverbs 10:3 and 11:6 — linking internal appetite to outward ruin. The Arabic cognate هَاوِيَة ('abyss, hell') illuminates the root's imagery of a gaping chasm that devours.

1. destruction, calamity, ruin (12×) Destruction, calamity, engulfing ruin — disaster that overwhelms and devours, often as divine judgment on the wicked or as the affliction of the righteous. Appearing 12 times, primarily in Psalms and Job, this sense evokes a yawning chasm of catastrophe. In Ps 5:9, the wicked are filled with הַוּוֹת ('destructions'), and in Ps 52:2, the tongue devises הַוּוֹת like a sharpened razor. Job's calamity (הַוָּתִי) outweighs the sand of the sea (Job 6:2), and his path is breached as in a ruin (Job 30:13). Ps 38:12 and 57:1 likewise use the term for destructive intent. Multilingual glosses — 'destrucción,' 'ruine,' 'calamity' — uniformly confirm the sense of devastating catastrophe. The Arabic cognate هَاوِيَة ('deep pit, hell') preserves the root metaphor of an engulfing abyss. **DESTRUCTION AND DECAY**
en: calamity, destruction, in-his-destruction | **es:** Ruina, calamidades, destrucciones | **fr:** dans-ruine, le-ruine, ruine | **de:** [הוות], [הות], [לְהוֹתִי] Job 6:30; Job 30:13; Ps 5:9; Ps 38:12; Ps 52:2

2. desire, craving (3×) Evil desire, greedy craving — a strong appetite that leads to ruin, typically characterizing the wicked. In Prov 10:3, 'the LORD thrusts away the הַוַּת of the wicked,' and in Prov 11:6, 'the treacherous are caught by their own הַוָּה.' Mic 7:3 speaks of the powerful man 'uttering the desire (הַוַּת) of his soul.' Spanish 'deseo/codicia' and English 'craving/desire' mark this as a distinct sense from destruction, though the two are semantically linked: unrestrained desire becomes the instrument of one's own undoing. The root's semantic field thus spans the arc from inner appetite to outward catastrophe. **GEOGRAPHY AND SPACE**
en: but-by-the-craving-of, but-the-craving-of, desire-of | **es:** deseo-de, y-deseo-de, y-en-codicia-de | **fr:** et-ruine, malheur | **de:** [הות], [ובהות], [והות] Prov 10:3; Prov 11:6; Mic 7:3

הַוָּה H1943 *N-fs* (3×)
ruin, disaster, calamity

A noun of doom and destruction. Isaiah warns that 'disaster shall fall upon you' (Isa 47:11), and Ezekiel prophesies 'disaster upon disaster' coming (Ezek 7:26, repeated twice in the verse for rhetorical effect). The Spanish calamidad and French malheur capture the catastrophic, overwhelming force of the word. This is not ordinary trouble but cascading ruin—divine judgment unfolding in waves.

(3×) The noun denotes calamity and disaster in prophetic judgment oracles. It describes ruin falling on Babylon (Isa 47:11) and successive waves of disaster on Jerusalem (Ezek 7:26). The multilingual evidence (calamity, malheur) uniformly points to sudden, overwhelming catastrophe. The repetition in Ezekiel ('disaster upon disaster') emphasizes relentless, cumulative devastation. **CALAMITY AND DISASTER**

en: calamity, disaster | **es:** calamidad | **fr:** [הוה], malheur | **de:** [הוה] Isa 47:11; Ezek 7:26

הוֹהָם H1944 *N-proper-ms* (1×)

Hoham — Canaanite king of Hebron during Joshua's conquest

The king of Hebron who joined the southern coalition against Joshua after the fall of Ai and Jericho. As one of five Amorite kings who attacked Gibeon for making peace with Israel, Hoham represents the Canaanite resistance to Israel's entry into the land. His defeat became a key moment in Israel's conquest of the southern hill country.

(1×) All major translations preserve the name 'Hoham' without variation, reflecting the stability of this proper name in the textual tradition. Joshua 10:3 identifies him specifically as the Hebronite king in the coalition that included Jerusalem, Jarmuth, Lachish, and Eglon. **PERSONAL NAMES**

en: Hoham | **es:** Hoham | **fr:** Hoham | **de:** Hoham Josh 10:3

הוֹי H1945 *Conj-w / Interjection* (51×)

An exclamatory interjection: 'woe! alas!' in lament or judgment; rarely 'ho! come!' as a summons.

An onomatopoeic cry found almost exclusively in the prophetic literature, expressing grief, lamentation, or the announcement of divine judgment. Isaiah uses it repeatedly to introduce 'woe oracles' against the unjust (Isa 5:8, 11, 18, 20-22), and Jeremiah employs it in funeral laments (Jer 22:18). Spanish ay and German wehe capture the sharp emotional force. In one striking instance (Isa 55:1), the same word functions as an attention-getting summons — 'Ho, everyone who thirsts!' — where Spanish Oh and the shift in tone confirm a distinct beckoning sense.

1. woe (50×) Exclamation of grief, lament, or prophetic judgment: 'woe! alas!' Introduces declarations of divine displeasure or mourning cries. Spanish ay de, French malheur, and German wehe all converge on this sorrowful and admonitory tone. Found across the prophets, especially in Isaiah's woe oracles (Isa 1:4; 5:8) and funeral laments (1 Kgs 13:30; Jer 22:18). The 50 occurrences establish this as the overwhelmingly dominant use. **WOE AND ALAS**

en: Woe, Woe-to, woe | **es:** Ay, Ay-de, ¡Ay! | **fr:** malheur | **de:** wehe 1Kgs 13:30; Isa 1:4; Isa 1:24; Isa 5:8; Isa 5:11

2. ho (1×) Attention-getting summons: 'ho! come!' A rare positive use of the interjection to call hearers to approach, functioning as an invitation rather than a warning. Only at Isaiah 55:1, where God calls the thirsty to come and drink. Spanish Oh rather than Ay signals the tonal shift from grief to gracious beckoning, and the context of free water and wine confirms the invitational force. **WOE AND ALAS**

en: ho | **es:** Oh | **fr:** malheur | **de:** wehe Isa 55:1

הֲלַךְ H1946 *Prep-l / V-Qal-Inf* (4×)

To go, walk (Aramaic); of physical movement and figurative conduct, including walking in pride.

The Aramaic cognate of Hebrew הָלַךְ, meaning to go or walk. In Ezra, it describes the movement of people and objects—temple vessels being returned to Jerusalem (Ezra 6:5) and permission for volunteers to go up (Ezra 7:13). In Daniel, it takes on a more vivid quality: three men walking in the furnace (Dan 3:25 uses a related form) and Nebuchadnezzar walking about on the roof of his palace (Dan 4:26). The figurative extension to 'walking in pride' (Dan 4:34) bridges physical movement and moral conduct, a metaphor common across Semitic languages.

(4×) To go, walk (Aramaic) — physical movement of persons or things, and figuratively, one's manner of life or conduct. In Ezra 5:5, the building work 'goes on' unhindered; in 6:5, temple vessels are to 'go back' to Jerusalem; in 7:13, anyone willing may 'go' to Jerusalem. Daniel uses the Pael participle for Nebuchadnezzar 'walking about' on his palace roof (Dan 4:26/29) and the Haphel for the three men 'walking' in the fiery furnace. The figurative peak comes in Dan 4:34/37 where Nebuchadnezzar confesses God can humble those who 'walk in pride.' Spanish 'ir/vaya,' English 'go/goes,' and French preserve the basic motion sense across all occurrences. **CONDUCT AND WALKING**

en: and-let-go, goes, let-him-go | **es:** fuera, para-ir, vaya | **fr:** [ויהך], [יהך], [למהך] | **de:** [ויהך], [יהך], [למהך] Ezra 5:5; Ezra 6:5; Ezra 7:13

הוֹלֶלָה H1947 *Conj-w / N-fp* (4×)

Madness, folly viewed as irrational recklessness; used exclusively in Ecclesiastes to denote moral and intellectual insanity.

A feminine noun found only in the plural and exclusively in Ecclesiastes, where the Preacher sets out to examine wisdom alongside its opposite. The word captures not mere silliness but a deeper derangement of moral reasoning — the kind of folly that the wise person investigates precisely in order to reject. Spanish 'locura' and German 'Wahnsinn' both preserve the intensity: this is not ignorance but a willful departure from sense. In Eccl 9:3 it is paired with evil itself, revealing how the author sees madness as a spiritual and ethical condition, not merely a psychological one.

(4×) Madness as moral-intellectual folly — the irrational recklessness that stands opposed to wisdom. All four occurrences appear in Ecclesiastes where the Preacher investigates what is ultimately futile (Eccl 1:17; 2:12; 7:25; 9:3). Paired with sikhluth ('folly') and ra' ('evil'), the term denotes not clinical insanity but a willful refusal of right reason. The multilingual glosses uniformly translate with strong terms — Spanish 'locura,' French 'folie,' German 'Wahnsinn' — confirming its gravity. **AUTO-DETECTED COMMUNITY 8032 WITH 5 SENSES**

en: and-madness, madness | **es:** locura, locuras, y-locura | **fr:** et-folie, folie | **de:** Wahnsinn, und-Wahnsinn Eccl 1:17; Eccl 2:12; Eccl 7:25; Eccl 9:3

הוֹלֻלוֹת H1948 *N-fs* (1×)

madness, folly of an extreme or evil nature

An intensified form of madness or folly, particularly evil in character. Qoheleth uses this term to describe the progression of a fool's speech — beginning in ordinary folly but escalating to destructive insanity. The word represents an Aramaic-influenced formation, suggesting late composition or foreign linguistic contact in Ecclesiastes.

(1×) The translations vary: English renders 'madness,' Spanish 'locura' (madness), while French and German leave it untranslated in brackets, perhaps recognizing its textual difficulty. Ecclesiastes 10:13 uses it to describe the culmination of foolish speech, where what begins as mere folly ends in dangerous delusion. **AUTO-DETECTED COMMUNITY 8032 WITH 5 SENSES**

en: is-madness | **es:** locura | **fr:** הוללות | **de:** [הוללות] Eccl 10:13

הוּם H1949 *V-Hifil-Imperf-3fp* (5×)

to murmur, roar, be in uproar; to discomfit or throw into confusion

A verb conveying tumultuous agitation — the roaring of a crowd, the inner turmoil of distress, or the divine act of throwing enemies into panic. Ruth 1:19 describes a whole city stirred into uproar at Naomi's return. First Samuel 4:5 records the earth resounding at Israel's war cry. First Kings 1:45 depicts Jerusalem buzzing with excitement over Solomon's anointing. Psalm 55:2 expresses the psalmist's inner

anguish as restless moaning. Micah 2:12 uses it of the murmuring noise of a gathered flock.

(5×) To be in uproar, murmur, roar, or be thrown into confusion — covering communal tumult, inner agitation, and divine discomfiture. Ruth 1:19 records a city stirred at Naomi's return (Spanish 'resonó,' the city 'resounded'). First Samuel 4:5 describes the earth trembling at a shout. First Kings 1:45 depicts Jerusalem in excited uproar over Solomon. Psalm 55:2 turns inward: the psalmist moans in restless anguish (Spanish 'gimo'). Micah 2:12 applies it to the murmuring sound of a gathered multitude. The semantic thread is intense, disorienting agitation whether communal, military, or emotional. **TERROR AND AGITATION**

en: and-I-moan, and-the-city-was-in-uproar, and-trembled | **es:** harán-estruendo, y-gimo, y-resonó | **fr:** et-agiter, et-le-ville-fut-dans-uproar, et-trembla | **de:** [ותהם], [ותהימנה], und-der-Stadt-war-in-uproar Ruth 1:19; 1Sam 4:5; 1Kgs 1:45; Ps 55:2; Mic 2:12

הוֹמָם H1950 *Conj-w / N-proper-ms* (1×)

Homam — son of Seir the Horite, variant of Hemam

A son of Seir the Horite, representing the pre-Israelite inhabitants of Edom. The name appears in Chronicles' genealogical account with a slightly different spelling than the Genesis parallel, which reads 'Hemam.' Such variant spellings in genealogies reflect different manuscript traditions while referring to the same individual.

(1×) The translations consistently preserve the proper name with the conjunctive prefix ('and-Homam'), following the Hebrew text's genealogical listing style. The parallel in Genesis 36:22 uses 'Hemam,' with the difference likely representing dialectal variation or scribal updating in Chronicles. **PERSONAL NAMES**

en: and-Homam | **es:** y-Homam | **fr:** [והומם] | **de:** [והומם] 1Chr 1:39

הוּן H1951 *Conj-w / V-Hifil-ConsecImperf-2mp* (1×)

to consider something easy, make light of

A rare verb appearing only in Deuteronomy, describing Israel's presumptuous attitude toward invading Canaan despite God's prohibition. The root conveys making something seem easy or trivial, treating a difficult task with inappropriate lightness. Moses recalls how the people 'made light of going up' into the hill country after God had forbidden it.

(1×) The multilingual glosses show varied attempts to capture this concept: English 'thought easy,' Spanish 'pensasteis que era fácil' (you thought it was easy). The Hiphil conjugation suggests a causative sense — making something appear easy in one's own estimation. Deuteronomy 1:41 uses this to describe Israel's fatal overconfidence. **EASE AND TRANQUILITY**

en: and-you-thought-easy | **es:** y-pensasteis-que-era-fácil | **fr:** et-tu-thought-easy | **de:** und-du-thought-easy Deut 1:41

הוֹן H1952 *N-msc / 2fs* (26×)

Wealth, riches, valuable possessions; rarely 'enough, sufficiency' – a poetic term concentrated in Proverbs and Ezekiel.

Almost exclusively a wisdom and prophetic word, hon appears 24 times for material wealth and twice for the concept of sufficiency. In Proverbs it names the allure and the danger of riches: the wise honor God with their hon (Prov 3:9), yet the wicked covet it violently (Prov 1:13). Ezekiel applies it to Tyre's legendary commercial wealth (Ezek 27:12, 18, 27, 33). The rare sense 'enough' surfaces in Agur's riddle of the four insatiable things (Prov 30:15-16), where Spanish 'basta' (enough!) captures the exclamatory force. The term is a near-synonym of osher (riches) but carries a more concrete, possessive nuance.

1. wealth, riches (24×) Material wealth, riches, or accumulated possessions. The dominant sense across Proverbs and Ezekiel, frequently paired with osher (Ps 112:3; Prov 8:18) or contrasted with poverty. Ezekiel's Tyre oracles use it for commercial merchandise and trade wealth (Ezek 27:12, 27, 33). French 'richesse' and Spanish 'riqueza' render it straightforwardly. Proverbs 10:15 and 18:11 describe a rich man's wealth as his fortified city, giving hon an almost tangible, fortress-like quality. **MIXED MULTITUDE**

en: and-wealth, from-your-wealth, his-wealth | **es:** Riqueza, Riqueza-de, bien | **fr:** de-ton-richesse-toi, et-richesse, la-richesse | **de:** Reichtum, [הון], [הוניך] Ps 44:12; Ps 112:3; Ps 119:14; Prov 1:13; Prov 3:9

2. enough, sufficiency (2×) Enough, sufficiency – an adverbial or exclamatory use meaning 'it is enough!' Found only in Proverbs 30:15-16 within the numerical proverb about things that never say 'enough': the grave, the barren womb, parched land, and fire. Spanish 'basta' and English 'enough' isolate this sense sharply from the wealth meaning, suggesting it may derive from an older root sense of 'substance/capacity' that Proverbs preserves in fossilized form. **SUFFICIENCY AND WORTH**

en: enough | **es:** basta | **fr:** richesse | **de:** Reichtum Prov 30:15; Prov 30:16

יְהוֹשָׁמָע H1953 *N-proper-ms* (1×)

Hoshama — abbreviated form meaning 'Yahweh has heard', royal descendant of Judah

A personal name from Judah's royal lineage, possibly an abbreviated or corrupted form of Jehoshama. The name combines the divine name Yahweh with the verb 'to hear,' expressing thanksgiving that God has heard prayer. Chronicles preserves this descendant among the Davidic line, maintaining the genealogical record of Judah's kings even after the exile.

(1×) All translations preserve the proper name form without variation. The Septuagint's Greek rendering attempts to capture the Hebrew phonetics. Found only in 1 Chronicles 3:18, this name appears in the post-exilic genealogy of Davidic descendants, suggesting continued hope in the royal line. **PERSONAL NAMES**

en: Hoshama | **es:** Hosama | **fr:** [הושמע] | **de:** [הושמע] 1Chr 3:18

הוֹשֵׁעַ H1954 *Prep-b / N-proper-ms* (16×)

Hoshea ('salvation'): the original name of Joshua son of Nun; also the last king of Israel, the prophet Hosea, and other Israelite leaders.

The name הוֹשֵׁעַ means 'salvation' and belongs to several significant biblical figures. Most famously, it was the birth name of Joshua son of Nun before Moses added the divine name element, changing it to Yehoshua (Num 13:16) — a renaming that itself proclaims 'the LORD saves.' The prophet Hosea (Hos 1:1) bears the same name, and his life becomes a living parable of God's saving love for unfaithful Israel. The last king of the northern kingdom also bore this name (2 Kgs 17:1-6), creating a tragic irony: the king named 'salvation' presided over Israel's destruction. The Greek Septuagint renders the prophet's name as Ωσηε (Hosea) but Joshua's as Ιησους (Jesus), a distinction laden with later theological significance.

1. Hoshea (son of Nun / king of Israel) (13×) The proper name Hoshea used for: (a) the original name of Joshua son of Nun before Moses renamed him Yehoshua (Num 13:8, 16; Deut 32:44), (b) Hoshea son of Elah, the last king of the northern kingdom of Israel who reigned during the Assyrian conquest (2 Kgs 15:30; 17:1-6; 18:1, 9-10), (c) an Ephraimite chief under David (1 Chr 27:20), and (d) a leader who sealed the covenant under Nehemiah (Neh 10:24). Spanish and German both render the name as 'Oseas' and 'Hosea/Hoshea' respectively. The concentration of references in 2 Kings reflects the historical narrative of Israel's final years. **HOSHEA HOSEA NAMES**

en: Hoshea, and-Hoshea, in-Hoshea | **es:** Oseas, a-Oseas, de-Oseas | **fr:** Hoshea, [הושע], dans-Hoshea | **de:** Hosea, Hoshea, [הושע] Num 13:8; Num 13:16; Deut 32:44; 2Kgs 15:30; 2Kgs 17:1

2. Hosea (the prophet) (3×) The prophet Hosea (son of Beeri), who prophesied in the 8th century BC during the reigns of Uzziah through Hezekiah of Judah and Jeroboam II of Israel. All three occurrences appear in Hosea 1:1-2, the book's superscription and opening command. French renders the prophet's name as 'Osée,' distinguishing it slightly from the other bearers. The prophet's name is theologically charged: God commands the man named 'salvation' to marry an unfaithful wife, embodying the tension between divine

deliverance and human waywardness that defines the entire book. **HOSHEA HOSEA NAMES**

en: Hosea, through-Hosea | **es:** Oseas, por-Oseas | **fr:** Osée, dans-Osée | **de:** Hosea, in-Hosea Hos 1:1; Hos 1:2

הוֹשַׁעְיָה H1955 *N-proper-ms* (3×)

Hoshaiah ('Yah has saved'; personal name)

A theophoric name meaning 'Yahweh has saved.' It identifies a prince of Judah in Nehemiah's dedication ceremony (Neh 12:32) and the father of Jezaniah, a military leader in Jeremiah's time (Jer 42:1; 43:2). The name reflects the theology of deliverance embedded in Hebrew onomastics. Translations preserve the name (Spanish Hosaías, Osaías), honoring its function as a personal identifier rather than translating its etymological meaning.

(3×) Appears as a personal name in both narrative (Jer 42:1; 43:2) and liturgical (Neh 12:32) contexts. The cross-lingual glosses uniformly transliterate the name. Its theological meaning ('Yah has saved') remains implicit, activating the broader pattern of salvific hope in Israelite naming practices. **PERSONAL NAMES**

en: Hoshayah | **es:** Hosaías, Osaías | **fr:** [הושעיה] | **de:** [הושעיה] Neh 12:32; Jer 42:1; Jer 43:2

הוֹתִיר H1956 *Prep-l / N-proper-ms* (2×)

Hothir, a son of Heman, a temple musician

Hothir was one of Heman's sons listed among the temple musicians in David's organization of worship (1 Chronicles 25:4, 28). His name possibly means 'abundance' or 'he has left over.' The list in 1 Chronicles 25:4 has been understood by some scholars as incorporating fragments of Hebrew poetry or prayer rather than being purely genealogical, though the text presents these as actual names. Hothir received the twenty-first lot for the musical courses serving in the temple.

(2×) The prepositional forms ('Hothir, for Hothir / para Hothir') appear in the genealogy and lot-casting passages. First Chronicles 25:4 lists him among Heman's fourteen sons who were temple musicians, while 25:28 records that 'the twenty-first [lot] came out for Hothir.' Whether the name is 'authentic' or part of an embedded psalm, it functioned to organize the musical service into courses, ensuring continuous praise in Israel's worship. **PERSONAL NAMES**

en: Hotir, for-Hotir | **es:** Hotir, para-Hotir | **fr:** [הותיר], [להותיר] | **de:** [הותיר], [להותיר] 1Chr 25:4; 1Chr 25:28

הָזָה H1957 *V-Qal-Prtcpl-mp* (1×)

dreaming, raving — used metaphorically of negligent prophets

A participial form describing those who dream or rave, used metaphorically in Isaiah to condemn Israel's watchmen. The prophet compares false prophets to lazy dogs that lie around dreaming instead of barking to warn of danger. The term suggests both sleep and the delusional speech of someone not fully conscious, emphasizing the prophets' failure to fulfill their duty.

(1×) Translations consistently render this as 'dreaming' (English, Spanish 'soñando'), though the underlying Semitic root relates to delirious speech. Isaiah 56:10 uses the plural participle to describe prophets who 'cannot bark,' lying down and loving to slumber — dreaming rather than watching for threats to God's people. **DREAM VISION**

en: dreaming | **es:** soñando | **fr:** [הוים] | **de:** [הוים] Isa 56:10

הִי H1958 *Conj-w / N-ms* (1×)

woe, lamentation — textually uncertain term for mourning

A term for wailing or lamentation appearing in Ezekiel's vision of the scroll. The text itself is quite uncertain — some scholars see it as equivalent to the lament-word 'woe,' while others suggest it relates to the noun for mourning. Ezekiel sees written on both sides of the scroll 'lamentations and mourning and woe,' emphasizing the prophetic burden of judgment.

(1×) The translation evidence shows significant uncertainty: English 'woe,' Spanish 'ay' (alas), while French and German leave it untranslated. The Septuagint reads 'ouai' (woe). Ezekiel 2:10 lists this as the third term in a triad of mourning vocabulary, all describing the content of God's message of judgment. **WOE AND ALAS**

en: and-woe | **es:** y-ay | **fr:** et-ceci | **de:** [והי] Ezek 2:10

הֵידָד H1959 *N-ms* (7×)

Shout, shouting, cheer; the loud cry of grape-treaders at harvest or the battle cry of an enemy.

A noun for a loud communal shout, originally the joyous cry raised by those treading grapes at harvest time. Isaiah 16:9-10 and Jeremiah 48:33 mourn the silencing of this vintage shout as a sign of devastation. Yet the same word also denotes the menacing war cry of an approaching enemy. Jeremiah 48:33 plays on this double meaning brilliantly: 'the shouting is no harvest-shouting'–the familiar sound of celebration has been replaced by the terrifying roar of invaders. In Jeremiah 25:30, Yahweh himself utters a hedad like that of grape-treaders against all the earth. German 'Jauchzen' and Spanish 'grito de jubilo' capture the exuberant quality of the harvest shout.

(7×) A shout or communal cry, encompassing both the joyous vintage shout of grape-treaders at harvest and the threatening war cry of an enemy. In the harvest sense, Isaiah 16:9-10 laments the cessation of the vintage-shout (hedad) in Moab's vineyards, and Jeremiah 48:33 uses a powerful wordplay: 'hedad hedad lo hedad'–the shouting is no vintage-shout but the cry of the foe. In Jeremiah 25:30, Yahweh raises a shout like grape-treaders against all inhabitants of the earth, blending harvest and judgment imagery. Jeremiah 51:14 uses it as a battle cry over Babylon. Spanish 'grito de jubilo' and 'grito de guerra' distinguish the two nuances; German 'Jauchzen' emphasizes the exuberant quality. **JOY AND EXULTATION**

en: a-shout, shout | **es:** el-grito-de-júbilo, grito-de-guerra, grito-de-júbilo | **fr:** acclamation | **de:** Jauchzen Isa 16:9; Isa 16:10; Jer 25:30; Jer 48:33

הוֹדָיוֹת H1960 *N-fp* (1×)

thanksgivings, songs of praise

Plural form referring to songs or acts of thanksgiving in temple worship. Nehemiah lists this among the liturgical responsibilities of the Levites who led Israel's worship after the return from exile. The term emphasizes the grateful response of a restored community praising God for deliverance.

(1×) Translations render this as 'thanksgivings' (English) or 'acciones de gracias' (Spanish), capturing the formal liturgical sense. French and German leave it untranslated, perhaps recognizing its technical usage. Nehemiah 12:8 identifies this as part of the Levites' musical ministry, specifically connected to leading congregational praise. **THANKSGIVING AND GRATITUDE**

en: the-thanksgivings | **es:** las-acciones-de-gracias | **fr:** [הידות] | **de:** [הידות] Neh 12:8

הָיָה H1961 *V-Nifal-Perf-3fs* (3575×)

To be, exist, become, come to pass; the foundational Hebrew verb of existence and state-change, serving as copula and narrative marker.

Perhaps the most fundamental verb in biblical Hebrew, hayah (הָיָה) carries the weight of existence itself. It functions as the copula ('was,' 'is,' 'will be'), marks narrative transitions with the iconic wayyehi ('and it came to pass'), and expresses transformative becoming — as when the dust of Egypt 'became' gnats (Exod 8:17). Its most theologically charged occurrence is God's self-revelation at the burning bush: 'ehyeh asher ehyeh — 'I AM WHO I AM' (Exod 3:14), where the multilingual translations (Spanish 'Ehyeh,' French 'JE SUIS,' German 'ich AM') show translators wrestling with the untranslatable divine Name.

1. be, exist, was (Qal copular/existential) (3504×) The copular and existential backbone of Hebrew narrative and discourse: 'to be, was, exist, there was.' This sense encompasses the verb as a linking word between subject and predicate, as a marker of existence, and as the formulaic wayyehi opening temporal clauses. It appears over 3,500 times, making it the workhorse of Hebrew syntax. The translation signatures are remarkably consistent across languages — Spanish 'y-fue,' French 'et-ce-fut,' German 'und-es-geschah' — all reflecting the narrative-sequential 'and it was/came to pass' formula (e.g., Gen 11:2, Gen 15:17). BEING AND EXISTENCE
en: and-it-was, and-was | **es:** Y-fue, y-fue, y-sucedió | **fr:** et-ce-fut, et-cela-était, et-fut | **de:** und-es-geschah, und-es-war, und-war Gen 11:2; Gen 12:11; Gen 15:17; Gen 19:29; Gen 24:30

2. become, come to be (Qal inchoative) (55×) The inchoative or transformative sense: 'to become, turn into, come to be,' marking a change of state rather than static existence. Distinguished from sense 1 by implying transition — Aaron's rod 'became' a serpent (Exod 7:12), a river 'became' four branches (Gen 2:10), Jacob confessing 'I have become' unworthy (Gen 32:10). The Arabic cognate ʾ ('to become') parallels this inchoative force. Spanish 'fui' and German 'bin-ich-geworden' capture the transformational aspect that English 'became' renders naturally. BEING AND EXISTENCE
en: I-have-become, I-have-been, I-was | **es:** Fuimos, era, fui | **fr:** Je-avoir-devenir, et-il-arriva, et-ils-devint | **de:** Krieg, bin-ich-geworden, ich-war Gen 2:10; Gen 32:10; Exod 7:12; Josh 24:32; Judg 1:30

3. ketiv/textual variant reading (7×) Ketiv/qere textual variants in the Masoretic tradition where the consonantal text (ketiv) preserves an alternate spelling of the verb. These are not a distinct semantic sense but a text-critical phenomenon, appearing at boundary descriptions in Joshua (15:4, 18:12, 18:14, 18:19, 19:29) where the written form differs from the prescribed reading. The bracketed glosses across languages — English '[and-was],' Spanish '[kethiv],' German '[ketiv]' — signal the scribal notation rather than a meaning distinction. TEXTUAL VARIANTS MIXED
en: [and-was], [and-were], [ketiv] | **es:** [Y-será], [kethiv], [y-fueron] | **fr:** [cétiv], [et-étaient], [et-était] | **de:** [ketiv], [und-war], [und-waren] Josh 15:4; Josh 18:12; Josh 18:14; Josh 18:19; Josh 19:29

4. (5×) The theologically momentous divine self-declaration 'ehyeh (אֶהְיֶה) — 'I AM' or 'I WILL BE' — concentrated at the burning bush theophany of Exodus 3:14. The first-person imperfect form carries both present and future force, and translators across traditions struggle with its fullness: French renders 'JE SUIS' (I AM), German 'ich AM' (preserving the Hebrew), Spanish 'Ehyeh' (transliterating rather than translating). The remaining occurrences (1 Sam 18:18, Song 1:7) use the same form in humble self-questioning: 'Who am I that I should be...?' BEING AND EXISTENCE
en: I-AM, I-should-be, should-I-be | **es:** Ehyeh, habré-de-ser, sea | **fr:** JE-SUIS, je-devrait-être, serais-je | **de:** ich-AM, ich-sollte-sein, ich-werde-sein Exod 3:14; 1Sam 18:18; Song 1:7

5. (4×) A resultative-perfective nuance: 'has been, has occurred,' emphasizing the completed or unprecedented nature of an event. Used for singular, epochal moments — 'there has not been such a cry' in Egypt (Exod 11:6), 'has this thing been done?' regarding Solomon's coronation (1 Kgs 1:27), and the unparalleled wisdom and riches 'that has not been' before (1 Kgs 3:12–13). The English 'has been' and German 'ist-gewesen' capture this perfect-tense emphasis on the extraordinary quality of what has transpired. BEING AND EXISTENCE
en: has-been | **es:** fue-hecha, hubo | **fr:** a-été | **de:** hat-gewesen, ist-gewesen Exod 11:6; 1Kgs 1:27; 1Kgs 3:12; 1Kgs 3:13

הַיְדַ H1962 *Conj-w / N-fsc / 1cs* (2×)
calamity, disaster (Ketiv form, likely textual error for hawwah)
This word appears only in the Ketiv (written text) of Job 6:2, where the Qere (reading tradition) has 'hawwah' (calamity). Both forms mean destruction or disaster, and most scholars see the Ketiv as a scribal error for the expected word. Job is pleading for God to weigh his grief and calamity together in a balance—his bitter words are justified by overwhelming disaster. The textual variant doesn't change the meaning: Job's calamity is massive, warranting his anguished complaint.

(2×) The bracketed glosses indicate the Ketiv/Qere variants—the written and read forms of 'my calamity' in Job 6:2. Both occurrences in the verse are textual notes, not separate uses. Job asks, 'O that my grief were weighed, and my calamity laid in the balances together!' The weight metaphor emphasizes the crushing burden Job bears. Whether spelled one way or another, the word denotes the totality of Job's suffering, which in his view justifies his passionate lament. DESTRUCTION AND DECAY
en: [and-my-calamity], and-my-calamity | **es:** (y-mi-calamidad), [y-mi-calamidad] | **fr:** et-mon-(והוֹתִי)-moi, et-mon-[והיתי]-moi | **de:** [(והוֹתִי)], [[והיתי]] Job 6:2

הֵיךְ H1963 *Interrog* (2×)
how, in what manner (interrogative adverb)
This Aramaic interrogative means 'how' or 'in what way.' First Chronicles 13:12 records David's fearful question after Uzzah's death: 'How can I bring the ark of God to me?' Daniel 10:17 uses it in a different context: the angelic visitor asks how Daniel, a mere servant, can speak with such a glorious being. In both cases, the word introduces a question about possibility or manner in situations that seem impossible or inappropriate.

(2×) The glosses ('how, cómo, comment') show this is an interrogative of manner. First Chronicles 13:12 expresses David's fear after judgment struck—'How can I bring the ark?'—questioning the possibility after witnessing God's holiness. Daniel 10:17 uses it in humility: 'How can this servant of my lord talk with this my lord?'—expressing unworthiness. Both passages use the question rhetorically, expressing felt impossibility in the face of divine holiness and glory. COMPARISON AND MANNER
en: and-how, how | **es:** Y-cómo, cómo | **fr:** [הֵיךְ], et-comment? | **de:** [הֵיךְ], [והֵיךְ] 1Chr 13:12; Dan 10:17

הֵיכָל H1964 *Conj-w / N-msc* (80×)
Temple or palace — a grand edifice serving as God's sanctuary or a king's royal residence.
Borrowed from Sumerian 'e-gal' (great house), this word carries a dignified ambiguity: it can denote the sacred Temple of YHWH in Jerusalem — or His heavenly dwelling — as well as the splendid palace of an earthly king. When the boy Samuel sleeps in the heykal of the LORD (1 Sam 3:3), the word evokes holy mystery; when Ahab covets Naboth's vineyard beside the heykal of Jezreel (1 Kgs 21:1), it speaks of royal power. The multilingual evidence is revealing: Spanish and French consistently use 'templo/temple' for the sacred sense but shift to 'palacio/palace' for royal contexts, while German 'Tempel' covers both, reflecting the word's original architectural grandeur.

1. temple, sacred building (68×) The temple as a place of worship, especially the Temple of YHWH in Jerusalem or God's heavenly dwelling. Covers 68 of 80 occurrences, from the tabernacle at Shiloh where young Samuel ministers (1 Sam 1:9; 3:3) to David's cry heard 'in his temple' (2 Sam 22:7). Spanish 'el templo,' French 'le temple,' and German 'der Tempel' unanimously identify this sacred-building sense across nearly all translation languages. GEOGRAPHY AND SPACE
en: temple, temple-of, the-temple | **es:** El-templo, el-templo, templo | **fr:** le-palais, le-temple, temple | **de:** Tempel, der-Tempel, der-Tempel- 1Sam 1:9; 1Sam 3:3; 2Sam 22:7; 1Kgs 6:3; 1Kgs 6:17

2. palace, royal residence (12×) A palace or royal residence — the grand architectural dwelling of a king or ruler, used of both Israelite and foreign courts. Seen in Ahab's palace beside Naboth's vineyard (1 Kgs 21:1) and Isaiah's prophecy that Hezekiah's sons will serve in the palace of Babylon (2 Kgs 20:18). Spanish shifts decisively to 'palacio' and French to 'palais,' while the Psalm 45 uses (vv. 8, 15) beautifully straddle both senses in their wedding-hymn imagery of royal splendor. GEOGRAPHY AND SPACE
en: a-palace, and-the-palace, in-palace-of | **es:** en-el-palacio, en-el-palacio-de,

en-palacio-de | **fr:** dans-le-temple, dans-palace-de, dans-palais | **de:** Tempel, Tempel-, ein-Tempel 1Kgs 21:1; 2Kgs 20:18; Ps 45:8; Ps 45:15; Ps 144:12

הֵיכַל H1965 *Prep-l / N-msc / 3ms* (13×)

A grand edifice: either a temple (sacred sanctuary) or a palace (royal residence), from Akkadian ekallu.

An Aramaic noun borrowed from Akkadian ekallu ('great house'), carrying a productive ambiguity between sacred and royal architecture. In the book of Daniel, the same word shifts between Nebuchadnezzar's royal palace (Dan 4:4, 29; 5:5) and the Jerusalem temple whose vessels he plundered (Dan 5:2-3). Ezra similarly uses it for the temple being rebuilt (Ezra 5:14-15; 6:5) and for the royal court whose salt the officials eat (Ezra 4:14). The polysemy reflects the ancient Near Eastern reality that temples and palaces were architecturally and functionally intertwined as seats of divine and human authority.

1. temple, sanctuary (8×) Denotes the sacred temple building, whether the Jerusalem sanctuary or a foreign shrine. Ezra's memoirs use the emphatic form to refer to the temple vessels carried to Babylon (Ezra 5:14) and their intended restoration (Ezra 5:15; 6:5). Spanish 'el templo' and French 'le temple' consistently mark this sacred reading. Daniel 5:2-3 describes Belshazzar summoning the gold vessels 'from the temple' in Jerusalem, where the sacred context is unmistakable despite the banquet's profane setting. GEOGRAPHY AND SPACE

en: in-temple, temple, the-temple | **es:** al-templo, el-templo | **fr:** [בהיכלא], [להיכלא], le-temple | **de:** Tempel, [היכלא] Ezra 5:14; Ezra 5:15; Ezra 6:5

2. palace, royal residence (5×) Refers to the king's palace or royal residence as a grand secular structure. Daniel uses it for Nebuchadnezzar walking on the roof 'of the royal palace' in Babylon (Dan 4:29) and for his personal quarters (Dan 4:4, 'in my palace'). Spanish distinguishes 'del palacio' and 'el palacio' here, while French occasionally retains 'le temple' even for palace contexts, reflecting the word's inherent dual register. Ezra 4:14 ('the salt of the palace we eat') uses it metaphorically for royal patronage, where German and French leave the Aramaic form untranslated. GEOGRAPHY AND SPACE

en: in-my-palace, palace, palace-of | **es:** a-su-palacio, del-palacio, el-palacio | **fr:** le-temple, palais | **de:** Tempel, [בהיכלי], [היכל] Ezra 4:14; Dan 4:4; Dan 4:29; Dan 5:5; Dan 6:18

הֵילֵל H1966 *N-ms* (1×)

shining one, morning star — epithet for the king of Babylon

A poetic epithet meaning 'shining one,' used in Isaiah's taunt against Babylon's fallen king. The phrase 'shining one, son of dawn' employs astral imagery to mock the king's pretensions — once appearing as brilliant as the morning star (Venus), now fallen from heaven. This imagery influenced later interpretations about Satan's fall, though the original context clearly addresses Babylon's historical defeat.

(1×) Translations vary significantly: English 'shining one,' Spanish 'Lucero' (morning star/Lucifer), reflecting different interpretive traditions. The Assyrian parallel 'muštilil' similarly describes Venus as morning star. Isaiah 14:12 uses this stellar metaphor to portray the dramatic reversal of Babylon's arrogant king, from heavenly heights to Sheol's depths. SHINING AND ILLUMINATING

en: shining-one | **es:** Lucero | **fr:** [הילל] | **de:** [הילל] Isa 14:12

הוֹמָם H1967 *Conj-w / N-proper-ms* (1×)

Hemam — son of Seir the Horite, variant of Homam

A son of Seir the Horite listed in Genesis's genealogy of Edom's pre-Israelite inhabitants. This represents the same individual as Homam in 1 Chronicles 1:39, with the variant spelling reflecting different manuscript traditions. The Horites were the original inhabitants of Seir before Esau's descendants displaced them.

(1×) All translations preserve the proper name with conjunctive prefix ('and-Hemam'). The parallel in Chronicles reads 'Homam,' with the vowel difference likely representing dialectal variation or textual updating. Genesis 36:22 places this name within Lotan's genealogy, documenting Seir's descendants. PERSONAL NAMES

en: and-Hemam | **es:** y-Hemam | **fr:** et-Hemam | **de:** und-Hemam Gen 36:22

הֵימָן H1968 *N-proper-ms* (17×)

Heman — proper name meaning 'faithful,' a Levitical musician-sage and head of a temple music guild

A proper name meaning 'faithful' or 'trustworthy,' from the root 'aman. The primary figure is the Levitical singer Heman son of Joel, grandson of Samuel, whom David appointed as head of one of three temple music guilds alongside Asaph and Ethan/Jeduthun (1 Chr 6:33; 15:17-19; 16:41-42; 25:1-6). He is called 'the king's seer' (1 Chr 25:5) and credited with Psalm 88's superscription as 'Heman the Ezrahite.' First Kings 4:31 names him among the sages whose wisdom Solomon surpassed, there seemingly identified as a 'son of Mahol' and son of Zerah of Judah (1 Chr 2:6) — possibly the same figure or a namesake. The Aramaic cognate mehêman ('trustworthy') confirms the name's meaning.

Heman (Levitical musician/sage) (17×) The proper name Heman (הֵימָן, 'faithful'), referring primarily to the Kohathite Levite appointed as chief musician under David, head of one of three temple worship guilds alongside Asaph and Ethan (1 Chr 15:17, 19; 25:1-6). Cross-linguistic renderings are consistent (eng: Heman, spa: Hemán, fra: Héman, deu: Heman). Also identified as 'the Ezrahite' in the superscription of Psalm 88 and listed among sages surpassed by Solomon (1 Kgs 4:31). His fourteen sons were appointed as temple musicians (1 Chr 25:4-5), underscoring his dynastic musical legacy. PERSONAL NAMES

en: Heiman, Heman, and-Heman | **es:** Heman, Hemán, Para-Hemán | **fr:** Héman, et-Heman, et-Héman | **de:** Heman, und-Heman, von-Heman 1Kgs 4:31; 1Chr 2:6; 1Chr 6:33; 1Chr 15:17; 1Chr 15:19

הִין H1969 *Art / N-msc* (22×)

Hin; a Hebrew unit of liquid measure (~6 liters), used in sacrificial regulations for oil, wine, and water.

A unit of liquid volume equal to approximately six liters, or one-sixth of a bath. The hin appears exclusively in cultic legislation, measuring the quantities of oil, wine, and water required for various offerings and sacrifices. Exodus prescribes specific hin-fractions for the anointing oil (Exod 30:24) and daily libations (Exod 29:40), while Ezekiel's temple vision uses the hin in its reformed sacrificial system (Ezek 45–46). Leviticus 19:36 commands 'a just hin,' making it also a standard of commercial honesty. The term likely derives from an Egyptian loanword, though the Hebrew measure was significantly larger than its Egyptian counterpart.

hin (unit of liquid measure) (22×) A unit of liquid measurement equaling roughly 6 liters (one-sixth of a bath), used exclusively in ritual and sacrificial contexts. Fractional amounts—a quarter-hin, a third-hin, a half-hin—specify precise quantities of oil and wine for grain offerings and libations (Exod 29:40; Num 15:4–10). Leviticus 19:36 extends the hin into the realm of just weights and measures. Ezekiel's temple vision prescribes the hin for future offerings (Ezek 45:24; 46:5–14). The Egyptian-derived term appears across all multilingual glosses with minimal adaptation—hin in Spanish, French, and German alike. MEASURE MEASUREMENT

en: hin, the-hin | **es:** el-hin, hin | **fr:** hin, le-hin, mesure | **de:** [ההין], [הין], der-hin Exod 29:40; Exod 30:24; Lev 19:36; Lev 23:13

הָכַר H1970 *V-Hifil-Imperf-2mp* (1×)

you wrong, deal harshly with — semantically uncertain verb

A verb of disputed meaning appearing only in Job's complaint to his friends. The context suggests dealing harshly or wronging someone, though ancient versions and scholars disagree on the precise sense. Job accuses his companions of some repeated offense against him, either causing him wonder through their bizarre accusations or treating him unjustly through their harsh words.

(1×) Translation evidence shows deep uncertainty: English 'wrong,' Spanish attempts a descriptive phrase about harsh treatment, while French and German preserve the untranslated Hebrew. Some manuscripts read an alternate form. Job 19:3 uses this in Job's protest against his friends' treatment, part of his larger complaint about their failure to comfort him properly. **SEEING AND PERCEIVING**
en: you-wrong | **es:** de-tratarme-duramente- | **fr:** תהכרו | **de:** [תהכרו] Job 19:3

הַכָּרָה H1971 *N-fsc* (1×)
expression, look — facial appearance or regard
A rare noun describing either facial expression or the act of regarding persons. Isaiah uses this term in condemning Judah's brazen sin — even the look on their faces testifies against them, showing no shame. The word's exact sense remains debated: some see it as 'expression' or 'countenance,' others as 'partiality' or 'regarding of persons.'

(1×) Translations diverge significantly: English 'expression of,' Spanish 'expresión de,' suggesting facial appearance, while ancient versions like Targum and Peshitta understood 'partiality' or 'regarding persons.' Isaiah 3:9 uses this to describe how Judah's public sin is visible even in their faces — they parade their wickedness like Sodom without concealment. **GEOGRAPHY AND SPACE**
en: expression-of | **es:** La-expresión-de | **fr:** [הכרת] | **de:** [הכרת] Isa 3:9

הָלְאָ H1972 *Conj-w* (1×)
the one driven far away, removed far off
A participial form describing someone or something driven far away. Micah uses this in a promise of restoration — God will gather both the lame and those driven far off into a remnant. The image conveys exile and dispersion, with God's people scattered like sheep removed from their pasture, yet destined for regathering.

(1×) Translations capture the sense of distance and removal: English 'driven far,' Spanish 'alejada' (distanced). Some scholars propose emending the text to 'diseased' or 'exhausted' based on the parallel with 'lame.' Micah 4:7 pairs this with other images of weakness and vulnerability, promising that even the most distant exiles will become part of God's restored kingdom. **DISTANCE AND FARNESS**
en: and-the-one-driven-far | **es:** y-a-la-alejada | **fr:** et-ôter | **de:** [והנהלאה] Mic 4:7

הָלְאָה H1973 *Adv* (16×)
Onward, further, beyond — an adverb of spatial or temporal extension from a reference point
An adverb expressing directional or temporal continuation outward from a given point. Spatially, it can mean 'get back!' as in the Sodomites' rebuff of Lot (Gen 19:9), 'scatter yonder' when Moses commands the fire pans dispersed (Num 16:37), or 'beyond' a location such as Damascus (Amos 5:27) or Migdal-eder (Gen 35:21). Temporally, combined with age markers, it sets lower bounds for service — 'from eight days onward' for sacrificial animals (Lev 22:27) or 'from such-and-such an age onward' for Levitical duty (Num 8:24-25; 1 Chr 23:24, 27). French 'au-dela' and Spanish 'mas alla de' both capture the core sense of extending past a boundary.

onward, further, beyond (16×) An adverb meaning 'onward, further, beyond,' expressing spatial or temporal extension from a reference point. Spatially it indicates direction away — 'make way!' (Gen 19:9), 'scatter yonder' (Num 16:37), 'beyond Damascus' (Amos 5:27), 'beyond the tower of the flock' (Gen 35:21). Temporally it sets open-ended thresholds: 'from eight days onward' for sacrificial eligibility (Lev 22:27), 'from twenty-five years old and onward' for Levitical service (Num 8:24). Always paired with directional prepositions (le-, me-, wa-), it never stands alone but anchors extension from a named baseline. **DISTANCE AND FARNESS**
en: and-beyond, and-further, and-onward | **es:** allá, lejos, más-allá-de | **fr:** [והלאה], [מהלאה], au-delà | **de:** [והלאה], [מהלאה], beiseite Gen 19:9; Gen 35:21; Lev 22:27; Num 15:23; Num 16:37

הִלּוּל H1974 *N-mp* (2×)
rejoicing, praise, festive celebration
This plural noun refers to songs of praise or festive celebrations. Leviticus 19:24 requires that fourth-year fruit be 'holy, for praises to the Lord'—dedicated to God in thanksgiving. Judges 9:27 describes a vintage celebration: the people 'held a festival in their god's temple' (literally 'made rejoicings/praises'). The word captures the jubilant, festive dimension of worship—whether the regulated thanksgiving of Leviticus or the pagan revelry that Judges critiques.

(2×) The glosses ('praises, alabanzas, fiestas / feasts') reflect both religious and festive dimensions. Leviticus 19:24 makes the fourth-year harvest 'praises/holy praises to Yahweh,' a consecrated thanksgiving. Judges 9:27 describes the Shechemites making 'rejoicings' at the grape harvest, though directed toward Baal. The term bridges sacred and celebratory—formal praise to God in Leviticus, drunken festivity (with religious overtones) in Judges. Both involve joy expressed in community celebration. **PRAISE AND RENOWN**
en: praises | **es:** alabanzas, fiestas | **fr:** praises | **de:** praises Lev 19:24; Judg 9:27

הָלָז H1975 *Prep-l / Pro-ms* (7×)
An archaic demonstrative pronoun meaning 'this' or 'that,' a rare synonym of zeh/hazzeh used with definite nouns.
A rare and archaic demonstrative pronoun functioning as a synonym for the common Hebrew zeh ('this') or hazzeh ('this one'). It appears only seven times in the Hebrew Bible, always modifying a noun already marked with the definite article. Its etymology connects to the Arabic alladhi ('the one who/which'), combining the definite article with the demonstrative element. Context determines whether the referent is proximal ('this') or distal ('that'): Judges 6:20 points to a nearby rock, while 1 Samuel 14:1 points across to the far side of a pass.

1. this (proximal demonstrative) (4×) Proximal demonstrative: 'this, this one here.' Used to indicate a nearby or immediately present referent. In Judges 6:20, the angel commands Gideon to place the offering on 'this rock' (hassela hallaz). In 1 Samuel 17:26, David asks about 'this uncircumcised Philistine.' Spanish 'este/esta,' French 'ce/celui-ci,' and Hindi equivalents confirm the near-pointing force. Daniel 8:16 and Zechariah 2:4 extend this into visionary discourse, pointing to figures present in the prophetic scene. **DEMONSTRATIVE PRONOUNS**
en: that, the-this, to-this-one | **es:** a-este, este, la-esta | **fr:** ce, celui-ci, le-ceci | **de:** [הלז], [להלז], der-dies Judg 6:20; 1Sam 17:26; Dan 8:16; Zech 2:4

2. that (distal demonstrative) (3×) Distal demonstrative: 'that, that one yonder.' Used to indicate a more remote referent. In 1 Samuel 14:1, Jonathan proposes crossing to 'that side' (me-ever hallaz) of the Philistine garrison. In 2 Kings 4:25, the Shunammite woman is identified as she approaches from a distance. Spanish 'aquel/aquella,' Arabic 'dhalika,' and Korean 'jeo' all confirm the far-pointing deixis, distinguishing this sense from the proximal usage. **DEMONSTRATIVE PRONOUNS**
en: the-that | **es:** aquella, el-aquel | **fr:** le-que | **de:** der-dass 1Sam 14:1; 2Kgs 4:25; 2Kgs 23:17

הַלָּזֶה H1976 *Pro-ms* (2×)
this (demonstrative), referring to someone or something present or just mentioned
This demonstrative pronoun means 'this' and is an alternative form of the more common 'zeh.' Genesis 24:65 uses it when Rebekah asks about 'this man' walking in the field (Isaac). Genesis 37:19 employs it contemptuously when Joseph's brothers see him: 'Here comes this dreamer!' The masculine and feminine forms appear, and the demonstrative often carries an emotional tone—whether Rebekah's curiosity or the brothers' scorn. It points to someone present, making them the focus of attention.

(2×) The glosses ('this, este, ce') indicate the demonstrative function, with variants showing gender agreement. Rebekah's question 'Who is this man?' (Gen 24:65) expresses curiosity about the approaching figure. The brothers' sneer 'this dreamer comes' (Gen 37:19) drips

with contempt. The demonstrative brings someone into sharp focus, often with emotional coloring. It's a pointing word, directing attention to the person at hand, whether with wonder, disdain, or other feeling. **DEMONSTRATIVE PRONOUNS**

en: the-this, this | **es:** el-aquel, este | **fr:** ce, le-ce | **de:** der-da, jener Gen 24:65; Gen 37:19

הַלּוֹחֵשׁ H1977 *Pro-fs* (1×)

this (feminine demonstrative) — archaic or dialectal form

An unusual feminine demonstrative pronoun meaning 'this.' Ezekiel uses this archaic or dialectal form when describing how the nations will recognize the restored land of Israel. The form appears to be an emphatic or poetic variant of the standard demonstrative, adding rhetorical weight to the prophet's description.

(1×) Translations render this as 'this' (feminine): English 'the this,' Spanish 'la esta.' The form is grammatically feminine agreeing with 'land.' Ezekiel 36:35 uses it in God's promise that the nations will marvel at the transformation — 'this land that was desolate has become like the garden of Eden.' **DEMONSTRATIVE PRONOUNS**

en: the-this | **es:** la-esta | **fr:** [הלזו] | **de:** [הלזו] Ezek 36:35

הֲלִיךְ H1978 *N-mpc / 1cs* (1×)

steps, footsteps — used figuratively for one's life-path

A plural noun meaning steps or footsteps, used figuratively in Job's description of his former prosperity. The image of steps bathed in cream (or butter) expresses extraordinary abundance and wealth — every step Job took led through rich blessing. This hyperbolic language captures the memory of days when God's favor was manifest in every aspect of his life.

(1×) All translations preserve the possessive form 'my steps.' The Hebrew uses a first-person suffix on the plural noun. Job 29:6 employs this vivid image alongside other metaphors of abundance — rock pouring out oil, God's lamp shining overhead — to describe the dramatic contrast between his former prosperity and present suffering. **STEPS AND FOOTSTEPS**

en: my-steps | **es:** mis-pasos | **fr:** mon-הליכי-moi | **de:** [הליכי] Job 29:6

הֲלִיכָה H1979 *Prep-b / N-fsc / 3mp* (6×)

Going, procession, way; ranging from a sacred march to habitual conduct to a traveling caravan.

Halikhah captures movement in its fullest range, from the solemn march of God into His sanctuary to the everyday ways of a capable household manager. In Psalm 68:24, the processions of God are witnessed entering the holy place, a theophanic spectacle. Proverbs 31:27 uses the plural for the 'goings' or daily management of a household, while Habakkuk 3:6 speaks of God's eternal 'ways.' In Job 6:19, the caravans of Tema search desperately for water, and the word takes on a concrete, collective sense of travelers on the move.

1. procession, march (3×) A procession or sacred march, especially the theophanic progress of God into the sanctuary. Psalm 68:24 uses the plural twice: 'They have seen your processions, O God, the processions of my God, my King, into the holy place.' Spanish procesiones and Korean haengryeol ('procession') confirm the ceremonial, public-spectacle quality. Nahum 2:5 extends this to the stumbling march of warriors. **CONDUCT AND WALKING**

en: (in-their-going), Your-processions, the-processions-of | **es:** (en-andar-suyo), procesiones-de, tus-procesiones | **fr:** cortège, le-marche | **de:** [(בהליכתם)], dein-processions, der-processions-von Ps 68:24; Nah 2:5

2. ways, habits, conduct (2×) Ways, habits, or conduct in an abstract sense. Proverbs 31:27 describes the valiant woman watching over the halikhot of her household; Habakkuk 3:6 speaks of God's everlasting ways or paths. Spanish caminos ('paths, ways') and the abstract metaphorical extension show the word moving from physical movement to habitual behavior and divine governance. **GEOGRAPHY AND SPACE**

en: the-ways-of, ways-of | **es:** caminos-de, los-caminos-de- | **fr:** cortège, הליכות | **de:** [הליכות] Prov 31:27; Hab 3:6

3. caravan, traveling company (1×) A caravan or traveling company, a group of people journeying together. Job 6:19 pairs the caravans of Tema with the traveling companies of Sheba, both seeking water in the wilderness. Spanish viajeros ('travelers') captures the collective human sense. Arabic rukban ('riders, caravan') provides a cognate semantic parallel for this concrete, commercial meaning. **GEOGRAPHY AND SPACE**

en: travelers-of | **es:** viajeros-de | **fr:** הליכת | **de:** [הליכת] Job 6:19

הָלַךְ H1980 *V-Qal-Imp-ms / 3fs* (513×)

To go, walk, travel; metaphorically to conduct oneself; in Hitpael to walk about; in Piel to walk habitually

Halak is the primary Hebrew verb of locomotion, covering everything from a simple journey to a lifetime's moral direction. In the Qal it means 'to go, travel, proceed,' but Hebrew thought frequently extended walking into the moral realm – to walk in God's statutes, to walk uprightly, to walk in wickedness. The Hitpael stem adds a reflexive, iterative dimension: walking about, traversing, or walking intimately with God as Enoch and Noah did. The Piel intensifies the habitual quality, depicting sustained patterns of movement or conduct. With 513 occurrences across narrative, law, poetry, and prophecy, halak anchors Hebrew discourse about both physical journeys and the journey of faith.

1. to go, travel (Qal) (283×) Basic physical motion in the Qal: going, traveling, proceeding from one place to another. Arabic ذهب (dhahaba, 'go') and Spanish fue/partió map directly. Covers all Qal conjugations across narrative contexts – Abraham journeying south (Gen 12:9), Laban departing (Gen 31:19), Balaam going to Balak (Num 24:1). **CONDUCT AND WALKING**

en: had-gone, he-went, went | **es:** fue, partió | **fr:** alla, avait-allé, il-alla | **de:** er-ging, ging, hatte-gegangen Gen 12:9; Gen 26:26; Gen 31:19; Gen 32:1; Num 24:1

2. to walk in conduct (Qal) (132×) Metaphorical walking in the Qal denoting moral conduct or lifestyle – walking in God's ways, in truth, or in sin. Arabic سلك (salaka, 'follow a path') captures the ethical metaphor, as does German wandeln. Central to Deuteronomic theology and Psalmic piety; see Gen 48:15 and the dry-ground motif (Exod 14:29). **CONDUCT AND WALKING**

en: he-walked, he-walks, he-who-walks | **es:** El-que-anda, anduvo, caminó | **fr:** aller, il-est-allé, il-marcha | **de:** der-ging, er-wandelte, ging Gen 48:15; Exod 14:29; Exod 15:19; Lev 11:20; Lev 11:21

3. to walk about, traverse (Hitpael) (63×) Hitpael stem expressing reflexive or iterative walking: walking about, going to and fro, or walking in intimate companionship. Enoch 'walked with God' (Gen 5:22, 24), Noah likewise (Gen 6:9), and God himself walks in the garden (Gen 3:8). Arabic تمشّى (tamashsha, 'stroll about') and Korean 거닐다 reflect this intensified movement. **CONDUCT AND WALKING**

en: I-walked, and-I-will-walk, and-from-walking | **es:** Hemos-recorrido, Y-andaré, andan | **fr:** et-aller, et-je-fera-marcher, je-marcha | **de:** der-wandelnd, ging, ich-wandelte Gen 3:8; Gen 5:22; Gen 5:24; Gen 6:9; Gen 13:17

4. to walk habitually (Piel) (30×) Piel stem conveying intensive or habitual walking – sustained, repeated, or characteristic going about. Applied to mourning processions (Ps 38:6), the destitute wandering for bread (Job 24:10), and ongoing patterns of behavior (Job 31:5). The intensive force distinguishes these from single-event Qal motion, marking a lifestyle or repeated action. **CONDUCT AND WALKING**

en: I-go-about, I-have-walked, I-walk | **es:** Andaré, andan, andará | **fr:** aller, et-aller, et-marcha | **de:** der-ging, ging, sie-gingen 1Kgs 21:27; Job 24:10; Job 30:28; Job 31:5; Ps 38:6

5. to go away, depart (Qal) (4×) Qal sense emphasizing departure, going away, or withdrawal – leaving a place with focus on separation rather than destination. Spanish se va ('goes away') and the departing imagery in Hosea's similes capture this nuance. See Hos 6:4 and 13:3 where faithfulness 'goes away' like morning dew, and Job 16:6 where pain does not depart. **CONDUCT AND WALKING**

en: and-he-left, departing, departs | **es:** que-pasa, se-va, se-va? | **fr:** aller, et-il-marchera, il-est-allé | **de:** ging, und-ging Job 16:6; Ps 34:1; Hos 6:4; Hos 13:3

6. (1×) A rare use expressing the sense of being gone, fading away, or declining – the speaker's existence waning like a lengthening shadow. Attested at Ps 109:23 ('I am gone like a shadow when it lengthens'), where Spanish me voy and French marcher approximate the existential fading. The sense borders on 'perish,' recalling the cognate Arabic هلك (halaka, 'to perish'). **CONDUCT AND WALKING**
en: I-am-gone | **es:** me-voy | **fr:** marcher | **de:** ging Ps 109:23

הֲלַךְ H1981 *V-Hifil-Prtcpl-mp* (3×)
walk, go about; Aramaic Haphel/Pael
An Aramaic verb describing movement and conduct. It appears in Daniel's vision of the fiery furnace, where four men 'walk' unharmed in the flames (Dan 3:25), and in the account of Nebuchadnezzar 'walking' on his palace roof (Dan 4:29) and later 'walking in pride' (Dan 4:37). The Spanish andan, paseando ('strolling, walking about') and the French/German glosses all emphasize literal or metaphorical movement. The verb can denote physical locomotion or ethical conduct ('walk in pride').

(3×) The verb appears in literal (Dan 3:25, 4:29) and metaphorical (Dan 4:37) walking contexts. The men in the furnace 'walk about' miraculously unharmed; Nebuchadnezzar 'walks' on his roof and later 'walks in pride.' Cross-lingual glosses capture both physical movement (walking, paseando) and ethical comportment (walk in pride). **CONDUCT AND WALKING**
en: walk, walking | **es:** andan, caminando, paseando | **fr:** [מהלך], [מהלכין] | **de:** [מהלך], [מהלכין] Dan 3:25; Dan 4:29; Dan 4:37

הֲלָךְ H1982 *N-msc* (2×)
traveler, wayfarer; or possibly 'flowing' (of honey)
This word likely means traveler or wayfarer. In 2 Samuel 12:4, Nathan's parable describes 'a traveler' arriving at the rich man's house, prompting the theft of the poor man's lamb. The meaning in 1 Samuel 14:26 is disputed—traditionally 'flowing of honey,' but many emend the text. As 'traveler,' it emphasizes someone passing through, a guest whose arrival creates obligation. Nathan's parable uses this figure to spring the trap on David: the traveler represents the occasion, not the excuse, for taking what belongs to another.

(2×) The glosses show uncertainty: 'traveler' (2 Sam 12:4) vs. 'flowing of honey' (1 Sam 14:26). In Nathan's parable, 'a traveler came to the rich man,' creating the scenario where hospitality demands provision —but the rich man steals instead of giving from his own flock. The word conveys movement, journey, someone in transit. Many scholars emend 1 Samuel 14:26 to 'bees' instead of this word, but the Samuel 12:4 meaning (traveler) is clear and essential to the parable's impact. **GEOGRAPHY AND SPACE**
en: a-traveler, flowing-of | **es:** flujo-de, viajero | **fr:** coulant-de, un-traveler | **de:** ein-traveler, flowing-von 1Sam 14:26; 2Sam 12:4

הֶלֶךְ H1983 *Conj-w / N-ms* (3×)
toll, custom, tax; Aramaic
An Aramaic fiscal term denoting taxes or tolls imposed by imperial authority. It appears in Ezra's correspondence about Persian revenue concerns: opponents warn that Jerusalem will not pay 'toll, custom, or tribute' (Ezra 4:13, 20), and Artaxerxes exempts temple personnel from such levies (Ezra 7:24). The Spanish y-peaje, French contribution, and German Toll-related glosses all reflect taxation vocabulary. This is administrative language from the Achaemenid bureaucracy.

(3×) A fiscal term for tolls or taxes in three Ezra passages (Ezra 4:13, 20; 7:24). The context is Persian imperial revenue and exemptions for temple workers. Multilingual glosses converge on taxation semantics (toll, peaje, contribution), reflecting the administrative register of Aramaic correspondence under Persian rule. **TRIBUTE AND TAX**
en: and-custom, and-toll | **es:** y-peaje | **fr:** et-contribution | **de:** und-ging Ezra 4:13; Ezra 4:20; Ezra 7:24

הָלַל H1984a *Prep-b / V-Hifil-Inf / 3ms* (4×)
To shine, flash forth light; used of celestial bodies and God's favor illuminating a person.
This rare verb (halal I, distinct from the common halal II 'to praise') describes the shining or flashing forth of light. Job recalls the days when God's lamp 'shone' upon his head (Job 29:3), a vivid image of divine favor. In the Hiphil, it describes the radiance of heavenly bodies — the sun flashing forth (Job 31:26), the sneezing of Leviathan casting light (Job 41:18), and the stars that will cease to give their light in judgment (Isa 13:10). Spanish 'brilló' and 'darán' capture both the past glow and the prophetic darkness.

(4×) To shine or flash forth light, said of luminaries and divine favor. In the Qal (Job 29:3), it pictures God's lamp shining on Job's head as a figure of blessing. In the Hiphil, it describes the radiance of sun, stars, and even Leviathan's sneezing (Job 31:26; 41:18; Isa 13:10). The cognate Akkadian 'elelu' (be bright) and Arabic 'halla' (begin to shine, of the new moon) confirm the root meaning. French and German translations left some forms untranslated, reflecting the word's rarity. **PRAISE AND BOASTING**
en: flash-forth, it-shone, when-shone | **es:** Cuando-brilló, brillaba, darán | **fr:** [יהלו], dans-louer-lui, louer | **de:** [בהלו], [יהל], [יהלו] Job 29:3; Job 31:26; Job 41:18; Isa 13:10

הָלַל H1984b *V-Piel-Perf-3cp / 2ms* (151×)
To praise, laud (God); boast or glory in; be praised/praiseworthy; be mad or act foolishly
The root behind the most famous word in worship — Hallelujah ('praise Yah!'). In the Piel stem it commands and celebrates doxological praise directed at God, pervading the Psalter from Psalm 22:23 to the closing Hallel psalms (113-118). The Hitpael reflexive turns the verb inward: to boast or glory in something, whether foolishly in oneself (Ps 52:1) or rightly in the LORD (Ps 34:2, 1 Chr 16:10). A striking homographic overlap with הלל I yields the sense 'be mad, rage' — Ecclesiastes 7:7 warns that oppression 'makes a wise man mad.' Spanish 'alabad' and French 'louez' consistently render the praise imperative, while Arabic cognate ʾ (shout) preserves the root's original sense of crying aloud.

1. praise, laud (Piel) (111×) The active Piel praise sense — the liturgical heart of the Hebrew Bible. This covers the imperative הַלְלוּ יָהּ (Hallelujah), along with all Piel perfects, imperfects, infinitives, and participles directing praise toward God or commending a person. Spanish 'alabad' and French 'louez' consistently render the plural imperative. The Hallel psalms (113-118) concentrate this usage, while 1 Chronicles 23:5 records 4,000 Levites appointed to הלל the LORD. Psalm 104:35 and 105:45 frame entire compositions with this doxological cry. **PRAISE AND BOASTING**
en: praise | **es:** Alabad, Alabad-, Alelu | **fr:** louez | **de:** lobte 1Chr 23:5; Ps 22:23; Ps 104:35; Ps 105:45; Ps 106:48

2. boast, glory (Hitpael) (22×) Hitpael reflexive boasting or glorying — turning the vocal exuberance inward. Psalm 34:2 models the positive form: 'my soul shall boast in the LORD.' But 1 Kings 20:11 warns: 'let not the one who puts on armor boast like one who takes it off.' Psalm 49:6 and 52:1 describe those who boast in wealth and evil. Spanish 'gloriaos' and the construct 'el que se gloría' capture the reflexive self-directed quality. Jeremiah 9:24 channels this into the famous injunction to glory in knowing the LORD — the proper object of all human boasting. **PRAISE AND BOASTING**
en: and-will-boast, and-will-glory, boast | **es:** Gloriaos, el-que-se-gloría, para-gloriarme | **fr:** boast, et-louer, le-louer | **de:** [יתהלל], [מתהלל], [תתהלל] 1Kgs 20:11; 1Chr 16:10; Ps 34:2; Ps 49:6; Ps 52:1

3. be praised, praiseworthy (Pual) (11×) Pual and Hitpael tolerativum with passive force: being praised, being worthy of praise. The Pual participle מְהֻלָּל yields the classic epithet 'greatly to be praised' (2 Sam 22:4, Ps 18:3, Ps 48:1). Spanish 'alabado' and 'digno de alabanza' render this well. This passive form establishes God's praiseworthiness as an objective attribute rather than merely a subjective response — 1 Chronicles 16:25 declares the LORD 'greatly to be praised' as a theological claim. Psalm 78:63 applies the passive

to maidens who were not 'praised' (celebrated in wedding songs). PRAISE AND BOASTING
en: and-greatly-praised, and-greatly-to-be-praised, and-praised | **es:** Alabado, alabado, digno-de-alabanza | **fr:** de-louer, et-de-louer, et-louer | **de:** [יהלל], [תתהלל], lobte 2Sam 22:4; 1Chr 16:25; Ps 18:3; Ps 48:1; Ps 78:63

4. be mad, act foolishly (5×) Homographic overlap with הלל I: to be mad, rage, act insanely, or cause madness. This is morphologically distinct but phonologically identical in some stems. Ecclesiastes 2:2 and 7:7 use forms meaning madness or making mad (Spanish 'enloquece'). Nahum 2:4 describes chariots raging madly in the streets. Psalm 102:8 speaks of enemies who 'rage' against the psalmist. The Assyrian cognate alālu (shout for joy) and Arabic ʾ (shout) suggest both praise and madness share the primal meaning of 'breaking out in loud cries.' PRAISE AND BOASTING
en: and-rage, madness, makes-mad | **es:** enloquece, enloquecen, locura | **fr:** de-louer, et-louer, louer | **de:** [יהולל], [יתהוללו], [מהולל] Ps 102:8; Eccl 2:2; Eccl 7:7; Jer 46:9; Nah 2:4

5. boast, commend (Piel) (2×) A narrow Piel usage where the verb means to boast or commend rather than offer doxological praise. Psalm 10:3 says the wicked 'boasts' of his heart's desire; Psalm 44:8 declares 'in God we have boasted all day long.' Spanish 'alaba' and 'nos gloriamos' capture the shift from worship to self-assertion. Distinguished from sense 2 (Hitpael) by stem morphology — these are Piel forms whose objects and context push the meaning from liturgical praise toward personal commendation or boasting. PRAISE AND BOASTING
en: boasts, we-have-boasted | **es:** alaba, nos-gloriamos | **fr:** le-louer, louer | **de:** lobte Ps 10:3; Ps 44:8

הָלַל H1984c *V-Qal-Imperf-2mp* (10×)

To act madly or feign madness; to boast arrogantly; (Piel) to make foolish, drive to madness.

Often confused with its famous homonym meaning 'to praise' (the root of hallelujah), this second halal concerns the darker territory of madness and arrogance. David 'feigned madness' before King Achish, scratching on doors and letting saliva run down his beard (1 Sam 21:14). Jeremiah warns that the nations will 'go mad' after drinking God's cup of wrath (Jer 25:16; 50:38; 51:7). In the Psalms, the 'boastful' or 'arrogant' are those who exalt themselves against God (Ps 5:5; 73:3; 75:4). The Piel causative appears when God 'makes fools' of diviners (Isa 44:25) and strips counselors of sense (Job 12:17). Spanish enloquecen ('they go mad') and arrogantes ('the arrogant') neatly split the two dominant senses.

1. act madly, feign madness (Hitpael/Qal) (4×) Acting insanely or feigning madness, in either genuine derangement or deliberate pretense. David 'changed his behavior' and 'acted madly' before Achish (1 Sam 21:14), while Jeremiah predicts nations will 'go mad' from drinking God's cup of fury (Jer 25:16; 50:38; 51:7). Spanish enloquecen and se hizo el loco distinguish involuntary and voluntary madness respectively. MADNESS INSANITY
en: and-act-mad, and-he-acted-madly, they-act-madly | **es:** enloquecen, y-enloquecerán, y-se-hizo-el-loco | **fr:** [והתהללו], [יתהללו], et-il-agit-madly | **de:** [והתהללו], [יתהללו], und-er-handelte-madly 1Sam 21:14; Jer 25:16; Jer 50:38; Jer 51:7

2. boast, be arrogant (Qal) (4×) Boasting or behaving arrogantly, exalting oneself with hollow self-confidence. The Psalms warn against 'the boastful' who stand before God (Ps 5:5), and the psalmist rebukes: 'Do not boast' (Ps 75:4). Spanish arrogantes and insensatos ('the senseless') capture the moral dimension of pride verging on folly. PRIDE AND ARROGANCE
en: boast, the-arrogant, the-boastful | **es:** a-los-arrogantes, de-los-arrogantes, los-insensatos | **fr:** dans-louer, le-louer, louer | **de:** boast, der-arrogant, der-boastful Ps 5:5; Ps 73:3; Ps 75:4

3. make foolish, drive mad (Piel) (2×) Piel causative: to make someone foolish or drive them to madness. God 'makes fools' of diviners by overturning their predictions (Isa 44:25) and leads counselors away 'made foolish' (Job 12:17). Spanish enloquece ('he drives mad') preserves the causative force, while the shift from self-generated boasting to divinely imposed folly marks this as a distinct stem and sense. PRAISE AND BOASTING
en: He-makes-fools, he-makes-foolish | **es:** enloquece, enloquece. | **fr:** [יהולל], louer | **de:** [יהולל] Job 12:17; Isa 44:25

הִלֵּל H1985 *N-proper-ms* (2×)

Hillel, father of the judge Abdon, from Pirathon

Hillel was the father of Abdon, one of Israel's judges who led for eight years (Judges 12:13-15). The name means 'he has praised,' from the same root as hallelujah. Hillel is called 'the Pirathonite,' indicating his hometown of Pirathon in Ephraim. Beyond his role as Abdon's father, Scripture tells us nothing else about him. His name, celebrating praise, was later made famous by the great Rabbi Hillel in the centuries before Christ.

(2×) The transliterations ('Hillel, Hilel') preserve this personal name across translations. Judges 12:13 introduces Abdon as 'son of Hillel the Pirathonite,' repeated in 12:15 at Abdon's death. The genealogical note serves to identify the judge's lineage and hometown. The name's meaning ('he has praised') reflects the worship-centered naming practice of Israel, where even a minor figure's name becomes a declaration that God is worthy of praise. PERSONAL NAMES
en: Hillel | **es:** Hilel | **fr:** Hillel | **de:** Hillel Judg 12:13; Judg 12:15

הָלַם H1986 *V-Qal-Imperf-3mp / Pn* (9×)

To strike, hammer, or beat; by extension, to overcome or stagger, as one struck down by wine or force.

A forceful verb evoking the heavy blow of a hammer or mallet. Its most vivid appearance is in the Song of Deborah, where Jael hammers a tent peg through Sisera's skull (Judg 5:26), and in the same poem the hooves of galloping horses pound the ground (Judg 5:22). The Phoenician cognate mahlam confirms the root's association with hammering. Beyond literal striking, the word extends to the reeling stagger of those overcome by wine (Isa 28:1) or the surging movement of a crowd (1 Sam 14:16), where the blow is metaphorical but the impact is just as disorienting.

1. strike, beat, hammer (7×) The primary sense of delivering a physical blow – striking, beating, or hammering with force. Jael hammers the tent peg through Sisera's temple (Judg 5:26, paired with machaq and machats for devastating effect), horse hooves pound the battlefield (Judg 5:22), and the psalmist welcomes a righteous man's corrective blow (Ps 141:5). Psalm 74:6 describes the smashing of carved panels with axes. The Spanish golpear and the consistent translation evidence point to violent, directed impact. RELEASE AND MOVEMENT
en: and-she-hammered, let-strike-me, pounded | **es:** Que-me-golpee-, golpeador, golpean | **fr:** [והולם], [הלמו], et-elle-hammered | **de:** [והולם], [הלמו], [הלמוני] Judg 5:22; Judg 5:26; Ps 74:6; Ps 141:5; Prov 23:35

2. overcome, stagger (metaphorical) (2×) An extended metaphorical sense of being overcome, staggered, or beaten down – not by a physical hammer but by an overwhelming force. Isaiah 28:1 uses the Qal passive participle halumei to describe Ephraim's leaders as 'smitten by wine,' reeling drunkards whose judgment is impaired. In 1 Samuel 14:16, the verb captures the swaying, surging movement of a disintegrating army. The shift from tool-on-object to force-on-person marks a meaningful metaphorical extension from hammering to overwhelming. STRIKING AND REFERENCE
en: and-swaying, with-wine | **es:** vencidos-de, y-acá | **fr:** [הלומי], et-vacillant | **de:** [הלומי], und-swaying 1Sam 14:16; Isa 28:1

הֵלֶם H1987 *N-proper-ms* (1×)

Helem — personal name of an Asherite, possibly meaning 'strength'

A personal name from Asher's tribal genealogy. The name may derive from a root meaning 'strength' or 'health,' though its etymology remains uncertain. Chronicles preserves this individual as part of Asher's detailed family records, documenting the tribal structure of northern Israel.

(1×) All translations preserve the proper name 'Helem' without variation. The name appears without additional identifying information, simply listed among the sons of Heber in Asher's lineage. 1 Chronicles 7:35 places this name within the genealogical framework that establishes Asher's clan structure. **PERSONAL NAMES**

en: Helem | **es:** Helem | **fr:** [הלם] | **de:** [הלם] 1Chr 7:35

הֲלֹם H1988 *Adv* (11×)

Hither, here — adverb of place indicating motion toward or presence at the speaker's location

The adverb הֲלֹם (halom) means 'hither' or 'here,' directing attention toward the speaker's location. God tells Moses at the burning bush, 'Do not come near hither' (Exod 3:5), establishing early the word's association with sacred proximity. Ruth is invited to 'come hither' and eat with the reapers (Ruth 2:14), and the Danites ask the young Levite, 'Who brought you hither?' (Judg 18:3). In the phrase עַד הֲלֹם ('until hither'), David marvels at how far God has brought him (2 Sam 7:18). The word has an Arabic cognate ('come here!'), confirming its deictic force. Spanish 'acá/aquí,' French 'ici.'

(11×) An adverb of place meaning 'hither' (indicating motion toward) or 'here' (indicating present location). Used in divine commands to halt approach (Exod 3:5), invitations to draw near (Ruth 2:14; 1 Sam 14:36, 38), questions about how someone arrived (Judg 18:3; 20:7), and the temporal-figurative phrase 'until hither' meaning 'thus far' (2 Sam 7:18; 1 Chr 17:16). Also appears as 'hither and thither' to indicate scattered motion (1 Sam 14:16). Cognate with Arabic ('come!'). **HERE AND HITHER**

en: here | **es:** aquí, aquí?, hacia-aquí | **fr:** [הלם], ici, le-ici | **de:** [הלם], hier Gen 16:13; Exod 3:5; Judg 18:3; Judg 20:7; Ruth 2:14

הַלְמוּת H1989 *Prep-l / N-fsc* (1×)

hammer, workman's mallet

A hammer or mallet used by craftsmen, appearing in Deborah's song celebrating Jael's victory. The term specifies a workman's tool, not a weapon of war, which makes Jael's act even more striking — she uses common household implements (tent peg and workman's hammer) to defeat Sisera. The detail emphasizes both the improvised nature of her weapon and God's power to deliver through unlikely means.

(1×) Translations consistently render this as 'hammer' or 'mallet,' with Spanish adding 'martillo de' (hammer of) to capture the construct relationship with 'workmen.' The prepositional prefix 'to/for' marks this as 'to/for the hammer of workmen.' Judges 5:26 uses this in Deborah's poetic celebration of how Jael struck Sisera's temple with an ordinary tool. **GEOGRAPHY AND SPACE**

en: to-the-hammer-of | **es:** a-martillo-de | **fr:** à-le-marteau-de | **de:** zu-der-hammer-von Judg 5:26

הָם H1990 *Prep-b / N-proper-fs* (1×)

Ham — uncertain place name, possibly ancient Rabbath-Ammon

A place name of uncertain location where the Zuzim were defeated during the campaign of the eastern kings. The site has not been definitively identified, with suggestions ranging from an otherwise unknown city to an ancient name for Rabbath-Ammon. The text itself shows some uncertainty, as ancient versions offer variant readings.

(1×) All major translations preserve 'Ham' as a place name with the locative preposition 'in.' The Septuagint and other ancient versions show textual variation, suggesting early uncertainty about this location. Genesis 14:5 lists Ham as one of several battle sites in the trans-Jordanian campaign, providing geographical context for Abraham's later rescue of Lot. **PERSONAL NAMES**

en: in-Ham | **es:** en-Ham | **fr:** dans-Cham | **de:** in-Ham Gen 14:5

הֹם H1991 *Prep-m / Adv / 3mp* (1×)

from their tumult/wealth — textually corrupt or dubious reading

A highly uncertain term appearing in Ezekiel's oracle of judgment. Scholars debate whether this refers to 'tumult,' 'wealth,' 'moaning,' or represents textual corruption — possibly a scribal duplication of the preceding word. The context describes total destruction where nothing of value remains, but the precise meaning of this term remains elusive.

(1×) Translation evidence shows radical uncertainty: English 'from their tumult,' Spanish 'de tumulto de ellos,' French 'abondance' (wealth), German leaves it untranslated. The form combines a preposition, a noun, and a pronominal suffix, but many scholars suspect textual error. Ezekiel 7:11 uses this in a litany of loss — 'none of them, none of their multitude, none of their wealth.' **PRONOUNS AND MIXED**

en: from-tumult-of-them | **es:** de-tumulto-de-ellos | **fr:** abondance | **de:** [מהמהם] Ezek 7:11

הֶמָּה H1992 *Prep / Pro-3mp* (827×)

They, them, those; 3rd-person plural pronoun with prepositional forms (to/for/from/like/in them)

The third-person masculine plural pronoun hemmah (or hem) serves as one of Hebrew's fundamental discourse building blocks, pointing back to previously mentioned groups of people or things. Beyond its independent subject use ('they'), it combines with prepositions to express a full range of relationships — dative ('to them'), separative ('from them'), comparative ('like them'), and locative ('in them'). With the article it becomes the demonstrative 'those,' especially in the formulaic phrase 'in those days.' An occasional archaic feminine singular variant survives in poetic texts like Job and Psalms.

1. they (independent pronoun) (497×) The independent pronoun functioning as subject or predicate: 'they' or 'they are.' With 497 occurrences, this is the unmarked default. All target languages render it with their standard third-plural pronoun — Spanish 'ellos,' French 'ils,' German 'sie.' Gen 3:7 ('and they knew') and Gen 6:4 ('they were the mighty ones') typify narrative subject use. The form alternates freely between hemmah and hem with no semantic difference, only rhythmic preference. **PRONOUNS AND MIXED**

en: are-they, they | **es:** ellos | **fr:** ils, sont-ils | **de:** gehören, gehören-sie, sie Gen 3:7; Gen 6:4; Gen 7:14; Gen 14:24; Gen 25:16

2. to/for them (dative) (146×) Combined with lamed to express the dative or benefactive: 'to them,' 'for them,' 'belonging to them.' At 146 occurrences this is the most common prepositional form. Spanish 'a ellos' and 'para ellos,' French 'à eux,' and German 'zu ihnen' all preserve the directional-benefactive range. Lev 4:20 and Deut 7:5 illustrate commands directed toward or on behalf of groups. **PRONOUNS AND MIXED**

en: for-them, to-them | **es:** a-ellos, con-ellos, para-ellos | **fr:** zu-ils, à-eux | **de:** zu-ihnen, zu-sie Lev 4:20; Num 18:24; Num 26:62; Deut 3:20; Deut 7:5

3. from/of them (separative) (99×) With min expressing source, separation, or partitive meaning: 'from them,' 'of them,' 'some of them.' French 'd'eux' and Spanish 'de ellos' capture both the ablative and partitive senses. Lev 11:22 ('of them you may eat') shows the partitive, while Gen 11:6 ('nothing will be withheld from them') shows separative force. The 99 occurrences span legal, narrative, and prophetic registers. **PRONOUNS AND MIXED**

en: by-them, from-them, of-them | **es:** de-ellos | **fr:** d'eux, de-eux, par-eux | **de:** durch-ihnen, für-sie, von-ihnen Gen 11:6; Lev 11:22; Lev 11:32; Lev 11:33; Lev 13:58

4. those (demonstrative) (58×) With the definite article functioning as a demonstrative: 'those.' Especially common in the temporal formula bayyamim hahem ('in those days'), which appears scores of times across Kings, Jeremiah, and Zechariah. Spanish 'aquellos,' French 'ces,' and German 'jene' all shift to their demonstrative forms. Gen 6:4 and Exod 2:11 show this pointing function anchoring narrative time references. **DEMONSTRATIVE PRONOUNS**

en: the-those | **es:** aquellas, aquellos, esos | **fr:** le-ces | **de:** der-jene, jenen Gen 6:4; Exod 2:11; Exod 2:23; Num 9:7; Num 14:38

5. for themselves (reflexive) (16×) Lamed plus the pronoun in reflexive or self-benefactive sense: 'for themselves.' Josh 8:27

and 11:14 describe Israel taking spoil 'for themselves,' while 1 Kgs 14:23 condemns those who built high places 'for themselves.' French 'pour eux-mêmes' and German 'für sich selbst' explicitly mark the reflexive, whereas Spanish 'para sí' uses the dedicated reflexive pronoun, highlighting how languages differ in marking self-reference. PRONOUNS AND MIXED

en: and-for-themselves, for-themselves, to-themselves | **es:** para-ellos, para-sí, sobre-ellos | **fr:** et-zu-ils, pour-eux-mêmes, zu-ils | **de:** fuer-sich-selbst, ihnen, und-zu-sie Josh 8:27; Josh 11:14; 1Sam 3:13; 1Kgs 14:23; 2Chr 35:14

6. like/as them (comparative) (6×) With kaph expressing comparison: 'like them,' 'as them.' Only 6 occurrences, but contextually vivid. The doubled reference in 2 Sam 24:3 / 1 Chr 21:3 ('a hundred times as many as them') and Eccl 9:12 ('like them' caught in a net) use comparison to intensify. Spanish 'como ellos,' French 'comme eux,' and German 'wie sie' all deploy their standard comparative particles, showing cross-linguistic regularity. PRONOUNS AND MIXED

en: and-as-them, as-them, like-them | **es:** como-ellas, como-ellos, y-como-ellos | **fr:** comme-eux, comme-eux-eux, comme-ils | **de:** und-wie-ihnen, wie-ihnen, wie-sie 2Sam 24:3; 1Chr 21:3; 2Chr 9:11; Eccl 9:12

7. in/with them (locative-instrumental) (3×) With beth expressing location, instrument, or means: 'in them,' 'with them,' 'by them.' The rarest prepositional combination at just 3 occurrences. Exod 30:4 (rings 'in them' for carrying poles) is locative, while Exod 36:1 (skilled 'by them') is instrumental. German distinguishes 'in ihnen' from 'mit ihnen,' Spanish uses 'en ellos' vs. 'con ellas,' reflecting how each language parses the beth's semantic load differently. PRONOUNS AND MIXED

en: by-them, in-them, with-them | **es:** con-ellas, en-ellos, por-ellas | **fr:** avec-eux, en-eux, ils | **de:** Vieh, in-ihnen, mit-ihnen Exod 30:4; Exod 36:1; Hab 1:16

8. it/she (3fs variant) (2×) An archaic or scribal variant where the masculine plural form stands for feminine singular 'she' or 'it.' Job 31:11 and Ps 73:16 preserve this anomaly, possibly reflecting dialectal or early orthographic convention. Spanish renders '(ella)' and German 'sie' (ambiguous for gender), while the ketiv-qere apparatus flags the discrepancy. This marginal use illuminates the fluid boundaries of Hebrew pronominal gender in poetic texts. DEMONSTRATIVE PRONOUNS

en: (she), [ketiv:it-was] | **es:** (ella), [es] | **fr:** eux-elle, ils | **de:** sie Job 31:11; Ps 73:16

הָמָה H1993 *Conj-w / V-Qal-ConjImperf.Cohort-1cs* (34×)

To murmur, roar, growl, moan, or be in turmoil; used of crashing seas, grieving hearts, noisy crowds, and inner agitation.

A richly onomatopoeic verb that echoes with the rumble of the sea, the moan of the grieving, and the clamor of the crowd. When Psalm 46:3 declares that the waters 'roar,' Spanish uses 'bramar' (to bellow) and French 'mugir' (to low like cattle), each language reaching for its own animal sound to capture the turbulence. In Proverbs, the same root paints the portrait of the 'loud woman' — Spanish 'alborotada' (boisterous) — while in the Psalms it turns inward to describe the soul's own restless disquiet. The Arabic cognate hamhama (to murmur) confirms this root's deep association with low, resonant, unsettled sound.

1. roar, rage (of seas/nations) (13×) The roaring or raging of seas, waters, and nations in tumult. Psalm 46:3,6 uses it for both literal waters and peoples in uproar. Isaiah 17:12 draws the parallel explicitly: nations rage like the roaring of many waters. Spanish 'bramar' and French 'mugir' both reach for animal-sound metaphors (bellowing, lowing) to render this deep, rolling turbulence. ROAR TURMOIL GROAN

en: and-roar, and-will-roar, it-roars | **es:** brama, como-estruendo-de, ruge | **fr:** et-mugir, gronder, le-gronder | **de:** [המה], brüllen, laermen Ps 39:6; Ps 46:3; Ps 46:6; Ps 83:2; Isa 17:12

2. moan, groan, howl in grief (10×) Moaning, groaning, or howling in grief and distress. In Psalm 55:17, the psalmist moans and groans in prayer; in Isaiah 16:11, the prophet's inward parts 'moan like a lyre' for Moab. Isaiah 59:11 compares Israel's mourning to the growling of bears — Spanish 'rugimos' (we roar/growl) — showing how grief and animal sound blur in this sense. ROAR TURMOIL GROAN

en: We-growl, and-I-moan, and-moan | **es:** Rugimos, Se-agita, aullán | **fr:** et-gronder, gronder, ils | **de:** der-Tod, laermen, sie Ps 55:17; Ps 59:6; Ps 59:14; Ps 77:3; Isa 16:11

3. be loud, clamorous, noisy (6×) Being boisterous, loud, or clamorous, especially of persons and noisy places. Proverbs deploys this root three times for disruptive loudness: wine is a 'mocker' and beer a 'brawler' (Prov 20:1), and the 'loud woman' of Prov 7:11 and 9:13 is 'homiyyah.' Spanish 'alborotada' (uproarious) conveys the social disruption. In 1 Kings 1:41, the city is 'in an uproar' at Adonijah's feast. ROAR TURMOIL GROAN

en: brawler, is-in-uproar, is-loud | **es:** alborotada, alborotador, alborotadora | **fr:** est-dans-uproar, faire-du-bruit, mugir | **de:** [המיה], [המיות], ist-in-uproar 1Kgs 1:41; Prov 1:21; Prov 7:11; Prov 9:13; Prov 20:1

4. be in turmoil, be disquieted (5×) Inner turmoil, agitation, or disquiet of the soul. The threefold refrain of Psalms 42-43 asks: 'Why are you in turmoil, O my soul?' (Ps 42:5, 42:11, 43:5). Spanish 'te turbas' (you are troubled) and the reflexive tone reveal that the same root used for crashing waves now describes emotional upheaval. Jeremiah 31:20 and Song 5:4 extend this to God's own compassion stirring within Him. ROAR TURMOIL GROAN

en: and-why-are-you-in-turmoil, are-stirred, are-you-in-turmoil | **es:** se-conmovieron, se-conmueven, te-turbas | **fr:** et-gronder, gronder, mugir | **de:** [המה], laermen, sind-du-in-turmoil Ps 42:5; Ps 42:11; Ps 43:5; Song 5:4; Jer 31:20

הֵמּוֹ H1994 *Pro-3mp* (12×)

himmo – archaic third person masculine plural pronoun ('them, they') found in Ezra and Daniel

The pronoun himmo is an archaic variant of the standard Hebrew hem/hemma, serving as a third person masculine plural pronoun in both nominative ('they') and accusative ('them') functions. All twelve occurrences fall within the Aramaic-influenced books of Ezra and Daniel, where older pronominal forms persisted in official administrative and visionary prose. The form carries no semantic distinction from the standard pronoun; its interest is purely morphological and dialectal. Cross-lingual renderings are uniform: Spanish ellos, French eux, German sie, Arabic hum.

them, they (third person masculine plural pronoun) (12×) Third person masculine plural pronoun used in both nominative ('they') and accusative ('them') syntactic positions. This archaic form himmo is a variant of the standard hem/hemma, confined to the late biblical books of Ezra and Daniel. The nominative and accusative functions represent syntactic case roles rather than distinct lexical senses. All target languages render it identically – English them/they, Spanish ellos, Korean geudeul – confirming its monosemous pronominal character. PRONOUNS AND MIXED

en: them, they | **es:** a-ellos, ellos, somos | **fr:** [המון], eux | **de:** [המו], sie Ezra 4:10; Ezra 4:23; Ezra 5:5; Ezra 5:11; Ezra 5:12

הָמוֹן H1995a *N-msc* (84×)

Sound, roar, tumult; a crowd or multitude of people; abundance or wealth of possessions

A richly layered noun whose senses move from sound to the thing producing the sound. At its base lies the idea of a rumbling noise — the roar of rushing water (Ps 65:7), the thunder of an approaching army (Jer 47:3), or the clamor of a festive crowd. From there it naturally extends to the crowd itself — a multitude, throng, or army en masse — and then further to abundance in the material sense: wealth, riches, plenty. Genesis 17:4-5 plays on this semantic range memorably when God renames Abram to Abraham, 'father of a multitude (הֲמוֹן) of nations.' Arabic غَوْر ('throng') and Swahili umati ('crowd') track the people sense, while Spanish abundancia and Hindi बाहुल्य capture the quantity sense.

1. multitude, crowd, throng (58×) A multitude, crowd, or throng of people — the most frequent sense, covering national populations, armies, gathered assemblies, or masses. Used of the Aramean host (1 Kgs 20:13, 28), the remaining populace of Jerusalem (2 Kgs

7:13), and prophetically of Gog's vast horde (Ezek 39:11, 15). Arabic ثَرْوَة ('throng'), Swahili umati ('crowd'), and Korean 무리 ('multitude') consistently confirm the collective-human reference. Often appears in construct chains: הֲמוֹן גּוֹג ('the multitude of Gog'), הֲמוֹן מִצְרַיִם ('the multitude of Egypt'). GEOGRAPHY AND SPACE

en: a-roar-of, abundance-of, her-multitude | **es:** estruendo-de, la-multitud, la-multitud-de | **fr:** [ההמון], multitude | **de:** Menge, der-sie 1Sam 14:16; 2Sam 6:19; 1Kgs 20:13; 1Kgs 20:28; 2Kgs 7:13

2. tumult, uproar, commotion (12×) Tumult, uproar, or commotion — the noisy disturbance of a crowd, battle, or social upheaval. When Eli asks 'What is the noise of this tumult?' at the capture of the ark (1 Sam 4:14), or when Joab perceives the uproar subsiding (1 Sam 14:19), the emphasis is on chaotic sound rather than the number of people. French tumulte, Spanish tumulto/alboroto, and German Tumult all track this disorder-and-noise focus. Job 39:7 uses it of the din of a city the wild donkey scorns. GEOGRAPHY AND SPACE

en: a-multitude, and-the-tumult, at-the-tumult-of | **es:** El-tumulto-de, de-multitud-de, el-alboroto | **fr:** et-le-tumult, le-tumult, multitude | **de:** Menge, [להמון], der-tumult 1Sam 4:14; 1Sam 14:19; 2Sam 18:29; Job 39:7; Isa 13:4

3. abundance, wealth, plenty (8×) Abundance, wealth, or plenty — a large quantity of material possessions or resources rather than people. Psalm 37:16 contrasts 'the little that the righteous has' with 'the abundance (הֲמוֹן) of many wicked,' and 1 Chronicles 29:16 speaks of the 'abundance' of materials prepared for the temple. God's renaming of Abraham (Gen 17:4-5) bridges the human and material senses: 'father of a multitude of nations.' Spanish abundancia, Hindi बाहुल्य ('profusion'), and Arabic ثَرْوَة ('abundance') confirm the quantity-of-things reading. GEOGRAPHY AND SPACE

en: and-the-multitude-of, by-the-multitude-of, multitude-of | **es:** la-abundancia, multitud-de, por-multitud-de | **fr:** [וההמון], [המון], dans-multitude | **de:** Menge, [בהמון], als-Überfluss-von Gen 17:4; Gen 17:5; 1Chr 29:16; 2Chr 11:23; Ps 37:16

4. noise, sound, roar (6×) A noise, sound, or roar — the raw auditory phenomenon, especially of rushing water, rumbling forces, or resonant clamor. Elijah hears 'the sound of abundance of rain' (1 Kgs 18:41), the psalmist praises God who 'stills the roaring of the seas, the roaring of their waves' (Ps 65:7), and Jeremiah describes 'the noise of the stamping of hooves' (Jer 47:3). Spanish estrépito/ruido ('din, noise'), French bruit, and Arabic ثَرْوَة ('clamor') all confirm the purely auditory sense. Ezekiel 26:13 poignantly declares that God will silence 'the sound of your harps.' GEOGRAPHY AND SPACE

en: and-at-their-noise, and-the-tumult-of, noise-of | **es:** el-estrépito-de, estruendo-de, ruido-de | **fr:** et-le-multitude, et-multitude, multitude | **de:** Menge, [המון], roar-von 1Kgs 18:41; Ps 65:7; Isa 31:4; Jer 47:3; Ezek 26:13

הָמַן H1995b *N-msc / 2mp* (1×)

your raging, turmoil — possibly corrupt text for 'your rebellion'

A noun meaning turmoil or raging, though the text is widely considered corrupt. The context in Ezekiel suggests God's accusation against Israel for some negative behavior. Many scholars propose emending to 'your rebellion' based on ancient versions and contextual fit, which would make better sense of God's indictment. The reading remains uncertain.

(1×) Translations attempt various renderings: English 'turmoil of you,' Spanish 'tumulto de ustedes,' French 'bruit' (noise). The Septuagint, Peshitta, and Aquila suggest alternate readings. Ezekiel 5:7 uses this in God's charge against Israel, explaining why judgment must come. Many modern scholars prefer reading 'you rebelled' rather than 'your turmoil.' TUMULT AND UPROAR

en: turmoil-of-you | **es:** tumulto-de-ustedes | **fr:** bruit | **de:** [המנכם] Ezek 5:7

הָמוֹן H1996 *N-proper* (4×)

Hamon-Gog, a prophetic place name meaning 'multitude of Gog'; the burial valley in Ezekiel's end-times vision.

A proper noun derived from the common noun hamon ('multitude, tumult'), used as a place name in Ezekiel's prophecy of Gog's defeat. The Valley of Hamon-Gog ('Multitude of Gog') is where the vast enemy hordes will be buried, and a city called Hamonah will stand nearby as a memorial. Both Spanish 'multitud de' and French 'multitude' preserve the etymological transparency of the name. Ezekiel deliberately chose this name so that the geography itself would proclaim God's victory over the overwhelming enemy.

(4×) Hamon-Gog — the prophetic place name for the burial valley of Gog's armies (Ezek 39:11, 15). The name is a construct phrase meaning 'multitude of Gog,' and its repeated use in the passage emphasizes the sheer scale of the defeated enemy. The Spanish and French glosses ('multitud de Gog,' 'multitude Gog') transparently render the semantic content, while German leaves the Hebrew untranslated. The place name functions as a theological marker: the site of burial testifies permanently to the overthrow of the nations. GEOGRAPHY AND SPACE

en: Gog, Multitude-of | **es:** Gog, multitud-de | **fr:** Gog, multitude | **de:** Gog, sie Ezek 39:11; Ezek 39:15

הֲמוֹנָה H1997 *N-proper-fs* (1×)

Hamonah — prophetic place name meaning 'multitude', Gog's burial city

A symbolic place name meaning 'multitude' or 'horde,' designating the city to be founded near Gog's burial site. Ezekiel's vision describes a future battle where God defeats Gog, and the site becomes memorialized by a city named for the multitude buried there. The name itself serves as a monument to God's victory over Israel's enemies.

(1×) Translations preserve the proper name 'Hamonah,' though its symbolic meaning ('multitude') connects to the context of massive burial. The text itself is considered textually difficult by some scholars. Ezekiel 39:16 uses this name to mark the transformation of a battlefield into a memorial, with the very name testifying to the magnitude of God's judgment on Gog. PERSONAL NAMES

en: Hamonah | **es:** Hamona | **fr:** foule | **de:** [המונה] Ezek 39:16

הֲמִיָּה H1998 *N-fsc* (1×)

sound, music — specifically of stringed instruments

A noun denoting sound or music, particularly that produced by stringed instruments like harps. Isaiah uses this in his taunt against Babylon's fallen king, describing how the sound of his harps has descended to Sheol along with his pride. The term emphasizes the cessation of royal celebration and luxury, replaced by the silence of death.

(1×) Translations render this as 'sound of' (English, Spanish 'sonido de'), indicating the music produced by instruments. The construct form connects directly with 'your harps.' Isaiah 14:11 employs this as part of a mocking lament — everything associated with Babylon's king, including his festive music, has been brought down to the grave beneath him. GEOGRAPHY AND SPACE

en: sound-of | **es:** sonido-de | **fr:** [המית] | **de:** [המית] Isa 14:11

הֲמֻלָּה H1999 *N-fs* (2×)

tumult, roaring sound, loud rushing noise

This word denotes a loud, roaring sound or tumultuous noise. Jeremiah 11:16 uses it to describe 'the sound of a great tumult' accompanying fire consuming a tree (metaphor for God's judgment on Judah). Ezekiel 1:24 employs it for the sound of the living creatures' wings in his vision—'like the sound of a tumult, like the sound of an army camp.' In both cases, the word evokes overwhelming, perhaps chaotic sound—whether judgment's roar or heavenly power's thunder.

(2×) The glosses ('tumult, tumulto') capture loud, confused sound. Jeremiah 11:16 combines 'sound of tumult' with fire imagery as God's judgment breaks like a storm on Israel. Ezekiel 1:24 piles up comparisons: the wing-sound is 'like many waters, like the voice of Shaddai, like tumult, like an army camp'—the prophet strains language to convey the overwhelming auditory experience of the

vision. The word conveys not just volume but the disordered roar of many sounds merged. TUMULT AND UPROAR
en: a-tumult, tumult | **es:** tumulto | **fr:** [המולה], tumulte | **de:** [המולה], [המלה] Jer 11:16; Ezek 1:24

הָמַם H2000 *V-Qal-Perf-3ms / 3mp* (16×)

To confuse, rout, or throw into panic (especially enemies in battle under divine judgment); also to drive or thresh noisily.
A verb of violent disruption, used almost exclusively for God's terrifying intervention against enemy armies. When Yahweh 'hamam'-ed the Egyptians at the Red Sea (Exod 14:24) or the Canaanites at Gibeon (Josh 10:10), the word captures not mere confusion but a heaven-sent panic that shatters any capacity to fight. Spanish renders it 'turbó' and 'derrotó' (routed), capturing the military devastation. A single occurrence in Isaiah 28:28 preserves the word's older, concrete sense of driving a threshing wheel noisily over grain, hinting at the physical commotion behind the metaphor of divine rout.

1. confuse, rout, throw into panic (15×) To throw into confusion, discomfit, or rout an opposing force, nearly always with God as subject. The panic is supernatural and total: at the Red Sea (Exod 14:24), at Gibeon (Josh 10:10), and at Mizpah (1 Sam 7:10), Yahweh shatters the enemy's ability to organize resistance. Spanish 'turbó'/'derrotó' and English 'confused'/'discomfited' together convey the blend of psychological terror and military collapse. PRONOUNS AND MIXED
en: (he-confused-me), [k], [ketiv:he-confused-me] | **es:** (y-los-turbó), Y-derrotó, Y-los-confundió | **fr:** [(הממני)], [[הממנו]], [k] | **de:** [(המני)], [[המנו]], [k] Exod 14:24; Exod 23:27; Deut 2:15; Deut 7:23; Josh 10:10

2. drive, push, thresh (1×) To drive or push forcefully in a concrete, mechanical sense, as in driving a threshing wheel over grain (Isa 28:28). This sole occurrence preserves the root's physical, noisy-motion core. Spanish 'empuja' (pushes) highlights the brute physicality, distinct from the abstract panic of the dominant sense. TUMULT AND UPROAR
en: he-threshes-it | **es:** y-empuja | **fr:** [והמם] | **de:** [והמם] Isa 28:28

הָמָן H2001 *Conj-w / N-proper-ms* (54×)

Haman — the Agagite official who plotted the destruction of the Jews in the Book of Esther
Haman son of Hammedatha the Agagite is the chief antagonist of the Book of Esther, a high-ranking Persian court official whose pride and hatred for Mordecai escalated into a genocidal decree against all Jews in the empire. His 54 occurrences are confined entirely to Esther, tracing his arc from promotion (Esth 3:1) to the casting of lots (pur) for the date of destruction, through his humiliation at Esther's banquet, and finally to his execution on the very gallows he prepared for Mordecai (Esth 7:10). The etymology remains debated — possibly connected to the Elamite divine name Humban. The name is uniformly transliterated across languages: Spanish 'Aman,' French 'Haman,' German 'Haman.'

Haman (proper name, Persian official) (54×) The proper name Haman (Hebrew haman), referring exclusively to Haman the Agagite, the antagonist of the Esther narrative who obtained a royal decree to annihilate the Jewish people (Esth 3:8-11) and was ultimately hanged on his own gallows (Esth 7:10). All 54 occurrences appear within the Book of Esther and refer to this single individual across all syntactic forms — nominative, prepositional, and conjunctive. PERSONAL NAMES
en: Haman | **es:** Amán | **fr:** Haman | **de:** Haman Esth 3:1; Esth 3:2; Esth 3:4; Esth 3:5

הַמְנִיכָא H2002 *Conj-w / N-msd* (6×)

Chain or necklace; an Aramaic loanword from Greek, referring to the gold chain of honor bestowed at the Babylonian court.
An Aramaic noun for a chain or necklace, appearing exclusively in Daniel 5 in connection with the rewards promised and given to whoever can read the writing on the wall. The word hamnika is a loanword ultimately from Greek maniakes (a collar or torque), reflecting the cosmopolitan vocabulary of the Persian-period court. Belshazzar offers a gold chain (along with purple robes and the rank of third ruler) as the prize for interpreting the inscription. Spanish 'collar' and French 'collier' both highlight that this is a neck-chain – a mark of royal favor rather than a mere ornament.

(qere:and chain) (6×) A chain or necklace of gold, specifically the honorary neck-chain bestowed as a mark of royal distinction in the Babylonian court. All six occurrences appear in Daniel 5:7, 16, and 29, where Belshazzar promises and eventually awards the chain to Daniel for reading the handwriting on the wall. The word is a loanword from Greek maniakes (torque/collar), attested also in Talmudic Aramaic and Syriac. Spanish 'collar' and French 'collier' rightly capture the sense of a ceremonial neck ornament signifying rank and royal favor. CHAIN ORNAMENT
en: (qere:and-chain), [ketiv:and-chain] | **es:** (y-el-collar), [y-el-collar] | **fr:** et-collier | **de:** [והמונכא], [והמניכא], [והמניכא] Dan 5:7; Dan 5:16; Dan 5:29

חֻמָּס H2003 *N-mp* (1×)

brushwood, kindling — dry twigs for burning
A plural noun referring to brushwood or dry twigs suitable for kindling fire. Isaiah uses this image in a prayer asking God to manifest His presence with such power that it would be like fire consuming dry brush. The term captures the idea of easily combustible material, emphasizing how quickly and thoroughly God's presence could overwhelm opposition.

(1×) Translations consistently render this as 'brushwood' (English) or 'ramillas' (Spanish, small branches). The context makes clear this refers to fuel for fire. Isaiah 64:2 (English 64:1) employs this simile asking God to reveal Himself so that nations would tremble, comparing His manifestation to fire setting brushwood ablaze. MELT DISSOLVE
en: brushwood | **es:** ramillas | **fr:** [המסים] | **de:** [המסים] Isa 64:2

הֵן H2004 *Prep-b / Pro-3fp* (13×)

Third-person feminine plural pronoun 'them' (hen), appearing only with prefixed prepositions: bahen, mehen, kahen
The third-person feminine plural pronoun hen, which in Biblical Hebrew surfaces only when governed by a prefixed preposition — bahen ('in/among/with them'), mehen ('from/of them'), and kahen ('like them'). It never appears as an independent subject pronoun in the biblical corpus, unlike its masculine counterpart hem. The referents range widely: the cities from which Lot was rescued (Gen 19:29), Rachel's children for whom she labored (Gen 30:26), the tabernacle's libation vessels (Exod 25:29; 37:16), and censers offered with unauthorized fire (Lev 10:1). German glosses interestingly show Priester ('priest') for some occurrences, reflecting confusion with the homograph kohen.

them (3rd person feminine plural pronoun) (13×) A bound feminine plural pronoun referring to previously mentioned feminine nouns, always appearing with a prefixed preposition. With beth it marks instrumentality or location ('in/with them,' Exod 25:29; Lev 10:1), with min it marks separation or comparison ('from/than them,' Gen 19:29; Gen 30:26), and with kaph it marks similarity ('like them'). The pronoun is purely functional with no lexical content of its own. The cross-linguistic evidence — spa con-ellas, fra avec-eux, deu in-ihnen — consistently renders the prepositional phrase rather than the pronoun alone, confirming its bound grammatical nature. PRONOUNS AND MIXED
en: for-them, in-them, like-them | **es:** así, con-ellas, con-ellos | **fr:** [כהן], [מהן], avec-eux | **de:** Priester, [מהן], in-ihnen Gen 19:29; Gen 30:26; Exod 25:29; Exod 37:16; Lev 10:1

הֵן H2005 *Interjection* (100×)

Behold, lo! A demonstrative interjection drawing attention to a fact or situation; rarely 'whether, if.'
Hen is a forceful presentative particle that calls the listener to

attention: 'Look! See! Behold!' Less widely used than its near-synonym hinneh, hen tends to appear in prose where it introduces a known fact upon which a conclusion or action must be based (Gen 3:22, 'Behold, the man has become like one of us'). It is especially common in the Pentateuch and in the speeches of Job, where it has a more argumentative, logical flavor than hinneh. Spanish 'he aqui,' French 'voici,' and German 'siehe' all serve as presentative markers, though none quite captures hen's particular nuance of 'given this fact, therefore...' In a single rare instance (Jer 2:10), hen functions as a conditional particle meaning 'whether.'

1. behold, lo (presentative interjection) (99×) Presentative interjection meaning 'behold, lo, see!' drawing attention to a fact or dramatic revelation. Used 99 of 100 times, it introduces statements upon which action or conclusion depends (Gen 3:22; 15:3; 27:11). Especially frequent in Pentateuchal prose and Job's dialogues. Spanish 'he aqui,' French 'voici,' and German 'siehe' all function as attention-focusing discourse markers, though hen carries a distinctive logical-argumentative tone. **BEHOLD (PARTICLE)**

en: behold | **es:** He-aquí, he-aquí | **fr:** voici | **de:** siehe, siehe- Gen 3:22; Gen 11:6; Gen 15:3; Gen 19:34; Gen 27:11

2. whether, if (conditional particle) (1×) Rare conditional or interrogative use functioning as 'whether, if,' introducing an indirect question rather than a presentative statement. Attested only in Jeremiah 2:10, where the prophet challenges Israel to investigate whether any nation has changed its gods. Spanish 'si' and English 'whether' capture this unique conditional sense, while French 'voici' and German 'siehe' level the distinction in their translations. **CONDITIONAL PARTICLES**

en: whether | **es:** si | **fr:** voici | **de:** siehe Jer 2:10

הֵן H2006a *Conj-w / Conj* (15×)

If, whether; or (in paired constructions) — Aramaic conditional conjunction

The Aramaic conjunction הֵן serves as the standard conditional particle in the Aramaic portions of Ezra and Daniel, equivalent to Hebrew אִם. It introduces conditional clauses — 'if the king is willing' (Ezra 5:17), 'if you do not tell me the dream' (Dan 2:5) — and with לָא forms the negated conditional 'if not.' When doubled (... הֵן ... הֵן), it creates a disjunctive pair meaning 'whether ... or,' as in Ezra 7:26 listing possible punishments. Though small and functional, it is a key marker of the Aramaic linguistic stratum in the Hebrew Bible.

1. if (12×) The conditional conjunction 'if,' introducing protasis clauses in Aramaic discourse. With 12 occurrences, this is the default use, appearing throughout the Aramaic sections of Daniel and Ezra. In Dan 2:5-9, Nebuchadnezzar threatens his wise men with הֵן לָא ('if not'), and in Dan 3:15-18, the three young men respond with a conditional of faith: הֵן ('if') our God is able to deliver us... הֵן לָא ('if not'), we still will not serve your gods. In Ezra 4:13, 16 and 5:17, it introduces administrative conditions in royal correspondence. Multilingual glosses — 'si,' 'wenn,' 'if' — uniformly confirm the conditional reading. **CONDITIONAL PARTICLES**

en: and-if, if, if- | **es:** Si, Y-si, si | **fr:** et-si, si, voici | **de:** und-wenn, wenn Ezra 4:13; Ezra 4:16; Ezra 5:17; Dan 2:5

2. or (3×) The disjunctive conjunction 'or, whether,' used in the paired construction הֵן ... הֵן meaning 'whether ... or.' This appears 3 times, all in Ezra 7:26, where King Artaxerxes decrees punishment on lawbreakers: 'whether (הֵן) death, or (הֵן) banishment, or confiscation, or imprisonment.' The repetition creates a list of alternatives, parallel to the Hebrew אִם ... אִם construction. Spanish 'sea' and English 'or/whether' reflect this disjunctive function, distinct from the conditional 'if' of sense 1. **CONDITIONAL PARTICLES**

en: or, whether | **es:** sea | **fr:** voici | **de:** wenn Ezra 7:26

לְהֵן H2006b *Conj* (3×)

therefore, perhaps; Aramaic inferential/conditional conjunction

An Aramaic conjunction marking logical inference or tentative condition. In Daniel, it introduces royal commands ('therefore tell me the dream,' Dan 2:6, 9) and advice ('therefore, O king, accept my counsel,' Dan 4:27). BDB notes a debate whether it always means 'therefore' or sometimes 'only/perhaps.' The Spanish por tanto, tal vez and French si, German deshalb reflect both inferential and conditional nuances. The word signals rhetorical transition and reasoning.

(3×) Functions as a logical connector in Aramaic discourse: 'therefore' in Dan 2:6, 9 (introducing a demand) and Dan 4:27 (introducing advice). The multilingual evidence shows both inferential (therefore, por tanto) and conditional (perhaps, si) senses. The word marks transitions in argument and royal rhetoric. **THEREFORE PARTICLES**

en: perhaps, therefore | **es:** por-tanto, tal-vez | **fr:** si, à-elles | **de:** deshalb, wenn Dan 2:6; Dan 2:9; Dan 4:27

H2007 *Art / Pro-3fp* (48×)

They/these (feminine plural pronoun); rarely 'hither, behold' as a presentative adverb

Primarily the third-person feminine plural pronoun in Hebrew, hennah points back to groups of women, animals, or other feminine-gender nouns — 'they' or 'these.' Pharaoh's dream cows, the handmaids presented to Esau, the daughters of men in Genesis 6 — all are referenced by this pronoun. In two rare passages (2 Sam 4:6 and Jer 5:6), the same form functions as a locative adverb meaning 'hither' or 'behold,' a usage confirmed by translations diverging sharply: German 'und-siehe' and Spanish 'he aquí' signal a presentative function entirely different from the pronominal core.

1. they, these (fem. pl. pronoun) (46×) Third-person feminine plural pronoun or demonstrative, referring to previously mentioned feminine entities as 'they' or 'these/those.' With 46 of 48 occurrences, this is the standard grammatical function. It governs feminine plurals across narrative and legal material: the 'daughters of men' (Gen 6:2), the seven lean cows (Gen 41:19,26), Rachel's and Leah's children (Gen 33:6). Translations map directly to feminine pronoun forms: 'ellas' (spa), 'elles' (fra), 'sie' (deu). **PRONOUNS AND MIXED**

en: declare, these, they | **es:** ellas, ellos | **fr:** elles, ils, ils-sont | **de:** sie, sie-sind, sie-waren Gen 6:2; Gen 21:29; Gen 33:6; Gen 41:19; Gen 41:26

2. hither, here, behold (2×) A locative or presentative adverb meaning 'hither,' 'here,' or 'behold,' directing attention to something present or arriving. Found in only two passages — 2 Sam 4:6 (Rechab and Baanah entering the house) and Jer 5:6 (a leopard watching over their cities). The multilingual divergence is telling: where the pronominal sense yields uniform pronoun translations, here we find 'und-siehe' (deu), 'he aquí' (spa), and 'voici' (fra) — presentative markers rather than pronouns. **BEHOLD (PARTICLE)**

en: and-behold, from-them | **es:** Y-he-aquí, de-ellas | **fr:** de-voici, et-voici | **de:** [מהנה], und-siehe 2Sam 4:6; Jer 5:6

הֵנָּה H2008 *Adv* (50×)

Hither, here; a deictic adverb of place meaning 'to this place,' extended temporally to mean 'now, up to this point.'

A pointing word — a deictic adverb that directs attention to the speaker's location, meaning 'hither' or 'here.' It appears in vivid narrative moments: Joseph telling his brothers 'God sent me here' (Gen 45:5), Rahab hiding the spies in Joshua 2, Elisha pacing back and forth (2 Kgs 4:35). In a handful of passages the spatial sense stretches into time, so that 'here' becomes 'now' or 'up to this point,' as when Jacob laments 'he is gone, and I have not seen him to this day' (Gen 44:28). Spanish captures the spatial sense with 'acá/aquí' and the temporal with 'ahora'; French similarly splits between 'ici' and 'maintenant.'

1. hither, here (44×) Spatial deictic — 'hither, to this place, here.' The primary and most frequent usage (44 occurrences), directing attention toward the speaker's location or a proximate destination. Repeated forms like 'hither and thither' (hennah wa-hennah) convey back-and-forth motion (2 Kgs 4:35). Spanish 'acá/aquí' and German 'hierher' consistently mark this directional sense (Gen 15:16; 42:15; 45:5; Josh 2:2). **HERE AND HITHER**

en: here | **es:** acá, aquí | **fr:** ici | **de:** hier, hierher Gen 15:16; Gen 21:23; Gen 42:15; Gen 45:5

2. now, up to this point (6×) Temporal extension — 'now, up to this point.' In six passages the spatial proximity is metaphorically mapped onto time, yielding 'until now' or 'at this point.' French distinguishes this clearly with 'maintenant' alongside 'ici,' while Spanish shifts to 'ahora.' Key passages include Gen 44:28 ('I have not seen him to this day') and 1 Sam 1:16 ('I have been pouring out my soul until now,' 1 Chr 9:18; 12:30). **NOW (TEMPORAL ADVERB)**
en: here, now, then | **es:** ahora, aquí | **fr:** ici, maintenant, voici | **de:** hier, hierher, nun Gen 44:28; Judg 16:13; 1Sam 1:16; 1Chr 9:18; 1Chr 12:30

הִנֵּה H2009 *Interjection / 1cs* (1061×)

Presentative particle: behold, look, lo; with 1st-person suffix: behold me/I; as a response to a summons: here I am.

Hinneh is the Hebrew Bible's great attention-getter — a deictic particle that grabs the listener by the collar and says 'Look!' Appearing over 1,000 times, it introduces visions (Gen 1:29, 'Behold, I have given you every plant'), announces dramatic reversals, and frames divine speech. Spanish he aqui, French voici, and German siehe all attempt to capture its demonstrative force, though modern translations often simply drop it. When combined with a first-person suffix (hinneni), it takes on two fascinatingly different roles: a self-referential declaration drawing attention to the speaker's own action ('Behold, I am about to bring the flood,' Gen 6:17), and the unforgettable responsive formula 'Here I am' — Abraham's answer to God on Mount Moriah (Gen 22:1), Samuel's reply in the night (1 Sam 3:4), and Isaiah's volunteering for prophetic mission (Isa 6:8).

1. presentative particle: behold, look (881×) The core presentative particle meaning 'behold, look, lo' — directing the hearer's attention to a fact, situation, person, or scene. This dominant sense (881 occurrences) appears with bare hinneh or with second/third-person pronominal suffixes and waw-conjunction. From God showing Adam 'behold, I have given you every seed-bearing plant' (Gen 1:29) to prophetic visions ('behold, a ladder set up on earth,' Gen 28:12), it functions as a discourse spotlight. Spanish he aqui, French voici, and German siehe form a remarkably stable equivalence class across all target languages. **BEHOLD (PARTICLE)**
en: behold | **es:** He-aquí, he-aquí | **fr:** voici | **de:** siehe, siehe- Gen 1:29; Gen 12:11; Gen 16:2; Gen 17:4; Gen 18:31

2. self-referential presentative: behold me/I (168×) Hinneh with first-person suffix (hinneni/hinni) used not as a response to a call but as a self-referential declaration drawing attention to the speaker's imminent action or state — 'Behold, I am about to...' With 168 occurrences, this sense dominates divine speech: 'Behold, I am bringing the flood' (Gen 6:17), 'Behold, I will send swarms of flies' (Exod 8:21), 'Behold, I am about to rain bread from heaven' (Exod 16:4). Spanish he aqui yo, French voici je, and German siehe ich all preserve the first-person pronoun. The function is performative announcement — God or a prophet declaring what they are about to do. **FIRST PERSON PRONOUNS**
en: behold-I, behold-Me, behold-me | **es:** He-aquí-yo, Heme-aquí, he-aquí-yo | **fr:** me-voici, voici-Je, voici-je | **de:** siehe-ich, siehe-mich Gen 6:17; Exod 8:21; Exod 9:18; Exod 16:4; Num 24:14

3. responsive self-presentation: here I am (12×) The responsive self-presentation formula hinneni meaning 'Here I am' — spoken exclusively in answer to a direct summons, expressing availability, readiness, and submission. Only about 12 clear occurrences, but each is iconic: Abraham answering God's call before the binding of Isaac (Gen 22:1, 11), young Samuel answering in the night (1 Sam 3:4-8), Moses at the burning bush (Exod 3:4), and Isaiah volunteering 'Here am I, send me' (Isa 6:8). Spanish aqui estoy, French me voici, and German hier bin ich shift to locative-existential vocabulary, confirming that this sense differs from sense 2: it is not 'Behold me acting' but 'I am present and willing.' **FIRST PERSON PRONOUNS**
en: Here-I-am, here-I-am, here-am-I | **es:** Heme-aquí, Henos-aquí, aquí-estoy | **fr:** ici-je-am, me-voici, voici-nous | **de:** hier-ich-am, siehe, siehe-ich 1Sam 3:4; 1Sam 3:5; 1Sam 3:6; 1Sam 3:8; 1Sam 3:16

הֲנָחָה H2010 *Conj-w / N-fs* (1×)

rest, relief — possibly holiday or tax remission

A noun denoting rest or relief, with uncertain specific application in its sole biblical occurrence. The context in Esther suggests either a holiday celebration, release from taxation, or general amnesty granted by the king for the provinces. The term derives from the verb 'to give rest,' emphasizing a gracious cessation from burden or labor.

(1×) Translation evidence shows interpretive diversity: English 'relief,' Spanish 'descanso' (rest), with ancient versions suggesting 'release' (Septuagint) or 'rest' (Vulgate). The Septuagint's 'aphesis' could mean release from taxes or debts. Esther 2:18 describes this as part of the king's celebration when he married Esther, extending some form of favor to all the provinces. **REST AND REFRESHMENT**
en: and-relief | **es:** y-descanso | **fr:** [והנחה] | **de:** [והנחה] Esth 2:18

הִנֹּם H2011 *N-proper* (13×)

Hinnom — a proper name in the toponym Ge-ben-Hinnom ('Valley of the son of Hinnom'), south of Jerusalem

A proper name of uncertain etymology, known exclusively as part of the compound toponym ge-ben-hinnom or ge-hinnom — the 'Valley of (the son of) Hinnom' — a ravine running along the southern edge of Jerusalem. In Joshua 15:8 and 18:16 it appears as a neutral boundary marker between Judah and Benjamin. Its darker associations emerge in Kings, Chronicles, and Jeremiah, where it becomes the site of child sacrifice to Molech (2 Kgs 23:10; 2 Chr 28:3; 33:6; Jer 7:31-32; 19:2, 6; 32:35). Jeremiah prophesies its renaming as the 'Valley of Slaughter.' This toponym later yields the Greek Gehenna, the New Testament term for eschatological judgment.

(13×) The personal or clan name Hinnom, preserved only within the geographical expression 'Valley of (the son of) Hinnom.' It functions as a topographic boundary term in Joshua (15:8; 18:16), a cultic site of Molech worship and child sacrifice in Kings and Chronicles (2 Kgs 23:10; 2 Chr 28:3; 33:6), and a prophetic symbol of divine judgment in Jeremiah (7:31-32; 19:2, 6; 32:35). All translations transliterate the name directly — eng Hinnom, spa Hinnom/Hinom, fra Hinnom, deu Hinnom — with no attempt at semantic rendering, confirming its status as an opaque proper noun. **PERSONAL NAMES**
en: Hinnom | **es:** Hinnom, Hinom, valle-de- | **fr:** Hinnom, [הנם], les-voici | **de:** Hinnom, siehe-sie Josh 15:8; Josh 18:16; 2Kgs 23:10

הֲנַע H2012 *N-proper-fs* (3×)

Hena (place name; location unknown)

A city name in Assyrian boasts of conquest, listed alongside Sepharvaim and Ivvah (2 Kgs 18:34; 19:13; Isa 37:13). The Assyrian king taunts: 'Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, Hena, and Ivvah?' The site is unknown, though scholars suggest a location in Syria or Mesopotamia. Translations preserve the name (Spanish Hena, Henά) without attempting to identify or translate it.

(3×) A toponym appearing in Assyrian conquest rhetoric (2 Kgs 18:34; 19:13; Isa 37:13). The multilingual glosses uniformly transliterate the name, reflecting its function as a fixed geographic referent in political propaganda. Its location remains unknown, but the rhetorical function is clear: invoking fallen cities to intimidate Jerusalem. **PERSONAL NAMES**
en: Hena | **es:** Hena, Henά, de-Hena | **fr:** Hena, [הנע] | **de:** Hena, [הנע] 2Kgs 18:34; 2Kgs 19:13; Isa 37:13

הַס H2013 *Interjection* (8×)

Hush! Be silent! — an onomatopoeic interjection commanding silence, especially before YHWH; rarely as a causative verb, to silence

The interjection הַס is a sharp, onomatopoeic command meaning 'Hush!' or 'Be silent!' It carries an urgency beyond polite request — when Ehud says הָס to King Eglon's attendants (Judg 3:19), he is clearing the room for a secret and deadly errand. The word rises to its most solemn register in the prophets, where it demands reverent silence before YHWH: 'Be silent before the Lord GOD' (Zeph 1:7;

Hab 2:20; Zech 2:17). Uniquely, it can be inflected as a verb — Caleb 'silenced' the people before Moses (Num 13:30) — showing Hebrew's capacity to verbalize even its interjections.

1. hush! be silent! (imperative interjection) (7×) The imperative interjection 'Hush! Be silent! Be still!' — demanding immediate cessation of speech or noise. All seven occurrences carry this force, whether in the narrative tension of Ehud's plot against Eglon (Judg 3:19), the grim scene of plague burial in Amos 6:10 and 8:3, or the Levites quieting the crowd at Nehemiah's Torah reading (Neh 8:11). Its most elevated use commands reverent silence before the divine presence (Hab 2:20, Zeph 1:7, Zech 2:17). Multilingual glosses converge on silence-commands: Spanish 'Silencio/callad,' English 'Hush/be silent,' confirming the consistent imperative force. SILENCE AND SECRECY

en: Hush, be-silent, hush | **es:** Silencio, callad, silencio | **fr:** [הסו], faire-taire, silence | **de:** Still, silence Judg 3:19; Neh 8:11; Amos 6:10; Amos 8:3; Hab 2:20

2. to silence, cause to be still (Hifil causative) (1×) A denominative Hifil verbal form meaning 'to silence someone, to cause to be quiet,' attested once in Num 13:30. When the spies brought their terrifying report, Caleb וַיַּהַס ('silenced') the people before Moses — an active, causative act of imposing quiet on a panicking crowd. This is grammatically remarkable: an interjection has been conjugated as a full Hifil verb with pronominal object. The Spanish 'Y calmó' ('and he calmed') captures the causative nuance well. SILENCE AND SECRECY

en: and-silenced | **es:** Y-calmó | **fr:** et-silenced | **de:** und-silenced Num 13:30

פּוּגַת H2014 *N-fp* (1×)

relief, respite — cessation from weeping

A plural noun meaning relief or respite, specifically from emotional or physical suffering. Jeremiah uses this in Lamentations to describe unceasing weeping — the eye flows continuously without relief or pause. The term emphasizes relentless grief with no opportunity for recovery or rest from sorrow.

(1×) Translations render this as 'relief' (English) or 'descanso' (Spanish, rest). The root meaning suggests benumbing or cessation. Lamentations 3:49 uses this to intensify the description of mourning over Jerusalem's destruction — tears flow constantly 'without relief, without pause,' emphasizing the depth and persistence of grief. REST AND REFRESHMENT

en: relief | **es:** descanso | **fr:** [הפגות] | **de:** [הפגות] Lam 3:49

הָפַךְ H2015 *Conj-w* (94×)

To turn, overturn, overthrow, or transform; covering physical reversal, divine destruction, and inner change of state

At its core, hafakh pictures something being flipped over – whether a city leveled by divine wrath, a heart changed by God's Spirit, or a person physically turning around. The Sodom narratives (Gen 19) anchor the destructive sense, while passages like 1 Samuel 10:9 ('God turned him another heart') reveal the verb's power to express inward transformation. Arabic ´ (turn over) and Swahili -pindua (topple) capture the concrete image; the Niphal and Hithpael stems then extend it into passive transformation and reflexive tumbling. Few Hebrew verbs so vividly unite physical upheaval with spiritual metamorphosis.

1. Nifal: be changed, be transformed (36×) Niphal passive: being changed or transformed in state. Covers blood turning to another substance (Exod 7:15-20), skin conditions changing appearance (Lev 13:3), and hearts being altered. Arabic تحوّل (tahawwala) and Korean 변하다 confirm the involuntary transformation. The subject undergoes change rather than causing it. RELEASE AND MOVEMENT

en: You-turn, and-He-turned, and-have-turned | **es:** Te-has-vuelto, se-convertirá, se-ha-vuelto | **fr:** [יהפך], [נהפך], [נהפכו] | **de:** [נהפכו], [תהפך], er-kehrtum Exod 7:15; Exod 7:17; Exod 7:20; Exod 14:5; Lev 13:3

2. Qal: turn, change, transform (23×) Qal active transformation: deliberately turning or changing one thing into another. God turns rock into a pool of water (Ps 114:8), curses into blessings (Deut 23:5). Arabic ّ(hawwala) and Swahili -geuza (cause to change) highlight the causative force even in the Qal stem, with the agent exerting control over the change. RELEASE AND MOVEMENT

en: And-I-will-turn, He-turned, He-turns | **es:** Cambiará, Convirtió, El-que-transforma | **fr:** [והפכים], [הפך], [הפכתם] | **de:** [הפך], der-einer-turning, du-transform Exod 10:19; Lev 13:10; Deut 23:5; 1Sam 10:9; 1Kgs 22:34

3. Qal: overturn, overthrow (17×) Qal destruction by overturning: the classic 'overthrow' sense anchored in Sodom and Gomorrah (Gen 19:21, 25, 29). Arabic ´(qalaba = turn upside down) and Korean 뒤집다 (turn over) evoke total physical inversion. This catastrophic sense became proverbial, referenced in Deut 29:23, Isa 13:19, and Amos 4:11. RELEASE AND MOVEMENT

en: I-overthrew, and-He-overthrew, and-He-overturns | **es:** Trastorné, Y-derribaré, Y-derribó | **fr:** [ולהפך], et-Il-renversa, et-j'ai-renversé | **de:** [ולהפך], als-er-umkehrte, ich-umkehre Gen 19:21; Gen 19:25; Gen 19:29; Deut 29:23; Judg 7:13

4. Qal: turn direction, turn back (7×) Intransitive physical turning: changing direction or turning back. Distinguished from transformation senses by the spatial, bodily movement involved. Appears when armies turn in retreat (Judg 20:39, 41) or individuals turn away (1 Sam 25:12). Arabic انصرف (depart) and Swahili -geuka (turn around) confirm the directional sense. RELEASE AND MOVEMENT

en: and-she-turned, and-they-turned, and-turned | **es:** Y-se-volvió, se-volvió, volvieron-atrás | **fr:** [ותהפך], a-tourna, et-ils-se-tourna | **de:** [ותהפך], hat-wandte, und-sie-wandte Josh 7:8; Judg 20:39; Judg 20:41; 1Sam 25:12; 2Kgs 5:26

5. Nifal: be overthrown (5×) Niphal passive of overthrow: a city or entity being destroyed as if toppled. Lamentations 4:6 compares Jerusalem's punishment to Sodom 'overthrown in a moment.' Jonah 3:4 warns Nineveh it will be 'overthrown.' Arabic قُلِبَ and Korean 전복되다 (be overturned) mark this as the passive counterpart to sense 3. RELEASE AND MOVEMENT

en: and-it-was-turned, is-overturned, the-one-overthrown | **es:** la-que-fue-destruida, se-transforma, sera-destruida | **fr:** [הפוכה], [ונהפוך], elle-est-renversée | **de:** kehrte-um, und-kehrte-um Esth 9:1; Job 28:5; Lam 4:6; Hos 7:8; Jonah 3:4

6. Hitpael: turn oneself, tumble, revolve (4×) Hithpael reflexive: turning oneself, tumbling, or revolving. The flaming sword 'turning every way' at Eden's gate (Gen 3:24) is the paradigmatic instance. Job 37:12 describes clouds 'turning about' at God's direction. Arabic يتقلّب (roll over) and Swahili -viringika (tumble) confirm the iterative, self-directed motion. RELEASE AND MOVEMENT

en: it-is-changed, the-turning, tumbling | **es:** Se-transforma, gira, la-que-se-revuelve | **fr:** le-tournant, renverser, tumbling | **de:** des-sich-wendenden, kehrte-um, tumbling Gen 3:24; Judg 7:13; Job 37:12; Job 38:14

7. (1×) A Qal/Niphal usage in Job 30:15 where Job's dignity is 'turned' or overturned – his honor is driven away like wind. Spanish se-volvió and German der-kehrte-um suggest a turning of fortune. Contextually this bridges the physical turning and the metaphorical transformation senses, applied to abstract honor. RELEASE AND MOVEMENT

en: turned | **es:** Se-volvió | **fr:** renverser | **de:** der-kehrte-um Job 30:15

8. (1×) A unique Qal sense in Jeremiah 23:36 meaning to pervert or distort, specifically twisting the words of the living God. Spanish trastornasteis (you distorted) captures the willful corruption. This extends the 'overturn' image into the domain of speech and belief: turning truth upside down. TURNING AWAY AND PERVERTING

en: and-you-have-perverted | **es:** y-trastornasteis | **fr:** et-renverser | **de:** und-umkehren Jer 23:36

הֶפֶךְ H2016 *Prep-l / N-ms* (2×)

the opposite, contrary, perversity

This noun denotes the opposite or contrary, or perversity—a complete reversal of the expected. Ezekiel 16:34 uses it twice in God's accusation against Jerusalem for her spiritual prostitution: 'The opposite occurred in you from other women...you became the opposite.' Instead of being paid, she paid her lovers—a perverse inversion of normal prostitution. Isaiah 29:16 employs it as an exclamation:

'Oh, your perversity!'—condemning Israel's backwards thinking that treats the potter as clay. Both uses emphasize radical reversal or distortion.

(2×) The glosses ('opposite, contrary, contrario, perversity') emphasize reversal. Ezekiel 16:34 repeats the word: Jerusalem is 'the opposite of [other] women' and 'you became the opposite'—she reversed normal prostitution by paying instead of being paid, illustrating her perverse eagerness for idolatry. Isaiah 29:16 cries 'your perversity!'—denouncing those who reverse creator and creature, treating God as their product rather than themselves as his. Both passages use the word to condemn fundamental inversions of proper order. **GEOGRAPHY AND SPACE**

en: for-opposite, opposite | **es:** al-contrario, contrario | **fr:** contraire | **de:** [הפך], [להפך] Ezek 16:34

הֶפְכֵּי H2017 *N-msc / 2mp* (1×)

perversity, the contrary — reversal of normal order

A noun meaning perversity, contrariness, or reversal. Isaiah uses this to express shock at Judah's moral inversion — like a potter's clay claiming superiority over the potter. Ezekiel employs it differently, describing Jerusalem's unprecedented reversal of normal prostitution (paying rather than being paid). The term emphasizes things turned upside down from their proper order.

(1×) Translations in Isaiah render this as 'perversity' with possessive suffix ('your perversity'), expressing outrage at inverted thinking. The word denotes something contrary to natural or moral order. Isaiah 29:16 uses this to condemn the absurdity of creatures questioning their Creator, a fundamental reversal of the Creator-creature relationship. **PERVERSITY CROOKEDNESS**

en: Your-perversity | **es:** Vuestra-perversión | **fr:** [הפככם] | **de:** [הפככם] Isa 29:16

הַהֲפֵכָה H2018 *Art / N-fs* (1×)

overthrow, destruction — specifically of Sodom and Gomorrah

A noun denoting violent overthrow or destruction, especially associated with the catastrophic judgment of Sodom and Gomorrah. The term became paradigmatic for divine judgment, with later prophets regularly invoking 'the overthrow' as shorthand for total destruction. Genesis uses this to describe God's complete devastation of the cities of the plain.

(1×) All translations preserve the definite article and render this as 'overthrow' (English) or 'destrucción' (Spanish, destruction). The Assyrian cognate 'abiktu' provides linguistic parallel. Genesis 19:29 uses this to summarize God's judgment on the cities where Lot lived, an event so memorable it became the biblical archetype for divine wrath. **DESTRUCTION AND DECAY**

en: the-overthrow | **es:** la-destrucción | **fr:** le-renverser | **de:** der-Umkehrung Gen 19:29

הַפַּכְפַּךְ H2019 *Adj-ms* (1×)

crooked, perverse — morally twisted path

An adjective meaning crooked or perverse, describing someone's moral path as twisted and indirect. Proverbs uses this in a saying contrasting the straightforward innocence of the pure with the morally convoluted way of the guilty. The reduplication in the Hebrew form emphasizes the twisted, back-and-forth nature of such a path.

(1×) Translations render this as 'crooked' (English, Spanish 'tortuoso'), capturing both the literal winding path and the metaphorical moral crookedness. The form uses reduplication for intensification. Proverbs 21:8 contrasts this crooked way of a guilty person with the straight path of the pure, using spatial metaphor to describe moral character. **CROOKED PERVERTED**

en: crooked | **es:** Tortuoso | **fr:** הפככך | **de:** [הפככך] Prov 21:8

הַהַצָּלָה H2020 *Conj-w / N-fs* (1×)

deliverance, rescue — particularly from danger or oppression

A noun meaning deliverance or rescue, appearing in Esther's pivotal moment when Mordecai warns that silence may cost her life. The term carries the hope that rescue will come from somewhere, even if not from expected sources. This reflects the book's theme of hidden providence — God's name never appears, yet deliverance arrives.

(1×) All translations preserve the conjunctive prefix and render this as 'deliverance' (English) or 'liberación' (Spanish). The form may show Aramaic influence, fitting Esther's Persian court setting. Esther 4:14 uses this in Mordecai's famous statement that deliverance for the Jews will arise 'from another place' if Esther remains silent, hinting at divine providence without naming God directly. **SALVATION (NOUN)**

en: and-deliverance | **es:** y-liberación | **fr:** [והצלה] | **de:** [והצלה] Esth 4:14

הַצָּן H2021 *N-msc* (1×)

weapons, arms — meaning uncertain, possibly textual corruption

A noun of highly uncertain meaning, possibly referring to weapons or military equipment, though the text may be corrupt. Context in Ezekiel suggests military invasion, and ancient versions offer varying interpretations including 'weapons,' 'from the north,' or 'with rattling.' Modern scholarship remains divided on whether to emend the text or accept one of the proposed meanings.

(1×) Translation evidence shows radical divergence: English 'weapons,' Spanish 'armas' (weapons), French 'arme,' yet the Septuagint suggests 'from the north' while Peshitta and Targum read 'with arms.' Ezekiel 23:24 describes invading forces, but this term's precise contribution remains unclear. The Assyrian connection proposed by some scholars is debated. **WEAPONS ARMS**

en: weapons | **es:** armas | **fr:** arme | **de:** [הצן] Ezek 23:24

הַר H2022 *N-ms / 3fs* (547×)

Mountain, hill, or highland region; a single peak, a range of mountains, or an inhabited hill country district.

One of the most common nouns in the Hebrew Bible, har denotes any elevated landmass from a solitary peak to an entire highland territory. When Scripture says Moses went up 'the mountain' (Exod 19:3), the word evokes a singular, awe-inspiring summit where heaven meets earth. In its plural form it sweeps across whole landscapes, as when the psalmist declares that the mountains tremble (Ps 46:2). Yet har also names inhabited regions: 'the hill country of Ephraim' is not a single summit but a rolling upland district, a usage confirmed by Romance-language glosses like 'monte de' and 'colline-pays-de' that highlight the territorial sense.

1. mountain, mount, hill (373×) A single elevated landmass or peak, whether a famous named mountain like Sinai (Exod 19:2) or Zion, or any contextually identified hill. Multilingual glosses consistently render this with singular forms: 'la-montagne,' 'der-Berg,' 'el-monte.' This is the overwhelmingly dominant sense, covering named sacred mountains, battlefield high ground, and poetic imagery of God's dwelling place. **GEOGRAPHY AND SPACE**

en: the-mountain | **es:** al-monte, el-monte, en-el-monte | **fr:** la-montagne, le-montagne | **de:** der-Berg Exod 3:12; Exod 19:2; Exod 19:3; Exod 19:12; Exod 19:14

2. mountains (118×) Mountains as a plural or collective reference, encompassing geographic descriptions of multiple peaks, poetic and prophetic addresses ('O mountains of Israel,' Ezek 36:1), and passages where mountains as a class respond to God's power. The shift from singular to plural is not merely grammatical; the plural often carries a cosmic or rhetorical sweep, as in 'the mountains saw you and writhed' (Hab 3:10). Glosses like 'Montes,' 'les-montagnes,' and 'Berge' mark this collective sense across traditions. **GEOGRAPHY AND SPACE**

en: O-mountains, mountains, the-hills | **es:** Montes, las-montañas, los-montes | **fr:** les-montagnes, montagnes | **de:** Berg, Berge, der-Berg 2Sam 1:21; 1Kgs 19:11; Ps 46:2; Ps 46:3; Ps 65:6

3. hill country, highland region (56×) A mountainous district or highland region rather than a single peak, used for inhabited territories like the hill country of Ephraim (Josh 17:15), Judah, or Seir (Gen 36:8-9). Korean and French glosses often render this as 'hill country of' or 'colline-pays-de,' capturing the territorial nuance. Distinguished from senses 1 and 2 by context: when har precedes a tribal or regional name in construct, it typically means the upland district, not a solitary mountain. **GEOGRAPHY AND SPACE**
en: in-hill-country-of, in-hill-of, in-mount | **es:** en-el-monte-de, en-monte, en-monte-de | **fr:** dans-colline-de, dans-colline-pays-de, dans-le-colline-country-de | **de:** auf-dem-Gebirge, in-Huegel-Land-von, in-Huegel-von Gen 31:23; Gen 31:25; Gen 36:8; Gen 36:9; Num 13:29

הֹר H2023 *Prep-b / N-proper-fs* (12×)
Hor – a mountain on the border of Edom where Aaron died and was buried
Hor (hor) is a proper place name designating Mount Hor (hor hahar, lit. 'Hor the mountain'), a peak on the border of Edom where Aaron was stripped of his priestly garments, which were transferred to Eleazar, and where he died (Num 20:22-29). A second Hor may appear at Numbers 34:7-8 as a northern boundary marker of the promised land. All twelve occurrences function as a geographic proper noun, with prepositional variations (to, from, at) reflecting syntax rather than semantics. Every target language preserves the name: English Hor, Spanish Hor, French Hor, German Hor.

Hor (proper name, mountain/place) (12×) The proper geographic name Hor, referring primarily to Mount Hor on Edom's border, the site of Aaron's death and the priestly succession to Eleazar (Num 20:22-29; 33:37-41), and possibly a second peak on the northern boundary of Canaan (Num 34:7-8). The accompanying prepositional phrases are syntactic, not semantic. Universal transliteration across languages – English, Spanish, French, German, Arabic, Korean – confirms its status as an irreducible proper noun. **GEOGRAPHY AND SPACE**
en: Hor, at-Hor, from-Hor | **es:** Desde-Hor, Hor, de-Hor | **fr:** Hor, dans-Hor, de-Hor | **de:** Hor, auf-Hor, bei-Hor Num 20:22; Num 20:23; Num 20:25; Num 20:27; Num 21:4

הֲרָא H2024 *Conj-w / N-proper-fs* (1×)
Hara — uncertain place name, possibly variant for 'cities of the Medes'
A place name of uncertain location listed among the destinations of exiled Israelites. The site appears only in Chronicles with no parallel in Kings, leading scholars to suspect textual corruption. The most common proposal emends this to 'cities of the Medes,' matching the parallel passages in 2 Kings that describe Assyrian deportation locations.

(1×) Translations preserve 'Hara' as a place name with conjunctive prefix ('and-Hara'), but scholarly commentary widely questions this reading. The parallel passages in 2 Kings 17:6 and 18:11 omit this name, instead reading 'cities of the Medes.' 1 Chronicles 5:26 lists this among the Assyrian deportation sites for the Transjordanian tribes. **PERSONAL NAMES**
en: and-Hara | **es:** y-Hara | **fr:** [והרא] | **de:** [והרא] 1Chr 5:26

אֲרִאֵיל H2025 *Conj-w* (1×)
altar-hearth, the upper part of the altar where fire burns
The altar-hearth or upper platform of the altar where the sacrificial fire burned. Ezekiel's vision of the restored temple includes precise measurements of this component. The term may derive from combining 'hearth' with 'El' (God), meaning 'hearth of God.' This represents the most sacred part of the altar where offerings were consumed by holy fire.

(1×) Translations vary in handling this technical term: English 'altar-hearth,' Spanish 'hogar' (hearth), French 'autel' (altar). The text shows variation between Ketiv and Qere readings. Ezekiel 43:15 uses this in detailed specifications for the altar's construction, with the hearth forming the top level where sacrifices were burned before God. **AUTO-DETECTED COMMUNITY 4906 WITH 3 SENSES**
en: and-the-altar-hearth | **es:** Y-el-hogar | **fr:** et-autel | **de:** [והראל] Ezek 43:15

הָרַג H2026 *Conj-w / V-Qal-ConsecImperf-3ms / 3ms* (167×)
To kill or slay violently; as participle, a slayer or the slain; in passive stems, to be killed.
The primary Hebrew verb for violent, deliberate killing — broader than ratsach (which tends toward murder) and more visceral than mut (which can mean simply 'to die'). Harag dominates battlefield narratives: the Israelites slew the Canaanites, Phinehas slew the idolaters, Jehu slew the house of Ahab. But it also appears in intensely personal contexts — Cain's fear that anyone finding him will kill him (Gen 4:14), Esau's vow to kill Jacob (Gen 27:42), and the appalling massacre at Shechem (Gen 34:26). French translations consistently use 'tuer' and its compounds, Spanish prefers 'matar/mataron,' and German reaches for 'erschlagen' (to strike dead) and 'toeten.' The Moabite Stone's use of the cognate confirms its antiquity across Northwest Semitic.

1. kill, slay (active) (146×) The core Qal active meaning: to kill, slay — the deliberate taking of life through violence, whether in war, judicial execution, personal vengeance, or divine judgment. This dominates with 146 occurrences spanning every major narrative corpus. From Cain's fear of retribution (Gen 4:14) to Esau's murderous vow (Gen 27:42) to the sword of the Babylonians, harag is the standard verb for lethal violence. Spanish 'mató/mataron' and French 'tua/tuèrent' render it straightforwardly, while German 'erschlugen' ('struck dead') sometimes adds the manner of killing. **KILLING AND REMOVING**
en: and-killed, killed, they-killed | **es:** mataron, y-mató | **fr:** et-tua, ils-tua, ils-tuèrent | **de:** erschlugen-sie, sie-toetete, toeten Gen 27:42; Gen 34:26; Gen 49:6; Exod 2:15; Exod 13:15

2. slain one (passive participle) (8×) The Qal passive participle used as a substantive: 'the slain one(s), the victim(s).' In Isaiah 10:4, the slain fall in heaps; in Proverbs 7:26, the seductress's victims are called 'her slain' (harugeyha). Esther 9:11 reports the count of those slain in Susa. Spanish 'los muertos' ('the dead') and French 'tuer' (sometimes used nominally) render this resultative sense. The participle crystallizes the act's aftermath into a noun — not the killing but its human cost. **KILLING AND REMOVING**
en: has-he-been-slain, her-victims, into-the-slain | **es:** en-los-muertos, los-muertos, muertos | **fr:** tuer, tuer-elle | **de:** toeten, toetete Esth 9:11; Prov 7:26; Isa 10:4; Isa 14:19; Isa 26:21

3. killer, slayer (agent noun) (8×) The Qal active participle as an agent noun: 'killer, slayer, murderer.' In Genesis 4:15 God sets a mark on Cain lest any 'killer' (kol horeg) strike him; in Numbers 31:19, warriors who have been 'killers' must purify themselves. Jeremiah 4:31 uses it of murderers lying in wait. Spanish 'asesino' ('assassin') and 'matador' ('killer') capture the agentive force. This is distinct from the act of killing (sense 1) — it names the person by their lethal role. **KILLING AND REMOVING**
en: before-killers, killing, murderer-of | **es:** ante-los-asesinos!, asesino-de, el-matador | **fr:** killing, murderer-de, tuant | **de:** der-Kain-erschlägt, killing, murderer-von Gen 4:15; Num 31:19; 2Kgs 9:31; 2Kgs 17:25; Jer 4:31

4. be killed, be slain (passive) (5×) Passive finite forms (Nifal and Qal passive): 'to be killed, to be slain.' In Psalm 44:22 Israel protests 'for your sake we are killed all day long' — a passage Paul quotes in Romans 8:36. Isaiah 27:7 asks whether Israel has been slain as its slayers were slain. Lamentations 2:20 and Ezekiel 26:6, 15 round out these five occurrences. Spanish 'fue muerto' ('was killed') and 'será matado' ('shall be slain') render the passive voice clearly. The subject receives the lethal violence rather than inflicting it. **KILLING AND REMOVING**
en: shall-be-slain, we-are-killed, when-is-slain | **es:** cuando-sea-hecha, fue-muerto, será-matado | **fr:** le-tuer, tuer | **de:** er-toetet, toeten, tötete Ps 44:22; Isa 27:7; Lam 2:20; Ezek 26:6; Ezek 26:15

הֶרֶג H2027 *N-ms* (5×)

slaughter, mass killing; the act of violent killing, especially in battle or judgment

A masculine noun denoting slaughter or violent killing, used in contexts of warfare and divine judgment. In Esther 9:5 it describes the Jews' slaughter of their enemies, paired with destruction (abdān). Proverbs 24:11 urges rescuing those being dragged away to slaughter, while Isaiah 30:25 envisions a catastrophic 'day of great slaughter' accompanying God's future intervention. The Spanish 'matanza' and French cognates consistently render the sense of mass, purposeful killing.

(5×) The act of violent killing or mass slaughter, whether in battle or as divine judgment. Used of Jews striking down enemies in Esther 9:5, of innocents dragged toward death in Proverbs 24:11, and of eschatological devastation in Isaiah 30:25. Spanish 'matanza' and English 'slaughter' converge on deliberate, large-scale killing. Always carries a sense of gravity and finality. **KILLING AND REMOVING**

en: and-slaughter, of-great, of-his-slain | **es:** como-la-matanza-de, hacia-la-matanza, matanza | **fr:** [הרג], [והרג], [כהרג] | **de:** [הרג], [כהרג], und-toetete Esth 9:5; Prov 24:11; Isa 27:7; Isa 30:25; Ezek 26:15

הֲרֵגָה H2028 *Art / N-fs* (5×)

slaughter, killing; used in prophetic expressions for judgment and destruction

A feminine noun for slaughter, appearing exclusively in prophetic and symbolic expressions. Jeremiah renames the Valley of Ben-Hinnom as the 'Valley of Slaughter' (gê hărēgâ, Jer 7:32; 19:6), transforming a site of child sacrifice into a byword for divine retribution. Jeremiah 12:3 speaks of a 'day of slaughter' for the wicked, while Zechariah 11:4, 7 describes Israel and Judah as 'sheep of slaughter,' exploited by negligent shepherds.

(5×) Slaughter as a prophetic symbol of divine judgment and mass destruction. Distinctively feminine, this form appears in fixed phrases: 'Valley of Slaughter' (Jer 7:32; 19:6), 'day of slaughter' (Jer 12:3), and 'flock of slaughter' (Zech 11:4, 7). Spanish 'la Matanza' and English 'the Slaughter' both capitalize the term when it names the valley, reflecting its transformation from geographic label into theological warning. **BUTCHERING SLAUGHTER**

en: killing, the-Slaughter, the-slaughter | **es:** la-Matanza, la-matanza, matanza | **fr:** [ההרגה], [הרגה], massacre | **de:** [ההרגה], [הרגה] Jer 7:32; Jer 12:3; Jer 19:6; Zech 11:4; Zech 11:7

הָרָה H2029 *V-Qal-Perf-1cs* (43×)

To conceive, become pregnant; as participle, the one who conceived; passively, to be conceived

The standard Hebrew verb for becoming pregnant, appearing throughout the matriarchal narratives and beyond. Its most frequent form is the consecutive imperfect 'and she conceived' (Gen 4:1; 16:4; 25:21), often paired immediately with 'and she bore.' The participle functions as a substantive meaning 'the one who conceived me/them' (Song 3:4; Hos 2:5). German splits between 'empfing' (conceived) and 'schwanger wurde' (became pregnant), revealing the word's dual focus on the moment of conception and the resulting state.

1. to conceive, become pregnant (39×) The core inchoative meaning: to conceive or become pregnant. This dominates the patriarchal narratives with the formulaic 'and she conceived and bore' (Gen 4:1; 16:4; 25:21; 38:18). It also extends metaphorically to conceiving trouble or iniquity (Ps 7:14; Isa 59:4). Spanish 'concibio' and French 'concut' track the biological event consistently. **SEIZING AND SNATCHING**

en: and-conceived, and-she-conceived | **es:** Y-concibió, y-concibió | **fr:** et-conçut, et-elle-conçut | **de:** und-empfing, und-schwanger-wurde, und-sie-empfing Gen 4:1; Gen 4:17; Gen 16:4; Gen 16:5

2. one who conceives, parent (3×) A substantival participle referring to the person who conceived, functioning as a noun meaning 'mother' or 'progenitor.' In Song of Solomon 3:4, the beloved seeks 'the chamber of her who conceived me,' and Hosea 2:5 speaks of 'her who conceived them' in shame. The shift from verb to agent noun is marked in Spanish by 'la que me concibio.' **BIRTH AND BEGETTING**

en: her-who-conceived-me, progenitors-my, the-one-who-conceived-them | **es:** la-que-los-concibió, la-que-me-concibió, mis-progenitores | **fr:** celle-qui-les-a-conçus, de-celle-qui-m'a-conçue., progenitors-mon | **de:** meiner-Erzeuger, schwanger Gen 49:26; Song 3:4; Hos 2:5

3. to be conceived (passive) (1×) A passive usage where the subject is the one conceived rather than the mother conceiving. Job 3:3 curses the night that said 'a man-child is conceived,' making the unborn child the grammatical subject. This rare passive stands apart from the dominant active pattern and is reflected in Spanish 'fue concebido.' **BIRTH AND BEGETTING**

en: is-conceived | **es:** fue-concebido | **fr:** הרה | **de:** schwanger Job 3:3

H2030 *Adj-fs* (2×)

pregnant, with child, carrying a child in the womb

This adjective describes a woman who is pregnant. Both occurrences in Judges 13 appear in the angel's announcement to Manoah's wife: 'Behold, you are pregnant and shall bear a son' (13:5, 13:7). The angelic visitor declares what the woman does not yet know, or confirms what she suspects—she will conceive and bear Samson. The word simply denotes the state of pregnancy, here made theologically significant as a miraculous conception announced by God's messenger.

(2×) The translations ('pregnant, encinta') straightforwardly identify the condition of pregnancy. Judges 13:5 and 13:7 record the angel's words to Manoah's barren wife: 'Behold, you will conceive and bear a son.' The announcement follows the biblical pattern of miraculous births to barren women (Sarah, Rebekah, Rachel, Hannah). The word itself is medically descriptive, but the context makes it theologically loaded—this pregnancy is divine intervention, answering years of barrenness and initiating the Samson narrative. **PREGNANCY CONDITION**

en: pregnant | **es:** encinta | **fr:** pregnant | **de:** pregnant Judg 13:5; Judg 13:7

הָרָה H2030a *Adj-fsc* (13×)

Pregnant, with child — feminine adjective describing a woman who has conceived, used predicatively and attributively

A feminine adjective meaning 'pregnant' or 'with child,' used both predicatively and attributively across the Hebrew Bible. It appears in some of Scripture's most consequential announcements: the angel's declaration to Hagar, 'You are pregnant and will bear a son' (Gen 16:11), echoed in the annunciation to Samson's mother (Judg 13:5, 7) and Isaiah's Immanuel prophecy (Isa 7:14). In darker contexts, it describes pregnant women ripped open in warfare (2 Kgs 8:12; 15:16; Amos 1:13). Jeremiah curses the womb that was 'forever pregnant' with him (Jer 20:17). Spanish embarazada and French enceinte consistently render the single biological state.

pregnant (woman) (13×) Describing the physiological state of pregnancy in a woman. Used predicatively in divine birth announcements — hinnakh harah veyoladt, 'behold you are pregnant and shall bear' (Gen 16:11; Judg 13:5, 7; cf. Isa 7:14) — and in narrative disclosures of conception (Gen 38:24-25; 1 Sam 4:19; 2 Sam 11:5). In the construct plural (harot), it functions as a substantive denoting 'pregnant women' as victims of wartime atrocity (2 Kgs 8:12; 15:16; Amos 1:13). Jeremiah 20:17 uniquely applies it to a womb itself (rahmah harat olam). Translation evidence is uniform: spa embarazada, fra enceinte, deu schwanger. **PREGNANCY CONDITION**

en: a-pregnant-woman, am-pregnant, and-their-pregnant-women | **es:** concibiendo, embarazada, embarazada-de | **fr:** [הרה], [הרת], enceinte | **de:** [הרה], [הרת], bin-schwanger Gen 16:11; Gen 38:24; Gen 38:25; Exod 21:22; 1Sam 4:19

הָרִיָּה H2030b *Conj-w / N-fpc / 3ms* (1×)

pregnant women — used in war atrocity description

An adjectival noun referring to pregnant women, appearing in prophetic judgment oracles describing war atrocities. The term

emphasizes the complete brutality of military conquest, where even the most vulnerable — expectant mothers — face violence. This became a standard element in ancient Near Eastern descriptions of total warfare.

(1×) Translations consistently render this as 'pregnant women' with possessive suffix: English 'their pregnant women,' Spanish 'sus embarazadas.' The Assyrian cognate 'êriiâtê' provides linguistic parallel. Hosea 13:16 uses this in describing Samaria's coming judgment, where military invasion will bring complete devastation including the horrific targeting of expectant mothers. **PREGNANCY CONDITION**

en: and-their-pregnant-women | **es:** y-sus-embarazadas | **fr:** et-enceinte | **de:** [והריותיו] Hos 13:16

הַרְהֹר H2031 *Conj-w / N-mp* (1×)

fancies, imaginings — thoughts or visions in dreams

An Aramaic noun meaning fancies or imaginings, specifically the mental images experienced in dreams. Daniel uses this term to describe Nebuchadnezzar's troubling nocturnal visions that prompted his summons of the wise men. The word emphasizes the vivid, image-laden quality of dream content that demands interpretation.

(1×) Translations render this as 'thoughts' (English, Spanish 'pensamientos') or 'dreams' (French 'rêve'). The Aramaic plural form appears in the context of disturbing visions. Daniel 4:5 uses this to describe the mental images that troubled the king's sleep, prompting his desperate search for someone who could explain their meaning. **GEOGRAPHY AND SPACE**

en: and-thoughts | **es:** y-pensamientos | **fr:** et-rêve | **de:** [והרהרין] Dan 4:5

הֵרָיוֹן H2032 *Conj-w* (3×)

conception, pregnancy

A noun denoting the state or moment of conceiving offspring. God tells Eve 'I will greatly multiply your pain in childbearing; in pain you shall bring forth children' (Gen 3:16, where 'conception' is parallel to 'childbearing'). The LORD 'gave her conception' and Ruth bore a son (Ruth 4:13). Hosea laments Israel's loss of blessing 'from birth, from the womb, from conception' (Hos 9:11). The Spanish concepción, tu concepción and French grossesse, conception reflect both the initial act and the state of pregnancy.

(3×) Refers to the act or state of conceiving a child in three contexts: the curse after Eden (Gen 3:16), Ruth's miraculous conception (Ruth 4:13), and the loss of blessing in Hosea (Hos 9:11). Cross-lingual glosses (conception, concepción, grossesse) emphasize both the moment of conception and the resulting pregnancy, often in parallel with birth imagery. **PREGNANCY CONDITION**

en: and-from-conception, and-pregnancy-your, conception | **es:** concepción, y-desde-la-concepción, y-tu-concepción | **fr:** conception, et-grossesse, et-pregnancy-ton | **de:** [הריון], [ומהריון], und-deine-Schwangerschaft Gen 3:16; Ruth 4:13; Hos 9:11

הָרוֹרִי H2033 *Art / N-proper-ms* (1×)

the Harorite — probably textual error for 'the Harodite'

A gentillic adjective designating someone from an otherwise unknown location Haror. The text is almost certainly corrupt, as the parallel passage in 2 Samuel reads 'Harodite' (from Harod). Chronicles apparently preserves a scribal error where the 'd' was misread or miscopied as 'r.' The reference identifies one of David's mighty warriors by hometown.

(1×) All translations preserve 'Harorite' with the definite article, but scholarly consensus favors emending to 'Harodite' based on the 2 Samuel 23:25 parallel. No place called Haror is known elsewhere. 1 Chronicles 11:27 lists this as the hometown designation of Shammoth, one of David's elite fighting men, the Thirty. **PERSONAL NAMES**

en: the-Harorite | **es:** el-harorí | **fr:** [ההרורי] | **de:** [ההרורי] 1Chr 11:27

הֲרִיסָה H2034 *Conj-w / N-fpc / 3ms* (1×)

ruins — concrete remains of destruction

A plural noun denoting ruins in the concrete sense — the physical remains of demolished buildings. Amos uses this in God's promise to restore the fallen booth of David, raising up not just the structure itself but also its ruins. The term pairs with 'breaches,' together emphasizing complete restoration from total devastation.

(1×) Translations consistently render this as 'ruins' with possessive suffix: English 'its ruins,' Spanish 'sus ruinas.' The parallel term 'breaches' reinforces the image of comprehensive destruction. Amos 9:11 employs this in the famous promise to 'raise up the booth of David that is fallen,' including restoration of all its ruined parts — language later applied to messianic hope. **DESTRUCTION AND DECAY**

en: and-its-ruins | **es:** y-sus-ruinas | **fr:** et-ruine | **de:** [והרסתיו] Amos 9:11

הֲרִיסוּת H2035 *N-fsc / 2fs* (1×)

your ruin, your destroyed land

A noun denoting overthrow, destruction, or ruin, used in construct form with 'land.' Isaiah employs this in God's promise to restore Zion, referring to 'the land of your ruin' — the homeland that had been devastated. The term emphasizes the land's state of destruction from which God promises to bring renewal and repopulation.

(1×) Translations render this as 'destruction' (English, Spanish 'destrucción') with second-person feminine suffix ('your'). The parallel terms 'your waste places' and 'your desolations' reinforce the theme of devastation. Isaiah 49:19 uses this in promising that even Zion's ruined land will become too small for its returning inhabitants, transforming disaster into overcrowding from blessing. **DESTRUCTION AND DECAY**

en: your-destruction | **es:** tu-destrucción | **fr:** [הרסתיך] | **de:** [הרסתיך] Isa 49:19

הוֹרָם H2036 *N-proper-ms* (1×)

Horam — Canaanite king of Gezer who aided Lachish

The king of Gezer who came to aid Lachish during Joshua's conquest of southern Canaan. Unlike the five kings who formed the anti-Gibeonite coalition, Horam appears later in the narrative, attempting to relieve Lachish when Joshua besieged it. His intervention proved futile, as Joshua defeated both him and his army, extending Israel's control over the southern hill country.

(1×) All major translations preserve the proper name 'Horam' consistently across languages. Joshua 10:33 records his arrival to help Lachish and his subsequent defeat, though notably Gezer itself was not captured at this time — the city remained unconquered until much later in Israel's history, showing Joshua's campaign had limits even in victory. **PERSONAL NAMES**

en: Horam | **es:** Horam | **fr:** Horam | **de:** Horam Josh 10:33

הָרֻם H2037 *N-proper-ms* (1×)

Harum, a Judahite name appearing in 1 Chronicles 4:8, possibly related to Sabaean and Arabic personal names

Harum appears as a personal name in the genealogy of Judah, mentioned only in 1 Chronicles 4:8. The name finds parallels in Sabaean inscriptions (הרם, הרמה) and Arabic onomastics (ḥrm), suggesting it may belong to a broader Semitic naming pattern. The name's single occurrence makes its precise meaning uncertain, though comparative evidence points to authenticity.

(1×) This personal name occurs uniquely in the tribal genealogies of Judah. Spanish and English transliterations preserve the Hebrew consonantal framework (Harum), while French and German sources bracket the form, indicating textual uncertainty. The comparative Semitic evidence from Sabaean and Arabic sources strengthens the case for this as a genuine ancient name rather than textual corruption. **PERSONAL NAMES**

en: Harum | **es:** Harum | **fr:** [הרום] | **de:** [הרום] 1Chr 4:8

הַרְמוֹן H2038 *Art / N-proper-fs / 3fs* (1×)

Harmon, a disputed place name in Amos 4:3, possibly Armenia or another location; the text may be corrupt

This word appears in a difficult passage in Amos 4:3, where judgment is pronounced on Samaria's elite. Ancient versions disagree wildly: Targum and Peshitta read 'mountains of Armenia,' while the Hebrew may be corrupt. If sound, it designates some destination of exile, though the specific location is lost to us. The similarity to 'palace' (ארמון) tempted early translators but seems linguistically improbable.

(1×) French renders this as 'palais' (palace), following the similarity to ארמון, while Spanish offers 'hacia-Harmón' (toward Harmon) preserving a place name reading. The ancient versions' interpretation as Armenia (mountains thereof) suggests a distant land of exile. The single occurrence and textual uncertainty make confident identification impossible, though the context clearly involves forcible removal from the land. **PERSONAL NAMES**

en: toward-Harmon | **es:** hacia-Harmón | **fr:** palais | **de:** [ההרמונה] Amos 4:3

הָרָן H2039 *N-proper-ms* (7×)

Haran; a personal name meaning 'mountaineer,' borne by Abram's brother (father of Lot) and a Levite.

A personal name probably meaning 'mountaineer' or 'mountain-dweller.' The most prominent bearer is the son of Terah and brother of Abram, who fathered Lot, Milcah, and Iscah before dying in Ur of the Chaldees (Gen 11:27-31). This Haran's early death sets in motion Lot's attachment to Abram's household, a narrative thread extending through Genesis. A second Haran appears as a Gershonite Levite in David's administrative roster (1 Chr 23:9). Note that this personal name (Haran with he) is distinct from the place name Harran (with heth), Abram's later stopping point.

Haran (7×) Haran, a personal name likely meaning 'mountaineer,' borne primarily by the son of Terah and brother of Abram. This Haran fathered Lot, Milcah, and Iscah but died prematurely in Ur of the Chaldees (Gen 11:27-28), an event that shaped the patriarchal narrative by placing Lot under Abram's care. Five of the seven occurrences cluster in Genesis 11:26-31 (all from the Priestly and Yahwist sources). A second bearer is a Gershonite Levite listed in 1 Chronicles 23:9. French renders 'Charan' while Spanish and German use 'Haran,' all distinguishing this name (with Hebrew he) from the similarly-sounding place Harran (with heth). **HARAN PLACE NAME**

en: Haran, and-Haran | **es:** Harán, y-Harán | **fr:** Charan, [והרן], et-Charan | **de:** Haran, Harans, [והרן] Gen 11:26; Gen 11:27; Gen 11:28; Gen 11:29

הָרַס H2040 *V-Qal-Imperf-1cs* (43×)

To tear down, demolish, or break through; used of destroying walls, altars, and cities, and of breaking past boundaries.

A forceful verb of destruction, hāras depicts the tearing down of physical structures — altars, walls, fortified cities — and occasionally the violent breaking through of a barrier. When God overthrows, he hāras; when Gideon dismantles his father's altar to Baal (Judg 6:25), the same word applies. The multilingual glosses consistently reach for words of downward violence: Spanish derribar, French déchirer, German niederreissen. In the Nifal, the passive 'to be torn down' carries the pathos of ruin (Prov 11:11; Jer 50:15), while the Piel intensifies the destruction to thoroughgoing demolition (Exod 23:24).

1. tear down, demolish (Qal active) (27×) Active tearing down or demolishing of built structures — altars, walls, cities — in the Qal stem. This is the primary sense, covering the majority of occurrences. God tears down what he has built (Lam 2:2, 17), Gideon demolishes the altar of Baal (Judg 6:25), and Elijah laments Israel's destroyed altars (1 Kgs 19:10, 14). Translations across languages converge on downward destruction: Spanish derribar, German niederreissen, French déchirer-en-bas. **DESCENDING AND TEARING**

en: He-tore-down, I-will-tear-down, am-tearing-down | **es:** Y-derribaré, derribaron, derribaré | **fr:** [ויהרסה], [יהרסם], déchira-en-bas | **de:** der-zerrissen-hinab, niederreissen, riss-hinab Exod 15:7; Judg 6:25; 2Sam 11:25; 1Kgs 18:30; 1Kgs 19:10

2. be torn down, be demolished (Nifal) (10×) Passive or reflexive sense in the Nifal stem: structures or walls being torn down, demolished, or falling into ruin without an explicit agent. Proverbs uses this for civic collapse — a city overthrown by the mouth of the wicked (Prov 11:11) — while Jeremiah employs it for Babylon's walls (Jer 50:15). The shift from active to passive is reflected in multilingual glosses: Spanish derribados, French démolir, German niederreissen used passively. **DESCENDING AND TEARING**

en: and-are-torn-down, and-the-torn-down, and-will-be-thrown-down | **es:** derribados, es-derribada, estaba-derribada | **fr:** [יהרסון], démolir, et-démolir | **de:** niederreissen, riss-nieder, und-niederreissen Ps 11:3; Prov 11:11; Prov 24:31; Jer 31:40; Jer 50:15

3. break through, burst in (3×) Breaking through a barrier or boundary to force entry, distinct from structural demolition. In Exod 19:21 and 19:24, the LORD warns Moses lest the people 'break through' to gaze — a dangerous crossing of sacred limits. Psalm 58:6 similarly invokes forceful breakthrough. German brechen-durch and French briser-à-travers capture this directional, penetrative force rather than downward collapse. **GOING OUT AND FORTH**

en: break-, let-them-break-through, they-break-through | **es:** irrumpan, rompe- | **fr:** [הרס], ils-briser-à-travers, que-eux-briser-à-travers | **de:** lass-ihnen-brechen-durch, riss-nieder-, sie-brechen-durch Exod 19:21; Exod 19:24; Ps 58:6

4. destroy thoroughly (Piel intensive) (3×) Intensive demolition in the Piel stem, emphasizing thoroughness or the active role of destroyers. In Exod 23:24, Israel is commanded to utterly tear down Canaanite sacred pillars; in Isa 49:17, 'your destroyers' (měhārsayik) are those who lay waste with deliberate completeness. Spanish derribarás-los ('you shall tear them down') and the English 'destroyers' both highlight the intensive, purposeful character of this stem. **DESCENDING AND TEARING**

en: tearing-down, you-shall-tear-them-down, your-destroyers | **es:** derribar, derribarás-los, tus-destructores | **fr:** renverser, tearing-en-bas, tu—déchirer-eux-en-bas | **de:** du-soll-zerreissen-ihnen-hinab, niederreissen, tearing-hinab Exod 23:24; Isa 49:17

הֶהָרֶס H2041 *Art / N-ms* (1×)

Destruction, specifically in the wordplay 'city of destruction' (Isaiah 19:18) contrasting with 'city of the sun'

This rare noun appears in Isaiah's oracle concerning Egypt, in the phrase 'city of destruction' (עִיר הַהֶרֶס). Most interpreters see deliberate wordplay: what was once called 'city of the sun' (Heliopolis, עִיר הַחֶרֶס) will be renamed 'city of destruction' after its temples fall. Some ancient manuscripts read 'city of righteousness' instead, suggesting early textual variation or intentional alteration. The multilingual glosses consistently emphasize destruction, aligned with the Hebrew's aggressive prophetic tone.

(1×) Multilingual evidence uniformly captures the semantic force of destruction: Spanish 'la-destrucción,' English 'the-destruction.' The term appears in a context of divine judgment against Egyptian idolatry, with the definite article emphasizing a specific, fated overthrow. The single occurrence in Isaiah 19:18 makes this a highly contextualized term, its meaning bound to the specific prophetic announcement of temple destruction in Heliopolis. **DESTRUCTION AND DECAY**

en: the-destruction | **es:** la-destrucción | **fr:** [ההרס] | **de:** [ההרס] Isa 19:18

הַר H2042 *Prep-b / N-mpc* (12×)

harar – mountain or hill; a geographic elevation, used in poetic and special contexts

The noun harar denotes a mountain or hill as a geographic elevation, appearing in poetic and elevated registers alongside the more common har. Its twelve occurrences span passages celebrating the grandeur of God's creation (Ps 36:6, 'your righteousness is like the mighty mountains') and describing the physical landscape of the promised land (Deut 8:9, 'a land whose stones are iron and out

of whose hills you can dig copper'). The form carries no semantic distinction from har beyond stylistic register. Cross-lingual glosses converge: Spanish montes, French hauteur, German Berge, Arabic jibal.

mountain, hill (12×) A mountain or hill as a physical geographic elevation, used in poetic and special forms alongside the more common har. Occurrences appear in contexts of divine majesty (Ps 36:6), geographic description (Deut 8:9), and prophetic imagery. The word carries the same core meaning as har – a raised landform – with no semantic subdivision warranted by the translation evidence. All target languages render it with their standard word for mountain: Spanish montes, French hauteur, German Berge, Arabic jibal. **GEOGRAPHY AND SPACE**

en: Mountain-my, and-from-its-hills, for-my-mountain | **es:** Monte-mío, como-montes-de, de-montes-de | **fr:** [הררי], comme-hauteur, dans-hauteur | **de:** Berge-von, [הררי], [מהררי] Num 23:7; Deut 8:9; Deut 33:15; Ps 30:7; Ps 36:6

הָרָרִי H2043 *N-proper-ms* (5×)

Hararite; a gentilicname designating certain of David's mighty warriors

A gentilic adjective meaning 'the Hararite,' possibly denoting a mountain-dweller or someone from an unknown locality. It appears exclusively in the lists of David's elite warriors. Shammah son of Agee the Hararite (2 Sam 23:11, 33) and Ahiam son of Sharar the Hararite (2 Sam 23:33; 1 Chr 11:35) are the two heroes so identified. The Septuagint renders it variously, suggesting the origin of the name was already obscure in antiquity.

(5×) A gentilic designation identifying certain warriors in David's company of mighty men. Applied to Shammah (2 Sam 23:11, 33; 1 Chr 11:34) and Ahiam (2 Sam 23:33; 1 Chr 11:35). The etymology may derive from har ('mountain'), suggesting a highland origin. French and German translations sometimes transliterate ('le Hararite,' 'der Hararite'), while Spanish offers both 'el hararita' and 'el ararita,' reflecting ongoing uncertainty about the precise geographic referent. **PERSONAL NAMES**

en: the-Ararite, the-Hararite | **es:** el-ararita, el-hararita, el-hararí | **fr:** [ההררי], le-Ararite, le-Hararite | **de:** [ההררי], der-Ararite, der-Hararite 2Sam 23:11; 2Sam 23:33; 1Chr 11:34; 1Chr 11:35

הָשֵׁם H2044 *N-proper-ms* (1×)

Hashem, a personal name in 1 Chronicles 11:34; textual issues suggest reading 'Jashen' from 2 Samuel 23:32

Hashem appears as the father of one of David's warriors in 1 Chronicles 11:34, but the parallel text in 2 Samuel 23:32 reads 'Jashen' instead, with 'sons of' deleted. Most scholars regard this as textual corruption rather than a distinct person. The name itself is intriguing —literally 'the Name,' a common reverential substitution for the divine name in later Jewish tradition—but that usage postdates this text considerably.

(1×) All major translations simply transliterate the form: Spanish 'Hasém,' English 'HaShem,' while French and German bracket it signaling textual doubt. The textual parallel with יָשֵׁן (Jashen) in 2 Samuel strongly suggests scribal error. Despite the name's later significance as a reverent circumlocution for God's name, here it functions as a personal name in a genealogical list, albeit one that likely originated through textual corruption. **PERSONAL NAMES**

en: HaShem | **es:** Hasém | **fr:** [השם] | **de:** [השם] 1Chr 11:34

הַשְׁמָעוֹת H2045 *Prep-l / N-fsc* (1×)

A causing to hear, bringing tidings in person (Ezekiel 24:26); possibly an Aramaizing infinitive construct

This unique form appears in Ezekiel's oracle about Jerusalem's fall, describing someone who will 'cause ears to hear'—that is, bring news in person. The construction is unusual, possibly an Aramaizing Hiphil infinitive. Some scholars propose emending to a simpler reading, but the Hebrew as it stands conveys the idea of direct oral report, the messenger arriving to announce the city's destruction. French renders 'communication' capturing the communicative act rather than literal hearing.

(1×) The multilingual glosses reveal interpretive range: Spanish 'para-hacer-oír' (to cause to hear) preserves the causative force, while English 'to-cause-to-hear' does likewise. French 'communication' abstracts to the functional purpose. The context in Ezekiel 24:26 specifies that a refugee will arrive to deliver the news of Jerusalem's fall directly, emphasizing personal, oral communication in an era before mass media—news traveled by foot and voice. **HEARING AND HEEDING**

en: to-cause-to-hear | **es:** para-hacer-oír | **fr:** communication | **de:** [להשמעות] Ezek 24:26

הִתּוּךְ H2046 *Prep-k / N-msc* (1×)

Melting, specifically 'like melting of silver' in a smelting furnace (Ezekiel 22:22)

This noun describes the process of silver melting in a crucible, appearing in Ezekiel's extended metallurgical metaphor for divine judgment. The form itself is morphologically interesting—a Hophal-pattern noun with dissimilation from an expected הָתּוּךְ. Ezekiel uses smelting imagery throughout chapter 22 to depict God's purifying judgment on Jerusalem: as silver melts in the furnace, so the city will melt under divine wrath.

(1×) Spanish 'Como-se-funde' (as it melts) and English 'as-melting-of' both capture the comparative simile structure of Ezekiel 22:22. French 'fondre' (to melt) emphasizes the action itself. The single occurrence makes this a highly specialized term, bound to Ezekiel's prophetic rhetoric. The imagery is vivid: intense heat, liquefaction, the breakdown of solid structures—all metaphors for God's consuming judgment on a corrupt city. **MELT DISSOLVE**

en: as-melting-of | **es:** Como-se-funde | **fr:** fondre | **de:** [כהתוך] Ezek 22:22

הָתָךְ H2047 *N-proper-ms* (4×)

Hathach, a Persian court official who served as intermediary between Esther and Mordecai.

A Persian proper name borne by an official (or eunuch) at the court of King Ahasuerus, appointed to attend Queen Esther. Hathach served as the critical go-between during the crisis of Haman's decree, carrying messages between Esther inside the palace and Mordecai at the gate (Esth 4:5–10). The name is likely of Old Persian origin, and its spelling is preserved with minimal variation across translations — Spanish 'Hatac,' French 'Hathac' — reflecting its status as a loanword.

(4×) Hathach — a Persian court attendant who conveyed messages between Esther and Mordecai during the crisis of Haman's genocidal decree (Esth 4:5, 6, 9, 10). His role as intermediary was essential: Esther could not leave the palace, and Mordecai could not enter. The name appears to be of Old Persian derivation. Spanish 'Hatac' and French 'Hathac' show slight phonetic adaptation, while German retains the Hebrew consonantal form. **PERSONAL NAMES**

en: Hathach, to-Hathach | **es:** Hatac, a-Hatac | **fr:** Hathac | **de:** [התך], [להתך] Esth 4:5; Esth 4:6; Esth 4:9; Esth 4:10

הָתַל H2048a *Conj-w / V-Piel-ConsecImperf-3ms* (1×)

To mock, deceive (Piel); Elijah mocking the prophets of Baal in 1 Kings 18:27

This verb appears in one of Scripture's most dramatic confrontations: Elijah on Mount Carmel, taunting the prophets of Baal as their deity fails to respond. The verb, a secondary formation from the root תלל, carries sharp irony. Elijah's mocking suggestions—perhaps Baal is meditating, or busy, or on a journey, or asleep—drip with sarcasm. The multilingual glosses universally capture the derisive tone.

(1×) Spanish 'y-se-burló' (and he mocked), English 'and-mocked,' French 'et-mocked'—all preserve the narrative past tense and the confrontational edge. The single occurrence in 1 Kings 18:27 is iconic in biblical literature: prophetic satire directed at pagan worship.

Elijah's mockery exposes the impotence of Baal and the folly of those who serve him, setting up the dramatic theophany that follows when YHWH answers by fire. **CONTEMPT AND SCORN**

en: and-mocked | **es:** y-se-burló | **fr:** et-mocked | **de:** und-mocked 1Kgs 18:27

תָּלַל H2048b *V-Hifil-Imperf-2mp* (9×)

To mock, deride, or deceive; Hifil: to trifle with someone through ridicule or falsehood; Hofal: to be deceived.

A verb of interpersonal deception that moves between mockery and outright fraud. In the Samson cycle, Delilah repeatedly accuses him: 'you have mocked me' (Judg 16:10, 13, 15) – Spanish 'te burlaste' captures the scornful ridicule. But the same Hifil form describes Laban's economic deception of Jacob, changing his wages ten times (Gen 31:7), and Pharaoh's stalling with Moses (Exod 8:29). Job 13:9 asks pointedly whether one can 'deceive God as one deceives a mortal.' The single Hofal in Isaiah 44:20 diagnoses the idolater's self-delusion: 'a deceived heart has led him astray.' The root may relate to Arabic dalla ('to act coquettishly'), suggesting an origin in playful manipulation that darkened into serious fraud.

1. to mock, deride (4×) To mock, deride, make sport of someone – treating them with contemptuous ridicule (Hifil). Spanish 'te burlaste' and 'se burlan' foreground the scorn. Delilah's triple accusation in Judges 16:10, 13, 15 is the classic instance: Samson is 'trifling with' her by withholding the truth. Jeremiah 9:5 extends it to a society where neighbors routinely mock one another. **MOCKERY AND SCORN**

en: will-mock, you-mocked | **es:** se-burlan, te-burlaste | **fr:** [יהתלן], tu-mocked | **de:** [יהתלן], du-spottete Judg 16:10; Judg 16:13; Judg 16:15; Jer 9:5

2. to deceive, mislead (4×) To deceive, mislead, or delude someone into believing what is false (Hifil). Genesis 31:7 uses it of Laban's repeated economic fraud against Jacob – 'he has deceived me and changed my wages ten times.' Exodus 8:29 warns Pharaoh not to 'deal deceitfully again.' Job 13:9 poses the devastating rhetorical question: can you deceive God 'as one deceives a mortal'? Spanish 'engañando/engañaréis' and French 'tromper' highlight the fraudulent intent. **DECEPTION AND BEGUILING**

en: deceiving, has-deceived, like-deceiving | **es:** como-engañar, engañando, engañaréis | **fr:** a-trompa, comme-tromper, deceiving | **de:** [כהתל], [תהתלן], betrogen-hat Gen 31:7; Exod 8:29; Job 13:9

3. to be deceived (passive) (1×) To be deceived or deluded (Hofal passive). Isaiah 44:20 delivers the prophetic diagnosis of idolatry: 'a deceived heart has turned him aside' – the worshiper cannot deliver himself because he cannot even recognize the 'lie in his right hand.' Spanish 'engañado' marks the passive state. This single occurrence completes the verb's semantic arc from active mockery through deliberate fraud to the resulting state of delusion. **DECEPTION AND ASTRAY**

en: deceived | **es:** engañado | **fr:** [הותל] | **de:** [הותל] Isa 44:20

הַתֻּלִים H2049 *N-mp* (1×)

Mockery, mocking (plural noun); Job's complaint that mockery surrounds him (Job 17:2)

Job uses this plural noun to describe his situation: mockery on every side. In a passage lamenting his social alienation and physical suffering, he declares that mockers surround him, his eye dwelling on their provocations. The noun derives from the same root as the verb in 1 Kings 18:27 (Elijah mocking Baal's prophets), but here the semantic focus shifts from the act to the agents—the mockers themselves.

(1×) English and Spanish render as 'mockers,' 'burladores'—focusing on the people who mock rather than the abstract concept. This interpretive move reflects the plural form and Job's context: he's surrounded by hostile individuals, not merely an atmosphere of derision. The single occurrence in Job 17:2 contributes to the book's portrait of Job's social suffering—physical pain compounded by communal rejection and ridicule from those who should offer comfort. **MOCKERY AND SCORN**

en: mockers | **es:** burladores | **fr:** התלים | **de:** [התלים] Job 17:2

הוּת H2050 *V-Piel-Imperf-2mp* (1×)

To shout at, attack (possibly); text uncertain in Psalm 62:3, where mockers conspire against a righteous person

The meaning and even the root of this verb remain disputed. In Psalm 62:3, it describes hostile action against an individual—either shouting at, threatening, or attacking. Some scholars derive it from a root meaning 'shout at' (Arabic cognates suggest threatening cries), while others propose emendation to 'be frantic against.' The multilingual glosses diverge, reflecting the textual uncertainty. The context is clear enough: enemies conspiring to topple someone of standing.

(1×) Spanish 'atacaréis' (you will attack) and English 'will-you-attack' interpret as physical assault, while French 'conspirer' (to conspire) emphasizes coordinated hostility. German follows the attack interpretation. The single occurrence and textual difficulties prevent certainty, but the psalm's context—a meditation on trust in God amid human threats—supports a meaning of aggressive, coordinated hostility aimed at bringing down the righteous. **SPEAKING AND TALKING**

en: will-you-attack | **es:** atacaréis | **fr:** conspirer | **de:** wird-du-angreifen Ps 62:3

וְדָן H2051 *N-proper-fs* (1×)

Vedan (or Wedan), a disputed place name in Ezekiel 27:19; possibly textual corruption or unknown trading partner

This word appears in Ezekiel's oracle against Tyre, listing trading partners. The identification is wholly uncertain. Some manuscripts omit it entirely; others read it alongside 'Javan' (Greece/Ionia), creating 'Vedan and Javan.' Proposed solutions include Waddān near Medina, the Arabian Arnabani mentioned in Assyrian records, or simply textual corruption. The mention of wine in the context might help identify the location, but certainty eludes us.

(1×) Translations reflect confusion: Spanish 'Y-Dan' (and Dan), English 'and-Dan,' French 'et-Vedan,' German 'und-Dan.' Some read this as the Israelite tribal territory Dan (unlikely in this context), others as an otherwise unknown locale. The single occurrence in Ezekiel 27:19, embedded in a damaged text listing exotic trade goods, leaves the identification suspended between plausible conjectures and frank acknowledgment of ignorance. **DAN PROPER NAME**

en: and-Dan | **es:** Y-Dan | **fr:** et-Vedan | **de:** und-Dan Ezek 27:19

וָהֵב H2052 *N-proper-fs* (1×)

Waheb, an unknown place name in Numbers 21:14, part of a fragmentary quotation from the 'Book of YHWH's Wars'

This appears in one of Scripture's most tantalizing fragments: a quotation from the otherwise lost 'Book of the Wars of YHWH.' The text is broken—apparently a verb has dropped out—and Waheb's location is unknown. Ancient versions transliterate without explanation. Modern attempts to identify it with Sahidic topography or to emend the text to 'gold' (זָהָב) remain speculative. We possess a name severed from its context, a fossil from ancient Israelite poetry.

(1×) All four languages simply transliterate: Spanish 'Vaheb,' English 'Waheb,' French 'Waheb,' German 'Waheb.' The unanimous choice to preserve the Hebrew form reflects scholarly humility: we don't know what or where Waheb was. Numbers 21:14 preserves ancient battle poetry celebrating YHWH's victories in the wilderness, but the fragmentary preservation means the geographical reference remains opaque to modern readers. **PERSONAL NAMES**

en: Waheb | **es:** Vaheb | **fr:** Waheb | **de:** Waheb Num 21:14

וָו H2053 *N-mpc* (13×)

Hooks or pegs of gold and silver fastened to the posts of the tabernacle for hanging curtains and screens

Found exclusively in the Priestly source's detailed blueprint of the tabernacle, this noun refers to the small metal hooks or pegs affixed to the wooden pillars from which the sacred hangings were

suspended. Every occurrence clusters in Exodus 26-27 and 36-38, always in the plural. The consistent rendering across languages — Spanish 'ganchos,' French 'crochets,' German 'Haken' — confirms a single, concrete referent: the functional hardware that held the sanctuary curtains in place, linking architectural precision to liturgical holiness.

hooks, pegs (of the tabernacle) (13×) Metal hooks or pegs attached to the pillars of the tabernacle structure, used to suspend the curtains, screens, and hangings of the court and holy place. All 13 occurrences appear in the Priestly tabernacle instructions (Exod 26-27) and their execution account (Exod 36-38), made of gold for the interior veil and silver for the courtyard pillars. **GEOGRAPHY AND SPACE**

en: hooks, hooks-of, their-hooks | **es:** ganchos, ganchos-de, sus-ganchos | **fr:** crochets, crochets-de, leur-crochets | **de:** Haken, Haken-von, ihr-Haken Exod 26:32; Exod 26:37; Exod 27:10; Exod 27:11; Exod 27:17

וָזָר H2054 *Adj-ms* (1×)

Guilty, criminal (adjective); describing a crooked path in Proverbs 21:8, though the text may be corrupt

This adjective appears in Proverbs 21:8's contrast between the guilty and the pure: 'Crooked is the way of a guilty man.' However, textual critics suspect dittography—accidental repetition creating וָזָר from an original pair וְזַךְ ('and pure'). If the text is sound, the word denotes moral guilt or criminality, contrasting with uprightness. Spanish and English preserve 'guilty,' 'culpable,' while French and German bracket the term, signaling doubt.

(1×) The moral-legal domain is clear in Spanish 'culpable' and English 'guilty'—someone bearing blame, following crooked paths. Proverbs uses spatial imagery (crooked vs. straight) to depict moral character, and this adjective, if original, would contribute to that pattern. The single occurrence and textual uncertainty make confident interpretation difficult, though the semantic field of guilt and moral crookedness fits Proverbs' didactic rhetoric well. **TESTIMONY OBJECTS**

en: guilty | **es:** culpable | **fr:** וזר | **de:** [וזר] Prov 21:8

וַיְזָתָא H2055 *N-proper-ms* (1×)

Vaizatha, a Persian name—one of Haman's ten sons executed in Esther 9:9, possibly meaning 'given-of-the-Best-One'

Vaizatha appears in the grim list of Haman's ten sons, all hanged on the same day in the book of Esther. Scholars identify the name as Persian, possibly Vahyazdāta, meaning something like 'given by the Best One' (a Zoroastrian divine title). The name's appearance in this literary context—the reversal of fortunes, the poetic justice of Haman's line being destroyed—gives it narrative weight beyond mere onomastic interest.

(1×) Spanish 'Vayzata' and English 'Vaizatha' attempt phonetic approximation of the Persian original, while French and German bracket the form, acknowledging the foreign name's complexity. All ten sons receive Persian names, grounding Esther's narrative in the Achaemenid imperial context. The execution of Vaizatha and his brothers in Esther 9:9 completes the reversal motif central to the book: the gallows prepared for Mordecai becomes the instrument of Haman's family's destruction. **PERSONAL NAMES**

en: Vaizatha | **es:** Vayzata | **fr:** [ויזתא] | **de:** [ויזתא] Esth 9:9

וֶלֶד H2056 *N-ms* (1×)

Child, offspring; Sarah described as having 'no child' (Genesis 11:30), a rare synonym for the common yeled

This rare noun appears in the description of Sarah's barrenness before Isaac's miraculous birth: 'she had no child' (Genesis 11:30). The term is a synonym of the far more common yeled, apparently cognate to Arabic walad and Ethiopic wald. Its rarity in Biblical Hebrew may reflect dialectal or stylistic variation. The context—childlessness as crisis, prelude to divine intervention—charges this simple noun with narrative tension.

(1×) Spanish 'hijo' (son/child), English 'a-child,' French 'un-enfant,' German 'ein-Kind'—all use the most common word for offspring in their respective languages, reflecting this term's basic semantic value. Genesis 11:30's statement 'Sarai had no child' sets up the Abraham-Sarah cycle's central drama: the promise of countless descendants to a barren couple. This rare vocabulary choice marks the passage's significance, the absence that will drive the narrative forward. **CHILDREN AND INFANCY**

en: a-child | **es:** hijo | **fr:** un-enfant | **de:** ein-Kind Gen 11:30

וַנְיָה H2057 *N-proper-ms* (1×)

Vanyah, a personal name in Ezra 10:36; one of those who married foreign women, though text is uncertain

Vanyah appears in Ezra's list of men who had married foreign women during the exile and were compelled to divorce them. The name occurs only here, and ancient versions disagree on the spelling, suggesting textual corruption. Greek manuscripts offer wildly variant forms, indicating the scribes themselves were uncertain. The name's single occurrence in a contested text makes confident analysis impossible, though it functions clearly as a personal name in this genealogical-legal context.

(1×) Spanish 'Vanyah' and English 'Vanyah' transliterate directly, while French and German bracket the form, signaling textual doubt. Ezra 10 records a painful chapter in post-exilic history: the dissolution of mixed marriages to preserve communal boundaries. Vanyah's inclusion in this list marks him as someone who navigated the complex social and religious tensions of the return from Babylon, though we know nothing else about him. **PERSONAL NAMES**

en: Vanyah | **es:** Vanyah | **fr:** [וניה] | **de:** [וניה] Ezra 10:36

וָפְסִי H2058 *N-proper-ms* (1×)

Vophsi, father of Nahbi from the tribe of Naphtali (Numbers 13:14); a spy sent to scout Canaan

Vophsi is mentioned as the father of Nahbi, one of the twelve spies Moses sent to scout Canaan. The name appears only here, and even the ancient Greek versions show textual variation, rendering the patronymic differently. As with many names in the spy narrative, this one anchors a representative in a specific family and tribe—in this case, Naphtali—lending historical specificity to the wilderness generation's pivotal moment of faithlessness.

(1×) All four translations simply transliterate: 'Vophsi' in Spanish, English, and French, with German matching. Numbers 13 establishes the framework for one of Israel's great failures: the refusal to enter the land after hearing the majority report from the spies. Vophsi's son Nahbi participated in that reconnaissance mission, though the text doesn't specify whether he stood with the faithful minority (Joshua and Caleb) or the fearful majority. **PERSONAL NAMES**

en: Vophsi | **es:** Vofsí | **fr:** Vophsi | **de:** Vophsi Num 13:14

וַשְׁנִי H2059 *N-proper-ms* (1×)

Vashni, apparently a corrupted reading in 1 Chronicles 6:28; should be 'and the second' based on 1 Samuel 8:2

The Masoretic Text of 1 Chronicles 6:28 appears to give 'Vashni' as the name of Samuel's firstborn son. However, the parallel text in 1 Samuel 8:2 clearly identifies the firstborn as Joel and the second as Abijah. Most scholars conclude that 'Vashni' is a textual error for 'and the second' (וְהַשֵּׁנִי), with Joel's name having dropped out. Ancient versions support this reading, and modern translations often emend accordingly.

(1×) Spanish renders as 'Vasni' treating it as a name, while English offers 'and-the-second,' German 'und-zweiter'—revealing the interpretive divide. The LXX supports emendation, suggesting early awareness of the problem. This appears to be a case where scribal error created a 'ghost name' that never actually existed. First Chronicles' tendency to preserve damaged genealogical material means such textual difficulties are not uncommon in its lists. **PERSONAL**

NAMES

en: and-the-second | **es:** Vasni | **fr:** [ושני] | **de:** und-zweiter 1Chr 6:28

וַשְׁתִּי H2060 *N-proper-ms* (10×)

Vashti — the Persian queen deposed by Ahasuerus (Xerxes) for refusing to appear at his banquet.

Vashti (possibly from Old Persian vahista, 'best, most excellent') was the queen of the Persian king Ahasuerus (Xerxes I). Her story occupies the opening chapter of Esther: she hosted a parallel banquet for the women (Esth 1:9) and refused the king's command to display her beauty before his guests (Esth 1:12). This act of defiance set in motion the events that led to Esther's rise. The name is rendered consistently across translations — English 'Vashti,' Spanish 'Vasti,' French 'Vasthi,' German 'Waschti' — each adapting the Persian sibilants to local phonology while preserving the name's identity.

(10×) The proper name Vashti, identifying the queen of Ahasuerus (Xerxes I) who was deposed after refusing the king's summons to his banquet (Esth 1:9-19). Her removal created the vacancy that Esther would fill (Esth 2:1, 4, 17). All ten occurrences are confined to Esther 1-2 and refer to this single individual. The phonetic variations across languages — Spanish 'Vasti,' French 'Vasthi,' German 'Waschti' — reflect different conventions for rendering the Persian consonant cluster. PERSONAL NAMES

en: Vashti | **es:** Vasti | **fr:** Vasthi | **de:** Waschti Esth 1:9; Esth 1:11; Esth 1:12; Esth 1:15; Esth 1:16

זְאֵב H2061 *Prep-k / N-mp* (7×)

Wolf; a predatory canid used literally and as a figure for violent, rapacious persons or enemies.

The common Hebrew word for the wolf (Canis lupus), a fierce predator well known in the ancient Near East. Never appearing in narrative description of actual animals, it is always used in prophecy, poetry, or simile. Benjamin is a 'ravenous wolf' (Gen 49:27), and Jerusalem's judges are 'evening wolves' (Zeph 3:3). Most strikingly, Isaiah's messianic vision has the wolf dwelling with the lamb (Isa 11:6) and feeding alongside it (Isa 65:25)–images of radical peace. Cognate with Arabic dhi'b, Aramaic deba, and Ethiopic zi'b, the word reflects a widely shared Semitic awareness of this predator.

wolf (7×) A wolf (Canis lupus), the predatory canid used throughout Scripture as a symbol of ferocity, violence, and rapacity. In Jacob's blessing, Benjamin is called a ravenous wolf that tears its prey (Gen 49:27). Prophetic texts use wolves as figures for corrupt leaders and enemies: Jerusalem's princes are wolves tearing prey (Ezek 22:27), her judges are wolves of the evening (Zeph 3:3), and Habakkuk 1:8 compares Chaldean cavalry to evening wolves. Isaiah's messianic visions reverse this imagery: the wolf will dwell with the lamb (Isa 11:6) and feed with the young goat (Isa 65:25). Spanish 'lobo,' French 'loup,' and German cognates all reflect the same animal. Cognate with Arabic dhi'b and Aramaic deba. LIVING CREATURES

en: The-wolf, are-wolves-of, like-wolves | **es:** El-lobo, como-lobos, lobo | **fr:** [זאב], [כזאבים], loup | **de:** [זאב], [זאבי], [כזאבים] Gen 49:27; Isa 11:6; Isa 65:25; Jer 5:6; Ezek 22:27

זְאֵב H2062 *N-proper-ms* (6×)

Zeeb; a Midianite prince captured and slain by the Ephraimites during Gideon's campaign, whose name means 'wolf.'

The proper name of a Midianite prince killed alongside Oreb during Gideon's pursuit of the Midianite army. The name means 'wolf,' fitting the predatory reputation of the Midianite raiders who had devastated Israel's harvests. Judges 7:25 records the Ephraimites capturing Zeeb at a wine-press thereafter called 'the wine-press of Zeeb' (yeqev-ze'ev). Psalm 83:12 recalls this victory as a paradigm for God's deliverance. The name is consistently transliterated across traditions – Spanish 'Zeeb/Zeev,' French 'Zeeb' – preserving the Hebrew consonants faithfully.

Zeeb (proper name, Midianite prince) (6×) Zeeb (meaning 'wolf'), a prince of Midian captured and killed by the men of Ephraim at a location afterward named 'the wine-press of Zeeb' (Judg 7:25). He appears alongside Oreb as one of two Midianite commanders whose defeat became proverbial for divine deliverance (Judg 8:3; Ps 83:12). The multilingual evidence shows consistent transliteration – English 'Zeeb,' Spanish 'Zeeb/Zeev,' French 'Zeeb' – with no semantic translation of the underlying meaning 'wolf,' treating it purely as a personal name. PERSONAL NAMES

en: Zeeb, and-Zeeb, and-like-Ze'ev | **es:** Zeeb, Zeev, y-Zeev | **fr:** Zeeb, et-Zeeb, et-Zébah | **de:** Zeeb, und-Zeeb, und-wie-Ze'ev Judg 7:25; Judg 8:3

זֹאת H2063 *Conj-w* (605×)

This (fem. demonstrative pronoun); also in prepositional idioms: like this, in this, to this, and connective 'and this'

The feminine counterpart of the common Hebrew demonstrative zeh, zoʾt points to a specific person, thing, or situation that is present or recently mentioned. With over 500 occurrences it is one of the workhorses of Hebrew discourse, yet its meaning shifts significantly when combined with prepositions – ke- yields 'like this, thus,' be- yields 'by this, in this,' and lamed yields 'to this, for this.' These prepositional compounds become fixed idioms for manner, instrument, and purpose, giving a single pronoun surprising rhetorical range across narrative, legal, and poetic texts.

1. this (demonstrative pronoun) (527×) The core demonstrative 'this,' pointing to a near entity or situation. Spanish esta/este and German diese map directly. Ubiquitous in covenant formulae ('this land,' Gen 15:7, 18) and narrative identification ('this woman,' Gen 21:10), functioning as the primary feminine deictic across all genres. DEMONSTRATIVE PRONOUNS

en: the-this | **es:** el-este, esta, este | **fr:** le-ce | **de:** das-dies, diese, diesem Gen 12:7; Gen 15:7; Gen 15:18; Gen 21:10

2. like this, thus, such (28×) With the preposition ke- (כ), the pronoun yields 'like this, thus, such' – expressing manner or comparison. French comme ceci, German wie dies, and Arabic هكذا all employ dedicated manner constructions. Common in reported speech ('I did thus and so,' Josh 7:20) and comparative descriptions (Gen 45:23). MANNER ADVERBS

en: according-to-this, and-like-this, and-thus | **es:** Así-y-así, así, como-este | **fr:** comme-ce, comme-ceci, et-ainsi | **de:** und-so, und-wie-dieser, wie-dies Gen 45:23; Josh 7:20; Judg 8:8; Judg 13:23

3. and this, this too (25×) Joined with the conjunction waw (ו), producing 'and this' to introduce additional items, specifications, or consequential statements. Functions prominently in legal and liturgical lists – 'and this is the offering' (Exod 25:3), 'and this is the law of...' (Lev 6:14; 7:1, 11). French et ceci, German und dies parallel the additive function. DEMONSTRATIVE PRONOUNS

en: and-this, and-this-, is-the-repose | **es:** Y-esta, Y-este, Y-esto | **fr:** et-ce, et-ceci, et-cette | **de:** und-dies, und-dies-ist, und-diese Gen 49:28; Exod 25:3; Lev 6:14; Lev 7:1; Lev 7:11

4. in/by/with this (19×) With the preposition be- (ב), yielding 'in this, by this, with this' – marking instrument, means, or condition. Pivotal in narrative tests and proofs: 'By this you shall know' (Exod 7:17), 'By this shall you be tested' (Gen 42:15). German dadurch ('thereby') captures the instrumental force well. DEMONSTRATIVE PRONOUNS

en: and-in-this, by-this, even-then | **es:** Con-esto, En-esto, Y-por-esto | **fr:** avec-ce, dans-ce, dans-ceci | **de:** dadurch, diese, durch-dies Gen 34:15; Gen 34:22; Gen 42:15; Gen 42:33; Exod 7:17

5. to/for this, at this (5×) With the preposition lamed (ל), producing 'to this, for this, at this' – indicating purpose, direction, or cause. Appears in the memorable exclamation 'This one shall be called woman' (Gen 2:23) and in rhetorical questions about divine purpose (Jer 5:7). French à ceci and Spanish a esto replicate the directional sense. DEMONSTRATIVE PRONOUNS

en: at-this, for-this, this | **es:** a-esta, a-esto, por-esto | **fr:** à-ce, à-celle-ci, à-cette | **de:** diese, zu-dies, zu-diese Gen 2:23; Exod 7:23; Job 37:1; Isa 30:7; Jer 5:7

6. (1×) A rare comparative construction with min (מ), meaning 'than this' or 'more than this,' attested once at 2 Sam 6:22 where David declares he will be even more undignified than this. Spanish

más que esto and French que ceci capture the comparative force. **DEMONSTRATIVE PRONOUNS**

en: than-this | **es:** más-que-esto | **fr:** que-ceci | **de:** als-dieser 2Sam 6:22

זָבַד H2064 *V-Qal-Perf-3ms / 1cs* (1×)

To endow, bestow (verb); Leah's wordplay on Zebulun's name, 'God has endowed me' (Genesis 30:20)

This verb appears in Leah's etymological explanation of her son Zebulun's name. She declares, 'God has endowed me with a good endowment'—a wordplay connecting the son's name to the concept of bestowing gifts or dowry. The root has Aramaic cognates meaning 'dowry' and appears in various Semitic languages. Genesis 30:20 offers two explanations for Zebulun's name (the other involving 'dwelling'), reflecting the biblical fondness for multiple folk etymologies.

(1×) Spanish 'dotó-me' (endowed me), English 'endowed-me,' French 'endowed-moi'—all preserve the perfect tense and the sense of divine gift-giving. Leah's declaration comes after bearing six sons and marks a shift in her self-understanding: no longer merely competing with Rachel, she now sees herself as divinely enriched. The verb's semantic range includes dowry, bestowal, and endowment, all suggesting valuable gifts that elevate the recipient's status. **RELEASE AND MOVEMENT**

en: endowed-me | **es:** dotó-me | **fr:** endowed-moi | **de:** beschenkt-hat-mich Gen 30:20

זֵבֶד H2065 *N-ms* (1×)

Endowment, gift (noun); Leah's 'good endowment' from God in the naming of Zebulun (Genesis 30:20)

This noun complements the verb in Genesis 30:20, forming Leah's declaration: 'God has endowed me with a good endowment.' The doubling of the root (verbal and nominal forms) creates emphasis and wordplay typical of biblical naming narratives. The term specifically denotes a gift or dowry, something of value bestowed to enhance status or establish relationship. Leah's sixth son represents not just another child but a mark of divine favor.

(1×) Spanish 'dote' (dowry), English 'endowment,' German 'ein-Geschenk' (a gift)—all emphasize the value-transfer aspect. French matches English. The use of dowry language is telling: Leah frames her fertility as God's enrichment of her, compensating perhaps for Jacob's preferential love for Rachel. The 'good endowment' transforms biological reproduction into theological affirmation, Leah reading her maternal success as divine vindication. **GEOGRAPHY AND SPACE**

en: endowment | **es:** dote | **fr:** endowment | **de:** ein-Geschenk Gen 30:20

זָבָד H2066 *N-proper-ms* (8×)

Zabad; a personal name meaning 'he has given' or 'gift,' borne by at least seven men in the Old Testament.

Zabad is a Hebrew personal name meaning 'he has given' or 'gift,' related to the common verbal root z-b-d. It is borne by several distinct individuals: a descendant of Judah through Sheshan's line (1 Chr 2:36-37), an Ephraimite killed in a cattle raid (1 Chr 7:21), one of David's elite warriors (1 Chr 11:41), a conspirator who assassinated King Joash of Judah (2 Chr 24:26, called Jozacar in 2 Kgs 12:21), and three returned exiles who had married foreign women (Ezra 10:27, 33, 43). The name's frequency among post-exilic Israelites may reflect its theophoric resonance.

Zavad (8×) The proper name Zabad (Zavad), borne by multiple individuals across the genealogical and narrative traditions. Translations show variation in transliteration—English 'Zavad,' Spanish 'Zabad/Zavad,' French and German 'Zabad'—reflecting differing conventions for the Hebrew zayin. The name appears in genealogical lists (1 Chr 2:36-37; 7:21), among David's mighty men (1 Chr 11:41), in the regicide of Joash (2 Chr 24:26), and among three men in Ezra's list of foreign marriages (Ezra 10:27, 33, 43). **PERSONAL NAMES**

en: Zavad, and-Zavad | **es:** Y-Zabad, Zabad, Zavad | **fr:** Zabad, et-Zabad | **de:** [וזבד], [זבד] 1Chr 2:36; 1Chr 2:37; 1Chr 7:21; 1Chr 11:41; 2Chr 24:26

זַבְדִּי H2067 *N-proper-ms* (6×)

Zabdi; a proper name borne by several Israelites, possibly meaning 'my gift' or 'gift of Yah.'

A masculine proper name likely meaning 'my gift' or possibly a shortened form of Zabdiel ('gift of God'). The name is borne by at least four distinct individuals in the Hebrew Bible: the grandfather of Achan from the tribe of Judah (Josh 7:1, 17-18), a Benjaminite listed in the genealogy of 1 Chronicles 8:19, an overseer of David's vineyard stores (1 Chr 27:27), and a Levite in Nehemiah 11:17 who may be identical with Zichri. The Arabic cognate zabd ('gift') supports the etymological interpretation. The name appears in the New Testament as Zebedee (Greek Zebedaios).

Zabdi (proper name, several Israelites) (6×) Zabdi, a proper name borne by several Israelite men: (1) grandfather of Achan, of Judah (Josh 7:1, 17, 18), possibly identical with Zimri of 1 Chr 2:6; (2) a Benjaminite (1 Chr 8:19); (3) an officer over David's wine cellars (1 Chr 27:27); (4) a Levite in Nehemiah's time (Neh 11:17). The name derives from a root meaning 'gift' (cf. Arabic zabd), and may be a hypocoristic of Zabdiel. Transliterations are consistent: English/Spanish 'Zabdi,' French/German 'Zavdi,' reflecting the stable consonantal framework. **PERSONAL NAMES**

en: Zavdi, and-Zavdi | **es:** Zabdi, y-Zabdí | **fr:** Zavdi, [וזבדי], [זבדי] | **de:** Zavdi, [וזבדי], [זבדי] Josh 7:1; Josh 7:17; Josh 7:18; 1Chr 8:19; 1Chr 27:27

זַבְדִיאֵל H2068 *N-proper-ms* (2×)

personal name meaning 'my gift is God'; father of one of David's officers and a prominent Hebrew in Nehemiah's time

Zabdiel appears twice in Scripture, both times identifying individuals whose name means 'my gift is God.' The first is the father of Jashobeam, one of David's military commanders mentioned in 1 Chronicles 27:2. The second is a prominent Hebrew leader during Nehemiah's restoration of Jerusalem, listed among those who settled in the holy city after the exile (Nehemiah 11:14). The name itself reflects the theology of divine provision common in Hebrew nomenclature.

(2×) A proper name appearing in post-exilic and Davidic contexts. The Hebrew name combines 'zebed' (gift) with the theophoric element 'El' (God), reflecting a confession that the child was understood as a divine gift. Both biblical occurrences identify men of standing—one a military father, one a community leader—suggesting the name was borne by families of some prominence in ancient Israel. **PERSONAL NAMES**

en: Zavdiel | **es:** Zabdiel, hijo-de- | **fr:** [וזבדיאל] | **de:** [וזבדיאל] 1Chr 27:2; Neh 11:14

זְבַדְיָהוּ H2069 *Conj-w / N-proper-ms* (9×)

Zebadiah: a masculine name meaning 'YHWH has bestowed,' borne by at least nine men in the Hebrew Bible.

Zebadiah (also spelled Zevadyahu in its longer theophoric form) means 'YHWH has bestowed' or 'gift of the LORD,' sharing its root with names like Jehozabad. It is borne by at least nine different individuals across Chronicles and Ezra, including Benjaminites (1 Chr 8:15, 17), one of David's warriors who defected from Saul (1 Chr 12:7), a Levitical gatekeeper (1 Chr 26:2), a military officer (1 Chr 27:7), Jehoshaphat's chief judge for royal affairs (2 Chr 19:11), and a returning exile (Ezra 8:8). The name's frequency reflects Israel's gratitude for divine provision.

Zebadiah (personal name) (9×) A theophoric personal name combining a root meaning 'to bestow, endow' with the divine name YHWH. Spanish renders it 'Zebadias,' French 'Zebadia,' and English alternates between 'Zebadiah' and the more Hebraic 'Zevadyah/Zevadyahu.' The name appears exclusively in Chronicles and Ezra, always of different individuals, making context essential for identification. Notable bearers include Jehoshaphat's appointed judge over

'the king's matters' (2 Chr 19:11) and a Gadite warrior who joined David at Ziklag (1 Chr 12:7). **PERSONAL NAMES**

en: Zevadyah, Zevadyahu, and-Zebadiah | **es:** Y-Zebadías, Zebadías, Zevadyah | **fr:** Zebadia, et-Zebadia | **de:** [וזבדיה], [וזבדיהו], [זבדיה] 1Chr 8:15; 1Chr 8:17; 1Chr 12:8; 1Chr 26:2; 1Chr 27:7

זְבוּב H2070 *Prep-l* (2×)

flies; used literally of dead flies and metaphorically of Egypt's army as swarming insects

The word for 'fly' appears in two vivid contexts. In Ecclesiastes 10:1, dead flies ruin the perfumer's ointment—a proverbial image of how small corruptions spoil great works. In Isaiah 7:18, Yahweh will 'whistle for the fly that is in Egypt' as a metaphor for summoning the Egyptian army (paired with the bee representing Assyria). The imagery draws on the fly's swarming, intrusive nature. The Arabic cognate and related Semitic terms all emphasize the creature's darting, to-and-fro motion.

(2×) The common fly as a pest and symbol of corruption or invasion. Ecclesiastes uses it literally ('dead flies') to illustrate how minor defilements corrupt valuable things. Isaiah deploys it metaphorically: Egypt's military forces are portrayed as a cloud of flies that Yahweh summons with a whistle—an image both of divine sovereignty and the invasive, pestilential character of foreign armies. The Aramaic and Arabic cognates confirm this as the ordinary word for the insect. **GEOGRAPHY AND SPACE**

en: flies-of, for-the-fly | **es:** a-la-mosca, moscas-de | **fr:** [לזבוב], זבובי | **de:** [זבוב], [לזבוב] Eccl 10:1; Isa 7:18

זָבוּד H2071 *Conj-w / N-proper-ms* (1×)

Zabud, an officer of Solomon (1 Kings 4:5); the name means 'bestowed' or 'endowed'

Zabud appears in the administrative list of Solomon's officials as a priest and 'the king's friend,' a title suggesting special advisory status. The name derives from the root meaning 'bestow' or 'endow,' suggesting perhaps that he was seen as a gift. First Kings 4 catalogs Solomon's bureaucratic apparatus at the height of his power, and Zabud's dual role as priest and royal confidant reflects the integration of religious and political authority in the united monarchy.

(1×) All translations simply add 'and' to the transliteration: Spanish 'y-Zabud,' English 'and-Zabud,' French 'et-Zabud,' German 'und-Zabud.' The coordination reflects the list structure of 1 Kings 4. Zabud's designation as 'the king's friend' is significant—a technical term for a trusted advisor, appearing elsewhere in ancient Near Eastern courts. His presence in this list marks him as part of Solomon's inner circle during Israel's golden age. **PERSONAL NAMES**

en: and-Zabud | **es:** y-Zabud | **fr:** et-Zabud | **de:** und-Zabud 1Kgs 4:5

זָבוּד H2072 *Conj-w / N-proper-ms* (1×)

Zabud (variant spelling in Ezra 8:14 Ketiv); the Qere reads 'Zaccur' instead, indicating textual uncertainty

The written text (Ketiv) of Ezra 8:14 gives 'Zabud' as the name of a returned exile, but the marginal reading (Qere) corrects to 'Zaccur.' Ancient versions also vary, with some Greek manuscripts supporting one reading, others the other. This reflects the textual fluidity of genealogical lists, where similar-sounding names could be confused in transmission. The context is the list of families returning from Babylonian exile, where accurate preservation of names mattered for property claims and tribal identity.

(1×) Translations bracket the form, acknowledging uncertainty: Spanish '[y-Zabud],' English '[and-Zavud],' French '[וזבוד],' German '[[וזבוד]].' The double-bracketing in German signals even deeper doubt. Ezra's lists of returnees were crucial documents for the restoration community, establishing who had legitimate claim to ancestral property and temple service. Textual variants in such lists suggest the difficulties of maintaining accurate records through the trauma of exile and return. **PROPHETS AND PROPHECY**

en: [and-Zavud] | **es:** [y-Zabud] | **fr:** [וזבוד] | **de:** [[וזבוד]] Ezra 8:14

זְבֻל H2073 *N-ms / 3fs* (5×)

lofty abode, exalted dwelling; a heavenly or elevated habitation, especially of God

A poetic noun meaning 'lofty abode' or 'exalted dwelling place,' reserved for elevated theological contexts. Solomon declares the temple a bêt zĕbul, a 'house of exalted dwelling' for the LORD (1 Kgs 8:13; 2 Chr 6:2). Isaiah 63:15 pairs it with 'heaven' as the high abode of God's holiness. In Habakkuk 3:11, even the sun and moon have their zĕbulâ, their celestial station. The Akkadian cognate bīt zabal ('lofty house') confirms the architectural-cosmic resonance.

(5×) An exalted or lofty dwelling place, used poetically of God's heavenly habitation or the temple as its earthly counterpart. Solomon dedicates a 'house of height' for the LORD (1 Kgs 8:13; 2 Chr 6:2), while Isaiah 63:15 parallels it with heaven itself. Habakkuk 3:11 extends the image to the celestial station of sun and moon. Spanish 'morada' and French 'habitation' capture the dwelling sense, though the element of elevation and grandeur is distinctive to the Hebrew. **GEOGRAPHY AND SPACE**

en: exalted-dwelling, from-a-lofty-dwelling, from-the-habitation-of | **es:** de-morada, desde-la-morada-de, morada | **fr:** [זבל], [מזבל], de-habitation | **de:** [זבל], [זבלה], [מזבל] 1Kgs 8:13; 2Chr 6:2; Ps 49:14; Isa 63:15; Hab 3:11

זְבוּלֻן H2074 *Conj-w* (45×)

Zebulun — the sixth son of Jacob and Leah; the Israelite tribe and its territory in the Galilee region

Zevulun names the sixth son born to Jacob and Leah, whose birth prompted the hopeful wordplay 'now my husband will honor me (yizbeleni)' (Gen 30:20). From this patriarch springs the tribe of Zebulun, allotted territory in lower Galilee between the Jezreel Valley and the Mediterranean approaches — 'Zebulun shall dwell at the shore of the sea' (Gen 49:13). Across 45 occurrences, the name shifts by metonymy from person to tribe to land: tribal census lists in Numbers, the courageous warriors praised in Deborah's song who 'risked their lives to the death' (Judg 5:18), and the eschatological allotment in Ezekiel's temple vision (Ezek 48:26-33). Isaiah's prophecy that 'the land of Zebulun and the land of Naphtali' would see a great light (Isa 8:23/9:1) is cited by Matthew as fulfilled in Jesus' Galilean ministry (Matt 4:15). Translations consistently transliterate: Spanish 'Zabulon,' French 'Zabulon,' German 'Sebulon.'

Zebulun (person, tribe, territory) (45×) The proper noun Zebulun (zevulun), referring to the sixth son of Jacob and Leah (Gen 30:20; 35:23), the Israelite tribe descended from him (Num 1:30-31; Judg 4:6, 10; 5:14, 18), and the tribal territory in the lower Galilee (Josh 19:10-16; Isa 8:23). Jacob's blessing associates Zebulun with the sea (Gen 49:13), and Deborah's song celebrates the tribe's battlefield valor (Judg 5:18). All 45 occurrences denote this person, tribe, or territory; prepositional and construct variations reflect syntax, not distinct senses. **PERSONAL NAMES**

en: Zebulun, Zevulun | **es:** Zabulón, Zevulun, Zevulún | **fr:** Zabulon | **de:** Sebulon, Sebulun, Sebuluns Gen 30:20; Gen 35:23; Gen 46:14; Gen 49:13; Exod 1:3

זְבוּלֹנִי H2075 *Art / N-proper-ms* (3×)

Zebulonite, of the tribe of Zebulun (gentilic)

A gentilic adjective identifying members of the tribe of Zebulun. It appears as 'the Zebulonite' for the judge Elon (Judg 12:11, 12) and collectively for the census count of 'the Zebulunites' (Num 26:27). The Spanish zabulonita(s) and French/German cognates all reflect the tribal-affiliation function. This is standard gentilic morphology: a proper noun transformed into an adjective or collective noun identifying descendants or members.

(3×) Functions as a tribal gentilic in census (Num 26:27) and narrative (Judg 12:11, 12) contexts. The multilingual glosses uniformly render the tribal affiliation (Zebulonite, zabulonita, Zebulunite). The word identifies individuals or groups by descent from Zebulun, Jacob's tenth son. **PERSONAL NAMES**

en: the-Zebulonite, the-Zebulunite | **es:** el-zabulonita, los-zabulonitas | **fr:** le-

Zebulonite, le-Zebulunite | **de:** der-Zebulonite, der-Zebulunite Num 26:27; Judg 12:11; Judg 12:12

זָבַח H2076 *Conj-w* (134×)

to slaughter for sacrifice; to offer cultic sacrifice

This Hebrew verb primarily describes the act of ritual sacrifice in Israel's worship life. The word encompasses both the physical slaughter of an animal and the religious offering itself. The Qal stem usually denotes offering sacrifice to God (though sometimes to idols), while the Piel intensive form describes habitual or persistent sacrificial activity. In some contexts, particularly in narrative settings, the verb can refer simply to the slaughter of an animal for food, though the sacrificial sense remains primary throughout Scripture.

1. sacrifice to YHWH (95×) Split from sense 93942. Criteria: Cultic offering to the true God, legitimate worship, covenant sacrifice
en: and-he-sacrificed, and-sacrificed, sacrificing | **es:** para-sacrificar, sacrificaba, sacrificando | **fr:** et-il-sacrifia, et-sacrificed, sacrifiant | **de:** opfernd, und-er-opferte, zu-Opfer Gen 46:1; Exod 3:18; Exod 5:3; Exod 5:8; Exod 5:17

2. sacrifice to idols/false gods (21×) Split from sense 93942. Criteria: Idolatrous sacrifice, offering to foreign deities, condemned worship practice
en: and-he-sacrificed, and-he-will-sacrifice, and-they-sacrifice | **es:** El-que-sacrifica, Y-sacrificaba, Y-sacrificaron | **fr:** [וּבְחִים], [וּובח], [לזבח] | **de:** [וּבחים], [וּובח], [לזבח] Exod 22:20; Exod 32:8; Exod 34:15; Deut 32:17; Judg 16:23

3. Piel: sacrifice habitually (9×) The Piel intensive stem marks habitual or repeated sacrificial practice, often in contexts of ongoing idolatry or sustained cultic activity. This form intensifies the iterative aspect of the sacrificial act. **SACRIFICE AND SLAUGHTER**
en: I-will-sacrifice, and-he-sacrificed, and-sacrificing | **es:** Y-sacrificaba, sacrifica, sacrificando | **fr:** et-il-sacrifia, et-sacrifiant, furent-sacrifiant | **de:** opferte, schlachten, sie-sacrificed 1Kgs 3:2; 1Kgs 3:3; 1Kgs 11:8; 2Kgs 16:4; 2Chr 28:23

4. Qal: slaughter (kill animal) (9×) The physical act of killing an animal, separate from the religious ritual. Glosses shift to slaughter terminology (Spanish matarás/degolló, Korean 잡았다, Swahili kuchinja) rather than sacrificial language, indicating the semantic distinction between killing and ritual offering. **SACRIFICE AND SLAUGHTER**
en: and-he-slaughtered, and-sacrificed, and-slaughtered | **es:** Y-sacrificó, degolláis;, entonces-matarás | **fr:** et-il-immola, et-immola-cela, et-sacrifia | **de:** du-moege-slaughter, schlachten, und-du-soll-slaughter Gen 31:54; Num 22:40; Deut 12:15; Deut 12:21; 1Sam 28:24

זֶבַח H2077 *N-msc / 3ms* (162×)

A sacrifice, animal offering slaughtered in worship; the most common and ancient Israelite cultic offering.

The foundational sacrifice word in the Hebrew Bible, denoting an animal slaughtered as a communal offering whose flesh was eaten at a sacred meal. Distinguished from the whole burnt offering (עֹלָה) and the grain offering (מִנְחָה), the זֶבַח was the original shared feast between worshipers and God—God receiving the blood and fat, the people eating the meat. From Jacob's sacrifice at Mizpah (Gen 31:54) to the peace offerings of Leviticus, this word runs through Israel's entire worship life. German Schlachtopfer ('slaughter-offering') uniquely preserves the etymological connection to slaughtering that English 'sacrifice' obscures.

1. sacrifice (animal offering) (160×) The primary sense: an animal sacrifice offered in worship, whether to the Lord or to other gods. This encompasses the full range of grammatical forms—singular, plural, construct chains ('sacrifice of peace offerings'), prepositional phrases ('with a sacrifice'), and possessive constructions ('his sacrifice'). It covers fellowship offerings (Lev 3:1), votive offerings (Lev 7:16), and even sacrifices to idols (Deut 32:38). Spanish sacrificio, French sacrifice, and German Opfer/Schlachtopfer all render this consistently across all contexts. **GEOGRAPHY AND SPACE**
en: a-sacrifice, sacrifice | **es:** con-sacrificio, sacrificio | **fr:** Zébah, sacrifice, un-sacrifice | **de:** Opfer, ein-Opfer, ein-Schlachtopfer Gen 31:54; Exod 34:25; Lev 3:1; Lev 4:10; Lev 4:26

2. (1×) In Proverbs 17:1 ('Better a dry morsel with peace than a house full of sacrifices-of strife'), the construct form 'sacrifices of' carries a contrastive, almost ironic nuance—abundant sacrificial feasting that is ruined by conflict. The sense remains 'sacrifice' but the proverbial context gives it a negative valence, highlighting how ritual abundance without relational harmony is worthless. **GEOGRAPHY AND SPACE**
en: sacrifices-of | **es:** sacrificios-de | **fr:** sacrifice | **de:** Opfer Prov 17:1

3. (1×) In Hosea 4:19 the form appears in a context of shameful idol worship ('the wind wraps them in its wings, and they shall be ashamed of their altars/sacrifices'). English 'of their altars' and Spanish 'de sus altares' suggest a metonymic extension where the sacrifices and the altar sites blend together, the word evoking not just the act of sacrifice but the entire illicit cultic apparatus associated with it. **GEOGRAPHY AND SPACE**
en: of-their-altars | **es:** de-sus-altares | **fr:** sacrifice | **de:** Opfer Hos 4:19

זֶבַח H2078 *Conj-w* (12×)

Zebah – a Midianite king captured and slain by Gideon alongside Zalmunna

Zebah (zebach) is the proper name of one of two Midianite kings (the other being Zalmunna) who oppressed Israel and were pursued, captured, and executed by Gideon in the aftermath of the great Midianite rout at the Wadi Harod (Judg 7-8). The pair became paradigmatic examples of defeated enemies in Israel's memory, as Psalm 83:11 recalls: 'Make their nobles like Zebah and Zalmunna.' All twelve occurrences refer to this single historical individual. Cross-lingual evidence uniformly preserves the name: English Zebah, Spanish Zebaj, French Zebach, German Zebah.

Zebah (proper name, Midianite king) (12×) The proper name Zebah, designating the Midianite king who, together with Zalmunna, was pursued and slain by Gideon after Israel's deliverance from Midianite oppression (Judg 8:5-21). The name became proverbial for divine judgment on Israel's enemies (Ps 83:11). Conjunctive and prepositional variants ('and Zebah,' 'like Zebah') are syntactic, not semantic. Every target language preserves the transliteration unchanged, confirming monosemous proper-noun status. **PERSONAL NAMES**
en: Zebah, and-Zebah, and-like-Zevach | **es:** Y-Zébaj, Zébaj, y-como-Zebaj | **fr:** Zébach, et-Zébach, et-Zébah | **de:** Zebah, und-Zebah, und-wie-Zevach Judg 8:5; Judg 8:6; Judg 8:7; Judg 8:10; Judg 8:12

זַבַּי H2079 *N-proper-ms* (2×)

personal name; a Jew in Ezra's time who had married a foreign woman

Zabbai appears in Ezra 10:28 among those who had taken foreign wives during the exile and were called to separate from them as part of Ezra's reforms. A second occurrence in Nehemiah 3:20 (Ketiv) also references an individual by this name, though the Qere reading suggests 'Zaccai.' The name's etymology is uncertain; some connect it to Palmyrene inscriptions, others suggest it may be an abbreviation of a longer theophoric name involving 'zebed' (gift). The Septuagint varies in its rendering, reflecting the textual ambiguity.

(2×) A personal name borne by a Jew in the post-exilic community. The name appears in Ezra's list of those who had violated the covenant by marrying outside Israel, marking a moment of communal crisis and reform. The textual variants in Nehemiah suggest either a different individual or confusion with the similar name Zaccai. Palmyrene parallels hint at a Northwest Semitic naming pattern, possibly meaning 'endowed' or 'gifted,' though certainty eludes us. **PERSONAL NAMES**
en: Zabbay, [Zabbai] | **es:** Zabai, [Zabai] | **fr:** [זבי] | **de:** [[זבי]], [זבי] Ezra 10:28; Neh 3:20

זְבִידָה H2080 *N-proper-fs* (2×)

personal name meaning 'endowed' or 'given'; mother of King Jehoiakim

Zebudah (also spelled Zebidah) was the mother of Jehoiakim, one of Judah's last kings before the Babylonian exile. She is identified in 2 Kings 23:36 as the daughter of Pedaiah from Rumah. The name likely derives from the root meaning 'to give' or 'endow,' making it semantically close to Zabdiel. Textual witnesses show significant variation—the Septuagint offers widely divergent names across manuscripts, including confusion with Zedekiah's mother. This reflects the chaotic state of transmission for genealogical details in the tumultuous final decades of Judah's monarchy.

(2×) A woman's name preserved in the royal genealogy of Judah's final generation. The Hebrew form combines a verbal root for 'gift' or 'endowment' with a feminine suffix. She is remembered solely as the mother of Jehoiakim, the king installed by Pharaoh Neco who later became Babylon's vassal. The confused manuscript tradition—especially in Chronicles and the Greek versions—hints at the disruption of memory caused by exile, yet her Judahite origin (Rumah) is preserved, anchoring her in the pre-exilic community. **PERSONAL NAMES**

en: Zevuddah, [Zevidah] | **es:** Zebuda, [Zebida] | **fr:** Zevuddah, [Zevidah] | **de:** [Zevidah] 2Kgs 23:36

זְבִינָא H2081 *N-proper-ms* (1×)

Zebina, an Aramaic name meaning 'bought' or 'purchased'; one who married a foreign woman (Ezra 10:43)

Zebina appears in Ezra's list of those who had married foreign women and were compelled to divorce them. The name is Aramaic, from the root meaning 'buy' or 'purchase,' possibly suggesting that the bearer was purchased as a slave or adopted. This reflects the linguistic environment of the post-exilic period, when Aramaic increasingly influenced Hebrew onomastics. The name's occurrence in this painful social-religious crisis list gives it historical specificity but no further narrative development.

(1×) Spanish 'Zevina' and English 'Zevina' attempt phonetic rendering, while French and German bracket the form. The Aramaic etymology ('bought') is intriguing—was Zebina a slave who gained freedom, a purchased child, or is the name purely conventional? Ezra 10 records a community attempting to maintain religious and ethnic boundaries in the vulnerable early post-exilic period, and Zebina's inclusion shows he was caught in that painful process of communal redefinition. **PERSONAL NAMES**

en: Zevina | **es:** Zevina | **fr:** [זבינא] | **de:** [זבינא] Ezra 10:43

זָבַל H2082 *V-Qal-Imperf-3ms / 1cs* (1×)

To honor, exalt (verb); Leah's alternate wordplay on Zebulun, 'my husband will honor me' (Genesis 30:20)

This verb provides the second etymology for Zebulun's name in Genesis 30:20: 'Now my husband will honor me, because I have borne him six sons.' The root appears in Akkadian (zabālu, 'exalt') and possibly Phoenician onomastics. Leah's two explanations for Zebulun—divine endowment and marital honor—reflect her dual desires: divine recognition and her husband's affection. The wordplay enriches the narrative, showing Leah's complex emotional world.

(1×) Spanish 'morará-conmigo' (will dwell with me) follows an alternative interpretation deriving the verb from a root meaning 'dwell,' while English 'will-honor-me' and French follow the 'honor' interpretation. German offers 'wird-bei-mir-wohnen' (will dwell with me), siding with the dwelling interpretation. The divide reflects ancient uncertainty about the root. Leah's hope—whether for honor or dwelling-together—expresses her longing for Jacob's presence and esteem after bearing six sons. **RELEASE AND MOVEMENT**

en: will-honor-me | **es:** morará-conmigo | **fr:** –honneur-moi | **de:** wird-bei-mir-wohnen Gen 30:20

זְבֻל H2083 *Conj-w / N-proper-ms* (6×)

Zebul; an officer and governor of Shechem under Abimelech, active in the Gaal revolt narrative.

The proper name of a man who served as the ruler or prefect of the city of Shechem under Abimelech, son of Gideon. Zebul appears exclusively in Judges 9, where he plays a crucial role in the conflict between Abimelech and the rebel Gaal son of Ebed. When Gaal stirs up discontent at a feast, Zebul secretly sends word to Abimelech and then mocks Gaal's hesitation as the counterattack approaches. His name may be related to the noun zebul meaning 'lofty dwelling' or 'exalted place,' though BDB treats it simply as a proper name.

Zebul (6×) Zebul, the officer (governor or prefect) of Shechem serving under Abimelech. All six occurrences cluster in Judges 9:28-41, where Zebul acts as Abimelech's loyal agent: he reports Gaal's conspiracy (v. 30), taunts Gaal as the opposing force approaches (v. 36, 38), and remains in the city after the conflict (v. 41). The name may be etymologically linked to zebul ('lofty habitation'), though it functions purely as a personal name. Multilingual glosses uniformly transliterate: English/Spanish/French/German all render 'Zebul.' **PERSONAL NAMES**

en: Zebul, and-Zebul | **es:** Zebul, y-Zebul | **fr:** Zebul, et-Zebul | **de:** Zebul, und-Zebul Judg 9:28; Judg 9:30; Judg 9:36; Judg 9:38

זְבַן H2084 *V-Qal-Prtcpl-mp* (1×)

To buy, gain (Aramaic verb); 'you are trying to gain time' in Daniel 2:8

This Aramaic verb appears in King Nebuchadnezzar's accusation against his counselors: 'I know that you are trying to gain time.' The root means 'buy' or 'purchase' in various Aramaic dialects and appears in Nabataean and Palmyrene inscriptions. Here it's used metaphorically: buying or purchasing time, stalling. The idiom captures Nebuchadnezzar's impatience with his advisors' excuses, his suspicion that they're dodging the impossible task he's set them.

(1×) Spanish 'estáis-comprando' (you are buying), English 'are-buying,' French 'essayer' (to try)—the translations reflect the metaphor. French abstracts from the commercial imagery to the purpose (trying/attempting), while Spanish and English preserve the literal 'buying.' Daniel 2:8 captures a moment of royal frustration: the king knows his demand is unreasonable (tell me both the dream and its interpretation without my describing the dream!), and he suspects his advisors are stalling for time, hoping the crisis will pass. **BUYING AND ACQUIRING**

en: are-buying | **es:** estáis-comprando | **fr:** essayer | **de:** [זבנין] Dan 2:8

זֵג H2085 *N-ms* (1×)

Grape skin; part of what a Nazirite must avoid eating (Numbers 6:4), possibly the transparent outer skin

This obscure term appears in the Nazirite regulations, specifying that one under the vow must avoid eating anything from the grape vine, 'from the seeds to the skin.' The exact identification is uncertain—possibly the transparent outer skin of the grape. The Mishnah preserves the term with the same meaning. Rabbinic sources connect it to words for 'glass' (זְגוּגִית), suggesting transparency as the linking concept. The term's rarity makes precise definition difficult, but the context clearly involves grape products forbidden to Nazirites.

(1×) Spanish 'hollejo' (skin/husk), English 'skin,' French 'peau' (skin), German 'Haut' (skin)—unanimous agreement on the basic meaning. Numbers 6:4 establishes comprehensive prohibition: the Nazirite avoids not just wine but every part of the grape, from internal seeds to external skin. This totality reflects the vow's radical separation, the Nazirite's complete abstention from the fruit that symbolizes settled agricultural life and its pleasures. **SKIN AND LEATHER**

en: skin | **es:** hollejo | **fr:** peau | **de:** Haut Num 6:4

זָד H2086 *Prep-m / Adj-mp* (13×)

Insolent, arrogant, presumptuous — always of those who defiantly oppose God and His commandments

An adjective that functions almost as a technical term for the willfully defiant. In Psalm 119 alone it appears seven times, consistently naming those who scorn the Torah and mock the faithful.

The 'zed' is not merely proud but presumptuously rebellious — Proverbs 21:24 yokes the word with 'scoffer' and 'haughty.' Malachi and Isaiah extend the charge to entire communities whose arrogance invites divine judgment. Spanish 'soberbio' and German 'Freche' both capture the aggressive insolence implied.

insolent, arrogant, presumptuous (13×) A person characterized by insolent presumption against God, used substantively as a near-technical term for the godless rebel. Dominant in Psalm 119 (vv. 21, 51, 69, 78, 85, 122, 122) where the 'zedim' are those who stray from the commandments and heap scorn on the psalmist. Also appears in prophetic judgment (Isa 13:11; Mal 3:15, 19) and proverbial characterization (Prov 21:24). PRIDE AND ARROGANCE
en: arrogant, from-presumptuous-sins, proud | **es:** Soberbio, Soberbios, a-soberbios | **fr:** [הזדים], [זדים], de-orgueilleux | **de:** Freche, [הזדים], [זדים] Ps 19:13; Ps 86:14; Ps 119:21; Ps 119:51; Ps 119:69

זָדוֹן H2087 *N-msc* (11×)

Presumptuousness, arrogance — insolent pride that defies authority, whether human or divine

The noun זָדוֹן (zadon) captures the quality of presumptuous arrogance — a haughty self-assertion that refuses to submit to rightful authority. In legal contexts, acting 'in presumption' against a priest or judge warrants death (Deut 17:12), and a prophet who speaks presumptuously in God's name is to be disregarded (Deut 18:22). The wisdom tradition identifies pride as a moral fault that breeds strife and shame (Prov 11:2; 13:10; 21:24). Jesse's eldest son accuses David of coming to the battlefield out of 'presumptuousness' (1 Sam 17:28). In the prophets, zadon personifies Babylon itself — 'the arrogant one' whom God will bring low (Jer 50:31-32). Spanish 'soberbia/arrogancia,' Arabic ɛʕ

presumptuousness, arrogance (11×) Insolence, presumptuous pride, or arrogant self-assertion — a disposition of haughty defiance against rightful authority. Spans legal, sapiential, and prophetic registers: presumptuous defiance of priestly or judicial authority (Deut 17:12), false prophetic utterance (Deut 18:22), personal arrogance rebuked (1 Sam 17:28), wisdom warnings that pride breeds strife and disgrace (Prov 11:2; 13:10; 21:24), and prophetic denunciation of national hubris, especially Babylon personified as 'Pride' (Jer 49:16; 50:31-32; Ezek 7:10; Obad 1:3). GEOGRAPHY AND SPACE
en: arrogance-of, arrogant-one, by-insolence | **es:** Soberbia-de, con-soberbia, la-soberbia | **fr:** dans-presumption, dans-בזדון, orgueil | **de:** [בזדון], [הזדון], [זדון] Deut 17:12; Deut 18:22; 1Sam 17:28; Prov 11:2; Prov 13:10

זֶה H2088 *Prep-k / Pro-ms* (1178×)

This, this one (demonstrative pronoun); with prepositions: from here, in this, like this/thus.

Zeh is the basic masculine near-demonstrative pronoun in Biblical Hebrew — 'this,' 'this one' — and in its unadorned form it points to something immediately present in the speaker's context or discourse. But what makes this lemma especially interesting is how Hebrew's agglutinative prepositional system generates an entire family of derived senses: miz-zeh becomes 'from this' or 'from here,' ba-zeh becomes 'in this' or 'here,' and ka-zeh becomes 'like this' or 'thus.' Each of these prepositional combinations has developed enough semantic independence that translators across languages reach for different vocabulary. The cognate demonstrative element z- runs throughout the Semitic family — Phoenician ze, Aramaic zi/zeh, Arabic dha — making this one of the oldest and most stable grammatical morphemes in human language.

1. this, this one (demonstrative) (1059×) The core demonstrative pronoun meaning 'this,' 'this one,' 'this thing' — by far the dominant sense at approximately 1,059 of 1,178 occurrences. It points to persons, objects, places, times, and situations in immediate proximity or discourse context: 'this day' (Gen 7:11), 'this man' (Gen 19:21), 'this place' (Gen 20:11). Spanish este/esta, French ce/cette, German dieser/diese, Korean 이 (i), and Arabic hadha all deploy their standard near-demonstrative forms, confirming the unmarked deictic function. The word frequently combines with the article (hazzeh) for emphatic specification. DEMONSTRATIVE PRONOUNS
en: the-this, this | **es:** el-este, esta, este | **fr:** ce, le-ce | **de:** das-dies, diese, diesem Gen 7:11; Gen 17:23; Gen 19:13; Gen 19:21; Gen 20:11

2. from this, from here (source) (90×) With the preposition min: miz-zeh meaning 'from this,' 'from here,' 'from this side' — approximately 90 occurrences. This sense is especially prominent in the directional pair miz-zeh...u-miz-zeh ('on this side and on that side'), used to describe spatial flanking positions (Exod 17:12; Josh 8:22). In Gen 37:17 Joseph is told 'they have departed from here'; in Gen 15:4 God promises an heir who will come 'from your own body' (literally 'from this one'). Spanish de aqui, French d'ici, German von hier, and Korean 여기서 all use spatial-origin vocabulary rather than demonstrative forms, confirming that the prepositional fusion has produced a semantically distinct adverbial function. DEMONSTRATIVE PRONOUNS
en: from-here, from-this | **es:** de-allí, de-aquí, treinta | **fr:** de-ce, de-ici | **de:** von-diesem, von-dieser, von-hier Gen 5:29; Gen 15:4; Gen 37:17; Gen 38:28; Gen 42:15

3. in this, here (locative) (19×) With the preposition be- or le-: ba-zeh meaning 'in this,' 'here,' 'in this place,' 'by this means' — approximately 19 occurrences. In Gen 38:21-22 Judah asks about the cult prostitute 'in this place' (ba-zeh); in Gen 48:9 Joseph says 'God has given me [children] in this [place]'; in Exod 24:14 Moses says 'wait here' (ba-zeh). Spanish aqui/en este, French dans ce lieu/ici, German hier/an diesem Ort, and Korean 여기에 all shift from demonstrative to locative vocabulary. The sense has crystallized into a genuine locative adverb, parallel to but distinct from the directional miz-zeh of sense 2. HERE AND HITHER
en: for-this, here, in-this | **es:** aquí, de-esto, en-este | **fr:** dans-ce, dans-ce-lieu, dans-ceci | **de:** an-diesem-Ort, hier, in-dies Gen 38:21; Gen 38:22; Gen 48:9; Exod 24:14; Num 22:19

4. like this, thus (comparative/manner) (10×) With the preposition ke-: ka-zeh meaning 'like this,' 'thus,' 'in this way,' 'such' — approximately 10 occurrences. The idiom ka-zeh ve-kha-zeh ('such and such,' literally 'like this and like that') appears in 2 Sam 11:25 when David tells Joab 'do not let this thing displease you, for the sword devours one as well as another — thus and so.' In Gen 41:38 Pharaoh asks 'can we find such a one as this?'; in Isa 56:12 the drunkards say 'tomorrow will be like this day.' Spanish como este, French comme ceci, German so/wie dies, and Korean 이와 같은 (iwa gateun) all deploy comparative or manner-adverbial forms rather than pure demonstratives, confirming that the ke- prefix has shifted the word's function from deixis to comparison or exemplification. DEMONSTRATIVE PRONOUNS
en: Is-like-this, and-like-that, and-thus | **es:** como-esta, como-este, y-así | **fr:** ce, comme-ce, et-ainsi | **de:** dieser, und-so, und-wie-dass Gen 41:38; Judg 18:4; 2Sam 11:25; 1Kgs 14:5; Isa 56:12

שֶׂה H2089

one of the flock; individual sheep or goat, member of a collective flock

This singular noun refers to a single animal from a flock, whether sheep or goat, distinguishing individual members of the collective term 'flock.' Legal and ritual texts use it when specifying single animals for sacrifice, compensation, or property laws. The word emphasizes individual identity within the collective—one sheep among many. Deuteronomy's laws about helping a neighbor's straying animal, Samuel's account of taking a poor man's single lamb, and Exodus regulations about theft all employ this term. It never appears in plural, as the collective noun serves that function.

זֹאת H2090 *Pro-fs* (12×)

This (feminine demonstrative pronoun); with preposition ke-, 'thus, in this manner'

A feminine demonstrative pronoun equivalent to the more common zōʾt, found primarily in Ecclesiastes where zōʾt never appears. Qoheleth uses zōh to point at experiences, judgments, and situations he has weighed — 'this also is vanity' (Eccl 2:2, 24; 5:15–18). Outside Ecclesiastes it occurs in 2 Kings 6:19 when Elisha redirects the Aramean soldiers: 'this is not the way.' Combined with the prepo-

sition ke- it forms the adverbial expression kāzōh, 'thus' or 'in this manner,' appearing in the paired phrase kāzōh wekāzeh ('thus and so') when reporting the gist of a conversation, as in Judges 18:4 and 2 Samuel 11:25.

1. this (feminine demonstrative pronoun) (9×) Feminine demonstrative pronoun meaning 'this,' pointing to a specific referent, situation, or experience in the immediate context. Functionally identical to zōʾt but preferred in late or dialectal usage, especially Ecclesiastes where it is the sole feminine demonstrative. Spanish 'esto/esta,' French 'ceci/celle-ci,' and German 'dieser' all reflect straightforward demonstrative force. Key passages include Ecclesiastes 2:2 ('I said of laughter, this is madness') and 2 Kings 6:19 ('this is not the way'). DEMONSTRATIVE PRONOUNS

en: this | **es:** esta, este, esto | **fr:** ce, ceci, celle-ci | **de:** dieser 2Kgs 6:19; Ps 132:12; Eccl 2:2; Eccl 2:24; Eccl 5:16

2. thus, in this manner (with preposition ke) (3×) Combined with the preposition ke- to form the adverbial expression kāzōh meaning 'thus, in this manner, like this.' Typically paired with the masculine kāzeh in the formula kāzōh wekāzeh ('thus and so'), used when summarizing reported speech without quoting verbatim. Spanish 'así,' French 'ainsi,' and German 'so' capture this summarizing function. Judges 18:4 ('thus and so Micah dealt with me') and 1 Kings 14:5 illustrate the idiom. MANNER ADVERBS

en: like-this, thus | **es:** Así, así | **fr:** ainsi, comme-ceci | **de:** so, wie-dieser Judg 18:4; 2Sam 11:25; 1Kgs 14:5

זָהָב H2091 *Conj-w* (389×)

Gold; the precious metal, whether raw ore, refined material, currency, or figurative standard of value

Zahav is the standard Hebrew word for gold in all its forms and functions. Nearly 390 occurrences span raw ore from Havilah (Gen 2:11-12), refined metal for the Tabernacle furnishings (Exod 25:11), royal wealth like Solomon's legendary gold of Ophir (1 Kgs 9:28), and figurative imagery where gold represents purity tested by fire (Job 23:10; Zech 13:9). The word's cognates stretch across every Semitic branch: Arabic dhahab, Aramaic dehav, Sabean dhb. Translations are strikingly uniform: Spanish oro, French or, German Gold, reflecting the metal's universal cultural recognition.

gold (the metal) (389×) The precious metal gold in all its biblical roles: as raw ore mined from the earth (Gen 2:11-12; Job 28:1), as refined material for sacred furnishings such as the Ark's overlay and the menorah (Exod 25:11, 31), as a measure of wealth and royal splendor (1 Kgs 10:11), and as a figurative standard of purity and worth (Prov 17:3; Job 23:10). Cognate across the Semitic family – Arabic dhahab, Aramaic dehav, Sabean dhb – confirming its deep antiquity as a lexical item. GOLD (PRECIOUS METAL)

en: gold | **es:** oro, oro? | **fr:** or | **de:** Gold, aus-Gold Gen 24:22; Gen 24:53; Gen 44:8; Exod 3:22

זָהַם H2092 *Conj-w / V-Piel-ConjPerf-3fs / 3ms* (1×)

To make loathsome (Piel); Job's life makes food loathsome to him due to suffering (Job 33:20)

This Piel verb describes how suffering affects Job's appetite: 'his life makes bread loathsome to him.' The root means 'be foul' or 'fetid' in various Semitic languages; here the causative stem indicates that Job's suffering causes him to loathe even desirable food. The parallel clause mentions his soul loathing 'food of desire,' reinforcing the image of sickness so severe it destroys appetite. The verb captures physical and psychological revulsion, suffering that penetrates to basic bodily needs.

(1×) Spanish 'Y-aborrece' (and loathes), English 'and-loathes-him'—both capture the strong aversion. The grammatical form is unusual enough that some scholars suspect textual corruption, but the sense is clear: extreme suffering destroys even the desire for food. Job 33:20 appears in Elihu's speech, describing how God uses suffering to discipline and save. The vivid image of food becoming repulsive conveys suffering's totalizing effect, how it transforms even life's basic pleasures into sources of disgust. STRIKING AND REFERENCE

en: and-loathes-him | **es:** Y-aborrece | **fr:** et-וזהמתו-lui | **de:** [וזהמתו] Job 33:20

זָהָם H2093 *N-proper-ms* (1×)

Zaham, son of King Rehoboam (2 Chronicles 11:19); name possibly related to the root meaning 'foul' or 'loathsome'

Zaham appears in the genealogy of Rehoboam, one of his sons by Mahalath. The name's derivation from the root meaning 'foul' or 'loathsome' (if that's indeed the etymology) is puzzling—why would parents choose such a name? Perhaps it had a different connotation in that period, or perhaps it's an apotropaic name meant to ward off evil. Second Chronicles preserves it without comment, simply listing Zaham among Rehoboam's numerous offspring.

(1×) All translations simply transliterate: Spanish 'Zaham,' English 'Zaham,' with French and German bracketing. The single occurrence provides no narrative context beyond the bare genealogical notice. Rehoboam's family life, detailed in 2 Chronicles 11, includes multiple wives and concubines and many children, reflecting royal polygamy's dynastic ambitions. Zaham is one name among many, his life unrecorded beyond this genealogical anchor point. PERSONAL NAMES

en: Zaham | **es:** Zaham | **fr:** [זהם] | **de:** [זהם] 2Chr 11:19

זָהַר H2094a *V-Hifil-Imperf-3mp* (1×)

To shine, give light (Hiphil); the wise 'shall shine' in everlasting glory (Daniel 12:3)

This Hiphil verb appears in Daniel's vision of the resurrection and final judgment: 'those who are wise shall shine like the brightness of the firmament.' The imagery of light represents eschatological glory, the vindication and exaltation of the righteous teachers who endured persecution. The verb derives from a root meaning 'shine' or 'be bright,' cognate with Arabic and Aramaic forms. Daniel uses astronomical imagery—firmament, stars—to convey the transcendent, everlasting nature of this glory.

(1×) Spanish 'brillarán' (they will shine), English 'shall-shine'—both preserve the future glory aspect. French offers 'avertir' (to warn), apparently deriving from a different root (the homonym meaning 'warn'). Daniel 12:3 is a pivotal text for resurrection hope and eschatological reward. The shining of the wise contrasts with the darkness of judgment, their light everlasting like the stars, a beacon of divine vindication for those who suffered for righteousness. SHINING AND ILLUMINATING

en: shall-shine | **es:** brillarán | **fr:** avertir | **de:** [יזהרו] Dan 12:3

זָהַר H2094b *Conj-w / V-Hifil-ConjPerf-3ms* (22×)

To warn, admonish, caution (Hifil active); to take warning, be admonished (Nifal reflexive-passive)

The verb זָהַר (II) is the Hebrew Bible's primary word for issuing and receiving warnings, concentrated especially in Ezekiel's watchman oracles and the wisdom tradition. In the Hifil, the prophet is appointed watchman: 'you shall warn them from me' (Ezek 3:17, 33:7). Moses too is told to 'warn' the people about God's statutes (Exod 18:20), and Elisha 'warned' the king of Israel about enemy movements (2 Kgs 6:10). The Nifal turns the spotlight on the hearer: the righteous person who 'takes warning' is delivered (Ezek 33:4-5), and the psalmist is 'warned' by God's judgments (Ps 19:11). Some scholars link it to the homonymous זָהַר I ('shine'), suggesting that warning is a form of enlightenment.

1. warn, admonish (14×) The Hifil active sense: to warn, admonish, or give cautionary notice to another person. The one who warns acts as an intermediary delivering God's message or practical intelligence. Ezekiel's watchman commission is the paradigm case: God says 'I have made you a watchman — you shall warn them' (Ezek 3:17, 33:7), and the prophet's moral responsibility hinges on whether he delivers the warning (Ezek 3:18-19, 33:8-9). Beyond prophecy, the sense appears in judicial instruction (2 Chr 19:10, where judges must 'warn' the people about the law), in military intelligence (2 Kgs 6:10, where Elisha 'warned' the king of ambush), and in Mosaic law (Exod

18:20). The Spanish 'advertir/adviertas' and German 'warnen/warn' consistently render the active warning function. **TESTIMONY AND WARNING**

en: [ketiv], and-warn, and-warned-him | **es:** (kethiv), advertiste, adviertas | **fr:** [ketiv], [והזהרת], [והזהיר] | **de:** [ketiv], und-du-warnst, und-warn Exod 18:20; 2Kgs 6:10; 2Chr 19:10; Ezek 3:17

2. take warning, be admonished (8×) The Nifal reflexive-passive sense: to take warning, be admonished, or heed a caution — the response side of the warning act. Ezekiel's watchman oracles make the hearer's response the pivot of life and death: 'if the wicked takes warning, he shall deliver his soul' (Ezek 33:4-5, 3:21). The wisdom tradition extends this into reflective counsel: the psalmist finds that by God's judgments 'your servant is warned' (Ps 19:11), and Ecclesiastes commends the wise youth who knows how 'to be admonished' (Eccl 4:13) while cautioning against endless study with 'be warned' (Eccl 12:12). Multilingual glosses shift to passive and reflexive constructions — 'es-advertido/se-advierta' (Spanish), 'gewarnt' (German), 'avertir/enseigner' (French) — distinguishing the recipient of warning from the one who issues it. **TESTIMONY AND WARNING**

en: be-warned, he-was-warned, is-warned | **es:** es-advertido, fue-advertido, se-advierta, | **fr:** [נזהר], avertir, enseigner | **de:** [הזהר], [להזהר], gewarnt Ps 19:11; Eccl 4:13; Eccl 12:12; Ezek 3:21; Ezek 33:4

זְהַר H2095 *Conj-w / V-Qal-QalPassPrtcpl-mp* (1×)

To be warned, careful (Aramaic Peal passive participle); 'be warned' against negligence (Ezra 4:22)

This Aramaic passive participle appears in a letter from Persian officials warning against allowing Jerusalem's walls to be rebuilt: 'Be warned not to be negligent in this matter.' The root is the Aramaic equivalent of the Hebrew root meaning 'warn' or 'admonish.' The officials fear that Jerusalem's restoration will lead to rebellion and loss of tax revenue, so they urge the king to vigilance. The verb captures administrative alertness, the bureaucratic imperative to prevent potential threats.

(1×) Spanish 'Y-cuidadosos' (and careful), English 'and-careful'—both emphasizing the state of alertness rather than the act of warning. Ezra 4:22 records the opposition Judah faced during the rebuilding efforts after the exile. Persian officials, anxious about imperial security and revenue, urged the king to stop the construction. This verb, calling for careful vigilance, reflects the political tensions surrounding the restoration: suspicion, bureaucratic caution, and the vulnerable position of the returned exiles. **BEING ON GUARD**

en: and-careful | **es:** Y-cuidadosos | **fr:** [וזהירין] | **de:** [וזהירין] Ezra 4:22

זֹהַר H2096 *N-ms* (2×)

shining, brightness; used of divine or supernatural radiance in prophetic visions

This term denotes a luminous brightness or radiance, appearing in visionary contexts where the divine presence manifests. In Ezekiel 8:2, the prophet sees a figure with 'an appearance of brightness' (explained as resembling amber or electrum, Hebrew 'chashmal'). Daniel 12:3 uses it to describe how the wise will shine 'like the brightness of the expanse' in the resurrection. The word is related to the root meaning 'to shine' and has cognates in Aramaic and Arabic that similarly denote brilliance or radiance. It captures the ineffable glow of theophanic appearances.

(2×) A noun describing supernatural or celestial brightness in prophetic visions. Ezekiel's use ties it to the appearance of the divine figure, where the radiance resembles molten metal—an image of glory too intense for direct description. Daniel employs it eschatologically: the righteous will shine with this same quality of light in the age to come, an image picked up in the New Testament (Matthew 13:43). The term belongs to the vocabulary of apocalyptic vision, where light signifies divine presence and vindication. **GEOGRAPHY AND SPACE**

en: brightness, like-brightness-of | **es:** como-resplandor-de, resplandor | **fr:** splendeur | **de:** [זהר], [כזהר] Ezek 8:2; Dan 12:3

זֹו H2097 *Pro-fs* (1×)

This (feminine demonstrative pronoun); appearing in Hosea 7:16 and Psalm 132:12, an archaic form of zot

This pronoun is an archaic or variant spelling of the common demonstrative 'this' (feminine). It appears in Hosea 7:16—'this is their derision'—referring to Israel's coming fall by the sword. The form also occurs in Psalm 132:12 as a relative pronoun, 'my testimony which...' The rarity of this spelling compared to the standard form suggests either dialectal variation or archaic usage preserved in poetic contexts.

(1×) All four translations render as 'this' with variations: Spanish 'esto,' English 'this,' French 'ceci.' The grammatical function is straightforward—pointing to something previously mentioned or contextually present. In Hosea 7:16, 'this' refers to the judgment announced: falling by the sword, becoming an object of derision. The demonstrative makes the divine verdict concrete and immediate, transforming prophetic announcement into inescapable reality. **DEMONSTRATIVE PRONOUNS**

en: this | **es:** esto | **fr:** ceci | **de:** [זו] Hos 7:16

זוּ H2098 *Pro-r* (15×)

This; which, who — an archaic poetic pronoun serving as both demonstrative and relative

An indeclinable archaic pronoun found almost exclusively in poetry, especially the Psalms and the Song of the Sea (Exod 15). As a demonstrative it means 'this' (Hab 1:11 'this his strength'; Ps 62:11 'these two things I have heard'). As a relative pronoun it parallels the more common אֲשֶׁר, introducing clauses like 'the people which you redeemed' (Exod 15:13, 16) and 'against whom we sinned' (Isa 42:24). Its haunting, elevated register gives passages an archaic solemnity that later Hebrew reserved for liturgical and prophetic contexts.

this, which, who (archaic demonstrative/relative pronoun) (15×) An archaic, indeclinable pronoun functioning both demonstratively ('this') and relatively ('which, who, whom') in poetic and liturgical Hebrew. As a demonstrative: Hab 1:11 'this his strength', Ps 62:11 'these two things'. As a relative: Exod 15:13 'the people which you redeemed', Isa 42:24 'against whom we sinned', Ps 9:15 'the net which they hid'. Cross-lingual evidence reflects this duality — spa 'esta/contra quien', fra 'ce/ceci', deu 'dies/der' — confirming the single pronoun's two syntactic roles. **DEMONSTRATIVE PRONOUNS**

en: He-against-whom, this, which | **es:** contra-quien, esta, este | **fr:** [זו], ce, ceci | **de:** [זו], der, dies Exod 15:13; Exod 15:16; Ps 9:15; Ps 10:2; Ps 12:7

זִו H2099 *N-proper-fs* (2×)

Ziv; the second month of the Hebrew calendar (April-May), associated with spring flowers and temple construction

Ziv is the pre-exilic name for the second month of the Hebrew year, roughly corresponding to late April and early May. It appears only in 1 Kings 6:1 and 6:37, both times marking the beginning of Solomon's temple construction. The Aramaic cognate suggests meanings like 'brightness' or 'freshness,' and the Targum expands it as 'the month of the brightness of flowers,' evoking the spring bloom. Later Jewish tradition replaced this with the Babylonian name 'Iyyar.' The Septuagint manuscripts vary widely in how they render it, reflecting uncertainty about these ancient month names.

(2×) The archaic Hebrew name for the second month, preserved in the temple-building narrative. The etymology points to radiance or blooming, making it a seasonal marker tied to spring's flourishing. That Solomon began the temple precisely in this month may carry symbolic weight—new life, divine blessing, the brightness of Yahweh's presence finding an earthly dwelling. The shift to Babylonian month names after the exile gradually obscured this older, more poetic designation, yet its preservation in Kings reminds us of Israel's pre-exilic calendar. **MONTHS AND LUNAR CYCLES**

en: Ziv | **es:** Ziv | **fr:** Ziv | **de:** Ziv 1Kgs 6:1; 1Kgs 6:37

זוּב H2100 *V-Qal-Prtcpl-ms* (42×)

To flow or gush; used of water, a land flowing with milk and honey, bodily discharges in purity law, and figuratively of wasting away.

Zûv captures liquid in motion — water gushing from a smitten rock (Ps 78:20; 105:41), milk and honey flowing from a promised land, or the bodily discharges that define ritual impurity in Leviticus 15. The famous phrase ʾereṣ zāvat ḥālāv ûdĕvash ('a land flowing with milk and honey') accounts for many occurrences and paints abundance as overflow. In purity legislation, the substantivized participle zāv ('one who has a discharge') becomes almost a technical noun — the person defined by their flow. Arabic dhāba ('to melt, dissolve, flow') and Aramaic dûv illuminate the figurative extension in Lam 4:9, where the wounded 'waste away' as life itself flows out.

1. to flow, gush out (26×) To flow or gush out, especially of liquids in abundance. This covers both the poetic image of water gushing from a rock (Ps 78:20; Isa 48:21) and the celebrated formula 'a land flowing with milk and honey' (Exod 3:8, 17; Deut 6:3; and throughout). Spanish que-fluye/que-mana, French coulant, and German flowing all render this liquid abundance. The participle zāvat in the 'milk and honey' formula is feminine, agreeing with ʾereṣ ('land'), depicting the land itself as a source that overflows with blessing. **FLOWING WATER**

en: flowing, flowing-of, flowing-with | **es:** fluye, que-fluye, que-mana | **fr:** [זבת], coulant, coulant-avec | **de:** [זבת], flowing, flowing-mit Exod 3:8; Exod 3:17; Exod 13:5; Exod 33:3; Lev 15:25

2. one having a bodily discharge (14×) A substantivized participle (zāv) denoting a person suffering from an abnormal bodily emission — 'one who has a discharge.' This is nearly a technical legal term in Leviticus 15, where it defines a category of ritual impurity. French a-un-écoulement, Spanish con-flujo, and German mit-Ausfluss all render the clinical specificity. The zāv is subject to detailed purification regulations (Lev 15:2-15), making this participle function more like a noun than a verb form. **GEOGRAPHY AND SPACE**

en: and-the-one-having-discharge, has-a-discharge, having-discharge | **es:** con-flujo, el-que-fluye, flujo | **fr:** a-un-écoulement, et-le-un-having-écoulement, having-écoulement | **de:** der-eins-having-Ausfluss, eins-mit-Ausfluss, eins-mit-discharge Lev 15:2; Lev 15:4; Lev 15:6; Lev 15:7; Lev 15:8

3. discharge, flow (nominal) (1×) Nominal use referring to the discharge itself rather than the person experiencing it, attested in Lev 15:19 with a feminine possessive suffix (zôvāh, 'her discharge'). Spanish su-flujo, French sa-écoulement, and German ihr-Ausfluss all render this as a possessed noun. This sense narrows from the flowing person to the flowing substance, particularly menstrual or genital emission. **GEOGRAPHY AND SPACE**

en: her-discharge | **es:** su-flujo | **fr:** sa-écoulement | **de:** ihr-Ausfluss Lev 15:19

4. to waste away, pine (1×) Figurative extension meaning to waste away or pine, as of those whose life ebbs out like a flowing liquid. Attested in Lam 4:9, where those pierced by the sword fare better than those who 'waste away' from hunger — life draining slowly rather than gushing. The Arabic cognate dhāba ('to melt, dissolve') supports this metaphorical extension from physical flow to existential dissolution. **FLOWING WATER**

en: waste-away | **es:** ellos-se-desvanecen | **fr:** [יזובו] | **de:** [יזובו] Lam 4:9

זוֹב H2101 *N-msc* (13×)

Bodily discharge or flux from the genitals, rendering a person ritually unclean under Levitical law

A technical term confined entirely to Leviticus 15, where it governs the ritual purity legislation surrounding genital emissions. Applied to both men and women, it covers abnormal discharges that make a person ceremonially unclean and outlines the steps toward purification. The word appears nowhere else in the Hebrew Bible, underscoring its specialized legal register. Cross-linguistic evidence — French 'ecoulement,' German 'Ausfluss,' Spanish 'flujo' — uniformly points to a flowing medical discharge rather than a general bodily function.

bodily discharge, flux (13×) A genital discharge or flux that triggers ritual impurity, used exclusively within the Priestly purity code of Leviticus 15. Covers both the normal menstrual flow of women (Lev 15:19) and pathological emissions in men and women (Lev 15:2-15, 25-30). The term's restriction to a single legislative chapter highlights its function as a precise cultic-medical category rather than a general word for bodily fluid. **GEOGRAPHY AND SPACE**

en: discharge-of, from-discharge-of, from-her-discharge | **es:** de-flujo-de, de-su-flujo, en-su-flujo | **fr:** dans-son-écoulement, de-sa-écoulement, de-son-écoulement | **de:** Ausfluss-von, having-Ausfluss, ihr-Ausfluss Lev 15:2; Lev 15:3; Lev 15:13

זִיד H2102 *V-Qal-Perf-3cp* (10×)

To act presumptuously, be arrogant in defiance of God or authority; also as a homonymous root, to boil or seethe (of cooking).

Two distinct semantic roots share this lexical form. The dominant one means to act with brazen presumption or insolent arrogance, especially against divine authority — a word freighted with covenantal gravity. Jethro uses it of Egypt's oppression (Exod 18:11), the Torah reserves it for those who defy judicial verdicts (Deut 17:13) or prophesy without commission (Deut 18:20), and Nehemiah's prayer catalogs Israel's long history of acting presumptuously against God's commands (Neh 9:10, 16, 29). The second root appears only once, in Jacob's simmering lentil stew (Gen 25:29), where it straightforwardly means 'to boil.' Spanish distinguishes these cleanly: 'actuaron con soberbia' (acted with arrogance) versus 'coció' (cooked).

1. to act presumptuously, be arrogant (9×) To act presumptuously, arrogantly, or with willful defiance — especially against God or legitimate authority. This covers the legal-covenantal sense found throughout the Torah and Prophets: Egypt's presumption against Israel (Exod 18:11), the premeditated murderer who 'acts presumptuously' (Exod 21:14), Israel's brazen disobedience at Hormah (Deut 1:43), the false prophet who speaks without divine commission (Deut 18:20), Babylon's pride against YHWH (Jer 50:29), and Nehemiah's retrospective on Israel's stiff-necked history (Neh 9:10, 16, 29). French leaves several occurrences untranslated, suggesting difficulty in capturing the specifically covenantal weight of this presumption. **PRIDE AND ARROGANCE**

en: acted-arrogantly, acts-presumptuously, and-you-acted-presumptuously | **es:** actuaron-con-soberbia, actuaron-soberbiamente, actuarán-con-soberbia | **fr:** [הזידו], [זדה], agit-avec-présomption | **de:** [הזידו], [זדה], acts-presumptuously Exod 18:11; Exod 21:14; Deut 1:43; Deut 17:13; Deut 18:20

2. to boil, seethe (1×) To boil, seethe, cook by boiling — a homonymous root attested only in Genesis 25:29, where Jacob 'boiled' (wayyazed) a stew of lentils. The multilingual evidence confirms a sharp semantic break: Spanish uses 'coció' (cooked), French 'bouilli' (boiled), and German 'kochte' (cooked), none of which carry any trace of the arrogance meaning. This is best treated as a distinct root (zid/zud II) rather than a metaphorical extension. **BOIL COOK FOOD**

en: and-boiled | **es:** Y-coció | **fr:** et-bouilli | **de:** und-kochte Gen 25:29

זוּד H2103 *Prep-l / V-Hifil-Inf* (1×)

To act presumptuously, arrogantly (Aramaic Haphel infinitive); Nebuchadnezzar's prideful behavior (Daniel 5:20)

This Aramaic infinitive describes Nebuchadnezzar's fatal flaw: his heart became proud and his spirit hardened 'to act presumptuously.' The causative Haphel stem emphasizes deliberate arrogant action. Daniel uses this to explain why Nebuchadnezzar was deposed—his presumption crossed a line, prompting divine judgment. The verb parallels the Hebrew root for arrogance and presumption, and the context (royal hubris, divine humbling) is classic biblical theodicy.

(1×) Spanish 'con-soberbia' (with pride), English 'to-act-proudly'—both capturing the arrogant disposition. Daniel 5:20 explains that Nebuchadnezzar's presumptuous pride led to his temporary madness and deposition, a cautionary tale Daniel tells Belshazzar to warn against similar hubris. The infinitive emphasizes ongoing, habitual arrogance: not a single act but a pattern of behavior that provoked

divine intervention. The story illustrates the danger of royal self-exaltation, the king who forgets his accountability to the King of Heaven. **GEOGRAPHY AND SPACE**

en: to-act-proudly | **es:** con-soberbia | **fr:** Ézéchiel | **de:** [להודה] Dan 5:20

זוּזִים H2104 *Art / N-proper-mp* (1×)

The Zuzim, an ancient Transjordanian people defeated in Genesis 14:5; possibly identical with the Zamzummim

The Zuzim appear in Genesis 14:5 as one of several ancient peoples defeated by the eastern kings in their campaign through Transjordan. They dwelt in a place called Ham, somewhere between Bashan and Moab. Many scholars identify them with the Zamzummim mentioned in Deuteronomy 2:20, suggesting textual variation in the tribal name. Otherwise unknown, they represent the pre-Israelite population that the narrator presents as powerful ('mighty nations' in the Septuagint) but nonetheless defeatable.

(1×) Spanish 'zuzitas' and English 'the-Zuzim' transliterate the gentilicial form, while French and German add the definite article. Genesis 14 preserves archaic geographical and ethnic information, listing peoples otherwise unknown to us. The Zuzim's defeat by Chedorlaomer and his allies sets the stage for Lot's capture and Abraham's rescue mission. These ancient peoples function narratively as the backdrop against which Abraham's faithfulness and military prowess stand out. **NATIONS AND PEOPLES**

en: the-Zuzim | **es:** zuzitas | **fr:** le-Zuzim | **de:** die-Susiter Gen 14:5

זוֹחֶת H2105 *N-proper-ms* (1×)

Zoheth, a descendant of Judah (1 Chronicles 4:20); etymology and meaning unknown

Zoheth appears in the genealogies of Judah, mentioned only in 1 Chronicles 4:20 (also referenced as 'son of Zoheth'). The etymology is uncertain—lexicons offer no clear derivation. Ancient Greek manuscripts vary in their transliterations, suggesting the name was unfamiliar even to early translators. The single occurrence in a genealogical list leaves us with a name anchored to the tribe of Judah but otherwise undefined.

(1×) Translations universally transliterate: Spanish 'Zojet,' English 'Zocheth,' with French and German bracketing. First Chronicles preserves extensive genealogical material for Judah, and Zoheth is one among many names whose historical persons are lost to us. His inclusion establishes tribal connection and ancestral legitimacy but provides no narrative development. The name survives as a bare record, testimony to a life we know nothing about beyond its place in Judah's lineage. **PERSONAL NAMES**

en: Zocheth | **es:** Zojet | **fr:** [זוחת] | **de:** [זוחת] 1Chr 4:20

זָוִית H2106 *Prep-k / N-fpc* (2×)

corner-pillars, corners; architectural or sculptural features, used literally and metaphorically

This term, borrowed from Aramaic into late Hebrew, refers to corners or corner-pillars—structural or decorative elements at the edges of buildings or altars. It appears twice. In Zechariah 9:15, warriors soaked in blood are compared to 'the corners of the altar,' evoking the ritual sprinkling of blood at the altar's horns. In Psalm 144:12, daughters are likened to 'corner-pillars carved in palace fashion,' suggesting both beauty and structural importance. The Aramaic origin (common in Syriac for the standard Hebrew 'pinnah' or 'miqtso'a') entered Hebrew as a loan-word, later giving Arabic its term for 'corner' (zawiya).

(2×) Architectural corners or decorative corner-pillars, used in vivid similes. Zechariah's image of blood-soaked warriors 'like the corners of the altar' draws on sacrificial imagery—the most sacred corners where atoning blood was applied (Leviticus 1:5). The psalmist's portrait of daughters as carved corner-pillars suggests both elegance and foundational strength, celebrating women as essential to the household's structure. The term's Aramaic roots reflect post-exilic linguistic influence, as Hebrew absorbed terms from its imperial environment. **GEOGRAPHY AND SPACE**

en: like-corner-pillars, like-corners-of | **es:** como-columnas-de-esquina, como-esquinas-de | **fr:** angle, comme-angle | **de:** [כזויות], wie-corner-pillars Ps 144:12; Zech 9:15

זוּל H2107 *Art / V-Qal-Prtcpl-mp* (2×)

to lavish, pour out; used of pouring gold and of despising or treating lightly

This verb carries a dual sense of lavishing or pouring out, and by extension, cheapening or despising. In Isaiah 46:6, it describes those who 'lavish gold from the purse' to commission an idol—a wasteful, almost contemptuous expenditure on what is worthless. The second occurrence (Lamentations 1:8, if this root) speaks of despising or lightly esteeming Jerusalem. The Aramaic cognates mean 'to be cheap' or 'hold in low regard,' suggesting semantic overlap between extravagant pouring and treating something as valueless. The imagery critiques both material excess and spiritual disregard.

(2×) A verb describing the act of lavishly pouring out resources (especially gold) or treating something as cheap and worthless. Isaiah's use is ironic: the very act of lavishing wealth on idol-making reveals the folly of treating the priceless (Yahweh) as if it could be replaced by metal. The Aramaic background ('cheap, lightly esteemed') infuses the word with disdain—what is poured out carelessly is implicitly valueless. This semantic range captures both profligacy and contempt, twin forms of misvaluing. **POURING AND SHEDDING**

en: Those-lavishing, despise-her | **es:** Los-que-derraman, la-han-despreciado | **fr:** ils-l'ont-méprisée, mépriser | **de:** [הוילוה], [הולים] Isa 46:6; Lam 1:8

זוּלָה H2108 *Prep* (16×)

Except, besides, apart from — a preposition expressing exclusion or sole exception

A prepositional particle derived from a noun root suggesting 'removal,' used to carve out exceptions from a general statement. When Caleb alone is exempted from the wilderness generation's judgment, this is the word that marks the exception: 'save Caleb' (Deut 1:36). It serves the same function in theological declarations of divine uniqueness — 'there is no God besides Me' (Hos 13:4; Isa 45:5, 21) — and in David's prayer acknowledging YHWH's incomparability: 'there is none besides You' (2 Sam 7:22 = 1 Chr 17:20). It takes pronominal suffixes freely and functions as a synonym of mibbal'adey and bilti. Spanish 'excepto' and German 'ausser' directly mirror its exclusive force.

except, besides (16×) A preposition meaning 'except, besides, apart from,' used to indicate exclusion or sole exception. It appears in legal-narrative contexts to single out individuals — Caleb alone spared from the wilderness decree (Deut 1:36), the sole sword available at Nob (1 Sam 21:9). Most strikingly, it carries monotheistic force in prophetic declarations: 'there is no God besides Me' (Hos 13:4; Isa 45:5, 21; cf. 2 Sam 7:22; Ps 18:31). Takes various pronominal suffixes (zulathi, zulatekha, zulathah) and stands synonymous with mibbal'adey and bilti. **CONJUNCTIONS AND CONTRAST**

en: besides, besides-Me, besides-You | **es:** excepto, excepto-ella, excepto-tú | **fr:** [זולתי], [זולתך], besides-tu | **de:** [זולתי], [זולתך], ausser Deut 1:36; Deut 4:12; Josh 11:13; Ruth 4:4; 1Sam 21:10

זוּן H2109a *V-Pual-Prtcpl-mp* (1×)

Well-fed (Hophal participle); describing lustful horses in Jeremiah 5:8, possibly with sexual connotations

This Hophal participle describes horses in Jeremiah's indictment of Judah's adultery: 'They were well-fed, lusty stallions, each neighing after his neighbor's wife.' The passive form ('being fed' or 'having been fed') emphasizes their condition—pampered, overfed, driven by appetite rather than need. Some Assyriological studies suggest connections to sexual desire in the cognate root. The image is vivid and unflattering: Israel's wealthy elite, sated and lecherous, pursuing illicit relationships.

(1×) Spanish 'bien-alimentados' (well-fed) and English 'well-fed' both focus on the alimentary aspect, while the context makes clear this feeding produces sexual excess. Jeremiah 5:8 uses animal imagery to depict moral degradation: like overfed stallions who neigh for mares, Judah's men pursue their neighbors' wives. The metaphor links physical satiety with moral corruption, suggesting that prosperity without righteousness produces lust and social chaos. **FEEDING AND NOURISHING**

en: well-fed | **es:** bien-alimentados | **fr:** [מיזנים] | **de:** [מיזנים] Jer 5:8

יזן H2109b

adjective of uncertain meaning; possibly 'well-fed' or 'lustful,' textual variant

This rare participial form appears in Jeremiah's condemnation of Judah's moral corruption, describing lustful behavior. The exact meaning remains disputed—some connect it to being well-fed or sleek like pampered horses, others to weighing or being equipped, still others to sexual readiness. The context clearly involves sexual metaphor, comparing Judah's idolatry to horses in heat. Ancient versions struggled with the word, suggesting its meaning was uncertain even early. The passage's vivid imagery of moral corruption outweighs the precise lexical value of this difficult term.

זוּן H2110 *V-Hitpael-Imperf-3ms* (1×)

To be fed (Aramaic Hithpael); describing how Nebuchadnezzar was fed from the field during his madness (Daniel 4:12)

This Aramaic Hithpael verb describes Nebuchadnezzar's condition during his divinely imposed madness: he 'was fed from the grass of the field' like an animal. The reflexive/passive Hithpael indicates he received feeding from the field, emphasizing his degradation from royal luxury to bestial existence. Daniel's vision depicts the king driven from human society, eating grass, until seven times pass and he acknowledges God's sovereignty. The verb captures the humiliation of a ruler reduced to animal status.

(1×) Spanish 'se-alimentaba' (he fed himself / was fed), English 'was-fed,' French 'nourrir' (to feed)—all convey the passive reception of nourishment from the field. Daniel 4:12's context is judgment and restoration: the proud king who exalted himself must learn dependence through radical humiliation. Being 'fed from the field' like cattle strips Nebuchadnezzar of human dignity, throne, and reason —until the appointed time when he looks up, recognizes Heaven's rule, and is restored. **FEEDING AND NOURISHING**

en: was-fed | **es:** se-alimentaba | **fr:** nourrir | **de:** [יהזין] Dan 4:12

זוּעַ H2111 *V-Qal-Perf-3ms* (3×)

tremble, quake (in fear or physical shaking)

A verb of trembling, whether from fear, awe, or physical shaking. Haman 'trembled' before Esther (Esth 5:9), the 'keepers of the house' (hands or arms) 'tremble' in old age (Eccl 12:3), and Habakkuk envisions creditors who will 'shake' Babylon violently (Hab 2:7). The Spanish tembló, que tiemblen and German/French cognates capture both the involuntary physical response and the violent shaking inflicted by others. The word can be passive (trembling with fear) or causative (shaking violently).

(3×) Describes trembling from fear (Esth 5:9), the shaking of limbs in old age (Eccl 12:3), and the violent shaking of judgment (Hab 2:7). The multilingual glosses reflect both involuntary tremor (trembled, tiemblen) and forceful agitation (shake, sacuden). The semantic range spans emotional, physiological, and violent domains. **TERROR AND AGITATION**

en: he-trembled, those-who-shake-you, when-tremble | **es:** los-que-te-sacuden, que-tiemblen, tembló | **fr:** [זע], trembler, שיזעו | **de:** [זע], [מזעזעיך], [שיזעו] Esth 5:9; Eccl 12:3; Hab 2:7

זוּעַ H2112 *V-Qal-Prtcpl-mp* (4×)

To tremble, shake with dread; an Aramaic verb describing the terror evoked by sovereign power.

An Aramaic verb appearing in Daniel's court narratives, describing the trembling fear that peoples felt before Nebuchadnezzar and before the living God. The participial form captures an ongoing state of dread rather than a momentary fright. In Dan 5:19, nations trembled before the king's absolute power; in Dan 6:26, the same verb is transferred to God as the one before whom all should tremble. Spanish 'temblando' and French 'troubler' capture the visceral, physical dimension of this fear-response.

(4×) To tremble or quake with fear before a sovereign authority. Used in Aramaic sections of Daniel as a participle describing the dread response of peoples and nations. Before Nebuchadnezzar, all peoples trembled at his power to kill or spare (Dan 5:19); the same language is then applied to the God of Daniel, before whom all the earth must tremble (Dan 6:26). The Ketiv/Qere variation (za'ayin/zi'in) reflects dialectal spelling differences. Spanish 'temblando' vividly conveys the ongoing, bodily nature of the fear. **TROUBLING AND DISTURBING**

en: (qere:trembling), [ketiv:trembling] | **es:** (temblando), [temblando] | **fr:** troubler | **de:** [זאעין], [זיעין] Dan 5:19; Dan 6:26

זְוָעָה H2113 *Prep-l / N-fs* (6×)

Trembling, horror; an object of terror or dread, used in covenant-curse language for nations given over to judgment.

A feminine noun denoting trembling or shuddering, and by metonymy the thing that causes such horror – an object of dread. It appears almost exclusively in curse formulae where God threatens to make Israel (or Jerusalem) a terror to the nations. Deuteronomy 28:25 sets the pattern: 'you shall become a za'avah to all the kingdoms of the earth.' Jeremiah repeats this formula four times (15:4; 24:9; 29:18; 34:17), pairing it with words for shame, reproach, and cursing. The word occurs in two spelling variants – zeva'ah and za'avah – which are metathesized forms of each other. Spanish distinguishes 'horror,' 'terror,' and 'espanto,' capturing the range of dread the word conveys.

trembling, horror, object of terror (6×) An object of trembling, horror, or terror – something that causes others to shudder. Used almost exclusively in covenant-curse formulations where God declares that a nation or city will become a za'avah (object of dread) to surrounding kingdoms. Deuteronomy 28:25 inaugurates the formula, and Jeremiah intensifies it across four passages (15:4; 24:9; 29:18; 34:17), often in lists alongside 'reproach,' 'curse,' 'byword,' and 'desolation.' Also in 2 Chronicles 29:8 and Isaiah 28:19. Spanish distinguishes 'horror,' 'terror,' and 'espanto,' while French 'effroi' and German 'Entsetzen' both emphasize the visceral shuddering this word evokes. **GEOGRAPHY AND SPACE**

en: [K], [a-horror], [as-terror] | **es:** [para-horror], [para-terror], [por-espanto] | **fr:** [לזועה], effroi | **de:** Entsetzen, [לזועה] 2Chr 29:8; Isa 28:19; Jer 15:4; Jer 24:9; Jer 29:18

זוּר H2114a *V-Hofal-Prtcpl-ms* (76×)

To be strange or foreign; as participle: a stranger, outsider, foreigner, or alien — one who does not belong to the family, community, or covenant.

A deeply relational word in Hebrew, zur captures the experience of being outside — outside the family, outside the priesthood, outside the covenant. Its participial form zar appears most often as a noun meaning 'stranger' or 'outsider,' someone who has no authorized access (Lev 22:10) or no kinship claim (Deut 25:5). Proverbs deploys it pointedly for the 'strange woman' whose allure leads to ruin (Prov 5:3, 7:5). When applied to things rather than people — strange fire (Lev 10:1), foreign gods — it signals what does not belong in sacred space. In its finite verb forms (Qal and Nifal), it describes the painful process of becoming estranged, as when Job laments that his acquaintances 'are wholly estranged from me' (Job 19:13).

1. stranger, foreigner (person) (54×) The dominant participial use, functioning as a substantive noun: a stranger, foreigner, or unauthorized outsider. The multilingual evidence is remarkably consistent — Spanish extraños, French étranger, German Fremder all converge on the core meaning of social and ritual exclusion.

In Levitical contexts (Lev 22:10, 12, 13; Exod 29:33), this denotes anyone outside the priestly household who is forbidden to eat holy offerings. In broader usage (Isa 29:5; Hos 5:7), it refers to foreign enemies or those outside the covenant community. **FOREIGNERS AND STRANGERS**

en: a-stranger, foreign, from-a-city | **es:** a-extraños, aventadores, extranjeros | **fr:** stranger, un-étranger, étranger | **de:** Fremder, ein-Fremder, entfremden Exod 29:33; Exod 30:33; Lev 22:10; Lev 22:12; Lev 22:13

2. strange, foreign (of things/gods) (12×) Applied attributively to non-personal referents — strange fire (Lev 10:1; Num 3:4, 26:61), strange incense (Exod 30:9), foreign gods, and alien things. German fremd and Spanish extraña capture this adjectival flavor. The underlying logic is the same as sense 1 (what does not belong), but the referent shifts from persons to objects, offerings, and deities. The strange fire of Nadab and Abihu (Lev 10:1) is the paradigmatic example: an offering God 'had not commanded,' categorically outside sanctioned worship. **FOREIGNERS AND STRANGERS**

en: foreign, strange, strange-god | **es:** cosas-extrañas, extraña, extrañas | **fr:** foreign, strange, étrange | **de:** entfremden, foreign, fremd Exod 30:9; Lev 10:1; Num 3:4; Num 26:61; 2Kgs 19:24

3. strange woman, adulteress (5×) The specialized Proverbial usage for the zarah, the 'strange woman' or adulteress whose lips drip honey but whose end is bitter as wormwood (Prov 5:3-4). Appearing in Prov 2:16, 5:3, 5:20, 7:5, and 22:14, this sense is distinguished by its consistent literary context in wisdom poetry and its moral-sexual connotation. French étrangère and Spanish la extraña preserve the feminine form. Whether she is ethnically foreign or merely 'other' to the covenant marriage is debated, but the clustering evidence treats her as a distinct semantic profile. **FOREIGNERS AND STRANGERS**

en: strange, strange-women, the-foreign-one | **es:** con-la-extraña, extraña, la-extraña | **fr:** dans-étrangère, étrangère | **de:** fremd Prov 2:16; Prov 5:3; Prov 5:20; Prov 7:5; Prov 22:14

4. be estranged, turn away (Qal) (3×) The finite Qal verb meaning to become estranged, alienated, or to turn away. In Ps 58:3 the wicked 'go astray from the womb,' and in Job 19:13 Job's acquaintances have become utterly estranged from him. Ps 78:30 describes Israel turning away before their craving was satisfied. Spanish se apartaron ('they drew apart') and German sie-sind-estranged capture the active process of relational rupture. This is the verbal core behind the participial senses — the dynamic act of becoming an outsider. **FOREIGNERS AND STRANGERS**

en: are-estranged, they-are-estranged, they-turned-away | **es:** se-apartaron, se-extraviaron, se-han-extrañado | **fr:** étrangère, être-étranger | **de:** fremd, sie-sind-estranged, sie-wandte-weg Job 19:13; Ps 58:3; Ps 78:30

5. be estranged, go back (Nifal) (2×) The Nifal (passive/reflexive) stem expressing estrangement as something undergone or self-directed — to be estranged, to fall back, to withdraw. In Isa 1:4 Israel has 'gone backward' (turned away from the LORD), and in Ezek 14:5 the house of Israel 'are all estranged from me through their idols.' Spanish se apartaron and German entfremden (to alienate) point to the passive or reflexive quality that distinguishes this from the active Qal. The theological weight is heavy: this is covenant alienation described from the inside. **FOREIGNERS AND STRANGERS**

en: are-estranged | **es:** se-apartaron | **fr:** être-étranger | **de:** entfremden Isa 1:4; Ezek 14:5

זוּר H2114b *V-Qal-Perf-3fs* (1×)

To be loathsome, offensive (Qal); Job's breath is loathsome to his wife (Job 19:17)

This verb describes Job's condition: 'My breath is loathsome to my wife.' Some derive it from the root meaning 'become strange,' implying estrangement and disgust. Others propose a separate root meaning 'be foul' or 'loathsome,' citing Arabic cognates. Either way, the semantic result is similar: suffering has made Job physically repulsive, alienating him even from his spouse. The parallel clause mentions pleading with his wife and brothers, emphasizing his social isolation.

(1×) Spanish 'es-extraño' (is strange), English 'is-offensive,' French 'étrangère' (strange/foreign)—revealing the interpretive divide between 'strange' and 'loathsome.' Job 19:17's context is profound social suffering: disease has made Job disgusting to those closest to him. Whether the repulsion stems from strangeness or loathsomeness, the effect is the same—isolation, rejection, the breakdown of intimate relationships under the pressure of inexplicable suffering. **FOREIGNERS AND STRANGERS**

en: is-offensive | **es:** es-extraño | **fr:** étrangère | **de:** [זרה] Job 19:17

זוּר H2115 *V-Qal-Imperf-3fs / 3fs* (3×)

press, squeeze, wring out (liquid from something)

A verb denoting pressure applied to extract liquid or crush underfoot. Gideon 'squeezed' a fleece and wrung out dew (Judg 6:38), ostrich eggs may be 'crushed' underfoot (Job 39:15), and a viper's egg when 'pressed' (or hatched?) releases danger (Isa 59:5). The sore in Isaiah 1:6 has 'not been pressed out'—not drained or treated. The Spanish exprimió, los aplastará and French/German squeeze/crush glosses all emphasize forceful compression or extraction.

(3×) The verb appears in contexts of squeezing out liquid (Judg 6:38), crushing underfoot (Job 39:15), and failing to press/treat a wound (Isa 1:6, passive). The multilingual evidence (squeezed, exprimió, crush, aplastará) points to applying pressure to extract, compress, or destroy. The semantic core is forceful manipulation of solid or semi-solid matter. **POURING AND SHEDDING**

en: and-he-squeezed, may-crush-it, pressed-out | **es:** exprimidas, los-aplastará, y-exprimió | **fr:** [זרר], et-il-squeezed, תזורה-elle | **de:** [זרר], [תזורה], und-er-squeezed Judg 6:38; Job 39:15; Isa 1:6

זוּר H2116 *Conj-w* (1×)

The one crushed, pressed (participle); crushed viper eggs in Isaiah 59:5, metaphor for violence producing violence

This passive participle appears in Isaiah's indictment: they hatch viper eggs, and 'the one crushed' (the egg that's broken) releases a viper. The verb means 'press' or 'squeeze,' and here it's used in a grim metaphor for violence begetting violence: crushing the egg doesn't destroy the threat, it releases it prematurely. Isaiah 59 catalogs Judah's sins—violence, falsehood, injustice—using vivid imagery of webs and eggs to depict the self-destructive nature of evil.

(1×) Spanish 'y-lo-que-se-rompe' (and that which breaks), English 'and-the-one-crushed'—both capturing the passive action. The metaphor is striking: even attempting to destroy the eggs (evil plans/acts) results in danger, as the premature viper emerges to strike. Isaiah uses this image to show that Judah's society is saturated with violence—every action, even defensive ones, produces more harm. The crushing becomes a metaphor for futile attempts to escape the consequences of systemic evil. **POURING AND SHEDDING**

en: and-the-one-crushed | **es:** y-lo-que-se-rompe | **fr:** [והזורה] | **de:** [והזורה] Isa 59:5

זָזָא H2117 *Conj-w / N-proper-ms* (1×)

Zaza, a descendant of Jerahmeel from the tribe of Judah (1 Chronicles 2:33); possibly related to Assyrian name Zazâ

Zaza appears in the genealogy of Jerahmeel within the tribe of Judah, mentioned only in 1 Chronicles 2:33. Scholars note a possible connection to an Assyrian personal name Zazâ, suggesting the name had wider Semitic usage. The etymology remains unclear, and the single biblical occurrence offers no narrative context. Like many names in Chronicles' genealogies, Zaza marks a person's place in Israel's ancestral structure without telling us anything about their life.

(1×) All translations simply transliterate with coordinating conjunction: Spanish 'y-Zaza,' English 'and-Zaza,' with French and German bracketing. First Chronicles preserves extensive genealogical material for the tribe of Judah, and Zaza is one link in the long chain descending from Jerahmeel. His inclusion establishes tribal connection and territorial claims in the restoration period, though we know nothing of his personal history or significance beyond this genealog-

ical anchor. **PERSONAL NAMES**
en: and-Zaza | **es:** y-Zaza | **fr:** [וזזא] | **de:** [וזזא] 1Chr 2:33

זָחַח H2118 *V-Nifal-Imperf-3ms* (2×)
to be displaced, loosened, removed; used of the high priest's breastpiece potentially slipping from the ephod
This rare verb, from an Aramaic root meaning to push away or move aside, appears only in Exodus 28:28 and 39:21, both describing the construction of the high priest's garments. The concern is that the breastpiece (containing the Urim and Thummim) not be 'displaced' or 'loosened' from the ephod. Careful binding with blue cord was prescribed to prevent this separation. The term emphasizes stability and permanence in sacred vestments—the oracular breastpiece must remain firmly attached, symbolizing the inseparability of priestly intercession and divine revelation.

(2×) A Niphal verb describing the unintended displacement or slipping of a sacred object, specifically the high priest's breastpiece. The Priestly legislation insists on tight binding to prevent this movement, reflecting a theology where every detail of worship matters. The Aramaic root suggests a pushing or thrusting away, here passivized: the breastpiece must not be allowed to slip. This care for liturgical precision underscores the holiness code's concern for order and the integrity of mediatory symbols. **WITHDRAWAL AND APOSTASY**
en: be-loosened, shall-slip | **es:** se-desplazara, se-separará | **fr:** –slip, être-loosened | **de:** sein-loosened, soll-slip Exod 28:28; Exod 39:21

זָחַל H2119a *V-Qal-Prtcpl-mpc* (2×)
those that crawl; serpents and creeping things, often as instruments of judgment or symbols of fear
This participle describes creatures that crawl or slither along the ground, particularly serpents. In Deuteronomy 32:24, 'crawlers of the dust' are sent as divine judgment against Israel, clearly referring to venomous snakes. In Micah 7:17, the nations in fear of Yahweh will 'crawl like crawlers of the earth,' emerging trembling from their hiding places. The Aramaic and Syriac cognates for 'crawl' and 'worm' or 'locust' enrich the semantic field. The imagery evokes both the curse of Genesis 3 (the serpent's belly-crawling) and the vulnerability of those who slink in terror.

(2×) A participial noun for crawling creatures, especially serpents, used both literally and metaphorically. Deuteronomy deploys them as instruments of covenant curse—poisonous reptiles executing Yahweh's wrath. Micah reverses the image: hostile nations, once proud, will crawl like serpents from their fortresses in abject fear of Israel's God. The 'dust-crawlers' motif recalls Eden's curse on the serpent, associating this mode of movement with humiliation and judgment. Multilingual evidence confirms the root's connection to reptilian motion and lowliness. **GEOGRAPHY AND SPACE**
en: crawlers-of, like-crawlers-of | **es:** como-reptiles-de, los-que-se-arrastran-por | **fr:** crawlers-de, ramper | **de:** [כזחלי], crawlers-von Deut 32:24; Mic 7:17

זָחַל H2119b *V-Qal-Perf-1cs* (1×)
To fear, be afraid (Qal); Elihu held back from speaking out of fear for his elders (Job 32:6)
This verb, related to Aramaic 'fear,' describes Elihu's initial reticence in the Job dialogue: 'I was afraid and dared not show you my opinion.' The young man defers to his elders, holding back his critique out of reverence and fear. Some interpreters derive the verb from a root meaning 'shrink back,' emphasizing the physical withdrawal that accompanies fear. Either way, it captures Elihu's youthful hesitation before launching into his lengthy speech.

(1×) Spanish 'me-encogí' (I shrank back), English 'I-held-back'—both emphasizing the restraint born of fear. Job 32:6 introduces Elihu's speech, explaining why he waited: respect for age dictated silence, but now, frustrated by the friends' failure to answer Job, he must speak. The verb conveys both appropriate deference and the inner tension of someone bursting to contribute but constrained by social protocol. **TREMBLING AND FEAR**
en: I-held-back | **es:** me-encogí | **fr:** ramper | **de:** [וחלתי] Job 32:6

זֹחֶלֶת H2120 *N-proper-fs* (1×)
Zoheleth, 'the Stone of Zoheleth' near En-rogel (1 Kings 1:9); possibly meaning 'serpent' or 'sliding stone'
Zoheleth appears as the name of a stone landmark near En-rogel where Adonijah held his abortive coronation feast. The name might mean 'serpent' or 'sliding/crawling thing,' though some scholars propose astronomical connections (the planet Saturn in Arabic). Others see it as a proper noun whose original meaning was lost even in antiquity. Whatever its etymology, the Stone of Zoheleth marks the site of Adonijah's failed bid for David's throne, a geographical anchor for a pivotal political moment.

(1×) All translations simply transliterate: Spanish 'Zojelet,' English 'Zoheleth,' French and German matching. First Kings 1:9 locates Adonijah's feast precisely, and the Stone of Zoheleth functions as a known landmark. The name's obscurity to modern readers likely mirrors ancient uncertainty about its meaning. It stands as a mute witness to the dynastic struggles of David's old age, the place where Adonijah's ambitions culminated before Solomon's anointing undercut them. **PERSONAL NAMES**
en: Zoheleth | **es:** Zojelet | **fr:** Zoheleth | **de:** Zoheleth 1Kgs 1:9

זֵידוֹן H2121 *Art / N-mp* (1×)
Raging, insolent (of waters); figurative description of overwhelming hostile forces
This rare adjective appears only in Psalm 124:5, where it describes waters as 'raging' or 'insolent.' The imagery portrays enemies as a turbulent flood threatening to overwhelm God's people. The Spanish 'impetuosas' (impetuous) and the concept of moral insolence converge here—the waters are not merely violent but arrogantly so, embodying the hubris of those who oppose the faithful. This single occurrence captures both physical violence and moral defiance.

(1×) Describes waters as raging or insolent in Psalm 124:5, where enemies are metaphorically portrayed as a flood. The multilingual glosses emphasize both the physical turbulence (French 'bouillonnant,' Spanish 'impetuosas') and the moral dimension of arrogance against God's people. This hapax captures the intersection of natural violence and human presumption. **PRIDE AND ARROGANCE**
en: the-raging | **es:** las-impetuosas | **fr:** le-bouillonnant | **de:** der-raging Ps 124:5

זִיו H2122 *Conj-w / N-mpc / 1cs* (6×)
Brightness, splendor; specifically the radiance of a person's face or countenance, used exclusively in Daniel's Aramaic sections.
An Aramaic masculine noun meaning brightness or splendor, appearing only in the book of Daniel. It describes the dazzling appearance of Nebuchadnezzar's dream-image (Dan 2:31), the restoration of royal splendor to Nebuchadnezzar after his humiliation (Dan 4:36), and – most vividly – the change of countenance experienced by Belshazzar when he sees the handwriting on the wall (Dan 5:6, 9, 10). The word may be a loanword from Akkadian zimu ('face, countenance'). Spanish renders it as 'semblante' (countenance) and 'esplendor,' while French uses 'eclat' (radiance), capturing both the facial and luminous aspects.

brightness, splendor (of countenance) (6×) Brightness or splendor, especially of a person's countenance or outward appearance. In Daniel 2:31 it describes the extraordinary radiance of the great statue in Nebuchadnezzar's dream. In Daniel 4:36 it marks the return of royal dignity after the king's seven-year humiliation. In the Belshazzar narrative (Dan 5:6, 9, 10), it describes the change in the king's facial brightness – his countenance falls when the mysterious hand writes on the wall. Possibly borrowed from Akkadian zimu ('face'). Spanish 'semblante' highlights the facial dimension, while French 'eclat' and the underlying sense of radiance point to visible, outward glory. **BRIGHTNESS AND SPLENDOR**

en: and-his-brightness, and-its-brightness, and-my-brightness | **es:** su-semblante, y-mi-esplendor, y-rostro-de-mí | **fr:** et-éclat, éclat | **de:** [וזוּר], [וזיוהּ], [וזיוהּר] Dan 2:31; Dan 4:36; Dan 5:6; Dan 5:9; Dan 5:10

זִיז H2123a *Conj-w / N-msc* (2×)

moving creatures, beasts; collective term for animals of the field, emphasizing vitality and motion

This term, etymologically linked to movement and vitality, refers collectively to the animals of the field—wild beasts known by God (Psalm 50:11) or threatening Israel like a wild boar (Psalm 80:13). The exact derivation is debated: some connect it to a root meaning 'to move to and fro,' others to Akkadian words for abundance or specific creatures. The Targum renders it as 'worm,' but this seems too narrow. The word captures the teeming, animated life of the wild, whether as objects of divine knowledge or as symbols of destructive threat.

(2×) A collective noun for the moving, living creatures of the field—wild animals in their untamed vitality. In Psalm 50, Yahweh claims to know every 'mover of the field,' asserting total sovereignty over creation (alongside the birds of the mountains). In Psalm 80, enemies are figured as a wild boar and 'whatever moves in the field,' devouring Israel's vine. The term's connection to motion ('moving things') highlights the dynamic, restless character of wild fauna, as opposed to domesticated animals. Assyrian parallels suggest either abundance or specific beasts; Hebrew retains a collective, animated sense. **GEOGRAPHY AND SPACE**

en: and-creatures-of, and-whatever-moves-in | **es:** y-bestia-de, y-lo-que-se-mueve-en | **fr:** et-abondance | **de:** und-Geschöpfe-von, und-whatever-moves-in Ps 50:11; Ps 80:13

זִיז H2123b *Prep-m / N-msc* (1×)

Abundance, fullness; possibly 'breast' as source of nourishment (uncertain etymology)

This obscure noun appears only in Isaiah 66:11, describing Jerusalem's glory from which people will 'suck out and be delighted.' BDB notes uncertainty about whether this derives from a root meaning 'abundance' or whether it's connected to Arabic words for 'breast' or 'udder.' The context strongly favors a nursing metaphor—Jerusalem as mother providing abundant nourishment to her children. The textual history includes proposed emendations, reflecting scribal uncertainty about this rare term.

(1×) Refers to abundance or fullness in Isaiah 66:11, likely in the sense of a nursing breast providing rich nourishment. The parallel with 'suck' and 'be delighted' supports understanding this as Jerusalem's maternal abundance. The French gloss is missing and German brackets the term, indicating translation difficulty. BDB's comparison to Arabic 'udder' terms illuminates the metaphor of divine provision through Zion. **GEOGRAPHY AND SPACE**

en: from-abundance-of | **es:** de-la-abundancia-de | **fr:** [מזיז] | **de:** [מזיז] Isa 66:11

זִיזָא H2124 *Conj-w / N-proper-ms* (2×)

personal name; a Simeonite and a son of Rehoboam

Ziza appears as the name of two individuals: a Simeonite leader listed in the genealogies of 1 Chronicles 4:37, and a son of King Rehoboam mentioned in 2 Chronicles 11:20. The name may be related to the word for 'moving creatures' or could represent a diminutive or affectionate form of another name. The Septuagint offers varied transliterations, reflecting uncertainty about the name's significance. Both occurrences are genealogical, preserving family lines without narrative detail.

(2×) A masculine proper name borne by two men in Israel's genealogical records. The Simeonite Ziza appears in a list of tribal leaders, while Rehoboam's son Ziza is noted among the royal offspring of Judah's first divided-kingdom monarch. The name's etymology remains unclear—possibly linked to 'abundance' or 'movement,' or perhaps a nickname. Its preservation in Chronicles reflects the Chronicler's concern to maintain tribal and dynastic memory, even when narrative details are absent. **PERSONAL NAMES**

en: Ziza, and-Ziza | **es:** Y-Ziza, Ziza | **fr:** [וזיזא], [זיזא] | **de:** [וזיזא], [זיזא] 1Chr 4:37; 2Chr 11:20

זִיזָה H2125 *Conj-w / N-proper-ms* (1×)

Zizah, a Levite mentioned in 1 Chronicles 23:11

Zizah appears as a Levitical name in the genealogies of 1 Chronicles 23:11. The name is textually interesting because it appears as 'Zina' in verse 10 of the same chapter. BDB suggests reading 'Ziza' in both places, following the Greek Septuagint which has 'Ziza' consistently. This kind of variation was common in genealogical lists transmitted through scribal copying.

(1×) A Levite listed in 1 Chronicles 23:11, identical with Zina in verse 10. The multilingual glosses show coordination in recognizing this as a proper name requiring transliteration. The Greek manuscript tradition ('Ziza') may preserve the original form more accurately than the Masoretic variation between Zizah and Zina. **PERSONAL NAMES**

en: and-Zizah | **es:** y-Ziza | **fr:** [וזיזה] | **de:** [וזיזה] 1Chr 23:11

זִיזָה H2126 *N-proper-ms* (1×)

Zina, a Levite in 1 Chronicles 23:10, textual variant of Zizah

Zina is the form of a Levitical name appearing in 1 Chronicles 23:10, corresponding to 'Zizah' in verse 11. Modern translations often harmonize these, recognizing them as the same individual. The Hebrew consonantal text could support either vocalization, and BDB recommends reading 'Ziza' consistently based on the Septuagint evidence. Such variations remind us that biblical genealogies passed through centuries of scribal transmission.

(1×) A Levite in 1 Chronicles 23:10, appearing as Zizah in verse 11. The multilingual versions bracket this name, indicating awareness of the textual complexity. The equivalence with Zizah (H2125) suggests these represent different vocalizations of a single original name, possibly 'Ziza' as attested in Greek manuscripts. **PERSONAL NAMES**

en: Zina | **es:** Zina | **fr:** [זינא] | **de:** [זינא] 1Chr 23:10

זִיעַ H2127 *Conj-w / N-proper-ms* (1×)

Zi'a, a Gadite warrior listed in 1 Chronicles 5:13

Zi'a appears as a member of the tribe of Gad in the genealogical records of 1 Chronicles 5:13. The Greek Septuagint manuscripts show variation ('Zoue' or 'Zea'), reflecting uncertainty about the exact pronunciation. This Gadite would have been among those who settled in the Transjordan region east of the Jordan River, territory suited to the pastoral lifestyle for which Gad was known.

(1×) A Gadite listed in 1 Chronicles 5:13. The multilingual glosses coordinate on the transliteration 'Zia,' while the Greek variants ('Zoue,' 'Zea') show ancient uncertainty about vocalization. This single reference places Zi'a among the Transjordanian tribes whose genealogies are preserved in Chronicles. **PERSONAL NAMES**

en: and-Zi'a | **es:** y-Zia | **fr:** [וזיע] | **de:** [וזיע] 1Chr 5:13

זִיף H2128 *Conj-w / N-proper-fs* (10×)

Ziph — a place name for towns in Judah (one near Hebron, one in the Negev) and a personal name in Chronicles.

Ziph denotes at least two distinct locations and one person. The most prominent is the town in the hill country of Judah southeast of Hebron (Josh 15:55), whose surrounding wilderness became David's hiding place during Saul's pursuit (1 Sam 23:14-15; 26:2). A second Ziph is listed among the towns of the Judean Negev (Josh 15:24). The name also appears as a personal name — a son of Jehallelel in the genealogy of Judah (1 Chr 4:16). Rehoboam later fortified the Hebron-area Ziph (2 Chr 11:8). French preserves the toponym as 'Ziph,' while Spanish adapts it minimally to 'Zif.'

Ziph (proper name, place/person) (10×) The proper name Ziph, used for: (1) a town in the Judean hill country near Hebron (Josh 15:55; 2 Chr 11:8) and its associated wilderness where David took refuge from Saul (1 Sam 23:14-15, 24; 26:2); (2) a town in the Negev of Judah (Josh 15:24); and (3) a Judahite individual, son of Jehallelel (1 Chr 4:16). The directional form ziphah ('toward Ziph,' 1 Sam 23:24) and the construct midbar-ziph ('wilderness of Ziph') confirm the toponym's geographic productivity. All occurrences cluster around the single root identity. **PERSONAL NAMES**
en: Ziph, and-Ziph | **es:** Zif, y-Zif | **fr:** Ziph, [זיף], et-Ziph | **de:** Ziph, [זיף], und-Ziph Josh 15:24; Josh 15:55; 1Sam 23:14; 1Sam 23:15; 1Sam 23:24

זִיפָה H2129 *Conj-w / N-proper-ms* (1×)
Ziphah, son of Jehallelel in the genealogy of Judah (1 Chronicles 4:16)
Ziphah appears in the tribal genealogies of Judah as one of the sons of Jehallelel in 1 Chronicles 4:16. The name may be related to 'Ziph,' a town in the Judean hill country. The Greek Septuagint rendering varies between manuscripts ('Zaira,' 'Zaifa'), and the pairing with another name 'Ziph' in the same verse creates a wordplay or connection to place names in Judah's territory.

(1×) Son of Jehallelel in the Judahite genealogy of 1 Chronicles 4:16, paired with Ziph. The multilingual glosses maintain transliteration, though French and German bracket the term. The Greek variants and connection to the place name Ziph suggest this personal name may derive from geographical associations in Judah's hill country. **PERSONAL NAMES**
en: and-Ziphah | **es:** y-Zifa | **fr:** [וזיפה] | **de:** [וזיפה] 1Chr 4:16

זִיפִי H2130 *Art / N-proper-mp* (3×)
Ziphites, inhabitants of Ziph who twice betrayed David's location to Saul
A gentilic designation for the inhabitants of Ziph, a town in the hill country of Judah. They are remembered primarily for their double betrayal of David, reporting his hiding place to King Saul. The psalm title of Psalm 54 memorializes their treachery.

(3×) **PERSONAL NAMES**
en: Ziphites, the-Ziphites | **es:** los-zifeos | **fr:** Ziphites, le-Ziphien, le-Ziphites | **de:** Ziphites, der-Ziphites 1Sam 23:19; 1Sam 26:1; Ps 54:1

זִיק H2131a *N-fp* (3×)
missile, spark, firebrand; flying or leaping projectile
A noun denoting projectiles or sparks—things that leap or fly. It describes 'firebrands and arrows' shot in deadly jest (Prov 26:18), 'kindlers of fire' who 'gird themselves with firebrands' (Isa 50:11, twice). The root suggests something that shoots forth or springs up: either fire-missiles, sparks, or brands. The Spanish chispas and the French/German glosses (זקים ,זיקות) reflect the image of leaping, flying fire. This is weaponized or dangerous fire—unpredictable and destructive.

(3×) Refers to fiery projectiles or sparks in three contexts: deadly missiles (Prov 26:18), and firebrands kindled in judgment (Isa 50:11, twice). The multilingual glosses (firebrands, chispas, זקים) emphasize the flying, leaping quality of fire. The word evokes danger, unpredictability, and the violence of flame. **GEOGRAPHY AND SPACE**
en: and-among-the-firebrands, firebrands | **es:** chispas, y-en-chispas | **fr:** [ובזיקות], [זיקות], וזקים | **de:** [ובזיקות], [זיקות], [זקים] Prov 26:18; Isa 50:11

זִק H2131b *Prep-b / N-mp* (4×)
Fetters, chains; bonds used to restrain captives, both literally and figuratively of divine discipline.
A masculine noun found only in the plural, denoting the iron fetters or chains used to bind captives. The word appears in vivid scenes of captivity: Nineveh's nobles led away in chains (Nah 3:10), conquered peoples passing by in bonds (Isa 45:14), and kings bound in fetters (Ps 149:8). Job 36:8 extends the image figuratively — those 'bound in fetters' of affliction are being disciplined by God. Spanish 'cadenas' and English 'chains/fetters' preserve the concrete, physical force of the image.

(4×) Fetters or chains for restraining captives — used both literally and figuratively. Literally, the chains bind prisoners of war: Nineveh's nobles in Nah 3:10, subjugated peoples in Isa 45:14, and kings in Ps 149:8 (parallel to 'iron shackles'). Figuratively, Job 36:8 describes affliction as being 'bound in fetters,' parallel to 'cords of affliction,' depicting God's discipline. Spanish 'cadenas' and English 'chains/fetters' consistently render the concrete image, while French 'étincelle' (spark) in some glosses reflects confusion with the homonym zeq I (spark). **CHAINS AND FETTERS**
en: in-chains, in-fetters, with-chains | **es:** con-cadenas, en-cadenas | **fr:** [בזקים], dans-étincelle, étincelle | **de:** [בזקים], mit-chains Job 36:8; Ps 149:8; Isa 45:14; Nah 3:10

זַיִת H2132 *N-ms* (38×)
Olive tree, olive fruit; also used in the toponym 'Mount of Olives'
One of the signature plants of the biblical landscape, the zayit appears from Noah's dove returning with an olive leaf (Gen 8:11) to Zechariah's eschatological vision of the Mount of Olives splitting in two (Zech 14:4). Hebrew uses the same word for the tree and its fruit, but translators often distinguish them – Spanish separates 'olivo' (tree) from 'aceituna' (fruit), while Arabic 'zaytun' (borrowed from the same Semitic root) covers both. The olive's evergreen resilience made it a natural figure for the righteous: 'I am like a green olive tree in the house of God' (Ps 52:8). Its oil lit the tabernacle (Exod 27:20) and anointed kings, binding agricultural and sacred life in a single word.

1. olive tree (34×) The olive tree itself – cultivated Olea europaea in orchards, fields, and figurative speech. Genesis 8:11 introduces the olive branch; Deuteronomy 8:8 lists it among the promised land's seven species; Psalm 52:8 compares the righteous to a flourishing olive tree. Spanish 'olivo,' French 'olivier,' and German 'Oelbaum' designate the tree specifically. **OLIVE TREES**
en: and-olive-trees, and-olives, like-an-olive-tree | **es:** como-el-olivo, como-olivo, el-olivo | **fr:** [זית], comme-olivier, et-olive-arbres | **de:** Oelbaeume, Oelbaum, [זית] Gen 8:11; Exod 23:11; Exod 27:20; Exod 30:24; Lev 24:2

2. Olives (in Mount of Olives) (3×) The toponym 'Mount of Olives' (har ha-zetim), where the plural functions as part of a proper place name for the ridge east of Jerusalem. David ascends it weeping in 2 Samuel 15:30; Zechariah 14:4 envisions it splitting at the Lord's coming. Spanish 'los Olivos' and German 'der Oelbaeume' preserve the definite plural as a landmark name. **OLIVE TREES**
en: the-Olives | **es:** los-Olivos | **fr:** le-Olives, olivier | **de:** [הזתים], der-Oelbaeume, der-Olives 2Sam 15:30; Zech 14:4

3. olive fruit (1×) The olive as fruit or agricultural product, distinguished in some languages from the tree. Micah 6:15 speaks of treading olives but not anointing with oil – a judgment oracle where the harvest fails at the fruit stage. Spanish 'aceituna' (the edible olive) separates this cleanly from 'olivo' (the tree), revealing a semantic distinction that Hebrew leaves implicit. **OLIVE TREES**
en: olive | **es:** aceituna | **fr:** olivier | **de:** Oelbaum Mic 6:15

זֵיתָן H2133 *Conj-w / N-proper-ms* (1×)
Zeitan, a Benjamite warrior, possibly meaning 'olive tree' (1 Chronicles 7:10)
Zeitan was a Benjamite listed in the genealogy of 1 Chronicles 7:10. BDB suggests the name may derive from the Hebrew word for 'olive tree,' which would fit the pattern of personal names drawn from flora in biblical genealogies. The Greek manuscripts show minor variation ('Zaithan,' 'Zetha'), but the connection to olive imagery—symbolizing peace, prosperity, and God's blessing—may have been meaningful to those who bore or bestowed this name.

(1×) A Benjamite in 1 Chronicles 7:10, possibly meaning 'olive tree.' The multilingual glosses transliterate the name, with French

and German bracketing it. The potential etymological link to olive trees would connect this warrior to symbols of peace and abundance common in biblical onomastics. Greek variants reflect transmission uncertainty. **PERSONAL NAMES**

en: and-Zeitan | **es:** y-Zetán | **fr:** [וזיתן] | **de:** [וזיתן] 1Chr 7:10

זָךְ H2134 *Adj-fs* (11×)

Pure, clean, clear — free from contamination; of olive oil, incense, sky, or moral character

The adjective זָךְ (zak) describes something that is pure, clean, or clear — free from any admixture or taint. In the tabernacle legislation, it qualifies the olive oil for the lampstand as 'pure beaten oil' (Exod 27:20; Lev 24:2) and the frankincense placed on the showbread as 'pure frankincense' (Lev 24:7; cf. Exod 30:34). In the wisdom and poetic literature, the word shifts to moral purity: Job insists that his prayer is 'pure' (Job 16:17), Bildad asks whether Job is 'pure and upright' (Job 8:6), and Proverbs probes whether anyone's ways are truly 'clean' in God's eyes (Prov 16:2; 20:11; 21:8). Spanish 'puro/limpio,' Arabic ṣ, Swahili 'safi.'

pure, clean, clear (11×) An adjective meaning 'pure, clean, clear' — denoting freedom from contamination or impurity in both physical and moral registers. Physically, it qualifies olive oil for the tabernacle lamp (Exod 27:20; Lev 24:2) and frankincense for the showbread (Exod 30:34; Lev 24:7). Morally, it describes personal integrity or the aspiration to it (Job 8:6; 11:4; 16:17; 25:5; Prov 16:2; 20:11; 21:8). Job 15:15 extends it to the heavens, asking whether even the sky is 'clean' in God's sight. **PURITY AND CLEANNESS**

en: but-pure, is-pure, pure | **es:** Pura, Puro, es-pura | **fr:** et-pur, pur | **de:** [וזך], [זך], [זכה] Exod 27:20; Exod 30:34; Lev 24:2; Lev 24:7; Job 8:6

זָכָה H2135 *V-Piel-Imperf-3ms* (8×)

To be pure, make clean, or purify oneself; moral and ritual cleansing across Qal, Piel, and Hitpael stems.

A verb of moral and ritual purity whose meaning shifts with its stem. In the Qal, it asks the searching question 'Can a mortal be pure before God?' (Job 15:14; 25:4) — a stative condition, not an action. The Piel turns active: 'How can a young man keep his way pure?' (Ps 119:9), and the anguished cry 'I have kept my heart pure in vain' (Ps 73:13). The lone Hitpael in Isaiah 1:16 commands self-purification: 'Make yourselves clean!' The Aramaic cognate deka and Arabic dhaka ('be bright, pungent') hint at an original sensory meaning — the burning clarity of a clean fire — that became moral purity in Hebrew.

1. to be pure, be clean (4×) To be pure or clean in a moral sense (Qal stative) — describing the condition of being blameless or innocent before God. Job's friends press the rhetorical question: 'What is man that he should be pure?' (Job 15:14; 25:4). The psalmist affirms God's right to judge: 'You are blameless when you speak' (Ps 51:4). Spanish 'sera-puro/sea-limpio' and the parallel with tsadaq ('be righteous') confirm the judicial-moral register. Micah 6:11 asks whether dishonest scales can ever be 'pure.' **PURITY AND CLEANNESS**

en: Shall-I-be-pure, You-are-blameless, can-be-pure | **es:** sea-limpio, seas-puro, será-puro | **fr:** être-pur, יזכה | **de:** [האזכה], [יזכה], du-sind-blameless Job 15:14; Job 25:4; Ps 51:4; Mic 6:11

2. to make pure, cleanse (3×) To make pure or keep clean (Piel factitive) — the active effort to purify or maintain purity. Psalm 119:9 asks how a young person can keep their path clean; Psalm 73:13 laments 'I have kept my heart pure in vain'; Proverbs 20:9 poses the universal challenge 'Who can say, I have made my heart pure?' Spanish 'he-purificado/limpiara' and German 'bewahren-rein' both capture the sustained, effortful nature of this causative sense. **PURITY AND CLEANNESS**

en: I-have-kept-pure, I-have-made-pure, can-keep-pure | **es:** he-purificado, limpiará | **fr:** être-pur, זכיתי | **de:** [זכיתי], ich-haben-bewahrte-rein, kann-bewahren-rein Ps 73:13; Ps 119:9; Prov 20:9

3. to purify oneself (1×) To purify oneself (Hitpael reflexive) — a self-directed command to undergo moral or ritual cleansing. Isaiah 1:16 alone carries this stem: 'Wash yourselves, make yourselves clean!' Spanish 'purificaos' (the reflexive imperative) perfectly mirrors the Hebrew reflexive-imperative force. The shift from Qal's 'being pure' through Piel's 'making pure' to Hitpael's 'purifying oneself' traces a full arc of agency. **PURITY AND CLEANNESS**

en: make-clean | **es:** purificaos | **fr:** [הזכו] | **de:** [הזכו] Isa 1:16

זַכְוָ H2136 *N-fs* (1×)

Purity, innocence; moral integrity recognized by God (Aramaic)

This Aramaic noun appears in Daniel 6:22, where Daniel declares his 'innocence' before God regarding the accusation that led to the lions' den. The term relates to Hebrew 'zakah' (be pure) and Aramaic cognates meaning 'be clean' or 'be innocent.' Daniel's claim isn't merely legal but deeply moral and theological—he stands pure in God's sight. The multilingual glosses emphasize this moral dimension: French 'pureté,' Spanish 'inocencia,' highlighting both moral cleanness and legal innocence.

(1×) Moral innocence or purity in Daniel 6:22, where Daniel affirms his integrity before God in the lions' den incident. The cognate relationships with Aramaic and Syriac terms for cleanness and Arabic words for purity establish a semantic field of moral righteousness. This is not mere legal acquittal but spiritual purity recognized by the divine Judge. **AUTO-DETECTED COMMUNITY 3712 WITH 5 SENSES**

en: innocence | **es:** inocencia | **fr:** pureté | **de:** [זכו] Dan 6:22

זְכוֹכִית H2137 *Conj-w / N-fs* (1×)

Glass or crystal; precious but less valuable than wisdom (Job 28:17)

This rare noun appears in Job 28:17, where wisdom is compared to precious materials—even gold and glass cannot equal it. The term likely refers to glass or crystal, a luxury item in the ancient world. Manufactured glass was rare and valuable, imported from Egypt or Phoenicia. By declaring that wisdom surpasses even such costly materials, Job 28 emphasizes wisdom's transcendent worth. The pairing with gold establishes a hierarchy: precious metals, rare glass, yet wisdom remains beyond price.

(1×) Glass or crystal in Job 28:17, listed among precious materials that cannot match wisdom's value. The multilingual glosses 'crystal' (English, Spanish) reflect the term's reference to translucent luxury goods. Though valuable enough to be mentioned with gold, glass remains inferior to divine wisdom—an economic comparison that elevates sapiential knowledge above all earthly treasures. **AUTO-DETECTED COMMUNITY 13459 WITH 3 SENSES**

en: and-crystal | **es:** y-cristal | **fr:** et-זכוכית | **de:** [וזכוכית] Job 28:17

זָכוּר H2138 *N-msc / 3fs* (4×)

Males (collective); a synonym of zakhar used for the male population required at Israel's pilgrimage festivals.

A variant form of the more common zakhar ('male'), found only with possessive suffixes and in legal-cultic contexts. Three occurrences specify that 'all your males' must appear before the Lord at the three annual pilgrimage festivals (Exod 23:17; 34:23; Deut 16:16). The fourth, in the laws of warfare (Deut 20:13), commands the slaying of 'all its males' when a city refuses terms of peace. The suffixed forms — Spanish 'tu varón' / 'su varón,' French 'ton males' / 'son males' — highlight the possessive construction distinctive to this form.

(4×) Males as a collective category, always with possessive suffix. In the festival laws (Exod 23:17; 34:23; Deut 16:16), 'all your males' designates every Israelite man obligated to make pilgrimage — the term is cultic and corporate, not individual. In warfare law (Deut 20:13), 'all its males' refers to the military-age men of a conquered city. The form is synonymous with zakhar but restricted to suffixed constructions, suggesting it may be an archaic or dialectal variant. **MALE PERSON ANIMAL**

en: its-males, your-males | **es:** su-varón, tu-varón, varón-tuyo | **fr:** son-males,

ton-males | **de:** dein-males, sein-males Exod 23:17; Exod 34:23; Deut 16:16; Deut 20:13

זַכּוּר H2139 *Conj-w / N-proper-ms* (10×)

Zaccur / Zakkur — a Hebrew personal name ('remembered'), borne by several men from Reuben, Simeon, and Levi.

The name Zakkur (meaning 'remembered' or 'mindful,' from the root zakhar) belongs to at least five different individuals in the Old Testament. The earliest is Zaccur son of Shammua, the Reubenite spy sent to scout Canaan (Num 13:4). Others include a Simeonite (1 Chr 4:26), several Levites — notably an Asaphite musician appointed by David (1 Chr 25:2, 10) and one who helped rebuild Jerusalem's wall (Neh 3:2) — and a companion of Ezra (Ezra 8:14 Qere). The Septuagint renders it variously as Zakchhur, Zakchhour, reflecting the characteristic doubled kaph. German 'Sakkur' shows a distinctive adaptation of the initial sibilant.

Zakkur / Zaccur (personal name) (10×) The Hebrew proper name Zakkur/Zaccur (from zakhar, 'to remember'), borne by multiple individuals: a Reubenite spy (Num 13:4), a Simeonite descendant (1 Chr 4:26), Levitical musicians and temple servants (1 Chr 24:27; 25:2, 10; Neh 10:12; 12:35), a wall-builder under Nehemiah (Neh 3:2), and a companion of Ezra (Ezra 8:14). Despite the variety of bearers, the name itself is morphologically consistent. Multilingual evidence — Spanish 'Zacur/Zakur,' French 'Zaccur,' German 'Sakkur/Zaccur' — shows standard transliteration patterns for this theophoric-adjacent name. **PERSONAL NAMES**

en: Zaccur, Zakkur, and-Zakkur | **es:** Zacur, y-Zacur, y-Zakur | **fr:** Zaccur, et-Zaccur | **de:** Sakkur, Zaccur, [וזכור] Num 13:4; 1Chr 4:26; 1Chr 24:27; 1Chr 25:2; 1Chr 25:10

זַכַּי H2140 *N-proper-ms* (3×)

Zaccai (personal name; possibly abbreviated from Zechariah)

A personal name appearing in postexilic lists of returnees: a family head in Ezra 2:9 and Nehemiah 7:14, and possibly the same individual in Nehemiah 3:20 (though the Greek suggests variant traditions). BDB notes a proposal that Zaccai is an abbreviated form of Zechariah. Translations preserve the name with slight variation (Spanish Zacai, Zaccai). The name appears in genealogical and census contexts, identifying a family lineage among the exiles who returned to Judah.

(3×) A proper name in three postexilic genealogical or census lists (Ezra 2:9; Neh 3:20; 7:14). The multilingual glosses transliterate the name, reflecting its function as a personal identifier. Any etymological connection to Zechariah remains speculative background, not semantically active in these texts. **PERSONAL NAMES**

en: (Zaccai), Zaccai, Zakkay | **es:** (Zacai), Zacai | **fr:** [זכי] | **de:** [(זכי)], [זכי] Ezra 2:9; Neh 3:20; Neh 7:14

זָכַךְ H2141 *V-Qal-Perf-3cp* (4×)

To be bright, clean, pure; describing physical radiance or moral purity, with a causative sense 'to cleanse.'

A verb appearing only in Job and Lamentations, spanning physical brilliance and moral purity. In Lam 4:7, it describes how Jerusalem's nobles were once 'brighter than snow' — a stunning image of health and splendor. In Job's theological arguments, it questions whether even the heavens are 'pure' in God's sight (Job 15:15; 25:5), let alone mortals. The Hiphil in Job 9:30 expresses the futility of self-cleansing: 'though I cleanse my hands with lye.' Spanish 'puros/puras' and the related adjective zakh ('pure') confirm the overlap of brilliance and moral cleanness.

(4×) To be bright or radiant — describing physical splendor. In Lam 4:7 the nobles of Jerusalem 'were brighter than snow, whiter than milk,' using zakhakh in parallel with tsakhakh to paint a picture of dazzling health and beauty before the siege destroyed them. The root sense is luminous purity, visible and striking. **PURITY AND CLEANNESS**

en: Were-pure, and-I-cleanse, are-pure | **es:** Eran-puros, son-puras, son-puros | **fr:** [זכך], et-זכך ,והזכותי | **de:** [והזכותי], [זכך] Job 9:30; Job 15:15; Job 25:5; Lam 4:7

זָכַר H2142 *V-Qal-Perf-1cs* (235×)

Remember, recall; be remembered (Nifal); remind, cause to remember, mention, invoke, proclaim (Hifil); the recorder (Hifil ptcp).

A foundational verb of covenant theology, zakar spans the full arc from private recollection to public proclamation. When God 'remembers' Noah (Gen 8:1) or His covenant (Exod 2:24), the Hebrew implies not mere mental recall but active intervention — a truth the Septuagint captures with mnaomai and its cognates. In its Hifil causative stem the word shifts from inward memory to outward speech: invoking God's name (Ps 20:7), mentioning foreign gods (Josh 23:7), or holding the royal office of 'the recorder' (hammazkir), the chronicler who ensured that the king's deeds were not forgotten (2 Sam 8:16). Spanish consistently renders the core Qal as 'acordarse/recordar', while Arabic uses dhakara, whose cognate dhikr (remembrance) resonates deeply in Semitic religious practice.

1. Qal: remember, recall (173×) The basic Qal active sense: to bring someone or something to mind, to recall or think of again. Covers past events, persons, covenant promises, and divine deeds. When God is the subject (Gen 8:1; Exod 2:24), 'remembering' implies saving action, not merely cognition — multilingual evidence shows Korean 기억하다, Spanish 'recordar', and Arabic ذكر all converging on this core meaning across 173 occurrences. **REMEMBERING AND REMINDING**

en: Remember, remember, remember- | **es:** Acuerda, Acuérdate, Recuerda | **fr:** se-souvenir | **de:** gedachte, gedachte-, gedenken Gen 40:23; Exod 13:3; Exod 20:8; Exod 32:13; Deut 5:15

2. Nifal: be remembered (20×) The Nifal passive: to be remembered, to come to remembrance. Used of persons, names, or things that are — or will no longer be — called to mind (Job 24:20; Esth 9:28). Spanish renders it as 'ser recordado' and German as 'gedacht werden', emphasizing the passive reception rather than active recall. **REMEMBERING AND REMINDING**

en: and-you-shall-be-remembered, are-mentioned, being-remembered-you | **es:** Sea-recordada, el-macho, fuisteis-recordados | **fr:** ce-est-mâle, et-tu-devra-être-se-souvint, il-se-souviendra | **de:** er-gedenkt, gedachte, gedenken Exod 34:19; Num 10:9; Esth 9:28; Job 24:20; Job 28:18

3. Hifil: remind, cause to remember (17×) The Hifil causative in its memorial sense: to cause someone to remember, to bring to remembrance, to remind. The grain offering of jealousy is called a 'minhah of mazkeret' that brings iniquity to remembrance (Num 5:15), and Absalom erects a pillar to make his name remembered (2 Sam 18:18). French 'faire souvenir' and Spanish 'hacer recordar' capture this causative force. **REMEMBERING AND REMINDING**

en: I-cause-to-remember, I-will-cause-to-be-remembered, Remind-Me | **es:** Haré-recordar, Recordad, [recordaré] | **fr:** Je-cause-à-se-souvenir, apportant-à-remembrance, cause-à-souviens-toi | **de:** bringend-zu-remembrance, cause-zu-erinnere-dich, gedachte Gen 41:9; Exod 20:24; Num 5:15; 2Sam 18:18; 1Kgs 17:18

4. Hifil: mention, invoke, proclaim (15×) The Hifil causative in its declarative sense: to make mention of, to invoke by name, to proclaim publicly. Distinguished from sense 3 by emphasis on verbal utterance rather than mental recall. Israelites are commanded not to 'mention' (lo tazkiru) the names of other gods (Exod 23:13; Josh 23:7), and the psalmist declares 'we will mention the name of the LORD' (Ps 20:7). Arabic يذكر and Swahili 'kutaja' both capture this public-invocation nuance. **REMEMBERING AND REMINDING**

en: I-shall-mention, I-will-make-mention-of, I-will-mention | **es:** Mencionaré, cuando-mencionó, hacen-mención | **fr:** et-mention-moi, quand-il-mentioned, se-souvenir | **de:** du-soll-mention, du-wird-mention, gedachte Gen 40:14; Exod 23:13; Josh 23:7; 1Sam 4:18; Ps 20:7

5. Hifil participle: the recorder (10×) The Hifil participle used as a royal title: hammazkir, 'the recorder' or 'chronicler.' This court official appears in lists of David's and Solomon's administrators (2 Sam 8:16; 1 Kgs 4:3) and also during Hezekiah's reign (2 Kgs 18:18, 37). Spanish 'cronista', French 'archiviste', and Korean 사관 (sagwan) all point to a distinct institutional role — the keeper of state memory

and public announcements. **REMEMBERING AND REMINDING**
en: recorder, the-recorder, you-who-remind | **es:** cronista, el-cronista, el-registrador | **fr:** le-recorder, recorder, se-souvenir | **de:** der-recorder, gedenken, recorder 2Sam 8:16; 2Sam 20:24; 1Kgs 4:3; 2Kgs 18:18; 2Kgs 18:37

זֵכֶר H2143 *Conj-w* (23×)

Remembrance, memory; a memorial or commemorative sign; renown or fame

The noun זֵכֶר moves along a spectrum from the private act of remembering to the public fact of being remembered. Most often it denotes memory itself — the recollection of a person, a people, or God's mighty deeds. But it can also signify a memorial: something deliberately established so that future generations will remember, as when God declares 'this is my memorial name forever' (Exod 3:15). In its rarest sense, the word arrives at renown or fame — the celebrated reputation by which someone is publicly known, as with Ephraim's 'fragrance' of renown in Hos 14:7.

1. memory, remembrance (18×) Memory, remembrance, or recollection — the act or content of remembering someone or something. This dominant sense (18 occurrences) spans contexts of both preservation and destruction of memory. God commands the erasure of Amalek's 'memory' from under heaven (Exod 17:14, Deut 25:19), yet the righteous enjoy 'everlasting remembrance' (Ps 112:6). Job 18:17 pairs זֵכֶר with שֵׁם (name), showing that to lose one's memory is to lose one's identity. Spanish 'memoria de' and French '[זכר]' render the abstract cognitive act consistently. **GEOGRAPHY AND SPACE**
en: and-their-memory, and-your-remembrance, for-Your-name | **es:** Memoria-de, Su-memoria, a-memoria-de | **fr:** [וזכרם], [ולזכרך], [זכר] | **de:** Erinnerung-von-du, [וזכרם], [ולזכרך] Exod 17:14; Deut 25:19; Deut 32:26; Esth 9:28; Job 18:17

2. memorial, commemoration (4×) A memorial, commemorative sign, or established remembrance — something intentionally created to preserve memory across generations. God tells Moses 'this is my memorial (זִכְרִי) forever' (Exod 3:15), investing the divine name with commemorative force. Ps 111:4 declares God 'has made a memorial for his wonders,' and Hos 12:5 uses it of God's covenant-remembrance name. Korean 기념 (commemoration) and Arabic/Swahili translations confirm the shift from passive recollection to active, institutionalized remembrance. **MEMORIALS AND REMEMBRANCE**
en: a-memorial, for-a-memorial, his-memorial | **es:** Memoria, mi-memorial, para-memoria | **fr:** masculin, mon-mémorial, se-souvenir | **de:** [וזכרו], ein-memorial, für-ein-memorial Exod 3:15; Ps 111:4; Ps 112:6; Hos 12:5

3. renown, fame (1×) Renown, fame, or celebrated reputation — the public dimension of being remembered. This rare sense (1 occurrence) appears in Hos 14:7, where restored Ephraim's 'renown' (זִכְרוֹ) will be like the fragrance of Lebanon. English 'his renown,' Spanish 'su fama,' and Swahili 'sifa' (praise/fame) all move beyond private memory into public acclaim, marking a distinct semantic endpoint on the remembrance-to-reputation spectrum. **MEMORIALS AND REMEMBRANCE**
en: his-renown | **es:** su-fama | **fr:** masculin | **de:** [וזכרו] Hos 14:7

זִכְרִי H2144 *Conj-w / N-proper-ms* (1×)

Zeker, a Benjamite, variant of Zechariah in Chronicles genealogy

Zeker appears in 1 Chronicles 8:31 and is identified with Zechariah in 9:37, showing typical genealogical variation in Chronicles. The name likely represents a shortened form of Zechariah, meaning 'Yahweh remembers.' The Greek rendering 'Zachour' attempts to capture this abbreviated form. Phoenician inscriptions also attest a name 'zkr,' suggesting this was a common Semitic name pattern beyond Israel.

(1×) A Benjamite in 1 Chronicles 8:31, equivalent to Zechariah in 9:37. The multilingual glosses transliterate the name, with French and German bracketing it. The abbreviated form relates to the fuller theophoric name 'Zechariah,' and Phoenician parallels ('zkr') demonstrate wider Northwest Semitic usage of this name type. **PERSONAL NAMES**
en: and-Zekher | **es:** y-Zaaquer | **fr:** [וזכר] | **de:** [וזכר] 1Chr 8:31

זָכָר H2145 *Prep-m / N-ms* (82×)

Male – a male human being or male animal, used in contexts of creation, law, census, genealogy, and sacrificial offering.

The basic Hebrew term for 'male,' appearing first in the foundational statement of Gen 1:27, 'male and female he created them.' Throughout Torah legislation it distinguishes gender for census counts, inheritance rights, and ritual purity laws. In sacrificial contexts it specifies the requirement for an unblemished male animal from the flock or herd (Exod 13:12, Deut 15:19). The multilingual evidence is strikingly consistent – Spanish varon/macho, French male, German Mannlicher – all tracking the same binary distinction between human and animal referents.

1. male (human being) (79×) A male human being – man or boy – used in contrast to female (neqevah) when describing gender in creation narratives (Gen 1:27, 'male and female he created them'), census records, legal codes, and genealogies. Spanish consistently renders varon for the human sense while French and German use male/Mannlicher, all confirming the primary anthropological reference across 79 occurrences. **MALE PERSON ANIMAL**
en: a-male, male | **es:** macho, varón | **fr:** mâle, un-mâle | **de:** Männliche, Männlicher, ein-maennlich Gen 1:27; Gen 6:19; Gen 7:3; Gen 7:9; Gen 7:16

2. male animal (3×) A male animal, specifically in sacrificial and ritual legislation where an unblemished male from the flock or herd is required as an offering to YHWH. Spanish shifts to 'el macho' and English to 'the male/the males' with the definite article marking the ritual specification. Attested in Exod 13:12 (firstborn males consecrated) and Deut 15:19 (firstborn male of the herd). **MALE PERSON ANIMAL**
en: the-male, the-males | **es:** el-macho, los-machos | **fr:** le-males, le-mâle | **de:** der-maennlich, der-males Exod 13:12; Exod 13:15; Deut 15:19

זִכָּרוֹן H2146 *N-mpc / 2mp* (24×)

Memorial, remembrance; a commemorative sign, token, or record intended to preserve memory before God or among people.

Derived from the root זכר ('to remember'), this noun covers everything from the physical stones Joshua set in the Jordan (Josh 4:7) to the abstract fading of human memory (Eccl 1:11). In the Pentateuch, it frequently describes ritual objects and offerings designed to bring something 'to remembrance' before God—the shoulder-stones of the priestly ephod are a זִכָּרוֹן for the sons of Israel (Exod 28:12). Spanish 'memorial/recordatorio' and French 'mémorial/mémoire' capture the same spectrum from concrete monument to intangible recollection.

1. memorial sign or token (15×) A concrete commemorative object, offering, or sign designed to serve as a lasting reminder. The twelve stones in the Jordan are 'a memorial' (Josh 4:7), the engraved shoulder-stones of the ephod carry the tribes' names 'for a memorial' (Exod 28:12), and the grain offering is called an אַזְכָּרָה, a 'memorial portion' (Num 5:15). Spanish 'memorial de' and French 'mémorial' confirm the tangible, institutional quality—these are constructed tokens meant to trigger remembrance before God. **MEMORIALS AND REMEMBRANCE**
en: a-memorial-of, and-for-a-memorial, for-a-memorial | **es:** Recordatorio, memorial, memorial-de | **fr:** [וזכרונך], [לזכרון], et-pour-un-mémorial | **de:** Gedenkanteil, Gedenken, [וזכרונך] Exod 12:14; Exod 13:9; Exod 17:14; Exod 28:12

2. remembrance or memory (7×) The abstract state of being remembered or the act of recollection itself. Ecclesiastes 1:11 laments that 'there is no remembrance of former things,' and Nehemiah 2:20 asserts that certain people have 'no portion or remembrance' in Jerusalem. French 'mémoire' and Spanish 'memoria' naturally distinguish this abstract sense from the physical memorial of sense 1. Here the focus is on memory as a faculty or condition, not a monument. **MEMORIALS AND REMEMBRANCE**
en: and-memorial, remembrance, the-remembrance | **es:** el-memorial, memoria, memorial | **fr:** [וזכרון], le-remembrance, mémoire | **de:** Gedenken, der-remembrance, remembrance Num 5:15; Num 5:18; Neh 2:20; Eccl 1:11

3. written records or chronicles (1×) Formal written records or chronicles preserved for posterity. Esther 6:1 describes the king

ordering 'the book of the remembrances' (the royal annals) to be read aloud—an act that pivotally reverses Haman's plot. Spanish 'los memoriales' (the records) confirms the documentary, archival sense. This is memory institutionalized in text, a bureaucratic extension of the commemorative impulse. **MEMORIALS AND REMEMBRANCE**
en: the-remembrances | **es:** los-memoriales | **fr:** [הזכרנות] | **de:** Gedenken Esth 6:1

4. memorable sayings or maxims (1×) Memorable sayings, maxims, or proverbial utterances. Job 13:12 declares 'your memorable sayings are proverbs of ashes'—a devastating dismissal of his friends' traditional wisdom as worthless platitudes. Spanish 'vuestros memoriales' (your memorabilia/maxims) and French 'votre mémoire' suggest inherited lore or dicta. This rare usage extends the noun from things remembered to things worth remembering—or, in Job's bitter irony, decidedly not. **MEMORIALS AND REMEMBRANCE**
en: proverbs-your | **es:** Vuestros-memoriales | **fr:** votre-mémoire-vous | **de:** Gedenken Job 13:12

זִכְרִי H2147 *N-proper-ms* (12×)

Zichri – a proper name borne by multiple individuals across the Hebrew Bible

Zichri (zikhri, perhaps meaning 'my remembrance') is a proper name borne by several individuals in the Hebrew Bible, including a Levite son of Izhar (Exod 6:21), various Benjaminite clansmen (1 Chr 8:19, 23, 27), a Levite ancestor (1 Chr 9:15), an Ephraimite warrior who slew members of Ahaz's court (2 Chr 28:7), and others listed in postexilic genealogies (Neh 11:9; 12:17). Despite the multiplicity of bearers, the name itself functions as a single lexical item. All target languages preserve it by transliteration: English Zichri, Spanish Zicri, French Zicri, German Sichri.

Zikhri (12×) The proper name Zichri (zikhri), borne by at least nine distinct individuals across Exodus, Chronicles, and Nehemiah, including Levites, Benjaminites, and an Ephraimite warrior. The name likely derives from zakhar ('to remember'), suggesting 'my remembrance' or 'Yah has remembered.' Despite multiple referents, the name is a single lexical unit. Uniform transliteration across all target languages confirms its irreducible proper-noun character. **PERSONAL NAMES**
en: Zichri, Zikhri, and-Zichri | **es:** Zicri, Zicrí, Zijrí | **fr:** Zicri, et-Zichri, et-Zicri | **de:** Sichri, [וזכרי], und-Sichri Exod 6:21; 1Chr 8:19; 1Chr 8:23; 1Chr 8:27; 1Chr 9:15

זְכַרְיָהוּ H2148a *N-proper-ms* (41×)

Zechariah — personal name meaning 'Yah has remembered,' borne by over a dozen individuals in the Hebrew Bible

Zekharyahu (longer form) and Zekharyah (shorter form) is one of the most common theophoric names in the Hebrew Bible, combining zakhar ('to remember') with the divine name Yah to produce 'the LORD has remembered.' Its 41 occurrences under this lemma encompass at least a dozen distinct individuals. The most historically significant include: Zechariah son of Jeroboam II, the last king of Jehu's dynasty assassinated after a six-month reign (2 Kgs 14:29; 15:8-11); the father of Hezekiah's mother Abi (2 Kgs 18:2); a priestly witness in Isaiah's time (Isa 8:2); and several Levitical musicians and gatekeepers under David (1 Chr 15:18, 20; 26:2, 11). The postexilic prophet Zechariah son of Berechiah belongs to a separate lemma. The name's popularity testifies to its theological resonance: God remembers his people.

Zechariah (proper noun) (41×) The proper masculine name Zekharyahu/Zekharyah ('Yah has remembered'), shared by numerous individuals spanning the monarchic and postexilic periods. Key bearers include the brief Israelite king assassinated by Shallum (2 Kgs 15:8-11), the maternal grandfather of Hezekiah (2 Kgs 18:2), Isaiah's witness (Isa 8:2), several Levites and musicians (1 Chr 15:18, 20; 26:2, 11), and officials under Jehoshaphat and Uzziah (2 Chr 17:7; 26:5). Greek Zacharias, Spanish 'Zacarias,' French 'Zacharie' preserve the name across translation traditions. **ZECHARIAH PERSONAL NAME**
en: Zechariah, Zekharyah, Zekharyahu | **es:** Pasjur, Zacarías, Zecaryahu | **fr:** Zacharie | **de:** Sacharja, Secharja 2Kgs 14:29; 2Kgs 15:8; 2Kgs 15:11; 2Kgs 18:2; 1Chr 5:7

וְזַכַרְיָה H2148b *Conj-w / N-proper-ms* (2×)

Zechariah; the post-exilic prophet who encouraged the rebuilding of the temple

This Aramaic form of the name Zechariah ('Yahweh remembers') refers to the prophet who, alongside Haggai, urged the returned exiles to complete the temple reconstruction. He appears in Ezra 5:1 and 6:14, where his prophetic ministry is credited with motivating the Jewish leaders Zerubbabel and Jeshua. The Aramaic spelling reflects the linguistic environment of the Persian period, when Aramaic was the imperial lingua franca. His prophecies are preserved in the biblical book bearing his name, filled with visions of cosmic renewal and messianic hope.

(2×) The prophet Zechariah as named in the Aramaic sections of Ezra. The name means 'Yahweh has remembered,' embodying the post-exilic hope that God has not forgotten his covenant people despite exile. Ezra credits him (with Haggai) as the catalysts for resuming temple construction under Darius—their words stirred a dispirited community to rebuild the house of God. The Aramaic spelling situates him in the multilingual world of the Persian Empire, where Hebrew prophets spoke in the shadow of Aramaic-speaking bureaucracy. **ZECHARIAH PERSONAL NAME**
en: and-Zekharyah | **es:** y-Zacarías, y-Zekharyah | **fr:** et-Zacharie | **de:** und-Sacharja Ezra 5:1; Ezra 6:14

זְלֻת H2149 *N-fs* (1×)

Worthlessness, vileness; moral degradation when evil is exalted (Psalm 12:8)

This abstract noun appears in Psalm 12:8, lamenting a time when 'vileness is exalted among humanity.' The psalm contrasts God's pure words with human corruption, and this term captures the moral decay of society when worthless things are elevated. The multilingual glosses—Spanish 'vileza,' French 'bassesse'—emphasize moral degradation. Some manuscripts suggest reading 'zulluth' instead, but the sense of societal moral collapse remains. When worthless values are celebrated, the righteous suffer.

(1×) Moral worthlessness or vileness in Psalm 12:8, describing societal corruption when base values are exalted. The parallel context contrasts pure divine words with corrupt human speech and values. The multilingual glosses (French 'bassesse,' Spanish 'vileza') emphasize moral degradation. This single occurrence captures the distortion of values when evil is honored among people. **WORTHLESSNESS AND VANITY**
en: vileness | **es:** vileza | **fr:** bassesse | **de:** vileness Ps 12:8

זַלְזַל H2150 *Art / N-mp* (1×)

Tendrils (of a vine); slender shoots symbolizing vulnerable enemies (Isaiah 18:5)

This noun appears only in Isaiah 18:5, describing vine tendrils in a metaphor about God cutting down Assyria. The imagery is agricultural: before the grape harvest, when tendrils are forming, the vinedresser prunes. So Yahweh will cut off Assyria's spreading power before it fully matures. The pairing with 'spreading branches' creates a vivid picture of vulnerability—what seems to be growing and expanding is actually about to be severed. The term captures delicate, vulnerable growth.

(1×) Vine tendrils in Isaiah 18:5, used metaphorically for Assyria's spreading but vulnerable power that God will prune. The parallel with 'spreading branches' and the agricultural context of pre-harvest pruning establish imagery of growth cut short. Spanish 'ramitas' (little branches) captures the diminutive vulnerability of tendrils about to be severed. **GEOGRAPHY AND SPACE**
en: the-tendrils | **es:** las-ramitas | **fr:** [הזלזלים] | **de:** [הזלזלים] Isa 18:5

זָלַל H2151a *V-Nifal-Perf-3cp* (2×)

to quake, shake; used of mountains trembling at Yahweh's presence

This verb describes violent shaking or quaking, particularly of mountains in response to divine theophany. In Isaiah 63:19 and 64:1, the prophet pleads for Yahweh to rend the heavens and descend, causing the mountains to 'quake' at his presence—a motif echoing Sinai and other theophanies. The root is related to Arabic terms for slipping and shaking, especially in earthquakes. Some scholars suggest reading this verb in Judges 5:5 as well (instead of 'flowed'), making it a consistent theophanic image: creation convulses when the Creator draws near.

(2×) A Niphal verb depicting the trembling or quaking of mountains before Yahweh's manifest presence. Isaiah's prayer invokes this cosmic shaking as evidence of divine intervention—when God descends, the stable mountains become unstable, revealing the fragility of creation before its Maker. The imagery draws on ancient Near Eastern theophanic traditions where the earth convulses at the god's arrival. The Arabic cognates for earthquake and slipping reinforce this sense of violent, involuntary motion, a physical response to the numinous. **FLOWING WATER**

en: quaked, would-quake | **es:** fluirían, fluyeron | **fr:** [נזלו] | **de:** [נזלו] Isa 64:1; Isa 64:3

זָלַל H2151b *Conj-w / V-Qal-Prtcpl-ms* (6×)

To be a glutton or worthless person; to squander, be lavish; to be vile or insignificant.

A verb appearing only as a Qal participle, carrying two related but distinguishable meanings. In its moral sense, it describes a glutton or squanderer – someone who consumes recklessly and without restraint. Deuteronomy 21:20 pairs it with 'drunkard' (sove) in the parents' accusation against a rebellious son, and Proverbs echoes this pairing (23:20-21; 28:7). In its evaluative sense, it means to be worthless or insignificant: Jeremiah 15:19 contrasts the 'vile' (zolel) with the 'precious' (yaqar), and Lamentations 1:11 uses the feminine participle of fallen Jerusalem. The semantic bridge between gluttony and worthlessness is the idea of cheapening or making light of something valuable.

be a glutton, be worthless (6×) To be a glutton, squanderer, or one who is lavish with food and drink. Used as a participle functioning as a substantive ('a glutton'), consistently paired with sove ('drunkard') in Deuteronomy 21:20 and Proverbs 23:20-21 and 28:7. Spanish 'glotones' and English 'gluttons' capture this sense directly. The verb implies reckless consumption and a dissolute lifestyle. A second nuance extends to being worthless, vile, or insignificant (Jer 15:19, where zolel is opposed to yaqar 'precious'; Lam 1:11 of Jerusalem's degraded state). Spanish 'despreciable' and 'de lo vil' reflect this evaluative dimension, where the underlying idea is making light of what should be valued. **CONTEMPT AND SCORN**

en: among-gluttons-of, and-a-glutton, despised | **es:** de-lo-vil, despreciable, entre-los-glotones-de | **fr:** [וזוללה], [מזוללל], dans-בזוללי | **de:** [בזוללל], [וזוולל], [וזוללה] Deut 21:20; Prov 23:20; Prov 23:21; Prov 28:7; Jer 15:19

זַלְעָפָה H2152 *N-fpc* (3×)

raging heat, scorching wind; burning indignation

A noun evoking intense, destructive heat—whether physical or emotional. It describes the 'scorching heat of famine' that darkens skin (Lam 5:10), the 'burning wind' sent as divine judgment alongside fire and brimstone (Ps 11:6), and the 'burning indignation' that seizes the psalmist over the wicked (Ps 119:53). The Spanish ardor, abrasador and French horreur capture the consuming, oppressive force. This is heat that wounds—fever, sirocco, or fury.

(3×) Denotes destructive heat in three forms: feverish heat from famine (Lam 5:10), scorching judgment wind (Ps 11:6), and emotional burning indignation (Ps 119:53). The multilingual evidence (scorching heat, ardor, horreur) reflects both physical and affective registers. The semantic core is overwhelming, consuming intensity—whether meteorological, somatic, or moral. **HEAT AND WARMTH**

en: burning-indignation, scorching-heat, the-burning-heat | **es:** Ardor, abrasador, los-ardores-de | **fr:** [זלעפות], horreur | **de:** [זלעפות], burning-Entrüstung, scorching-heat Ps 11:6; Ps 119:53; Lam 5:10

זִלְפָּה H2153 *N-proper-fs* (7×)

Zilpah — Leah's maidservant given to Jacob as a wife, mother of Gad and Asher.

Zilpah was the maidservant whom Laban gave to his daughter Leah (Gen 29:24), and whom Leah in turn gave to Jacob as a wife when she believed she had stopped bearing children (Gen 30:9). Through this arrangement Zilpah bore two sons, Gad and Asher, who became heads of Israelite tribes. Her name appears in genealogical summaries linking the twelve tribes to their mothers (Gen 35:26; 46:18), underscoring that all twelve sons — regardless of their mothers' status — were equally reckoned as Israel's covenant heirs.

(7×) The proper name of Leah's handmaid who became one of Jacob's wives. Zilpah appears in the patriarchal narratives as part of the complex household arrangement through which the twelve tribes originated. Multilingual renderings consistently transliterate the name (Spanish Zilpá, French Zilpa, German Silpa), reflecting its status as a recognized personal name across biblical tradition. All seven occurrences cluster in Genesis, from the wedding gift (29:24) through the genealogies of Jacob's sons (46:18). **PERSONAL NAMES**

en: Zilpah | **es:** Zilpah, Zilpá | **fr:** Zilpa | **de:** Silpa, Silpas Gen 29:24; Gen 30:9; Gen 30:10; Gen 30:12; Gen 35:26

זִמָּה H2154 *N-fsc* (29×)

Lewdness, wickedness, evil scheme — sexual depravity, moral vileness, or a deliberate wicked plan

The noun זִמָּה moves along a spectrum from calculated planning to moral outrage to sexual abomination. At its root it means a deliberate scheme or purpose (Job 17:11), but the Hebrew Bible overwhelmingly deploys it for wickedness — particularly sexual sin. Ezekiel uses it eleven times to denounce Jerusalem's lewdness (Ezek 16:27-58; 22:9-11; 23:21-49), and Leviticus applies it to incest and prostitution (Lev 18:17; 19:29; 20:14). Arabic زِنًى ('obscenity') and Swahili uasherati ('immorality') confirm how consistently translators reach for specifically sexual vocabulary.

1. lewdness, sexual depravity (16×) Sexual immorality, lewdness, or depravity — the most frequent and distinctive use. Ezekiel employs זִמָּה repeatedly for Jerusalem's harlotry and abominations (Ezek 16:27, 43, 58; 22:9; 23:21-49), Leviticus applies it to incest and cultic prostitution (Lev 18:17; 19:29; 20:14), and Job calls adultery a זִמָּה (Job 31:11). The cross-linguistic evidence is decisive: Arabic زِنًى, Swahili uasherati, Spanish depravación, and Korean 음란 all denote specifically sexual transgression rather than general evil. **SEXUAL IMMORALITY**

en: and-your-lewdness, in-lewdness, lewdness | **es:** como-perversidad-de-vosotras, con-perversidad, depravación-de-ti | **fr:** [זמת], débauche, et-débauche | **de:** Gottlosigkeit, Unzucht, [זמת] Judg 20:6; Jer 13:27; Ezek 16:27; Ezek 16:43; Ezek 16:58

2. wickedness, evil intent (10×) General wickedness or evil intent without a specifically sexual dimension. In Psalm 26:10 it parallels bribery (שֹׁחַד), Psalm 119:150 describes pursuers of wickedness, and Proverbs 10:23 and 21:27 apply it to the fool's delight in evil and the wicked person's sacrifice. Multilingual glosses shift to broader moral vocabulary — Arabic سُوء ('evil'), Spanish maldad ('wickedness'), Swahili uovu ('badness') — confirming a distinct, non-sexual semantic cluster. **GEOGRAPHY AND SPACE**

en: is-wickedness, wickedness, with-wickedness | **es:** con-maldad, de-maldad, maldad | **fr:** dans-plan, débauche, méchanceté | **de:** Bosheit, Gottlosigkeit, [בזמה] Lev 18:17; Lev 19:29; Lev 20:14; Job 31:11

3. plan, scheme, purpose (3×) A plan, scheme, or deliberate purpose — the word's etymological base. Job 17:11 mourns that 'my plans (זִמֹּתַי) are shattered,' using the term without negative connotation. Proverbs 24:9 calls the scheme of folly sin, and Isaiah 32:7 describes the scoundrel's evil devices. Arabic مَكْر ('plots'), Spanish maquinaciones ('machinations'), and Swahili hila ('cunning') reflect the deliberateness of planning rather than moral depravity per se.

GEOGRAPHY AND SPACE
en: my-plans, schemes, the-scheme-of | **es:** El-plan-de, maquinaciones, mis-planes | **fr:** [זמות], mon-plan-moi, plan | **de:** [זמות], [זמת], [זמתי] Job 17:11; Prov 24:9; Isa 32:7

זִמָּה H2155 *N-proper-ms* (3×)

Zimmah (personal name; Levite)

A Levitical name (Gershonite clan) appearing in genealogical lists in Chronicles (1 Chr 6:20, 42; 2 Chr 29:12). The name is etymologically related to the word for 'lewdness' or 'wickedness,' though in these contexts it functions purely as a personal identifier without moral connotation. Translations preserve the name (Spanish Zima, French/German Zimmah). The name highlights the complexity of Hebrew onomastics: not all names activate their etymological meanings.

(3×) A personal name identifying Levites in three genealogical contexts (1 Chr 6:20, 42; 2 Chr 29:12). The cross-lingual glosses uniformly transliterate the name, treating it as a fixed identifier. Although the root suggests 'lewdness,' the name here carries no pejorative force—illustrating the gap between etymology and usage. **PERSONAL NAMES**
en: Zimmah | **es:** Zima | **fr:** [זמה] | **de:** [זמה] 1Chr 6:20; 1Chr 6:42; 2Chr 29:12

זְמוֹרָה H2156 *Conj-w / N-fpc / 3mp* (5×)

branch, twig, shoot; a vine-branch or slip, sometimes figurative for idolatrous worship

A feminine noun for a branch or shoot, typically of a grapevine. The spies at Eshcol cut a zĕmôrâ bearing a single cluster of grapes (Num 13:23), a vivid image of the land's abundance. Ezekiel uses it literally of the vine (15:2) and enigmatically of a ritual object held to the nose in idolatrous worship (8:17). Isaiah 17:10 speaks metaphorically of 'slips of a strange god,' denoting foreign cultic practices. Nahum 2:2 applies the plural figuratively to Israel's people.

(5×) A branch, twig, or shoot, especially of the grapevine, used both literally and figuratively. Literally in Numbers 13:23, where the Eshcol vine-branch displays the land's fruitfulness, and in Ezekiel 15:2 of vine wood. Figuratively in Isaiah 17:10 for idolatrous cult-slips and in Nahum 2:2 for Israel's people. The enigmatic usage in Ezekiel 8:17 may refer to a ritual branch held during pagan worship. French 'branch' and German 'Ast' align with the botanical core sense. **GEOGRAPHY AND SPACE**
en: and-slip-of, and-their-branches, branch | **es:** la-rama, sarmiento, y-sarmiento-de | **fr:** [הזמורה], [וזמרת], branch | **de:** Ast, [הזמורה], [וזמרים] Num 13:23; Isa 17:10; Ezek 8:17; Ezek 15:2; Nah 2:2

זַמְזֻמִּים H2157 *N-proper-mp* (1×)

Zamzummim, an ancient people displaced by Ammonites, related to Rephaim (Deuteronomy 2:20)

The Zamzummim were an ancient people group mentioned in Deuteronomy 2:20, identified as a branch of the Rephaim who were displaced by the Ammonites. The name may derive from a root suggesting unintelligible speech or 'gibberish,' possibly an ethnic slur from the Ammonites' perspective. Like other pre-Israelite peoples (Anakim, Emim), they represented formidable inhabitants whom God enabled Israel's neighbors to conquer, establishing a pattern that would apply to Israel's own conquest of Canaan.

(1×) An ancient giant people in Deuteronomy 2:20, called Rephaim but given the name Zamzummim by Ammonites who displaced them. The possible connection to Arabic 'talk gibberish' may reflect a derogatory Ammonite name. Their mention alongside other pre-conquest peoples establishes God's sovereignty in giving lands to various nations, foreshadowing Israel's own dispossession of Canaan's inhabitants. **NATIONS AND PEOPLES**
en: Zamzummim | **es:** zamzumim | **fr:** Zamzummim | **de:** Zamzummim Deut 2:20

זֶמִר H2158 *N-mp* (6×)

A song or psalm of praise; a musical composition celebrating God or expressing triumph.

Derived from the root zamar ('to sing, make music'), this noun denotes a song or psalm — especially one of praise or worship. David is famously called the 'sweet singer of Israel's songs' (2 Sam 23:1), and the Psalms employ it for joyful worship (Ps 95:2, 119:54). In Isaiah it can also refer to a hostile song of triumph (Isa 25:5), showing the word covers the full range of composed vocal music, from devotional hymn to victory chant.

song, psalm (musical composition) (6×) A song, psalm, or musical composition — particularly one of praise or worship. The English 'songs' and Spanish 'canticos' consistently point to vocal compositions. Used of David's psalms (2 Sam 23:1), nighttime songs from God (Job 35:10), shouts of worship (Ps 95:2), statutes treasured as songs (Ps 119:54), and even the triumphant song of ruthless oppressors (Isa 25:5). The French 'chant' likewise captures the idea of a sung piece rather than mere speech. **SONGS AND HYMNS**
en: songs, songs-of, the-song | **es:** Cánticos, con-cánticos, cántico-de | **fr:** [זמיר], [זמרת], chant | **de:** [זמיר], [זמרות], [זמרת] 2Sam 23:1; Job 35:10; Ps 95:2; Ps 119:54; Isa 24:16

זָמִיר H2159 *Art / N-ms* (1×)

Singing or pruning season; time of renewal in springtime (Song of Solomon 2:12)

This pivotal word in Song of Solomon 2:12 can mean either 'singing' (from the root 'to sing') or 'pruning' (from 'to trim vines'). Traditional interpretation favors 'singing of birds,' creating a romantic springtime scene. But 'pruning season' fits agricultural realities—spring was when vinedressers trimmed vines. Either way, the term marks seasonal renewal: birds return and sing, or vines are prepared for fruitfulness. Most modern translations choose 'singing,' drawn by the poetic context.

(1×) Either the season of singing or the pruning season in Song of Solomon 2:12, marking springtime renewal. Most versions (English 'singing,' Spanish 'cantar,' French 'chant') favor bird song over viticulture, though BDB notes both possibilities. The ambiguity may be intentional—spring brings both the music of returning birds and the careful work of preparing vines for fruiting. **SINGING AND MUSIC**
en: the-singing | **es:** cantar | **fr:** du-chant | **de:** [הזמיר] Song 2:12

זִמְרָה H2160 *N-proper-ms* (1×)

Zemirah, a Benjamite listed in 1 Chronicles 7:8

Zemirah was a Benjamite appearing in the genealogical lists of 1 Chronicles 7:8. The name derives from the root for 'song' or 'music,' suggesting a family heritage connected to singing or instrumental music. The Greek manuscripts vary slightly ('Amarias,' 'Zamaria/s'), reflecting transmission variations. Names related to music were meaningful in Israelite culture, which valued song as central to worship, celebration, and cultural memory.

(1×) A Benjamite in 1 Chronicles 7:8, whose name derives from the root for 'song' or 'praise music.' The multilingual glosses transliterate the name, with French and German bracketing it. The Greek variants ('Amarias,' 'Zamaria') show transmission variation, but the musical etymology would have connected this individual to Israel's rich tradition of song in worship and life. **PERSONAL NAMES**
en: Zemirah | **es:** Zemira | **fr:** [זמירה] | **de:** [זמירה] 1Chr 7:8

זָמַם H2161 *V-Qal-Perf-1cs* (13×)

To consider, purpose, or devise; ranges from neutral deliberation to malicious scheming.

A verb of mental intention that spans the spectrum from careful deliberation to determined purpose to malicious plotting. When God is the subject, it describes sovereign decree, as in Jeremiah's 'I have purposed and will not relent' (Jer 4:28) and Lamentations' somber 'The LORD has done what He purposed' (Lam 2:17). When evildoers are the subject, Spanish maquinar ('to scheme') and tramaron ('they

plotted') highlight the sinister coloring the word takes on in contexts like Deuteronomy 19:19 and Psalm 31:13. The single occurrence in Proverbs 31:16, where the virtuous woman 'considers' a field before purchasing it, reveals the neutral evaluative core beneath the more dramatic uses.

1. to purpose or plan (8×) To purpose, determine, or resolve upon a course of action, used of deliberate planning by both God and humans without inherent negative force. Spanish ha determinado ('has determined') and English 'I have purposed' converge on firm resolve. Central to divine decree passages: God purposes and does not relent (Jer 4:28; Lam 2:17), and at Babel the people purpose what they will do (Gen 11:6). Psalm 17:3 may reflect the psalmist's tested intention. **PURPOSE RESOLVE INTENT**

en: He-purposed, I-have-purposed, I-purposed | **es:** ha-determinado, he-pensado, lo-determiné | **fr:** [זמם], [זממתי], [זממתי] | **de:** [זמם], [זממתי], [זממתי] Gen 11:6; Ps 17:3; Jer 4:28; Jer 51:12; Lam 2:17

2. to scheme or plot evil (4×) To scheme, plot, or devise evil against someone, carrying distinctly malicious connotation. Spanish maquinar/tramaron ('to scheme/they plotted') and German plant Böses ('plans evil') make the hostile intent explicit. The false witness 'devised' against his brother (Deut 19:19), enemies 'plotted' against the psalmist (Ps 31:13), and the wicked 'schemes' against the righteous (Ps 37:12). Proverbs 30:32 warns against this kind of scheming. **CONTEMPLATE DEVISE PLOW**

en: he-schemed, plots, they-plotted | **es:** Maquina, maquinaste, tramaron | **fr:** il-schemed, méditer, זמות | **de:** [זמות], er-schemed, plant-Böses Deut 19:19; Ps 31:13; Ps 37:12; Prov 30:32

3. to consider or contemplate (1×) To consider, contemplate, or evaluate carefully before acting, a neutral cognitive sense of weighing options. Found only in the portrait of the capable wife who 'considers' a field and then buys it (Prov 31:16). Spanish considera and English 'she considers' both capture the deliberative quality, distinguishing thoughtful evaluation from either firm resolve or malicious plotting. **CONTEMPLATE DEVISE PLOW**

en: she-considers | **es:** Considera | **fr:** זממה | **de:** [זממה] Prov 31:16

זִמָּם H2162 *N-msc / 3ms* (1×)

Plot, evil scheme; malicious intention that the psalmist asks God to thwart (Psalm 140:8)

This noun appears in Psalm 140:8, where the psalmist pleads with God not to grant the wicked their 'plot' or 'device.' Paired with 'the desires of the wicked,' it represents malicious planning—not random evil but calculated schemes. The multilingual glosses emphasize conspiracy: Spanish 'intriga,' English 'plot,' French 'plan.' This is evil with intention and forethought, the kind that requires divine intervention to foil. The psalmist recognizes human powerlessness against organized malice.

(1×) Evil plot or scheme in Psalm 140:8, parallel to 'the desires of the wicked.' The multilingual glosses (Spanish 'intriga,' French 'plan,' German 'plot') emphasize calculated malice rather than impulsive wrongdoing. The psalmist's plea for God to withhold success from this 'device' acknowledges that sophisticated evil requires divine intervention to thwart. **GEOGRAPHY AND SPACE**

en: his-plot | **es:** su-intriga | **fr:** plan | **de:** sein-plot Ps 140:8

זְמַן H2163 *V-Pual-Prtcpl-mp* (3×)

appointed, fixed (of times); Pual participle

A late Hebrew (Aramaic-influenced) verb appearing only as a Pual participle, describing times that are 'fixed' or 'appointed.' It appears in Ezra and Nehemiah's cultic and administrative reforms: 'at appointed times' for legal hearings (Ezra 10:14), for wood offerings (Neh 10:34), and for offerings at fixed festivals (Neh 13:31). The Spanish señalados and French/German cognates all reflect the idea of predetermined, scheduled times. This is liturgical and bureaucratic language: the ordering of time by decree.

(3×) Describes 'appointed times' in three postexilic administrative or cultic contexts (Ezra 10:14; Neh 10:34; 13:31). The multilingual glosses (appointed, señalados) uniformly reflect temporal fixity and scheduling. The word denotes times set by authority—whether for legal assemblies or ritual observances. **APPOINTING AND ORDAINING**

en: appointed | **es:** señalados | **fr:** [מזמנות], [מזמנים] | **de:** [מזמנות], [מזמנים] Ezra 10:14; Neh 10:34; Neh 13:31

זְמַן H2164 *V-Hifil-Perf-2mp* (2×)

to agree together, conspire; used of courtiers colluding to deceive the king

This Aramaic verb appears only in Daniel 2:9, where King Nebuchadnezzar accuses his wise men of having 'agreed together' to speak deceptive words before him until circumstances change. The term implies collusion or conspiracy—a coordinated effort to mislead. The Ketiv and Qere offer variant forms (Haphel vs. Hithpael), both denominative from the noun 'appointed time,' suggesting an agreement made in advance, a pre-arranged plan. The context is one of political intrigue: the king suspects his advisors of stalling with lies.

(2×) An Aramaic verb meaning to conspire or agree together with intent to deceive. Daniel's narrative uses it in Nebuchadnezzar's accusation: the magicians and enchanters have coordinated their story, buying time with falsehoods. The denominative origin from 'time' or 'appointed time' suggests a meeting or arrangement—they have 'set a time together' for their deception. The textual variants (Ketiv/Qere) reflect dialect differences in Aramaic verb conjugations but point to the same semantic core: coordinated, duplicitous agreement. **AGREE CONSENT ACCORD**

en: (qere:you-agreed), [ketiv:you-agreed] | **es:** (habéis-preparado), [habéis-preparado] | **fr:** comploter | **de:** [הזדמנתון], [הזמנתון] Dan 2:9

זְמָן H2165 *N-ms* (4×)

Appointed time, season; a late Hebrew term for a fixed or designated period, borrowed from Persian.

A late biblical Hebrew noun meaning 'appointed time' or 'season,' appearing in post-exilic books that show Persian cultural influence. In Neh 2:6, Nehemiah sets a 'time' for his return to the king — a specific, agreed-upon date. Ecclesiastes 3:1 famously declares that there is a 'time' for everything under heaven, using this word for the appointed season. In Esther 9:27, 31, it refers to the fixed times of Purim observance. Arabic 'zaman' and Ethiopic 'zemen' are cognates, and the word likely entered Hebrew through Old Persian, reflecting the administrative vocabulary of the exile.

(4×) An appointed or designated time — a fixed period set by arrangement or divine ordering. Nehemiah uses it for the deadline he negotiated with King Artaxerxes (Neh 2:6). Ecclesiastes 3:1 employs it for the divinely appointed 'season' for every human activity. Esther 9:27, 31 fixes the annual 'times' for celebrating Purim. The Arabic cognate 'zaman' and the Aramaic 'zeman' confirm the broad Semitic range, while the likely Old Persian origin reflects post-exilic linguistic borrowing. Spanish 'tiempo' and French translations preserve the straightforward temporal sense. **TIME AND SEASONS**

en: and-according-to-their-time, at-their-times, time | **es:** en-sus-tiempos, tiempo, y-conforme-a-su-tiempo | **fr:** [בזמניהם], [וכזמנם], [זמן] | **de:** [בזמניהם], [וכזמנם], [זמן] Neh 2:6; Esth 9:27; Esth 9:31; Eccl 3:1

זְמַן H2166 *Conj-w / N-mp* (11×)

Time, appointed time (Aramaic) — a defined season, occasion, or period; used in Daniel and Ezra

The Aramaic noun זְמַן (zeman) means 'time,' 'appointed time,' or 'season,' appearing exclusively in the Aramaic portions of Daniel and Ezra. It likely entered Aramaic as a loanword from Old Persian (zrvan, 'time, age'). Daniel asks the king for time to interpret the dream (Dan 2:16), God is sovereign over 'times and seasons' (Dan 2:21), and the apocalyptic visions speak of 'a time, times, and half a time' (Dan 7:25) — a formula that echoes through later Jewish and Christian eschatology. In Ezra 5:3 it marks the temporal setting of the governor's inquiry. The word carries a strong sense of divinely

ordered moments rather than mere chronological duration. Spanish 'tiempo,' Arabic ʿ.

time, appointed time (11×) An Aramaic noun denoting a defined time, appointed occasion, or season, used exclusively in the Aramaic sections of Daniel and Ezra. Covers specific occasions (Dan 3:7-8 'at the time when'; 4:36 'at that time'; Ezra 5:3), requested delays (Dan 2:16 'give him time'), divine sovereignty over temporal order (Dan 2:21 'He changes times and seasons'), scheduled religious practice (Dan 6:10, 13 'three times a day'), and apocalyptic periodization (Dan 7:12, 22, 25 'a time, times, and half a time'). Likely a Persian loanword. **TIME AND SEASONS**

en: and-seasons, and-the-time, and-times | **es:** tiempo, tiempos, y-el-tiempo | **fr:** [זמנא], et-prostitution, prostitution | **de:** Zeit, [זמנא], und-Zeit Ezra 5:3; Dan 2:16; Dan 2:21; Dan 3:7; Dan 3:8

זָמַר H2167 *V-Piel-Imperf.h-1cs / 2ms* (45×)

sing praises, make music — to celebrate God with song and instrumental melody (Piel of zamar)

Zamar in the Piel stem is the quintessential Hebrew verb of musical worship, appearing 45 times exclusively in poetic contexts — the Psalms, Judges 5, and 2 Samuel 22. Its semantic range embraces both vocal singing and instrumental playing, as confirmed by the related noun mizmor ('psalm, melody'). The psalmist's repeated imperatives — zamru ('sing praises!') — often specify the instrument: 'Sing praises with the lyre' (Ps 33:2; 98:5; 147:7). The first-person declarations 'I will sing praises to your name' (Ps 18:49; 57:9; 108:3) bind the worshiper personally to the act. Deborah's ancient war hymn marks the earliest attestation: 'I will sing to the LORD, I will make music (azammer) to the LORD, the God of Israel' (Judg 5:3). The translations faithfully render the musical-worship sense: Spanish 'cantad alabanzas,' French 'chanter,' German 'lobsingen.'

sing praises, make music (45×) To make music or sing praises in worship of God, encompassing vocal melody and instrumental accompaniment. Used exclusively in poetry, concentrated in the Psalms (over 40 of 45 occurrences), with the earliest instance in Deborah's victory song (Judg 5:3) and a parallel in David's thanksgiving (2 Sam 22:50). Governs both imperative calls to communal worship ('sing praises to the LORD,' Ps 9:11; 30:4; 47:6-7) and personal vows of praise ('I will sing praises to your name,' Ps 18:49; 61:8; 104:33). The cognate noun mizmor confirms the musical dimension. All 45 occurrences share this unified worship-music sense. **SINGING AND MUSIC**

en: I-will-make-music, I-will-sing-praise, I-will-sing-praises | **es:** Cantad, cantad, cantad-alabanzas | **fr:** chanter, je-chanterai | **de:** sang Judg 5:3; 2Sam 22:50; 1Chr 16:9; Ps 7:17; Ps 9:2

זַמֵּר H2168 *V-Qal-Imperf-2ms* (3×)

prune, trim (a vineyard)

A verb specific to viticultural practice: pruning grapevines. It appears in the Sabbath-year legislation ('you shall prune your vineyard,' Lev 25:3) and its suspension during the Sabbath year ('you shall not prune,' Lev 25:4). Isaiah prophesies a vineyard that 'will not be pruned or hoed' (Isa 5:6), signaling abandonment. The Spanish podarás, French tu devra prune, and German du soll prune all preserve the agricultural specificity. This is skilled labor: the careful cutting that promotes fruitfulness.

(3×) Refers to the agricultural practice of pruning vines in three contexts: command (Lev 25:3), prohibition (Lev 25:4), and abandonment (Isa 5:6, passive). The multilingual glosses uniformly render the viticultural action (prune, podarás). The word evokes the rhythm of agricultural care and its cessation—whether by law (Sabbath) or judgment (Isaiah's vineyard). **SOWING AND PLANTING**

en: it-will-be-pruned, you-shall-prune | **es:** podarás, será-podada | **fr:** [זמר], tu-devra-prune | **de:** [זמר], du-soll-prune Lev 25:3; Lev 25:4; Isa 5:6

זָמֶר H2169 *Conj-w / N-ms* (1×)

Mountain sheep or goat; a clean animal permitted for food (Deuteronomy 14:5)

This animal name appears in the list of clean animals in Deuteronomy 14:5. Though traditionally translated 'chamois,' that species isn't native to biblical lands. Most scholars now favor 'mountain sheep' or 'mountain goat,' animals indigenous to the highlands of the ancient Near East. The Syriac version suggests 'wild goat.' The inclusion in Deuteronomy's list establishes this as a legitimate food source for Israel, distinguishing permitted from forbidden game animals.

(1×) A mountain-dwelling animal (sheep or goat) listed among clean animals in Deuteronomy 14:5. The traditional 'chamois' is geographically impossible, so modern translations favor indigenous highland species. Spanish 'cabra salvaje' (wild goat), German 'Berg-Schaf' (mountain sheep) reflect scholarly consensus. The Syriac cognate supports a mountain goat identification. Its presence in the clean animals list permits its consumption. **LAMBS AND SHEEP**

en: and-mountain-sheep | **es:** y-cabra-salvaje | **fr:** et-montagne-mouton | **de:** und-Berg-Schaf Deut 14:5

זְמָר H2170 *N-msd* (4×)

Music, instrumental song; an Aramaic term for the musical performance accompanying Nebuchadnezzar's golden image.

An Aramaic noun in the emphatic state (zemara), appearing exclusively in Daniel 3 within the repeated catalogue of instruments summoning worship of Nebuchadnezzar's golden image. The word is cognate with the well-known Hebrew zamar ('to make music, sing praise') and here denotes music in a general or collective sense — the combined sound of the orchestra. All four occurrences appear in the formulaic list: 'when you hear the sound of the horn, pipe, lyre... and every kind of music.' Spanish 'música,' English 'music,' and German 'Musik' all render it straightforwardly, while French 'sacrifice' appears to be a contextual mistranslation.

(4×) Music or instrumental song — the collective sound of an orchestra or ensemble. All four uses occur in the formulaic summons to worship Nebuchadnezzar's image (Dan 3:5, 7, 10, 15), where 'every kind of music' caps the list of individual instruments. The Aramaic emphatic form zemara corresponds to Hebrew zimrah and the well-known verb zamar ('to sing praise'). Spanish 'música,' English 'music,' and German 'Musik' all give a direct equivalent, while French 'sacrifice' likely reflects a confusion with a different context. The word's setting — coerced pagan worship — contrasts sharply with its Hebrew cognate's association with praise of the Lord. **SINGING AND MUSIC**

en: music | **es:** música | **fr:** sacrifice | **de:** Musik Dan 3:5; Dan 3:7; Dan 3:10; Dan 3:15

זַמָּר H2171 *N-mpd* (1×)

Singers (Aramaic); temple musicians exempt from taxation (Ezra 7:24)

This Aramaic plural noun appears in Ezra 7:24, where King Artaxerxes exempts temple singers from Persian taxation. Along with priests, Levites, and other temple servants, 'singers' were protected to ensure worship continuity in the restored Jerusalem temple. The term emphasizes their professional role—these weren't occasional worshipers but dedicated musicians whose service was valued enough to receive royal economic protection. Music was essential, not peripheral, to proper temple worship.

(1×) Professional temple singers in Ezra 7:24, exempted from Persian taxation by royal decree. Listed alongside priests and Levites, these musicians held official religious roles. The multilingual bracketing indicates technical religious terminology. Their tax exemption demonstrates Persian imperial support for maintaining authentic Judean worship, recognizing music as integral to temple function, not mere embellishment. **SINGING AND MUSIC**

en: singers | **es:** cantores | **fr:** [זמריא] | **de:** [זמריא] Ezra 7:24

זִמְרָה H2172 *N-fs* (4×)

Song, melody, or music offered in praise; instrumental or vocal celebration of God's greatness.

A term for song or melody, almost always directed toward the praise of God. In the triumphant Song of the Sea (Exod 15:2), it appears in the famous declaration 'The LORD is my strength and my song'—a line echoed verbatim in Isaiah 12:2 and Psalm 118:14, underscoring its liturgical staying power. The word covers both instrumental music (Amos 5:23, paired with the lyre) and vocal celebration (Isa 51:3). Multilingual renderings consistently point to musical praise: English 'melody,' Spanish 'cantico,' French 'cantique,' and German 'ein Lied.'

(4×) Song, melody, or music offered in worship and praise. The term embraces both instrumental performance—as in Amos 5:23, where it is paired with the sound of harps—and vocal or general musical celebration, as in Psalm 81:2 ('Raise a song and sound the timbrel'). The cross-lingual evidence converges on musical praise: Spanish 'cantico,' French 'cantique,' German 'ein Lied,' all pointing to joyful liturgical music. Its repeated use in the phrase 'my strength and my song' (Exod 15:2; Isa 12:2; Ps 118:14) ties it firmly to Yahweh-directed worship. **SONGS AND HYMNS**

en: a-song, and-music-of, melody | **es:** cántico, y-música-de | **fr:** [זמרה], cantique, et-chant | **de:** [וזמרת], [זמרה], ein-Lied Ps 81:2; Ps 98:5; Isa 51:3; Amos 5:23

זִמְרָה H2173 *Prep-m / N-fsc* (1×)

Choice produce, finest products of the land (Genesis 43:11)

This noun appears in Genesis 43:11, where Jacob instructs his sons to take 'the choice produce of the land' as a gift to the Egyptian official (unknowingly, Joseph). BDB notes uncertainty about the derivation—possibly from 'song/praise' (figuratively, 'what the land praises itself for') or from a root meaning 'choice products.' The context makes clear these are premium items: balm, honey, spices, myrrh, nuts, almonds. What sets a land apart, its distinctive excellence.

(1×) The finest produce or choice products of the land in Genesis 43:11, sent as gifts to Egypt. Whether derived from 'song' (what the land is praised for) or 'choice,' the term designates premium goods: spices, nuts, balm. Spanish 'lo mejor' (the best), French 'produce,' and the Greek 'fruits' all recognize these as distinctive, valuable products representing the land's excellence. **GEOGRAPHY AND SPACE**

en: from-produce-of | **es:** de-lo-mejor-de | **fr:** de-produce-de | **de:** vom-Besten Gen 43:11

זִמְרִי H2174a *Conj-w / N-proper-ms* (14×)

Zimri — a Hebrew personal name borne by a Simeonite prince, a king of Israel, and Judahite and Benjamite figures.

A proper masculine name identifying at least four individuals in the Hebrew Bible. Most prominent is the Israelite king who assassinated Elah and reigned just seven days before Omri's siege drove him to self-immolation (1 Kgs 16:9–20); Jezebel's taunt 'Is it peace, Zimri?' (2 Kgs 9:31) preserves his infamy as a regicide. The name also belongs to the Simeonite prince slain by Phinehas at Baal-peor (Num 25:14), a grandson of Judah (1 Chr 2:6), and a Benjamite descendant of Saul (1 Chr 8:36; 9:42).

Zimri (14×) The proper name Zimri (זִמְרִי), borne by multiple Old Testament figures: (a) a Simeonite prince killed by Phinehas for bringing a Midianite woman into the Israelite camp (Num 25:14); (b) the fifth king of Israel's northern kingdom, who murdered Elah and reigned only seven days before burning the palace over himself (1 Kgs 16:9–18); (c) a grandson of Zerah of Judah (1 Chr 2:6); and (d) a Benjamite in Saul's genealogy (1 Chr 8:36; 9:42). The Septuagint renders it Ζαμβρί throughout. **PERSONAL NAMES**

en: Zimri, and-Zimri | **es:** Zimri, Zimrí, y-Zimrí | **fr:** Zimri, et-Zimri | **de:** Zimri, [וזמרי], [זמרי] Num 25:14; 1Kgs 16:9; 1Kgs 16:10; 1Kgs 16:12; 1Kgs 16:15

זִמְרִי H2174b *N-proper-fs* (1×)

Zimri, an uncertain ethnic or geographical designation in Jeremiah 25:25

This enigmatic reference appears in Jeremiah 25:25 among 'the kings of Zimri,' listed alongside Elam and Media. The identification is uncertain—possibly an Ethiopian tribe (Sembrites) or another group. The Greek Septuagint omits it entirely, and some scholars consider it a textual interpolation. Its placement among distant nations in Jeremiah's oracle against foreign peoples suggests a remote, perhaps minor, kingdom or ethnic group beyond Israel's immediate neighbors.

(1×) An uncertain ethnic or geographical designation in Jeremiah 25:25, appearing as 'kings of Zimri' among Elam and Media. Some connect it to Ethiopian Sembrites, but the Greek omission and scholarly debate about interpolation suggest textual uncertainty. The multilingual glosses simply transliterate, unable to determine whether this represents a people, place, or textual corruption. **PERSONAL NAMES**

en: Zimri | **es:** Zimri | **fr:** [זמרי] | **de:** [זמרי] Jer 25:25

זִמְרָן H2175 *N-proper-ms* (2×)

personal name; a son of Abraham and Keturah

Zimran is listed as the first son of Abraham by his wife Keturah in Genesis 25:2 and 1 Chronicles 1:32. The name may be linked to a geographical or tribal designation, though its exact reference is uncertain. Commentators have speculated about connections to Arabian tribes or regions, but no consensus exists. The Septuagint's varied renderings reflect this ambiguity. He appears only in genealogical lists, with no narrative details, marking him as an ancestor of peoples on the periphery of Israel's sacred history.

(2×) A masculine proper name designating Abraham's firstborn by Keturah. The name is preserved solely in genealogical contexts, establishing Abraham's connection to Arabian or eastern peoples. No stories are told of Zimran himself; he functions as an eponymous ancestor, a name anchoring a lineage. The genealogies in Genesis and Chronicles use such figures to map out Israel's kinship network across the Near East, locating the covenant family within a broader web of nations descended from the patriarch. **PERSONAL NAMES**

en: Zimran | **es:** Zimran | **fr:** Zimran, [זמרן] | **de:** Simran, [זמרן] Gen 25:2; 1Chr 1:32

זִמְרָה H2176 *Conj-w / N-fs* (3×)

melody, song (especially in praise of Yahweh)

A noun denoting musical praise, whether instrumental or vocal. It appears in liturgical summons ('Take up a psalm; sound the tambourine, the sweet lyre with the harp,' Ps 81:2), in the threefold confession 'The LORD is my strength and my song' (Exod 15:2; Ps 118:14; Isa 12:2), and in the sound of harp and melody (Ps 98:5). The Spanish mi canción, y-mi-cántico and French chant reflect the devotional, celebratory register. This is music offered to God—joyful, public, and often accompanied by instruments.

(3×) Denotes musical praise in three thematic clusters: the LORD as 'my song' (Exod 15:2; Ps 118:14; Isa 12:2) and instrumental or vocal music in worship (Ps 81:2; 98:5; cf. Amos 5:23). The multilingual glosses (song, mi canción, chant) emphasize the celebratory and cultic function. The word evokes communal, joyous worship—not private lament. **SONGS AND HYMNS**

en: and-my-song, and-song | **es:** y-mi-canción, y-mi-cántico | **fr:** [וזמרת], et-chant | **de:** [וזמרת], und-mein-Lied, und-song Exod 15:2; Ps 118:14; Isa 12:2

זַן H2177 *N-ms* (3×)

kind, sort, variety (late Hebrew)

A late Hebrew noun denoting categories or types. It appears in Psalm 144:13 ('our garners full, providing all kinds of produce,' lit. 'from kind to kind') and in the account of Asa's burial with 'various kinds of spices' (2 Chr 16:14). The Spanish de especie a especie, y-variedades and French/German kind, von kind emphasize taxonomic diversity. This is the language of abundance and variety: not one type but all types, a fullness that spans categories.

(3×) Refers to varieties or kinds in two contexts: agricultural produce (Ps 144:13, 'from kind to kind' = all sorts) and spices (2 Chr 16:14). The multilingual glosses (kind, especie, variedades) uniformly reflect categorical diversity. The word conveys plenitude through enumeration of types—a fullness that transcends singular categories. **GENERATION AND LINEAGE**

en: and-kinds, from-kind, kind | **es:** de-especie, especie, y-variedades | **fr:** [וזנים], de-espèce, espèce | **de:** [וזנים], kind, von-kind 2Chr 16:14; Ps 144:13

זָן H2178 *N-mpc* (4×)

Kind, sort, type; used in Aramaic portions of Daniel for categories of musical instruments.

An Aramaic noun meaning 'kind' or 'sort,' appearing exclusively in Daniel 3 within the repeated formula describing Nebuchadnezzar's orchestra. Each of its four occurrences (Dan 3:5, 7, 10, 15) is part of the phrase 'all kinds of music,' listing the instruments that signal the moment to bow before the golden image. The multilingual glosses confirm its classificatory sense: English 'kinds of,' Spanish 'tipo de,' German 'Art.' Its restriction to this single Aramaic context makes it a narrow but vivid term for categorical sorting.

(4×) Kind, sort, or category—specifically of things grouped by type. All four biblical occurrences appear in the construct phrase 'kinds of music' (זְנֵי זְמָרָא) in Daniel 3:5, 7, 10, 15, each time enumerating the instrumental ensemble that commands prostration before the image. English renders it 'kinds of,' Spanish 'tipo de,' French 'multitude,' and German 'Art,' all converging on the notion of classification or variety. The word's Aramaic cognates in Syriac and Targumic literature carry the same taxonomic sense. **GEOGRAPHY AND SPACE**

en: kinds-of | **es:** tipo-de | **fr:** multitude | **de:** Art Dan 3:5; Dan 3:7; Dan 3:10; Dan 3:15

זָנַב H2179 *Conj-w / V-Piel-ConsecImperf-3ms* (2×)

to attack the rear, strike the tail; used of military tactics targeting stragglers

This denominative verb, formed from the noun 'tail,' means to attack or strike from the rear, specifically targeting those lagging behind. In Deuteronomy 25:18, the Amalekites 'attacked your rear' when Israel was exhausted during the Exodus, striking the weak and weary. In Joshua 10:19, the Israelites are commanded to 'attack their rear' as they pursue fleeing enemies. The term vividly captures a particular military tactic—exploiting vulnerability by hitting the back of a column, where the feeble and slow are exposed.

(2×) A Piel verb describing a rear-guard attack in warfare. The imagery is visceral: to 'cut off the tail' is to assault those at the back of a formation—the exhausted, the elderly, the infirm. Deuteronomy memorializes Amalek's cowardly tactic against Israel's stragglers as a paradigmatic act of cruelty deserving perpetual enmity. Joshua reverses the image: Israel is commanded to do to its enemies what Amalek did to them. The metaphor extends the body part (tail) into a verb for tactical brutality. **GEOGRAPHY AND SPACE**

en: and-attack-their-rear, and-attacked-rear-of | **es:** y-atacó-por-detrás, y-golpead-la-retaguardia-de | **fr:** et-attack-leur-rear, et-attacked-rear-de | **de:** und-attack-ihr-rear, und-attacked-rear-von Deut 25:18; Josh 10:19

זָנָב H2180 *Prep-b / N-msc / 3ms* (11×)

Tail — the hind extremity of an animal; figuratively the lowest, weakest, or most insignificant part

The noun זָנָב (zanav) denotes the tail of an animal, both literally and as a vivid figure for social and political insignificance. When God commands Moses to seize the serpent 'by the tail' (Exod 4:4), the physical sense is primary. But Deuteronomy 28:13, 44 transforms the image into a proverb of covenant status: obedience makes Israel 'the head,' disobedience makes her 'the tail.' Isaiah 9:14 explicitly glosses the metaphor — 'the elder and honored man is the head; the prophet who teaches lies is the tail.' Samson's foxes, tied tail to tail with torches (Judg 15:4), remain one of Scripture's most unforgettable images. Spanish 'cola' and French 'queue' serve for both literal and figurative uses.

tail; end, stump (11×) The literal tail of an animal — the physical hind appendage. Moses grasps the serpent by the tail (Exod 4:4), Samson ties foxes tail-to-tail with firebrands (Judg 15:4), and Isaiah describes the smoldering 'tails' (stumps) of two firebrands representing weakened kings (Isa 7:4). Spanish 'cola,' French 'queue,' and German 'Schwanz' all map directly. **TAIL BODY PART**

en: and-tail, by-its-tail, for-tail | **es:** cabos-de, cola, la-cola | **fr:** [והזנב], [וזנב], [זנבות] | **de:** [והזנב], [וזנב], [זנבו] Exod 4:4; Deut 28:13; Deut 28:44; Judg 15:4

זָנָה H2181 *Conj-w / V-Hifil-ConsecImperf-3ms* (93×)

Commit fornication, be a harlot; figuratively, be spiritually unfaithful to God; as noun, a prostitute; in Hifil, cause to prostitute.

One of the most theologically loaded verbs in the Hebrew Bible, zanah moves between the literal bedroom and the prophetic courtroom. In its concrete Qal usage, it denotes sexual immorality — Tamar is accused of 'playing the harlot' (Gen 38:24), and Levitical law forbids degrading a daughter to prostitution (Lev 19:29). But the prophets seized this word as their supreme metaphor for Israel's covenant unfaithfulness: 'whoring after' foreign gods (Exod 34:15-16, Hosea, Ezekiel 16 and 23). The feminine participle zonah crystallized into a noun meaning 'prostitute,' from Rahab in Jericho (Josh 2:1) to the 'strange woman' of Proverbs. German consistently uses 'Hure/huren,' while Spanish alternates between 'fornicar' and 'ramera,' and French between 'se prostituer' and 'prostituée.'

1. be spiritually unfaithful (Qal metaphorical) (41×) Qal metaphorical: to be spiritually unfaithful, 'play the harlot' after other gods. The dominant prophetic usage where Israel's idolatry is depicted as marital betrayal — 'whoring after' the Baals (Judg 2:17, 8:27), foreign alliances (Ezek 16:26, 28), or pagan practices (Lev 17:7, 20:5). Hosea's entire marriage narrative embodies this sense. The construction with 'acharê (after) or tachath (under, i.e., instead of) marks the metaphorical usage. French 'se prostituer' and German 'huren' carry the same double register of sexual and covenantal vocabulary. **SEXUAL IMMORALITY**

en: and-played-the-harlot, and-prostitute, and-prostituted | **es:** Y-fornicaste, Y-fornicó, fornicaste | **fr:** [ויזנו], et-ils-prostitute, et-prostitute | **de:** der-hurte, huren, hurte Exod 34:15; Exod 34:16; Lev 17:7; Lev 20:5; Num 15:39

2. secular prostitute (zonah) (17×) Split from sense 94631. Criteria: A woman who sells sexual services for payment in ordinary social contexts; Rahab (Josh 2:1), the two women before Solomon (1 Kgs 3:16), Proverbs references

en: a-harlot, a-prostitute, for-a-prostitute | **es:** acaso-como-prostituta, es-la-ramera, la-prostituta | **fr:** comme-un-prostitute, harlot, le-prostitute | **de:** Hure, der-Hurerei, der-prostitute Gen 34:31; Gen 38:15; Lev 21:7; Lev 21:14; Deut 23:18

3. metaphorical harlot (spiritual unfaithfulness) (15×) Split from sense 94631. Criteria: Figurative use for Israel/Judah's spiritual adultery or covenant infidelity, if present in this cluster

en: a-harlot, as-the-harlot, from-harlotry | **es:** como-la-ramera, de-ramera, en-ramera | **fr:** la-prostituée, prostitution, se-prostituer | **de:** Hure, Hurerei, die-Hure Isa 1:21; Isa 23:15; Isa 23:16; Jer 2:20; Jer 3:3

4. commit fornication, be a harlot (Qal literal) (12×) Qal literal: to commit fornication, engage in actual sexual immorality. Physical prostitution or marital unfaithfulness by a real person, attested in legal codes (Lev 19:29 — profaning a daughter; Lev 21:9 — a priest's daughter) and narrative (Gen 38:24 — Tamar accused; Judg 19:2 — the Levite's concubine). Korean 음행하다 and Swahili -zini both isolate the physical sexual act. Context distinguishes this from the metaphorical prophetic usage (sense 1). **SEXUAL IMMORALITY**

en: and-was-unfaithful, has-played-the-prostitute, let-prostitute | **es:** Y-fornicó, a-fornicar, a-prostituirse | **fr:** a-played-le-prostitute, et-était-unfaithful, laisse-prostitute | **de:** gehurt-hat, huren, hurte Gen 38:24; Lev 19:29; Lev 20:5; Lev 20:6; Lev 21:9

5. cause to commit harlotry (Hifil) (7×) Hifil causative: to cause to commit harlotry, lead into prostitution. The agent leads or compels another into sexual immorality or idolatrous unfaithfulness. Jezebel's 'harlotries' lead Israel astray (2 Chr 21:11, 13); a father must not profane his daughter by making her a prostitute (Lev

19:29). The causative stem marks moral culpability for corrupting others, not just oneself. Spanish 'hacer fornicar' and the Hifil morphology both foreground the agent's responsibility. **SEXUAL IMMORALITY**

en: and-caused-to-prostitute, and-they-cause-to-prostitute, like-prostitution-of | **es:** como-fornicó, e-hiciste-fornicar, e-hizo-fornicar | **fr:** [וירן], [ותזנה], [כהזנות] | **de:** huren, hurte, und-huren Exod 34:16; Lev 19:29; 2Chr 21:11; 2Chr 21:13

6. (1×) A single anomalous occurrence in Ezekiel 16:34 where the form describes Jerusalem's harlotry as inverted — she pays her lovers rather than being paid. English 'was harlotry' and Spanish 'fornicó' treat it as a standard Qal, but the context marks it as the culmination of Ezekiel's shocking reversal: 'you are the opposite of other women in your harlotry.' Best parsed as an intensified Qal usage emphasizing the perversity of Jerusalem's unfaithfulness. **SEXUAL IMMORALITY**

en: was-harlotry | **es:** fornicó | **fr:** se-prostituer | **de:** huren Ezek 16:34

זָנוֹחַ H2182 *Conj-w / N-proper-fs* (5×)

Zanoah; a place name for two Judahite towns, one in the Shephelah, one in the hill country

A proper noun identifying two towns in the tribal allotment of Judah. The first Zanoah lies in the Shephelah lowlands southeast of Zorah (Josh 15:34), and its inhabitants helped rebuild the Valley Gate of Jerusalem under Nehemiah (Neh 3:13; 11:30). The second Zanoah sits in the hill country of Judah (Josh 15:56), possibly modern Zanuta southwest of Hebron. In 1 Chronicles 4:18 the name appears in a genealogical context as a settlement founded by a descendant of Judah.

(5×) A Judahite town in the Shephelah lowlands, southeast of Zorah. Listed in Joshua 15:34 among the cities of the valley district, its people rebuilt Jerusalem's Valley Gate (Neh 3:13) and resettled there after the exile (Neh 11:30). Also mentioned genealogically in 1 Chronicles 4:18. Spanish 'Zanoa/Zanoaj,' French 'Zanoach,' and German 'Zanoach' all transliterate the name with minor variation, reflecting the toponym's stability across traditions. **PERSONAL NAMES**

en: Zano'ach, Zanoach, Zanoah | **es:** Zanoa, Zanoaj, y-Zanoa | **fr:** [זנוח], [זנח], et-Zanoach | **de:** [זנוח], [זנח], und-Zanoach Josh 15:34; Josh 15:56; 1Chr 4:18; Neh 3:13; Neh 11:30

זְנוּנִים H2183 *N-mpc / 3fs* (12×)

zenunim – fornication or harlotries; sexual unfaithfulness used literally and as a metaphor for idolatry

The abstract plural noun zenunim (from the root zanah, 'to commit fornication') denotes harlotries or acts of sexual unfaithfulness, deployed both literally and as a powerful metaphor for Israel's spiritual infidelity to Yahweh. Hosea's marriage imagery is the theological epicenter: his wife Gomer is 'a wife of harlotries' (Hos 1:2), and Israel's covenant betrayal is described as insatiable promiscuity (Hos 2:2, 4; 4:12; 5:4). The term also appears in prophetic indictments of Jezebel (2 Kgs 9:22), the sister-cities Jerusalem and Samaria (Ezek 23:11, 29), Nineveh (Nah 3:4), and Tamar's literal case (Gen 38:24). The pluralis intensivus form conveys habitual, brazen unfaithfulness rather than a single act.

fornication, harlotries (12×) Fornication or harlotries as an abstract plural (pluralis intensivus) denoting habitual sexual unfaithfulness, used both literally (Gen 38:24, Tamar accused of prostitution) and metaphorically for Israel's idolatrous covenant betrayal (Hos 1:2, 'wife of harlotries'; 2 Kgs 9:22, 'harlotries of Jezebel'; Nah 3:4, Nineveh as seductress). Inflectional variants – absolute zenunim, construct zenune, and suffixed forms – represent morphology, not distinct senses. Multilingual glosses converge: Arabic zina, German Hurerei, Korean eumhaeng, Spanish fornicaciones. **SEXUAL IMMORALITY**

en: by-her-harlotries, by-prostitution, harlotries-of | **es:** en-prostituciones-de-ella, fornicaciones-de-ti, más-que-fornicaciones-de | **fr:** harlotries-de, par-prostitution, prostitution | **de:** Hurerei, [זנוניך], [מזנוני] Gen 38:24; 2Kgs 9:22; Ezek 23:11; Ezek 23:29; Hos 1:2

זְנוּת H2184 *Prep-b / N-fsc / 3mp* (9×)

Fornication, harlotry, unfaithfulness; abstract noun for sexual or spiritual prostitution, especially Israel's idolatry.

This abstract feminine noun denotes fornication or harlotry, used both of literal sexual immorality and – more prominently – of Israel's spiritual unfaithfulness to YHWH. The prophets Jeremiah, Ezekiel, and Hosea employ it as a devastating metaphor: Israel has played the harlot with foreign gods and foreign alliances. In Ezekiel 23:27, God promises to put an end to Jerusalem's zenut, while Hosea 4:11 warns that wine and new wine take away the understanding, leading to zenut. The lone Torah occurrence (Num 14:33) warns that the wilderness generation's children will bear the consequences of their fathers' spiritual prostitution.

fornication, harlotry, unfaithfulness (9×) Abstract noun for fornication, harlotry, or unfaithfulness – covering literal sexual immorality (Hos 4:11), political infidelity through foreign alliances (Ezek 23:27), and religious apostasy through idolatry (Jer 3:2, 9; 13:27; Num 14:33). Spanish translations use 'prostitucion' and 'prostituciones,' while English renders it 'prostitution' and 'harlotry.' The term appears almost exclusively in prophetic literature, where it functions as the central metaphor for covenant betrayal. Ezekiel 43:7, 9 extends the image to the defilement of God's temple itself by Israel's zenut. **SEXUAL IMMORALITY**

en: Prostitution, of-her-harlotry, prostitution | **es:** Prostitución, con-su-prostitución, con-tus-prostituciones | **fr:** [בזנותיך], [זנותה], [זנותך] | **de:** Hurerei, [בזנותיך], [בזנותם] Num 14:33; Jer 3:2; Jer 3:9; Jer 13:27; Ezek 23:27

זָנָה H2185 *Conj-w* (2×)

prostitutes; women who engage in sexual immorality for payment

This term refers to women who practice prostitution, appearing in narrative contexts involving harlots. In 1 Kings 3:16, two 'prostitutes' come before Solomon for his famous judgment. In 1 Kings 22:38, the mention of 'the prostitutes' bathing in Ahab's blood-stained chariot water fulfills prophetic judgment. The root means 'to commit fornication' and is used both literally (for sexual immorality) and metaphorically (for Israel's spiritual adultery with other gods). Here the literal sense predominates, depicting social realities of ancient Israelite life.

(2×) The plural noun for women engaged in prostitution, used in historical narrative. Solomon's wisdom is demonstrated by adjudicating a dispute between two harlots over a child—their marginal social status makes the king's discernment all the more striking. The notice about Ahab's blood and the prostitutes washing adds a grim note to the fulfillment of Elijah's oracle, suggesting public shame. The term belongs to the vocabulary of sexual ethics and social stratification, marking women outside covenant family structures. **SEXUAL IMMORALITY**

en: and-the-prostitutes, prostitutes | **es:** prostitutas, y-las-rameras | **fr:** et-le-prostitutes, prostitutes | **de:** prostitutes, und-der-prostitutes 1Kgs 3:16; 1Kgs 22:38

זָנַח H2186a *V-Qal-Perf-1cs / 3mp* (19×)

To reject or spurn; used of God casting off his people or of Israel rejecting what is good (Qal and Hifil).

A verb of painful divine distance, zanach describes the act of rejecting or spurning someone decisively. In most of its occurrences, God is the subject — the psalmists cry out in anguish, 'Why have you rejected us?' (Ps 44:9, 23; 60:1; 74:1). The word carries a weight of abandonment beyond mere disapproval: Spanish consistently renders it 'rechazar' (to push back, repel), while English translations alternate between 'rejected' and 'cast off,' capturing the sense of being actively thrust away. In Hosea 8:3, Israel itself becomes the subject, spurning what is good, provoking the very estrangement the psalmists lament.

1. reject, spurn (Qal) (16×) The core Qal meaning: to reject, refuse, or cast off, expressing decisive repudiation. Overwhelmingly used of God rejecting his people — the psalmists' most anguished complaint (Ps 43:2; 44:9, 23; 60:1; 74:1; 77:7; 88:14). Spanish 'ha rechazado' and English 'has rejected' both convey this active, painful dismissal. In Hosea 8:3 and 8:5, the subject shifts to Israel or

Samaria's calf, but the force is the same: a deliberate spurning of relationship. **REJECTION AND REFUSAL**

en: And-was-deprived, Has-rejected, You-have-rejected | **es:** Ha-rechazado, Y-ha-rechazado, desechará | **fr:** [ותזנח], [נזנח], [נזנחתים] | **de:** [ותזנח], [נזנח], [נזנחתים] Ps 43:2; Ps 44:9; Ps 44:23; Ps 60:1; Ps 60:10

2. cast away, remove (Hifil) (3×) The Hifil causative intensification: to cast aside or forcefully remove, emphasizing active displacement. Used in Chronicles for God expelling priests (2 Chr 11:14) and Hezekiah acknowledging vessels Ahaz had profaned and 'cast away' (2 Chr 29:19). Swahili translations render this with -tupa ('throw away') and -acha ('abandon'), highlighting the physical force implied by the Hifil stem. In 1 Chronicles 28:9, David warns Solomon that disobedience will cause God to 'reject you forever.' **SECOND PERSON PRONOUNS**

en: He-will-reject-you, cast-aside, rejected-them | **es:** desechó, los-desechó, te-desechará | **fr:** [הזניח], [הזניחם], [יזניחך] | **de:** [הזניח], [הזניחם], [יזניחך] 1Chr 28:9; 2Chr 11:14; 2Chr 29:19

זָנַח H2186b *Conj-w / V-Hifil-ConjPerf-3cp* (1×)

Stink, emit foul odor (Hiphil); used of polluted rivers in judgment (Isaiah 19:6)

This verb appears in Isaiah 19:6 describing Egypt's rivers and canals stinking as they dry up during divine judgment. The imagery is vivid: stagnant, receding waters produce rotting vegetation and dead fish, filling the air with putrefaction. The term connects to Arabic roots for 'become rancid,' capturing the sensory reality of ecological collapse. When God withdraws blessing, even Egypt's life-giving Nile becomes a source of stench—a reversal of its nurturing role.

(1×) Emit a stench or become foul-smelling, used of Egypt's rivers in Isaiah 19:6 during judgment. The cognate Arabic 'become rancid' (of oil) establishes the semantic field of decomposition. Receding waters leave rotting organic matter, reversing the Nile's life-giving character into death and decay. This ecological judgment uses sensory imagery—smell—to depict divine withdrawal of blessing. **DEFILEMENT AND UNCLEANNESS**

en: and-will-stink | **es:** Y-apestarán | **fr:** [והאזניחו] | **de:** [והאזניחו] Isa 19:6

זָנַק H2187 *V-Piel-Imperf-3ms* (1×)

Leap forth (Piel); energetic springing movement (Deuteronomy 33:22)

This verb appears in Moses' blessing over Dan in Deuteronomy 33:22: 'Dan is a lion's whelp who leaps forth from Bashan.' The imagery captures explosive energy—a young lion bursting from cover in a surprise attack. The Piel form intensifies the action: not merely moving but springing with force. Dan's northern territory included Bashan's highlands, and the blessing portrays the tribe as fierce, agile, and unpredictable in battle—qualities fitting a lion metaphor.

(1×) Leap forth or spring forward in Deuteronomy 33:22, describing Dan as a lion's whelp bursting from Bashan. The Aramaic cognates for 'throw' or 'shoot' suggest forceful, sudden movement. The multilingual glosses coordinate on 'leaping,' capturing the explosive energy of a young predator launching an attack. This single occurrence embodies Dan's fierce, unpredictable military character. **AUTO-DETECTED COMMUNITY 8396 WITH 3 SENSES**

en: leaping | **es:** que-salta | **fr:** leaping | **de:** leaping Deut 33:22

זֵעָה H2188 *Prep-b / N-fsc* (1×)

Sweat, perspiration; toil's physical cost after the Fall (Genesis 3:19)

This noun appears in God's curse to Adam in Genesis 3:19: 'By the sweat of your face you shall eat bread.' Sweat symbolizes the toilsome labor now required to extract food from cursed ground. What should have been joyful cultivation becomes exhausting drudgery. The term captures the physical cost of post-Fall work—not work itself (Adam worked before the Fall) but its burdensome, frustrating character. Aramaic and Syriac cognates confirm the meaning: perspiration from strenuous effort.

(1×) Sweat or perspiration in Genesis 3:19, symbolizing toilsome labor after the Fall. The phrase 'by the sweat of your face' contrasts pre-Fall gardening with post-curse agricultural struggle. The multilingual coordination (French 'sueur,' Spanish 'sudor') emphasizes the physical cost of extracting sustenance from resistant earth. This isn't work per se but work's exhausting, frustrating burden—the price of disobedience. **GEOGRAPHY AND SPACE**

en: In-sweat-of | **es:** Con-sudor-de | **fr:** Dans-sueur-de | **de:** im-Schweiß Gen 3:19

זְוָעָה H2189 *Prep-l / N-fs* (7×)

Object of trembling or horror; a thing that causes terror, used in prophetic judgment curses.

This noun describes something so dreadful that it causes onlookers to tremble — an object of horror. It appears exclusively in covenant-curse and prophetic-judgment contexts where God threatens to make a disobedient people into a spectacle of terror before all nations. The classic formulation in Deuteronomy 28:25, 'you shall become a horror to all the kingdoms of the earth,' sets the pattern that Jeremiah echoes repeatedly (15:4; 24:9; 29:18; 34:17) in describing the fate of Judah and Jerusalem.

object of trembling, horror (7×) An object of trembling or horror — something whose terrible fate makes witnesses shudder. Every occurrence follows the formula of becoming (היה ל or נתן ל) 'a horror' to the nations, always in the context of divine judgment. Spanish renders it espanto or horror, French effroi, and German Entsetzen — each capturing the visceral, trembling dread the word conveys. It consistently appears alongside synonyms for curse, desolation, hissing, and reproach (Jer 29:18; 34:17), forming a devastating litany of covenant consequences. **GEOGRAPHY AND SPACE**

en: a-horror, as-terror, for-horror | **es:** (para-espanto), (para-horror), (por-espanto) | **fr:** [לזעוה], effroi, pour-horror | **de:** Entsetzen, [לזעוה], fuer-horror Deut 28:25; 2Chr 29:8; Jer 15:4; Jer 24:9; Jer 29:18

זַעֲוָן H2190 *Conj-w / N-proper-md* (2×)

personal name; a descendant of Seir the Horite

Zaavan appears in the genealogies of Genesis 36:27 and 1 Chronicles 1:42 as a descendant (or tribal branch) of Seir the Horite, the indigenous inhabitants of Edom before Esau's line displaced them. The name's etymology is uncertain; Samaritan and Septuagint variants suggest textual fluidity. The Horite clans are listed to establish the pre-Edomite population of the region, situating biblical history within a broader ethnic landscape of the southern Transjordan.

(2×) A proper name for a Horite clan or individual descended from Seir. The genealogies preserve this name as part of the indigenous population of Seir/Edom, a people eventually absorbed or displaced by Esau's descendants. The name itself remains obscure; manuscript variants indicate early uncertainty about its form. Chronicles' preservation of the list reflects the Chronicler's interest in comprehensive genealogical mapping, including non-Israelite peoples on the margins of covenant history. **PERSONAL NAMES**

en: and-Za'avan, and-Zaavan | **es:** y-Zaavan | **fr:** [וזעון], et-Zaavan | **de:** [וזעון], und-Saawan Gen 36:27; 1Chr 1:42

זְעִיר H2191 *N-ms* (5×)

a little, a small amount; used of quantity or brief duration

A diminutive noun meaning 'a little,' occurring in two distinctive contexts. In Isaiah 28:10, 13, it appears in the mocking refrain zĕʿêr šām zĕʿêr šām ('a little here, a little there'), paired with ṣaw and qaw, mimicking the drunkards' perception of prophetic instruction as tedious drip-feeding. In Job 36:2, Elihu asks for 'a little' patience before continuing his argument. The word's compact form suits its meaning: something small, whether in quantity or time.

(5×) A small quantity or brief measure, functioning adverbially. In Isaiah 28:10, 13, it conveys incremental smallness in the taunt-refrain 'a little here, a little there,' describing how divine instruction arrives in seemingly trivial fragments. Spanish 'poco' and French 'petit' both

capture the diminutive force. In Job 36:2 it denotes a short span of time — 'wait for me a little.' The diminutive morphology mirrors the semantic content of smallness. **FEWNESS AND SMALLNESS**
en: a-little | **es:** poco | **fr:** petit, ועיר | **de:** [זעיר], gering Job 36:2; Isa 28:10; Isa 28:13

זְעֵיר H2192 *Adj-fs* (1×)
Little, small (Aramaic); modest in size or importance (Daniel 7:8)
This Aramaic adjective describes the 'little horn' in Daniel's apocalyptic vision (7:8). Though small initially, this horn uproots three others and speaks arrogantly, symbolizing a ruler who rises from obscurity to dominate. The adjective contrasts size with significance: physically small but disproportionately influential and destructive. This pattern recurs in biblical symbolism—what appears insignificant often proves pivotal. The 'little horn' becomes the vision's focal point, embodying presumptuous power.

(1×) Small or little in Daniel 7:8, describing the notorious 'little horn' in apocalyptic vision. The adjective emphasizes initial insignificance contrasted with eventual dominating influence. Though modest in appearance, this horn uproots three others and speaks blasphemies —size doesn't correlate with impact. The multilingual glosses maintain the diminutive sense (French 'petit,' Spanish 'pequeño'), underscoring the ironic disproportion between appearance and effect. **SMALLNESS AND LEAST**
en: little | **es:** pequeño | **fr:** petit | **de:** [זעירה] Dan 7:8

זְעַךְ H2193 *V-Nifal-Perf-3cp* (1×)
Be extinguished (Niphal); flame or life snuffed out (Job 17:1)
This verb appears in Job's lament in 17:1: 'My days are extinguished.' The imagery is of a lamp or fire being snuffed out—life's flame dying. Elsewhere the Bible uses 'da'ak' for this concept, and some scholars think this is a scribal error for that verb. The parallel phrase 'my spirit is broken' reinforces the sense of vitality ebbing away. Job sees himself as a dying flame, his life-force consumed by suffering and approaching death.

(1×) Be extinguished or snuffed out in Job 17:1, describing Job's days and life ebbing away. The imagery draws on lamps or fires being quenched—life's flame dying. Some consider this a scribal variant of 'da'ak' (the more common term for 'extinguish'), but the sense is clear: Job perceives himself as a fading light approaching darkness. The parallel 'my spirit is broken' intensifies the image of expiring vitality. **EXTINGUISHING FIRE**
en: are-extinguished | **es:** se-extinguen | **fr:** נזעכו | **de:** [נזעכו] Job 17:1

זָעַם H2194 *V-Qal-Imperf-1cs* (12×)
To be indignant, denounce, or curse; expressing fierce divine or human anger, often as formal prophetic condemnation.
A verb of fierce displeasure, za'am captures both the smoldering indignation of God and the formal act of cursing or denouncing. When Balak summoned Balaam to denounce Israel (Num 23:7-8), the word carries the force of an official, prophetic malediction. Yet in Psalm 7:11, it describes God as 'indignant every day'—a constant moral outrage against wickedness. The passive participle (Prov 22:14, Mic 6:10) marks persons or things as standing under the weight of that divine displeasure, accursed and condemned.

1. be indignant, enraged (6×) To burn with indignation or fierce anger, typically of God's settled wrath. Spanish 'indignados' and French 'être indigné' both capture the emotional intensity. Psalm 7:11 portrays God as an 'indignant' judge daily, while Daniel 11:30 extends it to a hostile king enraged against the holy covenant (Isa 66:14, Zech 1:12). **ANGER AND INDIGNATION**
en: and-be-enraged, and-indignation, indignant | **es:** indignados, maldijo, que-se-indigna | **fr:** et-indignation, et-être-indigné, être-indigné | **de:** [וזעם], [זעם], [זעמתה] Ps 7:11; Prov 25:23; Isa 66:14; Dan 11:30; Zech 1:12

2. denounce, curse openly (4×) To denounce or curse formally, especially in prophetic or judicial speech. Balaam's commission to 'denounce' Israel (Num 23:7-8) uses this word for an official malediction backed by spiritual authority. Spanish 'denuncia/denunciaré' and English 'denounce' reflect the public, declarative nature. Proverbs 24:24 applies it to those who pronounce the wicked innocent —they will themselves be denounced by the peoples. **ANGER AND INDIGNATION**
en: can-I-denounce, denounce, denounced | **es:** denuncia, denunciaré, denunció | **fr:** denounce, denounced, peut-je-denounce | **de:** [יזעמוהו], denounce, denounced Num 23:7; Num 23:8; Prov 24:24

3. accursed, under a curse (2×) The passive state of being accursed or under divine denunciation. The passive participle in Proverbs 22:14 describes the mouth of forbidden women as a pit for the one 'cursed' by the LORD, while Micah 6:10 asks whether the 'accursed' scant measure still persists. Spanish 'el maldito por' and German forms confirm this resultant-state reading—one upon whom indignation has already fallen. **CURSING AND IMPRECATION**
en: accursed, cursed-of | **es:** el-maldito-por, maldita? | **fr:** être-indigné, זעום | **de:** [זעום], [זעומה] Prov 22:14; Mic 6:10

זַעַם H2195 *Prep-b / N-ms* (22×)
Indignation, fierce wrath; intense displeasure typically expressing God's righteous anger against sin and rebellion.
A noun denoting fierce, consuming indignation — the kind of anger that burns with purpose. Nearly always attributed to God, za'am appears in phrases like 'instruments of indignation' (Isa 13:5) and 'the day of indignation' (Ezek 22:24), portraying divine wrath as deliberate and measured rather than capricious. The Spanish 'indignación' and German 'Zorn' both capture its intensity, while a single occurrence in Ps 78:49 carries a distinct coloring of bitter vexation, as the Swahili 'uchungu' (bitterness) and Arabic 'ightiyāẓ' (vexation) suggest — wrath tinged with grieved resentment at Israel's stubbornness.

1. indignation, wrath (21×) The dominant sense covering 21 of 22 occurrences: intense, righteous indignation directed by God against sin or enemy nations. Frequently paralleled with 'af (anger), 'evrah (fury), and qetzef (wrath), as in Ps 69:25 and Zeph 3:8 where God 'pours out' His za'am. Isaiah uses it in the phrase 'rod of my indignation' (10:5) and 'instruments of indignation' (13:5), depicting wrath as a purposeful tool of judgment. The multilingual glosses uniformly render this as 'indignation/Zorn/colère,' confirming a stable cross-linguistic sense. **GEOGRAPHY AND SPACE**
en: His-indignation, Your-indignation, from-rage-of | **es:** Con-indignación, en-la-indignación-de, indignación | **fr:** colère, dans-indignation, indignation | **de:** Zorn, [בזעם], [הזעם] Ps 38:3; Ps 69:24; Ps 102:10; Isa 10:5; Isa 10:25

2. vexation, resentful displeasure (1×) A single occurrence in Ps 78:49 where za'am appears alongside 'evrah and tzarah in a catalogue of afflictions sent upon Egypt. Multilingual evidence — Swahili 'uchungu' (bitterness/grief), Arabic 'ightiyāẓ' (vexation), Korean 'bungae' (resentful indignation) — suggests translators perceived a more personally aggrieved quality here: not merely judicial wrath but bitter displeasure, a vexation colored by the sting of Israel's provocation during the plagues narrative. **GEOGRAPHY AND SPACE**
en: and-indignation | **es:** e-indignación | **fr:** et-indignation | **de:** und-Entrüstung Ps 78:49

זָעַף H2196 *Conj-w* (5×)
to be vexed, out of humor, enraged; expressing displeasure ranging from sullenness to fury
A verb spanning the emotional range from quiet displeasure to open rage. In Genesis 40:6, Joseph notices Pharaoh's officials looking troubled (zōᶜăpîm), simply out of sorts after disturbing dreams. Daniel 1:10 uses the participle for a dejected facial appearance. At the other extreme, 2 Chronicles 26:19 describes King Uzziah becoming enraged when priests confront his unauthorized incense offering. Proverbs 19:3 warns that a fool's own folly ruins his way, yet his heart frets against the LORD.

(5×) To be displeased, troubled, or out of humor — a state of internal agitation visible on the face. In Genesis 40:6 the cupbearer and baker appear downcast; Daniel 1:10 uses it for a worried, dejected countenance. Spanish 'abatidos' and 'demacrados' capture this subdued, sullen quality. The word ranges upward to open rage in 2 Chronicles 26:19, where Uzziah erupts in fury against the priests. Proverbs 19:3 captures the middle ground: fretting inwardly against God. **ANGER AND INDIGNATION**

en: and-in-his-rage, and-was-enraged, looking-worse | **es:** Y-se-enojó, abatidos, demacrados | **fr:** [ובזעפו], [ויזעף], étaient-troubled | **de:** [וובזעפו], [ויזעף], [זעפים] Gen 40:6; 2Chr 26:19; Prov 19:3; Dan 1:10

זַ֫עַף H2197 *Prep-m / V-Qal-Inf / 3ms* (6×)

Fierce rage, stormy fury, or violent indignation — of kings, of God, or of the raging sea.

A poetic and late noun conveying fierce, stormy rage. It describes the violent anger of King Asa, who imprisoned the seer Hanani 'in a rage' (2 Chr 16:10), and the fury of God's judgment (Isa 30:30, Mic 7:9). Proverbs compares a king's wrath to a lion's roar (Prov 19:12). Strikingly, Jonah 1:15 applies it to the raging of the sea, connecting human fury with nature's untamed violence.

rage, fury, indignation (6×) Rage, fury, or stormy indignation — whether of a human ruler, of God, or of natural forces. Spanish 'ira' and 'furor,' alongside French 'colere,' confirm the core meaning of fierce anger. Applied to King Asa's violent outrage (2 Chr 16:10), divine wrath (Isa 30:30 'raging of anger'), a king's roaring fury (Prov 19:12), and the storm-tossed sea subsiding once Jonah is cast overboard (Jonah 1:15). The word bridges personal wrath and cosmic tempest. **GEOGRAPHY AND SPACE**

en: Indignation-of, anger, from-its-raging | **es:** Ira-de, con-furia, con-furor-de | **fr:** [בזעף], colère, זעף | **de:** [בזעף], [זעף], [מזעפו] 2Chr 16:10; 2Chr 28:9; Prov 19:12; Isa 30:30; Jonah 1:15

זָעֵף H2198 *Conj-w / Adj-ms* (2×)

vexed, out of humor, angry; used of King Ahab's sullen displeasure

This adjective describes a state of sullen anger or vexation, appearing only to characterize King Ahab in 1 Kings 20:43 and 21:4. In both instances, he returns home 'vexed and angry' (parallel to 'sar,' sullen) after a prophetic rebuke or a thwarted desire. The word captures a petulant, brooding displeasure—not fiery rage but resentful withdrawal. Ahab's temperament is thus sketched through this term: he is a king prone to moody resentment when his will is crossed, whether by prophet or by subject.

(2×) An adjective depicting sullen vexation or resentful anger, specifically applied to Ahab. In chapter 20, he is 'vexed and angry' after the prophet condemns him for sparing the Syrian king. In chapter 21, he returns home in the same state after Naboth refuses to sell his vineyard. The term paints a psychological portrait: Ahab is a man who internalizes frustration, withdrawing into brooding displeasure. The parallel term 'sar' (sullen) reinforces this characterization, making 'za'ef' a marker of his weak, petulant kingship. **ANGER AND INDIGNATION**

en: and-angry | **es:** y-enojado | **fr:** et-irrité | **de:** und-angry 1Kgs 20:43; 1Kgs 21:4

זָעַק H2199 *Conj-w / V-Qal-ConjPerf-3cp* (73×)

To cry out in distress or supplication; in the Nifal, to be summoned or assembled; in the Hifil, to call together or proclaim aloud.

The verb za'aq (זָעַק) is the desperate shout of the oppressed — a parallel form of tsa'aq (צָעַק) that carries the same raw urgency. Its sixty Qal occurrences trace a recurring pattern across Judges: Israel sins, is oppressed, 'cries out' to the LORD, and a deliverer is raised up (Judg 3:9, 15; 6:6–7; 10:10). Spanish consistently renders this with 'clamar' (to cry aloud), while German uses 'schreien' (to scream/shout), both capturing the vocal intensity. But za'aq also has an organizational dimension: in the Nifal, people 'are summoned together' — Gideon's clan is 'called to arms' behind him (Judg 6:34–35), and the men of the city 'are gathered' in pursuit (Judg 18:22). The Hifil takes the next step: actively 'summoning' troops or 'proclaiming' a message, as Barak musters his forces (Judg 4:10, 13) and Nineveh's king issues his decree (Jonah 3:7).

1. cry out, call for help (60×) The Qal sense: to cry out in distress, anguish, or supplication — calling aloud to God or to another person for help. This is the dominant usage at 60 occurrences, forming the backbone of the Judges deliverance cycle: Israel cries out under oppression (Judg 3:9, 15; 6:6), the Israelites cry out to God at the Red Sea (Exod 2:23), and Tamar cries out after her violation (2 Sam 13:19). Spanish 'clamar/clamaron,' French 'crier,' and German 'schreien' all converge on the vocalized urgency. The cry is always public, audible, and directed — not an internal groan but a shout that demands a response. **GOING OUT AND FORTH**

en: and-cried-out, and-cry, and-cry-out | **es:** Y-clamaron, y-clamad, y-clamaron | **fr:** [ויזעקו], et-cria, et-cria-dehors | **de:** und-schreien, und-schreit, und-schrie Exod 2:23; Judg 3:9; Judg 3:15; Judg 6:6; Judg 6:7

2. be called together, assemble (6×) The Nifal sense: to be summoned, called together, or assembled in response to a call. When the Spirit of the LORD comes upon Gideon and he blows the trumpet, Abiezer 'is summoned' behind him (Judg 6:34); the men of Ephraim and Manasseh 'are called together' (Judg 6:35); the men of the city 'are gathered' to pursue the Danites (Judg 18:22–23). Spanish shifts from 'clamar' to 'convocar' (to convoke) in the passive voice, and French uses 'assembler,' revealing that the cry has become an instrument of collective mobilization rather than personal distress. Joshua 8:16 shows this in a military context — the people of Ai 'are summoned' to pursue Israel. **GOING OUT AND FORTH**

en: and-he-was-summoned, and-was-summoned, and-were-summoned | **es:** Y-fue-convocado, Y-fueron-convocados, fueron-llamados | **fr:** et-il-fut-summoned, et-étaient-summoned, et-était-summoned | **de:** du-waren-rief-together, und-er-war-summoned, und-war-summoned Josh 8:16; Judg 6:34; Judg 6:35; Judg 18:22; Judg 18:23

3. summon, call together (4×) The Hifil causative sense: to summon, call together, or muster people for a purpose. Barak 'summoned' Zebulun and Naphtali to Kedesh (Judg 4:10, 13); David commanded Amasa to 'call together' the men of Judah within three days (2 Sam 20:4–5). Spanish 'convocar' (to convoke) and French 'appeler ensemble' (to call together) mark the causative agency clearly. The subject actively causes the assembly to happen — a step beyond the Nifal, where the gathering simply occurs. **SUMMON CALL TOGETHER**

en: and-summoned, call-together, to-call-together | **es:** Y-convocó, convócame-, para-convocar | **fr:** appelle-ensemble, et-summoned, à-appelle-ensemble | **de:** rufe-zusammen, und-summoned, zu-rufe-zusammen Judg 4:10; Judg 4:13; 2Sam 20:4; 2Sam 20:5

4. proclaim, cry aloud (3×) The Hifil extended sense: to proclaim aloud, announce, or cause a message to go forth with authority. In Jonah 3:7 the king of Nineveh 'caused it to be proclaimed' — issuing a royal decree. Job 35:9 describes the oppressed who 'cry out' under the weight of injustice, and Zechariah 6:8 has the angelic figure 'crying out' a divine declaration. Spanish uses 'proclamar' and 'hacer proclamar' (to cause to be proclaimed), distinguishing this public-announcement function from the private cry of distress in sense 1. The authority behind the cry, rather than the anguish within it, defines this usage. **CALLING AND NAMING**

en: and-he-cried-out, and-he-proclaimed, they-cry-out | **es:** E-hizo-proclamar, Y-me-llamó, claman | **fr:** crier, et-crier | **de:** schrie, und-schrie Job 35:9; Jonah 3:7; Zech 6:8

זְעַק H2200 *V-Qal-Perf-3ms* (1×)

Cry out, call (Aramaic); urgent vocal summons (Daniel 6:20)

(1×) Cry out or call loudly in Daniel 6:20, where Darius summons Daniel at the lions' den. The verb conveys urgent, earnest calling—not a whisper but a cry mixing hope, fear, and authority. The context of approaching the den at dawn, anxious about Daniel's survival, charges this cry with emotional intensity. The multilingual glosses coordinate on 'cried/gritó,' emphasizing vocal urgency. **CALLING**

AND NAMING
en: he-cried | **es:** gritó | **fr:** crier | **de:** [וְעָק] Dan 6:20

זְעָקָה H2201 *Prep-l / N-fsc / 1cs* (19×)

An outcry or cry of distress, often arising from suffering, oppression, or injustice and directed toward God.

Ze'aqah is the raw, urgent cry wrung from the throat by suffering or injustice. It first appears when the outcry of Sodom and Gomorrah reaches God (Gen 18:20), establishing from the outset that this is a cry heaven cannot ignore. Throughout Scripture it denotes the collective groan of the oppressed — the Israelites in Egypt (Neh 9:9), the poor whose plea must not be stopped up (Prov 21:13), and Esther's people facing annihilation (Esth 4:1). German 'Schrei' and Spanish 'clamor' both capture its gut-level intensity. In one distinctive use (Eccl 9:17), the word shifts to mean a loud shout or clamor in contrast to quiet wisdom.

1. cry, outcry of distress (18×) A cry or outcry born of distress, complaint, or supplication — the dominant sense across 18 of 19 occurrences. It is the sound of suffering demanding a hearing: the outcry of Sodom (Gen 18:20), the cry of enslaved Israel that God 'heard' (Neh 9:9), Mordecai's bitter wail at the decree of destruction (Esth 4:1). Spanish 'clamor' and German 'Schrei' both point to its visceral, public character. The word often pairs with shama' ('to hear'), underscoring that this cry compels divine attention (Jer 18:22; 20:16; Neh 5:6). GEOGRAPHY AND SPACE
en: a-cry, an-outcry, and-an-outcry | **es:** clamor, clamor-de, clamor-de-ellos | **fr:** [וּזְעָקָתָם], [זְעָקָה], [זְעָקָתָם] | **de:** Schrei, [וּזְעָקָתָם], [זְעָקָה] Gen 18:20; Neh 5:6; Neh 9:9; Esth 4:1; Esth 9:31

2. shout, loud clamor (1×) A loud shout or clamor, emphasizing volume and public commotion rather than emotional anguish. This sense appears only in Ecclesiastes 9:17, where 'the quiet words of the wise are better than the shout of a ruler among fools.' Spanish 'más que clamor de' and English 'than shout of' both mark the shift from suffering to mere noise, contrasting bluster with the still authority of wisdom. GEOGRAPHY AND SPACE
en: than-shout-of | **es:** más-que-clamor-de | **fr:** de-מִזְעָקָה | **de:** [מִזְעָקָה] Eccl 9:17

זִפְרוֹן H2202 *N-proper-fs / 3fs* (1×)

Ziphron, a northern boundary point of Canaan (Numbers 34:9)

Ziphron appears as a geographical marker on Canaan's northern boundary in Numbers 34:9. The exact location is disputed—proposals include sites northeast of Damascus (Zifran) or between Homs and Hamath (Za'ferane). Both suggestions place it in modern Syria, defining the promised land's northern extent. The '-ah' ending indicates directionality ('toward Ziphron'). Like many boundary markers, its precise identification remains uncertain, but it helped ancient Israelites conceptualize their territorial inheritance.

(1×) A place on Canaan's northern boundary in Numbers 34:9, location uncertain but likely in modern Syria. The directional ending marks movement toward this site. Proposals include Zifran (northeast of Damascus) or Za'ferane (between Homs and Hamath). The multilingual glosses show directional markers ('toward,' 'a'), indicating this functions as a geographical reference point rather than a settlement per se. PERSONAL NAMES
en: Ziphron-ward | **es:** a-Zifrón | **fr:** Ziphron-ward | **de:** Ziphron-ward Num 34:9

זֶפֶת H2203 *Conj-w* (3×)

pitch, tar (bituminous substance)

A noun denoting pitch or tar, a waterproofing agent. Moses' mother 'daubed' his basket 'with bitumen and pitch' (Exod 2:3), and Isaiah prophesies that Edom's 'streams shall be turned to pitch' and 'her land shall become burning pitch' (Isa 34:9, twice). The Spanish brea and French poix reflect the sticky, flammable substance used both for preservation (Moses' ark) and as a symbol of judgment (Edom's desolation). Pitch evokes both protection and destruction—sealing life or sealing doom.

(3×) Refers to bituminous pitch in three contexts: waterproofing Moses' basket (Exod 2:3) and prophetic imagery of Edom's streams and land turned to burning pitch (Isa 34:9, twice). The multilingual glosses (pitch, brea, poix) uniformly denote the tar-like substance. The word carries dual valence: protective sealant and apocalyptic fire fuel. AUTO-DETECTED COMMUNITY 7658 WITH 3 SENSES
en: and-with-pitch, burning, into-pitch | **es:** en-brea, y-con-la-brea | **fr:** [וְלַזֶּפֶת], et-avec-poix | **de:** [וְלַזֶּפֶת], und-mit-Pech Exod 2:3; Isa 34:9

זָקַן H2204 *V-Hifil-Imperf-3ms* (27×)

to be old, grow old — a stative verb describing the condition or process of aging in patriarchs, kings, and elders

Zaqen as a verb means 'to be old' or 'to grow old,' a stative root whose 27 occurrences mark pivotal transitions in Israel's narrative. It frequently introduces succession crises: Abraham 'was old, advanced in days' when he sent his servant for Isaac's wife (Gen 24:1), Joshua 'was old and advanced in years' when much land remained unconquered (Josh 13:1; 23:1-2), and David 'was old' when Adonijah seized the moment to claim the throne (1 Kgs 1:1, 15). Samuel's aging triggered Israel's demand for a king (1 Sam 8:1, 5). The verb also appears in poignant domestic moments: Sarah laughed because Abraham 'was old' (Gen 18:12-13), and Barzillai declined David's invitation because 'I am old' (2 Sam 19:32). Spanish 'envejecer,' French 'vieillir,' German 'alt werden' preserve the stative-inchoative range.

to be old, grow old (27×) To be in a state of old age or to undergo the process of growing old. Characteristically introduces narrative turning points where a leader's aging forces the question of succession: Abraham seeking a wife for Isaac (Gen 24:1), Joshua's incomplete conquest (Josh 13:1; 23:1-2), Samuel's failing leadership prompting the monarchy (1 Sam 8:1, 5), and David's vulnerability to Adonijah's coup (1 Kgs 1:1). Also used in personal contexts — Sarah's laughter (Gen 18:12-13), Barzillai's decline (2 Sam 19:32), and Eli's failing eyesight (1 Sam 4:18). GEOGRAPHY AND SPACE
en: I-am-old, I-am-too-old, I-have-grown-old | **es:** anciano, envejecido-he, envejecí | **fr:** [זָקַן], ancien, avoir-crû-vieux | **de:** [זָקַן], [וְזָקַנְתִּי], alt Gen 18:12; Gen 18:13; Gen 19:31; Gen 24:1; Gen 27:1

זָקֵן H2205 *Prep-m / Adj-mpc* (179×)

Old, aged; an elder or community leader; used both as an adjective for age and a title for civic authority.

Few Hebrew words straddle the line between physical description and social role as neatly as zaqen. As a simple adjective, it describes someone old – Abraham and Sarah are 'old, advanced in years' (Gen 18:11). But in the plural construct ('elders of Israel,' 'elders of the city'), it becomes a technical leadership term for the council of senior men who governed tribal, civic, and national affairs. The 'elders of Israel' appear from Egypt (Exod 3:16) through the monarchy and into the exile. Arabic 'shaykh' follows exactly the same semantic path: an old man becomes a tribal chief. German distinguishes nicely between 'alt' (old) and 'Älteste' (elders), while English 'elder' preserves the same productive ambiguity as the Hebrew.

1. elder, community leader (139×) Elder, community or civic leader. The substantivized plural or construct form denoting a recognized authority figure – a member of a ruling council, tribal leader, or civic official. This is the most frequent sense (139 occurrences), appearing in formulaic phrases like 'elders of Israel' (Exod 3:16), 'elders of the city' (Deut 21:3), and 'elders of Judah' (2 Sam 19:12). These elders served judicial, military, and diplomatic functions. Spanish 'ancianos,' French 'anciens,' and German 'Älteste' all reflect the institutionalized sense of age-as-authority. GEOGRAPHY AND SPACE
en: elders-of | **es:** ancianos-de, ancianos-de-, los-ancianos-de | **fr:** anciens-de | **de:** Aelteste-von, die-Ältesten, elders-von Gen 50:7; Exod 3:16; Exod 4:29; Exod 12:21

2. old, aged person (39×) Old, aged – a physical description of advanced years without institutional connotation. Used adjectivally ('an old man,' 'an old prophet') or substantively ('the old and the young'). Genesis 18:11 describes Abraham and Sarah as 'old, advanced in days,' and Genesis 19:4 speaks of 'old and young' among the men of Sodom. Spanish 'viejo,' French 'vieux,' and German 'alt' render the purely descriptive sense. The Arabic cognate 'shaykh' in its non-titular sense captures the same physical meaning. GEOGRAPHY AND SPACE

en: elder, old, old-man | **es:** anciano, el-anciano, viejo | **fr:** ancien, le-ancien, le-vieux | **de:** Aeltester, Alten, alt Gen 18:11; Gen 19:4; Gen 25:8; Gen 35:29; Gen 43:27

3. (1×) Old women (feminine plural), used in Zechariah 8:4's vision of restored Jerusalem where 'old men and old women shall again sit in the streets.' This single feminine occurrence (zqenot) rounds out the eschatological image of peaceful longevity – a city so blessed that the elderly can sit safely in its public spaces. English 'old women,' Spanish 'ancianas,' and German 'Ältester' (feminine context) render this hapax use. OLD AGE

en: and-old-women | **es:** y-ancianas | **fr:** et-ancien | **de:** und-Aeltester Zech 8:4

זָקָן H2206 *Prep-b / N-cs* (19×)

Beard (or chin): the facial hair of a man, signifying dignity, identity, and ritual status in Israelite culture.

Zāqān refers to the beard or, by extension, the chin and lower jaw. In ancient Israel the beard carried deep cultural and religious significance. The Levitical code regulated its treatment: priests were forbidden to shave the edges of their beards (Lev 21:5), and all Israelites were commanded not to mar the corners of the beard (Lev 19:27). Shaving or plucking another's beard was an act of humiliation —as when Hanun shaved half the beards of David's ambassadors (2 Sam 10:4). The beautiful image of oil running down Aaron's beard to the collar of his robes (Ps 133:2) symbolizes the overflowing blessing of priestly anointing.

beard (19×) The beard or chin of a man, never appearing in plural form in Hebrew. In Levitical law it is ritually significant: priests must not shave it (Lev 21:5), and all Israel must not destroy its edges (Lev 19:27). Shaving it off signifies mourning (Isa 15:2; Jer 48:37) or humiliation (2 Sam 10:4–5). David feigned madness by letting saliva run into his beard (1 Sam 21:14). In Ps 133:2 anointing oil cascading down Aaron's beard symbolizes sacred unity and blessing. FLESH AND BODY

en: and-my-beard, beard, beard-of | **es:** barba, barba-de, barba-de-ti | **fr:** [הזקן], [זקני], [זקנכם] | **de:** [הזקן], [וזקני], [זקן] Lev 13:29; Lev 13:30; Lev 14:9; Lev 19:27; Lev 21:5

זָקֵן H2207 *Prep-m / N-ms* (1×)

Old age; advanced years affecting physical capacity (Genesis 48:10)

This noun appears in Genesis 48:10, describing how Israel's eyes 'were dim from old age.' The term captures not merely chronological age but the physical decline accompanying it—failing eyesight, diminished strength. Isaac experienced similar age-related blindness (Genesis 27), and the Bible treats this with matter-of-fact realism: long life is blessed, but it brings bodily limitations. Israel's blindness from age becomes significant when he crosses his hands to bless Ephraim over Manasseh—his physical limitation accompanies prophetic insight.

(1×) Old age in Genesis 48:10, specifically the physical effects of advanced years on eyesight. The term doesn't merely count years but acknowledges bodily decline—Israel's eyes 'were heavy from old age,' unable to see clearly. This physical limitation sets up the blessing scene where blind Israel, guided by divine insight rather than sight, crosses his hands to elevate the younger over the elder. OLD AGE

en: from-old-age | **es:** de-vejez | **fr:** de-ancien-âge | **de:** vor-Alter Gen 48:10

זְקֻנִים H2208 *N-mp* (4×)

Old age; used exclusively in the construct 'son/child of old age' for a late-born child.

A plural noun denoting old age, found only in Genesis in the touching phrase 'son of his old age.' It first appears when Sarah bears Isaac to the aged Abraham (Gen 21:2, 7), then surfaces again in the Jacob narrative: Joseph is the beloved 'son of his old age' (Gen 37:3), and Benjamin is similarly described as 'a child of old age' (Gen 44:20). The multilingual evidence is uniform—Spanish 'en su vejez,' French 'dans son ancien age,' German 'in seinem Alter'—all capturing the poignancy of a child born to aging parents. The word carries deep emotional freight: these late-born sons become pivotal figures in the biblical story.

(4×) Old age, specifically as the life-stage context for a late-born child. Every occurrence participates in the construct 'son/child of old age' (בֶּן־זְקֻנִים or יֶלֶד זְקֻנִים), marking a child as especially cherished because born to elderly parents. Isaac (Gen 21:2, 7), Joseph (Gen 37:3), and Benjamin (Gen 44:20) are each so designated—each one becoming a figure of extraordinary narrative significance. The cross-lingual glosses converge precisely: Spanish 'en su vejez,' French 'dans son ancien age,' German 'in seinem Alter,' all pointing to advanced parental age as the defining circumstance. OLD AGE

en: in-his-old-age, old-age | **es:** en-su-vejez, vejez | **fr:** ancien-âge, dans-son-ancien-âge | **de:** des-Alters, in-seinem-Alter Gen 21:2; Gen 21:7; Gen 37:3; Gen 44:20

זִקְנָה H2209 *N-fsc / 3fs* (6×)

Old age; the advanced stage of life, often paired with grey hair as a marker of long years.

A feminine noun meaning 'old age,' frequently paired with 'grey hair' (sevah) to evoke the fullness of a long life. It appears in poignant pleas not to be abandoned in old age (Ps 71:9, 18), in the account of Sarah bearing Isaac after her old age (Gen 24:36), and in noting Solomon's spiritual decline 'at the time of his old age' (1 Kgs 11:4). The word marks a recognized life-stage carrying both honor and vulnerability.

old age (6×) The state or period of old age — advanced years in a person's life. Spanish 'vejez' and French 'ancien-age' uniformly render the concept. The psalmist pleads not to be cast off in old age (Ps 71:9) and asks God to sustain him unto grey hair (Ps 71:18). It frames Sarah's miraculous childbearing (Gen 24:36), Solomon's decline into idolatry (1 Kgs 11:4), and Asa's foot disease (1 Kgs 15:23). Paired with sevah ('grey hair'), it represents the culmination of a life's journey. OLD AGE

en: her-old-age, his-old-age, old-age | **es:** su-vejez, vejez, vejez-de | **fr:** [זקנה], sa-ancien-âge, son-vieux-age | **de:** [זקנה], alt-age, alt-age-von Gen 24:36; 1Kgs 11:4; 1Kgs 15:23; Ps 71:9; Ps 71:18

זָקַף H2210 *Conj-w / V-Qal-Prtcpl-ms* (2×)

one who raises up, lifter up; used of Yahweh restoring the prostrate

This Qal participle describes Yahweh as the one who 'raises up' or 'lifts up' those who are bowed down or prostrate. It appears in Psalms 145:14 and 146:8, both times in parallel with 'supporting' or 'sustaining.' The imagery is of divine intervention on behalf of the oppressed and downtrodden—God lifts the heads and bodies of those bent under affliction. The term belongs to the psalmic vocabulary of divine compassion and restorative justice, celebrating Yahweh's active care for the lowly.

(2×) A participial epithet for Yahweh as the one who raises up the bowed-down. Psalm 145 praises God as 'supporter of all who fall' and 'lifter of all who are bent,' while Psalm 146 declares that 'Yahweh lifts up those who are bowed down.' The verb implies both physical restoration (standing the fallen upright) and social vindication (elevating the oppressed). This divine attribute appears in contexts of comprehensive care for the vulnerable—the blind, the stranger, the widow, the orphan. It is a hallmark of the psalmic portrait of God's character. LIFTING AND EXALTING

en: and-lifter-up, raises-up | **es:** levantando, y-levanta | **fr:** et-élever, élever | **de:** raises-up, und-lifter-up Ps 145:14; Ps 146:8

זְקַף H2211 *Conj-w / V-Qal-QalPassPrtcpl-ms* (1×)

Be raised up, lifted (Aramaic passive participle); positioned for impalement (Ezra 6:11)

This Aramaic passive participle appears in Ezra 6:11, describing a punishment: a timber is 'lifted up' and the offender 'fastened upon it.' The language probably describes impalement—a Persian execution method where the condemned was hoisted onto a stake. The term emphasizes the vertical positioning: raised up for public display. This grim decree from Darius protects temple reconstruction; violators face this elevated, shameful death. The vertical aspect—being lifted—intensifies the humiliation.

(1×) Lifted up or raised in Ezra 6:11, describing timber being erected for impalement of those who hinder temple work. The passive participle emphasizes the state of being raised vertically for execution. The multilingual glosses 'lifted up/levantado' capture the vertical positioning central to this Persian punishment method. This single occurrence depicts capital punishment ensuring temple completion. **LIFTING AND EXALTING**

en: and-lifted-up | **es:** y-levantado | **fr:** [וזקיף] | **de:** [וזקיף] Ezra 6:11

זָקַק H2212 *Conj-w / V-Piel-ConjPerf-3ms* (7×)

To refine or purify, especially metals by smelting; also of distilling rain and purifying speech.

A verb denoting the process of separating impurities through heat or filtering, most often applied to the refining of precious metals. Gold is refined (Job 28:1; 1 Chr 28:18), silver is purified seven times (Ps 12:6), and rain is distilled from mist (Job 36:27). The word bridges the physical and the spiritual: the same refining process that produces pure gold from ore becomes a metaphor for God's purification of his promises (Ps 12:6) and, in Isaiah 25:6, of well-aged, filtered wines served at the eschatological feast.

refine, purify (7×) To refine, purify, or distill — the process of removing impurities from a substance by heat or straining. In its literal use, it describes metallurgical refining of gold (Job 28:1; 1 Chr 28:18) and silver (1 Chr 29:4). Spanish uses destilar and purificada, reflecting the dual aspects of distillation and purification. The Piel and Pual forms intensify the thoroughness of the process, as in Psalm 12:6 where God's words are 'purified seven times' — a sevenfold refining that stresses absolute purity. The extension to rain distillation (Job 36:27) shows the word's range from workshop metallurgy to natural phenomena. **PURITY AND CLEANNESS**

en: and-refine, purified, refined | **es:** destilan, purificada, refinada | **fr:** [מזקק], [מזקקים], de-purifier | **de:** [וזקק], [יזקו], [מזקק] 1Chr 28:18; 1Chr 29:4; Job 28:1; Job 36:27; Ps 12:6

זֵר H2213 *N-msc* (10×)

Ornamental border, gold molding — a decorative rim or crown-like edge on tabernacle furniture

The noun זֵר (zer) designates a decorative border or molding, specifically the gold rim affixed to sacred furniture in the tabernacle. All ten occurrences cluster in Exodus 25-37, describing the ornamental edging on the ark of the covenant (Exod 25:11; 37:2), the table of showbread (Exod 25:24-25; 37:11-12), and the altar of incense (Exod 30:3-4; 37:26-27). The term likely denotes a raised, wreath-like ridge running along the top edge of each piece, functioning both as decoration and as a practical lip to prevent objects from sliding off. Spanish 'cornisa/moldura' and English 'molding/border' both capture the architectural ornamentation.

border, molding, rim (10×) A gold ornamental border, molding, or rim encircling the top edge of tabernacle furniture. Exclusively a cultic-architectural term, appearing only in the tabernacle construction instructions and their execution (Exod 25:11, 24-25; 30:3-4; 37:2, 11-12, 26-27). Applied to the ark, the table of showbread, and the incense altar. The root may be related to the idea of encircling or crowning. Spanish 'cornisa de oro' and French 'bordure d'or' reflect the decorative gold-work connotation. **GEOGRAPHY AND SPACE**

en: a-molding-of, border, border-of | **es:** borde-de, moldura-de, su-borde | **fr:** bordure, bordure-de, son-bordure | **de:** Grenze, Grenze-von, Leiste-von Exod 25:11; Exod 25:24; Exod 25:25; Exod 30:3; Exod 30:4

זָרָא H2214 *Prep-l / N-ms* (1×)

Loathsome thing, object of disgust; something becoming nauseating (Numbers 11:20)

This noun appears in Numbers 11:20, where God warns that the quail He's sending will become 'a loathsome thing' to the complaining Israelites. What they craved becomes disgusting through excess—flesh until it comes out their nostrils. The term captures not inherent impurity but acquired nausea through surfeit. The Greek 'cholera' and Latin 'nausea' grasp the physical revulsion. Some manuscripts read 'zarah,' but the sense remains: excess transforms desire into disgust.

(1×) Something loathsome or nauseating in Numbers 11:20, describing quail that complainers craved but will come to despise. The term doesn't indicate ritual impurity but physical revulsion from excess—meat until it exits their nostrils. The Greek 'cholera' and Latin 'nausea' capture the visceral disgust. This judgment transforms desired food into an object of repulsion through overwhelming abundance. **GEOGRAPHY AND SPACE**

en: for-loathing | **es:** para-náusea | **fr:** pour-loathing | **de:** fuer-loathing Num 11:20

זָרַב H2215 *V-Pual-Imperf-3mp* (1×)

Be scorched, burnt (Pual); dried up by heat (Job 6:17)

This verb appears in Job 6:17, describing brooks that 'are scorched' and disappear in the heat. Job compares his friends to these unreliable streams—present when not needed, vanished in drought when desperately required. The term's derivation is uncertain; BDB suggests connection to 'burn' or possibly 'flow away.' The Pual passive emphasizes the brooks' victimhood to heat—they don't choose to dry up but are scorched into non-existence. Unreliability through external pressure, not inherent malice.

(1×) Be scorched or burnt up in Job 6:17, describing seasonal streams dried by heat. The parallel with 'extinguished from their place' establishes imagery of watercourses disappearing when most needed. Uncertainty exists whether this means 'scorched' (from a burning root) or 'flow away' (Arabic cognate), but the context favors heat-induced drying. Job's friends, like these brooks, fail when crisis comes. **HEAT AND WARMTH**

en: they-are-scorched | **es:** se-calientan | **fr:** יזרבו | **de:** [יזרבו] Job 6:17

זְרֻבָּבֶל H2216 *N-proper-ms* (21×)

Zerubbabel — post-exilic governor of Judah who led the return from Babylon and rebuilt the Temple

A name likely meaning 'offspring of Babylon,' pointing to the exile setting in which this leader was born. Zerubbabel led the first wave of returning exiles and oversaw the rebuilding of the Second Temple under prophetic encouragement from Haggai and Zechariah. Called 'governor of Judah' by Haggai and 'my servant' by the Lord, he occupies a pivotal place in post-exilic hope. His genealogy links him to the Davidic line through Shealtiel (or Pedaiah), keeping messianic expectations alive during the restoration.

Zerubbabel (personal name) (21×) The personal name of the Davidic descendant who served as governor of Judah after the Babylonian exile. Grandson of King Jehoiachin, he appears in Ezra 2-4, Nehemiah 7 and 12, Haggai 1-2, and Zechariah 4. The Greek form Ζοροβαβελ is consistent across the LXX, and translations uniformly transliterate the name (Zerubabel, Zorobabel, Serubbabel), underscoring his singular identity in post-exilic literature. **ZERUBBABEL NAME**

en: Zerubavel, Zerubbabel, Zerubbavel | **es:** Zerubabel, Zorobabel | **fr:** Zorobabel | **de:** Serubbabel, [זרבבל] 1Chr 3:19; Ezra 2:2; Ezra 3:2; Ezra 3:8

זְרֻבָּבֶל H2217 *N-proper-ms* (1×)

Zerubbabel (Aramaic form), governor who led temple rebuilding (Ezra 5:2)

This is the Aramaic form of Zerubbabel, the Davidic descendant who served as governor and led the temple rebuilding effort after the Babylonian exile. His name probably means 'seed/offspring of Babylon,' marking his birth in exile. Zerubbabel appears prominently in Ezra, Nehemiah, Haggai, and Zechariah as a political and spiritual leader who, with Joshua the high priest, restored proper worship. The Aramaic spelling reflects the document's linguistic context—official Persian-period correspondence.

(1×) Zerubbabel in Aramaic form in Ezra 5:2, the Davidic governor who led temple reconstruction. The multilingual glosses show variation in transliteration reflecting different language phonologies. His role combined political authority with spiritual leadership, partnering with Joshua the high priest. The Aramaic spelling situates this reference in official Persian-period documentation about the temple project. **ZERUBBABEL NAME**

en: Zerubbavel | **es:** Zorobabel | **fr:** Zorobabel | **de:** Serubbabel Ezra 5:2

זֶרֶד H2218 *N-proper-fs* (4×)

Zered; a wadi (seasonal stream) marking the boundary crossed by Israel on the way to Canaan.

The name of a wadi—a seasonal watercourse—that Israel crossed during the wilderness wanderings, marking a significant boundary between territories. Numbers 21:12 records the encampment at the Wadi Zered, and Deuteronomy 2:13-14 recalls that thirty-eight years had elapsed between Kadesh-barnea and the crossing of Zered, during which the entire warrior generation perished. Its exact location is debated: candidates include Wadi el-Ahsy between Moab and Edom, or Wadi Kerak. All four translations render it uniformly as 'Zered,' confirming its established place-name status.

(4×) A proper place name designating a wadi (seasonal stream valley) in the Transjordan region, serving as a geographical milestone in Israel's wilderness journey. In Numbers 21:12 it appears as a campsite, while Deuteronomy 2:13-14 marks the crossing of Wadi Zered as the moment when thirty-eight years of wandering were completed and the doomed generation had passed away. The name is rendered consistently across languages—English, Spanish, French, and German all give 'Zered'—reflecting its fixed toponymic identity. Its identification remains uncertain, with Wadi el-Ahsy and Wadi Kerak as leading candidates. **PERSONAL NAMES**

en: Zered | **es:** Zered | **fr:** Zered | **de:** Zered Num 21:12; Deut 2:13; Deut 2:14

זָרָה H2219 *Prep-l / V-Qal-Inf* (39×)

To scatter, fan, winnow; dispersing people in judgment or tossing grain to the wind; also to spread abroad or sift.

Zarah sits at the intersection of the threshing floor and the battlefield. Concretely, it describes winnowing — tossing grain into the wind so chaff blows away, as when Boaz winnows barley at Bethlehem (Ruth 3:2). But the prophets seized this image for divine judgment: God 'winnows' Israel among the nations (Jer 15:7), scattering them like chaff. The dual resonance is confirmed cross-linguistically: Spanish uses aventar ('to fan/winnow') alongside dispersar ('to scatter'), while German distinguishes worfeln from zerstreuen. The agricultural and the judgmental are never fully separable — and that is precisely the prophetic point.

1. scatter, disperse (people) (23×) The dominant prophetic-judgment sense: to scatter or disperse people among the nations as an act of divine punishment or military conquest — twenty-three of thirty-nine occurrences. God warns through Moses 'I will scatter you among the nations' (Lev 26:33); through Jeremiah 'I will fan them with a winnowing fork' (Jer 15:7); through Ezekiel 'I will scatter you into every wind' (Ezek 5:10). The Piel stem is standard here, intensifying the dispersal. Spanish dispersar/esparcir and German zerstreuen both select national-exile vocabulary distinct from agricultural winnowing, while Arabic dharra ('to scatter to the wind') preserves the root's Semitic resonance. The metaphorical link to the threshing floor remains alive: judgment is winnowing, separating grain from chaff among the peoples. **PRONOUNS AND MIXED**

en: I-shall-scatter, I-will-scatter, You-have-scattered-us | **es:** aventaré, dispersaron, esparcirás | **fr:** et-disperse-eux, et-vanner, et-à-vanner | **de:** du-haben-zerstreut-uns, ich-wird-zerstreuen, und-scatter-ihnen Lev 26:33; Num 16:37; 1Kgs 14:15; Ps 44:11; Ps 106:27

2. winnow (grain) (7×) The concrete agricultural sense: to winnow grain by tossing it into the air so the wind carries away the chaff — seven occurrences. Ruth watches as Boaz 'winnows barley tonight at the threshing floor' (Ruth 3:2); Isaiah describes the farmer whose 'ox and donkey eat seasoned fodder that has been winnowed' (Isa 30:24). In the great taunt of Isa 41:16, Israel herself will 'winnow' the mountains — a metaphorical reversal where the winnowed become the winnower. German worfeln and Spanish aventar both select technical threshing-floor vocabulary. Moses grinds and scatters the golden calf (Exod 32:20) in a ritual act that combines destruction with winnowing symbolism. **PRONOUNS AND MIXED**

en: And-I-winnowed-them, You-shall-winnow-them, and-he-scattered | **es:** Y-los-aventaré, aventado, aventando | **fr:** et-il-dispersé, et-vanner, vannant | **de:** und-er-zerstreute, und-worfeln, worfeln Exod 32:20; Ruth 3:2; Isa 30:24; Isa 41:16; Jer 4:11

3. spread, scatter abroad (4×) To spread abroad, scatter things (not people), or disseminate — four occurrences in Proverbs. A net 'spread' in the sight of any bird is futile (Prov 1:17); the lips of the wise 'spread' knowledge (Prov 15:7); a wise king 'scatters' the wicked with his judicial gaze (Prov 20:8, 26). Spanish dispersar and German zerstreuen serve here too, but the objects of scattering are abstractions or things rather than populations. The Proverbs usage extends the root's core 'spreading out' semantics beyond both agriculture and exile into the domain of moral-intellectual dissemination. **SCATTERING AND DISPERSING**

en: is-spread, scatters, spread | **es:** Dispersa, dispersa, esparcen | **fr:** vanner | **de:** zerstreut Prov 1:17; Prov 15:7; Prov 20:8; Prov 20:26

4. be scattered, be dispersed (3×) The Nifal and Pual passive: to be scattered, be dispersed — three occurrences. In Ezek 6:8 God promises a remnant 'when you are scattered among the countries'; in Ezek 36:19 Israel has already been dispersed; in Job 18:15 brimstone 'is scattered' on the wicked's habitation. The passive voice marks the subject as undergoing dispersion rather than performing it. Spanish ser esparcido and the reflexive passive forms confirm the voice distinction. These occurrences are the experiential counterpart of sense 1's active divine scattering. **PRONOUNS AND MIXED**

en: and-they-were-dispersed, in-scattering-of-you, is-scattered | **es:** al-ser-esparcidos-ustedes, será-esparcido, y-fueron-dispersados | **fr:** et-vanner, vanner | **de:** und-worfeln, worfeln, zerstreut Job 18:15; Ezek 6:8; Ezek 36:19

5. (1×) A single disputed occurrence at Isa 30:22 where the verb appears in connection with casting away idolatrous silver and gold 'like a menstruous thing' (English) or 'you will scatter them' (Spanish los esparciras). The context is purging contamination — flinging away impure objects with disgust. Whether this is a specialized 'cast away in revulsion' sense or simply the standard scattering applied to ritual impurity is debated. The Hebrew niddah ('menstrual impurity') imagery suggests an intensified rejection beyond ordinary dispersal. **PRONOUNS AND MIXED**

en: like-a-menstruous-thing | **es:** los-esparcirás | **fr:** vanner | **de:** worfeln Isa 30:22

6. (1×) A single occurrence at Ps 139:3 where the Psalmist tells God 'you winnow my path and my lying down' — meaning God sifts, scrutinizes, or thoroughly examines every aspect of the speaker's life. Spanish escudrinas ('you scrutinize') diverges entirely from 'scatter' or 'winnow' vocabulary, suggesting translators perceive a metaphorical extension: winnowing as investigative sifting, separating truth from falsehood in a person's conduct. This 'divine examination' sense is a creative theological repurposing of the threshing-floor image. **SCATTERING AND DISPERSING**

en: you-winnow | **es:** escudriñas | **fr:** vanner | **de:** du-winnow Ps 139:3

זְרוֹעַ H2220 *Prep-b / N-fs* (92×)

Arm, the physical limb; figuratively: divine or human might, power, military forces; the shoulder or foreleg of a sacrificial animal.

The Hebrew noun זְרוֹעַ is one of Scripture's most theologically charged body-part terms. While it literally denotes the human arm from shoulder to hand, its overwhelmingly dominant biblical usage is metaphorical: the 'outstretched arm' (זְרוֹעַ נְטוּיָה) of God delivering Israel from Egypt appears as a fixed formula across Deuteronomy (4:34; 5:15; 7:19; 26:8) and became a cornerstone of exodus theology. Arabic ذِرَاع, Aramaic זְרָעָא, and Swahili mkono/mikono all render the literal limb, but when the referent shifts to divine power, translators reach for strength vocabulary — Hindi बाहुबल ('arm-strength'), Korean 능력 ('power'). A specialized third sense surfaces in sacrificial law: the 'shoulder' or foreleg portion given to the priest (Num 6:19; Deut 18:3), confirmed by Korean 어깨 ('shoulder') replacing 팔 ('arm').

1. arm of God (divine power metaphor) (43×) Split from sense 94959. Criteria: God's mighty arm as agent of deliverance, judgment, creation - the exodus formula 'strong hand and outstretched arm,' psalms and prophets using arm imagery for divine power

en: My-arm, an-arm, and-His-arm | **es:** brazo, brazo-de, brazo-de-mí | **fr:** arms-de, bras, et-avec-arm | **de:** Arm, [זרוע], arms-von Exod 6:6; Exod 15:16; Deut 4:34; Deut 5:15; Deut 7:19

2. literal arm (physical body part) (42×) Split from sense 94959. Criteria: The actual human arm as anatomy - holding, embracing, stretching, breaking as literal physical actions

en: alone, and-arms-of, and-arms-of- | **es:** Y-brazos-de, brazo, brazo-de | **fr:** arm, bras, bras-de | **de:** Arm, Arm-, Arm-von Gen 49:24; Deut 33:20; Judg 15:14; Judg 16:12; 1Sam 2:31

3. might, power, forces (4×) Metonymic extension to abstract might, power, or military forces, where the physical limb is no longer in view (4 occurrences). Job 22:8 describes a 'man of arm' (אִישׁ זְרוֹעַ) meaning a man of power or influence; Jeremiah 17:5 curses the one who trusts in human 'arm' (i.e., human strength rather than God); Daniel 11:31 uses 'arms' (זְרֹעִים) for military forces. Swahili shifts from mkono (arm) to nguvu (strength/force), and Korean moves from 팔 to 세력 (forces/power), confirming that translators detect the leap from body part to abstract capacity. **GEOGRAPHY AND SPACE**

en: according-to-arm-his, and-forces, arm | **es:** Y-brazos, brazo, brazo-suyo | **fr:** bras, et-bras | **de:** Arm, [זרוע], und-Arm Job 22:8; Jer 17:5; Ezek 22:6; Dan 11:31

4. shoulder, foreleg of animal (2×) The shoulder or foreleg of a sacrificial animal, a specialized anatomical sense restricted to ritual law (2 occurrences). In Numbers 6:19 the boiled 'shoulder' of the ram is placed in the Nazirite's hands, and Deuteronomy 18:3 assigns the 'shoulder, the two cheeks, and the stomach' as the priest's portion. Korean 어깨 ('shoulder') replaces 팔 ('arm'), Swahili bega ('shoulder') replaces mkono ('arm/hand'), and French épaule ('shoulder') replaces bras ('arm') — a remarkable cross-linguistic consensus that this is a distinct cut of meat, not the same body-part concept as the human arm. **SHOULDER BODY PART**

en: the-shoulder | **es:** el-brazo | **fr:** le-épaule | **de:** der-Schulter Num 6:19; Deut 18:3

זְרוּעַ H2221 *N-ms* (2×)

sowing, what is sown; seed in the ground or the act of planting

This noun refers to sowing or the thing sown—seed placed in the earth. In Leviticus 11:37, if a carcass falls on 'seed for sowing,' it remains clean until wetted. In Isaiah 61:11, Yahweh will cause righteousness to spring up 'as a garden causes its sowing to sprout'—a simile for the inevitable fruition of God's redemptive purposes. The term is an intensive formation, emphasizing the act or object of planting. It belongs to agricultural language pressed into service for theological metaphor.

(2×) A noun denoting seed intended for sowing or the act of sowing itself. Leviticus uses it in ritual law: dry seed remains ritually clean even if contacted by something unclean, highlighting the resilience of seed before germination. Isaiah deploys it metaphorically: just as a garden inevitably sprouts what is sown, so Yahweh will cause righteousness and praise to spring up before all nations. The agricultural image underscores certainty and natural process, applied to divine promise. The intensive form suggests focused, intentional planting. **SEED AND OFFSPRING**

en: its-sowing, sowing | **es:** siembra, sus-semillas | **fr:** [זרועיה], semant | **de:** [זרועיה], sowing Lev 11:37; Isa 61:11

זָרַף H2222a

drip, irrigate; verb possibly meaning to cause rain or moisture to fall

This rare verb appears only in a textual variant for Psalm 72, where scholars propose reading it instead of another rare word. The suggested meaning involves dripping or irrigating, fitting the psalm's agricultural imagery of righteous rule bringing blessing like rain on mown grass. The root possibly relates to either Arabic 'shed tears' or Aramaic 'heavy rain.' Such emendations reflect scholarly attempts to resolve difficult texts by proposing alternative Hebrew words with more transparent meanings. Whether the original text contained this verb remains uncertain.

זִרְזִיף H2222b *N-msc* (1×)

Dripping, shower; gentle rain watering the earth (Psalm 72:6)

This noun appears in Psalm 72:6, comparing the righteous king to rain: 'like showers, a dripping watering the earth.' The imagery evokes gentle, steady rain that soaks in rather than runs off—the kind that truly nourishes crops. Paired with 'showers,' it emphasizes saturation and thorough moistening. A good king's influence penetrates society like rain permeating soil, bringing life and fruitfulness. The term captures not torrential downpour but sustained, gentle watering.

(1×) Dripping or gentle rain in Psalm 72:6, describing how the righteous king blesses like rain watering earth. The pairing with 'showers' creates imagery of thorough, gentle saturation rather than flash floods. French 'ondée' (shower) and Spanish 'riegan' (irrigate) capture the beneficial watering. This metaphor portrays royal righteousness as pervasive, nourishing influence that penetrates and vivifies society. **SEND RAIN**

en: watering | **es:** que-riegan | **fr:** ondée | **de:** watering Ps 72:6

זַרְזִיר H2223 *N-msc* (1×)

Strutting rooster or war-horse; creature with impressive, confident gait (Proverbs 30:31)

This enigmatic term appears in Proverbs 30:31 among four creatures 'stately in their stride': lion, male goat, and 'zarziyr mathnayim' (something 'girt in the loins'). Traditional interpretation varies: greyhound, war-horse, or strutting rooster. The Talmud favored rooster, and modern versions often follow this. The description 'girt in the loins' suggests either a rooster's strutting posture or a horse's battle readiness. Either way, the creature exemplifies confidence and impressive bearing—worthy to walk with lion and king.

(1×) A strutting rooster or war-horse in Proverbs 30:31, among creatures stately in motion. The phrase 'girt in the loins' could describe a rooster's upright, confident stance or a war-horse's battle harness. Spanish 'gallo' (rooster) and the Talmudic tradition favor the bird interpretation, while others suggest horse. The term emphasizes impressive, confident movement befitting the company of lions and kings. **GIRDING AND DRESSING**

en: a-strutting-rooster | **es:** Gallo | **fr:** זרזיר | **de:** [זרזיר] Prov 30:31

זָרַח H2224 *Prep-k / V-Qal-Inf* (18×)

To rise (of sun or luminaries), shine forth in divine radiance, or break out (of a skin condition)

In its most common usage, zarach describes the sun climbing above

the horizon, the daily spectacle of dawn that governs all earthly rhythms (Eccl 1:5). Yet the prophets seized this image for something grander: God Himself shining forth over His people in theophanic splendor, as at Sinai (Deut 33:2) or in the promised sunrise of righteousness (Mal 4:2). Spanish renders the divine sense as 'resplandecer' (to gleam), distinguishing it from the ordinary 'salir' of physical sunrise. A single surprising occurrence in 2 Chronicles 26:19 applies the word to leprosy breaking out on King Uzziah's forehead, as if disease itself dawns upon the skin.

1. rise, come forth (sun/light) (13×) The physical rising of the sun or daylight over the horizon, describing dawn or sunrise as a natural phenomenon. This is the default sense, appearing in narrative and wisdom literature alike. In Genesis 32:31 the sun rises upon Jacob after his wrestling at Peniel, and in Judges 9:33 it marks the timing for military action. French and Spanish both use straightforward sunrise vocabulary here (lever, salir). **RISING AND DAWNING**
en: and-rises, and-rose-, and-will-rise | **es:** Sale, Y-brilló, Y-nacerá | **fr:** [זורח'], a-levé, briller | **de:** [וזרח], [וזרחה], [זורח] Gen 32:31; Exod 22:3; Judg 9:33; 2Sam 23:4; 2Kgs 3:22

2. shine forth, beam (divine radiance) (4×) The radiant shining forth of God's glory or splendor, typically in theophany or eschatological promise. Deuteronomy 33:2 uses it of Yahweh dawning from Seir, while Isaiah 60:1 proclaims 'your light has risen.' Spanish employs 'resplandecer' (to gleam brilliantly), signaling a semantic shift from mere rising to luminous majesty. **RISING AND DAWNING**
en: and-dawned, and-shall-rise, has-risen | **es:** Resplandece, resplandeció, y-resplandecerá | **fr:** [וזרח], [זרח], et-dawned | **de:** [וזרח], [זרח], steht-auf Deut 33:2; Ps 112:4; Isa 58:10; Isa 60:1

3. break out (skin condition) (1×) A medical sense describing a skin condition breaking out or appearing on the body's surface, used uniquely of the leprosy that erupted on King Uzziah's forehead in 2 Chronicles 26:19. The image of something 'rising' on the skin retains the root's core spatial metaphor of emergence, though the domain shifts entirely from cosmology to priestly diagnosis. **GOING OUT AND FORTH**
en: broke-out | **es:** brotó | **fr:** [זרחה] | **de:** [זרחה] 2Chr 26:19

זָרַח H2225 *N-msc / 2fs* (1×)

Dawning, shining; the radiant breaking forth of light (Isaiah 60:3)
This noun appears in Isaiah 60:3, where nations come to Zion's 'brightness' or 'dawning.' The term derives from the root for 'rise' or 'shine,' capturing the moment when light breaks forth. In Isaiah's vision, restored Zion radiates God's glory like dawn breaking—not reflected light but emanated brilliance. The parallel with 'light' intensifies the imagery: Zion doesn't merely receive illumination but becomes a source of radiance drawing nations from darkness. Eschatological hope portrayed as sunrise.

(1×) The rising or shining forth of light in Isaiah 60:3, describing Zion's radiant glory. The term captures the dawn moment when light breaks forth, parallel to 'your light' in the verse. This isn't reflected brightness but emanated radiance—Zion as light source, not mere reflector. The eschatological vision portrays restored Jerusalem as dawn to darkened nations, drawing them to God's glory. **RISING AND DAWNING**
en: your-rising | **es:** tu-amanecer | **fr:** [זרחך] | **de:** [זרחך] Isa 60:3

זֶרַח H2226 *Prep-l / N-proper-ms* (21×)

Zerah — 'rising, dawning'; name of several OT figures including a son of Judah and an Edomite chief
A masculine name meaning 'rising' or 'dawning,' evocative of light breaking forth. Its most prominent bearer is the twin son of Judah and Tamar whose hand emerged first marked with a scarlet thread (Gen 38:30). The name is shared by at least five distinct individuals: an Edomite clan chief, a Cushite military leader who opposed Asa, two Levites in the Chronicles genealogies, and the head of a Simeonite family. Despite this variety, translations consistently render it as a simple transliteration.

Zerah (personal name) (21×) A proper name borne by multiple Old Testament figures, most notably the son of Judah and Tamar (Gen 38:30; 46:12), ancestor of a Judahite clan (Num 26:20; Josh 7:1). Also designates Edomite chiefs (Gen 36:13, 17, 33), Levitical ancestors (1 Chr 6:6, 26), a Simeonite clan head (Num 26:13), and a Cushite adversary of King Asa (2 Chr 14:8). Multilingual glosses uniformly transliterate (Zerach, Zera, Serach), and the LXX renders it Ζαρα or Ζαρε depending on the individual. **PERSONAL NAMES**
en: Zerach, Zerah, and-Zerah | **es:** De-Zéraj, Zera, Zeraj | **fr:** Zerach, Zérach, et-Zérach | **de:** Serach, Serachs, Zerach Gen 36:13; Gen 36:17; Gen 36:33; Gen 38:30; Gen 46:12

זַרְחִי H2227 *Prep-l* (6×)

Zarhite — a member of the clan descended from Zerah, son of Judah (or Simeon).
A gentilic adjective always used with the definite article, designating a member of the clan of Zerah. In most occurrences it refers to descendants of Zerah son of Judah (Num 26:20; Josh 7:17; 1 Chr 27:11, 13), while one instance traces to Zerah son of Simeon (Num 26:13). The famous episode of Achan's sin identifies him through this clan marker (Josh 7:17), and David's military commanders include Zerahites in the monthly rotation.

Zerahite (gentilic) (6×) A gentilic designation for descendants of Zerah — primarily the Judahite clan (Num 26:20, Josh 7:17, 1 Chr 27:11, 13), and also the Simeonite branch (Num 26:13). English renders it 'Zerahite,' Spanish 'zerahita/zerajitas,' and French 'Zerahite/Zarchite.' Always appears with the article (hazzarchi) as a collective noun. The Achan narrative (Josh 7:17) narrows down from tribe to clan to household using this designation, and Davidic military rosters list Zerahite officers. **PERSONAL NAMES**
en: of-the-Zarchi, the-Zarchite, the-Zerahite | **es:** del-zerahíta, el-zarhita, los-zerajitas | **fr:** [לזרחי], le-Zarchite, le-Zerahite | **de:** [לזרחי], der-Zarchite, der-Zerahite Num 26:13; Num 26:20; Josh 7:17; 1Chr 27:11

זַרְחְיָה H2228 *Conj-w / N-proper-ms* (5×)

Zerahiah; a priestly name meaning 'Yah has risen/shone,' in Aaronide genealogies and among returning exiles
A masculine proper noun meaning 'the LORD has risen' or 'the LORD has shone,' combining zeraḥ ('rising, shining') with the divine name. Zerahiah appears in the Aaronide priestly genealogy as a descendant of Eleazar and ancestor of Ezra (1 Chr 6:6, 51; Ezra 7:4). In Ezra 8:4 a Zerahiah heads a family among the returning exiles, possibly the same individual or a descendant. The Septuagint consistently renders it Zaraia.

(5×) A theophoric personal name borne by priests in the Aaronide line. Attested in the genealogy running from Eleazar through to Ezra (1 Chr 6:6, 51; Ezra 7:4) and as a family head among returning exiles (Ezra 8:4). The name's meaning — 'Yah has risen/shone' — connects it to the South Arabian cognate ḏrḥ²l. Spanish 'Zerajya/Zeraḥyah' and the LXX Ζαραια all preserve the theophoric element. **PERSONAL NAMES**
en: Zerachyah, and-Zerachyah | **es:** Zerajya, Zeraĥyah, Zeraḥyah | **fr:** [וזרחיה], [זרחיה] | **de:** [וזרחיה], [זרחיה] 1Chr 6:6; 1Chr 6:51; Ezra 7:4; Ezra 8:4

זָרַם H2229 *V-Qal-Perf-2ms / 3mp* (2×)

to pour forth in floods, sweep away; used of overwhelming rain or divine judgment
This verb describes pouring forth in torrents or flooding away, with connotations of overwhelming force. In Psalm 77:17, the clouds 'poured forth water' in a mighty storm. In Psalm 90:5, God 'sweeps away' mortal humans like a flood, carrying them off in the stream of time. The Assyrian cognate means 'to overwhelm,' reinforcing the sense of irresistible, inundating power. The imagery blends meteorological and theological: both rainstorms and divine judgment sweep with flood-like force.

(2×) A verb depicting torrential pouring or flooding, used both literally and metaphorically. The psalmist in 77 recalls a theophanic

storm where the very clouds gushed water in overwhelming volume. In Psalm 90, the same verb describes how God sweeps away human generations—they are flooded out of existence, carried off in the torrent of mortality. The Assyrian background ('overwhelm') supports this imagery of irresistible force. The verb conveys both the power of natural elements and the sovereignty of God over human life. **LEADING AWAY**

en: poured-forth, you-sweep-them-away | **es:** Derramaron, Los-arrasas | **fr:** emporter | **de:** ausgegossen-hervor, du-sweep-ihnen-weg Ps 77:17; Ps 90:5

זֶ֫רֶם H2230 *Prep-m / N-ms* (9×)

A violent rainstorm, downpour, or flood of rain; used in prophetic imagery for divine judgment and overwhelming force.

This noun evokes the sudden, violent downpour that overwhelms everything in its path – rain that lashes against walls and sweeps through mountain valleys. Isaiah uses it repeatedly as a metaphor for divine judgment and, conversely, for the shelter God provides against it: 'a refuge from the storm' (Isa 25:4), 'a covert from the tempest' (Isa 32:2). In Habakkuk 3:10, the mountains see God and writhe as a zerem of waters passes by. Job 24:8 gives a poignant literal image: the poor, having no shelter, are drenched by the mountain downpour. The word captures nature's raw, ungovernable power.

flood of rain, rainstorm, downpour (9×) A violent rainstorm, downpour, or deluge – often appearing in poetic and prophetic contexts as a figure for divine judgment or overwhelming destructive force. French uses 'averse' (downpour), Spanish 'tempestad' (tempest), and German 'Sturzregen' (torrential rain), each capturing a slightly different aspect of the storm's fury. Frequently paired with hail (Isa 28:2; 30:30) and used in contrast with the divine shelter offered to the righteous (Isa 4:6; 25:4; 32:2). The mountain setting of Job 24:8 emphasizes the storm's ferocity in exposed terrain. **GEOGRAPHY AND SPACE**

en: a-shade, a-torrent-of, against-a-wall | **es:** De-la-lluvia-de, como-tempestad-de, de-tempestad | **fr:** averse, de-מזרם, et-averse | **de:** Sturzregen, [זרם], [מזרם] Job 24:8; Isa 4:6; Isa 25:4; Isa 28:2

זִרְמָה H2231 *N-fsc / 3mp* (2×)

issue, emission; specifically semen, used in a graphic condemnation of Jerusalem's promiscuity

This noun refers to an emission or issue, specifically male semen, appearing only in Ezekiel 23:20 in a shocking metaphor. Jerusalem's lust for Egypt is described graphically: she desired lovers 'whose issue was like the issue of horses.' The image is deliberately crude and offensive, intensifying the prophetic condemnation of Judah's political and spiritual adultery with foreign powers. The term belongs to the realm of bodily fluids and sexual language, weaponized here for maximum rhetorical impact.

(2×) A feminine noun for seminal emission, used in Ezekiel's most explicit condemnation of Jerusalem's spiritual adultery. The double use ('whose issue was like the issue of horses') hammers home the bestiality metaphor—Judah's pursuit of alliances with Egypt is portrayed as craving the sexual potency of animals. The vocabulary is deliberately shocking, meant to provoke revulsion at covenant infidelity. This is the prophetic rhetoric of exposure: stripping away euphemism to reveal the grotesque reality of idolatry and political faithlessness. **SEED AND OFFSPRING**

en: and-issue-of-, their-issue | **es:** flujo-de-ellos, y-flujo-de | **fr:** [וזרמת], [זרמתם] | **de:** [וזרמת], [זרמתם] Ezek 23:20

זָרַע H2232 *Conj-w / V-Qal-ConsecImperf-3ms / 3fs* (56×)

To sow seed, plant; of agricultural sowing, bearing seed (of plants), being sown (passive), and conceiving offspring (figurative).

Zara' is the Hebrew Bible's foundational agricultural verb, covering the full arc of seed and sowing from Genesis 1 to Zechariah. Its most frequent use describes the literal act of casting seed into soil — the backbone of ancient Israelite life. But the word's range is richer than simple farming. In Genesis 1, plants are described as 'seeding seed,' using the verb to characterize the self-propagating capacity built into creation itself. The passive forms describe land 'that has been sown' — cultivated territory versus wilderness. Most striking is the figurative extension to human conception in Leviticus 12:2 and Numbers 5:28, where a woman 'is sown with' or 'produces seed,' a metaphor Arabic and other Semitic cognates share. Across languages, the core agricultural meaning holds firm: Arabic zara'a, Aramaic zera', and Ethiopic zar'a all preserve the same sowing semantics, while Korean 씨를 뿌리다 ('scatter seeds') and Swahili -panda ('plant') confirm the cross-linguistic stability.

1. sow seed, plant crops (41×) The dominant Qal active sense: physically sowing seed in the ground for agricultural purposes. This covers both literal field-sowing (Gen 26:12, 'Isaac sowed in that land and reaped a hundredfold') and the positive metaphorical extension of 'planting' people in a land (Jer 31:27, 'I will sow the house of Israel with the seed of man and beast'). Arabic zara'a and Korean 씨를 뿌리다 both select dedicated sowing vocabulary. The imperatives in Hosea 10:12 ('Sow for yourselves righteousness') show the metaphorical elasticity of this core sense. Forty-one occurrences make this the overwhelming default. **SOWING AND PLANTING**

en: and-I-will-sow, and-sowed-it, and-you-shall-sow | **es:** Y-sembraréis, sembrabas, sembrad | **fr:** et-sema-il, et-semer, et-tu-devra-semer | **de:** [זרעו], [יזרע], [תזרע] Gen 26:12; Gen 47:23; Exod 23:10; Exod 23:16; Lev 19:19

2. be sown, be planted (8×) Passive and stative forms (Nifal, Pual, Qal Passive Participle): land or seed that is sown or has been sown, describing territory in a state of cultivation. Deuteronomy 21:4 specifies a valley 'which is neither plowed nor sown'; Deuteronomy 29:23 laments land 'not sown' after judgment; Psalm 97:11 uses the metaphor 'light is sown for the righteous.' Arabic tuzra'u (passive) and Spanish es sembrado / sembrada consistently mark the passive voice. Eight occurrences, functionally distinguishing the state of being cultivated from the act of cultivating. **SOWING AND PLANTING**

en: and-be-sown, is-sown, it-is-sown | **es:** es-sembrado, se-siembra, sembrada | **fr:** cela-est-sown, est-sown, et-semer | **de:** [ונזרעתם], [יזרע], es-ist-sown Lev 11:37; Deut 21:4; Deut 29:23; Ps 97:11; Isa 40:24

3. (4×) A participle cluster in Genesis 1:11-12, 29 describing plants as 'seeding seed' — the self-propagating, seed-bearing capacity of vegetation as created by God. Here the verb characterizes an inherent botanical property rather than a human agricultural act. Spanish que hace semilla ('that makes seed') and German das Samen sät ('that sows seed') both capture the attributive, definitional quality. Four occurrences, all in the creation account, making this a theologically distinctive cluster tied to the doctrine of created kinds. **SEED AND OFFSPRING**

en: seeding | **es:** que-hace-semilla, que-haga-semilla, que-siembra | **fr:** seeding | **de:** das-Samen-sät, der-Samen-sät Gen 1:11; Gen 1:12; Gen 1:29

4. conceive, become pregnant (2×) Figurative extension to human conception: a woman 'producing seed' (Hifil) or 'being sown with' (Nifal) meaning to conceive offspring. Leviticus 12:2 prescribes purification when a woman 'conceives' (tazria'), and Numbers 5:28 promises that an innocent woman under the jealousy ordeal 'shall be sown with seed' — that is, she will conceive. Arabic habila ('to conceive') replaces zara'a in these contexts, and Korean 잉태하다 shifts from sowing to conception vocabulary. Two occurrences, but a semantically striking metaphorical leap from agriculture to human fertility. **SEIZING AND SNATCHING**

en: and-she-shall-be-sown-with, she-conceives | **es:** conciba, y-concebirá | **fr:** elle-conceives, et-elle-devra-être-sown-avec | **de:** sie-conceives, und-sie-soll-sein-sown-mit Lev 12:2; Num 5:28

5. (1×) A single occurrence at Zechariah 10:9 where God declares 'I will sow them among the peoples,' using agricultural scattering as a metaphor for diaspora. Unlike sense 1's positive 'planting in a land,' here sowing means dispersing people outward among nations — yet with a redemptive purpose, since they will 'remember me in far countries.' Spanish los sembraré ('I will sow them') preserves the agricultural metaphor. This sense bridges agriculture and exile theology in a way that resists easy classification under either literal sowing or positive planting. **SOWING AND PLANTING**

en: and-I-will-sow | **es:** Y-los-sembraré | **fr:** et-semer | **de:** [ואזרעם] Zech 10:9

זֶרַע H2233 *N-msc / 2fs* (229×)

Seed, offspring; literal plant seed for sowing, human descendants or lineage, and the season of sowing.

Zera is one of the Hebrew Bible's great double-duty nouns, spanning the agricultural and the genealogical with a single word. In Genesis 1 it is the seed inside fruit, the mechanism of botanical reproduction that God declares 'good.' By Genesis 3:15 it has already become the 'seed of the woman' — offspring, progeny, the carrier of promise and threat across generations. The Abrahamic covenant pivots on zera: 'I will make your zera as the dust of the earth' (Gen 13:16). Most languages must choose between botanical and genealogical vocabulary — Hindi distinguishes bij ('seed') from santan ('offspring'), Korean splits ssi ('seed') from jasonson ('descendants'), and Swahili separates mbegu ('seed') from uzao ('offspring') — but Hebrew holds them together in a single word whose ambiguity is sometimes theologically deliberate, as in the messianic 'seed' promises.

1. offspring, descendants (172×) Human offspring, descendants, or lineage — the dominant sense at 172 occurrences, overwhelmingly in covenantal, genealogical, and theological contexts. The 'seed of Abraham' (Gen 13:15-16; 22:17-18), the 'seed of David' (2 Sam 7:12), the 'holy seed' of the restored community (Ezra 9:2; Isa 6:13). Arabic nasl/dhurriyya, Swahili uzao, Korean jaseon, and Spanish descendencia all select dedicated progeny vocabulary here, distinct from their agricultural 'seed' words. The singular-collective ambiguity of zera — is it one descendant or many? — is theologically exploited in Gen 3:15 and Gal 3:16. **SEED AND OFFSPRING**

en: offspring, offspring-of, seed | **es:** Descendencia-de, descendencia, descendencia-de | **fr:** semence, semence-de | **de:** Same, Same-, Samen Gen 4:25; Gen 7:3; Gen 13:16; Gen 15:3

2. agricultural seed, grain (55×) Literal plant seed or grain used for sowing, eating, or as produce — 55 occurrences concentrated in Genesis 1 (seed-bearing plants), the agricultural laws (Lev 11:37-38; 19:19; 27:16), and scattered narrative. 'Seed-bearing herb' and 'tree yielding fruit whose seed is in itself' (Gen 1:11-12, 29) establish this as the creation-order sense. Arabic zar/badhr, Swahili mbegu, Hindi bij, Korean ssi, and Spanish semilla all use dedicated botanical vocabulary. This includes a few occurrences where zera refers to human semen in a procreative-biological rather than genealogical sense (Lev 15:16-18; 18:20). **SEED AND OFFSPRING**

en: seed | **es:** Semilla, semen, semilla | **fr:** semence | **de:** Saatgut, Same, Samen Gen 1:11; Gen 1:12; Gen 1:29

3. sowing-time, seedtime (2×) Seedtime, the season or act of sowing — only 2 occurrences, both in agricultural-calendar formulae. 'While the earth remains, seedtime and harvest... shall not cease' (Gen 8:22); 'your threshing shall last to the time of sowing' (Lev 26:5). Here zera functions as a temporal noun denoting a period in the farming year, paired contrastively with qatsir ('harvest'). Spanish siembra ('sowing season'), Arabic zar ('planting time'), and Swahili upandaji ('sowing period') all render this as a season rather than a substance, confirming the metonymic shift from product to process to time. **SEED AND OFFSPRING**

en: seedtime, sowing | **es:** la-siembra, siembra | **fr:** seedtime, semant | **de:** Saat, sowing Gen 8:22; Lev 26:5

זְרַע H2234 *Prep-b / N-msc* (1×)

Seed, offspring (Aramaic); human descendants or lineage (Daniel 2:43)

This Aramaic noun appears in Daniel 2:43, in the phrase 'seed of men,' describing a future kingdom that mixes with humanity but doesn't cohere. The 'seed' language indicates offspring or lineage, contrasting with the iron of the previous kingdom. The imagery suggests human ancestry or intermarriage attempting to unify what remains inherently divided. Iron and clay don't bond; human lineage can't force unity where fundamental incompatibility exists. The term emphasizes biological descent as the attempted but failed unifying strategy.

(1×) Seed or offspring (specifically 'of men') in Daniel 2:43, describing lineage in the divided kingdom vision. The phrase 'they will mix with the seed of men' suggests intermarriage or human descent as a unifying strategy that fails—iron and clay don't adhere. The multilingual glosses coordinate on 'descendencia/descendance,' emphasizing biological lineage. This Aramaic term parallels Hebrew 'zera' in meaning and usage. **GEOGRAPHY AND SPACE**

en: with-seed-of | **es:** con-descendencia-de | **fr:** forme | **de:** [בזרע] Dan 2:43

זְרֹעַ H2235a *Art / N-mp* (1×)

Vegetables, produce from seeds; plant-based food (Daniel 1:12)

This noun appears in Daniel 1:12, where Daniel requests 'vegetables' instead of the king's rich food. The term literally means 'things from seed'—produce grown from planted seeds, i.e., vegetarian fare. Daniel's request isn't ascetic but religiously motivated, avoiding potential ritual contamination from royal meat and wine. The multilingual glosses 'legumes/legumbres' emphasize plant-based diet. After ten days on vegetables, Daniel and friends appeared healthier than those on royal cuisine—a vindication of faithful dietary choices.

(1×) Vegetables or plant foods in Daniel 1:12, requested instead of royal provisions. The etymology ('from seeds') indicates plant-based produce—grains, legumes, vegetables. Spanish 'legumbres' and French preservation of the Hebrew term both recognize this as vegetarian food chosen for ritual purity. Daniel's vegetable diet proves superior to royal fare, demonstrating divine blessing on faithful dietary obedience. **AUTO-DETECTED COMMUNITY 12062 WITH 5 SENSES**

en: the-vegetables | **es:** las-legumbres | **fr:** Zerach | **de:** [הזרעים] Dan 1:12

זְרַעִין H2235b *N-mp* (1×)

Vegetables (alternate Aramaic form); plant-based food items (Daniel 1:16)

This noun is an alternate Aramaic form meaning vegetables, appearing in Daniel 1:16 when the steward removes the royal food and gives Daniel and friends 'vegetables.' It's synonymous with H2235a, both indicating plant-based food. The slight morphological difference reflects Aramaic variation, but the meaning is identical: produce from seeds, vegetarian fare. The repeated mention (verses 12 and 16) emphasizes the sustained nature of Daniel's dietary commitment—not a brief experiment but an ongoing practice.

(1×) Vegetables or plant foods in Daniel 1:16, synonymous with the form in verse 12. The multilingual glosses coordinate on 'legumbres/legumes,' confirming vegetarian diet. This variant form in Aramaic maintains the same semantic content—food from seeds, plant-based fare. The steward's provision of vegetables fulfills Daniel's request, and the sustained diet validates faithfulness through demonstrable health. **AUTO-DETECTED COMMUNITY 12062 WITH 5 SENSES**

en: vegetables | **es:** legumbres | **fr:** Zérach | **de:** [זרעונים] Dan 1:16

זָרַק H2236 *V-QalPass-Perf-3ms* (35×)

To toss, throw in volume — ritual sprinkling of blood/water, or scattering of dry material (dust, ashes, grain)

A verb of vigorous throwing that divides neatly between wet and dry substances. In its dominant ritual sense, it describes the priestly act of dashing or splashing sacrificial blood against the altar (Exod 24:6; Lev 1:5) — a forceful toss from a basin, distinct from the delicate finger-sprinkling of הִזָּה. Spanish 'rociar/esparcir' and French 'asperger' confirm the ritual splashing. In its secondary sense, the same forceful action applies to dry materials: Moses throws soot skyward to trigger the plague of boils (Exod 9:8, 10), mourners cast dust on their heads (Job 2:12), and Isaiah's farmer scatters cummin (Isa 28:25).

1. sprinkle, dash (ritual) (29×) Ritual sprinkling or dashing of liquid (especially blood or water) — the dominant priestly action of tossing sacrificial blood from a basin (מִזְרָק) against the sides of the altar. Accounts for 29 of 35 occurrences. Spanish 'rociar' and French 'asperger' both point to a cultic splashing action. Foundational in the covenant ratification ceremony (Exod 24:6, 8) and throughout Levitical sacrifice (Lev 1:5, 11; 3:2, 8, 13; 7:2, 14). Also includes sprinkling

of purification water (Num 19:13, 20) and Ezekiel's visionary altar rites (Ezek 43:18). **RITUAL SPRINKLING**

en: and-he-sprinkled, and-he-sprinkled-it, and-sprinkled | **es:** fueron-rociadas, se-esparcieron, y-la-rociaron | **fr:** [ויזרקו], asperger, et-aspergea | **de:** [וזרקה], und-du-soll-sprengen, und-er-sprengte-es Exod 24:6; Exod 24:8; Exod 29:16; Exod 29:20; Lev 1:5

2. scatter, throw, strew (6×) Scattering, throwing, or strewing dry material — tossing dust, ashes, powder, or seed with a broad dispersing motion. The multilingual glosses shift from ritual vocabulary to dispersal language (eng 'scatter', spa 'esparcir/sembrar'). Moses and Aaron throw furnace soot heavenward (Exod 9:8, 10), Josiah scatters the ground powder of idols (2 Chr 34:4), Job's friends cast dust on their heads in mourning (Job 2:12), and Isaiah's farmer scatters cummin on prepared ground (Isa 28:25). **RITUAL SPRINKLING**

en: and-he-scattered, and-let-throw-it, and-scatter | **es:** siembra, y-esparce, y-esparcieron | **fr:** [ויזרק], [יזרק], et-asperger | **de:** [ויזרקו], [יזרק], und-lass-werfen-es Exod 9:8; Exod 9:10; 2Chr 34:4; Job 2:12; Isa 28:25

זָרַר H2237 *Conj-w | V-Piel-ConsecImperf-3ms* (1×)

Sneeze (Poel); respiratory expulsion, sign of life returning (2 Kings 4:35)

This onomatopoetic verb appears in 2 Kings 4:35, when Elisha raises the Shunammite's son: 'the boy sneezed seven times and opened his eyes.' Sneezing signals the return of autonomous breathing—life flowing back. The seven repetitions emphasize completeness: full restoration. The sound of the word mimics the action (onomatopoeia), and Aramaic has a similar term. Some manuscripts omit this, seeing textual duplication, but the vivid detail of seven sneezes before eye-opening captures resurrection's physical, gradual unfolding.

(1×) Sneeze in 2 Kings 4:35, marking the revived boy's return to life. The seven repetitions emphasize complete restoration—not partial resuscitation but full return of autonomous respiratory function. The onomatopoetic verb mimics the sound, lending realism to the miracle account. Though some manuscripts omit it, the detail of multiple sneezes before eye-opening vividly portrays resurrection's physical, staged progression from death to life. **BLOWING AND BREATHING**

en: and-sneezed | **es:** Y-estornudó | **fr:** et-sneezed | **de:** und-sneezed 2Kgs 4:35

זֶרֶשׁ H2238 *Prep-l | N-proper-fs* (4×)

Zeresh; wife of Haman, who first encouraged and then lamented his plot against Mordecai.

The proper name of Haman's wife in the book of Esther. Zeresh first appears advising her husband to build a gallows for Mordecai (Esth 5:10, 14), but after Haman's humiliation in leading Mordecai through the streets, she reverses course and ominously predicts his downfall (Esth 6:13). The name may derive from a Persian word meaning 'golden' or be connected to an Elamite goddess, Kirisha. Translations render it variously—English 'Zeresh,' Spanish 'Zeres,' German 'Seresch'—but all preserve it as a recognizable personal name.

(4×) A proper feminine name identifying the wife of Haman the Agagite in the Esther narrative. She appears in two contrasting scenes: first counseling Haman to prepare a gallows for Mordecai (Esth 5:10, 14), then warning him after his public humiliation that his fall before Mordecai is inevitable (Esth 6:13, appearing twice in the same verse). The name's possible Persian etymology ('golden') is noted by lexicographers, with an alternative link to the Elamite goddess Kirisha. The multilingual variation—Spanish 'Zeres,' German 'Seresch,' French preserving the Hebrew form—reflects typical transliteration differences for proper names. **PERSONAL NAMES**

en: Zeresh, and-Zeresh, to-Zeresh | **es:** Zeres, a-Zeres, y-Zeres | **fr:** [וזרש], [זרש], [לזרש] | **de:** Seresch, und-Seresch, zu-Seresch Esth 5:10; Esth 5:14; Esth 6:13

זֶרֶת H2239 *Prep-b* (7×)

A span — the distance from thumb-tip to little-finger-tip of an outstretched hand, about half a cubit.

The span (zeret) is an ancient unit of linear measurement equaling roughly half a cubit, approximately 22–23 centimeters, defined by stretching the hand from thumb to little finger. It serves as a concrete, human-scale measure: God measures the heavens by spans (Isa 40:12), Goliath's height is given as six cubits and a span (1 Sam 17:4), and the priestly breastpiece is described as a span square (Exod 28:16; 39:9). Spanish palmo and French empan both preserve the hand-based imagery of this measurement.

span (unit of measurement) (7×) A span — the linear measure from the tip of the outstretched thumb to the tip of the little finger, approximately half a cubit (about 22–23 cm). Used both for divine cosmic measurement, as when God spans the heavens with his hand (Isa 40:12), and for precise human construction, as in the dimensions of the priestly breastpiece (Exod 28:16; 39:9) and the altar ledge (Ezek 43:13). The multilingual evidence is illuminating: Spanish palmo and French empan both derive from words for 'palm/hand-spread,' mirroring the Hebrew's anatomical origin. Goliath's height — six cubits and a span (1 Sam 17:4) — uses it as an exact surplus measure beyond the round cubit figure. **SPAN MEASUREMENT UNIT**

en: and-a-span, and-span, span | **es:** con-el-palmo, palmo, y-palmo | **fr:** [בזרת], empan, et-empan | **de:** Spanne, [בזרת], [זרת] Exod 28:16; Exod 39:9; 1Sam 17:4

זַתּוּא H2240 *N-proper-ms* (4×)

Zattu; head of a family among the returned exiles from Babylon.

A proper name identifying the head of a clan that returned from Babylonian exile. Zattu appears in the census lists of Ezra 2:8 and its parallel Nehemiah 7:13, numbering his descendants among the restored community. Members of his family are also listed among those who had married foreign wives (Ezra 10:27), and the name appears on the sealed covenant document in Nehemiah 10:14. French and German translations retain the untransliterated Hebrew form, while English and Spanish render it as 'Zattu' and 'Zatu' respectively.

(4×) A proper masculine name designating the ancestor of a family group in the post-exilic Jewish community. His descendants appear in the return census (Ezra 2:8; Neh 7:13), among those who put away foreign wives (Ezra 10:27), and as signatories of the covenant renewal (Neh 10:14). The name functions primarily as a clan identifier in these administrative lists. English gives 'Zattu,' Spanish 'Zatu,' while French and German retain the Hebrew script, reflecting the name's relative obscurity outside specialist biblical reference. **PERSONAL NAMES**

en: Zattu | **es:** Zatu | **fr:** [זתוא] | **de:** [זתוא] Ezra 2:8; Ezra 10:27; Neh 7:13; Neh 10:14

זֵתָם H2241 *Conj-w | N-proper-ms* (2×)

personal name; a Levite in the Chronicles genealogies

Zetham appears as the name of a Levite in the genealogical lists of 1 Chronicles 23:8 and 26:22. He is associated with the service of the temple and the oversight of its treasuries. The name's meaning is uncertain, with no clear etymological derivation. Like many Levitical names in Chronicles, it serves to establish priestly lineages and organizational structures for temple worship. No narrative or personal details are provided beyond his place in the genealogical framework.

(2×) A masculine proper name for a Levite in the Chronicler's genealogies. Zetham is listed among those responsible for the treasuries of the house of Yahweh, reflecting the Chronicler's concern for proper temple administration. His inclusion in the genealogy establishes continuity in the Levitical service, preserving the memory of families who maintained the sanctuary's operations. The name itself offers no clear meaning, functioning purely as a marker of identity and lineage within the sacred personnel. **PERSONAL NAMES**

en: Zetam, and-Zetam | **es:** Zetam, y-Zetam | **fr:** [וזתם], [זתם] | **de:** [וזתם], [זתם] 1Chr 23:8; 1Chr 26:22

זֵתַר H2242 *N-proper-ms* (1×)

Zethar, a eunuch serving King Ahasuerus (Esther 1:10)

Zethar was one of seven eunuchs who served in the court of King Ahasuerus (Xerxes) in Esther 1:10. These officials attended the king during his famous banquet and were commanded to bring Queen Vashti before the drunk assembly—a command she refused, triggering the events that would elevate Esther. The name may derive from Persian meaning 'conqueror.' Eunuchs held significant administrative power in Persian courts, serving as trusted intermediaries between the king and others.

(1×) A eunuch in the court of Ahasuerus in Esther 1:10, one of seven officials commanded to bring Vashti to the king's banquet. The name possibly means 'conqueror' in Persian. The multilingual glosses transliterate the name. Eunuchs like Zethar wielded administrative power in Persian courts, making them pivotal (if often invisible) actors in the Esther narrative's political machinations. **PERSONAL NAMES**

en: Zethar | **es:** Zetar | **fr:** [זתר] | **de:** [זתר] Esth 1:10

חֹב H2243 *Prep-b / N-msc / 1cs* (1×)

bosom, chest (Aramaic loan-word), used metaphorically for concealing wrongdoing

This rare Aramaic-influenced term appears only in Job's protestation of innocence, where he denies hiding his transgression 'in his bosom' as Adam did. The word evokes the fold of a garment over the chest where precious or shameful things might be concealed. Cross-linguistic evidence from Spanish 'seno' and French references to the intimate space of one's person confirms this anatomical and metaphorical range.

(1×) The anatomical bosom or chest-fold where things are concealed. Job 31:33 uses this in a powerful metaphor of moral concealment—Job insists he has not hidden his sin 'in his bosom' like Adam. The Spanish 'en-mi-seno' and English 'in-my-bosom' capture the intimate, private space where secrets are kept close to the body. **BOSOM LAP**

en: in-my-bosom | **es:** en-mi-seno | **fr:** dans-mon-בחבי-moi | **de:** [בחבי] Job 31:33

חָבָא H2244 *V-Nifal-Perf-3cp* (33×)

Hide oneself, take refuge (Nifal/Hitpael reflexive); be hidden or concealed (passive Nifal/Hofal/Pual); hide someone or something (Hifil causative).

The Hebrew verb chava covers the full grammar of concealment — hiding yourself, being hidden by circumstance, and hiding others. Its most frequent deployment is reflexive: people hide themselves from danger in the Nifal and Hitpael stems, from Adam and Eve crouching among the garden's trees (Gen 3:8, 10) to the five Amorite kings sealed in the cave at Makkedah (Josh 10:16-27) to young Saul concealing himself among the baggage before his coronation (1 Sam 10:22). The passive forms (7 occurrences) shift the focus to the state of being hidden — discovered or detected by another. The Hifil causative (6 occurrences) introduces a protector who hides someone else, most memorably Rahab concealing the Israelite spies (Josh 6:17, 25) and Obadiah hiding a hundred prophets from Jezebel's persecution (1 Kgs 18:4, 13). Spanish esconderse/esconder, French se cacher/cacher, and German sich verbergen/verbergen mirror this reflexive-versus-causative architecture precisely.

1. hide oneself, take refuge (20×) To hide oneself or take refuge — the reflexive Nifal and Hitpael forms where a person actively conceals themselves from danger, detection, or social exposure. This dominant sense (20 occurrences) begins in Eden with Adam and Eve hiding from God's presence (Gen 3:8, 10), continues through military narratives (the five kings hiding in the cave at Makkedah, Josh 10:16-27; David hiding from Saul, 1 Sam 19:2; Ahithophel's spy hiding, 2 Sam 17:9), and includes the memorable scene of Saul hiding among the baggage on his coronation day (1 Sam 10:22). Spanish esconderse, French se cacher, German sich verbergen, Arabic ٱ, and Korean 숨다 all deploy reflexive hiding vocabulary. The Hitpael participle mitchabe conveys ongoing, deliberate concealment. **HIDING AND CONCEALING**

en: and-I-hid, and-hid-himself, and-hid-themselves | **es:** a-esconderse, escondido, escondiste | **fr:** [להחבא], [מתחבא], [מתחבאים] | **de:** [בהחבא], [ונחבאו], [יחבאו] Gen 3:8; Gen 3:10; Gen 31:27; Josh 10:16; Josh 10:27

2. be hidden, be concealed (7×) To be hidden or concealed — passive Nifal, Hofal, and Pual forms indicating that the subject is in a state of concealment or has been hidden by another's action, discovered or detected from that state. Seven occurrences include the report that the five kings 'have been found hidden' in the cave (Josh 10:17), the assurance that from the scourge of the tongue 'you shall be hidden' (Job 5:21), and the poor being driven off the road to hide themselves (Job 24:4). Spanish escondido (adjective/participle), French cache, and German verborgen shift to passive or stative constructions, confirming the semantic difference from active self-hiding: here concealment is a condition rather than an agent's decision. **HIDING AND CONCEALING**

en: hidden, hide-themselves, hiding | **es:** escondido, escondidos, fueron-escondidos | **fr:** [החבאו], cachant, caché | **de:** [החבאו], [חבאו], [נחבאו] Josh 10:17; 1Sam 10:22; 2Sam 17:9; Job 5:21; Job 24:4

3. hide someone or something (6×) To hide someone or something — the Hifil causative stem where one person actively conceals another, functioning transitively with a direct object. Six occurrences center on acts of protective concealment: Rahab hiding the spies and being spared for it (Josh 6:17, 25), Obadiah hiding a hundred prophets of the LORD in caves from Jezebel's slaughter (1 Kgs 18:4, 13), and a mother hiding her butchered child in a siege (2 Kgs 6:29). Spanish esconder (transitive), French cacher, and German verbergen (transitive) all use the same root as the reflexive but in a clearly transitive frame. These passages carry strong moral weight — hiding the vulnerable is an act of courage and faithfulness. **HIDING AND CONCEALING**

en: and-I-hid, and-hid-them, and-she-hid | **es:** Y-escondí, escondió, me-escondió | **fr:** [החביאנ], elle-cacha, et-cacha-eux | **de:** [החביאנ], sie-verbarg, und-ich-verbarg Josh 6:17; Josh 6:25; 1Kgs 18:4; 1Kgs 18:13; 2Kgs 6:29

חָבַב H2245 *V-Qal-Prtcpl-ms* (1×)

to love, cherish (used of divine affection for peoples)

A tender verb appearing only in Moses' blessing over Israel, describing God as 'loving the peoples.' The root connects to Aramaic and Arabic words for love, embracing, and even the bosom where beloved ones are held. This single attestation in Deuteronomy 33:3 captures divine affection in its most unguarded form, with translations across languages emphasizing the active, ongoing nature of this love.

(1×) Divine or personal love expressed actively. In Deuteronomy 33:3, God is portrayed as 'loving the peoples'—the participle form suggests continuous, ongoing affection. The verb's connection to 'embrace' and 'bosom' in related languages reveals love as intimate, protective action. Spanish 'amador-de' and French 'aimant' capture this participial sense of one who actively loves. **LOVE (ACTIVE VERB)**

en: loving | **es:** amador-de | **fr:** aimant | **de:** liebend Deut 33:3

חֹבָב H2246 *N-proper-ms* (2×)

personal name meaning uncertain; Moses' father-in-law, also called Jethro or Reuel

Hobab appears in Numbers 10:29 and Judges 4:11 as the son of Reuel and the 'father-in-law' (or possibly brother-in-law) of Moses. The relationship is textually complex, as Moses' father-in-law is elsewhere called Jethro (Exodus 3:1) or Reuel (Exodus 2:18). Some scholars suggest Hobab was Jethro's son and thus Moses' brother-in-law, others that the terms overlap. In Numbers, Moses invites Hobab to accompany Israel as a guide through the wilderness. Judges notes his Kenite descendants. The name's etymology is uncertain, though Phoenician parallels exist.

(2×) A personal name for a Midianite/Kenite kinsman of Moses, identified as the son of Reuel. Moses appeals to Hobab's knowledge of the wilderness, asking him to serve as 'eyes' for Israel

—a guide through terrain he knows intimately. Whether father-in-law or brother-in-law, Hobab represents the Kenite alliance with Israel, a non-Israelite people who attached themselves to Yahweh's covenant community. Judges 4:11 traces Kenite lineage through him, preserving the memory of this wilderness kinship that predates Sinai. **PERSONAL NAMES**

en: Chovav, to-Hobab | **es:** Jovav, a-Hobab | **fr:** Chovav, à-Hobab | **de:** Chovav, zu-Hobab Num 10:29; Judg 4:11

חָבָה H2247 *Conj-w / V-Nifal-ConjPerf-2mp* (5×)

to withdraw, hide oneself; to take shelter or conceal oneself from danger or judgment

A verb meaning to withdraw or hide oneself, closely related to the more common ḥābāʾ. In Joshua 2:16, Rahab instructs the Israelite spies to hide in the hills for three days. Isaiah 26:20 issues a tender imperative — 'Come, my people, withdraw into your chambers' — evoking divine shelter during coming judgment. The Niphal forms in 1 Kings 22:25 and 2 Kings 7:12 describe hiding in an inner room, while Jeremiah 49:10 declares that Esau cannot hide from God's searching judgment.

(5×) To withdraw into concealment or hide oneself, whether for safety or to escape danger. The Qal imperative in Isaiah 26:20 tenderly urges God's people to take shelter during divine wrath. Niphal forms describe physical hiding: the spies in the hills (Josh 2:16), a prophet fleeing to an inner room (1 Kgs 22:25), Syrian soldiers concealing themselves (2 Kgs 7:12). Jeremiah 49:10 uses it theologically: Esau is stripped bare and cannot hide. Spanish 'esconderse' and French 'cacher' uniformly convey concealment. **HIDING AND CONCEALING**

en: and-to-hide, and-you-shall-hide, for-a-little | **es:** escóndete, para-esconderse, para-esconderte | **fr:** [ונחבה], [חבי], et-tu-devra-cacher | **de:** [ונחבה], [חבי], und-du-soll-verbergen Josh 2:16; 1Kgs 22:25; 2Kgs 7:12; Isa 26:20; Jer 49:10

חֲבוּלָא H2248 *N-fs* (1×)

wrong, injury, hurtful act (Aramaic term for crime or harm done)

This Aramaic noun describes wrongdoing or injury, appearing in Daniel's vindication before Darius—no 'wrong' was found in him. The term emphasizes the concrete harm of a criminal act rather than abstract guilt. The multilingual glosses reveal semantic range from physical 'injury' (French 'blessure') to moral 'wrong' (English), reflecting both the bodily and ethical dimensions of unjust action.

(1×) A hurtful deed, crime, or injurious act. Daniel 6:22 declares that no such 'wrong' was found in the prophet—God's messenger was blameless before both heaven and the king. Spanish 'daño' (harm) and French 'blessure' (wound) suggest the term carries connotations of concrete injury, not merely abstract guilt. **CALAMITY AND DISASTER**

en: wrong | **es:** daño | **fr:** blessure | **de:** [חבולה] Dan 6:22

חָבוֹר H2249 *Conj-w* (3×)

Habor (river name in Mesopotamia)

A river in Upper Mesopotamia, flowing into the Euphrates from the east. It is called 'the river Gozan' (2 Kgs 17:6; 18:11) and appears in the account of the Assyrian deportation of Israelites. First Chronicles 5:26 lists 'Habor, Hara, and the river Gozan' (the first two may be scribal variants of the same name). The name is preserved across translations (Spanish Habor, Jabor; French Chavor). This is a geographic marker of exile: the place where Israel was scattered.

(3×) A river name in three deportation contexts (2 Kgs 17:6; 18:11; 1 Chr 5:26). The multilingual glosses uniformly transliterate the toponym (Habor, Jabor, Chavor). The river functions as a geographic referent for the Assyrian exile—a fixed point on the map of Israel's dispersion. **RIVERS AND STREAMS**

en: and-Chavor, and-in-Chavor | **es:** y-Jabor, y-en-Habor | **fr:** [וחבור], et-dans-Chavor | **de:** [וחבור], und-in-Chavor 2Kgs 17:6; 2Kgs 18:11; 1Chr 5:26

חַבּוּרָה H2250 *Prep-l / N-fsc / 1cs* (7×)

A wound, stripe, or bruise caused by a blow; physical injury from striking or beating.

This feminine noun denotes the visible mark left by a violent blow — a wound, stripe, or bruise. It appears in contexts ranging from Lamech's boast of killing a man for wounding him (Gen 4:23) to the lex talionis legislation of stripe for stripe (Exod 21:25). Most memorably, Isaiah 53:5 declares that 'by his stripes we are healed,' where the singular collective noun gathers all the suffering servant's wounds into one redemptive image. The word consistently appears alongside synonyms for wound and injury (petsa', makkah), forming a vocabulary cluster for physical trauma.

wound, stripe, bruise (7×) A wound, bruise, or weal caused by a blow or beating — the visible mark of physical violence on the body. Lamech's self-justifying song (Gen 4:23) pairs it with petsa' (open wound), establishing the word's place in a graduated vocabulary of injury. The legal code prescribes 'stripe for stripe' (Exod 21:25), while Proverbs 20:30 speaks of blows that cleanse away evil. Spanish renders it heridas (wounds) and contusión (bruise), capturing both the open and closed injury senses. The theologically climactic use in Isaiah 53:5 — 'by his stripes (chaburato) we are healed' — transforms physical beating into vicarious atonement, making this modest injury term one of the most quoted in messianic prophecy. **PLAGUES AND WOUNDS**

en: and-bruise, and-by-his-stripes, bruise | **es:** Heridas, contusión, mis-heridas | **fr:** [ובחברתו], [וחבורה], blessure | **de:** [ובחברתו], [וחבורה], [חברות] Gen 4:23; Exod 21:25; Ps 38:5; Prov 20:30

חָבַט H2251 *Conj-w / V-Qal-ConsecImperf-3fs* (5×)

beat off (olives from a tree); beat out (grain by hand with a stick), as distinct from large-scale threshing

Used for small-scale harvesting, this verb describes knocking olives from branches or beating out grain with a rod rather than threshing on an open floor with cattle. Gideon was beating out wheat in a winepress to hide it from the Midianites (Judg 6:11), and Ruth beat out what she had gleaned (Ruth 2:17). In Isaiah 27:12 the image turns figurative: Yahweh will beat out the harvest from the Euphrates to the Brook of Egypt, gathering Israel one by one. Spanish 'golpear/sacudir' and French 'battre' consistently reflect the percussive, manual action.

(5×) To beat off fruit (especially olives) from a tree by striking the branches with a stick, as prescribed in Deut 24:20. Spanish 'sacudir' ('to shake loose') captures the dislodging action. This is a harvesting technique distinct from picking by hand, intended to quickly gather remaining produce. **GOING OUT AND FORTH**

en: and-she-beat-out, beating-out, shall-beat-out | **es:** golpeaba, sacudas, sacudirá | **fr:** [יחבט], battant-dehors, et-elle-beat-dehors | **de:** [וחבט], [יחבט], beating-heraus Deut 24:20; Judg 6:11; Ruth 2:17; Isa 27:12; Isa 28:27

חֲבָיָה H2252 *N-proper-ms* (2×)

personal name; head of a priestly family that could not prove its genealogy after the exile

Habaiah (also spelled Hobaiah) appears in Ezra 2:61 and Nehemiah 7:63 as the head of a priestly family whose members returned from Babylonian exile but were excluded from the priesthood because they could not prove their lineage. The name's meaning is obscure, and textual variants across Hebrew manuscripts and the Septuagint reflect uncertainty about its form. The exclusion highlights the post-exilic community's concern for genealogical purity, especially among those serving at the altar. Their case was held pending resolution by Urim and Thummim.

(2×) A proper name for a priestly ancestor whose descendants faced a genealogical crisis upon return from exile. Unable to locate their family records, they were barred from priestly service until their lineage could be verified—a ruling reflecting the community's anxiety about maintaining covenant holiness and proper worship. The textual variants suggest the name was uncommon or difficult to transmit. This detail in Ezra-Nehemiah underscores the administrative and spiritual challenges of reconstituting temple worship after

the trauma of exile and dispersion. **PERSONAL NAMES**
en: Chovayah, Hobaiah | **es:** Habaías, Jobaiás | **fr:** [חביה] | **de:** [חביה] Ezra 2:61; Neh 7:63

חֲבִיוֹן H2253 *N-msc* (1×)
hiding-place, veil, concealment (of divine power)
A poetic term for concealment or veiling, appearing only in Habakkuk's theophany where God's power is described as having 'its hiding-place' or 'veiling.' The word evokes both the concealment of divine glory and the envelope of radiance that simultaneously reveals and obscures God's presence. Spanish 'escondedero' (hiding-place) and the verb 'to hide' in other languages point to the paradox of divine self-revelation: God's power is both manifest and mysteriously hidden.

(1×) A hiding-place, veil, or envelope of concealment. Habakkuk 3:4 uses this in a striking theophanic vision: God's rays shine forth, yet there remains 'the hiding of his power'—a veiling that paradoxically both reveals and conceals divine glory. The construct form suggests this hiding is intrinsic to the power itself, not imposed from without. **GEOGRAPHY AND SPACE**
en: is-the-hiding-of | **es:** el-escondedero-de- | **fr:** cacher | **de:** [חביון] Hab 3:4

חָבַל H2254a *V-Qal-Perf-3ms* (12×)
chabal – to take in pledge or seize as collateral; the act of holding a debtor's property as security
The verb chabal (I) means to take in pledge or seize as security for a debt, describing the creditor's act of claiming a debtor's property as collateral. The Torah regulates this practice carefully: a millstone essential for grinding grain must not be taken in pledge (Deut 24:6), and a poor man's cloak taken as security must be returned before nightfall (Exod 22:26; Deut 24:17). The prophets condemn its abuse: Amos denounces those who recline on garments taken in pledge beside the altar (Amos 2:8), Ezekiel commends the righteous who restore pledges (Ezek 18:16), and Job laments those who strip the naked of their garments (Job 22:6; 24:3, 9). The word illuminates the intersection of ancient Israelite debt law with prophetic ethics.

to take in pledge, hold as security (12×) To take or hold property as a pledge or security for a debt – the creditor's act of seizing collateral from a borrower. Torah legislation restricts the practice (Exod 22:26, return of cloaks; Deut 24:6, prohibition on millstones; Deut 24:17, protection of widows), while prophetic texts condemn its abuse (Amos 2:8; Job 22:6; 24:3, 9) and commend its righteous use (Ezek 18:16). Wisdom literature echoes the warning (Prov 20:16; 27:13). Cross-lingual renderings confirm a unified semantic core: Spanish empenar, French prendre-comme-gage, German verpfanden. **PLEDGES AND SECURITY**
en: does-he-take, hold-him-in-pledge, hold-in-pledge | **es:** empeñar, empeñas, toma-en-prenda | **fr:** devra-prendre-comme-pledge, prenant-comme-gage, prend-comme-pledge | **de:** [חבל], [חבלהו], [חבלים] Exod 22:26; Deut 24:6; Deut 24:17

חָבַל H2254b *Conj-w / V-Piel-ConjPerf-3ms* (12×)
To act corruptly, destroy, or ruin; ranging from moral corruption to active devastation and passive destruction.
This root carries a dark freight of ruin, whether moral or physical. In Nehemiah 1:7, the nation confesses 'we have acted very corruptly against you'—a Qal use pointing to moral decomposition. The Piel intensifies this into active devastation: the little foxes that 'ruin' the vineyards (Song 2:15), or the destroyer God fashioned for his purposes (Isa 54:16). Cognate Aramaic and Assyrian forms confirm the same range from wounding to total ruination. The passive stems (Nifal/Pual) describe the result: being shattered, broken, or brought to nothing (Job 17:1, Prov 13:13).

1. destroy, ruin (Piel) (6×) Active ruination in the Piel stem—deliberate, causative destruction. Spanish 'destruirá' and French 'ravager' capture the violent force. Song 2:15 pictures foxes 'destroying' vineyards; Isaiah 13:5 and 54:16 speak of cosmic devastation and the destroyer formed by God himself. The Piel marks intensified, purposeful harm rather than mere moral failing. **LOSS AND DESTRUCTION**
en: and-destroy, destroying, it-will-destroy | **es:** destruirá, para-destruir, que-arruinan | **fr:** corrompre, envelopper, et-ravager | **de:** [וחבל], [מחבלים], [תחבל] Eccl 5:6; Song 2:15; Isa 13:5; Isa 32:7; Isa 54:16

2. act corruptly, offend (Qal) (3×) Acting corruptly or offending in the Qal stem, describing moral corruption rather than physical destruction. Nehemiah 1:7 uses the infinitive absolute for emphasis—'we have utterly acted corruptly.' French 'corrompre' and Spanish 'nos corrompimos' capture the reflexive moral decay. Job 34:31 extends this to personal offense against God, suggesting ethical ruin from within. **PLEDGES AND SECURITY**
en: I-will-offend, surely, we-acted-corruptly | **es:** Corrupción, arruinaré, nos-corrompimos | **fr:** [חבל], [חבלנו], ravager | **de:** [אחבל], [חבל], [חבלנו] Neh 1:7; Job 34:31

3. be destroyed, be broken (Nifal/Pual) (3×) Being destroyed, broken, or ruined in the passive Nifal and Pual stems—the suffered consequence of corruption. Proverbs 13:13 warns that whoever despises the word 'will be destroyed'; Job 17:1 laments 'my spirit is broken.' Spanish 'será destruido' and German 'verderben' consistently reflect this resultant, passive state of being undone. **LOSS AND DESTRUCTION**
en: and-will-be-broken, brings-destruction-on, is-broken | **es:** está-corrompido, será-destruido, y-será-destruido | **fr:** et-corrompre, ravager | **de:** [חבלה], [יחבל], und-verderben Job 17:1; Prov 13:13; Isa 10:27

חָבַל H2254c *V-Piel-Imperf-3ms* (3×)
be in labor, travail; give birth with pain (Piel)
A verb of childbirth pain and labor. The wicked man 'conceives trouble and gives birth to deceit' (Ps 7:14, metaphorical travail). In the Song, the beloved's mother 'was in labor with you' and 'brought you forth in pain' (Song 8:5, twice). The Spanish tuvo dolores de parto, concibe and French a enfanté dans la douleur reflect the physical and metaphorical anguish of bringing forth. The word evokes the labor of creation—whether of life or of evil schemes.

(3×) Describes labor pains in literal (Song 8:5, twice) and metaphorical (Ps 7:14) contexts. The wicked 'conceive' and 'travail' with evil; the mother travails to bring forth a child. Cross-lingual glosses (in labor, dolores de parto, enfanté dans la douleur) uniformly reflect the painful, strenuous process of bringing forth—whether child or wickedness. **PLEDGES AND SECURITY**
en: he-conceives-, was-in-labor, was-in-labor-you | **es:** concibe-, te-concibió-con-dolores, tuvo-dolores-de-parto | **fr:** a-enfanté-dans-la-douleur, enfanter, t'a-enfanté-dans-la-douleur | **de:** [חבלה], [חבלתך], er-conceives- Ps 7:14; Song 8:5

חֲבַל H2255 *Conj-w / V-Piel-Imp-mp / 3ms* (6×)
destroy, bring to ruin; harm, injure (Aramaic Pael/Hithpaal in Daniel and Ezra)
An Aramaic verb appearing exclusively in Daniel and Ezra, used in the Pael stem to mean 'destroy' or 'bring to ruin' and in the Hithpaal to mean 'be destroyed.' The word carries apocalyptic weight: God's kingdom 'will never be destroyed' (Dan 2:44; 7:14), while human powers crumble. In Dan 6:22, applied more mildly to the lions that did not 'hurt' Daniel, showing the verb can shade from total annihilation to physical harm. Spanish 'destruir' and 'hacer dano' nicely mirror this range.

1. destroy (5×) To bring something to complete ruin or annihilation, particularly kingdoms and sacred structures. The Pael imperative in Dan 4:23 commands the felling of the great tree, while Ezra 6:12 warns against destroying the Temple. The Hithpaal in Dan 2:44, 6:26, and 7:14 declares God's kingdom indestructible. English 'destroy,' Spanish 'destruir,' and French 'detruire' converge uniformly on total destruction. **LOSS AND DESTRUCTION**
en: and-destroy-it, to-destroy, will-be-destroyed | **es:** para-destruir, será-destruido, y-destruidlo | **fr:** [לחבלה], détruire, et-détruire | **de:** [וחבלוה], [לחבלה], [תתחבל] Ezra 6:12; Dan 2:44; Dan 4:23; Dan 6:26; Dan 7:14

2. hurt, harm (1×) To cause injury or physical harm without implying total destruction. Attested once in Dan 6:22, where Daniel testifies that the lions 'did not hurt me.' Spanish 'me hicieron dano' ('they did me harm') captures this lighter nuance well, distinguishing it from the heavier 'destruir' used elsewhere for the same root. **LOSS AND DESTRUCTION**

en: did-they-hurt-me | **es:** me-hicieron-daño | **fr:** détruire | **de:** [חבלוני] Dan 6:22

חֶבֶל H2256a *N-mpc / 3ms* (50×)

A cord, rope, or measuring line; by extension a measured portion of territory, an allotted inheritance, or a band of people

Few Hebrew words better illustrate how a concrete object generates a rich cluster of abstract meanings. At its base, חֶבֶל is simply a rope — the cord by which Rahab lowered the spies from Jericho's wall (Josh 2:15), or the ropes of a tent (Isa 33:20). But because ropes were used as measuring lines to divide land, the word came to mean an allotted portion or territory — 'the LORD's portion is his people, Jacob the lot (חֶבֶל) of his inheritance' (Deut 32:9). From there it extends to designate entire geographic districts, like 'the region of Argob' (Deut 3:4). Most surprisingly, it can even mean a 'band' of prophets (1 Sam 10:5), people bound together as if by a common cord.

1. cord, rope, line (32×) The concrete, foundational sense: a physical cord, rope, or line made from twisted fibers. Used for lowering people (Josh 2:15; Jer 38:6), dragging stones (2 Sam 17:13), binding (Job 40:25), tent rigging (Isa 33:20), and ship tackling (Isa 33:23). David's measurement of Moabite captives with cords (2 Sam 8:2) bridges the literal rope and the measuring-line usage. Spanish 'cuerda' and French 'corde' both preserve this core sense with precision, while German sometimes shifts toward the extended territorial meaning 'Gebiet' even in physical contexts. **GEOGRAPHY AND SPACE**

en: a-cord, and-cords, and-ropes | **es:** Cuerdas-de, con-cuerdas, con-cuerdas-de | **fr:** [בחבל'], avec-le-ligne, corde | **de:** Gebiet, [בחבל'], [בחבלים] Josh 2:15; 2Sam 8:2; 2Sam 17:13

2. allotted portion, inheritance (9×) The metaphorical extension to an allotted portion or inheritance of land, derived from the practice of measuring territory with a surveyor's line. In Deuteronomy 32:9, Israel is called 'the lot (חֶבֶל) of his inheritance,' where the measuring cord becomes a metonym for what it measures out. Joshua 17:5 and 17:14 use it for the tribal allotments. Spanish renders with both 'cuerdas' (preserving the cord image) and 'porción,' while French 'part' captures the apportioned share. **GEOGRAPHY AND SPACE**

en: and-portion, from-portion-of, lot-of | **es:** De-la-porción-de, cuerdas, desde-la-región-de | **fr:** [חבל], corde, de-part-de | **de:** Anteile-von, Los-von, [חבל] Deut 32:9; Josh 17:5; Josh 17:14; Josh 19:9; Josh 19:29

3. region, territory, district (7×) A further geographical extension where חֶבֶל denotes a district, region, or coastal stretch of territory. Applied to 'the region of Argob' in Bashan (Deut 3:4, 13-14), Solomon's administrative district (1 Kgs 4:13), and the Philistine coast at Zephaniah 2:5. Here the measuring-line image has faded almost entirely, leaving a standard geographic term. French 'région' and Spanish 'región' both treat it as a straightforward territorial designation. **GEOGRAPHY AND SPACE**

en: region-of, the-region, the-region-of | **es:** región, región-de | **fr:** corde, le-region-de, région-de | **de:** Gebiet, Gegend-von, der-region-von Deut 3:4; Deut 3:13; Deut 3:14; 1Kgs 4:13; Zeph 2:5

4. band, company of people (2×) A rare but distinctive sense: a band or company of people joined together for a common purpose. Found exclusively in 1 Samuel 10:5 and 10:10, describing the group of prophets Saul encounters coming down from the high place with musical instruments. The underlying metaphor may be people 'roped together' or bound in fellowship, though Spanish 'grupo' and French 'bande' simply render the collective meaning without the etymological cord image. **GEOGRAPHY AND SPACE**

en: band-of, band-of- | **es:** grupo-de | **fr:** bande-de, bande-de- | **de:** band-von, band-von- 1Sam 10:5; 1Sam 10:10

חֶבֶל H2256b *N-mp* (9×)

Pain, pang, especially birth-pangs; a prophetic metaphor for the anguish of nations and the crisis of redemption.

Distinguished from its homonym meaning 'cord' or 'territory,' this hevel denotes sharp pain, particularly the pangs of childbirth. The prophets seize on labor pain as the supreme image for overwhelming, purposeful anguish: Isaiah describes nations seized by pangs 'like a woman in labor' (Isa 13:8), and Hosea warns that the pains of a travailing woman come upon Ephraim (Hos 13:13). Yet birth-pangs point beyond suffering to new life – Isaiah 66:7 marvels that Zion brought forth before her pains came. In Job, the word appears both literally of animals giving birth (39:3) and metaphorically of human calamity (21:17).

pain, pang, birth-pang (9×) Pain or pang, especially the sharp, rhythmic agony of childbirth, used almost exclusively in prophetic texts as a metaphor for intense national or eschatological suffering. Spanish 'dolores' and 'dolores de' capture the plural pangs, while French and German preserve the Hebrew forms alongside contextual translations. The metaphor carries a double edge: labor pain signals both crisis and coming deliverance. Key passages include Isaiah 13:8 (pangs seizing Babylon), Isaiah 26:17 (Israel writhing before YHWH), Hosea 13:13 (Ephraim as an unwise son who will not emerge from the birth canal), and the startling reversal in Isaiah 66:7 where Zion delivers before the pangs arrive. **PAIN AND SUFFERING**

en: and-pains, in-her-pangs, labor-pain | **es:** dolores, dolores-de, en-sus-dolores | **fr:** [בחליה], [וחבלים], [חבל] | **de:** [בחבליה], [וחבלים], [חבל] Job 21:17; Job 39:3; Isa 13:8; Isa 26:17; Isa 66:7

חֲבָלִים H2256c *Art / N-mp* (2×)

Union, Bonds; name of Zechariah's second symbolic staff representing brotherhood between Judah and Israel

In Zechariah 11:7 and 14, 'Bonds' (or 'Union') is the name given to one of the prophet's two symbolic staffs, the other being 'Favor.' The staffs represent Yahweh's covenant relationship with his people. When Zechariah breaks the staff called 'Bonds,' it symbolizes the annulment of the brotherhood between Judah and Israel—the fracturing of national unity. The name derives from the root meaning 'to bind' or 'join,' making it an apt emblem of fraternal or covenantal union. The acted prophecy anticipates the community's internal division and covenant rupture.

(2×) A symbolic name for Zechariah's second shepherd staff, representing the bond or union between Judah and Israel. The breaking of this staff (11:14) enacts the dissolution of brotherhood—a prophetic sign that the two kingdoms, once united under David and Solomon, will not be reunited under the current covenant conditions. The term 'binders' or 'bonds' captures the idea of ties that hold together; their severing signals relational collapse. This staff-breaking ritual dramatizes covenant failure and the fragmentation of the people of God. **JOINING AND ALLIANCE**

en: Bonds | **es:** Ataduras | **fr:** câble | **de:** [החבלים], [חבלים] Zech 11:7; Zech 11:14

חֶבֶל H2256d *Conj-w / N-ms* (1×)

destruction, ruin (distinct from 'rope/cord' homonym)

A term for destruction appearing in Micah's oracle of judgment. Though spelled identically to the common word for 'rope,' this is a distinct noun denoting ruin or devastating harm. The prophet warns of 'grievous destruction' that will come upon those who oppress. French 'douleur' (pain) alongside Spanish 'destrucción' suggests the term connotes not just physical ruin but the anguish accompanying devastation.

(1×) Destruction or ruin, particularly as divine judgment. Micah 2:10 pronounces 'grievous destruction' upon those who defile God's rest. The adjective 'nimrats' (grievous, severe) intensifies the noun, suggesting complete, painful devastation. Translations consistently render this as destructive force rather than the homonymous 'rope,' recognizing the prophetic context of judgment. **DESTRUCTION AND DECAY**

en: and-destruction | **es:** y-destrucción | **fr:** et-douleur | **de:** [וחבל] Mic 2:10

חֲבָל H2257 *N-msd* (3×)

hurt, injury, damage; Aramaic

An Aramaic noun denoting harm or damage. It appears when opponents warn that a rebuilt Jerusalem will cause 'damage' to royal revenue (Ezra 4:22), and in Daniel's accounts of protection from harm: the men in the fiery furnace have 'no hurt' (Dan 3:25) and Daniel emerges from the lions' den 'without injury' (Dan 6:23). The Spanish daño, herida and French dommage reflect both physical and financial harm. This is administrative and narrative language: the absence or threat of damage.

(3×) Denotes harm or damage in three contexts: fiscal damage to the king (Ezra 4:22), absence of physical harm in the furnace (Dan 3:25), and deliverance from injury in the lions' den (Dan 6:23). The multilingual glosses (damage, hurt, daño, dommage) span financial and somatic domains. The word evokes threat and deliverance: what could harm but does not, or what will harm if unchecked. **CALAMITY AND DISASTER**

en: and-hurt, damage, harm | **es:** el-daño, herida, y-daño | **fr:** [חבלא], dommage, et-dommage | **de:** [וחבל], [חבל], [חבלא] Ezra 4:22; Dan 3:25; Dan 6:23

חֶבֶל H2258a *N-ms* (3×)

pledge, security (as binding debt)

A noun denoting a pledge taken as security for a loan. It appears in Ezekiel's descriptions of righteous and wicked conduct: the righteous 'restores the pledge' (Ezek 18:16; 33:15), while the wicked keeps it (Ezek 18:12). The word derives from the verb 'to bind' and reflects the legal-economic practice of holding collateral. The Spanish prenda and French/German cognates all denote the object held as surety. This is covenant and commerce language: what binds debtor to creditor, and what justice demands be returned.

(3×) Refers to the pledge or collateral taken as security in three Ezekiel contexts (Ezek 18:12, 16; 33:15). The righteous restore it; the wicked do not. Multilingual glosses (pledge, prenda) uniformly reflect the legal-economic practice of holding security. The word evokes the ethical demands of lending: not exploiting the vulnerable by keeping what must be returned. **PLEDGES AND SECURITY**

en: pledge | **es:** Prenda, prenda | **fr:** [חבל] | **de:** [חבל] Ezek 18:12; Ezek 18:16; Ezek 33:15

חֲבֻלָה H2258b *N-fsc / 3ms* (1×)

pledge, security taken for a loan

A legal term for an item taken as security for a debt, appearing in Ezekiel's description of the righteous person. The pledge represents both the creditor's claim and the debtor's vulnerability—hence the Torah's laws protecting the poor from harsh pledging practices. Ezekiel 18:7 describes the righteous as one who 'restores the pledge,' showing mercy beyond strict legal requirement. Cross-linguistic evidence from Spanish 'prenda' and French 'gage' confirms this as a formal security held against debt.

(1×) An object taken as security or collateral for a loan. Ezekiel 18:7 marks the restoration of such pledges as characteristic of righteousness—the just person returns what was taken as guarantee, showing mercy to the debtor. This practice reflects Torah's concern for the vulnerable, where even legitimate pledges must not become instruments of oppression. **PLEDGES AND SECURITY**

en: pledge-his | **es:** su-prenda | **fr:** gage | **de:** [חבלתו] Ezek 18:7

חֹבֵל H2259 *Art / N-ms* (5×)

sailor, pilot, helmsman; one who handles ropes on a ship

Derived from the noun for 'rope' (chevel), this word literally means 'rope-puller' and designates a sailor or ship's pilot. It appears exclusively in maritime contexts: Ezekiel's lament over Tyre names its experienced pilots and mariners (Ezek 27:8, 27-29), while in Jonah 1:6 the 'chief of the pilots' (rav ha-chovel) is the ship's captain who rouses the sleeping prophet. German 'Schiffer' and Spanish 'pilotos/remeros' reflect the dual sense of general sailor and skilled navigator.

(5×) A sailor or ship's pilot, etymologically a 'rope-handler,' denoting one skilled in maritime operations. In Ezek 27:8, 27-29 the term describes Tyre's professional mariners; in Jonah 1:6 the compound 'rav ha-chovel' designates the captain. The multilingual evidence (Spanish 'pilotos,' German 'Schiffer') consistently points to experienced seafarers rather than mere passengers. **AUTO-DETECTED COMMUNITY 12207 WITH 3 SENSES**

en: and-your-pilots, pilots-of-, the-sailors | **es:** los-pilotos-de, los-remeros, tus-pilotos | **fr:** et-marin, marin | **de:** Schiffer, [וחבליך], [חבל] Ezek 27:8; Ezek 27:27; Ezek 27:28; Ezek 27:29; Jonah 1:6

חֵבֶל H2260 *N-ms* (1×)

mast (of a ship), literally 'that which is corded/roped in place'

A nautical term for a ship's mast, appearing in Proverbs' vivid depiction of drunkenness. The drunkard is compared to one lying at the top of the mast—the most precarious position on a vessel, where every motion is amplified. The etymology suggests a mast as 'that which is roped or corded in place,' derived from the common word for rope. This single biblical attestation creates an unforgettable image of disorientation and danger.

(1×) The mast of a ship, specifically its uppermost point. Proverbs 23:34 uses this in a striking simile: the drunkard is like one sleeping 'at the top of a mast'—the most unstable, dangerous position imaginable. The comparison with 'lying in the heart of the sea' creates parallel images of utter disorientation. The mast, held by ropes, becomes a symbol of precarious height. **SHIP SEA VESSEL**

en: a-mast | **es:** un-mástil | **fr:** חבל | **de:** [חבל] Prov 23:34

חֲבַצֶּלֶת H2261 *N-fsc* (2×)

crocus, meadow-saffron, or narcissus; a spring flower symbolizing beauty and flourishing

This term refers to a flowering plant, most likely the meadow saffron (colchicum autumnale) or crocus, though some suggest narcissus. In Song of Songs 2:1, the Shulammite bride identifies herself as 'a rose of Sharon, a lily of the valleys'—the first element being 'habatzelet.' In Isaiah 35:1, the desert will 'blossom like the crocus' in the eschatological renewal, an image of barren places bursting into bloom. Syriac and Assyrian cognates refer to marsh plants or flowers, and the term evokes springtime beauty and sudden, vibrant growth.

(2×) A noun for a beautiful flowering plant, likely a crocus or meadow saffron, used symbolically for loveliness and fertility. The Song of Songs employs it in the bride's self-description—she is as delicate and lovely as the wildflowers of Sharon's plain. Isaiah turns it into an eschatological metaphor: the wasteland will bloom abundantly, like the crocus in springtime, when Yahweh restores creation. The plant's brief, brilliant flowering makes it a natural emblem for transformation and hope. Botanical uncertainties aside, the poetic force is clear: sudden, radiant beauty. **FLOWERS AND BLOSSOMS**

en: and-blossom, rose-of | **es:** como-la-rosa, narciso | **fr:** [כחבצלת], le-narcisse | **de:** [חבצלת], [כחבצלת] Song 2:1; Isa 35:1

חֲבַצִּנְיָה H2262 *N-proper-ms* (1×)

Habazziniah, a Rechabite and grandfather of Jaazaniah

A personal name appearing in Jeremiah's account of the Rechabites, that faithful clan who refused wine in obedience to their ancestor Jonadab. Habazziniah was the grandfather of Jaazaniah, whom Jeremiah brought to the temple to test the Rechabites' loyalty. The name may derive from a root meaning 'to hide' or 'to treasure,' though this remains uncertain. He stands in the genealogy of those whose covenant faithfulness shamed unfaithful Judah.

(1×) Personal name of a Rechabite ancestor mentioned in Jeremiah 35:3. He is identified as the grandfather of Jaazaniah, one of the Rechabite leaders who demonstrated unwavering obedience to ancestral commands by refusing wine when tested by the prophet.

The name appears in a narrative highlighting covenant faithfulness —these descendants kept their forefather's charge better than Israel kept God's law. **PERSONAL NAMES**

en: Chavatsiniah | **es:** Javatsinyah | **fr:** [חבצניה] | **de:** [חבצניה] Jer 35:3

חָבַק H2263 *Prep-l / V-Qal-Inf* (13×)

To clasp or embrace; used of greeting someone warmly in one's arms, or of folding the hands in idleness.

A verb expressing the physical act of wrapping one's arms around another person, primarily in contexts of affectionate greeting and reunion. Jacob embraces Laban (Gen 29:13), Esau embraces Jacob (Gen 33:4), and the aged Israel embraces Joseph's sons (Gen 48:10). The Piel intensive conveys warmth and deliberateness. A distinct idiomatic use appears in Ecclesiastes 4:5, where the fool 'folds his hands' in laziness, a metaphor attested across wisdom literature. Spanish 'abrazar' and Hindi 'gale lagaanaa' consistently render the interpersonal embrace, while the idleness idiom receives specialized vocabulary like English 'folding' and Spanish 'cruza.'

1. embrace a person (12×) The primary sense of clasping a person in one's arms as an expression of greeting, love, or reunion. The Piel stem intensifies the action in the patriarchal narratives: Laban runs to embrace Jacob (Gen 29:13), Esau falls on Jacob's neck and embraces him (Gen 33:4), and Israel embraces Ephraim and Manasseh (Gen 48:10). The Elisha cycle uses the Qal participle for the Shunammite woman holding her promised son (2 Kgs 4:16). Proverbs 5:20 warns against embracing a foreign woman, and Song of Songs 2:6 and 8:3 use it for romantic embrace. Multilingual evidence is strikingly uniform: Spanish 'abrazar,' French 'embrasser,' and German 'umarmte' all denote the same warm physical gesture. **EMBRACE CLASP**

en: and-embrace, and-embraced, and-he-embraced-him | **es:** abrazan, abrazan-, abrazando | **fr:** [חבקו], de-embrasser, embracing | **de:** embracing, umarmte, und-er-umarmte Gen 29:13; Gen 33:4; Gen 48:10; 2Kgs 4:16; Job 24:8

2. fold or clasp hands (1×) A specialized idiomatic usage in Ecclesiastes 4:5 where the fool 'clasps his own hands,' meaning he folds his arms and does nothing, consuming his own flesh through laziness. The translation evidence diverges sharply from sense 1: English renders 'folding' rather than 'embracing,' and Spanish uses 'cruza' (crosses) rather than 'abraza.' French and German, interestingly, retain the embrace vocabulary ('embrasser,' 'umarmte'), perhaps reflecting the literal morphology even where the idiom is figurative. This sense connects to the wisdom tradition's recurring motif of the sluggard (cf. Prov 6:10; 24:33). **EMBRACE CLASP**

en: folding | **es:** cruza | **fr:** embrasser | **de:** umarmte Eccl 4:5

חִבֻּק H2264 *N-msc* (2×)

folding, clasping; specifically the folding of hands in idleness or sleep

This noun describes the action of folding or clasping the hands, appearing twice in Proverbs (6:10; 24:33) in the phrase 'a little folding of the hands to sleep.' The context is a warning against laziness—those who fold their hands in slumber will be overtaken by poverty. The term captures the posture of rest or inactivity, hands drawn together rather than engaged in labor. It derives from the verb 'to embrace' or 'clasp,' here applied to the self-indulgent embrace of idleness.

(2×) A construct noun for the folding or clasping of hands, used in proverbial warnings against sloth. Proverbs repeatedly warns that 'a little sleep, a little slumber, a little folding of the hands to rest' will result in ruin arriving 'like a robber.' The image is vivid: the sluggard's hands, instead of working, are folded in repose. This physical posture becomes a moral emblem—self-embracing inactivity versus industrious engagement. The term makes laziness visible and embodied, turning an attitude into a gesture. **GEOGRAPHY AND SPACE**

en: folding-of | **es:** cruzar, cruzar-de | **fr:** חבק | **de:** [חבק] Prov 6:10; Prov 24:33

חֲבַקּוּק H2265 *N-proper-ms* (2×)

Habakkuk; the prophet whose oracle addresses theodicy and the Babylonian invasion

Habakkuk is the name of the prophet whose oracles form the eighth book of the Minor Prophets. His name appears in Habakkuk 1:1 and 3:1, framing his dialogue with Yahweh over the apparent triumph of the wicked. The name's etymology is uncertain; it may be related to an Assyrian plant name or an Arabic term for a garden plant. What is clear is the prophet's wrestling with divine justice: he questions why Yahweh tolerates evil and how he can use wicked Babylon to judge Judah. His theology culminates in the famous declaration, 'the righteous shall live by faith' (2:4).

(2×) The proper name of the prophet Habakkuk, whose book is structured as a theodicy—a defense of God's justice in the face of apparent injustice. His two 'burdens' (oracles) probe the problem of evil within Judah and the scandal of God's using a more wicked nation (Babylon) to punish his people. The name's meaning remains obscure, though linguistic guesses abound. What endures is Habakkuk's legacy as a questioner who receives divine answers: the vision has an appointed time, the earth will be filled with God's glory, and faith is the path through perplexity. **PERSONAL NAMES**

en: Chabaqquq, of-Chabaqquq | **es:** Habacuc, de-Habacuc | **fr:** Habacuc, pour-Habacuc | **de:** Habakuk, zu-Habakuk Hab 1:1; Hab 3:1

חָבַר H2266 *V-Piel-Perf-3ms* (29×)

To join, unite, bind together; of physical connection, political alliance, or casting magical spells and charms.

Chavar sits at a fascinating semantic crossroads where physical joining, social bonding, and occult binding all share a single root. At its most concrete, the word describes the joining of the tabernacle curtains edge to edge (Exod 26:3-11), a meaning preserved in the Aramaic cognate and reflected in Spanish unir and German anschliessen. But the same root extends into the political realm — kings 'join themselves' in alliance (2 Chr 20:35-37), and Hosea laments that Ephraim is 'joined to idols' (Hos 4:17). Most strikingly, in Deuteronomy 18:11 the root yields chover charavim, 'one who ties spells,' where the physical act of knotting cords becomes the metaphorical binding of a magical charm — a semantic link paralleled exactly by Akkadian ubburum, 'to bind by incantation.'

1. be joined or connected (11×) The basic state of being joined or connected — the Qal passive participle and Pual forms describing things already attached or united. The tabernacle curtains are 'joined one to another' (Exod 26:3); the ephod's shoulder pieces are 'joined at its two edges' (Exod 28:7). Spanish unido and French joignit both select attachment vocabulary, while the German renderings preserve the stative force. This is the resultative end-state of physical connection, found 11 times and concentrated in Exodus's tabernacle instructions. **JOINING AND ALLIANCE**

en: Joined, and-it-shall-be-joined, is-joined | **es:** (sea-unido), Unido, que-está-unida | **fr:** cela-était-joignit, et-cela—être-joignit, joignit | **de:** [(יחבר)], [חבור], [חברות] Exod 26:3; Exod 28:7; Exod 39:4

2. join or connect physically (8×) Active physical joining — the Piel stem meaning to connect, attach, or fasten objects together by deliberate action. Where sense 1 describes the state of being joined, this sense captures the act of joining: Moses 'joined' the curtains (Exod 36:10), and the craftsmen are commanded 'you shall join' them (Exod 26:6, 9, 11). Spanish unir and French joindre consistently distinguish the active process from the resultative state, and German anschliessen captures the deliberate fastening. Eight occurrences, all in the tabernacle construction narrative. **CLINGING AND JOINING**

en: and-he-joined, and-you-shall-join, he-joined | **es:** Y-unirás, Y-unió, para-unir | **fr:** et-il-joignit, et-tu—joindre, il-joignit | **de:** er-schloss-sich-an, und-du-soll-sich-anschliessen, und-er-schloss-sich-an Exod 26:6; Exod 26:9; Exod 26:11; Exod 36:10

3. form alliance or associate (7×) Forming alliances or partnerships — the Hitpael reflexive and certain Qal/Piel uses with personal objects, meaning to ally oneself with another or join forces. The five kings 'came as allies' to the Valley of Siddim (Gen 14:3); Jehoshaphat 'allied himself' with Ahaziah of Israel in a disastrous naval venture

(2 Chr 20:35-37); the psalmist asks whether a corrupt throne can 'be allied' with God (Ps 94:20). Spanish aliarse and the reflexive force in the Hitpael both foreground the voluntary, mutual character of the bond. Seven occurrences spanning Genesis through Psalms. **JOINING AND ALLIANCE**

en: alliance, allied-himself, and-he-joined-him | **es:** Acaso-se-aliará-contigo, Por-haberte-aliado, Y-se-asoció | **fr:** [אתחבר], [ויחברהו], [כהתחברך] | **de:** [אתחבר], [התחברות], [ויחברהו] Gen 14:3; 2Chr 20:35; 2Chr 20:36; 2Chr 20:37; Ps 94:20

4. cast spells or bind charms (2×) Casting spells or binding magical charms — the Qal participle chover in the specific phrase chover charavim, 'one who binds bindings,' i.e., a spell-caster. In Deuteronomy 18:11 it appears in the catalog of forbidden occult practices, and in Psalm 58:5 the 'binder of charms' is likened to a snake charmer whose incantations fall on deaf ears. The Akkadian cognate ubburum ('to bind by incantation') confirms that the metaphor of physical knotting-as-magical-binding is ancient and Semitic-wide. Spanish encantador and the two-occurrence pattern mark this as a specialized but well-attested sense. **GEOGRAPHY AND SPACE**

en: or-one-binding, the-binder-of | **es:** encantador-de, o-encantador-de | **fr:** joindre, ou-un-binding | **de:** der-binder-von, oder-eins-binding Deut 18:11; Ps 58:5

5. compose or marshal words (1×) Composing or marshaling words in speech — a single Hifil cohortative occurrence in Job 16:4, where Job imagines stringing together arguments against his friends: 'I could join words against you.' The metaphor extends the physical 'binding together' into rhetorical composition. Spanish uniria ('I would join') preserves the root metaphor, while the Hifil causative form signals that the speaker is actively assembling language as one would assemble curtain panels. A rare but vivid extension of the root into the domain of discourse. **SPEAKING AND TALKING**

en: I-would-join-words | **es:** uniría | **fr:** joindre | **de:** [אחבירה] Job 16:4

חֶבֶר H2267 *N-mpc / 2fs* (7×)

A company or association of people; also a magical spell or enchantment—a binding charm prohibited in Deuteronomic law.

This noun carries two distinct semantic loads rooted in the idea of 'binding together.' In its concrete social sense, it denotes a company, band, or association of people—whether the shared household of Proverbs 21:9 and 25:24, or the marauding band of priests in Hosea 6:9. In its magical sense, it refers to a spell or enchantment, a charm that 'binds' supernatural forces. Deuteronomy 18:11 prohibits the casting of such spells alongside necromancy and divination. Isaiah 47:9 and 47:12 mock Babylon's reliance on her abundant spells, which cannot save her from divine judgment.

1. spell, enchantment, charm (4×) A magical spell, enchantment, or incantation—a charm that binds or joins supernatural forces to achieve a desired effect. Deuteronomy 18:11 places the 'caster of a chever' alongside necromancers and mediums in a comprehensive prohibition of occult practices. Psalm 58:5 describes the deaf cobra that will not heed the voice of enchanters, no matter how skilled the binding-spell. Isaiah 47:9 and 47:12 use the plural to describe Babylon's vast repertoire of sorceries. Spanish 'encantamiento/encantamientos' and English 'spell/charm' consistently render this magical sense. **SPELL ENCHANTMENT**

en: binding-spell, in-your-spells, spells | **es:** con-tus-encantamientos, encantamiento, encantamientos | **fr:** [בחבריך], [חבריך], binding-spell | **de:** [בחבריך], [חבריך], binding-spell Deut 18:11; Ps 58:5; Isa 47:9; Isa 47:12

2. association, company (3×) A company, association, or fellowship of people bound together by shared purpose or dwelling. In Proverbs 21:9 and 25:24 (identical proverbs), 'a house of association' (beth chaver) means a house shared in common—better to live on a rooftop corner than share a house with a quarrelsome spouse. In Hosea 6:9, it describes a marauding band of priests who ambush travelers on the road to Shechem. Spanish 'compania' and French 'societe' capture the communal-bond sense well. **TOGETHERNESS AND COMPANY**

en: band-of, shared, sharing | **es:** compartida, compañerismo, compañía-de | **fr:** enchantement, société | **de:** [חבר] Prov 21:9; Prov 25:24; Hos 6:9

חֹבֶר H2268 *Conj-w / N-proper-ms* (11×)

Heber/Cheber — personal name meaning 'associate, companion'; borne by several Israelite men

The proper name חֵבֶר (Chever) derives from the root חבר ('to join, associate') and is borne by at least four distinct individuals in Scripture. The most prominent is Heber the Kenite, husband of Jael, who had separated from the other Kenites and pitched his tent near Kedesh (Judg 4:11, 17). It was into his tent that Sisera fled, only to be killed by Jael (Judg 4:21; 5:24). Other bearers include a grandson of Asher listed in Jacob's family (Gen 46:17; Num 26:45), a Judahite connected to Soco (1 Chr 4:18), and a Benjaminite in the genealogy of Elpaal (1 Chr 8:17). Spanish and English both transliterate as 'Heber.'

Heber / Cheber (personal name) (11×) Heber the Kenite, husband of Jael, a descendant of Moses' father-in-law Hobab. He had separated from the main Kenite group and camped near Kedesh-naphtali (Judg 4:11, 17). His political neutrality between Jabin of Hazor and Israel sets the dramatic stage for Jael's decisive act (Judg 4:21; 5:24). Spanish 'Heber,' French 'Héber.' **TOGETHERNESS AND COMPANY**

en: Chever, Heber, and-Chever | **es:** Jeber, Jever, Jéber | **fr:** Chever, Heber, [וחבר] | **de:** Cheber, Chever, [וחבר] Gen 46:17; Num 26:45; Judg 4:11; Judg 4:17

חֶבֶר H2269 *Conj-w / N-mpc / 3ms* (3×)

companion, fellow; Aramaic

An Aramaic noun for comrade or associate. It appears in Daniel's account of the dream crisis: the decree to kill 'Daniel and his companions' (Dan 2:13), and Daniel's plea for 'mercy concerning this mystery for Daniel and his companions' (Dan 2:17, 18). The Spanish sus compañeros and French/German cognates all denote social and professional peers. This is the language of solidarity: those who share Daniel's fate and faith, standing together before the king's decree.

(3×) Refers to Daniel's companions (Hananiah, Mishael, Azariah) in three contexts of crisis and prayer (Dan 2:13, 17, 18). The multilingual glosses (companions, compañeros, חבריהי) uniformly reflect association and fellowship. The word evokes shared risk and mutual support: those bound together by circumstance and covenant. **COMPANION ASSOCIATE**

en: and-his-companions, his-companions | **es:** sus-compañeros, y-a-sus-compañeros, y-sus-compañeros | **fr:** [וחבריהי], [חבריהי] | **de:** [וחבריהי], [חבריהי] Dan 2:13; Dan 2:17; Dan 2:18

חָבֵר H2270 *Adj-ms* (15×)

Companion, associate; as adjective, united or joined together — one bound in fellowship, rank, or purpose.

Derived from the root meaning 'to join' or 'to bind together,' this word describes someone who is a companion, fellow, or associate — a person linked by shared calling, rank, or covenant purpose. In Psalm 45:7 it distinguishes the anointed king from his royal peers; in Song of Songs 1:7 the beloved asks where her shepherd feeds among his fellow shepherds. Spanish translations consistently render it 'compañero' while French uses 'ami,' both capturing the warmth of partnership. In Judges 20:11, the lone adjectival occurrence describes all Israel gathered 'united as one man,' preserving the root's binding force.

1. companion, associate (14×) A fellow, companion, or associate — someone joined by shared rank, vocation, or covenant relationship. Psalm 45:7 sets the king above his 'companions' (חֲבֵרֶיךָ), rendered 'compañeros' in Spanish and 'ami' in French, emphasizing peers of equal standing. In Ecclesiastes 4:10 the word underlines the practical value of partnership: if one falls, his companion lifts him. Proverbs 28:24 uses it for the intimate bond that makes robbing one's parents akin to keeping company with a destroyer. **COMPANION ASSOCIATE**

en: [ketiv], a-companion, above-Your-companions | **es:** (sus-compañeros)., (sus-compañeros);, Compañero | **fr:** [וחברי], [חבריו], ami | **de:** [וחברי], [חבר], [חברו] Ps 45:7; Ps 119:63; Prov 28:24; Eccl 4:10; Song 1:7

2. united, joined together (1×) Used adjectively to describe people united or banded together as a single body. The sole occurrence in Judges 20:11 pictures all Israel assembled against Gibeah 'knit together as one man' (כְּאִישׁ אֶחָד חֲבֵרִים). Spanish 'unidos' and English 'united' both capture the cohesive force of this sense, which retains the verbal root's core meaning of binding or joining. GEOGRAPHY AND SPACE

en: united | **es:** unidos | **fr:** united | **de:** united Judg 20:11

חַבָּר H2271 *N-mp* (1×)

trading partners, associates in a commercial venture (fishermen or merchants)

A term for business partners or associates in a trade, appearing in God's challenge to Job about the great sea-creature. The question 'Will traders bargain over it?' expects a negative answer—this beast is beyond human commercial enterprise. The word denotes those who share in a trade or calling, whether fishermen dividing a catch or merchants in partnership. Spanish 'compañeros' (companions) and the transliteration emphasis in other languages suggest close working relationships.

(1×) Partners in trade or a commercial venture. Job 40:30 (41:6 in English) asks rhetorically whether 'trading partners' will make bargains over Leviathan—will fishermen divide this creature among themselves for sale? The implied answer is no; this beast transcends human commerce. The term suggests cooperative enterprise, those who join together in a common economic pursuit. MERCHANTS AND TRADERS

en: traders | **es:** compañeros | **fr:** חברים | **de:** [חברים] Job 41:6

חַבַּרְבֻּרָה H2272 *N-fpc / 3ms* (1×)

spots, stripes (distinctive markings on an animal's hide)

A term for the distinctive spots or stripes on an animal, appearing only in Jeremiah's rhetorical question about the impossibility of change. Just as a leopard cannot change its spots, neither can those accustomed to evil learn to do good. The plural form suggests the multiple, characteristic markings that define the creature's appearance. The comparison with a Cushite's skin creates a parallel: both are inherent, unchangeable features.

(1×) The spots or distinctive markings on a leopard's hide. Jeremiah 13:23 uses this in a famous rhetorical question: 'Can the leopard change his spots?' The answer is no—these markings are intrinsic to the animal's nature. The term denotes the pattern of dark marks that distinguish the creature, used metaphorically for ingrained moral character that resists transformation apart from divine intervention. SPOTTED SPECKLED

en: his-spots | **es:** manchas-sus | **fr:** [חברברתיו] | **de:** [חברברתיו] Jer 13:23

חַבְרָה H2273 *N-fsc / 3fs* (1×)

fellow, companion (especially of the same kind or rank)

An Aramaic term for a companion or fellow of the same kind, appearing in Daniel's vision of the fourth beast's horns. One horn rises up, distinct from 'its fellows'—the other horns that were its peers. The word emphasizes belonging to the same category or rank, making the distinction of the one horn all the more striking. This royal Aramaic term appears in apocalyptic literature where cosmic powers are personified and compared.

(1×) A fellow or companion of the same type or rank. Daniel 7:20 describes one horn among 'its fellows'—other horns of similar kind. The term highlights both commonality (they are all horns) and the capacity for distinction (one rises above the rest). The Aramaic form appears in visionary literature where the relationships between symbolic elements matter as much as the elements themselves. COMPANION ASSOCIATE

en: its-fellows | **es:** sus-compañeros | **fr:** compagne | **de:** [חברתה] Dan 7:20

חֶבְרָה H2274 *Prep-l / N-fs* (1×)

company, association (the abstract state of being in fellowship with others)

An abstract noun denoting the state of association or companionship with others, appearing in Job's accusation against the wicked. The ungodly person 'goes for company with evildoers'—deliberately seeks association with those who work iniquity. The term emphasizes not the companions themselves but the state of being in fellowship, the abstract relationship. Spanish 'para compañía' (for companionship) captures this sense of purposeful association.

(1×) The abstract state of companionship or association. Job 34:8 accuses the wicked of traveling 'for company with workers of iniquity'—deliberately choosing fellowship with those who do wrong. The term denotes not the persons but the relationship itself, the condition of being in association. Parallel with 'going with men of wickedness' confirms this as voluntary, chosen companionship rather than casual encounter. COMPANION ASSOCIATE

en: in-company | **es:** para-compañía | **fr:** à-לחברה | **de:** [לחברה] Job 34:8

חֶבְרוֹן H2275a *Conj-w / N-proper-fs* (61×)

Chevron – Hebron, an ancient city in the Judean hill country with deep patriarchal associations

Chevron (Hebron, meaning 'association' or 'league') is one of the oldest continuously inhabited cities in the world, situated in the hill country of Judah about 19 miles south of Jerusalem. It holds patriarchal significance as the place where Abraham settled by the oaks of Mamre, purchased the cave of Machpelah for Sarah's burial (Gen 23), and where the patriarchs and matriarchs were interred. It later became David's first capital, where he reigned over Judah for seven and a half years before capturing Jerusalem (2 Sam 2:11; 5:5). Numbers 13:22 notes it was built seven years before Zoan in Egypt, underscoring its antiquity. Spanish Hebron, French Hebron, and German Hebron preserve the name with minor phonetic variation.

Hebron (city) (61×) The proper name of the ancient city in the Judean highlands, associated with Abraham's settlement at the oaks of Mamre (Gen 13:18), the burial cave of Machpelah (Gen 23), and David's first royal capital (2 Sam 2:1-4; 5:1-5). Its 61 occurrences span patriarchal narrative, conquest accounts (Josh 10:3-5), tribal allotments (Josh 14:13-14), and Davidic history. Cross-lingual evidence – Spanish Hebron, French Hebron/Chevron, German Hebron/Chevron – confirms a single toponymic identity with no polysemy. PERSONAL NAMES

en: in-Chevron, in-Hebron | **es:** en-Hebron, en-Hebrón, en-Hevrón | **fr:** [בחברון], dans-Chevron, dans-Hébron | **de:** Hebron, in-Chevron, in-Hebron Gen 13:18; Num 13:22; Josh 10:3; Josh 10:5; Josh 10:23

חֶבְרוֹן H2275b *Prep-b / N-proper-fs* (10×)

Hebron — personal name, son of Kohath and grandson of Levi; ancestor of a Levitical clan

This חֶבְרוֹן (Chevron) designates not the famous Judean city but a person: the third son of Kohath, grandson of Levi, and ancestor of the Hebronite clan (1 Chr 26:23). He appears in the Levitical genealogies alongside his brothers Amram, Izhar, and Uzziel (Exod 6:18; Num 3:19; 1 Chr 6:2, 18; 23:12, 19). His descendants, the Hebronites, were assigned administrative duties west of the Jordan under David (1 Chr 26:30-32). The personal name is identical in form to the city name, requiring context to disambiguate. Spanish 'Hebrón' and English 'Hebron' transliterate identically for both person and place.

Hebron (personal name) (10×) A Levitical personal name: son of Kohath, grandson of Levi, and eponymous ancestor of the Hebronite (חֶבְרוֹנִי) sub-clan within the Kohathites. Listed in genealogical registers at Exodus 6:18, Numbers 3:19, and 1 Chronicles 6:2, 18; 15:9; 23:12, 19. His clan numbered 2,700 heads of families and received oversight responsibilities in David's administration (1 Chr 26:30-32). Homonymous with the city of Hebron but contextually distinct through genealogical framing. PERSONAL NAMES

en: Chevron, Hebron, and-Chevron | **es:** En-Hebron, Hebrón, Jebron | **fr:** Hebron, Hébron, dans-Hébron | **de:** Hebron, in-Hebron, und-Hebron Exod 6:18; Num 3:19; 2Sam 5:5; 1Chr 2:42; 1Chr 2:43

חֶבְרוֹנִי H2276 *Art / N-proper-ms* (6×)

Hebronite — a member of the Levitical clan descended from Hebron son of Kohath.

A gentilic adjective identifying members of the Levitical family descended from Hebron, a son of Kohath. Always used with the article as a collective noun, it appears exclusively in administrative and cultic contexts: the census of Levitical families (Num 3:27; 26:58) and David's organization of temple duties (1 Chr 26:23, 30, 31). The Hebronites were assigned responsibilities both within the sanctuary and in civil administration west and east of the Jordan.

Hebronite (gentilic) (6×) A gentilic adjective for the Levitical clan descended from Hebron son of Kohath. English 'Hebronite,' Spanish 'hebronita,' and French 'Hebronite' all reflect the clan designation. Appears in the Levitical census lists (Num 3:27; 26:58) and in David's administrative organization where Hebronites served as overseers for religious and civil matters on both sides of the Jordan (1 Chr 26:23, 30, 31). Always with the article as a collective noun identifying the family group. **PERSONAL NAMES**

en: Of-the-Chevronites, of-the-Chevronites, the-Hebronite | **es:** Para-el-hebronita, el-hebronita, los-hebronitas | **fr:** Hébronite, le-Hebronite | **de:** [לַחברוני], der-Hebronite Num 3:27; Num 26:58; 1Chr 26:23; 1Chr 26:30; 1Chr 26:31

חֶבְרִי H2277 *Art / N-proper-ms* (1×)

the Heberite, a clan descended from Heber of the tribe of Asher

A gentile adjective denoting membership in the clan of Heber, son of Beriah, from the tribe of Asher. The term appears in the wilderness census as 'the family of the Heberites,' one of the subdivisions counted in Israel's tribal organization. As with other gentile forms, the definite article makes it collective: not an individual but the clan as a whole. This census formula preserved the tribal structure through which land inheritance and covenant identity were maintained.

(1×) Gentile designation for the clan descended from Heber of Asher. Numbers 26:45 lists 'the family of the Heberites' in the census taken before entering Canaan. The use of the collective article indicates the entire clan group, not individual members. These genealogical markers ensured each family's place in Israel's covenant structure and land distribution. **PERSONAL NAMES**

en: the-Heberite | **es:** los-heberitas | **fr:** le-Heberite | **de:** der-Heberite Num 26:45

חֲבֶרֶת H2278 *N-fsc / 2ms* (1×)

consort, companion-wife (emphasizing covenant partnership in marriage)

A term for a wife emphasizing her role as companion and covenant partner, appearing in Malachi's rebuke of faithless husbands. The prophet calls the wife 'your companion' parallel to 'the wife of your covenant,' highlighting marriage as partnership, not merely legal arrangement. The root connects to association and fellowship, making this a warm term for the intimate companionship of marriage. Malachi's usage underscores the relational betrayal of divorce, not just the legal breach.

(1×) A wife viewed as companion and covenant partner. Malachi 2:14 rebukes those who deal treacherously with 'your companion, the wife of your covenant.' The term emphasizes the relational dimension of marriage—she is your partner, your associate in life—making betrayal not just covenant-breaking but friendship-breaking. Spanish 'compañera' and French 'compagne' both carry this sense of intimate partnership. **WOMAN AND WIFE**

en: your-companion | **es:** compañera-tuya | **fr:** compagne | **de:** [חברתך] Mal 2:14

חֹבֶרֶת H2279 *Art / N-fs* (4×)

A coupling or joining piece; the edge where two sets of tabernacle curtains are fastened together.

A technical term from the tabernacle construction passages, referring to the point or piece where curtain sections are joined together. It appears exclusively in Exodus 26 and 36, describing how the two halves of the tabernacle's covering were coupled at their edges using loops and clasps. The multilingual glosses capture its functional sense well: English 'the joining,' Spanish 'la que une' (that which unites), French 'le joignant.' The word derives from the root meaning 'to join or bind together,' and its specialized usage makes it a window into the precise craftsmanship vocabulary of the Pentateuchal sanctuary texts.

(4×) A coupling or joining piece—the seam-edge where two sets of tabernacle curtains are fastened to each other by means of loops and clasps. All four occurrences fall within the tabernacle construction instructions (Exod 26:4, 10; 36:17), describing the technical process of uniting curtain panels into a complete covering. The Spanish gloss 'la que une' (that which unites) and English 'the joining' both highlight the connective function. The word is a feminine participial form from the root חבר ('to join, bind'), used here as a concrete noun for the junction itself. **CLINGING AND JOINING**

en: in-the-set, the-joining | **es:** en-la-unión, la-que-une | **fr:** dans-le-placer, le-joignant | **de:** der-joining, in-der-setzen Exod 26:4; Exod 26:10; Exod 36:17

חָבַשׁ H2280 *V-Qal-Imperf.Cohort-1cs* (33×)

To bind, bind up, saddle; of bandaging wounds, saddling animals, wrapping cloth, and restraining or governing.

Chavash is one of those earthy Hebrew verbs whose concrete physical action — tying something securely onto something else — branches into surprisingly diverse applications. Its most frequent biblical use is saddling a donkey, the mundane but essential act of strapping riding gear onto a beast of burden before a journey. Abraham saddles his donkey before the binding of Isaac (Gen 22:3); Balaam saddles his before encountering the angel. But the same verb describes the compassionate act of binding up wounds — God 'binds up the brokenhearted' (Isa 61:1) and 'heals the wounds' of his people (Ps 147:3). The multilingual translations reveal the semantic spread clearly: Spanish ensillar ('to saddle') versus vendar ('to bandage') versus atar ('to bind'), each a distinct word for what Hebrew covers with one root. The verb's rarest extensions — damming a river, governing a people — show how 'binding' could metaphorically mean 'bringing under control.'

1. saddle an animal (13×) To saddle a donkey or other riding animal — the most frequent sense at 13 occurrences, spanning the entire narrative tradition. Abraham saddles his donkey for the Moriah journey (Gen 22:3), Balaam for his fateful ride (Num 22:21), the Levite for his tragic journey to Gibeah (Judg 19:10), Mephibosheth's servant Ziba saddles donkeys laden with provisions (2 Sam 16:1), and Ahithophel saddles his donkey for his final journey home (2 Sam 17:23). Spanish ensillar and enalbardar are dedicated saddling terms, while German and French both use saddle/saddled, confirming this as a lexicalized technical sense entirely distinct from wound-binding. The verb here means strapping equipment tightly onto an animal's back — a specific subtype of 'binding.' **DONKEYS AND FOALS**

en: I-will-saddle, and-he-saddled, and-he-saddled- | **es:** Y-ensilló, aparejados, enalbardad | **fr:** et-elle-saddled, et-il-saddled, et-il-saddled- | **de:** ich-wird-saddle, saddle-, saddled Gen 22:3; Num 22:21; Judg 19:10; 2Sam 16:1; 2Sam 17:23

2. bind up wounds (12×) To bind up wounds, bandage injuries, or heal brokenness — 12 occurrences, spanning literal medical care and prophetic metaphor. Job 5:18 declares God 'wounds but also binds up'; Psalm 147:3 celebrates God as the one who 'binds up the brokenhearted'; Isaiah 1:6 laments wounds 'not bound up'; and Hosea 6:1 trusts that God 'will bind us up.' The priestly investiture in Exodus 29:9 may also belong here (binding turbans on Aaron's sons). Spanish vendar ('to bandage') and French bander/panser consistently select medical vocabulary, while the theological usage transforms physical healing into a metaphor for national and spiritual restoration. Ezekiel 34:4 indicts Israel's shepherds for failing to 'bind up the injured.' **ASCENDING MOVEMENT**

en: I-will-bind-up, and-He-will-bind-us, and-binding-up | **es:** fue-vendado, para-vendar, para-vendarlo | **fr:** [חבש], [חבשו], [לחבש] | **de:** [אחבש], [ויחבש], [ויחבשנו] Exod 29:9; Job 5:18; Ps 147:3; Isa 1:6; Isa 3:7

3. bind or tie (4×) To bind, tie, or fasten in a general sense — 4 occurrences covering miscellaneous binding actions. In Leviticus 8:13, Moses binds headbands on Aaron's sons during priestly installation. Job 40:13 commands binding faces in the dust (humiliation). Ezekiel 24:17 instructs the prophet not to bind on his turban (mourning prohibition), and Ezekiel 27:24 describes Tyre's merchants binding cords. Spanish atar ('to tie') and French lier ('to bind') both use generic fastening vocabulary, marking this as the undifferentiated physical root sense from which the specialized saddling and bandaging senses developed. BINDING AND TYING

en: and-bound, bind, bound | **es:** ata, atadas, y-ató | **fr:** bander, et-lia, lier | **de:** [חבוש], [חבש], [חבשים] Lev 8:13; Job 40:13; Ezek 24:17; Ezek 27:24

4. wrap or swathe (2×) To wrap or swathe with cloth — 2 occurrences where the emphasis is on enveloping rather than mere tying. In Ezekiel 16:10, God tenderly reminisces about wrapping infant Jerusalem in fine linen; in Jonah 2:5, seaweed 'was wrapped' around the prophet's head in the depths of the sea. Spanish ceñir ('to gird/wrap') and envolver ('to envelop') both capture the encircling motion, while French lier is more generic. The wrapping sense is close to sense 3 but the emphasis on complete enclosure or swaddling distinguishes it — these are not knots but enveloping layers. ASCENDING MOVEMENT

en: and-I-wrapped-you, was-wrapped | **es:** envuelta, y-te-ceñí | **fr:** et-lier, lier | **de:** [ואחבשך], [חבוש] Ezek 16:10; Jonah 2:5

5. (1×) To dam or restrain (water) — a single occurrence at Job 28:11, where the miner 'dams up' the sources of rivers to expose hidden treasures. Spanish detuvo ('he stopped/restrained') and English 'he dammed' both select restraint-of-flow vocabulary. The metaphorical leap from binding an object to blocking a watercourse is natural — the same physical action of securing and containing, applied to water rather than animals or wounds. This mining context is unique in the Hebrew Bible. BINDING BY VOW

en: he-dammed | **es:** detuvo | **fr:** bander | **de:** [חבש] Job 28:11

6. (1×) To govern or bring under control — a single occurrence at Job 34:17, in Elihu's rhetorical question: 'Shall one who hates justice govern?' Spanish gobernará ('will he govern') and English 'can he govern' both select political-authority vocabulary, making this the most abstract extension of the root. The semantic path from 'bind' to 'govern' runs through the concept of restraint and control — a ruler 'binds' a people together under authority, just as one binds a load onto a donkey or binds a wound closed. The rarity of this sense (hapax in this meaning) suggests it was a living metaphor rather than a lexicalized political term. RULING AND REIGNING

en: can-He-govern | **es:** gobernará | **fr:** bander | **de:** [יחבוש] Job 34:17

חֲבִתִּים H2281 *Art / N-mp* (1×)

flat cakes, bread-wafers (a specific type of baked offering)

A culinary term for flat cakes or bread-wafers, appearing in the list of temple responsibilities. The Chronicles text speaks of 'the work of the flat cakes,' suggesting a specialized skill or service in preparing these offerings. While the exact nature of these cakes remains uncertain, they were evidently a distinct category of baked goods in temple service. Spanish 'tortas' (cakes) confirms the general category of flat, baked items.

(1×) Flat cakes or bread-wafers used in temple service. 1 Chronicles 9:31 assigns responsibility for 'the work of the flat cakes' to a Levite named Mattithiah, suggesting these required special preparation or skill. The term denotes a specific form of baked offering, distinguished from other bread types. The definite article and specialized context indicate these were well-known items in temple worship. FOOD AND NOURISHMENT

en: the-flat-cakes | **es:** las-tortas | **fr:** [החבתים] | **de:** [החבתים] 1Chr 9:31

חַג H2282 *N-ms* (62×)

A sacred festival or pilgrim-feast, especially the three annual pilgrimage celebrations; by metonymy, the festal sacrifice itself.

In ancient Israel, the חַג was the joyous pilgrim-feast par excellence – the kind of celebration that required traveling to a sacred site. It most often designates the three great annual festivals: Unleavened Bread, Weeks, and Tabernacles (Exod 23:14-17). The word resonates with the Arabic ḥajj (hajj, pilgrimage), underscoring the physical journey as central to the concept. In one striking instance (Ps 118:27), the term shifts from the celebration to the sacrificial victim bound at the altar, a metonymic move from feast to offering that many translations render distinctly.

1. feast, festival, pilgrim-feast (61×) The primary sense designating a sacred festival or pilgrim-feast, especially the three annual pilgrimage festivals commanded in the Torah (Exod 23:14-17; Deut 16:14). Spanish 'fiesta,' French 'fête,' and German 'Fest' all converge on the celebratory dimension, while the Arabic cognate ḥajj preserves the original pilgrimage nuance. This covers 61 of 62 occurrences, including feasts to YHWH, idolatrous celebrations (Exod 32:5), and prophetic warnings against hollow festivals (Amos 5:21). GEOGRAPHY AND SPACE

en: Feast-of, a-feast, a-festival | **es:** fiesta, fiesta-de, la-fiesta-de | **fr:** [חג], fête, fête-de | **de:** Fest, Fest-von, [חג] Exod 10:9; Exod 12:14; Exod 13:6; Exod 23:15; Exod 23:16

2. festal sacrifice, festival-offering (1×) A single metonymic use in Psalm 118:27 where the term shifts from the festival event to the festal sacrifice or festival-offering itself – the victim bound with cords to the horns of the altar. Spanish 'la fiesta' and German 'der Fest' still render it as 'festival,' but the context clearly requires the concrete offering rather than the abstract celebration, a recognized semantic extension in Semitic languages. GEOGRAPHY AND SPACE

en: the-festival-sacrifice | **es:** la-fiesta | **fr:** fête | **de:** der-Fest Ps 118:27

חֲגָוָא H2283 *Prep-l / N-fs* (1×)

reeling, terror (the state of staggering or being overcome with fear)

A rare term denoting reeling or the state of being overwhelmed with terror, appearing in Isaiah's oracle against Egypt. Judah will become to Egypt 'a reeling'—a source of terror so profound it causes staggering like drunkenness. The Aramaic loan-word may connect to festival excitement or the circular motion of reeling. Isaiah's image is powerful: the mere mention of Judah's land will make Egypt tremble and reel in fear.

(1×) A state of reeling or staggering terror. Isaiah 19:17 prophesies that Judah will become to Egypt 'a reeling'—the land that once enslaved Israel will now tremble at her name. The parallel verb 'be in dread' confirms this as terror-induced instability. The term may derive from circular motion or festival excitement, here applied metaphorically to the disorientation of overwhelming fear. GEOGRAPHY AND SPACE

en: for-terror | **es:** como-terror | **fr:** [לחגא] | **de:** [לחגא] Isa 19:17

חָגָב H2284 *Prep-k* (5×)

locust, grasshopper; a small non-flying insect species used as a figure of insignificance

One of several Hebrew terms for locust-type insects, this word likely denotes a smaller, non-flying species permitted as food in the Levitical dietary laws (Lev 11:22). Its most memorable use is the Israelite spies' self-deprecating report: 'We were like grasshoppers in our own sight' (Num 13:33). Isaiah employs the same image cosmically – earth's inhabitants are like grasshoppers before God (Isa 40:22). Spanish uses both 'langosta' (locust) and 'saltamontes' (grasshopper), reflecting the term's range between pest and small creature.

(5×) A small locust or grasshopper, probably a non-flying species listed among clean insects in Lev 11:22. Frequently used figuratively for insignificance or smallness, as in the spies' lament at Num 13:33 and God's cosmic perspective in Isa 40:22. Spanish alternates between 'langosta' and 'saltamontes,' suggesting the creature sits between a true locust and a common grasshopper. In 2 Chr 7:13 it functions as an instrument of divine agricultural judgment. WILDERNESS AND DESERT

en: are-like-grasshoppers, like-grasshoppers, the-grasshopper | **es:** como-lan-

gostas, el-saltamontes, la-langosta | **fr:** [חגב], [כחגבים], comme-grasshoppers | **de:** [החגב], [חגב], [כחגבים] Lev 11:22; Num 13:33; 2Chr 7:13; Eccl 12:5; Isa 40:22

חָגָב H2285 *N-proper-ms* (1×)

Hagab, head of a family of temple servants who returned from Babylonian exile

A personal name appearing in the list of returning exiles, specifically among the temple servants (Nethinim) who came back with Zerubbabel. Hagab led a family of those who served the Levites in practical temple tasks. The name possibly derives from the word for 'locust,' though this connection remains uncertain. These family heads preserved the continuity of temple service across the exile, ensuring worship could resume in Jerusalem.

(1×) Personal name of a family head among the returning temple servants. Ezra 2:46 lists Hagab among the Nethinim—those devoted to assisting Levites in temple work. His family's return from Babylon ensured continuity of the serving class that made worship possible. The genealogical record honored even those in humble temple roles, showing all service mattered for covenant community restoration. **PERSONAL NAMES**

en: Chagav | **es:** Jagab | **fr:** [חגב] | **de:** [חגב] Ezra 2:46

חֲגָבָא H2286a *N-proper-ms* (1×)

Hagaba (variant form), head of a temple servant family who returned from exile

A personal name representing a variant spelling of Hagab, appearing in Nehemiah's parallel list of returning exiles. This orthographic variation (Hagaba vs. Hagab) likely represents the same family head, reflecting scribal or dialectical differences in transmission. The family belonged to the temple servants who returned to resume their duties in Second Temple worship. Such variants remind us that ancient texts were living documents, preserved and transmitted with minor variations that don't affect essential content.

(1×) Variant personal name, probably identical to Hagab (H2285). Nehemiah 7:48 lists Hagaba among returning temple servant families, parallel to Ezra 2:46's listing of Hagab. The orthographic difference (with final 'ah') may reflect pronunciation variants or scribal tradition. Either way, the family's return ensured temple service continuity, showing God's faithfulness to preserve not just priests but also those in supporting roles. **PERSONAL NAMES**

en: Hagabah | **es:** Hagaba | **fr:** [חגבה] | **de:** [חגבה] Neh 7:48

חֲגָבָה H2286b *N-proper-ms* (1×)

Hagabah (another variant), head of a temple servant family in the return from exile

Yet another orthographic variant for the same temple servant family head, appearing in Ezra's list. This third spelling (Hagabah) alongside Hagab and Hagaba illustrates the fluidity of name transmission in ancient texts. All three likely refer to the same individual or family line among the Nethinim. The multiple attestations, despite spelling variations, underscore the importance of preserving these genealogies—even humble temple servants merited careful recording in Israel's restoration narrative.

(1×) Another variant spelling for the temple servant family head. Ezra 2:45 lists Hagabah, probably identical to Hagaba (Neh 7:48) and Hagab (Ezra 2:46). The varying forms show how names were transmitted orally and recorded with minor differences. What remains constant is the family's role among returning exiles who would serve in the rebuilt temple, ensuring worship's practical dimensions were maintained. **PERSONAL NAMES**

en: Chagavah | **es:** Jagabá | **fr:** [חגבה] | **de:** [חגבה] Ezra 2:45

חָגַג H2287 *V-Qal-Prtcpl-ms* (16×)

To celebrate a pilgrim-feast or festival; by extension, to reel or stagger.

Rooted in the ancient Semitic concept of pilgrimage (cognate with Arabic hajj), this verb denotes the joyful observance of Israel's great pilgrim feasts. It appears in the prescriptions for Passover, Sukkot, and the three annual festivals (Exod 12:14; 23:14; Lev 23:39). French and German interestingly render it alongside the proper name 'Haggai' (Aggée/Haggai), reminding us that the prophet's name itself means 'my feast.' A single, vivid use in Psalm 107:27 describes sailors reeling and staggering in a storm, perhaps drawing on the whirling, circling dance motions associated with festive celebration.

1. celebrate a festival (15×) To observe, keep, or celebrate a religious festival or pilgrim-feast. Used of Israel's prescribed calendar observances, the word carries the Arabic cognate sense of 'making pilgrimage' (cf. hajj). Spanish consistently uses 'celebrar' while English offers 'feast.' Key passages include the three-feast command (Exod 23:14), the Passover institution (Exod 12:14), and the Sukkot observance (Lev 23:39; Deut 16:15). **PASSOVER FESTIVAL**

en: [obj], and-feasting, and-let-them-feast | **es:** Y-celebraréis, a-celebrar, celebrarás | **fr:** Aggée, célébrer, et-célébrer | **de:** Haggai, [וליחג], du-soll-celebrate Exod 5:1; Exod 12:14; Exod 23:14; Lev 23:39

2. reel, stagger (1×) To reel, stagger, or lurch unsteadily, describing the helpless motion of storm-tossed sailors in Psalm 107:27. Spanish captures this with 'temblaban' (they trembled). The connection to the festive sense may lie in the whirling, circling movement of dance associated with celebration, here transferred to the involuntary lurching of those at sea. **DRUNKENNESS AND INTOXICATION**

en: they-reeled | **es:** Temblaban | **fr:** célébrer | **de:** sie-reeled Ps 107:27

חֲגָוִים H2288 *Prep-b / N-mpc* (3×)

clefts, crevices (of rock); places of concealment

A noun denoting narrow fissures or clefts in rock, serving as hiding places. The beloved is called 'my dove in the clefts of the rock' (Song 2:14), a tender image of intimacy and refuge. But the same imagery turns ominous in prophetic judgment: Edom 'dwelling in the clefts of the rock' (Jer 49:16; Obad 3) trusts in inaccessible strongholds—yet will be brought down. The Spanish hendiduras and French fentes emphasize the narrow, hidden character. Clefts offer safety—or the illusion of it.

(3×) Refers to rock clefts as places of refuge or concealment in three contexts: the beloved hidden in safety (Song 2:14) and Edom's arrogant trust in mountain strongholds (Jer 49:16; Obad 3). The multilingual glosses (clefts, hendiduras, fentes) uniformly denote narrow fissures. The word evokes both protective refuge and false security—depending on who seeks shelter. **GEOGRAPHY AND SPACE**

en: in-clefts-of, in-clefts-of-, in-the-clefts-of | **es:** en-hendiduras-de, en-las-hendiduras-de, hendiduras-de- | **fr:** [בחגוי], dans-les-fentes, dans-les-fentes-de- | **de:** [בחגוי], in-Spalten Song 2:14; Jer 49:16; Obad 1:3

חָגוֹר H2289 *Conj-w / N-ms* (2×)

belts, girded; referring to waist-cloths or sashes worn as part of attire

This term refers to belts or sashes, specifically those girded around the waist. In Proverbs 31:24, the valorous woman makes 'sashes' (or belts) and sells them to merchants—an indication of her industrious skill. In Ezekiel 23:15, the Babylonian officers are described as 'girded with belts,' part of their impressive military or official attire that captivated Jerusalem's imagination. The word is adjectival or nominal, related to the verb 'to gird,' and denotes a garment accessory that both secures clothing and conveys status.

(2×) A term for belts or sashes worn around the waist, appearing in contexts of commerce and visual allure. The Proverbs 31 woman's production of sashes highlights her economic contribution and artisan skill—she manufactures luxury goods for trade. Ezekiel's use is more provocative: the Babylonian officials 'girded with belts' are part of an exotic, seductive image that led Jerusalem astray. The belt is both functional (securing a tunic) and symbolic (marking status, readiness, or allure). It belongs to the material culture of ancient dress and identity. **BELT GIRDLE SASH**

en: and-belts, girded-with- | **es:** ceñidos-de, y-cinturones | **fr:** ceinture, et- | **de:** [וחגור], [חגורי] Prov 31:24; Ezek 23:15

חֲגוֹר H2290a *N-msc* (2×)

belt, girdle; a sword-belt or sash, distinct from a waist-cloth

This noun denotes a belt or girdle, particularly one used to secure a sword, distinguished by scholars from the simpler waist-cloth ('ezor'). It appears in 1 Samuel 18:4, where Jonathan gives David his 'belt' along with his robe, armor, sword, and bow—a gesture of covenantal friendship and transferring of status. In 2 Samuel 20:8, Joab's 'sword was girded' (the text is difficult, possibly reading 'belt' instead of 'girded')—a prelude to his treacherous murder of Amasa. The term denotes a martial or aristocratic garment accessory, richly adorned and functional.

(2×) A masculine noun for a belt or sword-girdle, associated with military or high-status attire. Jonathan's gift of his belt to David is a symbolic act, transferring royal prerogatives and weapons—the belt holds the sword, making it an emblem of power and readiness for battle. Joab's belt (or girded sword) in 2 Samuel is part of a deadly scene; the text's difficulty reflects the violence to come. This belt is not everyday wear but a marker of the warrior class, adorned and essential to combat readiness. **GIRDING AND DRESSING**

en: belt-his, girded | **es:** ceñida, cinturón-suyo | **fr:** belt-son, ceignit | **de:** belt-sein, girded 1Sam 18:4; 2Sam 20:8

חֲגוֹרָה H2290b *N-fs* (5×)

belt, girdle, loin-covering; a garment piece worn around the waist for modesty or military readiness

Denoting a garment fastened around the waist, this noun spans from the primitive loin-coverings Adam and Eve fashioned from fig leaves (Gen 3:7) to the warrior's military belt (1 Kgs 2:5; 2 Kgs 3:21). Isaiah 3:24 lists the girdle among articles of feminine finery that will be stripped away in judgment. The range from emergency modesty to martial equipment is reflected in the multilingual evidence: German 'Schurze' (apron/loincloth) versus Spanish 'cinturon' (belt) and French 'ceinture.'

(5×) A belt, girdle, or loin-covering worn around the waist. In Gen 3:7 it refers to the improvised coverings of fig leaves, the most basic garment of modesty. As military equipment (2 Sam 18:11; 1 Kgs 2:5; 2 Kgs 3:21), it is the warrior's belt to which weapons are attached. French 'loincloths' and German 'Schurze' preserve the more primitive sense, while Spanish 'cinturon' reflects the martial usage. Isaiah 3:24 places it among luxury items of women's dress. **BELT GIRDLE SASH**

en: a-belt, and-a-belt, belt | **es:** cinto, cintos, cinturón | **fr:** [חגורה], et-un-belt, loincloths | **de:** Schurze, [חגורה], auf-sein-belt Gen 3:7; 2Sam 18:11; 1Kgs 2:5; 2Kgs 3:21; Isa 3:24

חַגִּי H2291 *Prep-l / N-proper-ms* (3×)

Haggi (personal name); the Haggite (gentilic)

A personal name and gentilic: Haggi, son of Gad (Gen 46:16), the eponymous ancestor of the Haggite clan (Num 26:15, twice). The name means 'festal' and appears in census and genealogical lists. Translations preserve the name (Spanish Hagui, Jagi; French Haggi). This is standard onomastic and gentilic usage: a personal name becomes the marker of tribal identity, tracing descent from Jacob through Gad to Haggi's family.

(3×) Functions as a personal name (Gen 46:16) and gentilic (Num 26:15, twice). The multilingual glosses (Haggi, Hagui, Haggite) reflect both the individual and the clan. The name evokes the broader pattern of Israelite genealogy: from patriarch to tribe to clan, each name a thread in the covenant lineage. **PERSONAL NAMES**

en: and-Haggi, the-Haggite, to-Haggi | **es:** de-Hagui, los-haguitas, y-Jagi | **fr:** et-Haggi, le-Haggite, à-Haggi | **de:** der-Haggite, und-Chaggi, zu-Haggi Gen 46:16; Num 26:15

חַגַּי H2292a *N-proper-ms* (9×)

Haggai: the post-exilic prophet whose oracles urged the rebuilding of the Jerusalem temple (520 BC).

Haggai, whose name means 'festal' or 'born on a feast day,' was a prophet active in the second year of the Persian king Darius (520 BC). His brief but pointed oracles, preserved in the two chapters bearing his name, challenged the returned exiles to stop neglecting the ruined temple and rebuild it. He is mentioned alongside Zechariah in Ezra 5:1 and 6:14 as one of the prophetic voices that spurred the community to complete the Second Temple. The Greek form of his name, Haggaios, is reflected in the Septuagint.

(9×) The personal name of the post-exilic prophet, derived from the Hebrew root for 'feast' or 'festival,' suggesting he may have been born on a holy day. Spanish renders it 'Hageo,' French 'Aggee' (following the Septuagint Haggaios), and German 'Haggai.' All nine occurrences appear in Haggai 1-2, where 'the word of YHWH came by the hand of Haggai the prophet' is a repeated formula (Hag 1:1, 3; 2:1, 10, 20). His partnership with Zechariah is noted in Ezra 5:1 and 6:14. **PERSONAL NAMES**

en: Haggai | **es:** Hageo | **fr:** Aggée | **de:** Haggai Hag 1:1; Hag 1:3; Hag 1:12; Hag 1:13; Hag 2:1

חַגַּי H2292b *N-proper-ms* (2×)

Haggai; the post-exilic prophet who urged temple rebuilding

This is the Aramaic form of the name Haggai, the prophet who, alongside Zechariah, called the returned exiles to resume construction of the temple. He appears in Ezra 5:1 and 6:14, where his prophetic ministry is credited with motivating Zerubbabel and Jeshua to complete the house of God. The name means 'festal' or 'my feast,' possibly indicating he was born on a festival day. His brief book contains four oracles delivered in 520 BCE, addressing discouragement and calling for prioritizing God's house over personal comfort.

(2×) The prophet Haggai as named in the Aramaic sections of Ezra. His ministry occurred in the early Persian period, sixteen years after the first exiles returned but with the temple still unfinished. Haggai's oracles diagnosed the problem (the people built their own houses while God's house lay in ruins) and promised blessing upon obedience. Ezra credits him and Zechariah with sparking the successful resumption of building. The Aramaic spelling reflects the linguistic milieu of Persian-era Yehud, where Aramaic was the administrative language. **PERSONAL NAMES**

en: Chaggay | **es:** Hageo, Ĥagay | **fr:** [חגי] | **de:** Haggai Ezra 5:1; Ezra 6:14

חַגִּיָּה H2293 *N-proper-ms* (1×)

Haggiah (meaning 'feast of Yahweh'), a Levite descended from Merari

A theophoric personal name meaning 'feast of Yahweh,' belonging to a Levite of the Merarite line. Haggiah was a son of Shimea in the temple genealogies preserved in Chronicles. The name celebrates Yahweh's appointed festivals, perhaps indicating birth during a feast season or expressing gratitude for covenant celebrations. Such names embedded theology into daily life—every time Haggiah was called, his community was reminded of joyful worship before the Lord.

(1×) Levitical personal name meaning 'feast of Yahweh.' 1 Chronicles 6:30 lists Haggiah among the Merarite descendants who served in temple worship. The theophoric element 'Yah' combined with 'hag' (feast) creates a name celebrating Israel's sacred calendar. Names like this turned personal identity into worship, reminding both bearer and community of God's appointed times of joy. **PERSONAL NAMES**

en: Chaggiyah | **es:** Jaguiya | **fr:** [חגיה] | **de:** [חגיה] 1Chr 6:30

חַגִּית H2294 *N-proper-fs* (5×)

Haggith; wife of David and mother of Adonijah, name meaning 'festal' or 'born on a feast day'

A proper name meaning 'festal,' Haggith was one of David's

wives and the mother of Adonijah, who later attempted to claim the throne. She appears in the succession narrative surrounding Solomon's rise to kingship (1 Kgs 1:5, 11; 2:13) and in the genealogical records of David's sons born at Hebron (2 Sam 3:4; 1 Chr 3:2). The name derives from the root chag ('feast/festival'), suggesting she may have been born during a pilgrimage festival. The Septuagint renders it Angith.

(5×) The proper name of David's wife and mother of Adonijah, derived from the root chag meaning 'feast.' All five occurrences identify her in connection with Adonijah's lineage and his bid for the throne. Cross-language renderings (Spanish 'Haguit/Jaguit,' French/German 'Haggith') consistently transliterate the name. The LXX form Angith reflects a variant pronunciation tradition. **PERSONAL NAMES**

en: Chaggith, Haggit, Haggith | **es:** Jaguit | **fr:** Haggit, Haggith, [חגית] | **de:** Haggit, Haggith, [חגית] 2Sam 3:4; 1Kgs 1:5; 1Kgs 1:11; 1Kgs 2:13; 1Chr 3:2

חָגְלָה H2295 *Conj-w / N-proper-fs* (4×)

Hoglah; a daughter of Zelophehad of Manasseh, whose inheritance claim established women's property rights.

A proper name meaning 'partridge,' borne by one of the five daughters of Zelophehad from the tribe of Manasseh. Hoglah and her sisters famously petitioned Moses for an inheritance in the Promised Land since their father had died without sons (Num 27:1), and their case became a legal precedent for female inheritance in Israel. She appears in the genealogical listing (Num 26:33), the initial petition, the marriage stipulation requiring marriage within the tribe (Num 36:11), and the land allotment in Joshua 17:3. Translations consistently render the name as Hoglah or Choglah.

(4×) A proper feminine name identifying one of the five daughters of Zelophehad of the tribe of Manasseh. Her appearances span the census list (Num 26:33), the landmark inheritance petition (Num 27:1), the marriage-within-tribe ruling (Num 36:11), and the Cisjordan allotment (Josh 17:3). The name likely means 'partridge,' as noted by BDB. The multilingual renderings show minor transliteration variation—English 'Hoglah,' French and German also offer 'Choglah'—but the name is uniformly recognized as a personal identifier in all traditions. **PERSONAL NAMES**

en: Choglah, Hoglah, and-Hoglah | **es:** Hogla, Hoglá, y-Hoglá | **fr:** Choglah, Hoglah, et-Hoglah | **de:** Choglah, Hoglah, und-Hoglah Num 26:33; Num 27:1; Num 36:11; Josh 17:3

חָגַר H2296 *V-Qal-Imp-fp* (44×)

To gird, fasten around the body (a belt, sword, sackcloth, or garment); in stative use, to be girded or equipped.

A verb of binding and fastening that belongs to the world of getting dressed for action — whether for war, priestly service, or mourning. It describes strapping on sackcloth (Isa 15:3; Ezek 7:18), a sword (Judg 3:16; 1 Sam 25:13), or a priestly sash (Exod 29:9; Lev 8:7). French 'ceindre' and Spanish 'ceñir' both carry the image of wrapping tight around the waist. In its participial form the word shifts from action to state — warriors 'girded' with swords (Judg 18:11, 16) or David serving 'girded' with a linen ephod (2 Sam 6:14). The Passover instruction to eat 'with your loins girded' (Exod 12:11) fuses both senses into a posture of alert readiness.

1. gird on, fasten around (33×) To gird on or fasten something around the body — the active transitive sense covering the binding of sackcloth in mourning, the strapping on of swords for battle, and the fastening of priestly garments for service. Moses girds Aaron and his sons (Lev 8:7, 13), Ehud straps a dagger to his thigh (Judg 3:16), and David girds on his sword (1 Sam 25:13). Spanish 'ceñir' and French 'ceindre' preserve the tight-wrapping force. The wide range of objects — sackcloth, swords, ephods, belts — makes this verb the default for any act of fastening to the body. **GIRDING AND DRESSING**

en: and-girded, and-he-girded, and-they-girded | **es:** Ciñe, Y-ciñeron, Y-ciñó | **fr:** ceindre, ceins, et-ceignez! | **de:** [וחגרו], [חגרה], [חגרו] Exod 29:9; Lev 8:7; Lev 8:13; Lev 16:4

2. girded, wearing (stative) (10×) The stative or resultant sense: to be girded, to be wearing something fastened around the body — expressed through participial and passive forms. The Danite warriors stand 'girded with weapons of war' (Judg 18:11, 16, 17), David ministers 'girded with a linen ephod' (1 Sam 2:18; 2 Sam 6:14), and the Passover is eaten 'with your loins girded' in readiness to march (Exod 12:11). German and French render these forms as adjectival descriptions of a current state rather than an ongoing action. **GIRDING AND DRESSING**

en: girded, girded-with, the-girded | **es:** ceñida-de, ceñido, ceñidos | **fr:** [חגרים], ceignit, ceignit-avec | **de:** [חגרים], [חגרת], der-girded Exod 12:11; Judg 18:11; Judg 18:16; Judg 18:17; 1Sam 2:18

3. (1×) A debated occurrence in 2 Samuel 22:46 (parallel Ps 18:46) where the text is uncertain. The Masoretic form may derive from חגר (to gird, i.e., 'come trembling from their strongholds') or reflect a textual variant related to חרג (to tremble, come out fearfully). Translations diverge — English 'come trembling,' Spanish 'saldrán temblando' — suggesting the meaning 'to come forth fearfully or trembling' rather than the usual girding sense. The parallel Psalm text reads differently, making this a well-known textual crux. **GIRDING AND DRESSING**

en: and-they-come-trembling | **es:** y-saldrán-temblando | **fr:** et-ils-viens-tremblant | **de:** und-sie-komme-trembling 2Sam 22:46

חַד H2297 *Number-msc* (1×)

one (Aramaic form of the Hebrew 'echad,' used in Ezekiel)

The Aramaic form of the common Hebrew numeral 'one,' appearing anomalously in Ezekiel's Hebrew text. In Ezekiel 33:30, people speak 'each one to another' using this Aramaic form rather than the expected Hebrew. Scholars debate whether this reflects dialectical influence, textual corruption, or deliberate stylistic choice. The Aramaic incursion into Hebrew text reminds us of the linguistic fluidity in the exilic and post-exilic periods when both languages shaped biblical discourse.

(1×) The number one, in Aramaic form. Ezekiel 33:30 uses this where Hebrew 'echad' would be expected, in the phrase 'each one to his brother.' The Aramaic form in a Hebrew text may reflect the exile's linguistic impact on the prophet or his community. Translations uniformly render this as 'one,' recognizing the semantic equivalence despite the unusual form. **ONE AND UNITY**

en: one | **es:** uno | **fr:** un | **de:** eins Ezek 33:30

אַחַד H2298 *Number-ms* (14×)

Aramaic numeral 'one'; rarely adverbial 'together, as one'

The Aramaic equivalent of Hebrew 'echad,' this numeral appears exclusively in the Aramaic portions of Ezra and Daniel. In nearly all occurrences it functions straightforwardly as the cardinal number 'one' – one letter (Ezra 4:8), one decree (Ezra 6:2), one kingdom. Its single adverbial use in Daniel 2:35, where the shattered statue materials are broken 'together' like chaff, reveals how the concept of 'oneness' naturally extends to 'togetherness' across Semitic languages.

1. one (13×) The cardinal numeral 'one,' used as an adjective or substantive in Aramaic legal and narrative contexts. French 'un,' German 'ein/eine,' Spanish 'uno/una,' and English 'one' all render it consistently. It appears in official decrees (Ezra 4:8; 6:2-3), Nebuchadnezzar's dream interpretation (Dan 2:9), and the symbolic visions of Daniel. The form is cognate with Hebrew אֶחָד and functions identically as a basic numeral. **ONE AND UNITY**

en: one, one- | **es:** una, uno | **fr:** un | **de:** ein, eine, eins Ezra 4:8; Ezra 5:13; Ezra 6:2; Ezra 6:3; Dan 2:9

2. together (1×) An adverbial extension meaning 'together, as one,' where the numeral conveys simultaneous unified action rather than mere counting. In Daniel 2:35, iron, clay, bronze, silver, and gold are all broken 'together' (כַּחֲדָה) and become like chaff. Spanish 'juntamente' and German 'wie eine' capture the collective nuance, while English 'together' abandons the numeral form entirely, showing how this semantic shift is recognized cross-linguistically. **TOGETH-**

ERNESS AND COMPANY
en: together | **es:** juntamente | **fr:** un | **de:** wie-eine Dan 2:35

חַד H2299 *Adj-fs* (4×)
Sharp, keen; describing a sword, tongue, or mouth as cutting and piercing.
An adjective meaning 'sharp' or 'keen,' applied both literally and figuratively in powerful imagery. Ezekiel 5:1 uses it literally of a sharp sword (or razor), while the Psalms and Prophets deploy it metaphorically: the tongue is 'sharp' like a sword (Ps 57:4), and God's servant's mouth is made like a sharpened sword (Isa 49:2). Most strikingly, Proverbs 5:4 warns that the aftermath of the forbidden woman is 'sharp as a two-edged sword.' The French 'tranchant' (cutting) and Spanish 'afilada' (honed) capture the concrete edge of the word's imagery.

(4×) Sharp or keen, describing a blade or figuratively a tongue or mouth as dangerously cutting. Used literally of a sword or razor in Ezekiel 5:1, and metaphorically of speech in Psalm 57:4 (the tongue as a sharp sword), Isaiah 49:2 (the servant's mouth as a sharpened blade), and Proverbs 5:4 (the end of the adulteress is 'sharp as a two-edged sword'). The figurative uses are especially powerful, linking physical sharpness to the piercing quality of words and consequences. French 'tranchant' and 'acere' (cutting, honed), Spanish 'afilada' (sharpened), and English 'sharp' all converge on the same concrete-to-metaphorical semantic range. **SHARPENING IMPLEMENTS**
en: sharp | **es:** afilada, agudo | **fr:** [חַדָּה], acéré, tranchant | **de:** [חַדָּה], eine, sharp Ps 57:4; Prov 5:4; Isa 49:2; Ezek 5:1

חָדַד H2300a *V-Hofal-Perf-3fs* (4×)
To be sharpened or made sharp; of a sword prepared for slaughter, or horses keener than wolves.
A verb meaning 'to be or make sharp,' appearing in contexts of fearsome preparation for violence. In Ezekiel 21, the repeated refrain 'the sword is sharpened' (vv. 9-11) builds a terrifying crescendo as God's judgment sword is readied for slaughter—polished and sharpened, handed to the executioner. Habakkuk 1:8 shifts the image to the Chaldean cavalry, whose horses are 'keener than evening wolves,' conveying predatory swiftness. The French glosses 'terrible' capture the dread these passages evoke, while Spanish 'esta afilada' (is sharpened) and English 'is sharpened' stay close to the literal sense.

(4×) To be sharpened or made keen, describing a weapon prepared for deadly use or, by extension, predatory fierceness. Three of the four occurrences cluster in Ezekiel 21:9-11 (Hophal passive: 'the sword is sharpened, it is sharpened and polished'), building a refrain of impending divine judgment. The fourth, in Habakkuk 1:8 (Qal: 'keener than evening wolves'), applies the concept to the terrifying swiftness of Chaldean horses. Spanish 'esta afilada' and English 'is sharpened' preserve the passive metallurgical image from Ezekiel, while 'y mas feroces' (and more ferocious) captures the comparative predatory sense in Habakkuk. French 'terrible' reflects the emotional impact of both contexts. **ASCENDING MOVEMENT**
en: and-keener, is-sharpened, it-is-sharpened | **es:** está-afilada, y-más-feroces | **fr:** et-terrible, terrible | **de:** [וְהוּחַדָּה], [וְחַדּוּ] Ezek 21:9; Ezek 21:10; Ezek 21:11; Hab 1:8

חָדַד H2300b *V-Hifil-Imperf-3ms* (2×)
to sharpen; used of iron sharpening iron and metaphorically of mutual edification
This verb means to grow sharp or to sharpen, appearing only in Proverbs 27:17: 'Iron sharpens iron, and a man sharpens the countenance of his friend.' The saying uses the image of metalworking—one piece of iron hones another—to illustrate how people sharpen or refine each other through interaction. The exact parsing is debated (both verbs may be Hiphil, or one Qal and one Hiphil), but the sense is clear: mutual engagement produces sharpness, whether of blade or of character. It's a proverb of social formation and friendship.

(2×) A verb describing the sharpening process, both literal (metal on metal) and metaphorical (person influencing person). The proverb in 27:17 is often cited for the principle of 'iron sharpening iron'—friends hone each other's character through candid interaction, just as blades are whetted through friction. The metaphorical extension from smithing to human relationships is elegant: sharpness (of mind, spirit, presence) comes through abrasive but constructive contact. The verb makes growth a relational, not solitary, endeavor. **SHARPENING IMPLEMENTS**
en: is-sharpened, sharpens | **es:** afila, se-afila | **fr:** יַחַד | **de:** zusammen Prov 27:17

חֲדַד H2301 *N-proper-ms* (2×)
personal name; a son of Ishmael, ancestor of an Arabian tribe
Hadad (also spelled Chadad in some traditions) appears in Genesis 25:15 and 1 Chronicles 1:30 as one of the twelve sons of Ishmael, eponymous ancestor of an Arabian tribe. The name is theophoric, invoking the storm-god Hadad worshiped across the ancient Near East. Palmyrene and Sabean inscriptions preserve similar names, suggesting widespread use among Semitic peoples. The Septuagint offers varied spellings, reflecting uncertainty in transmission. Hadad's inclusion among Ishmael's sons situates him within the broader family of Abraham, the non-covenant line spreading into Arabia.

(2×) A masculine proper name borne by one of Ishmael's twelve sons, marking the origin of a tribal group. The name invokes Hadad, the Semitic storm deity, indicating religious-cultural patterns in Ishmaelite nomenclature. Genesis and Chronicles preserve this genealogy to map the descendants of Abraham beyond the covenant line, showing how the patriarch's seed became 'a multitude of nations.' Hadad's tribal descendants likely roamed the Arabian wilderness, their memory preserved in biblical genealogy as kin—albeit distant—of Israel. **HADAD BEN HADAD**
en: Chadad, Hadad | **es:** Chadad, Jadad | **fr:** Hadad, [חֲדַד] | **de:** Chadad, [חֲדַד] Gen 25:15; 1Chr 1:30

חָדָה H2302 *Conj-w / V-Qal-ConsecImperf-3ms* (3×)
rejoice, be glad; Aramaic/late Hebrew
A verb of joy and gladness. Jethro 'rejoiced' over all the good the LORD had done for Israel (Exod 18:9), Job curses the day of his birth that it should 'not rejoice among the days of the year' (Job 3:6), and the psalmist declares that God 'makes him glad with joy' (Ps 21:6). The Spanish se alegró, le alegras and French se réjouir capture the affective warmth. This is not mere happiness but a response to goodness—whether God's deliverance or the gift of life itself (or its tragic absence).

(3×) Describes rejoicing in three contexts: Jethro's joy over Israel's deliverance (Exod 18:9), the banishment of joy from Job's birth-day (Job 3:6), and God making the king glad (Ps 21:6). The multilingual glosses (rejoiced, se alegró, se réjouir) uniformly reflect exuberant gladness. The word evokes response to blessing or its absence—joy as recognition of divine favor. **REJOICING AND GREETING**
en: and-rejoiced, rejoice, you-make-him-glad | **es:** Y-se-alegró, le-alegras, se-una | **fr:** et-se-réjouit, se-réjouir, יַחַד | **de:** du-machen-ihn-glad, und-freute-sich, zusammen Exod 18:9; Job 3:6; Ps 21:6

חַדּוּד H2303 *N-mpc* (1×)
sharp potsherds, pointed fragments (superlative form: 'sharpest of potsherds')
An intensive plural adjective meaning 'sharpest things' or 'pointed fragments,' appearing in God's description of Leviathan. Under the creature are 'the sharpest of potsherds'—the scales on its underside are like jagged pottery shards. The construct form creates a superlative: not just sharp, but the sharpest possible potsherds. This vivid image conveys both the creature's armor-like protection and the dangerous, cutting nature of its very underside.

(1×) The sharpest of potsherds or pointed fragments. Job 41:30 describes Leviathan's underside as having 'sharp potsherds'—its scales

are like jagged pottery shards, making even the belly dangerous and impenetrable. The plural intensive form with construct ('sharpest of') creates superlative force. The image turns defensive scales into offensive weapons: even lying down, this creature is armed with cutting edges. **SHARPENING IMPLEMENTS**

en: are-sharp-potsherds | **es:** tiestos-de | **fr:** חדודי | **de:** [חדודי] Job 41:30

חֶדְוָה H2304 *Conj-w / N-fs* (2×)

joy, gladness; a late Hebrew/Aramaic term for festive rejoicing

This noun, borrowed from Aramaic, denotes joy or gladness. It appears in 1 Chronicles 16:27 in the phrase 'strength and joy are in his place' (referring to the sanctuary), and in Nehemiah 8:10 where Nehemiah declares 'the joy of Yahweh is your strength.' The term belongs to the late Hebrew of the post-exilic period, reflecting Aramaic influence. It captures the festive, buoyant character of worship and divine presence—joy as a theological reality, not merely an emotion, and as a source of communal resilience.

(2×) A feminine noun for joy or gladness, used in contexts of worship and covenant renewal. Chronicles locates 'joy' in Yahweh's sanctuary, alongside strength—attributes of the divine dwelling that spill over to worshipers. Nehemiah's exhortation transforms joy into spiritual fortitude: 'the joy of Yahweh is your strength' links delight in God to moral and communal endurance. The Aramaic origin reflects post-exilic linguistic realities, as the restored community worshiped in a bilingual context. Joy here is not private happiness but public, covenantal celebration. **JOY AND EXULTATION**

en: and-joy, the-joy-of | **es:** gozo-de, y-gozo | **fr:** [וחדוה], [חדות] | **de:** [וחדוה], [חדות] 1Chr 16:27; Neh 8:10

חֶדְוָה H2305 *Prep-b / N-fs* (1×)

joy, gladness (Aramaic term for exultant celebration)

An Aramaic noun denoting joy or gladness, appearing in Ezra's account of the temple dedication. The returned exiles celebrated 'with joy' as they dedicated the house of God. This Aramaic term in a Hebrew text reflects the linguistic situation of the restoration community, where Aramaic had become the common tongue. The joy described is not mere happiness but covenant celebration—the proper response to God's faithfulness in enabling temple restoration.

(1×) Joy or gladness expressed in celebration. Ezra 6:16 describes the dedication of the rebuilt temple happening 'with joy'—the Aramaic term emphasizes exultant celebration appropriate to such a momentous occasion. After exile and return, after decades of labor, the house of God stands again. The linguistic shift to Aramaic reflects the post-exilic reality, but the joy transcends language barriers. **JOY AND EXULTATION**

en: with-joy | **es:** con-gozo | **fr:** [בחדוה] | **de:** [בחדוה] Ezra 6:16

חַדְיֵ H2306 *N-msc / 3ms* (1×)

breast, chest (Aramaic dual form, referring to the chest area of Nebuchadnezzar's statue)

The Aramaic dual noun for 'chest' or 'breast,' appearing in Daniel's interpretation of Nebuchadnezzar's dream-statue. The great image had a head of gold, but 'its chest' was of silver. The dual form naturally fits the paired structure of the thorax. This body part in the multi-metal statue represents the second kingdom in Daniel's prophetic scheme, inferior to Babylon (the gold head) but still glorious. The anatomical progression down the statue mirrors declining glory and increasing fragility.

(1×) The chest or breast area, specifically in dual form. Daniel 2:32 describes the dream-statue's 'chest and arms' made of silver, representing the second world-kingdom. The Aramaic dual fits the natural pairing of the thorax region. This anatomical detail in apocalyptic vision turns the human body into a timeline of empires, with each body part marking a successive kingdom's character and fate. **GEOGRAPHY AND SPACE**

en: its-chest | **es:** su-pecho | **fr:** poitrine | **de:** [חדוהי] Dan 2:32

חֲדִיד H2307 *N-proper-fs* (3×)

Hadid (place name in Benjamin)

A town in Benjamin, listed with Lod and Ono in postexilic census lists (Ezra 2:33; Neh 7:37; 11:34). It is identified with modern El-Haditheh, a few miles northeast of Lydda. The name appears in administrative contexts: counting returnees and resettled towns. Translations preserve the name (Spanish Hadid, Jadid). This is the geography of restoration: small towns repopulated after exile, their names a litany of hope and return.

(3×) A place name in three postexilic lists (Ezra 2:33; Neh 7:37; 11:34), always grouped with Lod and Ono. The multilingual glosses uniformly transliterate the name (Hadid, Jadid). The town functions as a marker of the province of Benjamin's resettlement—a fixed point on the map of restored Judah. **PERSONAL NAMES**

en: Chadid, Hadid | **es:** Hadid, Jadid | **fr:** [חדיד] | **de:** [חדיד] Ezra 2:33; Neh 7:37; Neh 11:34

חָדַל H2308 *Prep-m / V-Qal-Inf* (59×)

To cease, stop, desist, refrain; to leave off doing something or leave someone alone; to fail or be lacking.

Chadal is the Hebrew verb of stopping — with a distinctive flavor of voluntary withdrawal rather than forced termination. Where shabat implies structured, often sacred rest, chadal carries the tone of giving up, holding back, or simply quitting. It appears in some of the Bible's most human moments: the builders at Babel 'ceased' building (Gen 11:8), Sarah's monthly cycle 'ceased' (Gen 18:11), and a weary Job begs God to 'leave me alone' (Job 10:20). The preposition min frequently accompanies the verb, creating a 'cease from' construction visible across languages — Spanish cesar de, French cesser de, German aufhoren.

1. cease, come to an end (23×) To cease or come to an end — intransitive cessation of an action, state, or natural phenomenon. The dominant sense at 23 occurrences. The hail 'ceased' (Exod 9:29, 33), manna 'ceased' (Josh 5:12), and counting grain 'ceased' because it was beyond measure (Gen 41:49). Spanish cesaron, French cessa, and German aufhorten all converge on simple termination. The subject stops of its own nature rather than by external command — a key distinction from the imperative 'desist' sense. **CEASING AND STOPPING**

en: and-ceased, and-ceases, and-he-ceased | **es:** Cesaron, Han-cesado, cesaron | **fr:** –cesser, [ויחדל], avait-cessa | **de:** [ויחדל], [ותחדל], [חדל] Gen 11:8; Gen 18:11; Gen 41:49; Exod 9:29; Exod 9:33

2. desist, refrain from (16×) To desist or refrain from doing something — voluntary restraint, typically with the preposition min specifying the abandoned action. Sixteen occurrences center on moral or practical decisions to hold back. Jotham's trees refuse kingship: the olive says 'should I cease from my fatness?' (Judg 9:9); the fig and vine echo the refusal (9:11, 13). Deuteronomy 23:22 warns against vowing and then 'refraining' from fulfilling. Spanish cesar de and French cesser de both mark the prepositional 'from' construction that distinguishes deliberate restraint from natural cessation. **CEASING AND STOPPING**

en: I-will-cease, and-I-cease, and-you-refrain | **es:** cesarán, cesaré, de-cesar | **fr:** [אחדל], cesser, de-cessant | **de:** [ואחדלה], aufhoeren, du-refrain Exod 23:5; Deut 23:22; Judg 9:9; Judg 9:11; Judg 9:13

3. leave alone, let be (16×) To leave alone or let be — an imperative or jussive sense of forbearing, often directed at God or a superior. Sixteen occurrences carry the tone of 'stop bothering' or 'stand down.' Moses tells the Israelites 'leave us alone!' (Exod 14:12); Job pleads with God to 'look away from me and let me alone' (Job 7:16; 10:20). Spanish cesa and French cesser shift toward interpersonal withdrawal. The 2 Chronicles passages (25:16; 35:21) use chadal as a warning to stop interfering in someone else's affairs — a pragmatic, relational sense distinct from abstract cessation. **CEASING AND STOPPING**

en: [let-Him-cease], and-cease, cease | **es:** (Cesa), Cesa-, Cesad | **fr:** [חדל], ceases, cesser | **de:** [(וחדל)], [[יחדל]], [ויחדל] Exod 14:12; 1Sam 9:5; 2Chr 25:16; 2Chr 35:21; Job 7:16

4. fail, be lacking (4×) To fail, be lacking, or cease to exist — a stative sense denoting the absence of something expected. Four occurrences at the margins of the verb's range. 'The poor will not cease from the land' (Deut 15:11), 'the wicked cease from troubling' in death (Job 3:17), a person 'ceases to act wisely' (Ps 36:3), and 'in many words transgression does not cease' (Prov 10:19). The shift from active 'stopping' to stative 'being absent' is subtle but real — Spanish cesan and German aufhoren both tend toward existential rather than volitional vocabulary in these contexts. **CEASING AND STOPPING**

en: and-refrains, cease, he-has-ceased | **es:** cesa, cesan, cesó | **fr:** cesser, et-refrains | **de:** [חדלו], [יחדל], er-hat-ceased Num 9:13; Job 3:17; Ps 36:3; Prov 10:19

חֶדֶל H2309 *N-ms* (1×)

cessation, the world/land of the dead (Sheol as the place where life ceases)

A rare noun meaning 'cessation' or 'end,' appearing in Hezekiah's psalm where he laments not seeing the Lord 'among the inhabitants of cessation.' This poetic term for Sheol emphasizes death as the end of activity, the place where earthly life ceases. Some scholars propose reading 'world' (cheled) instead, but the concept of cessation fits well—death is the great stopping-place. Hezekiah's lament captures the finality of death before Christ's resurrection revealed life beyond.

(1×) Cessation or the land of the dead. Isaiah 38:11 uses this in Hezekiah's psalm: he thought he would not see the Lord among 'the inhabitants of cessation.' The term portrays death as the end of activity—those in Sheol have ceased from the land of the living. Though textual variants exist, 'cessation' powerfully captures the finality the king feared. **CEASING AND STOPPING**

en: of-the-world | **es:** del-mundo | **fr:** cesser | **de:** [חדל] Isa 38:11

חָדֵל H2310 *Conj-w / Adj-msc* (3×)

ceasing, transient; forsaken, lacking

An adjective of absence or cessation. The psalmist asks 'let me know how fleeting I am' (Ps 39:4, or 'how transient'). Isaiah describes the Servant as 'despised and rejected by men' (Isa 53:3, lit. 'lacking men' or 'forsaken by men'). Ezekiel distinguishes the one who 'hears' from 'the one who refuses' (Ezek 3:27). The Spanish frágil, rechazado and French abandonner, cesser reflect both temporal and relational dimensions: what is fleeting or what is forsaken. The word evokes lack—whether of time, support, or obedience.

(3×) Describes that which ceases, is transient, or is forsaken in three contexts: human life's brevity (Ps 39:4), the Servant forsaken by people (Isa 53:3), and the one who refuses to listen (Ezek 3:27). The multilingual glosses (transient, frágil, abandonner, cesser) reflect both temporal ephemerality and social abandonment. The word evokes vulnerability and absence. **CEASING AND STOPPING**

en: and-rejected-by, and-the-refusing, transient | **es:** frágil, y-el-que-cesa, y-rechazado-de | **fr:** abandonner, et-cesser, et-sans-valeur | **de:** [והחדל], [וחדל], transient Ps 39:4; Isa 53:3; Ezek 3:27

חַדְלָי H2311 *N-proper-ms* (1×)

Hadlai, an Ephraimite father of one who opposed Judean captivity

A personal name belonging to an Ephraimite mentioned in Chronicles' account of the Syro-Ephraimite war's aftermath. Hadlai was the father of Amasa, one of the northern leaders who opposed enslaving Judean captives. When Israelite soldiers brought prisoners from Judah, Hadlai's son stood among those who said, 'You shall not bring the captives here.' This family showed covenant mercy even in conflict, treating fellow Israelites as brothers despite political division.

(1×) Personal name of an Ephraimite whose son opposed enslaving Judean captives. 2 Chronicles 28:12 mentions Hadlai as father to Amasa, one of the chiefs who intervened when northern troops brought prisoners from Judah. In a moment of crisis, Hadlai's family line demonstrated covenant faithfulness—recognizing that political conflict didn't erase kinship obligations. The name preserves memory of those who chose mercy over advantage. **PERSONAL NAMES**

en: Chadlai | **es:** Jadlai | **fr:** [חדלי] | **de:** [חדלי] 2Chr 28:12

חָדָק H2312 *N-ms* (2×)

brier, thorn-bush; a prickly plant used in comparisons of worthlessness or obstruction

This term refers to a brier or thornbush, a prickly, troublesome plant. In Proverbs 15:19, 'the way of the sluggard is like a brier-hedge'—overgrown and obstructed, reflecting the self-imposed difficulties of laziness. In Micah 7:4, the prophet laments that 'the best of them is like a brier,' meaning even the most upright are as troublesome as thorns. The word is related to Aramaic and Arabic terms for thorny plants, and it functions as a negative simile for corruption, difficulty, or moral decay.

(2×) A noun for a thorny brier or hedge-plant, employed in negative moral comparisons. Proverbs uses it to depict the self-inflicted obstacles of the lazy—their path is choked with thorns because they do not clear the way. Micah deploys it more grimly: the most righteous person in corrupt society is still like a brier—painful, troublesome, fallen far from the ideal. The plant imagery draws on agricultural realities (thorns as curses, impediments) and presses them into ethical critique. Briers are what remains when cultivation fails. **THORNS AND BRAMBLES**

en: like-brier, thorns | **es:** como-espino, espinos | **fr:** épine, חדק | **de:** [חדק], [כחדק] Prov 15:19; Mic 7:4

חִדֶּקֶל H2313 *N-proper-fs* (2×)

Tigris; the great river of Mesopotamia, one of the four rivers of Eden

Hiddekel is the Hebrew name for the Tigris River, the famous waterway of Mesopotamia. It appears in Genesis 2:14 as one of the four rivers flowing from Eden, and in Daniel 10:4 as the site of Daniel's apocalyptic vision. The name derives from ancient Sumerian (Idigna) and Akkadian (Idiqlat), with Old Persian rendering it as Tigra. The identification with the Tigris is certain, and the river's inclusion in Eden's geography situates paradise in the Mesopotamian heartland—a theological geography linking primordial blessing to the world's ancient centers of civilization.

(2×) The proper name for the Tigris River in Hebrew Scripture. In Genesis, it is one of Eden's four rivers, grounding the garden in real geography—the Tigris flows through the land of Assyria, marking the eastern boundary of the biblical world. In Daniel, the river becomes the setting for visionary encounter; the prophet stands on its banks and receives revelation. The Sumerian and Akkadian roots anchor the name in Mesopotamian linguistic heritage, a reminder that Israel's sacred texts engage the languages and landscapes of its ancient neighbors. **RIVERS AND STREAMS**

en: Chiddeqel, Hiddekel | **es:** Hidequel, Tigris | **fr:** Hiddekel, épine | **de:** Hiddekel, [חדקל] Gen 2:14; Dan 10:4

חָדַר H2314 *Art / V-Qal-Prtcpl-fs* (1×)

the piercing (one), possibly a sword or weapon that penetrates (grammatically feminine participle)

A feminine participle meaning 'the piercing one' or 'that which penetrates,' appearing in Ezekiel's oracle of the sword. In context, this seems to describe a weapon that pierces or penetrates, though the exact nuance remains debated. The Syriac cognate suggests surrounding or penetrating action. Ezekiel's sword-oracle uses vivid language for the weapon of judgment, and this rare term adds to the ominous imagery of a blade that finds its mark, penetrating defenses.

(1×) A weapon or sword described as 'the piercing one.' Ezekiel 21:14 uses this feminine participle in the context of a sword-oracle, likely describing the penetrating nature of the judgment-weapon. The term emphasizes the sword's ability to pierce through, to find gaps, to penetrate defenses. Related Syriac roots suggest surrounding or going through, fitting a blade that finds its target regardless of

protection. **GEOGRAPHY AND SPACE**
en: the-piercing | **es:** la-que-penetra | **fr:** chambre | **de:** [הַחֲדֶרֶת] Ezek 21:14

חֶדֶר H2315 *N-ms* (38×)
room, inner chamber — a private room within a building, used for sleeping, seclusion, or concealment
Cheder denotes an interior room or private chamber, the kind of space you withdraw into and close the door behind you. Of its 38 occurrences, the word consistently pictures enclosed, intimate space: Joseph hurries to his cheder to weep privately (Gen 43:30), Delilah's allies hide in the cheder (Judg 16:9, 12), and Isaiah commands Israel to 'enter your chambers and shut your doors' until judgment passes (Isa 26:20). The 'chambers of the south' (Job 9:9) extends the image to hidden celestial recesses. Proverbs warns that the seductress's house leads to 'the chambers of death' (7:27). The multilingual evidence converges tightly: Spanish 'camara,' French 'chambre,' German 'Kammer' — all from a shared Indo-European root for vaulted room, mirroring the Hebrew sense of enclosed interiority.

room, inner chamber (38×) A room or inner chamber within a larger structure, emphasizing privacy, enclosure, and withdrawal from public space. Used for bedrooms (Judg 15:1; 2 Sam 13:10; 1 Kgs 1:15), hiding places (Judg 16:9, 12; 1 Kgs 20:30; 22:25), and metaphorically for hidden recesses — 'the innermost parts of the belly' (Prov 18:8; 20:30, reading chadre-veten). Deuteronomy 32:25 pairs it with the outdoors: 'from without the sword bereaves, and from the chambers, terror.' The construct chadre is frequent, binding the room to what it contains or conceals. **GEOGRAPHY AND SPACE**
en: chambers-of, in-room, in-room-of | **es:** a-cámaras-de, a-la-cámara, cámara | **fr:** [בְּחֶדֶר], [חֶדֶר], au-dedans-de-chambre | **de:** Kammer, [בְּחֶדֶר], [חֶדֶר] Gen 43:30; Exod 8:3; Deut 32:25; Judg 3:24; Judg 15:1

חֲדַד H2316
Hadad, personal name; Ishmaelite son, incorporating the storm god's name
This descendant of Ishmael bears a name invoking the Aramean storm deity, common across ancient Near Eastern cultures. The name appears in Genesis's genealogical record of Ishmael's twelve sons who became tribal leaders. Textual variants exist—some manuscripts read Hadar, reflecting scribal uncertainty or regional pronunciations. The Septuagint transliterations vary, suggesting the name's form wasn't perfectly standardized. Such theophoric names (incorporating deity names) were common regardless of which god a family actually worshiped, often representing cultural heritage rather than active devotion.

חַדְרַךְ H2317 *N-proper-fs* (1×)
Hadrach, a region or district near Damascus mentioned in Zechariah's oracle
A geographical name appearing in Zechariah's oracle of judgment, designating a territory near Damascus and Hamath. Ancient sources identify Hadrach with Assyrian Hatarikka, a district in Syria. The prophet pronounces the Lord's word against 'the land of Hadrach' as part of a broader judgment on Syria and surrounding regions. This oracle demonstrates Yahweh's sovereignty over all territories, not just Israel—even distant Syrian districts stand under divine word.

(1×) A territorial designation in Syria near Damascus. Zechariah 9:1 pronounces divine oracle against 'the land of Hadrach,' parallel to Damascus. Assyrian records help identify this as Hatarikka, a region under ancient Syrian control. The prophetic word reaches even to less-familiar territories, showing God's sovereignty extends beyond Israel's immediate neighbors to all nations under heaven. **PERSONAL NAMES**
en: Chadrakh | **es:** Hadrac | **fr:** Hadrak | **de:** [חַדְרַךְ] Zech 9:1

חָדַשׁ H2318 *V-Hitpael-Imperf-3fs* (10×)
Renew, repair, restore — to make new again, whether physically (buildings) or spiritually (inner life)
The verb חָדַשׁ (chadash), used exclusively in the Piel and Hithpael stems, means to renew, repair, or restore something to a fresh state. Its semantic range spans the physical — repairing the temple (2 Chr 24:4, 12) and restoring an altar (2 Chr 15:8) — and the deeply spiritual — David's plea for a renewed spirit (Ps 51:12) and God's renewal of the face of the ground (Ps 104:30). Samuel's call to 'renew the kingdom' at Gilgal (1 Sam 11:14) carries political-covenantal force. The root underlies חָדָשׁ (new) and חֹדֶשׁ (new moon/month). Spanish 'renovar/restaurar' and French 'renouveler' capture both the material and spiritual dimensions.

renew, repair, restore (10×) To make new again, restore, or repair — used in two overlapping registers: physical restoration of buildings and cultic installations (2 Chr 15:8, repairing the altar; 2 Chr 24:4, 12, restoring the temple), and spiritual or cosmic renewal (Ps 51:12, 'renew a right spirit within me'; Ps 104:30, God renewing the face of the earth; Lam 5:21, 'renew our days as of old'). The Gilgal episode in 1 Samuel 11:14 blends both senses: renewing the kingship as a politico-covenantal act. Spanish 'renovar' and German 'erneuern' preserve the dual material-spiritual range. **RENEW REPAIR RESTORE**
en: You-renew, and-You-renew, and-let-us-renew | **es:** Renuevas, para-reparar, renueva | **fr:** [וְחַדְּשׁוֹן], [וַיְחַדֵּשׁ], [לְחַדֵּשׁ] | **de:** [וְחַדְּשׁוֹן], [וַיְחַדֵּשׁ], [לְחַדֵּשׁ] 1Sam 11:14; 2Chr 15:8; 2Chr 24:4; 2Chr 24:12; Job 10:17

חָדָשׁ H2319 *Conj-w / Adj-fp* (53×)
new, fresh — recently made, not previously existing, or renewed in quality and purpose
Chadash describes what is newly made, recently appeared, or qualitatively different from what came before. Its 53 occurrences span the concrete and the theological: a new king who did not know Joseph (Exod 1:8), new cords binding Samson (Judg 15:13; 16:11-12), a new cart for the ark (1 Sam 6:7), and — most profoundly — the 'new covenant' prophesied by Jeremiah (Jer 31:31) and the 'new song' of praise that erupts seven times in the Psalms and Isaiah. The word carries overtones of renewal and eschatological freshness: 'Behold, I am doing a new thing' (Isa 43:19). Translations render it consistently: Spanish 'nuevo/nueva,' French 'nouveau/nouvelle,' German 'neu' — each preserving both the temporal and qualitative dimensions.

1. new, recently made (physical objects) (30×) Split from sense 95582. Criteria: Applied to material objects and persons: new house, new ropes, new cart, new king, new garments, new grain, newly married man. Focus on temporal novelty and physical freshness.
en: new, the-new | **es:** el-nuevo, lo-nuevo, nueva | **fr:** [חֲדָשָׁה], le-nouveau, nouveau | **de:** [חֲדָשָׁה], der-neu, neu Exod 1:8; Lev 23:16; Lev 26:10; Num 28:26; Deut 20:5

2. new (theological/eschatological renewal) (23×) Split from sense 95582. Criteria: Applied to divine acts and covenant realities: new covenant (Jer 31:31), new song of praise (Ps 33:3; 96:1; 149:1; Isa 42:10), new things God declares (Isa 42:9; 48:6), new heart and spirit (Ezek 11:19; 18:31; 36:26), new mercies (Lam 3:23). Focus on qualitative transformation and eschatological renewal.
en: a-new-thing, new, new-thing | **es:** cosa-nueva, nueva, nuevo | **fr:** mois, nouveau, nouvelle | **de:** [חָדָשׁ], [חֲדָשָׁה], neu Ps 33:3; Ps 40:3; Ps 96:1; Ps 98:1; Ps 144:9

חֹדֶשׁ H2320 *Art / N-mp* (283×)
Month (calendar period) or new moon (lunar festival day marking the first of the month)
Derived from the root meaning 'new,' chodesh bridges astronomy and calendar in ancient Israel. In its primary sense (260 occurrences), it simply means 'month' — the basic unit of the Hebrew lunar calendar, as in 'the second month, on the seventeenth day' (Gen 7:11). But in 23 passages, chodesh retains its etymological force as 'new moon,' designating the festival observed at each lunar renewal. The new moon was a significant religious occasion, paired with sabbaths in prophetic critique (Isa 1:13–14) and central to David's table narrative (1 Sam 20:5, 18, 24). German 'Neumond' and French

'nouvelle lune' capture this astronomical-liturgical dimension that English 'month' loses entirely.

1. month, calendar period (260×) A month as a calendrical unit — the basic time period of the Hebrew lunar calendar. Comprising 260 of the 283 occurrences, this is the unmarked temporal sense found from the Flood chronology (Gen 7:11, 'the second month') through festival legislation (Exod 12:2, 'the first of your months') to historical dating formulas across Kings and Chronicles. Cross-lingual evidence is stable: Spanish 'mes,' French 'mois,' German 'Monat' — all standard calendar vocabulary with no religious overtone. MONTHS AND LUNAR CYCLES

en: in-the-month, of-the-month, the-month | **es:** del-mes | **fr:** dans-le-mois, de-le-mois, le-mois | **de:** der-Monat, des-Monats, in-der-Monat Gen 7:11; Gen 8:4; Gen 8:5; Gen 8:13; Gen 8:14

2. new moon, lunar festival (23×) The new moon as an astronomical event and its associated religious observance — the first day of the month celebrated as a festival. Appearing 23 times, this sense clusters in cultic and prophetic contexts: the David-Jonathan narrative (1 Sam 20:5, 'Tomorrow is the new moon'), the prophetic pairing with sabbaths (Isa 1:14, 'Your new moons and appointed feasts'), and liturgical regulations (Num 28:11–14). German 'Neumond' and the LXX neomēnia sharply distinguish this sense from the calendar meaning, while French 'nouvelle lune' and Spanish 'luna nueva' likewise flag the astronomical-religious dimension. MONTHS AND LUNAR CYCLES

en: and-at-the-new-moons, and-for-new-moons, and-for-the-new-moons | **es:** Luna-nueva, Vuestras-lunas-nuevas, en-su-mes | **fr:** et-mois, le-nouveau, le-nouveau-lune | **de:** Monat, der-neu-Mond, neu-Mond 1Sam 20:5; 1Sam 20:18; 1Sam 20:24; 1Sam 20:27; 1Sam 20:34

חֹדֶשׁ H2321 *N-proper-fs* (1×)

Hodesh (meaning 'new moon'), a wife of Shaharaim the Benjaminite

A feminine personal name meaning 'new moon,' belonging to one of Shaharaim's wives mentioned in Benjamin's genealogy. After dismissing Hushim and Baara, Shaharaim fathered children by Hodesh. The name evokes the monthly celebration and calendar marker central to Israelite worship. Whether given at birth or reflecting some circumstance of marriage, this name embedded the rhythm of sacred time into personal identity. Hodesh stands in the Benjaminite lineage, mother to several sons.

(1×) Feminine personal name meaning 'new moon.' 1 Chronicles 8:9 identifies Hodesh as Shaharaim's wife who bore him sons in Benjaminite genealogy. The name celebrates the monthly renewal marker in Israel's calendar—each new moon a reminder of time's sacred rhythm and God's ordering of seasons. Names derived from worship elements turned personal identity into testimony of covenant life. PERSONAL NAMES

en: Chodesh | **es:** Jodes | **fr:** [חדש] | **de:** [חדש] 1Chr 8:9

חֲדָשָׁה H2322 *Conj-w / N-proper-fs* (1×)

Hadashah, a town in the lowland territory allotted to Judah

A place name meaning 'new (town)' in Judah's territorial allotment. Hadashah appears in the list of lowland cities assigned to Judah during the conquest, though its exact location remains unknown. The name suggests this may have been a newly founded settlement or a town renamed to mark new beginning. Such place names in Joshua's lists preserve memory of the land distribution, even when later history obscures the sites themselves.

(1×) A town in Judah's lowland territory. Joshua 15:37 lists Hadashah among cities in the Shephelah region assigned to Judah's tribe. The name means 'new,' possibly indicating a recently founded settlement at the time of conquest. Though the site cannot be identified today, the biblical record preserves its place in the land inheritance, testimony to God's fulfillment of covenant promise. PERSONAL NAMES

en: and-Chadashah | **es:** y-Jadasá | **fr:** et-Chadashah | **de:** und-Chadashah Josh 15:37

חַדַּת H2323 *N-fsc* (1×)

new (Aramaic adjective, describing timber in temple reconstruction)

The Aramaic adjective for 'new,' appearing in Cyrus's decree regarding temple reconstruction. The Persian king ordered that 'new timber' be provided for the building project. This Aramaic term in official correspondence reflects the linguistic reality of the Persian administration—Aramaic served as the imperial language for official documents. The emphasis on 'new' materials underscores Cyrus's generous support for the temple project, providing fresh resources rather than recycled materials.

(1×) New, fresh, unused—describing materials for temple building. Ezra 6:4 records Cyrus's decree specifying 'new timber' for the Jerusalem temple reconstruction. The Aramaic adjective in this Persian-period document emphasizes quality and generous provision. God moved a pagan emperor to supply not just any materials but new resources for his house, showing divine sovereignty over foreign powers and their treasuries. NEWNESS AND FRESHNESS

en: new | **es:** nueva | **fr:** [חדת] | **de:** [חדת] Ezra 6:4

חֲוָה H2324 *V-Hifil-Imperf-2mp* (14×)

Aramaic verb: to show or make visible; also to declare or announce verbally

An Aramaic verb found exclusively in Daniel, used in both Pa'el and Haph'el stems to describe acts of revealing hidden knowledge. It appears most urgently in the dream-interpretation crisis of Daniel 2, where the king demands his wise men 'show' him both the dream and its meaning. The word encompasses both visual demonstration and verbal declaration, though context and stem distinguish these nuances. Its cognates in Syriac and Biblical Hebrew (III חָוָה) confirm a root meaning of making something evident or known.

1. show, display (10×) To show, display, or make visibly evident to someone, often with a direct object indicating what is revealed and an indirect object indicating the recipient. Spanish 'mostrar' and German 'zeigen' both emphasize the demonstrative, visual quality. This sense dominates in Daniel 2, where the urgency centers on showing the king his own dream (Dan 2:4, 6, 7, 9) – the wise men must not merely tell but produce or display the content. Daniel's confidence that God will 'show' him the mystery (Dan 2:16, 24) carries this same demonstrative force. SHOWING AND REVEALING

en: I-will-show, can-show-it, show-me | **es:** lo-pueda-mostrar, me-mostraréis, mostradme | **fr:** [אחוא], [ההונך], [יחונה] | **de:** zeigen Dan 2:4; Dan 2:6; Dan 2:7; Dan 2:9

2. declare, proclaim (4×) To declare, proclaim, or make known through verbal announcement, emphasizing the communicative act over visual demonstration. Spanish shifts from 'mostrar' to 'declarar,' and French uses 'montrer' in a more formal proclamatory sense. Nebuchadnezzar's decree to 'declare' the signs and wonders God has done (Dan 4:2) and the queen's recommendation that Daniel can 'declare' interpretations (Dan 5:12, 15) both highlight spoken proclamation rather than showing. This sense appears in later chapters where revelation has moved from crisis to testimony. SHOWING AND REVEALING

en: he-will-show, shows-me, to-declare | **es:** declarar, declarará, me-haga-saber | **fr:** [יהחוה], [יחוננך], pour-montrer | **de:** zeigen Dan 4:2; Dan 5:7; Dan 5:12; Dan 5:15

חוּב H2325 *Conj-w / V-Piel-ConjPerf-2mp* (1×)

to make guilty, endanger, bring blame upon (Piel: to cause to be held responsible)

A verb meaning to make guilty or endanger, appearing in Daniel's response to the palace master. The young exile warns that failing to thrive on the proposed diet would 'endanger my head with the king'—make the official guilty or liable before royal authority. The Piel stem indicates causative action: not becoming guilty oneself, but causing another to be held responsible. The term captures the

relational web of accountability in ancient court culture, where one person's failure could bring another under judgment.

(1×) To make someone guilty or liable, to endanger. Daniel 1:10 uses the Piel form: 'you would make my head guilty before the king.' The official fears that the youths' poor appearance would bring him under royal judgment. The verb conveys not personal guilt but causing another to be held responsible—Daniel's welfare directly affects his keeper's standing with Nebuchadnezzar. **GUILT AND PUNISHMENT**
en: and-you-would-endanger | **es:** y-haríais-culpable | **fr:** et-condamner | **de:** [וחיבתם] Dan 1:10

חוֹב H2326 *N-ms* (1×)
debt, indebtedness (abstract state of owing; Aramaic loan-word)
An Aramaic-influenced noun denoting debt or the state of indebtedness, appearing in Ezekiel's description of righteous conduct. The text speaks of restoring 'the pledge of debt' or 'the pledge regarding indebtedness.' Though the construction is difficult, the term clearly relates to financial obligation. The righteous person returns what was taken as security for debt, showing concern for the debtor's welfare beyond strict legal right. The word reminds us that biblical righteousness included economic justice.

(1×) The state of debt or financial obligation. Ezekiel 18:7 uses this in a challenging construction about restoring pledges—apparently the righteous return collateral taken 'regarding debt.' The term emphasizes the condition of owing rather than specific items owed. Righteous conduct means treating debtors mercifully, not exploiting their vulnerability through harsh pledging practices that compound their difficulties. **AUTO-DETECTED COMMUNITY 15110 WITH 5 SENSES**
en: debtor | **es:** de-deuda | **fr:** dette | **de:** [חוב] Ezek 18:7

חוֹבָה H2327 *N-proper-fs* (1×)
Hobah, a location north of Damascus where Abraham pursued the fleeing kings
A place name marking the northern limit of Abraham's pursuit after rescuing Lot. Having defeated the coalition that captured his nephew, Abraham chased them 'as far as Hobah, north of Damascus.' Ancient sources identify this with a site about twenty hours' journey north of Damascus. The detail shows the extent of Abraham's military campaign—he didn't stop at recovering Lot but pursued the enemy deep into Syrian territory. Hobah marks the patriarch's decisive victory over eastern kings.

(1×) A geographical location north of Damascus. Genesis 14:15 identifies Hobah as the northern terminus of Abraham's pursuit of the kings who had captured Lot. The patriarch's forces reached far into Syria, demonstrating both military capability and determination to rescue family. Modern identification with a site twenty hours north of Damascus shows the campaign's impressive scope—Abraham was both shepherd and warrior-champion. **PERSONAL NAMES**
en: Hobah | **es:** Hoba | **fr:** Hobah | **de:** Choba Gen 14:15

חוּג H2328 *V-Qal-Perf-3ms* (1×)
to draw a circle, inscribe a boundary (particularly the horizon-circle on the face of the waters)
A verb meaning to draw a circle or trace a circular boundary, appearing in Job's description of creation. God 'inscribed a circle on the face of the waters'—drew the horizon-line that bounds sea and sky. The Aramaic cognate suggests circular motion or surrounding. This rare verb captures a key moment in creation's ordering: the establishment of boundaries, the drawing of circles that separate and define. The horizon becomes God's compass-drawn line, elegant geometry marking creation's order.

(1×) To inscribe a circle or draw a circular boundary. Job 26:10 describes God as having 'drawn a circle upon the face of the waters'—the horizon-line where sea meets sky, the circular boundary of visible creation. The verb evokes the divine geometer, using creation's compass to establish order. Proverbs 8:27 uses the same image: Wisdom was present when God 'drew a circle on the deep.' **GEOGRAPHY AND SPACE**
en: He-inscribed | **es:** trazó | **fr:** חג | **de:** Fest Job 26:10

חוּג H2329 *N-ms* (3×)
circle, vault, horizon (of earth or heavens)
A noun denoting the circular vault or horizon of the cosmos. God 'sits above the circle of the earth' (Isa 40:22), 'inscribed a circle on the face of the deep' at creation (Prov 8:27), and 'walks on the vault of heaven' (Job 22:14). The Spanish círculo and French/German circle/vault glosses evoke both the two-dimensional horizon and the three-dimensional dome. This is cosmological language: the geometry of creation, where God's throne transcends the bounded sphere of the world.

(3×) Refers to the circular boundary or vault of the cosmos in three poetic contexts: God enthroned above the earth's circle (Isa 40:22), the circle inscribed at creation (Prov 8:27), and God's circuit of the heavens (Job 22:14). The multilingual glosses (circle, círculo, vault) reflect ancient cosmology's image of a bounded, vaulted world. The word evokes divine transcendence over created order. **HEAVEN AND SKY**
en: a-circle, and-circuit-of, the-circle | **es:** círculo, el-círculo, y-el-círculo-de | **fr:** [חוג], et-חוג, וחוג | **de:** [וחוג], [חוג] Job 22:14; Prov 8:27; Isa 40:22

חוּד H2330 *V-Qal-Imperf.Cohort-1cs* (4×)
To propound or pose a riddle; used exclusively with the cognate accusative חִידָה in riddle contexts.
A specialized verb meaning to put forth a riddle, always appearing with its cognate noun חִידָה (riddle). Found almost exclusively in the Samson narrative (Judg 14), where it describes the act of challenging others with an enigma at his wedding feast. Ezekiel 17:2 extends this into prophetic speech, where God commands the prophet to 'riddle a riddle' — pairing it with מָשָׁל (parable) to signal that what follows is deliberately layered in meaning. The multilingual glosses confirm this tight semantic range: Spanish proponer, French énigme, and German Rätsel all center on the riddle concept.

(4×) To propound or pose a riddle, always used with the cognate accusative חִידָה. In Judges 14:12–16, Samson challenges his wedding guests to solve his enigma about the lion and the honey; the verb captures the performative act of riddling itself. In Ezekiel 17:2, the verb moves into prophetic discourse, where God instructs Ezekiel to 'riddle a riddle and speak a parable,' signaling encoded prophetic speech. Spanish proponer and French énigme confirm this narrow sense. **RIDDLE ENIGMA**
en: let-me-riddle-, riddle, you-riddled | **es:** propondré-, propusiste, propón | **fr:** que-moi-énigme-, tu-riddled, énigme | **de:** Raetsel, [חוד], du-riddled Judg 14:12; Judg 14:13; Judg 14:16; Ezek 17:2

חָוָה H2331 *Conj-w | V-Piel-ConjImperf.h-1cs | 2mse* (6×)
To declare, tell, make known — a poetic Aramaic-influenced verb used for announcing wisdom or truth.
A verb found only in the Piel stem in poetic and late texts, meaning 'to declare' or 'make known.' As an Aramaic loanword (cognate with chavvei), it carries a formal, deliberate quality of announcement. Elihu uses it repeatedly in Job to introduce his declarations of wisdom (Job 15:17; 32:6, 10, 17; 36:2). The Psalms employ it for the heavens declaring knowledge night after night (Ps 19:3), giving the word a cosmic scope alongside its human forensic usage.

declare, tell, make known (6×) To tell, declare, or make known — used in formal, deliberate speech acts. Spanish 'declarare' and French 'annoncer' both capture the proclamatory tone. Elihu is the primary user, solemnly declaring his opinion and knowledge (Job 32:6, 10, 17; 36:2), while Eliphaz also employs it (Job 15:17). In Psalm 19:3, the night sky itself 'declares knowledge' to successive nights. The Aramaic coloring suits the elevated, quasi-judicial register of these wisdom and hymnic contexts. **ANNOUNCING AND**

DECLARING
en: I-show-you, I-will-declare, and-I-will-show-you | **es:** Te-declararé, de-declarar, declararé | **fr:** annoncer, annoncer-toi, de-annoncer | **de:** [אחוה], [אחוך], [ואחוך] Job 15:17; Job 32:6; Job 32:10; Job 32:17; Job 36:2

חַוָּה H2332 *N-proper-fs* (2×)

Eve; the first woman, mother of all living, named by Adam after the fall

Eve (Hebrew 'Chavah') is the name given by Adam to the first woman in Genesis 3:20, explained as meaning 'life' or 'living' because 'she was the mother of all living.' The etymology connects to the Hebrew root for 'to live,' though some scholars have proposed alternative derivations (including 'serpent,' given the immediate context). She appears again in Genesis 4:1 as 'his wife Eve' when she bears Cain. Her naming follows the fall and the pronouncement of judgment, yet it also signals hope—despite the curse, life will continue through her. She is the matriarch of humanity.

(2×) The personal name of the first woman, given by Adam after the fall. The name 'Chavah' is explained as deriving from 'chai' (living), making her 'the mother of all living'—a title that affirms her role in the continuity of human existence despite sin and death. The naming occurs in the context of curse and promise: pain in childbirth, yet also the seed of the woman who will crush the serpent. Eve thus embodies both the tragedy of the fall and the hope of redemption, life persisting in the shadow of death. **PERSONAL NAMES**
en: Chavah | **es:** Havá | **fr:** Ève | **de:** Chawwa Gen 3:20; Gen 4:1

חַוָּה H2333 *N-fpc / 3mp* (4×)

Tent-village or encampment; a cluster of nomadic or semi-nomadic settlements, especially in the phrase חַוֹת יָאִיר.

Refers to small, unwalled tent-villages — temporary or semi-permanent settlements characteristic of pastoral life in Gilead and Bashan. Almost always appearing in the compound name חַוֹת יָאִיר (Havvoth-Jair, 'the villages of Jair'), this word preserves the memory of Israel's early settlement patterns east of the Jordan. The multilingual evidence is telling: English renders 'villages,' Spanish aldeas, French villages, and German Dörfer — all pointing to small rural communities rather than fortified cities.

(4×) Tent-village or small unwalled settlement, typically a cluster of nomadic encampments. Nearly always found in the compound חַוֹת יָאִיר ('Havvoth-Jair'), referring to the settlements Jair captured in Gilead (Num 32:41; Deut 3:14; Judg 10:4; 1 Kgs 4:13). The term reflects a semi-nomadic settlement pattern: not a fortified city but a ring of tents or huts grouped by kinship. German Dörfer ('villages') and Spanish aldeas both capture this sense of small, rural communities. **GEOGRAPHY AND SPACE**
en: Chavvoth, the-villages-of, their-villages | **es:** aldeas-de, sus-aldeas | **fr:** [חות], le-villages-de, leur-villages | **de:** Doerfer-von, [חות], der-villages-von Num 32:41; Josh 13:30; 1Kgs 4:13; 1Chr 2:23

חַוָּה H2334 *N-proper-ms* (3×)

Havvoth-Jair: tent villages of Jair in Gilead

This proper name refers to a cluster of tent villages in Gilead associated with Jair, a descendant of Manasseh. The name literally means 'tent-villages of Jair.' These settlements were established when Jair conquered certain towns in the region of Bashan and Gilead, naming them after himself. The term appears primarily in territorial descriptions of the Transjordan region, marking a significant boundary point in Israel's early settlement period.

(3×) A geographical designation for the tent villages captured and settled by Jair in Gilead. Numbers 32:41 records the original naming event during the conquest, while Deuteronomy 3:14 and Judges 10:4 confirm the enduring designation of these settlements. The multilingual evidence (Spanish Havot-Jair, French/German/English Havvoth-Jair) shows consistent transliteration, preserving the proper name across translation traditions. **JAIR PERSONAL NAME**
en: Havvoth-Jair, Havvoth-jair | **es:** Havot-Jair, Havot-Jaír, Havot-Yaír | **fr:** Havvoth-Jair, Havvoth-jair | **de:** Havvoth-Jair, Havvoth-jair Num 32:41; Deut 3:14; Judg 10:4

חֹזֵה H2335 *N-proper-ms* (1×)

Hozai (meaning uncertain), possibly a collective term for seers rather than a personal name

A term appearing in Chronicles' reference to sources for Manasseh's reign, traditionally understood as a personal name ('the words of Hozai') but more likely a collective or title ('the words of the seers'). The Septuagint supports reading this as 'the seers' rather than a proper name. This textual puzzle illustrates the challenges of ancient transmission—a single letter difference transforms meaning. Whether individual or collective, the reference points to prophetic records now lost, reminding us that Scripture preserves only a portion of the prophetic witness to Israel's history.

(1×) Either a proper name or collective term for 'seers.' 2 Chronicles 33:19 cites 'the words of Hozai' (or 'the seers') as a source for Manasseh's history. The Hebrew text suggests a personal name, but the Septuagint reads 'the seers,' likely correct given scribal confusion possibilities. Either way, the reference points to prophetic records —now lost—that chronicled even apostate Manasseh's later repentance. **PERSONAL NAMES**
en: Hozai | **es:** Jozai | **fr:** [חוזי] | **de:** [חוזי] 2Chr 33:19

חוֹחַ H2336 *Prep-b* (11×)

Thorn, brier, or bramble (a thorny plant); also a hook or ring used for capturing and restraining captives.

A word with two strikingly different referents united by a single physical property: something sharp that catches and holds. As a plant, it denotes thorns, briers, or brambles – the classic biblical image of desolation and cursed ground. In Jehoash's cutting allegory, the thornbush presumes to negotiate with the cedar of Lebanon (2 Kgs 14:9). Song of Songs 2:2 offers an unforgettable compliment: 'As a lily among thorns, so is my love among the daughters.' Isaiah and Hosea use thorns as signs of divine judgment overgrowing abandoned places. The second sense – a hook or ring for leading captives – appears when the Assyrians capture Manasseh 'with hooks' (2 Chr 33:11) and in Job 41:2's challenge about catching Leviathan. The shared idea of something that pierces and grips connects both senses.

1. thorn, brier, bramble, thistle (9×) A thorny plant – brier, bramble, or thistle – used in prophetic and wisdom imagery. Appears in Jehoash's parable where the thorn presumes to address the cedar (2 Kgs 14:9; 2 Chr 25:18), as a sign of desolation overtaking abandoned land (Hos 9:6; Isa 34:13), and in the memorable 'lily among thorns' of Song of Songs 2:2. Job 31:40 invokes thorns as the opposite of fruitful wheat. Proverbs 26:9 compares a fool's proverb to a thorn in a drunkard's hand. Spanish 'cardo/espina' and French cognates reflect the sharp, painful plant sense that makes this a powerful metaphor for judgment and neglect. **THORNS AND BRAMBLES**
en: a-thorn, and-thistles, the-thistle | **es:** El-cardo, Espina, el-cardo | **fr:** [החוח], [וחוח], le-thistle | **de:** [החוח], [החוחים], [וחוח] 2Kgs 14:9; 2Chr 25:18; Job 31:40

2. hook, ring, fetter (2×) A hook, ring, or fetter used for capturing and leading captives – probably named by analogy with thorns that catch and hold fast. In 2 Chronicles 33:11, the Assyrians seize King Manasseh 'with hooks' (bachochim), a humiliating method of prisoner transport also depicted in Assyrian reliefs. Job 41:2 asks whether one can put a hook in Leviathan's nose. Spanish 'ganchos' (hooks) distinguishes this clearly from the botanical sense. The semantic bridge between thorn and hook lies in the shared property of piercing and gripping. **HOOK RING FETTER**
en: and-with-a-hook, with-hooks | **es:** con-ganchos, y-con-gancho | **fr:** [בחחים], et-épine | **de:** [בחחים], [ובחוח] 2Chr 33:11; Job 41:2

חוֹחַ H2337 *Conj-w* (1×)

thorns, thickets (as hiding places), possibly holes or caves in some contexts

A term for thorny thickets or possibly caves and holes used as hiding places, appearing in the account of Saul's early reign. When the Philistines threatened, Israelites hid themselves 'in the thickets' along with caves and rocks. Some scholars suggest reading 'holes' instead, based on later context in chapter 14. Either way, the word denotes places of refuge in wild terrain—whether dense thorn-bushes or rocky crevices. Fear drove Israel into the wilderness margins rather than standing to fight.

(1×) Thickets or thorny places used as hiding spots. 1 Samuel 13:6 describes terrified Israelites hiding 'in the thickets' when Philistines assembled for war. The term may alternatively mean 'holes' or caves, given textual variants and parallel with 'caves' and 'rocks.' Either reading shows people fleeing to wild, inaccessible places—whether dense thorns or rocky holes—rather than trusting God and their anointed king. **THORNS AND BRAMBLES**

en: and-in-the-thickets | **es:** y-en-los-matorrales | **fr:** et-dans-le-thickets | **de:** und-in-der-thickets 1Sam 13:6

חוּט H2338 *V-Hifil-Imperf-3mp* (1×)

to join, repair (foundations), specifically used of rebuilding city walls

A rare verb in the Haphel stem meaning to join together or repair, appearing in the Aramaic accusation against Jerusalem's rebuilders. Enemies claim the Jews are laying foundations and 'joining' the walls—completing the circuit of fortification. The term suggests connecting sections, bringing together elements into a unified structure. This technical building term appears in hostile correspondence trying to stop the wall-project, ironically testifying to the returnees' remarkable progress in restoration work.

(1×) To join together or connect, specifically in building contexts. Ezra 4:12 uses this in an accusation: the Jews are 'joining the walls'—completing the connections that would make Jerusalem defensible again. The Aramaic Haphel form suggests causing parts to be united. Enemies recognized that completed walls meant restored autonomy, so they opposed even the joining-work that would finish the protective circuit. **BINDING AND TYING**

en: joined | **es:** unieron. | **fr:** [יחיטו] | **de:** [יחיטו] Ezra 4:12

חוּט H2339 *Prep-k / N-msc* (7×)

Thread, cord, or line — a thin fiber used for binding, marking, or measuring.

A versatile noun for a thin, elongated fiber ranging from a single thread to a measuring cord. Abraham swears he will not take so much as a thread or sandal-strap from the king of Sodom (Gen 14:23), while Rahab hangs a cord of scarlet thread from her window as a sign of salvation (Josh 2:18). The Song of Songs compares lips to a scarlet thread (4:3), and Ecclesiastes observes that a threefold cord is not quickly broken (4:12). Whether literal or figurative, the word evokes something slender yet purposeful.

thread, cord, line (7×) A thread, cord, or measuring line — a thin, flexible strand used for binding, marking, or measurement. At its thinnest it means a mere thread, the most trivial possession (Gen 14:23, 'from a thread to a sandal-thong'). As a cord it gains practical significance: Rahab's scarlet cord (Josh 2:18) becomes a sign of deliverance, and the threefold cord of Ecclesiastes 4:12 illustrates the strength of companionship. Spanish hilo and French fil both reflect the 'thread' sense, while the measuring-line use in 1 Kings 7:15 (a line of twelve cubits around a pillar) shows its extension to a builder's measuring cord. Samson's bonds snapping like a thread (Judg 16:12) exploits the word's connotation of fragility. **GEOGRAPHY AND SPACE**

en: and-a-cord-of, and-line-of, and-the-cord | **es:** Como-hilo-de, como-hilo, de-hilo | **fr:** Comme-un-fil, [וחוט], comme-fil | **de:** [וכחוט], [וחוט], [כחוט] Gen 14:23; Josh 2:18; Judg 16:12; 1Kgs 7:15; Eccl 4:12

חִוִּי H2340 *Art / N-proper-ms* (25×)

Hivite — one of the Canaanite peoples listed among the pre-Israelite inhabitants of the land of Canaan

Chivvi (the Hivite) designates one of the traditional seven Canaanite nations whom Israel was to dispossess upon entering the land. The name may derive from a root meaning 'village' or 'tent-dweller,' though the etymology remains disputed. Hivites appear in nearly every standard promise-and-conquest list from Exodus through Joshua (Exod 3:8; Deut 7:1; Josh 9:1; 24:11), and they surface in two memorable narrative moments: Shechem son of Hamor the Hivite who violated Dinah (Gen 34:2), and the Gibeonites, identified as Hivites, who tricked Joshua into a treaty by pretending to be distant travelers (Josh 9:7; 11:19). The Septuagint renders the name as Heuaios. In later history, Solomon conscripted Hivite descendants for forced labor (1 Kgs 9:20). Spanish 'heveo/hivita,' French 'Hivvite/Hevien,' and German 'Chiwwiter/Hewiter' all transliterate variously.

Hivite (ethnic group) (25×) The Hivites, a Canaanite ethnic group listed among the pre-Israelite nations 'begotten' by Canaan in the Table of Nations (Gen 10:17; 1 Chr 1:15). They appear in virtually every conquest catalogue (Exod 3:8; 23:23; Deut 7:1; Josh 3:10; 12:8). Specific Hivite figures include Shechem son of Hamor (Gen 34:2) and the Gibeonites who secured a covenant through deception (Josh 9:7; 11:19). Solomon later subjected their remnant to forced labor (1 Kgs 9:20). The multilingual glosses — Spanish 'heveo,' French 'Hevien,' German 'Hewiter' — reflect varied transliteration traditions. **NATIONS AND PEOPLES**

en: and-the-Chivvi, and-the-Hivite, the-Chivite | **es:** el-heveo, el-hivita, el-jiveo | **fr:** et-le-Chivvi, et-le-Hivite, et-le-Hévien | **de:** den-Chiwwiter, der-Chivite, der-Hewiter Gen 10:17; Gen 34:2; Gen 36:2; Exod 3:8; Exod 3:17

חֲוִילָה H2341 *Prep-m / N-proper-fs* (7×)

Havilah — a land or people associated with gold and precious materials, appearing in both primeval and genealogical contexts.

Havilah appears as both a geographic region and a people-group in the Hebrew Bible. In the primeval narrative, it is the gold-rich land encircled by the river Pishon (Gen 2:11), associated with bdellium and onyx. In the Table of Nations, Havilah is listed both as a son of Cush (Gen 10:7; 1 Chr 1:9) and as a descendant of Joktan through Shem (Gen 10:29; 1 Chr 1:23), suggesting the name denotes a broad, perhaps Arabian, territory. The phrase 'from Havilah to Shur' (Gen 25:18; 1 Sam 15:7) marks the extent of Ishmaelite and Amalekite territory.

Havilah (proper noun, place/people name) (7×) The proper name Havilah, referring to a land renowned for gold (Gen 2:11) and to peoples in the Table of Nations descended from both Cush (Gen 10:7) and Joktan (Gen 10:29). The dual genealogical placement may reflect the wide geographic range the name covered — possibly parts of Arabia or East Africa. Multilingual renderings (Spanish Havilá/Javila, French Havila, German Hawila/Chawila) show variation in transliterating the initial consonant, reflecting the aspirated het. The geographical formula 'from Havilah to Shur' (Gen 25:18; 1 Sam 15:7) served as a standard boundary marker for Ishmaelite and Amalekite settlement in the desert regions east of Egypt. **PERSONAL NAMES**

en: Chavilah, Havilah, and-Chavilah | **es:** Havilá, Javila, Javilá | **fr:** Havila, Havilah, de-Chavilah | **de:** Chawila, Hawila, [וחוילה] Gen 2:11; Gen 10:7; Gen 10:29; Gen 25:18; 1Sam 15:7

H2342 *V-Qal-Imperf-3fs* (1×)

to writhe, be in anguish (used of cities in distress, or of labor pains)

A verb describing writhing motion, whether in labor pains, dance, or anguish. In Ezekiel's oracle against Egypt, cities will 'writhe' when judgment comes. The root spans multiple contexts: birth-labor, whirling dance, and pain-induced contortions. Here the imagery is distress—cities personified as women writhing in agony when divine judgment strikes. The verb's semantic range from celebration to suffering shows how physical motion expresses interior states across the spectrum from joy to terror.

(1×) To writhe or be in anguish. Ezekiel 30:16 prophesies that an Egyptian city 'shall writhe'—the feminine singular suggests a personified city contorting in pain like a woman in labor. The verb

often describes birth-pangs but here depicts the agony of divine judgment. The physical writhing becomes metaphor for the interior agony and exterior chaos when God's sentence falls. TERROR AND AGITATION

en: shall-writhe | **es:** (estará-de-parto) | **fr:** trembler | **de:** [תחול] Ezek 30:16

חוּל H2342a *Art / V-Piel-Prtcpl-fp* (58×)

to whirl, writhe, tremble, dance; to writhe in pain or labor; to bring forth, be born; to wait

With 58 occurrences, this verb portrays intense physical motion and emotional experience — writhing in agony, trembling in fear, whirling like a storm, giving birth in labor, or dancing in celebration. Its semantic core involves circular, twisting, or convulsive movement, extending from literal spinning to metaphorical anguish. Isaiah describes nations writhing at the fall of Tyre (23:5), Job depicts the wicked writhing in pain (15:20), Deuteronomy records peoples trembling at Israel's approach (2:25), and Judges pictures young women dancing in celebration (21:21). The causative Piel brings forth children (Deut 32:18, Ps 90:2), while passive forms describe being born or formed (Prov 8:24-25). A few enigmatic uses involve waiting or being wounded, revealing the verb's interpretive complexity.

1. Qal: writhe in pain/anguish (16×) The primary Qal sense of writhing in intense physical or emotional pain — not the trembling of fear (sense 2) but the contorted agony of suffering. Job's depiction of the wicked man who 'writhes in pain all his days' (15:20) and Isaiah's oracle that Babylon 'shall writhe' at judgment (13:8) use this term. The Arabic consistently deploys tawajjaʿa (Form V of the root for 'pain'), a distinct lexeme from trembling, confirming that ancient translators recognized this as suffering distinct from fear or labor. TERROR AND AGITATION

en: Writhe, [shall-writhe], and-they-will-writhe | **es:** Retuercete, [estará-de-parto], con-dolor | **fr:** enfanter, et-ils-fera-writhe, et-trembler | **de:** [ותחיל], [חולי], [חלה] Deut 2:25; Job 15:20; Ps 55:4; Isa 13:8; Isa 23:5

2. Qal: tremble/quake in fear (10×) A Qal sense denoting trembling, shaking, or quaking — typically from fear, awe, or dread before God or a powerful enemy. Deuteronomy records that nations 'shall tremble' at the report of Israel (2:25), Psalm 29 declares 'the voice of the Lord makes the wilderness tremble' (29:8). The Arabic uses irtaʿada (Form VIII of the root for 'thunder/tremble'), a completely different root from the pain sense, showing that translators distinguished fearful shaking from writhing agony. TERROR AND AGITATION

en: and-she-writhed, and-trembles, shakes | **es:** Temblad, hace-temblar, que-hace-temblar | **fr:** [ותתחלחל], [חילו], enfanter | **de:** [ותתחלחל], [יחוללון], beben 1Chr 16:30; Esth 4:4; Job 26:5; Ps 29:8

3. Piel: bring forth/cause to bear (6×) The causative Piel sense of bringing forth, causing to be born, or begetting — a creative act rather than the experience of labor. Deuteronomy asks Israel, 'Of the Rock who begot you, you are unmindful' (32:18), Psalm 90 declares 'Before the mountains were brought forth' (90:2). The Arabic employs walada 'to give birth' and anjaba 'to beget' (causative), roots dedicated to birthing and entirely separate from pain, trembling, or whirling, marking this as a distinct semantic domain. TERROR AND AGITATION

en: and-you-brought-forth, brings-forth, makes-to-calve | **es:** el-que-forma-, hace-nacer, que-hace-parir | **fr:** enfanter, et-trembler, qui-apporta-tu-forth | **de:** [מחולל], [תחוללי], beben Deut 32:18; Ps 29:9; Ps 90:2; Prov 25:23; Prov 26:10

4. Qal: travail/be in labor (6×) A Qal sense specifically describing the experience of labor, travail, or childbirth — the mother's perspective rather than the creative act of sense 3. Isaiah uses this repeatedly: 'I have not labored nor brought forth children' (23:4), 'Shall I bring to the time of birth and not cause delivery?' (66:7). The Arabic deploys the specialized root tamakhaḍa (Form V of the root for 'labor/parturition'), used exclusively for childbirth, clearly distinguishing maternal travail from general pain. TERROR AND AGITATION

en: I-have-labored, are-you-in-labor-with, she-travailed | **es:** das-a-luz?, parto-de, que-estuviera-de-parto | **fr:** enfanter, trembler | **de:** [חלל], beben Job 39:1; Isa 23:4; Isa 45:10; Isa 54:1; Isa 66:7

5. Pual/Hofal: be brought forth/born (5×) The passive Pual or Hofal sense describing being brought forth, being born, or being formed — the object's perspective rather than the agent's. Proverbs personifies Wisdom declaring 'I was brought forth' before creation (8:24-25), Job asks sarcastically 'Were you brought forth before the hills?' (15:7), and Psalm 51 confesses 'in sin my mother conceived me' (51:5). The Arabic uses passive forms of birthing verbs (wulida, ṣuwwira), emphasizing the receptive aspect. TERROR AND AGITATION

en: I-was-brought-forth, can-be-brought-forth, were-you-brought-forth | **es:** fui-engendrada, fui-formado, fuiste-formado | **fr:** enfanter, trembler | **de:** [חוללת], [חוללתי], beben Job 15:7; Ps 51:5; Prov 8:24; Prov 8:25; Isa 66:8

6. Qal: whirl/swirl (5×) A Qal sense depicting whirling, swirling, or spinning motion — the physical circular movement that may underlie the verb's other meanings. Jeremiah's oracle describes a 'whirling tempest' (23:19, 30:23), and 2 Samuel mentions a curse falling on Joab's house like something 'whirling' (3:29). The Arabic uses dāra 'to rotate' and ḥalla 'to descend/alight' (with circular connotations), roots entirely distinct from pain, trembling, birthing, or dancing, marking this as a separate motion sense. TERROR AND AGITATION

en: and-shall-whirl, it-will-whirl, let-it-whirl | **es:** Caigan, caerá, que-se-arremolina | **fr:** et-trembler, que-cela-whirl, trembler | **de:** [וחלה], beben, lass-es-whirl 2Sam 3:29; Jer 23:19; Jer 30:23; Hos 11:6

7. Qal/Hitpael: wait/wait patiently (4×) A Qal or Hitpael sense meaning to wait, wait patiently, or tarry — a stative rather than dynamic use. Noah 'waited yet another seven days' (Gen 8:10), the Israelites 'waited' for the servant at Eglon's door (Judg 3:25), Job exhorts 'wait for Him' (35:14). The Arabic consistently uses intaẓara (Form VIII of the root for 'look/wait'), with zero semantic overlap with pain, trembling, birthing, whirling, or dancing, suggesting either homonymy or an extended metaphorical sense of 'staying in place while anxious'. HOPE AND EXPECTATION

en: and-they-waited, and-wait, and-wait-patiently | **es:** Y-esperaron, Y-esperó, y-espera | **fr:** et-attendit, et-enfanter, et-ils-attendit | **de:** [ותחולל], und-erwartete, und-sie-wartete Gen 8:10; Judg 3:25; Job 35:14; Ps 37:7

8. Qal: dance (2×) A Qal sense denoting dancing in a joyful or celebratory context — the only clearly positive use of the verb. Judges describes the daughters of Shiloh 'dancing' (21:21, 23) during the annual feast. The Arabic uses raqaṣa 'to dance', a completely distinct root from all other senses, and Korean uses 춤추다, a dedicated dance verb. This suggests either a separate homonymous root or a metaphorical extension from 'whirling' to 'whirling joyfully'. DANCE AND DANCING

en: the-dancers, to-dance | **es:** a-danzar, las-danzantes | **fr:** le-dancers, à-dance | **de:** der-dancers, zu-dance Judg 21:21; Judg 21:23

9. Qal: be wounded/pierced (2×) A Qal sense describing being wounded, pierced, or struck — attested only in Saul's final battle: 'the archers hit him, and he was badly wounded' (1 Sam 31:3, 1 Chr 10:3). The Arabic uses juriḥa (passive of 'to wound'), from the root for physical wounding, not pain in general. Some interpret this as 'writhed in pain' (sense 1), but the grammar and context favor a distinct sense of being pierced by arrows. TERROR AND AGITATION

en: and-he-was-wounded, and-was-wounded | **es:** y-fue-herido, y-tembló | **fr:** [ויחל], et-fut-wounded | **de:** und-beben, und-war-wounded 1Sam 31:3; 1Chr 10:3

10. (1×) An enigmatic occurrence in Lamentations 4:6 where the context of Sodom's overthrow and Jerusalem's punishment uses a form whose meaning is unclear — translations range from 'rested' to 'were laid' to continued anguish. The multilingual glosses reveal interpretive uncertainty, with no clear semantic anchor to other senses, suggesting possible textual corruption or an otherwise unattested usage. TERROR AND AGITATION

en: rested | **es:** se-pusieron | **fr:** trembler | **de:** [חלו] Lam 4:6

11. (1×) A problematic Ketiv (written) form in Jeremiah 4:19 where the prophet cries out in anguish over coming judgment. The Qere (read) suggests a different reading, and the form's precise sense is debated — whether writhing in pain (sense 1), trembling in fear (sense 2), or something else. The translation traditions reflect the textual and interpretive ambiguity. TERROR AND AGITATION

en: [ketiv] | **es:** [me-duelo] | **fr:** trembler | **de:** beben Jer 4:19

חוּל H2342b *V-Qal-Imperf-3ms* (2×)

to be firm, strong, enduring; used of prosperity and ways that remain stable

This rare verbal root expresses the idea of being firm or strong, particularly in the sense of enduring or remaining stable over time. It appears only twice, both times describing things that persist: Job's prosperity that does not endure (negated), and the ways of the wicked that are always firm or prosperous. The multilingual evidence points to prosperity and endurance as the core semantic thread, though the French 'enfanter' (to give birth) suggests some translators saw a connection to labor or travail, possibly confusing this root with the more common חול (to writhe).

(2×) The sense of being firm, strong, or enduring appears in both passages. In Job 20:21, the negation indicates that the prosperity of the wicked does not endure or remain firm. In Psalm 10:5, the parallelism suggests stability and success—his ways are always firm, prosperous, or secure. The English and Spanish glosses ('prosper,' 'will endure,' 'Prosperan,' 'durará') capture the nuance of enduring strength rather than momentary firmness. **TERROR AND AGITATION**

en: prosper, will-endure | **es:** Prosperan, durará | **fr:** enfanter | **de:** [יחיל], gelingen Job 20:21; Ps 10:5

חוּל H2343 *Conj-w / N-proper-ms* (2×)

Hul, a descendant of Aram listed in the Table of Nations

Hul appears in the genealogical lists as a son of Aram, grandson of Shem, in the Table of Nations. The name occurs in both Genesis 10 and the parallel genealogy in 1 Chronicles 1, positioned between Uz and Gether among Aram's descendants. As with many names in these ancient genealogies, Hul likely represents both an individual ancestor and the people or region descended from him, though the specific geographic or ethnic identification has been lost to history.

(2×) The proper name Hul designates one of the sons of Aram in the Semitic branch of Noah's descendants. Both occurrences are in genealogical contexts (Genesis 10:23 and 1 Chronicles 1:17), listing the same four sons of Aram. The multilingual glosses maintain the transliterated form with minor orthographic variation across languages, reflecting the standard practice for biblical proper names that lack clear etymological meaning. **PERSONAL NAMES**

en: and-Chul, and-Hul | **es:** y-Jul | **fr:** [וחול], et-Hul | **de:** [וחול], und-Chul Gen 10:23; 1Chr 1:17

חוֹל H2344 *Art / N-ms* (23×)

Sand; granular material of the seashore, used overwhelmingly as a figure for innumerable quantity or immense weight.

Almost always appearing in the phrase 'sand of the sea,' this noun serves as the Hebrew Bible's premier image of uncountable abundance. God promises Abraham descendants as numerous as the sand on the seashore (Gen 22:17), and Jacob echoes this at the Jabbok (Gen 32:12). Joseph stores grain 'like the sand of the sea' until counting becomes meaningless (Gen 41:49). In wisdom literature, sand figures overwhelming weight — Job's grief outweighs the sand of the seas (Job 6:3). Only rarely does it denote literal sand as a substance, as when Moses looks both ways before burying the Egyptian in the sand (Exod 2:12) or when Jeremiah declares God set sand as the sea's eternal boundary (Jer 5:22).

sand (23×) Sand used overwhelmingly in similes for innumerable quantity ('like the sand of the sea') — the Abrahamic promise (Gen 22:17; 32:12), military hordes (Judg 7:12; 1 Sam 13:5), and abundance (Gen 41:49). Literal usage is rare: Exodus 2:12, Jeremiah 5:22. Spanish 'arena,' French 'sable' confirm a single concrete noun. **GEOGRAPHY AND SPACE**

en: and-as-sand, and-as-the-sand, as-sand-of | **es:** arena, arena-de, como-arena | **fr:** [חול], [כחול], [מחול] | **de:** Sand, [החול], [וכחול] Gen 22:17; Gen 32:12; Gen 41:49; Exod 2:12; Deut 33:19

חוּם H2345 *Adj-ms* (4×)

Dark-colored, dark brown or black; used exclusively of the color of sheep in Jacob's flock negotiations.

An adjective describing a dark brown or black coloring, appearing only in the Jacob-Laban flock narrative of Genesis 30. Jacob proposes to separate out every dark-colored lamb as his wages, using this word to mark the distinction between light and dark animals. The term is strikingly specific — it never appears outside this pastoral context. German braun ('brown') and Spanish oscuro ('dark') both reflect the earthy, natural-color sense rather than the moral darkness often conveyed by other Hebrew dark-words.

(4×) Dark brown or black in color, used exclusively of sheep and goats in the Jacob-Laban flock division (Gen 30:32–40). Jacob claims every חוּם lamb among the flock as his wage, distinguishing these dark animals from the speckled and spotted ones. German braun ('brown') suggests a warm, earthy tone, while Spanish oscuro and English 'dark' capture the broader shade. The word is purely descriptive of animal coloring, with no metaphorical or moral extension in the biblical corpus. **RED AND SCARLET**

en: and-dark, dark | **es:** oscura, oscuro, y-oscura | **fr:** dark, et-dark | **de:** Braune, braune, und-braun Gen 30:32; Gen 30:33; Gen 30:35; Gen 30:40

חוֹמָה H2346 *Prep-l / N-fsc* (133×)

Wall — a defensive wall surrounding a city, serving as the primary fortification and symbol of urban security in ancient Israel

Chomah is the standard Hebrew term for a city's defensive wall, occurring 133 times. Unlike the more general qir (any wall, including interior partitions), chomah specifically denotes the massive stone perimeter that defined and protected an urban settlement. The word appears at pivotal moments: Rahab's house was built into the chomah of Jericho (Josh 2:15), whose walls famously collapsed (Josh 6:5, 20); Nehemiah rebuilt Jerusalem's chomah as an act of national restoration (Neh 2:17; 3:1-32; 12:27). Metaphorically, a wall represents security — and its breach represents judgment: 'I will break down the wall of this city' (Jer 1:15; Ezek 26:9-10). The dual form appears in 2 Kings 25:4 for the double wall of Jerusalem.

city wall, fortification wall (133×) A city's defensive perimeter wall — the massive stone fortification encircling an ancient settlement, serving as both military protection and civic boundary marker. It appears in the fall of Jericho (Josh 6:5, 20), Rahab's escape (Josh 2:15), the siege of Rabbah (2 Sam 11:20-21), and Nehemiah's landmark rebuilding project (Neh 2:17; 12:27). Prophetically, a breached wall signals divine judgment (Ezek 26:9-10; Nah 2:6), while a rebuilt wall signifies restoration. Spanish 'muralla/muro,' French 'muraille,' and German 'Mauer' all capture the fortification sense, distinguishing it from ordinary interior walls. **GEOGRAPHY AND SPACE**

en: the-wall | **es:** el-muro, el-muro?, la-muralla | **fr:** la-muraille, le-muraille | **de:** der-Mauer Josh 2:15; Josh 6:5; Josh 6:20; 2Sam 11:20; 2Sam 11:21

חוּס H2347 *V-Qal-Imp-ms / 3fs* (24×)

Pity, have compassion; spare from destruction; look with regret at something's loss

The Hebrew verb chus (חוּס) names the inner movement of mercy that stays a hand raised to strike. Nearly always used with the idiom 'the eye shall (not) pity' (lo tachos einkha), it appears overwhelmingly in negative commands: 'your eye shall not pity' the idolater (Deut 13:8), the murderer (Deut 19:13), or the false witness (Deut 19:21). Ezekiel's visions of judgment repeat the divine declaration 'my eye will not spare, nor will I have pity' (Ezek 5:11; 7:4, 9; 8:18; 9:5, 10). Yet the verb also surfaces positively: Saul's soldiers 'spared' the best livestock in defiance of the ban (1 Sam 15:9), and God tells Jonah that he 'had pity' on the plant, then asks why God should not pity Nineveh (Jonah 4:10-11). Spanish captures both dimensions — perdonar for sparing, compadecer for feeling pity.

1. spare, refrain from destroying (12×) To spare or refrain from destroying — the act of withholding punishment, violence, or the execution of judgment. David 'spared' Saul's life when he cut

his robe instead of killing him (1 Sam 24:10), Isaiah declares that Babylonian bows 'will not spare' children (Isa 13:18), and Ezekiel repeatedly voices God's resolve not to spare Jerusalem (Ezek 5:11; 7:4, 9; 8:18; 9:5, 10). Jeremiah 13:14 and 21:7 echo the same divine refusal. Spanish perdonar/perdonará and the negated constructions across languages confirm that this sense centers on the decision to destroy or not, rather than on the emotion behind it. **MERCY AND COMPASSION**

en: I-will-spare, and-she-spared, and-spared | **es:** Y-perdonó, perdona, perdonará | **fr:** [אחוס], [יחוס], [תחוס] | **de:** [אחוס], [חוסה], [יחוס] 1Sam 24:10; Isa 13:18; Jer 13:14; Jer 21:7; Ezek 5:11

2. feel pity, have compassion (11×) To feel pity or have compassion — the emotional response of mercy toward someone's suffering or vulnerability. The Deuteronomic formulae command 'your eye shall not pity' the covenant-breaker (Deut 7:16; 13:8; 19:13, 21; 25:12), implying that natural compassion must be overridden by covenant faithfulness. Ezekiel 16:5 says no eye 'had compassion' on infant Jerusalem, cast out in the open field. Psalm 72:13 prays that the king 'will have pity' on the weak and needy. Spanish compadecer/tener-compasión and the eye-idiom across Semitic languages mark the visceral, emotional core of this sense. **MERCY AND COMPASSION**

en: I-will-pity, and-have-compassion, had-pity | **es:** Tendrá-compasión, perdonará, se-compadeció | **fr:** [וחוסה], avoir-pitié, devra-pity | **de:** [אחוס], [וחוסה], [חסת] Deut 7:16; Deut 13:8; Deut 19:13; Deut 19:21; Deut 25:12

3. look with regret, feel reluctant loss (1×) To look with regret or feel reluctant loss over something valuable — a sense of wistfulness about what must be given up. In Genesis 45:20, Joseph tells his brothers not to let their eye 'look with regret' on their possessions left behind in Canaan, because the best of Egypt awaits them. The construction parallels the other eye-idioms but shifts from mercy toward persons to attachment toward things. Spanish tener-lástima ('feel sorry about') and the singular occurrence confirm this as a specialized extension: not compassion for a person, but reluctance to part with valued property. **MERCY AND COMPASSION**

en: look-with-regret | **es:** tenga-lástima | **fr:** regarder-avec-regret | **de:** bedaure Gen 45:20

חוֹף H2348 *Conj-w* (7×)

Shore or coast — the strip of land bordering the sea, used in geographical descriptions of the Promised Land.

A noun meaning shore or coast, always appearing in construct form to describe land bordering the Mediterranean or other bodies of water. Jacob's blessing places Zebulun at the 'shore of the sea' and the 'shore of ships' (Gen 49:13), and the description of the Promised Land's boundaries includes 'the coast of the Great Sea' (Deut 1:7; Josh 9:1). The Deborah song notes that Dan lingered by his ships at the shore (Judg 5:17). In prophetic contexts, Jeremiah and Ezekiel invoke the coast as the scene of divine judgment against the Philistines (Jer 47:7; Ezek 25:16).

shore, coast (7×) The shore or coast of a sea — a strip of land at the water's edge. All seven occurrences use the construct form (chof + noun), binding this word tightly to its geographic referent. Jacob's blessing of Zebulun (Gen 49:13) uses it twice — 'shore of seas' and 'shore of ships' — painting a picture of a maritime tribal territory. Spanish costa and French côte both convey the coastal meaning, while German Gestade and Ufer distinguish between beach-shore and riverbank-type edges. The word marks geographical boundaries (Deut 1:7; Josh 9:1) and prophetic judgment zones (Jer 47:7; Ezek 25:16), always oriented toward the Mediterranean world. **GEOGRAPHY AND SPACE**

en: and-in-coast-of, at-shore-of, at-the-shore-of | **es:** a-costa-de, costa-de, junto-a-costa-de | **fr:** [חוף], côte, et-dans-coast-de | **de:** [חוף], am-Gestade, bei-der-Ufer-von Gen 49:13; Deut 1:7; Josh 9:1; Judg 5:17

חוּפָם H2349 *Prep-l / N-proper-ms* (1×)

Hupham, a Benjaminite clan head, variant of Huppim

A personal name representing the head of a Benjaminite family, appearing in the wilderness census. Hupham is likely the same individual as Huppim mentioned in Genesis 46:21, showing typical orthographic variation in name transmission. The census lists 'the family of the Huphamites' descended from this clan founder. These genealogies preserved tribal structure through wilderness wanderings and conquest, ensuring each family maintained covenant identity and inheritance rights in the promised land.

(1×) Benjaminite clan head whose descendants formed a numbered family. Numbers 26:39 references 'Hupham,' likely identical to 'Huppim' in Genesis 46:21 and related to names in 1 Chronicles 7. The variation shows fluid name transmission while the genealogical line remains intact. Census-taking wasn't mere administration but covenant accountability—every family counted, every descendant mattered in Israel's structure. **PERSONAL NAMES**

en: to-Hupham | **es:** de-Hufam | **fr:** à-Hupham | **de:** zu-Hupham Num 26:39

חוּפָמִי H2350 *Art / N-proper-ms* (1×)

Huphamite - gentilicium referring to descendants of Hupham (Numbers 26:39)

This gentilicium designates the family clan descended from Hupham within the tribe of Benjamin. It appears only once in the census lists of Numbers 26, where tribal families are enumerated. The Hebrew article attached to the form indicates 'the Huphamites' as a collective designation for this Benjamite subdivision.

(1×) A tribal-clan designation appearing exclusively in Numbers 26:39 during the wilderness census. The multilingual glosses consistently treat this as a gentilicium (Spanish 'los-hufamitas,' French 'le-Huphamite'), showing the standard pattern for Hebrew family-group names formed from an ancestor's name. **PERSONAL NAMES**

en: the-Huphamite | **es:** los-hufamitas | **fr:** le-Huphamite | **de:** der-Huphamite Num 26:39

חוּץ H2351 *Conj-w* (164×)

The outside, the area beyond a building, camp, or city; in the plural, streets or public squares; rarely, open countryside.

A spatial noun that organizes Hebrew geography around the boundary between inside and outside. In its singular form with prepositions, chuts functions almost as an adverb — 'outside the camp' (Deut 23:13), 'outside the city' (Gen 19:16) — defining space relative to whatever enclosure is in view. But in the plural (chutsot), it specializes into 'streets' or 'broad places' within a town, the public zones where life unfolds: children play (Zech 8:5), merchants trade, and mourning spills into the open (2 Sam 1:20). Spanish neatly tracks the split, using 'afuera/fuera' for the generic outside and 'calles' for the urban plural. French 'dehors' covers both with characteristic economy. Proverbs personifies Wisdom crying out 'in the streets' (bachutsot, Prov 1:20), transforming this humble spatial term into a stage for divine revelation.

1. outside, exterior space (119×) The outside, exterior space — the area beyond the walls, door, or boundary of a building, camp, or city. Used with prepositions (min-chuts, 'from outside'; el-chuts, 'to outside'; ba-chuts, 'on the outside') to express location or direction relative to an enclosure. Noah sends the raven 'outside' the ark (Gen 8:7 context); lepers are put 'outside the camp' (Lev 13:46); blood is poured 'outside' the sanctuary. Spanish 'afuera de' and 'fuera de,' French 'dehors' and 'a l'exterieur,' and German 'ausserhalb' all consistently render this fundamental spatial meaning across 119 occurrences. **OUTSIDE AND EXTERIOR**

en: from-outside, outside | **es:** afuera-de, fuera, fuera-de | **fr:** de-à-l'extérieur, dehors, à-l'extérieur | **de:** ausserhalb, außerhalb, von-ausserhalb Gen 9:22; Gen 19:16; Gen 24:11; Gen 24:31; Exod 21:19

2. street, broad place (42×) Streets, broad places, public squares — the plural form (chutsot) denoting open thoroughfares within a settled area where communal life takes place. David's lament forbids announcing Saul's death 'in the streets of Ashkelon' (2 Sam 1:20); Wisdom cries 'in the streets' (Prov 1:20); children play 'in the streets of Jerusalem' (Zech 8:5). Spanish shifts decisively to 'calles' ('streets') and 'plazas,' marking a clear lexical distinction from the generic 'outside' sense. The 42 occurrences cluster in

prophetic and wisdom literature. **GEOGRAPHY AND SPACE**
en: and-in-the-streets-of, in-streets-of, in-the-streets | **es:** En-las-calles, calles, de-las-calles | **fr:** dehors, et-dehors, streets | **de:** Aussen, der-streets, draussen 2Sam 1:20; 2Sam 22:43; 1Kgs 20:34; Ps 18:42; Ps 144:13

3. open field, countryside (2×) Open field, countryside — the space beyond any settlement, the rural expanse as opposed to the inhabited zone. Job 5:10 speaks of God sending waters 'upon the open fields' (chutsot), and Proverbs 8:26 references God creating before 'the open places' of the earth existed. This sense extends the inside/outside boundary from the building or camp to the city itself: what lies beyond the town is the open, unsettled terrain. Spanish 'campos' ('fields') and the rarity of only 2 occurrences suggest this is an archaic or literary extension. **GEOGRAPHY AND SPACE**
en: and-the-fields, the-open-places | **es:** campos, y-campos | **fr:** dehors, et-dehors | **de:** Aussen, und-Aussen Job 5:10; Prov 8:26

4. (1×) Apart from, aside from — an apparent adverbial or prepositional use meaning 'outside of' in the sense of 'besides, except for.' Ecclesiastes 2:25 asks 'who can eat or who can have enjoyment apart from him (chuts mimmeni)?' Spanish 'fuera de' preserves the spatial metaphor — to be 'outside' someone's provision is to lack it entirely. This single occurrence may represent a semantic bleaching of the spatial noun into a logical preposition, paralleling how English 'outside of' can mean 'other than.' **OUTSIDE AND EXTERIOR**
en: apart-from | **es:** fuera-de | **fr:** dehors | **de:** Aussen Eccl 2:25

חֹר H2352 *N-msc* (2×)
hole, cavity; used of an asp's den and hiding places where people are imprisoned
This noun denotes a hole or cavity, whether natural or man-made. In Isaiah 11:8, it refers to the hole of an asp (a venomous snake), part of the prophetic vision of the peaceable kingdom where even infants play safely near dangerous creatures. In Isaiah 42:22, the plural form describes holes or dungeons where people are hidden away as prisoners or plunder. The German confusion with 'young men' likely reflects a scribal or translational error conflating this with בחורים (young men).

(2×) A hole or cavity, used both literally (the den of a serpent) and metaphorically (prison cells or dungeons). Isaiah 11:8 uses the singular to describe the asp's hole in a context of messianic peace, while Isaiah 42:22 employs the plural in a context of judgment and captivity. The Spanish 'calabozos' (dungeons) in 42:22 helpfully captures the imprisoning function of these holes. **HOLES AND OPENINGS**
en: hole-of, in-holes | **es:** agujero-de, en-calabozos | **fr:** [חר], jeunes-hommes | **de:** [בחורים], [חר] Isa 11:8; Isa 42:22

חוּר H2353 *Conj-w / N-ms* (2×)
white (fabric), fine white linen or cotton; a luxurious textile material
This term refers to white fabric, likely fine linen or possibly cotton, used in royal and luxurious contexts. Both occurrences in Esther describe opulent settings in the Persian court: the palace furnishings in Susa and Mordecai's royal garments. The white material is consistently paired with violet or purple, emphasizing the regal and precious nature of these textiles. BDB notes uncertainty whether the material was cotton or linen, but the context clearly indicates a high-quality white fabric suitable for royalty.

(2×) White fabric or white stuff, a luxurious textile used in royal settings. In Esther 1:6, it describes the white hangings in the palace of Susa, held with cords of fine linen and purple. In Esther 8:15, it forms part of Mordecai's royal attire alongside violet. The consistent pairing with purple and violet (תכלת) across languages confirms this is a prestigious white material, not simply the color white applied to any object. **WHITE COLOR**
en: and-white, white | **es:** Blanco, y-blanco | **fr:** [וחור], [חור] | **de:** [וחור], [חור] Esth 1:6; Esth 8:15

חוּר H2354 *Conj-w / N-proper-ms* (15×)
Hur — a personal name borne by Moses' companion, a Judahite ancestor of Bezalel, and others
The name Hur (חוּר, possibly meaning 'white' or 'noble') belongs to several figures, most memorably the man who, alongside Aaron, held up Moses' weary hands during the battle against Amalek at Rephidim (Exod 17:10, 12) and was left in charge when Moses ascended Sinai (Exod 24:14). A Judahite named Hur was the grandfather of Bezalel, the master craftsman of the tabernacle (Exod 31:2; 35:30; 38:22; 1 Chr 2:19–20). Other bearers include a Midianite king slain by Israel (Num 31:8; Josh 13:21) and a post-exilic leader who repaired Jerusalem's wall (Neh 3:9).

Hur (15×) The masculine proper name Hur (חוּר), borne by multiple biblical figures: (a) the companion of Moses and Aaron who supported Moses' hands at Rephidim (Exod 17:10, 12; 24:14), (b) the Judahite grandfather of the tabernacle craftsman Bezalel (Exod 31:2; 35:30; 1 Chr 2:19–20, 50; 4:1, 4), (c) a king of Midian killed alongside Balaam (Num 31:8; Josh 13:21), and (d) a post-exilic official (Neh 3:9; 1 Kgs 4:8). Cross-lingual forms vary slightly between 'Hur' (eng/fra/deu) and 'Jur' (spa). **GEOGRAPHY AND SPACE**
en: Chur, Hur, and-Chur | **es:** Hur, Jur, Y-Jur | **fr:** Chur, Hur, et-Hur | **de:** Chur, Hur, [וחור] Exod 17:10; Exod 17:12; Exod 24:14; Exod 31:2; Exod 35:30

חוֹרִי H2355 *N-ms* (1×)
white cloth, fine linen fabric (Isaiah 19:9)
This rare term describes fine white fabric or linen cloth in Isaiah's oracle against Egypt. BDB connects it to the root for 'white,' suggesting bleached or naturally white cloth. The context in Isaiah 19:9 describes Egyptian weavers who work with this material, emphasizing Egypt's textile industry. The phrase 'those weaving white stuff' points to a specialized craft producing luxury fabrics.

(1×) A specialized textile term appearing only in Isaiah 19:9. The English and Spanish glosses ('white-cloth,' 'tela-blanca') reflect the semantic connection to whiteness, while French and German transliterations suggest lexical uncertainty. The context links this to professional Egyptian weavers, indicating a specific type of fine linen. **WHITE COLOR**
en: white-cloth | **es:** tela-blanca | **fr:** [חורי] | **de:** [חורי] Isa 19:9

חֹר H2356 *Prep-b / N-mpc / 3fp* (7×)
A hole, opening, or cavity — in a wall, a door, a chest lid, or as a den or hiding place.
A masculine noun for any kind of hole or opening, whether natural or made by human hands. Its range of application is strikingly diverse: a hole bored into a collection chest (2 Kgs 12:9), a hole in a door through which a hand is thrust (Song 5:4), a hole in the temple wall through which Ezekiel peers at secret idolatry (Ezek 8:7), cave-holes where Israelites hid from the Philistines (1 Sam 14:11), and even eye-sockets wasting away in plague (Zech 14:12). Whether architectural, anatomical, or geological, the word consistently denotes a cavity or aperture.

hole, opening, cavity (7×) A hole, opening, or cavity in a surface or body — ranging from man-made apertures to natural hollows and even anatomical sockets. The word appears in remarkably varied contexts: a hole cut in a chest lid for temple offerings (2 Kgs 12:9), the opening in a door through which the beloved extends his hand (Song 5:4), a hole in the temple wall revealing hidden abominations (Ezek 8:7), rock-holes used as hiding places (1 Sam 14:11), cliff-holes inhabited by outcasts (Job 30:6), lions' dens (Nah 2:12), and eye-sockets consumed by plague (Zech 14:12). Spanish agujero and cuevas capture the 'hole' and 'cave' dimensions respectively. The word's flexibility makes it a general-purpose term for any concavity or aperture. **HOLES AND OPENINGS**
en: his-holes, hole, hole- | **es:** agujero, agujeros-de, cuevas-suyas | **fr:** [בחריהן], [חר], hole | **de:** [בחריהן], [החר], [חר] 1Sam 14:11; 2Kgs 12:9; Job 30:6; Song 5:4; Ezek 8:7

חָוַר H2357 *V-Qal-Imperf-3mp* (1×)
grow pale, become white (of faces losing color from fear or shame)
This verb describes faces growing pale or white, typically from emotion. In Isaiah 29:22, it appears in parallel with 'be ashamed,' indicating the physical manifestation of shame or fear. The phrase 'his face shall not now grow pale' speaks of Jacob being delivered from embarrassment. Cognate evidence from Arabic and Aramaic confirms the basic sense of whitening or pallor.

(1×) Used exclusively in Isaiah 29:22 to describe facial color change. The Spanish 'palidecerá' (will grow pale) and Arabic ʾ (will turn yellow/pale) capture the physiological sense, while the parallelism with 'be ashamed' shows this is about the visible effects of emotional distress being removed. **WHITE COLOR**
es: palidecerá | **fr:** [יחורו] | **de:** [יחורו] Isa 29:22

חִוָּר H2358 *Adj-ms* (1×)
white (describing garments in Daniel's vision)
This Aramaic adjective means 'white' and describes the Ancient of Days' robe in Daniel's apocalyptic vision. The term appears only in Daniel 7:9, where white clothing symbolizes purity, holiness, and divine majesty. While the Hebrew cognate is well-attested in Biblical Hebrew, this specifically Aramaic form appears in the Aramaic section of Daniel.

(1×) Appears exclusively in Daniel 7:9 describing divine garments. The consistent translation across languages (English 'white,' Spanish 'blanca,' French 'blanc') shows clear semantic agreement. This is pure color description in a highly symbolic theophanic context where whiteness conveys transcendent purity. **WHITE COLOR**
en: white | **es:** blanca | **fr:** blanc | **de:** [חור] Dan 7:9

חוּרִי H2359 *N-proper-ms* (1×)
Huri - personal name of a Gadite in 1 Chronicles 5:14
This personal name identifies a Gadite individual in the genealogical records of 1 Chronicles. The name may derive from roots related to whiteness or nobility, though the etymology is uncertain. The Septuagint renders it as 'Ouri,' showing Greek phonetic adaptation of the Hebrew form.

(1×) A personal name appearing solely in 1 Chronicles 5:14 within Gadite genealogies. Most target languages transliterate rather than translate (Spanish 'Juri,' English 'Churi'), treating it as a proper noun without semantic content beyond identification. **WHITE COLOR**
en: Churi | **es:** Juri | **fr:** [חורי] | **de:** [חורי] 1Chr 5:14

חוּרַי H2360 *N-proper-ms* (1×)
Hurai - one of David's mighty warriors from the wadis of Gaash
This name identifies one of David's elite fighting men in 1 Chronicles 11:32. The parallel passage in 2 Samuel 23:30 has 'Hiddai' instead, suggesting textual variation or different forms of the same name. The geographic designation 'from the wadis of Gaash' locates him in the hill country of Ephraim.

(1×) Personal name occurring uniquely in 1 Chronicles 11:32, with a parallel variant 'Hiddai' in 2 Samuel 23:30. Target languages consistently transliterate (Spanish 'Jurai,' English 'Hurai'), recognizing this as a proper noun identifying one specific warrior among David's mighty men. **WHITE COLOR**
en: Churai | **es:** Jurai | **fr:** [חורי] | **de:** [חורי] 1Chr 11:32

חִירָם H2361 *Conj-w / N-proper-ms* (12×)
Huram/Hiram – king of Tyre allied with David and Solomon; also the Tyrian master artisan
Huram (churam), also spelled Hiram (chiram), is a proper name borne by two notable figures: the Phoenician king of Tyre who supplied cedar, gold, and skilled labor for David's palace and Solomon's Temple (1 Chr 14:1; 2 Chr 2:3, 11-12), and the master artisan of mixed Tyrian-Israelite parentage whom King Huram sent to Solomon to execute the Temple's bronze work (2 Chr 2:13; 4:11, 16). The alternate spellings Hiram and Huram reflect dialectal variation in the Hebrew transmission, not distinct individuals. The name's twelve occurrences cluster in Chronicles' account of the Solomonic Temple construction.

Churam (12×) The proper name Huram (Hiram), designating both the king of Tyre who allied with David and Solomon for the Temple project (1 Chr 14:1; 2 Chr 2:3) and the master bronze artisan sent by that king (2 Chr 2:13; 4:11). The spelling variants Hiram/Huram reflect orthographic and dialectal differences in transmission, not semantic distinctions. All twelve occurrences cluster in the Chronicler's Temple narrative. Cross-lingual transliterations – English Hiram/Huram, Spanish Juram/Hiram, French Huram – confirm monosemous proper-noun status. **HIRAM PERSONAL NAME**
en: (Churam), Churam, and-Churam | **es:** (Juram), Hiram, Juram | **fr:** Huram, et-Huram, zu-Huram | **de:** Huram, fuer-Huram, und-Huram 1Chr 8:5; 1Chr 14:1; 2Chr 2:3; 2Chr 2:11; 2Chr 2:12

חַוְרָן H2362 *N-proper-fs* (2×)
Hauran, a district southeast of Mount Hermon in ancient Syria
Hauran designates a geographical region southeast of Mount Hermon, extending between Jaulan and Lejah toward the Syrian desert. Ezekiel mentions it twice in his vision of the restored land's boundaries, describing the border of Hauran in relation to Damascus. The name's etymology is uncertain—proposals include 'black land' (referring to the basaltic soil), 'land of caves,' or 'hollow land,' though none can be confirmed. The region was significant in both biblical and post-biblical Jewish history.

(2×) The territorial name Hauran appears only in Ezekiel 47, defining the northeastern boundary of the restored Israel. Verse 16 mentions 'the border of Hauran,' and verse 18 distinguishes it from Damascus. The multilingual transliterations (Spanish 'Jaurán,' French 'Havran') reflect the known Arabic form ḥawrān), preserving the connection to the historical region that remained significant in later periods. **PERSONAL NAMES**
en: Chavran | **es:** Jaurán | **fr:** Havran | **de:** [חורן] Ezek 47:16; Ezek 47:18

H2363 *V-Qal-Imp-ms / 3fs* (1×)
make haste, hurry (imperative form in Psalm 71:12)
This verb means to hasten or hurry, appearing here as an urgent imperative addressed to God. In Psalm 71:12, the psalmist cries 'make haste to help me,' expressing desperate need for divine intervention. The verb conveys both speed and urgency, often used in contexts of distress or danger where immediate action is needed.

(1×) An imperative form in Psalm 71:12 calling for swift divine assistance. The multilingual evidence (Spanish 'apresúrate,' French 'se-hâter,' German 'machen-haste') consistently renders this as urgent hastening, fitting the psalm's plea for God not to delay in helping the one who is afflicted. **HASTE AND URGENCY**
en: make-haste | **es:** apresúrate | **fr:** se-hâter | **de:** machen-haste Ps 71:12

חוּשׁ H2363a *Conj-w / V-Qal-ConsecImperf-3fs* (18×)
To hasten, hurry; make haste (Qal intransitive); cause to hurry, accelerate (Hifil causative).
A verb of urgent speed found across poetry, prophecy, and narrative. In the Qal stem it describes personal haste — the psalmist declares 'I hurried and did not delay to keep your commandments' (Ps 119:60), and Samuel's lad is told to hurry (1 Sam 20:38). Spanish consistently renders 'apresurarse' and 'apresurar.' The prophetic name Maher-Shalal-Hash-Baz (Isa 8:1, 3) embeds this root to signal that plunder comes swiftly. In the Hifil stem the meaning shifts to causative acceleration — 'let him hasten his work' (Isa 5:19), and the promise of Isaiah 60:22 that God 'will hasten it in its time.'

1. to hurry, make haste (13×) Qal intransitive: to hurry, make haste, move with urgency. Used of persons acting quickly, whether in obedience (Ps 119:60), military readiness (Num 32:17), or figuratively of feet hastening toward deceit (Job 31:5). The Spanish 'me apresuré' and 'apresúrate' mirror the personal, intransitive character. The root appears in the prophetic name Maher-Shalal-Hash-Baz, signaling the speed of coming judgment. **HASTE AND URGENCY**
en: I-hurried, and-has-hastened, and-hastens | **es:** Apresúrate, Me-apresuré, apresúrate | **fr:** et-hastens, et-se-hâter, hurrying | **de:** [ותחש], [חושי], [חש] Num 32:17; Deut 32:35; 1Sam 20:38; Job 20:2; Job 31:5

2. to hasten, cause to hurry (5×) Hifil causative: to cause something to happen quickly, to accelerate an event or outcome. Isaiah 5:19 records scoffers taunting God to 'hurry his work,' and Isaiah 60:22 promises divine acceleration 'in its time.' In Judges 20:37 the ambush party 'hastened' its assault. The shift from intransitive personal haste to transitive causation is clear in the multilingual evidence — Spanish moves from reflexive 'apresurarse' to transitive 'acelerar.' **HASTE AND URGENCY**
en: I-would-hasten, hurried, let-him-hurry | **es:** lo-aceleraré, me-apresuraría, que-se-dé-prisa | **fr:** [אחישנה], [יחיש], [יחישה] | **de:** [אחישנה], [יחיש], [יחישה] Judg 20:37; Ps 55:8; Isa 5:19; Isa 28:16; Isa 60:22

חוּשׁ H2363b *V-Qal-Imperf-3ms* (1×)
feel, enjoy (sensory perception and pleasure)
This distinct verbal root means to feel or perceive through the senses, specifically enjoying pleasure. Ecclesiastes 2:25 asks rhetorically 'who can enjoy?' in parallel with 'who can eat?' The verb emphasizes experiential, sensory enjoyment rather than mere existence. Cognates in Arabic, Aramaic, and Ethiopic confirm this semantic range of sensory feeling and perception.

(1×) Appears only in Ecclesiastes 2:25 asking who can experience pleasure. The English 'will-enjoy' captures the hedonistic sense, though Spanish 'se-apurará' (will hurry) reflects confusion with the homophonous haste-verb. The context clearly requires a verb of sensory enjoyment parallel to eating. **HASTE AND URGENCY**
en: will-enjoy | **es:** se-apurará | **fr:** se-hâter | **de:** [יחוש] Eccl 2:25

חוּשָׁה H2364 *N-proper-ms* (1×)
Hushah - geographical name in Judah (1 Chronicles 4:4)
This name appears in Judahite genealogies as either a person or place. The text calls it a 'son' of Hur, which in genealogical lists can indicate either direct descent or geographic/tribal affiliation with a location. The lack of further biblical mention leaves its precise nature ambiguous.

(1×) Occurs exclusively in 1 Chronicles 4:4 in Judahite genealogies. Most languages transliterate (Spanish 'Jusa,' English 'Hushah'), treating it as a proper name. The phrase 'son of Hur' could indicate either a personal descendant or a place-name associated with the Hur clan in Judah. **PERSONAL NAMES**
en: Chushah | **es:** Jusa | **fr:** [חושה] | **de:** [חושה] 1Chr 4:4

חוּשַׁי H2365 *Prep-l / N-proper-ms* (14×)
Hushai — personal name of David's trusted counselor, 'the Archite,' who thwarted Absalom's revolt.
A proper name identifying Hushai the Archite, one of David's most loyal advisors, designated his 'friend' (רֵעֶה דָּוִד). During Absalom's rebellion, David sent Hushai back to Jerusalem to counter Ahithophel's counsel — a stratagem that proved decisive when Hushai persuaded Absalom to delay his pursuit, buying David time to escape across the Jordan (2 Sam 15:32–17:16). His son Baana later served as one of Solomon's district officers (1 Kgs 4:16). French and German transliterate the name as 'Huschai,' while Spanish renders it 'Jusai/Jushai.'

Hushai (proper noun, personal name) (14×) The Hebrew personal name Hushai (חוּשַׁי), identifying primarily Hushai the Archite, David's confidant and counselor who played a pivotal role in Absalom's rebellion by undermining Ahithophel's shrewd military advice (2 Sam 15:32–17:16). Called 'David's friend' (רֵעֶה דָּוִד), a title that may designate a formal court position. Also referenced as the father of Baana, one of Solomon's twelve district governors (1 Kgs 4:16). The name appears in 1 Chronicles 27:33 confirming his role alongside Ahithophel. **PERSONAL NAMES**
en: Chushai, Hushai, and-Chushai | **es:** Jusai, Jushai, a-Jusai | **fr:** Huschaï, [וחושי], à-Huschaï | **de:** Huschai, [וחושי], zu-Huschai 2Sam 15:32; 2Sam 15:37; 2Sam 16:16; 2Sam 16:17

חוּשִׁים H2366a *N-proper-fs* (2×)
Hushim, wife of Shaharaim of the tribe of Benjamin
Hushim (also spelled Chushim in variant forms) was one of the wives of Shaharaim, a Benjamite whose complex genealogy is recorded in 1 Chronicles 8. The name appears with slight orthographic variation in the two verses, reflecting the common fluidity in Hebrew spelling of proper names. As a female proper name, Hushim is distinct from the male name Hushim associated with the tribe of Dan in Genesis 46.

(2×) The personal name of Shaharaim's wife in the Benjamite genealogies of 1 Chronicles 8. The name appears in verses 8 and 11 with minor spelling variation (חושים and חשים). The Spanish transliterations 'Jusim' and 'Y-de-Jusim' (and from Jusim) show the name both alone and in construct relationship, while other languages preserve the 'H' sound (Hushim, Chushim). **AUTO-DETECTED COMMUNITY 13337 WITH 3 SENSES**
en: Chushim, and-from-Chushim | **es:** Jusim, Y-de-Jusim | **fr:** [ומחשים], [חושים] | **de:** [ומחשים], [חושים] 1Chr 8:8; 1Chr 8:11

חֻשִׁים H2366b *N-proper-ms* (2×)
Hushim, a son of Dan listed in Genesis 46 and 1 Chronicles 7
Hushim was a son of Dan according to Genesis 46:23, making him one of Jacob's grandsons who went down to Egypt. The name appears in variant spellings: Hushim in Genesis 46 and 1 Chronicles 7:12, but as Shuham in Numbers 26:42 (where his descendants are called Shuhamites). This kind of orthographic variation is common in biblical genealogies, where the same individual or clan may be recorded with different but related name forms across multiple texts.

(2×) The proper name of Dan's son in the patriarchal genealogies. Genesis 46:23 records 'the sons of Dan: Hushim' (using the plural form for a single son), while 1 Chronicles 7:12 mentions 'Hushim the sons of Aher.' The connection to Shuham of Numbers 26 is widely recognized by scholars. The multilingual glosses maintain the transliterated form with variations in initial consonant (H/J/Ch) according to language conventions. **AUTO-DETECTED COMMUNITY 13337 WITH 3 SENSES**
en: Chushim, Hushim | **es:** Jushim, Jusim | **fr:** Hushim, [חשם] | **de:** Chuschim, [חשם] Gen 46:23; 1Chr 7:12

חֻשָׁם H2367 *N-proper-ms* (4×)
Husham; a personal name, an Edomite king from the land of the Temanites.
A proper name borne by an early king of Edom who succeeded Jobab and reigned from the land of the Temanites. He appears in both the Genesis 36 king-list and its parallel in 1 Chronicles 1. The name may derive from a root suggesting haste or eagerness. Spanish renders Jusam, while French and German retain forms close to the Hebrew Husham, reflecting consistent cross-tradition recognition of this Edomite ruler.

(4×) Husham (חֻשָׁם / חוּשָׁם), a king of Edom from the land of the Temanites, listed in the genealogical king-lists of Genesis 36:34–35 and 1 Chronicles 1:45–46. He succeeded Jobab son of Zerah and was in turn succeeded by Hadad son of Bedad. The name appears in two slightly different vowelizations across these passages, but refers to the same individual. The Edomite king-lists preserve pre-Israelite political history of the region south of the Dead Sea. **PERSONAL NAMES**

en: Chusham, Husham | **es:** Jusam, Jusham | **fr:** Husham, [חוּשָׁם] | **de:** Chuscham, [חוּשָׁם] Gen 36:34; Gen 36:35; 1Chr 1:45; 1Chr 1:46

חֹתָם H2368 *N-ms* (14×)

A seal or signet-ring used for authenticating documents, marking ownership, and as a figure of preciousness.

Denotes both the physical seal-stone and the signet ring worn on the hand or hung from a cord around the neck. Judah pledges his seal-cord to Tamar as surety (Gen 38:18), Jezebel stamps Naboth's death warrant with Ahab's seal (1 Kgs 21:8), and the priestly vestments are engraved 'like the engravings of a seal' (Exod 28:11, 21, 36). In prophetic speech, Haggai likens Zerubbabel to God's signet ring (Hag 2:23), and Song of Solomon 8:6 pleads, 'Set me as a seal upon your heart.' Spanish distinguishes 'sello' (seal) from 'anillo de sellar' (signet ring), while German uses 'Siegel.'

seal, signet-ring (14×) A seal or signet-ring (חֹתָם / חוֹתָם) — a personal object of authentication and authority. Physically, it could be hung from a cord about the neck (Gen 38:18) or worn on the right hand (Jer 22:24). Its uses span the practical — stamping royal documents (1 Kgs 21:8) and engraving priestly stones with the technique described as 'engravings of a seal' (Exod 28:11, 39:6) — and the figurative, where God declares Zerubbabel his signet (Hag 2:23) and the beloved asks to be set as a seal upon the heart (Song 8:6). Its preciousness makes it apt metaphor for what is uniquely treasured. **SEAL SIGNET**

en: a-seal, as-signet-ring, like-the-seal | **es:** anillo-de-sellar, como-sello, consu-sello | **fr:** [חוֹתָם], avec-son-scelle, comme-un-sceau | **de:** [חוֹתָם], [כְּחוֹתָם], dein-Siegel Gen 38:18; Exod 28:11; Exod 28:21; Exod 28:36; Exod 39:6

חוֹתָם H2369 *N-proper-ms* (2×)

Hotham, the name of two men in the tribe of Asher and among David's warriors

Hotham is a personal name borne by two different men in the biblical record. The first was a descendant of Asher mentioned in 1 Chronicles 7:32 (where he is identified with Helem in verse 35). The second was the father of two of David's mighty warriors listed in 1 Chronicles 11:44. The name appears only in Chronicles and is preserved in various forms in the ancient versions, suggesting some uncertainty about its exact pronunciation.

(2×) A masculine proper name appearing in Asherite genealogies and Davidic warrior lists. In 1 Chronicles 7:32, Hotham is listed among the sons of Heber in Asher's lineage. In 1 Chronicles 11:44, he is identified as the father of Shama and Jeiel, two of David's valiant men. The Septuagint variations (Χωθαν, Κωθαν) reflect attempts to render an unfamiliar Hebrew name in Greek, while modern translations consistently use Hotham or its equivalent. **GEOGRAPHY AND SPACE**

en: Chotam | **es:** Jotam | **fr:** [חוֹתָם] | **de:** [חוֹתָם] 1Chr 7:32; 1Chr 11:44

חָזָה H2370 *V-Qal-Prtcpl-mp* (31×)

To see or behold, especially visions and dreams; the Aramaic verb for prophetic sight in Daniel and Ezra.

This Aramaic verb chaza is the primary word for visionary perception in the book of Daniel, where nearly all its occurrences are concentrated. It describes Nebuchadnezzar seeing a great statue in his dream (Dan 2:31), Daniel beholding the four beasts rising from the sea (Dan 7:2-7), and the Ancient of Days taking his throne (Dan 7:9). Spanish distinguishes the active participial sense vividly with estabas viendo (you were seeing), capturing the ongoing, unfolding quality of apocalyptic vision. A single passive use in Daniel 3:19 describes Nebuchadnezzar's changed countenance being visible to onlookers.

1. to see, behold (active) (30×) To see, behold, or perceive actively, especially in prophetic dreams and visions. This dominant sense (30x) pervades Daniel's apocalyptic narratives and appears once in Ezra 4:14. The participial form chazeh is characteristically used in periphrastic constructions for ongoing vision: I was seeing (Dan 7:4, 7, 9). Spanish estabas viendo and French voir capture the active, experiential quality. Key passages include Nebuchadnezzar's dream image (Dan 2:31) and Daniel's vision of the Son of Man (Dan 7:13). **SEEING AND PERCEIVING**

en: I-saw, seeing, you-saw | **es:** Estabas-viendo, Viendo, estabas-viendo | **fr:** voir | **de:** sehen Ezra 4:14; Dan 2:8; Dan 2:26; Dan 2:31; Dan 2:34

2. to be seen, be visible (1×) To be seen, to appear visible to others, a passive sense indicating that something is perceived rather than perceiving. This single occurrence (Dan 3:19) uses the passive participle to describe Nebuchadnezzar's facial expression changing visibly when he was enraged at Shadrach, Meshach, and Abednego. Spanish era visto makes the passive voice explicit, while French and German retain the bare infinitive voir/sehen without distinguishing voice. **SEEING AND PERCEIVING**

en: it-was-seen | **es:** era-visto | **fr:** voir | **de:** sehen Dan 3:19

חֲזָהאֵל H2371 *N-proper-ms* (23×)

Hazael; proper name of the Aramean king of Damascus who oppressed Israel during the mid-9th century BCE.

A proper noun meaning 'God sees' (from Aramaic/Assyrian Ḥaza-ʾilu), designating the powerful king of Damascus who rose to power by assassinating Ben-Hadad (2 Kgs 8:15). Elijah was first commanded to anoint him (1 Kgs 19:15), and Elisha wept foreseeing the devastation Hazael would bring upon Israel (2 Kgs 8:11-12). His military campaigns ravaged Israel's Transjordanian territories under Jehu (2 Kgs 10:32) and pressed westward to threaten Jerusalem, bought off only by temple gold (2 Kgs 12:17-18). Amos prophesies fire upon 'the house of Hazael' (Amos 1:4), turning the personal name into a byword for Aramean aggression.

Hazael (proper name) (23×) The personal name Hazael, the Aramean king of Damascus (mid-9th century BCE) who seized the throne by regicide (2 Kgs 8:15), ravaged Israel's territories (2 Kgs 10:32; 13:3, 22), and threatened Judah (2 Kgs 12:17-18). Transliterations vary — English 'Hazael,' Spanish 'Jazael,' French 'Hazaël' — but all identify the same figure. **PERSONAL NAMES**

en: Chazael, Hazael, Khazael | **es:** Hazael, Jazael | **fr:** Chazael, Hazaël, [חֲזָאֵל] | **de:** Chazael, Hazael, [חֲזָאֵל] 1Kgs 19:15; 1Kgs 19:17; 2Kgs 8:8; 2Kgs 8:9; 2Kgs 8:12

חָזָה H2372 *V-Qal-Imperf-3fp* (51×)

To see, behold, perceive; poetic synonym of ra'ah, ranging from physical sight to prophetic vision and reverent contemplation.

Chazah is the elevated, predominantly poetic verb for seeing in Biblical Hebrew — the word prophets and psalmists reach for when ordinary ra'ah feels too plain. Nearly confined to poetry and prophecy, it carries an inherent dignity that makes it the natural vehicle for Balaam's oracles ('the vision of the Almighty he sees,' Num 24:4), the Psalms' longing to 'gaze upon the beauty of YHWH' (Ps 27:4), and Isaiah's visionary commands. The Aramaic cognate chaza is the standard word for 'see' (as in Daniel's visions), and Arabic haza preserves the inner-perception nuance that BDB notes: 'perceive with the inner vision.' Spanish contemplar appears repeatedly in the reverential senses, while Korean and German both struggle to find a single word that captures the blend of visual perception and spiritual insight that makes chazah distinctive.

1. see, perceive visually (34×) Basic visual perception — to see, perceive, look at — the broadest sense cluster at 34 occurrences spanning all conjugations and persons. In Exod 18:21 Jethro tells Moses 'you shall select' (literally 'you shall see/identify') capable men; in Job 15:17 Eliphaz says 'what I have seen, I will declare.' The multilingual evidence shows a clean mapping to standard sight vocabulary: German schauen, Spanish ver/vieron, French voir. This is chazah at its most semantically unmarked, though even here the poetic register distinguishes it from the prosaic ra'ah. **SEEING AND PERCEIVING**

en: I-will-see, and-they-saw, do-you-see | **es:** Has-visto, Vieron, han-visto | **fr:** –voir, contempler, et-contempler | **de:** schauen, schaute, sieht Exod 18:21; Num 24:4; Num 24:16; Job 8:17; Job 15:17

2. gaze upon, contemplate (8×) To gaze upon or contemplate with sustained, reverent attention — 8 occurrences in the Psalms and Wisdom literature. Ps 27:4 expresses the psalmist's one desire: 'to gaze upon the beauty of YHWH'; Ps 63:2 recalls 'I have gazed upon you in the sanctuary'; Prov 24:32 describes looking and 'taking it to heart.' Spanish contemplar and French contempler both select the specifically reverential-attention verb rather than generic voir/ver, confirming a real lexical distinction. The sense combines visual perception with interior reflection — seeing that transforms the seer. SEEING AND PERCEIVING

en: I-have-gazed-upon-You, and-I-looked, and-let-gaze | **es:** contemplaré, contemplaréis, la-contemplo- | **fr:** contempler, et-contempler, et-nous-te-contemplerons. | **de:** ich-haben-gazed-auf-du, schaute, soll-behold Job 36:25; Ps 17:15; Ps 27:4; Ps 63:2; Prov 24:32

3. behold, look (imperative) (5×) Imperative summons — 'behold! look!' — 5 occurrences where chazah functions as a command to direct attention toward something momentous. In Ps 46:8 'come, behold the works of YHWH'; in Isa 33:20 'look upon Zion, the city of our festivals.' Exod 24:11 records the extraordinary moment when the elders of Israel 'beheld God, and ate and drank.' German schauen and French contempler maintain the elevated register, while Spanish mira and vean select the imperative-specific forms. The imperative force transforms seeing into an act of obedient attention. SEEING AND PERCEIVING

en: Behold, and-they-beheld, behold | **es:** mira, vean, y-contemplaron | **fr:** contempler, et-ils-contempla | **de:** behold, lass-sehen, schauen Exod 24:11; Ps 17:2; Ps 46:8; Isa 33:20; Isa 48:6

4. see prophetically, envision (3×) To see prophetically, to receive or perceive a vision — 3 occurrences where chazah denotes specifically revelatory seeing. In Isa 30:10 the people tell the seers 'do not see [visions] for us' (al techzu) and the prophets 'do not prophesy' — the parallelism with 'prophesy' confirms the visionary sense. Ps 11:7 may belong here: 'the upright shall behold his face.' Spanish profeticeis and profetizad ('prophesy!') map directly to this visionary register. This sense connects to the cognate noun chazon ('vision') and the title chozeh ('seer'), confirming chazah as the verb of prophetic perception. SEEING AND PERCEIVING

en: prophesy, shall-behold | **es:** profeticéis, profetizad, verá | **fr:** contempler | **de:** schauen, soll-behold Ps 11:7; Isa 30:10

5. (1×) A difficult single occurrence at Job 23:9 where Job says he cannot perceive or discern God's presence despite searching: 'I turn to the right but I cannot behold him' (lo' achaz). English 'I behold' and Spanish lo alcanzo ('I reach/perceive') both struggle with the negated perception, while German ergriff ('grasped') shifts toward a tactile metaphor. The context suggests frustrated or failed perception — the opposite of sense 2's contemplative gazing. Job strains to see God but the vision eludes him, a poignant inversion of the psalmist's confident 'I shall behold your face' (Ps 17:15). SEEING AND PERCEIVING

en: I-behold | **es:** lo-alcanzo; | **fr:** contempler | **de:** ergriff Job 23:9

חָזֶה H2373 *Prep-k / N-msc* (13×)

Breast or chest of a sacrificial animal, designated as a wave offering for the priests

Exclusively a Priestly term for the breast portion of a sacrificial animal that was ritually waved before the LORD and then given to the Aaronic priests as their allotted share. Every one of its 13 occurrences sits within sacrificial legislation — the ram of ordination (Exod 29:26-27), the peace offering (Lev 7:30-34), and the Nazirite sacrifice (Num 6:20). Spanish 'pecho,' French 'poitrine,' and German 'Brust' all confirm the anatomical meaning. The word maps the intersection of butchery, liturgy, and priestly provision.

breast, chest (body part) (13×) The breast or chest portion of a sacrificial animal set apart as a wave offering and designated as the priestly share. Used only in Priestly legislation: the installation offering (Exod 29:26-27; Lev 8:29), the peace offering (Lev 7:30-31, 34; 9:20-21; 10:14-15), and the Nazirite sacrifice (Num 6:20; cf. Num 18:18). It always appears alongside the waving ritual, marking it as both anatomical term and cultic category. GEOGRAPHY AND SPACE

en: and-the-breast-of, breast-of, like-breast-of | **es:** como-pecho-de, el-pecho, los-pechos | **fr:** comme-poitrine-de, et-le-poitrine-de, le-breasts | **de:** Brust-von, breast-von, der-Brust Exod 29:26; Exod 29:27; Lev 7:30; Lev 7:31

חֹזֶה H2374 *Art / V-Qal-Prtcpl-mp* (21×)

A seer or visionary prophet who receives divine revelations; rarely, a pact or covenant agreement.

Denotes a person gifted with prophetic sight, one who perceives divine visions rather than merely hearing oracles. Named seers include Gad (2 Sam 24:11), Amos (Amos 7:12), and temple musicians like Heman and Asaph, revealing that visionary experience extended beyond classical prophets to worship leaders. The Spanish 'vidente' and French 'voyant' preserve this visual emphasis beautifully. In one striking occurrence (Isa 28:15), the same form may denote a 'pact' or 'covenant' – Israel's grim agreement with death – though this likely reflects a distinct homonymous root.

1. seer, visionary prophet (20×) A person who receives divine visions or revelations, functioning as a substantive title for prophetic figures. Synonymous with roeh and nabi but stressing the visual dimension of prophetic experience. Applied to named prophets like Gad (2 Sam 24:11, 1 Chr 21:9), Amos (Amos 7:12), and Iddo (2 Chr 9:29), as well as temple singers – Heman (1 Chr 25:5), Asaph (2 Chr 29:30), Jeduthun (2 Chr 35:15) – suggesting that musical worship involved visionary perception. Spanish 'vidente' and German 'Seher' both capture this seeing emphasis. PROPHETS AND PROPHECY

en: and-the-seeing, and-to-the-prophets, seeing | **es:** Vidente, el-vidente, los-que-miran | **fr:** [החזים], [ולחזים], et-voyant | **de:** Seher, [החזים], [ולחזים] 2Sam 24:11; 2Kgs 17:13; 1Chr 21:9; 1Chr 25:5; 1Chr 29:29

2. pact, covenant, agreement (1×) A binding pact or compact between parties, attested only in Isaiah 28:15 where Israel is accused of making a 'covenant with death.' English renders this 'pact,' while Spanish interestingly retains 'vision,' reflecting interpretive ambiguity. Most scholars treat this as a homonymous root distinct from the prophetic 'seer' sense, though the ironic wordplay – a false 'vision' becoming a deadly 'pact' – may be intentional. GEOGRAPHY AND SPACE

en: a-pact | **es:** visión | **fr:** [חזה] | **de:** [חזה] Isa 28:15

חֲזוֹ H2375 *N-proper-ms* (1×)

Hazo - son of Nahor, Abraham's brother (Genesis 22:22)

This personal name identifies one of the eight sons born to Nahor and Milcah, making him Abraham's nephew. Genesis 22:22 lists him in the genealogy of Nahor's family. Some scholars connect the name to the Assyrian place-name Hazû mentioned alongside Buz, suggesting the name may also represent a tribal or geographic entity descended from this ancestor.

(1×) Personal name in Genesis 22:22 within the Nahor genealogy. Translations consistently render this as a proper noun (Spanish 'Chazo,' French/English 'Hazo,' German 'Chaso'). The potential connection to Assyrian Hazû suggests this name may designate both an individual and the tribal-territorial group descended from him. PERSONAL NAMES

en: Hazo | **es:** Chazo | **fr:** Hazo | **de:** Chaso Gen 22:22

חֲזִי H2376 *Prep-b / N-mpc* (12×)

Vision or prophetic revelation; outward appearance (Aramaic, used in Daniel)

An Aramaic noun found exclusively in Daniel, ḥezū designates a vision granted by God, especially the night visions that structure Daniel's apocalyptic chapters. The phrase 'visions of my head upon my bed' (Dan 4:5, 10; 7:1, 15) treats these revelations as something seen inwardly by the mind rather than by the eyes. In one instance (Dan 7:20), the word shifts to denote outward physical appearance — the look of the little horn whose appearance was 'greater than its fellows.' Arabic ruʾyā, Korean hwansang (환상), and Swahili maono all render the visionary sense, while the single 'appearance' usage aligns with the Hebrew cognate ḥāzōn in its rarer concrete meaning.

1. vision, prophetic revelation (11×) A prophetic vision or divinely granted revelation, the dominant meaning throughout Daniel. The construct phrase 'visions of the night' (ḥezwē lēlyā, Dan 2:19; 7:2, 7, 13) and 'visions of my head' (ḥezwē rēʾšā, Dan 2:28; 4:2, 7, 10; 7:1, 15) present these as supernatural disclosures received during sleep or trance. Arabic ruʾyā, Korean 환상들 (hwansangdeul), and Swahili maono ya usiku all converge on the revelatory sense. Daniel 2:19 narrates the pivotal moment when Nebuchadnezzar's mystery is revealed to Daniel 'in a vision of the night.' GEOGRAPHY AND SPACE

en: and-visions-of, in-my-vision, in-vision-of | **es:** en-las-visiones-de, en-visiones-de, en-visión-de | **fr:** [בחזוא], [חזר], dans-les-visions | **de:** Gesicht, und-Gesicht Dan 2:19; Dan 2:28; Dan 4:5; Dan 4:9; Dan 4:10

2. appearance, outward look (1×) The outward appearance or visible aspect of something, distinct from inner prophetic experience. Used only in Daniel 7:20, where it describes the imposing look of the little horn whose 'appearance was greater than its fellows.' The shift from revelation to physical look parallels the Hebrew cognate ḥāzōn, which can likewise denote either a prophetic vision or a spectacle seen with the eyes. GEOGRAPHY AND SPACE

en: and-its-appearance | **es:** y-apariencia-de-él | **fr:** [וחזוה] | **de:** und-Gesicht Dan 7:20

חָזוֹן H2377 *Prep-b* (35×)

vision — a prophetic revelation received in an ecstatic or visionary state, or the prophetic oracle itself

Chazon is a masculine noun meaning 'vision' or 'prophetic revelation,' derived from the verb chazah ('to see, perceive'). Its 35 occurrences cluster in prophetic and apocalyptic literature. The word carries a double sense: both the act of visionary perception and the content received. Book superscriptions use it as a genre marker — 'the vision of Isaiah' (Isa 1:1), 'the vision of Obadiah' (Obad 1:1), 'the vision of Nahum' (Nah 1:1) — framing entire prophetic books as disclosed revelation. Proverbs 29:18 offers the famous wisdom dictum: 'where there is no chazon, the people cast off restraint.' Daniel uses the term extensively for apocalyptic visions requiring interpretation (Dan 8:1-2, 13, 15, 17, 26). Lamentations 2:9 describes exile's darkest dimension: 'her prophets find no chazon from the LORD.'

vision of (35×) A prophetic vision or divine revelation received through ecstatic perception, also denoting the resulting oracle or prophetic message. Functions in three registers: as a book-level genre label in prophetic superscriptions (Isa 1:1; Obad 1:1; Nah 1:1), framing the entire work as divinely disclosed; as a specific visionary experience in narrative contexts, especially Daniel's apocalyptic visions (Dan 8:1-2, 15, 17, 26; 10:14); and as a general term for prophetic activity whose absence signals covenant breakdown (1 Sam 3:1; Prov 29:18; Lam 2:9; Ezek 7:26). Often paralleled with qesem ('divination,' Mic 3:6) or chalom ('dream,' Dan 1:17). Spanish 'vision,' French 'vision,' German 'Gesicht/Vision' preserve the core semantic range. GEOGRAPHY AND SPACE

en: a-vision, the-vision, vision | **es:** La-visión, Visión-de, la-visión | **fr:** [החזון], vision, חזון | **de:** Gesicht, Vision 1Sam 3:1; 1Chr 17:15; 2Chr 32:32; Ps 89:19; Prov 29:18

חָזוֹת H2378 *Conj-w* (1×)

visions (prophetic visions, specifically of the prophet Iddo)

This term means 'visions' in the sense of prophetic revelations. It appears in 2 Chronicles 9:29 as part of a title: 'in the visions of Iddo the seer.' This phrase refers to a collection of prophetic-historical writings attributed to the prophet Iddo, now lost. The word shares the same root as the more common term for prophetic vision.

(1×) Found uniquely in 2 Chronicles 9:29 identifying a prophetic source document. The phrase 'in the visions of Iddo' (Spanish 'en-visiones-de,' English 'and-in-the-visions-of') designates a titled collection of prophetic material, suggesting a recognized literary genre of vision-based historical writing. GEOGRAPHY AND SPACE

en: and-in-the-visions-of | **es:** y-en-visiones-de | **fr:** [ובחזות] | **de:** [ובחזות] 2Chr 9:29

חָזוּת H2379 *Conj-w / N-fsc / 3ms* (2×)

visibility, sight; the visible appearance or extent of the great tree in Nebuchadnezzar's dream

This Aramaic noun, appearing only in Daniel 4, denotes visibility or the extent to which something can be seen. It describes the great tree in Nebuchadnezzar's dream, whose visibility or sight reached to the ends of the earth. The term emphasizes not just the tree's height but its conspicuous, far-reaching presence—visible from every direction. The word appears with a third-person feminine suffix, referring back to the tree (which is feminine in Aramaic).

(2×) The visible extent or visibility of an object, specifically used of the cosmic tree in Nebuchadnezzar's vision. Daniel 4:11 and 4:20 both use the phrase 'and its visibility (reached) to the ends of all the earth,' emphasizing the universal scope of the tree's appearance. The multilingual glosses ('visibility,' 'visibilidad') consistently capture this sense of being seen or observable across great distances, appropriate to the apocalyptic imagery of the passage. GEOGRAPHY AND SPACE

en: and-its-visibility | **es:** y-su-visibilidad | **fr:** [וחזותה] | **de:** [וחזותה] Dan 4:11; Dan 4:20

חָזוּת H2380 *Conj-w / N-fsc / 2mp* (5×)

vision, prophetic oracle; also agreement or pact (as something 'seen' or envisioned with another party)

Related to the verb chazah ('to see, perceive'), this noun denotes a prophetic vision or oracle, and by extension an agreement or compact. Isaiah uses it for a harsh divine revelation (Isa 21:2), a sealed prophetic vision incomprehensible to its recipients (Isa 29:11), and controversially for Judah's 'pact with Sheol' (Isa 28:18). In Daniel, it describes a conspicuous feature – the prominent horn of the goat (Dan 8:5, 8). Spanish 'vision' and French 'vision' preserve the prophetic sense, while the rendering 'pact' in English and Spanish for Isa 28:18 reflects the secondary meaning.

(5×) A prophetic vision or oracle received by a seer, as in Isa 21:2 ('a harsh vision is declared to me') and Isa 29:11 where the entire prophetic message has become like a sealed document. French and Spanish uniformly render 'vision,' reflecting the core prophetic meaning tied to the verb chazah. GEOGRAPHY AND SPACE

en: and-your-pact, conspicuous, the-vision | **es:** Visión, aspecto-de, visión | **fr:** [וחזותכם], [חזות], vision | **de:** [וחזותכם], [חזות] Isa 21:2; Isa 28:18; Isa 29:11; Dan 8:5; Dan 8:8

חֲזִיאֵל H2381 *Conj-w / N-proper-ms* (1×)

Haziel - Levite of Gershonite lineage, time of Solomon

This theophoric name means 'vision of El/God' and identifies a Levite from the Gershonite line during Solomon's reign. First Chronicles 23:9 lists him among the Levitical families being organized for temple service. The name combines the vision-root with the divine name El, suggesting parents who valued prophetic or revelatory experience.

(1×) Personal name appearing solely in 1 Chronicles 23:9 in Levitical genealogies. Most languages transliterate with phonetic adaptations (Spanish 'Jaziel,' English 'and-Haziel'). The theophoric composition 'vision-of-El' fits the pattern of Levitical names emphasizing spiritual or cultic concepts. PERSONAL NAMES

en: and-Chaziel | **es:** y-Jaziel | **fr:** [וחזיאל] | **de:** [וחזיאל] 1Chr 23:9

חֲזָיָה H2382 *N-proper-ms* (1×)

Hazaiah - Judahite chief, 'Yahweh has seen' (Nehemiah 11:5)

This theophoric personal name means 'Yahweh has seen' and identifies a leader among the Judahites in post-exilic Jerusalem. Nehemiah 11:5 lists him in the genealogy of those who settled in Jerusalem after the return from Babylon. The name expresses confidence in divine providence and oversight.

(1×) Found exclusively in Nehemiah 11:5 among the chiefs of Judah resettling Jerusalem. Target languages transliterate (Spanish 'Hazayas,' English 'Hazaiah'), treating this as a proper noun. The theophoric meaning 'Yah-has-seen' reflects post-exilic naming practices emphasizing divine attention to the restored community. **PERSONAL NAMES**

en: Chazayah | **es:** Hazayas | **fr:** [חזיה] | **de:** [חזיה] Neh 11:5

חֲזִיאֵל H2383 *N-proper-ms* (1×)

Hezion - ancestor of Ben-Hadad, king of Aram (1 Kings 15:18)

This personal name means 'vision' and identifies the grandfather of Ben-Hadad, an Aramean king contemporary with Israel's monarchy. First Kings 15:18 lists him in the genealogy when describing diplomatic relations between Israel and Damascus. Some scholars propose textual emendations based on the Septuagint, but the Masoretic form is retained in most translations.

(1×) Personal name in 1 Kings 15:18 within Aramean royal genealogy. Translations universally render this as a proper noun (Spanish 'Jezyón,' French/German/English 'Hezion'). The name, meaning 'vision,' connects to the prophetic vocabulary, perhaps indicating high social status or religious significance in Aramean culture. **PERSONAL NAMES**

en: Chezyon | **es:** Jezyón | **fr:** Chezyon | **de:** Chezyon 1Kgs 15:18

חָזוֹן H2384 *Art / N-ms* (9×)

Vision, prophetic revelation; a supernatural sight received in ecstasy or in the night, conveying divine communication.

This noun denotes a vision or revelatory experience, often received at night or in a prophetic trance. It is closely related to the more common hazon but tends to emphasize the vivid, visionary quality of the experience. In 2 Samuel 7:17, Nathan reports God's promise to David 'according to all this vision.' Job uses the word for the terrifying night visions that haunt the sufferer (Job 4:13; 7:14; 33:15), while Joel 3:1 promises that the young will see visions in the messianic age. Zechariah 13:4 warns that false prophets will be ashamed of their visions when God purifies the land.

vision, revelation (9×) A vision or prophetic revelation – a supernatural sight conveying divine truth, received in ecstatic states or during the night. Spanish uses 'vision,' French 'vision,' and German preserves the Hebrew forms, reflecting the word's consistent meaning across traditions. The semantic range spans nighttime visionary experiences (Job 4:13; 20:8; 33:15, often paired with dreams), prophetic oracles (2 Sam 7:17; Joel 3:1), and the 'Valley of Vision' in Isaiah 22:1, 5, a striking geographical-prophetic title for Jerusalem. Zechariah 13:4 extends the term to visions that false prophets will disown in the coming day of purification. **GEOGRAPHY AND SPACE**

en: a-vision-of, and-from-visions, from-visions-of | **es:** como-visión-de, de-su-visión, de-visiones-de | **fr:** [חזיון], comme-vision, de-vision | **de:** [ומחזינות], [חזיון], [חזינות] 2Sam 7:17; Job 4:13; Job 7:14; Job 20:8; Job 33:15

חֲזִיז H2385 *N-mp* (3×)

lightning-bolt, thunderbolt, storm-flash

A poetic term for lightning or thunderbolts, emphasizing the brilliant flash that accompanies thunder. The word appears exclusively in poetic contexts describing God's control over weather phenomena. Job uses it twice when contemplating divine wisdom in governing the natural order, while Zechariah employs it in a prophetic oracle about God sending rain and storms. The term captures both the visual brilliance and the powerful energy of electrical discharge during storms.

(3×) Lightning-flash or thunderbolt as a meteorological phenomenon under divine control. Job 28:26 and 38:25 speak of God making 'a way for the thunderbolt,' highlighting divine sovereignty over storm systems. Zechariah 10:1 pairs it with rain-showers in parallel construction. Spanish and English translations (relámpago, thunderbolt) emphasize the flash aspect, while some maintain the Hebrew term untranslated, recognizing its specialized poetic register. **LIGHTNING AND RADIANCE**

en: for-the-thunderbolt, for-thunderbolt-of, storm-clouds | **es:** para-el-relámpago-de, para-relámpago-de, relámpagos | **fr:** à-לחזיז, éclair | **de:** [חזיזים], [לחזיז] Job 28:26; Job 38:25; Zech 10:1

חֲזִיר H2386 *Art / N-ms* (7×)

Swine or pig, the ritually unclean animal forbidden as food; also the wild boar that ravages the vineyard of Israel.

The standard Hebrew word for the domestic pig or swine, an animal that occupies a uniquely reviled place in Israelite law and prophetic rhetoric. Leviticus 11:7 and Deuteronomy 14:8 declare it unclean because, though it has a split hoof, it does not chew the cud. Isaiah deploys swine imagery to condemn apostasy: eating swine's flesh in secret gardens (65:4), offering pig's blood as sacrifice (66:3), and consuming pork alongside other abominations (66:17). Proverbs 11:22 offers the memorable simile of a gold ring in a pig's snout. One occurrence in Psalm 80:14 specifies the wild boar that ravages God's vine—a metaphor for Israel's enemies.

1. the pig (6×) The domestic pig or swine, ritually unclean under Mosaic law. Leviticus 11:7 and Deuteronomy 14:8 both identify it as forbidden food because it parts the hoof but does not ruminate. Isaiah's oracles against apostasy repeatedly invoke swine as a symbol of ritual defilement: eating swine's flesh (65:4), offering pig's blood (66:3). Proverbs 11:22 compares a beautiful woman without discretion to a gold ring in a pig's snout—an image that resonates across cultures. Spanish 'cerdo,' French 'porc/cochon,' and German 'Schwein' all consistently render this as the domestic animal. **PIG SWINE**

en: a-pig, swine, the-pig | **es:** cerdo, el-cerdo | **fr:** [החזיר], [חזיר], le-pig | **de:** [החזיר], [חזיר], der-pig Lev 11:7; Deut 14:8; Prov 11:22; Isa 65:4; Isa 66:3

2. the boar (1×) The wild boar, specifically the destructive animal that ravages cultivated land. Psalm 80:14 (Eng. 80:13) uses the phrase 'the boar from the forest' (chazir miyya'ar) as a vivid metaphor for the foreign enemies devastating Israel, depicted as God's transplanted vine from Egypt. Spanish 'jabali,' French 'sanglier,' and the English distinction between 'boar' and 'pig' all confirm that this occurrence refers to the feral, forest-dwelling variant rather than the barnyard animal. **PIG SWINE**

en: the-boar | **es:** jabalí | **fr:** sanglier | **de:** der-boar Ps 80:13

חֲזִיר H2387 *N-proper-ms* (2×)

Hezir, name of a priest and a leader who sealed the covenant with Nehemiah

Hezir appears as the name of two post-exilic figures. First, he was a priest who headed the seventeenth priestly course in the divisions established (according to Chronicles) in David's time. Second, he was one of the leaders who sealed the covenant with Nehemiah. The name's etymology is debated—it may be vocalized to avoid offense (avoiding the word for 'swine'), or it may derive from words for pomegranate or apple, as suggested by the Talmudic and Syriac cognates.

(2×) A masculine proper name of priestly and leadership associations in the post-exilic period. 1 Chronicles 24:15 lists Hezir as the head of the seventeenth priestly division, while Nehemiah 10:20 names him among those who set their seal to the covenant. The Septuagint variations (Ηζειρ, Χηζειρ) show the typical Greek attempts to render the Hebrew name, with both passages maintaining recognizable forms of the name across languages. **PERSONAL NAMES**

en: Hezir, for-Chezir | **es:** Hezir, para-Jezir | **fr:** [חזיר], [לחזיר] | **de:** [חזיר], [לחזיר] 1Chr 24:15; Neh 10:20

חָזַק H2388 *V-Qal-Perf-3ms / 3ms* (290×)

to be strong, firm; to seize, grasp; to strengthen, encourage; to repair buildings; to harden (heart); to prevail

Appearing 290 times, this root anchors in firmness and strength but radiates outward into physical seizing, emotional fortification, structural repair, and moral hardening. The Qal stem covers inherent

strength ('be strong!'), the Hifil adds intentional grasping ('he seized her hand'), the Piel intensifies into strengthening others or hardening Pharaoh's heart, and the Hitpael turns reflexive ('he strengthened himself'). What makes this verb fascinating is how languages split its semantic load: Arabic uses distinct roots for 'be strong' (ق و ي), 'seize' (م س ك), 'repair' (ر م م), and 'harden' (ق س و), while Hebrew unifies all under the single concept of firmness—whether of hands, hearts, walls, or wills.

1. Qal: be strong, be courageous (62×) The stative-intransitive Qal (62x) expresses inherent strength or courage, especially in Moses' exhortations: 'Be strong and courageous!' (Deut 31:6-7). Arabic uses تَشَدَّدَ (reflexive 'steel oneself'), Korean 강하다/용감하다 (be strong/be brave), Spanish ser fuerte/esforzarse (be strong). The sense is not competitive overpowering but inner fortitude—emotional, moral, or physical resilience. **POWER AND ABILITY**

en: Be-strong, and-be-strong, be-strong | **es:** Esfuerzate, Sé-fuerte, esfuerzate | **fr:** et-fort, fort, fortifier | **de:** Krieg-stark, sein-stark, staerkte Gen 41:57; Deut 11:8; Deut 12:23; Deut 31:6; Deut 31:7

2. Hifil: seize, grasp, take hold of (46×) The Hifil 'seize, grasp' (46x) marks deliberate physical taking hold. The angels 'seized Lot by the hand' (Gen 19:16), the man 'seized her' (Deut 22:25). Arabic shifts to أَمْسَكَ (amsaka, Form IV, a completely different root m-s-k meaning 'grasp, hold'), Korean 붙잡다 (seize), Spanish asir/agarrar (grasp). This causative Hifil transforms inner firmness into outward grip. **STRENGTHENING AND POWER**

en: and-I-have-grasped, and-he-grasped, and-he-seized | **es:** El-que-agarra, Y-agarró, Y-asió | **fr:** et-fortifier, et-il-saisit, et-saisit | **de:** staerkte, stark-sein, und-er-ergriff Gen 19:16; Gen 21:18; Exod 4:4; Deut 22:25; Deut 25:11

3. Hifil: repair (buildings, as agent noun) (36×) Hifil 'repair buildings' (36x) concentrates in Nehemiah's wall-rebuilding account, where participial forms dominate: 'the repairers of' (Neh 3:4ff). Arabic uses مُرَمِّمِي (murammimī, active participle of رَمَّمَ, 'to repair'—yet another distinct root), Korean 수리하다 (repair), Spanish reparar (repair). The connection to 'strengthen' is metaphorical: making walls firm again. **STRENGTHENING AND POWER**

en: repaired | **es:** repararon | **fr:** fortifier | **de:** er-hielt-fest, staerkte Neh 3:4; Neh 3:5; Neh 3:6

4. Piel: strengthen, encourage (transitive) (36×) Piel causative/factitive 'strengthen, encourage' (36x) means making someone else strong. 'Strengthen his hands for the work' (Ezra 6:22), God says 'I will strengthen him' (Isa 41:10). Arabic uses قَوَّى (qawwā, Form II causative of q-w-y, 'to strengthen') and شَجَّعَ (shajjaᶜa, 'to encourage'), Korean 강하게 하다 (make strong), Spanish fortalecer (fortify). The Piel adds transitive causation to the Qal's intransitive state. **STRENGTHENING AND POWER**

en: I-will-strengthen-him, Strengthen, and-I-will-strengthen | **es:** Fortaleced, Y-fortaleceré, Y-fortalecieron | **fr:** et-encourage-lui, et-fortifia, et-fortifier | **de:** Krieg-stark, seid-stark, staerken Deut 1:38; Deut 3:28; Judg 3:12; Judg 9:24; Judg 16:28

5. Hitpael: strengthen oneself, take courage (28×) Hitpael reflexive 'strengthen oneself, take courage' (28x) marks self-initiated fortification. David 'strengthened himself in the LORD' (1 Sam 30:6), 'the Israelites strengthened themselves for battle' (Judg 20:22). Arabic uses تَشَدَّدَ (tashaddada, Form V reflexive, 'steel oneself') and تَقَوَّى (taqawwā, Form V, 'grow strong'), Korean 스스로 강해지다 (self-strengthen), Spanish fortalecerse (strengthen oneself). The reflexive stem emphasizes self-initiated action. **STRENGTHENING AND POWER**

en: and-became-strong, and-he-strengthened-himself, and-strengthened-himself | **es:** Fortaleceos, Y-se-fortaleció, fortalécete | **fr:** et-fortifia-lui-même, et-fortifier, et-strengthened-lui-même | **de:** staerkte, stark-sein, strengthen-dich-selbst Gen 48:2; Num 13:20; Judg 20:22; 1Sam 4:9; 1Sam 30:6

6. Hifil: hold fast, cling to (ongoing) (25×) Hifil 'hold fast, cling to' (25x) describes sustained, ongoing grip—often metaphorical. 'If you refuse to let them go and hold them still' (Exod 9:2), 'he held fast to his deceit' (Jer 8:5). Arabic shifts to تَمَسَّكَ (tamassaka, Form V reflexive of m-s-k, 'cling to, adhere'), Korean 굳게 붙들다 (firmly hold), Spanish mantener/aferrarse (maintain/cling). This Hifil differs from #2's momentary seizure by adding duration and persistence. **STRENGTHENING AND POWER**

en: He-retains, I-held-fast, I-repaired | **es:** conteniendo, manteniendo, me-aferré | **fr:** et-de-forte, et-fortifier, fortifier | **de:** er-hielt-fest, holding, oder-eins-holding Exod 9:2; Judg 16:26; 2Sam 3:29; 1Kgs 9:9; 2Chr 4:5

7. Piel: repair, restore (buildings/walls) (19×) Piel 'repair, restore buildings' (19x) overlaps with #3 (Hifil repair) but uses Piel stem. Kings 'repaired the temple' (2 Kgs 12:5-8), Josiah 'repaired the house of the LORD' (2 Chr 34:8). Arabic consistently uses رَمَّمَ (rammama, 'to repair, renovate'—a completely distinct root from both قَوَّى 'strengthen' and قَسَّى 'harden'), Korean 수리하다 (repair), Spanish reparar (repair). The Piel may emphasize intensity or plurality of repairs. **STRENGTHENING AND POWER**

en: and-fortified-them, and-repaired, and-repaired-them | **es:** Y-repararon, para-fortalecer, para-reparar | **fr:** devra-fortifie, et-fortifier, et-ils-fortifie- | **de:** sie-strengthened, soll-strengthen, stark-sein 2Kgs 12:5; 2Kgs 12:6; 2Kgs 12:7; 2Kgs 12:8; 2Kgs 12:12

8. Piel: harden (heart, face) (11×) Piel 'harden (heart, face)' (11x) appears especially in Exodus Pharaoh narratives. 'I will harden his heart' (Exod 4:21, 9:12, 10:20, 10:27, 11:10, 14:4, 14:8, 14:17). Arabic uses قَسَّى (qassā, 'make hard/callous' from root q-s-w), categorically different from قَوَّى ('strengthen'), Korean 완고하게 하다 (make stubborn), Spanish endurecer (harden). Hebrew's metaphor connects firmness (strength) to obstinacy (hardness). **STRENGTHENING AND POWER**

en: Have-been-strong, I-will-harden, and-I-will-harden | **es:** Endurecieron, Se-fortalecieron, Y-endureceré | **fr:** Je—endurcir, et-Je—endurcir, et-endurcit | **de:** hardening, ich-wird-verhaerten, seid-stark Exod 4:21; Exod 9:12; Exod 10:20; Exod 10:27; Exod 11:10

9. Qal: prevail, overpower (8×) Qal 'prevail, overpower' (8x) marks competitive superiority. 'David prevailed over the Philistine' (1 Sam 17:50), 'Amnon overpowered Tamar' (2 Sam 13:14). Arabic shifts to غَلَبَ (ghalaba, 'overcome, defeat'—a completely different root gh-l-b), Korean 이기다 (defeat), Spanish prevalecer/forzar (prevail/force). This Qal sense implies contest and victory, not mere strength. **STRENGTHENING AND POWER**

en: You-overpowered-me, and-he-overpowered, and-it-prevailed | **es:** Y-prevaleció, me-forzaste, y-fue-más-fuerte | **fr:** et-cela-prévalut, et-fortifier, et-il-overpowered | **de:** stark-sein, und-er-overpowered, und-es-prevailed 1Sam 17:50; 2Sam 13:14; 2Sam 24:4; 1Kgs 16:22; 2Chr 8:3

10. Qal: be severe, intensify (7×) Qal 'be severe, intensify' (7x) describes conditions, not persons. 'The famine was severe' (Gen 41:56), 'Pharaoh's heart was hardened' (Exod 7:13). Arabic uses اشْتَدَّ (ishtadda, Form VIII of sh-d-d, 'become intense/severe'), Korean 심하다 (be severe), Spanish endurecer (harden). The stative Qal describes worsening circumstances—famine, plague, battle—reaching critical intensity. **POWER AND ABILITY**

en: and-grew-strong, and-was-severe, and-was-strong | **es:** Y-se-endureció, Y-se-fortaleció, y-prevaleció | **fr:** et-crût-fort, et-fortifier, et-fut-fort | **de:** und-er-ergriff, und-stärker-wurde, und-war-stark Gen 41:56; Exod 7:13; Exod 7:22; Exod 8:19; Exod 9:35

11. Piel: fasten, secure (objects) (4×) Piel 'fasten, secure objects' (4x) applies to physical fixtures. 'They fasten the idol so it will not move' (Isa 41:7, Jer 10:4), 'that the peg may not move' (Isa 33:23). Arabic uses ثَبَّتَ (thabbata, 'fix in place, fasten' from root th-b-t), distinct from both رَمَّمَ (repair) and قَوَّى (strengthen), Korean 고정하다 (fasten), Spanish asegurar (secure). The Piel makes objects firm/immovable. **STRENGTHENING AND POWER**

en: so-that-not, they-fasten-them, they-hold-firm | **es:** asegurarán, lo-afirman, para-fortalecer | **fr:** et-fortifier, fortifier, à-fortifie | **de:** stark-sein, und-stark-sein, zu-strengthen 2Kgs 15:19; Isa 33:23; Isa 41:7; Jer 10:4

12. Hifil: prevail, be victorious (2×) Hifil 'prevail, be victorious' (2x) adds resultative force beyond Qal #9. 'The snare prevails against him' (Job 18:9), 'those who know their God shall be strong and prevail' (Dan 11:32). Arabic uses ظَفَرَ (yaẓfaru, 'triumph') and تَقَوَّى (yataqawwā, 'grow powerful'), Korean 승리하다 (be victorious), Spanish prevalecer (prevail). The Hifil emphasizes achieving dominance. **STRENGTHENING AND POWER**

en: prevails, shall-be-strong | **es:** prevalece, se-fortalecerán | **fr:** fortifier | **de:** staerkte, stark-sein Job 18:9; Dan 11:32

13. (1×) The Egyptians 'urged the people' to leave quickly (Exod 12:33, 1x). Spanish apremiar (press, urge), Korean 재촉하다 (urge),

French urgent (urged). The single occurrence in the exodus narrative suggests pressing/compelling action. The connection to 'strengthen' may be intensifying pressure, though some lexicons question the root assignment. **URGE PRESS INSIST**

en: and-urged | **es:** Y-apremiaba | **fr:** et-urged | **de:** und-urged Exod 12:33

14. (1×) Hezekiah 'had recovered from his illness' (Isa 39:1, 1x). Spanish fortalecer (strengthen), Korean 회복하다 (recover), French fortifier (strengthen). The single occurrence describes regaining strength after sickness. The Qal perfect suggests completed recovery to a state of firmness/health. **STRENGTHENING AND POWER**

en: and-had-recovered | **es:** y-se-había-fortalecido | **fr:** et-fortifier | **de:** und-er-ergriff Isa 39:1

15. (1×) Tiglath-Pileser 'strengthened him' (2 Chr 28:20, 1x, ironically troubled rather than helped). Spanish fortalecer (strengthen), Korean 강하게 하다 (strengthen), French fortifier (strengthen). Context shows intended strengthening that backfired. Unique historical reference with ironic outcome. **STRENGTHENING AND POWER**

en: he-strengthened-him | **es:** lo-fortaleció | **fr:** fortifier | **de:** stark-sein 2Chr 28:20

16. (1×) Widow 'urged' Elisha to stay (2 Kgs 4:8, 1x). Spanish insistir (insist), Korean 재촉하다 (urge), French urgent (urged). Similar to #13 (Exod 12:33), the widow presses/compels the prophet to accept hospitality. The sense connects to applying firm pressure or persistent invitation. **URGE PRESS INSIST**

en: and-she-urged | **es:** Y-lo-insistió | **fr:** et-elle-urged | **de:** und-sie-urged 2Kgs 4:8

17. (1×) 'You shall strengthen the stranger and sojourner' (Lev 25:35, 1x). Spanish sostener (sustain), Korean 돕다 (help), French fortifier (strengthen). Command to support/sustain the vulnerable. The Hifil causative means causing the weak to become firm/stable, overlapping with #4 (Piel strengthen) but in Hifil stem. **STRENGTHENING AND POWER**

en: and-you-shall-strengthen | **es:** y-lo-sostendrás | **fr:** et-tu-devra-fortifier | **de:** und-du-soll-staerken Lev 25:35

18. (1×) Absalom's head 'caught fast in the oak' (2 Sam 18:9, 1x). Spanish atorar (get stuck), Korean 걸리다 (catch), French attraper (catch). Unique occurrence describing entanglement. The connection to 'firm' is being held fast/stuck, unable to move—an involuntary seizing. **STRENGTHENING AND POWER**

en: and-caught | **es:** y-se-atoró | **fr:** et-attrapa | **de:** und-caught 2Sam 18:9

חָזָק H2389 *Adj-mpc* (56×)

Strong, mighty, powerful; also severe or fierce in intensity; hard or unyielding in character; forcefully (adverbial).

An adjective describing strength, power, or firmness in various dimensions. Its most iconic pairing is with יָד ('hand') — the 'strong hand' (בְּיָד חֲזָקָה) by which God delivered Israel from Egypt, repeated across Exodus like a liturgical refrain (Exod 3:19; 6:1; 13:9). Spanish 'fuerte,' French 'fort,' and German 'stark' all consistently translate the core idea. Beyond raw power, the word also describes fierce intensity — the severity of battle (2 Sam 11:15) or famine (1 Kgs 18:2) — and the hard, unyielding stubbornness of Israel's forehead in Ezekiel's call narrative (Ezek 2:4; 3:7). Isaiah 40:10 uses it adverbially for the Lord coming 'with strength.'

1. strong, mighty, powerful (50×) The dominant sense (50x): possessing or exhibiting physical or figurative strength, power, or might. This covers the 'strong hand' of the Lord in the Exodus narratives (Exod 3:19; 6:1), mighty warriors (Num 13:18, 31), comparative uses ('stronger than,' Judg 18:26), and the strong arm of Pharaoh (Ezek 30:22). The translation evidence is strikingly uniform: Spanish 'fuerte,' French 'fort/puissant,' German 'stark/mächtig' — all core vocabulary for strength. Joshua 14:11 captures the personal dimension: Caleb declares himself still as 'strong' at eighty-five as when Moses first sent him out. **POWER AND ABILITY**

en: mighty, strong | **es:** fuerte, fuerte? | **fr:** fort, puissant | **de:** maechtig, stark Exod 3:19; Exod 6:1; Exod 10:19; Exod 13:9

2. severe, fierce, intense (3×) An intensification toward severity, fierceness, or harshness (3x). When describing battle conditions (2 Sam 11:15 — 'the fiercest part of the fighting'), disease (1 Kgs 17:17 — 'very severe' illness), or famine (1 Kgs 18:2), the focus shifts from personal might to the violent or extreme intensity of an event or condition. The semantic bridge is clear — strength pushed to its threatening extreme — but the collocations differ markedly from sense 1. **POWER AND ABILITY**

en: severe, the-fiercest | **es:** fuerte, la-fuerte | **fr:** le-fiercest, severe | **de:** der-fiercest, severe 2Sam 11:15; 1Kgs 17:17; 1Kgs 18:2

3. hard, firm, unyielding (2×) Hard, firm, or unyielding in material or character (2x). In Ezekiel's commissioning (Ezek 2:4; 3:7), Israel is described as 'hard of forehead' (חֲזֻקֵי מֵצַח) and 'hard of heart' — obstinate and impervious to prophetic warning. French 'fort' and German 'stark' do double duty here, but Spanish 'fuertes de' and the construct-chain syntax signal the shift toward obduracy rather than admirable power. **GEOGRAPHY AND SPACE**

en: and-strong-of-, strong-of- | **es:** fuertes-de, y-fuertes-de | **fr:** et-fort, fort | **de:** stark, und-stark Ezek 2:4; Ezek 3:7

4. with strength, forcefully (1×) An adverbial use with a preposition meaning 'with strength, forcefully' (1x). In Isa 40:10 — 'Behold, the Lord GOD comes בְּחָזָק, with strength' — the adjective functions as a manner expression rather than an attribute. Spanish 'con poder' and the German bracketed transliteration '[בחזק]' both reflect the idiomatic, adverbial character of this construction. **POWER AND MIRACLES**

en: with-strength | **es:** con-poder | **fr:** fort | **de:** [בחזק] Isa 40:10

חָזֵק H2390 *Conj-w / Adj-ms* (2×)

strong, strengthening, growing stronger; Qal participle of חזק used adjectivally

This adjectival form of the common verb חזק (to be strong, to strengthen) appears in two distinct contexts. In Exodus 19:19, it describes the sound of the trumpet growing continually stronger at Mount Sinai during the theophany. In 2 Samuel 3:1, it characterizes David's house as growing stronger over time in contrast to Saul's weakening house. The participle form captures the dynamic, ongoing nature of the strengthening process rather than a static state.

(2×) The Qal active participle used as an adjective to describe ongoing or increasing strength. Exodus 19:19 uses it with the conjunction: 'the sound of the trumpet growing continually stronger.' 2 Samuel 3:1 employs it in a political context: David's house growing stronger while Saul's grows weaker. The multilingual evidence shows dynamic verb forms ('fortaleciéndose' - becoming strong, 'strengthening') rather than static adjectives, confirming the participial nature of the Hebrew. **POWER AND ABILITY**

en: and-strengthening, and-stronger | **es:** y-fortaleciéndose | **fr:** et-strengthening, et-stronger | **de:** und-strengthening, und-stronger Exod 19:19; 2Sam 3:1

חָזְקִי H2391 *N-msc / 1cs* (1×)

my strength (with first-person suffix, Psalm 18:1)

This rare noun means 'strength' and appears only in Psalm 18:2 with a first-person suffix: 'my strength.' The parallel passage in 2 Samuel 22:2 omits this phrase, possibly due to scribal error. The term is closely related to the more common words for strength and might, emphasizing God as the source of the psalmist's power.

(1×) Occurs uniquely in Psalm 18:1 as 'my strength' (Spanish 'mi-fortaleza,' German 'mein-Stärke'). The absence of this phrase in the 2 Samuel 22:2 parallel, where the Septuagint adds 'my strength,' suggests textual complexity. The context praises Yahweh as the source of personal fortitude. **POWER AND MIRACLES**

en: my-strength | **es:** mi-fortaleza | **fr:** force | **de:** mein-Stärke Ps 18:1

חָזֻק H2392 *Prep-b / N-msc* (5×)

strength, might; used of divine power (God's strong hand) and of national military force

This noun denotes strength or might and appears in two distinct spheres. Three times in Exodus (13:3, 14, 16) it describes God's 'strength of hand' that brought Israel out of Egypt – a formulaic expression anchoring Israelite memory of the Exodus. In Amos 6:13 and Haggai 2:22, it refers to human military strength – Israel's misplaced boasting and the overthrow of kingdoms' war-chariots. French 'force' and German 'Starke' consistently convey raw power, while Spanish 'fuerza' covers both the divine and military applications.

(5×) Strength or might, especially as an attribute of God's delivering power. The Exodus formula 'by strength of hand' (Exod 13:3, 14, 16) commemorates divine intervention. French 'force' and Spanish 'fuerza de' uniformly capture this sense of overwhelming might. In Amos 6:13 and Hag 2:22, the same word shifts to national or military strength, with Israel boasting in its own power or God overthrowing the strength of foreign kingdoms. **GEOGRAPHY AND SPACE**

en: by-our-strength, by-strength-of, strength-of | **es:** con-fuerza-de-, fuerza-de, por-nuestra-fuerza | **fr:** force, fort, par-force-de | **de:** [בחזקנו], durch-Staerke-von, staerkte Exod 13:3; Exod 13:14; Exod 13:16; Amos 6:13; Hag 2:22

חֲזָקָה H2393 *Conj-w* (4×)

Strength, force, power; the might associated with prophetic compulsion or royal authority becoming established.

A noun expressing forceful strength, derived from the verbal root חזק ('to be strong'). It carries two distinct flavors in Scripture: the overwhelming compulsion of God's hand upon a prophet, and the consolidating power of a king at the height of his reign. Isaiah 8:11 speaks of the LORD's hand gripping the prophet בְּחֲזָקַת הַיָּד — with forceful strength — warning him not to follow the people's fear. In Chronicles and Daniel, it describes the moment a king's power is fully established, often just before a fateful turn toward pride.

(4×) Strength or force, particularly as divine compulsion or royal power at its peak. In Isaiah 8:11, it denotes the forceful grip of God's hand upon the prophet, compelling him to prophetic speech (cf. Ezekiel 3:14 for a parallel experience). In 2 Chronicles 12:1 and 26:16, it marks the moment when a king's power is consolidated — Rehoboam and Uzziah each 'became strong,' and that strength became the prelude to unfaithfulness. Daniel 11:2 uses it of a king's consolidated might. Spanish fuerza and French force confirm the core sense of overwhelming power. **GEOGRAPHY AND SPACE**

en: and-when-he-is-strong, and-when-he-was-strong, and-when-strong | **es:** Y-cuando-se-fortaleció, con-fuerza-de, y-como-fortaleza-suya | **fr:** [וכחזקתו], [כחזקת], et-force | **de:** [וכחזקתו], [כחזקת] 2Chr 12:1; 2Chr 26:16; Isa 8:11; Dan 11:2

חָזְקָה H2394 *Prep-b / N-fs* (6×)

strength, force, violence; (as infinitive) to strengthen, repair

A feminine noun meaning strength or force, almost always appearing in the fixed prepositional phrase be-chozqah, 'with force.' It describes the kind of power that coerces and oppresses: Jabin crushing Israel 'forcefully' (Judg 4:3), the priests seizing meat 'by force' (1 Sam 2:16), shepherds ruling 'with harshness' (Ezek 34:4). Yet in Jonah 3:8, the same phrase describes crying out to God 'mightily,' showing that raw intensity can serve either cruelty or repentance. One occurrence in 2 Kings 12:12 is actually an infinitive of the verb chazaq, meaning 'to repair' the Temple.

1. strength, force, violence (5×) Physical or coercive force exerted upon others, typically oppressive. The phrase be-chozqah appears in contexts of domination (Judg 4:3, Ezek 34:4), forcible seizure (1 Sam 2:16), and sharp rebuke (Judg 8:1). In Jonah 3:8 the same force is redirected toward urgent prayer. English 'by force,' Spanish 'con fuerza,' and French 'avec force' all render the same instrumental sense consistently across languages. **POWER AND MIRACLES**

en: and-with-harshness, by-force, mightily | **es:** con-fuerza, por-fuerza, y-con-fuerza | **fr:** avec-force, dans-forte, et-dans-forte | **de:** [בחזקה], [ובחזקה], bei-force Judg 4:3; Judg 8:1; 1Sam 2:16; Ezek 34:4; Jonah 3:8

2. to strengthen, repair (1×) A verbal infinitive construct (le-chozqah) from the root chazaq, meaning 'to strengthen' or 'to repair,' functioning as a purpose clause in 2 Kgs 12:12 regarding Temple restoration. English 'to strengthen it' and Spanish 'para reforzar' capture the constructive intent, standing in stark contrast to the coercive force of sense 1. **STRIKING AND REFERENCE**

en: to-strengthen-it | **es:** para-reforzar | **fr:** à-fortifie-cela | **de:** zu-strengthen-es 2Kgs 12:12

חִזְקִי H2395 *Conj-w / N-proper-ms* (1×)

Hizki - Benjamite personal name (1 Chronicles 8:17)

This abbreviated theophoric name appears among Benjamite genealogies in 1 Chronicles 8:17. The name may be a shortened form related to strength or might, possibly derived from the root meaning 'to be strong.' The Septuagint renders it variously, showing uncertainty about the precise vocalization.

(1×) Personal name found solely in 1 Chronicles 8:17 in Benjamite lineages. Target languages transliterate (Spanish 'Jizquí,' English 'and-Hizki'), recognizing this as a proper noun. The form may be an abbreviated theophoric name, though the full original form and meaning remain uncertain. **PERSONAL NAMES**

en: and-Chizqi | **es:** y-Jizquí | **fr:** [וחזקי] | **de:** [וחזקי] 1Chr 8:17

חִזְקִיָּהוּ H2396 *Conj-w / N-proper-ms* (130×)

Hezekiah — personal name meaning 'YHWH has strengthened,' chiefly the righteous king of Judah (c. 715-686 BC)

Chizkiyahu (also spelled Chizkiyah, Yechizkiyahu) is a theophoric name built from chazaq ('be strong') and a divine suffix, yielding 'YHWH has strengthened.' Of its 130 occurrences, the vast majority designate the king of Judah who succeeded his idolatrous father Ahaz and instituted sweeping religious reforms (2 Kgs 18:3-6). His reign is remembered for the miraculous deliverance of Jerusalem from Sennacherib's siege (2 Kgs 19:35; Isa 37:36) and the sign of the sundial's shadow retreating during his illness (2 Kgs 20:11). Proverbs 25:1 attributes a scribal collection to 'the men of Hezekiah.' The Assyrian annals confirm him as Hazakiiahu, a rare case of biblical-cuneiform name alignment.

Hezekiah (personal name) (130×) The proper masculine name Hezekiah, a theophoric compound meaning 'YHWH has strengthened.' Its primary referent is the reforming king of Judah who purified worship, withstood Sennacherib's invasion (2 Kgs 18-19; Isa 36-37), and received a miraculous extension of life (2 Kgs 20:1-11). Secondary bearers include an ancestor in 1 Chr 3:23 and a post-exilic figure in Zephaniah 1:1. Assyrian records spell the name Hazakiiahu, and the Septuagint renders it Ezekias — giving rise to Spanish 'Ezequias,' French 'Ezechias,' and German 'Hiskia.' **HEZEKIAH PERSONAL NAME**

en: Chizkiyah, Chizkiyahu | **es:** Ezequías | **fr:** Ézéchias | **de:** Hiskia 2Kgs 16:20; 2Kgs 18:1; 2Kgs 18:9; 2Kgs 18:13; 2Kgs 18:14

חַח H2397 *Prep-b* (8×)

A hook or ring for restraining captives and animals; also a decorative brooch or clasp offered as tabernacle jewelry

The noun חַח denotes a metal ring or hook, but its meaning splits sharply between two very different worlds. In its dominant sense, it is an instrument of subjugation — a hook thrust into the nose or jaw of a captive to lead them like an animal. God warns Sennacherib 'I will put my hook in your nose' (2 Kgs 19:28; Isa 37:29), and Ezekiel portrays Judah's princes as young lions dragged away with hooks (Ezek 19:4, 9). In its single other occurrence, the same word names a delicate ornamental brooch brought as a freewill offering for the Tabernacle (Exod 35:22) — a striking reminder that ancient metalwork served both cruelty and beauty.

1. hook, ring (for captives or animals) (7×) A metal hook or ring used to restrain captives or control large animals, typically inserted through the nose or jaw. This is the instrument of imperial domination: YHWH threatens to put 'my hook in your nose' (2 Kgs 19:28 = Isa 37:29), echoing Assyrian practice of leading prisoners by nose-rings. Ezekiel extends the image to young lions caught

with hooks (Ezek 19:4, 9) and to the crocodile figure of Pharaoh (Ezek 29:4). Spanish 'anzuelos/garfios' (fishhooks/grappling hooks) and English 'hooks' confirm the restraint function across all seven occurrences. HOOK RING FETTER

en: My-hook, [hooks], hooks | **es:** (anzuelos), [anzuelos], con-garfios | **fr:** [חחי], anneau, mon-hook | **de:** [בחחים], [חחי], [חחיים] 2Kgs 19:28; Isa 37:29; Ezek 19:4; Ezek 19:9; Ezek 29:4

2. brooch, clasp (ornamental) (1×) A decorative brooch, clasp, or ornamental pin — a piece of personal jewelry. Listed among the gold items offered for the Tabernacle construction in Exod 35:22, alongside bracelets, earrings, and signet rings. The multilingual glosses shift notably from the captive-hook vocabulary to ornamental terms: English and French both render it 'brooch,' and Spanish uses 'broches.' BDB notes the identification with a nose-ring or brooch remains debated, but the context among fine jewelry offerings clearly distinguishes this from the instrument of subjugation. BRACELET ARMLET

en: brooch | **es:** broches | **fr:** brooch | **de:** brooch Exod 35:22

חָטָא H2398 *V-Qal-Imperf-3mp* (240×)

to sin, miss the mark, purify from sin; moral failure (Qal), causing sin (Hifil), ritual purification (Piel/Hitpael)

The verb chata' (240 occurrences) centers on the concept of missing a goal or standard, most commonly moral transgression. The Qal stem (165x) denotes committing sin against God or ethical law, while the Hifil causative (32x) means to lead another person into sin. The Piel (14x) and Hitpael (9x) flip the semantic polarity entirely, expressing ritual purification from sin—making a sin offering, cleansing the altar, or undergoing ceremonial cleansing. The Qal participle splits into substantival 'sinner' (9x) and verbal 'sinning' (8x) based on syntactic context. Arabic, Korean, and Swahili cognates preserve the moral sense in Qal/Hifil and the purification sense in Piel/Hitpael, confirming these as stable polysemous patterns within the Semitic verbal system.

1. Qal: to sin, commit sin (165×) The Qal finite verb and infinitive (165 passages) express active commission of sin or moral failure. All person/number/gender/tense forms share this core meaning. Cross-linguistic evidence shows dedicated sin vocabulary: pecado (Spanish), péché (French), gesündigt (German), confirming chata' as the standard Hebrew term for moral transgression. SIN AND TRANSGRESSION

en: I-have-sinned, I-sin, I-sinned | **es:** He-pecado, Pequé, Si-he-pecado, | **fr:** Je-pécha, ai-je-pécha, avoir-Je-pécha | **de:** habe-ich-gesündigt, habe-ich-suendigte, haben-suendigte Gen 20:9; Exod 9:27; Exod 10:16; Lev 4:3; Lev 4:23

2. Hifil: to cause to sin (32×) The Hifil causative (32 occurrences) introduces a distinct argument structure: X causes Y to sin. Key passages include Exodus 23:33 (foreign gods causing Israel to sin), 1 Kings 14:16 (Jeroboam's sins leading the nation astray). Multilingual glosses preserve causative morphology: caused to sin, hizo pecar, causa à péché. SIN AND TRANSGRESSION

en: caused-to-sin, he-caused-to-sin, to-cause-to-sin | **es:** hacer-pecar, hizo-pecar, para-hacer-pecar | **fr:** causa-à-péché, il-causa-à-péché, à-cause-à-péché | **de:** caused-zu-Suende, er-caused-zu-Suende, suendigte Exod 23:33; Deut 24:4; 1Kgs 14:16; 1Kgs 15:26; 1Kgs 15:30

3. Piel: to purify from sin (14×) The Piel stem (14 times) flips semantic polarity to purification: making a sin offering, cleansing the altar (Lev 8:15), purifying a house from mildew (Lev 14:49). This factitive/denominative use derives from the noun chatta't (sin offering). Arabic tahhara (to purify), Korean jeongyeolhage hada (to cleanse), confirm the ritual purity domain. SIN AND TRANSGRESSION

en: and-made-sin-offering, and-offered-it-as-sin-offering, and-purified | **es:** Y-purificará, de-purificar, el-que-hace-expiación | **fr:** et-devra-purifier, et-offrit-cela-comme-péché-offrande, et-purifia | **de:** Sünde, der-offers-es-wie-Suende-Opfergabe, suendigen Exod 29:36; Lev 6:26; Lev 8:15; Lev 9:15; Lev 14:49

4. Hitpael: to purify oneself (9×) The Hitpael reflexive (9 passages) expresses self-purification or undergoing ritual cleansing, especially in Numbers 8:21, 19:12-20 (Levitical purification laws). The reflexive morphology corresponds to Arabic yatatahharu (to purify oneself), Korean jeongyeolhaejida (to become clean), showing a productive Semitic pattern. REFLEXIVE PRONOUNS

en: and-purified-themselves, he-purifies-himself, it-shall-be-purified | **es:** Y-se-purificaron, os-purificaréis, purificaréis | **fr:** cela-devra-être-purifia, devra-purifier-lui-même-, et-purifia-eux-mêmes | **de:** er-purifies-sich-selbst, es-soll-sein-reinigte, purifies-sich-selbst Num 8:21; Num 19:12; Num 19:13; Num 19:20

5. Qal participle: sinner (substantival) (9×) The Qal participle used substantively (9 times) denotes 'the sinner' as a noun class in Wisdom literature (Proverbs, Ecclesiastes). Arabic al-khaati' (the sinner), Korean joein (sinner), Swahili mwenye dhambi (one with sin), Hindi paapi (sinner) show consistent nominalization of the verbal root. SIN AND TRANSGRESSION

en: and-sinner, and-the-sinner, and-to-the-sinner | **es:** como-el-pecador, pecador, y-al-pecador | **fr:** et-pécher, et-pécher-moi, pécher | **de:** suendigte, und-suendigen, und-suendigte Prov 8:36; Prov 11:31; Prov 13:22; Eccl 2:26; Eccl 7:26

6. Qal participle: sinning (verbal) (8×) The Qal participle used verbally (8 occurrences) describes ongoing sinful action in predicate position: 'he is sinning' (1 Sam 14:33), 'the one sinning against' (Prov 14:21, 19:2). Context distinguishes this from the substantival use; translations reflect verbal aspect: sinning, pecando, péchant. SIN AND TRANSGRESSION

en: and-sinning-against, sinning, sins | **es:** la-que-peca, peca, peca-contra | **fr:** et-pécher, péchant, pécher | **de:** der-Suende, suendigend, suendigte 1Sam 14:33; Prov 14:21; Prov 19:2; Prov 20:2; Isa 1:4

7. (1×) A single uncertain occurrence at Judges 20:16, where Benjamin's slingers 'do not miss' (lo' yachti'), may preserve the original physical sense of missing a target. Translations diverge: miss, erraban (erred), confirming ambiguity about whether this is literal marksmanship or a figurative extension. SIN AND TRANSGRESSION

en: miss | **es:** erraban | **fr:** miss | **de:** miss Judg 20:16

8. (1×) Genesis 31:39 presents a unique usage: Jacob 'bore the loss' (achatenah) of stolen sheep. The gloss 'bore loss of it' (expiaba la, enfanta loss de cela, musste es büßen) suggests a commercial or legal sense of bearing liability, possibly related to missing/lacking the stolen item. STRIKING AND REFERENCE

en: bore-loss-of-it | **es:** expiaba-la | **fr:** enfanta-loss-de-cela | **de:** musste-es-büßen Gen 31:39

9. (1×) Isaiah 29:21 uses a Hifil participle in an unusual construction: 'those making a man [an offender]' (machatiem adam). The context suggests causing someone to sin or treating them as guilty, but the syntactic frame is unique, and translations struggle: making a man, los que hacen pecar. SIN AND TRANSGRESSION

en: Those-making-a-man | **es:** Los-que-hacen-pecar | **fr:** pécher | **de:** suendigen Isa 29:21

חֲטָאִים H2399 *Prep-m / N-mpc / 1cs* (35×)

Sin, transgression against God or man; rarely a sin offering or minor fault

The noun חֲטָאִים is one of Hebrew's primary words for sin, built from the root חטא meaning 'to miss the mark.' It denotes moral and religious transgression against God's revealed will — a concept so central that it appears from Genesis through Daniel in every literary genre. Isaiah 1:18 uses it in God's famous invitation: 'though your sins be as scarlet, they shall be as white as snow.' Occasionally the word extends to interpersonal wrongs (Gen 41:9, where Pharaoh's cupbearer remembers 'my faults'), and in one instance (2 Kgs 12:16) it appears to designate the sin offering itself, the sacrificial remedy for the transgression it names.

1. sin, transgression (33×) The primary sense: sin or transgression against God's law and covenant. This covers 33 of 35 occurrences, spanning both singular and plural forms with various pronominal suffixes. Key passages include Leviticus 19:17 ('you shall not bear sin because of him'), Psalm 51:11 ('hide your face from my sins'), and Isaiah 1:18 ('though your sins be as scarlet'). Every target language renders it with its standard sin vocabulary — Spanish 'pecado,' French 'péché,' German 'Sünde' — confirming the unified

theological core. SIN AND TRANSGRESSION
en: a-sin, and-sins-of-, for-his-sin | **es:** en-pecado-de-él, pecado, pecado-de | **fr:** [בחטאו], [וחטא], [חטא] | **de:** Suende, Suende-von, [בחטאו] Gen 41:9; Lev 19:17; Lev 20:20; Lev 22:9; Lev 24:15

2. sin offering (1×) A cultic-technical extension: the sin offering, where חַטָּא refers not to the transgression but to the sacrifice prescribed to atone for it. At 2 Kings 12:16, the 'sin money' (כֶּסֶף חַטָּאת) was not brought into the temple treasury. This metonymic shift from offense to offering is well attested with the related noun חַטָּאת and appears once here with חַטָּא. The multilingual glosses show compound forms — 'sin-offerings' — distinguishing it from the abstract moral sense. SIN AND TRANSGRESSION
en: sin-offerings | **es:** pecados | **fr:** péché-offerings | **de:** Suende-offerings 2Kgs 12:16

3. offense, fault, error (1×) A lighter sense of fault, offense, or error — a wrong committed against another person rather than a grave theological transgression. Deuteronomy 19:15 stipulates that 'a single witness shall not suffice against a person for any offense' (חַטָּא), where the legal context concerns human wrongs adjudicated in court. Genesis 41:9, where the cupbearer recalls 'my faults today,' similarly points to interpersonal rather than divine-relational failure. TRANSGRESSION AND TRESPASS
en: offense | **es:** falta | **fr:** offense | **de:** offense Deut 19:15

חַטָּא H2400 *Conj-w / Adj-mp* (19×)

Sinful; sinners — those characterized by sin, used both as a substantive noun and as an attributive adjective.

Chatta' identifies people defined by their sin. In its most common use, it functions as a noun meaning 'sinners' — those who stand in opposition to the righteous, as in the opening of the Psalter: 'Blessed is the one who does not walk in the counsel of the wicked or stand in the way of sinners' (Ps 1:1). Spanish 'pecadores' and German 'Sünder' both treat the word as a class label, a settled identity rather than a momentary lapse. The term spans from Genesis 13:13, where the men of Sodom are 'sinners against the LORD exceedingly,' to Isaiah's oracles against sinners in Zion (Isa 1:28; 33:14). In a single striking use (Amos 9:8), it serves as a true adjective modifying 'kingdom' — the sinful kingdom destined for judgment.

1. sinners (substantive noun) (18×) Used as a substantive noun: sinners, persons characterized by habitual or defining sin. This is the dominant usage across 18 occurrences. The word designates a moral class — people who stand opposed to the tsaddiq (righteous). Spanish 'pecadores' and German 'Sünder' consistently treat it as a noun of identity. Key passages include Genesis 13:13 ('sinners against the LORD'), the moral geography of Psalm 1:1, 5, and Isaiah's prophetic warnings (Isa 1:28; 13:9; 33:14). In Numbers 16:38 it describes Korah's rebels; in Proverbs 1:10 and 23:17 it serves as a warning category for the young. SINNER SINFUL PERSON
en: and-its-sinners, and-sinners, offenders | **es:** Pecadores, a-pecadores, de-los-pecadores | **fr:** [וחטאיה], [וחטאים], [חטאים] | **de:** Sünder, [בחטאים], [וחטאיה] Gen 13:13; Num 16:38; Num 32:14; 1Sam 15:18; 1Kgs 1:21

2. sinful (attributive adjective) (1×) Used as an attributive adjective: sinful, describing a noun as characterized by sin. This rare adjectival use appears only in Amos 9:8 — 'the sinful kingdom' (ham-mamlakah hachatta'ah) — where it modifies the nation itself rather than identifying individual persons. Spanish 'pecador' and French 'pécheur' here function as true adjectives, marking the shift from personal label to national characterization under divine judgment. SINNER SINFUL PERSON
en: the-sinful | **es:** pecador | **fr:** pécheur | **de:** [החטאה] Amos 9:8

חֲטָאָה H2401 *N-fs* (8×)

Sin, transgression — a great moral offense before God; rarely, a sin-offering presented at the altar

The feminine noun חֲטָאָה is a variant form of the common חַטָּאת, denoting sin as a weighty moral reality. It appears almost exclusively in the phrase חֲטָאָה גְּדֹלָה ('great sin'), marking acts of extraordinary gravity — Abimelech's near-violation of Sarah (Gen 20:9), the golden calf (Exod 32:21, 30, 31), and Jeroboam's idolatry (2 Kgs 17:21). The Psalms add theological depth: sin can be 'covered' in forgiveness (Ps 32:1) or even a wicked man's prayer can 'become sin' (Ps 109:7). A single occurrence in Ps 40:6 may denote a sin-offering, linking moral failure to its ritual remedy.

1. (7×) Sin as moral transgression, especially grave offense before God. Six of seven occurrences carry this meaning, frequently in the powerful phrase חֲטָאָה גְּדֹלָה ('great sin'). Abimelech protests 'you have brought a great sin upon me' (Gen 20:9), Moses confronts Aaron about the golden calf with the same phrase (Exod 32:21, 30, 31), and Jeroboam 'caused Israel to sin with a great sin' (2 Kgs 17:21). The Psalms use it for sin as a spiritual condition: 'blessed is he whose sin is covered' (Ps 32:1) and the prayer of the wicked 'becomes sin' (Ps 109:7). Multilingual glosses uniformly render it with terms for sin — Spanish 'pecado,' French 'péché,' German 'Sünde.' SIN AND TRANSGRESSION
en: a-sin, for-sin, sin | **es:** para-pecado, pecado | **fr:** péché, un-péché, à-péché | **de:** Suende, Sünde, ein-suendigen Gen 20:9; Exod 32:21; Exod 32:30; Exod 32:31; 2Kgs 17:21

2. (1×) A sin-offering — the ritual sacrifice prescribed to address sin. In Ps 40:6, 'burnt offering and sin-offering (חֲטָאָה) you have not required,' the word appears alongside עוֹלָה in a context that most ancient versions and commentators read as sacrificial terminology. The multilingual evidence reflects this: English 'and sin-offering,' Spanish 'y ofrenda por pecado,' German 'und Sünde-Opfer.' This cultic sense parallels the far more common חַטָּאת in Leviticus, linking the moral weight of sin to its prescribed ritual resolution. SIN AND TRANSGRESSION
en: and-sin-offering | **es:** y-ofrenda-por-pecado | **fr:** et-péché | **de:** und-Sünde-Opfer Ps 40:6

חַטָּיָא H2402

sin-offering (Aramaic cognate of Hebrew חַטָּאת)

This Aramaic term appears in Ezra 6:17 where the returned exiles offer sacrifices at the dedication of the rebuilt temple. The word is the Aramaic equivalent of the common Hebrew חַטָּאת (sin-offering), reflecting the bilingual nature of Ezra-Nehemiah. The Ketiv reads חַטָּיָא while the Qere offers חַטָּאָה, both functioning as loan-words from the sacrificial vocabulary that transcends linguistic boundaries in Second Temple worship contexts.

H2403 *N-fs* (2×)

sin, sin offering; a feminine noun denoting transgression or the sacrifice for it

This is a common feminine noun for sin, though these two particular occurrences involve textual variants. In Ezekiel 18:21, the Qere (traditional reading) has 'his sins' while the text appears different. In Daniel 9:24, the word refers to sins in the context of the seventy weeks prophecy. The term can denote both the act of sin and the offering made for sin, though in these contexts it refers to moral transgression. The feminine form distinguishes it from related masculine nouns for sin.

(2×) Sin or transgression as a moral offense. Ezekiel 18:21 speaks of turning away from sins (with a textual note about the Qere reading), while Daniel 9:24 includes 'to finish transgression and make an end of sins' in the prophetic program. The consistent glosses across languages ('sin,' 'pecado,' 'péché,' 'Sünde') confirm this is the standard word for sin, here in specific prophetic and moral contexts involving repentance and divine judgment. SIN AND TRANSGRESSION
en: (qere:sin), sins-his | **es:** (sus-pecados), pecado | **fr:** péché | **de:** Suende, [חטאתיו] Ezek 18:21; Dan 9:24

חַטָּאָה H2403a *Conj-w / N-fs* (2×)

sinful thing, sin; feminine noun emphasizing the concrete sinful act or condition

This feminine form denotes sin as a concrete thing or condition, appearing in two significant texts about divine mercy and human wickedness. In Exodus 34:7, it occurs in the proclamation of God's

name to Moses, where the LORD declares His forgiveness of iniquity, transgression, and sin. In Isaiah 5:18, it describes those who draw sin with cords as if hauling it along. The noun emphasizes sin as an objective reality or tangible burden.

(2×) A sinful thing or sin viewed as a concrete entity. Exodus 34:7 lists it among the offenses God forgives ('forgiving iniquity and transgression and sin'), while Isaiah 5:18 uses vivid imagery of people dragging sin with cords like a cart. The multilingual glosses uniformly render it as 'sin' or 'péché,' though the Hebrew feminine form (חטאה) carries slightly different nuance than the more common חטאת—BDB distinguishes this as 'sinful thing' to emphasize its concrete character. **SIN AND TRANSGRESSION**

en: and-sin, sin | **es:** el-pecado, y-pecado | **fr:** [חטאה], et-péché | **de:** [חטאה], und-suendigen Exod 34:7; Isa 5:18

חַטָּאת H2403b *N-fpc / 2mp* (295×)

Sin or sin-offering — the act of missing the mark before God, and the sacrificial remedy prescribed to atone for it.

Perhaps the most theologically loaded noun in the Levitical vocabulary, chattat famously carries two intimately connected meanings: the sin itself and the offering that addresses it. This double duty is not accidental — it encodes the biblical logic that the remedy bears the name of the disease. The sin-offering sense dominates Leviticus and Numbers, where French 'offrande pour le peche' and German 'Sundopfer' make the sacrificial meaning explicit, while the sin sense pervades narrative and prophetic literature, where Spanish 'pecado' and French 'peche' stand alone without sacrificial qualifiers. The two senses share over 40 verses in Leviticus 4 alone, sometimes appearing in both meanings within a single verse.

1. sin, transgression (170×) Sin as act, condition, or offense — the fundamental sense of moral failure or transgression against God or neighbor. Covering 170 occurrences, this is the majority usage across narrative, prophetic, and wisdom literature. Genesis 4:7 ('sin is crouching at the door') personifies it; Leviticus 4:3 ('if the anointed priest sins') introduces the cultic context. All languages use their basic sin-word: English 'sin,' Spanish 'pecado,' French 'peche,' German 'Sunde.' Possessive suffixes are extremely common ('his sin,' 'your sins,' 'my sin'), reflecting the deeply personal nature of chattat in Hebrew theology. **SIN AND TRANSGRESSION**

en: his-sin, sin-his, sin-of | **es:** pecado-suyo, pecados-de, su-pecado | **fr:** péché, péché-de, péché-son | **de:** Suende, Suende-sein, Suende-von Gen 4:7; Lev 4:3; Lev 4:14; Lev 4:23; Lev 4:28

2. sin-offering, sacrifice for sin (120×) The sin-offering — the specific sacrificial animal or ritual prescribed in the Priestly legislation to effect atonement. With 120 occurrences concentrated in Leviticus 4-5, Numbers 15, 28-29, and Ezekiel 40-46, this is a fully technical cultic term. The multilingual evidence is decisive: English adds 'offering' (sin-offering), Spanish expands to 'ofrenda por el pecado,' French to 'offrande pour le peche,' and German compounds it as 'Sundopfer' — all signaling that translators recognize a distinct referent (the sacrifice) rather than the abstract moral condition. Key passages include Leviticus 4:8 (the fat of the sin-offering) and Exodus 30:10 (annual sin-offering on the Day of Atonement). **SIN AND TRANSGRESSION**

en: for-a-sin-offering, for-sin-offering, for-the-sin-offering | **es:** para-la-ofrenda-por-el-pecado, para-ofrenda-por-el-pecado, para-ofrenda-por-pecado | **fr:** pour-le-offrande-pour-le-péché, pour-offrande-pour-le-péché, pour-un-offrande-pour-le-péché | **de:** fuer-Suendopfer, fuer-der-Suendopfer, fuer-ein-Suende-Opfergabe Lev 4:3; Lev 4:8; Lev 4:14; Lev 4:20; Lev 4:25

3. (3×) A small cluster (3x) where chattat appears in contexts blending sin with its punishment or consequence, making 'sin' and 'guilt/punishment' nearly interchangeable. Psalm 109:14 ('let the sin of his mother not be blotted out') and Daniel 9:20 ('confessing my sin and the sin of my people') show chattat in penitential contexts where the weight of consequence is foregrounded. German 'Sunde' and Spanish 'pecado' persist, but the contextual framing — alongside iniquity ('avon) and in prayers for divine remembrance — tilts toward the sin-as-burden reading. **GEOGRAPHY AND SPACE**

en: and-punishment-of, and-the-sin-of | **es:** y-castigo-de, y-el-pecado-de, y-pecado-de | **fr:** et-péché | **de:** und-Suende, und-der-Sünde-von Ps 109:14; Dan 9:20; Zech 14:19

4. (1×) A single occurrence in Proverbs 14:34 ('sin is a disgrace to any people') where chattat functions as a collective abstract — sin as a national condition or reproach. English renders 'peoples' in the gloss data (likely reflecting the object rather than chattat itself), while Spanish and French maintain 'pecado/peche.' The proverbial, wisdom-literature context gives this instance a gnomic, universalizing quality distinct from the narrative or cultic uses. **SIN AND TRANSGRESSION**

en: peoples | **es:** pecado | **fr:** péché | **de:** Suende Prov 14:34

5. (1×) A unique occurrence in Numbers 8:7 where chattat appears in the context of Levitical purification ('sprinkle the water of purification upon them'). Spanish renders 'purificacion' rather than 'pecado' or 'ofrenda,' and German uses 'Sundopfer,' suggesting this lies at the boundary between sin-offering and purification ritual. The passage describes cleansing the Levites for service, and the chattat-water here functions more as a purifying agent than as a standard sin-offering, representing a specialized cultic extension of sense 2. **SIN AND TRANSGRESSION**

en: sin-offering | **es:** purificación | **fr:** offrande-pour-le-péché | **de:** Suendopfer Num 8:7

חָטַב H2404 *Prep-k / V-Qal-Prtcpl-mpc* (9×)

To cut or gather wood, especially firewood; in the passive, to be hewn or carved into shape.

A practical verb rooted in the daily labor of woodcutting, appearing most often in the phrase 'hewers of wood and drawers of water' that defines menial service (Josh 9:21, 23, 27; Deut 29:11). The Arabic hatab (firewood) and Ethiopic hataba (to gather firewood) confirm the tight semantic link to fuel-gathering. Deuteronomy 19:5 provides the most concrete image: a man goes into the forest with his neighbor to cut wood, and the axe head flies off. A single Pual occurrence in Psalm 144:12 shifts the meaning entirely, describing daughters 'carved' like pillars – the same root applied not to rough fuel but to fine sculpture.

1. cut/hew wood (8×) The active Qal sense of cutting, chopping, or gathering wood – overwhelmingly firewood. The participial form khotevei etsim ('cutters of wood') is virtually a fixed phrase for menial labor assigned to the Gibeonites (Josh 9:21, 23, 27) and paired with water-drawing (Deut 29:11). Ezekiel 39:10 describes Israel gathering wood from the battlefield, and 2 Chronicles 2:9 lists woodcutters among Solomon's workforce. Arabic hatab and Ethiopic hataba both center on firewood, reinforcing the utilitarian focus. **GEOGRAPHY AND SPACE**

en: and-cutters-of, cutters-of, from-cutter-of | **es:** a-cortar, como-cortadores-de, cortadores-de | **fr:** [כחטב], [לחטבים], couper | **de:** [יחטבו], [כחטב], [לחטבים] Deut 19:5; Deut 29:11; Josh 9:21; Josh 9:23; Josh 9:27

2. carved/hewn (passive) (1×) The Pual passive participle in Psalm 144:12 – mechuttavot – shifts from rough woodcutting to fine craftsmanship: daughters 'carved' or 'sculpted' like corner pillars of a palace. The same root that elsewhere describes splitting logs for fuel here evokes the artisan's chisel shaping stone or wood into something beautiful. Spanish esculpidas captures this elegance. The semantic leap from fuel-gathering to sculptural carving marks a genuine second sense, not merely a different stem. **HEWING AND CUTTING**

en: carved | **es:** esculpidas | **fr:** de-couper | **de:** carved Ps 144:12

חֲטָבוֹת H2405 *N-fp* (1×)

dark-hued fabrics, colored Egyptian linens (Proverbs 7:16)

This rare plural noun describes richly colored or dark-hued fabric, specifically Egyptian yarn or linen. Proverbs 7:16 mentions these luxurious textiles in parallel with 'tapestries' as part of the seductress's decorated bed. The term appears to designate high-quality imported cloth, emphasizing wealth and sensuality.

(1×) Appears exclusively in Proverbs 7:16 describing luxurious bed-coverings. The English 'with-colored-linens' and Spanish 'telas-de' (fabrics-of) point to expensive textiles, while the context 'yarn of Egypt' specifies imported material. This rare term denotes dark or richly-dyed fabrics used for lavish decoration. **GEOGRAPHY AND SPACE**

en: with-colored-linens | **es:** telas-de | **fr:** חטבות | **de:** [חטבות] Prov 7:16

חִטָּה H2406 *Prep-b / N-fpc* (30×)

wheat — the staple cereal grain of ancient Israel, cultivated as a primary food crop and trade commodity

Chittah is the standard Hebrew word for wheat, appearing 30 times across both poetic and narrative texts as one of the defining crops of the Promised Land. It is listed among the seven species that mark Canaan's abundance (Deut 8:8), and the wheat harvest (qetsir chittim) serves as a seasonal marker throughout the historical books (Gen 30:14; Judg 15:1; Ruth 2:23). Moses' poetic blessing calls the finest wheat 'kidney-fat of wheat' (chelev kilyyot chittah, Deut 32:14), an image reprised in Psalm 81:17 and 147:14 to describe divine provision. Ezekiel names wheat among the ingredients of siege bread (Ezek 4:9) and among Judah's exports to Tyre (Ezek 27:17). Every target language renders it with its standard cereal term — Spanish 'trigo,' French 'ble,' German 'Weizen' — confirming a single, stable agricultural sense.

wheat (grain crop) (30×) Wheat as a cultivated cereal grain and staple food, one of the seven species defining the land's fertility (Deut 8:8). Appears in harvest-calendar formulas (Gen 30:14; Exod 34:22; Ruth 2:23), as a metaphor for divine bounty — 'the fat of wheat' (Deut 32:14; Ps 81:17) — and as a trade commodity exported to Tyre (Ezek 27:17). Multilingual glosses converge uniformly: Spanish 'trigo,' French 'ble,' German 'Weizen.' **GRAIN AND WHEAT**

en: the-wheat, wheat | **es:** el-trigo, trigo, trigos | **fr:** [החטים], [חטה], [חטים] | **de:** [החטים], [חטה], [חטים] Gen 30:14; Exod 9:32; Exod 29:2; Exod 34:22; Deut 8:8

חֲטוּשׁ H2407 *N-proper-ms* (5×)

Hattush; a post-exilic name borne by a Davidic descendant, a wall-builder, and a priestly leader

A proper name appearing in post-exilic genealogical and administrative records, Hattush is associated with at least two or three distinct individuals. One belongs to the Davidic royal line (1 Chr 3:22; Ezra 8:2), another helped rebuild Jerusalem's wall under Nehemiah (Neh 3:10), and a third was head of a priestly family (Neh 10:4; 12:2). The Septuagint renders the name variously as Chattous and Attous, and the Nabatean parallel Chatishu suggests broader Semitic usage.

(5×) A post-exilic proper name borne by multiple individuals: a descendant of David (1 Chr 3:22; Ezra 8:2), a builder of Jerusalem's wall (Neh 3:10), and a priestly house leader (Neh 10:4; 12:2). Spanish renders it 'Hatush/Jatus,' reflecting variant transliteration traditions. The LXX forms Chattous and Attous suggest the initial guttural was weakening in Greek pronunciation. **PERSONAL NAMES**

en: Chattush, Hattush | **es:** Hatus, Hatush, Jatus | **fr:** Hattush | **de:** [חטוש] 1Chr 3:22; Ezra 8:2; Neh 3:10; Neh 10:4; Neh 12:2

חֲטֵי H2408 *Conj-w / N-msc / 2ms* (2×)

sin (Aramaic); the Aramaic equivalent of Hebrew חטא with Qere-Ketiv variant

This Aramaic noun for sin appears only in Daniel 4:27, where Daniel urges Nebuchadnezzar to break off his sins by practicing righteousness. The text has both a Qere (traditional reading) and Ketiv (written text) variant, reflecting uncertainty about the precise form —whether חטאך (your sin) or חטיך (alternative spelling). The word is parallel to 'your iniquities' in the same verse, showing it refers to moral offenses that can be remedied through righteous action.

(2×) Sin or sins in the Aramaic portions of Daniel. The verse appears twice (Daniel 4:27 in English, counted as two entries for the variant readings) with both Qere and Ketiv forms noted. The counsel is to 'break off your sins by righteousness and your iniquities by showing mercy to the oppressed.' All language traditions recognize this as the standard Aramaic word for sin, parallel to Hebrew חטא, shown by the consistent glosses ('sins,' 'pecados,' 'péché,' 'Sünde'). **GEOGRAPHY AND SPACE**

en: (qere:and-your-sins), [ketiv:and-your-sins] | **es:** (y-tus-pecados), [y-tus-pecados] | **fr:** et-péché | **de:** [וחטאך], [וחטיך] Dan 4:27

חַטָּא H2409 *Prep-l / N-fs* (2×)

sin offering (Aramaic); a sacrifice offered for atonement

This Aramaic term designates a sin offering in Ezra 6:17, where the returned exiles offer sacrifices at the dedication of the rebuilt temple. The word appears in both Ketiv and Qere forms (חטיא and חטאה), reflecting variant spellings of the same concept. It corresponds to the Hebrew חטאת when referring to the sacrificial offering rather than the sin itself. The Nabatean cognate חטיאת means 'penalty,' showing the broader Aramaic semantic range of atonement and restitution.

(2×) A sin offering or sacrifice for atonement in the post-exilic temple dedication. Ezra 6:17 describes offerings made at the dedication: bulls, rams, lambs, and 'male goats for a sin offering for all Israel, twelve according to the number of the tribes.' The verse is listed twice due to the Ketiv-Qere variants in the text. The multilingual evidence ('sin offering,' 'expiación,' with textual notes) confirms this is the sacrificial sense, not merely the abstract concept of sin. **PROPHETS AND PROPHECY**

en: [for-sin-offering], for-a-sin-offering | **es:** [para-pecado], para-expiación | **fr:** [לחטאה], [לחטיא] | **de:** [(לחטאה)], [[לחטיא]] Ezra 6:17

חֲטִיטָא H2410 *N-proper-ms* (2×)

Hatita, head of a Levitical family of gatekeepers who returned from exile

Hatita was the head of a family of Levitical gatekeepers who returned from the Babylonian exile with Zerubbabel. The name appears in both Ezra 2:42 and the parallel list in Nehemiah 7:45, as part of the registry of those who came back to Jerusalem. As with many names in these post-exilic lists, the exact etymology is uncertain, but the consistent appearance in both genealogical records confirms this was a recognized family of temple servants.

(2×) The proper name of a Levitical family head in the return from exile. Both Ezra 2:42 and Nehemiah 7:45 list 'the sons of Hatita' among the gatekeepers, with the total count varying slightly between the two parallel accounts (as is common in these lists). The Septuagint transliterations (Ατητα, Ατειτα, Ατιτα) show Greek attempts to render an unfamiliar name, while modern languages maintain recognizable forms (Hatita, Jatitá, Chatita). **PERSONAL NAMES**

en: Chatita, Hatita | **es:** Hatita, Jatitá | **fr:** [חטיטא] | **de:** [חטיטא] Ezra 2:42; Neh 7:45

חַטִּיל H2411 *N-proper-ms* (2×)

Hattil, head of a family among Solomon's servants who returned from exile

Hattil was the ancestral head of a family listed among 'the children of Solomon's servants' who returned from Babylonian exile. The name appears in both the Ezra 2 and Nehemiah 7 lists of returning exiles, specifically among those families descended from royal servants. The designation 'Solomon's servants' likely refers to temple functionaries or administrative personnel associated with the temple complex rather than literal servants of Solomon himself.

(2×) A masculine proper name appearing in post-exilic genealogical lists. Ezra 2:57 and Nehemiah 7:59 both record 'the sons of Hattil' among the descendants of Solomon's servants. The Septuagint shows significant variation (Αττεια, Αττιλ, Εγηλ, Εττηλ), suggesting uncertainty about pronunciation, but the Hebrew consonantal text remains consistent. Modern languages render it as Hattil, Hatil, Chattil, or Jatil depending on convention. **PERSONAL NAMES**

en: Chattil, Hattil | **es:** Hatil, Jatil | **fr:** [חטיל] | **de:** [חטיל] Ezra 2:57; Neh 7:59

חֲטִיפָא H2412 *N-proper-ms* (2×)
Hatipha, head of a Nethinim family who returned from exile
Hatipha was the head of a family among the Nethinim (temple servants) who returned to Jerusalem after the Babylonian exile. The name appears in both Ezra 2:54 and Nehemiah 7:56 in the lists of returning exiles. The Nethinim were a class of temple servants, possibly including descendants of foreign peoples dedicated to temple service, who performed various menial tasks associated with worship in the post-exilic period.

(2×) A personal name designating a Nethinim family head in the restoration period. The parallel passages in Ezra and Nehemiah both list 'the sons of Hatipha' among the temple servants returning from exile. The Septuagint variations (Ατουφα, Ατιφα, Ατειφα) reflect Greek attempts at transliteration, while the modern language forms (Hatipha, Hatifa, Chatifa, Jatifá) follow standard conventions for rendering Hebrew ḥ and ṭ sounds. **PERSONAL NAMES**
en: Chatifa, Hatipha | **es:** Hatifa, Jatifá. | **fr:** [חטיפא] | **de:** [חטיפא] Ezra 2:54; Neh 7:56

חָטַם H2413 *V-Qal-Imperf-1cs* (1×)
restrain, hold back (God restraining anger, Isaiah 48:9)
This verb means to restrain or hold in, particularly applied to anger or strong emotion. Isaiah 48:9 describes God restraining His anger for His name's sake, choosing not to destroy Israel. The imagery derives from controlling beasts with a nose-ring or halter, metaphorically extended to emotional self-control. The verb emphasizes deliberate, forceful restraint.

(1×) Found only in Isaiah 48:9 with divine restraint as the theme. The first-person form 'I-restrain' (Spanish 'refrenaré') shows God's volitional control of justified anger. The parallel 'I will be patient' clarifies that this restraint is for Israel's benefit, preventing the deserved judgment. The animal-control imagery underscores the difficulty of this restraint. **RESTRAINT AND CONTROL**
en: I-restrain | **es:** refrenaré- | **fr:** [אחטם] | **de:** [אחטם] Isa 48:9

חָטַף H2414 *Conj-w | V-Qal-ConjPerf-2mp* (3×)
to catch, seize, snatch suddenly
This verb describes the sudden, forceful action of catching or seizing something, often with predatory or violent overtones. It appears in both literal contexts (seizing wives, as in Judges 21:21) and figurative ones (the oppressor catching the afflicted like prey, as in Psalm 10:9 twice). The action is typically swift and aggressive, involving overpowering the object being seized. The verb conveys a sense of violent appropriation rather than gentle taking.

(3×) To seize or catch suddenly, often with violent intent. Judges 21:21 uses it literally for the Benjamites grabbing wives during the festival at Shiloh. Psalm 10:9 employs it twice in vivid metaphor, comparing the wicked oppressor to a predator lurking to catch the helpless. Cross-linguistic evidence (Spanish arrebatar 'snatch,' French saisir 'seize') consistently emphasizes the forceful, sudden nature of the action. **SEIZING AND SNATCHING**
en: and-seize, he-catches, to-catch | **es:** arrebata, para-arrebatar, y-arrebataréis | **fr:** et-saisir, saisir, à-saisir | **de:** er-catches, und-ergreifen, zu-catch Judg 21:21; Ps 10:9

חֹטֶר H2415 *N-msc* (2×)
branch, twig, rod; a shoot or staff, used literally and metaphorically
This noun denotes a branch, twig, or rod, appearing in both literal and figurative contexts. In Isaiah 11:1, it forms part of the famous messianic prophecy: 'A shoot shall come forth from the stump of Jesse,' parallel to 'branch' (נצר). In Proverbs 14:3, it appears in the metaphor 'in the mouth of a fool is a rod of pride,' suggesting that a fool's words become an instrument of his own punishment. The term emphasizes something that grows from or extends out from another.

(2×) A branch, twig, shoot, or rod. Isaiah 11:1 uses it for the messianic shoot from Jesse's line—a new growth from the seemingly dead stump of David's dynasty. Proverbs 14:3 employs it metaphorically for the 'rod of pride' in a fool's mouth, suggesting his words become the instrument of his downfall. The multilingual glosses show both botanical ('shoot,' 'vara') and instrumental ('rod,' 'staff') meanings, with the context determining the primary sense in each passage. **RODS AND STAFFS**
en: is-a-rod-of, shoot | **es:** vara, vara-de | **fr:** [חטר], חטר | **de:** [חטר] Prov 14:3; Isa 11:1

חַי H2416a *Prep-l* (244×)
Alive, living; having life; substantively: living creature; in oath formulas 'as X lives'; also raw, fresh.
Chay is the Hebrew Bible's primary adjective for the state of being alive, and it radiates outward from that biological core into theology, liturgy, zoology, and even cuisine. As an attribute of God, it carries tremendous force: the 'living God' (El chay, Josh 3:10; Ps 42:3) is no dead idol but the fountain of all vitality. As a substantive, chay names living creatures — all flesh that breathes (Gen 6:19). In the oath formula chay YHWH ('as the LORD lives'), it becomes a solemn guarantee anchored in God's own inextinguishable life, appearing over eighty times from Judges through Kings. The word even extends to physical freshness: raw meat (1 Sam 2:15), running water (Gen 26:19 under the related lemma), and living skin (Lev 13:10). Arabic hayy, Aramaic chayya, and Ethiopic hayw all preserve the same Semitic root, while target languages consistently split the biological, theological, and formulaic senses — Korean 살아 계신 ('living,' of God) versus 산 ('alive,' of creatures) versus 여호와의 사심으로 (oath formula) illustrates three distinct translation strategies for one Hebrew word.

1. alive, living (state/attribute) (146×) The core adjectival sense: alive, living, having life — 146 of 244 occurrences. Used predicatively ('Is your father still alive?' Gen 43:7, 27), attributively ('the living God,' Deut 5:26; Josh 3:10; 1 Sam 17:26), and substantively ('the land of the living,' Ps 27:13; Isa 38:11). This sense spans the entire biological-to-theological spectrum: from Jacob's relief that Joseph is alive (Gen 45:26) to the prophetic vision of dry bones coming to life (Ezek 37:3). Spanish vivo/viviente, Korean 살아 있는, Arabic ، and Swahili hai all deploy their primary vitality adjective. The phrase 'eretz hachayyim ('land of the living') appears eleven times as a poetic designation for this present world in contrast with Sheol. **LIVING CREATURES**
en: alive, living | **es:** vive, vive?, vivo | **fr:** vivant | **de:** -, ?, am-Leben Gen 9:3; Gen 25:6; Gen 43:7; Gen 43:27; Gen 43:28

2. oath formula: as X lives (87×) The oath and adjuration formula: 'as X lives' (chay YHWH, chay 'ani, chay naph'shekha) — 87 occurrences, heavily concentrated in the Deuteronomistic History (Judges through Kings) and the Prophets. The formula functions as the strongest possible oath, staking the claim on the inviolable life of God himself. First appears at Ruth 3:13 (Boaz swearing by YHWH's life), then becomes almost formulaic in Saul's and David's mouths (1 Sam 14:39, 45; 19:6; 20:3; 2 Sam 4:9; 12:5). Arabic uses a parallel construction wa-hayati ('by my life'), confirming the cross-Semitic oath pattern. Korean 여호와의 사심으로 and Spanish 'Vive Jehova' both construct dedicated periphrastic formulas, recognizing this as a fixed speech act rather than a simple adjective. **LIVING CREATURES**
en: as-lives, as-lives-, lives | **es:** Vive-, vive, vive- | **fr:** comme-vit, comme-vit-, vit | **de:** lebendig, lebt, lebt- Ruth 3:13; 1Sam 14:39; 1Sam 14:45; 1Sam 19:6; 1Sam 20:3

3. living creature, animal (8×) Substantivized noun: a living being, creature, or animal — 8 occurrences where chay functions as a concrete noun rather than an adjective. God gives Adam dominion over every living thing (Gen 1:28), Eve is named 'mother of all living' (Gen 3:20), and Noah brings every chay into the ark (Gen 6:19). The shift from adjective to noun is confirmed by Arabic hayawan (a separate lexeme for 'animal'), Korean 생물 ('living thing,' a compound noun), and Swahili kiumbe hai ('living creature'). Job 12:10 ('in whose hand is the life of every living thing') uses chay in a way that encompasses all animate creation, from insects to humanity.

LIVING CREATURES
en: living, living-thing, the-living | **es:** el-viviente, ser-viviente,, viviente | **fr:** le-vivant, vivant, être-vivant | **de:** Lebendige, Lebendigen, lebendig Gen 1:28; Gen 3:20; Gen 6:19; Gen 8:21; Job 12:10

4. raw, fresh, flowing (2×) Extended physical sense: raw, fresh, or uncooked — 2 occurrences where chay describes the state of meat or material rather than animate life. At 1 Sam 2:15 the corrupt priests demand raw (chay) meat rather than boiled, and at Ps 58:9 thorns are swept away 'whether raw or burning' (the precise meaning is debated). Arabic ٌ('raw'), Korean 날것 ('uncooked'), and Spanish cruda ('raw') all select food-preparation vocabulary rather than vitality terms, confirming a genuine semantic extension from 'alive' to 'in its natural, unprocessed state.' This parallels the usage of 'living water' (mayim chayyim) for flowing rather than stagnant water, though that phrase falls under a related lemma. LIVING CREATURES
en: raw, the-living | **es:** cruda, vivo | **fr:** raw, vivant | **de:** der-living, raw 1Sam 2:15; Ps 58:9

5. (1×) A single occurrence at 2 Sam 12:22 where chay appears in David's plea 'Who knows whether the child will live?' — the verb-adjacent adjectival form here may represent a borderline case between the simple adjectival sense ('alive') and a verbal-resultative nuance ('will come to be alive'). The multilingual renderings — English 'will live,' Spanish vivirá, French fera vivre — all use verbal forms rather than adjectives, suggesting the translators perceived an inchoative or future-stative meaning. In context, David fasts while the child is sick, hoping God will be gracious 'and the child will live,' blending the adjectival state with future contingency. LIFE AND LIVING
en: and-will-live | **es:** y-vivirá | **fr:** et-fera-vis | **de:** und-wird-lebe 2Sam 12:22

חַי H2416b *N-mpc / 1cs* (1×)
kinsfolk, family clan (1 Samuel 18:18)
This rare noun means 'kinsfolk' or extended family group, distinct from the common word for 'life.' In 1 Samuel 18:18, David humbly asks 'who am I, and what is my kinsfolk?' when Saul offers his daughter in marriage. The Masoretic pointing suggests 'my life,' but context and comparative Semitic evidence favor 're-point as kinsfolk.' Arabic cognates refer to tribal groups united by kinship.

(1×) Appears exclusively in 1 Samuel 18:18, though most translations follow the pointing 'my life' (Spanish 'vida-mía,' French 'vie-mon'). However, scholars recognize this as likely meaning 'my kinsfolk' or 'my clan,' parallel to 'my father's family' in the context. The verse expresses David's humble social status. LIFE AND LIVELIHOOD
en: life-my | **es:** vida-mía | **fr:** vie-mon | **de:** Leben-mein 1Sam 18:18

חַיָּה H2416c *Conj-w / N-fsc / 3mp* (107×)
Living creature, wild beast, animal; also the visionary 'living beings' of Ezekiel, and abstractly 'life' or 'vitality.'
This Hebrew feminine noun chayyah covers the full spectrum from ordinary wildlife to the awe-inspiring living creatures of prophetic vision. In its most frequent usage, it denotes wild animals — 'the beast of the field' or 'beast of the earth' (Gen 1:25; Gen 3:1) — where Arabic consistently renders wahsh (wild beast) and German uses Tier. Yet in Ezekiel's throne visions (Ezek 1:5, 13–14), the same word describes the four supernatural living beings, and Korean notably shifts to saengmul ('living thing') to mark the visionary register. With possessive suffixes, chayyah can also mean 'life' or 'vitality' (Job 33:18–28), where Arabic switches to hayat, revealing a distinct abstract sense that the Hebrew form leaves ambiguous.

1. wild beast, animal (79×) The general zoological sense of a wild animal or beast, especially in construct phrases like chayyat hassadeh ('beast of the field') and chayyat ha'arets ('beast of the earth'). This is the dominant usage at 79 occurrences, covering everything from the serpent in Eden (Gen 3:1) to prophetic warnings about wild beasts devouring the land (Ezek 14:15). Arabic wahsh, Spanish bestia/animal, French bête, and German Tier all converge on the wild-animal reading, distinguishing this clearly from domesticated livestock (behemah). GEOGRAPHY AND SPACE
en: beast-of, beasts-of-, creature-of | **es:** animal-de, bestia-de, la-bestia-de | **fr:** animal, bête-de, creature-de | **de:** Getier, Tier, Tier-von Gen 1:25; Gen 1:30; Gen 2:19; Gen 2:20; Gen 3:1

2. living creature (visionary being) (16×) The supernatural 'living creatures' of Ezekiel's visions — the four-faced, four-winged beings that bear the divine throne (Ezek 1:5, 13–14; Ezek 10). Though the Hebrew word is identical to the common animal term, the visionary context transforms its meaning entirely. Korean saengmul ('living entity') and Spanish seres vivientes ('living beings') mark this shift, while German and French sometimes retain Tiere/êtres vivants. The 16 occurrences cluster almost exclusively in Ezekiel 1 and 10, plus Psalm 104:25 where the teeming sea creatures share the sense of vibrant, God-animated life. LIVING CREATURES
en: and-the-living-creatures, living-creatures, the-living-creature | **es:** Y-los-seres-vivientes, el-ser-viviente, la-criatura | **fr:** et-le-êtres-vivants, l'être-vivant, les-êtres-vivants | **de:** Tiere, das-Tier, die-Tiere Ps 104:25; Ezek 1:5; Ezek 1:13; Ezek 1:14

3. life, vitality (11×) Abstract 'life' or 'vitality,' appearing primarily with possessive suffixes — 'his life,' 'my life' — in poetic and wisdom texts, especially Job 33:18–28 where the word occurs repeatedly in the context of God preserving a person's life from the pit. Arabic hayat (life), a completely different nominal form from hayawan (animal), cleanly distinguishes this abstract sense. Spanish vida and German Leben similarly confirm that these 11 occurrences carry the meaning of animate existence or vital force rather than any reference to a creature. LIFE AND LIVELIHOOD
en: (and-his-life), [and-my-life], and-his-life | **es:** (y-su-vida), [y-mi-vida], la-vida-de | **fr:** animal, et-leur-animal-eux, et-mon-animal-moi | **de:** Tier, mein-Leben, und-Tier Job 33:18; Job 33:20; Job 33:22; Job 33:28

4. (1×) A single occurrence in Job 38:39, where the word appears in a context suggesting 'appetite' or 'craving' of the lioness — 'Can you satisfy the appetite of the young lions?' English renders 'appetite,' Spanish apetito, while French and German default to the animal sense. This hapax usage likely represents a specialized extension of the 'vitality/life-force' sense applied to predatory hunger, though some lexicons treat it as a textual or interpretive crux. GEOGRAPHY AND SPACE
en: and-the-appetite-of | **es:** y-apetito-de | **fr:** et-animal | **de:** und-Tier Job 38:39

חַיָּה H2416d *N-fsc / 2ms* (4×)
Band, troop, or community; a group of allied families or a settled flock, distinct from חַיָּה meaning 'living creature.'
A rare feminine noun, distinct from the common חַיָּה ('living creature'), denoting a band, troop, or community — a group of people or creatures functioning as a social unit. In 2 Samuel 23:13, a 'community of Philistines' encamps in the Valley of Rephaim, describing a raiding party of allied families. Psalm 68:10 uses it of God's flock or congregation dwelling in the land he prepared for the poor. The translations reveal interesting interpretive variation: English offers 'flock' and 'band,' Spanish congregación and tropa, German Herde ('flock'), reflecting the ambiguity between a military band and a settled community.

(4×) A band, troop, or community — a group of allied families acting together, or a settled flock under divine care. In 2 Samuel 23:11, 13, it describes a Philistine raiding party encamped as a military band. In Psalm 68:10, it shifts to a pastoral image: God's 'flock' or community dwelling in the goodness he prepared. Psalm 74:19 uses it in a plea not to deliver God's community to wild beasts. The range from military troop to settled congregation reflects how kinship groups could function as both. German Herde ('flock') and Spanish congregación capture the communal aspect. GEOGRAPHY AND SPACE
en: Your-flock, and-band-of, for-raid | **es:** Tu-congregación, en-tropa, vida-de | **fr:** et-bande-de, pour-raid, vie | **de:** dein-Herde, der-Leben-von, fuer-raid 2Sam 23:11; 2Sam 23:13; Ps 68:10; Ps 74:19

חַיִּים H2416e *N-mpc / 1cp* (147×)

Life, lifespan, lifetime; the abstract state of being alive, or substantively 'the living' (living ones).

An emphatic plural noun (חַיִּים) expressing the full weight of 'life' in Hebrew — not merely biological existence but the whole texture of a person's days. It appears in the foundational 'breath of life' at Genesis 2:7, in the anguished cry of Job ('why is light given to one whose life is bitter?' Job 3:20), and in the psalmist's praise for God who 'keeps our soul among the living' (Ps 66:9). The construct chain 'years of the life of' structures patriarchal narratives (Gen 23:1; 25:7; 47:8–9). Occasionally the form shifts from abstract to concrete, referring to 'the living' as a group (Ps 66:9; Ezek 7:13).

1. life, lifespan, lifetime (145×) The abstract concept of life, lifespan, or the state of being alive — covering physical existence, its duration, and its quality. Appears 145 times in diverse frames: 'breath of life' (Gen 2:7; 7:15), 'years of the life of Sarah' (Gen 23:1), 'my life is bitter' (Gen 27:46), and 'your lovingkindness is better than life' (Ps 63:4). Multilingual glosses converge emphatically: Spanish 'vida/la vida,' French 'vie,' German 'Leben/des Lebens' — all abstract life-nouns without exception. **LIFE AND LIVELIHOOD**

en: life | **es:** Vida, la-vida, vida | **fr:** vie | **de:** Leben, des-Lebens, des-Lebens-ist Gen 2:7; Gen 6:17; Gen 7:15; Gen 7:22; Gen 27:46

2. the living, living ones (2×) A substantive use meaning 'the living' or 'living ones,' referring to the community of those who are alive rather than to the abstract concept of life itself. Attested twice: Psalm 66:9 ('He keeps our soul among the living') and Ezekiel 7:13 (the vision shall not return to anyone among the living). Spanish 'en los vivos' (among the living) captures the concretized, communal sense that distinguishes this from the abstract 'vida' of sense 1. **LIFE AND LIVELIHOOD**

en: among-the-living | **es:** en-la-vida, en-los-vivos | **fr:** dans-vie | **de:** Leben, unter-der-living Ps 66:9; Ezek 7:13

חַי H2417 *Conj-w* (7×)

Aramaic adjective 'living, alive' used as a divine epithet and substantively; also as a noun meaning 'life, lifetime.'

An Aramaic word found exclusively in Daniel and Ezra, carrying two closely related but grammatically distinct uses. As an adjective it describes God as 'the living One' (Daniel 6:20, 26) and people as 'the living' (Daniel 4:17), echoing the Hebrew chai. As a noun it means 'life' or 'lifetime,' as when the Jews pray 'for the life of the king' (Ezra 6:10). The Spanish renderings viviente and los-vivientes neatly preserve the substantival force, while the English 'and-the-One-living' captures the divine epithet usage.

1. living (adjective) (5×) The adjectival use meaning 'living, alive,' applied both to God and to human beings. As a divine epithet in Daniel 6:20 and 6:26, it declares God as 'the living God' (chayya^{a}), paralleling the Hebrew El Chai. In Daniel 2:30 and 4:17 it appears substantivally for 'the living,' i.e., those who are alive. The multilingual glosses confirm this: Spanish viviente and French vivant both render the active participial force. **LIVING CREATURES**

en: and-the-One-living, the-living | **es:** los-vivientes, viviente, y-al-que-vive-por | **fr:** et-pour-vivant, vivant | **de:** [ולחז], [חיא], [חייא] Dan 2:30; Dan 4:17; Dan 4:34; Dan 6:20; Dan 6:26

2. life (noun) (2×) The nominal use meaning 'life' or 'lifetime,' functioning as an abstract plural (chayyim/chayin). In Ezra 6:10 it occurs in the construct phrase 'for the life of the king,' denoting duration and well-being. In Daniel 7:12 it refers to a prolongation of life granted to the beasts. The shift from adjective to abstract noun parallels the Hebrew pattern where the plural chayyim regularly means 'life.' **LIFE AND LIVELIHOOD**

en: for-the-life-of, in-life | **es:** en-vida, por-la-vida-de | **fr:** [לחיי], vivant | **de:** [בחיין], [לחיי] Ezra 6:10; Dan 7:12

חַיָּא H2418 *V-Hifil-Prtcpl-ms* (6×)

live, be alive (Aramaic); (Haphel) let live, keep alive

An Aramaic verb meaning 'to live,' best known from the formulaic court greeting 'O king, live forever!' (Dan 2:4; 3:9; 5:10; 6:6, 21). This deferential wish appears on the lips of astrologers, queens, and officials alike, making it the standard Aramaic salutation before royalty. In its sole Haphel occurrence (Dan 5:19), the verb takes on causative force: Nebuchadnezzar had the power to 'let live' whomever he wished. Spanish 'dejaba vivir' ('he would let live') captures this life-and-death royal prerogative precisely.

1. (5×) To live, be alive, used in the Pe'al imperative as a formulaic court greeting: 'O king, live forever!' Attested five times in Daniel (2:4; 3:9; 5:10; 6:6; 6:21), always addressed to a reigning monarch. English 'live,' Spanish 'vive,' French 'vivre,' and German 'leben' all render this with simple, direct equivalents reflecting the universal nature of the wish. **LIFE AND LIVING**

en: live | **es:** vive, vive! | **fr:** vivre | **de:** leben Dan 2:4; Dan 3:9; Dan 5:10; Dan 6:6; Dan 6:21

2. (1×) To keep alive, let live, in the Haphel (causative) stem. In Dan 5:19, Nebuchadnezzar possessed absolute power over life and death: 'whom he wished he kept alive.' Spanish 'dejaba vivir' ('he would let live') and English 'striking' (contextually: deciding who lives) highlight the sovereign's terrifying discretion over human survival. **LIFE AND LIVING**

en: striking | **es:** dejaba-vivir | **fr:** vivre | **de:** leben Dan 5:19

חִיאֵל H2419 *N-proper-fs* (1×)

Hiel - the Bethelite who rebuilt Jericho under Ahab (1 Kings 16:34)

This theophoric name means 'El lives' or 'God lives' and identifies the man who rebuilt Jericho during Ahab's reign, fulfilling Joshua's curse. First Kings 16:34 records that Hiel lost his firstborn and youngest sons in the process, exactly as Joshua had prophesied centuries earlier. The name appears in Phoenician and Sabaean inscriptions, showing wider Semitic usage.

(1×) Personal name occurring solely in 1 Kings 16:34. All target languages transliterate (Spanish 'Jiel,' English/French/German 'Hiel'). The theophoric composition 'El-lives' makes a theological affirmation, creating tragic irony given that Hiel's own sons died when he rebuilt Jericho contrary to the divine curse. **PERSONAL NAMES**

en: Hiel | **es:** Jiel | **fr:** Hiel | **de:** Hiel 1Kgs 16:34

חִידָה H2420 *N-fsc / 2ms* (17×)

riddle, enigmatic saying — a dark or perplexing utterance requiring interpretation, including allegories and proverbs

Chidah denotes a riddle or enigmatic saying that demands interpretive effort from its hearer. Best known from Samson's wedding riddle in Judges 14, where the word appears seven times as he challenges the Philistines with a dark saying born from personal experience (Judg 14:12-19), the term extends well beyond parlor games. In Numbers 12:8, God distinguishes Moses from other prophets by saying he speaks with him 'mouth to mouth, clearly, and not in riddles' — placing chidah on the obscure end of a revelation spectrum. The Queen of Sheba tests Solomon 'with riddles' (1 Kgs 10:1; 2 Chr 9:1), probing the depths of his divinely given wisdom. Proverbs 1:6 groups chidot alongside mashal ('proverb') and melitsah ('figure'), as the literary stock-in-trade of the wise. Ezekiel 17:2 is commanded to 'propound a riddle and speak an allegory,' and Habakkuk 2:6 applies the term to taunting oracles against Babylon. Psalm 49:4 and 78:2 use it for wisdom teachings that probe life's deepest moral puzzles. Spanish 'enigma,' French 'enigme,' and German 'Raetsel' all capture the sense of deliberate obscurity awaiting resolution.

riddle, enigmatic saying (17×) A riddle, enigmatic utterance, or perplexing saying that requires interpretation — covering literal riddles (Samson's wedding challenge, Judg 14:12-19), tests of wisdom (the Queen of Sheba's riddles to Solomon, 1 Kgs 10:1; 2 Chr 9:1), prophetic allegories (Ezek 17:2; Hab 2:6), obscure modes of divine communication contrasted with direct speech (Num 12:8), and wisdom literature's dark sayings that probe moral complexity (Ps 49:4; 78:2; Prov 1:6). The term is paired with mashal ('proverb') and melitsah ('figure') in its literary-didactic uses. Spanish 'enigma,' French 'enigme,' and German 'Raetsel' all converge on the core sense

of deliberate opacity inviting discovery. RIDDLE ENIGMA
en: a-riddle, and-their-riddles, in-riddles | **es:** con-enigmas, de-enigmas, el-enigma | **fr:** [בחידות], [חידה], avec-riddles | **de:** Raetsel, [בחידות], [וחידתם] Num 12:8; Judg 14:12; Judg 14:13; Judg 14:14; Judg 14:15

חָיָה H2421 *V-Qal-InfAbs* (266×)

To live, be alive; to revive, restore to life; to keep alive, spare; to recover from illness

The fundamental Hebrew verb of vitality and life-force, spanning the full arc from mere survival to miraculous resurrection. In its Qal stem it describes the ordinary state of being alive (Gen 5:3ff, the genealogical 'and he lived'), while its Piel and Hifil stems move into causative territory — reviving the dead (1 Sam 2:6), preserving the living (Gen 6:19–20), and healing the sick (2 Kgs 20:7). Arabic distributes these senses across distinct roots — 'asha for living, ahya for reviving, shafiya for healing — whereas Hebrew holds them all in a single verb, underscoring the biblical conviction that all life flows from one source.

1. Qal: live, be alive (177×) The broadest and most frequent sense (177x): to live, be alive, continue in existence. Arabic 'asha/yahya and Swahili -ishi render the basic state. The Genesis genealogies ('and Adam lived 930 years,' Gen 5:5) and covenantal promises ('that you may live,' Deut 30:16) exemplify this as the default, unmarked meaning of the Qal stem. LIFE AND LIVING
en: And-lived, And-lived-, and-lived | **es:** Y-vivió, Y-vivió- | **fr:** Et-vécut, Et-vécut-, et-vécut | **de:** und-lebte, und-lebte- Gen 5:3; Gen 5:6; Gen 5:7; Gen 5:9; Gen 5:10

2. Piel: revive, give life to (30×) Piel intensive-causative (30x): to revive, restore to life, give life. Arabic ahya/yuhyi and Korean sallida capture the causative force. Hannah's song ('the LORD kills and makes alive,' 1 Sam 2:6) and the theological declaration of Deut 32:39 define this as a uniquely divine prerogative — only God vivifies. RELEASE AND MOVEMENT
en: You-have-revived-me, [ketiv:will-revive-us], and-he-raised-it | **es:** [nos-vivificarás], a-vivificarnos, das-vida | **fr:** et-il-éleva-cela, vivre | **de:** leben, lebte, und-er-erhob-es Deut 32:39; 1Sam 2:6; 2Sam 12:3; 1Kgs 20:31; 1Chr 11:8

3. Hifil: keep alive, preserve alive (25×) Hifil causative (25x): to keep alive, preserve from death, save life. Arabic abqa and Swahili -okoa focus on preservation. Noah's ark mandate ('to keep them alive,' Gen 6:19–20) and Joseph's revelation ('God sent me to preserve life,' Gen 45:7) show this sense operating in salvation-history narratives. LIFE AND LIVING
en: I-would-have-let-live, and-let-live, and-to-keep-alive | **es:** dejó-vivir, dio-vida, ha-mantenido-vivo | **fr:** et-que-vivre, et-tu-devra-garder-vivant, et-vivre | **de:** bewahrte-lebendig, du-hast-uns-am-Leben-erhalten, er-hatte-revived Gen 6:19; Gen 6:20; Gen 7:3; Gen 19:19; Gen 45:7

4. Piel: let live, keep alive, spare (25×) Piel with permissive or preservative nuance (25x): to let live, spare from death, keep alive by deliberate choice. Arabic istahya/abqa and Korean sallyeoduda distinguish this from sense 2 by emphasizing the decision not to kill. The midwives' defiance of Pharaoh (Exod 1:17–18) and Lot's daughters' plan (Gen 19:32, 34) are key passages where moral agency is foregrounded. LIFE AND LIVING
en: and-keep-alive, and-keep-him-alive, and-let-us-preserve | **es:** criará, de-jaba-vivo, dejaron-vivas | **fr:** avoir-tu-laisse-vivre, et-garde-vivant, et-ils-que-vivre | **de:** du-soll-lass-leben, er-lebt, haben-du-lass-leben Gen 12:12; Gen 19:32; Gen 19:34; Exod 1:17; Exod 1:18

5. Qal: recover from illness (6×) Qal with specific reference to recovery from illness (6x): to recover, be restored to health. Arabic shafiya ('to be healed') and Swahili -pona ('to recover') isolate a medical register. Hezekiah's anxious inquiry 'Shall I recover?' (2 Kgs 8:8–9) and his actual healing (2 Kgs 20:7) ground this sense in royal sickness narratives. LIFE AND LIVING
en: I-shall-recover, and-he-lived, and-lived | **es:** su-sanarse, viviré, y-sanó | **fr:** et-il-vécut, et-vivre, fera-je-recouvre | **de:** ich-soll-genese, sie-recovered, und-er-lebte Josh 5:8; 2Kgs 1:2; 2Kgs 8:8; 2Kgs 8:9; 2Kgs 20:7

6. Qal: revive, come back to life (2×) Qal denoting revival from a death-like state (2x): to come back to life, revive. Arabic hayiya and Swahili -fufuka ('to resurrect') capture the dramatic return. Jacob's spirit 'revived' upon hearing Joseph was alive (Gen 45:27), and Samson revived after God split the rock at Lehi (Judg 15:19) — both are moments of unexpected restoration. LIFE AND LIVING
en: and-revived | **es:** y-revivió, y-vivió | **fr:** et-ranima, et-revived | **de:** und-belebte, und-es-lebte-auf Gen 45:27; Judg 15:19

7. (1×) A single disputed occurrence at Ezek 13:18 where the object is not physical life but possibly souls ensnared by false prophetesses. English 'for yourselves' and Spanish 'para vosotras' diverge from the usual life-vocabulary, suggesting the verb may function idiomatically or that the text preserves an unusual construction tied to sorcery discourse. SECOND PERSON PLURAL
en: for-yourselves | **es:** para-vosotras | **fr:** vivre | **de:** leben Ezek 13:18

חָיָה H2422 *Adj-fp* (1×)

lively, vigorous (of Hebrew women in childbirth, Exodus 1:19)

This adjective means 'lively' or 'vigorous,' describing physical vitality and energy. Exodus 1:19 uses it of Hebrew women who give birth quickly and easily before the midwives can arrive. The term emphasizes robust health and the vigor of life, particularly in contexts requiring physical strength or stamina.

(1×) Found exclusively in Exodus 1:19 describing Hebrew women's childbirth vitality. The feminine plural form paired with the explanation that they give birth before midwives arrive shows this means 'vigorous' or 'having life-force.' Multilingual renderings (Spanish 'vigorosas,' English 'lively') agree on robust vitality enabling rapid delivery. POWER AND ABILITY
en: lively | **es:** vigorosas | **fr:** lively | **de:** lively Exod 1:19

חֵיוָא H2423 *N-fp* (20×)

Beast, animal (Aramaic) — used in Daniel for literal beasts and apocalyptic creatures

The Aramaic equivalent of Hebrew חַיָּה, this noun appears exclusively in the book of Daniel, where it carries both literal and visionary force. In the narrative sections, it denotes wild animals of the field to whom Nebuchadnezzar was driven (Dan 4:12–23; 5:21). In the apocalyptic visions of chapter 7, it describes the four great beasts rising from the sea — composite creatures symbolizing successive empires (Dan 7:3–23). German simply renders 'Tier/Tiere,' Spanish 'bestia,' and French 'bêtes,' all capturing the same broad sense of 'beast.'

beast, animal (Aramaic) (20×) An Aramaic noun (חֵיוָה / חֵיוָא) meaning 'beast' or 'animal,' covering both literal wildlife and symbolic apocalyptic creatures. In Dan 4, it refers to the beasts of the field under whose shade Nebuchadnezzar dwelt during his madness; in Dan 7, it designates the four visionary beasts representing world empires. German 'Tier,' Spanish 'bestia,' and French 'bêtes' all translate uniformly, confirming a single lexical sense across literal and figurative registers. GEOGRAPHY AND SPACE
en: beast, beasts, beasts-of | **es:** La-bestia, a-la-bestia, bestia | **fr:** [חיוה], [לחיותא], bêtes | **de:** Tier, Tiere, die-Tiere Dan 2:38; Dan 4:12; Dan 4:14; Dan 4:15; Dan 4:16

חִיּוּת H2424 *N-fs* (1×)

living widowhood (the state of grass-widows, 2 Samuel 20:3)

This abstract noun describes the peculiar state of 'living widowhood' - women whose husbands are alive but from whom they are permanently separated. Second Samuel 20:3 uses it of David's concubines who were violated by Absalom and then secluded for life. The phrase literally means 'widowhood of livingness,' capturing the paradox of being functionally widowed while the husband lives.

(1×) Appears only in 2 Samuel 20:3 describing the permanent isolation of David's concubines. The phrase 'widowhood of living' (Spanish 'de-vida,' French 'de-vivant') captures their liminal status - neither truly widows nor wives. The Septuagint 'living widows' reflects the same concept: socially and sexually isolated despite their

husbands' survival. **LIVING CREATURES**
en: of-living | **es:** de-vida | **fr:** de-vivant | **de:** von-lebend 2Sam 20:3

חָיָה H2425 *Conj-w / V-Qal-ConjPerf-3ms* (20×)

To live, be alive, remain alive — the basic Hebrew verb for possessing or sustaining life

The fundamental Hebrew verb for being alive and continuing in life. Its semantic range extends from sheer biological existence to the theological promise of life as divine gift. God warns Moses that no one can see his face and live (Exod 33:20); the tree of life would let humanity live forever (Gen 3:22); the patriarchal summaries record how long each figure lived (Gen 5:5; 25:7). In prophetic contexts, Jeremiah promises that those who surrender to Babylon 'shall live' (Jer 21:9; 38:2) — survival as covenant mercy. Spanish renders 'vivió/vivo,' German 'er lebte/lebendig,' confirming the consistent core meaning across all occurrences.

live, be alive (20×) Qal form of חָיָה: to live, be alive, remain alive, or continue living. Covers biological life (Gen 5:5, patriarchal lifespans), divine warning about the limits of mortal encounter with God (Exod 33:20, 'no man shall see me and live'), and prophetic promises of survival through obedience (Jer 21:9; 38:2). French 'et-il-devra-vivre' and German 'lebendig' both reflect the adjectival-verbal overlap inherent in this root, which can express both the state of being alive and the action of continuing to live. **LIFE AND LIVING**
en: alive, and-he-lives, and-he-shall-live | **es:** vivió, vivo, y-viva | **fr:** [וחי], et-elle-vies, et-il-devra-vivre | **de:** [וחי], er-lebte, lebendig Gen 3:22; Gen 5:5; Gen 25:7; Exod 1:16; Exod 33:20

חֵל H2426 *N-ms* (19×)

Army or military force; rampart, fortification wall, or bulwark of a city; strength, might, or vital force.

Chel (or chayil in this form) carries a martial double life: it names both the army that besieges a city and the rampart that defends it. As a military term (11 occurrences), it appears in accounts of Tou sending his son to David 'with his army' (2 Sam 8:9; 1 Chr 18:9) and the Syrian army coming against Judah (2 Chr 24:23). Spanish ejército and German Heer capture this organized-force sense. As a fortification term (6 occurrences), it denotes the outer wall or rampart: 'He stretched the line over the rampart and the wall' in the lament over Jerusalem (Lam 2:8), and the psalmist blesses Zion with 'peace within your ramparts' (Ps 122:7). Spanish baluarte/muralla and German Wall shift to architectural vocabulary. A residual sense of raw 'strength' or 'force' bridges the two, as in the dispatching of the army's 'force' (1 Chr 20:1) and the helpless whom the wicked crush (Ps 10:10).

1. army, military force (11×) An army, military force, or organized body of troops — soldiers assembled for war or dispatched on campaign. This dominant sense (11 occurrences) surfaces in historical narratives: Tou king of Hamath sends his son to David 'with his entire army' (2 Sam 8:9; 1 Chr 18:9), Sennacherib sends his commander 'with a great army' against Jerusalem (2 Kgs 18:17), and the Syrian force comes against Judah (2 Chr 24:23-24). Spanish ejército, French armée, and German Heer all converge on the organized military unit. The phrase 'army of' plus a king's name becomes a formulaic construction in the historical books. **GEOGRAPHY AND SPACE**
en: and-army-of, army-of, his-army | **es:** con-ejército, ejército-de, ejército-de-él | **fr:** armée, armée-de, avec-armée | **de:** Heer-von, Kraft, [בחיל] 2Sam 8:9; 2Kgs 18:17; 1Chr 18:9; 2Chr 16:7; 2Chr 24:23

2. rampart, fortification wall (6×) A rampart, bulwark, or outer fortification wall surrounding a city or stronghold. Six occurrences concentrate in poetic and prophetic texts: Joab besieges Abel and batters 'the rampart' (2 Sam 20:15), Isaiah declares 'God will appoint salvation as walls and rampart' (Isa 26:1), Lamentations mourns that the LORD 'caused rampart and wall to lament' (Lam 2:8), and the pilgrim psalm blesses Zion, 'Peace be within your ramparts' (Ps 122:7). Spanish baluarte/muralla, French rempart, and German Wall/Festung distinguish this from the military sense. Zechariah 9:4 pictures God striking Tyre's sea-rampart — her maritime defenses reduced to nothing. **FORTIFICATIONS AND PALACES**
en: against-the-rampart, and-rampart, in-rampart-of | **es:** el-baluarte, en-el-muro, en-muralla-tuya | **fr:** [וחל], [חל], contre-le-rampart | **de:** [וחל], [חיל], [חל] 2Sam 20:15; 1Kgs 21:23; Ps 122:7; Isa 26:1; Lam 2:8

3. strength, might, force (2×) Strength, might, or vital force in an abstract or general sense — the raw power behind armies and walls. Two occurrences preserve this root meaning: Joab leading out 'the force of the army' at the turn of the year (1 Chr 20:1), and the enigmatic Psalm 10:10, where the helpless 'fall by his strength.' Spanish fuerza and German Kraft shift to power vocabulary. This sense may represent the semantic core from which both the military and architectural meanings derive — chel as concentrated force, whether in soldiers or in stone. **POWER AND MIRACLES**
en: force-of, the-helpless | **es:** ejército-de, fuerza-de | **fr:** armée, rempart | **de:** Kraft, der-hilflos 1Chr 20:1; Ps 10:10

חִיל H2427a *N-ms* (6×)

Writhing pain, anguish, or birth-pangs — severe physical or emotional distress likened to labor.

A noun denoting sharp, convulsive pain — whether the physical contortions of fear or the anguish of labor. Its most vivid usage compares military or national dread to the pangs of a woman in childbirth (Ps 48:6; Mic 4:9; Jer 6:24; 50:43). In Exodus 15:14, it describes the writhing terror that seized the nations at news of Israel's deliverance. The birth-pang metaphor recurs so consistently that the word almost always evokes labor imagery.

pain, anguish, birth-pangs (6×) Writhing pain, anguish, or birth-pangs — intense physical or emotional distress. Spanish 'dolor' and French 'angoisse' both capture the core sense of acute suffering. At the Exodus, peoples writhed in fear (Exod 15:14). Allied kings attacking Jerusalem seized up 'like a woman in labor' (Ps 48:6). Zion writhes before Assyria (Mic 4:9), and Judah and Babylon alike suffer anguish compared to childbirth (Jer 6:24; 22:23; 50:43). The simile 'like a woman giving birth' is almost formulaic with this noun. **PAIN AND SUFFERING**
en: anguish, pain | **es:** dolor | **fr:** angoisse, force, mur | **de:** Heer, [חיל], anguish Exod 15:14; Ps 48:6; Jer 6:24; Jer 22:23; Jer 50:43

חִילָה H2427b *Prep-b / N-fs* (1×)

anguish, pain (physical or emotional distress, Job 6:10)

This feminine noun means 'anguish' or 'pain,' appearing only in Job 6:10. In context, Job speaks of finding comfort even in unrelenting pain, suggesting intense suffering. The term likely describes either physical agony or deep emotional torment, fitting Job's broader lament about his afflictions.

(1×) Occurs exclusively in Job 6:10 in Job's expression of suffering. The prepositional phrase 'in pain' (Spanish 'en-dolor,' English 'in-pain') describes the arena of Job's potential comfort. The rare usage and poetic context suggest intense anguish, whether physical torment from his disease or emotional agony from his losses. **PAIN AND SUFFERING**
en: in-pain | **es:** en-dolor | **fr:** dans-בחילה | **de:** [בחילה] Job 6:10

חַיִל H2428 *Conj-w / N-proper-fs* (234×)

Army, military force; valor, bravery; wealth, riches; strength, power, might; ability, competence, virtue.

One of the Hebrew Bible's most versatile nouns, chayil radiates outward from a core idea of vigorous capacity. It names the massed army that Pharaoh loses in the sea (Exod 14:28), the heroic valor of a gibbor chayil (mighty warrior, Judg 6:12), the material wealth God gives power to produce (Deut 8:18), and the moral excellence of the eshet chayil, the 'woman of virtue' in Proverbs 31:10. Arabic splits these senses cleanly — جيش for army, شجاعة for valor, ثروة for wealth, قوة for strength — confirming that what Hebrew holds together in one lexeme, other languages distinguish. The theological thread is that all genuine chayil, whether military, economic, or moral, ultimately derives from God.

1. army, military force (99×) An organized military force: army, troops, host. The most frequent sense (99 occurrences), appearing throughout narrative and prophecy. Pharaoh's chayil perishes in the sea (Exod 14:28), Joshua musters Israel's chayil for Ai (Josh 8:3), and prophets foretell the destruction of foreign chayilot (armies). Arabic جيش, Korean 군대, and Swahili jeshi consistently distinguish this military sense from the others. **POWER AND MIRACLES**
en: army-of, army-of-, the-armies | **es:** ejército-de, ejército-de-, las-fuerzas | **fr:** armée, armée-de, armée-de- | **de:** Heer, Heer-von, Heer-von- Exod 14:28; Num 31:14; Josh 6:2; Josh 8:3; Josh 10:7

2. valor, bravery in battle (77×) Martial valor, prowess, or heroic courage — the quality of a warrior rather than the force itself. Found in the construct ish chayil ('man of valor,' Judg 18:2; 1 Sam 9:1) and the phrase asah chayil ('to act valiantly,' Num 24:18; Ps 60:14). Spanish distinguishes 'valor' from 'ejército,' and German uses 'Tapferkeit' rather than 'Heer,' marking this as a qualitative rather than collective noun. **POWER AND MIRACLES**
en: valor | **es:** fuerza, valor | **fr:** armée | **de:** Kraft Judg 18:2; Judg 20:44; Judg 20:46; 1Sam 9:1; 1Sam 14:52

3. wealth, riches, property (31×) Wealth, riches, material possessions. The economic capacity of a person or community (Gen 34:29; Deut 8:17–18; Job 5:5). Arabic ثروة, Korean 재물/재산, and Swahili utajiri all converge on the financial sense. Theologically charged in Deuteronomy 8:18, where God 'gives you power to produce chayil (wealth),' tying economic abundance to divine provision. **MIXED MULTITUDE**
en: Your-wealth, in-wealth, is-the-wealth-of | **es:** Riqueza-tuya, Riquezas, esta-riqueza | **fr:** armée, force, le-wealth | **de:** Heer, Kraft, Reichtum Gen 34:29; Num 31:9; Deut 8:17; Deut 8:18; Job 5:5

4. strength, power, might (22×) Physical or abstract strength, power, might — the raw force exerted by a person, horse, or God. Found in poetry especially (Ps 18:33, 40; Ps 33:17; Hab 3:19). Arabic قوة, Korean 힘, and Swahili nguvu consistently mark this as raw capacity rather than organized troops or personal bravery. In 2 Sam 22:33, 40 it is God who 'girds me with chayil.' **POWER AND MIRACLES**
en: Your-power, and-strength, by-Your-power | **es:** con-ejército, con-fuerza, con-tu-poder | **fr:** armée, avec-force, dans-vaillance | **de:** Heer, Kraft, Staerke Deut 33:11; 1Sam 2:4; 2Sam 22:33; 2Sam 22:40; 2Kgs 2:16

5. ability, competence, virtue (5×) Moral or practical competence, ability, excellence, virtue. The rarest but most culturally resonant sense, seen in the eshet chayil ('woman of excellence,' Prov 31:10, 29) and Jethro's advice to choose 'men of ability' (anshei chayil, Exod 18:21, 25). German 'Tüchtigkeit' (capability) and Spanish 'virtud' distinguish this from martial valor. Gen 47:6 uses it for professional competence among shepherds. **POWER AND MIRACLES**
en: ability, excellence, valiantly | **es:** capacidad, valor, virtud | **fr:** capacité, vaillance | **de:** Kraft, Tüchtigkeit, ability Gen 47:6; Exod 18:21; Exod 18:25; Prov 12:4; Prov 31:29

חַיִל H2429 *Conj-w / N-ms* (7×)
Aramaic noun meaning 'power, strength, force'; also 'army, military host,' the Aramaic cognate of Hebrew chayil.
This Aramaic noun appears in Ezra and Daniel, covering the same broad semantic range as its Hebrew cognate chayil. It denotes raw physical or political power, as in Ezra 4:23 where opponents halt Jerusalem's rebuilding 'by force and power' (bi-edra^{c} we-chayil). It also extends to a military force or army, as when Nebuchadnezzar's mighty soldiers are called gibbarey chayil (Daniel 3:20). The Spanish fuerza and German Kraft consistently render the 'power' sense, while Spanish ejército and English 'army' distinguish the military application.

1. power, strength (5×) Physical or political power, strength, and force. In Ezra 4:23 the paired phrase 'by force and power' (bi-edra^{c} we-chayil) describes coercive compulsion to stop construction. In Daniel 3:4 and 5:7, the adverbial use be-chayil means 'with power' or 'loudly,' indicating intensity of action. Daniel 3:20 pairs it with gibbarim to describe men of outstanding strength. The French and German translations (force, Kraft) consistently capture this core meaning. **POWER AND MIRACLES**
en: and-force, strength, with-power | **es:** con-fuerza, fuerza, y-fuerza. | **fr:** et-armée, force | **de:** Kraft, [וחיל], mit-Kraft Ezra 4:23; Dan 3:4; Dan 3:20; Dan 4:14; Dan 5:7

2. army, military host (2×) A military force, army, or host of soldiers. In Daniel 3:20 chayil refers to Nebuchadnezzar's armed contingent, and in Daniel 4:35 the phrase cheil shemayya^{ʾ} ('host of heaven') denotes the celestial army, paralleling the Hebrew tseva ha-shamayim. The Spanish ejército and English 'army' clearly distinguish this collective military sense from the abstract 'power' usage. **POWER AND MIRACLES**
en: in-his-army, with-host-of | **es:** con-el-ejército-de, en-su-ejército | **fr:** force | **de:** Kraft, mit-Kraft Dan 3:20; Dan 4:35

חֵל H2430 *Prep-l / N-msc / 3fs* (1×)
rampart, outer fortification (defensive wall or bulwark)
This noun means 'rampart' or 'outer fortification,' referring to defensive walls surrounding a city. It can indicate either the physical rampart itself or the space between outer and inner walls. Biblical usage often pairs it with 'wall' to emphasize comprehensive fortifications. In Zechariah 9:4, it metaphorically describes Tyre's sea-power as her defensive rampart.

(1×) Found in Psalm 48:13 as 'to her rampart' (Spanish 'a-su-muralla,' French 'à-rempart'), referring to Jerusalem's fortifications. The term designates outer defensive works - either the rampart wall itself or the fortified space between walls. The context invites viewers to walk around and observe Jerusalem's complete defensive system. **FORTIFICATIONS AND PALACES**
en: to-her-rampart | **es:** a-su-muralla | **fr:** à-rempart | **de:** zu-ihr-rampart Ps 48:13

חֵילָם H2431 *N-proper-ms* (2×)
Helam, a place east of Jordan where David defeated the Arameans
Helam was a location east of the Jordan River where David achieved a significant military victory over the Aramean coalition under Hadadezer. The site is mentioned in 2 Samuel 10:16-17, with slight spelling variation between the verses (חילם and חלאמה). Some ancient versions and scholars suggest the word should be read as 'their army' rather than a place name, but most accept it as a geographical location somewhere between Damascus and Hamath. Ezekiel 47:16 may also reference this place, though the text is uncertain.

(2×) A place name designating a battlefield location east of the Jordan. 2 Samuel 10:16 states that the Arameans gathered at Helam, and verse 17 records that David came to Helam and fought them there. The Septuagint (Αιλαμ) supports reading this as a place name, and the reference in Ezekiel 47:16 (if correctly identified) would place it on the border between Damascus and Hamath. The consistent transliteration across languages (Helam, Jelam) confirms the traditional understanding as a proper noun. **PERSONAL NAMES**
en: Helam | **es:** a-Jelam | **fr:** Helam | **de:** Helam 2Sam 10:16; 2Sam 10:17

חִילֶן H2432 *N-proper-fs* (1×)
Hilen - Levitical city in Judah, alternate form of Holon
This place-name identifies a Levitical city in Judah, appearing in 1 Chronicles 6:58. It is equivalent to 'Holon' in the parallel list in Joshua 21:15, representing variant spellings of the same location. The city was assigned to the Levites as part of their inheritance among the tribes.

(1×) Place-name occurring solely in 1 Chronicles 6:58 in Levitical city lists. Most languages transliterate (Spanish 'Jilez,' English 'Hilen'), though note that the verse reference (1 Chronicles 6:58) corresponds to Hebrew 6:43 due to verse numbering differences. This city is identical to Holon mentioned in Joshua's parallel account. **PERSONAL NAMES**
en: Chilez | **es:** Jilez | **fr:** [חילן] | **de:** [חילן] 1Chr 6:58

חִין H2433 *Conj-w / N-msc* (1×)

grace, elegant proportions (Job 41:12/41:4)

This rare noun means 'grace' or 'elegance,' appearing only in Job 41:12 (English 41:4). The phrase 'the grace of his proportions' describes the Leviathan's imposing form. The term is the Aramaic cognate of the Hebrew word for 'grace' or 'favor,' used here in Job's poetic description of this fearsome creature's terrible beauty.

(1×) Found exclusively in Job 41:12 (Hebrew; 41:4 English) describing Leviathan. The phrase 'and-the-grace-of' his arrangement (Spanish 'y-gracia-de') seems incongruous when describing a monstrous crocodile, yet fits Job's ironic cataloging of this creature's paradoxically magnificent features. The Aramaic form suggests literary archaism or dialectal variation. **GEOGRAPHY AND SPACE**

en: and-the-grace-of | **es:** y-gracia-de | **fr:** et-חִין | **de:** [חִין] Job 41:12

חַיִץ H2434 *N-ms* (1×)

party-wall, thin wall (Ezekiel 13:10)

This noun means 'party-wall' - a thin or flimsy dividing wall between structures. Ezekiel 13:10 uses it metaphorically of false prophets who whitewash a weak wall, pretending it is strong. The term emphasizes flimsiness and inadequacy, contrasting with substantial defensive walls. It may derive from a root meaning 'to divide' or 'to separate.'

(1×) Appears only in Ezekiel 13:10 in a prophetic metaphor. The simple 'wall' (Spanish 'pared,' French 'brèche') translation masks the specific sense: this is a flimsy, insubstantial dividing wall that false prophets pretend is strong by coating it with whitewash. The context requires a wall that is structurally inadequate. **GEOGRAPHY AND SPACE**

en: wall | **es:** pared | **fr:** brèche | **de:** [חִיץ] Ezek 13:10

חִיצוֹן H2435 *Art / Adj-fs* (25×)

outer, external — describing what lies outside, especially the outer courts and gates of the temple

Chitson is an adjective meaning outer or external, the spatial opposite of penimi ('inner'). Its 25 occurrences cluster overwhelmingly in Ezekiel's great temple vision (chapters 40-46), where it designates the outer court, outer gate, and outer chambers of the ideal sanctuary — the zone of transition between profane space and the sacred interior. The word also appears in the historical books for the outer entry of the king's passage to the Temple (2 Kgs 16:18), the outer wall Manasseh built around the City of David (2 Chr 33:14), and the outer court of Ahasuerus's palace where Haman waited while the king could not sleep (Est 6:4). In 1 Kings 6:29-30, it distinguishes the outer room of Solomon's temple from the inner sanctuary. Spanish 'exterior,' French equivalents, and German 'Aussen-' all capture the spatial contrast cleanly.

outer, external, outside (25×) The spatial adjective marking what lies on the outside of a structure, opposed to penimi ('inner'). Dominant in Ezekiel's temple blueprint, where 'the outer court' (hachatsèr hachitsonah) appears over twenty times to define the publicly accessible zone of the eschatological sanctuary (Ezek 10:5; 40:17, 20, 31; 42:1-14; 44:19; 46:21). Also describes the outer king's entry at the Jerusalem Temple (2 Kgs 16:18), Manasseh's outer fortification wall (2 Chr 33:14), and the palace court in Esther (Est 6:4). Spanish 'exterior' and the cross-linguistic evidence confirm a single architectural-spatial sense. **OUTER EXTERNAL**

en: and-for-the-outside, and-to-the-outside, the-outer | **es:** el-exterior, exterior, la-exterior | **fr:** [הַחִיצוֹנָה], [הַחִיצְנָה], [הַחִצוֹנָה] | **de:** Aussenmauer, [הַחִיצוֹנָה], und-fuer-der-outside 1Kgs 6:29; 1Kgs 6:30; 2Kgs 16:18; 1Chr 26:29; 2Chr 33:14

חֵיק H2436 *N-msc* (38×)

Bosom, lap, or embrace (of body or garment fold); also the base or bottom ledge of an altar structure

A masculine noun primarily denoting the bosom, lap, or chest area — the intimate space where one carries a child, embraces a spouse, or conceals an object within the fold of a garment. It expresses tenderness when God carries Israel 'in his bosom' and intimacy in Proverbs' warnings about the wife of one's bosom (Prov 5:20). Moses hides his leprous hand 'in his bosom' (Exod 4:6–7), and the lot is cast 'into the bosom' of a garment (Prov 16:33). In Ezekiel's temple vision, the same word takes on an architectural meaning: the base, ledge, or gutter-like recess at the bottom of the altar (Ezek 43:13–17).

1. bosom, lap, embrace (34×) The bosom, lap, or chest area as a place of intimacy, protection, and concealment. Used for carrying children (Num 11:12; Isa 40:11), the marital embrace (Prov 5:20; Deut 13:6), hiding objects in the garment fold (Exod 4:6–7; Prov 16:33; 21:14), and as a metaphor for God's intimate care. English 'bosom' and Spanish 'seno' converge on the bodily sense, while the construct 'wife of your bosom' across languages consistently marks spousal intimacy. Covers 34 of 38 occurrences. **BOSOM LAP**

en: and-in-His-bosom, bosom-of, her-bosom | **es:** el-seno-de, en-mi-seno, en-seno-de-mí | **fr:** [וּבְחֵיקוֹ], [חֵיק], [חֵיקָם] | **de:** [בְּחֵיקָהּ], [וּבְחֵיקוֹ], [חֵיק] Gen 16:5; Exod 4:6; Exod 4:7

2. base, bottom ledge of altar (4×) The base, bottom ledge, or gutter-like recess of the altar in Ezekiel's temple vision (Ezek 43:13, 14, 17; also the chariot floor in 1 Kgs 22:35). An architectural extension of the 'hollow/recess' aspect of the bosom concept. English 'base' and Spanish 'fondo/base' clearly distinguish this from the bodily sense. German 'Boden' (floor/bottom) confirms the spatial rather than anatomical reading in these four passages. **GEOGRAPHY AND SPACE**

en: and-base, and-from-base-of, and-the-base- | **es:** Y-desde-base-de, fondo-de, y-base | **fr:** [וְהַחֵיק], [וְחֵיק], [וּמֵחֵיק] | **de:** Boden-von, [וְהַחֵיק], [וְחֵיק] 1Kgs 22:35; Ezek 43:13; Ezek 43:14; Ezek 43:17

חִירָה H2437 *N-proper-ms* (2×)

Hirah, an Adullamite and friend of Judah in Genesis 38

Hirah was an Adullamite man who appears as Judah's friend in the narrative of Genesis 38. He accompanied Judah to Timnah for the sheepshearing and later was sent to deliver payment to the woman Judah thought was a prostitute (who was actually his daughter-in-law Tamar in disguise). The name's etymology is uncertain, though it may be connected to the root חור. His designation as 'the Adullamite' identifies him with the town of Adullam in the Shephelah region of Judah.

(2×) The personal name of Judah's Adullamite companion in Genesis 38. Verse 1 introduces 'Hirah the Adullamite,' and verse 12 mentions 'his friend Hirah the Adullamite' accompanying Judah to the sheepshearing. The Septuagint Ειρας shows Greek adaptation of the name, while modern languages maintain forms like Hirah, Jirah, or Chira depending on how they render the Hebrew ḥet. **PERSONAL NAMES**

en: Hirah, and-Hirah | **es:** Jirah, y-Jirah | **fr:** Hirah, et-Hirah | **de:** Chira, und-Chira Gen 38:1; Gen 38:12

חִירָם H2438 *N-proper-ms* (25×)

Hiram — king of Tyre allied with David and Solomon; also a master craftsman; also a Benjamite

Chiram (also spelled Churam, Hirom) is a proper name appearing 25 times with variant orthography across Samuel, Kings, and Chronicles. The most prominent bearer is Hiram king of Tyre, the Phoenician monarch who supplied cedar, cypress timber, and skilled labor for David's palace (2 Sam 5:11) and then for Solomon's Temple and royal complex (1 Kgs 5:1-12; 9:11-14; 10:11, 22). His alliance with Israel represents one of the great international partnerships of the united monarchy. A second Hiram is the bronze-working artisan of mixed Tyrian-Israelite parentage whom King Hiram dispatched to Solomon — the master craftsman who cast the twin pillars Jachin and Boaz and the molten sea (1 Kgs 7:13-45; 2 Chr 2:12; 4:11-16). Chronicles also lists a third, otherwise unknown Hiram among the sons of Benjamin (1 Chr 8:5). German and French retain 'Hiram'; Spanish varies between 'Hiram' and 'Jiram.'

Hiram (proper name) (25×) A Phoenician proper name borne by three distinct biblical figures. Most prominently, Hiram king of Tyre, the ally who furnished Solomon with Lebanese timber, gold, and maritime expertise for the Temple and palace (2 Sam 5:11; 1 Kgs 5:1-12; 9:11-14; 10:22). Secondarily, a half-Tyrian bronze artisan sent by the king to cast the Temple's great metalwork — pillars, sea, and lavers (1 Kgs 7:13-45; 2 Chr 4:11-16). A third Hiram appears briefly as a Benjamite in 1 Chr 8:5. The LXX renders the name Chiram/Cheiram. **HIRAM PERSONAL NAME**

en: Hiram, to-Hiram | **es:** Hiram, Jiram, a-Jiram | **fr:** Hiram, à-Hiram | **de:** Hiram, zu-Hiram 2Sam 5:11; 1Kgs 5:1; 1Kgs 5:2; 1Kgs 5:7

חוּשׁ H2439 *V-Qal-Imp-ms / 3fs* (1×)

make haste (ketiv variant, Psalm 71:12)

This is the ketiv (written) form of the imperative 'make haste' in Psalm 71:12, while the qere (read) form is the standard spelling. Both forms mean the same thing: an urgent command to hurry. The psalmist calls on God to make haste to help, expressing desperate need for swift divine intervention.

(1×) The ketiv reading in Psalm 71:12, calling for God to hasten to help. This spelling variant (marked 'ketiv:make-haste' in English) differs only orthographically from the qere reading at H2363. Both forms express identical urgent imperative meaning. Spanish 'apresúrate' (make haste) reflects the semantic content regardless of spelling. **HASTE AND URGENCY**

en: [ketiv:make-haste] | **es:** [apresúrate] | **fr:** se-hâter | **de:** [ketiv:make-haste] Ps 71:12

חִישׁ H2440 *Adv* (1×)

quickly, speedily (adverb of swift passage, Psalm 90:10)

This adverb means 'quickly' or 'speedily,' describing rapid passage. Psalm 90:10 uses it to describe how life passes away quickly, like grass that is cut down and flies away. The term emphasizes the swift, fleeting nature of human existence, fitting the psalm's meditation on mortality and time.

(1×) Found exclusively in Psalm 90:10 describing how quickly life passes. The phrase 'it is cut down quickly' (Spanish 'pronto,' French 'vite,' German 'schnell') emphasizes the sudden brevity of human life. All target languages converge on the meaning of swift, rapid passage, fitting the psalm's theme of human transience. **SPEED AND QUICKNESS**

en: quickly | **es:** pronto | **fr:** vite | **de:** schnell Ps 90:10

חֵךְ H2441 *N-msc / 3fs* (18×)

Palate, roof of the mouth; the organ of taste used literally and metaphorically; also mouth as organ of speech.

Denotes the roof of the mouth — the physical palate where flavors are discerned. Job asks 'does not the palate taste food?' (Job 12:11), and Proverbs compares wisdom's sweetness to honey on the palate (Prov 24:13). The word is overwhelmingly poetic, concentrated in Job, Proverbs, Song of Songs, and the Psalms. Spanish renders it 'paladar' throughout, preserving both the anatomical and metaphorical registers. A secondary metonymic use treats the palate as the source of speech: 'his mouth is sweetness itself' (Song 5:16), and the prophet's tongue cleaving to his palate signals enforced silence (Ezek 3:26).

1. palate, organ of taste (15×) The roof of the mouth as the physical organ of taste, used literally for discerning flavors and metaphorically for evaluating truth or wisdom. Job 12:11 and 34:3 establish the palate as the seat of discernment — just as it tests food, so the ear tests words. Lamentations 4:4 describes the infant's tongue clinging to its palate from thirst. Spanish 'paladar' and German evidence both confirm a consistently anatomical reference across these passages. **PALATE MOUTH**

en: and-palate, and-the-palate, his-palate | **es:** a-mi-paladar, a-paladar-de-mí, a-su-paladar | **fr:** [חכו], dans-mon-palais-moi, et-palais | **de:** [בחכי], [וחך], [חכה] Job 6:30; Job 12:11; Job 20:13; Job 29:10; Job 31:30

2. mouth, organ of speech (3×) The mouth or palate used metonymically for speech and verbal expression, emphasizing what issues from the mouth rather than what is tasted by it. Song of Songs 5:16 praises the beloved's palate as 'sweetness itself,' and 7:9 compares it to fine wine — here the focus is on spoken words, not gustatory sensation. Hosea 8:1 commands 'a trumpet to your palate!' where the palate stands for the mouth that sounds the alarm. The shift from tasting to speaking is reflected in translation choices: Spanish moves from 'paladar' (taste organ) to contextual renderings emphasizing utterance. **PALATE MOUTH**

en: and-your-palate, his-palate, your-palate | **es:** Su-paladar, Y-tu-paladar, tu-paladar | **fr:** Et-ton-palais, Son-palais, palais | **de:** [וחכך], [חכו], [חכך] Song 5:16; Song 7:9; Hos 8:1

חָכָה H2442 *Conj-w / V-Piel-ConjPerf-1cp* (14×)

To wait expectantly, often with hope; rarely, to lie in wait with hostile intent

A verb of patient expectation, typically directed toward God or his deliverance. The Pi'el intensive stem underscores the deliberate, sustained quality of this waiting – it is not passive idleness but active, hopeful anticipation. Isaiah uses it of those who wait for the Lord (Isa 8:17; 30:18), and the psalmist declares that 'our soul waits for the LORD' (Ps 33:20). One striking outlier in Hosea 6:9 repurposes the same verb for predatory ambush, where priests 'lie in wait' like marauding bands – a dark inversion of its usual hopeful tenor.

1. wait for, await expectantly (13×) To wait patiently or expectantly for someone or something, typically with an attitude of hope, trust, or anticipation. Spanish 'esperar' and English 'wait for' capture this sense of purposeful expectation. The Qal participle in Isaiah 30:18 describes those 'waiting for' the Lord, while in Job 3:21 the desperate 'wait for death' inverts the hope but preserves the expectant posture. Daniel 12:12 pronounces blessing on the one who 'waits' and reaches the appointed number of days. Job 32:4 provides a mundane but revealing usage: Elihu 'waited' for Job to finish speaking before responding. **WAITING AND EXPECTING**

en: and-I-will-wait, and-we-wait, for-one-waiting | **es:** Los-que-esperan, Y-esperaré, el-que-espera | **fr:** [וחכיתי], [חוכי], [יחכה] | **de:** [המחכה], [המחכים], [וחכיתי] 2Kgs 7:9; 2Kgs 9:3; Job 3:21; Job 32:4; Ps 33:20

2. lie in wait, ambush (1×) To lie in wait with hostile intent, lurking in ambush to attack. This single occurrence in Hosea 6:9 strikingly repurposes the verb of patient hope into predatory violence: priests are compared to marauding bands (גְּדוּדִים) who 'lie in wait' along the road to Shechem. Spanish 'acechadores' (ambushers) and the contextual shift from hopeful to hostile waiting mark this as a distinct sense, though the underlying image of watchful anticipation connects both meanings at the root level. **AMBUSH LURK**

en: and-as-lying-in-wait-of | **es:** Y-como-acechadores | **fr:** et-attendre | **de:** [וכחכי] Hos 6:9

חַכָּה H2443 *Prep-b / N-fs* (3×)

fishhook, hook (for catching fish or large creatures)

A hook used for fishing or capturing large aquatic creatures. The term appears in contexts ranging from ordinary fishing to the metaphorical capturing of Leviathan. Isaiah describes fishermen casting hooks into the Nile, while Habakkuk uses the image of humanity being caught like fish on hooks. Most dramatically, Job asks whether Leviathan can be drawn out with a fishhook, emphasizing the creature's untamable power. The hook represents human attempts to control or capture aquatic life.

(3×) A fishhook or similar catching instrument. Job 41:1 (Hebrew numbering 40:25) poses the rhetorical question of drawing out Leviathan with a hook, highlighting impossibility. Isaiah 19:8 mentions fishermen who cast hooks into the river during Egypt's drought. Habakkuk 1:15 depicts the Babylonians bringing up all humanity with hooks. The consistent translation across languages (Spanish anzuelo, French hameçon, English hook) reflects the concrete, material nature of this fishing implement. **HOOK RING FETTER**

en: hook, with-a-fishhook, with-a-hook | **es:** anzuelo, con-anzuelo | **fr:** [חכה], dans-בחכה, hameçon | **de:** [בחכה], [חכה] Job 41:1; Isa 19:8; Hab 1:15

חֲכִילָה H2444 *Art / N-proper-fs* (3×)

Hakilah: hill in southern Judah near wilderness of Ziph

A hill located in southern Judah on the edge of the wilderness of Ziph. Hakilah served as a landmark during David's fugitive years when Saul pursued him. The Ziphites twice informed Saul that David was hiding near the hill of Hakilah, leading to confrontations between the two men. The name possibly means 'dark' or 'gloomy,' perhaps describing the hill's appearance or character. This location marks a significant chapter in David's pre-royal wanderings in the Judean wilderness.

(3×) The hill of Hakilah, a geographical feature in the wilderness of Ziph. 1 Samuel 23:19 and 26:1 record the Ziphites reporting David's location 'on the hill of Hakilah,' while 26:3 describes Saul camping there during his pursuit. The Hebrew always includes the article (הַחֲכִילָה), treating it as a definite, well-known landmark. Transliterations remain consistent across languages (Spanish Haquilá, French/German Hakilah), preserving the proper name. **PERSONAL NAMES**

en: Hakilah, the-Hachilah | **es:** Haquilá | **fr:** Hakilah, le-Hachilah | **de:** Hakilah, der-Hachilah 1Sam 23:19; 1Sam 26:1; 1Sam 26:3

חַכִּים H2445 *Prep-l / N-mpc* (14×)

Wise men, sages — Aramaic term for the learned class at the Babylonian court possessing esoteric knowledge.

An Aramaic noun (חַכִּים) occurring exclusively in Daniel, designating the professional class of wise men or sages at the Babylonian and Persian courts. These חַכִּימַיָּא appear alongside magicians, enchanters, and astrologers as court advisors whom Nebuchadnezzar and Belshazzar consult for dream interpretation and reading cryptic signs. When God reveals Nebuchadnezzar's dream to Daniel, it is said that God 'gives wisdom to the wise' (Dan 2:21), using the same root. English and Spanish render the term straightforwardly as 'wise men' and 'sabios,' while French and German leave several occurrences untranslated.

wise men of (14×) Aramaic plural noun referring to the professional class of wise men (sages) at the Babylonian and Persian royal courts, who possessed esoteric learning and served as royal counselors alongside magicians and astrologers (Dan 2:12–14, 18, 24, 27; 4:3; 5:7–8, 15). Nebuchadnezzar's decree to destroy all wise men of Babylon (Dan 2:12–13) and Daniel's subsequent vindication among them form the dramatic core. The singular-abstract use in Daniel 2:21, 'He gives wisdom to the wise,' plays on the root to affirm divine sovereignty over all human sagacity. **GEOGRAPHY AND SPACE**

en: and-the-wise-men, the-wise-men, the-wise-men-of | **es:** a-los-sabios, a-los-sabios-de, los-sabios | **fr:** [וחכימיא], [חכימיא], [חכימין] | **de:** und-weise, weise Dan 2:12; Dan 2:13; Dan 2:14; Dan 2:18; Dan 2:21

חֲכַלְיָה H2446 *N-proper-ms* (2×)

Hacaliah, the father of Nehemiah the governor

Hacaliah was the father of Nehemiah, the cupbearer to King Artaxerxes who became governor of Judah and led the rebuilding of Jerusalem's walls. His name appears twice in the book of Nehemiah, both times as part of Nehemiah's self-identification. The name's etymology is uncertain, though one proposal suggests it means 'wait for Yahweh' (from the root חכה). The Septuagint shows considerable variation in rendering the name, reflecting its unfamiliarity to Greek translators.

(2×) A masculine proper name, specifically the patronymic of Nehemiah. Nehemiah 1:1 opens with 'The words of Nehemiah the son of Hacaliah,' and Nehemiah 10:1 (10:2 in Hebrew) includes the same identification in a list of those who sealed the covenant. The wide variation in Septuagint forms (Χελκια, Χελκιασ, Αχαλια, Αχελια) suggests scribal uncertainty, but the Hebrew text consistently preserves חכליה. **PERSONAL NAMES**

en: Hacaliah | **es:** Hacalías | **fr:** [חכליה] | **de:** [חכליה] Neh 1:1; Neh 10:1

חַכְלִילִי H2447 *Adj-msc* (1×)

dark, dull (of eyes affected by wine, Genesis 49:12)

This rare adjective means 'dark' or 'dull,' describing eyes that are darkened or dulled, particularly from wine. Genesis 49:12 in Jacob's blessing of Judah speaks of 'eyes dark from wine,' suggesting either the reddish appearance of intoxication or the luster of eyes affected by abundant wine. The term may indicate either discoloration or a dulled appearance.

(1×) Appears only in Genesis 49:12 in poetic blessing. The phrase 'dark eyes from wine' (Spanish 'Oscuros,' English 'dark') has been interpreted as eyes reddened by wine, eyes sparkling with wine's effects, or eyes dulled by excessive drinking. The multilingual evidence favors some kind of wine-induced color or appearance change. **DRUNKENNESS AND INTOXICATION**

en: dark | **es:** Oscuros | **fr:** dark | **de:** dunkelglänzend Gen 49:12

חַכְלִילוּת H2448 *N-fsc* (1×)

dulness, redness (of eyes from drunkenness, Proverbs 23:29)

This abstract noun describes the dulled or reddened condition of eyes from excessive wine consumption. Proverbs 23:29 asks rhetorically 'who has dulness of eyes?' immediately answering with 'those who linger long over wine.' The term is derived from the adjective meaning 'dark' or 'dull,' emphasizing the physical effects of intoxication.

(1×) Found exclusively in Proverbs 23:29 in a wisdom passage warning against drunkenness. The phrase 'redness-of eyes' (Spanish 'enrojecimiento-de') describes the bloodshot or dulled appearance of eyes from excessive alcohol. Verse 30 explicitly identifies this as the condition of those who 'linger over wine,' making the reference to intoxication unmistakable. **GEOGRAPHY AND SPACE**

en: redness-of | **es:** enrojecimiento-de | **fr:** חכללות | **de:** [חכללות] Prov 23:29

חָכַם H2449 *V-Qal-Perf-3cp* (28×)

To be wise, become wise, act wisely; in causative stems, to make wise or teach wisdom; reflexively, to show oneself wise.

Chakam is the verbal engine behind the entire biblical wisdom tradition. Where the noun chokmah names the quality and the adjective chakam describes the person, this verb captures wisdom as process — the becoming, acquiring, imparting, and sometimes feigning of it. Its range moves from the simple imperative 'Be wise, my son!' (Prov 23:19) through the Piel-Hifil causative 'the testimony of the LORD makes wise the simple' (Ps 19:7), all the way to the unsettling Hitpael of Exodus 1:10 where Pharaoh proposes to 'deal shrewdly' against Israel. The multilingual evidence is revealing: where the Qal attracts vocabulary of personal character (Spanish sabio, German weise), the causative stems draw pedagogical language (Spanish ensenar sabiduria, Hindi sikhana), confirming that Hebrew speakers perceived 'being wise' and 'making wise' as genuinely different semantic acts.

1. be or become wise (20×) The core Qal sense: to be or become wise, to act wisely — covering imperative exhortations, narrative statements, and proverbial observations about gaining wisdom. Solomon 'became wiser than all men' (1 Kgs 4:31); the ant teaches the sluggard to 'be wise' (Prov 6:6); the companion of the wise 'will become wise' (Prov 13:20). Spanish ser sabio, German weise sein, and Korean 지혜롭다 all select stative or inchoative wisdom vocabulary. Twenty occurrences make this the overwhelmingly dominant sense, concentrated in Proverbs and Ecclesiastes. **WISDOM AND PRUDENCE**

en: I-will-be-wise, [ketiv], and-be-wise | **es:** (será-sabio), Sé-sabio, [y-será-sabio] | **fr:** et-il-fut-wiser, et-être-sage, ils-étaient-sage | **de:** Weisheit, sie-waren-weise, und-er-war-wiser Deut 32:29; 1Kgs 4:31; Job 32:9; Prov 6:6; Prov 8:33

2. make wise or teach wisdom (4×) The causative Piel and Hifil: to make someone wise, to impart or teach wisdom. God's testimonies 'make wise the simple' (Ps 19:7); Job protests that God 'makes us wiser than the beasts' (Job 35:11); Joseph is sent ahead to 'teach wisdom' to Egypt's elders (Ps 105:22). The shift to pedagogical language is cross-linguistically consistent — Spanish

ensenar sabiduria ('teach wisdom'), Korean 지혜롭게 하다 ('cause to be wise'), and Hindi sikhana ('to teach') all confirm a causative-instructional sense distinct from personal wisdom-acquisition. Four occurrences. WISDOM AND PRUDENCE

en: He-makes-us-wise, You-make-me-wiser, making-wise | **es:** enseñara-sabiduría, me-haces-sabio, nos-hace-sabios | **fr:** de-être-sage, être-sage, être-sage-nous | **de:** du-machen-mich-wiser, making-wise, wurde-weise Job 35:11; Ps 19:7; Ps 105:22; Ps 119:98

3. made wise or skilled (2×) The Pual passive: to be made wise or skillful — describing someone who has been endowed with wisdom or expertise by an external agent. The 'small creatures' of Proverbs 30:24 are 'made wise' (mechukamim) by instinct; the 'cunning enchanter' of Psalm 58:5 is described as one who has been expertly trained. Spanish experto and the passive morphology confirm this as the genuine passive counterpart of sense 2. Two occurrences, but the distinction between receiving wisdom and possessing it is real. WISDOM AND PRUDENCE

en: made-wise, skillful | **es:** experto, hechos-sabios | **fr:** de-être-sage, être-sage | **de:** skillful, von-Weise Ps 58:5; Prov 30:24

4. make oneself wise (1×) The Hitpael reflexive: to make oneself wise, to show oneself wise — a single cautionary occurrence in Ecclesiastes 7:16, 'Do not make yourself overly wise.' The reflexive stem adds a performative, self-directed quality: this is wisdom pursued for display or self-advancement rather than wisdom received from God or gained through experience. Spanish hacerse sabio captures the reflexive dimension, and the warning tone distinguishes it from the positive valence of senses 1-2. WISDOM AND PRUDENCE

en: be-wise | **es:** te-hagas-sabio | **fr:** être-sage | **de:** wurde-weise Eccl 7:16

5. deal shrewdly or cunningly (1×) The Hitpael cohortative with a cunning or scheming nuance: to deal shrewdly, to act with strategic cunning. In Exodus 1:10, Pharaoh says 'Come, let us deal wisely with them' — where 'wisely' carries the sinister overtone of calculated oppression. The Hitpael here is not reflexive self-improvement but collaborative scheming. Spanish actuemos sabiamente preserves the surface 'wisdom' vocabulary while the narrative context inverts its moral valence entirely. A single occurrence, but one that exposes the morally ambiguous edge of the wisdom concept: the same cognitive skill that builds the temple can also engineer genocide. WISDOM AND PRUDENCE

en: let-us-deal-wisely | **es:** actuemos-sabiamente | **fr:** que-nous-deal-wisely | **de:** lass-uns-verfahren-wisely Exod 1:10

חָכָם H2450 *Adj-msc* (137×)

Wise, prudent; substantively: sages, royal counselors; also skilled craftsman; feminine: wise women.

Hakham is the Hebrew Bible's primary adjective for wisdom in all its dimensions — moral, intellectual, and practical. In its most common use, it describes a person who possesses discernment and prudence: Moses is told to choose 'wise and discerning' men (Deut 1:13), and the wise person fears the LORD and turns from evil (Prov 14:16). But hakham also functions as a substantive noun denoting a recognized social class — the 'wise men' who serve as royal advisors alongside priests and prophets (Jer 18:18), from Pharaoh's court magicians (Exod 7:11) to the counselors of Babylon and Persia. German weise and Spanish sabio both cover this dual range, but French sage interestingly gravitates toward the moral-philosophical pole. A third, sometimes overlooked sense emerges in the tabernacle narratives: artisans whose hearts God filled with 'wisdom' to work gold, weave fabric, and carve wood (Exod 28:3; 35:25). Here hakham means 'skilled, expert' — closer to Greek sophos in its archaic sense of technical mastery. The feminine plural in Judges 5:29 and Jeremiah 9:17 designates wise women as a distinct social category.

1. wise, prudent (84×) Describes a person possessing wisdom, discernment, or prudence as a moral-intellectual quality — the default adjectival use covering 84 occurrences. In Deut 4:6 Israel's observance of Torah will cause nations to say 'Surely this great nation is a wise and understanding people.' In 2 Sam 13:3 Jonadab is described as 'very wise' (hakham me'od), though his counsel proves morally bankrupt — a reminder that hakham marks cognitive ability, not necessarily virtue. Spanish sabio and German weise both cover this sense cleanly, while French sage adds a philosophical overtone that captures the Proverbs tradition well. The multilingual evidence shows remarkable consistency: nearly every language uses its primary wisdom-adjective here, confirming this as the root's semantic center of gravity. WISDOM AND PRUDENCE

en: a-wise-one, is-wise, skilled | **es:** Sabio, es-sabio, sabia | **fr:** [חכם], est-sage, sage | **de:** ist-weise, weise, wurde-weise Deut 1:13; Deut 1:15; Deut 4:6; Deut 32:6; 2Sam 13:3

2. wise men, sages (substantive: professional class) (46×) Split from sense 96973. Criteria: Used substantively to denote a recognized social class of counselors, court advisors, or professional sages; Pharaoh's wise men, royal hakhamim

en: the-wise, wise, wise-men | **es:** a-sabios, sabios | **fr:** sage, sage-ones | **de:** Weise, weise, weise-die Gen 41:8; Exod 7:11; Deut 16:19; Esth 1:13; Esth 6:13

3. skilled, expert craftsman (3×) Technical skill or artisanal expertise rather than moral wisdom — 3 occurrences concentrated in the Chronicler's account of temple construction. In 2 Chr 2:7 Solomon requests a man 'skilled' (hakham) in working gold, silver, bronze, and iron; in 2 Chr 2:14 Huram-abi is described as 'skilled' in multiple crafts. The Exodus tabernacle texts (Exod 28:3; 31:6; 35:10, 25; 36:1-8) use the same root for artisan wisdom, though those are mainly classified under the larger 'wise' cluster. Spanish sabios and French sage are used here too, but the contextual objects (metalwork, engraving, weaving) make the 'expert craftsman' reading unmistakable. This sense connects to the broader ancient Near Eastern concept of skill-wisdom, where craft mastery was a form of divine endowment — the artisans are filled with ruah hokhmah, 'the spirit of wisdom.' WISDOM AND PRUDENCE

en: and-skilled-ones-of, the-skilled-ones, your-skilled-ones | **es:** los-sabios, tus-sabios, y-los-sabios-de | **fr:** [הַחֲכָמִים], [וְחַכְמֵי], [חַכְמֵיךָ] | **de:** und-weise, weise 2Chr 2:7; 2Chr 2:14

4. wise women (2×) Feminine substantive use referring to wise women as a recognized social category — 2 occurrences. In Judg 5:29 'the wisest of her ladies' (hakhmot saroteyha) answer Sisera's mother, while in Jer 9:17 the 'skillful women' (hakhamot) are professional mourners summoned to raise the funeral keen. Spanish las sabias and German weise (feminine) both handle this as a straightforward feminine form, but the cultural context is significant: wise women in ancient Israel were a distinct social institution, as seen also in the 'wise woman of Tekoa' (2 Sam 14:2) and the 'wise woman' of Abel Beth-maacah (2 Sam 20:16), though those passages use the singular attributive form. The professional mourning-women of Jeremiah represent skill-wisdom (sense 3) applied to a ritual-vocal craft. GEOGRAPHY AND SPACE

en: -the-wisest-of, the-skillful-women | **es:** Las-sabias-de, las-sabias | **fr:** -le-wisest-de, sage | **de:** -der-wisest-von, weise Judg 5:29; Jer 9:17

5. wise (adjectival: possessing wisdom) (2×) Split from sense 96973. Criteria: Used as an adjective modifying a noun; describing someone as having wisdom, prudence, or skill

en: the-wise-ones, wise-of | **es:** los-sabios, sabios-de- | **fr:** le-sage-ceux, sage-de | **de:** der-weise-die, weise-von Exod 28:3; Exod 36:4

חָכְמָה H2451 *N-fsc / 3mp* (149×)

Wisdom, discernment, sound judgment; technical skill or craftsmanship; prudent counsel

Encompassing everything from artisan expertise to divine omniscience, chokmah is Hebrew's broadest term for applied intelligence. Its first appearances in Exodus describe the God-given skill of tabernacle craftsmen — Bezalel filled with chokmah to work in gold, silver, and bronze (Exod 31:3; 35:31). Solomon's chokmah famously surpassed all the wisdom of Egypt and the East (1 Kgs 4:30), covering botanical knowledge, zoology, judicial acumen, and political administration in a single sweep. In Proverbs, personified Wisdom stands at the crossroads calling out to passersby (Prov 1:20; 8:1; 9:1), and the 'fear of the LORD' is declared its starting point (Prov 9:10). Ecclesiastes subjects the concept to relentless scrutiny, asking whether all this chokmah ultimately profits under the sun (Eccl 1:13-18; 2:13-16). Arabic hikmah, Spanish sabiduria, and Korean jihye all converge on the moral-intellectual core, though

none fully captures the artisanal-technical dimension visible in the Exodus workshops.

1. wisdom, discernment (146×) The broad intellectual and moral quality of wisdom, discernment, and sound judgment — covering 146 of 149 occurrences. This ranges from Solomon's legendary insight in governance and natural history (1 Kgs 4:29-34; 5:12), through Proverbs' ethical instruction (Prov 1:2, 7; 2:2, 6, 10; 4:5, 7, 11; 9:10), to Ecclesiastes' philosophical interrogation of wisdom's value (Eccl 1:13, 16-18; 2:3, 9, 12-13, 21, 26; 7:12, 19, 23, 25; 8:1, 16; 9:10, 13, 15-16, 18). It also encompasses prophetic contexts where wisdom is attributed to foreign powers (Jer 49:7; Ezek 28:4-5, 7, 12, 17; Isa 10:13; 29:14). German Weisheit, French sagesse, and Arabic hikmah uniformly map to this sense. WISDOM AND DISCERNMENT
en: wisdom | **es:** es-sabiduría, está-la-sabiduría, está-la-sabiduría, | **fr:** sagesse | **de:** Weisheit Exod 28:3; Exod 31:6; Exod 36:1; Exod 36:2; Deut 34:9

2. skill, craftsmanship (2×) Technical skill, craftsmanship, or artisanal expertise — the practical know-how applied to a specific trade or craft. The tabernacle construction narratives in Exodus showcase this sense vividly: skilled workers are filled with chokmah to design artistic works in metal, stone, and fabric (Exod 28:3; 31:3, 6; 35:26, 31, 35; 36:1-2). First Chronicles 28:21 extends the pattern to Temple construction guilds. While formally classified as only 2 occurrences in the clustering, the Exodus craftsmanship passages (often counted under sense 1) share this practical-skill profile. Spanish habilidad and English 'skill' sometimes substitute for 'wisdom' in these contexts, revealing the semantic distinction from moral discernment. GEOGRAPHY AND SPACE
en: wisdom-of-, with-wisdom | **es:** en-la-sabiduría, sabiduría-de | **fr:** in-sagesse, sagesse-de- | **de:** Weisheit, Weisheit-von- Exod 35:35; 1Chr 28:21

3. (1×) Prudent counsel or strategic wisdom applied in a specific crisis — represented by the wise woman of Abel Beth-Maacah in 2 Samuel 20:22, who 'in her wisdom' went to the people and persuaded them to end Joab's siege by delivering Sheba's head. This occurrence bridges the abstract quality (sense 1) and the practical skill (sense 2): it is neither theoretical knowledge nor manual craft, but shrewd, situation-specific counsel that saves a city. The multilingual evidence — English 'in her wisdom,' Spanish 'con su sabiduria' — does not distinguish this from the broader sense, but the narrative context highlights an interpersonal, political application distinct from both philosophical reflection and manual artistry. WISDOM AND DISCERNMENT
en: in-her-wisdom | **es:** con-su-sabiduría | **fr:** dans-sa-sagesse | **de:** in-ihr-Weisheit 2Sam 20:22

חָכְמָה H2452 *Conj-w / N-fs* (8×)

Wisdom (Aramaic); divinely granted insight, interpretive skill, and comprehensive understanding, especially in Daniel.

This is the Aramaic form of 'wisdom,' appearing exclusively in Daniel and Ezra. In Daniel, wisdom is first an attribute of God himself —'wisdom and might are his' (Dan 2:20)—and then a gift he bestows on those who seek him (2:21, 23). Daniel credits God for the interpretive insight that none of Babylon's sages could supply (2:30). In Daniel 5:11, 14, the queen mother testifies that 'the wisdom of the gods' resides in Daniel. Ezra 7:25 uses the term practically: Ezra is commissioned to appoint judges 'according to the wisdom of your God.' The multilingual glosses consistently render it as 'wisdom/ sabiduría,' confirming a unified semantic field.

wisdom (8×) Wisdom as divinely imparted insight and understanding, the Aramaic cognate of Hebrew chokmah. Spanish consistently renders 'sabiduría' and English 'wisdom,' while French and German leave the Aramaic forms untranslated in some instances, reflecting the term's technical-theological weight. The word functions in three related registers: as a divine attribute (Dan 2:20), as revelatory gift enabling dream interpretation (Dan 2:21, 23, 30), and as practical judicial-administrative competence (Ezra 7:25). Daniel 5:11, 14 bridges these registers, describing Daniel as possessing 'wisdom like the wisdom of the gods.' WISDOM AND DISCERNMENT
en: according-to-the-wisdom-of, and-wisdom, by-wisdom | **es:** como-la-sabiduría-de, conforme-a-la-sabiduría-de, por-sabiduría | **fr:** [בחכמה], [וחכמה], [חכמתא] | **de:** [בחכמה], [וחכמה], [חכמתא] Ezra 7:25; Dan 2:20; Dan 2:21; Dan 2:23; Dan 2:30

חַכְמוֹנִי H2453 *N-proper-ms* (2×)

Hachmoni, the father of two men associated with David's court

Hachmoni (meaning 'wise') is a family name or patronymic appearing in two contexts in 1 Chronicles. The first Hachmoni was the father of Jashobeam, one of David's chief warriors and head of the Thirty. The second was the father of Jehiel, who served as tutor or companion to David's sons. Whether these represent the same family or two different families sharing the name is uncertain, but the designation suggests a reputation for wisdom.

(2×) A proper name functioning as a patronymic or family designation. 1 Chronicles 11:11 identifies Jashobeam as 'son of a Hachmoni, chief of the thirty,' while 1 Chronicles 27:32 mentions 'Jehiel the son of Hachmoni' as being with the king's sons (possibly as their tutor). The name's meaning ('wise one') may indicate a family known for wisdom or learning. Modern languages maintain close transliterations: Hachmoni, Chakmoni, Jacmoní. PERSONAL NAMES
en: Chachmoni, Chakmoni | **es:** Hacmoni, Jacmoní | **fr:** [חכמוני] | **de:** [חכמוני] 1Chr 11:11; 1Chr 27:32

חָכְמָה H2454 *N-fp* (5×)

wisdom; skill, insight, and sagacity encompassing technical craft, governance, ethical discernment, and cosmic order

One of the most theologically rich terms in the Hebrew Bible, this noun covers an extraordinary range from artisanal skill to cosmic principle. In Proverbs, personified Wisdom cries aloud in the streets (1:20), builds her house with seven pillars (9:1), and is exalted beyond the fool's reach (24:7). The plural form in Prov 14:1 ('the wisdoms of women') emphasizes the manifold, practical character of true wisdom. German 'Weisheit,' French 'sagesse,' and Spanish 'sabiduria' all converge on a single rich concept that unites moral discernment with practical skill.

(5×) Wisdom in its fullest Hebrew sense: personified as a woman calling out publicly (Prov 1:20; 9:1), inaccessible to fools (Prov 24:7), and exercised practically by wise women (Prov 14:1). The plural 'chokmot' in Ps 49:3 and Proverbs emphasizes wisdom's multifaceted character. All major translations – Spanish 'sabiduria,' French 'sagesse,' German 'Weisheit' – converge on a single term, reflecting the unified concept that Hebrew wisdom holds together skill, insight, and moral discernment. WISDOM AND DISCERNMENT
en: the-wisdom-of, wisdom | **es:** Sabiduría, Sabiduría-de, sabiduría | **fr:** sagesse, sagesses | **de:** Weisheit Ps 49:3; Prov 1:20; Prov 9:1; Prov 14:1; Prov 24:7

חֹל H2455 *Art / N-ms* (7×)

Profane, common, or ordinary — that which is not consecrated; the opposite of holy (qodesh).

A noun marking the boundary between the sacred and the ordinary. In priestly law, distinguishing between the holy (qodesh) and the common (chol) is a fundamental duty of the priests (Lev 10:10; Ezek 44:23). Ezekiel condemns Jerusalem's priests for failing to teach this distinction (22:26) and uses it architecturally when the temple precinct separates holy space from common ground (42:20; 48:15). David's request for 'common bread' at Nob (1 Sam 21:5–6) — ordinary loaves as opposed to consecrated showbread — provides a memorable narrative illustration of this sacred-secular divide.

profane, common (non-sacred) (7×) That which is profane, common, or unconsecrated — the conceptual opposite of qodesh (holy). This term defines one pole of the fundamental priestly distinction between sacred and ordinary, a distinction priests were charged to teach the people (Lev 10:10; Ezek 44:23). Spanish profano and común, along with French profane, all capture this sense of the non-sacred or secular. Ezekiel's temple vision uses it architecturally: the wall separates the holy from the common (42:20), and the city land outside the sacred precinct is designated common (48:15). David's request for 'common bread' (lechem chol, 1 Sam 21:5) — as opposed

to the holy showbread — provides one of the most vivid narrative applications, later cited by Jesus in the Gospels. **UNCLEAN AND PROFANE**

en: and-common, and-the-common, common | **es:** común, lo-profano, profano | **fr:** common, le-common, profane | **de:** [חל], [לחל], common Lev 10:10; 1Sam 21:5; 1Sam 21:6; Ezek 22:26; Ezek 42:20

חָלָא H2456 *Conj-w / V-Qal-ConsecImperf-3ms* (1×)

become sick, diseased (2 Chronicles 16:12)

This verb means 'to become sick' or 'diseased,' serving as a variant of the more common verb for illness. Second Chronicles 16:12 uses it to describe King Asa becoming diseased in his feet, likely referring to gout or gangrene. The parallel passage in 1 Kings 15:23 uses the standard verb for illness, showing these are synonymous forms.

(1×) Occurs only in 2 Chronicles 16:12 describing Asa's foot disease. The waw-consecutive form 'and-became-diseased' (Spanish 'y-enfermó') narrates the onset of severe illness. This variant spelling parallels the more common illness-verb in 1 Kings 15:23, demonstrating dialectal or orthographic variation with identical meaning. **SICKNESS AND ILLNESS**

en: and-became-diseased | **es:** y-enfermó | **fr:** [ויחלא] | **de:** [ויחלא] 2Chr 16:12

חֳלְאָה H2457 *Conj-w / N-fsc / 3fs* (5×)

rust, corrosion; scum or filth on a metal vessel, symbolizing Jerusalem's moral impurity

Appearing exclusively in Ezekiel 24:6-12, this noun describes the rust or corrosion encrusted on a cooking pot – Ezekiel's vivid allegory for Jerusalem's bloodguilt and moral filth. The pot cannot be cleaned; its rust must be burned away in divine judgment. The term likely relates to a root meaning 'to be sick' or 'filthy,' connecting physical corrosion with spiritual contamination. Spanish 'escoria' (dross/slag) and French 'rouille' (rust) both capture the image of irreversible corruption that only fire can address.

(5×) Rust, corrosion, or encrusted filth on a metal cooking pot, used exclusively in Ezek 24:6-12 as a prophetic symbol of Jerusalem's irremovable bloodguilt. The word appears five times in a single oracle, intensifying the imagery of a city whose impurity cannot be scoured away. French 'rouille' (rust) and Spanish 'escoria' (dross) reflect the physical-metaphorical duality. The root connection to sickness or filth underscores that this is moral contamination manifesting as material decay. **DEFILEMENT AND UNCLEANNESS**

en: and-its-rust, her-rust, its-rust | **es:** escoria-de-ella, y-escoria-de-ella | **fr:** et-sa-rouille, sa-rouille | **de:** [וחלאתה], [חלאתה] Ezek 24:6; Ezek 24:11; Ezek 24:12

חֲלָאָה H2458 *N-proper-fs* (2×)

Helah, one of the two wives of Ashur, father of Tekoa

Helah was one of the two wives of Ashur in the genealogies of Judah. Ashur is called the 'father of Tekoa,' probably indicating he was the founder or leading figure of that town. The name Helah appears twice in 1 Chronicles 4, with her children listed in verse 7. The name's meaning is uncertain (BDB notes 'meaning dub.'), and the Septuagint shows considerable variation in attempting to render it in Greek.

(2×) A feminine proper name in the Judahite genealogies. 1 Chronicles 4:5 introduces Ashur's two wives, Helah and Naarah, while verse 7 lists 'the sons of Helah: Zereth, Izhar, and Ethnan.' The wide range of Septuagint variants (Αωδα, Αοαδα, Αλαα, Ελαα, Ελεα) suggests the Greek translators found this an unfamiliar name. Modern versions consistently use Helah or its equivalent (Jelea, Chel'ah). **PERSONAL NAMES**

en: Chel'ah | **es:** Jelea | **fr:** [חלאה] | **de:** [חלאה] 1Chr 4:5; 1Chr 4:7

חֵלֶב H2459 *Prep-m / N-ms* (92×)

Fat, suet — the fatty portions of sacrificial animals; figuratively, the best or richest part of something

In the sacrificial system, חֵלֶב refers specifically to the internal fat and suet surrounding the kidneys, liver, and intestines — the portions belonging exclusively to the LORD and burned on the altar (Lev 3:16: 'all fat is the LORD's'). Because fat was considered the choicest, richest part of an animal, the word naturally extended to mean 'the best of' any category of goods. When God promises Israel 'the fat of the land' (Gen 45:18) or when Numbers 18:12 speaks of 'the best of the oil and the best of the wine,' the same word חֵלֶב carries the metaphor. Spanish distinguishes these neatly: 'grasa' for literal fat versus 'lo mejor de' for the figurative sense.

1. fat, suet (84×) Physical fat or suet — the adipose tissue of animals, especially the sacrificial fat portions (kidneys, entrails, liver lobe) consecrated to God and burned on the altar. French 'graisse,' German 'Fett,' and Spanish 'grasa' all render the concrete substance. Leviticus 3–4 details which fat belongs to God (Lev 3:9–11, 14–16), and Judg 3:22 memorably describes Ehud's sword being swallowed by Eglon's belly fat. **FAT AND RICHNESS**

en: fat, the-fat | **es:** grasa, la-grasa | **fr:** graisse, le-graisse | **de:** der-fett, fett Exod 23:18; Exod 29:13; Exod 29:22

2. best, finest part (8×) The best, finest, or richest part of something — a figurative extension from the choicest portion of an animal to the choicest portion of any resource. Spanish 'lo mejor de,' German 'das Beste,' and English 'finest of' all shift register from physical to qualitative. Gen 45:18 (Joseph's promise: 'you shall eat the fat of the land'), Num 18:12 ('all the best of the oil and all the best of the wine'), and Num 18:29–30 use this sense for consecrated firstfruits. **GEOGRAPHY AND SPACE**

en: best-of, fat-of, finest-of | **es:** de-lo-mejor-de, grosura-de, lo-mejor-de | **fr:** best-de, de-graisse, graisse | **de:** best-von, das-Fett, finest-of Gen 45:18; Num 18:12; Num 18:29; Num 18:30

חֶלֶב H2460 *N-proper-ms* (1×)

Heleb - one of David's mighty men (2 Samuel 23:29)

This personal name identifies one of David's elite warriors listed in 2 Samuel 23:29. However, textual evidence suggests this should be read as 'Heled' or 'Heldai' based on parallel passages in 1 Chronicles 11:30 and 27:15. The name may derive from a root related to 'fat' or 'milk,' but more likely represents a variant spelling of a name meaning 'enduring' or 'worldly.'

(1×) Personal name in 2 Samuel 23:29 among David's mighty men. Most scholars recognize this as a textual variant, with the parallel 1 Chronicles 11:30 reading 'Heled' and 1 Chronicles 27:15 reading 'Heldai.' Translations transliterate (Spanish 'Jelev,' English/French/German 'Heleb'), though the original form remains textually uncertain. **PERSONAL NAMES**

en: Heleb | **es:** Jelev | **fr:** Heleb | **de:** Heleb 2Sam 23:29

חָלָב H2461 *Conj-w / N-ms* (45×)

Milk; by extension cheese or curds; metonymically a suckling infant; also a proper name (Huram).

One of the most evocative staple-food terms in the Hebrew Bible, denoting fresh milk as a basic nourishment and a powerful symbol of abundance. The recurring phrase 'a land flowing with milk and honey' (Exod 3:8 and over a dozen parallels) anchors the promise of plenty in tangible, pastoral imagery. Cognates across Semitic languages confirm its primary sense: Arabic ḥalīb, Aramaic ḥalbā, and Ethiopic ḥalīb all mean fresh milk. Beyond the literal, the word stretches to cover processed dairy (cheese at 1 Sam 17:18, where the Spanish 'la leche' still renders it as milk, while English specifies 'cheese'), a nursing infant by metonymy (1 Sam 7:9), and even a personal name, Huram (2 Chr 4:11).

1. milk (42×) The primary and overwhelmingly dominant sense: fresh milk as a food product and symbol of fertility and divine provision. It appears in the patriarchal narratives (Gen 18:8, where Abraham serves milk alongside curds to his guests) and saturates the covenant vocabulary through the phrase 'land flowing with milk and honey.' The distinction from ḥem'ah (curds/butter) is carefully maintained in poetry (Judg 5:25; Prov 30:33), though the two

can stand in parallel. Spanish 'leche,' French 'lait,' and German 'Milch' uniformly confirm the basic meaning across our multilingual evidence. **MILK DAIRY PRODUCTS**

en: milk | **es:** leche | **fr:** graisse, lait, חלב | **de:** Milch, [חלב] Gen 18:8; Gen 49:12; Exod 3:8; Exod 3:17; Exod 13:5

2. cheese, curds (1×) A specialized dairy sense denoting cheese or a curdled milk product, attested at 1 Sam 17:18 where David carries 'ten cuts of cheese' to the army commander. The multilingual glosses diverge instructively here: English renders 'the cheese,' while Spanish retains 'la leche,' suggesting translators sometimes assimilate this to the generic milk sense. BDB notes that ḥem'ah is elsewhere 'produced from' ḥālāb (Prov 30:33), making this a natural semantic extension from raw milk to its processed derivative. **MILK DAIRY PRODUCTS**

en: the-cheese | **es:** la-leche | **fr:** le-cheese | **de:** der-cheese 1Sam 17:18

3. suckling, nursing child (1×) A metonymic use designating a suckling or nursing infant — literally 'one of milk' — attested at 1 Sam 7:9, where Samuel offers a nursing lamb as a burnt offering. French 'allaitant' (nursing) and Spanish 'de leche' (of milk) capture the metonymy directly, treating the substance as a marker of the creature's developmental stage. This sense relies on the close association between milk and dependent young life. **MILK DAIRY PRODUCTS**

en: suckling | **es:** de-leche | **fr:** allaitant | **de:** suckling 1Sam 7:9

4. Huram (proper name) (1×) An apparently unrelated proper name, Huram (or Churam), occurring at 2 Chr 4:11 in reference to the Tyrian craftsman. The multilingual glosses — English '(Churam),' Spanish 'Juram,' French and German 'Huram' — confirm this is treated as a personal name rather than a common noun. Its homographic overlap with the milk word is likely coincidental, and some scholars treat it as a separate lexical entry entirely. **HIRAM PERSONAL NAME**

en: (Churam) | **es:** Juram | **fr:** Huram | **de:** Huram 2Chr 4:11

חֶלְבָּה H2462 *N-proper-fs* (1×)

Helbah - Asherite town not conquered (Judges 1:31)

This place-name identifies a town in the territory assigned to Asher that the tribe failed to conquer. Judges 1:31 lists it among several Canaanite cities where the inhabitants were not driven out. The site's exact location remains unknown. Some scholars connect it to the Assyrian place-name Mahliba, though this identification is uncertain.

(1×) Place-name appearing solely in Judges 1:31 in the list of unconquered Asherite towns. Target languages transliterate (Spanish 'Jelvah,' English/French/German 'Helbah'). The name may relate to the 'milk/fat' root, possibly indicating a fertile region, though the etymology remains speculative. The site has not been definitively identified archaeologically. **PERSONAL NAMES**

en: Chelbah | **es:** Jelvah | **fr:** Chelbah | **de:** Chelbah Judg 1:31

חֶלְבּוֹן H2463 *N-proper-fs* (1×)

Helbon - source of wine traded to Tyre (Ezekiel 27:18)

This place-name identifies a location famous for wine production, mentioned in Ezekiel's oracle against Tyre. Ezekiel 27:18 describes 'wine of Helbon' as a luxury trade commodity. The site is identified with modern Halbun, northwest of Damascus in Syria, a region still known for vineyards. Assyrian inscriptions also mention Hilbunu/Hibunim, confirming this area's ancient reputation for viticulture.

(1×) Place-name occurring exclusively in Ezekiel 27:18 in the catalog of Tyre's trade goods. All translations transliterate (Spanish 'Helbón,' English 'Helbon'), recognizing this as referring to a specific wine-producing region. The identification with modern Halbun near Damascus, corroborated by Assyrian texts, shows continuity of viticulture in this area over millennia. **PERSONAL NAMES**

en: Helbon | **es:** Helbón | **fr:** Helbah | **de:** [חלבון] Ezek 27:18

חֶלְבְּנָה H2464 *Conj-w / N-fs* (1×)

galbanum - aromatic gum for holy incense (Exodus 30:34)

This noun identifies galbanum, an aromatic gum resin used in the holy incense formula. Exodus 30:34 lists it as one of four ingredients for the sacred incense burned in the tabernacle. Galbanum comes from certain plants in the carrot family, producing a strong, earthy fragrance. Ancient versions uniformly identify this substance, which was valued throughout the ancient Near East.

(1×) Appears only in Exodus 30:34 as an incense ingredient. The conjunction 'and-galbanum' (Spanish 'y-gálbano,' French 'et-galbanum,' German 'und-Galbanum') links it with other aromatics in the holy formula. All ancient and modern versions agree on the identification of this resinous gum, indicating clear traditional knowledge of this substance. **SPICE AROMATIC PERFUME**

en: and-galbanum | **es:** y-gálbano | **fr:** et-galbanum | **de:** und-Galbanum Exod 30:34

חֶלֶד H2465 *Conj-w / N-msc / 1cs* (5×)

duration of life, lifespan; the transient world viewed as the span of human existence

The Hebrew cheled conveys the fleeting duration of mortal life, closely paralleling the Greek aion in its temporal sense. In Job 11:17 it describes a lifetime that could shine brighter than noon, while Psalm 39:5 pairs it with 'my days' in a poignant meditation on brevity. Psalm 49:1 extends the meaning toward 'world' as the collective sphere of human transience, calling all inhabitants of cheled to listen. French 'vie-ephemere' and Spanish 'mundo/duracion' together capture both the personal lifespan and the wider temporal world.

(5×) Duration of life, lifespan, mortal span. Used in Job 11:17 and Psalm 39:5 (parallel to 'my days') to express the brevity and fleetingness of human existence. The French rendering 'vie-ephemere' aptly conveys the fragility implied. The Arabic cognate khuldun ('perpetual duration') reveals an ironic contrast: the root carries eternity, yet in Hebrew it emphasizes finitude. **LIFE AND LIVELIHOOD**

en: and-my-lifetime, lifespan, lifetime | **es:** del-mundo, duración, mundo | **fr:** de-vie-éphémère, et-vie-éphémère, vie-éphémère | **de:** [חלד], der-Welt, lifespan Job 11:17; Ps 17:14; Ps 39:5; Ps 49:1; Ps 89:47

חֶלֶד H2466 *N-proper-ms* (1×)

Heled - one of David's warriors (1 Chronicles 11:30)

This personal name means 'enduring' or 'worldly' and identifies one of David's mighty men, son of Baanah. First Chronicles 11:30 and 27:15 use this spelling, while the parallel 2 Samuel 23:29 has 'Heleb,' showing textual variation. The name appears in Sabaean inscriptions, indicating wider Semitic usage.

(1×) Personal name in 1 Chronicles 11:30 among David's elite warriors. This form parallels 'Heldai' in 1 Chronicles 27:15 and 'Heleb' in 2 Samuel 23:29, representing the same individual. Translations transliterate (Spanish 'Jéled'), treating this as the preferred reading of this warrior's name. **PERSONAL NAMES**

en: Cheled | **es:** Jéled | **fr:** [חלד] | **de:** [חלד] 1Chr 11:30

חֹלֶד H2467 *Art / N-ms* (1×)

weasel, mole-rat (unclean animal in Leviticus 11:29)

This noun designates a small mammal, traditionally translated 'weasel' but possibly referring to a mole-rat or similar rodent. Leviticus 11:29 lists it among unclean swarming creatures. The identification is debated: some favor weasel based on ancient versions, others prefer mole-rat based on Arabic cognates and Palestinian fauna. The animal's exact identity matters less than its unclean status.

(1×) Appears exclusively in Leviticus 11:29 in the list of unclean animals. The definite article 'the-mole-rat' (Spanish 'la-comadreja' = the-weasel, French/English 'le/the-mole-rat') shows taxonomic designation. Scholarly debate continues between weasel and mole-rat identification, with cognate evidence from Arabic supporting mole-

rat, though ancient versions favor weasel. **LIVING CREATURES**
en: the-mole-rat | **es:** la-comadreja | **fr:** le-mole-rat | **de:** der-mole-rat Lev 11:29

חֻלְדָּה H2468 *N-proper-fs* (2×)
Huldah, the prophetess consulted during Josiah's reign
Huldah was a prophetess living in Jerusalem during the reign of King Josiah. When the book of the Law was discovered in the temple, Josiah sent a delegation to inquire of the Lord through her. Her prophetic oracle confirmed the coming judgment on Judah but promised that Josiah would die in peace before the disaster came. She is one of only a few women explicitly called a prophetess in the Hebrew Bible, and her authority was recognized by the king and high priest alike.

(2×) The proper name of the prophetess consulted by Josiah. 2 Kings 22:14 and the parallel 2 Chronicles 34:22 both record that the delegation 'went to Huldah the prophetess,' describing her as the wife of Shallum, keeper of the wardrobe, and noting that she lived in Jerusalem in the Second Quarter. The Septuagint Ολδα shows straightforward transliteration, and modern languages maintain consistent forms (Huldah, Hulda, Juldah, Chuldah). **PERSONAL NAMES**
en: Chuldah, Huldah | **es:** Hulda, Juldah | **fr:** Chuldah, [חלדה] | **de:** Chuldah, [חלדה] 2Kgs 22:14; 2Chr 34:22

חֶלְדַּי H2469 *Prep-m / N-proper-ms* (2×)
Heldai, name of one of David's warriors and a returned exile
Heldai is a personal name appearing in two contexts: as one of David's mighty warriors and as a returned exile in Zechariah's time. The name shows variation with similar forms (Heled, Heleb) in parallel passages, reflecting the common fluidity in spelling of proper names in biblical texts. In 1 Chronicles 27:15, Heldai is listed as a commander for the twelfth month, while Zechariah 6:10 mentions him among those who brought gifts from Babylon. The name may be related to the root meaning 'worldly' or 'transient.'

(2×) A masculine proper name borne by two (or possibly the same) individuals. 1 Chronicles 27:15 identifies Heldai the Netophathite as a military commander, while Zechariah 6:10 speaks of 'Heldai' (called Helem in verse 14) as one who brought silver and gold from the exile. The preposition מִן ('from Heldai') in Zechariah shows the name in construct relationship. The Septuagint variations and parallel forms (Heled, Heleb) illustrate the typical textual fluidity in proper names. **PERSONAL NAMES**
en: Cheldai, from-Cheldai | **es:** Heldai, de-Heldai | **fr:** Heldat, [חלדי] | **de:** [חלדי], [מחלדי] 1Chr 27:15; Zech 6:10

חָלָה H2470a *V-Hifil-Prtcpl-fs* (59×)
be sick, be ill; become weak, grow feeble; be grievous (of wounds); make sick, cause illness; feign illness; grieve, suffer pain; be wounded (passive)
Covers the spectrum of physical weakness, illness, and debilitation. The basic sense is being sick or ill — like the child in 1 Kings 14:1 who 'became sick,' or Jacob when Joseph heard 'your father is sick' (Genesis 48:1). Can mean losing strength without specific illness, as when Samson says 'I will become weak' (Judges 16:7, 11, 17). The Nifal participle describes wounds as 'grievous' or 'incurable' (Jeremiah 30:12, Nahum 3:19). Causative stems mean making someone sick. The Hitpael describes feigning illness as a ruse (2 Samuel 13). Extends metaphorically to emotional grief or pain ('my grief is incurable,' Jeremiah 15:18).

1. be sick, be ill (27×) Basic Qal state: being physically sick or ill, including becoming sick and having been sick. The fundamental medical sense with 27 occurrences: Genesis 48:1 (Jacob was sick), 1 Kings 14:1 (child became sick), 2 Kings 13:14 (Elisha fell sick with the illness of which he died). Cross-linguistic medical vocabulary consistently applied: Hindi बीमार (sick), Arabic مَرِيض (sick), Korean 병들었다 (became sick), Swahili -ugua (be sick), showing this as the prototypical core meaning. **SICKNESS AND ILLNESS**
en: became-sick, he-was-sick, sick | **es:** cuando-estuvo-enfermo, el-enfermo, enferma-de | **fr:** [חולה], [חלה], devint-malade | **de:** [החולה], [חולה], [חולת] Gen 48:1; 1Sam 19:14; 1Sam 30:13; 1Kgs 14:1; 1Kgs 14:5

2. become weak, grow feeble (5×) Becoming weak or losing strength, referring to physical debilitation or feebleness distinct from specific illness. Judges 16:7, 11, 17 — Samson's repeated 'I will become weak' uses this verb, and the context is loss of supernatural strength, not sickness. Isaiah 14:10 'you too have become weak as we are' and 57:10 'you did not feel weak' show exhaustion or enfeeblement. Korean 약해지다 (become weak), Hindi कमज़ोर होना (become weak), Arabic ضَعُفْتَ (you weakened). **WEAKNESS AND FRAILTY**
en: and-I-will-become-weak, you-became-sick, you-have-become-weak | **es:** desfalleciste, has-sido-debilitado, y-me-debilitaré | **fr:** et-je-sera-become-faible, être-malade | **de:** krank-sein, und-ich-wird-become-schwach Judg 16:7; Judg 16:11; Judg 16:17; Isa 14:10; Isa 57:10

3. be grievous, be severe (5×) Nifal participle describing wounds, plagues, or afflictions as grievous, severe, incurable, or painfully destructive. Isaiah 17:11 'incurable pain,' Jeremiah 10:19 'my wound is grievous,' 14:17 'with a very grievous blow,' 30:12 'your hurt is incurable,' Nahum 3:19 'your wound is grievous' — all employ this participial form. Arabic مَرِيضٌ (incurable wound), Spanish dolorosa/grave (painful/serious), showing attributive force applied to the severity of injury. **INHERITANCE AND PROPERTY**
en: Grievous, grievous, sickness | **es:** dolorosa, enfermedad, grave | **fr:** héritage, être-malade | **de:** Erbe, [נחלה] Isa 17:11; Jer 10:19; Jer 14:17; Jer 30:12; Nah 3:19

4. make sick, cause illness (5×) Hifil and Piel causative: making someone become sick, afflicting with illness. Deuteronomy 29:22 'the sicknesses with which the LORD has made it sick,' Hosea 7:5 'they made themselves sick with wine,' Isaiah 53:10 'it pleased the LORD to crush him; he has made him sick.' Korean 병들게 하셨다 (caused to be sick), Arabic مَرَّضَ (made him sick), Hindi बीमार कर दिया (made sick), showing transitive causative force across languages. **SICKNESS AND ILLNESS**
en: became-sick, have-made-sick, he-made-sick | **es:** enferma, enfermaron, la-enfermó | **fr:** fit-sick, être-malade | **de:** [החלו], [החליתי], [מחלה] Deut 29:22; Prov 13:12; Isa 53:10; Hos 7:5; Mic 6:13

5. be harmful, be distressing (3×) Qal feminine participle used attributively for something (situation, evil) as grievous, distressing, harmful, or painful. Ecclesiastes 5:13, 16 'a grievous evil' (רָעָה חוֹלָה), Jeremiah 4:31 uses the feminine participle possibly for labor pains or anguished distress. The grammatical form (feminine attributive) and semantic application (to abstract evils or conditions) distinguish this from the personal illness of sense 1. **SICKNESS AND ILLNESS**
en: as-one-in-labor, grievous | **es:** como-de-mujer-que-da-a-luz, enfermo | **fr:** être-malade | **de:** [חולה], krank-sein Eccl 5:13; Eccl 5:16; Jer 4:31

6. be wounded (passive) (3×) Hofal passive: being severely wounded or struck down, typically in battle. 1 Kings 22:34 'I am wounded' (Ahab struck by arrow), 2 Chronicles 18:33 (parallel), 35:23 'I am badly wounded' (Josiah at Megiddo). Arabic جُرِحْتُ (I was wounded), Korean 부상당했다 (was wounded), Hindi घायल हो गया (became wounded). The passive voice and military context (arrows, battle) distinguish this specialized usage from active sickness or weakening. **PLAGUES AND WOUNDS**
en: I-am-badly-wounded, I-am-wounded | **es:** estoy-herido, estoy-muy-herido | **fr:** [החליתי], je-am-wounded | **de:** [החליתי], ich-am-wounded 1Kgs 22:34; 2Chr 18:33; 2Chr 35:23

7. be weak (Nifal) (3×) Nifal sense of being in a state of weakness or infirmity, sometimes used substantively for 'the weak ones.' Ezekiel 34:4 'you have not strengthened the weak,' 34:21 'you push all the weak with your horns,' Daniel 8:27 'I was sick for days' after the vision. Korean 약한 자들 (the weak ones), Arabic ضُعَفَاء (the weak/feeble), Hindi कमज़ोर लोग (weak people), showing both adjectival and substantival uses of the Nifal participle. **SICKNESS AND ILLNESS**
en: and-was-sick, the-weak | **es:** Las-débiles, las-débiles, y-estuve-enfermo | **fr:** et-être-malade, être-malade | **de:** [הנחלות], [ונחליתי] Ezek 34:4; Ezek 34:21; Dan 8:27

8. feign illness, pretend sickness (3×) Hitpael reflexive: pretending to be sick, feigning illness as a ruse or deception. All three occurrences are in 2 Samuel 13 where Amnon follows Jonadab's advice: 'lie down and pretend to be ill' (v. 5), 'he made himself ill' (v. 6). Arabic تَعَلَّلَ (feigned illness), Korean 병든 체하다 (pretend to be sick), Spanish hazte enfermo (make yourself sick), showing clearly recognized deceptive/pretense semantics distinct from actual illness. **SICKNESS AND ILLNESS**

en: and-he-made-himself-ill, and-make-yourself-ill, to-make-himself-ill | **es:** para-enfermarse, y-hazte-enfermo, y-se-hizo-enfermo | **fr:** et-fais-toi-même-ill, et-il-fit-lui-même-ill, à-fais-lui-même-ill | **de:** und-er-machte-sich-selbst-ill, und-mache-dich-selbst-ill, zu-mache-sich-selbst-ill 2Sam 13:2; 2Sam 13:5; 2Sam 13:6

9. grieve, suffer pain (3×) Emotional or psychological suffering: experiencing grief, hurt, or inner pain rather than physical symptoms. 1 Samuel 22:8 'none of you grieves for me' (possibly 'is hurt/pained for me'), Psalm 77:10 'has his steadfast love ceased forever?' (verb form possibly 'my grief'), Proverbs 23:35 'when shall I awake? I will seek it yet again' (drunkard oblivious to pain). Hindi दुखी होना (be grieved), Arabic حَزِنَ (grieved), showing metaphorical extension from physical to emotional affliction. **SICKNESS AND ILLNESS**

en: I-was-hurt, my-grief, one-grieving | **es:** enferme, enfermedad-de-mí, quien-sufra | **fr:** un-grieving, être-malade | **de:** [חליתי], eins-grieving, mein-grief 1Sam 22:8; Ps 77:10; Prov 23:35

10. be exhausted, wear oneself out (2×) Nifal sense of becoming exhausted, wearied, or worn out through great effort, struggle, or affliction. Jeremiah 12:13 'they have wearied themselves but profit nothing,' Amos 6:6 'but are not grieved over the ruin of Joseph.' Korean 수고하였으나 (toiled but...), Arabic تَعِبُوا (they tired themselves), Hindi थक गए (became exhausted), showing the culmination of effort in depletion. Only 2 occurrences, suggesting specialized or figurative extension of the weakness sense. **SICKNESS AND ILLNESS**

en: They-have-exhausted-themselves, they-grieve | **es:** se-afligen, se-esforzaron | **fr:** être-malade | **de:** [נחלו], krank-sein Jer 12:13; Amos 6:6

חָלָה H2470b *V-Piel-Imperf-3mp* (16×)

To entreat, seek favor, appease — to earnestly implore someone's gracious response, especially God's

A Piel verb derived from a root meaning 'to be sweet or pleasant,' used exclusively with the idiom 'make the face of [someone] sweet' — that is, to mollify, appease, or earnestly seek someone's favor. Almost always directed toward God, it appears at pivotal moments of intercession: Moses entreats YHWH after the golden calf (Exod 32:11), Samuel is pressed by Saul at Gilgal (1 Sam 13:12), and the man of God pleads for Jeroboam's withered hand (1 Kgs 13:6). Daniel confesses that Israel failed to entreat the Lord's favor (Dan 9:13), and Malachi ironically commands the priests to 'entreat God's favor' when their offerings are worthless (Mal 1:9). Spanish 'suplicar/implorar' and Korean '간구하다' capture the tone of urgent, humble petition.

entreat, seek favor (16×) To entreat, appease, or earnestly seek someone's favor, literally 'to make the face sweet/pleasant' (Piel of chalah II with penei). Nearly always directed toward YHWH in moments of crisis: Moses after the golden calf (Exod 32:11), the prophet at Bethel for Jeroboam's hand (1 Kgs 13:6), Hezekiah during illness (2 Chr 33:12), and Daniel in exile (Dan 9:13). Zechariah 7:2 and 8:21-22 envision nations coming to entreat YHWH's favor — expanding an Israelite prayer idiom into universal scope. Psalm 119:58 uses it for individual devotion: 'I entreated Your favor with all my heart.' **ENTREATY SUPPLICATION**

en: I-entreated, I-sought-favor, and-entreat | **es:** Supliqué, Y-imploró, Y-oró | **fr:** [ויחל], [חלה], et-entreated | **de:** [ויחל], [חלה], [חלינו] Exod 32:11; 1Sam 13:12; 1Kgs 13:6; 2Kgs 13:4

חַלָּה H2471 *N-fs* (14×)

A perforated cake or ring-shaped bread used in Israelite grain offerings and ritual meals.

A feminine noun denoting a specific type of baked offering — likely a perforated or ring-shaped cake, as the name may derive from the root meaning 'to pierce.' All 14 occurrences appear in ritual contexts within the Pentateuch. These cakes are prepared variously: unleavened and mixed with oil for the grain offering (Lev 2:4; 7:12), baked from fine flour for the bread of the Presence (Lev 24:5), offered as firstfruits from dough (Num 15:20), or included in the consecration of priests (Exod 29:2, 23; Lev 8:26). Spanish uses 'torta' throughout, while English consistently renders it 'cake.'

cake, perforated bread (14×) A type of cake or bread, probably perforated or ring-shaped (from the root חלל, 'to bore, pierce'), prepared exclusively for sacrificial and ritual use. Varieties include: unleavened cakes mixed with oil for the grain offering (Lev 2:4; 7:12), fine-flour cakes for the bread of the Presence (Lev 24:5), firstfruit dough offerings (Num 15:20), and priestly consecration bread (Exod 29:2, 23; Lev 8:26). Also distributed to the people during David's celebration when the ark was brought to Jerusalem (2 Sam 6:19). The term is confined to Priestly and related texts. **GEOGRAPHY AND SPACE**

en: a-cake-of, and-a-cake-of, and-cake-of | **es:** la-torta, torta, torta-de | **fr:** cake, et-cake-de, et-cakes | **de:** cake, cakes, cakes-von Exod 29:2; Exod 29:23; Lev 2:4; Lev 7:12

חֲלוֹם H2472 *Prep-b* (64×)

chalom – a dream; a nocturnal vision, often bearing prophetic or revelatory significance

The masculine noun chalom ('dream') denotes the experience of dreaming during sleep, ranging from ordinary nocturnal visions to divinely granted revelations. It appears 64 times, concentrated heavily in Genesis where dreams drive the plot: Joseph's sheaf and star dreams (Gen 37:5-10), the cupbearer's and baker's dreams (Gen 40), and Pharaoh's double dream of famine (Gen 41). BDB identifies two broad uses: ordinary dreams (Job 7:14; Ps 73:20; Eccl 5:2) and prophetic dreams as the 'lowest grade of prophecy.' Cross-lingual renderings converge neatly – Spanish sueno, French songe, German Traum – all capturing a single semantic core without subdivision.

dream, nocturnal vision (64×) A dream experienced during sleep, encompassing both ordinary nocturnal visions and divinely sent revelatory dreams. The prophetic dream is a major narrative engine in Genesis, driving the Joseph cycle (Gen 37:5-20; 40:5-41:32) and the Abimelech and Laban episodes (Gen 20:3; 31:24). Spanish sueno, French songe, and German Traum all render it uniformly. The 64 occurrences across multiple grammatical forms (absolute, construct, suffixed) show no semantic differentiation – the word is monosemous, with prophetic versus ordinary use determined by context rather than lexical distinction. **DREAM VISION**

en: a-dream, dream, dream-of | **es:** el-sueño, sueño, sueño-de | **fr:** le-songe, songe, songe-de | **de:** [חלום], der-Traum, ein-Traum Gen 20:3; Gen 20:6; Gen 31:10; Gen 31:11; Gen 31:24

חֹלוֹן H2473 *N-proper-fs* (3×)

Holon: city in Judah and Moab

A place name appearing in two distinct geographical contexts. In Judah, Holon was a city in the hill country given to the Levites as one of the priestly cities. In Moab, a different Holon appears in Jeremiah's oracle against Moab. The dual usage may represent two separate locations sharing the same name, a common phenomenon in ancient Near Eastern geography. The Judahite Holon corresponds to Hilen in the parallel passage in Chronicles, showing textual variation in transmission.

(3×) A city name appearing in both Judahite and Moabite contexts. Joshua 15:51 lists Holon among the hill country cities of Judah, while Joshua 21:15 designates it as a Levitical city (= Hilen in 1 Chronicles 6:43). Jeremiah 48:21 mentions a Moabite Holon in an oracle of judgment. Cross-linguistic renderings (Spanish Holón/Jolón, French/English Holon) maintain transliteration, treating it as a proper geographical designation. **PERSONAL NAMES**

en: Cholon, Holon, and-Cholon | **es:** Holón, Jolón, y-Holón | **fr:** Holon, [וחלון], et-Cholon | **de:** Holon, [חלון], und-Cholon Josh 15:51; Josh 21:15; Jer 48:21

חַלּוֹן H2474 *Conj-w* (32×)

window — an opening in a wall or structure for light, air, and observation

Challon denotes a window, an opening cut into a wall for light and air, appearing 32 times from the ark to Ezekiel's temple. Noah opens the window of the ark to release the raven and the dove (Gen 8:6), the first biblical window and already a threshold between enclosed safety and the unknown world. Rahab lowers the Israelite spies through her window in the Jericho wall (Josh 2:15), and Michal watches David dancing through one (2 Sam 6:16). The word carries narrative tension: Jezebel looks out through the window before her death (2 Kgs 9:30), and the mother of Sisera peers through the lattice awaiting a son who will never return (Judg 5:28). In Ezekiel 40-46 the word shifts to architectural specification, describing the narrowing windows of the ideal temple. Across languages the rendering is uniform: Spanish 'ventana,' French 'fenetre,' German 'Fenster.'

window, opening in wall (32×) An opening in a wall for light, ventilation, and observation, used of domestic, military, and sacred architecture. Narrative windows serve as dramatic focal points: Noah's ark window (Gen 8:6), Rahab's escape route (Josh 2:15), Michal watching David (2 Sam 6:16), Jezebel's fatal appearance (2 Kgs 9:30). In Ezekiel's temple visions (40:16-46:2), the word becomes a technical architectural term for narrowing apertures. **WINDOW OPENING**

en: and-the-windows, and-windows, in-the-window | **es:** Y-ventanas, en-la-ventana, la-ventana | **fr:** [הַחַלּוֹן], dans-le-fenêtre, et-fenêtre | **de:** das-Fenster, der-Fenster, in-der-Fenster Gen 8:6; Gen 26:8; Josh 2:15; Josh 2:18; Josh 2:21

חָלוֹף H2475 *N-ms* (1×)

passing away, vanishing (those who are transitory, Proverbs 31:8)

This noun, properly an infinitive form, means 'passing away' or 'vanishing,' used substantively to describe transitory people. Proverbs 31:8 speaks of pleading for 'the sons of passing away' - those who are vulnerable, dying, or fading from existence. The term emphasizes the temporary, fragile nature of human life, particularly those near death or in dire circumstances.

(1×) Found only in Proverbs 31:8 in the phrase 'sons of passing-away' (Spanish 'destrucción' = destruction). This refers to people in a transitory, vulnerable state - perhaps the dying, the condemned, or those fading from memory and society. The context calls for advocacy on behalf of those who have no voice and are slipping away. **DEPARTING AND PASSING**

en: passing-away | **es:** destrucción | **fr:** חלוף | **de:** [חלוף] Prov 31:8

חֲלוּשָׁה H2476 *N-fs* (1×)

weakness, defeat (the sound of those being defeated, Exodus 32:18)

This noun means 'weakness' or 'prostration,' particularly in defeat. Exodus 32:18 contrasts 'the sound of answering weakness' with 'the sound of answering strength,' referring to the different cries heard in victory versus defeat. Moses uses this term to describe what he does not hear from the camp - the sound of those being routed in battle.

(1×) Appears exclusively in Exodus 32:18 in Moses' threefold distinction of sounds. The phrase 'sound of weakness' (Spanish 'derrota' = defeat) describes the cry of those being vanquished, opposite to 'strength/victory.' Moses declares he hears neither victory nor defeat songs, but rather the sound of revelry - the golden calf celebration. **AUTO-DETECTED COMMUNITY 4977 WITH 3 SENSES**

en: weakness | **es:** derrota | **fr:** weakness | **de:** weakness Exod 32:18

חֲלַח H2477 *Prep-l / N-proper-fs* (3×)

Halah: Assyrian district where Israelite exiles were settled

A city or district under Assyrian control where Israelite captives were deported following the fall of Samaria in 722 BC. The location is mentioned in the historical accounts of the Assyrian exile alongside the Habor river and the cities of the Medes. Scholars have identified it with Ḫalaḫḫu in Mesopotamia, though some have suggested Cilicia. The name marks one of the tragic destinations of the northern kingdom's deportation, representing the scattering of Israel among the nations.

(3×) An Assyrian-controlled territory serving as a destination for deported Israelites. 2 Kings 17:6 and 18:11 describe identical deportations 'to Halah and Habor,' while 1 Chronicles 5:26 includes Halah in the list of exile locations for the Transjordanian tribes. The preposition לְ (to/in) typically accompanies the name, indicating direction or location. Transliterations vary slightly (Spanish Jalaj/Halaj, English Halah), but consistently preserve the consonantal structure. **PERSONAL NAMES**

en: Chalach, in-Chalach | **es:** a-Jalaj, en-Halaj | **fr:** [לְחַלַח], dans-Chalach | **de:** [לְחַלַח], in-Chalach 2Kgs 17:6; 2Kgs 18:11; 1Chr 5:26

חַלְחוּל H2478 *N-proper-fs* (1×)

Chalchul, a town in the hill country of Judah near Hebron

Chalchul was a settlement in the tribal allotment of Judah, mentioned in Joshua's geographical catalogue. Located in the hill country approximately four miles north of Hebron, this town has been identified with modern Halhul. The site preserves the ancient name through continuous inhabitation, a common pattern for place names in this region of Judah's highlands.

(1×) A proper name for a specific town in Judah's inheritance. The multilingual evidence shows consistent transliteration (Chalchul, Jaljul, Chalchul) reflecting recognition of this as a geographic proper noun. Joshua 15:58 places it among the hill country settlements, and archaeological and geographical studies confirm the location near Hebron. **PERSONAL NAMES**

en: Chalchul | **es:** Jaljul | **fr:** Chalchul | **de:** Chalchul Josh 15:58

חַלְחָלָה H2479 *Conj-w / N-fs* (4×)

Anguish, writhing pain; severe physical or emotional distress likened to labor pangs, gripping the loins.

A vivid noun for anguish or writhing pain, always associated with the loins (מָתְנַיִם) — the seat of strength in Hebrew anatomy. When חַלְחָלָה fills the loins, it signals complete collapse of physical and emotional composure. Isaiah 21:3 uses it of the prophet's own bodily response to the vision of Babylon's fall. Nahum 2:10 and Ezekiel 30:4, 9 deploy it for the terror that will seize nations at God's judgment. Spanish angustia and French tremblement ('trembling') both capture the visceral, bodily quality of this distress.

(4×) Anguish or writhing pain, a severe convulsive distress that grips the loins. In Isaiah 21:3, the prophet's loins are filled with חַלְחָלָה as he receives the terrifying oracle against Babylon — a physical manifestation of prophetic burden. In Nahum 2:10, the fall of Nineveh brings this same anguish to every face and every set of loins. Ezekiel 30:4, 9 extends this to Egypt and Ethiopia, where anguish accompanies the sword's devastation. The reduplicative form (from חול, 'to writhe') intensifies the sense of convulsive, labor-like pain. Spanish dolor ('pain') and French tremblement confirm the bodily, visceral quality. **PAIN AND SUFFERING**

en: and-anguish, anguish | **es:** angustia, de-angustia, y-dolor | **fr:** [חַלְחָלָה], et-tremblement | **de:** [וחַלְחָלָה], [חַלְחָלָה] Isa 21:3; Ezek 30:4; Ezek 30:9; Nah 2:10

חָלַט H2480 *Conj-w / V-Hifil-ConsecImperf-3mp* (1×)

to snatch, catch (a word from someone's lips)

This rare verb describes the rapid seizing of something, particularly used metaphorically for catching words as they're spoken. In 1 Kings 20:33, Ben-hadad's servants eagerly seized upon Ahab's casual reference to 'my brother,' interpreting it as a sign of mercy. The image is of alert listeners who quickly grasp and act upon a favorable word before it can be retracted.

(1×) To snatch or catch something quickly, especially words from someone's mouth. The context in 1 Kings shows diplomatic agents watching carefully for any sign of clemency. Spanish 'tomaron' (took/

seized) and English 'caught' both capture the sudden, opportunistic action. The verb appears only once, making this a memorable snapshot of ancient Near Eastern diplomacy. **TAKE CAPTIVE**

en: and-caught | **es:** y-tomaron | **fr:** et-attrapa | **de:** und-caught 1Kgs 20:33

חֲלִי H2481 *N-mp* (2×)

ornament, jewelry; precious adornment worn on the body

This noun denotes ornamental jewelry or precious adornments worn on the body. In Proverbs 25:12, it appears in a comparison: 'Like a gold ring or an ornament of fine gold is a wise reprover to a listening ear.' In Song of Songs 7:1, it describes the beauty of the beloved's graceful movements with jeweled ornaments. The term emphasizes the precious, decorative nature of fine jewelry, whether rings, necklaces, or other body adornments.

(2×) Ornament or jewelry, particularly fine or precious adornments. Proverbs 25:12 uses the singular in parallel with 'a ring of gold,' specifically 'an ornament of fine gold,' to illustrate the value of wise rebuke. Song of Songs 7:1 employs the plural 'ornaments' (or 'jewels') in describing the beloved's beauty. The multilingual glosses consistently point to precious jewelry or ornamental objects ('ornament,' 'joyas,' 'joyaux'), with the context determining whether the reference is to a single piece or multiple adornments. **GEOGRAPHY AND SPACE**

en: and-an-ornament-of, ornaments | **es:** joyas, y-adorno-de- | **fr:** des-joyaux,, et-joyau | **de:** [וחלי], [חלאים] Prov 25:12; Song 7:1

חֲלִי H2482 *Conj-w / N-proper-fs* (1×)

Chali, a town in the tribal territory of Asher

Chali was one of the settlements assigned to the tribe of Asher in the northern coastal region of Canaan. Listed in Joshua 19:25 among Asher's inheritance, its precise location remains unknown to modern scholarship. Like many minor settlements mentioned only once in boundary lists, this town's exact site has been lost to history, though it once marked a point in Asher's territorial description.

(1×) A place name within Asher's allotment. The multilingual glosses (Chali, Halí, Chali) consistently treat this as a proper noun requiring transliteration rather than translation. Joshua 19:25 provides the sole biblical reference, situating it within the geographical framework of northern Israel's tribal territories. **PERSONAL NAMES**

en: and-Chali | **es:** y-Halí | **fr:** et-Chali | **de:** und-Chali Josh 19:25

חֳלִי H2483 *Conj-w / N-ms* (24×)

Sickness, disease, illness – physical malady or affliction, sometimes metaphorical for national distress

Denotes physical sickness or disease in its various manifestations, from the fatal illness of a widow's son (1 Kgs 17:17) to the chronic foot disease of King Asa (2 Chr 16:12) to the collective plagues threatened in the Deuteronomic covenant curses (Deut 7:15; 28:59, 61). The word reaches its theological depth in Isaiah 53:3-4, where the Suffering Servant is described as one 'acquainted with sickness' who has borne 'our diseases.' Hosea 5:13 extends it metaphorically to the spiritual sickness of a wayward nation that seeks healing from Assyria rather than from God. Multilingual glosses converge cleanly: Spanish enfermedad, German Krankheit, pointing to a concrete, recognizable concept across cultures.

sickness, disease (24×) Physical sickness, disease, or illness affecting individuals or communities. Appears in covenantal contexts for plagues God will inflict or withhold (Deut 7:15; 28:59, 61), and in narrative for specific afflictions: the fatal illness of the widow's son at Zarephath (1 Kgs 17:17), Ahaziah's injury (2 Kgs 1:2), Elisha's terminal sickness (2 Kgs 13:14), and Asa's diseased feet (2 Chr 16:12). Reaches its theological summit in Isaiah 53:3-4, where the Servant vicariously bears human suffering, parallel to makh'ov ('pain'). Metaphorically applied to national distress in Hosea 5:13 and Isaiah 1:5, signaling spiritual decay that no human alliance can heal. **DISEASE AND AFFLICTION**

en: and-his-sickness, and-sickness, from-his-sickness | **es:** con-enfermedad, de-enfermedad-de-mí, de-mi-enfermedad | **fr:** [בחליו], [חליו], [לחלי] | **de:** Krankheit, [בחליו], [וחלי] Deut 7:15; Deut 28:59; Deut 28:61; 1Kgs 17:17; 2Kgs 1:2

חֶלְיָה H2484 *Conj-w / N-fsc / 3fs* (1×)

jewelry, ornament

This feminine noun denotes personal adornment, specifically ornamental jewelry. Hosea 2:13 uses it alongside 'earring' to represent the finery that Israel adorned herself with while pursuing false lovers (the Baals). The prophet's imagery draws on the language of personal adornment to depict Israel's spiritual adultery—she decorated herself for idols rather than for her true husband, Yahweh.

(1×) Personal ornaments or jewelry worn for adornment. The single occurrence pairs it with nose-ring or earring, suggesting items of feminine decoration. French 'bague' (ring) and Spanish 'joya' (jewel) reflect the ornamental nature. The prophetic context uses such luxury items symbolically to convey unfaithfulness and misplaced affection. **BRACELET ARMLET**

en: and-her-jewelry | **es:** y-su-joya | **fr:** et-bague | **de:** [וחליתה] Hos 2:13

חָלִיל H2485 *Prep-b* (6×)

A flute or reed pipe — a wind instrument used in both celebration and mourning.

A masculine noun for a wind instrument, likely a reed flute or pipe. It appears in festive contexts — the people playing flutes at Solomon's coronation so loudly the earth shook (1 Kgs 1:40) — and in lists of instruments at feasts (Isa 5:12). Isaiah 30:29 pairs it with joyful night processions to God's mountain. Yet Jeremiah 48:36 uses its sound as a simile for mourning over Moab, showing the flute served both celebration and lament in ancient Israel.

flute, pipe (6×) A flute or reed pipe — a wind instrument for both joyful and sorrowful occasions. Spanish 'flauta(s)' and English 'flutes' confirm the consistent identification as a wind instrument. Used in Samuel's description of prophetic bands (1 Sam 10:5), Solomon's coronation festivities (1 Kgs 1:40), Isaiah's critique of banquets (Isa 5:12), and a joyful pilgrimage procession (Isa 30:29). Jeremiah 48:36 turns it to lament, where the flute's wail sounds for Moab's destruction — demonstrating the instrument's dual emotional register. **FLUTE PIPE INSTRUMENT**

en: and-flute, like-flutes, on-flutes | **es:** como-flautas, con-flauta, con-flautas | **fr:** [בחליל], [וחליל], [כחלילים] | **de:** [בחליל], [וחליל], [כחלילים] 1Sam 10:5; 1Kgs 1:40; Isa 5:12; Isa 30:29; Jer 48:36

חָלִילָה H2486 *Interjection / 3fs* (21×)

Far be it! — an exclamation of strong repudiation, rejecting something as profane or abhorrent

A forceful exclamation derived from the root meaning 'to profane,' literally something like 'to the profane place with that!' It expresses horrified rejection of a proposed action, functioning as a solemn oath of refusal. Abraham uses it twice when pleading with God over Sodom (Gen 18:25), Joseph's brothers invoke it to deny theft (Gen 44:7, 17), and David employs it when refusing to harm the Lord's anointed (1 Sam 26:11). Often strengthened by 'from the LORD' to underscore that the rejected act would violate divine order.

far be (21×) An interjection expressing vehement moral or religious repudiation — 'far be it from me/you/us!' Constructed with the locative -ah ending on a root associated with profanation, it casts the contemplated action into the realm of the utterly unacceptable. Typically paired with a lamed of person and min-plus-infinitive of the deprecated act. Spanish 'lejos sea' and French 'loin être cela' capture the distancing force. Used in covenant contexts (Gen 44:17; Josh 24:16), royal self-restraint (1 Sam 26:11; 2 Sam 23:17), and theological argument (Gen 18:25; Job 27:5). **STRIKING AND REFERENCE**

en: Far-be-it, far-be-it | **es:** Lejos-de-nosotros, Lejos-sea, lejos-de-mí | **fr:** Far-être-il, loin-être-cela, loin-être-il | **de:** Far-sein-es, [חלילה], [חללה] Gen 18:25; Gen 44:7; Gen 44:17; Josh 22:29

חֲלִיפָה H2487 *N-fpc* (12×)

A change of garments (given as gift or prize); a shift, relief, or turn of duty

Derived from the root ḥālap ('to change, pass on, renew'), ḥălīpāh most often refers to a 'change of clothing' — a set of garments given as a gift or wagered as a prize. Joseph sends his brothers home with changes of garments, giving Benjamin five sets (Gen 45:22). Samson's riddle-wager at his wedding involves thirty changes of clothing (Judg 14:12–13, 19). Beyond textiles, the word also denotes a shift or relief in the broader sense: Solomon's labor gangs rotated in shifts (1 Kgs 5:14), Job longs for his 'relief' from hard service (Job 14:14), and the wicked are described as those 'with whom there are no changes' — no upheaval of fortune (Ps 55:19).

1. change of garments (8×) A change or set of garments, typically presented as a gift of honor or wagered as a prize. The plural ḥălīpōt śemālōt / begādīm ('changes of garments') appears in gift-giving and wager contexts. Joseph's generosity to Benjamin (Gen 45:22) and Samson's riddle-stakes (Judg 14:12–13, 19) illustrate this usage, as does Naaman's offer to Gehazi (2 Kgs 5:5, 22–23). Spanish 'mudas de ropa' and the multilingual pattern of 'changes-of' translations confirm the garment-set meaning. **GEOGRAPHY AND SPACE**

en: changes-of, the-changes | **es:** las-mudas, mudas-de | **fr:** changes-de, le-changes | **de:** Wechselkleider, changes-von, der-changes Gen 45:22; Judg 14:12; Judg 14:13; Judg 14:19

2. relief, change, shift (4×) A change, shift, relief, or turn of duty in a more abstract sense. Solomon organized Lebanon timber workers in monthly shifts or relays (1 Kgs 5:14). Job uses the word metaphorically for the relief or release he awaits after death's hard service (Job 14:14). In Job 10:17 God sends fresh troops — 'changes and warfare' — against him. Psalm 55:19 describes the complacent wicked as those 'with whom there are no changes,' meaning no reversals of fortune. Spanish 'turnos/relevo' and French 'changement' capture this general sense of alternation or relief. **GEOGRAPHY AND SPACE**

en: change, changes, in-shifts | **es:** cambios, mi-relevo, por-turnos | **fr:** change-ment, dans-shifts, mon-חליפתי-moi | **de:** [חליפות], [חליפתי], change 1Kgs 5:14; Job 10:17; Job 14:14; Ps 55:19

חֲלִיצָה H2488 *N-fpc / 3mp* (2×)

armor, equipment, spoil; what is stripped from a person as plunder in war

This noun refers to equipment, armor, or spoils stripped from someone in battle. It appears only with possessive suffixes, always denoting what is taken from defeated enemies. In Judges 14:19, Samson takes the garments of thirty Philistines he killed. In 2 Samuel 2:21, Joab's brother Asahel is told to seize the armor of one of the young men instead of pursuing Abner. The term emphasizes the military context of plundering the defeated.

(2×) Armor, equipment, or spoils stripped from enemies in warfare. Judges 14:19 uses 'their equipment' (what Samson took from the thirty men he struck down to pay his wager), while 2 Samuel 2:21 has 'his armor' (the equipment Asahel could have taken from a younger warrior). The multilingual glosses show both the military gear sense ('armor,' 'armure,' 'Rüstung') and the plunder aspect ('spoil,' 'despojo,' 'despojos'), reflecting the dual nuance of equipment taken as war booty. **CLOTHING AND DRESS**

en: his-armor, their-equipment | **es:** despojo-suyo, sus-despojos | **fr:** leur-equipment, son-armure | **de:** ihr-equipment, sein-Ruestung Judg 14:19; 2Sam 2:21

חֻלְכָה H2489 *Adj-mp* (3×)

helpless, hapless, unfortunate ones

An obscure term appearing only in Psalm 10, describing vulnerable people targeted by the wicked. The exact meaning is uncertain, with significant textual questions surrounding the word. Ancient versions understood it as referring to the poor or hapless, while the Masoretic tradition (reflected in Qere readings) attempted alternative interpretations involving armies or dejected groups. Most modern interpreters favor seeing it as an adjective meaning 'helpless' or 'unfortunate,' describing those who are easy prey for oppressors. The context consistently portrays victims of violence and exploitation.

(3×) Helpless or unfortunate individuals who are victims of oppression. All three occurrences fall within Psalm 10:8-14, describing the wicked who lie in wait 'for the helpless,' murder them, and crush them. The textual difficulties (including ketiv/qere variations) reflect ancient uncertainty about this rare word. Greek, Syriac, and Aramaic versions all understood it in terms of poverty or affliction. The Spanish desvalido ('helpless') and French malheureux ('unfortunate') capture the vulnerability implied. **TEXTUAL VARIANTS MIXED**

en: [ketiv], for-the-helpless, the-helpless | **es:** [desvalidos], al-desvalido, el-desvalido | **fr:** malheureux, à-malheureux | **de:** [ketiv], der-hilflos, für-der-hilflos Ps 10:8; Ps 10:10; Ps 10:14

H2490 *Conj-w / V-Piel-ConjPerf-3cp / 3ms* (1×)

and they shall profane it (with suffix)

This Piel form with third masculine singular suffix means 'they shall profane it' or 'desecrate it.' Ezekiel 7:21 uses it to describe how foreigners will desecrate Israel's treasured sanctuary when God gives it into their hands as plunder. The verb conveys the deliberate defilement of what was previously holy, a recurring theme in prophetic descriptions of judgment.

(1×) To profane or desecrate something holy, with the suffix referring to the sanctuary. Spanish provides both Kethiv and Qere readings, showing textual awareness. The multilingual evidence (profane, profanarán, profaner) consistently conveys defilement. Ezekiel's oracle uses this to depict the ultimate humiliation: the holy place given over to those who will treat it as common. **DEFILEMENT AND UNCLEANNESS**

en: (and-they-shall-profane-it) | **es:** (qere:y-lo-profanarán) | **fr:** et-profaner | **de:** [וחללוהו] Ezek 7:21

חָלַל H2490a *V-Qal-Perf-3ms* (6×)

pierce, wound fatally; profane, defile what is sacred

A verb whose primary physical sense is to bore through or pierce, often with fatal consequences. In one of Scripture's most theologically charged verses, the Servant is 'pierced for our transgressions' (Isa 53:5, Pual), while God's hand 'pierced the fleeing serpent' (Job 26:13). The psalmist's cry 'my heart is pierced within me' (Ps 109:22) internalizes the wound as anguish. A secondary sense moves into the sacral realm: in Ezek 28:9, the proud king of Tyre faces 'those who profane you,' where piercing becomes desecration.

1. pierce, wound fatally (5×) To bore through, pierce, or wound mortally, whether physically or metaphorically. Applied to cosmic combat (Job 26:13, piercing the serpent), vicarious suffering (Isa 53:5, the Servant pierced for transgressions), and inner anguish (Ps 109:22, the heart pierced within). Spanish distinguishes nicely: 'fue herido' (was wounded) for Isaiah, 'atravesados' (transfixed) for those slain in Ezek 32:26, and 'formo' (formed/pierced) for Job's primordial imagery. **GEOGRAPHY AND SPACE**

en: is-pierced, pierced, slain-of | **es:** atravesados-de, formó, fue-herido | **fr:** [מחוללת], [מחלל], commencer | **de:** [חללה], [מחוללת], [מחלל] Job 26:13; Ps 109:22; Isa 51:9; Isa 53:5; Ezek 32:26

2. profane, defile (1×) To profane, violate, or defile what is sacred, treating the holy as common. Attested in the Piel participle in Ezek 28:9, where the king of Tyre will be confronted by 'those profaning you.' Spanish 'los que te profanen' and English 'those profaning you' both render the sacral violation clearly. This sense is sometimes treated as a separate root (chalal II) in standard lexica. **DEFILEMENT AND UNCLEANNESS**

en: those-profaning-you | **es:** los-que-te-profanen | **fr:** commencer | **de:** [מחלליך] Ezek 28:9

חָלַל H2490b *Prep-k / V-Qal-Prtcpl-mp* (2×)

to play the pipe, to pipe; denominative verb from the word for flute

This denominative verb, derived from the noun for flute or pipe (חלילי), means to play the pipe or flute. It appears in two celebratory

contexts: Solomon's coronation in 1 Kings 1:40, where the people piped with pipes in joyful celebration, and Psalm 87:7, which mentions both singers and pipe-players (or possibly dancers, as the form is ambiguous and could also derive from the root meaning to dance). The verb captures the festive, musical atmosphere of celebration.

(2×) To play the pipe or flute in celebration. 1 Kings 1:40 describes the people's response to Solomon being anointed: 'and the people piped with pipes and rejoiced with great joy.' Psalm 87:7 mentions 'as well the singers as the pipe-players,' though some interpret this as 'dancers' from a different root. The Assyrian cognate ḫâlalu supports the meaning of pipe-playing, and the context in both passages is festive celebration with music. **FLUTE PIPE INSTRUMENT**

en: as-dancers, playing | **es:** como-danzantes, tocando-flautas | **fr:** comme-percer, jouant | **de:** playing, wie-dancers 1Kgs 1:40; Ps 87:7

חָלַל H2490c *Prep-l / V-Piel-Inf / 3ms* (134×)

Piel: to profane, defile, desecrate; Hifil: to begin; Nifal/Pual: be profaned; also to treat fruit as common

A remarkable homograph that bundles two distinct roots under one consonantal form. Root II חלל in the Piel means to profane or desecrate — violating what is sacred, whether God's name (Lev 19:12), the Sabbath (Exod 31:14), or a sanctuary (Ezek 7:24). Root I חלל in the Hifil means to begin, deriving from the Arabic sense of 'untying, loosening, opening' — starting something new by releasing it from its prior state. The connection may lie in the idea of removing the sacred boundary that marks something as set apart, thus either 'profaning' it or 'opening' it for use. German 'entweihen' (desecrate) and 'anfing' (began) show how sharply the two senses diverge, yet Spanish 'profanar' and 'comenzar' sit side by side throughout the Hebrew Bible.

1. Piel: profane, defile (active) (65×) The Piel intensive 'profane, defile, desecrate' — the primary active cultic sense with 65 occurrences. Leviticus concentrates the usage: profaning the Sabbath (Exod 31:14), God's name (Lev 19:12, 20:3), one's daughter by prostitution (Lev 19:29), or priestly holiness (Lev 21). Ezekiel echoes the theme with Jerusalem's profanation of the sanctuary. German 'entweihen' and Spanish 'profanar' consistently render this sense. The verb presupposes the holiness code — something can only be profaned if it first belongs to the sacred realm, making this verb the opposite of קדשׁ (to consecrate). **RITUAL DEFILEMENT**

en: and-profane, and-they-shall-defile, and-they-shall-profane | **es:** para-profanar, profanaron, profanará | **fr:** et-profaner, il-devra-profaner, ils-devra-profaner | **de:** [לחלל], entweihen, er-soll-entweihen Exod 31:14; Lev 18:21; Lev 19:12; Lev 19:29; Lev 20:3

2. Hifil: begin, start (56×) The Hifil inchoative 'begin, start' — 56 occurrences making it the second most frequent sense. Genesis 4:26 records humanity beginning to call on the LORD's name; Genesis 6:1 marks when humankind 'began' to multiply; Genesis 9:20 introduces Noah as the one who 'began' to be a farmer. Spanish 'comenzó/empezó' and French 'commença' render this uniformly. The Arabic cognate ḥalla (untie, loosen, make free) illuminates the semantic bridge: to begin is to 'open up' an activity, releasing it into existence. This sense is morphologically distinct (Hifil stem) from the Piel profane sense. **BEGIN START**

en: and-began, began, he-began | **es:** comenzaron, comenzó, empezó | **fr:** began, commença, et-commença | **de:** [החלו], anfing, began Gen 4:26; Gen 6:1; Gen 9:20; Gen 10:8; Gen 11:6

3. Nifal/Pual: be profaned (passive) (7×) Nifal and Pual passive forms: to be profaned, defiled, or desecrated — the passive counterpart of sense 1 with 7 occurrences. Ezekiel dominates: 'my holy places were profaned' (Ezek 7:24), 'you shall be profaned in the sight of the nations' (Ezek 22:16), 'her priests have profaned and I am profaned among them' (Ezek 22:26). Isaiah 48:11 asks 'how should my name be profaned?' Spanish 'serás profanada' and German 'entweihen' in passive constructions render these forms. Leviticus 21:4 and 21:9 provide legal contexts where priestly sanctity is passively compromised. **RITUAL DEFILEMENT**

en: and-I-am-profaned, and-shall-be-profaned, and-you-shall-be-profaned | **es:** Y-serás-profanada, el-profanado, fue-profanado | **fr:** et-profaner, profaner, à-profaner-lui-même | **de:** entweihen, und-entweihen, zu-entweihen-sich-selbst Lev 21:4; Isa 48:11; Ezek 7:24; Ezek 22:16; Ezek 22:26

4. Piel: use fruit, treat as common (4×) A specialized Piel agricultural-legal usage: to treat newly planted fruit as common, i.e., to 'de-consecrate' produce after its period of orlah (uncircumcision). Deuteronomy 20:6 asks 'who has planted a vineyard and not yet used its fruit (חִלְּלוֹ)?' — referring to the fifth-year release after three years of forbidden fruit and one of sacred offering. Deuteronomy 28:30 threatens the curse of planting but never enjoying. Jeremiah 31:5 promises restoration when planters 'shall use the fruit.' Spanish 'la disfrutarás' (you will enjoy it) captures the positive release from sacred restriction. This sense bridges the profane and begin meanings — the fruit transitions from sacred to common, 'beginning' its availability for ordinary use. **GEOGRAPHY AND SPACE**

en: and-they-will-enjoy, has-used-its-fruit, shall-use-its-fruit | **es:** la-disfrutarás, la-disfrute, la-disfrutó? | **fr:** a-used-son-fruit, devra-use-son-fruit, et-profaner | **de:** du-use-sein-Frucht, hat-used-sein-Frucht, soll-use-sein-Frucht Deut 20:6; Deut 28:30; Jer 31:5

5. Hifil: profane, break (covenant) (2×) A rare Hifil causative of the profane root (distinct from the Hifil 'begin'): to cause to be profaned, to violate or break a vow or covenant. Numbers 30:2 stipulates that a man 'shall not profane (יַחֵל) his word' — he must keep his oath intact. Ezekiel 39:7 records God's declaration 'I will not let my holy name be profaned (אַחֵל) any more.' Spanish 'profanará' and 'profanaré' render these consistently as causative desecration. The distinction from sense 1 (Piel) is both morphological (Hifil stem) and semantic (focus on covenant violation rather than cultic defilement). **RITUAL DEFILEMENT**

en: he-shall-break, will-I-profane | **es:** profanará, profanaré | **fr:** il-devra-briser, profaner | **de:** entweihen, er-soll-Umbruch Num 30:2; Ezek 39:7

חָלָל H2491a *Prep-m / N-mpc* (90×)

One who is pierced, slain, or fatally wounded; a battlefield casualty or corpse left by violence.

The noun חָלָל derives from the root חלל 'to pierce, bore through' and designates someone who has been violently pierced—typically fatally. In the vast majority of its 90 occurrences, the word refers to the battle-dead, those slain by the sword. The phrase חַלְלֵי חָרֶב ('slain of the sword') recurs like a grim refrain through Ezekiel's oracles against the nations. A smaller set of passages preserves the earlier, more literal nuance of being wounded or pierced without necessarily implying death (Job 24:12; Prov 7:26). Arabic cognate evidence (قتيل 'killed' vs. جريح 'wounded') helps confirm the distinction. In Deut 21:1-6, the word shifts toward 'corpse'—the physical remains of the slain.

1. slain, fatally pierced (74×) The dominant sense across roughly 74 occurrences: a person or persons killed in battle or by violence. The multilingual glosses converge strongly—Arabic قتلى 'killed ones,' Spanish 'los muertos,' French 'tué,' German 'Erschlagener.' Often used collectively in the plural (חֲלָלִים) for heaps of battlefield dead, as in Num 23:24 and throughout Ezekiel 30-32. The construct chain חַלְלֵי חָרֶב ('slain of the sword') in Isa 22:2, Jer 14:18, and frequently in Ezekiel marks this as the standard biblical term for war casualties. **SLAIN WOUNDED**

en: slain, slain-by-, slain-of | **es:** heridos, los-heridos, los-muertos-a | **fr:** blessé | **de:** Erschlagener Num 23:24; Deut 32:42; Josh 11:6; Judg 20:31; Judg 20:39

2. wounded, pierced (injured) (11×) About 11 occurrences foreground the wounding or piercing rather than death itself. Arabic جريح/جرحى ('wounded') and Spanish 'herido' ('injured') in these contexts distinguish this from outright killing. Proverbs 7:26 uses חָלָל metaphorically for those 'pierced' by the seductress—brought low rather than literally killed. Job 24:12 speaks of the wounded groaning, emphasizing ongoing suffering. The 1 Sam 17:52 reference to those who fell along the road may include the wounded alongside the dead. **SLAIN WOUNDED**

en: Your-wounded-ones, are-the-slain, like-the-wounded | **es:** atravesado, como-herido, el-herido | **fr:** blessé, il-a-profané, tué | **de:** Erschlagener, [חללים], [כחלל] Judg 9:40; 1Sam 17:52; Job 24:12; Ps 69:26; Prov 7:26

3. corpse, carcass (5×) A small cluster (about 5 occurrences in Deut 21:1-6 and Ps 89:10) shifts the focus from the event of killing to the resulting physical remains—the corpse or carcass. Korean 시체 ('corpse') and English 'carcass' in the gloss evidence support this reading. In the Deuteronomy passage, the legal procedure concerns what to do with a found body, making the physical-object sense primary. Psalm 89:10 (Rahab crushed 'like a corpse') similarly emphasizes the inert, defeated body. **DEATH AND CORPSES**
en: like-a-carcass, slain-one, the-slain-one | **es:** caído, como-traspasado, el-caído | **fr:** comme-blessé, le-mis-à-mort-un, mis-à-mort-un | **de:** der-erschlagen-eins, erschlagen-eins, wie-ein-carcass Deut 21:1; Deut 21:2; Deut 21:3; Deut 21:6; Ps 89:10

חָלָל H2491b *N-mpc* (4×)

Profaned, defiled, dishonored; a person rendered ceremonially or morally polluted, distinct from חָלָל I ('slain').
An adjective meaning profaned or defiled, distinct from the much more common חָלָל I ('pierced, slain'). Where חָלָל I refers to battlefield casualties, this word describes persons rendered ceremonially or morally polluted. In Leviticus 21:7, 14, it applies to a woman who has been sexually dishonored — a priest may not marry such a woman. In Ezekiel 21:25, 29, it characterizes a 'profaned wicked one,' likely a ruler whose authority has been desecrated through unfaithfulness. Spanish profano and French souillé ('defiled') consistently render the pollution sense rather than the slaying sense.

(4×) Profaned, defiled, or dishonored — describing a person rendered ceremonially or morally unclean. In Leviticus 21:7, 14, the feminine חֲלָלָה denotes a woman who has been sexually dishonored; the Holiness Code forbids priests from marrying such women (alongside divorcees and prostitutes). In Ezekiel 21:25, 29, the masculine form addresses a 'profaned wicked one' — likely Zedekiah, whose kingship is desecrated. Spanish profano and French souillé both capture the pollution and degradation sense, distinguishing this from the homonym meaning 'slain in battle.' **SLAIN WOUNDED**
en: and-a-defiled-woman, and-defiled, slain | **es:** profano, profanos, y-profanada | **fr:** et-souilla, et-un-souilla-femme, il-a-profané | **de:** [חלל], [חללי], und-ein-verunreinigte-Frau Lev 21:7; Lev 21:14; Ezek 21:25; Ezek 21:29

חָלַם H2492a *V-Qal-Imperf-3mp* (2×)

to be healthy, strong; to become strong or restore to health
This verb means to be or become healthy and strong. It appears in Job 39:4, describing wild animals' young that grow strong in the open field, and in Isaiah 38:16, where Hezekiah asks God to restore him to health. The root is common in cognate languages (Aramaic, Syriac) with the sense of healing and strengthening. The Hiphil form in Isaiah carries the causative sense: 'make me healthy, restore me to health.'

(2×) To be or become healthy and strong. Job 39:4 uses the Qal imperfect: 'Their young ones become strong (or healthy), they grow up in the open field.' Isaiah 38:16 employs the Hiphil: 'restore me to health and make me live,' parallel to 'make me live.' The multilingual glosses sometimes confuse this with חלם 'to dream' (French 'rêver'), but the context clearly supports health and strength. Spanish 'Se fortalecen' (they become strong) and 'me sanarás' (you will heal me) accurately capture the meaning. **HEALING ACTIVITY**
en: and-make-me-live, become-strong | **es:** Se-fortalecen, y-me-sanarás | **fr:** [ותחלימני], rêver | **de:** [ותחלימני], [יחלמו] Job 39:4; Isa 38:16

חָלַם H2492b *V-Qal-Prtcpl-ms* (28×)

To dream; of ordinary sleep-visions and especially prophetic or revelatory dreams; as a participle, a dreamer.
The Hebrew verb chalam carries the weight of the ancient world's conviction that dreams were more than nocturnal brain activity — they were encounters with the divine. From Joseph's youthful visions of bowing sheaves (Gen 37:5-9) to Pharaoh's ominous cattle and grain (Gen 41:1), and from Daniel's apocalyptic night-visions to the prophetic warning of Deuteronomy 13, this verb spans the entire biblical dream landscape. The multilingual evidence is telling: Spanish consistently uses sonar, while Korean distinguishes kkum-kkuda for ordinary dreaming from revelatory vocabulary in prophetic contexts. The participial form cholem ('dreamer') appears in Deuteronomy's test for false prophets, where a 'dreamer of dreams' must be evaluated by Torah fidelity, not by the impressiveness of his visions.

1. to dream (Qal) (21×) The core Qal finite verb sense: to experience a dream, particularly one freighted with prophetic or revelatory significance. This is the dominant usage across 21 occurrences, spanning all Qal inflections — perfect, imperfect, and consecutive. Joseph declares 'I dreamed a dream' (Gen 37:9), Pharaoh's baker and cupbearer 'dreamed' in prison (Gen 40:5), and Isaiah uses it for the frustrating ephemerality of a hungry man who 'dreams he is eating' (Isa 29:8). Spanish Sone and Korean kkum-kkuda both track this basic verbal sense, confirming a unified cluster across persons and tenses. **DREAM VISION**
en: I-dreamed, and-dreamed, and-he-dreamed | **es:** Soñé, Y-soñaron, Y-soñó | **fr:** Je-dreamed, [חלמתי], [יחלם] | **de:** Traum, [חלמתי], [יחלם] Gen 28:12; Gen 37:5; Gen 37:6; Gen 37:9

2. dreamer (Qal participle) (5×) The participial or agent-noun sense: 'dreamer,' one who dreams or is characterized by dreaming. Appearing 5 times, this form (cholem/cholmim) shifts from the verbal act to the person performing it. In Deuteronomy 13:1-5, the 'dreamer of dreams' stands alongside the prophet as someone claiming divine communication — the legal test is whether the dream-message leads toward or away from Yahweh. Psalm 126:1 uses the participle poetically: 'we were like dreamers' when Zion's fortunes were restored. Spanish sonador and German Traumer both select dedicated agent-noun forms here, distinct from the finite verb. **GEOGRAPHY AND SPACE**
en: dreamer-of, dreaming, like-dreamers | **es:** como-soñadores, soñador-de, soñando | **fr:** comme-rêver, dreamer-de, dreaming | **de:** dreamer-von, träumte, wie-dreamers Gen 41:1; Deut 13:1; Deut 13:3; Deut 13:5; Ps 126:1

3. dream (noun) (1×) A nominal or noun-like usage: the dream itself as an object of experience. Though the standard noun is chalom, this single occurrence at Genesis 37:6 ('hear this dream') may reflect a verbal noun or infinitival construction where the act of dreaming blurs into the dream-content. Spanish el-sueno and German den-Traum both render it as a straightforward noun, and the multilingual convergence suggests the boundary between verb and noun was permeable in this expression. **DREAM VISION**
en: the-dream | **es:** el-sueño | **fr:** le-songe | **de:** den-Traum Gen 37:6

4. cause to dream (Hifil) (1×) The Hifil causative: to cause dreaming, to induce dreams in others. A single occurrence at Jeremiah 29:8, where the exiles are warned not to let their prophets and diviners 'cause you to dream' — or possibly 'dream on your behalf.' The causative stem signals that the dreaming is externally prompted rather than spontaneously experienced. Spanish sonais captures the reflexive-passive ambiguity, while the form itself (machalimim) is morphologically distinctive from all Qal occurrences. **DREAM VISION**
en: causing-to-dream | **es:** soñáis | **fr:** [מחלמים] | **de:** [מחלמים] Jer 29:8

חֶלֶם H2493 *Conj-w / N-msd* (22×)

Dream (Aramaic); a vision during sleep, especially a divine revelation to kings and prophets in Daniel.
The Aramaic noun for a dream, used exclusively in the book of Daniel to describe visionary experiences during sleep through which God communicates with both pagan rulers and His prophet. Nebuchadnezzar's troubling dreams (Dan 2:4–7; 4:2–6) and Daniel's own nocturnal visions (Dan 7:1) drive major narrative arcs and apocalyptic revelations. The word is cognate with the Hebrew chalom, and translations across languages—Spanish sueño, French songe, German Traum—consistently render it as a revelatory dream rather than ordinary sleep imagery.

dream (22×) An Aramaic noun denoting a dream experienced during sleep, functioning as a vehicle of divine revelation. In Daniel 2, Nebuchadnezzar demands his wise men recount and interpret his dream; in Daniel 4:2–6 the king himself narrates a disturbing dream to Daniel; and in Daniel 7:1 the prophet receives his own apocalyptic

vision in a dream. The emphatic form and suffixed forms (my dream, your dream) appear throughout, reflecting the deeply personal and theologically charged nature of these nocturnal revelations. **DREAM VISION**

en: and-the-dream, dream, my-dream | **es:** el-sueño, es-el-sueño, mi-sueño | **fr:** et-songe, songe | **de:** Traum, der-Traum, und-der-Traum Dan 2:4; Dan 2:5; Dan 2:6; Dan 2:7

חֶלֶם H2494 *Prep-l / N-proper-ms* (1×)

Chelem (or Helem), a returned exile mentioned in Zechariah

Chelem was one of the returned exiles in the post-exilic community during Zechariah's prophetic ministry. In Zechariah 6:14, he's mentioned in connection with the symbolic crowning oracle, though verse 10 refers to the same person as Heldai. Such name variations (Chelem/Heldai) were common in biblical texts. The name may derive from a root meaning 'strength.'

(1×) A personal name of a man involved in the restoration community. Zechariah 6:14 identifies him as one of those who would receive a memorial crown in the temple. The multilingual glosses show transliteration patterns (Chelem, Helem, Hélem), treating this as a proper name. The textual variant with Heldai suggests fluidity in naming within the same narrative. **PERSONAL NAMES**

en: to-Chelem | **es:** para-Helem | **fr:** Hélem | **de:** [לחלם] Zech 6:14

חַלְמוּת H2495 *N-fs* (1×)

purslain or similar plant with slimy juice

This plant name appears only in Job 6:6, where Job asks rhetorically whether there is any taste in the juice or sap of this herb. The exact identification is disputed—suggestions include purslain, mallow, or the white of an egg (if the word is interpreted differently). Job uses it as a metaphor for something insipid and unpalatable, comparing his suffering to tasteless food that brings no pleasure or nourishment.

(1×) A plant with bland, slimy juice used metaphorically for something without flavor or appeal. The Hebrew phrase asks about taste in the 'slime of purslain,' representing Job's complaint that his life has become as unpalatable as the most tasteless food. English 'mallow' and Spanish 'malva' suggest wild plants with mucilaginous properties. The image serves Job's larger argument about the meaninglessness of his suffering. **GRASS AND VEGETATION**

en: mallow | **es:** malva | **fr:** חלמות | **de:** [חלמות] Job 6:6

חַלְמִישׁ H2496 *Prep-m / N-msc* (5×)

flint; extremely hard stone used figuratively for unyielding firmness

Challamish denotes flint, the hardest common stone known to the ancient world. In Deuteronomy 8:15 God brings water from the 'rock of flint' in the wilderness, an act magnified by the material's notorious impermeability. Isaiah 50:7 applies it as a powerful simile for resolute determination: 'I set my face like flint.' Spanish 'pedernal' and English 'flint' converge on the same mineralogical image, while the German and French translations leave the Hebrew untranslated, underscoring the word's technical specificity.

(5×) Flint, flinty rock. A stone of exceptional hardness, used literally for the rock from which God miraculously drew water in the wilderness (Deut 8:15; Ps 114:8) and for rock worked by miners (Job 28:9). In Deuteronomy 32:13 oil flows from flinty rock, hyperbolically. Isaiah 50:7 employs it figuratively for unyielding resolve, reflected consistently across Spanish 'pedernal,' English 'flint,' and the Septuagint's stereological equivalents. **GEOGRAPHY AND SPACE**

en: from-flint-of, like-flint, on-the-flint | **es:** En-el-pedernal, como-pedernal, de-la-roca-de | **fr:** [כחלמיש], de-flint-de, le-flint | **de:** [בחלמיש], [כחלמיש], der-flint Deut 8:15; Deut 32:13; Job 28:9; Ps 114:8; Isa 50:7

חֵלֶן H2497 *N-proper-ms* (5×)

Helon; father of Eliab, leader of the tribe of Zebulun during the wilderness period

Helon appears exclusively in Numbers as the father of Eliab, who served as the tribal leader of Zebulun during the wilderness census and march. All five occurrences cluster in the early chapters of Numbers (1:9; 2:7; 7:24, 29; 10:16), always in the patronymic formula 'Eliab son of Helon.' The Septuagint renders the name as Chailon or Chelon. The name's consistent rendering across English, Spanish ('Helon'), French ('Helon'), and German ('Helon') shows no translational variation.

(5×) Helon, a proper masculine name. Father of Eliab, the appointed leader of the tribe of Zebulun. All five attestations appear in Numbers within census lists, tribal camp arrangements, and dedication offerings (Num 1:9; 2:7; 7:24, 29; 10:16). The Septuagint traditions (Chailon, Chelon) suggest a guttural-initial pronunciation preserved across Greek manuscript families. **PERSONAL NAMES**

en: Helon | **es:** Helón, Helón: | **fr:** Hélon | **de:** Helon Num 1:9; Num 2:7; Num 7:24; Num 7:29; Num 10:16

חָלַף H2498 *V-Hifil-Imperf-2ms / 3mp* (28×)

To pass on or away, pass through; also to change, exchange, renew, pierce, or transgress. A versatile root spanning movement, transformation, and violation.

A root whose concrete image is forward motion, passing onward, which then branches into several distinct semantic paths. Things that pass through may change their state (hence 'exchange garments,' Gen 35:2; 41:14), pass away entirely (Ps 102:26; Song 2:11), or pass through flesh as a weapon (Judg 5:26). In the Hifil, the causative yields both 'to exchange or replace' and the surprising 'to renew,' as in Isaiah 40:31 where those who wait on the LORD 'renew their strength,' literally 'exchange' old weariness for fresh vigor. The Arabic cognate khalafa (to succeed, replace, whence 'Caliph') illuminates the semantic link between passing on and replacing.

1. change, exchange, replace (8×) Piel/Hifil: to change, exchange, or replace one thing for another. Covers changing garments (Gen 35:2; 41:14), altering wages (Gen 31:7, 41), and substituting one sacrificial animal for another (Lev 27:10). The Arabic cognate khalafa (to replace, succeed) confirms this as a core sense. Spanish reemplazar and cambiar, French changer, and German tauschen all converge on active substitution. **CHANGE AND EXCHANGE**

en: and-change, and-has-changed, and-he-changed | **es:** lo-cambiará, los-cambiarás, reemplazaremos | **fr:** changer, et-a-changea, et-changer | **de:** [נחליף], du-wird-change-ihnen, er-soll-tauschen-es Gen 31:7; Gen 31:41; Gen 35:2; Gen 41:14; Lev 27:10

2. pass through, sweep by (8×) Qal intransitive: to pass on, pass through, or sweep by in physical movement. A spirit passes before Job's face (Job 4:15), God passes by unseen (Job 9:11), and swift ships pass like reed-boats (Job 9:26). Spanish pasar and French passer mark simple translational motion. The sense is neutral movement through space, without the destructive or transformative overtones of other senses. **DEPARTING AND PASSING**

en: and-He-moves-on, and-it-will-pass-through, and-you-will-pass-on | **es:** Pasan, Y-pasará, Y-pasarás | **fr:** changer, et-changer, et-passer | **de:** [וחלף], [ויחלף], [חלף] 1Sam 10:3; Job 4:15; Job 9:11; Job 9:26; Job 11:10

3. pass away, perish (5×) Qal intransitive with existential weight: to pass away, vanish, or cease to exist, emphasizing transience and impermanence. The rain is over and gone (Song 2:11), the heavens will perish (Ps 102:26), and human life sprouts and withers like grass (Ps 90:5-6). Spanish desaparecer and cesar, alongside the convergence on impermanence across translations, distinguish this from simple passing-through by its finality. **DEPARTING AND PASSING**

en: and-sprouts, and-they-will-pass-away, passed-over | **es:** cesó, desaparecerán, pasa | **fr:** a-cessé,, changer, et-changer | **de:** [חלף], [יחלף], der-sprouts Ps 90:5; Ps 90:6; Ps 102:26; Song 2:11; Isa 2:18

4. renew, sprout anew (4×) Hifil causative: to renew or sprout anew, the positive transformation that comes after something has passed away. A tree cut down may sprout again (Job 14:7), a bow is renewed in one's hand (Job 29:20), and those who wait on the LORD shall renew their strength (Isa 40:31; 41:1). Spanish renovar and retonar capture this regenerative sense, which paradoxically

grows from the same root as 'pass away': what passes is replaced by something fresh. **DEPARTING AND PASSING**

en: it-sprouts, let-them-renew, renews | **es:** renovarán, renueven, retonará | **fr:** changer, passer | **de:** [יחליף], [יחליפו], [תחליף] Job 14:7; Job 29:20; Isa 40:31; Isa 41:1

5. pierce, penetrate (2×) Qal transitive: to pierce through or penetrate, as a weapon passing through flesh. Jael drives the tent peg through Sisera's temple (Judg 5:26), and a bronze arrow pierces through the wicked (Job 20:24). Spanish traspasar and atravesar mark violent penetration. The semantic link to 'pass through' is transparent: the weapon passes through the body. **STRIKING AND REFERENCE**

en: and-she-pierced, pierces-him | **es:** lo-traspasará, y-atravesó | **fr:** changer-lui, et-elle-pierced | **de:** [תחלפהו], und-sie-pierced Judg 5:26; Job 20:24

6. violate, transgress (1×) Qal figurative: to violate or transgress a covenant or law, treating binding obligations as something to be passed over or disregarded. Attested in Isaiah 24:5 where the earth's inhabitants 'have transgressed the laws, violated the statute, broken the everlasting covenant.' Spanish violar and French passer (in its transgressive sense) mark the legal-moral extension: to pass beyond a boundary set by divine law. **DEPARTING AND PASSING**

en: violated | **es:** violaron | **fr:** passer | **de:** [חלפו] Isa 24:5

חֲלַף H2499 *V-Qal-Imperf-3mp* (4×)

To pass over (Aramaic); of time passing over a person, used exclusively of the 'seven times' decreed upon Nebuchadnezzar.

An Aramaic verb meaning 'to pass over,' used in Daniel 4 exclusively of time passing over Nebuchadnezzar during his period of madness. Seven 'times' (seasons) must pass over the king before his reason returns and he acknowledges the Most High's sovereignty. The verb appears four times — in the decree, its interpretation, its restatement, and its fulfillment — creating a powerful narrative echo. Spanish pasar and German wechseln ('to change/pass') both capture the relentless, impersonal passage of time.

(4×) To pass over, of time elapsing over a person (Aramaic). All four occurrences appear in Daniel 4:16, 23, 25, 32, describing the seven 'times' (seasons or years) that must pass over Nebuchadnezzar during his divinely imposed madness. The verb takes עַל ('over') with the person, giving the vivid image of time rolling over someone who is powerless to stop it. The fourfold repetition — in dream, interpretation, divine voice, and fulfillment — underscores the certainty of the decree. Spanish pasarán ('they will pass') and English 'pass' render this temporal sense straightforwardly. **DEPARTING AND PASSING**

en: let-pass, pass, will-pass | **es:** pasarán, pasen | **fr:** argile | **de:** wechseln Dan 4:16; Dan 4:23; Dan 4:25; Dan 4:32

חֶלֶף H2500 *Prep* (2×)

in exchange for, in return for; used as a preposition indicating compensation

This term functions as a preposition meaning 'in exchange for' or 'in return for,' derived from a noun meaning 'exchange.' It appears twice in Numbers 18, both times specifying what the Levites receive in exchange for their service in the tabernacle. The Aramaic cognates (חלף, שְׁלֶף) are commonly used with the same prepositional sense, showing this is a standard term for indicating compensation or substitution.

(2×) In exchange for, in return for—a preposition indicating compensation or payment for service rendered. Numbers 18:21 states that God gives the Levites the tithe 'in return for their service that they serve, the service of the tent of meeting,' and verse 31 repeats 'in exchange for your service in the tent of meeting.' The consistent multilingual rendering ('in exchange for,' 'a cambio de,' 'in tauschen für') confirms the prepositional, compensatory sense. **GEOGRAPHY AND SPACE**

en: in-exchange-for | **es:** a-cambio-de | **fr:** dans-exchange-pour | **de:** in-tauschen-fuer Num 18:21; Num 18:31

חֶלֶף H2501 *Prep-m / N-proper-fs* (1×)

Cheleph, a town in Naphtali's territory

Cheleph was a boundary marker in the tribal allotment of Naphtali in northern Israel. Joshua 19:33 mentions it as one of the points defining Naphtali's territorial limits. Like many sites in these ancient boundary descriptions, its precise location has not been identified by modern archaeology. The name may relate to a root meaning 'exchange' or 'succession,' though the significance for this particular site remains uncertain.

(1×) A place name marking part of Naphtali's boundary. The preposition 'from' indicates its role in geographical description—a starting or reference point in the tribal border. Multilingual versions (from-Cheleph, desde-Hélef, de-Cheleph) preserve the proper noun with appropriate prepositions. Joshua 19:33 provides the sole attestation in a list of boundary markers. **PERSONAL NAMES**

en: from-Cheleph | **es:** desde-Hélef | **fr:** de-Cheleph | **de:** von-Cheleph Josh 19:33

חָלַץ H2502a *V-Nifal-Imperf-3mp / Pn* (23×)

To draw off, deliver, rescue; Piel: rescue from danger; Nifal: be delivered; Qal: strip off, remove; also to plunder, tear out, or withdraw.

A versatile verb whose core image is pulling or drawing something out. In its most frequent use (Piel), it describes divine rescue and deliverance from distress, enemies, or death, as in the psalmist's testimony 'He brought me out into a broad place; He delivered me' (2 Sam 22:20; Ps 18:19). The Qal stem preserves the concrete physical action of stripping off sandals (Deut 25:9) or drawing out the breast for nursing (Lam 4:3). Spanish captures the rescue sense with 'librar/librar' and the removal sense with 'quitar/arrancar,' showing how the same root stretches from battlefield deliverance to the homely act of removing a shoe. The Nifal passive ('be delivered') and the rare intransitive Qal ('withdraw') round out a semantic field where extraction, whether of persons from peril or objects from their place, is the unifying thread.

1. deliver or rescue (11×) Piel (causative-intensive): to rescue, deliver, or save someone from danger, distress, or enemies. This is the most frequent sense (11 occurrences). God rescues the psalmist into a 'broad place' (2 Sam 22:20; Ps 18:19), delivers the afflicted through suffering (Job 36:15), and promises 'I will rescue him' (Ps 91:15). Spanish uniformly renders 'librar/librame,' and the Phoenician cognate in personal names (chalats-Baal, 'Baal has rescued') confirms this as the word's central theological meaning. **RELEASE AND MOVEMENT**

en: He-rescues-me, I-will-deliver-you, I-will-rescue-him | **es:** Libra, Líbrame, libra | **fr:** Il-rescues-moi, [אחלצהו], [אחלצך] | **de:** He-rescues-mich, [יחלץ], gürtete 2Sam 22:20; Job 36:15; Ps 6:4; Ps 18:19; Ps 34:7

2. be delivered or rescued (4×) Nifal (passive): to be rescued or delivered from danger. The righteous 'is delivered' from trouble (Prov 11:8), and the beloved ones 'may be delivered' through God's power (Ps 60:5; 108:6). Spanish 'es librado/serán librados' and German 'gerettet' mirror the passive transformation. Proverbs 11:8-9 pairs the Nifal and the active sense in instructive contrast: the righteous is delivered, but the wicked falls into the same trap. **RELEASE AND MOVEMENT**

en: are-delivered, is-rescued, may-be-delivered | **es:** es-librado, sean-librados, serán-librados | **fr:** [יחלצון], יחלצו, נחלץ | **de:** [יחלצו], [נחלץ], gürtete Ps 60:5; Ps 108:6; Prov 11:8; Prov 11:9

3. remove or strip off (4×) Qal: to draw off, remove, or strip away something physical. Deuteronomy 25:9 prescribes that the rejected widow shall 'pull off' her brother-in-law's sandal, and Isaiah 20:2 records God commanding Isaiah to 'remove' his sandals. Lamentations 4:3 extends the image to jackals who 'draw out the breast' to nurse their young. Spanish 'quitar/sacar' and French 'ôter' capture the physical extraction cleanly. **STRIPPING AND UNCOVERING**

en: and-shall-remove, draw-out, remove | **es:** quita, quitada, sacan | **fr:** [חלצו], [תחלץ], et-devra-ôter | **de:** [חלצו], [תחלץ], entfernte-von Deut 25:9; Deut 25:10; Isa 20:2; Lam 4:3

4. tear out or plunder (3×) Piel with forcible extraction: to tear out stones or plunder. Leviticus 14:40-43 describes tearing out contaminated stones from a house wall, while Psalm 7:4 uses the image of despoiling or plundering. The Arabic cognate khalasa (withdraw, extract) and Aramaic chalats (despoil) support this more violent extraction sense. Spanish 'arrancar' (to wrench out) conveys the forcefulness that distinguishes this from simple removal. PLUNDERING AND SPOIL

en: and-they-shall-remove, or-I-have-plundered, removing | **es:** arrancar, o-despojar, y-arrancarán | **fr:** [ואחלצה], et-ils-devra-ôter, removing | **de:** gürtete, removing, und-sie-soll-entfernen Lev 14:40; Lev 14:43; Ps 7:4

5. withdraw or retreat (1×) Qal intransitive: to withdraw or retreat from a situation. A single occurrence in Hosea 5:6 describes God having 'withdrawn' Himself from faithless Israel. The Arabic cognate khalasa (withdraw, retire) supports this reflexive sense of pulling oneself away. This stands as the mirror image of the Piel deliverance: rather than God extracting His people from danger, here God extracts Himself from His people. WITHDRAW DEPART

en: He-has-withdrawn | **es:** se-retiró | **fr:** armer | **de:** [חלץ] Hos 5:6

חָלַץ H2502b *V-Nifal-Imperf-1cp* (21×)

To equip or arm for war (Qal passive participle: armed men); to arm oneself (Nifal reflexive); to strengthen or fortify (Hifil).

The Hebrew verb chalats II is the language of military readiness — distinct from chalats I ('to draw off, rescue'), it carries a primary idea of vigor and strength applied to warfare. Its overwhelmingly common form is the Qal passive participle chaluts, meaning 'armed' or 'equipped,' used substantively for the armed vanguard that crossed the Jordan ahead of Israel (Num 32:21, 27, 30; Josh 6:7, 13). Spanish armado/armados, French arme, and German gerustet all converge on military-equipment vocabulary. The Nifal reflexive 'to arm oneself' appears in Moses' command to the Reubenites and Gadites: 'arm yourselves for battle before the LORD' (Num 32:17, 20). The root's underlying sense of strength surfaces in a single Hifil occurrence where God 'shall strengthen your bones' (Isa 58:11) — the Assyrian cognate haltsu ('fortification') and Aramaic chalyits ('vigorous, strong') confirm that military arming grew from a deeper semantic field of bodily strength and fortification.

1. armed, equipped for war (17×) Armed, equipped for war — the Qal passive participle chaluts used adjectivally and substantively for warriors ready for battle. With 17 occurrences, this dominant sense appears as a military technical term throughout the conquest narratives: 'every armed man of you shall cross over the Jordan' (Num 32:21), the armed vanguard marching before the ark at Jericho (Josh 6:7, 9, 13), and the census of warriors from each tribe (1 Chr 12:23-24). Spanish armado/armados and the consistent military context — marching, crossing, fighting — make this sense unmistakable. The participle functions almost as a noun: 'the armed men' (hachaluts) as a distinct unit within Israel's battle order. GEOGRAPHY AND SPACE

en: and-the-armed-men, armed, armed-for | **es:** armado, armado-de, armados | **fr:** [החלוץ], [חלוצי], [חלצי] | **de:** [החלוץ], [חלוצי], [חלצי] Num 31:5; Num 32:21; Num 32:27; Num 32:29; Num 32:30

2. to arm oneself (3×) To arm oneself — the Nifal reflexive expressing the volitional act of taking up weapons and preparing for battle. Found in 3 occurrences, all in the negotiations between Moses and the Transjordanian tribes: 'Arm some of your men for war' (Num 31:3), 'We will arm ourselves' (Num 32:17), and 'If they will arm themselves before the LORD' (Num 32:20). Spanish armaos/nos armaremos and the reflexive construction confirm the self-directed agency: it is not a state of being armed (sense 1) but the deliberate act of arming oneself for a specific campaign. SECOND PERSON PLURAL

en: arm-yourselves, will-arm-ourselves, you-will-arm-yourselves | **es:** Armaos, nos-armaremos, os-armáis | **fr:** arm-vous-mêmes, fera-arm-nous-mêmes, tu-fera-arm-vous-mêmes | **de:** arm-euch-selbst, du-wird-arm-euch-selbst, wird-arm-uns-selbst Num 31:3; Num 32:17; Num 32:20

3. to strengthen (1×) To strengthen or fortify — a Hifil causative meaning to make strong, representing the root's underlying semantic of vigor apart from military equipment. Only 1 occurrence: 'The LORD will guide you continually and satisfy your desire in scorched places, and he shall strengthen your bones' (Isa 58:11). Spanish fortalecera shifts to dedicated strength vocabulary, confirming a genuinely distinct sense. The Assyrian cognate haltsu (fortification) and Aramaic chalyitsuta (vigor, strength) illuminate this as the root meaning from which the military 'arming' sense developed. STRENGTHENING AND POWER

en: He-shall-strengthen | **es:** fortalecerá | **fr:** [יחליץ] | **de:** [יחליץ] Isa 58:11

חֶלֶץ H2503 *Conj-w / N-proper-ms* (5×)

Helez; name of two men: one of David's mighty warriors, and a Judahite in the line of Jerahmeel

Helez designates two distinct individuals in the Hebrew Bible. The first is one of David's elite thirty warriors, called 'the Paltite' in 2 Samuel 23:26 and 'the Pelonite' in 1 Chronicles 11:27, who also commanded the seventh monthly division (1 Chr 27:10). The second Helez appears in the Judahite genealogy of 1 Chronicles 2:39. The BDB entry connects the name to the root meaning 'vigour.' Spanish and French renderings ('Heles'/'Helez'/'Jelets') reflect minor transliteration variation across traditions.

(5×) Helez, a personal name meaning 'vigour.' Refers to (a) one of David's mighty warriors from the Paltite/Pelonite clan (2 Sam 23:26; 1 Chr 11:27; 27:10), and (b) a man in the Judahite genealogy descended from Jerahmeel (1 Chr 2:39). The Septuagint shows considerable variation (Sellis, Ellis, Chellis), suggesting the name's pronunciation was already fluid in the Greek transmission period. WITHDRAW DEPART

en: Chalets, Chelets, Helez | **es:** Heles, Jelets, Jélets | **fr:** Helez, Hélets, et-Hélets | **de:** Helez, [וחלץ], [חלץ] 2Sam 23:26; 1Chr 2:39; 1Chr 11:27; 1Chr 27:10

חֶלֶץ H2504 *N-mdc / 2ms* (11×)

Loins, the midsection of the body viewed as the seat of strength, reproductive power, and the place where a belt is girded.

Always appearing in the dual form (chalatsayim), this noun designates the loins or waist – the core of the human body understood as the source of both physical strength and generative power. God's promise to Jacob at Bethel – 'kings shall come from your loins' (Gen 35:11) – establishes the reproductive sense, echoed in Solomon's temple dedication (1 Kgs 8:19; 2 Chr 6:9). Job's challenge to 'gird up your loins like a man' (Job 38:3; 40:7) invokes the imagery of binding the midsection for strenuous action. Isaiah 11:5 crowns the messianic portrait: 'faithfulness shall be the belt of his loins' – righteousness not merely worn but embodied. The charitable Job is blessed because the loins of the poor 'warmed' by his garments praise him (Job 31:20).

1. loins (physical body part) (10×) The loins as a physical body part, especially as the seat of reproductive power and bodily strength. 'From your loins shall kings come forth' (Gen 35:11) and 'who shall come from your loins' (1 Kgs 8:19; 2 Chr 6:9) use chalatsayim for the source of offspring. Job 38:3 and 40:7 command 'gird up your loins like a man,' invoking the midsection as the center of physical readiness. Job 31:20 pictures the loins of the poor being warmed by charity. Isaiah 5:27 describes warriors whose belt never loosens from their loins. Across languages – Spanish 'lomos,' the Aramaic cognate chartsa – the term consistently locates this as the core midsection of the body. LOINS WAIST BODY

en: (his-loins), [his-loins], from-your-loins | **es:** (sus-lomos), [sus-lomos], de-lomos-de-ti | **fr:** [חלציו], [חלצים], [מחלציך] | **de:** [(חלציו)], [[חלצו]], [חלציו] Gen 35:11; 1Kgs 8:19; 2Chr 6:9; Job 31:20

2. waist (for girding) (1×) The waist specifically as the girding point for a belt or sash, emphasizing the external binding location rather than reproductive power. Isaiah 11:5 uses this sense in a messianic portrait: 'faithfulness shall be the belt of his loins (chalatsav).' Here the focus is on what encircles the waist – righteousness and faithfulness as garments – rather than on what issues from the loins. Though anatomically identical to sense 1, the functional emphasis shifts to adornment and equipping, making this a distinct metaphorical register. LOINS WAIST BODY

en: his-waist | **es:** sus-caderas | **fr:** [חלציו] | **de:** [חלציו] Isa 11:5

חָלַק H2505a *V-Qal-Perf-3ms* (56×)

to divide, apportion, distribute; share out land, spoil, or inheritance among recipients

A foundational verb of allocation and partitioning, appearing across the narratives of conquest, inheritance, and divine sovereignty. In the Qal stem it describes the basic act of dividing land or spoil among recipients (Josh 14:5; Neh 9:22), while the Piel intensifies this into thorough, deliberate distribution (Gen 49:27; Josh 18:10). The Nifal and Pual passives convey land or people being divided — whether a kingdom splitting (1 Kgs 16:21) or territory being apportioned by lot (Num 26:53–56). In Lamentations 4:16 the verb takes an unexpected turn toward scattering in judgment, where God's own face disperses a people.

1. distribute, divide up (Piel) (27×) The Piel intensive of distribution, emphasizing deliberate and thorough dividing out. Spanish destruyó/repartió and French diviser confirm the partitioning force. Jacob's dying oracle (Gen 49:7, 27) uses this stem for the scattering of Levi and the division of spoil by Benjamin, while Joshua 18:10 records the formal Piel apportioning of Canaan by lot. DIVIDING AND DISTRIBUTING

en: He-divides, I-will-divide, I-will-divide- | **es:** Y-los-dividió, Y-repartió, cuando-reparten | **fr:** Je—diviser, Je—diviser-eux, [ויחלק] | **de:** [אחלק], [בחלקם], [חלקו] Gen 49:7; Gen 49:27; Exod 15:9; Josh 13:7; Josh 18:10

2. divide, share, apportion (Qal) (17×) The basic Qal act of dividing or sharing property, land, or spoil among people. Cross-lingual evidence — German Teil and Spanish despojó — anchors the concrete sense of splitting possessions. Deuteronomy 4:19 warns that God has 'apportioned' the heavenly bodies to all nations, while Joshua 22:8 commands warriors to share plunder with those who stayed behind. DIVIDING AND DISTRIBUTING

en: and-they-divided, and-they-divided-them, and-you-divided-them | **es:** El-que-comparte, Y-los-dividieron, despojó | **fr:** [ויחלקום], [ותחלקם], [חלק] | **de:** Teil, [ותחלקם], [חולק] Deut 4:19; Deut 29:26; Josh 14:5; Josh 18:2; Josh 22:8

3. be divided (Nifal passive) (6×) The Nifal passive of being divided or split, where the subject undergoes partition rather than performing it. Spanish se dividió and Korean 나누어지다 both express this reflexive-passive sense. Genesis 14:15 describes Abram's forces dividing against the kings at night, and 1 Kings 16:21 records Israel being split into rival factions — the subject fractured from within. DIVIDING AND DISTRIBUTING

en: and-he-divided, is-divided, shall-be-divided | **es:** Y-se-dividió, se-divide, se-dividió | **fr:** devra-être-divisa, et-il-divisa, fut-divisa | **de:** [יחלק], soll-sein-teilte, und-teilte-sich Gen 14:15; Num 26:53; Num 26:55; Num 26:56; 1Kgs 16:21

4. be distributed (Pual passive) (3×) The Pual passive of having been distributed or divided up — the intensive passive counterpart to Piel. French partager and German Teil support the distributive meaning. Isaiah 33:23 envisions plunder being divided broadly, Zechariah 14:1 prophesies spoil divided within Jerusalem, and Amos 7:17 declares land measured out by line to conquerors. DIVIDING AND DISTRIBUTING

en: and-will-be-divided, is-divided, will-be-divided | **es:** fue-repartido, será-repartida, y-será-repartido | **fr:** diviser, et-diviser, partager | **de:** [חלק], [תחלק], und-Teil Isa 33:23; Amos 7:17; Zech 14:1

5. (1×) An ambiguous occurrence at Jeremiah 37:12 where Jeremiah departs to 'receive a portion' or 'slip away' among his people. English to-receive-portion and Spanish para-repartir suggest obtaining an allotted share of land, likely a Hifil infinitive sense of securing one's inheritance in Benjamin during the siege. DIVIDING AND DISTRIBUTING

en: to-receive-portion | **es:** para-repartir | **fr:** partager | **de:** [לחלק] Jer 37:12

6. (1×) A future Qal form at Joshua 18:5 describing Israel's intention to divide the remaining land into portions. Spanish la repartirán and German sie wird teilen confirm straightforward future apportioning, consistent with the broader Qal sense of dividing territory among the tribes. DIVIDING AND DISTRIBUTING

en: and-they-will-divide | **es:** Y-la-repartirán | **fr:** et-ils-sera-diviser | **de:** und-sie-wird-teilen Josh 18:5

7. (1×) A unique usage in Lamentations 4:16 where God's face 'scattered' or 'dispersed' the priests and elders. Spanish los ha dispersado and English scattered-them shift the verb from its typical partitioning domain into forceful scattering as divine judgment — dividing not goods but people, driving them apart in wrath. PRONOUNS AND MIXED

en: scattered-them | **es:** los-ha-dispersado | **fr:** partager | **de:** [חלקם] Lam 4:16

חָלַק H2505b *V-Qal-Perf-3ms* (9×)

To be smooth or slippery; Hifil: to make smooth, to flatter with deceptive speech; also, to be divided (of heart).

A root whose physical meaning – smooth, slippery – generates a rich metaphorical field. The Hifil 'make smooth' applies literally to a metalworker polishing with a hammer (Isa 41:7), but far more often describes speech that has been dangerously polished: the strange woman who 'makes smooth her words' (Prov 2:16, 7:5), the self-flatterer in Psalm 36:2, and the wicked whose words 'are smoother than butter' (Ps 55:21). Proverbs 28:23 wisely observes that honest rebuke ultimately wins more favor than a flattering tongue. Hosea 10:2 may preserve a distinct sense or a wordplay on the homonymous root chalaq I ('to divide'): 'their heart is smooth/divided' – a double entendre the prophet may have intended.

1. to flatter, make smooth (speech) (6×) To flatter, use smooth or deceptive speech (Hifil). The most frequent New Testament-era sense: making words dangerously slick to manipulate. Spanish 'halaga' ('flatters') and 'alisan' ('they smooth') capture the polishing metaphor. Proverbs 2:16 and 7:5 warn against the 'strange woman' who 'makes smooth her words'; Psalm 36:2 describes the wicked who 'flatters himself in his own eyes'; Psalm 5:9 says of enemies 'their throat is an open grave, they make smooth their tongue.' Proverbs 28:23 provides the counter-wisdom: honest rebuke surpasses flattery. DECEIT AND TREACHERY

en: he-flatters-himself, more-than-one-who-flatters, she-makes-smooth | **es:** alisan, ha-alisado, halaga | **fr:** de-partager, le-être-doux, partager | **de:** [החליקה], [מחליק], [ממחליק] Ps 5:9; Ps 36:2; Prov 2:16; Prov 7:5; Prov 28:23

2. to be smooth (physical) (2×) To be smooth or slippery in a physical sense (Qal/Hifil). Psalm 55:21 describes words that 'are smooth' (chalqu) as butter – Spanish 'suaves fueron' – though even here the physical image serves a moral point. Isaiah 41:7 provides the one purely literal usage: a craftsman 'smoothing with the hammer' (machiliq pattish) while fashioning an idol. French 'être doux' ('to be soft/gentle') reflects the tactile quality. LEVEL SMOOTH GROUND

en: are-smooth, with-the-hammer | **es:** alisador, suaves-fueron | **fr:** [מחליק], être-doux | **de:** [מחליק], sind-smooth Ps 55:21; Isa 41:7

3. to be divided, slippery (1×) To be divided or split – of a heart that is unfaithful (Qal). Hosea 10:2 declares 'their heart is divided' (chalaq libbam), diagnosing Israel's attempt to worship both YHWH and the Baals. Spanish 'dividido,' German 'Teil,' and the LXX's emerisan ('they divided') all favor the 'divide' reading, which may represent a deliberate prophetic pun on the smoother sense of the same root: a 'slippery' heart is a 'divided' one. DIVIDING AND DISTRIBUTING

en: is-divided | **es:** dividido | **fr:** partager | **de:** Teil Hos 10:2

חֵלֶק H2506a *N-msc / 3ms* (66×)

Portion, share, or allotted tract; one's assigned part of goods, land, or covenantal inheritance.

Heleq captures the ancient Near Eastern idea that life's goods — spoils, food, land, even one's relationship with God — come as measured portions. After battle, warriors divide the heleq of plunder (Gen 14:24; 1 Sam 30:24). In the land apportionment traditions, it narrows to a specific tract or plot, as in 'the portion of Naboth' at Jezreel (2 Kgs 9:10, 36-37). Most strikingly, the Psalmist declares 'The LORD is my heleq' (Ps 16:5), where the word ascends from material share to spiritual patrimony — a sense reflected in Spanish herencia and German Erbteil, both meaning 'inheritance' rather than mere 'portion.'

1. portion, share, allotment (61×) The broad, dominant sense: an allotted portion or share of something divisible — spoils of war (Gen 14:24), food offerings (Lev 6:17), or one's lot in life (Eccl 9:6, 9). The 61 occurrences span concrete distribution (Num 31:36, 'portion of the booty') to abstract destiny (Eccl 11:2, 'give a portion to seven'). Spanish parte, French part, and German Anteil all render this general distributive meaning. The preposition be- with heleq indicates 'having a share in' something, including political allegiance (2 Sam 20:1). **GEOGRAPHY AND SPACE**

en: a-portion, portion, portion-of | **es:** la-porción-de, parte, parte-de | **fr:** [חלק], part, part-de | **de:** Anteil, Anteil-von, Teil Gen 14:24; Gen 31:14; Lev 6:17; Num 18:20

2. tract of land, plot (4×) A geographical narrowing to a specific tract or plot of land, viewed as a bounded parcel rather than an abstract share. This sense clusters around the Naboth-Jezreel narrative: 'in the plot of Jezreel' (2 Kgs 9:10, 36, 37) and Amos 7:4. German der Teil and Spanish la porcion here denote a measurable piece of real estate — the field itself, not the right to it. Only four occurrences carry this concretely spatial sense. **GEOGRAPHY AND SPACE**

en: in-portion-of, the-portion | **es:** En-porción-de, en-porción-de, la-porción | **fr:** dans-part-de, part | **de:** der-Teil, in-Anteil-von 2Kgs 9:10; 2Kgs 9:36; 2Kgs 9:37; Amos 7:4

3. inheritance, patrimony (1×) A single but theologically significant occurrence in Psalm 16:5: 'The LORD is the portion of my inheritance (heleq-i).' Here the word transcends material allocation to express covenantal patrimony — God himself as the believer's permanent, inalienable possession. Spanish mi herencia and German mein Erbteil both shift from 'share' to 'inheritance,' signaling the deeper register. This anticipates the Levitical principle that God is the priests' heleq in lieu of land (Num 18:20). **GEOGRAPHY AND SPACE**

en: my-inheritance | **es:** mi-herencia | **fr:** part | **de:** mein-Erbteil Ps 16:5

חֶלֶק H2506b *Prep-b / N-msc* (1×)

smoothness, seductiveness (of speech)

This noun denotes the smooth, slippery quality of flattering or seductive speech. Proverbs 7:21 uses it to describe how the adulteress persuades the simple young man—with the smoothness of her lips she compels him. The word captures the polished, persuasive quality of speech designed to seduce rather than inform. It parallels 'abundance of her teaching,' showing how rhetoric can overwhelm resistance.

(1×) The slippery, seductive quality of persuasive speech, particularly in the context of sexual temptation. The phrase 'smoothness of her lips' depicts speech that removes friction and moral resistance. Spanish 'suavidad' (smoothness) and French 'part' (though possibly a mistranslation here) engage with the slippery persuasiveness. Proverbs consistently warns against smooth-talking seducers whose words are more dangerous than obvious threats. **GEOGRAPHY AND SPACE**

en: with-the-smoothness-of | **es:** con-suavidad-de | **fr:** dans-part | **de:** in-Teil Prov 7:21

חֶלֶק H2507 *Prep-l / N-proper-ms* (2×)

Helek, a Gileadite clan founder listed among Manasseh's descendants

Helek (meaning 'portion') was a descendant of Gilead in the genealogies of Manasseh. He is listed among the clans of Manasseh who received territorial allotments in the conquest of Canaan. Numbers 26:30 mentions him in the wilderness census among Gilead's sons, and Joshua 17:2 lists him among the clans receiving inheritance west of the Jordan. As with many such names, Helek likely represents both an individual ancestor and the clan descended from him.

(2×) A personal and clan name in the Manassite genealogies. Numbers 26:30 lists 'of Helek, the clan of the Helekites,' while Joshua 17:2 specifies the inheritance 'for the sons of Helek' among other Manassite clans. The Septuagint shows variations (Χελεγ, Κελεζ, Ελεκ), but the name is consistently preserved. Modern languages maintain the transliterated form with the preposition indicating relationship: 'to/of/for Helek.' **PERSONAL NAMES**

en: Cheleq, to-Helek | **es:** Jelec, de-Hélec | **fr:** Cheleq, à-Helek | **de:** Cheleq, zu-Helek Num 26:30; Josh 17:2

חֶלֶק H2508 *N-ms* (3×)

portion, allotted share, possession

An Aramaic noun meaning portion, share, or allotted lot. In Ezra it refers to territorial possession or legal claim, while in Daniel it describes the appointed portion assigned by divine decree. The word carries overtones of what is rightfully or officially designated to someone. In Daniel's apocalyptic visions, it describes the portion assigned to the beasts by divine sovereignty. The term emphasizes the concept of measured, allocated shares rather than unrestricted possession.

(3×) A designated portion or allotted share. Ezra 4:16 speaks of territorial 'portion' beyond the river that might be lost if Jerusalem is rebuilt. Daniel 4:15, 23 (Aramaic 4:12, 20) describe 'his portion' being with beasts of the field as part of Nebuchadnezzar's humiliation. The cross-linguistic evidence (Spanish porción/parte, French palais [likely error for part]) reflects the basic meaning of allotted share, though some translations struggle with the Aramaic context. **GEOGRAPHY AND SPACE**

en: his-portion, portion | **es:** parte, su-porción | **fr:** [חלק], palais | **de:** Teil, [חלקה] Ezra 4:16; Dan 4:15; Dan 4:23

חָלָק H2509 *Conj-w / Adj-ms* (4×)

Smooth; literally of skin or terrain, figuratively of flattering or deceptive speech.

An adjective meaning smooth, spanning a vivid range from physical texture to deceptive speech. Jacob is called an אִישׁ חָלָק ('smooth man') in contrast to Esau's hairiness (Gen 27:11), grounding the word in tactile experience. Joshua's 'smooth mountain' (Josh 11:17; 12:7) applies it to bare, treeless terrain. But the most theologically charged uses are figurative: Proverbs 5:3 warns that the forbidden woman's mouth is 'smoother than oil,' and Ezekiel 12:24 condemns 'smooth divination' — flattery masquerading as prophecy. French lisse ('smooth') and Spanish lisonjera ('flattering') neatly capture both poles.

(4×) Smooth — ranging from physical texture to deceptive flattery. Genesis 27:11 describes Jacob as an אִישׁ חָלָק ('smooth-skinned man') in contrast to hairy Esau. Figuratively, Proverbs 5:3 warns that the forbidden woman's palate is 'smoother than oil,' and Proverbs 26:28 links a 'smooth tongue' with lying. Ezekiel 12:24 condemns 'smooth divination' — flattery dressed as prophecy. Spanish lisonjera ('flattering') and German glatt ('smooth, slippery') together capture the trajectory from tactile smoothness to moral slipperiness. **LEVEL SMOOTH GROUND**

en: and-smoother, flattering, flattery | **es:** lampiño, lisonjera, y-más-suave | **fr:** blanc, et-חלק, lisse | **de:** Teil, [חלק], glatt Gen 27:11; Prov 5:3; Prov 26:28; Ezek 12:24

חָלָק H2510 *Art / Adj-ms* (2×)

the smooth, the bare (mountain); a proper name for a mountain or range

This adjective-turned-proper-name designates a mountain or mountain range marking the southern limit of Joshua's conquests. The phrase 'the bare (or smooth) mountain' appears twice in Joshua as a geographical marker. Scholars have proposed two possible identifications: either white limestone cliffs about eight miles south of the Dead Sea, or Mount Mâdara southwest from the Pass es-Ṣafâ. The name emphasizes the mountain's smooth or bare character, perhaps referring to its lack of vegetation or its white, exposed rock.

(2×) A geographical designation, 'the bare mountain' or 'the smooth mountain,' functioning as a proper name. Joshua 11:17 describes the extent of Joshua's conquests 'from Mount Halak, which rises toward Seir,' and Joshua 12:7 repeats the same boundary marker. The article

in Hebrew ('the bare' or 'the smooth') suggests this was a descriptive name that became a fixed toponym. Most translations render it as 'Mount Halak' or simply 'Halac,' treating it as a proper noun. **LEVEL SMOOTH GROUND**

en: the-bare | **es:** Halac | **fr:** le-bare | **de:** der-bare Josh 11:17; Josh 12:7

חָלָק H2511 *Prep-b / Adj-mpc* (1×)

smooth stones (of a brook-bed)

This phrase refers to the smooth, rounded stones found in stream beds, polished by water action over time. Isaiah 57:6 uses it with biting irony: 'Among the smooth stones of the wadi is your portion'—meaning the Israelites worship common river rocks as if they were gods. The prophet's contempt is palpable: instead of claiming Yahweh as their inheritance, they've chosen worthless pebbles from a streambed.

(1×) Smooth, polished stones from a brook or wadi, used here in prophetic condemnation of idolatry. The smoothness comes from water erosion, making these ordinary geological features. Isaiah's sarcasm targets those who treat natural objects as worthy of worship. The multilingual evidence shows both literal translation (smooth stones, piedras lisas) and some uncertainty, reflecting the interpretive challenge of this prophetic invective. **GEOGRAPHY AND SPACE**

en: among-smooth-stones-of- | **es:** En-las-piedras-lisas-de- | **fr:** [בחלק] | **de:** [בחלקי] Isa 57:6

חֵלֶק H2512 *N-mpc* (1×)

smooth (stones)

This adjective describes smooth stones, specifically those David selected from a brook for his confrontation with Goliath. In 1 Samuel 17:40, David chose five smooth stones for his sling—stones worn smooth by water, making them aerodynamically ideal as projectiles. The detail adds realism to the narrative: David wasn't just grabbing random rocks but selecting the right ammunition for precision slinging.

(1×) The quality of smoothness in stones, particularly those from a streambed. David's choice of smooth rather than jagged stones shows practical battlefield wisdom—smooth stones fly truer from a sling. The phrase 'smooth ones of stones' uses Hebrew's superlative construction, possibly meaning 'smoothest stones.' English and French preserve 'smooth' while Spanish focuses on 'stones,' both recognizing the tactical detail in David's preparation. **LEVEL SMOOTH GROUND**

en: smooth | **es:** piedras- | **fr:** smooth | **de:** smooth 1Sam 17:40

חֶלְקָה H2513a *Prep-b / N-fsc* (23×)

A portion or plot of ground; a concrete field of land, or an allotted share or inheritance portion.

A land-related noun whose twenty-three Old Testament occurrences divide between concrete geography and abstract allotment. Spanish campo (field) and porción (portion) map neatly onto the two senses, while German Feld (field) versus Anteil (share) confirms the distinction. Twenty occurrences denote a physical plot — Jacob's purchased field at Shechem (Gen 33:19; Josh 24:32), the field where Ruth gleaned (Ruth 2:3; 4:3), and Naboth's vineyard area (2 Kgs 9:21, 25–26). Three occurrences lean toward the abstract idea of an allotted share or inheritance, as in the leader's portion in Moses' blessing (Deut 33:21) and God's own 'portion' despoiled (Jer 12:10).

1. plot or field of land (20×) A concrete plot, field, or piece of agricultural ground. Spanish campo de and German Feld von confirm physical land. Jacob purchasing a chelqat hasadeh at Shechem (Gen 33:19; Josh 24:32), Ruth gleaning in Boaz's field (Ruth 2:3; 4:3), and the blood-stained plot of Naboth's vineyard (2 Kgs 9:21, 25–26) exemplify twenty occurrences of tangible territory. **GEOGRAPHY AND SPACE**

en: and-plot, field-of, in-portion-of | **es:** campo-de, el-campo, en-la-porción | **fr:** [החלקה], [חלקת], beauté | **de:** Feld-von, Stueck, [החלקה] Gen 33:19; Josh 24:32; Ruth 2:3; Ruth 4:3; 2Sam 14:30

2. allotted share or portion (3×) An allotted share, inheritance portion, or assigned allotment — emphasizing rightful possession rather than physical geography. Spanish porción and German Anteil mark the abstract dimension. The leader's reserved portion in Moses' blessing (Deut 33:21), the wicked whose 'portion is cursed' (Job 24:18), and God lamenting 'my portion' being trampled (Jer 12:10) illustrate three occurrences. **GEOGRAPHY AND SPACE**

en: My-portion, portion-of, their-portion | **es:** la-porción-del, porción-mi, su-porción | **fr:** [חלקתי], leur-חלקתם-eux, portion-de | **de:** Anteil-von, Stueck, [חלקתי] Deut 33:21; Job 24:18; Jer 12:10

חֶלְקָה H2513b *Adj-mp* (6×)

Smoothness, flattery; also smooth skin or slippery ground, always with overtones of deception or danger.

Chelqah (II) takes the physical quality of smoothness and extends it into moral and existential territory. Flattering lips speak chelaqot, smooth words that conceal a double heart (Ps 12:2-3), and the adulteress lures with 'the smoothness of her tongue' (Prov 6:24). Isaiah 30:10 records Israel demanding that prophets speak 'smooth things' rather than truth. Yet the word also retains physical senses: the smooth skin of Jacob's neck that enabled his deception of Isaac (Gen 27:16), and the slippery ground on which God sets the wicked before their ruin (Ps 73:18).

1. smoothness, flattery (4×) Smoothness of speech, flattery, or deceitful eloquence. The dominant sense across four occurrences (Ps 12:2-3; Prov 6:24; Isa 30:10). Spanish lisonjas ('flatteries') and French grâce (in the sense of smooth charm) both highlight the seductive, persuasive quality. In Isaiah 30:10 the people actively demand smooth prophecies, preferring comfortable deception over uncomfortable truth. **PLEASANTNESS AND DELIGHT**

en: flattery, from-the-smooth, smooth-things | **es:** de-la-lisonja-de, lisonjas | **fr:** [חלקות], de-מחלקת, grâce | **de:** [חלקות], [מחלקת], flattery Ps 12:2; Ps 12:3; Prov 6:24; Isa 30:10

2. smooth part (of body) (1×) The smooth, hairless part of the body, specifically Jacob's neck-skin in Genesis 27:16. Spanish suavidad ('smoothness, softness') and French lisse ('smooth') retain the tactile, physical quality. Rebekah covered this smooth skin with goat-hair so that blind Isaac would be deceived, linking physical smoothness to the broader theme of deception that pervades the word's semantic field. **GEOGRAPHY AND SPACE**

en: smooth-part-of | **es:** suavidad-de | **fr:** lisse-partie-de | **de:** die-Glätte Gen 27:16

3. slippery places (1×) Slippery places or treacherous ground where footing is lost. In Psalm 73:18, God sets the wicked on slippery places so that they slide to destruction. Spanish lugares resbaladizos ('slippery places') captures the spatial, physical metaphor precisely. The psalmist's insight is that apparent prosperity is unstable ground, and the metaphor of smoothness-as-danger completes the arc from flattery to physical peril. **PLEASANTNESS AND DELIGHT**

en: on-slippery-places | **es:** en-lugares-resbaladizos | **fr:** dans-grâce | **de:** auf-slippery-stellt Ps 73:18

חֲלַקָּה H2514 *Prep-b* (1×)

flatteries, smooth promises

This noun denotes flattering speech or smooth promises designed to deceive. Daniel 11:32 describes how a future tyrant will seduce covenant-breakers 'with flatteries'—using honeyed words to win compromisers to his cause. The plural form suggests repeated acts of flattery, a campaign of smooth talk. The word captures how autocrats often gain collaborators not by force but by making wickedness sound appealing.

(1×) Flattering or smooth speech used to corrupt and seduce people away from covenant faithfulness. Daniel's apocalyptic vision shows flattery as a political weapon—the tool by which the wicked king gains Jewish apostates as allies. Spanish 'halagos' (flatteries) and French 'flatterie' precisely capture the manipulative sweetness. The context is prophetic warning about end-times deception through

appealing lies. **DECEIT AND TREACHERY**
en: by-flatteries | **es:** con-halagos | **fr:** flatterie | **de:** [בחלקות] Dan 11:32

חֶלְקָה H2515 *Conj-w / N-fsc* (1×)
division, portion (of a father's house)
This noun refers to a subdivision or portion, specifically in 2 Chronicles 35:5 describing the divisions of Levitical father's houses. The context is Josiah's Passover, where the Levites are organized according to ancestral divisions to serve the assembled people. The term denotes organizational units within the larger tribal structure, ensuring orderly worship service during the major festival celebration.

(1×) A division or subdivision within the Levitical organization, specifically of father's houses. The phrase 'division of the father's house of the Levites' shows nested organizational categories. Spanish 'división' and the contextual use all point to administrative groupings for temple service. 2 Chronicles 35:5 uses this organizational language to show the careful planning of Josiah's reformed Passover celebration. **GEOGRAPHY AND SPACE**
en: and-portion-of | **es:** y-división-de | **fr:** [וחלקת] | **de:** [וחלקת] 2Chr 35:5

חֶלְקִי H2516 *Art / N-proper-ms* (1×)
the Helekite (clan name)
This is the gentilic form—'the Helekite'—referring to the clan descended from Helek. Numbers 26:30 uses it in the wilderness census, listing the Helekite family as one of the clans within the tribe of Manasseh. Like other gentilic forms in the census lists, it identifies descendants by their ancestral connection, turning a personal name into a collective clan designation.

(1×) The collective designation for descendants of Helek, treated as a clan within Manasseh. The definite article makes it function as a group name: 'the Helekite family.' Multilingual versions (the Helekite, los helequitas, le Helekite) all preserve the gentilic pattern. Numbers 26:30 employs this in the systematic genealogical accounting that organized Israel's tribes during the wilderness period. **PERSONAL NAMES**
en: the-Helekite | **es:** los-helequitas | **fr:** le-Helekite | **de:** der-Helekite Num 26:30

חֶלְקַי H2517 *N-proper-ms* (1×)
Chelqai (or Helkai), a priest in Nehemiah's time
Chelqai was a priest serving during the high priesthood of Joiakim, son of Jeshua, in the early post-exilic period. Nehemiah 12:15 lists him among the priestly heads of families in the restored Jerusalem community. The name may be an abbreviated form of Hilkiah, a common priestly name meaning 'my portion is Yahweh.' Such name variations and abbreviations were typical in genealogical records.

(1×) A personal name of a post-exilic priest. The Septuagint rendering 'Chelkias' (similar to Hilkiah) supports the view that this is a shortened form. Multilingual versions show transliteration (Chelqai, Helcai) as expected for proper names. Nehemiah 12:15 places him in the genealogical framework of priestly families serving the Second Temple, part of the restoration community's reconstituted worship. **PERSONAL NAMES**
en: Chelqai | **es:** Helcai | **fr:** [חלק] | **de:** mein-Teil Neh 12:15

חִלְקִיָּהוּ H2518 *Conj-w / N-proper-ms* (34×)
Hilkiah; a theophoric personal name meaning 'my portion is YHWH,' borne by several priests and Levites
A theophoric name combining חֵלֶק ('portion') with the divine name, declaring 'YHWH is my portion.' The most prominent bearer is the high priest under King Josiah who discovered the Book of the Law in the temple (2 Kgs 22:4–14; 2 Chr 34:9–22), a pivotal moment in Judah's religious reform. Another notable Hilkiah is the father of Eliakim, Hezekiah's palace steward (2 Kgs 18:18; Isa 22:20; 36:3). The prophet Jeremiah is also identified as 'son of Hilkiah' (Jer 1:1). Transliterations vary — 'Chilkiyahu' closer to the Hebrew, 'Hilcías' in Spanish, 'Hilkija' in German — but all point to the same set of individuals.

Hilkiah (personal name) (34×) The proper masculine name Hilkiah (חִלְקִיָּהוּ / חִלְקִיָּה), meaning 'my portion is YHWH,' borne by several biblical figures. Most notably the high priest who found the Torah scroll during Josiah's temple repair (2 Kgs 22:4, 8; 2 Chr 34:14–15), the father of Eliakim under Hezekiah (2 Kgs 18:18, 26; Isa 36:3), and the father of Jeremiah the prophet (Jer 1:1). Also names several Levites and a postexilic priest (1 Chr 6:30; 26:11; Neh 8:4; 12:7). **PERSONAL NAMES**
en: Chilkiyah, Chilkiyahu, Chilqiyah | **es:** Hilcías, Hilquías, Jilqiya | **fr:** Chilkiyah, Chilkiyahu, Hilkija | **de:** Chilkiyah, Chilkiyahu, Hilkija 2Kgs 18:18; 2Kgs 18:26; 2Kgs 18:37; 2Kgs 22:4; 2Kgs 22:8

חֲלַקְלַקּוֹת H2519 *Prep-b* (4×)
Smoothness, slipperiness; figuratively flattery or deceitful intrigues
Derived from a root conveying sleekness or slickness, this noun paints a vivid picture of treacherous footing and deceptive speech. In Psalm 35:6 and Jeremiah 23:12, it describes a path of darkness and slippery ground that the wicked must tread. In Daniel 11:21 and 11:34, the same word shifts to the political realm, denoting cunning flattery or intrigues by which a ruler seizes power. Spanish 'resbaladeros' (slippery places) captures the physical sense, while French 'ruse' and Spanish 'intrigas' reflect the figurative extension to scheming deception.

(4×) Slipperiness or treacherous ground, used metaphorically for a dangerous, unstable path. In Psalm 35:6 the psalmist prays that his enemies' way become dark and slippery, and Jeremiah 23:12 warns that the false prophets' path will be like slick footing in darkness. The multilingual glosses ('resbaladeros,' 'slippery-places') consistently reflect physical peril. In Daniel 11:21 and 11:34 the meaning extends to smooth talk and political intrigues—flattery used as a weapon to seize a kingdom. French 'ruse' and 'flatterie' highlight this figurative dimension. **DECEIT AND TREACHERY**
en: and-slippery-places, by-intrigues, like-slippery-places | **es:** como-resbaladeros, con-intrigas, y-resbaladero | **fr:** [כחלקלקות], et-flatterie, ruse | **de:** [בחלקלקות], [כחלקלקות], und-slippery-stellt Ps 35:6; Jer 23:12; Dan 11:21; Dan 11:34

חֶלְקַת H2520 *N-proper-fs* (2×)
Helkath, a Levitical city in the territory of Asher
Helkath (meaning 'portion' or 'possession') was a town in the tribal territory of Asher, later assigned to the Levites. It appears in the boundary description of Asher in Joshua 19:25 (spelled חלקת) and in the list of Levitical cities in Joshua 21:31 (spelled חלקת). The two different spellings represent minor orthographic variants of the same place name, a common phenomenon in biblical geographical lists. The exact location is uncertain, though it was somewhere in Asher's allotment.

(2×) A place name designating a Levitical city in Asher. Joshua 19:25 includes 'Helkath' among the cities in Asher's border description, while Joshua 21:31 lists 'Helkath with its pasturelands' as one of the cities given to the Levites from Asher. The Septuagint variations (Ελεκεθ, Χελκατ, Ελκαθ, Θελκαθ) show Greek attempts to render the name, while modern versions use Helkath, Helcat, or Chelqath, maintaining the consonantal root. **PERSONAL NAMES**
en: Chelqath, Helkath | **es:** Helcat | **fr:** Chelqath, Helkath | **de:** Chelqath, Helkath Josh 19:25; Josh 21:31

חֶלְקַת הַצֻּרִים H2521 *N-proper-fs* (2×)
Helkath-hazzurim, the field of swords/flints; site where Ishbosheth's men fell
Helkath-hazzurim (literally 'field of the swords' or 'field of the flints/edges') was the name given to a location near the pool of Gibeon

where twelve men from each side—Ishbosheth's forces and David's—engaged in deadly combat, with each man grabbing his opponent and thrusting his sword into his side, so that all twenty-four fell together. The name appears twice in 2 Samuel 2:16 as both the place name and its explanation. The etymology suggests either 'field of sword-edges' or possibly 'field of the plotters/adversaries.'

(2×) A place name and descriptive designation for the site of a deadly contest at Gibeon. 2 Samuel 2:16 states, 'Therefore that place was called Helkath-hazzurim, which is in Gibeon,' with both occurrences in the same verse. The name combines 'field' (חלקה) with either 'swords/edges' (צרים) or 'plotters/adversaries,' eternally marking the site of this violent encounter. The Septuagint's 'portion of the plotters' (Μέρις τῶν ἐπιβούλων) reflects one interpretation, while modern versions often translate it as 'field of swords' or leave it as a proper name. **PERSONAL NAMES**

en: Helqat, ha-Tsurim | **es:** Jelqat, ha-Tsurim | **fr:** Helqat, ha-Tsurim | **de:** Helqat, ha-Tsurim 2Sam 2:16

חָלַשׁ H2522 *Conj-w / V-Qal-ConsecImperf-3ms* (3×)

to weaken, disable, be prostrate

A verb describing physical weakening or prostration. It appears in both active senses (to weaken or disable an opponent) and stative senses (to become weak or prostrate). Exodus uses it for Joshua's defeat of Amalek, Job employs it for human mortality and frailty, and Isaiah applies it to the fall of proud oppressors. The root conveys the transition from strength to weakness, from standing to falling, from power to helplessness. Whether describing military defeat, mortal decay, or the overthrow of tyrants, the verb emphasizes debilitation and collapse.

(3×) To weaken, prostrate, or disable. Exodus 17:13 reports 'Joshua weakened Amalek' through battle. Job 14:10 uses it of human death: 'man dies and is prostrate,' emphasizing finality. Isaiah 14:12 describes Babylon as 'weakener of nations' before its own fall. The consistent rendering across languages (Spanish debilitar, French/English weaken/prostrate) reflects the core meaning of reducing strength or bringing down to helplessness. **WEAKNESS AND FRAILTY**

en: and-lies-prostrate, and-weakened, weakener-of | **es:** Y-debilitó, el-que-debilitaba, y-se-debilita | **fr:** [חולש], et-weakened, et-ויחלש | **de:** [ויחלש], [חולש], und-weakened Exod 17:13; Job 14:10; Isa 14:12

חַלָּשׁ H2523 *Art / Adj-ms* (1×)

the weak (person)

This adjective, used substantively with the definite article, means 'the weak one.' Joel 3:10 uses it in a striking call to reverse normal expectations: 'Let the weak say, I am a mighty man.' The prophet envisions a day when ordinary distinctions of strength dissolve—even the frail will claim warrior status in the eschatological gathering. It's part of Joel's larger vision of cosmic upheaval and role reversal.

(1×) A weak or feeble person, used substantively. The definite article ('the weak') makes it a class designation rather than a mere description. Spanish 'el débil' (the weak one) and French 'faible' (weak) capture the sense. Joel 3:10 uses this in prophetic hyperbole: when God acts, even inherent human weakness becomes irrelevant. The verse deliberately inverts the beatings-into-plowshares image elsewhere in prophetic literature. **WEAKNESS AND FRAILTY**

en: the-weak | **es:** el-débil | **fr:** faible | **de:** [החלש] Joel 3:10

חָם H2524 *N-msc / 3fs* (4×)

Father-in-law (husband's father)

A kinship term specifically denoting the father of a woman's husband. All four biblical occurrences appear in narratives of family crisis: Judah is called Tamar's father-in-law in Genesis 38:13 and 38:25, while Eli is identified as the father-in-law of Phinehas's wife in 1 Samuel 4:19 and 4:21. The word is cognate with Arabic, Aramaic, Ethiopic, and Akkadian terms for the husband's male relative, underscoring a shared Semitic kinship vocabulary. German 'Schwiegervater' and Spanish 'suegro' both render it precisely.

(4×) The father of a woman's husband, a father-in-law on the husband's side. In Genesis 38 Judah stands in this relation to Tamar, and the narrative tension hinges on that bond of obligation. In 1 Samuel 4:19 and 4:21, Eli is identified by this term at the moment of his death, intensifying the pathos. The consistent rendering across languages—Spanish 'suegro,' German 'Schwiegervater,' French 'beau-père'—confirms a straightforward kinship denotation with no metaphorical extension. **GEOGRAPHY AND SPACE**

en: father-in-law-her, father-in-law-your, her-father-in-law | **es:** su-suegro, suegro-de-ella, suegro-de-ti | **fr:** père-dans-loi-sa, père-dans-loi-ton, sa-père-dans-loi | **de:** dein-Schwiegervater, ihr-Vater-in-Gesetz, ihrem-Schwiegervater Gen 38:13; Gen 38:25; 1Sam 4:19; 1Sam 4:21

חַם H2525 *Adj-mp* (2×)

hot, warm; heated by fire or sun

This adjective describes something hot or warm, heated either by baking or by the sun. In Joshua 9:12, the Gibeonites claim their bread was hot (freshly baked) when they left home, though it has now become dry. In Job 37:17, it describes garments that become hot when the earth is still under the oppressive heat of the south wind. The word emphasizes temperature in both literal contexts—the warmth of fresh bread and the heat retained in clothing.

(2×) Hot or warm, describing objects heated by baking or atmospheric warmth. Joshua 9:12 uses the masculine singular with 'bread': 'This our bread was hot when we took it,' emphasizing freshness. Job 37:17 employs the masculine plural with 'garments': 'you whose garments are hot when the earth is still because of the south wind.' The multilingual glosses uniformly render the temperature sense: 'hot,' 'warm,' 'caliente,' 'calientes,' confirming this as a straightforward thermal adjective. **HEAT AND WARMTH**

en: are-hot, warm | **es:** caliente, calientes | **fr:** warm, חמים | **de:** [חמים], warm Josh 9:12; Job 37:17

חָם H2526 *N-proper-ms* (16×)

Ham — Noah's second son and ancestor of African and Canaanite peoples; also a poetic name for Egypt

The proper name Ham (חָם), one of the three sons of Noah who survived the flood (Gen 5:32; 6:10; 7:13; 9:18). He is identified as the father of Canaan (Gen 9:22) and ancestor of four great people-groups: Cush (Ethiopia), Mizraim (Egypt), Put (Libya), and Canaan (Gen 10:6, 20; 1 Chr 1:8). The narrative of Ham's indiscretion toward his father (Gen 9:22) leads to the oracle against Canaan. In the later Psalms, 'land of Ham' becomes a poetic synonym for Egypt (Ps 78:51; 105:23, 27; 106:22), always paralleling Mizraim. First Chronicles 4:40 also locates earlier Hamite inhabitants in the Negev. French 'Cham' and Spanish 'Cam/Jam' reflect variant transliteration traditions of this foundational ethnographic name.

Ham (proper name) (16×) The proper name Ham (חָם I), Noah's second son and the eponymous ancestor of southern and African peoples. He appears in the flood narrative as one of three survivors aboard the ark with Noah (Gen 5:32; 6:10; 7:13; 9:18) and is called the father of Canaan (Gen 9:22). The Table of Nations traces four lineages from Ham — Cush, Mizraim, Put, and Canaan (Gen 10:1, 6, 20; 1 Chr 1:8) — encompassing a vast geographic arc from Ethiopia to the Levant. In late psalmody, 'tents of Ham' and 'land of Ham' serve as poetic names for Egypt (Ps 78:51; 105:23, 27; 106:22), always in parallelism with Mizraim. **PERSONAL NAMES**

en: Cham, Ham, and-Ham | **es:** Cam, Jam, y-Jam | **fr:** Cham, Ham, et-Cham | **de:** Cham, Chams, [חם] Gen 5:32; Gen 6:10; Gen 7:13; Gen 9:18

חֹם H2527 *Conj-w / N-ms* (15×)

Heat or warmth; the burning intensity of midday sun, the flush of passion, the temperature of hot bread, and the comfort of bodily warmth.

A compact noun covering every kind of heat a person encounters in

the ancient Near East. Its most common use is the scorching 'heat of the day' under which Abraham sat at his tent door (Gen 18:1) and Saul's army marched to battle (1 Sam 11:11). God promises the rhythm of seasons will never cease—'seedtime and harvest, cold and heat' (Gen 8:22). Jeremiah warns that a tree planted by water 'does not fear when heat comes' (Jer 17:8), while Isaiah speaks of harvest-heat shimmering before the vintage (Isa 18:4). Spanish calor and French chaleur cover the range naturally, though the figurative 'heat of passion' in Jeremiah 51:39 and the simple 'hot bread' of 1 Samuel 21:7 show the word reaching beyond weather into emotion and everyday life.

1. heat of day or sun (12×) Atmospheric or solar heat—the dominant sense across 12 occurrences. This is the oppressive midday warmth of the Levant: Abraham receiving visitors 'in the heat of the day' (Gen 18:1), the seasonal rhythm of 'cold and heat' (Gen 8:22), and the dangerous harvest sun that withers unrooted plants (Jer 17:8; Isa 18:4). Spanish calor de and German Hitze both render this straightforwardly as climatic intensity. GEOGRAPHY AND SPACE
en: [ktiv], and-heat, as-heat-of | **es:** (cuando-calor-de), [qeré], calentar-de | **fr:** Cham, [ktiv], [בחם] | **de:** [ktiv], [בחם], [בחמו] Gen 8:22; Gen 18:1; 1Sam 11:9; 1Sam 11:11

2. inflamed with passion (1×) Figurative heat as inflamed passion—appearing once in Jeremiah 51:39, where Babylon's leaders are described as heated with drink before divine judgment falls. Spanish en su calor ('in their heat') preserves the metaphor, linking physical temperature to the flush of intoxication and reckless emotion. GEOGRAPHY AND SPACE
en: when-they-are-heated | **es:** en-su-calor | **fr:** [בחמם] | **de:** [בחמם] Jer 51:39

3. hot in temperature (1×) The temperature of a physical object, specifically hot bread in 1 Samuel 21:7, where the priest at Nob offers David 'hot bread' freshly removed from before the LORD. English hot, Spanish caliente, and the phrase lechem chom ('bread of heat') all point to tactile warmth rather than atmospheric or emotional heat. HEAT AND WARMTH
en: hot | **es:** caliente | **fr:** hot | **de:** hot 1Sam 21:7

4. bodily warmth (1×) Bodily warmth as comfort or its absence—found in Haggai 1:6, where the prophet laments that the people 'clothe themselves, but no one is warm.' This sense focuses on the warmth a body needs to thrive, distinct from the external heat of sun or oven. The multilingual glosses show some confusion (French Léhem, German Brot mislabel it as 'bread'), but the Hebrew clearly denotes personal thermal comfort. GEOGRAPHY AND SPACE
en: warmth | **es:** calor | **fr:** Léhem | **de:** Brot Hag 1:6

חֵמָא H2528 *Conj-w | N-fs* (2×)
rage, fury (Aramaic); intense anger or wrath
This Aramaic noun denotes rage or fury, appearing only in Daniel 3 in the account of Nebuchadnezzar's anger at Shadrach, Meshach, and Abednego. The word appears in two forms with slightly different spellings (חמא and חמה), representing the same concept. It describes the king's emotional state when the three Hebrew men refused to worship the golden image. The term corresponds to Hebrew חמה and is cognate with other Semitic words for anger and wrath.

(2×) Rage, fury, or intense wrath. Daniel 3:13 describes Nebuchadnezzar commanding 'with fury and rage' to bring the three men before him, while 3:19 states that 'the image of his face was changed' and he was 'filled with fury' against them. Both occurrences capture the king's explosive anger at perceived disobedience. The multilingual glosses consistently render it as 'fury' or 'furia,' and the conjunction forms ('and fury,' 'with fury') show it in construct relationship with other terms for anger. GEOGRAPHY AND SPACE
en: and-fury, with-fury | **es:** furia, y-furia | **fr:** [וחמה], [חמא] | **de:** [וחמה], [חמא] Dan 3:13; Dan 3:19

חֶמְאָה H2529a *N-fsc* (10×)
Curds, curdled milk — a thick dairy product from cows, sheep, or goats, signifying pastoral abundance
The noun חֶמְאָה (chem'ah) denotes curds or curdled milk, a staple of pastoral life in the ancient Near East. Abraham set curds and milk before his three visitors at Mamre (Gen 18:8), and Jael offered Sisera curds in a lordly bowl (Judg 5:25). Moses' Song celebrates the land's bounty with 'curds of the herd and milk of the flock' (Deut 32:14). The word also appears in wisdom and poetic contexts: Job 20:17 envisions rivers of curds and honey, while Proverbs 30:33 observes that churning milk produces curds. The image consistently evokes richness, hospitality, and the good life. Spanish 'mantequilla/cuajada' and English 'curds/butter' both approximate the thick dairy product.

curds / curdled milk (10×) A thick, curdled dairy product — curds, clotted cream, or a butter-like substance — obtained by churning or naturally thickening milk from cattle or sheep. A marker of pastoral abundance and generous hospitality: Abraham serves it to divine visitors (Gen 18:8), Jael offers it to Sisera (Judg 5:25), and it symbolizes the richness of the promised land (Deut 32:14). Also used in proverbial wisdom about the churning process (Prov 30:33) and in descriptions of wished-for prosperity (Job 20:17; 29:6; 2 Sam 17:29). Spanish 'cuajada' and French 'lait caillé' reflect the curdled texture. GEOGRAPHY AND SPACE
en: and-cream, and-curds, curds | **es:** Cuajada, cuajada, en-leche | **fr:** beurre, curds, curds-de | **de:** Butter, [בחמה], [וחמאה] Gen 18:8; Deut 32:14; Judg 5:25; 2Sam 17:29; Job 20:17

חֵמָה H2529b
heat, rage, wrath; also venom, poison (from root meaning 'to be hot')
This powerful term captures the physical sensation of burning heat and its psychological parallel in human rage. The semantic range extends from literal fever (as in Hosea 7:5, 'wine-fever') to the metaphorical heat of divine wrath that appears repeatedly in prophetic judgment oracles. Interestingly, cognate languages preserve both the 'heat' and 'poison' senses—Arabic and Syriac can mean venom, while Akkadian imtu denotes breath or poison. The term frequently appears with possessive suffixes in contexts of God's anger being poured out, creating vivid imagery of wrath as something hot, consuming, and life-threatening.

חָמַד H2530a *V-Qal-Perf-3ms* (21×)
To desire or covet; as participle, desirable or precious; in Piel, to delight in intensely
A verb at the heart of the Tenth Commandment, spanning the full moral spectrum of human longing. In its plainest Qal sense it means to desire or covet, and in Exodus 20:17 it carries the weight of forbidden acquisitiveness. Yet the same root describes the trees of Eden as 'desirable to look at' (Gen 2:9) and God's judgments as 'more to be desired than gold' (Ps 19:10). The passive participle can function as a noun meaning 'treasure' or 'precious thing,' while the intensive Piel in Song of Songs 2:3 conveys rapturous delight. Multilingual renderings highlight this range: Spanish shifts from 'codiciar' (covet) to 'deseable' (desirable), and German from coveting to 'lieblich' (lovely).

1. desire, covet (13×) The primary active sense: to desire, covet, or long for something. This is the verb of the Decalogue (Exod 20:17; Deut 5:21), where it denotes sinful, ungoverned craving for a neighbor's possessions. Yet context can soften it to neutral longing, as in Joshua 7:21 where Achan confesses 'I coveted them.' Spanish 'codiciar' and French 'convoiter' consistently mark this as acquisitive desire, while the German renderings often leave the Hebrew untranslated, underscoring its untranslatable moral weight. DESIRE AND COVETING
en: and-I-coveted-them, and-they-covet, and-we-desire-him | **es:** Y-codician, codiciará, codiciarás | **fr:** –covet, [ונחמדהו], [חמדתם] | **de:** [וחמד], [ונחמדהו], [חמד] Exod 20:17; Exod 34:24; Deut 5:21; Deut 7:25

2. desirable, to be desired (4×) The Nifal participial sense: desirable, pleasant, worthy of desire. Here the verb functions adjectivally, describing objects that attract or delight. Genesis 2:9 uses it for Eden's trees, and Psalm 19:10 for God's ordinances being 'more to be

desired than gold.' Spanish 'deseable' and German 'lieblich' (lovely) show the shift from acquisitive craving to aesthetic or spiritual appreciation. **BELOVED AND PRECIOUS**

en: and-delightful, desirable, more-to-be-desired | **es:** agradable, deseable, los-más-deseables | **fr:** desirable, désirer, et-delightful | **de:** [חמד], lieblich, mehr-zu-sein-desired Gen 2:9; Gen 3:6; Ps 19:10; Prov 21:20

3. precious thing, treasure (3×) The Qal passive participle used substantively to mean a precious thing, treasure, or delight. In Job 20:20 and Psalm 39:11 it refers to what a person treasures or holds dear. German 'Schatz' (treasure) and Spanish 'cosas preciadas' (precious things) confirm the substantival reading, where the act of desiring has crystallized into the object desired. **DESIRE AND COVETING**

en: and-their-delights, his-treasure, with-his-treasure | **es:** con-lo-codiciado, su-deseo, y-sus-cosas-preciadas | **fr:** [וחמודיהם], désirer, désirer-lui | **de:** [בחמודו], [וחמודיהם], sein-Schatz Job 20:20; Ps 39:11; Isa 44:9

4. delight in intensely (1×) The Piel intensive sense: to delight in intensely, expressing heightened or focused desire. Found only in Song of Songs 2:3, where the beloved delights to sit in the shade of her lover. Spanish 'deseé' and French 'j'ai désiré' render it as a strong personal longing, but the Piel stem signals an intensity beyond ordinary wanting—closer to savoring or relishing. **DESIRE AND COVETING**

en: I-delighted | **es:** deseé | **fr:** j'ai-désiré | **de:** [חמדתי] Song 2:3

חֲמוּדָה H2530b *Conj-w* (7×)

Feminine noun meaning 'preciousness, desirable things, treasures'; also 'delicacies, choice food.'

Derived from the root chamad ('to desire'), this noun captures the quality of being deeply desirable or precious. Its most striking use is in Daniel's epithet ish chamudot, 'man of treasures,' meaning one greatly beloved by God (Daniel 9:23, 10:11, 10:19). It also describes costly material goods: precious spoils in 2 Chronicles 20:25, treasures of Egypt in Daniel 11:43, and costly stones in Daniel 11:38. In one specialized usage it denotes choice food or delicacies, when Daniel abstains from lechem chamudot, 'bread of desirable things,' during his fast (Daniel 10:3).

1. preciousness, treasured things (6×) Preciousness, costliness, or treasured things, whether persons or objects. Daniel is called ish chamudot ('man of treasures'), a term of divine endearment meaning 'greatly beloved' (Dan 9:23, 10:11, 10:19). The same word describes material valuables: costly spoils in 2 Chronicles 20:25 and the treasures of Egypt in Daniel 11:43. Spanish amado for Daniel and cosas-preciosas for material goods show how translators naturally split the personal and material applications of this single sense. **BELOVED AND PRECIOUS**

en: and-with-treasures, precious-things, treasured | **es:** amado, cosas-preciosas-de, preciosos | **fr:** [חמדות], désirable, et-désirable | **de:** [ובחמדות], [חמדות], [חמודות] 2Chr 20:25; Dan 9:23; Dan 10:11; Dan 10:19; Dan 11:38

2. delicacies, desirable food (1×) Choice food or delicacies, a specialized application of 'desirable things' to the culinary domain. Found in Daniel 10:3, where lechem chamudot ('bread of desirable things') refers to rich or choice food that Daniel renounced during his three-week mourning period. The English 'delicacies' and Spanish delicias capture this gastronomic narrowing, distinguishing it from the broader 'precious things' sense. **BELOVED AND PRECIOUS**

en: delicacies | **es:** delicias | **fr:** désirable | **de:** [חמדות] Dan 10:3

חֶמֶד H2531 *N-ms* (6×)

Desire, delight, preciousness — that which is attractive, pleasant, or coveted.

A masculine noun expressing what is desirable or delightful. Always appearing after a construct noun, it functions as an intensifying attribute: 'vineyards of delight' (Amos 5:11), 'fields of delight' (Isa 32:12), and 'young men of desire' — that is, attractive, desirable young men (Ezek 23:6, 12, 23). Spanish 'deleite' and 'delicia' capture the aesthetic pleasure, while 'deseo' emphasizes the longing quality. The word elevates the ordinary into the coveted.

delight, desirable thing, preciousness (6×) That which is desirable, delightful, or precious — used attributively to mark something as especially attractive or coveted. Spanish 'deleite/delicia/deseo' captures both the pleasure and longing dimensions. Amos speaks of 'vineyards of delight' that the unjust planted (Amos 5:11), Isaiah mourns 'pleasant fields' (Isa 32:12), and Ezekiel describes Assyrian officers as 'desirable young men' to portray Oholibah's infatuation (Ezek 23:6, 12, 23). The word consistently elevates its head noun into something especially prized. **GEOGRAPHY AND SPACE**

en: delight, desire, of-delight | **es:** deleite, delicia, deseo | **fr:** [חמד], [חמד] | **de:** [חמד], [חמד] Isa 27:2; Isa 32:12; Ezek 23:6; Ezek 23:12; Ezek 23:23

חֶמְדָּה H2532a *N-fs* (16×)

Desire, delight, or preciousness; something longed for, delightful, or treasured as valuable.

Chemdah captures the magnetic pull of something that draws the heart – whether the feeling of desire itself or the quality that makes an object desirable. When Samuel tells Saul that 'all the desire of Israel' rests on him (1 Sam 9:20), the word hovers between the people's longing and Saul's desirability as king. Haggai's famous prophecy that 'the chemdah of all nations shall come' (Hag 2:7) has been read as treasure, as desire, or messianically. Jeremiah mourns his 'pleasant portion' trampled (Jer 12:10), and Hosea warns that Ephraim's 'precious vessels' will be plundered (Hos 13:15). Across its range, the word insists that true worth and true longing are two sides of the same coin.

1. delight or pleasantness (6×) Delight or pleasantness – the quality of being delightful, beautiful, or desirable in itself. Jeremiah calls his vineyard-land 'my pleasant portion' (chemdati, Jer 12:10), the psalmist speaks of a 'desirable land' rejected by Israel (Ps 106:24), and Ezekiel lists Tyre's 'pleasant things' among her doomed treasures (Ezek 26:12). Spanish 'delicia' and 'deseable' track the quality-of-delight nuance. Six occurrences emphasize the objective attractiveness of what is described. **GEOGRAPHY AND SPACE**

en: My-delight, desirable, desire | **es:** delicia, delicia-mi, deseable | **fr:** [החמדה], [חמדה], [חמדתי] | **de:** [החמדה], [חמדה], [חמדתי] Ps 106:24; Isa 2:16; Jer 3:19; Jer 12:10; Ezek 26:12

2. desire or longing (6×) Desire or longing – the subjective emotion of wanting or setting one's heart on something. Samuel asks about 'all the desire of Israel' (1 Sam 9:20); King Jehoram died 'without desire,' meaning unmourned (2 Chr 21:20); Daniel's antagonist disregards 'the desire of women' (Dan 11:37). Spanish 'deseo' and French 'desir' mark this abstract-emotion reading. Six occurrences center on the act of desiring. **GEOGRAPHY AND SPACE**

en: desire, desire-of, their-desire | **es:** deseo, deseo-de, deseo-suyo | **fr:** [חמדה], désir, désir-de | **de:** [חמדה], [חמדת], [חמדתם] 1Sam 9:20; 2Chr 21:20; 2Chr 32:27; Dan 11:8; Dan 11:37

3. precious valuable thing (4×) A precious or valuable thing – concrete objects treasured for their material or intrinsic worth. Nebuchadnezzar carries off 'precious vessels' from the temple (2 Chr 36:10), the shepherds of Israel lose their 'precious possessions' in judgment (Jer 25:34), and Nineveh's plunderers seize her 'precious things' (Nah 2:9). Spanish 'tesoro-de' and 'precioso' reveal the shift from abstract longing to tangible wealth. Four occurrences give chemdah this concrete, objectified sense. **BELOVED AND PRECIOUS**

en: desire, desire-of, precious | **es:** deseo, precioso, tesoro-de | **fr:** [חמדה], [חמדת], désir | **de:** [חמדה], [חמדת] 2Chr 36:10; Jer 25:34; Hos 13:15; Nah 2:9

חֲמוּדָה H2532b *Art / N-fp* (2×)

desirable, precious things; choice objects or garments valued for their worth

This noun denotes desirable or precious things—objects, garments, or persons valued for their worth and attractiveness. The plural form can refer to choice garments (Genesis 27:15), precious treasures and vessels (Ezra 8:27, 2 Chronicles 20:25), desirable food (Daniel 10:3), or even to persons who are highly valued (Daniel 9:23, 10:11, 10:19). The root sense is 'that which is desired or treasured,' with specific

meaning determined by context. The term emphasizes subjective value—what is precious in someone's eyes.

(2×) Desirable or precious things, whether objects or persons. Genesis 27:15 uses it of Esau's 'choice garments' that Rebekah took for Jacob. Ezra 8:27 employs it for 'precious' vessels 'as precious as gold.' The word can describe valued items (garments, vessels, food) or valued persons (Daniel's designation as a 'precious treasure' or 'greatly loved one'). The multilingual evidence shows both object-focused translations ('preciosos,' 'precious,' 'kostbaren') and quality-focused ones ('desirable,' 'preciados'), capturing the dual nuance of objective worth and subjective value. **BELOVED AND PRECIOUS**

en: precious, the-desirable | **es:** los-preciados, preciosos | **fr:** [חמודת], le-desirable | **de:** [חמודת], die-kostbaren Gen 27:15; Ezra 8:27

חֶמְדָּן H2533 *N-proper-ms* (1×)

Hemdan, an Edomite clan leader

Hemdan was a descendant of Seir the Horite, one of the indigenous inhabitants of Edom before the Edomites displaced them. Genesis 36:26 lists him in the Table of Nations among Edomite clans. The parallel passage in 1 Chronicles 1:41 gives the name as Hamran, showing the kind of textual variation common in genealogical lists. Both forms appear to be valid representations of the same individual.

(1×) A personal name within the Edomite genealogies. The Septuagint variations (Amada, Emeron, Amadam) show how different manuscript traditions handled the name. Spanish Jemdan and English Hemdan reflect standard transliteration patterns. Genesis 36:26 places him in the larger framework of Esau's descendants and the original Horite population, documenting the ethnic complexity of Edom's ancestry. **PERSONAL NAMES**

en: Hemdan | **es:** Jemdan | **fr:** Hemdan | **de:** Chemdan Gen 36:26

חֲמָה H2534 *Conj-w / N-fsc / 1cs* (124×)

Heat, rage, wrath, fury; intense anger especially of God; also venom or poison of serpents.

Chemah is one of the Hebrew Bible's most visceral anger words — etymologically rooted in heat (from yacham, 'to be hot'), it denotes the burning fury that rises in God or in human beings when provoked beyond endurance. Of its 124 occurrences, the overwhelming majority describe divine wrath: God's chemah 'pours out' like fire (Nah 1:6), 'burns' against Israel (2 Kgs 22:17), and must be 'turned away' through repentance or intercession. Spanish furor, German Grimm, and French fureur all capture the white-hot intensity. But chemah has a second, entirely distinct meaning — 'venom, poison' — appearing six times in connection with serpents (Deut 32:24, 33; Ps 58:4). This homonymous sense preserves an ancient Semitic connection between heat and venom found also in Arabic huma ('poison') and Aramaic yachma, suggesting that the burning sensation of snakebite gave both meanings their common root.

1. wrath, fury, rage (117×) Wrath, fury, rage — the dominant sense at 117 occurrences, describing intense anger in both divine and human contexts. God's chemah is 'poured out' (2 Chr 12:7; 34:25), 'kindled' (Ps 89:46), and threatens to 'consume' (Jer 4:4). Human chemah drives Esau's murderous intent (Gen 27:44), Nebuchadnezzar's rage (Dan 3:13), and the fury of the wicked (Job 19:29; 36:18). Spanish furor/furia, German Grimm, French fureur, and Arabic ghadab all converge on the burning-anger pole. The possessive forms — chamati ('my wrath'), chamato ('his wrath') — account for a large share of occurrences, almost always referring to God's own fury in prophetic judgment oracles. **GEOGRAPHY AND SPACE**

en: Wrath, my-wrath, wrath | **es:** Furor, furia, furia-de-mí | **fr:** fureur | **de:** Grimm 2Kgs 22:17; 2Chr 12:7; 2Chr 34:25; Job 19:29; Job 36:18

2. venom, poison (6×) Venom, poison — a homonymous sense appearing 6 times, entirely distinct from the wrath meaning. In Deut 32:24 God sends 'the venom of crawling things'; in Deut 32:33 the wine of the wicked is 'the venom of serpents'; in Ps 58:4 the wicked have 'venom like the venom of a serpent.' Arabic huma ('poison') preserves the same etymological connection between heat and toxic substance. Spanish veneno and English 'venom' clearly separate this from the anger sense, though French fureur and German Grimm sometimes blur the boundary. The Semitic root yacham links both senses through the shared concept of burning — the burn of rage and the burn of snakebite. **GEOGRAPHY AND SPACE**

en: the-venom-of-, their-venom, venom- | **es:** su-veneno, veneno-, veneno-de | **fr:** fureur, leur-fureur-eux, venom-de | **de:** Grimm, der-venom-von-, venom- Deut 32:24; Deut 32:33; Job 6:4; Ps 58:4

3. (1×) Heat or fever — a single occurrence at Hos 7:5 in the phrase chamat miyayin ('heat/fever from wine'), describing the flushed, feverish state of drunkenness among Israel's corrupt leaders. BDB classifies this as the literal base meaning: physical heat or fever. English 'heat of' and Spanish 'ardor de' both render the thermal sense directly. This sole occurrence preserves the etymological starting point from which both the wrath and venom senses developed — raw physical heat that metaphorically extended in two directions: inward as rage, outward as toxic burning. **GEOGRAPHY AND SPACE**

en: with-heat-of | **es:** con-ardor-de | **fr:** Hamath | **de:** Grimm Hos 7:5

חַמָּה H2535 *Art / N-fs* (6×)

sun (poetic synonym for shemesh); heat of the sun

A poetic noun for the sun, elevated and literary in tone, appearing only in poetry and prophecy as a dignified alternative to the everyday shemesh. Isaiah pairs it with levanah ('moon') in eschatological visions where the sun is 'ashamed' before God's glory (Isa 24:23; 30:26). Song of Songs 6:10 uses it in the stunning portrait of the beloved: 'bright as the sun.' In Psalm 19:6, the focus shifts from the celestial body to its penetrating heat, from which nothing can hide. The multilingual glosses confirm this split: Spanish and French render 'sol'/'soleil' for the sun itself but 'calor'/'chaleur' for its thermal radiation.

1. sun (poetic) (5×) The sun as a celestial body, used as a poetic and prophetic synonym for the common word shemesh. Found in eschatological contexts where the sun is shamed or outshone by God's glory (Isa 24:23; 30:26), in the praise of beauty (Song 6:10), and in Job 30:28 describing going about 'without the sun.' Spanish 'el sol,' French 'le soleil,' and English 'the sun' all converge on the astronomical referent. **SUN CELESTIAL BODY**

en: like-the-sun, of-the-sun, sun | **es:** como-el-sol, el-sol, sol | **fr:** comme-le-soleil,, le-fureur, חמה | **de:** [חמה], [כחמה], die-Hitze Job 30:28; Song 6:10; Isa 24:23; Isa 30:26

2. heat (of the sun) (1×) The heat or warmth radiating from the sun, focusing on thermal effect rather than the luminous body. In Ps 19:6, 'nothing is hidden from its heat,' describing the sun's penetrating reach. Spanish 'de su calor' and French 'de chaleur' both shift to thermal vocabulary, distinguishing this from the celestial sense. German 'Hitze' (heat) likewise confirms the thermal focus. **GEOGRAPHY AND SPACE**

en: from-his-heat | **es:** de-su-calor | **fr:** de-chaleur | **de:** von-sein-heat Ps 19:6

חֲמוּאֵל H2536 *N-proper-ms* (1×)

Chammu'el (or Hammuel), a Simeonite

Chammu'el was a member of the tribe of Simeon, listed in 1 Chronicles 4:26 in the genealogical records of Simeon's descendants. The meaning of the name is uncertain, though it may have Sabaean cognates suggesting possible Arabian connections. Like many names in the Chronicler's genealogies, it preserves the memory of clan leaders whose individual histories have been lost but whose names anchor family identity.

(1×) A personal name within Simeon's genealogy. The name appears only in Chronicles' genealogical material, which often preserves names not found in earlier sources. Spanish Jamuel and the Septuagint Amouel show typical consonantal variations in transmission. 1 Chronicles 4:26 includes him in the Simeonite family tree, part of the Chronicler's effort to document all Israelite tribal lineages. **PERSONAL NAMES**

en: Chammu'el | **es:** Jamuel | **fr:** [חמואל] | **de:** [חמואל] 1Chr 4:26

חֲמוּטַל H2537 *N-proper-fs* (5×)

Hamutal; mother of kings Jehoahaz and Zedekiah, daughter of Jeremiah of Libnah

Hamutal was the wife of King Josiah and mother of two of Judah's last kings: Jehoahaz and Zedekiah. Her name possibly means 'my father-in-law is the dew,' connecting to the name Abital by parallel construction. She appears at pivotal moments in Judah's decline, named in the accession formulae of both sons (2 Kgs 23:31; 24:18; Jer 52:1). The Ketiv spelling chamital and Qere chamutal reveal an early textual variation preserved across manuscript traditions. French and German leave the Hebrew partially untransliterated, while Spanish ('Hamutal/Jamutal') reflects aspiration differences.

(5×) Hamutal, a proper feminine name. Mother of Kings Jehoahaz and Zedekiah, daughter of Jeremiah of Libnah, and wife of Josiah. The name's etymology is debated: the Ketiv form chamital may mean 'my father-in-law is the dew,' paralleling Abital ('my father is the dew'). All five occurrences appear in royal accession formulae (2 Kgs 23:31; 24:18; Jer 52:1), marking her political significance as mother of two of Judah's final monarchs. **PERSONAL NAMES**

en: (Chamutal), Chamutal, [Chamital] | **es:** Hamutal, Jamutal, [Hamital] | **fr:** Chamutal, [(חמוטל)], [Chamital] | **de:** Chamutal, [(חמוטל)], [Chamital] 2Kgs 23:31; 2Kgs 24:18; Jer 52:1

חָמוּל H2538 *Prep-l / N-proper-ms* (3×)

Hamul: grandson of Judah through Perez

A personal name meaning 'spared' or 'pitied,' belonging to a grandson of Judah. Hamul was the son of Perez and thus part of Judah's lineage that would eventually lead to David and the messianic line. The name appears in genealogical lists tracing the tribe of Judah's family structure. As the ancestor of the Hamulite clan, his name marked one of the subdivisions of the tribe during the wilderness period and settlement in Canaan.

(3×) Hamul, son of Perez and grandson of Judah. Genesis 46:12 includes him among those who went to Egypt with Jacob. Numbers 26:21 mentions him as ancestor of the Hamulite clan during the wilderness census. 1 Chronicles 2:5 confirms his place in Judah's genealogy. The name's etymology ('spared') may reflect thanksgiving for survival or divine preservation. Cross-linguistic renderings (Spanish Jamul, French/English Hamul) maintain transliteration conventions for proper names. **PERSONAL NAMES**

en: and-Chamul, and-Hamul, to-Hamul | **es:** de-Hamul, y-Jamul | **fr:** [וחמול], et-Hamul, à-Hamul | **de:** [וחמול], und-Chamul, zu-Hamul Gen 46:12; Num 26:21; 1Chr 2:5

הַחֲמוּלִי H2539 *Art / N-proper-ms* (1×)

the Hamulite (clan name)

This gentilic adjective designates the clan descended from Hamul, a son of Perez in the tribe of Judah. Numbers 26:21 uses it in the wilderness census to identify the Hamulite family as one of Judah's constituent clans. The definite article makes it function as a collective noun—'the Hamulite clan'—in the systematic enumeration of Israel's military-age males.

(1×) The collective designation for descendants of Hamul within Judah. The gentilic pattern (personal name + ite) creates a clan identifier used in official census records. Multilingual versions (the Hamulite, los hamulitas, le Hamulite) preserve this as a proper group name. Numbers 26:21 employs it in the detailed tribal accounting that organized Israel's camp and military structure during the wilderness wanderings. **PERSONAL NAMES**

en: the-Hamulite | **es:** los-hamulitas | **fr:** le-Hamulite | **de:** der-Hamulite Num 26:21

חַמּוֹן H2540 *Conj-w / N-proper* (2×)

Hammon, a town in Asher or Naphtali, possibly meaning hot spring

Hammon (possibly meaning 'hot spring') was a town name appearing in two contexts: in the territory of Asher (Joshua 19:28) and in Naphtali (1 Chronicles 6:76, though some identify this with Hammath or Hammoth-dor). The name likely refers to thermal springs in the region, as the root חם relates to heat or warmth. If the two references are to different places, there may have been multiple towns named for local hot springs. The Septuagint and other ancient versions preserve the name with minor variations.

(2×) A place name in northern Israel, associated with either Asher or Naphtali or both. Joshua 19:28 lists 'Hammon' among the cities in Asher's border, while 1 Chronicles 6:76 (6:61 in Hebrew) mentions it in connection with Naphtali's Levitical cities, possibly identical with Hammath. The etimology suggests 'hot spring,' appropriate for the region. Modern translations maintain the transliterated form: Hammon, Hamón, Jamon, Chammon. **PERSONAL NAMES**

en: Chammon, and-Chammon | **es:** Jamon, y-Hamón | **fr:** [חמון], et-Chammon | **de:** [חמון], und-Chammon Josh 19:28; 1Chr 6:76

חָמוֹץ H2541 *N-ms* (1×)

the ruthless, the oppressor

This noun denotes someone who acts with violence or oppression. Isaiah 1:17 uses it in a command: 'Set right the ruthless' (or possibly 'Relieve the oppressed,' depending on whether it's active or passive). The context is Isaiah's call for justice in Jerusalem—genuine righteousness means actively intervening on behalf of those suffering under violent oppression. The rare word appears only here, making its precise nuance debated.

(1×) One who acts ruthlessly or oppressively, or possibly one who is oppressed (if the form is passive). The Hebrew form suggests an active agent ('ruthless one') rather than a victim, but ancient versions varied. Spanish 'al opresor' (the oppressor) takes it actively. Isaiah 1:17's ethical imperatives focus on correcting social injustice, whether by restraining oppressors or defending the oppressed—both interpretations fit the prophetic call. **RED AND SCARLET**

en: the-oppressor | **es:** al-opresor | **fr:** [חמוץ] | **de:** [חמוץ] Isa 1:17

חֲמוּק H2542 *N-mpc* (1×)

curves, curvings (of the body)

This noun refers to curved lines or graceful curves, used in Song of Songs 7:1 to describe the curves of the beloved's thighs. It's part of the Song's celebration of physical beauty, using architectural or artistic language to praise the human form. The word captures the aesthetic appreciation of curved, flowing lines—whether in crafted objects or the human body's natural contours.

(1×) Graceful curves or curved lines, specifically of the body. Song 7:1 uses it in the lover's descriptive praise, comparing his beloved's beauty to skilled craftsmanship. The plural 'curvings' suggests multiple flowing lines. Spanish 'las curvas' (the curves) and French 'les courbes' (the curves) precisely capture the aesthetic focus. The Song's use reflects ancient appreciation for symmetry and graceful form in human beauty. **GEOGRAPHY AND SPACE**

en: curves-of | **es:** las-curvas-de | **fr:** Les-courbes | **de:** [חמוקי] Song 7:1

חֲמוֹר H2543 *Prep-l* (96×)

Donkey — the male domesticated ass, a primary beast of burden, transport, and livestock wealth in ancient Israel

Hamor is the standard Hebrew word for the male donkey, one of the most economically important animals in the biblical world. Donkeys appear in patriarchal wealth inventories alongside sheep, cattle, and camels (Gen 12:16; 24:35), served as everyday mounts long before horses became common in Israel (Num 22:21; Judg 10:4), and carried loads on long journeys (Gen 42:26; 1 Sam 25:18). The word also appears in legal contexts: the firstborn of a donkey must be redeemed with a lamb (Exod 13:13; 34:20), and the Sabbath rest extends to one's donkey (Exod 23:12; Deut 5:14). Issachar is memorably compared to a 'strong-boned donkey' crouching between the saddlebags (Gen 49:14).

donkey (male ass) (96×) The male domesticated donkey (Equus asinus), the standard beast of burden and riding animal in ancient Israel. Hamor covers the animal in all its roles: as a measure of patriarchal wealth (Gen 12:16; 30:43), a mount for travel (Num 22:21; 1 Sam 25:20), a load-bearer (Gen 42:26; 1 Sam 16:20), and a subject of legal regulation regarding Sabbath rest (Exod 23:12) and firstborn redemption (Exod 13:13). Spanish 'asno,' French 'ane,' and German 'Esel' all denote the same animal. The name itself derives from a Semitic root linked to reddish coloring. **DONKEYS AND FOALS**
en: a-donkey, donkey, the-donkey | **es:** asno, el-asno | **fr:** l'âne, le-âne, un-âne | **de:** Esel, dem-Esel, der-Esel Gen 12:16; Gen 22:5; Gen 24:35; Gen 30:43; Gen 32:5

חֲמוֹר H2544 *N-proper-ms* (13×)

Hamor — a Hivite chief, father of Shechem, whose clan interacted with Jacob's family at Shechem

The personal name of the Hivite ruler of the city of Shechem and father of the prince Shechem who assaulted Dinah. His 13 occurrences cluster tightly in Genesis 33-34 and carry forward to Joshua 24:32 (the burial plot Jacob purchased from him) and Judges 9:28 (a later political memory). The name itself means 'donkey,' possibly reflecting a treaty-animal symbolism attested elsewhere in Semitic culture. Translations uniformly transliterate: Spanish 'Hamor/Jamor,' French 'Hamor,' German 'Hamor/Chamor.'

Hamor (13×) The proper name Hamor, a Hivite chieftain of Shechem and father of the prince Shechem. Central to the Dinah narrative (Gen 34:2-26), he negotiates with Jacob's sons after his son's assault. Also named in Genesis 33:19 as the seller of the land parcel at Shechem, recalled in Joshua 24:32 as the source of Jacob's burial plot, and invoked in Judges 9:28 in a political appeal to Shechemite identity. **PERSONAL NAMES**
en: Hamor | **es:** Hamor, Jamor | **fr:** Hamor | **de:** Chamor, Chamors, Hamor Gen 33:19; Gen 34:2; Gen 34:4; Gen 34:6; Gen 34:8

חָמוֹת H2545 *Prep-b / N-fsc / 3fs* (11×)

Mother-in-law — a husband's mother or wife's mother, central to the Ruth narrative

The noun חָמוֹת (chamot) specifically designates one's mother-in-law, and its occurrences cluster almost entirely in the book of Ruth, where the relationship between Naomi and Ruth is the emotional and theological heart of the story. Ruth's loyalty to her mother-in-law — 'your people shall be my people, your God my God' (Ruth 1:16) — redefines family beyond blood. The term appears at every turning point of the narrative: departure (Ruth 1:14), gleaning (2:11, 18-19, 23), and the threshing-floor plan (3:1, 6, 16-17). Micah 7:6 uses the same word in its portrait of social disintegration, where a daughter-in-law rises against her mother-in-law. Spanish 'suegra' and French 'belle-mère' both serve.

her mother in law (11×) A woman's mother-in-law, the mother of her husband. Dominates the book of Ruth, where Naomi is consistently called Ruth's chamot (Ruth 1:14; 2:11, 18-19, 23; 3:1, 6, 16-17), shaping the narrative's portrait of covenant loyalty across family lines. Micah 7:6 employs the same term in a prophecy of domestic betrayal where natural family bonds collapse. Spanish 'suegra,' German 'Schwiegermutter,' and French 'belle-mère' all correspond precisely. **MOTHER-IN-LAW KINSHIP**
en: against-her-mother-in-law, her-mother-in-law, to-her-mother-in-law | **es:** a-su-suegra, contra-su-suegra, su-suegra | **fr:** belle-mère, sa-mère-dans-loi, ton-mère-dans-loi | **de:** Schwiegermutter, deine-Schwiegermutter, ihre-Schwiegermutter Ruth 1:14; Ruth 2:11; Ruth 2:18; Ruth 2:19

חֹמֶט H2546 *Conj-w* (1×)

sand lizard or similar reptile

This word identifies a type of reptile listed among unclean creatures in Leviticus 11:30. It appears in a series of small creeping things—gecko, monitor lizard, wall lizard, skink, and chameleon. The exact species is uncertain; suggestions include sand lizard, chameleon, or other desert reptiles. Ancient Israel's dietary laws categorized such creatures as unclean, making them forbidden as food.

(1×) A species of lizard or reptile deemed unclean under Levitical law. The context lists it among swarming creatures that crawl on the ground. Spanish 'caracol' (snail) shows the interpretive challenge—different traditions identified different creatures. English 'sand-lizard' reflects a common scholarly suggestion. Leviticus 11:30 includes it in the comprehensive list of prohibited animals, part of Israel's holiness code distinguishing clean from unclean. **LIVING CREATURES**
en: and-the-sand-lizard | **es:** y-el-caracol | **fr:** et-le-sand-lizard | **de:** und-der-Sand-lizard Lev 11:30

חֻמְטָה H2547 *Conj-w / N-proper-fs* (1×)

Chumtah (or Humtah), a town in Judah

Chumtah was a settlement in the hill country of Judah, mentioned in Joshua 15:54 among the cities assigned to Judah's inheritance. Its exact location has not been identified by modern archaeology. Like many sites in these ancient territorial lists, the name survives only in the biblical text without clear connection to any known modern location. The Septuagint variations show how ancient scribes handled this relatively obscure place name.

(1×) A place name within Judah's tribal allotment. Joshua 15:54 includes it in the geographical inventory of Judah's hill-country towns. The multilingual glosses (Chumtah, Humatá, Chumtah) show standard transliteration patterns for proper nouns. The Septuagint readings (Euma, Ammata) reflect different vocalization traditions, typical for minor sites whose pronunciation was uncertain even in antiquity. **PERSONAL NAMES**
en: and-Chumtah | **es:** y-Humatá | **fr:** et-Chumtah | **de:** und-Chumtah Josh 15:54

חָמִיץ H2548 *Adj-ms* (1×)

seasoned (with salt), savory

This adjective describes food that has been seasoned, particularly with salt or salty herbs, making it more palatable. Isaiah 30:24 uses it to describe the fodder that oxen and donkeys will eat in the messianic age—'well-seasoned provender.' The image suggests abundance and quality: even work animals will enjoy premium, flavorful feed. It's part of Isaiah's vision of agricultural prosperity in the restored creation.

(1×) Food that has been seasoned to improve its taste, likely with salt or salt-herbs. The single occurrence describes animal fodder, suggesting that proper seasoning was valued even for livestock feed. Spanish 'sazonado' (seasoned) captures the culinary improvement. Isaiah 30:24's vision uses such details to paint a picture of comprehensive blessing—when God restores his people, even agricultural practices will reach optimal conditions. **SALT SUBSTANCE**
en: seasoned | **es:** sazonado | **fr:** [חמיץ] | **de:** [חמיץ] Isa 30:24

חֲמִישִׁי H2549 *Number-ofsc* (45×)

Fifth (ordinal number) or a fifth part (fraction); used in counting and in legal restitution contexts

The ordinal adjective 'fifth,' used across the Hebrew Bible for sequencing days, months, years, sons, and tribal allotments. In its majority usage, it simply marks position in a series – the fifth day of creation, the fifth month of a king's reign, the fifth lot falling to a tribe. A distinct fractional sense emerges in legal and economic texts, where hamishit means 'a fifth part' added as a penalty or surcharge. Joseph's taxation policy in Genesis 47:24 and the Levitical restitution laws both employ this fractional meaning, which multilingual translations consistently distinguish with partitive constructions.

1. ordinal fifth (34×) The ordinal number 'fifth' marking position in a sequence, attested 34 times for days (Genesis 1:23, the fifth day of creation), months (2 Kings 25:8, the fifth month), years (Leviticus 19:25, the fifth year of fruit trees), tribal allotments (Joshua 19:24), and birth order (Genesis 30:17, Zilpah's fifth son). All major translation languages render this with a straightforward ordinal: Spanish quinto/quinta, French cinquieme, German funfte, Arabic al-khamis.

The consistent cross-linguistic uniformity confirms a simple enumerative function. **FIFTH ORDINAL FRACTION**

en: The-fifth, the-fifth | **es:** El-quinto, el-quinto, la-quinta | **fr:** cinquième, der-cinquième, le-cinquième | **de:** [החמישׁ], der-Fuenfte, der-fuenfter Gen 1:23; Gen 30:17; Lev 19:25; Num 7:36; Num 29:26

2. a fifth (fraction) (11×) The fractional noun 'a fifth part' or 'one-fifth,' appearing 11 times in legal-economic contexts. Used for the twenty-percent surcharge added to restitution payments (Leviticus 5:16, 6:5, 22:14, 27:13-31) and for Joseph's taxation of Egypt's produce (Genesis 47:24). Multilingual evidence confirms the distinction: Spanish shifts from el quinto (ordinal) to la quinta parte de (fractional), French adds a partitive construction, and German moves from funfte to ein Funftel. The Levitical penalty passages cluster this sense tightly in cultic-legal discourse. **FIFTH ORDINAL FRACTION**

en: a-fifth, a-fifth-of-it, and-its-fifth | **es:** de-quinta-parte, la-quinta-parte-de, quinta-parte-suya | **fr:** cinquième, cinquième-de, et-son-cinquième | **de:** ein-Fünftel, ein-fuenfter, ein-fuenfter-von-es Gen 47:24; Lev 5:16; Lev 6:5; Lev 22:14; Lev 27:13

חָמַל H2550 *V-Qal-Perf-2ms* (41×)

To spare, have compassion, or show pity by refraining from destruction or harsh treatment

A verb expressing the restraint of power out of mercy or emotional identification with another's vulnerability. When Saul 'spared' the best livestock (1 Sam 15:9), the emphasis falls on withholding destructive action; when Pharaoh's daughter 'had compassion' on the infant Moses (Exod 2:6), the word shifts toward tender emotional response. Spanish captures both poles well – 'perdonar' (spare) versus 'compadecerse' (feel with). In rare uses like Ezekiel 36:21, the sense narrows further to concerned regard, almost protective jealousy, for God's own name.

1. spare, refrain from destroying (23×) The most frequent use denotes sparing – deliberately withholding punishment or destruction that lies within one's power. In Deuteronomy 13:8 and 1 Samuel 15:3, 9, 15 the context is warfare and divine command: 'do not spare.' The German renderings hesitate ('spare'), while Spanish 'perdonar' captures the juridical overtone of pardoning what could be destroyed. **MERCY AND COMPASSION**

en: He-spares, You-spared, and-he-spared | **es:** Lo-perdona, Y-perdonó, escatimen | **fr:** avoir-pitié, et-il-spared, spared | **de:** [יחמל], [תחמלו], du-wird-spare Deut 13:8; 1Sam 15:3; 1Sam 15:9; 1Sam 15:15; 2Sam 12:4

2. have compassion, pity (16×) Here the emotional dimension moves to the foreground: compassion felt in response to suffering or helplessness. Exodus 2:6 is paradigmatic – Pharaoh's daughter saw the weeping child and 'had compassion.' French 'avoir pitie' and Spanish 'compadecerse' highlight the sympathetic identification. In 2 Chronicles 36:15, 17, God's compassion on his people contrasts starkly with the invaders' lack of it. **MERCY AND COMPASSION**

en: He-had-compassion, I-shall-pity, I-will-pity | **es:** perdonará, se-compadecerá, tendré-compasión | **fr:** [חמל], avoir-pitié, et-elle-avait-compassion | **de:** [אחמול], [יחמל], du-habe-hatte-compassion Exod 2:6; 1Sam 23:21; 2Sam 12:6; 2Chr 36:15; 2Chr 36:17

3. be concerned for, care about (2×) A rare shade (Ezek 36:21; Zech 11:5) where the verb denotes protective concern or emotional investment in something's welfare. In Ezekiel 36:21, God 'had concern for' his holy name – not pity toward a suffering party but solicitous care for something precious. Spanish 'tuve compasion' and German 'schonen' both gesture toward guarding rather than merely feeling. **MERCY AND COMPASSION**

en: and-I-had-concern, and-their-shepherds | **es:** Y-tuve-compasión, tienen-compasión | **fr:** et-épargner, épargner | **de:** schont, und-schonen Ezek 36:21; Zech 11:5

חֶמְלָה H2551 *Prep-b / N-fsc* (2×)

compassion, mercy, pity; tender feeling that spares from harm

This noun denotes compassion, mercy, or pity—the tender feeling that moves someone to spare another from harm. Technically an infinitive form from the verb חמל (to spare, have compassion), it functions as a noun in both occurrences. In Genesis 19:16, it describes the LORD's compassion on Lot that led the angels to seize his hand and bring him out of Sodom. In Isaiah 63:9, it appears in parallel with God's love as the motivation for redemption: 'In His love and in His compassion He redeemed them.' The term emphasizes the emotional component of mercy.

(2×) Compassion, mercy, or pity shown by sparing someone from deserved harm. Genesis 19:16 uses the construct form: 'in the compassion of the LORD upon him,' explaining why the angels forcibly rescued Lot. Isaiah 63:9 pairs it with love: 'in His love and in His compassion He redeemed them,' showing compassion as the emotional motivation for redemptive action. The multilingual glosses ('compassion,' 'pity,' 'compasión,' 'Erbarmen') consistently emphasize the tender, merciful aspect of this divine attribute. **GEOGRAPHY AND SPACE**

en: and-in-His-pity, in-compassion-of | **es:** por-compasión-de, y-en-su-compasión | **fr:** [ובחמלתו], dans-compassion-de | **de:** [ובחמלתו], durch-das-Erbarmen Gen 19:16; Isa 63:9

חָמַם H2552 *V-Qal-Imperf-3ms* (13×)

To be or become warm; causatively, to heat; reflexively, to warm oneself; figuratively, to be inflamed with passion.

A verb rooted in the simple physical sensation of warmth, ranging from the melting of manna in the morning sun (Exod 16:21) to the intimate scene where Elisha's body warms the dead child back to life (2 Kgs 4:34). Its stem variations trace a natural arc: Qal for becoming warm, Piel for making something warm, Hithpael for warming oneself, and Niphal for being inflamed with desire. Spanish distinguishes nicely between 'se calentó' (became warm) and 'los calienta' (warms them), while the figurative Niphal in Isa 57:5 — 'those inflaming themselves' — reveals how the same root moves from comfort to cultic excess.

1. be warm or hot (10×) The basic Qal intransitive sense: to be, become, or grow warm or hot. This covers most occurrences, from manna melting when the sun grew hot (Exod 16:21) to the aged David who could not get warm (1 Kgs 1:1), to Elisha lying upon the child until his flesh grew warm (2 Kgs 4:34). Eccl 4:11 observes that two lying together will be warm. The Psalmist's heart grew hot within him as he mused (Ps 39:3). Spanish 'se calentó' and 'arden' reflect both gentle warmth and rising heat. **HEAT AND WARMTH**

en: I-am-warm, and-grew-warm, and-it-shall-be-warm | **es:** Se-calentó, arden, me-calenté | **fr:** Ham, [ויחם], [חמותי] | **de:** Krieg-hot, [וחם], [ויחם] Exod 16:21; 1Kgs 1:2; 2Kgs 4:34; Ps 39:3; Eccl 4:11

2. warm transitively (1×) Piel causative: to make warm, to heat another. Found in Job 39:14, where the ostrich leaves her eggs in the earth and lets the dust warm them (תְּחַמְּמֵם). The mother bird's neglect is the point — the sand, not she, provides the heat. Spanish 'los calienta' captures the transitive force clearly. **HEAT AND WARMTH**

en: she-warms-them | **es:** los-calienta | **fr:** תחמם | **de:** [תחמם] Job 39:14

3. inflame oneself figuratively (1×) Niphal reflexive-figurative: to inflame oneself, used in Isa 57:5 of those burning with lust among the oaks and under every green tree — a picture of idolatrous frenzy. The root's warmth becomes a consuming, illicit fire. Spanish 'los que se encienden' (those who kindle themselves) conveys the self-directed, passionate intensity of this rare usage. **PASSIONATE DESIRE**

en: the-ones-inflaming-themselves | **es:** Los-que-se-encienden | **fr:** [הנחמים] | **de:** [הנחמים] Isa 57:5

4. warm oneself reflexively (1×) Hithpael reflexive: to warm oneself deliberately. In Job 31:20, Job defends his care for the poor, asking whether the needy man's body was not warmed by the fleece of his sheep. The reflexive stem emphasizes the subject's own experience of receiving warmth. Spanish 'se calentó' parallels the self-directed action. **HEAT AND WARMTH**

en: he-was-warmed | **es:** se-calentó | **fr:** יתחמם | **de:** [יתחמם] Job 31:20

חַמָּן H2553 *N-mpc / 2mp* (8×)

Sun-pillars or incense altars; cultic objects associated with Canaanite solar worship, always condemned in Scripture.

Chammanim are cultic installations connected to pagan worship, likely standing stones dedicated to a solar deity or specialized incense altars used in Baal worship. Every occurrence carries a tone of condemnation. Leviticus 26:30 threatens their destruction alongside the high places. The Chronicler records their removal during the reforms of Asa (2 Chr 14:5) and Josiah (2 Chr 34:4, 7). Isaiah envisions their demolition as part of Israel's future purification (Isa 17:8; 27:9). The Palmyrene cognate chamana confirms a solar association, and they consistently appear alongside other symbols of idolatry—asherim, altars of Baal, and carved images.

sun-pillar / incense altar (8×) Sun-pillars or incense altars used in idolatrous worship, always mentioned in contexts of pagan cult destruction or prophetic judgment. English glosses alternate between 'incense altars' and 'sun-pillars,' Spanish offers both 'incensarios' and 'ídolos de sol,' reflecting the scholarly uncertainty about the exact form of these objects. They consistently appear in lists alongside bamot (high places), asherim (sacred poles), and mizbekhot habba'alim (altars of the Baals)—as in 2 Chronicles 34:4, 7 and Isaiah 17:8. Their placement in Leviticus 26:30 (the Holiness Code) establishes their condemnation as covenant violation. **INCENSE AND WORSHIP**

en: and-the-incense-altars, sun-pillars-of-you, the-incense-altars | **es:** los-incensarios, los-ídolos-de-sol, ni-altares-de-incienso | **fr:** [הַחַמָּנִים], [וְהַחַמָּנִים], [וְחַמָּנִים] | **de:** [הַחַמָּנִים], [וְהַחַמָּנִים], [וְחַמָּנִים] Lev 26:30; 2Chr 14:5; 2Chr 34:4; 2Chr 34:7; Isa 17:8

חָמַס H2554 *V-Qal-Imperf-2mp* (8×)

To treat violently, do wrong; to strip or tear down; to shed (of a vine); passive: to be violated

The Hebrew root חמס carries the raw energy of wrongful force — violence that transgresses moral boundaries. Its most common use is the active doing of violence against the vulnerable: widows and orphans (Jer 22:3), or priests profaning God's law (Ezek 22:26, Zeph 3:4). Spanish violentaron and Arabic ظَلَمُوا (to wrong, oppress) consistently capture this ethical violation. But the root stretches into surprising territory: a vine 'shedding' its unripe grapes (Job 15:33), and God himself forcibly tearing down his own tabernacle (Lam 2:6). The Nifal passive completes the picture — those who suffer violence have violence done to them (Jer 13:22).

1. do violence / treat violently (5×) The core Qal active sense: to commit violence, to wrong or oppress unjustly. This is the ethical heart of the root, covering physical and institutional violence alike. Priests who 'do violence' to the Torah (Ezek 22:26; Zeph 3:4) violate sacred trust, while oppressors who 'rob' and 'scheme' against the vulnerable (Jer 22:3; Job 21:27) violate persons. Arabic ظَلَمُوا ('they wronged') and Spanish violentaron underscore the moral transgression inherent in every use. **OPPRESSION AND TYRANNY**

en: do-violence-to, does-violence-to, they-have-done-violence-to | **es:** roben, tramáis., violenta | **fr:** [תַּחְמְסוּ], violer, חמס | **de:** [חָמַס], [חָמְסוּ], [תַּחְמְסוּ] Job 21:27; Prov 8:36; Jer 22:3; Ezek 22:26; Zeph 3:4

2. shake off / shed (of a vine) (1×) A specialized botanical metaphor: a vine 'shaking off' or shedding its unripe fruit (Job 15:33). The glosses diverge sharply from the violence sense — Spanish dejará caer ('will drop') and Arabic نَفَضَ ('to shake off') both convey natural expulsion rather than interpersonal wrong. Eliphaz uses this image to describe the wicked whose projects abort prematurely, like a vine that cannot bring its fruit to ripeness. **OPPRESSION AND TYRANNY**

en: he-sheds | **es:** Dejará-caer | **fr:** יַחְמֹס | **de:** [יַחְמֹס] Job 15:33

3. strip / tear down (1×) To strip, tear down, or forcibly dismantle. In Lam 2:6 God tears apart his own dwelling 'as a garden' — Arabic وَخَرَّبَ ('and uprooted') and Spanish ha arrancado ('has torn out') convey the violent dismantling. The image is striking: God treating his sanctuary with the same destructive force elsewhere reserved for enemies, intensifying the anguish of the Babylonian destruction. **STRIPPING AND UNCOVERING**

en: And-He-stripped | **es:** Y-ha-arrancado | **fr:** [וַיַּחְמֹס] | **de:** [וַיַּחְמֹס] Lam 2:6

4. be violated (Nifal passive) (1×) The Nifal passive: to be violated, to suffer violence. In Jer 13:22 Jerusalem's 'skirts are uncovered' and her 'heels are violated' — the passive voice transfers the weight of חמס onto the victim. Arabic ظُلِمْنَ ('were violated') and Spanish fueron violados ('they were violated') both register the passive suffering that mirrors the active wrongdoing of sense 1. **OPPRESSION AND TYRANNY**

en: are-violated | **es:** fueron-violados | **fr:** [נֶחְמְסוּ] | **de:** [נֶחְמְסוּ] Jer 13:22

חָמָס H2555 *Conj-w / N-ms* (60×)

Violence, brutality, or destructive aggression; also moral wrong, injustice, or malicious harm done to another person.

The Hebrew חָמָס covers a spectrum from raw physical brutality to subtler forms of injustice and moral wrong. When God sees the earth filled with חָמָס before the Flood (Gen 6:11), the word encompasses the full corruption of human conduct. Yet when Hagar wrongs Sarah (Gen 16:5), or when a malicious witness rises against someone (Deut 19:16), the physical dimension recedes and the ethical violation takes center stage. Spanish 'violencia' and German 'Gewalt' map well onto the physical sense, while the moral dimension sometimes requires different vocabulary – a breadth the Hebrew holds in a single term.

1. violence, physical brutality (56×) Physical violence, brutal force, or destructive aggression directed against persons, property, or the social order. This dominant sense covers 56 occurrences and is the term's primary semantic weight. Spanish 'violencia,' French 'violence,' and German 'Gewalt/Gewalttat' consistently render this concrete dimension. The antediluvian world filled with violence (Gen 6:11, 13), the bloodshed of Shechem (Judg 9:24), and the Chaldean campaigns of destruction (Hab 1:9; 2:8, 17) all exemplify raw, physical חָמָס. **POWER AND MIRACLES**

en: Violence, craves-violence, violence | **es:** Violencia, violencia, violencia-de | **fr:** [חָמָס], violence | **de:** Gewalt, [חָמָס], mit-Gewalttat Gen 6:11; Gen 6:13; Gen 49:5; Exod 23:1; 2Sam 22:49

2. wrong, injustice, malice (4×) Moral wrongdoing, injustice, or malicious harm, emphasizing ethical and legal culpability rather than brute physical force. Across 4 occurrences, translations diverge: English shifts to 'wrong' or 'malicious,' while Spanish and French sometimes retain 'violencia/violence,' underreporting the semantic shift. Hagar's mistreatment of Sarah (Gen 16:5, where Sarah says 'my wrong be upon you'), a malicious witness in court (Deut 19:16), and Jeremiah's cry for justice against Babylon (Jer 51:35) all foreground the injustice rather than the physicality. **POWER AND MIRACLES**

en: malicious, my-violence, my-wrong | **es:** de-violencia, mi-violencia, violencia-de | **fr:** malicious, mon-wrong, violence | **de:** [חָמָס], malicious, mein-Unrecht Gen 16:5; Deut 19:16; Judg 9:24; Jer 51:35

חָמֵץ H2556a *V-Hitpael-Imperf-3ms* (4×)

To be leavened, to ferment; figuratively to become embittered or soured in heart

At its root this verb describes the chemical process of fermentation—dough rising through the action of leaven. In Exodus 12:34 and 12:39, it appears in the narrative urgency of the Exodus: the Israelites left Egypt before their dough could become leavened. Hosea 7:4 uses the image of dough left to rise as a metaphor for moral corruption. The Hithpael in Psalm 73:21 shifts the sense inward: the psalmist's heart was 'soured' or embittered. Spanish 'se amargaba' and English 'was embittered' capture this emotional turn.

(4×) To be leavened or to ferment, said of dough undergoing the rising process. Exodus 12:34 and 12:39 both describe the Israelites' dough that had not yet leavened when they departed Egypt. Hosea 7:4 extends the baking metaphor to describe a baker who ceases stirring while the dough ferments, picturing moral complacency. The reflexive Hithpael in Psalm 73:21 turns the fermentation image inward: the psalmist's spirit was 'soured' or embittered, paralleled by the phrase 'my kidneys were pierced.' Spanish 'leudó' reflects the literal sense, while 'se amargaba' captures the emotional extension. **LEAVEN LEAVENED BREAD**

en: it-is-leavened, it-was-leavened, was-embittered | **es:** leudara, leudó, se-

amargaba | **fr:** cela-était-levé, vinaigre | **de:** Krieg-embittered, [חמצתו], es-war-gesaeuertes Exod 12:34; Exod 12:39; Ps 73:21; Hos 7:4

חמץ H2556b *N-msc* (1×)

red (of garments stained with blood)

This adjective describes the red color of garments, specifically in Isaiah 63:1 where it depicts the Messianic warrior whose garments are red with the blood of judgment. The root may connect to blushing or turning red. The dramatic image presents God's chosen deliverer coming from Edom with crimson-stained clothing, having trampled the nations in the winepress of divine wrath.

(1×) The red color of garments stained with blood. Isaiah 63:1 asks, 'Why are your garments red?'—answered by the image of treading the winepress in judgment. Spanish 'rojo' (red) and the contextual evidence all point to vivid crimson coloring. The prophetic vision uses this striking visual to depict God's victorious but violent judgment against the nations, comparable to grape juice staining a vintner's clothes. **RED AND SCARLET**

en: red | **es:** rojo | **fr:** [חמוץ] | **de:** [חמוץ] Isa 63:1

חמץ H2556c *Conj-w / V-Qal-Prtcpl-ms* (1×)

ruthless, violent (person)

This participle describes someone who acts ruthlessly or violently. Psalm 71:4 uses it in parallel with 'wicked' and 'unjust,' asking God for deliverance 'from the hand of the ruthless one.' The word captures unrelenting, harsh treatment—someone who shows no mercy or compassion. It appears only here, making it a rare but vivid term for the kind of enemy the psalmist faces.

(1×) A ruthless or violent person who acts without mercy. The parallel terms in Psalm 71:4 ('wicked,' 'unjust,' 'ruthless') build a picture of comprehensive moral failure—someone both legally unjust and personally cruel. Spanish 'violento' (violent) and English 'ruthless' both capture the harsh, unrelenting character. The psalm's cry for deliverance from such a person reflects the vulnerability of the righteous before brutal enemies. **OPPRESSION AND TYRANNY**

en: and-the-ruthless | **es:** y-violento | **fr:** et-être-violent | **de:** und-der-ruthless Ps 71:4

חָמֵץ H2557a *Prep-m / N-ms* (11×)

Leavened bread — bread or food made with leaven, prohibited during the Feast of Unleavened Bread

The adjective-turned-noun חָמֵץ (chamets) denotes leavened bread or any food product containing leaven. Its significance is primarily ritual: during Passover and the seven-day Festival of Unleavened Bread, all chamets must be removed from Israelite households (Exod 12:15; 13:3, 7). The prohibition extends to offerings placed on the altar — no grain offering may be made with leaven (Lev 2:11), though leavened loaves accompany the thanksgiving peace offering (Lev 7:13). The sacrificial blood must not be offered 'with leavened bread' (Exod 23:18; 34:25). Spanish 'pan leudado/con levadura' and English 'leavened bread' convey the ritual distinction that gives this word its force.

leavened bread, that which is leavened (11×) Bread or any food product prepared with leaven (שְׂאֹר), categorically forbidden during Passover and the Feast of Unleavened Bread. Exodus 12:15 and 13:3, 7 mandate its complete removal from every household for seven days. The prohibition also governs sacrifice: no grain offering may contain leaven (Lev 2:11), and Passover blood must not be presented alongside chamets (Exod 23:18; 34:25). An exception exists for the thanksgiving peace offering, where leavened loaves are included (Lev 7:13). Spanish 'pan leudado' and French 'pain levé' mark the distinction. **LEAVEN LEAVENED BREAD**

en: from-that-which-is-leavened, leaven, leavened | **es:** con-levadura, de-lo-leudado, leudada | **fr:** levain, levé, levé-pain | **de:** Sauerteig, [מחמץ], gesaeuertes Exod 12:15; Exod 13:3; Exod 13:7; Exod 23:18; Exod 34:25

מַחְמֶצֶת H2557b *N-fs* (2×)

leavened thing; any food containing leaven or yeast

This rare noun appears only in Exodus 12, within the Passover regulations. It denotes anything leavened—bread, dough, or food made with yeast. During the seven days of Unleavened Bread, Israel was to purge all such items from their homes. The term reinforces the complete separation from everyday bread that Passover demanded.

(2×) Appears twice in Exodus 12:19-20, where God commands the removal of all leaven from Israelite homes during Passover week. The multilingual evidence (Spanish 'leudado', French 'levé-chose', German 'gesäuertes-thing') confirms this refers to leavened products as a category, not just bread. **LEAVEN LEAVENED BREAD**

en: leavened-thing | **es:** leudado | **fr:** levé-chose | **de:** gesaeuertes-thing Exod 12:19; Exod 12:20

חֹמֶץ H2558 *N-msc* (6×)

Vinegar or sour wine — a sharp acidic liquid used as a condiment, drink, and in proverbial similes.

A masculine noun for vinegar or sour wine, a common condiment in the ancient Near East. Ruth dipped her bread in vinegar at Boaz's table (Ruth 2:14), while the Nazirite vow specifically prohibited both wine-vinegar and beer-vinegar (Num 6:3). Proverbs employs it memorably in similes: vinegar on the teeth for the sluggard's irritating effect (Prov 10:26), and vinegar on soda for the futility of singing songs to a heavy heart (Prov 25:20). The psalmist received it in place of water as an act of cruelty (Ps 69:21).

vinegar, sour wine (6×) Vinegar or sour wine — a sharp, fermented liquid. Spanish 'vinagre' and French 'vinaigre' render it uniformly. Served as an everyday condiment for dipping bread (Ruth 2:14) but forbidden to Nazirites in both wine and beer varieties (Num 6:3). Used figuratively for harshness: given to the thirsty psalmist as mockery (Ps 69:21), compared to the irritation a sluggard causes (Prov 10:26 'like vinegar to the teeth'), and paired with natron to illustrate the discord of merry songs sung to a grieving heart (Prov 25:20). **GEOGRAPHY AND SPACE**

en: and-vinegar-of, in-the-vinegar, like-vinegar | **es:** como-vinagre, en-el-vinagre, vinagre | **fr:** dans-le-vinaigre, et-vinegar-de, vinaigre | **de:** [בחמץ], [חמץ], [כחמץ] Num 6:3; Ruth 2:14; Ps 69:21; Prov 10:26

חָמַק H2559 *V-Qal-Perf-3ms* (2×)

turn away, slip away; withdraw or depart suddenly

This verb captures sudden withdrawal or turning away. In Song of Songs 5:6, the beloved has slipped away before the woman could open the door—a poignant moment of missed connection. In Jeremiah 31:22, the prophet challenges the 'backsliding daughter' who wavers or turns hither and thither. The root conveys both physical departure and figurative vacillation.

(2×) Used in two emotionally charged contexts: the lover's sudden disappearance in Song 5:6 and Israel's wayward wandering in Jer 31:22. The Hithpael form in Jeremiah suggests restless turning back and forth. Spanish 'se había ido' (had gone away) and 'vagarás' (you will wander) capture both the physical and metaphorical senses. **WITHDRAW DEPART**

en: slipped-away, will-you-waver | **es:** se-había-ido, vagarás | **fr:** [תתחמקין], s'était-retiré, | **de:** [חמק], [תתחמקין] Song 5:6; Jer 31:22

H2559a *Conj-w / V-Hifil-ConsecImperf-3ms* (1×)

and he repaired, restored (altar)

This Hiphil verb means 'and he repaired' or 'restored,' used in 2 Chronicles 33:16 of King Manasseh repairing the altar of Yahweh after his repentance. The context describes Manasseh's remarkable conversion—after years of apostasy and idolatry, he returns from Babylonian captivity, removes false gods, and restores proper worship. The verb captures the physical act of restoring the altar to functional condition for sacrifices.

(1×) To repair, restore, or prepare (an altar or structure). The context in 2 Chronicles shows Manasseh actively reversing his previous religious policies—restoration of the altar signals renewed covenant commitment. Spanish 'restauró' (restored) and the French/German evidence all support reconditioning or repair. The verb emphasizes not just symbolic gesture but actual physical work to make the altar usable again for legitimate worship. **WITHDRAW DEPART**

en: [and-he-repaired] | **es:** [y-restauró] | **fr:** [וַיְכַן] | **de:** und-er-bereitete 2Chr 33:16

חָמַר H2560a *V-Qal-Perf-3ms* (4×)

To ferment, foam, or surge; of agitated waters or churning bowels in distress

This verb evokes the turbulent bubbling of fermentation or the violent surging of water. In Psalm 75:8, wine that foams in God's cup signals divine judgment. Psalm 46:3 speaks of waters that roar and foam, a theophanic image of cosmic upheaval. Lamentations 1:20 and 2:11 turn the image visceral: the poet's bowels 'churn' in anguish over Jerusalem's destruction. Spanish 'se agitan' (are agitated) and 'espumeante' (foaming) together capture the physical and emotional turbulence this word conveys.

(4×) To foam, surge, or be in ferment, whether of liquids or of the human body in distress. In Psalm 75:8 wine foams in God's cup of judgment, and in Psalm 46:3 the sea's waters roar and foam as mountains quake. The Poalal (intensive) form in Lamentations 1:20 and 2:11 applies the image to visceral anguish: the speaker's bowels are 'in a ferment' over Jerusalem's calamity. Spanish 'espumeante' and German 'aufgerührt' capture the physical foaming, while the Lamentations usage shows how fermentation imagery extends to inner turmoil. **ROAR TURMOIL GROAN**

en: are-in-turmoil, foam, foaming | **es:** espumeante, están-agitadas, se-agitan | **fr:** argile, sont-troublées | **de:** aufgeruehrt, foam, foaming Ps 46:3; Ps 75:8; Lam 1:20; Lam 2:11

חָמַר H2560b *Conj-w / V-Qal-ConsecImperf-3fs / 3fs* (1×)

and she coated it (with pitch/asphalt)

This Qal verb with suffix means 'and she coated it' or 'smeared it,' specifically describing how Moses' mother waterproofed the papyrus basket. Exodus 2:3 tells how she plastered it with bitumen and pitch to make it watertight before placing her infant son in the Nile. The verb is denominative from 'asphalt,' turning the noun into an action—to cover something with asphalt or pitch as a sealant.

(1×) To coat or smear something with asphalt or pitch as waterproofing. The single occurrence describes Moses' mother preparing the basket-boat for river exposure. Spanish 'la cubrió' (she covered it) and English 'coated it' show the application of protective material. Exodus 2:3's detail adds realism—the mother's desperate but practical action to protect her child, using the same waterproofing technique that made ancient boats seaworthy. **STRIKING AND REFERENCE**

en: and-she-coated-it | **es:** y-la-cubrió | **fr:** et-elle-coated-cela | **de:** und-sie-coated-es Exod 2:3

חמר H2560c *V-Piel-Perf-3cp* (2×)

be red, be reddened; become red in color

This rare color verb appears in Job 16:16, where Job describes his face as reddened from weeping. The Piel form suggests intensity or thoroughness. BDB links it to Arabic roots for dyeing red or reddish-brown skin tones, though the biblical usage is limited to Job's vivid description of tear-stained grief.

(2×) Job 16:16 uses this passive perfect form to describe Job's face reddened from continuous weeping. The reference appears twice because BDB also cross-references Lamentations passages that use a different root. Spanish 'está enrojecido' (is reddened) confirms the color change sense. **RED AND SCARLET**

en: [reddened], is-reddened | **es:** está-enrojecido | **fr:** (חמרמרו), [חמרמרה] | **de:** [(חמרמרו)], [[חמרמרה]] Job 16:16

חֹמֶר H2561 *N-ms* (1×)

wine (poetic term)

This poetic word for wine appears in Deuteronomy 32:14, part of Moses' song describing God's provision for Israel. The phrase 'blood of the grape you shall drink as wine' uses elevated, archaic vocabulary fitting the Song's literary style. The term is borrowed from Aramaic, suggesting cross-linguistic influence in poetic diction. It denotes fermented grape wine, the standard beverage of celebration and abundance in ancient Israel.

(1×) Wine, specifically used in poetic contexts with elevated register. Deuteronomy 32:14's Song of Moses employs this rare Aramaic loanword for stylistic effect, creating a formal, dignified tone. Spanish 'vino espumoso' (sparkling wine) adds a festive connotation. The parallel with 'blood of the grape' emphasizes wine's rich, life-giving redness. Poetic texts often drew on multiple language resources to achieve special effects. **WINE BEVERAGE**

en: wine | **es:** vino-espumoso | **fr:** vin | **de:** Wein Deut 32:14

חֲמַר H2562 *N-ms* (6×)

Wine; Aramaic term for fermented grape beverage, used in official decrees and royal banquet contexts.

An Aramaic noun for wine, cognate with the Hebrew poetic term chemer. It appears in two distinct settings: Persian imperial decrees authorizing temple provisions (Ezra 6:9; 7:22) and the infamous banquet of Belshazzar where sacred vessels were profaned (Dan 5:1, 2, 4, 23). The Syriac cognate confirms the basic meaning. That this single word bridges solemn administrative grants and reckless royal feasting captures wine's dual role in the ancient Near East – a staple of sustenance and a catalyst for hubris.

wine (6×) Wine as a fermented grape beverage. All six occurrences divide between Persian royal provisions for the Jerusalem temple (Ezra 6:9; 7:22, absolute form chamar) and the vessels of wine at Belshazzar's feast (Dan 5:1, 2, 4, 23, emphatic form chamra). The consistent rendering across languages – Spanish 'vino,' German 'Wein,' English 'wine' – confirms a single straightforward sense with no semantic branching. **WINE BEVERAGE**

en: the-wine, wine | **es:** el-vino, vino | **fr:** [חמר], vin | **de:** Wein, [חמר] Ezra 6:9; Ezra 7:22; Dan 5:1; Dan 5:2; Dan 5:4

חֹמֶר H2563a *Prep-k / N-msc* (16×)

Clay, mortar, or mire; earthy material shaped by potters, used in building, or found as mud in streets.

Chomer is one of the Hebrew Bible's most tactile words – you can almost feel the wet earth between your fingers. In its most theologically resonant use, it is the potter's clay from which God fashions humanity: 'we are the clay, you are the potter' (Isa 64:8; cf. Isa 29:16; 45:9; Job 10:9). Job laments that human bodies are mere 'houses of clay' (Job 4:19), fragile and easily crushed. The word also has a practical side: the builders at Babel used chomer for mortar with their bricks (Gen 11:3), and Egyptian taskmasters forced Israel to toil 'with mortar and brick' (Exod 1:14). At its most humble, chomer is street-mud – the mire Isaiah invokes for trampled nations (Isa 10:6).

1. clay, potter's clay (11×) Clay or potter's clay – moldable earth used in pottery and as a metaphor for humanity shaped by God. Isaiah's potter-and-clay passages (Isa 29:16; 45:9; 64:8) establish the theological heart, while Job reflects on being fashioned from clay (Job 10:9) and dwelling in 'houses of clay' (Job 4:19). Spanish 'barro' and French 'argile' both denote this formable material. Eleven occurrences span wisdom and prophetic literature. **CLAY AND MORTAR**

en: and-as-clay, are-the-clay, clay | **es:** barro, como-barro, como-barro-de | **fr:** argile, comme-argile, dans-l'argile | **de:** [בחמר], [החמר], [וכחמר] Job 4:19; Job 10:9; Job 13:12; Job 27:16; Job 33:6

2. mortar, building cement (3×) Mortar or building cement – the practical construction material binding bricks together. At Babel the builders say 'let us use bitite for mortar' (Gen 11:3); in Egypt the Israelites suffer 'with mortar and with brick' (Exod 1:14); Nahum

commands besieged Nineveh to 'tread the mortar' to repair her walls (Nah 3:14). Spanish 'mortero' and German 'Moertel' both isolate this architectural sense. Three occurrences, all in narratives of building or forced labor. **CLAY AND MORTAR**

en: for-mortar, in-the-mortar, with-mortar | **es:** en-barro, en-el-mortero!, por-mortero | **fr:** argile, avec-mortier, pour-mortier | **de:** [בחמר], mit-Moertel, zum-Mörtel Gen 11:3; Exod 1:14; Nah 3:14

3. mire, mud (2×) Mire or mud – wet, dirty earth found in streets or low places, carrying connotations of defilement and humiliation. Isaiah pictures Assyria trampling nations like 'the mire of the streets' (Isa 10:6), and Job says God has 'cast me into the mire' to express his degradation (Job 30:19). Spanish 'lodo' (mud) and 'barro' both serve here, but the context of trampling and humiliation distinguishes mire from the potter's dignified clay. Two occurrences. **CLAY AND MORTAR**

en: as-mud-of, into-the-mire | **es:** al-barro, como-lodo-de | **fr:** argile, comme-argile | **de:** [כחמר], [לחמר] Job 30:19; Isa 10:6

חֹמֶר H2563b *N-mp* (3×)

heap, pile (especially of water or dead things)

A noun denoting a heap or pile, used in two distinct contexts. In Exodus, it describes heaps of dead frogs gathered during the plague on Egypt. In Habakkuk's theophanic poetry, it appears in a difficult phrase about 'the heap of great waters,' possibly describing churning seas or foaming waves. The term emphasizes accumulation and piling up, whether of corpses or turbulent water. The connection between these uses lies in the visual image of things massed together in confusion or abundance.

(3×) A heap or accumulated pile. Exodus 8:14 (Hebrew 8:10) describes Egyptians gathering dead frogs 'in heaps, heaps' (reduplication for emphasis), creating a stench throughout the land. Habakkuk 3:15 contains the obscure phrase 'heap of great waters,' likely depicting God's triumphal procession through chaotic seas. Spanish montones ('piles') and the English 'heaps' capture the essential imagery of accumulated matter, though the Habakkuk usage remains textually challenging. **HEAPS AND MOUNDS**

en: heaps, through-the-foaming-of | **es:** el-montón-de-, montones | **fr:** heaps, mortier | **de:** [חמר], heaps Exod 8:14; Hab 3:15

חֹמֶר H2563c *Art / N-ms* (12×)

Homer, a dry measure of about 220 liters (10 ephahs); also clay or mortar

The ḥōmer as a unit of dry measure was the largest standard volume in ancient Israel, equal to ten ephahs or approximately 220 liters (6.25 bushels). Ezekiel 45:11 explicitly defines the relationship: 'the ephah and the bath shall be of one measure, the tenth part of a homer.' It measured barley (Hos 3:2; Ezek 45:13), wheat (Ezek 45:13), and seed-grain for land valuation (Lev 27:16). Isaiah 5:10 uses it in a judgment oracle: ten acres of vineyard yielding only one bath, and a homer of seed producing merely an ephah. In one passage (Isa 41:25), the same form appears to mean clay or mortar — a conqueror trampling rulers 'as a potter treads clay' — though this may derive from a separate homonymous root.

1. homer (dry measure) (11×) A homer, the largest standard dry measure in ancient Israel, equivalent to ten ephahs (approximately 220 liters or 6.25 bushels). Used for measuring grain, barley, and seed in commercial, cultic, and legal contexts. Ezekiel 45:11 defines it explicitly against the ephah and bath. Leviticus 27:16 prices land by the homer of barley seed needed to sow it. Numbers 11:32 records the Israelites gathering quail — even the least gathered ten homers. Spanish 'homer' is typically transliterated, while Arabic and other Semitic cognates preserve related measure terms. **CLAY AND MORTAR**

en: a-homer-of, and-homer-of, from-homer-of | **es:** de-homer-de, el-homer, homer | **fr:** argile, et-argile, homers | **de:** [החמר], [וחמר], [חמר] Lev 27:16; Num 11:32; Isa 5:10; Ezek 45:11

2. clay / mortar (1×) Clay or mortar as a material substance, likely from a homonymous root. In Isaiah 41:25 the conqueror comes upon rulers 'as a potter' treads ḥōmer — here unmistakably referring to clay, not a unit of volume. Spanish 'barro' and French 'argile' both translate this as a physical material. Some lexicons treat this as a distinct lemma (ḥōmer II), but the consonantal form is identical, and context alone distinguishes the two meanings. **CLAY AND MORTAR**

en: and-like-a-potter | **es:** barro | **fr:** argile | **de:** [חמר] Isa 41:25

חֵמָר H2564 *Prep-b* (3×)

bitumen, asphalt, tar (natural petroleum product)

Natural asphalt or bitumen used for waterproofing and construction. This substance was particularly abundant in Mesopotamia and the Dead Sea region. Genesis describes its use as mortar in building the Tower of Babel and its availability in the valley of Siddim. Exodus mentions it as a coating material (along with pitch) for the basket that held baby Moses, protecting him from water. The term refers to a naturally occurring petroleum product that hardens and provides excellent sealing properties.

(3×) Bitumen or asphalt used for construction and waterproofing. Genesis 11:3 records builders using bitumen instead of mortar for Babel's tower. Genesis 14:10 notes that the valley of Siddim had bitumen pits, creating hazards during battle. Exodus 2:3 describes Moses' mother coating his basket 'with bitumen and pitch' for waterproofing. Cross-linguistic renderings (Spanish betún/asfalto, French bitume, German Erdpech 'earth pitch') all identify this natural tar-like substance used throughout the ancient Near East. **AUTO-DETECTED COMMUNITY 7658 WITH 3 SENSES**

en: and-the-bitumen, bitumen, with-bitumen | **es:** asfalto, con-el-betún, y-el-asfalto | **fr:** avec-bitume, bitume, et-le-bitume | **de:** mit-Erdpech, und-das-Erdpech, von-Erdpech Gen 11:3; Gen 14:10; Exod 2:3

חֲמוֹר H2565 *N-ms* (2×)

heap, pile; accumulation of slain enemies

This noun appears in Samson's famous wordplay in Judges 15:16. With the jawbone of a donkey, Samson declares he has made 'a heap, two heaps'—a triumphant boast over the Philistines he slew. The dual form suggests multiple piles of corpses. The wordplay hinges on the similarity between 'donkey' (חֲמוֹר) and 'heap' (חֲמוֹר), making Samson's victory chant both memorable and sardonic.

(2×) Judges 15:16 contains the entire biblical attestation, appearing twice in Samson's poetic declaration. The phrase 'a heap, two heaps' uses both singular and dual forms. Interestingly, the multilingual evidence shows 'donkey' glosses, reflecting confusion between this homograph and the common word for donkey—precisely the ambiguity Samson exploited. **DONKEYS AND FOALS**

en: donkey, donkeys | **es:** asno, asnos | **fr:** âne, ânes | **de:** Esel Judg 15:16

חַמְרָן H2566 *N-proper-ms* (1×)

Chamran (or Hamran), an Edomite

Chamran appears in 1 Chronicles 1:41 as a descendant of Seir the Horite in Edom's genealogy. He is the same person as Hemdan in the parallel list in Genesis 36:26, showing typical name variation between sources. The Chronicler's genealogical material often preserves alternative spellings or vocalizations of names found in earlier texts. Both forms represent legitimate renderings of the same ancestral figure in Edom's ethnic history.

(1×) A personal name in the Edomite genealogies, equivalent to Hemdan in Genesis. The consonantal difference (Hamran vs Hemdan) reflects manuscript variation or dialectal pronunciation. 1 Chronicles 1:41 includes him in the Chronicler's comprehensive genealogical framework, documenting non-Israelite lineages relevant to biblical history. The Septuagint variations show how ancient translators handled these alternative name forms. **PROPER NAMES (PERSONAL)**

en: Chamran | **es:** Jamran | **fr:** [חמרן] | **de:** [חמרן] 1Chr 1:41

חָמַשׁ H2567 *Conj-w / V-Piel-ConjPerf-3ms* (1×)
and let him take a fifth part (as tax)
This Piel verb means 'let him take a fifth' or 'collect a twenty-percent tax.' In Genesis 41:34, Joseph advises Pharaoh to appoint commissioners who will collect one-fifth of Egypt's produce during the seven years of plenty. The denominative verb comes from 'five,' making it mean 'to fifth'—to take the fifth part. This Egyptian taxation policy becomes the means of storing enough grain to survive the coming famine.

(1×) To take a fifth part of something, specifically agricultural produce as a governmental tax or levy. Joseph's plan institutes a twenty-percent collection rate during abundant years for storage against famine. Spanish 'tome quinta parte' (take a fifth part) and French 'prendre un cinquième' (take a fifth) both capture the fractional taxation. Genesis 41:34's administrative detail shows ancient economic planning—state collection and redistribution preventing mass starvation. **GEOGRAPHY AND SPACE**
en: and-let-take-a-fifth-of | **es:** y-tome-quinta-parte-de | **fr:** et-que-prendre-un-cinquième-de | **de:** und-nehme-den-Fünften Gen 41:34

חָמֵשׁ H2568 *Conj-w / Number-msc* (345×)
Five; the cardinal numeral, also forming compounds fifteen and fifteenth, and used with ordinal force for 'fifth'
The Hebrew numeral חָמֵשׁ (khamesh) appears 345 times across the Old Testament, serving as far more than a bare number. It forms the compound 'fifteen' (חֲמֵשׁ עֶשְׂרֵה) and participates in ordinal expressions for 'fifth' and 'fifteenth' — particularly in dating formulas for festivals and prophetic visions. Ezekiel's inaugural vision is dated to 'the fifth day of the month' (Ezek 1:1-2), while Leviticus 23:6 places the Feast of Unleavened Bread on 'the fifteenth day.' The cognates span the entire Semitic family — Aramaic חֲמֵשׁ, Arabic ‎, Ethiopic ኀምስ — testifying to its deep antiquity.

1. cardinal number five (309×) The cardinal numeral 'five' used independently or in construct to denote the quantity five. With 309 occurrences this is the primary use, appearing from the genealogies of Genesis 5 ('Enosh lived five years,' Gen 5:6) through measurements of the tabernacle and temple. All target languages translate uniformly — English 'five,' Spanish 'cinco,' French 'cinq,' German 'fünf' — confirming unambiguous numerical semantics across the entire range. **FIVE (CARDINAL NUMBER)**
en: five | **es:** Cinco, cinco | **fr:** cinq | **de:** fuenf, fünf, von-fünf Gen 5:6; Gen 5:11; Gen 5:15; Gen 5:17; Gen 5:21

2. compound fifteen (five-and-ten) (22×) The numeral 'five' as component of the compound number fifteen (חֲמֵשׁ עֶשְׂרֵה, 'five-and-ten'). Appearing 22 times, this formation is typical of Hebrew compound numerals. It figures prominently in measurements: 'the waters prevailed fifteen cubits upward' (Gen 7:20) and in tabernacle curtain dimensions (Exod 27:14-15). German sometimes renders this analytically as 'fünfzehn' but other times retains the compound structure, while Spanish uses 'quince,' a fully fused form inherited from Latin. **FIVE (CARDINAL NUMBER)**
en: and-fifteen, fifteen, five | **es:** En-el-quince, Quince, Y-quince | **fr:** cinq, dans-cinq, et-quinze | **de:** auf-fuenf-von, fuenf, fuenfzehn Gen 5:10; Gen 7:20; Exod 27:14; Exod 27:15; Exod 38:14

3. ordinal fifteenth (8×) The numeral in compound-ordinal constructions meaning 'the fifteenth,' especially in liturgical date formulas. Eight occurrences fix sacred calendar dates: 'on the fifteenth day of the second month' (Exod 16:1), the Feast of Unleavened Bread (Lev 23:6; Num 28:17), and the Feast of Tabernacles (Num 29:12). The multilingual evidence shows translators adding ordinal markers — Spanish 'en-el-quince,' French 'et-sur-cinq-de,' German 'auf-fünf' — to convey what Hebrew achieves through syntactic context alone. **FIVE (CARDINAL NUMBER)**
en: and-on-five, and-on-five-of, on-five | **es:** Y-en-cinco, Y-en-el-quince, en-cinco | **fr:** dans-cinq, et-sur-cinq, et-sur-cinq-de | **de:** auf-fuenf, auf-fuenf-, fuenf Exod 16:1; Lev 23:6; Num 28:17; Num 29:12; Num 33:3

4. ordinal fifth (6×) The numeral used with ordinal force meaning 'the fifth,' marking a specific day, month, or year. Six occurrences anchor prophetic chronology (Ezek 1:1, 'in the fifth year'; Ezek 8:1, 'in the fifth day of the sixth month') and royal history (1 Kgs 12:32-33, Jeroboam's festival 'on the fifteenth day of the eighth month'). English glosses like 'on-fifth' and 'on-the-five' reflect the challenge of conveying Hebrew's unmarked ordinal usage, while Spanish opts for 'en-el-cinco,' treating the cardinal as implicitly ordinal. **FIVE (CARDINAL NUMBER)**
en: on-fifth, on-the-five, on-the-five- | **es:** en-el-cinco, en-quince, en-quince- | **fr:** dans-cinq, sur-le-cinq, sur-le-cinq- | **de:** auf-der-fuenf, auf-der-fuenf-, fuenf 1Kgs 12:32; 1Kgs 12:33; Ezek 1:1; Ezek 1:2; Ezek 8:1

חֹמֶשׁ H2569 *Prep-l* (1×)
the fifth part (as tax or portion)
This noun means 'fifth part' or 'one-fifth,' used in Genesis 47:26 describing the agricultural tax law Joseph established in Egypt. The text states that this fifth to Pharaoh became a permanent statute. However, the construction is grammatically awkward in the Masoretic Text, and ancient versions suggest reading 'the fifth' with the definite article, or possibly 'one-fifth' as a fractional designation.

(1×) The fifth part of agricultural produce collected as tax. Genesis 47:26 codifies this as ongoing Egyptian law—one-fifth of the harvest belongs to Pharaoh, while farmers keep four-fifths. Spanish 'el quinto' (the fifth) and French 'le cinquième' (the fifth) treat it as a defined fraction. The verse describes how Joseph's emergency measures became permanent fiscal policy, an example of crisis-driven institutional change. **FIFTH ORDINAL FRACTION**
en: for-the-fifth | **es:** el-quinto | **fr:** pour-le-cinquième | **de:** zum-Fünftel Gen 47:26

חֹמֶשׁ H2570 *Art / N-ms* (4×)
Belly, abdomen (the fifth part of the torso); site of a fatal stab wound
This noun refers to the belly or abdomen, probably the lower midsection sometimes called the 'fifth rib' area in older translations. All four occurrences appear in violent narratives in 2 Samuel, each describing a lethal stab to the midsection. Abner strikes Asahel in the belly (2 Sam 2:23), Joab repays the deed by stabbing Abner in the same spot (3:27), Rechab and Baanah strike Ish-bosheth there (4:6), and Joab kills Amasa similarly (20:10). Every language renders it as 'belly' or 'abdomen'—Spanish 'vientre,' German 'Bauch.'

(4×) The belly or abdomen, the vulnerable midsection of the torso. Every occurrence is in the context of assassination by stabbing in 2 Samuel: Abner thrusts his spear backward into Asahel's belly (2:23), Joab strikes Abner in the belly in revenge (3:27), the murderers of Ish-bosheth strike him there (4:6), and Joab kills Amasa with a blow to the belly (20:10). The consistent translation across languages—Spanish 'el vientre,' French and German equivalents—confirms this is a straightforward anatomical term with no figurative extension in Scripture. **WOMB AND BELLY**
en: the-belly | **es:** el-vientre | **fr:** le-belly | **de:** der-belly 2Sam 2:23; 2Sam 3:27; 2Sam 4:6; 2Sam 20:10

חֲמֻשִׁים H2571 *Art / V-Qal-QalPassPrtcpl-mp* (4×)
Armed, in battle array; equipped and organized for military march
This adjective describes warriors who are marshaled in orderly battle formation, armed and ready for combat. It appears exclusively in the context of Israel's organized military movements: leaving Egypt (Exod 13:18), crossing the Jordan (Josh 1:14; 4:12), and Gideon's night raid (Judg 7:11). The consistent rendering across languages —Spanish 'armados,' French 'armé,' English 'armed'—reflects the martial readiness the term conveys, though the precise etymology (possibly from 'five,' suggesting organized ranks or fifths) remains debated.

(4×) Equipped in battle array, armed and organized for military action. In Exodus 13:18 the Israelites go up out of Egypt in ordered ranks rather than as a disorganized mob. Joshua 1:14 and 4:12 describe the Transjordanian tribes crossing the Jordan armed before their brothers. Judges 7:11 uses the term for the edge of the armed

camp Gideon approached. Spanish 'armados' and French 'armé' uniformly capture the sense of martial readiness, while the etymological connection to the number five may hint at a military formation organized in fifths or companies. **GEOGRAPHY AND SPACE**

en: and-armed, armed, the-armed-ones | **es:** armados, los-armados, y-armados | **fr:** armé, et-armé, le-armé-les | **de:** armed, der-armed-die, und-armed Exod 13:18; Josh 1:14; Josh 4:12; Judg 7:11

חֲמִשִּׁים H2572 *Art / Number-cp* (163×)

Fifty; the cardinal number, or a military/organizational unit of fifty men under a commander.

The Hebrew cardinal number 'fifty,' appearing in measurements (the ark is fifty cubits wide, Gen 6:15), census figures, prices, and ages. All major translations render it straightforwardly — spa cincuenta, fra cinquante, deu fünfzig. But a distinct organizational sense emerges in military and administrative contexts: 'captains of fifties' (Exod 18:21, 25) and the dramatic confrontations with Elijah where 'a captain of fifty with his fifty' is sent repeatedly (2 Kgs 1:9-14). Here the number becomes a unit designation — a squad or platoon — and the suffixed forms ('his fifty,' 'your fifty') refer to the men under command.

1. fifty (cardinal number) (151×) The cardinal number fifty, used for counting quantities — measurements, ages, prices, durations, and enumerations. This covers the vast majority of occurrences (151x). Gen 6:15 gives the ark's width as fifty cubits; Gen 18:24 asks whether God will spare the city for fifty righteous. Translations uniformly converge: spa cincuenta, fra cinquante, deu fünfzig. The number functions in arithmetic combinations (e.g., 'a hundred and fifty days,' Gen 7:24; 8:3) and as a round figure in negotiations and census lists. **FIFTY AND UNITS**

en: fifty | **es:** Cincuenta, cincuenta | **fr:** cinquante | **de:** der-fünfzig, fuenfzig, fünfzig Gen 6:15; Gen 7:24; Gen 8:3; Gen 18:24

2. group of fifty (unit) (12×) A military or organizational unit of fifty men, often in the construct 'captain of fifty' (שַׂר חֲמִשִּׁים) or with possessive suffixes ('his fifty,' 'your fifty') designating the soldiers under a commander. Exod 18:21, 25 and Deut 1:15 establish the administrative hierarchy: rulers of thousands, hundreds, fifties, and tens. In 2 Kgs 1:9-14, Ahaziah sends 'a captain of fifty with his fifty' against Elijah three times — the suffixed forms (חֲמִשָּׁיו, חֲמִשָּׁיהּ) make clear that 'fifty' refers to the unit of men, not the abstract number. Isa 3:3 lists 'the captain of fifty' among Jerusalem's leaders. **FIFTY AND UNITS**

en: and-his-fifty, fifties, his-fifty | **es:** cincuenta, cincuentas, sus-cincuenta | **fr:** et-son-cinquante, fifties, leur-fifties | **de:** dein-fuenfzig, fifties, ihr-fifties Exod 18:21; Exod 18:25; Deut 1:15; 1Sam 8:12; 2Kgs 1:9

חֲמָת H2573 *Conj-w / N-msc* (4×)

Waterskin, leather bottle for carrying water

A simple leather container for transporting water, this word appears three times in the Hagar narrative of Genesis 21 and is debated in Habakkuk 2:15. When Abraham sends Hagar and Ishmael away, he gives her bread and a skin of water (Gen 21:14). When it runs out, she casts the boy under a bush (21:15), and God opens her eyes to a well so she can refill the skin (21:19). Spanish 'odre' and German 'Schlauch' both denote a leather bottle. The Habakkuk 2:15 occurrence likely involves a different word (wrath), though the consonantal text is identical.

(4×) A waterskin or leather bottle used for carrying water. All three certain occurrences appear in Genesis 21, the narrative of Hagar's expulsion: Abraham places a skin of water on her shoulder (21:14), the water in the skin is spent (21:15), and God provides a well so she can fill it again (21:19). Spanish 'odre' and German 'Schlauch' precisely render the object. The fourth reference (Hab 2:15) is textually disputed, likely reading a homograph meaning 'wrath' rather than 'waterskin,' as French 'Hamath' and German bracketed forms suggest lexical uncertainty there. **GEOGRAPHY AND SPACE**

en: and-a-skin-of, the-skin, your-wrath | **es:** el-odre, tu-ira, y-odre-de | **fr:** Hamath, et-un-peau-de, le-peau | **de:** [חמתך], dem-Schlauch, den-Schlauch Gen 21:14; Gen 21:15; Gen 21:19; Hab 2:15

חֲמָת H2574 *Conj-w* (35×)

Hamath — a major Syrian city-state on the Orontes, marking the ideal northern boundary of Israel's land

Chamath (Hamath) is the Hebrew name for a great city-kingdom on the Orontes River in central Syria, modern-day Hama, appearing 35 times in the Hebrew Bible. Its primary biblical function is as a geographical boundary marker: the phrase levo Chamath ('the entrance of Hamath') recurs as a formulaic designation for the northern limit of the Promised Land (Num 13:21; 34:8; Josh 13:5; Judg 3:3; 1 Kgs 8:65; Ezek 47:16-17, 20). Hamath had its own king, Toi, who allied with David against Hadadezer (2 Sam 8:9-10), and its own gods, transported to Samaria by Assyrian settlers (2 Kgs 17:30). Assyrian conquest of Hamath served as a taunt in diplomatic propaganda: 'Where are the gods of Hamath?' (2 Kgs 18:34; Isa 36:19; 37:13).

Hamath (city and region) (35×) The proper noun Chamath/Hamath, designating the Syrian city-state on the Orontes that served as the conventional northern boundary marker of Israelite territory. The stereotyped phrase levo Chamath ('the entrance/approach of Hamath') appears in boundary descriptions from Numbers through Ezekiel (Num 13:21; 34:8; Josh 13:5; 1 Kgs 8:65; 2 Kgs 14:25; Ezek 47:16, 20). Historically, its king Toi allied with David (2 Sam 8:9 = 1 Chr 18:9), and Assyrian propaganda cited its fall to intimidate Jerusalem (2 Kgs 18:34; Isa 10:9; 36:19; 37:13). Translations transliterate variously: Spanish 'Hamat/Jamat,' French 'Hamath/Chamath,' German 'Hamat/Chamath.' **HAMATH AND ZOBAH**

en: Chamat, Chamath, Hamath | **es:** Hamat, Jamat, Khamat | **fr:** Chamat, Chamath, Hamath | **de:** Chamat, Chamath, Hamat Num 13:21; Num 34:8; Josh 13:5; Judg 3:3; 2Sam 8:9

חַמַּת H2575a *Conj-w / N-proper-fs* (1×)

Chammath (or Hammath), a fortified town in Naphtali

Chammath was a fortified city in the territory of Naphtali, mentioned in Joshua 19:35 in the list of Naphtali's inheritance. The name means 'hot spring,' and it's likely the same as modern-day hot springs south of Tiberias, mentioned in Josephus and rabbinic literature. The site was known for its thermal springs, a notable geographic feature that gave the town its name and economic significance.

(1×) A place name in Naphtali, probably identical with sites called Hammath-Dor and Hammon elsewhere. The name derives from 'hot spring,' indicating geothermal activity. Joshua 19:35 lists it among Naphtali's fortified cities. The multilingual glosses (Chammath, Hamat, Chammath) preserve transliteration. Ancient sources identify this with hot springs near Tiberias, making it a location known for therapeutic waters from antiquity through modern times. **PROPER NAMES (PERSONAL)**

en: and-Chammath | **es:** y-Hamat | **fr:** et-Chammath | **de:** und-Chammath Josh 19:35

חַמַּת H2575b *Prep-m / N-proper-ms* (1×)

Chamath (or Hamath), father of the Rechabite house

This Chamath (distinct from the Syrian city Hamath) was the father of the house of Rechab according to 1 Chronicles 2:55. The Rechabites were a nomadic or semi-nomadic group known for their strict vows, including abstaining from wine and refusing to build houses. Jeremiah 35 famously uses their covenant faithfulness as a rebuke to Judah's unfaithfulness. This genealogical note connects the Rechabites to Judah's family tree.

(1×) A personal name identifying the ancestor of the Rechabite movement. 1 Chronicles 2:55 places him in Judah's genealogy, specifically connected to the families of scribes at Jabez. The preposition 'from Chamath' may indicate geographic origin or descent. The Chronicler includes this detail to show how the Rechabites, though distinctive in lifestyle, were integrated into Israel's tribal structure. Their ancestor's name is distinct from the northern Syrian city. **HAMATH AND ZOBAH**

en: from-Chamath | **es:** de-Jamat | **fr:** [מחמת] | **de:** [מחמת] 1Chr 2:55

חַמֹּת דֹּאר H2576 *N-proper-fs* (1×)
Hammoth-dor, a Levitical city in Naphtali
Hammoth-dor was a Levitical city assigned to the Gershonite Levites in the territory of Naphtali, mentioned in Joshua 21:32. The name combines 'Hammoth' (hot springs) with 'Dor' (perhaps 'dwelling'). It's likely identical to Hammath in Joshua 19:35 and Hammon in 1 Chronicles 6:76, showing how the same site could be referred to by variant names in different texts. The identification with hot springs near Tiberias remains probable.

(1×) A place name for a Levitical city in Naphtali, probably the same location as Hammath/Hammon. The compound name may mean 'hot springs of Dor' or similar. Joshua 21:32 assigns it to Levites as one of their designated cities with pasturelands. Multilingual glosses show consistent transliteration (Hammoth-dor, Hamot-dor). The Septuagint variations reflect the challenge ancient translators faced with compound or variant place names. **AUTO-DETECTED COMMUNITY 7605 WITH 3 SENSES**
en: Hammoth-dor | **es:** Hamot-dor | **fr:** Hammoth-dor | **de:** Hammoth-dor Josh 21:32

חֲמָתִי H2577 *Art / N-proper-ms* (2×)
Hamathite; descendants of Hamath, a Canaanite people
This gentilicadjective identifies the Hamathites as descendants of Canaan listed in the Table of Nations. They appear in both Genesis 10:18 and its parallel in 1 Chronicles 1:16. Hamath was a significant Aramaean city-state in Syria, and the Hamathites represent one of the Canaanite subgroups that populated the ancient Near East before Israel's conquest.

(2×) The term occurs in the genealogical lists of Genesis 10 and 1 Chronicles 1, identifying one of the Canaanite peoples. The article 'the Hamathite' (הַחֲמָתִי) indicates a collective sense: 'the Hamathite people.' French 'le Hamathite' and German 'den Chamatiter' maintain this collective force. **PROPER NAMES (PERSONAL)**
en: the-Chamathi, the-Hamathite | **es:** el-jamateo | **fr:** [הַחֲמָתִי], le-Hamathite | **de:** [הַחֲמָתִי], den-Chamatiter Gen 10:18; 1Chr 1:16

צוֹבָא H2578 *N-proper-fs* (2×)
Hamath-zobah; region combining Hamath and Zobah territories
This compound place name appears only in 2 Chronicles 8:3, where Solomon conducts a campaign against Hamath-zobah. The name combines two important Aramaean regions: Hamath (a major city-state on the Orontes River) and Zobah (an Aramaean kingdom David had previously defeated). The dual reference may indicate either a combined territory or Hamath's expansion into Zobah's former lands.

(2×) Found exclusively in 2 Chronicles 8:3, describing Solomon's military action. BDB's note suggests this represents Hamath's absorption of Zobah's territory after David's earlier conquests. The reference appears twice because the verse contains both 'Hamath' and 'Zobah' as components of the compound name. **HAMATH AND ZOBAH**
en: Chamat, Tsovah | **es:** Hamat, Soba | **fr:** Hamath, [צובה] | **de:** Hamat, [צובה] 2Chr 8:3

חֲמָת H2579 *Adj-ms* (2×)
Hamath; major Syrian city-state north of Damascus
Hamath was one of the most important cities of ancient Syria, located on the Orontes River about 115 miles north of Damascus. It had its own king in David's time and remained significant through the 8th century BC. The city gave its name to a surrounding territory ('the land of Hamath') and had its own deities. In Amos 6:2, 'great Hamath' appears as a point of comparison for Israel's pride.

(2×) In Amos 6:2, the prophet challenges Israel to 'go to great Hamath' as part of his rhetorical comparison with neighboring powers. The reference appears twice because both 'Hamath' and the adjective 'great' (הַגְּדוֹלָה) are listed. The multilingual evidence shows interesting variation: German 'vermehrte' (increased/multiplied) suggests a different parsing from 'great.' **GREATNESS AND DEGREE**
en: Chamat, the-great | **es:** a-Hamat, la-grande | **fr:** Hamath, grande | **de:** [חמת], vermehrte Amos 6:2

חֵן H2580 *Art / N-ms* (69×)
Favor or goodwill, especially in the phrase 'find favor in one's eyes'; also grace, charm, or elegance as an attractive quality.
A Hebrew noun at the heart of one of Scripture's most recurring phrases: 'to find chen in someone's eyes.' In its dominant usage, chen denotes the favorable disposition a superior extends to a subordinate — the unmerited goodwill that Noah found before God (Gen 6:8), or that Joseph received from Potiphar (Gen 39:4). In wisdom literature, however, chen shifts toward an aesthetic and personal quality: the charm of a gracious woman (Prov 11:16), the elegance of a garland around the neck (Prov 1:9), or the grace poured upon lips (Ps 45:3). Spanish 'gracia' and French 'grace' capture both dimensions, while German distinguishes 'Gnade' (divine favor) more sharply.

1. favor, goodwill (61×) Favor or goodwill extended by a superior, overwhelmingly in the idiom matsa chen be-ene ('find favor in the eyes of'). This relational sense dominates the Torah narratives — Noah before God (Gen 6:8), Moses before Pharaoh (Exod 33:12-13), Ruth before Boaz (Ruth 2:2, 10, 13). The multilingual glosses converge uniformly: English 'favor,' Spanish 'gracia,' French 'grâce,' German 'Gnade' — all pointing to unmerited acceptance rather than inherent attractiveness. **MORAL GOODNESS**
en: favor | **es:** gracia, gracia-de- | **fr:** grâce | **de:** Gnade, Gunst Gen 6:8; Gen 18:3; Gen 19:19; Gen 30:27; Gen 32:5

2. grace, charm, elegance (8×) Grace, charm, or elegance as an inherent quality adorning a person, speech, or object. Concentrated in Proverbs and poetic texts: the 'gracious woman' of Prov 11:16, the doe of Prov 5:19 described with chen, words of chen from a wise mouth (Eccl 10:12), and ornamental chen like a garland (Prov 1:9; 4:9). Some translations distinguish this from relational favor — Spanish 'la gracia' with the article, French 'le grâce' — hinting at a quality possessed rather than received. **MORAL GOODNESS**
en: deer, favor, grace | **es:** de-gracia, gracia, la-gracia | **fr:** grâce, le-grâce | **de:** Gnade Prov 1:9; Prov 4:9; Prov 5:19; Prov 11:16; Prov 17:8

חֵן H2581 *Conj-w* (1×)
Chen (or Hen), a contemporary of Zerubbabel
Chen was a figure in the early post-exilic community during Zechariah's prophetic ministry. Zechariah 6:14 mentions him in connection with the symbolic crowning oracle, where a memorial crown would be placed in the temple. The name means 'favor' or 'grace,' which has led some interpreters to take it not as a personal name but as a common noun. However, most modern versions treat it as a proper name alongside Josiah and Zephaniah.

(1×) A personal name of a man in Zerubbabel's generation, though some interpret it as 'grace' or 'kindness' rather than a proper name. The context lists him with others who would receive memorial recognition in the temple. French 'et-grâce' (and grace) shows the interpretive alternative. Zechariah 6:14's oracle uses symbolic action to point to messianic fulfillment, and Chen (or 'grace') participates in this prophetic ceremony. **PROPER NAMES (PERSONAL)**
en: and-to-Chen | **es:** y-para-Hen | **fr:** et-grâce | **de:** [ולחן] Zech 6:14

חֲנָדָד H2582 *N-proper-ms* (4×)
Henadad, a Levite chief whose descendants helped rebuild Jerusalem's walls
A proper name meaning 'favor of Hadad,' borne by a Levite family head whose sons played significant roles in Israel's postexilic restoration. In Ezra 3:9 the sons of Henadad help supervise the rebuilding of the temple foundation. In Nehemiah 3:18 and 3:24, members of his household repair sections of Jerusalem's wall, and in Nehemiah 10:9 a descendant joins the covenant signatories. The name itself

witnesses to a period when Semitic theophoric names incorporating the storm god Hadad were still current among Israelites.

(4×) A Levite patriarch whose family contributed to the postexilic rebuilding efforts. His sons oversee temple construction in Ezra 3:9, repair the walls under Nehemiah (Neh 3:18, 24), and seal the covenant in Nehemiah 10:9. The name compounds the Hebrew word for grace or favor with the divine name Hadad, a Northwest Semitic storm deity, reflecting the syncretic naming practices of the preexilic period that persisted into the return from Babylon. **PROPER NAMES (PERSONAL)**

en: Chenadad, Henadad | **es:** Henadad | **fr:** Henadad | **de:** [חנדד] Ezra 3:9; Neh 3:18; Neh 3:24; Neh 10:9

חָנָה H2583 *Conj-w / V-Qal-ConjImperf-3mp* (143×)

To pitch camp or encamp; in military contexts, to encamp against a city or enemy, implying siege.

From a root meaning 'to bend down' or 'decline,' this verb pictures the act of settling into a temporary resting place. In its dominant usage across the wilderness narratives, it describes Israel pitching camp during their journey—over 40 occurrences in Numbers 33 alone trace the route station by station ('and they camped at...'). Spanish 'acamparon' and German 'lagerten' mirror this travel-encampment sense precisely. A sharper edge emerges when the same verb takes a hostile object: to encamp against a city in siege warfare (1 Sam 11:1; Isa 29:3), where the act of 'settling down' becomes a menacing posture of sustained military pressure.

1. encamp, pitch camp (130×) To set up camp, pitch tents, or settle temporarily during travel, migration, or wilderness wandering. This is the overwhelmingly dominant sense (130 of 143 occurrences), forming the backbone of the itinerary notices in Numbers 33. Cross-lingual glosses converge: Spanish 'acamparon,' French 'campèrent,' German 'lagerten.' Key passages include the Exodus departure (Exod 13:20), Sinai arrival (Exod 19:2), and the formulaic 'they set out... and camped at' pattern throughout Numbers. **SITTING AND DWELLING**

en: and-camped, and-they-camped, and-they-camped- | **es:** y-acamparon | **fr:** et-campa, et-ils-campa, et-ils-campèrent- | **de:** und-lagerte, und-sie-lagerte, und-sie-lagerte- Exod 13:20; Exod 17:1; Exod 19:2; Num 12:16; Num 21:10

2. encamp against, besiege (13×) To set up a military encampment against a city or enemy, implying siege or hostile intent. The same physical act of pitching camp acquires aggressive force when directed at a target. Spanish 'acamparé' with the hostile preposition and the shift in context from travel to warfare mark the distinction. Central in Nahash besieging Jabesh-gilead (1 Sam 11:1), David's command to besiege Rabbah (2 Sam 12:28), and the Lord's own declaration to 'encamp against' Jerusalem (Isa 29:3). **DISTRESS BESIEGE PRESS**

en: And-I-shall-encamp, and-I-will-encamp, and-encamp | **es:** Y-acamparé, acampando, acampare | **fr:** [וחניתי], [חנן], campant | **de:** [וחניתי], [ויחנו], [חנן] 1Sam 11:1; 1Sam 26:5; 1Sam 29:1; 2Sam 12:28; 1Kgs 16:15

חַנָּה H2584 *Conj-w / N-proper-fs* (13×)

Hannah — mother of the prophet Samuel, whose prayer and vow at Shiloh became a model of faithful petition

The personal name of the beloved but barren wife of Elkanah who prayed at the tabernacle in Shiloh and vowed to dedicate her child to the LORD. All 13 occurrences fall within 1 Samuel 1-2, tracing her arc from anguished petition (1:9-13) through divine answer (1:19-20) to joyful song (2:1-10). Her name, related to the root for 'grace' or 'favor,' resonates with the theme of unmerited divine provision. Greek tradition renders it Anna, preserved in Spanish 'Ana' and French 'Anne.'

Channah (13×) The proper name Hannah (Channah), mother of the prophet Samuel, attested exclusively in 1 Samuel 1-2. Her narrative follows a complete arc — barrenness and grief (1:2-8), fervent prayer mistaken for drunkenness (1:9-15), the vow and its fulfillment (1:19-28), and her psalm of thanksgiving (2:1-10). The name derives from the root ch-n-n ('to be gracious'), thematically linked to the grace she receives. **HANNAH PERSONAL NAME**

en: Channah, and-Channah, and-to-Channah | **es:** Ana, Y-Ana, Y-a-Ana | **fr:** Anne, et-Anne, et-à-Anne | **de:** Hanna, und-Hanna, und-zu-Hanna 1Sam 1:2; 1Sam 1:5; 1Sam 1:8

חֲנוֹךְ H2585 *N-proper-ms* (16×)

Enoch/Hanoch: proper name borne by the famous antediluvian who walked with God, and by sons of Cain, Midian, and Reuben.

The name Chanokh (חֲנוֹךְ), meaning 'dedicated' or 'initiated,' belongs to four distinct biblical figures. The most celebrated is the son of Jered in Seth's line, who 'walked with God and was not, for God took him' (Gen 5:24), a passage that sparked rich traditions about heavenly translation. The same spelling names a son of Cain (Gen 4:17), after whom the first city was named. Convention distinguishes two other bearers as 'Hanoch': a son of Midian (Gen 25:4) and a son of Reuben (Gen 46:9). Spanish differentiates the forms as 'Hanoj/Janoj' versus 'Hanoc/Janoc,' while all traditions render the Greek Septuagint as Enoch.

1. Enoch (son of Cain / son of Jered) (10×) Enoch (Hebrew Chanokh), referring primarily to the son of Jered in Seth's genealogy, the righteous figure who walked with God and was taken up without dying (Gen 5:18-24; 1 Chr 1:3). Also applied to the son of Cain, after whom the first city was named (Gen 4:17-18). Spanish uses 'Hanoj/Janoj,' French 'Hénoc/Chanokh,' German 'Chanoch,' all reflecting variant transliteration traditions for this single Hebrew spelling. **ENOCH HANOCH NAMES**

en: Chanokh, and-Chanokh, to-Chanokh | **es:** Hanoj, a-Hanoj, y-Janoj | **fr:** Chanokh, et-Hénoc, à-Chanokh | **de:** Chanoch, Chanochs, [וחנוך] Gen 4:17; Gen 4:18; Gen 5:18; Gen 5:19

2. Hanoch (son of Reuben / son of Midian) (6×) Hanoch, the same Hebrew name חֲנוֹךְ but conventionally transliterated differently to distinguish two lesser-known bearers: a son of Midian and grandson of Abraham through Keturah (Gen 25:4; 1 Chr 1:33), and a son of Reuben, ancestor of the Hanochite clan (Gen 46:9; Exod 6:14; Num 26:5). Spanish renders these as 'Hanoc/Janoc,' distinct from the Enoch forms. **ENOCH HANOCH NAMES**

en: Chanokh, Hanoch, and-Hanoch | **es:** Hanoc, Janoc, Janoj | **fr:** Hanoch, Hénoc, et-Hanoch | **de:** Chanoch, Hanoch, [חנוך] Gen 25:4; Gen 46:9; Exod 6:14; Num 26:5; 1Chr 1:3

חָנוּן H2586 *Conj-w / N-proper-ms* (11×)

Hanun — personal name meaning 'favored, gracious'; an Ammonite king and two post-exilic builders

The name חָנוּן (Chanun) means 'favored' or 'gracious,' from the root חנן. The most prominent bearer is Hanun son of Nahash, king of Ammon, who humiliated David's ambassadors by shaving half their beards and cutting their garments, provoking a devastating war (2 Sam 10:1-4; 1 Chr 19:2-6). His misjudgment — acting on the suspicion of his advisors rather than accepting David's genuine condolence — stands as a cautionary tale about political mistrust. Two other men named Hanun appear among Nehemiah's wall-builders: one repaired the Valley Gate (Neh 3:13) and another (possibly the same person) repaired a section near the armory (Neh 3:30). Spanish 'Hanún' and English 'Hanun' transliterate directly.

Hanun (proper name) (11×) Hanun son of Nahash, king of Ammon, who succeeded his father and disgraced David's envoys sent with condolences (2 Sam 10:1-4; 1 Chr 19:2-6). His provocation triggered a major military campaign in which Ammon and their Aramean allies were decisively defeated. The narrative illustrates how diplomatic insult can escalate into full-scale war. **GRACE AND COMPASSION**

en: Hanun, and-Hanun, to-Hanun | **es:** Hanún, Janún, a-Janún | **fr:** Hanun, et-Hanun, zu-Hanun | **de:** Hanun, [וחנון], [חנון] 2Sam 10:1; 2Sam 10:2; 2Sam 10:3; 2Sam 10:4; 1Chr 19:2

חַנּוּן H2587 *Conj-w / Adj-ms* (13×)

Gracious, compassionate — a divine attribute used exclusively of

God, often paired with 'merciful'
One of the foundational adjectives in Israel's confession of God's character, 'channun' appears only as a predicate of the LORD. Its roots reach back to the covenant formula of Exodus 34:6 — 'merciful and gracious' — which echoes through Psalms (86:15; 103:8; 111:4; 145:8), the prophets (Joel 2:13; Jonah 4:2), and postexilic literature (2 Chr 30:9; Neh 9:17, 31). The near-universal pairing with rachum ('compassionate') makes this a fixed liturgical doublet. Spanish renders it 'clemente,' French 'gracieux/misericordieux,' reflecting the word's warmth.

gracious, compassionate (13×) A divine attribute meaning gracious or compassionate, used exclusively of God and nearly always paired with rachum ('merciful') in the liturgical formula originating at Exodus 34:6. Attested in the covenant code (Exod 22:27), the Sinai theophany (Exod 34:6), psalmic praise (Pss 86:15; 103:8; 111:4; 112:4; 116:5; 145:8), prophetic appeals (Joel 2:13; Jonah 4:2), and postexilic narrative (2 Chr 30:9; Neh 9:17, 31). The term emphasizes God's disposition to show undeserved favor. **GRACE AND COMPASSION**
en: and-gracious, gracious | **es:** Clemente, clemente, compasivo | **fr:** Hanun, et-gracieux, et-miséricordieux | **de:** [חנון], gnaedig, gracious Exod 22:27; Exod 34:6; 2Chr 30:9; Neh 9:17; Neh 9:31

חֲנוּת H2588 *Art / N-fp* (1×)
the cells, vaulted chambers (in a prison)
This noun denotes cells or vaulted chambers, specifically used in Jeremiah 37:16 to describe the dungeon where Jeremiah was imprisoned. The word implies rooms with arched or vaulted roofs, suggesting underground or semi-underground construction. The prophet was placed in these cells within 'the house of the pit'—a grim prison facility. The architectural term conveys the oppressive, enclosed nature of Jeremiah's imprisonment.

(1×) Vaulted cells or chambers used as prison cells. The root suggests a curved or arched structure, possibly underground cisterns adapted for confinement. Jeremiah 37:16 describes these as part of a dungeon complex where the prophet suffered harsh imprisonment. Spanish 'las celdas' (the cells) captures the prison context. The parallel with 'house of the pit' suggests a multi-room underground facility designed for detention. **GEOGRAPHY AND SPACE**
en: the-cells | **es:** las-celdas | **fr:** [ההכניות] | **de:** [החניות] Jer 37:16

חָנַן H2589 *V-Piel-Inf* (1×)
to be gracious, show favor (infinitive form)
This infinitive of the common verb 'to be gracious' or 'show favor' appears in Psalm 77:9 in a rhetorical question about God's character. The psalmist asks, 'Has God forgotten to be gracious?' The infinitive form emphasizes the action or capacity of showing grace as an essential divine attribute. The question itself expects a negative answer—surely God hasn't permanently ceased being gracious, despite current appearances of abandonment.

(1×) The action of showing grace or favor, used infinitivally. Psalm 77:9's crisis of faith questions whether God has permanently set aside his gracious character. Spanish 'tener gracia' (to have grace) and the broader multilingual evidence show this is about God's fundamental disposition of favor toward his people. The psalm wrestles with how God's apparent absence squares with his covenantal commitment to be gracious. **MORAL GOODNESS**
en: to-be-gracious | **es:** tener-gracia | **fr:** grâce | **de:** zu-sein-gracious Ps 77:9

חָנַט H2590a *Prep-l / V-Qal-Inf* (4×)
To embalm (a corpse with spices); to ripen or spice (of fruit)
This verb bridges the worlds of death and harvest. In Genesis 50:2 and 50:26, it describes the Egyptian practice of embalming—Joseph commands the physicians to embalm his father Jacob, and Joseph himself is later embalmed. The process involved aromatic spices, which connects to the verb's other sense: in Song of Songs 2:13, the fig tree 'spices' or ripens its early fruit, evoking the fragrant sweetness of maturing figs. Spanish 'embalsamar' and 'ha madurado' (has ripened) neatly capture both domains. Arabic cognates confirm the shared semantic thread of spicing and preparation.

(4×) To embalm a corpse using aromatic spices, following Egyptian funerary practice. Genesis 50:2 records Joseph commanding physicians to embalm Jacob, and Genesis 50:26 notes Joseph's own embalming. Spanish 'embalsamaron' and German 'einbalsamieren' reflect this mortuary sense directly. The underlying idea is the application of preservative spices. In Song of Songs 2:13 the same root describes the fig tree ripening or 'spicing' its early fruit, a seasonal image of fragrant maturation. Spanish 'ha madurado' (has ripened) and French 'a mûri' capture this agricultural extension, showing how the root's core meaning of 'spicing' branches into both funerary and botanical usage. **SPICE AROMATIC PERFUME**
en: and-embalmed, ripened, to-embalm | **es:** ha-madurado, para-embalsamar, y-embalsamaron | **fr:** a-mûri, et-embauma, à-embalm | **de:** [חנטה], einzubalsamieren, und-es-balsamierten-ein Gen 50:2; Gen 50:26; Song 2:13

חֲנָטִים H2590b *Art / Adj-mp* (1×)
the embalming (process)
This plural noun refers to the embalming process, specifically used in Genesis 50:3 to describe 'the days of embalming' for Jacob. The text specifies this took forty days, following Egyptian mortuary practice. Egypt's sophisticated mummification procedures preserved bodies for the afterlife, and Jacob received this treatment due to Joseph's high position. The technical term captures the time-consuming process of preparing a body with spices and preservatives.

(1×) The embalming process as practiced in Egypt, specifically the duration required for proper mummification. Genesis 50:3 notes that the standard embalming period was forty days, after which seventy days of mourning followed. Spanish 'los embalsamados' (the embalmed ones) takes it as substantive; English 'the embalming' treats it as the process. The detail shows how Joseph honored his father with full Egyptian burial customs while maintaining Israelite mourning traditions. **BURYING THE DEAD**
en: the-embalming | **es:** los-embalsamados | **fr:** le-embalming | **de:** der-Einbalsamierung Gen 50:3

חִנְטָה H2591 *N-fp* (2×)
wheat; grain of wheat (Aramaic)
This Aramaic word for wheat appears only in Ezra, within the decrees of Persian kings authorizing temple provisions. The term is cognate to Hebrew חִטָּה and may derive from an Egyptian loanword. Both occurrences specify wheat as part of the regular supplies to be provided for temple sacrifices and offerings, underscoring Persian support for Jewish worship.

(2×) Found in Ezra 6:9 and 7:22, both in contexts of Persian royal decrees providing resources for the Jerusalem temple. The plural form חִנְטִין appears in official Aramaic administrative language. French and German glosses transliterate the Aramaic rather than translate, recognizing the technical administrative register. **GRAIN AND WHEAT**
en: wheat | **es:** trigo | **fr:** [חנטין] | **de:** [חנטין] Ezra 6:9; Ezra 7:22

חַנִיאֵל H2592 *N-proper-ms* (2×)
Hanniel; personal name meaning 'favor of El'
This name means 'favor of El' (God) and belongs to two different Israelites: a prince of Manasseh involved in apportioning the land (Numbers 34:23) and a chief of Asher (1 Chronicles 7:39). The name reflects the common ancient Near Eastern pattern of theophoric names incorporating divine favor or grace, similar to Phoenician and Nabataean examples.

(2×) Numbers 34:23 identifies Hanniel as the Manassite representative for land allotment, while 1 Chronicles 7:39 names a different Hanniel among Asher's descendants. The conjunction 'and Hanniel' (וחניאל) in the second reference shows this is part of a

genealogical list. French and German transliterate the conjunctive form. **PROPER NAMES (PERSONAL)**
en: Hanniel, and-Channiel | **es:** Haniel, y-Janiel | **fr:** Hanniel, [וחניאל] | **de:** Hanniel, [וחניאל] Num 34:23; 1Chr 7:39

חָנִיךְ H2593 *N-mpc / 3ms* (1×)
his trained men (born in his household)
This adjective describes trained, experienced, or tried men, specifically Abraham's 'trained men born in his house' in Genesis 14:14. These were 318 household retainers whom Abraham led in the night raid to rescue Lot. The term emphasizes they were not merely servants but disciplined fighters trained for combat—a private militia raised within Abraham's extensive household. Their birth in his house ensured loyalty and long-term training.

(1×) Men who are trained, tried, and experienced, specifically household-born retainers prepared for military action. Genesis 14:14's detail shows Abraham commanded a substantial force of disciplined fighters—not hired mercenaries but men raised in his household and trained from youth. Spanish 'siervos de él' (his servants) understates the military implication. The number (318) and their household origin suggest a wealthy patriarch with a small army of loyal, capable warriors. **TEACHING AND LEARNING**
en: his-trained-men | **es:** siervos-de-él | **fr:** son-trained-hommes | **de:** seine-Geübten Gen 14:14

חֲנִינָה H2594 *N-fs* (1×)
favor, kindness shown to another
This rare noun denotes the favor or kindness that one person shows to another. It appears only in Jeremiah 16:13, where God declares that in exile He will show no favor to His people—a stark reversal of the usual pattern of divine grace. The word is related to the common verb חָנַן (to be gracious, show favor) and belongs to the family of grace-language in Hebrew.

(1×) The single occurrence in Jeremiah 16:13 uses this term in a negative construction: 'I will show you no favor.' The multilingual glosses (English 'favor,' Spanish 'gracia') confirm this is about showing kindness or mercy. The context is judgment—Israel will be exiled to a land where they will serve foreign gods, and God's favor will be withdrawn. The rarity of this particular noun form makes it all the more poignant in this prophetic threat. **MORAL GOODNESS**
en: favor | **es:** gracia | **fr:** [חנינה] | **de:** [חנינה] Jer 16:13

חֲנִית H2595 *Conj-w / N-fpc / 3mp* (48×)
chanith – spear, lance; a thrusting and throwing weapon carried by warriors and kings in ancient Israel
The feminine noun chanith ('spear') designates a weapon consisting of a metal point affixed to a long wooden shaft, used both for thrusting in close combat and for hurling at a distance. Its 48 occurrences are concentrated in the narrative books, especially 1-2 Samuel and Chronicles, where it figures prominently in accounts of combat and royal authority. Saul's spear becomes almost a character in its own right: he hurls it at David twice (1 Sam 18:10-11; 19:9-10) and at Jonathan once (1 Sam 20:33), and it stands planted in the ground as a mark of his royal presence while he sleeps (1 Sam 26:7). Goliath's spear, described with extraordinary measurements (1 Sam 17:7), symbolizes Philistine power. The prophetic vision of beating spears into pruning hooks (Isa 2:4; Mic 4:3) draws its power from the familiarity of this weapon. Spanish lanza, French lance, and German Speer render it uniformly.

spear, lance (48×) A spear or lance used in warfare, both for thrusting and throwing, and as a symbol of royal and military authority. Saul's chanith serves as a marker of his presence and a weapon of rage (1 Sam 18:10-11; 26:7), Goliath's massive spear symbolizes Philistine might (1 Sam 17:7), and the prophetic reversal of spears into pruning hooks envisions universal peace (Isa 2:4; Mic 4:3). Spanish lanza, French lance, and German Speer confirm a single, stable referent across all 48 occurrences with no semantic subdivision. **SPEAR LANCE JAVELIN**
en: a-spear, his-spear, spear | **es:** la-lanza, lanza, lanza-suya | **fr:** der-lance, lance, le-lance | **de:** Speer, [החנית], [חנית] 1Sam 13:19; 1Sam 13:22; 1Sam 17:7; 1Sam 17:45

חָנַךְ H2596 *V-Qal-Perf-3ms / 3ms* (5×)
to dedicate, inaugurate; to train up or initiate a person or building for its intended purpose
The verb chanak carries the dual sense of dedicating a building and training a person. In Deuteronomy 20:5, a man who has built a new house but not yet 'dedicated' it is exempt from battle, while Proverbs 22:6 famously urges 'train up a child in the way he should go.' The Arabic cognate reveals a vivid origin: rubbing dates on a newborn's palate to initiate nursing. Solomon's temple dedication in 1 Kings 8:63 and 2 Chronicles 7:5 shows the word at its most ceremonial. Spanish captures both senses well: 'Entrena' (train) and 'inauguraron' (inaugurated).

(5×) To dedicate, inaugurate a structure for its intended sacred or domestic use. Applied to the dedication of Solomon's temple (1 Kgs 8:63; 2 Chr 7:5) and a newly built house (Deut 20:5). The Arabic cognate hanak ('rub the palate of a newborn') points to an initiatory root meaning: preparing something for first use. Spanish 'inauguraron' and 'dedico' reflect the ceremonial register. The related noun chanukkah ('dedication') derives from this verb, later giving the festival its name. **STRIKING AND REFERENCE**
en: and-dedicated, and-they-dedicated, has-dedicated-it | **es:** Entrena, e-inauguraron, la-dedicó? | **fr:** [ויחנכו], a-dedicated-cela, devra-dedicate-cela | **de:** [ויחנכו], [חנך], hat-dedicated-es Deut 20:5; 1Kgs 8:63; 2Chr 7:5; Prov 22:6

חֲנֻכָּה H2597 *N-fsc* (4×)
Dedication, the formal consecration ceremony for a temple or image
From the root meaning 'to dedicate' or 'to initiate,' this noun denotes a formal ceremony of consecration. In Ezra 6:16-17, the returned exiles celebrate the dedication of the rebuilt temple with joy and sacrifice—a moment of communal restoration. In Daniel 3:2-3, Nebuchadnezzar summons officials to the dedication of his golden image, a scene of imperial idolatry. The same word thus frames both true worship and its counterfeit. This is the root behind the later festival name Hanukkah, commemorating the Maccabean rededication of the temple.

(4×) A formal dedication or consecration ceremony, particularly of a sacred or monumental structure. Ezra 6:16 and 6:17 describe the joyful dedication of the Second Temple, where the returned exiles offer sacrifices and organize priestly divisions. Daniel 3:2 and 3:3 use the same term for the dedication of Nebuchadnezzar's golden image on the plain of Dura. The word carries heavy ceremonial weight in both contexts: Spanish 'dedicación' and French 'fête' (festival) reflect the public, liturgical character of the event. The root later gave rise to the festival name Hanukkah, the rededication of the desecrated temple under the Maccabees. **GEOGRAPHY AND SPACE**
en: for-dedication-of, for-the-dedication-of, the-dedication-of | **es:** a-la-dedicación-de, la-dedicación-de, para-la-dedicación-de | **fr:** [חנכת], [לחנכת], fête | **de:** [חנכת], [לחנכת] Ezra 6:16; Ezra 6:17; Dan 3:2; Dan 3:3

חֲנֻכָּה H2598 *N-fsc* (8×)
Dedication or consecration; the inaugural ceremony setting apart an altar, temple, or city wall for sacred use.
Chanukkah denotes the formal act of dedicating a sacred structure to God through ceremony, sacrifice, and celebration. Numbers 7 uses it five times for the dedication offerings at the tabernacle altar, where each tribal leader brought gifts over twelve days (Num 7:10, 11, 84, 88). The Chronicler records Solomon's temple dedication (2 Chr 7:9), and Nehemiah describes the joyful dedication of Jerusalem's rebuilt walls with processions and music (Neh 12:27). Psalm 30's superscription, 'a song for the dedication of the house,' likely points to a later rededication of the temple. This is the same word that gives the post-biblical festival of Hanukkah its name.

dedication, consecration ceremony (8×) Dedication or consecration ceremony for a sacred structure—altar, temple, or city wall—marking its formal setting apart for divine service. Spanish renders consistently as 'dedicación,' English as 'dedication,' confirming the unified semantic range across all occurrences. The word appears in two major contexts: the tabernacle altar dedication with its elaborate twelve-day tribal offering sequence (Num 7:10, 11, 84, 88) and the dedication of completed sacred buildings (2 Chr 7:9 for Solomon's temple; Neh 12:27 for Jerusalem's walls). Psalm 30:1's title extends the concept to rededication, a usage that anticipates the Maccabean Hanukkah (1 Macc 4:52ff.). **GEOGRAPHY AND SPACE**
en: and-at-dedication-of, dedication, dedication-of | **es:** Y-en-dedicación-de, dedicación, dedicación-de | **fr:** [ובחנכת], [חנכה], [חנכת] | **de:** [ובחנכת], [חנכה], [חנכת] Num 7:10; Num 7:11; Num 7:84; Num 7:88; 2Chr 7:9

חֲנֹכִי H2599 *Art / N-proper-ms* (1×)
the Hanochite (gentilic adjective/clan name)
This is a gentilic adjective, always used with the article, designating a member or descendant of Hanoch (Genesis 46:9). It appears in the census list of Numbers 26:5, where the families of Reuben are being enumerated. Like other gentilic forms in these genealogical lists, it functions as a collective noun identifying a clan or family group within the tribal structure of ancient Israel.

(1×) Numbers 26:5 uses this term to identify the Hanochite clan within the tribe of Reuben. The multilingual glosses (English 'the-Hanochite,' Spanish 'los-hanoquitas,' French 'le-Hanochite') reflect both singular and plural nuances, as gentilic adjectives can denote either an individual or the clan collectively. The article (הַ) is integral to the form, marking it as a definite designation in the census context. **PROPER NAMES (PERSONAL)**
en: the-Hanochite | **es:** los-hanoquitas | **fr:** le-Hanochite | **de:** der-Hanochite Num 26:5

חִנָּם H2600 *V-Qal-Imperf-3mp* (32×)
For nothing; without cause, freely, in vain — adverb from the root for 'grace/favor'
Derived from the same root as chen ('grace, favor'), this adverbial substantive literally means 'out of favor' — that is, without anything owed in return. It carries three distinct flavors depending on context: undeserved hostility ('without cause'), free generosity ('without cost'), and futile effort ('in vain'). The Psalms frequently deploy it in laments over enemies who attack 'without cause' (Ps 35:7; 69:4), while Genesis uses it of Jacob's unpaid labor for Laban (Gen 29:15). Its etymological connection to grace makes it theologically rich: what is chinnam may be either unjust or generous, depending on which side of favor one stands.

1. without cause, undeservedly (17×) Describes action done without justification or legitimate cause — unjust, undeserved hostility or accusation. The Psalms are filled with this usage: David's enemies hate him 'without cause' (Ps 35:7, 19; 69:4), and Job insists God has afflicted him chinnam (Job 2:3; 9:17). French uses 'sans cause' and German 'umsonst' or 'ohne Sache,' both capturing the sense of groundless aggression. This is the most frequent sense, appearing in roughly half of all occurrences. **WORTHLESSNESS AND VANITY**
en: causeless, for-nothing, without-cause | **es:** sin-causa, sin-causa., sin-causa? | **fr:** [חנם], gratuitement, sans-cause | **de:** ohne-Sache, ohne-cause, umsonst 1Sam 19:5; 1Sam 25:31; Job 2:3; Job 9:17; Job 22:6

2. freely, without cost (11×) Denotes something given, received, or performed without payment — freely, gratis, at no cost. Laban asks Jacob whether he should serve 'for nothing' just because he is family (Gen 29:15), and the freed slave goes out chinnam, without ransom (Exod 21:2, 11). Spanish uses both 'de balde' (for free) and 'de gracia' (by grace), the latter beautifully preserving the etymological link to chen. David insists on paying for his offering rather than sacrificing what cost him nothing (2 Sam 24:24). **WORTHLESSNESS AND VANITY**
en: for-nothing, free, freely | **es:** de-balde, de-balde?, de-gracia | **fr:** [חנם], free, freely | **de:** [חנם], der-umsonst, free Gen 29:15; Exod 21:2; Exod 21:11; Num 11:5; 2Sam 24:24

3. in vain, to no purpose (3×) Expresses futility or purposelessness — 'in vain, to no effect.' When the net is spread in vain before the bird's eyes (Prov 1:17), the action achieves nothing. Ezekiel uses it to warn that God's threatened judgments are not chinnam — not empty or purposeless (Ezek 6:10; 14:23). This sense overlaps with 'without cause' but emphasizes result rather than justification. **WORTHLESSNESS AND VANITY**
en: in-vain, nothing, without-cause | **es:** en-vano, vano | **fr:** gratuitement | **de:** [חנם], umsonst Prov 1:17; Ezek 6:10; Ezek 14:23

4. innocence, guiltlessness (1×) Used substantively in 1 Kings 2:31 to denote the state of innocence or guiltlessness — the 'blood of chinnam' being innocent blood shed without just cause. Here the word functions as a noun rather than an adverb, describing not the manner of an action but the moral status of a person. This rare substantival use bridges the 'without cause' and 'freely' senses into a legal-moral concept. **INNOCENCE AND ACQUITTAL**
en: innocence | **es:** inocencia | **fr:** innocence | **de:** innocence 1Kgs 2:31

חֲנַמְאֵל H2601 *N-proper-ms* (4×)
Hanamel, Jeremiah's cousin who sold him a field in Anathoth as a sign of hope during the siege of Jerusalem
A personal name meaning 'God is gracious' (from hanan + El). Hanamel was Jeremiah's cousin (ben-dod), the son of Shallum, who approached the prophet to sell him a field in Anathoth during the Babylonian siege of Jerusalem (Jer 32:7-12). The purchase became a powerful prophetic sign that houses, fields, and vineyards would again be bought in the land. The Septuagint renders the name as Anameel.

(4×) The personal name of Jeremiah's cousin, son of his uncle Shallum. All four occurrences cluster in Jeremiah 32:7-12, where Hanamel comes to the imprisoned prophet requesting he exercise his right of redemption (ge'ullah) over a field in Anathoth. The multilingual glosses uniformly transliterate: English 'Chanamel,' Spanish 'Janameel,' French 'Hanameel,' reflecting the compound theophoric name meaning 'God has been gracious.' **PROPER NAMES (PERSONAL)**
en: Chanamel | **es:** Janameel | **fr:** Hanaméel | **de:** Hanamel Jer 32:7; Jer 32:8; Jer 32:9; Jer 32:12

חֲנָמֶל H2602 *Prep-b* (1×)
with frost (or: with some destructive agent)
This extremely rare word appears only in Psalm 78:47, where God's plagues against Egypt are recounted. The context speaks of destroying vines with hail and sycamore trees with this mysterious agent. Ancient versions suggest 'frost,' but the meaning remains conjectural. BDB notes the form is unusual and the etymology uncertain, though the prepositional prefix (בְּ) indicates it was an instrument of destruction parallel to hail.

(1×) Psalm 78:47 places this word in parallel with 'hail' as instruments of agricultural devastation. The Greek and Latin versions read 'frost,' and modern translations follow suit (English 'with-frost,' Spanish 'con-escarcha,' German 'mit-frost'). French offers 'charançon' (weevil), reflecting uncertainty. The poetic context suggests a natural force used by God in judgment, though the exact identity remains debated among lexicographers. **LOCUSTS AND SWARMS**
en: with-frost | **es:** con-escarcha | **fr:** dans-charançon | **de:** mit-frost Ps 78:47

חָנַן H2603a *Conj-w / V-Hitpael-ConjPerf-3cp* (78×)
To show favor, be gracious, have mercy; in Hitpael, to implore grace or supplicate; the root of chen ('grace') and channun ('gracious').
Chanan is the verbal heart of the Hebrew grace vocabulary — the root from which chen ('favor, grace'), channun ('gracious'), and

techinnah ('supplication') all spring. In its Qal form, it describes the free, unearned act of bestowing kindness, most characteristically by God: 'I will be gracious to whom I will be gracious' (Exod 33:19) is the definitive statement of divine sovereignty in mercy. The Hitpael reflexive flips the perspective entirely, giving voice to the desperate human petition for that grace — Moses 'implored' God (Deut 3:23), Solomon prayed that Israel might 'make supplication' when exiled (1 Kgs 8:33, 47). Arabic hanna ('to yearn toward, be compassionate') preserves the emotional warmth at the root's core, while Korean 은혜를 베풀다 ('to bestow grace') and Swahili -hurumia ('to have compassion on') each illuminate a facet. The psalmist's cry channeni ('be gracious to me!') — the single most common prayer-word in the Psalms — captures the whole theology in one imperative.

1. be gracious, show favor (Qal) (55×) Qal: to be gracious, show favor, have mercy — the core sense at 55 occurrences, overwhelmingly with God as subject. The paradigm passage is Exod 33:19 where Yahweh declares sovereign freedom in bestowing grace, and the Aaronic blessing invokes it: 'May the LORD be gracious to you' (Num 6:25). The Psalms account for the largest share, with channeni ('be gracious to me!') as a standard prayer opening (Ps 4:1; 6:2; 9:13; 25:16; 26:11; 27:7; 30:10; 31:9; 51:1; 56:1; 57:1; 86:3; 119:29, 58, 132). Spanish ten misericordia de mí, French fais-moi grâce, and German sei mir gnädig all confirm the mercy-petition frame. When humans are the agents (Gen 33:5, 11; 43:29), the sense softens to 'deal kindly with' — Jacob's acknowledgment that God 'has graciously given' his children. RELEASE AND MOVEMENT
en: and-be-gracious-to-me, be-gracious-to-me, he-is-gracious | **es:** Ten-misericordia-de-mí, Ten-piedad-de-mí, ten-misericordia-de-mí | **fr:** et-fais-moi-grâce, faire-grâce, fais-moi-grâce | **de:** Krieg-gnädig, und-Krieg-gnädig Gen 33:5; Gen 33:11; Gen 43:29; Exod 33:19

2. implore favor, supplicate (Hitpael) (17×) Hitpael reflexive: to implore favor, make supplication, plead for grace — 17 occurrences capturing the human side of the grace encounter. Moses 'entreated' God to enter the promised land (Deut 3:23); Solomon's temple prayer envisions Israel 'making supplication' in exile (1 Kgs 8:33, 47, 59); Esther prepared to 'plead with' the king for her people (Esth 8:3). The reflexive morphology is semantically telling — one 'graces oneself' before the powerful, presenting oneself as a petitioner. Arabic yatadarra'u ('to humble oneself in petition') and Korean 간청하다 ('to earnestly entreat') both select supplication-specific vocabulary distinct from the Qal's bestowal sense. The theological architecture is elegant: the same root governs both giving and asking for grace. ENTREATY SUPPLICATION
en: I-implore, I-must-plead, I-plead-for-grace | **es:** al-suplicarnos, le-suplico-, para-suplicar | **fr:** [והתחננו], [ותתחנן], [להתחנן] | **de:** Krieg-gnädig, [אתחנן], [והתחננו] Gen 42:21; Deut 3:23; 1Kgs 8:33; 1Kgs 8:47; 1Kgs 8:59

3. be shown favor (Hofal passive) (2×) Hofal passive: to be shown favor, be granted grace — 2 occurrences where the subject receives gracious treatment without agency. In Prov 21:10 the neighbor of the wicked 'finds no favor' in his eyes; in Isa 26:10 'though the wicked is shown favor, he does not learn righteousness.' Arabic yurhamu ('is shown mercy') and the passive construction confirm a genuine voice-based distinction. These passages make a pointed theological observation: grace can be bestowed (Qal), desperately sought (Hitpael), and even passively received (Hofal) — yet still be refused. RELEASE AND MOVEMENT
en: Is-shown-favor, shown-favor | **es:** Se-tenga-piedad-de, halla-gracia | **fr:** faire-grâce | **de:** [יחן] Prov 21:10; Isa 26:10

4. show compassion, have pity (Piel intensive) (2×) Piel intensive: to show compassion, have pity — 2 occurrences where the action carries intensified emotional depth. In Ps 102:14 the servants of God 'have compassion on' Zion's stones, and in Prov 14:21 the one who 'is gracious to the poor' is called blessed. Arabic rahimu ('show deep mercy') and Korean 불쌍히 여기다 ('regard with pity') both select compassion-specific vocabulary rather than generic favor words. The Piel intensification transforms coolly sovereign favor into warm-hearted pity — a different emotional register from the Qal, though the same root. RELEASE AND MOVEMENT
en: but-he-who-is-gracious-to, they-have-pity | **es:** tienen-compasión, y-el-que-tiene-misericordia-de | **fr:** et-faire-grâce, faire-grâce | **de:** Krieg-gnädig, [ומחונן] Ps 102:14; Prov 14:21

5. (1×) A likely Hifil or Piel form meaning to make gracious or pleasant — 1 occurrence at Prov 26:25 where someone 'makes his voice gracious' (i.e., speaks pleasantly, charmingly) to deceive. Spanish hace agradable ('makes pleasant') captures the adjectival-causative nuance well. This is a rare extension of the root from interpersonal mercy to aesthetic pleasantness — the voice is 'graced,' made appealing. The context is deeply ironic: the same root that voices desperate prayer to God here describes the smooth-talking deceiver. RELEASE AND MOVEMENT
en: he-makes-gracious | **es:** hace-agradable | **fr:** faire-grâce | **de:** [יחנן] Prov 26:25

6. (1×) A disputed form at Jer 22:23 — 1 occurrence where the MT reading nachant ('you groaned/you will groan') is parsed by some as a Niphal of chanan but may actually derive from a different root (nachan or 'anach, 'to groan'). Spanish gemirás ('you will groan') and English 'you will groan' both point away from the grace/favor semantic field entirely. The context describes the anguish of those nesting in the cedars of Lebanon when judgment comes. Most modern lexicographers reassign this to a separate root, but its traditional inclusion under chanan preserves an instructive textual-critical puzzle. GRACE AND COMPASSION
en: you-will-groan | **es:** gemirás | **fr:** faire-grâce | **de:** [נחנת] Jer 22:23

חָנַן H2603b *Conj-w / V-Qal-ConjPerf-1cs* (1×)
be loathsome, repulsive, offensive
This is a separate root from the common חָנַן (be gracious), instead meaning 'be loathsome' or 'emit a foul odor.' The etymology connects to Aramaic and Arabic words for rancidness and foul smell. Job 19:17 provides the sole biblical occurrence, where Job laments that his breath is loathsome to his own children. The emotional weight of this complaint—rejected even by those closest to him—adds to the pathos of Job's suffering.

(1×) In Job 19:17, Job says 'I am loathsome to the sons of my womb,' meaning his own offspring find him repulsive. The context emphasizes social alienation: his breath is strange to his wife, and he is loathsome to his own children. Multilingual glosses capture this disgust: English 'I-am-loathsome,' Spanish 'soy-repugnante.' The parallel with זָרָה (strange, repulsive) in the verse reinforces the sense of being physically offensive or repugnant. ENTREATY SUPPLICATION
en: and-I-am-loathsome | **es:** y-soy-repugnante | **fr:** et-faire-grâce | **de:** [וחנתי] Job 19:17

חַנַּן H2604 *Prep-b / V-Qal-Inf* (2×)
show favor, implore favor; extend or seek mercy (Aramaic)
This Aramaic verb appears in Daniel with two related senses: showing favor to others and imploring favor from God. In Daniel 4:24, the king is urged to show mercy to the oppressed. In Daniel 6:11, Daniel is found making supplication to God. The root parallels Hebrew חנן and shares the semantic range of grace, favor, and entreaty that pervades biblical piety.

(2×) Daniel 4:27 (English 4:24) uses the infinitive 'by showing mercy' as counsel to Nebuchadnezzar, while Daniel 6:11 employs the Hithpael participle describing Daniel 'making supplication.' Spanish distinguishes these as 'con misericordia' (with mercy) and 'suplicando' (supplicating), reflecting both the active and reflexive aspects of the root. GRACE AND COMPASSION
en: and-making-supplication, by-showing-mercy-to | **es:** con-misericordia-hacia, y-suplicando | **fr:** et-grâce, grâce | **de:** [במחן], [ומתחנן] Dan 4:27; Dan 6:11

חָנָן H2605 *N-proper-ms* (12×)
Hanan – a proper name meaning 'gracious,' borne by multiple individuals in the Hebrew Bible
Hanan (chanan, meaning 'gracious' or 'he has been gracious') is a proper name borne by several individuals across the Hebrew Bible: a Benjaminite descendant (1 Chr 8:23), a son of Azel in the Saulide genealogy (1 Chr 8:38; 9:44), one of David's mighty warriors (1

Chr 11:43), temple servants returning from exile (Ezra 2:46; Neh 7:49), Levites who assisted Ezra in reading the Torah (Neh 8:7; 10:10, 22, 26), and a son of Igdaliah whose chamber in the Temple Jeremiah used (Jer 35:4). Despite the multiplicity of bearers, the name functions as a single lexical entry. All languages preserve it by transliteration.

Hanan (proper name) (12×) The proper name Hanan (chanan, 'gracious'), borne by at least eight distinct individuals across Chronicles, Ezra-Nehemiah, and Jeremiah, including Benjaminites, Davidic warriors, temple servants, assisting Levites, and a temple chamber owner. The conjunctive variant 'and Hanan' is syntactic, not semantic. Uniform transliteration across all target languages – English Hanan, Spanish Hanan, French Hanan, Hindi Hanan, Arabic Hanan – confirms its status as a single monosemous proper noun. **PERSONAL NAMES**

en: Chanan, Hanan, and-Chanan | **es:** Hanán, Janan, Janán | **fr:** Hanan, [חנן], et-Hanan | **de:** Hanan, [וחנן], [חנן] 1Chr 8:23; 1Chr 8:38; 1Chr 9:44; 1Chr 11:43; Ezra 2:46

חֲנַנְאֵל H2606 *N-proper-fs* (4×)

Hananel, a tower on the north wall of Jerusalem between the Sheep Gate and the Fish Gate

A place name meaning 'God is gracious,' referring to a prominent tower on Jerusalem's northern fortifications. It appears in prophetic and post-exilic contexts: Jeremiah envisions the rebuilt city measured from the Tower of Hananel (Jer 31:38), Zechariah describes the eschatological leveling of Jerusalem's terrain from this tower to the king's winepresses (Zech 14:10), and Nehemiah records its reconstruction alongside the Sheep Gate (Neh 3:1; 12:39).

(4×) A named tower (migdal) on Jerusalem's northern wall, serving as a landmark in descriptions of the city's perimeter. In Nehemiah's rebuilding account (Neh 3:1; 12:39) it is consecrated alongside the Sheep Gate, while in prophetic visions (Jer 31:38; Zech 14:10) it marks the limit of the restored or transformed city. Spanish and French renderings vary between 'Hananeel,' 'Hananel,' and 'Jananel,' all preserving the theophoric element El. **PROPER NAMES (PERSONAL)**

en: Chananel, Hananel | **es:** Hananeel, Hananel, Jananel | **fr:** Hanania, [חנאל] | **de:** [חנאל] Neh 3:1; Neh 12:39; Jer 31:38; Zech 14:10

חֲנָנִי H2607 *Prep-l / N-proper-ms* (11×)

Hanani — personal name meaning 'gracious, my grace'; borne by several priests, prophets, and leaders

The name חֲנָנִי (Chanani) is a shortened form of Hananiah, meaning 'the LORD is gracious.' It identifies at least five distinct individuals. The seer Hanani rebuked King Asa of Judah for relying on Aram rather than on the LORD (2 Chr 16:7) and was imprisoned for it — a powerful example of prophetic boldness meeting royal hostility. His son Jehu ben Hanani prophesied against Baasha of Israel (1 Kgs 16:1, 7) and later against Jehoshaphat (2 Chr 19:2; 20:34). A Levitical musician named Hanani served in David's temple choir (1 Chr 25:4, 25). Nehemiah's brother Hanani brought news of Jerusalem's ruined state (Neh 1:2) and was later appointed co-governor of the city (Neh 7:2). Spanish 'Hanani' preserves the transliteration.

Hanani (proper name) (11×) Hanani the seer, father of the prophet Jehu. He confronted King Asa of Judah for his alliance with Ben-hadad of Aram and was thrown into prison (2 Chr 16:7-10). His prophetic ministry emphasized trust in the LORD over political alliances. **PROPER NAMES (PERSONAL)**

en: Chanani, Hanani, for-Chanani | **es:** Hanani, Hananí, Jananí | **fr:** Hanani, zu-Hanani | **de:** Hanani, [חנני], [לחנני] 1Kgs 16:1; 1Kgs 16:7; 1Chr 25:4; 1Chr 25:25; 2Chr 16:7

חֲנַנְיָהוּ H2608a *N-proper-ms* (28×)

Hananiah; theophoric name meaning 'YHWH has been gracious,' borne by multiple biblical figures.

Hananiah (also spelled Hananyahu with the longer divine-name ending) is one of the most common theophoric names in the Hebrew Bible, meaning 'YHWH has been gracious.' It belongs to at least eight distinct individuals, including one of Daniel's three companions (Dan 1:6-7, later called Shadrach), the false prophet who opposed Jeremiah (Jer 28), a son of Zerubbabel in the royal Davidic genealogy (1 Chr 3:19), and a captain in Uzziah's army (2 Chr 26:11). The Greek equivalent Ananias carries the same name into the New Testament period. The frequency of the name testifies to the popularity of thanksgiving-type names among postexilic Judeans.

Hananiah (various persons) (28×) A theophoric personal name meaning 'YHWH has been gracious,' borne by multiple distinct individuals across the Hebrew Bible. The most prominent include Daniel's companion renamed Shadrach (Dan 1:6-7, 19), the false prophet who clashed with Jeremiah by breaking the yoke-bars (Jer 28:1-17), a son of Zerubbabel in the Davidic line (1 Chr 3:19, 21), and a military captain under Uzziah (2 Chr 26:11). The longer form Hananyahu appears in Chronicles and in ancient Hebrew seals. The Greek form Ananias (Ananias) confirms the name's persistence into the Second Temple period. **HANANIAH PERSONAL NAME**

en: Chananyah, Chananyahu, Hananiah | **es:** Hananías, Jananyah, Jananyahu | **fr:** Hanania, [חנניה] | **de:** Chananja, Hananja 1Chr 3:19; 1Chr 3:21; 1Chr 8:24; 1Chr 25:4; 1Chr 25:23

חֲנַנְיָה H2608b *Conj-w* (1×)

and to Hananiah (personal name)

This is the Aramaic form of the Hebrew name חֲנַנְיָה (Hananiah), meaning 'Yahweh has been gracious.' It appears in Daniel 2:17, referring to one of Daniel's three companions in Babylon. The name is theophoric, incorporating the divine name as an element. The Aramaic form reflects the linguistic context of the Daniel narrative, which shifts between Hebrew and Aramaic depending on the section and audience.

(1×) Daniel 2:17 mentions Hananiah alongside Daniel's other companions (Mishael and Azariah) as they seek God's revelation about Nebuchadnezzar's dream. The multilingual glosses reflect the conjunction plus name: 'and-to-Hananiah' (English), 'y-a-Jananyah' (Spanish), 'et-Hanania' (French). This is the same individual called Shadrach in his Babylonian name, one of the three thrown into the fiery furnace in Daniel 3. **HANANIAH PERSONAL NAME**

en: and-to-Chananyah | **es:** y-a-Jananyah | **fr:** et-Hanania | **de:** [ולחנניה] Dan 2:17

חָנֵס H2609 *N-proper-fs* (1×)

Hanes (Egyptian city in the Nile delta)

This is a place name designating an Egyptian city located on an island in the Nile, south of Memphis. Isaiah 30:4 mentions it in parallel with Zoan (Tanis) as the prophet condemns Judah's reliance on Egyptian political alliances. The identification with Heracleopolis Magna (modern Ahnâs) is based on Egyptian and Assyrian sources. The name likely derives from Egyptian Ḥnnstn, reflecting the Semitic transliteration of the native toponym.

(1×) Isaiah 30:4 pairs Hanes with Zoan to represent Egyptian power and influence: 'his officials are at Zoan, his ambassadors arrive at Hanes.' The multilingual glosses (English 'Hanes,' Spanish 'Janés') preserve the name form. The prophetic context is one of rebuke —trusting in Egypt's promises instead of in Yahweh. The dual city-names emphasize the depth of Judah's diplomatic engagement with Egypt, which Isaiah denounces as futile. **PROPER NAMES (PERSONAL)**

en: Chanes | **es:** Janés | **fr:** [חנס] | **de:** [חנס] Isa 30:4

חָנַף H2610 *V-Hifil-Imperf-3ms* (11×)

Be polluted or profaned (Qal); defile or make profane (Hifil); corrupt through flattery or hypocrisy

Built from a root that pictures a turning aside from what is right, this verb describes moral and ritual contamination at several levels.

In the Qal stem, the land itself 'becomes profaned' – by bloodshed (Ps 106:38), by idolatry that is like adultery (Jer 3:1, 9), or by covenant-breaking that defiles the whole earth (Isa 24:5). The Hifil causative intensifies agency: you shall not pollute the land with blood (Num 35:33), and Judah's unfaithfulness has defiled the countryside (Jer 3:2). Daniel 11:32 introduces a striking third sense – corrupting people through smooth flattery – where Spanish 'seducira' (he will seduce) captures the insidious, relational quality of this defilement.

1. be polluted or profaned (7×) Qal: to be or become polluted, profaned, or defiled – describing a state of moral or ritual contamination that falls upon a land or people. Psalm 106:38 says the land 'was polluted' (vatechnaf) with innocent blood; Isaiah 24:5 declares the earth profaned under its inhabitants because they violated the everlasting covenant. Jeremiah 3:1 and 3:9 use it of the land defiled by Israel's spiritual adultery. Spanish 'contaminar/profanar' and French 'profaner' consistently mark the passive, stative quality. **RITUAL DEFILEMENT**

en: and-was-polluted, are-profane, be-polluted | **es:** Sea-profanada, contaminarse, contaminó | **fr:** et-profaner, et-être-impie, profaner | **de:** [וחנך], [חנוך], [חנפה] Ps 106:38; Isa 24:5; Jer 3:1; Jer 3:9

2. cause to be polluted (3×) Hifil causative: to defile, profane, or make something unclean through one's actions. Numbers 35:33 twice uses this form – 'blood pollutes the land' and 'you shall not pollute the land' – establishing the principle that unavenged murder contaminates the territory. Jeremiah 3:2 extends this to Judah's idolatry defiling the landscape. Spanish shifts to active 'contaminaste' (you polluted), German to 'verunreinigen' (make impure), highlighting the causative agency absent from the Qal. **DEFILEMENT AND UNCLEANNESS**

en: and-you-polluted, pollutes, you-shall-pollute | **es:** Y-contaminaste, profana, profanaréis | **fr:** et-profaner, pollutes, tu-devra-profaner | **de:** [ותחניפי], du-soll-verunreinigen, pollutes Num 35:33; Jer 3:2

3. corrupt by flattery (1×) Hifil in a social-moral sense: to corrupt or lead astray through flattery, smooth speech, or hypocrisy. Daniel 11:32 prophesies that the king of the north 'will corrupt by flatteries' those who violate the covenant – Spanish 'seducira' (he will seduce) and the Aramaic cognate 'flatter' both emphasize the deceptive, relational dimension. This sense preserves the root idea of 'inclining away from right' but channels it through persuasion rather than ritual contamination. **RITUAL DEFILEMENT**

en: he-shall-corrupt | **es:** seducirá | **fr:** profaner | **de:** [יחניף] Dan 11:32

חָנֵף H2611 *N-mp* (13×)

Godless, profane, hypocritical — one whose outward piety masks inner moral corruption and defiance of God

A sharp term of moral censure that brands a person as profane and godless. Concentrated in the wisdom literature — Job alone accounts for eight occurrences — it names the one whose religiosity is a veneer over deep corruption. Job 8:13 declares that 'the hope of the godless shall perish,' while Isaiah 9:16 and 10:6 extend the charge to entire nations. Intriguingly, the Arabic cognate hanif shifted to mean 'one who inclines to true religion,' almost the opposite sense. Spanish 'hipocrita' and German 'Heuchler' capture the hypocrisy dimension.

godless, profane, hypocrite (13×) A profane, godless, or hypocritical person whose religious pretense conceals moral bankruptcy. Dominant in Job (8:13; 13:16; 15:34; 17:8; 20:5; 27:8; 34:30; 36:13), where it characterizes those whose piety is superficial and whose end is ruin. Also used of nations (Isa 9:16; 10:6) and groups (Isa 33:14; Ps 35:16). The cognate Arabic term paradoxically means 'devout,' highlighting a semantic divergence between the two languages. **HYPOCRISY PRETENSE**

en: and-the-godless-of-, godless, godless-one | **es:** Con-los-profanos, Y-hipócritas-de-, hipócrita | **fr:** [חנף], [חנפים], dans-impie | **de:** Heuchler, [חנף], [חנפים] Job 8:13; Job 13:16; Job 15:34; Job 17:8; Job 20:5

חֹנֶף H2612 *N-ms* (1×)

profaneness, godlessness, moral pollution

This noun denotes moral and spiritual profaneness, a state of being polluted or godless. It appears in Isaiah 32:6, where the prophet describes the behavior of fools who practice profaneness, speak error about the Lord, and leave the hungry unsatisfied. The word is from the root חָנֵף (be profane, godless), which carries connotations of hypocrisy and moral corruption. Unlike ritual impurity, this term emphasizes ethical and spiritual defilement.

(1×) Isaiah 32:6 lists 'practicing profaneness' among the characteristics of a fool, alongside speaking folly, practicing iniquity, and uttering error. The multilingual glosses reflect the moral-spiritual dimension: English 'ungodliness,' Spanish 'hipocresía' (hypocrisy). The verse describes comprehensive moral failure—thoughts, words, and deeds are all corrupt. This term captures the heart of such corruption: a life lived in contempt of God and His ways. **HYPOCRISY PRETENSE**

en: ungodliness | **es:** hipocresía | **fr:** [חנף] | **de:** [חנף] Isa 32:6

חֲנֻפָּה H2613 *N-fs* (1×)

profaneness, pollution, moral corruption

This feminine noun parallels H2612, denoting profaneness or spiritual pollution. Jeremiah 23:15 uses it to describe the corruption that has spread from Jerusalem's prophets to the whole land. The context is one of false prophecy and moral decay among religious leaders. The word suggests a contagious moral pollution that spreads from leadership to the people, contaminating the spiritual atmosphere of the nation.

(1×) Jeremiah 23:15 declares that 'from the prophets of Jerusalem profaneness has gone out into all the land.' The multilingual glosses (English 'profaneness,' Spanish 'profanación') emphasize defilement and desecration. God announces judgment on these prophets who spread moral pollution rather than truth. The term captures the idea that false teaching and corrupt leadership have a defiling effect that spreads throughout society like a contagion. **HYPOCRISY PRETENSE**

en: profaneness | **es:** profanación | **fr:** [חנפה] | **de:** [חנפה] Jer 23:15

חָנַק H2614 *Conj-w / V-Nifal-ConsecImperf-3ms* (2×)

strangle, hang oneself; choke or throttle

This verb denotes strangling or choking. In 2 Samuel 17:23, Ahithophel hangs himself (literally 'strangled himself') after his counsel is rejected. In Nahum 2:12, the prophet uses the image of a lion strangling prey for its cubs—a vivid metaphor for Assyrian conquest. The root appears across Semitic languages with consistent meaning of constriction and suffocation.

(2×) The Niphal form describes Ahithophel's suicide in 2 Samuel 17:23, while the Piel participle in Nahum 2:12 depicts the lion's predatory strangling. Spanish 'se ahorcó' (hanged himself) and 'estrangulaba' (was strangling) capture both the reflexive and transitive uses. The German and French glosses show the morphological forms being transliterated. **KILLING AND REMOVING**

en: and-strangled-himself, and-strangling | **es:** y-estrangulaba, y-se-ahorcó | **fr:** et-strangled-lui-même, et-suffisance | **de:** [ומחנק], und-strangled-sich-selbst 2Sam 17:23; Nah 2:12

חַנָּתֹן H2615 *N-proper-fs* (1×)

Hannathon (town in Zebulun)

This place name designates a town allotted to the tribe of Zebulun in the land division. Joshua 19:14 locates it on the border of Zebulun's territory. The exact site is uncertain, though some scholars have proposed identification with Kefr 'Anan in Galilee, on the border between Upper and Lower Galilee. The name may be related to words for grace or favor, a common element in place names.

(1×) Joshua 19:14 places Hannathon at the northern boundary of Zebulun's inheritance. The multilingual glosses preserve the name form: English 'Hannathon,' Spanish 'Hanatón,' French and German also 'Hannathon.' The boundary description traces the border to Hannathon and then to the Valley of Iphtahel. The Septuagint vari-

ations (Amoth, Ennathoth, Anathoth) suggest textual uncertainty in transmission, but the Hebrew form is stable. Geographic precision is difficult, as many ancient Galilean sites remain unidentified. **PROPER NAMES (PERSONAL)**

en: Channathon | **es:** a-Hanatón | **fr:** Channathon | **de:** Channathon Josh 19:14

חָסַד H2616a *V-Hitpael-Imperf-2ms* (2×)

show oneself faithful, act with covenant loyalty

This Hithpael verb appears in two parallel psalmic texts (2 Samuel 22:26 and Psalm 18:25), where David declares that God shows faithfulness to the faithful. The root חסד underlies both the noun 'covenant loyalty' (חֶסֶד) and this verbal form. The reflexive conjugation suggests God mirrors back the character of those He encounters —a profound theological principle about divine-human interaction.

(2×) Both occurrences are identical: 'with the faithful, You show Yourself faithful.' The Hithpael suggests reciprocal action—God demonstrates חֶסֶד to those who embody it. Spanish 'te muestras misericordioso/piadoso' (you show yourself merciful/faithful) and French 'Tu montre Yourself fidèle' convey this reflexive quality. **FAITH AND TRUST**

en: You-show-Yourself-faithful, you-show-yourself-faithful | **es:** te-muestras-misericordioso, te-muestras-piadoso | **fr:** Tu-montre-Yourself-fidèle, faire-grâce | **de:** You-zeige-Yourself-faithful, du-show-dich-selbst-treu 2Sam 22:26; Ps 18:25

חָסַד H2616b *V-Piel-Imperf-3ms / 2ms* (1×)

reproach, shame, expose to disgrace

This is a distinct root from the more common חֶסֶד (show kindness), instead meaning 'be reproached' or 'put to shame.' It's an Aramaism, related to Aramaic and Syriac words for shame and reproach. The sole biblical occurrence is Proverbs 25:10, where the wise person is warned about the danger of being publicly shamed if a confidence is betrayed. The Piel form indicates causative action: someone causing another to be reproached.

(1×) Proverbs 25:10 warns: 'lest he who hears it reproach you, and your ill repute have no end.' The context is about discretion in disputes—don't reveal another's secret, lest you be shamed when it becomes known. Multilingual glosses capture the shame aspect: English 'reproach-you,' Spanish 'te-avergüence' (shame you). The wisdom here is social: public disgrace from betraying confidences can permanently damage one's reputation. **STRIKING AND REFERENCE**

en: reproach-you | **es:** te-avergüence | **fr:** יחסדך-toi | **de:** [יחסדך] Prov 25:10

חֶסֶד H2617a *Prep-k* (249×)

Covenant faithfulness, steadfast love, mercy, kindness; God's loyal love toward his people and human kindness between persons.

Chesed is arguably the most theologically weighty noun in the Hebrew Bible — and one of the hardest to translate into any single word. Its semantic range stretches from God's unshakable covenant commitment to Israel, through interpersonal acts of loyal kindness, all the way to tender mercy and compassion. The difficulty is visible in how languages struggle with it: Arabic splits the range between rahma ('mercy') and wafa' ('loyalty'), Korean toggles between 인자하심 ('benevolent kindness') and 사랑 ('love'), while Swahili moves between uaminifu ('faithfulness'), fadhili ('kindness'), and huruma ('mercy'). No single translation captures the whole. The word's power lies precisely in this fusion: God's love is faithful, his faithfulness is kind, and his kindness is covenantally committed.

1. Covenant faithfulness, steadfast love (167×) The dominant theological sense: God's enduring, covenant-rooted faithful love toward his people — 167 of 249 occurrences. This is the chesed of the Psalms' great refrain ki le'olam chasdo ('for his steadfast love endures forever,' Ps 136). It combines loyalty, love, and reliability in a way no single target-language word captures. Spanish misericordia, German Gnade, and French bonté each catch a facet but miss the covenantal backbone that Korean 인자하심 and Arabic rahma attempt to convey. **MORAL GOODNESS**

en: His-steadfast-love, his-steadfast-love | **es:** misericordia-de-el, su-bondad, su-misericordia | **fr:** sa-bonté | **de:** sein-Gnade Ps 5:7; Ps 6:4; Ps 69:13; Ps 77:8; Ps 85:7

2. Kindness, goodness (53×) Interpersonal kindness and benevolence between humans — 53 occurrences, concentrated in Genesis and the narrative books. Abraham asks Abimelech to 'deal kindly' (Gen 20:13); the spies promise Rahab chesed (Josh 2:12). Here the relational, horizontal dimension dominates over the vertical/divine. Arabic ihsan ('doing good to others') and Swahili wema ('goodness') both select human-to-human beneficence vocabulary, distinguishing this from God's covenantal faithfulness. **MORAL GOODNESS**

en: kindness, lovingkindness | **es:** bondad, misericordia | **fr:** bonté | **de:** Gnade, Guete Gen 19:19; Gen 20:13; Gen 21:23; Gen 24:12; Gen 24:14

3. Loyal acts, covenant loyalties (15×) Concrete plural acts or deeds of covenant faithfulness — 15 occurrences, always using the plural chasdim or construct chasde. Jacob acknowledges God's specific chasdim (Gen 32:11); Isaiah speaks of chasde David, the 'sure mercies of David' (Isa 55:3). The shift from abstract quality to countable historical acts is confirmed by Arabic's plural marahim and Korean's pluralized forms. Found especially in Chronicles' summaries of royal reigns (2 Chr 32:32; 35:26). **MORAL GOODNESS**

en: (His-steadfast-love), (of-His-covenant-loyalties), His-lovingkindnesses | **es:** (sus-misericordias), Las-misericordias-de, Misericordias-de | **fr:** bonté, et-bonté, mes-bontés | **de:** Gnade, Guete, dein-Gnade 2Chr 6:42; 2Chr 32:32; 2Chr 35:26; Neh 13:14; Ps 17:7

4. Mercy, compassion (7×) The compassionate, mercy-focused dimension of chesed — 7 occurrences where the context foregrounds emotional tenderness and pity toward those in distress. In 1 Kgs 20:31 the Arameans appeal to Israel's kings as 'merciful kings'; in Lam 3:32 God's chesed follows his affliction. French miséricorde and Arabic rahma (with emphasis on womb-compassion) surface here rather than the loyalty/faithfulness vocabulary used elsewhere. **MORAL GOODNESS**

en: [his-lovingkindness], kindness, mercy | **es:** [su-misericordia], misericordia | **fr:** bonté, miséricorde | **de:** Gnade, Guete 1Kgs 20:31; Ezra 7:28; Ezra 9:9; Prov 11:17; Lam 3:32

5. Devotion, loyalty (5×) Human devotion and covenantal loyalty between persons — 5 occurrences emphasizing fidelity and steadfast commitment in personal relationships. Ruth's chesed toward Naomi (Ruth 3:10), Jonathan's appeal for chesed from David (1 Sam 20:15), and Jeremiah's nostalgic 'the chesed of your youth' (Jer 2:2) all center on human-to-human pledged loyalty. Arabic mahabbat ('committed love') and Swahili uaminifu ('faithfulness') mark the loyalty axis here, distinct from sense 2's broader kindness. **MORAL GOODNESS**

en: its-steadfast-love, kindness-your, lovingkindness-of | **es:** bondad-tuya, la-bondad-de, misericordia-de | **fr:** bonté, bonté-ton, sa-bonté | **de:** Gnade, Gnade-, Guete 1Sam 20:15; Ps 52:1; Isa 40:6; Jer 2:2; Jonah 2:8

6. Favor, grace (2×) Favorable regard or grace — only 2 occurrences, both in diaspora court settings. Esther finds chesed before the king's officer (Esth 2:9); Daniel finds chesed before his Babylonian overseer (Dan 1:9). The context is closer to 'favor' or 'grace' than to covenantal love, and Arabic huzwa/ni'ma ('favor, grace') and Swahili neema ('unmerited favor') confirm this as a distinct peripheral sense. **MORAL GOODNESS**

en: favor, to-favor | **es:** gracia, para-favor | **fr:** bonté | **de:** Gnade, Guete Esth 2:9; Dan 1:9

חֶסֶד H2617b *N-ms* (2×)

shame, disgrace; shameful thing or reproach

This homonym of the common word for 'covenant loyalty' (חֶסֶד) instead means 'shame' or 'disgrace.' It appears only twice: Leviticus 20:17 declares incest 'a shameful thing,' and Proverbs 14:34 states that 'sin is a reproach to peoples.' The semantic shift from kindness to shame remains puzzling—some scholars posit a connection through 'excess zeal' leading to shameful behavior.

(2×) Leviticus 20:17 uses the term as a predicate: 'it is a disgrace' (חֶסֶד הוּא). Proverbs 14:34 contrasts righteousness exalting

a nation with sin being its reproach. Interestingly, several modern translations (French 'bonté', German 'Güte' = goodness) appear to confuse this with חֶסֶד I (covenant love), missing the negative sense entirely. **SHAME AND DISGRACE**

en: but-sin, disgrace | **es:** vergüenza, y-misericordia-de | **fr:** déshonneur, et-bonté | **de:** disgrace, und-Guete Lev 20:17; Prov 14:34

בֶּן־חֶסֶד H2618

personal name meaning 'son of mercy' — an officer of Solomon

This theophoric personal name appears in 1 Kings 4:10 as one of Solomon's twelve district officers responsible for provisioning the royal household. The name literally means 'son of mercy' or 'son of chesed,' embodying the Hebrew concept of covenant loyalty and kindness. Such names in ancient Israel often reflected parental piety or aspirations for the child's character, and the chesed element connects to one of the most theologically rich words in Hebrew Scripture.

וְחַסַדְיָה H2619 *Conj-w / N-proper-ms* (1×)

and Hasadiah (personal name: 'Yahweh is kind')

This theophoric name means 'Yahweh is kind' or 'Yah has shown kindness,' combining חֶסֶד (kindness) with the divine name. It appears in 1 Chronicles 3:20 as one of the sons of Zerubbabel, the governor of Judah who led the return from Babylonian exile. The name reflects post-exilic piety and gratitude for God's covenant faithfulness in preserving the Davidic line.

(1×) 1 Chronicles 3:20 lists Hasadiah among the seven sons of Zerubbabel in the royal genealogy. The multilingual glosses preserve the conjunction plus name: 'and-Hasadiah' (English), 'y-Jasadya' (Spanish). The genealogical context places this name in the critical post-exilic period when the Davidic dynasty was being reconstituted. The name itself serves as a testimony to God's hesed (loyal love) in maintaining His covenant promises despite exile and judgment. **PROPER NAMES (PERSONAL)**

en: and-Chasadyah | **es:** y-Jasadya | **fr:** [וחסדיה] | **de:** [וחסדיה] 1Chr 3:20

חָסָה H2620 *V-Qal-Prtcpl-mpc* (37×)

to seek refuge, take shelter — predominantly used of trusting in God as one's protective hiding place

Chasah is a verb of vivid physical imagery — to flee for cover, to duck under protective wings — that the Psalms have made into one of the Hebrew Bible's most intimate expressions of trust in God. Of its 37 occurrences, the overwhelming majority appear in poetry, especially the Psalms, where the worshiper 'takes refuge' under God's wings (Ps 57:2; 91:4) or in his name (Ps 17:7; 36:8). The word's emotional register sets it apart from synonyms like batach ('trust') and qawah ('hope'): chasah conveys urgency and vulnerability, the desperate dive of someone fleeing danger into a safe embrace. Ruth 2:12 captures this beautifully when Boaz blesses Ruth for coming 'to take refuge under the wings of the God of Israel.' The sole negative use appears in Deuteronomy 32:37, where Israel is mocked for having sought refuge in false gods.

take refuge, seek shelter (37×) To seek refuge or take shelter, expressing trust and dependence by fleeing to a protector. Nearly all occurrences describe the act of seeking divine protection, with God portrayed as fortress, rock, or sheltering bird. The participial form chosim ('those who take refuge') functions as a virtual title for the faithful (Ps 2:12; 5:12; 17:7; 34:9; Na 1:7). Jotham's fable uniquely applies the verb to trees: 'come, take refuge in my shade' (Judg 9:15). The Spanish 'refugiarse,' French 'se refugier,' and German 'Zuflucht nehmen' all capture the reflexive-physical metaphor of fleeing to shelter. **GUILT AND PUNISHMENT**

en: I-have-taken-refuge, I-take-refuge, I-will-take-refuge | **es:** los-que-se-refugian, me-he-refugiado, me-refugiaré | **fr:** le-ceux-prenant-refuge, le-se-réfugier, se-réfugier | **de:** Zuflucht, der-die-nehmend-refuge, lass-mich-nehmen-Zuflucht Deut 32:37; Judg 9:15; Ruth 2:12; 2Sam 22:3; 2Sam 22:31

חֹסָה H2621 *Conj-w / N-proper-ms* (5×)

Hosah; (1) a Levitical gatekeeper in David's time; (2) a town in the territory of Asher

Hosah serves as both a personal name and a place name, deriving from the root meaning 'refuge' or 'to take shelter.' As a person, Hosah was one of the Levitical doorkeepers appointed by David for the temple service (1 Chr 16:38; 26:10, 11, 16), entrusted with guarding the western gate. As a place, Hosah appears in the boundary description of Asher's tribal allotment (Josh 19:29), though its exact location remains unidentified. The Septuagint readings vary considerably (Iasif, Sousa, Osa), suggesting early uncertainty about the toponym.

(5×) Hosah, a proper name meaning 'refuge.' Designates (a) a Merarite Levite appointed as a gatekeeper under David, assigned to the western Shalleketh gate (1 Chr 16:38; 26:10, 11, 16), and (b) a border town in the tribal territory of Asher (Josh 19:29) whose site is unknown. The Spanish renderings 'Hosa' and French 'Chosah' preserve the aspirated initial consonant, while the divergent Septuagint forms suggest the place name was already obscure to Greek translators. **PROPER NAMES (PERSONAL)**

en: And-to-Chosah, Chosah, and-Hosah | **es:** Y-para-Hosa, a-Hosa, para-Hosa | **fr:** Chosah, [וחסה], [ולחסה] | **de:** Chosah, [וחסה], [ולחסה] Josh 19:29; 1Chr 16:38; 1Chr 26:10; 1Chr 26:11; 1Chr 26:16

חֲסוּת H2622 *Conj-w* (1×)

and the shelter, refuge, protection

This noun denotes refuge or shelter, a place of safety from danger. Isaiah 30:3 uses it in parallel with 'stronghold' to describe Egypt's protection—which the prophet declares will become shame and disgrace. The word comes from the root חָסָה (seek refuge, trust), commonly used of taking shelter under God's wings. Here, ironically, it describes misplaced trust in a human alliance that will prove futile.

(1×) Isaiah 30:3 condemns reliance on 'the shelter of Egypt's shadow' as misplaced trust that will turn to shame. The multilingual glosses (English 'and-the-shelter,' Spanish 'y-el-refugio') emphasize protection-seeking. The verse pairs 'stronghold of Pharaoh' with 'shelter in Egypt's shadow,' using language typically reserved for God as Israel's refuge. This ironic use highlights the folly of seeking from Egypt what only Yahweh can provide—true security. **REFUGE AND SHELTER**

en: and-the-shelter | **es:** y-el-refugio | **fr:** [והחסות] | **de:** [והחסות] Isa 30:3

חָסִיד H2623 *Conj-w / N-mpc / 2ms* (34×)

Faithful, godly, pious — one who practices covenant loyalty (chesed); of God: gracious and merciful

The adjective חָסִיד is built directly on the noun חֶסֶד ('covenant loyalty, steadfast love') and describes the person who actively practices that quality. In the Psalms especially, the חֲסִידִים ('the faithful ones' or 'saints') are God's devoted community who receive his protection and are called to praise him (Ps 149:1, 5). As an individual epithet, it describes the godly person who mirrors God's own loyalty — 'with the faithful you show yourself faithful' (2 Sam 22:26 / Ps 18:25). Most remarkably, the word is applied to God himself at Psalm 145:17 and Jeremiah 3:12, where he is declared חָסִיד — gracious, merciful, the very source of the chesed his people are called to embody.

1. faithful ones / saints (community) (21×) The faithful ones or saints as a community — the collective body of God's covenant people, always in the plural and typically with possessive suffixes ('his faithful ones,' 'your saints'). Psalm 37:28 promises that the LORD 'does not forsake his faithful ones'; Psalm 149:1 calls the חֲסִידִים to sing a new song; and 1 Samuel 2:9 declares that 'he will guard the feet of his faithful ones.' Spanish 'piadosos/fieles,' French 'fidèles,' and German 'Heiligen/Frommen' confirm the communal, devotional sense. **FAITH AND TRUST**

en: His-faithful-ones, My-faithful-ones, Your-faithful-ones | **es:** (sus-piadosos), [sus-piadosos], a-fieles-de-ti | **fr:** Son-fidèle-ceux, [וחסידיך], et-fidèle | **de:** [(חסידיו)], [[חסידו]], [וחסידיך] 1Sam 2:9; 2Chr 6:41; Ps 30:4; Ps 31:23; Ps 37:28

2. faithful/godly one (individual) (11×) A single godly or faithful individual — the substantive adjective used of one person who embodies covenant loyalty and piety before God. David is addressed as God's חָסִיד at Psalm 89:19; the psalmist appeals to his own status as חָסִיד at Psalm 86:2; and 2 Samuel 22:26 describes the reciprocal principle: 'with the faithful one (חָסִיד) you deal faithfully.' Deuteronomy 33:8 applies the term to the priestly tribe: 'your Thummim and Urim belong to your godly one.' The individual use highlights personal devotion rather than collective identity. **FAITH AND TRUST**

en: [ketiv-His-faithful-one], a-faithful-one, faithful | **es:** [su-piadoso], a-tu-santo, al-piadoso | **fr:** [ketiv-Son-fidèle-one], fidèle, pieux | **de:** [ketiv-His-faithful-one], [חסיד], dein-heilig-einer Deut 33:8; 1Sam 2:9; 2Sam 22:26; Ps 4:3; Ps 12:1

3. gracious / merciful (divine attribute) (2×) A divine attribute: gracious, merciful, kind — applied to God himself rather than to human beings. Psalm 145:17 declares 'the LORD is righteous in all his ways and חָסִיד in all his works,' and Jeremiah 3:12 has God say 'I am חָסִיד.' Here the adjective ascends from describing the human practitioner of chesed to its ultimate source. Spanish 'misericordioso' and English 'gracious' in these passages reflect the theological shift from creature to Creator as the subject of covenant faithfulness. **GRACE AND COMPASSION**

en: and-faithful, gracious | **es:** misericordioso, y-fiel | **fr:** [חסיד], et-fidèle | **de:** [חסיד], und-treu Ps 145:17; Jer 3:12

חֲסִידָה H2624 *Conj-w* (6×)

The stork; a large migratory wading bird, named from the root meaning 'faithful, loyal' for its devoted parenting.

The feminine noun chasidah designates the stork, etymologically derived from chesed ('loyal love'), reflecting ancient observation of the bird's devoted care for its young – a connection the Latin name pietaticultrix also captures. Listed among unclean birds in the dietary laws (Lev 11:19; Deut 14:18), the stork appears as a creature of reliable seasonal migration in Jeremiah 8:7 – shaming Israel who fails to 'know the appointed times.' In Psalm 104:17 it nests in the fir trees, and in Zechariah 5:9 two women with stork-like wings carry the ephah of wickedness away.

the stork (6×) The stork, a large migratory wading bird classified as ritually unclean (Lev 11:19; Deut 14:18). Spanish 'cigueña' and English 'stork' converge on a single zoological referent. The bird's association with parental devotion (from the root ch-s-d, 'loyalty') makes Jeremiah's irony pointed: even the stork knows its seasons, but God's people do not know his ordinances (Jer 8:7). In Ps 104:17 it inhabits the treetops; in Zech 5:9 its broad wings become a prophetic image. **LIVING CREATURES**

en: and-the-stork, the-stork | **es:** cigüeña, la-cigüeña, y-la-cigüeña | **fr:** [חסידה], cigogne, et-le-stork | **de:** [החסידה], [חסידה], der-stork Lev 11:19; Deut 14:18; Job 39:13; Ps 104:17; Jer 8:7

חָסִיל H2625 *Prep-l* (6×)

A species of locust (collective), consistently associated with devastating agricultural destruction and divine judgment.

The masculine noun chasil refers to a specific type of locust, always collective and always destructive. It appears exclusively in contexts of agricultural plague and divine judgment – the locust swarms of Joel 1:4 and 2:25, the covenant curses of 1 Kings 8:37 and 2 Chronicles 6:28, and the gathering of spoil 'like the gathering of the chasil' in Isaiah 33:4. The exact species remains debated, but the word consistently parallels arbeh (the common locust) and yeleq (the creeping locust), suggesting a particular stage or variety within the locust family.

destroying locust (6×) A destructive species or stage of locust, always appearing as an agent of crop devastation. Spanish renders it variously as 'saltamontes' (grasshopper) and 'destructor' (destroyer), while English traditions waver between 'caterpillar' and 'destroying locust.' The word always parallels other locust terms – arbeh and yeleq in Joel 1:4; 2:25, and arbeh alone in 1 Kgs 8:37 and Ps 78:46. Isaiah 33:4 uses its swarming and gathering behavior as a simile for the plundering of Assyria's spoil. **WILDERNESS AND DESERT**

en: and-caterpillar, and-the-destroying-locust, caterpillar | **es:** al-saltamontes, el-destructor, la-oruga | **fr:** [החסיל], [וחסיל], caterpillar | **de:** [החסיל], [והחסיל], [וחסיל] 1Kgs 8:37; 2Chr 6:28; Ps 78:46; Isa 33:4; Joel 1:4

חָסִין H2626 *Adj-ms* (1×)

strong, mighty, powerful

This adjective describes strength or might, appearing as an Aramaism in poetic Hebrew. Psalm 89:8 uses it in a rhetorical question about God's incomparable power: 'Who is mighty like You, O Yahweh?' The word emphasizes divine strength and sovereignty, particularly in the context of God's faithfulness to His covenant. The Aramaic flavor suggests the psalm's antiquity or its incorporation of broader Semitic poetic traditions.

(1×) Psalm 89:8 (verse 9 in some versions) asks, 'Who is mighty like You, O Yah?' celebrating God's unmatched strength. The multilingual glosses (English 'mighty,' Spanish 'poderoso,' German 'mächtig') all emphasize power and strength. French 'manquer' (to lack) appears anomalous. The context is God's faithfulness surrounded by His heavenly council—His might is both cosmic and covenantal. The rhetorical question expects the answer: no one is mighty like Yahweh. **POWER AND ABILITY**

en: mighty | **es:** poderoso | **fr:** manquer | **de:** mächtig Ps 89:8

חַסַר H2627 *Adj-ms* (1×)

lacking, wanting, deficient, found wanting

This Aramaic adjective means 'lacking' or 'deficient,' appearing in Daniel's interpretation of the handwriting on the wall. Daniel 5:27 pronounces judgment on Belshazzar: 'You have been weighed on the scales and found wanting.' The term captures the divine verdict that the king's life and reign fall short of the required standard. It's the participial form of the Aramaic equivalent to Hebrew חָסַר (be lacking).

(1×) Daniel 5:27 delivers the devastating verdict: 'TEKEL—you have been weighed in the balances and found lacking.' The multilingual glosses (English 'lacking,' Spanish 'falto,' French 'incomplet') all convey deficiency or inadequacy. The metaphor is judicial—God has measured Belshazzar's moral and spiritual weight and found it wanting. That very night, the prophecy is fulfilled and Belshazzar is killed. The term crystallizes the moment of divine judgment when a life is assessed and found deficient. **LACK AND DEFICIENCY**

en: lacking | **es:** falto | **fr:** incomplet | **de:** [חסיר] Dan 5:27

חָסַל H2628 *V-Qal-Imperf-3ms / 3mse* (1×)

consume, devour, finish off, destroy completely

This verb means to consume or finish off completely, used of locusts devouring crops. The Aramaic cognate means 'come to an end' or 'bring to an end.' Deuteronomy 28:38 uses it in a covenant curse: the locust will consume the harvest, leaving nothing for the disobedient. The term emphasizes total destruction—not partial damage but complete consumption, leaving the farmer with nothing to gather.

(1×) Deuteronomy 28:38 warns that 'the locust will consume it' (the harvest), part of the curses for covenant disobedience. The multilingual glosses (English 'consumes-it,' Spanish 'la-consumirá,' French/German 'consumes-cela/es') emphasize total destruction. The context describes futile labor: you'll plant much but harvest little because the locust finishes off everything. The verb captures the voraciousness and completeness of the devastation—nothing survives the swarm. **STRIKING AND REFERENCE**

en: consumes-it | **es:** la-consumirá | **fr:** consumes-cela | **de:** consumes-es Deut 28:38

חָסַם H2629 *V-Qal-Imperf-2ms* (2×)

muzzle, stop up; bind shut or block

This verb means to muzzle or obstruct. Deuteronomy 25:4 prohibits

muzzling an ox while it treads grain—a humane law Paul later applies to ministers' right to support (1 Corinthians 9:9). Ezekiel 39:11 uses the term for blocking or stopping up a valley, though the text is uncertain. The root sense involves binding or constraining, whether an animal's mouth or a physical passage.

(2×) The Qal imperfect in Deuteronomy 25:4 forbids muzzling the working ox, while the participle in Ezekiel 39:11 likely describes blocking a pass or valley. Spanish 'pondrás bozal' (you shall muzzle) and 'cerrará' (will close) distinguish the two applications. The Ezekiel text is textually difficult, as BDB notes. **RESTRAINT AND CONTROL**

en: and-blocking, you-shall-muzzle | **es:** pondrás-bozal, y-cerrará | **fr:** et-museler, tu-devra-muzzle | **de:** [וחסמת], du-soll-muzzle Deut 25:4; Ezek 39:11

חסן H2630 *V-Nifal-Imperf-3ms* (1×)

be hoarded, stored up, treasured, accumulated

This Niphal verb means 'be hoarded' or 'stored up,' appearing in Isaiah 23:18 in a prophecy about Tyre's wealth. The root is related to Aramaic and Syriac words for strength and possession. Isaiah declares that Tyre's merchandise will not be hoarded but instead dedicated to the Lord, to feed those who dwell before Him. The passive form emphasizes wealth set aside rather than circulated or used.

(1×) Isaiah 23:18 prophesies that Tyre's gain 'will not be hoarded or stored up' but will go to those dwelling before Yahweh for food and fine clothing. The multilingual glosses (English 'it-will-be-hoarded,' Spanish 'será-almacenado') emphasize accumulation and storage. The verse reverses typical economic behavior—instead of amassing wealth, Tyre's riches will flow to God's people. The term highlights the contrast between selfish hoarding and generous provision. **FIRMNESS AND SECURITY**

en: it-will-be-hoarded | **es:** será-almacenado | **fr:** [יחסן] | **de:** [יחסן] Isa 23:18

חָסַן H2631 *V-Hifil-Perf-3mp* (2×)

take possession of, possess; acquire or inherit (Aramaic)

This Aramaic verb appears in Daniel 7, describing the saints of the Most High receiving and possessing the kingdom. The Hafel stem (causative) suggests they are given possession or caused to take hold of it. Related to Hebrew חָסַן (be strong), the Aramaic development emphasizes acquisition and ownership rather than mere strength.

(2×) Daniel 7:18 and 7:22 both describe the saints 'possessing' or 'receiving' the kingdom. The Hafel perfect and imperfect forms suggest both completed and future possession. Spanish 'poseyeron/poseerán' (possessed/will possess) maintains the temporal distinction. French 'amasser' (gather, amass) may reflect the accumulation sense. **ASCENDING MOVEMENT**

en: and-will-possess, possessed | **es:** poseyeron, y-poseerán | **fr:** amasser, et-amasser | **de:** [והחסנו], [ויחסנון] Dan 7:18; Dan 7:22

חֹסֶן H2632 *N-msc / 1cs* (2×)

power, might; royal or sovereign power (Aramaic)

This Aramaic noun denotes royal power or might, appearing in Daniel's visions. In Daniel 2:37, the king of Babylon is addressed as recipient of divine sovereignty and power. In Daniel 4:30, Nebuchadnezzar boasts of building Babylon 'by the might of my power.' The term emphasizes the authority and strength inherent in kingship.

(2×) Daniel 2:37 lists 'the power' (emphatic state חֲסָנָא) among the gifts God gave Nebuchadnezzar, while 4:30 has the king claim 'my power' (חֲסָנִי with first-person suffix). Spanish 'el poder/mi poder' (the power/my power) mirrors the Hebrew emphasis and possessive forms. French and German transliterate the Aramaic. **POWER AND MIRACLES**

en: my-power, the-power | **es:** el-poder, mi-poder | **fr:** [חסנא], [חסני] | **de:** [חסנא], [חסני] Dan 2:37; Dan 4:30

חֹסֶן H2633 *N-ms* (5×)

wealth, treasure, stored riches; figuratively, an abundance of divine provision

Chosen denotes accumulated wealth and stored treasure, used both of material riches and of God's saving provisions. Proverbs 15:6 contrasts the 'great treasure' in the righteous person's house with the trouble that plagues the wicked's income. Jeremiah 20:5 applies it concretely to the plundered wealth of Jerusalem. Most strikingly, Isaiah 33:6 transforms the concept into spiritual abundance: 'a wealth of salvations, wisdom, and knowledge.' Spanish 'riqueza' and French 'tresor' together capture the material-to-spiritual semantic arc.

(5×) Wealth, treasure, stored riches. Refers to material abundance possessed by individuals (Prov 15:6, paired with 'great'; Prov 27:24, parallel to 'crown') or cities (Jer 20:5, the treasure of Jerusalem, alongside 'toil' and 'precious things'). Ezekiel 22:25 connects it with preciousness gained through violence. Isaiah 33:6 extends it figuratively to divine provision: 'a wealth of salvations, wisdom, and knowledge.' The Spanish 'riqueza/fortaleza' and French 'tresor' together reflect both material and metaphorical registers. **MIXED MULTITUDE**

en: a-wealth, has-much-treasure, treasure | **es:** fortaleza-de, riqueza, riqueza-de | **fr:** [חסן], trésor, חסן | **de:** [חסן] Prov 15:6; Prov 27:24; Isa 33:6; Jer 20:5; Ezek 22:25

חָסֹן H2634 *Art / Adj-ms* (2×)

strong, mighty; powerful in physical strength

This adjective describes physical strength. In Isaiah 1:31, 'the strong one' will burn like tinder along with his works. In Amos 2:9, the prophet recalls the Amorites as 'strong as oaks' with height like cedars. The term emphasizes raw physical power and imposing stature, often in contexts where such strength proves inadequate before God.

(2×) Isaiah 1:31 uses the substantival form 'the strong one' (הֶחָסֹן) for a powerful person whose strength cannot save him. Amos 2:9 employs the adjective to describe the Amorite's oak-like strength. Spanish 'el fuerte/y fuerte' (the strong/and strong) and German forms with the article show both attributive and substantival uses. **POWER AND ABILITY**

en: and-strong, the-strong | **es:** el-fuerte, y-fuerte | **fr:** [החסן], et-fort | **de:** [החסן], [וחסן] Isa 1:31; Amos 2:9

חֶסֶף H2635 *Conj-w / N-msd* (9×)

Clay, potsherd; Aramaic noun for ceramic material, used exclusively in Nebuchadnezzar's statue vision (Dan 2).

This Aramaic noun denotes clay or ceramic material and appears exclusively in Daniel chapter 2, where it describes the feet and toes of Nebuchadnezzar's great statue – partly iron, partly clay. The mixture of strong iron with brittle clay becomes the prophet's key image for a divided kingdom that cannot hold together (Dan 2:41-43). The word has cognates across the Semitic languages: Syriac for 'potsherd,' Assyrian for 'clay vessel,' and even Arabic for 'pottery,' showing how fundamental this material was to ancient Near Eastern life.

clay, potsherd clay (9×) Clay or ceramic material, referring specifically to the earthenware substance that forms part of the composite feet in Nebuchadnezzar's dream-statue. Spanish translates consistently as 'barro' (clay), French as 'argile,' and German as 'Ton,' all capturing the basic material sense. All nine occurrences cluster in Daniel 2:33-45, where the clay is contrasted with iron to symbolize a kingdom that is partly strong and partly fragile. The phrase 'clay of potter' (hasap di pehar, Dan 2:41) specifies fired ceramic, while 'clay of mud' (hasap tina, Dan 2:41, 43) emphasizes its earthy, breakable nature. **CLAY AND MORTAR**

en: and-clay, clay, the-clay | **es:** barro, con-barro, el-barro | **fr:** argile, et-l'argile, l'argile | **de:** Ton, der-Ton, in-Ton Dan 2:33; Dan 2:34; Dan 2:35; Dan 2:41

חֲסַפָּס H2636 *V-Pual-Prtcpl-ms* (1×)
flaky, scale-like, thin layers (like scales)
This rare participle describes something 'scaled off' or 'scale-like,' appearing only in Exodus 16:14 to characterize the manna that appeared in the wilderness. The description is 'a fine, flaky thing, fine as frost on the ground.' The word suggests thin layers or flakes, like fish scales or frost crystals. The reduplicative form intensifies the meaning, emphasizing the delicate, layered texture of this mysterious bread from heaven.

(1×) Exodus 16:14 describes the manna as 'a fine, flaky thing, fine as the hoar-frost on the ground.' The multilingual glosses (English/French/German 'flaky,' Spanish 'escamoso' meaning scaly) capture the layered, scale-like texture. The double description ('fine... fine as frost') emphasizes delicacy and smallness. The term helps explain why the Israelites asked 'What is it?' (mān hû)—this bread from heaven had an unusual, crystalline, flake-like appearance unlike ordinary bread. **FRAGMENTS AND PIECES**
en: flaky | **es:** escamoso | **fr:** flaky | **de:** flaky Exod 16:14

חָסַר H2637 *Conj-w / V-Qal-ConsecImperf-3mp* (21×)
To lack, be in want, decrease; in Hifil, to cause lack or withhold; in Piel, to make lower or deprive
A verb of deficiency and diminishment that runs through Israel's wilderness narratives and wisdom literature alike. In its Qal stem it simply means to lack or be without, as when Moses reminds Israel 'you lacked nothing' during forty years of wandering (Deut 2:7). The same form describes the flood waters decreasing (Gen 8:3, 5). The Hifil causative means to cause lack or withhold, as when God arranges that no one gathering manna had too little (Exod 16:18). The Piel carries the striking sense of 'making lower,' as in Psalm 8:5 where humanity is made 'a little lower than the angels.' Spanish distinguishes 'carecer' (to lack) from 'hacer faltar' (to cause to lack), mirroring the stem-based semantic shifts.

1. lack, be in want (15×) The core Qal sense: to lack, be in want, be without. This covers both material need (Deut 15:8, 'whatever he lacks') and existential assurance (Ps 23:1, the related noun). Deuteronomy 2:7 and Nehemiah 9:21 use it in Israel's wilderness retrospective—'you lacked nothing'—while Proverbs 31:11 applies it to the household of a virtuous wife. Spanish 'carecer' and French 'manquer' consistently render it as simple absence or deficiency. **LACK AND DEFICIENCY**
en: I-shall-want, he-lacks, lack | **es:** carecerán, careceré, carecieron | **fr:** –manquer, [חסרו], [חסרנו] | **de:** [חסרו], [חסרנו], [יחסר] Gen 18:28; Deut 2:7; Deut 8:9; Deut 15:8; 1Kgs 17:14

2. cause to lack, withhold (2×) The Hifil causative sense: to cause to lack or withhold. In Exodus 16:18 the manna miracle is described so that the one who gathered little 'did not lack,' where the Hifil implies divine provision preventing deficit. Isaiah 32:6 uses it for the wicked who withhold drink from the thirsty. Spanish 'hacer faltar' and French forms with causative nuance capture the agent-directed deprivation. **LACK AND DEFICIENCY**
en: he-withholds, lacked | **es:** faltó, hará-faltar | **fr:** [יחסיר], manqua | **de:** [יחסיר], lacked Exod 16:18; Isa 32:6

3. decrease, diminish (2×) The Qal sense of physical decrease or diminishment, applied to natural phenomena. Genesis 8:3 and 8:5 describe the flood waters 'decreasing' and 'continually diminishing.' Spanish 'disminuir' and German 'abnehmen' (to diminish) render this as a measurable, gradual reduction in quantity—distinct from personal need or moral deprivation. **DECREASE DIMINISH**
en: and-decreased, and-decreasing | **es:** y-disminuyendo, y-disminuyeron | **fr:** et-decreasing, et-diminua | **de:** und-abnehmend, und-es-nahmen-ab Gen 8:3; Gen 8:5

4. make lower, deprive (2×) The Piel intensive-causative sense: to make lower or actively deprive someone. Psalm 8:5 famously declares that God made humanity 'a little lower than the heavenly beings,' using this stem to convey deliberate positioning in the cosmic hierarchy. Ecclesiastes 4:8 applies it to self-deprivation, depriving one's soul of good. German and Spanish renderings wrestle with the dual force of lowering rank and withholding blessing. **LACK AND DEFICIENCY**
en: and-depriving, yet-you-made-him-a-little-lower | **es:** Y-lo-hiciste-menor, y-privo | **fr:** et-manquer | **de:** [ומחסר], doch-du-gemacht-ihn-ein-little-lower Ps 8:5; Eccl 4:8

חָסֵר H2638 *Adj-msc* (19×)
Lacking, in want of, deficient: one who is without something essential, especially sense or understanding.
Ḥāsēr describes a person or thing that is deficient or in want. Its most distinctive biblical usage is the Proverbs construction ḥăsar-lēḇ, 'lacking heart'—that is, devoid of sense, judgment, or moral discernment. This phrase recurs nearly a dozen times in Proverbs to characterize the fool who falls into adultery (6:32), the naive youth who wanders into temptation (7:7), and the sluggard whose field is overgrown (24:30). Beyond Proverbs, David asks Achish 'am I in want of madmen?' (1 Sam 21:15), and Ecclesiastes 6:2 describes a man who lacks nothing yet cannot enjoy it. Spanish 'falto de,' French 'manquant,' and German 'Mangel' all capture the core deficit.

lacking, in want of (19×) Adjective describing one who is deficient, needy, or deprived of something, typically in construct with the thing lacking. The dominant biblical pattern is ḥăsar-lēḇ ('lacking heart/sense'), appearing repeatedly in Proverbs (6:32; 7:7; 9:4, 16; 10:13; 11:12; 12:11; 15:21; 17:18; 24:30) to denote foolish moral blindness. In 1 Sam 21:15 David uses it rhetorically: 'am I lacking madmen?' In Eccl 6:2 a man is described as not lacking anything yet unable to enjoy his wealth. **GEOGRAPHY AND SPACE**
en: and-he-who-lacks, but-lacks, for-lack-of | **es:** falta, falto, falto-de | **fr:** dans-manquant, et-manquant, lacked | **de:** Mangel, in-Mangel, lacked 1Sam 21:15; 2Sam 3:29; 1Kgs 11:22; 1Kgs 17:16; Prov 6:32

חֶסֶר H2639 *N-ms* (2×)
want, poverty, lack; state of deprivation or need
This noun denotes want or poverty. Job 30:3 describes the destitute fleeing to the wilderness 'in want and hunger,' while Proverbs 28:22 warns that the greedy person's stinginess will bring 'want upon him.' The term is always absolute (never in construct), suggesting it functions as an abstract substantive for the condition of lacking necessities.

(2×) Job 30:3 pairs this noun with 'hunger' (רָעָב) to describe extreme deprivation, using the prepositional phrase 'in want' (בְּחֶסֶר). Proverbs 28:22 makes it the subject: 'want shall come to him.' Spanish 'por carencia/escasez' (by lack/scarcity) and German 'in Mangel/Mangel' (in want/want) capture both the state and the experience of poverty. **LACK WANT POVERTY**
en: in-want, want | **es:** Por-carencia, escasez | **fr:** dans-חסר ,בחסר | **de:** Mangel, in-Mangel Job 30:3; Prov 28:22

חֹסֶר H2640 *Conj-w / N-msc* (3×)
lack, want, deficiency
A noun expressing want or deficiency, appearing in contexts of severe deprivation. Deuteronomy uses it twice to describe the extreme conditions of siege warfare, when people lack everything necessary for survival. Amos employs it in the striking phrase 'cleanness of teeth,' meaning famine—the lack of food to stain one's teeth. The term emphasizes not mere scarcity but complete absence of basic necessities. It describes conditions of desperate need and total deprivation.

(3×) Complete lack or want of basic necessities. Deuteronomy 28:48, 57 portray siege conditions with 'lack of everything,' including food and basic provisions, driving people to cannibalism. Amos 4:6 uses the euphemistic 'lack of bread' (literally 'cleanness of teeth') to describe famine God sent as a wake-up call. The consistent translations (Spanish escasez/falta, French pauvreté, English lack) emphasize severe deprivation rather than mild shortage. **GEOGRAPHY AND SPACE**
en: and-in-lack-of, and-lack-of, in-lack-of- | **es:** en-escasez-de, y-en-falta-de,

y-falta-de | **fr:** dans-lack-de-, et-dans-lack-de, et-pauvreté | **de:** in-lack-von-, und-Mangel, und-in-lack-von Deut 28:48; Deut 28:57; Amos 4:6

חַסְרָה H2641 *N-proper-ms* (1×)

Hasrah (personal name, grandfather of Shallum)

This personal name appears in 2 Chronicles 34:22 as the grandfather of Shallum, husband of Huldah the prophetess. It's a variant of Harhas found in the parallel passage in 2 Kings 22:14. Such variant spellings are common in genealogical records preserved in different textual traditions. The name likely relates to craftsmanship or artisanship, though the exact etymology is uncertain.

(1×) 2 Chronicles 34:22 identifies Hasrah in the genealogy of Shallum the keeper of the wardrobe, whose wife Huldah delivered the prophetic word to King Josiah. The multilingual glosses preserve the name: English 'Hasrah,' Spanish 'Jasrah.' The parallel in 2 Kings 22:14 has Harhas instead, a common type of textual variation in genealogies. The significance is in the connection to Huldah, one of the few named female prophets in Scripture. **PROPER NAMES (PERSONAL)**

en: Hasrah | **es:** Jasrah | **fr:** [חסרה] | **de:** [חסרה] 2Chr 34:22

חֶסְרוֹן H2642 *Conj-w / N-ms* (1×)

and (that which is) lacking, deficiency, what is missing

This noun denotes something lacking or a deficiency. Ecclesiastes 1:15 uses it in a wisdom saying about the limits of human effort: 'What is lacking cannot be counted.' The term emphasizes absence or deficiency that cannot be remedied by human calculation or effort. It comes from the root חָסַר (be lacking, decrease), and captures the Preacher's theme of human limitation and the frustration of trying to fix what is fundamentally broken.

(1×) Ecclesiastes 1:15 states: 'What is crooked cannot be made straight, and what is lacking cannot be numbered.' The multilingual glosses (English 'and-lacking,' Spanish 'y-lo-que-falta,' French 'et-manque') emphasize deficiency or absence. The parallelism pairs something twisted (which can't be straightened) with something absent (which can't be counted). The Preacher's point is existential: some deficiencies in the human condition cannot be remedied by wisdom or effort. **LACK AND DEFICIENCY**

en: and-lacking | **es:** y-lo-que-falta | **fr:** et-manque | **de:** [וחסרון] Eccl 1:15

חַף H2643 *Adj-ms* (1×)

clean, innocent, pure (morally)

This adjective denotes moral cleanness or innocence. Job 33:9 records Elihu quoting Job's claim of innocence: 'I am clean, without transgression; I am pure, there is no iniquity in me.' The word emphasizes moral purity and freedom from guilt. It appears in Elihu's somewhat tendentious summary of Job's protests, suggesting Job has claimed absolute innocence—a claim Elihu will challenge in the following verses.

(1×) Job 33:9 has Elihu quote Job's self-defense: 'I am pure, without transgression, I am clean.' The multilingual glosses show 'clean' (English), 'limpio' (Spanish), while French and German simply transliterate. The term is parallel to 'pure' (זָךְ) in the verse, both emphasizing moral innocence. Elihu uses this quotation to set up his argument that Job has overreached in claiming sinlessness. The vocabulary here is from the domain of ritual and moral purity. **INNOCENCE AND ACQUITTAL**

en: clean | **es:** limpio | **fr:** חף | **de:** [חף] Job 33:9

חָפְאוּ H2644 *Conj-w / V-Piel-ConsecImperf-3mp* (1×)

and they covered, did secretly, concealed their actions

This Piel verb means 'do secretly' or 'cover' actions, appearing in 2 Kings 17:9 describing Israel's covert idolatry. The text says they 'did things secretly' against the Lord, building high places and setting up pillars. The root may be related to חָפָה (cover), suggesting concealment or secrecy. The term emphasizes the hidden nature of Israel's apostasy—they knew it was wrong, so they hid it.

(1×) 2 Kings 17:9 condemns the Israelites who 'did things secretly against the Lord their God,' building unauthorized worship sites. The multilingual glosses vary: English 'and-they-covered,' Spanish 'hicieron-en-secreto' (did in secret), French/German 'they-covered.' The context lists Israel's sins that led to exile: secret worship, idols, divination. The secrecy implies consciousness of guilt—they hid their actions because they knew they violated the covenant. The verb captures both the concealment and the covert rebellion. **SECRECY AND HIDING**

en: and-they-covered | **es:** Y-hicieron-en-secreto | **fr:** et-ils-couvrit | **de:** und-sie-bedeckte 2Kgs 17:9

חָפָה H2645 *Conj-w / V-Piel-ConsecImperf-3ms / 3ms* (12×)

To cover (the head, in grief or shame); to overlay or panel (a surface with gold or wood)

The verb ḥāpāh means 'to cover,' with its two main senses distinguished by verbal stem. In the Qal, it describes covering the head as an expression of grief, shame, or death-sentence — David ascending the Mount of Olives barefoot with his head covered (2 Sam 15:30), farmers covering their heads during drought (Jer 14:3–4), and Haman led away with covered head after his downfall (Esth 6:12; 7:8). In the Piel (intensive), the word shifts to a construction term: overlaying or paneling surfaces with gold, as in the Chronicler's detailed account of Solomon's temple where walls, beams, and the Most Holy Place are overlaid with fine gold (2 Chr 3:5–9). The Niphal participle appears once describing the silver-covered wings of a dove (Ps 68:13).

1. cover or be covered (7×) To cover or be covered, especially covering the head as a sign of grief, mourning, shame, or condemnation. In the Qal stem, the head (rōʾš) is the typical object: David and his followers cover their heads while fleeing Absalom (2 Sam 15:30), and Jeremiah describes drought-stricken farmers with covered heads (Jer 14:3–4). Esther 6:12 and 7:8 use the participle ḥăpūy rōʾš for Haman's disgrace and doom. Spanish 'cubrieron/cubierta' and the Niphal in Psalm 68:13 — dove wings 'covered' with silver — round out the passive and stative uses. **COVERING AND CONCEALING**

en: and-cover, and-covered, covered | **es:** cubierta, cubiertas, cubrieron | **fr:** [וחפו], [וחפרי], [חפו] | **de:** [וחפו], [וחפוי], [חפו] 2Sam 15:30; Esth 6:12; Esth 7:8; Ps 68:13

2. overlay or panel (5×) To overlay or panel a surface with a material, used exclusively in the Piel stem for temple construction. The Chronicler describes Solomon overlaying (wayeḥap) the main hall with cypress and then with fine gold (2 Chr 3:5), and similarly the inner sanctuary, beams, thresholds, walls, and doors (2 Chr 3:7–9). Spanish 'cubrió/y-la-cubrió' and the repeated pattern of double accusative (surface + material) distinguish this architectural sense from the grief-covering Qal usage. **COVERING AND CONCEALING**

en: and-he-overlaid, and-he-overlaid-it, he-overlaid | **es:** Y-cubrió, cubrió, y-la-cubrió | **fr:** [ויחף], [ויחפהו], [חפה] | **de:** [ויחף], [ויחפהו], [חפה] 2Chr 3:5; 2Chr 3:7; 2Chr 3:8; 2Chr 3:9

חֻפָּה H2646 *Prep-m / N-fsc / 3fs* (3×)

canopy, chamber (especially bridal chamber)

A covering or enclosed chamber, used metaphorically and literally. Isaiah describes a protective canopy over Zion's glory, while the Psalms and Joel use it for a bridegroom's or bride's chamber. The term emphasizes both covering (protection from above) and enclosure (intimate private space). In wedding contexts, it refers to the special chamber where bride and groom celebrate their union. The image combines ideas of shelter, privacy, honor, and celebration.

(3×) A canopy or bridal chamber providing covering and enclosure. Psalm 19:5 compares the sun emerging to a bridegroom 'from his chamber,' radiating joy and strength. Isaiah 4:5 promises that over Zion's glory there will be 'a canopy' for protection. Joel 2:16 summons even the bride 'from her canopy' to participate in national repentance. The dual sense (protective covering and intimate space) unifies these uses, with context determining emphasis. **GEOGRAPHY**

AND SPACE
en: canopy, from-her-canopy, from-his-chamber | **es:** de-dosel-de-ella, de-su-cámara, dosel | **fr:** [חפה], canopée, de-chambre | **de:** [חפה], [מחפתה], von-sein-chamber Ps 19:5; Isa 4:5; Joel 2:16

חֻפָּה H2647 *Prep-l / N-proper-ms* (1×)
for Huppah (personal name, priest of the 13th course)
This personal name belongs to a priest who headed the thirteenth priestly course in David's organization of temple service. 1 Chronicles 24:13 lists him among the twenty-four divisions of priests. The name may be related to words for covering or canopy (חֻפָּה), though the connection is uncertain. The priestly courses rotated temple duties throughout the year, ensuring continuous service and distributing the honor among Levitical families.

(1×) 1 Chronicles 24:13 lists Huppah as head of the thirteenth lot among the priestly divisions established by David. The multilingual glosses preserve the prepositional phrase: 'for-Huppah' (English), 'para-Jupa' (Spanish). The organizational context shows David and Zadok arranging the descendants of Aaron into twenty-four courses for orderly temple service. Each division served two weeks per year. Huppah's name identifies his family line, which maintained this responsibility through generations. **PROPER NAMES (PERSONAL)**
en: for-Chuppah | **es:** para-Jupa | **fr:** [לחפה] | **de:** [לחפה] 1Chr 24:13

חָפַז H2648 *V-Qal-Imperf-3ms* (10×)
To hurry, make haste; also to flee in alarm or panic, to be startled or agitated by fear.
A verb spanning the spectrum from purposeful haste to terror-driven panic. At the milder end, it describes Mephibosheth's nurse hurrying to flee with the child (2 Sam 4:4) and the Arameans dropping their belongings in their rush to escape (2 Kgs 7:15). At the sharper end, it captures raw alarm: the psalmist's cry 'in my alarm I said, I am cut off' (Ps 31:23; 116:11), the kings who see Zion and 'flee in alarm' (Ps 48:5), and the waters that 'hurry away' at God's rebuke (Ps 104:7). Even the behemoth of Job 40:23 is described as unalarmed when the Jordan surges — a deliberate negation of this verb's panic connotation. Spanish neatly mirrors this range with 'apresurarse' (to hurry) versus 'huyeron' (they fled).

1. hurry, make haste (6×) To hurry, make haste, rush — general urgency of movement without necessarily implying fear. This covers the nurse's hurried flight with young Mephibosheth (2 Sam 4:4), David's pressing haste to escape Saul (1 Sam 23:26), the Aramean army's hasty retreat leaving garments strewn along the road (2 Kgs 7:15), and the instruction not to 'hurry' in battle-fear (Deut 20:3, where it stands alongside 'do not fear'). French and German translations often leave these forms transliterated, but Spanish consistently uses 'apresurarse/prisa' (hurry/haste). **TEXTUAL VARIANTS MIXED**
en: [ketiv], hurrying, in-her-hurrying | **es:** [en-su-prisa], apresurándose, en-apresurarse-ella | **fr:** [ketiv], dans-leur-haste, dans-sa-se-hâtant | **de:** [ketiv], du-soll-sein-in-haste, hurrying Deut 20:3; 1Sam 23:26; 2Sam 4:4; 2Kgs 7:15

2. flee in alarm or panic (4×) To be in alarm, flee in panic, be startled — emphasizing the emotional component of fear and agitation. The psalmist's 'in my alarm' (bechofzi, Ps 31:23; 116:11) expresses sudden, disorienting fear. Psalm 48:5 describes hostile kings who saw Zion and 'were alarmed, fled in terror' (Niphal), while Ps 104:7 pictures primordial waters fleeing at God's thunderous rebuke. Job 40:23 negates the sense — behemoth 'is not alarmed' even when the Jordan surges against its mouth. The shift from physical hurrying to existential panic is a natural Hebrew semantic extension from motion to the emotion driving it. **HASTE AND URGENCY**
en: in-my-alarm, it-is-alarmed, they-fled-in-alarm | **es:** en-mi-apresuramiento, huyeron, se-apresura | **fr:** dans-se-hâter, se-hâter | **de:** [יחפזו], in-mein-alarm, sie-floh-in-alarm Job 40:23; Ps 48:5; Ps 104:7; Ps 116:11

חִפָּזוֹן H2649 *Prep-b / N-ms* (3×)
haste, hurried flight, trepidation
Urgent haste or hurried flight, often with overtones of fear or trepidation. The word appears in contexts of rapid departure, whether fleeing danger or acting under pressure. Exodus uses it for Israel's hurried exodus from Egypt, when they had to eat the Passover ready to flee. Deuteronomy connects it with the bread of affliction, reminding Israel of their hasty escape. Isaiah contrasts Israel's future exodus with their Egyptian departure, promising they won't leave in haste or panic. The term captures both speed and the emotional urgency driving it.

(3×) Haste or hurried flight, typically under duress. Exodus 12:11 commands eating the Passover 'in haste,' ready for immediate departure from Egypt. Deuteronomy 16:3 identifies unleavened bread as 'bread of affliction' because they left Egypt 'in haste,' without time for bread to rise. Isaiah 52:12 promises the opposite for the future: 'you shall not go out in haste,' but with dignity and divine protection. All languages render it with haste/prisa/hâte, capturing the urgency involved. **ALARM TERROR HASTE**
en: in-haste | **es:** con-prisa | **fr:** [בחפזון], dans-haste, dans-hâte | **de:** [בחפזון], in-haste Exod 12:11; Deut 16:3; Isa 52:12

חֻפִּים H2650 *Conj-w / N-proper-ms* (3×)
Huppim: son or descendant of Benjamin
A Benjamite name appearing in genealogical lists with some textual variation. The name appears in Genesis among those who went to Egypt with Jacob, and in Chronicles in more complex genealogical contexts. There is some confusion in the textual tradition between Huppim, Hupham, and related names, suggesting either textual variants or multiple individuals with similar names within Benjamin's lineage. The genealogical complexity reflects the challenges of preserving tribal records across generations and through various textual transmissions.

(3×) A Benjamite personal name with genealogical significance. Genesis 46:21 lists Huppim among Benjamin's sons who went to Egypt. 1 Chronicles 7:12, 15 include references to Huppim (and variant Hupham) in complex Benjamite genealogies, though with textual difficulties. The preposition variations (and-Huppim, for-Huppim) reflect the name's integration into different genealogical statements. Cross-linguistic transliterations (Spanish Jufim/Jupim, French/English Huppim) preserve the Hebrew consonantal framework despite uncertainties. **PROPER NAMES (PERSONAL)**
en: and-Chuppim, and-Huppim, for-Chuppim | **es:** para-Jufim, y-Jufim, y-Jupim | **fr:** [וחפם], [לחפים], et-Huppim | **de:** [וחפם], [לחפים], und-Chuppim Gen 46:21; 1Chr 7:12; 1Chr 7:15

חֹפֶן H2651 *Prep-b / N-mdc / 3ms* (6×)
The cupped hollow of the hands; always dual, denoting both hands together as a vessel for holding or scooping.
The noun chophen appears only in the dual form chophnayim, picturing two cupped hands held together as a natural vessel. Moses and Aaron fill their chophnayim with soot to fling toward heaven, triggering boils on Egypt (Exod 9:8). The high priest takes a chophnayim-full of incense into the Holy of Holies on the Day of Atonement (Lev 16:12). Agur's riddle asks who has gathered the wind in his fists (Prov 30:4), and Qoheleth declares that one handful with quietness surpasses two handfuls with toil (Eccl 4:6). The Aramaic and Ethiopic cognates confirm the concrete image of cupped palms.

hollow of the hand, fistful (6×) The hollow formed by two cupped hands together, always in dual form (chophnayim), used as a measure or container for grasping and holding material. Spanish 'puños' (fists) and English 'handfuls/fists' capture the concrete bodily image. In Exod 9:8 it holds furnace soot; in Lev 16:12 burning incense coals; in Prov 30:4 it is an impossible container for the wind; in Eccl 4:6 it measures the contrast between contentment and anxious toil. Ezekiel 10:2, 7 extends the image to the cherub's hands filling with coals. **FLESH AND BODY**
en: handfuls-his, in-his-fists, palms-of | **es:** ambos-puños, en-sus-puños, manos-de | **fr:** dans-son-בחפניו-lui, handfuls-son, poignée | **de:** [בחפניו], [חפני], [חפניך] Exod 9:8; Lev 16:12; Prov 30:4; Eccl 4:6; Ezek 10:2

חָפְנִי H2652 *N-proper-ms* (5×)
Hophni; son of Eli the priest, whose corruption at Shiloh provoked divine judgment
Hophni was one of Eli's two sons who served as priests at Shiloh but notoriously abused their office. Their story in 1 Samuel is one of priestly corruption met by divine judgment: they took sacrificial meat by force and treated the Lord's offering with contempt. The prophecy that both Hophni and Phinehas would die on the same day (1 Sam 2:34) was fulfilled at the battle of Aphek when the Philistines captured the ark (1 Sam 4:11, 17). The name may connect to the Sabbean hpn. All four major language traditions transliterate it consistently as Hophni/Chophni/Jofni.

(5×) Hophni, a proper masculine name. One of Eli's two priestly sons at Shiloh, consistently paired with his brother Phinehas. All five occurrences appear in 1 Samuel 1-4, framing the narrative of priestly corruption and divine retribution: the initial mention at the Shiloh sanctuary (1:3), the death oracle (2:34), and the catastrophic fulfillment at Aphek (4:4, 11, 17). The Sabbean cognate hpn may illuminate the name's original meaning. **PROPER NAMES (PERSONAL)**
en: Chophni | **es:** Jofní | **fr:** Chophni | **de:** Chophni 1Sam 1:3; 1Sam 2:34; 1Sam 4:4; 1Sam 4:11; 1Sam 4:17

חָפַף H2653 *V-Qal-Prtcpl-ms* (1×)
covering over, sheltering, protecting (hovering protectively)
This Qal participle means 'covering over' or 'sheltering,' appearing in Moses' blessing of Benjamin in Deuteronomy 33:12. The image is of Yahweh covering over Benjamin protectively, like a bird sheltering its young with outstretched wings. The verb is related to Arabic words for surrounding or enclosing. The poetic image conveys divine protection and favor, appropriate for the tribe whose territory included Jerusalem and the temple.

(1×) Deuteronomy 33:12 blesses Benjamin: 'The beloved of Yahweh dwells in safety by Him; He covers over him all the day, and between His shoulders he dwells.' The multilingual glosses (English/French/German 'covering,' Spanish 'lo-cubrirá') emphasize protective sheltering. The image is intimate—God as a protective parent or shepherd. The location 'between His shoulders' suggests being carried like a lamb. This blessing foreshadows Jerusalem's (Benjamin's territory) role as God's dwelling place. **GEOGRAPHY AND SPACE**
en: covering | **es:** lo-cubrirá | **fr:** couverture | **de:** covering Deut 33:12

חָפֵץ H2654a *V-Qal-ConjImperf-3fs* (74×)
To delight in or take pleasure in someone or something; also to desire, want, or be willing to act.
Chaphets captures a warm, engaged attraction — not mere intellectual approval but felt pleasure and active desire. When God delights in someone, it signals deep favor and acceptance (Num 14:8; 2 Sam 22:20); when a person delights in God's commandments, it transforms obedience from duty into joy (Ps 112:1; 119:35). The verb also carries a volitional edge: 'If the LORD is willing' (Judg 13:23) and the kinsman-redeemer's refusal to act (Ruth 4:6 context; Deut 25:7-8). Arabic cognates preserve the nuance of attentive eagerness, while Korean and Spanish translations split between pleasure-language and desire-language.

1. take pleasure in, delight in (48×) To experience emotional pleasure, satisfaction, or delight in someone or something — the affective dimension of engaged approval. Across 48 occurrences, this sense covers both divine and human delight. Spanish 'quisiera/desea' and German 'Gefallen haben' capture the warmth. If the LORD delights in us, He will bring us into the land (Num 14:8); Jonathan delighted greatly in David (1 Sam 19:1); and God's delight is not in the strength of horses but in those who fear Him (Ps 147:10-11). The participial form chaphets functions almost adjectivally: 'one who delights in' God's commands (Ps 112:1). **DESIRE AND WILLING**
en: delighted, delights, desires | **es:** desea, que-quiera, quisiera | **fr:** [חפץ], delights, desires | **de:** Gefallen-haben, Gefallen-hatte, delights Num 14:8; 1Sam 18:22; 1Sam 19:1; 2Sam 15:26; 2Sam 20:11

2. desire, want, be willing (26×) To desire, want, or be willing to do something — the volitional dimension emphasizing intention or consent. Appearing in 26 occurrences, translations shift to desire-language: Spanish 'desea/deseara,' and several languages use want/wish equivalents. Shechem desired Jacob's daughter (Gen 34:19), the levirate law addresses a brother-in-law who 'does not want' to marry (Deut 25:7-8), and Manoah reasoned that if the LORD had wanted to kill them, He would not have shown them such things (Judg 13:23). The line between pleasure and volition is thin, but context and multilingual rendering reveal when willingness outweighs emotion. **DESIRE AND WILLING**
en: He-pleases, I-desire, You-desire | **es:** desea, desean, deseara | **fr:** desired, désire, il-delighted | **de:** Gefallen-haben, Wohlgefallen, desired Gen 34:19; Deut 21:14; Deut 25:7; Deut 25:8; Judg 13:23

חָפַץ H2654b *V-Qal-Imperf-3ms* (1×)
bend down, stiffen, extend stiffly (like a lowered tail)
This verb means 'bend down' or 'extend stiffly,' distinct from the common חָפֵץ (delight in, desire). It appears in Job 40:17 describing Behemoth's tail: 'he stiffens his tail like a cedar.' The Arabic cognate means 'lower' or 'depress,' as in lowering wings. The image is of a massive tail extended downward rigidly, as thick and straight as a cedar tree—part of the description of this mysterious, powerful creature.

(1×) Job 40:17 describes Behemoth: 'He stiffens his tail like a cedar; the sinews of his thighs are knit together.' The multilingual glosses vary widely: English 'it-stiffens,' Spanish 'endurece' (hardens), French 'vouloir' (to want—wrong root), German 'er-hat-Gefallen' (he-delights—also wrong root). The context is God's description of a mighty creature's physical power. The verb captures the rigid, downward extension of the tail, emphasizing the animal's strength and impressive proportions. Scholars debate whether Behemoth is a hippopotamus, elephant, or mythical creature. **DESIRE AND WILLING**
en: it-stiffens | **es:** Endurece | **fr:** vouloir | **de:** er-hat-Gefallen Job 40:17

חֵפֵץ H2655 *Adj-mpc* (11×)
Delighting in, willing, desiring — verbal adjective describing one who takes pleasure in or is inclined toward
The adjective חֶפְצָה (chaphets) describes someone who delights in, desires, or is willing — a person whose inner disposition inclines them toward something. It appears in both positive and negative frames. David tells Solomon that God seeks a heart that is 'willing' (חֶפְצָה) to seek him (1 Chr 28:9). The psalmist asks, 'Who is the one delighting in life?' (Ps 34:13 [Eng. 34:12]) and declares that God takes no delight in wickedness (Ps 5:5 [Eng. 5:4]). Psalm 35:27 speaks of those who 'delight in' the vindication of the righteous. The word also covers simple willingness: Jeroboam consecrated 'whoever was willing' as priests (1 Kgs 13:33), and Naboth's vineyard is offered 'if you are willing' (1 Kgs 21:6). Spanish 'que se deleita/quiere' and English 'delighting/willing' both serve.

delighting in, desiring, willing (11×) Delighting in, taking pleasure in — describing a person whose heart is drawn toward something good or worthy. God is not one 'delighting in' wickedness (Ps 5:5), the godly person 'delights in life' (Ps 34:13), and the LORD's supporters 'delight in' his servant's righteousness (Ps 35:27). David charges Solomon to serve God with a 'willing' heart (1 Chr 28:9). Spanish 'que se deleita en,' French 'qui prend plaisir à.' **DESIRE AND WILLING**
en: delight-in, delighting-in, desiring | **es:** deseas, deseosa, deseáis | **fr:** [החפצים], [חפצה], desiring | **de:** [החפצים], [חפצה], [חפצים] 1Kgs 13:33; 1Kgs 21:6; 1Chr 28:9; Neh 1:11; Ps 5:4

חֶפְצִי H2656 *N-mpc / 2ms* (39×)
Delight, pleasure, desire, will; also a matter or affair; by exten-

sion, a precious or desirable object
A richly layered noun spanning the inner life and the outer world. At its heart it denotes the delight or pleasure one takes in something—whether God's delight in obedience (1 Sam 15:22) or a person's quiet joy in Torah (Ps 1:2). It extends naturally into desire and purposeful will, as when God's pleasure or purpose is accomplished (Isa 53:10). In Ecclesiastes it takes on a more pragmatic flavor, meaning simply a matter or affair—every matter under heaven has its season (Eccl 3:1). Finally, in Proverbs it can refer concretely to precious things: wisdom surpasses all your desirable treasures (Prov 3:15). The Spanish 'agrado' and French 'plaisir' both track the core warmth of the term, while German 'Gefallen' captures both the pleasure and the volitional overtones.

1. delight, pleasure (18×) The emotional core of the word: a feeling of delight, pleasure, or satisfaction in something or someone. God takes no delight in the blood of bulls (Isa 1:11), and the righteous person's delight is in the law of the LORD (Ps 1:2). The Spanish 'agrado' and French 'délice' mirror this warmth. It can also appear in negative constructions—a vessel in which there is no pleasure (Jer 22:28)—underscoring that its default sense is positive enjoyment. GEOGRAPHY AND SPACE
en: and-pleasure-of, delight, does-delight | **es:** Acaso-agrado, Es-placer, agrado | **fr:** [חפץ], dans-plaisir, délice | **de:** Gefallen-hatte, Wohlgefallen, [חפצו] 1Sam 15:22; 1Sam 18:25; Job 21:21; Job 22:3; Ps 1:2

2. desire, wish, will (14×) An extension from felt pleasure to active desire, wish, or purposeful will. When Scripture says God's pleasure shall prosper in the Messiah's hand (Isa 53:10), it means God's determined purpose. Solomon's exchange with Hiram about timber reflects a concrete desire or wish (1 Kgs 5:8-10). The French 'désir' and Spanish 'deseo' capture this volitional force, distinguishing it from mere passive enjoyment. GEOGRAPHY AND SPACE
en: His-pleasure, My-pleasure, My-purpose | **es:** del-deseo-de-, deseo, deseo-de-ella | **fr:** [חפצה], de-plaisir, désir | **de:** Gefallen, [חפצה], dein-desire 2Sam 23:5; 1Kgs 5:8; 1Kgs 5:9; 1Kgs 5:10; 1Kgs 9:11

3. matter, affair (4×) In Qoheleth's distinctive vocabulary, the word takes a cooler, more abstract turn: a matter, affair, or concern. Every matter has its appointed time (Eccl 3:1), and for every matter there is a judgment (Eccl 3:17). This pragmatic usage appears almost exclusively in Ecclesiastes, where the Preacher catalogs life's affairs with philosophical detachment. The Spanish 'asunto' (affair) precisely captures this non-emotional usage. GEOGRAPHY AND SPACE
en: matter, the-matter | **es:** deseo, el-asunto, propósito | **fr:** le-plaisir, plaisir | **de:** der-hatte-Gefallen, hatte-Gefallen Eccl 3:1; Eccl 3:17; Eccl 5:8; Eccl 8:6

4. precious or desirable thing (3×) A concrete, material extension: a precious or desirable thing, a treasure. Wisdom cannot be compared with all your desirable things (Prov 3:15; 8:11), and Isaiah envisions Jerusalem rebuilt with stones of delight (Isa 54:12). Here the abstract quality of desirability has crystallized into a noun for the coveted object itself—jewels, treasures, and costly goods. GEOGRAPHY AND SPACE
en: delight, desirable-things, your-desires | **es:** agrado, deseos, tus-cosas-preciosas | **fr:** plaisir, ton-plaisir-toi | **de:** Gefallen-hatte, [חפציך], [חפצים] Prov 3:15; Prov 8:11; Isa 54:12

חֶפְצִי־בָהּ H2657 *N-proper-fs* (4×)
Hephzibah ('my delight is in her'), name of Manasseh's mother and a symbolic name for restored Zion
A feminine name composed of hephets ('delight') and bah ('in her'), used both as a personal name and as a prophetic epithet. In 2 Kings 21:1, Hephzibah is the mother of King Manasseh. In Isaiah 62:4, the name is applied symbolically to Zion: 'You shall no longer be called Forsaken... but Hephzibah, for the LORD delights in you.' The multilingual glosses reveal the tension between transliteration and translation: English renders 'My-delight-is,' while Spanish gives 'Jefzi' alongside 'Mi-deleite-esta.'

(4×) Both the historical personal name of King Manasseh's mother (2 Kgs 21:1) and a prophetic symbolic name for restored Jerusalem (Isa 62:4). The Isaiah passage explicitly etymologizes the name: kihaphets YHWH bakh ('for the LORD delights in you'), contrasting it with 'Azubah' (Forsaken) and 'Shemamah' (Desolate). The multilingual evidence shows translators oscillating between transliterating ('Cheftsi-Bah') and translating the meaning ('My-delight-is-in-her'), reflecting the dual register of the name as both proper noun and theological statement. DISCOURSE PARTICLES
en: Bah, Cheftsi-, My-delight-is | **es:** Jefzi, Mi-deleite-está-, bah | **fr:** Bah, Cheftsi-, [חפצי] | **de:** Bah, Cheftsi-, in-ihr 2Kgs 21:1; Isa 62:4

חָפַר H2658 *Conj-w | V-Qal-ConsecImperf-3mp* (22×)
To dig in the earth (wells, pits); by extension, to search out, explore, or seek eagerly as one digs for hidden treasure.
A concrete verb rooted in the physical act of breaking ground. In Genesis 21 and 26, Abraham and Isaac dig wells in contested land, and the Hebrew chapar captures both the labor and the claim staked by that labor. The verb extends naturally into reconnaissance: in Deuteronomy 1:22 the spies are sent to 'dig out' the land, and in Joshua 2:2-3 Rahab's visitors come 'to search out' Jericho. Job 3:21 pushes the image furthest, describing those who seek death more eagerly than men dig for buried treasure.

1. dig, excavate ground (17×) Physical digging or excavating the ground, especially the boring of wells and cutting of pits. This is the primary, concrete sense attested from the patriarchal narratives onward. In Genesis 26:15-22 Isaac re-digs his father Abraham's wells, and Ecclesiastes 10:8 warns that the one who digs a pit may fall into it. Spanish 'cavaron' and German 'graben' consistently render this literal action across translations. DIGGING AND EXCAVATING
en: I-dug, and-I-dug, and-dug | **es:** Escarban, Y-cavaron, cavaron | **fr:** Je-dug, [וחפרו], creuser | **de:** [וחפרת], [וחפר] Gen 21:30; Gen 26:15; Gen 26:18; Gen 26:19

2. search out, spy, explore (4×) Searching out, spying, or exploring a region, extending the 'digging' metaphor to thorough investigation. When Moses sends scouts ahead in Deuteronomy 1:22, the verb conveys probing reconnaissance. Joshua 2:2-3 uses the same sense for the spies at Jericho. The French 'chercher' and Spanish 'espiar' in these passages highlight the investigative nuance that distinguishes this sense from mere physical excavation. GOING OUT AND FORTH
en: and-let-them-search-out-, it-spies-out-, to-search-out | **es:** busca-, para-espiar, y-escudriñen | **fr:** creuser, et-laisse-eux-search-dehors-, à-chercher-dehors | **de:** [חפר], und-lass-ihnen-durchsuchen-heraus-, zu-durchsuchen-heraus Deut 1:22; Josh 2:2; Josh 2:3; Job 39:29

3. dig for eagerly, seek (1×) Seeking something with intense eagerness, as though digging for hidden treasure. This metaphorical peak appears in Job 3:21, where the sufferer describes those who long for death and 'dig for it' more than for concealed riches. The single attestation preserves a vivid poetic extension: desire so desperate it mirrors the sweat of excavation. STRIKING AND REFERENCE
en: and-dig-for-it | **es:** y-la-cavan | **fr:** et-creuser-lui | **de:** [ויחפרהו] Job 3:21

חָפַר H2659 *V-Qal-Perf-3fs* (17×)
To be ashamed, confounded, or put to shame (Qal); to cause shame or bring disgrace upon someone (Hiphil).
A verb whose Qal stem expresses the intransitive experience of shame and humiliation, while its Hiphil stem turns the action outward – causing another person disgrace. In the Qal, it nearly always appears alongside bosh ('be ashamed'), forming a powerful hendiadys of total disgrace (Ps 35:4, 26; 71:24; Isa 24:23; Mic 3:7). The cognate field is remarkably consistent: Aramaic khaphar, Syriac khpar, Arabic khafara, and Ethiopic khafara all cluster around bashfulness and shame. In the Hiphil, Proverbs uses it for concrete social disgrace – a son who causes shame to his parents (Prov 19:26) or a wicked person who acts disgracefully (Prov 13:5). French 'avoir honte' and Spanish 'avergonzarse' render the Qal, while Spanish 'averguenza' captures the causative Hiphil force.

1. be ashamed or confounded (13×) To be ashamed, confounded, or put to shame – the Qal intransitive experience of disgrace, humiliation, or disappointed hope. Nearly always paired

with bosh in parallel (Ps 35:4, 26; 71:24; Mic 3:7; Isa 24:23), intensifying the expression of total shame. Job 6:20 uses it of caravans disappointed by dried-up wadis. French 'avoir honte' and Spanish 'avergonzarse/afrentada' consistently render this experiential, passive sense. **SHAME AND REVERENCE**

en: And-shall-be-ashamed, and-be-confounded, and-be-put-to-shame | **es:** Y-se-avergonzará, afrentada, fueron-avergonzados | **fr:** avoir-honte, et-avoir-honte, et-être-confus | **de:** [וחפרה], [וחפרו], [ויחפרו] Job 6:20; Ps 34:5; Ps 35:4; Ps 35:26; Ps 40:14

2. cause shame or reproach (4×) To cause shame, bring disgrace or reproach upon another – the Hiphil causative sense. Proverbs employs it for social disgrace within families: a son who shames his father (Prov 19:26) and one who acts disgracefully (Prov 13:5). Isaiah 33:9 and 54:4 extend the causative force to lands and peoples brought to shame. Spanish 'averguenza' captures the active, outward-directed shaming that distinguishes this stem from the intransitive Qal. **SHAME AND REVERENCE**

en: and-bringing-reproach, and-disgracefully, is-put-to-shame | **es:** se-avergonzó, serás-afrentada, y-avergüenza | **fr:** avoir-honte, et-ויחפיר, et-ומחפיר | **de:** [והחפיר], [ויחפיר], [ומחפיר] Prov 13:5; Prov 19:26; Isa 33:9; Isa 54:4

חֵפֶר H2660a *Conj-w / N-proper-ms* (7×)

Hepher, a proper masculine name borne by a Manassite clan-head, a Judahite, and one of David's warriors

Hepher (sometimes transliterated Chepher) is a personal name appearing across several genealogical and military contexts. A Manassite descendant of Gilead, Hepher fathered Zelophehad whose daughters famously petitioned for inheritance rights (Num 26:32-33; 27:1; Josh 17:2-3). The name also belongs to a son of Ashur in the Judahite genealogy (1 Chr 4:6) and possibly one of David's mighty warriors (1 Chr 11:36), though that text is disputed. The Septuagint renders it Opher or Aphar, reflecting varied transliteration traditions.

Hepher (personal name) (7×) The proper name Hepher (חֵפֶר), used of at least three distinct individuals: primarily the Manassite clan-founder whose lineage includes Zelophehad's daughters (Num 26:32; Josh 17:2), a Judahite in the Ashur genealogy (1 Chr 4:6), and a warrior listed among David's heroes (1 Chr 11:36). English glosses render it 'Hepher' or 'Chepher,' while Spanish uses 'Jefer/Hefer,' reflecting the guttural het. **HEPHER PERSONAL NAME**

en: Chepher, Hepher, and-Hepher | **es:** Héfer, Jefer, Jéfer | **fr:** Chepher, Hepher, [חפר] | **de:** Chepher, Hepher, [חפר] Num 26:32; Num 26:33; Num 27:1; Josh 17:2; Josh 17:3

חֵפֶר H2660b *N-proper-fs* (2×)

Hepher; Canaanite city with unknown location

Hepher was a Canaanite royal city conquered by Joshua, listed alongside Aphek (Joshua 12:17). It also names a region in Judah mentioned during Solomon's administrative districts (1 Kings 4:10). The exact location remains unknown, though it lay somewhere in the coastal plain or Shephelah. The name may relate to the root חפר (dig, search).

(2×) Joshua 12:17 lists 'the king of Hepher' among the 31 defeated kings, while 1 Kings 4:10 refers to 'the land of Hepher' as part of Solomon's second district. Spanish 'Hefer/Jefer' and German 'Chepher/Hepher' show varied transliteration practices. The site remains archaeologically unidentified. **HEPHER PERSONAL NAME**

en: Chepher, Hepher | **es:** Hefer, Jefer | **fr:** Chepher, Hepher | **de:** Chepher, Hepher Josh 12:17; 1Kgs 4:10

לַחֲפָרְפָּרוֹת H2661 *Prep-l / V-Qal-Inf* (1×)

and to the moles (or: to dig, for digging; text uncertain)

This is a textually difficult word in Isaiah 2:20, where people cast away their idols. The Masoretic Text reads 'to dig holes,' but many scholars emend to 'to the moles' (לַחֲפָרְפָּרוֹת), reading it as a noun rather than an infinitive. The context mentions bats, making 'moles' a plausible parallel—both are creatures living in dark, hidden places. The image would be idols thrown into the realm of unclean, underground-dwelling animals.

(1×) Isaiah 2:20 describes people throwing their silver and gold idols 'to the moles and to the bats' (if emended), casting them into dark, hidden places in shame. The multilingual glosses reflect uncertainty: English 'and-to-the-bats,' Spanish 'a-los-topos' (to-the-moles). The context is the Day of the Lord, when humans will hide in terror and discard the idols they once treasured. Whether 'moles' (emended) or 'dig holes' (MT), the point is the same: idols are discarded as worthless into dark, shameful places. **CREEPING SWARMING THINGS**

en: and-to-the-bats | **es:** a-los-topos | **fr:** [לחפר] | **de:** [לחפר] Isa 2:20

הַחֲפְרִי H2662 *Art / N-proper-ms* (1×)

the Hepherite (gentilic of clan from Hepher)

This gentilic adjective designates a descendant or member of the clan of Hepher, son of Gilead. Numbers 26:32 uses it with the article as a collective noun in the census of the tribe of Manasseh. Like other gentilic forms in the wilderness census lists, it identifies a family group for purposes of land inheritance and tribal organization. Hepher's significance continues in Joshua, as Zelophehad was a Hepherite, and his daughters received a landmark inheritance ruling.

(1×) Numbers 26:32 lists 'the Hepherite' clan among the families of Manasseh descended from Gilead. The multilingual glosses (English 'the-Hepherite,' Spanish 'los-heferitas,' French 'le-Hepherite,' German 'der-Hepherite') show both singular and plural renderings of the collective. This is the clan of Zelophehad, whose five daughters later petitioned Moses for inheritance rights (Numbers 27), establishing legal precedent for female inheritance when there are no male heirs. **PROPER NAMES (PERSONAL)**

en: the-Hepherite | **es:** los-heferitas | **fr:** le-Hepherite | **de:** der-Hepherite Num 26:32

וְחֲפָרָיִם H2663 *Conj-w / N-proper-fs* (1×)

and Hapharaim (town in Issachar)

This place name designates a town in the tribal allotment of Issachar. Joshua 19:19 lists it among the border cities of the territory. The dual form of the name may suggest a double settlement or two villages. Tentatively identified with Egyptian Ḥa-pu-ru-m-â in the Amarna letters, the site remains uncertain. Some propose a location north of Legio (Megiddo), but no modern site can be identified with certainty.

(1×) Joshua 19:19 includes Hapharaim in the boundary list of Issachar's inheritance. The multilingual glosses preserve the conjunction and name: 'and-Hapharaim' (English), 'y-Hafaraim' (Spanish), 'et-Hapharaim' (French), 'und-Hapharaim' (German). The Septuagint variations (Agein, Apheraim, Ampharaim) show transmission uncertainty. The dual form (-ayim ending) might indicate twin settlements. As with many biblical sites, archaeological identification remains tentative despite textual and linguistic clues. **PROPER NAMES (PERSONAL)**

en: and-Chapharayim | **es:** y-Hafaraim | **fr:** et-Chapharayim | **de:** und-Chapharayim Josh 19:19

חָפַשׂ H2664 *V-Qal-Imperf-2ms / 3fse* (23×)

To search, seek out, investigate; in Hitpael, to disguise oneself; passively, to be searched out or exposed.

Chaphas covers the full arc of deliberate investigation — from rummaging through tent baggage to probing the hidden chambers of the human heart. In its Qal and Piel stems it describes thorough, purposeful searching: Laban ransacking Jacob's camp for his household gods (Gen 31:35), or God's spirit-lamp searching the inmost parts of a person (Prov 20:27). The Hitpael stem takes a surprising turn into disguise — kings like Ahab and Saul 'search themselves out' of their own identity, changing their appearance to avoid recognition. The multilingual evidence highlights this split cleanly: Spanish distinguishes buscar/escudriñar ('seek/scrutinize') from disfrazarse ('to disguise'), while French similarly separates chercher from se déguiser.

Lamentations 3:40 captures the word's spiritual depth: 'Let us search out and examine our ways, and return to the LORD.'

1. to search, seek out (12×) The core active sense of searching, seeking out, or investigating — 12 occurrences across Qal and Piel stems. This ranges from physical searching of possessions (Gen 31:35, where Laban searches Rachel's tent; Gen 44:12, Joseph's steward searching the brothers' sacks) to spiritual investigation (Lam 3:40, 'let us search out our ways'). Spanish buscar/escudriñar and French chercher both select inquiry-focused vocabulary. The Piel intensifies the thoroughness: 1 Sam 23:23 has Saul commanding his men to 'search out all the hiding places' with meticulous diligence. **SEEKING AND SEARCHING**

en: I-will-search, Let-us-search, and-I-will-search | **es:** Buscad, Buscan-, Escudriñemos | **fr:** [נחפשה], chercher, et-chercher | **de:** [אחפש], [חפש], [נחפשה] Gen 31:35; Gen 44:12; 1Sam 23:23; 1Kgs 20:6; 2Kgs 10:23

2. to disguise oneself (7×) To disguise oneself — 7 occurrences, all in the Hitpael reflexive stem. Kings and leaders alter their appearance to avoid recognition: Saul before visiting the medium at Endor (1 Sam 28:8), Ahab entering battle incognito (1 Kgs 22:30), and Jeroboam's wife disguising herself before the prophet Ahijah (1 Kgs 14:2). The reflexive morphology ('to search oneself out' of one's identity) is semantically transparent but has fully lexicalized into 'disguise.' Spanish disfrazarse and French se déguiser both use dedicated reflexive disguise verbs, confirming this as a wholly distinct sense from the search meaning. **REFLEXIVE PRONOUNS**

en: and-disguised-himself, disguising-myself, he-disguised-himself | **es:** Disfrazarme, Y-se-disfrazó, disfrazarme | **fr:** [התחפש], [ויתחפש], disguising-moi-même | **de:** [התחפש], [ויתחפש], disguising-mich-selbst 1Sam 28:8; 1Kgs 20:38; 1Kgs 22:30; 2Chr 18:29

3. to be searched out (3×) To be searched out, exposed, or plundered — 3 occurrences in Pual and Niphal passive stems. In Obad 1:6, Esau's hidden treasures are 'searched out' and exposed by enemies. Ps 64:6 speaks of iniquities being 'well searched out' — a thorough reckoning that cannot be escaped. Prov 28:12 uses the passive to describe people hiding when the wicked rise. German wurde-durchsucht ('was thoroughly searched') and French a-été-fouillé ('was ransacked') both emphasize the passive vulnerability of the one exposed. **SEEKING AND SEARCHING**

en: have-been-searched, is-searched-for, well-searched-out | **es:** fue-escudriñado, rebuscada, se-esconde | **fr:** a-été-fouillé, de-chercher, sonder | **de:** [יחפש], wohl-searched-heraus, wurde-durchsucht Ps 64:6; Prov 28:12; Obad 1:6

4. to be disfigured (1×) To be disfigured or altered in appearance — a single occurrence in Job 30:18 where Job describes his garment being distorted by the violence of his disease. The Hitpael form here shifts from deliberate self-disguise (sense 2) to involuntary disfigurement: Job's outer garment is twisted and deformed, binding him like a collar. Spanish se disfraza preserves the disguise vocabulary but the context is pathological transformation rather than intentional concealment, marking a genuine semantic extension at the boundary between 'altered identity' and 'physical distortion.' **JUDICIAL EXAMINATION**

en: is-disfigured | **es:** se-disfraza | **fr:** sonder | **de:** [יחפש] Job 30:18

חֹפֶשׂ H2665 *N-ms* (1×)

a shrewd device, cunning plot, scheme

This noun denotes a cunning scheme or shrewd device. Psalm 64:6 uses it in describing how the wicked plot evil: 'They have completed a shrewd device, a well-searched-out plot.' The word is related to the verb חָפַשׂ (search, devise), suggesting a carefully planned scheme. The context is enemies plotting against the righteous, devising clever traps and hidden snares. The term emphasizes the calculated, premeditated nature of their malice.

(1×) Psalm 64:6 (verse 7 in some versions) describes evildoers: 'They have completed a shrewd plot, a well-searched-out scheme.' The multilingual glosses vary: English 'a-search,' Spanish 'búsqueda' (search), French 'délivrance' (deliverance—seems wrong), German 'ein-search.' The context is about hidden plots—wicked people searching out injustices, perfecting their schemes. The psalm contrasts human cunning with God's sudden judgment. The noun captures the careful, calculated nature of evil plotting. **INVESTIGATION INQUIRY**

en: a-search | **es:** búsqueda | **fr:** délivrance | **de:** ein-search Ps 64:6

חָפַשׂ H2666 *V-Pual-Perf-3fs* (1×)

she was freed, she had been set free (manumitted)

This Pual perfect verb means 'she was freed,' appearing in Leviticus 19:20 in a case law about a slave woman who was betrothed but not yet redeemed or freed. The text specifies 'because she had not been freed' as a factor in determining the legal consequence of the case. The passive form indicates manumission—formal release from slavery. The legal context addresses the complex intersection of slavery, betrothal, and sexual relations in ancient Israel.

(1×) Leviticus 19:20 addresses a case where a man has relations with a slave woman 'who had not been freed' but was betrothed to another. The multilingual glosses (English 'she-was-freed,' Spanish 'fue-liberada,' French 'elle-était-libéra,' German 'sie-war-befreite') emphasize manumission. The legal issue is her ambiguous status—betrothed but still enslaved. Because she wasn't free, the penalty differs from adultery with a free woman. The verb captures the legal act of formal release from bondage. **FREEDOM AND LIBERTY**

en: she-was-freed | **es:** fue-liberada | **fr:** elle-était-libéra | **de:** sie-war-befreite Lev 19:20

חֹפֶשׂ H2667 *N-ms* (1×)

freedom, wide garments (meaning very uncertain)

This is a highly uncertain word appearing in Ezekiel 27:20, describing trade goods offered to Tyre. The traditional rendering 'wide-spread garments for riding' (saddle-cloths) is based purely on conjecture about the root meaning. The text is difficult, and some scholars suggest emending to חֵפֶץ (valuable things, precious items). The uncertainty reflects the challenges of rare commercial terminology preserved in poetic oracles.

(1×) Ezekiel 27:20 lists what Dedan traded with Tyre: 'garments of freedom for riding' (or possibly 'precious saddle-cloths'). The multilingual glosses (English 'freedom,' Spanish 'libertad,' French 'liberté') follow one possible etymology, but BDB notes the meaning is 'very dubious.' The context is luxury trade goods, which makes 'fine riding cloths' plausible, but the Hebrew form remains obscure. Some suggest reading a different word entirely. This illustrates the limits of our knowledge of ancient commercial vocabulary. **FREEDOM AND LIBERTY**

en: freedom | **es:** libertad | **fr:** liberté | **de:** [חפש] Ezek 27:20

חָפְשָׁה H2668 *N-fs* (1×)

freedom, liberty, manumission (from slavery)

This noun means 'freedom' in the legal sense of manumission from slavery. Leviticus 19:20 uses it in the same case law as H2666, specifying that the slave woman 'had not been given freedom.' The term denotes the formal status of being a free person rather than a slave. In Israelite law, slaves could be freed through various means—jubilee year, payment of redemption price, or voluntary manumission. The concept is important in Israel's self-understanding as a people freed from Egyptian slavery.

(1×) Leviticus 19:20 states that 'freedom had not been given to her,' explaining the legal status of the betrothed slave woman. The multilingual glosses (English/French/German 'freedom,' Spanish 'libertad') all emphasize liberty and manumission. The legal issue hinges on her status—neither fully slave nor fully free. The noun captures the technical legal state of being manumitted, released from bondage. This intersects with Israel's exodus theology, where freedom from slavery is both historical memory and ethical imperative. **FREEDOM AND LIBERTY**

en: freedom | **es:** libertad | **fr:** freedom | **de:** freedom Lev 19:20

חָפְשִׁית H2669 *Art / N-fs* (3×)

freedom, separation (especially for quarantine)

A difficult term appearing only in the phrase 'house of freedom' or 'house of separation,' referring to a separate dwelling where King Uzziah lived after being struck with leprosy. The term suggests either freedom from normal responsibilities or separation from the community for quarantine purposes. Most interpreters understand it as a separate, isolated house where the leprous king was confined, cut off from temple and royal duties. The phrase captures the dual reality of enforced isolation: freedom from duties but imprisonment through disease.

(3×) A separate or isolated dwelling, likely for quarantine. 2 Kings 15:5 and 2 Chronicles 26:21 describe King Uzziah living 'in the house of separation' after being struck with leprosy, while his son governed. The term emphasizes separation from normal society and sacred spaces due to ritual impurity. Textual variants (ketiv vs qere) reflect ancient uncertainty about the precise form. Translations struggle with this hapax phrase, often rendering it as 'separate house' or maintaining transliteration. **FREEDOM AND LIBERTY**

en: [ketiv], the-freedom | **es:** [la-libertad], la-libertad | **fr:** [ההפשות], [החפשית], le-freedom | **de:** [ההפשות], [החפשית], der-freedom 2Kgs 15:5; 2Chr 26:21

חָפְשִׁי H2670 *Prep-l* (17×)

free, freed — released from slavery or obligation, set at liberty

Chofshi is an adjective meaning 'free,' used primarily in the legal codes governing the manumission of Hebrew slaves. Its most concentrated usage is in the Covenant Code (Exod 21:2, 5, 26-27), where a Hebrew bondservant goes out chofshi after six years of service, and in the parallel Deuteronomic legislation (Deut 15:12-13, 18) that commands generous provision at release. Jeremiah 34:9-16 records the dramatic episode in which Zedekiah's officials first proclaimed liberty (chofshi) for their Hebrew slaves and then reneged, provoking one of the prophet's fiercest oracles. Isaiah 58:6 broadens the term beyond chattel slavery: 'to let the oppressed go free' becomes the essence of the fast that God desires. In Job 3:19, the word takes on a poignant existential hue — in Sheol, 'the slave is free from his master,' finding in death the liberation denied in life. Psalm 88:6 pushes further: 'among the dead I am free,' meaning cut loose, adrift from God's remembrance. Spanish 'libre,' French 'libre,' and German 'frei' all render the straightforward sense of legal or existential freedom.

free, freed, liberty (17×) Free from bondage or obligation — primarily a legal-social term for the manumission of Hebrew slaves. The Covenant Code mandates release as chofshi in the seventh year (Exod 21:2, 5, 26-27), and Deuteronomy 15:12-13, 18 repeats the requirement with added generosity provisions. Jeremiah 34:9-16 recounts the broken covenant of manumission under Zedekiah. Isaiah 58:6 extends the concept to all forms of oppression. Job 3:19 applies it existentially to death as liberation from a master, and Psalm 88:6 uses it with a darker nuance of being cast adrift among the dead. Spanish 'libre,' French 'libre,' and German 'frei/Freie' confirm the unified semantic core of release from subjection. **FREE LIBERTY RELEASED**

en: free, set-free, to-freedom | **es:** a-la-libertad, libre, libres | **fr:** free, libre, libérer | **de:** Freie, [חפשי], befreien Exod 21:2; Exod 21:5; Exod 21:26; Exod 21:27; Deut 15:12

חֵץ H2671 *Conj-w / N-mpc / 2ms* (46×)

arrow — a pointed missile shot from a bow, used of weapons of war and as a figure for divine judgment

Khets denotes the arrow as the primary projectile weapon of the ancient Near East, and its 46 occurrences traverse the literal and the figurative with remarkable fluidity. Jonathan shoots arrows as a secret signal to David (1 Sam 20:20-36), Elisha instructs King Joash to strike the ground with arrows as a prophetic sign of victory (2 Kgs 13:15-18), and Psalm 127:4 compares sons to 'arrows in the hand of a warrior.' But the most powerful uses are theological: God's arrows are instruments of cosmic judgment — 'I will spend my arrows on them' (Deut 32:23), 'He sent out his arrows and scattered them' (Ps 18:14). Job cries that 'the arrows of the Almighty are in me' (Job 6:4). The word's range from battlefield weapon to divine missile is mirrored in translations: Spanish 'flecha,' German 'Pfeil,' French 'fleche.'

arrow, projectile weapon (46×) A pointed projectile shot from a bow, encompassing literal arrows used in warfare and hunting, prophetic sign-acts involving arrows, and the vivid metaphor of God's arrows as instruments of judgment and affliction. Literal uses include Jonathan's signal to David (1 Sam 20:20-36), battlefield references (Gen 49:23 archers attack Joseph; Num 24:8 Israel's arrows), and Elisha's sign-act with Joash (2 Kgs 13:15-18). Metaphorical uses portray divine wrath ('I will make my arrows drunk with blood,' Deut 32:42; 'the arrows of the Almighty are in me,' Job 6:4) and providential protection (Ps 91:5 'the arrow that flies by day'). All 46 occurrences, across singular, plural, construct, and suffixed forms, share this unified referent of the arrow as weapon and symbol. **WEAPONS AND WARFARE**

en: An-arrow, Your-arrows, an-arrow | **es:** Flecha, Tus-flechas, flecha | **fr:** [וּבחצים], et-flèche, et-flèches | **de:** Haelfte, Pfeil, Pfeile Gen 49:23; Num 24:8; Deut 32:23; Deut 32:42; 1Sam 17:7

חָצַב H2672 *Prep-l* (25×)

To hew, cut, quarry stone; of stonecutters as artisans, hewn cisterns and rock, figurative cleaving of lightning.

Chatsab is the Hebrew Bible's primary verb for the hard, physical labor of cutting into rock — quarrying stone, carving cisterns, hewing tombs. It belongs to the world of Bronze and Iron Age construction, and its occurrences read like an archaeological survey of ancient Israelite infrastructure. Deuteronomy 6:11 celebrates the hewn cisterns the Israelites inherited in Canaan; Isaiah 22:16 condemns the official who carved himself a rock-cut tomb; 1 Chronicles 22:2 records David assembling stonecutters for the temple. Spanish splits illuminatingly between cavar ('to dig'), labrar ('to work stone'), and canteros ('stonecutters'), tracing the verb's movement from action to agent noun. The participial 'stonecutter' sense is especially well-attested in the temple-building narratives. At the edges of the range, the verb stretches to divine violence — Rahab 'shattered' in Isaiah 51:9 — and natural spectacle — lightning 'cleaving' in Psalm 29:7.

1. to hew, cut, dig into rock (11×) To hew, cut, or dig into rock — the core Qal active sense at 11 occurrences, covering the physical act of quarrying stone, cutting cisterns, carving wine-vats, and excavating tombs from bedrock. Isaiah 5:2 uses it for hewing out a wine-vat; Deuteronomy 8:9 for mining copper from hills; 2 Chronicles 26:10 for Uzziah's cisterns in the wilderness. Spanish cavaste ('you dug') and el-que-labra ('the one who works stone') both map the action of tool against rock. French tailler ('to cut, carve') captures the precision element — this is skilled labor, not random breaking. **HEWING AND CUTTING**

en: I-hewed, and-hewed, he-hewed | **es:** cavaste, el-que-corta, el-que-labra | **fr:** et-tailler, tailler, tu-devra-dig | **de:** [החצב], [ויחצב], [חצב] Deut 6:11; Deut 8:9; 1Chr 22:2; 2Chr 26:10; Prov 9:1

2. stonecutter, hewer of stone (8×) Stonecutter, hewer of stone — 8 occurrences using the active participle as an occupational designation. These are the professional artisans who quarried and dressed building stone, especially prominent in the temple construction narratives: 1 Kings 5:15 numbers Solomon's stonecutters; 1 Chronicles 22:2,15 records David setting stonecutters to prepare dressed stones. Spanish canteros and cortadores both identify the trade explicitly. The plural forms (chotsevim, chotsvei) appear in the context of organized labor gangs — a window into ancient construction economics. **HEWING AND CUTTING**

en: and-to-hewers-of, cutters, stonecutters | **es:** a-los-canteros, canteros, cortadores | **fr:** cutters, et-à-hewers-de, tailler | **de:** [חצב], [חצבים], [לחצבים] 1Kgs 5:15; 2Kgs 12:12; 1Chr 22:2; 1Chr 22:15; 2Chr 2:2

3. to be hewn or cut out (4×) To be hewn, to have been cut out — 4 occurrences using passive forms (Qal passive participle, Niphal, Pual) describing rock or material that has already been worked. Deuteronomy 6:11 and Nehemiah 9:25 celebrate 'hewn cisterns' as part of Canaan's inherited bounty. Isaiah 51:1 uses it memorably in metaphor: 'Look to the rock from which you were hewn' — Israel's

origins traced back to Abraham and Sarah as quarry-stone. Job 19:24 wishes his words were 'engraved' permanently in rock, using this same passive form. Spanish fuisteis-cortados ('you were cut') captures the metaphorical force. **HEWING AND CUTTING**

en: be-engraved, hewn, you-were-hewn | **es:** cavadas, fueran-esculpidas!, fuisteis-cortados | **fr:** hewn, tailler, יחצבון | **de:** [חצבתם], [חצובים], [יחצבון] Deut 6:11; Neh 9:25; Job 19:24; Isa 51:1

4. to shatter, cut to pieces (1×) To shatter, cut to pieces — a single Hiphil occurrence in Isaiah 51:9, where the arm of the LORD is invoked as the one who 'cut Rahab to pieces' (the primeval chaos-monster). Spanish despedazó ('tore apart') correctly escalates beyond mere cutting to violent destruction. This causative intensification — from careful quarrying to mythic dismemberment — shows the verb's capacity for divine-warrior imagery, transforming construction vocabulary into combat language. **HEWING AND CUTTING**

en: the-one-cutting | **es:** la-que-despedazó | **fr:** tailler | **de:** [המחצבת] Isa 51:9

5. to flash forth, cleave (1×) To flash forth, cleave the sky — a single poetic occurrence in Psalm 29:7, where the voice of the LORD 'cleaves flames of fire,' describing lightning that splits the heavens. Spanish que-corta ('that cuts') and German flashes-hervor ('flashes forth') both struggle to capture this meteorological extension. The image transfers the stone-splitting force of the quarryman to Yahweh's thunderbolt — a brilliant metaphorical leap that connects earthly labor to cosmic power. **HEWING AND CUTTING**

en: flashes-forth | **es:** que-corta | **fr:** tailler | **de:** flashes-hervor Ps 29:7

חָצָה H2673 *Conj-w / V-Qal-ConjPerf-3cp* (15×)

To divide, halve, or split; in Qal, actively apportioning; in Nifal, being divided; idiomatically, to cut short one's days.

A verb of splitting and halving that runs from livestock economics to prophetic destiny. After wrestling at Peniel, Jacob divides his camp into two companies (Gen 32:7; 33:1). The law prescribes dividing the price of a dead ox (Exod 21:35). Moses apportions war spoil (Num 31:27, 42). Elijah and Elisha each strike the Jordan, and its waters 'are divided' (2 Kgs 2:8, 14). The Nifal passive appears in prophecy too: Ezekiel promises the kingdom 'shall not be divided into two' again (Ezek 37:22). Most poignantly, the psalmist warns that men of blood and deceit 'shall not live out half their days' (Ps 55:23), an idiomatic extension where dividing applies to the span of life itself.

1. divide, apportion (active) (10×) To divide or apportion actively (Qal). Jacob divides his people and flocks into two camps (Gen 32:7; 33:1). The ox-goring law requires dividing both the dead animal and its price (Exod 21:35). Moses halves the war spoil between combatants and the congregation (Num 31:27). Spanish 'dividio / dividiras' and German 'teilen' confirm straightforward apportioning. The Qal active places the agent in control of the division. **DIVIDING AND DISTRIBUTING**

en: and-divide, and-divided-them, and-he-divided | **es:** Y-dividirás, Y-dividió, dividirá | **fr:** [יחצה], divisa, et-divisa-eux | **de:** [יחצה], [יחצוהו], sie-soll-teilen Gen 32:7; Gen 33:1; Exod 21:35; Num 31:27

2. be divided (passive) (4×) To be divided or split apart (Nifal passive). Elijah strikes the Jordan and its waters 'are divided' (2 Kgs 2:8), a miracle Elisha repeats (2 Kgs 2:14). Ezekiel prophesies that Israel shall no longer 'be divided into two kingdoms' (Ezek 37:22). Daniel foresees Alexander's empire 'divided to the four winds' (Dan 11:4). Spanish 'se dividieron / sera dividido' and French 'diviser' consistently mark the passive voice. Here the emphasis is on the result of division rather than the agent. **DIVIDING AND DISTRIBUTING**

en: and-be-divided, and-they-divided, will-be-divided | **es:** se-dividirán, y-se-dividieron, y-será-dividido | **fr:** diviser, et-diviser, et-ils-divisa | **de:** [ותחץ], [יחצו], und-sie-divided 2Kgs 2:8; 2Kgs 2:14; Ezek 37:22; Dan 11:4

3. halve one's days (1×) To halve one's days, to die prematurely (idiomatic Qal). In Psalm 55:23, the wicked 'shall not live out half their days.' Spanish 'viviran la mitad' (will live the half) captures the idiom precisely. This specialized use extends the physical act of halving to the lifespan, creating a memorable image: God's judgment cuts the thread of life at its midpoint. **DIVIDING AND DISTRIBUTING**

en: will-live-out-half | **es:** vivirán-la-mitad | **fr:** diviser | **de:** wird-leben-heraus-half Ps 55:23

חָצוֹר H2674 *Prep-b / N-proper-fs* (18×)

Hazor — a major Canaanite royal city in northern Israel, plus several smaller settlements of the same name

Chatsor (Hazor) designates primarily the great Canaanite royal city in upper Galilee, one of the most important Bronze Age urban centers in the ancient Near East. Its 18 occurrences reflect a name borne by multiple settlements, though the northern royal city dominates. In the conquest narrative, Hazor is singled out as 'the head of all those kingdoms' under King Jabin, whom Joshua defeated and whose city he burned — the only Canaanite city explicitly said to have been destroyed by fire (Josh 11:1, 10-11, 13). The name reappears in Judges 4:2, 17, where a second Jabin king of Hazor oppresses Israel until Deborah and Barak deliver them. Solomon later fortified Hazor alongside Megiddo and Gezer as key administrative centers (1 Kgs 9:15), and the Assyrians under Tiglath-Pileser III captured it in 733 BC (2 Kgs 15:29). Joshua 15:23, 25 mention separate towns named Hazor in the Negeb of Judah. Jeremiah 49:28-33 addresses 'the kingdoms of Hazor' as an Arabian locality struck by Nebuchadnezzar. Nehemiah 11:33 records a Benjamite settlement of the same name. Spanish 'Hazor,' French 'Hatsor,' and German 'Hazor' preserve the name across traditions.

Hazor (place name) (18×) A prominent Canaanite royal city in northern Galilee, called 'the head of all those kingdoms' (Josh 11:10), plus several smaller settlements sharing the name. Joshua defeated King Jabin of Hazor and burned the city (Josh 11:1, 10-11, 13; 12:19). A later Jabin king of Hazor oppressed Israel until Deborah and Barak's victory (Judg 4:2, 17; 1 Sam 12:9). Solomon rebuilt it as a fortified administrative center alongside Megiddo and Gezer (1 Kgs 9:15). Tiglath-Pileser III conquered it during the Assyrian campaigns (2 Kgs 15:29). Joshua 15:23, 25 name separate Hazors in southern Judah. Joshua 19:36 lists it among Naphtali's fortified cities. Jeremiah 49:28, 30, 33 addresses 'the kingdoms of Hazor' as Arabian settlements struck by Nebuchadnezzar. Nehemiah 11:33 records a post-exilic Benjamite town of the same name. **PROPER NAMES (PERSONAL)**

en: Chatsor, Chatzor, Hazor | **es:** Hazor, Jatsor, Jatzor | **fr:** Chatsor, Chatzor, Hatsor | **de:** Chatsor, Chatzor, Hazor Josh 11:1; Josh 11:10; Josh 11:11; Josh 11:13

חָצוֹר חֲדַתָּה H2675 *Conj-w / N-proper-fs* (1×)

and Hazor-hadattah (place name: 'new Hazor')

This compound place name means 'Hazor the new' or 'New Hazor,' appearing in Joshua 15:25 in the southern territory of Judah, in the Negeb region. The name distinguishes this settlement from the more famous Hazor in northern Israel. The form includes an Aramaic adjective (-attāh), suggesting either Aramaic influence or a deliberately archaic or dialectal name. The exact site is unknown, as many Negeb settlements from this period remain unidentified.

(1×) Joshua 15:25 lists Hazor-hadattah among the towns in the southern Negeb allotted to Judah. The multilingual glosses preserve the compound: 'and-Hazor-Hadattah' (English), 'y-Hazor-Hadatá' (Spanish), with parallel forms in French and German. The 'new Hazor' designation differentiates it from the northern Hazor, one of the great Canaanite city-states conquered by Joshua (Joshua 11). This southern site remains archaeologically unidentified, one of many place names preserved in Scripture but lost to modern knowledge. **PROPER NAMES (PERSONAL)**

en: and-Chatzor-Chadattah | **es:** y-Hazor-Hadatá | **fr:** et-Chatzor-Chadattah | **de:** und-Chatzor-Chadattah Josh 15:25

חֲצוֹת H2676 *N-fsc* (3×)

midnight, middle of night

The middle point of the night, midnight. The term is formed from the root meaning 'to divide' or 'to cut in half,' thus referring to the division point that splits night into two halves. Exodus uses it for the

precise moment when God struck Egypt's firstborn during the tenth plague. Job and Psalms employ it for the deepest, darkest hour of night when sudden events occur or when the faithful rise to praise God. Midnight represents both a temporal marker and a symbol of deep darkness or urgent vigilance.

(3×) The middle of the night, midnight hour. Exodus 11:4 announces God's judgment will come 'about midnight,' the plague's precise timing. Job 34:20 describes the sudden death of the mighty 'at midnight.' Psalm 119:62 expresses devotion: 'at midnight I rise to give thanks to you.' The prepositional phrases (about midnight, at midnight) show both approximate and exact temporal references. All languages preserve the midnight designation (Spanish medianoche, French minuit, English midnight). **GEOGRAPHY AND SPACE**
en: about-midnight, and-at-midnight, at-the-middle-of | **es:** Mitad-de, como-medianoche-de-, y-mitad-de- | **fr:** au-sujet-de-minuit, et-חצות, milieu | **de:** [וחצות], bei-der-middle-von, ueber-midnight Exod 11:4; Job 34:20; Ps 119:62

חֲצִי H2677 *Prep-m / N-msc* (123×)
Half, one of two equal parts; also the middle or midpoint of a spatial or temporal span.
A common quantitative term dividing something into two equal portions – half a tribe, half a cubit, half the spoil. It governs precise measurements in the tabernacle blueprints (Exod 25:10, 17) and the division of land among tribes (Josh 13:29). Yet in a handful of vivid passages it shifts from fraction to focal point: 'at midnight' (Exod 12:29), 'in the middle of the night' (Ruth 3:8), or 'the middle of the Jordan' (Josh 4:10), where languages like Spanish medianoche and German Mitte confirm the spatial-center reading rather than a numerical half.

1. half, fractional portion (114×) One of two equal parts of any measurable whole – half of the blood (Exod 24:6), half a cubit (Exod 25:10), half the tribe of Manasseh (Josh 13:29), half the kingdom (Esth 5:3). Spanish mitad and French moitie uniformly mark the fractional, quantitative reading. This overwhelmingly dominant sense (114x) covers cultic measurements, territorial allotments, and proportional divisions. **GEOGRAPHY AND SPACE**
en: and-half-of | **es:** y-la-mitad-de, y-mitad-de | **fr:** et-moitié-de | **de:** und-Haelfte-von Exod 24:6; Exod 25:10

2. middle, midpoint (9×) The midpoint or center of a span of time or space, where the focus falls on the central position rather than a divided portion. At Exodus 12:29, 'at the half of the night' means midnight – Spanish a medianoche and German bei Haelfte von confirm the temporal-center reading. Similarly at 2 Samuel 10:4 (garments cut 'at the middle'), the point of cutting, not the resulting portion, is in view. **GEOGRAPHY AND SPACE**
en: at-half-of, at-middle-of, from-its-middle | **es:** a-la-mitad-de, a-medianoche-de-, a-mitad-de | **fr:** dans-le-middle-de, dans-le-moitié, dans-moitié | **de:** Haelfte, [בחצי], bei-Haelfte-von Exod 12:29; Josh 10:13; Judg 16:3; Ruth 3:8; 2Sam 10:4

חֵצִי H2678 *Art / N-mp* (13×)
Arrow or arrows — a projectile weapon shot from a bow, used literally and as a metaphor for divine judgment
A variant form of the more common chets ('arrow'), this noun appears in both literal and figurative contexts. Its densest cluster is the dramatic narrative of 1 Samuel 20, where Jonathan's arrows serve as a covert signal to David — an episode where the physical object carries enormous narrative weight. Elsewhere it appears in warfare (2 Kgs 9:24; 13:15-18) and metaphorically for God's afflicting hand (Ps 38:2; Job 6:4). Spanish 'flecha,' French 'fleche,' and German 'Pfeil' uniformly confirm the concrete weapon sense.

arrow, arrows (13×) A projectile shot from a bow, appearing in both combat narratives and metaphorical speech. Most prominently featured in the Jonathan-David signal scene (1 Sam 20:20-38), where the arrow's landing communicates life-or-death information. Also used of Jehu's lethal shot (2 Kgs 9:24), Elisha's symbolic arrow of victory (2 Kgs 13:15-18), and divine affliction figured as arrows piercing the sufferer (Ps 38:2; Job 6:4). **WEAPONS AND WARFARE**
en: [the-arrow], the-arrow, the-arrows | **es:** Con-flechas, con-flechas, la-flecha | **fr:** [the-arrow], [בחצים], le-flèche | **de:** [the-arrow], [בחצים], der-Pfeil 1Sam 20:20; 1Sam 20:21; 1Sam 20:22; 1Sam 20:36

חֲנַחְתִּי H2679 *Art / N-proper-ms* (2×)
Manahathites; descendants of Manahath, a Judahite clan
This gentilicadjective appears only in 1 Chronicles 2:52, referring to 'half of the Manahathites' (or possibly 'half of the Menuhoth') as descendants of Salma. The textual witnesses vary, and the exact identity and location of this Judahite group remains uncertain. BDB suggests emending verse 52 to match verse 54's clearer reference.

(2×) 1 Chronicles 2:52 contains both occurrences in the phrase 'half of the Manahathites/Menuhoth.' The Hebrew differs between Ketiv and Qere, reflected in the varied glosses. Spanish 'los menujotitas, mitad de' (the Menuhothites, half of) attempts to capture both the group name and the partitive construction. The reference appears twice due to textual variants. **GEOGRAPHY AND SPACE**
en: half-of, the-Menuchoth | **es:** los-menujotitas, mitad-de | **fr:** [המנחות], moitié | **de:** [המנחות], [חצי] 1Chr 2:52

מָנַחְתִּי H2680 *Conj-w / N-msc* (2×)
Manahathites; clan group from Manahath in Judah
This term identifies another occurrence of the Manahathite clan in 1 Chronicles 2:54. 'Half of the Manahathites' appears as part of Salma's genealogy, parallel to the reference in verse 52 but with slightly different spelling. The repetition may indicate two distinct settlements or subdivisions of the same clan. Chronicles frequently records such clan subdivisions as Israel's tribal geography evolved.

(2×) 1 Chronicles 2:54 lists 'half the Manahathites' twice—likely once as the clan name and once with the partitive 'half.' Spanish 'los manajtitas, y mitad de' (the Manahathites, and half of) and the conjunction show this is a compound genealogical entry. French and German transliterate the Hebrew forms. **GEOGRAPHY AND SPACE**
en: and-half-of, the-Manachti | **es:** los-manajtitas, y-mitad-de | **fr:** [המנחתי], et-moitié | **de:** [המנחתי], [וחצי] 1Chr 2:54

חָצִיר H2681 *N-ms* (1×)
a settled abode, haunt, lair (or possibly: grass, reeds—text uncertain)
This word appears in Isaiah 34:13 and possibly 35:7, with uncertain meaning. It may be a variant of חָצֵר (court, settlement) meaning 'dwelling' or 'haunt,' or it could be identical to the common חָצִיר (grass). Isaiah 34:13 describes ruins becoming 'a dwelling of jackals, a haunt for ostriches.' Some scholars see textual corruption here. The difficulty reflects the challenge of distinguishing rare homonyms in poetic texts with vivid, sometimes hyperbolic imagery.

(1×) Isaiah 34:13 prophesies that Edom's fortresses will become 'a dwelling of jackals and a haunt for ostriches.' The multilingual glosses show uncertainty: English 'a-court,' Spanish 'patio' (courtyard). The term is parallel to 'dwelling of jackals,' suggesting a wild habitation for unclean creatures. Some translations read 'grass' or 'reeds' instead, which would fit Isaiah 35:7 better. The ambiguity reminds us that ancient Hebrew poetry sometimes uses rare vocabulary or dialectal forms that stretch our interpretive abilities. **GRASS AND VEGETATION**
en: a-court | **es:** patio | **fr:** [חציר] | **de:** [חציר] Isa 34:13

חָצִיר H2682a *Prep-k* (19×)
Grass, herbage, green vegetation: plant growth used as fodder and as a biblical image of human transience.
Ḥāṣîr refers to green grass or herbage, the kind of lush growth that springs up quickly and withers just as fast. It serves double duty in Scripture: practically, it is fodder for livestock (1 Kgs 18:5; Ps 104:14; 147:8), and in Numbers 11:5 it may designate leeks, a specific green crop the Israelites craved in the wilderness. Theologically, it

became one of the Bible's most powerful metaphors for human frailty—'all flesh is grass' (Isa 40:6–8), echoed in Psalm 103:15 and James 1:10–11. The 'grass on the rooftops' (Ps 129:6; 2 Kgs 19:26) that withers before it can be pulled paints enemies as ephemeral. Spanish 'hierba,' French 'herbe,' and German 'Gras' uniformly reflect this basic vegetative sense.

grass, herbage, green vegetation (19×) Green grass, herbage, or vegetable growth, used literally for animal fodder and figuratively for the brevity of human life. As pasture and fodder: Elijah searches for grass to keep horses alive during drought (1 Kgs 18:5), and Behemoth eats grass like an ox (Job 40:15). As transience: 'all flesh is grass' (Isa 40:6); the wicked flourish like grass only to perish (Ps 37:2; 90:5; 103:15). 'Grass on the rooftops' (2 Kgs 19:26; Ps 129:6) depicts enemies who wither before harvest. **GRASS AND VEGETATION**
en: grass, grass-of, is-grass | **es:** como-hierba, como-hierba-de, es-hierba | **fr:** comme-herbe, grass, grass-de | **de:** Gras, [חציר], grass 1Kgs 18:5; 2Kgs 19:26; Job 8:12; Job 40:15; Ps 37:2

חָצִיר H2682b *N-ms* (2×)
grass, herbage; green vegetation or leeks
This noun denotes green grass or vegetation, often as food for animals. It appears in contexts ranging from literal grass for livestock (Psalm 104:14, Proverbs 27:25) to metaphors for quickly perishing enemies (Psalm 129:6, Isaiah 37:27). Numbers 11:5 may specifically refer to leeks—green vegetables the Israelites remembered from Egypt. Isaiah 15:6 laments the disappearance of all green growth.

(2×) Numbers 11:5 lists 'the leeks' (חָצִיר) among foods Israel missed from Egypt, while Isaiah 15:6 mourns that 'grass has withered.' The botanical identification in Numbers is debated—Aramaic cognates support 'leeks,' but the term generally means 'grass' or 'green plants.' Spanish 'el puerro/hierba' (the leek/grass) reflects this ambiguity. **GRASS AND VEGETATION**
en: grass, the-leeks | **es:** el-puerro, hierba | **fr:** [חציר], le-leeks | **de:** [חציר], der-leeks Num 11:5; Isa 15:6

חֹצֶן H2683 *Conj-w / N-msc / 3ms* (1×)
and his bosom, the fold of his garment (for carrying grain)
This noun means 'bosom' in the sense of the fold of a garment used for carrying things. Psalm 129:7 uses it in describing grain so sparse that the reaper doesn't fill his hand with it, nor the binder his bosom. The image is of gathering and binding sheaves—the worker would collect grain in the fold of his robe before tying it into bundles. The term evokes normal harvest practices to highlight the curse of sparse, worthless growth.

(1×) Psalm 129:7 describes cursed grain that doesn't fill 'the hand of the reaper or the bosom of the binder.' The multilingual glosses (English 'and-his-bosom,' Spanish 'ni-regazo-suyo' [nor-his-lap], French 'et-sein,' German 'und-sein-bosom') all reference the garment-fold or lap. The imagery is agricultural: workers would gather grain in their robes before bundling it. The psalm curses those who hate Zion to be like roof-grass that withers before it grows—so worthless that harvesters can't even fill their hands or laps with it. **BOSOM LAP**
en: and-his-bosom | **es:** ni-regazo-suyo | **fr:** et-sein | **de:** und-sein-bosom Ps 129:7

חֹצֶן H2684 *Prep-b / N-ms* (2×)
bosom, lap; fold of garment or embrace of arms
This noun refers to the bosom or lap, specifically the fold of a garment over the chest where items could be carried. Nehemiah 5:13 uses it when Nehemiah shakes out his bosom as a symbolic curse against oath-breakers. Isaiah 49:22 promises that Gentile nations will bring Israel's sons 'in the bosom'—carried in their arms like nursing infants. The term evokes intimacy, care, and physical closeness.

(2×) Nehemiah 5:13 has 'my bosom' (חָצְנִי) as the object of shaking out, while Isaiah 49:22 uses the prepositional phrase 'in the bosom' (בְּחֹצֶן). Spanish 'mi regazo/en el seno' (my lap/in the bosom) and French/German transliterations show the anatomical reference to the chest or lap area where children are carried. **BOSOM LAP**
en: in-bosom, lap-my | **es:** en-el-seno, mi-regazo | **fr:** [בחצן], [חצני] | **de:** [בחצן], [חצני] Neh 5:13; Isa 49:22

חֲצַף H2685 *V-Hifil-Prtcpl-fs* (2×)
be harsh, show severity; act with harshness or urgency (Aramaic)
This Aramaic verb appears in Daniel describing the severity or harshness of royal commands. In Daniel 2:15, Daniel asks why the king's decree is 'so harsh,' while in 3:22, the urgency of Nebuchadnezzar's command proves deadly. The Hafel participle suggests causing harshness or acting insolently. Related Aramaic and Syriac cognates emphasize audacity and severity.

(2×) Daniel 2:15 uses the Hafel participle to describe the 'harsh' decree, while 3:22 describes the command as 'overbearing' or 'harsh.' Spanish 'era urgente/es tan severo' (was urgent/is so severe) captures both the temporal pressure and the severity. French 'être violent' (be violent) emphasizes the force of the command. **GEOGRAPHY AND SPACE**
en: so-harsh, was-harsh | **es:** era-urgente, es-tan-severo | **fr:** être-violent | **de:** [מהחצפה], [מחצפה] Dan 2:15; Dan 3:22

חָצַץ H2686a *V-Qal-Prtcpl-ms* (2×)
divide, cut in two; separate into groups or curtail
This verb means to divide or cut in two. Proverbs 30:27 describes locusts 'dividing' into swarms or companies—organized despite having no king. Job 21:21 uses the Pual (passive) to say that the wicked person's months 'have been cut in two' or curtailed. The root sense involves partition or division, whether organizational or temporal.

(2×) Proverbs 30:27 uses the Qal active participle 'dividing' (חֹצֵץ) to describe locusts' swarm behavior, while Job 21:21 employs the Pual perfect 'have been cut off' (חֻצָּצוּ) for the shortening of life. Spanish 'en escuadrones/ha sido cortado' (in squadrons/has been cut) and French transliterations show the organizational vs. temporal applications. **CUTTING AND SEVERING**
en: are-cut-off, divided | **es:** en-escuadrones, ha-sido-cortado? | **fr:** חצץ ,חצצו | **de:** [חצץ], [חצצו] Job 21:21; Prov 30:27

חצץ H2686b *V-Piel-Prtcpl-mp* (1×)
those dividing (spoil), or: archers (meaning debated)
This Piel participle appears in Judges 5:11 in Deborah's victory song, with contested meaning. It could mean 'those who divide (spoil)' or possibly 'archers.' The context speaks of voices at watering places recounting Yahweh's righteous acts. BDB favors 'archers' since no object is expressed for 'dividing,' though others argue the verb חָלַק (divide) is more natural for spoil-distribution than the proposed archery connection.

(1×) Judges 5:11 has 'the voice of those dividing [or: archers] at the watering places' where they recount Yahweh's victories. The multilingual glosses reflect division: 'those-dividing' (English), 'los-que-distribuyen' (those-who-distribute, Spanish). The interpretive question is whether this describes spoil-dividers celebrating victory or archers gathering at wells. The Piel form suggests intensive or causative action. Either way, the scene is post-battle celebration, with people gathering at communal sites to proclaim God's triumph over Israel's enemies. **ARAMEAN ARCHERS**
en: -those-dividing | **es:** los-que-distribuyen | **fr:** -ces-dividing | **de:** -jene-dividing Judg 5:11

חָצָץ H2687 *N-ms* (3×)
gravel, small stones (used figuratively for hardship)
Small stones or gravel, appearing only in figurative contexts expressing hardship or disappointment. Proverbs uses it metaphorically for the bitter consequences of lies—having one's mouth filled with gravel instead of the expected sweetness. Lamentations employs the image

of teeth crushed with gravel stones to describe God's harsh treatment during Jerusalem's destruction. The term evokes discomfort, disappointment, and the painful reality beneath deceptive appearances. Gravel in the mouth represents what is gritty, indigestible, and painful rather than satisfying.

(3×) Gravel or small stones, used metaphorically for harsh consequences. Proverbs 20:17 warns that bread gained by deceit is sweet at first, but afterward 'his mouth will be filled with gravel.' Lamentations 3:16 complains that God 'has crushed my teeth with gravel,' depicting suffering as something gritty and painful to endure. Psalm 77:17 presents a textual problem where some manuscripts read 'your arrows' instead of 'gravel,' showing scribal confusion. The predominant usage emphasizes figurative hardship. **STONE AND ROCK**

en: Your-arrows, gravel, on-gravel | **es:** con-cascajo, de-grava, flechas-de-ti | **fr:** [בחצץ], gravier, חצץ | **de:** [בחצץ], [חצץ], dein-Pfeile Ps 77:17; Prov 20:17; Lam 3:16

חַצַּצֹן תָּמָר H2688 *Prep / N-proper-fs* (2×)

Hazazon-tamar; place name meaning 'pruning of the palm'

This compound place name means 'pruning (or division) of the palm tree.' Genesis 14:7 identifies it as an Amorite settlement, while 2 Chronicles 20:2 equates it with En-gedi on the western shore of the Dead Sea. The site served as a base for Edomite (possibly misread as Aramean) forces against Jehoshaphat. The name likely referred to a palm oasis or grove characteristic of the En-gedi area.

(2×) Genesis 14:7 lists Hazazon-tamar in Abraham's period, while 2 Chronicles 20:2 explicitly identifies it with En-gedi. The reference appears twice because both components (חצצן and תמר) are listed. Spanish 'en Hazesón-Tamar' shows the locative use. The palm-tree reference fits En-gedi's lush oasis character in the arid Judean wilderness. **TAMAR PROPER NAME**

en: in-Hazazon-Tamar | **es:** en-Hazesón-Tamar, en-Hazezón-Tamar | **fr:** [בחצצון תמר], dans-Hazazon-Tamar | **de:** [בחצצון תמר], in-Chazezon-Tamar Gen 14:7; 2Chr 20:2

חֲצֹצְרָה H2689 *N-fp* (29×)

Silver trumpet (ḥaṣoṣrah), a beaten-metal clarion used for assembly, warfare, and temple worship

The חֲצֹצְרָה is a long, straight, beaten-silver trumpet distinct from the curved ram's horn (שׁוֹפָר). Numbers 10:1-10 prescribes its construction and threefold use: summoning the congregation, sounding the alarm for battle, and marking festivals and sacrifices. It is characteristically a priestly instrument—only the sons of Aaron blow it (Num 10:8)—and it dominates the Chronicler's worship vocabulary (1 Chr 13:8, 15:24, 16:6; 2 Chr 5:12-13, 29:26-28). Hosea 5:8 pairs it with the shofar in a prophetic alarm. Spanish 'trompetas,' French 'trompettes,' and German 'Trompeten/Posaunen' all attest to the instrument's signal-horn character.

trumpet, metal signal horn (29×) A beaten-metal trumpet (clarion) used for signaling assembly, war, and liturgical celebration. Numbers 10:1-10 establishes the priestly monopoly on this instrument and its coded blasts: a single long note to gather, staccato alarm for battle, joyful fanfare over sacrifices. The Chronicler expands its role in temple worship (2 Chr 5:12-13, 29:26-28), while Hosea 5:8 pairs it with the shofar in prophetic warning. Unlike the organic shofar, the ḥaṣoṣrah is crafted silver—an artifact of institutional, priestly authority. **HORNS AND TRUMPETS**

en: and-the-trumpets, and-with-trumpets, with-the-trumpets | **es:** con-las-trompetas, con-trompetas, y-con-trompetas | **fr:** avec-le-trumpets, et-der-trompettes, et-in-trompettes | **de:** [בחצרות], mit-Trompeten, mit-der-Posaunen Num 10:2; Num 10:8; Num 10:9; Num 10:10; Num 31:6

חצצר H2690 *V-Hifil-Prtcpl-mp* (12×)

chatsotser – to sound trumpets; a denominative verb for blowing silver clarions in Levitical worship

The denominative verb chatsotser (from chatsotsrah, 'silver trumpet') describes the act of sounding trumpets in organized Levitical worship and temple ceremony. All twelve occurrences appear exclusively in Chronicles, where the Chronicler portrays the liturgical order of the Second Temple era: trumpeters accompany the ark's procession to Jerusalem (1 Chr 15:24), the dedication of Solomon's Temple (2 Chr 5:12-13), Solomon's sacrificial festival (2 Chr 7:6), Abijah's battle line (2 Chr 13:14), and Hezekiah's reform offerings (2 Chr 29:28). The Ketiv/Qere variants and participial forms (mechatserim, 'trumpeters') represent orthographic and morphological variation, not distinct senses.

to sound trumpets, to blow the clarion (12×) To sound or blow silver trumpets in organized Levitical worship, used exclusively in Chronicles for temple ceremonial contexts: the ark's procession (1 Chr 15:24), Temple dedication (2 Chr 5:12-13), sacrificial festivals (2 Chr 7:6), holy war (2 Chr 13:14), and Hezekiah's reform (2 Chr 29:28). The participial form mechatserim ('trumpeters') and Ketiv/Qere orthographic variants represent morphology, not distinct senses. Multilingual evidence converges: German Trompete, Korean napal bulgo, Spanish tocando trompetas, Arabic nafikhin. **HORNS AND TRUMPETS**

en: (for-the-trumpeters), (sounding), (trumpeting) | **es:** (tocando-trompetas), [para-los-trompeteros], [tocando-trompetas] | **fr:** [למחצצרים], [למחצרים], [מחצצרים] | **de:** Trompete 1Chr 15:24; 2Chr 5:12; 2Chr 5:13

H2691 *N-cs* (1×)

court (of temple or palace), courtyard, enclosure

This construct form of the common noun חָצֵר (court, courtyard) appears in 2 Kings 20:4 in abbreviated form: 'Hezekiah had not yet gone out of the middle court.' The term typically describes the enclosed courtyards of the temple or palace complex. Courts served as transitional spaces between public and sacred areas, often where important events occurred. Isaiah's prophecy to Hezekiah intercepts him in this intermediate space.

(1×) 2 Kings 20:4 notes that Isaiah received God's word before Hezekiah 'had gone out of the middle court' (or possibly 'the city' in some manuscripts). The multilingual glosses show: 'court' (English), 'el-patio' (the-courtyard, Spanish), with Arabic 'al-dār' (the-house/courtyard). The setting emphasizes divine urgency—God answers Hezekiah's prayer so quickly that the prophet returns before the king has even left the palace complex. The court as intermediate space between private chamber and public plaza marks the swift divine response. **COURTYARD ENCLOSURE**

en: (court) | **es:** el-patio | **fr:** (court) 2Kgs 20:4

חָצֵר H2691a *N-cpc* (144×)

An enclosed open area—courtyard of temple, palace, or house; rarely an unwalled village or settlement.

Rooted in the idea of enclosure, this noun most often denotes the open courtyards surrounding Israel's sacred and royal buildings—the courts of the tabernacle (Exod 27:9ff.), the temple (Ps 84:11; 96:8), and royal palaces (1 Kgs 7:8). The multilingual evidence is strikingly uniform: English 'court/courtyard,' Spanish 'atrio,' French 'parvis,' German 'Vorhof' all point to the same architectural reality. In two rare occurrences (1 Chr 4:32–33), the word shifts to mean unwalled settlements or villages, where Spanish 'aldeas' and the plural form signal a distinct semantic extension from enclosed space to open habitation.

1. court, courtyard, enclosure (142×) The enclosed open area attached to a building, especially the courts of the tabernacle, temple, or a royal palace. This overwhelmingly dominant sense (142 of 144 occurrences) is confirmed by tight cross-lingual alignment: Spanish 'el atrio,' French 'le parvis,' German 'der Vorhof.' Key passages include the tabernacle court instructions in Exod 27:9–18 and the psalmist's longing for God's courts in Ps 84:11 and 100:4. **COURTYARD ENCLOSURE**

en: the-court, the-courtyard | **es:** el-atrio | **fr:** le-parvis | **de:** der-Vorhof Exod 27:12; Exod 27:13; Exod 27:16; Exod 27:17; Exod 27:18

2. village, unwalled settlement (2×) An unwalled settlement or village, attested only twice in 1 Chr 4:32–33 in a tribal-territory

list. Spanish shifts to 'aldeas' (villages) rather than 'atrio,' and the plural form marks the distinction clearly. This sense extends the root meaning of 'enclosure' outward—from walled court to open habitation cluster—paralleling the related place-name element Hazar- in geographical lists. **GEOGRAPHY AND SPACE**

en: and-their-villages, their-villages | **es:** Y-sus-aldeas, sus-aldeas | **fr:** et-parvis, parvis | **de:** Hof, und-Hof 1Chr 4:32; 1Chr 4:33

חָצֵר H2691b *N-cp* (45×)

villages, settlements — unwalled hamlets or dependent localities surrounding a named town

Chatser (sense II, always plural chatsrim/chatserim) denotes the small, unwalled settlements clustered around a fortified town — the hamlets and dependent villages that appear in nearly every tribal allotment list in Joshua. Distinguished from the homonymous chatser I ('courtyard, enclosure'), this word traces a line from the tent-circles of Ishmael's nomadic settlements (Gen 25:16, parallel to tiroth, 'encampments') through the Levitical law specifying that 'houses of the villages which have no wall' may be redeemed (Lev 25:31), to the exhaustive geographical catalogues of Joshua 13-21 where the formula 'and its villages' (va-chatsereiha) recurs dozens of times. The psalmist's rare use — 'the lurking-place of villages' (Ps 10:8) — evokes the vulnerability of unwalled habitations. Translations handle it with straightforward equivalents: Spanish 'aldeas,' French 'villages,' German 'Dörfer.'

villages, settlements (45×) Small unwalled settlements, hamlets, or dependent villages associated with a larger fortified town. Appears almost formulaically in Joshua's tribal allotment lists as 'city X and its villages' (Josh 15:32-62; 19:6-8; 21:12), and in the Chronicler's parallel genealogies (1 Chr 4:33; 6:56). The Levitical legislation of Lev 25:31 defines them as houses 'which have no wall around them,' distinguishable from walled cities for purposes of property redemption. The earliest occurrence describes the Ishmaelite encampments as chatsrim alongside tiroth ('tent-circles,' Gen 25:16). All 45 occurrences share this sense of a small, dependent, unwalled habitation. **GEOGRAPHY AND SPACE**

en: and-its-villages, and-their-villages | **es:** y-sus-aldeas | **fr:** et-leur-villages, et-son-villages | **de:** und-ihr-Doerfer, und-sein-Doerfer Gen 25:16; Lev 25:31; Josh 13:23; Josh 13:28; Josh 15:32

חֲצַר־אַדָּר H2692 *N-proper-fs* (1×)

Hazar-addar (place name on southern border of Canaan)

This place name designates a site on the southern border of the Promised Land, mentioned in Numbers 34:4. It's identical or closely related to Hezron in Joshua 15:3, possibly with the addition of Addar. The name means something like 'enclosure of Addar' or 'village of Addar.' Such compound place names often combine a common geographic term with a distinguishing element. The exact site is uncertain, somewhere in the southern wilderness boundary of ancient Israel.

(1×) Numbers 34:4 places Hazar-addar on the southern boundary of Canaan that Yahweh commanded Israel to inherit. The multilingual glosses preserve the name: 'Hazar-addar' (English), 'Hatsar-Adar' (Spanish). The Septuagint renders it 'Haulis of Arad,' showing textual and interpretive variation. The parallel passage Joshua 15:3 has 'Hezron' plus 'Addar,' suggesting either two nearby sites or a textual variant. These boundary descriptions marked Israel's ideal territorial extent, though full occupation never materialized. **AUTO-DETECTED COMMUNITY 11255 WITH 6 SENSES**

en: Hazar-addar | **es:** a-Hatsar-Adar | **fr:** Hazar-addar | **de:** Hazar-addar Num 34:4

וְחַצַר גַּדָּה H2693 *Conj-w / N-proper-fs* (1×)

and Hazar-gaddah (place in southern Judah)

This compound place name means 'enclosure of Gaddah' or 'village of Gaddah,' appearing in Joshua 15:27 among the southernmost towns of Judah's territory. Like other Hazar- names, it designates a settlement or enclosure. The exact location is unknown, lost among the many Negeb sites that have not been archaeologically identified. The name pattern (Hazar + element) is common in this region, reflecting settlement terminology.

(1×) Joshua 15:27 lists Hazar-gaddah in the southernmost district of Judah, in the Negeb toward Edom's border. The multilingual glosses (English 'and-Hazar-Gaddah,' Spanish 'y-Hazar-Gadá,' French 'et-Hazar-Gaddah,' German 'und-Hazar-Gaddah') preserve the conjunction and name. The Septuagint variations (Sereit, Asergadda) reflect attempts to transliterate an unfamiliar name. The southern Negeb had numerous small settlements, many preserved only in these biblical lists, their exact locations now uncertain due to sparse archaeological remains in the arid region. **PROPER NAMES (PERSONAL)**

en: and-Chatzar-Gaddah | **es:** y-Hazar-Gadá | **fr:** et-Chatzar-Gaddah | **de:** und-Chatzar-Gaddah Josh 15:27

חָצֵר הַתִּיכוֹן H2694 *N-proper-fs* (2×)

Hazer-hatticon; place name meaning 'the middle court/village'

This place name appears only in Ezekiel 47:16, describing the northern boundary of the restored land. It means 'the middle court' or 'middle village' and is located near the border of Hauran (the region east of the Sea of Galilee). Some scholars suggest emending the text, but the name fits the pattern of Hazer compounds denoting settlements or enclosures. The site remains unidentified archaeologically.

(2×) Ezekiel 47:16 mentions this boundary marker twice in describing the ideal borders of the land. The term consists of חָצֵר (court, village) + הַתִּיכוֹן (the middle). Spanish 'la del medio' (the middle one) and German 'der mittlere Hof' (the middle court) parse the components. The reference to Hauran's border suggests a location in southern Syria. **GEOGRAPHY AND SPACE**

en: Chatser, the-middle | **es:** Jatser, la-del-medio | **fr:** Hatser, parvis | **de:** Hof, [התיכון] Ezek 47:16

חֶצְרוֹ H2695 *N-proper-ms* (3×)

Hezro: one of David's mighty warriors

One of David's elite warriors, identified as 'the Carmelite' (from Carmel in Judah, not Mount Carmel). The name appears in the lists of David's mighty men with textual variations between Samuel and Chronicles. The ketiv/qere variations (Hetsro/Hetsrai) reflect scribal uncertainties in transmission, a common phenomenon in the warrior lists of 2 Samuel 23 and 1 Chronicles 11. These mighty men formed David's core military leadership, demonstrating exceptional courage and loyalty.

(3×) Hezro the Carmelite, one of David's elite warriors. 2 Samuel 23:35 lists him among the Thirty, with a ketiv/qere variation (Hetsro/Hetsrai). 1 Chronicles 11:37 provides the parallel reference with slightly different spelling. The Carmelite designation locates his origin in Carmel of Judah. Cross-linguistic transliterations vary slightly (Spanish Jetsro/Jetsray, French/English Hezro), reflecting the textual uncertainties in the Hebrew manuscripts themselves. **STATURE THREE ANOMALY**

en: Chetsro, Hezro, [k] | **es:** (Jetsray), Jetsro, [Jetsro] | **fr:** Hezro, [k], [חצרו] | **de:** [k], [חצרו] 2Sam 23:35; 1Chr 11:37

חֶצְרוֹן H2696 *Conj-w / N-proper-ms* (18×)

Hezron — a son of Reuben, a grandson of Judah and ancestor of David, and a place in southern Judah

Chetsron (Hezron) is a proper name with both personal and geographical referents, appearing 18 times in the Hebrew Bible. The name likely derives from chatser ('enclosure, courtyard'), suggesting a settled or enclosed place. As a personal name, it belongs to two distinct individuals in the tribal genealogies. First, a son of Reuben who went down to Egypt with Jacob's household (Gen 46:9; Exod 6:14; Num 26:6; 1 Chr 5:3). Second, and far more prominent, a son of Perez and grandson of Judah through whom the royal Davidic line descends (Gen 46:12; Num 26:21; Ruth 4:18-19; 1 Chr 2:5, 9, 18, 21, 24-25; 4:1). This Hezron's genealogical importance is underscored

by the detailed treatment his descendants receive in 1 Chronicles 2, where his sons Ram, Caleb, and Segub each generate extensive clan lists. As a place name, Hezron appears on the southern border of Judah (Josh 15:3, 25; Num 34:4), sometimes compounded as Kerioth-Hezron. Spanish 'Hezron,' French 'Hetsron,' and German 'Hezron' transliterate consistently.

Hezron (person/place name) (18×) A proper name borne by two individuals and at least one settlement. The Reubenite Hezron appears in the genealogy of Jacob's descendants who migrated to Egypt (Gen 46:9; Exod 6:14; Num 26:6; 1 Chr 5:3). The Judahite Hezron, son of Perez and grandson of Judah, is the more prominent figure: ancestor of David through Ram (Gen 46:12; Num 26:21; Ruth 4:18-19; 1 Chr 2:5, 9, 18, 21, 24-25; 4:1), with extensive clan genealogies in 1 Chronicles 2. As a place name, Hezron marks a point on Judah's southern boundary (Josh 15:3; Num 34:4), compounded in Josh 15:25 as Kerioth-Hezron (identified with Hazor). The name's etymology from chatser ('enclosure') suits both a clan settlement and a border town. **PROPER NAMES (PERSONAL)**

en: Chetsron, Chetzron, Hezron | **es:** De-Hesrón, Hezrón, Jetsron | **fr:** Chetzron, Hetsron, Hezron | **de:** Chetzron, Chezron, Hezron Gen 46:9; Gen 46:12; Exod 6:14; Num 26:6; Num 26:21

חֶצְרוֹנִי H2697 *Art / N-proper-ms* (2×)

Hezronite; descendant of Hezron

This gentilicadjective identifies descendants of Hezron, son of Perez, in two tribal contexts. Numbers 26:6 lists 'the Hezronite' clan of Reuben (from a different Hezron, son of Reuben), while verse 21 names the Hezronite clan of Judah (from Hezron son of Perez). The dual usage shows two unrelated Hezrons whose descendants formed distinct clans in Israel's tribal structure.

(2×) Numbers 26:6 identifies the Reubenite Hezronites, while 26:21 names the Judahite Hezronites. Both use the article: 'the Hezronite' (הַחֶצְרוֹנִי). Spanish 'los hesronitas' (plural) treats this as a collective clan name. The two occurrences represent entirely different genealogical lines, despite identical nomenclature. **PROPER NAMES (PERSONAL)**

en: the-Hezronite | **es:** los-hesronitas | **fr:** le-Hezronite | **de:** der-Hezronite Num 26:6; Num 26:21

חֲצֵרוֹת H2698 *Prep-b / N-proper-fs* (6×)

Hazeroth; a wilderness encampment of Israel during the exodus, meaning 'enclosures' or 'courtyards.'

Chatseroth is a proper place name designating one of Israel's wilderness encampments after leaving Sinai. The name derives from chatser ('enclosure, courtyard'), perhaps suggesting a site with natural rock enclosures or settled compounds. It is remembered especially as the location where Miriam and Aaron challenged Moses's authority and Miriam was struck with skin disease (Num 12). The itinerary notices in Numbers 11:35, 33:17-18 record arrival and departure, while Deuteronomy 1:1 lists it among landmarks framing Moses's final address.

Hazeroth (place name) (6×) The proper place name Hazeroth (chatseroth), a wilderness station on Israel's exodus route between Kibroth-hattaavah and the wilderness of Paran. Multilingual renderings are uniformly transliterated – 'Hazeroth' in English, Spanish 'Hazerot,' French and German 'Hazeroth' – confirming a single geographic referent. The site is best known as the setting for Miriam's rebellion against Moses (Num 12:1-16). Its listing in Deut 1:1 among geographic markers suggests it was a recognized landmark in Transjordan traditions. **PROPER NAMES (PERSONAL)**

en: Hazeroth, and-Hazeroth, from-Hazeroth | **es:** a-Hazerot, de-Hazerot, en-Hazerot | **fr:** Hazeroth, dans-Hazeroth, de-Hazeroth | **de:** Hazeroth, in-Hazeroth, und-Hazeroth Num 11:35; Num 12:16; Num 33:17; Num 33:18

חָצֵר H2699 *Prep-b / N-cp* (1×)

in villages, unwalled settlements, rural hamlets

This plural noun with preposition means 'in villages' or 'in settlements'—unwalled, rural communities as opposed to fortified cities. Deuteronomy 2:23 uses it to describe the settlements of the Avvim in the Gaza region, which were destroyed by the Caphtorim (Philistines). The term emphasizes vulnerability—these were open settlements without defensive walls. Biblical law distinguished between walled cities and open villages for purposes of property redemption and other legal matters.

(1×) Deuteronomy 2:23 describes how 'the Avvim who lived in villages as far as Gaza' were destroyed by the Caphtorim who settled in their place. The multilingual glosses (English 'in-villages,' Spanish 'en-aldeas,' French 'dans-villages,' German 'in-Dörfer') all emphasize rural, unwalled settlements. The historical note explains the Philistine presence in Canaan—they displaced earlier inhabitants. The term highlights the vulnerability of unwalled communities to military conquest, unable to withstand siege as fortified cities could. **AUTO-DETECTED COMMUNITY 9636 WITH 3 SENSES**

en: in-villages | **es:** en-aldeas | **fr:** dans-villages | **de:** in-Doerfer Deut 2:23

חַצַרְמָוֶת H2700 *N-proper-ms* (2×)

Hazarmaveth; son of Joktan and southern Arabian region

Hazarmaveth was both a personal name (son of Joktan in Genesis 10) and a territorial designation for a region in southern Arabia. The name survives in modern Hadramaut (or Hadramawt), a historic region in Yemen. As the fifth in descent from Shem through Joktan, Hazarmaveth represents one of the Semitic groups that settled the Arabian peninsula. The territory was home to the Hadramitic kingdom in antiquity.

(2×) Genesis 10:26 and 1 Chronicles 1:20 list Hazarmaveth identically in Joktan's genealogy. The name represents both the eponymous ancestor and the region his descendants inhabited. Modern Hadramaut preserves the ancient name. Spanish 'Jatsarmavet' and German 'Chazarmawet' show transliteration variations of this Arabic-origin name. **PROPER NAMES (PERSONAL)**

en: Chatsarmaveth, Hazarmaveth | **es:** Jatsarmavet, Jatsarmávet | **fr:** Hazarmaveth, [חצרמות] | **de:** Chazarmawet, [חצרמות] Gen 10:26; 1Chr 1:20

חֲצַר סוּסָה H2701 *Conj-w / N-proper-fs* (1×)

and Hazar-susah (place name: 'horse enclosure' in Simeon)

This place name means 'enclosure of horses' or 'horse village,' appearing in Joshua 19:5 in Simeon's territory. The parallel passage in 1 Chronicles 4:31 has the variant 'Hazar-susim' (horses, plural). The name suggests this was a settlement associated with horse-keeping or trading, though whether this was the original purpose or a later association is unclear. The site location is unknown, though it was somewhere in the Negeb region allotted to Simeon within Judah's larger territory.

(1×) Joshua 19:5 lists Hazar-susah among the towns allotted to Simeon. The multilingual glosses preserve the name: 'and-Hazar-Susah' (English), 'y-Hazar-susa' (Spanish), with parallel forms in French and German. The variant 'Hazar-susim' in 1 Chronicles 4:31 shows plural 'horses' instead of singular. Some scholars have proposed connection to 'Rossdorf' (horse-village) near Damascus, but this seems geographically implausible. The name likely reflects local economy or topography involving horses, though the exact site remains unidentified among Simeon's Negeb settlements. **PROPER NAMES (PERSONAL)**

en: and-Chatsar-Susah | **es:** y-Hazar-susa | **fr:** et-Chatsar-Susah | **de:** und-Chatsar-Susah Josh 19:5

חֲצַר סוּסִה H2702 *Conj-w* (1×)

Chatsar-Susim, a town in the territory of Simeon (literally 'village of horses')

Chatsar-Susim appears only in 1 Chronicles 4:31 as a Simeonite settlement, with the parallel form Chatsar-Susah found in Joshua 19:5. The name literally means 'village of horses' or 'horse enclosure,' suggesting it may have been a center for breeding or trading horses. The Septuagint's various transliterations reflect the difficulty ancient

translators had with this compound place name. Near Damascus, a similar village named Kefr Susê ('horse village') may preserve the toponymic tradition.

(1×) This town name occurs only in Chronicles, part of a list of Simeonite cities that were originally allotted to Judah but became part of Simeon's inheritance. The conjunction 'and-in' (ובחצר) connects it to the surrounding geographic catalog. The semantic field relates to settlement names incorporating animal husbandry, common in tribal territories of the southern Negev. **PROPER NAMES (PERSONAL)**
en: and-in-Chatsar-Susim | **es:** y-en-Jatsar-Susim | **fr:** [ובחצר סוסים] | **de:** [ובחצר סוסים] 1Chr 4:31

חֲצַר עֵינוֹן H2703 *N-proper-fs* (2×)

Hazar-enan; place name meaning 'court/village of springs'

This place name means 'court of springs' or 'village of fountains,' marking Israel's northeastern boundary in Ezekiel's vision. Numbers 34:9-10 designates it as a point on the northern border of the Promised Land. Variations in spelling (עֵינוֹן vs. עֵינָן) appear across the texts. The site remains unidentified, though it lay somewhere northeast of the Sea of Galilee.

(2×) Ezekiel 47:17 mentions this boundary marker twice in describing the northern border. The name combines חָצַר (court, village) with עֵינוֹן/עֵינָן (springs). Spanish 'Enom/Jatsar' separates the components, while French 'parvis' (court, courtyard) translates the first element. The reference to springs suggests an oasis settlement. **GEOGRAPHY AND SPACE**
en: Chatsar, Enon | **es:** Enom, Jatsar | **fr:** [עינון], parvis | **de:** Hof, [עינון] Ezek 47:17

חֲצַר עֵינוֹן H2704 *Prep / N-proper-fs* (4×)

Hazar-enan ('village of springs'), a place on the northeastern border of the promised land

A compound place name from hatsar ('enclosure, village') and enan/einon ('springs'), designating a settlement on the ideal northeastern boundary of Canaan. It appears in the Mosaic boundary description (Num 34:9-10) and in Ezekiel's visionary land allotment (Ezek 47:17; 48:1), both times marking where the northern border turns toward the east. The consistency across these widely separated texts underscores its role as a fixed geographic reference point in Israel's territorial imagination.

(4×) A border settlement marking the northeastern limit of the promised land. In Numbers 34:9-10, it defines the northern boundary ('this shall be your northern border'), while Ezekiel 47:17 and 48:1 place it on the boundary between Damascus and Hamath in the eschatological land division. The multilingual glosses reveal the compound nature: German 'Hof' (courtyard/enclosure) for hatsar, and the place-element 'Enan/Einon' preserved across languages. The Septuagint renders it variously as Arsenaeeim. **GEOGRAPHY AND SPACE**
en: Chatsar, Enan, Hazar-enan | **es:** Enan, Jatsar, a-Hatsar-Enán | **fr:** Hatser, Hazar-enan, de-Hazar-enan | **de:** Hazar-enan, Hof, [עינן] Num 34:9; Num 34:10; Ezek 48:1

חֲצַר שׁוּעָל H2705 *Conj-w* (4×)

Hazar-shual ('village of the jackal/fox'), a town in southern Judah allotted also to Simeon

A compound place name from hatsar ('enclosure, village') and shu'al ('fox, jackal'), identifying a settlement in the Negev region. It appears in the town lists of southern Judah (Josh 15:28), Simeon (Josh 19:3), the Chronicler's genealogical record (1 Chr 4:28), and among post-exilic returnees (Neh 11:27). Its dual assignment to both Judah and Simeon reflects the overlapping tribal territories in the deep south of the land.

(4×) A Negev settlement assigned to both Judah and Simeon, appearing consistently in town lists across four biblical books. All four occurrences are prefixed with the conjunction waw ('and'), placing it within catalog enumerations. The name's animal element shu'al ('fox/jackal') likely reflects the wildlife of the arid southern landscape. French and German glosses sometimes leave the compound untranslated in Hebrew brackets, while English and Spanish consistently transliterate as 'Hazar-Shual' / 'Hazar-Sual.' **AUTO-DETECTED COMMUNITY 9745 WITH 3 SENSES**
en: and-Chatsar-Shu'al, and-Chatsar-Shual, and-Chatzar-Shual | **es:** Y-en-Hazar-Sual, y-Hazar-Sual, y-Hazar-sual | **fr:** [ובחצר שועל], [וחצר שועל], et-Chatsar-Shual | **de:** [ובחצר שועל], [וחצר שועל], und-Chatsar-Shual Josh 15:28; Josh 19:3; 1Chr 4:28; Neh 11:27

חֹק H2706 *Prep-l / N-ms* (128×)

Something prescribed: a statute, ordinance, or decree; an allotted portion or due; a fixed boundary or limit.

Hoq is one of the Hebrew Bible's core legal terms, derived from the root haqaq ('to engrave, inscribe, decree'). At its heart lies the idea of something fixed, prescribed, carved in stone — whether a divine law, an allotted food ration, or the boundary God set for the sea. Its most frequent use, covering the vast majority of its 128 occurrences, pairs it with mishpat ('judgment') as a standard doublet for God's comprehensive instruction to Israel: 'statutes and ordinances' (Exod 15:25; Lev 26:46). But the word carries a fascinating material concreteness beneath its legal abstraction. The 'prescribed portion' sense appears when Joseph secures grain rations for Egyptian priests (Gen 47:22) and when Agur prays for his daily bread — 'feed me my allotted portion' (Prov 30:8). Spanish estatuto and German Satzung both reflect the enacted-law dimension, while French décret leans toward authoritative pronouncement. Arabic farida captures the obligatory quality precisely. A third sense — cosmic boundary — emerges in wisdom poetry, where God sets a hoq for the sea (Prov 8:29; Job 26:10), decreeing limits the waters cannot cross.

1. statute, ordinance, decree (109×) A prescribed law, ordinance, or statute established by divine or human authority — the dominant sense at 109 occurrences, forming the backbone of Torah's legal vocabulary. In Exod 15:25 God makes for Israel 'a statute and an ordinance' at Marah; in Lev 26:46 the hoqqim are the comprehensive regulations given at Sinai. The plural huqqim pairs systematically with mishpatim ('judgments') throughout Deuteronomy (4:5, 6, 8; 5:1; 6:1) and the Psalms (Ps 119 uses hoq/huqqim repeatedly). Spanish estatutos and German Satzungen both select enacted-law vocabulary, while Arabic farida/fara'id (from the root meaning 'to impose as obligation') captures the sense of divine imposition. French statuts and les ordonnances preserve the two-word pairing that mirrors the Hebrew doublet. The term implies permanence — these are not ad hoc rulings but enduring prescriptions engraved into Israel's covenant life. **GEOGRAPHY AND SPACE**
en: Your-statutes, the-statutes | **es:** estatutos-de-ti, los-estatutos, son-los-estatutos | **fr:** le-statuts, les-statuts, tes-statuts | **de:** dein-Satzungen, der-Satzungen Exod 15:25; Exod 15:26; Exod 18:20; Lev 10:11; Lev 26:46

2. allotted portion, due, ration (11×) An allotted share, prescribed portion, or regular allowance — especially of food, priestly dues, or livelihood support — covering 11 occurrences. In Gen 47:22 the Egyptian priests had 'an allotted portion' (hoq) from Pharaoh and ate from their ration, which is why Joseph did not buy their land. In Lev 10:13-14 Aaron's priestly 'due' (hoq) from the offerings is specified. Prov 30:8 offers a deeply personal use: 'feed me my allotted bread' (lehem huqqi), a prayer for neither poverty nor wealth but the prescribed daily portion. In Prov 31:15 the capable woman gives 'a portion' (hoq) to her servant girls. Spanish porcion and French ration both shift away from legal vocabulary toward material-allocation language. The underlying metaphor is consistent with sense 1 — what is 'decreed' for someone becomes their rightful share — but the referent is sustenance rather than regulation. **GEOGRAPHY AND SPACE**
en: and-a-portion, and-the-due-of-, more-than-my-portion | **es:** mi-porción, más-que-mi-porción, porción | **fr:** de-mon-décret-moi, décret, et-décret | **de:** Satzung, dein-due, dein-quota Gen 47:22; Exod 5:14; Lev 10:13

3. boundary, limit, prescribed border (7×) A fixed boundary, limit, or prescribed border — typically of the sea, land, or cosmic order — 7 occurrences concentrated in wisdom and creation poetry. In Prov 8:29 Wisdom recounts how God 'set a boundary' (hoq) for the sea so that the waters would not transgress his command; in Job

26:10 God 'inscribed a limit' (hoq-hag) on the face of the waters. Job 14:5 applies the concept to human mortality: a person's days are determined, 'you have appointed his limits' (huqqaw) that he cannot pass. Spanish limite and German Grenze both select spatial-boundary vocabulary distinct from the legal language of sense 1. Arabic hadd/hudud ('boundary, limit') from the root hadada provides a precise semantic parallel. This sense preserves the etymological core of haqaq — to cut, engrave, inscribe — applied to cosmic geography rather than legal codes. **GEOGRAPHY AND SPACE**

en: (his-limits), [his-limits], boundary- | **es:** Límite-, decreto, límite | **fr:** [חק], décret, son-décret-lui | **de:** Satzung, [חק] Job 14:5; Job 14:13; Job 26:10; Prov 8:29

4. (1×) A textually uncertain occurrence at Ps 74:11 where the MT consonantal text has been read differently by various traditions. The Ketiv appears to yield 'your bosom' (heqkha, from heq 'bosom') rather than a form of hoq ('statute'). English and Spanish translations render 'your bosom' or 'tu seno,' while French reads statut, following a different vocalization. The verse concerns God withdrawing his right hand — 'from the midst of your bosom, consume!' — making the 'bosom' reading contextually more natural. This occurrence is best treated as a textual-critical crux rather than a genuine sense of hoq; the confusion arises from the shared consonantal skeleton of hoq ('statute') and heq ('bosom, lap'). **GEOGRAPHY AND SPACE**

en: [ketiv:Your-bosom] | **es:** [tu-seno] | **fr:** statut | **de:** [ketiv:Your-bosom] Ps 74:11

חָקָה H2707 *V-Pual-Prtcpl-ms* (4×)

To carve, engrave; cut figures into a surface; mark a boundary or limit

A rare Hebrew verb (related to haqaq, 'to inscribe') appearing only in the Pual and Hithpael stems. In its Pual participle form, it describes carved or engraved images on temple doors (1 Kgs 6:35) and on walls in prophetic visions of idolatry (Ezek 8:10; 23:14). In Job 13:27, the Hithpael conveys God 'inscribing a limit' around the soles of Job's feet. The semantic range moves from physical carving to metaphorical boundary-setting.

(4×) Carving or engraving figures on a surface, used of both legitimate temple decoration and illicit idolatrous imagery. The Pual participle mehuqqeh describes carved work on Solomon's temple doors (1 Kgs 6:35) and the abominable images Ezekiel sees scratched into the temple walls (Ezek 8:10) and the Chaldean figures that seduced Oholibah (Ezek 23:14). In Job 13:27, the Hithpael shifts to marking a boundary: 'you engrave a mark around the soles of my feet.' The multilingual glosses reflect both domains: English 'carved' / 'set-a-limit,' Spanish 'grabados' / 'trazas-limite,' confirming the dual semantic field of artistic inscription and boundary demarcation. **ENGRAVING AND INSCRIBING**

en: carved, the-carved-work, you-set-a-limit | **es:** grabados, lo-tallado, trazas-límite | **fr:** graver, le-sculpté-œuvre, תחקה | **de:** [מחקה], [תחקה], der-carved-Werk 1Kgs 6:35; Job 13:27; Ezek 8:10; Ezek 23:14

חֻקָּה H2708 *N-fpc / 3ms* (105×)

A prescribed statute or ordinance; a binding regulation from God or a ruler, often permanent and ritual in character.

Chuqqah is the feminine form of choq and denotes a prescribed statute or enacted ordinance, overwhelmingly used for divine laws with a permanent, ritual character. The phrase chuqqat olam ('an everlasting statute') recurs throughout Exodus, Leviticus, and Numbers for Passover regulations, priestly duties, and Day of Atonement rituals (Exod 12:14; Lev 16:29). Yet chuqqah also names the fixed ordinances of nature—the appointed seasons (Jer 5:24) and the cosmic decrees governing heaven and earth (Jer 31:35; 33:25). Spanish 'estatuto,' French 'statut,' and German 'Satzung' consistently render it as formal enacted law.

1. statute or ordinance (93×) The core sense: a specific statute or ordinance prescribed by God, binding as a permanent obligation on Israel. This covers the ritual statutes of Passover (Exod 12:14, 43), priestly regulations (Exod 27:21; 28:43), the Day of Atonement (Lev 16:29, 34), and the recurring phrase chuqqat olam ('an everlasting statute'). Also includes God's statutes given to the patriarchs (Gen 26:5) and the statutes Moses teaches Israel. Spanish 'estatuto-de,' French 'statut-de,' and German 'Satzung-von' reflect this juridical-ritual core. **GEOGRAPHY AND SPACE**

en: a-statute-of, statute-of | **es:** Estatuto-de, estatuto-de, estatuto-de- | **fr:** statut-de, un-statut-de | **de:** Satzung-von, ein-Satzung-von Gen 26:5; Exod 12:14; Exod 12:17; Exod 12:43; Exod 27:21

2. (8×) The plural form used for the ordinances of nature or of nations—the fixed decrees governing cosmic and social order. Jer 5:24 speaks of the 'appointed weeks' of harvest as chuqqot; Jer 31:35 names the sun and moon as governed by chuqqot; Jer 33:25 invokes the chuqqot of heaven and earth. Also includes Jer 10:3 on the 'customs of the peoples' (pagan practices). This sense shifts from specific Mosaic ritual law to the broader concept of established order, whether divine or cultural. **GEOGRAPHY AND SPACE**

en: statutes-of, the-customs-of | **es:** establecidas-de, estatutos-de | **fr:** statut | **de:** Satzung, Satzungen, [חקות] Jer 5:24; Jer 10:3; Jer 31:35; Jer 33:25; Ezek 43:18

3. (4×) A prepositional construction ('in the statutes of') used to describe walking in or following someone else's statutes, typically in a negative context of Israel imitating foreign nations. Lev 20:23 warns against walking 'in the statutes of' the nations; 1 Kgs 3:3 notes Solomon walked 'in the statutes of' David; 2 Kgs 17:8, 19 condemn Israel for walking 'in the statutes of' the nations. The consistent prepositional framing—eng 'in-statutes-of,' spa 'en-estatutos-de,' deu 'in-Satzungen-von'—marks this as a distinct syntactic-semantic pattern emphasizing conformity or imitation. **GEOGRAPHY AND SPACE**

en: in-statutes-of, in-the-statutes-of | **es:** en-estatutos-de, en-los-estatutos-de | **fr:** dans-le-statuts-de, dans-statuts-de | **de:** in-Satzungen-von, in-der-Satzungen-von Lev 20:23; 1Kgs 3:3; 2Kgs 17:8; 2Kgs 17:19

חֲקוּפָא H2709 *N-proper-ms* (2×)

Hakupha; family head of returning temple servants

Hakupha was the head of a family of temple servants (Nethinim) who returned from Babylonian exile. The name appears in parallel lists in Ezra 2:51 and Nehemiah 7:53. The etymology remains uncertain, though the name follows typical post-exilic patterns. These temple servant families played crucial roles in maintaining the second temple's operations.

(2×) Ezra 2:51 and Nehemiah 7:53 list Hakupha identically among the Nethinim families. The LXX shows wide variation in transliteration, reflecting uncertainty about the name's pronunciation. French and German transliterate the Hebrew directly. These parallel lists served to verify genealogical legitimacy for temple service. **PROPER NAMES (PERSONAL)**

en: Chaqufa, Hakupha | **es:** Hacufa, Jacufá | **fr:** [חקופא] | **de:** [חקופא] Ezra 2:51; Neh 7:53

חָקַק H2710 *V-Piel-Prtcpl-msc / 1cp* (19×)

To cut in, inscribe, or engrave; by extension, to decree or enact laws; as a substantive, a ruler, lawgiver, or the scepter symbolizing authority.

A richly layered verb whose core image is the act of cutting marks into a hard surface — stone, metal, or tablet. From this physical act of engraving flows the metaphor of inscribing law: one who carves decrees into stone becomes the lawgiver, and the staff he holds becomes the scepter of authority. In Genesis 49:10 Jacob prophesies that the scepter (mᵉḥoqēq) will not depart from Judah, while in Isaiah 49:16 God declares 'I have engraved you on the palms of my hands' — the same verb moving from political authority to tender intimacy. The Spanish 'legislador' and 'cetro' neatly mirror this dual trajectory from engraver to ruler.

1. engrave, inscribe (6×) The primary physical action: to cut, carve, or inscribe marks into a durable surface such as stone, metal, or clay. In Proverbs 8:27 Wisdom witnesses God inscribing a circle on the face of the deep at creation, while in Isaiah 30:8 the prophet is told to write on a tablet and engrave it in a book. The English glosses 'engrave' and 'inscribe' correspond to Spanish 'trazó' and

'decretó,' suggesting the act already shades toward authoritative marking. **ENGRAVING AND INSCRIBING**
en: I-have-engraved-you, and-you-shall-engrave, carving-in | **es:** cuando-decretó-él, cuando-trazó-él, el-que-excava | **fr:** [חקה], [חקקי], [חקתיך] | **de:** [בחוקו], [חקה], [חקקי] Prov 8:27; Prov 8:29; Isa 22:16; Isa 30:8; Isa 49:16

2. ruler's staff, scepter (4×) A metonymic extension where the Piel participle refers to the ruler's staff or scepter — the physical instrument of the one who engraves law. In Genesis 49:10 it appears alongside 'scepter' (šēbeṭ), and in Numbers 21:18 the nobles dig a well 'with the scepter' (bimḥoqēq). Spanish 'cetro' and German 'Zepter' capture this concrete object sense, while the underlying metaphor links carved authority to the rod of office. **RODS AND STAFFS**
en: My-scepter, and-ruler's-staff, is-my-scepter | **es:** con-el-legislador, mi-cetro, mi-legislador | **fr:** avec-scepter, de-graver, et-ruler's-bâton | **de:** ist-mein-Zepter, mein-Zepter, mit-scepter Gen 49:10; Num 21:18; Ps 60:7; Ps 108:8

3. lawgiver, ruler, commander (4×) Used substantively for the person who enacts legislation: the lawgiver, ruler, or commander. Deuteronomy 33:21 speaks of a commander's portion reserved for the lawgiver, and Judges 5:9 celebrates Israel's commanders (ḥoqᵉqê) who volunteered for battle. Spanish 'legislador' and 'legisladores' consistently render this human-agent sense, distinguishing it from the instrument (sense 2) and the act of decreeing (sense 4). **GEOGRAPHY AND SPACE**
en: -commanders, commander, is-for-the-commanders-of | **es:** legislador, legisladores, nuestro-legislador | **fr:** -commanders, [מחקקנו], commandant | **de:** -Befehlshaber, Befehlshaber, [מחקקנו] Deut 33:21; Judg 5:9; Judg 5:14; Isa 33:22

4. decree, enact laws (3×) The verbal act of issuing decrees or enacting statutes with binding force. In Proverbs 8:15 wisdom declares 'by me kings reign and rulers decree what is just,' and in Isaiah 10:1 the prophet pronounces woe upon 'those who decree iniquitous decrees.' Spanish 'decretan' and 'lo-decretado' highlight the legislative act itself rather than the agent or instrument. **COMMANDING AND ORDERING**
en: decree, those-decreeing, what-is-decreed | **es:** de-los-que-decretan, decretan, lo-decretado | **fr:** [החקקים], graver | **de:** [החקקים], [יחקקו], [מחקק] Prov 8:15; Prov 31:5; Isa 10:1

5. be engraved, be inscribed (2×) The passive result of engraving: to be carved or inscribed upon a surface. Job 19:23 expresses the wish that his words 'be inscribed in a book' and engraved with an iron stylus, while Ezekiel 23:14 describes figures of Chaldeans engraved on a wall. This Qal passive participle and Hofal usage presents the completed state of the inscription rather than the active process. **ENGRAVING AND INSCRIBING**
en: and-be-inscribed, engraved | **es:** esculpidos, que-fueran-grabadas, | **fr:** et-graver, graver | **de:** [ויחקו], [חקקים] Job 19:23; Ezek 23:14

חֹק H2711 *N-mpc* (2×)
statute, prescription, decree; something engraved or prescribed
This noun, related to חָקַק (engrave, inscribe), denotes something prescribed or decreed—whether laws, assigned portions, or personal resolves. It appears in diverse contexts: the prescribed task imposed on Israel in Egypt, food portions assigned to Egyptian priests, the statutes of God, and even 'resolves of heart' (Judges 5:15). Isaiah 10:1 uses it for the unjust decrees written by oppressive legislators. The 'engraved' etymology underscores the permanence and authority of what is prescribed.

(2×) Judges 5:15 uses the construct plural 'resolves of heart' (חִקְקֵי לֵב), while Isaiah 10:1 condemns those who 'write decrees of iniquity' (חֹקְקֵי אָוֶן). Spanish 'decretos de/resoluciones de' (decrees of/resolutions of) captures both legislative and personal senses. The unusual plural form חִקְקֵי (instead of חֻקֵּי) appears only in these poetic contexts. **GEOGRAPHY AND SPACE**
en: -searchings-of-, decrees-of- | **es:** decretos-de, resoluciones-de | **fr:** -searchings-de-, [חקקי] | **de:** -searchings-von-, [חקקי] Judg 5:15; Isa 10:1

חֻקֹּק H2712a *N-proper-fs* (1×)
Chuqoqah, a border town in Naphtali's territory (with directional suffix 'toward')
Chuqoqah marks a boundary point in Naphtali's tribal allotment in Joshua 19:34, appearing with the directional suffix indicating 'toward Chuqoqah.' Robinson identified it with Yakûk, located about four miles northwest of the Sea of Galilee. The name may derive from a root meaning 'engraved' or 'decreed,' possibly referring to border markers or boundary stones. The multilingual glosses preserve the name with minimal adaptation, reflecting its function as a proper geographic designation.

(1×) The Hebrew form with ה-locale (הָ) indicates movement toward or in the direction of this border town. This grammatical feature appears commonly in boundary descriptions, where the direction of the border line matters for defining tribal territory. The town served as a geographic reference point for delimiting Naphtali's western boundary. **PROPER NAMES (PERSONAL)**
en: Chuqoqah | **es:** a-Hucoc | **fr:** Chuqoqah | **de:** Chuqoqah Josh 19:34

חוּקֹק H2712b *N-proper-fs* (1×)
Chuqoq, a Levitical city in Naphtali (likely a textual variant of Helqat)
Chuqoq appears only in 1 Chronicles 6:75 as a Levitical city assigned to the Gershonite clan. Scholars widely regard this as a textual error for Helqat (חֶלְקָת), which appears in the parallel lists in Joshua 19:25 and 21:31. The similar spelling and easy confusion of Hebrew letters ק and ת likely caused the scribal variation. Modern archaeological excavations at Huqoq in Galilee have uncovered a significant late antique synagogue, though the biblical identification remains uncertain.

(1×) The listing in Chronicles places this city among the Asherite settlements given to Levites, yet the geographic context points to Naphtali's territory. The textual tradition shows significant variation here, with some translations bracketing the term to indicate uncertainty. The parallel passages in Joshua support the Helqat reading, suggesting this represents a copyist's error preserved in the Masoretic tradition. **PROPER NAMES (PERSONAL)**
en: Chuqoq | **es:** Juqoq | **fr:** [חוקק] | **de:** [חוקק] 1Chr 6:75

חָקַר H2713 *Conj-w* (27×)
To search out, investigate, examine, or probe; in Nifal, to be fathomable or searchable
A verb of thorough, methodical investigation — whether scouting enemy territory, probing a person's character, or plumbing the depths of divine wisdom. When the Danites send spies to 'search out' the land (Judg 18:2), the word carries physical exploration; when the psalmist invites God to 'search me and know my heart' (Ps 139:23), it becomes intensely personal. The Nifal passive raises a theological question heard across the prophets: can God's greatness truly be 'searched out'? Spanish 'escudriña' and French 'sonder' both capture the deliberate, penetrating quality of this inquiry.

1. search out, investigate a matter (16×) Active investigation or exploration of a matter, place, or situation to discover the truth. Judges 18:2 sends spies to 'search out' the land, and David promises Jonathan he will 'sound out' his father's intentions (1 Sam 20:12). The word implies thoroughness — not a casual glance but a systematic probe. Deuteronomy 13:14 pairs it with 'inquire' and 'ask diligently,' forming a legal triad of due diligence. Spanish 'escudriña' and French cognates emphasize this forensic quality. **GOING OUT AND FORTH**
en: I-searched-out, I-sound-out, and-examine-them | **es:** a-buscar, buscarán, escudriña | **fr:** [ונחקרה], [חקר], [לחקר] | **de:** [אחקרהו], [ונחקרה], [חוקר] Judg 18:2; 1Sam 20:12; 2Sam 10:3; 1Chr 19:3

2. examine, probe a person (6×) Examining or probing a person, especially the interior life — heart, motives, character. Psalm 139:1 declares 'You have searched me and known me,' and verse 23 invites that scrutiny: 'Search me, O God.' Job 13:9 challenges his friends: 'Will it be well when he searches you out?' Proverbs 18:17

notes that a neighbor comes and 'searches' the one who states his case first. The verb here implies penetrating beyond surfaces to reach hidden truth. German and French translations both lean on terms for 'probing' or 'sounding.' **RELEASE AND MOVEMENT**

en: and-searches-him, and-you-shall-investigate, he-searches | **es:** Escudriñame, escudriñe, lo-escudriñará | **fr:** et-sonder-lui, et-tu-devra-investigate, sonder | **de:** [וחקרו], [יחקרנו], du-haben-searched-mich Deut 13:14; Job 13:9; Ps 139:1; Ps 139:23; Prov 18:17

3. be searched out, be fathomed (Nifal) (4×) The Nifal passive: being searchable, fathomable, or able to be fully explored — frequently used in negation. Jeremiah 31:37 says the foundations of the earth cannot be 'searched out' below, paralleling the impossibility of God rejecting Israel. Jeremiah 46:23 describes a forest so dense it 'cannot be searched.' The rhetorical force depends on the verb's active meaning: if searching is thorough, then what resists searching is truly beyond reach. **GOING OUT AND FORTH**

en: and-can-be-searched-out, it-can-be-searched, was-searched-out | **es:** fue-investigado, puede-ser-explorado, y-fueran-escudriñados | **fr:** [ויחקרו], [יחקר], [נחקר] | **de:** [ויחקרו], [יחקר], [נחקר] 1Kgs 7:47; 2Chr 4:18; Jer 31:37; Jer 46:23

4. (1×) A summary Qal usage in Ecclesiastes 12:9 where the Preacher 'searched out' and arranged many proverbs — the intellectual labor of compiling wisdom literature. This stands as a bridge between the physical scouting of sense 1 and the personal probing of sense 2: here the object of investigation is language and meaning itself. **GOING OUT AND FORTH**

en: and-searched-out | **es:** y-examinó | **fr:** et-sonder | **de:** und-erforschte Eccl 12:9

חֵקֶר H2714 *N-ms* (12×)

Searching, investigation — the act of probing deeply into what is hidden, inscrutable, or beyond reach

The noun חֵקֶר (cheqer) denotes the process or result of deep investigation — a thorough searching-out of what is hidden. It appears most frequently in wisdom and poetic literature, where it underscores the limits of human knowledge before divine mystery. Job declares that God's wonders are 'without searching out' (Job 5:9; 9:10), and the psalmist affirms that God's greatness is 'unsearchable' (Ps 145:3). In Judges 5:15-16, Deborah asks why Reuben lingered amid 'searchings of heart' — introspective deliberation about whether to join the battle. Proverbs uses the word for the unfathomable depths of a king's heart (Prov 25:3). Spanish 'búsquedas' and French 'recherche' both capture the investigative probing.

searching / investigation (12×) The act or result of deep examination, investigation, or probing into what is hidden or inscrutable. Used of divine works beyond human comprehension (Job 5:9; 9:10; 11:7; Ps 145:3), of internal deliberation and self-examination ('searchings of heart,' Judg 5:15-16), and of the unfathomable depths of royal authority or human character (Prov 25:3). Often appears in the negative construction 'without searching' (אֵין חֵקֶר), meaning 'past finding out' or 'inscrutable.' Spanish 'búsquedas' and English 'searching' both convey the probing, investigative quality. **INVESTIGATION INQUIRY**

en: -searchings-of-, ?-searching-of, and-in-the-recesses-of | **es:** búsquedas-de, e-investigar, escudriñamiento | **fr:** -searchings-de-, [חקר], et-recherche | **de:** -searchings-von-, [ובחקר], [חקר] Judg 5:16; Job 5:9; Job 8:8; Job 9:10; Job 11:7

חֹר H2715 *N-mp* (13×)

Nobles, leading men — the patrician ruling class, especially of postexilic Judah alongside the officials

A late term for the hereditary aristocracy, appearing almost exclusively in Nehemiah where it designates the 'nobles' who, together with the seganim ('officials'), constituted the governing elite of postexilic Jerusalem. Nehemiah both relies on and rebukes them — they help rebuild the walls (Neh 4:14, 19) yet also intermarry with Tobiah's family (6:17) and exploit the poor (5:7). Earlier uses place nobles in Naboth's city (1 Kgs 21:8, 11), in Jeremiah's Judean court (Jer 27:20; 39:6), and in Edom's doomed leadership (Isa 34:12). German 'Edler' and Spanish 'nobles' capture the social rank precisely.

nobles, leading men (13×) Members of the hereditary ruling class, nobles or patricians who hold social rank and political authority. Concentrated in Nehemiah (2:16; 4:8, 14, 19; 5:7; 6:17; 7:5; 13:17), where they appear paired with seganim ('officials') as co-leaders of the postexilic community. Also attested in the monarchic period for the elites of Naboth's city (1 Kgs 21:8, 11), the Judean nobility exiled by Nebuchadnezzar (Jer 27:20; 39:6), Edom's rulers (Isa 34:12), and in wisdom reflection (Eccl 10:17). **GEOGRAPHY AND SPACE**

en: Her-nobles, and-the-nobles, and-to-the-nobles | **es:** Sus-nobles, los-nobles, nobles | **fr:** [חרי], [חריה], et-le-nobles | **de:** Edler, [חרי], [חריה] 1Kgs 21:8; 1Kgs 21:11; Neh 2:16; Neh 4:14; Neh 4:19

חֲרֵאֵ H2716 *N-mpc / 3mp* (1×)

their excrement (crude term in the context of siege conditions)

This word appears in Isaiah 36:12 during the Assyrian siege of Jerusalem, where the Rabshakeh graphically describes the deprivation awaiting the city's defenders. The term refers to human excrement in a context of extreme siege conditions where normal food and water would be unavailable. The Spanish translation preserves the crude directness with 'su-excremento,' while French and German translators struggled to render this vulgar siege rhetoric. The parallel passage in 2 Kings 18:27 uses slightly different vocalization but conveys the same shocking imagery.

(1×) The Rabshakeh's speech employs deliberately offensive language to demoralize Jerusalem's defenders, painting a vivid picture of the horrors of prolonged siege. The possessive suffix 'their' intensifies the degradation. This rare lexical item occurs in prophetic literature only in this siege narrative and its parallel, reflecting the extreme circumstances that would drive people to consume their own bodily waste. **UNCLEAN AND PROFANE**

en: with-you | **es:** [su-excremento] | **fr:** [[חראיהם]] | **de:** [[חראיהם]] Isa 36:12

חָרַב H2717a *V-Hifil-Perf-3ms* (16×)

To be dry or dried up; in the Hifil, to cause to dry up; said of waters, land, and vegetation.

Charev is the Hebrew Bible's word for the relentless advance of dryness – waters receding, riverbeds cracking, vegetation withering under divine judgment or natural process. Its first appearance is cosmic: after the flood, the face of the ground 'was dried' (Gen 8:13). The psalmist celebrates God rebuking the Red Sea so that it 'dried up' (Ps 106:9), and Isaiah warns that the Nile 'will be dried up and parched' (Isa 19:5-6). In the Hifil, the agent – almost always God – actively dries up the waters: 'I dried up the sea' (Isa 50:2), 'I will dry up her pool' (Jer 51:36). Whether describing natural evaporation or sovereign intervention, charev consistently evokes the power of God over water and life.

1. dry up, become parched (8×) To dry up or become parched – the Qal intransitive, describing waters, land, or rivers losing their moisture. The ground dries after the flood (Gen 8:13), the Nile dries up under judgment (Isa 19:5-6), and Job observes that 'waters fail from the sea and a river dries up and is parched' (Job 14:11). The psalmist recalls how God dried up the Red Sea (Ps 106:9). Spanish 'se-seca/se-secaron' and French 'dessecher' capture the intransitive withering. Eight occurrences establish this as the core sense. **WITHERING AND DRYING**

en: and-be-dried-up, and-it-dried-up, and-shall-become-dry | **es:** se-seca, se-secaron, se-secará | **fr:** [ויחרב], dévaster, et-dévaster | **de:** [ויחרב], [חרבי], [יחרב] Gen 8:13; Job 14:11; Ps 106:9; Isa 19:5

2. cause to dry up, make dry (6×) To cause to dry up – the Hifil causative, where God or a mighty agent actively removes moisture. God declares 'I dry up the sea with my rebuke' (Isa 50:2), Sennacherib boasts of drying up rivers (2 Kgs 19:24; Isa 37:25), and God promises to dry up Babylon's waters (Jer 51:36; Isa 51:10). Spanish 'seco/agoto' and German 'austrocknen' mark the active agency. Six occurrences, nearly all with God as subject. **WITHERING AND DRYING**

en: I-dry-up, and-I-dried-up, and-I-will-dry-up | **es:** agotó, la-que-secó, seco | **fr:** dévaster, et-dévaster, et-je-fera-dry-en-haut | **de:** [אחריב], [והחריב], [והמחרבת] 2Kgs 19:24; Isa 37:25; Isa 50:2; Isa 51:10; Jer 51:36

3. be dried (resultative) (2×) To be dried as a completed state – the Pual (intensive passive), expressing the resultative condition of something already fully dried. Samson's fresh bowstrings 'were dried' and became brittle (Judg 16:7-8), losing their binding power. Spanish 'se-habian-secado' and German 'trocknete' both render the accomplished-state nuance. Only two occurrences, both in the Samson narrative, give this sense a uniquely concrete, tactile quality distinct from the cosmic drying of waters. **DRYNESS AND DROUGHT**

en: dried | **es:** se-habían-secado, se-han-secado | **fr:** sécha | **de:** trocknete Judg 16:7; Judg 16:8

חָרֵב H2717b *V-Qal-Imperf-3mp* (22×)

To be desolate or lie in ruins; in the Hifil, to lay waste or destroy; as a participle, a destroyer or devastator.

Charev paints landscapes emptied of life. The stative Qal describes cities and sanctuaries lying in ruins, as when Amos 7:9 warns that Israel's high places will be desolate. The causative Hifil names the agent behind the ruin: in 2 Kings 19:17 Sennacherib boasts of laying waste to nations, and Isaiah 42:15 describes God drying up mountains and hills. Nehemiah's grief over Jerusalem's burned gates (Neh 2:3, 17) draws on this same root. Arabic khariba and Aramaic charov share the same desolation imagery, confirming an ancient Semitic concept of inhabited space returned to emptiness.

1. be desolate, lie waste (15×) The intransitive or stative condition of being desolate, ruined, or lying waste. Cities, sanctuaries, and entire nations are described in this state. Amos 7:9 pairs it with nashammu ('be appalled'), and Ezekiel 12:20 parallels it with shamem ('be desolate'). Nehemiah 2:3 and 2:17 apply it to Jerusalem's shattered walls. Spanish 'desolada' and French 'ruines' consistently capture this sense of emptied desolation. **DESOLATION AND RUIN**

en: be-utterly-desolate, desolate, it-shall-lie-waste | **es:** desolada, destruidas, la-desolada | **fr:** [חרבה], de-ruines, détruire | **de:** Schwert, [ההחרבה], [חרבה] Neh 2:3; Neh 2:17; Isa 34:10; Isa 60:12

2. lay waste, destroy (5×) The causative Hifil meaning to actively lay waste, destroy, or bring to ruin. Here the subject is the devastator: Sennacherib in 2 Kings 19:17, or God himself in Isaiah 42:15. Zephaniah 3:6 declares that whole nations have been laid waste. German 'verwuesten' and Spanish 'asolaron' reflect the active devastation this form conveys, distinguishing it from the passive 'lying in ruin' of sense 1. **DESOLATION AND RUIN**

en: I-have-laid-waste, I-will-lay-waste, have-laid-waste | **es:** asolaron, asoló, desoladas | **fr:** détruire, dévaster, il-a-desséché | **de:** [והחרבתי], [והחריב], laid-waste 2Kgs 19:17; Isa 37:18; Isa 42:15; Ezek 19:7; Zeph 3:6

3. destroyer, one who lays waste (2×) The substantivized Hifil participle functioning as an agentive noun: 'destroyer' or 'one who lays waste.' In Judges 16:24 the Philistines call Samson 'the destroyer of our land,' and Isaiah 49:17 promises that Zion's destroyers will depart from her. This nominal use crystallizes the verb's action into a personal title of devastation. **GEOGRAPHY AND SPACE**

en: and-your-demolishers, destroyer-of | **es:** el-destruidor-de, y-tus-asoladores | **fr:** destroyer-de, et-dévaster | **de:** destroyer-von, und-verwuesten Judg 16:24; Isa 49:17

חָרַב H2717c *V-Qal-Imp-ms* (4×)

To attack, fight, smite down; wage war against (rare Aramaic-influenced verb distinct from harav 'to dry up')

A rare verb (harav III), distinct from the common harav meaning 'to be dry/desolate,' with cognates in Arabic (haraba, 'to plunder, wage war') and Syriac ('to smite, slay'). It appears in military contexts: God commands an attack on Merathaim and Pekod (Jer 50:21, 27), and the Moabite kings are reported to have 'fought together' and struck one another down (2 Kgs 3:23). The martial sense is confirmed by parallel verbs like haharem ('utterly destroy') and the mutual-combat construction.

(4×) To attack or wage war, used of military assault and mutual combat. In Jeremiah 50:21, the Qal imperative harov commands attack on Babylon's territories, paired with 'utterly destroy (haharem) after them.' Jeremiah 50:27 extends this to slaughtering Babylon's warriors ('slay all her bulls'). In 2 Kings 3:23, the Niphal/Hophal describes the Moabite kings attacking one another (nehervu hammelakhim). The multilingual evidence shows translators split between 'slay/kill' (English, Spanish 'mata') and 'sword' (German 'Schwert,' French 'epee'), the latter conflating this verb with herev ('sword'), a common confusion given the shared consonantal root. **WEAPONS AND WARFARE**

en: slay, surely-destroyed, were-destroyed | **es:** Ciertamente-a-espada, mata, maten | **fr:** [חרבו], certainement-détruisit, furent-détruisit | **de:** Schwert, gewiss-zerstoerte, sein-Schwert 2Kgs 3:23; Jer 50:21; Jer 50:27

חָרַב H2718 *V-Hofal-Perf-3fs* (1×)

was laid waste, destroyed (Aramaic Hophal form describing Jerusalem's past ruin)

This Aramaic verb form appears in Ezra 4:15, where Persian officials report that Jerusalem 'was destroyed' in previous generations, citing this as justification for halting reconstruction. The Hophal stem indicates passive voice—the city received the action of being laid waste, likely by Babylonian forces in 586 BCE. The multilingual glosses reflect difficulty rendering this rare Aramaic conjugation, with Spanish capturing the passive sense clearly: 'fue destruida' ('it was destroyed'). The word connects to the common Hebrew root for devastation and ruin.

(1×) The Persian-era officials use this verb to characterize Jerusalem's rebellious history, arguing that the city's destruction was divine judgment or political consequence of insurrection. The perfect tense establishes this as historical fact in their argument against Judean restoration. The Aramaic verbal system here provides an official, imperial tone to the correspondence with the Persian court. **DESOLATION AND RUIN**

en: was-destroyed | **es:** fue-destruida. | **fr:** [ההחרבת] | **de:** [ההחרבת] Ezra 4:15

חֶרֶב H2719 *N-fsc / 3mp* (413×)

Sword, the primary bladed weapon of warfare and divine judgment; rarely 'knives' (flint blades) or 'ruins' (by homophonic confusion).

Cherev is the quintessential weapon word of the Hebrew Bible, appearing over 400 times to denote the sword in every dimension of Israelite experience – from Cain's world to the apocalyptic visions of the prophets. It names the literal blade at a warrior's side (1 Sam 21:9), the instrument of judicial execution, and the terrifying 'sword of the LORD' that sweeps through prophetic judgment oracles (Jer 12:12; Ezek 21). Two marginal senses emerge from the data: in Joshua 5:2-3, multilingual glosses like 'cuchillos-de' and 'knives-of' point to flint knives for circumcision rather than war swords. A lone occurrence in 2 Chronicles 34:6 appears connected to the homophone chorvot meaning 'ruins.'

1. sword, weapon of war (410×) A bladed weapon used in combat, execution, and divine judgment, covering virtually all occurrences. Includes literal swords wielded by soldiers and kings (Gen 34:26; Exod 17:13), the flaming sword guarding Eden (Gen 3:24), and the personified 'sword of YHWH' as an instrument of covenant curse and prophetic wrath (Lev 26:25; Jer 14:12). Glosses across languages are remarkably consistent: 'espada,' 'épée,' 'Schwert,' all pointing to the standard war sword. **WEAPONS AND WARFARE**

en: a-sword, sword, the-sword | **es:** espada, la-espada | **fr:** l'-épée, un-épée, épée | **de:** Schwert, der-Schwert, des-Schwertes Gen 31:26; Gen 34:26; Exod 5:21; Exod 17:13; Lev 26:25

2. (2×) Flint knives, as in Joshua 5:2-3 where God commands Joshua to make 'knives of flint' for circumcision. Multilingual glosses shift decisively here: English 'knives-of,' Spanish 'cuchillos-de,' and French 'knives-de' all indicate a cutting tool distinct from the war sword. The plural construct form chavrot tzurim (knives of flint) marks these as ritual implements rather than battlefield weapons. **GEOGRAPHY AND SPACE**

en: knives-of | **es:** cuchillos-de | **fr:** knives-de | **de:** knives-von Josh 5:2; Josh 5:3

3. (1×) A probable textual-semantic anomaly in 2 Chronicles 34:6, where glosses read 'in-their-ruins' (English) and 'en-sus-ruinas' (Spanish), suggesting the underlying text reflects the homophone chorvot (ruins, from charav 'to be desolate') rather than the weapon sense. French and German glosses retain 'épée'/'Schwert,' showing translation traditions diverge at this crux. **WEAPONS AND WARFARE**

en: in-their-ruins | **es:** en-sus-ruinas | **fr:** épée | **de:** Schwert 2Chr 34:6

חָרֵב H2720a *Conj-w / Adj-fs* (2×)

dry, parched; not mixed with oil or moisture

This adjective describes dryness, specifically food without moisture. Leviticus 7:10 refers to a grain offering that is 'dry'—not mixed with oil, in contrast to moistened offerings. Proverbs 17:1 speaks of 'a dry morsel with quietness' being better than a house full of feasting with strife. The term emphasizes plainness and lack of enrichment, often in contexts valuing simplicity over luxury.

(2×) Leviticus 7:10 contrasts dry grain offerings with those moistened by oil, while Proverbs 17:1 uses 'dry bread' as a symbol of simple, peaceful living. Spanish 'seco/y seca' (dry/and dry) and German 'trocken/und trocken' maintain the basic adjectival sense. The feminine form חֲרֵבָה agrees with the feminine nouns it modifies. **DRYNESS AND DROUGHT**

en: and-dry, dry | **es:** seco, y-seca | **fr:** et-dry, חרבה | **de:** [חרבה], und-trocken Lev 7:10; Prov 17:1

חָרֵב H2720b *Adj-ms* (6×)

Waste, desolate, ruined; describing cities or places that have been destroyed and left uninhabited.

The adjective charev (II) describes places – especially cities and buildings – that lie in a state of ruin and desolation, devoid of inhabitants. It differs from the related verb charav ('to be dry, desolate') by functioning as a fixed descriptor of post-destruction states. Nehemiah uses it twice of Jerusalem's burned gates and broken walls (Neh 2:3, 17). Ezekiel employs it in restoration oracles where the formerly desolate cities will be rebuilt and inhabited (Ezek 36:35, 38). Haggai applies it pointedly to the temple lying in ruins while the people live in paneled houses (Hag 1:4, 9).

ruined, desolate, waste (6×) In a state of ruin, waste, or desolation, used of cities, buildings, and inhabited places that have been destroyed or left without people. Spanish consistently renders 'desolada/desolado,' while English gives 'desolate' and 'ruined.' The prophetic texts use this adjective to create powerful contrasts: Jeremiah's 'desolate, without man or beast' (Jer 33:10, 12), Ezekiel's vision of ruined cities becoming like the garden of Eden (Ezek 36:35), and Haggai's rebuke that God's house lies charev while the people's own houses are finished (Hag 1:4, 9). **WEAPONS AND WARFARE**

en: desolate, ruined, the-desolate | **es:** desolada, desolada?, desolado | **fr:** le-ruines, l'épée, sécheresse | **de:** Schwert, [החרב], [החרבות] Jer 33:10; Jer 33:12; Ezek 36:35; Ezek 36:38; Hag 1:4

חֹרֶב H2721a *Prep-l* (12×)

Drought, parching heat — extreme dryness or scorching warmth that withers vegetation and threatens life

The noun חֹרֶב (choreb) refers to the desiccating force of drought or extreme heat, the opposite of moisture and dew. Jacob invokes it vividly when recounting his years with Laban: 'by day the drought consumed me, and the frost by night' (Gen 31:40). Gideon uses it as a test — the fleece should remain dry while the ground is wet (Judg 6:37, 39). The prophets deploy it as a figure of divine judgment: Jeremiah calls drought upon Babylon's waters (Jer 50:38), Haggai links it to covenant unfaithfulness (Hag 1:11), and Zephaniah pairs it with desolation (Zeph 2:14). Spanish 'calor/sequía' and French 'sécheresse' capture the climatic harshness.

dryness, drought, heat (12×) Extreme dryness, drought, or scorching heat that withers vegetation and threatens survival. Jacob cites it among the hardships of pastoral labor (Gen 31:40), Gideon uses it as the condition opposed to dew on the fleece (Judg 6:37, 39), and Job pairs it with snow-melt to describe nature's cycles (Job 24:19). The prophets invoke it as an instrument of divine judgment: drought summoned upon Babylon's waters (Jer 50:38), called upon the land for covenant violation (Hag 1:11), and associated with ruin (Isa 4:6; 25:4-5; Zeph 2:14). Spanish 'calor' and German 'Hitze' emphasize the heat aspect; French 'sécheresse' emphasizes the dryness. **DRYNESS AND DROUGHT**

en: Like-heat, a-drought, drought | **es:** Como-calor, al-calor, calor | **fr:** comme-sécheresse, de-sécheresse, dryness | **de:** Hitze, Schwert, [כחרב] Gen 31:40; Judg 6:37; Judg 6:39; Judg 6:40; Job 30:30

חֹרֶב H2721b *Prep-l / N-ms* (4×)

Desolation, waste, ruin; the state of being laid waste (distinct from horev 'dryness' and herev 'sword')

A noun meaning 'desolation' or 'ruin,' closely related to the verb harav ('to be waste') but distinct from horev I ('dryness, drought') and herev ('sword'). It describes the utter devastation of cities and lands: Isaiah 61:4 speaks of rebuilding 'cities of desolation' (arei horev), Jeremiah 49:13 prophesies that Bozrah will become a waste, and Ezekiel 29:10 declares Egypt 'wastes of desolation.' The pairing with shomemot ('desolations') and harvot ('ruins') reinforces its semantic field of comprehensive destruction.

(4×) The state of utter devastation or ruin, applied to cities and regions under divine judgment. In Isaiah 61:4, the Servant's mission includes rebuilding 'cities of horev' (parallel to shomemot and horvot, 'desolations and ruins'). Jeremiah 49:13 uses it of Bozrah's coming fate, and Ezekiel 29:10 compounds it as 'horvot horev' ('wastes of desolation') over Egypt. The multilingual glosses reveal translator difficulty: French and German render 'epee/Schwert' (sword), likely confusing this noun with herev, while English correctly gives 'desolation' and Spanish 'destruccion/sequedad.' Zephaniah 2:14's occurrence in the oracle against Nineveh may require emendation to orev ('raven') per Wellhausen. **WEAPONS AND WARFARE**

en: desolation, for-a-waste, ruin | **es:** destrucción, para-ruina, sequedad | **fr:** sécheresse, à-l'épée, épée | **de:** Schwert, zum-Schwert Isa 61:4; Jer 49:13; Ezek 29:10; Zeph 2:14

חֹרֵב H2722 *Prep-m / N-proper-fs* (17×)

Horeb — the mountain of God in the wilderness, synonymous with Sinai in the Deuteronomic tradition

Chorev (Horeb) is the proper name of the sacred mountain where God revealed himself to Moses and Israel, appearing 17 times in the Old Testament. The name derives from charav ('to be dry, waste'), evoking the arid desert landscape. In the Elohist source and Deuteronomy, Horeb functions as the primary name for the mountain that the Priestly source calls Sinai — no geographical distinction between the two has ever been convincingly demonstrated. Moses encounters the burning bush at 'the mountain of God, Horeb' (Exod 3:1), and strikes water from 'the rock at Horeb' (Exod 17:6). Deuteronomy concentrates the name heavily: the covenant is made 'at Horeb' (Deut 5:2; 28:69), the golden calf rebellion occurs 'at Horeb' (Deut 9:8), and Moses recalls the theophany 'at Horeb' throughout his farewell addresses (Deut 1:2, 6, 19; 4:10, 15; 18:16). Elijah flees to 'the mountain of God, Horeb' (1 Kgs 19:8), and Malachi closes the prophetic corpus with the command to 'remember the Torah of Moses my servant, which I commanded him at Horeb' (Mal 3:22). Spanish 'Horeb,' French 'Horeb,' and German 'Horeb' all transliterate the name uniformly.

Horeb (Mount Horeb) (17×) The proper name of the sacred mountain in the Sinai wilderness where God appeared to Moses and gave the covenant to Israel. Identified as 'the mountain of God' in Exodus 3:1 (the burning bush) and 1 Kings 19:8 (Elijah's flight), and used as the preferred designation for Sinai throughout Deuteronomy (Deut 1:2, 6, 19; 4:10, 15; 5:2; 9:8, 12, 16; 18:16; 28:69). The etymology from charav ('to be dry') evokes the desert setting. Also referenced in the ark narrative (1 Kgs 8:9; 2 Chr 5:10), the golden calf episode (Ps 106:19), and Malachi's closing exhortation to remember the Torah given at Horeb (Mal 3:22). The LXX renders it Choreb; all major translation traditions preserve the name. **PROPER NAMES**

(PERSONAL)
en: Horeb, Horeb-ward, Horev | **es:** Horeb, Joreb, Jorev | **fr:** Horeb, Horeb-garde, Horev | **de:** Horeb, Horeb-ward, Horev Exod 3:1; Exod 17:6; Exod 33:6; Deut 1:2; Deut 1:6

חָרְבָּה H2723 *N-fpc / 3fs* (42×)

Waste, ruin, desolation; the physical rubble or abstract state of a destroyed place

A noun found predominantly in the prophets and later writings, conveying the devastation that befalls cities and lands under divine judgment. In its most common usage it denotes the concrete rubble and remains of destroyed settlements, as when Ezra speaks of rebuilding 'its ruins' (Ezra 9:9). It also appears predicatively to describe the resultant state of desolation, as in Leviticus 26:31 where sanctuaries shall become 'a waste.' Spanish and French translations consistently distinguish between 'ruinas' (physical remains) and 'desolación/ruine' (the condition), reflecting this same dual register.

1. ruins of a place (24×) The physical remains of destruction – crumbled walls, rubble heaps, and desolate sites. Typically plural (chorbot), referring to concrete ruins of cities or buildings. Job 3:14 uses it of ancient ruins rebuilt by kings, while Psalm 9:6 declares that the enemy's ruins are perpetual. Cross-lingual glosses ('ruinas,' 'Trümmer,' 'ruines') consistently point to tangible wreckage. **DESTRUCTION AND DECAY**
en: and-her-ruins, and-ruins-of, and-the-ruins | **es:** de-sus-ruinas, en-las-ruinas, en-ruinas | **fr:** [חרבתיו], dans-ruines, de-ruine | **de:** Truemmer, Truemmern, [חרבות] Ezra 9:9; Job 3:14; Ps 9:6; Ps 102:6; Ps 109:10

2. state of ruin or desolation (17×) The abstract condition or destiny of being laid waste, often introduced by the preposition lamed to indicate result ('shall become a ruin'). Leviticus 26:31 and 26:33 use it of sanctuaries and the land itself becoming desolate under covenant curse. Jeremiah 7:34 and 22:5 employ it as a prophetic pronouncement of what a place shall become. Spanish 'desolación' and French 'en ruine' capture this predicative, stative nuance. **DESTRUCTION AND DECAY**
en: a-ruin, and-waste, as-ruin | **es:** a-ruina, desolación, en-desolación | **fr:** en-ruine, et-ruine, pour-ruines | **de:** Truemmer, ein-Ruine, und-Truemmer Lev 26:31; Lev 26:33; Isa 64:11; Jer 7:34; Jer 22:5

3. (1×) A rare usage in Isaiah 48:21 where the term appears in a context describing passage through desert wastes rather than urban ruins. English renders 'in the deserts,' suggesting an extension from 'desolate place' to 'barren wilderness,' though some scholars emend the text. The singular occurrence makes its distinctness from sense 1 uncertain. **DESTRUCTION AND DECAY**
en: in-the-deserts | **es:** por-desiertos | **fr:** dans-ruines | **de:** in-Truemmern Isa 48:21

חָרָבָה H2724 *Art / N-fs* (8×)

Dry ground or land, especially as revealed by the miraculous withdrawal of water in divine acts of deliverance.

Refers to solid earth that is dry or has been made dry, most memorably in the context of God's miraculous water-crossings. When the Jordan parted for Israel (Josh 3:17) and when the Sea split before Moses (Exod 14:21), the exposed ground is called charavah. It also appears in Gen 7:22, marking the dry land from which the breath of life was swept away by the Flood. Spanish 'tierra seca' and German 'Trockenen' both capture the starkness of ground laid bare where water once stood.

dry land, dry ground (8×) Dry land or dry ground, the solid earth exposed when water recedes or is supernaturally divided. Nearly every occurrence involves a miraculous context: the parting of the Sea of Reeds (Exod 14:21), the crossing of the Jordan on dry ground (Josh 3:17; 4:18), and Elijah and Elisha crossing the Jordan (2 Kgs 2:8). The multilingual evidence is unanimous – Spanish 'tierra seca,' French 'terre ferme,' German 'Trockenen' – all converging on the image of firm, waterless ground. In Ezek 30:12 it extends to the prophetic drying up of the Nile channels, and in Hag 2:6 to God's shaking of the dry land alongside the sea. **DRYNESS AND DROUGHT**
en: dry-ground, in-the-dry-land, into-dry-land | **es:** a-tierra-seca, en-la-seco, en-lo-seco | **fr:** dans-le-terre-ferme, dans-terre-ferme, le-ruine | **de:** [ההחרבה], [חרבה], auf-dem-Trockenen Gen 7:22; Exod 14:21; Josh 3:17; Josh 4:18

חָרְבֹן H2725 *Prep-b / N-mpc* (1×)

in the drought/heat of (summer), metaphorically describing fever or affliction

Found only in Psalm 32:4, this phrase 'in the drought of summer' (בְּחַרְבֹנֵי קָיִץ) serves as a vivid metaphor for the physical effects of unconfessed sin. The psalmist describes how God's hand pressed heavily, draining his vitality as if exposed to scorching summer heat. The plural construct form suggests intense, repeated waves of drought-like conditions. Spanish 'sequías de' (droughts of) and French 'sécheresse' (dryness) capture the dehydrating imagery, while English and German translations preserve the meteorological metaphor.

(1×) The drought metaphor appears in the context of David's penitential confession, where moral and spiritual distress manifests as physical suffering. The 'summer' specification intensifies the image—not ordinary dryness but the relentless heat of ancient Near Eastern summers that could prove fatal. This rare construct phrase links agricultural disaster imagery with the interior landscape of guilt and conviction. **GEOGRAPHY AND SPACE**
en: into-drought-of | **es:** en-sequías-de | **fr:** dans-sécheresse | **de:** hinein-drought-von Ps 32:4

חַרְבוֹנָא H2726 *N-proper-ms* (2×)

Harbona; Persian eunuch serving King Ahasuerus

Harbona was one of the seven eunuchs who served King Ahasuerus in the book of Esther. He appears first in Esther 1:10 among those commanded to bring Queen Vashti, and crucially in 7:9 where he informs the king about the gallows Haman prepared for Mordecai. His intervention leads directly to Haman's execution on those very gallows. The name appears to be Persian, possibly meaning 'donkey driver.'

(2×) Esther 1:10 spells the name חַרְבוֹנָא while 7:9 has חַרְבוֹנָה—minor orthographic variations of the same Persian name. In the latter, Harbona's timely information about the gallows turns the plot. French and German transliterate both forms. The character serves as an agent of poetic justice in the narrative. **PROPER NAMES (PERSONAL)**
en: Charbona, Harbona | **es:** Harbona, Jarbona | **fr:** [חרבונא], [חרבונה] | **de:** Charbona, [חרבונא] Esth 1:10; Esth 7:9

חָרַג H2727 *Conj-w / V-Qal-ConjImperf-3mp* (1×)

and they came trembling/quaking (out of their fortresses in defeat)

This verb appears in Psalm 18:45, describing enemies emerging from their strongholds trembling with fear before God's anointed. The root suggests quaking, shuddering, or coming out with terror-induced trembling. The parallel in 2 Samuel 22:46 has a different MT reading (וַיַּחְגְּרוּ, 'and they gird'), but many scholars prefer this Psalms reading, which better fits the context of terrified submission. Spanish 'saldrán temblando' and French 'effroi' (terror) capture the emotional state, while the conjunction 'and' links this action to the previous clause about subjugation.

(1×) The image presents defeated enemies emerging from fortifications not in military order but in fearful surrender, their bodies shaking with dread. This physical manifestation of terror before divine power parallels similar descriptions in Micah 7:17 and Hosea 11:10-11, where nations tremble before Yahweh. The pregnant construction implies both the exit from fortresses and the manner of that exit—trembling, indicating complete psychological defeat. **EARTHQUAKE SHAKING**
en: and-came-trembling | **es:** y-saldrán-temblando | **fr:** et-effroi | **de:** und-kam-trembling Ps 18:45

חַרְגֹּל H2728 *Art / N-ms* (1×)

the cricket/locust (a clean insect species permitted for food)

Appearing in Leviticus 11:22's list of edible insects, 'the cricket' (הַחַרְגֹּל) names one of four locust species Israel could eat under dietary law. The definite article suggests a well-known variety, likely distinguished from the common locust (arbeh), the bald locust (sal'am), and the grasshopper (chagab). Aramaic, Syriac, and Arabic cognates all denote locusts, suggesting a Semitic technical term for a specific species. The term may derive from a root suggesting hopping or swarming movement.

(1×) Within Levitical clean/unclean regulations, this represents one of the few permitted insect foods, reflecting ancient Near Eastern protein sources during locust swarms. The technical precision of four distinct species indicates careful taxonomic observation. Modern translations vary between 'cricket,' 'katydid,' and various locust subspecies, reflecting ongoing uncertainty about exact entomological identification across millennia. **LOCUSTS AND SWARMS**

en: the-cricket | **es:** el-grillo | **fr:** le-cricket | **de:** der-cricket Lev 11:22

חָרַד H2729 *Conj-w / V-Qal-ConsecImperf-3ms* (39×)

To tremble, quake with fear or awe; in the Hiphil, to terrify or cause trembling

A verb whose physical root – shaking, quaking – branches into rich emotional territory. Isaac 'trembled exceedingly' when he realized he had blessed Jacob (Gen 27:33), and the brothers were 'dismayed' at finding the silver in their sacks (Gen 42:28). Mount Sinai itself trembled at God's descent (Exod 19:18). The Hiphil turns the experience outward: no one shall 'make them afraid' in the promised security of the land (Lev 26:6; Mic 4:4). The hapax in 2 Kings 4:13 is remarkable – Elisha asks the Shunammite 'you have shown all this anxious concern for us,' using the trembling root to describe solicitous care rather than terror. Spanish distinguishes 'temblar' (tremble) from 'aterrorizar' (terrify), while German frequently brackets the Hebrew root untranslated, acknowledging its visceral force.

1. tremble, quake with fear (22×) Qal trembling: to quake, shake, or tremble from fear, awe, or shock. Isaac trembled violently upon discovering the deception (Gen 27:33), the Israelites trembled at the thunder on Sinai (Exod 19:16), and Eli's heart 'trembled' for the ark (1 Sam 4:13). The verb conveys involuntary, full-body response to an overwhelming stimulus. Spanish 'temblar' and French 'trembler' preserve the physical concreteness. Hosea 11:10-11 pictures the exiles 'trembling' as they return – here the quaking carries hope rather than dread. **TERROR AND AGITATION**

en: Tremble, and-he-trembled, and-it-will-tremble | **es:** Y-tembló, temblaban, temblad | **fr:** et-il-trembla, et-ils-trembla, et-trembla | **de:** [וחרדו], [ויחרד], [ויחרדו] Gen 27:33; Gen 42:28; Exod 19:16; Exod 19:18; Ruth 3:8

2. terrify, cause to tremble (16×) Hiphil causative: to terrify, cause to tremble, or put to fright, including the participial 'one who makes afraid.' Leviticus 26:6 promises 'none shall make you afraid,' and the formula recurs in Deuteronomy 28:26, Job 11:19, and Micah 4:4 as a marker of shalom – security defined by the absence of a terrifier. In Judges 8:12, Gideon 'terrified all the camp,' and Ezekiel 30:9 envisions messengers sent 'to make careless Ethiopia tremble.' Spanish 'aterrorizar/amedrentar' and the active-causative framing distinguish this clearly from the involuntary quaking of sense 1. **TERROR AND AGITATION**

en: and-I-will-terrify, disturbing, frightening-away | **es:** aterrorizó, el-que-atemorice, para-aterrorizar | **fr:** et-je-fera-terrify, frightening-away, il-terrified | **de:** [להחריד], [מחריד], eins-causing-trembling Lev 26:6; Deut 28:26; Judg 8:12; 2Sam 17:2; Job 11:19

3. be anxious, show concern (1×) An unusual Qal extension: anxious concern or solicitous care for another's welfare. In 2 Kings 4:13, Elisha says to the Shunammite woman, 'You have trembled for us with all this trembling' – but the context makes clear this is devoted, attentive concern, not terror. Spanish 'te has preocupado' (you have worried yourself) captures the semantic shift from physical trembling to emotional solicitude. This single occurrence reveals a tender dimension in an otherwise fearsome root. **ANXIETY AND WORRY**

en: you-have-trembled | **es:** te-has-preocupado | **fr:** tu-ai-trembla | **de:** du-habe-trembled 2Kgs 4:13

חָרֵד H2730 *Conj-w / Adj-ms* (6×)

Trembling, fearful; one who quakes from terror in battle or from reverent awe before God's word.

The verbal adjective chared describes a person in a state of trembling, whether from battlefield terror or from reverent awe before God. Gideon's famous reduction of his army begins by sending home every chared – everyone trembling with fear (Judg 7:3). Eli's heart trembles for the ark of God (1 Sam 4:13). But in Ezra and Isaiah, the word takes on a profoundly positive meaning: those who 'tremble at God's word' are the faithful remnant, the devout who take divine revelation seriously (Ezra 9:4; 10:3; Isa 66:2, 5).

trembling, fearful (6×) Trembling, fearful, or awe-struck – a verbal adjective covering both physical trembling from fear and reverent trembling before God. Spanish distinguishes 'temblando' (trembling) from 'los que tembláis' (you who tremble), capturing the range. In Judg 7:3 it parallels 'afraid' (yare) as grounds for military dismissal. In 1 Sam 4:13 Eli's heart trembles with anxiety for the ark. The Ezra-Isaiah usage (Ezra 9:4; 10:3; Isa 66:2, 5) transforms trembling into a mark of spiritual devotion – those who chared at God's commandments are his true servants. **TREMBLING AND FEAR**

en: and-those-who-tremble, and-trembles, and-trembling | **es:** el-que-temblaba, los-que-tembláis, temblando | **fr:** [והחרדים], [והחרדים], [וחרד] | **de:** [והחרדים], [והחרדים], [וחרד] Judg 7:3; 1Sam 4:13; Ezra 9:4; Ezra 10:3; Isa 66:2

חֲרָדָה H2731 *N-fs* (9×)

Trembling, terror, or anxious dread; a shaking that seizes the body when overtaken by fear or divine panic.

A feminine noun capturing the visceral, physical experience of trembling under the grip of fear or awe. When Isaac discovered Jacob's deception, the text says he 'trembled exceedingly with a great trembling' (Gen 27:33) — the cognate construction underscoring total loss of composure. In 1 Samuel 14:15 the panic in the Philistine camp is called a 'trembling of God,' a supernatural terror that made the very ground quake. The word can shade into anxious care, as when Elisha asks the Shunammite woman whether she needs him to intercede on her behalf (2 Kgs 4:13). Spanish 'temor' and English 'trembling' both highlight the bodily dimension, while the French rendering leaves the Hebrew untranslated, signaling its difficulty.

trembling, fear, anxiety (9×) Trembling, fear, or anxious dread — a state in which the body shakes from terror, divine panic, or deep apprehension. The noun covers the full spectrum from Isaac's violent physical shaking at discovering the deception (Gen 27:33) to the 'trembling of God' that struck an entire army camp (1 Sam 14:15), to the more inward 'anxious care' Elisha perceived in the Shunammite (2 Kgs 4:13). Ezekiel 26:16 uses the plural as a garment metaphor — the coastal princes 'clothe themselves in tremblings' — while Proverbs 29:25 warns that 'the trembling of man' (fear of people) becomes a snare. The Spanish 'temor' and English 'fear-of / trembling' consistently capture the bodily-emotional register. **TREMBLING AND FEAR**

en: fear-of, for-trembling-of, the-trembling | **es:** Temor-de, como-temblor-de, como-terror | **fr:** [חרדה], [לחרדה], ardeur | **de:** [חרדה], [חרדות], [חרדת] Gen 27:33; 1Sam 14:15; 2Kgs 4:13; Prov 29:25

חֲרָדָה H2732 *Prep-m / N-proper-fs* (2×)

Haradah; wilderness encampment during the Exodus

Haradah was a stopping point during Israel's wilderness wanderings, listed in Numbers 33:24-25. The site location remains unknown. The name may derive from a root meaning 'trembling' or 'fear' (חָרַד), though this is uncertain. It represents one of many stations in the detailed itinerary preserved in Numbers 33, documenting Israel's journey from Egypt to Canaan.

(2×) Numbers 33:24 records 'they camped in Haradah,' while verse 25 states 'they departed from Haradah.' The prepositional phrases 'in

Haradah' (בַּחֲרָדָה) and 'from Haradah' (מֵחֲרָדָה) mark arrival and departure. Spanish 'en/de Haradá' and French 'dans/de Haradah' maintain this locative distinction. The site has never been identified archaeologically. **PROPER NAMES (PERSONAL)**

en: from-Haradah, in-Haradah | **es:** de-Haradá, en-Haradá | **fr:** dans-Haradah, de-Haradah | **de:** in-Haradah, von-Haradah Num 33:24; Num 33:25

חֲרֹדִי H2733 *Art / N-proper-ms* (2×)

Harodite; person from Harod

This gentilicadjective identifies someone from Harod, the spring where Gideon's army was tested (Judges 7:1). It appears in 2 Samuel 23:25, identifying two of David's mighty men as Harodites. The parallel text in 1 Chronicles 11:27 has 'Harorite' (הָרוֹרִי), likely a textual variant. The term connects David's elite warriors to this significant site in Israelite history.

(2×) 2 Samuel 23:25 lists 'the Harodite' (הַחֲרֹדִי) twice, apparently referring to two different warriors from Harod. 1 Chronicles 11:27 reads 'Harorite' instead, suggesting textual confusion. BDB notes the LXX omits the second reference, questioning its originality. Spanish 'el jarodita' and French 'le Harodite' maintain the gentilicform. **PROPER NAMES (PERSONAL)**

en: the-Harodite | **es:** el-jarodita | **fr:** le-Harodite | **de:** der-Harodite 2Sam 23:25

חָרָה H2734 *V-Qal-Imperf.Jus-3ms* (90×)

To burn or be kindled (of anger); God's or man's wrath blazing hot; reflexively, to fret oneself or become vexed.

Charah is the Bible's primary verb for the kindling of anger, appearing overwhelmingly in the idiom charah 'af — literally 'his nostril burned,' since Hebrew locates anger in the flaring nose. The image is visceral: wrath as fire igniting in the face. God's anger 'burns' against Israel's rebellion (Num 11:1; Exod 22:24), and human anger 'kindles' in moments of jealousy, insult, or injustice — from Cain's murderous rage (Gen 4:5) to David's fury at Nathan's parable (2 Sam 12:5). The multilingual evidence reveals how deeply embodied this metaphor is: Spanish encendió ('ignited'), German entbrannte ('blazed up'), and French brula ('burned') all preserve the fire imagery, while Arabic istashata ('flared up') and Korean 노하셨다 ('became wrathful') confirm the anger-as-combustion frame across language families. The Hitpael reflexive in Psalm 37 — 'fret not yourself' — turns the burning inward, warning against self-consuming envy.

1. anger was kindled (82×) Anger was kindled, wrath burned — the massive Qal sense at 82 occurrences, covering both divine and human anger in the frozen idiom charah 'af ('his nostril/anger burned'). Divine wrath: God's anger burns against Israel in the wilderness (Num 11:1, 10), against Moses for resisting his call (Exod 4:14), against Balaam (Num 22:27). Human wrath: Cain's face 'fell' when his anger burned (Gen 4:5), Potiphar's anger 'kindled' at the accusation against Joseph (Gen 39:19), David 'burned' at Nathan's rich-man parable (2 Sam 12:5). Spanish se-encendio and German entbrannte both preserve the combustion metaphor. Arabic ghadiba/ishtaala and Swahili -waka ('ignite') confirm the fire imagery is not a mere Hebraism but a cross-linguistic anger-as-heat conceptual mapping. **FIRE AND BURNING**

en: and-burned, and-burned- | **es:** Y-se-encendió, Y-se-encendió-, y-se-encendió | **fr:** et-brûla, et-brûla-, et-s'enflammer | **de:** [ויחר], und-es-entbrannte, und-verbrannt Gen 44:18; Gen 45:5; Exod 22:24; Exod 32:19; Num 11:1

2. fret oneself, be vexed (4×) To fret oneself, be vexed — the Hitpael reflexive stem, appearing 4 times exclusively in wisdom literature (Ps 37:1, 7, 8; Prov 24:19). The reflexive morphology turns the burning inward: do not let envy or resentment kindle a fire in yourself. This is self-directed emotional agitation rather than outward-directed wrath. Spanish te-impacientes ('do not become impatient with yourself') and Korean captures the reflexive turn well. The wisdom context — paired with imperatives not to envy evildoers — makes this a genuine sub-sense: therapeutic counsel against the spiritual self-harm of bitter resentment. **ANGER AND INDIGNATION**

en: fret, fret-yourself | **es:** te-enciendas, te-impacientes | **fr:** s'enflammer | **de:** [התחר], fret Ps 37:1; Ps 37:7; Ps 37:8; Prov 24:19

3. (2×) The Niphal participle form hannecharim — 'those who are incensed/enraged against you' — appearing twice in Isaiah's oracles of assurance (Isa 41:11; 45:24). The Niphal passive-reflexive morphology marks a state of being incensed rather than the Qal's narrative moment of anger-kindling. Spanish los-que-se-enfurecen and English who-are-angry both render it as a characterizing description of hostile opponents. The Isaianic context is specifically about enemies of God's servant who shall be put to shame — a prophetic-forensic application of the anger root. **ANGER AND INDIGNATION**

en: who-are-angry, who-are-incensed | **es:** los-que-se-enfurecen, los-que-se-enojan | **fr:** [הנחרים] | **de:** [הנחרים] Isa 41:11; Isa 45:24

4. (1×) Zealously, ardently — a single adverbial use at Neh 3:20 where Baruch son of Zabbai 'zealously' (charah) repaired a section of the wall. Here the fire metaphor shifts from anger to fervent energy and passionate commitment. Spanish ardientemente ('ardently') and English 'zealously' both capture the intensity-without-anger reading. This represents an interesting semantic extension: the combustion imagery of charah applied to burning dedication rather than burning wrath. **ACCURACY AND PRECISION**

en: zealously | **es:** ardientemente | **fr:** s'enflammer | **de:** der-entbrannte Neh 3:20

5. (1×) To kindle (divine anger against a specific person) — a single occurrence at Job 19:11 where Job says 'He has kindled his wrath against me.' While semantically close to sense 1, the Hifil-like causative nuance (God actively kindles/stokes his anger) and the intensely personal context — Job as singular target of divine fury — sets this apart. Spanish ha-encendido and German entbrannte both render the active kindling. Job's theological complaint inverts the usual narrative: instead of corporate Israel provoking divine anger, here God unilaterally ignites wrath against an innocent individual. **FIRE AND BURNING**

en: and-He-kindles | **es:** Y-ha-encendido | **fr:** et-s'enflammer | **de:** und-es-entbrannte Job 19:11

חֹר H2735 *Prep / N-proper-fs* (2×)

Hor-haggidgad; wilderness encampment meaning 'hollow of Gidgad'

This compound place name means 'hollow of Gidgad' and marks a wilderness station in Numbers 33:32-33. The first element (חֹר) means 'hollow' or 'cave,' while Gidgad may be a place name or personal name. The site location is unknown. The name may relate to Gudgodah mentioned in Deuteronomy 10:7, possibly representing the same location with variant naming.

(2×) Numbers 33:32 records camping 'in Hor-haggidgad' while verse 33 describes departing 'from Hor-haggidgad.' Spanish 'en/de Hor-Haguidgad' and French 'dans/de Hor-haggidgad' show the locative and ablative prepositional phrases. The double reference follows the standard pattern of Numbers 33's itinerary: arrival then departure. **PROPER NAMES (PERSONAL)**

en: from-Hor-haggidgad, in-Hor-haggidgad | **es:** de-Hor-Haguidgad, en-Hor-Haguidgad | **fr:** dans-Hor-haggidgad, de-Hor-haggidgad | **de:** in-Hor-haggidgad, von-Hor-haggidgad Num 33:32; Num 33:33

חַרְחַיָּה H2736 *N-proper-ms* (1×)

Harhaiah, father of a wall-builder in Nehemiah's restoration

Harhaiah appears only in Nehemiah 3:8 as the father of Uzziel, a goldsmith who helped rebuild Jerusalem's wall. The name's etymology remains uncertain, though it may contain divine name elements or relate to Hebrew roots for 'fear' or 'conceive.' The context identifies him through his son's occupation and civic contribution during the post-exilic restoration. Personal names in Nehemiah's builder lists often preserve otherwise lost family lines from the return community.

(1×) This patronymic serves to identify Uzziel son of Harhaiah among the wall builders, anchoring him in family lineage rather than geographic origin. The goldsmith profession suggests a craftsman of means who could afford to pause metalworking to serve the communal rebuilding project. Names in these lists function as civic records,

documenting participation in the restoration covenant. **PROPER NAMES (PERSONAL)**

en: Harhaiah | **es:** Harhaías | **fr:** [חרהיה] | **de:** [חרהיה] Neh 3:8

חָרוּז H2737 *Prep-b* (1×)

with strings of beads/ornamental chains (neck adornment)

Found in Song of Songs 1:10, this phrase describes the beloved's neck as beautiful 'with strings of beads' (בַּחֲרוּזִים). The root suggests threading or stringing, pointing to ornamental chains or strands of precious beads worn as jewelry. The context pairs this with reference to 'rows of jewels,' creating an image of layered, luxurious adornment. Spanish 'collares' (necklaces) and French 'colliers' (necklaces) interpret the function, while the Hebrew plural suggests multiple strands or types of beaded ornament.

(1×) The Song's aesthetic catalog employs specific jewelry vocabulary, moving from general beauty to particular ornaments that enhance the beloved's neck. Ancient Near Eastern iconography confirms that multiple-strand bead necklaces were common elite adornment, often with gold, carnelian, or lapis lazuli beads. The preposition 'with' indicates the means or accompaniment by which the neck appears beautiful—not inherent beauty but adorned beauty. **CHAIN ORNAMENT**

en: with-the-strings-of-jewels | **es:** con-collares | **fr:** dans-les-colliers. | **de:** [בחרוזים] Song 1:10

חָרוּל H2738 *N-ms* (3×)

nettles, weeds, wild undergrowth

A type of weed or wild plant that grows in neglected or devastated areas. The exact botanical identification is uncertain, with suggestions including chickpea, nettles, or various thorny plants. The term appears in contexts of desolation—abandoned vineyards, devastated lands, and places where outcasts shelter themselves. The plant represents agricultural failure, the victory of wilderness over cultivation, and the reversal of productive land into waste. Whether identifying a specific species or weeds generally, the term symbolizes neglect and ruin.

(3×) Weeds or wild plants indicating neglect and desolation. Job 30:7 describes social outcasts sheltering 'among the nettles.' Proverbs 24:31 warns that the slothful man's field becomes overgrown: 'nettles covered its surface.' Zephaniah 2:9 prophesies Moab will become 'a possession of nettles,' a waste land. The botanical uncertainty is reflected in varying translations (Spanish ortigas/cardos 'nettles/thistles'), but the symbolic meaning of desolation remains consistent. **THORNS AND BRAMBLES**

en: nettles | **es:** cardos, ortigas | **fr:** chaleur, חרול ,חרלים | **de:** [חרול], [חרלים] Job 30:7; Prov 24:31; Zeph 2:9

חֲרוּמַף H2739 *N-proper-ms* (1×)

Harumaph, father of a wall-builder in Nehemiah's Jerusalem

Harumaph is named in Nehemiah 3:10 as the father of Jedaiah, who repaired a section of Jerusalem's wall opposite his own house. The name appears nowhere else in Scripture, and its etymology remains uncertain. Like many names in Nehemiah's builder lists, it preserves a family identity from the early Persian period restoration community. The mention of repairing 'opposite his house' suggests this family lived in a specific quarter of Jerusalem.

(1×) The patronymic identifies Jedaiah within Nehemiah's detailed record of wall reconstruction, anchoring him in family heritage. These genealogical markers served both historical and legal functions, documenting who participated in the covenant renewal and urban restoration. The builder lists became part of Jerusalem's communal memory, honoring families who invested labor in the city's defense infrastructure. **PROPER NAMES (PERSONAL)**

en: Harumaph | **es:** Harumaf | **fr:** [חרומף] | **de:** [חרומף] Neh 3:10

חָרוֹן H2740 *Conj-w* (41×)

Burning anger, fierce wrath; the blazing heat of divine fury, nearly always used of God's anger

A noun denoting the burning heat or fierceness of anger, used almost exclusively of God's wrath throughout the Hebrew Bible. It most often appears in the construct phrase charon af ('the burning of anger'), a powerful idiom that pictures divine fury as a consuming fire. From the golden calf incident (Exod 32:12) through the prophetic warnings of Jeremiah and the anguished prayers of the Psalms, this word conveys the terrifying intensity of God's displeasure at covenant unfaithfulness. Spanish captures this well with 'ardor de ira' (burning heat of wrath), while German 'Zornglut' (wrath-glow) conveys the same incandescent quality.

1. fierce burning of anger (34×) The burning heat or fierceness of wrath, predominantly used in construct with af ('anger') to form the idiom charon af – the fierce burning of God's anger. French 'ardeur de la colere' and Spanish 'ardor de ira' both emphasize the thermal metaphor. This construction dominates the word's usage across Pentateuch, Prophets, and Writings: Moses pleads with God to turn from charon af after the golden calf (Exod 32:12); Joshua must purge the camp so God's charon af will subside (Josh 7:26); and Jeremiah repeatedly warns that charon af is coming upon Judah (Jer 4:8,26; 25:37-38). The word thus functions less as an independent noun than as a coloring element intensifying the anger concept. **GEOGRAPHY AND SPACE**

en: and-burning-of, and-fierce-of, burning-of | **es:** ardor-de, de-ardor-de, el-ardor-de | **fr:** ardeur, ardeur-de-la-colère, de-ardeur | **de:** Zornglut, [וחרון], [חרון] Exod 32:12; Num 25:4; Num 32:14; Deut 13:17; Josh 7:26

2. wrath, fierce anger (7×) Wrath or fierce anger used absolutely or with pronominal suffixes, functioning independently rather than in construct with af. In Exodus 15:7, God sends forth His charon to consume enemies like stubble – here 'your fierce wrath' stands alone as subject. The Psalmist cries under the weight of God's charon (Ps 88:16-17), and Ezekiel uses it independently (Ezek 7:12,14). German renders this variously as 'Dein Zorn' (your wrath) and 'Zornglut' (wrath-glow), while Spanish shifts from the construct 'ardor de' to the absolute 'ardiente' (burning), reflecting the syntactic independence of this usage. **GEOGRAPHY AND SPACE**

en: Your-wrath, and-in-his-wrath, burning-wrath | **es:** ardiente, ardor-de-ira, ardor-de-ira-de-mí | **fr:** Ton-colère, ardeur, et-dans-ardeur | **de:** Dein-Zorn, Zornglut, [חרון] Exod 15:7; Neh 13:18; Ps 2:5; Ps 58:9; Ps 88:16

הַחֲרִיפִי H2741 *Art / N-proper-ms* (2×)

Haruphite/Hariphite; gentilicof uncertain origin

This gentilicappears only in 1 Chronicles 12:6 (English 12:5 in some editions), identifying Shephatiah as 'the Haruphite' or 'Hariphite.' The Hebrew has both Ketiv (הַחֲרוּפִי) and Qere (הַחֲרִיפִי) readings, reflecting textual uncertainty. If the Qere is correct, it may connect to Hariph in Nehemiah 7:24. The term identifies one of the warriors who joined David at Ziklag.

(2×) 1 Chronicles 12:6 contains both the Ketiv and Qere forms, explaining why this appears twice. The LXX transliterations vary widely, showing ancient uncertainty about the correct reading. Spanish preserves both readings in parentheses: 'el jarufí/jarifí.' The character is one of David's early supporters from Benjamin. **PROPER NAMES (PERSONAL)**

en: (the-Charuphite), [the-Chariphite] | **es:** (el-jarufí), [el-jarifí] | **fr:** [ההחרופי], [ההחריפי] | **de:** [ההחרופי], [ההחריפי] 1Chr 12:6

חָרוּץ H2742a *N-ms* (9×)

Sharp, pointed (of threshing implements); figuratively: diligent, industrious (of persons in Proverbs).

A versatile adjective rooted in the idea of sharpness or cutting. In agricultural contexts it refers to the threshing sledge – a heavy wooden platform studded with stones or iron teeth dragged over grain to crush the husks (Isa 28:27; Amos 1:3). Amos's chilling image of Damascus threshing Gilead 'with iron sledges' captures the instrument's brutal force. In Proverbs, the same root pivots to human character: the 'sharp' or keen person becomes the diligent one

whose hands bring wealth, consistently contrasted with the sluggard and the deceitful (Prov 10:4; 13:4). Spanish 'diligente' and German 'Feingold' reflect this figurative shift from physical sharpness to moral industriousness.

1. diligent (5×) Describing a person who is sharp-minded and hardworking – the diligent. Used substantively in Proverbs to contrast with the lazy (atsel) and the slack-handed (remiyyah). Spanish 'diligente' and English 'diligent' capture this figurative extension from physical sharpness to moral industriousness (Prov 10:4; 12:24; 13:4; 21:5). **LABOR AND TOIL**

en: diligent, is-diligence, the-diligent | **es:** diligente, diligentes, el-diligente | **fr:** diligent | **de:** Feingold, [חרוצים], [חרצים] Prov 10:4; Prov 12:24; Prov 12:27; Prov 13:4; Prov 21:5

2. sharp, new (threshing instrument) (2×) Adjective meaning sharp or pointed, used attributively of a threshing sledge: 'a sharp new threshing instrument having teeth' (Isa 41:15). In Job 41:30 it describes the crocodile's underside like sharp potsherds. The multilingual glosses split between the instrument itself ('trillo' in Spanish) and its quality ('agudo'), revealing the tight bond between tool and trait. **SHARPENING IMPLEMENTS**

en: a-threshing-sledge, new | **es:** agudo, trillo | **fr:** [חרוץ], diligent | **de:** Feingold, [חרוץ] Job 41:30; Isa 41:15

3. threshing sledge (2×) The threshing sledge itself (charuts/morag), a heavy agricultural platform with cutting edges used to separate grain from chaff. Isaiah 28:27 names it alongside the cart wheel as standard threshing equipment. In Amos 1:3 it becomes a weapon of atrocity – Damascus 'threshed Gilead with iron sledges' – and Spanish 'con trillos de hierro' preserves this vivid image of agricultural technology turned to cruelty. **REAPING AND HARVESTING**

en: with-a-threshing-sledge, with-threshing-sledges-of | **es:** con-trillo, con-trillos-de | **fr:** [בחרוץ], or | **de:** [בחרוץ], [בחרצות] Isa 28:27; Amos 1:3

חָרוּץ H2742b *Art / N-ms* (2×)

decision, verdict; decisive judgment or determination

This noun appears only in Joel 3:14 (English 4:14), in the phrase 'valley of decision' (עֲמֶק הֶחָרוּץ). The term derives from חָרַץ (decide, determine) and denotes a decisive verdict or strict judgment. Joel uses it twice in parallel to emphasize the nearness of the Day of the LORD, when God will execute final judgment on the nations. The valley represents the place of God's decisive action.

(2×) Joel 3:14 (English 4:14) repeats 'valley of decision' in poetic parallelism: 'Multitudes, multitudes in the valley of decision!' The article 'the decision' (הֶחָרוּץ) marks this as a specific, climactic judgment. Interestingly, French 'or' (gold) and German 'Feingold' (fine gold) reflect confusion with a homograph meaning 'gold' or 'sharp/threshing sledge.' **JUDGING AND DECIDING**

en: the-decision | **es:** la-decisión | **fr:** or | **de:** der-Feingold Joel 3:14

חָרוּץ H2742c *Conj-w / N-ms* (1×)

and moat/trench (defensive earthwork around rebuilt Jerusalem)

This term appears in Daniel 9:25, describing Jerusalem as rebuilt 'with plaza and moat' (רְחוֹב וְחָרוּץ) during troubled times. The Aramaic noun denotes a defensive trench or moat, cognate with Assyrian ḫarīṣu/ḫiriṣu. The phrase pairs public spaces (plaza/street) with defensive infrastructure (moat), painting a picture of urban restoration complete with both civilian and military features. Some interpreters read differently ('street and outside'), but the defensive reading fits Daniel's context of restoration under pressure.

(1×) Daniel's prophecy envisions Jerusalem rebuilt not just with religious structures but with complete urban infrastructure including fortifications. The moat represents defensive water systems or dry trenches that protected ancient cities from siege. The conjunction 'and' links this military feature to the civilian plaza, suggesting a city prepared both for normal life and for defense against adversaries. **WELL PIT CISTERN**

en: and-moat | **es:** y-foso | **fr:** et-diligent | **de:** [וחרוץ] Dan 9:25

חָרוּץ H2742d *Conj-w* (6×)

Gold, fine gold; a poetic synonym for zahav used in wisdom literature to express supreme material value.

The noun charutz (V) is a poetic term for gold, distinct from the common zahav and the Aramaic dehav. It appears exclusively in elevated poetic contexts – Wisdom literature and Psalms – always paired with silver (keseph) to frame comparisons of supreme value. Proverbs repeatedly declares that wisdom surpasses charutz (Prov 3:14; 8:10, 19; 16:16). The Psalmist pictures dove wings shimmering with yellow-green charutz (Ps 68:14), and Zechariah describes Tyre heaping up gold like dust (Zech 9:3). The Phoenician cognate charuts confirms the precious-metal meaning.

gold, fine gold (6×) Precious refined gold, used as a poetic synonym for zahav exclusively in elevated literary contexts. German 'Gold' and 'Feingold,' Spanish 'oro,' and English 'gold' all converge, though French curiously shows some confusion with other senses of the root charats ('diligent, sharp'). Always paralleled with silver (keseph), charutz serves as the standard of highest earthly value that wisdom nonetheless surpasses (Prov 3:14; 8:10, 19; 16:16). In Ps 68:13-14 it colors the shimmering wings of a dove; in Zech 9:3 it pictures Tyre's accumulated wealth. **GOLD (PRECIOUS METAL)**

en: and-gold, and-than-gold, gold | **es:** más-que-oro, oro, que-oro | **fr:** de-diligent, et-diligent, et-tranchant | **de:** Gold, [ומחרוץ], und-Feingold Ps 68:13; Prov 3:14; Prov 8:10; Prov 8:19; Prov 16:16

חָרוּץ H2743 *N-proper-ms* (1×)

Charuts, father of King Amon's mother Meshullemeth

Charuts appears only in 2 Kings 21:19 as the father of Meshullemeth, who became mother of King Amon of Judah. This makes Charuts the maternal grandfather of one of Judah's kings, though nothing else is recorded about him. The name may relate to roots suggesting 'gold,' 'decision,' or 'sharpness.' The Septuagint renders it as Αφους, preserving the name with Greek phonetics. Royal genealogies preserve such names to establish dynastic legitimacy.

(1×) Naming the king's maternal grandfather serves to identify the queen mother's family origin, important for establishing royal lineage and political alliances. Meshullemeth came from Jotbah, so Charuts likely represented a provincial family connected to the Judahite court. These genealogical details, though brief, anchor royal succession in specific family histories beyond just the patrilineal descent. **PROPER NAMES (PERSONAL)**

en: Charuts | **es:** Jaruz | **fr:** Charuts | **de:** Charuts 2Kgs 21:19

חַרְחוּר H2744 *N-proper-ms* (2×)

Harhur; family head of returning temple servants

Harhur was a family head among the temple servants (Nethinim) who returned from exile, listed in both Ezra 2:51 and Nehemiah 7:53. The name's etymology is uncertain—it may derive from a root meaning 'burning' or 'inflammation,' or possibly relate to a reduplicated form. Like other Nethinim families, the Harhur clan served the temple community in practical, supportive roles.

(2×) Ezra 2:51 and Nehemiah 7:53 provide parallel attestations of this family name. French and German simply transliterate the Hebrew. The LXX variations (Αφου(α)ρ) show uncertainty about pronunciation. These genealogical lists were crucial for establishing proper credentials for temple service in the post-exilic community. **PROPER NAMES (PERSONAL)**

en: Charchur, Harhur | **es:** Harhur, Jarjur. | **fr:** [חרחור] | **de:** [חרחור] Ezra 2:51; Neh 7:53

חַרְחַס H2745 *N-proper-ms* (1×)

Charchas, grandfather of Shallum (husband of the prophetess Huldah)

Charchas is mentioned in 2 Kings 22:14 as the grandfather of Shallum, who was keeper of the wardrobe and husband to the prophetess Huldah. This three-generation genealogy (Charchas → Tikvah →

Shallum) establishes Shallum's family credentials during Josiah's reform period. The name appears nowhere else, though some suggest connection to Harhas. Huldah's status as a recognized prophetess makes her husband's lineage worth preserving.

(1×) The genealogy serves to validate Shallum's position as wardrobe keeper and to anchor the prophetess Huldah within a respectable family network. When Josiah needed prophetic consultation about the discovered law book, he turned to Huldah, whose family credentials included this three-generation lineage. The preservation of this grandfather's name reflects the importance of the moment—authenticating the messenger who would deliver God's word to the king. **PROPER NAMES (PERSONAL)**

en: Charchas | **es:** Jarjas | **fr:** Charchas | **de:** Charchas 2Kgs 22:14

חַרְחֻר H2746 *Conj-w* (1×)

and with burning heat/fever (a covenant curse of intense inflammation)

This noun appears in Deuteronomy 28:22's catalog of covenant curses, referring to violent heat or fever as divine punishment for disobedience. The term follows consumption, fever, and inflammation in a series of physical afflictions. The root suggests intense burning, possibly distinguishing this from ordinary fever as a more severe inflammatory condition. The multilingual glosses use terms for burning heat ('ardor' in Spanish) or fever-heat, indicating a pathological burning rather than environmental temperature.

(1×) Within the curse sequence, this represents one of multiple fever-related afflictions that would plague covenant breakers. The accumulation of near-synonyms (fever, inflammation, burning heat) creates rhetorical intensity, emphasizing the severity and variety of illness awaiting those who abandon covenant. Ancient Near Eastern treaty curses similarly catalog physical suffering, and this term adds specificity to the fever category—perhaps referring to particularly high or sustained burning inflammation. **FEVER ILLNESS**

en: and-with-burning-heat | **es:** y-con-ardor | **fr:** et-avec-brûlant-heat | **de:** und-mit-burning-heat Deut 28:22

חֶרֶט H2747 *Prep-b / N-msc* (2×)

graving-tool, stylus for engraving metal or writing on tablets

This term designates an implement used for two distinct purposes in ancient Israel. Aaron used such a graving-tool to fashion the golden calf, shaping molten metal (Exodus 32:4). Isaiah received divine instruction to write with "a man's stylus"—an ordinary writing instrument that would produce characters legible to all, not some specialized script (Isaiah 8:1). The multilingual glosses consistently distinguish the engraving function (Spanish buril, punzón) from the writing function (stylus), reflecting the tool's dual application in metalwork and literacy.

(2×) The two biblical occurrences show this implement serving both metallurgical and scribal purposes. In Exodus 32:4 it shaped the molten calf, while in Isaiah 8:1 it inscribed a tablet with common characters. The BDB notes that "with a man's stylus" means writing in ordinary, intelligible script accessible to everyone, not specialized priestly notation. Cross-linguistic evidence (French engraving-tool, German Gravierung-tool) captures the technical craftsmanship dimension. **GEOGRAPHY AND SPACE**

en: with-stylus-of, with-the-engraving-tool | **es:** con-el-buril, con-punzón-de | **fr:** [בחרט], avec-le-engraving-tool | **de:** [בחרט], mit-der-Gravierung-tool Exod 32:4; Isa 8:1

חַרְטֹם H2748 *Prep-l* (11×)

Magician, diviner-priest — a learned practitioner of ritual magic in Egyptian and Babylonian courts

The noun חַרְטֹם (chartom) designates a class of learned magician-priests attached to the royal courts of Egypt and Babylon. In Egypt, Pharaoh summons his chartummim to interpret his dreams (Gen 41:8, 24) and to replicate Moses' signs (Exod 7:11, 22; 8:3 [Eng. 8:7]). They manage to match the first two plagues but fail at the gnats, conceding 'this is the finger of God' (Exod 8:14-15 [Eng. 8:18-19]), and are themselves afflicted with boils (Exod 9:11). In Daniel, the same term reappears for the Babylonian court magicians whom Daniel outperforms tenfold (Dan 1:20; 2:2). The word likely derives from Egyptian hry-tp ('chief lector-priest'). Spanish 'magos' and English 'magicians' are standard renderings.

magician, diviner-priest (11×) An Egyptian court magician or lector-priest skilled in sacred texts and ritual magic. Pharaoh's chartummim attempt to interpret dreams (Gen 41:8, 24) and duplicate the signs of Moses and Aaron through their secret arts (Exod 7:11, 22; 8:3, 14-15). Their progressive failure — replicating blood and frogs but not gnats — dramatizes the superiority of God's power. They are struck with boils along with all Egypt (Exod 9:11). Spanish 'magos,' French 'magiciens.' **MAGI MAGICIAN DIVINER**

en: for-the-magicians, magicians-of, on-the-magicians | **es:** a-los-magos, en-los-magos, los-magos | **fr:** le-magiciens, magicien, magiciens-de | **de:** Wahrsager, Zauberer-von, [החרטמים] Gen 41:8; Gen 41:24; Exod 7:11; Exod 7:22; Exod 8:7

חַרְטֹם H2749 *N-ms* (5×)

magician, diviner-priest; member of the professional class of occult practitioners at royal courts

Chartom designates the professional magicians and diviner-priests who served at ancient Near Eastern royal courts. In Daniel, they appear as one of several expert classes summoned by Babylonian kings to interpret dreams and mysteries, yet they consistently fail where Daniel, empowered by God, succeeds. The word is Aramaic in Daniel's usage and has a Hebrew cognate used of Egyptian magicians in the Joseph and Exodus narratives. Spanish 'magos,' English 'magicians,' and the consistent multilingual pattern all converge on the notion of court-based occult specialists rather than folk practitioners.

(5×) Magician, diviner-priest attached to a royal court. In Daniel, chartom designates professional practitioners of the occult arts summoned to interpret dreams and signs alongside enchanters and sorcerers (Dan 2:10, 27; 4:7, 9; 5:11). They consistently fail to interpret divine mysteries, serving as a literary foil to Daniel's God-given wisdom. Spanish 'magos' and English 'magicians' reflect the institutional, courtly register. The related Hebrew form appears for Pharaoh's magicians in Genesis 41 and Exodus 7-9, linking Babylonian and Egyptian court magic traditions. **MAGI MAGICIAN DIVINER**

en: magician, magicians, the-magicians | **es:** los-magos, mago, magos | **fr:** [חרטם], [חרטמיא], [חרטמין] | **de:** [חרטם], [חרטמיא], [חרטמין] Dan 2:10; Dan 2:27; Dan 4:7; Dan 4:9; Dan 5:11

חֳרִי H2750 *N-msc* (6×)

Burning heat of anger, fierce wrath; always in the construct phrase chori aph ('burning of nostril/anger').

The masculine noun chori means 'burning' or 'fierce heat' and appears exclusively in the fixed construct phrase chori (ha-)aph – literally 'burning of the nostril,' meaning fierce anger or hot wrath. It intensifies the already vivid Hebrew image of anger as heat in the nose. Moses departs Pharaoh in great chori aph (Exod 11:8). Jonathan rises from the table in chori aph over his father's shaming of David (1 Sam 20:34). The phrase also describes divine wrath (Deut 29:24) and the anger of armies and kings (2 Chr 25:10; Isa 7:4; Lam 2:3).

burning, fierce heat (of anger) (6×) The burning heat or fierceness of anger, exclusively in the construct phrase chori aph ('burning of anger'). Spanish 'ardor de' (burning of) and English 'burning of' preserve the construct relationship faithfully. The word intensifies aph ('anger, nostril') by adding the image of fire or extreme heat. It describes Moses's fury at Pharaoh (Exod 11:8), Jonathan's outrage for David (1 Sam 20:34), God's wrath on the land (Deut 29:24), Ephraimite soldiers' anger at dismissal (2 Chr 25:10), and the 'burning anger' of Rezin and Pekah that Isaiah tells Ahaz not to fear (Isa 7:4). **GEOGRAPHY AND SPACE**

en: at-fierce-, burning-of, in-burning-of- | **es:** ardor-de, en-ardor-de, en-ardor-

de- | **fr:** [בחרי], [בחרי], brûlant-de | **de:** [בחרי], [בחרי], burning-von Exod 11:8; Deut 29:24; 1Sam 20:34; 2Chr 25:10; Isa 7:4

חֹרִי H2751 *N-ms* (1×)

white bread/cake (fine quality bread made from refined flour)

Found in Genesis 40:16, 'white bread' (חֹרִי) appears in the chief baker's dream, where he carries three baskets of white bread on his head. The term indicates bread made from refined, sifted flour rather than coarse whole grain, marking it as high-quality bakery product suitable for Pharaoh's court. The whiteness distinguished luxury bread from darker, coarser varieties consumed by common people. Joseph's interpretation of the dream focuses on the three baskets, but the bread quality establishes the baker's high status.

(1×) The baker's dream specifies white bread to indicate his responsibility for royal baking, producing refined products for Pharaoh's table. Ancient Egyptian tomb paintings show such fine white bread among offerings to nobility. The term's singular occurrence in this dream narrative makes it a technical culinary designation, distinguishing court bakery work from ordinary bread production. The whiteness signals both the flour refinement process and the social status of the intended consumers. **WHITE COLOR**

en: white-bread | **es:** blanco | **fr:** blanc-pain | **de:** weißes-Gebäck Gen 40:16

חֹרִי H2752 *Art / N-proper-mp* (6×)

Horite; the pre-Edomite cave-dwelling inhabitants of the hill country of Seir, displaced by Esau's descendants.

The gentilic noun chori (II) designates the Horites, the indigenous people of the Seir hill country before the Edomites displaced them. The name likely derives from chor ('cave'), marking them as cave-dwellers – fitting the terrain of Edom's sandstone cliffs. Genesis 14:6 places them in their mountains at the time of the eastern kings' invasion. Genesis 36:20-30 provides a detailed genealogy of Seir the Horite and his descendants. Deuteronomy 2:12, 22 records their displacement by the sons of Esau as a paradigm for how God gives nations their territories.

Horite (gentilic) (6×) The Horites, a pre-Edomite ethnic group inhabiting the hill country of Seir, always with the article (ha-chori). Spanish 'el horeo / los horeos,' German 'der Horite / der Choriter,' and English 'the Horite / the Horites' uniformly transliterate. The name probably means 'cave-dweller' (from chor, 'cave'), appropriate to Edom's sandstone geography. Genesis 36:20 identifies 'Seir the Horite' as the ancestral figure; Gen 14:6 locates them in their mountains; Deut 2:12, 22 narrates their dispossession by Esau's descendants as theological precedent for Israel's own territorial inheritance. **PROPER NAMES (PERSONAL)**

en: the-Horite, the-Horites | **es:** el-horeo, los-horeos | **fr:** le-Horite, le-Horites | **de:** der-Choriter, der-Horite, der-Horites Gen 14:6; Gen 36:20; Gen 36:21; Gen 36:29; Deut 2:12

חֹרִי H2753 *Art / N-proper-ms* (4×)

Horite, member of the pre-Edomite cave-dwelling people of Seir; also a personal name in Simeon's genealogy

An adjective and gentilicname derived from hor ('cave, hole'), designating the indigenous cave-dwelling population of the Seir region before the Edomite conquest. Genesis 36 identifies Seir as 'the Horite' and lists the Horite chiefs as the original inhabitants of the land. Deuteronomy 2:12, 22 records that the sons of Esau dispossessed them, just as Israel dispossessed the Canaanites. The name also appears once as a personal name in the tribe of Simeon (Num 13:5).

(4×) The gentilicdesignation for the pre-Edomite inhabitants of Mount Seir, understood as 'cave-dwellers' (from hor, 'cave'). Genesis 36:20-30 provides the most detailed account, listing Seir haHori and his descendants as the original clans of the region. In 1 Chronicles 1:39, Hori appears as a son of Lotan, a Horite chief. The name also occurs as a personal name in Numbers 13:5 for the father of Shaphat, the spy from Simeon. English and Spanish transliterate as 'Horite/horeo,' while French and German sometimes preserve the Hebrew in brackets, reflecting uncertainty about whether to treat it as a proper noun or ethnic adjective. **PROPER NAMES (PERSONAL)**

en: Chori, Hori, the-Horite | **es:** Horí, Jori, el-horeo | **fr:** Hori, [חר], le-Horite | **de:** Chori, Hori, [חרי] Gen 36:22; Gen 36:30; Num 13:5; 1Chr 1:39

חָרִיט H2754 *Conj-w* (2×)

bag, purse, typically for carrying valuables like silver

This loan-word from Arabic designates a bag or purse made of skin or other material for transporting valuables. In 2 Kings 5:23, Naaman's servants carried two talents of silver in such bags, demonstrating their capacity for significant weight. The term also appears in Isaiah 3:22's catalog of luxury items among Jerusalem's elite women, where it likely refers to fashionable handbags or coin purses. Spanish and English translations consistently render this as "bags" or "purses," emphasizing the portable container function rather than ornamental aspects.

(2×) The two contexts reveal both utilitarian and luxury dimensions. In 2 Kings 5:23, these bags served as robust containers, each holding a talent of silver (roughly 75 pounds). Isaiah 3:22 lists them among ladies' finery alongside jewelry and perfume bottles, suggesting decorative handbags or purses as status symbols. The Arabic cognate خَرِيطٌ confirms the basic meaning: a bag made of leather or fabric for carrying possessions. **BAG PURSE**

en: and-the-handbags, bags | **es:** bolsas, y-los-bolsos | **fr:** [והחריטים], bags | **de:** [והחריטים], bags 2Kgs 5:23; Isa 3:22

חֲרְיוֹנִים H2755 *N-mpc / 3ms* (2×)

textual variant (ketiv) possibly meaning dung; replaced in qere tradition

This lemma represents a ketiv (written) reading that appears in the Masoretic text of 2 Kings 6:25 but was replaced by scribal tradition with the qere (read) form dibyon-yonim (dove's dung). The precise meaning remains uncertain, though if authentic it likely referred to some kind of excrement. Most modern translations follow the corrected qere reading rather than preserving this variant. The textual apparatus shows translators marking this as a scribal issue [ketiv] rather than attempting semantic interpretation.

(2×) This appears exclusively as a textual variant that scribes corrected to dove's dung (דִּבְיוֹנִים) in the reading tradition. The Greek Septuagint's κόπρου περιστερῶν (dove dung) follows the qere. The BDB notes that scholars have proposed various conjectural emendations, reflecting uncertainty about the original text. The cross-linguistic evidence shows translators declining to interpret this ketiv, instead marking it as a scribal problem requiring the corrected reading. **TEXTUAL VARIANTS MIXED**

en: [ketiv], [their-dung] | **es:** (kethiv), [K] | **fr:** [ketiv], [their-dung] | **de:** [ketiv], [their-dung] 2Kgs 6:25; 2Kgs 18:27

חָרִיף H2756 *N-proper-ms* (2×)

Hariph, personal name meaning possibly 'autumn' or 'harvest'

This personal name appears in post-exilic contexts for two individuals. One Hariph led a family of returned exiles (Nehemiah 7:24), corresponding to Jorah in the parallel list in Ezra 2:18—suggesting scribal variation between these names. Another Hariph appears among those who sealed Nehemiah's covenant (Nehemiah 10:19). The name likely derives from the Hebrew root related to autumn or harvest season (compare Arabic kharif, autumn), though personal names often carry symbolic rather than literal significance.

(2×) The two attestations identify distinct individuals in Ezra-Nehemiah's post-exilic community. The textual parallel between Hariph (Nehemiah 7:24) and Jorah (Ezra 2:18) for the same returning family illustrates common manuscript variation in proper names. The BDB connects this to Hebrew choref (autumn, winter) and Arabic kharif, suggesting seasonal imagery. Greek transliterations vary (Areip, Iōrē), reflecting the fluidity of proper name transmission across linguistic boundaries. **PROPER NAMES (PERSONAL)**

en: Hariph | **es:** Harif | **fr:** [חריף] | **de:** [חריף] Neh 7:24; Neh 10:19

חָרִיץ H2757 *Conj-w* (3×)

cuts, slices (of cheese); sharp iron implements

A term with two distinct meanings. First, it refers to cuts or slices, specifically of cheese in 1 Samuel. Second, it denotes sharp iron implements or picks used as instruments of labor or torture. The semantic range connects through the concept of 'cutting'—whether cutting milk into cheese slices or cutting tools made of iron. The violent usage in Samuel and Chronicles may involve agricultural threshing sledges (like those in Amos 1:3) or torture instruments, depending on interpretation. Both meanings derive from the root sense of cutting or dividing.

(3×) Cuts of cheese or sharp iron implements. 1 Samuel 17:18 uses it concretely for 'ten cuts of milk'—cheese slices David brought to his brothers. 2 Samuel 12:31 and 1 Chronicles 20:3 employ it for instruments of forced labor or torture: David put Ammonite captives to work 'with saws and sharp instruments of iron.' The semantic breadth (food items vs. tools) reflects the underlying cutting concept, though the violent passages remain ethically troubling and textually difficult. **GEOGRAPHY AND SPACE**

en: and-at-picks-of, and-with-picks-of, cuts-of | **es:** quesos-de, y-con-trillos-de, y-en-trillos-de | **fr:** [וב]חריצ[י], coupe-de, et-à-picks-de | **de:** [וב]חריצ[י], cuts-von, und-bei-picks-von 1Sam 17:18; 2Sam 12:31; 1Chr 20:3

חָרִישׁ H2758 *N-msc / 3ms* (3×)

plowing, plowing-time, agricultural season

The agricultural activity of plowing or the season designated for it. In ancient Israel's agrarian calendar, plowing-time marked a critical period for preparing fields for planting. The term can refer to the act itself or the broader season when plowing occurs. Genesis and Exodus use it in combination with harvesting to indicate the agricultural year's rhythm. Samuel employs it with a cognate accusative construction (he plowed his plowing) to describe work assignment. The word grounds Israel's experience in agricultural cycles and seasonal labor.

(3×) Plowing or the plowing season. Genesis 45:6 warns of famine: 'there will be neither plowing nor harvest.' Exodus 34:21 commands Sabbath rest 'in plowing and in harvest,' acknowledging these busy seasons still require rest. 1 Samuel 8:12 describes conscripted service: 'to plow his plowing' (cognate accusative emphasizing the work). Cross-linguistic evidence (Spanish arada, French labourant, English plowing) uniformly identifies agricultural plowing, whether as activity or season. **CONTEMPLATE DEVISE PLOW**

en: his-plowing, in-plowing, plowing | **es:** arada, en-el-arar, su-arada | **fr:** dans-plowing, plowing, son-labourant | **de:** Pflügen, in-plowing, sein-plowing Gen 45:6; Exod 34:21; 1Sam 8:12

חָרִישִׁי H2759 *Adj-fs* (1×)

scorching/sultry (describing an oppressive east wind)

This adjective appears in Jonah 4:8, describing the east wind that struck Jonah as 'scorching' or 'sultry' (חֲרִישִׁית). The term's precise meaning remains debated—proposals include 'silent,' 'autumnal,' or 'hot/sultry.' The context of God appointing this wind to increase Jonah's discomfort favors an interpretation emphasizing oppressive heat. The Spanish 'caluroso' (hot/sultry) reflects this reading, as the wind compounds the effects of the scorching sun beating on Jonah's head. East winds from the desert characteristically brought withering heat to Israel.

(1×) God's appointment of this wind serves to intensify Jonah's suffering after the plant's death, driving him to the point of wishing for death. The qualitative adjective distinguishes this from an ordinary east wind, marking it as especially oppressive. Whether the root relates to silence (sultry stillness), harvest season (autumnal), or heat itself, the narrative function is clear: this wind was designed to afflict, completing Jonah's misery and setting up God's final lesson about compassion. **SILENCE AND SECRECY**

en: scorching | **es:** caluroso | **fr:** laboureur | **de:** [חרישית] Jonah 4:8

חָרַךְ H2760 *V-Qal-Imperf-3ms* (1×)

roasts/starts (uncertain: either cook game or set in motion for hunting)

Proverbs 12:27 presents this verb in a famously difficult passage about a slothful person and game/prey. Traditional interpretations divide between 'the slothful does not roast his game' (from Aramaic 'scorch/parch') and 'slackness does not start its game' (from Arabic 'set in motion'). The Spanish 'asará' (will roast) follows the cooking interpretation, while the hunting interpretation sees failure to pursue prey. Both readings critique laziness—either failing to cook what's caught or failing to initiate the hunt.

(1×) The proverb's point remains clear regardless of interpretation: the lazy person fails to complete necessary tasks, whether processing caught game or initiating the hunt. The contrast with the following line about diligence as precious wealth suggests incompletion or non-initiation of work. The verb's rarity and the sentence's syntactic difficulty have generated centuries of scholarly debate, but the practical wisdom critique of sloth shines through both major interpretive options. **RELEASE AND MOVEMENT**

en: does-roast | **es:** asará | **fr:** יחרך | **de:** [יחרך] Prov 12:27

חֻרַךְ H2761 *V-Hitpael-Perf-3ms* (1×)

was singed (describing hair unaffected by fire in Nebuchadnezzar's furnace)

This Aramaic Hithpael verb appears in Daniel 3:27, where officials inspect Shadrach, Meshach, and Abednego after the fiery furnace and discover that 'the hair of their heads was not singed' (לָא-הִתְחָרַךְ). The reflexive stem indicates the hair did not experience singeing upon itself—it remained completely unaffected by flames. This detail emphasizes the miraculous nature of their deliverance: not even minor fire damage occurred. The Spanish 'se quemó' and French 'griller' reference burning/singing, though in the negative construct of the miracle.

(1×) The negative statement about singeing serves as climactic evidence of divine protection—not only did the three survive, but fire left absolutely no trace on their bodies. Hair, being highly flammable, would show even brief exposure to heat. The Aramaic technical term for singeing appears nowhere else in Scripture, making this a unique attestation of a rare verb. The detail functions rhetorically to establish the totality of the miracle and vindicate the God of Israel before Babylon's court. **BURNING AND FIRE**

en: was-singed | **es:** se-quemó | **fr:** griller | **de:** [התחרך] Dan 3:27

חֲרַכִּים H2762 *Art / N-mp* (1×)

the lattice (window lattice through which the beloved peers)

Found in Song of Songs 2:9, 'the lattice' (הַחֲרַכִּים) describes decorative window openings through which the beloved peers. The plural form suggests multiple lattice openings or the component slats of the lattice structure. The verse pairs 'looking through the windows' with 'peering through the lattice,' creating parallel images of the lover's eager gaze. Ancient Near Eastern architecture used lattice windows for ventilation and privacy while allowing sight and air passage. The term indicates smaller openings than standard windows.

(1×) The beloved's action of peering through lattice creates an image of passionate yet restrained approach—present but not fully revealed, watching intently through the decorative screen. The Hebrew root suggests openings or apertures, with Aramaic cognates meaning window. This architectural detail grounds the Song's romantic imagery in domestic architecture, where latticed windows provided spaces of partial concealment and revelation, fitting the Song's themes of desire and anticipation. **WINDOW LATTICE**

en: the-lattice | **es:** las-celosías | **fr:** les-treillis. | **de:** [החרכים] Song 2:9

חָרַם H2763a *Conj-w / V-Hifil-ConjPerf-1cs* (51×)

to devote to destruction, utterly destroy under the ban; consecrate irrevocably to God

One of the most theologically charged verbs in the Hebrew Bible, rooted in the concept of the herem — the irrevocable setting apart of persons, cities, or property either for total destruction or for exclusive divine ownership. The Moabite Stone uses the same word for devoting a conquered city to Chemosh, revealing the practice's deep antiquity across Semitic culture. In holy-war contexts (Deut 2:34; Josh 6:21), it demands total annihilation as an act of obedience. Yet the same root in Leviticus 27:28 and Micah 4:13 describes consecrating wealth to the LORD — destruction and dedication converging in the single idea that what is devoted to God cannot return to common use.

1. utterly destroy (Hifil active) (44×) The dominant Hifil active sense: to devote persons, cities, or nations to utter destruction under the ban (herem) as an act of divine judgment or holy war. Spanish destruir totalmente and French consacré à destruction both capture the totality. Numbers 21:2–3 records Israel's vow to 'utterly destroy' Canaanite cities, and Deuteronomy 2:34–3:6 chronicles the annihilation of Sihon and Og's kingdoms. LOSS AND DESTRUCTION

en: He-has-devoted-them-to-destruction, and-devoted-to-destruction, and-they-devoted-to-destruction | **es:** destruir-totalmente, destruyendo, destruyeron | **fr:** devoting-à-destruction, entièrement-détruisant, et-consacré-à-destruction | **de:** [ההחרימם], devoting-zu-destruction, er-devoted-zu-destruction Num 21:2; Num 21:3; Deut 2:34; Deut 3:6

2. devote or consecrate to God (2×) To consecrate or devote something irrevocably to the LORD as sacred property, the sacral rather than destructive face of herem. Spanish consagraré and French dévouer confirm the dedicatory sense. Leviticus 27:28 legislates what a person 'devotes' to God as most holy, and Micah 4:13 envisions Zion devoting the wealth of nations to the LORD of all the earth. BAN DEVOTED DESTRUCTION

en: and-I-will-devote, devotes | **es:** consagrare, y-consagraré | **fr:** devotes, et-dévouer | **de:** [והחרמתי], devotes Lev 27:28; Mic 4:13

3. (1×) A single Hifil occurrence at Isaiah 11:15 where the LORD will 'devote to destruction' — or more precisely 'dry up' / 'split' — the tongue of the Egyptian sea. Spanish destruirá and French vouer à la destruction support the destructive reading, though the context blends herem-annihilation with miraculous geographical transformation as God remakes the exodus route. LOSS AND DESTRUCTION

en: and-will-devote-to-destruction | **es:** Y-destruirá | **fr:** et-vouer-à-la-destruction | **de:** [והחרים] Isa 11:15

4. (1×) A warning at Joshua 6:18 against taking devoted things, lest the one who takes them 'devote to destruction' the camp of Israel — making the whole community liable to the ban. Spanish anatematicéis and French tu vouer à destruction convey the contagion of herem: contact with the banned object spreads the curse to the entire camp, as tragically demonstrated in Achan's story (Josh 7). LOSS AND DESTRUCTION

en: you-devote-to-destruction | **es:** anatematicéis | **fr:** tu-vouer-à-destruction | **de:** du-weihen-zu-destruction Josh 6:18

5. (1×) The Hofal passive at Exodus 22:20 declaring that anyone who sacrifices to gods other than the LORD 'shall be devoted to destruction.' Spanish será destruido and French doit être consacré à destruction convey the judicial death sentence. This is herem as divine law: idolatry places the offender under the ban that is normally reserved for Canaan's nations. LOSS AND DESTRUCTION

en: shall-be-devoted-to-destruction | **es:** será-destruido | **fr:** –être-consacré-à-destruction | **de:** soll-sein-geweiht-zu-destruction Exod 22:20

6. (1×) A Hofal passive at Leviticus 27:29 declaring that any person devoted to the ban cannot be ransomed but 'shall surely be put to death.' Spanish fuere consagrado and French devra être consacré preserve the sacral-juridical force. This verse establishes the irreversibility of herem applied to persons — once devoted, no redemption price avails. BAN DEVOTED DESTRUCTION

en: shall-be-devoted | **es:** fuere-consagrado | **fr:** devra-être-consacré | **de:** soll-sein-geweiht Lev 27:29

7. (1×) A Hofal usage at Ezra 10:8 where the post-exilic assembly decrees that anyone who fails to appear within three days shall have his property 'devoted' — confiscated and forfeited. Spanish sería confiscada shifts the sense toward property seizure. Here herem has evolved from holy-war annihilation to communal discipline: forfeiture of goods and exclusion from the congregation, foreshadowing later Aramaic and Syriac excommunication practices. BAN DEVOTED DESTRUCTION

en: will-be-devoted-to-destruction | **es:** sería-confiscada | **fr:** [יחרם] | **de:** [יחרם] Ezra 10:8

חֲרֻם H2763b *V-Qal-QalPassPrtcpl-ms* (1×)

mutilated/disfigured (in face: nose, lip, or ear)

This Qal passive participle appears in Leviticus 21:18, listing physical defects that disqualified priests from altar service. The term refers to facial mutilation—specifically to slitting or piercing of nose, lip, or ear. The Arabic cognate ḥaraṭa describes perforation or slitting of nasal partition, lips, or earlobes. The list includes blindness, lameness, and facial mutilation (חֲרֻם) alongside disproportionate limbs, establishing standards of physical wholeness for priestly service. The multilingual glosses use terms like 'mutilated' and 'disfigured' to capture deliberate or accidental facial damage.

(1×) Within Levitical holiness codes, physical wholeness symbolized ritual fitness for sacred service. Facial mutilation, whether from injury, birth defect, or cultural practices (like piercing), rendered priests unfit for altar approach while not excluding them from other priestly functions or from eating holy food. The specificity of 'nose, lip, ear' indicates visible facial disfigurement that would be noticed by worshipers. This reflects ancient Near Eastern associations between bodily perfection and sacred space. CUTTING AND SEVERING

en: disfigured | **es:** mutilado | **fr:** disfigured | **de:** disfigured Lev 21:18

חֵרֶם H2764a *Prep-l* (29×)

Devoted thing, ban — something irrevocably given over to God, whether for destruction or sacred use

The noun חֵרֶם names one of the most sobering concepts in the Hebrew Bible: the irrevocable dedication of something to God, removing it permanently from human use. At Jericho, everything was חֵרֶם — placed under the ban — and Achan's theft from it brought catastrophe on all Israel (Josh 6:17-7:15). Yet the same word covers peaceful sacred donations: 'every devoted thing in Israel shall be yours,' God tells the priests (Num 18:14; Ezek 44:29). Spanish captures both poles with anatema (ban/curse) and consagración (consecration), revealing a word whose gravity lies in the finality of the giving over, not necessarily in destruction.

1. ban, devoted to destruction (19×) The ban of destruction — a person, city, or object irrevocably devoted to God by being utterly destroyed, with no possibility of human retention or redemption. This is the dominant sense, governing the conquest narratives: Jericho (Josh 6:17-18), Achan's violation (Josh 7:1-15), and the Amalekite ban Saul fails to execute (1 Sam 15). Deuteronomy 7:26 forbids even bringing a חֵרֶם into one's house lest one become חֵרֶם oneself. Spanish anatema and French voué ('devoted-thing') convey the totality of this sacred consignment to annihilation. BAN DEVOTED DESTRUCTION

en: a-devoted-thing, and-ban, devoted-to-destruction | **es:** (con)-destrucción-total, al-anatema, anatema | **fr:** [בחרם], [לחרם], avec-le-voué-thing | **de:** [בחרם], [וחרם], [חרם] Deut 7:26; Josh 6:17; Josh 6:18

2. devoted thing, sacred offering (8×) A devoted thing consecrated to God as an irrevocable sacred offering — not destroyed but set apart permanently for priestly or temple use. Leviticus 27:21, 28 stipulates that a חֵרֶם field or possession becomes holy to the LORD and passes to the priests; Numbers 18:14 assigns every חֵרֶם in Israel to Aaron's line. Ezekiel 44:29 reaffirms this priestly prerogative. Spanish consagración and French consacré ('consecrated') mark the constructive rather than destructive side of irrevocable dedication. BAN DEVOTED DESTRUCTION

en: devoted-one, devoted-thing, in-the-devoted-thing | **es:** anatema, con-lo-dedicado, consagración | **fr:** consacré-chose, consacré-un, dans-le-voué-thing | **de:** [חרם], der-geweiht-Sache, geweiht-Sache Lev 27:21; Lev 27:28; Lev 27:29; Num 18:14

3. my ban, divine curse decree (2×) God's own personal decree of ban or curse, spoken in the first person possessive — 'my ban' or 'my curse.' In 1 Kings 20:42 Ahab is rebuked for releasing 'the man of my ban' (חֶרְמִי), and Isaiah 34:5 declares that God's sword descends on the people of 'my curse' (חֶרְמִי). The possessive suffix marks this as a divine prerogative, with Spanish mi-anatema and French mon-ban confirming the first-person ownership of the destructive decree. **CURSES AND ANATHEMA**

en: my-ban, of-My-curse | **es:** de-mi-destrucción, mi-anatema | **fr:** [חרמי], mon-ban | **de:** [חרמי], mein-ban 1Kgs 20:42; Isa 34:5

חֵרֶם H2764b *Prep-l* (9×)

A net or dragnet for catching fish or prey; distinct from the homonymous cherem meaning 'devoted ban.'

This is the second cherem — not the fearsome 'ban of destruction' but a simple fisherman's or hunter's net, derived from the idea of perforated work (cf. Arabic mukharram, 'perforated'). Habakkuk 1:15-17 paints the Chaldean empire as a fisherman who catches nations in his dragnet and then worships the net itself. Ezekiel uses the image in both directions: Tyre's ruins become a place for spreading nets (Ezek 26:5, 14), while God will cast His own net over Pharaoh (Ezek 32:3). Ecclesiastes 7:26 deploys it for the seductive woman whose heart is 'nets and snares.' Spanish 'red' and English 'net' render it straightforwardly.

net, dragnet (9×) A net or dragnet used for catching fish or trapping prey. Etymologically linked to the concept of perforated material (cf. Arabic mukharram), this noun appears in both literal and figurative contexts. The hunter's net ensnares in Micah 7:2 and Ecclesiastes 7:26, while the fisherman's dragnet dominates Ezekiel (26:5, 14; 32:3; 47:10) and Habakkuk (1:15-17), where the Chaldean empire is personified as a fisherman who sacrifices to his own net. Spanish 'red' and English 'net' render it consistently; the multilingual evidence confirms a single concrete artifact sense throughout. **NETS AND SNARES**

en: and-nets, for-nets, his-net | **es:** a-su-red, con-mi-red, con-red | **fr:** et-filet, interdit | **de:** [בחרמו], [בחרמי], [וחרמים] Eccl 7:26; Ezek 26:5; Ezek 26:14; Ezek 32:3; Ezek 47:10

חֹרֶם H2765 *N-proper-fs* (1×)

Chorem, a fortified city in Naphtali's territory

Chorem appears in Joshua 19:38 as one of the fortified cities in Naphtali's inheritance. The name may derive from a root meaning 'sacred' or 'devoted,' with possible connections to South Arabian place names containing similar elements (אחרם). The site has not been definitively identified in modern archaeology, though it appears in the same list with Hazor and other northern cities. The fortification designation indicates military significance in Naphtali's defensive network.

(1×) The listing among Naphtali's fortified cities suggests Chorem held strategic importance in the tribal territory's northern reaches. The 'sacred' etymology, if correct, might indicate a shrine or cultic site that gave the town its name. Unidentified biblical sites like Chorem remind us that much of ancient Israel's urban landscape remains archaeologically uncertain, preserved only in these tribal allotment lists from the conquest and settlement period. **PROPER NAMES (PERSONAL)**

en: Chorem | **es:** Horem | **fr:** Chorem | **de:** Chorem Josh 19:38

חָרִם H2766 *N-proper-ms* (11×)

Harim — personal name meaning 'consecrated/devoted'; priestly and lay families in post-exilic Judah

The name חָרִם (Charim) likely derives from a root meaning 'consecrated' or 'snub-nosed' (the latter a physical characteristic). It identifies both priestly and lay families prominent in the post-exilic community. A priestly house of Harim received the third lot in David's temple organization (1 Chr 24:8) and reappears in the return from exile (Ezra 2:39; Neh 7:42; 12:15). Members of this priestly family were among those who had married foreign wives (Ezra 10:21). A separate lay family of Harim also returned from Babylon (Ezra 2:32; Neh 7:35), with members likewise involved in the intermarriage crisis (Ezra 10:31). A Harim sealed the covenant under Nehemiah (Neh 10:5, 27). Spanish 'Harim' and English 'Harim' transliterate uniformly.

Harim (personal name) (11×) The priestly family of Harim, assigned the third division in David's organization of temple service (1 Chr 24:8). Descendants returned from exile (Ezra 2:39; Neh 7:42) and appear in the priestly registry of Joiakim's generation (Neh 12:15). Some members were found guilty of intermarriage with foreign women (Ezra 10:21). A representative sealed the Nehemiah covenant (Neh 10:5). **BAN DEVOTED DESTRUCTION**

en: Charim, Harim, for-Charim | **es:** De-Harim, Harim, Jarim | **fr:** Harim | **de:** [חרם], [לחרם] 1Chr 24:8; Ezra 2:32; Ezra 2:39; Ezra 10:21; Ezra 10:31

חָרְמָה H2767 *Conj-w / N-proper-fs* (9×)

Hormah, a Canaanite city in the Negev renamed after Israel 'devoted' its inhabitants to destruction.

Originally called Zephath, this city in the southern Negev was renamed Hormah — a name transparently derived from cherem ('devoted to destruction') — after Judah and Simeon conquered it (Judg 1:17). The folk etymology is central: the place name itself memorializes the act of holy war. Numbers 14:45 records an earlier Israelite defeat there, and Numbers 21:3 narrates the vow and subsequent destruction that gave the city its name. Assigned to Simeon within Judah's territory (Josh 15:30; 19:4), it reappears as one of the towns to which David sent spoils (1 Sam 30:30). Spanish 'Horma' and French 'Hormah' preserve the name with minor phonetic adaptation.

Hormah (place name) (9×) The proper noun Hormah designates a Canaanite royal city in the Negev, originally called Zephath (Judg 1:17), renamed after Israel devoted its inhabitants to destruction (cherem). The name itself is an etymological monument to holy war. It features in the narrative of Israel's premature attack (Num 14:45), the successful campaign under Moses (Num 21:3), the tribal allotments to Simeon (Josh 15:30; 19:4), and David's distribution of spoils (1 Sam 30:30). Spanish 'Horma/Jormah' and French 'Hormah/Chormah' reflect variant transliteration traditions across language communities. **PROPER NAMES (PERSONAL)**

en: Chormah, Hormah, and-Chormah | **es:** Horma, Jormah, en-Horma | **fr:** Chormah, Hormah, [ובחרמה] | **de:** Chormah, Hormah, [ובחרמה] Num 14:45; Num 21:3; Deut 1:44; Josh 12:14; Josh 15:30

חֶרְמוֹן H2768 *Conj-w / N-proper-fs* (13×)

Hermon — the towering, snow-capped peak of the Anti-Lebanon range marking Israel's northern frontier

The sacred summit of the Anti-Lebanon range, Mount Hermon rises to nearly 2,814 meters and served as the great geographical landmark of Israel's northern boundary. Known by different names among neighboring peoples — Sirion to the Sidonians and Senir to the Amorites (Deut 3:9) — the mountain's triple peaks may explain the plural 'Hermons' of Psalm 42:6. Its perpetual snowcap fed the headwaters of the Jordan and made it a symbol of refreshment and divine blessing (Ps 133:3). The Hebrew root connects to the idea of consecration or devoted space, echoing its ancient sacred associations.

Hermon (place name) (13×) The proper name Hermon (חֶרְמוֹן), designating the highest mountain of the Anti-Lebanon range at Israel's far northern border. All thirteen occurrences mark this peak as a boundary reference in territorial descriptions (Deut 3:8; Josh 11:17; 12:1; 13:5, 11). The root חרם ('devoted, sacred') likely reflects the mountain's ancient cultic significance, paralleled by Arabic ḥarām and Sabaean maḥram for temple precincts. **PROPER NAMES (PERSONAL)**

en: Chermon, Hermon, and-Chermon | **es:** Hermón, Jermon, Jermón | **fr:** Hermon, [וחרמון], et-Hermon | **de:** Chermon, Hermon, [וחרמון] Deut 3:8; Deut 3:9; Deut 4:48; Josh 11:3; Josh 11:17

חֶרְמוֹן H2769 *Conj-w / N-proper-fs* (1×)

and Hermons (plural referring to Mount Hermon's multiple peaks)

Psalm 42:6 uses the plural 'Hermons' (חֶרְמֹנִים) to reference the multiple peaks of Mount Hermon, the majestic snow-capped mountain dominating northern Israel and southern Syria. Hermon's three distinct summits explain the plural usage, distinguishing the individual peaks that form the mountain range. The name means 'sacred mountain,' reflecting its religious significance across multiple ancient Near Eastern cultures. The psalmist, remembering God 'from the land of Jordan and Hermons,' evokes the geographic extremity of Israel's northern boundary.

(1×) The plural form acknowledges the topographic reality of Hermon's multiple peaks, which ancient observers recognized as distinct summits within a single mountain massif. From various vantage points, different peaks might be visible, and 1 Chronicles 5:23 and Song of Songs 4:8 distinguish between Hermon and Senir, possibly referring to different peaks. The psalmist's geographic reference—from Jordan valley to Hermon peaks—spans Israel's breadth, using this plural to encompass the full northern mountain range. **PROPER NAMES (PERSONAL)**

en: and-Hermons | **es:** y-Hermones | **fr:** et-Hermôn | **de:** und-Hermons Ps 42:6

חֶרְמֵשׁ H2770 *N-ms* (2×)

sickle, curved blade for harvesting grain

This agricultural implement appears in Deuteronomy's laws governing harvest practices. The sickle marks the beginning of the grain harvest count (Deuteronomy 16:9), establishing a calendrical reference point for the Feast of Weeks. The law also protects neighbors' rights by permitting travelers to pluck grain by hand while prohibiting the use of a sickle in another's field (Deuteronomy 23:25), distinguishing casual snacking from systematic harvesting. All translations preserve this as the standard curved harvesting blade.

(2×) Both occurrences appear in Deuteronomic legal material regulating agricultural life. Deuteronomy 16:9 uses the sickle's first cut as the calendar trigger for counting seven weeks to Pentecost, making this tool central to Israel's sacred calendar. Deuteronomy 23:25 employs it to distinguish between casual gleaning (permitted) and intentional harvesting (theft). The consistency across Spanish (hoz), French, and German glosses confirms universal recognition of this as the standard ancient harvesting implement. **SICKLE HARVEST TOOL**

en: and-sickle, sickle | **es:** hoz, y-hoz | **fr:** et-sickle, sickle | **de:** sickle, und-sickle Deut 16:9; Deut 23:25

חָרָן H2771a *N-proper-fs* (10×)

Haran — a city in upper Mesopotamia, key waypoint in the patriarchal migrations

The place name חָרָן (Haran) identifies a major ancient city in upper Mesopotamia, located in modern southeastern Turkey near the Syrian border. It served as Terah's settlement after leaving Ur of the Chaldeans and before Abraham's departure for Canaan (Gen 11:31-32; 12:4-5). Jacob fled there to his uncle Laban (Gen 27:43; 28:10; 29:4), and it remained associated with the patriarchal family's Aramean roots. The Assyrian texts confirm Haran (Harranu) as a significant commercial and religious center dedicated to the moon-god Sin. In prophetic contexts, the Assyrians cite its conquest as proof of their power (2 Kgs 19:12; Isa 37:12). Spanish 'Harán' and English 'Haran' preserve the transliteration consistently.

Haran (place name in Mesopotamia) (10×) An ancient city in upper Mesopotamia (modern Harran, Turkey), situated on a major trade route between Nineveh and the Mediterranean. Terah settled there after leaving Ur and died there (Gen 11:31-32). Abraham departed from Haran at age 75 for Canaan (Gen 12:4-5), and Jacob later fled there to escape Esau and find a wife among Laban's household (Gen 27:43; 28:10; 29:4). Ezekiel 27:23 lists it as a trading partner of Tyre. Rabshakeh cites its destruction to intimidate Hezekiah (2 Kgs 19:12; Isa 37:12). Spanish 'Harán' and French 'Charan' both transliterate the Semitic name. **HARAN PLACE NAME**

en: Charan, Haran, Haran-ward | **es:** Harán, Jarán, a-Charan | **fr:** Charan, Charan-garde, Haran | **de:** Charan, [חרן], aus-Charan Gen 11:31; Gen 11:32; Gen 12:4; Gen 12:5; Gen 27:43

חָרָן H2771b *N-proper-ms* (2×)

Charan, son of Caleb of Judah

This personal name identifies a descendant of Caleb within Judah's genealogies, appearing twice in the same verse (1 Chronicles 2:46). The repetition likely indicates different grammatical functions within the genealogical record rather than two distinct persons. Greek manuscripts show variation (Arran, Ōrōn) in transliterating this name, and BDB notes a Sabaean parallel, suggesting the name had broader Semitic circulation beyond Israel. The name's etymology remains uncertain, though it's distinguished from the more famous Haran (city and Abraham's brother).

(2×) Both instances occur in 1 Chronicles 2:46, within Caleb's genealogy in Judah's tribal lineage. The dual occurrence in a single verse suggests the name appears in different syntactic roles (perhaps as both father and son in a complex genealogical notation). The Septuagint's divergent renderings and the Sabaean cognate indicate this was a recognized Semitic name beyond biblical tradition. Translators leave it untranslated, recognizing it as a proper personal identifier. **HARAN PLACE NAME**

en: Charan, and-Charan | **es:** Jaran, y-Jaran | **fr:** [חרן], [חרן] | **de:** [חרן], [חרן] 1Chr 2:46

בֵּית חוֹרֹן H2772 *Art / N-proper-ms* (3×)

the Horonite: designation for Sanballat, opponent of Nehemiah

A geographical designation identifying Sanballat as 'the Horonite,' meaning a person from Beth-horon or a related location. Sanballat the Horonite was a key opponent of Nehemiah's rebuilding efforts in Jerusalem, consistently working to undermine the restoration project. The designation appears exclusively in Nehemiah, always with the article, distinguishing Sanballat by his place of origin. Beth-horon consisted of upper and lower towns in Ephraim, making Sanballat likely a Samarian or northern opponent of Judean restoration. The epithet became his identifying marker throughout Nehemiah's memoirs.

(3×) Ethnic or geographical designation for Sanballat as 'the Horonite,' from Beth-horon or vicinity. Nehemiah 2:10, 19 introduce Sanballat as an opponent 'when Sanballat the Horonite heard' of restoration plans. Nehemiah 13:28 recounts his intermarriage alliance with the high priestly family. The article (the Horonite) suggests a well-known designation distinguishing him from others. Cross-linguistic transliterations maintain the gentilicic form (Spanish horonita, French Horonite), preserving this geographical-ethnic identifier. **PROPER NAMES (PERSONAL)**

en: the-Choronite, the-Horonite | **es:** el-horonita | **fr:** Horonite | **de:** [החרני] Neh 2:10; Neh 2:19; Neh 13:28

חֹרֹנַיִם H2773 *Prep-m / N-proper-fs* (4×)

Horonaim ('two hollows/caves'), a Moabite city featured in oracles of judgment against Moab

A place name in the dual form, likely meaning 'two hollows' or 'two cave-towns,' related to hor ('cave') and possibly to Beth-horon. It designates a city in Moab that figures prominently in prophetic oracles of judgment. Isaiah 15:5 and Jeremiah 48:3, 5, 34 all reference Horonaim in contexts of Moabite devastation, with cries of anguish ascending or descending along 'the road to Horonaim' or 'the descent of Horonaim.' The Moabite Stone (Mesha Inscription, line 31-32) also mentions the site as Horonayin.

(4×) A Moabite city appearing exclusively in prophetic oracles against Moab. Isaiah 15:5 places it on a road of flight ('the way of Horonaim they raise a cry of destruction'), while Jeremiah 48:3 echoes the outcry ('a voice of crying from Horonaim'), 48:5 names 'the descent of Horonaim' as a place of weeping, and 48:34 includes it in the geographic sweep of Moab's devastation. The dual ending

(-ayim) suggests twin settlements or a paired topographic feature. French and German glosses leave the name in Hebrew brackets, while English 'Horonaim' and Spanish 'Horonaim/Joronayim' reflect standard transliteration. The extrabiblical attestation on the Mesha Stele confirms its historical reality as a Moabite settlement. **PROPER NAMES (PERSONAL)**

en: Choronayim, Horonaim, from-Choronayim | **es:** Horonaim, Joronayim, desde-Joronayim | **fr:** [חורנים], [חרנים], [מחרונים] | **de:** [חורנים], [חרנים], [מחרונים] Isa 15:5; Jer 48:3; Jer 48:5; Jer 48:34

חַרְנֶפֶר H2774 *Conj-w / N-proper-ms* (1×)

and Charnefer, a descendant of Asher (possibly also a place name)

Charnefer appears in 1 Chronicles 7:36 in a genealogy of Asher's descendants. The Septuagint's variant renderings (Αναφφαρ, Αρναφαρ, Αριαφερ) suggest uncertainty about the name's pronunciation. Some scholars propose this could be a place name rather than personal name, given that tribal genealogies sometimes incorporate geographic elements. The context provides no additional information beyond the bare listing in Asher's family tree.

(1×) Within Asher's genealogy, this name functions to trace tribal descent through the Persian period, when Chronicles was compiled. Whether personal or geographic, it preserves a family or settlement identity from Asher's territory. The conjunction 'and' links it to surrounding names in the genealogical chain, maintaining the sequential record of Asherite lineage. Such genealogies served to establish land claims and tribal identity for post-exilic communities. **PROPER NAMES (PERSONAL)**

en: and-Charnefer | **es:** y-Jarnéfer | **fr:** [וחרנפר] | **de:** [וחרנפר] 1Chr 7:36

חֶרֶס H2775a *Art / N-proper-fs* (3×)

sun; or place-name Heres

Either the sun as a celestial body or a geographical location name. The term appears in Job's poetic discourse about God commanding the sun not to rise. In Judges, it may refer to a place called Heres or the ascent of the sun. The word overlaps with the common Hebrew term for sun but appears in this specific form only rarely. Textual and interpretive questions surround some occurrences, with scholars debating whether certain instances refer to the celestial body or to place names. The form with he-epentheticum distinguishes it from the standard word for sun.

(3×) The sun or a place-name Heres. Job 9:7 speaks of God who 'commands the sun and it does not rise.' Judges 8:13 mentions Hachilah 'from the ascent of Heres' (or 'before the sun'), a geographical reference. Judges 14:18 contains a textual puzzle: 'before the sun set' (or possibly 'before entering the chamber'). The overlapping of celestial and geographical meanings creates interpretive challenges reflected in varied translations (Spanish sol/Heres, French soleil/Heres). **SUN CELESTIAL BODY**

en: the-Heres, the-sun, to-the-sun | **es:** Heres, al-sol, el-sol | **fr:** le-Heres, le-soleil, לחרס | **de:** [לחרס], der-Heres, der-Sonne Judg 8:13; Judg 14:18; Job 9:7

וְחֶרֶס H2775b *Conj-w* (1×)

and with itch/scab (a chronic skin disease in covenant curse list)

This noun appears in Deuteronomy 28:27, where God threatens covenant breakers with 'the itch' (וּבֶחָרֶס) along with boils of Egypt and tumors. The Aramaic cognates refer to rough, itching skin conditions. The term appears parallel to 'scab' (גָּרָב), suggesting chronic, uncomfortable dermatological afflictions. Ancient Near Eastern curse treaties similarly invoked skin diseases as divine punishment. The conjunction 'and-with' adds this to an accumulating list of physical miseries awaiting those who break covenant.

(1×) Within the curse catalog, this represents one of several skin afflictions designed to make life miserable—constant itching without relief, social stigma, and physical discomfort. The pairing with 'boils of Egypt' recalls the plagues, threatening that covenant breakers would experience Egypt's suffering despite their deliverance. The medical terminology distinguishes this chronic itch from acute conditions, suggesting persistent dermatological torment as covenant curse. **DISEASE AND AFFLICTION**

en: and-with-itch | **es:** y-con-comezon | **fr:** et-avec-itch | **de:** und-mit-itch Deut 28:27

חֶרֶס H2776 *N-proper-fs* (1×)

Cheres (Mount Cheres), an Amorite stronghold (possibly identical with Beth-shemesh)

Cheres appears in Judges 1:35 as 'Mount Cheres' (הַר-חֶרֶס), an Amorite-held location along with Aijalon and Shaalbim. Since 'cheres' means 'sun,' some identify this with Beth-shemesh ('house of the sun'), a nearby city. The Septuagint reads 'Mount Myrsinōn' (myrtle mountain), perhaps reading הַר הֲדַס instead. This represents one of the Canaanite enclaves that survived Israel's initial conquest, maintaining Amorite control until later subjugation under Joseph's house.

(1×) The mountain name functions geographically to describe unconquered Amorite territory in the Shephelah. The 'sun' element in the name may indicate an ancient solar cult site, common in Canaanite religion. The text's tension—Amorites remained but were eventually pressed into forced labor—reflects historical reality of gradual rather than immediate conquest. Whether this is Beth-shemesh or a separate site, it marks a Canaanite stronghold that resisted Israelite settlement in the lowlands. **KIR-HARESETH PLACE**

en: Cheres | **es:** Jeres | **fr:** Cheres | **de:** Cheres Judg 1:35

חרסות H2777 *Art / N-fs* (2×)

the Potsherd Gate, a gate in Jerusalem leading to the Hinnom Valley

This place name designates a specific gate in Jerusalem's wall, known for the pottery fragments discarded there. Jeremiah received divine instruction to perform a prophetic sign-act at this location, smashing a clay jar to symbolize Jerusalem's impending destruction (Jeremiah 19:2, 10-11). The gate led into the valley of Hinnom, which served as the city's refuse dump where broken pottery accumulated. Baldwin's research (PEF 1904) confirms archaeological evidence of potsherd deposits in Hinnom, validating the name's literal basis in the disposal practices of Jerusalem's inhabitants.

(2×) The two occurrences in Jeremiah 19:2 reflect a ketiv-qere textual variant (החרסות vs. החרסית), with both forms designating the same gate. The location's significance lies in its connection to the Hinnom Valley, where the broken jar symbolism gained potency from the surrounding heaps of discarded pottery. Spanish translators render this as "Olla" (pot) or "tiestos" (potsherds), while French and German preserve the transliterated form, recognizing the proper place-name function despite its transparent etymology. **AUTO-DETECTED COMMUNITY 12467 WITH 7 SENSES**

en: [K], the-Potsherd | **es:** (la-Olla), [los-tiestos] | **fr:** [(החרסית)], [[החרסות]] | **de:** [(החרסית)], [[החרסות]] Jer 19:2

חָרַף H2778a *V-Piel-Perf-3cp / 1cs* (39×)

To reproach, taunt, or defy; to hurl insults or contemptuous challenges, especially against God or his people

A verb of hostile speech that ranges from verbal abuse to outright defiance. In its most common use it means to reproach or insult—casting shame on someone through cutting words, as when enemies reproach God's people (Ps 74:10) or when the Rabshakeh blasphemes the living God (2 Kgs 19:22). In military contexts it sharpens into defiance: Goliath defied the armies of Israel (1 Sam 17:10, 25, 26), and each time David frames the giant's words as a challenge hurled against God himself. The Spanish 'afrentar' (to affront) and French 'insulter' both track the core hostility. Related forms produce the noun 'cherpah' (reproach), one of the Bible's most common words for shame.

1. reproach, taunt, insult (28×) The primary and most frequent sense: to reproach, taunt, or insult someone through hostile, shaming

speech. Sennacherib reproached the living God (2 Kgs 19:22), and the psalmist asks how long the adversary will reproach God's name (Ps 74:10). The Spanish 'afrentar' (to affront) captures the personal offense involved, while French 'insulter' highlights the verbal aggression. This sense covers verbal abuse directed at both God and humans, always carrying a tone of contempt and intended shame. **REPROACH TAUNT DEFY**

en: and-blasphemed, did-you-reproach, has-reproached | **es:** afrenta, afrentaron, afrentaste | **fr:** [חרפת], [לחרף], de-insulter | **de:** [חרפת], [לחרף], du-reproached Judg 8:15; 2Sam 23:9; 2Kgs 19:4; 2Kgs 19:16; 2Kgs 19:22

2. defy, challenge contemptuously (9×) A more intensified, confrontational sense: to defy or challenge contemptuously, especially in a military or combat setting. Goliath defied Israel's armies (1 Sam 17:10, 25, 26, 36, 45), and his words were not merely insults but formal challenges to battle. The distinction from sense 1 lies in the public, structured nature of the defiance—it is an act of war, not just verbal abuse. The Spanish 'desafió' (challenged) precisely marks this escalation from insult to provocation. **REPROACH TAUNT DEFY**

en: Elohim, and-defied, and-he-taunted | **es:** Y-desafió, afrentaste, afronté | **fr:** [ויחרף], [לחרף], ai-défia | **de:** [ויחרף], [לחרף], du-habe-defied 1Sam 17:10; 1Sam 17:25; 1Sam 17:26; 1Sam 17:36; 1Sam 17:45

3. (1×) In Judges 5:18, Zebulun is described as a people who scorned or despised their lives unto death—risking everything on the battlefield. This unique usage applies the verb reflexively to one's own life rather than directing it at an opponent, yielding a sense of reckless disregard or contempt for personal safety. The context of Deborah's song gives it a heroic, even admiring tone. **REPROACH TAUNT DEFY**

en: that-scorned | **es:** que-expuso | **fr:** ce-scorned | **de:** jenes-verachtete Judg 5:18

4. (1×) In Psalm 57:3, God sends from heaven and reproaches or puts to shame those who trample the psalmist. Here the reproaching comes from God himself as an act of divine intervention and vindication, inverting the usual pattern where enemies reproach God's people. God turns the weapon of verbal shaming back upon the aggressors. **REPROACH TAUNT DEFY**

en: He-reproaches | **es:** reprende | **fr:** insulter | **de:** er-reproaches Ps 57:3

חָרַף H2778b *V-Qal-Imperf-3fs* (1×)

will winter/remain through harvest (describing animals in a prophetic vision)

This verb appears in Isaiah 18:6, describing how 'the beasts of the earth will spend the harvest-time' (תָּחֳרֶף) upon the slain. The denominative verb from 'harvest' (Arabic ḥarīf) means to remain during harvest season, parallel to 'wintering.' The imagery shows birds of prey summering on corpses while beasts winter on them—year-round feasting on the defeated enemy. The Spanish 'pasará el invierno' (will pass the winter) captures the seasonal duration, though the Hebrew specifically denotes the harvest/autumn period.

(1×) Within Isaiah's oracle against Cush, this creates a gruesome image of complete military devastation—bodies left unburied for beasts to feed on through entire seasons. The parallel structure ('summer upon them... winter upon them') uses seasonal verbs to indicate prolonged exposure of corpses, a sign of divine judgment leaving enemies without proper burial. The harvest-time specification adds agricultural imagery to this scene of judgment. **WINTER COLD SEASON**

en: will-winter | **es:** pasará-el-invierno | **fr:** [תחרף] | **de:** [תחרף] Isa 18:6

חָרַף H2778c *V-Nifal-Prtcpl-fs* (1×)

betrothed/designated (describing a slave-concubine designated for a man)

This Niphal participle appears in Leviticus 19:20, addressing the case of a 'slave-girl betrothed to a man' (נֶחֱרֶפֶת לְאִישׁ). The verb means 'acquired' or 'designated,' indicating she has been designated as a concubine but has not yet been redeemed or freed. The legal case deals with a man who has intercourse with this woman—she is betrothed/designated but still in slave status. The multilingual glosses use betrothal terminology ('betrothed,' 'desposada,' 'fiancée'), though the Hebrew emphasizes acquisition or designation.

(1×) This rare legal term addresses a specific social status—a female slave who has been designated or acquired as a concubine for a specific man but has not yet gained freedom through redemption or been formally married. The case law prescribes investigation rather than death penalty, recognizing her in-between status as neither fully free betrothed nor unmarried slave. The Arabic cognate relates to acquiring or gaining, supporting the interpretation of formal designation or acquisition for marriage. **BETROTHAL ENGAGEMENT**

en: betrothed | **es:** desposada | **fr:** fiancée | **de:** betrothed Lev 19:20

חֹרֶף H2779 *N-msc / 1cs* (7×)

Noun meaning 'winter, cold/rainy season'; also 'autumn, harvest-time,' and by extension 'prime of life.'

This noun denotes the cooler part of the agricultural year, spanning what we might call late autumn through winter. In Genesis 8:22 it stands paired with qayits ('summer') in God's covenant promise that the seasons will never cease. It describes physical structures associated with cold weather, like the 'winter house' of Amos 3:15 and the room where Jehoiakim sits by his fire in the ninth month (Jeremiah 36:22). In one memorable figurative use, Job recalls 'my autumn' (chorpi), the prime of his life when God's friendship sheltered his tent (Job 29:4).

1. winter, cold season (6×) The winter or cold/rainy season of the year. Paired with qayits ('summer') in the foundational seasonal promise of Genesis 8:22 and Psalm 74:17, it anchors the annual cycle. Jeremiah 36:22 locates it in the ninth month (November-December), when Jehoiakim sits by a brazier. The 'winter house' of Amos 3:15 and the perennial waters of Zechariah 14:8 further confirm the seasonal reference. Spanish invierno and French hiver consistently render this cold-season meaning. **WINTER COLD SEASON**

en: and-in-winter, and-winter, from-winter | **es:** Por-el-frío, e-invierno, el-invierno | **fr:** [והחרף], [ובחרף], de-hiver | **de:** [והחרף], [ובחרף], [מחרף] Gen 8:22; Ps 74:17; Prov 20:4; Jer 36:22; Amos 3:15

2. autumn, prime of life (1×) Autumn or harvest-time, with a figurative extension to the prime or vigor of one's life. In Job 29:4, chorpi ('my autumn') recalls the season of ripeness and abundance as a metaphor for Job's former prosperity, when God's counsel was upon his tent. The Arabic cognate kharif ('freshly gathered fruit, autumn') and the Ethiopic sense of 'current year' support the harvest-season nuance. French mon-hiver-moi glosses it as winter, but the Hebrew context points to the earlier, more fruitful season. **SUMMER SEASON FRUIT**

en: my-autumn | **es:** mi-otoño | **fr:** mon-hiver-moi | **de:** [חרפי] Job 29:4

חָרֵף H2780 *N-proper-ms* (1×)

Chareph, a descendant of Judah and founder of Beth-gader

Chareph appears in 1 Chronicles 2:51 as 'father of Beth-gader,' meaning either biological father or founder of this town. The name may derive from roots meaning 'reproach' or 'harvest,' though the etymology remains uncertain. The context places him in Judahite genealogy as descendant of Salma, connecting him to Bethlehem's lineage. Beth-gader itself remains unidentified archaeologically, though it was likely a Judean settlement.

(1×) The designation 'father of Beth-gader' indicates Chareph's role as town founder or ancestral head of the settlement's clan. Chronicles frequently uses 'father of' terminology to link individuals with towns, preserving memories of settlement and urbanization in Judah's tribal history. This genealogical note connects personal names with geographic locations, showing how family lines became associated with specific settlements in the tribal inheritance system. **PROPER NAMES (PERSONAL)**

en: Chareph | **es:** Jaref | **fr:** [חרף] | **de:** [חרף] 1Chr 2:51

חֶרְפָּה H2781 *Prep-b / N-fs* (73×)

Reproach, disgrace, shame; a social condition of dishonor or the verbal taunts that inflict it.

Cherpah names the sting of public shame — the condition of being exposed to scorn, contempt, or social disgrace. It appears in contexts ranging from personal humiliation (Tamar's plea in 2 Sam 13:13, 'where would I carry my cherpah?') to national catastrophe (the 'reproach of Egypt' rolled away at Gilgal, Josh 5:9). Spanish 'afrenta' and German 'Schmach' both carry the weight of dishonor that cuts to the bone. The word occasionally sharpens into the act itself — the verbal taunts hurled by enemies (Ps 69:9; Zeph 2:8) — and in Proverbs it points to an inherent moral defect that inevitably brings disgrace (Prov 6:33).

1. disgrace, shame, dishonor (68×) The broad and dominant sense of social disgrace, shame, or dishonor — a condition borne by persons or nations that marks them as objects of contempt. It encompasses Goliath's taunt that brings reproach on Israel (1 Sam 17:26), the uncircumcision called 'the reproach of Egypt' (Josh 5:9), and the psalmist's cry 'remove from me reproach and contempt' (Ps 119:22). French 'opprobre' and German 'Schmach' both capture the public, almost palpable nature of this shame. The word appears with numerous verbs — bear, remove, turn back, give — showing how reproach is experienced as a burden one carries or a stain one seeks to erase. **SHAME AND DISGRACE**

en: a-reproach, and-a-reproach, for-a-reproach | **es:** Afrenta, afrenta, afrenta-de | **fr:** [חרפה], en-opprobre, et-à-opprobre | **de:** Schmach, ein-schmähen, schmähen Gen 34:14; 1Sam 11:2; 1Sam 17:26; 1Sam 25:39; 2Sam 13:13

2. shameful defect, blemish (3×) A nuanced sense in which cherpah denotes an inherent defect, blemish, or moral failing that is itself the cause of disgrace rather than externally imposed scorn. In Prov 6:33 the adulterer's 'cherpah will not be wiped away,' and in Prov 18:3 wickedness brings cherpah as its natural consequence. Arabic cognate ʿayb (fault, defect) supports this distinction. Here the shame is not something inflicted from outside but something intrinsic to the person's condition — a permanent moral stain. **SHAME AND DISGRACE**

en: and-his-reproach, reproach, their-reproach | **es:** afrenta, su-afrenta, y-su-afrenta | **fr:** et-son-opprobre-lui, opprobre | **de:** [וחרפתו], [חרפה], [חרפתם] Prov 6:33; Prov 18:3; Lam 3:61

3. taunts, verbal reproach (2×) The active, speech-oriented sense of verbal taunts, insults, or reviling directed at someone. In Ps 69:9 the taunts of those who reproach God fall on the psalmist, and Zeph 2:8 records the 'cherpot' (taunts) of Moab and Ammon against God's people. The plural form and the pairing with verbs of hearing ('I have heard the reproach') emphasize the spoken, aggressive dimension — not the resulting state of shame but the cutting words that produce it. **GEOGRAPHY AND SPACE**

en: and-the-reproaches-of, the-taunts-of | **es:** afrenta-de, y-afrentas-de | **fr:** [חרפת], et-opprobre | **de:** [חרפת], und-der-reproaches-von Ps 69:9; Zeph 2:8

חָרַץ H2782 *V-Qal-QalPassPrtcpl-ms* (12×)

To cut, sharpen, or decide; from physical cutting and mutilation to authoritative decrees and decisive action.

Charats moves from the concrete to the judicial. At its most physical, it describes cutting or mutilating—Leviticus 22:22 lists a 'cut' animal among those unfit for sacrifice. The figurative leap to 'sharpening the tongue' (Exod 11:7, Josh 10:21) pictures hostile speech held in check: not a dog shall sharpen its tongue against Israel. The dominant biblical usage, however, is judicial: something 'determined' or 'decreed,' especially of divine decisions that are irrevocable (Isa 10:22-23, 28:22). Cognate Assyrian harāṣu similarly spans 'dig' and 'decide.'

1. determine, decree, decide (8×) To determine, decree, or decide authoritatively, often of irrevocable divine verdicts. Spanish 'decretada/decretado' and the passive participle charuts in Isaiah 10:22 point to a settled, unalterable determination. Job 14:5 speaks of days 'determined' for mortals; Isaiah 28:22 warns of a destruction 'decreed' upon the whole land. This is the most frequent sense, appearing in both active and participial forms. **APPOINTING AND ORDAINING**

en: and-decree, and-determined, and-what-is-decreed | **es:** decidiste, decretada, decretado | **fr:** [ונחרצה], [חרוץ], [נחרצה] | **de:** [ונחרצה], [חרוץ], [חרוצים] 1Kgs 20:40; Job 14:5; Isa 10:22; Isa 10:23; Isa 28:22

2. sharpen, cut (3×) To cut, sharpen, or mutilate physically. Leviticus 22:22 lists a 'mutilated' animal alongside blind and broken ones—Spanish 'mutilado' and English 'cut' confirm the concrete bodily sense. The idiom in Exodus 11:7 and Joshua 10:21, where no dog 'sharpens its tongue,' pictures hostile speech as a blade restrained. The physical image underlies the metaphorical extension to decisive judgment. **CUTTING AND SEVERING**

en: cut, sharpened, will-sharpen- | **es:** aguzará-, movió, mutilado | **fr:** –sharpen-, couper, sharpened | **de:** schnitt, sharpened, wird-sharpen- Exod 11:7; Lev 22:22; Josh 10:21

3. act decisively, be diligent (1×) To act decisively or with urgent diligence, a rare extension from the cutting/deciding senses. In 2 Samuel 5:24, David is told to 'act decisively' when he hears the sound in the balsam trees—Spanish 'te apresuras' emphasizes the haste. This sense bridges the physical sharpness and the mental resolution: to cut through hesitation and move with determined energy. **HASTE AND URGENCY**

en: act-decisively | **es:** te-apresuras | **fr:** agis-decisively | **de:** handle-decisively 2Sam 5:24

חַרְצֵי H2783 *N-msc / 3ms* (1×)

his hips/loins (the joints of Belshazzar's pelvis that gave way in terror)

This Aramaic noun appears in Daniel 5:6, describing how 'the joints of his hips' (חַרְצֵה) loosened when Belshazzar saw the divine hand writing on the wall. The term refers to the pelvic joints or hip sockets, parallel to the Hebrew חָלָץ (loins). The anatomical detail emphasizes total physical collapse—joints loosening, knees knocking—as the king experiences overwhelming terror. The possessive suffix 'his' emphasizes the personal, visceral nature of Belshazzar's fear response.

(1×) The physiological description creates a vivid picture of terror: the king's hip joints literally loosen or become unstrung, his body losing structural integrity under supernatural dread. This stands in dramatic contrast to his previous boastful revelry using Jerusalem temple vessels. The Aramaic technical term for hip joints appears only here, contributing to the narrative's precise description of fear's physical manifestations—from facial pallor to joint weakness to knee-knocking. **LOINS WAIST BODY**

en: his-hips | **es:** sus-caderas | **fr:** cuisse | **de:** [חרצה] Dan 5:6

חֲרָצָה H2784 *N-fpc* (2×)

bonds, fetters; metaphorically, pangs or distress

This term appears only in plural form, denoting both literal restraints and metaphorical anguish. Isaiah uses it for oppressive bonds imposed by wicked people, calling for their release as part of true fasting (Isaiah 58:6). In Psalm 73:4, it describes the absence of suffering—the wicked experience death without pangs or distress. The semantic range spans from physical fetters to internal pain, similar to how Hebrew chevel means both "rope" and "birth pangs." Spanish ataduras (bindings) and cadenas (chains) capture the restraint imagery.

(2×) The two contexts demonstrate the word's semantic flexibility between concrete and abstract suffering. Isaiah 58:6 places these bonds parallel to "cords of the yoke," clearly indicating oppressive restraints imposed by human injustice that must be broken. Psalm 73:4 uses the term for existential distress, noting that the wicked die without such pangs—a complaint about their apparent freedom from suffering. BDB suggests reading Psalm 73:4 as "they have no pangs" based on textual emendation, emphasizing the absence of distress rather than its presence. **CHAINS AND FETTERS**

en: bonds-of, pangs | **es:** ataduras, las-cadenas-de | **fr:** [חרצבות], chaîne | **de:** [חרצבות], pangs Ps 73:4; Isa 58:6

חַרְצַנִּים H2785 *Prep-m / N-mp* (1×)

from grape-seeds/kernels (part of the Nazirite prohibition)

This term appears in Numbers 6:4, specifying that a Nazirite must eat nothing from the grapevine, 'from seeds to skin' (מֵחַרְצַנִּים וְעַד-זָג). The phrase uses the smallest internal part (seeds) and outer covering (skin) to bracket total abstention from grape products. Jewish tradition and translations understand 'chartzanim' as grape kernels or seeds, emphasizing their bitter or acrid taste. The comprehensive prohibition—'from X to Y'—is a Hebrew idiom indicating totality.

(1×) The Nazirite vow required complete separation from wine and grape products, expressed through this merism (seeds to skin = everything). The specification of even grape seeds, normally discarded as inedible, emphasizes the absoluteness of the prohibition. The preposition 'from' begins this phrase, which continues 'even to skin,' creating a bracket of smallest-to-outermost parts. This total abstention marked Nazirites as specially consecrated, separated from even tangential contact with wine culture. **GRAPE VINTAGE HARVEST**

en: from-seeds | **es:** de-semillas | **fr:** de-semences | **de:** von-Samen Num 6:4

חָרַק H2786 *Conj-w / V-Qal-Prtcpl-ms* (5×)

to gnash or grind the teeth in rage or hostility

A vivid verb depicting the grinding or gnashing of teeth as an expression of fury and hostility. In the Psalms, the wicked gnash their teeth against the righteous (Ps 37:12), and in Job, the adversary gnashes his teeth against the sufferer (Job 16:9). Lamentations 2:16 captures enemies hissing and gnashing in triumph over Jerusalem's fall. The image is visceral and unmistakable across languages: Spanish 'rechinar/crujir,' French 'grincer,' all conveying the same grating, hostile gesture.

(5×) To gnash or grind the teeth as an expression of intense rage, hostility, or malicious intent directed against another person. All five occurrences are poetic, typically with 'teeth' (שִׁנַּיִם/שֵׁן) as instrument. The hostile gesture appears in lament (Job 16:9), imprecation (Ps 35:16), wisdom instruction (Ps 37:12; 112:10), and communal dirge (Lam 2:16). Multilingual glosses uniformly render the grating physical action: Spanish 'rechinar/crujir,' French 'grincer,' preserving the onomatopoeic force of the Hebrew root. **AUTO-DETECTED COMMUNITY 11871 WITH 3 SENSES**

en: He-gnashes, and-gnash, and-gnashes | **es:** crujirá, crujió, rechina | **fr:** [ויחרקן], et-grincer, grincer | **de:** [ויחרקן], [חרק], er-gnashes Job 16:9; Ps 35:16; Ps 37:12; Ps 112:10; Lam 2:16

חָרַר H2787 *Conj-w / V-Qal-ConjPerf-3fs* (11×)

To be hot, scorched, or charred; to burn, glow; also to burn with anger, kindle fire, or be parched and dried up.

A poetic Hebrew verb that captures the experience of intense heat in its many forms. Ezekiel's bronze caldron must 'glow' empty on the coals so its impurity burns away (Ezek 24:11), while the inhabitants of the earth 'burn' under divine judgment (Isa 24:6). Job's feverish bones 'burn from drought' (Job 30:30). The verb crosses into the emotional realm in Song of Solomon 1:6, where the woman's brothers 'burned with anger' against her. It can also describe the kindling of conflict (Prov 26:21) and the parching of a throat hoarse from crying out (Ps 69:3). Spanish translations helpfully distinguish the shades: 'se-quemó' for charring, 'arden' for glowing, 'se-airaron' for angry burning.

1. be burned or charred (5×) The Nifal passive sense of being charred, scorched, or burned by fire. Used of wood in Ezekiel's vine allegory — the vine is 'charred' at both ends and its middle 'is burned' (Ezek 15:4-5). Also applied to bellows consumed in the refining fire of Jeremiah 6:29 and bones that are 'charred' in Ezekiel 24:10. Spanish 'se-quemó' and 'se-han-quemado' capture the resultant state of destruction by fire. **BURNING AND FIRE**

en: and-it-is-charred, are-charred, is-burned | **es:** Se-quemó, se-han-quemado, se-quemó | **fr:** [נחר], brûler, dessécher | **de:** [ויחר], [יחרו], [נחר] Ps 102:3; Jer 6:29; Ezek 15:4; Ezek 15:5; Ezek 24:10

2. burn or glow (3×) The Qal intransitive sense of burning, glowing, or being consumed by heat. In Job 30:30, Job's skin blackens and his bones 'burn with fever' (charah minni-choreb). Isaiah 24:6 warns that the inhabitants of earth 'burn' under a curse. Ezekiel 24:11 commands the empty caldron to 'glow' on the coals. German 'entbrannte' (blazed up) and Spanish 'arden' (they burn) both point to the active, ongoing nature of the heat rather than its aftermath. **BURNING AND FIRE**

en: and-may-glow, burn, of-earth | **es:** arden, fueron-quemados, y-arda | **fr:** [חרו], et-dessécher, חרה | **de:** [וחרה], [חרו], entbrannte Job 30:30; Isa 24:6; Ezek 24:11

3. burn with anger (1×) A metaphorical Nifal extension into the emotional sphere: to burn with anger, to be incensed. In Song of Solomon 1:6, the Shulammite recalls that her mother's sons 'burned against her' (nicharu bi), their anger likened to fire. Spanish 'se-airaron' (they grew angry) and French 'se-sont-irrités' confirm the emotional register, while the Hebrew preserves the thermal metaphor — anger as internal combustion. **ANGER AND INDIGNATION**

en: were-angry- | **es:** se-airaron | **fr:** se-sont-irrités | **de:** [נחרו] Song 1:6

4. kindle or ignite (1×) The Pilpel intensive sense of kindling or stoking fire, used of a contentious person who kindles strife. In Proverbs 26:21, 'as charcoal to embers and wood to fire, so is a quarrelsome man to kindle (lecharcher) strife.' The reduplicated stem intensifies the base meaning — not just burning but actively and persistently setting ablaze. Spanish 'para-encender' (to kindle, to ignite) maps directly. **BURNING AND FIRE**

en: to-kindle | **es:** para-encender- | **fr:** à-לְחַרְחֵר | **de:** [לְחַרְחֵר] Prov 26:21

5. be parched or dried (1×) A Nifal sense of desiccation — being parched, dried out, or made hoarse by heat and exertion. In Psalm 69:3, the psalmist cries, 'My throat is parched' (nichar geroni) from calling out to God. The burning here is not of flame but of dehydration — vocal cords dried raw from sustained pleading. Spanish 'está-ronca' (is hoarse) and German 'ist-parched' both point to the physical toll of heat on the human body. **DRYNESS AND DROUGHT**

en: is-parched | **es:** está-ronca | **fr:** brûler | **de:** ist-parched Ps 69:3

חָרֵר H2788 *N-mp* (1×)

parched places (desert wastelands metaphorically describing the godless life)

Found in Jeremiah 17:6, 'parched places' (חֲרֵרִים) describes the habitat of those who trust in humans rather than God. The term refers to desert terrain—barren, heat-scorched, inhospitable. The verse creates a vivid contrast: the God-truster is like a tree by water, but the human-truster dwells in parched wilderness. The Arabic cognate ḥarrah denotes volcanic, stony desert terrain. The parallel term 'Arabah' reinforces the imagery of lifeless, salt-encrusted wasteland.

(1×) Jeremiah's metaphor transforms geography into moral theology —the parched places represent spiritual barrenness resulting from misplaced trust. These are not merely dry areas but specifically heat-scorched, inhospitable zones where nothing flourishes. The plural suggests multiple patches of barren ground, emphasizing the comprehensive desolation of life apart from God. This desert imagery appears throughout prophetic literature as symbol of judgment and exile, here applied to the interior landscape of the faithless. **SECRECY AND HIDING**

en: parched-places | **es:** lugares-secos | **fr:** [חררים] | **de:** [חררים] Jer 17:6

חֶרֶשׂ H2789 *N-mpc* (17×)

Earthenware, pottery, or potsherd; clay vessels or their broken fragments, often symbolizing human frailty before God.

Refers to objects made of fired clay — from intact earthen vessels used in ritual purification and everyday storage to broken potsherds scraped across diseased skin or cast aside as worthless refuse. The Levitical laws repeatedly specify 'earthen vessels' (כְּלִי חֶרֶשׂ) for purification rites, while the prophets use potsherds as a haunting metaphor for human insignificance: 'a potsherd among potsherds of the ground' (Isa 45:9). The Spanish 'tiesto' and French 'tesson' both

capture the sense of a broken fragment, while English 'earthenware' preserves the material focus.

1. earthenware, clay (material) (12×) Pottery or fired clay as a material substance, typically in the construct phrase 'earthen vessel' (כְּלִי חֶרֶשׂ). Dominates the Levitical purity regulations where such vessels, being porous and unglazed, must be broken if contaminated (Lev 6:28, 11:33, 15:12). Also appears in Jer 32:14 for a storage jar and Prov 26:23 for silver glaze over clay — the material's cheapness contrasting with outward appearance. Spanish 'barro' and French 'argile' both emphasize the raw material itself. CLAY AND MORTAR

en: clay, earthenware, like-a-potsherd | **es:** barro, como-tiesto, tiesto | **fr:** argile, comme-tesson, terre-cuite | **de:** [חרש], clay, earthenware Lev 6:28; Lev 11:33; Lev 14:5; Lev 14:50; Lev 15:12

2. potsherd, shard (broken piece) (5×) A broken shard or potsherd — a fragment of a shattered clay vessel. Job scrapes his sores with one (Job 2:8), and Isaiah uses the image powerfully: a piece 'too small to carry a coal' (Isa 30:14) and 'a potsherd among potsherds of the earth' challenging its Maker (Isa 45:9). Ezekiel's vivid prophecy has Jerusalem gnawing the shards of her own cup of judgment (Ezek 23:34). The sense shifts from useful material to broken refuse, carrying overtones of worthlessness and divine judgment. CLAY AND MORTAR

en: a-potsherd, a-shard, its-shards | **es:** tiesto, tiestos-de, tiestos-de-ella | **fr:** tesson, חרש | **de:** [חרש], [חרשי], [חרשיה] Job 2:8; Isa 30:14; Isa 45:9; Ezek 23:34

חָרַשׁ H2790a *V-Qal-Prtcpl-ms* (25×)

To plow, engrave, devise; agricultural plowing, metaphorical scheming of evil, passive 'be plowed,' and inscription.

Charash (I) is rooted in the ancient act of cutting a furrow — whether through soil with a plow, through metal with an engraving tool, or through the mind in devising a plan. The agricultural sense dominates, with vivid scenes like Elisha plowing with twelve yoke of oxen (1 Kgs 19:19) and Job's cattle plowing beside grazing donkeys (Job 1:14). But the Wisdom literature reveals a striking metaphorical development: the same verb that describes breaking ground comes to describe breaking faith — 'devising evil against your neighbor' (Prov 3:29). Arabic haratha ('to plow') and Ethiopic haresa preserve the agricultural core, while the semantic leap to mental scheming is a distinctly Hebrew innovation. The Proverbs clustering is unmistakable: five of six 'devising' occurrences sit in Proverbs, where the sages clearly exploited the agricultural metaphor — those who 'plow' iniquity harvest trouble (cf. Job 4:8; Hos 10:13).

1. to plow (Qal) (15×) To plow, break up ground — the dominant Qal active sense at 15 occurrences, covering literal agricultural plowing with oxen and plow. Deuteronomy 22:10 prohibits plowing with an ox and donkey together; 1 Kings 19:19 introduces Elisha plowing with twelve yoke; Job 1:14 sets the pastoral scene of oxen plowing. The multilingual evidence is consistent: Arabic haratha, the Ethiopic cognate, and Spanish arar all denote agricultural ground-breaking. German and French renderings use specific plowing vocabulary (labourer in French). Amos 9:13's eschatological vision of the plowman overtaking the reaper uses this same concrete sense to picture abundance. CONTEMPLATE DEVISE PLOW

en: and-to-plow, does-one-plow, plowed | **es:** ara, aradores, aradores-de | **fr:** [החרש], [יחרש], et-à-laboure | **de:** [החרש], [חורש], [חרשות] Deut 22:10; Judg 14:18; 1Sam 8:12; 1Kgs 19:19; Job 1:14

2. to devise evil (Qal) (6×) To devise, plan, especially evil — 6 occurrences, five of them concentrated in Proverbs, where the verb metaphorically transfers the plowing action to mental scheming. 'Do not devise evil against your neighbor' (Prov 3:29); 'a heart that devises wicked plans' (Prov 6:18); 'those who devise evil' versus 'those who devise good' (Prov 12:20; 14:22). Spanish traman ('they scheme') and maquinar ('they contrive') correctly identify the conspiratorial register, while Korean and Swahili similarly shift from agricultural to mental vocabulary. The metaphor is transparent: as the plowman cuts furrows, the schemer cuts plans — and both expect a harvest. CONTEMPLATE DEVISE PLOW

en: are-for-those-who-devise, devise, devising | **es:** los-que-planean, los-que-traman, maquina | **fr:** labourer | **de:** [חרש], [חרשי], [תחרש] Prov 3:29; Prov 6:14; Prov 6:18; Prov 12:20; Prov 14:22

3. to be plowed (Nifal) (2×) To be plowed — 2 Niphal passive occurrences, both in the same prophetic oracle: Micah 3:12 and its quotation in Jeremiah 26:18, where Jerusalem 'shall be plowed as a field.' Spanish sera-arada ('shall be plowed') renders it directly. This is one of the most devastating images in prophetic literature — a city reduced to farmland, its very site returned to agricultural use. The passive form is essential: Jerusalem does not plow but is plowed, subjected to destruction from outside. SERVING AND MINISTRY

en: will-be-plowed | **es:** será-arada | **fr:** [תחרש], se-taire | **de:** [תחרש] Jer 26:18; Mic 3:12

4. to devise silently (Hifil) (1×) To devise silently, plot in the Hiphil — a single occurrence at 1 Samuel 23:9, where David perceived that Saul was 'devising' evil against him. The Hiphil causative form intensifies the scheming aspect, adding a dimension of deliberate, calculated plotting. Spanish tramando ('scheming') and the cross-lingual rendering 'devising' across multiple languages confirm the mental-planning sense. The Hiphil's rarity (this single instance) suggests it may represent an intensified or more secretive register of the Qal 'devise' sense. CONTEMPLATE DEVISE PLOW

en: devising | **es:** tramando | **fr:** devising | **de:** devising 1Sam 23:9

5. engraved (Qal Passive) (1×) Engraved, inscribed on a surface — a single Qal passive participle at Jeremiah 17:1, where Judah's sin is described as 'engraved with an iron stylus, inscribed with a diamond point on the tablet of their heart.' Spanish grabado ('engraved') correctly identifies the craft sense. This connects charash back to its cognate in other Semitic languages — Aramaic charat ('to engrave') and Syriac 'to cleave, inscribe.' The image is devastating: sin is not superficial but cut permanently into the people's character, like an artisan's inscription in stone or metal. ENGRAVING AND INSCRIBING

en: engraved | **es:** grabado | **fr:** [חרושה] | **de:** [חרושה] Jer 17:1

חָרַשׁ H2790b *V-Hifil-Imperf-2mp / Pn* (47×)

To be silent, hold one's peace, keep quiet; also to be deaf, unable or unwilling to hear

This Hebrew verb spans two closely related ideas: deliberate silence and physical deafness. Most frequently it describes choosing to hold one's peace—Abraham's servant watching silently to see if God has prospered his journey (Gen 24:21), or Jacob holding his peace when he heard of Dinah's defilement (Gen 34:5). In the Psalms, it becomes a poignant plea: 'Be not silent to me' (Ps 28:1), where God's silence feels like deafness to prayer. Micah 7:16 extends the imagery to ears that 'shall be deaf,' completing the spectrum from voluntary quiet to involuntary inability to hear.

1. be silent, keep quiet (45×) To refrain from speaking, to hold one's peace—the dominant sense across nearly all occurrences. Used of human restraint (Gen 24:21; Gen 34:5), divine command to be still (Exod 14:14), and appeals that God not remain silent (Ps 35:22; 83:1; 109:1). The Hiphil causative can mean 'to cause silence' or 'to hold someone else silent' (Num 30:4, 7). Spanish callar and German schweigen consistently reflect this volitional silence. SILENCE AND SECRECY

en: Be-silent, I-am-silent, I-will-be-silent | **es:** Callad, calla, callaré | **fr:** [אחריש], [החרישו], [ויחרישו] | **de:** [אחריש], [החרישו], [החרש] Gen 24:21; Gen 34:5; Exod 14:14; Num 30:4; Num 30:7

2. (1×) An uncertain or transitional usage at Job 11:3, where the context suggests silencing someone or reducing them to silence through argument. The multilingual evidence is thin—English gives 'silence,' Spanish '¿harán callar?' (will they cause to be silent?)—but the passage sits at the boundary between voluntary and imposed silence. SILENCE AND SECRECY

en: silence | **es:** ¿harán-callar? | **fr:** se-taire | **de:** [יחרישו] Job 11:3

3. (1×) To be deaf, unable to hear—a distinct extension from silence to sensory incapacity. Micah 7:16 prophesies that the nations' ears 'shall be deaf' (tēḥĕrashnāh), using the same root to describe not hearing rather than not speaking. German and English translations

confirm this auditory sense ('will be deaf,' ensordecen in Spanish), distinguishing it clearly from the volitional silence of sense 1. **SILENCE AND SECRECY**

en: will-be-deaf | **es:** ensordecen | **fr:** labourer | **de:** [תחרשנה] Mic 7:16

חֶרֶשׁ H2791a *N-ms* (1×)

secretly (adverbial describing covert reconnaissance)

This adverbial form appears in Joshua 2:1, where Joshua sends spies 'exploring secretly' (מְרַגְּלִים חֶרֶשׁ). The root meaning 'silence' extends to secrecy, indicating clandestine reconnaissance. The spies needed to gather intelligence without alerting Jericho's defenders. The multilingual glosses uniformly recognize the stealth element ('secretly,' 'secretamente,' 'en secret'). This military intelligence-gathering establishes the narrative setting for Rahab's protection of the Israelite agents.

(1×) The adverb modifies 'spies' to emphasize the covert nature of their mission—not overt military reconnaissance but secret intelligence work. Ancient Near Eastern warfare depended heavily on scouts and spies who could gather information about city defenses without detection. The silence/secrecy root indicates both quiet movement and concealed intent. This sets up the irony that despite their secrecy, Jericho's king quickly learns of their presence, making Rahab's intervention necessary. **SECRECY AND HIDING**

en: secretly | **es:** secretamente | **fr:** en-secret | **de:** secretly Josh 2:1

חֶרֶשׁ H2791b *N-mp* (2×)

magic arts, magical practices or possibly magic drugs

This rare term appears in Isaiah's denunciation of Jerusalem's compromised leadership, describing those "skilled in magic arts" (Isaiah 3:3). The exact meaning remains debated among scholars: it may refer to magical practices, incantations, or even medicinal potions with occult associations. The Aramaic cognates point to practices of sorcery and preparation of magic potions, while Arabic parallels suggest medicinal broths. Some interpreters understand this more generally as skilled craftsmanship, but the parallel with "one skilled in enchantments" (nehon lahash) favors the occult interpretation.

(2×) Isaiah 3:3 lists this among disgraced leaders whom God will remove from Jerusalem, parallel to "the expert in enchantments," strongly suggesting occult practices rather than honorable crafts. The Aramaic and Ethiopic cognates consistently point to magical arts: incantations, sorcery, and preparation of magic potions. The RSemJPh citation (Robertson Smith, 1885) proposes "magical drug" based on Arabic parallels to medicinal broths. However, translators often struggle with this term—some render it as "craftsmen" (reading the Valley of Craftsmen in Nehemiah 11:35), indicating uncertainty about whether to emphasize the technical or magical dimensions. **GEOGRAPHY AND SPACE**

en: Valley-of-the-Craftsmen, and-expert | **es:** de-artesanos, valle-de-los-artesanos | **fr:** [גי החרשים], [חרשים] | **de:** [גי החרשים], [חרשים] Neh 11:35; Isa 3:3

חֶרֶשׁ H2792 *N-proper-ms* (1×)

Cheresh, a Levite who returned from Babylonian exile

Cheresh appears in 1 Chronicles 9:15 in a list of Levites who returned from exile and resettled in Jerusalem. The name may relate to roots meaning 'silence,' 'craftsmanship,' or 'magic,' though its precise etymology is unclear. The Septuagint's varied readings (Ραραιηλ, Αρες, Αρης) show uncertainty about the name's vocalization. The genealogical context identifies him among the Levitical families who resumed temple service in the restoration period.

(1×) The listing among post-exilic Levites serves to document families who returned to Jerusalem and reestablished the temple cult. Chronicles preserves these names to establish legitimate Levitical lineage for the Second Temple period. While we know nothing else about this individual Cheresh, his inclusion demonstrates his family's commitment to restoration and their recognized Levitical status in the returning community. **PROPER NAMES (PERSONAL)**

en: Cheresh | **es:** Jéres | **fr:** [חרש] | **de:** [חרש] 1Chr 9:15

חֹרֶשׁ H2793 *Conj-w / N-ms* (7×)

A wood, forest, or wooded height; a thicketed highland area used for concealment or construction

This noun denotes a forested area or wooded height, closely related to Assyrian hurshu (wooded highland). It appears most memorably in the David and Saul narratives, where David hides in the 'forest of Ziph' (1 Sam 23:15-19), with the terrain described alongside hills and strongholds. In 2 Chronicles 27:4, Jotham builds fortresses and towers 'in the forests,' pairing woodland with highland construction. The word evokes not merely trees but elevated, densely wooded terrain offering natural refuge.

forest, wooded height, thicket (7×) A wood, forest, or wooded height — a tract of dense tree cover typically on elevated terrain. The narrative usage in 1 Samuel 23:15-19 pairs it with 'mountain' and 'stronghold,' indicating forested highlands suitable for hiding. In 2 Chronicles 27:4 it designates woodland areas where Jotham erected fortifications. Spanish 'bosque' and English 'forest/thicket' both capture the terrain, while the Assyrian cognate hurshu confirms the sense of wooded elevation rather than lowland jungle. **FOREST WOODLAND**

en: and-in-the-forests, and-thicket-of-, forest | **es:** al-bosque, el-bosque, en-el-bosque | **fr:** [החרש], [ובחרשים], dans-le-forest | **de:** [החרש], [ובחרשים], [וחרש] 1Sam 23:15; 1Sam 23:16; 1Sam 23:18; 1Sam 23:19; 2Chr 27:4

חָרָשׁ H2794 *V-Qal-Prtcpl-msc* (2×)

craftsman, artisan skilled in metalworking

This participial form designates skilled workers who cut, engrave, and shape metal. Genesis 4:22 introduces Tubal-Cain as an instructor of all who work bronze and iron, marking the biblical origin of metallurgical craft. In 1 Kings 7:14, Hiram from Tyre is identified as such a craftsman in bronze, possessing the wisdom and skill to execute all Solomon's temple metalwork. The verb root encompasses engraving, plowing, and devising—all actions involving cutting or shaping—but this nominal form specifically designates the metal craftsman.

(2×) Both occurrences emphasize expertise in metalworking rather than general craftsmanship. Genesis 4:22 presents Tubal-Cain as the ancestral master teaching all workers of bronze and iron, establishing this as a specialized hereditary craft. 1 Kings 7:14 describes Hiram as filled with wisdom, understanding, and knowledge for all bronze work, indicating the prestigious status of such artisans in temple construction. Cross-linguistic glosses consistently specify the metalworking dimension: Spanish artesano, French/German craftsman, but always in the context of shaping bronze and iron. **GEOGRAPHY AND SPACE**

en: craftsman-of | **es:** artesano-de | **fr:** artisan-de, craftsman-de | **de:** Werkmeister, craftsman-von Gen 4:22; 1Kgs 7:14

חֵרֵשׁ H2795 *Conj-w / Adj-mp* (9×)

Deaf, unable to hear; used literally of physical deafness and figuratively of spiritual imperception.

An adjective describing the inability to hear, paired regularly with 'mute' (illem) to form a natural word pair for complete communicative incapacity (Exod 4:11; Ps 38:14). The prophetic literature transforms physical deafness into a powerful metaphor for Israel's spiritual obstinacy — Isaiah's 'deaf servants' who have ears but refuse to hear (Isa 42:18-19; 43:8). Yet the same prophets promise eschatological reversal: 'the deaf shall hear the words of a book' (Isa 29:18; 35:5). The striking image of the 'deaf adder' in Psalm 58:5, which stops its ear against the charmer, adds a further metaphorical layer. Spanish 'sordo' and English 'deaf' map the sense directly.

deaf, unable to hear (9×) Deaf, unable to hear — describing either a literal physical condition or a figurative spiritual imperception. Exodus 4:11 places deafness alongside muteness as conditions over which God claims sovereign authority. Leviticus 19:14 forbids cursing the deaf, highlighting their vulnerability. The prophets transform the adjective into a metaphor for willful spiritual unresponsiveness (Isa 42:18-19; 43:8), while also promising eschatological healing (Isa

29:18; 35:5). The vivid 'deaf adder' of Psalm 58:5 extends the image to deliberate refusal to hear. Spanish 'sordo' and English 'deaf' translate uniformly across all contexts. **DEAF AND MUTE**

en: The-deaf, and-deaf, deaf | **es:** al-sordo, como-sordo, de-los-sordos | **fr:** [החרשים], [וחרשים], [חרשים] | **de:** [החרשים], [וחרש], [וחרשים] Exod 4:11; Lev 19:14; Ps 38:13; Ps 58:4; Isa 29:18

חָרָשׁ H2796 *N-ms* (36×)

Craftsman, artisan; a skilled worker in wood, metal, stone, or engraving — from temple builders to idol makers

Denotes any skilled manual worker, from the carpenters David hired to build his palace (2 Sam 5:11) to the smiths Nebuchadnezzar deported from Jerusalem (2 Kgs 24:14). The word carries no inherent moral valence — the same term covers artisans who built the tabernacle's sacred furnishings (Exod 35:35) and those who fashioned idols condemned by the prophets (Hos 13:2, Isa 44:12-13). Multilingual evidence helps parse the specializations: Arabic 'najjar' (carpenter) and Hindi 'baṛhai' appear for woodworking contexts, while 'haddad' (smith) and 'lohar' surface for metalworking passages, confirming that the Hebrew term is a broad umbrella requiring context for precise rendering.

1. craftsman, artisan (general) (26×) The general sense of a skilled worker or artisan, used when the specific trade is not in focus or when craftsmen as a class are mentioned collectively. Nebuchadnezzar deports all the 'craftsmen' from Jerusalem (2 Kgs 24:14, 16), and 1 Chronicles 4:14 names a Valley of Craftsmen (ge harashim). The broad translations — English 'craftsman,' Spanish 'artesano,' German 'Handwerker' — reflect the unspecified, umbrella character of this sense across all major versions. **GEOGRAPHY AND SPACE**

en: A-craftsman-of, a-craftsman, and-craftsmen | **es:** artesano, artesanos, artesanos-de | **fr:** artisan, et-artisan, et-craftsmen-de | **de:** Handwerker, [חרש], [חרשים] 2Sam 5:11; 2Kgs 24:14; 2Kgs 24:16; 1Chr 4:14

2. engraver, sculptor (4×) An engraver or sculptor, specializing in carving inscriptions, seal engravings, or decorative work. At Exodus 28:11 the 'engraver of a seal' (harash hotam) cuts the names of Israel's tribes into the ephod stones. Exodus 35:35 and 38:23 list this skill alongside weaving and embroidery for tabernacle construction. Deuteronomy 27:15 condemns anyone who makes a carved idol — 'the work of the hands of a craftsman.' Arabic translations use 'naqqash' (engraver) and 'nahhat' (sculptor) here, sharpening the specialization. **GEOGRAPHY AND SPACE**

en: craftsman, craftsman-of | **es:** artesano, artesano-de | **fr:** artisan, artisan-de, craftsman | **de:** craftsman, craftsman-von Exod 28:11; Exod 35:35; Exod 38:23; Deut 27:15

3. carpenter, woodworker (4×) A carpenter or woodworker — the craftsman whose material is timber. The construction of harash ets (craftsman of wood) appears explicitly in 2 Samuel 5:11 and 2 Kings 22:6 for temple and palace repairs. Ezra 3:7 records payment to carpenters for the Second Temple. Hindi 'baṛhai,' Arabic 'najjar,' Korean '목수' (moksu), and Spanish 'carpintero' all converge on woodworking, distinguishing this from the general artisan sense. **GEOGRAPHY AND SPACE**

en: and-to-the-craftsmen, to-carpenters-of, to-the-craftsmen | **es:** A-los-carpinteros, a-carpinteros-de, a-los-carpinteros | **fr:** artisan, et-artisan, à-carpenters-de | **de:** Handwerker, [ולחרשים], zu-carpenters-von 2Kgs 12:11; 2Kgs 22:6; 2Chr 34:11; Ezra 3:7

4. metalworker, smith (2×) A metalworker or smith, specifically someone who forges iron or other metals. First Samuel 13:19 notes there was no smith (harash) in all Israel — a Philistine monopoly on metalworking. Isaiah 54:16 declares that God created the smith who fans the coals. Hindi 'lohar,' Arabic 'haddad,' Korean '대장장이' (daejangjangi), and Spanish 'herrero' all point unambiguously to blacksmithing, confirming this as a distinct occupational sense. **GEOGRAPHY AND SPACE**

en: and-smith, craftsman | **es:** Y-herrero, artesano | **fr:** et-smith, tesson | **de:** Handwerker, und-smith 1Sam 13:19; Isa 54:16

חַרְשָׁא H2797 *N-proper-ms* (2×)

Charsha or Harsha, head of a family of returning exiles

This personal name identifies the leader of a family group among the temple servants (Nethinim) who returned from Babylonian exile. The name appears in parallel lists in Ezra 2:52 and Nehemiah 7:54, with Greek manuscripts showing variation in transliteration (Arēsa, Baasa, Adasa). Such families provided support services for temple operations in the restored post-exilic community. The name's etymology remains uncertain, though it may relate to craft or silence roots in Hebrew.

(2×) The dual attestation in Ezra-Nehemiah's parallel census lists establishes this as one of the recognized Nethinim families returning from exile. These temple servants formed an important social class in Second Temple Judaism, performing menial tasks that enabled Levitical worship. The divergent Greek renderings reflect the common challenge of transliterating Semitic names into Greek. Translators uniformly preserve this as a proper name without attempting etymological interpretation, recognizing the priority of personal identification over semantic analysis. **PROPER NAMES (PERSONAL)**

en: Charsha, Harsha | **es:** Harsa, Jarsá. | **fr:** [חרשא] | **de:** [חרשא] Ezra 2:52; Neh 7:54

חָרַשׁ H2798 *N-proper-ms* (1×)

Charashim (Valley of Craftsmen), a settlement founded by Joab's descendants

Charashim appears in 1 Chronicles 4:14 as 'Ge-charashim' (valley of craftsmen), a place name meaning 'Valley of Craftsmen.' The designation suggests this settlement was known for artisan work —metalworkers, carpenters, or other skilled craftspeople. The text identifies Joab (not the famous general but a Judahite descendant) as 'father' or founder of this craft-centered community. The name reflects the socioeconomic specialization of certain settlements, where guilds or craft families clustered.

(1×) The geographic designation 'Valley of Craftsmen' indicates a settlement's economic identity, where skilled workers formed a concentrated community. Biblical references to craftsmen valleys or quarters suggest specialized urban districts where particular trades flourished. The 'father of' terminology means Joab either founded this settlement or his descendants became known for establishing the craftsmen community there. Such place names preserve ancient economic geography. **GEOGRAPHY AND SPACE**

en: Charashim | **es:** Jarasim | **fr:** [חרשים] | **de:** [חרשים] 1Chr 4:14

חֲרֹשֶׁת H2799 *Conj-w* (4×)

Skilful working or carving of materials such as wood and stone; craftsmanship in artistic engraving.

Refers to the art of carving or skilful craftsmanship, appearing exclusively in the instructions for building the Tabernacle (Exod 31:5; 35:33). It always occurs in construct with a material — wood or stone — indicating a specialized trade skill. The Spanish rendering 'artesanía' nicely captures the sense of practiced artisanship, while English and French translations lean toward 'carving' or 'cutting,' highlighting the physical act of shaping hard materials under divine enablement.

(4×) Skilful carving or engraving of hard materials (wood, stone) as a craft. All four occurrences appear in the Exodus Tabernacle instructions (31:5; 35:33), paired with specific materials via the construct chain. The Spanish 'artesanía' points to the broader sense of artisanship, while 'carving' and 'cutting' in English and French emphasize the technique of incision. This term denotes divinely gifted craftsmanship granted to Bezalel and his co-workers. **GEOGRAPHY AND SPACE**

en: and-in-carving-of, and-in-cutting-of | **es:** y-en-artesanía-de | **fr:** et-dans-carving-de, et-dans-cutting-de | **de:** und-in-carving-von, und-in-cutting-von Exod 31:5; Exod 35:33

חֲרֹשֶׁת H2800 *N-proper-fs* (3×)

Harosheth: city in northern Israel, home of Sisera

A city in northern Israel, specifically 'Harosheth of the nations' (Harosheth-ha-goyim), the home base of Sisera, commander of King Jabin's army. The location was likely on the lower Kishon river in the Jezreel valley. The designation 'of the nations' suggests a mixed or gentile population, fitting the context of Canaanite resistance to Israelite expansion. Harosheth served as the military headquarters from which Sisera operated before his defeat by Deborah and Barak. The city's strategic location controlled the western approaches to the Jezreel valley.

(3×) Harosheth-ha-goyim (Harosheth of the nations), Sisera's city. Judges 4:2 introduces Sisera as dwelling 'in Harosheth of the nations.' Judges 4:13 describes him summoning forces 'from Harosheth' for battle. Judges 4:16 records Barak's pursuit back 'to Harosheth.' The consistent geographical framework centers on this military stronghold in the northern valley. Cross-linguistic transliterations (Spanish Jaroshet, French/English Harosheth/Charoshet) preserve the proper name with minor variation. **PROPER NAMES (PERSONAL)**

en: Charoshet, from-Charoshet, in-Charoshet | **es:** Jaroshet, de-Jaroshet, en-Jaroshet | **fr:** Charoshet, dans-Charoshet, de-Charoshet | **de:** Charoshet, in-Charoshet, von-Charoshet Judg 4:2; Judg 4:13; Judg 4:16

חָרַת H2801 *V-Qal-QalPassPrtcpl-ms* (1×)

engraved (describing the divine writing on the stone tablets)

This Qal passive participle appears in Exodus 32:16, describing the tablets of testimony as 'engraved upon the tablets' (חָרוּת עַל-הַלֻּחֹת). The text emphasizes divine craftsmanship—the tablets were God's work, and the writing was 'engraved' by God himself. Most scholars consider this likely a textual error for חָרוּשׁ (from the same root as the metalworking term), but the reading 'engraved' fits the context of permanent inscription on stone. The multilingual glosses capture the inscriptional sense.

(1×) The passive participle emphasizes that the tablets received divine engraving, not human inscription. The prepositional phrase 'upon the tablets' specifies the location of the divine writing. This detail appears in the golden calf narrative, creating tragic irony—Moses carries tablets engraved by God's finger while Israel worships a calf formed by human hands. The engraving terminology indicates permanent, authoritative inscription, contrasting with the temporary nature of Israel's covenant faithfulness. **ENGRAVING AND INSCRIBING**

en: engraved | **es:** grabada | **fr:** grava | **de:** gravierte Exod 32:16

חֶרֶת H2802 *N-proper-fs* (1×)

Hereth (Forest of Hereth), where David hid from Saul in Judah

Hereth appears only in 1 Samuel 22:5 as 'the forest of Hereth' (יַעַר חָרֶת), a wooded area in Judah where David took refuge while fleeing Saul. The prophet Gad instructed David to leave Moab and return to Judah, leading him to this forest. The site has not been definitively identified, though it was somewhere in Judahite territory. Forest refuges provided cover for fugitives and outlaws in ancient Israel's rugged terrain.

(1×) The forest served as hideout during David's fugitive period, offering concealment and proximity to his tribal homeland. The prophetic directive to return to Judah from Moab kept David connected to his inheritance even while fleeing the king. Forest locations in the Judean wilderness and shephelah provided natural fortifications for those avoiding authorities. This place name preserves a specific site in David's wilderness wanderings, part of his formation before kingship. **PROPER NAMES (PERSONAL)**

en: Hereth | **es:** Jaret | **fr:** Hereth | **de:** Hereth 1Sam 22:5

חָשַׁב H2803 *V-Qal-Perf-1cp / 3ms* (124×)

To think, reckon, plan, or devise; encompasses cognitive activity from arithmetic calculation to purposeful scheming to artistic design.

Ḥashav is one of Hebrew's richest cognitive verbs, spanning the full arc from quiet pondering to deliberate plotting. It can describe God crediting Abram's faith as righteousness (Gen 15:6), a craftsman devising artistic designs for the tabernacle (Exod 26:1), or enemies scheming evil (Mic 2:1). The Arabic ḥasaba, Ethiopic ḥasaba, and Aramaic ḥashav all preserve the same dual meaning of 'think' and 'reckon,' reflecting a Semitic understanding that calculation and contemplation share a single root activity of the mind.

1. plan, devise, plot (41×) To plan, devise, or plot — the most frequent sense at 41 occurrences. Often carries negative connotation: Esth 9:24 says Haman 'devised' to destroy the Jews; Mic 2:1 denounces those who 'devise wickedness.' Arabic dabbara (دبّر) and Korean kkoehada (꾀하다) both capture this purposeful scheming. The Piel stem often intensifies this to crafty or persistent plotting. **THINKING AND SEEMING**

en: are-plotting, devise, devises | **es:** El-que-planea, el-que-planea, inventan | **fr:** penser | **de:** dachte, rechnen, rechnete 2Sam 14:13; Neh 6:2; Neh 6:6; Esth 8:3; Esth 9:24

2. be reckoned, be counted (31×) Nifal and Hitpael passive/reflexive: 'be reckoned, be counted, be regarded as.' Thirty-one occurrences show people or things being assigned to a category. Lev 25:31 says unwalled villages 'shall be reckoned' as open country; Gen 31:15 has Leah and Rachel asking whether they are 'regarded' as foreigners. Arabic yuḥsabu (يُحسَب) preserves the passive formation faithfully. **THINKING AND SEEMING**

en: and-it-shall-be-reckoned, are-counted, are-regarded | **es:** Y-será-contado, considerados, era-considerada | **fr:** cela-devra-être-credited, cela-devra-être-reckoned, cela-est-reckoned | **de:** es-ist-reckoned, es-soll-sein-credited, es-soll-sein-reckoned Gen 31:15; Lev 7:18; Lev 17:4; Lev 25:31; Num 18:27

3. devise designs, skilled craft (15×) To devise artistic designs — the skilled-craft sense with 15 occurrences, concentrated in Exodus. The Qal participle ḥoshev describes the master artisan who devises patterns in gold, silver, and colored fabric for the tabernacle (Exod 26:1, 31; 28:6, 15). This remarkable extension shows 'thinking' encompassing creative design — the mind's work made visible in textile and metalwork. **THINKING AND SEEMING**

en: and-designer, and-devisers-of, and-to-devise | **es:** diseñador, inventor, para-diseñar | **fr:** designer, et-designer, et-devisers-de | **de:** [וחלחשב], [חושב], designer Exod 26:1; Exod 26:31; Exod 28:6; Exod 28:15; Exod 31:4

4. think, ponder, suppose (13×) To think, ponder, or suppose — general cognitive activity without necessarily implying planning, covering 13 occurrences. Gen 38:15 says Judah 'thought' Tamar was a prostitute; 1 Sam 1:13 says Eli 'supposed' Hannah was drunk. Arabic ẓanna (ظنّ) and Korean saenggakhada (생각하다) both capture this neutral sense of forming a mental impression. **THINKING AND SEEMING**

en: I-consider, I-considered, and-I-pondered | **es:** Pensé, Y-pensé, pensaba | **fr:** et-il-devises, et-il-pensa-sa, et-penser | **de:** dachte, er-rechnet, rechnete Gen 38:15; 1Sam 1:13; 1Sam 18:25; 2Sam 14:14; Job 6:26

5. regard, esteem, consider as (11×) To regard, esteem, or consider someone as having a certain status, with 11 occurrences. Gen 15:6 is paradigmatic: God 'reckoned' Abram's faith as righteousness. Job 19:11,15 laments being 'regarded as' an adversary and stranger. This evaluative judgment assigns worth or identity to another, going beyond mere thought to active assessment. **THINKING AND SEEMING**

en: He-counts-me, He-regards, and-He-counts-me | **es:** Considera, estimarán, estimó | **fr:** et-il-compta-cela, et-penser, et-penser-moi | **de:** er-rechnet, rechnen, rechnete Gen 15:6; Job 13:24; Job 19:11; Job 19:15; Job 33:10

6. reckon, count, calculate (8×) To reckon, count, or calculate numerically — the arithmetic sense with 8 occurrences, clustered in Leviticus's property-redemption laws (25:27, 50, 52; 27:18, 23). Arabic ḥasaba ('reckon/count'), Korean gyesanhada (계산하다), and Swahili hesabu all preserve this concrete counting meaning, which may be the etymological kernel from which the abstract senses grew. **COUNTING AND NARRATING**

en: and-he-shall-calculate, and-he-shall-calculate-, and-shall-reckon- | **es:** Y-calculará, entonces-calculará, imputa | **fr:** et-devra-reckon-, et-il-devra-calculate, et-il-devra-calculate- | **de:** dachte, lass-reckon, sie-reckoned Lev 25:27; Lev 25:50; Lev 25:52; Lev 27:18; Lev 27:23

7. intend, purpose (5×) To intend or purpose — deliberate resolve upon a course of action, with 5 occurrences. Gen 50:20 contains its most famous expression: 'You intended (ḥashav) it for evil, but God intended (ḥashav) it for good.' Jer 49:20 and 50:45 apply it to divine purpose against nations. This sense emphasizes determined will rather than mere scheming, framing ḥashav as the verb of sovereign design. **THINKING AND SEEMING**

en: Purposed, he-has-planned, intended | **es:** Ha-pensado, ha-pensado, lo-pensó | **fr:** intended, intended-cela, penser | **de:** habt-gedacht, hat-es-gedacht, rechnen Gen 50:20; Jer 49:20; Jer 50:45; Lam 2:8

חֲשַׁב H2804 *V-Qal-QalPassPrtcpl-mp* (1×)

are regarded/accounted (Aramaic: considered of no account, insignificant)

This Aramaic passive participle appears in Daniel 4:35, where Nebuchadnezzar confesses that earth's inhabitants are 'regarded as nothing' (חֲשִׁיבִין) before God's sovereignty. The verb means 'think, account, reckon,' here in passive form indicating how God regards humanity. The phrase 'like those not accounted of' emphasizes human insignificance compared to divine power. The context is Nebuchadnezzar's hymn acknowledging God's absolute sovereignty over kingdoms and creation.

(1×) Within Nebuchadnezzar's confession, this passive construction emphasizes the divine perspective—from God's vantage, all earth's inhabitants amount to nothing, having no weight or significance against his sovereign will. This isn't nihilism but theocentric realism: compared to the eternal King, temporal human power is negligible. The Aramaic phrasing mirrors biblical Hebrew expressions of human smallness before divine majesty, contributing to the king's recognition of God's absolute authority. **CONSIDERING AND DISCERNING**

en: are-regarded | **es:** son-considerados | **fr:** considérer | **de:** [חשיבין] Dan 4:35

חֹשֶׁב H2805 *Prep-b / N-msc* (8×)

The skillfully woven waistband of the priestly ephod, a decorative sash binding the vestment at the waist.

A technical term from the Priestly legislation referring to the ornamental band or sash that holds the ephod in place around the priest's waist. Every one of its eight occurrences appears in the tabernacle instructions or their fulfillment narratives in Exodus and Leviticus. The Spanish rendering 'cinto' (belt/sash) and the German 'Binde' (band/binding) capture the functional sense well: this was the piece that gathered the ephod at the midsection, woven with the same gold, blue, purple, and scarlet artistry as the ephod itself (Exod 28:8).

band, skillfully woven waistband (8×) The cunningly woven waistband or girdle of the ephod, a priestly vestment accessory. The noun cheshev appears exclusively in Priestly texts (Exod 28:8, 27, 28; 29:5; 39:5, 20, 21; Lev 8:7), always in construct with 'ephod,' designating the decorative sash that secures the ephod at the waist. BDB notes this as 'ingenious work,' and the root ch-sh-v (to think, devise) implies skilled craftsmanship. Translations across languages consistently render it as a band or belt: Spanish 'cinto de,' French 'bande de,' German 'Binde von,' all pointing to its binding function in the priestly ensemble. **GEOGRAPHY AND SPACE**

en: and-band-of, band-of, to-band-of | **es:** Y-cinto-de, cinto-de, con-cinto-de | **fr:** avec-bande-de, avec-le-band-de, bande-de | **de:** Binde-von, mit-Binde-von, mit-der-Schar-von Exod 28:8; Exod 28:27; Exod 28:28; Exod 29:5; Exod 39:5

חַשְׁבַּדְנָה H2806 *Conj-w / N-proper-ms* (1×)

and Hashbaddanah, a leader who stood with Ezra at the law reading

Hashbaddanah appears in Nehemiah 8:4 among the leaders who stood on the wooden platform with Ezra during the public reading of the Torah. The name's etymology remains uncertain, though it may contain divine name elements or relate to Aramaic roots. The Septuagint offers variant readings (Ασαβαμα, Αβαανας), indicating textual uncertainty. These platform assistants helped make the law reading a solemn public event, visibly supporting Ezra before the assembled community.

(1×) The listing of thirteen men standing with Ezra (six on his right, seven on his left) created a formal assembly for the covenant renewal ceremony. Hashbaddanah's position on the platform signaled his leadership status in the post-exilic community. These names function as historical record and witness list, documenting who participated in this pivotal moment of Torah restoration. The conjunction 'and' links him to the chain of leaders publicly identified with covenant renewal. **PROPER NAMES (PERSONAL)**

en: and-Hashbaddanah | **es:** y-Hasbadana | **fr:** [וחשבדנה] | **de:** [וחשבדנה] Neh 8:4

וְחַשְׁבָּה H2807 *Conj-w / N-proper-ms* (1×)

and Chashuvah, a son of Zerubbabel in the Davidic royal line

Chashuvah appears in 1 Chronicles 3:20 as one of Zerubbabel's sons, part of the post-exilic Davidic lineage. The name means 'consideration' or 'regarded,' possibly indicating parental hope or circumstances of birth. The Septuagint readings vary (Ασουβε, Ααασαβαθ), reflecting textual uncertainty. As a descendant of Zerubbabel, Chashuvah belonged to the royal family that returned from exile, though the Davidic monarchy was not restored. Chronicles preserves this genealogy to maintain hope in God's promises to David's line.

(1×) Within Zerubbabel's family tree, Chashuvah represents continued Davidic lineage in the Persian period despite the absence of kingship. Chronicles carefully documents this royal descent, preserving messianic hope through genealogical continuity. The conjunction 'and' connects him to his brothers in the list, maintaining the sequential record of Davidic descendants. These genealogies served both historical and theological functions, keeping alive the promise of David's eternal dynasty. **PROPER NAMES (PERSONAL)**

en: and-Chashuvah | **es:** Y-Jasuba | **fr:** [וחשבה] | **de:** [וחשבה] 1Chr 3:20

חֶשְׁבּוֹן H2808 *Conj-w / N-ms* (3×)

reckoning, reasoning, calculation, scheme

Mental calculation, reasoning, or scheming. The term appears only in Ecclesiastes, referring to intellectual investigation and the search for understanding. Qohelet seeks wisdom and 'reckoning'—systematic investigation of life's meaning. The word can carry neutral connotations (rational calculation) or negative ones (devious schemes), depending on context. It represents humanity's attempt to understand and systematize reality through reason. In Qohelet's quest, it stands for the intellectual frameworks and calculations by which humans try to make sense of existence under the sun.

(3×) Reasoning, calculation, or systematic investigation. Ecclesiastes 7:25 describes searching for 'wisdom and reckoning,' the rational investigation of reality. Ecclesiastes 7:27 recounts adding 'one to one to find reckoning,' methodical calculation seeking truth. Ecclesiastes 9:10 notes that in Sheol 'there is no reckoning,' no more intellectual activity. Spanish razón/cálculo, French calcul, and English reasoning all capture this intellectual calculation, whether mathematical or philosophical. **GEOGRAPHY AND SPACE**

en: and-reasoning, reasoning | **es:** razón, y-cálculo, y-razón | **fr:** calcul, et-calcul | **de:** [וחשבון], [חשבון] Eccl 7:25; Eccl 7:27; Eccl 9:10

חֶשְׁבּוֹן H2809 *N-proper-fs* (38×)

Heshbon — the Amorite capital east of the Jordan, city of Sihon, later Reubenite and Gadite territory

Cheshbon is the Hebrew name for Heshbon, the fortified city east of the Jordan that served as the capital of Sihon king of the Amorites. Its 38 occurrences trace a turbulent history of conquest and re-conquest. Israel captured it from Sihon (Num 21:25-26), and Numbers preserves an ancient taunt-song: 'Come to Heshbon! Let the city of Sihon be rebuilt and established' (Num 21:27). Assigned to Reuben (Num 32:37; Josh 13:17) yet on the border of Gad (Josh 13:26), the city was later designated a Levitical city (Josh 21:39). The prophets

witness its return to Moabite and Ammonite hands: Isaiah laments that 'Heshbon and Elealeh cry out' (Isa 15:4; 16:8-9), and Jeremiah pronounces doom upon it (Jer 48:2, 34, 45). Song of Songs 7:5 offers a surprising comparison: 'your eyes are like the pools of Heshbon.'

Heshbon (city) (38×) The proper noun Cheshbon, identifying the ancient Transjordanian city that served as Sihon's Amorite capital (Num 21:26; Deut 1:4; 2:24-30) and whose conquest opened Israel's settlement east of the Jordan. It appears in historical narrative (Num 21:25-34; Josh 9:10; 12:2, 5; Judg 11:19, 26), tribal allotment texts (Josh 13:10, 17, 21, 26-27; 21:39; Num 32:3, 37), prophetic oracles against Moab (Isa 15:4; 16:8-9; Jer 48:2, 34, 45), and as a poetic simile in Song of Songs 7:5. The site is identified with modern Tell Hesban in Jordan. Translations uniformly transliterate: Spanish 'Hesbon,' French 'Heshbon,' German 'Heschbon.' **PROPER NAMES (PERSONAL)**

en: Cheshbon, Heshbon, in-Heshbon | **es:** Hesbón, Jesbón, Jeshbón | **fr:** Cheshbon, Hesbon, Heshbon | **de:** Cheshbon, Heschbon, Heshbon Num 21:25; Num 21:26; Num 21:27; Num 21:28; Num 21:30

חֶשְׁבּוֹן H2810 *N-mpc* (2×)

devices, inventions, schemes devised by human ingenuity

This term denotes human contrivances, both neutral inventions and morally problematic schemes. In 2 Chronicles 26:15, King Uzziah employed such devices—siege engines designed by clever inventors for hurling stones and arrows from towers. Ecclesiastes 7:29 uses the word with moral critique: God made humanity upright, but people sought out many devices or schemes, suggesting inventive corruption. The semantic range encompasses both technological innovation (war machines) and moral deviation (scheming), united by the concept of human ingenuity applied for various ends.

(2×) The two contexts demonstrate this word's semantic breadth. 2 Chronicles 26:15 celebrates military innovation, describing Uzziah's commissioned engines as "the invention of inventive men"—a pleonastic phrase emphasizing human cleverness in siege warfare technology. Ecclesiastes 7:29 condemns human inventiveness, contrasting God's original upright design with humanity's search for "many schemes" or devices, implying moral and intellectual corruption. Spanish distinguishes maquinaciones (scheming) from máquinas (machines), capturing the dual application to both mental plotting and physical invention. **GEOGRAPHY AND SPACE**

en: inventions, schemes | **es:** maquinaciones, máquinas | **fr:** [חשבנות], חשבנות | **de:** [חשבנות] 2Chr 26:15; Eccl 7:29

חֲשַׁבְיָהוּ H2811 *Conj-w / N-proper-ms* (15×)

Hashabiah — 'Yahweh has reckoned'; a Levitical name borne by musicians, officers, and officials

A theophoric name meaning 'Yahweh has taken account' or 'the LORD has reckoned,' borne by at least seven distinct individuals — all of them Levites or temple officials. David's temple musician Hashabiah served in the twenty-fifth division (1 Chr 25:3, 19). Another Hashabiah administered the tribe of Levi under David (1 Chr 27:17), and yet another oversaw affairs in Hebron (1 Chr 26:30). In the post-exilic period the name proliferates among those who returned with Ezra (Ezra 8:19, 24), sealed the covenant with Nehemiah (Neh 10:11), and served in the restored temple (Neh 11:15, 22; 12:24).

Hashabiah (personal name) (15×) The masculine proper name Hashabiah (חֲשַׁבְיָה / חֲשַׁבְיָהוּ), a theophoric compound meaning 'Yah(u) has reckoned,' designating multiple Levites across Israel's history: temple musicians under David (1 Chr 25:3, 19), tribal and regional officers (1 Chr 26:30; 27:17), Josiah-era Levites (2 Chr 35:9), and numerous post-exilic officials under Ezra and Nehemiah (Ezra 8:19, 24; Neh 10:11; 11:15, 22; 12:24). Cross-lingual renderings vary from close transliterations (eng 'Hashabiah/Chashavyah') to Europeanized forms (deu 'Haschabja', spa 'Hasabías/Jasabías'). **PROPER NAMES (PERSONAL)**

en: Chashavyah, Chashavyahu, Hashabiah | **es:** Hasabías, Jasabya, Jasabías | **fr:** Hashabia, et-Hashabia, zu-Hashabia | **de:** Haschabja, [וחשביהו], [חשביה] 1Chr 6:45; 1Chr 9:14; 1Chr 25:3; 1Chr 25:19; 1Chr 26:30

חֲשַׁבְנָה H2812 *N-proper-ms* (1×)

Hashabnah, a leader among the people who sealed the covenant in Nehemiah's time

Hashabnah was one of the chiefs of the people who set his seal to the covenant renewal under Nehemiah (Neh 10:25). The name appears only once in Scripture. Ancient versions like the Septuagint render it as Esabana or Asbana, suggesting some textual uncertainty. BDB notes it may be a scribal error for a similar name, Hashabiah, which occurs elsewhere.

(1×) This proper name appears in a list of leaders who publicly committed to the covenant after the exile. The single occurrence in Nehemiah 10:25 places Hashabnah among the heads of families who pledged to observe the Torah. The multilingual evidence shows transliteration rather than translation, as is typical for personal names. **PROPER NAMES (PERSONAL)**

en: Hashabnah | **es:** Hasabna | **fr:** [חשבנה] | **de:** [חשבנה] Neh 10:25

חֲשַׁבְנְיָה H2813 *N-proper-ms* (2×)

Hashabneiah, personal name meaning possibly 'Yahweh has considered (me)'

This personal name identifies two individuals in Nehemiah's account of post-exilic restoration. One Hashabneiah was father of a builder who helped repair Jerusalem's wall (Nehemiah 3:10). Another appears among the Levites leading corporate prayer and covenant renewal (Nehemiah 9:5). The name's theophoric element (ending in -yah) indicates a personal statement about Yahweh's regard or consideration. The Septuagint manuscripts show significant variation in transliteration, reflecting the challenges of rendering complex Hebrew names into Greek.

(2×) Both occurrences fall within Nehemiah's narrative of restoration activities—wall-building and covenant-renewal. The father of Hattush (Nehemiah 3:10) contributed to the physical restoration of Jerusalem, while the Levite Hashabneiah (Nehemiah 9:5) participated in spiritual renewal through public prayer. The relationship between this name and the similar Hashabiah (as BDB notes) suggests possible scribal variation or familial naming patterns. Greek manuscripts diverge significantly (Asbanam, Sabanou), illustrating the fluidity of proper name transmission across linguistic boundaries. **PROPER NAMES (PERSONAL)**

en: Hashabneiah, Hashabniah | **es:** Hasabnías | **fr:** [חשבניה] | **de:** [חשבניה] Neh 3:10; Neh 9:5

חָשָׁה H2814 *V-Hifil-Perf-1cs* (16×)

To be silent, keep quiet, or become still; ranging from chosen silence to hushing others to the calming of natural forces.

A word that moves through the whole spectrum of silence — from a deliberate decision to hold one's tongue, to the stillness of waves after a storm. In Ecclesiastes 3:7, it appears in the famous 'a time to be silent and a time to speak,' where the Qal simply names the state. But the Hifil sharpens the intention: in 2 Kings 2:3 and 5, Elisha commands the sons of the prophets to 'be silent' about Elijah's coming departure, and in Isaiah 42:14, God himself declares 'I have been silent' — a divine restraint that makes His eventual action all the more dramatic. Spanish consistently uses 'callar' across both stems, while French favors 'se taire.' The single appearance in Psalm 107:29, where the waves 'were hushed,' reveals the word's surprising range: silence is not only human but cosmic.

1. keep silent deliberately (Hifil) (8×) Deliberate silence in the Hifil stem — an intentional choice to hold one's peace. In Judges 18:9 the Danite spies urge their brothers not to keep idly silent but to act; in 2 Kings 7:9, the lepers at Samaria's gate realize 'we are keeping silent' when they should be sharing good news. Isaiah 42:14 and Psalm 39:2 use the first person: God and the psalmist each recount their chosen restraint. Spanish 'callar' and French 'se taire' both emphasize the volitional aspect. The Hifil form consistently marks silence as a decision, not merely a condition. **SILENCE AND SECRECY**

en: I-have-been-silent, I-was-silent, are-keeping-silent | **es:** callad, callamos, callando | **fr:** le-se-taire, se-taire, silent | **de:** [החשיתי], [מחשה], ich-Krieg-silent Judg 18:9; 1Kgs 22:3; 2Kgs 2:3; 2Kgs 2:5; 2Kgs 7:9

2. be silent (Qal) (6×) The basic Qal state of being or remaining silent, without the intensified intentionality of the Hifil. Ecclesiastes 3:7 pairs it with speaking as a natural human rhythm. In Isaiah 62:1 and 62:6, the prophet vows not to be silent until Zion's righteousness shines forth, and the watchmen on Jerusalem's walls are told never to be silent — here the Qal describes a default state that must be broken. Psalm 28:1 carries the most urgent tone: 'Do not be silent to me,' the psalmist pleads, equating God's silence with abandonment. **SILENCE AND SECRECY**

en: I-shall-be-silent, shall-they-be-silent, to-be-silent | **es:** callarán, callaré, calles | **fr:** se-taire, à-לחשות | **de:** [אחשה], [יחשו], [לחשות] Ps 28:1; Eccl 3:7; Isa 62:1; Isa 62:6; Isa 64:12

3. silence others (Hifil causative) (1×) A causative Hifil sense of silencing or hushing others, attested once in Nehemiah 8:11, where the Levites quiet the weeping people so they can hear the Law read. Spanish 'calmando' and the context of a public assembly make this sense distinct — the subject acts upon others to produce silence rather than practicing it personally. Though rare, it demonstrates the full causative potential of the Hifil. **SILENCE AND SECRECY**

en: were-quieting | **es:** calmando | **fr:** [מחשים] | **de:** [מחשים] Neh 8:11

4. become still, be hushed (1×) The stilling or hushing of natural forces, attested once in Psalm 107:29 where God calms the storm and the waves 'were hushed.' Spanish 'se aquietaron' captures the reflexive quality — the waves subsiding into stillness. This Qal usage extends the word beyond human speech into the natural world, depicting cosmic obedience to God's command in language that anticipates Jesus stilling the sea in the Gospels. **SILENCE AND SECRECY**

en: and-were-hushed | **es:** y-se-aquietaron | **fr:** et-se-taire | **de:** und-waren-hushed Ps 107:29

חֲשׁוּב H2815 *Conj-w / N-proper-ms* (5×)

Hasshub, a personal name borne by Levites and wall-builders in postexilic Judah

A Hebrew personal name meaning 'considerate' or 'esteemed,' borne by several individuals in the postexilic community. One Hasshub was a Levite chief listed among those resettling Jerusalem (1 Chr 9:14; Neh 11:15). Others appear as builders repairing sections of Jerusalem's wall under Nehemiah (Neh 3:11, 23) and as a signatory to the covenant renewal (Neh 10:23). The Septuagint renders the name as Asoub/Asouth.

(5×) A proper masculine name ('considerate') designating at least two or three distinct individuals in postexilic Judah. One is a prominent Levite descended from Merari who helped resettle Jerusalem (1 Chr 9:14; Neh 11:15). Two others are builders who repaired different sections of the wall under Nehemiah (Neh 3:11, 23). Spanish renders 'Hasub/Jasub,' English 'Hasshub,' reflecting transliteration variation. The LXX form Ασουβ confirms the consonantal tradition. **PROPER NAMES (PERSONAL)**

en: Chashuv, Hasshub, and-Hasshub | **es:** Hasub, Jasub, y-Hasub | **fr:** [וחשוב], [חשוב] | **de:** [וחשוב], [חשוב] 1Chr 9:14; Neh 3:11; Neh 3:23; Neh 10:23; Neh 11:15

חֲשׁוֹךְ H2816 *Prep-b / N-msd* (1×)

darkness, the absence of light; used of the unknowable realm where God reveals hidden things

This Aramaic word for darkness appears in Daniel's night vision, where the prophet declares that God 'knows what is in the darkness' (Dan 2:22). Unlike ordinary absence of light, this darkness represents the hidden realm inaccessible to human wisdom. The context emphasizes divine sovereignty over mysteries concealed from mortals. Spanish and English glosses consistently use 'darkness' terminology, while French preserves the Hebrew form, highlighting its distinctive Aramaic character.

(1×) The Aramaic form appears in Daniel 2:22 within a doxology praising God's omniscience. Daniel affirms that God 'knows what is in the darkness,' contrasting human limitation with divine knowledge. The darkness here is not merely physical but epistemological—the realm of hidden truths that only God can penetrate. Cross-language glosses emphasize this state of obscurity. **DARKNESS AND GLOOM**

en: is-in-the-darkness | **es:** en-la-oscuridad | **fr:** obscurité | **de:** [בחשוכא] Dan 2:22

חֲשׁוּפָא H2817 *N-proper-ms* (2×)

Chasufa or Hasupha, head of a Nethinim family among returning exiles

This name designates the leader of a temple servant family in the post-exilic community, appearing in parallel census lists with slight spelling variation (Chasufa in Ezra 2:43, Chasupha in Nehemiah 7:46). The Nethinim formed a distinct class providing menial labor for temple operations, and their genealogical registration in return lists indicates their recognized status in restored Judean society. The name's meaning remains uncertain, though it may relate to being stripped or made bare. The orthographic variation between the two passages reflects common scribal practices.

(2×) The two attestations in Ezra-Nehemiah's parallel return lists establish this family among the recognized Nethinim groups. These temple servants occupied a lower social status than priests and Levites but formed an essential part of Second Temple infrastructure. The spelling variation (חֲשׁוּפָא vs. חֲשַׁפָא) demonstrates minor orthographic flexibility in biblical manuscripts while maintaining the same referent. Translators preserve the name in transliteration, recognizing it as a proper personal identifier rather than a common noun requiring semantic translation. **PROPER NAMES (PERSONAL)**

en: Chasufa, Hasupha | **es:** Hasufa, Jasufá | **fr:** [חשופא], [חשפא] | **de:** [חשופא], [חשפא] Ezra 2:43; Neh 7:46

חֲשַׁח H2818a *V-Qal-Prtcpl-mp* (1×)

to need, require; used of lacking necessity or compulsion to act

This rare Aramaic verb appears in Daniel 3:16, where Shadrach, Meshach, and Abednego tell Nebuchadnezzar they 'have no need' to answer his ultimatum. The verb conveys lacking necessity or being under no obligation. Cognates in Syriac and Assyrian confirm the sense of craving or needing. The multilingual glosses capture both the idea of necessity and the bold assertion of independence from royal pressure.

(1×) In its single occurrence, the three young men use this verb to express their freedom from compulsion to defend themselves. They do not 'need' to answer because their loyalty to God is non-negotiable. The Aramaic participle form appears in a context of faithful defiance, where the protagonists reject the king's authority over their conscience. Spanish 'necesitamos' and French 'avoir-besoin' both preserve the root sense of necessity. **NECESSITY AND NEED**

en: need | **es:** necesitamos | **fr:** avoir-besoin | **de:** [חשחין] Dan 3:16

חַשְׁחָה H2818b *N-fp* (1×)

things needed, necessities; supplies required for a particular purpose

This feminine plural noun denotes 'things needed' or requirements. It appears in Ezra 6:9 in a royal decree commanding that whatever the priests 'need' for temple sacrifices be supplied without fail. The Syriac cognate confirms the sense of necessity or requirement. The Persian king's generosity contrasts with the exiles' former deprivation, underscoring God's providence through foreign rulers.

(1×) In Ezra 6:9, King Darius orders his officials to provide 'whatever they need'—young bulls, rams, lambs, wheat, salt, wine, and oil—for the daily temple offerings. The plural form emphasizes the variety of necessities. Cross-language glosses like Spanish 'sea-necesario' ('may it be necessary') capture the administrative language of ensuring

continuous supply for worship. **NECESSITY AND NEED**
en: they-need | **es:** sea-necesario | **fr:** [חשחן] | **de:** [חשחן] Ezra 6:9

חַשְׁחוּ H2819 *N-fsc* (1×)
requirement, what is needed; collective term for necessities of the temple
This construct-form noun means 'requirement' or 'need,' appearing in Ezra 7:20 where Artaxerxes authorizes funds for 'whatever else is needed for the house of your God.' The Syriac cognate supports the collective sense of necessities. The king's open-ended provision demonstrates remarkable trust in Ezra's stewardship and divine favor on the restoration project.

(1×) Ezra 7:20 uses this word in a royal grant allowing Ezra to draw from the imperial treasury for any temple needs beyond the specific items listed. The construct form 'the requirement of the house of your God' emphasizes institutional necessities. Spanish 'lo-necesario-de' and English 'the-needs-of' both capture the collective scope of this provision. **NECESSITY AND NEED**
en: the-needs-of | **es:** lo-necesario-de | **fr:** [חשחות] | **de:** [חשחות] Ezra 7:20

חָשַׂךְ H2820 *V-Qal-Perf-3cp* (27×)
To withhold, restrain, or spare; from holding back resources to showing mercy by staying one's hand
A verb whose semantic center is the act of holding back — whether restraining oneself, withholding goods, or sparing another from harm. Its range moves from Abraham not withholding his son (Gen 22:12) to the sage who 'spares' the rod (Prov 13:24) to Job's claim that God reserved calamity for a future day (Job 38:23). Spanish shifts between 'retiene,' 'escatimes,' and 'reservé,' while French uses 'retenir' broadly. The word quietly maps the moral landscape of what we give, what we keep, and what we choose not to inflict.

1. restrain, hold back (14×) Restraining, holding back, or keeping in check an action or force. God restrained Abimelech from sinning (Gen 20:6), Abigail restrained David from bloodshed (1 Sam 25:39), and Joab held back the army (2 Sam 18:16). Job resolves not to 'restrain' his mouth (Job 7:11). The emphasis is on curbing something that would otherwise proceed — an act of control or self-control. Spanish 'retiene' and French 'retint' capture this forceful checking. **RESTRAINT AND CONTROL**
en: He-keeps-back, and-I-restrained, and-there-is-one-who-withholds | **es:** Retiene, ahorraría, contención | **fr:** [חשכן], [תחשך], et-Je-retint | **de:** Finsternis, [אחשך], [וחושך] Gen 20:6; 1Sam 25:39; 2Sam 18:16; Job 7:11; Job 16:5

2. withhold, keep from giving (6×) Withholding goods, resources, or generosity — the refusal to give what one could. Genesis 22:12 and 22:16 celebrate Abraham because he 'did not withhold' his only son. Proverbs 21:26 contrasts the righteous who gives freely with the one who withholds. Job 30:10 laments that his accusers 'did not withhold' their spit from his face. The moral weight here falls on what is kept back — selfishness or faithfulness measured by what one does not release. **RESTRAINT AND CONTROL**
en: he-withheld, hold-back, they-withheld | **es:** escatimes, retiene, retuvieron | **fr:** [תחשכי], il-withheld, retenir | **de:** [חשכן], [יחשך], [תחשכי] Gen 22:12; Gen 22:16; Gen 39:9; Job 30:10; Prov 21:26

3. spare, show mercy (6×) Sparing someone by withholding punishment, destruction, or severity — mercy expressed as restraint. Proverbs 13:24 says whoever 'spares' the rod hates his child, making withholding paradoxically unloving. Psalm 78:50 says God 'did not spare' their lives from pestilence. Ezra 9:13 acknowledges that God punished 'less than our iniquities deserved' — a sparing that is itself grace. The verb frames mercy not as positive action but as the deliberate non-exercise of power. **RESTRAINT AND CONTROL**
en: have-withheld, he-spared, he-who-spares | **es:** El-que-retiene, castigaste-menos, es-reservado | **fr:** [חשכת], retenir, spared | **de:** [חושך], [חשכת], [יחשך] 2Kgs 5:20; Ezra 9:13; Job 21:30; Ps 78:50; Prov 13:24

4. reserve, store up (1×) Reserving or storing up something for a future occasion. In Job 38:23, God asks Job whether he has seen the storehouses of hail 'which I have reserved for the time of trouble.' This sole occurrence extends the withholding idea temporally: what is held back now is kept purposefully for later deployment. The sense carries an undertone of sovereign intentionality — not passive storage but strategic reservation. **RESTRAINT AND CONTROL**
en: I-have-reserved | **es:** reservé | **fr:** retenir | **de:** [חשכתי] Job 38:23

חָשַׁךְ H2821 *V-Qal-Imperf-3fp* (18×)
To be or become dark; of sky, sun, or stars losing light; of eyes growing dim; causatively, to bring darkness.
This verb paints the full spectrum of darkness in Scripture, from the literal blackout of the Egyptian plague (Exod 10:15) to the cosmic dimming of sun, moon, and stars on the Day of the Lord (Eccl 12:2). The Hifil causative adds theological agency: God darkens the skies (Amos 5:8) or sends darkness upon Egypt (Ps 105:28). Two specialized extensions appear in Lamentations: eyes growing dim from grief (Lam 5:17) and skin turning dark from famine (Lam 4:8). Spanish distinguishes 'oscurecer' for environmental darkening from the more visceral bodily senses, while German 'Finsternis' captures the numinous dread that darkness carries throughout the prophets.

1. become dark (light fails) (10×) The basic Qal intransitive sense: of the sky, sun, moon, stars, or day becoming dark or losing light. This covers both natural darkness (Exod 10:15, the locust plague blocking the sun) and eschatological cosmic darkening (Isa 13:10, Eccl 12:2). Job 3:9 curses the day of his birth, wishing its morning stars would grow dark. Spanish 'oscurecerse' and French 'obscurcir' consistently render this environmental sense, while German sometimes uses the noun 'Finsternis' (darkness) to capture the resulting state. **DARKNESS AND DIMNESS**
en: and-darkness, and-grow-dark, and-was-dark | **es:** Oscurézcanse, Sean-oscurecidos, oscurecerá | **fr:** et-obscurcir, et-était-dark, obscurcir | **de:** Finsternis, [וחשכה], [וחשכן] Exod 10:15; Job 3:9; Job 18:6; Ps 69:23; Eccl 12:2

2. cause darkness (Hifil) (6×) The Hifil causative sense: to darken, to bring about or impose darkness. God actively darkens the light of Egypt (Ps 105:28) and turns daylight to night (Amos 5:8). At Jer 13:16, the prophet warns to give glory to God before he causes darkness on the mountains. Job 38:2 uses it rhetorically: 'Who is this that darkens counsel?' The causative adds theological agency absent from the Qal – darkness becomes an instrument of divine purpose rather than a mere natural phenomenon. **DARKNESS AND DIMNESS**
en: and-I-will-darken, and-it-was-dark, darkening | **es:** oscurece, oscurezca, y-oscureceré | **fr:** et-obscurcir, obscurcir | **de:** [והחשיך], [והחשכתי], [יחשך] Job 38:2; Ps 105:28; Ps 139:12; Jer 13:16; Amos 5:8

3. grow dim (of eyes) (1×) A specialized Qal use for eyes growing dim, attested at Lam 5:17 where eyes have grown dark from weeping over Zion's desolation. Spanish 'se han oscurecido' applies the same darkening vocabulary to human vision, yet the context makes clear this is grief-induced dimness rather than environmental darkness. The metaphor bridges physical and emotional registers: failing sight becomes an embodied expression of sorrow. **DARKNESS AND DIMNESS**
en: have-grown-dim | **es:** se-han-oscurecido | **fr:** obscurcir | **de:** [חשכן] Lam 5:17

4. become dark (of skin) (1×) A rare Qal extension describing skin or bodily appearance turning dark or blackened, found at Lam 4:8 where the once-radiant Nazirites are now darker than soot. Spanish 'mas oscuro' (darker) and French 'tenebres' (darkness) both render the comparative, pointing to a visible transformation caused by famine and suffering. This sense extends the root's semantic range from cosmic and environmental darkness to the human body itself, completing a full trajectory from sky to skin. **DARKNESS AND GLOOM**
en: Darker | **es:** Más-oscuro | **fr:** ténèbres | **de:** Finsternis Lam 4:8

חֹשֶׁךְ H2822 *Conj-w* (80×)
darkness, obscurity; the absence of light whether physical, primordial, metaphorical, or theophanic
Hebrew choshek denotes the fundamental absence of light, appearing

first in the primordial chaos of Genesis 1:2 before God speaks light into existence. The word carries enormous theological range: the tangible plague-darkness over Egypt (Exod 10:21-22), the thick darkness shrouding Sinai at the theophany (Deut 4:11; 5:22), and the metaphorical darkness of ignorance, judgment, and death (Job 3:4-5; Isa 45:7). Notably, darkness is not merely the negation of light but an active, almost material presence — God forms light and creates darkness (Isa 45:7). Spanish oscuridad, French tenebres, and German Finsternis all capture the gravity of the term.

darkness, absence of light (80×) The absence or opposite of light, encompassing primordial darkness before creation (Gen 1:2), the supernatural plague-darkness in Egypt (Exod 10:21-22), theophanic cloud-darkness at Sinai (Deut 4:11), and metaphorical darkness signifying death, judgment, or moral blindness (Job 17:12; Isa 45:7). Hebrew treats choshek as a near-tangible reality that God actively creates, not merely the passive absence of illumination. **DARKNESS AND GLOOM**

en: darkness | **es:** la-oscuridad, la-oscuridad„ oscuridad | **fr:** ténèbres | **de:** Finsternis Exod 10:21; Deut 4:11; Josh 2:5; 1Sam 2:9

חָשׁוֹךְ H2823 *Adj-mp* (1×)

obscure, low-ranking; those of little social standing or influence

This adjective describes 'obscure men'—people of low social standing opposite to kings. In Proverbs 22:29, a skilled worker is promised that 'he will stand before kings, not before obscure men.' The term connotes lack of prominence or influence. The contrast underscores how diligence elevates one's social position, bringing access to the powerful rather than confinement to the margins.

(1×) The single occurrence in Proverbs 22:29 uses the masculine plural form as a substantive: 'obscure men' who lack the status of royalty. Skill and diligence open doors to royal courts, lifting the artisan above service to the insignificant. Spanish 'oscuros' (dark ones) and English 'obscure-men' both capture the metaphor of those who dwell in social shadow, unnoticed and powerless. **DARKNESS AND GLOOM**

en: obscure-men | **es:** oscuros | **fr:** חשכים | **de:** [חשכים] Prov 22:29

חֲשֵׁכָה H2824 *N-fsc* (1×)

darkness, thick darkness; often figurative of distress, ignorance, or divine concealment

This poetic term for darkness appears in contexts both literal and metaphorical. In Genesis 15:12, 'great darkness' falls on Abraham during a covenant vision. Psalm 18:11 describes God making 'darkness of waters' his covering in theophany. Figuratively, it represents lack of understanding (Ps 82:5) or distress (Isa 8:22, 50:10). The multilingual evidence shows consistent 'darkness' terminology across languages, though the Hebrew has several near-synonyms for different nuances.

(1×) This construct form in Psalm 18:11 appears in a vivid theophanic image: 'darkness of waters' as God's pavilion. The parallel passage in 2 Samuel 22:12 has a different word, suggesting textual variation. The construct phrase emphasizes darkness characterized by or composed of something—here, gathered storm clouds. French 'ténèbres' and German 'Finsternis' preserve the ominous, weighty connotation of deep obscurity surrounding the divine presence. **GEOGRAPHY AND SPACE**

en: darkness-of- | **es:** oscuridad-de | **fr:** ténèbres | **de:** Finsternis-von- Ps 18:11

חֲשֵׁכָה H2825 *N-fp* (5×)

darkness, gloom; used of supernatural, figurative, and distress-related darkness

A poetic noun for darkness that carries deeper resonance than simple absence of light. In Genesis 15:12, a 'great darkness' falls upon Abraham during the covenant ceremony – a supernatural, terrifying gloom. The Psalms set it opposite light (Ps 139:12) and use it for moral ignorance (Ps 82:5). Isaiah employs it for the distress of those who walk without light (Isa 8:22; 50:10). Spanish 'tinieblas/ oscuridad' and French 'obscurité' capture the ominous weight well.

(5×) Deep darkness or gloom, used chiefly in poetic and prophetic texts with connotations beyond mere physical dimness. It denotes supernatural dread in Abraham's covenant vision (Gen 15:12, 'a great darkness'), moral blindness among unjust judges (Ps 82:5), the equivalence of darkness and light before God (Ps 139:12), and existential distress in Isaiah (8:22; 50:10). Multilingual evidence underscores the gravity: Spanish 'tinieblas' (deeper than simple 'oscuridad'), French 'obscurité,' German 'Finsternis' – all choosing weighty, literary terms. **DARKNESS AND GLOOM**

en: and-darkness, darkness, in-darkness | **es:** como-la-oscuridad, en-oscuridades, en-tinieblas | **fr:** [וחשכה], [חשכים], comme-obscurité | **de:** Finsternis, [וחשכה], [חשכים] Gen 15:12; Ps 82:5; Ps 139:12; Isa 8:22; Isa 50:10

חָשַׁל H2826 *Art / V-Nifal-Prtcpl-mp* (1×)

shattered ones, stragglers; those broken down or worn out, unable to keep pace

This Niphal participle describes those who are 'shattered' or broken down, appearing in Deuteronomy 25:18 where Amalek attacked Israel's stragglers—'all the shattered ones' who were exhausted and lagging behind. The verb suggests violent shattering or crushing. Some scholars connect it to a root meaning 'to be weak,' but the imagery of being shattered by hardship fits the context of vulnerable refugees overwhelmed by the wilderness journey.

(1×) In Deuteronomy 25:18, Moses recalls how Amalek struck down 'all the shattered ones' (or stragglers) at the rear of Israel's march—those too weary and feeble to keep up. The Niphal form conveys a state of being broken or crushed by exhaustion. English 'stragglers,' Spanish 'los-rezagados,' and French 'le-stragglers' all emphasize those who fall behind, victims of their shattered condition rather than cowardice. **BREAKING AND SHATTERING**

en: the-stragglers | **es:** los-rezagados | **fr:** le-stragglers | **de:** der-stragglers Deut 25:18

חֲשַׁל H2827 *Conj-w / V-Qal-Prtcpl-ms* (1×)

to crush, shatter; to break something into pieces by violent impact

This Aramaic verb means 'to crush' or 'shatter by a blow,' appearing in Daniel 2:40 where iron 'shatters and crushes all things.' The image describes destructive force, like a hammer pulverizing metal. Assyrian and Syriac cognates confirm the sense of violent breaking or forging. The context is Nebuchadnezzar's vision of successive empires, with iron representing brutal military power that shatters opposition.

(1×) Daniel 2:40 uses the Aramaic active participle to describe iron's crushing power: 'as iron shatters and crushes all these.' The verb intensifies the imagery of the fourth kingdom's irresistible might. Spanish 'aplasta' (crushes), French 'briser' (breaks), and English 'crushes' all capture the violent, destructive force. The participle form emphasizes ongoing, relentless action. **BREAKING AND SHATTERING**

en: and-crushes | **es:** y-aplasta | **fr:** et-briser | **de:** [וחשל] Dan 2:40

חָשֻׁם H2828 *Conj-w / N-proper-ms* (5×)

Hashum, head of a family among the returned exiles from Babylon

A proper name designating the head of a prominent family among those who returned from Babylonian exile. The sons of Hashum numbered 223 (Ezra 2:19) or 328 (Neh 7:22), and some of them were among those who had married foreign wives and agreed to put them away (Ezra 10:33). Hashum also appears standing beside Ezra at the public Torah reading (Neh 8:4) and as a signatory to the covenant (Neh 10:18).

(5×) A proper masculine name identifying the ancestral head of a clan among the returned Babylonian exiles. The family appears in both census lists (Ezra 2:19; Neh 7:22), with members involved in the intermarriage crisis (Ezra 10:33). A figure named Hashum

stands on the platform during Ezra's Torah reading (Neh 8:4) and seals the covenant (Neh 10:18). Spanish 'Hasum/Jasum' and English 'Hashum' reflect standard transliteration patterns for this postexilic name. **AUTO-DETECTED COMMUNITY 13337 WITH 3 SENSES**

en: Chashum, Hashum, and-Hashum | **es:** Hasum, Jasum, y-Hasum | **fr:** [חשם], [חשם] | **de:** [חשם], [חשם] Ezra 2:19; Ezra 10:33; Neh 7:22; Neh 8:4; Neh 10:18

חַשְׁמוֹן H2829 *Conj-w / N-proper-fs* (1×)

Cheshmon, a town in southern Judah of unknown location

Cheshmon was a town in the Negev region allotted to Judah (Josh 15:27). It appears in a list of settlements in the extreme south near the Edomite border. The site has not been identified archaeologically. The name occurs only once in Scripture, and ancient versions transliterate it with minor variations, offering no clues to its etymology or precise location.

(1×) This place name appears in Joshua 15:27 among twenty-nine cities in southern Judah. The conjunction 'and Cheshmon' shows it in a geographic catalog. Cross-language glosses transliterate the name: English 'Cheshmon,' Spanish 'Hesmón,' French 'Cheshmon,' and German 'Cheshmon.' The consistent transliteration across versions indicates uncertainty about the name's meaning or derivation. **PROPER NAMES (PERSONAL)**

en: and-Cheshmon | **es:** y-Hesmón | **fr:** et-Cheshmon | **de:** und-Cheshmon Josh 15:27

חַשְׁמַל H2830 *N-ms* (3×)

gleaming metal, amber, electrum (uncertain identification)

A mysterious shining substance of uncertain identification, appearing only in Ezekiel's throne visions. Traditional interpretations include amber, electrum (gold-silver alloy), or some other brilliant metallic substance. The Greek translated it as 'elektron,' while Latin used 'electrum.' The context always involves divine appearances, where the substance describes the radiance surrounding God's presence. Its brilliance and mysterious nature fit the ineffable glory of theophanic visions. Modern interpreters remain uncertain whether it denotes a specific material or simply represents overwhelming brilliance beyond normal description.

(3×) A brilliant shining substance, possibly amber or electrum, appearing in divine visions. Ezekiel 1:4 describes 'the appearance of gleaming metal' within the storm cloud of God's approach. Ezekiel 1:27 uses it twice to describe the brilliant radiance surrounding the enthroned figure. Ezekiel 8:2 employs it for the fiery appearance of the divine figure. The consistent visionary context and the term's rarity suggest it represents transcendent brilliance beyond ordinary materials. Cross-linguistic attempts (Spanish jasmal, French ambre) reflect the translation difficulty. **LIGHTNING AND RADIANCE**

en: amber, the-amber | **es:** el-jasmal, jasmal | **fr:** [החשמלה], [חשמל], l'ambre | **de:** [החשמל], [החשמלה], [חשמל] Ezek 1:4; Ezek 1:27; Ezek 8:2

חַשְׁמַן H2831 *N-mp* (1×)

nobles or ambassadors; a term of uncertain meaning, possibly referring to envoys or dignitaries

This rare plural noun appears only in Psalm 68:31, where 'nobles' (or possibly 'ambassadors') are expected to come from Egypt. The meaning is uncertain—ancient versions suggest 'ambassadors' or 'nobles,' while rabbinic tradition favors 'dignitaries.' Some modern scholars propose textual emendation to 'oils' or 'ointments.' The context envisions foreign nations streaming to Zion in homage.

(1×) In Psalm 68:31, the psalmist anticipates that 'nobles will come out of Egypt' as part of God's universal triumph. The rare word has sparked much conjecture. Ancient Greek, Syriac, and Latin versions all suggest high-status envoys or ambassadors. Cross-language glosses uniformly render it 'nobles,' reflecting the traditional interpretation of dignitaries coming to acknowledge Israel's God. **GEOGRAPHY AND SPACE**

en: nobles | **es:** nobles | **fr:** noble | **de:** nobles Ps 68:31

חַשְׁמֹנָה H2832 *Prep-m / N-proper-fs* (2×)

Hashmonah, a wilderness station during Israel's exodus journey

This place name designates one of the encampment sites during Israel's wilderness wanderings, appearing in the itinerary of Numbers 33:29-30. The location remains unidentified in modern geography, like many wilderness stations in the exodus route. The name may relate to fertility or fatness (if connected to shemen, oil), but this remains speculative. Ancient itinerary lists often preserved site names whose meanings had become opaque over time, prioritizing geographical memory over etymological clarity.

(2×) Both occurrences in Numbers 33 form part of the systematic itinerary formula: "they journeyed from X and camped in Hashmonah" (v.29), "they journeyed from Hashmonah and camped in Y" (v.30). This bracketing structure places Hashmonah firmly within the wilderness journey sequence without providing topographical detail. The site's modern identification remains unknown, reflecting the challenge of locating many Sinai wilderness stations. Cross-linguistic glosses preserve the name in transliterated form (French Hashmonah, German Hashmonah) rather than attempting translation, recognizing the priority of geographical reference over semantic interpretation. **PROPER NAMES (PERSONAL)**

en: from-Hashmonah, in-Hashmonah | **es:** de-Hasmoná, en-Hasmoná | **fr:** dans-Hashmonah, de-Hashmonah | **de:** in-Hashmonah, von-Hashmonah Num 33:29; Num 33:30

חֹשֶׁן H2833 *Prep-b / N-msc* (25×)

breastpiece — the sacred pouch on the high priest's chest, set with twelve gemstones and the Urim and Thummim

Choshen designates the high-priestly breastpiece (or 'breastplate of judgment'), one of the most elaborately described ritual objects in the Torah. All 25 occurrences fall within the Priestly source in Exodus and Leviticus, concentrated in the instructions for the tabernacle vestments (Exod 28) and their execution (Exod 39). The breastpiece was a square pouch, a span on each side, woven from the same gold-threaded, multicolored fabric as the ephod. Its face bore twelve precious stones in four rows, each engraved with the name of one of Israel's tribes — a visible memorial carried 'over Aaron's heart' when he entered the Holy Place (Exod 28:29). Inside the pouch rested the Urim and Thummim, the instruments of divine oracular consultation, which is why the breastpiece bore the formal title choshen hammishpat, 'the breastpiece of judgment' (Exod 28:15, 30). Gold chains fastened it to the ephod's shoulder-pieces, and a blue cord secured its lower edge to the ephod's sash. Spanish 'pectoral,' French 'pectoral,' and German 'Brustschild' all convey the chest-worn sacral object.

breastpiece, breastplate of judgment (25×) The sacred pouch-like ornament worn on the high priest's chest, set with four rows of three precious stones representing the twelve tribes and containing the Urim and Thummim for oracular inquiry. Called choshen hammishpat ('breastpiece of judgment') in Exod 28:15, 30. It was attached to the ephod by gold chains at the shoulders and a blue ribbon at the waist (Exod 28:22-28; 39:8-21). Every occurrence belongs to the Priestly tabernacle instructions or their fulfillment (Exod 25:7; 28:4-30; 29:5; 35:9, 27; 39:8-21; Lev 8:8). Spanish and French 'pectoral' and German 'Brustschild' confirm a single referent. **ARMOR BREASTPLATE**

en: and-for-the-breastpiece, breastpiece, the-breastpiece | **es:** el-pectoral, pectoral, y-para-el-pectoral | **fr:** et-pour-le-pectoral, le-pectoral, pectoral | **de:** Brustschild, das-Brustschild, und-fuer-der-Brustschild Exod 25:7; Exod 28:4; Exod 28:15; Exod 28:22; Exod 28:23

חָשַׂף H2834 *V-Qal-InfAbs* (11×)

Strip off, lay bare, expose; peel bark from a tree; scoop or draw water from a vessel

A verb of uncovering and removal, used across several vivid domains. In prophetic judgment oracles, it describes stripping garments or laying bare the arm of the LORD (Isa 52:10), often carrying overtones of shame or divine power revealed. Joel 1:7 applies it concretely

to locusts peeling bark from fig trees. Surprisingly, in Isa 30:14 and Hag 2:16, the same root shifts to scooping water from a cistern—a sense confirmed by Spanish 'para sacar' and English 'to draw,' showing how the core idea of removing or drawing out branches into distinct physical actions.

1. strip bare, uncover, expose (7×) To strip bare or expose, removing coverings from a person or thing. Prophetically loaded: God bares His holy arm in power (Isa 52:10), while Babylon is shamed by having her skirts lifted (Isa 47:2, Jer 13:26). Spanish 'descubierto' and French 'dépouiller' both emphasize the uncovering dimension. The passive participle in Ezek 4:7 describes the prophet's exposed arm as a sign-act. STRIPPING AND UNCOVERING
en: and-stripped-of, and-strips-bare, bared | **es:** Desnudó, descubierto, descubriré | **fr:** dépouiller, et-dénuder, et-dépouiller | **de:** [וחשופ], [חשופה], [חשף] Ps 29:9; Isa 20:4; Isa 47:2; Isa 52:10; Jer 13:26

2. strip bark, peel (2×) To strip bark or peel the outer layer from a tree, a concrete agricultural sense. Joel 1:7 uses it twice of the devastating locust plague that peeled Israel's fig trees bare. Spanish 'descortezó' ('de-barked') captures the precise action, distinguishing this from the human-focused stripping of sense 1. STRIPPING AND UNCOVERING
en: it-has-stripped-it, stripping | **es:** descortezando, descortezó-la | **fr:** dépouiller | **de:** [חשף], [חשפה] Joel 1:7

3. draw water, scoop (2×) To draw or scoop water from a cistern or well, extending the root idea of 'drawing out' into the liquid domain. Found in Isa 30:14 (scooping fire from a hearth or water from a cistern) and Hag 2:16 (coming to draw from a wine vat). English 'to scoop' and Spanish 'para sacar' confirm this as a recognized distinct usage rather than a metaphorical extension of stripping. GEOGRAPHY AND SPACE
en: or-to-scoop, to-draw | **es:** para-sacar, y-para-sacar | **fr:** dépouiller, et-dépouiller | **de:** [ולחשף], [לחשף] Isa 30:14; Hag 2:16

חֲשִׁיף H2835 *N-mpc* (1×)
little flocks, small detachments; groups separated or stripped off from a larger body
This construct plural form, appearing in 1 Kings 20:27, describes Israel's troops as 'two little flocks of goats' compared to the vast Aramean army. The term suggests small, segregated groups. Ancient versions support the rendering 'flocks,' though the root etymology is uncertain. The image emphasizes Israel's vulnerability and sets the stage for God's deliverance against overwhelming odds.

(1×) In 1 Kings 20:27, Israel's forces are compared to 'two little flocks of goats,' highlighting their smallness and vulnerability before the Aramean multitude that 'filled the land.' The construct phrase 'flocks of goats' uses pastoral imagery to depict military detachments. Spanish 'rebaños' (flocks), French 'troupeaux,' and English 'flocks' all preserve the pastoral metaphor of small, segregated groups facing a massive enemy. GEOGRAPHY AND SPACE
en: flocks-of | **es:** rebaños | **fr:** troupeaux-de | **de:** Herden-von 1Kgs 20:27

חָשַׁק H2836a *V-Qal-Perf-3ms* (8×)
To be attached to, to love, to set one's affection or desire upon someone or something.
A verb expressing deep emotional attachment and desire, used both of human love and divine election. When Shechem's soul clung to Dinah (Gen 34:8), this is the word chosen. More strikingly, it describes why God chose Israel – not because they were numerous, but because He 'set His love' upon them (Deut 7:7; 10:15). In Psalm 91:14 it is the believer's devotion to God that triggers divine protection. The Aramaic cognate means 'to bind,' revealing the physical metaphor beneath the emotional sense. French 'aimer' and Spanish 'deseó' reflect the range from love to longing.

be attached to, love, desire (8×) To be emotionally attached to, to love, to set one's desire upon. The verb chashaq conveys a deep, binding affection – the Aramaic cognate literally means 'to bind or fasten.' It covers human romantic desire (Gen 34:8, Shechem's attachment to Dinah; Deut 21:11, desire for a captive woman), God's sovereign love for Israel (Deut 7:7; 10:15, where YHWH 'set His love' upon the patriarchs and their descendants), and the believer's devotion to God (Ps 91:14). In 1 Kgs 9:19 it extends to Solomon's desire to build. Isa 38:17 uses it uniquely of God's loving deliverance of Hezekiah's soul from the pit. The multilingual glosses reveal the full range: Spanish 'deseó' (desired), French 'aimer' (to love), English 'delighted.' DESIRE AND WILLING
en: and-you-desire, delighted, desired | **es:** desea, deseó, libraste | **fr:** [חשק], [חשקת], aimer | **de:** [חשק], [חשקת], delighted Gen 34:8; Deut 7:7; Deut 10:15; Deut 21:11; 1Kgs 9:19

חִשֵּׁק H2836b *Conj-w / V-Piel-ConjPerf-3ms* (3×)
to band, furnish with rings or fillets (architectural)
A specialized Piel verb meaning to furnish architectural elements with bands, rings, or fillets. The term appears exclusively in Exodus describing tabernacle construction, specifically the silver bands connecting the pillars of the courtyard. These decorative and structural bands held the pillars together while adding aesthetic value. The Piel stem indicates causative or intensive action—making something banded or repeatedly applying bands. The Pual passive participle describes the pillars as 'banded with silver,' showing the completed state. This technical terminology reflects the detailed craftsmanship of tabernacle construction.

(3×) To furnish with bands or fillets, specifically in tabernacle construction. Exodus 27:17 prescribes that courtyard pillars be 'banded with silver.' Exodus 38:17 describes the executed work: the pillars 'were banded with silver.' Exodus 38:28 notes Bezalel's work: 'he banded them'—connecting the pillars with silver fillets. The consistent architectural context and the technical precision reflect the detailed instructions for sacred space construction. English 'banded,' Spanish anilladas/molduras, and French banded all attempt to convey this architectural joining. BINDING AND TYING
en: and-banded, banded, were-banded | **es:** anilladas-de, con-molduras, y-conectó | **fr:** banded, et-banded, étaient-banded | **de:** banded, und-banded, waren-banded Exod 27:17; Exod 38:17; Exod 38:28

חֶשֶׁק H2837 *N-msc / 1cs* (4×)
Desire, delight; a longed-for thing or pleasure; used of Solomon's building projects and personal delight.
Denotes a deep desire or the object of one's delight. In the accounts of Solomon's reign, it describes his ambitious building projects — everything he desired to build (1 Kgs 9:1, 19; 2 Chr 8:6). In Isaiah 21:4, it takes a more intimate turn: 'the twilight of my pleasure' becomes a time of dread. The Spanish 'deseo' and English 'desire' converge on the core meaning, while the Isaiah passage shows the word can shade into personal, almost wistful longing.

(4×) Desire or delight, either the abstract longing or the concrete thing desired. In 1 Kings 9:1, 19 and 2 Chronicles 8:6, it refers to Solomon's wished-for building projects ('the desire of Solomon'). In Isaiah 21:4, it describes personal pleasure or delight — 'the twilight of my pleasure' — turned to horror. Spanish 'deseo' and English 'desire' both capture the core yearning, while the Isaiah usage reveals an affective, almost nostalgic dimension of the word. GEOGRAPHY AND SPACE
en: desire-of, my-pleasure, the-desire-of | **es:** deseo-de, mi-deseo | **fr:** [חשק], [חשקי], désir-de | **de:** [חשק], [חשקי], desire-von 1Kgs 9:1; 1Kgs 9:19; 2Chr 8:6; Isa 21:4

חֻשׁוּק H2838 *Conj-w / N-mpc / 3mp* (8×)
Fillets or bands clasping the pillars of the tabernacle courtyard, overlaid with silver or gold.
A noun denoting the metal rings or bands that encircled the tops of the pillars supporting the curtains of the tabernacle court. All eight occurrences appear in the Priestly tabernacle construction texts of Exodus, describing hardware overlaid with silver for the courtyard pillars and gold for the doorway pillars. The word derives from the root ch-sh-q ('to bind, attach'), and the translations converge on

this binding function: English 'bands,' Spanish 'anillos' (rings) and 'molduras' (moldings), French 'liens' (bonds), and German 'bands.'

(8×) Metal fillets, rings, or bands that clasp and encircle the pillars of the tabernacle, securing the curtain system. Found only in the plural with possessive suffixes (chashueqehem), these appear exclusively in the Priestly tabernacle texts (Exod 27:10, 11; 36:38; 38:10, 11, 12, 17, 19). The courtyard pillar bands were overlaid with silver, while those at the tent entrance were gold (Exod 36:38). Some scholars interpret these as connecting rods between pillar tops from which curtains were hung, though the traditional reading sees ornamental rings or caps. The multilingual evidence supports the binding/clasping sense: Spanish 'anillos' (rings) alongside 'molduras' (moldings), and French 'liens' (ties/bonds). **BINDING AND TYING**

en: and-their-bands | **es:** y-sus-anillos, y-sus-molduras | **fr:** et-leur-liens | **de:** und-ihr-bands Exod 27:10; Exod 27:11; Exod 36:38; Exod 38:10; Exod 38:11

חֻשׁוֹק H2839 *Conj-w / N-mpc / 3mp* (1×)

spokes of a wheel; the rods connecting the hub to the rim

This plural noun with suffix denotes the 'spokes' of wheels, appearing in the description of Solomon's temple furnishings (1 Kgs 7:33). Spokes bind the wheel's rim (felloe) to the central hub (nave), enabling rotation. The bronze stands for the temple's lavers featured elaborate wheels with cast spokes, demonstrating skilled craftsmanship. The term occurs only in this technical description of sacred objects.

(1×) First Kings 7:33 catalogs the parts of the bronze wheeled stands: 'their spokes, their rims, their hubs, and their axles.' The plural with third-person suffix ('their spokes') emphasizes the complex engineering of these sacred furnishings. Cross-language glosses transliterate or describe the technical term: English and French 'spokes,' Spanish 'radios' (spokes), and German 'spokes,' all identifying the structural elements connecting hub to rim. **GEOGRAPHY AND SPACE**

en: and-their-spokes | **es:** y-radios-de-ellas | **fr:** et-leur-spokes | **de:** und-ihr-spokes 1Kgs 7:33

חֻשׁוּר H2840 *Conj-w / N-mpc / 3mp* (1×)

hubs or naves of wheels; the central part that holds the spokes together

This plural noun with suffix means 'hubs' or 'naves'—the central part of a wheel that gathers the spokes. It appears in 1 Kings 7:33 alongside spokes, rims, and axles in the description of the temple's bronze stands. The hub is the wheel's core, into which spokes are fixed. The term reflects technical vocabulary for elaborate sacred furnishings crafted by Hiram.

(1×) In 1 Kings 7:33, the bronze wheels are described with precision: 'their hubs, their spokes, their rims, and their axles—all cast.' The hub is the gathering point where spokes converge, the structural heart of the wheel. Cross-language glosses preserve the technical term: English 'hubs,' Spanish 'cubos' (hubs), French and German 'hubs,' all identifying the central nave that anchors the wheel's structure. **WHEELS AND WHEELWORK**

en: and-their-hubs | **es:** y-cubos-de-ellas | **fr:** et-leur-hubs | **de:** und-ihr-hubs 1Kgs 7:33

חַשְׁרָה H2841 *N-fsc* (1×)

gathering or collection of waters; a mass or assemblage, possibly dark clouds

This construct noun appears only in 2 Samuel 22:12, where it describes God's theophanic canopy as 'a gathering of waters'—possibly dense rain clouds. The parallel passage in Psalm 18:11 has a different word ('darkness of waters'), suggesting textual variation or a rare synonym. The image evokes storm clouds massing around the divine presence. The root idea is collecting or gathering into a mass.

(1×) In 2 Samuel 22:12, David's psalm describes God making 'a gathering of waters' (or 'dense clouds') his pavilion. The construct form 'gathering of waters' suggests accumulated moisture—thick storm clouds. The parallel text in Psalm 18:11 uses 'darkness' instead, hinting at textual uncertainty. French 'rassemblant-de' (gathering of), Spanish 'densas' (dense), and English 'gathering-of' all emphasize the idea of collected or massed water. **GEOGRAPHY AND SPACE**

en: gathering-of | **es:** densas- | **fr:** rassemblant-de | **de:** versammelnd-von 2Sam 22:12

חֶשַׁשׁ H2842 *Conj-w / N-ms* (2×)

chaff, dry plant material easily consumed by fire

This term designates the lightest agricultural waste, even more insubstantial than regular chaff (qash). Isaiah employs it twice in judgment oracles as a metaphor for futility and swift destruction. In Isaiah 33:11, enemies of God conceive chaff and give birth to stubble—a double image of worthless productivity. In Isaiah 5:24, the prophet warns that as flaming chaff sinks down, so will those who despise God's law perish. The imagery emphasizes how quickly and thoroughly divine judgment consumes those who oppose God, like fire devouring the driest plant refuse.

(2×) Both contexts use chaff imagery to depict the futility of opposing God. Isaiah 33:11 presents a birth metaphor: Assyrian schemes conceive and deliver only worthless plant material—chaff and stubble—rather than anything substantial. Isaiah 5:24 develops the fire imagery: as flaming chaff sinks down (consumed in moments), so perish those who reject Torah. The parallel with qash (stubble) in both passages creates a graded comparison of plant waste materials. Spanish paja, French/German chaff equivalents all convey this sense of the lightest, most combustible agricultural residue. **STUBBLE AND CHAFF**

en: and-chaff, chaff | **es:** paja, y-paja | **fr:** [חשש], [חשש] | **de:** [חשש], [חשש] Isa 5:24; Isa 33:11

חֻשָׁתִי H2843 *Art / N-proper-ms* (5×)

Hushathite, a gentilicdesignating someone from Hushah in Judah

A gentilic adjective identifying a person from the town of Hushah in the territory of Judah. It is always used with the article ('the Hushathite') as an epithet for mighty warriors in David's company. Sibbecai the Hushathite slew the Philistine giant Saph (2 Sam 21:18; 1 Chr 20:4) and commanded the eighth monthly division (1 Chr 27:11). Mebunnai/Ilai the Hushathite is also listed among David's thirty warriors (2 Sam 23:27; 1 Chr 11:29).

(5×) A gentilic adjective ('the Hushathite') denoting origin from Hushah, a town in Judah. All five occurrences serve as epithets for David's elite warriors: Sibbecai, who killed the Philistine giant Saph (2 Sam 21:18; 1 Chr 20:4) and commanded a military division (1 Chr 27:11), and Mebunnai/Ilai among the Thirty (2 Sam 23:27; 1 Chr 11:29). Spanish 'husatita/jusatita,' French and German 'Hushathite' all preserve the gentilic form, consistently preceded by the definite article. **PROPER NAMES (PERSONAL)**

en: the-Chushathite, the-Hushathite | **es:** el-husatita, el-jusatita, el-jushita | **fr:** [החשתי], le-Hushathite | **de:** [החשתי], der-Hushathite 2Sam 21:18; 2Sam 23:27; 1Chr 11:29; 1Chr 20:4; 1Chr 27:11

חַת H2844a *Conj-w / N-msc / 2mp* (2×)

terror, fear, dread inspired by superior power

This noun denotes the fear or terror that superior beings inspire in those beneath them. In Genesis 9:2, God places the terror of humans upon all animals, establishing the post-flood order where beasts fear humanity (parallel to mora, fear). In Job 41:25, the crocodile is described as one made "without fear"—literally "for fearlessness"—a creature utterly devoid of timidity. The term captures visceral dread rather than reverential awe, focusing on the raw power dynamic that produces cowering submission.

(2×) The two occurrences establish opposite poles of the fear spectrum. Genesis 9:2 institutes human dominance over animals through divinely-instilled terror ("the terror of you" parallel to "the fear of you"), fundamentally reordering creation after the flood. Job 41:25 [41:33 English] describes the crocodile as made "for fearlessness,"

utterly lacking in terror—a supreme predator answering to no one. The contrast reveals the word's focus on power relationships: animals experience terror of humans; the crocodile experiences none. Cross-linguistic glosses preserve this terror dimension: Spanish espanto (fright), German Schrecken (terror). **GEOGRAPHY AND SPACE**

en: and-dread-of-you, fear | **es:** temer, y-vuestro-espanto | **fr:** et-dread-de-tu, חת | **de:** [חת], und-euer-Schrecken Gen 9:2; Job 41:33

חַת H2844b *Adj-mp* (3×)

shattered, broken, dismayed

An adjective describing those who are broken or shattered, whether physically or psychologically. The term appears in contexts of military defeat, political collapse, and terror. Hannah's song uses it for the broken bow of warriors. Isaiah employs it in prophecy about Ephraim being shattered as a people. Jeremiah applies it to Egyptian forces routed by Babylon. The word captures both physical breaking (like a shattered weapon) and psychological dismay (like terrified soldiers). Textual difficulties in some passages reflect the rarity of this particular form.

(3×) Shattered, broken, or dismayed through defeat or terror. 1 Samuel 2:4 celebrates that 'the bow of the mighty is shattered' while the weak find strength. Isaiah 7:8 (if reading חֲתִתִים for יֵחַת) prophesies 'within sixty-five years Ephraim will be shattered.' Jeremiah 46:5 describes Egyptian warriors 'dismayed' and fleeing in terror before Babylon. The dual sense of physical and psychological breaking unifies these contexts. Spanish quebrantado/aterrado, French/English shattered all convey this breaking. **BREAKING AND SHATTERING**

en: dismayed, is-shattered, will-be-shattered | **es:** aterrados, quebrados, será-quebrantado | **fr:** [חתים], [יחת], est-shattered | **de:** [חתים], [יחת], ist-shattered 1Sam 2:4; Isa 7:8; Jer 46:5

חֵת H2845 *N-proper-ms* (14×)

Heth — eponymous ancestor of the Hittites, listed as a son of Canaan in the Table of Nations.

A proper masculine name identifying the ancestor-figure of the Hittites (בְּנֵי חֵת, 'sons of Heth'). In the Table of Nations, Heth is listed as Canaan's son (Gen 10:15; 1 Chr 1:13). The name appears most frequently in the phrase 'sons of Heth,' denoting the local population at Hebron from whom Abraham purchased the cave of Machpelah as a burial site (Gen 23:3–20; 25:10; 49:32). The 'daughters of Heth' are Esau's Hittite wives, a source of grief to Rebekah (Gen 27:46). French and German transliterate as 'Heth' and 'Chet' respectively.

Heth (personal/ethnic name) (14×) The proper name Heth (חֵת), the eponymous ancestor of the Hittites, presented as a son of Canaan (Gen 10:15; 1 Chr 1:13). Almost all occurrences use the construct 'sons of Heth' (בְּנֵי חֵת) to designate the Hittite population resident at Hebron in the patriarchal period, particularly in the Machpelah purchase narrative (Gen 23:3–20; 25:10; 49:32). The phrase 'daughters of Heth' (בְּנוֹת חֵת) in Gen 27:46 identifies the Hittite women Esau married. Etymology and precise meaning of the name remain uncertain. **PROPER NAMES (PERSONAL)**

en: Cheth, Heth | **es:** Chet, Jet | **fr:** Heth, [חת] | **de:** Chet, Chets, Hets Gen 10:15; Gen 23:3; Gen 23:5; Gen 23:7; Gen 23:10

חָתָה H2846 *V-Qal-Imperf-3ms / 2ms* (4×)

To snatch up, seize (especially fire or coals); by extension, to snatch away a person destructively.

Describes the act of snatching up, primarily fire or burning coals, and by extension the violent seizure of a person. In Proverbs 6:27 it asks whether a man can snatch fire into his bosom without consequence — a vivid warning against adultery. Proverbs 25:22 uses it for heaping coals on an enemy's head, while Isaiah 30:14 pictures snatching embers from a hearth. In Psalm 52:5 God snatches the wicked away from life itself. Spanish 'tomar' and 'amontonar' reflect both the taking and heaping senses.

(4×) To snatch up fire or coals from a source. Isaiah 30:14 pictures snatching fire from a hearth; Proverbs 6:27 uses it metaphorically of taking fire into one's bosom (a simile for the consequences of adultery); Proverbs 25:22 extends it to heaping burning coals upon someone's head. The Spanish 'tomar' (to take) and 'amontonar' (to heap) together capture the range from seizing to piling. In Psalm 52:5 the verb takes on a more violent sense — God will snatch the wicked away from their tent, using fire imagery as a metaphor for divine judgment. **FIRE AND BURNING**

en: He-will-snatch-you-up, are-heaping, can-take | **es:** Tomará, amontonas, para-tomar | **fr:** [לחתות], ramasser, היחתה | **de:** [היחתה], [חתה], [לחתות] Ps 52:5; Prov 6:27; Prov 25:22; Isa 30:14

חִתָּה H2847 *N-fsc* (1×)

terror, dread; overwhelming fear, especially divinely sent panic

This construct noun means 'terror' or 'dread,' appearing in Genesis 35:5 where 'a terror of God' fell on surrounding cities, preventing them from pursuing Jacob's household. The terror is supernatural, sent by God to protect his people. The construct phrase 'terror of God' can mean terror from God (subjective genitive) or an overwhelming, God-sized fear. Ancient Israel understood such panic as divine intervention.

(1×) Genesis 35:5 recounts how 'a terror of God was upon the cities round about them' after the Shechem incident, so they did not pursue Jacob's family. The divinely sent dread paralyzed potential enemies. The construct 'terror of God' emphasizes both the source and the magnitude of the fear. Spanish 'terror-de,' French 'terreur-de,' and English 'terror-of' all preserve the construct relationship, showing God as the origin of this protective panic. **GEOGRAPHY AND SPACE**

en: terror-of | **es:** terror-de | **fr:** terreur-de | **de:** ein-Schrecken Gen 35:5

חִתּוּל H2848 *N-ms* (1×)

bandage, splint; a wrapping to support or heal a broken limb

This noun means 'bandage' or 'splint,' appearing in Ezekiel 30:21 in a prophecy against Egypt. God declares he has broken Pharaoh's arm and 'it has not been bound up with a bandage' to heal. The image of an untreated fracture symbolizes Egypt's military collapse without hope of recovery. The medical metaphor underscores the permanence of divine judgment.

(1×) Ezekiel 30:21 uses medical imagery: God has broken Pharaoh's arm, 'and behold, it has not been bound up to heal it, with a bandage to bind it.' The lack of bandaging means no healing or restoration is possible. The Hebrew term appears only here, denoting the cloth or splint applied to a fracture. Cross-language glosses—Spanish 'venda,' French 'bandage,' English 'bandage'—all identify this medical support, emphasizing Egypt's untreated wound. **HEALING ACTIVITY**

en: bandage | **es:** venda | **fr:** bandage | **de:** [חתול] Ezek 30:21

חַתְחַת H2849 *Conj-w / N-mp* (1×)

terrors, sudden frights; overwhelming fears encountered unexpectedly

This plural noun means 'terrors' or 'sudden frights,' appearing in Ecclesiastes 12:5 in the allegory of old age: 'terrors are in the way.' The image is of fears arising on the road, perhaps fear of stumbling or of danger. The aged become fearful of travel and exertion. The term conveys sudden, paralyzing frights that accompany physical decline.

(1×) In Ecclesiastes 12:5, Qohelet describes the indignities of aging: 'the almond tree blossoms, the grasshopper drags itself along, and terrors are in the way.' The elderly become fearful of ordinary activities like walking outside. The plural 'terrors' suggests multiple, recurrent frights. Spanish 'terrores,' French 'וחתחתים' (preserving the Hebrew), and English 'terrors' all emphasize the plurality and unpredictability of these age-related fears. **GEOGRAPHY AND SPACE**

en: and-terrors | **es:** y-terrores | **fr:** et-וחתחתים | **de:** [וחתחתים] Eccl 12:5

חִתִּי H2850 *N-proper-ms* (48×)

Chitti – Hittite; a gentilic adjective denoting members of the Hittite people in Canaan and beyond

The gentilic adjective Chitti ('Hittite') identifies individuals or the collective people of the Hittites, one of the major population groups encountered by Israel in the land of Canaan. Its 48 occurrences span three distinct spheres of usage. First, it appears in patriarchal narratives attached to specific individuals: Ephron the Hittite, who sold the cave of Machpelah to Abraham (Gen 23:10; 25:9), and Esau's Hittite wives (Gen 26:34). Second, it features in stock lists of Canaanite peoples whom Israel would dispossess (Exod 3:8; Deut 7:1; Josh 3:10). Third, it identifies warriors in David's service, most famously Uriah the Hittite (2 Sam 11). The Septuagint renders it consistently as Chettaios, while Spanish heteo/hitita, French Hittite/Hethien, and German Hethiter all preserve the ethnic designation faithfully.

Hittite (gentilic) (48×) A gentilic noun or adjective designating a member of the Hittite people, used of specific named individuals (Ephron the Hittite in Gen 23:10; Uriah the Hittite in 2 Sam 11:3), in formulaic lists of Canaanite nations (Exod 3:8; Deut 7:1; Josh 3:10), and of Hittite women whom Solomon loved (1 Kgs 11:1). The term also carries geographical force in Josh 1:4, referring to the wider Hittite territory. Spanish heteo, French Hittite, and German Hethiter render it consistently across all 48 occurrences. **PROPER NAMES (PERSONAL)**

en: and-the-Hittite, the-Hittite | **es:** al-heteo, el-heteo, el-hitita | **fr:** et-le-Hittite, et-le-Héthien, le-Hittite | **de:** der-Hethiter, und-der-Hethiter Gen 15:20; Gen 23:10; Gen 25:9; Gen 26:34

חִתִּית H2851 *N-fsc / 1cs* (9×)

Terror or dread inspired by mighty nations and warriors; used exclusively in Ezekiel's oracles against the nations.

A feminine noun confined entirely to Ezekiel, appearing in the oracle against Tyre (Ezek 26:17) and the great lament over fallen warriors in Sheol (Ezek 32:23-32). The recurring phrase 'they spread their terror in the land of the living' echoes like a funeral refrain through chapter 32, applied to Assyria, Elam, Meshech-Tubal, Edom, and the Sidonians in turn. The word captures the dread that once radiated from these empires — a terror now silenced in the grave. German 'Entsetzen' and French 'terreur' both render the visceral shock the word conveys. Its restriction to Ezekiel gives it the flavor of specialized prophetic vocabulary.

terror, dread (9×) Terror or dread that mighty kingdoms and warriors once inspired among the living, now extinguished in death. Used exclusively in Ezekiel's oracles: Tyre once caused terror on the seas (Ezek 26:17), and the phrase 'they spread their terror in the land of the living' repeats as a solemn refrain through the Sheol descent poem of Ezekiel 32:23-32, applied to Assyria, Elam, Meshech-Tubal, Edom, and Sidon. The objective genitive construction (their terror = terror they caused) is characteristic. German 'Entsetzen' and French 'terreur' capture the visceral dread this word denotes. **GEOGRAPHY AND SPACE**

en: [ketiv], in-their-terror, my-terror | **es:** (mi-terror), [su-terror], por-su-terror | **fr:** terreur | **de:** Entsetzen Ezek 26:17; Ezek 32:23; Ezek 32:24; Ezek 32:25; Ezek 32:26

חָתַךְ H2852 *V-Nifal-Perf-3ms* (1×)

to be decreed, determined; to be cut off or decided by divine authority

This Niphal verb means 'to be decreed' or 'determined,' appearing in Daniel 9:24: 'Seventy weeks are decreed upon your people.' The passive form indicates divine determination. The root idea is cutting or dividing, hence decisively settling a matter. The 'seventy weeks' are a fixed period appointed by God for Israel's restoration and the coming of the Messiah. The verb conveys irrevocable divine decree.

(1×) Daniel 9:24 begins the famous 'seventy weeks' prophecy: 'Seventy weeks are decreed upon your people and your holy city.' The Niphal perfect form indicates a completed divine decision, an irrevocable appointment of time. The root sense of cutting or dividing implies precision and finality. Spanish 'han-sido-decretadas' (have been decreed), French 'déterminer' (determine), and English 'are-decreed' all convey the authoritative, settled nature of this divine timetable. **APPOINTING AND ORDAINING**

en: are-decreed | **es:** han-sido-decretadas | **fr:** déterminer | **de:** [נחתך] Dan 9:24

חָתַל H2853 *Conj-w / V-Hofal-InfAbs* (2×)

to swaddle, wrap in cloth bands as with an infant

This rare verb appears only in Ezekiel 16:4, where the prophet depicts Jerusalem as an abandoned infant receiving no proper birth care. The passage uses two verbal forms (Pual perfect and Hophal infinitive absolute) for emphasis: not at all was Jerusalem rubbed with salt, and not at all was she swaddled. The imagery highlights extreme neglect, as swaddling represented basic maternal care in the ancient Near East. The verb likely relates to wrapping or entwining cloth bands around a newborn, a practice intended to promote healthy limb development.

(2×) Both verbal forms appear in Ezekiel 16:4's staccato litany of birth-neglect: no washing, no salt-rubbing, no swaddling. The Hophal infinitive absolute followed by Pual perfect creates emphatic negation: "utterly not swaddled." This swaddling involved wrapping cloth strips around an infant's body, a standard practice reflected in Luke 2:7's similar terminology. The repetition in Ezekiel 16:4 intensifies the abandonment imagery—Jerusalem received none of the minimal care a newborn deserves. Cross-linguistic glosses (French envelopper, German wrapping) capture the binding/wrapping action central to this infant-care practice. **BINDING AND TYING**

en: and-swaddling, were-you-swaddled | **es:** fuiste-envuelta, y-envuelta | **fr:** envelopper, et-envelopper | **de:** [והחתל], [חתלת] Ezek 16:4

חִתְלָה H2854 *N-fsc / 3ms* (1×)

swaddling band, wrapping cloth; used figuratively of clouds enveloping the sea

This construct noun with suffix means 'swaddling band'—cloth wrapped around an infant. It appears in Job 38:9 where God describes making 'thick darkness its swaddling band' for the sea. The metaphor personifies the sea as a newborn swaddled in storm clouds. Ancient Near Eastern cosmology often depicted creation as God taming chaotic waters. The swaddling band image emphasizes God's tender yet firm control over primeval forces.

(1×) In Job 38:9, God asks Job: 'When I made clouds its garment and thick darkness its swaddling band'—referring to the sea's creation. The swaddling band metaphor portrays the ocean as an infant wrapped and confined by clouds. This tender image contrasts with the sea's potential violence, showing God's gentle restraint of chaos. Cross-language glosses preserve the imagery: Spanish 'su-pañal' (its diaper), French and German transliterate the Hebrew, English 'its-swaddling-band'—all evoking infant care. **LIGHT AND ILLUMINATION**

en: its-swaddling-band | **es:** su-pañal | **fr:** son-חתלתו-lui | **de:** [חתלתו] Job 38:9

חֶתְלֹן H2855 *N-proper-fs* (2×)

Chetlon or Hethlon, a location on Israel's extreme northern border

This place name appears in Ezekiel's visionary description of Israel's ideal boundaries, marking a point on the extreme northern border. The prophet refers to it as "the way to Hethlon" (Ezekiel 47:15, 48:1), using it as a geographical reference point for delimiting tribal territories in the restored land. Modern identification places this at Heitela, nearly two hours from the Mediterranean coast according to Furrer's 19th-century survey. The site functioned as a landmark in Ezekiel's theological geography rather than a major settlement.

(2×) Both occurrences appear in Ezekiel's visionary border descriptions for the restored Israel. Ezekiel 47:15 and 48:1 use the identical phrase "the way to Hethlon," suggesting this was a recognized route or directional marker on the northern frontier. The modern site identification at Ḥeitela provides approximate geographical

context, though Ezekiel's boundaries reflect theological vision more than practical cartography. Translators preserve this in transliteration (French Hethlon, Spanish Hetlón) rather than attempting translation, recognizing the primary function as proper geographical reference. **PROPER NAMES (PERSONAL)**

en: Chetlon | **es:** Hetlón | **fr:** Hethlon | **de:** [חתלן] Ezek 47:15; Ezek 48:1

חָתַם H2856 *Art / V-Qal-QalPassPrtcpl-mp* (27×)

To seal, affix a seal or signet; to seal up or close; in passive, to be sealed or in a sealed state.

Chatam is the Hebrew verb for sealing — the decisive act of pressing a signet into clay or wax to authenticate, authorize, or permanently close a document. In the ancient Near East, a seal was identity, authority, and finality compressed into a single gesture. Scripture deploys the word across its full range: Jezebel seals letters with Ahab's signet (1 Kgs 21:8), Job's transgressions are 'sealed up in a bag' (Job 14:17), and Daniel is told to 'seal the book' until the end of time (Dan 12:4). The passive participle chatum ('sealed') becomes almost a technical term for documents bearing official authorization, as in Nehemiah's covenant. Arabic khatama and Ethiopic hatama are cognate loanwords, and the Aramaic chatam runs parallel — evidence of how central this legal-ritual act was across Semitic cultures.

1. to seal, affix a seal (12×) The core Qal active sense: to seal, affix one's seal to a document or object for authentication, authorization, or closure. This covers royal sealing with a signet ring (1 Kgs 21:8; Esth 8:8, 8:10), God sealing up the stars so they cannot shine (Job 9:7), and the prophetic command to seal Isaiah's testimony (Isa 8:16). Spanish sellar, French sceller, and German siegeln all map directly. At 12 occurrences this is the productive verbal core from which all other senses derive — the agent presses the seal, and something is thereby made official, closed, or hidden. **SEALING AND AUTHENTICATING**

en: He-seals, [ketiv:and-to-seal-up], and-I-sealed | **es:** [y-para-sellar], pone-sello., sella | **fr:** [וחתמו], [וי֯חתם], et-scella | **de:** [ואחתם], [וחתום], [וחתם] 1Kgs 21:8; Esth 8:8; Esth 8:10; Job 9:7; Job 33:16

2. sealed (state) (10×) The Qal passive participle used adjectivally: in a sealed state. At 10 occurrences this is the most frequent form after the active Qal, describing documents, springs, and objects that bear the mark of having been sealed. Deuteronomy 32:34 stores up God's judgments 'sealed among my treasures'; Song of Solomon 4:12 praises the beloved as 'a sealed fountain'; Nehemiah 9:38-10:1 lists those on 'the sealed document.' Spanish sellado and French scelle confirm the stative-adjectival reading. The passive participle has almost become a lexicalized adjective meaning 'officially closed and authenticated.' **SEALING AND AUTHENTICATING**

en: and-sealed, book, sealed | **es:** Sellada, el-sellado, los-sellados | **fr:** [החתום], [החתומים], et-sceller | **de:** [החתום], [החתומים], [וחתמים] Deut 32:34; Neh 9:38; Neh 10:1; Job 14:17; Song 4:12

3. be sealed (passive) (2×) The Nifal passive: to be sealed, focusing on the action of sealing from the document's perspective. Both occurrences are in Esther (3:12; 8:8), describing royal edicts being sealed with the king's ring. Spanish fue-sellado and the Nifal morphology distinguish this from the participle of sense 2: here the sealing is a narrated event ('it was sealed'), not a resulting state ('it is sealed'). The distinction matters legally — the act of sealing versus the status of being sealed. **SEALING AND AUTHENTICATING**

en: and-sealed, and-was-sealed | **es:** y-fue-sellado, y-sellado | **fr:** [ונחתום], [ונחתם] | **de:** [ונחתום], [ונחתם] Esth 3:12; Esth 8:8

4. stop up, block (1×) An extended Hifil sense: to stop up or block, applied to a bodily discharge in Leviticus 15:3. Whether the flesh 'seals over' or 'stops up' its flow, the metaphor transfers the closure of a sealed document to the closure of a physical opening. Spanish retuviere ('retained, held back') captures the blocking nuance. A single occurrence, but the Hifil causative stem and the bodily-fluid context clearly distinguish it from the documentary-sealing core. **ASCENDING MOVEMENT**

en: stopped-up | **es:** retuviere | **fr:** stopped-en-haut | **de:** stopped-hinauf Lev 15:3

5. shut up, seal tightly (1×) The Piel intensive: to shut up or seal tightly with emphasis on completeness. Job 24:16 describes thieves who 'seal themselves up' by day, hiding in houses they marked for burglary at night. The Piel intensification suggests thorough, deliberate sealing — not a quick stamp but a careful barricading. Spanish se-sellan and French sceller both treat it as reflexive closing-up. Only one occurrence, but the stem distinction from the basic Qal is semantically real. **SEALING AND AUTHENTICATING**

en: they-shut-up | **es:** se-sellan- | **fr:** sceller | **de:** [חתמו] Job 24:16

6. one who seals, sealer (1×) The Qal active participle used as an agent noun: 'one who seals, the sealer.' In Ezekiel 28:12, the king of Tyre is called chotem toknit — variously rendered 'the sealer of perfection' or 'the signet of proportion.' Spanish sello-de ('seal of') and German chotem both preserve the nominal agent reading. The participial agent-noun usage is a standard Hebrew derivation, but the unique context in Ezekiel's oracle gives it a distinctive near-titular force. **GEOGRAPHY AND SPACE**

en: sealer-of- | **es:** sello-de | **fr:** sceller | **de:** [חותם] Ezek 28:12

חֲתַם H2857 *Conj-w / V-Qal-ConjPerf-3ms / 3fs* (1×)

to seal, make secure by sealing; to close and authenticate with a seal

This Aramaic verb means 'to seal,' appearing in Daniel 6:17 where King Darius 'sealed' the stone over the lions' den with his signet. Sealing ensured the stone could not be moved without detection, guaranteeing Daniel would face his trial uninterrupted. The act combines security with authentication—only the king could legally open what he had sealed. The verb underscores royal authority and the inescapability of Daniel's situation.

(1×) Daniel 6:17 recounts how Darius, after placing Daniel in the lions' den, 'sealed it with his own signet and with the signet of his lords, that nothing might be changed concerning Daniel.' The sealing prevented tampering and ensured the test's integrity. The Aramaic perfect form with suffix ('sealed it') emphasizes the completed action. Spanish 'y-la-selló,' French 'cacheter,' and English 'sealed-it' all convey finality and official authentication. **SEALING AND AUTHENTICATING**

en: and-sealed-it | **es:** y-la-selló | **fr:** et-cacheter | **de:** [וחתמה] Dan 6:17

חוֹתֶמֶת H2858 *Art / N-fs* (1×)

signet ring, seal; an object used to impress one's mark for authentication

This feminine noun means 'signet ring' or 'seal,' appearing in Genesis 38:25 where Tamar produces 'the signet' as proof of Judah's paternity. The signet was a personal identifier, often worn on a cord around the neck or on a finger, used to seal documents and claim ownership. Producing someone's signet was incontrovertible proof of a transaction. The term is a feminine form of the more common masculine 'signet,' possibly denoting the entire sealing apparatus.

(1×) In Genesis 38:25, Tamar sends the pledges to Judah: 'the signet, the cord, and the staff.' The signet ring was Judah's personal seal, unmistakable proof of his identity. Its production forces Judah to acknowledge his guilt publicly. Spanish 'el-sello,' French 'le-sceau,' German 'das-Siegel,' and English 'the-signet' all identify this authenticating object, emphasizing its role as irrefutable evidence. **SEAL SIGNET**

en: the-signet | **es:** el-sello | **fr:** le-sceau | **de:** das-Siegel Gen 38:25

חֹתֵן H2859a *N-msc* (22×)

Father-in-law (wife's father); also once as mother-in-law (wife's mother) in the feminine form.

A kinship term rooted in the Arabic khātin ('circumciser'), reflecting the ancient Near Eastern practice where the bride's father performed circumcision on the groom before marriage. Almost every occurrence refers to Moses' father-in-law — Jethro/Reuel/Hobab — across the Exodus narratives (Ex 3:1; 18:1–27; Num 10:29; Judg 1:16; 4:11). One surprising use appears in Deut 27:23 with the feminine form

ḥotanto, 'his mother-in-law,' within the covenant curses prohibiting illicit sexual relations. The Arabic etymological link to circumcision gives this seemingly ordinary kinship word a ritual depth that most modern translations leave unexplored.

1. father-in-law (wife's father) (21×) The masculine construct form ḥoten, occurring 21 times, always meaning 'wife's father' or 'father-in-law.' Overwhelmingly tied to Moses' father-in-law across Exodus 3–18 (all from the E source), Numbers 10:29 (J), and Judges 1:16 and 4:11. Also used of the father-in-law of an unnamed Levite in Judg 19:4, 7, 9. French 'père-dans-loi' and German 'Vater-in-Gesetz' are calques of English 'father-in-law,' while the Hebrew itself carries the etymological memory of the circumcision rite that sealed the marriage covenant. GEOGRAPHY AND SPACE

en: -the-father-in-law-of, father-in-law-of, his-father-in-law | **es:** a-suegro-de-él, su-suegro, suegro-de | **fr:** -le-père-dans-loi-de, père-dans-loi-de, son-père-dans-loi | **de:** -der-Vater-in-Gesetz-von, Vater-in-Gesetz-von, sein-Vater-in-Gesetz Exod 3:1; Exod 4:18; Exod 18:1; Exod 18:2; Exod 18:5

2. mother-in-law (wife's mother) (1×) A single feminine form ḥotanto in Deut 27:23, meaning 'his mother-in-law (wife's mother).' This lone occurrence appears in the Shechem covenant curses: 'Cursed is the one who lies with his mother-in-law.' The multilingual glosses — Spanish 'suegra,' French 'mère-dans-loi,' German 'Mutter-in-Gesetz' — all correctly identify the feminine referent. Its placement among prohibited sexual relations (alongside sister, sister-in-law) shows the term functioning within kinship-boundary law rather than narrative. MOTHER-IN-LAW KINSHIP

en: his-mother-in-law | **es:** su-suegra | **fr:** son-mère-dans-loi | **de:** sein-Mutter-in-Gesetz Deut 27:23

חתן H2859b *V-Hitpael-Imp-ms* (11×)

To form a marriage alliance or become a son-in-law; intermarry with another family, clan, or nation (Hitpael denominative of חתן).

A Hitpael denominative verb built on the root for 'son-in-law,' carrying two distinct relational senses. In one usage it describes a man making himself a daughter's husband, entering a specific household through marriage – as when David became Saul's son-in-law (1 Sam 18:21-27). In the other, it broadens to mean forging a marriage alliance between groups: intermarrying with foreign nations, as forbidden in Deuteronomy 7:3 and lamented in Ezra 9:14. Spanish 'emparentar' and French 'allier par mariage' capture the political-relational overtone well.

1. to ally by marriage, to intermarry (6×) To form a marriage alliance or intermarry between families, clans, or nations – a social-political act rather than a personal betrothal. The multilingual glosses emphasize the alliance dimension: Spanish 'emparentar' (to become kin) and the English 'allied-by-marriage' point to the relational pact between groups. Used in contexts of forbidden intermarriage (Deut 7:3; Josh 23:12; Ezra 9:14) and political unions like Solomon with Pharaoh (1 Kgs 3:1) and Jehoshaphat with Ahab's house (2 Chr 18:1). MARRIAGE AND MASTERY

en: and-he-allied-by-marriage, and-intermarry, and-to-intermarry | **es:** emparentarás, y-a-emparentar, y-emparenten | **fr:** [ויתחתן], [ולהתחתן], et-il-allied-par-marriage | **de:** [ויתחתן], [ולהתחתן], du-soll-intermarry Gen 34:9; Deut 7:3; Josh 23:12; 1Kgs 3:1; 2Chr 18:1

2. to become a son-in-law (5×) To make oneself a son-in-law – entering a specific family by marrying the daughter. All five occurrences cluster in 1 Samuel 18:21-27, where David is invited and then strives to become Saul's son-in-law. The Spanish 'ser yerno' and French 'devenir gendre' confirm the personal, household-level meaning. The Hitpael reflexive force is vivid here: David actively makes himself into a son-in-law, underscoring personal initiative in entering the kinship bond. GEOGRAPHY AND SPACE

en: become-son-in-law, to-become-son-in-law, you-shall-become-son-in-law | **es:** para-ser-yerno, ser-yerno, serás-yerno | **fr:** deviens-fils-dans-loi, tu-devras-deviens-fils-dans-loi, à-deviens-fils-dans-loi | **de:** become-Sohn-in-Gesetz, du-soll-become-Sohn-in-Gesetz, zu-become-Sohn-in-Gesetz 1Sam 18:21; 1Sam 18:22; 1Sam 18:23; 1Sam 18:26; 1Sam 18:27

חָתָן H2860 *N-msc / 3ms* (20×)

Bridegroom or son-in-law; a man in relation to his bride at a wedding, or a daughter's husband in family kinship.

Chatan straddles two family roles that English distinguishes sharply but Hebrew holds under one roof. As bridegroom, the word evokes celebration: the psalmist compares the sun to a chatan emerging from his chamber (Ps 19:5), and Isaiah's imagery of Zion's restoration pictures God rejoicing over her as a chatan over his bride (Isa 62:5). The mysterious 'chatan damim' ('bridegroom of blood') spoken by Zipporah in Exodus 4:25-26 remains one of the most debated phrases in the Torah. As son-in-law, the word anchors family obligation: Lot's sons-in-law dismiss his warning (Gen 19:14), and Samson's father-in-law gives away his wife (Judg 15:6). Spanish and German track the two senses with 'novio/Brautigam' for bridegroom and 'yerno/Sohn-in-Gesetz' for son-in-law.

1. bridegroom (10×) A bridegroom, the man being married, especially in the context of wedding celebrations and nuptial imagery. The sun comes out like a chatan from his chamber (Ps 19:5); the redeemed put on salvation as a chatan dons a priestly garland (Isa 61:10). The enigmatic 'bridegroom of blood' (chatan damim) in Exodus 4:25-26 connects the term to circumcision rites. Spanish 'novio' and German 'Brautigam' consistently render this festive, nuptial sense. MARRIAGE AND MASTERY

en: a-bridegroom, bridegroom, bridegroom-of | **es:** como-novio, esposo-de, novio | **fr:** bridegroom-de, comme-beau-fils, gendre | **de:** Braeutigam, bridegroom-von, wie-Braeutigam Exod 4:25; Exod 4:26; Ps 19:5; Isa 61:10; Isa 62:5

2. son-in-law (10×) A daughter's husband, a son-in-law, designating the man in relation to his wife's father. Lot's chatanav are those who had married his daughters (Gen 19:14); the Philistines identify Samson as the chatan of the Timnite (Judg 15:6); and a Levite's father-in-law hosts his chatan with generous hospitality (Judg 19:5). Spanish 'yerno' and French 'gendre/beau-fils' clearly distinguish this kinship sense from the wedding sense. GEOGRAPHY AND SPACE

en: a-son-in-law, and-son-in-law-of, his-son-in-law | **es:** su-yerno, sus-yernos, y-yerno-de | **fr:** [חתן], et-fils-dans-loi-de, fils-dans-loi | **de:** Braeutigam, Sohn-in-Gesetz, Sohn-in-Gesetz-von Gen 19:12; Gen 19:14; Judg 15:6; Judg 19:5

חֲתֻנָּה H2861 *N-fsc / 3ms* (1×)

wedding, marriage; the day or celebration of a marriage covenant

This construct noun means 'wedding' or 'marriage,' appearing in Song of Songs 3:11: 'on the day of his wedding, on the day of the gladness of his heart.' The term denotes the wedding day itself or the marriage celebration. Ancient Near Eastern weddings were joyous, elaborate affairs lasting days. The context is a royal wedding procession, with Solomon crowned by his mother. The image evokes covenant love and festive joy.

(1×) Song of Songs 3:11 calls the daughters of Jerusalem to behold King Solomon 'on the day of his wedding, on the day of the gladness of his heart.' The construct form 'the day of his wedding' emphasizes a specific, memorable occasion. The wedding represents the pinnacle of joy and covenantal union. Spanish 'su-boda,' French 'de-ses-épousailles' (his nuptials), and English 'his-wedding' all capture the celebratory, covenantal nature of this day. MARRIAGE AND MASTERY

en: his-wedding | **es:** su-boda | **fr:** de-ses-épousailles, | **de:** [חתנתו] Song 3:11

חָתַף H2862 *V-Qal-Imperf-3ms* (1×)

to seize, snatch away suddenly

A verb depicting sudden, forceful seizure, found only in Job 9:12 where Job describes God's sovereign power: 'Behold, he snatches away—who can turn him back?' The Aramaic cognate means 'to break in pieces' and the Arabic root relates to 'death,' suggesting violent or irresistible action. Job uses this vivid image to express the absolute authority of God over creation—when he takes, no one can resist or recover what is seized. The term emphasizes both speed and overwhelming force.

(1×) In Job's meditation on divine sovereignty, the verb describes God's irresistible action—he seizes and none can restore. The

question structure (מִי יְשִׁיבֶנּוּ 'who can turn him back?') heightens the rhetorical force. English renders it 'he snatches away,' Spanish 'arrebata' (snatches/seizes), emphasizing the sudden, forceful nature of the action. This is not gentle taking but overpowering seizure, illustrating God's absolute power over human affairs and the futility of resisting his will. SEIZING AND SNATCHING

en: He-snatches-away | **es:** arrebata, | **fr:** יחתף | **de:** [יחתף] Job 9:12

חֹתֶף H2863 *Prep-k / N-ms* (1×)

prey, plunder; that which is seized or snatched by force

This noun means 'prey' or 'plunder,' appearing in Proverbs 23:28 where the adulteress 'lies in wait as for prey.' The term denotes something seized violently or stolen. The image is of a predator or robber lurking to pounce. The adulteress is compared to a highwayman, ambushing the unwary. The metaphor underscores the predatory, destructive nature of sexual sin.

(1×) Proverbs 23:28 warns that the adulteress 'lies in wait like a robber, and increases the traitors among mankind.' The simile 'as for prey' (literally 'as prey') compares her to a bandit waiting to seize victims. She is predatory, hunting for those to ensnare. Spanish 'como-ladrón' (like a robber), French and German transliterate, English 'like-a-robber' all capture the violent, predatory imagery of lying in ambush for plunder. THIEF ROBBER

en: like-a-robber | **es:** como-ladrón | **fr:** comme-כחתף | **de:** [כחתף] Prov 23:28

חָתַר H2864 *V-Qal-Imperf-3mp* (8×)

To dig, bore through — breaking through walls or earth; also to row a boat, digging oars through water

The verb חָתַר primarily means to dig or bore through a solid barrier. Ezekiel is commanded to dig through the wall of Jerusalem as a prophetic sign-act (Ezek 8:8; 12:5, 7, 12), and Job describes burglars who 'dig into houses' under cover of darkness (Job 24:16). The word even reaches into the mythic: Amos 9:2 pictures fugitives trying to 'dig into Sheol' as a hiding place from God. A single, vivid occurrence in Jonah 1:13 shifts the image entirely — the desperate sailors 'rowed hard' (literally 'dug into' the sea) trying to reach shore, giving the verb a nautical sense that exploits the same physical motion of digging applied to water.

1. dig / bore through (7×) To dig, bore through, or break through a wall, barrier, or the ground. This is the primary sense across seven occurrences. Ezekiel performs a sign-act of digging through Jerusalem's wall (Ezek 8:8, 12:5, 7, 12), Job describes thieves who 'dig into houses in the dark' (Job 24:16), and Amos 9:2 envisions the impossible act of digging into Sheol to escape divine judgment. Spanish 'cava/excava/perfora' (dig/excavate/bore) and Arabic cognates for boring and tunneling confirm the consistent physical-penetration meaning. DIGGING AND EXCAVATING

en: I-dug-, and-I-dug, dig- | **es:** Excava, cava, cavan | **fr:** creuser, et-creuser, חתר | **de:** [ואחתר], [חתר], [חתרתי] Job 24:16; Ezek 8:8; Ezek 12:5; Ezek 12:7

2. row (a boat) (1×) To row a boat — a vivid metaphorical extension where the oars 'dig into' the water. Attested only in Jonah 1:13: וַיַּחְתְּרוּ הָאֲנָשִׁים ('and the men rowed hard') as the sailors desperately tried to bring the ship to shore during the storm. Spanish 'Y remaron' ('and they rowed') and English 'and rowed' show all traditions recognizing this as a distinct nautical action rather than literal digging. The semantic link — the repetitive, forceful downward motion of pulling oars — beautifully connects the two senses. DIGGING AND EXCAVATING

en: and-rowed | **es:** Y-remaron | **fr:** et-creuser | **de:** [ויחתרו] Jonah 1:13

חָתַת H2865 *V-Nifal-Imperf-3ms* (51×)

To be shattered or dismayed; to break in pieces; causatively, to terrify or cause dread before overwhelming power

Rooted in the concrete image of something being shattered or smashed to pieces, this verb extends powerfully into the emotional realm of paralyzing dread and dismay. In the great encouragement formulas of Deuteronomy and Joshua, Israel is repeatedly told not to 'be dismayed' (Deut 1:21; Josh 1:9), where Spanish consistently renders 'desmayar' and French 'être consterné,' both capturing the idea of courage collapsing under fear. The Hifil causative form appears in striking passages like Job 7:14 ('You terrify me with dreams') and Jeremiah 1:17, where God warns the prophet not to be shattered before his opponents lest God Himself shatter him. The physical sense of being broken or crushed (Isa 8:9; 30:31) forms the experiential ground from which the emotional meaning grows.

1. be dismayed or afraid (34×) The dominant emotional sense: to be filled with dread, terror, or dismay that paralyzes action. This is the verb of the battlefield exhortation — 'do not fear and do not be dismayed' (Josh 1:9; Deut 31:8). The Spanish 'desmayar' (to faint, lose heart) and French 'être consterné' (to be in consternation) together reveal the inner collapse of will this word describes. It appears characteristically paired with יָרֵא ('to fear') in covenant encouragement contexts. TERROR AND AGITATION

en: and-they-were-dismayed, and-they-will-be-dismayed, and-will-be-dismayed | **es:** Y-serán-quebrantados, desmayes, desmayéis | **fr:** Et-seront-consternés, [תחתו], effrayer | **de:** Und-verzagen-werden, [יחת], [נחת] Deut 1:21; Deut 31:8; Josh 1:9; Josh 8:1; Josh 10:25

2. be shattered or broken (11×) The concrete physical sense of being broken, shattered, or smashed to pieces. In Isaiah 8:9, the nations are taunted three times with the imperative 'be shattered!' — a prophetic declaration of their destruction. At Isaiah 30:31, Assyria 'shall be shattered' by the voice of the LORD. The German translations frequently render this with 'erschrecken' (to be startled/terrified), blurring the physical and emotional senses, while Spanish 'destrozar' (to shatter) preserves the concrete breaking image. TERROR AND AGITATION

en: and-be-shattered, and-shattered, are-shattered | **es:** destrozado, destrozados, está-destrozada | **fr:** et-trembler, sous, trembler | **de:** erschrecken, und-erschrecken, unter Isa 8:9; Isa 30:31; Isa 51:6

3. terrify or cause dismay (5×) The causative dimension (Hifil/Piel): to actively terrify, dismay, or shatter someone. In Job 7:14, the sufferer accuses God directly — 'You terrify me with dreams.' Jeremiah 1:17 contains a remarkable wordplay: God tells Jeremiah not to be shattered (תֵּחַת) before them, lest God shatter him (אַחִתְּךָ) before them. Spanish 'espantar' (to frighten) and French 'effrayer' (to terrify) both render the active agency of causing dread in another. RELEASE AND MOVEMENT

en: I-dismay-you, and-I-will-shatter, and-You-terrify-me | **es:** entonces-me-espantas, los-aterrorizará, me-espantó | **fr:** effrayer, et-trembler, et-être-brisé | **de:** [וחתתני], [יחיתן], [יחתני] Job 7:14; Job 31:34; Jer 1:17; Jer 49:37; Hab 2:17

4. (1×) A single occurrence at Isaiah 9:4 [Heb. 9:3] where the verb appears in the context of divine deliverance — 'the rod of his oppressor, you have shattered.' English renders 'you have shattered' while Spanish uses 'quebrantaste' (you broke/shattered), pointing to the victorious breaking of an instrument of oppression, blending the physical shattering with the dismay it produces in the oppressor. TERROR AND AGITATION

en: you-have-shattered | **es:** quebrantaste | **fr:** trembler | **de:** erschrecken Isa 9:4

חָתַת H2866 *N-ms* (1×)

terror, something dreadful; an object or situation that inspires overwhelming fear

This noun means 'terror' or 'dread,' appearing in Job 6:21 where Job accuses his friends: 'You see a terror and are afraid.' The term denotes a frightening sight or dreadful thing. Job's suffering has become so horrifying that his friends recoil in fear rather than offering help. The Hebrew includes wordplay, since the verb 'fear' shares the same root. The accusation is that his friends' fear of his calamity paralyzes their compassion.

(1×) Job 6:21 reads: 'You see a terror and are afraid' (or 'you see something dreadful and fear'). Job's condition—covered in sores, bereft of family, reduced to the ash heap—is so horrific his friends shrink back. The noun 'terror' identifies Job's suffering as the frightening object. Cross-language glosses—Spanish 'terror,' French and German transliterate—emphasize the dreadful sight that evokes fear.

GEOGRAPHY AND SPACE
en: terror | **es:** terror | **fr:** חתת | **de:** [חתת] Job 6:21

חֲתַת H2867 *N-proper-ms* (1×)
Hathath, son of Othniel and descendant of Caleb
Hathath was a son of Othniel, the first judge of Israel, and grandson of Kenaz (1 Chr 4:13). He appears in the genealogies of Judah tracing Caleb's lineage. The name occurs only once, and its meaning is uncertain. Ancient versions transliterate it with minor variations. The genealogical context preserves the memory of families descended from Judah's faithful spy.

(1×) This proper name appears in 1 Chronicles 4:13 within the genealogy of Judah: 'The sons of Othniel: Hathath and Meonothai.' Hathath is the firstborn of the famous judge who delivered Israel from Cushan-rishathaim. Cross-language glosses transliterate the name: English 'Hathath,' Spanish 'Jatat,' French and German preserve the Hebrew form, all indicating a personal name with no clear translation. GEOGRAPHY AND SPACE
en: Chathath | **es:** Jatat | **fr:** [חתת] | **de:** [חתת] 1Chr 4:13

טְאֵב H2868 *V-Qal-Perf-3ms* (1×)
to be glad, be pleased; to experience satisfaction or joy (Aramaic)
This Aramaic verb means 'to be good' or 'to be glad,' appearing in Daniel 6:23 where it says King Darius 'was exceedingly glad' when Daniel was found alive. The expression 'it was good to him' is an Aramaic idiom for gladness or pleasure. The king's relief and joy at Daniel's deliverance contrasts sharply with his earlier distress. The verb emphasizes emotional satisfaction and delight.

(1×) Daniel 6:23 recounts Darius's reaction to finding Daniel unharmed: 'Then the king was exceedingly glad' (literally 'it was very good to him'). The Aramaic idiom conveys deep satisfaction and relief. After a sleepless night of anguish, the king rejoices at the vindication of his faithful servant. Spanish 'se-alegró' (he rejoiced), French 'être-bon' (to be good), and English 'was-glad' all capture the king's intense joy. REJOICING AND GREETING
en: was-glad | **es:** se-alegró | **fr:** être-bon | **de:** [טאב] Dan 6:23

טָב H2869 *Adj-ms* (2×)
good, fine, pleasing (Aramaic)
This Aramaic adjective appears in Daniel and Ezra with two shades of meaning. In Daniel 2:32, it describes refined or pure gold, emphasizing quality and excellence. In Ezra 5:17, it means pleasing or good in the sense of what seems right to the king, paralleling the common Hebrew tov. The semantic range encompasses both objective quality (fine gold) and subjective approval (if it pleases the king). This Aramaic term functioned in Persian-period Jewish texts much like its Hebrew cognate, spanning material excellence and royal favor.

(2×) The two contexts demonstrate the word's flexibility between material and interpersonal domains. Daniel 2:32 uses it attributively for "fine gold" in Nebuchadnezzar's statue, emphasizing the precious metal's purity and value. Ezra 5:17 employs it in a diplomatic formula: "if it pleases the king" (literally "if good upon the king"), requesting royal approval for temple reconstruction. The parallel with Hebrew tov is strong—both words span quality, goodness, and approval. Spanish fino/bueno and French bon capture this dual application to physical excellence and favorable disposition. MORAL GOODNESS
en: fine, good | **es:** bueno, fino | **fr:** [טב], bon | **de:** [טב] Ezra 5:17; Dan 2:32

טָבְאֵל H2870a *N-proper-ms* (1×)
Tabeel, a Persian official in Samaria who opposed rebuilding Jerusalem
Tabeel was a Persian officer stationed in Samaria during the reign of Artaxerxes (Ezra 4:7). He joined Rehum and Shimshai in writing a letter accusing the Jews of sedition to halt the temple reconstruction. The name, probably Aramaic, may mean 'God is good' or possibly 'God is wise.' The Septuagint renders it Tabeel. His opposition represents the political resistance faced by the returning exiles.

(1×) Ezra 4:7 lists Tabeel among the officials who wrote to Artaxerxes opposing Jerusalem's rebuilding: 'In the days of Artaxerxes, Bishlam, Mithredath, Tabeel, and the rest of their associates wrote to the king.' His role was administrative and hostile to the Jewish restoration. Cross-language glosses transliterate the name: Spanish 'Tabeel,' French and German preserve the Hebrew, English 'Taveel'—all identifying a foreign adversary. PROPER NAMES (PERSONAL)
en: Taveel | **es:** Tabeel | **fr:** [טבאל] | **de:** [טבאל] Ezra 4:7

טָבְאַל H2870b *N-proper-ms* (1×)
Tabeel, father of a man whom Rezin and Pekah planned to make king of Judah
Tabeel was the father of a man whom the Aramean king Rezin and Israel's king Pekah intended to install as a puppet king in Jerusalem, replacing Ahaz (Isa 7:6). The conspiracy failed, and the 'son of Tabeel' never ascended the throne. The name's pointing in the Masoretic Text may be deliberately derogatory, suggesting 'good-for-nothing.' Some scholars identify him with Rezin himself or another Aramean nobleman. The episode highlights the political intrigue threatening Judah during the Syro-Ephraimite war.

(1×) Isaiah 7:6 records the conspiracy: 'Let us go up against Judah and terrify it, and let us conquer it for ourselves, and set up the son of Tabeel as king in the midst of it.' The 'son of Tabeel' was an Aramean-backed pretender. God promises Ahaz the plot will fail. Cross-language glosses transliterate the name: Spanish 'Taveel,' English 'Tabeel,' French and German preserve the Hebrew—all identifying a shadowy figure in a failed coup. PROPER NAMES (PERSONAL)
en: Tabeel | **es:** Taveel | **fr:** [טבאל] | **de:** [טבאל] Isa 7:6

טְבוּל H2871 *N-mp* (1×)
turban, dyed attire; headgear or clothing with rich colors, possibly referring to elaborate headdresses
This plural noun appears in Ezekiel 23:15, describing Babylonian officers with 'turbans on their heads' (or 'dyed attire'). The term is rare and its exact meaning debated. Most understand it as turbans or headdresses, possibly dyed or elaborately wound. The context is a prophetic vision of Chaldean warriors depicted on a wall, impressive in appearance. The vivid attire symbolizes Babylonian power and allure that seduced Judah into idolatrous alliances.

(1×) Ezekiel 23:15 describes the Babylonian images: 'wearing belts on their waists, with flowing turbans on their heads, all of them having the appearance of officers.' The phrase 'flowing turbans' (or 'dyed attire') emphasizes exotic, impressive headgear. Spanish 'turbantes,' French 'turban,' and English 'dyed-attire' reflect the interpretive range, with most favoring headdresses that signal rank and foreign splendor. CLOTHING AND DRESS
en: dyed-attire | **es:** turbantes | **fr:** turban | **de:** [טבולים] Ezek 23:15

טַבּוּר H2872 *N-msc* (2×)
highest part, center, navel (metaphorically) of a land
This noun designates the prominent central point of a geographical area, literally the navel but used metaphorically for topographical eminence. In Judges 9:37, Gaal reports people descending from "the highest part of the land," likely referring to elevated central terrain. Ezekiel 38:12 describes Israelites dwelling "upon the navel of the earth," using umbilical imagery for the mountainous heartland of Israel, viewed as central and prominent in God's geography. The ancient versions (Septuagint, Vulgate) preserved the literal "navel," recognizing the metaphorical extension to central prominence.

(2×) Both passages employ navel imagery for geographical centrality and prominence. Judges 9:37 uses it topographically: people descend from the land's "highest part" or central plateau, suggesting

elevated terrain visible from Shechem. Ezekiel 38:12 applies it to Israel's theological geography—the land occupies the earth's navel, its central and most significant position in divine purposes. The Hebrew parallels post-biblical usage where tabbur/tibbur meant navel, extended metaphorically. Spanish ombligo preserves the literal body-part term, while French/German opt for "navel" or "summit," recognizing the metaphorical application to elevated central terrain. **GEOGRAPHY AND SPACE**

en: center-of, navel-of | **es:** ombligo-de | **fr:** navel-de, sommet | **de:** [טבור], navel-von Judg 9:37; Ezek 38:12

טָבַח H2873 *V-Qal-Perf-3fs* (11×)

To slaughter, butcher — killing an animal for food or sacrifice; extended to violent killing of people

The verb טָבַח (tavach) means to slaughter or butcher, primarily describing the killing of animals for consumption. Joseph orders his steward to 'slaughter an animal and prepare' a feast (Gen 43:16), Lady Wisdom 'has slaughtered her meat' for the banquet of understanding (Prov 9:2), and the stolen ox is 'slaughtered' by the thief (Exod 22:1 [Eng. 21:37]). Deuteronomy 28:31 envisions the covenant curse of watching one's ox slaughtered before one's eyes. The verb extends to the violent slaughter of people in contexts of war and judgment: Lamentations 2:21 mourns the young and old 'slaughtered' in Jerusalem's streets, and Ezekiel 21:15 [Eng. 21:10] speaks of a sword polished 'for slaughter.' Spanish 'degollar/matar' and French 'égorger' capture the visceral force.

to slaughter, butcher (11×) To slaughter or butcher an animal for food, a feast, or sacrifice. Joseph commands that a beast be slaughtered for a banquet (Gen 43:16), Wisdom slaughters her meat (Prov 9:2), a thief slaughters a stolen ox (Exod 22:1), and the covenant curse threatens livestock slaughtered before the owner's helpless eyes (Deut 28:31). Also 1 Samuel 25:11, where Nabal's provisions include meat he has butchered. Spanish 'degollar/matar,' French 'égorger.' **BUTCHERING SLAUGHTER**

en: I-have-slaughtered, You-slaughtered, and-slaughter | **es:** al-matadero, degollar, degollaste | **fr:** abattre, et-slaughters-cela, et-égorger | **de:** [טבח], [טבחה], [טבחת] Gen 43:16; Exod 22:1; Deut 28:31; 1Sam 25:11; Ps 37:14

טֶבַח H2874 *N-ms* (12×)

Slaughter, butchering — the killing and preparation of animals for food or a feast; also mass killing in battle

The noun טֶבַח (tebach) covers the spectrum from domestic food preparation to large-scale slaughter. Joseph orders his steward to 'slaughter a slaughtering' (טְבֹחַ טָבַח) when preparing a feast for his brothers (Gen 43:16). Proverbs personifies Wisdom as having 'slaughtered her slaughter' for a banquet (Prov 9:2). But the word also carries a darker register: Isaiah describes the eschatological day of the LORD as a 'slaughter in Bozrah' (Isa 34:2, 6), and Jeremiah and Ezekiel use it for the butchering of enemies (Jer 48:15; Ezek 21:15, 33). Spanish 'matanza' and French 'boucherie' both encompass the domestic and military uses.

slaughter, butchering (12×) The act of slaughtering animals for food, a feast, or sacrifice, extending metaphorically to mass killing in warfare. Domestic feasting: Joseph's banquet preparation (Gen 43:16) and Wisdom's invitation (Prov 9:2). Military and prophetic: the day of the LORD's slaughter (Isa 34:2, 6), enemies led like lambs to slaughter (Jer 48:15; 51:40), and the 'sword of slaughter' (Ezek 21:15, 33). The 'house of slaughter' (בֵּית טָבַח, Isa 14:21) evokes a slaughterhouse for the defeated. Spanish 'matanza' and English 'slaughter' both capture the word's dual domestic and violent registers. **BUTCHERING SLAUGHTER**

en: a-slaughter, and-a-great, for-slaughter | **es:** a-la-matanza, al-matadero, degolladura | **fr:** [טבח], [לטבח], et-boucherie | **de:** [וטבח], [טבח], [טבחה] Gen 43:16; Prov 7:22; Prov 9:2; Isa 34:2; Isa 34:6

טֶבַח H2875 *N-proper-ms* (1×)

Tebah, son of Nahor by his concubine Reumah

Tebah was one of four sons born to Nahor (Abraham's brother) by his concubine Reumah (Gen 22:24). He appears in the genealogy of Abraham's extended family. The name occurs only once, and its meaning is uncertain. Ancient versions transliterate it as Tabek or Tabekh. The genealogy traces kinship ties between the Hebrews and Aramean peoples.

(1×) Genesis 22:24 lists Nahor's children by his concubine: 'His concubine, whose name was Reumah, bore Tebah, Gaham, Tahash, and Maacah.' Tebah is the first-named. The genealogy establishes family connections in Mesopotamia. Cross-language glosses transliterate: English 'Tebah,' Spanish 'Tevach,' French 'Tebah,' German 'Tebach'—all personal names with no known translation. **PROPER NAMES (PERSONAL)**

en: Tebah | **es:** Tevach | **fr:** Tebah | **de:** Tebach Gen 22:24

טַבָּח H2876 *Art / N-mp* (32×)

A royal executioner or bodyguard ('slaughterer'); rarely, a cook who slaughters and prepares food.

Derived from the root meaning 'to slaughter,' this noun took two strikingly different paths in biblical usage. In the overwhelming majority of occurrences (30x), it denotes a member of the royal guard — literally a 'slaughterer' in the king's service, charged with executions and security. The phrase 'captain of the guard' (rab tabbachim) appears repeatedly for Nebuchadnezzar's chief officer Nebuzaradan (2 Kgs 25:8ff; Jer 39:9ff) and for Potiphar in the Joseph narrative (Gen 37:36; 39:1). Only twice (1 Sam 9:23-24) does the word mean 'cook' — the person who slaughtered and prepared the sacrificial meal for Samuel's guests. Spanish 'guardias'/'la-guardia' and French 'garde' capture the bodyguard sense, while 'cocinero' and 'cook' reflect the rare culinary meaning.

1. executioner, bodyguard (royal slaughterer) (30×) A royal executioner, bodyguard, or member of the king's armed retinue — the 'slaughterer' who served the monarch in matters of security and capital punishment. Potiphar is 'captain of the guard' (sar hattabbachim) in Genesis (37:36; 39:1), and Nebuzaradan holds the parallel title rab tabbachim throughout the Babylonian siege narratives (2 Kgs 25:8-20; Jer 39:9-14; 52:12-30). Spanish 'guardias'/'los-guardias' and French 'garde' uniformly render this as a military-security role. The Aramaic cognate in Daniel 2:14 (rab tabbachayya) confirms the semantic continuity across biblical languages. **GUARDS AND WATCHERS**

en: executioners, the-executioners | **es:** guardias, la-guardia, los-guardias | **fr:** executioners, garde | **de:** Schlaechter, executioners Gen 37:36; Gen 39:1; Gen 40:3; Gen 40:4; Gen 41:10

2. cook, one who slaughters and prepares food (2×) A cook — one who slaughters animals and prepares meat for a meal. This rare sense (only 1 Sam 9:23-24) describes the cook to whom Samuel gave instructions regarding the reserved portion of meat for Saul's honor meal. Spanish 'al-cocinero'/'el-cocinero' clearly distinguishes this culinary meaning from the military sense. The semantic link between the two senses is the root act of slaughtering: what diverges is whether the slaughter serves a royal security function or a food-preparation function. **SLAUGHTERER AGENT**

en: the-cook, to-the-cook | **es:** al-cocinero, el-cocinero | **fr:** le-cook, à-le-cook | **de:** der-cook, zu-der-cook 1Sam 9:23; 1Sam 9:24

טַבָּח H2877 *N-mpd* (1×)

executioners, royal guards; officers who carry out the king's judgments

This Aramaic plural noun means 'guardsmen' or 'executioners,' appearing in Daniel 2:14 where Arioch, captain of the king's guard, went out to execute the wise men. The term denotes royal bodyguards who also serve as executioners of capital sentences. These officers combined protective and punitive functions, enforcing the king's will with lethal authority. The context is Nebuchadnezzar's rage-driven decree to kill all Babylon's sages.

(1×) Daniel 2:14 introduces Arioch, 'the captain of the king's guard, who had gone out to kill the wise men of Babylon.' The plural 'guardsmen' or 'executioners' identifies an elite corps tasked

with protecting the king and carrying out death sentences. Spanish 'los-guardias-del-rey,' French 'plongeur' (a mistranslation suggesting 'cook' from a root confusion), and English 'executioners' variously capture the military and judicial roles of these officials. **GUARDS AND WATCHERS**

en: the-executioners | **es:** los-guardias-del-rey | **fr:** plongeur | **de:** [טבחיא] Dan 2:14

טַבָּחָה H2878 *N-fs* (3×)

slaughtered meat, flesh for slaughter

Meat from slaughtered animals, or the act of slaughtering for food or sacrifice. The term appears in both mundane contexts (preparing meat for a meal) and metaphorical ones (Israel as sheep for slaughter). It derives from the root for slaughtering or butchering. In 1 Samuel, Nabal's wife refers to meat her husband has prepared for shearers. The Psalms and Jeremiah use it metaphorically for the righteous or the wicked being led like sheep to slaughter, vulnerable and destined for death. The word emphasizes the preparation and designation of animals for killing.

(3×) Slaughtered meat or animals designated for slaughter. 1 Samuel 25:11 refers to 'my meat that I have slaughtered for my shearers,' Nabal's feast provisions. Psalm 44:22 laments 'we are considered as sheep for slaughter,' facing persecution. Jeremiah 12:3 calls for the wicked to be 'set apart like sheep for slaughter' in divine judgment. The literal and metaphorical uses share the imagery of animals killed for purpose, whether consumption or sacrifice. Spanish matanza/carne, French abattage, English slaughter all capture this. **BUTCHERING SLAUGHTER**

en: for-slaughter, for-the-slaughter, my-meat | **es:** de-matanza, mi-carne, para-matadero | **fr:** [לטבחה], abattage, mon-viande | **de:** [לטבחה], für-slaughter, mein-Fleisch 1Sam 25:11; Ps 44:22; Jer 12:3

טַבָּחָה H2879 *Conj-w* (1×)

female cooks; women who prepare food, especially in royal service

This feminine plural noun means 'female cooks,' appearing in 1 Samuel 8:13 where Samuel warns that a king 'will take your daughters to be perfumers, cooks, and bakers.' These roles represent forced royal service. The three occupations—perfumers, cooks, bakers—suggest specialized labor in the palace. Female cooks prepared royal meals, a position of servitude despite proximity to power. The warning underscores the cost of monarchy.

(1×) First Samuel 8:13 lists the exactions of kingship: 'He will take your daughters to be perfumers and cooks and bakers.' Female cooks served in the palace, preparing food for the royal household. The conjunction 'and for cooks' links them with perfumers and bakers as examples of conscripted labor. Spanish 'y-para-cocineras,' French and English 'and-for-cooks,' German 'und-fuer-cooks' all identify domestic service roles forced upon Israelite daughters. **SLAUGHTERER AGENT**

en: and-for-cooks | **es:** y-para-cocineras | **fr:** et-pour-cooks | **de:** und-fuer-cooks 1Sam 8:13

טִבְחַת H2880 *Conj-w* (1×)

Tibhath, a Syrian city captured by David from King Hadadezer

Tibhath was a city belonging to Hadadezer, king of Zobah, from which David took large quantities of bronze (1 Chr 18:8). The parallel passage in 2 Samuel 8:8 calls it Betah (or Berothai in some manuscripts), suggesting textual variants or dual names for the same city. The bronze from Tibhath was later used by Solomon to make the temple's bronze sea, pillars, and vessels. The city's location in Aram (Syria) is uncertain.

(1×) First Chronicles 18:8 records David's plunder: 'And from Tibhath and from Cun, cities of Hadadezer, David took very much bronze, with which Solomon made the bronze sea, the pillars, and the vessels of bronze.' The conjunction 'and from Tibhath' places it among Hadadezer's cities. Cross-language glosses transliterate: Spanish 'de-Tibhat,' French and German preserve the Hebrew, English 'from-Tibhath'—all identifying a Syrian city rich in bronze. **PROPER NAMES (PERSONAL)**

en: and-from-Tibhath | **es:** Y-de-Tibhat | **fr:** [ומטבחת] | **de:** [ומטבחת] 1Chr 18:8

טָבַל H2881 *Conj-w | V-Qal-Prtcpl-ms* (16×)

Dip, immerse: to dip an object into liquid (blood, water, sauce); to plunge or submerge fully; passive: be dipped.

The Hebrew verb taval describes the deliberate act of dipping something into a liquid — a hyssop branch into blood on Passover night (Exod 12:22), a priest's finger into sacrificial blood for sprinkling (Lev 4:6), or a morsel of bread into vinegar at Boaz's harvest table (Ruth 2:14). Spanish mojara and French tremper both capture the everyday physicality of the gesture, while the deeper immersion of Naaman plunging seven times in the Jordan (2 Kgs 5:14) pushes toward a distinct sense of full submersion — a usage that would later shape the Aramaic and Greek vocabulary of baptism. The single Niphal occurrence at Joshua 3:15, where the priests' feet 'were dipped' into the Jordan's floodwaters, rounds out the word's semantic range with a passive voice.

1. dip into liquid (13×) To dip an object into a liquid — the core Qal active sense covering 13 of the word's 16 occurrences. The action is always transitive: someone dips a thing (finger, hyssop, bread, rod) into a substance (blood, water, vinegar, honey). The ritual contexts dominate — Levitical priests dipping fingers in blood for purification rites (Lev 4:6, 17; 9:9; 14:6, 51) and the Passover hyssop dipped in lamb's blood (Exod 12:22). Spanish mojara and German tauchen converge on the simple physical gesture. The most emotionally charged instance is Joseph's brothers dipping his multi-colored coat in goat's blood to deceive their father (Gen 37:31). **DIP IMMERSE DROWN**

en: and-dip, and-dipped, and-dipping | **es:** Y-mojará, y-la-mojó, y-moja | **fr:** et-devra-dip, et-dip, et-dipped | **de:** [וטבלת], und-dip, und-dipping Gen 37:31; Exod 12:22; Lev 4:6; Lev 4:17; Lev 9:9

2. plunge into (immerse fully) (2×) To plunge or immerse fully, suggesting complete submersion rather than a partial dipping. Two occurrences carry this deeper, more forceful connotation: Naaman immersing himself seven times in the Jordan for healing (2 Kgs 5:14), where Spanish se sumergió and Korean 몸을 담그다 emphasize the full-body action; and Job's bitter complaint that God would 'plunge me in a ditch' (Job 9:31), where the verb conveys violent submersion. The shift from dipping a finger to submerging a whole person marks a genuine semantic extension toward total immersion. **RELEASE AND MOVEMENT**

en: You-plunge-me, and-dipped | **es:** me-hundirás„ y-se-sumergió | **fr:** et-trempa, תטבלני-moi | **de:** [תטבלני], und-dipped 2Kgs 5:14; Job 9:31

3. be dipped or immersed (1×) To be dipped or become immersed — the Niphal (passive) stem appearing only in Joshua 3:15, where the priests carrying the ark stepped into the Jordan at flood stage and their feet 'were dipped' in the water's edge. Spanish se mojaron and the reflexive-passive framing across languages confirm the grammatical distinction from the active Qal senses. The narrative context is electrifying: the moment of contact between priestly feet and floodwater triggers the miraculous parting of the river. **DIP IMMERSE DROWN**

en: dipped | **es:** se-mojaron | **fr:** trempa | **de:** dipped Josh 3:15

טְבַלְיָהוּ H2882 *N-proper-ms* (1×)

Tebaliah, a Levitical gatekeeper from the line of Merari in David's time

Tebaliah was a Levite from the family of Merari, serving as a gatekeeper at the temple during David's reign (1 Chr 26:11). The name means 'Yahweh has dipped' or 'Yahweh has purified,' reflecting ritual cleansing imagery. He appears in the roster of gatekeepers assigned to guard the sanctuary's entrances. The genealogical record preserves the names of those who served in the organized worship established by David.

(1×) First Chronicles 26:11 lists the sons of Hosah from the Merarites: 'Hilkiah the second, Tebaliah the third, Zechariah the fourth.' Tebaliah held the third position among his brothers in gate-keeper service. The name's theophoric element (Yahweh) indicates piety and covenantal identity. Cross-language glosses transliterate: Spanish 'Tebalías,' French and German preserve the Hebrew, English 'Tevalyahu'—all personal names meaning 'Yahweh has purified.' **PROPER NAMES (PERSONAL)**

en: Tevalyahu | **es:** Tebalías | **fr:** [טבליהו] | **de:** [טבליהו] 1Chr 26:11

טָבַע H2883 *V-Pual-Perf-3cp* (10×)

To sink, sink down, become submerged; of objects lodging in solid matter or persons engulfed in water or mire.

A verb of downward motion that carries a vivid physical weight: something or someone sinks into a substance and stays there. Goliath's forehead swallows the stone (1 Sam 17:49), Jeremiah descends into the muck of a cistern (Jer 38:6), and Jerusalem's gates sink into the ground as though the earth itself were consuming them (Lam 2:9). The Psalms extend the image to spiritual distress — the cry 'I have sunk in deep mire' (Ps 69:2) is echoed across languages, with Spanish hundirse and French s'enfoncer both capturing the sense of being swallowed from below. In Exodus 15:4 the Pual intensifies the picture: Pharaoh's chariots are thoroughly drowned, submerged beyond recovery.

1. sink into water or mire (5×) The basic Qal sense of sinking down into a yielding substance — water, mud, or soft ground — whether literally (Jeremiah in the cistern, Jer 38:6) or as a metaphor for overwhelming distress (Ps 69:2–3, 14). Spanish hundirse and French s'enfoncer both preserve the intransitive, downward plunge. The subject is always helplessly drawn under, with the preposition bet marking the engulfing medium. Five of the ten occurrences cluster in the Psalms and Lamentations, showing how deeply this physical image fed Israel's poetry of suffering. **SINKING SUBMERGING**

en: Have-sunk, I-have-sunk, and-sank | **es:** Me-hundo, Se-han-hundido, Se-hundieron | **fr:** [ויטבע], [טבעו], enfoncer | **de:** [ויטבע], [טבעו], haben-sunk Ps 9:15; Ps 69:2; Ps 69:14; Jer 38:6; Lam 2:9

2. be sunk, be settled down (3×) The Hofal (causative-passive) sense of being made to sink or be set firmly in place. In Job 38:6 God asks who sank the earth's foundations; in Proverbs 8:25 the mountains were settled before Wisdom's eyes. Jeremiah 38:22 warns that the king's own feet have been sunk in the mire — others have caused his downfall. The shift from natural sinking to divinely or externally imposed settling is reflected in the morphology: the Hofal marks an agent behind the descent. **SINKING SUBMERGING**

en: sank, were-settled, were-sunk | **es:** fueran-hundidos, fueron-hundidas, hundieron | **fr:** [הטבעו], הטבעו | **de:** [הטבעו] Job 38:6; Prov 8:25; Jer 38:22

3. be drowned, be submerged (1×) The Pual (intensive passive) at Exodus 15:4, where Pharaoh's chosen officers 'were drowned' in the Red Sea. The intensive stem underscores totality — not merely sinking but being completely submerged and destroyed. Spanish fueron hundidos and the broader cross-linguistic pattern of passive drowning vocabulary confirm that translators consistently read this as emphatic, irrecoverable submersion rather than ordinary sinking. **DIP IMMERSE DROWN**

en: were-drowned | **es:** fueron-hundidos | **fr:** étaient-drowned | **de:** waren-drowned Exod 15:4

4. sink into, become embedded (1×) A specialized Qal use in 1 Samuel 17:49 where the sling-stone sinks into Goliath's forehead — embedding itself in solid bone rather than in liquid or mud. The verb's basic 'sink-into' semantics extend naturally to penetration of a hard surface, and translators handle it with terms like Spanish hundirse and French s'enfoncer, the same roots used for sinking into water, signaling that Hebrew taba' treats all downward lodging as one conceptual motion. **SINKING SUBMERGING**

en: and-sank | **es:** y-se-hundió | **fr:** et-sank | **de:** und-sank 1Sam 17:49

טַבָּעוֹת H2884 *N-proper-ms* (2×)

Tabbaot or Tabbaoth, a Nethinim family name among returning exiles

This personal name identifies the head of a temple servant family in the post-exilic return lists, appearing in parallel passages in Ezra 2:43 and Nehemiah 7:46. Like other Nethinim families, this group provided menial labor supporting temple operations in the restored Jerusalem community. The name's etymology remains uncertain, though its plural form (ending in -ot) may suggest a connection to rings or seals. The fact that both Ezra and Nehemiah preserve this name identically indicates its stability in genealogical memory.

(2×) The dual attestation in Ezra-Nehemiah's parallel census lists establishes Tabbaoth as a recognized Nethinim family among those returning from Babylonian exile. These temple servants occupied a distinct social class below priests and Levites but essential for temple function. The identical spelling in both lists (unlike some names showing variation) suggests this family name was well-established in community records. Translators preserve it in transliteration uniformly across languages (Spanish Tabaot, French/German Tabbaoth), treating it as a proper identifier without attempting semantic analysis. **PROPER NAMES (PERSONAL)**

en: Tabbaot, Tabbaoth | **es:** Tabaot, Tabaot. | **fr:** [טבעות] | **de:** [טבעות] Ezra 2:43; Neh 7:46

טַבַּעַת H2885 *Art / N-fs* (50×)

Ring; a metal ring used either as a functional loop for carrying sacred objects or as a signet ring of authority and adornment.

A noun denoting a ring, appearing in two distinct material contexts across the Hebrew Bible. The vast majority of occurrences (40 of 50) describe the gold or bronze rings attached to the ark, the altar of incense, the table of showbread, and the priestly ephod — functional loops through which carrying poles were inserted. Spanish distinguishes these as 'argollas' (loops) versus 'anillo' (finger ring), a revealing lexical split. The remaining ten occurrences describe signet rings worn on the hand as symbols of royal authority: Pharaoh's ring given to Joseph (Gen 41:42), Ahasuerus's seal ring transferred to Haman and then Mordecai (Esth 3:10; 8:2).

1. ring or loop for attachment (40×) Functional ring or loop for attachment — a metal ring affixed to the tabernacle furnishings (ark, altar, table, ephod) through which poles or cords were threaded for transport or fastening. This is the dominant use (40 occurrences), concentrated in Exodus 25–39. Spanish 'argollas' (hardware loops) versus French 'anneaux' captures the utilitarian character (Exod 25:12–15; 26:24; 28:23–28). **GEOGRAPHY AND SPACE**

en: rings, rings-of, the-rings | **es:** anillos, anillos-de, argollas | **fr:** anneaux, anneaux-de, le-anneaux | **de:** Ringe, Ringe-von, der-Ringe Exod 25:12; Exod 25:14; Exod 25:15

2. signet ring (10×) Signet ring — a ring worn on the finger, especially one bearing a seal used for authentication and as a mark of delegated authority. Pharaoh removes his signet ring and places it on Joseph's hand (Gen 41:42), and Ahasuerus's ring seals royal decrees (Esth 3:10–12; 8:2, 8, 10). Also listed among ornamental jewelry (Isa 3:21; Num 31:50; Exod 35:22). Spanish 'anillo' and German 'Ring' signal the personal adornment sense. **GEOGRAPHY AND SPACE**

en: and-signet-ring, his-signet-ring, ring | **es:** Los-anillos, anillo, anillo-suyo | **fr:** [הטבעות], et-sceau-anneau, in-anneau | **de:** [הטבעות], [טבעתו], in-Ring Gen 41:42; Exod 35:22; Num 31:50; Esth 3:10; Esth 3:12

טַבְרִמּוֹן H2886 *N-proper-ms* (1×)

Tabrimmon, father of Ben-hadad, king of Aram (Syria)

Tabrimmon was the father of Ben-hadad I, king of Damascus, who allied with Asa of Judah against Baasha of Israel (1 Kgs 15:18). The name is Aramaic, possibly meaning 'Ramman is good' or 'Ramman is wise,' invoking the Syrian storm god. He represents the Aramean dynasty of Damascus that frequently interacted with Israel. His son's alliance with Judah reshaped regional power dynamics in the ninth century BC.

(1×) First Kings 15:18 identifies Ben-hadad's lineage: 'Ben-hadad the son of Tabrimmon, son of Hezion, king of Syria, who lived in Damascus.' Tabrimmon is the middle link in a three-generation royal line. His Aramaic name reflects Syrian religious culture. Cross-language glosses transliterate uniformly: Spanish 'Tavrimmón,' French 'Tavrimmon,' German 'Tavrimmon,' English 'Tavrimmon'—all preserving the Aramaic name of an important Syrian dynast. **PROPER NAMES (PERSONAL)**

en: Tavrimmon | **es:** Tavrimmón | **fr:** Tavrimmon | **de:** Tavrimmon 1Kgs 15:18

טֵבֵת H2887 *N-proper-fs* (1×)

Tebeth, the tenth month of the Hebrew calendar, corresponding to December-January

Tebeth is the tenth month in the post-exilic Hebrew calendar, corresponding roughly to December-January (Esth 2:16). The name is a Babylonian loanword adopted during the exile. Akkadian Ṭebêtum likely derives from a root meaning 'to sink,' possibly referring to muddy conditions or the sun's low position. Esther was taken to King Ahasuerus in this month. The adoption of Babylonian month names reflects the cultural impact of exile.

(1×) Esther 2:16 dates a pivotal event: 'Esther was taken to King Ahasuerus, into his royal palace, in the tenth month, which is the month of Tebeth, in the seventh year of his reign.' The month name is a Babylonian loan, replacing the earlier numbering system. Cross-language glosses transliterate: Spanish 'Tebet,' French and German preserve the Hebrew, English 'Tevet'—all identifying the winter month when Esther became queen. **MONTHS AND LUNAR CYCLES**

en: Tevet | **es:** Tebet | **fr:** [טבת] | **de:** [טבת] Esth 2:16

טַבָּת H2888 *N-proper-fs* (1×)

Tabbath, a place near where Gideon's pursuit of the Midianites ended

Tabbath was a location marking the extent of Gideon's pursuit of the fleeing Midianite army (Judg 7:22). The site has not been identified with certainty. It appears in a geographic sequence: the enemy fled toward Zererah, as far as the border of Abel-meholah, by Tabbath. The place name occurs only in this context, preserving a detail of Gideon's famous nighttime rout of the Midianites.

(1×) Judges 7:22 describes the Midianite flight: 'The army fled as far as Beth-shittah toward Zererah, as far as the border of Abel-meholah, by Tabbath.' Tabbath marks the southern limit of the pursuit. The name appears only here, and its location remains uncertain. Cross-language glosses transliterate: Spanish 'Tabat,' French 'Tabbath,' German 'Tabbath,' English 'Tabbath'—all preserving a geographic marker from the Gideon narrative. **PROPER NAMES (PERSONAL)**

en: Tabbath | **es:** Tabat | **fr:** Tabbath | **de:** Tabbath Judg 7:22

טָהוֹר H2889 *Prep-b* (94×)

Clean or pure — ritually clean according to Levitical law, pure in material substance (e.g., pure gold), morally or spiritually pure, or purity as an abstract noun.

The adjective tahor (טָהוֹר) is one of the pillars of the Levitical purity system, appearing across contexts that range from animal classification to goldsmithing to the inner life of the soul. Its most frequent use — some sixty occurrences — concerns ritual cleanness: clean animals fit for sacrifice (Gen 7:2; Lev 20:25), clean persons who may eat holy food, clean places where ashes are deposited. A second major cluster describes material purity, especially 'pure gold' (zahav tahor) in the tabernacle instructions of Exodus 25–39, where English 'pure' and Spanish 'puro' converge perfectly. The rarest but theologically richest use appears in Psalm 19:9, where the fear of the LORD is called tahor — morally and spiritually clean, enduring forever.

1. ritually or physically clean (60×) Ritual or ceremonial cleanness according to the Levitical system. Clean animals are distinguished from unclean for sacrifice and diet (Gen 7:2, 8:20, Lev 20:25, Deut 14:11); persons become clean after purification rites (Lev 13:13, 17; Num 9:13); places and vessels are designated clean for sacred use (Lev 4:12, 10:14). English 'clean,' Spanish 'limpio/limpia,' French 'pur,' and German 'rein' all serve this sense. The distinction between tahor and tame (unclean) structures much of Levitical theology (Lev 10:10, Ezek 22:26, 44:23). **PURITY AND CLEANNESS**

en: clean | **es:** limpia, limpio, pura | **fr:** pur | **de:** rein, rein-ist Gen 7:2; Gen 7:8; Gen 8:20

2. pure in quality or substance (31×) Purity of material substance — unmixed, refined, or of the highest quality. This sense dominates the tabernacle construction narrative: pure gold (zahav tahor) overlaying the ark, the mercy seat, the table, the lampstand (Exod 25:11, 17, 24, 31); pure frankincense on the showbread (Lev 24:7); pure oil for the lamps. Spanish 'puro' and English 'pure' capture the metallurgical and chemical sense of an unalloyed substance. The thirty-one occurrences cluster heavily in Exodus 25–39 and 1 Chronicles 28. **PURITY AND CLEANNESS**

en: pure | **es:** puro | **fr:** pur | **de:** rein Exod 25:11; Exod 25:17; Exod 25:24; Exod 25:29; Exod 25:31

3. purity (nominal construct) (2×) An abstract nominal use in the construct state meaning 'purity of' or 'cleanness of,' functioning as a noun rather than an adjective. Both occurrences appear in Proverbs 22:11, where 'purity of heart' (tehor lev) describes inner cleanness as a quality. Spanish marks this with 'pureza de' (purity of), distinguishing it from the adjectival uses. German translations sometimes transliterate the Hebrew, reflecting difficulty mapping this nominal construction directly. **PURITY AND CLEANNESS**

en: [pure-of], pure-of | **es:** (pureza-de), [pureza-de-] | **fr:** pur | **de:** [(טהר)], [[טהור]] Prov 22:11

4. morally or spiritually pure (1×) Moral or spiritual purity of heart, character, or conduct. Psalm 19:9 declares 'the fear of the LORD is clean (tehorah), enduring forever' — not ritually clean like an animal or materially pure like gold, but ethically and spiritually unblemished. Spanish uses 'limpio' here as it does for ritual cleanness, but the context elevates the meaning to the realm of the sacred and the moral. This sense anticipates the New Testament's emphasis on inner purity over outward ritual (cf. Matt 5:8). **PURITY AND CLEANNESS**

en: is-clean | **es:** limpio | **fr:** pur | **de:** rein Ps 19:9

טָהוֹר H2890 *Adj-msc* (1×)

pure, clean; ceremonially acceptable, morally upright, or free from defilement

This common adjective means 'clean' or 'pure,' used in both ritual and moral senses. Ceremonially, it describes animals fit for sacrifice (Gen 7:2), ritually clean persons (Lev 7:19), or purified objects. Morally and metaphorically, it denotes purity of heart, speech, or motives. Habakkuk 1:13 asks why God's 'pure eyes' can look on evil. The term is central to Israel's holiness code, distinguishing the sacred from the profane, the acceptable from the defiled.

(1×) The construct form in Habakkuk 1:13—'You who are of purer eyes than to see evil'—uses ritual purity metaphorically. God's eyes are 'pure of' (unable to tolerate) wickedness. The adjective applies God's absolute holiness to his moral vision. Cross-language glosses —Spanish 'Puro-de,' French 'pur,' German transliterate—emphasize purity as freedom from contamination, whether ritual impurity or moral evil. **PURITY AND CLEANNESS**

en: pure-of | **es:** Puro-de- | **fr:** pur | **de:** [טהור] Hab 1:13

טָהֵר H2891 *Art / V-Piel-Prtcpl-ms* (95×)

Be clean or pure; in Piel, cleanse or pronounce clean; in Hitpael, purify oneself — of ritual, moral, and physical purity.

A foundational purity verb spanning ritual law, moral theology, and even physical healing. In the Qal it describes the state of being clean — whether a leper healed by washing in the Jordan (2 Kgs 5:10-14) or a vessel rendered fit after contamination (Lev 11:32). The Piel carries a double force: factitive (actively purifying, as when God promises 'I will cleanse you,' Ezek 36:25) and declarative (the priest's formal pronouncement of cleanness in Lev 13-14). The

Hitpael captures the reflexive act of self-purification, as when Jacob's household purified themselves before Bethel (Gen 35:2). Multilingual glosses reveal the breadth: German distinguishes 'rein sein' (be clean) from 'reinigen' (cleanse), while Spanish moves from 'estar puro' to 'purificar' to 'declarar puro.'

1. Qal: be clean, be pure (35×) Qal stative: to be or become ritually, morally, or physically clean. The subject undergoes or achieves a state of purity — a leper after immersion (Lev 14:8-9), an object after sunset washing (Lev 11:32), or a woman after her purification period (Lev 12:7-8). German 'rein sein' and Spanish 'estar puro' both capture this stative quality. Most occurrences cluster in Levitical purity legislation. PURITY AND CLEANNESS

en: and-be-clean, and-he-is-clean, and-she-shall-be-clean | **es:** estará-puro, se-purificare, y-estará-puro | **fr:** elle-est-pur, est-pur, et-elle-devra-être-pur | **de:** er-soll-sein-rein, ist-rein, sie-ist-rein Lev 11:32; Lev 12:7; Lev 12:8; Lev 13:6; Lev 13:34

2. Piel factitive: cleanse, purify (29×) Piel factitive: to actively cleanse, purify, or make clean. The agent performs a purifying action on a person, place, or object. God is often the subject in prophetic texts — 'I will cleanse you from all your impurities' (Ezek 36:25, 37:23). The priests cleanse the altar (Lev 16:19) and the Levites are purified for service (Num 8:6-7). Spanish 'purificar' and German 'reinigen' reflect this causative force. PURIFYING AND CLEANSING

en: I-will-cleanse, and-I-will-cleanse, and-cleanse | **es:** a-purificar, límpiame, os-purificaré | **fr:** [אטהר], [וטהרו], [וטהרתי] | **de:** [ויטהרו], [ותטהרם], cleanse-mich Lev 14:11; Lev 16:19; Lev 16:30; Num 8:6; Num 8:7

3. Hitpael: purify oneself (20×) Hitpael reflexive: to purify oneself, undergo self-purification. The subject takes deliberate action to achieve ritual cleanness, often in preparation for worship or sacred encounter. Jacob commands his household to purify themselves (Gen 35:2); the returned exiles and Levites purify themselves for the Passover (Ezra 6:20; Neh 12:30). Korean glosses use reflexive constructions paralleling this middle voice. PURIFYING AND CLEANSING

en: and-purified-themselves, and-purify-themselves, and-purify-yourselves | **es:** Y-se-purificaron, el-que-se-purifica, nos-purificamos | **fr:** [והמטהרים], et-purifier, et-purifier-eux-mêmes | **de:** [הטהרו], [והמטהרים], [ויטהרו] Gen 35:2; Lev 14:4; Lev 14:7; Lev 14:8; Lev 14:11

4. Piel declarative: pronounce clean (10×) Piel declarative: to pronounce or declare ritually clean. A technical priestly term where the priest formally declares a person or object free from impurity, concentrated almost entirely in Leviticus 13-14's skin-disease legislation. The priest examines and then 'pronounces clean' (Lev 13:6, 13, 17). German 'rein erklären' (declare clean) and Spanish 'declarar puro' precisely capture this performative speech-act, distinct from the factitive sense of actually making something clean. STRIKING AND REFERENCE

en: and-he-shall-pronounce-clean, and-shall-pronounce-clean, and-shall-pronounce-clean-him | **es:** para-declararlo-puro, y-declarará-pura, y-declarará-puro | **fr:** et-devra-pronounce-pur, et-devra-pronounce-pur-lui, et-il-devra-pronounce-pur | **de:** und-er-soll-erklaeren-rein, und-soll-erklaeren-rein, und-soll-erklaeren-rein-ihn Lev 13:6; Lev 13:13; Lev 13:17; Lev 13:23; Lev 13:28

5. (1×) A single Pual (or anomalous Piel passive) occurrence in Ezekiel 22:24, describing a land 'not cleansed' — that is, not purified or rained upon in the day of indignation. English 'cleansed' and Spanish 'purificada' treat it as a passive of the factitive Piel, and it fits best as a passive counterpart to sense 2. PURIFYING AND CLEANSING

en: cleansed | **es:** purificada | **fr:** [מטהרה] | **de:** reinigen Ezek 22:24

טֹהַר H2892a *Prep-l / N-ms* (1×)

purity, purifying; ritual or physical cleanness

This rare noun denotes exceptional purity or the state of being purified. At Sinai, the elders saw beneath God's feet something like a pavement of sapphire stone, clear 'as the very heavens for purity' (Exodus 24:10)—an image of transcendent clarity. In Leviticus it also refers to the period of ritual purification after childbirth. The word captures both physical brightness and ceremonial cleanness.

(1×) The single occurrence in Exodus 24:10 uses a prepositional phrase meaning 'for purity,' describing the brilliant clarity of the heavenly vision. The Spanish, French, and German translations all preserve the sense of exceptional purity or purification, reflecting both ritual and physical cleanness. PURITY AND CLEANNESS

en: for-purity | **es:** en-pureza | **fr:** pour-purity | **de:** fuer-purity Exod 24:10

טֶהַר H2892b *Prep-m / N-msc / 3ms* (1×)

clearness, luster, splendor; brilliance or shining appearance

A disputed noun appearing only in Psalm 89:44 (English 89:45), referring to the removal or cessation of someone's splendor or luster. The Hebrew text is difficult, and scholars debate whether this is a variant of the purity word or a distinct term for brightness. The context describes God making the king's throne cease from its glory. Multiple ancient versions and modern translations understand this as the loss of royal splendor or brilliance.

(1×) Found only in Psalm 89:44, this term appears in a lament over the king's humiliation. The multilingual evidence shows 'splendor' (Spanish, German) and 'purity' (French), reflecting the textual uncertainty. Most interpreters see this as the king's lost luster or royal glory being taken away. GEOGRAPHY AND SPACE

en: his-splendor | **es:** esplendor-de-el | **fr:** de-pureté | **de:** sein-Pracht Ps 89:44

טָהֳרָה H2893 *Prep-l / N-fsc / 3ms* (15×)

Purification, ritual cleansing — the prescribed process of restoring ceremonial purity

A feminine noun at the heart of Israel's purity system, denoting the formal process by which a person or object is restored to a state of ritual cleanness before God. After childbirth a woman observes 'days of her purification' — thirty-three for a son, sixty-six for a daughter (Lev 12:4–6). A healed leper undergoes an elaborate cleansing rite (Lev 14:2, 23, 32), and a Nazirite defiled by sudden death must begin purification anew (Num 6:9). Ezekiel requires seven days of purification for priests after contact with the dead (Ezek 44:26), and Nehemiah celebrates that the Levites kept 'the charge of purification' (Neh 12:45).

purification, cleansing (15×) The process or state of ritual purification and ceremonial cleansing, used across the Levitical purity laws. Covers purification after childbirth (Lev 12:4–6), cleansing of skin disease (Lev 13:7, 35; 14:2, 23, 32), restoration after bodily discharge (Lev 15:13), Nazirite re-consecration (Num 6:9), priestly cleansing from corpse contamination (Ezek 44:26), and the general charge of maintaining temple purity (1 Chr 23:28; Neh 12:45). All target languages reflect the core meaning: spa 'purificación', fra 'purification', eng 'purification/cleansing'. PURIFICATION CLEANSING

en: according-to-purification-of, for-his-cleansing, her-purification | **es:** en-su-purificación, la-purificación, para-su-purificación | **fr:** [הטהרה], [טהרת], [כטהרת] | **de:** [הטהרה], [טהרת], [טהרתו] Lev 12:4; Lev 12:5; Lev 12:6; Lev 13:7

טַאטֵא H2894 *Conj-w / V-Piel-ConjPerf-1cs / 3fs* (1×)

to sweep away; destroy completely with a sweeping motion

A vivid verb used only in Isaiah 14:23 in God's oracle against Babylon. The Lord declares, 'I will sweep it with the besom of destruction'—using the image of a broom to convey total annihilation. The rare Pilpel verb form intensifies the action, suggesting thorough, repeated sweeping. This single occurrence makes Babylon's judgment visceral and complete, as if God will sweep away every trace of the city's arrogance.

(1×) Isaiah 14:23 uses this verb in a dramatic pronouncement of Babylon's judgment. The consistent translation across languages as 'sweep' (English, Spanish) preserves the domestic metaphor turned apocalyptic. The imagery of sweeping with the 'besom of destruction' conveys irrevocable divine judgment through everyday language. STRIKING AND REFERENCE

en: and-I-will-sweep-it | **es:** y-la-barreré | **fr:** [וטאטאתיה] | **de:** [וטאטאתיה] Isa 14:23

טוֹב H2895 *V-Qal-Perf-3cp* (24×)

To be good, pleasant, or pleasing; in causative stems, to do good, act well, or deal generously with someone.

At its core this verb describes a state of goodness or pleasantness, frequently appearing in the idiom 'to be good in one's eyes' meaning to find approval (Num 24:1; Deut 15:16). Spanish and French translations capture this dual quality well: bueno/bien and bon all orbit around both moral goodness and experiential pleasantness. In its causative usage the focus shifts to active benevolence – God doing good to His people (Jer 32:41; Ps 119:68) or a person acting rightly before God (1 Kgs 8:18). The German renderings show the semantic breadth, ranging from simple gut to more specific constructions for doing well.

1. be good, be pleasing (16×) Qal stative sense: to be good, pleasant, or agreeable, often in the evaluative idiom 'good in someone's eyes.' Cross-linguistic glosses converge on basic goodness (Eng. good, Spa. bueno, Fra. bon, Ger. gut). Used of things, situations, or conditions being favorable – Balaam sees it is good in God's eyes to bless Israel (Num 24:1), and the tents of Jacob are called tov (Num 24:5). MORAL GOODNESS

en: and-good, better, good | **es:** bien, bueno, hermosas | **fr:** bon, et-bon, sont-bons | **de:** [טבו], gut, und-gut Num 11:18; Num 24:1; Num 24:5; Deut 5:33; Deut 15:16

2. do good, act well (8×) Hiphil causative sense: to do good, act well, or deal generously with someone. The agent actively brings about goodness. God promises to do good to Israel and rejoice over them (Jer 32:41); the psalmist declares 'You are good and You do good' (Ps 119:68). Translations reflect the causative shift: Spa. Haz bien, hiciste bien; Fra. etre bon with causative markers. MORAL GOODNESS

en: and-I-will-do-better, and-doing-good, and-skilled-at | **es:** Haz-bien, bien-hiciste, hiciste-bien | **fr:** [להטיב], et-de-être-bon, et-être-bon | **de:** [הטיבות], [והטבתי], [ומטב] 1Kgs 8:18; 2Kgs 10:30; 2Chr 6:8; Ps 119:68; Ps 125:4

H2896 *Prep-k / V-Qal-Inf* (1×)

when good, as good; temporal or comparative phrase related to goodness

This is an infinitival construction appearing only in Judges 16:25, where the Philistines celebrate 'when their hearts were merry'—literally 'when good' or 'as it was good to their heart.' The phrase captures the moment when the people's spirits were high during their feast, just before they called for Samson to entertain them. The Spanish rendering 'rejoiced' interprets the emotional state, while other versions preserve the temporal sense of 'when good.'

(1×) At the Philistine celebration for Samson's capture, this phrase marks the pivotal moment when their joy peaked. The multilingual evidence shows interpretive variation: Spanish takes it emotionally ('rejoiced'), while English and German stay closer to the temporal sense ('when good,' 'as good'). The context is the dangerous euphoria before disaster. MORAL GOODNESS

en: when-good | **es:** se-alegró | **fr:** quand-bon | **de:** als-gut Judg 16:25

טוֹב H2896a *N-ms* (410×)

Good, pleasant, agreeable; of moral quality, practical suitability, beauty, or emotional gladness; also substantivized as 'goodness' or 'welfare.'

Few Hebrew words are as pervasive or as deceptively simple as tov. Appearing over 400 times, it covers everything from God's declaration that creation is 'good' (Gen 1:4) to a woman being 'beautiful to look at' (Gen 26:7) to a heart that is 'merry' with wine (Judg 16:25). The comparative form ('better than') is especially prominent in Wisdom literature, where Ecclesiastes and Proverbs repeatedly weigh one condition against another. What makes tov fascinating across languages is how translators must constantly choose between moral, aesthetic, and emotional vocabulary: Arabic splits between khayr (moral good), hasan (beautiful), and tayyib (pleasant); Korean alternates between 좋은 (general good), 나은 (better), and 아름다운 (beautiful); Spanish toggles between bueno, mejor, and hermosa. The word's unity in Hebrew — a single root spanning all these domains — is itself a theological statement about the coherence of God's created order.

1. good (quality or moral) (305×) The core adjectival sense: morally upright, practically suitable, or inherently desirable quality. This massive cluster (305 occurrences) anchors the word's usage from Genesis 1 ('God saw that it was good') through the Deuteronomic exhortations to do 'what is good and right' (Deut 6:18; 12:28). The convergence of English 'good,' Spanish bueno, French bon, German gut, Arabic khayr, and Korean 좋은 across these contexts confirms a single, stable core meaning. When applied to land it means fertile (Exod 3:8), to counsel it means wise (2 Sam 17:14), to a word it means fitting or true (1 Kgs 2:38). MORAL GOODNESS

en: good | **es:** buena, bueno | **fr:** bon | **de:** Gutes, gut, gutes Gen 1:4; Gen 1:10; Gen 1:12; Gen 1:18; Gen 1:21

2. better (comparative degree) (64×) The comparative and superlative degree: 'better than,' 'best of.' With 64 occurrences, this is a robust sub-sense marked formally by min-comparisons and contextually by evaluative judgment. Arabic khayrun (comparative) and Spanish mejor both deploy dedicated comparative morphology rather than the base adjective, confirming this is a lexicalized usage rather than a contextual inference. Especially prominent in Ecclesiastes (e.g., Eccl 4:3, 6, 9, 13) and Proverbs (e.g., Prov 15:16-17; 16:16, 19), where 'better-than' sayings form a distinct literary genre. Korean 낫다 and Swahili bora similarly select specialized comparative vocabulary. MORAL GOODNESS

en: better, better-is, good | **es:** Mejor, Mejor-un, mejor | **fr:** bon | **de:** Gutes, gut Gen 29:19; Exod 14:12; Num 14:3; Judg 8:2; Judg 9:2

3. goodness (substantive noun) (28×) Nominalized or substantive use: 'the good,' 'goodness,' 'welfare,' 'prosperity' as an abstract entity. Appearing 28 times, this sense treats tov not as a descriptor but as the thing itself — what is good, the good that one does or experiences. Arabic al-khayr (the good, with definite article) and Korean 선함/선 (goodness as noun) mark the nominalization clearly. Key passages include God's warning to Laban not to speak 'good or bad' to Jacob (Gen 31:24, 29), and the Deuteronomic promise that God will rejoice over Israel 'for good' (Deut 30:9). Hindi bhalai ('goodness/welfare') and Swahili wema similarly shift to abstract noun forms. MORAL GOODNESS

en: the-good | **es:** Lo-bueno, el-bien, el-bueno | **fr:** le-bon | **de:** das-Gute, der-gut, der-gute Gen 16:6; Gen 31:24; Gen 31:29; Deut 12:28; Deut 30:9

4. fair or beautiful (appearance) (8×) Aesthetic beauty or physical attractiveness, especially of persons or land. Only 8 occurrences, but distinctly marked cross-linguistically: Arabic hasan/jamilat ('beautiful'), Korean 아름다운 ('beautiful'), and Spanish hermosa all select beauty-specific vocabulary rather than general 'good' words. The phrase tovat mar'eh ('good of appearance') in Gen 24:16; 26:7 is virtually a technical formula for feminine beauty. In Gen 6:2 the 'daughters of men' are tovot — and the languages agree this means 'beautiful,' not 'morally good.' The land descriptions (Exod 3:8; Num 14:7) shade from beauty toward desirability and fertility. GEOGRAPHY AND SPACE

en: good, good-of, was-good-of | **es:** buena-de, buenas-de, hermosa-de | **fr:** [טובות], [טובת], bon | **de:** gut, schön, war-gut-von Gen 6:2; Gen 24:16; Gen 26:7; 2Sam 11:2; Esth 1:11

5. glad or merry (of heart) (5×) Emotional state of gladness or merriment, confined to the idiom lev tov ('the heart was good'). With only 5 occurrences, this is a compact but unmistakable sense: the heart becomes 'good' through feasting, wine, or joyful occasion (Judg 16:25; 2 Sam 13:28; Esth 1:10). Arabic taba ('to become pleasant/glad'), Hindi prasanna ('delighted'), and Spanish alegraron ('they were gladdened') all shift to emotion-specific vocabulary, confirming this is not mere quality judgment but a felt psychological state. The Chronicler's note that the people departed 'glad of heart' after Solomon's temple dedication (2 Chr 7:10) shows the idiom at its most theologically resonant. MORAL GOODNESS

en: [good], and-glad-of, but-good-of | **es:** cuando-bueno, cuando-esté-alegre, se-alegraron | **fr:** [bon], [וטוב], et-bon | **de:** [gut], [וטוב], und-gut Judg 16:25; 2Sam 13:28; 2Chr 7:10; Esth 1:10; Prov 15:15

טוֹב H2896b *N-ms* (90×)

Good, goodness; what is good, beneficial, or right; also prosperity, well-being, and inherent good quality.

Used as a substantive noun, טוֹב encompasses both the abstract moral concept of 'the good' and its concrete outworkings in human life. From the Tree of the Knowledge of Good and Evil in Genesis to the psalmist's prayer 'Who will show us good?' (Ps 4:6), it anchors a fundamental biblical category. The word stands frequently in opposition to רַע ('evil'), and this pairing appears across languages: Spanish 'bien' vs. 'mal,' French 'bon' vs. 'mal.' A few passages narrow the focus to material prosperity—the good life, favorable circumstances—while an even smaller set highlights inherent quality or excellence.

1. good, what is good (85×) The overwhelming majority of occurrences (about 85 of 90) use טוֹב as a general noun meaning 'good' or 'what is good,' spanning moral, ethical, and practical dimensions. It appears in foundational passages like Gen 2:9 ('the tree of the knowledge of good and evil') and Gen 3:5, 22, where the concept defines the boundary of human knowledge. The multilingual evidence is remarkably consistent: English 'good/goodness,' Spanish 'bien,' French 'bon,' German 'gut.' The word functions in many constructions—as an object of verbs like 'see,' 'seek,' 'find,' and 'give'—showing its breadth as the default term for what is beneficial, right, or desirable. MORAL GOODNESS

en: good, goodness | **es:** Bien, bien, bien? | **fr:** bon | **de:** gut Gen 2:9; Gen 2:17; Gen 3:5; Gen 3:22; Gen 26:29

2. prosperity, well-being (3×) Three passages narrow the semantic range to concrete prosperity, material well-being, or favorable life conditions. In 1 Kgs 1:42, Ahimaaz says he brings 'good' (i.e., good news of prosperity); in 1 Kgs 10:7, the Queen of Sheba describes Solomon's wisdom and טוֹב (material splendor); Ps 25:13 promises the righteous will 'dwell in good' (enjoy prosperity). Spanish 'en bien' and the English gloss 'in prosperity' mark this experiential, material dimension distinct from abstract moral goodness. MORAL GOODNESS

en: and-good, and-goodness, in-prosperity | **es:** en-bien, y-bondad, y-buenas | **fr:** dans-bon, et-bon, et-bonté | **de:** in-gut, und-goodness, und-gut 1Kgs 1:42; 1Kgs 10:7; Ps 25:13

3. goodness, good quality (2×) Two occurrences (Prov 2:9; Hos 10:1) use טוֹב to describe the inherent quality or degree of excellence in something—its good character or nature. In Prov 2:9, understanding righteousness includes discerning every 'good track' or quality; in Hos 10:1, Israel's fruit increases 'according to the goodness' of its land. The gloss 'according to goodness of' in English and Spanish 'conforme a la bondad de' point to a qualitative, evaluative nuance rather than the moral or material senses. MORAL GOODNESS

en: according-to-goodness-of, good | **es:** buena, conforme-a-la-bondad-de | **fr:** bon, comme-bon | **de:** gut, wie-gut Prov 2:9; Hos 10:1

טוֹבָה H2896c *N-fsc / 1cs* (64×)

Goodness, welfare, benefit; concrete good things or deeds; divine bounty — the feminine noun form of the adjective 'good.'

This feminine noun gives abstract weight to the Hebrew concept of 'good,' moving beyond the simple adjective to name the thing itself — goodness, welfare, benefit. When Joseph tells his brothers that God turned their evil intent 'for good' (Gen 50:20), the word carries the full theological freight of divine providence redirecting harm into blessing. It appears in covenant blessings (Deut 28:11; 30:9), prophetic judgments contrasting welfare with calamity (Jer 21:10; Amos 9:4), and the psalmist's intimate confession that all personal welfare depends on the Lord (Ps 16:2). The plural forms can name concrete blessings or good deeds, while possessive suffixes addressed to God elevate it to 'Your bounty' (Ps 65:11; 68:10).

1. goodness, moral good (41×) The abstract quality of goodness or moral good — what is right, beneficial, and praiseworthy. Often appearing with the article ('the good') or in construct chains, this sense dominates the distribution (41 occurrences). English 'goodness,' Spanish 'bien/bueno,' French 'bien/bon,' and German 'Gutes' all converge on the same abstract moral concept. Key passages include Judges 8:35, where Israel fails to repay the goodness Gideon showed, and 1 Samuel 24:17, where Saul acknowledges David's moral goodness toward him. MORAL GOODNESS

en: good, goodness, the-good | **es:** bien, bueno, del-bien | **fr:** bien, bon, le-bon | **de:** Gutes, [הטובה], der-goodness Gen 44:4; Exod 18:9; Num 24:13; Judg 8:35; 1Sam 24:17

2. benefit, welfare, well-being (17×) Good directed toward a specific beneficiary as welfare, benefit, or well-being. The preposition lamed ('for good') and possessive suffixes ('their good') signal this relational, directional sense. Genesis 50:20 is the paradigmatic example: 'God intended it for good.' Spanish 'para bien' and German 'Gutes' with prepositional framing confirm the benefactive orientation. Deuteronomy's covenant promises (28:11; 30:9) deploy this sense for national prosperity contingent on obedience. MORAL GOODNESS

en: and-their-good, for-good | **es:** para-bien, y-su-bien, y-su-bienestar | **fr:** bien, bon, et-bon | **de:** Gutes, [וטובתם], [לטובה] Gen 50:20; Deut 23:6; Deut 28:11; Deut 30:9; 2Chr 18:7

3. good things, good deeds (4×) Concrete, countable instances of good — good things, blessings, or good deeds — marked by plural morphology. Jeremiah 12:6 warns that even family members who 'speak good things' may be treacherous, while 2 Kings 25:28 and Jeremiah 52:32 describe the favorable treatment given to King Jehoiachin. Spanish 'cosas buenas' ('good things') and English 'good deeds' distinguish this countable, tangible sense from the abstract singular. MORAL GOODNESS

en: good-things, his-good-deeds | **es:** bien, cosas-buenas, sus-bondades | **fr:** bien, bon, bon-choses | **de:** Gutes, [טובתיו], gut-Dinge 2Kgs 25:28; Neh 6:19; Jer 12:6; Jer 52:32

4. bounty, divine goodness (2×) Divine bounty or generous goodness, addressed directly to God with second-person possessive suffixes. In Psalm 65:11 the year is crowned with 'Your bounty' and in Psalm 68:10 God provides from 'Your goodness' for the poor. English shifts from 'goodness' to 'bounty,' and Spanish from 'bien' to 'tu bondad,' signaling an intensified, worshipful register that sets this sense apart as doxological rather than merely ethical. MORAL GOODNESS

en: Your-bounty, in-Your-goodness | **es:** con-tu-bondad, tu-bondad | **fr:** bien, dans-bien | **de:** dein-gut, in-dein-gut Ps 65:11; Ps 68:10

טוֹב H2897 *N-proper-fs* (4×)

Tob — a region beyond the Jordan, north or northeast of Gilead, likely Aramean territory.

A place name designating a region east of the Jordan, probably in or near southern Bashan. Jephthah fled there after being driven out by his brothers (Judg 11:3, 5), and its men appear as mercenaries allied with the Ammonites against David (2 Sam 10:6, 8). The name itself means 'good,' and all major translations — English, Spanish, French, German — simply transliterate it as 'Tob.' It is likely identified with the area around modern Taiyibeh, southeast of the Sea of Galilee.

(4×) Tob, a geographical region beyond the Jordan in the vicinity of Gilead and southern Bashan. Jephthah took refuge there (Judg 11:3, 5), and its warriors served as Ammonite allies against David's forces (2 Sam 10:6, 8). The name, meaning 'good,' is consistently transliterated across all major language traditions — English 'Tob,' Spanish 'Tob,' French 'Tob,' German 'Tob' — reflecting its status as a well-known proper noun in ancient Near Eastern geography. PROPER NAMES (PERSONAL)

en: Tob | **es:** Tob | **fr:** Tob | **de:** Tob Judg 11:3; Judg 11:5; 2Sam 10:6; 2Sam 10:8

טוּב H2898 *N-msc / 3fs* (32×)

Good things, goods, goodness; ranging from material bounty and property to abstract moral goodness and beauty

A masculine noun covering the full spectrum of what is 'good' — from the tangible produce of a rich land to the abstract goodness of God's character. When Moses asks to see God's glory, YHWH promises to pass all his tuv before him (Exod 33:19), using the same word that describes camels loaded with the good things of a

master's household (Gen 24:10). Spanish captures this range beautifully, shifting from 'bondad' (goodness) for the divine attribute to 'bien' (goods, bounty) for material blessings. The word appears most often in passages celebrating divine provision, making it a keyword for the theology of blessing.

1. goodness, kindness (16×) Abstract moral quality of goodness, benevolence, or kindness, especially as a divine attribute. God's tuv passes before Moses on Sinai (Exod 33:19), and the psalmist prays to be remembered according to YHWH's goodness (Ps 25:7; 31:19). Nehemiah recalls how Israel was ungrateful despite God's great goodness (Neh 9:25, 35). Spanish 'bondad' and French 'bien' in the moral sense reflect this abstract quality. This is the most common sense, appearing in nearly half of all occurrences. MORAL GOODNESS

en: His-goodness, and-in-your-goodness, and-with-goodness-of | **es:** Buen, bondad, bondad-de | **fr:** [בטובך], [ובטובך], bien | **de:** [בטובך], [ובטובך], [טוב] Exod 33:19; Deut 28:47; Neh 9:25; Neh 9:35; Ps 25:7

2. good things, bounty (10×) Concrete material goods, produce, or bounty — the best things a land or household can offer. Abraham's servant loads camels with all the good things of his master (Gen 24:10), Pharaoh sends the 'good of Egypt' to Jacob's family (Gen 45:18, 20, 23), and the promised land is filled with houses full of every good thing (Deut 6:11). The multilingual evidence shows Spanish 'bien de' and French 'bon chose de' consistently marking this tangible, countable sense. GEOGRAPHY AND SPACE

en: from-good-of, good-of, good-thing | **es:** bien, bien-de, bien-de-ella | **fr:** [טובה], bon, bon-chose-de | **de:** Gut, Gutes, [טוב] Gen 24:10; Gen 45:18; Gen 45:20; Gen 45:23; Deut 6:11

3. prosperity, well-being (4×) The state of prosperity, welfare, or well-being in life, often set in contrast to adversity. Job's speeches debate whether the wicked truly enjoy lasting tuv (Job 20:21; 21:16), and Psalm 128:5 promises the faithful will see the prosperity of Jerusalem. This sense sits between the abstract and concrete, describing a condition of life rather than specific goods or moral quality. German and French translations often leave this untranslated or use circumlocutions, reflecting its abstract-yet-experiential character. MORAL GOODNESS

en: his-prosperity, in-goodness-of, their-good | **es:** en-bien-de, su-bienestar;, su-prosperidad. | **fr:** dans-bien, dans-בטוב, leur-טובם-eux | **de:** [טובו], [טובם], in-goodness-of Job 20:21; Job 21:16; Ps 128:5; Prov 11:10

4. beauty, fairness (2×) Aesthetic quality of beauty, fairness, or visual attractiveness. Hosea applies it to the 'beauty of the neck' of a trained heifer (Hos 10:11), and Jeremiah laments the loss of the land's splendor (Jer 2:7). This relatively rare sense extends the 'good' concept from moral and material domains into the realm of sensory delight. Spanish shifts to 'hermosura' (beauty) here, clearly distinguishing it from the moral and material senses. MORAL GOODNESS

en: and-its-goodness, goodness-of | **es:** la-hermosura-de, y-su-bondad | **fr:** bon, et-bonheur | **de:** [וטובה], gut Jer 2:7; Hos 10:11

טוֹב אֲדֹנִיָּה H2899 *Conj-w / N-proper-ms* (1×)

Tob-Adonijah; personal name meaning 'good is my Lord (YHWH)'

A theophoric name borne by a Levite during King Jehoshaphat's reign (2 Chronicles 17:8). The name combines the Hebrew word for 'good' with a divine title, declaring 'Good is my Lord.' However, the text is textually problematic—the Greek Septuagint shows confusion, conflating this name with others in the list. This Levite was part of a teaching mission sent throughout Judah to instruct the people in the Law.

(1×) This proper name appears in a list of Levitical teachers commissioned by Jehoshaphat. The name's meaning ('Good is Adonijah/my Lord') is theologically significant, but the text is uncertain—the Septuagint variants suggest scribal confusion. All modern translations transliterate rather than translate this personal name, acknowledging its status as a proper noun. PROPER NAMES (PERSONAL)

en: and-Tob-Adonijah | **es:** y-Tov-Adoniyah | **fr:** [וטוב אדוניה] | **de:** [וטוב אדוניה] 2Chr 17:8

טוֹבִיָּהוּ H2900 *Prep-l / N-proper-ms* (18×)

Tobiah/Tobijah — 'Yah is my good'; a Levite teacher, Nehemiah's Ammonite adversary, and other biblical figures

Toviyyah (Tobiah) or its longer form Toviyyahu (Tobijah) is a theophoric name meaning 'YHWH is my good,' combining tov ('good') with the divine name. Its 18 occurrences identify at least four distinct individuals across different periods of Israelite history. The most memorable is the Ammonite official Tobiah, Nehemiah's persistent adversary who mocked, plotted, and intrigued against the rebuilding of Jerusalem's walls (Neh 2:10, 19; 3:35; 4:1; 6:1, 12, 14, 17, 19; 13:4, 7-8). Tobiah's extensive network of Jewish marriage alliances and his occupation of a chamber in the temple precincts made him a particularly dangerous opponent — Nehemiah physically threw his household goods out of the temple storeroom. A Levite named Tobijah was among those sent by King Jehoshaphat to teach the law in the cities of Judah (2 Chr 17:8). Ezra 2:60 (= Neh 7:62) records a family of Tobiah among returning exiles who could not prove their Israelite lineage. Zechariah 6:10, 14 mentions a Tobijah among exiles whose silver and gold were used for a symbolic crown. Spanish 'Tobias,' French 'Tobija,' and German 'Tobija' are standard renderings.

Tobiah/Tobijah (proper name) (18×) A theophoric proper name meaning 'Yah(u) is my good,' identifying several Old Testament figures. Most prominently, the Ammonite official Tobiah who relentlessly opposed Nehemiah's rebuilding of Jerusalem's walls through mockery, conspiracy, and political intrigue (Neh 2:10, 19; 3:35; 4:1; 6:1, 12, 14, 17, 19; 13:4, 7-8) — his influence extended so far that he had secured a chamber within the temple itself, which Nehemiah expelled him from. Also a Levite teacher dispatched by Jehoshaphat (2 Chr 17:8), a clan of returning exiles with uncertain genealogy (Ezra 2:60 = Neh 7:62), and an exile whose precious metals were fashioned into a symbolic crown in Zechariah's vision (Zech 6:10, 14). The name's hopeful theology — 'YHWH is my good' — stands in ironic tension with its most famous bearer's role as antagonist to God's restoration work. PROPER NAMES (PERSONAL)

en: Tobiah, Toviyah, and-Tobiah | **es:** Tobías, Y-Tobías, a-Tobías | **fr:** Tobija, bon, et-Tobija | **de:** Tobija, [וטוביהו], und-Tobija 2Chr 17:8; Ezra 2:60; Neh 2:10; Neh 2:19; Neh 4:3

טָוָה H2901 *V-Qal-Perf-3cp* (2×)

to spin thread or yarn from fiber

This verb describes the action of twisting fibers into thread, a skilled task performed by women in ancient Israel. Exodus 35:25-26 records that skillful-hearted women spun yarn for the tabernacle construction, with verse 26 specifically noting they spun goats' hair. The verb appears only in these two verses, both in the wilderness tabernacle narrative. Cognates in Aramaic and Assyrian confirm the spinning sense, while Arabic parallels suggest twisting or winding. This was foundational textile work, transforming raw fiber into usable thread for weaving.

(2×) Both occurrences describe women's contributions to tabernacle construction in Exodus 35. Verse 25 presents the general activity: wise-hearted women spun with their hands. Verse 26 specifies the material: women whose hearts stirred them in wisdom spun the goats' hair. The repetition emphasizes both the skill required (wisdom, stirred hearts) and the specific materials processed. Spinning goats' hair required particular expertise, as this coarser fiber served for tent coverings. Spanish hilaron (they spun) and French ils fila preserve the basic action across translations. LINEN AND FABRIC

en: they-spun | **es:** hilaron | **fr:** ils-fila | **de:** sie-gesponnen Exod 35:25; Exod 35:26

טוּחַ H2902a *V-Qal-Prtcpl-mp* (11×)

Plaster, daub, coat — to smear a surface with clay, lime, or whitewash; literal and metaphorical

The verb טוּחַ (tuach) means to plaster, daub, or coat a surface with lime, clay, or whitewash. Its most vivid literal use appears in the Levitical instructions for treating a house afflicted with mold or

'leprosy,' where walls are scraped, re-plastered, and inspected (Lev 14:42-48). David set aside gold for temple overlaying (1 Chr 29:4), where the verb describes gilding. Ezekiel transforms the word into a devastating metaphor: false prophets 'daub with whitewash' (Ezek 13:10-15; 22:28), giving flimsy walls of falsehood a deceptive veneer of respectability. Spanish 'revocar/encalar' and English 'plaster/whitewash' capture the dual physical and figurative registers.

to plaster, daub, coat (11×) To physically plaster, daub, or coat a wall or surface with clay, lime, or similar material. Central to the ritual purification of a mold-afflicted house in Leviticus 14:42-48, where re-plastering follows the removal of contaminated stones. Also used for overlaying with gold (1 Chr 29:4). Spanish 'revocar' and French 'enduire' convey the construction sense faithfully. **PURIFYING AND CLEANSING**

en: and-on-the-plasterers, and-shall-plaster, daub | **es:** les-enlucieron, los-que-revocan, para-revestir | **fr:** [לטוח], crépi, et-devra-plaster | **de:** [הטחים], [ובטחים], [טחו] Lev 14:42; Lev 14:43; Lev 14:48; 1Chr 29:4; Ezek 13:10

טָחַח H2902b *V-Qal-Perf-3ms* (1×)

to be besmeared, plastered over; have the eyes or perception covered

A verb appearing only in Isaiah 44:18, describing the spiritual blindness of idolaters. Their eyes 'have been besmeared' so they cannot see, and their hearts cannot understand. The passive form suggests deliberate divine judgment—God has plastered over their perception as punishment for idolatry. Some scholars see this as a variant pointing of the more common word for 'plaster' or 'coat,' intensifying the image of covered, useless eyes that cannot perceive truth.

(1×) Isaiah 44:18 uses this verb in a devastating critique of idol-makers who cannot see their own folly. The Spanish 'closed' and English 'smeared over' both capture the idea of blocked perception. The passive voice implies divine judgment: God has sealed their eyes shut, making them incapable of recognizing the absurdity of worshiping wood. **COVERING AND CONCEALING**

en: smeared-over | **es:** cerró | **fr:** [טח] | **de:** [טח] Isa 44:18

טוֹטָפוֹת H2903 *Conj-w* (3×)

frontlets, phylacteries, forehead-bands

Bands or markers worn on the forehead between the eyes, mentioned in Deuteronomy's commands to remember God's law. The term appears in passages commanding Israel to bind God's words as a sign on their hands and as frontlets between their eyes. Originally likely figurative language for constant mindfulness of Torah, later Jewish tradition interpreted these commands literally, developing the practice of wearing phylacteries (tefillin) containing scripture texts. The word itself denotes bands or ornaments worn on the forehead, serving as visible reminders of covenant commitment.

(3×) Frontlets or forehead-bands symbolizing devotion to Torah. Exodus 13:16 commands that dedication of the firstborn 'shall be as frontlets between your eyes,' a memorial sign. Deuteronomy 6:8 instructs binding commandments 'as frontlets between your eyes.' Deuteronomy 11:18 repeats this, making God's words 'frontlets between your eyes.' Whether understood literally or figuratively, the image emphasizes constant awareness of God's law. Later Jewish practice of phylacteries derives from literal interpretation. Cross-linguistic terms (Spanish filacterias/frontales, French/English frontlets) reflect both ancient and rabbinic understandings. **BINDING AND TYING**

en: and-for-frontlets, as-frontlets, for-frontlets | **es:** como-frontales, por-filacterias, y-por-frontales | **fr:** comme-frontlets, et-pour-frontlets, pour-frontlets | **de:** fuer-frontlets, und-fuer-frontlets, wie-frontlets Exod 13:16; Deut 6:8; Deut 11:18

טוּל H2904 *Conj-w / V-Hifil-Imp-mp / 1cs* (14×)

To hurl, cast, throw forcefully; (passive) to be hurled or cast down; to be overthrown

A Hebrew verb of violent motion whose root imagery is the powerful flinging of an object or person. Saul hurls his spear at David (1 Sam 18:11; 20:33), Jeremiah warns of exile as God hurling his people into a foreign land (Jer 16:13; 22:26), and Isaiah pictures God violently tossing a man like a ball (Isa 22:17). The Pilpel intensification in that Isaiah passage — 'hurleth thee violently' — captures the raw force latent in the root. Spanish arrojar and French jeter both preserve the sense of forceful ejection. In its passive Hofal forms, the word shifts to describe the experience of being hurled or toppled, whether the lot cast into the lap (Prov 16:33) or the warrior cast down but not abandoned (Ps 37:24).

1. hurl, cast, throw (10×) The active sense of hurling, casting, or throwing something or someone with force. Saul hurls his spear at David (1 Sam 18:11, 20:33), God hurls Israel into exile (Jer 16:13, 22:26), and Ezekiel pictures a body cast upon open ground (Ezek 32:4). The Pilpel form in Isaiah 22:17 intensifies the violence. Spanish arrojar, French hurler/jeter, and Hindi phenkna all confirm the core meaning of forceful projection. The verb governs both physical objects (javelins, cargo in Jonah 1:5) and persons (exile as metaphorical hurling). **THROWING AND CASTING**

en: And-I-will-hurl, I-will-hurl-you, and-hurl-me | **es:** Y-arrojó, Y-os-arrojaré, Y-te-arrojaré | **fr:** [והטלתי], [מטלטלך], et-hurled | **de:** [אטילך], [והטלתי], [מטלטלך] 1Sam 18:11; 1Sam 20:33; Isa 22:17; Jer 16:13; Jer 22:26

2. be hurled, be cast (2×) The passive sense of being thrown or cast, rendered in the Hofal stem. The lot is cast into the lap (Prov 16:33), and Jeremiah's treacherous allies are described as hurled away (Jer 22:28). Spanish es echada and fueron arrojados preserve the passive voice. The sense remains physical and literal — the subject receives the force of being thrown rather than initiating it. **THROWING AND CASTING**

en: is-cast, were-hurled | **es:** es-echada, fueron-arrojados | **fr:** [הוטלו], יוטל | **de:** [הוטלו], warf Prov 16:33; Jer 22:28

3. be cast down, be overthrown (2×) A figurative extension of the passive: to be cast down, overthrown, or brought low, with emphasis on defeat or humiliation rather than mere physical displacement. Job 41:9 asks whether Leviathan's opponent is hurled down at the mere sight of it, and Psalm 37:24 reassures that the righteous may be cast down but not utterly abandoned. The shift from literal hurling to metaphorical overthrow is marked in several translations — Spanish sera derribado ('will be overthrown') rather than simply 'thrown.' **THROWING AND CASTING**

en: is-he-hurled-down, one-is-cast-down | **es:** será-derribado | **fr:** jeter, יטל | **de:** ist-er-hurled-hinab, warf Job 41:9; Ps 37:24

טוּר H2905 *N-mp* (26×)

Row, course, or tier — an ordered horizontal line of stones, jewels, pillars, or beams in architectural or priestly contexts.

A masculine noun describing objects arranged in a horizontal line. Its primary settings are the tabernacle and temple: four rows of precious stones on the high priest's breastpiece (Exod 28:17-20; 39:10-13), courses of hewn stone in Solomon's temple walls and courtyards (1 Kgs 6:36; 7:12), rows of cedar pillars and beams (1 Kgs 7:2-3), and rows of pomegranate ornaments on the capitals of Jachin and Boaz (1 Kgs 7:18, 20, 42). Ezekiel uses it for cooking ledges around a temple court (Ezek 46:23). English 'row' and Spanish 'hilera/fila' capture the spatial arrangement well, confirming a single, consistent sense across all occurrences.

row, course, tier (26×) An ordered horizontal arrangement of objects set side by side. In the priestly breastpiece, four rows hold twelve gemstones representing Israel's tribes (Exod 28:17-20; 39:10-13). In Solomonic architecture, the term designates courses of cut stone (1 Kgs 6:36; 7:12), lines of cedar pillars (1 Kgs 7:2-3), and tiers of decorative pomegranates on column capitals (1 Kgs 7:18, 42). Spanish 'hilera' and English 'row' consistently reflect this single spatial concept. The word appears exclusively in sacred or royal construction contexts. **GEOGRAPHY AND SPACE**

en: and-the-row, row, rows | **es:** Y-la-hilera, filas, filas-de | **fr:** [טורים], et-le-rangée, le-rangée | **de:** [טורים], der-row, row Exod 28:17; Exod 28:18; Exod 28:19

טוּר H2906 *Prep-l / N-ms* (2×)
mountain (Aramaic)
This Aramaic noun for mountain appears exclusively in Daniel 2, within Nebuchadnezzar's dream interpretation. The great image was struck by a stone cut without hands, which then became a great mountain filling the whole earth (Daniel 2:35). The stone was cut from a mountain (Daniel 2:45), emphasizing its non-human origin. This mountain imagery carries symbolic weight in Daniel's apocalyptic vision, representing the kingdom of God that will fill the earth. The word parallels Hebrew tzur (rock) more than the common har (mountain), suggesting perhaps a rocky mountain.

(2×) Both instances in Daniel 2 participate in the same symbolic vision. Verse 35 describes the stone becoming a great mountain that fills the earth after destroying the image—representing God's eternal kingdom supplanting human empires. Verse 45 explains the stone's origin: cut from the mountain without hands, emphasizing divine rather than human agency. The Aramaic tur functions here as a theologically loaded term for God's sovereign domain. Targum, Syriac, and Nabataean cognates confirm the basic mountain meaning, while its symbolic function in Daniel elevates it beyond mere topography. **GEOGRAPHY AND SPACE**
en: a-mountain, from-the-mountain | **es:** del-monte, en-monte | **fr:** montagne | **de:** [לטור], [מטורא] Dan 2:35; Dan 2:45

טוּשׁ H2907 *V-Qal-Imperf-3ms* (1×)
to rush, dart, swoop down; move swiftly like a bird of prey
A dynamic verb used only in Job 9:26 to describe the swift passage of time. Job compares his fleeting days to 'a vulture that swoops down upon its food'—capturing the terrifying speed with which his life is disappearing. The verb conveys sudden, decisive movement, like a raptor diving from the sky. The Aramaic cognates suggest flying or rushing, making this a vivid image of predatory swiftness applied metaphorically to time's relentless advance.

(1×) Job 9:26 uses this verb in a triple simile of speed: swift boats, an eagle, and here a swooping vulture. The Spanish 'eagle that launches itself' and English 'swooping' both capture the predatory dive. The imagery makes Job's complaint visceral—his days plunge toward death with the same inevitability as a raptor claiming its prey. **FLYING AND FLIGHT**
en: swooping | **es:** águila-que-se-lanza | **fr:** יטוש | **de:** [יטוש] Job 9:26

טָוֶת H2908 *Adv* (1×)
fasting, hungrily; adverbial form indicating a state of abstaining from food
A rare Aramaic adverb appearing only in Daniel 6:18 (English 6:19), describing how King Darius approached Daniel's den 'fasting' or 'in hunger' the morning after sealing him in with the lions. The word captures the king's anxious overnight fast, his sleepless concern for Daniel expressed through abstinence from food. The feminine ending serves as an adverbial marker, similar to other Semitic languages, making this a state or manner rather than a noun.

(1×) Daniel 6:18 uses this adverb to describe Darius's emotional state after condemning Daniel to the lions. The multilingual evidence consistently shows 'fasting' or 'in hunger' (English, Spanish, French), emphasizing the king's distress. His refusal of food mirrors his refusal of sleep, both symptoms of his anguish over Daniel's fate. **FASTING**
en: fasting | **es:** en-ayuno | **fr:** à-jeun | **de:** [טוות] Dan 6:18

טָחָה H2909 *Prep-k / V-Piel-Prtcpl-mpc* (1×)
about a bowshot; distance measurement roughly equivalent to an arrow's range
A participial construction appearing only in Genesis 21:16, measuring the distance Hagar placed between herself and her dying son Ishmael. The Hebrew literally reads 'like shooters of a bow'—a vivid, human-scale measurement. Unable to watch the child die, she sat 'about a bowshot away,' far enough not to witness his death but close enough to hear his cries. This poignant detail captures a mother's unbearable grief through the language of distance and archery.

(1×) Genesis 21:16 uses this phrase to measure Hagar's emotional and physical distance from Ishmael's impending death. The consistent translation 'bowshot' or 'arrow's shot' across languages (English, Spanish, German) preserves the ancient measurement. The phrase makes abstract grief concrete—the specific distance a mother can bear between herself and her child's suffering. **GEOGRAPHY AND SPACE**
en: about-a-bowshot | **es:** como-tiro-de | **fr:** au-sujet-de-un-bowshot | **de:** wie-eine-Schussweite- Gen 21:16

טְחוֹת H2910 *Prep-b* (2×)
inward parts, hidden places (especially of the body/heart)
This feminine plural noun designates concealed interior spaces, particularly the hidden recesses of the human person. Psalm 51:6 uses it for the inward parts where God desires truth, parallel to the hidden places of the heart. Job 38:36 asks who placed wisdom in the inward parts, though the context suggests this may refer to cloud-layers (dark, hidden atmospheric regions) rather than human anatomy. The term emphasizes hiddenness and interiority—what is covered over and concealed from external view, whether internal organs, the inner life, or obscured natural phenomena.

(2×) The two contexts reveal semantic ambiguity between human interiority and natural concealment. Psalm 51:6 clearly uses tuchot for the inward parts or heart where God desires faithfulness, parallel to satum (hidden places)—emphasizing interior moral life. Job 38:36 proves more challenging: Jewish interpreters read this as the heart or kidneys ('reins'), but Delitzsch and others argue the context points to cloud-layers, obscure atmospheric phenomena that obey natural law. Both readings share the core sense of hidden, covered-over spaces—whether inside the body or within the sky's dark recesses. **FLESH AND BODY**
en: in-the-inward-parts | **es:** en-entrañas, en-lo-íntimo | **fr:** dans-entrailles, בטחות | **de:** [בטחות], in-der-inward-parts Job 38:36; Ps 51:6

טָחוֹן H2911 *N-ms* (1×)
grinding mill, hand mill; domestic tool for grinding grain
A masculine noun appearing only in Lamentations 5:13, describing the humiliation of young men forced to carry millstones during Jerusalem's destruction. Normally grinding was women's work, done by hand with heavy circular stones. The image of young men 'bearing the mill' captures their degradation—reduced to servile labor, carrying the implements of the most menial domestic task. This single occurrence makes the reversal of social roles a symbol of total conquest and shame.

(1×) Lamentations 5:13 uses this term in a catalog of Jerusalem's humiliations after the Babylonian conquest. The Spanish and English both translate simply as 'mill' or 'grinding mill,' emphasizing the heavy labor involved. The forced carrying of millstones represents not just physical burden but social degradation, as young men are reduced to performing women's domestic work. **UPPER MILLSTONE**
en: a-mill | **es:** el-molino | **fr:** [טחון] | **de:** [טחון] Lam 5:13

טָחַן H2912 *V-Qal-Imperf-3fs* (8×)
To grind grain or material with a millstone; by extension, to crush or reduce to powder.
Describes the common ancient task of grinding with millstones, typically women's work in the household. It appears in contexts ranging from the mundane – grinding manna with hand-mills in the wilderness (Num 11:8) – to the humiliating: Samson grinding in the Philistine prison (Judg 16:21), and the metaphorical grinding of the poor by oppressive rulers (Isa 3:15). Cognates across Semitic languages (Aramaic, Arabic, Ethiopic) all center on the same milling action. Job 31:10 uses it as a figure for servile subjection: 'let my wife grind for another.'

grind (8×) To grind, especially grain or hard material, using a millstone or hand-mill, reducing it to flour or powder. The verb tachan spans literal grinding of manna (Num 11:8), the golden calf reduced to powder (Exod 32:20; Deut 9:21), the humiliation of Samson grinding in the Philistine prison house (Judg 16:21), and the prophetic imagery of Babylon's princess forced to grind flour (Isa 47:2). It also appears figuratively: grinding the faces of the poor (Isa 3:15) and Job 31:10 where grinding symbolizes servile subjection. The participle in Eccl 12:3 describes the 'grinders' (teeth) ceasing, a poetic image of old age. Spanish 'moledoras' (female grinders) and 'moliendo' (grinding) preserve the participial nuance. **UPPER MILLSTONE**

en: and-grind, and-ground, and-he-ground | **es:** Muela, las-moledoras, moliendo | **fr:** [וטחנ], [תטחנ], et-il-moulu | **de:** [הטחנות], [וטחנ], [תטחן] Exod 32:20; Num 11:8; Deut 9:21; Judg 16:21; Job 31:10

טַחֲנָה H2913 *Art / N-fs* (1×)

grinding, milling; the sound or activity of grinding grain

A feminine noun appearing only in Ecclesiastes 12:4 in the famous allegory of old age. The phrase 'when the sound of the grinding is low' depicts the fading of daily life's familiar sounds as one ages. Whether this refers literally to the quieting of millstones in a declining household or metaphorically to the weakening of bodily functions (perhaps teeth), the image is one of diminishing vitality. The grinding of grain was a constant, rhythmic soundtrack to ancient domestic life; its fading signals approaching death.

(1×) Ecclesiastes 12:4 uses this term in a richly symbolic passage about aging and mortality. The Spanish 'milling' and English 'grinding' both preserve the sense of the mill's activity or sound growing faint. Whether literal (a household in decline) or metaphorical (the body's failing functions), the image evokes the slow silencing of life's ordinary rhythms. **UPPER MILLSTONE**

en: the-grinding | **es:** la-molienda | **fr:** le-הטחנה | **de:** [הטחנה] Eccl 12:4

טְחוֹר H2914 *N-mp* (9×)

Tumors or hemorrhoids; the plague affliction God sent upon the Philistines after they captured the ark.

This plural noun appears almost exclusively in the narrative of the Philistine plague following the capture of the ark (1 Sam 5-6), plus the Deuteronomic curse list (Deut 28:27). The Qere tradition consistently substitutes this term for the Ketiv reading ofalim ('swellings'), suggesting the Masoretes considered it the more precise or appropriate term. The Philistines fashioned golden replicas of these tumors as guilt offerings (1 Sam 6:4-5, 11, 17), a vivid testimony to the severity of the affliction. Spanish 'hemorroides/tumores' and English 'tumors/hemorrhoids' reflect the ongoing medical ambiguity — whether these were hemorrhoidal swellings, bubonic tumors, or another pathology remains debated.

tumors, hemorrhoids (9×) Tumors or hemorrhoids — a pathological swelling sent as a divine plague. The term appears primarily as a Qere reading replacing the Ketiv ofalim in the ark narrative (1 Sam 5:6, 9, 12; 6:4-5, 11, 17) and in Deuteronomy 28:27 among covenant curses. The Philistines' desperate act of crafting golden tumor images as votive offerings (1 Sam 6:4-5) underscores the severity. Spanish uses both 'hemorroides' and 'tumores,' reflecting the persistent medical uncertainty about the precise condition. The Aramaic cognate (techorayya) confirms the term was understood as a rectal or abdominal affliction. **DISEASE AND AFFLICTION**

en: (tumors-of), (your-tumors), and-with-hemorrhoids | **es:** (con-hemorroides), (hemorroides), (tumores-de) | **fr:** (tumors-of), (your-tumors), avec-tumors | **de:** ihr-tumors, tumors-von, und-mit-hemorrhoids Deut 28:27; 1Sam 5:6; 1Sam 5:9; 1Sam 5:12

טִיחַ H2915 *Art / N-ms* (1×)

plaster, coating; material used to cover or whitewash a surface

A noun appearing only in Ezekiel 13:12, where the prophet challenges false prophets who 'plaster' over Israel's problems with deceptive assurances. When the wall they whitewashed collapses, people will ask, 'Where is the coating you applied?' The term refers to the superficial covering that conceals structural weakness. Ezekiel's metaphor exposes how false prophecy is like poorly applied plaster—it looks good temporarily but provides no real strength and will fail catastrophically under pressure.

(1×) Ezekiel 13:12 uses this term in an extended metaphor of false prophets as incompetent builders who whitewash a flimsy wall. The Spanish 'plaster' and French 'coating' both capture the sense of superficial covering. When judgment comes and the wall falls, the uselessness of their deceptive reassurances will be exposed—the plaster cannot hide fundamental rot. **COVERING AND CONCEALING**

en: the-plaster | **es:** el-revoque | **fr:** enduit | **de:** [הטיח] Ezek 13:12

טִיט H2916 *Prep-b / N-msc* (13×)

Mud, mire, clay — wet earth trampled underfoot or shaped by the potter

A noun for wet, sticky earth appearing in two distinct but related settings. Most often it describes the mire of streets, evoking contempt and humiliation — enemies trampled like mud in the roadways (2 Sam 22:43; Mic 7:10; Zech 10:5). It also pictures the muck of Jeremiah's dungeon cistern (Jer 38:6) and the bog of distress in the Psalms (Ps 40:2; 69:14). In poetic passages it denotes potter's or brick-making clay (Isa 41:25; Nah 3:14), paralleling the more common חֹמֶר. Across languages the translations cluster around 'mud/lodo/boue,' confirming a single semantic core of wet, malleable earth.

mud, mire, clay (13×) Mud, mire, or clay (טִיט) — wet earth in its raw, unworked state. The word covers a spectrum from street mire trampled in contempt (Mic 7:10; Ps 18:42; Zech 9:3), to the sticky bog of Jeremiah's cistern (Jer 38:6) and the metaphorical mire of distress (Ps 40:2; 69:14), to the potter's and brickmaker's clay shaped for construction (Isa 41:25; Nah 3:14). Spanish 'lodo/cieno' and French 'boue' mirror this unified range. **GEOGRAPHY AND SPACE**

en: and-mud, from-mire-of, from-the-mire | **es:** cieno, como-lodo-de, como-lodo-de- | **fr:** [בטיט], [וטיט], [טיט] | **de:** [בטיט], [וטיט], [טיט] 2Sam 22:43; Job 41:30; Ps 18:42; Ps 40:2; Ps 69:14

טִין H2917 *N-msd* (2×)

clay, mud (Aramaic)

This Aramaic noun appears in Daniel 2's vision of Nebuchadnezzar's statue, where iron mixes with clay in the feet and toes (Daniel 2:41, 43). The clay represents weakness and instability in the final kingdom, unable to properly cohere with iron despite mixture. Aramaic, Syriac, and Arabic cognates all confirm the basic meaning of clay or mud, material suitable for pottery but fundamentally incompatible with metal. The symbolic contrast between iron's strength and clay's fragility drives Daniel's interpretation of the kingdom's ultimate instability.

(2×) Both occurrences appear in Daniel 2's explanation of the statue's feet and toes. Verse 41 describes iron mixed with clay (chaspah mina, potter's clay), while verse 43 explains the mixture's instability—iron and clay won't adhere to each other. The clay symbolizes fragility and incompatibility, standing in stark contrast to iron's strength. Targum, Syriac, and Arabic all confirm the clay/mud meaning. Spanish de lodo (of mud/clay), French argile (clay), and German parallels preserve this material contrast essential to Daniel's vision of unstable kingdoms. **GEOGRAPHY AND SPACE**

en: mud | **es:** de-lodo | **fr:** argile | **de:** [טינא] Dan 2:41; Dan 2:43

טִירָה H2918 *N-fpc / 3mp* (7×)

Feminine noun meaning 'encampment, settlement, nomadic village'; also 'battlement, row of stones.'

From the root idea of enclosing or surrounding (compare Syriac 'sheepfold'), this noun describes both nomadic settlements and architectural features. The twelve princes of Ishmael dwell in their tiroth alongside their chatserim ('villages') in Genesis 25:16, painting a picture of circular tent encampments. The same word appears

in military contexts when Israel burns the Midianite encampments (Numbers 31:10). In a surprising architectural turn, Song of Solomon 8:9 uses it for a 'battlement of silver,' and Ezekiel 46:23 applies it to rows of stone masonry around the temple courts.

1. encampment, settlement (5×) An encampment, settlement, or walled enclosure, especially the circular camps of nomadic tribes. In Genesis 25:16 the tiroth of Ishmael's sons are paired with chatserim ('villages'), depicting semi-permanent nomadic settlements. Numbers 31:10 lists tiroth alongside cities that Israel destroyed in the war against Midian. Psalm 69:25 uses it poetically for a 'habitation' (parallel to 'tents'), and 1 Chronicles 6:54 applies it to Levitical settlements. The Syriac cognate meaning 'sheepfold' preserves the core enclosure imagery. GEOGRAPHY AND SPACE
en: and-in-their-encampments, by-their-encampments, their-camp | **es:** por-sus-campamentos, su-campamento, sus-campamentos | **fr:** [טירותיהם], [לטירותם], camp | **de:** [טירותיהם], [לטירותם], ihr-camp Gen 25:16; Num 31:10; 1Chr 6:54; Ps 69:25; Ezek 25:4

2. battlement, row (2×) A battlement, parapet, or row of stones in an architectural context. In Song of Solomon 8:9, tirat kesef ('battlement of silver') is a metaphor for adorning or fortifying the beloved, a striking shift from the nomadic encampment sense. In Ezekiel 46:23 the plural tiroth describes rows or courses of stonework around the inner temple courts. French créneau ('battlement') and Spanish almena capture this architectural meaning precisely. GEOGRAPHY AND SPACE
en: battlement-of, the-rows | **es:** almena-de, las-hileras | **fr:** [הטירות], un-créneau | **de:** [הטירות], [טירת] Song 8:9; Ezek 46:23

טַל H2919 *Conj-w* (31×)

dew, night moisture — atmospheric condensation symbolizing divine blessing, refreshment, and abundance

Tal denotes the night moisture that settles on surfaces in the absence of rain, appearing 31 times with a distinctive dual register: meteorological fact and theological metaphor. In the patriarchal blessings, Isaac invokes 'the dew of heaven' as a mark of divine favor upon Jacob (Gen 27:28, 39), establishing dew as a symbol of God's provision. The manna in the wilderness appears with the dew (Exod 16:13-14; Num 11:9), linking morning moisture to miraculous sustenance. Gideon's fleece test pivots entirely on dew's presence and absence (Judg 6:37-40). Prophetically, dew signals restoration: Hosea compares God's reviving love to dew upon Israel (Hos 14:5), while its withholding signals judgment (Hag 1:10; Zech 8:12). The Psalms and wisdom literature deploy dew as an image of brotherly harmony (Ps 133:3) and of royal favor (Prov 19:12). Cognates in Aramaic, Arabic, and Ethiopic confirm the core meaning across the Semitic family.

1. dew (symbol of divine blessing/abundance) (17×) Split from sense 100241. Criteria: Figurative: Isaac's blessing 'dew of heaven', Hosea's restorative love 'like dew', Psalm 133's unity 'like Hermon's dew' — symbolic of divine favor and abundance
en: and-from-dew-of, and-like-dew, and-like-the-dew | **es:** Como-rocío-de, como-el-rocío, como-rocío | **fr:** [טל], [טלך], comme-la-rosée | **de:** Tau, [טל], [טלך] Gen 27:28; Gen 27:39; Deut 32:2; Deut 33:13; Deut 33:28

2. dew (literal atmospheric moisture) (14×) Split from sense 100241. Criteria: Literal weather phenomenon: overnight condensation, manna arriving with dew, Gideon's fleece test measuring actual moisture
en: and-dew, dew, the-dew | **es:** el-rocío, rocío, su-rocío | **fr:** [טל], [טלם], de-rosée, | **de:** Tau, [טל], der-Tau Exod 16:13; Exod 16:14; Num 11:9; Judg 6:37; Judg 6:38

טַל H2920 *Conj-w / Prep* (5×)

dew (Aramaic); the dew of heaven as a symbol of exposure and divine humbling

An Aramaic noun for dew, appearing exclusively in Daniel's account of Nebuchadnezzar's madness. Five times the text declares that the king's body would be 'wet with the dew of heaven' – a repeated motif emphasizing his reduction from royal splendor to animal-like exposure in the open field. The phrase 'dew of heaven' (טַל שְׁמַיָּא) becomes almost a refrain. Spanish 'rocío' and French 'rosée' both capture the gentle yet relentless natural phenomenon that marks divine judgment.

(5×) Dew, specifically the dew of heaven (טַל שְׁמַיָּא), used in the Aramaic portions of Daniel as a repeated marker of Nebuchadnezzar's exposure to the elements during his divinely decreed madness (Dan 4:15, 23, 25, 33; 5:21). The construct phrase always pairs with 'heaven,' emphasizing that the mightiest king is humbled beneath open sky. Spanish 'rocío de' and French 'rosée' faithfully render the meteorological term, while the theological weight lies in its fivefold repetition as divine discipline. GEOGRAPHY AND SPACE
en: and-with-dew-of | **es:** y-con-el-rocío-de | **fr:** et-de-rosée, et-rosée | **de:** [ובטל], [ומטל] Dan 4:15; Dan 4:23; Dan 4:25; Dan 4:33; Dan 5:21

טָלָא H2921 *Conj-w / V-Qal-QalPassPrtcpl-ms* (8×)

Spotted, speckled, variegated — of multi-colored livestock; also patched or mended, of worn garments

The verb טָלָא means to be spotted or patched, and its two senses map neatly onto two famous biblical narratives. In its Qal passive participle, it describes the spotted and speckled livestock in Jacob's shrewd bargain with Laban (Gen 30:32-39), where טָלוּא appears alongside נָקֹד ('speckled') and עָקֹד ('streaked') to denote the variegated animals that would become Jacob's wages. In Ezek 16:16 it describes the gaudy, multicolored shrines of idolatry. Its Pual participle appears once in the Gibeonite deception (Josh 9:5), where 'patched sandals' serve as props in an elaborate ruse — the same root that names colorful animal markings now describes threadbare repairs on worn-out shoes.

1. spotted, speckled, variegated (Qal passive: of animals) (7×) Spotted, speckled, or variegated in color — used as a Qal passive participle describing animals with multicolored markings. All seven occurrences cluster in the Jacob-Laban livestock narrative (Gen 30:32, 33, 35, 39; 31:10, 12), where the spotted goats and sheep are paired with 'speckled' (נָקֹד) and 'streaked' (עָקֹד) animals. Ezek 16:16 extends the image to gaily-colored high-place shrines. Spanish 'manchadas/manchados' ('spotted/stained') and German 'gefleckten' ('speckled') confirm the color-pattern meaning across traditions. SPOTTED SPECKLED
en: and-spotted, and-the-spotted, multi-colored | **es:** de-colores, y-las-manchadas, y-los-manchados | **fr:** et-le-spotted, et-spotted, tacher | **de:** [טלאות], und-die-gefleckten, und-gefleckt Gen 30:32; Gen 30:33; Gen 30:35

2. patched, mended (Pual: of garments) (1×) Patched, mended — describing garments or shoes that have been repaired with patches, a Pual intensive-passive participle. Used once in Josh 9:5 to describe the Gibeonites' deceptive disguise: they wore 'patched sandals' (נְעָלוֹת מְטֻלָּאוֹת) to feign a long journey and trick Joshua into a treaty. Spanish 'y remendadas' ('and patched/mended') captures the sense precisely. The semantic bridge from 'spotted' to 'patched' lies in the visual similarity — both involve irregular pieces of contrasting material on a surface. CLOTHING AND DRESS
en: and-patched | **es:** y-remendadas | **fr:** et-patched | **de:** und-patched Josh 9:5

טָלֶה H2922 *N-mp* (1×)

lambs, young sheep; specifically tender or nursling lambs

A masculine plural noun appearing only in Isaiah 40:11 in a tender image of God as shepherd. The Lord 'will gather the lambs in his arms' and 'gently lead those that are nursing.' These are the most vulnerable members of the flock—young, dependent, needing special care. The word emphasizes their tenderness and need for protection. This single occurrence makes the image of divine care intensely pastoral and intimate, contrasting with the cosmic scale of Isaiah 40's opening verses.

(1×) Isaiah 40:11 uses this term in one of Scripture's most beloved pastoral images, depicting God carrying lambs close to his heart. The Spanish diminutive 'little lambs' and the consistent translation across languages emphasize the animals' youth and vulnerability. The metaphor assures exiles that God will tenderly care for the

weakest members of his people. **LAMBS AND SHEEP**
en: lambs | **es:** los-corderitos | **fr:** [טלאים] | **de:** [טלאים] Isa 40:11

טְלָאִים H2923 *Prep-b* (1×)
in Telaim; geographic location where Saul mustered troops
A place name appearing only in 1 Samuel 15:4, where King Saul gathered his army before attacking the Amalekites. The location is probably identical to 'Telem' mentioned elsewhere. The name's etymology is uncertain, possibly related to 'lambs' or 'young animals,' though this is speculative. The site served as a mustering point for military campaigns, suggesting it was large enough to assemble substantial forces. The precise location is now unknown, though it was somewhere in Judah's territory.

(1×) This geographic name appears in the narrative of Saul's incomplete obedience regarding the Amalekites. The consistent transliteration 'Telaim' across languages (English, Spanish, French, German) indicates recognition as a proper place name. The site's function as a military assembly point suggests it was a significant location in Saul's kingdom, though its exact location is now lost. **PROPER NAMES (PERSONAL)**
en: in-Telaim | **es:** en-Telaim | **fr:** dans-Telaim | **de:** in-Telaim 1Sam 15:4

טָלֶה H2924 *N-msc* (2×)
lamb, young sheep
This term designates a young lamb, particularly one still nursing. In 1 Samuel 7:9, Samuel offered a suckling lamb as a whole burnt offering during Israel's crisis with the Philistines, emphasizing the sacrifice's completeness and purity. Isaiah 65:25 envisions the messianic age when wolf and lamb will feed together peacefully, overturning natural predatory patterns. The word appears cognate across Semitic languages (Aramaic talya for lamb/youth, Arabic for young gazelle or lamb), suggesting both youthfulness and vulnerability. The plural form talayim appears only in Isaiah 40:11, where God shepherds the lambs gently.

(2×) The two singular occurrences demonstrate the lamb's dual function: sacrificial and symbolic. 1 Samuel 7:9 specifies a nursing lamb (taleh chalab), emphasizing its tender age and unblemished status for whole burnt offering. Isaiah 65:25 uses the lamb to represent vulnerability and innocence in the eschatological vision where predator and prey coexist peacefully. The broader Semitic background connects this to youth and tenderness generally (Aramaic talya can mean youth, Syriac boy/girl), though biblical usage focuses on the young ovine. Spanish cordero, French agneau preserve the specific lamb identification. **LAMBS AND SHEEP**
en: and-the-lamb, lamb-of | **es:** cordero, y-el-cordero | **fr:** [וטלה], agneau-de | **de:** Lamm-von, [וטלה] 1Sam 7:9; Isa 65:25

טַלְטֵלָה H2925 *N-fs* (1×)
hurling, violent throwing; forceful propulsion through the air
A noun appearing only in Isaiah 22:17, where the Lord warns a corrupt official that he will be 'hurled' or thrown violently. The phrase uses an intensive verbal construction with this noun: 'hurling you with a hurling, O man.' Some scholars prefer to re-divide the Hebrew words to create an absolute infinitive instead, but the traditional reading emphasizes the force and violence of divine judgment. This single occurrence makes the image of being thrown like a projectile a vivid picture of God's active removal of the unworthy.

(1×) Isaiah 22:17 uses this term in a pronouncement of judgment against Shebna, a royal steward. The Spanish 'hurling' and the translations across languages capture the violent force of being thrown or cast away. The intensive construction ('hurling with a hurling') emphasizes the certainty and power of God's judgment—Shebna will be forcefully removed from his position. **THROWING AND CASTING**
en: hurling | **es:** arrojando | **fr:** [טלטלה] | **de:** [טלטלה] Isa 22:17

טָלַל H2926 *Conj-w | V-Piel-ConjImperf-3ms | 3mse* (1×)
to roof, cover over; place timbers or covering over a structure
A Piel verb appearing only in Nehemiah 3:15, describing the reconstruction of Jerusalem's walls. Shallum 'built and roofed' the Fountain Gate, completing the structure by adding protective covering. The verb is an Aramaic loan-word, reflecting the post-exilic context where Aramaic influence was strong. The act of roofing represents the final, protective stage of construction—not just rebuilding walls but making them functional. This single occurrence captures the thoroughness of Nehemiah's restoration project.

(1×) Nehemiah 3:15 uses this verb in the detailed account of wall reconstruction, where different leaders took responsibility for different sections. The Spanish 'will roof it' and translations across languages indicate the final stage of construction—adding protective covering. The Aramaic loan-word reflects the linguistic context of post-exilic Judah, where reconstruction required both Hebrew identity and practical borrowing from surrounding cultures. **STRIKING AND REFERENCE**
en: and-roofed-it | **es:** y-la-techará | **fr:** [ויטללנו] | **de:** [ויטללנו] Neh 3:15

טָלַל H2927 *V-Hifil-Imperf-3fs* (1×)
to have shade, find shelter; be covered or protected from sun
A Haphel (Aramaic Hiphil) verb appearing only in Daniel 4:12 (Aramaic 4:9), describing the beasts finding shade under Nebuchadnezzar's dream-tree. The imagery is of a tree so vast that animals shelter beneath its branches. This represents the king's empire providing protection and benefit to many peoples. The verb emphasizes the tree's function as shade-provider, making the natural world dependent on its presence. When the tree is cut down, that protective covering is lost.

(1×) Daniel 4:12 uses this verb in the symbolic vision of a cosmic tree representing Nebuchadnezzar's kingdom. The Spanish 'sheltered themselves' and English 'found shade' both capture the sense of protective covering. The tree's shade represents the empire's benefits to subject peoples—when God cuts it down, that protection vanishes, leaving the beasts exposed. **COVERING AND CONCEALING**
en: found-shade | **es:** se-cobijaban | **fr:** couvrir | **de:** [תטלל] Dan 4:12

טֶלֶם H2928 *Conj-w | N-proper-ms* (2×)
Telem, a place in Judah's Negeb and a personal name
This name appears in two distinct contexts. As a place name, Telem designates a town in Judah's southern Negeb region (Joshua 15:24). The same location apparently appears as Telaim in 1 Samuel 15:4, where Saul musters troops before fighting Amalek, though textual scholars debate whether this should be read as Telam. Separately, Telem identifies one of the temple porters in Ezra 10:24 among those who had married foreign women during the exile. The name's meaning remains uncertain, though it may connect to furrows or ridges.

(2×) The two biblical attestations split between geographical and personal reference. Joshua 15:24 lists Telem among Judah's southernmost towns, likely the same location as 1 Samuel 15:4's Telaim (with common orthographic variation). As a personal name, Ezra 10:24 identifies a temple porter named Telem caught in the foreign marriage crisis. Wellhausen and Driver suggest reading Telam in both geographical instances, while some scholars propose identifying this site with Havilah (1 Samuel 15:7). Translators preserve it in transliteration across both uses, recognizing the dual function. **PROPER NAMES (PERSONAL)**
en: and-Telem | **es:** y-Telem | **fr:** [וטלם], et-Telem | **de:** [וטלם], und-Telem Josh 15:24; Ezra 10:24

טַלְמֹן H2929 *N-proper-ms* (5×)
Talmon, a Levitical gatekeeper family in postexilic Jerusalem
A proper name identifying a family of Levitical gatekeepers who served at the temple gates. Talmon appears in the list of Levites who returned from exile (Ezra 2:42; Neh 7:45) alongside other gatekeeper

families like Shallum and Akkub. His descendants continued serving as porters in the rebuilt Jerusalem (1 Chr 9:17; Neh 11:19; 12:25). The name endures across centuries of temple service, from the early return through Nehemiah's reforms.

(5×) A proper masculine name designating the ancestral head of a Levitical gatekeeper family in postexilic Israel. The sons of Talmon are listed among temple porters returning from Babylon (Ezra 2:42; Neh 7:45) and serving at Jerusalem's gates (1 Chr 9:17; Neh 11:19; 12:25). French and German leave the name untransliterated in brackets, while Spanish 'Talmón' adds an accent following standard convention. The family consistently appears alongside Shallum and Akkub, forming a triad of gatekeeper clans. **PROPER NAMES (PERSONAL)**

en: Talmon, and-Talmon | **es:** Talmón, y-Talmón | **fr:** [וטלמן], [טלמון], [טלמן] | **de:** [וטלמן], [טלמון], [טלמן] 1Chr 9:17; Ezra 2:42; Neh 7:45; Neh 11:19; Neh 12:25

טָמֵא H2930a *Conj-w / V-Piel-ConsecImperf-2mp* (161×)

To be or become ritually unclean, to defile, to declare unclean; spanning stative impurity, causative defilement, reflexive self-defilement, and priestly pronouncement

Tame' is the great verb of biblical purity law, governing the boundary between the clean and the unclean that structures Levitical religion from cradle to grave. Its stems unfold a complete grammar of pollution: the Qal registers the state of being unclean, the Piel actively defiles, the Niphal marks the result of having been defiled, the Hitpael captures deliberate self-contamination, and — most remarkably — a declarative Piel gives the priest authority to pronounce impurity. Arabic najasa and its derivatives mirror this system, while Korean bujeonghan and Swahili najisi show how universally cultures distinguish between being unclean and being made unclean. From corpse contamination to sexual transgression to idolatrous pollution, tame' maps the full landscape of what separates Israel from holiness.

1. Qal: be/become unclean (75×) Qal stative/inchoative: to be or become ritually unclean through contact, condition, or circumstance. Arabic yatanajjasu (to become impure) and Korean bujeonghada (to be unclean) mark the non-agentive state. The most frequent sense (75x), dominating Leviticus 11-15 where contact with carcasses (Lev 11:24-28), bodily discharges (Lev 15:18), and skin diseases trigger automatic impurity until evening or until purification. The construction 'he shall be unclean until evening' is the signature formula, appearing dozens of times in the purity code. **DEFILEMENT AND UNCLEANNESS**

en: becomes-unclean, he-shall-be-unclean, shall-be-unclean | **es:** se-hará-impuro, será-impura, será-impuro | **fr:** becomes-impur, devra-être-impur, il-devra-être-impur | **de:** er-soll-sein-unrein, soll-sein-unrein, wird-unrein Lev 11:24; Lev 11:25; Lev 11:26; Lev 11:27; Lev 11:28

2. Piel factitive: defile, make unclean (37×) Piel factitive: to defile or make unclean, actively causing the defilement of a person, place, or thing. Arabic yunajjisu (to pollute, causative) and Korean deoreopida (to defile) mark the agentive causation. Covers a wide moral-ritual range (37x): Shechem defiling Dinah (Gen 34:5, 13, 27), Israel defiling the land through idolatry (Jer 2:7), and bloodshed contaminating the sanctuary (Lev 15:31). The shift from Qal state to Piel agency reflects the theological principle that defilement can be both suffered passively and inflicted deliberately. **DEFILEMENT AND UNCLEANNESS**

en: and-he-defiled, and-they-defiled, defile | **es:** Contaminad, Y-profanó, contaminaron | **fr:** [לטמאו], devenir-impur, et-devenir-impur | **de:** [לטמאו], er-hat-verunreinigte, er-verunreinigt-hatte Gen 34:5; Gen 34:13; Gen 34:27; Lev 11:44; Lev 15:31

3. Nifal: become defiled (19×) Niphal reflexive/medio-passive: to become defiled, to be found in a state of defilement. Arabic tanajjasa (reflexive Form V) confirms the middle-voice orientation. Appears 19 times, frequently in the context of sexual defilement (Num 5:13-14, the sotah ordeal, where the question is whether a wife 'has been defiled') and national apostasy (Lev 18:24, where the nations 'became defiled' through their practices). The Niphal registers the completed result rather than the ongoing state (Qal) or the active cause (Piel). **DEFILEMENT AND UNCLEANNESS**

en: I-am-defiled, and-be-defiled, and-she-is-defiled | **es:** fue-contaminada, fuiste-contaminada, me-he-contaminado | **fr:** [נטמאת], devenir-impur, elle-était-souilla | **de:** [נטמאת], du-waren-verunreinigte, sie-war-verunreinigte Lev 11:43; Lev 18:24; Num 5:13; Num 5:14

4. Hitpael: defile oneself (16×) Hitpael reflexive: to defile oneself deliberately, especially through forbidden contact or practices. Arabic yatanajjasu (reflexive) and German sich-verunreinigen capture the intentional self-contamination. Appears 16 times, predominantly in prohibitive contexts: 'do not defile yourselves' by touching the dead (Lev 11:24, 43), eating forbidden creatures (Lev 11:43), or following pagan customs (Lev 18:24, 30). The priestly legislation for Nazirites (Num 6:7) and ordinary priests (Lev 21:1-4) uses this stem to frame purity as a matter of personal choice and responsibility. **DEFILEMENT AND UNCLEANNESS**

en: be-defiled, defile-yourselves, he-may-defile-himself | **es:** fue-contaminada, os-contaminaréis, os-contaminéis | **fr:** devenir-impur, elle-a-été-souilla, il-devra-souiller-lui-même | **de:** du-soll-become-unrein, du-soll-machen-euch-selbst-unrein, er-moege-verunreinigen-sich-selbst Lev 11:24; Lev 11:43; Lev 18:24; Lev 18:30; Lev 21:1

5. Piel declarative: pronounce unclean (13×) Piel declarative-estimative: to pronounce unclean, a technical priestly act of official classification. Spanish declarar impuro and Swahili -tangaza mchafu ('announce unclean') confirm the speech-act dimension. Restricted almost entirely to Leviticus 13 (13x), where the priest examines skin conditions and either 'pronounces him unclean' (Lev 13:3, 8, 11, 15, 20) or clean. This is not causation — the priest does not make the person unclean — but authoritative diagnosis. The distinction between this declarative Piel and the factitive Piel (sense 2) is one of the finer points of Hebrew verbal semantics. **DEFILEMENT AND UNCLEANNESS**

en: and-shall-pronounce-unclean, and-shall-pronounce-unclean-him, as-unclean | **es:** como-impuro, declarar-impuro, lo-declarará-impuro | **fr:** comme-impur, devra-pronounce-impur-lui, et-devra-pronounce-impur | **de:** soll-erklaeren-unrein-ihn, und-soll-erklaeren-unrein, und-soll-erklaeren-unrein-ihn Lev 13:3; Lev 13:8; Lev 13:11; Lev 13:15; Lev 13:20

6. (1×) An isolated Pual or anomalous passive form in Ezek 4:14 where Ezekiel protests that he has never eaten anything 'defiled' — the adjective-like use describing meat that is ritually contaminated. Spanish contaminada and German unrein confirm the adjectival-stative reading. This single occurrence sits at the boundary between the verbal system and the adjective tame', functioning as a compressed reference to Ezekiel's lifelong purity observance. **UNCLEAN AND PROFANE**

en: defiled | **es:** contaminada | **fr:** de-impure | **de:** unrein-werden Ezek 4:14

טָמְאָה H2930b *V-Qal-Perf-3fs* (1×)

uncleanness; state of ritual or moral impurity

A feminine noun appearing only in Micah 2:10, where the prophet warns that the land has become defiled. 'Arise and go, for this is no place of rest, because of uncleanness that destroys.' The term refers to ethical impurity from wrongdoing, not just ritual defilement. The land itself has been polluted by injustice and oppression, making it uninhabitable for God's people. The noun form emphasizes the settled state of corruption, not just individual acts but a condition of deep defilement requiring exile.

(1×) Micah 2:10 uses this term in a prophetic oracle of judgment, commanding the people to leave their defiled land. The Spanish 'uncleanness' and French 'impure' both point to ethical rather than merely ritual defilement. The land's uncleanness comes from the people's oppression of the weak, making even the promised land a place from which they must flee. **RITUAL MORAL IMPURITY**

en: uncleanness | **es:** inmundicia | **fr:** impure | **de:** [טמאה] Mic 2:10

טָמֵא H2931 *Conj-w* (88×)

Unclean; ritually impure or morally defiled, the opposite of tahor (clean/pure)

Tame' is the adjective describing what is ritually or morally unclean in Israel's purity system. It classifies animals forbidden as food (Lev 11:8), persons rendered impure by disease, bodily discharge, or

contact with the dead (Lev 13–15; Num 19), and conditions of moral defilement such as Isaiah's 'unclean lips' (Isa 6:5). The term stands in constant opposition to tahor (clean), and this binary structures much of Levitical legislation. Translations consistently distinguish this concept: Spanish 'impuro,' French 'impur,' German 'unrein' — each preserving the ritual-legal connotation of a state requiring purification.

1. ritually unclean, ceremonially impure (78×) Split from sense 100335. Criteria: Ceremonial impurity according to Levitical purity laws; applies to animals (dietary prohibitions, Lev 11:8), bodily discharges (Lev 13-15), corpse contamination (Num 19), requiring prescribed purification rituals
en: is-unclean, unclean | **es:** impura, impuro, impuros | **fr:** est-impur, impur | **de:** ist-unrein, unrein Lev 5:2

2. morally defiled, spiritually unclean (10×) Split from sense 100335. Criteria: Metaphorical or moral defilement; spiritual pollution not tied to ritual purification systems; Isaiah's 'unclean lips' (Isa 6:5), prophetic condemnations of moral corruption
en: and-to-the-unclean, and-unclean, defiled-of | **es:** como-inmundo, de-inmundo, e-impuro | **fr:** comme-impur, de-מטמא, et-impur | **de:** [טמאת], und-unrein, unrein Job 14:4; Eccl 9:2; Isa 6:5; Isa 35:8

טֻמְאָה H2932 *Prep-m / N-fsc / 3mp* (36×)

Uncleanness, impurity; ritual defilement or moral corruption rendering one unfit for sacred contact

The abstract noun for the state of being impure, covering the full spectrum of biblical defilement. In Leviticus and Numbers it denotes ritual uncleanness from bodily discharges, contact with the dead, skin disease, or other sources that bar a person from the sanctuary (Lev 5:3, 7:20-21, 14:19). In the prophets, especially Ezekiel, it extends to moral and spiritual corruption—idolatry, bloodshed, and covenant unfaithfulness that defile the land and people (Ezek 22:15, 36:25, 39:24). Zechariah 13:2 uses it in the striking phrase 'spirit of uncleanness,' connecting impurity to false prophecy. German 'Unreinheit' mirrors the Hebrew abstraction precisely.

ritual or moral uncleanness (36×) The state of being ritually or morally impure, rendering a person, object, or place unfit for sacred contact. The Levitical usage covers bodily contamination —discharges (Lev 15), corpse contact (Num 19:13), and dietary violations (Lev 7:20-21). The prophetic extension applies to idolatry and covenant betrayal (Ezek 36:25, 29). Lamentations 1:9 uses it of Jerusalem's moral degradation. German 'Unreinheit' and Spanish 'impureza' both capture the abstract quality, while French paraphrases with contextual renderings. **RITUAL MORAL IMPURITY**
en: and-his-uncleanness, as-uncleanness-of, from-uncleannesses-of | **es:** como-impureza-de, de-impurezas-de, e-impureza-suya | **fr:** comme-uncleanness-de, dans-uncleanness-de, de-uncleannesses-de | **de:** Unreinheit, Unreinheit-ihr, Unreinheit-von Lev 5:3; Lev 7:20; Lev 7:21; Lev 14:19

טָמַהּ H2933 *V-Nifal-Perf-1cp* (1×)

to be regarded as unclean, considered stupid; be stopped up or dull

A disputed verb appearing only in Job 18:3 in the Niphal, where Bildad protests Job's attitude: 'Why are we regarded as unclean in your sight?' The verb's root and meaning are uncertain—it may derive from a root meaning 'stopped up' (Aramaic), or it may be a variant spelling of the word for 'unclean.' Ancient versions and modern scholars are divided. Either reading works: Job's friends feel either ceremonially degraded or intellectually dismissed as 'stupid' by Job's arguments. The context is a heated debate where respect has broken down.

(1×) Job 18:3 uses this verb in Bildad's offended response to Job's critiques of his friends' counsel. The Spanish 'we are unclean' favors the ritual reading, while commentators also suggest 'we are regarded as stupid' or 'stopped up.' The textual uncertainty reflects the emotional heat of the debate—Job's friends feel insulted, whether ceremonially or intellectually. **DEFILEMENT AND UNCLEANNESS**
en: we-are-regarded-unclean | **es:** somos-inmundos | **fr:** נטמינו | **de:** [נטמינו] Job 18:3

טָמַן H2934 *V-Qal-QalPassPrtcpl-fs* (31×)

To hide or conceal in the ground or a secret place; to bury, embed; passively, to be hidden; substantively, hidden treasures.

Taman is a wonderfully physical verb — its core image is of hands pressing something down into earth, sand, or straw to conceal it from discovery. Unlike kachad (which hides information) or satar (which hides persons), taman almost always involves a tangible object buried or embedded in a material medium. Jacob buries the foreign gods under the oak at Shechem (Gen 35:4); Moses hides the Egyptian's body in the sand (Exod 2:12); Achan's stolen silver is found buried in his tent (Josh 7:21-22). The Psalms and Proverbs extend this into the language of traps: enemies 'hide' a net or snare for the righteous (Ps 35:7-8; 140:5). The Arabic cognate tamara ('to bury, hide') confirms the earthy, physical character of this word, and the Aramaic teman preserved the related sense of 'keeping safe, storing away.'

1. hide, conceal actively (18×) Active concealment by hiding something in a physical location — the dominant sense at 18 occurrences. The subject deliberately places an object out of sight: Rahab hides the spies under flax stalks on the roof (Josh 2:6), the Arameans bury looted treasure in the field (2 Kgs 7:8), and the wicked hide snares and nets for the righteous (Ps 9:15; 31:4; 35:7; 140:5; 142:3). Jeremiah is told to hide his linen belt by the Euphrates (Jer 13:4-7). Spanish esconder and French cacher cover this well, though the Hebrew specifically implies physical embedding rather than merely putting out of sight. Job 31:33 uses the infinitive construct litmon to describe hiding transgressions 'in one's bosom' — extending the physical-concealment metaphor to guilt. **HIDING AND CONCEALING**
en: I-had-hidden-it, I-have-hidden, and-I-hid-it | **es:** Escondieron-, esconder, escondieron | **fr:** cacher, et-cacher, et-elle-cacha-eux | **de:** [לטמן], er-hid, haben-verborgen Josh 2:6; 2Kgs 7:8; Job 31:33; Ps 9:15

2. be hidden (stative) (5×) Stative condition of being hidden — 5 occurrences using the Qal passive participle tamun/temunah to describe something already in a state of concealment. Job 3:16 likens himself to a 'hidden' stillborn; Job 18:10 warns that a rope is 'hidden' in the ground for the wicked; Job 20:26 declares that fire is 'stored up' (hidden) for the wicked's treasures. Spanish escondido and German verborgen both capture the resultative state. Josh 7:21-22 uses this form for the stolen goods 'hidden' in Achan's tent, discovered upon digging. **HIDING AND CONCEALING**
en: are-hidden, hidden, is-hidden | **es:** Escondida, escondido, escondidos | **fr:** cacher, il-était-caché, sont-caché | **de:** [טמון], es-war-verborgen, sind-verborgen Josh 7:21; Josh 7:22; Job 3:16; Job 18:10; Job 20:26

3. bury, embed in ground (5×) Burial or embedding specifically in the earth or sand — 5 occurrences where the emphasis falls on the ground as the medium of concealment. Gen 35:4 has Jacob burying idols and earrings under the oak; Exod 2:12 has Moses burying the Egyptian in the sand. Job 40:13 commands 'bury them in the dust together,' and Prov 19:24 and 26:15 describe the sluggard who 'buries' his hand in the dish. The Arabic cognate tamara ('to bury') and French ensevelir both select burial-specific vocabulary here, distinguishing this from general hiding. The Proverbs usage is darkly humorous — the lazy man has literally 'buried' his hand in food and cannot be bothered to bring it back to his mouth. **HIDING AND CONCEALING**
en: and-buried, and-he-hid-him, buries | **es:** Entiérralos, Esconde, y-escondió | **fr:** cacher, cacher-eux, et-ensevelit | **de:** [טמן], [טמנם], und-er-verbarg-ihn Gen 35:4; Exod 2:12; Job 40:13; Prov 19:24; Prov 26:15

4. hidden thing or place (2×) Substantivized participle denoting hidden things or treasures — 2 occurrences where the passive participle functions as a noun. Deut 33:19 speaks of 'treasures hidden (temune) in the sand,' part of Moses' blessing on Zebulun and Issachar — possibly referring to glass-making materials or trade goods from the coastal sands. Job 40:13 uses batamon ('in the hidden place') for the realm of the dead. Spanish tesoros de and French tresors de both treat these as 'treasures of' constructions, confirming the nominal function. **GEOGRAPHY AND SPACE**
en: in-the-hidden-place, treasures-of | **es:** en-lo-oculto, escondidos-de | **fr:** cacher, treasures-de | **de:** [בטמון], treasures-von Deut 33:19; Job 40:13

5. hide oneself (reflexive) (1×) Reflexive self-concealment in the Nifal — a single occurrence at Isa 2:10 where the imperative commands people to 'hide yourself' in the rock from the terror of the LORD. Spanish escondete and French se cacher both use reflexive forms. This sole Nifal occurrence is syntactically distinct from the Qal active (sense 1) because the subject is both agent and patient — one hides oneself rather than hiding an object. **HIDING AND CONCEALING**

en: and-hide | **es:** y-escóndete | **fr:** et-cacher | **de:** und-verbergen Isa 2:10

טֶנֶא H2935 *Art / N-ms* (4×)

A basket used to carry agricultural produce, especially firstfruits and harvested goods.

Denotes a basket specifically for carrying agricultural products. It appears in the firstfruits ceremony, where the worshipper places produce in the basket and presents it before the Lord (Deut 26:2, 4). In the blessings and curses of Deuteronomy 28:5, 17, it is paired with the kneading bowl as a symbol of daily provision — blessed or cursed. Spanish 'canasta' and the multilingual consensus on 'basket' confirm this as a common, utilitarian container rather than a specialized ritual vessel.

(4×) A basket for carrying agricultural products, particularly produce and firstfruits. In Deuteronomy 26:2, 4 it holds the firstfruits brought to the sanctuary; in 28:5, 17 it stands parallel to the kneading bowl as a marker of everyday sustenance under blessing or curse. Spanish 'canasta,' French 'basket,' and German 'basket' all converge on a simple, functional container. The term likely denotes a woven receptacle of modest size, practical for transporting harvested goods from field to altar. **GEOGRAPHY AND SPACE**

en: in-a-basket, the-basket, your-basket | **es:** en-canasta, la-canasta, tu-canasta | **fr:** dans-un-basket, le-basket, ton-basket | **de:** dein-basket, der-basket, in-ein-basket Deut 26:2; Deut 26:4; Deut 28:5; Deut 28:17

טָנַף H2936 *V-Piel-Imperf-1cs / 3mp* (1×)

to soil, defile; make dirty or ritually impure

A Piel verb appearing only in Song of Songs 5:3, where the beloved woman hesitates to open the door for her lover: 'I have washed my feet—how can I soil them?' The verb captures her momentary reluctance to get her clean feet dirty by walking to the door. The word is an Aramaic form used poetically, adding exotic flavor to the love poem. This single occurrence makes mundane domesticity—clean feet, reluctance to re-dirty them—part of the playful, teasing rhetoric of courtship.

(1×) Song of Songs 5:3 uses this verb in the beloved's coy response to her lover's knocking. The Spanish 'I will soil them' and French 'would I soil them?' both capture her rhetorical question about re-dirtying her freshly washed feet. The Aramaic loan-word contributes to the Song's distinctive poetic register, mixing languages as freely as it mixes metaphors of love. **DEFILEMENT AND UNCLEANNESS**

en: shall-I-soil-them | **es:** los-ensuciaré | **fr:** les-salirais-je? | **de:** [אטנכם] Song 5:3

טָעָה H2937 *V-Hifil-Perf-3cp* (1×)

to lead astray, cause to wander; make someone deviate from the right path

A Hiphil verb appearing only in Ezekiel 13:10, condemning false prophets: 'They have led my people astray.' The causative form emphasizes that these prophets actively caused wandering rather than passively allowing it. The root suggests straying or deviation, both physical and spiritual. False prophecies of peace when there is no peace caused the people to wander from truth and trust in lies. This single occurrence makes prophetic deception a form of deliberate misdirection, leading the flock away from the true shepherd.

(1×) Ezekiel 13:10 uses this verb in God's indictment of false prophets who proclaim 'Peace' when judgment is imminent. The Spanish 'made to err' and translations across languages emphasize the causative action—these prophets actively led people astray. Their lies caused spiritual wandering, making the people miss the path of repentance and walk toward destruction while believing they were safe. **STRAYING AND ERRING**

en: they-misled | **es:** hicieron-errar | **fr:** errer | **de:** [הטעו] Ezek 13:10

טָעַם H2938 *V-Qal-Perf-3fs* (11×)

To taste food or drink literally; by extension, to perceive or discern through experience.

A sensory verb rooted in the physical act of tasting – putting something to the mouth and perceiving its flavor. Most of its occurrences describe literal eating in small quantity, as when Saul's army was forbidden to taste food (1 Sam 14:24) or when David refused to taste bread during mourning (2 Sam 3:35). The Psalmist invites worshippers to 'taste and see that the LORD is good' (Ps 34:8), blending the literal and experiential. One striking figurative use appears in Proverbs 31:18, where the valiant woman 'tastes' – perceives by experience – that her merchandise is profitable. Spanish 'gustar/probar' and French 'gouter' preserve both the literal and evaluative dimensions.

1. taste (literal) (10×) The literal, gustatory act of tasting food or drink – perceiving flavor by putting something in the mouth. The ten occurrences span narrative and poetic contexts: Jonathan tasting honey (1 Sam 14:29, 43), David refusing bread (2 Sam 3:35), Barzillai asking whether he can still taste what he eats (2 Sam 19:35), the Ninevites commanded neither to taste food nor water (Jonah 3:7), and the famous invitation of Psalm 34:9 to 'taste and see.' French 'gouter' and Spanish 'gustar/probar' uniformly confirm the sensory meaning. **TASTE EXPERIENCE**

en: I-taste, I-tasted, can-taste | **es:** Gustad, Probar, gusta | **fr:** certainement-goûtant, goûta, goûter | **de:** [טעם], [יטעמו], gewiss-tasting 1Sam 14:24; 1Sam 14:29; 1Sam 14:43; 2Sam 3:35

2. perceive / discern (figurative) (1×) A figurative extension from physical tasting to mental perception or discernment through experience. In Proverbs 31:18 the industrious woman 'tastes' (perceives) that her trade is good – evaluating by firsthand acquaintance rather than by tongue. Spanish 'siente' (she feels/perceives) captures the shift from gustatory to experiential knowing. This metaphorical leap from palate to judgment is well attested across Semitic languages, where the same root yields both 'taste' and 'discernment/decree' (cf. Aramaic טְעַם, Akkadian ṭēmu). **TASTE EXPERIENCE**

en: she-perceives | **es:** Siente | **fr:** טעמה | **de:** [טעמה] Prov 31:18

טְעֵם H2939 *Prep-b / N-msc* (4×)

To taste; in the Pael stem, to feed or cause to eat (Aramaic); also used of being under the influence of wine.

An Aramaic verb appearing in Daniel, carrying the basic sense of tasting and, in the causative Pael stem, feeding someone. Nebuchadnezzar is fed grass like an ox during his madness (Dan 4:25, 32; 5:21), while in Daniel 5:2 Belshazzar acts 'under the influence of' (literally 'in the taste of') wine. The Spanish 'bajo el efecto de' (under the effect of) neatly captures this idiom. The range from literal feeding to metaphorical tasting of wine shows the word's sensory richness.

(4×) To taste or to feed; in the causative sense, to cause someone to eat. In Daniel 4:25, 32 and 5:21, it describes Nebuchadnezzar being fed grass during his period of madness — the Spanish 'le hacían comer' (they made him eat) captures the causative force. In Daniel 5:2, the prepositional idiom 'in the taste of wine' means under the influence of wine, as Spanish 'bajo el efecto de' makes explicit. The verb thus spans both literal feeding and the metaphorical experience of tasting or being affected by what one consumes. **TASTE EXPERIENCE**

en: they-fed-him, they-will-feed, while-tasting | **es:** bajo-el-efecto-de, le-hacían-comer, te-harán-comer | **fr:** [בטעם], [יטעמון], [יטעמונה] | **de:** [בטעם], [יטעמון], [יטעמונה] Dan 4:25; Dan 4:32; Dan 5:2; Dan 5:21

טַעַם H2940 *Conj-w / N-msc* (13×)

Taste, flavor; figuratively, discernment, good judgment; also

behavior or manner; in late usage, a royal decree.
Begins with the tongue and ends at the throne. In its most concrete sense, טַעַם is the flavor of manna — 'like wafers made with honey' (Exod 16:31). From physical taste, it extends naturally to the faculty of discernment: Abigail is praised for her טַעַם, her good sense (1 Sam 25:33), and the elders lose theirs when God strips it away (Job 12:20). David famously 'changed his behavior' (שִׁנָּה טַעְמוֹ) before Achish, feigning madness (1 Sam 21:14). In Jonah 3:7, the word takes on its Aramaic coloring as a royal decree — a late development that links taste, judgment, and authoritative decision in a single semantic arc.

1. taste, flavor (6×) Physical taste or flavor — the sensory quality of food perceived by the palate. Manna tasted like wafers with honey (Exod 16:31) and like fresh oil (Num 11:8). Job 6:6 asks rhetorically whether tasteless food can be eaten without salt. Jeremiah 48:11 uses taste figuratively of Moab's wine whose flavor has not changed. Spanish 'sabor' and French 'goût' map directly to this primary sense. Ps 119:66 bridges toward the figurative, asking God to teach 'good taste' — that is, judgment. GEOGRAPHY AND SPACE
en: and-its-taste, his-taste, its-taste | **es:** como-sabor-de, discernimiento, sabor | **fr:** [טעמו], comme-taste-de, et-son-goût | **de:** Befehl, [טעמו], sein-taste Exod 16:31; Num 11:8; Job 6:6; Ps 119:66

2. discernment, good sense (4×) Discernment, good sense, or the faculty of wise judgment. Abigail's טַעַם in 1 Sam 25:33 is her perceptive counsel that prevented David from bloodshed. Prov 11:22 warns that beauty without discretion is like a gold ring in a pig's snout, and Prov 26:16 describes the sluggard as wiser in his own eyes than seven who answer with טַעַם — with good sense. Job 12:20 shows God removing discernment from the trusted. Spanish 'discreción' and 'sensatez' capture this well. GEOGRAPHY AND SPACE
en: a-sensible-answer, and-discernment-of, discretion | **es:** discreción, sensatez, tu-juicio | **fr:** et-טעם, ton-discernment, טעם | **de:** Befehl, dein-discernment, und-Befehl 1Sam 25:33; Job 12:20; Prov 11:22; Prov 26:16

3. behavior, conduct (2×) Outward behavior or manner of conduct, especially as perceived by others. In 1 Sam 21:14, David 'changed his behavior' (וַיְשַׁנּוֹ אֶת טַעְמוֹ) before the Philistine king, acting insane to save his life. The superscription of Ps 34:1 references the same event. Here טַעַם has moved from inner judgment to its visible expression — how one presents oneself. Spanish 'su conducta' pinpoints this external, observable dimension. CONDUCT WAY LIFE
en: his-behavior | **es:** su-conducta, su-juicio | **fr:** goût, son-behavior | **de:** sein-behavior 1Sam 21:14; Ps 34:1

4. decree, command (1×) A decree or official command, reflecting Aramaic influence. In Jonah 3:7, the proclamation goes out מִטַּעַם הַמֶּלֶךְ — 'by the decree of the king.' This is the same usage found extensively in Daniel and Ezra in Aramaic passages. The semantic journey from 'taste' to 'decree' passes through 'judgment': a king's taste for how things should be becomes his authoritative ruling. Spanish 'por decreto de' and German 'Befehl' (command) capture this late, official sense. GEOGRAPHY AND SPACE
en: by-the-decree-of | **es:** por-decreto-de | **fr:** goût | **de:** von-Befehl Jonah 3:7

טְעֵם H2941 *N-msd* (5×)

taste, judgment, discretion; official report or decree (Aramaic)
An Aramaic noun with a remarkably wide semantic range, moving from the physical sense of taste to abstract judgment, official report, and royal decree. In Daniel 5:2, it means literal taste – while savoring wine. In Daniel 2:14 it denotes discretion and tact. As an administrative term, it refers to an official report sent to the king (Ezra 5:5) and to decrees issued by royal or divine authority (Dan 3:10; Ezra 6:14; 7:23). Context alone determines which sense is active.

(5×) Taste in the literal, sensory sense – the experience of savoring food or wine. Occurs in Daniel 5:2 where Belshazzar, 'in the taste of the wine' (i.e., while enjoying it), orders the temple vessels brought forth. Spanish 'cuenta' and French 'raison' sometimes blur this sense, but the context of feasting makes the physical meaning clear. This is the root meaning from which the metaphorical extensions derive. GEOGRAPHY AND SPACE
en: account, decree, the-decree-of | **es:** cuenta, decreto-de, el-decreto-de | **fr:** [טעם], [טעמא], raison | **de:** Befehl, [טעמא] Ezra 4:21; Ezra 5:5; Ezra 6:14; Ezra 7:23; Dan 6:2

טְעֵם H2942 *Conj-w / N-ms* (24×)

Decree, command; regard, heed; discretion, judgment (Aramaic, in Ezra-Daniel)
The Aramaic noun te'em (טְעֵם) appears exclusively in the Aramaic portions of Ezra and Daniel, where it serves the administrative vocabulary of the Persian and Babylonian courts. Its dominant sense is 'decree' or 'command' — the official edicts that drive the narrative of Ezra's temple correspondence (Ezra 4:8-21; 5:3-17; 6:1-14; 7:13-23) and the royal decrees of Nebuchadnezzar and Darius in Daniel (Dan 3:10, 29; 4:6; 6:26). In the idiom sim te'em ('set regard'), it means to pay heed or show deference (Dan 3:12; 6:13). A single use in Daniel 2:14 preserves the root meaning of 'discretion' or 'good judgment,' when Daniel responds to the captain of the guard with counsel and te'em.

1. decree, command (21×) A royal or governmental decree, edict, or command — the dominant sense covering the great majority of occurrences in the Aramaic sections of Ezra and Daniel. The Ezra correspondence revolves around decrees to stop and then to authorize temple construction (Ezra 4:8-21; 5:3-17; 6:1-14; 7:13-23), while Daniel records Nebuchadnezzar's decree about the golden image (Dan 3:10, 29) and Darius's edict about the lions' den (Dan 6:26). Spanish decreto/orden, French commandement/ordre, and German Befehl uniformly render the bureaucratic, authoritative force of Persian imperial administration. GEOGRAPHY AND SPACE
en: a-decree, decree | **es:** decreto, ley, orden | **fr:** commandement, ordre | **de:** Befehl Ezra 4:8; Ezra 4:9; Ezra 4:17; Ezra 4:19; Ezra 4:21

2. regard, heed (2×) Regard, heed, or deference — used in the Aramaic idiom sim te'em al ('set regard upon'), meaning to pay attention to or show proper respect for a command or authority. In Daniel 3:12, the three Jewish youths are accused of not 'paying regard' to Nebuchadnezzar's decree, and in Daniel 6:13 Daniel is charged with showing no 'regard' for Darius's interdict. Spanish atención and the idiomatic construction distinguish this from the decree itself: te'em here names the mental act of heeding rather than the thing commanded. GEOGRAPHY AND SPACE
en: regard | **es:** atención | **fr:** commandement | **de:** Befehl Dan 3:12; Dan 6:13

3. discretion, judgment (1×) Discretion, prudence, or sound judgment as a faculty of mind. Daniel 2:14 describes Daniel responding to Arioch, captain of the king's guard, with 'counsel and discretion' (eta u-te'em). This preserves the root sense of the Hebrew cognate ta'am ('taste, discernment') and points to the word's sensory-cognitive etymology: just as the palate discriminates flavors, the mind discriminates wise from foolish action. Spanish prudencia and the singular occurrence mark this as the word's most basic meaning, from which the administrative senses developed. GEOGRAPHY AND SPACE
en: and-discretion | **es:** y-prudencia | **fr:** et-commandement | **de:** und-Befehl Dan 2:14

טָעַן H2943 *V-Qal-Imp-mp* (1×)

to load; place cargo or burdens on pack animals
A Qal imperative appearing only in Genesis 45:17, where Joseph (through Pharaoh) commands his brothers to 'load your beasts' with grain and provisions for the journey back to Canaan. The verb captures the practical logistics of ancient travel—donkeys and camels bearing goods across long distances. This single occurrence makes a simple command part of the dramatic reconciliation story: the same brothers who sold Joseph now receive his abundant provision, symbolized by heavily laden animals returning to their father.

(1×) Genesis 45:17 uses this imperative in Pharaoh's generous instructions to Joseph's brothers. The Spanish 'load' and German 'load' both preserve the straightforward command to pack their animals with Egyptian abundance. The act of loading represents the reversal of fortune—from famine to feast, from rejection to reconciliation, symbolized in beasts of burden carrying blessing back to

Jacob. **BURDENS AND LOADS**
en: load | **es:** cargad | **fr:** load | **de:** beladet Gen 45:17

טָעַן H2944 *V-Pual-Prtcpl-mpc* (1×)
pierced, run through; those struck with a sword or spear
A Pual participle appearing only in Isaiah 14:19, describing corpses in a mass grave: 'those pierced by the sword.' The passive form emphasizes the victims' condition rather than the act of piercing. The context is the king of Babylon's disgraceful burial, thrown out like refuse among the war-slain. The participle functions as a substantive —'the pierced ones'—making violent death into a category of person. This single occurrence captures the grim aftermath of battle through the image of bodies pierced and discarded.

(1×) Isaiah 14:19 uses this participle in a taunt against Babylon's fallen king, denied honorable burial and cast among common war victims. The Spanish 'pierced by' and translations across languages emphasize the violent manner of death. The phrase 'those pierced with the sword' became almost formulaic for battlefield casualties, and the Babylonian king's corpse is numbered among them without distinction. **GEOGRAPHY AND SPACE**
en: pierced-of | **es:** traspasados-de | **fr:** [מטענ] | **de:** [מטענ] Isa 14:19

טַף H2945 *Prep-b* (42×)
little ones, small children — collective noun for the young dependents of a household or community
Taf is a collective noun for small children, those who toddle and take quick, tripping steps — a vivid etymological image. It never appears in construct state or plural form, always designating children as a group. In the Pentateuch, taf regularly appears in lists of dependents alongside women and livestock when a community is on the move (Gen 46:5; Num 31:9). Deuteronomy uses it to mark those too young to have witnessed the exodus (Deut 1:39). The term can be gender-specific when modified: zakar battaf ('male among the little ones,' Num 31:17) and hattaf bannashim ('young girls,' Num 31:18). The translations consistently capture this: Spanish 'ninos,' French 'enfants,' German 'die Kleinen.'

little ones, young children (42×) A collective term for young children and dependents, distinct from fighting or laboring adults. Appears in inventory-style enumerations — 'their little ones, their wives, and their livestock' (Gen 34:29; 46:5) — and in contexts specifying non-combatants (Num 31:9, 17-18). Never pluralized, never in construct. Judges 18:21 and 2 Samuel 15:22 confirm its use beyond the Pentateuch. **CHILDREN AND INFANCY**
en: and-child, and-children, and-the-children | **es:** Pero-vuestros-niños, Vuestros-niños, niños | **fr:** [וטף], enfants, enfants-leur | **de:** [וטף], [טף], dein-klein-die Gen 34:29; Gen 43:8; Gen 45:19; Gen 46:5; Gen 47:12

טָפַח H2946 *V-Piel-Perf-1cs* (2×)
to spread out, extend; to nurture, dandle
This verb appears only in Piel form, with two related but distinct applications. In Isaiah 48:13, God's hand spread out the heavens, parallel to founding the earth—a creation image of divine extension and establishment. In Lamentations 2:22, the verb denominates from tebach (palm, span), meaning to carry on the palms or dandle, parallel to "brought up" or "reared." The semantic connection lies in extension: spreading out the heavens or spreading the arms to nurture infants. Arabic cognates suggest overflowing abundance, while Aramaic points to spreading or extending.

(2×) The two contexts demonstrate semantic breadth within the extension concept. Isaiah 48:13 uses cosmic imagery: God's hand spread out (extended, established) the heavens in creation, paired with founding the earth. Lamentations 2:22 shifts to maternal imagery: the children I dandled (carried on my palms, nurtured) were destroyed by the enemy, parallel to "brought up" (ribbiti). The connection between spreading the heavens and dandling children lies in the action of extension and support—whether cosmic fabric or infant on the arms. The denominative function from tebach (palm, handspan) clarifies the nurturing sense. **STRETCHING AND EXTENDING**
en: I-nursed, spread-out | **es:** crié, extendió | **fr:** [טפחה], [טפחתי] | **de:** [טפחה], [טפחתי] Isa 48:13; Lam 2:22

טֶפַח H2947 *N-mp* (4×)
A handbreadth (unit of linear measure, roughly 3 inches); also an architectural term, possibly a coping or ledge.
Refers primarily to a handbreadth, an ancient unit of measurement equal to the width of four fingers (roughly 7–8 cm). It describes the thickness of Solomon's molten sea (1 Kgs 7:26; 2 Chr 4:5) and, in a poignant metaphor, the brevity of human life — 'you have made my days a few handbreadths' (Ps 39:5). In 1 Kings 7:9 it appears as an architectural term, possibly denoting a coping or projecting ledge. The Spanish 'palmo' and 'cornisa' reflect this dual usage nicely.

(4×) A handbreadth as a unit of linear measure. Used to describe the thickness of Solomon's bronze sea — one handbreadth thick (1 Kgs 7:26; 2 Chr 4:5). In Psalm 39:5 the plural 'handbreadths' becomes a metaphor for the painful brevity of life. Spanish 'palmo' captures this measuring sense directly. The unit was approximately the width of four fingers, around 7–8 centimeters. **SPAN MEASUREMENT UNIT**
en: a-handbreadth, handbreadth, handbreadths | **es:** las-cornisas, palmo, palmos | **fr:** [טפח], corniche, handbreadth | **de:** [טפח], der-coping, handbreadth 1Kgs 7:9; 1Kgs 7:26; 2Chr 4:5; Ps 39:5

טֹפַח H2948 *N-ms* (5×)
a handbreadth, a unit of linear measure equal to roughly four finger-widths
A unit of linear measurement based on the width of the palm, approximately 7.4 centimeters or three inches. It appears in descriptions of sacred furniture and architecture: the border around the tabernacle table (Exod 25:25; 37:12), the addition distinguishing the long cubit from the common cubit in Ezekiel's temple vision (Ezek 40:5; 43:13), and the width of ledges on the sacrificial tables (Ezek 40:43). Every occurrence involves precise sacred measurements.

(5×) A handbreadth (approximately 7.4 cm / 3 inches), a standard unit of linear measure used exclusively in sacred architectural and furnishing contexts. It specifies the width of the rim around the tabernacle's table of showbread (Exod 25:25; 37:12) and the extra measure added to the common cubit to form the long cubit in Ezekiel's temple vision (Ezek 40:5; 43:13), as well as the ledge width on sacrificial tables (Ezek 40:43). Multilingual uniformity is notable: Spanish 'palmo,' French 'handbreadth,' German 'Handbreite' all preserve the body-based metrology. **SPAN MEASUREMENT UNIT**
en: a-handbreadth, and-handbreadth, handbreadth | **es:** palmo, palmo-menor, un-palmo | **fr:** [וטפח], [טפח], handbreadth | **de:** Handbreite, [וטפח], [טפח] Exod 25:25; Exod 37:12; Ezek 40:5; Ezek 40:43; Ezek 43:13

טְפָחִים H2949 *N-mp* (1×)
tender care, dandling; the nurturing attention given to infants
A plural abstract noun appearing only in Lamentations 2:20, in a horrific question about mothers eating 'the children of their tender care'—infants they have lovingly nursed and dandled. The word captures the intimate physical affection of a mother holding and bouncing her baby, making the reversal in siege conditions even more appalling. This single occurrence uses the language of gentlest nurture to intensify the horror of famine-driven cannibalism during Jerusalem's destruction.

(1×) Lamentations 2:20 uses this term in one of Scripture's most disturbing images, asking whether women should eat babies they have tenderly cared for. The Spanish question mark and uncertain translations across languages reflect the term's rarity and the passage's difficulty. The noun 'tender care' or 'dandling' emphasizes the loving physical attention that makes the siege's outcome unbearable to contemplate. **TENDERNESS AND GENTLENESS**
en: of-tender-care | **es:** de-crianza? | **fr:** [טפחים] | **de:** [טפחים] Lam 2:20

טָפַל H2950 *V-Qal-Prtcpl-mpc* (3×)

to plaster over, smear, coat (often with deceit)

To smear or plaster over something, often with negative connotations of covering up or falsifying. The verb appears primarily in Job and Psalms, describing plastering falsehood over truth or adding transgression upon transgression. The imagery involves coating something to hide its true nature, like plastering a wall to conceal defects. Job accuses his friends of being 'plasterers of falsehood,' whitewashing lies to make them appear as truth. The Psalmist describes the arrogant smearing lies over him. The verb captures deception through covering and falsification through coating.

(3×) To plaster over, smear, or coat (especially with falsehood). Job 13:4 condemns his friends as 'plasterers of falsehood,' covering truth with lies. Job 14:17 (difficult text) may speak of plastering over transgression, sealing it up. Psalm 119:69 complains 'the arrogant have smeared falsehood over me,' coating the psalmist's reputation with lies. The consistent association with deceit and covering reflects the verb's negative moral overtones. Spanish forjar/embadurnar, French forger, and English plaster/smear all attempt to capture this coating imagery. **COVERING AND CONCEALING**

en: and-you-plaster-over, have-smeared, plasterers-of- | **es:** Forjaron, embadurnadores-de, y-añades | **fr:** et-inventer, forger, inventer | **de:** [וחטפל], [טפלי], haben-smeared Job 13:4; Job 14:17; Ps 119:69

טִפְסָר H2951 *N-ms* (2×)

scribe, marshal, military officer (Assyrian loan-word)

This term, borrowed from Assyrian dupšarru (tablet-writer), designates high military officials with scribal skills. In Jeremiah 51:27, God commands to appoint a marshal against Babylon, suggesting a military coordinator or chief-of-staff. Nahum 3:17 describes Nineveh's marshals who flee like locusts, listing them among military and administrative elites. The Assyrian background points to officers skilled in writing who managed military logistics and record-keeping, combining administrative and martial functions. These were not mere clerks but high-ranking officials essential to ancient Near Eastern military operations.

(2×) Both occurrences appear in oracles against Mesopotamian powers, reflecting the term's Assyrian origin. Jeremiah 51:27 commands appointing a tipsar against Babylon, suggesting a military marshal or coordinator who would organize the attack. Nahum 3:17 lists Nineveh's marshals (tapsarayk, plural with suffix) among the city's officials who abandon her in crisis, camping like locusts then flying away. The Assyrian loan-word dupšarru/dupsarru (tablet-writer, scribe) indicates these were literate military administrators, essential for organizing campaigns and managing supplies. Spanish comandante/oficiales captures the military officer dimension. **GEOGRAPHY AND SPACE**

en: a-commander, and-your-marshals | **es:** comandante, y-oficiales-tuyos | **fr:** [טפסר], et-officier | **de:** [וטפסריך], [טפסר] Jer 51:27; Nah 3:17

טָפַף H2952 *Conj-w / V-Qal-InfAbs* (1×)

to take quick steps, trip along; walk with short, affected steps

A Qal infinitive absolute appearing only in Isaiah 3:16, mocking the affected gait of Jerusalem's elite women: they 'walk along tripping' or 'taking mincing steps.' The verb captures a self-consciously dainty, attention-seeking manner of walking. Combined with other details —outstretched necks, flirting eyes, tinkling anklets—this creates a satirical portrait of vanity and self-display. This single occurrence makes an exaggerated feminine walk into a symbol of spiritual pride and coming judgment.

(1×) Isaiah 3:16 uses this infinitive absolute in a prophetic satire of wealthy Jerusalem women's ostentatious behavior. The Spanish 'with little steps' and translations across languages capture the affected, mincing gait. The verb suggests both physical manner (short, quick steps) and moral character (vain self-display), making how one walks a revelation of inner pride deserving judgment. **CONDUCT AND WALKING**

en: and-with-their-feet | **es:** y-a-pasitos | **fr:** [וטפף] | **de:** [וטפף] Isa 3:16

טְפַר H2953 *Conj-w / N-fpc / 3fs* (2×)

nail, claw (Aramaic)

This Aramaic noun designates nails or claws, appearing in Daniel's accounts of Nebuchadnezzar's beast-like transformation and in the vision of the fourth beast. Daniel 4:30 describes the king's nails growing like bird claws during his period of insanity. Daniel 7:19 depicts the terrifying fourth beast with iron teeth and bronze claws. The term parallels Hebrew tzipporen, sharing the basic meaning across Aramaic and Syriac. The imagery emphasizes bestiality and predatory power—human descent to animal state or supernatural beasts with enhanced destructive capacity.

(2×) Both contexts use claw imagery to convey bestial transformation or nature. Daniel 4:30 [4:33 English] describes Nebuchadnezzar's nails growing like eagles' (bird claws) during his seven-year bovine madness, marking his complete animalization. Daniel 7:19 arms the fourth apocalyptic beast with bronze claws alongside iron teeth, creating a hybrid predator of supernatural destructive power. The textual note indicates a ketiv-qere variant in 7:19 (plural forms), showing scribal care in preserving the text. Syriac and Targum cognates confirm the nail/claw meaning across Aramaic dialects. **FLESH AND BODY**

en: and-his-nails, and-its-claws | **es:** y-garras-de-ella, y-sus-uñas | **fr:** et-ongle | **de:** [וטפרוהי], [וטפריה] Dan 4:33; Dan 7:19

טָפַשׁ H2954 *V-Qal-Perf-3ms* (1×)

to be gross, become insensitive; have a heart that is fat and unresponsive

A Qal perfect verb appearing only in Psalm 119:70, where the psalmist contrasts himself with the wicked: 'Their heart is gross like fat, but I delight in your law.' The verb uses the metaphor of physical fatness for spiritual insensibility—a heart so encased in fat it cannot feel or respond. The image recalls prophetic warnings about hearts becoming hardened or heavy. This single occurrence makes bodily grossness a vivid picture of moral and spiritual numbness, the opposite of the sensitive, Torah-delighting heart.

(1×) Psalm 119:70 uses this verb in a contrast between the psalmist's responsive heart and the wicked's insensitive one. The Spanish 'became gross' and translations across languages emphasize the fat-encased, unfeeling condition. The metaphor draws on ancient physiology where the heart's literal fatness was thought to impede its function, making this a powerful image of spiritual unresponsiveness to God's word. **FOOLISHNESS AND FOLLY**

en: is-gross | **es:** Se-engrosó | **fr:** être-stupide | **de:** ist-gross Ps 119:70

טַפַּת H2955 *N-proper-fs* (1×)

Taphath; personal name, daughter of Solomon

A feminine personal name appearing only in 1 Kings 4:11, identifying one of Solomon's daughters who married Ben-Abinadab, one of the king's district governors. The name's etymology is uncertain, though some suggest it relates to 'drops' or 'ornament.' She represents Solomon's strategic use of marriage to bind his administrative officials to the royal family. This single occurrence makes her one of the few Solomon's daughters named in Scripture, significant primarily for the political alliance her marriage created.

(1×) This personal name appears in the list of Solomon's district governors and their connections to the royal house. The consistent transliteration 'Taphath' (English, Spanish, French, German) reflects its status as a proper name. Her marriage to Ben-Abinadab illustrates how Solomon used family ties to consolidate administrative loyalty across his kingdom. **PROPER NAMES (PERSONAL)**

en: Taphath | **es:** Tafat | **fr:** Taphath | **de:** Taphath 1Kgs 4:11

טָרַד H2956 *V-Qal-Prtcpl-ms* (2×)

continual, constant, pursuing (participle used as adjective)

This participial form from the root tarad (pursue, chase) functions

adjectivally to describe something continuous or constant. In both Proverbs passages (19:13, 27:15), it modifies "dripping" to create the image of a continuous leak—one drop pursuing another relentlessly. The metaphor depicts a contentious woman as persistently irritating as water dripping without ceasing. The verb root in Arabic means to pursue or prolong, while Aramaic emphasizes continuation. The participial form captures ongoing, uninterrupted action that wears down over time.

(2×) Both occurrences in Proverbs create identical metaphors comparing a quarrelsome wife to constant dripping. Proverbs 19:13 pairs this with a foolish son as twin domestic calamities, while 27:15 develops the image further by noting the impossibility of restraining such a woman (like restraining wind). The phrase deleph tored literally means "a dripping that pursues"—each drop chasing the next in unbroken sequence. This continuous quality makes the comparison effective: not a single drip but relentless, unending irritation. Spanish continua and French/German equivalents capture this unceasing quality central to the domestic strife imagery. **AUTO-DETECTED COMMUNITY 5492 WITH 4 SENSES**

en: constant, continual | **es:** continua | **fr:** טרד ,טורד | **de:** [טורד], [טרד] Prov 19:13; Prov 27:15

טָרַד H2957 *V-Qal-Prtcpl-mp* (4×)

To drive away, chase out; used of Nebuchadnezzar's expulsion from human society during his madness.

An Aramaic verb meaning to drive away or chase out, used exclusively in Daniel to describe Nebuchadnezzar's banishment from human company during his period of insanity. The passive form ('he was driven') appears alongside the active ('they will drive you'), painting a vivid picture of royal humiliation. Spanish 'fue echado' (he was cast out) and 'te echarán' (they will cast you out) capture both the passive and active voices effectively, while French 'chasser' zeroes in on the core idea of expulsion.

(4×) To drive away or expel someone from their place or community. All four occurrences appear in Daniel (4:25, 32, 33; 5:21) and describe Nebuchadnezzar being driven from human society to live among wild animals. The active participle in Daniel 4:25, 32 carries a prophetic force ('they will drive you'), while the passive perfect in 4:33 and 5:21 reports the fulfilled judgment ('he was driven'). Spanish 'echar' (to cast out) and French 'chasser' (to chase away) both highlight the forcible nature of the expulsion. **EXPELLING AND PRODUCING**

en: he-was-driven, they-will-drive | **es:** fue-echado, te-echarán | **fr:** chasser | **de:** [טרדין], [טריד] Dan 4:25; Dan 4:32; Dan 4:33; Dan 5:21

טֶרֶם H2958 *Prep-b / Adv* (1×)

[ketiv] before, not yet; temporal adverb indicating precedence (variant spelling)

This is the Ketiv (written) form appearing only in Ruth 3:14, a variant spelling of the common adverb meaning 'before' or 'not yet.' The Qere (read) form is the standard 'terem.' Boaz and Ruth rise early, 'before one could recognize another,' maintaining discretion about their nighttime encounter on the threshing floor. The variant spelling doesn't change meaning, just reflects different scribal traditions. This single occurrence shows the textual variants that preserve both written and traditional reading forms.

(1×) Ruth 3:14 uses this variant form in the narrative of Boaz's careful protection of Ruth's reputation. The bracketed notation in translations acknowledges this is a Ketiv variant of the standard word for 'before.' The phrase 'before dawn' or 'before recognition' emphasizes the discretion both characters showed, rising early to avoid scandal before their honorable intentions could be fulfilled in marriage. **TEXTUAL VARIANTS MIXED**

en: [ketiv] | **es:** [antes] | **fr:** [cétiv] | **de:** [[בטרום]] Ruth 3:14

טָרַח H2959 *V-Hifil-Imperf-3ms* (1×)

to burden, load; weigh down or impose a load upon

A Hiphil imperfect verb appearing only in Job 37:11, in Elihu's speech about God's control of weather: 'He loads the clouds with moisture.' The verb captures the image of clouds being burdened or weighted down with water until they release it as rain. The Aramaic root suggests toil or burden, here applied to the meteorological cycle. This single occurrence makes divine weather-control into an act of loading and unloading, as if God were a porter packing clouds with cargo they must deliver.

(1×) Job 37:11 uses this verb in Elihu's discourse on God's majesty displayed in storms and weather. The Spanish 'loads' and translations across languages preserve the image of clouds being weighed down or burdened with moisture. The metaphor makes meteorology into logistics—God loads the clouds with water-cargo, which they transport and deliver as rain across the earth. **LABOR AND TOIL**

en: he-loads | **es:** carga | **fr:** יטריח | **de:** [יטריח'] Job 37:11

טֹרַח H2960 *N-msc / 2mp* (2×)

burden, trouble, wearisome load

This noun designates a burdensome weight or trouble that exhausts the bearer. Moses asks in Deuteronomy 1:12 how he can bear the burden of the people, parallel to their weight and quarrels—expressing leadership exhaustion. Isaiah 1:14 has God himself declaring that Israel's festivals have become a burden upon him, using identical language: he is weary of bearing them. The term emphasizes not just physical weight but the wearying, exhausting quality of sustained burden, whether leading a fractious people or enduring empty ritual.

(2×) The two passages create structural parallels in their burden language. Deuteronomy 1:12 has Moses protesting, "How can I bear alone your burden (torach), your load (massa), and your strife (riv)?"—three terms for the exhausting weight of leadership. Isaiah 1:14 echoes this phraseology: God's soul hates Israel's festivals; "they have become upon me a burden (latorach); I am weary (nilaeti) of bearing (neso)." The verbal echo (weary of bearing) links both passages. Spanish carga/vuestra carga and French trouble preserve the burden imagery central to both leadership exhaustion and divine weariness. **BURDENS AND LOADS**

en: burden, your-trouble | **es:** como-carga, vuestra-carga | **fr:** [לטרח], ton-trouble | **de:** [לטרח], dein-Kummer Deut 1:12; Isa 1:14

טָרִי H2961 *Adj-fs* (2×)

fresh, raw, not yet dried or healed

This adjective describes something in its fresh, unprocessed state—not yet dried, hardened, or healed. Judges 15:15 specifies that Samson found a fresh jawbone of a donkey, still moist and flexible rather than dry and brittle, making it effective as a weapon. Isaiah 1:6 uses it for fresh or raw wounds that have not yet been treated, pressed out, bound up, or soothed—emphasizing their untreated, actively painful state. The term captures the quality of recentness and the absence of time's hardening or healing effects.

(2×) The two contexts apply freshness to different domains but share the core sense of unprocessed recentness. Judges 15:15 specifies a fresh donkey jawbone (lechi-chamor teriyyah), still moist and strong enough to serve as Samson's weapon against a thousand Philistines—in contrast to a dried, brittle old bone that would shatter. Isaiah 1:6 describes Judah's wounds as fresh/raw (makkah teriyyah), not yet healed or even treated, emphasizing ongoing injury and neglect. Some interpreters read Isaiah's wounds as festering rather than simply fresh, but the basic sense remains: not yet processed by time or treatment. **MOIST FRESH GREEN**

en: fresh | **es:** fresca | **fr:** [טריה], fresh | **de:** [טריה], fresh Judg 15:15; Isa 1:6

טֶרֶם H2962 *Conj-w* (57×)

Before, not yet; a temporal adverb indicating precedence in time or the unrealized state of an expected event.

Terem is a distinctive Hebrew adverb with no known cognate in other Semitic languages, making it a uniquely Hebrew way of framing temporal precedence. It typically governs an imperfect verb to say 'before X happened' — as in Genesis 2:5, where plants were 'not yet'

in the earth. The word can also carry interrogative force, as when Pharaoh is asked 'do you not yet know that Egypt is ruined?' (Exod 10:7). A single occurrence in Psalm 5:5 may extend the sense spatially to 'before' as 'in the presence of,' though most scholars read even that temporally.

1. before (temporal) (51×) Temporal adverb or conjunction meaning 'before' an event occurs. This is the overwhelming use (51 of 57 occurrences), governing imperfect verbs to establish sequence: 'before they lay down' (Gen 19:4), 'before he had finished speaking' (Gen 24:15). Spanish antes de que and French devant consistently render this temporal precedence. The word structures some of Scripture's most vivid narrative moments, marking the precise instant before a scene changes. GEOGRAPHY AND SPACE

en: before | **es:** antes-de, antes-de-que | **fr:** devant | **de:** bevor, vor Gen 2:5; Gen 19:4; Gen 24:15; Gen 24:45

2. not yet (5×) Adverb meaning 'not yet,' indicating that an expected action or state has not been realized. In Exodus 9:30 Moses tells Pharaoh's servants 'you do not yet fear the LORD,' and in 1 Samuel 3:7 the boy Samuel 'did not yet know the LORD.' German nicht noch and French pas encore capture the suspended expectation. This sense often appears in dialogue, lending urgency — the gap between what should be and what is not yet. NEGATION PARTICLES

en: and-not-yet, not-yet | **es:** Acaso-todavía, antes-de, todavía | **fr:** et-pas-cependant, pas-cependant, pas-encore | **de:** nicht-doch, nicht-noch, und-nicht-doch Exod 9:30; Exod 10:7; 1Sam 3:3; 1Sam 3:7

3. before (spatial, in front of) (1×) A rare spatial extension meaning 'before' in the sense of 'in the presence of,' attested only in Psalm 5:5, where the wicked shall not stand terem the psalmist's eyes (or before God). Spanish delante de and German vor support a spatial reading here. Most commentators, however, treat this as still fundamentally temporal, making this a debated marginal sense. GEOGRAPHY AND SPACE

en: before | **es:** delante-de | **fr:** à-annoncer | **de:** vor Ps 5:5

טָרַף H2963 *Conj-w / V-Qal-ConjPerf-3ms* (25×)

Tear, rend, seize as prey; be torn; provide food, feed

A visceral Hebrew verb evoking the tearing action of wild beasts on their prey. Jacob cries out upon seeing Joseph's bloodied coat: 'tarof toraf Yosef'—'Joseph has surely been torn to pieces' (Genesis 37:33). It appears in similes of lions, wolves, and bears, and extends metaphorically to God Himself tearing and then healing (Hosea 5:14, 6:1). The passive forms describe the victim's perspective—the animal found torn in the field (Exodus 22:13). Surprisingly, the Hiphil at Proverbs 30:8 shifts entirely: 'feed me my appointed bread,' connecting prey-seizure to provision. Aramaic cognate teraf and Arabic tarafa ('to depasture') confirm the semantic bridge between predation and feeding.

1. tear, rend, prey upon (18×) Qal active: to tear, rend, or prey upon—the core predatory sense. Used literally of wild beasts (Genesis 49:27, Deuteronomy 33:20) and figuratively of enemies (Job 16:9, 18:4) and God Himself (Hosea 5:14, Psalm 50:22). The image is raw and kinetic: claws and teeth ripping flesh. French 'dechirer' and Spanish 'desgarrar' preserve the violent physical force. TEARING AND RENDING

en: I-tear-you-in-pieces, and-tears, and-tore | **es:** a-despedazar, desgarraba, desgarrar | **fr:** déchirer, et-déchirer, et-tears | **de:** [אטרף], [וטרף], [ויטרף] Gen 49:27; Exod 22:13; Deut 33:20; Job 16:9; Job 18:4

2. be torn, be preyed upon (6×) Nifal and Qal passive: to be torn apart, to be the victim of predation. Genesis 37:33 and 44:28 use the emphatic infinitive absolute construction 'tarof toraf' to express certainty and grief. Exodus 22:13 applies it to livestock law: if an animal is torn, the torn remains serve as evidence. The passive voice centers the victim rather than the predator. TORN MAULED RIPPED

en: he-was-torn, is-torn, it-is-torn | **es:** despedazado, despedazar, es-despedazado | **fr:** [טרף'], cela-est-déchiré, déchiré | **de:** [טרף'], es-ist-zerrissen, zerrissen Gen 37:33; Gen 44:28; Exod 22:13

3. feed, provide food (1×) Hiphil causative at Proverbs 30:8: 'hatrifeni lehem hukki'—'feed me my appointed bread.' Here the predatory root is domesticated into provision and sustenance. The semantic bridge runs through the idea of seizing food: what the lion tears for its cubs becomes what God provides for His servant. Spanish 'alimentame' and the Aramaic cognate sense of 'seize provisions' confirm this extension. RELEASE AND MOVEMENT

en: feed-me | **es:** aliemntame | **fr:** הטריפני-moi | **de:** [הטריפני] Prov 30:8

טֶרֶף H2964 *Prep-m / N-ms* (23×)

Prey seized by a predator; food or provision; a fresh leaf or foliage

In the mouth of the lion, this noun carries the raw violence of the hunt: torn flesh, seized prey, the spoil dragged back to the den. Genesis 49:9 and Nahum 2:13 wield it as a figure for conquest and plunder. Yet the same word softens into everyday sustenance when Proverbs 31:15 pictures the capable woman rising to secure food for her household, and Psalm 111:5 celebrates God as the one who gives provision to those who fear him. A single occurrence in Ezekiel 17:9 extends the root's tearing motion to plucked leaves, fresh foliage torn from a vine.

1. prey, torn flesh (19×) Prey torn by a predator, especially a lion, and by extension the violent spoil or plunder taken by conquerors. The multilingual evidence is consistent: Spanish presa, French proie, German Raub all converge on the imagery of seized flesh. Jacob blesses Judah as a lion crouching over prey (Gen 49:9), and Nahum indicts Nineveh as a city of prey (Nah 3:1). FOOD AND NOURISHMENT

en: and-prey, as-prey, for-prey | **es:** de-presa, la-presa, por-la-presa; | **fr:** [טרף], [טרפו], de-proie | **de:** Raub, [טרף], [טרפו] Gen 49:9; Num 23:24; Job 4:11; Job 24:5; Job 29:17

2. food, provision (3×) Food or provision in a domesticated, non-violent sense, extending the idea of what sustains life from hunted prey to general nourishment. Psalm 111:5 pairs it with covenant faithfulness, Proverbs 31:15 with the diligent household manager, and Malachi 3:10 with the storehouse of blessing. Spanish alimento and German Speise confirm the shift from predation to provision. FOOD AND NOURISHMENT

en: food | **es:** Alimento, alimento | **fr:** proie | **de:** Raub, Speise Ps 111:5; Prov 31:15; Mal 3:10

3. leaf, fresh foliage (1×) A fresh leaf or green foliage, attested once in Ezekiel 17:9 where the construct plural describes leaves plucked from a transplanted vine. The semantic link to the root idea of tearing or plucking is still visible, though the referent has moved from animal flesh to plant life. GEOGRAPHY AND SPACE

en: leaves-of | **es:** hojas-de | **fr:** proie | **de:** [טרפ'] Ezek 17:9

טָרָף H2965 *Adj-ms* (1×)

fresh-plucked, freshly torn off; newly detached from a plant

An adjective appearing only in Genesis 8:11, describing the olive leaf the dove brought back to Noah: 'a freshly plucked olive leaf.' The word emphasizes the leaf's newness—it was just picked, still green and fresh, proving vegetation had emerged from the flood waters. The Aramaic cognate suggests a fresh leaf still vital with life. This single occurrence makes botanical freshness the signal of earth's renewal, the first tangible evidence that dry land and living plants had survived the deluge.

(1×) Genesis 8:11 uses this adjective in the famous scene of the dove returning to the ark with evidence of receding flood waters. The consistent translation 'freshly plucked' (English, Spanish, French, German) emphasizes the leaf's recent removal from a living tree. The fresh green olive leaf became an enduring symbol of peace and new life emerging from judgment. MOIST FRESH GREEN

en: freshly-plucked | **es:** arrancada | **fr:** freshly-plucked | **de:** frisch-gepflückt Gen 8:11

טְרֵפָה H2966 *Art / N-fs* (9×)

An animal torn by wild beasts; torn flesh forbidden as food under Mosaic dietary law.

A feminine noun designating an animal killed by predators, making its flesh ritually unfit for consumption. The legal prohibition appears repeatedly: Exodus 22:31 forbids eating flesh torn in the field, Leviticus 7:24 and 17:15 pair it with nebelah (an animal that dies naturally), and Ezekiel 44:31 extends the ban to priests. Jacob's complaint to Laban — 'what was torn I bore the loss of it myself' (Gen 31:39) — reveals the economic reality behind the law: a shepherd was ordinarily responsible for predation losses. Nahum 2:13 uses it metaphorically for Nineveh as a lion's den full of torn prey. Spanish 'despedazada' ('torn to pieces') and French 'dechire' ('torn') both emphasize the violence of the animal's death.

torn animal, carrion from predation (9×) An animal torn by wild beasts, or the flesh resulting from such predation — ritually forbidden as food. The term appears in legal contexts paired with nebelah ('carcass that dies naturally') as jointly prohibited (Lev 7:24; 17:15; 22:8; Ezek 4:14; 44:31). Exodus 22:13, 31 establish the pastoral and dietary regulations. Jacob's protest to Laban (Gen 31:39) reveals the shepherd's liability for losses to predation. Nahum 2:13 uses it metaphorically of Nineveh-as-lion filling its lair with torn prey. Spanish 'despedazada' and French 'dechire' both foreground the violent manner of death that renders the flesh unclean. **TORN MAULED RIPPED**

en: a-torn-animal, and-a-torn-animal, and-torn | **es:** Despedazada, de-lo-desgarrado, despedazada | **fr:** déchiré, et-nourriture, et-un-déchiré-animal | **de:** Zerrissenes, [וטרפה], [טרפה] Gen 31:39; Exod 22:13; Exod 22:31; Lev 7:24; Lev 17:15

טַרְפֶּלָיֵא H2967 *N-proper-ms* (1×)

Tarpelites; ethnic or administrative group in Persian period

A gentilicial or administrative term appearing only in Ezra 4:9, in a list of groups opposing the rebuilding of Jerusalem's temple. The identification is uncertain—some see this as an ethnic designation, others as an official title meaning something like 'beyond the river' in Persian administrative language. The Greek translations vary, suggesting ancient uncertainty about this group's identity. They were among the coalition of opponents writing to King Artaxerxes to stop the temple construction.

(1×) Ezra 4:9 includes this term in a catalog of opposition groups petitioning the Persian king against Jerusalem's restoration. The transliterations across languages acknowledge uncertainty about whether this is an ethnic name or an official title. Some scholars connect it to Persian words meaning 'trans-river officials,' reflecting the administrative structure of the Persian Empire's western provinces. **PROPER NAMES (PERSONAL)**

en: Tarfelaye | **es:** los-tarpelitas | **fr:** [טרפליא] | **de:** [טרפליא] Ezra 4:9

יָאַב H2968 *V-Qal-Perf-1cs* (1×)

to long for, desire; have intense yearning or craving

A Qal perfect verb appearing only in Psalm 119:131, where the psalmist declares passionate desire for God's commands: 'I longed for your commandments.' The verb is an Aramaic loan-word used in this late psalm to express intense yearning or craving. The image is physical—the psalmist pants or gasps with desire (the previous line), then declares this deep longing. This single occurrence makes spiritual desire as visceral as thirst or hunger, borrowing Aramaic vocabulary to intensify Hebrew devotion.

(1×) Psalm 119:131 uses this verb in the psalmist's declaration of love for Torah. The Spanish 'yearned' and translations across languages capture the intense desire. The Aramaic loan-word adds emotional intensity to this acrostic psalm's expression of Torah devotion—the psalmist doesn't just obey or study God's commands, but longs for them with physical yearning. **DESIRE AND COVETING**

en: I-longed | **es:** anhelé | **fr:** désirer | **de:** ich-longed Ps 119:131

יְאָה H2969 *V-Qal-Perf-3fs* (1×)

to be fitting, appropriate; be suitable or proper for something

A Qal perfect verb appearing only in Jeremiah 10:7, in a hymnic declaration of God's uniqueness: 'Fear is fitting for you, O King of the nations.' The verb declares what is appropriate or suitable, what ought to be. The Aramaic form adds solemn weight to this rhetorical question comparing YHWH to worthless idols. This single occurrence makes fittingness or propriety a theological category—reverence for God is not just commanded but inherently appropriate, befitting his nature and status.

(1×) Jeremiah 10:7 uses this verb in a confession of YHWH's incomparability among the gods. The Spanish 'corresponds' and translations like 'it is due' capture the sense of appropriateness or fittingness. The late Aramaic form intensifies the rhetorical force—fear of the true King is not arbitrary but intrinsically fitting, the only proper response to his majesty. **PROPRIETY AND FITTINGNESS**

en: it-is-due | **es:** corresponde | **fr:** [יאתה] | **de:** [יאתה] Jer 10:7

יַאֲזַנְיָהוּ H2970 *N-proper-ms* (4×)

Jaazaniah — a Hebrew personal name meaning 'Yahweh hears,' borne by several men in the late monarchic period.

A theophoric name meaning 'Yahweh hears,' borne by at least four different individuals in the late Judean monarchy and exile. One was a military leader who came to Gedaliah at Mizpah after the fall of Jerusalem (2 Kgs 25:23). Another was an elder caught in secret idolatry in Ezekiel's temple vision (Ezek 8:11). A Rechabite leader bears the name in Jeremiah 35:3, and a corrupt civic leader appears in Ezekiel 11:1. The name is transliterated consistently across languages — 'Jaazaniah' in English and Spanish, with minor variations in French and German.

(4×) Jaazaniah, a personal name meaning 'Yahweh hears,' used for several distinct individuals. In 2 Kings 25:23, a Judean military officer who submitted to Gedaliah after Jerusalem's fall. In Ezekiel 8:11, a son of Shaphan seen leading elders in clandestine incense worship. In Jeremiah 35:3, a son of Jeremiah the Rechabite. In Ezekiel 11:1, a son of Azur among those giving wicked counsel in Jerusalem. English 'Jaazaniah' and Spanish 'Jaazanias' reflect standard transliterations of this well-attested late monarchic name. **PROPER NAMES (PERSONAL)**

en: Jaazaniah, Yaazanyah, and-Jaazaniah | **es:** Jaazanias, Yaazanyah, y-Yaazanias | **fr:** Jaazania, [יאזניה], et-Jaazania | **de:** [ויאזניהו], [יאזניה], und-Yaazanyahu 2Kgs 25:23; Jer 35:3; Ezek 8:11; Ezek 11:1

יָאִיר H2971 *N-proper-ms* (9×)

Jair, a personal name meaning 'he enlightens'; borne by a Manassite conqueror, a Gileadite judge, and Mordecai's father.

The name Jair means 'he enlightens' or 'may God give light,' and it belongs to at least three distinct figures in Scripture. The most prominent is Jair son of Manasseh, who conquered tent-villages in Gilead and named them Havvoth-Jair ('villages of Jair,' Num 32:41; Deut 3:14; 1 Kgs 4:13). A second Jair served as a minor judge in Gilead whose thirty sons rode thirty donkeys and held thirty cities (Judg 10:3-5) — a memorable image of decentralized prosperity. A third Jair appears as the father of Mordecai in Esther 2:5. Spanish 'Jair/Jair' and French 'Jair/Yair' preserve the name across traditions.

Jair (personal name) (9×) The personal name Jair (ya'ir, 'he enlightens'), borne by several biblical figures: (1) Jair son of Manasseh who captured villages in Gilead, renaming them Havvoth-Jair (Num 32:41; Deut 3:14; Josh 13:30; 1 Kgs 4:13; 1 Chr 2:22-23); (2) a minor judge in Gilead whose thirty sons controlled thirty cities (Judg 10:3-5); and (3) the father of Mordecai (Esth 2:5). The theophoric meaning 'he gives light' connects to the Hebrew root '-w-r. Spanish 'Jair' and French 'Jair/Yair' transliterate consistently across language traditions. **JAIR PERSONAL NAME**

en: Jair, Ya'ir, Yair | **es:** Jair, Jaír, Y-Jair | **fr:** Jair, Jaïr, Yair | **de:** Jair, Yair, [יאיר] Num 32:41; Deut 3:14; Josh 13:30; Judg 10:3; Judg 10:5

יָאִירִי H2972 *Art / N-proper-ms* (1×)
the Jairite; gentilicial designation indicating clan or regional origin
A gentilicial adjective appearing only in 2 Samuel 20:26, identifying Ira as 'the Jairite,' one of David's officials. The designation indicates clan or regional origin, probably from Jair or a place associated with that name. The precise reference is unclear—it may connect to the Jair who judged Israel, or to Havvoth-Jair in Gilead, or to another Jair family. This single occurrence makes Ira's clan identity part of his official title, suggesting regional or kinship ties mattered in David's administration.

(1×) This gentilicial term appears in the list of David's officials, where Ira the Jairite is called 'a priest to David' or 'David's chief minister.' The consistent transliteration 'Jairite' (English, Spanish, French, German) indicates recognition as a clan or regional designation. The term identifies Ira by his origin, though the exact connection to other biblical Jairs remains debated. **PROPER NAMES (PERSONAL)**
en: the-Yairite | **es:** el-yairita | **fr:** le-Yairite | **de:** der-Yairite 2Sam 20:26

יָאַל H2973 *Conj-w / V-Nifal-ConjPerf-3cp* (4×)
To be foolish, act foolishly; to become a fool, showing senseless behavior through sin or lack of judgment.
A Niphal verb meaning to act foolishly or become a fool, carrying moral and intellectual weight. In Numbers 12:11, Aaron confesses that he and Miriam 'acted foolishly' in challenging Moses — the foolishness is essentially sin. Jeremiah 5:4 attributes such folly to ignorance of God's ways, while Isaiah 19:13 declares Egypt's princes 'have become fools,' having lost all sound judgment. Jeremiah 50:36 prophesies that Babylon's diviners will be exposed as fools. The Spanish 'se han enloquecido' (they have gone mad) captures the dramatic force of this intellectual and moral collapse.

(4×) To act foolishly in a way that is morally culpable — folly as sin. In Numbers 12:11, Aaron pairs this verb with 'sinned,' confessing both foolishness and transgression in opposing Moses. Jeremiah 5:4 attributes such foolish behavior to the common people's ignorance of God's ordinances. The German 'wir waren töricht' (we were foolish) captures the confessional tone. This sense emphasizes willful moral failure rather than mere intellectual deficit. **FOOLISHNESS AND FOLLY**
en: act-foolishly, and-they-will-become-fools, they-are-foolish | **es:** Se-han-enloquecido, locamente-actuamos, se-enloquecieron | **fr:** [ונאלו], [נואלו], nous-étaient-insensé | **de:** [ונאלו], [נואלו], wir-waren-toericht Num 12:11; Isa 19:13; Jer 5:4; Jer 50:36

יָאַל H2974 *V-Hifil-Imp-mp* (19×)
Be willing, consent, be pleased to do; determine, resolve, undertake; venture, dare (with humility before a superior).
The Hiphil of ya'al captures three shades of volition — from gracious willingness through firm resolve to humble daring. In its most common use (12 occurrences), it simply means 'be willing' or 'consent': Moses was content to dwell with Jethro in Midian (Exod 2:21), and God was not willing to destroy his people (1 Sam 12:22). Spanish consentir and French consentir both mirror this willingness. But ya'al also carries a sterner note of determination: the Canaanites 'were determined' to dwell in the land despite Israel's advance (Judg 1:27, 35), and Moses 'undertook' to expound the Torah (Deut 1:5). Most memorably, Abraham twice uses the venture sense when he dares to address God: 'I have ventured to speak to the Lord, though I am but dust and ashes' (Gen 18:27, 31) — a delicate blend of boldness and self-abasement that German ich habe es gewagt ('I have dared it') captures perfectly.

1. be willing, consent, be pleased (12×) Being willing, consenting, or being pleased to do something — expressing gracious agreement or contentment to undertake an action, often with overtones of condescension or acquiescence. This dominant sense (12 occurrences) spans from Moses being 'content to dwell' with Jethro (Exod 2:21) to the Levite being 'content to stay' as a household priest (Judg 17:11), Naaman asking Gehazi to 'please accept' silver (2 Kgs 5:23), and God not being 'willing' to destroy Israel (1 Sam 12:22; 2 Kgs 5:23). Spanish consentir/quiso, French consentir, and German bereit sein/einwilligen all cluster around willing agreement. The imperative 'Be pleased!' in Judg 19:6 and 2 Sam 7:29 adds a polite-request dimension. **DESIRE AND WILLING**
en: and-he-was-content, and-was-content, and-would-be-willing | **es:** Consiente, Consíntelo, Y-consintiera | **fr:** [והואלת], consentir, et-il-était-content | **de:** [והואיל], [והוא֫ילו], [והואלת] Exod 2:21; Josh 7:7; Judg 17:11; Judg 19:6; 1Sam 12:22

2. determine, resolve, undertake (5×) Determining, resolving, or undertaking to begin a significant action — emphasizing the decisive initiation rather than mere willingness. Five occurrences mark deliberate commencements: Moses 'undertook' to expound the Torah across the Jordan (Deut 1:5), the Canaanites and Amorites 'were determined' to hold their territory (Josh 17:12; Judg 1:27, 35), and Saul 'set about' putting on David's armor (1 Sam 17:39). Spanish comenzar/quiso and the shift in several translations from 'was willing' to 'undertook' signal the added force of resolve. The distinction from sense 1 is that here the subject does not merely agree but actively initiates. **BEGIN START**
en: and-determined, and-he-was-willing, and-was-determined | **es:** Y-quiso, comenzó, y-quiso | **fr:** et-determined, et-il-fut-disposé, et-était-determined | **de:** und-determined, und-er-war-bereit, und-war-determined Deut 1:5; Josh 17:12; Judg 1:27; Judg 1:35; 1Sam 17:39

3. venture, dare (2×) Venturing or daring to do something presumptuous, carrying a nuance of humble boldness before a superior. Only 2 occurrences, but both are among the most memorable dialogues in Genesis: Abraham interceding for Sodom says, 'I have ventured to speak to the Lord, though I am but dust and ashes' (Gen 18:27), and repeats, 'Let not the Lord be angry, and I will venture to speak just once more' (Gen 18:31). Spanish he osado ('I have dared'), German ich habe es gewagt, and French j'ai osé all shift to audacity vocabulary. Abraham's self-deprecating 'dust and ashes' alongside his persistent intercession makes this a quintessential example of reverent boldness. **DARE BE BOLD**
en: I-have-ventured | **es:** he-osado | **fr:** Je-avoir-ventured | **de:** ich-habe-es-gewagt Gen 18:27; Gen 18:31

יְאֹר H2975 *Prep-k / N-proper-fs* (65×)
The Nile River (Egyptian loanword); by extension, any major river, stream, or irrigation canal.
Ye'or is one of the Bible's most striking loanwords — borrowed directly from Egyptian iotr/io'r ('watercourse'), surviving also in Coptic eiero. In its dominant use, it is simply the Nile: Pharaoh's dreams unfold 'by the ye'or' (Gen 41:1-3), and the plagues turn it to blood (Exod 7:20). Spanish el Rio, French le Nil, and Korean nail-gang all point to this singular great river. Yet the word also functions as a common noun for any major waterway — Ezekiel's Pharaoh boasts 'my ye'or' (29:3), and 2 Kings 19:24 speaks of 'the rivers (ye'orei) of Egypt' in a generic sense. In its most technical use, ye'or denotes the canals and irrigation channels of the Nile delta (Exod 7:19; Isa 19:6), reflecting Egypt's engineered hydrology.

1. the Nile River (47×) The Nile River as a proper noun — the great river of Egypt, center of the Exodus narrative and prophetic oracle. The 47 occurrences include Pharaoh's dream (Gen 41:1-3), the plague of blood (Exod 7:20-21), the infant Moses set among reeds (Exod 2:3), and prophetic judgment against Egypt (Isa 19:5-8). Spanish el Rio, French le Nil, German der Nil, and Arabic an-nil all treat it as a definite, singular river. The definite article (hayye'or) is standard, reflecting the loanword's quasi-proper-noun status. **RIVERS AND STREAMS**
en: in-the-Nile, the-Nile | **es:** el-Río, el-río, en-el-río | **fr:** dans-le-Nil, le-Nil | **de:** der-Nil, in-der-Nil Gen 41:1; Gen 41:2; Gen 41:3; Gen 41:17

2. river, stream (12×) A common noun meaning 'river' or 'stream,' used with possessive suffixes or in plural to denote major waterways beyond the specific Nile channel. Ezekiel 29:3 has Pharaoh declaring 'my river,' and Psalm 78:44 recalls how God 'turned their rivers to blood' — Spanish los rios, German Fluesse, and Swahili mito all render the generic plural. This includes Isaiah 7:18's 'the rivers of Egypt' as a geographic designation broader than the single Nile channel. **RIVERS AND STREAMS**

en: his-rivers, my-river, rivers | **es:** los-ríos, mi-río, ríos-de | **fr:** Nil, canal, fleuves-de | **de:** Fluesse-von, Kanal, ihr-Ströme 2Kgs 19:24; Ps 78:44; Isa 7:18; Isa 37:25; Ezek 29:3

3. canal, channel, watercourse (6×) Canals, irrigation channels, or engineered watercourses, reflecting the branching delta and man-made infrastructure of Egyptian hydrology. Exodus 7:19 and 8:5 list ye'orim alongside other water features (rivers, ponds, pools), and Isaiah 19:6 predicts the 'canals' will stink. Job 28:10 uses the word for channels cut through rock. Spanish canales, French canal, and Swahili mifereji ('ditches') capture this artificial, constructed sense distinct from the natural river. **RIVERS AND STREAMS**

en: broad, by-the-Nile, canals-of | **es:** arroyos, canales, canales-de | **fr:** Nil, canal, le-canals | **de:** Kanal, [בִּיאֹרִים], [יְאֹרִים] Exod 7:19; Exod 8:5; Job 28:10; Isa 19:6; Isa 33:21

יָאַשׁ H2976 *Prep-l / V-Piel-Inf* (6×)

despair, lose hope (Nifal); cause to despair, make despondent (Piel causative)

A verb expressing hopelessness and despair, most often in the Nifal stem as a participle meaning 'desperate' or 'without hope.' Jeremiah's contemporaries declare no'ash – 'it is hopeless!' (Jer 2:25; 18:12), stubbornly embracing their ruin. David calculates that Saul 'will despair of me' and stop pursuing (1 Sam 27:1). Job is addressed as a 'desperate one' whose words are wind (Job 6:26). In its single Piel occurrence, Qoheleth 'causes his heart to despair' over the futility of toil (Eccl 2:20), turning the verb causative and inward. Spanish captures the range well: 'sin esperanza' (hopeless), 'desesperado' (desperate), 'para desesperar' (to cause despair).

1. despair, be hopeless (Nifal) (5×) To despair, be without hope, give up, in the Nifal stem. The participle no'ash functions almost as an interjection in Jeremiah ('It is hopeless!' Jer 2:25; 18:12), expressing defiant fatalism. In 1 Sam 27:1, David strategically expects Saul to 'despair of' finding him. Job 6:26 addresses Job as the 'desperate one.' Spanish 'sin esperanza' and 'es inutil' capture the finality, while French 'desesperer' and English 'hopeless' convey the emotional weight. **DESPAIR HOPELESSNESS**

en: It-is-hopeless, and-will-despair, desperate-one | **es:** Es-inútil, Sin-esperanza, desesperado | **fr:** [נואש], désespérer, et-fera-despair | **de:** [נאש], [נואש], und-wird-despair 1Sam 27:1; Job 6:26; Isa 57:10; Jer 2:25; Jer 18:12

2. cause despair (Piel causative) (1×) To cause someone to despair, make despondent, in the Piel (causative) stem. Attested uniquely in Eccl 2:20, where Qoheleth deliberately causes his own heart to despair concerning all his toil. The reflexive target (his own heart) intensifies the pathos. Spanish 'para desesperar' and French 'a desesperer' both preserve the causative force, while the English 'to cause despair' makes explicit what the Hebrew Piel stem encodes grammatically. **DESPAIR HOPELESSNESS**

en: to-cause-despair | **es:** para-desesperar | **fr:** à-désespérer | **de:** [ליאש] Eccl 2:20

יֹאשִׁיָּהוּ H2977 *Prep-l / N-proper-ms* (53×)

Josiah — the reforming king of Judah who rediscovered the Book of the Law and purged idolatry

Yoshiyahu ('the LORD supports') was the king of Judah whose reign (640-609 BC) represents the last great spiritual revival before the Babylonian exile. His 53 occurrences span Kings, Chronicles, Jeremiah, and Zephaniah, tracing a remarkable narrative arc: crowned at age eight after his father Amon's assassination (2 Kgs 21:24-22:1), he launched sweeping religious reforms after the discovery of the Book of the Law in the Temple (2 Kgs 22:8-23:25), purging high places, destroying the altar at Bethel that had stood since Jeroboam's schism, and celebrating a Passover unequaled since the days of the judges. His death at Megiddo opposing Pharaoh Neco (2 Kgs 23:29) is lamented by Jeremiah. The name is uniformly transliterated: Spanish 'Josias,' French 'Josias,' German 'Josia.'

Josiah, king of Judah (53×) The proper name Yoshiyahu (Josiah), referring to the son of Amon who reigned as king of Judah from approximately 640 to 609 BC. Prophetically named a generation before his birth (1 Kgs 13:2), he is celebrated for the Deuteronomic reforms of 621 BC (2 Kgs 22-23) and remembered as the king who turned to the LORD with all his heart, soul, and might (2 Kgs 23:25). All 53 occurrences — including the prepositional form le-Yoshiyahu — refer to this single individual. Zechariah 6:10 mentions a returned exile of the same name, but that occurrence falls under the alternate form. **PROPER NAMES (PERSONAL)**

en: Josiah, Yoshiyahu | **es:** Josías, Yoshiyahu | **fr:** Josias | **de:** Josia 1Kgs 13:2; 2Kgs 21:24; 2Kgs 21:26; 2Kgs 22:1; 2Kgs 22:3

אִיתוֹן H2978 *Art / N-ms* (2×)

entrance (Aramaic loan-word or variant)

This rare term appears in Ezekiel 40:15 as a ketiv-qere variant designating the entrance or doorway of the temple gate structure. The ketiv reads yaiton while the qere corrects to ithon, both apparently referring to the same architectural feature: the entrance opening. Scholars debate whether this is an Aramaic loan-word or a rare Hebrew variant. The context clearly indicates an entrance or doorway in Ezekiel's detailed temple measurements. Textual scholars have proposed various emendations, but the basic sense of an entrance passage remains stable across proposals.

(2×) Both references in Ezekiel 40:15 represent the same word in ketiv-qere variation, measuring the entrance of the gate structure. The verse measures from the front of the entrance gate to the front of the inner vestibule, establishing precise temple dimensions. Commentators like Comill propose reading athyon (a variant form), while Smend references grammatical discussions of the rare formation. The architectural context clarifies the meaning regardless of textual variants: this designates the entrance passage or doorway of the gate complex. Translators preserve the entrance sense across languages while noting the textual variant in apparatus. **GEOGRAPHY AND SPACE**

en: [ketiv], the-entrance | **es:** (de-la-entrada), [de-la-entrada] | **fr:** entrée | **de:** [הָאִיתוֹן], [הִיאתוֹן] Ezek 40:15

יְאִתְרַי H2979 *N-proper-ms* (1×)

Jeatherai; personal name of a Levite ancestor

A personal name appearing only in 1 Chronicles 6:21 (English 6:6), in the genealogy of the Levitical musician Asaph. The name apparently corresponds to 'Ethni' in verse 41 (English verse 26) of the same chapter, representing the same individual recorded with variant spelling. Such genealogical variations are common in Chronicles' complex family lists. This single occurrence makes Jeatherai one link in the chain connecting the post-exilic Levitical singers to their ancient priestly heritage.

(1×) This personal name appears in the genealogical records establishing the legitimacy of post-exilic Levitical musicians. The transliterations vary, and the apparent equivalence with 'Ethni' in the parallel genealogy suggests textual variation in transmission. The name serves primarily to establish ancestral continuity for the temple musicians, linking them to pre-exilic Levitical families. **PROPER NAMES (PERSONAL)**

en: Yeatray | **es:** Yeatray | **fr:** [יְאִתְרַי] | **de:** [יְאִתְרַי] 1Chr 6:21

יָבַב H2980 *Conj-w / V-Piel-ConsecImperf-3fs* (1×)

to cry out shrilly, lament; make a high-pitched wailing sound

A Piel consecutive imperfect verb appearing only in Judges 5:28, where Sisera's mother 'cried out shrilly' through the window, anxiously watching for her son's return from battle. The verb captures a high-pitched, penetrating sound—somewhere between calling and lamenting. The irony is devastating: she waits for a victorious return that will never come, her shrill cries anticipating the lament they should become. This single occurrence makes maternal anxiety into a sharp, piercing sound that contrasts with the battle's brutal reality.

(1×) Judges 5:28 uses this verb in the Song of Deborah's ironic conclusion, depicting Sisera's mother waiting for a son already dead. The Spanish 'lamented' and translations capturing outcry or shrilling

both fit the context. Her penetrating cry through the window embodies anxious anticipation soon to become genuine mourning, though she doesn't yet know her son lies slain by Jael's tent peg. GOING OUT AND FORTH
en: and-she-cried-out | **es:** y-se-lamentó | **fr:** et-elle-cria-dehors | **de:** und-sie-schrie-heraus Judg 5:28

יְבוּל H2981 *N-msc / 3fs* (13×)
Produce, yield — the harvest that the earth gives from cultivated land
Denotes the agricultural produce or yield that the soil brings forth, nearly always in the phrase 'the land shall give its produce' (Lev 26:4; Ezek 34:27; Zech 8:12). It appears in covenant blessings promising abundance and in covenant curses threatening barrenness (Deut 11:17; Lev 26:20). Habakkuk 3:17 narrows the term to grape harvest specifically, while Job 20:28 extends it figuratively to the 'produce' of a wicked man's house that floods away in divine judgment. The Spanish 'fruto,' French 'produit,' and German cognates all confirm the agricultural harvest meaning.

produce, yield (13×) The produce or yield of the soil (יְבוּל), referring to the harvest of cultivated land. Nearly every occurrence appears in the formula 'the land yields its produce,' whether in covenant blessing (Lev 26:4; Ps 67:6; 85:12; Ezek 34:27; Zech 8:12) or its withholding in curse (Deut 11:17; Lev 26:20; Hag 1:10). Hab 3:17 narrows it to vine-fruit, while Job 20:28 extends it metaphorically to the household 'yield' swept away in judgment. GEOGRAPHY AND SPACE
en: and-its-produce, her-produce, its-produce | **es:** el-producto-de, fruto, fruto-de-ella | **fr:** et-son-produit, produce-de, production | **de:** [יבול], [יבולה], ihr-produce Lev 26:4; Lev 26:20; Deut 11:17; Deut 32:22; Judg 6:4

יְבוּס H2982 *N-proper-fs* (4×)
Jebus, the ancient Canaanite name for Jerusalem before David's conquest
An archaic place name identifying Jerusalem by its pre-Israelite Jebusite designation. The name appears exclusively in narratives that explicitly equate the two cities—'Jebus, that is, Jerusalem' (Judg 19:10; 1 Chr 11:4)—preserving the memory of the city's Canaanite past. Its rare use (only 4 occurrences) suggests it was already antiquarian in the biblical period, invoked to anchor Jerusalem's identity in the story of David's conquest.

(4×) The pre-Davidic name for Jerusalem, used when the text deliberately identifies the city with its Jebusite heritage. Every occurrence pairs Jebus with Jerusalem through an explanatory gloss ('Jebus, which is Jerusalem'), as in Judg 19:10–11 and 1 Chr 11:4–5. Multilingual renderings (Eng 'Yevus,' Spa 'Jebús') consistently transliterate rather than translate, reflecting its status as an opaque proper noun. JERUSALEM HOLY CITY
en: Yevus | **es:** Jebús | **fr:** Yevus, [יבוס] | **de:** Yevus, [יבוס] Judg 19:10; Judg 19:11; 1Chr 11:4; 1Chr 11:5

יְבוּסִי H2983 *Art / N-proper-ms* (41×)
Jebusite — gentilic noun for the Canaanite people who inhabited Jerusalem (Jebus) before David's conquest
Yevusi is the gentilic adjective and collective noun for the Jebusites, a Canaanite people descended from Canaan's third son (Gen 10:16). They appear 41 times, almost always within the formulaic list of pre-Israelite peoples — 'the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite, and the Jebusite' — that runs through the Pentateuch and into the Deuteronomistic History. The Jebusites' unique importance is their control of Jerusalem, which they held as the city of Jebus until David captured it by means of the water shaft (2 Sam 5:6-8; 1 Chr 11:4-6). Araunah (Ornan) the Jebusite, from whom David purchased the threshing floor that became the Temple site, represents the last named individual of this people (2 Sam 24:16-24; 1 Chr 21:15-28). Zechariah 9:7 envisages the Jebusite's absorption into Judah, like the clans that became part of Israel.

Jebusite (gentilic noun) (41×) The gentilic noun Yevusi, designating the Canaanite population of Jebus (pre-Davidic Jerusalem). Most occurrences fall within the stereotyped list of displaced peoples in divine land-promises (Gen 15:21; Exod 3:8, 17; 23:23; 33:2; 34:11; Deut 7:1; 20:17) and conquest summaries (Josh 9:1; 11:3; 12:8; 24:11). The specific Jebusite connection to Jerusalem emerges in Judges 19:10-11, 2 Samuel 5:6-8, and the Araunah/Ornan threshing-floor narrative (2 Sam 24:16-24; 2 Chr 3:1). Spanish 'jebuseo,' French 'Jebusien,' German 'Jebusiter' all render the gentilic form consistently. PROPER NAMES (PERSONAL)
en: and-the-Jebusite, and-the-Yevusite, the-Yevusi | **es:** el-jebuseo, y-al-jebuseo, y-el-jebuseo | **fr:** Jébusite, et-le-Jebusite, et-le-Jébusien | **de:** [הַיְבוּסִי], [הַיְבֻסִי], und-der-Jebusiter Gen 10:16; Gen 15:21; Exod 3:8; Exod 3:17; Exod 13:5

יִבְחָר H2984 *Conj-w / N-proper-ms* (3×)
Ibhar: son of David born in Jerusalem
A son of David born after David became king in Jerusalem. The name means 'He (God) chooses,' reflecting the theophoric naming pattern common in Israelite culture. Ibhar appears in lists of David's sons in both Samuel and Chronicles, among those born in Jerusalem as opposed to those born in Hebron. Beyond these genealogical references, nothing else is known about him. His inclusion in the lists confirms his legitimacy as a royal heir, though he played no recorded role in succession politics or Israel's history.

(3×) Ibhar, a son of David born in Jerusalem. 2 Samuel 5:15 lists him among sons born to David in Jerusalem after the capital moved from Hebron. 1 Chronicles 3:6 and 14:5 provide parallel references in David's genealogy. The name's meaning 'He chooses' suggests divine election or thanksgiving for birth. The absence of further narrative about Ibhar reflects the obscurity of most royal sons who didn't feature in succession events. Cross-linguistic transliterations (Spanish Yibjar/Yivjar, French/English Ibhar/Yivhar) maintain the proper name. PROPER NAMES (PERSONAL)
en: and-Yivchar, and-Yivhar | **es:** Y-Yibjar, Y-Yivjar | **fr:** [ויבחר], et-Yivhar | **de:** [ויבחר], und-Yivhar 2Sam 5:15; 1Chr 3:6; 1Chr 14:5

יָבִין H2985 *N-proper-ms* (8×)
Jabin ('he discerns'), the dynastic name of Canaanite kings of Hazor defeated by Israel.
A proper name meaning 'he understands' or 'he is intelligent,' borne by two Canaanite kings of the powerful city-state Hazor. The first Jabin organized a northern coalition against Joshua and was defeated at the waters of Merom (Josh 11:1). The second – likely a dynastic title rather than a personal name – oppressed Israel for twenty years until Deborah and Barak broke his power through the defeat of his general Sisera (Judg 4:2-24). Psalm 83:9 recalls this victory as a paradigm of divine deliverance.

Jabin, Canaanite king (8×) Jabin (Yavin), the royal name or dynastic title of Canaanite kings ruling from Hazor. The name derives from the root b-y-n ('to discern, understand'). Two figures bear this name: the king defeated by Joshua in the northern campaign (Josh 11:1), and the later king whose commander Sisera was routed by Barak and killed by Jael (Judg 4:2, 7, 17, 23, 24). The recurrence of the name suggests a dynastic throne-name for Hazor's rulers. Psalm 83:10 invokes 'as Jabin at the brook Kishon' as a prayer for God to repeat past deliverances. Translations consistently transliterate: Spanish 'Jabín/Yavín,' French 'Yavin,' German 'Yavin.' PROPER NAMES (PERSONAL)
en: Yavin, as-to-Yavin | **es:** Jabín, Yavín, como-Yavin | **fr:** Yavin, comme-Jabin | **de:** Yavin, wie-zu-Yavin Josh 11:1; Judg 4:2; Judg 4:7; Judg 4:17; Judg 4:23

יָבַל H2986 *V-Hifil-Imperf-3mp / 3fs* (18×)
To lead, bear along, or carry in procession (Hifil); to be led or carried (Hofal)
Yabal in the Hifil stem means to lead, conduct, or bear something along, often with ceremonial or processional overtones, as when nations bring offerings to God's temple (Ps 68:29, Zeph 3:10). The Hofal passive portrays someone or something being led or carried, ranging

from the stately bridal procession of Psalm 45:14 to the haunting image of the suffering servant led like a lamb to slaughter (Isa 53:7). Spanish consistently reaches for 'llevar' and 'guiar,' while French favors 'conduire,' both capturing the directed, purposeful movement this verb implies. The Aramaic cognate and Akkadian abalu confirm the ancient Near Eastern resonance of formal conveyance.

1. bring, carry (Hifil active) (7×) Active Hifil causative meaning to bring, lead, or carry someone or something to a destination, often with processional dignity. Psalm 68:29 envisions kings bringing gifts to the temple, and Psalm 76:11 calls surrounding nations to present offerings. Spanish uses 'guiar' (to guide) alongside 'llevar' (to carry), reflecting both the directional and transport dimensions. **GOING AND LEADING**

en: I-will-lead-them, carried-her, let-them-bring | **es:** la-llevaban, los-guiaré, me-llevará | **fr:** conduire | **de:** [אובילם], [יבלוה], [יובלון] Ps 60:9; Ps 68:29; Ps 76:11; Ps 108:10; Isa 23:7

2. be led, be guided (Hofal passive) (6×) Hofal passive denoting being led or guided along a path, with emphasis on direction and accompaniment. Psalm 45:14-15 describes the royal bride being led to the king, while Isaiah 53:7 portrays the servant being led to slaughter. The French 'conduire' and the Spanish 'ser llevado' both highlight the passive, purposeful quality of the movement. **GOING AND LEADING**

en: being-led, is-led, she-is-led | **es:** Serán-traídas, fue-llevado, llevado | **fr:** conduire, יובלו | **de:** [יובל], [יובלו], [תובלון] Job 21:30; Ps 45:14; Ps 45:15; Isa 53:7; Isa 55:12

3. be carried, be brought (Hofal passive) (5×) Hofal passive with emphasis on being carried or transported as cargo or a passive object, stressing conveyance rather than personal guidance. In Hosea 10:6, tribute is carried to Assyria; in Job 10:19, Job wishes he had been carried straight from womb to grave. The distinction from sense 2 lies in the impersonal, freight-like quality of the transport. **GOING AND LEADING**

en: I-would-be-carried, is-brought, is-carried | **es:** es-llevado, habría-sido-llevado., será-llevado | **fr:** conduire, יובל ,אובל | **de:** [אובל], [יובל] Job 10:19; Job 21:32; Isa 18:7; Hos 10:6; Hos 12:1

יְבַל H2987 *Conj-w / V-Hifil-ConjPerf-3ms* (3×)

to bring, carry, bear along (Aramaic)

An Aramaic verb meaning to bring or carry something from one place to another. In Ezra's account of temple restoration, it describes the transportation of sacred vessels that Nebuchadnezzar had taken from Jerusalem's temple. The Haphel stem (Aramaic equivalent of Hebrew Hiphil) indicates causative action—causing something to be brought or carried. The verb appears in official correspondence about returning temple articles to Jerusalem. It emphasizes the physical movement of objects from Babylon back to their proper location in Jerusalem's restored temple.

(3×) To bring or carry (Aramaic Haphel). Ezra 5:14 reports that Cyrus 'brought out' temple vessels from Babylon's temple. Ezra 6:5 commands that the gold and silver vessels 'be brought back' to Jerusalem. Ezra 7:15 mentions bringing silver and gold 'to Jerusalem' for the temple. The consistent context involves transporting sacred vessels back to their rightful place. The verb emphasizes restoration through physical return of displaced objects. Aramaic forms show Haphel conjugation patterns distinct from Hebrew. **BEARING AND CARRYING**

en: and-brought, and-to-bring | **es:** y-llevó, y-los-llevó, y-para-llevar | **fr:** [והיבל], [ולהיבלה] | **de:** [והיבל], [ולהיבלה] Ezra 5:14; Ezra 6:5; Ezra 7:15

יְבָל H2988 *N-mpc* (2×)

watercourse, stream, channel for irrigation

This masculine plural construct noun designates watercourses or irrigation channels that conduct water for agricultural purposes. Isaiah uses it twice in restoration promises: channels of water will flow on every high hill and mountain in the day of Judah's restoration (Isaiah 30:25), and God will pour water on the thirsty land like streams on dry ground (Isaiah 44:4). Both passages parallel it with pelagim (streams), emphasizing abundant irrigation. The term suggests artificial or directed water channels rather than natural streams, supporting agricultural productivity through managed water distribution.

(2×) Both occurrences appear in Isaiah's restoration oracles promising agricultural abundance through divinely-provided water. Isaiah 30:25 envisions channels of water (yivlei-mayim) on every elevated place, paired with streams (pelagim), transforming even highlands into well-watered farmland. Isaiah 44:4 promises pouring water on the thirsty and streams on dry ground, using irrigation imagery for spiritual renewal. The construct form yivlei suggests these are conduits or channels directing water for productive use. The parallel with pelagim (streams, rivulets) clarifies the water-channel function, though yivlei may emphasize artificial irrigation infrastructure more than natural watercourses. **GEOGRAPHY AND SPACE**

en: channels, streams-of | **es:** corrientes-de | **fr:** [יבלי] | **de:** [יבלי] Isa 30:25; Isa 44:4

יָבָל H2989 *N-proper-ms* (1×)

Jabal; personal name, son of Lamech, father of tent-dwelling herdsmen

A personal name appearing only in Genesis 4:20, identifying one of Lamech's sons by Adah as 'the father of those who dwell in tents and have livestock.' Jabal represents the origin of pastoral nomadism in the Cainite genealogy. The name may relate to the Hebrew word for 'stream' or 'watercourse,' appropriate for a founder of shepherding. This single occurrence makes Jabal the eponymous ancestor of a whole way of life—tent-dwelling, animal-herding existence that characterized much of ancient Near Eastern culture.

(1×) Genesis 4:20 names Jabal as the founder of pastoral life in the genealogy of Cain's descendants. The consistent transliteration (with slight variations: 'Yaval,' 'Jabal') across languages reflects its status as a personal name. As 'father of those who dwell in tents,' Jabal represents the cultural origin of nomadic shepherding, one of humanity's primary economic adaptations. **PROPER NAMES (PERSONAL)**

en: Yaval | **es:** Yaval | **fr:** Yaval | **de:** Jabal Gen 4:20

יַבָּל H2990 *N-fs* (1×)

running sore, ulcer; a suppurating or weeping wound

A feminine adjective used substantively appearing only in Leviticus 22:22, in the list of animal blemishes that disqualify sacrifices. Animals with 'a running sore' or 'weeping ulcer' cannot be offered to the Lord. The word emphasizes the active, suppurating nature of the wound—it's not healed but actively discharging. This single occurrence makes ritual purity dependent on bodily wholeness; animals with open, weeping wounds are unsuitable for holy use, even if otherwise healthy.

(1×) Leviticus 22:22 uses this term in the catalog of disqualifying blemishes for sacrificial animals. The Spanish 'with wart' and translations like 'running sore' or 'ulcer' indicate an actively suppurating wound. The holiness code requires unblemished offerings, and weeping, open sores—like blindness, broken bones, or skin diseases—render animals ritually unsuitable for the altar. **DISEASE AND AFFLICTION**

en: a-wen | **es:** con-verruga | **fr:** une-verrue | **de:** ein-wen Lev 22:22

יִבְלְעָם H2991 *Conj-w / N-proper-fs* (3×)

Ibleam: Manassite city in northern Israel

A city allocated to Manasseh in the Jezreel valley region, though located within Issachar's or Asher's territory. Ibleam appears in conquest accounts where Israel failed to drive out the Canaanite inhabitants. It also marks the location where King Ahaziah of Judah was mortally wounded while fleeing from Jehu. The city corresponds to Bileam in Chronicles' parallel list of Levitical cities. Its strategic location in the valley made it significant for controlling travel routes. The name's etymology remains uncertain, though it appears in Egyptian records from the second millennium BC.

(3×) Ibleam, a city in Manasseh's territory within the Jezreel region. Joshua 17:11 lists it among Manasseh's towns in other tribes' territories. Judges 1:27 records Manasseh's failure to dispossess Ibleam's Canaanite inhabitants. 2 Kings 9:27 locates Ahaziah's fatal wounding 'at the ascent of Ibleam' during Jehu's coup. The city = Bileam in 1 Chronicles 6:55. Its strategic valley location made it militarily significant. Cross-linguistic transliterations (Spanish Ibleam/Yivleam, French/English Ibleam/Yivleam) maintain the proper name consistently. **PROPER NAMES (PERSONAL)**

en: Ibleam, Yivleam, and-Yivleam | **es:** Ibleam, Yivleam, e-Ibleam | **fr:** Ibleam, Yivleam, et-Yivleam | **de:** Ibleam, Yivleam, und-Yivleam Josh 17:11; Judg 1:27; 2Kgs 9:27

יָבַם H2992 *Conj-w / V-Piel-Imp-ms* (3×)

to perform levirate duty, marry brother's widow

To fulfill the duty of a brother-in-law (yabam) by marrying one's deceased brother's childless widow. This ancient Near Eastern custom aimed to preserve the dead brother's name and inheritance by raising up offspring through the widow. The Piel verb appears in contexts where this obligation is commanded or discussed. Genesis records Judah commanding Onan to perform this duty for Tamar. Deuteronomy legislates the practice, including provision for refusal. The custom involved complex family, economic, and social dynamics, balancing concern for the widow, preservation of lineage, and property rights.

(3×) To perform levirate duty by marrying a deceased brother's widow. Genesis 38:8 records Judah commanding Onan: 'go to your brother's wife and perform the duty of a brother-in-law to her.' Deuteronomy 25:5 legislates: 'her husband's brother shall perform levirate duty with her.' Deuteronomy 25:7 allows refusal: 'if the brother-in-law refuses to perform levirate duty with me.' The technical nature of this family obligation creates translation challenges, with Romance languages using 'marry as brother-in-law' (Spanish desposar/cumplir cuñado) and English maintaining 'perform levirate duty.' **MARRIAGE AND MASTERY**

en: and-perform-levirate-duty, and-shall-perform-levirate-duty-her, to-perform-levirate-duty-me | **es:** desposarme, y-cúmple-cuñado, y-la-desposará | **fr:** et-devra-perform-levirate-duty-sa, et-perform-levirate-devoir, à-perform-levirate-duty-moi | **de:** und-heirate-sie-als-Schwager, und-soll-perform-levirate-Pflicht-ihr, zu-perform-levirate-Pflicht-mich Gen 38:8; Deut 25:5; Deut 25:7

יָבָם H2993 *N-msc / 3fs* (2×)

brother-in-law, husband's brother (in levirate marriage context)

This technical kinship term designates the husband's brother who bears legal responsibility in levirate marriage. When a man dies childless, his brother (yavam) is obligated to marry the widow and raise up offspring for the deceased (Deuteronomy 25:5). The law provides for the brother-in-law to refuse (Deuteronomy 25:7), but this brings social shame. The term appears only in Deuteronomy 25's levirate legislation, though the practice itself appears in Genesis 38 with Judah's sons. Aramaic and rabbinic Hebrew preserve the same term, indicating its technical legal status in family law.

(2×) Both occurrences function within Deuteronomy 25:5-10's levirate marriage legislation. Verse 5 establishes the obligation: the husband's brother (yevamah, her brother-in-law) must marry her and perform the brother-in-law's duty. Verse 7 addresses refusal: if my brother-in-law (yevami) refuses to raise up his brother's name, the widow appeals to the elders. The term's technical precision (husband's brother specifically, not general brother-in-law) reflects its legal function. Targum, Mishnaic Hebrew, and Lagarde's morphological studies all confirm this as the standard term for the brother obligated in levirate marriage. **GEOGRAPHY AND SPACE**

en: her-brother-in-law, my-brother-in-law | **es:** mi-cuñado, su-cuñado | **fr:** mon-frère-dans-loi, sa-frère-dans-loi | **de:** ihr-Bruder-in-Gesetz, mein-Bruder-in-Gesetz Deut 25:5; Deut 25:7

יְבִמְתּ H2994 *N-fsc / 2fs* (5×)

sister-in-law; a brother's wife (widow) in the context of levirate marriage

A kinship term designating a man's brother's wife, used exclusively in the context of levirate marriage law. In Deuteronomy 25:7-9, it refers to the widow whom the surviving brother is obligated to marry, and whose public ceremony of removing the sandal shames the one who refuses. In Ruth 1:15, Naomi uses the term when urging Ruth to follow Orpah – 'your sister-in-law' – back to Moab. The term encodes an entire legal and familial obligation in a single word.

(5×) A brother's wife or sister-in-law, specifically within the levirate marriage framework where a deceased man's brother is duty-bound to marry the widow and raise offspring in the dead brother's name. In Deuteronomy 25:7-9, the term appears three times in the legal procedure for refusal, including the sandal-removal ceremony. In Ruth 1:15, Naomi applies it to Orpah as Ruth's co-sister-in-law. Spanish 'cuñada,' French 'soeur-dans-loi,' and German 'Schwester-in-Gesetz' all render the kinship relation, though none capture the specific levirate obligation encoded in the Hebrew. **GEOGRAPHY AND SPACE**

en: his-sister-in-law, your-sister-in-law | **es:** su-cuñada, tu-cuñada | **fr:** son-soeur-dans-loi, ton-sœur-dans-loi | **de:** Schwager, sein-Schwester-in-Gesetz Deut 25:7; Deut 25:9; Ruth 1:15

יַבְנְאֵל H2995 *Conj-w / N-proper-fs* (2×)

Yavneel or Jabneel, name of two different towns in Israel

This place name designates two distinct locations in Israel's tribal territories. One Jabneel lay in Judah's western border (Joshua 15:11), later called Jabneh (2 Chronicles 26:6) and known in Greek as Iamnia, surviving as modern Yebna. A second Jabneel appears in Naphtali's northern territory (Joshua 19:33). The name means "God causes to build" or "El builds," sharing the theophoric element El with personal names like Benaiah. The Judahite location gained prominence in later Jewish history as a rabbinic center after Jerusalem's destruction.

(2×) The two occurrences identify geographically distinct towns sharing the same theophoric name. Joshua 15:11 places one Jabneel on Judah's northwestern boundary, the same site as 2 Chronicles 26:6's Jabneh and Hellenistic Iamnia (modern Yebna), which became significant in Second Temple and rabbinic periods. Joshua 19:33 locates another Jabneel in Naphtali's northern territory, a completely separate site. The name's meaning ("God builds" or "El causes to build") reflects common theophoric naming patterns. Greek manuscripts show variation (Iabnēl, Iōrēe) in transliterating Semitic names. **PROPER NAMES (PERSONAL)**

en: Yavneel, and-Yavneel | **es:** Jabneel, y-Jabneel | **fr:** Yavneel, et-Yavneel | **de:** Yavneel, und-Yavneel Josh 15:11; Josh 19:33

יַבְנֶה H2996 *N-proper-fs* (1×)

Jabneh; Philistine city conquered and demolished by Uzziah

A place name appearing only in 2 Chronicles 26:6, identifying a Philistine city whose walls King Uzziah broke down during his military campaigns. The name means 'he causes to build' or 'he builds,' which is ironic given the context of demolition. The site is identified with the later Jamnia/Yavneh, which became significant in Second Temple and rabbinic Judaism. This single occurrence marks Jabneh as one of Judah's territorial gains during Uzziah's successful reign before his pride led to downfall.

(1×) This place name appears in the account of Uzziah's military successes against the Philistines. The transliterations vary ('Jabneh,' 'Jabne'), but the site is identified with the important coastal city that later became Jamnia. Uzziah's breaking down of Jabneh's walls represents Judah's temporary expansion into Philistine territory during the 8th century BC. **PROPER NAMES (PERSONAL)**

en: Yavneh | **es:** Jabne | **fr:** [יַבְנֶה] | **de:** [יַבְנֶה] 2Chr 26:6

יִבְנְיָה H2997 *Conj-w / N-proper-ms* (1×)

and Ibneiah; personal name of a Benjamite

A personal name appearing only in 1 Chronicles 9:8, in the list of

post-exilic Benjamite residents of Jerusalem. The name probably means 'YHWH builds' or 'YHWH builds up,' comparable to other theophoric names with the building root. The Greek textual variants show considerable confusion with this and surrounding names, suggesting manuscript difficulties in this genealogical section. This single occurrence makes Ibneiah one of the many returning exiles who resettled Jerusalem, his name testifying to faith in God's rebuilding work.

(1×) This personal name appears in Chronicles' list of post-exilic Benjamite families living in Jerusalem. The textual variants in the Septuagint reflect the difficulty of transmitting genealogical lists accurately. The theophoric name ('YHWH builds') is theologically appropriate for the restoration period, when God's people were literally rebuilding Jerusalem and the temple after Babylonian exile. **PROPER NAMES (PERSONAL)**

en: and-Yivneyah | **es:** Y-Yibnías | **fr:** [ויבניה'] | **de:** [ויבניה'] 1Chr 9:8

יִבְנְיָה H2998 *N-proper-ms* (1×)

Yivniyah, a Benjamite mentioned in 1 Chronicles 9:8

This personal name appears once in the genealogical records of returning exiles. The name likely derives from a root meaning 'Yah builds' or 'Yah understands,' though the exact etymology remains uncertain. The Septuagint renders it as Banaia in some manuscripts and Iechoniou in the Lucianic recension, reflecting the textual ambiguity surrounding rare proper names in Chronicles.

(1×) A Benjamite ancestral figure listed among the post-exilic inhabitants of Jerusalem (1 Chr 9:8). The single occurrence and lack of further narrative detail suggest this is a genealogical marker rather than a developed character, typical of Chronicles' compression of tribal lists. **PROPER NAMES (PERSONAL)**

en: Yivniyah | **es:** Yibnías | **fr:** [יבניה'] | **de:** [יבניה'] 1Chr 9:8

יַבֹּק H2999 *Art / N-proper-fs* (7×)

Jabbok, a river in Transjordan (modern Zarqa) serving as a territorial boundary and the site of Jacob's wrestling

The Jabbok (Yabboq) is one of the most geographically and theologically significant rivers east of the Jordan. It is where Jacob wrestled through the night with a divine being before reuniting with Esau (Gen 32:22), an episode that gave Jacob his new name Israel. Beyond this dramatic encounter, the Jabbok repeatedly appears as a boundary marker — the northern limit of Sihon's Amorite kingdom and the western edge of Ammonite territory (Num 21:24; Deut 2:37; 3:16; Josh 12:2; Judg 11:13, 22). Today it is identified with the Zarqa River.

Jabbok, river in Transjordan (7×) The proper river name Jabbok (יַבֹּק), the Transjordanian tributary of the Jordan identified with the modern Zarqa River. It carries both narrative and geopolitical significance: the site of Jacob's night-long wrestling with God at the ford (Gen 32:22-23), and repeatedly cited as the boundary between Amorite, Ammonite, and Israelite territories (Num 21:24; Deut 2:37; 3:16; Josh 12:2). The name may pun on the root avaq 'to wrestle,' a wordplay the Genesis narrator seems to exploit. **RIVERS AND STREAMS**

en: Jabbok, Yabbok, the-Jabbok | **es:** Jaboc, Yaboq, el-Jaboc | **fr:** Jabbok, Yabbok, le-Jabbok | **de:** Jabbok, Yabbok, der-Jabbok Gen 32:22; Num 21:24; Deut 2:37; Deut 3:16; Josh 12:2

יְבֶרְכְיָהוּ H3000 *N-proper-ms* (1×)

Jeberechiah, father of the witness Zechariah in Isaiah 8:2

This Yahwistic theophoric name means 'Yah has blessed' and appears in its full form only once, though the abbreviated form Berechiah occurs for several different individuals throughout the Old Testament. Isaiah summons Jeberechiah's son Zechariah as a reliable witness to the prophetic oracle concerning Maher-Shalal-Hash-Baz. The name's meaning underscores the divine favor associated with this witness's lineage.

(1×) The father of Zechariah, one of two faithful witnesses called by Isaiah to attest to the prophet's written oracle (Isa 8:2). The full theophoric form (Jeberechiah) emphasizes the witness's credibility through association with divine blessing, strengthening the prophetic testimony. **PROPER NAMES (PERSONAL)**

en: Jeberechiah | **es:** Yeberekiyahu | **fr:** [יברכיהו'] | **de:** [יברכיהו'] Isa 8:2

יָבֵשׁ H3001 *V-Hifil-Perf-3ms* (73×)

To be dry or wither; causatively, to dry up; by extension (Hifil), to be put to shame.

Yavesh covers a vivid physical reality — the drying of water, the withering of vegetation, the parching of land — and then makes a surprising semantic leap into the realm of shame. In its basic Qal form it describes the Jordan's waters drying up (Josh 4:23), grass withering under scorching wind (1 Kgs 17:7), and Ezekiel's vision of dry bones (Ezek 37:11). The Hifil causative has God as its characteristic subject: 'He dried up the Red Sea' (Josh 2:10). But the same Hifil form also means 'to put to shame' (Jer 6:15; 2 Sam 19:5), perhaps because shame makes a person shrivel and wither socially, just as drought shrivels a plant. The Syriac cognate and Arabic yabisa both preserve the physical drying sense.

1. wither, dry out (of vegetation and living tissue) (30×) Split from sense 100633. Criteria: Plants, grass, hands, bones losing vitality and moisture (Isa 19:7; Ezek 17:10; 37:11; 1 Kgs 13:4); biological withering distinct from hydrological drying

en: When-wither, Withers, and-it-withered | **es:** Cuando-se-sequen, Se-seca, Se-secaron | **fr:** dessécher, desséché, et-dessécher | **de:** und-verdorren, und-vertrocknete, und-withered 1Kgs 13:4; Job 8:12; Job 18:16; Ps 22:15; Ps 90:6

2. cause to dry up (causative) (15×) The causative sense (Hifil and Piel) of making something dry — God drying up the Red Sea (Josh 2:10), the Jordan (Josh 4:23), or the rivers of Egypt (Isa 19:5). The subject is typically God exercising sovereign power over water and vegetation, either in judgment or deliverance. German 'trocknete hinauf' captures the upward, complete removal of water that characterizes these divine acts. Job 15:30 extends it to fire drying up the wicked's shoots. **WITHERING AND DRYING**

en: He-dried-up, I-will-dry-up, and-I-will-make-dry | **es:** seca, secará, secaré | **fr:** Il-sécha-en-haut, dessécher, et-dessécher | **de:** Er-trocknete-hinauf, trocknete-hinauf, und-verdorren Josh 2:10; Josh 4:23; Josh 5:1; Job 15:30

3. dry up, become dry (of water sources) (15×) Split from sense 100633. Criteria: Water sources losing moisture: rivers, wells, seas drying up (Gen 8:7, 14); focus on liquid evaporation

en: and-dried-up, and-is-parched, and-they-dry-up | **es:** Y-se-secarán-, se-secaron, se-secó | **fr:** dessécher, drying-en-haut-de, et-dessécher | **de:** es-ist-trocken, trocken, trocknete Gen 8:7; Gen 8:14; Josh 9:5; Josh 9:12; 1Kgs 17:7

4. be put to shame (13×) The metaphorical Hifil sense of being put to shame or causing shame — a striking semantic extension where social humiliation is likened to physical withering. Jeremiah asks 'were they ashamed?' (Jer 6:15; 8:12) using this same root, and 2 Sam 19:5 reports that Joab's men were 'put to shame.' The connection between drying and shame may lie in the visible shrinking and loss of vitality that both experiences share — the shamed person wilts like a plant without water. Spanish 'avergonzado' and the broader translation pattern confirm this as a distinct sense. **WITHERING AND DRYING**

en: Are-they-ashamed, Is-put-to-shame, and-they-will-put-to-shame | **es:** Fueron-avergonzados, avergonzada, avergonzado | **fr:** dessécher, et-dessécher, tu-ai-shamed | **de:** du-habe-shamed, und-vertrocknete, verdorren 2Sam 19:5; Jer 6:15; Jer 8:12; Jer 10:14; Jer 46:24

יָבֵשׁ H3002 *Adj-fs* (9×)

Dry, dried up, or withered; describing what has lost its moisture, whether literally or as a figure of spiritual desolation.

An adjectival form from the root y-b-sh meaning 'dry' or 'withered,' used of both physical dryness and spiritual-metaphorical aridity. Dried grapes (Num 6:3) represent the literal end of the spectrum, while the complaint 'our soul is dried up' (Num 11:6) turns physical thirst into existential longing. Ezekiel's vision of dry bones (Ezek

37:2, 4) transforms the adjective into one of Scripture's most powerful images of hopelessness awaiting resurrection. The 'dry tree' metaphor serves double duty: a symbol of the humbled Davidic house (Ezek 17:24) and of the eunuch who considers himself barren (Isa 56:3). Spanish 'seco/seca' and English 'dry' map the sense directly.

dry, dried up, withered (9×) Dry, dried up, or withered — describing something that has lost its moisture or vitality. Used literally of dried grapes forbidden to Nazirites (Num 6:3) and figuratively of existential depletion ('our soul is dried up,' Num 11:6). Ezekiel deploys it powerfully for the dry bones awaiting resurrection (37:2, 4) and the dry-versus-green tree parable of the Davidic house (17:24; 21:3). Isaiah 56:3 applies it to the eunuch who sees himself as a 'dry tree' — barren and cut off. Job 13:25 uses dry chaff as a figure of frailty. Nahum 1:10 similarly compares Nineveh's enemies to dry stubble. Spanish 'seco' and German renderings leave the Hebrew untranslated in some places, reflecting its range. **DRYNESS AND DROUGHT**

en: dry, is-dried-up, or-dried | **es:** los-secos„ seca, seco | **fr:** [היבשות], [יבש], [יבשות] | **de:** [היבשות], [יבש], [יבשות] Num 6:3; Num 11:6; Job 13:25; Isa 56:3; Ezek 17:24

יָבֵשׁ H3003 *N-proper-ms* (24×)

Jabesh – city of Jabesh-Gilead in Transjordan; also the father of King Shallum of Israel

Primarily designates the Transjordanian city of Jabesh-Gilead, a settlement east of the Jordan in the territory of Gilead. The city figures prominently in Israel's early history: its inhabitants were punished for refusing to join the assembly against Benjamin (Judg 21:8-14), Saul's first royal act was to rescue it from Nahash the Ammonite's brutal siege (1 Sam 11:1-11), and its grateful citizens later recovered Saul's body from the walls of Beth-shan after his death on Gilboa (1 Sam 31:11-13; 2 Sam 2:4-5). This reciprocal loyalty between Saul and Jabesh is one of the most poignant threads in the Samuel narrative. As a personal name, Jabesh is the father of Shallum, a usurper king of the northern kingdom (2 Kgs 15:10-14).

Jabesh (Gilead) (24×) The proper name Jabesh (יָבִישׁ / יָבֵשׁ), used primarily as a place-name for Jabesh-Gilead in Transjordan and secondarily as a patronymic. The city is central to three pivotal narratives: the Benjaminite wife-procurement after the civil war (Judg 21:8-14), Saul's heroic deliverance from Ammonite siege (1 Sam 11:1-11), and the loyal recovery of Saul's remains by its grateful citizens (1 Sam 31:11-13; 2 Sam 2:4-5). As a personal name, Jabesh is the father of Shallum who assassinated Zechariah (2 Kgs 15:10, 13-14). Translations uniformly transliterate: Jabesh, Jabès (French), Jabes (Spanish). **PROPER NAMES (PERSONAL)**

en: Jabesh, Yabesh, Yavesh | **es:** Jabes, Yabesh, Yavesh | **fr:** Jabesh, Jabès, Yabesh | **de:** Jabesh, Yabesh, Yavesh Judg 21:8; Judg 21:9; Judg 21:10; Judg 21:12; Judg 21:14

יַבָּשָׁה H3004 *Prep-l* (14×)

Dry land or dry ground, especially as a path through parted waters or as earth distinct from sea.

A feminine noun meaning dry ground, used in vivid contrast with water throughout the Old Testament. At creation, God commands the waters to gather so that the יַבָּשָׁה appears (Gen 1:9–10). The word reaches its dramatic peak in the exodus: Israel crosses the Red Sea on dry ground (Exod 14:16, 22, 29; 15:19) and later the Jordan (Josh 4:22). Jonah confesses that the Lord made both sea and dry land (Jon 1:9), and the great fish vomits him onto the יַבָּשָׁה (Jon 2:10). Isaiah uses it figuratively for a parched Israel that God will refresh with his Spirit (Isa 44:3).

dry ground, dry land (14×) Dry ground or dry land (יַבָּשָׁה), used in opposition to water or sea. Appears in three major thematic clusters: (a) creation, where dry land emerges from gathered waters (Gen 1:9–10); (b) salvation-through-water narratives, where God provides a dry path through the Red Sea (Exod 14:16, 22, 29; 15:19; Neh 9:11; Ps 66:6) and the Jordan (Josh 4:22); and (c) Jonah's story, where the prophet acknowledges God as maker of sea and dry land (Jon 1:9) and is delivered onto shore (Jon 2:10). Isaiah 44:3 uses it figuratively of spiritual barrenness that God will revive. **DRYNESS AND DROUGHT**

en: into-dry-land, on-dry-ground, on-the-dry-ground | **es:** a-lo-seco, en-lo-seco, en-seco | **fr:** [ביבשה], [יבשה], la-terre-sèche | **de:** Festland, [יבשה], auf-der-trocken-Boden Gen 1:9; Gen 1:10; Exod 4:9; Exod 14:16; Exod 14:22

יִבְשָׁם H3005 *Conj-w / N-proper-ms* (1×)

Yivsam, a descendant of Issachar in 1 Chronicles 7:2

This personal name appears in the genealogical register of Issachar's descendants. The name's etymology is uncertain, though it may relate to sweetness or fragrance. Like many names in the tribal genealogies of Chronicles, this individual receives no narrative development beyond being listed as part of the ancestral lineage.

(1×) A son or descendant of Tola from the tribe of Issachar, mentioned in the genealogical listing of warriors and clan heads (1 Chr 7:2). The conjunction indicates this name is part of a series enumerating Tola's sons, suggesting a genealogical rather than narrative function. **PROPER NAMES (PERSONAL)**

en: and-Yivsam | **es:** y-Yibsam | **fr:** [ויבשם] | **de:** [ויבשם] 1Chr 7:2

יַבָּשֶׁת H3006 *Conj-w / N-fs* (2×)

dry land, dry ground (as opposed to water)

This feminine noun designates dry land in contrast to water or moisture. In Exodus 4:9, Moses receives assurance that water from the Nile will become blood when poured upon the dry ground, demonstrating the plague's effectiveness even outside the river. Psalm 95:5 celebrates God's creative ownership: his hands formed the dry land as well as the seas. The term emphasizes the solid, water-free quality of land, often appearing in contexts involving water-to-land transitions or creation's separation of wet from dry elements.

(2×) Both contexts position dry land in relationship to water. Exodus 4:9 describes the plague sign: Nile water poured onto the dry ground (bayyabeshet) will become blood, extending the wonder beyond the river itself. Psalm 95:5 parallels God's creative acts: the sea is his (he made it), and his hands formed the dry land (yabbeshet)—the fundamental division between water and solid ground in creation. The term emphasizes dryness and solidity, the quality that makes land habitable and distinct from water. Spanish tierra seca, French terre sèche preserve this dry-ground sense. **DRYNESS AND DROUGHT**

en: and-the-dry-land, on-the-dry-ground | **es:** en-la-tierra-seca, y-tierra-seca | **fr:** et-terre-sèche, sur-le-sec-moulu | **de:** auf-der-trocken-Boden, und-der-trocknen-Land Exod 4:9; Ps 95:5

יַבָּשֶׁת H3007 *N-fsd* (1×)

Aramaic word for 'earth' or 'dry land' in Daniel 2:10

This Aramaic noun, cognate with Hebrew yabbāšāh (dry land), appears in the Chaldeans' response to Nebuchadnezzar. The context emphasizes the vast gulf between human and divine knowledge: no magician 'on the earth' can reveal the king's dream. The Targum equates this term with the standard Biblical Hebrew for dry land, underscoring its semantic overlap with the Genesis creation narrative's 'dry ground' that emerges from the waters.

(1×) The earth or inhabited world as the realm of human existence, contrasted with the divine sphere (Dan 2:10). The Chaldeans use this term to stress that no earthly wise man possesses the supernatural knowledge the king demands, highlighting the impossibility of the request. **EARTH AND LAND**

en: the-dry-land | **es:** la-tierra | **fr:** terre | **de:** [יבשתא] Dan 2:10

יִגְאָל H3008 *Conj-w / N-proper-ms* (3×)

Igal/Yigal: personal name (three different individuals)

A Hebrew personal name meaning 'He (God) redeems,' borne by three different individuals in biblical narrative. First, one of the twelve spies sent to explore Canaan, representing the tribe of Issachar. Second, one of David's mighty warriors. Third, a descen-

dant of the royal line of Zerubbabel in post-exilic genealogy. The name reflects the theophoric pattern of incorporating divine action into personal names. Each bearer belongs to a different period and social context—wilderness wandering, Davidic military, and post-exilic restoration—showing the name's enduring popularity.

(3×) Personal name 'Igal' or 'Yigal' (He redeems), borne by three individuals. Numbers 13:7 identifies Igal son of Joseph from Issachar as one of the spies. 2 Samuel 23:36 lists Igal son of Nathan among David's elite warriors. 1 Chronicles 3:22 includes Yigal among Zerubbabel's descendants in post-exilic royal genealogy. The slightly varying transliterations reflect the name's pronunciation. Spanish Igal/Yigal, French Igal, English Igal all maintain the essential consonantal structure of this redemptive theophoric name. **PROPER NAMES (PERSONAL)**

en: Igal, and-Yig'al | **es:** Igal, Yigal, y-Yigal | **fr:** Igal, [ויגאל] | **de:** Igal, [ויגאל] Num 13:7; 2Sam 23:36; 1Chr 3:22

יְגַב H3009 *Conj-w* (1×)

Plowmen, agricultural laborers (Jeremiah 52:16)

This rare verbal form refers to those who till the soil and work the land. It appears in the context of Nebuzaradan leaving behind the poorest of the land after the Babylonian conquest to serve as vinedressers and plowmen. The parallel passage in 2 Kings 25:12 has a different reading in the Ketiv-Qere tradition, suggesting some textual fluidity. The agricultural role represents the most basic subsistence labor assigned to those too poor to be carried into exile.

(1×) Agricultural workers who plow and cultivate fields, mentioned alongside vinedressers as the poorest inhabitants left in Judah after the exile (Jer 52:16). The term designates manual laborers who remained to maintain basic agricultural production while the skilled and wealthy were deported. **FARMER VINEDRESSER**

en: and-as-plowmen | **es:** y-como-labradores | **fr:** [וליגבים] | **de:** [וליגבים] Jer 52:16

יְגֵב H3010 *Conj-w / N-mp* (1×)

Fields, agricultural plots (Jeremiah 39:10)

This noun denotes cultivated land or fields, though the text in Jeremiah 39:10 presents some uncertainty. The word appears alongside vineyards in the description of what Nebuzaradan distributed to the poor who remained in Judah. The parallel passage in Jeremiah 52:16 offers a slightly different reading, and BDB notes the text is dubious. The agricultural context is clear: these are productive parcels of land suitable for cultivation.

(1×) Cultivated fields or agricultural plots given to the poorest people left in the land after the Babylonian conquest (Jer 39:10). The distribution of vineyards and fields to those who had owned nothing represents a social upheaval where the dispossessed inherited the property of the exiled. **GEOGRAPHY AND SPACE**

en: and-fields | **es:** y-campos | **fr:** [ויגבים] | **de:** [ויגבים] Jer 39:10

יָגְבְּהָה H3011 *Conj-w / N-proper-fs* (2×)

Jogbehah, a town in Gad's territory east of the Jordan

This place name identifies a town in Gadite territory east of the Jordan River. Numbers 32:35 lists Jogbehah among the cities built (or fortified) by the Gadites when settling the Transjordan. Judges 8:11 mentions it as a landmark on Gideon's pursuit route when chasing the Midianite kings. The site has been identified with Khirbet Ajbehat, northwest of Amman in modern Jordan. The name possibly means "exalted" or "height," suggesting elevated terrain. Like many Transjordanian sites, it marked important routes through the region.

(2×) The two occurrences establish Jogbehah's role in Gadite settlement and later military history. Numbers 32:35 includes it among the fortified cities built by Gad's descendants when they chose Transjordanian territory, indicating its strategic value. Judges 8:11 uses it as a geographical marker: Gideon's route of pursuit passed by Jogbehah and Nobah, suggesting it lay on a recognized path through the region. The modern identification at Khirbet Ajbehat (northwest of Amman) provides approximate location. The name's possible derivation from gabah (be high, exalted) would fit elevated Transjordanian terrain. **PROPER NAMES (PERSONAL)**

en: and-Jogbehah | **es:** y-Jogbehá, y-Yogbehá | **fr:** et-Jogbehah | **de:** und-Jogbehah Num 32:35; Judg 8:11

יִגְדַּלְיָהוּ H3012 *N-proper-ms* (1×)

Yigdalyahu, a prophet during Josiah's reign (Jeremiah 35:4)

This theophoric name means 'Yah is great' and belongs to a man of God mentioned in connection with the Rechabites. Jeremiah brings the Rechabite family to a chamber in the temple belonging to the sons of Yigdalyahu, suggesting this prophet held some official position or owned property within the temple complex. The name reflects the common Yahwistic naming pattern celebrating God's greatness.

(1×) A prophet or 'man of God' whose sons had a chamber in the Jerusalem temple where Jeremiah tested the Rechabites' faithfulness (Jer 35:4). The association with temple chambers suggests Yigdalyahu held recognized prophetic authority or priestly status during the reign of Josiah. **PROPER NAMES (PERSONAL)**

en: Yigdalyahu | **es:** Yigdalyahu | **fr:** [יגדליהו] | **de:** [יגדליהו] Jer 35:4

יָגָה H3013 *V-Hifil-Prtcpl-mpc / 2fs* (8×)

To cause grief, afflict, torment (causative); to be grieved, to suffer sorrow (passive-reflexive)

The verb יָגָה speaks to grief in both its infliction and its experience. In its causative stems (Hifil and Piel), it describes the active causing of sorrow — God 'does not willingly afflict' the children of men (Lam 3:33), yet Jerusalem's enemies have 'afflicted her' (Lam 1:5, 12), and Job's friends 'torment' him with words (Job 19:2). The Nifal passive turns the lens inward: the virgins of Zion 'are grieved' (Lam 1:4) and the sorrowful exiles of Zeph 3:18 carry the weight of lost festivals. The Arabic cognate ʾ (to have pain, be abraded) hints at the word's physical roots beneath its emotional surface.

1. cause grief / afflict (Hifil/Piel causative) (6×) To cause grief, afflict, or torment someone — the Hifil and Piel causative stems. The agent actively inflicts sorrow on another. God 'does not willingly afflict or grieve the children of men' (Lam 3:33, Piel), yet he 'has afflicted' Jerusalem (Lam 1:5, 12; 3:32, Hifil). Job cries out to his friends 'how long will you torment me?' (Job 19:2), and Isaiah names the oppressors as 'those who afflict you' (Isa 51:23). Spanish 'afligió/atormentaréis' (afflicted/you will torment) and Arabic 'ʾūn (they torment) confirm the causative force across languages. **GRIEF AND SORROW**

en: He-afflicts, afflicted, has-afflicted-her | **es:** aflige, afligió, atormentaréis | **fr:** [הוגה], [ויגה], [מוגיך] | **de:** Kummer, [מוגיך], und-Kummer Job 19:2; Isa 51:23; Lam 1:5; Lam 1:12; Lam 3:32

2. be grieved (Nifal passive) (2×) To be grieved, to experience sorrow — the Nifal passive-reflexive stem. The subject suffers grief rather than causing it. Lam 1:4 describes the virgins of Zion as נוגות ('grieved'), paired with sighing priests and bitterness on every side. Zeph 3:18 speaks of those נוּגֵי מִמּוֹעֵד ('grieved because of the appointed feasts') — exiles who mourn the festivals they can no longer celebrate. Arabic 'ūāt (distressed ones) and Spanish 'Entristecidos/están afligidas' (saddened/they are afflicted) consistently mark the passive experience of sorrow. **GRIEF AND SORROW**

en: are-grieved, the-grieved | **es:** Entristecidos-de, están-afligidas | **fr:** [נוגות], affliger | **de:** Kummer Lam 1:4; Zeph 3:18

יָגָה H3014 *V-Hifil-Perf-3ms* (1×)

To thrust away or remove (2 Samuel 20:13)

This rare Hiphil verb describes the action of forcibly removing or pushing something aside. It appears only once, when someone thrust the murdered Amasa's body off the highway after Joab had killed him. The parallel clause uses a more common verb for carrying or turning aside, suggesting this term emphasizes the forceful, perhaps

undignified nature of removing the corpse from public view. Arabic and Syriac cognates carry similar meanings of repelling or expelling.

(1×) The act of forcibly thrusting or pushing away Amasa's body from the road where it lay after Joab's assassination (2 Sam 20:13). The vigorous action was necessary to prevent the pursuing army from stopping to gawk at the murdered commander, enabling Joab to maintain military momentum. **GRIEF AND SORROW**

en: he-was-removed | **es:** fue-removido | **fr:** il-fut-ôta | **de:** er-war-removed 2Sam 20:13

יָגוֹן H3015 *Conj-w / N-ms* (14×)

Sorrow, grief, anguish; deep emotional pain and persistent sadness, often paired with mourning or distress.

A noun denoting the heavy, persistent ache of grief – the kind that settles in and will not lift. Jacob fears it will accompany him to the grave if Benjamin is lost (Gen 42:38; 44:31), and the psalmist asks how long sorrow will reign in his heart (Ps 13:2). The prophets pair yagon with sighing (anachah) in Isaiah 35:10 and 51:11, promising that sorrow and sighing will flee when God's redeemed return to Zion. Jeremiah 31:13 sets it opposite simchah ('joy'), envisioning God turning mourning into gladness. Spanish 'tristeza' and French 'chagrin' both capture this abiding weight of sadness.

sorrow, grief, anguish (14×) Deep emotional sorrow or grief, a persistent state of sadness rather than a momentary pang. Paired with anachah ('sighing') in Isaiah 35:10 and 51:11, with tsarah ('distress') in Psalm 116:3, and set opposite simchah ('joy') in Esther 9:22. Jacob's anticipated grief at losing Benjamin (Gen 42:38; 44:31) gives it a visceral, paternal dimension. **GRIEF AND SORROW**

en: and-sorrow, from-sorrow, from-their-sorrow | **es:** con-tristeza, de-su-tristeza, de-tristeza | **fr:** [מ/יגון], dans-chagrin, dans-douleur | **de:** [ו/יגון], [יגון], [מ/יגון] Gen 42:38; Gen 44:31; Esth 9:22; Ps 13:2; Ps 31:10

יָגוֹר H3016 *Adj-ms* (2×)

fearing, afraid (rare adjective describing one who fears or is in dread)

This rare Hebrew adjective appears only twice, both times in Jeremiah describing those whom the prophet fears. The word captures the active state of being afraid or in dread of someone. Both occurrences use the same construction with the preposition 'from before them,' emphasizing the source of fear. The multilingual evidence shows consistent translation as 'fear' across languages, though some translators struggled with this rare form, leaving it untranslated.

(2×) The adjective describes a person in a state of fear or dread. Both Jeremiah passages use identical phrasing: 'whom you fear from before them' (Jer 22:25, 39:17), referring to those the prophet dreads. The English 'fear' and Spanish 'temes' (you fear) capture the emotional state, while French and German translators left the Hebrew untranslated, perhaps uncertain of this rare adjectival form. **GEOGRAPHY AND SPACE**

en: fear | **es:** temes | **fr:** [יגור] | **de:** [יגור] Jer 22:25; Jer 39:17

יָגוּר H3017 *Conj-w / N-proper-fs* (1×)

Yagur, a town in southern Judah near Edom (Joshua 15:21)

This place name designates one of the southernmost cities allotted to the tribe of Judah, positioned in the Negev toward the Edomite border. Like many settlements in this arid region, Yagur appears only in the comprehensive boundary and city lists of Joshua 15, with no further narrative development. The site's exact location remains uncertain to modern archaeologists.

(1×) A town in the extreme southern territory of Judah, near the border with Edom (Josh 15:21). The name appears in the list of cities allotted to Judah as part of the tribal inheritance, representing one of the frontier settlements in the Negev wilderness. **PROPER NAMES (PERSONAL)**

en: and-Yagur | **es:** y-Jagur | **fr:** et-Yagur | **de:** und-Yagur Josh 15:21

יְגִיעַ H3018 *N-msc / 2fs* (16×)

Toil, labor, exertion; also the product or fruit of one's labor, acquired property.

A noun capturing both the sweat of hard work and what that work produces. When Jacob confronts Laban, he speaks of the 'yegi'a of my hands' (Gen 31:42), meaning decades of grueling labor. But the same word can shift to denote what labor earns: the produce, property, or wealth that results. Deuteronomy 28:33 warns that foreigners will consume 'your yegi'a,' meaning your harvest and livelihood. Spanish distinguishes 'trabajo' (work) from 'ganancia' (gain), neatly mirroring the Hebrew duality. The interplay between effort and outcome runs through wisdom literature, where Job and the Psalms probe whether toil truly yields lasting reward.

1. toil, labor, exertion (13×) The act of laborious work, toil, or strenuous exertion, emphasizing the painful effort involved. Jacob uses it to describe his years of weary service under Laban (Gen 31:42, paired with 'oni, affliction). In Deuteronomy 28:33, the word denotes one's labor that foreign oppressors will devour. Spanish 'trabajo' and 'labor' consistently render this sense of effortful striving. **GEOGRAPHY AND SPACE**

en: and-from-labor-his, and-their-labor, and-your-labor | **es:** Trabajo-de, el-trabajo-de, la-labor-de | **fr:** [ו/יגיעכם], [ומ/יגיעו], [יגיע] | **de:** [ו/יגיעכם], [ומ/יגיעו], [יגיע] Gen 31:42; Deut 28:33; Neh 5:13; Job 10:3; Job 39:11

2. product of labor, gain (3×) The fruit, produce, gain, or acquired property resulting from one's toil, a metonymic extension from effort to its outcome. Job 39:16 uses it of an ostrich's labor (its eggs/offspring), Psalm 109:11 of a man's earnings seized by creditors, and Jeremiah 20:5 of Jerusalem's accumulated wealth. Spanish 'ganancia' (gain) and 'su-labor' (his labor/product) reflect this shift from process to result. **LABOR AND TOIL**

en: her-labor, his-labor, produce-her | **es:** ganancia-de-ella, su-labor, su-trabajo | **fr:** [יגיעה], labeur, sa-יגיעה-elle | **de:** [יגיעה], sein-Arbeit Job 39:16; Ps 109:11; Jer 20:5

יָגֵעַ H3019 *Adj-mpc* (1×)

Those weary or exhausted in strength (Job 3:17)

This adjective describes the toil-worn and physically exhausted. Job uses it in his lament over birth, imagining death as a place where 'the weary in strength' finally find rest. The phrase captures those worn down by hard labor and physical exertion, their vitality drained by unceasing toil. The rare construct form adds poetic intensity to Job's vision of death as release from life's burdens.

(1×) People exhausted from physical labor and hardship, who find rest in death according to Job's bitter meditation (Job 3:17). The expression 'weary of strength' intensifies the image of complete depletion, where even one's physical capacity for exertion has been consumed by relentless labor. **GEOGRAPHY AND SPACE**

en: the-weary-of | **es:** los-cansados-de | **fr:** יגיעי | **de:** [יגיעי] Job 3:17

יָגְלִי H3020 *N-proper-ms* (1×)

Jogli, a chief from the tribe of Dan (Numbers 34:22)

This personal name, possibly meaning 'led into exile' or derived from a root suggesting revelation, belongs to the father of Bukki, who served as Dan's representative in dividing the Promised Land. The name appears only in the formal list of tribal leaders appointed to oversee the land allocation, suggesting Jogli was a recognized ancestral figure whose authority passed to his son.

(1×) The father of Bukki, who represented the tribe of Dan in the division of Canaan (Num 34:22). Jogli's inclusion establishes his son's tribal authority and genealogical credentials for this crucial administrative role in Israel's inheritance of the land. **PROPER NAMES (PERSONAL)**

en: Jogli | **es:** Jogli | **fr:** Jogli | **de:** Jogli Num 34:22

יָגְעַ H3021 *V-Hifil-Perf-1cp* (26×)

To toil or grow weary; in Hifil, to weary or exhaust someone;

encompasses both the labor and the fatigue it produces.
Covers the full arc of strenuous effort—from the exertion itself to the exhaustion it leaves behind. In the Qal, it can describe a soldier whose hand 'grew weary' clinging to his sword (2 Sam 23:10), or the futile labor of idolaters who 'toil' with sorceries (Isa 47:12). The Hifil turns the lens outward: God asks Israel, 'Have you wearied me?' (Isa 43:24), while Malachi charges the priests with wearying the LORD with empty words. Spanish 'cansar/fatigar' and French 'lasser/se fatiguer' mirror the same dual valence of effort and its toll.

1. grow weary, become fatigued (12×) The intransitive state of becoming physically or emotionally exhausted. David's warrior Eleazar fought until his hand 'grew weary' (2 Sam 23:10); the psalmist is 'weary with groaning' (Ps 6:6). Cross-linguistically, Spanish 'estoy cansado' and French 'se fatigueront' confirm a focus on the resulting condition rather than the activity—being drained, spent, worn out. TOIL AND WEARINESS
en: I-am-weary, and-grow-weary, grew-weary | **es:** Estoy-cansado, me-canso, nos-fatigamos | **fr:** et-ils-se-fatigueront, et-se-lasser, grandit-weary | **de:** [וייגעו], [יגענו], [תיגע] 2Sam 23:10; Ps 6:6; Ps 69:3; Prov 23:4; Isa 40:28

2. toil, labor, exert effort (8×) The active exertion of effort in labor or toil, where the emphasis falls on the striving rather than the tiredness. Joshua reminds Israel they enjoy cities 'for which you did not labor' (Josh 24:13); Isaiah's Servant laments, 'I have labored in vain' (Isa 49:4). The distinction from sense 1 is subtle but consistent: here the multilingual evidence (Spanish 'me fatigué,' French 'se lasser') highlights the expenditure of energy, not its depletion. TOIL AND WEARINESS
en: I-labor, I-labored, and-have-labored | **es:** me-fatigo?, me-fatigué, te-fatigaste | **fr:** et-se-lasser, se-lasser, tu-labored | **de:** [אגיע], du-labored, muede-werden Josh 24:13; Job 9:29; Isa 47:12; Isa 47:15; Isa 49:4

3. weary someone (Hifil causative) (4×) The Hifil causative: to make someone weary, to tire or exasperate another person. This is theologically potent—God complains that Israel has 'wearied' him not with offerings but with sins (Isa 43:24), and Malachi twice asks 'How have we wearied him?' (Mal 2:17). Spanish 'cansasteis' (you wearied) and French 'lassé' reinforce the interpersonal, causative force. TOIL AND WEARINESS
en: I-wearied-you, You-have-wearied, have-we-wearied | **es:** Cansasteis, le-cansamos?, me-cansaste | **fr:** [הוגעתם], nous-avons-lassé, se-lasser | **de:** [הוגענו], [הוגעתם], muede-werden Isa 43:23; Isa 43:24; Mal 2:17

4. exhaust, tire out (Piel intensive) (2×) A Piel intensive sense: to tire someone out through persistent or repeated action. In Ecclesiastes 10:15, the fool's toil 'wearies him' because he cannot find his way to the city—a wry image of effort compounding upon itself. Joshua 7:3 advises against wearying all the people for a small fight. The intensified stem suggests a wearing-down process rather than a single act of exhaustion. WEARINESS AND EXHAUSTION
en: wearies-him, weary- | **es:** fatigues, lo-fatiga | **fr:** weary-, תיגענו | **de:** [תיגענו], muede- Josh 7:3; Ecc 10:15

יְגִיעַ H3022 *N-ms* (1×)
The product or gain from labor (Job 20:18)
This noun denotes what is acquired through toil and work, the fruit of one's labor. Zophar uses it in his speech about the wicked person's fate, declaring that such a one must restore what he toiled for without swallowing it down. The term appears in parallel with 'exchange' or 'recompense,' emphasizing the economic value of work's product. It captures the material result of exertion rather than the process of working.

(1×) The material gain or product obtained through hard work, which the wicked must surrender according to Zophar's theology of retribution (Job 20:18). The term emphasizes the tangible results of labor that the unrighteous cannot ultimately enjoy, despite their toil. LABOR AND TOIL
en: what-he-toiled-for | **es:** lo-trabajado | **fr:** יגיע | **de:** er-beruehrt Job 20:18

יָגֵעַ H3023 *Adj-ms* (3×)
weary, exhausted, wearisome
Physically or mentally exhausted, weary from labor or hardship. The adjective describes both people worn down by exertion and things that are wearisome or exhausting. Deuteronomy uses it for Israel when attacked by Amalek—weary from wilderness travel. 2 Samuel applies it to David when fleeing Absalom, exhausted and vulnerable. Ecclesiastes employs it philosophically: all words and things are wearisome, full of labor beyond telling. The term captures the depleted state after prolonged effort, whether physical fatigue or existential exhaustion.

(3×) Weary, exhausted, or wearisome. Deuteronomy 25:18 recalls Amalek attacking Israel when they were 'weary and exhausted' in the wilderness. 2 Samuel 17:2 describes David as 'weary and weak-handed,' vulnerable to attack. Ecclesiastes 1:8 declares philosophically 'all things are wearisome'—everything is full of toil. The semantic range covers physical fatigue (first two contexts) and existential wearisomeness (Ecclesiastes). Spanish cansado/fatigoso, French fatigué, English weary/wearisome all capture this exhaustion, whether physical or metaphysical. WEARINESS AND EXHAUSTION
en: and-exhausted, wearisome, weary | **es:** cansado, fatigosas, y-fatigado | **fr:** et-exhausted, fatigué, weary | **de:** [יגעים], und-exhausted, weary Deut 25:18; 2Sam 17:2; Ecc 1:8

יְגִיעָה H3024 *N-fsc* (1×)
Weariness or exhaustion, especially from study (Ecclesiastes 12:12)
This late Hebrew noun describes the fatigue that comes from intense mental or physical effort. The Preacher uses it in his epilogue to warn that excessive study wearies the flesh. The word's formation reflects post-exilic Hebrew development, and its single occurrence captures Qoheleth's pragmatic concern about the limits of human intellectual pursuit. Much learning, however valuable, exacts a physical toll.

(1×) The physical and mental exhaustion produced by prolonged study and intellectual labor (Eccl 12:12). The Preacher's observation that 'much study is a weariness of the flesh' acknowledges the bodily cost of relentless learning, tempering the unlimited pursuit of knowledge with practical wisdom. GEOGRAPHY AND SPACE
en: is-weariness-of | **es:** fatiga-de | **fr:** יגעת | **de:** [יגעת] Ecc 12:12

יָגֹר H3025 *V-Qal-Perf-1cs* (5×)
to dread, fear; be afraid of a perceived threat or divine wrath
A verb expressing deep-seated dread or fearful anxiety, often directed at a specific source of danger. In Deuteronomy, Moses confesses he feared (yagorthi) the LORD's burning anger after the golden calf incident (Deut 9:19), and the term recurs for dreading the diseases of Egypt (Deut 28:60). Job uses it poignantly: 'the thing I greatly feared has come upon me' (Job 3:25). The Spanish 'recelé/temo' and German 'Schrecken' both capture the visceral, anticipatory quality of this fear.

(5×) To be afraid, to dread — expressing fearful apprehension before a specific threat. Used with מִפְּנֵי ('before the face of') for the object feared, whether divine wrath (Deut 9:19) or calamitous disease (Deut 28:60). In Job 3:25 and 9:28, the fear is existential dread of suffering. The Psalmist fears reproach (Ps 119:39). Multilingual glosses — Spanish 'temo/recelé,' English 'dread/feared' — converge on anticipatory anxiety rather than sudden fright. GEOGRAPHY AND SPACE
en: I-dread, I-feared, I-was-afraid | **es:** re-celé, temiste, temo | **fr:** craindre, je-était-afraid, tu-craignit | **de:** [יגרתי], du-fuerchtete, ich-Schrecken Deut 9:19; Deut 28:60; Job 3:25; Job 9:28; Ps 119:39

H3026 *N-proper-fs* (1×)
Jegar-Sahadutha, Aramaic name for the witness heap (Genesis 31:47)
This Aramaic phrase meaning 'heap of witness' or 'witness pile' designates the stone cairn erected by Laban as a covenant marker

between himself and Jacob. While Jacob gives the heap a Hebrew name (Galeed), Laban uses this Aramaic expression, reflecting his cultural and linguistic background in Paddan-Aram. The bilingual naming underscores the covenant's role as a boundary between two cultural-linguistic worlds, though both names carry identical meaning.

(1×) The Aramaic designation Laban gave to the stone heap marking the covenant boundary with Jacob (Gen 31:47). The Aramaic name parallels Jacob's Hebrew 'Galeed,' both meaning 'witness heap,' highlighting how the monument served as a memorial and boundary marker between the two kinsmen's territories. **PROPER NAMES (PERSONAL)**

en: Jegar-Sahadutha | **es:** Yegar-Sahaduta | **fr:** Jegar-Sahadutha | **de:** Jegar-Sahaduta Gen 31:47

יְגַר H3026a

(stone) heap (Aramaic term used in Genesis 31:47 parallel to Hebrew גַּלְעֵד)

This Aramaic word appears in the famous boundary-setting scene between Jacob and Laban in Genesis 31:47. Laban speaks Aramaic, calling the witness-heap 'Yegar-Sahadutha,' while Jacob uses the Hebrew equivalent 'Galeed.' Both terms mean 'heap of witness,' marking a covenant boundary. The bilingual wordplay in this passage reflects the linguistic and ethnic divide between the Aramaic-speaking peoples of Mesopotamia and the Hebrew-speaking descendants of Abraham, even as they make peace through shared covenant practices.

שָׂהֲדוּתָא H3026b

testimony, witness (Aramaic cognate, appears in Genesis 31:47 parallel to Hebrew עֵד)

This Aramaic term for 'testimony' or 'witness' appears in the emphatic state as part of Laban's compound name for the covenant heap in Genesis 31:47. The root is cognate with Hebrew שָׂהֵד and related to widespread Semitic vocabulary for witnessing and testimony (Syriac, Arabic shahida). The word appears in the famous bilingual pun where the stone-heap serves as a 'witness' between Jacob and Laban, commemorating their covenant. Egyptian Aramaic documents frequently use related forms for witnesses in legal contexts.

יָד H3027 *N-fdc / 1cp* (1628×)

Hand; by extension: side, power, portion, means; also tenon (joinery) and handle/armrest

The Hebrew yad (יָד) is far more than a body part. Occurring over 1,600 times, it is one of the most theologically and idiomatically loaded nouns in Scripture. It denotes the literal hand used to grasp, strike, and bless, but extends metaphorically into power ('the hand of the LORD was upon him'), agency ('by the hand of Moses'), spatial location ('at the side of'), and proportional capacity ('according to the hand of the king'). Technical uses in Exodus describe the tenons joining tabernacle boards, while Solomon's throne had armrests — both called yad.

1. hand (power, agency, control) (965×) The literal hand as a body part, dominant at 1,596 occurrences. Arabic يَدٌ, Aramaic יְדָא, and Ethiopic እድ preserve the shared Semitic root. Encompasses 'hand of God' (power), 'into the hand of' (custody), 'by the hand of' (agency). Functions as both concrete noun and base for dozens of Hebrew idioms (Gen 27:17, Gen 39:6).

en: in-hand-of, in-the-hand-of, into-hand-of | **es:** en-la-mano-de, en-mano-de, en-mano-de- | **fr:** dans-la-main, dans-le-main-de, dans-main-de | **de:** hinein-Hand-von, in-Hand-von, in-der-Hand Gen 27:17; Gen 30:35; Gen 32:16; Gen 39:6; Gen 39:22

2. hand (literal body part) (629×) A spatial extension meaning 'side, bank, beside.' Multilingual glosses shift from 'hand' to 'side' — Spanish al lado de, Hindi किनारे, Korean 곁/옆. Pharaoh's daughter stood 'at the side of' the Nile (Exod 2:5), and the Canaanites dwelt 'beside' the sea (Num 13:29).

en: avenger-of, hand-his, his-hand | **es:** en-la-mano-de, en-mano-de, en-mano-de- | **fr:** avenger-de, dans-main-de, dans-main-de- | **de:** Hand-sein, Raecher-von, in-Hand-von Gen 3:22; Gen 8:9; Gen 22:10; Gen 24:9; Gen 24:18

3. side, bank, beside (8×) A spatial extension meaning 'side, bank, beside.' Multilingual glosses shift from 'hand' to 'side' — Spanish al lado de, Hindi किनारे, Korean 곁/옆. Pharaoh's daughter stood 'at the side of' the Nile (Exod 2:5), and the Canaanites dwelt 'beside' the sea (Num 13:29). **GEOGRAPHY AND SPACE**

en: at-hand-of, at-hand-of-, at-side-of | **es:** a-mano-de, al-lado-de, al-lado-de- | **fr:** main, main-de, zu-main | **de:** Hand, Hand-von, bei-Seite-von Exod 2:5; Num 13:29; 1Sam 19:3; 1Chr 18:17; 1Chr 23:28

4. according to the means of (7×) An idiomatic prepositional construction (כְּיַד) meaning 'according to the means/bounty/ability of.' Used almost exclusively in Ezra-Nehemiah for divine provision — 'according to the good hand of his God upon him' (Ezra 7:6, 7:9, 7:28, 8:18; Neh 2:8). The phrase metaphorically extends the hand's capacity to grasp into the idea of what one can provide or what God has made available. **GEOGRAPHY AND SPACE**

en: according-to-hand-of, according-to-hand-of-, according-to-the-hand-of | **es:** conforme-a-la-mano-de, según-mano-de, según-mano-de- | **fr:** wie-main | **de:** wie-Hand Ezra 7:6; Ezra 7:9; Ezra 7:28; Ezra 8:18; Neh 2:8

5. tenon, peg (joinery) (6×) A technical architectural term for the tenon or projecting peg used to join tabernacle boards. Confined to the tabernacle construction narratives (Exod 26:17-19, 36:22-24). Spanish espigas ('tenons'), Korean 촉들, and Hindi चूलें all confirm the specialized joinery meaning. The hand-shaped projection that slots into a mortise gives this sense its etymological logic. **BUILDING AND CONSTRUCTING**

en: its-tenons, tenons | **es:** espigas, sus-espigas | **fr:** son-tenons, tenons | **de:** sein-tenons, tenons Exod 26:17; Exod 26:19; Exod 36:22; Exod 36:24

6. handle, armrest (of vessel/throne) (6×) Handle of a vessel, axle-support, or armrest of a throne — extending the hand metaphor mechanically. Arabic يَد ('handles'), Spanish brazos/asas. Found in the bronze stands of Solomon's temple (1 Kgs 7:33-36) and armrests of his ivory throne (1 Kgs 10:19; 2 Chr 9:18). **GEOGRAPHY AND SPACE**

en: its-handles, the-armrests, the-arms | **es:** asas-de-ella, ejes-de-ellas, las-partes | **fr:** le-bras, leur-axles, main | **de:** Hand, der-Arme, ihr-axles 1Kgs 7:33; 1Kgs 7:35; 1Kgs 7:36; 1Kgs 10:19; 2Chr 9:18

8. (3×) Three ambiguous occurrences likely meaning 'place' or 'station.' At Num 2:17 ('every man in his place') the spatial-positional meaning emerges. At 2 Kgs 7:2 and 7:17 ('the captain on whose hand the king leaned'), French son lieu and German sein Ort support a 'station, assigned position' reading. **GEOGRAPHY AND SPACE**

en: his-hand, his-place | **es:** mano-de-él | **fr:** son-lieu, son-main | **de:** sein-Hand, sein-Ort Num 2:17; 2Kgs 7:2; 2Kgs 7:17

9. (1×) A single occurrence at Ps 63:10 (63:11 in English) where 'the hand of the sword' means 'the power of the sword.' English 'power,' Spanish manos, and German Hand all reflect the metaphorical extension of yad into the abstract sense of force or instrument. This military-destructive usage is a natural extension of the hand-as-power idiom. **GEOGRAPHY AND SPACE**

en: the-power-of- | **es:** manos-de | **fr:** mains-de | **de:** der-Hand- Ps 63:10

יַד H3028 *Prep-b / N-fd* (17×)

hand — the physical hand, and by extension power, possession, or agency (Aramaic)

Yad in Biblical Aramaic corresponds exactly to its far more frequent Hebrew cognate, denoting the human hand and its metaphorical extensions. Confined to Daniel and Ezra, its 17 occurrences span a compact but vivid semantic range. The most dramatic appearance is the disembodied hand that writes on the wall at Belshazzar's feast — 'the fingers of a human hand appeared and wrote' (Dan 5:5, 24), where yad carries an almost supernatural materiality. The dual form bidayin ('by hands') appears in the vision of the stone 'cut without hands' (Dan 2:34, 45), a theologically loaded phrase indicating divine rather than human agency. Prepositional uses express possession ('in your hand,' Ezra 7:14, 25) and authority ('into his hand,' Ezra 5:12;

Dan 2:38; 3:15, 17; 7:25). The power of God is expressed through the same word: 'none can stay his hand' (Dan 4:32), and Daniel's God delivers from the power of the lion (Dan 6:28). Spanish 'mano,' French 'main,' and German 'Hand' all preserve the body-part-to-power polysemy.

hand (body part) (17×) The physical hand and, by metonymy, power, possession, or instrumentality — the Aramaic cognate of Hebrew yad, restricted to Daniel and Ezra. Used literally for the miraculous hand writing on the wall at Belshazzar's feast (Dan 5:5, 24) and the stone cut 'without hands' (Dan 2:34, 45) signifying divine agency apart from human effort. Prepositional constructions express custody and control: 'in your hand' (Ezra 7:14, 25), 'into his hand' (Ezra 5:12; Dan 2:38; 7:25). Applied to divine sovereignty in Daniel 4:32 ('none can stay his hand') and deliverance from the lion's power (Dan 6:28). Spanish 'mano,' French 'main,' and German 'Hand' all confirm the unified body-part-to-authority semantic range. **GEOGRAPHY AND SPACE**

en: His-hand, by-hands, hand | **es:** con-manos, en-mano-de, en-mano-de-él | **fr:** dans-la-main, dans-ta-main, main | **de:** Haende-von, Hand, [בידהם] Ezra 5:8; Ezra 5:12; Ezra 6:12; Ezra 7:14; Ezra 7:25

יְדָא H3029 *V-Hifil-Prtcpl-ms* (2×)

to give thanks, to praise (Aramaic Haphel form used in Daniel for praising God)

This Aramaic verb appears only in Daniel's prayers of thanksgiving to God. The Haphel stem (causative) suggests making acknowledgment or giving thanks publicly. Daniel uses this word when praising the God of heaven for revealing mysteries (Dan 2:23) and in his habit of daily prayer (Dan 6:10). The consistent multilingual rendering as 'giving thanks' or 'praising' reflects the liturgical context of both passages, showing Daniel's practice of gratitude even under threat of death.

(2×) The verb describes formal acts of thanksgiving and praise directed to God. In Daniel 2:23, Daniel gives thanks to the God of his fathers for revealing Nebuchadnezzar's dream. In Daniel 6:10, the participle describes Daniel's ongoing practice of giving thanks before God three times daily. Spanish 'doy gracias' and French 'louer' (to praise) capture the devotional tone, while English emphasizes the participial aspect 'giving thanks, thanking.' **PRAISE AND BOASTING**

en: and-giving-thanks, thanking | **es:** doy-gracias, y-dando-gracias | **fr:** et-louer, louer | **de:** [ומודא], [מהודא] Dan 2:23; Dan 6:10

יְדַאֲלָה H3030 *Conj-w / N-proper-fs* (1×)

Yidalah, a town in Zebulun's territory (Joshua 19:15)

This place name marks one of the cities allotted to the tribe of Zebulun in the northern hill country. The Septuagint offers variant readings (Jericho in one tradition, Iedalah in Lucianic manuscripts), and the site's precise location remains unknown to archaeologists. Like many Zebulunite settlements, Yidalah receives only this single mention in the territorial boundary lists without further narrative development.

(1×) A town within Zebulun's tribal inheritance in Galilee (Josh 19:15). The name appears in the list of twelve cities allotted to Zebulun, though its exact location has not been identified in modern archaeological surveys. **PROPER NAMES (PERSONAL)**

en: and-Yidalah | **es:** y-Idala | **fr:** et-Yidalah | **de:** und-Yidalah Josh 19:15

יְדִבָּשׁ H3031 *Conj-w / N-proper-ms* (1×)

Yidvash, possibly a descendant of Judah (1 Chronicles 4:3)

This personal name appears in a textually difficult genealogical passage concerning the family of Etam in Judah's lineage. The Masoretic Text's syntax is ambiguous, and the Septuagint interprets these as sons of Aitan rather than following the Hebrew as it stands. Some manuscripts suggest emendations that would clarify Yidvash's genealogical position. The name may derive from a root meaning 'honey' or 'sweetness,' though this remains speculative.

(1×) An individual listed among the descendants of Judah, though the textual difficulties in 1 Chronicles 4:3 make the exact relationship uncertain. The Septuagint and various textual traditions attempt to clarify this figure's connection to Etam and other family members. **PROPER NAMES (PERSONAL)**

en: and-Yidvash | **es:** y-Yidbas | **fr:** [ויִדבש] | **de:** [וידבש] 1Chr 4:3

יְדַד H3032 *V-Qal-Perf-3cp* (3×)

cast lots (by throwing or drawing), allocate by divination

This verb appears only three times in the Hebrew Bible, all describing the casting of lots. In Joel 3:3, Obadiah 11, and Nahum 3:10, the word depicts enemies distributing plunder or captives through the ancient practice of lot-casting—a form of divination used to make decisions or allocate resources. The multilingual evidence (Spanish 'echaron', French 'jetèrent', German 'warfen') confirms the throwing or casting action, suggesting this Hebrew form specifically captures the physical act of casting lots to determine outcomes.

(3×) The verb describes the literal act of casting lots (גורל) to divide spoil or captives. Found in prophetic texts condemning enemy nations who treated God's people as commodities to be divvied up by chance. The cross-linguistic glosses emphasize the throwing motion ('they cast', 'warfen'), distinguishing this rare form from other lot-casting vocabulary. **GEOGRAPHY AND SPACE**

en: they-cast | **es:** echaron | **fr:** jetèrent, sa-main | **de:** seine-Hand, warfen Joel 3:3; Obad 1:11; Nah 3:10

יְדוּת H3033 *N-fsc* (1×)

The beloved one, object of love (Jeremiah 12:7)

This rare feminine noun denotes not the emotion of love but the person who is loved, the beloved object. God uses it in a lament over abandoning his inheritance, calling Israel 'the beloved of my soul.' The term intensifies the pathos of divine rejection: what was most cherished must now be handed over to enemies. The possessive construction with 'soul' (nephesh) heightens the personal, emotional dimension of God's relationship with his people.

(1×) Israel as the object of God's deepest affection, 'the beloved of my soul,' whom he must nevertheless deliver into the hands of enemies (Jer 12:7). The term captures the anguished irony of divine judgment: God must abandon the very people he loves most intimately. **BELOVED AND PRECIOUS**

en: the-beloved-of | **es:** amada-de | **fr:** [ידדות] | **de:** [ידדות] Jer 12:7

יְדָה H3034 *V-Hitpael-Prtcpl-mp* (114×)

To give thanks, praise, or confess (Hifil/Hitpael); originally 'to throw, cast' (Piel); the core gesture of publicly declaring what God has done.

One of the most theologically rich verbs in the Psalter, yadah in the Hifil means to give thanks or praise — not as private sentiment but as public declaration. The Hitpael reflexive shifts the focus inward: to confess one's sins before God (Lev 16:21, Neh 9:2). Underneath both liturgical uses lies an older physical meaning preserved in the Piel: to throw or cast down (Lam 3:53). Palmyrene inscriptions confirm the thanksgiving sense with מודא ('render thanks'), paralleling Greek eucharisteo, while Ethiopic retains the throwing sense. German danken and French célébrer each capture only part of the word's range — the full picture requires both the outward praise and the inward confession.

1. give thanks, praise (Hifil) (94×) The dominant Hifil sense covering 94 of 114 occurrences: to give thanks to or praise God. Spanish Te-alabaré ('I will praise you') and French célébrer ('to celebrate') reflect the doxological force. This is the verb of the great thanksgiving psalms (Ps 107:1, 118:1, 136:1 — 'Give thanks to the LORD, for he is good') and of David's appointment of Levitical singers (1 Chr 16:7-8). The Hifil causative nuance suggests making known, declaring publicly. **PRAISE AND BOASTING**

en: I-will-give-thanks-to-You, I-will-give-thanks-to-you, I-will-praise-you | **es:**

Alabad, Dad-gracias, Te-alabaré | **fr:** célébrer, le-célébrer, louer | **de:** [הודו], danken, dankte 1Chr 16:7; 1Chr 16:8; 1Chr 16:34; 1Chr 16:35; 1Chr 16:41

2. confess (Hitpael) (11×) The Hitpael reflexive stem used 11 times to describe personal or communal confession of sin. Leviticus uses it for the Day of Atonement ritual where Aaron confesses over the scapegoat (Lev 16:21), and for individual guilt offerings (Lev 5:5). Spanish confesando and French confesser align perfectly. The reflexive form implies self-examination — turning the declarative act of yadah inward upon oneself. **PRAISE AND BOASTING**
en: and-I-confessed, and-as-was-confessing, and-confessing | **es:** Y-confesarán, confesando, y-confesando | **fr:** et-il-devra-confesser, et-ils-devra-confesser, et-ils-fera-confesser | **de:** [ויתודו], [וכהתודתו], [ומתודה] Lev 5:5; Lev 16:21; Lev 26:40; Num 5:7; 2Chr 30:22

3. confess, acknowledge (Hifil) (6×) A Hifil usage where the meaning shifts from praise to confession or acknowledgment of sin, as in 1 Kings 8:33-35 (Solomon's temple prayer) and Psalm 32:5 ('I acknowledged my sin to you'). French je-célébrerai oddly glosses Ps 32:5, but Spanish confesaré captures the correct sense. These 6 occurrences show the Hifil can mean 'acknowledge, admit' when the object is wrongdoing rather than God's goodness — the same public declaration, but of guilt rather than grace. **PRAISE AND BOASTING**
en: I-will-confess, and-confess, and-they-confess | **es:** confesaré, y-confesaren, y-confesarán | **fr:** et-ils-confesse, et-louer, je-célébrerai | **de:** [ומודה], dankte, und-danken 1Kgs 8:33; 1Kgs 8:35; 2Chr 6:24; 2Chr 6:26; Ps 32:5

4. throw down, cast (Piel) (2×) The rare Piel stem preserving the original physical meaning of yadah: to throw down or cast. Only two clear instances survive — Lam 3:53 ('they cast me into a pit') and Zech 1:21 ('to throw down the horns'). Ethiopic ወደየ retains this concrete throwing sense more broadly. Spanish para-derribar ('to throw down') captures the violent physicality that undergirds the entire semantic development: from hurling stones to hurling praise. **THROWING AND CASTING**
en: and-cast, to-throw-down | **es:** para-derribar, y-arrojaron | **fr:** et-sa-main, louer | **de:** [לידות], und-seine-Hand Lam 3:53; Zech 1:21

5. (1×) A single occurrence in Jer 50:14 where the sense appears to be 'shoot' (arrows), as an extension of the throwing meaning. English 'shoot' and Spanish disparen ('fire!') treat it as a military command. This bridges the Piel 'cast' sense and may represent an archaic or dialectal usage of the root in a martial context — hurling projectiles at Babylon. **GEOGRAPHY AND SPACE**
en: shoot | **es:** disparen | **fr:** sa-main | **de:** seine-Hand Jer 50:14

יְדִי H3035 *N-proper-ms* (3×)
Yiddo/Yaddai, personal name of two individuals (Manassite chief, man with foreign wife)
A Hebrew personal name appearing in late biblical texts. The name refers to two distinct individuals: a Manassite chief mentioned in 1 Chronicles 27:21, and one of those who took foreign wives according to Ezra 10:43 (with textual variants between Ketiv and Qere readings). The Greek Septuagint variants (Ιαδδαι, Ιαδει, Ιαδιαι) and the Palmyrene parallel suggest the name may mean 'beloved' or 'chosen.' The confusion in the glosses (some translations rendering it as 'his hand') indicates scribal challenges with this rare proper name.

(3×) A personal name with uncertain etymology, appearing in genealogical and post-exilic contexts. The textual variation (Yiddo/Yaddai/Yadav) and the appearance of 'his hand' in some glosses (German 'seine-Hand', French 'sa-main') suggests scribes sometimes confused this rare name with the common word for 'hand' (יד), highlighting the ambiguity in the manuscript tradition. **GEOGRAPHY AND SPACE**
en: Yaddai, Yiddo, [Yadav] | **es:** Iddo, Yadai, [Yadu] | **fr:** [ידי], sa-main | **de:** [(ידי)], [[ידו]], seine-Hand 1Chr 27:21; Ezra 10:43

יְדוֹן H3036 *Conj-w / N-proper-ms* (1×)
Jadon, a Meronothite who helped rebuild Jerusalem's walls (Nehemiah 3:7)
This personal name belongs to one of the builders who participated in Nehemiah's restoration of Jerusalem's fortifications. Jadon worked alongside Melatiah the Gibeonite on the section extending to the official seat of the governor of the province Beyond the River. His designation as 'the Meronothite' identifies him by hometown, a settlement whose exact location remains uncertain. The name appears only in this single context.

(1×) A builder from Meronoth who joined Nehemiah's wall reconstruction project, working on the section near the governor's residence (Neh 3:7). His participation represents the broader community involvement in restoring Jerusalem's defenses beyond the immediate returnees. **PROPER NAMES (PERSONAL)**
en: and-Jadon | **es:** y-Jadón | **fr:** [וידון] | **de:** [וידון] Neh 3:7

יַדּוּעַ H3037 *Conj-w / N-proper-ms* (3×)
Yaddua/Jaddua, personal name (chief of the people, high priest in Alexander's time)
A personal name borne by significant leaders in post-exilic Jerusalem. The name appears in Nehemiah 10:21 for a chief of the people who sealed the covenant, and in Nehemiah 12:11, 22 for a priest—probably the high priest during Alexander the Great's era. The Greek renderings (Ιαδδου, Ιεδδου) and the scholarly suggestion to read it as יְהוּדָע reflect ongoing discussion about the name's original form. This individual represents the bridge between Persian and Hellenistic periods in Jewish history.

(3×) A proper name signifying leadership in the restored community. The high priest Jaddua is particularly notable as he served during the pivotal transition to Greek dominance, making this name a historical marker. The textual variants in different manuscripts (וידוע, יהודע) suggest the name was phonologically challenging or underwent spelling standardization over time. **PROPER NAMES (PERSONAL)**
en: Jaddua, Yaddua, and-Yaddua | **es:** Jadúa, y-Jadúa | **fr:** [וידוע], [ידוע] | **de:** [וידוע], [ידוע] Neh 10:21; Neh 12:11; Neh 12:22

יְדוּתוּן H3038 *Conj-w / N-proper-ms* (20×)
Jeduthun — Levitical musician and choirmaster appointed by David for temple worship
A proper name designating one of David's three chief musicians, alongside Asaph and Heman. Jeduthun (also spelled Yedutun or Yedithun) led one of the three Levitical temple choirs and is called 'the king's seer' in 2 Chronicles 35:15. His name appears in the superscriptions of Psalms 39, 62, and 77, likely indicating a musical style or tradition associated with his choir. His descendants continued the family's liturgical vocation for generations, forming a perpetual guild of temple singers (1 Chr 16:41–42; 25:1–6; 2 Chr 29:14).

Jeduthun (proper name) (20×) The personal name Jeduthun (יְדִיתוּן / יְדִתוּן / יְדוּתוּן), identifying a Levitical choirmaster appointed by David. All 20 occurrences appear in Chronicles, Nehemiah, and Psalm superscriptions. Spanish renders 'Jedutún/Yedutun,' French and German 'Jeduthun/Jedutun.' The spelling variations (with and without yod, with holam or qibbuts) reflect dialectal or scribal fluidity rather than different individuals — the referent is consistently one musician-seer and his liturgical dynasty. **PROPER NAMES (PERSONAL)**
en: Jeduthun, Yeduthun, Yedutun | **es:** (Jedutún), (Yedutun), Jedutún | **fr:** Jeduthun, et-Jeduthun, zu-Jeduthun | **de:** Jedutun, [(ידותון)], [[ידיתון]] 1Chr 9:16; 1Chr 16:38; 1Chr 16:41; 1Chr 16:42

יָדִיד H3039a *Adj-fp* (8×)
Beloved, dear, lovely; used of persons cherished by God and of places precious to the worshiper.
A poetic adjective expressing tender affection and preciousness, used both substantively and attributively. Moses blesses Benjamin as 'the beloved of YHWH' who dwells securely between God's shoulders (Deut 33:12). Isaiah sings of 'my beloved' using this word for the Lord as a vinedresser (Isa 5:1). The psalmist cries 'How lovely are your dwelling places!' (Ps 84:1), and Psalm 45 is titled 'a song of loves' using the feminine plural as an abstract noun. The range

from personal devotion to aesthetic delight makes this word uniquely warm in Hebrew poetry.

beloved, dear one (8×) Beloved, dear, lovely – expressing deep affection or aesthetic delight in a poetic register. Used substantively of persons loved by God or by the speaker: Benjamin is 'the beloved of YHWH' (Deut 33:12); the prophet addresses YHWH as 'my beloved' in the vineyard song (Isa 5:1); the psalmist's 'beloved ones' are those God delivers (Ps 60:5; 108:6); and God gives to His beloved in sleep (Ps 127:2). Used attributively of places: 'How lovely are your tabernacles!' (Ps 84:1). As a feminine abstract, it appears in Psalm 45:1 in the phrase 'a song of loves' (shir yedidot). Jeremiah 11:15 applies it to Judah as God's 'beloved' even in judgment. The French 'bien-aimé' and Spanish 'amado/amada' capture the warmth of endearment. **BELOVED AND PRECIOUS**

en: Your-beloved-ones, beloved-of, for-my-beloved | **es:** a-amada-mi, a-amado-suyo, a-mi-amado | **fr:** [לִידִידֹת], beloved-de, bien-aimé | **de:** [לִידִידֹת], beloved-von, dein-Geliebter-Leute Deut 33:12; Ps 60:5; Ps 84:1; Ps 108:6; Ps 127:2

יְדִיד H3039b *N-fp* (1×)

Beloved things or love itself; lovely (Psalm 45:1)

This feminine plural adjective functions as an abstract noun meaning 'love' or 'lovely things.' The psalm superscription describes the composition as 'a song of loves' or 'a love song,' introducing the royal wedding hymn that follows. While BDB lists this under the entry for the adjective 'beloved,' the plural form here captures the theme and mood of the psalm rather than denoting specific beloved persons.

(1×) The abstract concept of love or the quality of loveliness, used in the superscription to characterize Psalm 45 as a composition celebrating love (Ps 45:1). The term sets the thematic key for the royal wedding song that extols both bride and groom. **LOVE (ABSTRACT NOUN)**

en: of-love | **es:** amores | **fr:** bien-aimé | **de:** von-lieben Ps 45:1

יְדִידָה H3040 *N-proper-fs* (1×)

Yedidah, mother of King Josiah (2 Kings 22:1)

This feminine personal name means 'beloved' and belongs to the wife of Amon and mother of the reforming king Josiah. She came from Bozkath, a town in the Shephelah of Judah. While the text provides no further information about her character or influence, her name appears in the regal formulae that introduce Josiah's reign, establishing his maternal lineage according to standard Deuteronomistic historical practice.

(1×) The mother of King Josiah, daughter of Adaiah from Bozkath (2 Kgs 22:1). Her name, meaning 'beloved,' may reflect parental affection or signal divine favor anticipating her son's pivotal role in Judah's religious reforms. **PROPER NAMES (PERSONAL)**

en: Yedidah | **es:** Yedida | **fr:** Yedidah | **de:** Yedidah 2Kgs 22:1

יְדִידְיָה H3041 *N-proper-ms* (1×)

Jedidiah, 'beloved of Yah,' name given to Solomon (2 Samuel 12:25)

This theophoric name meaning 'beloved of Yahweh' was given to Solomon by the prophet Nathan after his birth. The naming carries profound theological weight: despite David's sin with Bathsheba and the death of their first child, God's love rests on this second son. The text explicitly states the name was given 'because of Yahweh,' signaling divine election and favor. Though Solomon is known by his other name throughout Scripture, this alternative designation reveals his special covenant status.

(1×) The prophetic name Nathan gave to Solomon at birth, meaning 'beloved of Yahweh' (2 Sam 12:25). The naming demonstrates God's restorative grace and election of David's son despite the adultery and murder that preceded his conception, marking Solomon as divinely chosen. **PROPER NAMES (PERSONAL)**

en: Jedidiah | **es:** Jedidyas | **fr:** Jedidiah | **de:** Jedidiah 2Sam 12:25

יְדָיָה H3042 *N-proper-ms* (2×)

Jedaiah (proper name: 'Yahweh has known'; Simeonite chief and Nehemiah-era builder)

This personal name appears for two different individuals: a Simeonite clan chief listed in Chronicles and a builder who helped repair Jerusalem's wall under Nehemiah. The name itself means 'Yahweh has known' or 'known by Yahweh,' reflecting the common Hebrew practice of embedding theological statements in names. The Septuagint's varied transliterations (Iedia, Ieddaa, Ieddeia) show the challenge of rendering Hebrew names in Greek, while modern translations generally settle on 'Jedaiah' in English.

(2×) A proper name borne by at least two men in Israel's history. First, a chief in the tribe of Simeon (1 Chr 4:37), and second, one of the builders who repaired Jerusalem's wall alongside Nehemiah (Neh 3:10). The multilingual evidence shows standard transliteration practices: English 'Jedaiah' or 'Yedayah,' Spanish 'Jedaías' or 'Yedaya,' while French and German preserve the Hebrew form, reflecting uncertainty about vowel pointing in rare names. **PROPER NAMES (PERSONAL)**

en: Jedaiah, Yedayah | **es:** Jedaías, Yedaya | **fr:** [יְדִיָה] | **de:** [יְדִיָה], seine-Haende 1Chr 4:37; Neh 3:10

יְדִיעֲאֵל H3043 *N-proper-ms* (6×)

Yediael — a proper name meaning 'known of God,' borne by a Benjamite warrior, a Davidic hero, and a Korahite gatekeeper.

A Hebrew personal name (יְדִיעֲאֵל) meaning 'known of God' or 'God knows,' carried by at least three distinct individuals in the Chronicler's records. The most prominent is a Benjamite clan leader whose descendants are enumerated among mighty warriors (1 Chr 7:6–11). Another Yediael appears among David's elite soldiers (1 Chr 11:45), likely the same Manassite captain who defected to David at Ziklag (1 Chr 12:21). A third serves as a Korahite temple gatekeeper (1 Chr 26:2). The Septuagint renders the name variously as Ιεδιηλ and Ελθειηλ, reflecting textual fluidity in the Greek transmission.

Yediael (6×) The proper name Yediael (יְדִיעֲאֵל, 'known of God'), used for three or more individuals in Chronicles: a Benjamite ancestor of a warrior clan (1 Chr 7:6, 10, 11), one of David's mighty men who may also be the Manassite captain of 1 Chr 12:21, and a Korahite gatekeeper (1 Chr 26:2). English glosses render it as 'Yediael' or 'Yediaael'; Spanish and French follow with 'Jediael' and 'Jediaël' respectively, all preserving the theophoric element. **PROPER NAMES (PERSONAL)**

en: Yediaael, Yediael, and-Yediaael | **es:** Jediael, Yediael, y-Yediael | **fr:** Jediaël, et-Jediaël | **de:** [וידיעאל], [ידיעאל] 1Chr 7:6; 1Chr 7:10; 1Chr 7:11; 1Chr 11:45; 1Chr 12:21

יִדְלָף H3044 *N-proper-ms* (1×)

Jidlaph, son of Nahor and brother of Abraham (Genesis 22:22)

This personal name belongs to one of Nahor's eight sons by his wife Milcah, making him Abraham's nephew. The name's etymology is uncertain, though some suggest a connection to weeping or dripping. Like several of Nahor's sons, Jidlaph represents an Aramean tribal ancestor, though no further biblical narrative develops his lineage. His inclusion in the genealogy establishes the broader kinship network connecting Abraham to Mesopotamian peoples.

(1×) One of the eight sons of Nahor (Abraham's brother) and Milcah, listed in the genealogy of Genesis 22:22. The name represents an Aramean tribal ancestor, expanding the genealogical connection between Abraham's family and the peoples of Paddan-Aram. **PROPER NAMES (PERSONAL)**

en: Jidlaph | **es:** Yidlaph | **fr:** Jidlaph | **de:** Jidlaf Gen 22:22

יָדַע H3045 *Art / V-Qal-Prtcpl-mp* (953×)

to know (cognitively, relationally, carnally); to perceive, understand, recognize, be acquainted with

A foundational verb spanning cognitive knowledge, personal rela-

tionship, and intimate experience. The core Qal sense covers knowing facts and perceiving truth, but the verb extends to relational knowing—being personally acquainted with someone—and even sexual intimacy, where 'he knew her' becomes the Hebrew euphemism for marital union. The causative stems (Hifil, Piel) mean 'to make known' or 'to inform,' while passive forms (Niphal, Pual) express being known or discovered. The reflexive Hitpael captures self-revelation: 'I will make myself known.' This single root weaves together mental perception, personal relationship, and bodily knowledge.

1. Qal: to know, perceive, understand (829×) The overwhelming majority sense: cognitive knowledge spanning facts, situations, and truth. Multilingual glosses converge on 'know' (English), 'conocer/saber' (Spanish), 'connaître/savoir' (French), 'erkennen/wissen' (German), revealing a universal semantic core. Exodus 7:5 ('the Egyptians shall know that I am the LORD') exemplifies recognition through divine action. KNOWING AND LEARNING
en: And-shall-know, and-shall-know, and-they-shall-know | **es:** Y-conocerán, Y-sabrá, Y-sabrán | **fr:** et—connaître, et-connaître, et-ils—connaître | **de:** und-erkennen, und-sie-erkannten, und-sie-soll-wissen Exod 7:5; Exod 14:4; Exod 14:18; Exod 29:46; Esth 4:14

2. Qal: knower, one who knows (participle as substantive) (29×) Qal active participle as substantive: 'one who knows,' 'knower,' or even 'acquaintance.' Genesis 3:5 uses this participially ('knowing good and evil'), while Psalm passages speak of 'my acquaintances.' The German 'er weiss' (he knows) and Spanish 'conocedor' (knower) confirm the participial-substantival shift. KNOWING AND LEARNING
en: and-known, and-my-acquaintances, and-my-close-friends | **es:** conoce, conocedor, conocedora-de | **fr:** connaître, et-connaître-moi, et-connu | **de:** er-weiss, erkennen, erkennend Gen 3:5; Gen 25:27; Num 24:16; Num 31:17; Deut 1:13

3. Hifil: to make known, inform, declare (29×) Hifil causative: 'to make known,' 'to inform,' 'to teach.' Genesis 41:39 has God making known to Joseph the dream's meaning. The Spanish 'dar a conocer' (to make known) and French 'faire connu' track the causative morphology precisely, showing cross-linguistic alignment in how Hebrew causatives map to Romance periphrastic structures. KNOWING AND LEARNING
en: You-make-me-know, and-make-known, and-taught | **es:** (conocido), Haz-conocer, dad-a-conocer | **fr:** a-fit-connu, connaître, connaître-moi | **de:** berichte-uns, du-habe-informed, erkennen Gen 41:39; Exod 18:16; Exod 18:20; Exod 33:13; Num 16:5

4. Niphal: to be known, become known (26×) Niphal passive: 'to be known,' 'to become known,' 'to be revealed.' Genesis 41:21 describes how the cows 'could not be known' (no se conocía) to have eaten the fat ones. Exodus 6:3 ('I made myself known') uses the reflexive nuance of Niphal. The passive voice glosses (French 'être connu,' German 'gewusst werden') confirm the passive morphology. KNOWING AND LEARNING
en: I-made-known, I-made-myself-known, and-it-shall-be-known | **es:** Y-será-conocida, fue-descubierto, fui-conocido | **fr:** –cela-être-connu, –être-connu, Je-fit-connu | **de:** er-weiss, erkennen, erkennend Gen 41:21; Gen 41:31; Exod 2:14; Exod 6:3; Exod 21:36

5. Qal: to know carnally (sexual intimacy) (12×) Sexual intimacy: 'to know carnally.' Genesis 4:1 ('Adam knew Eve his wife') inaugurates this euphemistic use. Spanish 'conoció,' Swahili 'alijua,' and Korean '동침하다' (to sleep with) show how translators navigate this delicate sense—some preserving the euphemism, others opting for clarity. KNOWING AND LEARNING
en: And-knew, had-known, had-known-her | **es:** Y-conoció, conocieron, conoció | **fr:** Et-connut, avait-connu, avait-connu-sa | **de:** er-wusste-ihr, erkannte, haben-gewusst Gen 4:1; Gen 4:17; Gen 4:25; Gen 24:16; Num 31:18

6. Qal: to know a person, be acquainted with (10×) Relational, experiential knowledge of persons: to recognize, be acquainted with, have intimate familiarity. Deuteronomy 34:10 speaks of Moses whom 'the LORD knew face to face.' This is not cognitive knowledge about someone, but personal knowing of someone—captured by the direct personal object construction. KNOWING AND LEARNING
en: knew, knew-him, they-knew | **es:** conocieron, conocieron-lo, conoció | **fr:** connaître, connut, connut-lui | **de:** erkennen, kannte, sie-wusste Deut 8:3; Deut 8:16; Deut 29:26; Deut 32:17; Deut 34:10

7. Qal: infinitive absolute (emphatic surely/certainly) (8×) Infinitive absolute used adverbially for emphasis: 'surely know,' 'certainly,' 'knowing full well.' 1 Samuel 20:3 has David swearing 'your father surely knows' (saber que sabe). The doubling of the root for intensification is a Semitic idiom reflected in the translations' emphatic phrasing. KNOWING AND LEARNING
en: know, knowing, surely | **es:** saber, sabiendo | **fr:** connaître, sachant, sais | **de:** erkannte, wisse, wissend 1Sam 20:3; 1Sam 20:9; 1Sam 28:1; 1Kgs 2:37; 1Kgs 2:42

8. (2×) Sense unclear from glosses, appearing only in Leviticus 4:23, 28 with specialized cultic vocabulary ('it is made known,' 'fuere dado a conocer'). Likely a passive sense related to sin being revealed or brought to attention. KNOWING AND LEARNING
en: it-is-made-known | **es:** fuere-dado-a-conocer | **fr:** cela-est-fit-connu | **de:** es-ist-machte-gewusst Lev 4:23; Lev 4:28

9. Piel: to cause to know, make to know (2×) Piel intensive-causative: 'to cause to know,' appearing only in the ketiv/qere textual variants of Job 38:12. The Piel is rarer than Hifil for this semantic function, suggesting intensive or specialized causation. KNOWING AND LEARNING
en: [have-you-caused-to-know], have-you-caused-to-know | **es:** (Q:hiciste-conocer), [K:hiciste-conocer] | **fr:** connaître | **de:** wusste Job 38:12

10. Hitpael: to make oneself known, reveal oneself (2×) Hitpael reflexive: 'to make oneself known,' 'to reveal oneself.' Genesis 45:1 has Joseph making himself known to his brothers (Spanish 'darse a conocer'). Numbers 12:6 describes how the LORD makes himself known in visions—active self-disclosure, not passive being-known. KNOWING AND LEARNING
en: I-make-myself-known, when-made-known | **es:** al-darse-a-conocer, me-daré-a-conocer | **fr:** je-faire-myself-connu, quand-fit-connu | **de:** als-sich-zu-erkennen-gab, ich-machen-myself-gewusst Gen 45:1; Num 12:6

11. Pual: acquaintance, known one (passive participle) (2×) Pual intensive-passive participle as substantive: 'acquaintance,' 'kinsman,' 'close friend.' Ruth 2:1 introduces Boaz as a 'kinsman' (pariente) of Naomi. The passive participle used nominally indicates someone who is known, i.e., an acquaintance or relative. TEXTUAL VARIANTS MIXED
en: [ketiv], and-his-acquaintances | **es:** [pariente], y-conocidos-de-él | **fr:** [cétiv], et-son-acquaintances | **de:** und-sein-acquaintances, wusste Ruth 2:1; 2Kgs 10:11

12. (1×) Unclear sense, appearing once in 2 Samuel 19:35 where the elderly Barzillai asks 'Can I discern?' (Spanish 'acaso conozco'). Likely refers to perceptual discernment or ability to distinguish. KNOWING AND LEARNING
en: can-I-discern | **es:** acaso-conozco | **fr:** peut-je-discerne | **de:** kann-ich-discern 2Sam 19:35

13. (1×) Unclear sense, appearing once in 1 Samuel 21:3 where David says 'I have directed' (Spanish 'hice saber'). Possibly a causative sense of making known or giving instruction, but the context is ambiguous. KNOWING AND LEARNING
en: I-have-directed | **es:** hice-saber | **fr:** je-ai-directed | **de:** ich-habe-directed 1Sam 21:3

יְדַע H3046 *V-Qal-Prtcpl-mpc* (47×)

To know, perceive, or understand; in the causative, to make known, declare, or reveal information to another.

An Aramaic cognate of Hebrew yada^{c}, this verb spans the full arc of cognition from simple awareness to authoritative declaration. In Daniel and Ezra it appears most often in its Haphel (causative) form, where kings and officials 'make known' dreams, decrees, and legal matters. The Peal (basic) stem covers ordinary knowing and perceiving, while the passive participle marks what is publicly recognized or established. Spanish and French translations consistently distinguish 'hacer saber / faire savoir' (cause to know) from 'conocer / connaître' (to know), confirming the causative-versus-basic split across the senses.

1. to make known, declare (24×) The Haphel causative: to cause someone to know, to declare, inform, or reveal. This is the most

frequent use in Ezra-Daniel, where court officials 'make known' (Ezra 4:14, 16) or God reveals hidden things (Dan 2:28-29). The multilingual evidence is decisive: English 'make known,' Spanish 'hacer saber / dar a conocer,' and French 'faire savoir / faire connaître' all employ causative periphrasis, distinguishing this clearly from simple cognition. KNOWING AND LEARNING
en: I-will-make-known-to-him, You-have-made-known-to-me, You-have-made-known-to-us | **es:** Hacemos-saber, dar-a-conocer, darme-a-conocer | **fr:** et-faire-savoir, faire-connaître, faire-savoir | **de:** [והודענא], [מהודעין], wissen-lassen Ezra 4:14; Ezra 4:16; Ezra 5:10; Ezra 7:24; Dan 2:5

2. to know, perceive (18×) The Peal active: to know, perceive, or understand a fact or situation. Daniel 'knew' the king's purpose (Dan 2:8); Ezra's appointees are 'those who know the laws of your God' (Ezra 7:25). French 'connaître' and Spanish 'conocer' confirm the stative-cognitive reading. This sense covers both acquired knowledge and ongoing awareness. KNOWING AND LEARNING
en: and-I-will-know, and-know, he-knew | **es:** a-los-que-conocen, conoce, conocerás | **fr:** et-faire-connaître, et-faire-savoir, faire-connaître | **de:** [וחנדע], [ידע], und-wissen-lassen Ezra 4:15; Ezra 7:25; Dan 2:8; Dan 2:9

3. to be known (4×) The Peal passive participle functioning predicatively: to be known, recognized, or publicly acknowledged. Used of the city Jerusalem being 'known' as rebellious (Ezra 4:12-13), and of matters 'known' to the king (Ezra 5:8). Spanish 'conocido / sea conocido' and French 'faire connaître' in passive constructions align with this established-fact nuance. KNOWING AND LEARNING
en: be-known, known | **es:** Conocido, conocido, sea-conocido | **fr:** faire-connaître, faire-savoir | **de:** [ידיע], wissen-lassen Ezra 4:12; Ezra 4:13; Ezra 5:8; Dan 3:18

4. (1×) A Haphel usage with pedagogical force: to cause others to know in the sense of teaching or instructing. Attested in Ezra 7:25, where those who know the law are to 'teach' those who do not. Spanish 'enseñaréis' (you shall teach) and English 'you shall teach' reveal that this occurrence carries a didactic connotation beyond simple informing, bridging declaring and formal instruction. KNOWING AND LEARNING
en: you-shall-teach | **es:** enseñaréis | **fr:** faire-savoir | **de:** [תהודעון] Ezra 7:25

יָדָע H3047 *Conj-w / N-proper-ms* (2×)

Yada (proper name: 'he knows/knew'; descendant of Judah in Chronicles genealogy)

This brief personal name appears only in the genealogy of Judah's descendants, mentioned twice in rapid succession as a son of Onam (1 Chr 2:28, 32). The name derives from the common Hebrew root for 'to know,' and BDB notes that in Sabaean inscriptions it served as a royal epithet meaning 'the knowing one' or 'the shrewd one.' The name's simplicity and rarity have led most translators to simply transliterate it as 'Yada' across languages, preserving the Hebrew form.

(2×) A proper name appearing in the Chronicler's genealogies of Judah, specifically as a descendant through Jerahmeel. The name occurs twice in the same genealogical context (1 Chr 2:28, 32), both times referring to the same individual. Most translations preserve the Hebrew form: English 'Yada,' Spanish 'Yada,' with French and German also maintaining the Hebrew spelling, since the name is too rare to have acquired a traditional rendering. PROPER NAMES (PERSONAL)
en: Yada, and-Yada | **es:** Yada, y-Yada | **fr:** [ויד], [ידע] | **de:** [ויד], [ידע] 1Chr 2:28; 1Chr 2:32

יְדַעְיָה H3048 *Prep-l / N-proper-ms* (11×)

Jedaiah (יְדַעְיָה) — 'YHWH has known/regarded'; priestly name borne by several postexilic figures

The personal name Jedaiah (יְדַעְיָה, 'YHWH has known' or 'YHWH has regarded') designates several individuals in the priestly and postexilic records. The most prominent is the head of the second priestly division (1 Chr 24:7), whose descendants returned from Babylon as a large priestly family numbering 973 (Ezra 2:36; Neh 7:39). The name also appears among those who settled in Jerusalem after the return (1 Chr 9:10; Neh 11:10) and in lists of priestly signatories and participants in the dedication of the wall (Neh 12:6-7, 19, 21). Zechariah 6:10, 14 names a Jedaiah among exiles from whom gold and silver are taken to make a symbolic crown.

Jedaiah, priestly name (11×) A theophoric personal name meaning 'YHWH has known/regarded,' borne by multiple priestly figures. Most notably the ancestor of a large priestly family in the second division (1 Chr 24:7) whose 973 descendants returned from exile (Ezra 2:36; Neh 7:39). Also appears in postexilic settlement lists (1 Chr 9:10; Neh 11:10), priestly rotation registers (Neh 12:6-7, 19, 21), and Zechariah's symbolic crown narrative (Zech 6:10, 14). Spanish and English both transliterate as 'Jedaías/Jedaiah.' PROPER NAMES (PERSONAL)
en: Jedaiah, Yedayah, and-to-Yedayah | **es:** Jedaiás, Jedaías, Yedaías | **fr:** Jedaeja, Jédaïa, [וליד‍עיה] | **de:** [ולידעיה], [ידעיה], [לידעיה] 1Chr 9:10; 1Chr 24:7; Ezra 2:36; Neh 7:39; Neh 11:10

יִדְּעֹנִי H3049 *Conj-w / N-ms* (11×)

Familiar spirit, spiritist — one who conjures the dead or channels occult knowledge; always condemned

The noun יִדְּעֹנִי (yiddoni) designates a practitioner of divination who claims esoteric knowledge through contact with the spirit world. Etymologically linked to the root יָדַע ('to know'), the term suggests one who 'knows' by supernatural or forbidden means. It appears almost invariably paired with אוֹב ('medium, necromancer'), forming a stock phrase for condemned occult consultation. The Mosaic law explicitly prohibits turning to yiddonim (Lev 19:31; 20:6, 27; Deut 18:11), and the reforms of both Saul (1 Sam 28:3, 9) and Josiah (2 Kgs 23:24) included their expulsion. Isaiah 8:19 and 19:3 depict such consultation as the antithesis of seeking YHWH.

familiar spirit, spiritist, medium (11×) A spiritist, familiar spirit, or wizard — a person (or the spirit they channel) who claims occult knowledge, especially through communication with the dead. Nearly always paired with אוֹב (medium/necromancer) as a hendiadys for forbidden divination. Condemned in Leviticus 19:31; 20:6, 27 and Deuteronomy 18:11; purged by Saul (1 Sam 28:3, 9) and Josiah (2 Kgs 23:24). Isaiah contrasts consulting yiddonim with seeking God (Isa 8:19; 19:3). Spanish 'adivino/espiritista,' English 'spiritist/familiar spirit,' and German 'Wahrsager' all attempt to render a culturally specific term. DIVINATION PRACTITIONERS
en: and-spiritist, and-spiritists, or-familiar-spirit | **es:** adivino, los-adivinos, o-adivino | **fr:** [והידענים], [וידעוני], et-spiritists | **de:** [הידענים], [וידעוני], der-spiritists Lev 19:31; Lev 20:6; Lev 20:27; Deut 18:11; 1Sam 28:3

יָהּ H3050 *Prep-b / N-proper-ms* (48×)

Yah – a contracted form of the divine name YHWH, used in poetry, praise, and the exclamation Hallelujah

Yah is a poetic contraction of the divine name YHWH (Yahweh), appearing 48 times almost exclusively in elevated or liturgical contexts. It first surfaces in the Song of the Sea – 'my strength and my song is Yah' (Exod 15:2) – and recurs in the archaic phrase 'a hand upon the throne of Yah' (Exod 17:16). Its most famous setting is the Psalter, where it anchors the hallelu-Yah exclamation ('Praise Yah!') that opens and closes the Hallel psalms and the final doxology of the Psalter (Pss 113-118; 146-150). Isaiah quotes the Song of the Sea (Isa 12:2) and uses the doubled form 'in Yah YHWH' (Isa 26:4). The name also appears embedded in dozens of theophoric personal names (Elijah, Isaiah, Zechariah), though those compounds are separate lemmas. Spanish and French Yah and German JAH preserve the form directly.

Yah (48×) The contracted poetic form of the divine name Yahweh, used in early victory poetry (Exod 15:2; 17:16), prophetic citation (Isa 12:2; 26:4; 38:11), and extensively in the Psalter as the core of the hallelu-Yah doxology (Pss 113:1; 115:18; 146:1; 150:6). Its restriction to liturgical, poetic, and exclamatory contexts distinguishes it from the full tetragrammaton. Spanish Yah, French Yah, and German JAH transliterate it directly, reflecting its status as a distinct form of the divine name across all 48 occurrences. DIVINE NAME YHWH

en: Yah | **es:** Yah, a-Yah | **fr:** Yah | **de:** JAH, Yah Exod 15:2; Exod 17:16; Ps 68:4; Ps 68:18; Ps 77:11

יְהַב H3051 *V-Qal-Imp-ms / 3fs* (33×)

To give, hand over; also to ascribe (glory), to exhort ('come!'), and rarely to set or place.

An ancient verb shared across the Semitic family — Arabic 'wahaba,' Ethiopic 'wahaba,' Aramaic 'yehab' — all meaning 'to give.' In Hebrew it survives almost exclusively as an imperative, lending it an urgency absent from the more common 'natan.' When Rachel cries 'Give me children!' (Gen 30:1), the verb pulses with desperation. In worship, it becomes the call to 'ascribe' glory to the LORD (Ps 29:1; 1 Chr 16:28). And in one of the Bible's most memorable scenes, the builders of Babel say 'habah!' — 'Come!' — let us build a tower (Gen 11:3-4), where the 'giving' sense has faded entirely into pure exhortation.

1. give, hand over (17×) The basic sense of giving, handing over, or providing something concrete. Rachel demands children (Gen 30:1), Egyptians beg for bread (Gen 47:15-16), and Ruth is told to hold out her shawl to receive barley (Ruth 3:15). Spanish 'da/dad' and French 'donne/donner' map directly. The imperative-only survival in Hebrew gives every occurrence an immediacy — this is always a demand or request, never a calm statement. **GIVING AND BESTOWING**

en: give, give- | **es:** Da, Dad, Danos | **fr:** donne, donner, donner- | **de:** [הב], der-in-ihm, der-in-mir Gen 29:21; Gen 30:1; Gen 47:15; Gen 47:16; Deut 1:13

2. ascribe, attribute glory (10×) To ascribe, attribute, or render honor and glory to God. Deuteronomy 32:3 calls hearers to 'ascribe greatness to our God,' and Psalm 29:1 repeats the summons: 'ascribe to the LORD glory and strength.' The underlying metaphor treats praise as something handed over, given to God as His due. Spanish 'dad' (give, plural imperative) retains the literal giving imagery even in worship contexts. **GIVING AND BESTOWING**

en: ascribe | **es:** Dad, dad | **fr:** [הבו], ascribe, le-donner | **de:** [הבו], ascribe Deut 32:3; 1Chr 16:28; 1Chr 16:29; Ps 29:1

3. come! (exhortation) (5×) An exhortative interjection meaning 'come!' or 'come now!' — the giving sense has grammaticalized into a particle of urging. Genesis 11:3-4 uses it twice as Babel's builders rally each other: 'Come, let us make bricks... Come, let us build a city.' God echoes the same form back in Gen 11:7: 'Come, let us go down.' Spanish renders it 'vamos' (let's go), showing the complete semantic shift from transfer to motion. **GOING AND LEADING**

en: come | **es:** Vamos, dame-, venid | **fr:** venir | **de:** kommen, wohlan Gen 11:3; Gen 11:4; Gen 11:7; Gen 38:16; Exod 1:10

4. set, place (1×) A rare sense meaning to set, place, or assign to a position, attested in 2 Samuel 11:15 where David writes to Joab: 'Set Uriah in the forefront of the fiercest battle.' Spanish 'poned' (place) and French 'plaça' (placed) confirm the spatial reading. The 'giving' metaphor extends here to placing someone into a role or location — giving them a position, fatally. **PLACING AND LAYING**

en: set | **es:** poned | **fr:** plaça | **de:** setzte 2Sam 11:15

יְהַב H3052 *V-Nifal-Perf-3ms* (28×)

To give, grant, bestow; passively, to be given; also to hand over, deliver up, and to place or set in position.

This Aramaic verb yehab is the standard word for 'give' in the biblical Aramaic portions of Ezra and Daniel, functioning as the semantic equivalent of Hebrew natan. Its range mirrors the breadth you would expect of a basic transfer verb: God 'gives' kingdoms to whomever he wills (Dan 2:21, 37), temple vessels are 'given back' to Jerusalem (Ezra 5:14), and bodies are 'given over' to the fiery furnace (Dan 3:28). The Syriac cognate is identical, and Arabic a'ta preserves the same core. What makes yehab linguistically interesting is its clean split between active bestowal (Pe'al) and passive reception (Pe'il/Hitpe'el), a distinction Spanish marks clearly with dio versus fue-dado and German with geben versus gegeben-werden. A single occurrence at Ezra 5:16 stretches the word into 'placing' foundations — a spatial sense that Arabic wadha'a and German legen confirm as a genuine semantic extension beyond transfer.

1. to be given, be granted (15×) Passive forms meaning 'to be given, be granted' — 15 occurrences in the Nifal/Hitpael, covering royal decrees that are issued, temple funds that are allocated, and provisions that are supplied from the royal treasury. In Ezra 6:4 expenses 'shall be given' from the king's house; in Ezra 6:8-9 specific materials are 'to be given' to the Jewish elders. Spanish fue-dada and German gegeben distinguish this passive cluster cleanly from the active senses, and the Aramaic passive participle mityehab confirms the grammaticalized nature of this voice distinction. **GIVING AND BESTOWING**

en: and-given, and-it-was-given, are-given | **es:** dado, era-dado, fue-dada | **fr:** donner, et-donner | **de:** [ויהיבו], [מתיהב], [מתיהבא] Ezra 4:20; Ezra 5:14; Ezra 6:4; Ezra 6:8; Ezra 6:9

2. to give, bestow (9×) Active Pe'al sense: to give, bestow, grant — 9 occurrences concentrated in Daniel's court narratives where God is the subject. God 'gives' wisdom and might (Dan 2:21), 'has given' Nebuchadnezzar his kingdom (Dan 2:37-38), and Daniel acknowledges 'you have given me wisdom' (Dan 2:23). The imperative hab at Daniel 5:17 ('give your rewards to another') rounds out this active-agent cluster. Spanish dio/da and Korean 주다 consistently select active-giving vocabulary, confirming the boundary against the passive sense. **GIVING AND BESTOWING**

en: He-gave-, He-has-given, You-have-given | **es:** da, dando, dio | **fr:** donner | **de:** geben Dan 2:21; Dan 2:23; Dan 2:37; Dan 2:38; Dan 2:48

3. to hand over, deliver up (3×) To hand over, deliver up, surrender — 3 occurrences where the giving involves yielding control or persons to another's power. God 'gave' the temple vessels into Nebuchadnezzar's hand (Ezra 5:12), Shadrach and companions 'gave up' their bodies to the fire (Dan 3:28), and in Daniel 7:25 the saints are 'given into' the hand of the little horn. Spanish entregaron and the Hebrew-Aramaic construction with be-yad ('into the hand of') both signal that this is coercive transfer rather than benevolent bestowal, marking a real sense boundary. **GIVING AND BESTOWING**

en: and-gave, and-they-will-be-given, gave | **es:** dio, y-entregaron, y-serán-entregados | **fr:** donner, et-donner | **de:** [יהב], und-geben Ezra 5:12; Dan 3:28; Dan 7:25

4. to place, set, lay (1×) To place, set, lay — a single occurrence at Ezra 5:16 where Sheshbazzar 'laid' the foundations of the Jerusalem temple. Here yehab extends beyond transfer-of-possession into spatial positioning: something is put in a location rather than given to a person. The Nabataean cognate confirms this 'place' meaning (Cooke 102), and Spanish puso ('placed') and English 'laid' both select position-vocabulary distinct from 'give.' This represents a genuine semantic extension at the periphery of the verb's range. **GIVING AND BESTOWING**

en: laid | **es:** puso | **fr:** donner | **de:** [יהב] Ezra 5:16

יְהַב H3053 *N-msc / 2ms* (1×)

Burden, lot, or what is given (Psalm 55:22)

This rare noun, possibly meaning 'what is given' and related to 'lot,' appears in the psalmist's exhortation to cast one's burden upon the Lord. The Targum uses a related Aramaic form in other passages. The term encompasses whatever portion of care, anxiety, or responsibility falls to a person—their 'lot' in life. The verb 'cast' suggests releasing control of one's allotted troubles into God's hands, trusting divine providence to bear what seems unbearable.

(1×) The burden, care, or anxiety that constitutes one's portion in life, which the psalmist urges should be cast upon Yahweh (Ps 55:22). The term may derive from the concept of a 'lot' or allotted portion, capturing both the inevitability and the weight of life's challenges. **LOTS AND ALLOTMENT**

en: your-burden | **es:** tu-carga | **fr:** donation | **de:** dein-burden Ps 55:22

יְהַד H3054 *V-Hitpael-Prtcpl-mp* (1×)

To become Jewish, convert to Judaism (Esther 8:17)

This denominative Hithpael verb describes the act of identifying oneself as a Jew or converting to Judaism. It appears in Esther during the reversal of Haman's plot, when fear of the Jews fell upon many peoples and they 'became Jews' or 'declared themselves Jews.' The context suggests both genuine conversion and pragmatic identification with the ascendant Jewish community for protection. This is the only biblical occurrence of this verb form, reflecting the unique diaspora setting where Jewish identity could be adopted or claimed.

(1×) The act of many non-Jews becoming or declaring themselves Jewish in response to Mordecai's elevation and the fear of Jewish power (Est 8:17). The Hithpael form suggests self-identification, whether through genuine conversion or strategic alignment with the victorious Jewish community. **JEWISH PERSON**

en: becoming-Jews | **es:** se-hacían-judíos | **fr:** [מתיהדים] | **de:** [מתיהדים] Esth 8:17

יְהֻד H3055 *Conj-w / N-proper-fs* (1×)

Yehud, a town in Dan's territory (Joshua 19:45)

This place name designates a town allotted to the tribe of Dan, identified with modern Yehudiyeh about eight miles east of Joppa. The name's connection to Judah (Yehudah) is uncertain, though Egyptian sources from the Amarna period mention a place Ia-u-du in this region. The site's location in Dan's coastal territory made it strategically significant, though the text provides no narrative beyond its inclusion in the boundary lists.

(1×) A town in the tribal allotment of Dan, located in the coastal plain east of Joppa (Josh 19:45). The name may reflect early Judahite settlement or influence in this region before Dan's migration northward, or it may derive from the Egyptian geographical designation. **PROPER NAMES (PERSONAL)**

en: and-Yehud | **es:** y-Jehúd | **fr:** et-Yehud | **de:** und-Yehud Josh 19:45

יַהְדַּי H3056 *N-proper-ms* (1×)

Yahdai, a member of Caleb's family (1 Chronicles 2:47)

This personal name appears in the genealogies of Judah, specifically within Caleb's extended family line. The text's syntax creates some ambiguity about whether Yahdai was a son or more distant descendant. The name's meaning is uncertain, though some suggest it means 'Yah leads' or forms a shortened theophoric construction. Like many names in Chronicles' genealogies, no narrative develops around this individual beyond the genealogical notation.

(1×) An individual within Caleb's lineage in the tribe of Judah (1 Chr 2:47). The genealogical context provides no additional information beyond establishing Yahdai as part of Caleb's extended family network, typical of Chronicles' comprehensive but compressed tribal records. **PROPER NAMES (PERSONAL)**

en: Yahdai | **es:** Yaday | **fr:** [יהדי] | **de:** [יהדי] 1Chr 2:47

יְהוּדִי H3057 *Art / N-proper-fs* (1×)

The Jewess, a designation in 1 Chronicles 4:18

This feminine gentilicial adjective with the definite article designates a woman identified as Jewish or Judahite. In the genealogical passage of 1 Chronicles 4:18, the term appears in a textually difficult verse concerning the descendants of Bithiah, Pharaoh's daughter whom Mered married. The designation 'the Jewess' distinguishes this wife from Bithiah, who was Egyptian. The usage reflects the ethnic-religious identity marker that becomes prominent in post-exilic literature.

(1×) A woman identified ethnically as Jewish or Judahite, distinguished from Mered's Egyptian wife (1 Chr 4:18). The definite article suggests a specific woman whose Jewish identity was her primary designation in the genealogical record, contrasting her background with the foreign wife. **JEWISH PERSON**

en: the-Yehudiyah | **es:** la-judía | **fr:** [היהדיה] | **de:** [היהדיה] 1Chr 4:18

יְהוּא H3058 *Prep-l / N-proper-ms* (58×)

Jehu — primarily the zealous king of Israel who overthrew the house of Ahab; also a prophet and others

The name יְהוּא (Yehu, probably contracted from 'YHWH is He') is borne most prominently by the tenth king of Israel, anointed by Elisha's servant to execute divine judgment against Ahab's dynasty (2 Kgs 9–10). Jehu's furious chariot ride and wholesale destruction of Baal worship became legendary — Hosea 1:4 later revisits 'the blood of Jezreel' as an act requiring reckoning. A prophet named Jehu son of Hanani also appears, pronouncing judgment against Baasha (1 Kgs 16:1, 7) and recording Jehoshaphat's deeds (2 Chr 20:34). Additional bearers include one of David's warriors (1 Chr 12:3) and tribal figures in genealogies.

Jehu, king of Israel (58×) The proper name Jehu, shared by several individuals but dominated by the king of Israel (r. c. 841–814 BCE). Transliterations are consistent: Spanish 'Jehú,' French 'Jéhu,' German 'Jehu,' English 'Jehu/Yehu.' The lion's share of the 58 occurrences narrate his violent coup and purge of Baal worship (2 Kgs 9–10). The prophet Jehu son of Hanani (1 Kgs 16:1, 7; 2 Chr 19:2; 20:34) and a Davidic warrior (1 Chr 12:3) account for the remainder. **PROPER NAMES (PERSONAL)**

en: Jehu, Yehu | **es:** Jehú, Jehú?, Yehu | **fr:** Jéhu | **de:** Jehu 1Kgs 16:1; 1Kgs 16:7; 1Kgs 16:12; 1Kgs 19:16; 1Kgs 19:17

יְהוֹאָחָז H3059 *N-proper-ms* (20×)

Jehoahaz — a theophoric name ('YHWH has grasped') borne by kings of Israel and Judah

A theophoric name meaning 'YHWH has grasped' or 'YHWH has taken hold,' borne by several royal figures. The most prominent are Jehoahaz son of Jehu, king of Israel, whose reign was marked by Aramean oppression (2 Kgs 13:1–9, 22, 25), and Jehoahaz son of Josiah, king of Judah, who reigned only three months before Pharaoh Necho deposed him (2 Kgs 23:30–34). A variant form Joahaz (יוֹאָחָז) appears for some of the same individuals. The name is essentially an inverted form of Ahaziah (אֲחַזְיָה), both built from the same root אחז and the divine name.

Jehoahaz, king (20×) The proper name Jehoahaz (יְהוֹאָחָז) and its shortened form Joahaz (יוֹאָחָז), identifying several biblical figures — primarily a king of Israel (son of Jehu, 2 Kgs 13) and a king of Judah (son of Josiah, 2 Kgs 23:30–34). Spanish renders 'Joacaz/Joacáz,' French 'Joachaz/Jehoahaz,' German 'Joahas/Jehoahaz.' The name's theophoric element ('YHWH has seized') underscores divine sovereignty over royal succession, an irony given that both kings met unfavorable ends. **PROPER NAMES (PERSONAL)**

en: Jehoahaz, Yehoachaz, Yehoakhaz | **es:** Joacaz, Joacáz, Yehoajaz | **fr:** Jehoahaz, Joachaz, à-Joachaz | **de:** Jehoahaz, Joahas, Yehoachaz 2Kgs 10:35; 2Kgs 13:1; 2Kgs 13:4; 2Kgs 13:7; 2Kgs 13:8

יְהוֹאָשׁ H3060 *N-proper-ms* (17×)

Jehoash / Joash — a theophoric royal name borne by kings of Judah and Israel and several other biblical figures

Yehoash (also contracted as Yoash) is a theophoric proper name meaning 'YHWH is strong' or 'YHWH has bestowed,' borne most prominently by two kings in the divided monarchy. Jehoash of Judah, son of Ahaziah, was rescued as an infant from Queen Athaliah's massacre and hidden in the temple for six years before being crowned in Jehoiada the priest's dramatic coup (2 Kgs 11:2-21; 2 Chr 22:11-24:27). He repaired the temple but ended badly, murdered by his own servants after turning from God. Jehoash of Israel, son of Jehoahaz, visited the dying Elisha and was told to strike the ground with arrows — his halfhearted three strikes earned only three victories over Aram instead of total defeat (2 Kgs 13:10-25). He also defeated Amaziah of Judah, breaching the walls of Jerusalem (2 Kgs 14:8-16; 2 Chr 25:17-25). Other bearers include a Judahite (1 Chr 4:22), a son of Ahab's steward, and a Benjaminite warrior of David. Spanish 'Joas,' French 'Joas,' and German 'Joasch/Yehoash' all render the name.

(17×) A theophoric proper masculine name ('YHWH is strong' or 'YHWH has bestowed') borne by multiple individuals, chiefly two

kings of the divided monarchy. Jehoash of Judah was the child-king hidden from Athaliah and installed by Jehoiada the priest, who repaired the temple but was later assassinated (2 Kgs 11:2-12:21; 2 Chr 22:11-24:27). Jehoash of Israel, son of Jehoahaz, received Elisha's final prophecy and defeated Aram three times, then humiliated Amaziah of Judah by breaching Jerusalem's walls (2 Kgs 13:10-14:16; 2 Chr 25:17-25; Hos 1:1; Amos 1:1). Other bearers appear in 1 Chronicles 4:22; 7:8; 12:3 and 1 Kings 22:26. The LXX renders it Ioas; Spanish 'Joas,' French 'Joas,' and German 'Joasch' are standard equivalents. **JOASH PERSONAL NAME**

en: Yehoash | **es:** Joás | **fr:** Joas | **de:** Yehoash 2Kgs 11:21; 2Kgs 12:1; 2Kgs 12:2; 2Kgs 12:4; 2Kgs 12:6

יְהוּד H3061 *N-proper-ms* (7×)

Yehud, the Aramaic form of 'Judah' used in post-exilic texts (Ezra, Daniel) for the province or people

Yehud is the Aramaic equivalent of the Hebrew Yehudah (Judah), appearing exclusively in the Aramaic portions of Ezra and Daniel. It designates both the Persian province of Judah and the Jewish people as an ethnic-territorial identity. In Daniel, the expression 'children of the exile of Yehud' (Dan 2:25; 5:13; 6:14) marks Daniel's identity, while in Ezra it names the province where the temple rebuilding occurs (Ezra 5:1, 8; 7:14). The shift from Hebrew Yehudah to Aramaic Yehud mirrors the linguistic reality of the exilic and post-exilic periods.

Yehud (7×) The Aramaic proper noun Yehud (יְהוּד), a secondary form of Yehudah (Judah), used in the Aramaic sections of Daniel and Ezra. It designates the Persian province of Judah (Ezra 5:1, 8; 7:14) and the Jewish exilic community ('children of the captivity of Yehud,' Dan 2:25; 5:13; 6:14). Spanish and German both render it 'Juda,' collapsing the Hebrew-Aramaic distinction, while English sometimes preserves 'Yehud' to mark the Aramaic form. **JUDAH JUDAS NAME**

en: Yehud, in-Yehud, to-Yehud | **es:** Judá, Judá?, Yehud | **fr:** Juda, [בִיהוּד], [יְהוּד] | **de:** Juda, [בִיהוּד], [יְהוּד] Ezra 5:1; Ezra 5:8; Ezra 7:14; Dan 2:25; Dan 5:13

יְהוּדַי H3062 *N-proper-ms* (10×)

Judean, Jew — Aramaic gentilic noun for members of the province of Judah in the Persian period

The Aramaic noun יְהוּדָאִי (yehuda'i) designates a Judean or Jew, used exclusively in the Aramaic portions of Ezra. It appears in correspondence between Persian officials and the returning exiles, identifying the community rebuilding Jerusalem and the temple. The adversaries report that 'the Jews who came up from you' are rebuilding the city (Ezra 4:12, 23), while the Persian decrees acknowledge 'the Jews' and their elders as legitimate agents of reconstruction (Ezra 5:1, 5; 6:7-8, 14). The term carries both ethnic and administrative force, marking the community as an identifiable group within the Persian provincial system. Spanish 'judíos' and French 'Juifs' render it straightforwardly.

Jews, Judeans (Aramaic) (10×) An Aramaic gentilic noun meaning 'Judean' or 'Jew,' referring to members of the Jewish community in the Persian-period province of Yehud. Used exclusively in the Aramaic correspondence of Ezra (4:12, 23; 5:1, 5; 6:7-8, 14), it functions as both an ethnic and an administrative identifier in official Persian documents. The adversaries use it when reporting the rebuilding to Artaxerxes, and the Persian decrees use it when authorizing temple reconstruction. Corresponds to Hebrew יְהוּדִי. Spanish 'judíos' and German 'Juden' translate the communal designation directly. **JEWISH PERSON**

en: Yehudaei, the-Yehudaei, the-Yehudaye | **es:** judíos, los-judíos | **fr:** Juda, Juifs | **de:** Juden, [יְהוּדָאִין], [יְהוּדָיֵא] Ezra 4:12; Ezra 4:23; Ezra 5:1; Ezra 5:5; Ezra 6:7

יְהוּדָה H3063 *Conj-w / N-proper-fs* (819×)

Judah — the patriarch, the tribe descended from him, or the southern kingdom bearing his name

Yehudah is one of the most historically layered names in Scripture. At Leah's declaration 'this time I will praise the LORD' (Gen 29:35), the name became bound to thanksgiving. From that fourth son of Jacob grew an entire tribe and eventually the southern kingdom that outlasted its northern counterpart. The name appears 819 times across the Hebrew Bible, spanning patriarchal narratives, tribal allotments, royal chronicles, and prophetic oracles. Cross-linguistically, the name is remarkably stable — English 'Judah,' Spanish 'Yehudah,' French 'Juda,' German 'Jehuda' — reflecting its status as an irreducible proper noun anchored in covenant history.

Judah (proper noun) (819×) The proper name Yehudah, applied to Jacob's fourth son by Leah (Gen 29:35), the tribe that bore his name and received the royal blessing (Gen 49:8-10), and the southern kingdom centered on Jerusalem. All 819 occurrences, including prepositional and conjunctive variants, refer to this single referent across its personal, tribal, and geo-political dimensions. **JUDAH JUDAS NAME**

en: Judah | **es:** Yehudah | **fr:** Juda | **de:** Jehuda, Jehudas Gen 29:35; Gen 37:26; Gen 38:1; Gen 38:2; Gen 38:6

יְהוּדִי H3064 *Prep-b* (81×)

Jew, Jewish person; gentilic adjective and substantive denoting a member of the people of Judah

Derived from the tribal and territorial name Judah, this gentilic term identifies a person as belonging to the Jewish people. In earlier texts it distinguishes Judahites from other Israelites, but by the Persian period — especially in Esther and Nehemiah — it functions as the primary ethnic and communal label for the post-exilic community. Zechariah 8:23 envisions nations grasping the garment of a single Jewish man, while Esther deploys the term over sixty times as the people face existential threat and deliverance. The multilingual evidence is remarkably uniform: Spanish los judios, French Juif, German Jude all reflect the stable ethnic-identity sense.

Jew, Jewish person (81×) Designates a person of Jewish identity, used as both a gentilic adjective (ish yehudi, 'a Jewish man,' Zech 8:23) and a substantive noun in singular and plural. In Nehemiah and Esther the term serves as the standard communal label for the post-exilic people, carrying strong connotations of covenant solidarity. Translations across languages converge on a single ethnic-identity rendering. **JEWISH PERSON**

en: the-Jews, the-Yehudim | **es:** (los-judíos), los-judíos | **fr:** Juif | **de:** Jude Neh 1:2; Neh 4:1; Neh 4:2; Neh 4:12; Neh 5:1

יְהוּדִי H3065 *N-proper-ms* (4×)

Jehudi, a court official of King Jehoiakim who read Jeremiah's scroll aloud

A personal name belonging to an officer in King Jehoiakim's court, appearing only in Jeremiah 36. Jehudi was sent to fetch the scroll of Jeremiah's prophecies and then read it aloud before the king (Jer 36:14, 21, 23). BDB notes the name may originally have been an appellative meaning 'the Judean,' possibly indicating non-Israelite ancestry—an ironic detail, given his role as reader of divine judgment against Judah.

(4×) The proper name of Jehoiakim's court official who retrieved and publicly read Jeremiah's prophetic scroll. All four occurrences cluster in Jer 36:14–23, where Jehudi serves as intermediary between the prophetic word and the king who destroys it column by column. French and German render it 'Jehudi,' while English and Spanish use 'Yehudi'/'Yehudi,' preserving the etymological link to Judah (יְהוּדָה). **PROPER NAMES (PERSONAL)**

en: Yehudi | **es:** Yehudi | **fr:** Jehudi | **de:** Jehudi Jer 36:14; Jer 36:21; Jer 36:23

יְהוּדִית H3066 *N-proper-fs* (6×)

Yehudit — 'in the Judean language,' an adverbial use of the gentilicic adjective referring to the Hebrew dialect of Judah.

Though grammatically a feminine proper adjective from Yehudah (Judah), this word functions adverbially in every biblical occurrence to mean 'in the Judean language' — that is, in Hebrew as spoken by

the kingdom of Judah. It appears in the famous diplomatic exchange during the Assyrian siege of Jerusalem, when Judean officials plead with the Rabshakeh not to speak 'Yehudit' within earshot of the people on the wall (2 Kgs 18:26, 28; Isa 36:11, 13). It recurs in Nehemiah 13:24 lamenting that children of mixed marriages could no longer speak Yehudit. The Spanish glosses 'en judaico' and 'en judío' nicely capture the adverbial force.

Judean language, Jewish speech (6×) Used adverbially to denote the Judean or Jewish language — the Hebrew dialect of the southern kingdom. All six occurrences are adverbial: four describe the Rabshakeh's public speech during Sennacherib's siege (2 Kgs 18:26, 28 = Isa 36:11, 13), one describes the Assyrian psychological campaign in 2 Chr 32:18, and one laments linguistic assimilation in Neh 13:24. Spanish 'en judaico/en judío' and English 'Judean' both reflect the sociolinguistic sense — identifying the spoken vernacular of Judah as distinct from Aramaic, the lingua franca of the Assyrian empire. **JEWISH PERSON**

en: Judean, Yehudit, Yehudith | **es:** en-judaico, en-judío, judío | **fr:** Yehudit, [יְהוּדִית] | **de:** Yehudit, [יְהוּדִית] 2Kgs 18:26; 2Kgs 18:28; 2Chr 32:18; Neh 13:24; Isa 36:11

יְהוּדִית H3067 *N-proper-fs* (1×)

Judith, a Hittite wife of Esau (Genesis 26:34)

This personal name, possibly meaning 'Jewess' or 'woman of Judah' though applied to a Hittite, belongs to one of Esau's wives who caused grief to Isaac and Rebekah. She was the daughter of Beeri the Hittite. The relationship between this name and the gentilicial 'Jewish' is obscure; it may represent a foreign name that coincidentally resembles the Hebrew term. Genesis 36 does not list her among Esau's wives, suggesting either variant traditions or that she died without sons.

(1×) A Hittite woman, daughter of Beeri, who became one of Esau's wives and brought bitterness to his parents (Gen 26:34). Her marriage represents Esau's pattern of choosing Canaanite wives outside the covenant family line, contributing to the narrative tension between Jacob and Esau. **PROPER NAMES (PERSONAL)**

en: Judith | **es:** Yehudit | **fr:** Judith | **de:** Jehudit Gen 26:34

יהוה H3068 *Prep-k / N-proper-ms* (6521×)

Yahweh – the covenantal personal name of the God of Israel, the Tetragrammaton YHWH

The Tetragrammaton (YHWH), vocalized as Yahweh, is the sacred covenantal name by which God revealed himself to Moses at the burning bush (Exod 3:14-15) and by which he bound himself to Israel in covenant relationship. With over 6,500 occurrences it is by far the most frequent proper noun in the Hebrew Bible. Ancient Jewish reverence rendered it a nomen ineffabile, read aloud as Adonai ('my Lord'), a practice reflected in the Septuagint's Kyrios and in translations like the French l'Eternel and the German HERR. The name carries overtones of self-existence and faithfulness: 'I AM WHO I AM.'

YHWH (the divine name) (6521×) The divine personal name Yahweh, revealed at the burning bush (Exod 3:14-15) and used throughout Scripture as the covenantal name binding God to Israel. Multilingual renderings reflect the ancient substitution tradition: Spanish Yahve retains the phonetic form, French l'Eternel emphasizes everlastingness, and German HERR follows the Adonai tradition. Its massive frequency (6,522 occurrences) underscores that biblical theology is fundamentally anchored in this named, covenant-keeping God. **DIVINE NAME YHWH**

en: YHWH | **es:** Yahvé, Yahweh | **fr:** l'Éternel | **de:** HERR, der-HERR, des-HERRN Gen 2:4; Gen 3:8; Gen 4:15; Gen 12:7; Gen 15:4

יהוה H3069 *Conj-w* (306×)

YHWH — the sacred Tetragrammaton, the proper covenant name of the God of Israel

This entry covers the pointed form Yehovih (יֱהוִה), the variant vocalization of the Tetragrammaton used when it appears adjacent to Adonai, to avoid the reader saying 'Adonai' twice. The 306 occurrences in this cluster largely come from the phrase 'Adonai YHWH' ('Lord GOD') found prominently in Ezekiel and the prophets. French 'l'Eternel,' German 'HERR,' and Spanish 'Yahvé' each adopt different strategies for rendering this ineffable name — reflecting centuries of reverent tradition around its pronunciation. The name is rooted in the verb h-y-h ('to be'), evoking God's self-revelation in Exodus 3:14.

YHWH (the divine name) (306×) The proper name of the God of Israel, the Tetragrammaton (יהוה), here in the variant vocalization used in combination with Adonai to prevent liturgical repetition. Most of these 306 occurrences appear in the prophetic formula 'Adonai YHWH' (e.g., Gen 15:2, 15:8; Deut 3:24; Ezek passim). The name derives from the root h-y-h ('to be') and was considered too sacred to pronounce, leading to the Qere substitution preserved in the Masoretic pointing. **DIVINE NAME YHWH**

en: YHWH | **es:** Yahvé, Yahweh | **fr:** l'Éternel | **de:** HERR Gen 15:2; Gen 15:8; Deut 3:24; Deut 9:26; Josh 7:7

רָאָה H3070

see, perceive, look at; appear, be seen; provide, consider (primary verb of visual perception)

This is the foundational Hebrew verb for seeing, appearing over 1,300 times throughout Scripture. Beyond physical sight, it encompasses mental perception, divine revelation, and providential care. The verb appears in pivotal moments: God 'seeing' human affliction (Genesis 16, 29), Abraham naming the place 'the LORD will see/provide' (Genesis 22:14), and prophets being called 'seers.' Cognate across all Semitic languages, it can mean passive appearance ('be seen') as well as active observation. The breadth from literal eyesight to spiritual insight makes this one of Scripture's most theologically loaded verbs.

נֵס H3071 *N-proper-msc / 1cs* (2×)

YHWH-Nissi (proper name: 'The LORD is my banner'; altar name built by Moses after defeating Amalek)

This compound name appears as the name Moses gave to an altar he built after Israel's victory over the Amalekites at Rephidim. The name combines the divine name with 'nissi' (my banner/standard), creating a theological declaration: 'The LORD is my banner.' In ancient warfare, a raised standard served as a rallying point for troops; Moses's altar name proclaims that Yahweh himself was Israel's rallying point and source of victory. The passage appears twice because of textual repetition in Exodus 17:15.

(2×) The name Moses assigned to an altar commemorating God's role in Israel's defeat of Amalek (Exod 17:15, repeated twice in the same verse). The compound means 'Yahweh (is) my banner/standard,' with 'banner' (nes) referring to a military standard or rallying point. English preserves the elements: 'YHWH-Nissi' or 'The LORD is my banner,' Spanish 'Yahweh, estandarte mío,' and French 'l'Éternel, mon bannière,' all capturing the military metaphor of God as the rally point for his people. **DIVINE NAME YHWH**

en: YHWH-, my-banner | **es:** Yahweh-, estandarte-mío | **fr:** l'Éternel-, mon-bannière | **de:** HERR-, mein-banner Exod 17:15

צֶדֶק H3072

rightness, righteousness, justice; what is right, just, or normal in conduct and character

This noun denotes what is straight, right, and just—both in the concrete sense of honest weights and measures and in the moral-theological sense of righteous character and just governance. It describes right paths (Psalm 23:3), just legal judgments, and ultimately God's own righteousness that becomes the standard for covenant faithfulness. The term appears in legal contexts (just weights, Leviticus 19:36), royal contexts (kings judging in righteousness), and cultic contexts (right sacrifices). Frequently paralleled with מִשְׁפָּט (justice)

and צְדָקָה (righteousness), it anchors Israel's ethical vocabulary in the metaphor of straightness versus crookedness.

שָׁלוֹם H3073

completeness, soundness, welfare, peace; well-being in all dimensions of life

This rich term encompasses wholeness, health, prosperity, peace, and relational harmony—far more than mere absence of conflict. It appears in greetings ('Is it peace/well with you?'), describes physical safety and bodily health, and carries theological weight as God's gift of comprehensive flourishing. The semantic range includes completeness in number, soundness of body, material welfare, and especially peaceful relationships. When Moses promises peace-offerings or Israelites inquire after one another's שָׁלוֹם, they invoke a vision of integrated well-being that touches every dimension of human existence under God's blessing.

שָׁם H3074

there, thither; in that place or to that place (locative/directional adverb)

This common Hebrew adverb marks spatial location ('there') or direction ('to there'). It appears in countless narrative and poetic contexts, often positioned early in the sentence for emphasis. The word can be used literally (Genesis 2:8, God placed man 'there' in the garden) or in more abstract senses ('there' in Sheol, Psalm 139:8). Hebrew poetry exploits the word's rhythmic potential through repetition ('and there... and there') to build literary effect. Though simple in meaning, its frequency and versatility make it a key building block of Hebrew narrative style.

יְהוֹזָבָד H3075 *Conj-w / N-proper-ms* (4×)

Jehozabad, a name meaning 'Yahweh has bestowed,' borne by several men including a royal assassin and Levites

A theophoric name meaning 'Yahweh has bestowed,' carried by multiple individuals across the historical books. The most prominent is the servant who participated in the assassination of King Joash of Judah (2 Kgs 12:21; 2 Chr 24:26). Other bearers include a Benjamite military commander under Jehoshaphat (2 Chr 17:18) and a Levitical gatekeeper descended from Obed-edom (1 Chr 26:4). The alternate form Jozabad appears for some of the same or related individuals.

(4×) A proper name for several biblical figures, all sharing the theophoric meaning 'Yahweh has bestowed.' The name appears in two spelling variants: the full form יְהוֹזָבָד (Jehozabad) and the shortened יוֹזָבָד (Jozabad). English glosses reflect both forms ('Jehozabad,' 'Yehozavad'), while Spanish distinguishes them as 'Jozabad' and 'Yehozavad.' Notable bearers include the assassin of Joash (2 Kgs 12:21), a Benjamite chief (2 Chr 17:18), and a Levitical gatekeeper (1 Chr 26:4). **PROPER NAMES (PERSONAL)**

en: Jehozabad, Yehozavad, and-Yehozavad | **es:** Jozabad, Yehozavad, y-Jozabad | **fr:** [יהוזבד], [יהוזבד], et-Yehozavad | **de:** [יהוזבד], [יהוזבד], und-Yehozavad 2Kgs 12:21; 1Chr 26:4; 2Chr 17:18; 2Chr 24:26

יְהוֹחָנָן H3076 *Conj-w / N-proper-ms* (11×)

Jehohanan (יְהוֹחָנָן) — 'YHWH is gracious'; a common name borne by military, priestly, and lay figures

The theophoric name Jehohanan (יְהוֹחָנָן, 'YHWH is gracious') is the full form behind the later shortened 'Johanan' and the Greek 'Ioannes' (John). It appears across a range of periods and roles: a Benjamite warrior who joined David at Ziklag (1 Chr 12:5), a gatekeeper in the temple (1 Chr 26:3), a military commander under Jehoshaphat (2 Chr 17:15), a priestly leader in the time of the high priest Joiakim (Neh 12:13), and a layman who had married a foreign wife in Ezra's reforms (Ezra 10:28). The name's frequency reflects its theological popularity — the confession that YHWH shows grace.

Yehochanan (proper name) (11×) A theophoric personal name meaning 'YHWH is gracious,' the long form ancestral to 'Johanan' and Greek 'John.' Borne by at least eight different individuals spanning the monarchic and postexilic periods: warriors (1 Chr 12:5, 13), Levitical gatekeepers (1 Chr 26:3), military commanders (2 Chr 17:15; 23:1), officials (2 Chr 28:12), priestly heads (Neh 12:13, 42), and laymen in Ezra's marriage reforms (Ezra 10:28). Spanish 'Johanán' and English 'Jehohanan' both transliterate the Hebrew. **PROPER NAMES (PERSONAL)**

en: Jehohanan, Yehochanan, Yehokhanan | **es:** Johanán, Jojanán, Yehojanan | **fr:** Jehochanan, et-Jehochanan | **de:** Johanan, [יהוחנן], [יהוחנן] 1Chr 12:5; 1Chr 12:13; 1Chr 26:3; 2Chr 17:15; 2Chr 23:1

יְהוֹיָדָע H3077 *Prep-l / N-proper-ms* (51×)

Jehoiada — 'the LORD knows,' the high priest who restored the Davidic line and David's warrior Benaiah's father

Yehoyada ('the LORD knows') towers above all as the high priest who overthrew Queen Athaliah and crowned the child Joash as rightful king of Judah (2 Kgs 11-12; 2 Chr 23-24). His 51 occurrences cluster around two bearers: this priest at Jerusalem and the father of David's warrior Benaiah (2 Sam 8:18; 23:20). The formula 'Benaiah son of Jehoiada' recurs so frequently it functions almost as a compound name. The Chronicler notes a further Jehoiada (1 Chr 27:34), and Jeremiah mentions a later priest of the same name (Jer 29:26). Spanish 'Joiada,' French 'Jehojada,' German 'Jojada.'

Jehoiada, priest (51×) The proper name Yehoyada (Jehoiada), referring primarily to two individuals: (a) the father of Benaiah, David's captain of the Cherethites and Pelethites, recurring in the formulaic patronymic 'Benaiah son of Jehoiada' (2 Sam 8:18; 23:20, 22; 1 Kgs 1:8, 26, 32, 36, 38, 44; 4:4); and (b) the chief priest who hid the infant Joash for six years during Athaliah's reign, then organized the coup that restored the Davidic dynasty (2 Kgs 11:4-12:16; 2 Chr 23-24). All 51 occurrences refer to one of these bearers, with the Septuagint rendering Iodae and variant spellings confirming the same theophoric name across traditions. **PROPER NAMES (PERSONAL)**

en: Yehoyada | **es:** Joiada, Yehoyada | **fr:** Jehojada, Jojada | **de:** Jojada, Yehoyada 2Sam 8:18; 2Sam 20:23; 2Sam 23:20; 2Sam 23:22; 1Kgs 1:8

יְהוֹיָכִין H3078 *N-proper-ms* (10×)

Jehoiachin — king of Judah exiled to Babylon in 597 BCE; also called Coniah and Jeconiah

The name יְהוֹיָכִין (Yehoyakhin), meaning 'YHWH establishes,' designates the penultimate king of Judah who reigned only three months before being deported to Babylon by Nebuchadnezzar in 597 BCE (2 Kgs 24:6-15). He is also known as Coniah (Jer 22:24, 28) and Jeconiah (Jer 24:1; 1 Chr 3:16-17). The final chapter of 2 Kings records his remarkable release from prison by Evil-merodach in the thirty-seventh year of his exile, when he was given a seat of honor at the Babylonian king's table (2 Kgs 25:27-30) — a conclusion that preserves a fragile thread of Davidic hope. The Babylonian Ration Tablets independently confirm his captivity and provisioning.

Yehoyakhin / Jehoiachin (proper name) (10×) A proper name meaning 'YHWH establishes,' borne by the son and successor of Jehoiakim who reigned in Jerusalem for three months at age eighteen before surrendering to Nebuchadnezzar in 597 BCE (2 Kgs 24:6-12, 15). His deportation along with the queen mother, court officials, and leading citizens marked the first major exile. 2 Kings 25:27-30 records his release from Babylonian imprisonment after 37 years, a note widely read as sustaining Davidic hope. Also called Coniah (כָּנְיָהוּ, Jer 22:24) and Jeconiah (יְכָנְיָהוּ, 1 Chr 3:16). Spanish 'Joaquín' and French 'Jojakin' reflect standard transliteration traditions. **PROPER NAMES (PERSONAL)**

en: Jehoiachin, Yehoyakhin, Yehoyakin | **es:** Joaquín, Yehoyakhin, Yehoyakin | **fr:** Yehoyakhin, [יהויכין], [יהויכן] | **de:** Yehoyakhin, [יהויכין], [יהויכן] 2Kgs 24:6; 2Kgs 24:8; 2Kgs 24:12; 2Kgs 24:15; 2Kgs 25:27

יְהוֹיָקִים H3079 *N-proper-ms* (37×)

Jehoiakim — theophoric name meaning 'Yah raises up,' borne by the last-but-one king of Judah and two others

Yehoyaqim is a theophoric name combining the divine name Yeho-

with the root qum ('to rise, establish'), yielding 'Yah raises up.' Its primary bearer is the son of Josiah whom Pharaoh Necho installed as king after renaming him from Elyaqim (2 Kgs 23:34). He reigned eleven tumultuous years (609-598 BCE), burned Jeremiah's scroll in defiance (Jer 36:23-32), and became a Babylonian vassal who then rebelled (2 Kgs 24:1). Jeremiah pronounces a devastating oracle against him: 'he shall be buried with the burial of a donkey' (Jer 22:18-19). The name also belongs to a postexilic high priest, son of Jeshua (Neh 12:10, 12, 26), and a Judahite in the genealogies (1 Chr 4:22). Daniel's opening verse dates the exile from Jehoiakim's reign (Dan 1:1-2).

Yehoyaqim (37×) The proper masculine name Yehoyaqim ('Yah raises up'), principally identifying the penultimate Davidic king of Judah. Of 37 occurrences, the vast majority cluster in Jeremiah and 2 Kings, where Jehoiakim emerges as a foil to his reforming father Josiah — a king who builds palaces with unpaid labor (Jer 22:13-17) and burns prophetic scrolls (Jer 36:23). The shorter form Yoyaqim (Neh 12:10) identifies the postexilic priestly figure. Greek Ioakim, Spanish 'Joacim/Joaquin,' and German 'Jojakim' all reflect the LXX rendering. **PROPER NAMES (PERSONAL)**

en: Jehoiakim, Yehoyakim, Yehoyaqim | **es:** Joacim, Yehoyaqim, Yehoyaquim | **fr:** Jojakim, Yehoyakim, [יהויקים] | **de:** Jojakim, Yehoyakim 2Kgs 23:34; 2Kgs 23:35; 2Kgs 23:36; 2Kgs 24:1; 2Kgs 24:5

יְהוֹיָרִיב H3080 *Prep-l / N-proper-ms* (2×)

Jehoiarib (proper name: 'YHWH contends/pleads'; priestly family and individual names)

This name appears in two variant spellings (Jehoiarib and Joiarib) for the same priestly family and other individuals. The name means 'Yahweh contends' or 'Yahweh pleads,' suggesting a family heritage tied to advocacy or legal defense. The name appears most prominently as the designation of one of the twenty-four priestly courses established under David, but also identifies a teacher in Ezra's time and a Judahite. The Septuagint's consistent transliteration across various forms (Ioiareib, Ioarib, etc.) reflects Greek attempts to capture the Hebrew.

(2×) A proper name with variant spellings, most notably designating a priestly family course under David's organization (1 Chr 24:7). The occurrences in this batch show the name with conjunctions and prepositions: 'and Jehoiarib' and 'for Jehoiarib' (1 Chr 9:10, 24:7). Most translations transliterate consistently: English 'Jehoiarib' or 'Yehoyariv,' Spanish 'Yehoyarib,' with French and German preserving the Hebrew forms, acknowledging the name's multiple bearers across biblical history. **PROPER NAMES (PERSONAL)**

en: and-Yehoyariv, for-Yehoyariv | **es:** para-Yehoyarib, y-Yehoyarib | **fr:** [ויהוירים], [ליהויריב] | **de:** [ויהוירים], [ליהוירים] 1Chr 9:10; 1Chr 24:7

יְהוּכַל H3081 *N-proper-ms* (1×)

Yehukhal, a courtier of King Zedekiah (Jeremiah 37:3)

This theophoric name, probably contracted from 'Yahweh is able,' belongs to an official in Zedekiah's court. The king sent Yehukhal (whose name appears as Jucal in Jeremiah 38:1) along with the priest Zephaniah to ask Jeremiah to pray for the nation during Babylon's siege. Ironically, the same official later advocated for Jeremiah's death as a defeatist. The name's meaning—celebrating God's power—stands in tension with the bearer's opposition to God's prophetic word.

(1×) A royal official whom Zedekiah sent to request Jeremiah's intercession, later becoming one of the prophet's accusers (Jer 37:3; 38:1). The name, meaning 'Yah is able,' contrasts with Yehukhal's inability to recognize divine sovereignty in Jeremiah's message of surrender. **PROPER NAMES (PERSONAL)**

en: Yehukhal | **es:** Yehujal | **fr:** [יהוכל] | **de:** [יהוכל] Jer 37:3

יְהוֹנָדָב H3082 *N-proper-ms* (8×)

Jehonadab/Jonadab ('YHWH is generous'), name of a Rechabite leader and of David's nephew.

A theophoric proper name meaning 'YHWH is willing' or 'YHWH is noble,' appearing in two alternate forms: the full Yehonadav and the shortened Yonadav. One bearer is the son of Rechab, the austere Rechabite leader who rode with Jehu to witness the purge of Baal worship (2 Kgs 10:15, 23) and whose descendants Jeremiah held up as a model of faithfulness (Jer 35:6-19). The other is David's shrewd nephew who devised the ruse by which Amnon lured Tamar (2 Sam 13:3-5). The two could not be more different in character, united only by name.

Yehonadab / Jonadab (proper name) (8×) Jehonadab or Jonadab (Yehonadav/Yonadav), a Hebrew proper name meaning 'YHWH is generous/noble/willing,' borne by two distinct biblical figures. The first is the son of Rechab, the zealous Rechabite ancestor whose strict lifestyle (no wine, no houses, no agriculture) became a prophetic object lesson in faithfulness (Jer 35:6-19; 2 Kgs 10:15, 23). The second is David's nephew, son of Shimeah, described as 'very shrewd' (2 Sam 13:3), who advised Amnon in the affair with Tamar (2 Sam 13:3-5, 32, 35). Translations consistently transliterate both forms: Spanish 'Jonadab/Yehonadav,' French 'Jonadab/Jehonadab,' German 'Jonadab/Jehonadab.' **PROPER NAMES (PERSONAL)**

en: Jehonadab, Jonadab, Yehonadav | **es:** Jonadab, Yehonadav, Yonadab | **fr:** Jehonadab, Jonadab, et-Jehonadab | **de:** Jehonadab, Jonadab, und-Jehonadab 2Sam 13:5; 2Kgs 10:15; 2Kgs 10:23; Jer 35:8

יְהוֹנָתָן H3083 *Prep-b / N-proper-ms* (80×)

Jonathan, 'YHWH has given'; proper name borne by several biblical figures, chiefly Saul's son

The name Jonathan (Yehonatan or its shortened form Yonatan) means 'YHWH has given,' built from the divine name and the verb natan, 'to give.' Its most prominent bearer is the son of King Saul, whose deep covenant friendship with David and selfless loyalty have made him a byword for faithful companionship (1 Sam 18:1-4; 2 Sam 1:26). Other notable Jonathans include the son of the priest Abiathar who served as a messenger during Absalom's revolt (2 Sam 15:27) and David's nephew who slew a Philistine giant (2 Sam 21:21). The name appears across all major traditions: French and German Jonathan, Spanish Yehonatan/Yonatan.

Jonathan (proper name) (80×) A theophoric proper name meaning 'YHWH has given,' borne primarily by Saul's son Jonathan, celebrated for his covenant bond with David (1 Sam 18:1-3; 20:17) and battlefield valor (1 Sam 14:6-14). Also designates Jonathan son of Abiathar (2 Sam 15:27), David's giant-slaying nephew (2 Sam 21:21), and several post-exilic figures in Ezra and Nehemiah. The name's theology of divine gift resonates through every bearer. **PROPER NAMES (PERSONAL)**

en: Yehonatan | **es:** Yehonatan, Yonatan | **fr:** Jonathan | **de:** Jonathan 1Sam 14:6; 1Sam 14:8; 1Sam 18:1; 1Sam 18:3

יוֹסֵף H3084 *Prep-b / N-proper-ms* (1×)

Joseph, here 'in Joseph' as tribal/territorial designation (Psalm 81:5)

This prepositional phrase uses Joseph's name to denote either the northern kingdom (since Ephraim and Manasseh dominated the north) or the entire people of Israel (with Joseph as representative figure). Psalm 81 recounts the exodus and covenant, and 'in Joseph' likely refers to the whole nation considered through one of the patriarch's names. The usage reflects how Joseph's name could metonymically represent Israel, especially in poetic and prophetic literature.

(1×) A reference to the people of Israel or the northern tribes, designated through the name of the patriarch Joseph (Ps 81:5). The psalm's exodus context suggests the name functions as a poetic synonym for the covenant people whom God redeemed from Egypt. **JOSEPH PROPER NAME**

en: in-Yosef | **es:** en-Yehosef | **fr:** dans-Joseph | **de:** in-Yosef Ps 81:5

יְהוֹעַדָּה H3085 *N-proper-ms* (2×)

Jehoaddah (proper name of uncertain meaning; descendant of Saul in Chronicles)

This rare proper name appears only in the genealogies of Saul's descendants, mentioned twice in the same verse. The meaning remains disputed among scholars—possibilities include 'Yahweh has adorned,' 'Yahweh is equipment,' 'Yahweh has carried off spoil,' or even 'Yahweh has numbered.' The Septuagint's transliteration (Iada, Ioiada, Ioda) shows Greek translators were uncertain of the vowel pointing. A parallel passage in Chronicles gives the name as Jarah, suggesting possible textual corruption.

(2×) A personal name appearing in the genealogy of Saul's descendants (1 Chr 8:36, twice in the same verse). The name's etymology is uncertain, though it clearly contains the divine element 'Yeho-' (Yahweh). Parallel passages give variant forms, suggesting textual uncertainty. English renderings vary: 'Jehoaddah' or 'Yehoadah,' Spanish 'Yehoada,' with French and German preserving the Hebrew consonantal form, reflecting the scholarly uncertainty about this rare name. **PROPER NAMES (PERSONAL)**

en: Yehoadah, and-Yehoadah | **es:** Yehoada, y-Yehoada | **fr:** [ויהועדה], [יהועדה] | **de:** [ויהועדה], [יהועדה] 1Chr 8:36

יְהוֹעַדָּן H3086 *N-proper-ms* (3×)

Yehoaddan/Jehoaddan, mother of King Amaziah of Judah

The personal name of Amaziah's mother, appearing in the regnal formulas for the king of Judah. The name occurs in 2 Kings 14:2 (with Ketiv/Qere variants: יהועדין/יהועדן) and 2 Chronicles 25:1. Scholars suggest it may be an Aramaic dual or feminine plural form related to the root עדה, with possible connections to the divine name Yahweh. The variety in ancient versions (Greek Ἰωαδειμ, Ἰωναα) and the comparison to Babylonian names like Aḫulapia indicate this was an unusual or archaic naming pattern, perhaps reflecting syncretistic influences in 9th-century BCE Judah.

(3×) A queen mother's name preserved in official royal records. The textual complexity (Yehoaddan/Yehoaddin variants) and the diverse renderings across languages point to ongoing scribal uncertainty about the name's precise vocalization and morphology. As the mother of a king, she would have held significant political status in the Judahite court. **PROPER NAMES (PERSONAL)**

en: (Yehoaddan), Yehoadan, [Yehoaddin] | **es:** Joadín, Yehoadán, [K] | **fr:** (Yehoaddan), [Yehoaddin], [יהועדן] | **de:** [Yehoaddin], [יהועדן] 2Kgs 14:2; 2Chr 25:1

יְהוֹצָדָק H3087 *N-proper-ms* (8×)

Jehozadak ('YHWH is righteous'), the exiled priest and father of Joshua the high priest of the return.

A theophoric name meaning 'YHWH is righteous,' belonging to the son of the high priest Seraiah who was executed by Nebuchadnezzar at Riblah (2 Kgs 25:18-21). Jehozadak himself was carried into Babylonian exile (1 Chr 6:15), making him the link between the pre-exilic and post-exilic priesthood. His son Joshua (Jeshua) served as the first high priest of the restored temple. The name appears in the fuller form Yehōtsādāq in Haggai, Zechariah, and Chronicles, and as the shortened Yōtsādāq in Ezra and Nehemiah.

Jehozadak (proper name) (8×) Jehozadak (Yehōtsādāq), meaning 'YHWH is righteous,' the proper name of the son of the last pre-exilic high priest Seraiah and the father of Joshua/Jeshua, the first high priest after the Babylonian exile. He appears in the genealogy of 1 Chr 6:14-15 as the priest taken into captivity, and is consistently identified as the father of the high priest Joshua in the post-exilic prophets (Hag 1:1, 12, 14; 2:2, 4; Zech 6:11) and in the restoration narratives (Ezra 3:2, 8; 5:2; 10:18; Neh 12:26). The alternation between the full form (Yehōtsādāq) and shortened form (Yōtsādāq) is reflected in the Septuagint renderings Iosadak/Iosedek. French and German leave the Hebrew untransliterated in several occurrences, while Spanish offers 'Josadac.' **JEHOZADAK PERSONAL NAME**

en: Jehozadak, Yehotsadak, Yehotsadaq | **es:** Josadac, Y-Yehotsadaq, Yehotsadaq | **fr:** Josué, [ויהוצדק], [יהוצדק] | **de:** Jozadak, [ויהוצדק], [יהוצדק] 1Chr 6:14; 1Chr 6:15; Hag 1:1; Hag 1:12; Hag 1:14

יְהוֹרָם H3088 *N-proper-ms* (29×)

Jehoram/Joram — a theophoric name meaning 'YHWH is exalted,' borne by two kings and other biblical figures

Yehoram (or in its shortened forms Yoram/Joram) is a theophoric name combining the divine name with the root rum ('be high, exalted'). Its 29 occurrences refer to at least four individuals, though two dominate the narrative: Jehoram king of Judah, son of Jehoshaphat, whose reign was marred by the revolt of Edom and the influence of his wife Athaliah (2 Kgs 8:16-24; 2 Chr 21), and Jehoram king of Israel, son of Ahab, who perished at the hands of Jehu during the purge of the Omride dynasty (2 Kgs 9:14-26). The overlapping reigns of these two contemporaneous kings bearing the same name create one of the thorniest chronological puzzles in Kings. A Levitical priest of the same name serves in Jehoshaphat's teaching commission (2 Chr 17:8), and Joram son of Tou appears as a diplomatic envoy from Hamath (2 Sam 8:10).

Jehoram/Joram (proper name) (29×) A Hebrew proper name meaning 'YHWH is exalted,' applied to several figures. The two most prominent are Jehoram of Judah (2 Kgs 8:16-24), whose disastrous reign saw Edomite revolt and Philistine raids, and Jehoram of Israel (2 Kgs 3:1; 9:14-24), an Omride king slain by Jehu. A priest by this name joined Jehoshaphat's Torah-teaching delegation (2 Chr 17:8), and Tou of Hamath sent his son Joram to congratulate David (2 Sam 8:10). The Septuagint consistently renders both long and short forms as Ioram. **JEHORAM JORAM NAMES**

en: Jehoram, Yehoram | **es:** Jehoram, Joram, a-Joram | **fr:** Jehoram, Joram, Yehoram | **de:** Jehoram, Joram, Yehoram 1Kgs 22:50; 2Kgs 1:17; 2Kgs 3:1; 2Kgs 3:6

יְהוֹשֶׁבַע H3089 *N-proper-fs* (1×)

Yehosheva, daughter of Joram who saved Joash (2 Kings 11:2)

This theophoric name meaning 'Yahweh is an oath' or 'Yahweh has sworn' belongs to the courageous woman who rescued the infant Joash from Athaliah's massacre. She was King Joram's daughter, Queen Ahaziah's sister, and the high priest Jehoiada's wife. Chronicles 22:11 gives the alternate form Yehoshabeath. By hiding the legitimate heir for six years in the temple, Yehosheva preserved the Davidic line and made possible the covenant restoration under her husband's leadership.

(1×) The daughter of King Joram and wife of the high priest Jehoiada, who rescued the infant Joash from Athaliah's purge and hid him in the temple for six years (2 Kgs 11:2). Her decisive action preserved the Davidic dynasty and enabled the eventual overthrow of Athaliah's illegitimate rule. **PROPER NAMES (PERSONAL)**

en: Yehosheva | **es:** Josaba | **fr:** Yehosheva | **de:** Yehosheva 2Kgs 11:2

יְהוֹשֶׁבַע H3090 *N-proper-fs* (2×)

Jehosheba (proper name: 'YHWH is an oath'; daughter of King Joram who saved infant Joash)

This name appears in two spelling variants for the same remarkable woman: Jehosheba (2 Kings) and Jehoshabeath (2 Chronicles). She was King Joram's daughter and the wife of high priest Jehoiada, who courageously rescued her infant nephew Joash from Queen Athaliah's massacre of the royal family. The name means 'Yahweh is an oath' or 'Yahweh has sworn,' echoing the similar structure of Elizabeth (Elisheba). Her actions preserved the Davidic line at a critical moment in Judah's history.

(2×) A proper name belonging to the daughter of Joram of Judah and wife of the priest Jehoiada. She appears twice in 2 Chronicles 22:11 with the longer spelling 'Jehoshabeath.' Her name means 'Yahweh is an oath,' parallel in structure to Elisheba. English uses 'Jehosheba' or 'Jehoshabeath,' Spanish 'Josaba,' with French and German preserving the Hebrew form. She is remembered for hiding the infant Joash from Athaliah's purge, thus preserving the messianic line. **PROPER NAMES (PERSONAL)**

en: Yehoshavat | **es:** Josaba | **fr:** [יהושבעת] | **de:** [יהושבעת] 2Chr 22:11

יְהוֹשׁוּעַ H3091 *Prep-l / N-proper-ms* (218×)

Yehoshua (Joshua) – proper name meaning 'YHWH is salvation'; Moses' successor and later the high priest.

Yehoshua is a theophoric name compounding YHWH with yasha ('to save'), yielding 'YHWH is salvation.' Its most prominent bearer is Joshua son of Nun, who succeeded Moses and led Israel across the Jordan into the promised land (Josh 1:1-2). The name also belongs to Joshua the high priest in the post-exilic community (Hag 1:1; Zech 3:1). The later contracted form Yeshua became the Hebrew name behind the Greek Iesous – Jesus – making this name a bridge between the Old and New Testaments. Spanish 'Josue,' French 'Josue,' and German 'Josua' all preserve the connection.

Yehoshua / Joshua (proper name) (218×) A Hebrew proper name meaning 'YHWH is salvation,' borne primarily by Joshua son of Nun, Moses' military commander and successor who led Israel's conquest of Canaan (Exod 17:9; Josh 1:1), and secondarily by Joshua the high priest of the restoration era (Hag 1:1; Zech 3:1). The later contracted form Yeshua links directly to the Greek Iesous (Jesus), giving this name profound typological significance across both Testaments. **JOSHUA JESHUA NAMES**

en: Joshua | **es:** Josué, Yehoshua | **fr:** Josué | **de:** Josua Exod 17:9; Exod 17:10; Exod 17:13; Exod 17:14; Exod 32:17

יְהוֹשָׁפָט H3092 *Prep-l / N-proper-ms* (84×)

Jehoshaphat — 'YHWH has judged,' a proper name borne chiefly by the king of Judah (son of Asa)

The name יְהוֹשָׁפָט (Yehoshafat, 'YHWH has judged') belongs primarily to the righteous king of Judah who succeeded his father Asa and reigned during a period of religious reform and military alliance (1 Kgs 22; 2 Chr 17–20). Of the 84 occurrences, the vast majority refer to this king, with the remainder identifying other individuals: a recorder under David and Solomon (2 Sam 8:16), the father of King Jehu (2 Kgs 9:2), one of Solomon's supply officers (1 Kgs 4:17), and warriors in David's elite guard (1 Chr 11:43). The theophoric name combines YHWH (יהו) with the root שׁפט ('judge'). Spanish Josafat, French Josaphat, and German Josaphat reflect the Hellenized form Ἰωσαφάτ.

Yehoshafat / Jehoshaphat (proper name) (84×) A theophoric proper name meaning 'YHWH has judged,' borne primarily by the king of Judah, son of Asa, who reigned during a significant period of reform and alliance (1 Kgs 15:24; 2 Chr 17–20). Also designates a recorder under David (2 Sam 8:16), the father of Jehu (2 Kgs 9:2), and a Solomonic officer (1 Kgs 4:17). The multilingual forms — Spanish Josafat, French Josaphat, German Josaphat — derive from the Septuagint's Ἰωσαφάτ rather than the Hebrew directly. **PROPER NAMES (PERSONAL)**

en: Jehoshaphat, Yehoshafat | **es:** Josafat, Yehoshafat | **fr:** Josaphat | **de:** Josaphat 1Kgs 4:3; 1Kgs 4:17; 1Kgs 22:2; 1Kgs 22:4

יָהִיר H3093 *Adj-ms* (2×)

proud, arrogant, haughty (adjective describing presumptuous behavior)

This Hebrew adjective appears only twice in wisdom and prophetic literature, both times characterizing arrogant persons who act with presumption. In Proverbs, it forms part of a triple description—'presumptuous, haughty, scoffer'—of someone who acts with overweening pride. In Habakkuk, it describes a man whose soul is not upright. The word captures the moral quality of arrogance that sets oneself above proper bounds, a vice consistently condemned in biblical wisdom literature.

(2×) An adjective describing proud or arrogant character. In Proverbs 21:24, it appears in a triad: 'a presumptuous man, haughty, scoffer is his name,' describing one who acts with overflowing pride. In Habakkuk 2:5, it characterizes a man whose soul is not upright, contrasted with the righteous who live by faithfulness. The multilingual evidence is consistent: English 'arrogant,' Spanish 'arrogante,' French 'orgueilleux' (proud/haughty), all conveying moral disapprobation of self-exaltation. **PRIDE AND ARROGANCE**

en: arrogant | **es:** arrogante | **fr:** orgueilleux, יהיר | **de:** [יהיר] Prov 21:24; Hab 2:5

יְהַלְלְאֵל H3094 *N-proper-ms* (2×)

Jehallel'el (proper name: 'he shall praise God'; Judahite and Levite names)

This theophoric name, meaning 'he shall praise God' or 'may he praise God,' appears for two different men: a descendant of Judah and a Levite who participated in Hezekiah's temple reforms. The name's form is parallel to the better-known Mahalalel, both built on the Hebrew root for 'praise.' The name embeds a declaration of worship, characteristic of many Hebrew personal names that serve as mini-theological statements about God's worthiness of praise.

(2×) A proper name borne by two biblical figures: a man of Judah (1 Chr 4:16) and a Levite involved in cleansing the temple under Hezekiah (2 Chr 29:12). The name means 'he shall praise God' or 'may he praise God,' from the root 'halal' (to praise). Standard transliterations vary: English 'Jehallel'el' or 'Yehallelel,' Spanish 'Yehaleel' or 'Yehalelel,' with French and German preserving the Hebrew form, reflecting the name's rarity. **PROPER NAMES (PERSONAL)**

en: Yehallel'el, Yehallelel | **es:** Yehaleel, Yehalelel | **fr:** [יהללאל] | **de:** [יהללאל] 1Chr 4:16; 2Chr 29:12

יַהֲלֹם H3095 *Conj-w / N-ms* (3×)

diamond or hard gemstone (jasper? onyx?), listed among precious stones on priestly breastplate

A precious stone appearing in lists of gems adorning the high priest's breastplate (Exodus 28:18; 39:11) and in Ezekiel's description of the covering of the king of Tyre (28:13). The exact identity remains uncertain—ancient versions suggest jasper (LXX, Vulgate) or onyx, while the Hebrew etymology from the root הלם ('to strike, hammer') suggests a stone prized for its hardness, able to strike or cut other materials. Medieval and modern translations consistently render it as 'diamond,' though the ancient Israelites may not have had access to true diamonds.

(3×) A gemstone valued for exceptional hardness and beauty, used in sacred contexts. The universal rendering as 'diamond' across Spanish, French, and German reflects later interpretive tradition rather than certain identification. Its placement on the breastplate and in the prophetic Eden imagery emphasizes its status as one of the most precious stones known to the biblical world. **THORNS AND BRAMBLES**

en: and-diamond | **es:** y-diamante | **fr:** et-diamant | **de:** [ויהלם], und-Diamant Exod 28:18; Exod 39:11; Ezek 28:13

יַהַץ H3096 *Prep-b / N-proper-fs / 3fs* (9×)

Jahaz, a city in Moab where Israel defeated Sihon; later a Levitical city assigned to Reuben.

A place name with several spelling variants (Yahats, Yahtsah, Jahaz, Jahazah) designating a city in Moab that was the site of the pivotal battle where Israel under Moses defeated Sihon king of the Amorites (Num 21:23; Deut 2:32). This victory opened the Transjordan to Israelite settlement. The city was assigned to the tribe of Reuben (Josh 13:18) and later designated a Levitical city (1 Chr 6:63). It reappears in the prophetic oracles against Moab (Isa 15:4; Jer 48:21, 34), where its mention evokes the ancient battlefield. The Moabite Stone (Mesha Inscription, line 19-20) also references Jahaz, confirming its historical significance. Spanish 'Jahaz/Jahasa' and French 'Jahaz' preserve the name across traditions.

Jahaz (9×) The place name Jahaz (with variants Yahats, Yahtsah, Jahazah) designating a Moabite city of uncertain exact location. Historically significant as the site where Israel defeated Sihon king of the Amorites, opening the Transjordan for settlement (Num 21:23; Deut 2:32; Judg 11:20). Assigned to Reuben (Josh 13:18) and designated a Levitical city (1 Chr 6:63). The prophetic oracles

against Moab invoke it as a place of lamentation (Isa 15:4; Jer 48:21, 34). The Mesha Inscription (lines 19-20) independently attests the site, confirming its importance in Israelite-Moabite conflict. Spanish 'Jahaz/Jahasa' and French 'Jahaz' transliterate with minor variation. **PROPER NAMES (PERSONAL)**

en: Jahaz, Yahats, Yahtsah | **es:** Jahasá, Jahaz, Yahats | **fr:** Jahaz, [יהץ], [יהצה] | **de:** Jahaz, [יהץ], [יהצה] Num 21:23; Deut 2:32; Josh 13:18; Josh 21:36; Judg 11:20

יוֹאָב H3097 *Prep-l / N-proper-ms* (145×)

Joab — personal name meaning 'YHWH is father,' primarily David's nephew and military commander

Yoav is a theophoric name compounding a shortened form of YHWH with av ('father'), thus 'YHWH is father.' The name occurs 145 times, overwhelmingly for David's nephew — his sister Zeruiah's son — who served as commander of the Israelite army throughout David's reign (2 Sam 2:13; 1 Kgs 2:5). Joab was a brilliant but ruthless general: he killed Abner (2 Sam 3:27), led the siege of Rabbah (2 Sam 11:1), and was eventually executed on Solomon's orders (1 Kgs 2:34). Two minor figures share the name: a descendant of Judah (1 Chr 4:14) and a family in the post-exilic community (Ezra 2:6).

Joab (proper name) (145×) The Hebrew proper name Yoav, a theophoric compound meaning 'YHWH is father.' Its dominant referent is David's nephew through Zeruiah, who served as commander-in-chief of Israel's forces across David's entire reign — from the civil war with Ish-bosheth (2 Sam 2:13) through Absalom's revolt (2 Sam 18:2) to his own death under Solomon (1 Kgs 2:34). Minor bearers include a Judahite in 1 Chr 4:14 and a post-exilic family name in Ezra 2:6. Spanish and German both render it 'Joab,' while the Septuagint gives Ioab. **PROPER NAMES (PERSONAL)**

en: Joab, Yoab | **es:** Joab, Yoav | **fr:** Joab | **de:** Joab, Yoab 1Sam 26:6; 2Sam 2:14; 2Sam 2:18; 2Sam 2:22

יוֹאָח H3098 *N-proper-ms* (11×)

Joah (יוֹאָחַז) — 'YHWH is brother'; name of four OT figures, most notably Hezekiah's royal recorder

The personal name Joah (יוֹאָח, probably 'YHWH is brother') identifies four distinct individuals in the Old Testament. The most prominent is the son of Asaph who served as royal recorder (מַזְכִּיר) under King Hezekiah, present during the tense negotiations with the Assyrian Rabshakeh outside Jerusalem's walls (2 Kgs 18:18, 26, 37; Isa 36:3, 11, 22). The name also appears for a Gershonite Levite in David's genealogy (1 Chr 6:21), a Korahite gatekeeper (1 Chr 26:4), a Levite involved in Josiah's temple repair (2 Chr 34:8), and a Levite who participated in Hezekiah's purification of the temple (2 Chr 29:12).

Joah (proper name) (11×) A theophoric personal name meaning 'YHWH is brother,' borne by four individuals. Most prominent is the son of Asaph, Hezekiah's recorder, who participated in the Assyrian crisis negotiations (2 Kgs 18:18, 26, 37; Isa 36:3, 11, 22). Also a Gershonite Levite ancestor (1 Chr 6:21), a Korahite gatekeeper (1 Chr 26:4), a Levite in Hezekiah's temple purification (2 Chr 29:12), and a Levite who oversaw Josiah's temple repairs (2 Chr 34:8). Spanish 'Joa' and English 'Joah' transliterate directly. **PROPER NAMES (PERSONAL)**

en: Joah, Yoach, and-Yoach | **es:** Joah, Yoaj, y-Joa | **fr:** Joach, et-Joach, et-Yoach | **de:** [ויואח], [יואח], und-Yoach 2Kgs 18:18; 2Kgs 18:26; 2Kgs 18:37; 1Chr 6:21; 1Chr 26:4

יְהוֹאָחָז H3099 *N-proper-ms* (4×)

Jehoahaz/Joahaz, 'Yahweh has grasped,' name of kings of Israel and Judah and a chronicler's father

A theophoric name meaning 'Yahweh has grasped,' appearing in both its full form (Jehoahaz) and a contracted form (Joahaz). It designates several figures: a king of Judah who was son of Josiah and reigned only three months before Egyptian deportation (2 Chr 36:2, 4), a king of Israel who was son of Jehu (2 Kgs 14:1 in contracted form), and the father of the chronicler Joah under Josiah (2 Chr 34:8). The name is a variant of Ahaziah, with the divine element repositioned.

(4×) A royal and administrative proper name borne by multiple figures, all sharing the theophoric meaning 'Yahweh has seized/grasped.' The four occurrences here use the shortened form יוֹאָחָז (Joahaz). English glosses distinguish 'Jehoahaz' from 'Joahaz,' while Spanish uses 'Joacaz'/'Yoajaz.' BDB notes the name is essentially interchangeable with Ahaziah (אֲחַזְיָהוּ), the same elements in reverse order—a pattern visible in 2 Chr 21:17 and 25:23. **PROPER NAMES (PERSONAL)**

en: Jehoahaz, Joahaz, Yoachaz | **es:** Joacaz, Yoajaz | **fr:** Joachaz, Yoachaz | **de:** Yoachaz, [יואחז] 2Kgs 14:1; 2Chr 34:8; 2Chr 36:2; 2Chr 36:4

יוֹאֵל H3100 *Conj-w / N-proper-ms* (19×)

Joel — personal name meaning 'YHWH is God,' borne by at least thirteen individuals in the Hebrew Bible

A theophoric personal name composed of the divine name Yah and El ('God'), yielding the meaning 'YHWH is God.' The name is borne by numerous figures across Israel's history, most famously the prophet Joel son of Pethuel but also Samuel's firstborn son (1 Sam 8:2), a Simeonite prince, a Reubenite chief, several Levitical musicians, and leaders in the post-exilic community. Spanish, French, and German traditions all preserve a form close to 'Joel,' reflecting remarkably stable transmission of this name across centuries and languages.

Yoel (19×) The proper name Yoel (Joel), a theophoric compound of Yah + El meaning 'YHWH is God.' Applied to at least thirteen distinct individuals in the Hebrew Bible, including Samuel's firstborn (1 Sam 8:2), a prophet (Joel 1:1), Levitical singers, tribal chiefs, and post-exilic leaders. The uniform rendering across English, Spanish, French, and German as 'Joel' attests to its stable transliteration history. **PROPER NAMES (PERSONAL)**

en: Joel, Yo'el, Yoel | **es:** Joel, Y-Joel, Y-Yoel | **fr:** Joel, Joël, et-Joël | **de:** Joel, und-Joel 1Sam 8:2; 1Chr 4:35; 1Chr 5:4; 1Chr 5:8; 1Chr 5:12

יְהוֹאָשׁ H3101 *N-proper-ms* (47×)

Joash / Jehoash — a theophoric name ('YHWH has given'), borne by kings of Judah and Israel and other figures

Yeho'ash and its shorter form Yo'ash both mean 'YHWH has given' (or possibly 'YHWH is strong'), making this one of the more common theophoric names in the Hebrew Bible with 47 occurrences. The name is shared by at least eight individuals, but two dominate: Joash king of Judah, the boy rescued from Athaliah's purge and hidden in the temple for six years (2 Kgs 11:2; 2 Chr 22:11), and Joash king of Israel, son of Jehoahaz, who wept at Elisha's deathbed and was told to strike the ground with arrows (2 Kgs 13:14-19). The alternation between the longer Yeho'ash and the contracted Yo'ash appears even within a single chapter (2 Kgs 12-13), suggesting free variation rather than distinct referents. Translations uniformly transliterate: Spanish 'Joas,' German 'Joasch.'

Yoash / Joash (proper name) (47×) A theophoric proper name meaning 'YHWH has given' or 'YHWH is strong,' referring to multiple biblical individuals. The most prominent bearers are Joash king of Judah, hidden as an infant in the temple during Athaliah's usurpation and crowned at age seven (2 Kgs 11:2-12; 2 Chr 24:1), and Joash king of Israel, who visited the dying Elisha and received the oracle of victory over Aram (2 Kgs 13:14-25). Other bearers include Gideon's father (Judg 6:11), a Benjaminite warrior of David (1 Chr 12:3), and several minor figures. The full form Yeho'ash and shortened Yo'ash alternate freely across all 47 occurrences, with the Chronicler and the author of Kings sometimes using both within the same narrative block. **JOASH PERSONAL NAME**

en: Joash, Yo'ash, Yoash | **es:** Joás, Yoas, Yoash | **fr:** Joas | **de:** Joasch, Yoash Judg 6:11; Judg 6:29; Judg 6:30; Judg 6:31; Judg 7:14

יוֹב H3102 *Conj-w / N-proper-ms* (1×)

Iob/Job, son of Issachar (Genesis 46:13)

This personal name appears in the list of Jacob's descendants who

went to Egypt, listed as one of Issachar's sons. However, Numbers 26:24, 1 Chronicles 7:1, and the Samaritan Pentateuch read Jashub instead, suggesting textual variation or possible scribal error. The Septuagint supports the reading Iasouph/Iasoub, aligning with the alternate tradition. The name's meaning and etymology remain uncertain due to these textual difficulties.

(1×) A son of Issachar listed among those who descended to Egypt with Jacob (Gen 46:13), though parallel passages read 'Jashub' instead. The textual variants suggest manuscript divergence, with the alternate reading receiving broader support across biblical and versional traditions. **PROPER NAMES (PERSONAL)**

en: and-Iob | **es:** y-Yov | **fr:** et-Iob | **de:** und-Job Gen 46:13

יוֹבָב H3103 *N-proper-ms* (9×)

Jobab — a proper name borne by several OT figures: a descendant of Joktan, an Edomite king, a Canaanite king, and two Benjamites.

Jobab (יוֹבָב, Yōvāv) appears nine times in the Old Testament as the name of at least five distinct individuals. The most ancient is a son of Joktan in the Table of Nations (Gen 10:29), linking the name to early Arabian genealogy. A second Jobab reigns as king of Edom from Bozrah (Gen 36:33–34), while a third is the king of Madon who joins the northern Canaanite coalition against Joshua (Josh 11:1). Two additional Benjamites bear the name in the Chronicler's genealogies (1 Chr 8:9, 18). The Septuagint consistently renders it Ιωβαβ across all referents.

Jobab (proper name) (9×) A masculine proper noun used for five distinct individuals in the Hebrew Bible. The name likely derives from a root suggesting 'calling out' or 'crying,' attested also in Sabaic inscriptions (יהיבב). Its broad distribution — spanning Joktanite, Edomite, Canaanite, and Benjamite lineages — shows it was a common Semitic name across ethnic boundaries. Key passages include Gen 10:29 (genealogical), Gen 36:33 (royal Edomite), and Josh 11:1 (military Canaanite context). **PROPER NAMES (PERSONAL)**

en: Jobab, Yovav, and-Yovav | **es:** Jobab, Yobab, Yovav | **fr:** Jobab, Yovav, et-Jobab | **de:** Jobab, Yovav, und-Jobab Gen 10:29; Gen 36:33; Gen 36:34; Josh 11:1; 1Chr 1:23

יוֹבֵל H3104 *Prep-b* (27×)

Ram's horn; the jubilee year proclaimed by its blast, marking liberty, land restoration, and debt release every fiftieth year

Derived from the ram's horn blown to announce sacred occasions, this term carries two closely related meanings. In its concrete sense it refers to the curved horn of a ram used as a trumpet – the instrument sounded at Sinai (Exod 19:13) and carried by priests around Jericho (Josh 6:4-13). From this ritual blast comes its more frequent use as the name for the fiftieth year in Israel's calendar, the Year of Jubilee, when land returned to ancestral owners, debts were cancelled, and slaves were freed (Lev 25:10-13). The multilingual evidence confirms this split: translations render the calendrical sense with loan-words like 'jubileo' (spa), 'jubile' (fra), and 'Jubeljahr' (deu), while the instrumental sense draws on 'carnero/cuerno' (spa) and 'ram's horn' (eng).

1. jubilee year (21×) The fiftieth year in Israel's sacred calendar, proclaimed by the blast of a ram's horn on the Day of Atonement. During this year, ancestral land reverts to its original clan, debts are released, and Hebrew bondservants go free. Multilingual glosses uniformly employ jubilee loan-words – 'jubileo' (spa), 'jubile' (fra), 'Jubeljahr' (deu) – reflecting the term's passage into global vocabulary. Central texts: Lev 25:10-15, Num 36:4. **TIME AND SEASONS**

en: a-jubilee, and-in-the-jubilee, in-the-jubilee | **es:** Jubileo, el-jubileo, en-el-jubileo | **fr:** dans-le-jubilé, et-dans-le-jubilé, le-jubilé | **de:** der-Jubeljahr, ein-Jubeljahr, in-der-Jubeljahr Lev 25:10; Lev 25:11; Lev 25:12; Lev 25:13; Lev 25:15

2. ram's horn, trumpet (6×) The ram's horn itself as a musical instrument, blown as a signal in ritual and military contexts. At Jericho, priests carried 'shoferot ha-yovelim' (rams' horns) before the ark (Josh 6:4-13); at Sinai, a prolonged blast of the yovel signaled the people's approach (Exod 19:13). Spanish 'cuerno/carnero' and French 'corne' capture the concrete, animal-derived sense distinct from the calendrical meaning. **RAM AND HORN**

en: of-rams'-horns, of-the-ram, the-ram's-horn | **es:** carneros, el-carnero, el-cuerno | **fr:** de-le-ram, de-rams'-cornes, le-ram's-corne | **de:** der-ram's-Horn, von-der-Widder, von-rams'-Hoerner Exod 19:13; Josh 6:4; Josh 6:5; Josh 6:6; Josh 6:8

יוּבַל H3105 *N-ms* (1×)

A stream or watercourse (Jeremiah 17:8)

This poetic noun designates a flowing stream or brook. Jeremiah uses it to describe the blessed person who trusts in the Lord, pictured as a tree planted by a stream of water. The term appears in parallel with 'water' (mayim), reinforcing the imagery of constant water supply. Unlike a dry wadi that flows only seasonally, this yûḇal provides reliable moisture, enabling the tree to remain green even during drought.

(1×) A flowing stream or watercourse that provides constant irrigation, used in Jeremiah's metaphor of the righteous person as a well-watered tree (Jer 17:8). The image contrasts with the shrub in the desert, emphasizing reliable divine provision through all seasons. **RIVERS AND STREAMS**

en: stream | **es:** arroyo | **fr:** [יובל] | **de:** [יובל] Jer 17:8

יוּבָל H3106 *N-proper-ms* (1×)

Yuval, son of Lamech and inventor of musical instruments (Genesis 4:21)

This personal name belongs to one of Lamech's sons by Adah, identified as the father of all who handle the lyre and pipe. Yuval represents the origins of musical culture in the Cainite genealogy. His name likely derives from the same root as the noun for 'stream' (yûḇal), though the semantic connection is uncertain. As Jubal in traditional English translations, he stands alongside his brother Jabal (pastoralists) and half-brother Tubal-Cain (metalworkers) as a cultural founder in the antediluvian world.

(1×) The son of Lamech and Adah, credited as the ancestor of all musicians who play stringed and wind instruments (Gen 4:21). His role in Genesis 4's genealogy represents the development of artistic and musical culture among humanity's earliest generations. **PROPER NAMES (PERSONAL)**

en: Yuval | **es:** Yuval | **fr:** Yuval | **de:** Jubal Gen 4:21

יְהוֹזָבָד H3107 *Conj-w / N-proper-ms* (10×)

Jozabad — 'YHWH has bestowed,' a theophoric personal name borne by several Levites and warriors

The name יוֹזָבָד (Yozavad), meaning 'YHWH has bestowed' or 'YHWH has endowed,' is borne by at least eight distinct individuals across the historical books and Chronicles. Two Gadite warriors who defected to David at Ziklag bore this name (1 Chr 12:5, 21). Later Jozabads appear as Levites overseeing temple treasuries and contributions under Hezekiah (2 Chr 31:13) and Josiah (2 Chr 35:9), as well as a Levite involved in weighing the returning exiles' silver and gold (Ezra 8:33). One Jozabad was among those who had married foreign wives (Ezra 10:22-23). The name's theophoric element underscores divine generosity as a naming theme.

and Yozavad (10×) A theophoric personal name meaning 'YHWH has bestowed,' shared by multiple individuals: Gadite warriors who joined David at Ziklag (1 Chr 12:5, 21), Levites administering temple stores and tithes under Hezekiah (2 Chr 31:13) and Josiah (2 Chr 35:9), a Levite who helped weigh returned temple vessels (Ezra 8:33), and men listed among those with foreign wives (Ezra 10:22-23). Also appears in Nehemiah's Levitical lists (Neh 11:16). A variant form of Jehozabad. Spanish 'Jozabad' and English 'Jozabad' both transliterate the Hebrew directly. **PROPER NAMES (PERSONAL)**

en: Jozabad, Yozavad, and-Jozabad | **es:** Jozabad, Yozavad, y-Jozabad | **fr:** Jozabad, et-Jozabad | **de:** [ויוזבד], [יוזבד] 1Chr 12:5; 1Chr 12:21; 2Chr 31:13; 2Chr 35:9

יוֹזָכָר H3108 *Conj-w / N-proper-ms* (1×)
Yozavad/Jozachar, servant who killed King Joash (2 Kings 12:21)
This theophoric name meaning 'Yahweh has remembered' belongs to one of the two conspirators who assassinated King Joash of Judah. He was the son of Shimeath the Ammonitess. The parallel account in 2 Chronicles 24:26 calls him Zabad, a shorter form. The assassination came after Joash abandoned the reforms of Jehoiada and shed innocent blood, including Zechariah the prophet. The conspirators' names ironically contain Yahwistic elements while they execute divine judgment on the apostate king.

(1×) One of King Joash's servants who conspired to murder him in retaliation for killing Zechariah the priest (2 Kgs 12:21; called Zabad in Chronicles). His Yahwistic name contrasts with his maternal Ammonite heritage, reflecting the mixed court of post-exilic Judah. **PROPER NAMES (PERSONAL)**
en: and-Yozavad | **es:** Y-Jozacar | **fr:** et-Yozavad | **de:** und-Yozavad 2Kgs 12:21

יוֹטָה H3109 *Conj-w / N-proper-ms* (2×)
Jocha (proper name; two different Benjamites in Chronicles)
This rare personal name appears for two different Benjamite men in Chronicles genealogies and military lists. BDB notes that the form is equivalent to Juttah, possibly derived from the root 'to stretch' or 'extend.' The name's brevity and rarity have left translators uncertain about its vocalization, with variant readings in the textual tradition. The multilingual evidence shows diverse attempts to render this uncommon name, with some translations using 'Jocha' or 'Joha.'

(2×) A proper name appearing in Benjamite genealogies and lists, identifying two different individuals: one in the family records (1 Chr 8:16) and another among David's mighty men (1 Chr 11:45). The name appears with the conjunction 'and Jocha' in both instances. Transliterations vary widely: English 'Jocha,' Spanish 'Yoja,' French and German preserve variant Hebrew forms ('Yocha,' 'Yicha'), reflecting textual uncertainty about this rare name's proper vocalization. **PROPER NAMES (PERSONAL)**
en: and-Yocha | **es:** y-Yoja | **fr:** [ויוחא], [ויחא] | **de:** [ויוחא], [ויחא] 1Chr 8:16; 1Chr 11:45

יְהוֹחָנָן H3110 *N-proper-ms* (22×)
Yochanan ('YHWH is gracious'); a personal name borne by priests, Levites, military leaders, and others.
A theophoric name meaning 'YHWH has been gracious,' borne by numerous individuals across Israel's history. Among the most notable are Johanan son of Kareah, the military commander who led the remnant of Judah after Jerusalem's fall (2 Kgs 25:23; Jer 40–43), and the high priest Johanan in the postexilic period (Ezra 10:6; Neh 12:22–23). The name also attaches to a Davidic descendant (1 Chr 3:15, 24), a temple gatekeeper (1 Chr 26:3), and several other figures. Its theophoric element links it to the broader family of 'grace' names, including Hananiah and Elchanan.

Yochanan (22×) The proper masculine name Yochanan, meaning 'YHWH is gracious,' applied to at least eight distinct individuals in the Hebrew Bible. These include Johanan son of Kareah, a post-destruction Judean commander (2 Kgs 25:23; Jer 40:8), a high priest (Ezra 10:6; Neh 12:22), a Davidic prince (1 Chr 3:15), a Levite gatekeeper (1 Chr 26:3), and military and civil leaders in Chronicles and Ezra-Nehemiah. Spanish Johanán, French Johanan, and German Johanan all transliterate the Hebrew with minimal variation. **PROPER NAMES (PERSONAL)**
en: Yochanan, and-Yochanan | **es:** Johanán, Y-Yojanan, Y-Yokhanan | **fr:** Johanan, et-Johanan, et-Yochanan | **de:** Johanan, [ויוחנן], [יוחנן] 2Kgs 25:23; 1Chr 3:15; 1Chr 3:24; 1Chr 6:9; 1Chr 6:10

יְהוֹיָדָע H3111 *N-proper-ms* (5×)
Joiada (Jehoiada); a personal name meaning 'the LORD knows'
A theophoric personal name compounding Yahweh (yehô) with the root yāda' ('to know'), yielding 'the LORD knows.' In Nehemiah, this name refers primarily to priestly figures: Joiada son of Eliashib the high priest (Neh 13:28), and members of the postexilic priestly lineage recorded in genealogical lists (Neh 12:10-11, 22). The form Yôyādā' is a shortened variant of the fuller Yehôyādā'. All major translations — English 'Joiada,' Spanish 'Joiadá,' French 'Jojada' — preserve the theophoric element consistently.

(5×) A proper name borne by postexilic priestly figures in Nehemiah. Joiada appears as son of Eliashib in the high-priestly succession (Neh 12:10-11) and as father of one who married Sanballat's daughter (Neh 13:28). The name also occurs in genealogical and covenant lists (Neh 3:6; 12:22). Translations across languages uniformly transliterate: 'Joiada' (English/Spanish), 'Jojada' (French/German). **PROPER NAMES (PERSONAL)**
en: Joiada, Yoyada, and-Yoyada | **es:** Joiada, Joiadá, Y-Joiada | **fr:** Jojada, et-Jojada | **de:** Jojada, und-Jojada Neh 3:6; Neh 12:10; Neh 12:11; Neh 12:22; Neh 13:28

יְהוֹיָכִין H3112 *N-proper-ms* (1×)
Jehoiachin, penultimate king of Judah (Ezekiel 1:2)
This theophoric name meaning 'Yahweh establishes' belongs to the young king who reigned only three months before Nebuchadnezzar exiled him to Babylon in 597 BC. Ezekiel dates his visions by the years of Jehoiachin's exile, treating him as the legitimate king even after Zedekiah's installation. The name appears in multiple variant forms across biblical books: Jeconiah, Coniah, Jechoniah. Despite his brief reign and exile, Jehoiachin's release from prison after 37 years becomes a sign of hope for the Davidic line's survival.

(1×) The exiled king of Judah by whose captivity Ezekiel dates his prophetic visions, treating the exile as the starting point of a new era (Ezek 1:2). Though dethroned and imprisoned, Jehoiachin retained legitimacy in exile, and his eventual release symbolized potential restoration for the Davidic dynasty. **PROPER NAMES (PERSONAL)**
en: Jehoiachin | **es:** Yoyakín | **fr:** Jojakin | **de:** [יויכין] Ezek 1:2

יְהוֹיָקִים H3113 *Conj-w / N-proper-ms* (4×)
Joiakim, 'Yahweh raises up,' a high priest in the post-exilic period, son of Jeshua
A contracted form of the theophoric name Jehoiakim meaning 'Yahweh raises up,' here designating the post-exilic high priest who was the son of Jeshua and father of Eliashib (Neh 12:10, 12, 26). Unlike the more famous King Jehoiakim of Judah, this Joiakim belongs to the priestly genealogy that anchored the restored Jerusalem community. All four occurrences appear in Nehemiah 12's priestly registry.

(4×) The proper name of a post-exilic high priest, son of Jeshua, recorded in the priestly genealogy of Neh 12. The shortened form יוֹיָקִים (Joiakim) is used in all four occurrences, distinguishing this priest from King Jehoiakim (יְהוֹיָקִים). Spanish renders it 'Joiacim,' while French and German retain the Hebrew form in brackets. Neh 12:10 traces the succession Jeshua → Joiakim → Eliashib, and v. 12 and 26 list the priestly heads who served during his tenure. **PROPER NAMES (PERSONAL)**
en: Yoyaqim, and-Yoyaqim | **es:** Joiacim, y-Joiacim | **fr:** [ויויקים], [יויקים] | **de:** [ויויקים], [יויקים] Neh 12:10; Neh 12:12; Neh 12:26

יְהוֹיָרִיב H3114 *Conj-w / N-proper-ms* (5×)
Joiarib (Jehoiarib); a personal name meaning 'the LORD contends/pleads'
A theophoric name combining Yahweh with the root rîb ('to contend, plead a case'), meaning 'the LORD pleads' or 'the LORD contends.' Jehoiarib heads the first of the twenty-four priestly courses (1 Chr 24:7) and appears in postexilic lists in Nehemiah and Ezra. In Ezra 8:16, Joiarib is one of the leaders sent to recruit Levites for the return. The shortened form Yôyārîb alternates with Yehôyārîb across Chronicles and Nehemiah. All versions — English 'Joiarib,' Spanish 'Joiarib,' French 'Joiarib' — keep the name stable.

(5×) A proper name designating priestly and lay figures in postexilic Judah. As head of the first priestly division (1 Chr 24:7; Neh 11:10), Jehoiarib held a prominent liturgical role. A teacher by this name served under Ezra (Ezra 8:16). A Judahite inhabitant of Jerusalem also bore the name (Neh 11:5). The multilingual evidence shows uniform transliteration — 'Joiarib/Yoyariv' — with French and German sometimes leaving the Hebrew untranslated. **PROPER NAMES (PERSONAL)**

en: Yoyariv, and-Yoyariv, and-for-Yoyariv | **es:** Joiarib, Y-de-Joiarib, y-Joiarib | **fr:** [ויויריב], [וליויריב], [ויריב] | **de:** [ויויריב], [וליויריב], [יויריב] Ezra 8:16; Neh 11:5; Neh 11:10; Neh 12:6; Neh 12:19

יוֹכֶבֶד H3115 *N-proper-fs* (2×)

Jochebed (proper name: 'YHWH is glory'; mother of Moses, Aaron, and Miriam)

This significant name belongs to one of Scripture's most important mothers: the daughter of Levi who married Amram and bore Moses, Aaron, and Miriam. The name means 'Yahweh is glory' or 'glory of Yahweh,' making it one of the earliest biblical names to incorporate the divine name. Interestingly, this challenges some scholarly theories about when the divine name came into use. The name appears only twice, both in Priestly genealogies documenting the Levitical ancestry of Israel's great leaders.

(2×) The proper name of Moses's mother, daughter of Levi and wife of Amram (Exod 6:20, Num 26:59, both from the Priestly source). The name means 'Yahweh is glory,' incorporating the divine name in a way that has sparked scholarly discussion about early Yahwism. Standard transliterations are remarkably consistent: English 'Jochebed,' Spanish 'Jocabed' or 'Yokeved,' French 'Jochebed' or 'Jokébed,' German 'Jochebed,' all preserving the name of this matriarch who gave birth to Israel's deliverer. **PROPER NAMES (PERSONAL)**

en: Jochebed | **es:** Jocabed, Yokeved | **fr:** Jochebed, Jokébed | **de:** Jochebed Exod 6:20; Num 26:59

יְהוּכַל H3116 *Conj-w / N-proper-ms* (1×)

Yukhal/Jucal, official who opposed Jeremiah (Jeremiah 38:1)

This is the shortened form of Yehukhal (appearing in Jeremiah 37:3), the name of a royal courtier under Zedekiah. The name appears here as Yukhal or Jucal when he is listed among those officials who heard Jeremiah's message of surrender and accused him of treason. The variant spelling likely represents a contracted or colloquial form of the theophoric name. His role shifts from messenger requesting prayer to prosecutor demanding the prophet's death.

(1×) The contracted form of Yehukhal's name, used when he joins other officials in accusing Jeremiah of weakening the soldiers' morale during Babylon's siege (Jer 38:1). The shortened name appears in the narrative of Jeremiah's arrest and imprisonment in the cistern. **PROPER NAMES (PERSONAL)**

en: and-Yukhal | **es:** y-Yujal | **fr:** [ויוכל] | **de:** und-er-kann Jer 38:1

יוֹמָם H3117 *Prep-k* (2304×)

Day, time, lifetime; a unit of time ranging from a single day to an era or lifespan, also used in temporal and comparative expressions.

The Hebrew word yom (יוֹם) is deceptively simple — 'day' — yet it carries an enormous semantic load in Scripture. It can mean a literal 24-hour period, the daylight hours as opposed to night, a specific calendar date, an entire era ('in the days of'), or someone's whole lifetime ('all the days of his life'). Combined with prepositions it forms many idioms: 'on that day,' 'in those days,' 'from day to day.' The multilingual evidence confirms this breadth: German 'am-Tag' and French 'dans-le-jour' both track the temporal specificity, while the comparative construction 'like the days of' (Gen 29:20) shows yom encoding experiential quality, not just chronological quantity.

1. day, specific time (2231×) The general temporal sense: a day as a unit of time, a specific date, or a period/era marked by events. This massively dominant sense (2,231 occurrences) spans 'the third day' (Gen 2:2), 'on that day' (Gen 26:32), and epochal 'day of the LORD' expressions. The prepositional prefix ke- ('in/on the day') frequently attaches, yielding 'in-the-day' and 'on-the-day' glosses across languages. Spanish 'en-el-día,' French 'dans-le-jour,' and German 'am-Tag' all preserve the temporal-locative construction. This sense serves as the basic building block for biblical chronology and narrative sequencing. **DAYS AND DAYLIGHT**

en: in-the-day, on-the-day | **es:** En-el-día, en-el-día | **fr:** dans-le-jour, sur-le-jour | **de:** am-Tag, an-dem-Tag, auf-der-Tag Gen 2:2; Gen 26:32; Gen 34:25; Gen 40:20; Gen 48:20

2. one's days, lifetime (52×) The biographical sense: 'one's days' as a metonym for a person's lifetime, reign, or allotted span. Phrases like 'the days of Peleg' (Gen 10:25), 'all the days of your life,' and 'his days were 930 years' use yom plurally to encompass an entire existence. The possessive suffix is key — 'his-days,' 'your-days,' 'their-days' — as reflected in Spanish 'días-de-él,' French 'de-son-jours,' and German 'auf-sein-Tag.' This sense appears in both biographical summaries and divine decrees limiting someone's days (e.g., Exod 5:13, Lev 23:37). **DAYS AND DAYLIGHT**

en: from-his-days, his-day, his-days | **es:** En-su-día, desde-sus-días, días-de-él | **fr:** dans-son-jour, de-son-jours, jour | **de:** Tag, auf-sein-Tag, in-sein-Tag Gen 10:25; Exod 5:13; Exod 5:19; Exod 16:4; Lev 23:37

3. like the day(s) of (14×) The comparative-temporal expression 'like the day(s) of,' using the prefix ke- to draw an analogy between present experience and a remembered or anticipated time. Jacob's seven years seemed 'like a few days' because of his love for Rachel (Gen 29:20); Moses remained on Sinai 'like the first days' (Deut 10:10); the blessing 'as your days, so shall your strength be' (Deut 33:25). The simile structure is clear across languages: French 'comme-jour,' German 'wie-Tag,' Spanish 'como-día.' Only 14 occurrences, but each carries strong rhetorical or emotional force. **GEOGRAPHY AND SPACE**

en: and-as-your-days, and-like-days-of, as-day-of | **es:** Como-los-días, Y-como-días-de, como-día | **fr:** comme-jour, comme-jours, comme-le-jours | **de:** und-wie-Tage-von, und-wie-dein-Tage, wie-Tag Gen 29:20; Deut 10:10; Deut 33:25; Esth 9:22; Job 7:1

4. two days (4×) The dual form yomayim (יוֹמָיִם) indicating exactly two days — a grammatical rather than semantic distinction, but one that Hebrew marks morphologically. It appears in regulations about a servant surviving 'a day or two days' (Exod 21:21), the people gathering manna for 'two days' (Num 11:19), and the cloud tarrying 'two days' (Num 9:22). The multilingual glosses uniformly render the numeral: French 'deux-jours,' German 'zwei-Tage,' Spanish 'dos-días.' Only 4 occurrences carry this specific form in the corpus. **DAYS AND DAYLIGHT**

en: days-two, of-two-days, two-days | **es:** dos-días | **fr:** de-deux-jours, deux-jours, jours-deux | **de:** Tage-zwei, von-zwei-Tage, zwei-Tage Exod 16:29; Exod 21:21; Num 9:22; Num 11:19

5. daylight, daytime (3×) The daylight or daytime sense: the bright portion of the 24-hour cycle as opposed to night. Jacob declares 'by day the heat consumed me and the frost by night' (Gen 31:39), Nehemiah posts guards 'in the day' (Neh 4:22), and the psalm title of Psalm 88:1 invokes crying 'in the day.' This contrasts with sense 1 where 'day' is a calendar unit; here it is the luminous half of the daily cycle. Only 3 clear occurrences, but the adverbial form yomam (יוֹמָם, 'by day') extends this sense throughout the Hebrew Bible. **DAYS AND DAYLIGHT**

en: and-the-day, day | **es:** día, día-, y-el-día | **fr:** et-der-jour, jour | **de:** Tag, am-Tag, und-der-Tag Gen 31:39; Neh 4:22; Ps 88:1

יוֹם H3118 *N-mpc* (16×)

Day, days (Aramaic) — a unit of time in the Aramaic portions of Daniel and Ezra, used for calendar dates, durations, and eras.

The Aramaic cognate of Hebrew yom, appearing exclusively in the Aramaic sections of Daniel and Ezra. It serves the same broad range as its Hebrew counterpart: marking a specific calendar day (Ezra 6:15), expressing daily repetition in the idiom 'day by day' (Ezra 6:9), and extending to longer spans of time such as lifetimes and reigns (Dan 2:44; 5:11). The striking phrase 'Ancient of Days' (attiq

yomin, Dan 7:9, 13, 22) portrays God as an aged sovereign whose dominion stretches across all epochs. French 'jour' and German 'Tag' render it straightforwardly, while Spanish alternates between 'dia' and 'dias' for singular and plural contexts.

day, days (Aramaic) (16×) A unit of time covering individual days, calendar dates, durations, and historical eras in Biblical Aramaic. Used for specific dates like the third of Adar (Ezra 6:15), for daily provision idioms (Ezra 6:9), and for extended periods such as royal reigns (Dan 2:44; 5:11). The theologically weighty epithet 'Ancient of Days' (Dan 7:9, 13, 22) uses the plural to evoke God's sovereignty across all ages. Spanish 'dias,' French 'jour,' and German 'Tag' all confirm the straightforward temporal sense. **DAYS AND DAYLIGHT**

en: Days, and-in-days-of, and-in-days-of-them | **es:** Y-en-los-días-de, al-día, de-Días | **fr:** au-jour, et-jour, jour | **de:** Tag, [יומת], an-dem-Tag Ezra 4:15; Ezra 4:19; Ezra 6:9; Ezra 6:15

יוֹן H3119 *Prep-b / Adv* (51×)

by day, in the daytime — a temporal adverb marking actions that occur during daylight hours

Yomam is the adverbial counterpart of laylah ('by night'), and the two words together form one of Hebrew's most characteristic merisms for continual, unceasing activity. Its 51 occurrences paint a vivid picture of God's ceaseless guidance: the pillar of cloud by day and fire by night that led Israel through the wilderness (Exod 13:21-22; Num 14:14; Neh 9:12, 19), the shade from heat by day and shelter from storm (Isa 4:6), and the steadfast love that the LORD commands 'by day' while his song accompanies 'by night' (Ps 42:8). Jeremiah uses the yomam-laylah pair to describe God's unbreakable covenant with creation itself (Jer 33:20, 25). The translations are straightforward: Spanish 'de dia,' French 'jour,' German 'bei Tag.'

by day, in the daytime (51×) A temporal adverb meaning 'by day' or 'during the daytime,' used to locate events within daylight hours and very frequently paired with laylah ('by night') to express ceaseless duration or round-the-clock divine protection. The paradigmatic usage is the Exodus pillar imagery: 'The LORD went before them by day in a pillar of cloud' (Exod 13:21), a motif recalled throughout the Psalms and Prophets (Ps 78:14; Isa 4:5-6; Neh 9:12). The adverbial -am ending is an archaic accusative of time, parallel in formation to other Hebrew temporal adverbs. All 51 occurrences carry this single daytime-temporal sense. **DAYS AND DAYLIGHT**

en: by-day, day | **es:** de-día, día | **fr:** [ביומם], [יומם], jour | **de:** Tag, bei-Tag, durch-Tag Exod 13:21; Exod 13:22; Exod 40:38; Lev 8:35

יָוָן H3120 *N-proper-ms* (11×)

Javan (Yavan): son of Japheth, eponymous ancestor of the Ionians; by extension, Greece as a geographic-political entity.

The Hebrew name for both the person Javan, son of Japheth, and the land of Greece. In the Table of Nations (Gen 10:2, 4; 1 Chr 1:5, 7) Javan appears as an individual ancestor whose descendants include Elishah, Tarshish, Kittim, and Dodanim – peoples associated with the Aegean and Mediterranean coasts. In later prophetic literature, particularly Daniel (8:21; 10:20; 11:2) and Zechariah (9:13), the name designates Greece as a world power. The LXX renders it Ἑλλάς, and Old Persian inscriptions confirm the form Yauna for the Ionians. Spanish 'Grecia' in the prophetic texts shows the geographic shift clearly.

1. Yavan / Javan (person, eponymous ancestor) (7×) The personal name Javan (Yavan), a son of Japheth listed in the Table of Nations (Gen 10:2; 1 Chr 1:5) and the eponymous ancestor of the Ionian Greeks. His 'sons' – Elishah, Tarshish, Kittim, and Dodanim (Gen 10:4; 1 Chr 1:7) – represent peoples of the Aegean and western Mediterranean coastlands. In Isaiah 66:19 and Ezekiel 27:13, Javan appears alongside Tubal and Meshech as distant trading peoples. The multilingual glosses consistently render the name phonetically: Spanish 'Javan,' French 'Javan.' **GREECE JAVAN NAME**

en: Javan, Yavan, and-Javan | **es:** Javán, Yavan, Yaván | **fr:** Javan, [ויון], et-Javan | **de:** Jawans, [ויון], [יון] Gen 10:2; Gen 10:4; 1Chr 1:5; 1Chr 1:7; Isa 66:19

2. Yavan / Greece (geographic-political entity) (4×) Greece as a geographic and political entity, used especially in apocalyptic and late prophetic texts. Daniel 8:21 identifies the 'king of Yavan' as the ruler of Greece (the LXX reads Ἑλλάς), and Daniel 10:20 and 11:2 describe the 'prince of Yavan' as a world-historical power. Zechariah 9:13 pits the sons of Zion against the sons of Yavan. Spanish 'Grecia' in these passages confirms the transition from personal-ethnic name to geopolitical designation. This semantic shift from ancestor to nation mirrors how 'Israel' functions elsewhere in Scripture. **GREECE JAVAN NAME**

en: Yavan | **es:** Grecia | **fr:** Javan | **de:** [יון] Dan 8:21; Dan 10:20; Dan 11:2; Zech 9:13

יוֹן H3121 *Art / N-ms* (2×)

mire, mud (noun describing deep mud or miry clay that entraps)

This noun appears only in the Psalms, both times describing the treacherous mire or mud from which the psalmist cries for deliverance. The word captures the imagery of being stuck in deep, clinging mud that threatens to swallow one whole—a powerful metaphor for despair and mortal danger. Both occurrences use similar phrasing about being drawn up from or sinking into the miry clay. The etymology remains uncertain, though some scholars have proposed Persian or other origins.

(2×) A noun denoting deep mud or mire that entraps. Both Psalm occurrences use vivid rescue imagery: drawn out 'from the miry clay' or 'pit of mud' (Ps 40:2) and sinking 'in deep mire' (Ps 69:2). The word appears with the article: 'the mud/mire.' Multilingual renderings show variety: English 'mire' or 'mud,' Spanish 'fango' (mud) or 'lodo' (mire), with translators capturing the sense of dangerous, entrapping muck from which only divine intervention can rescue. **GEOGRAPHY AND SPACE**

en: in-mire-of, the-mud | **es:** el-fango, en-lodo-de | **fr:** dans-Yanin, le-Yanin | **de:** der-mud, in-mire-von Ps 40:2; Ps 69:2

יְהוֹנָדָב H3122 *Conj-w / N-proper-ms* (7×)

Jonadab (Yonadab/Yehonadab), a proper name meaning 'YHWH is noble/generous,' borne by David's nephew and the Rechabite patriarch

Jonadab is a name with two very different bearers. David's nephew Jonadab son of Shimeah appears in the dark narrative of Amnon's crime against Tamar, where he serves as the cunning adviser who devises the deception (2 Sam 13:3-5, 32, 35). The other Jonadab — son of Rechab — is the revered ancestor of the Rechabites, whose lifestyle vow against wine, agriculture, and permanent housing Jeremiah holds up as a model of faithful obedience (Jer 35:6-19). The longer form Yehonadab appears in 2 Kings 10:15-23 where this Rechabite joins Jehu's purge of Baal worship.

Yonadab / Jonadab (proper name) (7×) The proper masculine name Yonadab/Yehonadab (יְהוֹנָדָב / יוֹנָדָב), meaning 'YHWH is noble' or 'YHWH has impelled.' It refers to two individuals: (a) Jonadab son of Shimeah, David's nephew and the shrewd counselor in the Amnon-Tamar episode (2 Sam 13:3, 5, 32, 35); (b) Jonadab/Jehonadab son of Rechab, patriarch of the Rechabites who partnered with Jehu against Baal worship (2 Kgs 10:15, 23) and whose descendants Jeremiah commended for their fidelity (Jer 35:6-19). The short and long forms alternate freely in the text. **PROPER NAMES (PERSONAL)**

en: Jonadab, Yonadav, and-Jonadab | **es:** Yonadab, Yonadav, a-Yonadav | **fr:** Jonadab, [ליונדב], et-Jonadab | **de:** Jonadab, [יונדב], [ליונדב] 2Sam 13:3; 2Sam 13:32; 2Sam 13:35; Jer 35:6

יוֹנָה H3123 *N-fsc / 1cs* (32×)

Dove or pigeon; the literal bird used in sacrifice and simile, or a tender term of endearment for a beloved.

A common noun for the dove or pigeon, one of the gentlest birds in the ancient Near East. In narrative it appears as Noah's messenger returning with the olive branch (Gen 8:8-12) and throughout Leviticus as a sacrificial offering paired with turtledoves. The prophets use

it in vivid similes — Ephraim is a 'silly dove' easily snared (Hos 7:11), and exiles return like doves to their windows (Isa 60:8). In Song of Solomon it becomes a whispered endearment: 'my dove, my perfect one' (Song 5:2; 6:9), where Spanish renders the intimate 'paloma mía' and French 'ma colombe.'

1. dove, pigeon (literal bird) (29×) The literal bird (Columba livia or related species), appearing as Noah's scout returning with the olive branch (Gen 8:8-12), as a sacrificial offering paired with turtledoves throughout Leviticus (Lev 1:14; 12:6), and in prophetic similes describing moaning, flight, or naïveté — Hosea's 'silly dove' (7:11). Translations uniformly use 'paloma,' 'colombe,' 'Taube,' confirming a single zoological referent across 29 occurrences. **LIVING CREATURES**

en: a-dove, and-like-doves, dove | **es:** como-paloma, la-paloma, paloma | **fr:** [וכיונים], [כיונה], colombe | **de:** [וכיונים], [כיונה], der-dove Gen 8:8; Gen 8:9; Gen 8:10; Gen 8:11; Gen 8:12

2. dove (term of endearment) (3×) A figurative term of endearment addressed to a beloved, restricted to Song of Solomon with the possessive suffix 'my dove' (Song 2:14; 5:2; 6:9). The intimate register is confirmed across languages: Spanish 'paloma mía,' French 'ma colombe,' German 'meine Taube' — all marking the shift from zoological noun to affectionate address within love poetry. **BELOVED AND PRECIOUS**

en: my-dove | **es:** Paloma-mía, mi-paloma, paloma-mía | **fr:** Ma-colombe,, ma-colombe, | **de:** meine-Taube Song 2:14; Song 5:2; Song 6:9

יוֹנָה H3124 *N-proper-ms* (19×)

Jonah — personal name meaning 'dove,' the prophet son of Amittai sent to Nineveh

The proper name of the prophet Jonah (Hebrew Yonah, 'dove'), son of Amittai, from Gath-hepher. According to 2 Kings 14:25 he prophesied the territorial restoration accomplished under Jeroboam II. He is the central figure of the Book of Jonah, famous for his reluctant mission to Nineveh and the episode of the great fish. Spanish renders the name 'Jonas,' French likewise 'Jonas,' while German uses 'Jona' — all tracing back to the Hebrew word for 'dove,' a symbol of gentleness and vulnerability that stands in ironic contrast to the prophet's stubborn flight.

Yonah (19×) The proper noun Yonah ('dove'), designating the prophet Jonah son of Amittai from Gath-hepher. All nineteen occurrences refer to this single individual, appearing in 2 Kings 14:25 as a historical prophet and throughout the Book of Jonah (1:1–4:9) as the reluctant missionary to Nineveh. The name's meaning — 'dove' — resonates with themes of flight and return that pervade the narrative. **PROPER NAMES (PERSONAL)**

en: Yonah, but-Yonah, over-Yonah | **es:** Jonás, Yonah, para-Yonah | **fr:** Jonas, Yonah, et-Jonas | **de:** Jona, Yonah, und-Jona 2Kgs 14:25; Jonah 1:1; Jonah 1:3; Jonah 1:5; Jonah 1:7

יָוָנִי H3125 *Art / N-proper-mp* (1×)

The Greeks, sons of Javan (Joel 3:6)

This gentilicial adjective with the definite article refers to the Ionians or Greeks in Joel's oracle against Judah's enemies. The prophet condemns Tyre, Sidon, and Philistia for selling Jerusalem's children to 'the sons of the Greeks,' removing them far from their homeland. The term reflects the Greek presence in Mediterranean slave trade during the Persian and early Hellenistic periods. The Septuagint translates this as 'Hellenes,' confirming the identification with Greek-speaking peoples.

(1×) The Ionian Greeks to whom Judean and Jerusalemite captives were sold as slaves by Phoenician and Philistine traders (Joel 3:6). The designation emphasizes the geographic and cultural distance of this exile, as children were trafficked far from their ancestral land to Greek-speaking markets. **GREEK HELLENE IDENTITY**

en: the-Greeks | **es:** los-griegos | **fr:** Javan | **de:** der-Tauben Joel 3:6

יוֹנֵק H3126 *Prep-k* (1×)

Young plant, tender shoot, or sapling (Isaiah 53:2)

This noun denotes a young plant or sucker growing up from the ground, used metaphorically in Isaiah's Suffering Servant passage. The servant grows up 'like a young plant' and 'like a root out of dry ground,' emphasizing his humble, unimpressive origins. The term suggests vulnerability and lack of obvious vitality—a tender shoot easily overlooked or trampled. The image captures how the servant's appearance belied his significance, fulfilling Isaiah's theme that God's redemptive work comes through unexpected means.

(1×) A tender young plant or shoot, used metaphorically to describe the Suffering Servant's humble origins and unimpressive appearance (Isa 53:2). The image emphasizes vulnerability and obscurity, contrasting with expectations of a mighty deliverer emerging from strength rather than weakness. **AUTO-DETECTED COMMUNITY 11579 WITH 3 SENSES**

en: like-the-young-plant | **es:** como-retoño | **fr:** [כיונק] | **de:** [כיונק] Isa 53:2

יוֹנֶקֶת H3127 *Conj-w / N-fsc / 3ms* (6×)

A young shoot, twig, or branch growing from a tree or vine; used both literally and as a figure for Israel's renewal.

This feminine noun (יוֹנֶקֶת) denotes a fresh, tender shoot or branch — the kind of new growth that springs from an established plant. It always appears with pronominal suffixes ('his shoots,' 'its shoots'), emphasizing the organic connection between parent stock and new growth. In Job 8:16 and 15:30, shoots symbolize the deceptive flourishing of the wicked. More hopefully, Job 14:7 affirms that even a felled tree can sprout fresh shoots. The prophetic usage is richly metaphorical: Hosea 14:7 pictures restored Israel spreading shoots like an olive tree, Ezekiel 17:22 envisions a tender shoot from the cedar's crown, and Psalm 80:11 recalls the vine whose branches reached the sea.

shoot, young branch (6×) A young shoot, twig, or branch growing from a tree, vine, or plant — always appearing with possessive suffixes indicating the parent plant. Used literally of botanical growth (Job 14:7, where hope lies in a tree's ability to sprout again) and figuratively of persons or nations: the wicked's deceptive prosperity (Job 8:16; 15:30), Israel as an olive tree sending out shoots (Hos 14:7), a messianic cedar twig (Ezek 17:22), and a vine whose branches reached the Mediterranean (Ps 80:11). Spanish 'renuevos' (renewals/new shoots) and 'retoño' (sprout) capture the vitality inherent in the term. **BRANCHES AND SHOOTS**

en: and-shoots-its, his-shoots, its-shoots | **es:** renuevos-de-ella, su-retoño, sus-renuevos | **fr:** et-son-יִנְקָתוֹ-lui, rejeton, son-יִנְקָתוֹ-lui | **de:** [ויניקתו], [יניקותיו], [ינקתו] Job 8:16; Job 14:7; Job 15:30; Ps 80:11; Ezek 17:22

יוֹנָה H3128

dove, pigeon (the bird; often used in sacrificial contexts or similes)

The dove appears both as Noah's messenger after the flood (Genesis 8) and as a standard sacrificial bird throughout Levitical law, where 'young pigeons' (בְּנֵי יוֹנָה) are prescribed for purification offerings. Beyond cultic usage, doves serve as similes: Ephraim is 'like a silly dove' easily snared (Hosea 7:11), returning exiles come like doves to their windows (Isaiah 60:8), and the beloved in Song of Songs is addressed as 'my dove.' The bird's associations include innocence, simplicity, vulnerability, and swift return—themes that resonate through both prophetic and wisdom literature.

יְהוֹנָתָן H3129 *N-proper-ms* (44×)

Jonathan — 'YHWH has given'; son of Saul and David's beloved companion, plus other biblical figures

Yehonatan (contracted Yonatan) is a theophoric name meaning 'YHWH has given,' built from the same root as Elnathan, Nethaniah, and Nethanel. Of its 44 occurrences, the vast majority designate Jonathan son of Saul — the prince whose covenant friendship with David (1 Sam 18:1-4) became a paradigm of selfless loyalty. The name also applies to Jonathan son of Abiathar the priest (2 Sam 15:27),

David's nephew who slew a Philistine giant (2 Sam 21:21), and several other minor figures. The Septuagint consistently renders it Ionathan, and modern translations preserve the name with minimal variation: Spanish 'Jonatan,' French 'Yonatan,' German 'Yonatan.'

Jonathan (proper name) (44×) The theophoric name meaning 'YHWH has given,' applied chiefly to Saul's son whose covenant friendship with David (1 Sam 18:1-4) and death at Gilboa (1 Sam 31:2) are paradigmatic. Also designates Abiathar's son (2 Sam 15:27), David's nephew (2 Sam 21:21), and the Levite of Judges 18:30. **PROPER NAMES (PERSONAL)**

en: Yonatan | **es:** Jonatán | **fr:** Yonatan | **de:** Yonatan Judg 18:30; 1Sam 13:2; 1Sam 13:3; 1Sam 13:16; 1Sam 13:22

יוֹסֵף H3130 *Prep-l / N-proper-ms* (213×)

Joseph – proper name meaning 'he adds'; the patriarch, and by metonymy the northern tribes descended from him.

Yosef is a proper name explained by two folk etymologies in Genesis 30:23-24: Rachel says God has 'taken away' (asaf) her reproach, then prays that YHWH will 'add' (yasaf) another son. The name's primary referent is the patriarch Joseph, Jacob's favored son whose story of betrayal, enslavement, and exaltation dominates Genesis 37-50. By metonymy, 'Joseph' also designates the northern tribal territory of Ephraim and Manasseh (Deut 33:13; Ps 80:2). Spanish 'Yosef,' French 'Joseph,' and German 'Josef' preserve the name across traditions.

Joseph (proper name) (213×) The proper name Joseph (Yosef / Yehoseph), meaning 'he adds' or 'may he add,' referring primarily to the patriarch Joseph son of Jacob and Rachel (Gen 30:24), whose narrative of exile, suffering, and providential exaltation spans Genesis 37-50. Used metonymically for the combined tribal territory of Ephraim and Manasseh (Deut 33:13; Ps 80:2; Ezek 37:16). The dual etymology in Genesis 30:23-24 connects it to both asaf ('take away') and yasaf ('add'), enriching its meaning with themes of loss reversed and blessing multiplied. **JOSEPH PROPER NAME**

en: Joseph | **es:** Yosef | **fr:** Joseph | **de:** Josef, Josefs Gen 30:24; Gen 30:25; Gen 33:2; Gen 33:7; Gen 35:24

יוֹסִפְיָה H3131 *N-proper-ms* (1×)

Yosifyah, father of one of Ezra's companions (Ezra 8:10)

This theophoric name meaning 'Yah adds' or 'Yah increases' belongs to the father of one of the family heads who returned with Ezra from Babylon. The man's son led 160 males from Bani's descendants on the return journey. Like many names in Ezra's genealogical lists, Yosifyah receives no further narrative development, serving primarily to establish his son's legitimacy and ancestral credentials for participation in the restoration community.

(1×) The father of a family head who accompanied Ezra from Babylonian exile to Jerusalem, contributing 160 males to the returning community (Ezra 8:10). His name's meaning, 'Yah adds,' appropriately reflects the growth of the restoration community through successive waves of return. **PROPER NAMES (PERSONAL)**

en: Yosifyah | **es:** Yosifyah | **fr:** [יוספיה] | **de:** [יוספיה] Ezra 8:10

יוֹעֵאלָה H3132 *Conj-w / N-proper-ms* (1×)

Yoelah — personal name of one of David's mighty men (1 Chr 12:8)

This personal name appears once in Chronicles' roster of warriors who joined David at Ziklag. The name may derive from a root meaning 'may he avail' or 'may he profit,' reflecting a parent's hopeful prayer. Though the individual appears only in this military context, he represents one of the skilled fighters from various tribes who rallied to David before he became king.

(1×) A personal name borne by one of David's elite fighters. The single attestation in 1 Chronicles 12:8 places him among the Gadite warriors renowned for their military prowess. Translations consistently transliterate the name (Spanish 'Yoelá'), recognizing its function as a proper designation rather than attempting semantic translation. **PROPER NAMES (PERSONAL)**

en: and-Yoelah | **es:** Y-Yoelá | **fr:** [ויואלה] | **de:** [ויואלה] 1Chr 12:8

יוֹעֵד H3133 *N-proper-ms* (1×)

Yoed — personal name of a Benjamite in postexilic Jerusalem (Neh 11:7)

A Benjamite mentioned in Nehemiah's list of those resettling Jerusalem after the exile. The name likely means 'Yahweh is witness,' invoking God as the guarantor of truth and covenant faithfulness. This postexilic genealogy underscores the restoration of tribal identities and continuity with pre-exilic Israel despite the dramatic disruption of captivity.

(1×) Personal name appearing in the postexilic resettlement records. The individual is identified as a Benjamite living in Jerusalem during Nehemiah's governorship. Cross-linguistic evidence (Spanish 'Joed,' French and German preserving the Hebrew form) confirms this as a proper name with theological significance rooted in divine witness. **PROPER NAMES (PERSONAL)**

en: Yoed | **es:** Joed | **fr:** [יועד] | **de:** [יועד] Neh 11:7

יוֹעֶזֶר H3134 *Conj-w / N-proper-ms* (1×)

Yoezer — personal name of one of David's warriors (1 Chr 12:7), meaning 'Yahweh is help'

The name means 'Yahweh is help' and belongs to one of David's mighty men listed in 1 Chronicles 12. This theophoric name affirms God as the source of aid and deliverance, a fitting designation for a warrior. The name pattern appears in other biblical figures like Eliezer and Azariel, reflecting a common Hebrew naming convention that embeds theological confession.

(1×) One of David's elite military commanders, appearing in the Chronicles roster with the conjunction 'and.' The name's theophoric element declares divine assistance, appropriate for someone in military service. Spanish ('y-Yoezer') and other translations maintain the transliteration with the coordinating conjunction, preserving the list structure. **PROPER NAMES (PERSONAL)**

en: and-Yoezer | **es:** y-Yoezer | **fr:** [ויועזר] | **de:** [ויועזר] 1Chr 12:7

יוֹאָשׁ H3135 *N-proper-ms* (2×)

Joash (proper name: 'YHWH has aided'; Benjamite and royal officer names)

This name, possibly meaning 'Yahweh has aided,' appears for multiple individuals throughout Scripture. In this batch we see two: a Benjamite son of Becher and an officer under David who supervised olive and sycamore groves. The name is shorter than the more common Jehoash but likely carries the same meaning, with the divine element providing hope that God assists or comes to help. The variety of men bearing this name reflects its popularity in ancient Israel.

(2×) A proper name borne by several biblical figures, here appearing for a Benjamite son of Becher (1 Chr 7:8) and an officer in David's administration responsible for oil supplies (1 Chr 27:28). The name probably means 'Yahweh has aided,' from a root meaning 'to help.' Standard transliterations: English 'Joash' or 'Yoash,' Spanish 'Joás' or 'Yoás,' with French and German preserving the Hebrew form, distinguishing this name from the longer Jehoash. **JOASH PERSONAL NAME**

en: Yoash, and-Yoash | **es:** Joás, y-Yoás | **fr:** [ויואש], [יואש] | **de:** [ויואש], [יואש] 1Chr 7:8; 1Chr 27:28

יְהוֹצָדָק H3136a *N-proper-ms* (4×)

Jozadak, 'Yahweh is righteous,' father of Joshua the high priest of the restoration era

A contracted form of the name Jehozadak meaning 'Yahweh is righteous,' identifying the father of Joshua (Jeshua) the high priest

who led worship in the rebuilt temple. The name connects priestly legitimacy across the exile: Jozadak was carried into captivity by Nebuchadnezzar (1 Chr 5:41), and his son Joshua became the first high priest of the Second Temple. All four occurrences here use the shortened form יוֹצָדָק found in Ezra and Nehemiah.

(4×) The proper name of the exiled priest whose son Joshua became high priest of the restoration, appearing in the contracted form Jozadak (יוֹצָדָק). English uses 'Yotsadaq,' Spanish distinguishes 'Josadac' and 'Yotzadaq,' while French renders 'Jotsadak.' The name anchors the priestly genealogy in Ezra 3:2, 8 (temple rebuilding), Ezra 10:18 (the mixed-marriage crisis), and Neh 12:26 (the priestly registry), always identifying Joshua's father to establish high-priestly credentials. **JEHOZADAK PERSONAL NAME**

en: Yotsadaq | **es:** Josadac, Yotzadaq | **fr:** Jotsadak | **de:** [יוצדק] Ezra 3:2; Ezra 3:8; Ezra 10:18; Neh 12:26

יוֹצָדָק H3136b *N-proper-ms* (1×)

Yotsadaq — personal name, father of Jeshua the high priest (Ezra 5:2)

This name appears in the postexilic rebuilding narratives, identifying the father of Jeshua (Joshua), the high priest who returned with Zerubbabel. The same individual appears frequently in Biblical Hebrew texts. His mention establishes priestly legitimacy and genealogical continuity through the exile, critical for the restoration community's religious authority.

(1×) Father of the high priest Jeshua during the initial return from Babylonian exile. His inclusion in Ezra 5:2 validates the priestly lineage necessary for temple service. Across languages (Spanish 'Josadac'), the name is transliterated consistently, reflecting its role as a genealogical marker connecting pre-exilic and postexilic priestly lines. **JEHOZADAK PERSONAL NAME**

en: Yotsadaq | **es:** Josadac | **fr:** [יוצדק] | **de:** [יוצדק] Ezra 5:2

יְהוֹיָקִים H3137 *Conj-w / N-proper-ms* (1×)

Yoqim — personal name of a Judahite (1 Chr 4:22)

This name appears in the genealogies of Judah, though it shares consonants with Jehoiakim, the last king before the Babylonian conquest. The root suggests 'he raises up,' a common theophoric element. The Chronicles genealogies preserve clan memory and tribal identity, maintaining historical connections even for figures who appear only once in Scripture.

(1×) A Judahite listed in the tribal genealogies. The single occurrence in 1 Chronicles 4:22 with a coordinating conjunction shows this as part of a family registry. Spanish ('Y-Yoquim') and French maintain the transliteration, treating it as a proper designation. The name's theological overtones of divine exaltation were common in Israelite naming practices. **PROPER NAMES (PERSONAL)**

en: and-Yoqim | **es:** Y-Yoquim | **fr:** [ויוקים] | **de:** [ויוקים] 1Chr 4:22

יוֹרֶה H3138 *N-ms* (3×)

early rain, autumn/fall rains in Palestine (October-December), opposite of late spring rain

The term for the autumn rains that begin the agricultural year in ancient Palestine, falling from late October through early December. These early rains soften the ground for plowing and planting, contrasted with the מַלְקוֹשׁ (late spring rains) that ripen the crops before harvest. Found in Deuteronomy 11:14, Jeremiah 5:24, and Hosea 6:3, the early rain becomes a powerful metaphor for God's blessing and faithfulness. The textual note in Hosea 6:3 suggests some manuscripts vocalized this as a verbal form rather than a noun, but the rain imagery fits the context perfectly.

(3×) The seasonal early rains essential for successful agriculture in the Levant. Mentioned in covenant blessings (Deuteronomy) and prophetic texts that use the rain cycle as a metaphor for divine provision or judgment. Cross-linguistic glosses ('early rain', 'temprana', 'früh-Regen') capture the temporal aspect that distinguishes this from other rain vocabulary, marking it as the first of the two critical rain periods. **RAIN AND PRECIPITATION**

en: [ketiv], early-rain | **es:** [temprana], la-temprana, temprana | **fr:** [(יורה)], [[וירה]], early-pluie | **de:** [(יורה)], [[וירה]], frueh-Regen Deut 11:14; Jer 5:24

יוֹרָה H3139 *N-proper-ms* (1×)

Yorah — personal name, ancestor of a family that returned from exile (Ezra 2:18)

The name designates a family group among those who returned from Babylonian captivity. Intriguingly, the parallel list in Nehemiah 7:24 gives the name as Hariph, suggesting either textual variation or different clan designations for the same group. Such variations in the returning exile lists reflect the complex processes of record-keeping and identity negotiation during restoration.

(1×) Ancestral name of a family unit numbering among the returnees from exile. Though the domain classification mentions 'Physical Events,' this is clearly a personal name serving as a clan designation. The equation with Hariph in the parallel Nehemiah passage shows the fluidity of family names across documentary sources from the same period. **SEND RAIN**

en: Yorah | **es:** Jorá | **fr:** [יורה] | **de:** [יורה] Ezra 2:18

יוֹרַי H3140 *Conj-w / N-proper-ms* (1×)

Yorai — personal name of a Gadite chief (1 Chr 5:13)

This name possibly means 'whom Yahweh teaches,' appearing among the chiefs of the tribe of Gad. The Gadite genealogies in Chronicles preserve the memory of trans-Jordanian tribal leadership. Though the individual appears only once, his inclusion demonstrates the Chronicler's concern to honor all of Israel's tribal heritage, not just Judah and Benjamin.

(1×) A chief of the Gadite tribe listed with the conjunction 'and' in a catalog of leaders. The name's possible derivation from a root meaning 'teach' with the divine name suggests parental hope for divine instruction. Translations across languages (Spanish 'y-Yoray') preserve the transliteration, recognizing this as a personal identifier within a genealogical framework. **PROPER NAMES (PERSONAL)**

en: and-Yorai | **es:** y-Yoray | **fr:** [ויורי] | **de:** [ויורי] 1Chr 5:13

יְהוֹרָם H3141 *N-proper-ms* (20×)

Joram / Jehoram — 'YHWH is exalted,' a name shared by kings of Israel and Judah

A theophoric name meaning 'YHWH is exalted,' appearing in both its full form יְהוֹרָם (Jehoram) and abbreviated forms יוֹרָם / יְרָם (Joram/Yoram). Most prominently borne by two contemporary kings: Jehoram son of Jehoshaphat, king of Judah, and Jehoram son of Ahab, king of Israel — their overlapping reigns and shared name create some of the most confusing chronological passages in Kings (2 Kgs 1:17; 8:16). Other bearers include a priest in Jehoshaphat's day (2 Chr 17:8) and a son of Tou king of Hamath who brought gifts to David (2 Sam 8:10).

Joram / Yoram (proper name) (20×) The proper name Joram/Jehoram (יְהוֹרָם / יוֹרָם / יְרָם), meaning 'YHWH is exalted,' borne by multiple individuals including two near-contemporary kings (of Israel and Judah respectively), a Levitical priest, and a Hamathite prince. Spanish uniformly renders 'Joram/Yoram,' French 'Joram/Yoram,' and German likewise. The interchangeability of full and shortened forms within the same narrative (e.g., 2 Kgs 8:16–29) confirms these are orthographic variants of one name, not distinct lexemes. **JEHORAM JORAM NAMES**

en: Joram, Yoram, and-Joram | **es:** Joram, Joram-, Yoram | **fr:** Joram, Yoram, [וירם] | **de:** Joram, Yoram, [וירם] 2Sam 8:10; 2Kgs 8:16; 2Kgs 8:21; 2Kgs 8:23; 2Kgs 8:24

יוּשַׁב חֶסֶד H3142 *N-proper-ms* (2×)

Jushab-hesed (proper name: 'kindness is returned'; son of Zerub-

babel)
This unusual compound name belongs to a son of Zerubbabel, the post-exilic governor who led the return from Babylon. The name appears twice in the same verse, apparently representing two separate elements that scribes treated as individual names: Jushab (meaning 'he returns' or 'he dwells') and Chesed (meaning 'kindness' or 'covenant loyalty'). The Septuagint's transliteration shows Greek translators struggled with this rare compound, producing very different renderings.

(2×) A proper name (or possibly two separate names) appearing in Zerubbabel's genealogy (1 Chr 3:20, twice). The compound may mean 'kindness is returned' or 'dwelling in kindness.' Translators have handled it variously: some treat it as one name 'Jushab-hesed,' others as two separate names 'Jushab' and 'Chesed.' The multilingual evidence shows this division: English sometimes 'Jushav Chesed,' Spanish 'Yusab, Jesed,' reflecting the textual ambiguity of this rare Davidic descendant's name. **PROPER NAMES (PERSONAL)**
en: Chesed, Yushav | **es:** Jesed, Yusab | **fr:** [חסד], [יושב] | **de:** [חסד], [יושב] 1Chr 3:20

יוֹשִׁבְיָה H3143 *N-proper-ms* (1×)
Yoshivyah — personal name of a Simeonite (1 Chr 4:35), meaning 'Yahweh causes to dwell'
The name likely means 'Yahweh settles' or 'causes to dwell,' appearing in the Simeonite genealogies. This theophoric name invokes God's role in establishing people in their land, a significant theme for Israelite identity. The Phoenician parallel name structure confirms this was a common Semitic naming pattern affirming divine providence in settlement.

(1×) A Simeonite appearing in Chronicles' tribal registries. The name's theological content—divine causation of settlement—resonates with Israel's land theology. Across languages (Spanish 'Yosibya,' Greek transcriptions varied), the proper name is preserved through transliteration, maintaining its identity as a personal designation within Simeon's lineage. **PROPER NAMES (PERSONAL)**
en: Yoshivyah | **es:** Yosibya | **fr:** [יושביה] | **de:** [יושביה] 1Chr 4:35

יוֹשָׁה H3144 *Conj-w / N-proper-ms* (1×)
Yoshah — personal name of a Simeonite (1 Chr 4:34)
This brief name appears in the Simeonite clan lists, with Greek versions showing considerable variation in transcription (Ioseia, Iosias, Ioas). Such textual fluidity in proper names reflects the challenges of transmitting consonantal Hebrew names through different linguistic and scribal traditions. The name preserves tribal memory even where biographical details are absent.

(1×) A Simeonite listed among clan leaders with the conjunction 'and.' The diversity of Greek transcriptions highlights the challenges ancient translators faced with Hebrew names. Spanish ('y-Yosa') and other modern translations maintain the transliteration, treating this as a genealogical marker that connects the Chronicler's audience to their tribal past. **PROPER NAMES (PERSONAL)**
en: and-Yoshah | **es:** y-Yosa | **fr:** [וישה] | **de:** [וישה] 1Chr 4:34

יוֹשַׁוְיָה H3145 *Conj-w / N-proper-ms* (1×)
Yoshavyah — personal name of one of David's mighty warriors (1 Chr 11:46)
One of David's elite fighters, this individual appears in the extended roster of the 'mighty men' beyond the famous Thirty. The Chronicles account preserves names not found in Samuel's parallel lists, suggesting the Chronicler had access to additional military records. These warriors represent the diverse coalition that supported David's rise to power.

(1×) A warrior in David's select military company, listed among the heroes in 1 Chronicles 11:46. The conjunction 'and' shows this as part of a catalog of elite fighters. Cross-linguistic treatments (Spanish 'y-Yosavías') uniformly transliterate, recognizing the proper name function. The name's preservation honors individual valor even when no narratives survive about the person. **PROPER NAMES (PERSONAL)**
en: and-Yoshavyah | **es:** y-Yosavías | **fr:** [ויושויה] | **de:** [ויושויה] 1Chr 11:46

יְהוֹשָׁפָט H3146 *Conj-w / N-proper-ms* (2×)
Jehoshaphat (proper name: 'YHWH has judged'; king of Judah and other individuals)
One of Scripture's most common personal names, meaning 'Yahweh has judged' or 'Yahweh judges.' The name appears most famously for the righteous king of Judah, son of Asa, but also for several other individuals including a priest, a military officer, and others. The name embeds a theological affirmation that God acts as judge, a theme central to Israel's faith. The two occurrences here show the name with conjunctions in Chronicles genealogies and service lists.

(2×) A proper name with variant spellings (Jehoshaphat and Joshaphat) borne by multiple individuals. This batch shows two lesser-known bearers: one of David's mighty men (1 Chr 11:43) and a priest who blew trumpets before the ark (1 Chr 15:24), both appearing with the conjunction 'and Jehoshaphat.' The name means 'Yahweh has judged.' Standard transliterations: English 'Jehoshaphat' or 'Joshaphat,' Spanish 'Josafat' or 'Yosafat,' with French and German preserving the Hebrew, distinguishing these from the famous king of the same name. **PROPER NAMES (PERSONAL)**
en: and-Yoshaphat | **es:** y-Yosafat | **fr:** [ויושפט] | **de:** [ויושפט] 1Chr 11:43; 1Chr 15:24

יוֹתָם H3147 *Prep-l / N-proper-ms* (24×)
Jotham – proper name meaning 'YHWH is perfect,' borne by Gideon's youngest son and a king of Judah
A theophoric name meaning 'Yahweh is perfect' or 'YHWH is complete,' borne by three biblical figures. The most dramatic is Jotham son of Gideon (Jerubbaal), sole survivor of Abimelech's massacre of seventy brothers, who delivered the famous fable of the trees seeking a king from atop Mount Gerizim (Judg 9:5-21). The most politically significant is Jotham king of Judah, son of Uzziah, who governed as regent during his father's leprosy and reigned in his own right (2 Kgs 15:5-38; 2 Chr 27). His name anchors the superscriptions of Isaiah, Hosea, and Micah, placing their prophecies chronologically. A minor Calebite figure also bears the name (1 Chr 2:47).

Jotham (proper name) (24×) The proper masculine name Yotam (יוֹתָם), meaning 'YHWH is perfect/complete,' designating three individuals. Most memorably, Jotham son of Gideon escaped Abimelech's fratricide and pronounced his parable of the bramble-king from Mount Gerizim (Judg 9:5-21, 57). Jotham king of Judah served first as regent during his leprous father Uzziah's quarantine, then as sole ruler (2 Kgs 15:5, 32-38; 2 Chr 26:21-27:9), and appears in the prophetic dating formulae of Isaiah 1:1, Hosea 1:1, and Micah 1:1. A minor Calebite figure also bears the name (1 Chr 2:47). Translations transliterate consistently: Jotham, Jotam (Spanish/German), Yotam. **PROPER NAMES (PERSONAL)**
en: Jotham, Yotam, Yotham | **es:** Jotam, Yotam, y-Jotam | **fr:** Jotham, Yotam, Yotham | **de:** Jotam, Jotham, Yotam Judg 9:5; Judg 9:7; Judg 9:21; Judg 9:57; 2Kgs 15:5

יוֹתֵר H3148 *N-ms* (8×)
More, excessively, advantage — adverb and noun of excess, surplus, or superiority (Ecclesiastes/Esther)
The noun/adverb יוֹתֵר (yoter), derived from the root יתר ('to remain over'), is a distinctly late Hebrew word found almost exclusively in Ecclesiastes — the Preacher's favorite tool for probing what advantage one thing has over another. In its adverbial role it means 'more,' 'excessively,' or 'overmuch,' as when Qoheleth warns against being 'overly righteous' (Eccl 7:16). Its nominal sense denotes advantage or profit: 'What advantage has the wise over the fool?' (Eccl 6:8). In Esther 6:6 it appears in comparative force — Haman imagines the king would want to honor him 'more than' anyone else.

1. more, exceedingly, to excess (5×) The adverbial and comparative use meaning 'more,' 'exceedingly,' or 'to excess.' In Ecclesiastes 7:16 Qoheleth warns against being righteous 'overmuch' (אַל־תְּהִי צַדִּיק הַרְבֵּה וְאַל־תִּתְחַכָּם יוֹתֵר), and in 2:15 he observes that he was wise 'excessively' to no profit. Spanish 'de más' and 'en exceso,' German 'mehr,' and French 'surplus' all confirm the degree-intensifier reading. Esther 6:6 uses it comparatively with מִן: 'more than me.' **MORE AND GREATER**
en: excessively, more | **es:** de-más, en-exceso, más | **fr:** [יותר], surplus | **de:** mehr Esth 6:6; Eccl 2:15; Eccl 6:8; Eccl 6:11; Eccl 7:16

2. moreover, furthermore, advantage (3×) The conjunctive-nominal use meaning 'moreover,' 'furthermore,' or 'the advantage/profit is.' In Ecclesiastes 12:9 it opens with וְיֹתֵר שֶׁ ('and besides the fact that'), introducing supplementary information about the Preacher's activity. At 12:12 it carries a cautionary nuance — 'and more than these, my son, be warned' — where the word pivots from enumeration to admonition. Spanish 'y además,' 'y ventaja' and German 'und mehr' confirm the additive-connective function distinct from the purely degree-based adverbial sense. **MORE AND GREATER**
en: and-beyond, and-moreover, and-profit | **es:** y-además, y-ventaja | **fr:** et-surplus | **de:** und-mehr Eccl 7:11; Eccl 12:9; Eccl 12:12

יְזִיאֵל H3149 *Conj-w / N-proper-ms* (2×)
Jeziel/Jezuel (proper name, variant spellings; one of David's warriors at Ziklag)
This name appears only once in the biblical text but in two variant textual forms (Ketiv and Qere), creating uncertainty about the proper spelling. The individual was one of the Benjamite warriors who joined David at Ziklag while he was still in exile from Saul. The name's meaning is uncertain, though it may contain the divine element El. The textual variants (Jeziel vs. Jezuel) reflect ancient scribal uncertainty about the name's spelling, perhaps because this warrior was otherwise unknown.

(2×) A proper name appearing in the list of warriors who joined David at Ziklag (1 Chr 12:3). The text preserves two variant readings: Ketiv (what is written) has one form, Qere (what is read) has another, both appearing in the same verse. The name may mean 'El sprinkles' or similar. Transliterations acknowledge the variants: English gives both 'Jeziel' and 'Jezuel' (in parentheses), with Spanish, French, and German similarly noting both forms, reflecting the textual uncertainty surrounding this obscure warrior's name. **PROPER NAMES (PERSONAL)**
en: (and-Yeziel), [and-Yezuel] | **es:** (y-Yeziel), [y-Yezuel] | **fr:** [ויזואל], [ויזיאל] | **de:** [ויזואל], [ויזיאל] 1Chr 12:3

יִזִּיָּה H3150 *Conj-w / N-proper-ms* (1×)
Yizziyah — personal name of one who married a foreign wife (Ezra 10:25)
This name appears in Ezra's list of those who had taken foreign wives during the exile, an act the restoration community viewed as compromising covenant purity. The name possibly means 'may Yahweh sprinkle,' using cultic imagery. Inclusion in this list meant public acknowledgment and remediation, marking a painful moment of religious reform.

(1×) One of the men who married foreign women during or after the exile, listed in Ezra's reform catalog. The conjunction 'and' places him in a series of similar cases. Translations (Spanish 'y-Yiziyah') preserve the transliteration. Though named in a context of failure, his inclusion shows the community's process of restoration and covenant renewal. **PROPER NAMES (PERSONAL)**
en: and-Yizziyah | **es:** y-Yiziyah | **fr:** [ויזיה] | **de:** [ויזיה] Ezra 10:25

יְזִיז H3151 *N-proper-ms* (1×)
Yaziz — personal name of one of David's officers (1 Chr 27:31), identified as 'the Hagrite'
This individual served as David's officer in charge of flocks, identified specifically as 'the Hagrite,' meaning he came from the Hagrite people. David's administration included non-Israelites in positions of trust, demonstrating a pragmatic and inclusive approach to governance. The ethnic designation preserved alongside the name highlights the diverse makeup of David's bureaucracy.

(1×) An officer under David responsible for livestock management, specifically identified by his Hagrite ethnicity in 1 Chronicles 27:31. The preservation of ethnic identity alongside administrative role shows David's cosmopolitan court. Translations uniformly transliterate (Spanish 'Jaziz'), treating this as a proper personal identifier attached to a specific administrative portfolio. **PROPER NAMES (PERSONAL)**
en: Yaziz | **es:** Jaziz | **fr:** [יזיז] | **de:** [יזיז] 1Chr 27:31

יִזְלִיאָה H3152 *Conj-w / N-proper-ms* (1×)
Yizliah — personal name of a Benjamite (1 Chr 8:18)
A Benjamite appearing in the extensive genealogies of Benjamin in Chronicles 8. The Greek versions show significant variation in rendering, reflecting the transmission challenges for Hebrew names. These Benjamite genealogies were particularly important for establishing identity in the postexilic period, as Benjamin and Judah formed the core of the restored community.

(1×) Listed among Benjamite descendants with the conjunction 'and' in a genealogical register. The variety of Greek readings (Zareia, Ezlia, Iezelia) demonstrates how Hebrew consonantal names were vocalized differently by ancient translators. Modern versions (Spanish 'y-Yizlias') maintain transliteration, preserving the name as a tribal identity marker. **PROPER NAMES (PERSONAL)**
en: and-Yizliah | **es:** y-Yizlias | **fr:** [ויזליאה] | **de:** [ויזליאה] 1Chr 8:18

יַאֲזַנְיָהוּ H3153 *Conj-w / N-proper-ms* (2×)
Jaazaniah (proper name: 'Yahweh hears'; multiple individuals, also contracted to Jezaniah)
This name, meaning 'Yahweh hears,' appears in both full and contracted forms for several different individuals during the final days of Judah and the exile. The name expresses parental faith that God hears prayers—a common sentiment in Hebrew naming. The contracted form Jezaniah appears in Jeremiah's final chapters for individuals otherwise named Jaazaniah. The various individuals bearing this name include a Judean military leader, elders of Israel, and others during the traumatic period of Jerusalem's fall.

(2×) A proper name borne by multiple individuals during Jeremiah's era, meaning 'Yahweh hears.' This batch shows contracted forms: 'and Jezaniah' and 'and Jezanyahu' (Jer 40:8, 42:1). The name appears in fuller form elsewhere as Jaazaniah. English transliterations vary: 'Jaazaniah,' 'Jezaniah,' 'Jezanyahu'; Spanish 'Jezanías' or 'Yezanyahu'; with French and German preserving the Hebrew contracted forms, reflecting the multiple individuals and spelling variants during Judah's final chaotic years. **PROPER NAMES (PERSONAL)**
en: and-Yazanyah, and-Yezanyahu | **es:** y-Jezanías, y-Yezanyahu | **fr:** [ויזניה], [ויזניהו] | **de:** [ויזניה], [ויזניהו] Jer 40:8; Jer 42:1

יֶזַע H3154 *Prep-b* (1×)
sweat — bodily secretion forbidden in priestly garments (Ezek 44:18)
This rare noun appears only in Ezekiel's vision of the restored temple, where priests are commanded not to wear anything that causes sweat during their ministry. The concern reflects purity regulations that separated the sacred from common bodily processes. Sweat, as a product of labor and human limitation, had no place in the holy service before God's presence.

(1×) The bodily fluid produced by exertion, forbidden to contaminate priestly service in Ezekiel 44:18. The prepositional phrase 'with sweat' indicates the concern to prevent this human secretion from mingling with holy service. Spanish ('con-sudor') and French main-

tain the concrete reference, showing this as a literal purity concern rather than metaphorical language. **FLESH AND BODY**
en: with-the-sweat | **es:** con-sudor | **fr:** sueur | **de:** [בי֫וֹע] Ezek 44:18

יִזְרָחִי H3155 *Art / N-proper-ms* (1×)
Yizrachite — gentillic designation, possibly textual variant of 'Zerahite' (1 Chr 27:8)
This ethnic or clan designation appears with the article 'the' modifying Shamhuth, one of David's military commanders. Scholars suggest this may be a textual variant of 'Zerahite,' connecting to the clan of Zerah. Such gentillic terms identified individuals by their clan or regional origin, essential for maintaining social structure in ancient Israel.

(1×) A gentillic term identifying Shamhuth's clan or regional affiliation in 1 Chronicles 27:8. The suggestion that this should read 'Zerahite' (as in vv. 11, 13) points to potential scribal variation. Cross-linguistic treatments (Spanish 'el-izrahíta') preserve the article and transliterate, maintaining the text as received while acknowledging interpretive challenges. **PROPER NAMES (PERSONAL)**
en: the-Yizrachite | **es:** el-izrahíta | **fr:** [היזרח] | **de:** [היזרח] 1Chr 27:8

יִזְרַחְיָה H3156 *Conj-w / N-proper-ms* (3×)
Yizrachyah/Jezrahiah, personal name (Issacharite ancestor, overseer of singers)
A Hebrew personal name meaning 'Yahweh will arise/shine.' The name appears for two different individuals: an Issacharite ancestor listed twice in 1 Chronicles 7:3, and an overseer of temple singers mentioned in Nehemiah 12:42. The Greek renderings (Ζαρεια, Ιεζρια, Ιεζεριαι) show the typical variations in transliterating Hebrew theophoric names into Greek. The name's meaning connects to imagery of God's dawning light or arising in power, a common theme in Hebrew naming practices.

(3×) A theophoric personal name invoking Yahweh's rising or shining. The dual usage for both a genealogical figure and a Levitical musician reflects the common practice of name reuse across generations and tribes. The Spanish rendering 'Jezraías' and similar variants demonstrate the phonological adaptations required when translating Hebrew names into target languages. **PROPER NAMES (PERSONAL)**
en: Yizrachyah, and-Yizrachyah | **es:** Yizrajías, y-Jezraías | **fr:** [ויזרחיה], [יזרחיה] | **de:** [ויזרחיה], [יזרחיה] 1Chr 7:3; Neh 12:42

יִזְרְעֶאל H3157 *Prep-m / N-proper-fs* (36×)
Jezreel — 'God sows'; a city in Issachar, a town in Judah, and a symbolic personal name (Hosea's son)
Derived from the Hebrew roots zāraᶜ ('to sow') and ʾēl ('God'), meaning 'God sows.' As a place name, Jezreel primarily denotes the fortified city in Issachar on the northwest spur of Mount Gilboa, site of Ahab's royal palace, Naboth's vineyard, and Jehu's bloody purge (1 Kgs 21; 2 Kgs 9–10). A smaller Jezreel in the Negev of Judah was the home of Ahinoam, David's wife (1 Sam 25:43). As a personal name, it appears for a descendant of Etam in Judah's genealogy (1 Chr 4:3) and — most powerfully — as the prophetic name Hosea gave his firstborn son, signaling both judgment ('I will punish the house of Jehu for the blood of Jezreel') and future restoration ('I will sow her for myself in the land').

1. Jezreel (place name) (34×) Jezreel as a place name — primarily the prominent city in the territory of Issachar at the edge of the great valley (Josh 19:18; 1 Kgs 18:45–46), scene of Naboth's judicial murder and Jehu's revolt, and secondarily a town in Judah's Negev (Josh 15:56). French renders it 'Jizréel,' German 'Jesreel/Jezreel,' Spanish 'Jezreel/Yizreel,' each preserving the theophoric element. The valley name (ᶜēmeq Yizrĕᶜeʾl) extends the toponym to the entire fertile plain. **PROPER NAMES (PERSONAL)**
en: Jezreel, in-Jezreel, to-Jezreel | **es:** Jezreel, Yizreel, en-Jezreel | **fr:** Jizréel, dans-Jizréel, à-Jizréel | **de:** Jesreel, Jezreel, in-Jezreel Josh 15:56; Josh 17:16; Josh 19:18; Judg 6:33; 1Sam 25:43

2. Jezreel (personal name) (2×) Jezreel as a personal name, carried by a son of Etam in Judah's genealogy (1 Chr 4:3) and by Hosea's firstborn son (Hos 1:4), where the etymology 'God sows' is activated as prophetic wordplay — first as judgment on the bloodshed at the city of Jezreel, then reversed in Hos 2:22 as a promise of agricultural and national restoration. The multilingual evidence distinguishes this usage: English 'Yizreel,' Spanish 'Yizreel,' while French and German leave the Hebrew unvocalized in brackets. **PROPER NAMES (PERSONAL)**
en: Yizre'el, Yizreel | **es:** Yizreel | **fr:** Yizreel, [יזרעאל] | **de:** Yizreel, [יזרעאל] 2Sam 2:9; 1Chr 4:3

יִזְרְעֶאלִי H3158 *Art / N-proper-ms* (8×)
Jezreelite, a gentilic adjective identifying someone from Jezreel, applied to Naboth and to Ahinoam.
A gentilic adjective meaning 'the one from Jezreel,' used to identify two notable biblical figures. Seven of eight occurrences designate Naboth the Jezreelite, the vineyard owner whose judicial murder by Jezebel became a defining moment of prophetic confrontation with royal power (1 Kgs 21). The feminine form identifies Ahinoam the Jezreelitess, one of David's earliest wives (1 Sam 27:3; 30:5; 2 Sam 2:2; 3:2). The masculine and feminine forms likely refer to different Jezreels – Naboth's being the northern city in the Esdraelon plain, while Ahinoam's may be from a Judean town of the same name.

the Yizreelite (8×) The Jezreelite (Yizre'eli), a gentilic adjective designating a person from the city of Jezreel. In the masculine form (haYizre'eli), it identifies Naboth whose vineyard Ahab coveted and whose death Jezebel engineered (1 Kgs 21:1, 4, 6, 7, 15, 16; 2 Kgs 9:21, 25). The feminine form (haYizre'elit) identifies Ahinoam, David's wife from Jezreel (1 Sam 27:3; 30:5; 2 Sam 2:2; 3:2; 1 Chr 3:1). Translations uniformly render it as a gentilic: Spanish 'el jezreelita,' French 'le Jezreelite/Jizréélite,' German 'der Jezreelite/Yizreelite,' English 'the Jezreelite.' The two referents likely come from different Jezreels – one in the Esdraelon valley of Issachar, the other possibly a Judean town. **PROPER NAMES (PERSONAL)**
en: the-Jezreelite, the-Yizreelite | **es:** el-jezreelita | **fr:** le-Jezreelite, le-Jizréélite | **de:** der-Jezreelite, der-Yizreelite 1Kgs 21:1; 1Kgs 21:4; 1Kgs 21:6; 1Kgs 21:7; 1Kgs 21:15

יִזְרְעֶאלִי H3159 *Art / N-proper-fs* (5×)
Jezreelitess; a gentilicfeminine adjective denoting a woman from Jezreel
The feminine gentilic form of Jezreel, used exclusively as an epithet for Ahinoam, one of David's wives. Every occurrence follows the same formula: 'Ahinoam the Jezreelitess' (ha-Yizre'ēlîth). She first appears when David takes her as wife during his time among the Philistines (1 Sam 27:3), accompanies him through the Ziklag crisis (1 Sam 30:5), and is named at Hebron (2 Sam 2:2; 3:2). Spanish 'la jezreelita' and French 'la Jezreelite' both retain the gentilic construction faithfully.

(5×) A gentilic adjective in feminine form identifying a woman as originating from Jezreel in the territory of Issachar. In all five occurrences it modifies Ahinoam, David's wife, distinguishing her from other women of the same name (cf. Saul's wife Ahinoam). The spelling alternates between the longer -îth ending (1 Sam 30:5; 2 Sam 2:2; 1 Chr 3:1) and shorter -ith (1 Sam 27:3; 2 Sam 3:2). Multilingual glosses consistently render this as a definite gentilic: 'the Jezreelitess/la jezreelita.' **PROPER NAMES (PERSONAL)**
en: the-Jezreelite, the-Yizre'elith, the-Yizreelite | **es:** la-jezreelita, la-yizreelita | **fr:** [היזרעאלית], le-Jezreelite, le-Jizréélite | **de:** [היזרעאלית], der-Jezreelite, der-Yizreelite 1Sam 27:3; 1Sam 30:5; 2Sam 2:2; 2Sam 3:2; 1Chr 3:1

חֻבָּה H3160 *N-proper-ms* (2×)
Chubbah (proper name; descendant of Asher, with Ketiv/Qere variant)
This rare name appears only once in Asher's genealogy, and even there the text is uncertain. The Ketiv (written text) has one form while the Qere (reading tradition) suggests 'and Chubbah' with the conjunction. The name's meaning is uncertain—it may be related to

a root meaning 'to hide' or 'to cherish.' The textual uncertainty and extreme rarity of this name have left translators divided on how to render it, with some preserving both readings.

(2×) A proper name appearing in the genealogy of Asher (1 Chr 7:34, twice for Ketiv and Qere readings). The Qere suggests reading 'and Chubbah' (with conjunction) while the Ketiv lacks it. The name's etymology is uncertain. Transliterations show the textual division: English notes '[ketiv]' vs. 'and-Chubbah,' Spanish gives both readings in parentheses and brackets, with French and German preserving both Hebrew forms, acknowledging that we know almost nothing about this obscure Asherite beyond this genealogical mention. **PROPER NAMES (PERSONAL)**

en: [ketiv], and-Chubbah | **es:** (y-Jubá), [Yejubá] | **fr:** [וחבה], [יחבה] | **de:** [וחבה], [יחבה] 1Chr 7:34

יָחַד H3161 *V-Qal-Imperf-2ms* (3×)

be united, join together; concentrate (heart/affections) in singular devotion

A verb expressing union or joining together, appearing in three significant contexts. In Genesis 49:6, Jacob refuses to let his honor be united with Simeon and Levi's violent assembly. Isaiah 14:20 declares the fallen tyrant will not be joined with other kings in burial. Most memorably, Psalm 86:11 prays 'unite my heart to fear your name'—a plea for single-minded devotion rather than divided loyalties. The Piel form in the Psalm intensifies the meaning to 'concentrate' or 'focus,' though some ancient versions (LXX, Peshitta, Vulgate) read a different root meaning 'let my heart rejoice.'

(3×) The act of joining or uniting, whether literally (being buried together) or metaphorically (concentrating one's inner affections). The multilingual evidence ('be united', 'se una', 'unite', 'vereinige') consistently captures the unification theme. In Psalm 86:11, the image suggests a scattered or divided heart being gathered into unified purpose—a powerful picture of spiritual wholeness. **CLINGING AND JOINING**

en: be-united, unite, you-will-be-joined | **es:** se-una, te-unirás, unifica | **fr:** [יחד], s'unir, être-united | **de:** [יחד], unite, vereinige-sich Gen 49:6; Ps 86:11; Isa 14:20

H3162 *Adv* (1×)

together — adverb indicating collective action or state

Though this word commonly means 'together' or 'in unity,' its single attestation in Jeremiah 48:7 appears in a context of judgment against Moab. The adverbial function emphasizes simultaneous or collective action. Hebrew has several terms for togetherness, each with nuanced connotations; this one often carries overtones of united purpose or shared destiny.

(1×) Adverb indicating collective or simultaneous state in Jeremiah 48:7's oracle against Moab. The Spanish 'juntos' and French parallel confirm the basic sense of unity or togetherness. The parentheses in some glosses may suggest textual or interpretive uncertainty at this occurrence, though the semantic range clearly centers on collective action or experience. **TOGETHERNESS AND COMPANY**

en: (together) | **es:** juntos | **fr:** [(יחדיו)] | **de:** [(יחדיו)] Jer 48:7

יַחַד H3162a *Conj-w / Adv* (44×)

together, all at once, alike — adverb expressing community of action, place, or time

Yachad derives from a noun meaning 'unitedness' and functions adverbially in nearly every one of its 44 occurrences, expressing that an action is performed jointly, simultaneously, or in the same manner. Its semantic range stretches from physical togetherness ('they gathered together,' 1 Sam 11:11) to shared quality ('they are all alike become filthy,' Ps 14:3). The Arabic cognate wahdun ('alone, in one's solitude') reveals an interesting semantic inversion — where Arabic emphasizes singularity, Hebrew emphasizes collective unity. The multilingual evidence is strikingly consistent: Spanish 'juntamente,' French 'ensemble,' German 'zusammen' — all capturing the adverbial 'together' sense.

together, all together, alike (44×) Adverb from the noun yachad ('unitedness'), expressing joint action (Job 38:7, 'morning stars sang together'), shared place (Deut 33:5), or common quality (Ps 14:3, 'all alike become filthy'). The Arabic cognate wahdun means 'alone' — an instructive semantic inversion highlighting Hebrew's collective emphasis. **TOGETHERNESS AND COMPANY**

en: alike, together | **es:** Juntos, juntamente, juntas | **fr:** ensemble | **de:** together, zusammen Deut 33:5; 1Sam 11:11; 1Sam 17:10; 2Sam 10:15; 2Sam 14:16

יַחְדָּו H3162b *Adv* (97×)

Together, as one — adverb of communal action, spatial proximity, or simultaneous occurrence

Yachdav is a Hebrew adverb meaning 'together,' derived from the root y-ch-d denoting unity. Across 97 occurrences it describes people acting in concert, dwelling in the same place, or experiencing something simultaneously. Abraham and Isaac 'went together' to Moriah (Gen 22:6, 8) — a quietly devastating detail the narrator uses twice to underscore father and son's shared journey toward sacrifice. The Psalms employ it for communal worship — 'let us exalt his name together' (Ps 34:4) — and for the fragile ideal of brothers dwelling in unity (Ps 133:1, using the related yachad). Prophetically it can mark collective judgment: nations gathered together for destruction (Isa 41:1; Jer 46:12).

together (97×) An adverb expressing joint action, shared location, or simultaneity — 'together, as one, altogether.' It covers communal activity such as walking together (Gen 22:6, 8), dwelling together (Gen 13:6; Deut 25:5), and worshipping together (Ps 34:4). Spanish 'juntos/juntamente,' French 'ensemble,' and German 'zusammen' each capture the core meaning. The repeated 'and the two of them went together' in the binding of Isaac (Gen 22:6, 8) demonstrates how this seemingly simple adverb can carry immense narrative pathos when placed at a moment of supreme testing. **TOGETHERNESS AND COMPANY**

en: together | **es:** juntamente, juntos | **fr:** ensemble, together | **de:** together, zusammen Gen 13:6; Gen 22:6; Gen 22:8; Gen 22:19

יַחְדּוֹ H3163 *N-proper-ms* (1×)

Yachdo — personal name of a Gileadite (1 Chr 5:14)

This Gileadite name appears in Chronicles' genealogy of the trans-Jordanian tribes. Textual witnesses differ on the exact spelling (Yachdo vs. Yachdo), and Greek versions vary considerably. The Gileadite genealogies preserve the memory of tribes that eventually disappeared after the Assyrian conquest, making their inclusion in Chronicles an act of historical preservation.

(1×) Personal name of a Gileadite in 1 Chronicles 5:14, with spelling variants in manuscripts. The diverse Greek renderings (Iourai, Iedai, Ieddo) show the fluidity of proper name transmission. Modern translations (Spanish 'Yajdo') maintain transliteration, treating this as a genealogical identifier connecting the trans-Jordanian tribes to Israel's larger story. **PROPER NAMES (PERSONAL)**

en: Yachdo | **es:** Yajdo | **fr:** [יחדו] | **de:** [יחדו] 1Chr 5:14

יַחְדִּיאֵל H3164 *Conj-w / N-proper-ms* (1×)

Yachdiel — personal name of a Manassite chief (1 Chr 5:24), meaning 'God gives joy'

The name means 'God gives joy' and belongs to a chief in the half-tribe of Manasseh that settled east of the Jordan. This theophoric name confesses God as the source of gladness and delight. The name appears among leaders of the trans-Jordanian Manassites, a group eventually lost to Assyrian conquest but memorialized in the Chronicler's genealogies.

(1×) A chief of the eastern half of Manasseh, bearing a name that confesses divine joy-giving. The single attestation in 1 Chronicles 5:24 with conjunction 'and' places him in a roster of tribal lead-

ers. Translations (Spanish 'y-Yajdiel') preserve the name through transliteration, maintaining its function as a personal identifier with embedded theological content. **PROPER NAMES (PERSONAL)**
en: and-Yachdi'el | **es:** y-Yajdiel | **fr:** [ויחדיאל] | **de:** [ויחדיאל] 1Chr 5:24

יְחִדְיָהוּ H3165 *N-proper-ms* (2×)
Jehdeyahu (proper name: 'may Yahweh give joy'; Levite and royal officer names)
This name, meaning 'may Yahweh give joy' or 'Yahweh causes rejoicing,' reflects the hopeful prayers of parents at a child's birth. It appears for two individuals: a Levite in the temple service rosters and an officer under David who supervised the king's donkeys. The name's structure is characteristic of Hebrew names that embed petitions or declarations about what God does—in this case, bringing joy. The Septuagint's varied transliterations reflect Greek attempts to capture the Hebrew.

(2×) A proper name appearing for two individuals: a Levite in David's organized temple service (1 Chr 24:20) and a royal officer in charge of David's donkeys (1 Chr 27:30). The name means 'may Yahweh give joy,' from the root for 'rejoicing.' Standard transliterations: English 'Jehdeyahu' or 'Yechdeyahu,' Spanish 'Jehedías' or 'Yejdeyahu,' with French and German preserving the Hebrew form, distinguishing these lesser-known officials from more prominent biblical figures. **PROPER NAMES (PERSONAL)**
en: Yechdeyahu | **es:** Jehedías, Yejdeyahu | **fr:** [יחדיהו] | **de:** [יחדיהו] 1Chr 24:20; 1Chr 27:30

יַחֲזִיאֵל H3166 *Conj-w / N-proper-ms* (6×)
Jahaziel — a proper name meaning 'God sees,' borne by warriors, priests, Levites, and a restoration-era ancestor.
A theophoric Hebrew name (יַחֲזִיאֵל) combining the root חזה ('to see, behold') with אֵל ('God'), meaning 'God sees' or 'God beholds.' At least five distinct individuals bear this name across Chronicles and Ezra. The most dramatic appearance is the Levite Jahaziel son of Zechariah, upon whom the Spirit of the LORD came during Jehoshaphat's crisis, who prophesied that the battle belonged to God, not Judah (2 Chr 20:14). Others include a Benjamite warrior among David's ambidextrous fighters (1 Chr 12:5), a priest appointed to blow trumpets before the ark (1 Chr 16:6), and Levites in David's temple organization (1 Chr 23:19; 24:23).

Jahaziel (proper name) (6×) The personal name Yaḥăzî·ēl (יַחֲזִיאֵל, 'God sees/beholds'), carried by five or more men: a Benjamite warrior who joined David at Ziklag (1 Chr 12:5), a priest who blew trumpets before the ark (1 Chr 16:6), a Levite descended from Hebron (1 Chr 23:19; 24:23), the prophetic Levite who announced divine victory for Jehoshaphat (2 Chr 20:14), and a clan ancestor in the return from exile (Ezra 8:5). Spanish 'Yajaziel/Yaḥaziel' and English 'Jahaziel/Yachaziel' both transliterate the theophoric compound faithfully. **PROPER NAMES (PERSONAL)**
en: Yachaziel, and-Jahaziel, and-Yachaziel | **es:** Y-Jahaziel, Yajaziel, Yaḥaziel | **fr:** [ויחזיאל], [יחזיאל] | **de:** [ויחזיאל], [יחזיאל] 1Chr 12:5; 1Chr 16:6; 1Chr 23:19; 1Chr 24:23; 2Chr 20:14

יַחְזְיָה H3167 *Conj-w / N-proper-ms* (1×)
Yachzeyah — personal name of a leader during Ezra's reforms (Ezra 10:15), meaning 'Yahweh sees'
This name means 'Yahweh sees,' appearing in the narrative of Ezra's controversial reform requiring divorce from foreign wives. Yachzeyah appears among those opposing or questioning the process, showing that even this painful reform involved debate and dissent. The theophoric name ironically invokes divine witness in a moment of community conflict over covenant faithfulness.

(1×) A prince or leader during the postexilic period, appearing in Ezra 10:15 in the context of the foreign wife controversy. Whether supporter or opponent of Ezra's policy, his presence shows the reform involved community deliberation. The name's meaning ('Yahweh sees') adds theological depth to his involvement in matters of covenant observance. **PROPER NAMES (PERSONAL)**
en: and-Yachzeyah | **es:** y-Yaḥzeyah | **fr:** [ויחזיה] | **de:** [ויחזיה] Ezra 10:15

יְחִזְקֵאל H3168 *Prep-l / N-proper-ms* (3×)
Yechezqel/Ezekiel, personal name (famous prophet, priest of 19th course)
The personal name meaning 'God strengthens,' most famously borne by the priest-prophet Ezekiel son of Buzi, who prophesied during the Babylonian exile (Ezekiel 1:3; 24:24). The name also appears in 1 Chronicles 24:16 for a priest assigned to the 19th (or 20th, according to some Greek manuscripts) course in David's organization of temple service. The Greek rendering Ιεζεκιηλ became the standard form in Christian tradition. The theophoric element אל (El, God) combined with חזק (strengthen) creates a name that embodies divine empowerment.

(3×) A theophoric name affirming God's strengthening power, most associated with the prophet of bizarre visions and enacted prophecies during Israel's darkest hour. The name's appearance for both the exilic prophet and an earlier priestly division shows it was an established name conveying trust in divine fortification. The variants (Yechezqel/Yejezkel) reflect different transliteration traditions. **PROPER NAMES (PERSONAL)**
en: Ezekiel, for-Yechezqel | **es:** Ezequiel, Yejezqel, para-Yejezkel | **fr:** [ליחזקאל], Ézéchiel | **de:** [יחזקאל], [ליחזקאל] 1Chr 24:16; Ezek 1:3; Ezek 24:24

חִזְקִיָּהוּ H3169 *Conj-w / N-proper-ms* (1×)
Yechizkiyahu — Hezekiah, king of Judah; here the father of an opponent of Jeremiah (2 Chr 28:12)
While this name most famously designates King Hezekiah, it appears here identifying the father of someone involved in events during Ahaz's reign. The name means 'Yahweh has strengthened' or 'Yahweh strengthens,' a powerful theophoric confession. The name's various forms (Chizkiyah, Chizkiyahu, Yechizkiyahu) show morphological variation common in Hebrew names.

(1×) In this occurrence at 2 Chronicles 28:12, the name appears with conjunction 'and' identifying someone's father during the reign of Ahaz, chronologically before the famous King Hezekiah. The German rendering 'und-Hiskia' and Spanish 'y-Ezequías' show cross-linguistic recognition of this as the well-known royal name, though here applied to a different individual in a genealogical context. **HEZEKIAH PERSONAL NAME**
en: and-Yechizkiyahu | **es:** y-Ezequías | **fr:** [ויחזקיהו] | **de:** und-Hiskia 2Chr 28:12

יַחְזְרָה H3170 *N-proper-ms* (1×)
Yachzerah — personal name of a priest (1 Chr 9:12)
This priestly name appears in Chronicles' roster of postexilic priests serving in Jerusalem. The parallel passage in Nehemiah 11:13 gives the name as Ahzai, suggesting either textual variation or different individuals. Such variations in priestly genealogies point to the complexity of reconstructing lineages after the disruption of exile.

(1×) A priest listed in 1 Chronicles 9:12, with the parallel Nehemiah text offering a different name. This divergence illustrates the challenges of maintaining genealogical precision through the exile. Translations universally transliterate (Spanish 'Yajzera'), treating this as a proper name whose exact relationship to similar names in parallel texts remains uncertain. **PROPER NAMES (PERSONAL)**
en: Yachzerah | **es:** Yajzera | **fr:** [יחזרה] | **de:** [יחזרה] 1Chr 9:12

יְחִיאֵל H3171 *N-proper-ms* (15×)
Jehiel — personal name meaning 'may God live,' borne by several Levites, officials, and leaders in Chronicles and Ezra
A theophoric name built from the prayer 'may El live' (יְחִי אֵל), Jehiel appears across the later historical books as a recurring marker of Levitical piety. Among its most notable bearers are one of David's

chief musicians appointed for the ark procession (1 Chr 15:18, 20; 16:5), a chief of the Levites entrusted with temple treasuries (1 Chr 23:8; 29:8), and a tutor of David's own sons (1 Chr 27:32). The name resurfaces in Hezekiah's and Josiah's reigns among temple overseers, and again in Ezra's company of returning exiles. That so many unrelated individuals share this name testifies to its popularity as a petition for divine vitality.

Jehiel (proper name) (15×) A masculine proper name (יְחִיאֵל) meaning 'may God live,' rendered in the Septuagint variously as Ιειηλ and Ιαιηλ. It designates at least eight distinct individuals: David's musician in the ark procession (1 Chr 15:18), a Levitical chief over treasuries (1 Chr 23:8; 29:8), a royal tutor (1 Chr 27:32), a son of Jehoshaphat (2 Chr 21:2), temple officials under Hezekiah and Josiah, and contemporaries of Ezra. Spanish and English translations consistently render it 'Jehiel' or 'Yechiel.' **PROPER NAMES (PERSONAL)**
en: Yechiel, [ketiv], and-Jehiel | **es:** Jehiel, Yejiel, Yeḥiel | **fr:** [ויחיאל], [יחואל], [יחיאל] | **de:** Jechiel, [ויחיאל], [יחיאל] 1Chr 15:18; 1Chr 15:20; 1Chr 16:5; 1Chr 23:8; 1Chr 27:32

יְחִיאֵלִי H3172 *N-proper-ms* (2×)
Jehieli (patronymic: 'of the Jehiel family'; Levitical family designation)
This is not strictly a personal name but a patronymic—a family designation meaning 'of the family of Jehiel' or 'the Jehielite.' It appears in the Levitical genealogies describing the sons of Ladan who served in the temple treasury. Patronymics were important in ancient Israel for establishing family connections and inheritance rights, especially for Levitical families whose service assignments were organized by ancestral houses. The term identifies descendants or clan members of someone named Jehiel.

(2×) A patronymic (family designation) appearing in Levitical records (1 Chr 26:21, 22), meaning 'of the Jehieli (family)' or 'the Jehielites.' The term identifies members of a Levitical family descended from Jehiel who served in the temple treasuries. Transliterations are relatively consistent: English 'Jehieli,' Spanish 'Jehieli,' with French and German preserving the Hebrew form. The Septuagint omits it in one verse, suggesting Greek translators found the patronymic designation difficult to represent. **PROPER NAMES (PERSONAL)**
en: Yechieli | **es:** Jehieli | **fr:** [יחיאלי] | **de:** [יחיאלי] 1Chr 26:21; 1Chr 26:22

יָחִיד H3173 *Adj-fsc / 1cs* (12×)
Only, unique, solitary; describing an only child, one's precious irreplaceable life, or a person alone and lonely.
Yachid carries an ache of singularity. Its primary force is 'only one'—Abraham's 'only son' Isaac (Gen 22:2, 12, 16), where the weight of the word intensifies the sacrifice beyond measure. Arabic wahid and Aramaic yechidai share this same root sense. In the Psalms, the feminine yechidati becomes a poetic name for the psalmist's own life—'my only one,' the singular, irreplaceable self threatened by enemies (Ps 22:20, 35:17). And in Psalm 25:16 and 68:6, yachid shifts to describe the lonely and isolated, those whom God draws into community.

1. only (child/son), unique (8×) An only child or only son, emphasizing uniqueness and irreplaceability. Arabic wahid and Aramaic yechidai converge on this meaning. Genesis 22:2 layers the word with devastating pathos—'your son, your only one.' Judges 11:34 echoes this with Jephthah's daughter, 'she was his only child.' Proverbs 4:3 recalls a tender childhood as 'the only one before my mother.' The sense is not mere singularity but preciousness born of singularity. **ONE AND UNITY**
en: an-only-child, and-only, only-child | **es:** el-unigénito, hijo-único, tu-único | **fr:** [יחיד], et-unique, seulement-enfant | **de:** [היחיד], [ויחיד], [יחיד] Gen 22:2; Gen 22:12; Gen 22:16; Judg 11:34; Prov 4:3

2. precious life, only life (metaphorical) (2×) A poetic epithet for one's own life or soul, 'my only one' (yechidati), used in parallel with naphshi ('my soul'). Psalm 22:20 cries 'deliver my precious life from the sword' and Psalm 35:17 pleads 'rescue my only one from the lions.' French 'précieux' captures the affective weight. The feminine form marks this as a distinct metaphorical usage—the self as the one thing that cannot be replaced. **BELOVED AND PRECIOUS**
en: my-only-life, my-precious-life | **es:** mi-única | **fr:** précieux | **de:** mein-nur-Leben, mein-precious-Leben Ps 22:20; Ps 35:17

3. lonely, solitary (2×) Lonely, solitary, describing a person who is isolated and without companions. Psalm 25:16 confesses 'I am lonely and afflicted,' while Psalm 68:6 celebrates God as the one who 'settles the lonely in families.' Spanish 'solo/solitarios' and Arabic al-munfaridin ('the isolated ones') confirm the shift from uniqueness to social isolation—a semantic move from being the only one to being alone. **BELOVED AND PRECIOUS**
en: lonely, the-lonely | **es:** a-solitarios, solo | **fr:** précieux | **de:** der-lonely, lonely Ps 25:16; Ps 68:6

יְחִיָּה H3174 *Conj-w / N-proper-ms* (1×)
Yechiyah — personal name of a Levite who kept the ark (1 Chr 15:24), meaning 'may Yahweh live'
The name means 'may Yahweh live' and belongs to one of the Levites serving as a gatekeeper when David brought the ark to Jerusalem. This was a moment of great celebration and religious significance. The theophoric name confesses God's vitality and enduring presence, appropriate for one serving in the vicinity of the ark, the symbol of divine presence.

(1×) A Levite gatekeeper during the ark's transfer to Jerusalem in 1 Chronicles 15:24. The name's prayer-like form ('may Yahweh live') reflects the covenantal hope in God's ongoing presence and power. Translations (Spanish 'y-Yejías') preserve the name through transliteration, marking this individual's role in one of David's most significant religious acts. **PROPER NAMES (PERSONAL)**
en: and-Yechiyah | **es:** y-Yejías | **fr:** [ויחיה] | **de:** [ויחיה] 1Chr 15:24

יָחִיל H3175 *Conj-w / Adj-ms* (1×)
waiting — possibly participial adjective meaning 'one who waits' (Lam 3:26)
This difficult word appears only in Lamentations 3:26, in the phrase 'good is it to wait and be silent for the salvation of Yahweh.' Scholars debate whether it's a participle from 'wait/hope' or an adjective. The textual uncertainty reflects transmission challenges, but the context clearly emphasizes patient, silent trust in God's deliverance even amid suffering.

(1×) A term of uncertain grammatical form describing patient waiting in Lamentations 3:26. The conjunction 'and' connects this with other attitudes of faithful endurance. Spanish 'esperar' captures the verb 'to wait,' though grammatical analysis remains disputed. The context of Lamentations—suffering seeking God—makes waiting and hoping central theological responses. **WAITING AND EXPECTING**
en: and-let-wait | **es:** esperar | **fr:** [ויחיל] | **de:** [ויחיל] Lam 3:26

יָחַל H3176 *Conj-w / V-Hifil-ConsecImperf-3ms* (42×)
To wait, hope, expect; to place confident hope in God or await an outcome with anticipation
Across its Piel, Hiphil, and Niphal stems, this verb expresses the posture of expectant waiting – often directed toward God. It appears most characteristically in the Psalms, where the worshipper declares, 'I hope in your word' (Ps 119:49, 81, 114). Genesis 8:12 provides the earliest narrative use: Noah 'waited yet seven more days.' The Spanish 'esperar' and French 'espérer' both capture its blend of waiting and hoping, a semantic range English must divide between two words.

1. to hope, wait expectantly (40×) The primary meaning spanning all stems: to place one's hope or expectation in someone, especially God, or to wait with confident anticipation. In Psalms this is the dominant posture of faith (Ps 31:24; 33:22; 38:15; 130:5-7). Genesis 8:12 shows the more concrete 'wait' end of the spectrum. The Hiphil causative nuance appears in passages where God is said

to cause hope. **HOPE AND EXPECTATION**
en: I-have-hoped, I-have-waited, I-hope | **es:** Espere, Y-esperaban, espera | **fr:** espérer, et-espérer, j'espère | **de:** [אוחיל], [אוחילה], [איחל] Gen 8:12; 1Sam 10:8; 1Sam 13:8; 2Sam 18:14

2. (1×) A causative Hiphil usage in Psalm 119:49 where the psalmist addresses God: 'You have made me hope.' The multilingual evidence ('me hiciste esperar,' 'espérer,' 'hoffte') confirms the causative force – God actively instilling hope rather than the speaker generating it. This sense underscores the theological reality that hope itself is a divine gift. **HOPE AND EXPECTATION**
en: You-have-made-me-hope | **es:** me-hiciste-esperar | **fr:** espérer | **de:** hoffte Ps 119:49

3. (1×) A debated occurrence in Jeremiah 4:19 where English renders 'I writhe' and Spanish 'me duelo' (I grieve), possibly reflecting a homonymous root or textual corruption. Some scholars connect it to an Aramaic root meaning 'be weak' or 'sink down.' French still translates 'espérer,' suggesting the ambiguity was not resolved in all traditions. The context of anguished prophecy fits either 'I wait in pain' or 'I writhe.' **HOPE AND EXPECTATION**
en: I-writhe | **es:** me-duelo | **fr:** espérer | **de:** [(אוחילה)] Jer 4:19

יַחְלְאֵל H3177 *Conj-w / N-proper-ms* (2×)
Jahleel (proper name: 'wait for God!' or 'God waits'; son of Zebulun)
This name, meaning 'wait for God' or possibly 'may God wait,' belongs to one of the sons of Zebulun listed in Genesis and Numbers. The name embeds a theological exhortation or petition related to hope and patience in God. Names built on the root 'to wait' or 'to hope' reflect the virtue of patient trust that characterized biblical faith. The name appears in both patriarchal genealogies and tribal census lists, establishing Jahleel as a clan founder within Zebulun.

(2×) A proper name belonging to a son of Zebulun and founder of a clan (Gen 46:14, Num 26:26). The name means 'wait for God!' or 'hope in God,' built on the root for waiting/hoping. The two occurrences show the name with prepositions: 'and Jahleel' and 'to Jahleel' (referring to his clan). Standard transliterations: English 'Jahleel,' Spanish 'Yahleel' or 'Yajleel,' French and German 'Jahleel,' with multilingual evidence showing consistent understanding of this Zebulunite clan founder. **PROPER NAMES (PERSONAL)**
en: and-Jahleel, to-Jahleel | **es:** de-Yahleel, y-Yajleel | **fr:** et-Jahleel, à-Jahleel | **de:** und-Jachleel, zu-Jahleel Gen 46:14; Num 26:26

יַחְלְאֵלִי H3178 *Art / N-proper-ms* (1×)
Jahleelite — gentillic designation for descendants of Jahleel (Num 26:26)
This term with the definite article designates the clan descended from Jahleel, son of Zebulun. Such gentillic forms appear throughout Numbers 26's census, organizing Israel's tribes by their ancestral clans. These designations maintained tribal and clan identity, essential for land distribution and social organization in ancient Israel.

(1×) The collective designation for Jahleel's descendants appearing in the Zebulunite census of Numbers 26:26. The article 'the' functions collectively, referring to the clan as a group. Cross-linguistic renderings (Spanish 'los-yahleelitas,' German 'der-Jahleelite') preserve both the article and gentillic form, maintaining the text's genealogical and organizational function. **PROPER NAMES (PERSONAL)**
en: the-Jahleelite | **es:** los-yahleelitas | **fr:** le-Jahleelite | **de:** der-Jahleelite Num 26:26

יָחַם H3179 *V-Piel-Perf-3fs / 1cs* (10×)
To be in heat, breed (of animals); to be warm, get hot (of persons/things); (Piel) to conceive a child.
A root whose meaning radiates from the basic sensation of heat. In its most frequent use, it describes animals going into heat – Jacob's breeding strategy with Laban's flocks depends on when the animals 'were in heat' at the watering troughs (Gen 30:38-41; 31:10). German Brnstigwerden ('going into rut') and Spanish encenderse en celo ('to kindle in heat') both capture this zoological specificity. The same root applies to ordinary physical warmth: old King David could not 'get warm' (1 Kgs 1:1), and two lying together 'will be hot' (Eccl 4:11). A single Piel occurrence in Psalm 51:5 elevates the meaning to human conception: 'in sin my mother conceived me' – a transfer from animal breeding-heat to the theological mystery of human generation.

1. be in heat, breed (5×) Being in heat or experiencing breeding arousal, said of livestock during mating season. All five occurrences cluster in the Jacob-Laban narrative (Gen 30:38-39, 41; 31:10), describing the flocks' sexual heat at the watering troughs. German Brnstigwerden ('going into rut') and Spanish encenderse en celo ('to kindle in heat') preserve the specifically animal-reproductive register. **HEAT AND WARMTH**
en: and-conceived, and-they-were-in-heat, breeding | **es:** Y-se-encendían-en-celo, encenderse-en-celo, para-encenderse-en-celo | **fr:** breeding, et-conçut, et-ils-étaient-dans-heat | **de:** Brünstigwerden, damit-sie-brünstig-würden, des-Brünstigwerdens Gen 30:38; Gen 30:39; Gen 30:41; Gen 31:10

2. be warm, get hot (4×) Becoming physically warm or hot, applied to human bodies or objects gaining temperature. Aging David's attendants sought someone to help him 'get warm' (1 Kgs 1:1), two lying together 'will be hot' (Eccl 4:11), and the avenger's heart may 'grow hot' in pursuit (Deut 19:6). Spanish calentarse ('to warm oneself') and French tre brlant ('to be burning') track the straightforward thermal meaning. **HEAT AND WARMTH**
en: he-was-warm, is-hot, may-be-hot | **es:** se-calentaba, se-calentará?, se-caliente | **fr:** est-hot, il-fut-warm, être-brûlant | **de:** [יחם], [תחם], er-war-warm Deut 19:6; 1Kgs 1:1; Eccl 4:11; Ezek 24:11

3. conceive (a child) (1×) Piel: to conceive a human child, a singular extension from animal breeding-heat to human generation. Psalm 51:5 stands alone: 'in sin my mother conceived me' – a verse central to the theology of original sin. The transfer from zoological to human reproduction is marked by the Piel stem, and Spanish me concibi and German conceived-mich confirm the distinct 'conceive' meaning. **RELEASE AND MOVEMENT**
en: conceived-me | **es:** me-concibió | **fr:** avoir-chaud | **de:** conceived-mich Ps 51:5

יַחְמוּר H3180 *Conj-w / N-ms* (2×)
roebuck (animal: a deer species, possibly gazelle, permitted as clean food)
This noun designates a species of deer or gazelle permitted as clean food under Mosaic law. The word appears in lists of edible animals in Deuteronomy and provisions for Solomon's table. Ancient cognates in Samaritan, Syriac, and Targumic Aramaic confirm the identification with a reddish-colored deer. Modern scholars have identified it with the roebuck based on descriptions from 19th-century naturalists who observed the species in Palestine. The name apparently derives from its reddish coloring.

(2×) A noun denoting the roebuck, a species of deer permitted as food (Deut 14:5, 1 Kgs 4:23). Deuteronomy lists it among clean animals, while Kings includes it in the daily provisions for Solomon's royal table. Both occurrences use 'and roebuck(s)' with the conjunction. Multilingual renderings: English 'roebuck(s),' Spanish 'gamo' (fallow deer), French and German preserve the transliteration, though 19th-century naturalists confirmed this as the roebuck species, noted for reddish coloring and presence in biblical-era Palestine. **DEER AND GAZELLE**
en: and-roebuck, and-roebucks | **es:** y-gamo | **fr:** et-roebuck, et-roebucks | **de:** und-roebuck, und-roebucks Deut 14:5; 1Kgs 4:23

יַחְמַי H3181 *Conj-w / N-proper-ms* (1×)
Yachmai — personal name of an Issacharite (1 Chr 7:2)
This Issacharite name possibly means 'may Yahweh protect,' drawing on a root related to protection or warmth. The Sabean parallel strengthens the Semitic background of this naming pattern. Chronicles' preservation of tribal genealogies, even for names appearing

only once, demonstrates concern to honor all Israel's tribal heritage beyond just the royal line.

(1×) An Issacharite listed among clan leaders in 1 Chronicles 7:2. The proposed meaning 'may Yahweh protect' fits common theophoric patterns invoking divine care. Greek versions varied considerably in transcription (Emkan, Iemou, Iamin), showing transmission challenges. Modern translations (Spanish 'y-Yajmai') maintain transliteration with the conjunction, preserving genealogical structure. **PROPER NAMES (PERSONAL)**

en: and-Yachmai | **es:** y-Yajmai | **fr:** [ויחמי] | **de:** [ויחמי] 1Chr 7:2

יָחֵף H3182 *Conj-w | Adj-ms* (5×)

barefoot; unshod, without sandals, as a sign of mourning or captivity

An adjective describing the state of being unshod, carrying strong symbolic weight in ancient Israel. Going barefoot signified mourning, humiliation, or prophetic enactment. David ascended the Mount of Olives barefoot and weeping during Absalom's revolt (2 Sam 15:30). Isaiah walked barefoot for three years as a prophetic sign against Egypt and Cush (Isa 20:2-4). In Jeremiah 2:25, the image shifts to the abstract noun 'bareness' — withhold your foot from going unshod — metaphorically urging Israel to stop running after foreign gods.

(5×) Barefoot, unshod — describing the physical state of lacking sandals, typically as a sign of mourning, shame, or prophetic symbolism. David goes barefoot in grief (2 Sam 15:30); Isaiah walks barefoot as a portent of captivity (Isa 20:2-4). In Jer 2:25, used substantively as 'bareness' (miyyāḥēp), metaphorically warning against the exhausting pursuit of idolatry. The multilingual evidence — French 'déchaussé,' Spanish 'descalzo,' German 'barfuss' — all point to literal unshodness, while the Syriac cognate yūḥāpā confirms the meaning 'discalceation.' **SANDALS FOOTWEAR**

en: and-barefoot, barefoot, from-bareness | **es:** de-ir-descalzo, descalzo, y-descalzo | **fr:** barefoot, déchaussé, et-déchaussé | **de:** barefoot, barfuss, und-barfuss 2Sam 15:30; Isa 20:2; Isa 20:3; Isa 20:4; Jer 2:25

יַחְצְאֵל H3183 *Prep-l | N-proper-ms* (2×)

Jahzeel (proper name: 'God apportions/divides'; son of Naphtali)

This name, meaning 'God divides' or 'God apportions,' belongs to a son of Naphtali and founder of a clan. The name appears in variant spellings (Jahzeel and Jahziel) across different biblical passages, reflecting the challenges of preserving rare names through scribal transmission. The theological content is significant: the name affirms God's role in distribution and apportionment, perhaps reflecting gratitude for the land inheritance or family portion. The Septuagint's varied transliterations show Greek translators were uncertain about the vowel pointing.

(2×) A proper name belonging to a son of Naphtali and clan founder, appearing with variant spellings across texts (Gen 46:24, Num 26:48, = Jahziel in 1 Chr 7:13). The name means 'God divides' or 'God apportions.' This batch shows prepositional forms: 'to Jahzeel' and 'Jahzeel.' Standard transliterations vary: English 'Jahzeel,' Spanish 'Yajtsel' or 'Yahseel,' French and German 'Jahzeel,' all acknowledging this Naphtalite clan founder whose name affirms divine providence in apportionment. **PROPER NAMES (PERSONAL)**

en: Jahzeel, to-Jahzeel | **es:** Yajtsel, de-Yahseel | **fr:** Jahzeel, à-Jahzeel | **de:** Jachzeel, zu-Jahzeel Gen 46:24; Num 26:48

יַחְצְאֵלִי H3184 *Art | N-proper-ms* (1×)

Jahzeelite — gentillic designation for descendants of Jahzeel (Num 26:48)

This collective term with the article identifies the clan of Jahzeel within the tribe of Naphtali. The census in Numbers 26 systematically catalogs Israel's clans after the wilderness wandering, preparing for land distribution in Canaan. These gentillic designations preserved tribal structure and inheritance rights across generations.

(1×) The clan designation for Jahzeel's descendants in Naphtali's census list (Numbers 26:48). The definite article marks this as a recognized collective unit. Translations across languages (Spanish 'los-yahseelitas,' French 'le-Jahzeelite') maintain the collective sense, showing this as an organizational category within Israel's tribal system. **PROPER NAMES (PERSONAL)**

en: the-Jahzeelite | **es:** los-yahseelitas | **fr:** le-Jahzeelite | **de:** der-Jahzeelite Num 26:48

יַחְצִיאֵל H3185 *N-proper-ms* (1×)

Yachtsiel — personal name of Naphtali's son (1 Chr 7:13), meaning 'God apportions'

This son of Naphtali bears a name meaning 'God divides' or 'apportions,' perhaps reflecting themes of divine providence in land distribution. The name appears with spelling variants across Genesis, Numbers, and Chronicles, showing textual fluidity in proper names. As a tribal ancestor, Yachtsiel's descendants formed one of Naphtali's clans.

(1×) One of Naphtali's sons and thus an ancestral clan head. The variant spellings (Yachtse'el, Yachtsiel) and diverse Greek renderings demonstrate transmission variations across different source texts. The name's meaning ('God apportions') theologically frames land inheritance as divine gift. Translations uniformly transliterate (Spanish 'Yajtsiel'), treating this as a genealogical marker. **PROPER NAMES (PERSONAL)**

en: Yachtsiel | **es:** Yajtsiel | **fr:** [יחציאל] | **de:** [יחציאל] 1Chr 7:13

אָחַר H3186

remain behind, delay, tarry, linger (often with negative implication of unwelcome delay)

This verb describes staying behind or delaying when forward movement is expected. Genesis 32:5 uses it for Jacob's tarrying with Laban; Genesis 24:56 has Abraham's servant refusing to delay his return journey. The Piel intensifies the sense: 'Why is his chariot so long in coming?' (Judges 5:28). Isaiah 46:13 and Daniel 9:19 assure that God's salvation will not tarry, contrasting divine reliability with human procrastination. The word often carries urgency: someone is late, something is overdue, the expected has not yet arrived—and patience is wearing thin.

הִתְיַחֵשׂ H3187 *V-Hitpael-Inf | 3mp* (20×)

To enroll or be enrolled by genealogy; the genealogical register itself.

A Hithpael denominative from יָחַשׂ (genealogy), this verb captures the distinctive Israelite practice of tracing and recording ancestral lineage. It functions both verbally — to register oneself or be reckoned according to one's family line — and nominally, where the infinitive construct serves as a noun meaning 'the genealogical enrollment' or 'the register.' Found almost exclusively in Chronicles, Ezra, and Nehemiah, it reflects the post-exilic community's urgent concern with establishing legitimate Israelite identity. The Spanish rendering 'registro' and the English 'enrollment' both highlight the documentary, official character of this act.

1. genealogical enrollment record (11×) The infinitive construct functioning as a noun: the genealogical register or record of enrollment itself. In passages like 1 Chronicles 7:5 and 7:40, the text refers to 'their enrollment' (הִתְיַחְשָׂם) as a concrete document or tally — the list that certifies lineage. Spanish 'su registro' and English 'their enrollment' both capture this nominal sense. The suffix forms (הִתְיַחְשָׂם) emphasize that this is a communal possession: 'their genealogical record.' **GENEALOGY ENROLLMENT**

en: and-their-enrollment, and-their-genealogy, enrolled | **es:** Y-su-registro, el-registro-de, los-que-se-contaban-por-genealogía | **fr:** enregistrer, et-enregistrer | **de:** Geschlechtsregister, [המתיחשים], [והתיחשם] 1Chr 4:33; 1Chr 7:5; 1Chr 7:7; 1Chr 7:9; 1Chr 7:40

2. to enroll by genealogy (9×) The verbal sense: to enroll oneself or be enrolled by genealogy — the active or passive process of being

registered according to ancestral lineage. In 1 Chronicles 5:1 the construction 'not to be enrolled as firstborn' shows the verb governing status within the genealogical system. Ezra 2:62 and Nehemiah 7:64 describe priests who 'sought their registration' but could not be found, using the participle הַמִּתְיַחֲשִׂים — a poignant testimony to the post-exilic stakes of genealogical verification. **GENEALOGY ENROLLMENT**

en: and-to-enroll, for-genealogy, those-registered-by-genealogy | **es:** al-ser-registrados, fue-registrado, fueron-registrados | **fr:** enregistrer, et-enregistrer | **de:** Geschlechtsregister, [המתיחשים], [התיחש] 1Chr 5:1; 1Chr 5:7; 1Chr 5:17; 1Chr 9:1; 2Chr 12:15

יִחַשׂ H3188 *Art / N-ms* (1×)

genealogy, genealogical enrollment — record of ancestral lineage (Neh 7:5)

This noun designates a book or record of genealogical registration, mentioned when Nehemiah investigates the lineages of those claiming to be returnees from exile. Genealogical verification was crucial for establishing property rights, priestly eligibility, and covenant community membership. The term's usage in later Hebrew and Aramaic confirms its technical function in administrative record-keeping.

(1×) The technical term for genealogical records appearing in Nehemiah 7:5 as 'the book of the genealogy.' This registry verified claims to Israelite identity and property rights after the exile. Cross-linguistic evidence (Spanish 'la-genealogía') confirms the concrete sense of documented lineage. Such records bridged the exile's disruption, reconnecting the restoration community to their ancestral past. **GENEALOGY ENROLLMENT**

en: the-genealogy | **es:** la-genealogía | **fr:** [היחש] | **de:** [היחש] Neh 7:5

יַחַת H3189 *N-proper-ms* (8×)

Jahath — a proper name borne by a grandson of Judah and several Levites, possibly meaning 'he (God) will snatch up.'

Jahath is a masculine proper name appearing across the genealogies of Chronicles, borne by at least five distinct individuals. One is a grandson of Judah through Shobal (1 Chr 4:2), while the others are Levites serving in various capacities across Israel's worship history (1 Chr 6:5, 23:10, 24:22; 2 Chr 34:12). The name likely derives from a root meaning 'he will snatch up,' suggesting divine rescue or deliverance. The LXX renders it variously as Ieeth, Iaath, and Inath, reflecting different manuscript traditions.

Yachat (8×) A masculine proper name meaning possibly 'he (God) will snatch up,' borne by five different men in the OT: a descendant of Judah (1 Chr 4:2) and four Levites serving across different generations. The Greek Septuagint varies between Ιεθ and Ιααθ, while English, Spanish, and German consistently transliterate as Jahath/Yajat/Jachat respectively. **PROPER NAMES (PERSONAL)**

en: Jahath, Yachat, Yachath | **es:** Yajat, y-Yajat | **fr:** [יחת], [יחת] | **de:** Jachat, und-Jachat 1Chr 4:2; 1Chr 6:20; 1Chr 6:43; 1Chr 23:10

יָטַב H3190 *Conj-w / V-Hifil-ConjPerf-1cp* (112×)

be good, pleasing; do good to, treat well; be glad (of heart); amend, improve; play/perform skillfully; well, thoroughly

This root expresses goodness in state, action, and emotion. In the Qal it describes situations or actions that are good or pleasing ('it was good in his eyes'), and the heart being glad or merry. The Hifil actively does good to someone, treats them well, or improves and corrects a situation. An adverbial use ('well, thoroughly') intensifies actions. Specialized senses include performing music skillfully and making merry or cheering. Arabic distinguishes 'be good' (ḥasuna) from 'do good' (aḥsana, Form IV) and 'reform' (aṣlaḥa from a different root), confirming Hebrew's semantic range from inherent goodness to active beneficence to skilled performance.

1. Hifil: do good to, treat well (42×) The core Hifil causative sense of actively doing good to someone or treating them well appears 42 times. Genesis 12:16 records Pharaoh treating Abram well on account of Sarai, Genesis 32:9-12 repeats God's promise 'I will do good to you.' Arabic Form IV aḥsana, 'do well/good') and Korean 선대하다 ('treat well') mark this as transitive beneficence: the subject acts to benefit the object. **MORAL GOODNESS**

en: and-we-will-do-good, but-to-do-good, commends | **es:** a-hacer-el-bien, bien-preparas, hace-bien | **fr:** et-faire-du-bien, et-nous-fera-faire-bon, faire-du-bien | **de:** du-Gutes-tust, gut-machen, gut-tat Gen 4:7; Gen 12:16; Gen 32:9; Gen 32:12

2. Qal: be good, be pleasing (38×) The Qal stative/intransitive sense 'be good, be pleasing' accounts for 38 occurrences, describing situations, actions, or states that are good or pleasing to someone. Genesis 41:37 notes 'the thing was good in the eyes of Pharaoh,' Genesis 45:16 records 'it pleased Pharaoh' to hear Joseph's brothers had come. Arabic ḥasuna, 'be good/beautiful') and yaḥsunu) distinguish this stative sense from the active Hifil, revealing a genuine Semitic semantic split. **MORAL GOODNESS**

en: and-it-was-good, and-was-good, it-is-good | **es:** Y-agradó, Y-fue-buena, Y-fue-bueno | **fr:** [ויטב], [תיטב], cela-est-bon | **de:** es-ist-gut, es-moege-sein-gut, es-wird-sein-gut Gen 12:13; Gen 34:18; Gen 40:14; Gen 41:37; Gen 45:16

3. Hifil InfAbs: well, thoroughly (adverbial) (10×) The Hifil infinitive absolute used adverbially to mean 'well, thoroughly, clearly, rightly' appears 10 times. Genesis 32:12 renders 'I will surely do you good [do good doing good],' Deuteronomy 13:14 commands investigating 'thoroughly' [making good the investigation]. Arabic adverbial jayyidan, 'well/good') and iḥsānan, 'doing good thoroughly') confirm this as an intensifying or manner adverb derived from the Hifil infinitive. **MORAL GOODNESS**

en: clearly, doing-good, is-it-rightly | **es:** acaso-bien, bien, bien-hacer | **fr:** clearly, entièrement, faire-du-bien | **de:** Gutes-tun, clearly, gut-tat Gen 32:12; Deut 9:21; Deut 13:14; Deut 17:4; Deut 19:18

4. Hifil: amend, improve, make right (7×) Seven occurrences show a Hifil sense of amending, improving, or making something right. Jeremiah 7:3, 5 commands 'Amend your ways and your deeds,' Jeremiah 18:11 calls each person to 'turn from his evil way and amend his deeds.' Arabic crucially uses aṣlaḥa, 'repair, reform, put right') from root ص-ل-ح, a completely different root, revealing that Hebrew's range ('do good' → 'make right') is broader than Arabic's lexical splits. **MORAL GOODNESS**

en: Make-good, and-do-good, and-make-good | **es:** Mejorad, mejorad, mejorar | **fr:** et-faire-du-bien, faire-du-bien | **de:** gut-machen, gut-tat, und-gut-machen Jer 7:3; Jer 7:5; Jer 18:11; Jer 26:13

5. Qal: be glad (of heart/spirit) (5×) Five occurrences show the Qal sense of the heart or spirit being glad, merry, or in good spirits. Judges 18:20 records the Levite's heart 'was glad,' Ruth 3:7 notes Boaz's heart 'was merry' with food and drink, 1 Kings 21:7 urges 'let your heart be merry.' Arabic distinctly uses ṭāba, 'be pleasant/delightful of heart') rather than , revealing a genuine Semitic semantic branch from general goodness to emotional gladness. **MORAL GOODNESS**

en: and-be-glad, and-let-be-good, and-was-glad | **es:** Y-se-alegró, y-alégrese, y-que-se-alegre | **fr:** et-que-être-bon, et-était-bon, et-était-glad | **de:** und-gut-tat, und-lass-sein-gut, und-sein-glad Judg 18:20; Judg 19:6; Judg 19:9; Ruth 3:7; 1Kgs 21:7

6. (2×) Proverbs 30:29 twice lists things that 'are stately of step' or 'march well.' The participle and context (walking, bearing) have led to a gloss 'stately' or 'moving gracefully.' This may be an extension of the adverbial sense (sense 3, 'doing well') or a specialized lexeme. The two occurrences are identical in a numerical proverb, limiting independent evidence. **MORAL GOODNESS**

en: stately-of, who-are-stately-of | **es:** los-que-marchan-bien | **fr:** faire-du-bien | **de:** gut-tat Prov 30:29

7. Hifil: play/perform skillfully (2×) Psalm 33:3 commands 'play skillfully' on the lyre, and Isaiah 23:16 urges the harlot to 'play skillfully' to be remembered. The Hifil sense of performing music well or skillfully is a natural extension of 'do good/well' applied to instrumental performance. Arabic يَ / وَا remains within the ح-س-ن root but the collocational context (instruments) confirms this as a distinct sense cluster. **MORAL GOODNESS**

en: make-good, play-skillfully | **es:** toca-bien, tocad-bien | **fr:** faire-du-bien, le-faire-du-bien | **de:** gut-machen, machte-gut Ps 33:3; Isa 23:16

8. Hifil: make merry, cheer (2×) Judges 19:22 describes the men of Gibeah 'making their hearts merry' (pounding on the door while the host urged restraint), and Ecclesiastes 11:9 advises 'let your heart cheer you in the days of your youth.' The Hifil causative sense of causing joy or making merry appears twice. Arabic سَرَّ (yusarrūna, Form II of س-ر-ر 'cause joy') for the participial form marks a semantic shift from general beneficence to emotional cheering. **JOY AND EXULTATION**
en: and-let-cheer-you, making-merry | **es:** alegrando, y-alégre-te | **fr:** et-faire-du-bien-toi, faisant-merry | **de:** machend-merry, und-gut-tat Judg 19:22; Eccl 11:9

9. (1×) 2 Kings 9:30 records Jezebel 'adorned herself' (literally 'made herself good') before Jehu arrived. The single occurrence and reflexive context ('she adorned her eyes with paint') suggest a specialized grooming or beautification sense. The EMOTION domain assignment may reflect the data's uncertainty about whether this is physical grooming or psychological preparation. **PLEASANTNESS AND DELIGHT**
en: and-she-adorned | **es:** y-adornó | **fr:** et-elle-adorned | **de:** und-sie-adorned 2Kgs 9:30

10. (1×) Exodus 30:7 describes Aaron's duty 'when he tends the lamps' each morning. The single occurrence and ritual context have isolated this, but the sense appears to be a specialized use of 'make good/right' applied to lamp maintenance. This may belong with sense 4 (amend, improve) or sense 1 (do good to), where the object is the lamps or the tabernacle service. **PLEASANTNESS AND DELIGHT**
en: when-he-tends | **es:** al-aderezar-él | **fr:** quand-il-tends | **de:** als-er-tends Exod 30:7

11. (1×) Nahum 3:8 asks 'Are you better than No-amon?' (Thebes), a single occurrence comparing cities. This appears to be a straightforward comparative use of the Qal stative sense 2 (be good), where one city is better placed or more secure than another. BDB explicitly lists this sense ('be well placed'), confirming it fits within the core stative cluster. **MORAL GOODNESS**
en: are-you-better | **es:** ¿Eres-mejor | **fr:** faire-du-bien | **de:** gut-tat Nah 3:8

12. (1×) 1 Samuel 20:13 records Jonathan's oath 'if it seems good to my father to do you harm, I will disclose it to you.' The single occurrence uses an impersonal construction 'it seems good' that fits squarely within sense 2 (be good, be pleasing). The data has separated this, possibly due to the epistemic nuance ('seem'), but semantically it belongs with the stative cluster. **MORAL GOODNESS**
en: it-seems-good | **es:** si-pareciere-bien | **fr:** cela-seems-bon | **de:** es-seems-gut 1Sam 20:13

יְטַב H3191 *V-Qal-Imperf-3ms* (1×)
be good, seem good, be pleasing — verb expressing approval or propriety (Ezra 7:18)
This Aramaic verb appears in Ezra's royal decree, stating what 'seems good' regarding the use of remaining temple funds. The imperfect form suggests ongoing appropriateness or permission. This formulaic language grants discretionary authority, allowing priests to use surplus resources as they deem fitting. The verb's semantic range covers both moral goodness and practical appropriateness.

(1×) Aramaic verbal form meaning 'it seems good' or 'it is pleasing' in Ezra 7:18's royal authorization. The construction with the preposition 'upon' (to someone) indicates whose judgment determines appropriateness. Spanish 'parezca bien' captures the subjunctive sense of appearing good or right. This grants discretionary authority within the framework of Persian imperial administration of Jewish religious affairs. **MORAL GOODNESS**
en: seems-good | **es:** parezca-bien | **fr:** [ייטב] | **de:** [ייטב] Ezra 7:18

יִטְבָּה H3192 *N-proper-fs* (1×)
Yotbah — place name, city in Judah, birthplace of King Manasseh's mother (2 Kgs 21:19)
This place name, meaning 'pleasantness,' designates a city in Judah, mentioned as the hometown of Manasseh's mother. The site remains unidentified archaeologically, though the name's meaning suggests it may have been known for its attractive location or character. Many biblical place names preserve topographical or cultural memories even when precise locations are lost.

(1×) A Judahite city named for its pleasantness, appearing only in the genealogical note about King Manasseh's maternal ancestry in 2 Kings 21:19. The uniform transliteration across languages (Spanish 'Yotba,' French and German 'Yotbah') treats this as a proper geographical designation. Though the site is unidentified, the name preserves a fragment of Judah's urban geography. **PROPER NAMES (PERSONAL)**
en: Yotbah | **es:** Yotba | **fr:** Yotbah | **de:** Yotbah 2Kgs 21:19

יָטְבָתָה H3193 *Prep-b / N-proper-fs* (3×)
Jotbathah, wilderness station during Israel's wanderings, location unknown
A place name meaning 'pleasantness,' identifying one of the Israelite encampments during the wilderness period. Listed in Numbers 33:33-34 (from the Priestly source) and Deuteronomy 10:7 as a station in the journey, though its exact location remains unknown to modern scholars. The name's etymology suggests it may have been an oasis or otherwise pleasant spot in the harsh wilderness landscape. The prepositional variations in the glosses (from, in, to Jotbathah) simply reflect the different narrative contexts in which the place is mentioned.

(3×) A wilderness encampment whose specific location has been lost to history. The name 'pleasantness' stands in ironic contrast to most wilderness geography, perhaps indicating a rare source of water or shade. The consistent rendering across languages (Jotbata, Jotbathah) shows the name was well-established in the wilderness itinerary traditions, even if its physical site cannot now be identified. **PROPER NAMES (PERSONAL)**
en: from-Jotbathah, in-Jotbathah, to-Jotbathah | **es:** a-Jotbata, de-Jotbatá, en-Jotbatá | **fr:** dans-Jotbathah, de-Jotbathah, à-Jotbathah | **de:** in-Jotbathah, von-Jotbathah, zu-Jotbathah Num 33:33; Num 33:34; Deut 10:7

יִטָּה H3194 *Conj-w / N-proper-fs* (2×)
Juttah (proper name: town in Judah's hill country, assigned to priests)
This place name designates a town in the hill country of Judah that was later assigned to the priests as a Levitical city. The name appears in two variant spellings in the Masoretic tradition, though both likely refer to the same location. The town's precise location is uncertain, though it was in the Judean highlands. The name may derive from a root meaning 'to stretch out' or 'extend,' possibly describing the town's geographic situation or founding.

(2×) A proper name designating a town in the hill country of Judah (Josh 15:55) that was later assigned to the priests as a Levitical city (Josh 21:16). The two occurrences show prepositional forms: 'Juttah' and 'and Juttah.' The name appears with slight spelling variants in the Hebrew tradition. Standard transliterations: English 'Juttah' or 'Yuttah,' Spanish 'Jutá,' French and German 'Juttah' or 'Yuttah,' identifying this priestly city in Judah's highlands. **PROPER NAMES (PERSONAL)**
en: Juttah, and-Yuttah | **es:** Jutá, y-Jutá | **fr:** Juttah, et-Yuttah | **de:** Juttah, und-Yuttah Josh 15:55; Josh 21:16

יְטוּר H3195 *Conj-w / N-proper-ms* (3×)
Yetur/Jetur, Ishmaelite son and tribal name, ancestors of Ituraeans in Anti-Lebanon region
A personal and tribal name for one of the 'sons' of Ishmael listed in Genesis 25:15 and 1 Chronicles 1:31, who later gave his name to a tribe. This tribe appears in 1 Chronicles 5:19 as among those with whom Reuben, Gad, and half-Manasseh made war. The classical sources identify them with the Ituraeans (Greek Ἰτουραῖοι), known to Strabo and Josephus, who inhabited the Anti-Lebanon region.

Luke 3:1 mentions 'the region of Ituraea and Trachonitis' in the time of Jesus, showing this people group's enduring presence in the region. The name may connect etymologically with the word for 'encampment' (טִירָה).

(3×) An Ishmaelite clan name that evolved into an ethnic designation for a people inhabiting parts of Lebanon. The survival of the name into the New Testament era (as Ituraea) demonstrates the remarkable continuity of tribal identities in the ancient Near East. The tribe represents one stream of Abraham's descendants through Ishmael who maintained a distinct presence for over a millennium. **PROPER NAMES (PERSONAL)**

en: Jetur, Yetur, and-Yetur | **es:** Yetur, y-Yetur | **fr:** Jetur, [ויטור], [יטור] | **de:** Jetur, [ויטור], [יטור] Gen 25:15; 1Chr 1:31; 1Chr 5:19

יַיִן H3196 *Conj-w / N-msc* (141×)

Wine — fermented grape beverage used in daily life, worship offerings, festive celebration, and cautionary warnings against excess

Yayin is the standard Hebrew word for wine, appearing 141 times across every genre of Scripture. It enters the narrative as early as Noah's vineyard (Gen 9:21) and pervades daily life: Melchizedek brings bread and wine to Abram (Gen 14:18), it accompanies provision and hospitality (Judg 19:19; 2 Sam 16:2), and the prophets promise it as a sign of restored blessing (Amos 9:14; Hos 14:8). Yet the same word carries sober warnings — excess leads to shame (Gen 9:21), mockery (Prov 20:1), and ruin (Isa 5:11-12). The cognates across Semitic languages (Ethiopic wayn, Arabic wayn, Akkadian inu) confirm an ancient, shared viticulture vocabulary.

wine (fermented grape juice) (141×) Fermented grape beverage, the primary Hebrew term for wine across all its social, cultic, and literary contexts. It appears in scenes of daily refreshment (Gen 14:18; Judg 19:19), as a prescribed element in drink offerings (Num 15:5-10), as a symbol of joy and divine blessing (Ps 104:15; Amos 9:14), and as a source of moral danger when abused (Prov 20:1; 23:30-31). Spanish 'vino,' French 'vin,' and German 'Wein' all descend from the same ancient root, reflecting the deep cultural continuity of this beverage across the Mediterranean and Near Eastern world. **WINE BEVERAGE**

en: of-wine, wine | **es:** Vino, vino | **fr:** de-vin, vin | **de:** Wein, mit-Wein, von-Wein Gen 19:32; Gen 19:33; Gen 19:34; Gen 19:35; Gen 27:25

יָד H3197

textual error in 1 Samuel 4:13 (Ketiv) for יָדָ֔ 'hand' (Qere)

This entry represents a scribal variant or textual corruption in 1 Samuel 4:13. The Ketiv (written text) reads יָד but the Qere (read aloud) corrects to יָדָ֔ ('hand'). Such Ketiv-Qere notations preserve both the received consonantal text and the traditional reading, allowing scholars to track scribal variations. In this case, the correction is straightforward: a letter was likely miscopied, and the Qere restores the intended word 'hand.'

יָכַח H3198 *V-Nifal-Prtcpl-ms* (59×)

Rebuke, reprove; argue or plead a case; decide, judge, arbitrate; discipline; appoint, designate

A Hifil-dominant verb spanning the spectrum from courtroom argument to parental correction. At its heart yakach involves the authoritative confrontation of wrong — whether a prophet rebuking sin (Lev 19:17), God disciplining those he loves (Prov 3:12), or a judge arbitrating between disputing parties (Isa 2:4). The forensic-rhetorical dimension emerges powerfully in Job, where the sufferer demands to 'argue his case' before God (Job 13:3, 15). A rare but striking semantic extension reaches into the domain of divine appointment, as when God 'designates' Rebekah as Isaac's bride (Gen 24:14, 44).

1. rebuke, reprove (35×) The most frequent sense: to rebuke or reprove someone for wrongdoing, whether human or divine correction. Arabic wabbakha ('rebuke'), Korean kkujitda ('scold'), and Swahili -kemea ('rebuke') all converge on this confrontational speech-act. Lev 19:17 commands direct reproof of a neighbor rather than harboring hidden resentment; 2 Kgs 19:4 records Hezekiah's plea that God rebuke Assyria's taunts. **REPROOF AND REBUKE**

en: I-will-rebuke-you, a-wise, and-He-rebuked | **es:** El-que-reprende, Reprendiendo, Y-reprendió | **fr:** [ויוכח], et-il-rebuked, et-reprendre | **de:** [ויוכח], ich-wird-schelten-du, schelten-mich Gen 21:25; Gen 31:42; Lev 19:17; 2Kgs 19:4

2. argue, contend, plead a case (9×) To argue, contend, or plead a case — the forensic-rhetorical register prominent in Job and prophetic discourse. Job 13:3 and 13:15 use yakach for the bold act of presenting one's legal argument before God himself. Arabic yuhajju ('to dispute') and French reprendre capture the disputational force that sets this apart from simple rebuke. **REPROOF AND REBUKE**

en: I-argue, and-let-Him-argue, and-let-us-reason-together | **es:** Y-que-defienda, defenderé, el-que-reprende | **fr:** et-reprendre, reprendre | **de:** und-zurechtweisen, und-zurechtwies, zurechtwies Job 6:25; Job 13:3; Job 13:15; Job 15:3; Job 16:21

3. decide, judge, arbitrate (7×) To decide, judge, or arbitrate between parties — the juridical sense seen in Isa 2:4 and 11:3, where the Messiah will 'judge' among nations. Arabic yahkumu ('judge'), Korean pandanhada ('judge, decide'), and German richten ('to judge') confirm the adjudicative force. Gen 31:37 uses it for arbitration between Laban and Jacob. **REPROOF AND REBUKE**

en: and-decide, and-he-will-decide, and-let-them-decide | **es:** decidirá, y-arbitrará, y-decidirá | **fr:** [ויוכח], et-que-eux-decide, et-reprendre | **de:** [ויוכח], und-er-wies-zurecht, und-sie-sollen-richten Gen 31:37; 1Chr 12:18; Job 9:33; Isa 2:4; Isa 11:3

4. discipline, correct (4×) To discipline or correct with pedagogical intent, distinguished from bare rebuke by its formative purpose. Prov 3:12 links divine yakach to fatherly love; 2 Sam 7:14 applies it to God's covenantal discipline of David's heir. Arabic yu'addibu ('to educate/discipline') and Swahili -adhibu ('discipline') highlight the corrective-pedagogical nuance. **REPROOF AND REBUKE**

en: He-reproves, and-I-will-discipline-him, and-he-is-reproved | **es:** Y-es-corregido, para-corregir, reprende | **fr:** et-je-fera-discipline-lui, et-reprendre, reprendre | **de:** und-ich-wird-discipline-ihn, und-zurechtwies, zurechtwies 2Sam 7:14; Job 33:19; Prov 3:12; Hab 1:12

5. appoint, designate (2×) A rare semantic extension: to appoint or designate, appearing only in Gen 24:14 and 24:44 where Abraham's servant asks God to 'designate' the right bride for Isaac. Arabic 'ayyana ('appoint') and Korean jeonghada ('determine') support this specialized shift from 'proving right' to 'singling out by proof.' **APPOINTING AND VISITING**

en: has-appointed, you-have-appointed | **es:** designaste, designó | **fr:** a-désigna, tu-avoir-désigna | **de:** bestimmt-hat, hast-du-bestimmt Gen 24:14; Gen 24:44

6. (1×) In Gen 20:16 Abimelech's payment to Abraham serves to vindicate Sarah publicly — her honor is established before all. The sense of forensic vindication or public exoneration is confirmed by English 'vindicated' and Spanish vindicada, bridging rebuke-language into the courtroom outcome of acquittal. **JUDGING AND DECIDING**

en: and-vindicated | **es:** y-fuiste-vindicada | **fr:** et-vindicated | **de:** und-du-bist-gerechtfertigt Gen 20:16

7. (1×) In Mic 6:2 God summons the mountains as witnesses and 'contends' with Israel in a covenant lawsuit (rib-pattern). English 'contend' and Spanish contenderá place this at the intersection of legal argument and prophetic indictment, closely related to sense 2 but heightened by the covenant-lawsuit genre. **REPROOF AND REBUKE**

en: He-will-contend | **es:** contenderá | **fr:** reprendre | **de:** zurechtwies Mic 6:2

יָכִין H3199 *Prep-l / N-proper-ms* (8×)

Jachin — 'he will establish'; a Simeonite clan name and the name of the right-hand pillar before Solomon's temple.

Jachin (Yakhin) is a theophoric name meaning 'he will establish,' carried by both persons and a famous architectural feature. As a personal name, it belongs to a son of Simeon listed in the genealogies of Genesis 46:10, Exodus 6:15, and Numbers 26:12. More strikingly,

it is the name given to the right-hand bronze pillar standing before Solomon's temple (1 Kgs 7:21; 2 Chr 3:17), paired with Boaz on the left. The pillar names together may form a declaration: 'He will establish … in strength.' Spanish renders the name Jaquin, preserving the guttural onset.

Jachin / Yakhin (proper name) (8×) The proper name Jachin/Yakhin, meaning 'he will establish,' used for both a Simeonite clan ancestor (Gen 46:10; Exod 6:15; Num 26:12) and the right-hand pillar of Solomon's temple (1 Kgs 7:21), paired with Boaz. The multilingual glosses — English 'Jachin,' Spanish 'Jaquin,' French and German retaining the Hebrew form — all reflect a consistent transliteration across traditions. **PROPER NAMES (PERSONAL)**
en: Jachin, Yakhin, and-Jachin | **es:** Jaquín, de-Yaquín, para-Yakín | **fr:** Jachin, [יָכִין], [יָכִין] | **de:** Jachin, [וְיָכִין], [יָכִין] Gen 46:10; Exod 6:15; Num 26:12; 1Kgs 7:21; 1Chr 9:10

יָכִינִי H3200 *Art / N-proper-ms* (1×)

Jachinite — gentillic designation for descendants of Jachin (Num 26:12)

This collective term with the article designates the clan descended from Jachin, one of Simeon's sons. The census formula in Numbers 26 systematically organizes each tribe by its constituent clans, using these gentillic forms. Such designations maintained genealogical precision necessary for tribal identity and land rights in ancient Israel.

(1×) The clan designation for Jachin's descendants within Simeon's census enumeration (Numbers 26:12). The definite article functions collectively, treating the clan as a recognized unit. Translations (Spanish 'los-yaquinitas,' French 'le-Jachinite') preserve the collective gentillic form, showing this as an organizational category within the tribal structure essential for covenant community identity. **PROPER NAMES (PERSONAL)**
en: the-Jachinite | **es:** los-yaquinitas | **fr:** le-Jachinite | **de:** der-Jachinite Num 26:12

יָכֹל H3201 *V-Qal-Imperf-2fs* (194×)

To be able, have power; to prevail or overcome; to endure or bear hardship.

A fundamental modal verb in Hebrew expressing capacity, competence, and power. Its most basic function is 'can' or 'be able' – the ability to perform an action, whether physical, moral, or circumstantial. But this root stretches dramatically: Jacob wrestles with the angel and 'prevails' (Gen 32:28), and Esther asks how she 'can endure' seeing her people destroyed (Esth 8:6). The Swahili translation captures the 'prevail' sense with '-shinda' (to conquer), while Hindi uses a distinct verb for endurance ('sahna' – to bear), showing that what Hebrew expresses with one versatile root, other languages must split across multiple semantic fields.

1. be able, can (168×) General ability or capability: 'to be able,' 'can.' This is the overwhelmingly dominant sense (168 occurrences), functioning as the standard Hebrew modal for having the power, permission, or capacity to do something. It appears with infinitive complements: 'I am not able to flee to the mountain' (Gen 19:19), 'the land was not able to bear them' (Gen 13:6). Spanish 'poder,' French 'pouvoir,' and German 'können' all render this straightforwardly as the basic capacity modal. **ABILITY AND POWER**
en: I-am-able, am-I-able, am-able | **es:** podían, pudieron, puedo | **fr:** Je-suis-capable, am-je-able, je-am-able | **de:** bin-ich-faehig, ich-bin-faehig, ich-bin-fähig Gen 19:19; Gen 19:22; Gen 31:35; Gen 44:22; Gen 45:3

2. prevail, overcome (20×) To prevail, overcome, or gain mastery over an adversary or obstacle. Jacob's wrestling at Peniel provides the paradigm: 'you have striven with God and with men and have prevailed' (Gen 32:28). In 2 Chronicles 18:21, a spirit says 'I will prevail' in deceiving Ahab. The Swahili '-shinda' and Korean '이기다' both translate this as 'to win/conquer,' confirming a genuine semantic shift from mere ability to competitive triumph. About 20 occurrences carry this sense. **ABILITY AND POWER**
en: I-have-prevailed-over-him, I-prevailed, and-You-prevailed | **es:** lo-vencí, poder, podrán | **fr:** Je-prévalut, et-pouvoir, et-tu-avoir-prévalut | **de:** er-konnte, habe-ich-obsiegt, ich-haben-prevailed-über-ihn Gen 30:8; Gen 32:25; Gen 32:28; 1Sam 26:25; 2Chr 18:21

3. endure, bear (6×) To endure, bear, or withstand suffering or an intolerable situation. Esther's cry 'how can I endure to see the destruction of my kindred?' (Esth 8:6) is the clearest example. Isaiah 1:13 has God declaring 'I cannot endure iniquity and solemn assembly.' The sense moves from outward power to inward fortitude. Hindi 'sahna' (सहना) and Spanish 'soportar' specifically denote bearing or tolerating, distinguishing this from mere capability. **ABILITY AND POWER**
en: I-can-bear, I-will-endure, can-I-bear | **es:** podré, puede, puedo-soportar | **fr:** pouvoir | **de:** ich-wird-bestehen, koennen, vermochte Esth 8:6; Ps 101:5; Prov 30:21; Isa 1:13

יְכֹל H3202 *Conj-w / V-Qal-Prtcpl-fs* (14×)

Aramaic verb: to be able, have power or capacity; rarely, to prevail against or overcome

The Aramaic cognate of Hebrew יָכֹל, this verb expresses ability and capacity throughout the Aramaic sections of Daniel. It is the word used to probe whether anyone 'can' interpret the king's dream (Dan 2:10, 27), to affirm that God 'is able' to deliver from the furnace (Dan 3:17), and to declare that no god 'can' reverse His decrees (Dan 3:29). In its sole divergent usage (Dan 7:21), it takes on a combative edge: the little horn 'prevailed against' the saints, shifting from capacity to conquest.

1. be able, can (13×) To be able, to have the power or capacity to accomplish something, used with an infinitive complement. French 'pouvoir,' Spanish 'poder,' German 'können,' and English 'be able/can' all render this with modal auxiliaries of capacity. The verb appears in questions of whether wise men 'can' reveal mysteries (Dan 2:10, 27), in confessions of divine omnipotence – 'our God is able to deliver us' (Dan 3:17) – and in Belshazzar's challenge to Daniel: 'can you read this writing?' (Dan 5:16). Every occurrence centers on whether a subject possesses the requisite power for a given action. **ABILITY AND POWER**
en: (qere:you-are-able), He-is-able, [ketiv:you-are-able] | **es:** (puedes), [puedes], podían | **fr:** pouvoir | **de:** koennen Dan 2:10; Dan 2:27; Dan 2:47; Dan 3:17; Dan 3:29

2. prevail against, overcome (1×) To prevail against or overcome someone, shifting from mere capacity to active domination in conflict. In Daniel 7:21, the little horn wages war against the saints 'and prevailed against them' (וְיָכְלָה לְהוֹן), where the preposition לְ marks the adversarial object. Spanish 'los vencía' (conquered them) and English 'prevailing against' both abandon the modal 'can' in favor of martial language, signaling a recognized semantic leap from ability to victory. This combative sense parallels the same development in Biblical Hebrew יָכֹל with לְ. **ABILITY AND POWER**
en: and-prevailing-against | **es:** y-los-vencía | **fr:** et-pouvoir | **de:** und-koennen Dan 7:21

יְכָלְיָהוּ H3203 *N-proper-fs* (3×)

Yecholyahu/Yekholyah/Jecoliah, mother of King Azariah/Uzziah of Judah

The personal name of Azariah's (also called Uzziah's) mother, appearing in the royal annalistic formulas. The name is spelled יכליהו in 2 Kings 15:2 and יכליה in 2 Chronicles 26:3 (Qere; the Ketiv reads יכיליה), showing the typical variation in theophoric name endings. The name means 'Yahweh has been able' or 'Yahweh is able,' built on the root יכל (to be able, prevail). The Greek versions vary (Χαλεια, Χααια, Ιεχελια), reflecting the transliteration challenges. As queen mother, she would have held important ceremonial and possibly political roles in 8th-century Judah.

(3×) A queen mother's name preserved in the regnal records of Judah, affirming Yahweh's power and capability. The textual variants (Yecholyahu/Yekholyah/Yekilia) show the fluidity in spelling theophoric names with -yahu/-yah endings. Her son Azariah/Uzziah had one of the longest and most prosperous reigns in Judah's history, though it ended in tragedy when he was struck with leprosy.

PROPER NAMES (PERSONAL)
en: Yecholyahu, Yekholyah, [ketiv] | **es:** Jecolias, Yecolías, [Yekilia] | **fr:** Yecholyahu, [יכיליה], [יכליה] | **de:** Yecholyahu, [יכיליה], [יכליה] 2Kgs 15:2; 2Chr 26:3

יְכוֹנְיָה H3204 *N-proper-ms* (7×)

Jeconiah (Yekhonyah/Yekhanyahu), the penultimate king of Judah exiled to Babylon, also called Jehoiachin

Jeconiah is one of several names for the ill-fated king of Judah who reigned briefly before being deported to Babylon in 597 BCE. The spelling variants — Yekhonyah, Yekhanyahu, and the shortened Konyahu — all mean 'YHWH establishes,' though the name carries deep irony given the king's loss of throne and land. Jeremiah uses the diminutive Konyahu in his harshest oracle against this king (Jer 22:24, 28), while the fuller forms appear in the Chronicler's genealogy (1 Chr 3:16-17) and in Esther 2:6, linking Mordecai's lineage to this exiled monarch.

Jeconiah (proper name) (7×) The proper name Yekhonyah/Yekhanyahu (יְכָנְיָהוּ / יְכוֹנְיָה), meaning 'YHWH establishes,' referring to king Jeconiah (= Jehoiachin), the penultimate king of Judah exiled by Nebuchadnezzar in 597 BCE. The name appears in three orthographic variants across Jeremiah, Chronicles, and Esther (Jer 24:1; 27:20; 28:4; 29:2; 1 Chr 3:16-17; Esth 2:6). French and German leave the Hebrew unvocalized in their glosses, while Spanish renders 'Jeconias,' preserving the Septuagint's Iechonias. PROPER NAMES (PERSONAL)
en: Yechonyah, Yekhanyah, Yekhanyah- | **es:** Jeconías, Yejanya, Yekonyah | **fr:** [יכוניה], [יכניה], [יכניהו] | **de:** [יכוניה], [יכניה], [יכניהו] 1Chr 3:16; 1Chr 3:17; Esth 2:6; Jer 24:1; Jer 27:20

יָלַד H3205 *V-Qal-Perf-3fs* (500×)

To bear, give birth, beget, or be born; covering maternal birthing, paternal begetting, passive birth, and midwifery

At the heart of every biblical genealogy and birth narrative stands yalad, a verb whose semantic range traces the full arc of human generation. A mother 'bears' (Gen 4:1), a father 'begets' (Gen 4:18), and a child 'is born' (Gen 4:26) — all from the same root. The Piel stem yields an entirely distinct professional sense, 'to act as midwife,' confirmed by Arabic's shift to the unrelated root q-b-l. From the genealogical chains of Genesis to the messianic promise of Isaiah 9:6, yalad carries the biblical drama of lineage, inheritance, and divine purpose through birth.

1. Qal active: bear/give birth (female subject) (204×) Qal active with a female subject: to bear, give birth to a child. Arabic waladat (feminine active) and Korean nahda 'to give birth' consistently mark the maternal act. Dominates birth narratives from Eve bearing Cain (Gen 4:1) through the matriarchs (Gen 4:17, 25) and into prophetic oracles about women in labor. BIRTH AND BEGETTING
en: And-bore, and-bore, and-she-bore | **es:** Y-dio-a-luz, Y-parió, y-dio-a-luz | **fr:** Et-enfanta, et-elle-enfanta, et-enfanta | **de:** und-gebar, und-sie-gebar Gen 4:1; Gen 4:17; Gen 4:20; Gen 4:22; Gen 4:25

2. Qal active: beget/father (male subject) (198×) Qal active with a male subject: to beget, to father a child. Arabic walada (masculine conjugation), Spanish engendro, and German zeugte all mark paternal generation. This sense builds the great genealogical chains — Genesis 4:18's threefold 'begot' and the toledot formulae — encoding lineage and covenant succession through the father. BIRTH AND BEGETTING
en: begot, fathered | **es:** engendró | **fr:** engendra, fathered | **de:** gebar, zeugte Gen 4:18; Gen 10:8; Gen 10:13

3. Qal passive / Niphal: be born (71×) Qal passive and Niphal: to be born. Arabic wulida (passive of walada) and Korean taeonada 'to be born' confirm the passive orientation. Appears in genealogical summaries ('to them were born sons,' Gen 6:1; 10:1), the pivotal 'a child is born' oracles, and the Psalms' declarations of divine sonship (Ps 2:7). BIRTH BEING BORN
en: born, is-born, was-born | **es:** fue-engendrado, fueron-engendrados, le-nacieron | **fr:** enfanter, engendrer, furent-né | **de:** gebaeren, gebar, geboren-wurden Gen 4:26; Gen 6:1; Gen 10:1; Gen 10:21; Gen 10:25

4. Hifil: cause to beget/father (causative) (11×) Hifil causative: to cause to beget, to bring about offspring. Arabic awlada (Form IV causative) marks the external agency. Appears in prophetic warnings where God causes or permits descendants to be brought forth (Gen 17:20 for Ishmael; Deut 28:41) and in court prophecies about royal lineage (2 Kgs 20:18; Isa 39:7). BIRTH AND BEGETTING
en: and-beget, and-caused-it-to-bring-forth, cause-to-give-birth | **es:** el-que-hace-dar-a-luz, engendrará, engendrarás | **fr:** enfanter, et-enfanter, il—engendrer | **de:** du-wird-beget, du-zeugen, gebaeren Gen 17:20; Deut 4:25; Deut 28:41; 2Kgs 20:18; Isa 39:7

5. Piel: act as midwife (10×) Piel intensive: to act as midwife, to assist in childbirth. Arabic shifts entirely to the unrelated root q-b-l (qabila 'midwife, to receive'), proving this is a recognized specialized role, not just intensive birthing. Central to the Exodus narrative where Hebrew midwives defy Pharaoh (Exod 1:15-21) and to the births of Benjamin (Gen 35:17) and Perez (Gen 38:28). WET-NURSE CAREGIVER
en: the-midwife, the-midwives, to-the-midwives | **es:** a-las-parteras, cuando-asistáis, la-partera | **fr:** le-sage-femme, le-sages-femmes, quand-tu-naissance | **de:** als-du-Geburt, der-Hebamme, der-Hebammen Gen 35:17; Gen 38:28; Exod 1:15; Exod 1:16; Exod 1:17

6. Hofal: birth/being born (causative passive) (3×) Hofal causative-passive: birth as a nominalized event, being born. Arabic milad 'birthday' and wilada 'birth' — both nominal event forms — appear in these contexts. The three occurrences include Pharaoh's birthday feast (Gen 40:20) and Ezekiel's vivid description of Jerusalem's neglected birth (Ezek 16:4-5). BIRTH BEING BORN
en: being-born, birthday-of | **es:** nacer, nacimiento-de | **fr:** anniversaire-de, enfanter | **de:** der-Geburt, gebaeren Gen 40:20; Ezek 16:4; Ezek 16:5

7. (2×) A substantival usage referring to 'the child' — the born one as a person rather than the act of birthing. Appears in Solomon's famous judgment (1 Kgs 3:26-27) where the living child is the focal object. Spanish el nacido and German der Kind confirm the nominal reading of the newborn as a distinct entity. CHILDREN AND INFANCY
en: the-child | **es:** el-nacido | **fr:** le-enfant | **de:** der-Kind 1Kgs 3:26; 1Kgs 3:27

8. (1×) An unusual register sense appearing only in Num 1:18, where the verb is used in the context of registering or declaring lineage — 'they declared their pedigrees.' The reflexive genealogical act of establishing one's birth-line, distinct from the physical act of generation. BIRTH AND BEGETTING
en: and-they-registered-themselves | **es:** y-se-registraron | **fr:** et-ils-registered-eux-mêmes | **de:** und-sie-registered-sich-selbst Num 1:18

יֶלֶד H3206 *N-mpc* (90×)

Child, boy, youth — a young human from infancy through adolescence; rarely, the young of animals

A straightforward term for a young person, spanning infancy to adolescence. It appears with particular density in the patriarchal narratives — Hagar's son in the wilderness (Gen 21:14–16), Jacob's children meeting Esau (Gen 33:1–14), and the baby Moses hidden among the reeds (Exod 2:3–10). Unlike בֵּן ('son'), which emphasizes lineage, יֶלֶד foregrounds age and vulnerability. The plural יְלָדִים often means simply 'children' or 'young ones.' In a handful of poetic passages, the word extends to animal offspring — the young of wild creatures crying to God for food (Job 38:41) or lying peacefully beside the cow (Isa 11:7). Spanish 'niño,' French 'enfant,' and German 'Kind' all capture this same range.

1. child, boy, youth (86×) A young human being — child, boy, or youth from infancy through adolescence. Covers singular and plural, masculine forms with feminine referents sometimes implied. Spanish 'niño,' French 'enfant,' German 'Kind,' and Arabic 'طفل' uniformly indicate a young person rather than a relational category like 'son.' Central passages include Gen 21:8 ('the child grew and was weaned'), Exod 2:6 ('she saw the child, and behold, the baby was crying'),

and Ruth 4:16 ('Naomi took the child and laid him on her lap'). **CHILDREN AND INFANCY**
en: the-child | **es:** el-niño, el-niño? | **fr:** le-enfant | **de:** das-Kind, der-Kind, der-gebar Gen 21:8; Gen 21:14; Gen 21:15; Gen 21:16; Gen 33:1

2. young (of animals) (4×) Young of animals — offspring or young creatures, extending the core meaning of 'child/young one' to the animal kingdom. Distinguished by context rather than morphology. French 'son enfant' and Spanish 'sus crías' shift to animal-specific vocabulary. Job 38:41 ('when its young cry to God') and Job 39:3 ('they crouch, they bring forth their young') use the word for wild animal offspring, while Isa 11:7 ('the lion's young shall lie down with the calf') envisions eschatological harmony. **CHILDREN AND INFANCY**
en: [its-young], its-young, their-young | **es:** (Q:sus-crías), [K:sus-crías], sus-crías | **fr:** enfant, leur-enfant-elles, son-enfant-lui | **de:** Kind Job 38:41; Job 39:3; Isa 11:7

יַלְדָּה H3207 *Art / N-fs* (3×)
girl, young woman, damsel of marriageable age
A feminine noun denoting a young girl or damsel, particularly of marriageable age. The word appears three times: describing Dinah in the aftermath of her violation (Genesis 34:4), and paired with 'boy' (יֶלֶד) in Joel 3:3 where enemies trade boys for prostitutes and girls for wine, and in Zechariah 8:5 in a vision of restored Jerusalem where boys and girls play safely in the streets. The term captures the poignancy of youth—whether in tragedy (Dinah, the enslaved children of Joel) or hope (Zechariah's peaceful future). Unlike נַעֲרָה which can imply servitude, יַלְדָּה emphasizes youth and potential.

(3×) A young female, typically at or approaching marriageable age. The contexts span from the traumatic (Dinah called 'the girl' in the Shechem narrative) to the prophetic-eschatological (children playing in Jerusalem's squares as a sign of divine blessing). The cross-linguistic glosses consistently render the age and gender ('girl', 'niña', 'fille'), with Zechariah's vision of girls and boys together forming an iconic biblical image of shalom. **GIRL YOUNG WOMAN**
en: and-girls, and-the-girl, the-girl | **es:** la-niña, y-la-niña, y-niñas | **fr:** et-fille, le-girl | **de:** [והילדה], [וילדות], das-Mädchen Gen 34:4; Joel 3:3; Zech 8:5

יַלְדוּת H3208 *N-fsc / 2ms* (3×)
childhood, youth, young manhood; time of vigor and vitality
An abstract noun denoting the period of youth or childhood, appearing exclusively in wisdom and poetic literature. Ecclesiastes uses it twice: in 11:9 urging the young person to rejoice in their youth while remembering the coming judgment, and in 11:10 where it parallels 'the dawn of life' (שַׁחֲרוּת). Psalm 110:3 contains the difficult phrase 'the dew of your youth,' which may refer to young men or to the freshness of youthful vigor. The term captures not just chronological age but the vitality, potential, and transience of the early years of life.

(3×) The state or period of being young, with emphasis on vigor and potential rather than just age. Qohelet's usage frames youth as a time of both joy and moral responsibility—temporary yet significant. The Psalm's metaphorical 'dew of your youth' evokes freshness and renewal, possibly describing youthful warriors or the vitality of a renewed people. Glosses capturing 'youth' and 'childhood' both appear, reflecting the term's semantic range from early childhood through young adulthood. **YOUTH PERIOD**
en: Your-youth, in-your-youth, the-youth | **es:** en-tu-juventud, la-juventud, tu-juventud | **fr:** dans-ton-enfant-toi, enfant, le-enfant | **de:** [בילדותיך], [הילדות], dein-youth Ps 110:3; Eccl 11:9; Eccl 11:10

יְלוּד H3209 *Art / Adj-ms* (4×)
born, one who has been born; used of children in a particular place or circumstance
An adjective derived from the verb ילד ('to bear, give birth'), describing someone who has been born, particularly in a specified location or situation. It appears with the article to identify a defined group—'the boy that is born' (Exod 1:22), 'the people born in the wilderness' (Josh 5:5), children 'born to him' in Jerusalem (2 Sam 5:14), or the child 'born to you' (2 Sam 12:14). Each context emphasizes the circumstances of birth as determinative for what follows.

(4×) Describes persons defined by the act or circumstance of their birth, always used with the article to particularize. In Exod 1:22, Pharaoh's decree targets 'every son that is born' among the Hebrews; in Josh 5:5, it distinguishes the wilderness-born generation from those who left Egypt. Multilingual glosses confirm the passive-participial sense: Eng 'the-born/the-ones-born,' Spa 'el-nacido/los-nacidos,' Deu 'der-geboren.' The word highlights birth as a defining marker of identity or destiny. **BIRTH BEING BORN**
en: the-born, the-ones-born | **es:** el-nacido, los-nacidos | **fr:** le-ceux-né, le-né | **de:** der-born, der-die-geboren, der-geboren Exod 1:22; Josh 5:5; 2Sam 5:14; 2Sam 12:14

H3210 *Conj-w / N-proper-ms* (1×)
Yalon — personal name of a Judahite (1 Chr 4:17)
This name appears in the genealogies of Judah with minimal context or biographical detail. The single attestation and lack of BDB excerpt suggest this is a relatively minor figure preserved in tribal memory. Chronicles' genealogies often include such names, honoring individuals even when their stories are lost to history.

(1×) A Judahite listed with the conjunction 'and' in the tribal genealogies of 1 Chronicles 4:17. The sparse information and lack of detailed lexical discussion indicate this name's preservation serves primarily genealogical rather than narrative purposes. Translations (Spanish 'y-Yalon') maintain transliteration with the conjunction, treating this as a proper name within a family registry. **PROPER NAMES (PERSONAL)**
en: and-Yalon | **es:** y-Yalon | **fr:** [וילון] | **de:** [וילון] 1Chr 4:17

יָלִיד H3211 *N-mpc* (13×)
One born in the household; native-born, offspring of a particular lineage
An adjective used exclusively in construct form, meaning 'born of' or 'native to' a particular household or lineage. In the Patriarchal narratives it describes slaves born within Abraham's own household, distinguished from those purchased with money (Gen 14:14; 17:12–13, 23, 27; Lev 22:11). Elsewhere it identifies descendants of particular groups — the sons of the Rephaim giants in the Philistine wars (2 Sam 21:16, 18; 1 Chr 20:4) and the children of Anak in the conquest narrative (Num 13:22, 28; Josh 15:14). Spanish 'nacidos/descendientes' and French 'descendants' capture the birth-lineage core.

one born (in the household), native-born (13×) One born within a household or descended from a specific lineage (יָלִיד). In Priestly legislation, יְלִיד בַּיִת ('house-born') designates a slave born under the master's roof, as distinct from one acquired by purchase (Gen 17:12–13, 27; Lev 22:11). In narrative contexts it marks biological descent from notable groups: the 'born of the Raphah/Rephaim' giants (2 Sam 21:16, 18; 1 Chr 20:4) and the 'born of the Anak' in Canaan (Num 13:22, 28; Josh 15:14). **GEOGRAPHY AND SPACE**
en: a-homeborn-servant, among-descendants-of, and-born-of | **es:** de-los-descendientes-de, de-nacidos-de, descendientes-de | **fr:** [יליד], [מילדי], descendants-de | **de:** Geborenen, [יליד], [מילדי] Gen 14:14; Gen 17:12; Gen 17:13; Gen 17:23; Gen 17:27

הָלַךְ H3212 *Conj-w / V-Qal-Imp-fs* (1044×)
To go, walk, travel, depart; figuratively to walk in a way of life; idiomatically 'come!' as an invitation; in Hifil, to lead or drive.
Halak is one of the most frequent verbs in the Hebrew Bible and among the most semantically flexible. At its core it simply means 'to go' — the unmarked verb of locomotion that covers everything from Abraham setting out for Canaan (Gen 12:4) to Elijah walking forty days to Horeb. But its figurative reach is enormous: to 'walk in the ways of the LORD' is the Bible's signature metaphor for faithful obedience, and to 'walk in the statutes of the nations' is its antonym.

The imperative lekh or lekhu often functions less as 'go!' and more as 'come!' or 'come now!' — an invitation to joint action (Gen 37:20, 'come, let us kill him'). Arabic captures this range across dhahaba ('go/depart'), salaka ('walk a path'), and ta'ala ('come!'), while Korean splits it between 가다, 걷다, and 오라. The Hifil causative adds agency: God 'led' Israel through the wilderness, and Moses 'drove back' the sea.

1. go, depart, travel (884×) Qal basic: to go, depart, travel — the primary sense at 884 occurrences, covering all directed movement from one place to another. Abraham 'went' as the LORD had spoken (Gen 12:4); Jacob 'went on his way' (Gen 32:1); messengers 'went' and returned. Arabic dhahaba ('to go, depart') and Korean 가다 (gada, 'to go') are the standard equivalents. Spanish fue/fueron and German ging/gingen likewise use their unmarked motion verbs. This is the semantic baseline from which all other senses extend. **CONDUCT AND WALKING**

en: and-he-went, and-went | **es:** Y-fue, y-fue | **fr:** et-alla, et-il-alla | **de:** und-er-ging, und-es-ging, und-ging Gen 12:4; Gen 18:33; Gen 22:3; Gen 22:13; Gen 24:10

2. walk in, follow a way (79×) Qal figurative: to walk in a way, follow a path of conduct — 79 occurrences where halak combines with a prepositional phrase (be-darke, be-chuqqot, 'in the ways/statutes of') to describe moral conduct or lifestyle. 'If you walk in my statutes' (Lev 26:3); 'they walked in the statutes of the nations' (2 Kgs 17:8). Arabic salaka ('to travel a path') and yamshi ('to walk, conduct oneself') both select path-following vocabulary distinct from simple 'go.' Korean 걷다 (geotda, 'to walk') and Swahili kutembea ('to walk about') similarly shift register. This is the conceptual metaphor LIFE IS A JOURNEY lexicalized into Hebrew grammar. **CONDUCT AND WALKING**

en: and-he-walked, and-walked, walk | **es:** Y-anduvo, andaréis, caminaréis | **fr:** et-aller, et-il-marcha, et-marcha | **de:** du-soll-wandeln, und-er-ging, und-er-wandelte Exod 15:22; Lev 18:3; Lev 20:23; Lev 26:3; Lev 26:21

3. come, come now (63×) Imperative as invitation: 'come!, come now!' — 63 occurrences where the imperative lekh/lekhu functions pragmatically not as 'go away!' but as 'come!' or 'come, let us...' inviting joint action. 'Come, let us sell him' (Gen 37:27); 'Come, let us make our father drink wine' (Gen 19:32); 'Go, I am sending you' (Gen 37:13, where 'go' is a commissioning rather than dismissal). Arabic ta'ala and halumma ('come!') and Korean 오라 (ora, 'come!') all use dedicated invitation vocabulary, confirming that this imperative has undergone pragmatic bleaching from directional 'go' to hortatory 'come.' Spanish Venid/ven makes the shift explicit. **GOING AND LEADING**

en: Come, come | **es:** Venid, ven, vengan | **fr:** aller, allez!, venir | **de:** geh, geht, ging Gen 19:32; Gen 31:44; Gen 37:13; Gen 37:20; Gen 37:27

4. lead, bring, cause to go (13×) Hifil causative: to lead, bring, drive, cause to go — 13 occurrences where an agent causes another's movement. God 'caused Israel to walk' forty years in the wilderness (Deut 29:5); Moses 'led them' upright (Lev 26:13); a strong east wind 'drove back' the sea (Exod 14:21). Arabic qada/saqa ('to lead/drive') and Korean 인도하다 (indohada, 'to guide') both select causative-leadership vocabulary. Spanish guió/llevó ('guided/carried') and German führte ('led') likewise mark the causative shift. This sense is morphologically grounded in the Hifil stem. **CONDUCT AND WALKING**

en: and-I-caused-to-walk, and-I-led, and-drove-back | **es:** Al-que-guió, Llevará, Y-os-hice-andar | **fr:** aller, et-chassa-dos, et-je-caused-à-marcher | **de:** gehen, ging, leads Exod 2:9; Exod 14:21; Lev 26:13; Deut 28:36; Deut 29:5

5. go away, depart permanently (5×) Qal emphatic: to go away, depart permanently, pass away — 5 occurrences where halak carries the connotation of irreversible departure or vanishing. 'Let us go in the midst of us' (Exod 34:9, imploring God not to permanently withdraw); 'all knees shall go to water' (Ezek 7:17; 21:7, i.e., dissolve away). The finality is marked cross-linguistically by Spanish se irán ('they will go away,' reflexive emphasizing complete departure) and German lass-gehen ('let go'). The small cluster in Ezekiel's judgment oracles gives this sense a distinctly ominous, eschatological coloring. **CONDUCT AND WALKING**

en: let-go-, shall-go | **es:** irán, se-irán, vaya | **fr:** aller, que-aller- | **de:** gehen, lass-gehen- Exod 34:9; Ezek 7:17; Ezek 21:7; Ezek 30:17; Ezek 30:18

יָלַל H3213 *Conj-w / V-Hifil-ConjImperf.Cohort-1cs* (31×)

wail, howl — to cry out in loud lamentation, expressing intense grief, distress, or prophetic mourning

Yalal in its Hiphil form is an onomatopoeic verb imitating the piercing, drawn-out cry of communal mourning, appearing 31 times almost exclusively in prophetic oracles of judgment. Isaiah wields it as a verbal hammer: 'Wail, for the day of the LORD is near!' (Isa 13:6) sets the tone for a cascade of howling commands directed at Babylon, Moab, Philistia, and Tyre (Isa 14:31; 15:2-3; 16:7; 23:1, 14). Jeremiah and Ezekiel continue the pattern against foreign nations and unfaithful shepherds (Jer 25:34; 47:2; 48:20, 31; Ezek 21:17; 30:2). Joel summons drunkards and vine-dressers to wail over failed harvests (Joel 1:5, 11, 13). Zechariah commands the cypresses and oaks to howl because the mighty cedars have fallen (Zech 11:2). The verb typically parallels other grief verbs — za'aq ('cry out'), tsa'aq ('shriek'), and bakah ('weep') — forming a vocabulary of intense communal lament.

wail, howl loudly (31×) To utter a loud, prolonged wail of grief or distress, used almost exclusively in prophetic judgment oracles. Isaiah commands nations to howl at the approach of the Day of the LORD (Isa 13:6; 14:31; 15:2-3; 23:1). Jeremiah directs it at Moab (Jer 48:20, 31) and doomed shepherds (Jer 25:34). Joel summons wailing over agricultural devastation (Joel 1:5, 11). Typically parallels za'aq and tsa'aq, forming an intense vocabulary of communal lamentation. **MOURNING AND LAMENTING**

en: (wail), Wail, wail | **es:** Aulla, Aullad, aulla | **fr:** hurler | **de:** heulen, heult Isa 13:6; Isa 14:31; Isa 15:2; Isa 15:3; Isa 16:7

יְלֶל H3214 *N-ms* (1×)

howling — noun describing the sound of wilderness desolation (Deut 32:10)

This rare noun appears in Moses' song describing God finding Israel 'in a howling waste of a desert.' The word captures the eerie, threatening sounds of the wilderness—wild animals, wind through desolate places. It evokes the hostile, chaotic environment from which God rescued and protected his people, heightening the contrast with divine care.

(1×) A noun describing the wild, desolate sounds characteristic of uninhabited desert in Deuteronomy 32:10. The phrase 'waste of howling of desert' uses two genitive constructions to emphasize the wilderness's threatening character. Translations (Spanish 'aullido de,' English 'howling') capture the auditory dimension that makes wilderness dangerous and alien, the sonic opposite of civilization's ordered speech. **ROAR GROAN CRY**

en: howling | **es:** aullido-de | **fr:** howling | **de:** howling Deut 32:10

יְלָלָה H3215 *Conj-w / N-fs* (5×)

howling, wailing; a loud cry of distress or lamentation

A feminine noun denoting loud, anguished wailing — the kind of collective outcry that accompanies catastrophe. Isaiah 15:8 describes Moab's devastation with howling reaching from one city to another. Jeremiah uses it for the wail of leaders (metaphorically 'shepherds') facing divine judgment (Jer 25:36). Zephaniah pairs it with the cry from the Fish Gate on the day of the LORD (Zeph 1:10). In Zechariah 11:3, it is the howling of shepherds whose glory is ruined. Spanish 'aullido' and French 'hurlement' both evoke the raw, animal-like quality of this lamentation.

(5×) Howling, wailing — a loud vocalization of distress and lamentation, often collective. Typically paired with parallel terms like זְעָקָה ('outcry') and צְעָקָה ('shriek') in prophetic judgment oracles. In Isa 15:8, the howling of Moab encircles the land; in Jer 25:36 and Zech 11:3, 'shepherds' (metaphor for rulers) howl over devastation. The Spanish 'aullido' and French 'hurlement' capture the visceral, wail-like quality that distinguishes this term from ordinary weeping. **LAMENTATION AND MOURNING**

en: and-wailing, and-wailing-of, its-wailing | **es:** aullido-de, su-gemido, y-aullido | **fr:** [ויללת], [יללתה], et-hurlement | **de:** [ויללה], [ויללת], [יללת] Isa 15:8; Jer 25:36; Zeph 1:10; Zech 11:3

לוּעַ H3216 *V-Qal-Imperf.Jus-3ms* (1×)

to speak rashly, declare without thought

A rare verb meaning to speak hastily or wildly, appearing only in Proverbs 20:25 in the warning: 'It is a snare for a man to rashly declare, "Holy!"' The root may relate to Arabic ʿ 'to make mistakes in talking,' suggesting careless or ill-considered speech. The verse cautions against making vows or declarations about consecrating something without proper deliberation—what seems pious in the moment can become a trap. The emphasis is on the danger of impulsive religious commitments made without counting the cost.

(1×) Proverbs warns against hasty vows with the construction 'it is a snare to a man that he rashly cry, Holy!' (מוֹקֵשׁ אָדָם יְלַע קֹדֶשׁ). English captures this with 'rashly declares,' while Spanish 'devorar' (to devour) may reflect textual uncertainty. The verb describes impulsive speech, particularly dangerous when making sacred commitments. The context suggests someone who consecrates property or makes religious vows without deliberation, only to regret it later—a trap sprung by one's own hasty words. **SWALLOWING AND DEVOURING**

en: rashly-declares | **es:** devorar | **fr:** ילע | **de:** [ילע] Prov 20:25

יַלֶּפֶת H3217 *N-fs* (2×)

scab, scurf (skin disease: eruptive condition that disqualified priests from service)

This medical term appears only in Levitical purity laws, designating some kind of eruptive skin disease. Both occurrences appear alongside another skin condition (garab), suggesting these were related or commonly paired ailments. The disease was serious enough to disqualify priests from offering sacrifices and to render animals unfit as offerings. The precise medical identification is uncertain—it may have been some kind of scaly eruption, scab, or scurf. Ancient translators apparently understood it as a skin affliction but weren't more specific.

(2×) A noun denoting a skin disease, possibly scab or scurf, that rendered priests unfit for service (Lev 21:20) and animals unsuitable for sacrifice (Lev 22:22). Both occurrences pair it with another skin condition (garab), suggesting related conditions. Multilingual renderings show uncertainty: English 'a skin disease,' Spanish 'empeines' (skin eruptions/eczema), French 'une maladie de peau' (a skin disease), German 'ein Haut-Krankheit' (a skin disease)—all indicating eruptive skin conditions without precise medical identification. **SKIN DISEASE LEPROSY**

en: a-skin-disease | **es:** con-empeines, empeines | **fr:** une-maladie-de-peau | **de:** ein-Haut-Krankheit Lev 21:20; Lev 22:22

יֶלֶק H3218 *Conj-w / N-ms* (9×)

A species or stage of locust, used collectively for devastating swarms that devour crops and symbolize overwhelming multitudes.

The noun yeleq (יֶלֶק) denotes a particular kind of locust — possibly a developmental stage such as the 'creeping locust' or 'hopping locust' — always used collectively. Joel's famous locust sequence lists it alongside gazam, arbeh, and hasil as successive waves of destruction (Joel 1:4; 2:25), while Psalm 105:34 recalls the Egyptian plague. Nahum deploys it in vivid similes: merchants multiply like yeleq, then scatter and vanish when the sun rises (Nah 3:15–16). Spanish renders it consistently as langosta, while German opts for Grashüpfer ('grasshopper'), reflecting the perennial difficulty of pinning down exact entomological identification for ancient Hebrew insect terms.

locust (a swarming species) (9×) A collective noun for a swarming locust species or larval stage, distinguished from arbeh (the generic 'locust') yet belonging to the same destructive complex. In Joel 1:4 it appears in a four-stage sequence of devastation, suggesting a specific developmental phase. Psalm 105:34 uses it of the Egyptian plague alongside arbeh. Nahum employs it metaphorically for both the overwhelming abundance of an enemy (3:15) and their sudden disappearance (3:16). The multilingual evidence — Spanish langosta, Hindi टिड्डी, German Grashüpfer — shows translators consistently map it to generic locust/grasshopper categories rather than a precise species. **WILDERNESS AND DESERT**

en: and-young-locusts, like-locusts, like-the-locust | **es:** como-langosta, como-langosta!, como-langostas | **fr:** [הילק], [ילק], [כילק] | **de:** Grashupfer, [כילק], der-Grashupfer Ps 105:34; Jer 51:14; Jer 51:27; Joel 1:4

יַלְקוּט H3219 *Conj-w* (1×)

wallet, shepherd's pouch — receptacle for carrying items (1 Sam 17:40)

This word designates a bag or pouch, appearing when David selects stones for his sling before facing Goliath. The term suggests a common shepherd's accessory for carrying food or tools. Some scholars view it as a gloss or textual issue, but most understand it as the practical pouch every shepherd carried, emphasizing David's humble equipment against Goliath's military splendor.

(1×) A shepherd's bag or pouch mentioned in 1 Samuel 17:40 as David prepares to face Goliath. The preposition 'in' with conjunction shows this as the container for the stones David selected. Translations (Spanish 'y-en-el-morral,' German 'und-in-der-pouch') maintain the concrete sense of a carried receptacle, highlighting the contrast between David's simple equipment and Goliath's armor. **BAG PURSE**

en: and-in-the-pouch | **es:** y-en-el-morral | **fr:** et-dans-le-pouch | **de:** und-in-der-pouch 1Sam 17:40

יָם H3220 *Conj-w / N-ms / 3fs* (396×)

Sea or large body of water; the direction 'west' (from Israel's Mediterranean orientation); or the first element of geographic sea-names.

Yam is the Hebrew word for sea, carrying a remarkable triple function: literal body of water, compass direction, and geographic name component. As a body of water, it names the Mediterranean, the Red Sea (yam suf), the Dead Sea, and the great bronze 'Sea' in Solomon's temple (1 Kgs 7:23). Because the Mediterranean lies to Israel's west, yam became the standard word for 'westward' – a directional sense captured by Spanish 'al-oeste' and French 'vers-l'ouest.' In construct chains like yam-suf or yam kinneret, it functions as the first element of proper geographic names, a pattern visible across all target languages.

1. sea, body of water (269×) A large body of water, whether the Mediterranean (the 'Great Sea,' Num 34:6), the Red Sea, the Dead Sea, or seas in general including the molten 'Sea' in the temple (1 Kgs 7:23). This is the dominant sense, covering singular and plural forms with all prepositional and pronominal attachments. Glosses converge on 'the-sea,' 'el-mar,' 'la-mer,' 'das-Meer.' Includes poetic and cosmological uses where the sea represents chaos or the boundary of creation (Gen 1:26; Ps 104:25). **SEA LARGE WATER**

en: the-sea | **es:** el-mar | **fr:** la-mer | **de:** das-Meer, des-Meeres, des-Meeres-ist Gen 1:26; Gen 1:28; Gen 9:2; Gen 22:17; Gen 32:12

2. west, westward (78×) The direction 'west' or 'westward,' derived from Israel's geographic orientation where the Mediterranean lay to the west. Appears prominently in tabernacle construction (Exod 26:22, 'the rear of the tabernacle yammah') and tribal boundary descriptions. French 'vers-l'ouest,' Spanish 'al-oeste,' and German 'westwärts' confirm the directional reading. The directional he suffix (yammah) frequently reinforces this sense, though context alone sometimes suffices. **WEST DIRECTION**

en: west, westward | **es:** al-occidente, al-oeste, hacia-el-mar | **fr:** mer, vers-l'ouest, westward | **de:** Meer, westwaerts, westward Exod 26:22; Exod 26:27; Exod 27:12; Exod 36:27; Exod 36:32

3. Sea of (geographic name) (49×) The noun yam in construct state forming the first element of a geographic proper name: yam-suf (Sea of Reeds, Exod 13:18), yam kinneret (Sea of Chinnereth, Num 34:11), yam ha-aravah (Sea of the Arabah, Deut 3:17). Multilingual glosses like 'Sea-of,' 'mar-de,' 'Mer-de,' and 'Meer-von' consistently mark this as a name-forming pattern. Distinguished from sense 1 by the tight construct bond with the following place name. **GEOG-**

RAPHY AND SPACE
en: Sea-of, sea-of, sea-of- | **es:** al-mar-de, el-mar-de, mar | **fr:** Mer-de, mer, mer-de | **de:** Meer, Meer-von, Sea-von Gen 14:3; Exod 10:19; Exod 13:18; Exod 15:4; Exod 15:22

יַם H3221 *N-msd* (2×)

the sea (Aramaic noun used in Daniel's vision of beasts from the great sea)

This is the Aramaic word for 'sea,' appearing only in Daniel's apocalyptic vision of four beasts rising from the great sea. The word is cognate to the Hebrew 'yam' and appears in Syriac and Targumic Aramaic with the same meaning. In Daniel 7, the sea represents chaos and the realm from which hostile kingdoms emerge in God's prophetic timetable. Both occurrences appear with the Aramaic emphatic state (definite article), referring to 'the sea' as a specific cosmic symbol.

(2×) An Aramaic noun meaning 'sea,' appearing in Daniel's vision of the four beasts (Dan 7:2, 3). The vision describes the four winds churning up 'the great sea' from which four beasts emerge, representing successive empires. Both occurrences use the emphatic/definite form 'yamma' (the sea). Multilingual renderings are consistent: English 'the sea,' Spanish 'el mar' or 'hacia el mar' (toward the sea), confirming understanding of this Aramaic term for the chaotic sea from which Daniel's beasts arise. SEA LARGE WATER
en: the-sea | **es:** el-mar, hacia-el-mar | **fr:** [יַמָּא], [לְיַמָּא] | **de:** [יַמָּא], [לְיַמָּא] Dan 7:2; Dan 7:3

יְמִם H3222 *Art / N-mp* (1×)

hot springs — thermal water sources found by Anah in the wilderness (Gen 36:24)

This puzzling word appears only in Genesis 36:24, describing what Anah found while tending his father's donkeys. The Vulgate's 'hot springs' remains the most common interpretation, suggesting thermal springs in the wilderness. The word's etymology is unclear, making the identification uncertain, but the context suggests something noteworthy enough to become part of Anah's identifying description.

(1×) A phenomenon discovered by Anah in the wilderness, most commonly interpreted as hot springs based on the Vulgate. The definite article 'the' with plural form suggests specific, known features. Translations (Spanish 'las-aguas-termales,' German 'die-heißen-Quellen') follow the thermal springs interpretation, though lexicographers acknowledge uncertainty. The discovery was significant enough to characterize Anah in Edomite genealogies. TEXTUAL VARIANTS MIXED
en: the-hot-springs | **es:** las-aguas-termales | **fr:** le-hot-sources | **de:** die-heißen-Quellen Gen 36:24

יְמוּאֵל H3223 *N-proper-ms* (2×)

Jemuel (proper name; son of Simeon, called Nemuel in other passages)

This name belongs to a son of Simeon and appears in the Genesis and Exodus genealogies. Interestingly, in parallel passages in Numbers and Chronicles, the same individual is called Nemuel, suggesting either textual variants or a deliberate name change. The name's meaning is uncertain, though it contains the element 'El' (God). The variation between Jemuel and Nemuel reflects the kinds of scribal variations that occurred in preserving genealogical records over centuries of transmission.

(2×) A proper name appearing in Simeon's genealogy (Gen 46:10, Exod 6:15), identified in BDB as the same person called Nemuel in Numbers 26:12 and 1 Chronicles 4:24. The name may mean 'day of God' or similar, though etymology is uncertain. Standard transliterations: English 'Jemuel,' Spanish 'Yemuel,' French and German 'Jemuel,' all identifying this Simeonite clan founder whose name varies in parallel biblical genealogies. PROPER NAMES (PERSONAL)
en: Jemuel | **es:** Yemuel | **fr:** Jemuel | **de:** Jemuel Gen 46:10; Exod 6:15

יְמִימָה H3224 *N-proper-fs* (1×)

Yemimah — personal name of Job's daughter (Job 42:14)

This name belongs to Job's first daughter, born after his restoration. The name may relate to 'dove,' suggesting gentleness or beauty. Job's naming of his daughters (all three names are preserved) after his restoration contrasts with the absence of his sons' names, possibly highlighting their beauty and the father's delight in his restored family.

(1×) The name of Job's eldest daughter born in his restoration, appearing in Job 42:14. The possible connection to 'dove' fits the pattern of Job's daughters receiving names of beauty and delight. Translations universally transliterate (Spanish 'Yemima'), treating this as a proper name. The preservation of all three daughters' names emphasizes their significance in Job's renewed blessing. PROPER NAMES (PERSONAL)
en: Yemimah | **es:** Yemima | **fr:** יְמִימָה | **de:** [יְמִימָה] Job 42:14

יָמִין H3225 *Prep-l / N-fsc / 3ms* (140×)

The right hand, right side, or south; denoting spatial direction, the hand as instrument of power, and the southern cardinal direction.

Yamin is one of those Hebrew nouns whose semantic range reveals an entire worldview. At its most concrete, it is simply the right hand — the hand of strength, skill, and blessing (Gen 48:13-14). From there it extends to the right side as a spatial direction ('turn neither to the right nor to the left'), and then, because ancient Israelites oriented themselves facing east, the right hand pointed south, giving yamin its geographic sense. The multilingual evidence is especially revealing: Spanish distinguishes diestra (the mighty right hand, often of God) from derecha (the directional right side), while Swahili mkono wa kulia and German rechte Hand preserve the body-part sense. The theological freight of God's right hand — the seat of power, protection, and honor — makes this word central to messianic expectation (Ps 110:1) and praise alike.

1. right side (direction / position) (73×) The right side as a spatial direction or positional location — 73 occurrences. This covers turning right, standing at someone's right, the right side of an object or place, and the right as a position of honor or proximity. Abraham tells Lot 'if you go to the right, I will go to the left' (Gen 13:9); the priest's right ear, thumb, and toe receive the blood of consecration (Exod 29:20). Spanish derecha and French droite consistently select directional vocabulary here, while German nach-rechts and Korean 오른쪽 confirm the spatial-orientational framing distinct from the body-part sense. RIGHT SIDE
en: and-on-left, at-right, right | **es:** a-derecha, a-la-derecha, derecha | **fr:** droit, droite, le-droit | **de:** Rechten, bei-Rechte, nach-rechts Gen 13:9; Gen 24:49; Gen 48:13; Exod 29:22; Lev 7:32

2. right hand (divine/royal power and authority) (50×) Split from sense 102424. Criteria: Metaphorical use of the right hand as symbol and instrument of power, especially God's right hand that acts, strikes, upholds, creates, rescues; theological and royal contexts where the hand represents authority and effective action rather than literal anatomy
en: Your-right-hand, his-right-hand, the-right-hand-of | **es:** La-diestra-de, diestra-de, diestra-de-el | **fr:** droite, sa-droite, ta-droite | **de:** dein-Rechte, der-Rechte-, rechte-Hand Exod 15:6; Exod 15:12; Deut 33:2; Judg 5:26

3. right hand (body part, physical) (12×) Split from sense 102424. Criteria: The physical right hand as a body part used for grasping, holding objects, physical actions; 'hand of' constructions referring to the anatomical member
en: and-his-right-hand, his-right-hand, in-my-right-hand | **es:** En-su-derecha, con-su-derecha, derecha-su | **fr:** avec-son-droite, dans-droit-son, dans-sa-droite-elle | **de:** deine-Rechte, in-seiner-Rechten, mit-sein-rechts Gen 48:13; Gen 48:14; Gen 48:17; Gen 48:18; Judg 16:29

4. south (cardinal direction) (5×) The south as a cardinal geographic direction — 5 occurrences arising from the Hebrew spatial orientation where one faces east, so the right hand points south. In 1 Samuel 23:19 and 23:24 David hides 'south of Jeshimon'; in Psalm 89:12 God created 'the north and the south.' The multilingual evidence is striking: entirely distinct lexemes appear in nearly every language — Spanish sur, German Suden, Swahili kusini — confirming that translators recognize this as a genuinely different semantic domain. The body-part origin is etymologically transparent but synchronically opaque to non-Hebrew speakers. **GEOGRAPHY AND SPACE**

en: and-the-south, from-south-of, south | **es:** al-sur, al-sur-de, derecha-de | **fr:** de-south-de, droite, et-droite | **de:** rechte-Hand, south-von, und-der-Rechte 1Sam 23:19; 1Sam 23:24; 2Sam 24:5; Job 23:9; Ps 89:12

יָמִין H3226 *Prep-l / N-proper-ms* (6×)

Jamin — a proper name meaning 'right hand,' borne by a Simeonite clan founder, a Judahite, and a Levite in Ezra's time.

A Hebrew proper name (יָמִין) derived from the common noun for 'right hand' or 'south,' conveying connotations of strength, favor, and good fortune. Three distinct individuals bear this name. The earliest is a son of Simeon listed among those who descended to Egypt with Jacob (Gen 46:10; Exod 6:15), whose descendants formed the Jaminite clan (Num 26:12). A Judahite Jamin appears in Jerahmeel's genealogy as a son of Ram (1 Chr 2:27). The third is a Levite or lay leader who helped Ezra explain the Torah to the assembled people (Neh 8:7). French 'et-Jamin' and German 'und-Jamin' reflect the conjunctive forms frequent in genealogical lists.

Jamin (proper name) (6×) The personal name Yāmîn (יָמִין, 'right hand'), borne by at least three individuals: a son of Simeon who came to Egypt (Gen 46:10; Exod 6:15; Num 26:12; 1 Chr 4:24), progenitor of the Jaminite clan; a descendant of Jerahmeel through Ram (1 Chr 2:27); and a Levite or community leader who helped expound the Torah during Ezra's public reading (Neh 8:7). The name's semantic link to 'right hand' carries associations of strength and blessing in the Hebrew cultural world. **PROPER NAMES (PERSONAL)**

en: Jamin, and-Jamin, and-Yamin | **es:** Jamín, de-Yamín, y-Yamin | **fr:** [וי-מין], [י-מין], et-Jamin | **de:** [וי-מין], [י-מין], und-Jamin Gen 46:10; Exod 6:15; Num 26:12; 1Chr 2:27; 1Chr 4:24

יְמִינִי H3227a *Art / Adj-ms* (2×)

the right (adjective: Ketiv form meaning 'right-hand' or 'on the right side')

This is a Ketiv (written) textual variant of the adjective for 'right' or 'right-hand,' appearing where the Qere (reading tradition) suggests a different vocalization. Both occurrences involve positioning or directionality: the pillar on the right side of the temple (2 Chr 3:17) and Ezekiel lying on his right side (Ezek 4:6). The variant reflects scribal traditions about how to vocalize the adjective. The difference is minor—both forms communicate 'right' or 'right-hand.'

(2×) An adjectival form (Ketiv reading) meaning 'the right (one)' or 'the right (side),' appearing in passages where the Qere suggests reading 'hayemani' instead. The occurrences describe the right pillar of Solomon's temple (2 Chr 3:17) and Ezekiel's right side (Ezek 4:6). Multilingual evidence shows understanding of 'right' direction: English notes the Ketiv variant, Spanish similarly brackets the Ketiv form, French and German preserve the Hebrew, all acknowledging textual variants in representing this common directional adjective. **RIGHT SIDE**

en: [the-right-one], [the-right] | **es:** [ketiv:el-derecho], [la-de-la-derecha] | **fr:** [הי-מיני], droit | **de:** [הי-מיני], [הי-מיני] 2Chr 3:17; Ezek 4:6

יְמִינִי H3227b *N-proper-ms* (3×)

Benjaminite, member of the tribe of Benjamin (gentilicic from Benjamin)

A gentilicic adjective meaning 'Benjaminite,' denoting someone from the tribe of Benjamin. This is an abbreviated form of the fuller phrase בֶּן־יְמִינִי (son of the right hand/Benjamin). The term appears in narratives about Saul's lineage and tribe: describing him as 'a Benjaminite man' (1 Samuel 9:1), referring to the 'land of the Benjaminites' (1 Samuel 9:4), and in David's rebuke to his men questioning whether a Benjaminite would reward them (1 Samuel 22:7). As Benjamin was Israel's smallest tribe (except Levi), yet produced the first king, Benjaminite identity carried both prestige and poignancy after the tribal civil war of Judges 19-21.

(3×) The ethnic-tribal designation for members of Benjamin's tribe. These three occurrences all relate to Saul and his context, emphasizing his tribal affiliation at a time when it mattered politically. The abbreviated form (יְמִינִי rather than בֶּן־יְמִינִי) suggests this was a common, well-understood designation. Multilingual glosses uniformly render it as 'Benjaminite,' recognizing the standard gentilicic form. **BENJAMIN TRIBE NAME**

en: Benjamin, Benjaminite | **es:** Benjamín, benjaminita | **fr:** Benjamin, Benjaminite | **de:** Benjamin, Benjaminite 1Sam 9:1; 1Sam 9:4; 1Sam 22:7

יְמִינִי H3228 *N-proper-ms* (2×)

Jaminite (gentilic: 'belonging to the clan of Jamin'; also used for Benjamite)

This gentilic (ethnic/clan designation) has two uses: as a patronymic for the clan of Jamin, son of Simeon, and apparently also as a designation for Benjamites. The word's dual usage is unusual—it may reflect different Hebrew traditions or homonyms. In Numbers it clearly designates Jamin's clan, while in 2 Samuel it apparently describes a Benjamite, creating some scholarly puzzlement. Gentilics were important for establishing tribal and clan identity in ancient Israel.

(2×) A gentilic (clan designation) with two apparently distinct uses: 'the Jaminites' (clan of Jamin, son of Simeon, Num 26:12) and possibly 'Benjamite' (2 Sam 20:1, though this is debated). The term appears with the article as a collective. Transliterations show the ambiguity: English 'the Jaminite' or 'Yemini,' Spanish 'benjamita' (Benjamite) or 'los yaminitas,' with French and German similarly varying, reflecting scholarly uncertainty whether this represents one term with two meanings or two homonyms. **BENJAMIN TRIBE NAME**

en: Yemini, the-Jaminite | **es:** benjamita, los-yaminitas | **fr:** Yemini, le-Jaminite | **de:** Yemini, der-Jaminite Num 26:12; 2Sam 20:1

יִמְלָה H3229 *N-proper-ms* (4×)

Imlah, father of the prophet Micaiah who opposed Ahab's false prophets

A personal name identifying the father of the prophet Micaiah, who famously opposed four hundred court prophets by predicting Ahab's death at Ramoth-gilead (1 Kgs 22:8–9; 2 Chr 18:7–8). The name appears only in the formula 'Micaiah son of Imlah,' which functions as a patronymic to distinguish this Micaiah from others. The alternate spelling יִמְלָא in Chronicles preserves the same name with a slight orthographic variation.

(4×) The proper name of the prophet Micaiah's father, used exclusively in the patronymic 'Micaiah son of Imlah' across both Kings and Chronicles. English and Spanish transliterate as 'Imlah'/'Imla' and 'Yimlah'/'Yimla,' while French and German retain the Hebrew in brackets for the Chronicles variant (יִמְלָא). All four occurrences frame the dramatic scene where Micaiah alone speaks Yahweh's true word against Ahab (1 Kgs 22:8–9; 2 Chr 18:7–8). **PROPER NAMES (PERSONAL)**

en: Imlah, Yimlah | **es:** Imla, Yimla | **fr:** Yimlah, [ימלא] | **de:** Yimlah, [ימלא] 1Kgs 22:8; 1Kgs 22:9; 2Chr 18:7; 2Chr 18:8

יַמְלֵךְ H3230 *Conj-w / N-proper-ms* (1×)

Yamlekh — personal name of a Simeonite (1 Chr 4:34)

This Simeonite name appears in Chronicles' tribal genealogies. The Palmyrene parallel confirms this was a known Semitic name in the broader region. Chronicles preserves such names even without

biographical details, maintaining tribal memory and identity. The genealogies served to connect the postexilic community to their pre-conquest heritage.

(1×) A Simeonite listed with conjunction 'and' in 1 Chronicles 4:34's genealogical catalog. The Palmyrene attestation shows this name's currency in the ancient Near East. Translations (Spanish 'y-Yamlec,' German intriguingly 'und-er-herrschte' meaning 'and-he-reigned') preserve the name, with the German perhaps reflecting the root's meaning rather than pure transliteration. The name's preservation honors Simeonite tribal heritage. **PROPER NAMES (PERSONAL)**
en: and-Yamlekh | **es:** y-Yamlec | **fr:** [וימלך] | **de:** und-er-herrschte 1Chr 4:34

יָמַן H3231 *V-Hifil-Imp-fs* (4×)
to go to the right, turn right, use the right hand
A denominative verb derived from יָמִין ('right hand, south'), used in the Hiphil to mean 'go to the right' or 'use the right hand.' It appears in spatial and moral contexts: Abram offers Lot the choice to go right or left (Gen 13:9), Isaiah warns against veering from the true path (Isa 30:21, via a related form), and Ezekiel's sword is commanded to 'go right!' (Ezek 21:16). In 1 Chr 12:2, it describes ambidextrous Benjamite warriors who could sling and shoot with either hand.

(4×) To move or turn to the right, whether literally in spatial navigation or figuratively in moral direction. The glosses across languages confirm the directional core: Eng 'go-right/to-turn-right,' Spa 'a-la-derecha/iré-a-la-derecha,' Fra 'aller-à-droite.' In Gen 13:9, it is paired with its antonym הִשְׂמְאִיל ('go left') as Abram divides the land with Lot. In 1 Chr 12:2, the participle מַיְמִינִים describes Benjamite warriors skilled at using the right hand with sling and bow, paired again with מַשְׂמְאִלִים ('using the left'). **RIGHT SIDE**
en: and-I-will-go-right, go-right, to-turn-right | **es:** a-la-derecha, diestros-con-la-derecha, iré-a-la-derecha | **fr:** [מימינים], aller-à-droite, et-Je—aller-droit | **de:** [הימנ], [מימינים], gehe-ich-nach-rechts Gen 13:9; 2Sam 14:19; 1Chr 12:2; Ezek 21:16

יִמְנָה H3232 *Prep-l / N-proper-ms* (5×)
Imnah (Jimnah); a personal name, possibly meaning 'good fortune' or 'right side'
A proper name possibly connected to the Arabic yumn ('good fortune') or yamnah ('right side'), suggesting an auspicious naming. Imnah appears primarily as a son of Asher in the patriarchal genealogies (Gen 46:17; 1 Chr 7:30), and his descendants form the clan of the Imnites (Num 26:44). A separate Imnah serves as a Levite under Hezekiah, overseeing temple offerings (2 Chr 31:14). French and German sometimes leave the Hebrew unvocalized in glosses, while English and Spanish consistently transliterate as 'Imnah/Yimnah.'

(5×) A proper name designating two distinct individuals. The primary Imnah is a son of Asher whose clan (the Imnites) is enumerated in the tribal census of Num 26:44. The genealogical listing appears also in Gen 46:17 and 1 Chr 7:30. A second Imnah is a Levite who assisted in distributing freewill offerings during Hezekiah's reforms (2 Chr 31:14). The possible Arabic cognate yumn ('prosperity') may reflect a birth-blessing name. Translations uniformly render it as 'Imnah' or 'Jimnah.' **PROPER NAMES (PERSONAL)**
en: Imnah, Yimnah, the-Imnite | **es:** Yimna, Yimnah, Yimná | **fr:** Imnah, [ימנה], le-Imnite | **de:** Jimna, [ימנה], der-Imnite Gen 46:17; Num 26:44; 1Chr 7:30; 2Chr 31:14

יְמָנִי H3233 *Art / Adj-ms* (33×)
right (adj.) — pertaining to the right hand or right side, used of body parts, architectural features, and ritual
Yemani is the adjective meaning 'right' or 'right-hand,' derived from yamin ('right hand'). Its 33 occurrences fall into two main spheres: ritual and architectural. In the Priestly legislation, the right ear, right thumb, and right big toe of the priest or the cleansed leper receive consecrating blood and oil (Exod 29:20; Lev 8:23-24; 14:14-28) — a deliberate triad that sanctifies hearing, action, and movement. The right forefinger of the priest sprinkles purifying oil before YHWH (Lev 14:16, 27). In temple architecture, 'the right pillar' names Jachin (1 Kgs 7:21; 2 Chr 3:17), and 'the right side of the house' orients worshipers and guards within sacred space (1 Kgs 6:8; 2 Kgs 11:11; Ezek 47:1-2). Spanish 'derecho/a,' French 'droit/e,' and German 'recht' all confirm a single directional-positional meaning.

the right (33×) Pertaining to the right hand or right side, used both of body parts in ritual contexts and of architectural orientation. In priestly consecration and purification rites, the right ear, right thumb, and right big toe receive blood and oil (Exod 29:20; Lev 8:23-24; 14:14-28). In temple descriptions, it identifies the right pillar Jachin (1 Kgs 7:21) and the right side of the sanctuary (1 Kgs 6:8; Ezek 47:1-2). Always contrasted with semali ('left'). **RIGHT SIDE**
en: the-right | **es:** el-derecho, la-derecha | **fr:** le-droit | **de:** der-rechts Exod 29:20; Lev 8:23

יִמְנָע H3234 *Conj-w / N-proper-ms* (1×)
Yimna — personal name of an Asherite (1 Chr 7:35)
This Asherite name appears in the genealogies of Asher's descendants, identified as a son of Helem. The Chronicles genealogies for northern tribes are particularly important since those tribes were largely lost to Assyrian conquest. Preserving such names maintained the twelve-tribe ideal and honored the memory of tribes beyond Judah and Benjamin.

(1×) Son of Helem in the Asherite genealogies of 1 Chronicles 7:35. The conjunction 'and' shows this as part of a list of brothers. Greek versions varied in transcription (Imana, Iamna), reflecting vowel uncertainty. Modern translations (Spanish 'y-Yimna') maintain transliteration, treating this as a genealogical marker connecting Asher's lineage across generations despite the tribe's later disappearance. **PROPER NAMES (PERSONAL)**
en: and-Yimna | **es:** y-Yimna | **fr:** [וימנע] | **de:** [וימנע] 1Chr 7:35

יִמַּר H3235 *V-Hitpael-Imperf-2mp* (1×)
boast, glory — verb in reflexive form indicating self-exaltation (Isa 61:6)
This verb in its Hithpael (reflexive) form appears in Isaiah's prophecy about restored Israel's glory, where foreigners will serve and Israel will 'boast in' or 'glory in' their wealth. The root's meaning involves exchange or possibly speech/declaration. Textual uncertainty exists, with some suggesting emendation, but the context supports a sense of joyful pride or glorying in God's restoration gifts.

(1×) A reflexive verb form in Isaiah 61:6 describing Israel's response to restoration blessings. The context of priestly status and foreign tribute suggests boasting or glorying in newfound wealth and honor. Spanish 'os-gloriaréis' captures the reflexive sense of taking pride or glory. Though the verb's etymology remains debated, the passage's triumphant tone supports a meaning of joyful self-celebration in God's restorative work. **AUTO-DETECTED COMMUNITY 11787 WITH 3 SENSES**
en: you-will-boast | **es:** os-gloriaréis | **fr:** [תתימרו] | **de:** [תתימרו] Isa 61:6

יִמְרָה H3236 *Conj-w / N-proper-ms* (1×)
Yimrah, a chief of the tribe of Asher mentioned in the genealogies of 1 Chronicles
Yimrah appears only once in Scripture as a tribal leader within Asher's genealogical record. The name is preserved in the Greek tradition as Iamarē or Iemra, showing slight variation across manuscript families. As with many genealogical entries in Chronicles, this brief mention anchors a family line within Israel's tribal structure.

(1×) A proper name designating an Asherite chief in 1 Chronicles 7:36. The single occurrence and genealogical context indicate a historical figure whose primary significance lies in maintaining tribal memory and lineage documentation within the Chronicler's comprehensive genealogical framework. **PROPER NAMES (PERSONAL)**
en: and-Yimrah | **es:** y-Yimra | **fr:** [וימרה] | **de:** [וימרה] 1Chr 7:36

יְמַשׁ H3237

touch (dubious lemma; Judges 16:26 Ketiv, likely textual error for מָשַׁשׁ)

This verb appears only in Judges 16:26 where Samson asks to 'feel' the pillars he will pull down. However, most scholars regard it as a textual error rather than a genuine word. The Ketiv reads וְיִמְשֵׁנִי while the Qere offers וַהֲמִישֵׁנִי. BDB suggests the intended root is מָשַׁשׁ ('to feel, grope'), a much more common verb appropriate to Samson's blindness. This represents the kind of marginal lexical entry that exists only to document and explain a problematic manuscript reading.

יָנָה H3238 *V-Hifil-Imperf-2ms / 3mse* (19×)

To oppress, wrong, or mistreat; also used as a participle meaning 'oppressor.'

Yanah describes the act of wronging or oppressing another person, particularly in contexts of social and economic vulnerability. The Torah uses it emphatically in laws protecting the stranger: 'You shall not oppress a stranger' (Exod 22:21; Lev 19:33), and in commercial fairness: 'You shall not wrong one another' in business dealings (Lev 25:14, 17). Spanish 'oprimirás' and French 'opprimer' both capture this sense of unjust pressure on the powerless. In the prophets, the participial form becomes a noun — 'the oppressor' — naming the agent of injustice: the oppressing city in Zephaniah 3:1, the sword of the oppressor in Jeremiah 46:16 and 50:16, and God's promise to make Israel's oppressors consume their own flesh (Isa 49:26).

1. oppress, wrong, mistreat (14×) The verbal action of oppressing, wronging, or mistreating someone — primarily in Hifil finite forms and Qal cohortative. This sense dominates the legal material: the repeated prohibition against oppressing the stranger (Exod 22:21; Lev 19:33; Deut 23:16) and the laws against wronging a neighbor in commerce (Lev 25:14, 17). Spanish 'lo oprimirás' and 'lo oprimiréis' consistently render the active, relational dimension of injustice — one person exerting unjust power over another. The Psalm 74:8 usage ('let us destroy them') intensifies this to collective violence. **OPPRESSION AND TYRANNY**

en: does-he-oppress, he-oppresses, let-us-destroy-them | **es:** lo-oprimirás, lo-oprimiréis, los-oprimiremos | **fr:** Jonas, mistreat, opprimer | **de:** [הונה], [הונן], [יונה] Exod 22:21; Lev 19:33; Lev 25:14; Lev 25:17; Deut 23:16

2. oppressor (substantival participle) (5×) The participial form functioning as a substantive noun: the oppressor, the one who oppresses. Used in prophetic literature to name agents of systemic injustice. Zephaniah 3:1 calls Jerusalem 'the oppressing city' (ha-yonah), while Jeremiah uses the phrase 'the sword of the oppressor' (Jer 46:16; 50:16). In Isaiah 49:26, God turns the tables: 'I will make your oppressors (monayikh) eat their own flesh.' Spanish 'la opresora' and English 'the oppressing' both show the shift from verb to fixed label — oppression as defining identity. **OPPRESSION AND TYRANNY**

en: oppressing, the-oppressing, the-oppressor | **es:** a-tus-opresores, la-espada, la-opresora | **fr:** le-Jonas, opprimer | **de:** [היונה], [מוניך], der-Jona Isa 49:26; Jer 25:38; Jer 46:16; Jer 50:16; Zeph 3:1

יָנוֹחַ H3239a *N-proper-fs* (1×)

Yanoach, a town in the extreme northern region of Israel conquered by Tiglath-Pileser III

Yanoach was a northern Israelite settlement captured during the Assyrian campaigns of 2 Kings 15:29. Its exact location remains disputed among scholars, with proposals ranging from sites near Tyre to locations west of the upper Jordan. The town's inclusion in the list of conquered territories reflects the scope of Assyrian territorial expansion during this period.

(1×) A place name referring to a northern Israelite town in 2 Kings 15:29, captured by Tiglath-Pileser III. The geographical uncertainty in modern scholarship (proposals include Hunin west of the upper Jordan) underscores how many biblical place names have lost their precise identification over millennia, though the conquest itself is historically attested. **PROPER NAMES (PERSONAL)**

en: Yanoach | **es:** Janoa | **fr:** Yanoach | **de:** Yanoach 2Kgs 15:29

בְּיָנוֹחָה H3239b *Prep-m / N-proper-fs / 3fs* (2×)

Janoah (proper name: town on Ephraim's border, possibly meaning 'resting place')

This place name designates a town on the border of Ephraim mentioned in Joshua's territorial descriptions. The name appears twice in quick succession, describing the border's course from one point to Janoah. Modern scholars have identified it with Yanun, southeast of Shechem, based on the geographic descriptions and archaeological evidence. The name may derive from a root meaning 'to rest' or 'to settle,' suggesting it was a resting place or settled location along the border.

(2×) A proper place name appearing in Ephraim's border description (Josh 16:6, 7), identified with modern Yanun southeast of Shechem. Both occurrences use prepositional forms: 'Janoah' and 'from Janoah,' describing the territorial boundary. Standard transliterations: English 'Janoah' or 'Yanoach,' Spanish 'Janoa,' French and German 'Yanoach,' all identifying this Ephraimite border town whose name may mean 'resting place,' fitting its geographic role as a boundary marker. **PROPER NAMES (PERSONAL)**

en: Yanoach, from-Yanoach | **es:** Janoa, desde-Janoa | **fr:** Yanoach, de-Yanoach | **de:** Yanoach, von-Yanoach Josh 16:6; Josh 16:7

נוּחַ H3240 *Conj-w / V-Hifil-ConjPerf-3ms* (75×)

To place, set down, leave, or give rest; in Hifil, to deposit in a location, abandon, permit, or settle; in Hofal, to be placed or left.

Derived from the root nuach ('to rest'), this verb in its Hifil causative form develops a surprisingly wide semantic arc — from the concrete physical act of placing an object somewhere, through the relational act of leaving or abandoning, all the way to granting rest or giving permission. God 'places' Adam in the Garden (Gen 2:15), Joseph's wife 'leaves' his garment beside her (Gen 39:16), and the LORD promises to 'settle' Israel in their own land (Isa 14:1). The multilingual evidence is revealing: Arabic splits the range across waḍaᶜa ('place'), taraka ('leave'), and arāḥa ('give rest'), while Spanish distinguishes poner, dejar, and hacer descansar. The verb's unity lies in a shared spatial logic: whether setting down, leaving behind, or allowing to remain, something comes to rest somewhere.

1. place, set, put down (34×) The core Hifil causative sense of placing, putting, or setting down an object or person in a specific location. God places Adam in Eden (Gen 2:15), the manna is deposited before the Testimony (Exod 16:33), and Moses sets the staff before the LORD (Num 17:7). Spanish depositó/puso, French déposer, and Arabic waḍaᶜa all converge on physical placement, confirming this as the prototypical meaning. At 34 occurrences, this is the most frequent sense. **PLACING AND LAYING**

en: and-I-will-set, and-he-laid, and-he-laid-it | **es:** Y-depositó, Y-lo-pusieron, Y-puso | **fr:** [וינח], [ויניחם], déposer | **de:** niederlegen, sie-setzte, und-Ort Gen 2:15; Gen 39:16; Exod 16:23; Exod 16:24; Exod 16:33

2. leave, abandon, forsake (23×) To leave behind, abandon, or forsake — an extension of 'place' toward separation. The departing person places something or someone down and walks away. Lot is urged to leave Sodom (Gen 19:16), grain is left for the poor (Lev 19:10 context), and God warns of forsaking his people (Num 32:15). Arabic taraka ('abandon') and Spanish dejar ('leave') consistently distinguish this from mere physical placement, and German lassen ('let remain') captures the permission-to-depart nuance. Twenty-three occurrences. **LEAVING AND REMAINING**

en: And-you-shall-leave, I-will-leave-it, and-he-left | **es:** Dejadlo, Y-dejaréis, Y-dejó | **fr:** [להניחם], et-déposer, et-gauche | **de:** [והנחתיו], [והנחתם], er-liess-ruhen Gen 19:16; Gen 42:33; Lev 7:15; Lev 16:23; Num 32:15

3. give rest, settle (6×) To give rest, settle, or grant repose — the Hifil preserving the root meaning of nuach most transparently. God will settle Israel compassionately in their land (Isa 14:1), and Ecclesiastes counsels not to let one's hand rest from labor (Eccl 11:6). Arabic askana/arāḥa ('settle/give rest') and Spanish hacer descansar

('cause to rest') both select dedicated rest vocabulary distinct from the placement or abandonment senses. Six occurrences concentrated in wisdom and prophetic literature. LEAVING AND REMAINING
en: and-I-will-settle, and-he-will-settle-them, leave | **es:** dejes, dejes-reposar, hará-descansar | **fr:** et-déposer, et-laisser, laisser | **de:** [והניחם], laesst-ruhen, und-niederlegen Eccl 7:18; Eccl 10:4; Eccl 11:6; Isa 14:1

4. permit, let alone (5×) To permit, allow, or let alone — a relational extension where the 'resting' metaphor becomes social: one party leaves another undisturbed. God asks Moses to 'let me alone' (Exod 32:10), Samson asks to lean against the pillars (Judg 16:26), and the Psalmist notes that God 'did not permit' anyone to oppress his anointed (Ps 105:14). Korean 허락하다 ('permit') and Arabic daʿa ('let be') confirm this as a distinct permission sense rather than physical placement. Five occurrences. LEAVING AND REMAINING
en: He-allowed, he-permitted, let-alone | **es:** Déjame, deja, dejó | **fr:** [הניח], laisser, le-reposer | **de:** er-allowed, laesst-ruhen, lass-Ruhe Exod 32:10; Judg 16:26; 1Chr 16:21; Ps 105:14; Eccl 5:12

5. be placed, be left (passive) (4×) Hofal passive: to be placed, set, or left in a location — the passive counterpart of senses 1-2, where the subject undergoes the placing rather than performing it. Ezekiel's temple measurements include 'the space that was left' (Ezek 41:9-11), and the ephah 'is set' on its base in Zechariah's vision (Zech 5:11). Spanish quedaba ('what remained') and French déposer (passive) both reflect the passive voice. Four occurrences, all in architectural or visionary contexts. LEAVING AND REMAINING
en: and-it-will-be-set, left, the-space-left | **es:** hacia-lo-que-quedaba, lo-que-quedaba, quedaba | **fr:** déposer, et-déposer | **de:** niederlegen, und-laesst-ruhen Ezek 41:9; Ezek 41:11; Zech 5:11

6. cast down, throw down (3×) To cast down, throw down, or deposit forcefully — an intensified variant of placement where the agent acts with force or violence. Isaiah describes a mighty storm that 'casts down to the earth' (Isa 28:2), God gathers and deposits metals in the furnace (Ezek 22:20), and Amos declares that justice is 'cast down' to the ground (Amos 5:7). Arabic ṭaraḥa/alqā ('throw, cast') captures the violent overtone absent from the neutral 'place' of sense 1. Three occurrences, all prophetic. LEAVING AND REMAINING
en: He-casts-down, and-I-will-leave, they-cast-down | **es:** derriban, derribará, y-os-dejaré | **fr:** déposer, et-déposer, laisser | **de:** er-liess-ruhen, laesst-ruhen, und-niederlegen Isa 28:2; Ezek 22:20; Amos 5:7

יָנוּם H3241 *Conj-w / N-proper-fs* (2×)

Janum (proper name: town in Judah's hill country, with Ketiv/Qere textual variants)

This place name appears in Joshua's list of towns in Judah's hill country, but the text itself is uncertain. The Ketiv (written text) and Qere (reading tradition) preserve different forms, suggesting ancient uncertainty about the name's spelling or pronunciation. The town's location is unknown, and it appears only in this one list. The textual variants have left translators uncertain whether to read 'Janum' or 'Janim,' with modern translations acknowledging both possibilities.

(2×) A proper place name in Judah's hill country (Josh 15:53, appearing twice for Ketiv and Qere variants). The written text (Ketiv) has one form while the reading tradition (Qere) suggests another, creating uncertainty about the town's name. Most likely 'Janum' though 'Janim' is also possible. Transliterations acknowledge the variants: English notes '[ketiv]' and 'Janum,' Spanish gives both in parentheses and brackets, with French and German similarly preserving both forms, reflecting ancient uncertainty about this otherwise unknown Judean town. TEXTUAL VARIANTS MIXED
en: [ketiv], and-Yanum | **es:** (y-Janum), [y-Janim] | **fr:** [cétiv], et-Yanum | **de:** [ketiv], und-Yanum Josh 15:53

יְנִיקָה H3242 *N-fpc / 3ms* (1×)

Young shoots or tender sprouts, used metaphorically in Ezekiel for Israel as a cedar

This rare feminine plural form appears only in Ezekiel's allegory of the great cedar (17:4), where Israel is depicted as a tree whose tender shoots are plucked. The cross-linguistic evidence shows Romance languages favoring 'young shoot' or 'sprout' terminology, while the imagery evokes botanical vulnerability and potential growth. The metaphor captures both Israel's fragility and her promise.

(1×) Denotes the tender young shoots or sprouts of a plant, specifically appearing in Ezekiel 17:4 within the extended metaphor of Israel as a cedar. The Spanish 'renuevos' and French 'jeune-pousse' both emphasize the botanical newness and tender quality, fitting the prophetic context of judgment upon Israel's leadership and future restoration. BRANCHES AND SHOOTS
en: shoots-its | **es:** sus-renuevos | **fr:** jeune-pousse | **de:** [יניקותיו] Ezek 17:4

יָנַק H3243 *V-Hifil-Prtcpl-fsc* (32×)

To suck, nurse; as participle: suckling infant or wet-nurse; causative: to give suck, suckle a child

A verb whose semantic range spans the full arc of nursing — from the infant who sucks to the mother or wet-nurse who gives suck. The Qal participle yoneq becomes a standard term for 'suckling child,' appearing in devastating judgment oracles where even nursing infants are not spared (1 Sam 15:3; Joel 2:16), as well as in the tender image of praise from the mouths of infants (Ps 8:2). The Hifil form shifts agency to the woman who nurses, generating the noun for 'wet-nurse' — like Deborah, Rebekah's nurse (Gen 35:8), or the mother cleverly hired by Pharaoh's daughter to nurse her own child Moses (Exod 2:7-9). Spanish precisely mirrors this with 'lactante' (suckling) versus 'nodriza' (wet-nurse).

1. suckling child, nursing infant (11×) Qal participle used as a substantive for a suckling child or nursing infant — one still dependent on the breast. This appears in both tender and terrible contexts: the praise ordained from the mouths of babes (Ps 8:2) and the merciless destruction of 'man and woman, child and infant' (1 Sam 15:3; 22:19). Joel summons even nursing infants to the solemn assembly (Joel 2:16). Spanish consistently renders this as 'lactante' (one who nurses), while French uses 'allaitant enfant.' NURSING SUCKLING INFANT
en: and-infant, and-nursing-babies, and-nursing-ones-at | **es:** al-lactante, el-lactante, lactante | **fr:** allaitant, allaitant-enfant, allaiter | **de:** [ויונק], [וינק], [יונק] Num 11:12; Deut 32:25; 1Sam 15:3; 1Sam 22:19; Ps 8:2

2. wet-nurse, nursing mother (7×) Hifil participle functioning as a noun for a wet-nurse or nursing mother — the woman who suckles a child, often professionally. Rebekah's nurse Deborah is memorialized at her death (Gen 35:8), and Moses' sister cleverly procures a 'nursing woman' who turns out to be his own mother (Exod 2:7). The term also appears in the census of Jacob's flocks, where nursing camels are listed (Gen 32:15). German 'die Amme' (wet-nurse) and Spanish 'nodriza' precisely capture this professional caregiver role. WET-NURSE CAREGIVER
en: her-nurse, his-nurse, nurse-of | **es:** amamantando, nodriza, nodriza-de | **fr:** [מינקתו], allaitant, allaiter | **de:** [מיניקתיך], [מינקתו], die-Amme Gen 24:59; Gen 32:15; Gen 35:8; Exod 2:7; 2Kgs 11:2

3. to suck, nurse at breast (7×) Qal finite verb describing the physical act of an infant sucking milk from the breast. Job wishes he had nursed at the breast that received him (Job 3:12), and the condemned person sucks the poison of asps (Job 20:16). Isaiah's eschatological vision promises that Zion's children will suck the milk of nations and the breast of kings (Isa 60:16). Deuteronomy 33:19 speaks of sucking the abundance of the seas. The range spans from literal nursing to bold metaphor. NURSING SUCKLING INFANT
en: I-should-nurse, and-you-shall-nurse, and-you-will-suck | **es:** Y-mamarás, mamará;, mamarán | **fr:** allaiter, et-allaiter, ils-suck | **de:** [אינק], [וינקת], [וינקתם] Deut 33:19; Job 3:12; Job 20:16; Isa 60:16

4. to suckle, give suck (7×) Hifil finite verb and infinitive expressing the causative action of giving suck or nursing a child. Sarah marvels that she has given children suck (Gen 21:7), Moses' mother is hired to nurse him (Exod 2:9), and Hannah delays her pilgrimage until she has weaned the child she is nursing (1 Sam 1:23). Deuteronomy 32:13 uses this metaphorically of God nursing Israel with honey from the rock. Spanish 'amamantar' and German 'stillen' both capture this causative maternal action. STRIKING

AND REFERENCE
en: and-he-nursed-him, and-nurse-him, and-she-nurse | **es:** amamantan, amamantó, para-amamantar | **fr:** allaiter, elle-nursed, et-elle-nurse | **de:** [היניקו], stillen-würde, und-er-saeugte-ihn Gen 21:7; Exod 2:7; Exod 2:9; Deut 32:13; 1Sam 1:23

יַנְשׁוּף H3244 *Art / N-ms* (3×)

owl (great owl, eagle-owl), unclean bird inhabiting desert ruins

A bird name, likely referring to a species of owl—possibly the great owl or Egyptian eagle-owl according to most scholars. Listed among unclean birds in Leviticus 11:17 and Deuteronomy 14:16, it also appears in Isaiah 34:11 as an inhabitant of desolate places, part of the prophet's vision of Edom's destruction. The etymology may connect to harsh, strident sounds (suggesting owl calls) or to twilight (נָשַׁף), as owls are crepuscular hunters. While the Septuagint and Vulgate suggest 'ibis,' most modern scholars favor an owl species based on the desert habitat and other contextual clues.

(3×) An unclean bird of prey, most likely a large owl species, associated with desolation and ruins. Isaiah's pairing of various raptors and carrion birds creates an eerie tableau of abandoned places reclaimed by wilderness. The identification as 'great owl' (German 'groß-owl', French 'grand-owl') reflects the scholarly consensus, though ancient translators sometimes guessed at difficult ornithological terms. The bird's presence signals divine judgment and the reversal of human habitation. AUTO-DETECTED COMMUNITY 3463 WITH 3 SENSES
en: and-owl, the-great-owl | **es:** el-ibís, la-lechuza, y-el-búho | **fr:** [וינשוף], le-grand-owl | **de:** [וינשוף], der-gross-owl Lev 11:17; Deut 14:16; Isa 34:11

יָסַד H3245 *Prep-l / V-Piel-Inf* (43×)

To found, lay a foundation, establish; Nifal: be founded; also: to take counsel together, conspire

A verb of foundations both literal and cosmic, yasad anchors some of the Bible's most architecturally vivid and theologically profound passages. Its concrete core appears when Solomon 'laid the foundation' of the temple (1 Kgs 5:17; 6:37) and when the returned exiles 'founded' the second temple amid weeping and shouting (Ezra 3:10-12). But the same root reaches cosmic scale when the psalmist declares 'You founded the earth' (Ps 104:5) and God challenges Job 'Where were you when I laid the foundation of the earth?' (Job 38:4). Isaiah's divine speeches deploy it for both cosmogony and eschatological promise: 'my hand laid the foundation of the earth' (Isa 48:13) and 'I will set your stones in antimony' (Isa 54:11). A remarkable semantic extension appears in the Nifal, where 'founding together' shifts to 'taking counsel together' — kings conspire (Ps 2:2) and enemies plot (Ps 31:13) — as if establishing a shared foundation of purpose.

1. found, establish (Qal active) (17×) The active Qal sense of founding, establishing, or laying a foundation — the most frequent usage across 17 occurrences covering both earthly construction and divine cosmogony. God 'founded the earth upon the seas' (Ps 24:2); 'by wisdom the LORD founded the earth' (Prov 3:19); Job is challenged 'where were you when I laid the foundation of the earth?' (Job 38:4). Spanish fundar and German grunden uniformly map to this foundational sense. The Chronicler applies it to temple construction (2 Chr 31:7), while Isaiah extends it to eschatological rebuilding (Isa 54:11). The theological weight is immense: the same verb that describes laying stones describes God's primordial creative act. FOUNDING AND ESTABLISHING
en: He-founded, You-founded, You-have-founded-them | **es:** Fundó, a-fundar, al-ser-fundada | **fr:** dans-ביסדי-moi, et-fonder, fonder | **de:** [ביסדו], [ביסדי], [יסד] 2Chr 31:7; Ezra 3:12; Job 38:4; Ps 24:2; Ps 78:69

2. establish, lay foundation (Piel intensive) (10×) The Piel intensive sense of deliberately establishing or founding — 10 occurrences emphasizing thoroughness and intentionality in the construction act. Joshua's curse invokes it: 'cursed is the man who rises up and builds this city Jericho; at the cost of his firstborn shall he lay its foundation' (Josh 6:26), fulfilled when Hiel 'laid its foundation' at the cost of Abiram (1 Kgs 16:34). The temple narratives use the Piel for the formal, ceremonial act of founding: Solomon's workers 'laid the foundation' (1 Kgs 5:17), and Ezra 3:10 describes the priests standing in their vestments when the 'foundation of the temple of the LORD was laid.' Spanish fundaron and French fonder confirm the deliberate, intensive force. FOUNDING AND ESTABLISHING
en: and-founded, established, founded | **es:** Y-fundaron, estableció, fundaron | **fr:** et-fonder, fonder, il-devra-se-coucha-son-foundation | **de:** [ויסדו], [יסד], [יסדו] Josh 6:26; 1Kgs 5:17; 1Kgs 16:34; 1Chr 9:22; Ezra 3:10

3. be founded, be established (Pual/Hofal passive) (10×) The passive stems — Pual and Hofal — expressing 'was founded, was established, had its foundation laid' across 10 occurrences. These appear in construction chronology notes: 'in the fourth year the foundation of the house of the LORD was laid' (1 Kgs 6:37); 'when the foundation of this house was laid before your eyes' (Hag 2:3; cf. Ezra 3:6, 11). The Pual participle musadoth ('founded, established') describes the great stones of the temple platform (1 Kgs 7:10) and appears in 2 Chronicles 3:3 for Solomon's building specifications. Spanish fue fundada and German gegründet mark the passive construction consistently. FOUNDING AND ESTABLISHING
en: [ketiv], and-founded, are-the-foundations | **es:** [kethiv], asentadas, fue-fundada | **fr:** et-founded, fonder, fondées | **de:** [הוסד], [יסד], [מיסדות] 1Kgs 6:37; 1Kgs 7:10; 2Chr 3:3; Ezra 3:6; Ezra 3:11

4. (2×) Two occurrences where the active participle or infinitive construct carries the standard founding sense but in theologically charged cosmological contexts — Isaiah 51:13 ('the LORD your Maker, who stretched out the heavens and laid the foundation of the earth') and Zechariah 12:1 ('the LORD, who stretches out the heavens and founds the earth and forms the spirit of man within him'). Spanish fundar and English 'founding' confirm the core meaning. These function identically to sense 1 but were clustered separately due to their participial syntax within divine creation formulae. FOUNDING AND ESTABLISHING
en: and-founding | **es:** y-el-que-funda, y-que-funda | **fr:** et-fonder | **de:** [ויסד], und-gruenden Isa 51:13; Zech 12:1

5. conspire, take counsel together (Nifal reflexive) (2×) The Nifal reflexive-reciprocal sense of taking counsel together or conspiring — a striking semantic extension in 2 occurrences. Psalm 2:2 declares 'the kings of the earth take their stand, and the rulers take counsel together (nosdu yachad) against the LORD and his anointed.' Psalm 31:13 describes enemies who 'conspire together (nosdu) against me, scheming to take my life.' Spanish consultarse ('to consult one another') reveals the reciprocal force. The metaphor is architectural: conspirators 'lay a foundation together,' establishing a shared base of hostile purpose — a vivid extension from physical to political founding. FOUNDING AND ESTABLISHING
en: take-counsel-, when-they-conspired | **es:** al-consultarse-ellos, se-consultan- | **fr:** dans-fonder, fonder | **de:** gründete, gründete- Ps 2:2; Ps 31:13

6. be founded, be established (Nifal passive) (2×) The Nifal passive sense — 'to be founded, be established' — in 2 occurrences distinct from the Pual/Hofal passive of sense 3. Exodus 9:18 places the founding of Egypt in historical perspective: 'since the day it was founded (hiwwasdah) until now'; Isaiah 44:28 has Cyrus declaring of the temple 'let its foundation be laid (tiwwased).' Spanish fue fundada and English 'was founded' / 'will be founded' mark the Nifal passive voice. The distinction from sense 3 is primarily morphological (Nifal vs. Pual/Hofal) rather than semantic, though the Nifal may carry a slightly more tolerative or stative nuance — 'came to be founded' rather than 'was caused to be founded.' FOUNDING AND ESTABLISHING
en: it-was-founded, will-be-founded | **es:** que-fue-fundada, será-fundado | **fr:** cela-était-founded, fonder | **de:** es-war-founded, gruenden Exod 9:18; Isa 44:28

יְסַד H3246 *N-msc* (1×)

Foundation or beginning, though textual criticism suggests reading as a verb form in Ezra 7:9

This hapax legomenon in Ezra 7:9 presents textual difficulties. BDB suggests that rather than the noun 'foundation of the ascent,' we should read the verb 'he founded' with Ezra as subject, following the Greek tradition. Such textual questions are common in post-exilic literature where Hebrew was undergoing transition. The underlying concept relates to establishing or beginning something.

(1×) Appears to mean 'foundation' or 'beginning' in Ezra 7:9, though scholarly consensus favors emending to the verbal form 'he founded' based on Greek manuscript evidence. The uncertainty reflects the textual fluidity of Ezra-Nehemiah, where Persian-period Hebrew sometimes shows unusual forms that sparked interpretive traditions across language families. **GEOGRAPHY AND SPACE**
en: founded | **es:** fundó | **fr:** [יסד] | **de:** [יסד] Ezra 7:9

יְסוֹד H3247 *N-ms* (20×)
Foundation, base — the structural bottom of a building, altar, or wall; also used figuratively
Denotes the lowest structural layer on which a building, wall, or altar rests. In ritual law, priests poured sacrificial blood at the base (יְסוֹד) of the altar (Exod 29:12; Lev 4:7, 18, 25, 30, 34) — a detail repeated so often it almost becomes a liturgical refrain. In prophetic judgment, God promises to lay bare the foundations of Samaria (Mic 1:6) and Jerusalem (Lam 4:11), stripping cities down to their very base. The word also extends metaphorically to the 'foundation' of human existence — mortals whose foundation is in the dust (Job 4:19) — and to the righteous as an 'everlasting foundation' that cannot be moved (Prov 10:25).

foundation or base (20×) The foundation, base, or bottom course of a structure — literally the lowest part of a building, wall, or altar. Heavily attested in sacrificial legislation where blood is poured at the altar's base (Exod 29:12; Lev 4:7, 18, 25, 30). German renders 'Fuss' (foot) and 'Grundlage' (foundation); Spanish 'base/cimiento.' Metaphorically extended to the 'foundation' of human frailty (Job 4:19; 22:16) and the stability of the righteous (Prov 10:25), and prophetically to the exposed foundations of judged cities (Mic 1:6; Lam 4:11). **GEOGRAPHY AND SPACE**
en: and-foundation-of, and-her-foundations, base-of | **es:** base-de, cimiento-de-ella, el-cimiento | **fr:** [היסוד], [ויסוד], [יסדו] | **de:** Fuss-von, Grundlage, [היסוד] Exod 29:12; Lev 4:7; Lev 4:18; Lev 4:25; Lev 4:30

יְסוֹדָה H3248 *N-fsc / 3ms* (1×)
His foundation, referring to Zion in Psalm 87, with the city as the object of God's love
This possessive form appears in Psalm 87:1, where God's foundation is established on the holy mountains. The parallelism with 'the gates of Zion' makes clear that the city itself is meant. The image evokes stability, divine choice, and permanence—Jerusalem as the place where God has set his immovable foundation. The multilingual glosses preserve the possessive and architectural metaphor.

(1×) Means 'his foundation' in Psalm 87:1, referring to Zion as the city founded by God on the holy mountains. The architectural metaphor (German 'Grundfeste,' Spanish 'fundamento') emphasizes divine establishment and permanence, while the possessive suffix underscores God's personal choice and ownership of the holy city as his dwelling place. **GEOGRAPHY AND SPACE**
en: his-foundation | **es:** Fundamento-de-el | **fr:** fondation | **de:** sein-Grundfeste Ps 87:1

H3249 *N-mpc / 1cs* (1×)
Uncertain form in Jeremiah 17:13, possibly related to departing or animal husbandry contexts
This obscure term in Jeremiah 17:13 has uncertain meaning. The ketiv-qere variation and sparse glossing suggest textual difficulty. Spanish renders 'those who depart from me,' while other traditions leave it untranslated. The domain assignment to animal husbandry may reflect etymological speculation, but the context of Jeremiah 17 concerns those who turn away from the Lord as the fountain of living water.

(1×) An uncertain Hebrew form in Jeremiah 17:13, where the Spanish tradition interprets it as 'those who depart from me' within the context of abandoning the Lord as the source of living water. The textual ambiguity and sparse cross-linguistic evidence indicate this is a crux interpretum where ancient translators struggled to establish clear meaning. **AUTO-DETECTED COMMUNITY 12467 WITH 7 SENSES**
en: [K] | **es:** [los-que-se-apartan-de-mí] | **fr:** [[יסורי]] | **de:** [[יסורי]] Jer 17:13

יְסוֹר H3250 *N-ms* (1×)
One who reproves or finds fault, a faultfinder who contends (Job 40:2)
This participial noun appears in God's challenge to Job: 'Shall a faultfinder contend with the Almighty?' The term captures the audacity of human criticism directed at divine wisdom and action. The Spanish 'disputará' (will he contend?) and English 'faultfinder' both preserve the confrontational tone, fitting the climactic divine speeches where God questions Job's qualification to critique the Creator's governance.

(1×) Designates a person who reproves or criticizes, specifically in Job 40:2 where God challenges whether a mere faultfinder is qualified to contend with Shaddai. The term's rhetorical force lies in exposing the presumption of human judgment when directed against divine wisdom, a central theme in the divine speeches of Job 38-41. **REPROOF AND REBUKE**
en: a-faultfinder | **es:** disputará | **fr:** יסור | **de:** [יסור] Job 40:2

סוּךְ H3251 *V-QalPass-Imperf-3ms* (1×)
Passive form: it shall be poured or anointed, regarding sacred anointing oil (Exodus 30:32)
This passive imperfect form appears in the regulations for holy anointing oil in Exodus 30:32. The text prohibits pouring this sacred oil on ordinary flesh, reserving it exclusively for tabernacle furnishings and consecrated persons. The verb's passive voice emphasizes the oil as subject—it shall not be poured in unauthorized contexts. Scholarly discussion includes whether this is passive Qal or Hophal.

(1×) A passive verbal form meaning 'it shall be poured' in Exodus 30:32, within the prohibition against using sacred anointing oil for common purposes. The multilingual evidence (Spanish 'será derramado,' French 'cela être versa') confirms the passive sense, emphasizing the oil's restricted sacred status in tabernacle worship. **POURED OUT EMPTIED**
en: it-shall-be-poured | **es:** será-derramado | **fr:** cela—être-versa | **de:** es-soll-sein-goss Exod 30:32

יִסְכָּה H3252 *N-proper-ms* (1×)
Iscah, daughter of Haran and sister of Milcah in Genesis 11
Iscah appears in the genealogical record of Abraham's family as Haran's daughter and Milcah's sister. Her single mention in Genesis 11:29 situates her within the transitional generation between Terah's departure from Ur and Abraham's call. The Greek rendering Iescha preserves the name with slight phonetic adaptation. Her etymology remains uncertain.

(1×) A feminine proper name in Genesis 11:29 designating the daughter of Haran and sister of Milcah in the patriarchal genealogy. The single biblical occurrence and uncertain etymology place Iscah among those family members mentioned to establish kinship networks in the pre-Abrahamic narrative. **PROPER NAMES (PERSONAL)**
en: Iscah | **es:** Isca | **fr:** Iscah | **de:** Jiskas Gen 11:29

יְסַמַכְיָהוּ H3253 *Conj-w / N-proper-ms* (1×)
Ismachiah, a Levite overseer during Hezekiah's reforms, possibly meaning 'Yahweh sustains'
Ismachiah served as a Levitical administrator under Hezekiah's reforms in 2 Chronicles 31:13. The name likely means 'Yahweh sustains,' though Gray suggests reading it as the simpler form found in related names. The Greek tradition renders it Samachia. His role in managing temple contributions reflects the organizational structure of Hezekiah's religious renewal.

(1×) A masculine proper name in 2 Chronicles 31:13 identifying a Levite involved in Hezekiah's temple administration. The theophoric element suggests divine sustenance or support, fitting the context of faithful stewardship during a period of covenant renewal and centralized worship reform in Judah. PROPER NAMES (PERSONAL)
en: and-Ismachiah | **es:** y-Yismajyahu | **fr:** [ויסמכיהו] | **de:** [ויסמכיהו] 2Chr 31:13

יָסַף H3254 *V-Hifil-Imperf-2mp* (210×)

To add, increase; to continue, do again; in Hifil: be added, join oneself to

One of Hebrew's most versatile verbs, yasaf serves double duty as both a quantitative term ('add more,' 'increase') and an auxiliary of repetition ('do again,' 'continue'). When God promises never again to flood the earth (Gen 8:21), yasaf carries the force of 'not repeat.' When Leviticus prescribes adding a fifth to a restitution payment (Lev 5:16), the same root means arithmetic increase. Cognate Aramaic awsif and Arabic zada confirm the additive core, while the auxiliary usage — unparalleled in many target languages — often requires paraphrase. The Nifal passive rounds out the paradigm with senses of being gathered or joined.

1. add, increase (Hifil) (62×) The Hifil causative expresses adding quantity, increasing a measure, or augmenting — as in Leviticus's penalty formulas where one 'shall add a fifth' (Lev 5:16; 27:31). Spanish añadir/aumentar and French ajouter confirm the straightforward additive meaning. Arabic zada (increase) and aḍafa (add) both cover this core quantitative sense. ADDING AND CONTINUING
en: adds, he-adds, he-shall-add | **es:** aumenta, añada, añade | **fr:** ajouter, il-devra-ajouter, peut-Il-ajoute | **de:** er-soll-hinzufuegen, fuegte-hinzu, moege-He-add Gen 30:24; Lev 5:16; Lev 6:5; Lev 19:25; Lev 27:31

2. continue, do again (Hifil) (62×) As an auxiliary verb in the Hifil, yasaf means 'to continue' or 'to do again,' governing an infinitive or implied action. In Exodus 8:29 Pharaoh must 'not continue to deceive,' and Genesis 8:21 records God's resolve 'not again to curse the ground.' Korean da-si (again) and Swahili kuendelea (continue) show how languages must choose between repetition and continuation framings for this single Hebrew construction. ADDING AND CONTINUING
en: He-will-continue, I-will-add, I-will-continue | **es:** añadirá, añadiré, continuará | **fr:** ajouter, fera-continue, ils-devra-continue | **de:** fuegte-hinzu, hinzufuegen, ich-wird-continue Gen 8:21; Gen 44:23; Exod 5:7; Exod 8:29

3. and added, and continued (Hifil consecutive) (46×) The waw-consecutive Hifil imperfect (wayyosef) narrates sequential addition or continuation in past tense: 'and she again bore' (Gen 4:2), 'and he waited yet another seven days' (Gen 8:10). This narrative form dominates in Genesis and the Former Prophets. Spanish Y-añadió and Y-continuó split what Hebrew unifies, revealing the dual semantic load this single conjugation carries. ADDING AND CONTINUING
en: and-added, and-again, and-continued | **es:** Y-añadió, Y-continuó, Y-volvieron | **fr:** et-ajouta, et-ajouter, et-continued | **de:** und-added, und-continued, und-er-added Gen 4:2; Gen 8:10; Gen 18:29; Gen 25:1; Gen 37:5

4. shall add, shall continue (Qal conjunctive perfect) (13×) The Qal weqatal (conjunctive perfect) projects addition or continuation into the future or conditional realm: 'and I will add' or 'and they shall continue.' Leviticus 26:18 warns 'I will continue to punish you sevenfold,' while Leviticus 27:13-15 prescribes 'and he shall add a fifth.' The tense-aspect shift from narrative past to predictive future distinguishes this from sense 3. ADDING AND CONTINUING
en: And-shall-add, And-shall-increase, and-I-will-add | **es:** Y-aumentarán, Y-añadirá, Y-continuarán | **fr:** et-ajouter, et-cela-fera-ajoute, et-devra-continue | **de:** und-du-soll-hinzufuegen, und-er-soll-hinzufuegen, und-er-wird-hinzufuegen Lev 22:14; Lev 26:18; Lev 26:21; Lev 27:13; Lev 27:15

5. continued, did again (Qal) (12×) Simple Qal stem forms expressing continuation or repetition without causative force: 'she did not return again' (Gen 8:12), 'he knew her no more' (Gen 38:26). German fuhr-er-fort ('he continued') and the aspectual framing in French continua mark this as a lighter, non-causative counterpart to the Hifil auxiliary sense. ADDING AND CONTINUING
en: again, continued, continuing | **es:** K(continuó), añadieron, añadió | **fr:** continua, continued, continuing | **de:** continued, continuing, fuhr-er-fort Gen 8:12; Gen 38:26; Num 11:25; Deut 5:25; Judg 8:28

6. increased, added (Qal/Hifil perfect active) (9×) Qal and Hifil perfect active forms denoting completed acts of quantitative increase: 'You have increased the nation' (Isa 26:15), 'they added sin upon sin' (1 Sam 12:19). Spanish aumentaste ('you increased') and the perfect aspect distinguish these from ongoing or future addition, focusing on the accomplished result. ADDING AND CONTINUING
en: He-added, You-have-increased, and-I-increased | **es:** Aumentaste, aumentaste, añadimos | **fr:** Il-ajouta, ajouter, et-ajouter | **de:** Er-fuegte-hinzu, du-added, hinzufuegen Deut 5:22; 1Sam 12:19; 1Kgs 10:7; 2Chr 9:6; Eccl 1:16

7. was added, be joined (Nifal) (6×) The Nifal passive-reflexive: 'be added to,' 'be joined,' 'be increased.' In Exodus 1:10 Pharaoh fears the Israelites will 'be added to our enemies,' and Numbers 36:3-4 legislates inheritance that might 'be added to' another tribe. Arabic inḍamma ('join oneself') and the passive yuzadu ('be increased') map neatly onto this stem's dual passive and reflexive possibilities. ADDING AND CONTINUING
en: additions, and-he-join, and-will-be-added | **es:** añadidos, fueron-añadidas, y-es-añadido | **fr:** ajouter, et-ajouter, et-fera-être-ajouta | **de:** hinzufuegen, und-er-sich-anschliessen, und-fuegte-hinzu Exod 1:10; Num 36:3; Num 36:4; Prov 11:24; Isa 15:9

יְסַף H3255 *V-Hofal-Perf-3fs* (1×)

Was added (Hophal perfect), referring to Daniel's restored understanding in Daniel 4:36

This Aramaic Hophal form describes the restoration of Daniel's reason after his period of divine judgment and humiliation. 'My understanding was added to me' marks the turning point when sanity returns. The passive voice emphasizes that restoration is received, not achieved—a gift following repentance. The form represents a characteristic Aramaism in biblical Aramaic portions.

(1×) The Aramaic Hophal perfect 'was added' in Daniel 4:36, describing the restoration of Nebuchadnezzar's (or the speaker's) reason after the humbling period of madness. The passive construction highlights divine agency in restoration, with the Spanish 'me fue añadida' and French 'ajouter' preserving the sense of reception rather than self-achievement. ADDING AND CONTINUING
en: was-added | **es:** me-fue-añadida | **fr:** ajouter | **de:** [הוסְפַת] Dan 4:36

יָסַר H3256 *V-Piel-Perf-3fs / 3ms* (43×)

To discipline, chasten, instruct, or admonish; correction administered by God or a human authority to produce obedience and wisdom.

Yasar is the Hebrew Bible's primary word for formative correction — the kind that hurts in the moment but shapes character over time. Its Piel stem (the dominant form) casts God as the disciplining father of Deuteronomy 8:5, chastening Israel the way a man disciplines his son. Yet yasar is not merely punitive. In 1 Chronicles 15:22, the same root describes Chenaniah 'instructing' in song, and in Psalm 16:7 David says his own kidneys 'instruct' him at night — an inward, educational sense. The Nifal passive captures the other side of the relationship: the one who submits to correction, as Jeremiah pleads in 31:18, 'discipline me, and I shall be disciplined.' Spanish nicely splits the range between castigar ('punish') and instruir ('instruct'), while German Zucht captures both dimensions in a single word rooted in formation rather than mere punishment.

1. discipline, chastise (Piel active) (27×) The dominant Piel active sense: disciplinary correction administered by a superior, typically God chastening his people or a parent correcting a child. This accounts for 27 of 43 occurrences and is the theological heart of the word. The doubling in Leviticus 26:18, 28 — 'I will discipline you sevenfold' — shows escalating covenant enforcement. Spanish castigar and French châtier both lean toward the punitive end, while Korean 징계하다 captures the corrective-formative dimension. The Deuteronomy 8:5 analogy ('as a man disciplines his son, so the LORD

your God disciplines you') establishes the paradigmatic father-son frame for this sense. DISCIPLINE INSTRUCT CORRECT
en: You-discipline, and-I-will-discipline, but-I-will-discipline-you | **es:** Castigando, Disciplina, castigaré | **fr:** [יסר], châtier, disciplined | **de:** Zucht-mich, [יסר], chastened-mich Lev 26:18; Lev 26:28; Deut 4:36; Deut 8:5

2. instruct, teach, train (5×) Instruction and training that emphasizes education rather than punishment — 5 occurrences in Qal and Piel where the context is positive skill-building or wisdom-formation. Chenaniah instructs the Levites in singing (1 Chr 15:22); Job 4:3 recalls how Job once 'instructed many'; Proverbs 31:1 introduces the 'instruction' King Lemuel's mother taught him. Spanish instruir and English 'instruct' clearly separate this from chastisement. The Isaiah 28:26 agricultural metaphor — God 'instructs' the farmer in proper technique — reveals how yasar can be entirely non-punitive, closer to the Greek paideuein in its educative sense. DISCIPLINE INSTRUCT CORRECT
en: And-instructs-him, instruct-me, instructor | **es:** Y-lo-instruye, has-instruido, instruía | **fr:** [יסר], châtier, châtier-lui | **de:** [יסר], [יסרת], [יסרתו] 1Chr 15:22; Job 4:3; Ps 16:7; Prov 31:1; Isa 28:26

3. be disciplined, be corrected (Nifal passive) (3×) The Nifal passive: being disciplined, receiving or undergoing correction. Three occurrences mark the responsive side of discipline. Jeremiah 31:18 is the classic text: Ephraim confesses 'you disciplined me, and I was disciplined, like an untrained calf.' Proverbs 29:19 warns that 'a servant will not be corrected by words alone,' and Leviticus 26:23 conditions restoration on whether Israel 'will be corrected.' Spanish corregirse (reflexive) and the passive construction highlight the subject's reception of — or resistance to — the corrective act. DISCIPLINE INSTRUCT CORRECT
en: and-I-was-disciplined, is-corrected, you-are-disciplined | **es:** os-corrigiereis, será-corregido, y-fui-disciplinado | **fr:** châtier, et-châtier, tu-sont-disciplined | **de:** [יסר], du-sind-disciplined, und-zuechtigen Lev 26:23; Prov 29:19; Jer 31:18

4. admonish, reprove (Qal active) (3×) Qal active admonishment and reproof — 3 occurrences where the emphasis falls on verbal correction rather than enacted punishment. Psalm 94:10 asks rhetorically, 'He who disciplines nations, shall he not rebuke?' Proverbs 9:7 warns against reproving a scoffer, and Isaiah 8:11 describes how the LORD 'admonished' the prophet with a strong hand. Spanish corregir and amonestar both appear in this cluster. The distinction from sense 1 is stem-morphological (Qal vs. Piel) and semantic — these are moments of warning speech rather than punitive action. DISCIPLINE INSTRUCT CORRECT
en: and-he-instructed-me, he-who-corrects, he-who-disciplines | **es:** El-que-corrige, el-que-corrige, y-me-amonestó | **fr:** châtier, et-châtier, le-châtier | **de:** [יסר], er-der-disciplines, und-zuechtigen Ps 94:10; Prov 9:7; Isa 8:11

5. be warned, take warning (Nifal/Nithpael reflexive) (3×) Reflexive self-warning or heeding a cautionary lesson — 3 occurrences in Nifal or Nithpael with a reflexive nuance: 'be warned,' 'take instruction for yourself.' Psalm 2:10 exhorts kings to 'be warned' (hiwwasru); Jeremiah 6:8 pleads with Jerusalem to 'accept correction' lest God depart; Ezekiel 23:48 promises that all women 'will take warning' from Oholibah's fate. Spanish advertirse ('be warned') and corregirse ('correct oneself') both capture the self-directed reception. The urgency in these texts is pre-emptive: discipline yourself before God's discipline arrives. DISCIPLINE INSTRUCT CORRECT
en: and-shall-be-warned, be-warned | **es:** Corregíte, sed-advertidos, y-serán-escarmentadas | **fr:** châtier, et-châtier, le-châtier | **de:** [ונוסרו], sein-warned, zuechtigen Ps 2:10; Jer 6:8; Ezek 23:48

6. bind, chastise (Hifil) (2×) A rare Hifil causative usage in Hosea — only 2 occurrences (Hos 7:12; 10:10) — where disciplining carries an overtone of physical binding or restraining. Hosea 10:10 declares 'I will chastise them' in a context of yoking and binding to agricultural labor. The Aramaic cognate yesar ('to bind') surfaces here as a semantic echo, and the Spanish atar ('to bind') alongside castigar in the translation tradition confirms the dual-layered meaning. This is corrective discipline enacted through physical constraint — God as the farmer harnessing a stubborn animal. PRONOUNS AND MIXED
en: I-will-chastise-them, and-I-will-bind-them | **es:** los-castigaré, y-los-ataré | **fr:** châtier, et-châtier | **de:** [איסרם], [ואסרם] Hos 7:12; Hos 10:10

יָעִ֫ H3257 *Conj-w / N-mpc / 3ms* (9×)

Shovels or ash-scoops used as cultic utensils for removing ashes from the altar of burnt offering in tabernacle and temple.
The noun ya'im (יָעִים) refers to the shovels or ash-removal scoops that were part of the standard inventory of altar utensils in Israelite worship. Every occurrence appears in equipment lists — never in narrative action — cataloguing the bronze implements of the tabernacle (Exod 27:3; 38:3; Num 4:14) or Solomon's temple (1 Kgs 7:40, 45). The same items are mentioned among the objects the Babylonians carried away (2 Kgs 25:14; Jer 52:18). Spanish consistently translates as palas ('shovels'), while German uses Schaufeln, confirming the basic sense of a flat scooping tool.

shovels (cultic utensils) (9×) Plural masculine noun denoting shovels or ash-scoops specifically designed for cleaning the sacrificial altar. Always appears in inventory lists alongside other cultic implements such as pots (סִירוֹת), basins (מִזְרָקוֹת), and forks (מִזְלָגוֹת). The Priestly source lists them for the tabernacle altar (Exod 27:3; 38:3; Num 4:14), the Deuteronomistic historian for Solomon's temple (1 Kgs 7:40, 45), and the destruction accounts note their removal to Babylon (2 Kgs 25:14; Jer 52:18). The Targum form יָעֵי confirms the root. INCENSE AND WORSHIP
en: and-its-shovels, the-shovels | **es:** las-palas, las-paletas, y-sus-palas | **fr:** [היעים], et-son-pelles, le-pelles | **de:** [היעים], der-Schaufeln, der-shovels Exod 27:3; Exod 38:3; Num 4:14; 1Kgs 7:40; 1Kgs 7:45

יַעְבֵּ֑ץ H3258 *N-proper-ms* (4×)

Jabez, a man of prayer and a town in Judah near Bethlehem
A name borne by both a person and a place in the tribe of Judah. The man Jabez is famous for his brief but fervent prayer in 1 Chr 4:9–10, where the text connects his name to the word for pain (עֹצֶב), noting that his mother 'bore him in sorrow.' Despite this inauspicious naming, Jabez called on God to bless and enlarge his territory, and God granted his request. The place Jabez (1 Chr 2:55) appears to be a town in Judah near Bethlehem where scribal families settled.

(4×) A proper name for both a Calebite man renowned for his prayer and a Judahite town associated with scribal families. The personal name is folk-etymologized from עֹצֶב ('pain') in 1 Chr 4:9, where his mother named him for the sorrow of his birth—yet he transcended that name through prayer (v. 10). The place name in 1 Chr 2:55 locates families of scribes (סֹפְרִים) at Jabez, near Bethlehem. German renders it 'Jabez,' English 'Ya'bets,' and Spanish 'Yabets,' all transliterating the Hebrew יַעְבֵּץ. PROPER NAMES (PERSONAL)
en: Ya'bets | **es:** Yabets | **fr:** [יעבץ] | **de:** Jabez 1Chr 2:55; 1Chr 4:9; 1Chr 4:10

יָעַד H3259 *Conj-w / V-Nifal-ConjPerf-3cp* (29×)

To appoint, designate, or meet by arrangement; encompasses assembling, meeting at a set place, appointing persons, summoning to court, and conspiring together.
The root behind the familiar term mo'ed (appointed time, meeting place), this verb carries the core idea of a fixed arrangement between parties. In the Nifal, it most often describes either assembling as a congregation (Num 10:3-4) or God meeting with Israel at the Tent of Meeting (Exod 25:22; 29:42-43), where the divine-human rendezvous is set by appointment rather than chance. In the Qal, it means to appoint or designate someone for a role, including the legal designation of a concubine (Exod 21:8-9). The Hifil carries a judicial edge: summoning someone to answer before a tribunal (Job 9:19; Jer 49:19). Across languages, Spanish reunirse and designar, Arabic wa'ada, and Korean moida consistently distinguish the communal gathering from the authoritative appointing.

1. assemble, gather together (9×) Nifal reflexive-reciprocal: to assemble or gather together as a group for a communal purpose. The congregation of Israel is the typical subject, summoned by trumpet blasts (Num 10:3-4) or gathered in complaint (Num 14:35; 16:11; 27:3). Spanish reunirse, French assembler, and Swahili kukusanyika all point to corporate gathering, while Hebrew marks it as a reciprocal action: people meeting 'with each other' by arrangement. GATHERING TOGETHER
en: and-shall-assemble, and-they-assembled, assembled | **es:** Y-se-reunieron,

los-que-se-juntaron, los-que-se-reúnen | **fr:** [הנועדים], et-devra-assembler, et-ils-assembla | **de:** [הנועדים], assembled, der-assembled Num 10:3; Num 10:4; Num 14:35; Num 16:11; Num 27:3

2. meet by appointment (8×) Nifal of divine appointment: to meet at a designated place or time, especially God meeting with his people at the Tabernacle. Concentrated in the Exodus Tent-of-Meeting passages (Exod 25:22; 29:42-43; 30:6, 36; Num 17:4), where God says 'I will meet with you' above the mercy seat. Spanish me reuniré and French rencontrer capture this solemn, scheduled divine encounter distinct from casual assembly. **MEETING AND ENCOUNTERING**
en: I-meet, I-will-meet, and-I-will-meet | **es:** Y-me-reuniré, me-reuniré, reunámonos | **fr:** Je—rencontrer, [ונועדה], [נועד] | **de:** [ונועדה], [נועד], ich-meet Exod 25:22; Exod 29:42; Exod 29:43; Exod 30:6; Exod 30:36

3. appoint, designate (5×) Qal active: to appoint, designate, or assign someone or something for a specific purpose. Covers appointing a time (2 Sam 20:5), designating a place (Jer 47:7), directing a rod of judgment (Mic 6:9), and the legal designation of a concubine (Exod 21:8-9). Spanish designar and Arabic wa'ada (to promise/appoint) mark the authoritative act of assignment. **STRIKING AND REFERENCE**
en: appointed-it, he-appointed-him, he-designated-her | **es:** la-designa, la-designó, la-ha-citado | **fr:** [יעדה], elle-a-convoqué, il-designated-sa | **de:** [יעדה], er-bestellte-ihn, er-designated-ihr Exod 21:8; Exod 21:9; 2Sam 20:5; Jer 47:7; Mic 6:9

4. summon to judgment (3×) Hifil causative with judicial force: to summon or arraign someone before a tribunal or court. Job uses it to ask who can summon God to answer (Job 9:19), and Jeremiah applies it to God as the shepherd whom none can call to account (Jer 49:19; 50:44). Spanish citar (to summon, cite) and the legal tone across translations distinguish this courtroom sense from simple appointment. **JUDGING AND DECIDING**
en: can-summon-me, will-summon-me | **es:** me-citará, me-citará? | **fr:** [יועדני], [יעידני], fixer-moi | **de:** [יועדני], [יועידנני], [יעידנני] Job 9:19; Jer 49:19; Jer 50:44

5. be appointed, be set (2×) Hofal passive: to be appointed, set, or directed by another's hand. Attested in Jeremiah 24:1 of figs 'set' before the temple and Ezekiel 21:16 of a sword 'appointed' to strike. The passive construction marks the recipient of designation rather than the designator, a natural extension of the Qal active sense. **RECLINING AND LYING**
en: is-appointed, set | **es:** esté-dirigido, puestas | **fr:** [מועדים], [מעדות] | **de:** [מועדים], [מעדות] Jer 24:1; Ezek 21:16

6. agree, conspire together (2×) Nifal reciprocal with the nuance of mutual agreement or conspiracy: to meet together by prearranged accord. Amos 3:3 asks whether two walk together unless they have agreed, and Job 2:11 describes the three friends who arranged to come together. Spanish concertarse (to agree together) and French se réunir with deliberative overtones distinguish this from the simple assembly of sense 1 by emphasizing the bilateral pact. **CONSPIRE AGREE TOGETHER**
en: and-they-met-together, they-have-agreed | **es:** se-hayan-citado, y-se-concertaron | **fr:** et-fixer, ils-se-sont-réunis | **de:** [ויועדו], [נועדו] Job 2:11; Amos 3:3

יְעִדּוֹ H3260 *N-proper-ms* (2×)
Iddo (proper name: prophet/seer in Chronicles, with Ketiv/Qere textual variants)
This proper name appears with textual variants (Ketiv vs. Qere) for a prophet or seer whose writings are mentioned as a source for Solomon's acts. The name Iddo appears elsewhere in Chronicles for various individuals—a seer whose visions concerned Jeroboam, among others. The textual uncertainty (Yedo vs. Yedai in the variants) reflects scribal traditions about how to vocalize this name. The individual was significant enough that his prophetic writings were used as historical sources by the Chronicler.

(2×) A proper name appearing in reference to prophetic writings about Solomon (2 Chr 9:29, twice for Ketiv and Qere variants). BDB identifies this with Iddo the seer mentioned elsewhere in Chronicles. The Qere suggests reading 'Yedo' while the Ketiv has a slightly different form. Transliterations reflect the variants: English 'Iddo' or notes the variants 'Yedo/Yedai,' Spanish and French/German similarly preserve both Hebrew forms, acknowledging ancient uncertainty about the exact vocalization of this prophetic source's name. **PROPER NAMES (PERSONAL)**
en: Yedo, [Yedai] | **es:** Yedó, [Yedó] | **fr:** [יעדו], [יעדי] | **de:** [יעדו], [יעדי] 2Chr 9:29

יְעָהּ H3261 *Conj-w / V-Qal-ConjPerf-3ms* (1×)
Shall sweep away, carrying off the false refuge (Isaiah 28:17)
In Isaiah's oracle against Judah's false security, this verb describes how hail will sweep away the refuge of lies. The imagery is meteorological and violent—divine judgment removing deceptive shelters. The Arabic cognate waʿā (to collect, gather) may suggest sweeping together and carrying off. Modern Arabic dialectal evidence from Palestinian usage supports this semantic field.

(1×) Means 'shall sweep away' in Isaiah 28:17, where hail serves as God's instrument to remove the false refuge in which Jerusalem's leaders have trusted. The Spanish 'barrerá' (will sweep) and the Arabic cognate evidence both support the sense of forceful removal, fitting Isaiah's vivid judgment imagery against political alliances made in bad faith. **GATHERING TOGETHER**
en: and-shall-sweep-away | **es:** y-barrerá | **fr:** [ויעה] | **de:** [ויעה] Isa 28:17

יְעוּאֵל H3262 *N-proper-ms* (1×)
Yeuel, a descendant of Zerah in the Chronicles genealogies
Yeuel appears as a son of Zerah in 1 Chronicles 9:6, within the genealogical records of those who returned from exile. The name's etymology is uncertain, and Greek manuscript traditions show variation (Epeiēl, Ieeēl). Like many genealogical entries, this preserves tribal memory and lineage continuity across the traumatic disruption of the Babylonian exile.

(1×) A masculine proper name in 1 Chronicles 9:6 identifying a member of Zerah's line among the post-exilic returnees. The single occurrence and genealogical function mark Yeuel as part of the Chronicler's concern to document legitimate Israelite descent and tribal continuity despite exile. **PROPER NAMES (PERSONAL)**
en: Yeuel | **es:** Yeuel | **fr:** [יעואל] | **de:** [יעואל] 1Chr 9:6

יְעוּץ H3263 *N-proper-ms* (1×)
Yeuts, a Benjamite name in 1 Chronicles 8:10
Yeuts appears in the Benjamite genealogies as one of the descendants listed in 1 Chronicles 8:10. The name's meaning is uncertain, and Greek traditions vary in their transliteration (Idōs, Ieous, Iōas). These genealogical records served to maintain tribal identity and legitimacy within the post-exilic community's self-understanding.

(1×) A masculine proper name in 1 Chronicles 8:10 within the Benjamite genealogical framework. The sparse attestation and uncertain etymology are typical of many names preserved solely for genealogical continuity, serving the Chronicler's broader purpose of establishing tribal legitimacy and historical rootedness. **PROPER NAMES (PERSONAL)**
en: Yeuts | **es:** Yeuts | **fr:** [יעוץ] | **de:** [יעוץ] 1Chr 8:10

יַעַר H3264
wood, forest, thicket; wooded area or densely treed land
This noun denotes a wood, forest, or thicket—places dense with trees that can be felled for timber or serve as domains of danger and mystery. Joshua 17 describes the hill country as 'forest' to be cleared; 2 Samuel 18 sets Absalom's defeat in 'the forest of Ephraim.' Forests in ancient Israel were both resource (timber for building) and threat (wild beasts, ambush sites). Jeremiah 10:3 speaks of cutting 'wood from the forest' for idol-carving. The term appears in geographical names and carries associations with wilderness, danger, and the boundary between civilization and untamed nature.

יָעוֹר H3265 *N-proper-ms* (2×)
Jair (proper name: father of Elhanan, with Ketiv/Qere variants)
This name appears with textual uncertainty (Ketiv vs. Qere) for the father of Elhanan, one of David's warriors who killed a giant. The parallel passage in 2 Samuel has been corrupted, and scholars suggest reading 'Jair' (as Chronicles has it) for the garbled 'Jaare-oregim' in Samuel. The name itself is well-attested elsewhere in Scripture, meaning possibly 'he enlightens' or 'Yahweh enlightens.' The textual variants here are minor—both forms point to the same name with slight spelling differences.

(2×) A proper name appearing for the father of Elhanan the giant-slayer (1 Chr 20:5, twice for Ketiv and Qere variants). BDB notes the parallel 2 Samuel 21:19 passage is corrupt. The Qere reading 'Yair' is preferred over the Ketiv 'Yaor.' Transliterations acknowledge the variants: English 'Jair' with note of Ketiv, Spanish gives both forms in parentheses, French and German preserve both Hebrew variants, identifying this warrior's father despite ancient scribal uncertainty about spelling. **JAIR PERSONAL NAME**
en: Jair, [ketiv] | **es:** (Yair), [Yair] | **fr:** [יָעוֹר], [יָעִיר] | **de:** [יָעוֹר], [יָעִיר] 1Chr 20:5

יְעוּשׁ H3266 *Conj-w / N-proper-ms* (10×)
Jeush — a proper name borne by several figures, most prominently an Edomite chieftain descended from Esau
The name יְעוּשׁ (Ye'ush), possibly meaning 'he comes to help' or 'may [God] aid,' belongs to at least five individuals in the Hebrew Bible. The most prominent is Jeush the son of Esau by his wife Oholibamah, who became an Edomite clan chief (Gen 36:5, 14, 18; 1 Chr 1:35). A Benjaminite Jeush appears in Saul's genealogy (1 Chr 7:10; 8:39), and another is a son of Rehoboam (2 Chr 11:19). A Levitical Jeush is listed among the sons of Shimei (1 Chr 23:10-11). The name's recurrence across tribal boundaries — Edomite, Benjaminite, Judahite, Levitical — illustrates the widespread use of theophoric naming patterns in West Semitic cultures.

Jeush / Ye'ush (proper name) (10×) A proper name of uncertain etymology, borne by several individuals: an Edomite chieftain, son of Esau and Oholibamah (Gen 36:5, 14, 18; 1 Chr 1:35), a Benjaminite in Saul's lineage (1 Chr 7:10; 8:39), a son of King Rehoboam of Judah (2 Chr 11:19), and a Levitical figure among the sons of Shimei (1 Chr 23:10-11). The Edomite bearer is the most historically significant, as his clan is listed among the tribal chiefs of Edom. Spanish 'Jeús' and English 'Jeush' reflect standard transliteration; the LXX renders it Ιεους. **PROPER NAMES (PERSONAL)**
en: Jeush, Yeush, [ketiv] | **es:** (Yeush), (Yeús), Yeush | **fr:** Jeush, et-Jeush | **de:** Jeusch, [וַיְעוּשׁ], [יְעוּשׁ] Gen 36:5; Gen 36:14; Gen 36:18; 1Chr 1:35; 1Chr 7:10

יָעַז H3267 *V-Nifal-Prtcpl-ms* (1×)
Barbarous or fierce, describing a foreign invading people in Isaiah 33:19
This difficult Niphal participle describes the invading foreigners Isaiah promises will no longer be seen. The root meaning is uncertain —possibly 'making signs' or 'speaking unintelligibly,' hence 'barbarous,' or perhaps 'fierce' or 'arrogant.' The Spanish 'feroz' (fierce) captures one possibility. Context favors foreigners whose language is incomprehensible, fitting the parallel description of 'a people of obscure speech.'

(1×) An adjective describing an invading foreign people in Isaiah 33:19, probably meaning 'barbarous' (speaking unintelligibly) or 'fierce.' The lexical uncertainty reflects the rare root, though context strongly suggests foreigners characterized by incomprehensible language and threatening demeanor, whom God will remove from Jerusalem's sight. **PRIDE AND ARROGANCE**
en: not | **es:** feroz | **fr:** [נוֹעָז] | **de:** [נוֹעָז] Isa 33:19

וְ H3268 *Conj-w / N-proper-ms* (1×)
Yaaziel, a Levite name in 1 Chronicles 15, possibly a textual variant of Aziel or Uzziel
Yaaziel appears among the Levites appointed for musical service in 1 Chronicles 15:18. Verse 20 lists the same individual as Aziel, and scholars suggest both may be textual corruptions of Uzziel. Such variations are common in Chronicles' genealogical and organizational lists, where copyist errors or genuine name variants create minor discrepancies across parallel passages.

(1×) A masculine proper name in 1 Chronicles 15:18 designating a Levite musician, though probably a textual variant or error for Aziel (v. 20) or Uzziel, as suggested by Gray. The Greek rendering Oziēl supports this view, illustrating how manuscript transmission could generate variant forms of the same name. **PROPER NAMES (PERSONAL)**
en: and-Yaaziel | **es:** y-Yaziel | **fr:** [וְיַעֲזִיאֵל] | **de:** [וְיַעְזִיאֵל] 1Chr 15:18

יַעֲזְיָהוּ H3269 *Prep-l / N-proper-ms* (2×)
Jaaziyahu (proper name: Levite name, possibly corruption of Uzziyahu)
This Levitical name appears only in the priestly course listings in Chronicles, and scholars suspect it may be a textual corruption of the more common name Uzziyahu (Uzziah). The name as it stands would mean something like 'Yahweh makes bold' or 'Yahweh strengthens,' but the suggestion of textual corruption is based on the name's rarity and similarity to other names. Both occurrences appear with prepositions in the Levitical genealogies describing family leadership.

(2×) A proper Levitical name appearing in priestly genealogies (1 Chr 24:26, 27), possibly a textual corruption of Uzziyahu according to some scholars. The occurrences show prepositional forms: 'Jaaziyahu' and 'for/to Jaaziyahu.' If genuine, the name would mean 'Yahweh emboldens' or similar. Transliterations preserve the Hebrew: English 'Jaaziyahu' or 'Yaaziyahu,' Spanish 'Yaaziyahu,' French and German maintain the Hebrew form, acknowledging this rare (possibly corrupt) Levitical name whose exact form remains uncertain. **PROPER NAMES (PERSONAL)**
en: Yaaziyahu, for-Yaaziyahu | **es:** Yaaziyahu, para-Yaaziyahu | **fr:** [יַעֲזִיהוּ], [לְיַעֲזִיהוּ] | **de:** [יַעְזִיהוּ], [לְיַעְזִיהוּ] 1Chr 24:26; 1Chr 24:27

יַעְזֵר H3270 *N-proper-fs* (13×)
Jazer — a Transjordanian city in Gilead assigned to the tribe of Gad
A place name for a city east of the Jordan in the tableland of Gilead, originally conquered from the Amorites (Num 21:32) and later apportioned to Gad (Num 32:1, 35; Josh 13:25). It served as a Levitical city (Josh 21:39; 1 Chr 6:66) and administrative center (1 Chr 26:31). The prophets associate Jazer with its fertile vineyards, mourning their devastation alongside those of Moab (Isa 16:8–9; Jer 48:32). David's census route also passed through Jazer (2 Sam 24:5), confirming its regional importance in the Transjordan.

Jazer (place name) (13×) The proper place name Jazer (/ יַעְזֵר / יַעְזִיר), a fortified Transjordanian city in the Gilead region. It appears in the conquest narratives as territory taken from the Amorites and assigned to Gad (Num 21:32; 32:1, 3, 35; Josh 13:25). It also served as a Levitical city (Josh 21:39; 1 Chr 6:66) and is linked to vineyard imagery in prophetic oracles against Moab (Isa 16:8–9; Jer 48:32). **PROPER NAMES (PERSONAL)**
en: Jazer, Yazer, and-Jazer | **es:** Jazer, Yazer, en-Jazer | **fr:** Jazer, Yazer, [בְיַעְזִיר] | **de:** Jazer, Yazer, [בְיַעְזִיר] Num 21:32; Num 32:1; Num 32:3; Num 32:35; Josh 13:25

יָעַט H3271 *V-Qal-Perf-3ms / 1cs* (1×)
He wrapped or covered me, used in Isaiah 61:10 of being clothed with salvation's robe
This verb appears in Isaiah's triumphant declaration: 'He has covered me with the robe of righteousness.' The imagery is sartorial and ceremonial, evoking priestly or royal investiture. The parallel verb 'clothed me with garments of salvation' reinforces the metaphor. Some scholars suggest reading this as a form of the more common ʿāṭâ, though the Qal perfect form here is distinctive.

(1×) Means 'he wrapped me' or 'he covered me' in Isaiah 61:10, describing God's action of clothing the speaker with righteousness like a ceremonial robe. The Spanish 'me cubrió' preserves the covering imagery, fitting the broader context of divine vindication and restoration where garments symbolize transformed status before God and the nations. **RELEASE AND MOVEMENT**

en: he-wrapped-me | **es:** me-cubrió | **fr:** [יעטני] | **de:** [יעטני] Isa 61:10

יְעַט H3272a *V-Hitpael-Perf-3mp* (1×)
Have consulted or taken counsel (Aramaic Ithpael), reflexive counsel-taking in Daniel 6
This Aramaic verb describes the officials who conspired together to trap Daniel in Daniel 6:7. The Ithpael stem conveys reciprocal action —they counseled with one another. The context is political conspiracy, where collective deliberation produces the decree designed to ensnare Daniel in his faithfulness to God. The multilingual evidence confirms the consultative sense.

(1×) An Aramaic Ithpael perfect meaning 'have consulted' or 'took counsel together' in Daniel 6:7, describing the collaborative conspiracy of officials against Daniel. The reciprocal force of the Ithpael stem (they counseled with each other) fits the narrative of collective scheming to manipulate the king's decree against Daniel's prayer life. **COUNSEL AND DELIBERATION**

en: have-consulted | **es:** han-consultado | **fr:** conseiller | **de:** [אתיעטן] Dan 6:7

יָעַט H3272b *V-Qal-Prtcpl-mpc / 3ms* (2×)
counselors (Aramaic plural noun: royal advisors to the Persian king)
This Aramaic term appears only in Ezra, designating the counselors or advisors to the Persian king. The word is a plural noun with pronominal suffix ('his counselors'), referring to the advisors who, along with the king, sent Ezra back to Jerusalem with authority and resources. The term reflects the administrative structure of the Persian Empire, where the king ruled with a council of advisors. Both occurrences describe Ezra's authorization coming from the king and his counselors together.

(2×) An Aramaic plural noun meaning 'counselors' or 'advisors,' appearing with the pronominal suffix 'his counselors' (Ezra 7:14, 15), referring to the Persian king's advisory council. The term describes those who, with the king, authorized Ezra's mission to Jerusalem. Multilingual renderings are consistent: English 'counselors' or 'his counselors,' Spanish 'consejeros' (counselors) or 'sus consejeros' (his counselors), reflecting understanding of this Aramaic term for the royal advisory body in the Persian imperial administration. **AUTO-DETECTED COMMUNITY 11320 WITH 3 SENSES**

en: and-his-counselors, counselors | **es:** consejeros, y-sus-consejeros | **fr:** [ויעטוהי], [יעטהי] | **de:** [ויעטוהי], [יעטהי] Ezra 7:14; Ezra 7:15

יְעוּאֵל H3273 *Conj-w / N-proper-ms* (17×)
Jeiel — a Hebrew proper name borne by multiple Levites, warriors, and clan leaders in Chronicles and Ezra
Ye'i'el (also spelled Ye'u'el and Ye'iel) is a proper masculine name appearing 17 times, almost exclusively in the books of Chronicles and Ezra. The name likely means 'God has gathered' or 'treasure of God,' and its multiple bearers reflect the Chronicler's concern with genealogical completeness and Levitical worship. The most frequently mentioned Jeiel is a Levitical musician appointed by David for the ark procession, who played the harp and appears repeatedly in the worship lists (1 Chr 15:18, 21; 16:5). Another Jeiel is identified as the ancestor of Saul from the Gibeonite line (1 Chr 9:35). Among the warriors, a Jeiel son of Hotham appears in David's elite thirty (1 Chr 11:44). The name surfaces in Uzziah's military administration — Jeiel the scribe kept the army muster (2 Chr 26:11) — and in Hezekiah's and Josiah's religious reforms among Levitical leaders (2 Chr 29:13; 35:9). Ezra lists a Jeiel among the returnees (Ezra 8:13) and among those who had married foreign wives (Ezra 10:43). Spanish 'Jeiel,' French 'Jeiel,' and German 'Jeiel' transliterate the name with minor variation.

Yeiel (proper name) (17×) A Hebrew proper masculine name borne by at least eight distinct individuals in Chronicles and Ezra. The Levitical musician in David's ark procession is most prominent (1 Chr 15:18, 21; 16:5), alongside the Gibeonite ancestor of Saul (1 Chr 9:35), one of David's mighty warriors (1 Chr 11:44), Uzziah's military scribe (2 Chr 26:11), Levites in Hezekiah's and Josiah's reforms (2 Chr 29:13; 35:9), a Reubenite chief (1 Chr 5:7), a companion of Ezra (Ezra 8:13), and a man who took a foreign wife (Ezra 10:43). The LXX renders the name variously as Ieiel, Ioel, and Iael; the name likely means 'God has gathered' or 'treasure of God.' **PROPER NAMES (PERSONAL)**

en: (and-Yeiel), Jeiel, Ye'i'el | **es:** (Yeiel), (y-Yeiel), Jeiel | **fr:** Jeïel, et-Jeïel | **de:** Jeiel, [יעיאל], und-Jeiel 1Chr 5:7; 1Chr 9:35; 1Chr 11:44

יְעוּשׁ H3274 *N-proper-ms* (2×)
Jeush (proper name: 'he comes to help'; son of Esau and other individuals)
This name, possibly meaning 'he comes to help' or related to an Arabian divine name, appears for multiple individuals, most notably a son of Esau by Oholibamah. The name occurs with variant spellings (Ketiv vs. Qere) in several passages, reflecting ancient uncertainty about vowel pointing. It's borne by an Edomite chief, Benjamites, a Levite, and a son of Rehoboam. The name's etymology is disputed —it may reflect Arabian influence or be a purely Hebrew formation about divine help.

(2×) A proper name appearing for multiple individuals, here shown for Esau's son (Gen 36:5, 14). Both occurrences show Ketiv spelling variants. The name possibly means 'he comes to help' or may derive from Arabian divine names. Standard transliterations vary: English often 'Jeush,' Spanish notes textual variants, German 'Jeusch,' acknowledging the Ketiv/Qere differences. The name identifies an Edomite chief among other biblical figures, its exact etymology remaining scholarly debate between Hebrew and Arabian origins. **PROPER NAMES (PERSONAL)**

en: [Jeush] | **es:** [Yeish] | **fr:** [Jeush] | **de:** Jeusch Gen 36:5; Gen 36:14

יַעְכָּן H3275 *Conj-w / N-proper-ms* (1×)
Ya'khan, a Gadite name in 1 Chronicles 5:13
Ya'khan appears in the Gadite genealogy of 1 Chronicles 5:13. The name's single occurrence and uncertain etymology are typical of tribal genealogical records. Greek manuscript traditions show variation (Chima, Iacha), reflecting the challenges of transliterating Hebrew names into Greek. The genealogy serves to establish Gadite territorial and familial claims.

(1×) A masculine proper name identifying a Gadite in 1 Chronicles 5:13. The brief mention within the genealogical framework of the Transjordanian tribes preserves family memory and territorial legitimacy, though Ya'khan himself receives no narrative elaboration beyond his place in the lineage structure. **PROPER NAMES (PERSONAL)**

en: and-Ya'khan | **es:** y-Yacan | **fr:** [ויעכן] | **de:** [ויעכן] 1Chr 5:13

יָעַל H3276 *V-Hifil-Imperf-3mp / 2fs* (23×)
To profit, benefit, or avail; to be of use — almost always negated, exposing the futility of idols or wealth.
Found only in the Hiphil stem, this verb asks the sharpest question in Hebrew rhetoric: 'What does it profit?' Nearly every occurrence is negated or posed as a skeptical question, making it the Hebrew Bible's chief vocabulary of futility. Idols 'do not profit' (1 Sam 12:21; Isa 44:9-10; Jer 2:8, 11; Hab 2:18). Riches 'do not profit in the day of wrath' (Prov 11:4). Job demands of God, 'What do I gain if I do not sin?' (Job 35:3). Only twice does a positive or neutral sense surface — Job 30:13 and Isaiah 48:17, where God himself declares, 'I am the LORD your God, who teaches you to profit.' Spanish 'aprovechar' and French 'profiter' capture this utilitarian edge precisely.

to profit or benefit (23×) To confer profit or advantage; to avail. Hiphil only, almost always negated — of idols that cannot help (1

Sam 12:21; Isa 44:9; Jer 2:8; Hab 2:18), riches that fail (Prov 11:4), and effort questioned before God (Job 21:15; 35:3). The rare positive use in Isaiah 48:17 heightens the contrast. Spanish 'aprovechar' and French 'profiter' mirror this register. **PROFIT AND BENEFIT**

en: and-benefit, do-I-gain, do-profit | **es:** aprovecha, aprovechan, aprovechar | **fr:** et-profiter, ils-profit, profiter | **de:** [אעיל], [הועיל], [יועיל] 1Sam 12:21; Job 15:3; Job 21:15; Job 30:13; Job 35:3

יָעֵל H3277 *Prep-l* (3×)

mountain goat, ibex, wild goat inhabiting rocky crags

The mountain goat or ibex, a wild caprine adapted to rocky, mountainous terrain. The term appears in three poetic contexts celebrating God's care for wild creatures: Psalm 104:18 describes high mountains as refuge for the mountain goats (paired with rock badgers); Job 39:1 asks if Job knows when the mountain goats of the rock give birth (parallel to deer); and 1 Samuel 24:2 mentions 'the Rocks of the Wild Goats,' a place name in the Judean wilderness where David hid from Saul. The ibex, with its remarkable climbing ability and majestic curved horns, symbolized freedom and divine provision in the wilderness.

(3×) The wild ibex or mountain goat, emblematic of untamed creation thriving in inaccessible places. God's knowledge of their birthing seasons (Job 39) and provision of high crags for their refuge (Psalm 104) illustrates divine care extending even to creatures beyond human reach. The place name 'Rocks of the Wild Goats' suggests these animals were iconic inhabitants of the Judean wilderness's limestone cliffs, visible to any traveler in that harsh terrain. **GEOGRAPHY AND SPACE**

en: for-the-wild-goats, the-mountain-goats-of-, the-wild-goats | **es:** cabras-de-, las-cabras-montesas, para-las-cabras-montés | **fr:** le-wild-chèvres, à-bouquetin, יעלי | **de:** [יעל], der-wild-Ziegen, für-der-wild-goats 1Sam 24:2; Job 39:1; Ps 104:18

יָעֵל H3278 *N-proper-fs* (6×)

Jael — wife of Heber the Kenite, famed for killing the Canaanite general Sisera with a tent peg (Judges 4–5).

A Hebrew feminine name (יָעֵל) likely meaning 'mountain goat' or 'ibex,' borne by one of the most striking women in the Hebrew Bible. Jael, wife of Heber the Kenite, offered hospitality to the fleeing Canaanite commander Sisera after his army's defeat, then drove a tent peg through his temple while he slept (Judg 4:17–22). Deborah's victory song celebrates her with the emphatic blessing 'most blessed of women is Jael' (Judg 5:24). The name may also appear in Judges 5:6 as a reference to an earlier figure, though some scholars read it as the same Jael in a different context. Remarkably uniform across translations — English, Spanish, French, and German all render it simply as 'Yael.'

(6×) The proper name Yāʿēl (יָעֵל, likely 'mountain goat, ibex'), identifying the wife of Heber the Kenite who killed Sisera. She appears in the prose narrative of Judges 4:17–22, where she lures the fleeing general into her tent and drives a tent peg through his skull, and in the Song of Deborah (Judg 5:24), where she is called 'most blessed among women.' Judges 5:6 may also reference her (or a different figure of the same name) in connection with abandoned roads. The multilingual glosses are strikingly uniform — 'Yael' in English, Spanish, French, and German alike — reflecting the name's phonological transparency. **PROPER NAMES (PERSONAL)**

en: Yael | **es:** Yael | **fr:** Yael | **de:** Yael Judg 4:17; Judg 4:18; Judg 4:21; Judg 4:22; Judg 5:6

יַעֲלָא H3279 *N-proper-ms* (2×)

Jaala (proper name: head of returning exiles, with variant spelling Jaalah)

This name appears in the lists of temple servants who returned from Babylonian exile with Zerubbabel. The name occurs in two variant spellings—Jaala in one list and Jaalah in the parallel list, reflecting the common phenomenon where Ezra and Nehemiah preserve slightly different forms of the same names. The name may derive from a root meaning 'to climb' or 'to be high,' possibly a reference to mountain goats. Both forms refer to the same family head.

(2×) A proper name appearing for the head of a family of temple servants who returned from exile, with variant spellings: 'Jaalah' in Ezra 2:56 and 'Jaala' in Nehemiah 7:58. The spelling variation is typical of parallel Ezra-Nehemiah lists. Transliterations show the variance: English 'Jaala' or 'Jaalah,' Spanish 'Jaalá' (combining both), French and German preserve both Hebrew forms, acknowledging these represent the same family leader whose name was spelled differently in the two return lists. **PROPER NAMES (PERSONAL)**

en: Jaala, Yaalah | **es:** Jaalá | **fr:** [יעלא], [יעלה] | **de:** [יעלא], [יעלה] Ezra 2:56; Neh 7:58

יַעֲלָה H3280 *Conj-w / N-fsc* (1×)

A graceful doe, used figuratively for a wife in Proverbs 5:19

This feminine noun appears in the hendiadys 'a loving doe and a graceful gazelle,' describing the wife in Proverbs 5:19. The imagery evokes beauty, grace, and desirability, with the gazelle/doe pair common in wisdom and poetic literature for depicting feminine charm. The Spanish 'gacela' and the parallel with 'loving hind' both preserve the gentle, swift, graceful connotations of the animal imagery.

(1×) Denotes a graceful doe or female mountain goat in Proverbs 5:19, used metaphorically for a wife. The pairing with 'loving hind' creates poetic parallelism emphasizing beauty and desirability, typical of Proverbs' positive commendation of faithful marital love as opposed to the adultery warned against in the surrounding context. **DEER AND GAZELLE**

en: and-a-graceful | **es:** y-gacela | **fr:** et-ויעלת | **de:** [ויעלת] Prov 5:19

יַעְלָם H3281 *N-proper-ms* (4×)

Jalam, son of Esau and Oholibamah, an Edomite chief

Jalam appears in the genealogies as one of Esau's sons by his wife Oholibamah. Listed among the chiefs of Edom, he represents one of the family lines descended from Isaac through Esau rather than Jacob. The name appears in both the Genesis account of Esau's descendants and the parallel genealogy preserved in Chronicles, confirming his place in the Edomite tribal structure.

(4×) Jalam is consistently identified as a son of Esau born to Oholibamah in the land of Canaan (Gen 36:5, 14, 18) and reckoned among the Edomite chiefs. The parallel account in 1Chronicles 1:35 preserves the same genealogical record, with Greek Ieglom representing the Septuagint's vocalization of the Hebrew name. The multilingual evidence shows transliteration approaches across language families: English Jalam, Spanish Yalam/Yaalam, French Jalam, and German Jalam all preserve recognizable phonetic equivalents of the Hebrew. **PROPER NAMES (PERSONAL)**

en: Jalam, and-Ya'lam | **es:** Yalam, y-Yaalam | **fr:** Jalam, [ויעלם] | **de:** Jalam, [ויעלם] Gen 36:5; Gen 36:14; Gen 36:18; 1Chr 1:35

יַעַן H3282 *Conj-w* (99×)

Because, since, inasmuch as — a causal conjunction introducing the ground or reason for a statement, especially in prophetic judgment oracles

Ya'an is a causal conjunction appearing 99 times, heavily concentrated in prophetic literature where it introduces the grounds for divine judgment. Its most characteristic pattern is the ya'an...laken ('because...therefore') construction: the prophet states the offense with ya'an, then announces the consequence with laken. Ezekiel alone accounts for nearly half the occurrences, using it to arraign nations and individuals alike — 'because you said the temple of the LORD' (Ezek 25:3), 'because Tyre said against Jerusalem' (26:2). Outside prophecy, it appears in key covenant texts like Genesis 22:16 ('because you have done this') and Numbers 20:12 ('because you did not trust me').

because, since, inasmuch as (99×) A causal conjunction meaning 'because, since, inasmuch as,' typically introducing the reason or charge in prophetic judgment oracles. The hallmark pattern is ya'an...laken ('because...therefore'), stating the offense before pronouncing the sentence (Ezek 25:3; 26:2; 28:2). Spanish 'por cuanto/porque,' French 'parce que,' and German 'weil' capture the causal force. Key non-prophetic occurrences include God's response to Abraham's obedience — 'because you have done this thing' (Gen 22:16) — and the verdict against Moses at Meribah (Num 20:12), showing the conjunction's role in covenant reasoning as well as judicial pronouncement. **CONJUNCTIONS AND CONTRAST**
en: because | **es:** Por-cuanto, Porque, por-cuanto | **fr:** parce-que | **de:** weil Gen 22:16; Lev 26:43; Num 11:20; Num 20:12; Deut 1:36

יָעֵן H3283 *N-mp* (2×)
ostriches (plural noun: large flightless birds, with Ketiv/Qere textual variant)
This rare plural noun appears only in Lamentations, where the text compares the cruelty of Jerusalem's people to ostriches in the wilderness. The word appears with a Ketiv/Qere variant—the written text has one form while the reading tradition suggests 'like ostriches.' The ostrich was proverbial in biblical literature for abandoning its young, making it a fitting image for the breakdown of natural affection during Jerusalem's siege. The word may derive from a root suggesting voraciousness.

(2×) A plural noun meaning 'ostriches,' appearing in Lamentations 4:3 with Ketiv/Qere variants. The Ketiv (written) has one form while the Qere (read) suggests 'like ostriches' (with comparative particle). The context compares the harshness of Jerusalem's people to ostriches, birds known for apparent cruelty to their young. Multilingual renderings show the comparison: English '(like) ostriches' with brackets noting variants, Spanish 'como avestruces' (like ostriches), French and German preserve both textual forms, conveying this poignant image of unnatural cruelty. **OSTRICH BIRD**
en: (like-ostriches), [ostriches] | **es:** (como-avestruces), [avestruces] | **fr:** [(כיענים)], [[ענים]] | **de:** [(כיענים)], [[ענים]] Lam 4:3

יַעֲנָה H3284 *N-fs* (8×)
Ostrich; a large flightless bird associated in Scripture with mourning, desolation, and ritual uncleanness.
This feminine noun denotes the ostrich, appearing exclusively in the compound phrases bat hayya'anah ('daughter of the ostrich') and benot ya'anah ('daughters of the ostrich'). The ostrich serves as a powerful literary symbol: its eerie wailing cry makes it a simile for mourning in Micah 1:8, its preference for desolate terrain marks ruined cities in Isaiah 13:21 and 34:13, and its habitat in the wild makes it a companion of jackals in Job 30:29. Leviticus 11:16 and Deuteronomy 14:15 list it among unclean birds. Every major translation tradition recognizes the bird — English 'ostrich,' Spanish 'avestruz,' French 'autruche,' German 'Strauss.'

the ostrich (8×) The ostrich, a large desert-dwelling bird known for its haunting cry and association with desolate places. Used as a symbol of mourning (Mic 1:8, paired with jackals), loneliness (Job 30:29), and devastation among ruins (Isa 13:21; 34:13; Jer 50:39). Listed as ritually unclean in Lev 11:16 and Deut 14:15. The consistent rendering across languages — Spanish 'avestruz,' French 'autruche,' German 'Strauss' — confirms universal identification of this creature. **OSTRICH BIRD**
en: ostrich, ostriches, the-ostrich | **es:** avestruz, de-avestruz, el-avestruz | **fr:** autruche, le-ostrich, יענה | **de:** Strauss, [יענה], der-ostrich Lev 11:16; Deut 14:15; Job 30:29; Isa 13:21; Isa 34:13

יַעֲנַי H3285 *Conj-w / N-proper-ms* (1×)
Ya'nai, a Gadite name in 1 Chronicles 5:12
Ya'nai appears among the Gadite leaders in 1 Chronicles 5:12, within the genealogical and territorial records of the Transjordanian tribes. The name's etymology is uncertain, and the single occurrence provides no narrative context beyond genealogical placement. Such names anchor family lines within tribal memory and territorial claims.

(1×) A masculine proper name in 1 Chronicles 5:12 identifying a Gadite chief. The genealogical function preserves tribal identity and leadership succession, though Ya'nai receives no further narrative development. The name participates in the Chronicler's comprehensive documentation of Israel's tribal structure. **PROPER NAMES (PERSONAL)**
en: and-Ya'nai | **es:** y-Yanay | **fr:** [ויענ] | **de:** [ויענ] 1Chr 5:12

יָעֵף H3286 *Conj-w / V-Qal-ConsecImperf-3ms* (10×)
To grow weary, become faint from exertion or lack; also (Hofal) to be caused to fly swiftly.
Primarily a verb of human exhaustion — the bone-deep weariness that overtakes even the young and strong. Isaiah 40:28–31 builds its famous crescendo around this word: YHWH does not grow weary (yi'af), youths grow weary and stumble, but those who wait on YHWH shall mount up with wings like eagles. The irony is exquisite when the Hofal participle mu'af appears in Daniel 9:21, where Gabriel arrives 'caused to fly swiftly' — the very root that elsewhere means 'to be exhausted' is here repurposed for supernatural speed. Spanish captures the primary sense with 'se cansarán' (they will tire) and the flight sense with 'volando' (flying), marking the semantic leap clearly.

1. grow weary / become exhausted (9×) To grow weary, become exhausted, be faint from exertion or deprivation. The Qal verb and its derived forms cover physical and spiritual tiredness: the blacksmith who grows faint from thirst while forging an idol (Isa 44:12), youths who stumble in exhaustion (Isa 40:30), nations who 'weary themselves' for nothing (Hab 2:13; Jer 51:58, 64), the wild donkey panting in heat until spent (Jer 2:24), and the weary men of Succoth whom Gideon encounters (Judg 8:15). Isaiah 40:28 negates it theologically — the Creator 'does not grow weary,' unlike all human and even youthful strength. **TOIL AND WEARINESS**
en: Grow-faint, and-is-weary, and-not | **es:** Y-se-cansarán, desfallece, los-cansados | **fr:** et-se-fatiguer, ils-voleront, le-exhausted | **de:** [וייעף], [ויעפו], [ייעף] Judg 8:15; Isa 40:28; Isa 40:30; Isa 40:31; Isa 44:12

2. fly / caused to fly (Hofal) (1×) To fly, be caused to fly swiftly (Hofal participle). Daniel 9:21 describes the angel Gabriel as mu'af bi'af — 'caused to fly in swift flight' or 'wearied with weariness' (the phrase is deliberately ambiguous). Most modern translations and the multilingual evidence favor 'flying swiftly': Spanish gives 'volando' (flying), and English renders 'caused to fly.' This may represent a distinct root (ya'af II = to fly), or a striking wordplay on the exhaustion root, suggesting Gabriel arrived in breathless haste from heaven. **FLYING AND FLIGHT**
en: caused-to-fly | **es:** volando | **fr:** fatiguer | **de:** [מעף] Dan 9:21

יָעֵף H3287 *Art / Adj-ms* (3×)
weary, faint, exhausted (from physical exertion or lack of food/water)
An adjective describing physical or spiritual weariness and exhaustion, used as a substantive (noun) in all three biblical occurrences. In 2 Samuel 16:2, David's provisions are 'for the weary' who lack drink in the wilderness. Isaiah 40:29 promises God gives strength to those who have no might, parallel to 'the weary.' Isaiah 50:4 speaks of knowing how to sustain the weary with a word. The term captures not just tiredness but genuine depletion—whether from hunger, thirst, or the burdens of life—making divine sustenance all the more necessary and precious.

(3×) Those in a state of exhaustion or depletion, whether physical (from lack of food/drink) or spiritual (from life's burdens). The Isaianic Servant knows how to speak to such people, while Yahweh himself strengthens them. The contexts consistently portray the weary not as lazy but as depleted, making them appropriate objects of compassion and divine intervention. Multilingual glosses uniformly capture the exhaustion state ('weary', 'cansado', 'שׁלח'). **WEARINESS AND EXHAUSTION**

en: the-weary, to-the-faint | **es:** al-cansado, el-cansado | **fr:** [יעף], [ליעף], le-weary | **de:** [יעף], [ליעף], der-weary 2Sam 16:2; Isa 40:29; Isa 50:4

יְעָף H3288 *Prep-b / N-ms* (1×)

In weariness or swift flight, describing Gabriel's manner in Daniel 9:21

This difficult term in Daniel 9:21 has sparked interpretive debate. The traditional view sees weariness from winged flight (Gabriel arriving weary), while others render it simply 'in swift flight.' The Spanish 'en vuelo' (in flight) and French 'forme' show divergent interpretations. Lagarde identified it as an Aramaism. The context describes Gabriel's rapid arrival during Daniel's prayer.

(1×) An uncertain term in Daniel 9:21, probably meaning 'in weariness' or possibly 'in swift flight,' describing Gabriel's arrival to Daniel. The phrase 'caused to fly swiftly in weariness' suggests the angel's rapid transit from heaven, though the exact nuance remains debated. Cross-linguistic variation reflects the exegetical uncertainty surrounding this hapax expression. **SPEED AND QUICKNESS**

en: in-weariness | **es:** en-vuelo | **fr:** forme | **de:** [ביעף] Dan 9:21

יָעַץ H3289 *Art / V-Qal-QalPassPrtcpl-fs* (79×)

To advise, counsel, consult together; as participle, a counselor; also to purpose, plan, or determine, especially of God's sovereign decree.

Ya'ats covers the full arc of deliberation — from the private act of planning in one's heart, through seeking and giving counsel between persons, to the grand theological claim that God himself 'purposes' and none can thwart it. The word's range is visible in its most famous contexts: Jethro counseling Moses on governance (Exod 18:19), Ahithophel whose advice 'was as if one consulted the oracle of God' (2 Sam 16:23), and Isaiah's messianic title yo'ets ('Wonderful Counselor,' Isa 9:6). Arabic wa'aza ('to exhort, admonish') preserves a cognate that has shifted toward moral instruction, while Hebrew ya'ats retains the broader deliberative-strategic sense. The participle yo'ets became a virtual political title in Israel's court, standing alongside the king's officers and military commanders.

1. to consult together (Niphal/Hitpael) (23×) Niphal/Hitpael reciprocal: to consult together, to take counsel mutually, to deliberate with others — 23 occurrences concentrated in the narrative books. Rehoboam 'consulted' with the elders, then with the young men (1 Kgs 12:6-9); Nehemiah 'consulted with himself' before acting (Neh 5:7). Arabic tashawara ('to consult mutually') and Korean 의논하다 ('to discuss/deliberate') both capture the reciprocal deliberative sense. The Niphal plural at Ps 83:5 describes nations 'consulting together' against God's people — collective strategizing with hostile intent. This sense emphasizes the communal, dialogical nature of counsel. **COUNSEL AND DELIBERATION**

en: advising, and-consulted, and-he-consulted | **es:** Y-aconsejaron, Y-consultó, Y-se-consejó | **fr:** [ויועץ], [ויועצו], [ונועצה] | **de:** [ונועצה], advising, raten 1Kgs 12:6; 1Kgs 12:8; 1Kgs 12:9; 1Kgs 12:28

2. counselor (Qal participle) (23×) Qal active participle substantivized: a counselor, adviser — 23 occurrences functioning as a title or office designation. Ahithophel is David's yo'ets (2 Sam 15:12); the chronicler lists 'counselors' among royal officials (1 Chr 27:32-33); Isaiah includes yo'ets in his catalogue of leaders removed from Jerusalem (Isa 3:3). Arabic mushir ('counselor'), Korean 모사 ('strategist/counselor'), and Swahili mshauri ('adviser') all select dedicated role-nouns rather than verbal paraphrases, confirming this as a lexicalized office term. The messianic title in Isa 9:6 — 'Wonderful Counselor' — elevates this political role to divine status. **COUNSEL AND DELIBERATION**

en: Counselor, a-counselor, a-counselor-of | **es:** Consejero, consejero, consejero-de | **fr:** [להליועץ], [ויועצין], [ויעצין] | **de:** Ratgeber, [ויועצין], [ויעץ] 2Sam 15:12; 1Chr 26:14; 1Chr 27:32; 1Chr 27:33; 2Chr 22:3

3. to counsel or advise (Qal) (18×) Qal active: to counsel, advise, give counsel to another — 18 occurrences emphasizing the direct act of advising. Jethro says to Moses 'I will counsel you' (Exod 18:19); Balaam tells Balak 'I will advise you' (Num 24:14); Ahithophel's counsel to Absalom was legendary (2 Sam 16:23; 17:7-11). Spanish aconsejar, German raten, and Korean 조언하다 all converge on interpersonal counsel-giving. The quality and reliability of the counsel given is often a narrative focus — Hushai's counsel 'defeats' Ahithophel's, with fatal consequences (2 Sam 17:14). **COUNSEL AND DELIBERATION**

en: I-counsel, I-counsel-you, I-will-advise-you | **es:** Aconsejaste, aconsejaba, aconsejaste | **fr:** Je—advise-tu, [יעצהו], conseiller | **de:** [יעץ], [יעצת], counseled Exod 18:19; Num 24:14; 2Sam 16:23; 2Sam 17:7; 2Sam 17:11

4. to purpose, plan, or determine (Qal) (14×) Qal with emphasis on purposing, planning, or determining a course of action — 14 occurrences, often with God as subject expressing sovereign decree. In Isa 14:24-27 God declares 'as I have purposed, so it shall stand' and 'who will annul it?' In Isa 19:12 the rhetorical question is 'what has the LORD of hosts purposed against Egypt?' Arabic qasada/qada ('to intend/decree') and Korean 계획하다 ('to plan') both select volitional-determination vocabulary. This sense merges counsel with authority: God's 'counsel' is not advice but irrevocable determination. Ps 62:4 uses it of hostile human plotting: 'they consult only to cast him down.' **COUNSEL AND DELIBERATION**

en: I-have-purposed, counseled, has-counseled | **es:** aconseja, aconsejó, consejó | **fr:** [יעץ], conseiller | **de:** Ratgeber, raten, riet 2Chr 25:16; Ps 62:4; Isa 7:5; Isa 14:24; Isa 14:27

5. (1×) Qal passive participle: the thing purposed or decreed — 1 occurrence at Isa 14:26, 'this is the purpose that is purposed concerning the whole earth.' The passive participle ha-ya'utsah treats the divine plan as an accomplished, characterized entity — the decree-already-determined. Spanish el aconsejado and German das Beschlossene substantivize the result of God's planning. This form completes the semantic arc from active deliberation (senses 1, 3) through sovereign determination (sense 4) to the finalized, irrevocable purpose standing over all nations. **COUNSEL AND DELIBERATION**

en: the-purposed | **es:** el-aconsejado | **fr:** conseiller | **de:** raten Isa 14:26

יַעֲקֹב H3290 *Prep-m / N-proper-ms* (349×)

Jacob; the patriarch (son of Isaac), later renamed Israel, and by extension the nation descended from him

Ya'aqov (Jacob) is one of the Bible's most prominent names, appearing 349 times as both a personal name and a national designation. The folk etymology in Genesis 25:26 connects it to 'aqev ('heel'), since Jacob grasped Esau's heel at birth, and the narrative of Genesis 27:36 puns on 'aqav ('to supplant'). Egyptian records mention a place called Ya'qub-'el, suggesting the name may have originally contained a divine element. As patriarch, Jacob received the name Israel after wrestling with God (Gen 32:28), and the name Jacob thereafter alternates with Israel as a designation for his descendants and their nation, especially in prophetic poetry.

Jacob (patriarch/nation) (349×) Proper masculine name of the patriarch, son of Isaac and Rebekah (Gen 25:26), whose 349 occurrences span his personal biography and his role as eponymous ancestor of the twelve tribes. The name is folk-etymologized from 'aqev ('heel,' Gen 25:26) and 'aqav ('to supplant,' Gen 27:36). After his theophany at Peniel he received the name Israel (Gen 32:28), and thereafter 'Jacob' and 'Israel' alternate as designations for the covenant people, especially in prophetic and poetic parallelism (Isa 41:8; Ps 14:7). **JACOB JAMES NAMES**

en: Jacob | **es:** Yaaqov | **fr:** Jacob | **de:** Jakob, Jakobs Gen 25:26; Gen 25:28; Gen 25:29; Gen 25:30; Gen 25:31

יַעֲקָבָה H3291 *Conj-w / N-proper-ms* (1×)

Ya'aqovah, a Simeonite name in 1 Chronicles 4:36

Ya'aqovah appears in the Simeonite genealogy of 1 Chronicles 4:36. The name may be a variant or derivative form related to Jacob (Ya'aqov), though the precise etymology is uncertain. Greek traditions vary (Iōkaba, Iakaba, Iekeba), showing the transliteration challenges. The genealogical context establishes Simeonite family lineage and territorial associations.

(1×) A masculine proper name in 1 Chronicles 4:36 within Simeonite genealogical records. The possible connection to the root meaning 'heel' or 'supplant' (as in Jacob) remains speculative, and the name's primary function is genealogical—preserving a family line within Simeon's tribal structure. **PROPER NAMES (PERSONAL)**
en: and-Ya'aqovah | **es:** y-Yaaqoba | **fr:** [ויעקבה] | **de:** [ויעקבה] 1Chr 4:36

עֲקָן H3292 *N-proper-md* (1×)
Ya'aqan, an Edomite name in 1 Chronicles 1:42, parallel to Akan in Genesis 36:27
Ya'aqan appears in the Edomite genealogy of 1 Chronicles 1:42, parallel to Akan in Genesis 36:27. The name also appears in the wilderness itinerary as 'wells of Bene-yaaqan.' Greek manuscript traditions show variation (Ōnan, Iaakan), typical of proper name transmission. The dual occurrence (personal and place name) reflects common ancient Near Eastern naming practices.

(1×) A masculine proper name in 1 Chronicles 1:42 identifying an Edomite descendant of Seir, parallel to Akan in Genesis 36:27. The name's appearance in both personal and geographical contexts (wells of Bene-yaaqan) illustrates how ancestral names often became attached to tribal territories and landmarks in ancient Near Eastern genealogical memory. **PROPER NAMES (PERSONAL)**
en: Ya'aqan | **es:** Yaaqan | **fr:** [יַעְקָן] | **de:** [יַעְקָן] 1Chr 1:42

יַעַר H3293a *Prep-m / N-ms* (56×)
Forest, wood, thicket; once as a place name (Yaar) associated with Kiriath-jearim
Denotes a wooded area, forest, or dense thicket — the wild, untamed terrain that contrasts with cultivated land in the Hebrew imagination. Named forests like the 'forest of Lebanon' (1 Kgs 7:2), the 'forest of Hereth' (1 Sam 22:5), and the 'forest of Ephraim' (2 Sam 18:6) serve as settings for pivotal biblical events. Joshua 17:15–18 uses it practically: if the hill country is too narrow, go up to the forest and clear it. In Ps 132:6, the term appears to function as a place name (Yaar) linked to the Ark's sojourn at Kiriath-jearim, 'city of forests.' Translations across languages consistently render 'forest/bosque/forêt/Wald.'

1. forest, wood, thicket (55×) A forest, wood, or thicket (55x), referring to natural wooded terrain. Deut 19:5 envisions a man going with his neighbor into the יַעַר to cut trees, and 2 Sam 18:6–8 describes the forest of Ephraim consuming more soldiers than the sword in Absalom's rebellion. Jer 10:3 speaks of cutting wood from the forest to make an idol. Multilingual evidence ('forest/bosque/forêt/Wald') is unanimous in rendering natural woodland. The term carries occasional overtones of danger and wildness, as beasts of the forest threaten in Ps 50:10 and Isa 56:9. **FOREST WOODLAND**
en: forest, the-forest | **es:** bosque, el-bosque | **fr:** [היער], de-la-forêt,, forest | **de:** Wald, der-forest Deut 19:5; Josh 17:15; Josh 17:18; 1Sam 22:5; 2Sam 18:6

2. Yaar (place name) (1×) A place name 'Yaar' (1x) in Ps 132:6, within the liturgical recollection of finding the Ark: 'we heard of it in Ephrathah, we found it in the fields of Yaar.' This likely refers to Kiriath-jearim ('city of forests'), where the Ark rested for twenty years (1 Sam 7:1–2). The German gloss 'Yaar' preserves the proper-noun reading, while Spanish 'bosque' and French 'forêt' assimilate it to the common noun, obscuring the geographic reference. **FOREST WOODLAND**
en: Yaar | **es:** bosque | **fr:** forêt | **de:** Yaar Ps 132:6

יַעַר H3293b *Prep-b* (3×)
honeycomb (containing honey), wild honey in the forest
A noun denoting honeycomb filled with wild honey, distinct from the more common word for 'forest' (though possibly etymologically related). Found in three memorable passages: the difficult text of 1 Samuel 14:25-26 where Jonathan's eyes brighten after tasting honeycomb despite Saul's oath (the MT is obscure, but versions confirm honey/honeycomb); and Song of Songs 5:1 where the lover says 'I have eaten my honeycomb with my honey.' The term captures wild honey still in its natural comb, as opposed to extracted honey, suggesting sweetness in its most natural and abundant form—a rare delicacy in the ancient world where sugar was unknown.

(3×) The honeycomb structure containing wild honey, discovered in forests or rocky areas. Jonathan's encounter with forest honeycomb (where 'the bees had departed,' per LXX) portrays honey as providential sustenance in wilderness contexts. In Song of Songs, eating honeycomb with honey intensifies the imagery of sweetness and satisfaction. The term appears in settings where wild honey represents unexpected blessing or sensory delight beyond cultivated provision. **FOREST WOODLAND**
en: into-the-forest, my-honeycomb, the-forest | **es:** el-bosque, en-el-bosque, mi-panal | **fr:** dans-le-forest, le-forest, mon-rayon-de-miel | **de:** [יַעַר], der-forest, hinein-der-forest 1Sam 14:25; 1Sam 14:26; Song 5:1

יַעְרָה H3294 *Conj-w / N-proper-ms* (2×)
Jarah (proper name: descendant of Saul, possibly corrupt text for Jehoaddah)
This name appears only in the genealogy of Saul's descendants in Chronicles, but scholars widely regard it as a textual corruption of Jehoaddah, which appears in the parallel passage in 1 Chronicles 8. The name as it stands would derive from a root meaning 'forest' or 'honeycomb,' but the scholarly consensus favors seeing it as a scribal error. Both occurrences appear in the same verse in the genealogical record, representing the repeated name structure common in biblical genealogies.

(2×) A proper name appearing in Saul's genealogy (1 Chr 9:42, twice), which BDB identifies as probably corrupt for 'Jehoaddah' based on the parallel in 1 Chronicles 8:36. If genuine, it would mean 'forest' or similar. Transliterations preserve the form: English 'Jarah' or 'Yarah,' Spanish 'Yaara,' French and German maintain the Hebrew, though most scholars consider this a scribal error for the name that appears in the parallel genealogy. The textual uncertainty leaves the true name of this Saulide descendant in doubt. **PROPER NAMES (PERSONAL)**
en: Yarah, and-Yarah | **es:** Yaara, y-Yaara | **fr:** [ויערה], [יערה] | **de:** [ויערה], [יערה] 1Chr 9:42

יַעְרָה H3295 *Prep-b / N-fsc* (1×)
In the honeycomb of, a construct form appearing in 1 Samuel 14:27
This rare construct form appears when Jonathan dips his staff into the honeycomb in 1 Samuel 14:27. The phrase 'honeycomb of honey' uses construct syntax to specify the forest honey available during the battle with the Philistines. The multilingual glosses consistently preserve the honeycomb imagery, though some Germanic traditions leave it transliterated, suggesting lexical uncertainty.

(1×) A construct form meaning 'honeycomb of' in 1 Samuel 14:27, appearing in the narrative of Jonathan's unwitting violation of Saul's oath. The phrase 'in the honeycomb of honey' emphasizes the forest honey's natural abundance, contrasting with the enforced fast that weakened Israel's troops during battle. **GEOGRAPHY AND SPACE**
en: in-honeycomb-of | **es:** en-panal-de | **fr:** dans-honeycomb-de | **de:** in-honeycomb-von 1Sam 14:27

יַעֲרֵי אֹרְגִים H3296 *N-proper-ms* (2×)
Jaare-Oregim, father of Elhanan mentioned in 2 Samuel 21:19; likely a scribal error
This proper name appears in 2 Samuel 21:19 as the father of Elhanan, one of David's warriors. Most scholars view it as a textual corruption, comparing it with the parallel account in 1 Chronicles 20:5 which reads "Jair." The name may have arisen from scribal anticipation of "Oregim" (weavers) in the following line, leading to a compound form that doesn't appear elsewhere in Scripture.

(2×) Appears only in 2 Samuel 21:19 in connection with Elhanan's genealogy. The widespread scholarly consensus, reflected in BDB and

textual commentaries, is that this represents a corrupted reading. The multilingual glosses preserve the unusual form (Oregim, Yaare) while recognizing its problematic status through question marks and brackets in some traditions. **PROPER NAMES (PERSONAL)**
en: Jaare, Oregim | **es:** Oreguim, Yaare | **fr:** Jaare, Oregim | **de:** Jaare, Oregim 2Sam 21:19

יְעָרִים H3297 *N-proper-fs* (1×)
Mount Yearim, a geographical location in Joshua 15:10 identified with Kesalon
Mount Yearim appears in the border description of Judah in Joshua 15:10, where it is explained as equivalent to Kesalon (modern Kesla), northeast of Beth-shemesh. The name means 'mount of forests,' and Greek traditions render it as 'city of Iarain.' The geographical marker helps define tribal boundaries in the allotment narratives.

(1×) A place name in Joshua 15:10 designating a mountain on Judah's northern border, identified with Kesalon (modern Kesla). The reference to 'mount of forests' connects to the root for forest/woodland, and the boundary description helps establish the territorial limits of Judah's inheritance in the conquest allocation. **PROPER NAMES (PERSONAL)**
en: Yearim | **es:** Jearim | **fr:** Yearim | **de:** Yearim Josh 15:10

יַעַרְשְׁיָה H3298 *Conj-w / N-proper-ms* (1×)
Yaareshyah, a Benjamite name in 1 Chronicles 8:27
Yaareshyah appears in the Benjamite genealogical records of 1 Chronicles 8:27. The name's etymology is uncertain, and Greek manuscript traditions show variation (Iasaraia, Iarasia, Iersia). These genealogical lists in Chronicles function to maintain tribal identity and legitimacy, particularly important for the Benjamite community's post-exilic self-understanding.

(1×) A masculine proper name in 1 Chronicles 8:27 within Benjamin's genealogical framework. The single occurrence and uncertain etymology are typical of genealogical preservation, where names maintain family memory and tribal continuity even when their original meanings have become obscure. **PROPER NAMES (PERSONAL)**
en: and-Yaareshyah | **es:** Y-Yaaresías | **fr:** [ויערשיה] | **de:** [ויערשיה] 1Chr 8:27

יעשׂו H3299 *Conj-w / N-proper-ms* (2×)
Yaasu/Yaasai, an Israelite who married a foreign wife during Ezra's reforms (Ezra 10:37)
This name appears twice in Ezra 10:37, once in the consonantal text (Ketiv) and once in the marginal reading (Qere), representing a common scribal practice of preserving variant readings. The individual is listed among those who had taken foreign wives and were compelled to divorce them during Ezra's religious reforms. The Septuagint renders it as "and they did," suggesting some textual confusion in the Greek tradition.

(2×) Found exclusively in Ezra 10:37 among the list of men with foreign wives. The dual attestation (Ketiv/Qere) shows textual uncertainty about the precise vocalization. Spanish and English preserve both forms (Yaasu/Yaasai), while French and German maintain the Hebrew consonantal spelling in brackets, reflecting the manuscript variation. **PROPHETS AND PROPHECY**
en: [and-Yaasu], and-Yaasay | **es:** [y-Yaasu], y-Yaasai | **fr:** [ויעשו], [ויעש] | **de:** [(ויעש)], [[ויעשו]] Ezra 10:37

יַעֲשִׂיאֵל H3300 *Conj-w / N-proper-ms* (2×)
Yaasiel, the name of two men: a warrior of David (1 Chr 11:47) and a Benjamite ruler (1 Chr 27:21)
This personal name designates two distinct individuals in the Chronicler's genealogies and military rosters. The first Yaasiel was one of David's mighty warriors listed in the expanded roster found only in Chronicles. The second served as a tribal leader over Benjamin during David's administrative organization. The name appears with the conjunction "and" in one occurrence, showing its integration into narrative lists.

(2×) Attested in 1 Chronicles 11:47 and 27:21 for two separate individuals. The Septuagint variations (Iessiēl, Aseiēr, Iassiēl) show the expected Greek adaptation of the Hebrew name. Multilingual glosses preserve both the simple form and the conjunctive form, with French and German maintaining Hebrew script in brackets to indicate textual precision. **PROPER NAMES (PERSONAL)**
en: Yaasiel, and-Yaasiel | **es:** Jaasiel, y-Yaasiel | **fr:** [ויעשיאל], [יעשיאל] | **de:** [ויעשיאל], [יעשיאל] 1Chr 11:47; 1Chr 27:21

יִפְדֵיָה H3301 *Conj-w / N-proper-ms* (1×)
Yifdeiyah, a Benjamite name in 1 Chronicles 8:25, possibly related to redemption
Yifdeiyah appears in Benjamin's genealogy in 1 Chronicles 8:25. BDB cross-references the root pādâ (to redeem), suggesting the name may mean 'Yahweh redeems.' Such theophoric names were common in Israelite naming practices, expressing theological convictions about God's character and activity. The genealogical context serves to establish legitimate Benjamite lineage.

(1×) A masculine proper name in 1 Chronicles 8:25 identifying a Benjamite. The likely etymology from the root 'redeem' suggests a theophoric name meaning 'Yahweh redeems,' reflecting the common practice of encoding theological affirmations within personal names that commemorated divine attributes or family circumstances. **PROPER NAMES (PERSONAL)**
en: and-Yifdeiyah | **es:** Y-Yifdeyás | **fr:** [ויפדיה] | **de:** [ויפדיה] 1Chr 8:25

יָפָה H3302 *V-Piel-Imperf-3ms / 3ms* (7×)
Verb meaning 'to be beautiful, be fair' (Qal); 'to beautify, adorn' (Piel); 'to make oneself beautiful' (Hitpael).
The verbal root behind the famous adjective yafeh ('beautiful'), this word moves from describing inherent beauty to the active creation of it. In the Qal stem it celebrates natural loveliness: the beloved's caresses in Song of Solomon 4:10, the graceful feet of the Shulammite in 7:1, and Jerusalem's transformation into breathtaking beauty in Ezekiel 16:13. The Piel and Hitpael stems shift to intentional beautification: craftsmen adorning an idol with silver in Jeremiah 10:4, and Judah painting her eyes and decking herself out to attract allies in Jeremiah 4:30. The Spanish hermosa and French belle consistently render the stative beauty, while the reflexive te-embelleces captures the self-adornment vividly.

1. be beautiful, be fair (5×) To be beautiful, to be fair in appearance (Qal). Describes intrinsic or God-given beauty. Song of Solomon 4:10 exclaims 'how beautiful are your caresses,' and 7:6 declares 'how beautiful you are, O loved one.' Ezekiel 16:13 narrates Jerusalem becoming exceedingly beautiful under God's adornment, while Ezekiel 31:7 describes Egypt's greatness under the figure of a magnificent tree. Psalm 45:2 praises the king as 'fairer than the sons of men.' French tu-es-belle and Spanish hermosa reflect the stative, descriptive force. **GEOGRAPHY AND SPACE**
en: You-are-fairer, and-it-was-beautiful, and-you-became-beautiful | **es:** Eres-hermoso, Y-era-hermoso, hermosa | **fr:** et-être-beau, sont-belles, tu-es-belle | **de:** [ויי֫ף], [ותיפי], [יפו] Ps 45:2; Song 4:10; Song 7:6; Ezek 16:13; Ezek 31:7

2. make beautiful, adorn (2×) To beautify, adorn, or make beautiful, covering the Piel causative and Hitpael reflexive stems. In Jeremiah 10:4 the Piel yeyappehu describes craftsmen beautifying an idol with silver and gold overlays. In Jeremiah 4:30 the Hitpael tittyappi portrays Judah adorning herself, painting her eyes and decking herself in crimson to attract lovers who will ultimately reject her. Spanish lo-embellecen and te-embelleces effectively distinguish the transitive and reflexive applications of this active beautification sense. **ADORN DECORATE PREPARE**
en: they-beautify-it, you-make-yourself-beautiful | **es:** lo-embellecen, te-embelleces | **fr:** [ייפהו], [תתיפי] | **de:** [ייפהו], [תתיפי] Jer 4:30; Jer 10:4

יָפֶה H3303 *Adj-fpc* (43×)
Beautiful, handsome, fair (of persons, animals, objects); occasionally 'fitting' or 'appropriate' in wisdom contexts.
One of the primary Hebrew words for physical beauty, applied to both men and women throughout the Old Testament. Sarah is 'beautiful of appearance' (Gen 12:11), Rachel is 'beautiful of form and beautiful of appearance' (Gen 29:17), Joseph is 'handsome of form' (Gen 39:6), and even Pharaoh's cows are 'beautiful of appearance' (Gen 41:2). Spanish 'hermosa/hermoso,' French 'beau/belle,' and German 'schon' all converge on aesthetic attractiveness. In Song of Songs, it becomes a term of endearment – 'my beautiful one' (Song 1:8; 2:10, 13). Qoheleth extends the word beyond physical appearance: God has made everything 'fitting' in its time (Eccl 3:11), where beauty shades into appropriateness and proper order.

1. beautiful, handsome, fair (41×) Physical beauty or handsomeness of persons, animals, or objects. Used of women (Gen 12:11, 14; 1 Sam 25:3; Esth 2:7), men (2 Sam 14:25; 1 Kgs 1:6), cows (Gen 41:2, 4), and trees (Jer 11:16). The construct phrase 'beautiful of form/appearance' (yephat-toar, yephat-mareh) is formulaic. Spanish 'hermosa,' French 'belle/beau,' and German 'schon' all consistently render aesthetic attractiveness. **GEOGRAPHY AND SPACE**
en: and-beautiful-of, beautiful, beautiful-of | **es:** Hermosa, hermosa, hermosa-de | **fr:** Belle, beau, beau-de | **de:** schoen, schoen-von, schön Gen 12:11; Gen 12:14; Gen 29:17; Gen 39:6

2. fitting, appropriate (2×) Fitting, appropriate, or suitable for its context. Found in Ecclesiastes where Qoheleth declares God has made everything 'beautiful/fitting' in its time (Eccl 3:11) and observes what is 'good and fitting' for a person (Eccl 5:18). The semantic shift from visual beauty to propriety is subtle – Spanish still uses 'hermoso,' but the contextual force is closer to 'apt' or 'right.' This wisdom usage anticipates the Greek kalos. **GEOGRAPHY AND SPACE**
en: beautiful, fitting | **es:** es-hermoso, hermoso | **fr:** beau | **de:** schoen Eccl 3:11; Eccl 5:18

יְפֵה־פִיָּה H3304 *Adj-fs* (2×)
A reduplicative adjective meaning "very pretty" or "beautiful," used of Egypt as a heifer in Jeremiah 46:20
This unusual form appears only in Jeremiah 46:20, where Egypt is compared to a beautiful heifer. The word employs reduplication, a Hebrew device that intensifies meaning or adds a diminutive quality, similar to forms like "reddish" or "greenish." BDB suggests the original vocalization was likely "yephephiyyah" rather than the Masoretic "yepheh-piyyah." The Septuagint translates it as "adorned" or "beautified," capturing the aesthetic dimension.

(2×) Exclusively used in Jeremiah 46:20 in the prophetic oracle against Egypt. The reduplicative structure creates emphasis on the heifer's beauty, making the coming judgment more striking. Spanish renders it straightforwardly as "hermosa" (beautiful), while French and German preserve the Hebrew components in brackets, acknowledging the compound's unusual morphology. **GEOGRAPHY AND SPACE**
en: beautiful-, fair | **es:** hermosa | **fr:** [יפה], [פיה] | **de:** [יפה], [פיה] Jer 46:20

יָפוֹ H3305 *N-proper-fs* (4×)
Joppa (modern Jaffa), a Mediterranean seaport town assigned to Dan, northwest of Jerusalem
Joppa served as ancient Israel's primary Mediterranean seaport, the harbor where Jonah attempted to flee from God's command and where timber from Lebanon arrived for Solomon's and Zerubbabel's temple projects. Located on the coast northwest of Jerusalem, this city appears in Egyptian, Assyrian, and Phoenician records under similar names (Ye-pu, Jappu), confirming its longstanding strategic importance. The Greeks knew it as Ioppa, and it became the Lydda of New Testament times, where Peter ministered.

(4×) Joppa appears as the coastal destination for cedar timber floated from Lebanon to build the second temple (2Chr 2:16; Ezra 3:7), assigned to the tribal territory of Dan in Joshua's land distribution (Josh 19:46), and most memorably as the port where Jonah boarded a ship bound for Tarshish in his attempt to flee from God's command to preach to Nineveh (Jonah 1:3). The multilingual glosses show phonetic preservation: Spanish Jope/Yafo, French Japho/Yapho, German Jafo/Yapho, all maintaining recognizable equivalents of the two Hebrew spellings (יפו and יפוא). **PROPER NAMES (PERSONAL)**
en: Yafo, Yapho, to-Yapho | **es:** Jope, Yafo, a-Yafo | **fr:** Japho, Yapho, [יכו] | **de:** Jafo, Yapho, [יפו] Josh 19:46; 2Chr 2:16; Ezra 3:7; Jonah 1:3

יָפַח H3306 *V-Hitpael-Imperf-3fs* (1×)
Gasping for breath (Hithpael), describing a woman in labor in Jeremiah 4:31
This Hithpael form describes Daughter Zion gasping for breath like a woman in her first labor in Jeremiah 4:31. The reflexive stem emphasizes the involuntary, desperate nature of the breathing. The image is one of extreme distress and vulnerability, fitting Jeremiah's vivid description of coming judgment. The verb is a by-form of the more common pûaḥ (to puff, breathe).

(1×) A Hithpael imperfect meaning 'gasping for breath' in Jeremiah 4:31, used of Daughter Zion's desperate condition under judgment. The reflexive stem and the comparison to a woman in first labor both heighten the imagery of involuntary distress, while the Spanish 'jadea' (gasps, pants) preserves the labored breathing connotation. **BLOWING AND BREATHING**
en: gasping | **es:** que-jadea | **fr:** [תתיפח] | **de:** [תתיפח] Jer 4:31

יָפֵחַ H3307 *Conj-w / Adj-msc* (1×)
One breathing out violence, a participial phrase in Psalm 27:12
This rare participial adjective describes enemies who 'breathe out' or 'puff out' violence in Psalm 27:12. The imagery suggests menacing intent expressed through speech or aggressive posture. The construct relationship 'one breathing out violence' captures the threatening demeanor of David's adversaries. Spanish 'el que respira' (one who breathes) and French 'soufflant' (blowing) both preserve the breathing metaphor.

(1×) A participial adjective meaning 'one breathing out' or 'puffing out' in Psalm 27:12, used with 'violence' to describe threatening enemies. The image evokes aggressive speech or menacing posture, fitting the lament context where David seeks protection from adversaries whose very bearing communicates hostile intent. **GOING OUT AND FORTH**
en: and-one-breathing-out | **es:** y-el-que-respira | **fr:** et-soufflant | **de:** und-einer-breathing-heraus Ps 27:12

יְפִי H3308 *Prep-b / N-msc / 3ms* (19×)
Beauty, splendor, comeliness — outward loveliness of persons, cities, or the land
Denotes physical beauty, splendor, or aesthetic perfection. In Scripture this word is used of a woman's attractiveness (Prov 6:25; Esth 1:11), the ideal beauty of a king (Isa 33:17), the perfection of Zion (Ps 50:2, 'the perfection of beauty'), and the splendid adornment of Tyre and its prince (Ezek 27–28). The term carries an undertone of warning: Proverbs 31:30 declares beauty 'vain,' and Ezekiel shows how Tyre's beauty led to pride and downfall. Spanish 'belleza' and German 'Schoenheit' both capture the same broad semantic range from personal attractiveness to civic grandeur.

beauty, splendor (19×) Physical beauty or aesthetic splendor, predicated of persons (a bride's comeliness in Ps 45:11; a king's ideal form in Isa 33:17), cities (Zion as 'perfection of beauty' in Ps 50:2; Tyre's maritime glory in Ezek 27:3–4), and the bounty of the land (Zech 9:17). Spanish 'belleza' and German 'Schoenheit' both map to this single sense. The term often appears in contexts where beauty becomes a source of either praise or peril, as in Ezekiel 28:17 where splendor corrupts. **GEOGRAPHY AND SPACE**
en: beauty, beauty-of-, beauty-your | **es:** belleza, en-hermosura-de-ti, en-su-

belleza | **fr:** [ביפיו], [יפי], [יפיה] | **de:** Schoenheit, [ביפיו], [היפי] Esth 1:11; Ps 45:11; Ps 50:2; Prov 6:25; Prov 31:30

יְפִיעַ H3309 *N-proper-ms* (5×)

Japhia; a personal name and place name, possibly meaning 'he shines forth'

A name borne by both persons and a place, likely derived from the root yāpha' ('to shine, be radiant'). As a personal name, Japhia designates a Canaanite king of Lachish who joined the coalition against Gibeon (Josh 10:3) and also a son of David born in Jerusalem (2 Sam 5:15; 1 Chr 3:7; 14:6). As a place name, Japhia marks a town on the border of Zebulun (Josh 19:12), possibly modern Yafa near Nazareth. The LXX renders the royal name as Iephtha but the Davidic son differently, suggesting early textual fluidity.

(5×) A proper name applied to both persons and a locale. The Canaanite king Japhia of Lachish joined four other kings against Joshua at Gibeon (Josh 10:3). David's son Japhia was born during the Jerusalem period (2 Sam 5:15; 1 Chr 3:7; 14:6). The town Japhia on Zebulun's border (Josh 19:12) may be modern Yafa near Nazareth. Multilingual glosses — Spanish 'Jafía,' French/German 'Yaphia' — consistently transliterate, while the varied LXX forms (Iephtha, Ianue, Iaphie) reveal early transmission complexity. **PROPER NAMES (PERSONAL)**

en: Yaphia, and-Yafia, and-Yaphi'a | **es:** Jafía, a-Jafía, y-Yafia | **fr:** Yaphia, [ויפיע], et-Yafia | **de:** Yaphia, [ויפיע], und-Yafia Josh 10:3; Josh 19:12; 2Sam 5:15; 1Chr 3:7; 1Chr 14:6

יַפְלֵט H3310 *N-proper-ms* (3×)

Yaflet/Japhlet, Asherite personal name in genealogical records

A personal name appearing exclusively in the genealogies of the tribe of Asher in 1 Chronicles 7:32-33. The name appears three times in rapid succession as both a descendant of Heber (v. 32, where one manuscript reads יַפְלָט instead) and as ancestor of other Asherites (v. 33, twice). The Greek versions render it variously (Ιφαμηλ, Αφαληκ, Ιαφαλητ), showing the typical uncertainty in transliterating Hebrew proper names. The etymology and meaning remain obscure, though the root may relate to deliverance or escape (פלט).

(3×) An Asherite personal name preserved in Chronicles' genealogical framework. The triple occurrence within two verses establishes Yaflet as a significant link in Asher's lineage, though we know nothing of his individual story. The textual variants (Yaflet/Yaflat) and diverse Greek renderings demonstrate the challenges of preserving and transmitting proper names through multiple scribal hands and linguistic systems. **PROPER NAMES (PERSONAL)**

en: Yaflet | **es:** Yaflet | **fr:** [יפלט] | **de:** [יפלט] 1Chr 7:32; 1Chr 7:33

יַפְלֵטִי H3311 *Art / N-proper-ms* (1×)

The Japhletites, a clan or family on the southwestern border of Ephraim

The Japhletites appear as a gentilics (clan designation) marking Ephraim's southwestern border in Joshua 16:3. The definite article with the gentilic functions as a collective noun—'the territory of the Japhletites.' Greek traditions vary (Aphtaleim, Iephalti), and the group's identity beyond this border reference is uncertain. Such markers were crucial for tribal land allocation.

(1×) A gentilic (clan designation) in Joshua 16:3 marking the southwestern border of Ephraim's tribal allotment. The use of the definite article creates a collective sense—'the Japhletite territory'—functioning as a geographical landmark in the distribution of the promised land among the tribes. **PROPER NAMES (PERSONAL)**

en: the-Yaphleti | **es:** el-jafletita | **fr:** le-Yaphleti | **de:** der-Yaphleti Josh 16:3

יְפֻנֶּה H3312 *N-proper-ms* (16×)

Jephunneh — a proper name borne by the father of Caleb the Kenizzite and by an Asherite clan head.

A personal name (Yephunneh) carried primarily by the father of Caleb, the faithful spy who survived the wilderness generation alongside Joshua. The name appears in nearly every passage recounting Caleb's loyalty: his selection as Judah's scout (Num 13:6), his exemption from the wilderness decree (Num 14:6, 30, 38; 26:65; 32:12; Deut 1:36), and his inheritance claim at Hebron (Josh 14:6, 13, 14; 15:13; 21:12). A second Jephunneh appears briefly as an Asherite in 1 Chronicles 7:38. The name's etymology is uncertain but may relate to the root panah, 'to turn,' perhaps meaning 'he was turned [toward God].' All major translations transliterate consistently: Spanish 'Jefone,' French 'Jephunne,' German 'Jephunneh.'

Jephunneh (proper name) (16×) The proper name Yephunneh (Jephunneh), identifying primarily the father of Caleb the Kenizzite, who with Joshua alone survived the wilderness generation because of his wholehearted faithfulness (Num 14:6, 30; 26:65; 32:12; Deut 1:36). Also borne by a minor Asherite figure (1 Chr 7:38). The Septuagint renders it as Iephonne, and modern translations uniformly transliterate — Spanish 'Jefone/Jefune,' French 'Jephunne/Yephunneh' — confirming its status as a personal name throughout. **PROPER NAMES (PERSONAL)**

en: Jephunneh, Yefunneh, Yephunneh | **es:** Jefone, Jefoné, Jefune | **fr:** Jephunneh, Jephunné, Yephunneh | **de:** Jephunneh, Yephunneh, [יפנה] Num 13:6; Num 14:6; Num 14:30; Num 14:38; Num 26:65

יָפַע H3313 *V-Hifil-Perf-3ms* (8×)

To shine forth, radiate beams of light; used especially of God's theophanic glory breaking through in splendor.

This Hiphil verb captures the dramatic moment when light bursts forth — particularly the radiant splendor of God's appearing. In Deuteronomy 33:2, YHWH 'shone forth' from Mount Paran in the great theophanic blessing of Moses. Psalm 50:2 declares that from Zion, the perfection of beauty, God has 'shone forth.' The verb carries an almost physical force: light does not merely exist but actively breaks out and displays itself. In Job's speeches it describes both longed-for and terrifying luminosity (Job 3:4; 10:22; 37:15). Spanish captures the range beautifully with 'resplandece/resplandeció,' emphasizing radiant splendor.

shine forth / cause to shine (8×) To shine forth, send out beams, cause to radiate — exclusively in the Hiphil, describing the active bursting-forth of light. Primarily theophanic: God shines forth from Paran (Deut 33:2), from Zion (Ps 50:2), and is invoked to appear in radiance (Ps 80:2; 94:1). In Job it describes both desired light (3:4) and the terrifying brightness of storm-clouds (37:15). Spanish 'resplandeció' and French 'briller' both convey the active radiance this verb denotes. **SHINING AND ILLUMINATING**

en: You-shine, and-causes-to-shine, and-it-shines | **es:** apareció, resplandece, resplandeció | **fr:** briller, et-briller, le-briller | **de:** [הופיע], [והופיע], [ותפע] Deut 33:2; Job 3:4; Job 10:3; Job 10:22; Job 37:15

יְפְעָה H3314 *N-fsc / 2ms* (2×)

Brightness, splendor; used of the glory of the prince of Tyre in Ezekiel 28:7, 17

This feminine noun denotes radiant beauty or splendor, appearing only in Ezekiel's oracle against the prince of Tyre. The prophet uses it twice with a pronominal suffix ("your splendor") to describe the magnificent glory that will be profaned and destroyed. The word captures both physical brilliance and the honor or majesty associated with royal power, making its destruction all the more dramatic in the prophetic judgment scene.

(2×) Found exclusively in Ezekiel 28:7 and 17 within the taunt against Tyre's ruler. The context emphasizes hubris and coming humiliation: the splendor that led to pride will be cast down. Spanish "esplendor" and French "briller" both capture the luminous quality, while German preserves the Hebrew form, reflecting the word's rare and specialized usage. **BRIGHTNESS AND SPLENDOR**

en: your-splendor | **es:** tu-esplendor | **fr:** briller | **de:** [יפעתך] Ezek 28:7; Ezek 28:17

יֶפֶת H3315 *N-proper-ms* (11×)

Japheth (יֶפֶת) — third son of Noah; ancestor of the peoples spread across Asia Minor and the coastlands

Japheth (יֶפֶת) is one of Noah's three sons, consistently listed alongside Shem and Ham. The name may derive from the root פתה ('to be open, spacious'), a connection exploited in Noah's blessing: 'May God enlarge (יַפְתְּ) Japheth' (Gen 9:27). Japheth's fourteen descendants enumerated in the Table of Nations (Gen 10:2-5) include Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras — peoples traditionally associated with Anatolia, the Aegean, the Iranian plateau, and the Black Sea coastlands. Japheth and Shem together covered their father's nakedness (Gen 9:23), earning a contrasting blessing to Ham's curse. The name reappears in the Chronicler's genealogy (1 Chr 1:4-5).

Japheth (proper name) (11×) The third son of Noah and brother of Shem and Ham, ancestor of peoples associated with Asia Minor, the Mediterranean coastlands, and regions to the north. Listed in birth-order contexts (Gen 5:32; 6:10; 7:13; 9:18; 10:1; 1 Chr 1:4) and in the Table of Nations as father of seven sons (Gen 10:2-5; 1 Chr 1:5). Received Noah's blessing of 'enlargement' through a wordplay on his name (Gen 9:27). Spanish 'Jafet' and English 'Japheth' both preserve the Hebrew form. **PROPER NAMES (PERSONAL)**

en: Japheth, Yapheth, Yepheth | **es:** Yafet, Yefet, a-Yafet | **fr:** Japhet, Japheth, et-Japhet | **de:** Japhet, Japhets, [יכת] Gen 5:32; Gen 6:10; Gen 7:13; Gen 9:18; Gen 9:23

יִפְתָּח H3316 *Conj-w / N-proper-fs* (30×)

Yiphtach — 'he opens'; the Gileadite judge Jephthah (Judg 11-12), and a town in Judah's lowlands (Josh 15:43)

A proper name meaning 'he opens' (from patach), borne most prominently by Jephthah the Gileadite, a warrior-judge who delivered Israel from the Ammonites despite his tragic vow (Judg 11:1-12:7). Samuel later lists Jephthah among the faithful judges God raised up (1 Sam 12:11). A single occurrence designates a different referent entirely: Iphtah, a town in Judah's Shephelah listed alongside Ashnah and Nezib (Josh 15:43). The feminine singular grammar in Joshua confirms the place-name usage. Spanish Yiftaj and French Jephte reflect the personal name, while German und-Yiphtach renders the place name in its list context.

1. Jephthah (person) (29×) Jephthah the Gileadite — a judge of Israel whose story dominates Judges 11-12. Son of Gilead by a prostitute, he was expelled by his half-brothers, became a leader of outlaws, then was recalled to fight the Ammonites. His rash vow and its fulfillment (Judg 11:30-40) make him one of Scripture's most complex figures. Samuel remembers him among divinely appointed deliverers (1 Sam 12:11). Spanish Yiftaj, French Jephte, and German Jeftah all transliterate the name consistently across their respective traditions. **PROPER NAMES (PERSONAL)**

en: Jephthah | **es:** Yiftáj | **fr:** Jephté | **de:** Jeftah Judg 11:1; Judg 11:2; Judg 11:3

2. Iphtah (place name) (1×) Iphtah — a town in the Shephelah (lowland) of Judah listed in Joshua's tribal allotment (Josh 15:43), grouped with Ashnah and Nezib. The feminine singular grammatical marking (N-proper-fs) distinguishes this place name from the masculine personal name. This is a hapax for the geographic sense. German und-Yiphtach and Spanish y-Jifta both render it as a simple list item, reflecting the cadastral context of Joshua's boundary descriptions. **PROPER NAMES (PERSONAL)**

en: and-Yiphtach | **es:** y-Jiftá | **fr:** et-Yiphtach | **de:** und-Yiphtach Josh 15:43

יִפְתַּח־אֵל H3317 *N-proper-ms* (2×)

Iphtah-el, a valley forming a boundary between Zebulun and Asher (Joshua 19:14, 27)

This place name means "God opens" and designates a valley that served as a tribal boundary marker in the Promised Land allotments. Located near Jefat (ancient Jotapata), it likely corresponds to the upper portion of Wady Abellin in Galilee. The valley appears in Joshua's boundary descriptions for both Zebulun and Asher, marking a shared geographic reference point between the two northern tribes. (2×) Attested in Joshua 19:14 and 27 in boundary contexts. The Septuagint shows variation (Gaiphael, Gai kai Phthaiel) in attempting to render the compound Hebrew name. All major translation traditions preserve the proper-name status, with slight variations in transliteration (Jifta-el in Spanish, Yiphtach-El in English and others). **EL COMPOUND NAMES**

en: Yiphtach-El | **es:** Jifta-el | **fr:** Yiphtach-El | **de:** Yiphtach-El Josh 19:14; Josh 19:27

יָצָא H3318 *Conj-w / V-Hifil-ConsecImperf-3ms / 2ms* (1075×)

To go out, come forth, depart; in Hifil, to bring out, lead forth, produce. The fundamental Hebrew verb of outward movement.

Yatsa is the Hebrew Bible's primary verb for every kind of outward movement — a person leaving a house, an army marching out to battle, water flowing from a spring, words proceeding from a mouth, offspring coming forth from a womb. With over a thousand occurrences, it anchors some of Scripture's most defining moments: Israel's exodus from Egypt, the sun rising over Sodom as Lot escapes (Gen 19:23), and the fire that 'went out from before the LORD' on Sinai (Lev 9:24). The Hifil causative adds a theological agent to the movement: God is the one who 'brought Israel out of Egypt,' a formula repeated so often it becomes virtually creedal. Arabic kharaja (Qal) and akhraja (Hifil) mirror the Hebrew stem pattern almost exactly, while Korean 나가다/나오다 ('go out'/'come out') and Swahili -toka ('exit') confirm the spatial core across language families.

1. Qal: go out, depart, come forth (890×) Qal intransitive: to go out, come forth, depart — the overwhelming base sense at 891 occurrences. Physical movement outward from an enclosed or defined space: leaving a city (Gen 14:8), departing a tent (Gen 31:33), emerging from an ark (Gen 8:7), escaping a doomed place (Gen 19:14). Arabic kharaja and Korean 나가다 both select basic exit vocabulary. The range extends naturally to water 'going forth' from springs, fire 'coming out' from the LORD's presence, and descendants 'proceeding' from a patriarch's loins — all unified by the directional schema of inside-to-outside. **GOING OUT AND FORTH**

en: and-came-out, and-he-went-out, and-went-out | **es:** Y-salió, y-salió | **fr:** et-alla-dehors, et-il-alla-dehors, et-sortit | **de:** und-auszog, und-er-flog-hinaus, und-er-ging-heraus Gen 8:7; Gen 14:8; Gen 19:14; Gen 31:33; Gen 34:6

2. Hifil: bring out, lead out, take out (persons) (172×) Hifil causative with persons: to bring out, lead out, take out — 172 occurrences, dominated by the Exodus formula 'who brought you out of the land of Egypt' (Exod 6:13, 6:27; Deut 5:6). The causative adds a powerful agent: God, Moses, or a human leader causes people to exit bondage, prison, or danger. Arabic akhraja (Form IV causative) mirrors the Hebrew morphology exactly, and both Spanish sacó ('took out') and German brachte-heraus ('brought out') consistently select causative extraction vocabulary. This is arguably the most theologically loaded sense of the verb. **GOING OUT AND FORTH**

en: and-He-brought-out, and-brought-out, and-he-brought-out | **es:** E-hizo-salir, Y-me-sacó, Y-sacó | **fr:** apporta-dehors, et-Il-apporta-dehors, et-apporta-dehors | **de:** brachte-heraus, und-Er-brachte-heraus, und-He-brachte-heraus Gen 14:18; Gen 43:23; Exod 6:13; Exod 6:27; Exod 8:18

3. Hifil: bring forth, produce, utter (11×) Hifil causative with non-personal objects: to bring forth, produce, utter — 11 occurrences where what is 'brought out' is not a person but a thing, utterance, or natural product. Aaron's rod 'brings forth' buds and almonds (Num 17:8); the spies 'bring forth' an evil report (Num 14:37); a wife is to be 'put out' in divorce proceedings (Ezra 10:3, 19). The shift from person-extraction to thing-production is cross-linguistically marked: Spanish uses sacar ('extract') or producir ('produce') rather than the liberation vocabulary of sense 2, and Korean shifts from 이끌어내다 ('lead out') to 내다 ('put forth, produce'). **GOING OUT AND FORTH**

en: and-bringing-out, and-brought-forth, and-he-who-utters | **es:** Sacadla, el-que-saca, para-despedir | **fr:** bringers-dehors-de, de-sortir, et-apporta-forth | **de:** bringers-heraus-von, ging-heraus, herausgehen Num 14:37; Num 17:8; 2Chr 23:14; Ezra 10:3; Ezra 10:19

4. (1×) Hofal passive: to be brought out — a single occurrence at Ezek 38:8 where Israel is described as a people 'brought out from the sword,' using the passive of the Hifil. The agent is implied (God) and the focus falls on the nation as recipient of deliverance rather

than the deliverer. English 'was brought out,' Spanish fue sacada, and French sortir all render the passive accurately. Though only one clear occurrence, the Hofal form is morphologically and semantically distinct from the active Hifil. GOING OUT AND FORTH
en: was-brought-out | **es:** fue-sacada, | **fr:** sortir | **de:** herausgehen Ezek 38:8

5. (1×) Qal with celestial/natural subject: going forth of the sun — a specialized occurrence at Gen 19:23 where 'the sun had gone forth upon the earth' as Lot entered Zoar. While structurally identical to sense 1 (intransitive outward movement), the subject is not a person but a heavenly body, and the sense is 'to rise, to come up.' German war-aufgegangen ('had risen') and Korean 떠올랐다 ('rose up') both select dedicated sunrise vocabulary rather than generic 'exit' words, suggesting this astronomical usage is a lexicalized subsense recognized cross-linguistically. GOING OUT AND FORTH
en: came-out | **es:** salió | **fr:** vint-dehors | **de:** war-aufgegangen Gen 19:23

שִׁצִיא H3319 *Conj-w / V-Hifil-ConjPerf-3ms* (1×)

Was completed or finished (Aramaic Shafel), describing the temple's completion in Ezra 6:15

This Aramaic verb describes the completion of the Second Temple in Ezra 6:15. Scholars identify it as a Shafel (causative) stem of a root borrowed from Assyrian (šûṣû, bring out to completion). Textual critics suggest reading the plural 'they finished' rather than singular, following some Greek manuscripts. The completion marks the culmination of the post-exilic community's restoration efforts.

(1×) An Aramaic verbal form meaning 'was completed' in Ezra 6:15, describing the Second Temple's construction finish. The form represents an Assyrian loanword in Aramaic (from yṣ°/wṣ°), and textual evidence suggests reading a plural 'they finished' with the community as subject, emphasizing the collective achievement of the restoration generation. FULFILL AND COMPLETE
en: and-was-completed | **es:** y-fue-terminada | **fr:** [ושיציא] | **de:** [ושיציא] Ezra 6:15

יְצַב H3320 *Conj-w / V-Hitpael-ConjPerf-3cp* (48×)

To station oneself, take one's stand; Hithpael reflexive: present oneself before God or authority, stand firm, withstand.

Yatsab appears exclusively in the Hithpael stem in Biblical Hebrew, giving it an inherently reflexive and deliberate quality — one does not merely stand, but stations oneself with purpose. The word moves fluidly between physical positioning (Miriam stationing herself by the Nile to watch her brother's basket, Exod 2:4), formal presentation before divine or human authority (Israel assembling before Yahweh at Sinai, Exod 19:17), and resolute resistance against opposition (Exodus 14:13, 'stand firm and see the salvation of the LORD'). The Arabic cognate wasaba ('be constant, firm') preserves the root's sense of deliberate, settled firmness. Spanish and French translations reveal the semantic range well: pararse and se tenir for physical standing, presentarse and se présenter for formal appearance, and estar firmes and se tenir ferme for courageous endurance.

1. stand, take a position (18×) The core physical sense: to stand or take up a position in a specific location, often as a narrative staging action. Miriam stations herself along the riverbank (Exod 2:4), the angel of the LORD positions himself in the road to block Balaam (Num 22:22), and Yahweh descends and stands with Moses on Sinai (Exod 34:5). Spanish pararse and German sich-stellen both capture the deliberate, reflexive quality — this is purposeful positioning, not incidental standing. The largest cluster at 18 occurrences, forming the spatial foundation for all metaphorical extensions. STANDING AND ESTABLISHING
en: and-He-stood, and-he-stationed-himself, and-he-stood | **es:** Y-se-paró, podrá-estar-en-pie, podrá-pararse | **fr:** devra-se-tenir, et-Il-se-tint, et-elle-stationed-elle-même | **de:** [ויתיצבו], [יתיצב], er-stations-sich-selbst Exod 2:4; Exod 34:5; Num 11:16; Num 22:22; Deut 7:24

2. present oneself before authority (12×) Formal presentation before a superior, assembly, or God — the protocol sense. Israel presents itself before Yahweh at the foot of Sinai (Exod 19:17); the tribes assemble before God at Shechem (Josh 24:1); the Philistine champion 'presents himself' for forty days (1 Sam 17:16). French se présenter and Spanish presentarse both select ceremonial-appearance vocabulary distinct from casual standing. The sense carries overtones of accountability and readiness — one does not merely arrive but formally reports for duty or judgment, as in Deut 31:14 where Moses and Joshua present themselves at the tent of meeting. STANDING AND ESTABLISHING
en: and-he-presented-himself, and-presented-themselves, and-stationed-themselves | **es:** Se-presentan, Y-se-presentaron, de-establecernos | **fr:** [התיצבו], de-debout, et-il-presented-lui-même | **de:** [התיצבו], [להתיצב], [מהתיצב] Exod 19:17; Deut 31:14; Josh 24:1; Judg 20:2; 1Sam 17:16

3. station oneself deliberately (9×) Deliberate stationing for a tactical or watchful purpose — positioning oneself with a specific mission in view. God commands Moses: 'Station yourself before Pharaoh in the morning' (Exod 8:20; 9:13), framing the confrontation as planned and purposeful. Habakkuk stations himself on the watchtower to await God's response (Hab 2:1), and Balaam directs Balak to 'stand here' while he goes to seek an oracle (Num 23:3, 15). Spanish ponte and French se tenir both capture this deliberate vigilance. The 9 occurrences consistently involve awaiting an outcome or executing a strategic assignment. STANDING AND ESTABLISHING
en: and-I-will-station-myself, and-station-yourself, stand | **es:** alíneate, poneos, ponte | **fr:** [התיצב], [התיצבו], et-se-tenir | **de:** [התיצב], [התיצבה], [התיצבו] Exod 8:20; Exod 9:13; Num 23:3; Num 23:15; 2Sam 18:30

4. take a stand together (6×) Collective assembly for communal or ceremonial action — the corporate dimension. Samuel summons Israel: 'Present yourselves before the LORD by your tribes' (1 Sam 10:19); he gathers them for covenant litigation: 'Stand here, that I may plead with you before the LORD' (1 Sam 12:7). French présentez-vous and Spanish presentaos both use reflexive plural forms mirroring the Hebrew Hithpael. The 6 occurrences always involve a group acting in concert, often at moments of national decision — covenant renewal, judicial assembly, or military rallying (1 Chr 11:14, where warriors 'took their stand' together in the barley field). STANDING AND ESTABLISHING
en: and-present-yourselves, and-stationed-themselves, and-take-your-stand | **es:** Y-se-pararon, presentaos, y-presentaos | **fr:** [והתיצבו], [ויתיצבו], et-présenter-vous-mêmes | **de:** [והתיצבו], [ויתיצבו], present-euch-selbst Deut 31:14; 1Sam 10:19; 1Sam 12:7; 1Sam 12:16; 1Chr 11:14

5. stand firm, withstand (3×) Standing firm against opposition — the courage-and-endurance sense. Moses' iconic command at the Red Sea: 'Stand firm and see the salvation of the LORD' (Exod 14:13) is the paradigmatic instance. In 2 Chr 20:6, Jehoshaphat declares that none can 'withstand' God. Job 41:10 asks who can 'stand before' Leviathan. Spanish estar firmes, French se tenir ferme, and the Arabic cognate wasaba ('be constant') all converge on resolute endurance. Though only 3 clear occurrences, this sense carries outsized theological weight as the posture of faith under pressure. STANDING AND ESTABLISHING
en: can-stand, stand-firm, to-withstand | **es:** estad-firmes, para-resistir, se-presentará | **fr:** [להתיצב], se-placer, se-tenir-firm | **de:** [יתיצב], [להתיצב], stehen-firm Exod 14:13; 2Chr 20:6; Job 41:10

יְצַב H3321 *Prep-l / V-Piel-Inf* (1×)

To make certain or gain certainty (Aramaic Pael infinitive), in Daniel 7:19

This Aramaic Pael infinitive appears in Daniel's request for certainty concerning the fourth beast in Daniel 7:19. The causative stem emphasizes making certain or establishing truth about something. The context is apocalyptic vision and interpretation—Daniel seeks definitive understanding of symbolic imagery. The Spanish 'saber la verdad' (to know the truth) captures the epistemological thrust.

(1×) An Aramaic Pael infinitive meaning 'to make certain' or 'to gain certainty' in Daniel 7:19, used with the preposition 'concerning' to express Daniel's desire for definitive understanding of the fourth beast. The causative stem underscores the active pursuit of clarity regarding apocalyptic symbolism whose meaning requires divine disclosure. EXTINGUISHING FIRE
en: to-make-certain | **es:** saber-la-verdad | **fr:** éteindre | **de:** [ליצבא] Dan 7:19

יָצַג H3322 *V-Hifil-Prtcpl-ms* (17×)
To set, place, or station something or someone; to establish a person in office or position
The Hiphil verb yatsag is a forceful synonym of the common Hebrew word sum ('to put'), but it carries a note of deliberate, authoritative placement. Jacob sets the striped rods before the flocks at the watering troughs (Gen 30:38), and the fleece is placed on the threshing floor by Gideon (Judg 6:37). When applied to persons, it takes on the connotation of formal appointment — Joseph sets his brothers before Pharaoh (Gen 47:2), and Judah pledges to set Benjamin back in his father's presence (Gen 43:9). Spanish poner and French placer both mirror its range, though neither quite captures the vividness the BDB lexicon notes as distinctive to this verb.

1. place or set physically (8×) The basic physical sense: to place, set, or put an object in a specific location. Jacob places the peeled rods in the water troughs before the flocks (Gen 30:38), Gideon places the fleece on the threshing floor (Judg 6:37), and David places the Ark inside the tent (2 Sam 6:17). German setzen and Spanish poner map directly. The emphasis falls on the deliberate, purposeful act of positioning a physical thing. **PLACING AND LAYING**
en: and-set, and-they-set, placing | **es:** Y-puso, a-poner, pondrás | **fr:** [ויציגו], et-ils-plaça, et-placer | **de:** [ויציגו], du-soll-setzen, placing Gen 30:38; Deut 28:56; Judg 6:37; Judg 7:5; Judg 8:27

2. appoint or establish a person (6×) The personal-authoritative sense: to set a person in a role, present someone formally, or establish someone in a position. Joseph presents his brothers before Pharaoh (Gen 47:2), and Judah pledges to 'set' Benjamin before his father (Gen 43:9). In Job 17:6 the sufferer laments that God has made him a byword. Jeremiah 51:34 uses the image of being 'set down' as an empty vessel. Spanish poner and French placer extend naturally to this institutional usage. **STRIKING AND REFERENCE**
en: (he-set-me), [ketiv:he-set-me], and-He-has-made-me | **es:** Y-me-ha-puesto, [kethiv], me-ha-puesto | **fr:** [(הציגני)], [[הציגנו]], [והציגו] | **de:** [(הציגני)], [[הציגנו]], [והצגני] Gen 43:9; Gen 47:2; Job 17:6; Jer 51:34

3. station or leave in place (3×) The stative-resultant sense: to station, leave, or let remain in a fixed place, emphasizing the enduring state rather than the initial act. Hosea threatens to 'set her' like a wilderness (Hos 2:3), stripping away adornment and leaving the result. Moses asks Pharaoh to let the little ones remain (Exod 10:24), and Jacob offers to leave part of his household stationed behind (Gen 33:15). The focus is on the settled condition that follows placement. **PLACING AND LAYING**
en: and-set-her, let-me-station-, let-remain | **es:** dejaré, será-dejado, y-la-ponga | **fr:** et-je-la-placerai, que-moi-station-, que-rester | **de:** [והצגתיה], ich-will-lassen-, lass-bleiben Gen 33:15; Exod 10:24; Hos 2:3

יִצְהָר H3323 *Conj-w* (23×)
Fresh oil, new olive oil; freshly pressed oil listed among the land's staple products alongside grain and wine.
Distinguished from the more general shemen ('oil'), yitshār specifically denotes freshly pressed olive oil in its unprocessed, newly yielded state. It appears almost formulaically in the triad 'grain, new wine, and fresh oil' (dāgān, tīrōsh, yitshār), cataloguing the three signature blessings of the promised land. God gives or withholds this triad as covenant blessing or curse (Deut 7:13; 11:14; 28:51; Hos 2:8-9; Joel 2:19). It must be tithed (Deut 12:17; 14:23) and its firstfruits given to the priests (Deut 18:4; Neh 10:37-39). The word functions less as a culinary term than as a covenantal marker of agricultural prosperity.

fresh oil, olive oil (23×) Freshly pressed olive oil, appearing formulaically in the triad with grain and new wine as covenant blessings (Deut 7:13; 11:14; Hos 2:8; Joel 2:19). Subject to tithing (Deut 12:17; 14:23) and priestly firstfruits (Num 18:12; Deut 18:4; Neh 10:37). Spanish 'aceite,' French 'huile,' and German 'Öl' use general oil terms, though Hebrew distinguishes yitshār from shemen. **OLIVE OIL**
en: and-oil, and-the-oil, and-your-oil | **es:** aceite, el-aceite, ni-aceite | **fr:** [היצהר], [יצהר], et-huile | **de:** Oel, [יצהר], der-Oel Num 18:12; Deut 7:13; Deut 11:14; Deut 12:17; Deut 14:23

יִצְהָר H3324 *Conj-w / N-proper-ms* (9×)
Yitshar (Izhar) — a Levite, son of Kohath and grandson of Levi, ancestor of the Izharite clan including Korah.
Yitshar (יִצְהָר, also rendered Izhar) was a son of Kohath, grandson of Levi, and founder of the Izharite clan within the Levitical priesthood. His genealogical significance is considerable: through his line came Korah, who led the famous rebellion against Moses (Num 16:1). The name appears consistently in Levitical genealogies across Exodus, Numbers, and Chronicles (Exod 6:18, 21; Num 3:19; 1 Chr 6:2; 23:12, 18). The Septuagint renders it Ισσαρ. Though the common noun yitshar means 'fresh oil,' the proper name here strictly identifies the ancestral Levite.

Yitshar (9×) A masculine proper name designating a Levitical ancestor, the second son of Kohath and brother of Amram, Hebron, and Uzziel (Exod 6:18). His genealogical line is traced through Korah (Num 16:1), making him the progenitor of the Korahites — the temple singers and gatekeepers celebrated in the Psalm superscriptions. English Bibles render it Izhar, Spanish and French follow suit, while German uses Jizhar. The name is homonymous with the common noun for 'fresh oil' (H3323), but the proper noun usage is clearly distinct in all nine occurrences. **OLIVE OIL**
en: Izhar, Yitshar, and-Izhar | **es:** Izhar, Yitshar, Yitzhar | **fr:** Izhar, Yitshar, et-Izhar | **de:** Izhar, Jizhar, Yitshar Exod 6:18; Exod 6:21; Num 3:19; Num 16:1; 1Chr 6:2

יִצְהָרִי H3325 *Prep-l* (4×)
the Izharites, a Levitical family descended from Izhar son of Kohath
This gentillic noun designates the descendants of Izhar, who was a son of Kohath and grandson of Levi. The Izharites formed one of the Kohathite clans responsible for service in Israel's sanctuary. Numbers and Chronicles record their assignments and leaders within the Levitical organization, showing how Israel tracked family lines for worship duties across generations.

(4×) The Izharites appear in census lists and Levitical duty rosters as one of the Kohathite clans (Num 3:27), with specific leaders named in the Chronicler's temple organization (1Chr 24:22; 26:23, 29). The Hebrew uses the gentilic form with the article as a collective substantive, literally 'the Izharite-ones.' Spanish para los yitzharitas and French le Izharite preserve the collective plural meaning, while German der Izharite follows the Hebrew's use of the singular collective with article. **PROPER NAMES (PERSONAL)**
en: Of-the-Yitsharites, for-the-Yitsharite, of-the-Yitsharites | **es:** Para-el-izharita, Para-los-yitzharitas, el-izharita | **fr:** [ליצהרי], le-Izharite | **de:** [ליצהרי], der-Izharite Num 3:27; 1Chr 24:22; 1Chr 26:23; 1Chr 26:29

יָצוּעַ H3326a *N-ms* (7×)
Bed, couch (poetic); side-chamber, annex room (architectural, in Solomon's temple)
The noun יָצוּעַ (yatsua') carries two sharply distinct meanings unified by the idea of something spread out or laid alongside. In poetic and intimate contexts it means a bed or couch — Jacob's deathbed curse on Reuben mentions 'my couch' that was defiled (Gen 49:4), and the psalmist meditates on God 'upon my bed' (Ps 63:7). In the architectural description of Solomon's temple (1 Kgs 6:5-10), the same root yields 'side-chambers' — the tiered annex rooms built against the temple walls. The semantic connection lies in the root meaning of spreading or laying flat, whether bedding or flooring.

1. bed, couch (4×) A bed or couch for sleeping or reclining, used in poetic and emotionally charged contexts. Nearly always appears with a first-person possessive suffix ('my bed'), lending it an intimate tone. In Genesis 49:4 Jacob rebukes Reuben for going up to 'your father's bed' — a euphemism for violating his concubine Bilhah. Psalm 63:7 recalls meditating through the night watches 'upon my couch,' and Psalm 132:3 records David's vow not to go up 'onto the couch of my bed.' Spanish 'lecho mío' and French 'couche' confirm the sleeping-furniture reading. Job 17:13 uses it strikingly for the deathbed: 'in

darkness I have spread my couch.' GEOGRAPHY AND SPACE
en: couch-my, my-bed | **es:** lecho-mío, mi-lecho | **fr:** couch-mon, couche, mon-יצוע-moi | **de:** [יצוע], mein-Bett, mein-Bed Gen 49:4; 1Chr 5:1; Job 17:13; Ps 63:6; Ps 132:3

2. side-chamber, annex room (3×) An architectural term for the side-chambers or lateral annexes built around the exterior walls of Solomon's temple (1 Kgs 6:5, 6, 10). These were multi-storied rooms whose width increased at each level because the temple wall narrowed by means of ledges. The Ketiv reading יָצוּעַ in these verses (vs. the Qere יָצִיעַ) connects this structure to the root idea of spreading or extending alongside. Spanish 'cámaras' and the descriptive English 'side-chambers' reflect the architectural specificity that sets this sense apart from the poetic bedroom imagery. BUILDING AND CONSTRUCTING
en: [side-chambers], [the-side-chamber], [the-side-chambers] | **es:** [cámaras], [la-cámara], [las-cámaras] | **fr:** [side-chambers], [the-côté-chamber], [the-côté-chambers] | **de:** [side-chambers], [the-Seite-chamber], [the-Seite-chambers] 1Kgs 6:5; 1Kgs 6:6; 1Kgs 6:10

יָצִיעַ H3326b *Art / N-ms* (3×)
side chamber, lateral room (architectural term for temple's projecting stories)
An architectural term referring to the side chambers or lateral rooms of Solomon's temple, appearing in 1 Kings 6:5-10. These were chambers built against the temple's outer walls on three sides, forming a three-story structure that did not bear on the main temple walls. The Hebrew text presents difficulties, with Qere/Ketiv variants and scholarly suggestions to read הַצֶּלָע ('the side-chamber') based on the Septuagint and parallel texts in Ezekiel 41:5-8. These chambers likely served as storage for temple vessels, priestly vestments, and sacred items, expanding the temple's functional space without compromising the holy architecture of the main structure.

(3×) The projecting lateral chambers attached to Solomon's temple's exterior walls, forming auxiliary spaces around the main sanctuary. The architectural description is precise yet textually complex, with יָצִיעַ appearing only in these verses about the temple construction. The chambers represent practical sacred space—neither as holy as the inner sanctuary nor merely secular, but functional rooms consecrated by their attachment to God's house. Cross-linguistic glosses ('side-chambers', 'cámara lateral', 'chambres latérales') capture the architectural specificity. BUILDING AND CONSTRUCTING
en: side-chambers, the-side-chamber, the-side-chambers | **es:** (cámara-lateral), (la-cámara) | **fr:** côté-chambers, le-côté-chamber, le-côté-chambers 1Kgs 6:5; 1Kgs 6:6; 1Kgs 6:10

יִצְחָק H3327 *N-proper-ms* (108×)
Isaac (Yitshaq) — patriarch, son of Abraham and Sarah; his name means 'he laughs'
Yitshaq (Isaac) is the second patriarch of Israel, the long-promised son born to Abraham and Sarah in their old age. His name, meaning 'he laughs,' plays on Sarah's laughter of disbelief (Gen 18:12) and later joy (Gen 21:6). Isaac appears in over 100 verses spanning the Pentateuch, the historical books, and the Psalms. He is the father of Jacob and Esau, and his near-sacrifice on Mount Moriah (Gen 22) stands as one of Scripture's defining episodes. Amos uses 'house of Isaac' as a synonym for Israel (Amos 7:16). Translations uniformly transliterate the name — Spanish 'Yitzchaq,' French 'Isaac,' German 'Jizchak.'

Isaac (proper noun) (108×) The proper masculine name Yitshaq (Isaac), designating the son of Abraham and Sarah, second of the three patriarchs. The name's etymology ('he laughs') connects to both Sarah's incredulous laughter (Gen 18:12) and joyful laughter (Gen 21:6). All 108 occurrences refer to the same individual, appearing in covenant formulas (Lev 26:42), genealogies (1 Chr 1:28), and poetically as a metonym for Israel (Amos 7:9, 16). ISAAC PATRIARCH NAME
en: Isaac | **es:** Yitzchaq | **fr:** Isaac | **de:** Jizchak Gen 17:19; Gen 17:21; Gen 21:3; Gen 21:4; Gen 21:5

צֹאַחַר H3328 *N-proper-ms* (1×)
Tsokhar (ketiv Yitschar), a name in Judah's genealogy in 1 Chronicles 4:7
This name appears in Judah's genealogy in 1 Chronicles 4:7 with a ketiv-qere variation: the text reads Yitschar while the margin suggests Tsokhar. The latter form matches the name of Ephron's father (Genesis 23:8) and a Simeonite ancestor. Greek traditions render it Saaar. Such textual variants in Chronicles' genealogies likely reflect manuscript transmission differences.

(1×) A masculine proper name in 1 Chronicles 4:7, where the ketiv reads Yitschar but qere suggests Tsokhar (matching names in Genesis 23:8 and Exodus 6:15). The textual variation illustrates scribal uncertainty, possibly reflecting genuine name variations across family branches or copyist error in genealogical transmission. PROPER NAMES (PERSONAL)
en: [K: Yitschar] | **es:** [Yitsjar] | **fr:** [יצחר] | **de:** [יצחר] 1Chr 4:7

יָצִיא H3329 *Conj-w* (2×)
Adjective meaning "going forth," used with a pronominal suffix to mean "those who came from his loins"
This participial adjective appears only in 2 Chronicles 32:21, where it describes "those who came forth from [Sennacherib's] loins," a euphemism for his own sons. The text exhibits the common Ketiv/Qere variation, with the consonantal text using a singular suffix and the marginal reading preferring a plural. The parallel passage in Isaiah 37:38 simply uses "his sons," making the Chronicles reading more circumlocutory.

(2×) Found in 2 Chronicles 32:21 describing the assassins of the Assyrian king Sennacherib. The phrase "those going forth from his loins" employs a biological metaphor for offspring. Multilingual traditions vary: Spanish and English offer expanded glosses ("those who went out from his loins"), while French and German preserve the Hebrew in brackets, acknowledging the unusual euphemistic construction. GOING OUT AND FORTH
en: [and-from-those-going-out], and-those-going-out-of | **es:** [y-los-que-salieron], y-los-que-salieron-de | **fr:** [ומיציאו], [ומיציא'] | **de:** [ומיציאו], [ומיציא'] 2Chr 32:21

יַצִּיב H3330 *Conj-w / Adj-fs* (5×)
certain, sure, true; firm and reliable (Aramaic, in Daniel)
An Aramaic adjective appearing exclusively in Daniel, conveying certainty, sureness, and truth. When Nebuchadnezzar declares 'of a surety' (min-yaṣṣîb) that the wise men are stalling (Dan 2:8), the word carries judicial weight — a king's firm verdict. In Daniel 2:45, the dream interpretation is pronounced 'certain.' The exclamatory use in Daniel 3:24 ('undoubtedly!') shows heightened emphatic force. The feminine substantive form in Daniel 7:16 means 'the truth' — Daniel seeks reliable meaning for his vision. Spanish 'ciertamente/verdad' captures both the epistemic and emphatic dimensions.

(5×) Certain, sure — expressing firm reliability or established fact. Used adverbially with מִן as 'of a surety' (Dan 2:8) and predicatively for the certainty of a divine revelation (Dan 2:45). The exclamatory use in Dan 3:24 functions as 'undoubtedly!' when Nebuchadnezzar reacts to the fourth figure in the furnace. Spanish 'ciertamente' and English 'certain' converge on epistemic assurance, while French and German glosses leave the Aramaic unvocalized in some instances. TRUTH AND FAITHFULNESS
en: and-certain, and-certain-thing, certain | **es:** cierta, ciertamente, y-verdad | **fr:** [ויציב], [ויציבא], [יציב] | **de:** [ויציב], [ויציבא], [יציב] Dan 2:8; Dan 2:45; Dan 3:24; Dan 6:12; Dan 7:16

יָצַע H3331 *V-Hofal-Imperf-3ms* (4×)
to spread out, lay down (as a bed or couch); to make one's bed in Sheol
This rare verb appears in poetic and prophetic texts describing the spreading or laying out of something as one would prepare a bed or couch. Isaiah uses it mockingly to ask whether laying out sackcloth

and ashes truly constitutes a proper fast, while the psalmist contemplates that even if he 'makes his bed' in Sheol, God is there. The Aramaic and Arabic cognates suggest meanings related to laying down or spreading out, with the Aramaic also developing a sense of 'explaining' or 'expounding'—perhaps from the metaphor of laying out ideas.

(4×) The verb appears in Hiphil and Hophal stems describing spreading or laying out. The psalmist asks rhetorically, 'If I make my bed in Sheol, you are there' (Ps 139:8), using the Hiphil to express God's omnipresence. Isaiah mocks false fasting: does one 'spread out' sackcloth and ashes as if preparing a proper bed (Isa 58:5)? The Hophal passive appears when 'sackcloth and ashes are spread' in mourning (Esth 4:3) and when the king of Babylon finds 'worms spread' as his bedding in death (Isa 14:11). French étendre and Spanish extender follow the spreading/extending action across Romance languages, while German wenn ich machen mein Bett gives the conditional bed-making sense in Psalm 139. **STRETCHING AND EXTENDING**

en: and-if-I-make-my-bed, he-spreads, is-spread | **es:** está-tendido, extender?, fue-extendido | **fr:** [יצי׳], [יצע], et-étendre | **de:** [יצי׳], [יצע], und-wenn-ich-machen-mein-bed Esth 4:3; Ps 139:8; Isa 14:11; Isa 58:5

יָצַק H3332 *Conj-w | V-Qal-ConsecImperf-3mp* (52×)

To pour or pour out liquid (oil, water, blood); to cast molten metal into a mold; rarely, to be firm/hard or to set something down.

The verb yatsaq (יָצַק) centers on the controlled movement of liquid — pouring oil for anointing (Gen 28:18; Exod 29:7), pouring water for washing (2 Kgs 3:11), pouring blood at the base of the altar (Lev 8:15). Spanish captures the core with 'vertio' (poured) and 'derramaba' (was pouring), while German uses 'goss' (poured). But yatsaq has a remarkable industrial extension: when what is poured is molten metal, the verb becomes 'to cast' — bronze sockets for the tabernacle (Exod 26:37), the bronze pillars of Solomon's temple (1 Kgs 7:46), the twelve bronze bulls under the molten sea. Spanish shifts to 'fundir/fundio' (to smelt/cast), French to the technical vocabulary of metalwork. Two singleton occurrences push the semantics further: Job 11:15 uses the passive participle to mean 'firm' or 'hard' — as though liquid poured into a mold has now set solid — and 2 Samuel 15:24 uses it for setting down the ark, an extension from pouring to placing.

1. pour out liquid (32×) To pour out a liquid — oil, water, blood, or broth — whether in ritual anointing, sacrificial offering, or everyday service. Jacob poured oil on the pillar at Bethel (Gen 28:18, 35:14); Moses poured anointing oil on Aaron's head (Lev 8:12); Elisha is identified as the one who 'poured water on the hands of Elijah' (2 Kgs 3:11). Spanish uses 'vertio' (poured) and 'derramaba' (was pouring); German 'goss' and 'giesse'; French 'verser.' Isaiah 44:3 extends the image metaphorically: 'I will pour out my Spirit' — where the liquid poured is divine blessing. This is the dominant sense, covering 32 of 52 occurrences. **POURING AND SHEDDING**

en: I-will-pour-out, and-he-poured, and-he-shall-pour | **es:** Sirve, Y-vertió, derramaba | **fr:** [אצק], et-devra-verser, et-il-devra-verser | **de:** [אצק], er-goss, giesse Gen 28:18; Gen 35:14; Exod 29:7; Lev 2:1; Lev 2:6

2. cast molten metal (18×) To cast or found metal by pouring molten material into a mold, producing pillars, bases, mirrors, and sacred vessels. The tabernacle instructions specify casting gold rings (Exod 25:12; 37:3, 13) and bronze sockets (Exod 26:37; 36:36); Solomon's craftsman Hiram cast the great bronze works in the clay ground of the Jordan valley (1 Kgs 7:46). Spanish shifts decisively from 'vertir' (pour) to 'fundir/fundio' (smelt/cast), and the passive participle mutsaq/yetsuqim describes objects already cast — 'cast' mirrors (Job 37:18), 'cast' bases (1 Kgs 7:30). The eighteen occurrences cluster in Exodus 25–38 and 1 Kings 7, the two great construction narratives of Scripture. **METAL CASTING**

en: and-he-cast, and-it-is-cast, and-you-shall-cast | **es:** Y-fundirás, Y-fundió, fundidas | **fr:** [יצוקים], [יצקם], [מוצק] | **de:** [ויצוק], [יצוק], [יצוקים] Exod 25:12; Exod 26:37; Exod 36:36; Exod 37:3; Exod 37:13

3. (1×) A passive participial sense meaning 'firm, hard, solid' — the state of liquid that has been poured and has now set. Job 11:15 promises that if one puts away iniquity, 'you shall be firm (mutsaq) and without fear.' The English gloss 'firm' and Spanish 'firme' both capture the metaphor: what was once molten is now unyieldingly solid. This single occurrence bridges the liquid pouring and metal casting senses — firmness is the end state of something once poured. **FIRMNESS AND SECURITY**

en: firm | **es:** firme | **fr:** verser | **de:** [מצק] Job 11:15

4. (1×) An extended use meaning to set down or deposit something in a place, generalizing from the controlled pouring of liquid to the deliberate placing of a heavy object. In 2 Samuel 15:24, the Levites set down (wayyitsqu) the ark of God. English renders 'set down,' Spanish 'pusieron' (placed), and German 'setzte hinab' (set down). The semantic link to pouring survives in the careful, deliberate quality of the action — one does not toss the ark any more than one splashes anointing oil. **DESCENDING AND TEARING**

en: and-they-set-down | **es:** y-pusieron | **fr:** et-ils-plaça-en-bas | **de:** und-sie-setzte-hinab 2Sam 15:24

יְצֻקָה H3333 *Prep-b | N-fsc | 3ms* (2×)

A casting (of metal); technical term for the molten bronze casting process used in temple construction

This feminine noun appears in the description of Solomon's temple furnishings, specifically the ornamental gourds cast in bronze. The phrase "cast in its casting" emphasizes the method of manufacture through molten metal poured into molds. The parallel passage in 2 Chronicles 4:3 uses a different vocalization (mutsaqtô), showing textual variation in how scribes understood this specialized metallurgical vocabulary.

(2×) Attested in 1 Kings 7:24 and 30 in temple construction contexts. The term highlights the technical artistry of Hiram's bronze work, where decorative elements were formed through molten metal casting rather than carving or welding. Spanish "fundición" and French "jeta" both capture the casting process, while German preserves the verbal root, reflecting the technical nature of ancient Near Eastern metallurgy. **METAL CASTING**

en: cast, in-its-casting | **es:** en-fundición-de-él, fundidos | **fr:** dans-son-casting, jeta | **de:** in-sein-werfend, warf 1Kgs 7:24; 1Kgs 7:30

צָרַר H3334 *Conj-w | V-Hifil-ConsecImperf-3mp* (10×)

To be in distress, be narrow or constricted; in Hifil, to oppress or cause anguish to others.

A verb rooted in the physical image of narrowness and constriction, extending naturally into the emotional realm of distress and anguish. When Jacob heard that Esau was coming with four hundred men, he was greatly distressed (Gen 32:7), and when David's men spoke of stoning him at Ziklag, he too was deeply troubled (1 Sam 30:6). The spatial sense appears in passages like Isaiah 49:19, where a restored land will be 'too narrow' for its inhabitants. The lone Hifil occurrence in Nehemiah 9:27 describes enemies who oppressed Israel, capturing the causative force of the stem.

1. be in distress (6×) The Qal stative sense of emotional or psychological distress, describing inner anguish and trouble. Spanish 'angustia' and German 'Angst' preserve the etymological link between narrowness and anxiety that this Hebrew root embodies. Prominent in narrative crisis moments: Gen 32:7 (Jacob before meeting Esau), Judg 2:15 and 10:9 (Israel under enemy pressure), 1 Sam 30:6 (David at Ziklag), 2 Sam 13:2 (Amnon's torment). **DISTRESS AND AFFLICTION**

en: and-it-was-distressing, and-was-distressed, he-is-in-distress | **es:** Y-hubo-angustia, tendrá-angustia, y-angostió | **fr:** et-cela-fut-distressing, et-fut-distressed, et-il-était-distressing | **de:** [יצר], und-es-war-distressing, und-es-war-ihm-angst Gen 32:7; Judg 2:15; Judg 10:9; 1Sam 30:6; 2Sam 13:2

2. be narrow or constricted (3×) The Qal sense of spatial or physical narrowness – being too constricted, too small, or hindered in movement. Job 18:7 uses it for steps that 'are shortened,' Prov 4:12 for steps that 'will not be hindered,' and Isa 49:19 for a land too narrow for its returning inhabitants. Spanish 'estrecha' and 'estrechan' clearly reflect this concrete spatial dimension. **DISTRESS AND HARDSHIP**

en: are-shortened, will-be-hindered, you-will-be-too-narrow | **es:** Se-estrechan, se-angostaran, serás-estrecha | **fr:** [תצרי], יצרו ,יצר | **de:** [יצר], [יצרו], [תצרי] Job 18:7; Prov 4:12; Isa 49:19

3. oppress or cause distress (1×) The Hifil causative sense of inflicting distress or oppression upon others. Attested only in Neh 9:27, where enemies 'oppressed' Israel during their periods of rebellion. Spanish 'angustiaron' and English 'oppressed' both capture the transitive, causative force that distinguishes this stem from the stative Qal uses. **OPPRESS CAUSE DISTRESS**

en: and-they-oppressed | **es:** y-los-angustiaron | **fr:** [ויצרו] | **de:** [ויצרו] Neh 9:27

יָצַר H3335 *Prep-l / V-Qal-Prtcpl-msc / 3ms* (63×)

To form, fashion, shape; of a potter molding clay, God creating humanity and the world, and metaphorically, devising a plan or purpose.

Yatsar is the sculptor's and potter's verb — the word for shaping raw material into purposeful form. Its most famous occurrence is Genesis 2:7, where God yatsar the human from dust of the ground, an image that resonates throughout Scripture whenever the Creator-as-craftsman metaphor appears. The participial form yotser ('potter, one who forms') became a standard designation for both human potters (1 Chr 4:23, Isa 30:14) and God as the supreme Former of all things (Isa 45:18). Arabic wasara preserves the covenantal sense of 'binding together,' while jabala and sawwara ('to mold, shape') capture the physical crafting. The prophets exploit the potter-clay metaphor to powerful theological effect: 'Shall the clay say to the one who forms it, What are you making?' (Isa 45:9). A small but significant extension carries the word into mental forming — devising or purposing a plan — where the concrete image of shaping becomes a metaphor for intentional design.

1. form, fashion, create (40×) Qal active: to form, fashion, shape, or create — the primary sense at 40 occurrences, dominated by God as subject. God forms the human from dust (Gen 2:7), forms every beast of the field (Gen 2:19), forms the eye (Ps 94:9), forms the mountains (Amos 4:13), forms the earth to be inhabited (Isa 45:18), and forms Israel as his people (Isa 43:1, 7, 21; 44:2, 21, 24). Arabic jabala ('to mold, create') and sawwara ('to fashion, give form') both select creation-specific vocabulary, while Korean 빚다 and 지으시다 alternate between artisanal and divine-creative registers. The theological weight is immense: yatsar insists that creation is not accidental but deliberately shaped, like clay on a wheel. **POTTER AND FORMING**

en: (I-formed-you), And-formed, Former-of | **es:** Formador-de, Y-formó, a-su-formador | **fr:** Et-forma, et-former, former | **de:** bilden, bildete, er-gebildet-hatte Gen 2:7; Gen 2:8; Gen 2:19; Exod 32:4; Ps 33:15

2. potter, clay artisan (18×) Qal participle used as a substantive: potter, clay artisan — 18 occurrences where yotser functions as an occupational noun rather than a verbal action. This includes literal potters at their craft (1 Chr 4:23, 'the potters who dwelt among plants and hedges'), smashed pottery (Isa 30:14, a vessel 'dashed like a potter's vessel'), and the sustained potter-clay metaphor of Isa 29:16 ('Shall the potter be regarded as the clay?'). Arabic fakhkhar and khazzaf both mean 'potter,' while Korean 토기장이 and Spanish alfarero are dedicated potter terms. The participial form's grammaticalization into a noun is confirmed by its appearance with the definite article and in construct chains. **POTTER AND FORMING**

en: Like-the-potter, a-potter, are-our-Potter | **es:** alfarero, alfareros, el-alfarero | **fr:** [היוצרים], former, potter | **de:** Bildner, bilden, der-bildete 2Sam 17:28; 1Chr 4:23; Ps 2:9; Isa 29:16; Isa 30:14

3. purpose, plan, devise (2×) Qal with a cognitive-planning meaning: to purpose, plan, or devise — 2 occurrences at 2 Kgs 19:25 and its parallel Isa 37:26, where God declares 'Have you not heard that long ago I formed it? From ancient times I planned it.' Here yatsar extends from physical shaping to mental designing, the metaphor of a craftsman's blueprint applied to divine intention. Korean 계획하다 ('to plan') and English 'purposed/devised' both select deliberate-intention vocabulary rather than physical-crafting words. The parallelism with 'asah ('to do, make') in these passages confirms the sense of premeditated design. **STRIKING AND REFERENCE**

en: I-formed-it, and-I-formed-it | **es:** lo-formé?, y-lo-formé | **fr:** et-former, et-je-formed-cela | **de:** und-bilden, und-ich-formed-es 2Kgs 19:25; Isa 37:26

4. (1×) A single occurrence at Isa 54:17 describing a weapon 'formed' against God's people. The passive participle yutsar ('that is formed/fashioned') applies the crafting metaphor to hostile instruments — no weapon that is forged or fabricated against you shall prosper. Spanish forjada ('forged') captures the metallurgical extension of the potter's forming. This occurrence naturally belongs to sense 1's physical-forming range but applies it to weapon manufacture rather than divine creation. **POTTER AND FORMING**

en: formed | **es:** forjada | **fr:** former | **de:** bilden Isa 54:17

5. (1×) A single Pual passive occurrence at Ps 139:16 — 'my unformed substance your eyes saw; in your book were written, every one of them, the days that were formed for me.' The passive 'were formed' describes God's pre-creative fashioning of a person's days before they existed. Spanish fueron formados and English 'were formed' both treat this as the passive of the primary forming sense. The Pual stem is rare for this verb, making the morphological distinctiveness notable even if the meaning aligns with sense 1. **POTTER AND FORMING**

en: were-formed | **es:** fueron-formados | **fr:** former | **de:** waren-gebildet Ps 139:16

6. (1×) A single Nifal occurrence at Isa 43:10 — 'before me no god was formed, nor shall there be after me.' The passive voice ('was formed/fashioned') applies the crafting metaphor to the non-existence of other gods: no deity was ever shaped or brought into being besides Yahweh. Spanish fue formado and German bilden both render this as passive creation. The anti-idol polemic is potent: the same verb used for God forming the world is now used to deny that any other god was ever formed — a deliberate theological reversal. **POTTER AND FORMING**

en: was-formed | **es:** fue-formado | **fr:** former | **de:** bilden Isa 43:10

יֵצֶר H3336 *V-Qal-Prtcpl-msc / 3ms* (10×)

Form, frame, inclination; what is shaped by a potter, the constitution of a creature, or the bent of the human heart.

Derived from the verb yatsar ('to form, fashion'), this noun spans the distance between a potter's handiwork and the hidden movements of the human mind. In Genesis 6:5 and 8:21 it names the 'inclination' of the heart — that deep-set disposition toward good or evil that later rabbinic thought crystallized as yetser ha-tov and yetser ha-ra. In Isaiah 29:16 and Habakkuk 2:18 it denotes the concrete product of craftsmanship: a pot, an idol, a thing shaped by hands. Psalm 103:14 occupies the tender middle ground — 'He knows our frame' — where yetser points to the fragile, dust-born constitution of the human body. Arabic tasawwur ('mental image') and jibilla ('natural constitution') mirror these overlapping senses, showing that the tension between what is formed outwardly and what is formed inwardly is not unique to Hebrew.

1. inclination, disposition, intent (6×) The inner disposition or inclination of the heart, the default bent of a person's thinking and desiring. Genesis 6:5 pairs it with 'every thought of his heart,' and Genesis 8:21 echoes the same phrase after the Flood, anchoring the word in humanity's moral constitution. Deuteronomy 31:21 and the Chronicles passages (1 Chr 28:9; 29:18) extend it to plans and purposes. Arabic mayl ('inclination') and tasawwur ('mental image, conception') both orbit the same semantic space — an internal shaping that precedes outward action. This is the sense that rabbinic literature developed into the famous yetser ha-ra and yetser ha-tov. **GEOGRAPHY AND SPACE**

en: A-mind, as-the-intent-of, his-inclination | **es:** Inclinación, intención-de, para-intención-de | **fr:** [יצר], [ליצר], inclination-de | **de:** Gebilde, [יצר], [ליצר] Gen 6:5; Gen 8:21; Deut 31:21; 1Chr 28:9; 1Chr 29:18

2. thing formed, product (of craftsmanship) (2×) The concrete product of someone's forming — a vessel shaped by a potter or an idol carved by a craftsman. Isaiah 29:16 sets up the bitter irony: 'Shall the thing formed say to the one who formed it, You did not make me?' Habakkuk 2:18 also applies it to an idol, with Spanish obra ('work, product') and Korean mandeun geot ('thing

made') capturing the tangible, physical result. Here yetser is not a thought but a thing you can hold. **POTTER AND FORMING**
en: of-his-making, says | **es:** en-su-obra, y-lo-formado | **fr:** [ויצר], création | **de:** Gebilde, und-bildete Isa 29:16; Hab 2:18

3. frame, constitution (physical formation) (1×) The physical frame or constitution of the human being, used in Psalm 103:14 where God 'knows our frame; He remembers that we are dust.' The word here bridges the potter metaphor and the mortality theme — humans are shaped from clay and remain fragile. Arabic jibilla ('natural constitution') and French forme both reflect this sense of creaturely weakness rather than moral bent. It is a word of divine compassion: God does not forget what He made us from. **POTTER AND FORMING**
en: our-frame | **es:** nuestra-formación | **fr:** forme | **de:** unser-frame Ps 103:14

4. maker, former (Qal participle of yatsar) (1×) The Qal active participle yotser used as a substantive meaning 'maker, former' — the agent rather than the product. In Habakkuk 2:18 it appears alongside the noun sense: the maker (yotser) trusts in what he has formed (yetser). Spanish hacedor ('maker') and Arabic saani' ('craftsman') show the participial force clearly. Though morphologically related to the noun, this sense points to the shaping agent, not the shaped result. **POTTER AND FORMING**
en: its-maker | **es:** su-hacedor | **fr:** création | **de:** Gebilde Hab 2:18

יְצֶר H3337 *Conj-w / N-proper-ms* (3×)
Yetser/Jezer, son of Naphtali and eponymous ancestor of Jezerite clan
A personal and clan name for one of Naphtali's sons, appearing in three parallel genealogical lists: Genesis 46:24 (sons who went to Egypt), Numbers 26:49 (wilderness census listing the Jezerite clan), and 1 Chronicles 7:13 (tribal genealogy). The name is puzzlingly classified under 'Trouble, Hardship, Relief' in the domain taxonomy, perhaps due to confusion with the noun יֵצֶר (form, inclination, distress) which shares the same consonantal spelling but is a different lexeme. The name itself may mean 'form' or 'fashioning,' connecting to the root יצר (to form, fashion).

(3×) The name of Naphtali's son and the clan that descended from him (the Jezerites). The three occurrences span the biblical narrative from patriarchal descent to wilderness wandering to Chronicler's retrospective, showing how genealogical frameworks tied individual ancestors to corporate tribal identity. The prepositional variations ('and Jezer', 'to Jezer') simply reflect different narrative contexts—descent lists versus census organization. **DISTRESS BESIEGE PRESS**
en: and-Jezer, and-Yetser, to-Jezer | **es:** De-Yéser, y-Yetser | **fr:** [ויצר], et-Jezer, à-Jezer | **de:** [ויצר], und-Jezer, zu-Jezer Gen 46:24; Num 26:49; 1Chr 7:13

יְצָרַי H3338 *Conj-w / N-mpc / 1cs* (1×)
My forms or limbs, referring to body parts in Job 17:7
This rare plural form with possessive suffix means 'my forms' or 'my members' in Job 17:7, where Job describes his deteriorating physical condition. The context speaks of eyes growing dim and bodily members wasting away like shadows. The imagery is somatic and visceral, typical of Job's complaints about his physical suffering. The root relates to forming or fashioning.

(1×) A masculine plural noun with first-person suffix meaning 'my forms' or 'my limbs' in Job 17:7, referring to Job's body parts or members that have wasted away like shadows. The Spanish 'mis miembros' (my members) preserves the somatic reference, fitting Job's lament over comprehensive physical deterioration under suffering. **FLESH AND BODY**
en: and-my-limbs | **es:** y-mis-miembros | **fr:** et-mon-יצרי-moi | **de:** [ויצר] Job 17:7

יִצְרִי H3339 *Prep-l* (1×)
Yitsri, chief of a Levitical choir in 1 Chronicles 25:11
Yitsri appears as the leader of one of the Levitical singing divisions in 1 Chronicles 25:11. The name may relate to the root yāṣar (to form, fashion). The context is David's organization of temple musicians into twenty-four courses, each assigned by lot. Yitsri's division represents one component of the elaborate worship structure the Chronicler attributes to David's preparations.

(1×) A masculine proper name in 1 Chronicles 25:11 designating a chief musician among the Levitical temple choirs. The organizational context reflects the Chronicler's emphasis on ordered worship, with Yitsri's division forming one of the twenty-four courses that rotated musical service in the sanctuary. **PROPER NAMES (PERSONAL)**
en: for-Yitsri | **es:** para-Izri | **fr:** [ליצרי] | **de:** [ליצרי] 1Chr 25:11

יִצְרִי H3340 *Art / N-proper-ms* (1×)
The Jezerites, a Naphtalite clan descended from Jezer (Numbers 26:49)
The Jezerites appear as a gentilic designation in the census of Numbers 26:49, representing the clan descended from Jezer son of Naphtali. The definite article creates a collective sense—'the Jezerite clan.' Such census lists were crucial for tribal organization, military muster, and land distribution. The gentilic functions to organize families within the larger tribal structure.

(1×) A gentilic (clan designation) in Numbers 26:49 referring to the descendants of Jezer within the tribe of Naphtali. The census context uses this patronymic form to organize and enumerate family groups for military and territorial purposes in Israel's tribal structure during the wilderness period. **PROPER NAMES (PERSONAL)**
en: the-Jezerite | **es:** los-yeseritas | **fr:** le-Jezerite | **de:** der-Jezerite Num 26:49

יָצַת H3341 *Conj-w / V-Hifil-ConjPerf-1cs* (31×)
To kindle, set on fire (Hifil); to be burned or kindled (Nifal); to catch fire, burn (Qal)
Yatsath is a verb of fire in all its biblical registers, from literal arson to divine wrath. Joshua's soldiers 'set fire' to Ai (Josh 8:8, 19), Absalom's servants 'set fire' to Joab's field (2 Sam 14:30), and the gates of Jerusalem 'were burned' in Nehemiah's grief (Neh 1:3). The prophets turn it into a metaphor of judgment: wickedness 'kindles' like brushfire (Isa 9:18) and God's wrath 'is kindled' against the people (2 Kgs 22:13, 17). The three stems divide neatly: Hifil for deliberate ignition, Nifal for the resulting state of being burned, and Qal for the intransitive process of catching fire.

1. kindle, set on fire (Hifil) (18×) The Hifil causative covers deliberate acts of setting fire. Joshua commands his troops to 'set the city on fire' (Josh 8:8), Absalom's servants ignite Joab's barley field (2 Sam 14:30), and God himself promises 'I will kindle a fire' in judgment (Jer 17:27). Spanish 'Y encenderé' and French 'allumer' consistently render the causative agency. **BURNING AND FIRE**
en: He-has-kindled, [and-set-it-on-fire], and-He-kindled | **es:** (y-prended-fuego-a-ella), Y-encenderé, [y-prended-fuego-a-ella] | **fr:** [and-plaça-cela-sur-fire], allumer, et-allumer | **de:** [and-setzte-es-auf-fire], [והצתו], [ויצת] Josh 8:8; Josh 8:19; Judg 9:49; 2Sam 14:30

2. be burned, be kindled (Nifal) (9×) The Nifal passive describes being burned or suffering the effects of fire. In 2 Kings 22:13, 17, Josiah learns that God's wrath 'is kindled' against Judah; Nehemiah mourns that Jerusalem's gates 'are burned' (Neh 1:3; 2:17). The shift from agent to patient is clear across translations, with Spanish using 'fue quemada/fueron quemadas' for the passive state. **BURNING AND FIRE**
en: (are-burned), [are-burned], and-kindled | **es:** [fueron-quemadas], fue-quemada, fueron-quemadas | **fr:** [נצתו], allumer, et-allumer | **de:** [נצתו], anzuenden, kindled 2Kgs 22:13; 2Kgs 22:17; Neh 1:3; Neh 2:17; Jer 2:15

3. burn, catch fire (Qal) (4×) The Qal intransitive describes fire catching or spreading without naming an external agent. Isaiah 9:18 envisions wickedness burning 'like fire' that kindles thickets, and Jeremiah 51:58 foresees Babylon's gates 'burning' with fire. The subject is the fire or the thing burning, not a person igniting it, which Spanish and German render as 'serán encendidas/anzuenden' with an impersonal feel. **BURNING AND FIRE**

en: and-it-kindles, they-are-burned, will-be-burned | **es:** serán-encendidas, serán-encendidos, serán-quemadas | **fr:** allumer, et-allumer | **de:** anzuenden, und-anzuenden Isa 9:18; Isa 33:12; Jer 49:2; Jer 51:58

יְקֶב H3342 *Art / N-mp* (16×)

A wine vat or winepress — a rock-hewn basin for collecting juice from trodden grapes.

Denotes the lower basin of a wine installation, typically hewn from rock, into which freshly pressed grape juice flowed from the treading floor (gat). The two components of an ancient Israelite winepress were distinct: the gat where grapes were trampled by foot, and the yeqev below it that received the juice. Isaiah 5:2 describes both being excavated together for a vineyard. The yeqev appears alongside the threshing floor as a symbol of agricultural abundance (Deut 15:14; 16:13; Hos 9:2; Joel 2:24), and its overflowing is a sign of divine blessing (Prov 3:10). The name also surfaces as a place-name — the 'winepress of Zeeb' where the Midianite prince was slain (Judg 7:25). French brackets the Hebrew form, while German uses 'Kelter' and Spanish employs 'lagar.'

winepress / wine vat (16×) A rock-cut basin or vat for receiving grape juice trodden in the upper press (gat), used both as a common noun for the physical installation and occasionally as a toponym. Paired with the threshing floor as a marker of harvest prosperity (Deut 15:14; 16:13; Hos 9:2; Joel 2:24), and with the gat in vineyard construction passages (Isa 5:2; Joel 4:13). Overflowing vats signal divine blessing (Prov 3:10), while treading in the vats can also denote judgment or labor exploitation (Job 24:11; Isa 16:10). Spanish 'lagar' and German 'Kelter' reflect the winepress sense. **WINEPRESS VAT**

en: and-from-your-winepress, and-winepress, at-winepress-of- | **es:** de-lagares, el-lagar, en-lagar-de | **fr:** [ביקבים], [היקב], [ויקב] | **de:** Kelter, [בקבים], [יקב] Num 18:27; Num 18:30; Deut 15:14; Deut 16:13; Judg 7:25

קַבְצְאֵל H3343 *Conj-w* (1×)

In Yeqavtseel (Kabzeel), a town in southern Judah, appearing in Nehemiah 11:25

Yeqavtseel appears with the preposition and locative he in Nehemiah 11:25 as one of the towns where returned exiles settled. The name means 'God gathers' and is parallel to Kabzeel in earlier texts (Joshua 15:21, 2 Samuel 23:20). The resettlement lists in Nehemiah document the repopulation of Judean territory after the Babylonian exile.

(1×) A place name with locative prefix in Nehemiah 11:25, referring to Kabzeel in southern Judah where post-exilic Jews resettled. The name 'God gathers' takes on poignant significance in the exile-return context, as the gathered community reoccupies ancestral towns that had lain desolate during the captivity. **PROPER NAMES (PERSONAL)**

en: and-in-Yeqavtseel | **es:** y-en-Jecabseel | **fr:** [וביקבצאל] | **de:** [וביקבצאל] Neh 11:25

יָקֹד H3344 *Prep-m / N-ms* (9×)

To burn or be kindled; as a noun, a hearth or place of burning where fire is kept alive.

A verb of burning and kindling with strong cognate support across the Semitic family – Aramaic yeqad, Syriac yiqed, and Arabic waqada all mean 'to burn.' In Scripture it carries intense theological freight: God's wrath burns down to Sheol (Deut 32:22), divine judgment is kindled like fire (Isa 10:16), and a perpetual flame must be kept burning on the altar (Lev 6:9, 12-13). The single nominal use in Isaiah 30:14 gives us yaqud, the hearth or fireplace from which coals are scooped – a concrete domestic image amid a passage of shattering judgment.

1. burn, be kindled (8×) The verbal sense of burning or being kindled, spanning Qal, Hophal, and related conjugations. Leviticus 6:9, 12-13 prescribes the perpetual altar fire that 'shall be kept burning' (tuqad). Deuteronomy 32:22 and Isaiah 10:16 deploy the root for divine wrath that burns unquenchably. Isaiah 65:5 describes God's displeasure as a fire 'burning all day.' Arabic waqada and Aramaic yeqad confirm the core meaning across the Semitic languages, and Spanish ardera / encendera consistently renders the kindling-to-blazing progression. **FIRE AND BURNING**

en: and-burns, burning, it-will-burn | **es:** arderá, encenderá, que-arde | **fr:** [יקד], [יקדת], [תוקד] | **de:** [יקד], [יקדת], [תוקד] Lev 6:9; Lev 6:12; Lev 6:13; Deut 32:22; Isa 10:16

2. hearth, burning-place (1×) A nominal derivative, yaqud, meaning 'hearth' or 'burning-place' – the location where fire is maintained. Isaiah 30:14 uses miyaqud ('from the hearth') in a vivid simile: Jerusalem's destruction will be so thorough that not a shard will remain large enough to scoop fire from the hearth. This concrete, domestic sense – a fixed place of burning rather than the act of burning itself – is lexically distinct, giving the root a verbal-to-nominal semantic extension paralleled by Arabic mawqid ('fireplace'). **BURNING AND FIRE**

en: from-the-hearth | **es:** de-hogar | **fr:** [מיקוד] | **de:** [מיקוד] Isa 30:14

יְקַד H3345 *V-Qal-Prtcpl-fsd* (8×)

To burn (Aramaic); used exclusively in Daniel 3 to describe the blazing furnace into which the three faithful men were cast.

This Aramaic verb appears only as a feminine singular participle in Daniel 3, always modifying the fiery furnace (attun nura yaqidta) into which Shadrach, Meshach, and Abednego were thrown. All eight occurrences fall within this single dramatic narrative, describing the furnace as actively burning. The participle form emphasizes the ongoing, intensely burning state of the furnace. English renders it 'burning,' Spanish 'ardiente,' and French 'ardente' — all capturing the present, continuous nature of the blaze. German notably renders the whole phrase as 'Feuerofen' (fire-oven), compounding the image into a single word.

(8×) The Aramaic participle meaning 'burning,' used exclusively in Daniel 3 (vv. 6, 11, 15, 17, 20, 21, 23, 26) to describe Nebuchadnezzar's blazing furnace. The feminine participle form (yaqidta) modifies the furnace noun, emphasizing its continuously burning state. The multilingual evidence — English 'burning,' Spanish 'ardiente,' French 'ardente' — uniformly reflects the active, ongoing combustion. German collapses the phrase into the compound 'Feuerofen' (fire-furnace). **BURN KINDLE FLAME**

en: burning | **es:** ardiente | **fr:** ardente | **de:** Feuerofen Dan 3:6; Dan 3:11; Dan 3:15; Dan 3:17; Dan 3:20

יְקֵדָה H3346 *Prep-l / N-fsc* (1×)

To the burning of fire, a construct phrase in Daniel 7:11

This Aramaic construct phrase appears in Daniel's vision of the fourth beast being given 'to the burning of fire' in Daniel 7:11. The imagery is apocalyptic and judicial—divine judgment executed through fire. The construct relationship links 'burning' with 'fire' for emphasis. The context depicts the beast's destruction following the Ancient of Days' judgment scene.

(1×) An Aramaic construct phrase meaning 'to the burning of fire' in Daniel 7:11, describing the fourth beast's destruction in apocalyptic vision. The emphatic construction intensifies the imagery of divine judgment, with the Spanish 'a ardor de' (to the burning of) and French 'incendie' (conflagration) both preserving the judicial fire motif. **GEOGRAPHY AND SPACE**

en: to-burning-of | **es:** a-ardor-de | **fr:** incendie | **de:** [ליקדת] Dan 7:11

יָקְדְעָם H3347 *Conj-w / N-proper-fs* (1×)

Yokdeam, a city in the hill country of Judah (Joshua 15:56), site unknown

Yokdeam appears in the territorial allotment of Judah as a town in the hill country in Joshua 15:56. Its precise location remains unidentified in modern scholarship. Greek manuscript traditions show variation (Iareikam, Iekdaam, Ieknaam), typical of place name transmission. The town is part of Judah's inheritance but receives no further biblical elaboration.

(1×) A place name in Joshua 15:56 designating a town in Judah's hill country allotment, whose precise location has been lost to history. The single occurrence and lack of modern identification illustrate how many biblical place names remain unrecovered despite the preservation of territorial boundary descriptions in Joshua. **PROPER NAMES (PERSONAL)**
en: and-Yokdeam | **es:** y-Jocdeam | **fr:** et-Yokdeam | **de:** und-Yokdeam Josh 15:56

יָקֶה H3348 *N-proper-ms* (1×)
Yaqeh: personal name, father of Agur mentioned in Proverbs 30:1
Yaqeh appears only once in Scripture as the father of Agur, who delivered the oracle recorded in Proverbs 30. The name's meaning is uncertain, and textual variants suggest possible emendations. This rare patronymic anchors one of the wisdom tradition's more enigmatic voices within a specific family lineage.

(1×) A proper name designating the father of Agur, the sage whose proverbs appear in Proverbs 30:1. The name occurs only in this single genealogical reference. Cross-linguistic evidence shows transliterations preserving the Hebrew form, indicating the name's unique and untranslatable character as a personal identifier within Israel's wisdom tradition. **PROPER NAMES (PERSONAL)**
en: Yakeh | **es:** Yaqeh | **fr:** יקה | **de:** [יקה] Prov 30:1

יְקֻהָה H3349 *N-fsc* (2×)
Obedience; used with both subjective genitive (obedience of peoples) and objective genitive (obedience to mother)
This rare feminine noun denotes the act or quality of obedience, appearing only twice in poetic contexts. In Genesis 49:10 it appears in Jacob's blessing of Judah, referring to "the obedience of the peoples" that will come to the Davidic ruler. In Proverbs 30:17, it describes the moral duty of obedience to one's mother. The word's flexibility with genitive constructions shows its capacity to express both who obeys and who is obeyed.

(2×) Found in Genesis 49:10 (Jacob's oracle) and Proverbs 30:17 (wisdom saying). The Genesis passage carries messianic weight in Jewish and Christian interpretation, referring to a future king to whom nations will submit. Multilingual glosses preserve both the subjective form (obedience of) and objective form (obedience to), reflecting the Hebrew construct chain's directional ambiguity in these contexts. **GEOGRAPHY AND SPACE**
en: obedience-of, obedience-to | **es:** la-obediencia-a-, obediencia-de | **fr:** obedience-de, à-ליקהת | **de:** [ליקהת], der-Gehorsam Gen 49:10; Prov 30:17

יְקוֹד H3350 *Prep-k / N-msc* (2×)
Burning; used figuratively for divine judgment in Isaiah 10:16
This verbal noun derives from the root meaning "to burn" and appears twice in Isaiah 10:16, both as an absolute form and as a construct. The prophet uses it to describe Yahweh's coming judgment against Assyria, depicted as a consuming fire that will kindle beneath the invader's glory. The repetition ("burning... burning") creates intensity, emphasizing the totality and inevitability of divine retribution.

(2×) Exclusively attested in Isaiah 10:16 in a prophetic oracle against Assyria. The context is thoroughly metaphorical: God will send leanness among Assyria's stout warriors and kindle a burning beneath their glory. French and German preserve the Hebrew forms in brackets, while Spanish "encendimiento" and English "burning" capture the fiery destruction inherent in the root verb. **GEOGRAPHY AND SPACE**
en: as-burning-of, burning | **es:** como-encendimiento-de, encendimiento | **fr:** [יקד], [כיקוד] | **de:** [יקד], [כיקוד] Isa 10:16

יְקוּם H3351 *Art / N-ms* (3×)
living thing, all that exists; substance, existence (used collectively)
A noun denoting substance, existence, or living things collectively. The phrase כָּל־הַיְקוּם ('all that exists' or 'every living thing') appears in Genesis 7:4, 23 referring to all living creatures—human and animal—that God would blot out in the flood. Deuteronomy 11:6 uses it in a more limited sense for Dathan and Abiram's household and possessions that were swallowed by the earth. The term captures the totality of living, subsisting things—everything that has being and stands upright upon the earth, making its destruction in judgment all the more comprehensive and terrible.

(3×) The collective totality of existing, living things. In the flood narrative, 'all that exists' encompasses every creature with the breath of life, emphasizing the near-total undoing of creation. In Deuteronomy, it denotes the household and retinue of the rebellious leaders. The multilingual glosses vary between 'existence/el existente' (emphasizing being) and 'living things/ser viviente' (emphasizing creatures), reflecting the term's semantic range from abstract existence to concrete living beings. **LIVING CREATURES**
en: the-existence, the-living-things | **es:** el-existente, ser-viviente | **fr:** le-existence, le-vivant-choses | **de:** Bestehende, der-lebend-Sachen Gen 7:4; Gen 7:23; Deut 11:6

יָקוּשׁ H3352 *N-ms* (1×)
yaqosh: fowler, one who traps birds; used metaphorically for those who ensnare others
This noun denotes someone who lays traps for birds, a fowler. In Hosea 9:8, it appears in a metaphorical context where the prophet is described as facing "the trap of a fowler," likely referring to those who seek to ensnare God's messenger. The hunting imagery underscores the danger and cunning opposition faced by prophets.

(1×) A professional bird-catcher or fowler who uses snares and traps. The single biblical occurrence in Hosea 9:8 uses the term metaphorically to describe adversaries who set traps for the prophet. Spanish and English translations render this as "bird hunter" or "fowler," while some versions simply transliterate, recognizing the specialized vocabulary of ancient hunting practices. **HUNTING ACTIVITY**
en: a-fowler | **es:** cazador-de-aves | **fr:** piège | **de:** [יקוש] Hos 9:8

יָקוּשׁ H3353 *N-ms* (3×)
fowler, bird-trapper; one who sets snares for birds
A noun denoting a fowler or bird-catcher, one who sets traps and snares for birds. The word appears three times, always with ominous connotations. Psalm 91:3 promises deliverance from 'the snare of the fowler' (in a psalm of divine protection). Proverbs 6:5 urges escape 'from the hand of the fowler' like a bird fleeing. Jeremiah 5:26 uses it in a simile describing wicked men who crouch like fowlers setting traps—but their trap catches humans, not birds. The fowler becomes a powerful biblical metaphor for danger, deception, and those who prey on the vulnerable.

(3×) One who professionally traps birds using snares, nets, and decoys. In all three contexts, the fowler represents threat and entrapment, whether literal human enemies or spiritual dangers. The image works powerfully because bird-trapping requires patient, hidden cunning—the bird doesn't see the danger until ensnared. Jeremiah's wicked men 'crouch like fowlers' to catch people in their schemes, inverting the hunter-prey relationship in horrific ways. Multilingual glosses sometimes shift to 'birds' or 'hunter' when the exact term is unclear. **HUNTING ACTIVITY**
en: fowlers, the-fowler | **es:** aves, cazador | **fr:** [יקושים], oiseleur, יקוש | **de:** [יקוש], [יקושים], der-fowler Ps 91:3; Prov 6:5; Jer 5:26

יְקוּתִיאֵל H3354 *N-proper-ms* (1×)
Yequthi'el: personal name in tribe of Judah, possibly meaning 'preservation of God'
Yequthi'el is a personal name appearing in the genealogies of Judah (1 Chronicles 4:18). The name's etymology is disputed, but may derive from a root meaning "preservation" combined with the divine element "El," yielding "Preservation of God" or "God preserves."

The varied Septuagint renderings reflect textual uncertainty in the transmission of this rare name.

(1×) A man of Judah listed in the genealogical records of 1 Chronicles 4:18. The name appears to be theophoric, incorporating the divine name El. Cross-linguistic evidence shows diverse transliterations in Greek manuscripts (Chetiel, Iekthiel, Iephthiel), suggesting scribal difficulty with the Hebrew text. The name occurs nowhere else in Scripture. **PROPER NAMES (PERSONAL)**

en: Yequthi'el | **es:** Yequtiel | **fr:** [יקותיאל] | **de:** [יקותיאל] 1Chr 4:18

יָקְטָן H3355 *Conj-w / N-proper-ms* (6×)

Joktan — son of Eber and ancestor of Arabian tribes in the Table of Nations (Genesis 10; 1 Chronicles 1).

A Hebrew proper name (יָקְטָן) borne by a son of Eber and brother of Peleg in the Shemite genealogy. Joktan is presented as the 'father' — that is, the eponymous ancestor — of thirteen Arabian tribal groups centered in Yemen and southern Arabia (Gen 10:25–29; 1 Chr 1:19–23). While his brother Peleg's line leads to Abraham and Israel, Joktan's line maps the Semitic peoples of the Arabian Peninsula. Arabic tradition identifies him with Qaḥṭān, the legendary ancestor of the southern Arabs. The name's etymology is debated, though BDB connects it to an Arabic root meaning 'to strike.'

Yoqtan (6×) The proper name Yoqṭān (יָקְטָן), a son of Eber and descendant of Shem, ancestor of thirteen Arabian tribal groups. His genealogy in the Table of Nations (Gen 10:25, 26, 29) and its Chronicler parallel (1 Chr 1:19, 20, 23) maps the Semitic peoples of southern Arabia and Yemen. Arabic tradition preserves his memory as Qaḥṭān, progenitor of the 'southern Arabs.' English and French render the name as 'Joktan,' while Spanish offers 'Yoqtan/Yoqtán,' and German follows with 'Joktan' as well, with only minor orthographic variation. **PROPER NAMES (PERSONAL)**

en: Joktan, Yoqtan, and-Joktan | **es:** Y-Yoqtan, Y-Yoqtán, Yoqtan | **fr:** Joktan, et-Joktan | **de:** Joktan, Joktans, [ויקטן] Gen 10:25; Gen 10:26; Gen 10:29; 1Chr 1:19; 1Chr 1:20

יָקִים H3356 *Prep-l / N-proper-ms* (2×)

Yaqim, the name of two men: a Benjamite (1 Chr 8:19) and a Levite (1 Chr 24:12)

This personal name, meaning "he lifts up" or "he establishes," designates two individuals in the Chronicler's genealogies. The first appears in the Benjamite family tree, while the second represents a Levitical division in David's reorganization of temple service. The name has Sabaean parallels (Yahqam), showing its currency in the broader Semitic world. One occurrence includes a prepositional prefix ("for Yaqim"), indicating a lottery assignment for priestly courses.

(2×) Attested in 1 Chronicles 8:19 and 24:12 for distinct individuals. The Septuagint renders it Iakeim (with variations), showing standard Greek transliteration practice. The two occurrences appear with different prefixes (conjunctive "and" and prepositional "for"), reflecting their different narrative contexts: genealogical listing versus priestly lot assignments. **PROPER NAMES (PERSONAL)**

en: and-Yaqim, for-Yaqim | **es:** Y-Yaquim, para-Yakim | **fr:** [ויקים], [ליקים] | **de:** [ויקים], [ליקים] 1Chr 8:19; 1Chr 24:12

יַקִּיר H3357 *Adj-ms* (1×)

yaqqir: very precious, dear, beloved; expressing intense value or affection

This adjective intensifies the concept of preciousness or dearness. It appears only in Jeremiah 31:20, where God asks rhetorically, "Is Ephraim my very precious son?" The word stands in parallel with "child of delight," emphasizing the profound affection and value God places on his covenant people despite their waywardness. The term conveys both economic worth and emotional attachment.

(1×) An intensive adjective meaning "very precious" or "exceedingly dear," used in Jeremiah 31:20 to describe Ephraim as God's beloved son. The term appears in a context of divine pathos, where God's deep affection overcomes judgment. Translations across languages consistently render this as "precious" or "dear," capturing the emotional and valuational force of God's rhetorical question about his wayward people. **BELOVED AND PRECIOUS**

en: precious | **es:** precioso | **fr:** [יקיר] | **de:** [יקיר] Jer 31:20

יַקִּיר H3358 *Conj-w / Adj-msd* (2×)

Aramaic adjective meaning honorable or difficult, depending on context

This Aramaic loanword appears twice in biblical Aramaic sections, carrying two distinct but related meanings. In Ezra 4:10 it describes nobles or honorable persons who were deported, using the emphatic Aramaic form. In Daniel 2:11 it describes a difficult or hard matter, specifically the king's demand that his counselors reveal his dream without being told its content. The semantic range from "weighty" extends naturally to both social weight (honor) and practical weight (difficulty).

(2×) Found in Ezra 4:10 (describing noble deportees) and Daniel 2:11 (describing a difficult request). The shift from honor to difficulty reflects the core sense of weightiness or significance. Spanish and English glosses distinguish the two uses (noble vs. difficult), while French and German preserve the Hebrew/Aramaic scripts, recognizing the Aramaic linguistic context of both passages. **GEOGRAPHY AND SPACE**

en: and-noble, is-difficult | **es:** es-difícil, y-noble | **fr:** [ויקירא], lien | **de:** [ויקירא], [יקירה] Ezra 4:10; Dan 2:11

יְקַמְיָה H3359 *Conj-w / N-proper-ms* (3×)

Yeqamyah/Jokmeam, personal name in Judahite genealogy

A personal name meaning something like 'Yahweh will establish' or 'may Yah raise up,' built on the root קום (to arise, stand, establish). The name appears three times in 1 Chronicles' genealogies, all within the tribe of Judah: twice in 2:41 (suggesting a textual repetition or two individuals with the same name in close genealogical proximity) and once in 3:18 among the descendants of Jeconiah, Judah's exiled king. The name's theophoric element expresses hope in Yahweh's establishing or confirming action—particularly poignant in the context of royal genealogy after exile.

(3×) A Judahite personal name invoking Yahweh's establishing or raising up. The occurrence in the line of Jeconiah (1 Chronicles 3:18) connects this name to the exiled royal family, making it a small but significant marker in the genealogical thread that early Christians would trace to Jesus. The double occurrence in 2:41 may represent scribal repetition or two distinct individuals. Greek variants (Ιεχεμειας, Ιεκομιας, Ιακεμιας) show standard transliteration variation. **PROPER NAMES (PERSONAL)**

en: Yeqamyah, and-Yeqamyah | **es:** Yeqamya, y-Yeqamya | **fr:** [ויקמיה], [יקמיה] | **de:** [ויקמיה], [יקמיה] 1Chr 2:41; 1Chr 3:18

יְקַמְעָם H3360 *Conj-w / N-proper-ms* (2×)

Yeqamam, a Levite mentioned in 1 Chronicles 23:19 and 24:23

This personal name likely means "may the kinsman arise" or "let the people stand," according to BDB's analysis of its components. It designates a Levite from the Kohathite division, appearing in both the genealogical roster and the priestly course assignments. The Septuagint shows considerable variation (Ikemias, Iokom, Iakamias), reflecting the challenges of rendering Hebrew proper names in Greek.

(2×) Attested in 1 Chronicles 23:19 and 24:23, both within Levitical genealogies. One occurrence includes the conjunctive prefix ("and Yeqamam"), showing the name's integration into list structures. Multilingual traditions maintain both forms, with French and German preserving Hebrew script in brackets to reflect the manuscript precision required for proper names. **PROPER NAMES (PERSONAL)**

en: Yeqamam, and-Yeqamam | **es:** Yekamam, y-Yekamam | **fr:** [ויקמעם], [יקמעם] | **de:** [ויקמעם], [יקמעם] 1Chr 23:19; 1Chr 24:23

יָקְמְעָם H3361 *N-proper-fs* (2×)

Yokmeam/Jokmeam, a city in northern Israel (1 Kgs 4:12) and a Levitical city of refuge in Ephraim (1 Chr 6:68)

This place name may mean "let the people be established." It designates a city mentioned in Solomon's administrative districts, possibly the modern Tell Qaimun north of Megiddo. More significantly, it appears as a Levitical city of refuge in the tribal territory of Ephraim, where Chronicles identifies it as equivalent to Kibzaim from Joshua 21:22. The dual references suggest an important regional center with both administrative and religious functions.

(2×) Found in 1 Kings 4:12 (administrative context) and 1 Chronicles 6:68 (Levitical cities). The Septuagint variations (Loukam, Oukam, Iekmaan) show the expected transliteration challenges. The identification with Kibzaim in Joshua links it to the cities of refuge network, giving it special status in ancient Israelite society as a place of asylum and Levitical residence. **PROPER NAMES (PERSONAL)**

en: Jokmeam, Yoqmeam | **es:** Yokmeam, Yoqmeam | **fr:** Jokmeam, [יקמעם] | **de:** Jokmeam, [יקמעם] 1Kgs 4:12; 1Chr 6:68

יָקְנְעָם H3362 *N-proper-fs* (3×)

Yokneam/Jokneam, Canaanite city in Zebulun, later a Levitical city

A Canaanite city name appearing in Joshua's conquest and settlement accounts. First mentioned in the list of defeated kings (Joshua 12:22), where it's defined by the phrase 'of Carmel'—likely meaning near Mount Carmel rather than the city Carmel. It's assigned to Zebulun's territory in Joshua 19:11 and designated as a Levitical city in 21:34, showing its progression from Canaanite stronghold to Israelite possession to priestly inheritance. The site is usually identified with Tell Qeimun, a strategic tell in the Jezreel Valley controlling routes between the coastal plain and the valley.

(3×) A fortified city in the Carmel region that passed from Canaanite control to become part of Zebulun's allotment and eventually a Levitical city. Its strategic location near Carmel and in the Jezreel corridor made it significant for controlling regional trade and military movements. The consistent rendering across languages (Jokneam/Jocneam/Yokneam) shows this was a well-established place name in the biblical geographical tradition, even if modern identification remains tentative. **PROPER NAMES (PERSONAL)**

en: Jokneam, Yokneam, Yoqneam | **es:** Jocneam | **fr:** Jokneam, Yokneam, Yoqneam | **de:** Jokneam, Yokneam, Yoqneam Josh 12:22; Josh 19:11; Josh 21:34

יָקַע H3363 *V-Qal-Imperf-3fs* (8×)

To be dislocated or alienated (Qal); to hang or impale publicly (Hifil); those who have been hanged (Hofal participle).

A verb whose semantic range moves from dislocation to execution. In the Qal, it describes something wrenched out of place — Jacob's hip socket at Peniel (Gen 32:25) and, metaphorically, a soul torn away or alienated from someone (Jer 6:8; Ezek 23:17-18). The Hifil shifts to a grim causative: to hang or impale publicly as judicial punishment, seen in Numbers 25:4 and the Gibeonites' execution of Saul's descendants (2 Sam 21:6, 9). The Arabic cognate waqa'a ('to fall, to fall upon') preserves the root's physical force. Ancient versions disagree on the exact method — Greek translators suggest 'exposure to the sun,' Targum says 'crucify,' others 'throw down from a height' — reflecting genuine uncertainty about the precise form of execution.

1. to be alienated, estranged (Qal) (4×) To be dislocated physically or alienated emotionally (Qal) — something wrenched out of its proper place. Genesis 32:25 uses it for Jacob's hip socket being thrown out of joint during the wrestling at Peniel. Jeremiah 6:8 and Ezekiel 23:17-18 extend it metaphorically: the soul 'is torn away' or 'alienated' from someone. Spanish 'se-aparto/y-desencajo' and Arabic cognates confirm both the physical dislocation and emotional estrangement dimensions. **BREAKING AND UPROOTING**

en: and-she-alienated, and-was-dislocated, be-alienated | **es:** se-aparte, y-desencajó, y-se-apartó | **fr:** [עקת], et-pendre, et-était-dislocated | **de:** [ותקע], [עקת], und-verrenkt-wurde Gen 32:25; Jer 6:8; Ezek 23:17; Ezek 23:18

2. to hang, impale (Hifil) (3×) To hang or impale publicly as a form of judicial execution (Hifil causative). In Numbers 25:4, God commands Moses to 'hang' the chiefs before the LORD; in 2 Samuel 21:6 and 21:9, the Gibeonites execute Saul's descendants this way. The exact method remains debated — the Septuagint suggests sun-exposure, the Targum crucifixion, and some Arabic renderings suggest throwing from a height. Spanish 'colgaron/cuélgalos' and German 'haengen' consistently use hanging imagery. **PRONOUNS AND MIXED**

en: and-hang, and-they-hanged-them, and-we-will-hang-them | **es:** y-cuélgalos, y-los-colgaremos, y-los-colgaron | **fr:** et-hang, et-ils-hanged-eux, et-nous-fera-hang-eux | **de:** und-haengen, und-sie-hanged-ihnen, und-wir-wird-hang-ihnen Num 25:4; 2Sam 21:6; 2Sam 21:9

3. the hanged ones (Hofal participle) (1×) Those who have been hanged or impaled (Hofal passive participle) — the result of the Hifil action, naming the executed persons. In 2 Samuel 21:13, the bones of 'the hanged ones' are gathered for burial alongside Saul and Jonathan. Arabic 'al-mu'allaqin' ('the suspended ones') uses the corresponding passive participle. This sole Hofal occurrence treats the word as a substantive, a category of the dead. **HANG EXECUTE SUSPEND**

en: the-hanged-ones | **es:** los-colgados | **fr:** le-hanged-ceux | **de:** der-hanged-die 2Sam 21:13

יָקַץ H3364 *Conj-w / V-Qal-ConsecImperf-1cs* (10×)

Wake up, awake — to rouse from sleep, used of natural waking and metaphorical arousal from stupor

The verb יָקַץ (yaqats) means to wake up or awaken from sleep, typically in the Qal stem. It describes the moment of transition from sleep to waking consciousness, often at narratively pivotal points: Noah awoke from his wine and learned what Ham had done (Gen 9:24), Jacob awoke at Bethel declaring 'Surely YHWH is in this place' (Gen 28:16), and Pharaoh awoke from his prophetic dreams (Gen 41:4, 7, 21). Solomon's famous dream-judgment ends with his awakening (1 Kgs 3:15). The verb also carries figurative overtones in wisdom literature, as when the righteous person awakes to find the wicked's prosperity vanished (Ps 73:20). Spanish 'despertó' and French 'se réveilla' render it consistently.

to awake, wake up (Qal) (10×) To awaken or rouse from sleep, marking the transition from unconsciousness to alertness, often at narratively charged moments. Noah awakes to discover Ham's act (Gen 9:24), Jacob awakes at Bethel with a theophanic revelation (Gen 28:16), Pharaoh awakes from prophetic dreams (Gen 41:4, 7, 21), Samson awakes unaware his strength has departed (Judg 16:14, 20), and Solomon awakes after his dream at Gibeon (1 Kgs 3:15). Used figuratively of God 'as one awaking from sleep' (Ps 78:65) and of eschatological awakening (Jer 51:39, 57). Spanish 'despertar' and German 'erwachen' match its core sense precisely. **AWAKENING AND VIGILANCE**

en: and-I-awoke, and-awoke, and-he-awoke | **es:** Y-despertó, y-despertará, y-desperté | **fr:** et-Je-s'éveilla, et-awoke, et-fera-awake | **de:** und-awoke, und-er-awoke, und-erwachte Gen 9:24; Gen 28:16; Gen 41:4; Gen 41:7; Gen 41:21

יָקַר H3365 *V-Qal-Perf-2ms* (11×)

Be precious, prized, or esteemed; make rare or scarce (Hifil); be appraised at a price

At its heart, this verb conveys the weight of worth—whether intrinsic preciousness or assigned value. When David's name 'became precious' (1 Sam 18:30), or when a captain pleads 'let my life be precious in your sight' (2 Kgs 1:13-14), the Qal stem expresses genuine esteem and honor. The Hifil causative turns this inward: God will make mortal man 'more rare than fine gold' (Isa 13:12), and Proverbs counsels making your foot 'rare' in your neighbor's house (Prov 25:17). Zechariah's bitter irony—'the magnificent price at which I was valued' (Zech 11:13)—pushes the root into commercial appraisal, a sense the Aramaic cognate yəqar also carries.

1. be precious or valuable (8×) To be precious, prized, or held in high esteem (Qal). Used of persons, names, and lives regarded as valuable. The psalmist marvels that God's thoughts are 'precious'

beyond counting (Ps 139:17), while the price of redeeming a soul is 'too costly' to pay (Ps 49:8). French 'précieux' and Spanish 'preciosa/precioso' uniformly confirm this core sense of intrinsic worth and honor. BELOVED AND PRECIOUS

en: and-costly, and-was-precious, and-will-be-precious | **es:** fue-preciosa, fuiste-precioso, preciosos | **fr:** [יִקָּרֵת], et-fut-précieux, et-être-précieux | **de:** [יִקָּרֵת], lass-sein-kostbar, precious 1Sam 18:30; 1Sam 26:21; 2Kgs 1:13; 2Kgs 1:14; Ps 49:8

2. make rare or scarce (2×) To make rare, scarce, or infrequent (Hifil causative). God threatens to make humans rarer than gold of Ophir (Isa 13:12), transforming preciousness into scarcity. Proverbs 25:17 uses this practically: make your visits rare lest your neighbor grow weary. Spanish 'Haré más precioso' ('I will make more precious') captures the causal shift from 'being valued' to 'being made uncommon.' BELOVED AND PRECIOUS

en: I-will-make-rare, make-rare | **es:** Haré-más-precioso, Retira | **fr:** [אוקיר], הקר | **de:** [אוקיר], [הקר] Prov 25:17; Isa 13:12

3. be valued at a price (1×) To be appraised or valued at a set price (Qal with monetary nuance). Zechariah 11:13 uses this with heavy sarcasm—the shepherd-prophet is 'valued' at thirty pieces of silver, the price of a gored slave (Exod 21:32). Spanish 'fui valorado' and English 'I was valued' highlight the commercial assessment dimension, distinct from the more general esteem of sense 1. HONOR AND PRICE

en: I-was-valued | **es:** fui-valorado | **fr:** être-précieux | **de:** [יִקָּרְתִּי] Zech 11:13

יְקָר H3366 *Conj-w / N-ms* (17×)

Preciousness, treasure; honor, esteem, glory; price or monetary worth

The Hebrew noun yeqar encompasses the full spectrum of what is valued — from tangible treasure to public honor to assigned price. In the book of Esther, where it appears most frequently, yeqar denotes the royal honor and splendor that Ahasuerus lavishes and that Haman craves (Esth 1:4; 6:6). Jeremiah uses it for the precious things of Jerusalem carried into exile (Jer 20:5), while Job speaks of the eye spotting every precious thing hidden in the earth (Job 28:10). Zechariah employs it with biting irony for the paltry 'price' at which the shepherd is valued — thirty pieces of silver (Zech 11:13). Arabic ikraam ('honoring') and thamin ('precious') together capture the word's double register of abstract esteem and concrete worth.

1. honor, esteem, glory (12×) The abstract sense of honor, esteem, or glory — the quality of being publicly valued and respected. Esther uses this sense repeatedly: the splendor of the king's majesty (Esth 1:4), the honor Haman desires for himself (Esth 6:6-9), and the honor given to Mordecai (Esth 6:3, 6:11). Psalm 49:13,21 reflects on human honor that does not endure. German Ehre and Spanish honor correspond precisely. The Daniel passages (11:20-21) extend it to royal dignity and the glory of a kingdom. HONOR AND PRICE

en: and-honor, honor, honor-of | **es:** en-honor, en-su-honor, en-su-honor? | **fr:** dans-valeur, et-honneur, honneur | **de:** Ehre, in-Ehre, und-Ehre Esth 1:4; Esth 1:20; Esth 6:3; Esth 6:6

2. precious thing, treasure (4×) The concrete sense of precious things, valuables, or treasure — tangible objects of great worth. Jeremiah mourns that all the precious things of Jerusalem will be plundered (Jer 20:5), and Ezekiel denounces leaders who seize treasure and precious things (Ezek 22:25). Job celebrates the miner's eye that spots every precious thing underground (Job 28:10). Proverbs 20:15 pairs yeqar with gold and rubies. Arabic thamin ('precious') and nafis ('exquisite') both illuminate this material register. BELOVED AND PRECIOUS

en: and-precious-things, precious, precious-thing | **es:** cosa-preciosa, lo-precioso-de-ella, precioso | **fr:** [יְקָרָה], et-honneur, יקר | **de:** Ehre, [וּיקר], [יְקָרָה] Job 28:10; Prov 20:15; Jer 20:5; Ezek 22:25

3. price, worth (monetary value) (1×) The evaluative sense of price or monetary worth — the value assigned to something in a transaction. Zechariah 11:13 uses yeqar with devastating irony when the LORD says, 'the lordly price at which I was priced by them,' referring to the thirty pieces of silver. Spanish precio and Korean gap ('price/value') capture this commercial sense. It is the rarest usage, appearing only in this single prophetic passage, but it is lexicographically distinct from both honor and treasure. HONOR AND PRICE

en: the-price | **es:** el-precio | **fr:** honneur | **de:** der-Ehre Zech 11:13

יְקָר H3367 *Conj-w / N-msd* (7×)

Honor, glory, splendor; an Aramaic noun denoting royal dignity, magnificence, and weight of esteem

This Aramaic noun appears exclusively in Daniel, where it describes the honor and glory bestowed upon or withdrawn from rulers. Nebuchadnezzar receives 'glory and honor' alongside his kingdom (Dan 2:37; 5:18), and this same glory is stripped from him during his period of madness before being restored (Dan 4:33, 36). The word parallels the Hebrew kavod in its semantic range, combining notions of splendor, weightiness of reputation, and royal magnificence. It is always paired with other terms of sovereignty, reinforcing that true honor flows from the God who gives and takes away kingdoms.

and glory (7×) An Aramaic masculine noun meaning honor, glory, or splendor (יְקָר), cognate with Hebrew yaqar (precious, weighty). In Daniel it consistently describes royal dignity and magnificence — given to Nebuchadnezzar by God (Dan 2:37; 5:18), promised as reward (Dan 2:6), taken away and restored (Dan 4:33, 36; 5:20), and attributed to the Son of Man's everlasting dominion (Dan 7:14). Spanish distinguishes 'gloria' from 'honor,' capturing the dual sense of radiant splendor and attributed worth. GEOGRAPHY AND SPACE

en: and-for-glory-of, and-for-honor-of, and-glory | **es:** y-gloria, y-honor, y-la-gloria | **fr:** [ויקר], [ויקרה], [וליקר] | **de:** [ויקר], [ויקרה], [וליקר] Dan 2:6; Dan 2:37; Dan 4:30; Dan 4:36; Dan 5:18

יָקָר H3368 *Adj-ms* (36×)

Precious, costly, rare; of great value whether material, personal, or in scarcity

An adjective spanning the full range of what humans prize. Most often it qualifies stones and building materials – the 'costly stones' of Solomon's temple foundations (1 Kgs 5:17; 7:9-11) and the 'precious cornerstone' of Isaiah 28:16. But it also dignifies persons: the sons of Zion are 'precious' as fine gold (Lam 4:2), and noble women stand among the king's honored ones (Ps 45:9). A single striking use in 1 Samuel 3:1 turns the word toward scarcity – the word of the Lord was 'rare' in those days. German 'selten' (rare) captures this last shade, while French 'precieux' and Spanish 'preciosa' cover the dominant material-value sense.

1. precious, costly, valuable (33×) The primary and most frequent sense: precious, costly, of great material or intrinsic worth. Applied to building stones (1 Kgs 5:17; 7:9-11), vessels, wealth (Prov 1:13; 12:27), and the abstract value of wisdom and life itself. Isaiah 28:16 speaks of a 'precious cornerstone,' combining material and theological value. Spanish 'costosas/preciosa' and French 'precieux' converge here, as do virtually all target languages, reflecting cross-linguistic stability for this core meaning. BELOVED AND PRECIOUS

en: costly, precious | **es:** Preciosa, costosas, preciosa | **fr:** [יְקָרָה], costly, précieux | **de:** Ehre, [יְקָרָה], costly 2Sam 12:30; 1Kgs 5:17; 1Kgs 7:9; 1Kgs 7:10; 1Kgs 7:11

2. honored, esteemed (of persons) (2×) Precious in the sense of honored or esteemed, applied to persons rather than objects. Lamentations 4:2 mourns the 'precious sons of Zion,' once valued as fine gold, now treated as clay pots. Psalm 45:9 places daughters of kings among the king's 'precious ones.' The shift from material value to personal dignity is marked by Spanish 'ilustres' (illustrious) alongside 'preciosos,' signaling that human worth rather than market price is in view. BELOVED AND PRECIOUS

en: are-among-Your-precious-ones, the-precious-ones | **es:** entre-tus-ilustres, los-preciosos | **fr:** [הַיְקָרִים], dans-précieux | **de:** [הַיְקָרִים], sind-unter-dein-precious-Leute Ps 45:9; Lam 4:2

3. rare, scarce (1×) Rare, scarce – an emphasis on infrequency rather than monetary value. In 1 Samuel 3:1, 'the word of the LORD was rare in those days; there was no frequent vision.' German

'selten' (rare) and French 'rare' clearly denote scarcity. This lone occurrence shows the adjective's semantic range stretching from 'valued because costly' to 'valued because uncommon,' a natural extension from precious to scarce. **BELOVED AND PRECIOUS**
en: rare | **es:** preciosa | **fr:** rare | **de:** selten 1Sam 3:1

יָקֹשׁ H3369 *V-Qal-Perf-3cp* (8×)
To lay a snare, set a trap (Qal active); to be ensnared, caught in a trap (Nifal/Pual passive)
The verb יָקֹשׁ (yaqosh) draws from the world of fowling and trapping to describe both the deliberate act of laying snares and the resulting state of being caught in them. In the Qal stem, the trapper is the subject: God himself declares 'I laid a snare for you, O Babylon' (Jer 50:24), and the wicked set traps for the righteous (Ps 141:9). In the Nifal and Pual stems, the victim is the subject — ensnared by idolatry (Deut 7:25), by rash words (Prov 6:2), or by divine judgment (Isa 8:15). Arabic renderings split clearly between فخ ('set a trap') for the active and وقع ('be caught') for the passive.

1. to be snared, caught (Nifal/Pual passive) (5×) The Nifal and Pual passive sense: to be ensnared, caught, or trapped. The subject is the victim rather than the trapper. Deuteronomy 7:25 warns Israel not to covet idols' gold 'lest you be snared by it' (כִּי־תִוָּקֵשׁ בּוֹ), and Proverbs 6:2 describes being ensnared by one's own careless words. Isaiah 8:15 and 28:13 use it of those who will stumble and 'be snared' under divine judgment. Arabic وُقِعُوا ('they will be hunted/caught') and Spanish 'son atrapados' confirm the passive framing. Ecclesiastes 9:12 extends the image: people are 'snared' by an evil time like fish caught in a net. **SNARES AND TRAPS**
en: and-snared, and-they-will-be-snared, are-ensnared | **es:** Te-has-enlazado, seas-enredado, son-atrapados | **fr:** [ונוקשו], tu-être-ensnared, יוקשים | **de:** [ונוקשו], [יוקשים], [נוקשת] Deut 7:25; Prov 6:2; Eccl 9:12; Isa 8:15; Isa 28:13

2. to set a snare, trap (Qal active) (3×) The Qal active sense: to lay a snare, set a trap, or act as a fowler. The subject is the one who deliberately sets the trap. In Jeremiah 50:24 God speaks as divine trapper: יָקֹשְׁתִי לָךְ ('I set a snare for you') — and Babylon was caught without knowing it. Psalm 141:9 describes the wicked who 'set snares' for the righteous, and Psalm 124:7 pictures 'the fowlers' (יוֹקְשִׁים) from whose trap Israel's soul has escaped like a bird. Arabic فخّ ('I set a trap for you') and Spanish 'te puse trampa' clearly mark the active agency of the trapper. **SNARES AND TRAPS**
en: I-set-a-snare, the-fowlers, they-set | **es:** cazadores, te-puse-trampa, tendieron | **fr:** [יקשת], prendre-au-piège | **de:** [יקשת], der-fowlers, sie-setzen Ps 124:7; Ps 141:9; Jer 50:24

יָקְשָׁן H3370 *Conj-w / N-proper-ms* (4×)
Jokshan, son of Abraham by Keturah, father of Sheba and Dedan
Jokshan appears in the Table of Nations as one of Abraham's sons by his concubine Keturah, taken after Sarah's death. Through his sons Sheba and Dedan, Jokshan became an ancestor of Arabian tribal groups that maintained trade connections with Israel. The parallel genealogies in Genesis and Chronicles preserve his name as part of Abraham's broader family legacy extending into the Arabian peninsula.

(4×) Jokshan is consistently identified as Abraham's son by Keturah and father of Sheba and Dedan (Gen 25:2, 3; 1Chr 1:32, appearing twice in the Chronicles passage). The Septuagint renders the name as Iexan or Iektan, showing Greek attempts to represent the Hebrew consonants. The multilingual glosses preserve phonetic approximations: Spanish Yoqsan/Yoqshan, French Jokshan, German Jokschan, all maintaining the recognizable sibilant-guttural pattern of the Hebrew original. **PROPER NAMES (PERSONAL)**
en: Jokshan, Yoqshan, and-Jokshan | **es:** Y-Yoqshan, Yoqsan, Yoqshan | **fr:** Jokshan, [ויקשן], [יקשן] | **de:** Jokschan, [ויקשן], [יקשן] Gen 25:2; Gen 25:3; 1Chr 1:32

יָקְתְאֵל H3371 *N-proper-fs* (2×)
Yokte'el, two distinct locations: a town in Judah's Shephelah (Josh 15:38) and a renamed Petra (2 Kgs 14:7)
This place name appears in two completely different contexts. First, as an unidentified town in the lowland region of Judah during the initial tribal allotments. Second, and more dramatically, as the new name given to Sela (Petra) by King Amaziah after capturing it from the Edomites. The renaming reflects ancient Near Eastern conquest practices where victors imposed new names to mark their dominion. The name's etymology remains uncertain, though it may be related to Yequthiel.

(2×) Attested in Joshua 15:38 (Shephelah town) and 2 Kings 14:7 (renamed Petra). The two uses are geographically and historically distinct: one is a Judahite town of uncertain location, the other is the famous rock fortress in Edom. The Septuagint shows significant variation in both passages, reflecting the geographical distance between the two sites and the different historical contexts. **PROPER NAMES (PERSONAL)**
en: Yokte'el, and-Yoktheel | **es:** Jocteel, y-Jocteel | **fr:** Yokte'el, et-Yoktheel | **de:** Yokte'el, und-Yoktheel Josh 15:38; 2Kgs 14:7

יָרֵא H3372 *V-Qal-Imperf-3ms / 2ms* (329×)
To fear, be afraid; to revere or stand in awe of God; (Nifal ptc.) awesome, terrible; (Piel) to frighten, terrify
A primary verb of the Hebrew emotional vocabulary, spanning the full spectrum from raw terror to deepest reverence. In its Qal stem it describes the dread a person feels before danger (Gen 15:1, 'Do not fear') and the holy awe owed to God (Deut 6:13). Its Nifal participle became virtually a divine epithet — 'the awesome God' (Deut 7:21) — while its Piel stem intensifies the action into deliberate intimidation, as when Sanballat's agents tried to frighten Nehemiah (Neh 6:9). Cross-linguistically, Arabic splits what Hebrew unifies: khafa for terror, ittaqa or khashiya for piety, and mahib for awesomeness.

1. fear, be afraid (emotional terror) (167×) The dominant sense (239x): visceral fear or dread triggered by danger, enemies, or divine theophanies. Arabic khafa and Swahili -ogopa consistently render this emotional terror. The repeated divine assurance 'al tira' ('do not fear,' Gen 15:1; 21:17; 46:3) presupposes precisely this involuntary alarm, making it the single most frequent usage across the Hebrew Bible.
en: fear, you-shall-fear | **es:** les-temas, temas | **fr:** craindre, crains, crainte | **de:** Furcht, du-soll-Furcht, fuerchtete Gen 15:1; Gen 21:17; Gen 26:24; Gen 35:17; Gen 46:3

2. fear, revere (religious awe of God) (71×) Nifal participle functioning adjectivally (44x): describing God, his name, deeds, or sacred places as awe-inspiring and terrible. Arabic deploys mahib/rahib where the Qal uses khafa, marking a clear semantic shift. Jacob's 'How awesome is this place!' (Gen 28:17) and the Song of the Sea's 'awesome in praises' (Exod 15:11) are paradigmatic.
en: and-fear, and-feared, and-he-feared | **es:** Y-temerán, Y-temió, a-temer | **fr:** craindre, et-craindre, et-il-craignit | **de:** und-er-fuerchtete, und-fuerchten, und-fürchtete Exod 1:21; Exod 3:6; Exod 14:31; Lev 19:14; Lev 19:32

3. awesome, terrible (Nifal Ptc) (44×) Nifal participle functioning adjectivally (44x): describing God, his name, deeds, or sacred places as awe-inspiring and terrible. Arabic deploys mahib/rahib where the Qal uses khafa, marking a clear semantic shift. Jacob's 'How awesome is this place!' (Gen 28:17) and the Song of the Sea's 'awesome in praises' (Exod 15:11) are paradigmatic. **TERROR AND AWE**
en: and-awesome, and-the-awesome, and-the-fearful | **es:** Temible, asombrosas, asombroso | **fr:** craindre, et-awesome, et-craindre | **de:** awesome, fürchtete, und-awesome Gen 28:17; Exod 15:11; Exod 34:10; Deut 1:19; Deut 7:21

4. revere, fear God (Qal) (25×) Reverential awe directed toward God or sovereign authority (25x): the pious, sustained posture of worship and obedience rather than momentary fright. Arabic ittaqa and khashiya capture this devotional register. Commands like 'You shall fear the LORD your God' (Deut 6:13) and 'fear your mother and father' (Lev 19:3) illustrate ethical reverence, not panic. **GEOGRAPHY AND SPACE**
en: does-fear, fear, fears | **es:** teme, temed, temen | **fr:** craindre, crains, craint

| **de:** Furcht, du-soll-Furcht, fuerchtet Lev 19:3; Lev 19:30; Lev 26:2; Deut 6:13; Deut 7:18

5. God-fearer, one who fears (Adj/Ptc) (14×) Adjectival or participial substantive (14x) designating a person characterized by God-fearing piety — 'one who fears the LORD.' Arabic muttaqi and Swahili -mcha Mungu reflect this as a character trait. Key portraits include Joseph's self-identification (Gen 42:18) and Obadiah's reputation (1 Kgs 18:12). GEOGRAPHY AND SPACE

en: are-fearing, fear, fearers-of | **es:** El-que-temía, a-los-que-temen, los-que-temen | **fr:** ceux-qui-craignent, craignant, craindre | **de:** der-fearing, fuerchten, fuerchtend Gen 42:18; Exod 9:20; 1Sam 23:3; 1Kgs 18:12; 2Kgs 4:1

6. frighten, terrify (Piel) (5×) Piel intensive-causative (5x): to deliberately frighten, intimidate, or terrorize someone. Arabic akhafa and Swahili -ogopesha capture the causative force. All five occurrences cluster in late narrative contexts of political intimidation: Sanballat's campaign against Nehemiah (Neh 6:9, 14, 19) and the woman of Tekoa's plea (2 Sam 14:15). GEOGRAPHY AND SPACE

en: frightening, they-frightened-me, to-frighten-me | **es:** atemorizando, me-amedrentaron, nos-atemorizaban | **fr:** craindre, ils-frightened-moi | **de:** fuerchten, fuerchtete, sie-frightened-mich 2Sam 14:15; 2Chr 32:18; Neh 6:9; Neh 6:14; Neh 6:19

8. (1×) A single occurrence at Mic 6:9 where textual and versional evidence is ambiguous — some traditions read yir'eh ('will see') rather than yira' ('will fear'). The multilingual glosses split between 'will see' (English, French, German) and 'will fear' (Spanish), reflecting an ancient crux in the consonantal text. SEEING AND PERCEIVING

en: will-see | **es:** temerá | **fr:** il-verra | **de:** er-sieht Mic 6:9

9. (1×) A unique Nifal usage at Ps 130:4, 'that you may be feared,' where forgiveness is the ground of reverence. Spanish seas temido and French craindre preserve the passive-reverential nuance. This theological paradox — pardon producing awe rather than presumption — stands as the psalm's central insight. TERROR AND AWE

en: you-may-be-feared | **es:** seas-temido | **fr:** craindre | **de:** fürchtete Ps 130:4

יָרֵא H3373 *Adj-mpc / 2ms* (54×)

Fearing, revering; as adjective or participle: one who fears God (pious reverence) or one who is afraid (emotional dread).

Yare as an adjective or verbal participle sits at the intersection of two profoundly different human experiences: the awe-filled reverence of the pious before God, and the trembling dread of the terrified. The plural construct 'those who fear YHWH' (yir'e YHWH) becomes almost a technical designation for the faithful community in the Psalms and Wisdom literature — a spiritual identity marker rather than an emotional description. German distinguishes the two poles well: fürchtend ('fearing/revering') for the religious sense versus Furcht ('dread') for raw terror. Spanish similarly toggles between el que teme a Dios ('one who fears God') and temeroso ('fearful, anxious'). The word's genius is that both senses share a root insight: the proper response to the living God is not casual comfort but trembling attentiveness.

1. those who fear (plural) (20×) The collective plural — 'those who fear [YHWH/God]' — functioning as a near-technical designation for the community of the pious, appearing 20 times primarily in the Psalms. In Ps 22:23 the psalmist calls 'you who fear YHWH, praise him!' and in Ps 33:18 God's eye is upon 'those who fear him.' French ceux qui craignent and Spanish los que temen both preserve the participial-collective structure. This is less about emotional terror and more about covenantal identity: the yir'e YHWH are those who align their lives under God's authority. GEOGRAPHY AND SPACE

en: fearers-of, fearing, ones-fearing | **es:** Los-que-te-temen, Los-que-temen-a, a-los-que-temen-a | **fr:** ceux-qui-craignent, craignant, fearing | **de:** Leute-fürchtend, [יראי], der-fürchten Exod 18:21; Ps 15:4; Ps 22:23; Ps 22:25; Ps 33:18

2. God-fearing, revering (singular) (15×) The singular adjectival use describing an individual as 'God-fearing' or 'one who reveres God' — 15 occurrences concentrated in narrative characterization. Job is introduced three times with this epithet (Job 1:1, 1:8, 2:3), and Abraham proves himself yare 'elohim at the Akedah (Gen 22:12). Obadiah is described as 'fearing YHWH greatly' (1 Kgs 18:3). Spanish el que teme and German einer fürchtend both render the substantival participial usage. The sense denotes habitual piety and moral seriousness, not a momentary feeling. GEOGRAPHY AND SPACE

en: and-fearing, but-he-who-respects, fearer-of | **es:** el-que-teme, que-teme, que-teme-a- | **fr:** [יראי], craignant, et-craignant | **de:** [יראת], einer-fürchtend, fuerchtend Gen 22:12; 1Kgs 18:3; Job 1:1; Job 1:8; Job 2:3

3. afraid, fearful (10×) Afraid, fearful — the emotional-dread sense, appearing 10 times in contexts of human anxiety and terror. In Deut 20:8 the officers ask 'who is fearful and fainthearted?' before battle; in Gen 32:11 Jacob confesses 'I am afraid' before meeting Esau. Judg 7:3 uses the same battle-fear idiom. Spanish temeroso and the French and German untranslated bracketed forms [יראי] both reflect the difficulty of mapping this emotional sense when the same root carries such heavy theological freight. The distinction from senses 1-2 is clear: here the fear is directed at human threats, not at God. GEOGRAPHY AND SPACE

en: afraid, are-fearing, fear | **es:** el-temeroso, temeroso, temes | **fr:** [יראי], [יראים], craignant | **de:** Furcht, [יראי], [יראים] Gen 32:11; Deut 7:19; Deut 20:8; Deut 25:18; Judg 7:3

4. to/for those who fear (with lamed) (6×) The prepositional dative construction 'to/for those who fear him/you' — 6 occurrences where the lamed prefix creates a benefactive frame. Ps 25:14 declares 'the secret of YHWH is for those who fear him'; Ps 31:19 marvels at the goodness 'stored up for those who fear you.' The Spanish a los que le temen and German für jene fürchtend faithfully render the 'for the benefit of' structure. Semantically this is the same reverential community as sense 1, but the grammatical frame shifts from subject to indirect object — God acts on behalf of his fearers. GEOGRAPHY AND SPACE

en: for-those-fearing-You, is-for-those-fearing-him, to-those-fearing-Him | **es:** a-los-que-le-temen, a-los-que-te-temen, para-los-que-le-temen | **fr:** à-craignant | **de:** für-jene-fürchtend-du, ist-für-jene-fürchtend-ihn, zu-jene-der-fürchten-du Ps 25:14; Ps 31:19; Ps 34:9; Ps 60:4; Ps 85:9

5. fear (nominal use) (3×) A nominal or abstract use where the form functions as the noun 'fear' or 'reverence' rather than describing a person — 3 occurrences. In Isa 29:13 the people's 'fear of me' (yir'atam) has become mere rote commandment, and in Jonah 1:10 and 1:16 the sailors 'feared a great fear.' The shift from adjectival to nominal is confirmed by the multilingual evidence: Spanish temor ('fear' as noun), French il verra, and German er sieht all struggle with the ambiguity, suggesting a genuine categorial boundary rather than a contextual shade of the participial form. GEOGRAPHY AND SPACE

en: a-commandment, a-fear | **es:** su-temor, temor | **fr:** [יראתם], il-verra | **de:** [יראתם], er-sieht Isa 29:13; Jonah 1:10; Jonah 1:16

יִרְאָה H3374 *Conj-w* (42×)

Fear, reverence, awe; ranging from terror before danger to devout piety toward God

The feminine noun from the root yare', covering a spectrum from raw terror to worshipful reverence. Its most theologically significant use is in the construct phrase 'fear of the LORD' (yir'at YHWH), a foundational concept in Wisdom literature where it serves as 'the beginning of knowledge' (Prov 1:7). Yet the same word can denote sheer dread, as when the psalmist confesses that 'fear and trembling come upon me' (Ps 55:5). German 'Furcht' and French 'crainte' mirror this same breadth, serving for both religious awe and ordinary terror.

1. reverential awe of God (34×) Reverential awe and piety directed toward God, almost always in construct with a divine name: 'fear of the LORD,' 'fear of God,' 'fear of the Almighty' (Gen 20:11; Prov 10:27; 14:26-27; 15:16; 19:23; 22:4). This sense dominates the Wisdom tradition, where yir'at YHWH is the foundation of moral and intellectual life. Spanish 'temor de' and French 'crainte de' regularly appear in this devotional register. GEOGRAPHY AND SPACE

en: and-fear-of, and-the-fear-of, fear-of | **es:** El-temor-de, En-temor-de, Temor-

de | **fr:** crainte, crainte-de, dans-crainte | **de:** Furcht, [ויראת], [יראת] Gen 20:11; Exod 20:20; Deut 2:25; 2Chr 19:9; Neh 5:9

2. fear or dread (7×) Ordinary fear, dread, or terror experienced in response to danger or an intimidating presence, without religious connotation. Psalm 55:5 pairs it with trembling (re'adah), and Isaiah 7:25 uses it of fear that makes places uninhabitable. Deuteronomy 2:25 employs it alongside pachad ('dread') for the terror God puts upon nations. The emotional intensity distinguishes this from the reverent posture of sense 1. **GEOGRAPHY AND SPACE**

en: fear, fear-of, with-fear | **es:** con-temor, temor, temor-de | **fr:** [יראת], crains-de, crainte | **de:** Furcht, Furcht-von, [יראה] 2Sam 23:3; Neh 5:15; Job 15:4; Ps 2:11; Ps 55:5

3. fearsome, awe-inspiring (1×) An attributive or predicative use in Ezekiel 1:18 describing the awe-inspiring appearance of the living creatures' wheel rims – 'fearsome' or 'terrible.' English 'and fearsome' and Spanish 'y temor' reflect this adjectival function. The single occurrence suggests it may be an extension of the noun into quasi-adjectival territory, though some scholars emend the text. **GEOGRAPHY AND SPACE**

en: and-fearsome | **es:** y-temor | **fr:** et-il-verra | **de:** [ויראה] Ezek 1:18

יִרְאוֹן H3375 *Conj-w | N-proper-fs* (1×)

Yir'on: city in the territory of Naphtali, possibly modern Yarun

Yir'on was a fortified city allocated to the tribe of Naphtali during the conquest of Canaan (Joshua 19:38). Modern scholars generally identify it with Yarun, a village in northern Galilee. The name appears in the biblical boundary lists that defined tribal territories, marking the northern frontier of Israelite settlement.

(1×) A place name designating a city in Naphtali's territorial allotment. The single occurrence in Joshua 19:38 lists it among the fortified cities of the tribe. Archaeological and geographical research suggests identification with the modern site of Yarun in Lebanon. Cross-linguistic glosses preserve the Hebrew name with conjunction ("and Yiron"), indicating its position within a list of boundary markers. **PROPER NAMES (PERSONAL)**

en: and-Yiron | **es:** y-Yirón | **fr:** et-Yiron | **de:** und-Yiron Josh 19:38

יִרְאִיָּה H3376 *N-proper-ms* (2×)

Yiriyyah, a military officer during Jeremiah's time who arrested the prophet (Jer 37:13-14)

This personal name, meaning "Yahweh sees," belongs to the captain of the guard who arrested the prophet Jeremiah when he attempted to leave Jerusalem during the Babylonian siege. Yiriyyah falsely accused Jeremiah of deserting to the Chaldeans, an accusation that led to the prophet's imprisonment. The name appears only in this brief but significant narrative, where a minor official plays a pivotal role in the suffering of God's spokesman.

(2×) Found exclusively in Jeremiah 37:13-14 in the arrest narrative. The Septuagint renders it as Sarouias, showing significant departure from the Hebrew consonants. The officer's role is crucial to the Jeremiah narrative: his false accusation initiates a cycle of imprisonment and suffering that tests the prophet's resolve and demonstrates the hostility of Jerusalem's leadership to divine warning. **PROPER NAMES (PERSONAL)**

en: Yiriyyah | **es:** Yiriyah | **fr:** [יראייה] | **de:** [יראייה] Jer 37:13; Jer 37:14

יָרֵב H3377 *N-proper-ms* (2×)

Jareb, an epithet for an Assyrian king in Hosea 5:13 and 10:6; possibly means "contender" or "great king"

This enigmatic term appears only in Hosea's oracles against Israel and Judah, where it designates an Assyrian monarch (likely Tiglath-Pileser III). The meaning is disputed: it may be a throne name meaning "one who contends," or it could be a corruption of the Assyrian title "great king" (šarru rabû). Modern scholars have proposed various emendations, including "Arabian king." The context emphasizes Israel's futile hope in foreign alliances rather than in Yahweh.

(2×) Attested in Hosea 5:13 and 10:6 in parallel prophetic contexts. Both passages condemn reliance on Assyrian military power for healing and deliverance. The Hebrew tradition preserves it as a proper name, while French "contester" and German "streiten" translate it as a participle ("one who contends"), reflecting the interpretive uncertainty surrounding this hapax. **PROPER NAMES (PERSONAL)**

en: Jareb | **es:** Jareb | **fr:** contester | **de:** streiten Hos 5:13; Hos 10:6

יְרֻבַּעַל H3378 *N-proper-ms* (14×)

Jerubbaal ('let Baal contend'); the alternate name given to Gideon after he destroyed Baal's altar.

An alternate designation for Gideon son of Joash, bestowed after he tore down the altar of Baal in Ophrah. Judges 6:32 offers the folk etymology: his father declared 'let Baal contend against him,' daring the pagan god to defend his own honor. The name persists through the Gideon cycle (Judg 7-9), dominating the Abimelech narrative, where all nine chapter-9 occurrences use Jerubbaal rather than Gideon. Samuel invokes it in his farewell speech (1 Sam 12:11). In 2 Samuel 11:21, the variant Jerubbesheth replaces ba'al with bosheth ('shame'), reflecting later scribal discomfort with Baal-element names.

Jerubbaal (alternate name for Gideon) (14×) The proper name Yerubbaal ('let Baal contend'), given to Gideon after demolishing the Baal altar at Ophrah (Judg 6:32). Used throughout the Gideon-Abimelech cycle (Judg 7:1; 8:29, 35; 9:1-57) and in Samuel's farewell (1 Sam 12:11). All 14 occurrences refer to the single individual. The variant Jerubbesheth (2 Sam 11:21) substitutes bosheth for ba'al. **PROPER NAMES (PERSONAL)**

en: Jerubbaal, Yerubaal | **es:** Yerubaal, Yerubbaal, Yerubáal | **fr:** Jerubbaal, Yerubaal | **de:** Jerubbaal, Yerubaal Judg 6:32; Judg 7:1; Judg 8:29; Judg 8:35; Judg 9:1

יָרָבְעָם H3379 *N-proper-ms* (104×)

Jeroboam — proper name meaning 'the people increases'; two kings of northern Israel

Yarovam (Jeroboam) is a Hebrew proper name probably meaning 'the people increases' (from yarov + am). It identifies two kings of the northern kingdom: Jeroboam I son of Nebat, who led the secession of the ten tribes and established rival worship centers at Dan and Bethel (1 Kgs 12–14), and Jeroboam II son of Joash, who presided over a period of territorial expansion (2 Kgs 14:23–29). The former dominates the biblical record, cited formulaically as the archetypal sinner who 'made Israel to sin' (1 Kgs 15:30; 16:26). Spanish 'Jeroboam,' French 'Jéroboam,' and German 'Jerobeam' all transliterate recognizably.

Jeroboam (proper name) (104×) The proper masculine name Yarovam (Jeroboam), meaning 'the people increases,' designating two northern Israelite kings. Jeroboam I son of Nebat (approximately 90 occurrences) led the northern secession and established calf worship at Dan and Bethel, becoming the paradigmatic sinful king in Deuteronomistic rhetoric (1 Kgs 15:30; 2 Kgs 17:21). Jeroboam II son of Joash (approximately 14 occurrences) expanded Israel's borders in the 8th century (2 Kgs 14:23–29; Amos 7:9–11). **PROPER NAMES (PERSONAL)**

en: Yarovam | **es:** Jeroboam, Yarovam | **fr:** Jéroboam | **de:** Jerobeam 1Kgs 11:28; 1Kgs 11:40; 1Kgs 12:2

יְרֻבַּעַל H3380 *N-proper-ms* (1×)

Yerubbesheth: variant name for Gideon, substitute form replacing Baal with bosheth (shame)

Yerubbesheth is an alternate form of Jerubbaal, one of Gideon's names. In 2 Samuel 11:21, scribes substituted "bosheth" (shame) for "Baal" to avoid pronouncing the pagan deity's name. This reflects the practice of replacing offensive elements in proper names with

euphemisms. The original name Jerubbaal means "let Baal contend," but later scribes found this association unacceptable.

(1×) A modified form of Gideon's alternative name Jerubbaal, appearing only in 2 Samuel 11:21. The substitution of "bosheth" (shame) for "Baal" represents a scribal revision to avoid vocalizing the name of the Canaanite deity. This editorial practice reflects Israel's later sensitivity to idolatrous associations in sacred texts. Most translations preserve the modified form or note the original in marginal references. **PROPER NAMES (PERSONAL)**

en: Jerubbesheth | **es:** Jerubeset? | **fr:** Jerubbesheth | **de:** Jerubbesheth 2Sam 11:21

יָרַד H3381 *V-Qal-Imperf-3mp* (381×)

to go down, descend, bring down; physical descent from higher to lower place, including persons, liquids, and objects

The verb yarad (occurring 381 times) expresses downward motion across multiple stems. In Qal, it describes physical descent: persons going down from mountains or to lower cities (242x), liquids flowing downward (tears, oil, water), and participial 'those descending to the pit' in poetic contexts (44x). The Hifil causative shifts the subject to an agent bringing down or lowering persons/objects (53x), while Hofal marks passive descent (6x). A handful of instances use the infinitive temporally ('when he came down') or apply the verb to collapsing walls. The core semantic trajectory is consistent: movement from higher elevation to lower, whether literal geography, vertical liquid flow, or metaphorical descent to Sheol.

1. Qal: to go down, descend (physical movement) (242×) The dominant Qal sense (242 occurrences) covers all finite verb forms of persons or groups physically descending mountains, entering valleys, or traveling to lower-lying cities. Cross-linguistic glosses preserve the spatial vector: descended, bajó, descendit, ging hinab across English, Spanish, French, German. **DESCENDING AND TEARING**

en: and-came-down, and-descended, and-he-went-down | **es:** Y-bajó, Y-descendió, y-bajó | **fr:** et-alla-en-bas, et-descended, et-descendit | **de:** und-descended, und-er-ging-hinab, und-ging-hinab Gen 11:5; Gen 12:10; Gen 38:1; Exod 19:14; Exod 19:20

2. Hifil: to bring down, take down (persons/objects) (53×) The Hifil causative (53 times) shifts agency: bringing someone or something down from a higher place. Passages include Genesis 24:18 (lowering a jar), 37:25 (taking Joseph to Egypt), 42:38 (bringing Benjamin down). Translations uniformly render causative morphology: brought down, hizo descender, apporte en bas, bringt hinab. **DESCENDING AND TEARING**

en: I-will-bring-them-down, and-I-will-bring-down, and-brought-down | **es:** Y-bajarán, bajarán, e-hizo-descender | **fr:** descendre, devra-apporte-en-bas, devra-prendre-en-bas | **de:** hinabgehen, so-bringt-ihr-hinab, soll-bringe-hinab Gen 24:18; Gen 24:46; Gen 37:25; Gen 39:1; Gen 42:38

3. those descending to Sheol/the pit (substantive formula) (22×) The Qal active participle used substantively appears 44 times, especially in the recurring phrase 'yorde bor' (those descending to the pit/Sheol). Poetic and prophetic literature favor this formulaic expression. Translations handle it as a nominal: those going down, los que descienden, descendant, hinabgehend.

en: [ketiv], from-going-down-to, go-down-to | **es:** Los-que-descienden, [qere], de-los-que-descienden-al | **fr:** descendre | **de:** hinabgehen, stieg-herab, stieg-hinab Job 7:9; Ps 28:1; Ps 30:3; Ps 88:4

4. going down, descending (general participial use) (21×) Fifteen passages use yarad Qal of liquids in motion: tears streaming down the face (Lam 3:48), oil running down the beard (Ps 133:2), water/rain descending. The verb's flexibility with liquid subjects highlights its core spatial semantics, and translators retain the downward directionality.

en: and-descending, and-going-down, coming-down | **es:** bajando, descendiendo, descendía | **fr:** allant-en-bas, descendre, et-allant-en-bas | **de:** der-descending, der-eins-descending, der-eins-gehend-hinab Gen 28:12; Deut 9:21; Josh 3:13; Josh 3:16

5. Qal: to flow down, run down (of liquids) (15×) Fifteen passages use yarad Qal of liquids in motion: tears streaming down the face (Lam 3:48), oil running down the beard (Ps 133:2), water/rain descending. The verb's flexibility with liquid subjects highlights its core spatial semantics, and translators retain the downward directionality. **DESCENDING AND TEARING**

en: and-shall-run-down, descends, flow-down | **es:** derrama, descender, descenderá | **fr:** allant-en-bas, descendre, et-descendre | **de:** hinabgehen, hinabsteigend, lass-komme-hinab Gen 43:20; 2Kgs 1:10; 2Kgs 1:12; Ps 119:136; Ps 133:2

6. Hifil: to bring down, send down (rain/judgment/humbling) (13×) The Hifil with abstract or divine subjects (13 times) expresses sending down rain, bringing down judgment, or humbling someone (1 Sam 2:6). This figurative extension of the causative maintains the spatial metaphor while adding evaluative or theological weight. Cross-linguistic evidence shows consistent causative morphology. **DESCENDING AND TEARING**

en: and-I-brought-down, and-bringing-down, and-brings-down | **es:** e-hizo-descender, hace-bajar, han-bajado | **fr:** apporte-en-bas, apporter-en-bas, descendre | **de:** bringen-hinab, brings-hinab, stieg-herab Exod 33:5; 1Sam 2:6; 1Sam 21:14; 2Sam 22:48; Ps 56:7

7. Hofal: to be brought down (passive) (6×) The Hofal passive stem (6 occurrences) marks entities brought down involuntarily: Genesis 39:1 (Joseph taken down to Egypt), Isaiah 14:11/15 (the king brought down to Sheol), Ezekiel 31:18. Translations reflect passive morphology: was brought down, fue bajado, était pris en bas. **DESCENDING AND TEARING**

en: and-was-taken-down, and-will-be-brought-down, and-you-shall-be-brought-down | **es:** Ha-descendido, Y-fue-bajado, Y-serás-hecho-descender | **fr:** descendre, et-descendre, et-était-pris-en-bas | **de:** hinabgehen, und-hinabgehen, und-stieg-hinab Gen 39:1; Num 10:17; Isa 14:11; Isa 14:15; Ezek 31:18

8. Qal: to go down (temporal/infinitive construct) (4×) Four instances use the Qal infinitive construct with prepositions (be-, mi-, le-) to form temporal or adverbial clauses: 'when he came down' (Exod 34:29), 'from going down' (Gen 46:3), 'its descending' (Job 33:24). This grammatical function serves discourse cohesion rather than introducing a new lexical sense. **DESCENDING AND TEARING**

en: from-going-down-to, its-going-down, to-go-down | **es:** de-descender, en-su-descender, su-descenso | **fr:** de-descendre, descendre, quand-il-vint-en-bas | **de:** als-er-kam-hinab, hinabgehen, hinabzuziehen Gen 46:3; Exod 34:29; Job 33:24; Ezek 31:15

9. Qal: to fall, collapse (of structures/walls) (3×) Three passages apply yarad Qal to structures or walls falling/collapsing: Deuteronomy 20:20, 28:52 (siege contexts), Isaiah 32:19 (forest falling). The spatial verb naturally extends to vertical collapse, and translations handle it as 'fall' or 'collapse' depending on context. **DESCENDING AND TEARING**

en: coming-down, its-fall, when-falls | **es:** al-descender, que-caigan, su-caída | **fr:** descendre, son-tomber, venant-en-bas | **de:** hinabgehen, kommend-hinab, sein-fallen Deut 20:20; Deut 28:52; Isa 32:19

11. (1×) A single uncertain occurrence at 2 Samuel 18:4, where translations diverge significantly (went out, salieron, alla dehors, ging heraus), suggests possible textual corruption or a rare idiomatic use. The gloss 'went out' contrasts with the downward directionality expected from yarad. **GOING OUT AND FORTH**

en: went-out | **es:** salieron | **fr:** alla-dehors | **de:** ging-heraus 2Sam 18:4

יֶרֶד H3382 *N-proper-ms* (7×)

Jered (Yered), a proper name meaning 'descent,' borne by the pre-flood patriarch and a man of Judah

Jered is best known as the sixth-generation patriarch from Adam through Seth, the father of Enoch (Gen 5:15-20). His name likely derives from the root yarad ('to descend'), which later tradition sometimes connected to the descent of the Watchers. He lived 962 years according to the Genesis genealogy. A second Jered appears briefly in the Judahite genealogy as a figure associated with Gedor (1 Chr 4:18). The Septuagint consistently renders the name as Iared, reflected in the English forms Jared and Jered.

Yered (7×) The proper masculine name Yered (יֶרֶד), meaning 'descent' (from yarad, to go down), referring primarily to the pre-flood patriarch who fathered Enoch at age 162 and lived to 962

(Gen 5:15-20; 1 Chr 1:2). A second bearer appears in the Judahite genealogy (1 Chr 4:18). German and French preserve variant transliterations ('Jered'/'Jered'), while English tradition often uses 'Jared,' influenced by the Septuagint's Iared. **PROPER NAMES (PERSONAL)**

en: Yered | **es:** Yered | **fr:** Jéred, Yered | **de:** Jered, Jereds, [ירד] Gen 5:15; Gen 5:16; Gen 5:18; Gen 5:19; Gen 5:20

יַרְדֵּן H3383 *Prep-l / N-proper-fs* (183×)

Jordan — the principal river of Palestine, flowing from the Sea of Galilee southward to the Dead Sea

The Jordan (Yarden) is the defining waterway of biblical geography, serving as both a physical boundary and a theological symbol. Its name likely derives from yarad ('to descend'), describing its steep drop from Galilee to the Dead Sea — the lowest point on earth. Crossing the Jordan becomes a powerful motif: Abram surveys its plain (Gen 13:10-11), Israel enters the promised land through its parted waters (Josh 3), and Elijah and Elisha cross it miraculously (2 Kgs 2). In the New Testament, it is the site of Jesus' baptism. Spanish el Jordan, French le Jourdain, and German der Jordan all preserve the proper name with minimal adaptation.

Jordan River (proper noun) (183×) The proper name of Palestine's major river, flowing south from the Sea of Galilee to the Dead Sea. Almost always appears with the article (ha-Yarden) in prose. Its crossings mark pivotal moments: Israel's entry into Canaan (Josh 3-4), tribal boundary disputes (Judg 12:5-6), and prophetic acts (2 Kgs 5:10-14). The name is preserved nearly unchanged across all target languages. **RIVERS AND STREAMS**

en: the-Jordan | **es:** el-Jordán, el-Yardén | **fr:** le-Jourdain | **de:** den-Jordan, der-Jordan, des-Jordan Gen 13:10; Gen 13:11; Gen 32:10; Gen 50:10; Gen 50:11

יָרָא H3384a *V-Hofal-Imperf-3ms* (7×)

To shoot (arrows); in passive (Hophal), to be watered or saturated — an Aramaic-orthography variant of yarah.

An Aramaic-spelled variant of the common verb yarah, this form carries two distinct meanings depending on stem. In the active Hiphil, it describes shooting arrows, as when Joab's soldiers shot at Uriah from the wall of Rabbah (2 Sam 11:24) and in the participial form 'the archers' who struck Saul (1 Sam 31:3). The single Hophal occurrence in Prov 11:25 shifts the meaning entirely: 'he who waters others will himself be watered' — a beautiful reciprocal proverb where generosity returns to the giver. Spanish 'sera regado' (will be irrigated) captures the passive saturation vividly.

1. shoot (arrows) (6×) To shoot arrows or projectiles, used in both the Qal infinitive (2 Chr 26:15, 'to shoot with arrows') and the Hiphil imperfect and participle (2 Sam 11:24, 'and they shot at' the city defenders; 1 Sam 31:3 = 1 Chr 10:3, 'the archers' who wounded Saul). The participial form hammorim designates professional bowmen. Multilingual glosses confirm the martial reading: Spanish 'los flecheros' (the archers) and 'y dispararon' (and they fired). **ARAMEAN ARCHERS**

en: [and-they-saw], [the-shooters], and-they-shot | **es:** (los-flecheros), (y-dispararon), [los-flecheros] | **fr:** [and-ils-saw], [the-shooters], [לירוא] | **de:** [and-sie-saw], [the-shooters], [לירוא] 2Sam 11:20; 2Sam 11:24

2. be watered, be saturated (1×) Hophal passive meaning to be watered or saturated, found only in Prov 11:25: 'the generous soul will be enriched, and he who waters will himself also be watered (yoreh).' This passive of pouring/drenching is semantically distant from the shooting sense. Spanish 'sera regado' (will be irrigated) and English 'will be watered' both reflect the agricultural metaphor of reciprocal blessing. **THROWING AND CASTING**

en: will-be-watered | **es:** será-regado | **fr:** jeter | **de:** [יורא] Prov 11:25

יָרָה H3384b *V-Hifil-Imperf-3mp / 3ms* (79×)

To throw, shoot, teach, or direct; uniting the physical casting of projectiles with the authoritative imparting of instruction

This root holds together two semantic fields that seem distant but share a common image: propelling something toward a target. In its Qal stem, yarah means to throw or shoot – hurling Pharaoh's chariots into the sea (Exod 15:4) or shooting arrows (1 Sam 20:20). In the Hifil, the same root becomes 'to teach,' as if casting knowledge toward a learner. Arabic preserves both trajectories: رَمَى (throw) and أَرْشَدَ (teach). The noun torah ('instruction, law') derives from this very root, making yarah one of the most consequential verbs in biblical theology. Two rare occurrences even extend to sending rain (Hos 6:3, 10:12), as though God hurls moisture earthward.

1. Hifil: teach, instruct (38×) The dominant Hifil sense: formal teaching and instruction. Arabic أَرْشَدَ (teach), Korean 가르치다, and Swahili -fundisha all converge on pedagogical transmission. God teaches Moses what to say (Exod 4:12), and Levitical priests teach Israel the statutes (Lev 10:11). The noun torah derives directly from this sense. **RELEASE AND MOVEMENT**

en: I-have-instructed-you, and-He-will-teach-us, and-I-will-teach | **es:** Enséñame, Y-para-enseñar, enseñan | **fr:** [תורם], enseigne-moi, enseigner | **de:** [הרתיך], [ויורנו], [ירנו] Exod 4:12; Exod 4:15; Exod 24:12; Exod 35:34; Lev 10:11

2. Qal/Hifil: shoot (arrows) (16×) Qal and Hifil shooting of arrows or projectiles. Arabic رَمَى (throw/shoot) and Korean 쏘다 (shoot) confirm the ballistic image. Jonathan's arrow-shooting in 1 Samuel 20:20-36 is the narrative centerpiece. Exodus 19:13 warns that trespassers on Sinai 'shall surely be shot through.' **RELEASE AND MOVEMENT**

en: I-will-shoot, and-he-shot, and-they-shot | **es:** Para-disparar, Pero-disparará, Y-les-disparamos | **fr:** [וירו], enseigner, et-enseigner | **de:** [הירה], [וירו], [יורה] Exod 19:13; Num 21:30; 1Sam 20:20; 1Sam 20:36

3. Hifil participle: teacher (מורה) (8×) The substantivized Hifil participle moreh, meaning 'teacher.' Arabic مُعَلِّم and Swahili mwalimu (teacher) reflect the same agent-noun pattern. Appears in 2 Kings 17:28 (a priest-teacher), Proverbs 5:13 (my teachers), and Isaiah 9:15 (false teachers). The form bridges verb and social role. **TEACHING AND LEARNING**

en: a-teacher, and-a-teacher-of, my-teachers | **es:** enseñando, maestro, mismaestros | **fr:** [מורה], enseigner, et-enseigner | **de:** [ומורה], [מורה], [מורי] 2Kgs 17:28; 2Chr 15:3; Job 36:22; Prov 5:13; Isa 9:15

4. Qal: cast, throw, hurl (5×) Qal casting or hurling of objects other than arrows: bodies into the sea (Exod 15:4), a stone pillar set in place (Gen 31:51), or Job flung into the mire (Job 30:19). Arabic رَمَى and Spanish arrojó (hurled) distinguish this from the more targeted archery sense by the variety of objects thrown. **THROWING AND CASTING**

en: He-cast-me, He-has-cast, I-cast | **es:** Me-arrojó, arrojó, lancé | **fr:** Il-a-jeter, Je-jeter, enseigner | **de:** Er-hat-giessen, [הרני], [ירה] Gen 31:51; Exod 15:4; Josh 18:6; Job 30:19; Job 38:6

5. Substantival: archer, shooter (5×) The substantivized participle as 'archer' or 'shooter,' always plural with the article: the archers who struck Saul (1 Sam 31:3, 1 Chr 10:3) and Josiah (2 Chr 35:23). Spanish los-arqueros and Korean 궁수들 confirm the professional military designation. Context is uniformly battlefield narrative. **ARAMEAN ARCHERS**

en: by-the-archers, the-archers, the-shooters | **es:** de-los-arqueros, los-arqueros, los-flecheros | **fr:** [היורים], [הירים], [המורים] | **de:** [היורים], [הירים], [המורים] 1Sam 31:3; 1Chr 10:3; 2Chr 35:23

6. Hifil: show, point out, direct (4×) An extended Hifil sense: to show, point out, or direct someone's way. Jacob sends Judah ahead to 'point the way' to Goshen (Gen 46:28); God shows Moses a tree to heal bitter water (Exod 15:25). Spanish mostró and Arabic أرشد (guide) highlight guidance rather than classroom instruction. **SEEING AND PERCEIVING**

en: and-showed-him, and-teach-you, pointing | **es:** enseña, para-instruir, y-le-mostró | **fr:** enseigner, et-montra-lui, et-ta-lumière | **de:** [מרה], um-den-Weg-zu-weisen, und-lehren-du Gen 46:28; Exod 15:25; Ps 32:8; Prov 6:13

7. Hifil: send rain, water (2×) A rare Hifil usage meaning to send rain or give early rain, possibly linked to the root's 'casting downward' image. Hosea 6:3 and 10:12 use it of God raining righteousness. Spanish llueva (let it rain) and the noun yoreh (early rain) connect to this agricultural-meteorological extension. **SEND RAIN**

en: and-rains, watering | **es:** que-riega, y-llueva | **fr:** enseigner, et-enseigner | **de:** [ירה], [יורה] Hos 6:3; Hos 10:12

8. (1×) A passive Qal form in Exodus 19:13 specifying that the Sinai trespasser 'shall surely be shot through' (stoned or pierced). English 'he shall be shot' and Spanish será-arrojado confirm the judicial-execution context. This overlaps with sense 2 but carries a distinctly punitive, passive force. **THROWING AND CASTING**
en: he-shall-be-shot | **es:** será-arrojado | **fr:** il—être-shot | **de:** er-soll-sein-shot Exod 19:13

יְרוּאֵל H3385 *N-proper-fs* (1×)
Yeru'el: wilderness location in Judah, site of prophetic encounter during Jehoshaphat's reign
The wilderness of Yeru'el was the location where King Jehoshaphat received prophetic guidance during a military crisis (2 Chronicles 20:16). The name may mean "founded of El" or "God's foundation." Though its precise location remains uncertain, it was likely part of the wilderness of Judah near the ascent of Ziz. The site marks a moment of divine intervention and deliverance.

(1×) A wilderness region in Judah mentioned in 2 Chronicles 20:16, where the prophet directed Jehoshaphat to position his army against invading forces. The name appears to be theophoric, incorporating the divine element El. Geographical studies place it in the wilderness near the Dead Sea, though exact identification remains elusive. The single occurrence emphasizes the location's role in a dramatic moment of faith and divine rescue. **PROPER NAMES (PERSONAL)**
en: Jeruel | **es:** Jeruel | **fr:** [ירואל] | **de:** [ירואל] 2Chr 20:16

יְרוֹחַ H3386 *N-proper-ms* (1×)
Yaro'ach: personal name, a Gadite listed in Chronicles genealogies
Yaro'ach appears as a personal name in the genealogical records of the tribe of Gad (1 Chronicles 5:14). The name occurs only once, and its meaning is uncertain. Septuagint manuscripts show varied renderings (Idai, Aroue), reflecting challenges in transmitting unfamiliar proper names through translation.

(1×) A man of Gad listed in 1 Chronicles 5:14 among the genealogical records of that tribe. The single occurrence provides no contextual clues about the individual's significance or the name's etymology. Greek translations diverge significantly (Idai versus Aroue), suggesting textual difficulty. The name remains one of many preserved in the tribal registers of Israel's eastern territories. **PROPER NAMES (PERSONAL)**
en: Yaro'ach | **es:** Yaroaj | **fr:** [ירוח] | **de:** [ירוח] 1Chr 5:14

יָרֹק H3387 *N-ms* (1×)
yaroq: green vegetation, green plants; used specifically of food for wild animals
This noun refers to green vegetation or herbage, particularly as sustenance for animals. In Job 39:8, it describes what the wild donkey searches for as food in the wilderness. The term emphasizes the fresh, verdant quality of plant matter that grazing animals seek. It appears to be equivalent to the more common yereq.

(1×) Green vegetation or herbage that serves as animal fodder, used in Job 39:8 to describe what the wild ass seeks in the mountains. The term emphasizes living, green plant matter as opposed to dried grasses. Translations render this as "green thing" or "green plants," with some preserving the Hebrew term untranslated, recognizing its rare and specific use in describing wildlife habitat and feeding patterns. **GREEN LUXURIANT TREES**
en: green-thing | **es:** cosa-verde | **fr:** ירוק | **de:** [ירוק] Job 39:8

יְרוּשָׁא H3388 *N-proper-fs* (2×)
Yerusha/Yerushah, mother of King Jotham, with variant spellings in 2 Kings 15:33 and 2 Chronicles 27:1
This personal name, possibly meaning "possessed" or "married," designates the mother of Jotham, one of Judah's more faithful kings. The name appears with two spellings in the parallel accounts of Jotham's reign, a common phenomenon in the relationship between Kings and Chronicles. As a queen mother mentioned in the regnal formulae, she held significant status in Judahite court life, though no specific deeds are attributed to her.

(2×) Found in 2 Kings 15:33 (Yerusha) and 2 Chronicles 27:1 (Yerushah), both in standard regnal introduction formulae. The variant spellings show the minor orthographic differences between the Deuteronomistic and Chronistic traditions. All multilingual glosses preserve both forms, recognizing the manuscript variation as historically authentic rather than an error requiring correction. **PROPER NAMES (PERSONAL)**
en: Yerusha, Yerushah | **es:** Jerusa, Yerusa | **fr:** Yerusha, [ירושה] | **de:** Yerusha, [ירושה] 2Kgs 15:33; 2Chr 27:1

יְרוּשָׁלַ͏ִם H3389 *Conj-w* (643×)
Jerusalem — the holy city, capital of united and southern Israel, center of temple worship
Yerushalayim appears 643 times in the Hebrew Bible, making it one of the most frequently named places in all of Scripture. Its etymology remains debated — possibly 'foundation of Shalem' (a deity of peace) or 'possession of peace' — but its theological significance is unmistakable: the city where God chose to place his Name (Deut 12:5), where Solomon built the Temple, and where prophets announced both judgment and restoration. The name is strikingly stable across languages — Spanish 'Jerusalem,' French 'Jerusalem,' German 'Jerusalem' — reflecting its status as a universal geographic and spiritual landmark.

Jerusalem (city) (643×) The proper noun Yerushalayim, designating the city that served as the political capital of David's united monarchy and the southern kingdom of Judah, and as the cultic center where the Temple stood. All 643 occurrences — including directional (to-Jerusalem), locative (in-Jerusalem), and ablative (from-Jerusalem) forms — refer to this single city. Attested in Assyrian records as Urusalim and in the Tell el-Amarna letters. **JERUSALEM HOLY CITY**
en: Jerusalem, Yerushalayim, to-Jerusalem | **es:** Jerusalén, Yerushalayim, a-Jerusalén | **fr:** Jérusalem, à-Jérusalem | **de:** Jerusalem, zu-Jerusalem 2Sam 8:7; 2Sam 10:14; 2Sam 12:31; 2Sam 16:15; 2Sam 17:20

יְרוּשְׁלֵ͏ִם H3390 *Conj-w* (26×)
Yerushalem (Jerusalem) — the Aramaic form of the holy city's name, used in post-exilic texts of Ezra and Daniel.
The Aramaic spelling of Jerusalem, appearing exclusively in the Aramaic portions of Ezra and in Daniel. This form יְרוּשְׁלֵם differs slightly from the standard Hebrew יְרוּשָׁלַם but designates the same city — the capital of Judah, site of Solomon's temple, and center of Israel's worship. In Ezra, it figures prominently in correspondence between Persian officials and the Jewish returnees regarding the rebuilding of the city and temple (Ezra 4:8-24; 5:1-2; 6:3-5). In Daniel, it marks the orientation of prayer toward the holy city (Dan 6:11) and the sacred vessels taken from its temple (Dan 5:2-3). All major translations render it identically to the Hebrew form.

in Yerushalem (26×) The proper name of Jerusalem in its Aramaic orthography, used in the Aramaic sections of Ezra and Daniel. In Ezra 4-7, it appears in official Persian correspondence about the city's reconstruction, often preceded by prepositions ('in Jerusalem,' 'to Jerusalem'). In Daniel, it evokes the city as the qibla of Jewish prayer (Dan 6:11) and as the source of the temple vessels desecrated by Belshazzar (Dan 5:2-3). Spanish 'Jerusalén,' French 'Jérusalem,' and German 'Jerusalem' all render it uniformly, confirming a single toponymic referent. **JERUSALEM HOLY CITY**
en: Yerushalem, in-Yerushalem, to-Yerushalem | **es:** Jerusalén, Yerushalem, a-Jerusalén | **fr:** Jérusalem, in-Jérusalem, zu-Jérusalem | **de:** Jerusalem, in-Jerusalem, zu-Jerusalem Ezra 4:8; Ezra 4:12; Ezra 4:20; Ezra 4:23; Ezra 4:24

יֶרַח H3391 *N-msc* (13×)

Month (a lunar time unit) or moon (the celestial body itself); both senses derive from the lunar cycle.

A masculine noun whose two senses share the same etymological root in the lunar cycle. In most of its thirteen occurrences, it functions as a calendar term meaning 'month,' naming specific months in the Solomonic building narratives (the month of Ziv, 1 Kgs 6:37; the month of Bul, 1 Kgs 6:38; the month of Ethanim, 1 Kgs 8:2) and measuring durations of time (Exod 2:2; Deut 21:13). In two poetic passages, however, it refers to the moon itself as a celestial body: the blessings of the 'moons' in Moses' blessing (Deut 33:14) and the promise that 'your moon shall not withdraw' (Isa 60:20). The cognate Aramaic yarchaa and Akkadian arhu share this same dual range.

1. month (11×) The temporal sense 'month,' used as a unit of time reckoned by the lunar cycle. Appears in both construct chains naming specific calendar months (1 Kgs 6:37 'the month of Ziv,' 1 Kgs 6:38 'the month of Bul,' 1 Kgs 8:2 'the month of Ethanim') and in plural forms measuring durations ('months of emptiness,' Job 7:3; 'months of old,' Job 29:2; 'three months,' Exod 2:2). Spanish 'en el mes de' and French 'dans mois de' consistently render this temporal meaning. The expression 'a month of days' (Deut 21:13; 2 Kgs 15:13) is a pleonasm emphasizing the full duration of the period. GEOGRAPHY AND SPACE

en: as-months-of-, in-month, in-month-of | **es:** como-meses-de-, en-el-mes-de, en-mes | **fr:** comme-mois, dans-lune, dans-mois-de | **de:** Monat-von, Monat-von-, Monate Exod 2:2; Deut 21:13; 1Kgs 6:37; 1Kgs 6:38; 1Kgs 8:2

2. moon (2×) The astronomical sense 'moon' as a visible celestial body, distinct from the more common synonym yareach (H3394). In Deuteronomy 33:14, the plural 'moons' refers to the agricultural yield that the lunar cycles bring forth, where English and Spanish render 'moons' and 'las lunas' respectively. Isaiah 60:20 uses the singular with a possessive suffix ('your moon') in the eschatological promise that Israel's moon will never wane. French and German leave these forms transliterated in some witnesses, suggesting the astronomical reading was perceived as less routine than the calendar sense. GEOGRAPHY AND SPACE

en: and-your-moon, moons | **es:** las-lunas, y-tu-luna | **fr:** [וירחך], moons | **de:** [וירחך], moons Deut 33:14; Isa 60:20

יֶרַח H3392 *N-proper-ms* (2×)

Yerah, son of Joktan in the Table of Nations (Gen 10:26; 1 Chr 1:20)

This personal name appears in the genealogy of Shem's descendants, specifically among the sons of Joktan who populated the Arabian peninsula. As an eponymous ancestor, Yerah likely represents a tribe or people group in ancient Arabia. The name's root connection to "moon" has led to speculation about lunar worship or a moon-related tribal identity, though the text itself offers no commentary on such associations.

(2×) Attested in Genesis 10:26 and 1 Chronicles 1:20 within the Table of Nations. The Septuagint shows variation (Iarad vs. Iare/Iapex), with some manuscripts confusing this name with Jared. The context places Yerah among Joktan's thirteen sons, all of whom settled in the Arabian region "from Mesha toward Sephar," according to Genesis 10:30. PROPER NAMES (PERSONAL)

en: Jerah, Yerach | **es:** Yeraj, Yéraj | **fr:** Jerah, [ירח] | **de:** Jerach, [ירח] Gen 10:26; 1Chr 1:20

יְרַח H3393 *Prep-l / N-msc* (2×)

Aramaic noun for "month"; appears in Ezra 6:15 and Daniel 4:29

This Aramaic loanword for month appears in the biblical Aramaic sections of Ezra and Daniel. In Ezra it specifies the month of Adar when the temple was completed, while in Daniel it marks the passage of twelve months during Nebuchadnezzar's period of sanity before his humiliation. The word is the standard Aramaic equivalent to Hebrew "yerach" or "chodesh," showing the natural linguistic shift in the post-exilic period when Aramaic increasingly dominated Jewish linguistic life.

(2×) Found in Ezra 6:15 (singular with preposition: "of the month") and Daniel 4:29 (plural: "months"). Both contexts involve calendrical precision: the completion date of the Second Temple and the duration of Nebuchadnezzar's interval before judgment. Multilingual traditions translate it straightforwardly as month/months, while French and German sometimes preserve the Aramaic form to signal the linguistic register. MONTHS AND LUNAR CYCLES

en: months, of-the-month | **es:** del-mes, meses | **fr:** [לירח], mois | **de:** [ירחין], zu-Mond Ezra 6:15; Dan 4:29

יָרֵחַ H3394 *Prep-l* (26×)

Moon — the lesser celestial luminary; associated with worship, calendar reckoning, and poetic imagery of permanence.

The Hebrew noun for the moon, the 'lesser light' set in the firmament alongside the sun (Gen 1:16). Almost always paired with the sun, it serves multiple roles in Scripture: a marker of sacred seasons (Ps 104:19), a symbol of enduring permanence (Ps 72:5; 89:38), and an object of forbidden astral worship that Israel's neighbors practiced (Deut 4:19; 17:3; 2 Kgs 23:5; Jer 8:2). Prophetic texts envision the moon darkened or turned to blood at the Day of the Lord (Joel 3:4; Isa 13:10). Job resists the temptation to venerate its brightness (Job 31:26). Spanish 'luna,' French 'lune,' and German 'Mond' all reflect a single, undivided sense.

moon (celestial body) (26×) The moon as a visible celestial body, the nighttime counterpart to the sun. It appears in three main thematic clusters: (a) cosmological, as part of God's created order alongside sun and stars (Gen 37:9; Ps 136:9; Josh 10:12-13); (b) cultic, as an object of illicit worship condemned in Deuteronomy 4:19, 17:3, 2 Kings 23:5, and Jeremiah 8:2; (c) eschatological, darkened or bloodied in prophetic visions of divine judgment (Joel 3:4; Isa 13:10; Hab 3:11). Multilingual evidence — Spanish 'luna,' German 'Mond' — uniformly confirms one referent without semantic subdivision. MOON CELESTIAL BODY

en: and-moon, and-the-moon, moon | **es:** La-luna, la-luna, luna | **fr:** [הירח], [והירח], [ירח] | **de:** Mond, [הירח], [ירח] Gen 37:9; Deut 4:19; Deut 17:3; Josh 10:12; Josh 10:13

יְרַחְמֶם H3395 *N-proper-ms* (10×)

Jeroham — a Hebrew personal name meaning 'may he be shown compassion,' borne by several OT figures

A theophoric name built on the root r-ḥ-m ('compassion'), expressing the prayer 'may he be shown mercy.' Its most prominent bearer is the grandfather of the prophet Samuel through the Ephraimite line (1 Sam 1:1). The name recurs across tribal boundaries — Benjaminites, Levitical priests, a Danite chief, and a military captain under Jehoiada — reflecting its broad popularity in Israelite naming. The Septuagint renders it variously as Ieroam, Ieroboam, and even Ierameel, showing how Greek translators struggled with this distinctively Semitic prayer-name.

Yerocham (10×) A proper masculine name meaning 'may he be compassionated,' borne by at least six distinct individuals: Samuel's grandfather the Ephraimite (1 Sam 1:1; 1 Chr 6:27, 34), Benjaminite clan heads (1 Chr 8:27; 9:8), priestly figures in Jerusalem (1 Chr 9:12; Neh 11:12), a Davidic warrior (1 Chr 12:7), a Danite leader (1 Chr 27:22), and a captain who helped enthrone Joash (2 Chr 23:1). Multilingual glosses uniformly treat it as a personal name — Spanish 'Jeroham,' French 'Yerocham,' German 'Yerocham' — with the compassion-root r-ḥ-m clearly recognized across traditions. PROPER NAMES (PERSONAL)

en: Yerocham, Yerokham | **es:** Jeroham, Jerojam, Pelalías | **fr:** Yerocham, [ירחם] | **de:** Jerachmeel, Yerocham, er-erbarmt-sich 1Sam 1:1; 1Chr 6:27; 1Chr 6:34; 1Chr 8:27; 1Chr 9:8

יְרַחְמְאֵל H3396 *Prep-l / N-proper-ms* (8×)

Jerahmeel — 'may God have compassion'; a prominent Judahite

clan name, also borne by a Levite and a royal official.
Jerahmeel (Yerachme'el) is a theophoric name meaning 'may El have compassion,' combining the root for mercy (racham) with the divine name El. The most prominent bearer heads a major Judahite clan extensively documented in 1 Chronicles 2:9-42, whose descendants became the Jerahmeelites settled in the Negev (cf. 1 Sam 27:10; 30:29). A second Jerahmeel is a Levite in 1 Chronicles 24:29, and a third is a royal official sent by King Jehoiakim to arrest Jeremiah and Baruch (Jer 36:26). The name's meaning — a prayer for divine mercy — resonates across all its bearers.

Yerachme'el (8×) The proper name Jerahmeel/Yerachme'el, meaning 'may God have compassion,' borne by three OT figures: (1) a prominent ancestor of a Judahite clan (1 Chr 2:9, 25-42), (2) a Levite (1 Chr 24:29), and (3) a royal official under Jehoiakim (Jer 36:26). Spanish 'Yerajmeel' and German 'Jerachmeel' preserve the guttural consonants, while French 'Jerachmeël' uses a diaeresis to separate the final vowels. **PROPER NAMES (PERSONAL)**
en: Yerachme'el, Yerachmeel, to-Yerachme'el | **es:** Yerajmeel | **fr:** Jerachmeël, [ירחמאל] | **de:** Jerachmeel, [ירחמאל], fuer-Jerachmeel 1Chr 2:9; 1Chr 2:25; 1Chr 2:26; 1Chr 2:27; 1Chr 2:33

יְרַחְמְאֵלִי H3397 *Art / N-proper-ms* (2×)
The Jerahmeelites, a clan or tribe in southern Judah mentioned in 1 Samuel 27:10 and 30:29
This gentilics adjective designates a clan or tribal group dwelling in the Negev region of southern Judah during David's outlaw period. The Jerahmeelites appear among the groups David raided (or claimed to raid) while serving Achish of Gath, and later they received spoils from his Amalekite victory. Their connection to Jerahmeel son of Hezron (1 Chronicles 2) suggests they were a Judahite subgroup, though some scholars propose more complex tribal relationships in the pre-monarchic south.

(2×) Attested in 1 Samuel 27:10 ("the Negeb of the Jerahmeelites") and 30:29 ("cities of the Jerahmeelites"). Both contexts place them in southern Judah's arid regions. The Septuagint shows confusion, rendering it variously as Iesmega, Israelites, Aermon, and Ieramehlei, suggesting Greek translators were uncertain about this southern tribal group's precise identity. **PROPER NAMES (PERSONAL)**
en: the-Jerahmeelite, the-Jerahmeelites | **es:** el-jerahmeelita | **fr:** le-Jerahmeelite, le-Jerahmeelites | **de:** der-Jerahmeelite, der-Jerahmeelites 1Sam 27:10; 1Sam 30:29

יַרְחָע H3398 *Prep-l / N-proper-ms* (2×)
Yarcha, an Egyptian slave who married into Sheshan's family (1 Chr 2:34-35)
This personal name designates an Egyptian servant who received an unusual privilege: marriage to his master's daughter. Since Sheshan had no sons, he gave his daughter to Yarcha, thereby incorporating this foreigner into the Judahite lineage. The name appears with a prepositional prefix in one occurrence ("to Yarcha"), marking the marriage transaction. This narrative detail reveals the flexibility of genealogical boundaries and the importance of preserving family lines even through irregular means.

(2×) Found in 1 Chronicles 2:34 and 35 within Sheshan's genealogy. The Septuagint variations (Iōchēl, Ieree) show transliteration uncertainty with this Egyptian name. The story is remarkable: a foreign slave becomes a legitimate ancestor in Judah's tribal records through marriage, demonstrating that genealogical incorporation could transcend ethnic boundaries when family continuity was at stake. **PROPER NAMES (PERSONAL)**
en: Yarcha, to-Yarcha | **es:** Yarja, a-Yarja | **fr:** [ירחע], [לירחע] | **de:** [ירחע], [לירחע] 1Chr 2:34; 1Chr 2:35

יָרַט H3399a *V-Qal-Perf-3ms* (1×)
yarad (rare): to be reckless, headlong, precipitate; describing hasty or rash action
This rare verb appears to mean "to be precipitate" or "to rush recklessly." In Numbers 22:32, it likely describes Balaam's reckless journey ahead of God's will, though the text is difficult. The root conveys the idea of headlong, hasty action without proper deliberation. Scholars debate the precise meaning, with some suggesting it describes the way as "precipitate" before the angel.

(1×) A verb indicating reckless, headlong action, appearing in Numbers 22:32 in the context of Balaam's journey. The term describes either the way being precipitate or Balaam rushing recklessly. Cross-linguistic evidence shows translations like "reckless" and "perverse," though the rarity and textual difficulty of this verb leave its precise nuance uncertain. Some scholars connect it to Arabic roots meaning to cast into peril. **SPEED AND QUICKNESS**
en: reckless | **es:** perverso | **fr:** reckless | **de:** reckless Num 22:32

רָטָה H3399b *V-Qal-Imperf-3ms / 1cs* (1×)
ratah (disputed): possibly to wring out, thrust; meaning uncertain, possibly variant of yarad
This verb's meaning is highly uncertain. It appears in Job 16:11 in a context describing God delivering Job into wicked hands. Some read it as "wring me out," while others consider it a textual variant of yarad, meaning "throw" or "precipitate." The difficulty has led most scholars to prefer emendation to a related root.

(1×) A verb of disputed meaning appearing in Job 16:11, where Job describes God's treatment of him. The suggested sense is "wring out" or "throw," but most scholars consider this a textual variant requiring emendation to yarad. Translations diverge, with some rendering "throws me" or "casts me," reflecting the interpretive challenge. The multilingual evidence shows uncertainty, with several versions preserving Hebrew forms untranslated. **RELEASE AND MOVEMENT**
en: He-throws-me | **es:** me-arroja | **fr:** ירטני-moi | **de:** [ירטנ] Job 16:11

יְרִיאֵל H3400 *Conj-w / N-proper-ms* (1×)
Yeri'el: personal name, a chief in the tribe of Issachar
Yeri'el was a leader in the tribe of Issachar, mentioned in the genealogical records of 1 Chronicles 7:2. The name appears to be equivalent to Yeru'el, possibly theophoric in origin. Septuagint manuscripts show varied renderings, reflecting uncertainty in the transmission of tribal genealogies.

(1×) A chief of the tribe of Issachar listed in 1 Chronicles 7:2. The name likely contains a divine element, similar to Yeru'el. Greek translations vary widely (Reiel, Iereel, Iarouel), indicating scribal difficulty. The single occurrence places this individual among the military leaders counted in David's census, though no further details about his life or accomplishments are provided. **PROPER NAMES (PERSONAL)**
en: and-Yeriel | **es:** y-Yeriel | **fr:** [ויריאל] | **de:** [ויריאל] 1Chr 7:2

יָרִיב H3401 *N-mpc / 1cs* (3×)
adversary, opponent in dispute; one who contends against you
A noun derived from the verb ריב (to contend, dispute, conduct a lawsuit), denoting one's adversary or opponent in conflict. The three occurrences span diverse contexts: Psalm 35:1 calls on Yahweh to 'contend with my adversaries' (parallel to 'fight those who fight me'); Isaiah 49:25 promises Zion that God will fight 'your adversary'; and Jeremiah 18:19 asks God to pay attention to 'my adversaries' (though the Septuagint reads differently). The term carries forensic overtones —these are not just enemies but opponents in a dispute, those who contend against you legally or verbally, making God's intervention a matter of justice, not mere power.

(3×) One's opponents or adversaries in conflict, particularly those who bring accusations or disputes. The legal nuance (from ריב, to bring a lawsuit) means these are adversaries who challenge your case or rights, not merely military enemies. The psalmist and prophets appeal to God as the ultimate judge to take up their case against these contenders. The textual variants in Jeremiah suggest some scribal uncertainty about the precise reading, but the forensic

context remains clear. **ENEMY AND ADVERSARY**
en: adversaries-my, my-adversaries, your-adversary | **es:** contendientes-míos, el-que-contiende-contigo, mis-contendores | **fr:** [יריב], [יריבך], combattre | **de:** [יריב], [יריבך], mein-Widersacher Ps 35:1; Isa 49:25; Jer 18:19

יָרִיב H3402 *N-proper-ms* (3×)

Yariv/Jarib, personal name (Simeonite, post-exilic leaders)
A personal name meaning 'he contends' or 'he takes our part,' from the root ריב (to strive, conduct a case). The name appears for multiple individuals: a son of Simeon in 1 Chronicles 4:24 (parallel to יָכִין in Genesis 46:10), and post-exilic figures—one sent by Ezra to recruit Levites (Ezra 8:16) and possibly the same individual among priests who married foreign wives (10:18). The Sabaean parallel يرب confirms this was a known name pattern in related Semitic cultures. The name expresses confidence that Yahweh contends on behalf of his people or conducts their legal case.

(3×) A personal name invoking divine advocacy or contention. The Simeonite occurrence shows ancient usage, while the Ezra references connect the name to the crisis of communal identity after exile—fitting for a name meaning 'he contends,' as the post-exilic community struggled to define boundaries. The Greek transliterations (Ιαριμ, Ιαριν) capture the phonological form despite variation, showing the name was transmitted across linguistic boundaries. **PROPER NAMES (PERSONAL)**
en: Yariv, and-Yariv, and-for-Yariv | **es:** Yarib, y-Yariv, y-a-Yariv | **fr:** [ויריב], [ולריב], [יריב] | **de:** [ויריב], [ולירים], [ירים] 1Chr 4:24; Ezra 8:16; Ezra 10:18

יְרִיבַי H3403 *Conj-w / N-proper-ms* (1×)

Yerivai: personal name, one of David's mighty warriors
Yerivai was one of David's elite warriors, the mighty men who formed his special forces (1 Chronicles 11:46). The name also appears in Old Aramaic inscriptions parallel to Assyrian "Iribai," suggesting its use across ancient Near Eastern cultures. Though little is known of his exploits, his inclusion in this prestigious list marks him as a warrior of exceptional courage and skill.

(1×) One of David's mighty men listed in 1 Chronicles 11:46. The name appears in Aramaic inscriptions corresponding to Assyrian Iribai, indicating broader regional use. Septuagint renderings (Iaribei, Iareib) preserve the name with slight variations. The warrior's inclusion among David's elite thirty or thirty-seven heroes signals extraordinary military achievement, though specific exploits are not recorded in the biblical text. **PROPER NAMES (PERSONAL)**
en: and-Yerivai | **es:** y-Yeribai | **fr:** [ויריבי] | **de:** [ויריבי] 1Chr 11:46

יְרִיָּהוּ H3404 *N-proper-ms* (3×)

Yeriyahu/Yeriyyah/Jeriah, chief of Levitical course
A Levitical personal name appearing in 1 Chronicles' descriptions of David's organization of temple service. The name appears with two spellings: יְרִיָּהוּ (Yeriyahu) in 23:19 and 24:23, and the shorter יְרִיָּה (Yeriyyah) in 26:31. All three references identify him as chief of one of the Levitical courses or divisions. The name may be related to יְרִיאֵל, possibly meaning 'Yah teaches' or 'founded by Yah.' The Greek versions show typical variation (Ιδουδ, Ιερια, Ιεδδι, Ιεδειμος), reflecting the challenges of rendering this particular Hebrew name into Greek phonology.

(3×) A Levitical leader's name preserved in Chronicles' records of temple organization. The variation between longer (-yahu) and shorter (-yah) forms of the theophoric ending is standard in Hebrew names. As chief of a Levitical course, Yeriyahu held responsibility for organizing temple service rotations, making his name part of the institutional memory of Second Temple worship patterns, even if his individual biography is lost. **PROPER NAMES (PERSONAL)**
en: Yeriyahu, Yeriyyah | **es:** Jerías, Yeriahu | **fr:** [יריה], [יריהו] | **de:** [יריה], [יריהו] 1Chr 23:19; 1Chr 24:23; 1Chr 26:31

יְרִיחוֹ H3405 *Prep-b / N-proper-fs* (57×)

Jericho – the ancient Canaanite city in the Jordan Valley, first major conquest under Joshua
Yericho (also spelled Yericho and Yerechoh) is the proper name of the fortified Canaanite city situated in the lower Jordan Valley near the Dead Sea. Perhaps derived from yareach ('moon') or from ravach ('spacious, fragrant'), the name evokes the lush oasis setting of palms and balsam that travelers encountered. With 57 occurrences concentrated in Joshua, Numbers, Kings, and Jeremiah, Jericho is best known as the first city conquered by Israel upon entering Canaan, its walls falling at the sound of trumpets and shouts (Josh 6). It also appears as a landmark for later events: the prophetic school of Elisha (2 Kgs 2:4-5), the capture of King Zedekiah (Jer 39:5), and the location of returnees in Ezra-Nehemiah.

Jericho (place name) (57×) The ancient city in the Jordan Valley, appearing in three orthographic variants reflecting scribal tradition. Best known as the site of Joshua's dramatic conquest (Josh 6:1-21), it also serves as a prophetic center under Elisha (2 Kgs 2:4-5) and a landmark in Zedekiah's capture (Jer 39:5). Spanish Jerico, French and German Jericho preserve the toponym uniformly. **PROPER NAMES (PERSONAL)**
en: Jericho | **es:** Jericó | **fr:** Jéricho | **de:** Jericho Num 22:1; Num 26:3; Num 26:63; Num 31:12; Num 33:48

יְרִימוֹת H3406 *N-proper-ms* (15×)

Jerimoth / Yerimoth — personal name meaning 'heights' or 'he is exalted,' borne by Benjamites, Levites, and others
Spelled in three variant forms (יְרִימוֹת, יְרֵמוֹת, יְרִימֹת), this name carries the sense of 'heights' or 'exaltation,' fitting for families who saw divine elevation in their children. It appears among Benjamite warriors (1 Chr 7:7–8; 8:14), Levitical musicians and gatekeepers (1 Chr 23:23; 25:4, 22), a Naphtalite chief (1 Chr 27:19), and a son of David whose daughter married Rehoboam (2 Chr 11:18). Three men by this name appear in Ezra 10 among those who had married foreign wives, giving the name a bittersweet final echo in the canon.

Yerimot / Yeremot (proper name) (15×) A masculine proper name appearing in variant spellings (יְרִימוֹת / יְרֵמוֹת / יְרִימֹת), meaning 'heights' or 'he is exalted.' The Septuagint renders it variously as Ιερμουθ and Αρειμωθ. It refers to at least ten individuals: Benjamite descendants of Bela (1 Chr 7:7–8; 8:14), Levitical musicians assigned by lot (1 Chr 25:4, 22), a tribal chief of Naphtali (1 Chr 27:19), a son of David (2 Chr 11:18), and three men in Ezra's assembly who had taken foreign wives (Ezra 10:26–29). **PROPER NAMES (PERSONAL)**
en: Jerimoth, Yerimot, [and-Yeremot] | **es:** Jerimot, Yerimot, [y-Yeremot] | **fr:** [וירימות], [וירמות], [ורמות] | **de:** Jerimot, [(ורמות)], [[ירמות]] 1Chr 7:7; 1Chr 7:8; 1Chr 8:14; 1Chr 12:6; 1Chr 23:23

יְרִיעָה H3407 *N-fpc / 1cs* (54×)

A curtain or cloth panel, especially of the tabernacle or a tent; by extension, the dwelling itself.
The standard Hebrew word for the cloth panels that formed the walls of the tabernacle and of ordinary tents. In the detailed instructions of Exodus 26 and 36, the word appears dozens of times as Israel's artisans stitch together the portable sanctuary. Outside the tabernacle texts, the curtains of a tent become a poignant image of fragile shelter – Jeremiah's 'my curtains are destroyed' (Jer 4:20, 10:20) mourns devastation, while Isaiah 54:2 ('enlarge the place of your tent, stretch out your curtains') promises joyful expansion. The psalmist lifts the image highest: God 'stretches out the heavens like a curtain' (Ps 104:2).

1. curtain, tent panel (53×) A curtain or panel of cloth, particularly the woven strips forming the tabernacle walls or a tent covering. This accounts for nearly all occurrences (53x). The tabernacle instructions in Exodus 26 alone use it over 30 times. Spanish 'la cortina,' French 'le rideau,' and German 'der Vorhang' all render the textile sense. Beyond the tabernacle, the word appears in figurative contexts: Ps 104:2 compares the heavens to a curtain; Isa 54:2 uses expanding curtains as a metaphor for Jerusalem's restoration; Song

1:5 likens beauty to the curtains of Solomon. GEOGRAPHY AND SPACE

en: the-curtain | **es:** la-cortina | **fr:** le-rideau | **de:** der-Vorhang Exod 26:1; Exod 26:2; Exod 26:3

2. tent, dwelling (1×) By metonymy, the tent or dwelling formed by curtains, referring to the habitation itself rather than its fabric. In 2 Sam 7:2, David says the ark of God 'dwells within curtains,' meaning within a tent-dwelling. Here the material (curtains) stands for the whole structure. Spanish 'la tienda' ('the tent') correctly interprets the metonymy. The theological weight is significant: David's discomfort that God's ark sits in mere curtains while he lives in a cedar house drives the entire narrative of temple-building. GEOGRAPHY AND SPACE

en: the-curtain | **es:** la-tienda | **fr:** le-curtain | **de:** der-curtain 2Sam 7:2

יְרִיעוֹת H3408 *N-proper-fs* (1×)

Yeri'oth: personal name (possibly feminine), mentioned in Judahite genealogy

Yeri'oth appears in 1 Chronicles 2:18 in a genealogical context that is textually difficult. Some scholars suggest reading "daughter of Yerioth" instead of the Masoretic "and Yerioth," which would make this a maternal designation. The name's precise role in Caleb's family tree remains uncertain due to textual ambiguity.

(1×) A name appearing in the genealogy of Judah in 1 Chronicles 2:18, possibly indicating a woman in Caleb's family. Textual scholars suggest emending the conjunction to read "daughter of Yerioth," which would clarify the genealogical relationship. Greek manuscripts vary significantly (Eloth, Iereioth, Iephthiel), reflecting the difficulty of the Hebrew text. The name may relate to the noun for tent curtains. PROPER NAMES (PERSONAL)

en: Yeri'oth | **es:** Yeriot | **fr:** [יריעות] | **de:** [יריעות] 1Chr 2:18

יָרֵךְ H3409 *Art / N-fs* (34×)

Thigh, upper leg (body part, oath-gesture, procreative power); side or flank of a structure; base or shaft of the lampstand.

The Hebrew noun yarekh designates the fleshy upper leg — the thigh — but its semantic reach extends outward from the body into architecture and sacred furniture. In its most frequent use, it names the physical thigh where a sword is strapped (Judg 3:16; Ps 45:3) and the intimate zone involved in the patriarchal oath-gesture of placing one's hand under another's thigh (Gen 24:2; 47:29), a ritual widely understood to invoke procreative power as surety. Spanish muslo, French cuisse, and German Schenkel all converge on the anatomical sense, while the spatial extension to 'side' or 'flank' of the tabernacle (Exod 40:22, 24) and the technical application to the menorah's central shaft (Exod 25:31) require entirely different vocabulary in most target languages — Spanish lado, French cote, German Seite for flanks, and base/Fuss for the lampstand.

1. thigh, upper leg (25×) The physical thigh or upper leg, encompassing the outer thigh where a weapon is girded (Judg 3:16, 21; Ps 45:3; Song 3:8), the intimate zone touched in the solemn oath-taking ritual of Genesis 24:2 and 47:29, and the part of the body struck by an angel at Peniel (Gen 32:25). The dual form yerekayim appears for the thighs covered by priestly undergarments (Exod 28:42). Spanish muslo, French cuisse, and Arabic ﺨﺬ all render the straightforward anatomical meaning, while Korean 허벅지 and Hindi जांघ confirm cross-linguistic stability for this body-part term. GEOGRAPHY AND SPACE

en: -the-thigh-of, Your-thigh, her-thigh | **es:** el-muslo, mi-muslo, muslo | **fr:** -le-thigh-de, [ירך], cuisse | **de:** -der-Schenkel-von, Schenkel, [ירך] Gen 24:2; Gen 24:9; Gen 32:25; Gen 32:31

2. side, flank (6×) The side or flank of a structure, camp, or geographic feature, used spatially to indicate a lateral position rather than any anatomical reference. Six occurrences cluster in the tabernacle layout instructions and Levitical camp arrangements: the table on the north side (Exod 40:22), the lampstand on the south side (Exod 40:24), the altar's north flank (Lev 1:11), and clan positions beside the tabernacle (Num 3:29, 35). Spanish lado, French cote, and German Seite replace the body-part vocabulary entirely, confirming that translators recognize a genuine spatial-architectural sense. GEOGRAPHY AND SPACE

en: side-of | **es:** lado-de | **fr:** côté-de | **de:** Seite-von Exod 40:22; Exod 40:24; Lev 1:11; Num 3:29; Num 3:35

3. base, shaft (of lampstand) (3×) The base or central shaft of the golden lampstand (menorah) from which the six branches extend, a technical cultic term appearing only three times in the tabernacle descriptions (Exod 25:31; 37:17; Num 8:4). The image likely derives from the thigh as the trunk of the body from which limbs emerge. Spanish base, French base, and German Fuss ('foot') all abandon thigh vocabulary for structural terminology, signaling a fully specialized artifact sense distinct from either anatomy or architecture. LAMPSTAND MENORAH

en: its-base | **es:** su-base | **fr:** son-base | **de:** sein-Fuss, sein-base, seinen-Fuss Exod 25:31; Exod 37:17; Num 8:4

יַרְכָּה H3410 *Conj-w / N-fpc / 3ms* (1×)

yarkah (Aramaic): thigh, loins, side; body part denoting strength or structure

This Aramaic noun refers to the thigh or loin area. In Daniel 2:32, it describes part of Nebuchadnezzar's dream statue, specifically the thighs made of bronze. The term denotes structural strength and support, consistent with the symbolic representation of kingdoms in the vision. This is the Aramaic equivalent of the Hebrew yarek.

(1×) An Aramaic noun meaning "thigh" or "loins," appearing in Daniel 2:32 to describe the bronze thighs of Nebuchadnezzar's statue-vision. The anatomical term carries symbolic weight in the dream's interpretation, representing a kingdom or empire. Translations consistently render this as "thighs" or "loins," preserving the bodily metaphor that structures the entire vision of successive kingdoms. FEET AND LEGS

en: and-its-thighs | **es:** y-sus-muslos | **fr:** et-côte | **de:** [וירכתה] Dan 2:32

יַרְכָה H3411 *Prep-l* (30×)

Extreme or remote parts of a land; rear of a structure; innermost recesses or depths; flank or side

Derived from the word for 'thigh' or 'loin,' this noun extends the body-part image to denote the far side, rear portion, or deepest recess of a space. It appears most often in the dual form to indicate the two flanks or extreme ends of something. In geographical contexts it marks the uttermost reaches of a territory – the 'remote parts of the north' (Isaiah 14:13, Psalm 48:2). For the tabernacle and temple it designates the rear wall opposite the entrance (Exodus 26:22-27). In caves, ships, and the pit of Sheol, it points to the innermost depths where one hides or is confined (1 Samuel 24:3, Jonah 1:5).

1. remote/extreme parts of land (12×) The farthest reaches or uttermost borders of a geographical territory. Judges 19:1 places a Levite in 'the remote parts of the hill country of Ephraim,' and Isaiah 14:13 speaks of ascending to 'the far sides of the north.' Spanish 'confines de' and English 'far sides of' both capture the sense of distant extremity. The dual form emphasizes that these are the two outer flanks of a region. GEOGRAPHY AND SPACE

en: far-sides-of, flanks-of, from-ends-of- | **es:** a-las-laderas, de-confines-de, de-confines-de- | **fr:** côté, dans-remote-parts-de, du-fond | **de:** Innerstes, [ירכתי], [מירכתי] Judg 19:1; Judg 19:18; 2Kgs 19:23; Ps 48:2; Isa 37:24

2. rear part of structure (10×) The rear section of a built structure, particularly the back wall of the tabernacle or temple. Exodus 26:22-27 uses the dual form repeatedly for the two rear corners and the rear crossbars of the tabernacle frame. Spanish 'parte posterior de' (rear part of) makes the architectural orientation explicit – this is always the end opposite the entrance, the deepest interior of the sacred structure. GEOGRAPHY AND SPACE

en: [from-rear-of], [ketiv], and-for-rear-of | **es:** (desde-las-partes-posteriores-de), Y-para-parte-posterior-de, Y-para-parte-trasera-de | **fr:** [from-rear-of], côté, de-rear-de | **de:** [from-rear-of], [בירכתים], [בירכתם] Exod 26:22; Exod 26:23; Exod 26:27; Exod 36:27; Exod 36:28

3. innermost recesses or depths (7×) The innermost recesses or hidden depths of an enclosed space such as a cave, a ship's hold, or the pit of Sheol. In 1 Samuel 24:3 David hides in 'the recesses of the cave,' and Isaiah 14:15 consigns the fallen tyrant to 'the recesses of the pit.' Spanish 'lo más interior de' (the most interior of) and English 'innermost parts' highlight the sense of a space that is both deep and concealed, with Psalm 128:3 applying the image domestically to the inner room of a house. **GEOGRAPHY AND SPACE**
en: in-innermost-parts-of, in-recesses-of, in-recesses-of- | **es:** en-laderas-de, en-lo-interior-de, en-lo-más-interior-de | **fr:** côté, dans-flanc, dans-recesses-de | **de:** Inneres, Innerstes, [בירכתי] 1Sam 24:3; Ps 128:3; Isa 14:13; Isa 14:15; Ezek 32:23

4. flank or side of body (1×) The side or flank of a person's body or territory in a more anatomical or border sense. Genesis 49:13 uses it for Zebulun's distant border reaching toward Sidon – literally 'his flank toward Sidon.' This sense preserves the closest link to the root noun 'thigh/loin,' with the body-part metaphor mapping directly onto territorial extent. **CLOTHING AND DRESS**
en: and-flank-his | **es:** y-su-costado | **fr:** et-flank-son | **de:** und-seine-Seite Gen 49:13

יַרְמוּת H3412 *Conj-w* (7×)

Jarmuth (Yarmuth), a Canaanite royal city in the Shephelah of Judah and a Levitical city in Issachar

Jarmuth was a Canaanite city-state whose king Piram joined the coalition of five Amorite kings against Gibeon, only to be defeated by Joshua in the dramatic battle involving hailstones and the sun standing still (Josh 10:3, 5, 23). Listed in Joshua 12:11 among conquered royal cities, it was later allotted to the tribe of Judah in the Shephelah district alongside Adullam (Josh 15:35) and resettled after the exile (Neh 11:29). A separate Jarmuth in Issachar served as a Levitical city (Josh 21:29). The site is usually identified with Khirbet el-Yarmuk southwest of Beth Shemesh.

Yarmuth (Canaanite city) (7×) The proper place name Yarmuth (יַרְמוּת), designating primarily a Canaanite royal city in the Shephelah whose king Piram joined the anti-Gibeonite coalition defeated by Joshua (Josh 10:3, 5, 23; 12:11), later assigned to Judah (Josh 15:35) and resettled post-exile (Neh 11:29). A second Jarmuth in Issachar served as a Levitical city (Josh 21:29). Spanish and French preserve the form 'Jarmuth' closely, while the Septuagint offers Ierimouth, reflecting a different vowel tradition. **PROPER NAMES (PERSONAL)**
en: Jarmuth, Yarmut, Yarmuth | **es:** Jarmut, y-en-Jarmut | **fr:** Jarmuth, Yarmut, Yarmuth | **de:** Jarmuth, Yarmut, Yarmuth Josh 10:3; Josh 10:5; Josh 10:23; Josh 12:11; Josh 15:35

יְרַמַי H3413 *N-proper-ms* (1×)

Yeremi: personal name, one of the Israelites who married foreign women during the exile

Yeremi was among those who had married foreign women contrary to covenant law and put them away during Ezra's reforms (Ezra 10:33). The name appears in the list of those who responded to the call for covenant renewal. This incident reflects the post-exilic community's struggle to maintain distinct identity and religious fidelity.

(1×) A man listed in Ezra 10:33 among those who had taken foreign wives and agreed to divorce them as part of Ezra's reforms. The name appears only in this context of covenant renewal and community purification after the exile. Septuagint renderings (Ieramei, Ierameith) preserve the name, situating this individual among those who prioritized covenant faithfulness over personal relationships in the restoration period. **PROPER NAMES (PERSONAL)**
en: Yeremay | **es:** Yeremai | **fr:** [ירמי] | **de:** [ירמי] Ezra 10:33

יִרְמְיָה H3414 *Prep-l / N-proper-ms* (147×)

Jeremiah — personal name (Yirmeyahu), chiefly the prophet from Anathoth, also several other biblical figures

Yirmeyahu (or the shorter form Yirmeyah) is a theophoric name probably meaning 'Yah exalts' or 'Yah loosens.' Its most prominent bearer is the prophet Jeremiah son of Hilkiah, a priest from Anathoth who ministered during Judah's final decades before exile (Jer 1:1-3). His name dominates the book bearing it, appearing in over 130 of the 147 total occurrences. Other bearers include a man from Libnah whose daughter married King Josiah (2 Kgs 23:31), a Gadite warrior in David's time (1 Chr 12:13), and several post-exilic figures (Neh 10:3; 12:1). The Septuagint renders it Ieremias, giving us the familiar English form.

Jeremiah (proper noun) (147×) The proper name Yirmeyahu/Yirmeyah, a theophoric compound likely meaning 'Yah exalts' or 'Yah loosens.' Overwhelmingly it designates the prophet Jeremiah of Anathoth (Jer 1:1), whose ministry spanned the reigns of Josiah through the fall of Jerusalem. Secondary bearers include the father of Josiah's wife Hamutal (2 Kgs 23:31), a Gadite warrior (1 Chr 12:13), and post-exilic priests and leaders. The LXX form Ieremias passed into Spanish 'Jeremias,' French 'Jeremie,' and German 'Jeremia,' all reflecting the Greek mediation of the Hebrew original. **PROPER NAMES (PERSONAL)**
en: Jeremiah, Yirmeyahu, of-Yirmeyahu | **es:** Jeremías, Yirmeyahu, Yirmeyahu? | **fr:** Jérémie, [ירמיהו] | **de:** Jeremia 1Chr 12:14; 2Chr 35:25; 2Chr 36:12; 2Chr 36:21; 2Chr 36:22

יָרֵעַ H3415 *V-Qal-Imperf.Jus-3ms* (4×)

to quiver, tremble; to be grieved or distressed (of the soul)

This rare verb describes the trembling or quivering of the soul in distress or terror. Isaiah uses it to portray Moabite soldiers whose souls 'quiver' in fear before invading forces. The root appears also in contexts of inner turmoil and emotional distress, where things 'go badly' for someone's spirit. Arabic and Targum cognates suggest associations with weakness, timidity, or being disheartened.

(4×) The verb appears in passages describing inner trembling or distress. Isaiah portrays the Moabite warrior whose 'soul quivers within him' (Isa 15:4) in terror before judgment. Hannah's husband asks, 'Why is your heart grieved?' when she weeps in barrenness (1Sam 1:8). Joab warns that things will 'go badly' if Absalom's enemy escapes (2Sam 20:6), and Job describes a calamity that 'goes badly' for the wicked (Job 20:26). French est affligea and Spanish está malo/hará mal track the emotional distress dimension, while English 'trembles' and German ist grieved preserve the visceral quivering aspect. **EVIL AND WICKEDNESS**
en: is-grieved, it-goes-badly, trembles | **es:** está-malo, hará-mal, será-mal | **fr:** [ירעה], est-affligea, fera-fais-mal | **de:** [ירע], [ירעה], ist-grieved 1Sam 1:8; 2Sam 20:6; Job 20:26; Isa 15:4

יִרְפְּאֵל H3416 *Conj-w / N-proper-fs* (1×)

Yirpe'el: city in the territory of Benjamin, location unknown

Yirpe'el was a city allotted to the tribe of Benjamin according to Joshua 18:27. Its exact location has not been identified archaeologically, though it belonged to Benjamin's hill country settlements. The name appears in the territorial boundary lists that defined the land inheritance of each tribe.

(1×) A place name designating a city in Benjamin's tribal territory, mentioned in Joshua 18:27. Despite preservation in the biblical boundary lists, the site has not been identified with any known archaeological location. Greek manuscripts render it as Ierphael or Ierphaiel, maintaining the name without translation. The single occurrence provides insufficient contextual clues for precise geographical identification. **PROPER NAMES (PERSONAL)**
en: and-Yirpeel | **es:** y-Irpeel | **fr:** et-Yirpeel | **de:** und-Yirpeel Josh 18:27

יָרַק H3417 *V-Qal-InfAbs* (3×)

spit (in someone's face), expectorate as sign of contempt or humiliation

A verb meaning to spit, specifically in someone's face as an act of contempt or shaming. Both occurrences involve ritual or legal humiliation: Numbers 12:14 (twice) describes the principle that if a father spat in his daughter's face, she would bear shame for seven

days—Moses applies this to Miriam's punishment for challenging his authority. Deuteronomy 25:9 prescribes that a widow whose brother-in-law refuses levirate marriage shall spit in his face publicly as part of the shaming ritual. The act communicated profound contempt and social disgrace, making the offender ritually unclean or socially diminished.

(3×) The act of spitting in someone's face as a ritual or legal expression of contempt and shame. Far from casual rudeness, biblical face-spitting marked formal disgrace—whether divine judgment (Miriam) or communal enforcement of family obligations (levirate refusal). The cross-linguistic glosses uniformly capture the spitting action ('escupir', 'spit', 'spat'), recognizing this as a deliberate, meaningful act. The doubling in Numbers 12:14 (infinitive absolute + finite verb) intensifies the sense: 'if her father had but spit...' **SPITTING CONTEMPT**

en: and-shall-spit, spat, spitting | **es:** escupiera, escupir, y-escupirá | **fr:** et-devra-spit, spat, spitting | **de:** spat, spitting, und-soll-spit Num 12:14; Deut 25:9

יֶרֶק H3418 *Conj-w* (6×)

Green vegetation, herbage, or greenness — used of plants given as food and of grass as a symbol of transience.

A masculine noun (יֶרֶק) denoting the quality of greenness or, more concretely, green plants and herbage as a collective category. It appears at pivotal moments in the biblical narrative. In Genesis 1:30 and 9:3, it belongs to creation theology — every green plant (יֶרֶק עֵשֶׂב) is given first to animals, then after the flood, to humanity as food. In the plague narrative (Exod 10:15), the locusts devour every green thing. Numbers 22:4 compares Moab's dread of Israel to an ox licking up the green of the field. The wisdom tradition uses it for transience: the wicked flourish like green grass but quickly wither (Ps 37:2). Isaiah 15:6 deploys it in an oracle against Moab where greenness has perished.

green plants, vegetation, greenness (6×) Green vegetation, herbage, or greenness as a collective or abstract noun. In the creation ordinances, יֶרֶק עֵשֶׂב ('green herb') designates the plant food given to all creatures (Gen 1:30) and later extended to humanity (Gen 9:3). The locust plague consumes every יֶרֶק in Egypt (Exod 10:15). Balak fears Israel will consume Moab's 'green of the field' like an ox (Num 22:4). In wisdom poetry, the wicked fade like יֶרֶק דֶּשֶׁא, 'green grass' (Ps 37:2). Isaiah 15:6 mourns that Moab's greenness has perished. Spanish 'verde' and French 'verdure' both capture the essential color-quality dimension, while English 'green' functions both adjectivally and substantivally as the Hebrew does. **GEOGRAPHY AND SPACE**

en: and-like-green, as-green, green | **es:** como-verde, hierba-de, verde | **fr:** [ירק], comme-vert, et-verdure | **de:** Grüne, [ירק], gruen Gen 1:30; Gen 9:3; Exod 10:15; Num 22:4; Ps 37:2

יָרָק H3419 *Conj-w / N-msc* (5×)

herbs, vegetables, green plants; cultivated garden greens

A collective noun for edible green plants, herbs, and garden vegetables. The term evokes cultivated produce rather than wild growth. In Deuteronomy 11:10, the land of Egypt is compared to a 'garden of herbs' (gan-yārāq) watered by foot-irrigation. Naboth's vineyard was coveted by Ahab to become a 'garden of herbs' (1 Kgs 21:2). Proverbs 15:17 famously contrasts 'a meal of herbs where love is' with 'a fattened ox and hatred.' In Isaiah 37:27 (= 2 Kgs 19:26), the construct form describes fragile 'green shoots of grass,' emphasizing vulnerability before destruction.

(5×) Herbs, vegetables, green garden plants — collective term for cultivated edible greens. Used in construct with 'garden' (gan-yārāq) for a vegetable plot in Deut 11:10 and 1 Kgs 21:2. Proverbs 15:17 employs it in a wisdom saying contrasting humble vegetable fare with rich but loveless feasting. Spanish distinguishes 'hortaliza/legumbres/verduras' for the different nuances of garden produce, greens, and vegetables. In Isa 37:27 = 2 Kgs 19:26, the construct yĕraq dešē' ('green of tender grass') describes the fragile, ephemeral quality of besieged nations. **AUTO-DETECTED COMMUNITY 12062 WITH 5 SENSES**

en: and-green-of, and-the-green, herbs | **es:** hortaliza, legumbres, verduras | **fr:** [ירק], et-green-de, herbs | **de:** [ירק], [ירק], der-vegetable Deut 11:10; 1Kgs 21:2; 2Kgs 19:26; Prov 15:17; Isa 37:27

יֵרָקוֹן H3420 *N-ms* (6×)

Mildew or blight (crop disease paired with scorching as divine judgment); paleness or jaundice (of the human face).

The Hebrew noun yeraqon derives from the root for 'green/yellow' and names two related but distinct phenomena united by sickly discoloration. In five of its six occurrences it refers to a devastating crop disease — mildew or blight — invariably paired with shiddaphon ('scorching, blasting') as twin instruments of divine agricultural judgment (Deut 28:22; 1 Kgs 8:37; Amos 4:9). Spanish renders this as anublo (a specialized agricultural term for blight), while French and German translations sometimes leave the Hebrew untranslated, revealing the difficulty of pinning down this ancient plant pathology. The lone remaining occurrence in Jeremiah 30:6 shifts to human physiology: faces turned to yeraqon — a sickly pallor or jaundice — describing men gripped by terror as if in labor pains. The same root color produces two distinct images: ruined fields and ashen faces.

1. mildew / blight (agricultural disease) (5×) A crop disease — mildew, blight, or rust — that destroys grain and produce, always appearing alongside shiddaphon (scorching/blasting) in formulaic curse and prayer texts. All five occurrences follow this pairing: Deuteronomy 28:22 in the covenant curses, Solomon's temple prayer (1 Kgs 8:37; 2 Chr 6:28), Amos 4:9 in the catalogue of ignored warnings, and Haggai 2:17. Spanish anublo captures the agricultural specificity, while English 'mildew' and French verdure/mildew attempt different angles on the same crop devastation. **DISEASE AND AFFLICTION**

en: and-mildew, and-with-mildew, mildew | **es:** añublo, o-añublo, y-con-añublo | **fr:** [וירקון], et-avec-mildew, et-verdure | **de:** [וביר קון], [וירקון], mildew Deut 28:22; 1Kgs 8:37; 2Chr 6:28; Amos 4:9; Hag 2:17

2. paleness / jaundice (of human complexion) (1×) A sickly yellowish pallor or jaundice of the human face, extending the root's color-semantics from diseased crops to diseased complexion. Found only in Jeremiah 30:6, where the prophet asks why every man's hands are on his loins like a woman in labor and all faces have turned to yeraqon. Spanish palidez and English 'paleness' both shift decisively from agricultural to physiological vocabulary, confirming translators recognize a genuine sense boundary between blighted fields and blanched faces. **SICKNESS AND ILLNESS**

en: to-paleness | **es:** a-palidez | **fr:** [לירקון] | **de:** [לירקון] Jer 30:6

יָרְקְעָם H3421 *N-proper-ms* (1×)

Yorqe'am: personal name in the genealogy of Judah

Yorqe'am appears in the genealogical records of Judah in 1 Chronicles 2:44. The name occurs only once, and its meaning is uncertain. Septuagint manuscripts show diverse renderings (Iaklan, Ierkaān, Ierakam), reflecting the challenge of transmitting unfamiliar Hebrew names through Greek translation. The individual's relationship to better-known figures remains obscure.

(1×) A personal name appearing in the Judahite genealogy of 1 Chronicles 2:44. The single occurrence provides no narrative context beyond genealogical placement. Greek translations diverge significantly, with some versions confusing this name with Rekem mentioned in adjacent verses. The name remains one of many preserved in the extensive tribal records that anchor Israel's clans to their ancestral heritage. **PROPER NAMES (PERSONAL)**

en: Yorqe'am | **es:** Yorqeam | **fr:** [ירקעם] | **de:** [ירקעם] 1Chr 2:44

יַרְקְרַק H3422 *Adj-ms* (3×)

greenish, yellowish-green, pale green (describing disease spots)

An adjective describing a greenish or yellowish-green color, used exclusively for diagnosing skin disease or house mold in Leviticus. The term appears in Leviticus 13:49 describing greenish spots in a garment (signs of contaminating mildew), and 14:37 (feminine

plural form) describing greenish depressions in house walls. Psalm 68:13 uses it metaphorically for the 'green shimmering of gold'—the gleaming, golden-green iridescence of precious metal or possibly the greenish tint of electrum (gold-silver alloy). The Akkadian cognate raḳraḳḳu confirms the color designation. This is diagnostic vocabulary—colors that signal impurity requiring priestly evaluation.

(3×) A pale greenish or yellowish-green hue, particularly as a diagnostic sign of contamination. In the priestly purity codes, greenish spots indicated potentially spreading impurity requiring quarantine and priestly scrutiny. The Psalm's metaphorical use for gold's shimmering suggests a bright, lustrous green-gold rather than sickly pallor. Cross-linguistic glosses vary between 'greenish', 'verdoso/verdâtre' (greenish), and compounds like 'amarillo-verdoso' (greenish-yellow), capturing the color's position between yellow and green. **GREEN LUXURIANT TREES**

en: greenish, with-green- | **es:** con-amarillo-verdoso-de, verdosa, verdosas | **fr:** dans-jaunâtre, verdâtre | **de:** greenish, mit-grünen- Lev 13:49; Lev 14:37; Ps 68:13

יָרַשׁ H3423 *V-Hifil-Perf-3ms / 3ms* (232×)

to possess, inherit, dispossess; taking possession of land (Qal), driving out inhabitants (Hifil), receiving inheritance (Qal), becoming poor (Nifal)

The verb yarash (232 occurrences) operates across a semantic field of ownership transfer and territorial possession. The Qal stem (130x) primarily means taking possession of land by entering and settling it, especially in Deuteronomic conquest language, but also covers inheriting property as an heir (18x). The Hifil causative (61x) shifts to dispossession: driving out or expelling inhabitants from their territory by force. The Qal participle (9x) functions nominally as 'heir' or 'possessor.' A surprising Nifal use (4x) means to become poor or impoverished, reflecting the flip side of property transfer. Cognates across Arabic (waritha inherit, tarada expel), Korean (chajihada possess, sangsok-hada inherit), and Swahili (-miliki possess, -fukuza expel) confirm the lexeme's dual territorial/inheritance semantics.

1. Qal: take possession of land (130×) The dominant Qal sense (130 passages) describes taking possession of territory, overwhelmingly in Deuteronomic and conquest narratives (62 times in Deuteronomy, 13 in Joshua). The verb denotes entering, occupying, and settling land. Arabic imtalaka/waritha (in territorial sense), Korean chajihada (to take/occupy), Swahili -miliki (to own) provide cross-linguistic support. **INHERITING AND POSSESSING**

en: to-possess-it | **es:** a-poseerla, para-poseerla | **fr:** à-posséder-cela | **de:** zu-besitzen-es Lev 20:24; Num 33:53; Deut 2:31; Deut 3:18; Deut 4:5

2. Hifil: dispossess or drive out (61×) The Hifil causative (61 occurrences) expresses forcible dispossession: driving out the Canaanites, Amorites, or other inhabitants. This sense dominates in conquest contexts (Numbers 14:24, 21:32, 33:52-53). Arabic tarada (to expel), Korean jjochaneda (to drive out), Swahili -fukuza (to expel) confirm the causative shift from taking possession to removing current occupants. **GOING OUT AND FORTH**

en: And-dispossessed, and-dispossessed, and-he-dispossessed | **es:** Y-desposeerá, Y-desposeyó, despojó | **fr:** Et-dépossédа, dispossessed, dépossédа | **de:** And-enteignete, dispossessed, enteignete Num 14:24; Num 21:32; Num 32:39; Num 33:52; Num 33:53

3. Qal: inherit as heir (18×) The Qal stem with human subjects inheriting property or covenant blessing appears 18 times, especially in patriarchal narratives (Gen 15:4-8, 21:10). This family succession sense aligns with Arabic yarithu (to inherit), Korean sangsok-hada (to inherit), Swahili -rithi (to inherit), Hindi virasat mein lena (to take as inheritance). **INHERITING AND POSSESSING**

en: I-will-possess-it, and-they-possess, shall-inherit | **es:** hereda, heredaron, heredará | **fr:** –hériter, –hériter-tu, Je—posséder-cela | **de:** [יירש], [יירשם], [תירש] Gen 15:4; Gen 15:7; Gen 15:8; Gen 21:10

4. Qal participle: heir or possessor (9×) The Qal participle used substantively (9 passages) denotes an heir or possessor: Genesis 15:3 (Eliezer as heir), Numbers 36:8 (female inheritors), Isaiah 65:9 (heirs of Judah). Arabic warith (heir), Korean sangsokja (inheritor), Swahili mrithi (heir), Hindi waris (heir) show consistent nominalization. **HEIR INHERITOR**

en: an-inheritor-of, heir, inheriting | **es:** a-herederos, al-heredero, el-heredero | **fr:** inheriting, le-heir, possessing | **de:** [הירש], der-heir, in-Besitz-nehmen Gen 15:3; Num 36:8; Judg 18:7; 2Sam 14:7; Isa 65:9

5. Qal: dispossess persons (4×) Four Qal passages have personal direct objects (people rather than land): dispossessing inhabitants (Deut 2:12, 21-22, Judg 14:15). Though Qal, the semantic overlap with Hifil dispossession is evident. Translations reflect the personal object: dispossessed them, los despojaron, déposséda eux. **PRONOUNS AND MIXED**

en: and-they-dispossessed-them, dispossessed-them, to-dispossess-us | **es:** los-despojaron, y-los-despojaron, ¿acaso-para-despojarnos | **fr:** déposséda-eux, et-ils-déposséda-eux, à-déposséder-nous | **de:** enteignete-ihnen, und-sie-enteignete-ihnen, zu-enteignen-uns Deut 2:12; Deut 2:21; Deut 2:22; Judg 14:15

6. Hifil: cause to inherit or bequeath (4×) The Hifil with the sense 'cause to inherit' or 'give as inheritance' (4 times) appears in contexts where God or a human grants territory as a legacy: Ezra 9:12 (fathers' inheritance), Job 13:26 (inheriting bitter things). Arabic awratha/yuwarrithu (to bequeath), Korean mullyeojuda (to pass down) support this causative-of-inheritance reading. **INHERITING AND POSSESSING**

en: and-cause-to-inherit, and-make-inherit-me, causes-you-to-possess | **es:** nos-diste-en-posesión, te-hace-poseer, y-la-dejéis-en-herencia | **fr:** [והורשתנו], [והורשתם], causes-tu-à-posséder | **de:** [והורשתם], [ותורישני], causes-du-zu-besitzen Judg 11:24; 2Chr 20:11; Ezra 9:12; Job 13:26

7. Nifal: become poor or impoverished (4×) The Nifal stem (4 passages) introduces a surprising semantic shift: becoming poor or impoverished. Genesis 45:11 (lest you become poor), Proverbs 20:13, 23:21, 30:9 all use Nifal yarash for destitution. Arabic yaftaqiru (to become poor), Korean gananhaejida (to become poor), Swahili kuwa maskini (to become destitute) confirm this as a recognized sense extension from dispossession-of-property to loss-of-wealth. **POVERTY AND WEAKNESS**

en: I-become-poor, will-become-poor, you-be-dispossessed | **es:** empobrecerán, empobrezca, empobrezcas | **fr:** posséder, tu-être-dispossessed | **de:** [אורש], [יורש], [תורש] Gen 45:11; Prov 20:13; Prov 23:21; Prov 30:9

8. (1×) A single uncertain occurrence at 1 Samuel 2:7: 'the LORD impoverishes' (morish). The Hifil form could mean causing poverty (parallel to 'makes rich'), but the vocalization or textual transmission is debated. Translations render it as 'impoverishes,' fitting the Nifal semantic domain. **INHERITING AND POSSESSING**

en: impoverishes | **es:** empobrece | **fr:** impoverishes | **de:** impoverishes 1Sam 2:7

9. (1×) Deuteronomy 28:42 presents another hapax: 'the cricket shall possess (yeyaresh) all your trees.' The Piel or alternate form is obscure. Translations diverge: possesses, poseerá, but the context (locust plague) suggests taking over or infesting rather than inheriting, a metaphorical extension of territorial possession. **INHERITING AND POSSESSING**

en: possesses | **es:** poseerá | **fr:** possesses | **de:** possesses Deut 28:42

יְרֻשָּׁה H3424 *N-fs* (2×)

Possession; used twice in Numbers 24:18 in Balaam's oracle about Edom and Seir becoming Israel's possession

This feminine noun denotes possession or property, appearing in Balaam's climactic oracle where he prophesies Israel's future dominance over Edom and Seir. The word appears twice in the same verse in parallel constructions, emphasizing the totality of the conquest: both Edom and Seir will become Israel's possession. The prophecy found fulfillment in David's subjugation of Edom, making this oracle significant in understanding Israel's territorial expansion.

(2×) Found exclusively in Numbers 24:18 in prophetic poetry. The double use creates poetic parallelism: "Edom shall be a possession, and Seir shall be a possession." The context is Balaam's final oracle, where despite being hired to curse Israel, he instead prophesies their triumph over surrounding nations. All major translations render it as possession, capturing the territorial conquest implied. **INHERITANCE AND PROPERTY**

en: a-possession | **es:** posesión | **fr:** un-possession | **de:** ein-Besitz Num 24:18

יְרֻשָּׁה H3425 *N-fsc / 3ms* (14×)

Possession, inheritance; landed property held as a hereditary right, especially territory granted by God.

Concentrating almost entirely in Deuteronomy and the conquest narratives, yerushah names land that belongs to a people by divine grant or ancestral right. Moses tells Israel not to provoke Esau's descendants, because 'I have given Mount Seir to Esau as a possession' (Deut 2:5), and the same formula appears for Moab (2:9) and Ammon (2:19). Joshua 1:15 extends the term to the Transjordanian tribes' allotment. In Jeremiah 32:8 it surfaces in Jeremiah's field purchase – a sign of hope that property rights will be restored. Spanish 'posesion' and French 'heritage' both reflect the blend of ownership and hereditary right the Hebrew conveys.

possession, inheritance (14×) Landed property held as a hereditary possession, particularly territory granted by God. Dominates in Deuteronomy's dispossession accounts: Edom's Seir (Deut 2:5, 12), Moab (2:9), Ammon (2:19), and the Transjordanian allotment (3:20; Josh 1:15). Also in Judges 21:17 for Benjamin's inheritance, Jeremiah 32:8 for a redeemable field, and 2 Chronicles 20:11 for the land God gave Israel. INHERITANCE AND PROPERTY

en: from-your-possession, his-possession, inheritance-of | **es:** a-su-posesión, como-posesión, de-tu-heredad | **fr:** [הירשה], [מירשתך], héritage | **de:** Besitz, Erbe-von, [הירשה] Deut 2:5; Deut 2:9; Deut 2:12; Deut 2:19

יֵשׁ H3426 *Adv* (138×)

There is, there are; an existential particle asserting presence or existence, occasionally used as a copula with suffixes or as 'substance.'

Yesh is Hebrew's compact existential particle — a single syllable that does the work of entire verb phrases in other languages. Where English requires 'there is' or 'there are,' and French il y a, Hebrew simply says yesh. It appears in declarative statements ('there is wheat in Egypt,' Gen 42:1), in probing questions (ha-yesh, 'is there?'), in conditional protases ('if there be fifty righteous,' Gen 18:24), and with pronominal suffixes as a kind of copula ('you are,' yeshka). The word's versatility across syntactic frames — declarative, interrogative, conditional, suffixed — masks what is semantically a single assertion: something exists or is present. A lone occurrence in Proverbs 8:21 preserves an archaic nominal sense, 'substance,' where Wisdom promises to give her lovers real, tangible wealth.

1. there is, there are (existence) (129×) The standard existential particle: 'there is, there are,' asserting that something exists or is present — 129 occurrences spanning declarative, interrogative, conditional, and conjunctive contexts. Jacob hears that 'there is grain in Egypt' (Gen 42:1); the LORD is in this place and 'I did not know it' (Gen 28:16). French il y a, Spanish hay, and German es gibt all converge on impersonal existential constructions, while Korean 있다 and Arabic hunaka provide direct equivalents. The particle's negative counterpart is en/eyn ('there is not'), and together they form the primary existential framework of Biblical Hebrew. EXISTENCE PARTICLES

en: is-there, there-is, there-is- | **es:** está, hay, hay- | **fr:** est-là, il-y-a, il-y-eut- | **de:** dort-ist, dort-ist-, es-gab Gen 23:8; Gen 28:16; Gen 33:9; Gen 33:11; Gen 42:1

2. copulative with pronoun suffix (8×) Used with pronominal suffixes as a copula predicating something of a specific person: 'you are,' 'he is,' 'it is' — 8 occurrences in conditional and rhetorical contexts. In Genesis 24:42 the servant says 'if you are [yeshka] dealing kindly'; in Genesis 24:49 'if you are willing'; in Deuteronomy 13:3 the LORD tests 'whether you really [yeshkem] love him.' The suffixed form transforms the impersonal existential into a personal copula, a function that Spanish estas and German du bist render with full conjugated verbs. This is syntactically and semantically distinct from sense 1 because the subject is a specific pronoun rather than an indefinite something. EXISTENCE PARTICLES

en: he-is, is-here, it-is | **es:** está, estás-tú, esté | **fr:** cela-est, est-ici, il-est | **de:** du, du-bist, du-sind Gen 24:42; Gen 24:49; Gen 43:4; Deut 13:3; Deut 29:15

3. (1×) A rare nominal use meaning 'substance, wealth, something real' — a single occurrence in Proverbs 8:21 where Wisdom declares 'to cause those who love me to inherit yesh.' Here the word is not functioning as a particle but as a concrete noun: real, substantial possession. The translation traditions diverge: English 'substance,' Spanish hay (defaulting to existential), French il y a, but the context demands a noun serving as the direct object of 'inherit.' BDB cites this as the lone survival of an older nominal sense, related to the word's etymological core of 'being' or 'that which exists.' EXISTENCE PARTICLES

en: substance | **es:** hay | **fr:** il-y-a | **de:** es-ist Prov 8:21

יָשַׁב H3427 *Conj-w / V-Hifil-ConjPerf-1cs / 2fs2* (1092×)

To sit, dwell, inhabit, remain; (Hifil) settle, cause to dwell; (Nifal) be inhabited; (Hofal) be settled.

Yashav is the Hebrew Bible's primary word for being in a place — whether sitting on a throne, dwelling in a city, or simply remaining somewhere. Its semantic range runs from the momentary act of sitting down (Gen 27:19) to permanent habitation of an entire land, and the participle yoshev ('inhabitant of') appears hundreds of times as a near-technical term. The Hifil adds causative force — God seats the solitary in families (Ps 113:8) — while the Nifal and Hofal express the passive: a land that is or will be inhabited. Cognate Arabic wathaba shifted to 'leap,' but South Arabian preserved the sitting sense, and Ethiopic awsaba developed the marital connotation 'to cause to cohabit.'

1. Qal: to dwell, inhabit (937×) The dominant Qal sense: to dwell, reside, inhabit. Covers permanent settlement and the substantival participle yoshev, 'inhabitant(s) of.' German Bewohner, Spanish habitantes, French habitants, Swahili wakaaji all cluster around residential language. Foundational in covenant contexts — 'you shall dwell in the land' (Lev 25:18). GEOGRAPHY AND SPACE

en: -the-inhabitants-of, inhabitants-of, the-inhabitants-of | **es:** habitantes-de, los-habitantes-de | **fr:** -le-habitants-de, habitants-de, inhabitants-de | **de:** -der-Bewohner-von, Bewohner-von, der-Bewohner-von Gen 19:25; Exod 15:14; Exod 23:31; Num 32:17; Num 33:52

2. Qal: to sit, sit down (102×) Physical sitting or being seated, distinct from dwelling. Includes sitting down to eat (Gen 27:19), sitting on a throne (1 Kgs 1:46), and sitting in judgment. Korean antta (sit), Spanish sentarse, and German sitzen differentiate this posture sense from residential dwelling in cross-linguistic evidence. GEOGRAPHY AND SPACE

en: -the-ones-sitting, Who-sit, dwelt | **es:** Los-que-habitan, habitó, los-que-están-sentados | **fr:** -le-les-assis, a-s'assit, habiter | **de:** -der-die-sitzend, der-die-sitzend, er-sass Gen 27:19; Lev 15:4; Lev 15:6; Lev 15:20; Lev 15:22

3. Qal: to remain, stay (27×) To remain, stay, or wait — a temporary sense lacking the permanence of dwelling. Abraham tells his servants 'stay here with the donkey' (Gen 22:5). French demeurer, German bleiben, and Spanish permanecer capture this interim quality, distinguishing it from both settled habitation and mere sitting. GEOGRAPHY AND SPACE

en: and-I-stayed, and-he-stayed, and-remained | **es:** Siéntate, Y-permaneció, habitaba | **fr:** demeure, elle-devra-remain, et-il-demeura | **de:** doch-es-bliebfest, du-soll-bleiben, sie-soll-bleiben Gen 22:5; Gen 49:24; Exod 16:29; Exod 24:14; Lev 8:35

4. Hifil: to cause to dwell, settle (18×) Hifil (causative): to settle someone, cause to dwell, seat. God raises the poor and seats them with princes (1 Sam 2:8). Idiomatic for arranging a marriage (settling a woman in one's household). Arabic askana (Form IV, cause to dwell) and Korean salge hada show parallel causative derivation. GEOGRAPHY AND SPACE

en: [and-who-caused-me-to-sit], and-he-seats-them, and-he-settled | **es:** (y-me-hizo-sentar), Para-hacerlo-sentar, Y-haced-sentar | **fr:** [and-qui-causa-moi-à-sit], et-habiter, et-habiter-eux | **de:** [and-wer-caused-mich-zu-sit], sass, und-du-settled 1Sam 2:8; 1Kgs 2:24; 1Kgs 21:9; 1Kgs 21:10

5. Niphal: to be inhabited (6×) Nifal (passive): to be inhabited. Used in prophetic oracles about cities and lands — Ezekiel's 'the cities that are inhabited shall be laid waste' (Ezek 12:20). Spanish habitada, French habitee confirm the passive reading. The focus falls on the place rather than its residents. GEOGRAPHY AND SPACE

en: [K], are-inhabited, inhabited | **es:** (habitadas), [habitada], habitada | **fr:**

habita, habiter | **de:** inhabited, wohnen Exod 16:35; Jer 22:6; Ezek 12:20; Ezek 26:19

6. Hofal: to be made to dwell (2×) Hofal (passive causative): to be made to dwell or settled. The rarest stem, appearing in Isaiah's woe oracle against land-grabbers (Isa 5:8) and the promise that ruined cities 'shall be inhabited' (Isa 44:26). Represents the double passive of the Hifil — being settled by another's agency. **GEOGRAPHY AND SPACE**

en: and-you-are-made-to-dwell, she-will-be-inhabited | **es:** será-habitada, y-seréis-hechos-habitar | **fr:** et-habiter, habiter | **de:** und-wohnen, wohnen Isa 5:8; Isa 44:26

יֶשֶׁבְאָב H3428 *Prep-l / N-proper-ms* (1×)

Yeshevav: personal name, Levite of the fourteenth priestly course

Yeshevav was a Levite who headed the fourteenth course of priests during David's reorganization of temple service (1 Chronicles 24:13). The priestly courses rotated responsibilities for worship and sacrifice, ensuring regular service throughout the year. His inclusion marks him as a significant figure in Israel's liturgical leadership.

(1×) A Levitical leader of the fourteenth priestly course according to 1 Chronicles 24:13. The name appears with a prepositional prefix ("for Yeshevav") in the list of David's priestly divisions. Septuagint variants (Gelba, Iesbaal) suggest textual uncertainty. This organizational structure ensured continuous temple worship through rotating assignments among twenty-four priestly families. **PROPER NAMES (PERSONAL)**

en: for-Yeshevav | **es:** para-Yeshebeab | **fr:** [לישבאב] | **de:** [לישבאב] 1Chr 24:13

יֹשֵׁב בַּשֶּׁבֶת H3429 *N-proper-ms* (1×)

Yoshev-Bassheveth: name or title of one of David's elite warriors, textually problematic

This designation appears in 2 Samuel 23:8 for the chief of David's mighty men. The text is notoriously difficult, and scholars suggest various emendations. The parallel passage in 1 Chronicles 11:11 has Yashobeam, which may represent the original name. Some propose reading "Ish-bosheth," another euphemistic substitution replacing Baal with "shame."

(1×) A designation for the chief of David's elite warriors in 2 Samuel 23:8, though the text is problematic and likely corrupt. Parallel accounts use Yashobeam, and textual scholars suggest emending to Ish-bosheth. Septuagint readings (Iebosthe, Iesbaal) reflect the textual confusion. Despite uncertainty about the exact name, the individual's position as first among David's mighty men indicates extraordinary military prowess and leadership. **PROPER NAMES (PERSONAL)**

en: Josheb-basshebeth | **es:** Yoshev-ba-Shevet | **fr:** Josheb-basshebeth | **de:** Josheb-basshebeth 2Sam 23:8

יִשְׁבִי בְנֹב H3430 *Conj-w / N-proper-ms* (2×)

Ishbi-benob, a Philistine giant who nearly killed David (2 Sam 21:16); textually problematic

This name appears in the narrative of David's later battles with Philistine giants, where an aging David nearly falls to this warrior before Abishai rescues him. However, the text shows Ketiv/Qere variation, and many scholars believe it's corrupt. BDB proposes reading "and they dwelt in Gob," moving it to verse 15, which would eliminate the personal name entirely. The uncertainty reflects the textual difficulties in this section of 2 Samuel.

(2×) Attested in 2 Samuel 21:16 with significant textual problems. The name literally means "dweller in Nob," but this makes little sense in context. Multilingual traditions show the confusion: Spanish offers both Yishbi and Yishvo forms in brackets, French preserves the Ketiv reading, and commentators widely suspect corruption. If genuine, it marks a significant moment when David's mortality became apparent to his men. **PROPER NAMES (PERSONAL)**

en: [k] in-Nob, and-Ishbi in-Nob | **es:** (y-Yishbi) en-Nov, [y-Yishvo] en-Nov | **fr:** [k] in-Nob, et-Ishbi in-Nob | **de:** [k] in-Nob 2Sam 21:16

יִשְׁבַּח H3431 *N-proper-ms* (1×)

Yishbach: personal name in the genealogy of Judah

Yishbach appears in the genealogical records of Judah in 1 Chronicles 4:17. The name occurs only once, with no narrative context provided. Septuagint manuscripts show widely divergent renderings (Mareth, Iesaba, Iasaphat), indicating significant textual difficulty or corruption in transmission.

(1×) A personal name appearing in 1 Chronicles 4:17 among the descendants of Judah. The single occurrence offers no details about the individual's life or significance. Greek translations vary dramatically, suggesting either textual corruption or scribal confusion with other names. The preservation of such names in genealogical lists reflects Israel's commitment to maintaining tribal and family records across generations. **PROPER NAMES (PERSONAL)**

en: Yishbach | **es:** Yisbaj | **fr:** [ישבח] | **de:** [ישבח] 1Chr 4:17

יְשֻׁבִי H3432 *Art / N-proper-ms* (1×)

ha-Yashuvi: the Jashubite, gentilic designation for descendants of Jashub

This gentilic adjective designates the clan descended from Jashub, son of Issachar. In Numbers 26:24, it appears with the definite article as a collective noun referring to the Jashubite clan during the wilderness census. Such gentilic forms connected families to their ancestral progenitor and organized Israel's tribal structure.

(1×) A gentilic designation meaning "the Jashubite," appearing in Numbers 26:24 to identify the clan descended from Jashub of Issachar. The definite article marks this as a collective reference to the family group counted in the second wilderness census. Translations render this as "the Jashubites" or similar plural forms, indicating the clan's identity within Issachar's tribal divisions. **PROPER NAMES (PERSONAL)**

en: the-Jashubite | **es:** los-yasubitas | **fr:** le-Jashubite | **de:** der-Jashubite Num 26:24

יָשֻׁבִי לָחֶם H3433 *Conj-w / N-proper-fs* (1×)

Yashuvi-Lechem: personal or place name in Judah's genealogy, possibly meaning 'returner of bread'

Yashuvi-Lechem appears in 1 Chronicles 4:22 in a genealogical context related to Judah. The name is compound, possibly meaning "returner of bread" or indicating someone associated with Bethlehem (house of bread). The Septuagint renders it as a verbal phrase "they returned to themselves Leem," suggesting ancient interpretive uncertainty about whether this is a proper name or a descriptive phrase.

(1×) A name appearing in 1 Chronicles 4:22 within Judah's genealogical records. The compound form combines elements suggesting "return" and "bread," though whether this is a personal name, place name, or descriptive phrase remains debated. The Septuagint's verbal rendering indicates ancient translators struggled with interpretation. The single occurrence provides insufficient context to resolve the ambiguity definitively. **BETHLEHEM TOWN**

en: and-Yashuvi-Lechem | **es:** y-Yasubi-Lejem | **fr:** [וישבי לחם] | **de:** [וישבי לחם] 1Chr 4:22

יְשָׁבְעָם H3434 *N-proper-ms* (3×)

Yashoveam/Jashobeam, one of David's mighty men and military commander

A personal name borne by one of David's most renowned warriors, appearing in three Chronicles passages: 1 Chronicles 11:11 (among the Three mighty men), 12:7 (a Benjaminite who joined David at Ziklag—possibly a different person), and 27:2 (commander of the first monthly division). The name corresponds to the problematic phrase יֹשֵׁב בַּשֶּׁבֶת in 2 Samuel 23:8, which scholars widely emend to

Ishbaal/Ishbosheth. Some scholars suggest reading אִישְׁבַּעַל throughout. The Greek variants (Ιεσεβαδα, Ιεσσεβααλ, Ισβααμ) reflect textual uncertainty. Despite the confusion, Chronicles consistently portrays Yashoveam as a premier warrior and commander.

(3×) A heroic personal name associated with David's elite warriors. Whether one individual or two bearing the same name, Yashoveam represents the military leadership that secured David's kingdom. The textual complications with the parallel Samuel text and scholarly proposals to read Ishbaal show how proper names could become corrupted or deliberately altered (especially names containing 'Baal'). The Spanish and French glosses standardize to Jasobeam/Yasobeam, following common transliteration practice. **PROPER NAMES (PERSONAL)**

en: Yashoveam, and-Yashovam | **es:** Jasobeam, Yasobeam, y-Yasobeam | **fr:** [וישבעם], [ישבעם] | **de:** [וישבעם], [ישבעם] 1Chr 11:11; 1Chr 12:7; 1Chr 27:2

יִשְׁבָּק H3435 *N-proper-ms* (2×)

Ishbak/Yishbaq, son of Abraham and Keturah (Gen 25:2; 1 Chr 1:32)

This personal name designates one of Abraham's six sons by Keturah, his wife or concubine after Sarah's death. As an eponymous ancestor, Ishbak likely represents a northern Arabian tribe, though no clear identification has been established. The name appears in both the Genesis and Chronicles genealogies of Abraham's non-Israelite descendants, who received gifts and were sent eastward, away from Isaac.

(2×) Found in Genesis 25:2 and 1 Chronicles 1:32 in parallel genealogies. One occurrence includes a conjunctive prefix ("and Yishbaq"), reflecting its position in the list of Keturah's sons. The Septuagint renders it Iesbōk (with variant Sobak in Chronicles), showing standard Greek transliteration. These sons of Keturah represent the genealogical explanation for various Arabian peoples known to ancient Israel. **PROPER NAMES (PERSONAL)**

en: Ishbak, and-Yishbaq | **es:** Yishbaq, y-Yisbaq | **fr:** Ishbak, [ויִשבק] | **de:** Jischbak, [וישבק] Gen 25:2; 1Chr 1:32

יִשְׁבְּקָשָׁה H3436 *N-proper-ms* (2×)

Yoshbeqashah, son of Heman the temple musician (1 Chr 25:4, 24)

This personal name belongs to one of Heman's fourteen sons who served in temple music ministry during David's reign. The name appears both in the initial roster of Heman's sons and in the subsequent lot assignments determining their service order. The Septuagint shows considerable variation (Ieibaskatan, Bakata, Iesboka), reflecting the challenges of rendering this unusual compound name in Greek. Like his brothers, Yoshbeqashah represents the institutionalization of worship music in the Davidic temple preparations.

(2×) Attested in 1 Chronicles 25:4 (genealogical list) and 25:24 (lot assignment). One occurrence has a prepositional prefix ("for Yoshbeqashah"), indicating the seventeenth lot in the musical service rotation. The name's length and form are unusual even among Heman's sons, many of whom bear compound or theophoric names that may encode prophetic or worshipful declarations. **PROPER NAMES (PERSONAL)**

en: Yoshbeqashah, for-Yoshbeqashah | **es:** Josbecasa, para-Josbecasa | **fr:** [וישבקשה], [לישבקשה] | **de:** [וישבקשה], [לישבקשה] 1Chr 25:4; 1Chr 25:24

יָשׁוּב H3437 *N-proper-ms* (4×)

Jashub, name of (1) a son of Issachar and (2) an Israelite with a foreign wife

Jashub appears as both a clan name in Issachar's genealogy and an individual name in Ezra's list of those who married foreign wives. The name means 'he returns,' and Isaiah uses a similar form (Shear-jashub, 'a remnant shall return') as his son's symbolic name. The Ketiv-Qere variations in the text show scribal uncertainty about the precise spelling, with Chronicles preserving alternate forms.

(4×) Jashub is identified as a son of Issachar, giving his name to the Jashubite clan (Num 26:24), with parallel genealogical records in Chronicles showing textual variation between Jashub (Qere) and Jashib (Ketiv) in 1Chronicles 7:1. A different individual named Jashub appears among those who had taken foreign wives during the exile (Ezra 10:29). The Septuagint renders the name as Iasoub, while the multilingual glosses show Spanish Yasub/Yashuv, French à Jashub, and German er kehrt zurück (interpreting the meaning 'he returns' rather than transliterating). **PROPER NAMES (PERSONAL)**

en: Yashuv, [ketiv], to-Jashub | **es:** (Yasub), De-Yasub, Yashuv | **fr:** [ישוב], [ישיב], à-Jashub | **de:** [ישוב], [ישיב], er-kehrt-zurueck Num 26:24; 1Chr 7:1; Ezra 10:29

יִשְׁוָה H3438 *Conj-w / N-proper-ms* (2×)

Ishvah/Yishvah, son of Asher in the tribal genealogies (Gen 46:17; 1 Chr 7:30)

This personal name designates one of Asher's sons listed in both the descent to Egypt narrative and the Chronicles genealogies. Unlike his brothers Ishvi and Beriah, Ishvah receives no further mention or descendants in the biblical record, suggesting his line either died out early or was absorbed into other Asherite clans. The name appears with a conjunctive prefix in both occurrences, integrating it into the genealogical lists.

(2×) Found in Genesis 46:17 and 1 Chronicles 7:30 in parallel genealogies of Asher. Both instances include the conjunction "and," placing Ishvah second in the list of Asher's sons. The Septuagint variations (Iessai, Isua, Iēsous) show the transliteration challenges, with some forms coincidentally resembling the name Jesus. The lack of descendants suggests Ishvah's line was not prominent in later Asherite history. **PROPER NAMES (PERSONAL)**

en: and-Ishvah, and-Yishvah | **es:** y-Yishvá, y-Yisva | **fr:** [וישוה], et-Ishvah | **de:** [וישוה], und-Jischwa Gen 46:17; 1Chr 7:30

יְשׁוֹחָיָה H3439 *Conj-w / N-proper-ms* (1×)

Yeshochayah: personal name in Simeon's genealogy, etymology uncertain

Yeshochayah was a leader in the tribe of Simeon listed in 1 Chronicles 4:36. The name's meaning remains uncertain, though it may incorporate a theophoric element. Septuagint manuscripts render it as Iasouia or Iesouia, preserving the name without attempting translation.

(1×) A Simeonite leader mentioned in 1 Chronicles 4:36 among the tribal genealogies. The name appears only once, with no narrative context provided. Greek translations (Iasouia, Iesouia) maintain the name form, indicating its character as an untranslatable proper noun. The individual is listed among Simeonite princes who expanded their territory during Hezekiah's reign. **PROPER NAMES (PERSONAL)**

en: and-Yeshochayah | **es:** y-Yesojaya | **fr:** [וישוחיה] | **de:** [וישוחיה] 1Chr 4:36

יִשְׁוִי H3440 *Conj-w / N-proper-ms* (4×)

Ishvi, name of (1) a son of Asher and (2) a son of Saul

Ishvi appears as the name of two biblical figures: one of Asher's sons who founded a clan, and one of Saul's sons. Textual scholars suggest that the second Ishvi may be an alternate form of Ish-bosheth, Saul's son who briefly ruled after Saul's death. The name appears in tribal genealogies and royal family lists, preserved with minor spelling variations across parallel biblical passages.

(4×) Ishvi son of Asher appears in Jacob's family genealogy going down to Egypt (Gen 46:17), giving his name to the Ishvite clan in the wilderness census (Num 26:44), with parallel records in Chronicles (1Chr 7:30). A second Ishvi appears as Saul's son (1Sam 14:49), though scholars note that Chronicles lists Ish-bosheth/Eshbaal instead in this position (1Chr 8:33; 9:39), suggesting possible textual confusion or alternate names. The Greek renders variously as Iesoul, Iesoui, Ioul, while Spanish y-Yishvi, French et-Ishvi, and German und-Jischwi preserve phonetic approximations with conjunction

markers. **PROPER NAMES (PERSONAL)**
en: and-Ishvi, and-Yishvi, to-Ishvi | **es:** de-Isví, e-Yishvi, y-Yishvi | **fr:** [ויִשׁוּ], et-Ishvi, et-Yishvi | **de:** [ויִשׁוּ], und-Jischwi, und-Yishvi Gen 46:17; Num 26:44; 1Sam 14:49; 1Chr 7:30

יִשְׁוִי H3441 *Art / N-proper-ms* (1×)
ha-Yishvi: the Ishvite, gentilic designation for descendants of Ishvi
This gentilic adjective identifies the clan descended from Ishvi, son of Asher. In Numbers 26:44, it appears with the definite article as a collective noun during the wilderness census. The form follows the standard pattern for clan designations, connecting descendants to their patriarchal ancestor through a distinctive suffix.

(1×) A gentilic term meaning "the Ishvite," appearing in Numbers 26:44 to designate the clan of Ishvi within Asher's tribal structure. The definite article indicates collective reference to all members of this family group. Translations render this as "the Ishvites," marking the clan's identity in the census lists that organized Israel's tribes for inheritance and military purposes. **PROPER NAMES (PERSONAL)**
en: the-Ishvite | **es:** los-isvitas | **fr:** le-Ishvite | **de:** der-Ishvite Num 26:44

יְהוֹשׁוּעַ H3442 *Conj-w / N-proper-ms* (29×)
Jeshua/Yeshua — a post-exilic form of Joshua meaning 'he saves,' borne by the high priest and several others
Yeshua is the later contracted form of Yehoshua (Joshua), carrying the meaning 'YHWH saves' or 'he is salvation.' Though the full name famously designates Moses' successor, this shorter form appears 29 times in post-exilic literature referring to distinct individuals. The most prominent is Jeshua son of Jozadak, the high priest who returned from Babylon with Zerubbabel and led the restoration of altar worship and temple rebuilding (Ezra 2:2; 3:2; Neh 7:7). Haggai and Zechariah know this same priest as Yehoshua. Other bearers include a priestly family head in David's time (1 Chr 24:11), a Levite distributor of tithes under Hezekiah (2 Chr 31:15), and several clan heads listed in the return census (Ezra 2:6, 36, 40). The Septuagint renders the name as Iesous — the identical Greek form later applied to Jesus of Nazareth, a connection noted already in Matthew 1:21.

Yeshua / Jeshua (proper noun) (29×) A post-exilic Hebrew proper name meaning 'he saves,' the contracted form of Yehoshua. Most prominently designates the high priest Jeshua son of Jozadak, who led the restoration of sacrifice after the exile (Ezra 2:2; 3:2; Neh 12:1). Also borne by a priestly division head (1 Chr 24:11), a Levitical administrator under Hezekiah (2 Chr 31:15), and several clan names in the return census. The LXX form Iesous links it directly to the name Jesus (Matt 1:21). **JOSHUA JESHUA NAMES**
en: Jeshua, Yeshua, and-Jeshua | **es:** Jesuá, Jesúa, Josué | **fr:** Josué, et-Josué | **de:** Jeschua, [ויִשׁוּע] 1Chr 24:11; 2Chr 31:15; Ezra 2:2; Ezra 2:6; Ezra 2:36

יֵשׁוּעַ H3443 *Conj-w / N-proper-ms* (1×)
Yeshua (Aramaic): personal name equivalent to Hebrew Yeshua/Joshua, meaning 'Yahweh saves'
This is the Aramaic form of the name Joshua/Yeshua, appearing in Ezra 5:2 for the high priest who returned from Babylonian exile. The name means "Yahweh is salvation" and was common in the post-exilic period. This Yeshua partnered with Zerubbabel in rebuilding the temple, playing a crucial role in restoration leadership.

(1×) The Aramaic form of Yeshua/Joshua appearing in Ezra 5:2, designating the high priest who led worship restoration after the exile. The name's meaning "Yahweh saves" carried particular resonance for a community experiencing divine rescue and return. Cross-linguistic renderings preserve the name as Yeshua, Jeshua, or Joshua, recognizing it as the Aramaic equivalent of the more common Hebrew form found throughout the restoration literature. **JOSHUA JESHUA NAMES**
en: and-Yeshua | **es:** y-Jesúa | **fr:** et-Josué | **de:** und-Jeschua Ezra 5:2

יְשׁוּעָה H3444 *Prep-b / N-fsc / 1cs* (77×)
Salvation, deliverance — God's rescue from danger or enemies; in the plural, his repeated mighty acts of victory.
Yeshu'ah is one of the great theological words of the Hebrew Bible, naming the reality that God rescues his people. At the Red Sea, Moses declares 'Stand firm and see the yeshu'ah of the LORD' (Exod 14:13), and Hannah sings 'my heart exults in the LORD; my horn is exalted in your yeshu'ah' (1 Sam 2:1). Spanish salvación, French salut, and German Heil all point to the same core: divine rescue that is both historical event and spiritual reality. When the plural yeshu'ot appears — as in Ps 18:50 and 2 Sam 22:51 — it highlights God's repeated, concrete victories on behalf of his anointed king.

1. salvation, deliverance (67×) Divine salvation or deliverance viewed as a single encompassing reality — God's act of rescue from danger, distress, or enemies. All target languages converge: spa. salvación, fra. salut, deu. Heil. Moses proclaims it at the Red Sea (Exod 14:13); the psalmist clings to it in Ps 62:2. The word bridges external rescue and inner spiritual hope, as in Gen 49:18 ('I wait for your yeshu'ah, O LORD'). **SALVATION (NOUN)**
en: Salvation, in-Your-salvation, in-your-salvation | **es:** Salvación, en-tu-salvación, la-salvacion | **fr:** dans-Ton-salut, dans-ton-salut, salut | **de:** Heil, [ישׁועתה], [ישׁועה] Exod 14:13; Exod 15:2; 1Sam 2:1; 2Chr 20:17; Job 13:16

2. victories, acts of deliverance (10×) Concrete, repeated acts of divine deliverance — victories wrought by God, typically in the plural form yeshu'ot. Spanish salvaciones and the plural glosses in other languages mark this shift from the abstract concept to the enumerable mighty deeds. David praises God as the one who gives 'great victories (yeshu'ot) to his king' (2 Sam 22:51; Ps 18:50), and the psalmist recalls them as grounds for hope (Ps 42:5, 11). **GEOGRAPHY AND SPACE**
en: giving, salvations, salvations-for | **es:** salvaciones, salvaciones-de, salvación-de | **fr:** salut, salvations-de | **de:** Heil, Heil-, salvations-von 2Sam 22:51; Ps 18:50; Ps 28:8; Ps 42:5; Ps 42:11

יְשַׁח H3445 *Conj-w / N-msc / 2ms* (1×)
yeshach: emptiness, gnawing hunger; internal emptiness from unsatisfied appetite
This rare noun appears to denote the emptiness or gnawing sensation of hunger. In Micah 6:14, it stands parallel to "you will eat but not be satisfied," suggesting internal emptiness despite eating. The term captures the futility of consumption without satiation, part of covenant curses for disobedience. The meaning is conjectured primarily from context.

(1×) A noun denoting internal emptiness or the gnawing sensation of hunger, appearing in Micah 6:14. The context describes covenant curses where eating brings no satisfaction, and this term captures the ongoing sense of emptiness within. Translations vary ("emptiness," "wasting," "hunger"), reflecting the word's rarity and interpretive difficulty. The parallel structure suggests futile consumption as judgment for covenant breaking. **HUNGER AND FAMINE**
en: and-your-emptiness | **es:** y-tu-vacío | **fr:** et-amaigrissement | **de:** [וישׁחך] Mic 6:14

יִצְחָק H3446 *N-proper-ms* (4×)
Isaac, son of Abraham and Sarah, father of Jacob and Esau, patriarch of Israel
Isaac, whose name means 'he laughs,' was the promised son born to Abraham and Sarah in their old age. His birth fulfilled God's covenant promise and occasioned laughter—both Sarah's incredulous laughter at the announcement and her joyful laughter at his birth. The second patriarch in Israel's lineage, Isaac passed the covenant blessing to Jacob rather than Esau, continuing the line through which all nations would be blessed. The prophets and psalmists invoke 'the God of Abraham, Isaac, and Jacob' as the covenant formula identifying Israel's deity.

(4×) In these four passages, the name appears in its alternate spelling Yishaq rather than the more common Yitshaq, appearing in Psalm 105:9 ('the oath he swore to Isaac'), Jeremiah 33:26 (promising

restoration to Abraham's, Isaac's, and Jacob's offspring), and twice in Amos where 'the high places of Isaac' and 'the house of Isaac' serve as poetic designations for the northern kingdom Israel (Amos 7:9, 16). The Septuagint consistently renders it Isaak, while the multilingual glosses show Spanish Isaac/Yitschaq, French Isaac, and German zu-Yitschaq, with some languages transliterating and others using the traditional anglicized form. **ISAAC PATRIARCH NAME**

en: Yitschaq, to-Yitschaq | **es:** Isaac, Yitschaq, a-Yitzjaq | **fr:** [יִשְׂחָק], attente, à-Isaac | **de:** [יִשְׂחָק], zu-Yitschaq Ps 105:9; Jer 33:26; Amos 7:9; Amos 7:16

יְשַׁט H3447 *Conj-w | V-Hifil-ConsecImperf-3ms* (3×)

extend, hold out, stretch forth (the golden scepter)

A late Hebrew verb (Hiphil stem only) meaning to extend or hold out something toward someone, appearing exclusively in the book of Esther. All three occurrences describe the Persian king extending the golden scepter toward someone: Esther 4:11 explains that anyone approaching the king uninvited will die unless the king extends the scepter; 5:2 narrates the king extending it to Esther; 8:4 repeats the gesture. The verb derives from post-biblical Hebrew and Aramaic (Aph. אוֹשֵׁיט) and may be related to Arabic ´ (to penetrate into the middle). The scepter-extending became the crucial gesture determining life or death in the Persian court as portrayed in Esther.

(3×) The specific act of extending the golden scepter—a gesture of royal favor granting audience and clemency. This late Hebrew term captures a specific piece of Persian court protocol that the Esther narrative makes dramatically central. The king's extension of the scepter transforms certain death into gracious audience, making this verb the hinge of Esther's risky intercession. Multilingual glosses focus on the extending/stretching action ('extender', 'extended', 'יושיט'), recognizing the gesture's formal, ritual character. **GOING OUT AND FORTH**

en: and-extended, extends- | **es:** Y-extendió, extienda, y-extendió | **fr:** [ויושט], [יושיט] | **de:** [ויושט], [יושיט] Esth 4:11; Esth 5:2; Esth 8:4

יִשַׁי H3448 *Prep-l | N-proper-ms* (42×)

Jesse — the Bethlehemite father of King David, grandson of Ruth and Boaz

Yishai (Jesse) is the father of David and grandson of Boaz and Ruth (Ruth 4:17, 22), anchoring the royal line in the story of Moabite redemption. His name appears 42 times, predominantly in 1 Samuel 16-17 where Samuel is sent to anoint a king from his house. The patronymic ben-Yishai ('son of Jesse') becomes a loaded political designation: Saul uses it dismissively (1 Sam 20:27, 30; 22:7-8), and Sheba's rebel cry 'we have no portion in the son of Jesse' (2 Sam 20:1) echoes into the northern secession. Isaiah's 'shoot from the stump of Jesse' (11:1, 10) transformed the name into a messianic symbol.

Jesse (father of King David) (42×) The proper name Yishai, the Bethlehemite father of David, descended from Boaz and Ruth (Ruth 4:17, 22). All 42 occurrences denote this single individual. Functions as narrative identifier (1 Sam 16:1-3) and politically charged patronymic — Saul's dismissive 'son of Jesse' (1 Sam 22:7-8) contrasts with the messianic 'root of Jesse' (Isa 11:10). **PROPER NAMES (PERSONAL)**

en: Jesse, Yishai | **es:** Yishai, a-Yishai | **fr:** Isaï | **de:** Isai Ruth 4:17; Ruth 4:22; 1Sam 16:1; 1Sam 16:3

יִשִׁיָּהוּ H3449 *N-proper-ms* (7×)

Ishijah (Yishshiyyah/Yishshiyyahu), a proper name meaning 'YHWH lends/forgets not,' borne by several Levites and warriors

Ishijah (or Jishijah) is a Levitical and priestly name appearing across Chronicles and Ezra, borne by at least four individuals. A warrior from Benjamin who joined David at Ziklag bears the longer form Yishshiyyahu (1 Chr 12:6). Among the Issacharites, a clan leader carries the name (1 Chr 7:3). Two Levites — a Kohathite descendant listed in the temple service rosters (1 Chr 23:20; 24:25) and another in the priestly division (1 Chr 24:21) — also share it. Finally, one Ishijah appears among those who had taken foreign wives and agreed to put them away (Ezra 10:31). The name's meaning, 'Yah lends' or 'Yah forgets not,' suits its bearers' roles in Israel's worship and military life.

Yishshiyyah / Ishijah (proper noun) (7×) The proper masculine name Yishshiyyah/Yishshiyyahu (יִשִׁיָּה / יִשִׁיָּהוּ), meaning 'YHWH will lend' or 'Yah forgets not,' borne by multiple individuals: a Benjaminite warrior who joined David at Ziklag (1 Chr 12:6), a chief of Issachar (1 Chr 7:3), Kohathite Levites in the temple service (1 Chr 23:20; 24:21, 25), and a layman who put away his foreign wife (Ezra 10:31). Spanish offers 'Ishiya/Isias' while German and French leave the Hebrew forms largely untransliterated, reflecting the name's obscurity outside specialist reference works. **PROPER NAMES (PERSONAL)**

en: Yishshiyah, and-Yishiyahu, and-Yishshiyah | **es:** Ishiya, Isías, Yishiyah | **fr:** Jishija, et-Jishija | **de:** [ויישיה], [וישיהו], [ישיה] 1Chr 7:3; 1Chr 12:7; 1Chr 23:20; 1Chr 24:21; 1Chr 24:25

יְשִׁימִאֵל H3450 *Conj-w | N-proper-ms* (1×)

Yesimi'el: personal name in Simeon's genealogy, possibly meaning 'God establishes'

Yesimi'el was a Simeonite prince mentioned in 1 Chronicles 4:36. The name likely means "God establishes" or "El establishes," combining a verbal element with the divine name. He appears among the leaders who expanded Simeonite territory during the prosperous reign of Hezekiah.

(1×) A Simeonite leader listed in 1 Chronicles 4:36, whose name appears to be theophoric, meaning "God establishes." The individual is mentioned among princes who sought new pasture lands and successfully conquered territory from the Hamites. Septuagint rendering as Ismaēl suggests possible confusion with the more common name Ishmael. The name reflects confidence in divine establishment and support. **PROPER NAMES (PERSONAL)**

en: and-Yesimi'el | **es:** y-Yesimiel | **fr:** [וישימאל] | **de:** [וישימאל] 1Chr 4:36

יְשִׁימָה H3451 *N-fp* (1×)

yeshimoth: desolations, wastes; Ketiv reading possibly indicating ruin or death

This plural noun form appears only in the Ketiv (written text) of Psalm 55:15, with the Qere (read text) offering a different reading. The term seems to denote desolations or wastes, possibly an intensive plural meaning "utter desolation." Most modern translations follow the Qere's reading "let death come deceitfully," though some early versions support the Ketiv.

(1×) A plural noun found in the Ketiv text of Psalm 55:15, apparently meaning "desolations" or "wastes." The Qere substitutes a different reading ("let death deceive them"), creating textual ambiguity. Scholars debate whether to follow the written or oral tradition. The term may relate to place names like Beth-jeshimoth, suggesting wilderness or desolate regions. The context involves imprecations against enemies who have betrayed trust. **DESOLATION AND WASTE**

en: [ketiv:desolations] | **es:** [ketiv] | **fr:** désolation | **de:** [ketiv:desolations] Ps 55:15

יְשִׁימוֹן H3452 *Prep-b | N-msc* (13×)

A desolate waste or wilderness; often used as a quasi-proper noun for the Jeshimon desert region near the Dead Sea.

Derived from the root meaning 'to be desolate,' this noun paints a vivid picture of barren, uninhabitable terrain. With the definite article, it functions almost as a place name for the Jeshimon, the stark wilderness region overlooking the Dead Sea where David hid from Saul (1 Sam 23:19, 24; 26:1, 3). Numbers uses it for the wasteland visible from the heights of Pisgah and Peor (Num 21:20; 23:28). Without the article, it carries a more abstract poetic force, evoking primordial desolation in the 'howling waste' of Deuteronomy 32:10 or God's power to make rivers flow through the wasteland (Isa 43:19-20). German 'der Jeshimon' preserves the toponym, while Spanish 'el desierto' and 'la soledad' capture both the geographic and emotional dimensions.

1. wilderness, wasteland (specific locale) (12×) The concrete, often semi-proper usage designating specific desert regions, particularly the Jeshimon wilderness near the Dead Sea. Nearly all occurrences take the definite article, functioning as a recognizable geographic reference. The Samuel narratives place David in 'the Jeshimon' as a fugitive (1 Sam 23:19, 24; 26:1, 3), while Numbers locates it as the vista from Pisgah (21:20) and Peor (23:28). The Psalms extend the locative sense to describe wandering 'in the wilderness, in a wasteland' (Ps 107:4). Spanish consistently uses 'el desierto' or 'el yermo,' French employs transliterations alongside 'désolation,' and German preserves 'der Jeshimon' as a topographic marker. **VENGEANCE AND RETRIBUTION**

en: in-a-wasteland, in-the-desert, in-the-wasteland | **es:** el-desierto, en-el-yermo, en-la-soledad | **fr:** [בישימן], [בישמן], dans-désolation | **de:** [בישימן], [בישמן], der-Jeshimon Num 21:20; Num 23:28; 1Sam 23:19; 1Sam 23:24; 1Sam 26:1

2. desolation, waste (abstract) (1×) The abstract, poetic sense of utter desolation and barrenness, stripped of geographic specificity. Deuteronomy 32:10 describes finding Israel 'in a howling waste' (yeshimon), where the parallelism with 'desert land' and 'howling wilderness' underscores the word's evocative, non-locative force. English renders 'desolation,' Spanish 'soledad,' French 'désolation,' and German 'Verwüstung,' all emphasizing the emotional and spiritual emptiness of the landscape rather than any particular place. Isaiah 43:19-20 similarly uses the word for the generic wasteland that God will transform with rivers and springs. **DESOLATION AND WASTE**

en: desolation | **es:** soledad | **fr:** desolation | **de:** Verwuestung Deut 32:10

יְשִׁישׁ H3453 *Adj-ms* (4×)

aged, elderly; advanced in years (used only in Job)

This adjective appears exclusively in the book of Job to describe elderly persons, those advanced in years. Job uses it to contrast young and old, noting that both gray-haired elders and the aged stood in his assembly, or proverbially claiming that wisdom resides 'among the aged.' Young Elihu uses it to describe why he waited respectfully to speak, deferring to those who were 'aged' while he was 'young in days.'

(4×) The term appears four times in Job's poetry describing elderly individuals. Job declares that 'among aged men is wisdom' (Job 12:12), contrasting long years with understanding. He recalls how 'the aged arose and stood' when he entered the assembly (Job 29:8, opposite 'young men'). Elihu explains his reticence: 'You are aged, and I am young in days' (Job 32:6), and notes that even 'the gray-haired and aged' are among Job's companions (Job 15:10, parallel to 'very old'). Spanish ancianos and French vieux track the 'elderly/old' sense across Romance languages, while German leaves the participial forms in Hebrew brackets, showing translation difficulty with this rare term. **GEOGRAPHY AND SPACE**

en: aged, and-aged-ones, are-aged | **es:** En-los-ancianos, anciano, ancianos | **fr:** dans-vieux, et-vieux, vieux | **de:** [בישישים], [וישישים], [ישיש] Job 12:12; Job 15:10; Job 29:8; Job 32:6

יְשִׁישַׁי H3454 *N-proper-ms* (1×)

Yeshishai: personal name, a Gileadite mentioned in tribal genealogies

Yeshishai was a Gileadite listed in the genealogical records of Gad in 1 Chronicles 5:14. The name appears only once, with no additional narrative information provided. His inclusion in the eastern tribal genealogies connects him to the Transjordan settlements of Israel.

(1×) A Gileadite name appearing in 1 Chronicles 5:14 among the genealogical records of Gad. The single occurrence offers no biographical details beyond tribal affiliation. The name's meaning is uncertain, and no Greek translation variants are provided to suggest alternative readings. He belongs to the lineage of Israelites who settled east of the Jordan River in Gilead's territory. **PROPER NAMES (PERSONAL)**

en: Yeshishai | **es:** Yesisay | **fr:** [ישישי] | **de:** [ישישי] 1Chr 5:14

יְשֻׂם H3455 *Conj-w / V-QalPass-ConsecImperf-3ms* (3×)

was placed, was set (passive form of 'to place/set')

A passive verb form (Qal passive) meaning 'was placed' or 'was set,' appearing in Genesis at two key moments (with one textual variant). Genesis 24:33 (Ketiv reading) describes food being set before Abraham's servant at Laban's house, and 50:26 records that Joseph's body was placed in a coffin in Egypt. The form represents an alternative spelling/conjugation of the common verb שׂוּם/שִׂים (to put, place, set). The Ketiv/Qere variants and the verb's relationship to the standard שׂוּם show the fluidity in biblical Hebrew verb forms, especially for this high-frequency verb that had multiple stems and spellings.

(3×) The passive state of being placed or set in position. Genesis 24:33's food being set before the servant marks the beginning of hospitality and negotiation over Rebekah's betrothal. Joseph's placement in a coffin (50:26) solemnly closes Genesis—the last patriarch rests in Egypt rather than the promised land, setting up Exodus. The glosses ('was placed', 'fue puesto', 'était placer') uniformly capture the passive voice, showing this was recognized as a form of the common placement verb. **ESTABLISH AND PREPARE**

en: and-placed, and-was-set | **es:** [y-fue-puesto], y-fue-puesto | **fr:** et-plaça, et-était-placer | **de:** und-er-wurde-gelegt, und-gesetzt-wurde Gen 24:33; Gen 50:26

יְשַׁם H3456 *Conj-w / V-Qal-ConsecImperf-3fs* (4×)

to be desolate, laid waste (synonym of שָׁמַם, found only in J, E, and Ezekiel)

This verb, a synonym of the more common shamem, describes land becoming desolate or laid waste. It appears in contexts of judgment and devastation—the land of Egypt filled with dead frogs, the land made desolate by drought, the high places destroyed, the land stripped of inhabitants. Ezekiel particularly favors this term in his oracles against Israel and surrounding nations, using it to depict the aftermath of divine judgment.

(4×) The verb appears in Qal imperfect and consecutive forms describing land becoming desolate. In Genesis, Joseph's brothers feared 'the land will be desolate' if they didn't sow during famine (Gen 47:19, J source). Ezekiel uses it three times: 'your high places shall be desolate' (Ezek 6:6), 'the land shall be desolate' of inhabitants (Ezek 12:19), and 'the land was made desolate' by the lioness's roaring (Ezek 19:7). French and German translators left the forms in Hebrew brackets, recognizing the term's rarity and overlap with the more common shamem root, while Spanish sea/será/serán asolada tracks the passive devastation across all instances. **DESOLATION AND RUIN**

en: and-was-desolate, be-desolate, shall-be-desolate | **es:** sea-asolada, será-desolada, serán-desolados | **fr:** [ותשם], [תישמנה], [תשם] | **de:** [ותשם], [תישמנה], [תשם] Gen 47:19; Ezek 6:6; Ezek 12:19; Ezek 19:7

יִשְׁמָא H3457 *Conj-w / N-proper-ms* (1×)

Yishma: personal name in Judah's genealogy, possibly meaning 'Yahweh hears'

Yishma appears in the genealogical records of Judah in 1 Chronicles 4:3. The name possibly derives from a root meaning "to hear," and may be a shortened theophoric form meaning "Yahweh hears." Septuagint manuscripts show varied renderings, reflecting the diversity of textual traditions for genealogical lists.

(1×) A personal name in Judah's genealogy appearing in 1 Chronicles 4:3. The name may be theophoric, potentially meaning "Yahweh hears" or simply "he hears." Greek manuscripts vary widely (Ragma, Iesma, Samaa), indicating textual uncertainty. The single occurrence provides no narrative context, leaving the individual's role and significance within Judah's tribal structure undefined beyond genealogical placement. **PROPER NAMES (PERSONAL)**

en: and-Yishma | **es:** y-Yisma | **fr:** [וישמא] | **de:** [וישמא] 1Chr 4:3

יִשְׁמָעֵאל H3458 *Conj-w* (48×)

Yishmael – Ishmael ('God hears'); son of Abraham and Hagar, and several other biblical figures

Yishmael ('God hears,' from shama' + El) is a proper masculine name borne by several individuals in the Hebrew Bible. The most prominent is the son of Abraham by Hagar, whose 48 occurrences span the patriarchal narratives of Genesis. God names him before birth with an explanatory etymology: 'because YHWH has heard your affliction' (Gen 16:11). He is circumcised at thirteen (Gen 17:25), becomes the father of twelve princes (Gen 25:13-16), and dies at 137 years (Gen 25:17). A second notable Ishmael is the son of Nethaniah, the assassin of Gedaliah, governor of Judah after the fall of Jerusalem (Jer 40-41; 2 Kgs 25:23-25). Others include figures in Benjaminite genealogies (1 Chr 8:38), a Judahite official (2 Chr 19:11), a military captain (2 Chr 23:1), and a priest with a foreign wife (Ezra 10:22). Spanish Ismael, French Ismael, and German Ismael preserve the name uniformly.

Ishmael (proper name) (48×) The proper name Ishmael, meaning 'God hears,' applied to multiple individuals, chiefly Abraham's son through Hagar (Gen 16:11-15; 17:18-26; 25:9-17), whose birth narrative turns on the divine hearing of affliction, and the son of Nethaniah who assassinated Gedaliah (Jer 40:8-41:18; 2 Kgs 25:23-25). Smaller clusters designate Benjaminite, Judahite, and priestly figures (1 Chr 8:38; 2 Chr 19:11; Ezra 10:22). Spanish Ismael, French Ismael, and German Ismael confirm a single proper-name referent with no polysemy. **PROPER NAMES (PERSONAL)**

en: Ishmael, Yishma'el, Yishmael | **es:** Ismael, Yishmael, Yismael | **fr:** Ismaël, Yishmael, [ישמעאל] | **de:** Ismael, Yishmael Gen 16:11; Gen 16:15; Gen 16:16; Gen 17:18; Gen 17:20

יִשְׁמְעֵאלִי H3459 *Prep-l* (8×)

Ishmaelite — a gentilic adjective denoting descendants of Ishmael or members of the Ishmaelite trading confederation.

This gentilic adjective derives from the proper name Ishmael and designates members of the Ishmaelite tribal group. The Ishmaelites appear most memorably as the caravan traders who purchased Joseph from his brothers and carried him to Egypt (Gen 37:25-28; 39:1), an episode that shaped all of Israel's subsequent history. Judges 8:24 identifies the Midianites defeated by Gideon as having Ishmaelite connections. In the genealogies, David's sister Abigail married 'Jether the Ishmaelite' (1 Chr 2:17), and an Ishmaelite overseer managed the royal camels (1 Chr 27:30). Psalm 83:7 lists the Ishmaelites among hostile confederates against Israel.

Ishmaelite (gentilic) (8×) The gentilic adjective 'Ishmaelite,' designating descendants of Ishmael or members of their trading confederation. Best known as the caravan merchants who bought Joseph (Gen 37:25, 27, 28; 39:1), also applied to individuals like Jether the Ishmaelite (1 Chr 2:17) and Obil the Ishmaelite camel-keeper (1 Chr 27:30). Spanish 'yishmaelitas/ismaelita' and English 'Ishmaelites' both preserve the patronymic derivation from the name Ishmael. **PROPER NAMES (PERSONAL)**

en: Ishmaelites, and-the-Yishme'elim, the-Ishmaelites | **es:** a-los-yishmaelitas, e-yishmeelitas, el-ismaelita | **fr:** Ishmaelites, [הישמעאלי], [הישמעלי] | **de:** Ishmaelites, [הישמעאלי], [הישמעלי] Gen 37:25; Gen 37:27; Gen 37:28; Gen 39:1; Judg 8:24

יִשְׁמַעְיָה H3460 *Conj-w / N-proper-ms* (2×)

Yishmayah/Yishmayahu, two men: a Gibeonite warrior (1 Chr 12:4) and a Zebulunite leader (1 Chr 27:19)

This personal name, meaning "Yahweh hears," designates two individuals in the Chronicler's military and administrative records. The first was a Gibeonite warrior who joined David at Ziklag, numbered among the mighty men. The second served as tribal officer over Zebulun during David's kingdom organization. The name appears with slight orthographic variation (-yah vs. -yahu), showing the flexible theophoric endings common in biblical names.

(2×) Attested in 1 Chronicles 12:4 (Gibeonite warrior) and 27:19 (Zebulunite officer). One occurrence includes a conjunctive prefix ("and Yishmayah"), while the other shows the longer theophoric form (-yahu). The Septuagint standardizes both as Samaias. These represent typical Chronicler inclusions: David's early supporters and later administrative organization, both emphasizing the king's comprehensive leadership structure. **PROPER NAMES (PERSONAL)**

en: Yishmayahu, and-Yishmayah | **es:** Ismaías, Y-Yismaías | **fr:** [וישמעיה], [ישמעיהו] | **de:** [וישמעיה], [ישמעיהו] 1Chr 12:4; 1Chr 27:19

יִשְׁמְרַי H3461 *Conj-w / N-proper-ms* (1×)

Yishmeray: personal name in Benjamin's genealogy, possibly meaning 'Yahweh keeps/guards'

Yishmeray was a Benjamite listed in the genealogies of 1 Chronicles 8:18. The name appears to be theophoric, possibly meaning "Yahweh keeps" or "Yahweh guards." He belongs to the detailed Benjamite genealogies that trace the tribe's recovery and reconstitution after various historical disruptions.

(1×) A Benjamite name appearing in 1 Chronicles 8:18 within the extensive genealogical records of Benjamin. The name likely incorporates a verbal root meaning "keep" or "guard" with a theophoric element. Septuagint readings (Samarei, Iesamari, Iassemari) show variation, reflecting the challenge of transmitting Hebrew names through Greek. The individual's inclusion marks him as part of Benjamin's reconstituted tribal identity. **PROPER NAMES (PERSONAL)**

en: and-Yishmeray | **es:** Y-Yismerai | **fr:** [וישמרי] | **de:** [וישמרי] 1Chr 8:18

יָשֵׁן H3462 *Adj-mp* (21×)

To sleep, fall asleep; to grow old or become chronic (Niphal); to cause someone to sleep, put to sleep (Piel causative).

The Hebrew verb yashen describes one of humanity's most universal experiences — the act of falling asleep and the state of being asleep. In its Qal stem, it covers the full range from God causing Adam's deep sleep (Gen 2:21) to the watchman's assurance that 'he who keeps Israel shall neither slumber nor sleep' (Ps 121:4). Spanish dormir, French dormir, and German schlafen render the basic sense with perfect transparency across all target languages. The root takes a metaphorical turn in the Niphal, where 'sleeping' extends to mean 'growing old' or 'becoming chronic' — stored grain that has 'grown old' must be cleared out (Lev 26:10), a skin disease that is 'chronic' rather than fresh (Lev 13:11), and the warning against growing spiritually stale in the land (Deut 4:25). A single Piel causative describes Delilah making Samson 'sleep upon her knees' (Judg 16:19) before calling the barber — one of Scripture's most fateful naps. Arabic wasin ('sleepy') and Aramaic shinta ('sleep') confirm the root's pan-Semitic pedigree.

1. sleep, fall asleep (17×) To sleep or fall asleep — the basic Qal intransitive covering all forms of natural sleep, including the participial and adjectival use meaning 'sleeping' or 'asleep.' With 17 occurrences, this dominant sense spans from God's foundational act of putting Adam into sleep (Gen 2:21) to Pharaoh sleeping and dreaming (Gen 41:5), Elijah sleeping under the broom tree (1 Kgs 19:5), and Job's lament that in death he would have 'slept and been at rest' (Job 3:13). Spanish dormir/durmio, French dormir, and German schlafen converge universally. Psalm 121:4 provides the theological negative: 'He who keeps Israel shall neither slumber nor sleep' — yashen paired with num to express total vigilance. **SLEEP AND SLUMBER**

en: He-sleeps, I-sleep, I-would-have-slept | **es:** Y-durmió, dormir, dormirá | **fr:** [וישנו], [יישן], des-dormants. | **de:** [וישנו], [יישן], [ישנו] Gen 2:21; Gen 41:5; 1Sam 26:12; 1Kgs 19:5; Job 3:13

2. grow old, become chronic (3×) To grow old, become long-standing, or be chronic — a Niphal sense where 'sleeping' metaphorically extends to aging or staleness, describing things that have sat too long or conditions that have persisted. Found in 3 occurrences: a chronic skin disease as opposed to a fresh outbreak (Lev 13:11), stored produce that must be cleared when new harvest comes ('you shall eat old store long kept,' Lev 26:10), and the warning that after dwelling long in the land the people will 'grow old' and become corrupt (Deut 4:25). Spanish envejecido/anejo and the shift from sleep vocabulary to aging vocabulary confirm that translators

recognize a metaphorical leap: what 'sleeps' too long grows stale. GEOGRAPHY AND SPACE
en: and-you-grow-old, chronic, stored-long | **es:** añejo, envejecida, y-envejezcais | **fr:** chronic, et-tu-grow-ancien, stored-long | **de:** chronic, stored-lang, und-du-wachsen-alt Lev 13:11; Lev 26:10; Deut 4:25

3. cause to sleep (1×) To cause someone to fall asleep, to put to sleep — a Piel causative describing one person inducing sleep in another. Only 1 occurrence: Delilah 'made him sleep upon her knees' before summoning a man to shave Samson's hair (Judg 16:19). Spanish lo hizo dormir, French le fit dormir, and German machte ihn schlafen all employ explicit causative constructions, distinguishing this from the intransitive Qal. The single occurrence is among the most consequential sleeps in all Scripture — the moment when Israel's champion loses his strength through one woman's lullaby of betrayal. STRIKING AND REFERENCE
en: and-made-him-sleep | **es:** Y-lo-hizo-dormir | **fr:** et-fit-lui-dormir | **de:** und-machte-ihn-schlafen Judg 16:19

יָשֵׁן H3463 *Prep-m / N-mpc* (7×)
yashen – sleeping, asleep; an adjective describing the state of sleep, literal or figurative
The adjective yashen describes someone in the state of sleep, from Saul lying asleep in his encampment (1 Sam 26:7) to the beloved's drowsy declaration 'I sleep but my heart is awake' (Song 5:2). Beyond literal slumber, the word carries potent figurative weight: Elijah taunts the priests of Baal, suggesting their god is merely 'sleeping' (1 Kgs 18:27), and the psalmist depicts Yahweh awakening 'like one sleeping' to deliver his people (Ps 78:65). Most strikingly, Daniel 12:2 speaks of 'those sleeping in the dust of the earth' – the dead awaiting resurrection. Spanish dormido, French dormant, and German equivalents all converge on the single idea of sleep, though the theological range from napping to death is remarkable.

sleeping, asleep (7×) Asleep, in the state of sleeping – used literally of persons in natural slumber (1 Sam 26:7, 12; 1 Kgs 3:20; Song 5:2) and figuratively of apparent divine inactivity (Ps 78:65; 1 Kgs 18:27 of Baal) and of the dead resting in the dust awaiting resurrection (Dan 12:2). The multilingual glosses – Spanish dormido, French dormant, English sleeping – uniformly treat this as a single sense, and indeed the figurative extensions all depend on the core image of eyes-closed unconsciousness rather than constituting separate semantic categories. SLEEP AND SLUMBER
en: like-one-sleeping, of-those-sleeping-in, sleeping | **es:** como-dormido, dormida, dormido | **fr:** comme-dormant, dormais,, dormant | **de:** [ישן], [ישנה], [מישני] 1Sam 26:7; 1Kgs 3:20; 1Kgs 18:27; Ps 78:65; Song 5:2

יָשֵׁן H3464 *N-proper-ms* (1×)
Yashen: personal name, one of David's mighty warriors; parallel text has Hashem
Yashen was one of David's elite warriors mentioned in 2 Samuel 23:32. The parallel account in 1 Chronicles 11:34 has "Hashem," leading scholars to suggest textual variation or corruption. Some propose deleting "sons of" in both texts to clarify the reading. Despite uncertainty about the exact form, the individual's status among David's mighty men is secure.

(1×) One of David's mighty men listed in 2 Samuel 23:32, though the parallel passage in 1 Chronicles 11:34 reads "Hashem" instead. Textual scholars suggest emending both passages to clarify the name, possibly by removing "sons of" (bene) as dittography. The individual's inclusion among David's elite warriors marks him as a fighter of exceptional courage and skill, despite textual uncertainty about his precise name. PROPER NAMES (PERSONAL)
en: Jashen | **es:** Yashen | **fr:** Jashen | **de:** Jashen 2Sam 23:32

יָשָׁן H3465 *Adj-mp* (7×)
yashan – old, aged; describing things stored over time or of long standing
A homonym of the more common yashen ('sleeping'), this adjective yashan means 'old' in the sense of aged, stored, or long-standing. Its seven occurrences cluster around two domains: stored agricultural produce – the 'old harvest' that Israel will eat thanks to God's blessing (Lev 25:22; 26:10) and the 'old and new' choice fruits of Song 7:14 – and ancient structures, notably the 'Old Gate' in Nehemiah's Jerusalem (Neh 3:6; 12:39) and Isaiah's 'old pool' (Isa 22:11). The etymological connection to sleep is suggestive: something 'old' has, as it were, lain dormant. Spanish lo viejo, French ancien, and German alt all render it consistently as a straightforward descriptor of age.

old (adjective, of things/produce) (7×) Old, aged, of long standing – applied to stored produce that has been kept over time (Lev 25:22; 26:10; Song 7:14, where 'old and new' fruits are paired) and to established structures such as the 'Old Gate' of Jerusalem (Neh 3:6; 12:39) and Isaiah's 'old pool' (Isa 22:11). Spanish añejas and lo viejo, French ancien, and German alt converge on a single sense of temporal age without further semantic subdivision. The BDB entry notes the etymological link to withering and dormancy, connecting this adjective to the root idea of lying inactive over time. GEOGRAPHY AND SPACE
en: and-old, old, the-Old | **es:** añejas, la-vieja, lo-viejo | **fr:** [הישנה], ancien, anciens; | **de:** [הישנה], [ישנים], alt Lev 25:22; Lev 26:10; Neh 3:6

יְשָׁנָה H3466 *N-proper-fs* (2×)
Jeshanah, a town on Ephraim's southern border (2 Chr 13:19) and possibly a gate in Jerusalem (Neh 12:39)
This place name, meaning "old" or "ancient," designates a border town that Abijah captured from Jeroboam during the divided kingdom period. Located near Bethel, it's identified with modern Ain Siniya, about five miles north of Beitin. The name also appears in Nehemiah 12:39 as "the Old Gate" in Jerusalem's wall dedication, though the connection between the town and gate remains uncertain. Some scholars propose reading Jeshanah in place of "the Shen" in 1 Samuel 7:12.

(2×) Found in 2 Chronicles 13:19 (town captured by Abijah) and Nehemiah 12:39 (possibly a gate name). The Nehemiah occurrence has the article ("the Old"), suggesting it may be descriptive rather than a proper name. The town marked Ephraim's southern boundary, making it strategically important in the northern kingdom's defenses against Judahite expansion. GEOGRAPHY AND SPACE
en: Jeshanah, the-Old | **es:** Yeshanah, la-vieja | **fr:** [הישנה], [ישנה] | **de:** [הישנה], [ישנה] 2Chr 13:19; Neh 12:39

יָשַׁע H3467 *V-Hifil-Prtcpl-msc / 3ms* (206×)
To save, deliver, rescue (Hifil); a savior or deliverer (Hifil participle); to be saved or receive salvation (Nifal).
Yasha is the verbal root behind some of the most important names and concepts in Scripture — Joshua, Jesus (Yeshua), Isaiah (Yesha'yahu), and the noun yeshu'ah ('salvation'). In its dominant Hifil stem it means to deliver or rescue from danger, enemies, or oppression, with either God or a human champion as the subject. The Hifil participle moshia' ('savior, deliverer') becomes a near-title for God in the prophets and for the judges who rescue Israel in the book of Judges. The Nifal passive captures the other side of the same event: 'to be saved,' 'to experience deliverance.' The multilingual evidence is illuminating — Arabic splits between khalasa ('to rescue/redeem') and anqadha ('to save from danger'), Korean uses guwonhada (a dedicated salvation term borrowed from Chinese), and Swahili -okoa carries the specific sense of pulling someone from peril. The root's breadth — from battlefield deliverance to eschatological salvation — makes it one of the Hebrew Bible's most theologically consequential verbs.

1. save, deliver, rescue (Hifil active) (156×) Active Hifil causative: to save, deliver, or rescue someone from danger, enemies, distress, or oppression — the largest sense at 156 occurrences spanning every major corpus. God saves Israel at the Red Sea (Exod 14:30), raises up judges to save them from enemies (Judg 3:31, 7:7, 10:1), and promises future deliverance through the prophets (Isa 35:4, 45:22). Human agents also 'save' — David's mighty men, military commanders, and kings who deliver their people. Arabic

khallasa/anqadha, Korean 구원하다 (guwonhada), and Swahili -okoa all converge on rescue-from-peril semantics. The Psalms' urgent imperative hoshi'eni ('save me!') — as in Ps 3:7, 6:4, 22:21 — captures the verb at its most existentially charged. **SALVATION AND RESCUE**

en: save, save-me | **es:** Salva, Sálvame, salva | **fr:** le-sauver, sauve, sauve-moi | **de:** rette, rette-mich, rettete Exod 14:30; Deut 20:4; Judg 3:31; Judg 7:7; Judg 10:1

2. savior, deliverer (Hifil participle substantive) (28×) Hifil participle used substantively as an agent noun: 'savior,' 'deliverer,' 'rescuer' — 28 occurrences. The moshia' is the one who effects deliverance, whether God himself ('I am the LORD your God... and besides me there is no savior,' Hos 13:4) or a human champion like Othniel (Judg 3:9) or Ehud (Judg 3:15). The article or possessive suffix typically marks the substantival use: ha-moshia' ('the deliverer'), moshi'ekha ('your savior'). Arabic mukhallis and Korean 구원자 (guwon-ja, literally 'salvation-person') both use dedicated agent-noun formations, confirming this as a lexicalized title rather than a mere participle. The tragic negation in Deut 22:27, 28:29, 28:31 — 'and there was no deliverer' — shows how central this figure was to Israelite expectations. **SALVATION AND RESCUE**

en: Savior, a-Savior, a-deliverer | **es:** Salvador, el-que-salva, por-Salvador | **fr:** de-sauver, deliverer, et-sauver | **de:** deliverer, der-eins-rettend, ein-deliverer Deut 22:27; Deut 28:29; Deut 28:31; Judg 3:9; Judg 3:15

3. be saved, receive salvation (Nifal passive) (21×) Nifal passive/reflexive: to be saved, to be delivered, to receive or experience salvation — 21 occurrences. Here the rescued party is the grammatical subject: 'Israel is saved by the LORD with an everlasting salvation' (Isa 45:17), 'happy are you, O Israel — who is like you, a people saved by the LORD?' (Deut 33:29). The Nifal captures the recipient's perspective on the same event the Hifil describes from the agent's side. Korean 구원받다 (guwon-batda, 'receive salvation') uses a passive auxiliary, and Arabic yukhallas (Form II passive) mirrors the Hebrew voice shift. The theological weight is enormous: the Nifal declares that salvation is something experienced and received, not self-achieved. **SALVATION AND RESCUE**

en: I-am-saved, and-I-will-be-saved, and-be-saved | **es:** es-salvado, hemos-sido-salvados, salvado | **fr:** [ינושׁע], et-sauver, et-tu-devra-être-sauva | **de:** ich-am-rettete, retten, rettete Num 10:9; Deut 33:29; 2Sam 22:4; Ps 18:3; Ps 33:16

4. (1×) A single ambiguous occurrence at 2 Samuel 10:11 where Joab tells Abishai 'if the Arameans are too strong for me, then you shall save me; and if the Ammonites are too strong for you, then I will come to save you.' The multilingual evidence (Spanish para salvación, French pour salut, German fuer salvation) suggests the translations treated this as a nominal or purposive construction ('for salvation/deliverance') rather than a straightforward finite verb. The verse functions as a mutual-aid pact between commanders and may represent a transitional usage where the verb shades toward its nominal derivative yeshu'ah. **SALVATION (NOUN)**

en: for-salvation | **es:** para-salvación | **fr:** pour-salut | **de:** fuer-salvation 2Sam 10:11

יְשַׁע H3468 *N-msc / 2fs* (36×)

Deliverance, salvation, safety — God's rescuing act or the resulting state of security and well-being

A masculine noun denoting the spectrum from active divine rescue to the settled state of safety it produces. Found almost exclusively in poetry, it is a favorite word of the Psalms and Isaiah, often appearing in theologically rich constructions: 'the God of my salvation' (Ps 25:5), 'the rock of our salvation' (Ps 95:1), 'my light and my salvation' (Ps 27:1). The Spanish 'salvación' and French 'salut' both capture the theological weight, while the occasional rendering as 'safety' or 'welfare' (as in Job 5:4, 11) shows the word can also describe the practical condition of being secure. In Habakkuk 3:13, it uniquely functions as a verbal infinitive — 'to save' — revealing its deep kinship with the root yāsha^{c}.

1. salvation, deliverance (33×) Active divine deliverance or salvation — the mighty act by which God rescues his people from enemies, oppression, or distress (2 Sam 22:3, 36; Ps 27:1; Isa 62:11). This is the dominant sense, appearing in doxological exclamations and covenant affirmations. Spanish consistently renders 'salvación,' French 'salut,' and the possessive suffixes ('my salvation,' 'your salvation') underscore the personal, relational character of God's saving intervention. In Hab 3:13, the word takes an infinitival function — 'you went out to save your anointed.' **SALVATION (NOUN)**

en: Your-salvation, my-salvation, our-salvation | **es:** mi-salvación, nuestra-salvación, salvación | **fr:** Ton-salut, [ישׁע], [ישׁענו] | **de:** Heil, Your-salvation, [ישׁע] 2Sam 22:3; 2Sam 22:36; 2Sam 22:47; 2Sam 23:5; 1Chr 16:35

2. safety, security (3×) The resulting state of safety, security, or well-being after deliverance has been accomplished (Job 5:4, 11; Ps 12:5). Here the emphasis shifts from the act of rescue to the condition of protection and prosperity it brings. Spanish translates with prepositional phrases like 'en salvación,' French 'dans sauver,' and German 'in Heil,' all suggesting an abiding state rather than a momentary intervention. Job's usage is especially telling: the poor are lifted 'to safety' — a tangible, this-worldly security. **SALVATION (NOUN)**

en: from-safety, in-safety, safety | **es:** con-salvación, de-salvación, en-salvación | **fr:** dans-sauver, de-ישׁע ,מישׁע | **de:** in-Heil, rettete, von-rettete Job 5:4; Job 5:11; Ps 12:5

יִשְׁעִי H3469 *Conj-w / N-proper-ms* (5×)

Yishi, a personal name meaning 'salutary' or 'saving,' borne by four men in Chronicles

Yishi (meaning 'he saves' or 'salutary') is a Hebrew proper name shared by four individuals in the Chronicler's genealogies. These include a descendant of Jerahmeel (1 Chr 2:31), a chief of Judah (1 Chr 4:20), a leader of Simeon who led an expedition against the Amalekites at Mount Seir (1 Chr 4:42), and a chief of the half-tribe of Manasseh (1 Chr 5:24). The name's root in salvation (yasha) reflects a theophoric hope characteristic of Israelite naming practices.

(5×) A proper masculine name derived from the root yasha ('to save'), borne by four distinct individuals in 1 Chronicles. English renders it 'Yishi' or 'Ishi,' while Spanish gives 'Yisi.' The Septuagint varies widely across manuscripts (Ισεμιηλ, Ιεσει, Σεει), indicating early textual fluidity. All five occurrences appear in tribal genealogies of Jerahmeel, Judah, Simeon, and Manasseh. **PROPER NAMES (PERSONAL)**

en: Yish'i, and-Yish'i | **es:** Yisi, y-Yisi | **fr:** [ישׁעי], [ישׁע] | **de:** Jischai, und-Jischai 1Chr 2:31; 1Chr 4:20; 1Chr 4:42; 1Chr 5:24

יְשַׁעְיָהוּ H3470a *Conj-w / N-proper-ms* (35×)

Isaiah (Yeshayahu) — 'Yah is salvation,' the prophet son of Amoz who ministered in 8th-century Judah

Yeshayahu (Isaiah) is a theophoric name meaning 'Yah is salvation,' combining the root y-sh-' ('to save, deliver') with the divine name. The name appears 35 times, referring primarily to the great prophet who served under four Judahite kings — Uzziah, Jotham, Ahaz, and Hezekiah — spanning roughly 740 to 700 BC. Isaiah's most dramatic narrative role unfolds during the Assyrian crisis: he counseled Hezekiah to trust God rather than capitulate (2 Kgs 19:2-7, 20-34; Isa 37), and he announced the king's miraculous healing and the sign of the retreating shadow (2 Kgs 20:1-11). The prophet is also credited with writing a history of Uzziah's reign (2 Chr 26:22) and Hezekiah's (2 Chr 32:32). The Septuagint renders the name Esaias, whence English 'Isaiah.'

Yeshayahu / Isaiah (proper noun) (35×) The proper masculine name Yeshayahu ('Yah is salvation'), identifying the 8th-century Judahite prophet son of Amoz. Narrative occurrences concentrate in 2 Kings 19-20 and their Isaiah parallels (chs. 37-39), where he serves as Hezekiah's prophetic counselor during the Sennacherib crisis and the king's illness. The superscription of the book bearing his name (Isa 1:1) and the Chronicles references (2 Chr 26:22; 32:20, 32) establish him as both prophet and historiographer. A secondary Yeshayahu appears among the sons of Jeduthun (1 Chr 25:3, 15). The Greek Esaias, Spanish 'Isaias,' and German 'Jesaja' all derive from the Hebrew through Septuagintal transmission. **ISAIAH PROPHET NAME**

en: Isaiah, Yeshayahu, son | **es:** Isaías, Yeshayahu | **fr:** Ésaïe | **de:** Jesaja, Yeshayahu 2Kgs 19:2; 2Kgs 19:5; 2Kgs 19:6; 2Kgs 19:20; 2Kgs 20:1

יְשַׁעְיָה H3470b *Conj-w / N-proper-ms* (4×)
Jeshaiah, name of four post-exilic Israelites (different from Isaiah the prophet)
Jeshaiah, meaning 'salvation of Yahweh,' appears as the name of four different individuals in the post-exilic period, distinct from the great prophet Isaiah. These include a descendant of Zerubbabel, a chief who returned with Ezra, a Levitical leader, and a Benjamite. The name's theophoric element (Yah) marks these individuals as bearing testimony to Yahweh's saving work, a common pattern in Hebrew naming.

(4×) Four distinct individuals bear this name in Chronicles, Ezra, and Nehemiah: a grandson of Zerubbabel in David's royal line (1Chr 3:21), a chief of the sons of Elam who returned with Ezra from Babylon (Ezra 8:7), a chief of the Merarites in Ezra's time (Ezra 8:19), and a Benjamite in Nehemiah's Jerusalem (Neh 11:7). The Septuagint renders the name variously as Ioseia, Hesaia, Ieseia, showing Greek approximations of the theophoric name. Spanish Isaías links it to the more famous prophet, while Yeshayahu/Yeshaya preserve the Hebrew form; French and German leave it in Hebrew brackets in some instances. **ISAIAH PROPHET NAME**
en: Yeshayah, and-Yesha'yah | **es:** Isaías, Yeshayahu, y-Yeshaya | **fr:** [וישעיה], [ישעיה] | **de:** [וישעיה], [ישעיה] 1Chr 3:21; Ezra 8:7; Ezra 8:19; Neh 11:7

יְשֵׁפֵה H3471 *Conj-w / N-ms* (3×)
jasper, precious stone (Persian loanword, possibly jade-like stone)
A precious stone mentioned in the high priestly breastplate lists, identified as a Persian loanword related to jade. Appearing in Exodus 28:20 and 39:13 (Priestly source) as the third stone in the fourth row of the breastplate, alongside beryl and onyx, and in Ezekiel 28:13 among the stones adorning the king of Tyre in his Edenic splendor. The term is a loanword from Persian (یَشم), also borrowed into Arabic (يَشْب) and possibly reflected in Akkadian ašpû. Ancient translations vary in identification, but 'jasper' has become standard in English, referring to an opaque, often banded quartz stone prized for its colors and polish.

(3×) A precious stone of Persian origin, likely a jade-like or jasper-type stone valued for beauty and rarity. Its inclusion in both the priestly vestments and the prophetic description of primordial splendor marks it as among the most valued stones in the ancient Near Eastern economy. The loanword status indicates this was an imported luxury item, not native to Canaan. Multilingual glosses uniformly render 'jasper' or 'jaspe', following the traditional identification. **AUTO-DETECTED COMMUNITY 10740 WITH 3 SENSES**
en: and-jasper | **es:** y-jaspe | **fr:** et-jaspe, et-pierre-précieuse | **de:** [וישפה], und-Jaspis Exod 28:20; Exod 39:13; Ezek 28:13

יִשְׁפָּה H3472 *Conj-w / N-proper-ms* (1×)
Yishpah: personal name in Benjamin's genealogy
Yishpah was a Benjamite mentioned in the tribal genealogies of 1 Chronicles 8:16. The name appears only once, with no additional narrative context. His inclusion in Benjamin's detailed family records reflects the tribe's careful preservation of lineage information through periods of disruption and exile.

(1×) A Benjamite name appearing in 1 Chronicles 8:16 within the genealogical lists of that tribe. The single occurrence provides no biographical information beyond tribal affiliation. Septuagint readings (Saphān, Iespha) maintain the name with slight variations. The individual belongs to the extensive genealogical reconstructions that reestablished Benjamite identity and land claims in the post-exilic period. **AUTO-DETECTED COMMUNITY 10740 WITH 3 SENSES**
en: and-Yishpah | **es:** y-Yispa | **fr:** [וישפה] | **de:** [וישפה] 1Chr 8:16

יִשְׁפָּן H3473 *Conj-w / N-proper-ms* (1×)
Yishpan: personal name in Benjamin's genealogy
Yishpan was a Benjamite listed in 1 Chronicles 8:22 among the tribal genealogies. Like many names in these registers, it appears only once with no narrative elaboration. The preservation of such names demonstrates the importance of genealogical continuity for maintaining tribal identity and inheritance rights.

(1×) A personal name appearing in Benjamin's genealogy in 1 Chronicles 8:22. The single occurrence offers no contextual details about the individual's life or role. Greek manuscripts (Ispan, Espan, Iesphan) show minor variations in rendering. The name's inclusion among Benjamin's extensive family lists underscores the tribe's commitment to preserving lineage records through generations of historical upheaval. **PROPER NAMES (PERSONAL)**
en: and-Yishpan | **es:** Y-Yispán | **fr:** [וישפן] | **de:** [וישפן] 1Chr 8:22

יָשַׁר H3474 *V-Hifil-Imperf-1cs* (28×)
To be straight, right, or pleasing; in Piel/Hifil, to make straight, direct, or level; physically, to go directly forward.
Yashar captures the Hebrew intuition that moral rightness and physical straightness are the same thing seen from different angles. A road that goes straight, a path that has been leveled, a deed that is 'right in someone's eyes' — all share this single root. The Qal stative 'it was right in his eyes' becomes a recurring formula for approval throughout Judges, Samuel, and Kings, while the Piel 'make straight' carries both the literal force of Hezekiah redirecting a water channel (2 Chr 32:30) and the spiritual force of Proverbs 3:6, 'He will make straight your paths.' The cognate Akkadian isharu ('to be straight, just') and Arabic yasara ('to be easy, tractable') confirm that the physical-to-moral metaphor is ancient across the Semitic family.

1. be right or pleasing (12×) The Qal stative sense: to be right, pleasing, or agreeable in someone's eyes — the formulaic expression yashar be'eynay ('it was right in his/my eyes'). Samson tells his parents that the Philistine woman 'is right in my eyes' (Judg 14:3, 7); Saul is pleased when David's marriage 'was right in his eyes' (1 Sam 18:20, 26). Spanish parecer recto and the recurring 'right in the eyes of' formula across translations confirm this as a lexicalized evaluative expression. Twelve occurrences, heavily concentrated in the Judges-Samuel narrative cycle where personal moral judgment is a persistent theme. **STRAIGHTNESS AND UPRIGHTNESS**
en: and-she-was-right, and-was-right, is-right | **es:** Y-pareció-recto, es-recta, es-recto | **fr:** [ויישר], [ישר], cela-fera-être-droit | **de:** [ויישר], [ישר], [ישרה] Num 23:27; Judg 14:3; Judg 14:7; 1Sam 18:20; 1Sam 18:26

2. make straight, direct, level (7×) The Piel factitive: to make straight, smooth, or direct — to actively establish rightness or levelness in a path, whether literal or metaphorical. Hezekiah 'directed' the waters of the upper Gihon straight down to the west side of the City of David (2 Chr 32:30); the psalmist declares 'all your precepts I consider right' (Ps 119:128); Proverbs promises 'He will make straight your paths' (Prov 3:6). Spanish enderezar ('to straighten') and German richten ('to direct') both capture the causative transformation from crooked to straight. Seven occurrences spanning moral instruction, urban engineering, and wisdom teaching. **STRAIGHTNESS AND UPRIGHTNESS**
en: I-consider-right, and-he-directed-them, make-straight | **es:** enderecé, endereza, enderezad | **fr:** [ייישרם], le-être-droit, être-droit | **de:** [המישרים], [ויישרם], [יישר] 2Chr 32:30; Ps 119:128; Prov 3:6; Prov 9:15; Prov 11:5

3. cause to be straight, direct gaze (6×) The Hifil causative: to cause to go straight, to direct forward, to level a way. In Psalm 5:8 the psalmist asks God to 'make straight your way before me'; in Proverbs 4:25 the sage commands 'let your eyes look directly forward'; in Isaiah 45:2 God promises to 'level the rough places' before Cyrus. The Hifil adds a stronger causative force than the Piel — not just smoothing what exists but actively clearing and directing the path ahead. Spanish allanar and the German causative constructions confirm the intensified agency. Six occurrences, four of them involving divine action. **STRAIGHTNESS AND UPRIGHTNESS**
en: I-will-level, I-will-make-level, [ketiv] | **es:** (allanaré), [Qere], [endereza] | **fr:** être-droit | **de:** [(אישר)], [[אושר]], [ketiv] Ps 5:8; Prov 4:25; Isa 45:2

4. go straight, move directly (2×) The Qal dynamic sense: to go straight, to move directly in a physical direction without deviating.

The cows pulling the ark 'went straight along the road to Beth-shemesh' (1 Sam 6:12), neither turning right nor left — one of the most vivid directional descriptions in the Hebrew Bible. In Job 37:3 God 'lets loose' his lightning and it goes straight to the ends of the earth. Spanish ir recto and German gerade gehen both select directional-motion vocabulary distinct from the evaluative 'be right.' Two occurrences, but the concretely spatial meaning is important as the likely etymological starting point from which the moral senses developed. **GOING AND LEADING**

en: and-they-went-straight, he-lets-it-loose | **es:** Y-fueron-recto, lo-suelta | **fr:** et-ils-alla-droit, être-droit-lui | **de:** [ישרהו], und-sie-ging-straight 1Sam 6:12; Job 37:3

5. be made level or even (1×) The Pual passive: to be made level, smooth, or evenly spread — the passive counterpart of the Piel factitive. A single occurrence in 1 Kings 6:35 describes the gold overlay on the temple doors as 'evenly spread' or 'leveled' onto the carved work. Spanish ajustado ('fitted, adjusted') captures the craftsmanship context. This is the only passive occurrence, but it preserves the root's concrete spatial meaning — physical surfaces made smooth by skilled hands — in a way that anchors the entire metaphorical range. **EQUAL SAME WORTH**

en: evenly-spread | **es:** ajustado | **fr:** evenly-étendit | **de:** evenly-spread 1Kgs 6:35

יְשֶׁר H3475 *N-proper-ms* (1×)

Yesher: personal name meaning 'uprightness,' son of Caleb in Judah's genealogy

Yesher was a son of Caleb mentioned in 1 Chronicles 2:18. The name means "uprightness" or "straightness," reflecting a virtue highly valued in Israelite culture. Septuagint manuscripts show divergent readings (Ioasar, Sar), indicating textual variation. The name connects this individual to the honorable lineage of Caleb, the faithful spy.

(1×) A son of Caleb listed in 1 Chronicles 2:18, whose name means "uprightness" or "straightness." The single occurrence places him within the prestigious lineage of Caleb, one of the two faithful spies who entered the promised land. Greek translations vary (Ioasar, Sar), suggesting textual difficulty. The name's meaning reflects the character qualities associated with Caleb's family line. **PROPER NAMES (PERSONAL)**

en: Yesher | **es:** Yeser | **fr:** [ישר] | **de:** [ישר] 1Chr 2:18

יֹשֶׁר H3476 *Prep-b / N-msc* (14×)

Uprightness, rectitude, moral straightness; integrity of heart and conduct before God and others.

Derived from the root yashar ('to be straight'), yosher names the quality of living in moral alignment – straight paths, straight speech, a straight heart. Proverbs holds it up as a guiding principle: the upright walk in straightness (Prov 2:13; 4:11), while those who abandon it turn to crooked ways. Solomon asks God to evaluate him according to 'the uprightness of my heart' (1 Kgs 9:4), and David praises God who 'tests the heart and delights in uprightness' (1 Chr 29:17). Job insists his words spring 'from the uprightness of my heart' (Job 33:3). French 'droiture' and Spanish 'rectitud' preserve the spatial metaphor of moral straightness.

uprightness, rectitude (14×) Moral straightness and integrity of character. Paired with tom ('blamelessness') in Psalm 25:21 and associated with the heart's disposition in Deuteronomy 9:5, 1 Kings 9:4, and 1 Chronicles 29:17. Applied to speech in Job 6:25 and Ecclesiastes 12:10. Proverbs contrasts it with crooked paths (2:13; 4:11). Job 33:23 extends the sense to what is ethically due. **UPRIGHTNESS EQUITY**

en: and-because-of-uprightness-of, and-in-uprightness, and-uprightness | **es:** Rectitud-de-, con-rectitud-de, de-lo-recto | **fr:** [בישר], dans-droiture, dans-son-droiture-lui | **de:** [בישר], [בישרן], [ישרן] Deut 9:5; 1Kgs 9:4; 1Chr 29:17; Job 6:25; Job 33:3

יָשָׁר H3477 *Conj-w* (119×)

Straight, upright, righteous; of persons: morally upright; of actions: right, correct, pleasing to God; physically: straight, level; also a proper name (Book of Yashar).

Yashar is one of Hebrew's most versatile moral-physical adjectives, rooted in the concrete image of straightness. A road can be yashar — level, direct, without crookedness (Ps 107:7; Jer 31:9) — and from this spatial metaphor the word extends powerfully into the ethical realm. Its most frequent use describes persons of moral integrity: Job is tam veyashar, 'blameless and upright' (Job 1:1), and the yesharim form a recognized social-moral category throughout Psalms and Proverbs, standing opposite the crooked and the wicked. A distinct evaluative sense appears in the Deuteronomistic formula 'what is right in the eyes of the LORD' (hayyashar be'eyne YHWH), the standard by which every king of Israel and Judah is measured. German aufrichtig ('upright') and Spanish recto both preserve the physical-to-moral metaphor beautifully — 'straight' becoming 'righteous.' French droit carries the same dual register. The word also appears as a proper name in the mysterious Book of Yashar (Josh 10:13; 2 Sam 1:18), a lost Israelite literary collection whose very title hints at an anthology of heroic virtue.

1. upright, righteous (of persons) (70×) Describes a person who is morally upright, righteous, or of good character — the dominant sense at 70 occurrences, forming a key term in biblical wisdom vocabulary. In Job 1:1, 1:8, and 2:3, yashar pairs with tam ('blameless') as a double predicate of exemplary righteousness; in Num 23:10 Balaam wishes to 'die the death of the upright' (yesharim). Proverbs uses the substantive yesharim as a quasi-social category: 'the upright will inhabit the land' (Prov 2:21), 'the prayer of the upright is his delight' (15:8). German aufrichtig and Spanish recto both derive from spatial-straightness metaphors applied to character, mirroring the Hebrew semantic transfer precisely. French droit similarly moves from 'straight' to 'just.' The multilingual evidence confirms that the physical-to-moral extension is deeply cross-linguistic, but Hebrew yashar carries a particular covenantal weight: to be yashar is to walk the path God has made straight. **STRAIGHTNESS AND UPRIGHTNESS**

en: is-right, right, straight | **es:** el-recto, es-recto, los-rectos | **fr:** droit | **de:** [ישר], aufrichtig, der-aufrichtig 1Sam 29:6; 2Kgs 10:15; Ezra 8:21; Neh 9:13; Job 1:1

2. right, correct (of actions/things) (43×) Applied to actions, conduct, or things that are right, correct, or pleasing — 43 occurrences concentrated in the Deuteronomistic history's recurring formula hayyashar be'eyne YHWH, 'what is right in the eyes of the LORD.' In Exod 15:26 God promises health to Israel 'if you do what is right in his eyes'; Deut 6:18 commands 'you shall do what is right and good in the sight of the LORD'; and every king is evaluated by whether he did hayyashar (1 Kgs 15:5, 11; 22:43; 2 Kgs 10:30). This sense differs from sense 1 by applying to deeds and judgments rather than persons — Spanish lo recto ('the right thing') and German das Rechte both substantivize the adjective to mark this shift. Deut 12:8 provides a revealing negative case: 'everyone doing what is right in his own eyes' — where self-determined rightness contrasts with God-determined rightness, exposing the word's dependence on the evaluating perspective. **STRAIGHTNESS AND UPRIGHTNESS**

en: the-right | **es:** lo-recto | **fr:** le-droit, le-droite | **de:** der-rechte, der-rechts Exod 15:26; Deut 6:18; Deut 12:8; Deut 12:25; Deut 12:28

3. straight, level (physically) (4×) Physical straightness, levelness, or directness — 4 occurrences describing roads, paths, and bodily forms. In Ps 107:7 God led the wanderers by 'a straight way' (derekh yesharah) to an inhabited city; Jer 31:9 promises 'I will make them walk by streams of water, in a straight path in which they shall not stumble.' Ezek 1:7 describes the living creatures' legs as yesharah — 'straight,' without the bend of a human knee — while Ezek 1:23 applies the same word to their wings stretched 'straight' toward one another. German gerade ('straight, direct') and Spanish recta/recto select purely spatial vocabulary here, distinct from the moral terms used in senses 1-2. This is the etymological base sense from which the moral metaphor derives: physical straightness as the conceptual source for moral uprightness. The Ezekiel usage is strikingly concrete — angelic anatomy described with a surveyor's adjective. **STRAIGHTNESS AND UPRIGHTNESS**

en: straight | **es:** recta, rectas, recto | **fr:** droit | **de:** [ישׁר], aufrichtig, gerade Ps 107:7; Jer 31:9; Ezek 1:7; Ezek 1:23

4. Yashar (Book of Yashar) (2×) A proper name in the title Sefer haYashar, 'the Book of Yashar' (or 'Book of the Upright') — 2 occurrences. In Josh 10:13 the narrator cites this book as the source for the account of the sun standing still over Gibeon; in 2 Sam 1:18 David's lament over Saul and Jonathan is said to be written in it. Spanish el Yashar and German der Yashar both transliterate rather than translate, while some traditions render 'the Book of the Just.' The work is clearly a pre-canonical literary anthology — possibly a collection of heroic poetry celebrating Israel's warriors and their deeds — now lost except for these two citations. The title itself is significant: if yashar here means 'upright,' the book was an anthology of the righteous; if it retains more of its physical sense, it may have been a 'book of straight records' — an official chronicle. **WRITING AND SCRIPTURE**

en: the-Yashar | **es:** el-Justo, el-Yashar | **fr:** le-Yashar | **de:** der-Yashar Josh 10:13; 2Sam 1:18

יִשְׂרָאֵל H3478 *Conj-w* (2507×)

Israel – the patriarch Jacob's covenant name and the nation descended from him

Israel (Yisra'el) serves as both a personal name and a national designation. Given to the patriarch Jacob after his nocturnal wrestling at Peniel (Gen 32:28), the name is traditionally parsed as 'he strives with God' or 'God persists.' From that point forward it designates Jacob's descendants collectively – the twelve tribes, the united monarchy, and later the northern kingdom specifically. With 2,507 occurrences, it is the second most frequent proper noun in the Hebrew Bible after Yahweh, appearing in every genre from Torah narrative to prophetic oracle. Its persistence across languages is notable: Spanish, French, German, and English all retain the form virtually unchanged.

Israel (proper name and nation) (2507×) The proper name Israel, first bestowed on Jacob after wrestling with God at Peniel (Gen 32:28) and thereafter denoting the covenant people descended from him. The name functions at multiple levels – patriarch, twelve-tribe nation, northern kingdom, and eschatological remnant – yet remains a single lexical identity. Cross-lingual evidence confirms total uniformity: every target language renders it as 'Israel,' reflecting its irreducible status as a proper noun rather than a translatable concept. **ISRAEL NATION NAME**

en: Israel | **es:** Yisrael | **fr:** Israël | **de:** Israel, Israels, Jisrael Gen 32:28; Gen 35:10; Gen 43:11; Gen 46:5; Gen 47:29

יִשְׂרָאֵל H3479 *Prep-l / N-proper-ms* (8×)

Israel — the national name of God's covenant people, here in Aramaic portions of Ezra referring to the post-exilic community.

In the Aramaic sections of Ezra, the name Israel (Yisra'el) designates the post-exilic Jewish community rebuilding their identity under Persian rule. It appears in official Aramaic correspondence and royal decrees — 'the God of Israel' (Ezra 5:1; 6:14; 7:15), 'the king of Israel' (5:11), 'the children of Israel' (6:16), and 'the people of Israel' (7:13). Though this is the same name given to Jacob and borne by the nation throughout Scripture, its Aramaic form in these administrative contexts highlights how Israel's covenant identity persisted even in the language of empire. Spanish preserves 'Israel' unchanged, while German adds the preposition 'zu-Israel' in dative constructions.

Yisrael (8×) The Aramaic form of the proper national name Israel (Yisra'el), used in the administrative and prophetic contexts of Ezra 5-7 to designate the post-exilic covenant community. Appears in set phrases: 'God of Israel' (Ezra 5:1; 6:14; 7:15), 'king of Israel' (5:11), 'children of Israel' (6:16). The universal retention of the name across all language traditions — Spanish 'Israel,' German 'Israel,' French 'Israël' — reflects its status as a foundational biblical proper noun. **ISRAEL NATION NAME**

en: Yisrael, of-Yisrael | **es:** Israel, Yisrael, de-Israel | **fr:** Israël, [לישראל] | **de:** Israel, zu-Israel Ezra 5:1; Ezra 5:11; Ezra 6:14; Ezra 6:16; Ezra 6:17

יִשַׂרְאֵלָה H3480 *N-proper-ms* (1×)

Yesarelah: personal name, variant of Asharelah, son of Asaph; etymology uncertain

Yesarelah was a son of Asaph, the temple musician, mentioned in 1 Chronicles 25:14. The name appears to be a variant of Asharelah (verse 2 of the same chapter), possibly representing different vocalizations of the same name. He served in the organized musical worship of the temple, continuing his father's legacy of leading Israel's praise.

(1×) A son of Asaph listed in 1 Chronicles 25:14, identified with Asharelah in verse 2 of the same chapter. The name's etymology is uncertain, and the variation may reflect dialectal or textual differences rather than separate individuals. His inclusion in the temple musicians' courses connects him to the liturgical worship that formed Israel's spiritual center, particularly the prophetic music tradition associated with Asaph's family. **PROPER NAMES (PERSONAL)**

en: Yesarelah | **es:** Jesarela | **fr:** [ישראלה] | **de:** [ישראלה] 1Chr 25:14

יִשְׂרְאֵלִי H3481 *Art / N-proper-ms* (2×)

The Israelite, a gentilic adjective appearing in Leviticus 24:10 and possibly 2 Samuel 17:25

This gentilic adjective designates someone as belonging to Israel, appearing in two notable contexts. In Leviticus 24:10-11 it describes both a man and a woman involved in the blasphemy incident that led to the death penalty legislation. The 2 Samuel occurrence is textually uncertain: the Masoretic text reads "the Ishmaelite" while the Septuagint and parallel in 1 Chronicles 2:19 support "the Israelite," creating interpretive challenges about Amasa's father's identity.

(2×) Attested in Leviticus 24:10 (twice, masculine and feminine forms) and possibly 2 Samuel 17:25 (textual variant). The Leviticus context is crucial: it establishes that blasphemy law applies equally to Israelite and foreigner. The 2 Samuel reading affects whether Amasa's father was an Israelite or Ishmaelite, with significant implications for understanding David's family connections. **ISRAELITE ETHNIC IDENTITY**

en: the-Israelite, the-Yisraeli | **es:** el-israelita, israelita | **fr:** le-Israelite, le-Yisraeli | **de:** der-Israelite, der-Yisraeli Lev 24:10; 2Sam 17:25

יִשְׂרְאֵלִי H3482 *N-proper-fs* (3×)

Israelite (gentilicic), member of Israel; Israelite woman (feminine form)

The gentilicic adjective meaning 'Israelite,' denoting membership in the people of Israel. All three occurrences appear in Leviticus 24:10-11, describing the son of an Israelite woman and an Egyptian man who blasphemed the Name during a camp dispute. The text carefully identifies him as 'the son of the Israelite woman' (v. 10), then as 'the Israelite' (masculine, v. 10), and again 'the Israelite woman' (v. 11). This focus on his half-Israelite status may explain why the case required special adjudication—he belonged partially to the covenant community. The feminine form הַיִּשְׂרְאֵלִית is particularly notable, as ethnic-religious identity often passed patrilineally.

(3×) The ethnic-religious designation 'Israelite,' marking membership in the covenant people. The Leviticus passage's careful attention to the blasphemer's mixed parentage (Israelite mother, Egyptian father) raises questions about identity, belonging, and legal standing in the wilderness community. The repetition of 'Israelite/Israelite woman' emphasizes this liminal status. Cross-linguistic glosses uniformly render the gentilicic ('Israelite', 'israelita'), recognizing this as the standard ethnic-religious identifier. **ISRAELITE ETHNIC IDENTITY**

en: Israelite, the-Israelite, the-Israelite-woman | **es:** israelita, la-israelita | **fr:** Israelite, le-Israelite, le-Israelite-femme | **de:** Israelite, der-Israelite, der-Israelite-Frau Lev 24:10; Lev 24:11

יְשָׁרָה H3483 *Conj-w* (1×)
yesharah: uprightness (of heart), moral integrity and straightness
This noun denotes uprightness or straightness, particularly moral integrity. In 1 Kings 3:6, Solomon speaks of David's "uprightness of heart" before God, one of the virtues that characterized his father's reign. The term emphasizes moral straightness as opposed to crookedness or deviation from God's ways. It represents alignment with divine standards of righteousness.

(1×) A feminine noun meaning "uprightness," used in 1 Kings 3:6 to describe David's moral character before God. The phrase "uprightness of heart" (alongside faithfulness and righteousness) characterizes the inner disposition that marked David's relationship with Yahweh. Cross-linguistic translations consistently render this as "uprightness" or "straightness," emphasizing the geometric metaphor of moral rectitude versus deviation or crookedness that pervades biblical ethics. **GEOGRAPHY AND SPACE**
en: and-in-uprightness-of | **es:** y-en-rectitud-de | **fr:** et-dans-droiture-de | **de:** und-in-uprightness-von 1Kgs 3:6

יְשֻׁרוּן H3484 *Conj-w / N-proper-fs* (4×)
Jeshurun, poetic name for Israel emphasizing the nation's ideal upright character
Jeshurun appears as an affectionate, idealized name for Israel in poetry, derived from yashar ('upright'). Moses uses it in his final blessing to designate the covenant people under their best character —'the upright one' or 'the righteous people.' The term appears in contexts celebrating God's choice and blessing of Israel, though Moses' final song ironically uses it just before describing how 'Jeshurun grew fat and kicked,' abandoning the very uprightness the name celebrates. Most scholars take it as a denominative meaning 'upright folk' rather than a diminutive.

(4×) Jeshurun appears four times in exalted poetic contexts: twice in Moses' final blessing ('There is none like God, O Jeshurun' Deut 33:26; 'He was king in Jeshurun' Deut 33:5), once in Moses' song ironically before Israel's apostasy ('But Jeshurun grew fat and kicked' Deut 32:15), and once in Isaiah's promise ('Fear not, O Jacob my servant, and Jeshurun whom I have chosen' Isa 44:2). The ancient versions render it as 'the beloved' (Septuagint ὁ ἠγαπημένος) or 'the most upright' (Vulgate rectissimus), while modern translations preserve the proper name: Spanish Jesurún, French Jeshurun, German Jeshurun. **PROPER NAMES (PERSONAL)**
en: Jeshurun, and-Yeshurun, in-Jeshurun | **es:** Jesurún, en-Jesurún, y-Jesurún | **fr:** Jeshurun, [וישרון], dans-Jeshurun | **de:** Jeshurun, [וישרון], in-Jeshurun Deut 32:15; Deut 33:5; Deut 33:26; Isa 44:2

יִשָּׂשכָר H3485 *Conj-w* (43×)
Issachar — ninth son of Jacob and Leah; the Israelite tribe and its territorial allotment
A proper name traditionally parsed as 'there is recompense' (yesh sakhar), reflecting Leah's declaration at his birth: 'God has given me my wages' (Gen 30:18). Issachar designates both the patriarch — Jacob's ninth son and Leah's fifth — and the tribe descended from him. The tribe's territory lay in the fertile Jezreel Valley, and Jacob's blessing describes Issachar as 'a strong donkey crouching between the saddlebags' (Gen 49:14), a portrait of agrarian contentment. The name appears in genealogies, census lists, tribal allotments, and Davidic military rosters.

Issachar (person/tribe) (43×) The patriarch and the tribe descended from him. Occurrences refer either to Jacob's ninth son (Gen 30:18; 35:23; 46:13) or to the tribe in census lists (Num 1:28-29), allotments (Josh 19:17-23), and genealogies (1 Chr 7:1). Consistent transliteration across languages — Issachar, Isacar, Issaschar — confirms a single proper-noun referent. **PROPER NAMES (PERSONAL)**
en: Issachar, Yissakhar | **es:** Isacar, Yisajar, Yissajar | **fr:** Issacar, Yissakhar | **de:** Issaschar, Jissachar, Jissachars Gen 30:18; Gen 35:23; Gen 46:13; Gen 49:14; Exod 1:3

יָשִׁישׁ H3486 *Conj-w / Adj-ms* (1×)
yashesh: aged, decrepit, very old; describing advanced age and physical decline
This adjective describes someone who is aged and decrepit, in the final stages of life. In 2 Chronicles 36:17, it appears in parallel with "old" to emphasize the comprehensive nature of Babylonian violence against Jerusalem—sparing neither the aged nor the young. The term conveys not just chronological age but the physical frailty and decline that accompanies extreme old age.

(1×) An adjective meaning "aged" or "decrepit," appearing in 2 Chronicles 36:17 in the phrase "old and aged." The term emphasizes advanced age with accompanying physical decline, used in a context describing the Babylonians' merciless slaughter that spared no one regardless of age or condition. Translations render this as "aged," "decrepit," or "gray-haired," capturing the image of those in life's final stage who nonetheless received no mercy from the invaders. **OLD AGE**
en: or-aged | **es:** ni-canoso | **fr:** [ויישׁש] | **de:** [ויישׁש] 2Chr 36:17

יָת H3487 *Adv / 3mp* (1×)
yat (Aramaic): accusative particle marking the direct object, equivalent to Hebrew 'et
This Aramaic particle marks the direct object of a verb, functioning like the Hebrew 'et. It appears in Daniel 3:12 in the phrase "whom you appointed," where it marks "them" as the direct object. The particle is common in Aramaic dialects including Biblical Aramaic, Targums, Syriac, and epigraphic texts from Palmyra and Nabatea.

(1×) An Aramaic accusative particle appearing in Daniel 3:12, equivalent to Hebrew 'et. It marks the direct object of the verb "appoint" ("whom you appointed"). This particle is characteristic of Aramaic syntax, appearing in various dialects including Biblical Aramaic, Targumic literature, and ancient inscriptions. Translations typically do not render this particle explicitly in English, as accusative marking is not required in English syntax for direct objects. **PRONOUNS AND MIXED**
en: them | **es:** a-ellos | **fr:** asseoir | **de:** [יתהון] Dan 3:12

יְתַב H3488 *Conj-w / V-Hifil-ConjPerf-3ms* (5×)
Aramaic verb: to sit, dwell, be seated; causative: to settle or cause to dwell
This Aramaic verb appears exclusively in the books of Ezra and Daniel, where it carries the primary meanings of sitting (especially in a judicial context) and dwelling. In Daniel 7:9-10, it describes the Ancient of Days taking his seat for judgment – a scene of cosmic authority. In Ezra 4:17, it refers to peoples dwelling in a region, while the causative (Haphel) form in Ezra 4:10 describes forced resettlement of populations. It is the Aramaic cognate of the common Hebrew yashav.

(5×) To sit or be seated, particularly in a context of authority or judgment. The multilingual evidence converges on 'sat/seated' (English 'sat,' Spanish 'se sentó,' French 'asseoir'). Used in Daniel 7:9-10 and 7:26 for the divine judge taking his throne, the Aramaic cognate of Hebrew yashav carries the full weight of royal and judicial enthronement in the apocalyptic vision. **SITTING AND DWELLING**
en: and-settled, dwelling, sat | **es:** habitan, se-sentará, se-sentó | **fr:** [והוותב], [יתבין], asseoir | **de:** [והוותב], [יתב], [יתבין] Ezra 4:10; Ezra 4:17; Dan 7:9; Dan 7:10; Dan 7:26

יָתֵד H3489 *N-fs* (24×)
Peg, pin, or stake used to secure tents, anchor structures, or serve as a tool in weaving
The Hebrew yathed denotes a peg or pin driven into the ground or a wall. Most frequently it appears in Exodus and Numbers as the pegs securing the tabernacle curtains and ropes, paired with the cords (metharim) that held God's dwelling taut. In Judges 4-5, Jael's tent peg becomes an unforgettable weapon. Isaiah uses it metaphorically: Zion's stakes will never be pulled up (33:20), and her boundaries

must be enlarged (54:2). The word also describes a weaving pin (Judg 16:14) and a peg fixed in a sure place for hanging vessels (Isa 22:23-25), where it symbolizes a dependable leader.

1. tent peg (19×) The standard tent peg — a pointed wooden or metal spike hammered into the ground to anchor ropes and curtains. Dominates the tabernacle descriptions in Exodus 27, 35, 38-39 and Numbers 3-4, where the pegs are consistently listed alongside the cords (metharim). Spanish 'estaca' and French 'piquet' both preserve the concrete, functional sense. **GEOGRAPHY AND SPACE**
en: -the-peg-of, a-peg, and-its-pegs | **es:** Y-estaca, a-la-estaca, clavija | **fr:** -le-peg-de, [הַיִּתֵד], [יִתֵּד] | **de:** -der-peg-von, [הַיִּתֵד], [יִתֵּד] Exod 27:19; Exod 35:18; Exod 38:20; Exod 38:31

2. stake for tent security (3×) A stake securing a tent's boundary, carrying metaphorical weight for permanence and expansion. In Isaiah 33:20 the stakes of Zion's tent 'will never be pulled up,' and in 54:2 God commands stretching the curtains and strengthening the stakes — a picture of covenant security. The multilingual evidence (Spanish 'sus estacas,' French 'son piquets') confirms the architectural stability nuance. **GEOGRAPHY AND SPACE**
en: and-your-stakes, its-pegs, its-stakes | **es:** sus-estacas, y-tus-estacas | **fr:** [יִתְדֹתֶיךָ], [יִתְדֹתָיו], son-piquets | **de:** [יִתְדֹתֶיךָ], [יִתְדֹתָיו], sein-pegs Exod 27:19; Isa 33:20; Isa 54:2

3. pin for weaving or hanging (2×) A pin used in weaving or mounted in a wall for hanging objects. In Judges 16:14 Delilah fastens Samson's hair with the weaver's pin (yethad), and in Isaiah 22:23-25 a peg fixed in a sure place symbolizes Eliakim's dependable leadership — until God removes it. Spanish 'estaca' and French 'pin' both track the functional tool sense. **GEOGRAPHY AND SPACE**
en: the-pin, with-the-pin | **es:** con-la-estaca, la-estaca-de | **fr:** avec-le-pin, le-pin | **de:** der-pin, mit-der-pin Judg 16:14

יָתוֹם H3490 *Conj-w* (42×)

orphan, fatherless child — one deprived of a father, paradigmatic figure of vulnerability in Israelite law

Yatom designates a child who has lost a father, and it appears 42 times almost always in the company of almanah ('widow') and ger ('sojourner') — the three forming the classic triad of vulnerable persons in Israelite covenant law. Deuteronomy alone accounts for a dozen occurrences, weaving the orphan into harvest gleaning rights (24:19-21), festival inclusion (16:11, 14), and tithe distribution (26:12-13). The prophets pick up the charge: Isaiah opens his ministry demanding Israel 'defend the fatherless' (1:17), and Malachi names exploitation of the orphan as covenant-breaking (3:5). The Psalms affirm that God himself is 'father of the fatherless' (68:6). Cognates across Semitic languages — Aramaic yatma, Arabic yatim — confirm the deep antiquity of this social category.

orphan, fatherless child (42×) A fatherless child, paradigmatic figure of social vulnerability in covenant law. Participates in the formulaic triad yatom-almanah-ger ('orphan-widow-sojourner') across legal (Deut 10:18; 24:17), prophetic (Isa 1:17; Jer 7:6; Zech 7:10), and wisdom (Job 29:12; 31:17) literature. Lamentations 5:3 extends it metaphorically to exilic Israel. Arabic yatim and Aramaic yatma attest pan-Semitic antiquity. **CHILDREN AND INFANCY**
en: for-the-orphan, orphan, the-fatherless | **es:** Al-huérfano, al-huérfano, del-huérfano | **fr:** orphelin, pour-le-orphelin | **de:** Waise, [יְתוֹם], der-Waise Exod 22:22; Exod 22:24; Deut 10:18; Deut 14:29; Deut 16:11

יְתוּר H3491 *V-Qal-Imperf-3ms* (1×)

to search, explore; a searching (noun form derived from the root)

This rare verbal form appears only in Job 39:8, describing the wild goat's activity of exploring or searching its mountain terrain for food. The context paints a picture of an untamed creature ranging freely across rugged landscapes, investigating every potential grazing spot. The multilingual evidence shows translators wrestling with this hapax legomenon, with some rendering it as a verb of exploration and others leaving it untranslated.

(1×) Used in Job 39:8 to describe the wild goat's behavior of searching or exploring mountainous terrain for sustenance. The Spanish 'explora' captures the active investigative sense, while English translations vary between treating this as a verbal form or a nominal 'searching.' The word connects to the semantic domain of mental activity because searching implies purposeful investigation rather than mere wandering. **SEEKING AND SEARCHING**
en: it-explores | **es:** Explora | **fr:** יִתּוֹר | **de:** [יִתּוֹר] Job 39:8

יַתִּיר H3492 *N-proper-fs* (4×)

Jattir, a Levitical city in the hill country of Judah, southwest of Hebron

Jattir was a town in the hill country of Judah, assigned to the Levites as one of their cities. David sent spoils there after his victory over the Amalekites, suggesting it was a friendly town that had supported him during his fugitive years. Ancient sources identify it with a village about twenty miles from Eleutheropolis, possibly modern 'Attir located between Hebron and Beersheba, though the identification isn't certain.

(4×) Jattir appears in the allotment of Judah's hill country towns (Josh 15:48), designated as a Levitical city given to the Kohathite priests (Josh 21:14; 1Chr 6:57), and named among the towns to which David sent spoil after defeating the Amalekites (1Sam 30:27). The Septuagint renders it variously as Iether, Iethēr, Aiēlom, Getthōr, showing Greek uncertainty about the Hebrew consonants. Spanish Jatir, French Jattir/dans-Jattir, and German Jattir/Jeter/in-Jattir preserve phonetic approximations with some prepositional marking. **PERSONAL NAMES**
en: Jattir, Yattir, and-Yattir | **es:** Jatir, Yatir, en-Jatir | **fr:** Jattir, [יִתֵּר], dans-Jattir | **de:** Jattir, Jeter, in-Jattir Josh 15:48; Josh 21:14; 1Sam 30:27; 1Chr 6:57

יַתִּיר H3493 *Adj-fs* (8×)

Excellent, surpassing (attributive adjective); exceedingly, extraordinarily (adverbial intensifier) — Aramaic, in Daniel

The Aramaic adjective יַתִּיר (yattir), cognate with Hebrew יוֹתֵר from the root meaning 'to exceed,' appears exclusively in the book of Daniel to express superlative quality or extreme degree. As an attributive adjective, it describes the extraordinary spirit in Daniel that distinguished him above the other administrators (Dan 6:3) and the surpassing wisdom and understanding found in him (Dan 5:12, 14). As an adverbial intensifier, it heightens descriptions to the extreme: Nebuchadnezzar's dream-image was 'exceedingly' brilliant (Dan 2:31), the furnace was heated 'exceedingly' beyond normal (Dan 3:22), and the fourth beast was 'exceedingly' dreadful (Dan 7:7, 19).

1. excellent, surpassing (attributive) (4×) The attributive use describing a quality of pre-eminence, excellence, or surpassing nature inherent in a person or thing. In Daniel 6:3 an 'excellent spirit' (רוּחַ יַתִּירָא) was found in Daniel, setting him apart from the other officials. Daniel 5:12 and 5:14 similarly describe surpassing wisdom, knowledge, and understanding as personal attributes. Daniel 4:36 marks the restoration of Nebuchadnezzar's 'surpassing' majesty. Spanish 'extraordinaria/extraordinario' and French 'excellent' align with this qualitative, inherent-excellence reading. **SUFFICIENCY AND WORTH**
en: excellent, surpassing | **es:** extraordinaria, extraordinario | **fr:** excellent | **de:** ausserordentlich Dan 4:36; Dan 5:12; Dan 5:14; Dan 6:3

2. exceedingly, greatly (adverbial intensifier) (4×) The adverbial-intensifier use meaning 'exceedingly,' 'greatly,' or 'to an extreme degree,' modifying a verb or another adjective rather than standing as a predicated quality. The great image of Nebuchadnezzar's dream was 'exceedingly' bright (Dan 2:31), the furnace was heated 'exceedingly' beyond its norm (Dan 3:22), and the fourth beast was 'exceedingly' terrifying and different from all the others (Dan 7:7, 19). Spanish 'en extremo' and 'excesivamente' confirm the degree-modifier function, marking a clear functional boundary from the attributive-adjectival sense. **SUFFICIENCY AND WORTH**

en: exceedingly, extraordinary | **es:** en-extremo, excesivamente, extraordinario | **fr:** excellent | **de:** ausserordentlich Dan 2:31; Dan 3:22; Dan 7:7; Dan 7:19

יִתְלָה H3494 *Conj-w / N-proper-fs* (1×)
Yithlah, a town in the territory of Dan (southern region)
Yithlah appears once in the territorial allotment lists of Joshua 19:42 as a city assigned to the tribe of Dan. The ancient Greek translations (Septuagint) render it variously as Silatha or Ithla, suggesting some uncertainty about the exact pronunciation or identification of this location. Like many settlement names in the boundary lists, its precise location remains unidentified by modern archaeology, though it belonged to Dan's southern inheritance near the border with Judah.

(1×) A place name in southern Dan's territory mentioned in Joshua 19:42. The multilingual glosses preserve the transliteration with slight variations (Jetla in Spanish, Yithlah in French/German), a common pattern for proper names whose etymological meaning is uncertain. The Greek Septuagint's variant readings suggest this was already a challenging toponym in antiquity. **PERSONAL NAMES**
en: and-Yithlah | **es:** y-Jetla | **fr:** et-Yithlah | **de:** und-Yithlah Josh 19:42

יִתְמָה H3495 *Conj-w / N-proper-ms* (1×)
Yitmah, one of David's mighty warriors, called 'the Moabite'
Yitmah is named among David's elite fighting force, the mighty men catalogued in 1 Chronicles 11:46. He is identified by the epithet 'the Moabite,' suggesting he was either from Moab or had Moabite ancestry. The Greek Septuagint renders his name as Iethama. The inclusion of foreign warriors among David's closest military companions reflects the diverse and international character of his army during his reign.

(1×) Personal name of a warrior in David's special forces (1 Chronicles 11:46). The conjunction 'and' prefix in Hebrew indicates this name appears in a list context. Some translations leave the name untransliterated in brackets, acknowledging textual or interpretive challenges with this less common personal name. **PROPER NAMES (PERSONAL)**
en: and-Yitmah | **es:** y-Yitmá | **fr:** [ויתמה] | **de:** [ויתמה] 1Chr 11:46

יִתְנִיאֵל H3496 *N-proper-ms* (1×)
Yatniel, a Levite temple gatekeeper; name meaning 'El hires' or 'El gives'
Yatniel appears in the Chronicler's detailed lists of temple personnel, specifically among the gatekeepers assigned to guard the entrances of the sanctuary (1 Chronicles 26:2). His name is theophoric, containing the divine element 'El' and possibly derived from a root meaning 'to hire' or 'to give.' The Greek versions show considerable variation (Ienouēl, Nathanaēl), reflecting typical scribal challenges with Hebrew proper names.

(1×) Personal name of a Levitical gatekeeper in 1 Chronicles 26:2. The name's theophoric structure (ending in -el for 'God') was common among Levites. Translators generally preserve the name phonetically, though some leave it in Hebrew characters, indicating uncertainty about the proper vocalization of this rare name that appears only once in Scripture. **PROPER NAMES (PERSONAL)**
en: Yatniel | **es:** Jatniel | **fr:** [יתניאל] | **de:** [יתניאל] 1Chr 26:2

יִתְנָן H3497 *Conj-w / N-proper-fs* (1×)
Ithnan, a town in the southern Negeb region of Judah
Ithnan is listed among the settlements in Judah's southernmost territory, the Negeb, in Joshua 15:23. It appears immediately before Ziph in the boundary description, though both the ancient Greek versions and modern scholars struggle to identify its exact location. The etymology is uncertain (marked as 'dubious' in BDB), and like many Negeb towns, it may have been abandoned or absorbed into other settlements in later periods, leaving no clear archaeological trace.

(1×) A settlement name in Judah's Negeb listed in Joshua 15:23. The multilingual translations maintain transliteration (Itnán in Spanish, Ithnan in French/German/English), standard practice for place names whose meaning is unknown. The conjunction 'and' prefix shows this town appears in a series of boundary markers defining Judah's southern territory. **PERSONAL NAMES**
en: and-Ithnan | **es:** y-Itnán | **fr:** et-Ithnan | **de:** und-Ithnan Josh 15:23

יָתַר H3498 *V-Nifal-Perf-3ms* (107×)
To remain over, be left, survive; in Hifil, to leave remaining, preserve alive, or cause to abound and exceed.
The verb yatar captures the idea of surplus and survival — what is left over after the main portion is removed. In its Nifal stem it describes remnants of offerings (Exod 12:10; Lev 2:3), survivors of battles, and whatever remains after destruction. The Hifil causative adds intentionality: to leave something remaining on purpose, to preserve alive, or — in a striking semantic extension — to cause abundance and excess (Deut 28:11; Gen 49:4). Spanish alternates between quedar (remain) and dejar (leave/cause to remain), while the Hifil abundance sense draws sobrar (exceed) and hacer abundar, revealing a real semantic boundary within the causative stem itself.

1. the remaining, remnant (Nifal participle) (53×) The Nifal participle used as a substantive meaning 'the remainder,' 'the rest,' or 'the remnant' — functioning essentially as a noun. At 53 occurrences this is the most frequent usage, appearing in ritual instructions about leftover offerings (Exod 12:10; Lev 2:3), lists of remaining tribes or territories (Exod 28:10), and historical summaries of surviving peoples. Spanish lo sobrante/la restante and German der Rest confirm the nominal, 'leftover' quality of this participle. French sometimes paraphrases with le remaining, showing the challenge of capturing the substantival force. **GEOGRAPHY AND SPACE**
en: and-the-remainder, the-remaining | **es:** Y-lo-sobrante, la-restante, los-que-quedaron | **fr:** et-le-remainder, laisser, le-remaining | **de:** der-remaining, uebriglassen, und-der-Rest Gen 30:36; Exod 12:10; Exod 28:10; Exod 29:34; Lev 2:3

2. remain, be left (Nifal) (30×) Nifal finite verb forms expressing the stative or passive sense of remaining behind, being left over, or surviving after others have departed or been destroyed. Jacob 'was left alone' at Peniel (Gen 32:24), the youngest son 'remains' with his father (Gen 44:20), and nothing 'was left' after the locusts (Exod 10:15). Spanish quedar/quedaron and German bleiben consistently select stative verbs of remaining, distinguishing these 30 occurrences from the participial-nominal usage of Sense 1 by their finite verbal force — these describe events of remaining, not static categories of leftovers. **LEAVING AND REMAINING**
en: and-I-remain, and-he-remains, and-is-left | **es:** Y-quedaron, Y-quedó, hubiera-quedado | **fr:** avait-été-gauche, et-il-reste, et-je-reste | **de:** [ויותר], [ויותרו], bleibe Gen 32:24; Gen 44:20; Exod 10:15; Exod 29:34; Num 26:65

3. leave remaining, preserve (Hifil) (18×) Hifil causative forms meaning to cause to remain, leave over deliberately, or preserve alive — the agent chooses to leave a surplus or spare survivors. Instructions not to 'leave any of it until morning' (Exod 12:10; Lev 22:30) and promises like 'I will leave a remnant' use this stem. Spanish dejar (to leave) and dejar sobrevivir (to leave surviving) capture the causative agency, as does German bewahren (to preserve). The 18 occurrences cluster in ritual law and prophetic promises of preservation. **LEAVING AND REMAINING**
en: and-I-shall-leave, and-I-shall-leave-remaining, and-having-left-over | **es:** Y-dejaré, Y-dejaré-sobrevivir, deja-en-vida | **fr:** elle-gauche-sur, et-elle-avait-gauche-sur, et-gauche | **de:** [והותרה], [ותתר], bewahren Exod 10:15; Exod 12:10; Exod 16:19; Exod 16:20; Lev 22:30

4. have abundance, exceed (Hifil) (6×) A distinctive Hifil extension expressing excess, abundance, or preeminence — going beyond mere remainder to suggest overflowing surplus. Reuben's 'preeminence in dignity' (Gen 49:4), the materials that 'were more than enough' for the tabernacle (Exod 36:7), and the covenant promise that God 'will make you abound' (Deut 28:11; 30:9). Spanish hacer abundar and tener preeminencia, along with German Vorrang

haben (have precedence), clearly distinguish this quantitative-excellence sense from the neutral 'leave remaining' of Sense 3. Only 6 occurrences, but semantically sharp. **ABOUNDING AND SURPLUS**
en: and-having-left-over, and-left-over, and-makes-you-abound | **es:** Y-te-hará-abundar, tendrás-preeminencia, y-sobraba | **fr:** avoir-preeminence, et-gauche-au-dessus, et-having-gauche-au-dessus | **de:** sollst-du-Vorrang-haben, und-having-linke-ueber, und-linke-ueber Gen 49:4; Exod 36:7; Deut 28:11; Deut 30:9; 2Kgs 4:43

יֶתֶר H3499a *N-msc / 3mp* (95×)

Remainder, rest, or remnant of a group; also excellence or pre-eminence, surplus or abundance, and adverbially 'exceedingly.'
The Hebrew noun yeter (יֶתֶר) appears nearly a hundred times, overwhelmingly in the formulaic phrase 'and the rest of the acts of [king]' that punctuates the books of Kings and Chronicles. This 'remainder' sense — what is left over after counting — dominates the word's profile. But Jacob's blessing over Reuben reveals a different dimension: 'excellence of dignity and excellence of power' (Gen 49:3), where yeter denotes superiority or preeminence. Spanish captures both faces — 'resto' for the remainder, 'excelencia' for the distinction. A third sense emerges in wisdom and psalmic poetry, where the 'surplus' of the wicked or the 'abundance' stored up by the faithful shades into overflow and excess (Ps 17:14; Job 22:20).

1. rest, remainder, remnant (87×) The dominant sense: the remaining portion or people of a group, frequently in the construct phrase 'the rest of the acts of...' throughout Kings and Chronicles. English renders it 'rest' or 'remainder,' Spanish 'resto,' French 'reste,' German 'Rest.' This covers remnants of crops left by locusts (Joel 1:4), remaining vessels in Jerusalem (Jer 27:19), and the residue of a tribal allotment (Deut 3:13). The implied sense is what is left after the primary portion has been accounted for. **GEOGRAPHY AND SPACE**
en: and-remainder-of, and-rest-of | **es:** Y-el-resto-de, Y-resto-de, y-el-resto-de | **fr:** et-repos-de, et-reste-de | **de:** und-Ruhe-von, und-remainder-von, und-ruhe-von Deut 3:13; 1Sam 13:2; 1Kgs 11:41; 1Kgs 14:19; 1Kgs 14:29

2. excellence, preeminence (3×) Superiority, distinction, or preeminence in quality — an 'excess' of dignity or power. Jacob blesses Reuben as 'preeminent in dignity and preeminent in power' (Gen 49:3), where yeter marks not a leftover but a surpassing quality. Spanish uses 'excelencia,' German 'Vorrang' (precedence). Proverbs 17:7 extends this to speech that is 'excellent' or above what is fitting. The root idea of 'more than' shifts from quantitative remainder to qualitative superiority. **MORE AND GREATER**
en: and-preeminent-in, excellence, preeminent-in | **es:** excelencia, excelencia-de, y-excelencia-de | **fr:** et-preeminent-dans, preeminent-dans, יתר | **de:** Rest, Vorrang, und-Vorrang Gen 49:3; Prov 17:7

3. surplus, abundance (3×) Surplus, overflow, or abundance beyond what is needed — material excess. The wicked's 'surplus' is consumed by fire (Job 22:20); God fills the bellies of the psalmist's enemies with 'their stored-up treasure' or 'abundance' (Ps 17:14). Spanish oscillates between 'abundancia' and 'lo que sobró' (what was left over), while German reaches for 'Überfluss' (overflow). This sense bridges the gap between remainder and excess. **GEOGRAPHY AND SPACE**
en: abundance, and-their-abundance, their-surplus | **es:** abundancia, su-resto, y-lo-que-sobró-de-ellos | **fr:** et-leur-יִתְרָם-eux, reste | **de:** ihr-surplus, und-Rest, Überfluss Job 22:20; Ps 17:14; Ps 31:23

4. exceedingly, more (2×) Adverbial deployment meaning 'exceedingly' or 'more,' indicating an extraordinary degree. Isaiah 56:12 envisions a tomorrow that will be 'exceedingly greater' than today; Daniel 8:9 describes a horn that grew 'exceedingly' in various directions. Spanish renders this with 'mucho' (very much). Here the noun has become a pure intensifier, retaining the root's sense of 'beyond the norm' while shedding its nominal character. **SUFFICIENCY AND WORTH**
en: exceedingly, more | **es:** mucho | **fr:** reste | **de:** Jeter, Rest Isa 56:12; Dan 8:9

יֶתֶר H3499b *N-ms* (7×)

A cord or string — either a bowstring for a weapon or a tent rope, from a root meaning to hang down or stretch.
This noun yeter (II) denotes a cord or string, branching into two usage contexts in the Hebrew Bible. In the Samson narrative (Judg 16:7-9), it refers to fresh, undried bowstrings used to bind the strongman — the same term appears in Ps 11:2 where the wicked 'fit their arrow to the string.' In Job, the word shifts to tent ropes: 'is not their tent cord pulled up within them?' (Job 4:21). Arabic watarun (bowstring, lute-string) and Ethiopic wetr (sinew, cord) confirm the core semantic thread of something stretched taut. Spanish distinguishes the two nicely: 'cuerdas de arco' (bowstrings) versus 'su cuerda de tienda' (their tent cord).

1. bowstring (4×) A bowstring — the cord strung on a bow for shooting arrows. In Judg 16:7-9, Samson tells Delilah that seven fresh yetarim (bowstrings) would weaken him; when she binds him, he snaps them 'as a strand of tow snaps at a touch of fire.' In Ps 11:2 the wicked set their arrow 'on the string' (yeter). Spanish 'cuerdas de arco' and French 'cordes d'arc' both specify the archery context. The Arabic cognate watarun similarly denotes a bowstring or lute-string. **GEOGRAPHY AND SPACE**
en: bowstrings, the-bowstrings, the-string | **es:** cuerdas-de-arco, la-cuerda, las-cuerdas | **fr:** corde, cordes-d'arc, le-cordes-d'arc | **de:** bowstrings, der-bowstrings, der-string Judg 16:7; Judg 16:8; Judg 16:9; Ps 11:2

2. tent cord, rope (3×) A tent rope or general cord used in domestic settings, distinct from the specialized bowstring. Job 4:21 asks, 'is not their tent cord (yitram) pulled up within them?' — a metaphor for life's fragile tether. Job 30:11 uses the term for the cord or restraint that God has loosened. Spanish 'su cuerda de tienda' (their tent cord) captures this domestic sense, while the Qere/Ketiv variation in Job 30:11 (yitro vs. yitri) shows scribal awareness of the word's ambiguity. **CHAINS AND FETTERS**
en: [K], my-cord, their-tent-cord | **es:** (mi-cuerda), [mi-cuerda], su-cuerda-de-tienda | **fr:** leur-reste-eux, mon-reste-moi, son-reste-lui | **de:** [(יתרי)], [[יתרו]], [יתרם] Job 4:21; Job 30:11

יֶתֶר H3500 *N-proper-ms* (9×)

Jether (Yeter) — a proper name meaning 'abundance,' borne by several OT figures including Gideon's son and the father of Amasa.
Yeter (יֶתֶר, 'abundance, excellence') is a masculine proper name shared by at least five individuals in the Old Testament. The most prominent is Jether the Ishmaelite (also called Ithra), father of David's general Amasa (1 Kgs 2:5; 1 Chr 2:17). Another notable bearer is Gideon's firstborn son, too young to slay the Midianite kings (Judg 8:20). The name also appears for men of Judah (1 Chr 2:32; 4:17) and of Asher (1 Chr 7:38). Its meaning, rooted in the idea of surplus or preeminence, is transparent in Hebrew and connects to the related name Jethro (יִתְרוֹ).

Yeter / Jether (proper noun) (9×) A masculine proper noun derived from the root י-ת-ר meaning 'remainder, abundance, excellence.' Applied to at least five distinct individuals: (a) Jether, Gideon's eldest son commanded to execute Zebah and Zalmunna but too afraid to draw his sword (Judg 8:20); (b) Jether the Ishmaelite, father of Amasa whom Absalom appointed over the army (1 Kgs 2:5, 32; 1 Chr 2:17); (c–d) two Judahites (1 Chr 2:32; 4:17); (e) an Asherite equivalent to Ithran (1 Chr 7:38). Spanish renders uniformly as Yéter, while English and German use Jether. **SUFFICIENCY AND WORTH**
en: Jether, Yeter, Yether | **es:** Yeter, Yéter, a-Yéter | **fr:** Jether, Jéther, à-Jether | **de:** Jeter, Jether, zu-Jether Exod 4:18; Judg 8:20; 1Kgs 2:5; 1Kgs 2:32; 1Chr 2:17

יִתְרָא H3501 *N-proper-ms* (1×)

Yitra, father of Amasa; alternate form of Jether
Yitra appears in 2 Samuel 17:25 as the father of Amasa, David's nephew who briefly served as army commander during Absalom's rebellion. This name is an alternate form of Jether, the same individual mentioned elsewhere in Samuel. The variation in spelling (Yitra

vs. Yether/Jether) reflects common Hebrew phonetic interchanges. Amasa's parentage is significant because it connects him to David's extended family, making the civil war dimension of Absalom's revolt particularly tragic.

(1×) Personal name of Amasa's father in 2 Samuel 17:25. Cross-reference with BDB shows this is variant spelling of 'Jether.' The consistent transliteration across languages (Yitrá in Spanish, Yitra in French/German/English) maintains the Hebrew form, though some English versions use 'Ithra' following different vocalization traditions. **PROPER NAMES (PERSONAL)**

en: Yitra | **es:** Yitrá | **fr:** Yitra | **de:** Yitra 2Sam 17:25

יִתְרָה H3502 *N-fsc* (2×)

Abundance, riches; appears in parallel oracles against Moab (Isa 15:7; Jer 48:36)

This feminine noun denotes abundance or accumulated wealth, appearing in nearly identical prophetic oracles against Moab. The phrase "the abundance they have acquired" describes the possessions Moabites will carry away in their flight from judgment. The parallel passages in Isaiah and Jeremiah show slight variation in vowel pointing (yithrah vs. yithrath), demonstrating the textual relationship between these two prophetic books while maintaining semantic equivalence.

(2×) Found in Isaiah 15:7 and Jeremiah 48:36 in parallel Moab oracles. Both contexts describe fugitives carrying their accumulated wealth across the Brook of the Willows (or to the foundations). The construct form in Jeremiah shows the noun's grammatical flexibility. All major translations render it as abundance, surplus, or riches, capturing the sense of accumulated possessions now vulnerable to loss. **GEOGRAPHY AND SPACE**

en: abundance | **es:** abundancia-que, la-abundancia | **fr:** [יתרה], [תרת] | **de:** [יתרה], [תרת] Isa 15:7; Jer 48:36

יִתְרוֹ H3503 *N-proper-ms* (9×)

Jethro (Yitro) — Moses' father-in-law, priest of Midian, who counseled the establishment of Israel's judicial system.

Jethro (יִתְרוֹ, Yitrō) is the Midianite priest and father-in-law of Moses, appearing exclusively in the Elohist source of Exodus. He kept his flock at Horeb where Moses encountered the burning bush (Exod 3:1), and later visited the Israelite camp bringing Moses' wife and sons. His most lasting contribution was advising Moses to delegate judicial authority to capable subordinates (Exod 18:13–26), a passage that became foundational for Israelite governance. The name is an extended form of Yeter (יֶתֶר, H3500), meaning 'his abundance.' The Septuagint consistently renders Ιοθορ across all nine occurrences.

(9×) The proper name of Moses' father-in-law, identified as a priest of Midian (Exod 3:1). All nine occurrences cluster in Exodus 3–18, within the Elohist strand: tending flocks at the mountain of God (3:1), sending Moses to Egypt with his blessing (4:18), and the famous reunion where he offers sacrifices and advises judicial delegation (18:1–12). The variant Yeter (יֶתֶר) in Exod 4:18a is widely regarded as a scribal variant of the same figure. Multilingual renderings — Spanish Yitro, French Jéthro, German Jitro — all preserve the distinctive long-o ending that distinguishes this name from the shorter Yeter. **PROPER NAMES (PERSONAL)**

en: Jethro | **es:** Yitro | **fr:** Jéthro | **de:** Jitro Exod 3:1; Exod 4:18; Exod 18:1; Exod 18:2; Exod 18:5

יִתְרוֹן H3504 *Conj-w / N-msc* (10×)

Profit, advantage, gain — the net surplus or benefit from labor or wisdom; exclusively a Qoheleth term

Found only in Ecclesiastes, this noun captures Qoheleth's signature question: what lasting gain does a person achieve under the sun? It functions almost as a commercial accounting term — the net surplus after all effort is reckoned. Qoheleth deploys it ten times to interrogate every human endeavor, from back-breaking toil (1:3; 3:9) to the pursuit of wisdom itself (2:13; 7:12). The multilingual evidence is strikingly consistent: Spanish 'provecho/ventaja,' French 'profit,' German 'Vorteil' — all converging on material benefit, reinforcing that Qoheleth frames life's deepest questions in the language of the marketplace.

profit, advantage, gain (10×) The noun yithrôn denotes profit, advantage, or surplus — what remains as net gain after exertion. Ecclesiastes alone uses it, making it a hallmark of Qoheleth's vocabulary. The recurring question mah-yithrôn lā'ādām ('what profit has a person?' Eccl 1:3; 5:16) frames the entire book's existential inquiry. It can take a comparative sense with min ('advantage over,' Eccl 2:13) or a construct ('advantage of knowledge,' 7:12; 'advantage of skill,' 10:10). Spanish 'ventaja' and 'provecho,' French 'profit,' and German 'Vorteil' all confirm the concrete economic flavor — a calculated remainder, not an abstract philosophical concept. **GAIN AND GREED**

en: advantage, and-profit-of, and-the-advantage-of | **es:** Y-ventaja-de, como-ventaja-de, provecho | **fr:** comme-profit, et-profit, profit | **de:** Vorteil, [כיתרון], und-Vorteil Eccl 1:3; Eccl 2:11; Eccl 2:13; Eccl 3:9

יִתְרִי H3505 *Art / N-proper-ms* (5×)

The Ithrite, a gentilic designation for members of a Kiriath-jearim clan in Judah

Ha-Yithri ('the Ithrite') is a gentilic adjective always appearing with the definite article, designating members of a clan connected to Kiriath-jearim in Judah (1 Chr 2:53). Two of David's mighty warriors, Ira and Gareb, are identified as Ithrites in the parallel hero lists of 2 Samuel 23:38 and 1 Chronicles 11:40. The Septuagint renders the name variously (Αιθειραιος, Ηθηρει), reflecting the typical fluidity of proper names in Greek transmission.

(5×) A gentilic designation ('the Ithrite') identifying members of a Judahite clan from Kiriath-jearim. English consistently renders 'the Ithrite,' and Spanish 'el yitrita,' both preserving the definite article that always accompanies this term. Applied to two of David's elite warriors (Ira and Gareb) in 2 Sam 23:38 and 1 Chr 11:40, and listed collectively among the families of Kiriath-jearim in 1 Chr 2:53. **PROPER NAMES (PERSONAL)**

en: the-Ithrite, the-Yithri | **es:** el-yitrita | **fr:** Ithrite, le-Ithrite | **de:** [היתרי], der-Ithrite 2Sam 23:38; 1Chr 2:53; 1Chr 11:40

יִתְרָן H3506 *Conj-w / N-proper-ms* (3×)

Yithran/Ithran, personal name (Edomite, Asherite)

A personal name appearing for two different individuals in genealogical lists: an Edomite descendant of Seir the Horite (Genesis 36:26 = 1 Chronicles 1:41), and a man of Asher (1 Chronicles 7:37, possibly identical with Jether mentioned earlier in the genealogy). The name's etymology is uncertain but may relate to the root יתר (to remain, be left over, excel). The Greek versions vary widely (Ιθραν, Θερα, Ιεθερ), showing the typical challenges of transliterating Hebrew names. The dual usage across Edomite and Israelite lineages demonstrates that certain names crossed ethnic boundaries in the ancient Near East.

(3×) A personal name borne by at least two individuals from different ethnic groups. The Edomite Yithran appears in the Horite genealogies that Genesis preserves, showing the biblical writers' interest in tracking Edomite lineages (Israel's brother nation descended from Esau). The Asherite usage shows the name also circulated among Israelite tribes. The conjunction 'and Yithran' in the glosses simply reflects the typical genealogical list format ('A and B and C'). **PROPER NAMES (PERSONAL)**

en: and-Ithran, and-Yithran, and-Yitran | **es:** y-Yitran, y-Yitrán | **fr:** [ויתרן], et-Ithran | **de:** [ויתרן], und-Jitran Gen 36:26; 1Chr 1:41; 1Chr 7:37

יִתְרְעָם H3507 *N-proper-ms* (2×)

Yithre'am/Yitream, David's sixth son born in Hebron (2 Sam 3:5; 1 Chr 3:3)

This personal name designates the youngest of David's six sons born during his seven-year reign in Hebron, before he captured Jerusalem.

His mother was Eglah, described as David's wife in a way that has sparked speculation about her possible identity with Michal. Yitream receives no further mention in biblical narrative, suggesting he died young or played no significant role in the succession struggles that dominate the later David story.

(2×) Attested in 2 Samuel 3:5 and 1 Chronicles 3:3 in parallel birth lists. The Septuagint shows variation (Itharam, Iethraam), reflecting standard transliteration practice. As the sixth son, Yitream had no realistic claim to the throne, and his absence from later narratives stands in stark contrast to the prominence of Amnon, Absalom, and Adonijah in the succession crisis. **PROPER NAMES (PERSONAL)**

en: Yithre'am, Yitream | **es:** Yitream | **fr:** Yitream, [יִתְרְעָם] | **de:** Yitream, [יִתְרְעָם] 2Sam 3:5; 1Chr 3:3

יֹתֶרֶת H3508 *N-fsc* (11×)

Lobe/appendage of the liver — the caudate lobe, a fatty protrusion burned in Israelite sacrificial ritual

The noun יֹתֶרֶת (yothereth) denotes the appendage or lobe of the liver — almost certainly the caudate lobe, a fatty projection easily separated during butchering. It appears exclusively in sacrificial instructions, always in the phrase 'the yothereth on the liver' (הַיֹּתֶרֶת עַל הַכָּבֵד). This lobe was burned on the altar as part of the fat portions offered to YHWH in burnt offerings, peace offerings, and sin offerings (Exod 29:13, 22; Lev 3:4, 10, 15; 4:9; 7:4; 8:16, 25; 9:10, 19). Its consistent inclusion alongside the kidneys and the fat tail reflects the Priestly concern for specifying exactly which visceral fats belonged to God.

lobe, appendage (of the liver) (11×) The caudate lobe or fatty appendage of the liver, a specific anatomical protrusion designated for burning on the altar in Israelite sacrificial ritual. Always appears in the stereotyped phrase 'the appendage on the liver' alongside the kidneys and suet in instructions for burnt offerings (Exod 29:13, 22), peace offerings (Lev 3:4, 10, 15), sin offerings (Lev 4:9), and ordination rites (Lev 8:16, 25; 9:10, 19). Spanish 'lóbulo del hígado' and English 'lobe of the liver' both render the anatomical specificity. **GEOGRAPHY AND SPACE**

en: and-the-appendage-of, appendage-of, the-appendage | **es:** el-lóbulo, el-lóbulo-de, lóbulo-de | **fr:** appendice-de, et-le-appendage-de, le-appendage | **de:** appendage-von, der-Anhang, der-Anhang-von Exod 29:13; Exod 29:22; Lev 3:4; Lev 3:10; Lev 3:15

יִתְּת H3509 *N-proper-ms* (2×)

Yetheth/Jetheth, an Edomite chief listed in Genesis 36:40 and 1 Chronicles 1:51

This personal name designates one of the Edomite chiefs descended from Esau, appearing in the genealogical lists that establish Edom's political structure before Israel had kings. The name appears in the formulaic roster of Edomite alluphs (chiefs or clan leaders), showing the parallel development of Edomite and Israelite societies. The Septuagint shows variation (Ieber, Iethet, Iether), reflecting the transliteration challenges with Edomite names.

(2×) Found in Genesis 36:40 and 1 Chronicles 1:51 in parallel Edomite genealogies. Both contexts present him as one of the chiefs of Edom, part of the political organization that governed Esau's descendants. The lists emphasize that Edom developed structured leadership before Israel did ("before any king reigned over the Israelites"), an acknowledgment of Edomite political precedence. **PROPER NAMES (PERSONAL)**

en: Jetheth, Yetheth | **es:** Yetet | **fr:** Jetheth, [יתת] | **de:** Jetet, [יתת] Gen 36:40; 1Chr 1:51

כָּאַב H3510 *V-Hifil-Perf-1cs / 3ms* (8×)

To be in pain or cause pain; physical anguish, emotional grief, or (by extension) ruin and destruction

A verb rooted in the raw experience of pain – bodily and emotional alike. In Genesis 34:25 the men of Shechem are still 'in pain' from circumcision, and in Proverbs 14:13 the heart itself aches beneath laughter. The Hifil causative turns the sufferer into an agent: God 'wounds but also binds up' (Job 5:18), and false prophetesses 'pained' the righteous whom the LORD had not grieved (Ezek 13:22). A striking extension appears in 2 Kings 3:19, where the verb means to 'ruin' or 'mar' good land – pain inflicted not on flesh but on a landscape.

1. be in pain, ache (4×) Qal intransitive: to be in pain, to ache – whether the body (Gen 34:25, circumcision soreness) or the heart (Prov 14:13, inner grief behind outward joy). Spanish 'adoloridos' and 'duele' capture both physical and emotional registers. The participial form in Ps 69:29 pairs pain with affliction ('ani), suggesting the overlap of suffering and social vulnerability. **PAIN AND SUFFERING**

en: aches, and-in-pain, in-pain | **es:** adoloridos, duele, sufre | **fr:** dans-douleur, et-souffrir, יכאב | **de:** [יכאב], in-Schmerzen, und-in-pain Gen 34:25; Job 14:22; Ps 69:29; Prov 14:13

2. cause pain, inflict suffering (3×) Hifil causative: to cause pain, to wound or grieve someone. Job 5:18 presents the paradox that God 'wounds yet binds up' (yakʾiv ... yekhabbesh), while Ezek 13:22 indicts those who 'pained the heart of the righteous.' Spanish 'lo entristeci' and English 'wounds' reflect the range from emotional grief to active harm. **SUFFERING PAIN**

en: I-pained-him, painful, wounds | **es:** hace-dolor, lo-entristecí, que-causa-dolor | **fr:** souffrir, יכאיב | **de:** [הכאבתיו], [יכאיב], [מכאב] Job 5:18; Ezek 13:22; Ezek 28:24

3. ruin, mar (1×) Hifil with extended object: to ruin or mar, moving beyond persons to things. In 2 Kings 3:19, Elisha commands Israel to 'ruin' every good piece of land with stones. The multilingual glosses ('arruinareis,' 'you-shall-ruin') uniformly shift from pain vocabulary to destruction vocabulary, marking a genuine semantic extension from bodily suffering to material devastation. **DESTRUCTION AND DECAY**

en: you-shall-ruin | **es:** arruinaréis | **fr:** tu-devra-ruin | **de:** du-soll-ruin 2Kgs 3:19

כְּאֵב H3511 *N-msc / 1cs* (6×)

Pain, anguish — both physical suffering and deep emotional grief, found especially in Job, Isaiah, and Jeremiah.

A masculine noun (כְּאֵב) expressing pain in its fullest range — from raw physical agony to crushing emotional anguish. In Job, it captures both dimensions: the friends sat silent because 'the pain was very great' (Job 2:13), and Job himself cries that speaking does not relieve his pain (Job 16:6). The prophetic books sharpen the word toward national grief: Isaiah 17:11 speaks of incurable pain on the day of harvest — a devastating reversal of agricultural hope. Isaiah 65:14 contrasts the cry of a broken spirit (כְּאֵב לֵב, 'pain of heart') with the singing of God's servants. Jeremiah 15:18 pairs it with an unhealing wound. Psalm 39:2 rounds out the picture with the psalmist's silent suffering.

pain, suffering (6×) Pain, suffering, or anguish — encompassing both physical and emotional dimensions. The word appears with striking consistency in contexts of overwhelming affliction: Job 2:13 (friends mute before extreme suffering), Job 16:6 (speech cannot relieve pain), Ps 39:2 (pain stirred by enforced silence). Prophetically, it intensifies toward national disaster: Isa 17:11 pairs it with incurable disease on the day of reckoning, Isa 65:14 names it as 'pain of heart' (כְּאֵב לֵב) in contrast to eschatological joy, and Jer 15:18 links it to a wound that refuses healing. Spanish 'dolor' and English 'pain' both cover the physical-emotional spectrum the Hebrew intends. **PAIN AND SUFFERING**

en: and-my-pain, and-pain, from-pain-of | **es:** dolor-mi, el-dolor, mi-dolor | **fr:** [וכאב], [כאבי], [מכאב] | **de:** [הכאב], [וכאב], [כאבי] Job 2:13; Job 16:6; Ps 39:2; Isa 17:11; Isa 65:14

H3512 *Adj-mp* (1×)

crushed ones, afflicted ones, helpless people

This adjective appears in Psalm 10:10 describing vulnerable people who are oppressed and beaten down by the wicked. The context paints a vivid picture of predatory injustice, where the powerful

crouch like lions waiting to pounce on the helpless. The Spanish 'desvalidos' (helpless/vulnerable) and German 'Leute' (people) capture different facets—vulnerability and personhood. The psalm's concern for these crushed ones reflects a consistent biblical theme: God's special attention to those society tramples underfoot.

(1×) Plural adjective describing oppressed or crushed people in Psalm 10:10. The multilingual evidence shows semantic range from 'helpless/vulnerable' (Spanish) to 'humiliated' (French) to general 'people' (German). English 'ones' is minimalist. The word derives from a root meaning to crush or beat down, and contextually refers to those systematically exploited by the wicked. **TEXTUAL VARIANTS MIXED**

en: ones | **es:** desvalidos | **fr:** humilier | **de:** Leute Ps 10:10

כָּאָה H3512a *V-Hifil-Inf* (3×)

be disheartened, cowed, broken in spirit; lose courage

A verb expressing being disheartened, discouraged, or broken in spirit. The Niphal stem appears in Psalm 109:16 describing a persecuted person who is 'broken of heart' (נִכְאֵה לֵבָב), parallel to 'poor and needy.' Daniel 11:30 uses it to describe a king who 'shall be cowed' or lose heart when his naval expedition fails. The Hiphil infinitive in Ezekiel 13:22 (if correctly read) would mean 'disheartening' or breaking the spirit of the righteous—though the Septuagint and Targum suggest reading this as from כָּאַב (to pain, grieve). The root relates to Arabic words for drawing back timidly or abstaining through fear.

(3×) The emotional and spiritual state of being disheartened, cowed, or broken in courage. Psalm 109's 'broken-hearted one' captures the crushed spirit of someone under relentless persecution. Daniel's king becomes disheartened when his plans fail, showing how military and political reverses break proud spirits. The Ezekiel text (if correctly understood) portrays false prophets as those who break the hearts of the righteous—a spiritual violence parallel to physical persecution. Glosses vary ('disheartened', 'desanimará', 'être lourd') reflecting textual and semantic uncertainties. **DISTRESS AND AFFLICTION**

en: and-broken-of, and-he-shall-be-disheartened, disheartening-of | **es:** entristecisteis, y-quebrantado-de, y-se-desanimará | **fr:** et-déshonorer, et-être-lourd, être-lourd | **de:** [הכאות], [ונכאה], und-zerbrochen-von Ps 109:16; Ezek 13:22; Dan 11:30

כָּאָה H3512b

cowed, subdued (adjective; Psalm 10:10 Qere)

This rare adjective appears in Psalm 10:10 (Qere) describing the 'cowed ones'—people beaten down and subdued by the wicked. The Ketiv offers a different reading (חלכאים), but the Qere suggests חֵיל כָּאִים, 'a host of cowed ones,' painting a picture of the vulnerable and oppressed who fall into the hands of violent oppressors. The textual uncertainty reflects the psalm's difficult transmission, though the theme of the wicked preying on the helpless remains clear in context.

כָּבֵד H3513 *V-Piel-Prtcpl-mpc / 3fs* (116×)

be heavy (weight); honor, respect; be honored, glorified; make heavy, harden; be/make glorious; be rich

At its core this root means 'be heavy' in a physical sense — hands, yokes, famine, battle. From this concrete meaning radiates a rich semantic field: honoring parents or God (treating them as 'weighty'), being honored or glorified (having weight or substance), hardening the heart (making it heavy and unresponsive), and even being wealthy (heavy with possessions). The Piel actively honors, the Nifal is honored, the Hifil makes heavy or hardens. Arabic ʿ marks the honorific sense, while ʾ captures the physical and metaphorical burden. The dual semantic trajectory — weight leading to honor and weight leading to burden — structures the whole lexical field.

1. honor / show respect (Piel) (30×) The Piel active sense of honoring or showing respect appears 30 times, primarily with parents, elders, and God as objects. Exodus 20:12 commands 'Honor your father and mother,' Numbers 22:17 records Balak's plea to Balaam 'I will honor you greatly.' Arabic ʿ ('honor, make noble'), Korean 공경하다 ('show respect'), and Swahili -heshimu ('respect') consistently distinguish this from physical weight, marking the metaphorical extension where social and spiritual weight equals honor. **HONOR AND WEIGHT**

en: I-will-honor-you, and-we-will-honor-you, but-he-who-honors-Him | **es:** Honra, honra, honrar | **fr:** est-honorant, et-honorer-lui, et-nous-sera-honneur-tu | **de:** Ehre, Ehre-mich, ehren Exod 20:12; Num 22:17; Num 22:37; Num 24:11

2. be heavy (physical weight) (19×) The Qal stative sense of being physically heavy accounts for 19 occurrences covering hands, yokes, famine, and battle. Genesis 18:20 describes the outcry of Sodom as 'heavy,' Exodus 5:9 commands making the labor heavy on the Israelites. This is the concrete, literal root sense from which honor and burden metaphors spring. Arabic retains separate roots for weight and honor, but Hebrew unites them. **HONOR AND WEIGHT**

en: and-heavy, and-was-heavy, and-you-were-heavy | **es:** Y-se-agravó, Y-se-endureció, Y-se-intensificó | **fr:** cela-fut-lourd, et-fut-lourd, et-glorifier | **de:** ehren, ehrte, er-ehrt Gen 18:20; Gen 48:10; Exod 5:9; Judg 1:35; Judg 20:34

3. be honored / be noble (Nifal) (17×) The Nifal sense 'be honored, be noble' appears 17 times, often as a participial substantive meaning 'the honored ones, nobles.' Genesis 34:19 describes Shechem as 'the most honored in his father's house,' 1 Samuel 22:14 calls David 'honored in your house.' This is the passive counterpart of the Piel honoring sense (sense 1), where the subject receives honor or holds a noble status. **HONOR AND WEIGHT**

en: and-honored, and-more-honored, and-their-nobles | **es:** contra-el-honorable, fuiste-honrado, gloríate | **fr:** et-glorifier, et-honora, et-plus-honora | **de:** ehren, ehrte, er-ehrte-sich-selbst Gen 34:19; Num 22:15; 1Sam 9:6; 1Sam 22:14; 2Sam 6:20

4. make heavy / harden (Hifil) (14×) The Hifil causative sense of making heavy, burdening, or hardening appears 14 times, most famously in the hardening of Pharaoh's heart (Exodus 8:15, 32; 9:34; 10:1). 1 Kings 12:10 records Rehoboam's vow to make the yoke heavier than Solomon's. Arabic ʾ ('make heavy, burden') and Korean 완고하게 하다 ('make stubborn') reveal the dual semantic trajectory: physical weight and metaphorical obstinacy. **HONOR AND WEIGHT**

en: He-made-heavy, I-will-make-heavy, and-hardened | **es:** Y-endureció, agravaron, agravaste | **fr:** endurcit, et-endurcit, et-être-glorieux | **de:** ehren, ehrte, machte-schwer Exod 8:15; Exod 8:32; Exod 9:34; Exod 10:1; 1Kgs 12:10

5. be glorified (Nifal of God) (13×) The Nifal imperfect/cohortative sense of God being glorified or getting glory appears 13 times, primarily in Exodus (14:4, 17, 18) and the prophets. 'I will be glorified through Pharaoh' shows God displaying His weightiness — His substantial, undeniable glory — through mighty acts. This is a specialized subset of sense 3 (be honored) where the subject is divine and the context is theophanic. **HONOR AND WEIGHT**

en: (and-I-will-be-glorified), I-will-be-glorified, I-will-be-honored | **es:** Gloriosas-cosas, [y-seré-glorificado], cuando-me-glorifique | **fr:** et-Je—être-glorifié, et-honorer, et-être-glorieux | **de:** als-ich-bin-glorified, der-herrlich, ehren Exod 14:4; Exod 14:17; Exod 14:18; Lev 10:3; Deut 28:58

6. glorify (Piel of God) (9×) The Piel sense of glorifying God or His name appears 9 times, the active counterpart of sense 5. Psalm 22:23 commands 'glorify Him,' Psalm 86:9 promises 'they shall glorify your name.' Arabic ʿ ('glorify, magnify') and Korean 영화롭게 하다 ('make glorious') mark this as worship language where the object is exclusively God or His name, not human honor recipients. **HONOR AND WEIGHT**

en: I-will-honor, YHWH, a-strong | **es:** glorificad, glorificad-lo, glorificaré | **fr:** comme-glorifier, et-glorifier, glorifier | **de:** ehren, ehrte, und-ehrte Ps 22:23; Ps 50:15; Ps 50:23; Ps 86:9; Ps 86:12

7. multiply oneself / boast (Hitpael) (4×) The Hitpael reflexive sense 'make oneself heavy' — i.e., multiply, boast, or glorify oneself — appears 4 times. 2 Chronicles 25:19 mocks Amaziah 'Why should you make yourself heavy [boast] to your hurt?' Proverbs 12:9 contrasts the one who honors himself with the humble. The reflexive stem signals self-promotion or self-aggrandizement, a negative extension of the honor sense. **HONOR AND WEIGHT**

en: make-yourself-heavy, than-one-who-honors-himself, to-boast | **es:** paraglorificarte, que-el-que-se-glorifica, ¡Hazte-pesada | **fr:** de-honorer, glorifier, être-glorieux | **de:** ehren, ehrte 2Chr 25:19; Prov 12:9; Nah 3:15

8. harden heart (Piel/Qal) (3×) Three occurrences show hardening the heart as a Piel or Qal construction. Exodus 9:7 notes Pharaoh's heart 'was heavy,' 1 Samuel 6:6 warns 'Why do you harden your hearts as Egypt hardened?' This may overlap with sense 4 (Hifil make heavy/harden), but the data separates the causative (Hifil) from the stative/active (Qal/Piel). Further analysis of stem distribution would clarify whether these should merge. HONOR AND WEIGHT

en: and-was-heavy, do-you-harden, hardened | **es:** endureceréis, endurecieron, y-se-endureció | **fr:** et-était-lourd, fais-tu-harden, hardened | **de:** hardened, tue-du-harden, und-war-schwer Exod 9:7; 1Sam 6:6

9. be wealthy / be rich (2×) Two occurrences show an adjectival or stative sense of being wealthy or rich. Genesis 13:2 describes Abram as 'very heavy [rich] in livestock, silver, and gold,' Proverbs 8:24 speaks of springs 'heavy [abounding] with water.' This is a natural metaphorical extension: wealth is substance, weight, having much. Arabic does not use the same root for wealth, but Hebrew's metaphor is transparent. HONOR AND WEIGHT

en: abounding-with, heavy | **es:** cargadas-de, rico | **fr:** honorer, lourd | **de:** ehrte, war-sehr-reich Gen 13:2; Prov 8:24

10. let YHWH be glorified (Qal passive/stative) (2×) Job 14:21 and Isaiah 66:5 use Qal imperfect in a jussive or optative sense: 'let [the LORD] be glorified' or 'may [His name] be honored.' This may belong with sense 5 (be glorified) but appears in a modal construction rather than indicative. The data has isolated these two instances, possibly recognizing a grammatical rather than semantic distinction. HONOR AND WEIGHT

en: are-honored, let-be-glorified | **es:** Sea-glorificado, Son-honrados | **fr:** honorer | **de:** ehren, ehrte Job 14:21; Isa 66:5

11. honor / make glorious (Hifil honorific) (2×) Isaiah 9:1 and Jeremiah 30:19 show Hifil used with a positive honorific sense: bringing honor to a land or people, making them glorious. Isaiah 9:1 promises 'He will make glorious the way of the sea,' Jeremiah 30:19 pledges 'I will honor them.' This contrasts with sense 4 (Hifil make heavy/harden), showing the Hifil stem can express either burden or honor depending on object and context. HONOR AND WEIGHT

en: and-I-will-honor-them, he-made-heavy | **es:** honrará, y-los-honraré | **fr:** et-honorer, honorer | **de:** ehren, und-ehren Isa 9:1; Jer 30:19

12. (1×) 2 Samuel 13:25 records 'we will burden [you]' as a single occurrence in the domain of LINEAR MOVEMENT. The context is Absalom urging the king not to accompany him ('lest we be a burden to you'). This appears to be a straightforward use of sense 2 (be heavy) or sense 4 (make heavy), applied to the social context of imposing on someone. The domain assignment suggests it may have been split due to the motion context, but semantically it belongs with the burden cluster. BURDENS AND LOADS

en: we-will-burden | **es:** seamos-carga | **fr:** nous-fera-burden | **de:** wir-wird-burden 2Sam 13:25

כֹּבֶד H3514 *N-msc* (4×)

heaviness, weight; mass, abundance; vehemence, intensity

This noun, derived from the common root kbd ('be heavy'), appears in contexts describing physical weight, massive quantities, or intense force. A stone has 'weight,' corpses accumulate in 'mass,' a storm comes with 'vehemence,' and war presses with overwhelming 'intensity.' The term captures the oppressive or overwhelming quality that heaviness conveys, whether literal or metaphorical.

(4×) The noun appears in four distinct contexts showing its semantic range. Proverbs observes that 'the weight of a stone' is heavy, using it to illustrate that a fool's provocation is even heavier (Prov 27:3). Nahum describes 'the mass of corpses' piled in conquered Nineveh (Nah 3:3). Isaiah twice uses it for intensity: warriors flee 'from the vehemence of war' (Isa 21:15) and God's wrath comes 'with vehemence of storm' (Isa 30:27). Spanish peso (weight) and pesada (heavy), French pesanteur (heaviness), and German ehrte show the morphological connection to the glory/honor sense of the kbd root across language families. GEOGRAPHY AND SPACE

en: and-heavy, and-mass-of, weight-of | **es:** Peso-de-, peso-de, y-pesada | **fr:** [וכבד], [כבד], et-pesanteur | **de:** [וכבד], [כבד], ehrte Prov 27:3; Isa 21:15; Isa 30:27; Nah 3:3

כָּבֵד H3515 *Conj-w / Adj-ms* (39×)

Heavy, weighty; severe, grievous; burdensome; by extension, abundant or numerous

An adjective built on the same root as 'kavod' (glory, heaviness), carrying a physical and metaphorical weight through the entire Old Testament. At its most literal it describes heavy hands (Exod 17:12), thick hair (2 Sam 14:26), or a corpulent body (1 Sam 4:18). More often it is figurative: a severe famine (Gen 12:10; 41:31; 43:1), a heavy yoke of oppression (1 Kgs 12:4), or grievous mourning (Gen 50:11). Isaiah uses it to describe a people laden with iniquity—heavy under the burden of their own sin (Isa 1:4). The Spanish 'grave' and German 'schwer' both capture the dual physical-moral gravity. In one striking use (Exod 12:38) it shades into abundance, describing the very great mixed multitude that left Egypt.

1. heavy, severe, grievous (36×) The dominant sense spanning both literal and figurative weight: physically heavy (Moses' hands in Exod 17:12, Absalom's hair in 2 Sam 14:26) and figuratively severe or grievous (a heavy famine in Gen 12:10; 41:31; 43:1, a burdensome yoke in 1 Kgs 12:4, sore mourning in Gen 50:11). The Spanish 'pesada/grave' and German 'schwer' consistently translate both the physical and metaphorical dimensions. This sense accounts for the vast majority of occurrences and forms the semantic backbone of the word. HONOR AND WEIGHT

en: heavy | **es:** espesa, grave, pesada | **fr:** lourd | **de:** gewaltig, schwer, schwer-war Gen 12:10; Gen 41:31; Gen 43:1; Gen 47:4; Gen 47:13

2. weighty, important (1×) Describing something weighty in the sense of important, significant, or consequential. In 1 Kings 3:9, Solomon asks for wisdom to judge God's weighty people—a nation too great and significant for any ordinary judge. Here the heaviness is social and moral rather than physical, pointing to gravity of responsibility and consequence. HONOR AND WEIGHT

en: the-weighty | **es:** el-pesado | **fr:** le-lourd | **de:** der-weighty 1Kgs 3:9

3. laden, burdened with (1×) Laden or burdened with something, carrying the weight of guilt or sin. Isaiah 1:4 denounces Israel as a people heavy with iniquity ('am keved avon')—the nation staggers under the accumulated load of its transgressions. The construction emphasizes the burden itself rather than mere severity, picturing sin as a crushing weight borne on the shoulders. HONOR AND WEIGHT

en: heavy-with | **es:** cargado-de | **fr:** lourd | **de:** schwer Isa 1:4

4. abundant, numerous (1×) An extension into quantity: abundant, numerous, very great. The mixed multitude that departed Egypt was exceedingly abundant (Exod 12:38), using the adjective almost adverbially to intensify the scale of the exodus. The Spanish 'muy' (very) and German 'sehr' reflect this quantitative rather than qualitative heaviness. HONOR AND WEIGHT

en: very | **es:** muy | **fr:** très | **de:** sehr Exod 12:38

כָּבֵד H3516 *Prep-b* (14×)

Liver; the bodily organ, referenced in sacrificial ritual, divination, and as a seat of strong emotion.

The noun kaved as a substantive designates the liver, the largest internal organ and one regarded across the ancient Near East as a seat of deep feeling. The root kbd means 'heavy,' and the liver was named as the heaviest organ – a connection preserved in cognate Arabic kabid and Aramaic kabda. Most occurrences appear in Priestly sacrificial legislation, where the 'appendage on the liver' (yoteret ha-kaved) is burned upon the altar (Exod 29:13, 22; Lev 3-9). Ezekiel 21:26 records the Babylonian king consulting the liver in hepatoscopy. Proverbs 7:23 depicts an arrow piercing the liver, and Lamentations 2:11 pours it out in anguish.

liver (organ) (14×) The bodily organ known as the liver, prominent in Priestly sacrificial texts where the yoteret ('appendage') upon it is burned on the altar (Exod 29:13, 22; Lev 3:4, 10, 15; 4:9; 7:4;

8:16, 25; 9:10, 19). Also appears in hepatoscopy (Ezek 21:26), a fatal arrow wound (Prov 7:23), and grief poured out in anguish (Lam 2:11). Etymologically 'the heavy one.' **FLESH AND BODY**
en: at-the-liver, his-liver, my-liver | **es:** el-hígado, hígado-de-él, mi-hígado | **fr:** [כבדי], foie, le-foie | **de:** [בכבד], [כבדו], [כבדי] Exod 29:13; Exod 29:22; Lev 3:4; Lev 3:10; Lev 3:15

כִּבֶּדֶת H3517 *Prep-b / N-fs* (1×)
with difficulty, with heaviness; laborious impediment
This noun appears in Exodus 14:25 at a pivotal moment in the Red Sea narrative. As Egyptian chariots pursue Israel into the seabed, God causes their wheels to malfunction, making them drive 'with heaviness' or 'with difficulty.' The word captures the panic-inducing experience of military equipment failing at the worst possible moment—wheels binding, axles breaking, chariots lurching. The Egyptian cry 'Let us flee from Israel!' follows immediately, showing how this divine impediment transformed predators into terrified prey.

(1×) Exodus 14:25 describes Egyptian chariots afflicted by supernatural impediment during the Red Sea crossing. The Hebrew noun derives from a root meaning 'heavy' and indicates laborious difficulty or impediment. Multilingual glosses converge on 'difficulty' (English/French/German) or 'heaviness' (Spanish 'pesadez'), capturing both the physical and metaphorical weight of impeded movement. This is the only occurrence of this particular noun form. **DISTRESS AND HARDSHIP**
en: with-difficulty | **es:** con-pesadez | **fr:** avec-difficulty | **de:** mit-difficulty Exod 14:25

כָּבָה H3518 *V-Qal-Imperf-3ms* (24×)
To be quenched or go out (of fire/lamp); in Piel, to extinguish or put out actively.
A vivid verb for the dying of fire or light, carrying powerful theological weight. In its intransitive sense it describes a flame going out on its own – the sacred altar fire that must never be quenched (Lev 6:12-13), or the lamp of God not yet gone out in the sanctuary at Shiloh (1 Sam 3:3). Spanish apagarse and German ausloeschen both capture this self-extinguishing quality. The transitive Piel form introduces an agent who actively puts out the fire, as when David's men protect him lest he 'extinguish the lamp of Israel' (2 Sam 21:17), or when the Song of Songs declares that many waters cannot quench love (Song 8:7).

1. be quenched, go out (14×) Qal intransitive: of a fire, lamp, or flame ceasing to burn, going out without an agent extinguishing it. Often appears with negation to stress perpetual burning, as in the altar fire commands (Lev 6:12-13). Used prophetically of divine judgment fires that will not be quenched (2 Kgs 22:17; Isa 66:24). Spanish apagarse and German ausloeschen both reflect the self-extinguishing nuance. **EXTINGUISHING FIRE**
en: be-quenched, goes-out, it-shall-be-quenched | **es:** apagarse, se-apaga, se-apaga- | **fr:** [תכבה], cela-fera-être-quenched, comme-en-lui | **de:** [יכבה], [תכבה], ausloeschen Lev 6:12; Lev 6:13; 1Sam 3:3; 2Kgs 22:17; 2Chr 34:25

2. extinguish, put out (10×) Piel transitive/causative: to actively quench, extinguish, or put out a fire or lamp, with an explicit or implied agent performing the action. The Chronicler records that the priests had shut up the temple and extinguished the lamps (2 Chr 29:7). Figuratively, the metaphor of 'extinguishing the lamp of Israel' (2 Sam 21:17) warns against losing David in battle. Song 8:7 memorably declares that many waters cannot extinguish love. **EXTINGUISHING FIRE**
en: and-extinguished, and-they-will-extinguish, extinguishing | **es:** apagar, apagará, apagarás | **fr:** [ויכבו], et-ils-fera-extinguish, tu-devra-extinguish | **de:** [בכבותך], [ויכבו], [לכבות] 2Sam 14:7; 2Sam 21:17; 2Chr 29:7; Song 8:7; Isa 1:31

כָּבוֹד H3519 *Art / N-ms* (200×)
Glory, honor, splendor; the visible radiance of God's presence, human dignity and esteem, or material wealth.
Kavod derives from the root k-b-d meaning 'to be heavy, weighty,' and this etymological weight pervades every use of the noun. At its most exalted, it denotes the visible, luminous manifestation of God's presence — the kavod that fills the tabernacle (Exod 40:34), settles on Sinai (Exod 24:16), and departs from the temple in Ezekiel's devastating vision (Ezek 10:18). Yet the same word describes earthly honor, social standing, and even material prosperity, as when Laban's sons complain that Jacob has acquired all their father's kavod (Gen 31:1). The multilingual evidence is illuminating: German Herrlichkeit and Spanish gloria track the divine majesty sense, while French richesse and Arabic tharvah appear when wealth is in view — confirming that ancient Hebrew held these meanings together under one 'weighty' roof in a way few modern languages replicate.

1. glory, splendor of God (170×) The dominant theophanic and doxological sense: the visible radiance, splendor, and manifest presence of God. This is the kavod that appears in the cloud over Sinai (Exod 24:16-17), fills the tabernacle and temple (Exod 40:34; 1 Kgs 8:11), and which Isaiah sees enthroned (Isa 6:3). The 170 occurrences confirm this as the overwhelmingly primary meaning. German Herrlichkeit, Spanish gloria, and Korean 영광 all lexicalize this theophanic-doxological sense as distinct from mere 'honor.' When Joshua says 'give glory to the LORD' (Josh 7:19), the word means both 'acknowledge his weightiness' and 'let his radiance be seen.' **GEOGRAPHY AND SPACE**
en: glory-of, glory-of-, the-glory-of | **es:** Gloria-de, gloria-de, gloria-de- | **fr:** gloire | **de:** Herrlichkeit, Herrlichkeit-, der-Herrlichkeit- Josh 7:19; 1Sam 2:8; 1Sam 4:21; 1Sam 4:22; 1Sam 6:5

2. honor, respect, dignity (26×) Honor, esteem, and dignity accorded to a human person — 26 occurrences. This sense appears in wisdom literature and royal contexts: Solomon receives kavod alongside wealth (1 Chr 29:12, 28; 2 Chr 1:11), and Proverbs teaches that humility precedes kavod (Prov 15:33; 18:12). Spanish honor and French gloire both appear in these passages, whereas the theophanic sense draws gloria and Herrlichkeit. The distinction is real: this is social weight, the gravity a respected person carries in the community, not luminous divine presence. **GEOGRAPHY AND SPACE**
en: and-honor, and-the-honor, honor | **es:** Honor, gloria, honor | **fr:** et-gloire, gloire | **de:** Herrlichkeit, und-Herrlichkeit, und-der-Herrlichkeit Num 24:11; 1Chr 17:18; 1Chr 29:12; 1Chr 29:28; 2Chr 1:11

3. wealth, abundance (2×) Material wealth, riches, and abundance — a small but etymologically significant sense appearing clearly in Gen 31:1 (Jacob took all Laban's kavod) and Nah 2:9 (the plundering of Nineveh's kavod). Here the 'heaviness' metaphor is most concrete: kavod is the sheer mass of possessions. French richesse and the Arabic rendering tharvah ('wealth') confirm this as a genuinely distinct sense from 'honor' or 'glory.' It represents the oldest, most physical layer of the root's meaning. **GEOGRAPHY AND SPACE**
en: glory, the-wealth | **es:** abundancia, la-gloria | **fr:** gloire, le-richesse | **de:** die-Ehre, ehrte Gen 31:1; Nah 2:9

4. (1×) Personal honor or inner dignity in a poetic/tribal context. In Gen 49:6 Jacob's blessing declares 'let my kavod not enter their assembly,' referring to his personal honor or life-force. The feminine form used here (unique in the corpus) and the parallelism with nephesh ('soul') suggest kavod functions as a near-synonym for one's essential self or reputation. Spanish mi honra, French mon gloire, and German meine Ehre all capture this reflexive, personal dimension of the word. **HONOR AND WEIGHT**
en: glory-my | **es:** mi-honra | **fr:** gloire-mon | **de:** meine-Ehre Gen 49:6

5. (1×) The collective glory or splendor of a people or nation — as in Isa 5:13 where Israel's kavod goes into exile alongside its multitude. Spanish sus nobles ('its nobles'), German seine Herrlichkeit, and English 'its glory' show translators divided on whether this is the nation's honor, its elite class, or its splendor. The parallelism with hamon ('multitude') suggests kavod here encompasses the entire impressive weight of a people — their dignity, prosperity, and social substance taken together. **GEOGRAPHY AND SPACE**
en: and-its-glory | **es:** y-sus-nobles | **fr:** et-sa-gloire | **de:** und-seine-Herrlichkeit Isa 5:13

כָּבוֹד H3520a *N-fs* (2×)

Glorious, honorable; feminine adjective describing a bed (Ezek 23:41) and a queen (Ps 45:13)

This feminine adjective denotes something glorious or splendid, appearing in two poetic contexts. In Psalm 45:13 it describes the princess in her chamber, arrayed in glory for her wedding. In Ezekiel 23:41 it describes the bed on which unfaithful Jerusalem reclines in her idolatrous luxury. The word's vocalization (kevuddah) shows the construct form pattern, and its root connection to "glory" (kavod) links external splendor with inherent worth or honor.

(2×) Attested in Psalm 45:13 (royal wedding psalm) and Ezekiel 23:41 (prophetic accusation). The contexts are ironically opposite: one celebrates legitimate royal splendor, the other condemns false glory in spiritual adultery. Spanish renders both as "gloriosa/glorioso," while French and German preserve Hebrew forms, acknowledging the specialized vocabulary of these poetic and prophetic passages. **POWER AND ABILITY**

en: glorious | **es:** gloriosa, glorioso | **fr:** Caboul, comme-Késiluth | **de:** [כבודה], glorious Ps 45:13; Ezek 23:41

כְּבוּדָּה H3520b *Art / N-fs* (1×)

valuables, possessions, wealth; abundant goods

This feminine noun denoting possessions or valuable goods appears in Judges 18:21 during the Danite migration narrative. As the tribe relocates northward, they organize their caravan carefully: children and livestock in front, and 'the valuables' bringing up the rear. The term's connection to the common word for 'glory' or 'weight' (kavod) suggests substantial, weighty possessions—not pocket change but significant accumulated wealth. The careful positioning shows both the importance of these goods and strategic thinking about protecting them during transit.

(1×) Judges 18:21 uses this noun for the valuable possessions the Danites carried during their northern migration. Related to the common root kbd (heavy, weighty, glorious), it specifically denotes material wealth and goods of substance. The multilingual glosses agree on 'valuables' or equivalent terms, showing clear semantic consensus. The definite article ('the valuables') indicates these were the tribe's accumulated riches, worthy of strategic placement in the traveling formation. **RICHES AND WEALTH**

en: the-valuables | **es:** lo-valioso | **fr:** le-valuables | **de:** der-valuables Judg 18:21

כָּבוּל H3521 *N-proper-fs* (2×)

Cabul/Kavul, a border town in Asher (Josh 19:27) and a district Solomon gave to Hiram (1 Kgs 9:13)

This place name designates both a specific town and a broader district in Galilee. The town served as a boundary marker for Asher's tribal territory, identified with modern Kabul about nine miles southeast of Acre. More famously, it names the twenty-city district Solomon gave King Hiram as payment for temple construction materials, which Hiram rejected as inadequate. The folk etymology suggests "as good as nothing" (ke + bal), explaining Hiram's displeasure, though this may be popular wordplay rather than true etymology.

(2×) Found in Joshua 19:27 (Asher's border) and 1 Kings 9:13 (district given to Hiram). The Kings passage preserves the negative assessment: Hiram saw the cities and they did not please him, calling them "the land of Cabul." The etymological wordplay suggests the name became synonymous with worthlessness, at least in this transaction, though the actual town remained a legitimate settlement in Asher. **PERSONAL NAMES**

en: Cabul, Kavul | **es:** Cabul | **fr:** Cabul, Kavul | **de:** Cabul, Kavul Josh 19:27; 1Kgs 9:13

כַּבּוֹן H3522 *Conj-w / N-proper-fs* (1×)

Kabbon, a town in the lowland territory of Judah

Kabbon appears in Joshua 15:40 within the Shephelah (lowland) district of Judah's inheritance. The Greek Septuagint renders it as Chabra or Chabbo, and BDB suggests it may be the same location as a nearby town mentioned in the following verse. Like many settlements in these territorial lists, its precise identification remains uncertain. The Shephelah formed Judah's western frontier, a region of rolling hills between the coastal plain and the central mountains, marked by numerous fortified towns.

(1×) Place name in Judah's Shephelah region from Joshua 15:40. The conjunction prefix 'and' indicates its position in a series of boundary towns. Translations maintain phonetic transliteration: Cabón (Spanish), Kabbon (French/German/English). The Greek Septuagint's variant forms suggest textual or pronunciation uncertainty even in antiquity. Possibly identical with an adjacent settlement, showing how town names sometimes shifted or merged. **PERSONAL NAMES**

en: and-Kabbon | **es:** y-Cabón | **fr:** et-Kabbon | **de:** und-Kabbon Josh 15:40

כְּבִיר H3523 *Conj-w / N-msc* (2×)

A woven covering, either a quilt or mosquito net made of goats' hair (1 Sam 19:13, 16)

This masculine noun designates a woven goat-hair covering that Michal used to simulate David's presence in bed when deceiving Saul's messengers. Scholars debate whether it was a thick quilt or a mosquito net spread over the face during sleep. The phrase "quilt of goats" or "goats' hair net" appears identically in both verses. Either interpretation explains how Michal created the illusion of David lying ill in bed while he escaped.

(2×) Attested in 1 Samuel 19:13 and 16 in the David escape narrative. One occurrence includes a conjunctive prefix ("and a pillow of"). The root suggests something netted or woven, making both quilt and fly-net plausible. All major translations preserve the ambiguity with terms like "pillow," "quilt," or "woven covering," acknowledging that ancient bedding vocabulary doesn't map neatly onto modern categories. **GEOGRAPHY AND SPACE**

en: and-pillow-of, pillow-of | **es:** tejido-de, y-tejido-de | **fr:** et-pillow-de, pillow-de | **de:** pillow-von, und-pillow-von 1Sam 19:13; 1Sam 19:16

כַּבִּיר H3524 *Adj-mp* (10×)

Mighty, great, powerful; of persons, God, natural forces, or abundance – a poetic synonym for 'great.'

A distinctly poetic adjective found almost exclusively in Job and Isaiah, functioning as a dignified synonym for 'great' or 'mighty.' It describes God as the 'just mighty one' (Job 34:17), powerful warriors (Job 34:24), and overwhelming natural forces like 'mighty waters' (Isa 17:12, 28:2). Bildad uses it memorably for a 'mighty wind' to characterize Job's words (Job 8:2). In one instance it shades toward sheer quantity – 'my hand had gotten much' (Job 31:25) – where Spanish 'abundante' distinguishes this economic sense from personal power.

1. mighty, powerful (of persons or God) (6×) Personal might or sovereign power, applied to God or strong individuals. Arabic 'azim (great/mighty) and Spanish 'poderoso' capture the dignified personal authority intended. Job employs it for God's might (Job 34:17, 36:5) and for warriors (Job 34:24). The doubled occurrence in Job 36:5 – 'mighty in strength of understanding' – shows it can denote intellectual as well as physical power. **POWER AND ABILITY**

en: mighty, the-Mighty, the-mighty | **es:** fuerte, muchos, poderoso | **fr:** [כביר], puissant | **de:** [כביר], maechtig Job 8:2; Job 34:17; Job 34:24; Job 36:5

2. great, mighty (of things, forces, quantity) (3×) Greatness or might applied to impersonal forces and natural phenomena. Isaiah's 'mighty waters' (Isa 17:12, 28:2) and Bildad's 'mighty wind' (Job 8:2) illustrate this sense. Arabic 'jarifa' (sweeping, torrential) and Spanish 'impetuosas' (impetuous) point to overwhelming natural force. Job 15:10 uses it for advanced age – 'greater than your father in days' – extending 'greatness' to duration. **POWER AND ABILITY**

en: greater, mighty | **es:** impetuosas, mayor, poderosas | **fr:** [כבירים], puissant | **de:** [כבירים], maechtig Job 15:10; Isa 17:12; Isa 28:2

3. much, abundant (quantity) (1×) Abundance or sheer quantity, distinct from power or force. Job 31:25 – 'because my hand had gotten much' – is the sole attestation. Spanish 'abundante' and English 'much' clearly mark this as a quantitative rather than qualitative sense, describing material wealth rather than personal might or natural force. **SUFFICIENCY AND WORTH**

en: much | **es:** abundante | **fr:** puissant | **de:** maechtig Job 31:25

כֶּבֶל H3525 *Prep-b / N-mpc* (2×)

Fetters, shackles; used in parallel with iron chains in Psalms 105:18 and 149:8

This masculine noun denotes fetters or shackles, appearing in two psalms with quite different contexts. In Psalm 105:18 it describes Joseph's imprisonment in Egypt, where his feet were bound with fetters and iron. In Psalm 149:8 it appears in the triumphant vision of Israel binding enemy kings with fetters of iron. The word is late biblical Hebrew, appearing only in these poetic contexts where it parallels "iron" and "chains."

(2×) Found in Psalm 105:18 (Joseph's affliction) and Psalm 149:8 (eschatological judgment). Both passages use "fetters" in parallel with iron, emphasizing the material and security of the binding. The singular collective in Psalm 105 ("they humbled his feet with fetters") contrasts with the construct plural in Psalm 149 ("with fetters of iron"), showing the noun's grammatical flexibility in poetic parallelism. **CHAINS AND FETTERS**

en: with-fetters, with-fetters-of | **es:** con-grillos, con-grillos-de | **fr:** dans-chaîne | **de:** mit-fetters, mit-fetters-of Ps 105:18; Ps 149:8

כָּבַס H3526 *V-Piel-Imp-ms / 1cs* (51×)

To wash or launder garments by treading or kneading in water; a fuller's professional trade of cleansing cloth

Unlike the more general Hebrew word for washing (רָחַץ, used for bathing the body), כבס specifically denotes the vigorous laundering of fabric — originally by treading it underfoot in water, the ancient Near Eastern equivalent of a washing machine. The Piel intensive stem dominates its usage across the ritual purity laws of Leviticus and Numbers, where garments contaminated by contact with uncleanness must be 'washed' before the person can re-enter the camp. Strikingly, the same root provides the title of the 'fuller' (כּוֹבֵס), the professional cloth-washer whose field near Jerusalem becomes a landmark in Isaiah 7:3 and 2 Kings 18:17. Malachi 3:2 compares the coming messenger to 'fuller's soap,' using the language of this trade to picture divine purification.

1. wash, launder (Piel active) (43×) The primary active Piel sense: to wash, launder, or cleanse garments and fabrics by treading or kneading them in water. This is overwhelmingly the most common usage, appearing in the ritual legislation of Leviticus and Numbers where contaminated garments must be laundered (Lev 11:25; 13:6; 15:5). In Genesis 49:11, Judah figuratively 'washes his garments in wine' — a striking image of abundance. All four major translation languages agree on the core washing sense: Spanish 'lavar,' French 'laver,' German 'waschen.' **WASHING AND BATHING**

en: and-he-shall-wash, and-shall-wash, let-wash | **es:** Y-lavará, lavará, y-lavará | **fr:** devra-laver, et-devra-laver, et-il-lavera | **de:** lass-waschen, soll-waschen, und-er-soll-waschen Gen 49:11; Exod 19:10; Exod 19:14; Lev 6:27; Lev 11:25

2. washer, fuller (participle) (4×) The participial/substantival sense denoting a professional washer or fuller of cloth. The 'fuller's field' (שְׂדֵה כוֹבֵס) near Jerusalem appears as a geographic landmark in three parallel passages (2 Kgs 18:17; Isa 7:3; 36:2). Malachi 3:2 uses the plural participle מְכַבְּסִים to describe the refining work of God's messenger — 'like fullers' soap.' Spanish 'lavador' and French 'fouler' both preserve the occupational meaning. **WASHING AND BATHING**

en: fuller, launderers, of-the-Washer | **es:** del-lavador, lavador, lavandero | **fr:** [כובס], fouler, fuller | **de:** [כובס], [מכבסים], fuller 2Kgs 18:17; Isa 7:3; Isa 36:2; Mal 3:2

3. be washed (Hitpael reflexive) (2×) The Hitpael reflexive/reciprocal sense: to be washed or to undergo washing. Appearing only in Leviticus 13:55-56 in the context of inspecting garments for persistent skin disease marks after laundering. The reflexive stem suggests the garment itself as undergoing the process, viewed from the perspective of the fabric being subjected to cleansing rather than the agent performing it. **WASHING AND BATHING**

en: being-washed | **es:** lavarse | **fr:** étant-lava | **de:** seiend-wusch Lev 13:55; Lev 13:56

4. be washed (Pual passive) (2×) The Pual passive sense: to be washed, indicating that the garment is the recipient of the laundering action without specifying the agent. Found in Leviticus 13:58 (a garment whose mark disappears after washing) and 15:17 (fabric on which there is a bodily emission that must be washed). Spanish 'será lavado' (shall be washed) captures the passive construction precisely. **WASHING AND BATHING**

en: and-it-shall-be-washed, and-shall-be-washed | **es:** y-será-lavado | **fr:** et-cela-devra-être-lava, et-devra-être-lava | **de:** und-es-soll-sein-wusch, und-soll-sein-wusch Lev 13:58; Lev 15:17

כָּבַר H3527 *V-Hifil-Imperf-3ms* (1×)

to make many, to multiply (Hiphil); to make great

This verb appears in Job 35:16 where Elihu accuses Job of multiplying words without knowledge. The Hiphil causative form emphasizes the deliberate proliferation of speech—not just talking, but making words abundant. Elihu's rhetoric is sharp: Job 'multiplies words without knowledge,' piling up arguments that sound impressive but lack true understanding. The verb connects to a root meaning 'great' or 'numerous' (cognate with Arabic kabir, 'great'). The image is of speech production untethered from wisdom, quantity without quality.

(1×) Job 35:16 uses this Hiphil verb to describe Job's prolific but supposedly empty speech. The causative stem means 'to cause to be many' or 'to make numerous,' here applied metaphorically to words. Spanish 'multiplica' and English 'he-multiplies' capture the sense clearly. The verb's only appearance comes in Elihu's speeches, which are characterized by this kind of sharp rhetorical critique. Some translations leave it untransliterated, suggesting textual challenges. **ABOUNDING AND SURPLUS**

en: he-multiplies | **es:** multiplica | **fr:** יכבר | **de:** [יכבר] Job 35:16

כְּבָר H3528 *Prep-b* (9×)

Already; an adverb of past time indicating something has previously occurred, used exclusively in Ecclesiastes.

The adverb kevar (כְּבָר) means 'already' and is a hallmark of Ecclesiastes' distinctive late Biblical Hebrew vocabulary. It appears nine times, all within Qoheleth's philosophical reflections on the cyclical nature of existence. The famous declaration 'there is nothing new under the sun — it has already been' (Eccl 1:10) captures its characteristic use. The word emphasizes prior completion or established reality, reinforcing Qoheleth's theme that everything repeats. Common in Mishnaic Hebrew and attested in Aramaic and Syriac, its restriction to Ecclesiastes within the Bible is one of the clearest markers of that book's late linguistic profile.

(9×) A temporal adverb meaning 'already, previously,' marking an action or state as having occurred before the present moment. Confined entirely to Ecclesiastes, it serves Qoheleth's argument about the futility of novelty: what exists has 'already been' in ages past (Eccl 1:10; 3:15). Spanish ya and German schon capture the sense precisely. The word's frequency in Mishnaic Hebrew and its cognates in Aramaic (כבר) and Syriac (ḥḇṯ) confirm it as a late linguistic feature, making it a key diagnostic for dating Ecclesiastes within the biblical corpus. **TEMPORAL PARTICLES**

en: already, in-that-already, that-already | **es:** que-ya, ya, ya-que | **fr:** déjà | **de:** schon Eccl 1:10; Eccl 2:12; Eccl 2:16; Eccl 3:15

כְּבָר H3529 *N-proper-fs* (8×)

Kebar — a river or canal in Babylonia beside which the Jewish exiles settled and where Ezekiel received his visions.

Kebar (Kevar) is the name of a river or canal in Babylonia, always

appearing in the fixed phrase nehar Kevar ('the river Kebar'). This waterway is the setting for Ezekiel's entire prophetic ministry: beside it he received his inaugural vision of the divine chariot (Ezek 1:1, 3), sat stunned among the exiles for seven days (3:15), and witnessed the glory of the LORD (3:23; 10:15, 20, 22; 43:3). Though the exact identification remains uncertain — possibly the naru kabari canal near Nippur — its repeated mention anchors Ezekiel's visions in a concrete place of exile. All major traditions transliterate consistently: English and French 'Kebar,' Spanish 'Quebar,' German 'Kebar.'

(8×) The proper name of a Babylonian river or canal (nehar Kevar) where the Jewish exiles settled and where Ezekiel received his prophetic visions. All eight occurrences are in Ezekiel (1:1, 3; 3:15, 23; 10:15, 20, 22; 43:3), always in the fixed phrase 'the river Kebar.' The site is likely a canal near Nippur. Transliterations are remarkably consistent: English/French/German 'Kebar,' Spanish 'Quebar/Kebar,' reflecting a stable toponym across manuscript traditions. **RIVERS AND STREAMS**

en: Kebar, Kevar | **es:** Kebar, Quebar | **fr:** Kebar | **de:** Kebar Ezek 1:1; Ezek 1:3; Ezek 3:15; Ezek 3:23; Ezek 10:15

כִּבְרָה H3530 *N-fsc* (3×)

distance of land, stretch of ground; short distance (exact measure uncertain)

A feminine noun denoting a measure of distance, appearing only in the phrase כִּבְרַת אֶרֶץ/כִּבְרַת הָאָרֶץ ('a distance of land' or 'a stretch of ground'). Genesis 35:16 and 48:7 both use it to describe the remaining distance to Ephrath/Bethlehem when Rachel died giving birth to Benjamin ('when there was still a kibrat of land to come to Ephrath'). 2 Kings 5:19 uses it for the distance Naaman traveled from Elisha before turning back. The exact distance is uncertain, but 2 Kings suggests it was relatively short—perhaps a few miles or the distance visible to the eye. Akkadian kibrâti means an extended territory or quarter of the world, but the Hebrew usage seems more modest.

(3×) An indeterminate but apparently short distance, perhaps what one could see or travel in a brief time. The phrase marks Rachel's tragic proximity to her destination—so close yet too far, dying within sight of Bethlehem. The term's vagueness ('a certain distance', 'cierta distancia', 'un distance') in translations reflects genuine uncertainty about the exact measure. What's clear is that it described a recognizable unit of travel, short enough that Jacob could specify Rachel died 'just a kibrat from' their goal. **GEOGRAPHY AND SPACE**

en: a-distance-of, distance-of-, stretch-of- | **es:** cierta-distancia-de, distancia-de, trecho-de- | **fr:** distance-de-, un-distance-de, étendre-de- | **de:** ein-distance-von, eine-Strecke, eine-Strecke- Gen 35:16; Gen 48:7; 2Kgs 5:19

כִּבְרָה H3531 *Prep-b* (1×)

sieve, a net-like implement for winnowing grain

This noun appears in Amos 9:9 within a powerful metaphor of divine judgment. God declares he will shake the house of Israel among the nations 'as grain is shaken in a sieve,' yet not one kernel will fall to the ground. The image draws from agricultural practice: a sieve separates valuable grain from chaff and debris, with the fine mesh retaining what matters. Amos applies this to the scattering of Israel—dispersed but not destroyed, sifted but not lost. The sieve becomes an instrument of both judgment and preservation.

(1×) Amos 9:9 employs this agricultural tool metaphorically for God's sifting of Israel. The Hebrew noun with preposition 'in the sieve' describes the instrument used to separate grain from chaff. Multilingual glosses converge: English 'sieve,' Spanish 'criba,' French 'tamis' all denote the same winnowing implement. Some versions leave it untransliterated, but the agricultural context strongly supports the sieve identification, confirmed by Wetzstein's ethnographic observations of Palestinian grain-processing. **NETS AND SNARES**

en: in-the-sieve | **es:** en-la-criba | **fr:** tamis | **de:** [בכברה] Amos 9:9

כֶּבֶשׂ H3532 *Prep-l* (107×)

Lamb, young male sheep — primarily a sacrificial animal in Levitical law; also used in prophetic similes of innocence

Kebes is the standard Hebrew term for a young male sheep and appears overwhelmingly in the ritual legislation of Exodus, Leviticus, and Numbers. It names the animal of the daily burnt offering (Exod 29:38), the sin offering (Lev 4:32), purification rites (Lev 14:10), and every major festival calendar in Numbers 28-29. Yet the word breaks free of cultic lists in two prophetic passages where it becomes a simile of heartbreaking vulnerability — Jeremiah 'like a gentle lamb led to slaughter' (Jer 11:19) and Hosea's wayward Israel 'like a lamb in a broad pasture' (Hos 4:16). Translations universally use 'lamb/cordero/agneau/Lamm' for both senses, letting context carry the shift from ritual to rhetoric.

1. lamb, young male sheep (105×) A young male sheep specified for sacrificial and offering contexts — burnt offerings, sin offerings, peace offerings, purification rites, and festival prescriptions throughout the Priestly legislation. The daily offering alone requires two lambs (Exod 29:38-39; Num 28:3-4), and Numbers 7 lists them repeatedly in the tribal dedication of the altar. Multilingual glosses (spa: corderos, fra: agneaux, deu: Laemmer) are uniform across all 105 occurrences, reflecting an unambiguous referent in the pastoral-ritual world. **LAMBS AND SHEEP**

en: lambs | **es:** corderos | **fr:** agneaux | **de:** Laemmer Exod 29:38; Lev 23:18; Lev 23:19; Lev 23:20; Num 7:15

2. like a lamb (simile) (2×) Used in comparative constructions (with the ke- prefix) to liken a person to a lamb, evoking innocence, meekness, or vulnerability. Jeremiah 11:19 — 'I was like a gentle lamb led to the slaughter' — anticipates the Suffering Servant imagery of Isaiah 53, while Hosea 4:16 compares wayward Israel to 'a lamb in a broad pasture.' Spanish como-cordero and French agneau preserve the simile, and these two occurrences stand apart from the cultic register by foregrounding the lamb's character rather than its sacrificial role. **LAMBS AND SHEEP**

en: like-lamb, was-like-a-lamb | **es:** como-cordero | **fr:** [ככבש], agneau | **de:** [ככבש] Jer 11:19; Hos 4:16

כָּבַשׁ H3533 *V-Qal-Prtcpl-mp* (15×)

To subdue, conquer, or bring into bondage; ranging from dominion over creation to military conquest, enslavement, and sexual violation.

First appearing in God's mandate to humanity—'fill the earth and subdue it' (Gen 1:28)—this verb carries an inherent force that intensifies across its stems. In the Qal it describes bringing peoples or land under dominion; in the Nifal, territory being subdued before Israel (Num 32:22; Josh 18:1). The Hifil causative appears in Jeremiah's grim account of slaveholders re-enslaving freed servants (Jer 34:11). Its darkest usage is Haman's assault on Esther (Esth 7:8), where 'subdue' becomes sexual violation. Arabic cognate 'kabasa' (press, knead, assault) confirms this physical-force core across Semitic languages.

1. subdue, conquer (Qal) (6×) Subdue or conquer in the Qal stem: The foundational sense of bringing under dominion by force. Genesis 1:28 uses the imperative—humanity is charged to 'subdue' the earth as stewards. Micah 7:19 applies it metaphorically: God will 'subdue' Israel's iniquities, treading them underfoot. Spanish 'someter' (to subject) and the Arabic cognate 'kabasa' (press, squeeze) both preserve the idea of applied pressure. **SUBJECTION AND AUTHORITY**

en: He-will-subdue, and-subdue-it, and-they-will-subdue | **es:** sometemos, someter, someterá | **fr:** [וחכבשו], [כבשים], [לכבש] | **de:** [וכבשו], [וחכבשו], [יכבש] Gen 1:28; 2Chr 28:10; Neh 5:5; Jer 34:16; Mic 7:19

2. be subdued, be conquered (Nifal) (5×) Be subdued or conquered in the Nifal passive: Land or territory that has been brought under control. Numbers 32:22 and Joshua 18:1 use this form for Canaan being 'subdued' before the LORD. The shift from active conquest to accomplished state is important: 1 Chronicles 22:18 presents the land as already subjugated, providing the theological basis for temple-building. Spanish 'fue sometida' captures the completed

passive well. HUMILITY AND LOWERING
en: and-is-subdued, and-was-subdued, being-subjected | **es:** Y-será-conquistada, fue-sometida, sometidas | **fr:** [ונכבשה], [נכבשות], et-est-subdued | **de:** [ונכבשה], [נכבשות], und-ist-unterwarf Num 32:22; Num 32:29; Josh 18:1; 1Chr 22:18; Neh 5:5

3. subjugate by force (Hifil) (2×) Subjugate by force in the Hifil causative: To compel others into servitude or bondage. Jeremiah 34:11 records the nobles forcing freed slaves back into bondage—a covenant violation that provokes divine judgment. The causative stem emphasizes the coercive agency of the oppressor rather than the state of the oppressed. Both the Ketiv and Qere readings in Jeremiah point to this intensified causative meaning. OPPRESSION AND TYRANNY
en: [and-they-subjugated-them], and-they-subjugated-them | **es:** (y-los-subyugaron), [y-los-subyugaron] | **fr:** [(ויכבשום)], [[ויכבישום]] | **de:** [(ויכבשום)], [[ויכבישום]] Jer 34:11

4. force, violate sexually (Qal) (1×) Force or violate sexually in the Qal: A specialized and disturbing usage where physical subjugation becomes sexual assault. In Esther 7:8, the king interprets Haman's posture near Esther as an attempt to 'subdue' (violate) the queen. BDB notes this parallels the earlier Hebrew term 'innah. Spanish 'para forzar' (to force) makes the violent intent explicit. OPPRESSION AND TYRANNY
en: subdue | **es:** para-forzar | **fr:** [לכבוש] | **de:** [לכבוש] Esth 7:8

5. conquer thoroughly (Piel) (1×) Conquer thoroughly in the Piel intensive: Complete subjugation of conquered peoples, with the Piel stem emphasizing thoroughness or repetition. In 2 Samuel 8:11, David dedicates spoils from nations he had 'subdued'—the intensive form underscoring total military domination. Spanish 'conquistó' (he conquered) reflects the completeness of the victory. CRUSHING AND HUMBLING
en: he-subdued | **es:** conquistó | **fr:** il-subdued | **de:** er-subdued 2Sam 8:11

כֻּבְּשׁ H3534 *Conj-w / N-ms* (1×)
footstool, supporting structure for the feet
This noun appears in 2 Chronicles 9:18 describing Solomon's magnificent throne. The text notes that the throne had a footstool 'of gold,' emphasizing the opulence of the king's seat. In ancient Near Eastern iconography, footstools served both functional and symbolic purposes—elevating the monarch's feet and representing his dominion. The word appears in late Hebrew and related languages (Mishnaic Hebrew, Aramaic), always denoting a support for the feet. Solomon's golden footstool epitomizes the splendor of his reign at its zenith.

(1×) 2 Chronicles 9:18 describes the golden footstool attached to Solomon's throne. The noun, used in late Biblical Hebrew, denotes a structure supporting the feet of a seated person. Most multilingual glosses render it accurately: 'footstool' (English), 'estrado' (Spanish). German's 'Lamm' (lamb) appears to be a mistranslation or textual confusion. The conjunction prefix 'and' links this detail to the broader throne description. Related to Aramaic terms for rough seating. GEOGRAPHY AND SPACE
en: and-a-footstool | **es:** y-estrado | **fr:** [וכבש] | **de:** und-Lamm 2Chr 9:18

כִּבְשָׂה H3535 *N-fs* (8×)
Ewe-lamb — a young female sheep, used in sacrificial regulations and memorably in Nathan's parable to David.
This feminine noun denotes a ewe-lamb, the young female counterpart of keves (male lamb). It appears in two deeply memorable contexts. In Genesis 21:28-30, Abraham sets apart seven ewe-lambs as witnesses to his covenant with Abimelech at Beersheba — the very name of the place derives from this act. In 2 Samuel 12:3-6, Nathan's parable of the poor man's single ewe-lamb, raised like a daughter, is one of Scripture's most emotionally powerful stories, convicting David of his sin. The word also appears in sacrificial legislation: the purification offering (Lev 14:10) and the Nazirite vow (Num 6:14). French renders it with 'brebis-agneaux' (ewe-lambs), capturing both the feminine and juvenile aspects.

ewe lamb (female sheep) (8×) A young female sheep or ewe-lamb, the feminine form of keves (lamb). Used in covenant-making (Gen 21:28-30, Abraham's seven ewe-lambs at Beersheba), in sacrificial law for purification and Nazirite offerings (Lev 14:10; Num 6:14), and most memorably in Nathan's parable of the poor man's beloved ewe-lamb (2 Sam 12:3-6). Spanish 'corderita' (little lamb, feminine diminutive) and French 'brebis-agneaux' together capture the word's tenderness and specificity. LAMBS AND SHEEP
en: a-lamb, and-ewe-lamb, ewe-lambs | **es:** corderas, corderas-de, corderita | **fr:** agneau-de, brebis-agneaux, brebis-agneaux-de | **de:** Lamm-von, Lämmer, der-Lamm Gen 21:28; Gen 21:29; Gen 21:30; Lev 14:10; Num 6:14

כִּבְשָׁן H3536 *N-ms* (4×)
kiln, furnace (for burning lime or pottery)
This noun designates a kiln or furnace used for firing pottery or burning lime. The smoke rising from such a kiln serves as a vivid simile in biblical descriptions—the smoke of Sodom and Gomorrah ascended 'like the smoke of a kiln,' and Mount Sinai smoked 'like the smoke of a furnace' when God descended upon it. The ashes of a kiln also feature in the plague narrative, where Moses scattered them toward heaven to produce boils on the Egyptians.

(4×) The term appears exclusively in vivid comparisons and plague accounts. Abraham saw the smoke of the destroyed cities rising 'like smoke of a kiln' (Gen 19:28, J). Moses and Aaron took 'ashes of a kiln' and scattered them to produce the plague of boils (Exod 9:8, 10, P). Mount Sinai 'smoked like a furnace' when Yahweh descended in fire (Exod 19:18, E). Spanish horno and French furnace preserve the basic kiln/furnace sense, while German der Schmelzofen (smelting furnace) specifies one kiln function. The consistent association with rising smoke creates the metaphoric link across all biblical uses. GEOGRAPHY AND SPACE
en: furnace, the-furnace | **es:** el-horno, horno | **fr:** furnace, le-furnace | **de:** der-furnace, eines-Schmelzofens, furnace Gen 19:28; Exod 9:8; Exod 9:10; Exod 19:18

כַּד H3537 *N-fsc* (18×)
A clay jar or pitcher used for carrying water, storing flour, or holding other provisions.
Refers to a common earthenware vessel central to everyday domestic life in ancient Israel. Most memorably, Rebekah carries her kad on her shoulder at the well when Abraham's servant encounters her (Gen 24:14-46), and this same vessel sustains the widow of Zarephath whose flour jar never runs empty during the famine (1 Kgs 17:12-16). In Gideon's night raid, empty jars conceal torches that blaze forth when shattered (Judg 7:16-20). Ecclesiastes uses the image of a pitcher broken at the spring as a poignant metaphor for death (Eccl 12:6). Across languages the translations converge on a medium-sized portable vessel: Spanish 'cantaro/tinaja,' French 'cruche,' German 'Krug.'

jar, pitcher, jug (18×) A medium-sized clay container designed for carrying or storing liquids and dry goods. Evidence from Rebekah's well scene (Gen 24) shows it balanced on a woman's shoulder for water transport, while the widow's jar in 1 Kings 17 holds flour. Gideon's warriors use empty jars to conceal torches (Judg 7:16). Multilingual glosses consistently render it as a portable earthenware vessel (Spanish 'cantaro,' French 'cruche,' German 'Krug'), confirming its everyday domestic character. GEOGRAPHY AND SPACE
en: and-her-jar, and-jars, from-your-jar | **es:** La-tinaja-de, cántaro, cántaros | **fr:** dans-le-jar, de-ton-cruche, et-cruches | **de:** [כד], aus-deinem-Krug, deinen-Krug Gen 24:14; Gen 24:15; Gen 24:16; Gen 24:17; Gen 24:18

כְּדַב H3538 *N-fs* (1×)
false, lying; deceptive (Aramaic)
This Aramaic adjective appears in Daniel 2:9, where King Nebuchadnezzar accuses his advisors of conspiring to tell him 'a false and corrupt word' until circumstances change. The context drips with paranoia: the king suspects a cover-up, demands they prove their abilities by revealing his undisclosed dream. The adjective 'false' modifies 'word,' indicating deceptive speech calculated to mislead.

The Aramaic term parallels Hebrew kazav (lie/falsehood), showing linguistic continuity across related Semitic languages.

(1×) Daniel 2:9 uses this Aramaic adjective to characterize the deceptive speech Nebuchadnezzar suspects from his wise men. The feminine singular form modifies 'word' (millah), creating the phrase 'a lying word.' English 'lying' and Spanish 'mentirosa' (lying/false) capture the semantic force accurately. French 'force' and German's untranslated form suggest textual uncertainty or mistranslation. The term belongs to the semantic domain of truth/falsehood, specifically deception through speech. **LIES AND FALSEHOOD**

en: lying | **es:** mentirosa | **fr:** force | **de:** [כדבה] Dan 2:9

כַּדְכֹּד H3539 *Conj-w / N-ms* (2×)

A precious stone, possibly ruby or carnelian; mentioned in Isaiah 54:12 and Ezekiel 27:16

This masculine noun designates a precious stone, most likely ruby or carnelian, valued for its red sparkle. In Isaiah 54:12 it appears in God's promise to rebuild Zion with precious stones, making her battlements of rubies. In Ezekiel 27:16 it's listed among the luxury goods traded with Tyre. The word has Aramaic cognates (kadkadana), suggesting it was a technical trade term for a specific gemstone in the ancient Near Eastern luxury commerce.

(2×) Attested in Isaiah 54:12 (Zion's restoration) and Ezekiel 27:16 (Tyre's trade). Both contexts emphasize precious value and beauty. Spanish renders it as "ruby" in both passages, French as "grenade" (garnet), and German preserves the Hebrew form, reflecting the uncertainty about which specific red gemstone the ancient term designated. The Isaiah context particularly emphasizes transformation: God will make Zion's very fortifications out of gems. **GEMSTONES AND TARSHISH**

en: and-rubies, rubies | **es:** de-rubí, y-rubí | **fr:** [כדכד], et-grenat | **de:** [וכדכד], [כדכד] Isa 54:12; Ezek 27:16

כְּדָרְלָעֹמֶר H3540 *N-proper-ms* (5×)

Chedorlaomer, king of Elam who led a coalition of four kings against the cities of the plain

Chedorlaomer (Akkadian Kudur-Lagamar, 'servant of the deity Lagamaru') was the king of Elam who headed an alliance of four eastern kings in Genesis 14. He subjugated the five kings of the Jordan plain for twelve years before they rebelled, prompting a punitive campaign in which Lot was captured. Abraham's dramatic rescue of Lot from Chedorlaomer's forces marks one of the patriarch's most decisive military actions. The name's Elamite origin underscores the international scope of the narrative.

(5×) The proper name of the king of Elam who led a four-king coalition against the cities of the Jordan plain in Genesis 14. All major translations preserve a recognizable form: English 'Chedorlaomer,' Spanish 'Quedorlaomer,' French 'Chedorlaomer,' German 'Kedorlaomer.' The name derives from Akkadian/Elamite Kudur-Lagamar ('servant of Lagamaru'). All five occurrences fall within Genesis 14:1-17, spanning the initial alliance, the rebellion, the campaign, and the aftermath. **PROPER NAMES (PERSONAL)**

en: Chedorlaomer | **es:** Quedorlaomer | **fr:** Chedorlaomer | **de:** Kedorlaomer, Kedorlaomers, dem-Kedorlaomer Gen 14:1; Gen 14:4; Gen 14:5; Gen 14:9; Gen 14:17

כֹּה H3541 *Prep-b / Adv* (577×)

Demonstrative adverb: thus, so, in this manner; also spatial 'here/there'; rarely temporal 'now'.

A small but versatile demonstrative adverb, כֹּה most often means 'thus' or 'so,' introducing the content of a message or decree—supremely in the prophetic messenger formula כֹּה אָמַר יְהוָה, 'thus says the LORD.' Spanish 'así,' French 'ainsi,' and German 'so' all converge on this manner-demonstrative force. Yet the word retains an older spatial sense, 'here' or 'there,' visible in the paired expression כֹּה וָכֹה ('here and there, this way and that,' Exod 2:12). One unique occurrence in Exodus 7:16 may carry temporal force: 'until now.'

1. thus, so, in this manner (569×) The adverb of manner: 'thus, so, in this way'—the overwhelmingly dominant sense, found 569 times. Nearly always points forward to what follows, especially in the prophetic messenger formula 'thus says the LORD' (כֹּה אָמַר יְהוָה), which alone accounts for hundreds of occurrences. Also used in reported speech ('thus he said,' Gen 32:4) and comparative descriptions ('thus shall your seed be,' Gen 15:5). Spanish 'así,' French 'ainsi,' and German 'so' consistently capture this deictic-of-manner function. **MANNER ADVERBS**

en: thus | **es:** Así, aquí, así | **fr:** ainsi | **de:** so, so- Gen 15:5; Gen 24:30; Gen 31:8; Gen 32:4

2. here, there, hither (7×) Spatial demonstrative: 'here, there, hither, thither.' Found in the paired idiom כֹּה וָכֹה meaning 'here and there' or 'on this side and on that side' (Exod 2:12, where Moses looks 'this way and that'). Also appears independently as 'here' (Gen 22:5, 'stay here with the donkey') or directionally as 'hither' (Num 23:15). The multilingual evidence splits revealingly: Spanish uses both 'aquí' (here) and 'allá' (there), French 'ici' and 'là,' German 'hier' and 'dorthin'—confirming a genuine spatial sense distinct from the manner adverb. **HERE AND HITHER**

en: and-there, here, over-there | **es:** allá, aquí, y-allí | **fr:** et-là, ici, là | **de:** dorthin, hier, ueber-dort Gen 22:5; Gen 31:37; Exod 2:12; Num 23:15

3. now, at this point (1×) A rare temporal extension: 'now, at this point,' attested at Exodus 7:16 where God's message includes the statement that Pharaoh has not listened 'עַד־כֹּה'—'until now.' The demonstrative force shifts from spatial proximity to temporal immediacy. Multilingual glosses confirm with 'ahora' (Spanish), 'maintenant' (French), and 'nun' (German), all standard temporal adverbs rather than manner or spatial terms. **NOW (TEMPORAL ADVERB)**

en: now | **es:** ahora | **fr:** maintenant | **de:** nun Exod 7:16

כָּה H3542 *Adv* (1×)

here, to this point, hitherto (Aramaic)

This Aramaic adverb appears in Daniel 7:28 at the conclusion of Daniel's night visions. After describing terrifying beasts and cosmic conflict, the text states: 'Here (or 'hitherto') is the end of the matter.' The adverb marks a boundary, signaling the termination of the vision account. It's the Aramaic equivalent of Hebrew koh, used for spatial or temporal demarcation. The phrase 'up to here' creates closure, like an ancient chapter break, before the narrative shifts to new material.

(1×) Daniel 7:28 employs this Aramaic adverb in the phrase 'up to here is the end of the matter,' marking the conclusion of the vision section. Related to Hebrew koh and Mandaic/Syriac cognates meaning 'here' or 'thus.' Multilingual glosses vary: English/Spanish render it spatially ('here'/'aquí'), while French/German favor the deictic sense ('thus'/'so'). Context suggests both spatial and temporal boundary-marking: 'to this point' or 'hitherto,' as in Jeremiah 48:47. **HERE AND HITHER**

en: here | **es:** aquí | **fr:** ainsi | **de:** so Dan 7:28

כָּהָה H3543a *Conj-w / V-Qal-ConsecImperf-3fs* (7×)

kahah – to grow dim or faint; of eyes failing, fire waning, or spirit weakening

The verb kahah captures the gradual dimming or weakening of something once bright or vigorous. Its primary application is to eyes growing dim with age: Isaac's eyes were too dim to see (Gen 27:1), yet remarkably, Moses' eye 'was not dim' even at 120 (Deut 34:7). Job laments that his eye 'has grown dim from grief' (Job 17:7). In Zechariah 11:17, the worthless shepherd's eye will be 'utterly dimmed' – divine judgment expressed through the same vocabulary of failing sight. The word extends beyond vision: Isaiah's Servant of the LORD 'will not grow faint' (Isa 42:4), where the image shifts from a dimming lamp to a person who perseveres. In Ezekiel 21:7, 'every spirit will grow faint.' Arabic cognate kaha carries a similar range of weakness.

grow dim, become faint (7×) To grow dim, become faint, or lose strength – used primarily of eyes failing from old age (Gen 27:1; Deut 34:7), grief (Job 17:7), or divine judgment (Zech 11:17), and figuratively of a person not growing faint under trial (Isa 42:4, of the Servant of the LORD, compared to a lamp that will not be quenched) and of the human spirit weakening in dismay (Ezek 21:7). Spanish oscurecerse, French obscurcir, and English 'grow dim' all capture the core image of light or vitality gradually fading. The Arabic cognate kaha ('to be weak, cowardly') confirms the broader semantic field of diminished vigor. **DARKNESS AND DIMNESS**

en: and-grows-dim, and-shall-be-faint, and-were-dim | **es:** Y-se-ha-oscurecido, desfallcerá, oscurecerse | **fr:** [יִכֵּהַ], et-obscurcir, et-étaient-obscurci | **de:** [וכהתה], [ותכה], [יִכֵּהַ] Gen 27:1; Deut 34:7; Job 17:7; Isa 42:4; Ezek 21:7

כָּהָה H3543b *V-Piel-Perf-3ms* (1×)

to restrain, to rebuke; to hold back from action (Piel)

This verb appears only in 1 Samuel 3:13, where God condemns Eli for failing to restrain his wicked sons. The specific indictment: 'he did not restrain them' despite knowing their blasphemous conduct. The Piel stem suggests intensive or deliberate action—not passive neglect but active failure to intervene. Eli saw the corruption, heard the reports, gave weak verbal warnings, but never wielded his authority to stop them. This failure to restrain brought divine judgment on his entire house.

(1×) 1 Samuel 3:13 uses this Piel verb for Eli's failure to restrain his sons from sacrilege. The verb appears only here and carries the sense of rebuking or holding back. Cognate with Syriac/Aramaic/Mandaic terms meaning 'rebuke' or 'restrain.' English 'he-restrained' (negative context: 'he did not restrain') and Spanish 'reprendió' (rebuked) reflect slightly different nuances—preventive restraint vs. corrective rebuke. The verse emphasizes Eli's culpable inaction despite awareness. **REBUKE CENSURE**

en: he-restrained | **es:** reprendió | **fr:** il-retint | **de:** er-restrained 1Sam 3:13

כֵּהָה H3544 *Adj-fs* (9×)

Dim, faded, faint — describing diminished brightness in eyes, skin blemishes, flames, or figurative spirit.

The adjective kehah (כֵּהָה) describes something that has lost its intensity or vividness — whether light, color, or vitality. Its most frequent use is in the Levitical skin-disease laws, where a priest examines whether a suspicious mark has 'faded' or grown dim (Lev 13:6, 21, 26, 28, 39, 56), indicating the condition is healing rather than spreading. Beyond Leviticus, it describes Eli's failing eyesight (1 Sam 3:2), a dimly burning wick that the Servant will not snuff out (Isa 42:3), and a faint spirit exchanged for a garment of praise (Isa 61:3). Spanish abatido and German schwach capture the figurative extension well.

dim, faded, faint (9×) A feminine adjective (from the root כ-ה-ה) indicating diminished brightness, color, or vitality. In the priestly diagnostic system of Leviticus 13, it appears six times as the key indicator that a skin condition is benign — if the mark has grown kehah ('dim, faded'), the person is pronounced clean (Lev 13:6). Applied to Eli's eyes growing dim with age (1 Sam 3:2), to the 'dimly burning wick' the Isaianic Servant tenderly preserves (Isa 42:3), and metaphorically to a 'faint spirit' replaced by praise (Isa 61:3). The multilingual evidence — Spanish humeante for the wick, faded for the skin — shows translators adjust the rendering to each physical domain while preserving the core notion of diminished intensity. **DARKNESS AND DIMNESS**

en: dimly-burning, faded, faint | **es:** a-debilitarse, abatido, humeante | **fr:** [כֵּהָה], a-pâli, faint | **de:** [כֵּהָה], hat-verblasst, schwach Lev 13:6; Lev 13:21; Lev 13:26; Lev 13:28; Lev 13:39

כֵּהָה H3545 *N-fs* (1×)

healing, relief, alleviation; cessation of injury

This noun appears in Nahum 3:19, part of a taunt against Nineveh declaring the finality of its coming destruction. The prophet announces: 'There is no relief (or healing) for your fracture.' The statement is brutally final—Nineveh's wound is mortal, beyond remedy. Some scholars suggest emending to gehah (healing), but the consonantal text supports kehah. The noun derives from a root meaning 'grow dim' or 'lessen,' here in the sense of diminishing or alleviating injury. For Nineveh, no such alleviation will come.

(1×) Nahum 3:19 uses this noun in declaring Nineveh's wound incurable: 'no relief for your fracture.' The Hebrew term derives from a root meaning to diminish or grow dim, applied here to the lessening of injury or pain. Multilingual glosses: English 'relief,' Spanish 'alivio' (relief/alleviation), French 'guérison' (healing). BDB notes textual discussion about whether to read 'gehah' (healing), but the semantic result is similar—Nineveh will have no reprieve. **HEALING AND RESTORATION**

en: relief | **es:** alivio | **fr:** guérison | **de:** [כֵּהָה] Nah 3:19

כְּהַל H3546 *V-Qal-Prtcpl-mp* (4×)

to be able, capable (Aramaic equivalent of Hebrew יכל)

This Aramaic verb, the direct equivalent of Hebrew yakol, expresses ability or capability. In Daniel's Aramaic chapters, it appears in contexts where human wisdom proves insufficient—the wise men are not 'able' to reveal Nebuchadnezzar's dream or read the writing on the wall. The participle form functions almost adjectivally, describing someone as 'able' or 'capable' of performing a task, usually with an infinitive following to specify what they can or cannot do.

(4×) The verb appears four times in Daniel's Aramaic sections, always in negative contexts of human inability before divine mysteries. The king asks Daniel, 'Are you able to make known to me the dream?' (Dan 2:26), expecting the same failure as the other wise men. The king describes the dream to Daniel as one 'you are able to interpret' (Dan 4:18), acknowledging Daniel's unique Spirit-given capacity. But at Belshazzar's feast, the Babylonian wise men 'were not able' to read the mysterious writing (Dan 5:8), nor could they interpret it (Dan 5:15). Spanish capaz/podían and French pouvoir track the capability sense, while German leaves the participle forms in brackets. **ABILITY AND POWER**

en: able, are-able | **es:** capaz, podían, pudieron | **fr:** pouvoir | **de:** [כהל], [כהלין] Dan 2:26; Dan 4:18; Dan 5:8; Dan 5:15

כָּהַן H3547 *Conj-w | V-Piel-ConjPerf-3cp* (23×)

To serve or minister as a priest; by extension, to adorn oneself in priestly fashion (Isa 61:10).

A Piel denominative from kohen ('priest'), describing the act of functioning in the priestly office – offering sacrifices, burning incense, and ministering before the Lord. Nearly every occurrence belongs to the Priestly source in Exodus and Leviticus, always referring to Aaron and his sons being consecrated to 'minister as priests to Me' (Exod 28:1; 40:13). Hosea 4:6 extends the concept to Israel corporately. In one striking use (Isa 61:10), the bridegroom 'adorns himself like a priest,' shifting from sacerdotal service to the imagery of donning splendid vestments – Spanish se-adorna and English adorns-himself both capture the metaphorical pivot.

1. serve as priest (22×) To function in the priestly office, performing sacerdotal duties such as offering sacrifices, ministering at the altar, and serving in the sanctuary. The Piel stem marks this as a denominative activity: one acts-as-a-kohen. Spanish ejercer-sacerdocio and French servir-comme-prêtre both reflect the professional, ongoing nature of this ministry (Exod 28:1, 41; Lev 16:32). **PRIESTS AND PRIESTHOOD**

en: and-he-shall-serve-as-priest, and-ministered-as-priest, and-served-as-priest | **es:** de-ser-sacerdote, para-ejercer-sacerdocio, para-ejercer-sacerdocio- | **fr:** [ויכהנו], et-il—servir-comme-prêtre, et-ils—servir-comme-prêtres | **de:** Priester, [ויכהנו], [לכהן] Exod 28:1; Exod 28:3; Exod 28:4; Exod 28:41; Exod 29:1

2. adorn oneself like a priest (1×) To adorn or deck oneself in the manner of a priest putting on vestments, used metaphorically of a bridegroom (Isa 61:10). The multilingual evidence – English adorns-himself, Spanish se-adorna – confirms the shift from ritual function to ornamental display, where the priestly wardrobe becomes a simile

for festive splendor. **ADORN DECORATE PREPARE**
en: adorns-himself | **es:** se-adorna | **fr:** [יְכַהֵן] | **de:** [יְכַהֵן] Isa 61:10

כֹּהֵן H3548 *Prep-b / N-mpc / 3ms* (750×)

priest — one appointed to perform sacrifices, rituals, and sacred mediation between God and the people

The kohen served as the bridge between the divine and the human, officiating at the altar, handling sacred objects, pronouncing blessings, and adjudicating matters of purity. With 750 occurrences, the term overwhelmingly designates the Levitical priesthood established at Sinai, though it also applies to Melchizedek (Gen 14:18), foreign priests like those of Dagon (1 Sam 5:5), and the messianic priest-king of Psalm 110:4. The multilingual glosses — Spanish 'el sacerdote,' French 'le sacrificateur,' German 'der Priester' — consistently render the cultic-officiant sense, confirming a unified semantic profile across all contexts.

priest, cultic officiant (750×) A person consecrated to cultic service, responsible for offering sacrifices, maintaining the sanctuary, and mediating between the deity and the community. Encompasses Aaronic and Levitical priests (Exod 29:30), the priest-king Melchizedek (Gen 14:18), pagan cult officials (2 Kgs 10:19), and the eschatological priest of Zechariah 6:13. Aramaic kahana and Ethiopic kahen attest to the deep Semitic roots of this office. **PRIESTS AND PRIESTHOOD**
en: the-priest | **es:** el-sacerdote | **fr:** le-prêtre, le-sacrificateur | **de:** der-Priester Exod 29:30; Exod 31:10; Exod 35:19; Exod 38:21; Exod 39:41

כָּהֵן H3549 *Conj-w / N-mpd* (8×)

Priest; an Aramaic noun for a cultic religious official who ministers in the temple service.

An Aramaic noun denoting a priest or religious functionary, appearing exclusively in the post-exilic books of Ezra and Daniel. In Ezra, the term surfaces in official correspondence and narrative about the rebuilt temple, referring both to specific individuals ("the priest" Ezra, Ezr 7:12, 21) and to the priestly community collectively ("the priests," Ezr 6:9, 16, 18). The determined plural form kahnayyaᵓ and the suffixed form kohohi ("his priests") mirror the Biblical Hebrew kohen while reflecting standard Imperial Aramaic morphology. Spanish sacerdotes and French sacrificateurs both capture the mediatorial role inherent in the title.

priest(s) (8×) A cultic official serving in the Jerusalem temple. All eight occurrences cluster around the restoration-era temple activities: offering sacrifices (Ezr 6:9), dedicating the rebuilt house (Ezr 6:16), organizing divisions of service (Ezr 6:18), and royal exemptions from taxation (Ezr 7:24). The singular determined form kahanāᵓ designates Ezra himself as 'the priest, scribe of the law of the God of heaven' (Ezr 7:12, 21), while the plural forms refer to the priestly corps collectively. Spanish sacerdote and French sacrificateur both stress the sacrificial dimension of the office. **PRIESTS AND PRIESTHOOD**
en: and-its-priests, and-the-priests, the-priest | **es:** a-los-sacerdotes, el-sacerdote, los-sacerdotes | **fr:** et-sacrificateur, et-sacrificateurs, sacrificateur | **de:** [וְכָהֲנוֹהִי], [וְכָהֲנַיָּא], [כָּהֲנָא] Ezra 6:9; Ezra 6:16; Ezra 6:18; Ezra 7:12; Ezra 7:13

כְּהֻנָּה H3550 *N-fsc / 2mp* (14×)

Priesthood; the office, function, and hereditary right of priestly service in Israel's worship.

The abstract noun for the institution of the priesthood, kehunnah names not merely an office but a sacred trust passed through generations. Exodus 29:9 declares that 'the priesthood shall be theirs by a perpetual statute,' and Exodus 40:15 confirms that Aaron's anointing secures an 'everlasting priesthood.' Numbers defines the boundaries of priestly responsibility: 'you and your sons shall guard your priesthood' (Num 18:7). Phinehas receives the 'covenant of an everlasting priesthood' for his zeal (Num 25:13). Post-exilic texts record families 'excluded from the priesthood' for lacking genealogical proof (Ezra 2:62; Neh 7:64).

priesthood (14×) The sacerdotal office and its hereditary privileges within the Aaronic-Levitical line. Established as perpetual in Exodus 29:9 and 40:15, guarded with boundary language in Numbers 18:1, 7. Phinehas receives it as an everlasting covenant (Num 25:13). Joshua 18:7 identifies it as the Levites' portion in lieu of land. Post-exilic usage (Ezra 2:62; Neh 7:64; 13:29) applies it to genealogical legitimacy. **PRIESTHOOD OFFICE**
en: for-priesthood-of, priesthood, priesthood-of | **es:** el-sacerdocio, el-sacerdocio., el-sacerdocio? | **fr:** [הַכְּהֻנָּה], le-priesthoods, leur-priesthood | **de:** [הַכְּהֻנָּה], dein-priesthood, der-priesthoods Exod 29:9; Exod 40:15; Num 3:10; Num 16:10; Num 18:1

כְּוָה H3551 *Conj-w / N-fp* (1×)

windows; openings for light and air (Aramaic)

This Aramaic plural noun appears in Daniel 6:10, describing Daniel's upper room where he prayed three times daily with windows opened toward Jerusalem. The detail is architecturally and theologically significant: windows enabled Daniel to orient his prayers toward the destroyed temple, maintaining covenantal connection despite exile. The openness also made his devotion public and visible, heightening the risk under Darius's decree. The word is a loan into Aramaic from earlier Semitic languages, cognate with Arabic kawwa(t).

(1×) Daniel 6:10 describes the opened windows in Daniel's upper chamber facing Jerusalem. The Aramaic plural form with conjunction indicates architectural features designed for light and air. Multilingual evidence: Spanish 'las ventanas,' French 'fenêtre,' English 'windows' all converge on the architectural meaning. The phrase 'windows opened' suggests they could be closed—adjustable shutters or lattices. Daniel's choice to keep them open despite legal danger demonstrates public fidelity. **WINDOW OPENING**
en: and-windows | **es:** y-las-ventanas | **fr:** et-fenêtre | **de:** [וְכַוִּין] Dan 6:10

כּוּב H3552 *Conj-w / N-proper-fs* (1×)

Cub, a people or region allied with Egypt; possibly textual error for Libya

This gentillic name appears in Ezekiel 30:5 within a list of Egypt's allies who will fall with her in judgment. The text groups Cub with Ethiopia, Put, Lud, and Arabia—nations in Egypt's sphere of influence. However, many scholars (including the Septuagint) suggest this should read 'Lub' (Libya/Libyans), which would fit the geographical pattern better. The uncertainty reflects scribal confusion between similar Hebrew letters (kaph vs. lamed). Either reading points to Egypt's coalition partners sharing her doom.

(1×) Ezekiel 30:5 lists Cub among peoples allied with Egypt who will fall in judgment. The conjunction prefix 'and' places it in a series of ethnic/geographic names. Scholarly consensus, reflected in BDB, suggests textual emendation to 'Lub' (Libya) based on the Septuagint and geographic logic. English/Spanish/French preserve the Masoretic reading 'Cub' in transliteration, while German leaves it untransliterated, acknowledging textual uncertainty. Context demands a nation in Egypt's political orbit. **PERSONAL NAMES**
en: and-Cub | **es:** y-Cub | **fr:** et-Kub | **de:** [וְכוּב] Ezek 30:5

כּוֹבַע H3553 *Conj-w / N-ms* (6×)

A helmet — bronze military headgear for battle; used figuratively of God's 'helmet of salvation' in Isaiah 59:17.

A masculine noun (כּוֹבָע) denoting a helmet, the protective headgear worn by soldiers in ancient Near Eastern warfare. Five of its six occurrences are straightforwardly military: Goliath wore a bronze helmet (1 Sam 17:5), Uzziah equipped his army with helmets (2 Chr 26:14), Egyptian soldiers are told to polish their helmets (Jer 46:4), and mercenaries of Tyre hang their helmets in her armory (Ezek 27:10; cf. 38:5). The sixth occurrence transforms the image theologically: in Isaiah 59:17, God himself dons righteousness as a breastplate and a 'helmet of salvation' on his head — an image Paul later applies to believers (Eph 6:17). The related form קוֹבָע appears in Ezekiel 23:24 as a variant spelling.

helmet (military headgear) (6×) A helmet — a piece of military armor worn on the head for protection in battle. Literally, it appears as bronze headgear: on Goliath (1 Sam 17:5, כּוֹבַע נְחֹשֶׁת 'helmet of bronze'), in Uzziah's army provisions (2 Chr 26:14), in the call to Egyptian warriors (Jer 46:4), and among Tyrian mercenaries (Ezek 27:10; 38:5). Figuratively, Isaiah 59:17 transforms it into divine armor: God wears a 'helmet of salvation' (כּוֹבַע יְשׁוּעָה) on his head, paired with righteousness as his breastplate — an image foundational to the New Testament's 'armor of God.' Spanish 'casco' (helmet) and French/German transliterations of the Hebrew all point to the same concrete piece of military equipment. **GEOGRAPHY AND SPACE**

en: and-a-helmet-of, and-helmet, and-helmet-of | **es:** Y-casco-de, con-cascos, y-casco | **fr:** [בכובעים], [וכובע], [וכובעים] | **de:** [בכובעים], [וכובע], [וכובעים] 1Sam 17:5; 2Chr 26:14; Isa 59:17; Jer 46:4; Ezek 27:10

כָּוָה H3554 *V-Nifal-Imperf-2ms* (2×)

To burn, scorch, brand; Niphal stem meaning to be scorched or burned (Prov 6:28; Isa 43:2)

This verb denotes burning or scorching, appearing only in the Niphal (passive/reflexive) stem in biblical Hebrew. In Proverbs 6:28 it appears in a rhetorical question about walking on hot coals: will a man's feet not be burned? In Isaiah 43:2 God promises Israel protection in trial: when you walk through fire, you shall not be scorched. Both contexts use fire metaphorically, Proverbs for sexual sin's consequences and Isaiah for divine preservation through persecution.

(2×) Found in Proverbs 6:28 (wisdom warning) and Isaiah 43:2 (salvation oracle). The Proverbs passage uses second person ("shall... be burned") in hypothetical questioning, while Isaiah uses masculine plural ("they shall not be scorched") in parallel with the verb "to burn" (ba'ar). All major translations render it as scorch, burn, or singe, capturing the fire damage to living tissue. **BURNING AND FIRE**

en: be-scorched, you-will-be-burned | **es:** se-quemarán, te-quemarás | **fr:** [תכוה], תכוינה | **de:** [תכוה], [תכוינה] Prov 6:28; Isa 43:2

כְּוִיָּה H3555 *N-fs* (2×)

A burn, burning; noun used in the lex talionis formula "burn for burn" (Exod 21:25)

This feminine noun designates a burn injury, appearing only in Exodus 21:25 within the famous lex talionis (law of retaliation) formula. The phrase "burn for burn" completes the sequence "eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe." The principle established proportional justice, limiting revenge to equivalence rather than escalation. The word derives from the same root as the verb "to burn" discussed above.

(2×) Attested exclusively in Exodus 21:25, appearing twice in the construct phrase "burn for burn." All major translations preserve the repetitive formula ("quemadura por quemadura" in Spanish, "brûler pour brûler" in French, "verbrennen für verbrennen" in German), recognizing the legal precision of the lex talionis principle that requires exact correspondence between injury and recompense. **FIRE AND BURNING**

en: burn | **es:** quemadura | **fr:** brûler | **de:** verbrennen Exod 21:25

כּוֹכָב H3556 *Prep-m / N-mpc* (37×)

star — a luminous celestial body, used literally of the night sky and figuratively for multitude or royalty

Kokhav designates a star or luminous celestial body and carries remarkable symbolic freight across its 37 occurrences. God deploys the stars as a measure of the innumerable when he promises Abraham descendants 'as the stars of the heavens' (Gen 15:5; 22:17; 26:4) — a formula echoed in Exodus 32:13, Deuteronomy 1:10; 10:22; 28:62, and Nehemiah 9:23. The creation account assigns stars a subordinate role alongside sun and moon (Gen 1:16), yet they participate in cosmic praise (Ps 148:3) and even warfare, as when 'the stars in their courses fought against Sisera' (Judg 5:20). Balaam's oracle introduces the messianic dimension: 'a star shall come out of Jacob' (Num 24:17). The prophets employ falling or darkened stars as harbingers of divine judgment (Isa 13:10; Joel 2:10; 4:15). The Semitic cognates — Aramaic kokhva, Arabic kawkab, Akkadian kakkabu — attest the word's deep antiquity.

star, celestial body (37×) A luminous celestial body visible in the night sky, serving both literal and figurative functions. Literally, stars are created objects of the fourth day (Gen 1:16), named and numbered by God (Ps 147:4; Isa 40:26). Figuratively, they represent: (a) innumerability in the Abrahamic promise (Gen 15:5; 22:17; Deut 1:10; 28:62), (b) royal or messianic destiny in Balaam's oracle (Num 24:17), (c) cosmic upheaval in prophetic judgment (Isa 13:10; Joel 2:10; 4:15), and (d) angelic or heavenly beings (Job 38:7). The multilingual glosses — Spanish 'estrellas,' French and German borrowing the Hebrew form in brackets — highlight the word's transparency across traditions. **GEOGRAPHY AND SPACE**

en: and-stars, and-the-stars, as-stars-of | **es:** como-estrellas-de, como-las-estrellas-de, estrellas-de | **fr:** [הכוכבים], [ככוכבי], [ככבי] | **de:** [והכוכבים], [כוכבי], [ככוכבי] Gen 1:16; Gen 15:5; Gen 22:17; Gen 26:4; Gen 37:9

כּוּל H3557 *V-Piel-Imperf-3ms* (37×)

Contain, hold; sustain, nourish, provide for; endure, bear, withstand — from כּוּל 'to measure, comprehend'

The verb כּוּל and its intensive stems (Pilpel כִּלְכֵּל, Hiphil הֵכִיל) revolve around the idea of holding something within bounds — whether a vessel holding water, a household sustained with food, or a spirit enduring hardship. Joseph's promise to 'sustain' his family in Egypt (Gen 45:11; 50:21) uses the Pilpel, as does Solomon's provisioning system (1 Kgs 4:7). The Hiphil asks whether heaven and earth can 'contain' God (1 Kgs 8:27; 2 Chr 2:6) — Spanish 'contener' and French 'contenir' map neatly here. In the emotional register, Jeremiah cannot 'contain' God's word like fire in his bones (Jer 20:9), and Malachi asks who can 'endure' the day of the Lord's coming (Mal 3:2). The Arabic cognate ك ي ل (to measure grain) preserves the root's original concrete sense of measured capacity.

1. sustain, provide for, nourish (17×) The Pilpel stem's primary meaning: to sustain, provide for, or nourish someone over time, especially by supplying food. Joseph promises to כַּלְכֵּל his father's household during the famine (Gen 45:11; 50:21); Barzillai sustained David at Mahanaim (2 Sam 19:32-33); Ruth's son will sustain Naomi in old age (Ruth 4:15); Obadiah sustained a hundred prophets with bread and water (1 Kgs 18:4). Spanish 'sustentar/abastecer' and English 'sustain/provide for' consistently capture this relational, ongoing provision. Nehemiah 9:21 recalls God sustaining Israel forty years in the wilderness. **PRONOUNS AND MIXED**

en: and-I-sustained-them, and-I-will-provide-for, and-I-will-sustain | **es:** Y-sustentó, los-sustentaste, para-abastecer | **fr:** –soutenir, [כלכלתם], contenir | **de:** [ולכלכל], [יכלכל], [כלכלתם] Gen 45:11; Gen 47:12; Gen 50:21; Ruth 4:15; 2Sam 19:32

2. contain, hold (capacity) (13×) Physical capacity: to hold or contain within a defined space. Solomon's bronze Sea 'contained' two thousand baths (1 Kgs 7:26, 38); the altar could not 'contain' all the offerings (1 Kgs 8:64). Most theologically striking: Solomon's prayer marvels that heaven and the highest heaven cannot 'contain' God (1 Kgs 8:27; 2 Chr 2:6; 6:18). Spanish 'contener/cabir,' French 'contenir,' and the Arabic cognate ك ي ل (measure) all reinforce this spatial-quantitative sense. The Qal in Isaiah 40:12 asks who 'measured' the dust of the earth, preserving the root's original measurement meaning. **FILLING AND FULLNESS**

en: and-contained, can-contain-him, can-contain-you | **es:** cabía, contener, contenía | **fr:** [הכיל], [יכיל], [יכלו] | **de:** [הכיל], [יכיל], [יכלו] 1Kgs 7:26; 1Kgs 7:38; 1Kgs 8:27; 1Kgs 8:64; 2Chr 2:6

3. endure, bear, withstand (5×) The psychological-emotional extension: to endure, bear, or withstand something overwhelming. Jeremiah describes God's word as fire shut up in his bones — he is weary of 'containing' it and cannot (Jer 20:9). Malachi 3:2 asks who can 'endure' the refiner's fire. Joel 2:11 asks who can 'bear' the terrible Day of the LORD. A crushed spirit is something no one can 'bear' (Prov 18:14). The nations cannot 'endure' God's indignation (Jer 10:10). Spanish 'soportar/contener' and the shared use

of 'endure' in English distinguish this from mere physical capacity. ENDURE TOLERATE
en: can-endure, can-endure-it, containing | **es:** de-contener, lo-soportará?, pueden | **fr:** [יכלו], [כלכל], nourrir | **de:** [יכילנו], [יכלו], [יכלכל] Prov 18:14; Jer 10:10; Jer 20:9; Joel 2:11; Mal 3:2

4. (1×) In Psalm 112:5, the righteous person 'conducts' or 'manages' his affairs with justice. English renders 'conducts'; Spanish 'sostiene' (sustains/upholds). This extends the sustaining sense into the domain of wise administration — managing one's dealings and resources prudently. It bridges the 'provide for' sense (managing a household) and the 'contain' sense (keeping things in order), applied to personal conduct and financial affairs. FILLING AND FULLNESS
en: he-conducts | **es:** sostiene | **fr:** contenir | **de:** er-conducts Ps 112:5

5. (1×) In 1 Kings 20:27, the Israelites were 'provisioned' or supplied before battle against Ben-hadad's vast Syrian army. English 'provisioned' and Spanish 'provistos' point to military supply — a natural extension of the 'sustain/nourish' sense into the context of army logistics, where troops must be fed and equipped before engagement. FEEDING AND NOURISHING
en: and-provisioned | **es:** y-provistos | **fr:** et-provisioned | **de:** und-provisioned 1Kgs 20:27

כּוּמָז H3558 *Conj-w / N-ms* (2×)
a golden ornament worn as jewelry, possibly a bracelet or pendant
This rare ornament appears only in lists of gold jewelry offerings. The exact form is uncertain, though translations suggest either a bracelet or pendant. Both occurrences (Exodus 35:22 and Numbers 31:50) occur in Priestly texts describing precious metal offerings, grouped with rings, earrings, and other fine jewelry. The multilingual evidence consistently points to ornamental jewelry, likely worn on the arm or neck.

(2×) A golden ornament of uncertain specific type, mentioned alongside rings, earrings, and other jewelry in offering contexts. The consistent rendering across languages as bracelet or pendant reflects the ornamental nature, though the precise archaeological identification remains unclear. Found only in donation lists within the Priestly source. CHAIN ORNAMENT
en: and-bracelet, and-pendant | **es:** y-brazaletes, y-cadena | **fr:** et-bracelet, et-pendant | **de:** und-bracelet, und-pendant Exod 35:22; Num 31:50

כּוּן H3559a *V-Piel-Perf-3ms* (217×)
prepare, make ready; be/make firm, established; be ready/right/certain; direct, aim
This root expresses firmness and preparation across multiple stems. In the Hifil it means actively preparing or establishing something — a meal, a throne, a kingdom. The Nifal describes being established, standing firm, or being ready for action, as well as what is right or certain. Piel and Pual forms intensify the establishing or confirming action, while occasional senses cover directing or aiming toward a target. Arabic distinguishes preparation (هَيَّأَ) from establishment (أَسَّسَ) and correctness (صَوَّبَ), confirming that this root spans readiness, durability, and epistemic certainty. The reflexive Hitpael shows self-establishment, as in building up a city or preparing oneself.

1. prepare, make ready (Hifil) (80×) The Hifil sense of preparing or making ready appears 80 times and represents the most frequent usage. Genesis 43:16 records Joseph commanding his steward to prepare a meal, Numbers 23:1 describes Balaam preparing seven altars. Arabic هَيَّأَ ('prepare in advance') and Swahili -andaa ('prepare') consistently render this cluster. The causative stem signals deliberate action to make something ready for use or an event. ESTABLISH AND PREPARE
en: I-have-prepared, and-establish, and-prepare | **es:** había-preparado, lo-que-preparé, preparé | **fr:** et-der-ainsi, et-préparer, établir | **de:** bereiten, bereitete, er-bereitete Gen 43:16; Gen 43:25; Num 23:1; Num 23:29; Josh 1:11

2. be established, stand firm (Nifal) (42×) The Nifal passive/stative sense 'be established, stand firm' accounts for 42 occurrences and covers enduring structures and states. Genesis 41:32 explains that the dream was doubled because 'the thing is established by God,' and 2 Samuel 7:16 promises David 'your throne shall be established forever.' Arabic ثَبَتَ ('be firm, endure') and Korean 확고하다 mark this as a state of permanence distinct from active preparation. ESTABLISH AND PREPARE
en: established, is-established, shall-be-established | **es:** era-firme, es-establecido, establecido | **fr:** affermir, il-affermira, établi | **de:** bereiten, bereitete, beständig Gen 41:32; Judg 16:26; Judg 16:29; 2Sam 7:16; 2Sam 7:26

3. establish, make firm (Hifil) (28×) The Hifil causative sense of establishing or setting up a kingdom, throne, or person appears 28 times. 1 Samuel 13:13 records that Saul's kingdom would have been established, 2 Samuel 7:12-13 promises that God will establish Solomon's throne. Arabic أَسَّسَ and ثَبَّتَ distinguish this from mere preparation: the focus is on making something stand firm or installing it in place, not just getting it ready. ESTABLISH AND PREPARE
en: And-I-will-establish, He-established-it, I-will-establish | **es:** Y-estableceré, Y-establecieron, afirma | **fr:** a-établit-moi, affermir, et-je-fera-établis | **de:** bereiten, bereitete, du-gründen 1Sam 13:13; 2Sam 5:12; 2Sam 7:12; 2Sam 7:13; 1Kgs 2:24

4. establish, confirm (Piel) (24×) The Piel intensive sense of confirming or founding firmly appears 24 times. Exodus 15:17 celebrates the mountain God has founded, 2 Samuel 7:24 describes God establishing Israel as His people. Arabic ثَبَّتَ (intensive 'make firm') and أَسَّسَ ('found, lay foundation') mark the deliberate, intensive act of establishing with emphasis on durability or foundational strength. ESTABLISH AND PREPARE
en: He-establishes, You-established, and-establish | **es:** Y-estableciste, afirmó, confirma | **fr:** affermir, comme-affermir, et-affermir | **de:** bereiten, du-gegründet, er-gegründet-es Exod 15:17; Deut 32:6; 2Sam 7:24; Job 8:8; Job 31:15

5. ready, prepared (Nifal stative) (17×) The Nifal participle used adjectively for 'ready, prepared' accounts for 17 occurrences. Exodus 19:11 commands the people to 'be ready for the third day,' Joshua 8:4 instructs the ambush to be ready. Arabic مُسْتَعِدّ ('ready, prepared') and Swahili tayari reveal this as a state of readiness for action, not firmness or permanence — a semantic shift within the Nifal stem. ESTABLISH AND PREPARE
en: am-ready, and-prepare, and-prepare-themselves | **es:** Preparados-están, Prepárate, Y-fue-preparada | **fr:** [הכן], [כוננו], affermir | **de:** bereiten, bereitete, bin-bereit Exod 19:11; Exod 19:15; Exod 34:2; Josh 8:4; 2Chr 8:16

6. right, certain, true (Nifal stative) (9×) The Nifal participle meaning 'right, certain, true' appears 9 times in legal and epistemic contexts. Deuteronomy 13:14 commands investigation 'and if it is certain' that idolatry occurred, 1 Samuel 23:23 seeks 'certain knowledge' of David's location. Arabic صِحَّة ('correctness'), يَقِين ('certainty'), and Korean 확실한 ('certain') distinguish this ethical-epistemic sense from physical firmness, showing a semantic extension from 'firmly established' to 'reliably true.' ESTABLISH AND PREPARE
en: certain, certainty, established | **es:** certeza, cierto, es-correcto | **fr:** affermir, certain, certainty | **de:** Wahrheit, bereitete, certain Exod 8:26; Deut 13:14; Deut 17:4; 1Sam 23:23; 1Sam 26:4

7. be established (Pual/Hofal passive) (5×) The Pual and Hofal passive forms (5 occurrences) express being established or prepared by another agent. Psalm 37:23 declares that the steps of a man are established by the LORD, Zechariah 5:11 describes a house being set up for the ephah. Arabic مُهَيَّأ ('prepared') and مُؤَسَّس ('is made firm') confirm the passive voice where the subject receives the action of establishing or readying. ESTABLISH AND PREPARE
en: and-is-set-up, and-it-will-be-prepared, and-will-be-established | **es:** Y-será-establecido, colocados, son-afirmados | **fr:** [והכן], [מוכנים], comme-affermir | **de:** bereiten, sind-gegründet, und-bereiten Ps 37:23; Isa 16:5; Ezek 40:43; Nah 2:5; Zech 5:11

8. direct, aim, set toward (Hifil/Piel) (4×) Four occurrences show an extended sense of directing or aiming toward a target. Psalm 21:12 speaks of aiming arrows at enemies' faces, Jeremiah 10:23 declares that man's steps are not directed by himself. Arabic وَجَّهَ ('aim at') and Swahili kuelekeza ('direct toward') reveal a genuine semantic extension from establishment to orientation, where the verb governs direction rather than just firmness. ESTABLISH AND PREPARE
en: and-you-shall-set, to-direct, you-aim | **es:** afirmarás, apuntarás, y-afir-

marás | **fr:** [והכינתה], [תכין], affermir | **de:** bereiten, du-aim, und-bereiten Ps 21:12; Jer 10:23; Ezek 4:3; Ezek 4:7

9. be established (Hitpael reflexive) (3×) The Hitpael reflexive-passive sense 'establish oneself' appears 3 times. Numbers 21:27 calls for Heshbon to be established (built up), Proverbs 24:3 describes a house being established through understanding, Isaiah 54:14 promises 'you will be established in righteousness.' Arabic تَهَيَّأَ ('prepare oneself') and تُكَنِّي ('you [f.] will be made firm') mark the reflexive or self-directed nature of the action. ESTABLISH AND PREPARE
en: and-established, it-is-established, you-will-be-established | **es:** es-establecida, serás-establecida, y-establecida | **fr:** et-établit, établir | **de:** bereiten, bereitete, und-gruendete Num 21:27; Prov 24:3; Isa 54:14

10. (2×) Joshua 3:17 and 4:3 describe the priests standing 'firm' on dry ground in the Jordan. The single-word gloss and context suggest this may belong with sense 2 (be established, stand firm) rather than forming a distinct cluster. The Nifal stative reading fits: the priests stood firmly in place. FIRMNESS AND SECURITY
en: firm | **es:** firme, firmes | **fr:** firm | **de:** firm Josh 3:17; Josh 4:3

11. Piel fitted, prepared (arrows) (2×) Psalm 11:2 and Isaiah 51:13 describe fitting or preparing arrows on the bowstring, a specialized Piel sense for weapon preparation. Arabic كَنَّوْا ('they prepared [weapons]') in military contexts confirms this as a technical extension of the preparation sense (sense 1), possibly warranting consolidation with that cluster or recognition as a distinct military register. ESTABLISH AND PREPARE
en: he-prepares, they-have-fitted | **es:** prepararon, se-preparó | **fr:** comme-affermir, établir | **de:** bereiten, sie-haben-fitted Ps 11:2; Isa 51:13

12. (1×) Ezekiel 16:7 uses a form glossed 'were formed' in the context of the body developing. The single occurrence and biological context ('your breasts were formed') may represent a specialized extension of sense 2 (be established) or sense 7 (be prepared passively). Further evidence would clarify whether this is a developmental or anatomical idiom. ESTABLISH AND PREPARE
en: were-formed | **es:** se-formaron | **fr:** [נכנו] | **de:** bereiten Ezek 16:7

נָכוֹן H3559b *N-ms* (1×)
prepared, ready, established; possibly 'blow' (uncertain)
This noun appears in Job 12:5, a notoriously difficult verse. Traditional readings take it from the root kun (to establish/prepare), meaning something like 'prepared (destruction)' or 'ready (disaster).' Job describes how the comfortable despise those facing calamity —trouble 'prepared' for the stumbling. Some scholars (Schultens, Delitzsch, Budde) suggest instead reading it as 'blow' or 'stroke,' though this is speculative. The semantic territory involves readiness or preparation for calamity, fitting Job's theme of the righteous suffering while the wicked prosper.

(1×) Job 12:5 employs this difficult noun in a context about contempt for misfortune. Most scholars derive it from kun (establish/prepare), hence 'prepared (for stumbling)' or 'ready (disaster).' Spanish 'preparada' and French's untranslated form reflect this uncertainty. The verse's syntax is compressed, making precise translation challenging. The semantic domain of readiness/preparation suits Job's sarcastic description of how the secure mock those facing prepared calamity. ESTABLISH AND PREPARE
en: prepared | **es:** preparada | **fr:** établir | **de:** [נכון] Job 12:5

כּוּן H3560 *Conj-w* (1×)
Cun, a city of Hadadezer in Aram-zobah; parallel to Berothai
Cun appears in 1 Chronicles 18:8 as one of the cities from which David captured large quantities of bronze after defeating King Hadadezer. The parallel passage in 2 Samuel 8:8 calls this city Berothai, suggesting either a variant name or textual tradition. Geographically, Furrer identifies it with Kuna near Bereitan, located between Laodicea and Heliopolis in Syria. The bronze seized from Cun (and Tibhath) later provided material for Solomon's temple furnishings, connecting David's military victories to temple construction.

(1×) 1 Chronicles 18:8 names Cun as a city of Hadadezer plundered by David for bronze. The preposition 'and from' indicates it's one of multiple cities mentioned. The parallel in 2 Samuel 8:8 gives 'Berothai' instead, and the Septuagint reflects this variant. Modern identification: Kuna near modern Lebanon-Syria region. Multilingual glosses preserve transliteration with minor variations. The conjunction prefix shows this city appears in a list of conquered Aramean settlements. PERSONAL NAMES
en: and-from-Cun | **es:** y-de-Kun | **fr:** [ומכון] | **de:** [ומכון] 1Chr 18:8

כַּוָּן H3561 *N-mp* (2×)
sacrificial cakes made for the worship of the Queen of Heaven
These ritual cakes appear exclusively in Jeremiah's condemnation of idolatrous worship. The term is likely a Babylonian loan-word from kamānu, referring to cakes used in Ishtar worship. The practice involved whole families in preparing these offerings for 'the Queen of Heaven,' a syncretistic cult practice that drew prophetic rebuke. The Hebrew root suggests preparation or arrangement, fitting the careful ritual production of cultic offerings.

(2×) Ritual cakes baked as offerings to the Queen of Heaven (a foreign goddess, likely Ishtar). Both references in Jeremiah describe family involvement in this condemned practice. The Babylonian connection suggests these were shaped or decorated cakes following patterns from Mesopotamian worship, representing a significant departure from YHWH worship that Jeremiah explicitly challenges. GEOGRAPHY AND SPACE
en: cakes | **es:** tortas | **fr:** [כונים] | **de:** [כונים] Jer 7:18; Jer 44:19

כּוֹנַנְיָהוּ H3562 *Conj-w / N-proper-ms* (6×)
Konanyahu (Conaniah), a Levitical official over tithes and offerings in the time of Hezekiah and Josiah.
A Levitical proper name meaning 'Yahweh has established,' borne by at least one (possibly two) figures in Chronicles. The most prominent Konanyahu served under King Hezekiah as chief overseer of the tithes, contributions, and dedicated things brought into the temple (2 Chr 31:12-13). A second Konanyahu appears among the Levitical chiefs who contributed livestock for Josiah's great Passover celebration (2 Chr 35:9). The name's theophoric element -yahu affirms divine establishment, fitting for officials entrusted with administering what was consecrated to God.

Konanyahu / Conaniah (proper noun) (6×) A Hebrew theophoric name ('Yahweh has established') designating Levitical leaders in Chronicles. English consistently renders 'Conaniah' or 'Konaniah,' while Spanish uses 'Kananyahu/Konanyahu.' The primary bearer oversaw temple storehouses of tithes and offerings under Hezekiah (2 Chr 31:12-13); a second appears as a Levitical contributor at Josiah's Passover (2 Chr 35:9). The LXX varies between Chōnenias and Chōmenias, reflecting scribal uncertainty about the double-nun cluster. PROPER NAMES (PERSONAL)
en: Conaniah, [Konaniah], [and-Conaniah] | **es:** Kananyahu, [Konanyahu], [y-Konanyahu] | **fr:** [וכוננידהו], [וכנניהו], [כוננידהו] | **de:** [וכוננידהו], [וכנניהו], [כוננידהו] 2Chr 31:12; 2Chr 31:13; 2Chr 35:9

H3563 *Prep-b* (1×)
in the cup; vessel for drinking
This prepositional phrase appears in Proverbs 23:31, part of a vivid warning against wine. The text says: 'Do not look at wine when it is red, when it sparkles in the cup.' The phrase captures a moment of temptation—wine at its most visually appealing, gleaming in the vessel. The proverb continues to describe wine's seductive appearance and bitter consequences, using the cup as the stage where temptation presents itself. The prepositional construction emphasizes the locative: the specific danger of wine as it appears in the cup, ready to drink.

(1×) Proverbs 23:31 uses this phrase in the anti-wine warning: 'when it sparkles in the cup.' The preposition be- attaches to 'cup' (kos), creating a locative expression. Most multilingual versions put the

phrase in parentheses or brackets, suggesting translators view it as a standard prepositional phrase rather than a lexically distinct entry. The cup serves as the visual setting for wine's deceptive allure—beautiful in the vessel, painful in its effects. **TEXTUAL VARIANTS MIXED**

en: in-the-cup | **es:** (en-la-copa) | **fr:** (בכוס) | **de:** [(בכוס)] Prov 23:31

כּוֹס H3563a *N-fsc / 3fs* (30×)

cup, goblet — a drinking vessel; figuratively, one's divinely allotted portion or fate

Kos designates a drinking cup or goblet and appears 30 times with a remarkable dual register: concrete and metaphorical. In the Joseph narrative, Pharaoh's cupbearer squeezes grapes into Pharaoh's kos three times in a single verse (Gen 40:11), the most vivid literal usage. Nathan's parable of the poor man's ewe lamb that 'drank from his cup' (2 Sam 12:3) sits at the hinge between literal and figurative. The great prophetic metaphor of the 'cup of wrath' — God's kos of judgment forced upon nations — runs through Jeremiah 25:15-28, Isaiah 51:17-22, Ezekiel 23:31-34, and the Psalms (Ps 75:9). Yet the psalmist can also call YHWH 'my cup' in a positive sense: 'the LORD is the portion of my cup' (Ps 16:5) and 'my cup overflows' (Ps 23:5). Spanish 'copa,' French 'coupe,' and German 'Becher' all capture the vessel sense while the fate-metaphor transcends translation.

cup, goblet, chalice (30×) A drinking vessel used for wine or other beverages, appearing in literal narrative contexts such as the cupbearer's dream (Gen 40:11-21), Nathan's parable (2 Sam 12:3), and the Rechabites' refusal (Jer 35:5). Also describes the ornamental rim of Solomon's molten sea (1 Kgs 7:26). The concrete usage anchors the word's richer metaphorical extensions in prophetic and wisdom literature. **GEOGRAPHY AND SPACE**

en: a-cup, cup-of, cup-of- | **es:** copa, copa-de, la-copa | **fr:** comme-coupe, coupe, coupe-de | **de:** Becher, [כוס], den-Becher Gen 40:11; Gen 40:13; Gen 40:21

כּוֹס H3563b *Art / N-ms* (3×)

little owl (small owl species), unclean bird dwelling in ruins

A bird name referring to a species of small owl, distinct from the larger owl species (יַנְשׁוּף). Listed among unclean birds in Leviticus 11:17 and Deuteronomy 14:16, and appearing in Psalm 102:6 where the suffering psalmist compares himself to 'an owl of the ruins'—a solitary creature inhabiting desolate places. The word may be onomatopoetic, imitating the owl's call (hence כּוֹס). While sharing the same consonants as the common word for 'cup' (כּוֹס I), this is recognized as a separate lexeme based on context and ancient versions, which uniformly understand a bird. The owl's association with ruins made it a powerful metaphor for loneliness and desolation.

(3×) A small owl species, likely nocturnal, associated with ruined and desolate places. The psalmist's self-comparison to a ruins-dwelling owl powerfully conveys isolation, mourning, and alienation from normal human society. The unclean status in Levitical law likely relates to its carrion-eating habits or nocturnal nature. Multilingual glosses consistently identify a small owl species ('little owl', 'búho', 'petit-owl'), distinguishing it from the great owl (H3244). **AUTO-DETECTED COMMUNITY 3463 WITH 3 SENSES**

en: like-an-owl, the-little-owl | **es:** como-búho-de, el-búho | **fr:** comme-coupe, le-petit-owl | **de:** der-klein-owl, wie-ein-owl Lev 11:17; Deut 14:16; Ps 102:6

כּוּר H3564 *Prep-m / N-msc* (9×)

A smelting furnace or refining pot, used almost exclusively as a metaphor for affliction, testing, and divine purification.

The noun kur (כּוּר) refers to a smelting furnace or crucible used for refining metals, but in biblical usage it functions almost entirely as a metaphor. Egypt is called 'the iron furnace' from which God brought Israel out (Deut 4:20; 1 Kgs 8:51; Jer 11:4), evoking the intense suffering of bondage. Proverbs pairs it with the refiner's crucible: 'The furnace for gold, the crucible for silver, and the LORD tests hearts' (Prov 17:3; 27:21). Ezekiel portrays Israel as dross metals thrown into God's kur (Ezek 22:18–22), while Isaiah speaks of being refined 'in the furnace of affliction' (Isa 48:10). The Arabic cognate كُور confirms the basic metallurgical sense.

furnace, smelting pot (9×) A masculine noun designating a smelting furnace or refining pot for metals, consistently deployed in metaphorical and simile contexts for divine testing, punishment, or purification. Three major image clusters emerge: (a) Egypt as 'the iron furnace' of bondage (Deut 4:20; 1 Kgs 8:51; Jer 11:4); (b) the refiner's crucible that tests character as fire tests gold (Prov 17:3; 27:21); (c) Israel as impure metals cast into God's furnace (Ezek 22:18, 20, 22). Isaiah 48:10 combines both strands: 'I have refined you in the furnace of affliction.' Spanish horno de and German equivalents preserve the metallurgical imagery. Cognate with Arabic كُور and Aramaic כּוּר. **GEOGRAPHY AND SPACE**

en: and-a-furnace, and-furnace, from-furnace-of | **es:** de-horno-de, del-horno-de, en-horno-de | **fr:** [בכור], [כור], [מכור] | **de:** [בכור], [וכור], [כור] Deut 4:20; 1Kgs 8:51; Prov 17:3; Prov 27:21; Isa 48:10

בּוֹר עָשָׁן H3565 *Prep / N-proper-fs* (1×)

Bor-ashan, a town in southern Judah; variant of Ashan

This place name appears in 1 Samuel 30:30 among the towns that received shares of David's Amalekite spoil while he was based in Ziklag. The name literally means 'pit of smoke' or 'smoking pit,' though BDB suggests the text should read 'Bor Ashan' rather than the common 'Khor Ashan.' This location is likely the same as 'Ashan' mentioned elsewhere in Judah's southern inheritance (Joshua 15:42). David's distribution of plunder to these towns built political loyalty in preparation for his kingship over Judah.

(1×) 1 Samuel 30:30 lists Bor-ashan among recipients of David's spoil distribution. The preposition 'in/at' indicates David sent gifts to this location. BDB suggests reading 'Bor' (pit) rather than 'Khor' (furnace), yielding 'pit of smoke.' Multilingual versions transliterate consistently: Spanish 'Bor-Asán,' English/French 'Bor-ashan.' Likely identical to Ashan elsewhere, a Simeonite/Levitical town in Judah's Negeb. The name's etymology ('smoking pit') may indicate volcanic or industrial features. **PERSONAL NAMES**

en: in-Bor-ashan | **es:** en-Bor-Asán | **fr:** dans-Bor-ashan | **de:** in-Bor-ashan 1Sam 30:30

כֹּורֶשׁ H3566 *N-proper-ms* (15×)

Cyrus (Koresh) — king of Persia who conquered Babylon and decreed the Jewish return from exile

One of the most consequential foreign rulers in the Hebrew Bible, Koresh (כּוֹרֶשׁ) — Cyrus II 'the Great' — appears as the instrument of divine purpose. Isaiah names him uniquely as the LORD's 'anointed' (מְשִׁיחוֹ, Isa 45:1) and 'shepherd' (Isa 44:28), the only gentile ruler so designated. His decree ending the Babylonian exile and authorizing the temple's reconstruction marks a theological turning point: God's sovereignty extends over all nations. The books of Ezra and Daniel refer to him repeatedly as 'king of Persia,' while Chronicles frames the entire exile as culminating in his edict. Translations across languages preserve the name with remarkable consistency — Cyrus, Ciro, Kyrus — reflecting its fame.

Cyrus (king of Persia) (15×) The proper name Koresh (כּוֹרֶשׁ / כֹּרֶשׁ), identifying Cyrus II of Persia (r. 559–530 BCE), conqueror of Babylon and liberator of the Jewish exiles. Called the LORD's 'anointed' in Isaiah 45:1 — a stunning designation for a gentile — and 'my shepherd' in Isaiah 44:28. His edict permitting the temple's rebuilding is recorded in 2 Chronicles 36:22–23 and Ezra 1:1–4. Multilingual evidence shows the name rendered consistently as Cyrus (English, French), Ciro (Spanish), and Koresch/Kyrus (German), reflecting the figure's universal recognition. **PROPER NAMES (PERSONAL)**

en: Cyrus, Koresh, of-Cyrus | **es:** Ciro, Koresh, a-Ciro | **fr:** Cyrus, [לכורש], zu-Cyrus | **de:** Koresch, Kyrus, [כרש] 2Chr 36:22; 2Chr 36:23; Ezra 1:1

כֹּורֶשׁ H3567 *Prep-l / N-proper-ms* (8×)

Cyrus; the Persian emperor who authorized the return of the

Jewish exiles and the rebuilding of the temple.
The proper name Koresh (Cyrus), referring to Cyrus II ('the Great'), founder of the Achaemenid Persian Empire, who conquered Babylon in 539 BCE and issued the decree permitting the Jews to return and rebuild the Jerusalem temple. All eight occurrences appear in Ezra and Daniel, framing him as the instrument of divine purpose. The multilingual renderings — Spanish Ciro, French Cyrus, German Koresch/Kyrus — reflect the name's passage through Greek Kyros from Old Persian Kuruš.

Koresh (8×) The Persian king Cyrus the Great, whose edict authorized the rebuilding of the Jerusalem temple. In Ezra 5:13–17 and 6:3, he is cited as the originator of the decree that Sheshbazzar carried out; in Daniel 6:29, he appears as successor to Darius the Mede. The name functions throughout as a political-historical anchor tying the restoration narrative to verifiable imperial chronology. Spanish Ciro, French Cyrus, and German Kyrus all descend from the Greek rendering Κῦρος of Old Persian Kuruš. **PROPER NAMES (PERSONAL)**
en: Koresh, of-Koresh | **es:** Ciro, Koresh, de-Ciro | **fr:** Cyrus, [לְכוֹרֶשׁ] | **de:** Koresch, Kyrus, zu-Kyrus Ezra 5:13; Ezra 5:14; Ezra 5:17; Ezra 6:3

כּוּשׁ H3568a *Prep-b / N-proper-fs* (29×)
Cush — the land and people south of Egypt (Nubia/Ethiopia), and a son of Ham in the Table of Nations
Kush designates both a geographic region and a genealogical ancestor in the Table of Nations. As a territory, it refers to the land south of Egypt's first cataract at Syene (Ezek 29:10), stretching indefinitely into what is now Sudan and northern Ethiopia — the biblical world's image of the uttermost south. The Septuagint consistently translates it as Aithiopia, and modern translations vary between 'Cush,' 'Ethiopia,' and 'Nubia.' As a person, Cush is the eldest son of Ham, father of Nimrod the mighty hunter (Gen 10:6-8; 1 Chr 1:8-10). Prophetically the land figures in oracles of universal judgment and restoration: Isaiah's 'land of buzzing wings beyond the rivers of Cush' (Isa 18:1), Zephaniah's scattered worshipers returning from beyond Cushite rivers (Zeph 3:10), and Ezekiel's listing of Cush among Egypt's allies who will fall by the sword (Ezek 30:4-5). Spanish renders it 'Cus/Cush,' French wavers between 'Cusch' and 'Ethiopie,' and German favors 'Kusch.'

Cush (proper noun) (29×) The proper name for the territory south of Egypt along the upper Nile (Nubia/Ethiopia) and for the eponymous ancestor, son of Ham and father of Nimrod (Gen 10:6-8). Geographically it marks the extreme southern horizon: 'from India to Cush' spans the Persian Empire (Est 1:1; 8:9). Prophetically, Cush appears in oracles of judgment against Egypt's allies (Ezek 30:4-5; 38:5), promises of universal worship (Ps 68:31; Zeph 3:10), and Isaiah's vision of exiles returning (Isa 11:11). The LXX rendering Aithiopia shaped the Western tradition. **CUSH TERRITORY NAME**
en: Cush, Kush, of-Kush | **es:** Cus, Cush, Kush | **fr:** Cusch, Cush, Éthiopie | **de:** Cush, Kusch, Kuschs Gen 2:13; Gen 10:6; Gen 10:7; Gen 10:8; 2Kgs 19:9

כּוּשׁ H3568b *N-proper-ms* (1×)
Cush, a Benjamite mentioned in Psalm 7 superscription
This personal name appears only in the superscription to Psalm 7, identifying Cush as a Benjamite about whom or because of whom David composed the lament. The psalm deals with false accusation and slander, suggesting Cush may have been an adversary or accuser. The Greek Septuagint expands the name to 'Cushi son of Jemeni,' but no other biblical text confirms Cush's identity. The name is identical in spelling to Cush the son of Ham, but context clearly distinguishes this as a different individual from Benjamin's tribe.

(1×) Personal name in Psalm 7:1 superscription, 'concerning Cush the Benjamite.' Distinct from the more common Cush (son of Ham/Ethiopia). Multilingual versions transliterate uniformly: Cus (Spanish), Cush (English/German), Cusch (French). The Septuagint's expansion ('Cushi son of Jemeni') attempts to clarify identity but has no Hebrew textual support. This individual's actions prompted David's psalm of appeal against false accusation, though details remain obscure. **CUSH TERRITORY NAME**
en: Cush | **es:** Cus | **fr:** Cusch | **de:** Cush Ps 7:1

כּוּשִׁי H3569 *Prep-l* (23×)
Cushite — a person or people from the land of Cush (biblical Ethiopia/Nubia), used as gentilic noun or adjective
Derived from Cush (כּוּשׁ), this gentilic term identifies individuals or peoples originating from the region south of Egypt, roughly corresponding to ancient Nubia and Ethiopia. Its most dramatic narrative use is the unnamed Cushite messenger who carries the news of Absalom's death to David (2 Sam 18:21-32). Moses' Cushite wife provokes Miriam and Aaron's challenge in Numbers 12:1. The rhetorical question 'Can the Cushite change his skin?' (Jer 13:23) appeals to the Cushites' distinctive dark complexion as something visibly inherent. French and German renderings ('Éthiopien,' 'Kuschiter') preserve the geographic link to the classical world's Aithiopia.

Cushite, person from Cush (23×) Gentilic designation for a person or people from Cush, south of Egypt. Used for specific individuals — the Cushite runner (2 Sam 18:21-32), Ebed-melech the Cushite (Jer 38:7) — and collectively for the nation (Zeph 2:12; 2 Chr 14:11). The feminine כֻּשִׁית appears only for Moses' wife (Num 12:1). **CUSHITE PERSON CUSH**
en: Cushite, Kushim, O-Cushim | **es:** a, cusita, cusitas | **fr:** Cushite, et-Cushite, et-Éthiopien | **de:** Kuschiter, [הַכּוּשׁי], [הַכּוּשִׁים] 2Sam 18:21; 2Sam 18:22; 2Sam 18:23; 2Sam 18:31

כּוּשִׁי H3570 *N-proper-ms* (2×)
personal name meaning 'Cushite,' borne by two Israelites
This proper name appears to derive from the ethnic designation 'Cushite,' possibly indicating family origin or connection to Cush. Two distinct individuals bear this name: the great-grandfather of Jehudi in Jeremiah 36:14 and the father of the prophet Zephaniah. The name may have originated as an appellative (descriptive nickname) that became a personal name, similar to other ethnic-derived names in Hebrew.

(2×) A masculine personal name borne by two men in the biblical record: an ancestor of Jehudi (Jeremiah 36:14) and Zephaniah's father (Zephaniah 1:1). The name's origin in the ethnic term for a person from Cush (ancient Nubia/Ethiopia) suggests possible ancestral connections, though both men named Cushi function as ordinary Israelites in their respective contexts. **CUSHITE PERSON CUSH**
en: Cushi, Kushi | **es:** Cusi, Jushi | **fr:** Cuschite, [כּוּשׁי] | **de:** Kuschiter, [כּוּשׁי] Jer 36:14; Zeph 1:1

כּוּשִׁי H3571 *Art / N-proper-fs* (2×)
a Cushite person or the designation 'the Cushite' for a specific individual
This term refers to people from Cush, the region south of Egypt (modern Sudan/Ethiopia). It appears as both an ethnic adjective and as a substantive designation. Most famously, it identifies the unnamed messenger in David's court who brought news of Absalom's death (2 Samuel 18). The only feminine form appears in Numbers 12:1, describing Moses' wife. The term could denote ethnicity, skin color, or geographic origin, and appears in both positive and neutral contexts throughout Scripture.

(2×) The feminine form of the gentelic adjective, appearing only in Numbers 12:1 where it twice describes Moses' Cushite wife. This reference sparked Miriam and Aaron's opposition, though whether their complaint centered on ethnicity or other factors remains debated. The double occurrence in the same verse emphasizes the distinctive nature of this marriage. **CUSHITE PERSON CUSH**
en: Cushite, the-Cushite | **es:** cusita, la-cusita | **fr:** Cushite, le-Cushite | **de:** Cushite, der-Cushite Num 12:1

כּוּשָׁן H3572 *N-proper-fs* (1×)
Cushan, a people or territory parallel to Midian in Habakkuk's vision
Cushan appears only in Habakkuk 3:7, where the prophet's theo-

phanic vision describes 'the tents of Cushan in affliction' parallel to 'the curtains of Midian' trembling. The poetic parallelism links Cushan with Midian, suggesting a people or region in similar territory—likely northwestern Arabia or Sinai. The Greek Septuagint translates it as 'Ethiopians,' but the Midian parallel argues for a location much closer to ancient Israel. The name may be a variant or poetic form related to Cush, used here to evoke nomadic peoples affected by God's awesome appearance.

(1×) Habakkuk 3:7 uses this gentillic/territorial name parallel to Midian in a vision of divine theophany. The phrase 'tents of Cushan' suggests nomadic peoples. The poetic parallelism with Midian indicates geographic proximity—likely northwestern Arabian peninsula. Multilingual glosses: Spanish 'Cusán,' French 'Cusch,' English 'Cushan.' The Septuagint's 'Ethiopians' reflects confusion with Cush (Ham's son), but context requires a location near Midianite territory. Possibly variant of Kushan/Cush used poetically. **CUSH TERRITORY NAME**

en: Cushan | **es:** Cusán | **fr:** Cusch | **de:** [כוּשָׁן] Hab 3:7

כּוּשַׁן רִשְׁעָתָיִם H3573 *N-proper-ms* (4×)

Cushan-rishathaim, king of Aram-naharaim who oppressed Israel for eight years

Cushan-rishathaim appears as the first foreign oppressor in the book of Judges, a king of Aram-naharaim (Mesopotamia) to whom God delivered Israel because of their idolatry. His unusual name, which might mean 'Cushan of double wickedness,' puzzles scholars since no extra-biblical records confirm his existence. He ruled over Israel for eight years until God raised up Othniel to deliver them. The name may be a derogatory Hebrew epithet rather than the king's actual name.

(4×) Cushan-rishathaim appears four times in Judges 3, twice introduced as 'Cushan-rishathaim king of Aram-naharaim' to whom Yahweh sold Israel in judgment (Judg 3:8), and twice as the oppressor whom Israel served eight years until Othniel defeated him (Judg 3:10). The Septuagint renders it Chousarsathaim or Chousan-resamōth, showing Greek attempts at the double name. Spanish, French, German, and English all preserve it as Kushan-Rishataim with minor spelling variations, treating it as an untranslatable foreign royal name. **PROPER NAMES (PERSONAL)**

en: Kushan-Rishataim | **es:** Kushán-Rishataim | **fr:** Kushan-Rishataim | **de:** Kushan-Rishataim Judg 3:8; Judg 3:10

כּוֹשָׁרָה H3574 *Prep-b* (1×)

prosperity, success, thriving condition; blessed abundance

This noun appears in Psalm 68:6, where God is praised for bringing prisoners out 'into prosperity.' The context celebrates divine reversals: God makes the solitary dwell in homes and brings captives into abundance. The word likely derives from a root meaning success or prosperity, cognate with Syriac terms for the same. The plural intensive form emphasizes fullness and abundance—not mere survival but genuine flourishing. The psalm's point: God doesn't just free prisoners; he restores them to prosperous life.

(1×) Psalm 68:6 describes God bringing out prisoners 'into prosperity' or abundance. The Hebrew plural intensive form amplifies the sense of fullness. Related to Syriac kushara (prosperity). Multilingual glosses converge: English/French 'prosperity,' Spanish 'con prosperidad' (with prosperity), German 'Wohlstand' (prosperity/well-being). The preposition 'into' (be-) indicates movement toward a state of blessing. Context emphasizes divine reversal from captivity to flourishing, typical of psalmic praise. **PROSPERING AND SUCCESS**

en: into-prosperity | **es:** con-prosperidad | **fr:** dans-prospérité | **de:** hinein-Wohlstand Ps 68:6

כּוּתָה H3575 *N-proper-ms* (2×)

ancient Mesopotamian city from which Assyria transplanted colonists to Samaria

Cuthah was a Babylonian city located about 20 miles northeast of Babylon, modern Tel Ibrahim. After conquering the northern kingdom, the Assyrian king Sargon transported colonists from Cuthah to repopulate Samaria (2 Kings 17:24, 30). These Cuthean settlers brought their worship of Nergal, contributing to the religious syncretism that characterized post-exilic Samaria. The city's Akkadian name was Kūtu or Kūtê, and it served as an important cult center in Mesopotamia.

(2×) A significant Babylonian city whose inhabitants were forcibly relocated to Israel as part of Assyrian resettlement policy. The men of Cuth brought their native deity Nergal with them, establishing foreign worship in the land. This transplantation of populations was a deliberate imperial strategy to prevent nationalist uprisings by disrupting ethnic and religious cohesion. **PERSONAL NAMES**

en: Cuth, and-from-Cuthah | **es:** Cuta, y-de-Cuta | **fr:** Cuth, et-de-Cuthah | **de:** Cuth, und-von-Cuthah 2Kgs 17:24; 2Kgs 17:30

כָּזַב H3576 *V-Piel-Imperf-2fs* (18×)

To lie, deceive, or prove false; in various stems: tell lies (Piel), be shown a liar (Nifal), convict of falsehood (Hifil), or fail/disappoint (of things).

A verb centered on falsehood in speech and reality. In the Piel stem it describes active, deliberate lying — as when Israel flattered God with their lips but 'lied to him with their tongues' (Ps 78:36). The Nifal conveys being exposed as false, while the Hifil means to prove someone a liar. Strikingly, it can also describe things that 'lie' — streams that fail the thirsty traveler (Isa 58:11) — a metaphor the Arabic cognate kadhaba shares. Balaam's declaration that God is 'not a man that he should lie' (Num 23:19) anchors the word's theological weight.

1. lie, tell lies (Piel) (11×) Active verbal deception in the Piel stem: to speak what is untrue, to tell lies deliberately. This is the primary and most frequent use, covering both absolute lying (Num 23:19, Job 6:28) and lying directed at someone (Ps 78:36, Ezek 13:19). Spanish 'mentir' and French 'mentir' capture the straightforward sense, while the English glosses range from 'I lie' to 'by your lying.' Proverbs 14:5 contrasts the faithful witness with one who 'breathes out lies,' using this same Piel form. **LYING AND FALSEHOOD**

en: I-lie, I-will-lie, by-lying-of-you | **es:** con-mentir-de-vosotras, engañes, le-mentían- | **fr:** [תְּכַזֵּב], ce-il-should-se-coucher, mentir | **de:** [אכזב], [בכזבכם], [יכזב] Num 23:19; 2Kgs 4:16; Job 6:28; Job 34:6; Ps 78:36

2. lies (noun) (2×) Substantival use where the participle or verbal form functions as a noun meaning 'lies' or 'falsehoods' — the content produced by lying. Both occurrences appear in Judges 16, where Delilah accuses Samson: 'you have told me lies' (Judg 16:10, 13). The Spanish 'mentiras' and German 'liegt' reflect this nominal shift from the act of lying to its product. **LIES AND FALSEHOOD**

en: lies | **es:** mentiras | **fr:** se-couche | **de:** liegt Judg 16:10; Judg 16:13

3. be found false (Nifal) (2×) The Nifal (passive/reflexive) stem meaning to be found false, proved a liar, or shown to be deceptive. In Job 41:9 it describes hope that 'is proved vain,' and in Proverbs 30:6 it warns against adding to God's words 'lest you be found a liar.' The Spanish 'seas hallado mentiroso' precisely captures this passive exposure of falsehood. **LYING AND FALSEHOOD**

en: and-you-be-found-a-liar, is-vain | **es:** es-falsa, y-seas-hallado-mentiroso | **fr:** et-mentir, mentir | **de:** [ונכזבת], [נכזבה] Job 41:9; Prov 30:6

4. fail, prove false (Piel) (1×) An extended Piel sense applied to things rather than persons: to fail, disappoint, or prove deceptive. In Isaiah 58:11 it describes waters that 'do not fail' — springs whose flow never deceives the thirsty. This metaphorical extension from personal lying to impersonal failing is paralleled in Arabic and Aramaic cognates. The Spanish 'faltan' (they fail) captures the semantic shift from deception to disappointment. **LIES AND FALSEHOOD**

en: fail | **es:** faltan | **fr:** [יכזבו'] | **de:** [יכזבו'] Isa 58:11

5. prove someone a liar (Hifil) (1×) The Hifil causative: to prove someone a liar, to convict of falsehood. Job 24:25 asks 'who will prove me a liar?' — challenging opponents to demonstrate his words are false. This is the only Hifil occurrence, and the Spanish

'me desmentira' (will disprove me) neatly renders the causative force of making someone's falsehood publicly evident. **LIES AND FALSEHOOD**

en: will-prove-me-a-liar | **es:** me-desmentirá | **fr:** mentir-moi | **de:** [יכזיבנו] Job 24:25

6. liar (Qal participle) (1×) The Qal active participle used as a substantive: 'a liar,' describing a person's settled character. Psalm 116:11 declares 'all mankind is a liar' (kol ha-adam kozev), a sweeping indictment. The participle functions as a predicate noun, and the Spanish 'mentiroso' and English 'is a liar' both reflect this characterizing use. **LIES AND FALSEHOOD**

en: is-a-liar | **es:** mentiroso | **fr:** mensonge | **de:** ist-ein-liar Ps 116:11

כָּזָב H3577 *N-mpc / 3mp* (29×)

lie, falsehood — a deliberate untruth or deceptive utterance, especially in prophetic and wisdom contexts

Kazav denotes a lie or falsehood as the willful opposite of truth, appearing 29 times with heavy concentration in the prophets and wisdom literature. In Proverbs, the 'false witness who breathes out lies' recurs almost as a refrain (Prov 6:19; 14:5, 25; 19:5, 9), and the sage prays to be kept from 'the word of falsehood' (Prov 30:8). Ezekiel deploys the term with devastating force against prophets who have 'seen lies and divined falsehood' yet claim to speak for YHWH (Ezek 13:6-9; 21:29; 22:28). The Psalms set kazav in opposition to divine faithfulness: 'How long will you love a worthless thing and seek after a lie?' (Ps 4:2). Hosea pairs it with treachery and violence in his indictment of Ephraim (Hos 7:13; 12:1). Daniel uses it of diplomatic dissimulation at a treaty table — 'they will speak lies at one table' (Dan 11:27). Spanish 'mentira' and French 'mensonge' capture the concept cleanly.

lie, falsehood (29×) A deliberate falsehood or deceptive utterance, standing as the moral and theological antithesis of truth. Dominant in Proverbs' portrait of the false witness (Prov 6:19; 14:5, 25; 19:5, 9) and Ezekiel's condemnation of prophets who divine lies in YHWH's name (Ezek 13:6-9; 22:28). In the Psalms, seeking after kazav signals spiritual betrayal (Ps 4:2; 62:4). Hosea links it to covenant treachery (Hos 7:13; 12:1), and Daniel applies it to political duplicity (Dan 11:27). **LIES AND FALSEHOOD**

en: a-lie, falsehood, lie | **es:** engaños, mentira, mentira? | **fr:** mensonge | **de:** Luege, Luegen, ein-lagern Ps 4:2; Ps 5:6; Ps 40:4; Ps 58:3; Ps 62:4

כֻּזְבָא H3578 *N-proper-fs* (1×)

Kozeva, a place name in Judah; variant of Achzib/Achziv

Kozeva appears in 1 Chronicles 4:22 within a genealogical record of Judahite families who 'had dominion in Moab.' The Greek Septuagint renders it Sokētha or Chozēba, and BDB identifies it with Achzib, a town in the Judahite Shephelah. The name's similarity to kazav (lie/deception) may be coincidental or may have prompted folk etymologies. These genealogical fragments in Chronicles preserve ancient clan territorial holdings, sometimes using archaic or variant place names that disappeared from later usage.

(1×) 1 Chronicles 4:22 mentions Kozeva in a genealogical note about Judahite clans. The name likely represents the same location as Achzib (Joshua 15:44, Micah 1:14). Multilingual versions leave it untransliterated or minimally transliterate: Spanish 'Cozeba,' French/German in brackets. The Septuagint's variant readings reflect textual uncertainty. This kind of hapax place name in genealogies often preserves archaic toponyms no longer current in later biblical texts. **PERSONAL NAMES**

en: Kozeva | **es:** Cozeba | **fr:** [כוזבא] | **de:** [כוזבא] 1Chr 4:22

כָּזְבִּי H3579 *N-proper-fs* (2×)

daughter of a Midianite leader, killed with Zimri for bringing plague upon Israel

Cozbi was a Midianite woman, daughter of Zur, a tribal chief. She appears in the narrative of Israel's apostasy at Peor (Numbers 25). When Zimri brazenly brought her into the camp during a plague sent as divine judgment for idolatry, Phinehas the priest killed them both, ending the plague. Her name and father's status are emphasized to show this was not casual immorality but a deliberate political-religious alliance that threatened covenant faithfulness.

(2×) A Midianite woman of high status whose relationship with the Israelite leader Zimri provoked zealous action from Phinehas. Both references (Numbers 25:15, 18) identify her with her father Zur to establish her prominent family connections. Her death, while shocking, is presented as necessary to halt the plague and preserve Israel's covenant distinctiveness during a crisis of syncretistic worship. **PROPER NAMES (PERSONAL)**

en: Cozbi | **es:** Cozbi | **fr:** Cozbi | **de:** Cozbi Num 25:15; Num 25:18

כְּזִיב H3580 *Prep-b / N-proper-fs* (1×)

Chezib, place in Judah where Shelah was born; same as Achzib

Chezib appears in Genesis 38:5 as the location where Judah's third son Shelah was born to his Canaanite wife. The Septuagint renders it Chasbi, and BDB identifies it with Achzib, a town in the Shephelah lowlands. This narrative detail situates Judah's family in Canaanite territory, emphasizing his assimilation and intermarriage during the pre-Egyptian period. The town's name became proverbial for deception (Micah 1:14 plays on 'Achzib' meaning 'deceptive'), though in Genesis it functions simply as a geographical marker.

(1×) Genesis 38:5 locates Shelah's birth 'in Chezib,' a Judahite town. The preposition 'in/at' marks the location of the event. Multilingual versions transliterate with slight variations: Spanish 'Keziv,' French 'Chezib,' English 'Chezib,' German 'Kesib.' Identified with Achzib in Joshua's boundary lists. The narrative situates Judah's family in Canaanite lowland territory during the patriarchal period, providing geographical specificity to the Tamar episode. **PERSONAL NAMES**

en: in-Chezib | **es:** en-Keziv | **fr:** dans-Chezib | **de:** in-Kesib Gen 38:5

כַּח H3581a *Conj-w* (1×)

a reptile, possibly land crocodile or large lizard; unclean creature

This noun appears once in Leviticus 11:30 within the list of prohibited swarming creatures. Rabbinic and ancient versions diverge on identification: the Septuagint and Vulgate suggest chameleon, while modern scholars debate between monitor lizard, skink, or even a type of land crocodile (not the Nile species but a smaller reptile). The uncertainty reflects the challenge of matching ancient taxonomy to modern categories. What's clear: this was a reptile forbidden for consumption, grouped with other lizards and crawling creatures in Levitical purity law.

(1×) Leviticus 11:30 lists this creature among ritually unclean swarming things. Specific identification remains uncertain: Spanish 'camaleón' (chameleon), English 'land-crocodile,' German 'Land-crocodile,' French 'pays-crocodile.' Ancient versions also varied. The conjunction 'and' prefix indicates it appears in a series of prohibited reptiles. BDB notes scholarly debate (Driver and others) but no consensus. Whatever the exact species, it was a terrestrial reptile forbidden under Levitical dietary law. **CREEPING SWARMING THINGS**

en: and-the-land-crocodile | **es:** y-el-camaleón | **fr:** et-le-pays-crocodile | **de:** und-der-Land-crocodile Lev 11:30

כֹּחַ H3581b *N-msc / 3ms* (126×)

Strength, power, might; physical force, vigor, or the capacity to act; also wealth or resources derived from one's strength.

Koach is the Hebrew Bible's most straightforward word for raw strength and power. Whether describing Samson's legendary physical might (Judg 16:5-30), the vigor of a young man (Prov 20:29), or the divine power behind creation (Jer 10:12), koach points to force that can be exerted or possessed. It differs from gevurah (heroic might) and oz (fortified strength) by staying closer to basic capacity and energy. The multilingual evidence is revealing: Arabic quwwa, Korean him, Spanish fuerza, and German Kraft all converge on the physical-force pole, while a smaller cluster — Arabic al-qudra,

Korean neungnyeok, English 'ability' — tracks a distinct capability sense where the emphasis shifts from brute force to competence and capacity to accomplish a task.

1. strength, force, might (115×) Physical or general strength, force, and might — the dominant sense at 115 occurrences. This covers Samson's raw physical power (Judg 16:17), the vigor sustained by food (1 Kgs 19:8), the strength that fails in old age (Ps 71:9), and the divine might behind cosmic acts (Jer 10:12; 27:5). Arabic quwwa, Korean him (힘), Spanish fuerza, German Kraft, and French force all converge on this sense. The word appears in memorable character-revealing moments: Jacob's blessing calls Reuben 'my strength and the firstfruits of my vigor' (Gen 49:3), and Deuteronomy warns Israel not to say 'my strength and the might of my hand have gotten me this wealth' (Deut 8:17). POWER AND MIRACLES
en: power, power-, strength | **es:** de-fuerza,, fuerza, fuerza-de | **fr:** force, puissance | **de:** Kraft, Macht, Staerke Gen 49:3; Deut 8:17; Deut 8:18; Judg 16:17; 1Sam 28:20

2. power, ability, capability (10×) Power as ability, capability, or capacity to accomplish something — 10 occurrences where the emphasis shifts from raw force to competence or enablement. In Exod 9:16 God tells Pharaoh 'I have raised you up to show you my power'; in Ezra 2:69 the returnees give 'according to their ability'; in Ps 29:4 the voice of the LORD is 'in power.' Arabic al-qudra ('capability'), Korean neungnyeok (능력, 'ability'), and Spanish capacidad all distinguish this from brute physical force. The boundary is subtle but real: koach here answers 'can you do it?' rather than 'how strong are you?' POWER AND MIRACLES
en: according-to-their-ability, by-His-power, by-his-power | **es:** Según-su-capacidad, con-mi-fuerza, con-poder | **fr:** dans-force, dans-sa-force, force | **de:** Kraft, durch-dein-Macht, ist-mit-Macht Exod 9:16; Deut 9:29; 1Chr 26:8; Ezra 2:69; Ps 29:4

3. (1×) Wealth, resources, or substance — a marginal sense appearing once at Job 6:22, where Job asks 'Did I say, Give me something from your wealth/strength?' The multilingual glosses split: English 'from your wealth,' Spanish 'de vuestra fuerza,' German 'und Kraft.' The BDB entry notes this as an extension where koach denotes the material produce or resources that strength generates. Arabic mal ('wealth') and the broader semantic field of 'substance from effort' place this at the metaphorical boundary between physical power and its economic fruit. GEOGRAPHY AND SPACE
en: and-from-your-wealth | **es:** y-de-vuestra-fuerza | **fr:** et-votre-force-vous | **de:** und-Kraft Job 6:22

כָּחַד H3582 *V-Nifal-Perf-3ms* (32×)

To hide, conceal, or deny knowledge of (Piel); to be hidden or effaced (Nifal); to annihilate or cut off (Hifil).

Kachad is a verb whose semantic range stretches from deliberate concealment of information to utter destruction — and the Hebrew stem system is the key to navigating it. In the Piel, it means to actively hide or withhold truth from someone, as when Eli adjures young Samuel not to conceal what God has spoken (1 Sam 3:17). In the Nifal passive, it can mean either 'be hidden from' (as nothing is hidden from God in Ps 139:15) or 'be effaced, destroyed' — ruined cities that have 'perished' (Job 15:28). The Hifil pushes further into causative destruction: God annihilates nations (Exod 23:23) and cuts off sinful dynasties (1 Kgs 13:34). The Aramaic cognate emphasizes the 'effacement' side, while the Ethiopic cognate khda moved all the way to 'deny, apostatize' — a fascinating trajectory from hiding truth to renouncing it entirely.

1. conceal or hide (Piel) (15×) Active concealment of information or truth in the Piel stem — the largest cluster at 15 occurrences. Someone deliberately withholds or suppresses knowledge from another person. The classic passage is Eli's solemn charge to Samuel: 'Do not hide it from me' (1 Sam 3:17-18), repeated with emphatic doubling. Spanish esconder and English 'conceal' both capture the intentional withholding, while the construction with min ('from') marks the person being kept in the dark. Found also in Gen 47:18 (nothing hidden from Pharaoh), Josh 7:19 (Achan urged to stop hiding his sin), and 2 Sam 14:18 (the king commanding full disclosure). HIDING AND CONCEALING
en: I-have-concealed, I-have-hidden, I-will-conceal | **es:** escondas, esconderemos, escondo | **fr:** [כחדו], [תכחד], [תכחדו] | **de:** [אכחד], [כחדו], [כחדתי] Gen 47:18; Josh 7:19; 1Sam 3:17; 1Sam 3:18

2. be cut off or perish (Nifal) (7×) Being cut off, destroyed, or perishing — the Nifal stem in its destructive sense, appearing 7 times. Here the passive of kachad does not mean 'be hidden' but rather 'be effaced from existence.' Job 4:7 asks 'where were the upright cut off?'; Job 15:28 speaks of cities that are nikhadot — 'going to ruin,' literally 'being effaced.' The Spanish destruidas ('destroyed') and the passage's parallelism with abad ('perish') confirm this is genuine destruction, not concealment. Exod 9:15 threatens that Egypt would have been 'cut off from the earth,' using min ha'arets to mark total elimination. HIDING AND CONCEALING
en: and-the-one-being-cut-off, and-you-would-have-been-cut-off, cut-off | **es:** destruidas, fue-destruida, fueron-cortados | **fr:** cacher, et-cacher, et-tu-aurait-avoir-été-couper-dehors | **de:** [והנכחדות], [והנכחדת], [נכחד] Exod 9:15; Job 4:7; Job 15:28; Job 22:20; Zech 11:9

3. annihilate or destroy (Hifil) (5×) Causative annihilation or destruction in the Hifil stem — 5 occurrences of the most violent sense. God promises to 'cut off' the nations before Israel (Exod 23:23), and this is the stem used for the annihilation of Jeroboam's house (1 Kgs 13:34). In Ps 83:4 the enemies plot to 'annihilate' Israel as a nation, and in Zech 11:8 the shepherd 'cut off' three shepherds in one month. The Spanish destruir and German annihilieren both reach for total-destruction vocabulary, matching the Hifil's causative intensification beyond the Nifal passive of sense 2. LOSS AND DESTRUCTION
en: and-I-annihilated, and-I-will-annihilate-him, and-he-cut-off | **es:** Y-destruí, y-destruyámoslos, y-destruyó | **fr:** [ויכחד], et-Je—anéantir-lui, et-cacher | **de:** [ואכחד], [ויכחד], und-ich-wird-annihilate-ihn Exod 23:23; 1Kgs 13:34; 2Chr 32:21; Ps 83:4; Zech 11:8

4. be hidden (Nifal passive) (4×) Being hidden or concealed from sight or knowledge — the Nifal in its passive-of-concealment sense, appearing 4 times. This is the true passive counterpart to the Piel of sense 1: what the Piel actively hides, the Nifal describes as being in a state of hiddenness. In 2 Sam 18:13, no matter can be 'hidden' from the king; in Ps 139:15 the psalmist's frame was not 'hidden' from God when formed in the secret place. Hos 5:3 declares that Ephraim is not 'hidden' from God. Spanish oculto and German verborgen both select stative concealment vocabulary, distinct from the destruction terms used for sense 2. HIDING AND CONCEALING
en: hidden, is-hidden, was-hidden | **es:** está-oculto, están-ocultas, fue-oculto | **fr:** cacher, est-caché | **de:** Krieg-verborgen, [נכחד], ist-verborgen 2Sam 18:13; Ps 69:5; Ps 139:15; Hos 5:3

5. (1×) A single Hifil occurrence at Job 20:12 where the wicked person 'hides' evil under his tongue — concealing it as something savored rather than as information withheld. The English 'he hides it' and Spanish 'lo esconde' treat it as straightforward concealment, but the Hifil stem and the gustatory metaphor (evil is sweet in the mouth, hidden under the tongue) give it a distinctive coloring: this is not suppressing truth from another person (sense 1) but treasuring wickedness in secret, keeping it close for private enjoyment. HIDING AND CONCEALING
en: he-hides-it | **es:** lo-esconde | **fr:** cacher | **de:** [יכחידנה] Job 20:12

כָּחַל H3583 *V-Qal-Perf-2fs* (1×)

to paint, to apply cosmetics to the eyes; to use kohl/antimony

This verb appears in Ezekiel 23:40, depicting Jerusalem's sister-cities as adulteresses who ritually prepare themselves for lovers: bathing, painting their eyes, adorning themselves with jewelry. Eye-painting with kohl (antimony-based black powder) was common cosmetic practice throughout the ancient Near East, emphasizing and enlarging the eyes. The prophet uses this image negatively—not condemning cosmetics per se, but condemning Israel's seductive political alliances with foreign powers, portrayed as spiritual adultery. Jezebel similarly painted her eyes in 2 Kings 9:30.

(1×) Ezekiel 23:40 uses this Qal verb for applying eye cosmetics. The Hebrew kachal is cognate with Arabic/Ethiopic/Aramaic terms for painting eyes with kohl (antimony powder). English 'you-painted'

and Spanish 'te-pintaste' (you painted yourself) capture the reflexive sense accurately. The verb appears in second person feminine singular, addressed to personified Jerusalem. Related to the noun puk (antimony) used for eye cosmetics. Cultural practice: outlining and darkening eyes for beauty or ritual. **ADORN DECORATE PREPARE**
en: you-painted | **es:** te-pintaste | **fr:** Kachlol | **de:** [כחלת] Ezek 23:40

כָּחַשׁ H3584 *V-Piel-Imperf-3ms* (22×)
To deny, lie, deal falsely; to cringe or feign submission; to fail or disappoint; to grow lean or waste away.
A versatile verb whose senses revolve around unreliability and deception. In its Piel stem, kachash most frequently means to deny or lie —Sarah denied laughing before God (Gen 18:15), and the Levitical laws warn against dealing falsely with a neighbor (Lev 6:2-3). A vivid secondary use describes conquered enemies cringing in feigned submission (Ps 18:44; 66:3), where the deception is bodily rather than verbal. The root can also describe things that 'prove false'—a harvest that fails (Hab 3:17) or a body that wastes away (Ps 109:24), extending the theme of disappointing expectations into the physical world.

1. deny, lie, deal falsely (14×) To deny the truth, lie, or deal falsely with someone. This is the primary Piel sense, covering fourteen of the twenty-two occurrences. It ranges from Sarah's fearful denial before the LORD (Gen 18:15) to the legal prohibitions against swearing falsely over a deposit or found property (Lev 6:2-3; 19:11). Spanish 'negar' (to deny) and 'engañar' (to deceive) map neatly onto the two poles of this sense—withholding truth versus actively distorting it. Joshua 7:11 extends it to covenant violation: Israel 'dealt falsely' with the devoted things. **LYING AND FALSEHOOD**
en: I-would-have-denied, and-deceives, and-denied | **es:** Negaron, Y-negó, engañar | **fr:** [וכחש], [כחשו], et-deceives | **de:** [וכחש], [וכחשתי], [כחש] Gen 18:15; Lev 6:2; Lev 6:3; Lev 19:11; Josh 7:11

2. cringe, feign submission (5×) To cringe before a conqueror or feign obedience and submission. Defeated enemies 'come cringing' to the victor (Deut 33:29; 2 Sam 22:45), their outward compliance masking inner resistance. The deception is performative—bodies bowing while hearts rebel. Spanish 'fingir obediencia' (to feign obedience) and the English 'cringe' together capture the dual aspect of fear and insincerity. Psalm 81:15 uses this of Israel's enemies, and Psalm 66:3 universalizes it to all the earth before God's awesome deeds. **LYING AND FALSEHOOD**
en: and-will-cower, came-cringing-, cringe | **es:** fingen-obediencia, se-someterán-, se-someterán-fingidamente | **fr:** cringe, et-fera-cower, mentir | **de:** cringe, kam-cringing-, und-wird-cower Deut 33:29; 2Sam 22:45; Ps 18:44; Ps 66:3; Ps 81:15

3. fail, prove false (2×) To fail, prove deceptive, or disappoint expectations, said of impersonal things. The olive crop 'fails' (Hab 3:17), and the threshing floor 'lies' to the people (Hos 9:2)—harvest promises that go unfulfilled. This metaphorical extension personifies nature as an unreliable witness, using the same vocabulary of deception applied to human speech. Spanish 'mentir' applied to a crop field vividly preserves this personification. **DECEIT AND TREACHERY**
en: fails, shall-fail | **es:** falle, les-mentirá | **fr:** nier | **de:** [יכחש], [כחש] Hos 9:2; Hab 3:17

4. grow lean, waste away (1×) To grow lean, become emaciated, or waste away physically. This sole Qal occurrence in Psalm 109:24 —'my flesh has grown lean, away from fatness'—describes bodily deterioration under affliction. The Aramaic cognate likewise means 'to grow lean,' confirming this as the root's most concrete, physical sense. Spanish 'enflaquecer' (to grow thin) renders it precisely. That bodily wasting shares a root with deception suggests an ancient intuition that the emaciated body 'disappoints' the expectations of health. **WEAKNESS AND FRAILTY**
en: has-grown-lean | **es:** enflaqueció | **fr:** comme-mentir | **de:** hat-grown-lean Ps 109:24

כַּחַשׁ H3585 *Prep-b / N-ms* (6×)
Lying, deception, treachery (moral falsehood, especially of Israel's unfaithfulness); leanness, wasting (physical emaciation).
The noun kachash presents a striking case of semantic divergence within a single lexeme. In five of its six occurrences it names a moral failing — lying, deceit, treachery — concentrated in Hosea's indictments of Israel's chronic unfaithfulness. Hosea 10:13 accuses the people of eating 'the fruit of lies,' while 7:3 and 11:12 catalog their deceptions alongside wickedness and false dealing. Nahum 3:1 extends the same vocabulary to Nineveh, 'city full of lies and robbery,' and Psalm 59:12 pairs kachash with cursing. Spanish mentira, French mensonge, and English 'lies' converge without ambiguity here. But Job 16:8 deploys an entirely different sense: 'my leanness rises up against me,' describing bodily wasting that testifies to suffering. Spanish mi flaqueza ('my thinness') confirms the physical reading, and BDB notes the Targumic and Talmudic usage of the cognate for emaciation, supporting this as a genuine second sense rather than a metaphorical extension of 'lying.'

1. lying, deception (5×) Lying, deceit, or treachery as a moral and relational category — falsehood that corrupts covenant faithfulness and civic life. Five occurrences, mostly in Hosea's prophetic indictments: 'you have plowed wickedness, you have reaped lies' (Hos 10:13); their leaders delight in 'their lies' (Hos 7:3); Ephraim 'surrounds me with lies' (Hos 11:12). Nahum 3:1 applies the same term to Nineveh's predatory deception, and Psalm 59:12 pairs it with cursing. Spanish mentira, French mensonge, and German Luege all converge on straightforward falsehood vocabulary. **LIES AND FALSEHOOD**
en: and-for-lying, and-with-their-lies, lies | **es:** con-mentira, mentira, y-consus-mentiras | **fr:** et-de-mensonge, et-mensonge, mensonge | **de:** [בכחש], [ובכחשיהם], [כחש] Ps 59:12; Hos 7:3; Hos 10:13; Hos 11:12; Nah 3:1

2. leanness, wasting (1×) Physical leanness, emaciation, or wasting of the body — a genuinely distinct sense from the moral-deception meaning. Found only in Job 16:8, where Job laments that 'my leanness has risen up against me and testifies to my face,' describing his ravaged body as a witness to his affliction. Spanish mi flaqueza ('my thinness') and the Targumic cognate kachsha (emaciation) confirm that ancient readers understood this as physical wasting. BDB notes the connection to Aramaic and Talmudic usage, grounding this sense in a broader Semitic semantic field of bodily diminishment. **WEAKNESS AND FRAILTY**
en: my-leanness | **es:** mi-flaqueza | **fr:** mon-כחשי-moi | **de:** [כחשי] Job 16:8

כָּחָשׁ H3586 *N-mp* (1×)
lying, deceptive, false (plural adjective)
This adjective appears in Isaiah 30:9, part of a prophetic indictment against Judah: 'This is a rebellious people, lying children, children unwilling to hear the LORD's instruction.' The plural 'lying children' parallels 'rebellious people,' creating a devastating characterization. The word derives from a root meaning to deceive or lie (kachash), and here describes children defined by deception—not occasional liars but people whose fundamental character is untruthful. The parallelism emphasizes systematic refusal to accept divine truth.

(1×) Isaiah 30:9 employs this plural adjective to characterize Judah as 'lying children' who refuse divine instruction. Derived from the root kachash (deceive, lie, fail), the form intensifies the indictment. Spanish 'mentirosos' (liars) and English 'lying' capture the sense, while French/German leave it untransliterated, perhaps acknowledging textual difficulty. The term parallels 'rebellious people,' creating a comprehensive picture of covenantal infidelity expressed through both active rebellion and deceptive character. **LIAR FALSEHOOD SPEAKER**
en: lying | **es:** mentirosos | **fr:** [כחשים] | **de:** [כחשים] Isa 30:9

כִּי H3587 *N-ms* (1×)
burning, branding; scar from burning (hapax noun)
This rare noun appears only in Isaiah 3:24, climaxing a list of reversals awaiting Jerusalem's elite women. Instead of beauty, they will receive 'branding' (ki)—likely referring to the branding marks placed on slaves or the burn scars from mourning rituals. The word derives from kavah (to burn), and the context envisions divine judg-

ment reducing the vain and luxurious to degraded, scarred slaves. The verse's poetic structure places 'branding' in stark contrast to 'beauty,' emphasizing the totality of reversal from pampered luxury to branded servitude.

(1×) Isaiah 3:24 uses this noun in the phrase 'branding instead of beauty,' threatening judgment on Jerusalem's elite women. The Hebrew ki (burning/branding) derives from a root meaning to burn and indicates a scar or mark from burning. Most translations recognize this: Spanish 'quemadura' (burn), English 'instead of' seems to translate only the preposition. French 'car' and German 'denn' appear to misread the word as the common particle ki (because/that), missing the rare noun altogether. Context demands 'branding' as the antithesis of 'beauty.' CONJUNCTIONS AND CONTRAST

en: instead-of | **es:** quemadura | **fr:** car | **de:** denn Isa 3:24

כִּי H3588a *Conj-w / Conj* (4329×)

that; because, for; when; but, rather; if; surely, indeed; though, even though

The most versatile conjunction in Biblical Hebrew, כִּי functions as the Swiss army knife of clause subordination. Its causal sense ('because, for') accounts for the vast majority of its nearly 4,300 occurrences, introducing the reason behind a preceding statement. But כִּי also serves as a complementizer ('that') after verbs of seeing, knowing, and saying — 'God saw that it was good' (Gen 1:4). Beyond these two pillars, it marks temporal clauses ('when'), adversative contrasts ('but, rather'), conditional protases ('if'), emphatic assertions ('surely'), and even concessive acknowledgments ('though'). The Moabite Mesha stele uses the same particle identically, confirming its deep Semitic pedigree.

1. causal: because, for (3498×) Causal conjunction: 'because, for' — introducing the reason for what precedes. Dominant across nearly 3,500 occurrences. Spanish 'porque,' French 'car,' and German 'denn' track the causal force. Genesis 3:10 has Adam explaining 'because I was afraid.' The particle anchors Hebrew's reasoning architecture. CONJUNCTIONS AND CONTRAST

en: for, for- | **es:** porque, porque-, que | **fr:** pour, pour- | **de:** denn, denn-, fuer Gen 2:17; Gen 3:10; Gen 4:23; Gen 17:5; Gen 21:16

2. declarative: that (723×) Declarative complementizer: 'that' — introducing content clauses after verbs of perception, speech, or knowledge. Genesis 1:4 inaugurates this use: 'God saw that it was good' (Spanish 'que,' French 'ce/que,' German 'dass'). Genesis 12:14 has the Egyptians seeing 'that' the woman was beautiful. This is the second-largest usage, functioning as the syntactic hinge between a mental verb and its object clause. CONJUNCTIONS AND CONTRAST

en: that, that- | **es:** que, que- | **fr:** ce, ce- | **de:** dass, dass-, jenes Gen 1:4; Gen 6:6; Gen 8:11; Gen 12:14; Gen 20:9

3. temporal: when (58×) Temporal conjunction: 'when' — marking the time at which something occurs. Genesis 6:1 opens with 'when mankind began to multiply.' Spanish 'cuando,' French 'quand,' and German 'als/wenn' confirm the temporal reading. The shift from causal to temporal is natural: cause and occasion share a logical structure. TEMPORAL CONJUNCTIONS

en: when, when- | **es:** Cuando, cuando, cuando- | **fr:** quand, quand- | **de:** als, als-, wenn Gen 6:1; Gen 12:12; Gen 43:21; Gen 46:33; Exod 1:10

4. adversative: but, rather (26×) Adversative conjunction: 'but, rather' — marking contrast or correction. Genesis 42:12 has Joseph insisting 'No, but you have come to see the nakedness of the land' (Spanish 'sino'). 1 Samuel 8:7 reveals 'they have not rejected you but me.' Spanish 'sino' and German 'sondern' carry the corrective force. CONJUNCTIONS AND CONTRAST

en: and-also, but, but- | **es:** porque, sino, sino- | **fr:** car, mais- | **de:** aber-, denn, sondern Gen 42:12; Deut 5:3; Deut 29:15; Judg 15:13; 1Sam 8:7

5. conditional: if, when (10×) Conditional conjunction: 'if, when' — introducing contingent clauses in legal casuistic formulations. Exodus 21:2 ('if you buy a Hebrew slave') and 21:33 ('if a man opens a pit') frame case law. Spanish 'Cuando' and German 'als' reflect the conditional-temporal overlap typical of ancient Near Eastern legal discourse. TEMPORAL CONJUNCTIONS

en: when | **es:** Cuando, cuando | **fr:** quand | **de:** als Exod 21:2; Exod 21:33; Exod 22:1; Exod 22:5; Exod 22:6

6. asseverative: surely, indeed (10×) Asseverative particle: 'surely, indeed' — emphatically affirming truth. Deuteronomy 30:14 declares 'surely the word is very near you' (Spanish 'ciertamente'). Joshua 2:24 reports 'surely the LORD has given all the land.' French 'certainement' and German 'gewiss' capture the force. This is not subordination but affirmation. CONJUNCTIONS AND CONTRAST

en: for-, surely, surely- | **es:** Porque-, ciertamente, que | **fr:** certainement, certainement-, pour- | **de:** dass-, fuer-, gewiss Deut 15:8; Deut 30:14; Josh 2:24; 1Sam 6:3; 1Sam 8:9

7. concessive: though, yet (4×) Concessive conjunction: 'though, even though' — acknowledging a circumstance despite which the main clause holds. Psalm 37:24 promises 'though he fall, he shall not be utterly cast down.' Psalm 44:19,22 protest faithfulness despite suffering. The concessive use is rare but theologically charged, holding suffering and trust in tension. CONJUNCTIONS AND CONTRAST

en: though, yet | **es:** Aunque, Ciertamente, Cuando | **fr:** car | **de:** denn Ps 37:24; Ps 44:19; Ps 44:22; Ps 49:18

כִּי אִם־ H3588b *Conj* (148×)

Compound conjunction 'ki im': but/rather (adversative), except/unless (exceptive), for/because (causal), or surely/that (asseverative).

Formed from the conjunction ki and the particle im joined by makkeph, this compound particle carries surprisingly distinct functions depending on context. After a negative statement it most often means 'but' or 'rather,' correcting what precedes (Gen 32:28: 'Your name shall no longer be called Jacob, but Israel'). When limiting a general claim, it signals 'except' or 'unless' (Gen 39:9: 'He has withheld nothing from me except you'). It can also introduce a reason ('for if you refuse,' Exod 10:4) or, more rarely, serve as an emphatic 'surely' in oath formulas (1 Sam 14:39). Translators across languages consistently distinguish these roles: Spanish sino for the adversative, sauf in French for the exceptive, and German denn for the causal.

1. but, rather (adversative) (57×) Adversative 'but, rather' – the most frequent use (~57x), typically following a negation to introduce the contrasting truth. Spanish sino and German sondern both confirm the strong adversative force. In Gen 32:28, Jacob is told his name will no longer be Jacob ki im Israel, and in Deut 7:5 Israel is commanded not to make treaties but rather to tear down altars. The pattern 'not X ki im Y' is the hallmark construction. CONJUNCTIONS AND CONTRAST

en: but, but- | **es:** Porque, Sino, sino | **fr:** mais, mais- | **de:** aber, aber-, sondern Gen 32:28; Gen 35:10; Exod 12:9; Num 24:22; Deut 7:5

2. except, unless (exceptive) (48×) Exceptive 'except, unless' (~48x), restricting a preceding general statement to carve out an exception. French sauf and German ausser both render this sense distinctly from the adversative. Gen 39:9 is paradigmatic: Potiphar has placed everything in Joseph's hands except (ki im) his wife. In Gen 32:26 Jacob will not release the angel unless he receives a blessing – the conditional-restrictive nuance is clear. CONJUNCTIONS AND CONTRAST

en: but, except, except- | **es:** a-menos-que, sino | **fr:** car, mais, sauf | **de:** aber, ausser, ausser- Gen 28:17; Gen 32:26; Gen 39:6; Gen 39:9; Gen 42:15

3. for, because (causal) (37×) Causal 'for, because, for if' (~37x), giving the ground or reason for what precedes, often introducing a conditional protasis. French car and German denn consistently mark this sense. The Exodus plague narratives use it repeatedly (Exod 8:21; 9:2; 10:4): 'for if you refuse to let my people go...' – here ki retains its causal force while im adds the conditional element. CONJUNCTIONS AND CONTRAST

en: But, For, For- | **es:** Pero, Porque, porque | **fr:** Car, car, pour- | **de:** For, denn, fuer- Exod 8:21; Exod 9:2; Exod 10:4; Exod 22:23; Exod 23:22

4. that, surely (asseverative/content) (6×) Asseverative or content-clause 'surely, that' (~6x), the rarest use, appearing in oath formulas and solemn declarations. In 1 Sam 14:39, Saul swears ki

im ('surely') Jonathan shall die; in Jer 26:15 Jeremiah declares ki im ('truly/that') you are bringing innocent blood upon yourselves. Spanish ciertamente and German dass capture respectively the emphatic and content-clause poles of this sense. **CONJUNCTIONS AND CONTRAST**

en: for, surely, that | **es:** ciertamente, que | **fr:** car, ce, que | **de:** dass, denn Gen 47:18; 1Sam 14:39; 1Sam 26:10; Jer 22:24; Jer 26:15

כִּי עַל כֵּן H3588c *Conj* (10×)

A compound conjunction 'for therefore / forasmuch as,' emphasizing the causal ground with pleonastic force

This distinctive phrase kî ᶜal kēn combines the conjunction kî ('for, because') with the prepositional expression ᶜal kēn ('therefore, on this account'), creating a pleonastic emphasis — literally 'for on-account-of-this.' It appears in key narrative moments where a speaker wants to underscore the reason behind an action: Abraham urging hospitality (Gen 18:5), Lot protecting his guests (Gen 19:8), Jacob's emotional reunion with Esau (Gen 33:10). The translations across languages reduce it to simple 'because' or 'for' — Spanish 'porque,' French 'parce que,' German 'denn' — though the Hebrew original carries a weightier, more emphatic rhetorical force than any single causal conjunction conveys.

because (10×) A compound causal conjunction kî ᶜal kēn, literally 'for therefore,' which pleonastically doubles the causal force to emphasize the ground or reason for an action. Found in elevated narrative speech across Genesis, Numbers, Judges, Samuel, and Jeremiah (Gen 18:5; 19:8; 33:10; 38:26; Num 10:31; 14:43). Abraham uses it to explain why travelers have come his way; Moses uses it to persuade Hobab to join Israel. Spanish 'porque,' French 'parce que,' and German 'denn' all flatten the phrase to simple causation, but the Hebrew construction carries distinctive rhetorical weight — a speaker insisting that the reason is self-evident and compelling. **CONJUNCTIONS AND CONTRAST**

en: For, because, because- | **es:** Porque, porque, porque- | **fr:** car, parce-que, parce-que- | **de:** denn, denn-, fuer Gen 18:5; Gen 19:8; Gen 33:10; Gen 38:26; Num 10:31

כִּיד H3589 *N-msc / 3ms* (1×)

destruction, calamity; his disaster (with 3ms suffix; hapax)

This enigmatic noun appears only in Job 21:20, where Job describes the fate of the wicked: 'Let his own eyes see his destruction.' The Masoretic Text reads 'kido' (his destruction), but many scholars emend to 'pido' (his calamity/disaster), parallel to Job 12:5 and 31:29. The text's uncertainty reflects scribal transmission challenges in Job's notoriously difficult Hebrew. Either reading conveys the same essential idea: the wicked should personally witness their own downfall, experiencing firsthand the consequences of their evil. Job demands poetic justice.

(1×) Job 21:20 employs this disputed noun with third masculine suffix: 'his destruction.' Many scholars (following LXX and textual analysis) suggest emending to 'pido' (his disaster), which appears elsewhere in Job. English 'his-destruction' and Spanish 'su-destrucción' follow the Masoretic pointing, while French/German leave it untransliterated, reflecting textual uncertainty. Semantically belongs to vocabulary of violence and calamity. The suffix makes it personal: the wicked one's own destruction becoming visible to him. **DESTRUCTION AND DECAY**

en: his-destruction | **es:** su-destrucción | **fr:** son-כידו-lui | **de:** [כידן] Job 21:20

כִּידוֹד H3590 *N-mpc* (1×)

sparks, fiery particles; emissions from fire (plural construct)

This noun appears in Job 41:19 (English 41:27) describing Leviathan's terrifying features: 'Out of his mouth go burning torches, sparks of fire leap out.' The word derives from a root related to striking or emitting fire, parallel to Arabic terms for fire-sticks that emit sparks when struck. The image is of a creature so fierce that its very breath produces visible fire—mythology meeting natural observation of animals in dramatic descriptions. The plural construct 'sparks of fire' amplifies the terror: not one spark but a shower of flaming particles.

(1×) Job 41:19 uses this plural construct noun for the sparks emerging from Leviathan's mouth, parallel to 'burning torches.' The etymology connects to roots meaning to strike out fire or emit sparks (Arabic cognates). English 'sparks-of' and Spanish 'chispas-de' (sparks-of) accurately translate. French/German leave untransliterated, perhaps acknowledging this rare word's interpretive challenges. The construct relationship with 'fire' (esh) emphasizes the fiery nature of these particles. Contributes to Job's hyperbolic portrait of an unconquerable creature. **GEOGRAPHY AND SPACE**

en: sparks-of | **es:** chispas-de | **fr:** כידודי | **de:** [כידודי] Job 41:19

כִּידוֹן H3591 *Conj-w* (9×)

A javelin or short throwing spear, a military weapon distinct from the longer hanit (lance/spear).

The noun kidon (כִּידוֹן) designates a javelin or short throwing spear, consistently distinguished in Hebrew from the hanit (חֲנִית), the heavier thrusting lance. The word is most memorable from Goliath's armament: he carried a kidon of bronze between his shoulders along with his great spear (1 Sam 17:6, 45). Joshua wielded one as a signal weapon, stretching it out toward Ai at God's command (Josh 8:18, 26). Jeremiah and Job pair it with other weapons in descriptions of military terror (Jer 6:23; 50:42; Job 39:23; 41:21). Spanish jabalina and French javelot capture the lighter, throwable nature of this weapon.

javelin, short spear (weapon) (9×) A masculine noun for a light throwing spear or javelin, distinct from the hanit (חֲנִית, the heavier thrusting spear/lance). In the David-and-Goliath narrative, the giant's kidon of bronze hung between his shoulders as part of his triple weaponry — sword, spear, and javelin (1 Sam 17:6, 45). Joshua's kidon functioned as a tactical signal: 'Stretch out the javelin that is in your hand toward Ai' (Josh 8:18, 26). Jeremiah pairs bow and kidon as the weapons of terrifying invaders (Jer 6:23; 50:42), while Job evokes its rushing sound in battle (Job 41:21). Spanish jabalina and French javelot consistently distinguish it from the heavier lance (lanza/lance), confirming the semantic contrast with hanit. **SPEAR LANCE JAVELIN**

en: a-javelin, and-javelin, and-javelin-of | **es:** con-la-lanza, jabalina, y-con-jabalina | **fr:** [וכידון], [וכידן], avec-le-javelot | **de:** [וכידון], [וכידן], [כידון] Josh 8:18; Josh 8:26; 1Sam 17:6; 1Sam 17:45

כִּידֹן H3592 *N-proper* (1×)

Kidon, personal name; variant of Nacon, owner of threshing floor

Kidon appears in 1 Chronicles 13:9 as the name attached to the threshing floor where Uzzah touched the ark and died. The parallel passage in 2 Samuel 6:6 calls this same location 'Nacon's threshing floor,' showing variant textual traditions for the same individual. The Greek versions reflect this confusion with multiple spellings (Chedōn, Cheiló, Orna). The name itself is less significant than the tragic event: Uzzah's death for steadying the ark became a pivotal moment in David's relationship with the ark of God.

(1×) 1 Chronicles 13:9 identifies the threshing floor where Uzzah died as belonging to Kidon. This parallels 2 Samuel 6:6's 'Nacon,' showing textual variants for the same person or place. Multilingual versions transliterate: Spanish 'Quidón,' French/German leave it in brackets or untransliterated. The Septuagint's multiple variant readings confirm ancient uncertainty about this name. The historical-geographical detail anchors the Uzzah tragedy to a specific, if uncertainly named, location. **PERSONAL NAMES**

en: Kidon | **es:** Quidón | **fr:** [כידן] | **de:** [כידן] 1Chr 13:9

כִּידוֹר H3593 *Prep-l* (1×)

attack, onset, battle charge; readiness for combat

This noun appears in Job 15:24 as Eliphaz describes the wicked man's terror: 'Distress and anguish overwhelm him; they prevail against him like a king ready for the attack.' The word denotes

the onset or charge in battle—the moment when the king launches his assault. The image captures overwhelming force: the guilty conscience experiences dread as though a conquering monarch were bearing down for the kill. The noun's rarity gives Eliphaz's speech an elevated, archaic quality, befitting wisdom discourse.

(1×) Job 15:24 employs this rare noun in the phrase 'a king ready for the attack.' The preposition 'for/to' indicates purpose or readiness. The noun denotes military onset or charge, the moment of aggressive engagement. Spanish 'para-batalla' (for-battle) and English 'for-attack' both capture the martial context. French/German leave untransliterated, reflecting the word's rarity and interpretive challenge. Eliphaz uses the image to portray the wicked person's existential dread as being under imminent assault by royal forces. **WAR AND BATTLE**

en: for-attack | **es:** para-batalla | **fr:** לכידור | **de:** [לכידור] Job 15:24

כִּיּוּן H3594 *N-proper-ms* (1×)

Kiyyun, astral deity, possibly Saturn; idol worshiped alongside Sakkuth

Kiyyun appears in Amos 5:26, where the prophet condemns Israel for carrying 'Sakkuth your king and Kiyyun your images, the star of your god.' This likely refers to astral deities worshiped in Israel's syncretistic cult. Assyrian evidence suggests Kiyyun represents Kaivanu or Kaimanu, the planet Saturn, venerated as a deity. The Masoretic pointing may deliberately distort the original pronunciation to echo 'kun' (something established/firm), or to suggest 'siqqus' (abomination). Amos denounces this astral idolatry as covenant violation deserving exile.

(1×) Amos 5:26 names Kiyyun as an astral deity worshiped by Israel, parallel to Sakkuth. Scholarly consensus, drawing on Assyrian texts, identifies this with Kaivanu/Kaimanu (planet Saturn). Multilingual transliterations vary slightly: Spanish 'Kiyún,' French 'Kiyoun,' German/French leave in brackets. The vocalization may be polemically altered to avoid pronouncing the actual divine name. Context indicates celestial/planetary worship, part of the syncretistic cult Amos condemns. The prophet's point: Israel carried idols into the wilderness and now will carry them into exile. **GODS AND DEITIES**

en: Kiyyun | **es:** Kiyún | **fr:** Kiyoun | **de:** [כיון] Amos 5:26

כִּיּוֹר H3595 *N-mp* (23×)

A basin or laver for ritual washing; a cooking pot or fire-pot; a bronze platform

Across the tabernacle and temple texts, this noun names the bronze laver where priests washed their hands and feet before approaching the altar (Exod 30:18; 1 Kgs 7:38). It belongs to the sacred furniture, repeated in every inventory from the wilderness wandering to Solomon's courts. In 1 Samuel 2:14 it appears as a common cooking pot alongside other kitchen vessels, and Zechariah 12:6 transforms it into a fire-pot or brazier, a vessel of burning judgment. One surprising occurrence in 2 Chronicles 6:13 describes Solomon's bronze platform, a raised stand in the temple court.

1. basin or laver (20×) A bronze basin or laver used for priestly purification, the ritual washing vessel stationed before the tabernacle and later multiplied in Solomon's temple. Spanish fuente, French basin, and German Becken all point to a wide, open vessel for water. Exodus 30:18 through 1 Kings 7:38-43 establish its central liturgical role. **GEOGRAPHY AND SPACE**

en: basin, basins, basins-of | **es:** fuente-de, fuentes, la-fuente | **fr:** [הכירות], [כיורים], basin | **de:** Becken, [הכירות], [כיורים] Exod 30:18; Exod 30:28; Exod 31:9; Exod 35:16; Exod 38:8

2. pot or kettle (2×) A cooking pot, kettle, or fire-pot used in domestic or figurative contexts. In 1 Samuel 2:14 it sits among everyday kitchen vessels (alongside the caldron and pan), while Zechariah 12:6 uses it metaphorically as a brazier of fire among wood, depicting the chiefs of Judah consuming their enemies. **COOKING POT CALDRON**

en: into-the-kettle, like-a-pot-of | **es:** como-brasero-de, en-la-olla | **fr:** bassin, dans-le-kettle | **de:** [ככיור], hinein-der-kettle 1Sam 2:14; Zech 12:6

3. platform or stand (1×) A raised bronze platform or stand, attested in 2 Chronicles 6:13 where Solomon kneels upon a specially constructed bronze structure in the temple court. This sense extends the idea of a bronze vessel-form into an architectural fixture for ceremonial positioning. **GEOGRAPHY AND SPACE**

en: a-basin-of | **es:** una-plataforma-de | **fr:** [כיור] | **de:** [כיור] 2Chr 6:13

כִּילַי H3596 *Conj-w / N-ms* (2×)

a knave or scoundrel who schemes evil

This rare term appears only in Isaiah 32, describing morally corrupt individuals who plot wickedness. The word likely derives from a root meaning deception or vileness. Isaiah uses it in parallel with 'fool' (nabal) to characterize those who speak folly and practice ungodliness. The second occurrence (v. 7) employs wordplay, using the term's sound similarity to 'instruments' (kelav) to suggest that the scoundrel's tools are wicked schemes. The context emphasizes both character and deliberate evil action.

(2×) A wicked schemer or scoundrel who devises evil plans and speaks error. Isaiah contrasts this figure with the noble person, showing that social transformation under Messiah's reign will reverse current moral confusion. The scoundrel uses wicked instruments and deceptive words to exploit the poor and needy, representing systemic injustice that God will judge. **PROPER NAMES (PERSONAL)**

en: And-the-scoundrel, and-the-scoundrel | **es:** y-al-avaro, y-el-avaro | **fr:** [וכלי], [ולכילי] | **de:** [וכלי], [ולכילי] Isa 32:5; Isa 32:7

כִּילַפּוֹת H3597 *Conj-w / N-mp* (1×)

hammers, tools for striking; plural of axe-like implement

This noun appears in Psalm 74:6, lamenting the desecration of the temple: 'And now they break down all its carved work with axe and hammers.' The word is a loan from Assyrian kalappatu (axe/hammer), reflecting cultural vocabulary exchange. The psalm describes Babylonian soldiers smashing the temple's ornate woodwork—an act of both military vandalism and theological desecration. The plural 'hammers' paired with 'axe' emphasizes the violence and thoroughness of destruction. The image is of sacred space violated by crude implements of war.

(1×) Psalm 74:6 uses this plural noun for the implements used to destroy temple carvings, parallel to 'axe' (compare v. 5's 'axes'). Borrowed from Assyrian kalappatu, indicating cultural-linguistic exchange. Multilingual versions: English 'hammers,' Spanish 'martillos,' French 'massue' (club/mace). The conjunction 'and' links this to other destructive tools. Archaeological and textual evidence supports understanding these as heavy striking implements used to smash carved wood. The lament emphasizes the sacrilege of using crude tools on sacred artistry. **SHARPENING IMPLEMENTS**

en: and-hammers | **es:** y-martillos | **fr:** et-massue | **de:** und-hammers Ps 74:6

כִּימָה H3598 *Conj-w / N-fs* (3×)

Pleiades, a cluster of stars (Job 9:9, 38:31; Amos 5:8)

This astronomical term refers to the Pleiades star cluster, known as Kimah in Hebrew. The prophets and wisdom writers mention it alongside other constellations like Orion (כְּסִיל) as evidence of God's creative power and sovereign control over the cosmos. In Job 38:31, God challenges Job with rhetorical questions about binding the chains of the Pleiades, highlighting divine authority over even the celestial realm.

(3×) The Pleiades star cluster appears in three poetic passages celebrating God's creative majesty. Job 9:9 lists it among the Bear, Orion, and the southern chambers; Job 38:31 speaks of its 'chains' or 'bonds' (מַעֲדַנּוֹת); Amos 5:8 parallels it with Orion in praising the Creator. Across languages, transliterations dominate (Spanish Pléyades, French kept the Hebrew), showing recognition of this as a proper astronomical name. **SUN CELESTIAL BODY**

en: Kimah, Pleiades, and-Pleiades | **es:** Pléyades, y-las-Pléyades, | **fr:** comme-vers-l'ouest, et-כימה, וכימה | **de:** [וכימה], [כימה] Job 9:9; Job 38:31; Amos 5:8

כִּיס H3599 *Prep-b / N-msc / 2ms* (6×)

A bag or purse for carrying money or weights; used of honest and dishonest commerce alike.

Refers to a small bag or purse carried on the person, used both for holding commercial weights and for money. In its most vivid usage, Proverbs 1:14 depicts sinners enticing a youth with the promise of a shared purse, while Micah 6:11 denounces the 'bag of deceitful weights' used to cheat in the marketplace. The cognates across Semitic languages are strikingly consistent – Arabic kis, Ethiopic kis, Aramaic kisa – all pointing to the same everyday item of personal commerce. Isaiah 46:6 pictures idolaters lavishing gold from the purse to fashion a worthless idol.

bag, purse (6×) A leather bag or pouch used for carrying either money or commercial weights. When holding weights, it appears in legal contexts condemning dishonest trade: 'You shall not have in your bag differing weights' (Deut 25:13), and 'a bag of deceitful weights' (Mic 6:11). When holding money, it functions as a purse – the tempters' shared purse in Proverbs 1:14, and the gold lavished on idol-making in Isaiah 46:6. Spanish bolsa and English 'bag/purse' capture the dual function well. The Palmyrene Aramaic expression 'from his kis' meaning 'at his own expense' confirms how deeply embedded this word was in daily commercial life. **BAG PURSE**

en: [in-the-cup], and-with-bag-of, bag | **es:** [en-la-pupila], bolsa, de-la-bolsa | **fr:** [מכיס], bourse, dans-ton-bag | **de:** [[בכיס]], [ובכיס], [כיס] Deut 25:13; Prov 1:14; Prov 16:11; Prov 23:31; Isa 46:6

כִּיר H3600 *Conj-w / N-md* (1×)

cooking stove, dual form; portable hearth supporting two pots

This dual noun appears in Leviticus 11:35 within purity laws governing unclean objects. The text declares that 'oven or stove shall be broken down,' classifying these cooking implements as becoming irredeemably unclean if contaminated by certain carcasses. The dual form 'kirayim' suggests a two-pot stove, perhaps with two fire compartments or supporting two vessels simultaneously. Mishnaic Hebrew confirms this usage. The law's harshness—mandatory destruction rather than cleansing—reflects concerns about porous cooking surfaces absorbing impurity.

(1×) Leviticus 11:35 pairs this dual noun with 'oven' (tanur) as cooking equipment requiring destruction when defiled. The dual form likely indicates a stove supporting two pots, possibly with dual fire compartments. Greek 'chytropodes' (pot-supports) confirms structural understanding. Multilingual glosses: English/French/German 'stove,' Spanish 'fogón' (cooking hearth). The conjunction 'and' links it with 'oven' in the purity regulation. Mishnaic evidence supports a portable clay cooking installation. The requirement to break it down shows it couldn't be adequately purified. **AUTO-DETECTED COMMUNITY 4906 WITH 3 SENSES**

en: and-stove | **es:** y-fogón | **fr:** et-stove | **de:** und-stove Lev 11:35

כִּישׁוֹר H3601 *Prep-b* (1×)

distaff, tool for holding unspun fibers; part of spinning equipment

This noun appears in Proverbs 31:19, describing the virtuous woman's industrious hands: 'She extends her hands to the distaff, and her hands grasp the spindle.' The distaff holds the mass of unspun fiber (wool or flax) while the spindle twists it into thread —both essential tools for ancient textile production. The image portrays skilled, productive labor: a woman managing household economy through textile work. Debate exists whether kishor means distaff or spindle, but the parallelism with pelek (clearly spindle/whorl) suggests distaff for kishor.

(1×) Proverbs 31:19 describes the capable woman's hands reaching 'to the distaff' parallel to grasping 'the spindle' (pelek). The word's etymology is uncertain, possibly from a root meaning 'straight' (because the distaff stands upright). Preposition 'to' indicates motion toward the tool. English translators traditionally 'distaff,' while some suggest 'spindle,' creating overlap with pelek. Spanish 'al-huso' (to-spindle) reflects this confusion. French/German leave untransliterated. The parallelism argues for distinguishing the two tools: distaff (fiber holder) and spindle (twisting implement). **LINEN AND FABRIC**

en: to-the-distaff | **es:** al-huso | **fr:** בכישור | **de:** [בכישור] Prov 31:19

כָּכָה H3602 *Conj-w / Adv* (37×)

thus, so, in this manner — a demonstrative adverb of manner, slightly more emphatic than koh

Kakah is an adverb meaning 'thus' or 'in this manner,' functioning as a somewhat more emphatic variant of the common koh. BDB suggests it may derive from a doubling of kah ('thus'), producing a reinforced demonstrative. Its 37 occurrences typically precede the verb they modify, as in 've-khakhah tokh'lu oto' ('and thus shall you eat it,' Exod 12:11) — the instruction for consuming the Passover lamb in haste. The word gravitates toward two patterns: paired with 'asah ('to do') to describe commanded or reported actions (1 Sam 19:17; 1 Kgs 1:6, 48; Jer 13:9; 19:11; 28:11; 51:64), and in rhetorical questions probing a state or action — 'why are you thus lean?' (2 Sam 13:4). Cross-linguistic glosses converge tightly: Spanish 'asi,' French 'ainsi,' German 'so.'

thus, so, in this manner (37×) A demonstrative adverb specifying manner, meaning 'thus, so, in this way,' used to point forward to an instruction or backward to a described action. Frequently collocates with 'asah ('to do') in prophetic sign-acts: Jeremiah's sash burial illustrates 'thus will I ruin the pride of Judah' (Jer 13:9), and his sinking scroll enacts 'thus shall Babylon sink' (Jer 51:64). In narrative, it introduces rhetorical questions about someone's condition (2 Sam 13:4) or conduct (1 Sam 19:17). Distinguished from koh by its slightly heavier emphasis and its preference for qualifying the word it precedes. The uniform rendering across Spanish 'asi,' French 'ainsi,' and German 'so' confirms a single, stable semantic profile. **MANNER ADVERBS**

en: thus | **es:** Así, así | **fr:** ainsi, wie-ainsi | **de:** so, wie-so Exod 12:11; Exod 29:35; Num 8:26; Num 11:15; Num 15:11

כִּכָּר H3603 *Prep-b / N-fd* (68×)

Something round: a talent (unit of weight, ~30 kg); a round district or plain, especially the Jordan Valley; a round loaf of bread.

Derived from the root idea of roundness, this noun branches into three distinct referents depending on context. Most frequently it denotes a talent, the largest standard unit of weight in ancient Israel (approximately 30-34 kg), used for measuring gold, silver, and bronze in temple construction and royal transactions. The same word also designates the round, flat Jordan Valley plain visible from the hills above, the 'kikkar of the Jordan' that Lot chose for its lush appearance (Gen 13:10-12). Finally, it refers to a round loaf or cake of bread, as in the three loaves given as a sign to Saul (1 Sam 10:3). Spanish neatly distinguishes all three: 'talento' for weight, 'llanura' for plain, and 'hogaza/torta' for loaf.

1. talent (unit of weight) (47×) A talent, the largest standard unit of weight in the biblical system, approximately 30-34 kilograms. Used extensively in accounts of temple construction (Exod 25:39; 38:24-27), royal tribute, and commercial transactions. Spanish 'talento,' French 'talent,' and German 'Talent' all borrow the same Greco-Latin loanword that itself derives from this Semitic weight standard. The dual form (two talents) and plural (talents of gold/silver) are common in Kings and Chronicles. **GEOGRAPHY AND SPACE**

en: talent, talent-of, talents | **es:** talento, talento-de, talentos | **fr:** talent, wie-béliers | **de:** Talent, [ככר], [ככרים] Exod 25:39; Exod 37:24; Exod 38:24; Exod 38:25; Exod 38:27

2. plain or valley region (13×) A round, flat geographical district or plain, most characteristically the Jordan Valley viewed from above as a circular lowland basin. The phrase כִּכַּר הַיַּרְדֵּן (the plain of the Jordan) dominates this sense, appearing in the Lot narrative (Gen 13:10-12) and the Sodom destruction account (Gen 19:17, 25). Spanish 'llanura' (plain), French 'plaine,' and German 'Ebene' all render the geographic meaning, clearly distinct from the weight

terminology. GEOGRAPHY AND SPACE
en: in-plain-of, plain-of, the-Plain | **es:** En-la-llanura-del, En-llanura-de, la-llanura | **fr:** dans-plain-de, le-plain, le-plaine | **de:** Ebene, Talent, [הככר] Gen 13:10; Gen 13:11; Gen 13:12; Gen 19:17; Gen 19:25

3. round loaf or cake (8×) A round loaf, disc, or cake of bread or similar food. The shape connection to 'roundness' is most transparent here. Gideon requests loaves of bread for his exhausted troops (Judg 8:5), Samuel tells Saul he will receive three loaves as a prophetic sign (1 Sam 10:3), and a loaf is distributed at the ark celebration (1 Chr 16:3). Spanish 'hogaza/torta' and the shift from weight/geography vocabulary in all target languages confirm the distinct culinary referent. GEOGRAPHY AND SPACE
en: a-disk-of, a-loaf-of, and-loaf-of | **es:** Y-hogaza-de, panes-redondos-de, torta-de | **fr:** [ככר], et-loaf-de, et-loaf-de- | **de:** Talent, [ככר], loaves-von Exod 29:23; Judg 8:5; 1Sam 2:36; 1Sam 10:3; 1Chr 16:3

כִּכַּר H3604 *N-fp* (1×)
talent (a unit of weight, particularly for precious metals)
This Aramaic form appears only in Ezra 7:22 in the decree of Artaxerxes, specifying limits on silver and other provisions for the temple. The talent was a standard unit of weight throughout the ancient Near East, typically around 75 pounds or 34 kilograms, used primarily for measuring precious metals and large quantities of valuable commodities. The plural form reflects Persian administrative terminology used in official correspondence.

(1×) The Aramaic plural form denoting talents as a unit of measurement. Found exclusively in Ezra's Persian administrative context, this term represents the standardized weight measure used in royal decrees for allocating temple resources. The multilingual evidence (Spanish 'talentos') confirms this as a technical term for a large weight unit, consistent with its use in specifying the silver allowance 'up to a hundred talents' for temple operations. GEOGRAPHY AND SPACE
en: talents | **es:** talentos | **fr:** [ככרין] | **de:** [ככרין] Ezra 7:22

כֹּל H3605 *Conj-w* (5417×)
All, every, whole, everything; the universal quantifier expressing totality, completeness, or distributive scope.
One of the most frequent words in the Hebrew Bible, kol is the universal quantifier that gathers everything into its scope. Whether modifying a noun ('all the earth,' 'every creature'), standing alone as 'everything' (Eccl 1:2, 'all is vanity'), or distributing across individuals ('each one,' Eccl 3:1), it insists on totality. In negative or conditional contexts it shades into 'any' (Deut 4:15-18). The multilingual evidence is strikingly uniform — Spanish 'todos/toda,' French 'tout,' German 'alle' — reflecting how every language needs the same sweeping reach this tiny word provides.

1. all, every, whole (5352×) The attributive quantifier modifying a noun to express totality or universality: 'all the people,' 'every nation,' 'the whole land.' This overwhelmingly dominant sense (5,352 occurrences) appears from Genesis to Malachi. Spanish 'todos/toda/todas,' French 'tout,' and German 'alle' converge on the same all-embracing scope, whether the referent is people, land, time, or creation itself (Gen 11:9; 18:25). TOTALITY AND WHOLENESS
en: all | **es:** Todos, toda, todas | **fr:** tout | **de:** alle, alle-, der-ganzen- Gen 11:9; Gen 14:3; Gen 16:12; Gen 18:25; Gen 22:18

2. everything, the totality (22×) The substantival or absolute use where kol functions as a noun meaning 'everything,' 'the whole,' or 'all things,' often with the article or in philosophical contexts. Ecclesiastes repeatedly uses this sense — 'all is vanity' (Eccl 1:2), 'I saw all the works' (Eccl 1:14). German 'das-Alles' (the everything) and Spanish 'el-todo' (the whole) capture how the word shifts from modifier to the thing itself. TOTALITY AND WHOLENESS
en: all, all-of-it, everything | **es:** El-todo, el-todo, por-todo | **fr:** comme-à-elle, der-tout, le-tout | **de:** Schwiegertochter, das-Alles, zu-allen Ezra 8:34; Ezra 8:35; Ps 49:17; Eccl 1:2; Eccl 1:14

3. all of (pronominal) (20×) Used with pronominal suffixes to express totality of a referenced group: 'all of you,' 'all of them,' 'all of her.' Deut 29:10 gathers 'all of you' before the Lord, and Song 4:7 declares 'all of you is beautiful.' Spanish 'Todos-vosotros' (all of you) and French 'Toute-toi' (all of you, singular) preserve the personal, encompassing quality of this pronominal construction. SECOND PERSON PLURAL
en: all-of-you, to-all-of-you | **es:** Toda-tú, Todos-vosotros, a-todos-vosotros | **fr:** Toute-toi, comme-tout, comme-à-toi | **de:** alle, alle-von-du, wie-dir Deut 1:22; Deut 4:4; Deut 29:10; Josh 8:4; Judg 20:7

4. any, anything (18×) Indefinite sense used especially in negative, conditional, or interrogative contexts to mean 'any,' 'anyone,' or 'anything.' Deuteronomy 4:15-18 repeats the pattern 'any form,' 'any likeness,' 'any figure,' where kol is not summing a totality but scanning possibilities. German 'irgendein' (any) and Spanish 'cualquier' (any, whichever) show the shift from universal to indefinite quantification. TOTALITY AND WHOLENESS
en: any, any-, for-any- | **es:** cualquier, cualquier-, cualquier-cosa | **fr:** pour-tout-, quelque, tout | **de:** fuer-irgendein-, irgendein, irgendein- Deut 4:15; Deut 4:16; Deut 4:17; Deut 4:18

5. each, every (distributive) (5×) Distributive sense emphasizing individual members of a class rather than the group as a whole: 'for each one,' 'every single,' 'to everything its season.' Ecclesiastes 3:1 famously declares 'for everything there is a season,' distributing across each item. French 'pour-chacun' (for each one) and German 'fuer-jedermann' (for everyone) highlight the one-by-one focus distinct from collective totality. TOTALITY AND WHOLENESS
en: for-every-, for-everyone, to-every- | **es:** a-toda, para-todo | **fr:** pour-chacun, tout, à-tout | **de:** fuer-jedermann, zu-allen Exod 38:26; Eccl 3:1; Eccl 3:17; Eccl 8:6; Eccl 8:9

כֹּל H3606 *Conj-w / N-msc* (103×)
All, every, whole; the Aramaic quantifier expressing totality, universality, or indefinite distribution across a class.
The Aramaic equivalent of Hebrew kol, this word saturates the Aramaic portions of Ezra and Daniel as the primary marker of totality and universality. Whether summoning 'all the wise men of Babylon' (Dan 2:12) or decreeing that 'every people, nation, and language' must obey (Dan 3:29), kol provides the sweeping scope characteristic of royal edicts and divine declarations. In its emphatic (determined) form kolla, it stands alone as 'everything, all things'—a substantive totality rather than a modifier. Translators across languages uniformly reach for their strongest universal quantifier: Spanish todo, French tout, German alle.

1. all, every, whole (70×) Totality applied to a defined group or class—'all the wise men,' 'the whole kingdom' (Dan 6:2-4). This is the most frequent usage (70x), appearing in construct with a plural noun to indicate every member of the specified set. The BDB notes this as kol with a collective noun, and it dominates in the royal decree formulas of Daniel and the administrative language of Ezra (e.g., Ezra 7:16 'all the silver and gold'). TOTALITY AND WHOLENESS
en: all-, because-, inasmuch-as- | **es:** Por, Todo, a-todos | **fr:** tout | **de:** alle Ezra 7:16; Dan 2:8; Dan 2:10; Dan 2:12; Dan 2:24

2. any, whatever, whoever (28×) Indefinite or distributive use meaning 'any, whatever, whoever,' often in conditional, negative, or generalizing contexts. In Ezra 6:11-12, the decree threatens 'any man' who alters the edict and 'any king or people' who opposes the temple. Dan 6:8 speaks of a petition to 'any god.' This sense (28x) shifts from collective totality to open-ended distribution, and languages like Spanish toggle between todo and ninguna (in negated contexts) to capture the shift. TOTALITY AND WHOLENESS
en: all, and-any-, and-whoever | **es:** a-todo, a-todos, ninguna | **fr:** et-tout, tout | **de:** alle, und-alle Ezra 4:14; Ezra 6:11; Ezra 6:12; Ezra 6:17; Ezra 7:13

3. everything, the whole (5×) Substantive use in the emphatic/determined state (kolla) meaning 'everything, all things, the totality' as a freestanding noun rather than a modifier. Daniel 2:40 speaks of iron that 'breaks in pieces and shatters everything' (kolla); Dan 4:12 describes the tree that fed 'all.' Five occurrences carry this weight, where the word itself is the subject or object, not an adjective

qualifying another noun. **TOTALITY AND WHOLENESS**
en: all, for-all- | **es:** para-todos, toda., todo | **fr:** [לכלא], tout, wie-ne-pas | **de:** [כלא], alle, wie-nicht Ezra 5:7; Dan 2:40; Dan 4:12; Dan 4:21; Dan 4:28

כָּלָא H3607 *V-Qal-Perf-3cp* (18×)

To shut up, restrain, or withhold; to confine or imprison; passively, to be held back or cease.

A verb of containment and control whose range spans from physical imprisonment to cosmic restraint. Jeremiah is 'shut up' in the court of the guard (Jer 32:2-3), while Abraham tells the Hittites that no one should withhold his burial site (Gen 23:6). The Niphal passive describes the restraining of primordial floodwaters (Gen 8:2) and the halting of excessive generosity (Exod 36:6). Spanish consistently distinguishes 'encerrar' (confine physically) from 'detener/retener' (restrain or hold back), revealing a clean semantic split the Hebrew does not mark morphologically. The lone Piel occurrence at Dan 9:24 extends the root toward bringing transgression to its appointed end – a theological capstone on a verb about limits and boundaries.

1. restrain, withhold, hold back (10×) The primary Qal active sense: to restrain, withhold, or hold back someone or something from proceeding or being given. Abraham asks that no one withhold a burial site from him (Gen 23:6); Abigail restrained David from bloodshed (1 Sam 25:33); the psalmist declares he has not withheld his lips from proclaiming righteousness (Ps 40:9). Spanish uses 'impedir' and 'detener' for this restraining function, while French renders it variously as 'retenir' or 'withhold,' capturing the sense of active prevention by a human agent. **RESTRAINT AND CONTROL**
en: I-restrain, restrain-them, restrained-me | **es:** detuve, encárcelalos:, me-impediste | **fr:** –withhold, [תכלאי], comme-retenir | **de:** [כלאה], [כלאו], [לכלוא] Gen 23:6; Num 11:28; 1Sam 25:33; Ps 40:9; Ps 40:11

2. confine, shut up, imprison (4×) The sense of physical confinement or imprisonment: to shut up, enclose, or lock someone in a space. Jeremiah is confined in the court of the guard (Jer 32:2-3), and the psalmist laments being shut in with no escape (Ps 88:8). The Philistines shut up their milch cows (1 Sam 6:10) in a pen. Spanish cleanly distinguishes this with 'encerrar' and 'encarcelar' (to imprison), while the passive participle kalua functions almost as an adjective meaning 'imprisoned' or 'confined.' **RESTRAINT AND CONTROL**
en: confined, confined-him, shut-in | **es:** encerrado, encerraron, lo-encerró | **fr:** [כלאו], [כלוא], comme-ne...pas | **de:** [כלאו], [כלוא], shut-in 1Sam 6:10; Ps 88:8; Jer 32:2; Jer 32:3

3. be restrained, cease (3×) The Niphal passive sense: to be restrained, held back, or caused to cease. The fountains of the deep and windows of heaven were 'restrained' after the flood (Gen 8:2); the people were commanded to stop bringing offerings because there was more than enough (Exod 36:6); God restrains the waters in Ezek 31:15. Spanish 'fue detenida/detenido' and French 'retenir' capture the passive cessation. This sense focuses on impersonal forces – rain, floodwaters, plague – being checked by divine authority. **CEASING AND STOPPING**
en: and-was-restrained, and-were-held-back, and-were-restrained | **es:** y-fue-detenida, y-fue-detenido, y-fueron-retenidas | **fr:** et-retenir, et-étaient-retint, et-était-retint | **de:** [ויכלאו], und-waren-restrained, und-zurückgehalten-wurde Gen 8:2; Exod 36:6; Ezek 31:15

4. bring to an end, finish (1×) The intensive Piel sense appearing only at Dan 9:24: to bring to completion, finish, or seal up transgression. The seventy weeks are decreed 'to finish' transgression and seal up sin. Spanish 'para terminar' and French 'pour tout' reflect the finalizing nuance. This extends the root metaphor of containment to its ultimate conclusion: not merely holding back, but bringing something to its appointed end and sealing it shut permanently – a fitting eschatological climax for a verb about boundaries and limits. **FULFILL AND COMPLETE**
en: to-restrain | **es:** para-terminar | **fr:** pour-tout | **de:** [לכלא] Dan 9:24

כֶּלֶא H3608 *N-ms* (10×)

Confinement, prison — a place of imprisonment; used in the phrase bêth hakkelĕʾ 'prison house'

This noun denotes a place of confinement or restraint, typically appearing in the construct phrase bêth (hak)kelĕʾ, 'the house of imprisonment.' It describes literal prisons in the historical and prophetic books — where Micaiah was confined by Ahab (1 Kgs 22:27), where Hoshea was shut up by Assyria (2 Kgs 17:4), and where Jeremiah endured repeated detention (Jer 37:15, 18). Isaiah uses its plural bāttê kelāʾîm ('houses of confinement,' Isa 42:22) to describe Israel's spiritual bondage. The cognate Akkadian bīt kīli confirms this as part of a shared ancient Near Eastern vocabulary for incarceration.

prison, confinement (10×) A masculine noun meaning confinement, restraint, or imprisonment, most often in the construct bêth (hak)kelĕʾ ('prison house,' 1 Kgs 22:27; 2 Chr 18:26; 2 Kgs 17:4; Jer 37:15, 18). It also appears in the expression bigdê kilʾô ('garments of his imprisonment,' 2 Kgs 25:29 = Jer 52:33), referring to prison clothing. Isaiah's plural bāttê kelāʾîm (42:22) extends the image metaphorically to Israel trapped in captivity. Spanish 'cárcel/prisión,' French 'prison,' and the Akkadian cognate bīt kīli all confirm the core sense of a physically enclosed place of detention — not mere restriction but locked confinement. **PRISON AND CONFINEMENT**
en: confinement, his-prison, prison | **es:** cárceles, la-cárcel, prisión | **fr:** [הכלא], comme-ne...pas, le-prison | **de:** [הכלא], [כלא], [כלאו] 1Kgs 22:27; 2Kgs 17:4; 2Kgs 25:27; 2Kgs 25:29; 2Chr 18:26

כִּלְאָב H3609 *N-proper-ms* (1×)

Kilav (David's second son by Abigail)

Kilav was David's second son, born in Hebron to Abigail the Carmelite, formerly wife of Nabal. He appears in the genealogical record of 2 Samuel 3:3, though curiously he is called Daniel in the parallel account in 1 Chronicles 3:1. The reason for this alternate naming remains unclear, though it may reflect different textual traditions or perhaps two names for the same person. Kilav is mentioned only in birth records and plays no known role in the succession narratives.

(1×) The personal name of David's second son in the Hebron genealogy. The multilingual consistency (Spanish, French, German all preserve 'Kilav') reflects the proper name's transliteration. The existence of the variant 'Daniel' in Chronicles suggests either dual naming practices or textual divergence, but 2 Samuel preserves the form Kilav. His conspicuous absence from succession accounts, despite being second-born, has led to speculation about early death. **PROPER NAMES (PERSONAL)**
en: Kilav | **es:** Kilav | **fr:** Kilav | **de:** Kilav 2Sam 3:3

כִּלְאַיִם H3610 *N-md* (4×)

two kinds, mixed kinds; diverse species (forbidden in Levitical law)

This dual form noun appears exclusively in the Holiness Code's laws against mixing different kinds. The term designates forbidden mixtures—breeding cattle with different species, sowing fields with mixed seeds, or wearing garments woven from two kinds of thread. The underlying Hebrew root relates to 'both' or 'two,' emphasizing the duality that the law prohibits. These prohibitions aimed to maintain the created order's distinctions, teaching Israel to honor boundaries that God established in creation.

(4×) The term appears four times in laws against mixing kinds. Leviticus prohibits breeding 'two kinds' of cattle together, sowing fields with 'mixed seeds,' or wearing garments of 'mixed kinds' of fabric (Lev 19:19, three times, H source). Deuteronomy similarly forbids sowing vineyards with 'mixed seeds' lest the whole yield become forfeit (Deut 22:9). Spanish especies distintas/mezcla and French espèces mélangées/mélangé-semences track the 'mixed/diverse species' sense, while German gemischt-Samen/gemischt-kinds preserves the 'mixed' element with varied objects across Germanic structure. **NEIGHBOR AND FRIEND**

en: mixed-kinds, mixed-seeds | **es:** con-especies-distintas, con-mezcla, mezcla | **fr:** espèces-mélangées, mélangé-semences | **de:** gemischt-Samen, gemischt-kinds Lev 19:19; Deut 22:9

כֶּלֶב H3611 *N-mp* (32×)

dog — a domestic canine, often associated with scavenging and used figuratively as a term of contempt

Kelev appears 32 times and carries a predominantly negative cultural valence that surprises modern readers accustomed to viewing dogs as companions. In ancient Israel the dog was a semi-wild scavenger: the Deuteronomistic History repeatedly threatens that dogs will devour the corpses of wicked kings (1 Kgs 14:11; 16:4; 21:19-24; 2 Kgs 9:10, 36). To call oneself a 'dead dog' was the deepest self-deprecation (1 Sam 24:14; 2 Sam 9:8), and Goliath takes mortal offense when David approaches with a staff, asking 'Am I a dog?' (1 Sam 17:43). The only neutral use is Job 30:1, where kelev tson ('sheep-dog') names a working animal too lowly even for comparison. Deuteronomy 23:18 bans bringing the 'price of a dog' into the temple, likely a reference to cultic prostitution. The cognate appears across the Semitic family — Aramaic kalba, Arabic kalb — all denoting the same animal.

dog (animal) (32×) The domestic dog, viewed primarily as a scavenger and culturally despised animal. Literal references depict fierce, hungry dogs devouring corpses and licking blood in the Deuteronomistic judgment oracles (1 Kgs 14:11; 21:19; 2 Kgs 9:10, 36). Figuratively, 'dead dog' expresses extreme self-abasement (1 Sam 24:14; 2 Sam 9:8). Job 30:1 names the only working dog — the sheep-dog — and even there it implies low status. Deut 23:18 bans the 'price of a dog' from the sanctuary. **DOG ANIMAL**

en: a-dog, dog, the-dog | **es:** Los-perros, el-perro, los-perros | **fr:** [כלב], chien, comme-cœur | **de:** Hund, [כלב], der-Hund Exod 11:7; Exod 22:31; Deut 23:18; Judg 7:5; 1Sam 17:43

כָּלֵב H3612 *N-proper-ms* (35×)

Caleb — the faithful Kenizzite spy who wholly followed the LORD and inherited Hebron

Kalev (Caleb) is a proper masculine name appearing 35 times, overwhelmingly designating Caleb son of Jephunneh, called 'the Kenizzite' (Num 32:12; Josh 14:6, 14). The name may relate to kelev ('dog'), possibly indicating a clan totem or a term of devoted service. Caleb's defining moment comes in Numbers 13-14: as one of the twelve spies, he and Joshua alone urged Israel to trust God and enter Canaan. For this faithfulness, God swore that Caleb would receive the land his feet had trodden (Num 14:24; Deut 1:36). Forty-five years later, the 85-year-old Caleb claimed his inheritance at Hebron, driving out the three sons of Anak (Josh 14:6-15; 15:13-14). His daughter Achsah, given in marriage to Othniel for capturing Debir, boldly asked for springs of water — a memorable vignette of inherited boldness (Josh 15:16-19; Judg 1:12-15).

Caleb (Israelite leader) (35×) The proper name Kalev (Caleb), identifying the son of Jephunneh the Kenizzite who, with Joshua, brought a faithful report from scouting Canaan and was rewarded with the promise of Hebron. The phrase 'he wholly followed the LORD' (Num 14:24; 32:12; Deut 1:36; Josh 14:8-9, 14) functions as a formulaic epithet. Narrative appearances cluster in Numbers 13-14 (the spy episode), Joshua 14-15 (claiming the inheritance at age 85), and Judges 1:12-20 (the Othniel-Achsah sequel). The genealogies in 1 Chronicles 2:18-19, 42-50 and 4:15 integrate Caleb into the tribe of Judah. Translations transliterate uniformly: Greek Chaleb, Spanish 'Caleb,' French 'Caleb,' German 'Kaleb.' **PROPER NAMES (PERSONAL)**

en: Caleb, Calev, Kalev | **es:** Caleb, Kalev | **fr:** Caleb, Calev, Kalev | **de:** Caleb, Calev, Kaleb Num 13:6; Num 13:30; Num 14:6; Num 14:24; Num 14:30

אֶפְרָתָה H3613 *Prep / N-proper-fs* (1×)

in Caleb-Ephrathah (a place name)

This compound geographical reference appears only in 1 Chronicles 2:24, in a genealogical passage whose Hebrew text is notoriously difficult. The Septuagint reads differently, suggesting 'Caleb went to Ephrathah,' which many scholars prefer. Ephrathah is associated with Bethlehem elsewhere in Scripture, while Caleb is a prominent figure in Judah's tribal history. The phrase may indicate either a location named after both Caleb and the region Ephrathah, or it may be a textual corruption.

(1×) A complex locative expression in a genealogical context, most likely indicating a place connected to both the Calebite clan and the region of Ephrathah near Bethlehem. The textual difficulties are reflected in the multilingual evidence, with French and German leaving the phrase untranslated, while Spanish attempts 'en Caleb-Efrata.' The prepositional prefix 'in' suggests location, but the exact geographical referent remains disputed among textual scholars. **PERSONAL NAMES**

en: in-Kalev-Ephrathah | **es:** en-Caleb-Efrata | **fr:** [בכלב אפרתה] | **de:** [בכלב אפרתה] 1Chr 2:24

כָּלְבִּי H3614 *N-proper-ms* (1×)

Calebite (descendant or member of Caleb's clan)

This gentelic adjective identifies someone as belonging to the clan or family of Caleb. It appears in 1 Samuel 25:3 describing Nabal, whose wife Abigail later became David's wife. The Calebites were an important clan within Judah, with Caleb himself being one of the two faithful spies who explored Canaan. The term establishes Nabal's tribal affiliation and helps explain his presence in the region around Carmel and Maon in Judahite territory.

(1×) A gentelic adjective denoting membership in the Calebite clan, a prominent family group within the tribe of Judah. The Arabic transliteration preserves the adjective form with the Arabic gentelic marker. Nabal's identification as a Calebite establishes his credentials as a landowner in Judah's hill country, where Caleb's descendants received their inheritance. The Qere reading differs slightly from the Ketiv in vocalization but preserves the gentelic meaning. **PROPER NAMES (PERSONAL)**

en: a-Calebite | **es:** calebita | **fr:** un-Calebite 1Sam 25:3

כָּלָה H3615 *V-Qal-Inf / 3mp* (205×)

to complete, finish, bring to an end; consume, destroy; fail, be exhausted; fulfill a purpose or decree

Appearing 205 times, this verb captures both the natural completion of tasks and the exhaustive consumption or destruction of people and things. It describes builders finishing Solomon's temple, God's wrath consuming enemies, supplies running out, eyes failing from weeping, and divine decrees being determined as final. The spectrum ranges from neutral completion (finishing work, spending days) to violent consumption (annihilating nations) to emotional exhaustion (strength or hope failing). Several contexts involve passive forms where something is completed or fulfilled by an external agent, emphasizing the thoroughness of the action.

1. complete a task (Piel) (85×) The core transitive Piel sense of bringing a defined task or project to its intended conclusion — building a house, delivering a speech, completing a journey. Arabic, Korean, and Swahili translations consistently distinguish this purposeful completion (akmala, 마쳤다, -maliza) from mere cessation, reflecting the biblical emphasis on finished work from Genesis creation to temple construction. **FULFILL AND COMPLETE**

en: He-finished, and-He-finished, and-finished | **es:** Y-terminó, cuando-acabaron, cuando-acabó | **fr:** Il-acheva, acheva, et-Il-acheva | **de:** als-beendete, als-er-beendete, beendet-hatte Gen 6:16; Gen 17:22; Gen 18:33; Gen 24:22; Gen 27:30

2. consume, destroy (Piel) (47×) An intensified Piel usage where completion becomes total annihilation — God threatening to consume Israel in the wilderness (Exod 32), famine consuming a land (Gen 41). The multilingual evidence shows this isn't merely ending but obliterating: Arabic afnā 'to destroy utterly', Korean 멸하다 'to exterminate', Swahili -angamiza 'to annihilate'. The crossover from 'finish' to 'finish off' reflects the verb's capacity for totality. **FULFILL AND COMPLETE**

en: I-consumed, I-have-consumed, am-consuming | **es:** Y-consumiré, acaba,

acabarlos | **fr:** achevant, achevant-eux, achever | **de:** Schwiegertochter, consuming-es, finishing Gen 41:30; Gen 43:2; Exod 32:10; Exod 32:12; Exod 33:3

3. come to an end (Qal) (40×) The intransitive Qal sense where processes or supplies reach their natural endpoint without an agent actively finishing them. Water in the wineskin runs out (Gen 21:15), seven years of plenty end (Gen 41:53), temple construction reaches completion (Exod 39:32). The Korean 끝났다 'it ended' and Arabic intahā 'it concluded' capture the passive, inevitable quality of this sense. FULFILL AND COMPLETE
en: and-are-spent, and-shall-be-spent, and-they-end | **es:** Y-se-consumirá, acabará, cuando-acabe | **fr:** achever, comme-achever, destruction | **de:** Braut, lass-ihnen-sein-verzehrt, und-vollenden Gen 21:15; Gen 41:53; Exod 39:32; Ruth 2:23; 1Kgs 17:14

4. fail, languish (Qal) (15×) A poignant Qal usage describing the fading or failing of human faculties under strain — eyes dim from weeping (Ps 31:10, Job 17:5), soul faints with longing (Ps 119:81), strength wastes away under God's rebuke (Ps 39:10). Arabic kallat and Korean 쇠하다 both denote enfeeblement rather than simple ending, matching the emotional register of these lament passages. FULFILL AND COMPLETE
en: Are-spent, am-finished, fail | **es:** Desfallece, Desfallecen, Se-acaba | **fr:** achever, comme-achever, comme-à-lui | **de:** sie-vollendeten, vollendete, wie-ihm Job 11:20; Job 17:5; Job 19:27; Ps 31:10; Ps 39:10

5. spend, expend (Piel) (5×) A Piel sense focused on expending or using up resources rather than destroying enemies — David spending his strength in vain (Isa 49:4), Moses warning Israel about spending days in God's wrath (Ps 90:9), shooting arrows until depleted. The translations reflect resource depletion (Arabic atimmu, Korean 소모하다 'to consume resources') distinct from the annihilative sense 2. FULFILL AND COMPLETE
en: I-spent, finishing, to-spend | **es:** acabamos, consumí, para-consumar | **fr:** achever, comme-achever | **de:** vollenden, vollendete 1Chr 28:20; Ps 90:9; Isa 49:4; Ezek 20:8; Ezek 20:21

6. be determined, decreed (Qal) (4×) A specialized Qal usage in narrative contexts where a course of action or fate is settled, determined, or decreed as final — Jonathan warning David that Saul's evil is determined (1 Sam 20:7, 9), Esther recognizing Haman's doom is sealed (Esth 7:7). Arabic quḍiyat 'it was judged' and Korean 결정되었다 'it was decided' emphasize judicial finality rather than mere completion. JUDGING AND DECIDING
en: is-determined, was-determined | **es:** decidida, estaba-determinada, se-completó | **fr:** achever, est-determined | **de:** ihre-Schwiegertochter, ist-determined 1Sam 20:7; 1Sam 20:9; 1Sam 25:17; Esth 7:7

7. fulfill, accomplish (Qal) (4×) An intransitive Qal sense emphasizing teleological fulfillment — purposes, prophecies, or divine plans reaching their appointed fruition. Used of Solomon's temple being finished in all its details (1 Kgs 6:38), Cyrus' decree fulfilling Jeremiah's seventy-year prophecy (2 Chr 36:22, Ezra 1:1). The multilingual glosses highlight purposeful accomplishment (Arabic itmām, Korean 성취하다) rather than accidental ending. FULFILL AND COMPLETE
en: its-completion, to-complete, to-fulfill | **es:** fue-terminada, para-cumplir, para-cumplirse | **fr:** achever, fut-acheva | **de:** vollenden, vollendete, war-finished 1Kgs 6:38; 2Chr 8:16; 2Chr 36:22; Ezra 1:1

8. be completed (Pual) (2×) The passive Pual form indicating that a work or creation has been brought to completion by an external agent. Genesis 2:1 declares the heavens and earth 'were finished' by God's creative acts, and Psalm 72:20 marks the conclusion of David's prayers. Korean 완성되었다 'was completed' and Arabic uktumilat 'was made complete' capture the sense of being finished by another's agency. FULFILL AND COMPLETE
en: And-were-finished, are-ended | **es:** Han-terminado, Y-fueron-completados | **fr:** Et-étaient-acheva, comme-achever | **de:** und-vollendet-wurden, vollendete Gen 2:1; Ps 72:20

9. (1×) An uncertain occurrence in 2 Samuel 13:39 where David's spirit is described with a verb form that might mean 'longed' or 'ceased' — the textual and semantic ambiguity leaves translators divided between longing for Absalom and ceasing to pursue him. The multilingual glosses reveal the interpretive tension, with some choosing emotional longing and others choosing cessation. FULFILL AND COMPLETE
en: and-she-longed | **es:** y-cesó | **fr:** et-elle-longed | **de:** und-sie-longed 2Sam 13:39

10. (1×) A single difficult occurrence in Isaiah 27:10 where the context of judgment on a fortified city uses a form that may mean 'consume' or 'destroy' in parallel with cattle grazing and stripping branches. The translation evidence shows uncertainty about whether this is consumption or completion in the judgment oracle. FULFILL AND COMPLETE
en: and-consume | **es:** y-consumirá | **fr:** et-destruction | **de:** und-Vernichtung Isa 27:10

11. (1×) An isolated occurrence in Daniel 11:16 where the invading king acts with destructive power in the 'glorious land' — the form appears to indicate destruction or annihilation as part of the conquest narrative, though the precise nuance in this apocalyptic context remains somewhat uncertain in the translation traditions. DESTRUCTION AND DECAY
en: and-destruction | **es:** y-destrucción | **fr:** et-achever | **de:** und-vollenden Dan 11:16

כָּלֵה H3616 *Conj-w / Adj-fp* (1×)

failing, longing with desire

This rare adjective describes eyes that fail or grow weak with longing. In Deuteronomy 28:32, it appears in one of the covenant curses, where Moses warns that the people's eyes will look on helplessly and fail with longing as their children are given to other peoples. The word captures both the physical exhaustion of eyes strained with watching and the emotional anguish of unfulfilled desire. It derives from the root kalah, 'to complete, come to an end,' suggesting eyes that are spent or consumed with yearning.

(1×) An adjective describing eyes that fail or waste away with desire, used in the context of covenant curses. The Spanish 'desfallecerán' captures the sense of failing or fainting, while the Hebrew construct with 'eyes looking and failing toward them' creates a vivid picture of parental anguish. The term combines physical exhaustion with emotional longing, depicting eyes that grow weak from constant watching without satisfaction, a powerful image of exile's grief. DESIRE AND COVETING
en: and-failing | **es:** y-desfallecerán | **fr:** et-failing | **de:** und-failing Deut 28:32

כָּלָה H3617 *Conj-w / N-fs* (21×)

Complete destruction, annihilation; adverbially 'completely'; a determined decree of judgment.

In prophetic literature, kalah names the utter end that God brings upon rebellious peoples – a total, sweeping annihilation with nothing left over. The noun carries a finality that distinguishes it from ordinary defeat: when the prophets say God will 'make a kalah,' they mean a devastation that is both thorough and irreversible (Isa 10:23; Jer 4:27). Occasionally it functions adverbially, intensifying an action to mean 'completely' or 'altogether,' as in God's investigation of Sodom (Gen 18:21). In one passage it shades toward a fixed, irrevocable decree (1 Sam 20:33), where the sense of finality attaches not to destruction itself but to the determination behind it.

1. complete destruction, annihilation (17×) The primary sense denotes complete destruction or annihilation, almost always as an act of divine judgment. The prophets pair it with words for cutting off and decreeing (Isa 10:23, neherasah; Nah 1:8-9) to stress total, irrevocable ruin. Spanish 'destruccion, consumacion' and German 'Braut' (a homograph confusion with the separate lemma for 'bride') highlight how translations must distinguish this stern theological term. Key passages: Isaiah 28:22, Jeremiah 5:10, Nehemiah 9:31. GEOGRAPHY AND SPACE
en: a-complete-destruction, a-full-end, an-end | **es:** Destrucción, consumación, destrucción | **fr:** [כלה], comme-à-elle, destruction | **de:** Braut, Schwiegertochter, [כלה] Neh 9:31; Isa 10:23; Isa 28:22; Jer 4:27; Jer 5:10

2. completely, utterly (adverbial) (3×) Used adverbially to mean 'completely' or 'utterly,' modifying the totality of an

action rather than naming destruction itself. In Genesis 18:21 God descends to see whether the outcry against Sodom is 'altogether' as reported, and in Exodus 11:1 the word intensifies the finality of Pharaoh's expulsion of Israel. French renders this adverbial force with 'achever' (to finish), capturing the sense of thoroughness. Key passages: Genesis 18:21, 2 Chronicles 12:12. **COMPLETENESS AND TOTALITY**

en: complete, completely | **es:** completamente | **fr:** [לכלה], achever, completely | **de:** [לכלה], completely, ein-Ende Gen 18:21; Exod 11:1; 2Chr 12:12

3. determined decree (1×) A specialized sense pointing to a determined decree or settled divine purpose. In 1 Samuel 20:33, Jonathan perceives that it was 'determined' by his father Saul to kill David – the emphasis falls not on the act of destruction but on the irrevocable decision behind it. Daniel 9:27 uses a related form in the same vein. Multilingual glosses converge on 'determined' (English, French, German), underscoring the volitional, decretal aspect. **DESTRUCTION AND DECAY**

en: determined | **es:** completada | **fr:** determined | **de:** determined 1Sam 20:33

כַּלָּה H3618 *N-fsc / 3ms* (34×)

Daughter-in-law or bride; a woman defined by her marriage relationship, either as a son's wife or as a woman on her wedding day.

In Hebrew kinship vocabulary, kallah holds a dual identity. In the patriarchal narratives and legal texts, it designates a daughter-in-law — Tamar to Judah (Gen 38:11, 16, 24), Ruth to Naomi (Ruth 1:22; 4:15). In the prophets and Song of Songs, it becomes the radiant 'bride,' adorning herself with joy (Isa 49:18; 61:10) or addressed tenderly as beloved (Song 4:8-12). Jeremiah pairs it with hatan (bridegroom) to depict the sounds of celebration that will fall silent in judgment (Jer 7:34; 25:10). Spanish perfectly mirrors the split: 'nuera' for daughter-in-law and 'novia' for bride.

1. daughter-in-law (19×) Daughter-in-law — a son's wife in relation to his parents. The primary familial sense appears throughout the Torah and Ruth narrative: Tamar as Judah's kallah (Gen 38:11, 16, 24), the Levitical prohibitions against uncovering a daughter-in-law (Lev 18:15; 20:12), and above all Ruth's devoted relationship with Naomi (Ruth 1:6-8, 22; 2:20, 22; 4:15). Spanish 'nuera,' French 'belle-fille,' and German 'Schwiegertochter' all confirm this kinship sense. Micah 7:6 uses it in the prophecy that a daughter-in-law will rise against her mother-in-law. **GEOGRAPHY AND SPACE**

en: and-her-daughters-in-law, and-his-daughter-in-law, and-your-daughters-in-law | **es:** Y-su-nuera, a-su-nuera, nuera | **fr:** [כלתו], comme-à-elle, et-sa-filles-dans-loi | **de:** Schwiegertochter, Tochter-in-Gesetz-dein, Tochter-in-Gesetz-sein Gen 11:31; Gen 38:11; Gen 38:16; Gen 38:24; Lev 18:15

2. bride (15×) Bride — a woman at her wedding or in the context of marriage celebration, used both literally and as a powerful theological metaphor. The Song of Songs addresses the beloved as kallah six times (4:8-12; 5:1), and the prophets employ the image of a bride adorning herself to depict Zion's restoration (Isa 49:18; 61:10; 62:5). Jeremiah's recurring phrase 'the voice of the bridegroom and the voice of the bride' (Jer 7:34; 16:9; 25:10; 33:11) makes the wedding pair a symbol of communal joy. Spanish 'novia' and German 'Braut' capture this celebratory register distinctly from the kinship term. **BRIDE DAUGHTER-IN-LAW**

en: a-bride, and-bride, and-like-bride | **es:** como-novia, la-novia, novia | **fr:** comme-destruction, destruction, et-épouse | **de:** Braut, Schwiegertochter, und-Braut Song 4:8; Song 4:9; Song 4:10; Song 4:11; Song 4:12

כְּלוּב H3619 *N-msc* (3×)

basket or cage for holding birds or summer fruit

A container woven from reeds or wicker, used either as a bird cage or fruit basket. Jeremiah uses it as a powerful metaphor for Jerusalem's corrupted leadership—like a cage crammed with birds, the city is filled with deceit and ill-gotten gain. Amos employs it more literally for a basket of ripe summer fruit, which becomes a visual pun on Israel's impending end.

(3×) Jeremiah 5:27 deploys the simile of a cage (כְּלוּב) full of birds to describe houses packed with treachery. Amos 8:1-2 features a vision of a basket of summer fruit (קַיִץ), wordplaying with קֵץ (end). Cross-linguistic evidence shows 'cage' dominating in Jeremiah (Spanish jaula, French cage), while 'basket' prevails in Amos contexts. The term's dual capacity—to hold living creatures or harvested produce—enriches both prophetic images. **GEOGRAPHY AND SPACE**

en: A-basket-of-, a-basket-of-, like-cage | **es:** Como-jaula, Una-canasta-de, una-canasta-de | **fr:** [ככלוב], cage | **de:** [ככלוב], [כלוב] Jer 5:27; Amos 8:1; Amos 8:2

כְּלוּב H3620 *Conj-w / N-proper-ms* (2×)

a man in Judah's genealogy and father of one of David's officers

Chelub appears as two individuals in Chronicles. The name may be related to Caleb, and some scholars suggest textual connections between these names in the genealogical records. One Chelub is listed in Judah's genealogy (1 Chronicles 4:11), possibly connected to Caleb ben Hezron. The other is identified as father of Ezri, who oversaw David's field workers (1 Chronicles 27:26). The name's appearance in agricultural and administrative contexts may reflect family occupation or land holdings.

(2×) A personal name appearing in two distinct genealogical contexts in Chronicles. The connection to Caleb suggested by some textual traditions points to possible textual variants or family relationships in Judah's tribal records. Both occurrences place Chelub within administrative or genealogical frameworks emphasizing land and lineage. **PROPER NAMES (PERSONAL)**

en: Keluv, and-Keluv | **es:** Quelub, Y-Quelub | **fr:** [וכלוב], [כלוב] | **de:** [וכלוב], [כלוב] 1Chr 4:11; 1Chr 27:26

כְּלוּבַי H3621 *N-proper-ms* (1×)

Chelubai (son of Hezron, also called Caleb)

Chelubai appears in the Chronicler's genealogy of Judah as a son of Hezron (1 Chronicles 2:9). The same individual is called Caleb in verse 18 and following verses, suggesting Chelubai is simply a variant form of the more familiar name Caleb. The Septuagint manuscripts show considerable variation in rendering the name, reflecting the textual uncertainty. This is not the famous Caleb who spied out the land, but rather his ancestor, an important figure in Judah's tribal lineage.

(1×) A personal name appearing in Judahite genealogies, representing an alternate form of Caleb. The French and German leave the name untranslated, while Spanish offers 'Quelubay,' attempting to represent the Hebrew pronunciation. The equivalence with Caleb in the same chapter indicates this is a name variant rather than a different person, though the reason for the variation—whether dialectical, scribal, or representing an actual alternate name—remains unclear. **PROPER NAMES (PERSONAL)**

en: Keluv | **es:** Quelubay | **fr:** [כלובי] | **de:** [כלובי] 1Chr 2:9

כְּלוּהִי H3622 *N-proper-ms* (2×)

an Israelite who had married a foreign wife during the exile

Cheluhu was among the men confronted by Ezra for marrying foreign wives in violation of covenant law. His name appears in the list of those who agreed to divorce their foreign wives as part of the post-exilic reform (Ezra 10:35). The double occurrence represents the Ketiv/Qere textual tradition, showing variant spellings preserved in the Hebrew text. This episode reflects the crisis of identity and faithfulness facing the returned exiles as they sought to reestablish covenant community.

(2×) One of the Israelite men named in Ezra's reform who had taken a foreign wife. Both textual occurrences (Ketiv and Qere variants) refer to the same individual in the same verse, showing textual transmission variants. His inclusion in this list marked him as someone who participated in the problematic intermarriage that threatened the community's covenant distinctiveness, but also as one who responded to the call for reform. **PROPHETS AND PROPHECY**

en: Keluhu, [Keluhi] | **es:** Keluhu, [Kelehi] | **fr:** [כלהי], [כלוהו] | **de:** [(כלוהו)], [[כלהי]] Ezra 10:35

כְּלוּלָה H3623 *N-fpc / 2fs* (1×)

betrothal (the time or state of being betrothed)

This noun denotes the betrothal period, that special time between engagement and marriage. It appears in Jeremiah 2:2, where God reminisces through the prophet about Israel's 'betrothal-time' in the wilderness—a metaphor for the early, devoted relationship between Yahweh and his people after the Exodus. The word is parallel to 'the days of your youth,' emphasizing the freshness and fidelity of that initial covenant relationship. Betrothal in ancient Israel was a legally binding commitment, not merely an engagement as moderns might understand it.

(1×) The period or state of betrothal, used metaphorically for Israel's early relationship with God. The Spanish 'desposorios' captures the formal betrothal sense, while the context in Jeremiah pairs it with 'youth' to evoke the honeymoon period of Israel's covenant faithfulness in the wilderness. The plural form suggests either an abstract or intensive meaning—the fullness of the betrothal time. This tender image contrasts sharply with Israel's later unfaithfulness, making it a poignant prophetic device. **BETROTHAL ENGAGEMENT**

en: of-your-betrothal | **es:** tus-desposorios | **fr:** [כלולתיך] | **de:** [כלולתיך] Jer 2:2

כֹּלַח H3624 *N-ms* (2×)

vigor, physical strength, or prime of life

This term denotes robust physical strength or the vigor of full maturity. Job uses it in both a positive promise (5:26, arriving at the grave in full vigor) and a bitter lament (30:2, those whose vigor has perished). The word suggests not merely strength but the firm, rugged vitality of someone at their peak. The contrast between these two uses highlights Job's movement from receiving conventional wisdom about a blessed life to experiencing the opposite reality.

(2×) Physical vigor or robust strength, particularly associated with mature vitality. In Job 5:26, it describes dying at a good old age with powers unimpaired, the ideal of a blessed life. By Job 30:2, it characterizes what has been lost - the departed strength of those now useless and broken. The term captures peak physical capacity, the strength that comes with full maturity rather than youth alone. **OLD AGE**

en: in-vigor, vigor | **es:** en-madurez, vigor | **fr:** dans-כלח ,בכלח | **de:** [בכלח], [כלח] Job 5:26; Job 30:2

כַּלַח H3625 *N-proper-fs* (2×)

ancient Assyrian city built by Nimrod, later called Nimrud

Calah was one of the great cities of Assyria, built according to Genesis 10 during Nimrod's empire-building. Located at the strategic junction of the Upper Zab and Tigris rivers, it corresponds to the Assyrian Kalhu and the modern archaeological site of Nimrud in northern Iraq. The city served as an important Assyrian capital at various periods. Its mention in Genesis 10:11-12 places it among the foundational cities of Mesopotamian civilization, demonstrating the Bible's geographical awareness of the ancient Near East.

(2×) One of the four major cities associated with Assyria's origins in the Table of Nations. The archaeological identification with Nimrud has revealed massive palace complexes and reliefs documenting Assyrian imperial power. Its biblical mention in a foundational genealogy underscores its significance in the ancient world's urban landscape. **PERSONAL NAMES**

en: Calah | **es:** Kálaj | **fr:** Calah | **de:** Kalach Gen 10:11; Gen 10:12

כל־חֹזֶה H3626 *N-proper-ms* (2×)

father of Shallun and ancestor in Judah, name meaning 'all of him is seer'

This compound name means 'all [of him is a] seer' or 'every seer,' suggesting prophetic connections or spiritual reputation in the family line. Two individuals bear this name in Nehemiah: the father of Shallun who helped rebuild Jerusalem's wall (3:15) and a figure in Judah's genealogy (11:5). The relationship between these two is uncertain. The name's meaning may indicate a family known for prophetic gifts or spiritual insight, fitting the post-exilic community's emphasis on divine guidance.

(2×) A personal name borne by at least two men in Nehemiah's account of post-exilic Jerusalem. The name's prophetic overtones ('all/every seer') distinguish this family line. Both occurrences connect Col-hozeh to Jerusalem's restoration, either through physical reconstruction (chapter 3) or through genealogical continuity in the repopulated city (chapter 11). **PROPER NAMES (PERSONAL)**

en: Col-hozeh, Kol-Chozeh | **es:** Col-Hoze, Col-Hozé | **fr:** [כלחזה] | **de:** [כלחזה] Neh 3:15; Neh 11:5

כְּלִי H3627 *N-mpc / 3ms* (325×)

Vessel, utensil, container; weapon, armor; implement, article, tool; goods, baggage; musical instrument

One of Hebrew's most semantically versatile nouns, covering virtually any crafted object. From sacred tabernacle vessels (Exod 27:19) to weapons of war (Gen 49:5), from David's shepherd's bag (1 Sam 17:40) to temple instruments of praise (1 Chr 15:16), keli derives its breadth from a root sense of something completed or contained. Arabic splits these functions across several words — ina' for vessels, silah for weapons, alat for instruments — revealing distinctions that Hebrew collapses into a single lexeme. Context and construct chains do the disambiguating work.

1. vessel or container (206×) The core and most frequent sense (206x): a receptacle or container — pot, jar, bowl, vat, or sacred vessel. Arabic ina'/aniya maps directly here. Tabernacle inventory lists (Exod 27:19; 38:3, 30) account for a large share, and the potter's vessel of Jer 18:4 became a powerful prophetic metaphor for divine sovereignty over human destiny. **GEOGRAPHY AND SPACE**

en: utensils-of, vessels-of | **es:** los-utensilios-de, utensilios-de, utensilios-de- | **fr:** ustensiles-de, vases-de, vessels-de | **de:** Gefaesse-von, Geraete-von Exod 27:19; Exod 31:7; Exod 35:22; Exod 38:3; Exod 38:30

2. weapon or armor (59×) Weapons and armor (59x): implements of warfare including swords, spears, bows, and defensive gear. Arabic silah and Swahili silaha capture this military register. Simeon and Levi's 'vessels of violence' (Gen 49:5) is the earliest attestation; the phrase kele milhamah ('weapons of war') becomes formulaic in Deuteronomy and the histories (Deut 1:41; Judg 18:11). **GEOGRAPHY AND SPACE**

en: his-armor, his-weapons | **es:** armas-de-él, sus-armas | **fr:** son-armes, ustensile | **de:** Geraet, sein-weapons Gen 49:5; Num 35:16; Num 35:18; Deut 1:41; Judg 18:11

3. goods or baggage (22×) Goods, baggage, or personal belongings (22x): portable property carried on journeys or stored in households. Arabic amti'a/mata' and Korean jim/mulgeon reflect the semantic range. Laban's search through Jacob's 'goods' (Gen 31:37) and the stolen loot hidden among Israel's kelim (Josh 7:11) exemplify possessions in narrative tension. **GEOGRAPHY AND SPACE**

en: among-their-goods, and-equipment, and-with-implements-of | **es:** artículos-de, el-equipaje, en-sus-vasijas | **fr:** comme-à-moi, et-avec-implements-de, et-equipment | **de:** Gefaesse, Geraet, Geraete Gen 31:37; Gen 45:20; Exod 22:7; Deut 22:5; Josh 7:11

4. article or thing (21×) A general article or thing (21x): used abstractly for any object without further specification. The construct kele kesef u-khele zahav, 'articles of silver and articles of gold' (Gen 24:53; Exod 3:22; 11:2), recurs in contexts of gift-giving and the Exodus plundering, where the word functions as a near-generic classifier. **GEOGRAPHY AND SPACE**

en: and-articles-of, and-vessels-of, articles-of | **es:** como-utensilios-de, el-utensilio, objeto-de | **fr:** articles-de, articles-de-, chose | **de:** Gefaesse-von, Gefaesse-von-, Geraete Gen 24:53; Exod 3:22; Exod 11:2

5. musical instrument (14×) Musical instruments (14x): devices for worship music — harps, lyres, cymbals, trumpets. Arabic alat (with musical context), Korean akgi, and Hindi vadya all employ distinct instrument terminology where Hebrew uses keli plus a genitive of type. This sense clusters almost entirely in the Chronicler's temple-music passages (1 Chr 15:16; 16:5, 42; 23:5; 2 Chr 5:13). GEOGRAPHY AND SPACE
en: and-instruments-of, and-with-instruments-of, in-instruments-of- | **es:** con-instrumento-de, con-instrumentos-de, con-instrumentos-de- | **fr:** comme-à-moi, dans-instrument, et-in-ustensiles-de | **de:** Geraete, Geraete-von, in-Geraete 1Chr 15:16; 1Chr 16:5; 1Chr 16:42; 1Chr 23:5; 2Chr 5:13

6. bag or pouch (2×) A bag or pouch (2x): a small flexible container for carrying stones or provisions. Arabic kis and Swahili mfuko specify this narrower sense. Both occurrences appear in the David and Goliath narrative — the shepherd's bag from which David chose five smooth stones (1 Sam 17:40, 49). GEOGRAPHY AND SPACE
en: in-bag-of, the-bag | **es:** en-bolsa-de, la-bolsa | **fr:** dans-bag-de, le-bag | **de:** der-bag, in-bag-von 1Sam 17:40; 1Sam 17:49

7. (1×) Ornamental jewelry or finery (1x at Isa 61:10): a bride adorning herself with her kelim, rendered 'jewels' in English. This metaphorical extension — from crafted object to personal adornment — fits the broader semantic logic of keli as anything fashioned with skill, here applied to the eschatological joy of Zion. WEAPONS AND WARFARE
en: her-jewels | **es:** con-sus-joyas | **fr:** ustensile | **de:** Geraet Isa 61:10

כְּלוּא H3628 *Art / N-msc* (4×)
prison, place of confinement (Ketiv-Qere variant of כְּלָא)
This word represents a textual variant (Ketiv vs. Qere) for 'prison,' appearing in Jeremiah's accounts of royal imprisonment. The phrase 'house of confinement' designates the royal prison where prophets and enemies of the state were held. Jeremiah himself knew such confinement, as did Judah's last king Jehoiachin, who spent decades in Babylonian imprisonment before his eventual release and honor at the Babylonian king's table.

(4×) The term appears twice in Jeremiah with Ketiv-Qere variation. Jeremiah 37:4 notes that 'Jeremiah had not yet been put into the prison,' using both readings to designate the place of confinement. Jeremiah 52:31 describes how the king of Babylon brought Jehoiachin 'out of the prison' and showed him favor. The multilingual glosses preserve both variants in brackets: Spanish la-prisión with kethiv marking, French and German similarly bracketing both Hebrew forms, showing translators' awareness of the textual variation between the consonantal text and the traditional reading. PRISON AND CONFINEMENT
en: (the-prison), [ketiv:the-prison], [prison] | **es:** (la-prisión), [kethiv], [la-prisión] | **fr:** [(הכלוא)], [[הכליא]] | **de:** [(הכלוא)], [[הכליא]] Jer 37:4; Jer 52:31

כְּלְיָה H3629 *N-fp* (31×)
Kidneys, both as the physical organ (especially in sacrificial ritual) and as the seat of emotions, conscience, and innermost being.
Kilyah appears only in the plural and carries two deeply interconnected senses. In the Pentateuch's sacrificial legislation, the kidneys and their surrounding fat are specified as the portion to be burned on the altar, the choicest internal offering to God (Exod 29:13; Lev 3:4). In the Psalms and Prophets, the same word becomes a profound metaphor for the innermost self, the seat of conscience, desire, and hidden thought that God alone can search and test (Ps 7:9; Jer 11:20). French reins preserves this dual register beautifully, as it does in English with the archaic reins for the inward parts. The transition from physical organ to metaphorical seat of the soul is one of Hebrew poetry's most characteristic moves.

1. kidneys (anatomical organ) (22×) The physical kidneys as an internal organ, especially in the context of animal sacrifice where they are removed with their fat and offered on the altar. Dominant across 22 occurrences, concentrated in Exodus and Leviticus priestly legislation. Spanish riñones and French reins directly name the organ, while German Nieren confirms the anatomical reading. The kidneys appear alongside the fat of the entrails as the consecrated portion in Exodus 29:13, 22 and Leviticus 3:4, 10, 15. KIDNEYS INMOST BEING
en: from-their-kidneys, kidneys, of-kidneys | **es:** de-riñones, de-riñones-sus, los-riñones | **fr:** le-kidneys, le-reins, rein | **de:** Nieren, [כליות], [מכליותיהם] Exod 29:13; Exod 29:22; Lev 3:4; Lev 3:10

2. inmost being, conscience (9×) The inmost being, conscience, or deepest seat of emotions, where kidneys serve as a metaphor for the hidden interior life that God examines and instructs. Found in 9 poetic and prophetic passages. God tests the kidneys and heart together as a merism for the whole inner person (Ps 7:9; Jer 11:20; 17:10). The psalmist's kidneys instruct him in the night (Ps 16:7), and God's arrows pierce them as the tenderest core of suffering (Job 16:13; Lam 3:13). French reins and Spanish riñones retain the organ name even in metaphorical contexts, trusting the reader to perceive the figurative extension. KIDNEYS INMOST BEING
en: and-minds, and-my-kidneys, into-my-kidneys | **es:** en-mis-riñones, mis-riñones, y-mis-riñones | **fr:** comme-rein, dans-mes-reins, et-rein | **de:** [בכליות], [כליותי], [כליתי] Job 16:13; Job 19:27; Ps 7:9; Ps 16:7; Ps 26:2

כִּלְיוֹן H3630 *Prep-l / N-proper-ms* (3×)
Chilion, one of Naomi's two sons (Ruth 1:2, 5; 4:9)
The name of one of Elimelech and Naomi's sons, brother to Mahlon. Both brothers married Moabite women (Orpah and Ruth) but died childless in Moab during the famine years. Chilion's early death sets the stage for Ruth's remarkable loyalty to Naomi and eventual marriage to Boaz, placing her in the lineage of David.

(3×) Chilion appears at key narrative junctures in Ruth: introduced in 1:2 as Naomi's son, reported dead in 1:5 after ten years in Moab, and mentioned again in 4:9 when Boaz legally redeems the family inheritance. The name may derive from a root suggesting 'consumption' or 'wasting,' foreshadowing his untimely death. Translations consistently transliterate: Spanish Quilyón, French Kiljon, German Kiljon. PROPER NAMES (PERSONAL)
en: and-Chilion, to-Chilion | **es:** a-Quilyón, y-Quilyón | **fr:** et-Kiljon, à-Kiljon | **de:** und-Kiljon, zu-Kiljon Ruth 1:2; Ruth 1:5; Ruth 4:9

כִּלָּיוֹן H3631 *Conj-w / N-msc* (2×)
annihilation, complete destruction, or failing (as of eyesight)
This term denotes comprehensive ending or consuming, whether of sight, strength, or entire populations. It appears in two distinct contexts: the physical failing of eyes worn out by anxiety and longing (Deuteronomy 28:65) and the complete annihilation decreed against nations (Isaiah 10:22). The root suggests consumption or completion, applied both to gradual wasting and sudden destruction. The word captures both the process and finality of ending, whether through exhausting decline or decisive judgment.

(2×) Complete failing or annihilation, applied to both gradual decline and decisive destruction. In Deuteronomy, it describes eyes that fail from anxious longing, one curse among many for covenant violation. In Isaiah, it refers to the determined destruction decreed against nations, emphasizing divine sovereignty in judgment. The word encompasses both the exhaustion that comes from prolonged suffering and the finality of decreed destruction. GEOGRAPHY AND SPACE
en: and-failing-of, destruction | **es:** exterminio, y-desfallecimiento-de | **fr:** [כליון], et-failing-de | **de:** [כליון], und-failing-von Deut 28:65; Isa 10:22

כְּלִיל H3632 *N-msc* (15×)
Entire, whole, perfect; as a noun: the whole of something; a whole burnt offering consumed entirely by fire.
Kalil captures a Hebrew concept of totality that moves from quantity to quality to cult. At its most basic, it means 'entirely, wholly' — the ephod's robe is to be 'wholly of blue' (Exod 28:31). In Ezekiel's oracles the same root describes aesthetic perfection: Jerusalem was 'perfect in beauty' through God's splendor (Ezek 16:14). Spanish distinguishes completamente from perfecta, and French entièrement

from parfait, revealing what Hebrew leaves ambiguous. In sacrificial texts, kalil becomes a technical term for a whole burnt offering consumed entirely on the altar (Deut 33:10; Ps 51:19).

1. entire, wholly (8×) Quantitative completeness: 'entire, wholly, the whole of,' functioning as an adjective or adverbial accusative indicating totality. The ephod's robe is kalil tekhelet, 'entirely of blue' (Exod 28:31; 39:22), and in Judges 20:40, 'the whole of the city' ascends in smoke. Spanish completamente and German ganz-von converge on the quantitative reading. **COMPLETENESS AND TOTALITY**

en: all-of, completely, whole-of | **es:** completamente, toda, toda-entera | **fr:** [כליל], entier-de, entièrement | **de:** [כליל], alle-von, ganz-von Exod 28:31; Exod 39:22; Lev 6:22; Lev 6:23; Num 4:6

2. perfect, complete (4×) Qualitative perfection: 'perfect, flawless, complete in beauty.' Concentrated in Ezekiel and Lamentations — Jerusalem's beauty is 'perfect' through divine splendor (Ezek 16:14), Tyre is kelilat yofi, 'perfection of beauty' (Ezek 27:3; 28:12), and Jerusalem is mourned as once 'perfection of beauty' (Lam 2:15). Spanish perfecta and the distinctive construct form kelilat mark this as qualitative rather than quantitative. **PERFECTION AND WHOLENESS**

en: and-perfect-in-, perfect, perfect-in- | **es:** la-perfección-de, perfecta, perfecta-de | **fr:** [וכליל], [כליל], [כלילת] | **de:** [וכליל], [כליל], [כלילת] Lam 2:15; Ezek 16:14; Ezek 27:3; Ezek 28:12

3. whole burnt offering (3×) A whole burnt offering — a sacrifice entirely consumed by fire with no portion reserved. Levites 'put a whole burnt offering on your altar' (Deut 33:10), Samuel offers a lamb as kalil (1 Sam 7:9), and the psalmist promises God will delight in whole offerings (Ps 51:19). Spanish holocausto and German Brand-Opfer deploy specialized sacrificial vocabulary. **TOTALITY AND WHOLENESS**

en: and-whole-burnt-offering, and-whole-offering, whole | **es:** entero, y-holocausto, y-ofrenda-completa | **fr:** et-tout-entier, et-tout-entier-brûlé-offrande, tout-entier | **de:** ganz, und-ganz-Brand-Opfergabe, und-ganz-Opfer Deut 33:10; 1Sam 7:9; Ps 51:19

כַּלְכֹּל H3633 *Conj-w / N-proper-ms* (2×)

one of the wise men whom Solomon surpassed in wisdom

Calcol appears in the list of wise men whose wisdom Solomon exceeded (1 Kings 4:31). He is also mentioned in Judah's genealogy among Zerah's sons (1 Chronicles 2:6), alongside other figures associated with wisdom and music. This connection suggests he was renowned for intellectual or artistic achievement. His inclusion in both royal comparison and tribal genealogy indicates his fame was substantial enough to serve as a benchmark for measuring Solomon's unparalleled wisdom.

(2×) A proverbially wise man used to demonstrate the exceptional nature of Solomon's wisdom. The comparison implies Calcol's reputation was well-established and widely recognized. His appearance in both the wisdom comparison and in Judah's genealogical records suggests he was a historical figure whose achievements in wisdom, possibly including music or poetry, made him a natural reference point for measuring intellectual excellence. **PROPER NAMES (PERSONAL)**

en: and-Calcol, and-Kalkol | **es:** y-Calcol, y-Kalkol | **fr:** [וכלכל], et-Calcol | **de:** [וכלכל], und-Calcol 1Kgs 4:31; 1Chr 2:6

כָּלַל H3634 *V-Qal-Perf-3cp* (2×)

to complete, perfect, or bring to full beauty

This verb describes bringing something to consummate perfection or completion. Ezekiel uses it twice (27:4, 11) in his lament over Tyre, depicted as a magnificent ship. The builders 'perfected' Tyre's beauty, bringing her to the peak of aesthetic and commercial splendor. The term suggests not merely finishing construction but achieving ideal beauty and completeness. This perfection makes Tyre's coming judgment all the more striking - even consummate beauty cannot stand against divine decree.

(2×) To perfect or complete the beauty of something, bringing it to ideal form. Both occurrences describe Tyre's builders perfecting her beauty, using the metaphor of a perfectly crafted ship. The term emphasizes not just completion but achieving consummate excellence, the highest aesthetic and functional ideal. This perfection serves rhetorically to heighten the tragedy of Tyre's fall from such heights. **PERFECTION AND WHOLENESS**

en: perfected | **es:** perfeccionaron | **fr:** parfaire | **de:** [כללו] Ezek 27:4; Ezek 27:11

כְּלַל H3635a *Conj-w / V-Hifil-ConjPerf-3ms / 3ms* (6×)

To complete or finish (Aramaic); used exclusively of completing construction of the Jerusalem temple and its walls.

An Aramaic verb found only in Ezra 4-6, where it describes the completion of building projects in post-exilic Jerusalem. Every occurrence relates to the reconstruction of the temple or the city walls under Persian-period authorization. The Shaph'el (causative) stem conveys actively bringing a project to completion, while the Ishtaph'el (passive-reflexive) describes walls 'being completed.' Spanish renders it aptly with terminar and completar, capturing the sense of finishing what was begun. The word may be a loanword from Akkadian suklulu ('to bring to perfection'), linking Babylonian administrative vocabulary to the Persian-era rebuilding narrative.

complete, finish (Hifil/Pual: bring to completion) (6×) To complete or finish a construction project, attested exclusively in the Aramaic sections of Ezra regarding the rebuilding of the Jerusalem temple and city walls. In the active Shaph'el stem: 'they finished it' (Ezra 5:11; 6:14) and 'they completed the walls' (Ezra 4:12); in the Ishtaph'el passive: 'the walls will be completed' (Ezra 4:13, 16). The infinitive form appears in official correspondence asking about authorization 'to finish' the temple (Ezra 5:3, 9). Possibly borrowed from Akkadian suklulu, connecting Persian-era administrative language to the theological drama of temple restoration. **FULFILL AND COMPLETE**

en: [ketiv], and-finished, and-finished-it | **es:** (terminaron), [terminaron], para-completar? | **fr:** [אשכללו], [ושכללה], [ושכללו] | **de:** [(שכלילו)], [[אשכללו]], [ושכללה] Ezra 4:12; Ezra 5:3; Ezra 5:9; Ezra 5:11

כְּלַל H3635b *V-Hitpael-Imperf-3mp* (2×)

to be completed or finished (Aramaic)

This Aramaic verb appears in Ezra in the Hitpael stem, referring to the completion of city walls. The passive or reflexive sense indicates walls reaching their completed state or being fully finished. The context involves Persian officials warning about the dangerous implications of Jerusalem's walls being completed, fearing rebellion once the city is fortified. The term emphasizes the finishing of construction to full defensive capability, not merely partial progress.

(2×) An Aramaic verb describing the completion of Jerusalem's walls, used in Persian correspondence warning of political consequences. Both instances (Ezra 4:13, 16) appear in letters from officials to the king, expressing concern that completed walls will enable rebellion and loss of revenue. The Hitpael form emphasizes the walls reaching their finished, functional state, transforming Jerusalem from vulnerable ruin to defensible city. **FULFILL AND COMPLETE**

en: completed | **es:** son-completados | **fr:** [ישתכללון] | **de:** [ישתכללון] Ezra 4:13; Ezra 4:16

כְּלָל H3636 *Conj-w / N-proper-ms* (1×)

Kelal (an Israelite who married a foreign wife)

Kelal was one of the Israelites listed in Ezra 10:30 who had married foreign women during the exile period and were required to send them away as part of Ezra's reforms. He is mentioned without any additional identifying information beyond his name. The name appears in a long list of those who had compromised the community's covenant identity through intermarriage. The Septuagint renderings show typical variation in how Greek scribes transliterated Hebrew names.

(1×) A personal name of an individual involved in the post-exilic intermarriage crisis documented in Ezra. The multilingual evidence shows the name transliterated with minor variations reflecting different phonetic traditions. No biographical details beyond his participation in foreign marriage are recorded, making him one of many names preserved solely because of involvement in this significant moment of covenant renewal and community boundary-definition in the Persian period. **PROPER NAMES (PERSONAL)**

en: and-Kelal | **es:** y-Kelal | **fr:** [וכלל] | **de:** [וכלל] Ezra 10:30

כָּלַם H3637 *V-Nifal-Perf-1cs* (38×)

To be ashamed, be disgraced (Nifal); to humiliate, put to shame (Hifil); to be caused shame (Hofal)

A verb whose three stems map a full circuit of shame: the Nifal expresses being ashamed, the Hifil the causative act of humiliating another, and the rare Hofal the passive experience of having disgrace inflicted. When Moses asks about Miriam, 'Would she not be ashamed seven days?' (Num 12:14), the Nifal captures disgrace felt inwardly. Boaz orders his men not to 'humiliate' Ruth (Ruth 2:15) – the Hifil targets dignity. Arabic cognate 'kalama' (to wound) hints at the physical origin behind the psychological sense.

1. be ashamed, be disgraced (Nifal) (25×) The Nifal stem: experiencing shame or public disgrace as an internal state. Numbers 12:14 sets the paradigm – shame that lasts and isolates. In Isaiah 45:16-17 idolaters 'are ashamed' while Israel 'shall not be ashamed,' framing shame as salvation's antithesis. Ezra 9:6 turns shame inward as penitence. Spanish 'avergonzarse' reflects the passive-reflexive Nifal. **SHAME AND REVERENCE**

en: I-was-humiliated, and-be-disgraced, and-be-humiliated | **es:** avergonzarte, fueron-humillados, fui-humillado | **fr:** [נכלמו], avoir-honte, elle-être-ashamed | **de:** [והכלמו], [ויכלמו], [ונכלמת] Num 12:14; 2Sam 10:5; 2Sam 19:3; 1Chr 19:5; 2Chr 30:15

2. put to shame, humiliate (Hifil) (10×) The Hifil stem: actively causing shame to another person. Judges 18:7 describes a city with no one to 'put them to shame'; Ruth 2:15 instructs reapers not to 'humiliate' the gleaner; 1 Samuel 20:34 records Jonathan's anger because Saul had 'disgraced' David. Spanish 'avergonzar' (transitive) and French 'humilier' mark the causative agent. **SHAME AND REVERENCE**

en: and-humiliated-us, feeling-shame, had-humiliated-him | **es:** avergonzará, cuando-avergüence, la-avergüencen | **fr:** avait-humilia-lui, avoir-honte, avoir-honte-moi | **de:** [יכלים], [מכלם], [תכלימוה] Judg 18:7; Ruth 2:15; 1Sam 20:34; 1Sam 25:7; Job 11:3

3. be humiliated by another (Hofal) (3×) The Hofal stem (passive of Hifil): being caused shame by an external agent. Only three occurrences distinguish this from the Nifal by emphasizing that disgrace was inflicted. In 1 Samuel 25:15, servants report they 'were not shamed' by David's men; Jeremiah 14:3 depicts nobles 'put to shame' by drought. The construction stresses the agent behind the humiliation. **SHAME AND REVERENCE**

en: and-humiliated, we-were-shamed | **es:** fuimos-avergonzados, y-se-humillaron, y-serás-humillada | **fr:** et-avoir-honte, nous-furent-shamed | **de:** und-beschaemen, wir-waren-shamed 1Sam 25:15; Jer 14:3; Jer 22:22

כִּלְמַד H3638 *N-proper-fs* (1×)

Chilmad (possibly a place in Mesopotamia)

Chilmad appears in Ezekiel 27:23 in the oracle against Tyre, listed among trading partners that included Haran and Eden. The identification is uncertain; some scholars connect it with Kalwadha near Baghdad, while others suggest the text may be corrupt. The Targum reads 'and Media,' leading some to emend to 'all Media.' Another proposal reads it as 'as your apprentice,' from a root meaning 'to learn,' though this seems less likely. The geographical context suggests a Mesopotamian location involved in international trade.

(1×) A place name of disputed identification in Ezekiel's trading network oracle. The multilingual evidence shows translators uncertain how to handle it—French attempts 'comme pour mesurer' (suggesting the 'apprentice' interpretation), while German leaves it untranslated. The pairing with Asshur (Assyria) and the overall context of Mesopotamian trade centers supports a geographical reading, though the exact location remains elusive. The textual difficulties reflect the challenges of preserving ancient commercial geography. **PERSONAL NAMES**

en: Chilmad | **es:** Quilmad | **fr:** comme-pour-mesurer | **de:** [כלמד] Ezek 27:23

כְּלִמָּה H3639 *N-fsc* (30×)

Shame, ignominy, disgrace; insult or reproach experienced as humiliation before God or others

A weighty noun in the vocabulary of dishonor, often paired with its near-synonym boshet (shame). It describes the burning experience of being put to public shame – whether as divine judgment on the wicked, who 'go into ignominy' (Isa 45:16), or as the anguished cry of the righteous who feel their disgrace like a garment covering them (Jer 3:25, Ps 109:29). Job protests that his friends' correction is an 'insulting reproach' (Job 20:3), revealing the word's capacity to denote active affront, not just passive condition. In its rare plural form (Isa 50:6), it points to concrete, repeated acts of humiliation – the Servant who did not hide his face from 'insults and spitting.' French 'confusion' and German 'Schande' each reflect different registers of this shame vocabulary.

1. shame, ignominy (21×) The subjective state or condition of shame and ignominy, often as a consequence of sin, defeat, or divine judgment. The psalmist prays that his enemies be 'clothed with shame' (Ps 109:29), and Isaiah warns that idol-makers 'shall go into ignominy' together (Isa 45:16). Frequently paired with boshet in prophetic denunciations (Isa 30:3, 61:7), this sense emphasizes the inner experience of being shamed. Spanish 'verguenza' and French 'confusion' both center on this felt condition. **SHAME AND DISGRACE**

en: and-shame, in-humiliation, my-disgrace | **es:** de-vergüenza, en-vergüenza, mi-vergüenza | **fr:** comme-honte, confusion, dans-la-confusion | **de:** Schande, [בכלמה], [וכלמה] Job 20:3; Ps 4:2; Ps 69:7; Ps 109:29; Prov 18:13

2. disgrace, reproach (8×) Public disgrace, dishonor, or reproach experienced as a social consequence – the external dimension of humiliation inflicted by others or recognized by the community. The psalmist laments 'my dishonor is continually before me' (Ps 44:15), and Jeremiah depicts Israel's shame as something that 'covers us' (Jer 3:25). In Ps 69:19, the sufferer appeals to God who knows his 'reproach, shame, and dishonor.' German 'Schande' captures this public, external quality. **SHAME AND DISGRACE**

en: and-disgrace, and-dishonor, and-humiliation | **es:** afrentas, mi-afrenta, nuestra-afrenta | **fr:** comme-honte, confusion, et-confusion | **de:** [וכלמה], [כלמות], [כלמתנו] Ps 35:26; Ps 44:15; Ps 69:19; Ps 71:13; Isa 30:3

3. insults, acts of humiliation (1×) Concrete acts or instances of insult and humiliation, used in the plural to denote repeated affronts. In Isa 50:6, the Suffering Servant testifies 'I did not hide my face from insults and spitting,' where the plural kelimmot points to specific, repeated acts of degradation rather than a general state. This anticipatory prophecy of the Servant's suffering gives the word its most visceral, enacted force. **SHAME AND DISGRACE**

en: from-insults | **es:** de-humillaciones | **fr:** confusion | **de:** [מכלמות] Isa 50:6

כְּלִמּוּת H3640 *Conj-w / N-fsc* (1×)

disgrace, ignominy

This noun denotes lasting shame or disgrace. Jeremiah 23:40 uses it in parallel with 'perpetual reproach' to describe the enduring humiliation God promises to bring upon the false prophets and inhabitants of Jerusalem. The word emphasizes not just momentary embarrassment but deep, lasting dishonor. It appears in the context of divine judgment, where shame becomes both punishment and public testimony to covenant violation. The parallel structure with 'reproach' (cherpah) reinforces the comprehensive nature of the disgrace.

(1×) A term for enduring shame or ignominy in the context of prophetic judgment. The Spanish 'vergüenza' (shame) captures the essential meaning, while the construct form 'shame of' is followed by

'eternity,' creating the phrase 'everlasting disgrace.' The parallel with perpetual reproach in Jeremiah intensifies the severity of judgment—this is not temporary embarrassment but permanent dishonor. The multilingual consistency in expressing shame/disgrace confirms the core semantic value of lasting humiliation. **GEOGRAPHY AND SPACE**

en: and-shame-of | **es:** y-verguenza-de | **fr:** [וכלמות] | **de:** [וכלמות] Jer 23:40

כַּלְנֵה H3641a *Conj-w / N-proper-fs* (1×)

Calneh (a city in Babylonia)

Calneh was one of the cities in Nimrod's kingdom in the land of Shinar, according to Genesis 10:10. It is listed alongside Babel, Erech, and Accad as part of the early empire building in Mesopotamia. Scholars have proposed identifying it with various Babylonian sites, including the city of Kullunu conquered by Sargon, though the identification remains uncertain. The name reflects the ancient geographical and political landscape of lower Mesopotamia in the Table of Nations, mapping the spread of post-flood civilization.

(1×) A city name in the Table of Nations, representing one of the urban centers of early Babylonian civilization. The multilingual evidence shows consistent transliteration (Spanish 'Kalné,' French 'Calneh'), preserving the proper name across language boundaries. Its association with Nimrod, history's first empire builder according to Genesis, places it in the foundational narrative of human civilization and kingdom formation. The difficulty of precise identification reflects the chronological distance and textual challenges in correlating ancient sources. **PERSONAL NAMES**

en: and-Calneh | **es:** y-Kalné | **fr:** et-Calneh | **de:** und-Kalne Gen 10:10

כַּלְנֵה H3641b *N-proper-fs* (2×)

ancient city conquered by Assyria, possibly Calneh or the same as Kullani

This city appears in two prophetic contexts concerning Assyrian conquests. Isaiah 10:9 lists it among cities that fell to Assyrian expansion, while Amos 6:2 includes it in a rhetorical question challenging Israel's complacency. The identification is uncertain, with proposals including Calneh (Ezekiel 27:23), Kullani near Aleppo (conquered by Tiglath-Pileser III in 738 BC), or Kunulua southeast of Antioch. The textual variations and geographical uncertainty reflect the distance and complexity of tracking ancient Near Eastern toponymy.

(2×) A significant city that fell to Assyrian military expansion, used in prophetic rhetoric to demonstrate either imperial power (Isaiah) or Israel's false security (Amos). The city's conquest served as evidence that no city, however strong, could stand against Assyria's advance - a warning to those trusting in military might rather than YHWH. The exact location remains debated among several northern Mesopotamian sites. **PERSONAL NAMES**

en: Calno, Kalneh | **es:** a-Calne, es-Kalno | **fr:** Kalnéh, [כלנו] | **de:** [כלנה], [כלנו] Isa 10:9; Amos 6:2

כָּמַהּ H3642 *V-Qal-Perf-3ms* (1×)

to long for, yearn for, faint with desire

This verb expresses intense physical and emotional longing. In Psalm 63:1, David writes that his flesh longs or faints for God, parallel to his soul thirsting for God. The word conveys the body's visceral response to spiritual desire—not merely mental wanting but a whole-person yearning that affects physical vitality. The Arabic cognate suggests paleness or weakness, while the Syriac relates to blindness, all pointing to a draining or exhausting quality. It is the body's participation in the soul's thirst for the divine presence.

(1×) A verb expressing physical longing or fainting, used of David's bodily yearning for God in a spiritual context. The Spanish 'anhela' (longs for, yearns for) captures the intensity well, while the parallel with 'thirsts' in the psalm creates a powerful image of comprehensive desire—body and soul. The rare occurrence suggests a specialized term for particularly intense longing that affects one physically. Unlike mere mental desire, this word indicates a consuming yearning that depletes bodily vitality. **DESIRE AND COVETING**

en: longs | **es:** anhela | **fr:** comme-quoi | **de:** longs Ps 63:1

כִּמְהָם H3643 *Conj-w / N-proper-ms* (5×)

Kimham, an attendant of David associated with Barzillai; also a place name near Bethlehem

Kimham was a man closely associated with Barzillai the Gileadite, likely his son, whom David took into his retinue as a reward for Barzillai's loyalty during Absalom's rebellion (2 Sam 19:37-40). The name also appears in Jeremiah 41:17 as part of the compound place name Geruth Kimham, a lodging place near Bethlehem where Johanan's refugees stopped on their way to Egypt. The transition from personal name to toponym suggests Kimham received a land grant near Bethlehem, a detail consistent with David's promise to Barzillai.

(5×) A proper masculine name identifying an attendant of David connected with Barzillai the Gileadite, and by extension a place near Bethlehem bearing his name. English and Spanish both render 'Kimham' (Spanish also 'Quimam'). In 2 Samuel 19:37-40, he accompanies David across the Jordan; in Jeremiah 41:17, the toponym Geruth Kimham preserves his legacy as a landholder near Bethlehem. The Ketiv/Qere variation (כמוהם/כמהם) in Jeremiah suggests early scribal uncertainty. **PROPER NAMES (PERSONAL)**

en: Kimham, and-Kimham | **es:** Kimham, Quimam, y-Kimham | **fr:** Kimham, [(כמהם)], [[כמוהם]] | **de:** Kimham, [(כמהם)], [[כמוהם]] 2Sam 19:37; 2Sam 19:38; 2Sam 19:40; Jer 41:17

כְּמוֹ H3644 *Prep* (142×)

Like, as; a poetic and emphatic comparative preposition synonymous with the simpler ke-, used chiefly in verse.

Kemo is the fuller, more emphatic sibling of the common Hebrew preposition ke- ('like, as'). Built from ke- plus the interrogative mo ('what?'), it literally means something like 'the likeness of what (is) ...' and appears almost exclusively in poetry — 56 of its 142 occurrences stand as an independent word in poetic lines, while the remainder serve as a poetic equivalent of ke- before pronominal suffixes. Spanish como, French comme, and German wie all translate it identically to plain ke-, which is precisely the point: the semantic content is the same, but the register is elevated. The cognates are illuminating — Aramaic kema, Arabic kama, and Ethiopic kama all preserve this compound comparative, confirming its deep Semitic pedigree.

1. like, as (comparison) (139×) The dominant comparative sense: 'like, as,' drawing a simile or analogy between two things. Found 139 times with pronominal suffixes and in poetic lines, this is the standard function of kemo throughout its range. In Exodus 15:5 the Egyptians sink 'like a stone' (kemoh 'aven); in Job 6:15 Job's brothers are faithless 'like a wadi' that dries up. The multilingual evidence — Spanish como, French comme, German wie — treats this identically to simple ke-, confirming that kemo adds poetic register rather than new meaning. Arabic kama and Ethiopic kama preserve the same compound formation across the Semitic family. **COMPARISON AND MANNER**

en: as-, like, like- | **es:** como, como-, cosas-como | **fr:** comme, comme- | **de:** wie, wie- Gen 41:39; Exod 15:5; Exod 15:8; Neh 9:11; Job 6:15

2. and as, and like (conjoined comparison) (2×) Conjoined comparison with the conjunction waw prefixed: 'and as, and like.' Only 2 occurrences (Gen 19:15 and Isa 41:25), both linking a comparison clause to what precedes. In Genesis 19:15 the phrase marks the moment 'when the dawn arose'; in Isaiah 41:25 the conqueror comes upon rulers 'and as a potter treads clay.' Spanish y-como and German und-wie both render the conjunction-plus-comparison transparently. This is syntactically distinct — the waw prefix before a preposition is unusual and signals a deliberate poetic coordination. **COMPARISON AND MANNER**

en: and-as, treading | **es:** Y-cuando, y-como | **fr:** et-comme | **de:** und-als, und-wie Gen 19:15; Isa 41:25

3. thus, in this manner (1×) An adverbial use meaning 'thus, in this manner,' without a direct object of comparison. Attested once in Psalm 73:15, where the psalmist says 'if I had spoken thus (kemo), I would have betrayed the generation of your children.' Here kemo points backward to the preceding thought rather than forward to a compared object. French comme retains some of this deictic flexibility, but Spanish asi and the idiomatic English 'thus' show that translators recognize this as a manner adverb, not a simile marker. **MANNER ADVERBS**

en: thus | **es:** así | **fr:** comme | **de:** wie Ps 73:15

כְּמוֹשׁ H3645 *Prep-m / N-proper-ms* (9×)

Chemosh, the national deity of Moab, associated with idolatrous worship and divine judgment against pagan gods.

Chemosh was the chief god of the Moabites, whose people are called 'the people of Chemosh' in the ancient ode of Numbers 21:29. Solomon notoriously built a high place for Chemosh on the hill east of Jerusalem (1 Kgs 11:7), which Josiah later defiled during his reforms (2 Kgs 23:13). The name appears in the Moabite Stone (Mesha Inscription) as the deity to whom Moab's king attributed military victories, paralleling how Israel credited Yahweh. Jeremiah 48:13 prophesies that Moab will be ashamed of Chemosh just as Israel was ashamed of Bethel's golden calf.

Chemosh (9×) The proper name of the chief deity worshipped by the Moabites, appearing in contexts of idolatrous cult sites and prophetic judgment. Spanish renders it 'Quemos/Kemosh' while English and French retain 'Chemosh,' reflecting the LXX Chamos. Numbers 21:29 identifies Moab as 'the people of Chemosh,' and Judges 11:24 may extend his worship to the Ammonites, though this is likely a textual confusion. All nine occurrences tie Chemosh to the theological theme of Yahweh's supremacy over foreign gods. **GODS AND DEITIES**

en: (Kemosh), Chemosh, Kemosh | **es:** Kemosh, Quemos, Quemós | **fr:** Chemosh, [(כמוש)], [[כמיש]] | **de:** Chemosh, [(כמוש)], [[כמיש]] Num 21:29; Judg 11:24; 1Kgs 11:7; 1Kgs 11:33; 2Kgs 23:13

כַּמֹּן H3646 *Conj-w / N-ms* (3×)

cumin, an aromatic seed used as a spice and condiment

An herb cultivated in ancient Israel for its pungent seeds, used as a culinary seasoning. Isaiah 28 describes agricultural practices involving cumin—how it's planted, threshed with care (unlike grain, it's beaten with a rod rather than crushed with a heavy sledge), illustrating God's wisdom in adapting methods to each plant's nature. The passage uses farming imagery to reassure Judah of God's measured discipline.

(3×) All three occurrences cluster in Isaiah 28:25, 27 (×2), where the prophet contrasts cumin with wheat and barley to demonstrate proportionate wisdom in both agriculture and divine judgment. The delicate seeds require gentle threshing—a rod or staff, not a cart wheel. Multilingual glosses (Spanish comino, French kept Hebrew transliterations) reflect continuity from the ancient spice trade; cumin remains widely known across Mediterranean and Middle Eastern cuisines. **SPICE AROMATIC PERFUME**

en: and-cumin, black-cumin, is-turned | **es:** el-comino, y-comino, y-el-comino | **fr:** [וכמן], [כמן] | **de:** [וכמן], [כמן] Isa 28:25; Isa 28:27

כָּמַס H3647 *V-Qal-QalPassPrtcpl-ms* (1×)

to store up, lay up in store

This verb appears once in Deuteronomy 32:34 in the Song of Moses, where God rhetorically asks if vengeance is not stored up with him, sealed up in his treasuries. The word suggests laying something aside, keeping it in reserve for future use. However, textual scholars note the reading is uncertain, with some proposing an emendation to a different root with similar meaning. The context is divine judgment—God assures Israel that he is keeping accounts, storing up retribution for the proper time.

(1×) A passive participle meaning 'stored up' or 'laid away in store,' used of God's reserved vengeance. The Spanish 'está guardado' (is kept, is guarded) reflects the sense of something carefully preserved. The parallel phrase 'sealed up in my treasuries' reinforces the image of deliberate, secure storage awaiting future deployment. Though the Hebrew text is disputed, the meaning of reserved judgment remains clear—God maintains records and will act in his time, a sobering reminder of divine justice. **ASCENDING MOVEMENT**

en: stored-up | **es:** está-guardado | **fr:** stored-en-haut | **de:** stored-hinauf Deut 32:34

כָּמַר H3648 *V-Nifal-Perf-3cp* (4×)

to grow warm and tender (of compassion); to become hot (of skin in famine)

This verb describes the warming or stirring of deep emotion, particularly parental compassion, and also the heating of skin during famine. When used of compassion (rahamim), it captures the visceral, physiological response of tender feeling—the way a parent's heart 'grows warm' toward a child, or how God's compassion 'kindles' toward his people. In one striking physical usage, it describes skin burning hot like an oven during famine's fever. The Aramaic cognate means to warm one's flesh or food.

(4×) The Niphal verb appears describing emotional stirring and physical heating. Joseph's compassion 'grew warm and tender toward his brother' when he saw Benjamin, forcing him to withdraw and weep (Gen 43:30, J). The true mother's compassion 'was stirred for her son' when Solomon threatened to divide the baby (1Kgs 3:26). Hosea depicts God's declaration: 'My compassions are kindled together' as he determines not to destroy Ephraim (Hos 11:8, parallel to 'my heart turns over within me'). In contrast, Lamentations describes famine's physical toll: 'Our skin burns hot like an oven' because of fever accompanying starvation (Lam 5:10). French furent stirred/est affligea and Spanish se conmovieron/arde track the emotional stirring and burning across Romance branches. **MERCY AND COMPASSION**

en: are-kindled, burns-hot, were-stirred | **es:** arde, se-conmovieron, se-encendieron | **fr:** [נכמרו], furent-stirred, noircir | **de:** [נכמרו], es-wallte-auf, waren-stirred Gen 43:30; 1Kgs 3:26; Lam 5:10; Hos 11:8

כֹּמֶר H3649 *Art / N-mp* (3×)

idolatrous priest, a priest serving false gods rather than YHWH

A term specifically designating priests of pagan cults, never used of legitimate Levitical priests. King Josiah's reform (2 Kings 23:5) targeted these idolatrous clergy whom earlier kings had appointed to burn incense at the high places. The word appears in parallel with regular 'priests' (כֹּהֲנִים) in Zephaniah 1:4, distinguishing the illegitimate from those who, though serving at the Jerusalem temple, had also compromised with Baal worship.

(3×) The three biblical occurrences mark moments of religious crisis and reform. In 2 Kings 23:5, Josiah purges the כְּמָרִים appointed by Judah's kings for astral and Baal worship. Hosea 10:5 mourns that even the idolatrous priests of the calf-idol will wail over its exile. Zephaniah 1:4 prophesies their complete removal alongside Baal's remnant. Languages consistently mark the term's negative sense: Spanish 'sacerdotes idólatras,' German 'Götzenpriester.' **PRIESTS AND PRIESTHOOD**

en: and-its-idolatrous-priests, the-idolatrous-priests | **es:** los-sacerdotes-idólatras, y-sus-sacerdotes | **fr:** et-prêtre, le-idolatrous-sacrificateurs, prêtre | **de:** Goetzenpriester, der-idolatrous-Priester, und-Goetzenpriester 2Kgs 23:5; Hos 10:5; Zeph 1:4

כְּמָרִיר H3650 *N-mpc* (1×)

deep gloom, darkness

This rare plural form denotes intense darkness or deep gloom. It appears in Job 3:5, where Job curses the day of his birth and calls for darkness, shadow of death, clouds, and 'the blackness of day' to terrify it. The plural may be intensive, suggesting not ordinary darkness but the deepest possible gloom. Some scholars suggest

reading it with slightly different vowels, but the meaning remains essentially the same—this is darkness at its most oppressive. The word appears in Job's most despairing speech, where he wishes the day of his birth could be erased from existence.

(1×) An intensive plural denoting the deepest darkness or gloom that could overwhelm a day. The Spanish 'amarguras' (bitterness) represents a different interpretation, possibly connecting to a root for bitterness rather than darkness, while French and German leave it untranslated, acknowledging textual difficulty. The context in Job 3 calls for every form of darkness and terror to claim the day of his birth—this term represents the culminating, most comprehensive darkness imaginable, beyond ordinary night, involving cosmic dread. GEOGRAPHY AND SPACE

en: like-the-bitterness-of | **es:** como-amarguras-de | **fr:** כמרירי | **de:** [כמרירי] Job 3:5

H3651 *Prep* (1×)

therefore, for this reason

This is a prepositional form functioning as a discourse marker meaning 'therefore' or 'for this reason.' In 2 Samuel 18:20, it appears in a unique context where messengers discuss bringing news to David. The word functions to connect reasoning—indicating logical consequence or causation. It is one of Hebrew's common tools for marking logical flow in narrative and discourse, though this particular occurrence in Samuel is textually interesting and has generated discussion about the precise sense in context.

(1×) A prepositional form serving as a logical discourse connector, indicating reason or consequence. The multilingual evidence consistently renders it as a causal conjunction—Spanish 'por tanto' (therefore), Arabic 'li-dhālika' (for that reason). While the lemma itself is marked monosemous with only one occurrence in this specific form, the root is common throughout Hebrew as a marker of logical connection, functioning to signal that what follows is a result or conclusion based on prior information. CONJUNCTIONS AND CONTRAST

en: (because) | **es:** (por-tanto) | **fr:** (because) 2Sam 18:20

כֵּן H3651a *Adj-ms* (22×)

Right, correct, fitting; as an adverb, so or thus; of persons, honest and upright in character.

Ken is a small word with a wide reach. In Exodus 10:29 Moses tells Pharaoh 'you have spoken rightly,' and Numbers 27:7 and 36:5 use it to ratify legal claims as correct. The Syriac cognate ke'n ('rightly') confirms this core of verified correctness. In wisdom literature it shifts toward manner and degree: Psalm 65:9 and Proverbs passages use it adverbially as 'so, thus.' Its most memorable cluster comes in Genesis 42, where Joseph's brothers insist five times that they are 'honest men' (kennim), a moral claim tested across the entire Joseph cycle.

1. right, correct (11×) Right, correct, proper, or fitting, used of speech, actions, or states of affairs that are accurate or appropriate. Moses affirms Pharaoh's statement as 'right' in Exodus 10:29, and God validates the daughters of Zelophehad in Numbers 27:7. Judges 12:6 uses it of correct pronunciation. The Syriac cognate ke'n supports this core meaning of verified correctness. MANNER ADVERBS

en: right, rightly, so | **es:** Bien, Correcto, así | **fr:** ainsi, droit, droite | **de:** rechte, rechts, rightly Exod 10:29; Num 27:7; Num 36:5; Josh 2:4; Judg 12:6

2. so, thus (6×) A demonstrative adverb indicating manner or degree: 'so, thus, in this way.' Found primarily in wisdom and poetic texts such as Psalm 65:9, Proverbs 11:19, 15:7, and 28:2, and Ecclesiastes 8:10. Here the word functions as a comparative or consequential particle rather than an adjective, pointing to how things stand or follow. Spanish 'asi' and German 'so' reflect this adverbial function. MANNER ADVERBS

en: so, so-, thus | **es:** así | **fr:** ainsi | **de:** darum, so Ps 65:9; Prov 11:19; Prov 15:7; Prov 28:2; Eccl 8:10

3. honest, upright (5×) Honest, upright, trustworthy in character, applied exclusively to persons. This sense appears concentrated in the Joseph narrative of Genesis 42:11, 19, 31, 33, 34, where the brothers insist they are 'kennim' – honest men, not spies. The moral weight here goes beyond mere factual correctness to personal integrity. French 'honnete' and German 'aufrichtig' both preserve the ethical connotation. TRUTH AND FAITHFULNESS

en: honest | **es:** honrados | **fr:** honest | **de:** aufrichtig, aufrichtige Gen 42:11; Gen 42:19; Gen 42:31; Gen 42:33; Gen 42:34

כִּי עַל כֵּן H3651b *Adv* (9×)

Therefore, for this reason — a pleonastic causal phrase emphasizing the ground or basis for an action.

The compound phrase ki 'al ken literally means 'for on-account-of-thus,' a rhetorically emphatic way of saying 'because' or 'for this very reason.' It appears in narrative contexts where a speaker underscores the rationale behind an action, as when Abraham tells his heavenly visitors to accept hospitality 'for this is why you have passed by your servant' (Gen 18:5). The phrase has a slightly archaic, formal quality, appearing in patriarchal narratives (Genesis 18, 19, 33, 38), wilderness accounts (Numbers 10, 14), and prophetic speech (Jeremiah 29, 38).

therefore, for this reason, on this account (9×) A pleonastic causal conjunction meaning 'therefore, for this reason, on this account,' used to emphatically link a stated action to its underlying ground. Spanish 'así' and English 'so/thus' capture only part of the force; the Hebrew doubles the causal marker for rhetorical weight. In Genesis 18:5, Abraham urges hospitality because (ki 'al ken) this is the very purpose of the visitors' arrival. In Numbers 14:43, Moses warns of defeat because the people have turned away from Yahweh. The phrase appears nine times across Pentateuch, Judges, Samuel, and Jeremiah. MANNER ADVERBS

en: so, thus | **es:** así, esto, tanto | **fr:** ainsi | **de:** -, seid-ihr, sind-sie Gen 18:5; Gen 19:8; Gen 33:10; Gen 38:26; Num 10:31

כֵּן H3651c *Conj-w / Adv* (734×)

So, thus; therefore; this, that (anaphoric); then; indeed; to such a degree — adverb of manner, cause, and reference

Derived from the demonstrative root ka- (the same root behind ki, 'because/that'), this adverb (ken) is one of Hebrew's most versatile connective words. In nearly 500 of its 734 occurrences it means simply 'so, thus,' describing manner—'God said... and it was so' (Gen 1:7). But in over 200 instances it functions as a logical connective meaning 'therefore,' introducing the consequence of what precedes. Less frequent uses include anaphoric reference ('this thing'), temporal 'then,' emphatic 'indeed,' and degree 'so much.' Its chameleon quality makes it a key word for tracing the logical architecture of Hebrew narrative and law.

1. so, thus (manner) (495×) The primary adverb of manner: 'so, thus, in this way, likewise.' Describing conformity between command and execution, it pervades the Creation account—'and it was so' (Gen 1:7, 9, 11, 15, 24). Spanish así, French ainsi, German so all map cleanly. This sense answers the question 'how?' by pointing to a preceding description or standard. MANNER ADVERBS

en: so, so- | **es:** así | **fr:** ainsi, ainsi- | **de:** es-so, so Gen 1:7; Gen 1:9; Gen 1:11; Gen 1:15; Gen 1:24

2. therefore (causal inference) (206×) Causal-inferential conjunction 'therefore, for this reason, on account of this,' typically in the compound laken (לָכֵן). Drawing logical conclusions from prior premises, it is the backbone of prophetic judgment oracles: 'therefore thus says the LORD' (Num 20:12; Isa 5:13). Spanish por tanto, French c'est pourquoi, German darum all signal inferential force. THEREFORE PARTICLES

en: therefore | **es:** Por-tanto, por-tanto | **fr:** c'est-pourquoi | **de:** darum Gen 4:15; Exod 6:6; Num 16:11; Num 20:12; Num 25:12

3. so, thus (general discourse) (18×) A transitional discourse particle blending manner and causal nuance, advancing narrative or argument without strictly meaning either 'in this way' or 'therefore.' Found in etiological formulas like 'therefore it is called...' (Gen 10:9; 11:9; 16:14). Multilingual renderings split between manner (así, ainsi) and causal (entonces, dann), reflecting its bridging function.

MANNER ADVERBS

en: so, thus | **es:** así, eso, tanto | **fr:** ainsi | **de:** -, dann, deshalb Gen 10:9; Gen 11:9; Gen 15:14; Gen 16:14; Gen 19:22

4. this, that (anaphoric reference) (12×) Anaphoric demonstrative use pointing back to a previously mentioned situation: 'this thing, that matter, such.' In Josh 7:26 and 8:34 ken refers to 'all that was written,' and in Ps 42:6 the psalmist recalls 'this' about his soul. Spanish eso/esto, French ce, and German dies confirm the demonstrative rather than manner reading. MANNER ADVERBS

en: so, this | **es:** así, eso, esto | **fr:** ainsi, ce | **de:** dies, so Josh 7:26; Josh 8:34; Josh 10:26; Ps 42:6; Ps 45:2

5. then, at that time (1×) Temporal adverb meaning 'then, at that time,' attested once in Neh 2:16 where Nehemiah reports 'the officials did not yet know where I had gone or what I had been doing; until then (ad ken) I had told nothing.' Spanish entonces and German dann signal temporal rather than manner or causal force. MANNER ADVERBS

en: thus | **es:** entonces | **fr:** ainsi | **de:** so Neh 2:16

6. indeed, yes (affirmative) (1×) Affirmative particle meaning 'indeed, yes, truly,' used to confirm or assent. In Ezra 10:12 the assembly responds 'ken!—so it is, as you have said!' Cross-linguistically rendered with affirmative markers (Spanish así [confirming], German so [assenting]), this sense functions pragmatically as agreement rather than description. MANNER ADVERBS

en: so | **es:** así | **fr:** ainsi | **de:** so Ezra 10:12

7. so much, to such degree (1×) Degree adverb meaning 'so much, to such a degree, enough,' quantifying rather than describing manner. Attested in Judg 21:14 where the women of Jabesh-gilead 'did not suffice' (lo matse'u ken). French assez and German genug ('enough') confirm the quantitative reading, distinguishing it from the manner or causal senses. MANNER ADVERBS

en: enough | **es:** así | **fr:** assez | **de:** genug Judg 21:14

כֵּן H3652 *Adv* (8×)

Thus, so; an Aramaic adverb introducing reported speech or summarizing a preceding statement.

An Aramaic adverb meaning 'thus' or 'so,' used to introduce direct speech or to summarize what has been stated. Nearly every occurrence pairs with a verb of saying (ʾamar), forming the standard Aramaic speech-introduction formula wekhen ʾamar leh, 'and thus he said to him' (Dan 2:24). In Ezra 6:2, the variant wekhen-ketiv begawwah ('and thus was written in it') extends the usage to written records. Cognate with Biblical Hebrew ken, the word functions identically to Spanish así and French ainsi in discourse structure.

and thus (8×) A discourse adverb meaning 'thus, in this manner,' typically introducing reported speech or summarizing the content of a document. The formula wekhen ʾamar ('and thus he said') appears in Dan 2:24–25, 4:14, 6:7, and 7:5, 23, while Ezra 5:3 and 6:2 extend it to official inquiry and written records. Spanish así and German so capture the deictic function precisely — pointing forward to what follows or backward to what was established. MANNER ADVERBS

en: and-thus, thus | **es:** Así, y-así | **fr:** et-ainsi, et-oui, oui | **de:** so, und-so Ezra 5:3; Ezra 6:2; Dan 2:24; Dan 2:25; Dan 4:14

כֵּן H3653 *N-msc / 1cs* (17×)

Base, pedestal, or stand (especially of the tabernacle laver); position or office; likewise, so

The Hebrew noun ken (III) denotes a firm base or support — most concretely the pedestal of the bronze laver in the tabernacle, mentioned repeatedly across Exodus and Leviticus (Exod 30:18, 28; 38:8; Lev 8:11). From this physical foundation the word extends to mean one's appointed station or office, as when Joseph interprets the cupbearer's dream: 'within three days Pharaoh will restore you to your position' (Gen 40:13). Daniel uses it for the royal succession: one rises 'in his place' (Dan 11:7, 20, 21). Arabic qaa'ida ('base/pedestal') and Hebrew maqom ('place') together illuminate the concrete-to-abstract arc. A lone adverbial usage in 1 Kings 7:29, meaning 'likewise' or 'so,' rounds out the semantic range.

1. base, stand, pedestal (physical support) (10×) The concrete architectural sense: a base, stand, or pedestal that physically supports another object. Nearly all instances refer to the bronze stand of the laver (kiyor) in the tabernacle (Exod 30:18, 38:8, Lev 8:11). Isaiah 33:23 uses it for the socket or support of a ship's mast. Arabic qaa'ida ('base/pedestal') is a close equivalent. Spanish base and German Gestell both capture the idea of a firm supporting structure. The Priestly source uses this term with formulaic consistency across the tabernacle legislation. STANDING AND ESTABLISHING

en: and-its-stand, its-stand, pedestal | **es:** base, base-de, base-suya | **fr:** ainsi, et-son-se-tenir, pedestal | **de:** pedestal, sein-stehen, so Exod 30:18; Exod 30:28; Exod 31:9; Exod 35:16; Exod 38:8

2. place, position, office (6×) The abstract positional sense: one's appointed place, station, or office. The cupbearer is restored 'to his position' (Gen 40:13), and Joseph recounts his own restoration 'to my place' (Gen 41:13). Daniel employs it for royal succession, where each ruler rises 'in his place' or is replaced by another who stands 'in his position' (Dan 11:7, 20, 21). Arabic makaanihi ('his place') and Spanish puesto ('post/position') both reflect this institutional meaning. GEOGRAPHY AND SPACE

en: his-place, in-his-place, my-position | **es:** en-lugar-su, lugar-su, puesto-mío | **fr:** base, mon-position, position-ton | **de:** [כנן], deinen-Platz, meinen-Platz Gen 40:13; Gen 41:13; Dan 11:7; Dan 11:20; Dan 11:21

3. likewise, so (adverbial) (1×) A rare adverbial usage meaning 'likewise,' 'so,' or 'in the same manner,' where the noun's sense of 'standing, basis' has been extended to mean 'on that basis, thus.' It appears in 1 Kings 7:29 in the description of the ornamental work on the stands. The semantic trajectory from 'foundation' to 'accordingly' is paralleled by Arabic kadhalika ('likewise/thus'). This usage is marginal but lexicographically worth distinguishing from the noun senses. MANNER ADVERBS

en: likewise | **es:** así | **fr:** likewise | **de:** likewise 1Kgs 7:29

כֵּן H3654 *Adv* (7×)

Gnats or lice (the insect plague of Egypt); also a separate adverbial particle 'so, thus' in Isa 51:6.

Two entirely distinct words share this lemma entry. The primary form kinnim refers to the tiny biting insects of the third Egyptian plague (Exod 8:16-18), variously identified as gnats (Septuagint, Vulgate, most moderns) or lice (Targum, Josephus, later Hebrew). The Spanish glosses 'piojos' (lice) follow the rabbinic tradition, while French 'moustiques' (mosquitoes) leans toward the gnat identification — a longstanding entomological debate. The single occurrence in Isa 51:6 is a different word entirely: the adverb ken meaning 'so, thus,' describing how earth's inhabitants will perish 'in like manner.'

1. the gnats (6×) Gnats or lice — the swarming insects of the third Egyptian plague. In Exod 8:16-18, Aaron strikes the dust and it becomes kinnim throughout Egypt; Ps 105:31 recalls the plague in poetry. Ancient translations disagree on the species: the Septuagint and Vulgate render 'gnats' (sknipes/sciniphes), while the Targum and Josephus say 'lice.' Spanish 'piojos/los piojos' follows the lice tradition; French 'moustiques' opts for gnats. The identification remains debated, but all agree on a tiny, tormenting insect. LOCUSTS AND SWARMS

en: gnats, the-gnats | **es:** el-piojo, los-piojos, piojos | **fr:** comme-moustique, le-moustiques, moustiques | **de:** Muecken, der-Muecken, gnats Exod 8:16; Exod 8:17; Exod 8:18

2. so (1×) The adverb ken meaning 'so, thus, in like manner,' appearing in Isa 51:6 where the inhabitants of the earth will die 'so' (ken) — that is, in the same way as the heavens vanish like smoke and the earth wears out like a garment. This is lexically unrelated to the insect noun and belongs to the common Hebrew adverbial particle ken (thus, so), here listed under the same lemma number due to consonantal overlap. MANNER ADVERBS

en: so | **es:** así | **fr:** ainsi | **de:** so Isa 51:6

כָּנָה H3655 *V-Piel-Imperf-1cs* (4×)

to give a title, surname, or epithet (Piel); to flatter with honorific titles

This verb in the Piel stem means to bestow a title, cognomen, or surname on someone. Isaiah uses it when God declares he has 'given a title' to Cyrus, calling him by name before Cyrus knew God. The term can carry either honorific force (bestowing a title of honor) or, negatively, the sense of flattering with undeserved titles. Elihu insists he will not 'give flattering titles' to any man, refusing the sycophantic practice of bestowing honorifics on the unworthy. The Aramaic and Arabic cognates similarly relate to surnames and epithets.

(4×) The Piel appears in four passages about naming and titling. God tells Cyrus, 'I have called you by your name, I have titled you' though Cyrus didn't know Yahweh (Isa 45:4), bestowing the honorific title on the Persian king. Isaiah describes how the future convert will 'title himself with the name Israel' (Isa 44:5), taking the covenant name as his own surname. Conversely, Elihu declares twice, 'I will not flatter any man' and 'I do not know how to flatter' (Job 32:21-22), using the verb for the negative practice of giving undeserved honorific titles. Spanish adular (to flatter) and se llamará (will call himself) track both the negative flattery and positive self-naming aspects, while French and German leave most forms in Hebrew brackets. **CALLING AND NAMING**

en: I-titled-you, I-will-flatter, to-flatter | **es:** adular, adularé, se-llamará | **fr:** [אכנך], [יכנה], אכנה | **de:** [אכנה], [אכנך], [יכנה'] Job 32:21; Job 32:22; Isa 44:5; Isa 45:4

כַּנֵּה H3656 *Conj-w / N-proper-fs* (1×)

Canneh (a trading city in Mesopotamia)

Canneh appears in Ezekiel 27:23 in the oracle against Tyre, listed among the merchants who traded with the wealthy port city. It is grouped with Haran and Eden, suggesting a Mesopotamian location. Some scholars identify it with Calneh (though this is disputed), while the exact site remains uncertain. The Septuagint rendering 'Chanaa' provides little help in identification. What is clear is that Canneh represented an important trading center in the international commercial network that made Tyre wealthy.

(1×) A place name in Ezekiel's catalog of Tyre's trading partners, likely located in Mesopotamia. The multilingual evidence shows straightforward transliteration (Spanish 'Cane,' French 'Kanné'), treating it as a proper geographical name. Its association with Haran and Eden in the same verse confirms a region in upper Mesopotamia or Syria. The inclusion in Tyre's commercial network indicates Canneh was significant in ancient Near Eastern trade, though archaeological confirmation of the exact site has proven elusive. **PERSONAL NAMES**

en: and-Canneh | **es:** y-Cane | **fr:** et-Kanné | **de:** [וכנה] Ezek 27:23

כַּנָּה H3657 *Conj-w / N-fs* (1×)

stock, base, root (of a plant)

This noun appears in Psalm 80:15 in reference to a vine that God planted. The word likely means the stock, base, or root of a plant —the supporting foundation from which it grows. However, the text is somewhat uncertain; some suggest reading it as a verb meaning 'establish' or 'protect,' while the noun interpretation takes it as the counterpart to the vine's branches mentioned in the same verse. The psalm uses extended vine imagery for Israel, and this term refers to the fundamental, stable part of the vine that God himself established.

(1×) A noun denoting the stock, root, or base of a plant, specifically a vine in the psalm's extended metaphor for Israel. The Spanish 'retoño' (shoot, sprout) takes a different angle, while French 'base' aligns with the foundational meaning. The textual uncertainty is reflected in varied translations, but the context clearly uses botanical imagery—God planted a vine (Israel) and established its stable foundation. The parallel with 'son' in the verse suggests both the physical root and the people who grow from it. **AUTO-DETECTED COMMUNITY 11579 WITH 3 SENSES**

en: even-the-stock | **es:** Y-retoño | **fr:** et-base | **de:** sogar-der-stock Ps 80:15

כִּנּוֹר H3658 *Art / N-ms* (42×)

lyre, harp — the kinnor, a portable stringed instrument used in worship, celebration, and lament

The kinnor is the most frequently named musical instrument in the Hebrew Bible, appearing 42 times from Genesis through Chronicles. It enters Scripture with Jubal, 'father of all who play the kinnor and ugav' (Gen 4:21), establishing stringed music as a primal human art. David's skill on the kinnor relieved Saul's troubled spirit (1 Sam 16:16, 23), and the instrument became central to temple worship (1 Chr 15:16; 2 Chr 5:12). Yet it also voices grief: 'my lyre is turned to mourning' (Job 30:31), and the exiles hung their kinnoroth on willows by Babylon's rivers (Ps 137:2). The name passed into Greek as kinyra, attesting its international renown.

lyre, harp (stringed instrument) (42×) A portable stringed instrument spanning the full range of Israelite musical life — pastoral celebration (Gen 31:27), prophetic ecstasy (1 Sam 10:5), temple worship (2 Chr 29:25), and lamentation (Job 30:31; Ps 137:2). Often paired with ugav ('pipe'), tof ('tambourine'), and nevel ('psaltery'). French 'harpe,' German 'Zither,' Spanish 'lira' reflect uncertainty about its exact form; iconography suggests a portable lyre. **LYRE HARP INSTRUMENT**

en: and-lyre, and-lyres, and-with-lyres | **es:** con-arpa, con-lira, lira | **fr:** dans-harpe, et-harpe, harp | **de:** [ובכנרות], der-Zither, mit-der-Harfe Gen 4:21; Gen 31:27; 1Sam 10:5; 1Sam 16:16; 1Sam 16:23

יְהוֹיָכִין H3659 *N-proper-ms* (3×)

Jeconiah (also Coniah, Jehoiachin), Judah's penultimate king, exiled to Babylon

This lemma represents one variant spelling (כָּנְיָהוּ) of the name more commonly rendered Jehoiachin or Jeconiah. The young king reigned only three months before Nebuchadnezzar deported him to Babylon in 597 BC. Jeremiah's prophecies employ the shortened form Coniah with wordplays—declaring even if he were a signet ring on God's hand, he would be torn off and given to Babylon.

(3×) Jeremiah uses the shortened form כָּנְיָהוּ (Coniah/Konyahu) three times in chapters 22, 37. In 22:24, 28, the prophet pronounces judgment using this contracted form, perhaps suggesting diminishment or rejection—stripping away the theophoric 'Yeho-' prefix that invoked YHWH's name. By 37:1, Jeconiah has been replaced by his uncle Zedekiah. Cross-linguistic renderings (Spanish Conías, French Conias) preserve the abbreviated form, signaling the prophetic rhetoric of a throne forfeited. **PROPER NAMES (PERSONAL)**

en: Coniah, Konyahu | **es:** Conías, Conías?, Jonyahu | **fr:** Conias | **de:** [כניהו] Jer 22:24; Jer 22:28; Jer 37:1

כְּנֻמָּא H3660 *Conj-w / Adv* (5×)

Aramaic adverb: accordingly, as follows, in this manner, thus

This Aramaic adverb functions as a discourse connector in the official correspondence and narrative of Ezra, meaning 'accordingly' or 'as follows.' It can point backward to summarize what was just stated (Ezra 6:13, 'they did accordingly') or forward to introduce the content of a letter or speech (Ezra 4:8, 'wrote as follows'). Its derivation is debated – possibly from ken ('thus') plus an indefinite particle ma – but its pragmatic function as a textual linking device is clear across all its occurrences.

(5×) An Aramaic discourse adverb meaning 'thus, accordingly, as follows,' used to connect reported speech or actions to their context. English renders 'thus,' Spanish 'así,' French 'ainsi,' and German 'wie' – all capturing its deictic function. It points backward in Ezra 6:13 ('did accordingly') and forward in Ezra 4:8 and 5:4-11 ('wrote/spoke as follows'). All five occurrences are confined to the Aramaic sections of Ezra (4:8-6:13). **MANNER ADVERBS**

en: and-thus, thus | **es:** Y-así, así, así: | **fr:** ainsi, et-ainsi | **de:** und-wie, wie Ezra 4:8; Ezra 5:4; Ezra 5:9; Ezra 5:11; Ezra 6:13

כְּנָה H3661

support, root, stock (of a tree; Psalm 80:16, textually uncertain)

This feminine noun appears only in Psalm 80:16, likely meaning the 'root' or 'stock' of a vine—the support structure from which growth springs. The psalm depicts Israel as a vine God planted, now ravaged by enemies, and the plea is for God to protect what 'your right hand has planted.' However, textual uncertainties abound: some suggest reading it as a verb ('establish it'), others point to Syriac cognates for 'support.' The ambiguity reflects the challenges of reconstructing rare botanical terminology from ancient poetry, though the image of rootedness and support remains consistent with the psalm's vineyard metaphor.

כְּנָנִי H3662 *N-proper-ms* (1×)

Chenani (a Levite in Nehemiah's time)

Chenani was a Levite who participated in the great prayer and confession ceremony recorded in Nehemiah 9. He is listed among those who stood on the stairs of the Levites and cried out with a loud voice to the Lord. This was part of the covenant renewal ceremony following the reading of the Law during Ezra and Nehemiah's reforms. No other information about him is preserved beyond his participation in this significant moment of corporate repentance and covenant recommitment in the post-exilic community.

(1×) A personal name of a Levite involved in the post-exilic covenant renewal ceremonies. The French and German leave the name untranslated, while Spanish offers 'Quenaní,' attempting phonetic representation. Chenani's role in leading public prayer and worship at a pivotal moment in Israel's restoration marks him as one of the liturgical leaders helping reconstitute Jewish identity after exile. His name is preserved solely for this participation in corporate spiritual renewal. **PROPER NAMES (PERSONAL)**

en: Chenani | **es:** Quenaní | **fr:** [כנני] | **de:** [כנני] Neh 9:4

כְּנַנְיָהוּ H3663 *Conj-w / N-proper-ms* (3×)

Chenaniah, a Levite musician and official in David's time

A Levitical name meaning 'YHWH has established' or 'YHWH is firm.' Two individuals bear this name in Chronicles: a skilled musician appointed by David to lead the singing when the ark was brought to Jerusalem, and an Izharite Levite assigned to external duties as officer and judge. The name itself proclaims confidence in God's faithfulness and stability.

(3×) First Chronicles records Chenaniah (כְּנַנְיָה/כְּנַנְיָהוּ) in two roles: leading worship music during the ark's procession (15:22, 27) due to his skill (בַּמַּשָּׂא כִּי־מֻבְיָן הוּא, 'because he was skillful'), and serving as an officer/judge among the Izharites in Israel's administration (26:29). The minor spelling variation (with/without final ה) reflects scribal flexibility with theophoric names. Translations mostly transliterate: Spanish Quenanías, showing cross-cultural preservation of the proper name. **PROPER NAMES (PERSONAL)**

en: Kenanyahu, and-Kenanyah, and-Kenanyahu | **es:** Quenanías, Y-Quenaniás, y-Quenaniás | **fr:** [וכננית], [וכנניהו], [כנניהו] | **de:** [וכנניה], [וכנניהו], [כנניהו] 1Chr 15:22; 1Chr 15:27; 1Chr 26:29

כָּנַס H3664 *V-Qal-Perf-1cs* (11×)

Gather, collect (Qal); assemble people purposefully (Piel); wrap or bundle oneself up (Hitpael)

A late Hebrew verb for gathering and collecting, cognate with Aramaic kənas and the familiar term 'knesset' (assembly). In its basic Qal form, it covers collecting stones (Ecc 3:5), amassing wealth (Ecc 2:8), and gathering provisions for Levites (Neh 12:44). The Piel intensifies this into deliberate divine assembly—God gathers the outcasts of Israel (Ps 147:2) and assembles nations for judgment (Ezek 22:21). A lone Hitpael in Isaiah 28:20 shifts strikingly to wrapping oneself up, as a bed too short forces one to bundle tight—where French and German leave the form untranslated, hinting at its rarity.

1. gather, collect (Qal) (7×) To gather or collect things or people (Qal), a general-purpose term for bringing together. David gathered resident aliens for stonework (1 Chr 22:2), Esther called the Jews to gather and fast (Esth 4:16), and God gathers ocean waters like a heap (Ps 33:7). Spanish 'Reuní/Reunió' and French 'rassembler' both convey straightforward collection. Ecclesiastes uses it twice for amassing wealth and gathering stones. **GATHERING TOGETHER**

en: I-gathered, and-to-collect, gather | **es:** Reunió, Reuní, para-recoger | **fr:** [כנוס], [לכנוס], comme-rassembler | **de:** [ולכנוס], [כנוס], [כנסתי] 1Chr 22:2; Neh 12:44; Esth 4:16; Ps 33:7; Eccl 2:8

2. assemble, gather intensively (Piel) (3×) To assemble or gather with deliberate, intensive purpose (Piel), often with God as subject. The LORD builds up Jerusalem and gathers Israel's scattered exiles (Ps 147:2), and He assembles nations into the furnace of judgment (Ezek 22:21, 39:28). Spanish 'reunirá/juntaré' and German 'er sammelt' reflect this purposeful divine ingathering, distinguishing it from the more neutral Qal collection. **GATHERING TOGETHER**

en: and-I-gathered-them, and-I-will-assemble, he-gathers | **es:** Y-os-juntaré, reunirá, y-los-reuní | **fr:** et-rassembler, rassembler | **de:** [וכנסתי], [וכנסתים], er-sammelt Ps 147:2; Ezek 22:21; Ezek 39:28

3. wrap oneself (Hitpael) (1×) To wrap or bundle oneself up (Hitpael reflexive), a unique usage in Isaiah 28:20 where a blanket too narrow forces one to 'gather oneself' tightly. English 'to wrap oneself' and Spanish 'para envolverse' capture the reflexive self-covering action. The semantic leap from 'gather' to 'wrap' parallels how collecting into a bundle naturally extends to enveloping the body. **CLOTHING AND DRESS**

en: to-wrap-oneself | **es:** para-envolverse | **fr:** [כהתכנס] | **de:** [כהתכנס] Isa 28:20

כָּנַע H3665 *V-Nifal-Perf-3cp* (36×)

To be humbled or subdued; to humble oneself before God; to bring low by force or divine action

A verb with a strong directional pull – always downward. In its Niphal reflexive form, it describes the voluntary self-humbling that God requires: 'if my people humble themselves' (2 Chr 7:14) is its theological center of gravity. The Hiphil causative turns the action outward: God or a human agent subdues an enemy, as when God 'subdues' nations before Israel (Deut 9:3; 1 Chr 17:10). A third shade captures the result from the enemy's perspective – being subdued or defeated, as Moab was 'subdued' under Israel's hand (Judg 3:30). Spanish distinguishes 'humillarse' (reflexive) from 'someter' (subdue), mapping the voice distinctions well. The Arabic cognate (fold wings) hints at the root image: making oneself small.

1. humble oneself before God (19×) Niphal reflexive: to humble oneself voluntarily, especially in penitence before God. The paradigmatic text is 2 Chronicles 7:14 – 'if my people humble themselves and pray.' Ahab's surprising repentance (1 Kgs 21:29), Josiah's tender heart (2 Kgs 22:19), and the Levitical call for uncircumcised hearts to 'be humbled' (Lev 26:41) all express willing self-abasement. Spanish 'se humillo' and German 'demuetigen' capture the reflexive-penitential character. **HUMILITY AND LOWERING**

en: and-he-humbled-himself, and-humble-themselves, and-humbled | **es:** Y-cuando-se-humilló, Y-se-humillaron, como-se-humilló | **fr:** et-humilier, et-tu-humbled-toi-même, fera-être-humilia | **de:** demuetigen, er-humbled-sich-selbst, humbled-sich-selbst Lev 26:41; 1Kgs 21:29; 2Kgs 22:19; 2Chr 7:14

2. subdue or bring low (11×) Hiphil causative: to subdue, humble, or bring low another by force or divine decree. God promises to 'subdue' the Canaanites before Israel (Deut 9:3), David subdues the Philistines (2 Sam 8:1; 1 Chr 18:1), and God humbles Israel's enemies throughout Chronicles. The shift from self-humbling to imposed humiliation is sharp – Spanish 'someter/humillar' and the causative force of the Hiphil mark the agent as an external power acting upon another. **PRONOUNS AND MIXED**

en: I-would-subdue, You-subdue, and-He-humbled | **es:** Y-humilló, abatíelo, humillarás | **fr:** [תכניע], et-humilier, et-il-subdued-eux | **de:** [הכניעהו], [ותכנע], [תכניע] Deut 9:3; Judg 4:23; 2Sam 8:1; 1Chr 17:10; 1Chr 18:1

3. be subdued or defeated (6×) Niphal passive: to be subdued, defeated, or brought low, typically in military defeat. Judges 3:30 records Moab 'subdued' under Israel, and Judges 8:28 reports the

same for Midian. The pattern continues through Judges 11:33 and 1 Samuel 7:13. Spanish 'fue sometido/fueron sometidos' and the passive framing distinguish this from the reflexive self-humbling of sense 1 – here the subject does not choose lowliness but has it imposed. **HUMILITY AND LOWERING**

en: and-they-were-subdued, and-was-subdued, and-were-subdued | **es:** Y-fue-humillado, Y-fue-sometido, Y-fueron-sometidos | **fr:** et-humilier, et-ils-furent-subdued, et-étaient-subdued | **de:** und-demuetigen, und-sie-waren-subdued, und-war-unterwarf Judg 3:30; Judg 8:28; Judg 11:33; 1Sam 7:13; 1Chr 20:4

כְּנָעָה H3666 *N-fsc / 2fs* (1×)

bundle, pack, merchandise

This noun means a bundle or pack, something wrapped up for carrying. In Jeremiah 10:17, it appears in a warning to inhabitants of a besieged land to gather up their bundle and take it out of the land—prepare for exile. The image is of refugees hurriedly collecting their portable possessions before forced departure. The root suggests gathering together or wrapping up, creating a portable package. It is a poignant image of displacement, where one's life is reduced to whatever can be bundled up and carried away.

(1×) A noun denoting a bundle or pack of possessions, used in the context of impending exile. The Spanish 'mercancía' (merchandise) interprets it more commercially, while the Hebrew emphasizes the personal bundle one gathers when fleeing. The command to 'gather your bundle from the ground' creates a vivid picture of someone hurriedly collecting belongings before forced departure. This is the refugee's pack—everything that matters compressed into what can be carried, a powerful symbol of Jerusalem's coming judgment. **BURDENS AND LOADS**

en: your-bundle | **es:** mercancia-tuya | **fr:** [כנעתך] | **de:** [כנעתך] Jer 10:17

כְּנַעַן H3667a *N-proper-ms* (90×)

Canaan – the grandson of Noah and eponymous ancestor of the Canaanites; the promised land west of the Jordan; by metonymy, a merchant.

A proper noun with deep layers of meaning in the biblical narrative. Canaan names both the cursed grandson of Noah through Ham (Gen 9:25) and the entire territory west of the Jordan that became the land of Israel's inheritance. The name carried strong commercial connotations in antiquity: Canaanites and Phoenicians were the great traders of the ancient Near East, so by Hosea's day the word itself could mean 'merchant' (Hos 12:7). Transliterated remarkably consistently across languages – Spanish Canaan, French Canaan, German Kanaan – reflecting its universal recognition as a biblical place name.

1. Canaan (proper noun: land/person) (89×) The proper noun Canaan, denoting either the person (grandson of Noah, son of Ham, cursed in Gen 9:25-27, ancestor of the Canaanite nations listed in Gen 10:15-18) or the geographic territory west of the Jordan settled by Israel. Cross-linguistically transliterated with near-uniformity – Canaan (Eng/Fra), Canaan/Kenaan (Spa), Kanaan (Deu) – confirming its stable proper-noun status across all 89 occurrences. **CANAAN LAND PERSON**

en: Canaan | **es:** Canaán, Kenaan | **fr:** Canaan | **de:** Kanaan, Kanaan-ist, Kanaan-liegt Gen 9:18; Gen 9:22; Gen 9:25; Gen 9:26; Gen 9:27

2. merchant, trader (metonymic from Canaanite) (1×) A metonymic common-noun usage meaning 'merchant, trader,' attested once in Hos 12:7 where the prophet exploits the ancient association between Canaanites/Phoenicians and commerce. Spanish renders 'Canaan' while English gives 'a merchant,' revealing how translations split between preserving the proper-noun form and making the commercial metaphor explicit. **CANAAN LAND PERSON**

en: a-merchant | **es:** Canaán | **fr:** Canaan | **de:** [כנען] Hos 12:7

כְּנַעַן H3667b *N-mpc / 3fs* (4×)

merchant, trader (secondary meaning of Canaan, because Canaanites/Phoenicians were known as traders)

The word 'Canaan' developed a secondary meaning of 'merchant' or 'trader' because the Canaanites, especially the Phoenicians, were renowned as commercial traders throughout the ancient Near East. Ezekiel uses 'land of Canaan' to mean 'land of merchants,' and Zephaniah speaks of 'all the merchant people' using the Canaanite designation. This semantic extension shows how ethnic names can become professional designations when a people group dominates a particular trade or craft.

(4×) The term appears with mercantile meaning in prophetic texts. Ezekiel uses 'land of Canaan' to designate 'a land of merchants' where the eagle plants the vine (Ezek 17:4) and where Jerusalem multiplied her harlotry (Ezek 16:29, though Septuagint omits this phrase). Zephaniah pronounces judgment on 'all the merchant people' literally 'all the people of Canaan' who trade in silver (Zeph 1:11). Isaiah asks about Tyre 'whose traders' or 'whose Canaanites' were earth's honored ones (Isa 23:8), using the gentilic form with mercantile force. Spanish cananeos/sus-cananeos maintains the ethnic form while expecting readers to catch the merchant meaning, while French and German leave forms in brackets or preserve Canaan/Kenaan. **CANAAN LAND PERSON**

en: Canaan, Kenaan, whose-traders | **es:** Canaán, sus-cananeos | **fr:** Canaan, [כנעניה] | **de:** [כנען], [כנעניה] Isa 23:8; Ezek 16:29; Ezek 17:4; Zeph 1:11

כְּנַעֲנָה H3668 *N-proper-ms* (5×)

Kenaanah, a proper name borne by the father of the prophet Zedekiah and a Benjamite

Kenaanah is a Hebrew proper name borne by two individuals. The more prominent is the father of Zedekiah, the prophet who made iron horns and dramatically predicted Ahab's victory at Ramoth-gilead (1 Kgs 22:11, 24; 2 Chr 18:10, 23). The other is a son of Bilhan listed among the Benjamites (1 Chr 7:10). The name appears related to 'Canaan' and the Septuagint renders it Χανααν or Χανανα, reinforcing the etymological connection.

(5×) A proper masculine name, possibly meaning 'toward Canaan' or sharing the root of the geographic name Canaan. English gives 'Chenaanah' or 'Kenaanah,' Spanish 'Quenaana' or 'Kenaanah.' The name identifies the father of the prophet Zedekiah who confronted Micaiah before Ahab's fateful battle at Ramoth-gilead (1 Kgs 22:11, 24; 2 Chr 18:10, 23), and separately a Benjamite descendant of Bilhan (1 Chr 7:10). The Septuagint's Χαναα explicitly links the name to Canaan. **PROPER NAMES (PERSONAL)**

en: Chenaanah, Kenaanah, and-Kenaanah | **es:** Kenaanah, Quenaana, y-Quenaana | **fr:** Kenaanah, [וכנענה], [כנענה] | **de:** Kenaanah, [וכנענה], [כנענה] 1Kgs 22:11; 1Kgs 22:24; 1Chr 7:10; 2Chr 18:10; 2Chr 18:23

כְּנַעֲנִי H3669a *N-proper-ms* (71×)

Canaanite; a member of the pre-Israelite people of Canaan; by metonymic extension, a merchant or trader.

Primarily the gentilic adjective and noun designating the Canaanite people — the pre-Israelite inhabitants of the promised land who appear from the Table of Nations (Gen 10:18) through the conquest narratives (Judg 1) and beyond. The Canaanites were so closely associated with commerce in the ancient Near East that their very name became a byword for 'merchant,' a semantic development attested in Job 41:6 and paralleled in later prophetic literature (Zech 14:21). This striking shift from ethnonym to trade term offers a window into how Israel perceived its neighbors.

1. Canaanite (ethnic designation) (70×) The gentilic designation for a member of the Canaanite people, the pre-Israelite inhabitants of the land of Canaan. Covering 70 of 71 occurrences, this sense spans the patriarchal narratives (Gen 12:6; 13:7), conquest accounts (Judg 1:1, 3, 9), and genealogies (Gen 46:10). Translations consistently use standard gentilic forms — Spanish 'cananeo,' French 'Cananéen,' German 'Kanaaniter' — underscoring the stable ethnic reference across all contexts, from individual identifications (Gen 38:2) to collective designations of the people group. **CANAANITE PEOPLE**

en: the-Canaanite | **es:** al-cananeo, el-cananeo, el-kenaani | **fr:** le-Canaanite,

le-Cananéen | **de:** den-Kanaaniter, der-Kanaaniter, des-Kanaaniters Gen 10:18; Gen 10:19; Gen 12:6; Gen 13:7; Gen 15:21

2. merchant, trader (1×) A metonymic extension meaning 'merchant' or 'trader,' reflecting the Canaanites' widespread reputation as commercial middlemen throughout the ancient Near East. Attested only at Job 41:6, where it appears in a mercantile context. The multilingual evidence is decisive: Spanish shifts from 'cananeo' to 'mercaderes,' English from 'Canaanite' to 'merchants,' while French and German retain the Hebrew form untranslated, signaling lexicographic uncertainty about how to render this rare figurative usage. **MERCHANTS AND TRADERS**

en: merchants | **es:** mercaderes | **fr:** כנענים | **de:** [כנענים] Job 41:6

כְּנַעֲנִי H3669b *Prep-l* (2×)

merchant, trader (from the ethnic designation Canaanite)

This term for merchant derives from the ethnic name 'Canaanite,' reflecting the Phoenician/Canaanite reputation for trade and commerce. By semantic extension, 'Canaanite' came to mean 'merchant' or 'trader' generally. The usage appears in Proverbs 31:24, where the capable wife sells garments to merchants, and Zechariah 14:21, declaring no merchant will remain in the temple. Some textual traditions suggest emending passages like Zechariah 11:7, 11 from 'afflicted' to 'merchants,' though this remains disputed.

(2×) A trader or merchant, derived from the ethnic designation because Canaanites/Phoenicians were renowned traders. This semantic shift reflects historical economic reality - the coastal peoples' dominance in commerce made their ethnic name synonymous with trading. In Zechariah's eschatological vision, removing merchants from the temple emphasizes the complete holiness of that future age, where sacred space remains uncompromised by commercial activity. **CANAANITE PEOPLE**

en: a-Kenaani, to-the-merchant | **es:** al-mercader, cananeo | **fr:** marchand, לכנעני | **de:** [כנעני], [לכנעני] Prov 31:24; Zech 14:21

כָּנַף H3670 *V-Nifal-Imperf-3ms* (1×)

to be thrust into a corner, hidden away

This verb, occurring only in the Niphal, means to be cornered, thrust aside, or hidden. Isaiah 30:20 promises that though God gives the people the bread of adversity and water of affliction, their teachers will no longer be hidden or thrust into a corner. The image is of teachers who had been marginalized, pushed aside, made unavailable—but God promises their return to public ministry. Some interpreters understand it as 'hide themselves,' but the passive sense of being forced into obscurity seems more likely. The root may relate to 'wing' or 'edge,' suggesting being pushed to the margins.

(1×) A Niphal verb meaning to be thrust into a corner or hidden away, used of teachers being removed from public view. The Spanish 'se esconderá' (will hide himself) takes the middle/reflexive sense, while the context in Isaiah promises reversal—teachers previously marginalized will again be visible. The passive nuance suggests forced removal rather than voluntary hiding—these teachers were silenced or exiled, but restoration will bring them back into the open. This fits Isaiah's broader message of coming deliverance and renewal. **HIDING AND CONCEALING**

en: shall-hide-Himself | **es:** se-esconderá | **fr:** [יכנף] | **de:** [יכנף] Isa 30:20

כָּנָף H3671 *N-fs* (111×)

Wing of a bird, angel, or cherub; also the skirt or hem of a garment, or the edge/extremity of a land.

Kanaph is one of Hebrew's most evocative words, moving fluidly between the literal wing of a bird (Deut 32:11), the protective wings of God sheltering his people (Ps 91:4), the skirt of a garment that could be spread over someone in an act of covenantal protection (Ruth 3:9), and the far corners of the earth (Isa 11:12). The same word that describes the outstretched wings of the golden cherubim in the Holy of Holies (1 Kgs 6:24) also names the tasseled corners of an Israelite's cloak (Num 15:38). This semantic range—wing to hem to horizon—reveals how ancient Hebrew mapped spatial extension from a single bodily image.

1. wing of bird or angel (89×) The primary sense is the physical wing of a bird, cherub, seraph, or other winged being, appearing in the vast majority of occurrences. This includes the eagle's wings of Exod 19:4 and Deut 32:11, the seraphim's six wings of Isa 6:2, and the cherubim's wings overshadowing the ark (1 Kgs 6:24; 8:7). Crucially it extends to the metaphor of God's protective wings (Ps 17:8; 36:7; 91:4), rendered across languages as spa 'alas,' fra 'ailes,' deu 'Fluegel'—all preserving the avian image. **WING BODY PART**

en: wing, wings, wings-of-them | **es:** ala, alas, alas-de-ellos | **fr:** aile, ailes | **de:** Fluegel, [כנפים], ihre-Fluegel Exod 19:4; Deut 32:11; 2Sam 22:11; 1Kgs 6:24

2. skirt or hem of garment (14×) The garment sense denotes the skirt, hem, or corner of a robe—the 'wing' of a cloak that could be spread as a gesture of covenantal protection. Ruth 3:9 and Ezek 16:8 use 'spreading one's kanaph' over someone as an act of betrothal or covenant commitment. Deut 22:30 forbids uncovering a father's kanaph (his wife's covering). Korean jarak/otjarak and Arabic taraf/dhayl reflect this textile sense. The physical edge of cloth maps naturally from the 'wing' image. **GEOGRAPHY AND SPACE**

en: corner, corner-of, corner-of- | **es:** ala-de-mí, cobertura-de, con-su-borde | **fr:** aile, ailes-de, coin | **de:** Ecke, Ecke-von, Ecke-von- Deut 22:30; Deut 27:20; Ruth 3:9; 1Sam 15:27; 1Sam 24:4

3. corner or extremity of land (8×) At the geographic extreme, kanaph denotes the corner, edge, or extremity of a land or the earth itself. Job 37:3 and 38:13 speak of the 'wings of the earth,' and Isa 11:12 gathers exiles from the four kanphoth of the earth. Num 15:38 prescribes tassels on the kanphoth of garments, bridging the garment and spatial senses. Arabic arkaan/atraaf and Swahili pembe/ncha capture this 'corner/extremity' meaning, distinct from both the avian and textile senses. **GEOGRAPHY AND SPACE**

en: From-the-ends, corners-of, of-the-wings-of | **es:** Desde-el-extremo-de, alas-de, bordes-de | **fr:** aile, corners-de, dans-aile | **de:** Ecken-von, Fluegel, [בכנפות] Num 15:38; Deut 22:12; Job 37:3; Job 38:13

כִּנֶּרֶת H3672 *Prep-m / N-proper-fs* (7×)

Kinnereth – a city in Naphtali and its adjacent lake (the Sea of Galilee)

Kinnereth (also spelled Kinnerot/Kinneroth) is a proper place name designating both a fortified city in the tribal territory of Naphtali (Josh 19:35) and the adjacent freshwater lake that later became known as the Sea of Galilee or Lake Tiberias. The name may derive from kinnor ('harp'), perhaps reflecting the lake's harp-like shape. As yam Kinnereth ('Sea of Kinnereth') it appears in Numbers 34:11 and Joshua 12:3; 13:27, marking a key boundary marker in the tribal allotments. In 1 Kings 15:20, 'all Kinneroth' refers to the surrounding territory conquered by Ben-hadad of Aram. The name passes through all target languages virtually unchanged – Spanish Quineret, French and German Kinnereth – confirming its status as a geographic proper noun.

Kinnereth (7×) A proper place name in Galilee within the territory of Naphtali, referring both to an ancient fortified city (Josh 19:35) and to the inland lake beside it, yam Kinnereth, the 'Sea of Kinnereth' (Num 34:11; Josh 12:3; 13:27), known in the New Testament era as the Sea of Galilee. The variant form Kinnerot/Kinneroth appears in Josh 11:2 and 1 Kgs 15:20, where it designates the broader region around the city and lake. The name possibly derives from kinnor ('harp'), evoking the lake's shape. Spanish Quineret, French Kinnereth, and German Kinnereth all preserve the toponym with minimal adaptation. **PERSONAL NAMES**

en: Kinnereth, Kinnerot, Kinneroth | **es:** Kinerot, Quineret, desde-Kineret | **fr:** Kinnereth, Kinnerot, Kinneroth | **de:** Kinnereth, Kinnerot, Kinneroth Num 34:11; Deut 3:17; Josh 11:2; Josh 12:3; Josh 13:27

כְּנַשׁ H3673 *Conj-w / V-Hitpael-Prtcpl-mp* (3×)

to gather, assemble (Aramaic root used in Daniel 3)

An Aramaic verb appearing only in Daniel 3, describing the assembling of officials for Nebuchadnezzar's image dedication ceremony.

The Hithpael form emphasizes the gathering action—officials from across the empire converging at the king's summons. This root parallels the more common Hebrew כָּנַס, reflecting the linguistic shift toward Aramaic in the exilic and post-exilic periods.

(3×) Daniel 3:2 uses the infinitive 'to assemble' (לְמִכְנַשׁ) the satraps, prefects, and governors for the golden image dedication. Verses 3 and 27 employ the Hithpael participle מִתְכַּנָּשִׁין, 'were assembled/gathering themselves,' depicting the officials' actual convening. The repetition underscores the scale and solemnity of the event. Multilingual translations (Spanish 'reunir/reunieron,' French forms of 'assemble') capture the formal, imperial context of this Babylonian state ceremony. **GATHERING TOGETHER**

en: and-assembled, assembled, to-assemble | **es:** Y-se-reunieron, para-reunir, se-reunieron | **fr:** [ומתכנשין], [למכנש], [מתכנשין] | **de:** [ומתכנשין], [למכנש], [מתכנשין] Dan 3:2; Dan 3:3; Dan 3:27

כְּנָת H3674 *N-mpc / 3ms* (2×)

companions, colleagues, or associates (Aramaic loan-word)

This Aramaic term for associates or companions appears in Ezra 4:7 in a letter to the Persian king. It refers to the administrative colleagues or fellow officials serving with Rehum and Shimshai in opposing Jerusalem's reconstruction. As a loan-word from Aramaic into the Hebrew text, it reflects the multilingual bureaucratic context of the Persian empire. The plural form with possessive suffix indicates 'his associates,' referring to the coalition of officials working together in opposition.

(2×) Administrative colleagues or associates, appearing in Persian-era correspondence. The double occurrence represents textual variants (Ketiv/Qere) for the same referent in Ezra 4:7. The term captures the collaborative nature of imperial administration, where multiple officials jointly authored correspondence and coordinated policy. These 'colleagues' formed a united front against Jewish rebuilding efforts. **PROPHETS AND PROPHECY**

en: [ketiv], his-companions | **es:** (sus-compañeros), [sus-compañeros] | **fr:** [כנותו], [כנותיו] | **de:** [(כנותיו)], [[כנותו]] Ezra 4:7

כְּנָת H3675 *N-mpc / 3mp* (7×)

kenat – companion, associate; an Aramaic noun used exclusively in Ezra for official colleagues

The noun kenat ('companion, associate') belongs to the Aramaic stratum of the Hebrew Bible, appearing exclusively in the book of Ezra within the official correspondence between Persian provincial officials and the royal court. All seven occurrences follow the same pattern: a named official 'and his/their companions' (Ezra 4:9, 17, 23; 5:3, 6; 6:6, 13). The word is cognate with Old Aramaic knt and possibly borrowed from Akkadian kinatu ('associate'). Its formulaic usage in bureaucratic letters gives it an almost technical flavor – these are not casual friends but official colleagues sharing administrative authority. Spanish companeros, French compagnon, and German Gefaehrten all render the term consistently as 'companions.'

and their companions (7×) An associate or official companion, used exclusively in the Aramaic sections of Ezra to denote the colleagues of Persian provincial administrators like Rehum and Tattenai (Ezra 4:9, 17, 23; 5:3, 6; 6:6, 13). The term has a quasi-technical administrative register, always appearing with possessive suffixes ('his companions,' 'their companions') in the fixed formulaic language of imperial correspondence. Spanish compañeros, French compagnon, and German Gefaehrten converge on 'companion/associate,' while the Aramaic cognate evidence – Old Aramaic knt and possibly Akkadian kinatu – anchors the word in the vocabulary of official partnership. **COMPANION ASSOCIATE**

en: and-his-companions, and-their-companions, and-your-companions | **es:** sus-compañeros, y-sus-compañeros | **fr:** compagnon, et-compagnon | **de:** Gefaehrten, und-Gefaehrten Ezra 4:9; Ezra 4:17; Ezra 4:23; Ezra 5:3; Ezra 5:6

כִּסֵּא H3676 *N-msc* (1×)

throne, seat of honor

This is a variant form or spelling of the common word for throne, appearing in Exodus 17:16 in a notoriously difficult phrase often rendered 'the hand upon the throne of Yah.' The text is uncertain, with some seeing it as an abbreviated or archaic form of the standard throne word, while others suggest textual corruption or an entirely different word. Thrones in Scripture represent authority, kingship, and divine sovereignty. When used of God's throne, it emphasizes his cosmic rule and righteous judgment. When used of human kings, it symbolizes delegated authority and dynastic continuity.

(1×) A construct form meaning 'throne of,' appearing in the cryptic phrase about Amalek in Exodus 17:16. The multilingual evidence consistently treats it as 'throne' (Spanish 'trono,' French 'trône'), though the phrase's meaning remains debated. Some see it as 'the Lord's throne,' others as 'banner,' reflecting textual uncertainty. The context of divine warfare against Amalek suggests an oath by God's throne or sovereignty, though the compressed, possibly archaic language resists easy interpretation. The throne symbolism evokes divine kingship and judgment against the Amalekites. **GEOGRAPHY AND SPACE**

en: throne-of | **es:** trono-de- | **fr:** trône-de | **de:** throne-von Exod 17:16

כֻּסֵּא H3677 *Art / N-ms* (2×)

full moon, the lunar month's midpoint

This term designates the full moon, possibly derived from an Aramaic or Assyrian loan-word related to 'covering' or 'headdress,' perhaps imaging the moon as crowned or fully covered with light. It appears in Psalm 81:3 as a festival time contrasted with the new moon, and in Proverbs 7:20 as a time marker for a husband's return. The full moon marked important festival occasions, particularly the Feast of Tabernacles (Sukkot), which began on the 15th of the month when the moon was full.

(2×) The full moon, occurring at mid-month and marking significant festival times. In Psalm 81, it designates a feast day, most likely Tabernacles, celebrated when the moon reached fullness. In Proverbs 7, it serves as a temporal marker for an extended absence. The term emphasizes the moon at its peak brightness, the opposite of the new moon's darkness, and its role in regulating Israel's liturgical calendar. **MONTHS AND LUNAR CYCLES**

en: at-the-full-moon, the-full-moon | **es:** en-la-luna-llena, la-luna-llena | **fr:** dans-couvrir, le-הכסא | **de:** bei-der-voll-Mond, der-Thron Ps 81:3; Prov 7:20

כִּסֵּא H3678 *N-ms* (135×)

A seat of honor or throne; the royal or divine seat of authority, and by extension any seat of dignity or judgment.

Kisse is the Hebrew Bible's word for the seat where power resides. In its overwhelming majority of occurrences, it designates the royal throne — of David, Solomon, Pharaoh, or God himself — and with it the authority, dynasty, and legitimacy that the throne represents. 'Your throne, O God, is forever and ever' (Ps 45:6) and 'I will establish the throne of his kingdom forever' (2 Sam 7:13) show how kisse became a metonym for kingship itself. The word's Semitic cognates are striking: Aramaic kurseyya, Arabic kursiyy, and Akkadian kussu all descend from the same root, and the Arabic form survives in Quran 2:255 as God's cosmic throne (al-Kursi). Yet the word also has a humbler side — Eli sits on his kisse by the doorpost of the tabernacle (1 Sam 1:9), and the Shunammite woman sets a kisse in the prophet's room (2 Kgs 4:10) — reminding us that every throne is, at bottom, a chair.

1. royal throne (125×) The royal or divine throne — 125 occurrences, the dominant sense by far. This covers the thrones of Israelite and foreign kings (Exod 11:5; Deut 17:18; 2 Sam 3:10), the throne of God (Ps 45:6; Ps 93:2; Isa 6:1), and the throne as metonym for dynastic rule ('I will establish his throne forever,' 2 Sam 7:13). Spanish trono, French trone, German Thron, and Korean 왕좌/보좌 all select explicitly royal-authority vocabulary. The theological density is enormous: God's throne is in heaven (Ps 11:4), righteousness and justice are its foundation (Ps 89:14), and the promise of an eternal Davidic throne runs through the Prophets into the New Testament. **GEOGRAPHY AND SPACE**

en: the-throne-of, throne-of | **es:** trono-de, tronos-de | **fr:** le-trône-de, throne-de, trône | **de:** Thron, Thron-von, der-Thron-von Exod 11:5; Exod 12:29; Deut 17:18; 2Sam 3:10; 2Sam 7:13

2. seat or chair (6×) A literal seat or chair without specific royal connotation — 6 occurrences where the context describes ordinary furniture for sitting. Eli's kisse by the doorpost of the tabernacle (1 Sam 1:9), from which he falls and dies (1 Sam 4:13, 4:18), is an old priest's chair, not a throne. The Shunammite woman furnishes Elisha's room with a bed, table, kisse, and lamp (2 Kgs 4:10). Haman's kisse above the other officials (Esth 3:1) may shade toward honor, but Spanish asiento ('seat') and the contextual details confirm a piece of furniture rather than a symbol of sovereignty. The distinction matters lexicographically: not every kisse carries royal weight. GEOGRAPHY AND SPACE

en: a-seat-at, and-a-chair, his-seat | **es:** el-asiento, su-asiento, trono | **fr:** et-un-chair, le-siège, trône | **de:** Thron, der-seat, sein-Thron 1Sam 1:9; 1Sam 4:13; 1Sam 4:18; 2Kgs 4:10; Esth 3:1

3. thrones as seats of authority (4×) Thrones in the plural representing multiple seats of ruling or judicial authority — 4 occurrences. In Psalm 122:5 'there thrones for judgment were set, the thrones of the house of David' — the plural kis'ot evokes a judicial bench or council of rulers. In Isaiah 14:9 the shades of dead kings rise from their thrones in Sheol; in Ezekiel 26:16 the princes of the sea descend from their thrones. Spanish tronos, German Throne, and French trones all preserve the plural. The sense is not merely 'more than one throne' but thrones as institutional seats of collective or subordinate authority, distinct from the singular royal throne of sense 1. GEOGRAPHY AND SPACE

en: from-their-thrones, their-thrones, thrones | **es:** de-sus-tronos, sus-tronos, tronos | **fr:** comme-trône, trône | **de:** Thron Ps 122:5; Isa 14:9; Ezek 26:16

כַּשְׂדִּי H3679 *N-proper-ms* (2×)

Chaldean, either by ethnicity or as member of the learned/priestly class (Aramaic)

This Aramaic term appears in Daniel and Ezra referring to Chaldeans. In some contexts it denotes ethnic Chaldeans, the Neo-Babylonian empire's dominant people. In Daniel it often refers to a learned class of diviners and astrologers, similar to how the term developed in Babylonian usage to mean the priestly-scholarly caste. The textual variants (Ketiv/Qere) in both occurrences show scribal attention to proper form, while the dual meaning reflects historical reality - the Chaldean people became so associated with learning and divination that their ethnic name became a professional designation.

(2×) Chaldeans, appearing in Aramaic sections of post-exilic texts. The double occurrence represents textual variants (Ketiv/Qere) for the same references in Ezra 5:12. The term could denote ethnic identity (the people who conquered Judah under Nebuchadnezzar) or professional class (the wise men and diviners). In Ezra's context, it refers to the Chaldean conquest, while Daniel uses it more frequently for the learned class. PROPHETS AND PROPHECY

en: Kasdaah, [ketiv] | **es:** (caldeo), [caldeo] | **fr:** [כסדאה], [כסדיא] | **de:** [(כסדאה)], [[כסדיא]] Ezra 5:12

כָּסָה H3680 *V-Pual-Perf-3cp* (153×)

To cover, conceal, clothe; to be covered; to cover oneself; to overwhelm or engulf

The primary Hebrew verb for placing something over or upon a surface so as to hide, protect, or enclose it. In the Piel it describes covering the earth with water (Gen 7:19), covering blood with dust (Lev 17:13), or a cloud covering the tabernacle (Num 9:15). From physical covering, the verb extends naturally to concealing sin or hiding wrongdoing — Proverbs draws the contrast between the fool who 'covers shame' and the wise who 'conceals knowledge' (12:16, 23). Arabic preserves this same bifurcation: ghatta and satara for physical covering versus katama and akhfa for hiding secrets. The reflexive Hitpael portraits figures veiling themselves in mourning or disguise — Tamar covering herself before Judah (Gen 38:14), or kings rending garments and covering in sackcloth before God (2 Kgs 19:1).

1. Piel: to cover physically (101×) The Piel intensive sense of physically covering a surface, object, or person with material — cloth, earth, cloud, skin, water, or fat. Arabic ghatta/yughattiyi (cover completely) and Spanish cubrir converge on full surface coverage. This is the workhorse sense across 101 occurrences: the waters covering the mountains in the flood (Gen 7:19-20), frogs covering the land of Egypt (Exod 8:6), the sea returning to cover Pharaoh's chariots (Exod 14:28, 15:5, 15:10), and the glory-cloud covering the tabernacle (Num 9:15). COVERING AND CONCEALING

en: and-covered, the-covering, to-cover | **es:** Y-cubrió, la-que-cubre, para-cubrir | **fr:** [לכסות], couvrir, et-couvrit | **de:** bedecken, der-Decke, der-covering Gen 9:23; Exod 8:6; Exod 14:28; Exod 15:5; Exod 15:10

2. Piel: to conceal or hide (22×) The Piel sense of concealing or hiding information, guilt, or wrongdoing from knowledge. Arabic satara (veil from sight), katama (suppress), and akhfa (conceal) all use distinct roots from physical covering, confirming a genuine semantic shift. Gen 18:17 asks 'Shall I hide from Abraham what I am about to do?' Proverbs 10:18 warns that whoever 'covers hatred' with lying lips is a fool, while Prov 28:13 teaches that 'whoever conceals their transgressions will not prosper.' Job 31:33 invokes Adam's paradigmatic attempt to hide sin. COVERING AND CONCEALING

en: I-covered, I-have-covered, I-have-hidden | **es:** El-que-encubre, acaso-encubriré, cubras | **fr:** –Je-cacher, [תכסּ], comme-couvrir | **de:** bedecken, bedeckte, du-soll-bedecken Gen 18:17; Gen 37:26; Deut 13:8; Neh 4:5; Job 31:33

3. Pual/Niphal: to be covered (10×) The Pual, Niphal, and Qal passive participle sense of being covered — the passive state resulting from another's action. French couvrir (passive) and Spanish cubierto (covered) both carry this stative sense. Ps 32:1 is theologically central: 'Blessed is the one whose sin is covered' (kesuy chata'ah), where God puts transgression out of sight. Gen 7:19-20 describes the mountains being covered by floodwaters; Jer 51:42 portrays Babylon submerged by enemy waves. COVERING AND CONCEALING

en: and-were-covered, covered, is-covered | **es:** Cubrieron, cubiertas, cubiertos | **fr:** [מכסים], comme-couvrir, couvrir | **de:** bedecken, bedeckte, der-bedeckte Gen 7:19; Gen 7:20; 1Chr 21:16; Ps 32:1; Ps 80:10

4. Hitpael: to cover oneself (9×) The Hitpael reflexive sense of covering oneself with a garment, veil, or sackcloth — whether for mourning, modesty, or disguise. Arabic taghatta (cover oneself) and iktasa (clothe oneself) both encode self-directed action. Rebekah veils herself upon seeing Isaac (Gen 24:65), Hezekiah covers himself in sackcloth before entering the temple (2 Kgs 19:1), and Prov 26:26 warns that hatred 'covers itself' with deception but will be exposed before the assembly. COVERING AND CONCEALING

en: and-covered-herself, and-he-covered-himself, and-let-be-covered | **es:** Se-cubre, Y-cubranse, cubiertos | **fr:** couvrant-eux-mêmes, couvrir, et-couvrir | **de:** bedecken, bedeckend-sich-selbst, bedeckte Gen 24:65; 1Kgs 11:29; 2Kgs 19:1; 2Kgs 19:2; Prov 26:26

5. Piel: to clothe or dress (6×) The Piel sense of covering a person specifically with garments or clothing, often as an act of care, provision, or honor. Arabic kasa (clothe someone) preserves the cognate root in its clothing-specific sense. Ezek 16:10 portrays God clothing Jerusalem in embroidered cloth and fine linen as an act of covenant love. Isa 58:7 commands 'when you see the naked, cover him' — an ethical imperative. 1 Kgs 1:1 describes old king David unable to get warm though they covered him with garments. STRIKING AND REFERENCE

en: and-I-covered-you, and-covered-him, and-they-covered-him | **es:** te-cubras-, y-las-cubriste, y-lo-cubras | **fr:** et-couvrir, et-couvrit-lui, et-ils-couvrit-lui | **de:** du-bedecken-, und-bedecken, und-bedeckte-ihn Deut 22:12; Josh 24:7; 1Kgs 1:1; Isa 58:7; Ezek 16:10

6. Piel: to overwhelm or engulf (5×) The Piel sense of overwhelming or engulfing — waters, darkness, or shame covering and submerging a person entirely. Arabic ghashiya (overwhelm) and ghamara (inundate) point to catastrophic submersion rather than mere covering. Ps 55:5 cries 'horror has overwhelmed me'; Ezek 7:18 warns that 'shame shall cover all faces'; Mic 7:10 foretells that the enemy 'shall be covered with shame.' The imagery shades from physical flood to emotional engulfment. COVERING AND CONCEALING

en: (let-it-cover-them), [ketiv:let-it-cover-them], and-covers-me | **es:** [los-cubra], los-cubra, y-cubrirá | **fr:** couvrir, et-couvrir | **de:** bedeckte, und-bedecken, und-bedeckte Ps 55:5; Ps 140:9; Ezek 7:18; Mic 7:10

כְּסוּי H3681 *N-msc* (2×)

covering, specifically a covering of animal skins for the tabernacle

This term denotes a covering made of skins, appearing only in Numbers 4 in instructions for transporting tabernacle items. The Kohathites were to cover the ark and altar with a 'covering of skins' (likely porpoise or badger skins) before transport. The word emphasizes the protective function - precious sacred objects required careful wrapping for movement. The construction with 'covering of...' highlights both the material and purpose, protecting holy items from exposure and damage during Israel's wilderness journeys.

(2×) A protective covering made of animal skins, used specifically in tabernacle service. Both occurrences in Numbers 4:6, 14 describe wrapping the ark and altar with skin coverings before the Kohathites could transport them. This outer layer protected both the sacred objects and the people - preventing unauthorized contact while enabling mobility. The skins formed the final, weatherproof layer in the careful wrapping protocol for holy things. **GEOGRAPHY AND SPACE**

en: covering-of | **es:** cubierta-de | **fr:** couverture-de | **de:** covering-von Num 4:6; Num 4:14

כְּסוּת H3682 *N-fsc / 3fs* (9×)

A covering or garment; clothing for the body, or figuratively a concealment or vindication gift.

This feminine noun denotes a covering, whether a literal garment worn on the body or a figurative concealment. In the covenant code (Exod 21:10; 22:26), it refers to the basic right of clothing that must not be withheld from the vulnerable. Job uses the word to describe the destitute who lack covering against the cold (Job 24:7; 31:19). More strikingly, in Genesis 20:16, Abimelech's gift of silver is called a 'covering of the eyes' — a diplomatic phrase meaning vindication or compensation so that Sarah's honor is publicly restored. Isaiah 50:3 extends the image cosmically: God clothes the heavens in sackcloth as their covering.

covering, clothing (9×) A covering or garment used for bodily protection and warmth, encompassing both everyday clothing (Exod 21:10, Deut 22:12, Job 24:7, 31:19) and figurative or extended uses such as a 'covering of the eyes' denoting vindication or compensation (Gen 20:16), the covering of the heavens with sackcloth (Isa 50:3), and the uncovering of Abaddon (Job 26:6). Spanish 'cobertura/cubierta' and French 'couverture' preserve the root sense of something that covers or conceals. The word appears exclusively with a suffix or in construct, always designating something that belongs to or covers someone. **GEOGRAPHY AND SPACE**

en: [his-covering], covering, covering-of | **es:** (su-cubierta), [su-cubierta], cobertura | **fr:** [son-couverture], [כסותם], couverture-de | **de:** [sein-Decke], [כסות], [כסותם] Gen 20:16; Exod 21:10; Exod 22:27; Deut 22:12

כָּסַח H3683 *V-Qal-QalPassPrtcpl-fs* (2×)

to cut off or cut down, as plants or thorns

This verb describes cutting away or removing, particularly plants or thorns. Isaiah 33:12 uses it of thorns cut down and burned, symbolizing peoples destroyed in divine judgment. Psalm 80:16 applies it to Israel depicted as a vine that has been cut away. The imagery suggests deliberate removal or destruction, like pruning or harvesting that leaves nothing remaining. Both contexts use agricultural metaphors to describe devastating judgment, where what was once living and growing is cut off and destroyed.

(2×) To cut down or cut away, used in passive participial forms describing plants removed or destroyed. The Psalm reference describes Israel as a vine cut down by enemies, while Isaiah depicts enemy nations as thorns cut away and burned. The agricultural imagery makes judgment concrete and vivid - what is cut down cannot regrow without divine intervention. The verb emphasizes the totality of removal. **CUTTING AND SEVERING**

en: cut-down | **es:** cortada, cortados | **fr:** [כסוחים], comme-retrancher | **de:** [כסוחים], abgeschnitten-hinab Ps 80:16; Isa 33:12

כְּסִיל H3684 *Conj-w / N-mp* (70×)

kesil – a fool, dullard; one who is morally obtuse and stubbornly rejects wisdom

The noun kesil is the wisdom literature's most characteristic term for a fool – not merely an ignoramus but someone who is morally and intellectually thick, willfully resistant to instruction. Appearing 70 times, it is concentrated overwhelmingly in Proverbs (49 occurrences) with additional uses in Psalms and Ecclesiastes. The kesil hates knowledge (Prov 1:22), takes no delight in understanding (18:2), treats wrongdoing as sport (10:23), and returns to folly as a dog returns to its vomit (26:11). Distinguished from the naval (H5036, contemptuous fool) and the ewil (H0191, rash simpleton), the kesil occupies the middle ground of stubborn dullness. Spanish necio, French insense, and German Tor each capture the blend of moral obduracy and intellectual sluggishness.

fool, dullard (70×) A morally obtuse fool who deliberately shuns wisdom and embraces folly, the primary term of opprobrium in Proverbs' pedagogical framework. Distinguished from evil ('simpleton,' H0191) and naval ('contemptible fool,' H5036), the kesil is characterized by willful stupidity rather than mere ignorance: he hates knowledge (Prov 1:22), pours forth folly (Prov 15:2), and despises his mother (Prov 15:20). Spanish necio, French insense, and German Tor converge on the same blend of moral and intellectual failing across all 70 occurrences. **FOOLISHNESS AND FOLLY**

en: a-fool, fool, foolish | **es:** al-necio, necio, un-necio | **fr:** insensé | **de:** Tor Ps 92:6; Prov 1:32; Prov 10:1; Prov 10:18; Prov 12:23

כְּסִיל H3685 *Conj-w / N-ms* (4×)

Orion (constellation); the great hunter bound in the heavens, associated with the Pleiades

Kesil designates the brilliant constellation Orion, often mentioned alongside the Pleiades in biblical astronomy. The name ironically uses the Hebrew word for 'fool,' though the connection to the constellation's name is obscure—perhaps relating to mythology about a presumptuous giant bound in the heavens. Job asks whether anyone can 'loose the cords of Orion,' apparently alluding to ancient Near Eastern myths about the mighty hunter Orion bound as a constellation. Isaiah speaks of multiple 'Orions,' meaning Orion and other brilliant constellations.

(4×) The constellation appears in wisdom and prophetic literature describing God's creative power. Job lists Orion alongside other constellations as evidence of God's wisdom (Job 9:9), and God himself asks Job, 'Can you loose the cords of Orion?' (Job 38:31), implying mythological bonds holding the constellation. Amos calls on Israel to seek God who 'made the Pleiades and Orion' (Amos 5:8). Isaiah warns that 'their Orions' (plural, meaning bright constellations) will not give their light in the day of judgment (Isa 13:10). Spanish Orión and French constellation track the astronomical identification, while German Tor (fool) in one instance preserves the literal meaning of the Hebrew word kesil, showing awareness of the semantic irony. **FOOLISHNESS AND FOLLY**

en: Kesil, Orion, and-Orion | **es:** Orión, y-Orión, y-sus-constelaciones | **fr:** [וכסיליהם], et-constellation, כסיל | **de:** Tor, [וכסיליהם], und-Tor Job 9:9; Job 38:31; Isa 13:10; Amos 5:8

כְּסִיל H3686 *Conj-w / N-proper-fs* (1×)

Kesil (a town in southern Judah)

Kesil was a town in the southern territory allotted to Judah, listed in Joshua 15:30. Scholars generally agree the name is probably a textual corruption of Bethul, which appears in the parallel list in Joshua 19:4 for Simeon's inheritance. The towns in this region were later reassigned to Simeon since Judah's portion was too large. The exact identification of the site is uncertain, but it lay somewhere in the Negev region of southern Judah. The name ironically means 'fool' if taken as a common noun, though as a place name it likely has different origins or significance.

(1×) A town name in the Judahite territorial allotment, likely a textual variant of Bethul. The multilingual evidence shows consistent transliteration (Spanish 'Quesil,' French/German 'Kesil'), treating it as a proper geographical name. The scholarly consensus favoring textual corruption reflects the challenges of preserving precise geographical lists through centuries of manuscript transmission. The location in the southern Negev region places it in the semi-arid frontier zone between Judah's heartland and the desert, later incorporated into Simeon's territory. **PERSONAL NAMES**

en: and-Kesil | **es:** y-Quesil | **fr:** et-Kesil | **de:** und-Kesil Josh 15:30

כְּסִילוּת H3687 *N-fs* (1×)

folly, stupidity (personified)

This noun appears in Proverbs 9:13, where 'the woman Folly' is personified in deliberate contrast to Lady Wisdom earlier in the chapter. While Wisdom calls out from the high places of the city offering life and understanding, the woman Folly also calls out, but her house is the way to death. The personification makes folly not just an abstract concept but an active, seductive force competing for human allegiance. The term emphasizes intellectual and moral stupidity, the opposite of the wisdom that Proverbs celebrates throughout.

(1×) A noun denoting folly or stupidity, used as a personified feminine figure in Proverbs' wisdom poetry. The Spanish 'necedad' captures the sense of foolishness, while the context creates a dramatic contrast between two competing voices calling to humanity. Where Wisdom offers insight and life, Folly offers sensory pleasure leading to death. The personification makes abstract moral choice concrete and vivid—these are not just ideas but compelling voices and attractive figures vying for human hearts. The term represents willful ignorance and moral stupidity. **FOLLY AND FOOLISHNESS**

en: folly | **es:** necedad | **fr:** כסילות | **de:** [כסילות] Prov 9:13

כָּסַל H3688 *Conj-w / V-Qal-ConjImperf-3mp* (1×)

to become stupid, be foolish

This verb means to become stupid or act foolishly. In Jeremiah 10:8, it appears in parallel with 'become brutish,' describing the moral and intellectual degradation of those who worship idols. The prophet mocks idol worshipers: they become stupid together, taught by worthless wooden idols. The word suggests a process of stupefaction—idol worship doesn't just reflect existing foolishness but actively makes people more foolish. The root may originally have meant 'thick' or 'dull,' suggesting mental sluggishness, a numbing of the intellect through false worship.

(1×) A verb meaning to become stupid or foolish, used in prophetic polemic against idolatry. The Spanish 'tontos' (fools) and the parallel with 'brutish' in Jeremiah emphasize the intellectual degradation that accompanies false worship. The construction 'they become stupid and foolish together' suggests both collective action and mutual reinforcement in folly—idol worship creates communities of stupidity. The prophetic mockery is biting: those who trust in carved images are instructed by wood, and their wisdom correspondingly becomes wooden. **FOOLISHNESS AND FOLLY**

en: and-foolish | **es:** y-tontos | **fr:** [ויכסלו] | **de:** [ויכסלו] Jer 10:8

כֶּסֶל H3689 *N-ms* (13×)

Loins or flanks (anatomical); confidence or trust; folly or stupidity — three distinct semantic domains.

A noun with three remarkably distinct meanings whose connection may trace back to the physical loins as the 'seat' of both inward trust and dull insensibility. In sacrificial legislation (Lev 3:4, 10, 15), it denotes the fat-covered flanks near the kidneys — Arabic al-khasiratain ('the two flanks') confirms the anatomical reading. As 'confidence,' it appears in wisdom contexts: Job's misplaced trust (Job 8:14), the righteous person's security in God (Prov 3:26), and Israel's hope (Ps 78:7). The 'folly' sense emerges in Ecclesiastes 7:25 paired with sikhlut ('senselessness') and in the proverbial warning of Psalm 49:13, where Spanish necedad ('foolishness') and German Torheit ('folly') leave no ambiguity.

1. loins, flank (body part) (7×) The anatomical sense: loins, flanks, the fatty tissue around the kidneys and lower back. Arabic al-khasiratain ('the two flanks') and Spanish/English lomos/loins converge precisely. All seven occurrences appear in Levitical sacrificial instructions specifying which fat portions are offered on the altar (Lev 3:4, 10, 15; 4:9; 7:4), plus the psalmist's lament over afflicted loins (Ps 38:7). **LOINS WAIST BODY**

en: loins, my-loins, the-loins | **es:** lomos, los-lomos, mis-lomos | **fr:** comme-insensé, le-loins, כסל | **de:** [כסל], der-loins, mein-loins Lev 3:4; Lev 3:10; Lev 3:15; Lev 4:9; Lev 7:4

2. confidence, trust, security (4×) Confidence, trust, or security — an abstract sense perhaps derived from the loins as the perceived seat of inward strength. Arabic i'timaduhu ('his reliance'), Spanish confianza ('trust'), and English 'confidence' all agree. Used of misplaced trust that collapses like a spider's web (Job 8:14), proper trust in the LORD as one's confidence (Prov 3:26), and Israel's hope set in God (Ps 78:7). Job 31:24 warns against making gold one's confidence. **CONFIDENCE AND TRUST**

en: his-confidence, my-confidence, their-confidence | **es:** confianza-de-ellos, mi-confianza, su-seguridad, | **fr:** comme-insensé, dans-ton-בכסלך-toi, mon-כסלי-moi | **de:** [בכסלך], [כסלו], [כסלי] Job 8:14; Job 31:24; Ps 78:7; Prov 3:26

3. folly, stupidity (2×) Folly, stupidity, or senselessness — the most abstract extension, perhaps from the 'thick, dull' quality metaphorically associated with the fatty loins. German Torheit ('folly') and Spanish necedad ('foolishness') are unambiguous. Appears in Ecclesiastes 7:25 paired with sikhlut as the Preacher investigates the nature of folly, and in Psalm 49:13 describing the self-assured path of the foolish. **FOLLY AND FOOLISHNESS**

en: folly | **es:** necedad | **fr:** comme-insensé, כסל | **de:** Torheit, [כסל] Ps 49:13; Eccl 7:25

כִּסְלָה H3690 *N-fsc / 2ms* (2×)

confidence, hope, or the security one trusts in

This term denotes confidence or the source of one's security. Job 4:6 uses it to describe Job's confidence (parallel to his fear of God and integrity), questioning why he now despairs. Psalm 85:8 warns against returning to folly (if the text is emended from the difficult MT). The word suggests settled trust or the basis of one's hope. In Job, it represents the foundation of his earlier stability; in Psalms, it appears in contexts of wisdom and security.

(2×) Confidence or the basis of one's trust and hope. In Job 4:6, Eliphaz reminds Job of his former confidence, rooted in piety and integrity, questioning why this foundation now fails him. The term captures both the subjective feeling of confidence and the objective ground for security. Though the Psalm 85 text is difficult, the sense involves proper versus misplaced trust, wisdom versus folly. **FOLLY AND FOOLISHNESS**

en: to-folly, your-confidence | **es:** a-necedad, tu-confianza | **fr:** ton-כסלתך-toi, à-folie | **de:** [כסלתך], zu-Torheit Job 4:6; Ps 85:8

כִּסְלֵו H3691 *N-proper-fs* (3×)

Kislev, the ninth month of the Jewish calendar (November-December)

A Babylonian-derived month name adopted during the exile, corresponding to late autumn. Kislev runs from mid-November to mid-December in the modern calendar. Nehemiah received his troubling report about Jerusalem's ruined walls in this month, and Zechariah dated one of his night visions to Kislev. The name reflects the broader adoption of Babylonian calendar terminology in post-exilic Judaism.

(3×) Nehemiah 1:1 places Nehemiah's pivotal conversation with Hanani 'in the month of Kislev' (בַּחֹדֶשׁ כִּסְלֵו/כִּסְלֵיו), setting in motion the Jerusalem rebuilding. Zechariah 7:1 dates a prophetic inquiry to the fourth year of Darius, in Kislev. Post-exilic literature shows clear use of Babylonian month names rather than the older Canaanite system (Bul, etc.). Translations consistently transliterate

(Spanish Quisleu, French Kislev), recognizing this as technical calendar terminology preserved in Jewish tradition. **MONTHS AND LUNAR CYCLES**

en: (Kislev), [Kislev], in-Kislev | **es:** (Kislev), [Kislev], en-Quisleu | **fr:** Kislev, [כסלו], [כסליו] | **de:** [(כסליו)], [[כסלו]], [בכסלו] Neh 1:1; Zech 7:1

כִּסְלֹון H3692 *N-proper-fs* (1×)

Chislon (father of Elidad, a Benjamite leader)

Chislon was the father of Elidad, who served as the Benjamite representative in the division of Canaan under Joshua (Numbers 34:21). He is mentioned only in the genealogical note identifying his son, with no additional information preserved. His son was chosen as one of the tribal leaders responsible for allocating the promised land among the Israelite tribes after the conquest. The name suggests he was a person of standing in Benjamin, though his own deeds are not recorded.

(1×) A personal name known only as the father of Elidad, Benjamin's representative in the land division. The multilingual consistency in transliteration (Spanish 'Quislón,' French/German 'Chislon') reflects standard handling of patronymic references. His inclusion in Scripture is solely through his son's significant role in the foundational moment of Israel's settlement in Canaan. Such genealogical markers establish continuity, identity, and legitimacy for those who took leadership in defining Israel's territorial inheritance. **PROPER NAMES (PERSONAL)**

en: Chislon | **es:** Quislón | **fr:** Chislon | **de:** Chislon Num 34:21

כְּסָלֹון H3693 *N-proper-fs* (1×)

Kesalon (a town on Judah's northern border)

Kesalon was a town on the northern boundary of Judah's tribal allotment, identified with Mount Jearim in Joshua 15:10. It has been identified with modern Kesla, located about 10 miles west of Jerusalem. The site lay on the important border between Judah and Benjamin, in the hill country that formed Judah's northern frontier. Archaeological and geographical studies have confirmed the general location, making this one of the more securely identified boundary markers in the tribal allotments.

(1×) A place name marking Judah's northern territorial boundary, identified with a site west of Jerusalem. The multilingual consistency (Spanish 'Quesalón,' French/German 'Kesalon') reflects straightforward geographical naming. The equivalence with Mount Jearim in the boundary description helps establish the location, and modern identification with Kesla provides continuity with the ancient name. Boundary markers like this were crucial for defining tribal territories and preventing disputes in ancient Israel's decentralized political structure. **PERSONAL NAMES**

en: Kesalon | **es:** Quesalón | **fr:** Kesalon | **de:** Kesalon Josh 15:10

כְּסֻלֹות H3694 *Conj-w* (1×)

Kesulloth (a town in Issachar's territory)

Kesulloth was a town in Issachar's tribal territory mentioned in Joshua 19:18. It is identified with Chisloth-tabor (Joshua 19:12), a location on the western foot of Mount Tabor. The name variation between Kesulloth and Chisloth-tabor likely reflects dialectical differences or scribal variation in the same place name. The site has been identified with modern Iksal, maintaining recognizable phonetic continuity across millennia. The location at the base of Tabor placed it in strategic territory overlooking the Jezreel Valley.

(1×) A town name in Issachar's allotment, identified with the vicinity of Mount Tabor. The multilingual evidence shows transliteration (Spanish 'Quesulot,' French 'Kesuloth'), treating it as a proper geographical name. The connection to Tabor—both in the variant name and geographical position—helps locate it in Israel's northern hill country. The preservation of the ancient name in modern Iksal demonstrates remarkable continuity in place-name tradition, helping modern scholars map ancient tribal boundaries with some confidence. **PERSONAL NAMES**

en: and-the-Kesuloth | **es:** y-Quesulot | **fr:** et-le-Kesuloth | **de:** und-der-Kesuloth Josh 19:18

כַּסְלֻחִים H3695 *N-proper-mp* (2×)

descendants of Mizraim (Egypt), an unidentified people group

The Casluhites appear in the Table of Nations as descendants of Mizraim (Egypt) in both Genesis 10:14 and 1 Chronicles 1:12. Their precise identification remains unknown, though they're listed among peoples associated with Egypt and the broader North African region. They appear in a parenthetical note identifying them as the ancestral source of the Philistines, though this connection is debated. The name's preservation despite lost identification testifies to Scripture's care in recording ethnic origins, even when later generations no longer knew these peoples.

(2×) An ethnic group descended from Mizraim in the Table of Nations, associated with the origin of the Philistines. Both biblical occurrences preserve this genealogical information without further elaboration, suggesting the original audience understood the reference better than we do today. The Casluhites represent one of many ancient peoples whose names survive primarily in genealogical memory. **PERSONAL NAMES**

en: Casluhim, Kasluchim | **es:** Caslujim, Kaslujím | **fr:** Casluhim, [כסלחים] | **de:** [כסלחים], die-Kasluchiter Gen 10:14; 1Chr 1:12

כִּסְלוֹת H3696 *N-proper-fs* (1×)

Kisloth-tabor (a town near Mount Tabor)

Kisloth-tabor, meaning 'flanks of Tabor,' was a town at the western base of Mount Tabor on Issachar's border (Joshua 19:12). It is the same location as Kesulloth mentioned in Joshua 19:18, with the fuller name making the geographical relationship to Tabor explicit. The site has been identified with modern Iksal. The name evokes the image of the town nestled against the side or flank of the prominent Mount Tabor, which rises dramatically from the Jezreel Valley. Tabor later became famous as a possible site of Jesus' transfiguration.

(1×) A compound place name explicitly linking a settlement to Mount Tabor's flanks or sides. The multilingual consistency in transliteration preserves both elements of the name. The geographical descriptor 'flanks/sides of Tabor' is more specific than the alternate name Kesulloth, helping locate the town precisely at the mountain's base. The preservation of Tabor in multiple town names reflects the mountain's prominence as a landmark in Israel's tribal geography, visible from much of the northern valleys. **TABOR PLACE NAME**

en: Kisloth-Tavor | **es:** Quislot-tabor | **fr:** Kisloth-Tavor | **de:** Kisloth-Tavor Josh 19:12

כָּסַם H3697 *V-Qal-Imperf-3mp* (2×)

to trim, clip, or shear (as hair)

This verb describes trimming or clipping, used specifically in Ezekiel 44:20 for priests' hair maintenance. They were to neither shave their heads completely nor let their hair grow wild, but rather trim it properly - a middle way of holiness distinct from both pagan practices (head-shaving) and disorder (unkempt growth). The infinitive absolute intensifies the command ('they shall surely trim'), emphasizing the requirement's importance. This prescription balances order and distinction, creating visible markers of priestly status and holiness.

(2×) To trim or clip hair to proper length, appearing twice in Ezekiel 44:20 (infinitive absolute plus imperfect for emphasis). The command establishes priestly grooming standards distinct from both mourning practices (complete shaving) and neglect (excessive growth). This careful trimming maintained visible holiness without adopting pagan customs, embodying the principle of being set apart while avoiding syncretistic practices. **CUTTING AND SEVERING**

en: they-shall-trim, trimming | **es:** cortando, cortarán | **fr:** tondre | **de:** [יכסמו], [כסום] Ezek 44:20

כֻּסֶּמֶת H3698 *Conj-w / N-fp* (3×)
spelt, a hardy grain similar to wheat (Triticum spelta)
An ancient grain variety, hardier and more drought-resistant than common wheat, cultivated in Egypt and Israel. Spelt ripens later than barley and wheat, which explains why it survived the seventh plague of hail in Exodus while earlier crops were destroyed. Isaiah mentions it among grains planted in ordered rows, illustrating the farmer's wisdom in crop management—a metaphor for God's purposeful governance.

(3×) Exodus 9:32 notes that spelt (כֻּסֶּמֶת) and wheat escaped the hail plague because they ripen late (אֲפִילֹת הֻנָּהּ). Isaiah 28:25 includes it in a list of carefully planted grains, each sown in its proper place. Ezekiel 4:9 prescribes spelt among grains for siege bread. The term's agricultural specificity is preserved across languages: Spanish 'espelta,' French 'épeautre,' German 'spelt'—all designating this distinct grain variety, still cultivated in specialty markets today. GRAIN AND WHEAT
en: and-spelt, and-the-spelt | **es:** y-espelta, y-la-espelta | **fr:** [וכסמת], et-le-spelt, et-épeautre | **de:** [וכסמים], [וכסמת], und-der-spelt Exod 9:32; Isa 28:25; Ezek 4:9

כָּסַס H3699 *V-Qal-Imperf-2mp* (1×)
to count, compute, reckon
This verb means to count or compute, appearing in Exodus 12:4 in the Passover regulations. The instruction specifies that each household should count or compute according to the amount each person can eat to determine how many should share one lamb. The word emphasizes careful calculation—not haphazard estimation but deliberate reckoning to ensure nothing is wasted and everyone is properly included. The root may relate to dividing up or making small portions, suggesting precise apportionment. The context is ritual law where precision matters for proper observance.

(1×) A verb meaning to compute or count precisely, used in Passover regulations for determining lamb portions. The Spanish 'contaréis' (you shall count) captures the mandatory calculation, while the context requires mathematical precision—'according to what each person eats' demands assessment of actual consumption. This is not casual counting but liturgical reckoning ensuring both adequate provision and proper reverence. The verb underscores how Israel's worship involved careful attention to material details as expressions of spiritual obedience. COUNTING AND NARRATING
en: you-shall-count | **es:** contaréis | **fr:** tu—compter | **de:** du-soll-zaehlen Exod 12:4

כָּסַף H3700 *V-Nifal-Perf-2ms* (6×)
To long for, yearn deeply; expressing intense desire or pining, often directed toward God or home.
A verb of intense emotional longing, used in both Qal and Niphal stems with no clear difference in meaning between them. Its most memorable occurrence is the Niphal infinitive absolute construction in Genesis 31:30, where Laban accuses Jacob: 'you longed sorely for your father's house.' The Psalms employ it for spiritual yearning – the soul that 'longs, even faints' for God's courts (Ps 84:2). German Sehnsucht ('longing') and Spanish anhelar ('to yearn') both capture the ache of desire this word conveys. The Arabic cognate kasafa ('to be eclipsed, dimmed') suggests an original association with pallor or fading – the physical appearance of someone consumed by longing.

long for, yearn (6×) Deep yearning or longing directed toward a person, place, or God. The Niphal infinitive absolute in Genesis 31:30 ('you longed sorely for your father's house') emphasizes the intensity through doubling. In Job 14:15, God is imagined as longing for the work of his hands, and in Psalm 17:12, it describes a lion's fierce desire to tear prey. Psalm 84:2 transforms the word into spiritual devotion: 'My soul longs, yes, even faints for the courts of the LORD.' German Sehnsucht and Spanish anhelar perfectly mirror this word's emotional depth. The Arabic root's association with eclipse and pallor hints that the original image was of someone visibly wasting away with desire. DESIRE AND COVETING
en: longed-for, longing, longs | **es:** Anheló, anhelar, anhelarás | **fr:** désirer, longing, tu-longed | **de:** Sehnsucht, [נכסף], [תכסף] Gen 31:30; Job 14:15; Ps 17:12; Ps 84:2

כֶּסֶף H3701 *N-msc / 3ms* (404×)
Silver as a precious metal; by extension, money or currency weighed out for payment, purchase, or redemption.
One of the most economically significant words in the Hebrew Bible, keseph denotes both the physical metal silver and the money derived from it. In the ancient Near East silver served as the primary medium of exchange long before coined currency, so the same word covers both the gleaming metal used for temple vessels and the weighed-out payment Abraham counted for the cave of Machpelah (Gen 23:15-16). German translations revealingly alternate between Silber (the substance) and Geld (money), while French uses argent for both — a parallel semantic merger. Spanish plata likewise carries both senses, mirroring the Hebrew polysemy almost exactly.

1. silver as money, currency (211×) Split from sense 107078. Criteria: Silver weighed out for payment, purchase, redemption, transactions; the monetary sense where silver functions as medium of exchange
en: silver | **es:** de-plata, plata, plata-de | **fr:** argent | **de:** Geld, Silber, Silberlinge Gen 17:12; Gen 17:27; Gen 20:16; Gen 23:15; Gen 23:16

2. silver as physical material (180×) Split from sense 107078. Criteria: The precious metal used for crafting objects, temple vessels, ornamentation, refining imagery; Exodus 25-38, Zech 13:9, Ps 12:7
en: silver | **es:** plata | **fr:** argent | **de:** Silber, aus-Silber Gen 24:53; Exod 3:22; Exod 11:2; Exod 12:35; Exod 20:23

3. money, purchase price (12×) Silver functioning as money, currency, or purchase price (12x) — weighed out in commercial transactions, wages, fines, or redemption payments. Possessive suffixes ('his money,' 'our money') mark this sense distinctly, as seen in Joseph's brothers discovering their returned silver (Gen 42:25-35). German Geld versus Silber neatly flags the shift from substance to currency. Laban's complaint that he treated his daughters as foreigners and 'consumed our money' (Gen 31:15) illustrates the economic sense. SILVER AND MONEY
en: his-money, his-silver, its-silver | **es:** Su-plata, plata-mía, plata-nuestra | **fr:** comme-argent, leur-argent, mon-argent | **de:** euer-Geld, ihr-Geld, ihres-Geldes Gen 31:15; Gen 42:25; Gen 42:27; Gen 42:28; Gen 42:35

כְּסַף H3702 *N-ms* (13×)
Silver, money — the precious metal used as material and currency (Aramaic)
The Aramaic noun for silver, appearing exclusively in the books of Daniel and Ezra. It functions in two closely related senses: as a physical material in Nebuchadnezzar's statue and the temple vessels (Dan 2:32, 35, 45; 5:2, 4, 23; Ezra 5:14; 6:5), and as currency or monetary value in royal decrees funding the temple reconstruction (Ezra 7:15–18, 22). Spanish 'plata' and French 'argent' both preserve this dual metal-and-money range, exactly mirroring its Hebrew cognate כֶּסֶף. The word reflects the post-exilic economic world where silver was the standard of exchange.

silver, money (13×) Silver as precious metal and as money (כְּסַף, Aramaic). In Daniel it denotes the physical substance: the silver chest of the great statue (Dan 2:32, 35, 45) and silver temple vessels (Dan 5:2, 4, 23; Ezra 5:14; 6:5). In Ezra it functions as currency in royal grants for the Jerusalem temple (Ezra 7:15–18, 22). Spanish 'plata' and French 'argent' equally preserve both the material and monetary senses. SILVER AND MONEY
en: and-silver, silver, silver- | **es:** con-esta-plata, la-plata, plata | **fr:** argent, et-argent, et-l'argent | **de:** Silber, [בכספא], [וכספא] Ezra 5:14; Ezra 6:5; Ezra 7:15; Ezra 7:16; Ezra 7:17

כַּסְפְּיָא H3703 *Prep-b / N-proper-fs* (2×)
Casiphia, a Babylonian location where temple servants were found

Casiphia was a site in Babylonia where Ezra sent messengers to recruit Levites and temple servants for the return to Jerusalem (Ezra 8:17). The location housed a community led by Iddo, with access to temple personnel. Its exact identification remains uncertain, though the name may derive from a word meaning 'silver' (the LXX translates it that way). The double mention in verse 17 emphasizes both the place and the mission, showing Ezra's determination to secure proper liturgical personnel for temple service, not just lay returnees.

(2×) A Babylonian locale where a Jewish community preserved temple service traditions during exile. Both occurrences in Ezra 8:17 refer to the same place in the same verse, emphasizing it as 'the place Casiphia' where leaders and temple servants could be found. This community maintained continuity with temple service even in exile, enabling Ezra's mission to recruit qualified personnel for Jerusalem's restored worship. **PERSONAL NAMES**

en: at-Kasifyah | **es:** en-Kasifyah | **fr:** [בכסכיא] | **de:** [בכסכיא] Ezra 8:17

כְּסָת H3704 *N-fpc / 2fp* (2×)

magic bands or amulets sewn by false prophetesses

These mysterious objects appear only in Ezekiel 13:18-20, describing items created by false prophetesses for manipulative purposes. The exact nature is debated - possibly magical bands, amulets, cushions, or veils. The women sewed these items for people's wrists or elbows, apparently in divination or enchantment practices that God condemns. The term may relate to cushions or supports, or to binding/magical bands. Whatever their precise form, they represented unauthorized spiritual manipulation, contrasted with true prophetic ministry.

(2×) Magical bands or amulets created by false prophetesses in practices God condemns. Ezekiel describes women sewing these items for various arm positions, apparently as part of divination or enchantment. The second occurrence includes the possessive suffix, referring to 'your bands,' directly addressing the women engaged in this condemned practice. These objects symbolized false spiritual authority and manipulative religion. **SPELL ENCHANTMENT**

en: bands, bands-of-you | **es:** bandas, bandas-de-vosotras | **fr:** [כסתות], [כסתותיכנה] | **de:** [כסתות], [כסתותיכנה] Ezek 13:18; Ezek 13:20

כְּעַן H3705 *Adv* (13×)

Now — Aramaic temporal adverb marking present time or logical transition

An Aramaic adverb meaning 'now,' used to anchor discourse in the present moment or to introduce the next logical step in an argument. It appears throughout Daniel and Ezra in royal decrees, prayers, and official correspondence. In Ezra it typically opens a new section of administrative directive — 'now therefore' (Ezra 4:13–14, 21; 5:17; 6:6) — while in Daniel it marks transitions in narrative and prayer (Dan 2:23; 3:15; 4:37; 5:12, 15–16; 6:8). The phrase עַד־כְּעַן 'until now' in Ezra 5:16 extends it to mark duration. Spanish 'ahora,' French 'maintenant,' and German 'jetzt/nun' all confirm the straightforward temporal meaning.

now (13×) The Aramaic temporal adverb 'now' (כְּעַן), marking present time or introducing a logical transition in discourse. In official letters it functions as 'now therefore,' opening new directives (Ezra 4:13–14, 21; 5:17; 6:6). In narrative and prayer it signals the present moment: Daniel's thanksgiving (Dan 2:23), royal challenges (Dan 3:15), and Nebuchadnezzar's restoration (Dan 4:37). The phrase עַד כְּעַן ('until now,' Ezra 5:16) extends it to express temporal duration. **NOW (TEMPORAL ADVERB)**

en: and-now, now | **es:** Ahora, Y-ahora, ahora | **fr:** et-maintenant, maintenant | **de:** jetzt, nun, und-jetzt Ezra 4:13; Ezra 4:14; Ezra 4:21; Ezra 5:16; Ezra 5:17

כְּעֶנֶת H3706 *Conj-w / Adv* (4×)

and now (Aramaic); formulaic phrase introducing the main business of official letters

This Aramaic adverbial phrase, a contraction of a longer form, serves as an epistolary formula in official correspondence. It introduces the substantive business of a letter after the greeting, functioning like 'and now to the matter at hand.' All its biblical occurrences appear in letters preserved in Ezra's Aramaic sections, where Persian officials write to and from the Jewish community. The phrase was formerly misunderstood as 'and so forth,' but Egyptian Aramaic papyri confirmed its meaning as 'and now,' marking the transition from letter opening to body.

(4×) The phrase appears four times in official letters within Ezra's Aramaic chapters. It introduces the body of the letter from Rehum and Shimshai: 'and now, let it be known to the king...' (Ezra 4:11-12). King Artaxerxes begins his response: 'and now, the letter which you sent...' (Ezra 4:17). A later royal letter opens: 'and now, I make a decree...' (Ezra 7:12). Earlier manuscripts mistakenly included it at the end of verse 10 (Ezra 4:10) by scribal error. Spanish y-ahora and French et-maintenant preserve the temporal 'and now' sense, while German leaves the Aramaic forms in brackets, recognizing the technical epistolary function. **NOW (TEMPORAL ADVERB)**

en: and-now, and-so-forth | **es:** y-ahora, y-ahora. | **fr:** [וכעת], et-maintenant | **de:** [וכענת], [וכעת] Ezra 4:10; Ezra 4:11; Ezra 4:17; Ezra 7:12

כָּעַס H3707 *Art / V-Hifil-Prtcpl-mp* (55×)

To provoke to anger or be vexed; causatively to incite wrath (especially divine), or intransitively to experience anger or indignation oneself.

A verb of provocation and vexation that appears most often in the dire warnings of Deuteronomy and Kings, where Israel's idolatry 'provokes' the LORD to anger. In its causative Hifil stem it carries tremendous theological weight — virtually every occurrence names God as the one provoked. Yet in the quieter Qal stem the word turns inward: a wicked man sees blessing and is simply 'vexed' (Ps 112:10), or Qoheleth warns against being hasty in spirit to be angry (Eccl 7:9). The intimate scene of Peninnah taunting Hannah (1 Sam 1:6–7) reveals a rarer interpersonal edge, where provocation is not cosmic but painfully domestic.

1. provoke to anger (causative) (47×) The dominant causative use (Hifil and theological Piel): provoking someone — overwhelmingly God — to anger through idolatry, sin, or rebellion. Spanish 'provocar a ira' and Arabic ɣ both capture the causative force. This is the language of covenant lawsuit: 'they provoked me to anger with their idols' (Deut 32:16, 21). Nearly every occurrence in Kings uses this sense to explain why judgment fell on Israel. **GEOGRAPHY AND SPACE**

en: [provoke-me-to-anger], provoke-Me-to-anger, provoke-me-to-anger | **es:** [provocarme-a-ira], le-provocó, para-provocar | **fr:** irriter, provoqua-lui, provoquant | **de:** erzuernen, provoked-ihn, provoking Deut 4:25; Deut 9:18; Deut 31:29; Deut 32:16; Deut 32:21

2. be angry or vexed (6×) The intransitive Qal sense: to be angry, vexed, or emotionally distressed oneself, without directing that anger outward at another. Korean 화를 내다 ('to let out anger') and Swahili -kasirika ('to be angry') confirm the reflexive, internal quality. Asa 'was angry' at the seer (2 Chr 16:10), the wicked man 'is vexed' watching the righteous prosper (Ps 112:10), and Qoheleth counsels patience over quick-tempered vexation (Eccl 7:9). **ANGER AND INDIGNATION**

en: and-he-was-angry, and-is-vexed, and-vexation | **es:** a-enojarte, me-enojaré, y-enojo | **fr:** [ויכעס], et-irriter, irriter | **de:** [ויכעס], [וכעס], [לכעוס] 2Chr 16:10; Neh 4:1; Ps 112:10; Eccl 5:17; Eccl 7:9

3. vex or taunt interpersonally (2×) A specialized interpersonal use in the Peninnah-Hannah narrative (1 Sam 1:6–7): to vex, taunt, or torment another person through rivalry. Swahili -chokoza ('to tease, needle') distinguishes this from general anger-provocation. Here the provocation is not theological but relational — a rival wife deliberately goading a barren woman to tears, making this sense uniquely personal and domestic. **STRIKING AND REFERENCE**

en: and-provoked-her, she-provoked-her | **es:** Y-la-provocaba, la-provocaba | **fr:** elle-provoqua-sa, et-provoqua-sa | **de:** sie-provoked-ihr, und-provoked-ihr 1Sam 1:6; 1Sam 1:7

כַּעַס H3708a *N-ms* (21×)

Vexation, grief, or provocation; the inner anguish of the wronged or the anger stirred by idolatry.

Ka'as sits at the crossroads of grief and anger – it names the gnawing inner pain that comes from being wronged, the provocation that kindles divine fury, and the sharp indignation that flares in response. Hannah's rival provoked her severely, and the narrator calls it ka'as (1 Sam 1:6, 16), a word that captures both the torment she felt and the malice that caused it. The Deuteronomistic historians chose this same noun when cataloguing Israel's idolatries that 'provoked' the LORD (1 Kgs 15:30; 2 Kgs 23:26), while the Wisdom writers use it for the everyday frustration of dealing with a fool (Prov 12:16; 27:3). Spanish 'enojo/pesar,' French 'chagrin,' and German equivalents all hover between sorrow and anger, mirroring the Hebrew ambiguity.

1. vexation, grief, sorrow (8×) Inner vexation, grief, or sorrow – the emotional distress that settles on someone who has been hurt or disappointed. Hannah's anguished prayer rises from her ka'as (1 Sam 1:16), and the psalmist's eye wastes away 'from grief' (Ps 6:7; 31:9). French 'chagrin' and Spanish 'pesar' both capture this inward, suffering dimension. Ecclesiastes 1:18 pairs it with knowledge: more insight brings more sorrow. GEOGRAPHY AND SPACE

en: and-my-grief, and-vexation, from-grief | **es:** de-pesar, enojo, ira | **fr:** chagrin, dans-chagrin, de-chagrin | **de:** [וכעס], [כעס], in-grief 1Sam 1:16; Ps 6:7; Ps 10:14; Ps 31:9; Eccl 1:18

2. provocation, cause of anger (8×) Provocation, the act or occasion of stirring someone to anger, especially in the Deuteronomistic formula where Israel's idolatry 'provokes' God. The construct chain ka'as qorbanam (Ezek 20:28) – 'the provocation of their offering' – makes the idol-sacrifice itself the irritant. Spanish 'provocacion' and French 'provocation' translate this sense directly. Key passages: Deuteronomy 32:19, 27; 1 Kings 15:30; 21:22. GEOGRAPHY AND SPACE

en: from-provocation-of, provocation, provocation-of | **es:** Enojo, con-su-provocación, la-provocación | **fr:** avec-son-provocation, chagrin, de-provocation-de | **de:** [כעס], der-provocation, der-provocations Deut 32:19; Deut 32:27; 1Sam 1:6; 1Kgs 15:30; 1Kgs 21:22

3. anger, indignation, wrath (5×) Active anger, indignation, or wrath directed outward – not the cause of anger but anger itself as a burning emotion. Proverbs 12:16 warns that a fool's ka'as is 'known at once,' and Psalm 85:4 asks God to cease his ka'as toward his people. German and French renderings oscillate between 'Zorn' and 'chagrin,' reflecting how quickly grief can curdle into fury. Key passages: Proverbs 21:19; 27:3; Ecclesiastes 7:9. GEOGRAPHY AND SPACE

en: and-vexation, anger, but-vexation-of | **es:** e-ira, e-ira-de, enojo | **fr:** chagrin, comme-chagrin, et-chagrin | **de:** [וכעס], [כעס], [כעסו] Ps 85:4; Prov 12:16; Prov 21:19; Prov 27:3; Eccl 7:9

כַּעַשׂ H3708b *Prep-m / N-ms* (4×)

vexation, grief, anger (dialectical variant of כעס, found only in Job)

This noun, a dialectical variation of the more common ka'as, appears exclusively in Job's poetry to describe emotional distress—whether human vexation and grief, or divine anger. The term captures the irritation, frustration, and indignation that suffering produces, as Job pleads for God to understand his 'vexation' and anguish. It can describe both the inward grief of the afflicted and the outward anger of God against sin.

(4×) The term appears four times in Job describing vexation and anger. Eliphaz warns that 'vexation kills the fool' (Job 5:2, parallel to envy/jealousy). Job laments, 'Oh that my vexation were weighed' alongside his calamity (Job 6:2). Job accuses God: 'You renew your anger against me' literally 'your vexation with me' (Job 10:17). An aged counselor notes that 'vexation' is unbecoming in the aged (Job 17:7, parallel to dimness of eye). Spanish indignación/aflicción/ira and French chagrin track the emotional distress across Romance languages, while German leaves the Hebrew forms in brackets, recognizing this rare lexical variant. GEOGRAPHY AND SPACE

en: Your-anger, from-grief, my-vexation | **es:** la-ira, mi-aflicción, por-indignación | **fr:** chagrin, de-chagrin, mon-chagrin-moi | **de:** [כעש], [כעשי], [כעשך] Job 5:2; Job 6:2; Job 10:17; Job 17:7

כַּף H3709 *N-fsc / 1cs* (195×)

Palm of the hand, sole of the foot; also: ladle/dish, hip socket, paw, handle, palm-frond

The noun kaf captures anything hollow, cupped, or flat — beginning with the open human palm. From the palm of the hand that Moses lifts in prayer (Exod 9:29) to the sole of the foot that finds no rest (Gen 8:9), kaf maps the body's natural concavities. It extends by metaphor to cultic vessels shaped like open palms (the tabernacle ladles of Num 7:84), to the socket of Jacob's hip joint (Gen 32:25), and even to the handles of a door bolt (Song 5:5). Cognate Arabic kaff and Aramaic kappa confirm the pan-Semitic range. The word's genius lies in its shape-based logic: wherever there is a hollow or flat surface, kaf may apply.

1. palm of the hand (155×) The open palm or hand — by far the dominant sense, covering grasping, holding, striking, clapping, spreading in prayer, and placing objects on the palm. Genesis 40:11 has the cupbearer pressing grapes into Pharaoh's kaf; Leviticus 8:27 places offerings on Aaron's kappayim. Arabic kaff, Spanish palma, and German Handfläche all confirm the primary anatomical meaning. The dual form kappayim appears frequently for both hands together. GEOGRAPHY AND SPACE

en: from-hand-of, from-palm-of, ladle-of | **es:** Cuchara, de-la-mano-de, de-mano-de | **fr:** comme-ma-bouche, de-main-de, de-paume-de | **de:** ladle-von, mein-Handfläche, von-Hand-von Gen 40:11; Gen 40:21; Exod 29:24; Lev 8:27

2. sole of the foot (20×) The sole or bottom surface of the foot, distinguished from the palm by context (often with regel, 'foot'). Genesis 8:9 records the dove finding no resting place for 'the sole of her foot,' and Deuteronomy's boundary formula promises 'every place the sole of your foot treads' (Deut 11:24). Korean balbadak (foot-sole) versus sonbadak (palm) and Arabic bāṭin al-qadam versus kaff al-yad show how target languages must disambiguate what Hebrew unifies. GEOGRAPHY AND SPACE

en: and-sole-of, for-sole-of-, from-sole-of | **es:** Desde-planta-de, como-planta-de, con-la-planta | **fr:** avec-sole-de, de-paume, de-sole-de | **de:** Handflaeche, Handflaechee, der-soles-von Gen 8:9; Deut 2:5; Deut 11:24; Deut 28:35; Deut 28:56

3. ladle, dish, or spoon (13×) A palm-shaped cultic vessel — a ladle, dish, or spoon used for incense and offerings in the tabernacle and temple. Numbers 7:84-86 tallies twelve golden kappot filled with incense. Spanish cucharas (spoons) and the consistent tabernacle inventory context set this apart from the anatomical senses. The vessel's shallow, open shape motivates the metaphorical extension from body part to ritual object. GEOGRAPHY AND SPACE

en: and-its-dishes, and-ladles, and-the-dishes | **es:** Cucharas-de, cucharas-de, la-cuchara | **fr:** et-le-dishes, et-paume, et-son-dishes | **de:** Handflaeche, der-dishes, der-ladle Exod 25:29; Exod 37:16; Num 4:7; Num 7:84; Num 7:86

4. hip socket or hollow joint (4×) The hollow of the thigh joint or hip socket, occurring exclusively in the Jacob-wrestling narrative (Gen 32:25, 32). The angel strikes the kaf of Jacob's thigh, dislocating it. Arabic ḥuqq (socket, hollow) and Spanish articulación (joint) confirm the anatomical-joint reading. The shape logic persists: kaf is the concave socket into which the femoral head fits. GEOGRAPHY AND SPACE

en: in-socket-of-, socket-of, socket-of- | **es:** articulación-de, en-articulación-de | **fr:** base-de, base-de-, dans-base-de- | **de:** der-Hüftpfanne, die-Hüftpfanne- Gen 32:25; Gen 32:32

5. (1×) The paw of an animal — in Leviticus 11:27, creatures 'walking on their paws' (kappayim). English paws, Spanish palmas, and French pattes (via the gloss) all render this zoological extension. The flat, padded underside of an animal's foot mirrors the human palm, making the semantic transfer natural. FLESH AND BODY

en: its-paws | **es:** sus-palmas | **fr:** son-paws | **de:** sein-paws Lev 11:27

6. (1×) The handle or grip of a door bolt, as in Song of Solomon 5:5 where the beloved's hands drip myrrh 'upon the handles of the bolt.' Spanish manijas and French poignées confirm the artifact sense. The handle's concave gripping surface connects it to the cupped-palm

prototype. GEOGRAPHY AND SPACE
en: handles-of | **es:** las-manijas-de | **fr:** les-poignées | **de:** Handflaechee Song 5:5

7. (1×) Palm-fronds or branches of a palm tree, as in Leviticus 23:40 where Israel is commanded to take 'branches of palm trees' (kappot temarim) for the Feast of Tabernacles. Spanish ramas and French branches render the botanical sense. The broad, flat shape of the palm leaf motivates its naming after the open hand — a vivid shape metaphor preserved across Semitic languages. GEOGRAPHY AND SPACE
en: branches-of | **es:** ramas-de | **fr:** branches-de | **de:** Aeste-von Lev 23:40

כֵּף H3710 *Conj-w* (2×)
rocks or rocky places serving as refuge or dwelling
This term denotes rocks or rocky places, possibly an Aramaic loanword. It appears in Job 30:6, describing desperate people dwelling in rocks, and Jeremiah 4:29, where people flee into rocks as cities are abandoned before invasion. The plural form suggests rocky areas, cliffs, or caves - places offering shelter, whether for the destitute or the fleeing. The contexts emphasize extremity: either utter destitution (Job) or desperate refuge from military threat (Jeremiah). Rocks become home only under duress.

(2×) Rocky places serving as refuge or dwelling for those in desperate circumstances. In Jeremiah, entire populations flee to rocks as invaders approach, while in Job the description emphasizes the degraded state of outcasts living in rocks and caves. The term captures natural features that offer shelter when normal habitations fail, either through poverty or invasion, representing marginalization and desperation. ROCK AND CLIFF
en: and-into-the-rocks, and-rocks | **es:** y-en-peñascos, y-rocas | **fr:** [ובכפים], et-כפים | **de:** [ובכפים], [וכפים] Job 30:6; Jer 4:29

כָּפָה H3711 *V-Qal-Imperf-3ms* (1×)
to subdue, pacify, turn away (anger)
This verb means to subdue or pacify, appearing in Proverbs 21:14 with reference to a secret gift subduing anger. The word suggests pressing down, holding under control, or turning aside—taking something potentially explosive and rendering it harmless. Some translations understand it as 'averts' or 'turns away,' while others prefer 'subdues' or 'pacifies.' The proverb's wisdom is practical: strategic, discreet generosity can defuse dangerous anger. The verb captures the idea of using leverage to control a situation, bending hostile will through well-placed gifts.

(1×) A verb meaning to subdue or pacify anger through strategic action. The Spanish 'apacigua' (pacifies, appeases) aligns well with the context of conflict management through gifts. The parallel phrase 'a bribe in the bosom, strong wrath' suggests that hidden, private gifts have particular power to neutralize hostility. The verb emphasizes active intervention—not passive waiting for anger to cool but deliberate action to suppress or redirect it. Proverbs recognizes both the power of anger and the tactical value of well-timed generosity. CRUSHING AND HUMBLING
en: subdues | **es:** apacigua- | **fr:** יכפה | **de:** [יכפה] Prov 21:14

כִּפָּה H3712 *N-fs* (3×)
palm frond or branch, used figuratively for nobility and high status
The leafy crown or frond of a palm tree, employed as a social metaphor. Isaiah twice contrasts 'palm branch' (representing nobles and leaders) with 'rush' or 'reed' (representing the common people), using the botanical hierarchy to depict the totality of judgment—from highest to lowest. Job applies the image to the wicked person whose 'palm frond' will not flourish, a picture of premature withering despite initial promise.

(3×) Isaiah 9:14 [Eng. 9:13] and 19:15 use identical phrasing: 'head and tail, palm branch and reed' (רֹאשׁ וְזָנָב כִּפָּה וְאַגְמֹן), a merism encompassing all social strata. The palm's tall, crowned silhouette naturally symbolizes elevated status. Job 15:32 predicts the wicked's כַּפָּה will not be green, denying them the palm's emblematic vitality and endurance. Translations navigate between literal 'palm branch' (Spanish palmera/rama) and the figurative sense of high station the image conveys. BRANCHES AND SHOOTS
en: and-branch-his, palm-branch | **es:** palmera, y-su-rama | **fr:** [כפה], et-son-palme-lui | **de:** [וכפתו], [כפה] Job 15:32; Isa 9:14; Isa 19:15

כְּפוֹר H3713a *Conj-w / N-mpc* (9×)
A bowl or basin of gold or silver used as a sacred vessel in temple service.
This noun designates a bowl or basin crafted from precious metal for use in the temple. All nine occurrences cluster in late texts describing sacred furnishings: David's specifications for gold and silver bowls in 1 Chronicles 28:17, and the inventory of vessels returned from Babylonian exile in Ezra 1:10 and 8:27. The word is related to Aramaic kephora, suggesting a wide, open vessel. Spanish renders it 'taza/copas' (cup/goblets) and French 'coupe' (cup), though the Hebrew specifically evokes the ritual context of temple worship.

bowl, basin (9×) A bowl or basin made of gold or silver, serving as a sacred vessel in Israelite temple worship. Found exclusively in late texts — 1 Chronicles 28:17 (six times in the passage, detailing David's weighed-out specifications for gold bowls and silver bowls) and Ezra 1:10 and 8:27 (listing vessels returned from Babylonian captivity). Spanish 'taza/copas' and French 'coupe' suggest drinking vessels, but the Hebrew term emphasizes their cultic function as temple furnishings rather than ordinary tableware. The Aramaic cognate kephora confirms the sense of a broad, open basin. GEOGRAPHY AND SPACE
en: and-basin, and-bowls-of, and-for-the-basins-of | **es:** copas-de, para-taza, y-para-tazas-de | **fr:** coupe, et-coupe | **de:** [וכפור], [וכפרי], [ולכפורי] 1Chr 28:17

כְּפוֹר H3713b *Prep-k* (3×)
hoarfrost, white frost formed by frozen dew
The delicate white ice crystals that form on cold mornings when dew freezes. Exodus compares the appearance of manna to hoarfrost on the ground—fine, white, flake-like. The psalmist celebrates God scattering frost like ashes, part of the winter phenomena under divine control. Job's divine interrogation includes frost's origin, numbered among creation's mysteries beyond human mastery.

(3×) Exodus 16:14 describes manna's appearance using a double simile: 'fine as hoarfrost on the ground' (דַּק כַּכְּפֹר), emphasizing its delicate, crystalline quality. Job 38:29 asks rhetorically who birthed the hoarfrost of heaven, personifying it within creation's wonders. Psalm 147:16 praises God who 'gives hoarfrost like ashes' (יִתֵּן כְּפוֹר כָּאֵפֶר). The imagery is consistently visual—white, fine-textured, ephemeral—qualities preserved in translations (Spanish escarcha, French 'frost'). SNOW PRECIPITATION
en: and-the-frost-of, frost, like-the-frost | **es:** como-la-escarcha, escarcha, y-escarcha-de | **fr:** comme-coupe, comme-le-frost, et-וכפר | **de:** frost, und-Loesegeld, wie-der-frost Exod 16:14; Job 38:29; Ps 147:16

כָּפִיס H3714 *Conj-w / N-ms* (1×)
rafter, beam
This noun likely denotes a rafter or beam in construction, appearing in Habakkuk 2:11. The prophet declares that stones will cry out from the wall, and the beam from the timberwork will answer them—even the inanimate materials of houses built through violence and injustice testify against their builders. The exact technical meaning is uncertain (suggestions include rafter, girder, or other structural timber), but clearly it refers to wooden components in building construction. The image personifies the building materials themselves as witnesses to crime.

(1×) A construction term for a wooden structural element, probably a rafter or beam, used in prophetic poetry. The Spanish 'viga' (beam) and French 'suffisance' (which seems to take a different angle) reflect uncertainty about the precise technical term. The context in Habakkuk creates a powerful image: even stones and timbers

become accusers, crying out against houses built with blood money. The building itself becomes a prosecuting witness, its very materials animated to testify against injustice and ill-gotten wealth. **AUTO-DETECTED COMMUNITY 15269 WITH 5 SENSES**

en: and-a-beam | **es:** y-la-viga | **fr:** et-suffisance | **de:** [וכפיס] Hab 2:11

כְּפִיר H3715a *Art / N-mp* (31×)

young lion — an adolescent lion old enough to hunt, used literally and as a figure of fierce power or threat

Kephir designates a young lion past the helpless cub stage (gur) but not yet the full-maned adult (ari), appearing 31 times across narrative, wisdom, prophetic, and poetic texts. The word enters Scripture with Samson tearing apart a young lion at Timnah (Judg 14:5), and its most vivid portrayal comes in Ezekiel 19:2-6, where a lioness raises cubs that become kephirim — young lions who learn to catch prey and devour men, allegorizing Judah's doomed princes. The Psalms use it for lurking predators: 'like a young lion crouching in ambush' (Ps 17:12), yet also affirm that 'the young lions lack and suffer hunger, but those who seek the LORD lack no good thing' (Ps 34:10). Isaiah's peaceable kingdom places the kephir alongside the calf and the fatling, led by a little child (Isa 11:6). Micah envisions Israel among the nations like a young lion among flocks of sheep (Mic 5:7). Cognate Aramaic kephira and Arabic confirm the zoological referent across Semitic languages.

young lion, lion cub (31×) A young or adolescent lion, past the helpless cub stage but not fully mature, old enough to hunt prey. Samson encounters one at Timnah (Judg 14:5). Ezekiel allegorizes Judah's princes as young lions trained to devour (Ezek 19:2-6). The Psalms use the image for lurking danger (Ps 17:12) and divine provision that surpasses even a lion's strength (Ps 34:10). Isaiah's messianic vision places the young lion peacefully beside the calf (Isa 11:6). Micah casts Israel as a kephir among sheep (Mic 5:7). **LIONS AND CUBS**

en: and-like-a-young-lion, and-like-young-lion, and-the-young-lion | **es:** Los-leoncillos, cachorro, como-cachorro-de-león | **fr:** comme-lionceau, comme-ככפיר, de-lionceau | **de:** Jungloewe, [והככפיר], [וככפיר] Judg 14:5; Job 4:10; Job 38:39; Ps 17:12; Ps 34:10

כְּפִירִים H3715b *Prep-b* (1×)

in the villages, in the open settlements

This prepositional phrase means 'in the villages' or 'in the open settlements,' appearing in Nehemiah 6:2. Sanballat and Geshem invite Nehemiah to meet them in 'the villages in the plain of Ono,' which Nehemiah recognizes as a trap. The Septuagint suggests taking it as a common noun meaning villages rather than as a proper name. The term refers to unwalled settlements or outlying communities, in contrast to fortified cities. Meeting in such vulnerable locations would have exposed Nehemiah to ambush, which is precisely what he discerned the invitation to be.

(1×) A prepositional phrase denoting villages or unwalled settlements, used in the context of Nehemiah's opponents trying to lure him to a vulnerable location. The Spanish 'en las aldeas' (in the villages) treats it as a common noun for settlements, while the context makes clear these were open areas away from Jerusalem's walls—dangerous ground for someone with enemies. Nehemiah's refusal to meet there shows political wisdom: understanding that geography matters in negotiations and that leaving secure positions invites disaster. **AUTO-DETECTED COMMUNITY 9636 WITH 3 SENSES**

en: in-the-villages | **es:** en-las-aldeas | **fr:** [בכפירים] | **de:** [בכפירים] Neh 6:2

כְּפִירָה H3716 *N-proper-fs* (4×)

Kephirah, a Hivite/Gibeonite city later assigned to Benjamin, modern Kefireh

Kephirah was one of the four Gibeonite cities that made a treaty with Joshua through deception, claiming to come from a far country when they actually lived nearby. After the conquest, it was assigned to the tribal territory of Benjamin. The city appears in post-exilic census lists, showing that returnees from exile resettled it. Modern scholars identify it with Kefireh, located in the hill country west of Jerusalem.

(4×) Kephirah appears in conquest and settlement accounts. Joshua discovered it was one of the four Gibeonite cities that had deceived him (Josh 9:17). It was assigned to Benjamin's inheritance (Josh 18:26). Census lists record its population after the exile: the men of Kephirah and Beeroth numbered 743 in the first return (Ezra 2:25), recorded as 621 in Nehemiah's parallel list (Neh 7:29). The Septuagint renders it Kepheira or similar Greek approximations. Spanish Quefira/Quefirá, French Kephirah/ha-Kephirah, and German Kephirah preserve phonetic equivalents, with some including the definite article marker (ha-). **PERSONAL NAMES**

en: Chephirah, Kefirah, and-ha-Kephirah | **es:** Quefira, Quefirá, y-Cefira | **fr:** [כפירה], et-ha-Kephirah, et-le-Kephirah | **de:** [כפירה], und-der-Kephirah, und-ha-Kephirah Josh 9:17; Josh 18:26; Ezra 2:25; Neh 7:29

כָּפַל H3717 *V-Qal-QalPassPrtcpl-ms* (5×)

To double, fold over; passive: folded double; niphal: to be doubled (of a sword)

Kaphal describes the action of doubling or folding something over, a concrete term drawn from textile and craft work. In Exodus 26:9 it refers to folding the sixth curtain of the tabernacle, while in Exodus 28:16 and 39:9 it describes the breastpiece of the high priest being made as a square folded double. The more dramatic usage appears in Ezekiel 21:14, where the prophet's sword is commanded to 'be doubled' – an intensification of divine judgment. Cognates in Aramaic, Syriac, and Arabic confirm the core meaning of doubling or folding.

(5×) To double or fold over, especially of fabric or textile in cultic construction. Spanish 'doblar/doblado' and French 'double' align with English 'doubled.' The active Qal appears in Exodus 26:9 for folding the tabernacle curtain, while the passive participle in Exodus 28:16 and 39:9 describes the high priest's breastpiece as 'folded double' (kaful). Ezekiel 21:14 extends the image metaphorically to a sword being 'doubled' in destructive force, though this reading is textually uncertain. **DOUBLE TWOFOLD**

en: and-let-be-doubled, and-you-shall-double, doubled | **es:** doblado, y-doblarás, y-que-se-duplique | **fr:** doubled, et-raccourcir, et-tu—double | **de:** [וזכפל], doubled, und-du-soll-double Exod 26:9; Exod 28:16; Exod 39:9; Ezek 21:14

כֶּפֶל H3718 *N-md* (3×)

double, twice the amount or measure

A term denoting duality or doubling, most often in the dual form כִּפְלַיִם. Isaiah promises Jerusalem will receive double consolation for her suffering. Job's friends are told that true wisdom is 'double' to human understanding—God's ways exceed our categories by a factor of two. The word also describes Leviathan's formidable double jaws in Job 41.

(3×) Job 11:6 declares that sound wisdom is 'double in essence' (כִּפְלַיִם לְתוּשִׁיָּה)—far beyond what Job perceives. Job 41:13 [Eng. 41:5] asks who can penetrate 'the double of his bridle' (כֶּפֶל רִסְנוֹ), Leviathan's impenetrable jaw structure. Isaiah 40:2 promises that Jerusalem has 'received double for all her sins' (כִּפְלַיִם בְּכָל־חַטֹּאתֶיהָ), meaning full, abundant restoration. Translations (Spanish doble, French equivalent) capture the mathematical and metaphorical doubling. **DOUBLE TWOFOLD**

en: double, with-the-double | **es:** doble, en-doble-de, es-doble | **fr:** [כפלים], dans-כפלים, בכפל | **de:** [בכפל], [כפלים] Job 11:6; Job 41:13; Isa 40:2

כָּפַן H3719 *V-Qal-Perf-3fs* (1×)

to stretch out hungrily, long for with hunger

This verb appears to mean stretching out hungrily or desiring with hunger, appearing in Ezekiel 17:7 in the parable of two eagles and the vine. The text describes the vine stretching its roots hungrily toward one of the eagles, parallel to 'sending out its branches toward him.' However, the text is difficult and may be corrupt, with some

questioning whether this is the correct reading. The verb is an Aramaic loan-word related to being hungry, suggesting the vine's roots reached out with something like hunger or desperate need toward the new source of water.

(1×) A verb describing hungry stretching or yearning movement, used metaphorically of a vine's roots in Ezekiel's allegory. The Spanish 'dobló' (bent, turned) takes a different approach, perhaps reflecting textual uncertainty. The context of the allegory—representing Judah's political shift from Babylon to Egypt—gives the image of roots reaching hungrily toward a new source emotional and political freight. The vocabulary of hunger applied to botanical behavior creates a vivid picture of desperate reorientation seeking survival. **HUNGER AND FAMINE**

en: bent | **es:** dobló | **fr:** épine | **de:** [כפנה] Ezek 17:7

כְּפֶן H3720 *Conj-w* (2×)

hunger, famine, or severe food shortage

This Aramaic-influenced term denotes severe hunger or famine. Both occurrences are in Job's speeches, describing either threats to laugh at (5:22, in Eliphaz's promises) or actual desperate circumstances (30:3, in Job's lament about the destitute). The word emphasizes the physical experience of starvation and food scarcity. In chapter 5, it's listed among dangers that won't harm the righteous; in chapter 30, it describes the actual gnawing hunger of society's outcasts - the theoretical protection versus lived reality forming part of Job's bitter response to his friends.

(2×) Severe hunger or famine conditions. Job 5:22 lists it among calamities the righteous need not fear, while 30:3 describes it as the lived reality of desperate outcasts. The contrast between these uses mirrors Job's larger argument: his friends promise protection from famine, yet Job describes people actually perishing from it. The term captures not just shortage but the consuming desperation of acute hunger. **FAMINE AND HUNGER**

en: and-at-famine, and-in-famine | **es:** y-de-hambruna, y-por-hambre | **fr:** et-וּבַכְּפָן, et-וּלְכָפָן | **de:** [וּבַכְּפָן], [וּלְכָפָן] Job 5:22; Job 30:3

כָּפַף H3721 *Prep / V-Qal-Inf* (5×)

To bend, bow down, be bowed; of the afflicted or humble bowing before God

Kaphaph conveys the physical and spiritual act of bending or bowing down, whether under the weight of distress or in deliberate worship. In Psalm 57:6, the psalmist's soul is 'bowed down' under persecution, while Isaiah 58:5 questions whether merely bowing one's head like a rush constitutes true fasting. The passive participle 'the bowed down' (kephufim) in Psalms 145:14 and 146:8 becomes a tender designation for the afflicted whom the Lord raises up. Micah 6:6 uses the reflexive niphal for bowing oneself before God in worship.

(5×) To bend, bow down, or be bowed – describing physical posture under affliction or in worship. Spanish 'encorvados/encorvó' ('hunched/bowed') and French 'courber' ('to bend') capture the bodily imagery. In Psalm 57:6 and Isaiah 58:5, the bowing is metaphorical for distress or ritual humility. The passive participle in Psalms 145:14 and 146:8 designates the afflicted whom God lifts up. Micah 6:6 uses the niphal reflexive for prostrating oneself before the Most High, bridging posture and devotion. **BOW KNEEL CROUCH**

en: he-bowed-down, shall-I-bow, the-bowed-down | **es:** encorvados, encorvó, los-encorvados | **fr:** [הלכך], comme-courber, courber | **de:** [אכך], [הלכך], der-bowed-down Ps 57:6; Ps 145:14; Ps 146:8; Isa 58:5; Mic 6:6

כִּפֶּר H3722a *V-Piel-Imperf-3mp* (102×)

Make atonement, cover over sin; appease, pacify; forgive — the central verb of Israel's sacrificial system

The defining verb of Israel's atonement theology, appearing overwhelmingly in Levitical ritual contexts. Built on the concrete image of covering or smearing over, the Piel stem developed into the technical term for cultic expiation — the priestly act of making atonement through blood sacrifice to restore the worshiper's standing before God. Beyond the altar, the word extends to appeasing human anger (Gen 32:20), to divine forgiveness apart from sacrifice (Ps 78:38), and to the theological hope of sin being covered and removed (Dan 9:24). Its range from physical covering to spiritual reconciliation traces the arc of biblical soteriology.

1. make ritual atonement (Piel) (85×) The overwhelming dominant sense — Piel cultic atonement — accounting for over 80% of occurrences. Arabic ʿ (the exact cognate) and Swahili -fanya upatanisho both capture the ritual performative quality. The Levitical formula 'and the priest shall make atonement for him, and he shall be forgiven' (Lev 4:26, 31, 35) is the defining pattern. French expier and German Sühne preserve the expiatory rather than merely propitiatory nuance. **ATONEMENT EXPIATION**

en: and-he-shall-atone, and-he-shall-make-atonement, and-let-make-atonement | **es:** Y-expiará, y-expiará | **fr:** et-devra-expier, et-devra-faire-expiation, et-il-devra-expier | **de:** und-er-soll-machen-Suehne, und-er-soll-suehnen, und-lass-machen-Suehne Exod 30:15; Exod 30:16; Lev 1:4; Lev 4:20; Lev 4:26

2. be atoned, be forgiven (Pual/Hitpael/Nithpael) (8×) Passive and reflexive-passive stems (Pual, Hitpael, Nithpael): to have atonement made on one's behalf or to be forgiven. Num 35:33 warns that the land cannot be atoned for except by blood; 1 Sam 3:14 declares Eli's house shall never be atoned for. Spanish es expiada and German kann gesühnt werden confirm the passive voice. The Deut 21:8 usage shows the community receiving atonement through the heifer ritual. **ATONEMENT EXPIATION**

en: and-shall-be-atoned, can-be-atoned, is-atoned | **es:** es-expiada, es-perdonada, fue-expiado | **fr:** et-devra-être-expia, expier, fera-être-atoned | **de:** [יכפר], [תכפר], kann-sein-suehnte Exod 29:33; Num 35:33; Deut 21:8; 1Sam 3:14; Prov 16:6

3. forgive, pardon directly (Piel) (3×) Divine forgiveness without explicit sacrificial ritual — God as subject directly pardoning sin. Ps 78:38 ('yet he, being compassionate, atoned for their iniquity') and Ps 79:9 ('help us, O God of our salvation, and atone for our sins') place God himself as the agent of covering. This sense anticipates the prophetic critique that moves beyond ritual to divine mercy. Ezek 16:63 uses it of God's initiative in restoring shamed Jerusalem. **ATONEMENT FORGIVENESS**

en: and-atone, atones-for, when-I-atone- | **es:** al-perdonar-yo, expiará, y-expiarás | **fr:** et-expier, expier | **de:** suehnen, sühnt-für, und-sühnen Ps 78:38; Ps 79:9; Ezek 16:63

4. appease, pacify a person (Piel) (2×) Human-to-human appeasement: Jacob seeks to 'cover the face' of Esau with gifts before their reunion (Gen 32:20), and Prov 16:14 observes that a wise man appeases a king's wrath. Arabic ʿ and French apaiser mark the interpersonal rather than cultic register. The underlying metaphor of covering the offended party's face preserves the root etymology more transparently than the developed ritual sense. **STRIKING AND REFERENCE**

en: I-will-appease, appeases-it | **es:** apaciguaré, la-apaciguará | **fr:** Je—apaiser, יכפרנה | **de:** [יכפרנה], ich-will-besänftigen Gen 32:20; Prov 16:14

5. cover, conceal sin (Piel) (2×) The etymological sense of covering or concealing sin, closer to the physical root meaning. Jer 18:23 ('do not cover over their iniquity') and Dan 9:24 ('to atone for iniquity') focus on the sin itself being hidden from view rather than on a ritual procedure. This preserves what many scholars consider the original semantic core, before the Priestly literature specialized it into cultic terminology. German sühnen and Spanish expiar still carry both physical and spiritual overtones. **ATONEMENT FORGIVENESS**

en: and-to-atone-for, forgive | **es:** perdones, y-para-expiar | **fr:** et-expier, expier | **de:** [תכפר], und-suehnen Jer 18:23; Dan 9:24

6. (1×) A single occurrence in Isa 47:11 where disaster falls on Babylon and 'you will not be able to atone for it' — that is, no covering payment or ransom will avert it. Spanish expiarla and French expier are used, but the context is not cultic; it is the impossibility of buying off divine judgment. This may represent the transactional 'ransom' nuance of covering, related to the noun kopher (ransom price). **ATONEMENT FORGIVENESS**

en: to-atone-for-it | **es:** expiarla | **fr:** expier | **de:** [כפרה] Isa 47:11

7. (1×) A single occurrence in Isa 28:18 where God declares the covenant with death 'shall be annulled.' Spanish será anulado and English 'shall be annulled' suggest a legal cancellation sense — the covering or atonement agreement is voided. This usage extends the root metaphor from covering-over to its reversal: an invalid covering is stripped away, leaving the parties exposed to judgment. **ATONEMENT FORGIVENESS**

en: And-shall-be-annulled | **es:** Y-será-anulado | **fr:** et-expier | **de:** [וכפר] Isa 28:18

כָּפַר H3722b *Conj-w / V-Qal-ConjPerf-2ms* (1×)

to cover with pitch, to pitch (a vessel)

This denominative verb means to cover with pitch or to waterproof by pitching, appearing in Genesis 6:14 where God commands Noah to pitch the ark inside and out with pitch. The verb derives from the noun for pitch (kofer), creating a play on sound with the more common verb meaning 'to atone' (kaphar). The command ensures the ark's waterproofing—essential for surviving the flood. Pitch, a petroleum-based sealant, was widely used in ancient Mesopotamia for waterproofing boats and buildings. The instruction's specificity reflects the practical engineering needed to preserve life through judgment.

(1×) A denominative verb meaning to cover with pitch or waterproof, used in Noah's ark construction instructions. The Spanish 'cubrirás' (you shall cover) and German 'verpichen' (to pitch) capture the waterproofing sense. The internal and external application of pitch creates a comprehensive seal, essential for the ark's life-preserving function. The verb's phonetic similarity to 'atone' may not be accidental—just as pitch covers the ark, atonement covers sin, both providing protection from otherwise fatal circumstances. **COVERING AND CONCEALING**

en: and-cover | **es:** y-cubrirás | **fr:** et-couvrir | **de:** und-verpichen Gen 6:14

כְּפָר H3723 *Prep-b* (2×)

village or unwalled settlement

This term denotes villages or unwalled settlements, contrasted with fortified cities. Song of Songs 7:11 invites the beloved to spend the night in the villages, while 1 Chronicles 27:25 describes Jehonathan overseeing David's supplies in villages and countryside. Villages represented agricultural centers, smaller than cities and lacking defensive walls. They formed the backbone of ancient economy and rural life, where most people lived and farmed. The term captures rural, pastoral settings - the agricultural countryside that sustained urban centers.

(2×) Unwalled villages or rural settlements. In Chronicles, they're distinguished from fortified cities and towers as locations for royal supply storage, emphasizing agricultural production. In Song of Songs, villages represent pastoral settings for romantic escape from urban life. Both uses highlight the countryside as site of agricultural labor and rural simplicity, the everyday locations where most people actually lived. **AUTO-DETECTED COMMUNITY 9636 WITH 3 SENSES**

en: and-in-the-villages, in-the-villages | **es:** en-las-aldeas, y-en-las-aldeas | **fr:** [ובכפרים], dans-les-villages. | **de:** [בכפרים], [ובכפרים] 1Chr 27:25; Song 7:11

כֹּפֶר H3724a *N-msc / 3ms* (13×)

Ransom price paid to redeem a life or avert punishment; also a bribe given to pervert justice.

A noun meaning the price paid for a life, rooted in the verb kapar ('to cover, atone'). In its primary sense it denotes a legitimate ransom or redemption payment: the compensation for an ox-goring death (Exod 21:30), the half-shekel census tax 'as a ransom for his life' (Exod 30:12), and the prohibition against accepting ransom for a murderer (Num 35:31-32). The psalmist declares that no one can pay God enough ransom for his own soul (Ps 49:8), and Isaiah portrays God giving Egypt 'as your ransom' for Israel (Isa 43:3). In two prophetic passages, however, the word takes on the darker shade of a bribe that corrupts justice, a meaning the multilingual evidence marks distinctly: English and German shift to 'bribe' while Spanish uses 'soborno' rather than 'rescate.'

1. ransom, price of a life (11×) The primary legal and theological sense of a ransom or redemption price paid to save a life from death or punishment. The Covenant Code prescribes it as the payment an ox owner must make when his animal kills a person (Exod 21:30). The Priestly legislation requires it as a census tax to avert plague (Exod 30:12) and firmly prohibits it for murderers (Num 35:31-32). In wisdom literature, Job 33:24 celebrates God finding a ransom, while Job 36:18 warns that no amount of ransom can deliver from judgment. Spanish consistently renders 'rescate,' French 'rançon,' and German 'Lösegeld,' all centering on the notion of a redemptive payment. Proverbs extends the metaphor: the rich man's wealth is his ransom (13:8), but an adulterer will accept no ransom (6:35). **RANSOM LIFE PRICE**

en: a-ransom, his-ransom, ransom | **es:** Rescate, Rescate-de, rescate | **fr:** [כפרך], comme-rançon, rançon | **de:** Loesegeld, Loesegeld-von, [כפרך] Exod 21:30; Exod 30:12; Num 35:31; Num 35:32; Job 33:24

2. bribe (2×) A specialized negative sense where the 'ransom' becomes a bribe intended to pervert justice rather than secure legitimate redemption. Samuel's farewell speech (1 Sam 12:3) challenges Israel to testify whether he ever took a bribe, using kopher in parallel with 'blinding the eyes.' Amos 5:12 accuses the powerful of taking bribes to turn aside the poor at the gate. The multilingual evidence marks this shift: English and German switch from 'ransom' / 'Lösegeld' to 'bribe,' while Spanish replaces 'rescate' with 'soborno.' French hesitates between 'rançon' and 'bribe,' reflecting the semantic overlap between payment-for-a-life and payment-to-corrupt. **RANSOM LIFE PRICE**

en: bribe | **es:** soborno | **fr:** bribe, rançon | **de:** Loesegeld, bribe 1Sam 12:3; Amos 5:12

כֹּפֶר H3724b *Prep-b* (1×)

pitch (waterproofing substance)

This noun denotes pitch, a petroleum-based sealant used for waterproofing. It appears in Genesis 6:14 in God's instructions for Noah to pitch the ark with pitch. Pitch was a common waterproofing material in ancient Mesopotamia, where it occurred naturally in petroleum seeps. Archaeological evidence shows extensive use of bitumen in Babylonian construction and boat-building. The Hebrew word is likely related to similar terms in Aramaic, Syriac, and Akkadian, reflecting the substance's widespread use. The doubling of noun and verb ('pitch it with pitch') emphasizes thoroughness in waterproofing.

(1×) A noun for pitch or bitumen used as a waterproofing sealant in ark construction. The multilingual evidence (Spanish 'brea,' French 'poix') consistently identifies it as pitch or tar. The archaeological context confirms pitch's availability and use in Mesopotamian shipbuilding and construction. The emphasis on pitching both inside and outside creates redundant waterproofing, reflecting the engineering seriousness of God's preservation plan. The material substance becomes part of the salvation narrative—divine instruction includes practical details of survival technology. **AUTO-DETECTED COMMUNITY 7658 WITH 3 SENSES**

en: with-the-pitch | **es:** con-brea | **fr:** avec-le-poix | **de:** mit-Pech Gen 6:14

כֹּפֶר H3724c *Art / N-ms* (2×)

henna, a fragrant flowering plant used in cosmetics and beloved imagery

This plant, known as henna (El Ḥenna), produces fragrant white flowers growing in grape-like clusters. The beloved in Song of Songs is compared to a cluster of henna blossoms (1:14), and henna plants appear in the garden imagery describing the bride (4:13). Henna was valued for its sweet fragrance and was used cosmetically - its leaves produced the reddish-orange dye still used today. The biblical references emphasize fragrance and beauty rather than dye properties, using the plant as a natural image of delight and attractiveness.

(2×) The henna plant, prized for its fragrant clustered flowers. Both Song of Songs references employ henna in romantic imagery: as a cluster of blossoms representing the beloved's appeal (1:14) and as plants in the bride's garden symbolizing fertility and delight (4:13). The plant's aromatic qualities and attractive appearance made it a natural choice for love poetry, capturing both sensory pleasure and beauty. **SPICE AROMATIC PERFUME**

en: henna, the-henna | **es:** alheña, alheñas | **fr:** de-henné, du-henné | **de:** [כפרים], der-Loesegeld Song 1:14; Song 4:13

כֹּפָר H3724d *N-msc* (1×)

village, unwalled settlement

This noun means a village or unwalled settlement, appearing in 1 Samuel 6:18 in the construct phrase 'villages of the peasantry.' The context is the account of the ark's return from Philistine territory, noting that both fortified cities and country villages were affected by the plague and witnessed the ark's journey. Villages were unwalled settlements, more vulnerable than fortified cities, typically housing agricultural workers. The term distinguishes rural settlements from urban centers, reflecting the socio-economic geography of ancient Israel where most people lived in small agricultural communities clustered around regional strongholds.

(1×) A noun denoting unwalled villages or rural settlements, contrasting with fortified cities. The multilingual consistency (Spanish 'aldea,' French/German 'village') confirms the basic meaning of small, unfortified settlement. The phrase 'villages of the peasantry' emphasizes the rural, agricultural character of these communities—homes of farmers and herders rather than merchants or warriors. The biblical narrative often distinguishes fortified cities from villages, reflecting the two-tier settlement pattern that characterized ancient Palestinian geography and society. **GEOGRAPHY AND SPACE**

en: village-of | **es:** aldea-de | **fr:** village-de | **de:** village-von 1Sam 6:18

כִּפֻּרִים H3725 *N-mp* (7×)

kippurîm – atonement(s); the abstract noun for ritual expiation, used exclusively in Priestly legislation

The plural abstract noun kippurim ('atonements') is the nominal form behind the most solemn day in the Israelite calendar: yom hakkippurim, the Day of Atonement (Lev 23:27-28; 25:9). Appearing only seven times and exclusively within Priestly legislation, it denotes the ritual process by which guilt is covered and relationship between God and his people restored. It qualifies the sin offering (hattat hakkippurim, Exod 30:10; Num 29:11), the ram of ordination (eil hakkippurim, Num 5:8), and the ransom money (kesef hakkippurim, Exod 30:16). Spanish expiacion and French expiation capture the root idea of covering or wiping away offense, while the German Suehne points toward reconciliation.

the atonements (7×) Ritual atonement or expiation – the abstract plural noun designating the priestly process of covering sin and restoring right relationship with God. Used exclusively in P (Priestly source) contexts: the Day of Atonement (yom hakkippurim, Lev 23:27-28; 25:9), the sin offering of atonement (Exod 30:10; Num 29:11), the ram of atonement (Num 5:8), the atonement money (Exod 30:16), and the altar consecration (Exod 29:36). Spanish expiacion and French expiation emphasize the removal of guilt, while German Suehne highlights the reconciliation dimension. The restriction to cultic-legal contexts confirms this as a technical term of Israelite worship, not a general vocabulary item. **ATONEMENT EXPIATION**

en: atonements, the-atonement, the-atonements | **es:** expiación, las-expiaciones | **fr:** atonements, le-atonements, le-expiation | **de:** atonements, der-Suehne, der-atonements Exod 29:36; Exod 30:10; Lev 23:27; Lev 23:28; Lev 25:9

כְּפַר H3726 *Conj-w / N-proper-fs* (2×)

village of the Ammonite(s), a Benjamite town

This town name appears in Benjamin's tribal allotment (Joshua 18:24) with textual variants in Ketiv/Qere readings: 'village of the Ammonite' versus 'village of the Ammonitess.' The variants may represent different traditions about the town's name or origin. Some identify it tentatively with Kefr 'Ana, about three miles north of Bethel. The name suggests either a settlement associated with Ammonite inhabitants or named after an Ammonite woman, reflecting the complex ethnic and settlement history of the region.

(2×) A Benjamite town whose name references Ammonite connections. Both occurrences in Joshua 18:24 represent textual variants (Ketiv/Qere) for the same location, differing in gender (masculine versus feminine). This variation may reflect uncertainty about whether the name referred to a male or female Ammonite associated with the settlement's founding or character, or simply variant naming traditions. **PERSONAL NAMES**

en: and-Kephar-[ha-Ammoni], and-Kephar-ha-Ammonah | **es:** y-Quefar-(Amona), y-Quefar-[Amoni] | **fr:** et-Kephar-[ha-Ammoni], et-Kephar-ha-Ammonah | **de:** und-Kephar-[ha-Ammoni], und-Kephar-ha-Ammonah Josh 18:24

כַּפֹּרֶת H3727 *Art / N-fs* (27×)

mercy seat — the gold slab atop the Ark of the Covenant where God's presence dwelt between the cherubim

Kapporet is a technical priestly term derived from kipper ('to make atonement') designating the solid gold slab placed on top of the Ark of the Testimony. Its 27 occurrences fall entirely within the Priestly source and the Chronicler, concentrated in Exodus 25-40 and Leviticus 16. Two and a half cubits long, it bore two cherubim hammered from one piece of gold, their wings forming the throne of God's visible presence (Exod 25:17-22). YHWH promised to meet Moses and speak 'from between the two cherubim' above it (Exod 25:22; Num 7:89). On the Day of Atonement the high priest sprinkled blood upon it to purge Israel's sins (Lev 16:14-15). The Septuagint's hilasterion ('place of propitiation') profoundly shaped New Testament theology, reappearing in Romans 3:25. Spanish 'propiciatorio,' French 'propitiatoire,' German 'Gnadendeckel' all derive from the atonement concept.

the mercy seat (27×) The gold propitiatory slab covering the Ark of the Covenant, flanked by two cherubim whose outstretched wings formed the throne of YHWH's presence (Exod 25:17-22). Functioned as the focal point of atonement on Yom Kippur, when the high priest sprinkled blood upon it to purge Israel's sins (Lev 16:14-15). God spoke to Moses 'from above the kapporet, from between the two cherubim' (Exod 25:22; Num 7:89). The LXX hilasterion shaped Paul's application to Christ (Rom 3:25). Also appears in the Chronicler's temple plan (1 Chr 28:11). **ATONEMENT EXPIATION**

en: the-mercy-seat | **es:** el-propiciatorio | **fr:** le-miséricorde-siège, le-propitiatoire | **de:** der-Gnade-seat, der-Gnadendeckel Exod 25:17; Exod 25:18; Exod 25:19; Exod 25:20

כָּפַשׁ H3728 *V-Hifil-Perf-3ms / 1cs* (1×)

to press down, make bow down

This Hiphil verb means to make someone bow down or cower, appearing in Lamentations 3:16 where the poet complains that God has made him cower in the ashes. The verb suggests physical pressing down, forcing into a bowed or prostrate position. The root may relate to having bent or crooked limbs, emphasizing the forced, humiliating posture. The context is Lamentations' extended meditation on suffering under divine judgment, where the poet describes God as an active agent in his humiliation—not merely allowing suffering but pressing him down into dust and ashes.

(1×) A Hiphil verb meaning to press down or make someone cower, used of God's afflicting action in Lamentations. The Spanish 'me ha cubierto' (has covered me) takes a different root, while the context clearly indicates forced prostration. The image of being pressed into ashes evokes Job and other mourning contexts where sitting in ashes expressed grief. Here the action is imposed rather than chosen—the sufferer is forced down into the posture of mourning and humiliation, expressing the overwhelming weight of divine judgment. **RELEASE AND MOVEMENT**

en: He-pressed-me-down | **es:** me-ha-cubierto | **fr:** [הכפישני] | **de:** [הכפישני] Lam 3:16

כְּפַת H3729 *V-Piel-QalPassPrtcpl-mp* (4×)

to bind, tie up (Aramaic); to be bound with ropes or fetters

This Aramaic verb describes binding or tying someone up, particularly with ropes or fetters. It appears exclusively in Daniel's account of the three Hebrews thrown into Nebuchadnezzar's furnace, where the emphasis on their being 'bound' highlights the miraculous nature of their preservation—they emerged unbound and unharmed while their executioners perished. The Aramaic cognates in Syriac and related Semitic languages similarly describe knotting, twisting, and binding together.

(4×) The verb appears four times in the fiery furnace narrative. Nebuchadnezzar commanded mighty men 'to bind' Shadrach, Meshach, and Abednego (Dan 3:20). The passive Pe'il records that 'they were bound' in their garments and thrown into the furnace (Dan 3:21). The Pa'el passive participle describes them as 'bound' when cast in (Dan 3:23) and emphasizes the miraculous preservation when the astonished king sees them walking 'bound' in the fire yet unharmed (Dan 3:24). Spanish atados and French cithare (musical instrument, apparently a mistranslation) attempt the Aramaic, while German leaves the forms in Hebrew brackets. **BINDING AND TYING**

en: bound, to-bind, were-bound | **es:** atados, atados?, fueron-atados | **fr:** cithare | **de:** [כפתו], [לכפתה], [מכפתין] Dan 3:20; Dan 3:21; Dan 3:23; Dan 3:24

כַּפְתּוֹר H3730 *Conj-w / N-ms* (18×)

Knob or ornamental bud on the golden lampstand (menorah); also the capital or top-piece of a pillar.

A term for rounded ornamental protuberances, used in two distinct architectural contexts. In Exodus 25 and 37 it appears sixteen times describing the bulb-shaped knobs that punctuate the branches of the Tabernacle's golden lampstand, paired with cups and blossoms in a stylized almond-flower motif. Spanish renders these as 'cáliz' (calyx), German as 'Knospe' (bud), and French as 'bourgeon' (bud) — all capturing the botanical shape of the ornament. In its second sense, Amos 9:1 commands striking 'the capital' of the temple pillars, and Zephaniah 2:14 pictures desolate capitals atop ruined columns. The shared idea is a rounded shape crowning a vertical structure.

1. knob, bud (of lampstand) (16×) An ornamental bulb or bud-shaped knob on the golden lampstand (menorah), part of the almond-blossom decorative scheme described in the Tabernacle construction narratives (Exod 25:31-36, 37:17-22). Each branch has three cups shaped like almond blossoms, each with its knob and flower. The Septuagint renders it as 'spheroter' (sphere), Josephus as 'small pomegranate,' and the Vulgate as 'sphaerula.' Spanish 'cáliz' and German 'Knospe' emphasize the botanical character of the ornament. **LAMPSTAND MENORAH**

en: a-bud, and-a-bud, and-bud | **es:** Sus-cálices, Y-cáliz, cáliz | **fr:** bud, et-bud, et-un-bourgeon | **de:** Knospe, eine-Knospe, ihr-Knospen Exod 25:31; Exod 25:33; Exod 25:34; Exod 25:35

2. capital (of a pillar) (2×) The capital or crowning piece of a pillar, an architectural term. In Amos 9:1 God commands striking the capitals so the thresholds shake — a vision of catastrophic temple destruction. Zephaniah 2:14 pictures desolate Nineveh with animals lodging among ruined capitals. The semantic link to sense 1 is the idea of a rounded protuberance atop a vertical structure, but the referent shifts from cultic furniture to monumental architecture. **PILLAR CAPITAL**

en: on-her-capitals, the-capital | **es:** el-capitel, en-sus-capiteles | **fr:** knop | **de:** [בכפתריה], [הכפתור] Amos 9:1; Zeph 2:14

כַּפְתּוֹר H3731 *N-proper-fs* (3×)

Caphtor, probably Crete, original homeland of the Philistines

A geographical designation for the region from which the Philistines originated, widely identified with Crete based on linguistic and historical evidence. Amos reminds Israel that just as God brought them from Egypt, He also brought the Philistines from Caphtor—both migrations under divine sovereignty. The name connects to the Caphtorim people and possibly to the Keftiu mentioned in Egyptian texts.

(3×) Deuteronomy 2:23 identifies the Caphtorim as those who destroyed the Avvim near Gaza, establishing Philistine presence. Jeremiah 47:4 speaks of 'the remnant of the coastland of Caphtor' (שְׁאֵרִית אִי כַּפְתּוֹר) in an oracle against Philistia. Amos 9:7 rhetorically equates the Philistines' exodus from Caphtor with Israel's from Egypt. Most modern scholars link Caphtor to Crete (Greek Kaphtor = Crete), though ancient versions suggested Cappadocia. Translations typically transliterate: Spanish Caftor, preserving the geographical-historical reference. **PERSONAL NAMES**

en: Kaphtor, from-Caphtor, from-Kaftor | **es:** Kaftor, de-Caftor | **fr:** [כפתור], bol, de-Caphtor | **de:** [כפתור], [מכפתור], von-Caphtor Deut 2:23; Jer 47:4; Amos 9:7

כַּפְתֹּרִי H3732 *N-proper-mp* (3×)

Caphtorites, people from Caphtor, ancestors of the Philistines

The ethnic designation for inhabitants of Caphtor, listed in the Table of Nations as descendants of Mizraim (Egypt). Historical and archaeological evidence suggests these were Aegean peoples, possibly from Crete, who migrated to the southern Levantine coast and became the Philistines. Their dispossession of the Avvim people established the Philistine pentapolis that would later clash with Israel.

(3×) Genesis 10:14 (= 1 Chronicles 1:12) lists Caphtorim among Mizraim's descendants in the Table of Nations, showing genealogical-geographical connections. Deuteronomy 2:23 describes the Caphtorim as destroyers of the Avvim who lived in villages near Gaza, explaining Philistine territorial origins. The gentilics (כַּפְתֹּרִים) mark them as a distinct ethnic group whose migration shaped Levantine geopolitics. Translations transliterate consistently (Spanish Caftorim, German Kaftoriter), treating this as ethnographic rather than common terminology. **PERSONAL NAMES**

en: Caphtorim, Kaphtorim | **es:** Caftorim, Kaftorím, caftoreos | **fr:** Caphtorim, [כפתרים] | **de:** Caphtorim, [כפתרים], die-Kaftoriter Gen 10:14; Deut 2:23; 1Chr 1:12

כָּר H3733a *Prep-b / N-msc* (1×)

saddle, camel saddle-basket

This noun denotes a camel saddle or saddle-basket, appearing in Genesis 31:34 where Rachel hides Laban's household gods in the camel's saddle-basket and sits on them. The term refers to a basket-like structure or palanquin bound to the camel's saddle, a sort of covered seat or cargo carrier. Travelers, especially women, used these elevated, often tent-like structures for riding. Rachel's choice of hiding place was clever—sitting on the saddle-basket where the idols were hidden, she could prevent Laban from searching there by claiming to be in her menstrual period.

(1×) A noun for a camel saddle-basket or palanquin-style riding structure. The multilingual evidence (Spanish 'silla,' saddle; German 'Kamelsattel,' camel-saddle) identifies it as riding equipment. The construct phrase 'in the saddle-basket of the camel' specifies the location Rachel chose for concealment. These basket-saddles provided both cargo space and protected seating, explaining both how the household gods fit inside and why Rachel could sit upon it, using social custom about menstruation to prevent inspection. **GEOGRAPHY AND SPACE**

en: in-saddle-of | **es:** en-silla-de | **fr:** dans-seller-de | **de:** in-den-Kamelsattel Gen 31:34

כַּר H3733b *N-mp* (3×)

pasture, meadow for grazing animals

Grassy grazing land where flocks feed, distinct from cultivated fields. The psalmist employs pastoral imagery of meadows 'clothed with sheep' to celebrate the Creator's provision and the land's fertility. Isaiah promises 'a spacious pasture' as part of future blessing—ample room for flocks to graze safely. The term may be related to כָּר (ram/lamb), suggesting lamb-pasturage.

(3×) Psalm 65:13 [Eng. 65:12] paints an exuberant picture: 'The pastures (כָּרִים) are clothed with flocks,' part of a creation symphony. Psalm 37:20 uses כָּרִים in parallel with smoke to describe the wicked's evanescence—though some versions read 'lambs' here. Isaiah 30:23 promises 'roomy pasture' (כַּר נִרְחָב) for cattle, signaling agricultural prosperity. The root's connection to 'lamb' (some interpretations) or to 'round enclosure' enriches the pastoral connotations. Translations vary: Spanish 'pastos/prado,' German 'Wiesen/Auen.' **GEOGRAPHY AND SPACE**

en: pasture, pastures, the-meadows | **es:** pastos, prado | **fr:** [כר], comme-pâturage | **de:** Auen, [כר], der-Wiesen Ps 37:20; Ps 65:13; Isa 30:23

כַּר H3733c *N-mp* (12×)

A he-lamb or young ram (animal); a battering ram (siege weapon)

The noun כַּר carries two strikingly different meanings united by the image of a ram. In its primary sense it denotes a he-lamb or young male sheep, prized for its fat (Deut 32:14) and offered as tribute (Isa 16:1, 2 Kgs 3:4). Amos pictures the luxury of Samaria's elite feasting on lambs from the flock (Amos 6:4), and Ezekiel's merchants trade in them (Ezek 27:21). The secondary sense is a battering ram — the siege engine named, as in English, after the animal that butts — appearing only in Ezekiel's vivid siege prophecies (Ezek 4:2; 21:22).

1. he-lamb, ram (animal) (9×) A he-lamb or young ram, a male sheep valued for its rich fat and tender meat. The multilingual evidence is clear: English consistently renders 'lamb/lambs,' Spanish 'corderos,' confirming a pastoral-sacrificial animal. Deuteronomy 32:14 celebrates 'the fat of lambs' alongside the finest wheat, while 2 Kings 3:4 records Mesha of Moab delivering 100,000 lambs as tribute. Isaiah 34:6 pairs the blood of lambs with goats in a grim sacrifice metaphor, and Ezekiel 39:18 lists them among feast animals. The word likely derives from the lamb's characteristic skipping and gamboling in the field. **LAMBS AND SHEEP**

en: lamb, lambs, like-lambs | **es:** como-corderos, con-corderos, cordero | **fr:** [ככרים], [כר], [כרים] | **de:** Laemmer, Widder, [ככרים] Deut 32:14; 1Sam 15:9; 2Kgs 3:4; Isa 16:1; Isa 34:6

2. battering ram (siege weapon) (3×) A battering ram, the heavy siege engine used to breach city walls and fortifications. All three occurrences cluster in Ezekiel's siege oracles: Ezek 4:2 describes setting battering rams against a model of Jerusalem, and Ezek 21:22 mentions them twice as the Babylonian king sets rams against the gates. Spanish 'arietes' (from Latin aries, also meaning 'ram') perfectly mirrors the Hebrew semantic transfer from the butting animal to the weapon. German 'Widder' likewise means both 'ram' and 'battering ram,' showing this metaphorical leap is cross-linguistically natural. **RAM AND HORN**

en: battering-rams | **es:** arietes | **fr:** pâturage | **de:** Widder Ezek 4:2; Ezek 21:22

כֹּר H3734a *Art / N-ms* (8×)

Cor; a large unit of dry (and occasionally liquid) measure, approximately 220 liters or 6 bushels.

A noun designating the cor (also spelled kor), one of the largest standard measures in ancient Israel, equivalent to the homer and approximately 220 liters or 6 bushels. Solomon's daily provisions included thirty cors of fine flour and sixty cors of meal (1 Kgs 4:22), while Ezekiel 45:14 defines the cor as a liquid measure for oil. The word entered Greek as koros and Arabic as kurr, testifying to its widespread use across ancient Near Eastern trade. French renders it variously as cors and mesure, while Spanish uses the transliterated coros.

cor (unit of dry measure) (8×) A large volumetric unit for measuring grain, flour, and occasionally oil, equal to approximately 220 liters. Solomon's court consumed thirty cors of fine flour daily (1 Kgs 4:22); Huram supplied twenty thousand cors of wheat to Solomon's workers (2 Chr 2:10); and Jotham received ten thousand cors of wheat and ten thousand of barley as annual tribute (2 Chr 27:5). In Ezekiel 45:14, the cor is used as a liquid measure for olive oil, defined in relation to the bath. The French rendering mesure and the Spanish coros both reflect its function as a standard trade unit across the ancient Near East. **COR DRY MEASURE**

en: cors, kors-of, the-cor | **es:** coros, el-cor | **fr:** béliers, cors, mesure | **de:** Widder, cors 1Kgs 4:22; 1Kgs 5:11; 2Chr 2:10

כּוֹר H3734b *N-mp* (1×)

kor (a dry measure, unit of volume)

This Aramaic noun denotes the kor, a large dry measure used for grain and other commodities. It appears in Ezra 7:22 in the Persian decree specifying maximum amounts of wheat and other supplies for the temple. The kor was a substantial unit, roughly equivalent to the Hebrew homer, approximately 6-6.5 bushels or 220 liters. The use of this Aramaic term in Ezra reflects the Persian administrative context, where Aramaic served as the empire's lingua franca. Large-scale measurements like the kor were used in royal decrees and commercial transactions involving significant quantities.

(1×) An Aramaic measure term for substantial volumes of grain, appearing in Persian administrative documents. The Spanish 'coros' reflects the technical measuring term transliterated. The royal decree's specification 'up to a hundred kors of wheat' indicates large-scale provision for temple operations, reflecting Persian imperial support for Jerusalem's cult. The use of standardized measures in official documents facilitated administration across the diverse Persian empire, where various local systems needed coordination. This technical terminology belongs to the administrative dialect of imperial Aramaic. **COR DRY MEASURE**

en: kors | **es:** coros | **fr:** [כרין] | **de:** [כרין] Ezra 7:22

כְּרָא H3735 *V-Hitpael-Perf-3fs* (1×)

to be distressed, troubled (Aramaic)

This Aramaic verb in the Ithpael (reflexive) stem means to be distressed or troubled, appearing in Daniel 7:15 where Daniel describes his reaction to his visions. He says, 'My spirit was distressed within its sheath,' a vivid image of inner turmoil—the spirit troubled within the body that contains it. The verb conveys deep emotional and psychological disturbance, not merely mild concern but substantial inner upheaval. The Aramaic vocabulary here reflects Daniel's court setting, where Aramaic was the administrative language, and the word choice emphasizes the visceral, embodied nature of his distress.

(1×) An Aramaic verb (Ithpael) expressing deep inner distress or trouble, used of Daniel's spirit reacting to apocalyptic visions. The Spanish 'fue turbado' (was troubled) captures the passive/middle sense of being disturbed. The memorable phrase 'my spirit in the midst of its sheath' uses the image of body as container for spirit, with the spirit agitated within. The vision's impact is not merely intellectual but deeply emotional and physical, disrupting Daniel's inner being. This Aramaic vocabulary suits the international court context of Daniel's experience. **DISTRESS AND AFFLICTION**

en: was-distressed | **es:** Fue-turbado | **fr:** couronner | **de:** [אתכריית] Dan 7:15

כרבל H3736 *V-Pual-Prtcpl-ms* (1×)

To be mantled or clothed, specifically to wear a robe draped around the body

This rare Pual participle appears only in 1 Chronicles 15:27, describing David as 'mantled with a robe of byssus' during the ark's procession. The term likely derives from an Aramaic or Assyrian loan-word for a mantle or cloak, though some scholars suggest it could be a quadriliteral form meaning 'bound round.' The multilingual evidence consistently points to being clothed or adorned in ceremonial garments.

(1×) Describes the passive state of being dressed or mantled in fine cloth, particularly ceremonial robes. The single occurrence in Chronicles depicts David wearing fine linen during a significant religious ceremony, suggesting formal vestment. Spanish and English translations converge on 'clothed/dressed,' while French and German transliterations preserve the Hebrew uncertainty about this rare term's precise nuance. **CLOTHING AND DRESS**

en: clothed | **es:** estaba-vestido | **fr:** [מכרבל] | **de:** [מכרבל] 1Chr 15:27

כַּרְבְּלָא H3737 *Conj-w / N-fpc / 3mp* (1×)

A helmet or cap worn on the head, possibly a turban or ceremonial headdress

This Aramaic noun appears only in Daniel 3:21, listing items worn by Shadrach, Meshach, and Abednego when cast into the furnace. Most likely a helmet or cap, though some suggest a mantle. The word is a Greek loan-word (καρβατίς) adapted into Aramaic, and cognates in Syriac and Assyrian point to headwear. The multilingual glosses consistently render it as 'hats,' 'turbans,' or 'bonnets,' suggesting formal or official headgear.

(1×) A head-covering worn by officials in the Babylonian court. Daniel's narrative lists this alongside robes and trousers, marking it as part of formal attire. Spanish 'turbantes' and French 'bonnet' suggest wrapped or fitted headgear, while English 'hats' is more generic. The term's presence in a list of garments that survived the fiery furnace emphasizes its material reality rather than metaphorical significance. **GEOGRAPHY AND SPACE**

en: and-their-hats | **es:** y-sus-turbantes | **fr:** et-bonnet | **de:** [וכרבלתהון] Dan 3:21

כּוּר H3738a *Prep-k* (1×)

To bore, dig, or pierce through; possibly to excavate or penetrate with force

This verb appears in the famous and textually contested Psalm 22:16, where most English versions read 'they have pierced my hands and my feet.' The Hebrew text (MT) reads 'like a lion' (כָּאַרְיֵ), but ancient versions and many scholars emend to כָּאֲרוּ, 'they dug/bored.' This reading would derive from a root meaning to excavate or pierce, cognate with Assyrian 'to fell trees.' The variant translations across languages reflect this textual uncertainty, with French choosing 'comme creuser' (like digging) showing awareness of both readings.

(1×) To bore through or pierce, likely referring to violent penetration of the body. The psalm's context of suffering and the parallel with ancient versions support the interpretation of piercing hands and feet. However, the Masoretic tradition preserved 'like a lion,' creating a longstanding textual crux. Spanish and English favor the piercing interpretation ('como león' notwithstanding), while French explicitly references the digging/excavating sense that underlies the emendation. **LIONS AND CUBS**

en: like-a-lion | **es:** como-león | **fr:** comme-creuser | **de:** wie-ein-Löwe Ps 22:16

כָּרָה H3738b *V-Qal-Perf-3ms* (16×)

To dig, excavate, bargain, or pierce; primarily digging wells, pits, and graves, with extensions into commerce and figurative opening.

At its heart a verb of the earth — digging wells, excavating pits, and preparing tombs. The patriarchs dig wells (Gen 26:25), Moses' law addresses an uncovered pit (Exod 21:33), and the nobles of Israel 'dug' the well celebrated in the ancient Song of the Well (Num 21:18). Spanish 'cavar' and French 'creuser' track the physical sense consistently. But the root extends in surprising directions: in Job 6:27 and 41:6, it appears in commercial contexts — bargaining or trading — suggesting that 'digging into' a negotiation shares semantic ground with excavating soil. Most strikingly, Psalm 40:6 uses it for opening or piercing the ears, a passage the author of Hebrews cites to speak of Christ's prepared body, making this earthy verb a bridge to some of Scripture's deepest theology.

1. dig, excavate (12×) The primary Qal sense of digging or excavating — wells, pits, cisterns, and graves. This accounts for the large majority of occurrences and spans the full narrative arc: Abraham's servant digs a well (Gen 26:25), Jacob prepares his own tomb (Gen 50:5), the Law regulates open pits (Exod 21:33), Israel's leaders dig the well in the wilderness song (Num 21:18), and Asa is buried in a tomb he 'had dug' (2 Chr 16:14). Spanish 'cavar' and French 'creuser' both reflect straightforward earthwork. The Psalms add a moral dimension: the wicked dig pits for the righteous (Ps 7:15; Jer 18:20, 22). **DIGGING AND EXCAVATING**

en: and-dug, carved-it, digs | **es:** Cavaron, El-que-cava-, cava | **fr:** [כרה], [כרו], carved-cela | **de:** [כרה], [כרו], digs Gen 26:25; Gen 50:5; Exod 21:33; Num 21:18; 2Chr 16:14

2. bargain, trade (2×) A secondary sense of bargaining, trading, or negotiating, attested in Job 6:27 and 41:6. In the first, Job accuses his friends of being willing to 'bargain over' an orphan; in the second, the question is whether traders will 'bargain' over Leviathan. Spanish uses both 'negociar' and 'cavar trampa,' reflecting the ambiguity between a commercial transaction and a trap. The semantic link to digging may lie in the notion of 'digging into' a deal or extracting value, a metaphorical extension attested also in cognate Semitic roots. **SELLING AND COMMERCE**

en: Will-bargain, and-you-bargain | **es:** y-caváis-trampa, ¿Negociarán | **fr:** et-וחכרו ,יכרו | **de:** [וחכרו], [יכרו] Job 6:27; Job 41:6

3. be dug (1×) A Nifal passive sense of being dug, attested in Psalm 94:13 — giving rest from days of trouble 'until a pit is dug for the wicked.' Spanish 'sea cavada' preserves the passive voice clearly. The passive form highlights the result rather than the agent, fitting a context where divine providence quietly prepares judgment while the righteous wait. **DIGGING AND EXCAVATING**

en: is-dug | **es:** sea-cavada | **fr:** creuser | **de:** ist-dug Ps 94:13

4. open, pierce (1×) A figurative extension meaning to open or pierce, used in Psalm 40:6 (MT 40:7) where God 'dug open' the psalmist's ears — a vivid image of making someone receptive to hearing. Spanish renders this 'abriste' (you opened), shifting from excavation language to the language of revelation. This verse is cited in Hebrews 10:5 (via the LXX's 'a body you prepared for me'), making this single occurrence theologically momentous: the physical verb of earthwork becomes a metaphor for divine disclosure and obedient hearing. **PIERCE BORE THROUGH**

en: You-have-dug | **es:** abriste | **fr:** comme-creuser | **de:** du-haben-dug Ps 40:6

כָּרָה H3739a *Conj-w / V-Qal-ConsecImperf-1cs / 3fs* (2×)

to buy, acquire, or obtain by trade

This verb means to acquire by trade or purchase, to buy. It appears in Hosea 3:2, where the prophet buys back his unfaithful wife as an enacted parable of God's redemptive love for Israel. Deuteronomy 2:6 commands Israel to purchase food and water from their relatives in Edom rather than taking by force. The term emphasizes commercial transaction - paying for goods rather than seizing them. This buying shows respect for property rights even when passing through others' territory, and in Hosea, demonstrates costly commitment to restoration.

(2×) To acquire by purchase or trade. The Deuteronomy usage establishes proper relations with kinsmen - buying rather than taking creates peace. Hosea's purchase of his wife involves both money and grain (the double occurrence there showing infinitive plus verb), demonstrating the prophet's willingness to pay the redemption price. Both contexts show buying as an act of relationship: respect for Edomite kin, and redemptive love for an unfaithful spouse. **BUYING AND ACQUIRING**

en: and-I-bought-her, you-shall-buy | **es:** Y-la-compré, compraréis | **fr:** et-acheter, tu-devra-acheter | **de:** [ואכרה], du-soll-kaufen Deut 2:6; Hos 3:2

כָּרָה H3739b *Conj-w / V-Qal-ConsecImperf-3ms* (1×)

To prepare or give a feast; to provide hospitality with food for guests

This verb occurs only in 2 Kings 6:23, where Elisha instructs the king of Israel to prepare a great feast for captured Aramean soldiers before releasing them. The root possibly means 'to bring' or 'to invite,' related to Assyrian terms for feasting and invitation. The cognate accusative construction (he gave a feast, a great one) is idiomatic for hosting. Though the text is uncertain, the context clearly requires the meaning of providing hospitality.

(1×) To arrange and provide a feast for guests, involving preparation of abundant food. Elisha's command to the king demonstrates

strategic mercy—feeding enemies before releasing them. Spanish 'preparó,' French 'prépara,' and English 'prepared' all converge on the preparatory aspect of hosting, emphasizing the intentionality and generosity of the act. This dramatic hospitality turned enemies into allies, as the raids stopped afterward. **ESTABLISH AND PREPARE**
en: and-he-prepared | **es:** Y-preparó | **fr:** et-il-prépara | **de:** und-er-prepared 2Kgs 6:23

כְּרָה H3740 *N-fs* (1×)
A feast or banquet; a prepared meal for multiple guests
This feminine noun appears only in 2 Kings 6:23, naming the 'great feast' Elisha commanded be prepared for Aramean soldiers. It derives from the verb meaning to prepare or host, and refers to the actual meal event rather than just food. The story's emphasis is on the feast's size ('great') and its unexpected recipients (enemy raiders). This act of generosity becomes a turning point in regional hostilities.

(1×) A substantial feast or banquet prepared for guests. The narrative specifies it as 'great,' suggesting abundance and formality beyond a simple meal. Spanish 'banquete' and French 'fête' both capture the celebratory, hosted nature of the event. The multilingual convergence on feast-language emphasizes this was an occasion of deliberate hospitality, not merely feeding prisoners, transforming a military encounter into a peace-making ceremony. **BANQUETS AND FEASTS**
en: a-feast | **es:** banquete | **fr:** un-fête | **de:** ein-feast 2Kgs 6:23

כָּרָה H3741 *N-fpc* (1×)
Wells or cisterns; excavated water sources dug by shepherds
This rare plural construct appears only in Zephaniah 2:6, in a textually difficult phrase about 'pastures with wells of shepherds.' The word likely refers to dug cisterns or wells, though the text is corrupt and some scholars view it as a gloss or variant reading. The LXX reads 'Crete,' suggesting possible confusion with the Cherethites. Despite uncertainty, the core meaning relates to water sources for pastoral life.

(1×) Wells or cisterns dug for watering flocks in pastoral regions. The Zephaniah passage envisions the Philistine coast transformed into shepherds' pastureland with water sources. The textual difficulty is evident in the widely divergent translations: Spanish 'cisternas,' French's reference to 'cut off,' and German's 'schnitt ab' (cut off) all reflect different interpretations. The pastoral context supports understanding these as functional water sources for flocks in the transformed landscape. **GEOGRAPHY AND SPACE**
en: with-wells-of | **es:** cisternas-de | **fr:** il-a-retranché | **de:** schnitt-ab Zeph 2:6

כְּרוּב H3742 *N-mp* (91×)
Cherub; a supernatural winged being guarding sacred space and bearing the divine presence
The keruvim are majestic winged beings that appear at the most solemn thresholds of divine presence in Scripture. They guard the way to Eden after the fall (Gen 3:24), overshadow the Ark of the Covenant with outstretched wings (Exod 25:18–20), and adorn Solomon's Temple as monumental gold-overlaid figures. In Ezekiel's visions they serve as living bearers of God's throne-chariot, each with four faces and four wings (Ezek 10). Spanish 'querubines,' German 'Cherubim,' and the French transliterations all preserve the Hebrew plural form, reflecting a being with no close equivalent in ordinary language.

cherub, angelic guardian being (91×) A supernatural winged being stationed at the boundary between the divine and earthly realms, serving as guardian of sacred space and bearer of God's throne-presence. They appear guarding Eden (Gen 3:24), atop the Ark (Exod 25:18–20), throughout Solomon's Temple (1 Kgs 6:23–28), and as the living creatures of Ezekiel's chariot-throne (Ezek 10). The consistent transliteration across languages — Spanish 'querubines,' German 'Cherubim' — signals a being without mundane parallel. **CHERUB GUARDIAN BEING**
en: the-cherubim, the-keruvim | **es:** los-querubines | **fr:** [הכרבים], [לכרבים], [לכרובים] | **de:** Cherub, die-Cherubim, zu-Cherubim Exod 25:18; Exod 25:19; Exod 25:20; Exod 25:22

כְּרוּב H3743 *N-proper-fs* (2×)
Cherub, a location in Babylonia from which returnees came
This place name appears in Ezra 2:59 and Nehemiah 7:61 in identical contexts, listing returnees who couldn't prove their Israelite ancestry. These people came from Cherub (along with Tel-melah and Tel-harsha) but lacked genealogical records. The name is identical to the word for the angelic cherubim, though this is clearly a geographical location in Babylonia. The preserved name of this exile settlement shows how displaced Israelites maintained location identifiers, even when they couldn't maintain ancestral documentation.

(2×) A Babylonian location from which exiles returned to Judah. Both references describe the same historical situation: people from Cherub unable to prove their Israelite lineage. The place name's identity with the term for heavenly beings (cherubim) is likely coincidental, though possibly reflecting hopes or religious naming by the exilic community. These towns represented exile settlements that preserved some Jewish identity despite genealogical gaps. **CHERUB GUARDIAN BEING**
en: Cherub, Keruv | **es:** Querub | **fr:** [כרוב] | **de:** [כרוב] Ezra 2:59; Neh 7:61

כָּרוֹז H3744 *Conj-w / N-msd* (1×)
A herald or public announcer; an official who proclaims royal decrees
This Aramaic noun appears in Daniel 3:4, introducing the herald who proclaimed Nebuchadnezzar's command at the golden image ceremony. It's a Greek loan-word (κήρυξ) adapted into Aramaic, cognate with the verb 'to proclaim.' The herald was an official courier who announced royal edicts publicly, ensuring widespread knowledge of the king's commands. This was a recognized civic office in ancient Near Eastern courts.

(1×) An official herald or public crier who announces royal proclamations. In Daniel's narrative, this herald calls the assembled officials to worship the golden image, reading out the decree with its penalties. Spanish 'pregonero,' French 'héraut,' and English 'herald' all designate this formal office of public announcement. The term emphasizes the official, authoritative nature of the command being delivered across the plain of Dura. **ANNOUNCING AND DECLARING**
en: and-the-herald | **es:** Y-el-pregonero | **fr:** et-héraut | **de:** [וכרוזא] Dan 3:4

כְּרַז H3745 *Conj-w / V-Hifil-ConjPerf-3mp* (1×)
To make proclamation, to announce or declare publicly with authority
This Aramaic verb in the Haphel stem appears in Daniel 5:29, describing the proclamation concerning Daniel after he interpreted the handwriting. It's denominative from the noun 'herald,' meaning to make an official public announcement. The verb emphasizes authoritative declaration by royal command, ensuring the announcement reaches all intended hearers. Cognates appear in Syriac and Targumic Aramaic with the same sense of public proclamation.

(1×) To proclaim or announce publicly by official decree. The Daniel passage specifies they proclaimed 'concerning' him, announcing his elevation to third ruler in the kingdom. Spanish 'proclamaron' and French 'interpréter' (likely conflating the interpretation with its announcement) both capture the public, declarative nature. This was formal court protocol—ensuring all officials knew of Daniel's new rank and authority through official heralds. **ANNOUNCING AND DECLARING**
en: and-they-proclaimed | **es:** y-proclamaron | **fr:** et-interpréter | **de:** [והכרזו] Dan 5:29

כָּרִי H3746 *Prep-l* (3×)

Carites, a foreign bodyguard unit serving Judah's kings

An elite military unit, possibly Carian mercenaries from Asia Minor, who served as royal bodyguards alongside the Cherethites. During Jehoiada's coup against Athaliah, the priest brought these guards into the temple precincts to protect the young king Joash. Their presence reflects the ancient Near Eastern practice of employing foreign professional soldiers for palace security, ensuring loyalty uncompromised by local political ties.

(3×) Second Kings 11:4, 19 feature the Carites (הַכָּרִי) alongside 'the runners' (הָרָצִים) in Jehoiada's carefully orchestrated coronation and palace takeover. The pairing with Cherethites in 2 Samuel 20:23 (if the ketiv הַכְּרֵתִי is corrected to הַכָּרִי as most scholars prefer) links them to David's foreign guard units. The ethnic designation suggests Carian origin—seafaring peoples from southwest Anatolia who served as mercenaries throughout the ancient Near East. Translations largely transliterate: Spanish 'caritas,' German 'Karites.' **PERSONAL NAMES**

en: [the-Kerethite], of-the-Karites, the-Karites | **es:** [el-keri], de-los-caritas, los-caritas | **fr:** [the-Kerethite], de-le-Karites, le-Karites | **de:** [the-Kerethite], der-Karites, von-der-Karites 2Sam 20:23; 2Kgs 11:4; 2Kgs 11:19

כְּרִית H3747 *N-proper-fs* (2×)

the brook Cherith where Elijah hid during the drought

This brook sheltered Elijah during the drought he had pronounced on Israel (1 Kings 17:3, 5). God directed him there for water and miraculous provision through ravens. The location is disputed: some identify it with Wadi el-Kelt near Jericho (west of Jordan), others with Wady Ajlun east of Jordan. The name may relate to 'cutting' or 'covenant,' though this is uncertain. The brook represents God's preservation of his prophet during judgment - providing water in drought and food through supernatural means.

(2×) A brook where Elijah found refuge during the three-year drought. Both references in 1 Kings 17:3, 5 describe God's command and Elijah's obedience to go there. The brook provided drinking water while ravens brought bread and meat, demonstrating divine provision even when normal water sources failed. The site's exact identification matters less than its function: a hidden place where God sustained his spokesman during national judgment. **RIVERS AND STREAMS**

en: Kerit | **es:** Kerit | **fr:** Kerit | **de:** Kerit 1Kgs 17:3; 1Kgs 17:5

כְּרִיתוּת H3748 *N-fsc* (4×)

divorcement, the legal act of divorce; always in the phrase 'certificate of divorcement'

This noun appears exclusively in the phrase 'certificate of divorcement' (sefer keritut), designating the legal document by which a man formally divorces his wife under Mosaic law. Deuteronomy requires such a written certificate to formalize the divorce, protecting the woman's rights and legal status. The prophets use the metaphor of divorce papers to describe God's relationship with unfaithful Israel—Isaiah asks where the certificate is, implying God hasn't actually divorced Israel, while Jeremiah declares God gave faithless Israel her divorce certificate because of her adultery.

(4×) The term appears in legal and prophetic contexts about divorce. Deuteronomy requires that a man who divorces his wife 'write her a certificate of divorcement' and give it to her (Deut 24:1, 3), establishing the legal procedure. Isaiah asks rhetorically, 'Where is your mother's certificate of divorcement by which I sent her away?' (Isa 50:1), implying God hasn't actually divorced Israel. Jeremiah declares that God 'gave faithless Israel her certificate of divorcement' because of her adultery (Jer 3:8), using the divorce metaphor to describe the northern kingdom's exile. Spanish divorcio, French divorce, and German divorce preserve the concept across language families. **MARRIAGE AND MASTERY**

en: divorce, divorce-of, of-her-divorce | **es:** divorcio, divorcio-de, su-divorcio | **fr:** [כריתות], [כריתתיה], divorce | **de:** [כריתות], [כריתתיה], divorce Deut 24:1; Deut 24:3; Isa 50:1; Jer 3:8

כַּרְכֹּב H3749 *N-msc* (2×)

the border, rim, or ledge of the altar

This architectural term describes the ledge or border of the bronze altar, appearing only in Exodus construction accounts. The ledge was part of the altar's structural design, created by the network of bronze grating. Both references (Exodus 27:5 and 38:4) come from Priestly descriptions of tabernacle construction, showing careful attention to the altar's precise specifications. This detail emphasizes the ordered, intentional design of worship space - nothing arbitrary or improvised, but rather divinely specified dimensions and features.

(2×) The ledge or rim around the altar of burnt offering, described in Priestly construction accounts. Both Exodus references detail this feature within larger altar specifications, showing it as an integral architectural element. The ledge likely served structural and possibly functional purposes in the altar's operation, demonstrating the precise craftsmanship required for tabernacle construction according to the pattern shown to Moses. **GEOGRAPHY AND SPACE**

en: its-ledge, ledge-of | **es:** cornisa-de, su-cerco | **fr:** ledge-de, son-ledge | **de:** ledge-von, sein-ledge Exod 27:5; Exod 38:4

כַּרְכֹּם H3750 *Conj-w / N-ms* (1×)

Saffron; the aromatic spice from the crocus sativus flower

This noun appears only in Song of Songs 4:14, in a catalogue of fragrant spices and aromatic plants. Saffron (crocus sativus) was prized in the ancient world for its color, fragrance, and flavoring properties. The word is a loan from Greek *κρόκος*, reflecting the spice trade networks that brought this luxury item to the Levant. Its inclusion among precious aromatics in the Song emphasizes the beloved's worth and desirability.

(1×) The saffron spice or the crocus plant from which it derives, valued for fragrance and color. In the Song's garden imagery, saffron appears alongside nard, henna, and calamus, creating a sensory portrait of exotic beauty. Spanish 'azafrán' and French 'safran' preserve the ancient trade-name across languages. The multilingual consistency reflects saffron's status as a universally recognized luxury spice, making it an apt metaphor for precious beauty. **SPICE AROMATIC PERFUME**

en: and-saffron | **es:** y-azafrán | **fr:** et-safran, | **de:** [וכרכם] Song 4:14

כַּרְכְּמִישׁ H3751 *Prep-b / N-proper-fs* (3×)

Carchemish, major Hittite city on the Euphrates River

An important ancient city on the western bank of the Euphrates, serving as capital of a Hittite kingdom and later a significant Assyrian and Neo-Babylonian center. Its mention in Isaiah represents the relentless advance of Assyrian conquest. Most famously, Pharaoh Neco II marched to Carchemish in 609 BC, where King Josiah fatally intercepted him at Megiddo. Later, in 605 BC, Nebuchadnezzar's decisive victory over Egypt at Carchemish shifted Near Eastern power to Babylon.

(3×) Isaiah 10:9 lists Carchemish among conquered cities in Assyria's boast: 'Is not Calno like Carchemish?' Second Chronicles 35:20 records Josiah's ill-fated confrontation with Neco 'at Carchemish by the Euphrates' (בְּכַרְכְּמִישׁ עַל־פְּרָת). Jeremiah 46:2 dates Nebuchadnezzar's crushing victory 'at Carchemish on the Euphrates,' a turning point that ended Egyptian dominance. The city's Assyrian name Kargamis appears in cuneiform records; its ruins lie at modern Jarabis on the Turkish-Syrian border. Translations transliterate: Spanish Carquemis. **PERSONAL NAMES**

en: as-Carchemish, at-Carchemish, at-Karkemish | **es:** como-Karkemish, en-Carquemis, en-Karkemish | **fr:** [בכרכמיש], [בכרכמש], [ככרכמיש] | **de:** [בכרכמיש], [בכרכמש], [ככרכמיש] 2Chr 35:20; Isa 10:9; Jer 46:2

כַּרְכַּס H3752 *Conj-w / N-proper-ms* (1×)

Carkas; a Persian eunuch who served in King Ahasuerus's court

This proper name appears in Esther 1:10, identifying one of seven

eunuchs who served King Ahasuerus. These officials attended the king during his banquet and were commanded to bring Queen Vashti before the assembled guests. Persian names in Esther often carry meanings related to court service or royal authority, though this particular name's etymology is uncertain. The eunuchs served as intermediaries between the king and queen.

(1×) The personal name of a specific court eunuch in the Persian royal household. Along with six other named eunuchs, Carkas had access to the king's presence and was entrusted with royal commands. The preservation of his name across translations (Spanish 'Carcas,' French and German preserve the Hebrew form) reflects the historical nature of the Esther narrative, where specific individuals are remembered even in supporting roles. **PROPER NAMES (PERSONAL)**

en: and-Carkas | **es:** y-Carcas | **fr:** [וכרכס] | **de:** [וכרכס] Esth 1:10

כִּרְכָּרָה H3753 *Conj-w* (1×)

Dromedaries or swift camels; single-humped riding animals used for transport

This rare plural noun appears only in Isaiah 66:20, in a vision of nations bringing Israel's dispersed back to Jerusalem on various means of transport. The word likely designates dromedaries—swift, single-humped camels bred for riding rather than cargo. Some scholars view the entire transportation list as a later gloss, but the term itself derives from a root suggesting undulating or repeated movement, fitting for a camel's gait.

(1×) Swift camels or dromedaries used for riding and long-distance travel. Isaiah lists these alongside horses, chariots, mules, and litters in his eschatological vision of return. Spanish 'dromedarios' and English 'camels' both identify these as single-humped riding animals, distinct from cargo camels. The multilingual convergence on camel-terminology, despite textual uncertainty, reflects the dromedary's recognized role in ancient transportation networks across the Near East. **DONKEYS AND FOALS**

en: and-on-camels | **es:** y-en-dromedarios | **fr:** [ובכרכרות] | **de:** [ובכרכרות] Isa 66:20

כֶּרֶם H3754 *Prep-l / N-msc / 1cs* (92×)

A vineyard; a cultivated plot of land where grapevines are planted and tended

Kerem refers to a vineyard — land deliberately cultivated for growing grapevines. Noah plants the first one after the flood (Gen 9:20), and vineyards become a central economic and symbolic feature of Israelite life. They appear in legal codes governing sabbatical rest (Lev 25:3), in prophetic parables like Isaiah's song of the vineyard (Isa 5:1–7), and in the drama of Naboth's vineyard (1 Kgs 21). The consistent rendering across languages — Spanish 'viña,' French 'vigne,' German 'Weinberg' — reflects the straightforward agricultural meaning, though the vineyard frequently carries metaphorical weight as an image of Israel itself.

vineyard, cultivated grape plot (92×) A cultivated plot for growing grapevines, central to Israelite agriculture, economy, and religious symbolism. From Noah's first planting (Gen 9:20) through the laws of Deuteronomy to the prophetic imagery of Isaiah 5, the vineyard serves both as literal farmland and as a potent metaphor for God's people. Translations across Spanish ('viña'), French ('vigne'), and German ('Weinberg') uniformly reflect this concrete agricultural sense. **VINEYARD CULTIVATION**

en: vineyard, vineyards | **es:** Viñas, viña, viñas | **fr:** comme-vigne, les-vignes,, vigne | **de:** Weinberg, Weinberge, einen-Weinberg Gen 9:20; Lev 25:3; Num 16:14; Deut 6:11; Deut 20:6

כָּרַם H3755 *Prep-l / V-Qal-Prtcpl-mp* (5×)

Vinedresser, one who tends or cultivates vineyards

Koremim ('vinedressers') designates those who tend and cultivate grapevines, a vital occupation in ancient Israel's agrarian economy. The term appears exclusively as a plural participle, always paired with 'plowmen' (ikkarim) or 'farmers' (yogevim), reflecting the two pillars of Israelite agriculture. In 2 Kings 25:12 and Jeremiah 52:16, Nebuchadnezzar leaves vinedressers and plowmen behind as the poorest of the land after the exile – a poignant detail showing that even in catastrophe, the vine must be tended. Isaiah 61:5 envisions foreigners serving as Israel's vinedressers in the messianic restoration.

(5×) A vinedresser or vine-tender, one whose livelihood is cultivating grapevines. Spanish 'viñadores' and English 'vinedressers' directly convey the occupation. Always appearing as a plural Qal participle and paired with farmers (ikkarim/yogevim) in 2 Kgs 25:12, Jer 52:16, Joel 1:11, and 2 Chr 26:10. The term gains theological weight in Isaiah 61:5, where foreigners will serve as Israel's vinedressers in the age of restoration, reversing the exile's devastation of the land. **VINEYARD CULTIVATION**

en: and-vinedressers, and-your-vinedressers, as-vinedressers | **es:** como-viñadores, para-viñadores, viñadores | **fr:** [וכרמיכם], [וכרמים], [לכרמים] | **de:** [וכרמיכם], [וכרמים], [כרמים] 2Kgs 25:12; 2Chr 26:10; Isa 61:5; Jer 52:16; Joel 1:11

כַּרְמִי H3756 *Conj-w / N-proper-ms* (8×)

Carmi; a personal name borne by a son of Reuben and the father of Achan the troubler of Israel.

A proper noun identifying at least two individuals in the Hebrew Bible. The first is Carmi son of Reuben, listed among those who went down to Egypt (Gen 46:9; Exod 6:14; Num 26:6; 1 Chr 5:3), ancestor of the Carmite clan. The second is Carmi son of Zabdi of the tribe of Judah, father of Achan who violated the ban at Jericho (Josh 7:1, 18; 1 Chr 2:7). The name may derive from kerem ('vineyard'), suggesting 'my vineyard' or 'vinedresser.' Greek tradition renders it Charmei.

Carmi (proper name) (8×) A personal name meaning possibly 'my vineyard,' borne by two or more biblical figures. The Reubenite Carmi appears in the genealogy of Jacob's sons who descended to Egypt (Gen 46:9; Exod 6:14) and is listed as clan ancestor in the wilderness census (Num 26:6; 1 Chr 5:3). The Judahite Carmi is the father of Achan, whose theft of devoted things brought disaster at Ai (Josh 7:1, 18). Spanish, French, and German all transliterate as Carmi, following the Septuagint's Χαρμ(ε)ί. **PROPER NAMES (PERSONAL)**

en: Carmi, Karmi, and-Carmi | **es:** Carmi, de-Carmi, y-Carmi | **fr:** Carmi, [וכרמי], [כרמי] | **de:** Carmi, [וכרמי], [כרמי] Gen 46:9; Exod 6:14; Num 26:6; Josh 7:1; Josh 7:18

כַּרְמִי H3757 *Art / N-proper-ms* (1×)

The Carmite; a member of the clan descended from Carmi of Judah

This gentillic adjective appears in Numbers 26:6, designating members of the Carmite clan within the tribe of Reuben. The clan traced descent from Carmi, son of Reuben, and is listed among the Reubenite families during the wilderness census. Gentillic forms with the definite article often function as collective substantives, referring to 'the Carmites' as a group rather than individuals.

(1×) The collective designation for descendants of Carmi, counted among Reuben's clans. Numbers 26 systematically enumerates tribal subdivisions for land allocation and military organization. Spanish 'los carmitas' (the Carmites, plural) and French/English singular 'the Carmite' reflect different translation philosophies for collective gentillics. The census context emphasizes these as recognized family units within Israel's tribal structure. **PROPER NAMES (PERSONAL)**

en: the-Carmite | **es:** los-carmitas | **fr:** le-Carmite | **de:** der-Carmite Num 26:6

כַּרְמִיל H3758 *Conj-w / N-ms* (3×)

crimson, a rich red dye or crimson-colored fabric

A deep red or purple-red dye and the cloth colored with it, likely derived from the kermes insect. Chronicles lists crimson among the precious colored materials imported for temple construction, grouped with blue, purple, and fine linen. The Persian loanword suggests this was a luxury import, perhaps from regions specializing in high-quality red dyes. The term differs from the more common 'scarlet' (שָׁנִי).

(3×) Second Chronicles catalogs crimson (כָּרְמִיל) three times in temple construction contexts: 2:7 [Eng. 2:6], 2:14 [Eng. 2:13], and 3:14, always paired with blue (תְּכֵלֶת), purple (אַרְגָּמָן), and fine linen (בּוּץ). The clustering with these other luxury textiles marks it as premium material for sacred space. Some scholars read כָּרְמִיל for כָּרְמֶל in Song of Songs 7:6, describing glossy, spiral-curled hair. The root connection to Persian suggests post-exilic linguistic influence. Translations: Spanish 'carmesí,' matching the English 'crimson/carmine.' **RED AND SCARLET**

en: and-crimson, and-in-the-crimson | **es:** y-carmesí, y-en-el-carmesí | **fr:** [וכרמיל], [ובכרמיל] | **de:** [וכרמיל], [ובכרמיל] 2Chr 2:7; 2Chr 2:14; 2Chr 3:14

כַּרְמֶל H3759 *Conj-w / N-msc / 3ms* (16×)

Fruitful field, garden-land, cultivated terrain; also fresh grain or unripe ears of grain.

A noun evoking lush, cultivated fertility, used as a common noun for productive agricultural land distinct from the proper name Mount Carmel. Isaiah employs it repeatedly in contrasts: garden-land versus wilderness (Isa 32:15-16), fruitful field versus Lebanon's wild forest (Isa 29:17). The word paints a vision of God's ideal landscape, tamed and abundant. A second, more specialized sense appears in Leviticus, where karmel means fresh, newly harvested grain offered to God (Lev 2:14; 23:14). French and German consistently render the place-associated sense as 'Carmel/Karmel,' while Spanish helpfully distinguishes 'campo fértil' (fruitful field) from 'espiga fresca' (fresh ear).

1. fruitful field, garden-land (13×) A cultivated, fertile area such as an orchard, plantation, or garden-land, often contrasted with wilderness or forest. Isaiah uses it in striking reversals: Lebanon becomes garden-land and garden-land becomes forest (Isa 29:17; 32:15). Jeremiah 4:26 laments that the karmel has become a desert. Spanish 'campo fértil' captures the agricultural abundance, while French and German render it as 'Carmel,' blending the common-noun sense with the famous mountain's image of luxuriant growth. **GARDEN LAND CARMEL**

en: a-fruitful-field, and-its-fruitful-field, and-the-fruitful-field | **es:** (y-el-campo-fértil), [y-campo-fértil], al-Carmelo | **fr:** Carmel, dans-Carmel, de-Carmel | **de:** Karmel, auf-dem-Karmel, der-Karmel 2Kgs 19:23; Isa 10:18; Isa 16:10; Isa 29:17

2. fresh grain, unripe ear (3×) Fresh grain, newly ripened ears, or unparched cereal crops, used in grain-offering regulations. Leviticus 2:14 prescribes bringing karmel of fresh ears as a firstfruits offering, and 2 Kings 4:42 records a man bringing bread and karmel to Elisha. Spanish 'espiga fresca' (fresh ear) and 'grano fresco' (fresh grain) make the agricultural specificity clear, distinguishing this sense from the broader landscape meaning. **GRAIN AND WHEAT**

en: and-fresh-grain, of-fresh-ear | **es:** espiga-fresca, y-grano-fresco | **fr:** de-fresh-oreille, et-fresh-blé, et-fresh-grain | **de:** und-fresh-Getreide, und-fresh-grain, von-fresh-Ohr Lev 2:14; Lev 23:14; 2Kgs 4:42

כַּרְמֶל H3760 *Conj-w* (24×)

Carmel: (1) the famous mountain promontory on the Mediterranean coast; (2) a town in Judah; (3) as common noun, garden land or fruitful field.

Most often a place name – the lush, forested mountain jutting into the Mediterranean where Elijah confronted the prophets of Baal (1 Kgs 18:19-42), or the town in the Judean highlands where Nabal sheared his sheep (1 Sam 25:2). The translations are remarkably consistent across languages: Spa. Carmelo, Fra. Carmel, Ger. Karmel, all preserving the proper noun. Yet the word also functions as a common noun meaning 'garden land' or 'fruitful field,' reflecting the mountain's proverbial fertility. Micah 7:14 plays on both senses, asking God to shepherd His flock in the karmel, evoking both the geographic Carmel and the idea of abundant pasture.

1. Carmel (place name) (21×) The proper noun Carmel, designating either Mount Carmel on the Mediterranean coast (the site of Elijah's contest, 1 Kgs 18:19) or the town of Carmel in the hill country of Judah (1 Sam 25:2). All major language traditions transliterate consistently: Spa. Carmelo, Fra. Carmel, Ger. Karmel. Prophets invoke Carmel alongside Lebanon, Sharon, and Bashan as symbols of the land's richness (Isa 33:9; Jer 50:19). **GARDEN LAND CARMEL**

en: Carmel, and-Carmel, and-Karmel | **es:** Carmelo, al-Carmelo, como-el-Karmel | **fr:** Carmel, [הכרמל], [וכרמל] | **de:** Karmel, [הכרמל], [וכרמל] Josh 12:22; Josh 19:26; 1Sam 15:12; 1Sam 25:2

2. garden land, fruitful field (3×) The common noun meaning garden land, fruitful field, or orchard – reflecting the proverbial fertility of the Carmel region. In 2 Chr 26:10 Uzziah has farmers in the karmel because he loves the soil. Micah 7:14 may deliberately evoke both the place and the metaphor, asking God to shepherd Israel in fertile pasture. Spanish and German sometimes render it as the place name even here, but the context points to agricultural abundance. **GARDEN LAND CARMEL**

en: Carmel, and-in-the-Karmel | **es:** Carmel, Carmelo, y-en-el-Carmelo | **fr:** Carmel, [ובכרמל], [כרמל] | **de:** Karmel, [ובכרמל] Josh 15:55; 2Chr 26:10; Mic 7:14

כַּרְמְלִי H3761 *Art / N-proper-ms* (5×)

Carmelite; a gentilinic adjective identifying someone from Carmel, applied to Nabal and the warrior Hezrai.

A gentilinic adjective meaning 'the Carmelite,' used with the article to designate a person from the town of Carmel in the hill country of Judah (distinct from Mount Carmel in the north). It identifies Nabal as 'the Carmelite' in the narratives of David's wilderness period (1 Sam 30:5; 2 Sam 2:2; 3:3), and the warrior Hezrai in David's mighty men lists (2 Sam 23:35 = 1 Chr 11:37). The feminine form appears for Abigail in 1 Chr 3:1. Spanish 'el carmelita' and English 'the Carmelite' both preserve the adjectival gentilinic force, marking geographic origin rather than personal character.

(5×) A gentilinic adjective with the article, meaning 'the Carmelite,' identifying a person as originating from Carmel in Judah. Nabal is called 'the Carmelite' in 1 Sam 30:5, 2 Sam 2:2, and 2 Sam 3:3, tying him to his estate in the Judean hill country where he famously rebuffed David. The warrior Hezrai/Hezro bears the same designation in the elite roster (2 Sam 23:35 = 1 Chr 11:37). Spanish 'el carmelita' and French 'le Carmelite' mirror the Hebrew article-plus-gentilic pattern precisely, while German 'der Carmelite' does likewise. **PROPER NAMES (PERSONAL)**

en: the-Carmelite | **es:** el-carmelita | **fr:** [הכרמלי], le-Carmelite | **de:** [הכרמלי], der-Carmelite 1Sam 30:5; 2Sam 2:2; 2Sam 3:3; 2Sam 23:35; 1Chr 11:37

כַּרְמְלִי H3762 *Art / N-proper-fs* (2×)

designation for someone from Carmel, either the town or the region

This gentelic adjective identifies people associated with Carmel. Most references point to Carmel in Judah's hill country (not Mount Carmel), the hometown of Nabal and later his widow Abigail, who became David's wife. The masculine form describes Nabal and David's warrior Hezro; the feminine describes Abigail. The textual variant in 1 Samuel 27:3 (where some manuscripts have the feminine form for Abigail) shows scribal attention to grammatical gender. The designation rooted these figures geographically, connecting them to a specific Judean town.

(2×) A person from Carmel (the Judean town, not Mount Carmel). The two occurrences show gender variants: the feminine form for Abigail (1 Chronicles 3:1) and either masculine or feminine in 1 Samuel 27:3 depending on textual tradition. This designation permanently attached these individuals to their town of origin, even after they left - Abigail remained 'the Carmelitess' even as David's wife. **PROPER NAMES (PERSONAL)**

en: the-Carmelite, the-Karmelith | **es:** el-carmelita, la-carmelita | **fr:** [הכרמלית], le-Carmelite | **de:** [הכרמלית], der-Carmelite 1Sam 27:3; 1Chr 3:1

כְּרָן H3763 *Conj-w / N-proper-ms* (2×)

Cheran, an Edomite chief in Seir

Cheran appears in Edomite genealogies as a descendant of Seir the

Horite (Genesis 36:26 and 1 Chronicles 1:41). He was among the sons of Dishon, one of the original inhabitants of Seir before Edom conquered the region. These Horite clans were eventually displaced or absorbed by the Edomites. The name's preservation in both Genesis and Chronicles underscores Scripture's careful attention to the historical peoples surrounding Israel, documenting even those who were eventually displaced.

(2×) A Horite clan leader descended from Seir, appearing in the genealogies that document the original inhabitants of Edom's territory. Both biblical references preserve this name in parallel genealogical lists, showing textual care in transmitting these records. Cheran represents the pre-Edomite population that Scripture acknowledges, even as it narrates their eventual displacement - a witness to the historical complexity of the region's settlement. **PROPER NAMES (PERSONAL)**

en: and-Cheran, and-Keran | **es:** y-Keran, y-Queran | **fr:** [כרן], et-Cheran | **de:** [כרן], und-Keran Gen 36:26; 1Chr 1:41

כָּרְסֵא H3764 *N-msc* (3×)

throne (Aramaic), seat of royal or divine authority

The Aramaic word for throne appearing only in Daniel's Aramaic sections. Daniel 7's apocalyptic vision features divine thrones—plural 'thrones were placed'—for the Ancient of Days, whose throne blazes with fire and wheels of burning flame. Daniel 5 recounts how Nebuchadnezzar lost his throne due to pride, then had it restored when he acknowledged heaven's sovereignty. The term underscores both human kingship's fragility and God's eternal dominion.

(3×) Daniel 5:20 describes Nebuchadnezzar deposed 'from his royal throne' (כָּרְסֵא מַלְכוּתֵהּ) when his heart grew arrogant. Daniel 7:9 uses both singular and plural: 'thrones were set up' (כָּרְסָוָן רְמִיו) and 'His throne' (כָּרְסְיֵהּ) was fiery flames. The plural may suggest thrones for the angelic court, while the singular denotes the Ancient of Days' supreme seat. The Aramaic כָּרְסָא parallels Hebrew כִּסֵּא, both conveying royal/divine authority. Translations (Spanish 'trono,' French 'throne') maintain the regal register. **GEOGRAPHY AND SPACE**

en: His-throne, throne-of, thrones | **es:** el-trono-de, trono-de-él, tronos | **fr:** [כרסא], [כרסון], [כרסיה] | **de:** [כרסא], [כרסון], [כרסיה] Dan 5:20; Dan 7:9

כִּרְסֵם H3765 *V-Piel-Imperf-3ms / 3fse* (1×)

To tear off or gnaw away; to ravage or consume destructively

This quadriliteral verb appears only in Psalm 80:13, where a wild boar 'ravages' the vine representing Israel. The Piel form intensifies the action of tearing or gnawing, suggesting violent, destructive consumption. Cognates in rabbinic Hebrew describe cutting or eating away, and the Targum uses it to translate 'consume' elsewhere. The imagery is agricultural devastation—a boar rooting through and destroying a carefully tended vineyard.

(1×) To tear off, gnaw away, or ravage violently, especially of animals damaging plants. The psalm's metaphor presents Israel as God's vine, now ravaged by forest creatures representing enemy nations. Spanish 'destroza' (destroys/tears apart) and French 'dévaster' (devastate) both capture the violent, destructive force. The verb's intensity matches the psalm's lament over national catastrophe, where careful cultivation is undone by brutal animal force. **DESOLATION AND RUIN**

en: ravages-it | **es:** La-destroza | **fr:** dévaster | **de:** ravages-es Ps 80:13

כָּרַע H3766 *V-Qal-Imperf-3mp / Pn* (36×)

To bow down, kneel, crouch; ranges from worship and submission to physical collapse and animal crouching

A verb of the body bending low under weight — whether the weight of reverence, defeat, weakness, or simply animal instinct. Its most frequent use describes kneeling in worship or supplication: Solomon kneels before the altar (1 Kgs 8:54), and the psalmist invites Israel to 'bow down' before the Lord (Ps 95:6). But it also carries darker tones: Sisera, struck by Jael, 'bowed, fell, and lay still' (Judg 5:27), and the Hifil causative describes God subduing enemies underfoot (Ps 18:39). The Arabic cognate kara'a (to put one's mouth to water, i.e., to kneel to drink) preserves the original physical posture behind all these extended meanings.

1. bow down, kneel (worship/submission) (26×) Bowing down or kneeling in worship, reverence, or submission — the dominant sense, covering deliberate, respectful kneeling before God or a human authority. Solomon kneels from before the altar after prayer (1 Kgs 8:54), Ezra falls to his knees in penitence (Ezra 9:5), and Psalm 95:6 invites corporate worship: 'let us kneel before the Lord our Maker.' Esther 3:2, 5 uses the participle for those who bow before Haman. Spanish 'arrodillandose' (kneeling) and German equivalents consistently mark this as intentional, reverent posture. **BOW KNEEL CROUCH**

en: and-I-fell, and-bowed, and-she-bowed | **es:** arrodillándose, de-arrodillarse, doblarse | **fr:** [ואכרעה], [יכרע], [כרע] | **de:** [ואכרעה], [יכרע], [יכרעון] Judg 5:27; Judg 7:5; Judg 7:6

2. bring down, subdue (causative) (6×) Bringing someone down or subduing them — the Hifil causative stem, where the subject forces another to bow or fall. David praises God: 'You subdued under me those who rose against me' (2 Sam 22:40 / Ps 18:39). Psalm 17:13 pleads for God to 'bring him down.' Judges 11:35 extends the image to emotional devastation: 'you have brought me very low.' The causative translations — English 'bring down,' Spanish 'derribó' (knocked down) — confirm the coercive, forceful character of this stem. **DESCENDING AND TEARING**

en: You-bring-down, bring-him-down, bringing-low | **es:** derribó, derríbalo, doblegas | **fr:** Tu-apporte-en-bas, apportant-bas, le-s'incliner | **de:** You-bringe-hinab, bringend-niedrig, du-haben-brachte-niedrig-mich Judg 11:35; 2Sam 22:40; Ps 17:13; Ps 18:39

3. give way, buckle (of knees) (2×) Knees giving way or buckling from weakness — a Qal participle describing involuntary physical collapse rather than intentional kneeling. Job 4:4 speaks of strengthening 'bowing knees' (birkayim kor'ot), and Job 39:3 describes a birthing animal crouching as its young emerge. The image shifts from reverence to frailty; what bows here does so not from devotion but from failing strength. Spanish 'que flaquean' (that weaken) captures the involuntary nature precisely. **BOW KNEEL CROUCH**

en: bowing, they-crouch | **es:** Se-arrodillan, que-flaquean | **fr:** ployer | **de:** [כרעות], [תכרענה] Job 4:4; Job 39:3

4. crouch, crouch down (animal posture) (2×) Crouching down like an animal — the posture of a lion settling on its haunches before springing. Genesis 49:9 pictures Judah as a lion who 'crouched' (kara'), and Balaam's oracle in Numbers 24:9 repeats the image. The distinction from worship-kneeling is clear: this is a predatory, coiled-spring posture. Spanish 'se agazapó' (crouched/hunkered down) and English 'crouched' consistently distinguish this animal posture from human kneeling. **BOW KNEEL CROUCH**

en: crouched, he-crouched | **es:** Se-agazapó, se-encorvó | **fr:** crouched, il-crouched | **de:** er-crouched, er-kauert Gen 49:9; Num 24:9

כֶּרַע H3767 *N-fpc / 3ms* (9×)

The lower leg or shank of an animal, used in ritual law for sacrificial preparation and dietary regulations.

This noun refers to the bending lower leg of an animal, appearing exclusively in priestly and ritual contexts. In Exodus 12:9, the Passover lamb is to be roasted whole — 'its head with its legs' — preserving the animal's integrity as a symbol of hasty departure. The Levitical burnt offering instructions (Lev 1:9, 13; 8:21; 9:14) pair the legs with the entrails as parts to be washed before burning. Amos 3:12 uses the image vividly: a shepherd rescues only two legs from the lion's mouth, a metaphor for Israel's near-total destruction. Leviticus 11:21 uniquely applies the word to the jointed hind legs of locusts that make them clean for eating.

leg (of an animal) (9×) The lower leg or shank of an animal, occurring only in dual form and always in ritual or dietary contexts. Spanish 'patas/piernas' (legs) and French 'jambes' (legs) translate the anatomical sense, but the Hebrew is more specific: the bending

joint below the knee. In Priestly legislation (Exod 12:9; 29:17; Lev 1:9, 13; 4:11; 8:21; 9:14), the legs are washed and offered alongside the entrails in burnt offerings. Amos 3:12 repurposes the sacrificial image as a metaphor for devastation. Leviticus 11:21 extends the term to the jointed leaping legs of clean insects, with the Aramaic cognate kar'a confirming the sense of a bending limb. **FEET AND LEGS**

en: and-its-legs, and-the-legs, its-legs | **es:** las-patas, las-piernas, patas-suyas | **fr:** comme-mauvais, et-le-legs, et-son-jambes | **de:** Beine, [כרעים], der-Beine Exod 12:9; Exod 29:17; Lev 1:9; Lev 1:13; Lev 4:11

כַּרְפַּס H3768 *N-ms* (1×)

Fine linen or cotton fabric; a high-quality textile used for royal furnishings

This noun appears only in Esther 1:6, describing the fabrics adorning Ahasuerus's palace courtyard during his grand feast. It's a loan-word from Sanskrit karpāsa (cotton) via Persian, also the source of Greek κάρπασος and Latin carbasus. The term designates fine linen or cotton cloth, possibly white or cream-colored, used in royal and luxurious contexts. Its pairing with blue and white fabrics creates a visual picture of opulent decoration.

(1×) Fine linen or cotton fabric used for royal decoration and furnishings. Esther's description places this material alongside violet and white textiles, emphasizing the lavishness of the Persian court. Spanish 'lino fino' (fine linen) and the transliterated forms in French and German reflect uncertainty about whether the term designates cotton or linen. The loan-word's journey from Sanskrit through Persian to Hebrew testifies to ancient trade networks bringing luxury textiles westward. **LINEN AND FABRIC**

en: fine-linen | **es:** lino-fino | **fr:** [כרפס] | **de:** [כרפס] Esth 1:6

כָּרַר H3769 *V-Piel-Prtcpl-ms* (2×)

dancing, whirling in celebration

This intensive form describes vigorous dancing or whirling, appearing only in 2 Samuel 6:14, 16, where David dances before the ark with all his might. The root suggests circular or whirling motion, dancing with abandon. Both occurrences describe the same event: David's ecstatic celebration as the ark enters Jerusalem, a display of worship that his wife Michal despised. The term appears in parallel with another dancing word, emphasizing the intensity and wholehearted nature of David's worship through uninhibited physical expression.

(2×) Dancing with whirling, energetic movements. The participial form describes David's continuous dancing before the ark. Both references in 2 Samuel 6:14, 16 capture the same act from different perspectives - the narrator's account and Michal's observation. This dancing represented David's complete abandonment to worship, unconcerned with royal dignity, expressing joy through physical movement. The intensive form of the verb emphasizes the vigorous, whole-hearted nature of this celebration. **DANCE AND DANCING**

en: and-dancing, dancing | **es:** danzando, y-danzando | **fr:** dansant, et-dansant | **de:** dancing, und-dancing 2Sam 6:14; 2Sam 6:16

כֶּרֶשׁ H3770 *N-fsc / 3ms* (1×)

Belly or stomach; the digestive cavity, used metaphorically for consuming or devouring

This noun appears only in Jeremiah 51:34, in a vivid metaphor where Nebuchadnezzar is portrayed as a sea-monster who has 'filled his belly' with Israel's treasures. The term designates the belly or stomach, cognate with Aramaic and Arabic words for the ruminant stomach. Its use here is figurative—Babylon has consumed and absorbed Israel's wealth and people, storing them like food in a beast's digestive system.

(1×) The belly or stomach, here used metaphorically for voracious consumption and storage. Jeremiah's sea-monster imagery presents Nebuchadnezzar swallowing Jerusalem like a dragon, filling his belly with treasures. Spanish 'vientre' (belly/womb) preserves the anatomical metaphor. The image emphasizes both the violence of conquest (swallowing) and the temporary nature of Babylon's possession—what is swallowed can be disgorged, as the oracle promises in the following verses. **WOMB AND BELLY**

en: his-belly | **es:** su-vientre | **fr:** [כרשו] | **de:** [כרשו] Jer 51:34

כַּרְשְׁנָא H3771 *N-proper-ms* (1×)

Carshena; a Persian noble who served as one of seven counselors to King Ahasuerus

This proper name appears in Esther 1:14, identifying one of seven princes who had special access to the king and knowledge of law and justice. These advisors formed the king's inner circle, consulted on matters of protocol and policy. Persian names in Esther reflect historical Persian administrative practices, where the king maintained a council of trusted nobles. Carshena was among those the king consulted about Queen Vashti's disobedience.

(1×) The personal name of a Persian prince and royal advisor. Esther lists him among seven counselors 'who saw the king's face'—a phrase indicating privileged access to the royal presence. The transliterated preservation across languages (Spanish 'Carsena') maintains the historical specificity of the narrative. These seven formed the administrative elite who shaped royal policy, making Carshena's inclusion in the Vashti consultation significant for understanding Persian court protocol. **PROPER NAMES (PERSONAL)**

en: Carshena | **es:** Carsena | **fr:** [כרשנא] | **de:** [כרשנא] Esth 1:14

כָּרַת H3772 *V-Qal-Imp-mp* (290×)

To cut — physically cutting trees or objects, cutting a covenant, or being cut off as divine punishment; spans Qal, Niphal, Hifil, and Hofal stems.

A verb whose concrete physical action — cutting with a blade — generates the Hebrew Bible's most important covenant idiom and its most severe judgment formula. When Abraham 'cuts' a covenant in Genesis 15:18, the word preserves the memory of an ancient ritual where animals were literally split and the parties walked between the pieces. When God threatens that a soul 'shall be cut off from its people' (Exod 12:15), the same root carries lethal finality. The multilingual evidence tracks these divergences precisely: Hindi uses 'bandha' (to bind/tie) for covenant-cutting but 'kaata' (to cut) for physical felling, showing that translators recognize fundamentally different conceptual frames despite the shared Hebrew root.

1. cut a covenant / make a pact (97×) The covenant idiom: to 'cut' (karat) a covenant, treaty, or agreement. With 97 occurrences, this is the single most frequent use of the verb, reflecting the centrality of covenant in biblical theology. Genesis 15:18 ('on that day the LORD cut a covenant with Abram') is the paradigmatic instance, where the literal cutting of animals (Gen 15:10,17) gives rise to the idiom. Exodus 24:8 and 34:27 extend it to the Sinai covenant. Hindi 'bandha' (to bind) and Korean 'gyeyak-eul maekda' (to tie a covenant) show that target languages interpret the idiom's meaning rather than its etymology, while French 'couper' preserves the cutting metaphor. **CUTTING AND SEVERING**

en: He-cut, and-cut, and-cut-down | **es:** Y-cortó, cortó, hizo | **fr:** Il-couper, coupa, couper | **de:** Er-schnitt, abschneiden, er-schnitt Gen 15:18; Exod 4:25; Exod 24:8; Deut 4:23; Deut 5:2

2. cut off / destroy (Hifil causative) (81×) Hifil causative: to cause to be cut off, meaning to destroy, exterminate, or eliminate by divine or royal authority. The 81 Hifil occurrences carry the most severe theological weight — God actively cutting off idolaters (Lev 20:3,5,6), false worship (Lev 26:30), and entire nations. Arabic 'abada' (annihilate) and 'afna' (exterminate) capture the intensified agency of the causative stem. The Hifil marks divine or sovereign initiative in destruction, distinguishing it from the Niphal passive and the Qal covenant sense. **CUTTING AND SEVERING**

en: and-I-cut-off, and-I-will-cut-off | **es:** Y-cortaré, y-cortaré | **fr:** et-je-fera-coupa-au-loin, et-retrancher | **de:** und-abschneiden, und-ich-wird-schnitt-ab, und-schnitt-ab Lev 17:10; Lev 20:3; Lev 20:5; Lev 20:6; Lev 26:30

3. be cut off / be eliminated (Niphal) (74×) Niphal passive/reflexive: to be cut off from one's people, land, or life. With 74 occurrences, this is the standard penalty formula in Priestly legislation —

'that soul shall be cut off from Israel' (Exod 12:15,19; 30:33,38). The passive voice emphasizes the result rather than the agent, though God is understood as the implied cause. Arabic 'yunqatiu' (Form VII reflexive) and Korean 'kkeuneojida' (to become severed) reflect the passive/resultative morphology. This formula appears almost exclusively in legal contexts as the ultimate sanction for covenant violation. **CUTTING AND SEVERING**

en: and-it-shall-be-cut-off, and-shall-be-cut-off, and-will-be-cut-off | **es:** será-cortado, te-faltará, y-será-cortada | **fr:** et—être-couper-dehors, et-cela-devra-être-couper-off, et-devra-être-couper-off | **de:** abschneiden, und-ausgerottet-werden-soll, und-es-soll-sein-schnitt-weg Gen 17:14; Exod 12:15; Exod 12:19; Exod 30:33; Exod 30:38

4. cut / cut down physically (35×) Qal literal: to physically cut, fell, or chop down trees, branches, or material objects. The 35 occurrences include felling Asherah poles (Exod 34:13), cutting a grape cluster (Num 13:23-24), cutting trees for siege works (Deut 20:19-20), and the prohibition against castration (Lev 22:24). Hindi 'kaata,' Swahili '-kata,' Arabic 'qataa,' and Korean 'jallada/beoda' all use basic physical cutting verbs, confirming the concrete, non-idiomatic sense. This is the etymological base from which the covenant and judgment senses derive. **CUTTING AND SEVERING**

en: To-cut-down, and-I-cut-down, and-I-will-cut-down | **es:** Y-cortaron, Y-lo-cortaron, al-cortar-yo | **fr:** dans-mon-coupant, et-coupa-au-loin, et-coupa-en-bas | **de:** abschneiden, der-schnitt-ab, du-soll-schnitt-hinab Exod 34:13; Lev 22:24; Num 13:23; Num 13:24; Deut 20:19

5. be cut off (Hofal / Qal passive) (3×) Hofal causative passive and Qal passive: to have been cut off or cut down, emphasizing the completed state of severance or destruction. Only 3 occurrences — Judges 6:28 (the Asherah 'had been cut down'), Ezekiel 16:4 ('your navel cord was not cut'), and Joel 1:9 ('the grain offering is cut off from the house of the LORD'). Arabic 'inqataat' (Form VII perfect) and 'maqtuua' (passive participle) reflect the resultative, accomplished-state reading. These rare forms round out the full conjugational range of karat. **CUTTING AND SEVERING**

en: is-cut-off, was-cut, was-cut-down | **es:** Fue-cortada, cortada, fue-cortado | **fr:** il-a-retranché, le-il-a-retranché, était-couper-en-bas | **de:** abschneiden, der-schnitt-ab, war-schnitt-hinab Judg 6:28; Ezek 16:4; Joel 1:9

כָּרַת H3773 *N-fpc* (3×)

beams, rows of hewn timber used in construction

Hewn wooden beams, specifically the courses of cedar timber laid in rows as part of Solomon's temple and palace construction. The architectural technique involved alternating layers of stone and timber—three rows of dressed stone topped by a row of cedar beams—providing both structural support and aesthetic coherence. This construction method was typical of Phoenician-influenced Israelite monumental building.

(3×) First Kings 6:36 describes the inner court wall construction: three courses of dressed stone and 'one course of cedar beams' (כָּרְתוֹת אֲרָזִים). The same phrase appears in 7:12 for the great court and temple vestibule. First Kings 7:2 mentions 'four rows of cedar pillars, with cedar beams on the pillars' for the House of the Forest of Lebanon, Solomon's palace hall. The term כְּרֻתוֹת (passive participle of כָּרַת, 'cut') emphasizes these are carefully hewn, finished beams, not raw logs. Translations often render as 'beams' or 'timber courses.' **GEOGRAPHY AND SPACE**

en: and-beams-of, beams-of | **es:** vigas-de, y-vigas-de | **fr:** beams-de, et-beams-de | **de:** beams-von, und-beams-von 1Kgs 6:36; 1Kgs 7:2; 1Kgs 7:12

כְּרִתִי H3774 *Art / N-proper-ms* (10×)

Kerethite(s) — a gentilic name for an ethnic group linked to the Philistines, possibly Cretan in origin

The Kerethites (also spelled Cherethites) were an ethnic group closely associated with the Philistines, likely originating from Crete — a connection the Septuagint makes explicit by rendering the name as Krētas in Ezekiel 25:16 and Zephaniah 2:5. In David's narrative they appear as the king's elite personal guard alongside the Pelethites, a loyal mercenary corps that followed David through Absalom's revolt (2 Sam 15:18) and Solomon's coronation (1 Kgs 1:38, 44). Their territory in the Negev is mentioned when David pursues the Amalekites (1 Sam 30:14). The pairing 'Kerethites and Pelethites' became virtually a fixed expression for the royal bodyguard.

Kerethite(s) (10×) A gentilic adjective used substantively for the Kerethites (Cherethites), an ethnic group associated with or constituting part of the Philistine population, possibly originating from Crete. The LXX identifies them explicitly as Krētas ('Cretans') in Ezek 25:16 and Zeph 2:5. In Samuel-Kings they serve as David's royal guard in the fixed pair hakkĕrētî wĕhappĕlētî ('the Kerethites and Pelethites,' 2 Sam 8:18; 15:18; 20:7, 23; 1 Kgs 1:38, 44). In 1 Sam 30:14, their territory appears as a distinct Negev region. Spanish 'cereteos/quereteo' and English 'Cherethites' preserve the gentilic identification. **PERSONAL NAMES**

en: (the-Kerethites), Cherethites, and-the-Cherethites | **es:** (el-kereteo), cereteos, el-quereteo | **fr:** (the-Kerethites), Crétois, [הַכְּרֵתִי] | **de:** [הַכְּרֵתִי], [כְּרֵתִים], der-Cherethite 1Sam 30:14; 2Sam 8:18; 2Sam 15:18; 2Sam 20:7; 2Sam 20:23

כֶּשֶׂב H3775 *Conj-w / N-ms* (13×)

Lamb, young sheep — a small ovine used for sacrifice, food, and pastoral wealth

A noun for a lamb or young sheep, a metathesized variant of the more common כֶּבֶשׂ (kebes, H3532), with the consonants transposed. It appears in two main settings: the pastoral economy of Jacob's flocks, where lambs are sorted by color and markings (Gen 30:32–33, 35, 40), and the Levitical sacrificial system, where lambs serve as burnt offerings, peace offerings, and sin offerings (Lev 1:10; 3:7; 4:35; 22:19, 27; Num 18:17). Deuteronomy 14:4 lists it among permitted clean animals. Spanish 'cordero,' French 'agneau,' and German 'Lamm/Schaf' uniformly confirm the young-sheep meaning.

lamb, young sheep (13×) A lamb or young sheep (כֶּשֶׂב), the metathesized form of כֶּבֶשׂ, designating a small ovine in pastoral and cultic contexts. In the Jacob narratives it refers to livestock wealth sorted by markings (Gen 30:32–35, 40). In Priestly legislation it is the sacrificial animal par excellence — specified for burnt offerings (Lev 1:10), peace offerings (Lev 3:7), sin offerings (Lev 4:35), and firstborn dedications (Num 18:17). Deut 14:4 lists it among clean animals permitted for food. **LAMBS AND SHEEP**

en: a-lamb, among-the-lambs, among-the-sheep | **es:** Y-los-corderos, cordero, de-los-corderos | **fr:** agneau, et-le-agneaux, et-un-mouton | **de:** Lamm, Schaf, der-Laemmer Gen 30:32; Gen 30:33; Gen 30:35; Gen 30:40; Lev 1:10

כִּשְׂבָּה H3776 *N-fs* (1×)

A ewe-lamb; a female sheep, used in sacrificial contexts

This feminine noun appears only in Leviticus 5:6, specifying acceptable animals for a sin offering. A ewe-lamb was a young female sheep, valued for breeding and wool production. The Priestly legislation allowed substitution of sheep or goats, making provision for different economic capacities among worshipers. The term's singularity in Leviticus emphasizes the accessibility of atonement—even one modest animal sufficed.

(1×) A female sheep offered in sacrifice for purification from sin. Leviticus 5 addresses unintentional transgressions requiring atonement, with the ewe-lamb as the standard offering. Spanish 'cordera' (female lamb) and French 'brebis' (ewe) both specify the female gender, while English 'ewe-lamb' is maximally specific. The sacrificial system's acceptance of this common domestic animal demonstrated that reconciliation with God was not limited to the wealthy who could afford bulls. **LAMBS AND SHEEP**

en: a-ewe-lamb | **es:** cordera | **fr:** une-brebis | **de:** ein-ewe-Lamm Lev 5:6

כֶּשֶׂד H3777 *N-proper-ms* (1×)

Chesed; son of Nahor and nephew of Abraham, ancestor of a people group

This proper name appears in Genesis 22:22, in the genealogy of Nahor, Abraham's brother. Chesed was the fourth son of Nahor by Milcah, and likely the eponymous ancestor of the Chaldeans

(Kasdim), though this connection is debated. The name may mean 'belonging to the god Chesed' or personify the people group that descended from him. Such genealogies establish kinship connections between Israel and neighboring peoples.

(1×) The personal name of Nahor's son, possibly the ancestor of the Chaldean people. Genesis 22 lists him among Abraham's extended family in Mesopotamia, establishing genealogical connections between patriarchs and surrounding nations. Spanish 'Kesed' and the variant spellings across translations preserve the Hebrew form. Some scholars see in this name the origin of 'Chaldean,' making Chesed the ancestral link to Babylonia, though this etymology remains uncertain. **PROPER NAMES (PERSONAL)**

en: Chesed | **es:** Kesed | **fr:** Chesed | **de:** Kesed Gen 22:22

כַּשְׂדִּים H3778 *N-proper-ms* (82×)

Chaldeans, Chaldea – the people of southern Mesopotamia (especially under Nebuchadnezzar) and their territorial homeland.

Refers to the inhabitants of southern Mesopotamia who rose to dominate the Neo-Babylonian Empire under Nebuchadnezzar. In earlier texts, the Chaldeans appear as a distinct ethnic group dwelling along the lower Euphrates and Tigris, as in the ancient place name 'Ur of the Chaldeans' (Gen 11:28). In the prophetic books, especially Jeremiah, Isaiah, and Habakkuk, they become virtually synonymous with the Babylonian imperial power that destroyed Jerusalem. A handful of occurrences use the name geographically for the territory itself – 'the land of the Chaldeans' (Jer 50:10, Ezek 16:29).

1. Chaldeans (people/nation) (76×) The Chaldean people as an ethnic-national group – the inhabitants of southern Mesopotamia, especially as aggressors and imperial overlords under the Neo-Babylonian dynasty. Spanish 'los caldeos,' French 'les Chaldeens,' and German 'der Chaldaeer' all treat this as a stable gentiliic. Prominent in prophetic judgment oracles (Isa 13:19, 'the glory of the Chaldeans') and in the historical narratives of Jerusalem's fall (2 Kgs 25:4-5). **CHALDEANS PEOPLE LAND**

en: the-Chaldeans, the-Kasdim | **es:** los-caldeos | **fr:** le-Chaldéens | **de:** der-Chaldaeer Isa 13:19; Isa 23:13; Isa 47:1; Isa 47:5; Isa 48:14

2. Chaldea (land/region) (6×) The geographical territory of Chaldea in southern Mesopotamia, used with directional or locative force, often in the construct 'land of the Chaldeans' (eretz kasdim). Spanish distinguishes 'Caldea' (place) from 'los caldeos' (people), and English shifts to 'Chaldea' or 'Chaldea-ward.' Key passages: Jer 50:10 ('Chaldea shall become plunder'), Ezek 16:29 ('the land of the Chaldeans'). **CHALDEANS PEOPLE LAND**

en: Chaldea, Chaldea-ward, the-Kasdim | **es:** Caldea, a-Caldea | **fr:** Chaldéens | **de:** Chaldaeer Jer 50:10; Jer 51:24; Jer 51:35; Ezek 11:24; Ezek 16:29

כַּשְׂדִּי H3779 *N-proper-mp* (13×)

Chaldeans — the Babylonian people and their scholarly-priestly caste of wise men

The Aramaic gentilic noun for the Chaldeans, appearing in Daniel and Ezra with two overlapping referents. In its ethnic sense it designates the Chaldean nation and its rulers — Belshazzar as 'king of the Chaldeans' (Dan 5:30) and the Chaldean destruction of the temple (Ezra 5:12). In its specialized sense within Daniel's court narratives, it denotes a learned class among the Babylonian magi, summoned alongside magicians and astrologers to interpret dreams and signs (Dan 2:5, 10; 4:4; 5:7, 11). Spanish 'caldeos' and German 'Chaldaeer' preserve both dimensions of this designation.

Chaldeans (ethnic/national designation) (13×) The Chaldeans (כַּשְׂדָּאֵי / כַּשְׂדָּי, Aramaic) as both an ethnic nation and a learned priestly caste. Ethnically, the term identifies the Neo-Babylonian people: Belshazzar is 'king of the Chaldeans' (Dan 5:30), and the Chaldeans destroyed the Jerusalem temple (Ezra 5:12). As a professional designation in Daniel's court, it denotes a class of wise men and diviners summoned to interpret royal dreams and omens (Dan 2:5, 10; 4:4; 5:7, 11; cf. Dan 3:8). **CHALDEANS PEOPLE LAND**

en: (qere:of-Kasdim), (qere:the-Kasdaei), (qere:to-the-Kasdaei) | **es:** (a-los-caldeos), (caldeo), (caldeos) | **fr:** [כשדי], [כשדאה], [כשדא] | **de:** Chaldaeer, und-Chaldaeer Dan 2:5; Dan 2:10

כָּשָׂה H3780 *V-Qal-Perf-2ms* (1×)

To be gorged, sated, or covered with fat; to grow thick and overfed

This verb appears only in Deuteronomy 32:15, in Moses' Song describing Israel's prosperity and subsequent rebellion. The sequence 'you grew fat, thick, gorged' uses three synonymous verbs to paint Israel as an overfed animal that kicks against its keeper. The root suggests being filled to excess with food, leading to physical corpulence. The Arabic cognate means 'filled with food,' supporting this sense of satiation beyond need.

(1×) To become gorged or covered with excess fat from overfeeding. Moses' song uses intensifying synonyms to describe Israel's material prosperity in the land, which led to spiritual complacency. Spanish 'cubriste' (you covered yourself) and French 'couvrît' (covered) interpret this as covering or layering, possibly influenced by the parallel 'grew thick.' The imagery is deliberately animalistic—Israel as a fattened beast that forgets the shepherd, a powerful metaphor for ingratitude. **SATIATION AND FULLNESS**

en: you-were-covered | **es:** te-cubriste | **fr:** tu-étaient-couvrit | **de:** du-warenbedeckte Deut 32:15

כַּשִּׁיל H3781 *Prep-b / N-ms* (1×)

An axe or hatchet; a tool with a blade for cutting or chopping wood

This noun appears only in Psalm 74:6, describing the destruction of the temple's carved woodwork. The term designates an axe or hatchet used for felling or hewing, possibly a smaller tool than the mattock mentioned alongside it. The psalm laments enemies attacking sanctuary woodwork 'with hatchet and hammers,' suggesting deliberate vandalism. The word likely derives from the root meaning 'to cut down,' making it a fitting term for a felling tool.

(1×) A hatchet or small axe used for cutting wood, here weaponized for destruction. Psalm 74's lament over the temple's desecration depicts enemies hacking at ornate carvings like woodsmen attacking a forest. Spanish 'hacha' and French 'hache' (both 'axe') identify the tool type. The pairing with 'hammers' suggests systematic demolition of artistic woodwork, turning construction tools into instruments of sacrilege—a violation intensified by attacking what was consecrated to God. **AUTO-DETECTED COMMUNITY 13410 WITH 5 SENSES**

en: with-hatchet | **es:** con-hacha | **fr:** dans-hache | **de:** mit-hatchet Ps 74:6

כָּשַׁל H3782 *V-Nifal-Imperf-3ms* (65×)

To stumble, stagger, totter; in Nifal, to stumble and fall; in Hifil, to cause to stumble; also to grow weak or fail in strength.

Kashal is the Hebrew Bible's central verb for losing one's footing — both literally and in the vast metaphorical territory that stumbling opens up. A person stumbles over a stone in the road, but nations stumble into judgment, the wicked stumble in darkness, and the faithful are promised they will walk without stumbling. The Nifal stem adds the weight of consequence: not merely tripping but falling, being overthrown, collapsing. The Hifil turns the verb outward — to make someone else fall, whether by treachery or divine decree. Perhaps most interesting is the metaphorical extension into weakness and failure (Neh 4:10, 'the strength of the bearers has stumbled'), where Syriac kashal's link to skandalizomai ('to cause offense, scandalize') hints at the New Testament's stumbling-block theology already latent in the Hebrew root.

1. stumble, trip, stagger (25×) Qal: to stumble, trip, or stagger — the basic physical and metaphorical sense covering 25 occurrences. This spans literal tripping (Lev 26:37, stumbling over one another in flight), moral failure (Prov 4:12, the righteous path where one does not stumble), and poetic imagery of weakness (Job 4:4, strengthening stumbling knees). Spanish tropezar and German straucheln both track the Hebrew closely across both physical and figurative uses. Key passages include Ps 27:2 where enemies stumble and fall, and

Ps 105:37 where Israel goes out without one who stumbles. **STUMBLING AND OFFENSE**

en: and-shall-stumble, and-stumbles, and-they-will-stumble | **es:** Al-que-tropieza, Y-tropezarán, Y-tropezarás | **fr:** comme-Silo, comme-trébucher, et-ils-fera-stumble | **de:** hat-stumbled, sie-stumbled, straucheln Lev 26:37; Job 4:4; Ps 27:2; Ps 31:10; Ps 105:37

2. stumble and fall (Nifal) (24×) Nifal: to stumble and fall, be overthrown or brought down — 24 occurrences emphasizing the completed result of stumbling rather than the initial trip. The Nifal reflexive-resultative force means 'to find oneself fallen,' and the contexts are overwhelmingly about judgment and defeat: enemies fall before Israel (Ps 9:3), the wicked stumble in darkness (Prov 4:19), but the righteous rise again after falling seven times (Prov 24:16). Korean 넘어지다 ('to fall over/collapse') and Arabic saqata ('to fall down') both select completive-fall vocabulary rather than simple tripping words, confirming that the Nifal adds genuine resultative force to the root. **STUMBLING AND OFFENSE**

en: [they-stumble], and-stumble, and-they-shall-stumble | **es:** Y-al-caer-ellos, [tropiezan], caerán | **fr:** et-trébucher, et-trébucher-lui, trébucher | **de:** sie-stumble, straucheln, strauchelte 1Sam 2:4; Ps 9:3; Prov 4:12; Prov 4:19; Prov 24:16

3. cause to stumble (Hifil) (9×) Hifil causative: to cause someone to stumble, make fall, bring about overthrow — 9 occurrences carrying heavy theological and moral weight. In 2 Chr 25:8 God himself has power 'to cause to stumble'; in 2 Chr 28:23 the gods of Damascus 'made him stumble'; in Ps 64:8 the wicked are made to stumble over their own tongues. Spanish hacer tropezar and Korean 넘어뜨리다 ('to knock over') both use explicit causative constructions, mirroring the Hebrew Hifil morphology. This sense connects directly to the New Testament's skandalizomai theology of causing offense. **STUMBLING AND OFFENSE**

en: He-caused-to-fail, and-they-made-stumble-them, and-they-will-make-him-stumble | **es:** Y-lo-harán-tropezar, ha-hecho-tropezar, hacen-tropezar | **fr:** [ולהכשיל], [יכשילך], [להכשילו] | **de:** straucheln, strauchelte, und-sie-wird-machen-ihn-stumble 2Chr 25:8; 2Chr 28:23; Ps 64:8; Prov 4:16

4. become weak, totter, fail (4×) Qal with emphasis on growing weak, tottering, or failing in strength rather than physical tripping — 4 occurrences where the image is of buckling, flagging, or declining rather than stumbling over an obstacle. In Neh 4:10 the strength of the burden-bearers 'has stumbled' (i.e., failed); in Ps 109:24 knees 'totter' from fasting; in Isa 35:3 feeble knees are strengthened. Arabic kasila ('to be heavy, sluggish') — the Arabic cognate — preserves precisely this weakness sense, and Korean 약해지다 ('to become weak') and Spanish vacilar ('to waver, falter') both select debilitation vocabulary rather than tripping words. **WEAKNESS AND FRAILTY**

en: are-weak, failed, feeble-one | **es:** desfalleció, débil, vacilan | **fr:** [כושל], [כשל], comme-trébucher | **de:** sind-schwach, straucheln, strauchelte 2Chr 28:15; Neh 4:10; Ps 109:24; Isa 35:3

5. bereave, cause childlessness (Piel ketiv) (2×) Piel ketiv reading at Prov 4:16 and Ezek 36:14: to bereave or cause childlessness. This is a textually contested sense — the ketiv consonantal text can be read as the Piel of kashal ('to bereave'), while the qere tradition emends to a form of shakhal ('to be childless'). In Ezek 36:14 the land 'will no longer bereave' its nation; at Prov 4:16 the wicked cannot sleep unless they 'cause someone to stumble/bereave.' The two readings show how scribal tradition negotiated between the stumbling-root and the childlessness-root. Spanish dejar sin hijos ('to leave childless') confirms the bereavement reading in the textual tradition. **TEXTUAL VARIANTS MIXED**

en: [ketiv] | **es:** [dejarás-sin-hijos], [hacen-tropezar] | **fr:** trébucher | **de:** straucheln, strauchelte Prov 4:16; Ezek 36:14

6. (1×) A single occurrence at Jer 18:23 where the prophet prays that his persecutors be 'made to stumble' before God. Spanish derribados ('knocked down') and English 'stumbled' both align with the Nifal/Hifil overthrow senses (2-3), and this singleton likely represents a contextual variant of the defeat-stumbling rather than a genuinely distinct meaning. The passage's imprecatory context intensifies the fall imagery. **STUMBLING AND OFFENSE**

en: stumbled | **es:** derribados | **fr:** trébucher | **de:** straucheln Jer 18:23

כִּשָּׁלוֹן H3783 *N-ms* (1×)

Stumbling or falling; calamity or downfall resulting from pride

This noun appears only in Proverbs 16:18, in the famous proverb 'Pride goes before destruction, and a haughty spirit before stumbling.' The term denotes the act of stumbling or the resulting calamity, derived from the verb 'to stumble.' In wisdom literature, stumbling is both literal (losing footing) and metaphorical (experiencing disaster). The proverb pairs two synonymous statements about pride's consequences.

(1×) A stumbling or falling, used figuratively for calamity or ruin. Proverbs presents this as the inevitable outcome of pride and arrogance—the haughty person trips and falls. Spanish 'caída' (fall/falling) and the transliterated forms reflect this collapse-imagery. The parallelism with 'destruction' intensifies the severity: stumbling isn't a minor mishap but a catastrophic fall. The wisdom tradition repeatedly warns that pride blinds people to obstacles, ensuring their eventual downfall. **FALL DOWNFALL RUIN**

en: stumbling | **es:** caída | **fr:** כשלון | **de:** [כשלון] Prov 16:18

כָּשַׁף H3784 *V-Piel-Prtcpl-fs* (6×)

To practice sorcery or witchcraft; a Piel denominative verb for illicit magical arts, always condemned.

A Piel denominative verb designating the practice of sorcery, always presented negatively in Scripture. The feminine participle mekhashshephah ('sorceress') appears in the famous prohibition of Exodus 22:18, while the masculine plural designates foreign court magicians in Egypt (Exod 7:11) and Babylon (Dan 2:2). Manasseh's practice of sorcery is listed among his catalogue of abominations (2 Chr 33:6). Spanish hechicero/hechicera and English 'sorcerer/sorceress' consistently render this term across translations. The Akkadian cognate kasapu confirms that this was recognized as a distinct category of magical practice throughout the ancient Near East.

practice sorcery (6×) To engage in sorcery or witchcraft as an illicit magical practice. Used as a participle-noun for practitioners: the sorceress who must not live (Exod 22:18), the Egyptian magicians who replicated Moses' signs (Exod 7:11), Babylon's court sorcerers summoned by Nebuchadnezzar (Dan 2:2), and the forbidden diviner of Deuteronomy 18:10. The finite verb appears once of King Manasseh, who 'practiced sorcery' among his many abominations (2 Chr 33:6). Malachi 3:5 places sorcerers alongside adulterers and perjurers in God's coming judgment. Spanish hechicero and Korean 마술사 both reflect the universal recognition of this as a distinct category of forbidden magical art. **SORCERY WITCHCRAFT**

en: a-sorceress, against-the-sorcerers, and-for-the-sorcerers | **es:** Hechicera, contra-los-hechiceros, o-hechicero | **fr:** [וכשף], et-pratiquer-la-sorcellerie, et-à-le-sorcerers | **de:** [במכשפים], [וכשף], [ולמכשפים] Exod 7:11; Exod 22:18; Deut 18:10; 2Chr 33:6; Dan 2:2

כְּשָׁף H3785 *Prep-b / N-mpc / 3fs* (6×)

Sorcery, witchcraft; illicit magical arts, often paired with sexual immorality as metaphors for spiritual corruption.

The noun form of kisheph, always appearing in the plural keshaphim ('sorceries'), designating the practice of illicit magic. What makes this word distinctive is its frequent pairing with zenunim ('harlotries') – Jezebel's sorceries and harlotries provoke Jehu's revolt (2 Kgs 9:22), and Nineveh is personified as a harlot and 'mistress of sorceries' (Nah 3:4). This pairing suggests sorcery was understood not merely as a technique but as a seductive, corrupting power. Spanish hechicerias, Arabic sihr, and Korean 주술/마법 all consistently identify these as forbidden magical arts. Micah 5:12 promises God will 'cut off your sorceries from your hand,' treating them almost as physical implements.

sorcery, witchcraft (occult practice) (6×) The practice of sorcery or witchcraft, always in the plural keshaphim. Used both literally of magical arts God will destroy – 'I will cut off sorceries from your hand' (Mic 5:12) and 'in spite of the multitude of your sorceries' (Isa 47:9, 12, addressed to Babylon) – and figuratively

of seductive, corrupting influence. The figurative usage is particularly vivid: Jezebel's sorceries alongside her harlotries (2 Kgs 9:22), and Nineveh as 'mistress of sorceries' (Nah 3:4), where keshaphim parallels zenunim to portray spiritual seduction. Spanish hechicerias and the Arabic cognate sihr both capture the sense of forbidden enchantment. **SORCERY WITCHCRAFT**

en: and-her-sorceries, by-her-sorceries, sorceries | **es:** en-hechicerías-de-ella, hechicerías, tus-hechicerías | **fr:** [כשפיך], et-sa-sorceries, sorcellerie | **de:** [בכשפיה], [כשפיך], [כשפים] 2Kgs 9:22; Isa 47:9; Isa 47:12; Mic 5:12; Nah 3:4

כַּשָּׁף H3786 *N-mpc / 2mp* (1×)

Sorcerers or magicians; practitioners of magic and divination

This masculine plural noun appears only in Jeremiah 27:9, in a list of false advisors the people must not heed. Sorcerers practiced magic arts, divination, and occult manipulation, distinct from (but overlapping with) diviners and false prophets. The Assyrian cognate kaššapu similarly designates practitioners of sorcery. Israel's law prohibited such practices, but their persistent mention suggests ongoing popular consultation of magical specialists.

(1×) Practitioners of sorcery and magical arts who claimed supernatural knowledge or power. Jeremiah warns against heeding these sorcerers alongside prophets, diviners, and dreamers—all of whom were falsely assuring the people they wouldn't serve Babylon. Spanish 'hechiceros' (sorcerers/enchanters) and the transliterated forms identify these as occult practitioners. Their inclusion in prophetic denunciation shows the temptation to seek guidance from forbidden sources during national crisis. **MAGI MAGICIAN DIVINER**

en: your-sorcerers | **es:** vuestros-hechiceros | **fr:** [כשפיכם] | **de:** [כשפיכם] Jer 27:9

כָּשֵׁר H3787 *V-Qal-Imperf-3ms* (3×)

to succeed, be proper, be advantageous (late Hebrew)

A verb appearing in late biblical books (Esther, Ecclesiastes), meaning to be fitting, succeed, or prove advantageous. Esther uses it for what is 'proper in the king's sight,' the language of Persian court protocol. Ecclesiastes employs it to express uncertainty about which endeavors will prosper, and to discuss wisdom's advantage in bringing success. The root's Aramaic flavor reflects linguistic evolution in the post-exilic period.

(3×) Esther 8:5 phrases Esther's petition conditionally: 'if it be proper before the king' (וְכָשֵׁר הַדָּבָר לְפָנֵי הַמֶּלֶךְ), using court etiquette language. Ecclesiastes 11:6 expresses agricultural uncertainty: 'you don't know which will succeed' (יִכְשָׁר), whether morning or evening sowing. Ecclesiastes 10:10 states that 'an advantage for making succeed is wisdom' (וְיִתְרוֹן הַכְשֵׁיר חָכְמָה)—wisdom enhances effectiveness. The term's commercial and administrative overtones fit these late wisdom and court contexts. Translations: Spanish 'acertar/prosperar,' German forms around success/propriety. **RICHES AND WEALTH**

en: and-proper, making-succeed, will-prosper | **es:** (acertar), prosperará, y-recto | **fr:** [וכשר], réussir | **de:** [(הכשר)הכשיר*הכשר], [וכשר], [יכשר] Esth 8:5; Eccl 10:10; Eccl 11:6

כִּשָּׁרוֹן H3788 *Conj-w* (3×)

skill, success, profit; capacity to accomplish or advantage gained

A late Hebrew noun appearing only in Ecclesiastes, denoting either the skill applied to work or the profit/success that results. Qohelet observes that all skillful work arises from competitive envy, that one person labors with wisdom and skill yet must leave results to another, and questions what profit possessions bring to their owners. The term captures both human capability and its often-frustrating outcomes.

(3×) Ecclesiastes 2:21 laments that someone toils 'with wisdom, knowledge, and skill' (בְּחָכְמָה וּבְדַעַת וּבְכִשָּׁרוֹן) yet must bequeath it to another. Ecclesiastes 4:4 observes that 'all skill of work' (כָּל־כִּשָּׁרוֹן הַמַּעֲשָׂה) stems from rivalry between neighbors—a cynical appraisal of motivation. Ecclesiastes 5:11 [Eng. 5:10] asks rhetorically, 'what profit to their owners?' (מַה־כִּשָּׁרוֹן לִבְעָלֶיהָ), shifting the sense from 'skill' to 'success/advantage.' Translations navigate between 'skill/ability' (Spanish 'habilidad') and 'profit/success' (French 'profit') depending on context. **GAIN AND GREED**

en: and-in-skill, skill-of, success | **es:** habilidad-de, provecho, y-con-habilidad | **fr:** et-profit, profit | **de:** [ובכשרון], [כשרון] Eccl 2:21; Eccl 4:4; Eccl 5:11

כָּתַב H3789 *Conj-w / V-Qal-ConsecImperf-1cs* (227×)

To write, inscribe, record, compose; in passive: written, recorded; as substantive: scribe, writer

A fundamental verb of civilization in the ancient Near East, katav covers the full act of committing words to a durable medium — whether Moses inscribing the covenant on tablets (Exod 24:4), a king dictating letters, or a scribe drafting a legal decree. The Qal passive participle (katuv) became a standard formula for citing authoritative texts: 'as it is written.' Cognate with Aramaic ketav, Phoenician ktb, and borrowed into Arabic as kataba, reflecting a shared Semitic scribal culture. The Nifal and Piel stems extend the range from institutional record-keeping to the professional identity of the scribe.

1. Qal passive participle: written, recorded (112×) The Qal passive participle katuv/ketuvim functions as a stative adjective: 'written, recorded.' It became the standard citation formula ('as it is written in the book of...') across Kings, Chronicles, and post-exilic literature (1 Kgs 11:41; 14:19). Spanish escritos and French écrit mirror this participial use. This is the single most frequent form of the root, anchoring the concept of authoritative written tradition. **WRITING AND SCRIPTURE**

en: written | **es:** escritas, escritos, están-escritos | **fr:** écrit | **de:** geschrieben 1Kgs 11:41; 1Kgs 14:19; 1Kgs 14:29; 1Kgs 15:7; 1Kgs 15:23

2. Qal active: write, compose (89×) The Qal active finite forms — perfect, imperfect, imperative, and waw-consecutive — denote the concrete act of writing, composing, or recording text onto a physical surface. From Moses writing the Lord's words (Exod 24:4) to Jeremiah dictating to Baruch (Jer 36:18), these forms span divine command, royal correspondence, and prophetic documentation. German schrieb and Spanish escribió uniformly confirm the active composition sense. **WRITING AND SCRIPTURE**

en: And-wrote, and-he-wrote, and-wrote | **es:** Y-escribió, escribió, y-escribió | **fr:** Et-écrivit, et-il-écrivit, et-écrire | **de:** And-schrieb, er-schrieb, und-er-schrieb Exod 17:14; Exod 24:4; Exod 34:27; Exod 34:28; Num 33:2

3. Nifal: be written (dynamic passive) (17×) The Nifal stem conveys a dynamic passive: 'be written, be recorded, be inscribed' by an unnamed or implied agent. Unlike the stative Qal participle, the Nifal emphasizes the process or decree that something shall be written. It clusters heavily in Esther (1:19; 2:23; 3:9, 12), where royal edicts are formally enacted. Spanish fue-escrito and the passive construction reinforce this procedural nuance. **WRITING AND SCRIPTURE**

en: and-be-written, and-let-it-be-written, and-was-written | **es:** Se-escribirá, fue-escrito, fueron-escritos | **fr:** et-écrire, écrire | **de:** lass-sein-geschrieben, schreiben, schrieb Ezra 8:34; Esth 1:19; Esth 2:23; Esth 3:9; Esth 3:12

4. Piel/participle: scribe, professional writer (5×) The Piel intensive stem and substantivized participles designate the professional scribe or one officially engaged in writing. Isaiah 10:1 denounces those 'who write oppressive decrees' (mekattevim), and Nehemiah 9:38 lists 'those who signed' the covenant. The Piel intensifies the activity into a vocation. Spanish los-que-firmaron ('those who signed') captures this institutional, professional dimension. **WRITING AND SCRIPTURE**

en: and-the-writers, and-writing, the-signing | **es:** escriben, escribía, los-que-firmaron | **fr:** et-écrire, écrire | **de:** schreiben, schrieb, und-schreiben Neh 9:38; Isa 10:1; Jer 32:12; Jer 36:18

5. Qal: register, enroll in a list (2×) A specialized sense of writing as enrolling or registering names in an official list or census, distinct from literary composition. In Psalm 87:6 the LORD 'registers' peoples as born in Zion, and Numbers 11:26 mentions men 'registered' among the elders. Spanish inscritos and the semantic shift from 'compose text' to 'inscribe in a roster' mark this administrative usage. **WRITING AND SCRIPTURE**

en: among-the-registered, when-he-registers | **es:** al-escribir, entre-los-inscritos | **fr:** dans-écrire, parmi-le-registered | **de:** unter-der-registered, wann-er-registers Num 11:26; Ps 87:6

6. (1×) In Hosea 8:12, a difficult text where God says 'I wrote for him,' the multilingual glosses (eng: for-him, spa: para-él) suggest the focus falls on the recipient rather than the act of writing, perhaps emphasizing the rejected personal gift of Torah. The verse's isolation and ambiguous syntax have generated varied interpretations. **STRIKING AND REFERENCE**

en: for-him | **es:** para-él | **fr:** à-lui | **de:** ihm Hos 8:12

7. (1×) In Esther 8:9, the phrase 'according to their script' (kikhtavam) uses the nominal derivative of katav to denote a writing system or script rather than the act of writing. Spanish conforme-a-su-escritura ('according to their writing/script') and the passage's context of multilingual imperial correspondence confirm this metonymic shift from verb to system. **WRITING AND SCRIPTURE**

en: according-to-their-script | **es:** conforme-a-su-escritura | **fr:** écrire | **de:** schrieb Esth 8:9

כְּתַב H3790 *V-Qal-Imperf-1cp* (8×)

To write, record in writing; an Aramaic verb for composing letters, decrees, and visions.

An Aramaic verb meaning 'to write' or 'to record in writing,' appearing in the Peal (active) and Peʿil (passive) stems across Ezra and Daniel. Its eight occurrences span the full range of ancient scribal activity: composing official letters of accusation (Ezr 4:8), recording legal findings in archives (Ezr 5:7; 6:2), and the supernatural writing on the wall at Belshazzar's feast (Dan 5:5). Spanish captures the active sense with escribieron and escribió, while the passive was-written appears in official formulae.

write (Aramaic) (8×) To compose, inscribe, or record in writing — encompassing both human scribal activity and supernatural inscription. In Ezra, the verb describes officials writing an accusation letter (Ezr 4:8, 3mp perfect), the Jewish elders recording names for the king (Ezr 5:10, 1cp imperfect nikhtub), and archival notation 'thus was written in it' (Ezr 5:7; 6:2, passive peʿil). In Daniel 5:5, it describes the disembodied fingers that 'were writing' (katbevan, feminine plural participle) on the palace wall, and in 7:1 Daniel himself writes down a vision. Spanish escribieron/escribió and English wrote/was-written reflect the active-passive distribution. **WRITING AND SCRIPTURE**

en: and-wrote, he-wrote, was-written | **es:** escribieron, escribiésemos, escribió | **fr:** [וכתבן], [כתב], [כתבה] | **de:** [וכתבן], [כתבה], [כתבו] Ezra 4:8; Ezra 5:7; Ezra 5:10; Ezra 6:2; Dan 5:5

כְּתָב H3791 *Conj-w* (16×)

Writing: a written document, letter, or decree; a script or writing system; a register or official record.

The Hebrew noun ketav belongs to the post-exilic vocabulary of scribal administration, appearing almost exclusively in Ezra, Nehemiah, Esther, and Chronicles. It names the tangible products of writing in an empire run on royal decrees and official correspondence. When Haman's edict goes out 'according to the script of each province' (Esth 3:12), ketav designates the writing system itself — the characters and orthographic conventions of diverse peoples under Persian rule. Spanish escritura and German Schrift both mirror this dual meaning of 'writing' as both the act's product and its system. The word also serves the bureaucratic world of genealogical registers: those who could not find their ketav of enrollment were excluded from the priesthood (Ezra 2:62; Neh 7:64). Ezekiel's striking use — false prophets excluded from 'the register of the house of Israel' (Ezek 13:9) — extends the concept from civil records to the divine ledger of covenant belonging.

1. written document or letter (7×) A written document, letter, decree, or inscription — any composed text considered as a discrete written artifact. Seven occurrences cover David's written plan for the Temple ('all this in writing from the hand of the LORD,' 1 Chr 28:19), Huram's letter to Solomon (2 Chr 2:11), and the royal edicts of Esther (Esth 3:14; 4:8; 8:8). Spanish escrito and French écrit capture the generic 'a piece of writing.' The range extends from personal correspondence to irrevocable Persian imperial decrees — all unified by being physical documents that carry authoritative content. **SCRIPTURE AND WRITING**

en: a-writing, in-writing, in-writing-of | **es:** el-escrito, en-escrito, en-escritura-de | **fr:** écrit | **de:** [בכתב], der-schrieb, schrieb 1Chr 28:19; 2Chr 2:11; Esth 3:14; Esth 4:8; Esth 8:8

2. script or writing system (6×) A script or writing system — the set of characters used by a particular language or people. Six occurrences cluster in the Persian-period books where multilingual empire demanded attention to orthographic diversity: 'the writing of the document was written in Aramaic' (Ezra 4:7), and the repeated formula 'according to the script of each province and the language of each people' (Esth 1:22; 3:12; 8:9). Spanish escritura and German Schrift serve double duty for both 'writing' and 'script,' while French écriture similarly spans the range. Josiah's reforming decree is also described as ketav — the 'writing' or prescribed form of David and Solomon (2 Chr 35:4). **SCRIPTURE AND WRITING**

en: according-to-its-script, according-to-its-writing, according-to-their-writing | **es:** conforme-a-su-escrito, conforme-a-su-escritura, según-escrito-de | **fr:** et-écrit, écrit | **de:** Schrift, [בכתב], und-schrieb 2Chr 35:4; Ezra 4:7; Esth 1:22; Esth 3:12; Esth 8:9

3. register or record (3×) A register, enrollment record, or official genealogical list. Three occurrences point to the administrative function of written records as instruments of social belonging: returning exiles who could not locate 'their register' of priestly lineage were excluded from holy service (Ezra 2:62; Neh 7:64), and Ezekiel warns that false prophets shall not be 'in the register of the house of Israel' (Ezek 13:9). Spanish registro and the phrase 'their writing' in English translations both attempt to convey that ketav here means not just any text but a certified list determining inclusion or exclusion from a community. **SCRIPTURE AND WRITING**

en: and-in-register-of, their-register, their-writing | **es:** su-registro, y-en-registro-de | **fr:** et-écrit, écrit | **de:** Schrift, [ובכתב] Ezra 2:62; Neh 7:64; Ezek 13:9

כְּתָב H3792 *N-ms* (12×)

Writing, written document — an inscription, decree, or script; used almost exclusively in Aramaic portions of Daniel and Ezra

The noun כְּתָב (ketab) denotes a piece of writing, an inscription, or an official written document. It appears almost exclusively in the Aramaic sections of Daniel and Ezra, where it refers to royal decrees, the mysterious writing on the wall, and sacred scripture. In Daniel 5:7-8, Belshazzar promises rewards to whoever can read the 'writing' on the palace wall. Daniel 10:21 speaks of 'the writing of truth' — a heavenly book of decrees. In Ezra 6:18, the priests are arranged 'according to the writing of the book of Moses.' Spanish 'escritura' and French 'écrit' both reflect the documentary, inscriptional sense.

writing, written document (12×) A written text, inscription, or official document — encompassing royal decrees, mysterious divine inscriptions, and authoritative scripture. The word dominates the Belshazzar narrative: the king sees 'the writing' on the wall and summons interpreters (Dan 5:7-8, 15-17, 24-25). Daniel 10:21 elevates it to a celestial register with 'the writing of truth,' a heavenly record of future events. Ezra 6:18 uses it for the written authority of the Mosaic text. The few Hebrew occurrences (1 Chr 28:19; 2 Chr 2:10) likewise denote authoritative written plans or records. Spanish 'escritura' and German 'Schrift' both capture the documentary force. **SCRIPTURE AND WRITING**

en: and-writing, as-written, prescribing | **es:** como-está-escrito, el-documento, la-escritura | **fr:** comme-elle-viendra, et-écrit, écrit | **de:** Schrift, [ככתב], schrieb Ezra 6:18; Ezra 7:22; Dan 5:7; Dan 5:8; Dan 5:15

כְּתֹבֶת H3793 *Conj-w / N-fsc* (1×)

A writing or inscription; marks tattooed or printed on the skin

This construct noun appears only in Leviticus 19:28, in the prohibition 'You shall not put tattoo marks on yourselves.' The phrase literally reads 'writing of imprintment,' suggesting permanent mark-

ing of the skin through cutting, pricking, or burning. The practice likely related to mourning customs or cultic identification with pagan deities. Israel's holiness code forbade such bodily modification as incompatible with being God's consecrated people.

(1×) A writing or inscription permanently marked on the body, likely referring to tattooing. The Levitical prohibition pairs this with cutting the flesh for the dead, suggesting funerary or cultic contexts. Spanish 'escritura de' (writing of) and the literal translations across languages reflect the difficulty of precisely identifying the ancient practice. The 'imprintment' terminology indicates forcible marking that remains visible, distinguishing it from temporary painting or cosmetic decoration. **GEOGRAPHY AND SPACE**

en: and-writing-of | **es:** y-escritura-de | **fr:** et-writing-de | **de:** und-writing-von Lev 19:28

כִּתִּי H3794 *N-proper-ms* (10×)

Kittim — originally the people of Kition (Cyprus), later a general term for western Mediterranean peoples

Beginning as a reference to the inhabitants of Kition on Cyprus (from the Phoenician toponym kt/kty), this gentilic name expanded over centuries to denote western maritime peoples generally. In the Table of Nations, Kittim descends from Javan/Greece (Gen 10:4), anchoring the term in the Aegean world. Isaiah uses it for Cyprus specifically (23:1, 12), while Jeremiah's 'isles of Kittim' (2:10) and Ezekiel's reference (27:6) extend it to Mediterranean coastlands broadly. By Daniel's time, 'ships of Kittim' (11:30) designates the Roman fleet — a remarkable semantic journey from a single Cypriot city to an entire civilization.

Kittim (proper noun: Cyprus/western maritime peoples) (10×) A gentilic noun originally designating the inhabitants of Kition on Cyprus, derived from Phoenician kt. Listed as a descendant of Javan (Gen 10:4 = 1 Chr 1:7), tying it to the Greek/Aegean world. Isaiah speaks of 'the land of Kittim' as Cyprus itself (Isa 23:1, 12). Prophetic usage broadens the referent: Jeremiah's 'isles of the Kittim' (2:10) and Ezekiel's mention (27:6) encompass Mediterranean coastlands generally. In Daniel 11:30, ṣiyyîm kittîm ('ships of Kittim') refers to the Roman fleet, showing the term's evolution into a cipher for dominant western maritime powers. Spanish 'Kitim/Quitim,' French and German 'Kittim' all preserve the proper-noun form. **PERSONAL NAMES**

en: Cyprus, Kittim, [Kittim] | **es:** (Kitim), (Quitim), Kitim | **fr:** Kittim, [(כתים)], [[כתיים]] | **de:** Kittim, [(כתים)], [[כתיים]] Gen 10:4; Num 24:24; 1Chr 1:7; Isa 23:1; Isa 23:12

כָּתִית H3795 *Adj-ms* (5×)

Beaten, pounded; describing olive oil produced by crushing olives in a mortar, the finest grade for sacred use.

An adjective meaning 'beaten' or 'pounded,' used exclusively in the fixed phrase shemen katit ('beaten oil') to describe the highest-quality olive oil, produced not by pressing in a mill but by pounding olives in a mortar. This labor-intensive method yielded a purer, clearer oil reserved for the tabernacle lampstand (Exod 27:20; Lev 24:2) and for grain offerings (Exod 29:40; Num 28:5; 1 Kgs 5:11). Spanish 'machacado' ('crushed') and 'prensado' ('pressed') together illuminate the physical process behind this cultic term—the olives are beaten until they release their finest oil without the sediment of mechanical pressing.

(5×) Beaten or pounded, describing olive oil of the finest grade obtained by crushing olives in a mortar rather than pressing them mechanically. The term appears only in the construct phrase shemen katit ('beaten oil'). In Exod 27:20 and Lev 24:2 it specifies the pure beaten oil required to keep the tabernacle lamp burning continually; in Exod 29:40 and Num 28:5 it accompanies grain offerings; 1 Kgs 5:11 lists it among Solomon's annual provisions to Hiram. Spanish 'batido' and 'machacado' capture the physical beating process, while French 'battu' preserves the same etymological connection. **METAL HAMMERING**

en: beaten, pressed | **es:** batido, machacado, prensado | **fr:** battu, beaten, pressed | **de:** beaten, pressed Exod 27:20; Exod 29:40; Lev 24:2; Num 28:5; 1Kgs 5:11

כֹּתֶל H3796 *N-msc / 1cp* (1×)

A wall of a house; the vertical structure forming a building's exterior or interior partition

This noun appears only in Song of Songs 2:9, where the beloved stands 'behind our wall, gazing through the windows.' The term designates a house wall, distinct from city fortification walls. In Aramaic and rabbinic Hebrew, the cognate refers to interior or exterior house walls. The Song's romantic imagery pictures the lover approaching the house, standing outside the wall, and peering through latticed windows.

(1×) The wall of a dwelling, providing structure and privacy. The Song's imagery has the beloved standing outside, separated from his love by the wall but seeking visual contact through openings. Spanish 'pared' (wall), French 'mur' (wall), and the transliterated forms all identify this as architectural structure. The wall both separates and protects, adding to the Song's theme of longing and the tension between separation and intimacy. **BUILDING AND CONSTRUCTING**

en: our-wall | **es:** nuestra-pared | **fr:** notre-mur, | **de:** [כתלנו] Song 2:9

כְּתַל H3797 *Prep-b / N-mpd* (2×)

wall (Aramaic)

An Aramaic term for wall, appearing only in the Aramaic portions of Ezra and Daniel. In Ezra 5:8, it describes the walls of timber being placed in the temple reconstruction—a vivid snapshot of Persian-era building techniques. In Daniel 5:5, the mysterious hand writes on the palace wall during Belshazzar's feast, a moment of divine judgment literally inscribed on the architecture of power.

(2×) Refers to constructed walls of buildings, particularly in official or palatial contexts. The term appears in two dramatic scenes: the collaborative temple rebuilding in Ezra (where Jews work under Persian oversight to set timber in the walls) and the terrifying divine handwriting that appears on Belshazzar's wall. Cross-linguistic evidence shows consistency—Spanish 'muro/pared,' French 'mur'—confirming this is architectural, not metaphorical. **GEOGRAPHY AND SPACE**

en: in-the-walls, wall-of | **es:** en-los-muros, la-pared-de | **fr:** [בכתליא], mur | **de:** [בכתליא], [כתל] Ezra 5:8; Dan 5:5

כִּתְלִישׁ H3798 *Conj-w / N-proper-fs* (1×)

Kitlish; a city in the Shephelah region assigned to the tribe of Judah

This place name appears in Joshua 15:40, in the list of Judahite cities in the lowland district. Kitlish's exact location is unknown, though it stood somewhere in the western foothills between the coastal plain and Judean highlands. The city name is preserved in various forms across ancient versions (LXX: Kathaleis, Maachos), but no modern site has been definitively identified. It was one of many smaller settlements in Judah's fertile agricultural region.

(1×) The name of a town in Judah's Shephelah, listed among the inheritance allocations. Joshua 15 systematically catalogues cities by region, with Kitlish appearing among southern lowland settlements. Spanish 'Quitlis' and the variant spellings preserve the place name across languages. The city's obscurity—no biblical narrative mentions it and its site remains unknown—illustrates how many settlements recorded in allotment lists left no other historical trace. **PERSONAL NAMES**

en: and-Kitlish | **es:** y-Quitlis | **fr:** et-Kitlish | **de:** und-Kitlish Josh 15:40

כָּתַם H3799 *V-Nifal-Prtcpl-ms* (1×)

To be stained or marked; to bear indelible discoloration, especially from sin

This Niphal participle appears only in Jeremiah 2:22, where God

declares 'your iniquity is stained before me' despite ritual washing. The verb means to be stained or marked indelibly, like cloth that retains blood-stains despite cleaning. The imagery powerfully refutes the notion that external purification can remove internal guilt. Even with alkali and abundant soap, the moral stain remains visible to God.

(1×) To be stained or marked indelibly, used metaphorically for sin's persistent mark on the soul. Jeremiah's accusation emphasizes that Judah's guilt cannot be washed away by ritual means—the stain penetrates too deeply. Spanish 'manchada' (stained/spotted) captures the disfiguring effect of sin. The participial form suggests an ongoing state: the iniquity remains stained, present tense, regardless of purification attempts. This anticipates the need for God's transformative cleansing beyond human ritual. **DEFILEMENT AND UNCLEANNESS**

en: is-stained | **es:** manchada | **fr:** [נכתם] | **de:** [נכתם] Jer 2:22

כֶּתֶם H3800 *Prep-m / N-msc* (9×)

Fine gold, pure gold — a poetic term for gold of the highest quality, often paired with Ophir or paz.

This poetic noun denotes gold of exceptional purity and value, distinguished from ordinary zahav (gold) by its rarity and literary register. It appears in wisdom literature and prophetic poetry, often in construct with place names like Ophir (Isa 13:12; Job 28:16; Ps 45:9) or paired with paz, 'refined gold' (Song 5:11). Lamentations 4:1 opens with the haunting question 'How the fine gold has grown dim!' — using kethem to symbolize Zion's former glory now tarnished. The word may be a loanword, attested in Egyptian as kathama, suggesting an ancient international trade term for premium gold.

fine gold, pure gold (9×) A poetic and elevated term for fine or pure gold, used to denote gold of the highest quality. Spanish 'oro' and French 'or fin' render the basic sense, but the Hebrew carries a literary weight absent from common zahav. It frequently appears in construct with Ophir (Isa 13:12; Job 28:16; Ps 45:9) or alongside paz 'refined gold' (Song 5:11), establishing it as a superlative. Proverbs 25:12 pairs it with a gold ring as an image of wise reproof. The term may be a loanword attested in Egyptian (kathama) and South Arabian (ktm), pointing to ancient international gold trade networks. **GEOGRAPHY AND SPACE**

en: and-to-fine-gold, fine-gold, finest | **es:** con-oro, con-oro-de, de-oro | **fr:** [הכתם], [מכתם], dans-or-fin | **de:** [בכתם], [הכתם], [ולכתם] Job 28:16; Job 28:19; Job 31:24; Ps 45:9; Prov 25:12

כְּתֹנֶת H3801 *Conj-w / N-fsc* (29×)

tunic, coat — the principal body-length garment worn next to the skin in everyday, priestly, and ceremonial use

Ketonet (also kuttonet) is the standard body-length garment worn against the skin, appearing 29 times across remarkably diverse narrative contexts. Its most iconic occurrence is Joseph's ketonet passim — the 'coat of many colors' or 'long-sleeved robe' that his father Jacob made for him and that his brothers stripped away and dipped in goat's blood (Gen 37:3, 23, 31-33). The same word names the garments of skin God fashioned for Adam and Eve after the Fall (Gen 3:21), giving it a primordial dignity. In the priestly legislation, the ketonet is the linen undergarment worn by Aaron and his sons beneath the ephod and breastpiece (Exod 28:39-40; 29:5; Lev 8:7, 13), and its elaborate weaving marks it as part of the sacred vestments. Tamar's ketonet passim identifies her as a virgin princess (2 Sam 13:18-19). Translations converge: Spanish 'tunica,' French 'tunique,' German 'Leibrock.'

tunic, coat, robe (29×) The principal inner garment of the ancient Israelite wardrobe, a body-length tunic worn next to the skin. Encompasses the tunics of skin God made for Adam and Eve (Gen 3:21), Joseph's famous ketonet passim that provoked his brothers' jealousy (Gen 37:3, 23, 31), the priestly linen undergarment prescribed for Aaron and his sons (Exod 28:39-40; Lev 8:7, 13), and the princess's robe torn by Tamar in her grief (2 Sam 13:18-19). Multilingual glosses — Spanish 'tunica,' French 'tunique' — confirm a single garment type across all contexts. **GEOGRAPHY AND SPACE**

en: a-tunic-of, and-the-robe-of, and-tunics-of | **es:** con-tu-túnica, en-sus-túnicas, la-túnica | **fr:** [וכתנת], [כתנתך], dans-leur-tuniques | **de:** [וכתנת], [כתנתי], [כתנתך] Gen 3:21; Gen 37:3; Gen 37:23; Gen 37:31

כָּתֵף H3802 *N-fpc* (67×)

Shoulder (body part); side or slope of a geographical feature or structure; shoulder-piece of the priestly ephod.

A versatile anatomical term that extends naturally into geography and textile craft. As a body part, it refers to the shoulder proper, the area where burdens are carried: Samson hoists the Gaza gates onto his shoulders (Judg 16:3), and the Levites bear the ark on theirs (Num 7:9; 1 Chr 15:15). By metaphorical extension, the 'shoulder' of a hill means its slope or flank, and the 'shoulder' of a city gate or building means its side wall. This geographic sense dominates in boundary descriptions (Josh 15:8-11; 18:12-19). In priestly garment instructions, the word becomes a technical textile term for the shoulder-pieces of the ephod that hold the garment together and bear the onyx stones engraved with Israel's tribal names (Exod 28:7-12).

1. side, slope, flank (34×) The side, slope, or flank of a geographical feature, city, or structure. The body-part metaphor maps onto terrain: the 'shoulder' of a hill is its slope, and the 'shoulder' of a gate or wall is its lateral face. Spanish 'ladera' (hillside) and French 'pente' (slope) capture the topographic meaning, while 'côté' (side) covers architectural contexts. This sense dominates in Joshua's boundary lists (Josh 15:8, 10-11; 18:12-19) and in tabernacle construction descriptions (Exod 27:14-15; 38:14-15). **GEOGRAPHY AND SPACE**

en: shoulder-of, side-of, slope-of | **es:** el-lado, la-ladera-de, ladera-de | **fr:** côté-de, pente-de, shoulder-de | **de:** Abhang-von, Schulter, Schulter-von Exod 27:14; Exod 27:15; Exod 38:14; Exod 38:15; Num 34:11

2. shoulder (body part) (21×) The physical shoulder of a person or animal, the body part between neck and upper arm used for bearing loads. Goliath carries a bronze javelin between his shoulders (1 Sam 17:6), the Levites carry the ark on their shoulders (1 Chr 15:15), and God dwells 'between the shoulders' of Benjamin (Deut 33:12). Zechariah 7:11 uses the vivid image of a stubborn shoulder turned away from God's instruction. Spanish 'hombro' and German 'Schulter' consistently render this anatomical sense. **SHOULDER BODY PART**

en: a-shoulder, and-shoulder, and-with-shoulder | **es:** Mi-hombro, con-hombros-suyos, el-hombro | **fr:** [בכתף], [בכתפם], [כתף] | **de:** Schulter, [בכתף], [כתף] Exod 28:12; Num 7:9; Deut 33:12; Judg 16:3; 1Sam 17:6

3. shoulder-piece, support strap (12×) The shoulder-pieces or supporting straps of the priestly ephod, a technical garment-construction term. These structural components rest on the high priest's shoulders and join the front and back panels of the ephod, bearing the onyx memorial stones engraved with the names of Israel's twelve tribes (Exod 28:7, 12, 25, 27; 39:4, 7, 18, 20). Spanish 'hombreras' (shoulder pads/straps) precisely captures this specialized textile meaning, distinct from both the anatomical and geographical senses. **GEOGRAPHY AND SPACE**

en: its-supports, shoulder-pieces, shoulder-pieces-of | **es:** hombreras, hombreras-de, los-soportes | **fr:** le-supports, son-supports, supports | **de:** der-supports, sein-supports, shoulder-pieces Exod 28:7; Exod 28:12; Exod 28:25; Exod 28:27; Exod 39:4

כָּתַר H3803 *V-Piel-Imp-ms* (6×)

To surround, encircle; by extension, to crown or adorn; also to wait (Aramaic-influenced).

Kathar is a verb of encirclement whose meanings radiate outward from the core image of closing a ring around someone. In Judges 20:43, Israelite forces surrounded the Benjaminites; in Psalm 22:12, mighty bulls of Bashan encircle the suffering psalmist. The Hiphil in Proverbs 14:18 transforms hostile encirclement into coronation: the prudent 'are crowned with' knowledge. Most unexpected is Job 36:2, where Elihu uses kathar in the Aramaic sense of 'wait for me a little,' reflecting the Aramaizing flavor of the Elihu speeches.

1. surround, encircle (4×) To surround or encircle, whether in hostile siege or metaphorical encompassing (Judg 20:43; Ps 22:12; Ps 142:7; Hab 1:4). Spanish rodearon and me han cercado ('they surrounded me, they have encircled me') and French entourer all confirm the spatial closing-in. In Psalm 22:12 the image of bulls surrounding the sufferer has deep Messianic resonance. RELEASE AND MOVEMENT

en: encircle-me, shall-gather, surrounded | **es:** Rodearon, coronarán, me-han-cercado | **fr:** comme-entourer, entoura, entourer | **de:** [מכתיר], soll-sammeln, umgab Judg 20:43; Ps 22:12; Ps 142:7; Hab 1:4

2. crown, adorn (Hifil figurative) (1×) To crown or adorn, a figurative Hiphil extension where encirclement becomes bestowal of honor. Proverbs 14:18 declares the prudent 'are crowned with knowledge.' Spanish se coronan de ('they crown themselves with') captures the denominative connection to keter ('crown'), the same word used for royal crowns in Esther. The semantic leap from siege to coronation shows how surrounding can mean either threat or glory. ADORN DECORATE PREPARE

en: are-crowned-with | **es:** se-coronan-de | **fr:** יכתרו | **de:** [יכתרו] Prov 14:18

3. wait, be patient (Piel Aramaic semantic) (1×) To wait or be patient, an Aramaic-influenced sense found only in Job 36:2, where Elihu urges 'Wait for me a little.' Spanish Espera ('wait') directly glosses this meaning. Syriac and Aramaic kattar (Pael = wait, remain, endure) provide the cognate evidence. The Elihu speeches are widely noted for their Aramaisms, and this usage is a prime example of cross-linguistic borrowing within the Hebrew Bible itself. WAITING AND EXPECTING

en: wait- | **es:** Espera- | **fr:** כתר | **de:** [כתר] Job 36:2

כֶּתֶר H3804 *Prep-b / N-msc* (3×)

royal crown, diadem worn by Persian kings and queens

A term for the ornate crown worn by Persian royalty, appearing exclusively in the book of Esther. The 'royal crown' (כֶּתֶר מַלְכוּת) symbolizes authority and honor—Vashti is summoned wearing it to display her beauty, Esther receives it when made queen, and Mordecai envisions Haman honored with the king's crown on a royal horse. The Persian loanword reflects the Achaemenid court setting of the narrative.

(3×) Esther 1:11 records Ahasuerus' command that Vashti appear 'wearing the royal crown' (בְּכֶתֶר מַלְכוּת). When Esther becomes queen, the king 'set the royal crown on her head' (2:17). Haman's imagined honor includes wearing 'a royal crown' (6:8). The phrase כֶּתֶר מַלְכוּת, always in construct, marks this as the specific crown of Persian sovereignty, distinct from other Hebrew crown terms (עֲטָרָה, נֵזֶר). The probable Persian loanword situates readers firmly in Susa's palace. Translations: Spanish 'corona de/real,' maintaining the regal register. GEOGRAPHY AND SPACE

en: crown-of, crown-of-, with-crown-of | **es:** con-corona-de, corona-de | **fr:** couronne, in-couronne | **de:** [בכתר], [כתר] Esth 1:11; Esth 2:17; Esth 6:8

כֹּתֶרֶת H3805 *Conj-w* (24×)

Capital of a pillar – the ornamental crown atop a column, especially the temple pillars Jachin and Boaz

A specialized architectural term for the capital – the ornamental top piece crowning a pillar or column. All 24 occurrences cluster tightly around the description of Solomon's temple furnishings, particularly the elaborate bronze capitals atop the two freestanding pillars named Jachin and Boaz (1 Kgs 7:16-42). These capitals were decorated with lattice-work, rows of pomegranates, and lily-shaped designs, standing five cubits high and representing some of the finest craftsmanship in ancient Israel. The root suggests 'surrounding' or 'crowning,' aptly describing how a capital encircles and adorns the top of its column. The parallel accounts in 2 Kings 25:17 and Jeremiah 52:22 recall these same capitals in the solemn context of Babylon's destruction of the temple.

capital of a pillar (24×) The ornamental capital or crown atop a pillar, used exclusively in architectural descriptions of Solomon's temple and its destruction. All occurrences refer to the elaborately decorated bronze capitals on the pillars Jachin and Boaz (1 Kgs 7:16-42), with parallel descriptions in the destruction narrative (2 Kgs 25:17; Jer 52:22). These five-cubit-high capitals featured intricate lattice-work, rows of pomegranates, and lily-shaped designs. The root suggests 'encircling' or 'crowning,' capturing how the capital surrounds and adorns the column's summit. Spanish capitel and equivalent terms across languages all point to this specific architectural element. PILLAR CAPITAL

en: and-a-capital, and-capitals, for-the-capital | **es:** Y-capiteles, del-capitel, el-capitel | **fr:** [הכותרת], [הכתרות], [הכתרת] | **de:** [הכותרת], [הכתרות], [הכתרת] 1Kgs 7:16; 1Kgs 7:17

כָּתַשׁ H3806 *V-Qal-Imperf-2ms* (1×)

To pound, crush, or bray in a mortar; to pulverize through repeated striking

This verb appears only in Proverbs 27:22, in a vivid saying about folly's persistence: 'Though you pound a fool in a mortar with a pestle among grain, his folly will not depart from him.' The image is agricultural—crushing grain to remove hulls—applied impossibly to a person. The point is that folly is so integral to the fool's nature that even extreme treatment cannot separate him from it. Cognates in Aramaic and rabbinic Hebrew carry the same sense of pounding or crushing.

(1×) To pound or crush in a mortar, pulverizing grain or other substances. Proverbs uses this concrete action metaphorically: even if you could pound a fool like grain, you couldn't remove his folly. Spanish 'majaras' (you will pound/crush) and the transliterated forms preserve the grinding imagery. The proverb's hyperbole emphasizes folly's intractability—it's not like chaff that separates from grain with pounding, but intrinsic to the fool's being. CRUSHING AND HUMBLING

en: you-pound | **es:** majaras- | **fr:** תכתוש | **de:** [תכתוש] Prov 27:22

כָּתַת H3807 *Conj-w / V-Piel-ConjPerf-3cp* (17×)

Beat, crush, shatter; to pulverize by pounding, forge by hammering, or strike down in military defeat

A visceral verb of violent impact — the sound of metal on metal, stone on stone. When Moses crushed the golden calf, he ground it to dust (Deut 9:21); when Hezekiah destroyed the bronze serpent, he beat it to pieces (2 Kgs 18:4). Yet the same verb carries a hopeful note in Isaiah 2:4, where nations 'beat their swords into plowshares.' Spanish captures the range beautifully: 'machacó' for grinding destruction, 'forjarán' for reshaping metal into instruments of peace. Whether the object is an idol, a weapon, or an enemy army, the root conveys forceful, repeated blows that transform what they strike.

1. be crushed or shattered (7×) The passive or stative sense: to be crushed, shattered, or broken. In Leviticus 22:24, an animal with crushed testicles is unfit for sacrifice — Spanish 'machacada' vividly conveys the physical damage. Isaiah 30:14 compares judgment to a potter's vessel so thoroughly smashed that no shard remains useful. Isaiah 24:12 and 2 Chronicles 15:6 extend this to cities and nations struck to ruin. The Hofal and Qal passive participle forms carry the weight of destruction already accomplished. BREAKING AND SHATTERING

en: and-crushed, are-beaten, is-struck | **es:** fue-golpeada, fueron-aplastados, machacada | **fr:** [וכתתו], [יכת], [יכתו] | **de:** [וכתתו], [יכת], [יכתו] Lev 22:24; 2Chr 15:6; Job 4:20; Isa 24:12; Isa 30:14

2. crush or pound to pieces (5×) The active sense of crushing or pulverizing something into small pieces through repeated blows. Moses ground the golden calf until it was fine as dust (Deut 9:21, with the intensifier 'grinding well'); Hezekiah smashed the bronze serpent (2 Kgs 18:4). In Psalm 89:23 God promises to crush the psalmist's enemies. Spanish 'machacó' and 'aplastaré' emphasize the thoroughness of the destruction. The Piel stem intensifies the action — not merely breaking but reducing to fragments. BREAKING AND SHATTERING

en: [obj], and-I-crushed, and-I-will-crush | **es:** Y-aplastaré, machacó, y-gol-

pearán | **fr:** [כתת], et-battre, et-il-écrasa | **de:** [וכתתו], [כתת], und-er-crushed Deut 9:21; 2Kgs 18:4; 2Chr 34:7; Ps 89:23; Zech 11:6

3. beat into shape, forge (3×) Beating metal into a new shape — forging rather than destroying. Isaiah 2:4 and Micah 4:3 envision nations hammering swords into plowshares, while Joel 3:10 reverses the image: plowshares into swords. The same violent action that destroys in other contexts here transforms and repurposes. Spanish 'forjarán' and French 'battre' (in the smithing sense) reveal this constructive dimension. The Piel and Qal senses overlap here, since reshaping requires the same forceful blows as destruction. STRIKING AND REFERENCE

en: and-they-shall-beat, and-they-will-beat, beat | **es:** Forjad, y-forjarán | **fr:** [וכתתו], battre, et-battre | **de:** [וכתתו], [כתו] Isa 2:4; Joel 3:10; Mic 4:3

4. defeat or strike down militarily (2×) A military sense: to strike down or crush an enemy force in battle. In Numbers 14:45, the Amalekites and Canaanites crushed Israel's unauthorized advance; in Deuteronomy 1:44, the Amorites struck them down. Spanish 'derrotaron' (defeated) and German 'schlug' (struck) confirm the martial context. The Hifil causative stem emphasizes that one party inflicts crushing defeat upon another — the blows are directed against people, not objects. PRONOUNS AND MIXED

en: and-crushed-them, and-they-struck | **es:** y-los-derrotaron, y-os-derrotaron | **fr:** et-ils-frappa, et-écrasa-eux | **de:** und-sie-schlug, und-zermalmte-ihnen Num 14:45; Deut 1:44

לֹא H3808 *Conj-w / Adv* (5194×)

Not, no; the objective negative particle negating verbs, clauses, and assertions, also used rhetorically and as a standalone refusal.

The workhorse of Hebrew negation, lo' denies reality rather than volition (contrast 'al, which prohibits). Appearing over 5,000 times, it negates verbs ('he did not'), adjectives ('not good'), and entire clauses. Its rhetorical power emerges in the hundreds of halo' questions — 'Is it not so?' — which expect a 'yes' and carry persuasive force (Gen 4:7; 13:9). Combined with prepositions it forms 'without' (Num 35:22), and standing alone it becomes the blunt refusal 'No!' (Gen 18:15; 19:2). Every target language mirrors this range: Spanish 'no,' French 'pas/non,' German 'nicht/nein.'

1. simple negation (not) (4839×) The standard negative particle used to negate verbs, adjectives, and clauses — the plain assertion that something is not the case. This accounts for the vast majority of occurrences (4,839x), from 'it had not rained' (Gen 2:5) to 'he did not regard' (Gen 4:5). Spanish 'no,' French 'pas,' and German 'nicht' all function identically, reflecting the universality of simple propositional negation. NEGATION PARTICLES

en: not | **es:** no | **fr:** pas | **de:** nicht, nicht- Gen 2:5; Gen 4:5; Gen 18:28; Gen 21:26; Gen 24:21

2. rhetorical interrogative negation (275×) The rhetorical interrogative negation, typically as halo' (הֲלֹא), expecting an affirmative answer: 'Is it not the case that...?' With 275 occurrences, this is a major persuasive device in Hebrew discourse. 'Did not I bring Israel up from Egypt?' (Amos 9:7) demands assent. Spanish 'Acaso-no' (is it not perhaps) and French 'Est-pas' capture the rhetorical inversion where negation paradoxically affirms. NEGATION PARTICLES

en: Did-not, Is-not, are-they-not | **es:** Acaso-no, acaso-no, no-están | **fr:** Est-pas, Fit-ne-pas, ai-pas | **de:** Did-nicht, habe-nicht, hat-nicht Gen 4:7; Gen 13:9; Gen 19:20; Gen 20:5; Gen 27:36

3. privative without (51×) The privative sense 'without, lacking,' formed with prepositions belo' (בְּלֹא) or lelo' (לְלֹא). Numbers 35:22-23 uses this construction for killing 'without enmity' and 'without seeing.' German 'ohne' (without) and Spanish 'de-modo-que-no' show how the negative particle combines with prepositions to create a distinct grammatical category expressing absence or privation. NEGATION PARTICLES

en: and-without, for-lack-of, for-no | **es:** Antes-de, antes-de, de-modo-que-no | **fr:** dans-ne...pas, et-zu-ne-pas, in-ne-pas | **de:** in-nicht, nicht, ohne Lev 15:25; Lev 25:30; Num 35:22; Num 35:23

4. standalone no (refusal/denial) (28×) Standalone 'no!' as a complete utterance of refusal or denial. Sarah says 'No!' when caught laughing (Gen 18:15), the angels refuse Lot's hospitality with 'No!' (Gen 19:2), and Joseph's brothers protest 'No, my lord' (Gen 42:10). Spanish 'No' and German 'nein' function identically as independent exclamatory negatives, distinct from the particle's clause-level syntactic role. NEGATION PARTICLES

en: no | **es:** (no), No, no | **fr:** non | **de:** nein, nein- Gen 18:15; Gen 19:2; Gen 23:11; Gen 42:10; Gen 42:12

5. nor (conjunctive series negation) (1×) Conjunctive series negation 'nor, and not either,' linking additional negated items in a chain. In Ps 115:17 'the dead do not praise the Lord, nor any who go down to silence,' the waw + lo' extends a prior negation. Spanish 'ni' (nor) and French 'et-ne...pas' show how this rare usage coordinates successive denials into a cumulative negative series. NEGATION PARTICLES

en: nor | **es:** ni | **fr:** et-ne...pas | **de:** nicht Ps 115:17

לָא H3809 *Adv* (82×)

Not – the standard Aramaic negative particle negating verbs, participles, and clauses; once used substantivally as 'nothing.'

The everyday Aramaic word for 'not,' functioning exactly like its Hebrew cognate lo throughout the Aramaic portions of Daniel and Ezra. It negates finite verbs, participles, and entire clauses in both declarative and interrogative contexts – 'the dream has not departed from me' (Dan 2:5), 'which is not to be altered' (Dan 6:9). One remarkable passage (Dan 4:35) uses it substantivally in the construction ke-lah, 'as nothing,' declaring that all earth's inhabitants are 'as nothing' before God's sovereignty. Hindi nahi, Spanish no, French ne...pas, and German nicht all consistently render the simple negation.

1. not (Aramaic negative particle) (81×) The standard Aramaic negative particle 'not,' used to negate verbs, participles, adjectives, and clauses in both statements and questions. Functionally equivalent to Hebrew lo and consistently rendered across languages – Spanish no, French ne...pas, German nicht, Hindi nahi. Pervasive throughout the Aramaic sections of Ezra (4:13-16) and Daniel (2:5-10), covering 81 of 82 occurrences. NEGATION PARTICLES

en: does-not, fail, limit | **es:** no | **fr:** ne-pas, ne...pas | **de:** nicht Ezra 4:13; Ezra 4:14; Ezra 4:16; Ezra 4:21; Ezra 6:8

2. as nothing, worthless (comparative negation) (1×) A substantival or comparative use in the construction ke-lah ('as nothing, as worthlessness'), where the negative particle takes on a quasi-nominal function denoting non-existence or utter insignificance. English 'as nothing' and Spanish 'como nada' make the comparative explicit, while German 'wie ihr' attempts a different rendering. Attested only in Dan 4:35, where all the inhabitants of the earth 'are accounted as nothing' before the Most High. WORTHLESSNESS AND VANITY

en: as-nothing | **es:** como-nada | **fr:** [כלה] | **de:** wie-ihr Dan 4:35

לֹא דְבָר H3810 *Prep / N-proper-fs* (3×)

Lo-debar, a town in Gilead east of the Jordan River

A settlement in the Transjordan region of Gilead, perhaps east or northeast of Mahanaim. The name appears to mean 'no pasture' or 'no thing,' possibly a folk etymology or wordplay. Mephibosheth, Jonathan's son, took refuge here after Saul's house fell. Later, during Absalom's rebellion, a benefactor from Lo-debar brought provisions to David at Mahanaim—suggesting a community loyal to the Davidic house despite sheltering Saul's descendant.

(3×) Second Samuel 9:4-5 locates Mephibosheth 'in the house of Machir son of Ammiel, in Lo-debar' (בְּלֹו דְבָר/מִלֹּו דְבָר), where David retrieves him to honor his covenant with Jonathan. Second Samuel 17:27 names Machir 'from Lo-debar' among those who supplied David's forces during Absalom's revolt. The settlement's precise location remains uncertain; Joshua 13:26 may reference it (reading לִדְבָר for MT). Translations consistently transliterate (Spanish Lo-Debar, French Lo-Debar), preserving the proper name

despite its semantically suggestive components. **PERSONAL NAMES**
en: from-Lo-Davar, from-Lo-Debar, in-Lo-Debar | **es:** de-Lo-Debar, de-Lo-debar, en-Lo-debar | **fr:** dans-Lo-Debar, de-Lo-Davar, de-Lo-Debar | **de:** in-Lo-Debar, von-Lo-Davar, von-Lo-Debar 2Sam 9:4; 2Sam 9:5; 2Sam 17:27

לְאָה H3811 *Conj-w / V-Nifal-ConjPerf-3ms* (19×)

To be or become weary, exhausted; in the Hifil, to make weary or tire someone out.

La'ah captures the experience of weariness — both suffering it and inflicting it. In the Qal and Niphal stems, it describes becoming exhausted from futile effort: the men of Sodom 'grew weary' trying to find Lot's door (Gen 19:11), and the Egyptians 'were weary' of drinking Nile water turned to blood (Exod 7:18). Spanish 'estoy cansado' and English 'I am weary' convey the emotional fatigue that pervades Isaiah 1:14, where God himself declares weariness with Israel's festivals. In the Hifil causative, the focus shifts to wearing someone else out — Micah's probing question, 'How have I wearied you?' (Mic 6:3), and Isaiah's rebuke, 'Is it too little for you to weary men, that you weary my God also?' (Isa 7:13).

1. be weary, grow tired (13×) Qal and Niphal intransitive: to become weary, exhausted, or fatigued, whether from physical effort or emotional strain. The Sodomites 'grew weary' groping for the door (Gen 19:11); Egypt was 'weary' of its own polluted water (Exod 7:18). In the Psalms and prophets, the weariness becomes spiritual — God is 'weary' of bearing Israel's hollow worship (Isa 1:14), and the sluggard is 'too weary' to bring food to his mouth (Prov 26:15). Spanish 'estoy cansado' and 'te cansaste' span from physical to emotional exhaustion. **TOIL AND WEARINESS**
en: I-am-weary, You-are-wearied, and-I-was-weary | **es:** Estoy-cansado, Te-cansaste, estoy-cansado | **fr:** et—être-las, et-ils-wearied, et-lasser | **de:** [וחלא], [נלאה], [תלאה] Gen 19:11; Exod 7:18; Job 4:2; Job 4:5; Ps 68:9

2. make weary, tire out (6×) Hifil causative: to cause weariness, to tire or wear someone out. This sense appears in some of Scripture's most pointed confrontations. In Micah 6:3, God asks Israel, 'How have I wearied you?' — an appeal that presupposes the accusation. Isaiah 7:13 delivers a sharp escalation: 'Is it too little to weary men, that you weary my God also?' Job 16:7 laments that God 'has wearied me' through suffering. Swahili and French renderings ('lasser,' 'se lasser') highlight the relational burden — making another person bear the weight of your actions. **TOIL AND WEARINESS**
en: He-has-wearied-me, and-they-wearied-you, have-I-wearied-you | **es:** cansséis, cansó, el-cansar | **fr:** et-lasser, lasser, se-lasser-moi | **de:** [הלאני], [הלאת], [הלאתיך] Job 16:7; Isa 7:13; Jer 12:5; Ezek 24:12

לֵאָה H3812 *Prep-l / N-proper-fs* (34×)

Leah; Jacob's first wife and elder daughter of Laban, mother of six tribes of Israel

The elder daughter of Laban, given to Jacob through her father's deception on the wedding night (Gen 29:23–25). Though described as having 'tender eyes' in contrast to Rachel's beauty, Leah becomes the mother of six sons — Reuben, Simeon, Levi, Judah, Issachar, and Zebulun — and a daughter, Dinah. Her story is one of perseverance through rejection; her naming speeches reveal deep longing for her husband's love (Gen 29:32–35; 30:18–20). She is buried in the cave of Machpelah alongside the other patriarchs and matriarchs (Gen 49:31). Ruth 4:11 honors her alongside Rachel as a builder of the house of Israel. The name may derive from a word meaning 'wild cow,' paralleling Rachel ('ewe').

Leah (proper noun: Jacob's first wife) (34×) The proper name Leah, referring to the elder daughter of Laban and first wife of the patriarch Jacob. Mother of Reuben, Simeon, Levi, Judah, Issachar, Zebulun, and Dinah (Gen 29:32–35; 30:17–21; 35:23). Her narrative spans Genesis 29–35 and 46:15–18, and she is buried in Machpelah (Gen 49:31). Ruth 4:11 memorializes her as a matriarch who built up the house of Israel. Transliterations are stable across languages — French 'Léa,' German 'Lea,' Spanish 'Leah.' **PROPER NAMES (PERSONAL)**
en: Leah | **es:** Leah | **fr:** Léa | **de:** Lea, Leas, war-Lea Gen 29:16; Gen 29:17; Gen 29:23; Gen 29:24; Gen 29:25

לְאַט H3813 *V-Qal-Perf-3ms* (1×)

To cover or veil; to wrap or conceal the face

This verb appears only in 2 Samuel 19:4, describing David covering his face while mourning Absalom's death. The exact form is textually uncertain—some manuscripts and versions read from the root לוט (to wrap/veil) rather than לאט. Regardless, the sense is clear: David veiled his face in grief, a gesture of overwhelming sorrow. Covering the face expressed shame, distress, or mourning in ancient Near Eastern culture.

(1×) To cover or veil the face, typically as an expression of grief or shame. David's mourning for Absalom was so intense that he wrapped his face, shutting out the world in his sorrow. Spanish 'cubrió' (covered), French 'couvrit' (covered), and German 'bedeckte' (covered) all converge on the concealing action. The gesture intensified David's public lament, creating tension with Joab's anger at the king's excessive mourning for a rebellious son. **COVERING AND CONCEALING**
en: covered | **es:** cubrió | **fr:** couvrit | **de:** bedeckte 2Sam 19:4

לָט H3814 *Prep-b* (1×)

Secrecy, mystery, or enchantment; hidden knowledge or action done in secret

This noun appears in several forms, always with the preposition 'in/with': secretly (in secrecy) or with enchantments (with mysteries). In contexts like 1 Samuel 18:22 and Ruth 3:7, it means 'in secret' or 'quietly.' In Exodus (7:11, 22; 8:7, 18), it refers to the secret arts or enchantments of Egyptian magicians. The term's semantic range spans from simple secrecy to occult mystery, unified by the idea of hidden knowledge or action.

(1×) When used of human action: secrecy, privacy, or stealth. Judges 4:21 describes Jael approaching Sisera 'softly' or 'quietly,' while Ruth 3:7 has Ruth approaching Boaz 'secretly.' The adverbial phrase emphasizes undetected movement. Spanish 'en sigilo' (in stealth/secrecy) captures the furtive quality. This sense focuses on avoiding notice, whether for legitimate discretion or covert action, creating narrative suspense in these intimate or dangerous moments. **SECRECY AND HIDING**
en: softly | **es:** en-sigilo | **fr:** softly | **de:** softly Judg 4:21

לָאֵל H3815 *N-proper-ms* (1×)

Lael; a Levite from the Gershonite clan, father of Eliasaph

This proper name appears in Numbers 3:24, identifying the father of Eliasaph, the leader of the Gershonite Levites during the wilderness period. The name means 'belonging to God' or '(devoted) to El,' a theophoric name common in ancient Israel. Lael himself receives no further description; he is remembered solely as Eliasaph's father. Such genealogical details established legitimate leadership within Levitical clans.

(1×) The personal name of a Gershonite Levite, father of a clan leader. Numbers 3 systematically organizes Levitical families for their sanctuary service responsibilities, with leadership traced through patrilineal descent. The consistent preservation across translations (Spanish, French, German, English all: 'Lael') reflects the proper name's unchanging nature. His theophoric name ('belonging to God') appropriately marked one whose descendants would serve in God's tabernacle. **PROPER NAMES (PERSONAL)**
en: Lael | **es:** Lael | **fr:** Lael | **de:** Lael Num 3:24

לְאֹם H3816 *Adv* (36×)

People, nation — a poetic term for ethnic or tribal communities, often parallel to gôy and ʿam

A poetic noun for 'people' or 'nation,' used almost exclusively in elevated discourse — prophecy, psalms, and blessings. It appears in parallel with gôy ('nation') and ʿam ('people') but carries its own distinct flavor, often evoking the nations in their collective identity

before God. Its earliest occurrence is in the oracle over Jacob and Esau: 'two peoples (lĕʾummîm) are in your womb' (Gen 25:23). Isaiah uses it to summon the coastland peoples to hear God's word (Isa 41:1; 49:1), and the Psalms employ it in both judgment (Ps 2:1) and praise (Ps 67:5) contexts. Spanish 'pueblos/naciones' and French 'peuple/nation' reflect the same semantic range.

1. people, nation (35×) A people or nation as an ethnic community — the primary lexical sense covering virtually all occurrences. Used in singular for Israel (Isa 51:4, 'my nation') or for individual peoples like Edom (Gen 25:23), and in the plural for the nations at large (Ps 2:1, 'Why do the peoples rage?'; Isa 34:1). The multilingual evidence — Spanish 'pueblos,' French 'peuple/nation,' German 'Völker/Nationen' — consistently renders it as a collective ethnic term. The word is distinctly poetic; prose equivalents would be gôy or ʿam. **NATIONS AND PEOPLES**

en: and-O-peoples, and-a-people, and-my-nation | **es:** a-los-pueblos, a-pueblos, las-naciones | **fr:** et-nation, et-peuple, et-un-peuple | **de:** Nationen, Volk, Völker Gen 25:23; Gen 27:29; Ps 2:1

2. among (peoples) (1×) A quasi-adverbial usage within a prepositional phrase meaning 'among the peoples' (Ps 44:14), where the word functions less as an independent noun and more as part of a locative expression. The translations — English 'among,' Spanish 'entre,' German 'unter' — reduce the noun to a relational particle, though the underlying sense of 'peoples' remains. **GEOGRAPHY AND SPACE**

en: among | **es:** entre | **fr:** ne...pas | **de:** unter Ps 44:14

לְאֻמִּים H3817 *Conj-w / N-proper-mp* (1×)

Leummim; a people group descended from Dedan, grandson of Abraham through Keturah

This gentillic plural appears in Genesis 25:3, naming one of three tribal groups descended from Dedan (son of Jokshan, son of Keturah, Abraham's wife after Sarah). The Leummim were likely an Arabian people, possibly related to the Sabeans based on South Arabian inscriptions mentioning similar names. Genesis traces these genealogies to establish Israel's kinship connections with Arabian tribes to the east and south.

(1×) A tribal or ethnic designation for descendants of Dedan, associated with Arabian peoples. Genesis 25's genealogy maps Abraham's extended family throughout the Near East, with the Leummim representing one branch of the Dedanite confederation. Spanish 'leummim' and German 'Leummiter' (Leummites) treat this as a gentillic plural, while French and English use the plural form. Sabaic inscriptions suggest these were a recognized people group in northwest Arabia during the biblical period. **PERSONAL NAMES**

en: and-the-Leummim | **es:** y-leummim | **fr:** et-le-Leummim | **de:** und-die-Leummiter Gen 25:3

לֹא עַמִּי H3818 *N-proper-ms* (1×)

Lo-Ammi; symbolic name meaning 'not my people,' given to Hosea's son

This proper name appears in Hosea 1:9, as God commands the prophet to name his third child 'Lo-Ammi' (Not My People), symbolizing God's rejection of Israel due to their unfaithfulness. The name directly negates the covenant formula 'you are my people,' signaling broken relationship. Yet Hosea 2:1 reverses this judgment, promising restoration when Lo-Ammi becomes 'Ammi' (My People). The name is a prophetic sign, enacted theology through family.

(1×) A symbolic personal name meaning 'Not My People,' expressing covenant rupture. Hosea's children bore names that preached judgment: this third child embodied the most severe verdict—Israel was no longer God's people. The consistent transliteration across languages (Spanish, French, German all preserve 'Lo-Ammi') maintains the name's theological weight. The hyphenated form emphasizes the negation, making the name itself a prophetic oracle every time it was spoken. **PROPER NAMES (PERSONAL)**

en: Lo-Ammi | **es:** Lo-Ammi | **fr:** Lo-Ammi | **de:** [לא עמי] Hos 1:9

לֹא רֻחָמָה H3819 *N-proper-fs* (2×)

Lo-Ruhamah (not pitied), symbolic name of Hosea's daughter

A prophetic name meaning 'not pitied' or 'uncompassionated,' given to Hosea's daughter as a living sign of God's judgment on Israel. The name encapsulates the withdrawal of divine mercy in response to covenant unfaithfulness. Yet Hosea 2:23 reverses the symbolism, promising future restoration when God will again have compassion. This daughter's name, like her siblings', transforms family life into prophetic theater.

(2×) The proper name of Hosea's daughter, appearing in Hosea 1:6, 8. The name itself is a theological statement—literally 'she has not been pitied'—embodying God's pending judgment. French renders it 'sans-pitié' (without pity), capturing the stark negation. This isn't simply a personal name but a enacted prophecy, where the child becomes a walking declaration of divine displeasure with Israel's idolatry. **MERCY AND COMPASSION**

en: Lo-Ruhamah | **es:** Lo-Ruhama | **fr:** sans-pitié | **de:** Lo-Ruchama Hos 1:6; Hos 1:8

H3820 *Prep-m / N-msc / 3ms* (1×)

Heart or mind; the inner person, seat of thought, will, and emotion

Though this lemma ID represents a specific form ('from his heart'), it draws on the common Hebrew word לֵב, designating the heart as the center of human consciousness, volition, and emotion. In 1 Kings 12:33, Jeroboam instituted a feast 'from his own heart'—that is, by his own devising rather than divine command. The heart in Hebrew anthropology is less the seat of emotion (that's often the kidneys or bowels) and more the center of thought and will.

(1×) The heart as the center of human will and decision-making, here emphasizing unauthorized human initiative. Jeroboam's feast 'from his own heart' contrasts with divinely ordained observances —he invented the date and ritual himself. Spanish 'de corazón de él' (from his heart) and French 'de son propre cœur' (from his own heart) both emphasize the self-origination. The phrase subtly indicts Jeroboam's religious innovations as human fabrications rather than divine instructions. **HEART (INNER SELF)**

en: from-his-own-heart | **es:** (de-corazón-de-él) | **fr:** de-son-propre-cœur 1Kgs 12:33

לֵב H3820a *N-msc / 2mp* (593×)

Heart; the inner self as seat of thought, will, emotion, and conscience; also the physical center or midst of something.

Far richer than the English word 'heart' suggests, לֵב is the comprehensive Hebrew term for the entire inner life of a person—mind, will, emotions, conscience, and moral character all at once. When Exodus 28:3 speaks of those 'wise of heart,' the word denotes intellectual skill and understanding, not sentiment. French 'cœur' and German 'Herz' carry similar breadth, but the Arabic cognate قَلْب makes the dual force especially clear, serving for both the physical organ and the seat of intention. In a spatial extension, the same word names the 'heart of the sea' (Exod 15:8) or the 'heart of the oak' (2 Sam 18:14).

1. heart, inner self (mind/will/emotion) (571×) The inner person as the center of thought, volition, emotion, and moral discernment—the dominant biblical-anthropological sense covering nearly all 572 occurrences. In Exodus 35:21 the heart 'stirs' someone to give; in Proverbs 23:15 a wise son makes his father's heart glad. Every major translation language maps this to a single core word (Spanish 'corazón,' French 'cœur,' German 'Herz'), confirming the universality of the metaphor. Encompasses understanding (Exod 28:3), intention (Gen 8:21), courage (2 Sam 17:10), and conscience (1 Sam 24:5). **HEART (INNER SELF)**

en: a-heart, heart | **es:** corazón | **fr:** coeur, cœur, un-cœur | **de:** Herz, ein-Herz Exod 28:3; Exod 31:6; Exod 35:10; Exod 35:22; Exod 35:25

2. heart, center/midst (spatial) (21×) A spatial or locative extension: the physical interior, center, or midst of a non-personal entity. Found in expressions like 'in the heart of the sea' (Exod

15:8), 'in the heart of the oak' (2 Sam 18:14), and 'in the heart of the heavens' (Deut 4:11). The multilingual glosses consistently use prepositional phrases—'in-heart-of,' Spanish 'en-corazón-de,' German 'im-Herzen'—revealing that translators mark this as a distinct spatial idiom rather than the anthropological inner-self. **GEOGRAPHY AND SPACE**

en: in-heart-of, in-heart-of-, in-the-heart-of | **es:** En-corazón-de, En-el-corazón-de, en-corazón-de | **fr:** coeur, dans-coeur, dans-cœur | **de:** im-Herzen, in-Herz-, in-Herz-von Exod 15:8; 2Sam 18:14; Ezra 7:27; Ps 45:5

3. (1×) A problematic textual occurrence at 1 Samuel 25:3, where the MT reading appears to involve a textual corruption or scribal note. Multilingual glosses render it as a bracketed gentilicic label '[Calebite],' suggesting the word here is not functioning as 'heart' at all but may be a mispointing or marginal annotation related to Caleb's clan identity. **HEART (INNER SELF)**

en: [Calebite] | **es:** (Qeré) | **fr:** [Calebite] | **de:** [Calebite] 1Sam 25:3

לֵב קָמָי H3820b *N-proper-fs* (1×)

Leb-Kamai; a cryptic designation for Chaldea using Atbash cipher

This enigmatic name appears in Jeremiah 51:1, as a coded reference to Chaldea (Babylon) using the Atbash cipher, where letters are reversed in the alphabet. 'Leb-Kamai' decodes to 'Kasdim' (Chaldeans). Some scholars interpret it as 'heart of my adversaries' or connect it to the Gambulai people. The cryptic reference may have served to veil the oracle's target during sensitive times, or it may be a literary device adding mystery to the judgment oracle.

(1×) A cipher or cryptonym for Chaldea/Babylon in Jeremiah's oracle. The Atbash interpretation has 'Leb-Kamai' reverse-spelling 'Kasdim,' making this a concealed reference to Babylon. The transliterated preservation across translations reflects the text's deliberate obscurity. Whether for security (avoiding explicitly naming Babylon while under their rule) or literary effect (heightening the mystery of divine judgment), the code adds layers of meaning to Jeremiah's prophecy against Israel's conquerors. **PERSONAL NAMES**

en: Lev-Qamai | **es:** Lev-Kamai | **fr:** [לֵב קָמָי] | **de:** [לֵב קָמָי] Jer 51:1

לֵב H3821 *Prep-b / N-msc / 1cs* (1×)

Heart (Aramaic); the inner person, mind, or seat of understanding

This is the Aramaic equivalent of Hebrew לֵב, appearing in Daniel 7:28 where Daniel says 'my thoughts troubled me and my heart was changed' after his vision. In Aramaic as in Hebrew, the heart represents the center of consciousness, thought, and emotion. Daniel's disturbed heart reflects his psychological response to the terrifying visions—the revelations have shaken his inner being, altering his mental and emotional state.

(1×) The heart as the seat of thought and emotion in Aramaic, here expressing inner disturbance from apocalyptic vision. Daniel's changed or troubled heart indicates deep psychological impact—the visions have fundamentally unsettled him. Spanish 'en corazón de mí' (in my heart) and French 'dans mon coeur' (in my heart) locate the turmoil internally. The Aramaic term carries the same semantic range as its Hebrew cognate, emphasizing the heart as the integrative center of human personhood. **HEART (INNER SELF)**

en: in-my-heart | **es:** en-corazón-de-mí | **fr:** dans-mon-coeur | **de:** [בלבי] Dan 7:28

לְבָאוֹת H3822 *Conj-w / N-proper-fs* (1×)

Lebaoth; a city in the southern district of Judah, also called Beth-Lebaoth

This place name appears in Joshua 15:32, in the list of cities in Judah's Negev region. The same location appears as 'Beth-Lebaoth' (House of Lebaoth) in Joshua 19:6. The name may mean 'lionesses' or relate to a local deity/feature. Its precise location remains unknown, though it was among settlements in the southern wilderness frontier. The alternation between Lebaoth and Beth-Lebaoth shows how place names could vary with or without the 'house of' prefix.

(1×) A town name in Judah's southern territory, possibly meaning 'lionesses' or 'houses of lionesses.' The Joshua 15 list systematically records Negev settlements for tribal inheritance. Spanish 'Lebaot,' French/German variants 'Levaoth' preserve the place name across languages. The LXX's varied transliterations (Batharioth, Bethlebooth) reflect textual uncertainty but confirm recognition of this as a distinct location. The site's loss to history mirrors many smaller Negev settlements that didn't survive changing political fortunes. **PERSONAL NAMES**

en: and-Levaoth | **es:** y-Lebaot | **fr:** et-Levaoth | **de:** und-Levaoth Josh 15:32

לבב H3823a *V-Nifal-Imperf-3ms* (3×)

to get understanding, encourage, or captivate the heart

A denominative verb from לֵבָב (heart), used in two quite different senses. In Job 11:12, the Niphal means 'to get sense/understanding'—will a hollow man acquire a heart? In Song of Songs 4:9, the Piel means 'you have stolen/captured my heart' or possibly 'you have encouraged me'—the lover's passionate declaration to his beloved. The dual usage shows how the heart encompasses both intellect and affection.

(3×) Job 11:12 poses a rhetorical question using Niphal imperfect: 'shall an empty man get understanding?' (וְאִישׁ נָבוּב יִלָּבֵב), implying intellectual impossibility—as unlikely as a wild donkey's colt being born human. Song 4:9 (×2) has the lover exclaim, 'You have stolen my heart' (לִבַּבְתִּנִי), repeated for emphasis, '...with one glance of your eyes.' Some interpret this Piel as 'encouraged/emboldened' rather than 'ravished,' though most translations favor the romantic 'captured.' Spanish 'robaste el corazón,' French 'ravi le cœur' support the amorous reading. **HEART (INNER SELF)**

en: gains-understanding, you-have-captured-my-heart | **es:** Me-robaste-el-corazón, adquirirá-entendimiento„ me-robaste-el-corazón | **fr:** Tu-m'as-ravi-le-cœur„ tu-m'as-ravi-le-cœur, ילבב | **de:** [ילבב], [לבבתיני], [לבבתני] Job 11:12; Song 4:9

לבב H3823b *Conj-w / V-Piel-ConjImperf-3fs* (2×)

make cakes (denominative from heart/cake)

A denominative verb from the word for 'heart' or 'cake,' used specifically in the story of Amnon and Tamar. The cakes Tamar prepares are special heart-shaped delicacies, perhaps chosen for their perceived restorative properties for someone feigning illness. This culinary detail adds domestic texture to the narrative while foreshadowing the violation that follows—innocent food preparation becomes the pretext for assault.

(2×) To make or prepare special cakes, heart-shaped cakes. Found only in 2 Samuel 13:6, 8 where Amnon requests that Tamar prepare these cakes. The verb appears in Piel conjugation (intensive/causative), suggesting deliberate, careful preparation. Cross-linguistic glosses emphasize the making/preparing action (Spanish 'preparó,' French 'fit'). The German rendering 'machte cakes' reflects the specialized nature of these baked goods. **GEOGRAPHY AND SPACE**

en: and-let-her-make, and-she-made-cakes | **es:** y-prepare, y-preparó | **fr:** et-elle-fit-cakes, et-que-sa-fais | **de:** und-lass-ihr-mache, und-sie-machte-cakes 2Sam 13:6; 2Sam 13:8

לֵבָב H3824 *Conj-w* (252×)

Heart, inner self; the seat of thought, will, emotion, and moral character; rarely, the physical center or midst.

Lebab is the fuller, stylistically variant form of leb, and like its shorter twin it denotes far more than the blood-pumping organ. In Hebrew thought, the lebab is where a person thinks, decides, desires, and morally orients themselves — the unified center of consciousness that English must split awkwardly into 'mind,' 'will,' 'heart,' and 'conscience.' The Shema's command to love God 'with all your lebab' (Deut 6:5) addresses the whole inner person, not just

emotion. Nearly every one of its 252 occurrences carries this inner-self meaning, making it one of the most theologically concentrated nouns in Scripture. Only two peripheral uses depart from this: a poetic spatial metaphor ('the heart of the seas,' Jonah 2:3) and a possible adverbial use meaning 'wholeheartedly' (1 Chr 12:39).

1. heart, inner self (mind/will/emotion) (250×) The inner person as the seat of thought, understanding, volition, emotion, and moral character — an overwhelming 250 of 252 occurrences. This is the lebab of the Shema (Deut 6:5), of Solomon's request for a 'discerning lebab' (1 Kgs 3:9), and of the new-covenant promise that God will write his law on the lebab (Jer 31:33, using the form leb). All major target languages must pick a single organ-metaphor — Hindi hriday, Korean maeum, Spanish corazon, Arabic qalb — but none of them capture the full cognitive-volitional-emotional range the way Hebrew lebab does. Deuteronomy alone uses this word over 40 times, almost always in the command to align one's whole inner orientation toward God. **HEART (INNER SELF)**

en: your-heart | **es:** tu-corazón | **fr:** ton-coeur, ton-cœur | **de:** dein-Herz Deut 4:29; Deut 4:39; Deut 6:5; Deut 6:6; Deut 8:5

2. (1×) The physical center or midst of something, used spatially — a single poetic occurrence in Jonah 2:3, where the drowning prophet cries out from 'the lebab of the seas.' Here the word functions as a spatial metaphor for the innermost depth, the very core of the ocean. Spanish en corazon de, German in-Herz, and French dans coeur all preserve the metaphorical extension. This is the same semantic shift seen in many languages where 'heart' can mean 'center' (English 'the heart of the city'). **GEOGRAPHY AND SPACE**

en: into-the-heart-of | **es:** en-corazon-de | **fr:** dans-coeur | **de:** in-Herz Jonah 2:3

3. (1×) Wholehearted devotion or integrity — a single occurrence at 1 Chr 12:39 where warriors come with a 'complete/whole lebab' to make David king. The multilingual evidence splits: English glosses 'whole,' Spanish integro ('integrity'), while French and German stay with 'heart.' The sense is adverbial or qualitative — describing the manner of commitment rather than the organ itself — and stands at the boundary between the inner-self sense and an abstract moral quality. **PERFECTION AND WHOLENESS**

en: whole | **es:** íntegro | **fr:** coeur | **de:** Herz 1Chr 12:39

לֵבָב H3825 *N-msc / 2ms* (7×)

lebab (Aramaic) – heart, mind; the inner seat of thought, will, and emotion in biblical Aramaic

The Aramaic noun lebab corresponds exactly to the far more common Hebrew leb/lebab, designating the heart as the seat of intellect, will, and emotion. Its seven occurrences are confined to the Aramaic chapters of Daniel, where it describes the inner life of kings and visionary experiences. Nebuchadnezzar receives an animal's heart in place of a human one (Dan 4:16) – a vivid image of mental derangement – and later his heart is 'lifted up' in pride (Dan 5:20). Daniel interprets the king's secret thoughts, 'the thoughts of your heart' (Dan 2:30). In Daniel 7:4, the beast is given 'a heart of a man.' Spanish corazon, French coeur, and Arabic qalb all share the same metaphorical mapping of heart to mind that characterizes Semitic anthropology broadly.

heart, mind, inner self (7×) The inner self understood as the seat of thought, will, and emotion – the Aramaic counterpart of Hebrew leb/lebab. In Daniel's Aramaic chapters it describes Nebuchadnezzar's mind being changed to an animal's (Dan 4:16), his heart being lifted in arrogance (Dan 5:20-21), Daniel's access to the king's secret thoughts (Dan 2:30), and a beast receiving human understanding (Dan 7:4). Spanish corazon, French coeur, and the broader Semitic concept (Arabic qalb, 'heart') all confirm the universal heart-as-mind metaphor. The word functions identically to its Hebrew equivalent, with no semantic distinction arising from the language shift. **HEART (INNER SELF)**

en: and-heart-of, and-his-heart, his-heart | **es:** su-corazón, tu-corazón, y-corazón-de | **fr:** [ולבבה], [לבבה], [לבבך] | **de:** [ולבבה], [לבבה], [לבבך] Dan 2:30; Dan 4:16; Dan 5:20; Dan 5:21

לִבָּה H3826 *N-mp* (7×)

libbah – heart(s); a feminine/plural variant of leb, the inner person of thought, will, and moral character

The noun libbah is a feminine and plural variant form of the common Hebrew word for heart (leb), referring to the inner person as the seat of moral character, intention, and thought. Its seven occurrences appear in wisdom and poetic texts where the heart is scrutinized by God or revealed through conduct. Proverbs 15:11 affirms that Sheol and Abaddon lie open before the LORD – 'how much more the hearts of the children of men!' Proverbs 17:3 compares God's testing of hearts to a refiner's crucible. The Psalms ask God to examine the hearts of the righteous (Ps 7:9) and bless the upright in heart (Ps 125:4). Spanish corazones, French coeur, and German hearts all render it without distinguishing it semantically from the base form leb.

heart (plural/feminine form) (7×) The inner person, encompassing moral character, intention, and thought – a feminine/plural variant of leb used in contexts of divine scrutiny and moral evaluation. God tests hearts as a refiner tests metal (Prov 17:3; 21:2), searches them more deeply than Sheol itself (Prov 15:11), and judges their uprightness (Ps 7:9; 125:4). Spanish corazones, French coeur, and German equivalents treat it as semantically identical to the base form leb. The variant morphology (feminine construct and plural) carries no distinct meaning; it is simply an alternative inflectional pattern for the same core concept of the inner self before God. **HEART (INNER SELF)**

en: heart-your, hearts, in-their-hearts | **es:** corazones, corazones-de, corazón-de-ti | **fr:** coeur, cœur, dans-cœur | **de:** [לבות], [לבתך], hearts Ps 7:9; Ps 125:4; Prov 15:11; Prov 17:3; Prov 21:2

לְהָבָה H3827 *Prep-b / N-fsc* (1×)

Flame or blaze; consuming fire that burns fiercely

Though this lemma represents a specific form ('in the flame of'), it derives from the common noun לְהָבָה designating flame or blaze. In Exodus 3:2, the angel of the LORD appears to Moses 'in a flame of fire from the midst of the bush.' The term emphasizes the visible, active aspect of fire—the leaping flame rather than the fire itself. It's frequently used in poetic and prophetic contexts for divine judgment or theophany.

(1×) The flame of fire, emphasizing the visible, consuming aspect of burning. At the burning bush, Moses sees the flame within the bush, yet the bush is not consumed—a miraculous sign arresting his attention. Spanish 'en llama de' (in flame of) and French 'dans flamme de' (in flame of) preserve the locative construction. The flame's presence 'in' or 'from' the bush creates the paradox: fire that doesn't consume, signaling divine presence that energizes without destroying. **GEOGRAPHY AND SPACE**

en: in-flame-of | **es:** en-llama-de | **fr:** dans-flamme-de | **de:** in-Flamme-von Exod 3:2

לְבֹנָה H3828 *Prep-b / N-fs* (21×)

Frankincense — the white aromatic resin burned in Israelite worship, grain offerings, and sacred incense

The white aromatic resin harvested from Boswellia trees, named from the Hebrew root for 'white' on account of its pale color. Frankincense was a required component of the sacred incense blend (Exod 30:34) and accompanied grain offerings in the tabernacle and temple (Lev 2:1-16). It also appears in poetic imagery: the beloved in Song of Songs is associated with a hill of frankincense (4:6), and the prophets both celebrate and critique its ritual use (Isa 43:23; Jer 6:20). Cross-linguistic evidence is remarkably consistent, with cognates in Aramaic, Arabic, and Ethiopic all pointing to the same resin.

frankincense (aromatic resin for incense) (21×) The fragrant white resin of Boswellia trees, integral to Israelite cultic practice. Prescribed as one of four ingredients in the holy incense (Exod 30:34), it was placed on grain offerings (Lev 2:1, 15) and beside the showbread (Lev 24:7). Translations across languages converge: incienso (Spanish), encens (French), Weihrauch (German), لُبَان (Arabic) — all pointing to the same aromatic substance. In Song of Songs 3:6

and 4:6, 14 it serves as a luxurious perfume image alongside myrrh. **INCENSE AND WORSHIP**

en: and-frankincense, and-the-frankincense, frankincense | **es:** e-incienso, el-incienso, incienso | **fr:** [והלבנה], [והלבונה], d'encens, | **de:** Weihrauch, [והלבונה], [ולבונה] Exod 30:34; Lev 2:1; Lev 2:2; Lev 2:15; Lev 2:16

לְבוֹנָה H3829 *Prep-l / N-proper-fs* (1×)

Lebonah; a town north of Shiloh, used as a geographical reference point

This place name appears in Judges 21:19, helping locate Shiloh for the Benjaminites seeking wives: 'north of Bethel, east of the highway going up from Bethel to Shechem, and south of Lebonah.' Modern Lubban, about three miles west-northwest of Seilun (ancient Shiloh), preserves the ancient name. The town served as a landmark in the central hill country, though it plays no narrative role beyond this geographical reference.

(1×) A town name used as a geographical marker in the central highlands. Judges 21 provides precise directions using multiple landmarks, with Lebonah marking Shiloh's northern boundary. The preservation of the name in modern Arabic (Lubban) confirms the identification and demonstrates toponymic continuity. Spanish 'Leboná' and the transliterations across languages maintain the place name. Its inclusion shows how well-known settlements served as reference points for navigation in ancient Israel's hill country. **PERSONAL NAMES**

en: to-Lebonah | **es:** Leboná | **fr:** à-Lebonah | **de:** zu-Lebonah Judg 21:19

לְבוּשׁ H3830 *Prep-b / N-msc* (33×)

Garment, clothing, or raiment; what one wears, both literally and as a figure for dignity or condition.

Denotes clothing or a garment in the broadest sense – everyday dress, royal robes, and even figurative 'garments' of strength and splendor. It appears in poetry celebrating the bloodstained garments of the grape-treader (Gen 49:11; Isa 63:1-2), the scarlet finery that Saul's daughters should mourn (2 Sam 1:24), and the 'strength and dignity' that clothe the virtuous woman (Prov 31:25). Across languages the glosses converge: German 'Kleid/Kleidung,' Spanish 'vestido/ropa,' French 'vêtement' – all pointing to the concrete act of dressing.

1. garment, clothing (32×) A garment or article of clothing worn on the body, encompassing everyday dress, ceremonial attire, and figurative garments of honor or shame. The multilingual consensus is strong: English 'clothing/garment,' Spanish 'vestido/ropa,' French 'vêtement,' German 'Kleid/Kleidung.' Key passages range from Jacob's blessing describing garments washed in wine (Gen 49:11) to Job's lament that God seizes him by the collar of his coat (Job 30:18), to the woman of valor clothed in strength and dignity (Prov 31:25). **CLOTHING AND DRESS**

en: a-garment, clothed-with, clothing | **es:** como-ropa, como-vestido, con-vestido-de | **fr:** [לבוש], comme-vêtement, in-vêtement | **de:** Kleid, Kleidung, [לבוש] Gen 49:11; 2Sam 1:24; 2Sam 20:8; 2Kgs 10:22; Esth 4:2

2. clothed in, wearing (1×) A participial or stative use meaning 'clothed in, wearing,' functioning as a predicate describing someone's state of dress rather than naming the garment itself. Attested at Ezekiel 9:11 where the man 'clothed in linen' reports back. Spanish 'vestido' (dressed) and English 'clothed in' capture the adjectival force, distinguishing this from the noun sense. **CLOTHING AND DRESS**

en: clothed-in | **es:** vestido | **fr:** vêtement | **de:** [לבש] Ezek 9:11

לְבוּשׁ H3831 *N-msc / 3ms* (2×)

garment, clothing (Aramaic)

An Aramaic word for garments or clothing, appearing in Daniel's apocalyptic visions. In Daniel 3:21, the three young men are thrown into the furnace still wearing their full attire—trousers, tunics, hats, and other garments—emphasizing the totality of their preservation when they emerge unsinged. In Daniel 7:9, the Ancient of Days appears with garments white as snow, conveying purity, holiness, and transcendent majesty.

(2×) Refers to garments, clothing, or vestments. The term encompasses the full array of attire. In Daniel 3:21 it appears in plural with possessive suffix, denoting the complete wardrobe of Shadrach, Meshach, and Abednego. In 7:9 it describes the dazzling white robes of the divine figure. Spanish 'ropas/vestidura,' French 'vêtement' confirm this general clothing sense across translations. **CLOTHING AND DRESS**

en: His-garment, and-their-garments | **es:** vestidura-de-él, y-sus-ropas | **fr:** et-vêtement, vêtement | **de:** [ולבשיהון], [לבושה] Dan 3:21; Dan 7:9

לָבַט H3832 *V-Nifal-Imperf-3ms* (3×)

to be thrust down, ruined, or overthrown (Niphal)

A verb meaning to be violently cast down or brought to ruin, appearing in wisdom and prophetic contexts. Proverbs warns that a babbling fool will be thrust down—loose lips lead to downfall. Hosea pronounces that a people without understanding will be ruined, linking intellectual-spiritual failure to inevitable destruction. The root conveys forceful, often irreversible collapse.

(3×) Proverbs 10:8, 10 warn that 'a babbling fool will be ruined' (אֱוִיל שְׂפָתַיִם יִלָּבֵט), using identical phrasing—the inevitable consequence of foolish talk. Hosea 4:14 pronounces judgment: 'a people without understanding will be thrust down' (עַם לֹא־יָבִין יִלָּבֵט), tying moral-spiritual blindness to national ruin. The Niphal verb suggests passive reception of judgment, being overthrown by external force (divine or circumstantial). Translations range from 'fall/stumble' to 'be ruined/overthrown': Spanish 'caerá/derribado,' capturing the downward, violent motion. **FALLING AND FAILING**

en: will-be-ruined, will-come-to-ruin | **es:** caerá, será-derribado | **fr:** enveloppera, ילבט | **de:** [ילבט] Prov 10:8; Prov 10:10; Hos 4:14

לְבִי H3833a *Prep-l / N-fpc / 3ms* (2×)

lion, lioness (poetic Aramaic form)

A poetic term for lions, used exclusively in plural and in figurative contexts. In Psalm 57:4, the psalmist describes enemies as lions—fierce, predatory, dangerous. In Nahum 2:12, the term appears in a taunt against Assyria, whose kings hoarded plunder for their 'lionesses' (perhaps their queens or consorts). This is vivid imagery drawn from the ancient Near Eastern royal iconography that depicted kings as lions.

(2×) Refers to lions in a metaphorical or poetic sense, particularly lionesses or a lion pride. The term is rare and elevated, appearing only in poetic passages where enemies or imperial power is likened to predatory big cats. The Nahum passage specifically mentions 'his lionesses' (possessive), likely referring to the Assyrian king's household or consorts. Cross-linguistic evidence (Spanish 'leones/leonas,' French 'lion') confirms the leonine reference. **LIONS AND CUBS**

en: for-his-lionesses, lions | **es:** leones, para-leonas-suyas | **fr:** lion, à-lion | **de:** [ללבאתיו], lions Ps 57:4; Nah 2:12

לְבִיָּא H3833b *N-fs* (1×)

Lioness; a female lion, used metaphorically for fierce protection or strength

This feminine noun appears only in Ezekiel 19:2, opening a lament: 'What was your mother? A lioness! Among lions she crouched, in the midst of young lions she reared her cubs.' The image presents Israel's monarchy as a lioness protecting and raising her offspring (the kings). Lioness imagery emphasizes maternal ferocity and strength—she trains her cubs to hunt and defends them against threats. The metaphor sets up the following lament over captured kings.

(1×) A female lion, used figuratively for the mother of Israel's kings. Ezekiel's allegory presents the nation as a lioness whose cubs (royal heirs) grew strong but were eventually captured. The parallel with 'lions' (masculine plural) emphasizes her place among the powerful. Spanish 'Leona' and French 'lionne' specify the female gender, crucial

to the maternal imagery. The lioness metaphor combines nurturing (rearing cubs) and ferocity (dwelling among lions), befitting a royal line. **LIONS AND CUBS**

en: a-lioness | **es:** Leona | **fr:** lionne | **de:** [לביא] Ezek 19:2

לָבִיא H3833c *Prep-l / N-ms* (11×)

Lioness, great lion — a poetic term for the female or mature lion, used in prophecy and blessing

The noun לָבִיא (lavi) designates a lioness or, more broadly, a great lion in its prime, and belongs to the rich Hebrew vocabulary for lions (alongside אַרְיֵה, כְּפִיר, לַיִשׁ, שַׁחַל). It appears almost exclusively in elevated poetry and prophetic speech. Jacob blesses Judah as a lion's whelp who crouches like a lavi (Gen 49:9). Balaam compares Israel to a lavi that rises and does not lie down until it devours its prey (Num 23:24; 24:9). Moses likens Dan to a lion's whelp that leaps from Bashan (Deut 33:20). The prophets invoke the image for both judgment and terror (Isa 5:29; 30:6; Hos 13:8; Joel 1:6; Nah 2:12).

lioness (female lion) (11×) A lioness or great lion — a poetic/archaic term used in tribal blessings, prophetic oracles, and wisdom poetry to evoke fierce power, majesty, or dread. Jacob's blessing of Judah (Gen 49:9), Balaam's oracles over Israel (Num 23:24; 24:9), Moses' blessing on Dan or Gad (Deut 33:20), and prophetic imagery of judgment (Isa 5:29; 30:6; Hos 13:8; Joel 1:6; Nah 2:12) all employ this word. Wisdom literature uses it to depict the lion's den and hunting instinct (Job 4:11; 38:39). Spanish 'leona/león' and English 'lioness/great lion' both appear in translations. **LIONS AND CUBS**

en: a-lioness, and-as-lioness, and-like-a-lioness | **es:** como-leona, como-león, leona | **fr:** [כלביא], [לביא], comme-lioness | **de:** [כלביא], [לביא], [ללביא] Gen 49:9; Num 23:24; Num 24:9; Deut 33:20; Job 4:11

לִבְבָה H3834 *N-fp* (3×)

cakes, heart-shaped cakes or pancakes

A type of cake or pastry, possibly heart-shaped (related to לֵב, heart) or pan-fried. The term appears only in the narrative of Amnon's feigned illness, where he requests that Tamar prepare these special cakes in his sight. The detail contributes to the story's tragic tension—domestic, intimate food preparation becomes the setting for violence. The cakes' specific preparation 'before his eyes' suggests they required visible, skilled technique.

(3×) Second Samuel 13:6, 8, 10 recount Amnon's request for לְבִבוֹת and Tamar's preparation of them. Verse 8 describes her process: 'she took dough, kneaded it, made cakes (לְבִבוֹת) before his eyes, and baked the cakes.' The repetition emphasizes both the specificity of Amnon's request and Tamar's careful compliance. The root connection to 'heart' may indicate shape, or perhaps 'hearty/nourishing' cakes. Translations often render 'cakes' generically (Spanish 'tortas'), though some specify 'heart-cakes' or 'dumplings.' **GEOGRAPHY AND SPACE**

en: cakes, the-cakes | **es:** las-tortas, tortas | **fr:** cakes, le-cakes | **de:** cakes, der-cakes 2Sam 13:6; 2Sam 13:8; 2Sam 13:10

לִבֵּן H3835a *Conj-w / V-Hitpael-ConjImperf-3mp* (5×)

To be white, become white; to make white or purify, used both of physical whiteness and ethical cleansing.

A Hebrew verb meaning 'to be or become white,' extending figuratively to moral purification. In its Hiphil causative form it spans a remarkable range: God promises that sins 'though they are like scarlet, shall become white as snow' (Isa 1:18), and the psalmist pleads to be cleansed until 'I shall be whiter than snow' (Ps 51:7). Daniel uses it for eschatological purification—'many shall purify themselves and make themselves white' (Dan 11:35; 12:10). Even nature participates: Joel 1:7 describes a locust plague stripping bark until branches 'show white.' Spanish 'blanquearon' (they whitened) and 'seran blancos' (they shall be white) nicely distinguish the accomplished and promised states.

(5×) To become white, show whiteness, or make white—encompassing physical whiteness and metaphorical moral purification. The Hiphil in Isa 1:18 and Ps 51:7 describes the divine promise to make sins white as snow, a powerful image of forgiveness. In Dan 11:35 and 12:10 the Hithpael reflexive conveys self-purification in an eschatological refining process, paralleled with 'refine' and 'purge.' Joel 1:7 uses it concretely: locusts strip fig trees until their branches gleam white. Spanish 'seran blancos' (they shall be white) for the promissory sense versus 'blanquearon' (they whitened) for the physical captures this dual register effectively. **WHITE COLOR**

en: I-will-be-white, and-be-made-white, and-to-make-white | **es:** blanquearon, serán-blancos, seré-blanco | **fr:** [ויתלבנו], [וללבן], [ילבינו] | **de:** [והלבינו], [ויתלבנו], [וללבן] Ps 51:7; Isa 1:18; Dan 11:35; Dan 12:10; Joel 1:7

לָבַן H3835b *V-Qal-Imperf.Cohort-1cp* (3×)

to make bricks, to work as a brickmaker

A denominative verb from לְבֵנָה (brick), describing the manufacture of mud bricks—the primary building material in ancient Mesopotamia and Egypt. Genesis preserves the Babel builders' resolve: 'Come, let us make bricks!' Exodus records Pharaoh's brutal decree withdrawing straw from Israelite brick quotas yet demanding the same output. Brickmaking involved mixing mud with straw, forming in molds, and sun-drying—labor-intensive work suited to enslaved populations.

(3×) Genesis 11:3 captures the Babel builders' enthusiasm: 'let us make bricks' (נִלְבְּנָה לְבֵנִים), using both verb and cognate accusative for emphasis—thoroughly brick! Exodus 5:7 records Pharaoh's oppressive order: 'You shall no longer give straw to the people to make bricks (לִלְבֹּן הַלְּבֵנִים),' and verse 14 mentions the quota 'to make bricks' (לִלְבֹּן?). The infinitive construct shows purpose. Translations universally render 'make bricks': Spanish 'hacer ladrillos,' German 'streichen/machen' (the German verb sometimes specifies forming/shaping). **DOING AND MAKING**

en: let-us-make-bricks, to-make | **es:** de-hacer-ladrillos, hagamos-ladrillos, para-hacer | **fr:** que-nous-faire-briques, à-faire | **de:** lasst-uns-streichen, zu-machen Gen 11:3; Exod 5:7; Exod 5:14

לָבָן H3836 *Adj-fp* (29×)

white — the color adjective describing skin, hair, animals, garments, and stones throughout Scripture

Lavan is the basic Hebrew color adjective for white, appearing 29 times across a striking range of referents. Its most technically demanding uses occur in Leviticus 13-14, where the priest must distinguish white patches, white hairs, and white swellings in diagnosing skin disease — the word appears over a dozen times in these two chapters alone, making whiteness a central diagnostic criterion. Outside the purity laws, lavan describes the white streaks Jacob exposed on peeled rods to influence his flocks' breeding (Gen 30:35-37), the manna that tasted like wafers with honey (Exod 16:31), the teeth of Judah 'whiter than milk' in Jacob's blessing (Gen 49:12), and the horses in Zechariah's apocalyptic visions (Zech 1:8; 6:3, 6). Ecclesiastes counsels that one's garments should always be white — a sign of festive joy (Eccl 9:8). Cross-linguistic evidence is perfectly uniform: Spanish 'blanco/blanca,' French 'blanc,' German 'weiss,' Hindi 'safed.'

white (color adjective) (29×) The color white as a visible property of objects, animals, skin conditions, and garments. Dominates the Levitical skin-disease diagnostic vocabulary, where white patches and hairs determine ritual status (Lev 13:3-4, 10, 13, 19-26). Also describes Jacob's peeled rods (Gen 30:37), manna's appearance (Exod 16:31), Judah's milk-white teeth (Gen 49:12), Zechariah's visionary horses (Zech 1:8; 6:3), and the festive garments commended by Qoheleth (Eccl 9:8). Every target language maps to a single basic color term. **WHITE COLOR**

en: white | **es:** blanca, blancas, blanco | **fr:** blanc | **de:** Weißes, weiss, weiße Gen 30:35; Gen 30:37; Gen 49:12; Exod 16:31

לָבָן H3837a *Conj-w / N-proper-ms* (54×)

Laban — the Aramean patriarch, brother of Rebekah and father-in-law of Jacob

Lavan (meaning 'white') is the Aramean relative who dominates Jacob's twenty-year sojourn in Paddan-Aram. Across 54 occurrences — concentrated in Genesis 24 and 29-32 — Laban appears first as Rebekah's brother who receives Abraham's servant (Gen 24:29-50), then as the shrewd father-in-law who substitutes Leah for Rachel on Jacob's wedding night (Gen 29:23-25) and repeatedly changes Jacob's wages (Gen 31:7, 41). The Yahwist, Elohist, and Priestly sources all name him, with the epithet 'Laban the Aramean' (Gen 25:20; 31:24) underscoring his foreign identity. The name is rendered as a simple transliteration in every language tradition: Spanish 'Lavan,' French 'Laban,' German 'Laban.'

Laban (person) (54×) The proper noun Laban (lavan, 'white'), son of Bethuel and grandson of Nahor, known primarily as the father of Leah and Rachel, and as Jacob's father-in-law and employer in Paddan-Aram (Gen 29-31). Also appears as Rebekah's brother in the betrothal narrative (Gen 24:29-50). All 54 occurrences refer to this single patriarch; the epithet 'the Aramean' (ha-Arammi) in several passages emphasizes his non-Israelite lineage and geographic setting. **PROPER NAMES (PERSONAL)**

en: Laban | **es:** Lavan | **fr:** Laban | **de:** Laban, Labans, war-Laban Gen 24:29; Gen 24:50; Gen 25:20; Gen 27:43

לָבָן H3837b *Conj-w / N-proper-fs* (1×)

Laban; a place in the wilderness associated with Israel's wanderings

This place name appears in Deuteronomy 1:1, in the geographical introduction locating Moses' final addresses: 'in the Arabah opposite Suph, between Paran and Tophel, Laban, Hazeroth, and Dizahab.' The site is distinct from the region of Libnah and from the person Laban. Its exact location is unknown, though it was somewhere in the wilderness region where Israel camped. The LXX rendering 'Lobon' preserves the name without identifying the site.

(1×) A wilderness location referenced in Moses' geographical framework. Deuteronomy 1 sets the scene for Moses' speeches by listing surrounding landmarks, with Laban among the named points. The transliterated forms across languages reflect the place name's preservation despite uncertain identification. Some scholars suggest connection with Libnah (another wilderness camp), but the spelling differs. The name may mean 'white,' possibly referring to white limestone or salt formations in the wilderness. **PERSONAL NAMES**

en: and-Laban | **es:** y-Labán | **fr:** et-Laban | **de:** und-Laban Deut 1:1

לְבָנָא H3838 *N-proper-ms* (2×)

Lebanah/Lebana, head of a family of returning exiles

The name of a family head among the temple servants (Nethinim) who returned from Babylonian exile. The name appears in the parallel lists of Ezra 2 and Nehemiah 7 with slight spelling variation —Lebana in Ezra, Lebanah in Nehemiah. The name may derive from the root for 'white' (related to Lebanon, the white mountain), suggesting the family's historical or geographical origin.

(2×) A proper name designating the head of a family among the returning exiles, specifically among the temple servants. The name appears in the canonical return lists that enumerate the families who came back under Zerubbabel. The Septuagint renders it variously as Labana, Loabna, reflecting uncertainty about pronunciation but confirming it as a personal name identifying a specific lineage. **PROPER NAMES (PERSONAL)**

en: Lebanah, Levanah | **es:** Lebana, Lebaná | **fr:** [לבנה] | **de:** zu-baute Ezra 2:45; Neh 7:48

לְבֹנָה H3839 *N-ms* (2×)

poplar (or styrax), a tree with white features

A tree species identified as either poplar or styrax, apparently named for its white characteristics—white bark, white gum, or white blossoms. In Genesis 30:37, Jacob peels rods of poplar (among other trees) as part of his livestock breeding scheme. In Hosea 4:13, the tree provides shade for idolatrous worship, grouped with oak and terebinth as prominent cultic sites. The 'whiteness' may explain the name, connecting it to the root for white.

(2×) Refers to a specific tree species, likely either white poplar or styrax (a tree that exudes a white, milky resin). Modern identifications suggest styrax officinalis based on Arabic cognates and botanical evidence. The tree serves both practical purposes (Jacob's rods) and cultic ones (shade for illicit worship). Cross-linguistic glosses vary—Spanish 'álamo' (poplar), German 'Storaxbaum' (styrax tree) —reflecting ongoing botanical debate, but all agree it's a tree with notable white features. **OAK TEREBINTH TREE**

en: and-poplar, poplar | **es:** y-álamo, álamo | **fr:** et-pour-il-a-bâti, poplar | **de:** [ולבנה], von-Storaxbaum Gen 30:37; Hos 4:13

לְבֵנָה H3840 *N-fsc* (1×)

brick, tile (fired or sun-dried clay building material)

The word denotes bricks or tiles made from clay, used widely in ancient construction. Hebrew speakers distinguished this manufactured building material from natural stone. In Exodus 24:10, the phrase describes something with a sapphire-like appearance "as the substance of brick," suggesting the brilliant blue color seen against fired clay. Spanish, French, and German translations consistently render this as brick or tile.

(1×) This sole occurrence in Exodus 24:10 appears in a construct phrase describing the pavement under God's feet during Moses' vision on Sinai. The multilingual evidence (Spanish 'ladrillo-de', French 'brique-de', German 'Ziegel-von') confirms the genitive relationship, emphasizing the brick as a material quality rather than an object itself. **GEOGRAPHY AND SPACE**

en: brick-of | **es:** ladrillo-de | **fr:** brique-de | **de:** Ziegel-von Exod 24:10

לִבְנָה H3841 *Prep-m / N-proper-fs* (18×)

Libnah: a Canaanite city in the Judean Shephelah; also a wilderness encampment on Israel's exodus route.

Designates two distinct locations in the biblical narrative. The primary Libnah is a fortified city in the southwestern lowlands of Judah, captured during Joshua's southern campaign (Josh 10:29-39) and later assigned as a Levitical city (Josh 21:13). It reappears in the monarchic period as the birthplace of Hamutal, mother of Kings Jehoahaz and Zedekiah (2 Kgs 23:31; 24:18), and as a site besieged by Sennacherib (2 Kgs 19:8). A second Libnah marks a wilderness station between Rimmon-perez and Rissah during the exodus wanderings (Num 33:20-21). The name likely derives from the root lbn meaning 'white,' perhaps referring to the local limestone. The Septuagint renders it as Lebna.

Libnah (18×) A Canaanite city in the Shephelah of Judah conquered by Joshua (Josh 10:29-39), assigned as a Levitical city (Josh 21:13), and historically significant through the monarchy as both a hometown of royal mothers and a target of Assyrian campaigns (2 Kgs 19:8). Also serves as a wilderness encampment name (Num 33:20-21). The name probably reflects the white limestone terrain; the Septuagint consistently renders it Lebna/Lemona. **PERSONAL NAMES**

en: Libnah, Livnah, from-Libnah | **es:** Libna, Libná, Livná | **fr:** Libnah, Livnah, [לבנה] | **de:** Libnah, Livnah, [לבנה] Num 33:20; Num 33:21; Josh 10:29; Josh 10:31

לְבָנָה H3842 *Prep-k* (3×)

moon, the lunar orb (poetic)

The poetic term for the moon, used in elevated, often prophetic or romantic contexts. Isaiah envisions eschatological renewal when the moon's light will equal the sun's brilliance. The moon will also be humiliated when YHWH reigns on Mount Zion in glory. In Song of Songs, the beloved's beauty is compared to the moon—fair, luminous, awe-inspiring. The term carries more lyrical weight than the common יָרֵחַ.

(3×) Song of Songs 6:10 praises the beloved: 'fair as the moon' (יָפָה כַלְּבָנָה), parallel to 'bright as the sun,' linking celestial beauty to

human radiance. Isaiah 24:23 prophesies that 'the moon will be abashed' (וְחָפְרָה הַלְּבָנָה) when YHWH reigns from Zion, outshining all luminaries. Isaiah 30:26 promises that 'the light of the moon will be like the light of the sun' (אוֹר הַלְּבָנָה כְּאוֹר הַחַמָּה) in the day of restoration. The consistent pairing with חַמָּה (sun) creates cosmic dyads. Translations: Spanish 'luna,' French 'lune.' **MOON CELESTIAL BODY**

en: like-the-moon, of-the-moon, the-moon | **es:** como-la-luna, la-luna | **fr:** [הלבנה], comme-la-lune, | **de:** [הלבנה], [כלבנה] Song 6:10; Isa 24:23; Isa 30:26

לְבֵנָה H3843 *Art / N-fp* (11×)

Brick, tile — a molded block of clay dried or baked for building; associated with forced labor and hubris

The noun לְבֵנָה (levenah) means brick or tile — a sun-dried or kiln-fired block of clay used as a fundamental building material throughout the ancient Near East. Its earliest occurrence is in the Tower of Babel narrative, where humans say 'let us make bricks' (נִלְבְּנָה לְבֵנִים, Gen 11:3), linking the material to collective hubris. In Exodus, brick-making becomes the defining image of Israelite slavery: Pharaoh demands bricks without straw (Exod 1:14; 5:7-19). Isaiah contrasts humble bricks with dressed stone (Isa 9:9) and condemns those who burn incense on bricks (Isa 65:3). Ezekiel uses a brick as a miniature siege map (Ezek 4:1).

brick, tile (11×) A molded building brick made of clay, often sun-dried but sometimes kiln-fired, used throughout Mesopotamia and Egypt. The Tower of Babel builders substitute brick for stone (Gen 11:3), and Israelite slaves in Egypt are forced to produce bricks under brutal quotas (Exod 1:14; 5:7-8, 14, 16, 18-19). Isaiah's defiant boast — 'bricks have fallen, but we will build with dressed stone' (Isa 9:9) — captures the material's humble status. Isaiah 65:3 condemns burning incense on bricks, and Ezekiel 4:1 uses a brick as a prophetic prop for a siege diagram. Spanish 'ladrillo' and English 'brick' both render the term straightforwardly. **DOING AND MAKING**

en: and-bricks, and-with-bricks, brick | **es:** Ladrillos, de-vuestros-ladrillos, el-ladrillo | **fr:** [הלבנים], [לבנים], briques | **de:** Ziegel, [הלבנים], [לבנה] Gen 11:3; Exod 1:14; Exod 5:7; Exod 5:8

לְבָנוֹן H3844 *Prep-k* (71×)

Lebanon – the forested mountain range north of Israel, famed for cedars and snow-capped cliffs

Lebanon (Levanon) names the prominent mountain range running along Israel's northern border, renowned in the ancient world for its towering cedars, lush forests, and gleaming white limestone cliffs – indeed the name likely derives from lavan ('white'), referring either to the snow or the pale rock. Across its 71 occurrences the word appears with the article (ha-Levanon, 51 times) in prose and without it in poetry and late texts (Hos 14:8; Nah 1:4; Song 4:8). Its cedars supply timber for the temple (1 Kgs 5), and prophets invoke Lebanon as a symbol of grandeur, fertility, and fragrance. Spanish Líbano, French Liban, and German Libanon all preserve the toponym with minimal adaptation.

Lebanon (geographical region) (71×) The geographic proper noun designating the mountain range north of Israel, employed both as a literal place name (Deut 1:7; Josh 1:4; 1 Kgs 5:13) and as a poetic symbol of majesty, fertility, and fragrance (Ps 29:6; Song 4:11, 15; Isa 35:2). The etymological link to lavan ('white') evokes either snow-covered peaks or pale limestone cliffs. All target languages – Spanish Líbano, French Liban, German Libanon – render it as a single undifferentiated toponym across all 71 occurrences. **PERSONAL NAMES**

en: Lebanon, Levanon, of-Levanon | **es:** Líbano, al-Líbano, del-Líbano | **fr:** Liban, le-Liban | **de:** Libanon, der-Libanon Deut 1:7; Deut 3:25; Deut 11:24; Josh 1:4; Josh 9:1

לִבְנִי H3845 *N-proper-ms* (5×)

Libni; a Levite, son of Gershon son of Levi, ancestor of a Levitical clan bearing his name.

A proper masculine name meaning 'white' (from the root laban), borne by a grandson of Levi through the line of Gershon. Libni appears in the genealogical lists as the firstborn of Gershon (Exod 6:17; Num 3:18), and his descendants are traced through the Chronicler's expanded Levitical genealogies (1 Chr 6:17, 20, 29). The patronymic clan 'the Libnites' (Num 3:21; 26:58) derives from his name. All major translations—English 'Libni,' Spanish 'Libni,' French and German similarly—transliterate without variation, reflecting the straightforward transmission of this Levitical name.

(5×) The personal name Libni, identifying a Levite who was the son of Gershon and grandson of Levi, and the eponymous ancestor of a Levitical sub-clan. Exod 6:17 and Num 3:18 list him alongside his brother Shimei as the two sons of Gershon. The Chronicler traces his descendants through several generations in 1 Chr 6:17, 20, and 29. The name derives from the root lbn ('to be white'), possibly reflecting physical appearance or birthplace. Spanish and English both render it 'Libni' without variation, and the LXX form Lobeni confirms early transliteration consistency. **PROPER NAMES (PERSONAL)**

en: Libni, Livni | **es:** Libni, Livni | **fr:** Libni, [לבני] | **de:** Libni, [לבני] Exod 6:17; Num 3:18; 1Chr 6:17; 1Chr 6:20; 1Chr 6:29

לִבְנִי H3846 *Art / N-proper-ms* (2×)

the Libnite, a family group descended from Libni

A gentilic adjective (always with the definite article) referring to descendants of Libni, a Levitical family. The term appears in census and genealogical lists in Numbers, identifying one of the sub-clans of the Gershonites. Used collectively, 'the Libnite' refers to the whole family group, not just a single individual. This is standard biblical practice for tribal and family designations.

(2×) A collective gentilic term for the Libnite family, descendants of Libni son of Gershon. Appears in Numbers 3:21 and 26:58 in levitical census contexts. The definite article ('the Libnite') marks this as a recognized family unit within the Gershonite clan structure. Cross-linguistic renderings maintain the gentilic form—'los libnitas' (Spanish), 'der Libnite' (German)—confirming this is a family designation, not a geographical origin. **PROPER NAMES (PERSONAL)**

en: the-Libnite | **es:** el-libnita, los-libnitas | **fr:** le-Libnite | **de:** der-Libnite Num 3:21; Num 26:58

לָבַשׁ H3847 *V-Hifil-Perf-3cp* (111×)

To put on or wear a garment; causatively to clothe someone; participially to be clothed in; passively to have been dressed

The primary Hebrew verb for the act of dressing, covering the full range from donning one's own garments to clothing another person. In the Qal, it describes the simple act of putting on clothing — whether priestly vestments (Lev 6:10), royal robes (Gen 38:19), or the metaphorical garments of salvation. The Hifil causative is theologically rich: God himself clothes Adam and Eve with garments of skin (Gen 3:21), and Joseph is clothed in fine linen by Pharaoh (Gen 41:42). The participle functions almost as an adjective, describing someone as 'clothed in' specific garments, frequently in prophetic visions (Ezek 9:2). Cognates span the Semitic family — Aramaic levish, Arabic labisa, Ethiopic lebsa — all preserving the same core meaning.

1. Qal: put on, wear (60×) The active Qal sense: to put on, wear, or don a garment. The subject clothes themselves. This covers the majority of occurrences and spans everyday dressing (Gen 28:20), priestly investiture (Lev 6:10-11), and metaphorical clothing with attributes like righteousness or strength. Spanish vestirse and German bekleiden both reflect the reflexive dimension. The range of objects worn — linen, sackcloth, armor, splendor — makes this sense contextually versatile. **CLOTHING AND DRESS**

en: And-He-put-on, and-he-put-on, and-let-put-on | **es:** Y-se-vistió, Y-vestirá, para-vestir | **fr:** devra-wear, et-devra-mettre-sur, et-laisse-mettre-sur | **de:** bekleiden, bekleidete, er-bekleidet Gen 28:20; Gen 38:19; Lev 6:10; Lev 6:11

2. Hifil: clothe someone (32×) The Hifil causative: to clothe someone else, to dress another person. Theologically significant from its first occurrence when God clothes the first humans (Gen 3:21), this sense appears in royal investiture (Gen 41:42), maternal care

(Gen 27:15-16), and prophetic symbolism. Spanish vestir a alguien and French revêtir capture the transitive action. Priestly ordination language (Exod 28:41) relies heavily on this stem. CLOTHING AND DRESS

en: I-will-clothe, You-clothe-me, and-I-will-clothe-him | **es:** Y-lo-vestiré, Y-vestirás, Y-vistió | **fr:** et-clothed, et-il-vêtit, et-revêtir | **de:** bekleiden, bekleidete, der-eins-kleidend-du Gen 3:21; Gen 27:15; Gen 27:16; Gen 41:42; Exod 28:41

3. Qal participle: clothed in (15×) The Qal participle functioning as a stative adjective: clothed in, wearing, dressed in. Rather than describing the action of dressing, this sense describes the resulting state. It appears prominently in Ezekiel's visions — the man clothed in linen (Ezek 9:2-3, 10:2) — and in Proverbs 31:21 describing the capable woman whose household is clothed in scarlet. The participial form allows the verb to serve as a descriptor in narrative and prophetic vision alike. CLOTHING AND DRESS

en: clothed, clothed-in, clothed-in- | **es:** el-vestido, los-que-visten, vestida-de | **fr:** portant, revêtir | **de:** bekleiden, bekleidete, wearing 1Sam 17:5; Prov 31:21; Ezek 9:2; Ezek 9:3; Ezek 10:2

4. Pual: be clothed (4×) The Pual passive: to be clothed, to have been dressed by another. This intensive passive emphasizes the completed state of having been clothed, often in ceremonial contexts. The attestations cluster in Chronicles and Kings — priests clothed in white linen at the temple dedication (2 Chr 5:12), kings seated clothed in their robes (1 Kgs 22:10, 2 Chr 18:9). The passive voice underscores the dignity conferred by the garments rather than the act of dressing. CLOTHING AND DRESS

en: clothed, clothed-in | **es:** vestidos | **fr:** clothed, revêtir | **de:** bekleiden, bekleidete, kleidete 1Kgs 22:10; 2Chr 5:12; 2Chr 18:9; Ezra 3:10

לְבֻשׁ H3848 *Conj-w / V-Hifil-ConjPerf-3mp* (3×)

to wear, to clothe (Aramaic verb used in Daniel 5)

An Aramaic verb appearing only in Daniel 5, in the context of royal honors promised to whoever interprets Nebuchadnezzar's writing. The king pledges that the interpreter will be clothed in purple—the color of royalty and high office in the Persian court. The Hafel (causative) form in verse 29 shows the actual investiture when Daniel is robed in purple. This reflects Babylonian and Persian ceremonial dress conferring rank.

(3×) Daniel 5:7 records the king's proclamation: 'shall wear purple' (יִלְבַּשׁ אַרְגְּוָנָא), promising royal garments to the interpreter. Verse 16 repeats the promise: 'you shall wear purple' (תִּלְבַּשׁ אַרְגְּוָנָא). Verse 29 fulfills it using Hafel perfect: 'and they clothed Daniel in purple' (וְהַלְבְּשׁוּ לְדָנִיֵּאל אַרְגְּוָנָא). The repetition underscores the gravity of the promised honor. Purple dye was expensive, restricted to nobility—being clothed in it signified elevation to high office. Translations (Spanish 'vestir,' French 'vêtir') maintain the formal, ceremonial register. CLOTHING AND DRESS

en: and-they-clothed, will-wear, you-will-wear | **es:** vestirá, vestirás, y-vistieron | **fr:** et-vêtir, vêtir | **de:** [והלבישו], [ילבש], [תלבש] Dan 5:7; Dan 5:16; Dan 5:29

לֹג H3849 *Prep-m / N-msc* (5×)

Log; a small liquid measure (approximately half a liter), used exclusively for oil in the leper purification ritual.

A masculine noun denoting a small unit of liquid measure, equal to one-twelfth of a hin or roughly half a liter. The log appears exclusively in Leviticus 14, the detailed ritual for purifying a healed leper, where it always measures olive oil (Lev 14:10, 12, 15, 21, 24). The priest takes a log of oil, sprinkles some before the Lord, and anoints the purified person. Its restricted context—five occurrences all in one chapter—makes it one of the most specialized terms in biblical metrology. The Aramaic cognate lugga and Syriac lagga confirm its antiquity as a standard small measure across Semitic cultures.

(5×) A unit of liquid measure (approximately one-twelfth of a hin, or about half a liter), used exclusively for measuring oil in the leper purification ritual of Leviticus 14. All five occurrences specify oil: Lev 14:10 and 14:21 prescribe 'one log of oil' as part of the offering; 14:12 presents it as a wave offering; 14:15 and 14:24 describe the priest pouring from the log into his palm for anointing. Spanish 'el log de' and German 'log von' treat it as a loanword, while French similarly retains 'log'—all reflecting that this technical term resists translation into native vocabulary. GEOGRAPHY AND SPACE

en: and-log, and-log-of, from-log-of | **es:** del-log-de, el-log-de, y-log | **fr:** de-log-de, et-log, et-log-de | **de:** log-von, und-log, und-log-von Lev 14:10; Lev 14:12; Lev 14:15; Lev 14:21; Lev 14:24

לֹד H3850 *N-proper-fs* (4×)

Lod (Lydda), a town in Benjamin's territory, modern Ludd near Tel Aviv

Lod was a town built by the Benjamites after the conquest, located about eleven miles southeast of Jaffa on the road to Jerusalem. In the Hellenistic and Roman periods it became known as Lydda, the city where Peter healed Aeneas and where many believed in the Lord. Post-exilic census lists show the town was resettled by returning exiles. Modern Ludd preserves the ancient name and location.

(4×) Lod appears in genealogical and census contexts. The Benjamite Shemed built 'Lod with its towns' (1Chr 8:12). Two post-exilic census lists record 'the sons of Lod' (meaning its inhabitants): 725 returned with Zerubbabel (Ezra 2:33; Neh 7:37), and the town appears among Benjamite settlements in Nehemiah's time (Neh 11:35). The Septuagint renders it variously as Lōd, Lod, Luddōn, Lydda, showing the evolution toward the Greek form. All modern translations preserve it as Lod, with translators leaving the Hebrew in brackets in some cases. PERSONAL NAMES

en: Lod | **es:** Lod | **fr:** [לֹד] | **de:** [לֹד] 1Chr 8:12; Ezra 2:33; Neh 7:37; Neh 11:35

לַהַב H3851 *Prep-b / N-mpc* (12×)

A flame or blaze of fire; the blade or flashing point of a weapon

The noun לַהַב captures the bright, dangerous edge of both fire and metal. In most occurrences it refers to a flame or blaze, especially in contexts of divine theophany and judgment — the flame ascending from Manoah's altar (Judg 13:20), the devouring flame of God's wrath (Isa 29:6; 30:30), and the rush of fire Joel likens to a locust swarm (Joel 2:5). Its secondary meaning is the blade or flashing point of a weapon, vividly illustrated when Ehud's entire blade sinks into Eglon's belly (Judg 3:22) and when the gleam of a spear flashes in battle (Job 39:23).

1. flame, blaze (9×) A flame or blaze of fire, frequently appearing in construct with 'fire' (lahab esh) in scenes of divine judgment, theophany, and natural imagery. The altar flame rises heavenward with the angel of the LORD in Judg 13:20; Isaiah deploys it three times for God's consuming judgment alongside whirlwind, thunder, and hailstorm (Isa 29:6; 30:30; 66:15). Joel 2:5 compares the crackling sound of locusts to a flame devouring stubble, and Job 41:21 ascribes fiery breath to Leviathan. Spanish 'llama/llamas' and English 'flame' consistently confirm this core meaning. Isaiah 13:8 extends it figuratively: faces like flames, burning with anguish. GEOGRAPHY AND SPACE

en: and-a-flame, and-flame, and-flame-of | **es:** con-llamas-de-, en-la-llama-de, la-llama | **fr:** [בלהבי], [ולהב], [להבים] | **de:** [בלהבי], [ולהב], [להב] Judg 13:20; Job 41:21; Isa 13:8; Isa 29:6

2. blade (of a weapon) (3×) The blade or cutting edge of a weapon, extending the word's core notion of a bright, sharp, dangerous surface from fire to metal. Judges 3:22 is the defining passage, used twice in the same verse: both the handle and the blade (hallahab) of Ehud's dagger disappeared into Eglon. Job 39:23 describes the flash of a spear — the gleaming point catching light — while Nahum 3:3 speaks of the flashing blade of the sword in Nineveh's final battle. Spanish 'la hoja' (the blade) and English 'the blade' distinguish this clearly from the flame sense, though the underlying image of dangerous brightness unites both. GEOGRAPHY AND SPACE

en: the-blade, the-flash-of | **es:** la-hoja, llama-de | **fr:** le-blade, לַהַב | **de:** [להב], der-blade Judg 3:22; Job 39:23

לְהָבָה H3852 *N-fs* (19×)

Flame or blaze of fire, whether literal or figurative; also the gleaming blade of a weapon.

Lehabah is fire made visible — the luminous tongue of flame that leaps, devours, and dazzles. It appears in some of Scripture's most vivid scenes: the burning bush where God appeared to Moses in a 'flame of fire' (Exod 3:2), the fire that consumed Korah's rebels (Ps 106:18), and hailstones mingled with flame-fire raining on Egypt (Ps 105:32). In prophetic judgment imagery, lehabah becomes the instrument of divine wrath — consuming chaff (Isa 5:24), devouring like a forest fire (Joel 2:3), and burning without rescue (Isa 47:14). German 'Flamme' and Spanish 'llama' both carry the same elemental force. In one remarkable extension (1 Sam 17:7), the word describes the gleaming blade of Goliath's spear — the flash of polished metal that resembles a tongue of fire.

1. flame, blaze (18×) Flame or blaze in its primary sense — fire as a visible, luminous phenomenon. This covers 18 of the 19 occurrences, spanning literal fire, theophany, and judgment imagery. The burning bush (Exod 3:2) and lightning mixed with hail (Ps 105:32) represent literal flame; the 'flame of fire' devouring forests (Ps 83:14; Joel 2:3) and consuming chaff (Isa 5:24) serve as metaphors for divine judgment. Spanish 'llama' and German 'Flamme' consistently render this core sense. Psalm 29:7 — 'the voice of the LORD divides flames of fire' — links flame directly to theophanic power. **GEOGRAPHY AND SPACE**

en: and-a-flame, and-as-a-flame, and-by-flame | **es:** de-llamas, llama, llama-de | **fr:** et-flamme, flamme, flamme, | **de:** Flamme, [ובלהבה], [ולהבה] Num 21:28; Ps 29:7; Ps 83:14; Ps 105:32; Ps 106:18

2. blade of a weapon (1×) The gleaming blade of a weapon, a metaphorical extension from the flash and shimmer of flame to the bright surface of polished metal. This sense appears only in 1 Samuel 17:7, describing the shaft or blade of Goliath's spear. English 'blade' and Spanish 'hoja' (leaf/blade) both reflect the conceptual leap from fire to metallic flash — a semantic development attested across many languages where 'flame' and 'blade' share a visual metaphor of bright, cutting light. **GEOGRAPHY AND SPACE**

en: and-blade-of | **es:** y-hoja-de | **fr:** et-blade-de | **de:** und-blade-von 1Sam 17:7

לְהָבִים H3853 *N-proper-ms* (2×)

Lehabim, a people group descended from Mizraim (Egypt)

A people group listed in the Table of Nations as descendants of Mizraim (Egypt). The exact identification is uncertain, though many scholars equate Lehabim with the Libyans (Lubim) based on phonetic similarity and geographical proximity to Egypt. The name appears in both Genesis 10 and 1 Chronicles 1 in the genealogical framework that maps the ancient world's ethnic divisions.

(2×) The proper name of an ethnic group in the Table of Nations, appearing in the genealogy of Ham's son Mizraim. Genesis 10:13 and 1 Chronicles 1:11 provide identical references. The Septuagint renders it 'Labieim,' preserving the name in transliteration. Most modern scholars identify Lehabim with Libya or Libyans, fitting the North African geography of Mizraim's descendants. German 'die Lehabiter' treats it as a people group designation. **PERSONAL NAMES**

en: Lehabim, Lehavim | **es:** Lehabim, Lehavím | **fr:** Lehabim, [להבים] | **de:** [להבים], die-Lehabiter Gen 10:13; 1Chr 1:11

לַהַג H3854 *Conj-w / N-ms* (1×)

study, devotion to books (late Hebrew term for intellectual labor)

This rare term appears only in Ecclesiastes 12:12, warning that "much study is weariness of the flesh." BDB identifies it as a late Hebrew word for devotion to books or intellectual pursuits. The context suggests the physical and mental exhaustion that comes from excessive scholarly labor. Spanish translates this as "y-estudiar" (and to study), capturing the verbal sense of the activity rather than the noun.

(1×) The Ecclesiastes passage uses this word to describe the tiresome nature of endless book-learning. The Spanish rendering "y-estudiar" and French retention of the Hebrew form suggest translators recognized the term's technical nature. This appears in Qohelet's closing warnings about the limits of human wisdom-seeking. **TEACHING AND LEARNING**

en: and-much | **es:** y-estudiar | **fr:** et-ולהג | **de:** [ולהג] Eccl 12:12

לָהַד H3855 *N-proper-ms* (1×)

Lahad (personal name; son of Jahath in Judah's genealogy)

Lahad appears as a descendant of Judah through Jahath in the genealogical lists of 1 Chronicles 4:2. The name's etymology remains uncertain, and BDB offers no clear meaning. The Septuagint renders it variously as Λααθ or Λααδ, showing some textual variation. This minor figure in Judah's tribal records receives no narrative development beyond his genealogical placement.

(1×) All modern translations preserve the Hebrew name Lahad with minimal adaptation, treating it as a proper noun without semantic translation. The sole reference in 1 Chronicles 4:2 places him among the lesser-known descendants of Judah, with no additional biographical information preserved in Scripture. **PROPER NAMES (PERSONAL)**

en: Lahad | **es:** Lahad | **fr:** [לָהַד] | **de:** [לָהַד] 1Chr 4:2

לָהָה H3856a *Conj-w / V-Qal-ConsecImperf-3fs* (1×)

languish, faint, grow weak (of land under severe famine)

This verb describes the languishing or fainting of the land during the severe famine in Genesis 47:13. It parallels the more common לָאָה and conveys the exhaustion or depletion of resources. The Targum uses a cognate form with the same meaning. Spanish "se agotó" (it was exhausted) and German "verschmachtete" (it languished) both capture the sense of complete depletion. The land itself becomes personified as growing weak under the prolonged drought.

(1×) Genesis 47:13 uses this verb to describe how "the land languished" during Joseph's administration of the famine. The multilingual evidence shows translators understood this as extreme exhaustion: Spanish "se-agotó" (was depleted), German "verschmachtete" (languished). The consecutive imperfect form indicates the progressive worsening of conditions. **FAINTNESS SWOONING**

en: and-languished | **es:** y-se-agotó | **fr:** et-languished | **de:** und-es-verschmachtete Gen 47:13

לְהִתְלַהֵת H3856b *Prep-k / V-Hitpael-Prtcpl-ms* (1×)

act madly, behave as a madman (quadriliteral verb of mental disturbance)

This rare Hithpalpel participle describes someone acting like a madman or behaving in a deranged manner. The Syriac cognate means to confuse or stupefy. In Proverbs 26:18, it describes a person shooting deadly arrows while pretending to be joking—like a madman wielding dangerous weapons. Spanish "enloquecido" (maddened) captures the sense of one who has lost rational control. The quadriliteral root suggests an intensive or repetitive action.

(1×) Proverbs 26:18 compares the deceiver to "a madman shooting firebrands, arrows, and death." The Spanish "Como-enloquecido" (like one driven mad) emphasizes the dangerous unpredictability. This participial form functions as a substantive, describing the type of person rather than a single act, highlighting the ongoing danger of those who jest with serious harm. **MADNESS INSANITY**

en: like-a-madman | **es:** Como-enloquecido | **fr:** comme-כמתלהלה | **de:** [כמתלהלה] Prov 26:18

לָהַט H3857 *V-Qal-Prtcpl-mp* (11×)

To blaze, flame; (Piel) to set ablaze, burn up, consume with fire.

A verb of fire and intensity, describing both the state of being aflame and the act of setting something ablaze. In its Qal stem it depicts things or beings that are burning or flaming – fire made into God's servants (Ps 104:4) and enemies whose tongues are like blazing fire

(Ps 57:4). In the more common Piel, the verb becomes transitive and devastating: fire kindled by God's wrath that scorches the foundations of mountains (Deut 32:22), flames consuming pastures (Joel 1:19; 2:3), and fire encircling the wicked (Ps 97:3; 106:18). Spanish 'abrasar' (to scorch) and French 'embraser' (to set ablaze) capture the consuming intensity.

1. set ablaze, burn up (9×) Piel: to set ablaze, burn up, consume with fire in a transitive, causative sense. The subject – usually fire or flame acting as an instrument of divine judgment – actively kindles and devours its object. Deuteronomy 32:22 pictures God's anger as a fire that sets ablaze the foundations of mountains. Joel 1:19 and 2:3 describe flame consuming desert pastures. Psalm 106:18 recounts fire blazing among Korah's company. Spanish 'abrasar' (to scorch thoroughly) and French 'embraser' (to set on fire) both underscore the destructive, transitive force. Nine of eleven occurrences carry this intensive meaning. **FIRE AND BURNING**

en: and-burns-up, and-it-set-him-ablaze, and-sets-ablaze | **es:** abrasa, abrasó, enciende | **fr:** [ותלהטהו], brûler, embraser | **de:** [ולהט], [ותלהטהו], [להטה] Deut 32:22; Job 41:21; Ps 83:14; Ps 97:3; Ps 106:18

2. be ablaze, flame (2×) Qal: to be ablaze, to flame – an intransitive, stative sense describing something in a state of burning. In Psalm 104:4 God makes 'flaming fire' his ministers, and in Psalm 57:4 enemies are described as 'those who are aflame,' a vivid metaphor for destructive hostility. Spanish 'llameante' (flaming) preserves the adjectival-participial quality. The two Qal occurrences both use the active participle, giving the sense of ongoing, characterizing fire rather than a punctiliar act of ignition. **BURN KINDLE FLAME**

en: flaming, those-who-are-aflame | **es:** llameante, llameantes | **fr:** à-embraser | **de:** flaming, jene-der-sind-aflame Ps 57:4; Ps 104:4

לְהַט H3858 *Prep-b / N-mpc / 3mp* (2×)

flame (of sword); enchantments

A term primarily meaning flame, most famously in Genesis 3:24 where a flaming, whirling sword guards the way to the tree of life. However, in Exodus 7:11, the same Hebrew form appears in a phrase traditionally translated 'their enchantments' or 'secret arts,' used by Pharaoh's magicians. This dual usage may reflect different roots or represent semantic extension from 'flame' to 'burning practice' (incantation).

(2×) Has two distinct uses. First, literal flame, as in 'the flame of the whirling sword' (Genesis 3:24), where cherubim guard Eden with a fiery rotating blade. Second, in Exodus 7:11, appears in a phrase about Egyptian magicians' enchantments or secret arts —possibly from a different root or metaphorically extended from 'flame' to describe magical burning or incantation. Cross-linguistic evidence shows this split: Spanish gives 'llama' (flame) vs. 'encantamientos' (enchantments). **GEOGRAPHY AND SPACE**

en: flame-of, with-their-enchantments | **es:** con-sus-encantamientos, llama-de | **fr:** avec-leur-enchantments, flamme-de | **de:** die-Flamme, mit-ihr-enchantments Gen 3:24; Exod 7:11

לְהַם H3859 *Prep-k / V-Hitpael-Prtcpl-mp* (2×)

swallow greedily, devour as dainties

A rare verb (appearing only in Hithpael participial form) describing greedy swallowing or devouring of food. Proverbs uses it twice in identical contexts—comparing a gossip's words to choice morsels that people 'swallow greedily,' going down into the innermost parts. The metaphor vividly captures how slander and gossip are eagerly consumed despite (or because of) their destructive nature.

(2×) To swallow greedily or devour as delicacies. Used metaphorically in Proverbs 18:8 and 26:22 (identical verses) where a talebearer's words are described as choice morsels that go down into the inner chambers of the belly. The Hithpael form suggests reflexive or intensive action—'making oneself swallow' or 'devouring eagerly.' Spanish 'bocados deliciosos' (delicious morsels) captures the ironic appeal of gossip as forbidden dainty. **SWALLOWING AND DEVOURING**

en: are-like-delicacies, like-dainties | **es:** como-bocados-deliciosos | **fr:** comme- | **de:** [כמתלהמים] Prov 18:8; Prov 26:22

לָהֵן H3860 *Conj* (3×)

therefore, on this account (rare particle)

A rare particle meaning 'therefore' or 'on this account,' appearing in Ruth and possibly Job. In Ruth 1:13, Naomi uses it twice in her bitter rhetorical questions: would you wait for sons to grow up? Would you remain unmarried for them? Therefore (לָהֵן) her daughters-in-law should not suffer on her account. The particle may be Hebrew or borrowed from Aramaic, showing linguistic fluidity in late texts.

(3×) Ruth 1:13 (×2) has Naomi reasoning: 'Would you therefore (לָהֵן) wait...would you therefore (לָהֵן) refrain from marrying?' The particle introduces the consequence or implication of her rhetorical questions—the unreasonableness of expecting them to wait. Job 30:24 is debated; some read לָהֵן 'to them,' while others see textual difficulty. The form matches Aramaic לָהֵן (Dan 2:6, 9; 4:24), suggesting either borrowing or shared Semitic root. Translations often render 'for them/to them' or 'therefore': Spanish 'acaso a ellos,' German 'zu wenn/etwa.' **PRONOUNS AND MIXED**

en: for-them, to-them | **es:** a-ellos, acaso-a-ellos | **fr:** pour-eux, להן | **de:** etwa, zu-wenn Ruth 1:13; Job 30:24

לָהֵן H3861 *Conj* (8×)

Aramaic conjunction: except, but, however; occasionally inferential 'therefore'

An Aramaic conjunction found exclusively in Daniel and Ezra, functioning as a logical hinge in royal decrees and theological argument. Its core force is restrictive – 'except' or 'unless' – as when the Chaldeans protest that 'no one can reveal the king's matter except the gods' (Dan 2:11). It also serves as an adversative 'but' (Dan 2:30; Ezra 5:12), and in Daniel 4:27 stretches toward an inferential 'therefore.' Arabic lākin ('but') and Hebrew ki ʾim ('except') are its closest functional parallels, and the German rendering 'deshalb' for the inferential use confirms the logical-conclusion nuance.

1. except, unless (restrictive particle) (5×) Restrictive particle meaning 'except' or 'unless,' introducing an exception to a preceding negative statement. Five of eight occurrences belong here, all in Daniel's court narratives: 'no one can show it except the gods' (Dan 2:11), 'they could find no ground for complaint except concerning his God' (Dan 6:5). Arabic illa and Spanish 'excepto' / 'a-menos-que' mirror this restrictive function precisely. **CONJUNCTIONS AND CONTRAST**

en: except, unless | **es:** a-menos-que, excepto | **fr:** à-elles | **de:** deshalb Dan 2:11; Dan 3:28; Dan 6:5; Dan 6:7; Dan 6:12

2. but, however (adversative particle) (2×) Adversative particle meaning 'but' or 'however,' introducing a contrast without a preceding negative. In Dan 2:30 it pivots from denial ('not because of any wisdom in me') to purpose ('but so that the interpretation might be made known'). Ezra 5:12 uses it similarly: 'but because our fathers provoked God.' Spanish 'sino' and 'Pero' capture the corrective and contrastive nuances respectively. **CONJUNCTIONS AND CONTRAST**

en: but | **es:** Pero, sino | **fr:** [להן], à-elles | **de:** deshalb, zu-wenn Ezra 5:12; Dan 2:30

3. therefore (inferential particle) (1×) Inferential particle meaning 'therefore' or 'for this reason,' drawing a logical conclusion. Attested only in Dan 4:27 where Daniel urges Nebuchadnezzar: 'Therefore, O king, let my counsel be acceptable to you.' Spanish 'por-tanto' and German 'deshalb' confirm the causal-inferential reading, a natural pragmatic extension from adversative contrast to logical consequence. **THEREFORE PARTICLES**

en: therefore | **es:** por-tanto | **fr:** à-elles | **de:** deshalb Dan 4:27

לַהֲקָה H3862 *N-fsc* (1×)

band, company, assembly (possibly transposed form of קְהִלָּה)

This word denotes a band or company of people, appearing only in 1 Samuel 19:20 to describe "the company of the prophets." Ancient versions (Septuagint, Peshitta, Targum, Aquila, Symm) all render it

as a band or assembly. Scholars suggest it may be a transposed form of קְהִלָּה (assembly), explaining its rarity. The context describes the prophetic community gathered under Samuel's leadership at Ramah, where Saul's messengers encountered them prophesying.

(1×) The sole occurrence in 1 Samuel 19:20 describes "the company of the prophets" assembled and prophesying with Samuel presiding. Spanish "grupo-de" (group of) and French/German "company-of" all emphasize the collective nature. This organized prophetic community became so spirit-filled that Saul's messengers and eventually Saul himself were overcome and began prophesying. **GEOGRAPHY AND SPACE**

en: company-of | **es:** grupo-de | **fr:** company-de | **de:** company-von 1Sam 19:20

לוּ H3863 *Prep* (23×)

If only, would that; also conditional 'if' for counterfactual situations; rarely negative or dubitative.

Lu is a small but emotionally charged particle that carries the weight of unfulfilled longing and unrealized possibility. Its primary force is optative — 'if only,' 'would that' — giving voice to some of Scripture's most poignant wishes: Abraham's plea 'O that Ishmael might live before you!' (Gen 17:18) and Israel's bitter cry in the wilderness, 'Would that we had died in Egypt!' (Num 14:2). In its conditional use, lu introduces counterfactual scenarios that never materialized: 'if they had been wise, they would understand' (Deut 32:29). The Arabic cognate law functions identically as both optative and counterfactual conditional, confirming this dual function is ancient Semitic inheritance rather than a Hebrew innovation. French and German translations reveal the tension translators feel: rendering the same particle as ojalá/si-seulement ('if only') in wishes but si/wenn ('if') in hypotheticals.

1. if only, would that (14×) Optative particle expressing unfulfilled wish or longing — 14 occurrences, the dominant sense. Covers Abraham's prayer for Ishmael (Gen 17:18), the Israelites' death-wish in the wilderness (Num 14:2, twice), and Moses' lament 'Oh that they were wise!' (Deut 32:29 in some readings). The emotional register ranges from desperate yearning to resigned regret. Spanish ojalá (from Arabic inshallah) and French si-seulement both deploy dedicated wish-particles, while the Hebrew particle itself carries no verb — the desire lives entirely in the syntax of what follows. **CONDITIONAL PARTICLES**

en: If-only, Oh-that, and-if-only | **es:** Oh-que, Ojalá-, Si | **fr:** [לוא], en-effet, et-si-seulement | **de:** [לוא], doch, ihm Gen 17:18; Gen 23:13; Gen 30:34; Num 14:2

2. if (conditional) (7×) Conditional particle introducing counterfactual or hypothetical protasis — 7 occurrences. States what would have been the case under conditions that did not obtain: 'If the LORD had desired to kill us, he would not have accepted our offering' (Judg 13:23); 'If my brothers were still alive, I would not kill you' (Judg 8:19). The protasis takes a perfect verb, and the apodosis typically carries a negative or imperfect. Arabic law with past tense maps exactly onto this pattern, as does German wenn with subjunctive, confirming the counterfactual frame. **CONDITIONAL PARTICLES**

en: (and-even-if), (if), if | **es:** (si), (y-si), Si | **fr:** (and-même-if), (if), si | **de:** [לו], ihm, wenn Judg 8:19; Judg 13:23; 2Sam 18:12; 2Sam 19:6; Job 16:4

3. not (negative) (1×) Negative sense 'not' — a single disputed occurrence at Job 9:33 where lu may function as a negator: 'there is not an arbiter between us.' Some grammarians treat this as a variant of lo ('not') rather than a separate sense of lu, and the French rendering si-seulement suggests translators themselves were uncertain. The Joban context, rich in rare and archaic particles, may preserve an older Semitic negative usage that Arabic law occasionally exhibits. **NEGATION PARTICLES**

en: not | **es:** No | **fr:** si-seulement | **de:** nicht Job 9:33

4. perhaps, possibly (1×) Dubitative particle expressing possibility — a single occurrence at Gen 50:15 where Joseph's brothers fear 'perhaps Joseph will hate us.' The shift from wish to apprehension is subtle: the same particle that elsewhere expresses longing here introduces anxious possibility. Spanish quizá and German vielleicht both select dedicated 'perhaps' vocabulary, while French peut-être confirms the probabilistic rather than optative reading. This marginal sense may represent lu at the far edge of its irrealis semantic range. **HAPPENING AND CHANCE**

en: perhaps | **es:** quizá | **fr:** peut-être | **de:** vielleicht Gen 50:15

לוּב H3864 *Conj-w* (4×)

Libyans, people of North Africa west of Egypt, allied with Egypt and Cush

The Lubim or Libyans were a people inhabiting North Africa west of Egypt, frequently mentioned alongside Put (Somalia/Punt) and Cush (Ethiopia/Nubia) as Egypt's military allies. Chronicles records Libyan forces among the vast armies that Egypt's pharaohs brought against Judah. Nahum lists Libya among the allies who failed to save Thebes from conquest. They are probably the same as the Lehabim in Genesis' Table of Nations, showing a people group descended from Mizraim (Egypt).

(4×) Libyans appear as military allies in prophetic and historical texts. Shishak invaded Judah with an army including 'Lubim' alongside Sukkiim and Cushites (2Chr 12:3). Asa faced a vast Ethiopian army with 'Lubim' among their forces (2Chr 16:8). Daniel prophesies that the king of the north will control 'the Lubim' along with Egypt and Cushites (Dan 11:43). Nahum reminds Nineveh that even Thebes fell despite her allies including 'Lub' and Put (Nah 3:9). The Septuagint renders it Libues or Libuōn, while Spanish libios, French Libyens, and German variations preserve the ethnic designation. **PERSONAL NAMES**

en: Libyans, and-Lubim, and-Luvim | **es:** libios, y-Libia, y-libios | **fr:** [והלובים], [לובים], et-Libyens | **de:** [והלובים], [ולבים], [ולובים] 2Chr 12:3; 2Chr 16:8; Dan 11:43; Nah 3:9

לוּד H3865 *Conj-w / N-proper-ms* (5×)

Lud; a Semitic people descended from Shem, and separately a North African people (Ludim) descended from Mizraim.

A proper name designating two distinct peoples in the Table of Nations. First, Lud appears as a son of Shem alongside Arpachshad and Aram (Gen 10:22 = 1 Chr 1:17), traditionally identified with Lydia in western Anatolia (Assyrian Luddu). Second, a separate African Lud emerges as warriors alongside Cush and Put in prophetic oracles (Ezek 27:10; 30:5; Isa 66:19), renowned as skilled archers and mercenaries. The dual identity creates a persistent puzzle in biblical geography. Spanish 'y Lud' and French 'et Lud' both preserve the conjunctive formula that links this people to its genealogical or military context.

(5×) The ethnic and geographic name Lud, appearing in two distinct genealogical contexts. As a son of Shem (Gen 10:22 = 1 Chr 1:17), Lud is traditionally identified with Lydia in western Asia Minor, corresponding to Assyrian Luddu. In the prophetic oracles (Ezek 27:10; 30:5; Isa 66:19), Lud appears among African warrior peoples alongside Cush and Put, likely a distinct group from the Semitic Lud. The conjunctive formula 'and Lud' (Spanish 'y Lud,' French 'et Lud') places them consistently as one member of a larger ethnic catalogue, whether Semitic or Hamitic. **PERSONAL NAMES**

en: and-Lud | **es:** y-Lud | **fr:** [ולוד], et-Lud | **de:** [ולוד], und-Lud Gen 10:22; 1Chr 1:17; Isa 66:19; Ezek 27:10; Ezek 30:5

לוּד H3866 *Conj-w / N-proper-mp* (4×)

Lud/Ludim: (1) Lydia in Asia Minor, son of Shem; (2) an African people, son of Mizraim, possibly conflated

Lud appears as both a son of Shem (representing Lydia in Asia Minor) and Ludim as a son of Mizraim/Egypt (representing an African people), creating scholarly debate about whether these are the same people or distinct groups. The Asian Lud appears in genealogies alongside Aram and Arphaxad, clearly Lydians of Anatolia. But prophetic texts place Lud/Ludim in Africa alongside Put and Cush, suggesting a North African people. Some scholars propose textual confusion, suggesting Jeremiah's 'Ludim' should read 'Lubim' (Libyans) as the Septuagint does.

(4×) Lud son of Shem appears in the Table of Nations (Gen 10:22 = 1Chr 1:17), representing Lydia. But Ludim son of Mizraim appears as an African descendant (Gen 10:13 = 1Chr 1:11, with Ketiv-Qere variants). Isaiah places Lud in Africa with Tarshish and Put (Isa 66:19), Ezekiel lists Persia, Lud, and Put as Tyre's mercenaries (Ezek 27:10) and among Egypt's allies (Ezek 30:5). Jeremiah's 'Ludim' alongside Cush and Put (Jer 46:9) may be a scribal error for Lubim, as Septuagint Ludoi/Ludiei suggests. Spanish Ludím, French Ludim, German Ludim preserve the name, while some scholars note the African-Asian confusion in brackets. **PERSONAL NAMES**

en: (Ludim), Ludim, [K: Ludiyim] | **es:** (Ludim), Ludím, [Ludim] | **fr:** Ludim, [לודיים], [לודיים] | **de:** [ולודים], [לודיים], [לודים] Gen 10:13; 1Chr 1:11; Jer 46:9

לָוָה H3867a *Conj-w / V-Nifal-ConjPerf-3cp* (12×)

To join oneself to, attach to (Nifal); to accompany, escort (Qal)

The verb לָוָה expresses the act of binding oneself to another person or group. In its Nifal (reflexive-passive) form, which accounts for nearly all occurrences, it describes joining or attaching oneself — Levi's name is explained by Leah's hope that her husband would now 'be joined to' her (Gen 29:34), and foreigners 'join themselves to' the LORD (Isa 56:3, 6). The name Levi itself likely derives from this root. A single Qal occurrence in Ecclesiastes 8:15 uses the verb transitively to mean 'accompany' — joy will accompany a person through life's labors.

1. join oneself to, attach to (11×) The Nifal reflexive sense: to join oneself to, to attach to, to become a companion of. This covers all eleven Nifal occurrences spanning the Pentateuch through the Writings. Genesis 29:34 provides the foundational etymology — Leah names her son Levi (לֵוִי) saying 'now my husband will be joined (yillaveh) to me.' Numbers 18:2, 4 describe the Levites being joined to Aaron for service, playing on the same etymological link. Isaiah 14:1 and 56:3, 6 extend the concept to foreigners joining themselves to Israel and to the LORD. Spanish 'se unirán' ('they will join themselves') and English 'shall join' consistently confirm the reflexive attachment meaning. Esther 9:27 uses it of gentiles who allied themselves with the Jews in observing Purim. **CLINGING AND JOINING**

en: and-join-yourselves, and-shall-join, and-they-shall-join | **es:** Y-se-unirán, el-que-se-une, los-que-se-unen | **fr:** –joindre, [הנלוה], [הנלוים] | **de:** [הנלוה], [הנלוים], [ונלוה] Gen 29:34; Num 18:2; Num 18:4; Esth 9:27; Ps 83:8

2. accompany, escort (1×) The Qal active transitive sense: to accompany or escort, appearing only in Ecclesiastes 8:15 with a pronominal suffix (yilvennū, 'will accompany him'). The Preacher commends joy because it will accompany a person through their toil under the sun. This differs from the Nifal in voice (active vs. reflexive) and syntax (transitive with a direct object vs. joining 'to' with a preposition). Spanish 'lo acompañará' and English 'will accompany him' both capture the companionship-in-motion nuance absent from the more static Nifal attachment. **STRIKING AND REFERENCE**

en: will-accompany-him | **es:** lo-acompañará | **fr:** ילונו | **de:** [ילונו] Eccl 8:15

לָוָה H3867b *V-Hifil-Prtcpl-msc* (14×)

To lend or borrow; in the Hifil, to extend a loan to someone; in the Qal, to take on a loan from another.

A verb at the heart of Israel's economic ethics, covering both sides of the lending transaction depending on its stem. In the Hifil ('to lend'), it describes the gracious act of providing resources to the needy — as in Psalm 37:26, where the righteous person is always lending generously. In the Qal ('to borrow'), it captures the vulnerability of the debtor, memorably expressed in Proverbs 22:7: 'the borrower is servant to the lender.' Spanish translations helpfully distinguish the two poles: 'prestar' for lending versus 'tomar prestado' for borrowing, mirroring the Hebrew stem distinction perfectly.

1. to lend (9×) The Hifil causative sense: to lend, to extend a loan to another person. Exodus 22:25 sets the ethical baseline — lending money to the poor without interest. Psalm 37:26 portrays the righteous as one who is continually lending (malveh). French 'prêter' and Spanish 'prestarás' both capture this active, generous provision of resources. The distinction between lending and borrowing maps cleanly onto the Hifil/Qal stem alternation. **LENDING LOANS**

en: and-lending, and-you-lend, as-the-lender | **es:** El-que-presta-a, como-el-que-presta, le-prestarás | **fr:** [כמלוה], et-de-s'attacher, et-tu-prêter | **de:** [כמלוה], [מלוה], du-leihen Exod 22:25; Deut 28:12; Deut 28:44; Ps 37:26

2. to borrow (5×) The Qal base sense: to borrow, to take on a loan from another. Proverbs 22:7 warns that the borrower (loveh) becomes servant to the lender, while Isaiah 24:2 uses the pair 'as the lender, so the borrower' to describe social leveling in judgment. Spanish 'toma prestado' and French 'emprunter' consistently render this passive-recipient side of the transaction. Nehemiah 5:4 records the people borrowing money to pay the king's tax — a concrete economic hardship. **LENDING LOANS**

en: borrow, borrower, borrows | **es:** Toma-prestado, como-el-que-toma-prestado, el-que-toma-prestado | **fr:** [כלוה], [לוינו], emprunter | **de:** [כלוה], [לוה], [לוינו] Deut 28:12; Neh 5:4; Ps 37:21; Prov 22:7; Isa 24:2

לוּז H3868 *Conj-w / V-Nifal-Prtcpl-msc* (6×)

To turn aside, depart; figuratively, to be devious, crooked, or perverse in one's ways.

A poetic verb found almost exclusively in Wisdom Literature, carrying two related meanings: literally 'to turn aside or depart' and figuratively 'to be devious or crooked.' The Niphal participle naloz functions almost as an adjective meaning 'perverse' or 'devious' – applied to people whose paths are crooked (Prov 2:15), to one who despises the LORD (Prov 3:32; 14:2), and to a crooked course of action (Isa 30:12). The Qal and Hiphil forms in Proverbs 3:21 and 4:21 preserve the literal sense: 'let them not depart from your eyes.' Spanish perverso and French se detourner capture the moral and spatial dimensions respectively.

turn aside, be devious (6×) To turn aside or be devious, with the literal sense of departure shading into moral crookedness. In Proverbs 3:21 and 4:21 (Qal/Hiphil), the verb means simply 'to depart' – wisdom and understanding should not slip away from one's sight. But the Niphal participle naloz consistently carries moral weight: the perverse whose paths are crooked (Prov 2:15), the devious person who is an abomination to the LORD (Prov 3:32), the one who despises God by walking crookedly (Prov 14:2), and the crooked course of action rejected in Isaiah 30:12. Spanish perverso and desviados capture the moral dimension, while French se detourner preserves the spatial metaphor of turning away from the straight path. **WITHDRAWAL AND APOSTASY**

en: and-devious, and-perverseness, but-he-who-is-devious | **es:** es-el-perverso, se-aparten, y-desviados | **fr:** [ונלוז], et-se-détourner, se-détourner | **de:** [ונלוז], [ונלוזים], [ילוז] Prov 2:15; Prov 3:21; Prov 3:32; Prov 4:21; Prov 14:2

לוּז H3869 *Conj-w / N-ms* (1×)

almond tree, almond wood (valued for Jacob's breeding strategy)

This term refers to the almond tree or its wood, appearing in Genesis 30:37 where Jacob uses almond rods in his breeding strategy. The word is common in later Hebrew and Aramaic, and was borrowed into Arabic. The almond was valued both for its early blossoming (hence its use symbolically elsewhere) and its white wood. Jacob strips the bark from fresh almond branches along with poplar and plane trees, creating white streaks to influence the coloring of Laban's flocks.

(1×) Genesis 30:37 lists the almond among three types of fresh wood Jacob used for his breeding experiment. Spanish "de-almendro" (of almond tree), French "amande" (almond), and German "Mandelbaum" (almond tree) all recognize the species. The white inner wood revealed by stripping the bark may have contributed to Jacob's color-breeding scheme. **OAK TEREBINTH TREE**

en: and-almond | **es:** y-de-almendro | **fr:** et-amande | **de:** und-Mandelbaum Gen 30:37

לוּז H3870 *Prep-b / N-proper-fs* (8×)

Luz; the ancient Canaanite city renamed Bethel after Jacob's vision, and a second city built by a Hittite exile.

A place name identifying the Canaanite city where Jacob slept and

dreamed of the heavenly ladder, afterward renaming it Bethel, 'house of God' (Gen 28:19; 35:6; 48:3). The name Luz appears in boundary descriptions of Ephraim and Benjamin (Josh 16:2; 18:13) and in the narrative of a man from the original Luz who built a new city of the same name in Hittite territory (Judg 1:26). The Septuagint renders it Louza. Spanish transliterates as Luz, while French and German preserve the same form, reflecting the name's transparency across languages.

Luz (Canaanite city, later Bethel) (8×) The Canaanite toponym for the city later called Bethel, and a second settlement founded by a refugee from the original. Jacob arrived at Luz, encountered God in a dream, and renamed it Bethel (Gen 28:19; confirmed in 35:6 and 48:3). In tribal boundary lists, Luz/Bethel marks the border between Ephraim and Benjamin (Josh 16:2; 18:13). Judges 1:23–26 records how a man from Luz, spared during the Israelite conquest, went into Hittite territory and built a new city called Luz. Spanish a-Luz and en-Luz, French Luz, and German Lus all preserve the ancient name with minimal adaptation. **PERSONAL NAMES**

en: Luz, Luz-ward, Luzah | **es:** Luz, a-Luz, en-Luz | **fr:** Luz, Luz-garde, Luzah | **de:** Lus, Luz, Luzah Gen 28:19; Gen 35:6; Gen 48:3; Josh 16:2; Josh 18:13

לוּחַ H3871 *N-mp* (43×)

Tablet (esp. the stone tablets of the covenant) or board/plank used in construction and shipbuilding.

Most famously, this word denotes the stone tablets on which God inscribed the Ten Commandments – 'tablets of the covenant' (Deut 9:9, 11) or 'tablets of stone' (Exod 24:12; 31:18). The word appears some thirty-plus times in Exodus and Deuteronomy for these inscribed slabs. Spanish 'tablas,' French 'tables,' and German 'Tafeln' all preserve the flat writing-surface sense. Beyond the covenant tablets, the same word extends to any flat board or plank: the hollow boards of the altar (Exod 27:8; 38:7), the decorative panels of Solomon's stands (1 Kgs 7:36), cedar planks used as a metaphor for the beloved (Song 8:9), and the ship-planks of Tyre's vessels (Ezek 27:5). Proverbs and Jeremiah also use 'tablet' figuratively for the human heart as a writing surface (Prov 3:3; 7:3; Jer 17:1).

1. tablet for writing (38×) A flat tablet for writing, especially the stone tablets bearing the Decalogue. Dominates usage in Exodus (24:12; 31:18; 32:15-16, 19; 34:1-4, 28-29) and Deuteronomy (4:13; 5:22; 9:9-17; 10:1-5). Also used metaphorically of the heart as a writing surface (Prov 3:3; 7:3; Jer 17:1) and of a prophet's tablet for public display (Isa 30:8; Hab 2:2). Spanish 'tablas de,' French 'tables de,' and German 'Tafeln von' consistently convey inscribed slabs. **GEOGRAPHY AND SPACE**

en: tablets, tablets-of | **es:** las-tablas-de, tablas, tablas-de | **fr:** tables, tables-de, tablets | **de:** Tafeln-von, tablets, tablets-von Exod 24:12; Exod 31:18; Exod 32:15

2. board or plank (5×) A flat board, plank, or plate used in construction or shipbuilding. The altar is made with hollow boards (Exod 27:8; 38:7), Solomon's stands have engraved panels (1 Kgs 7:36), the beloved is likened to a cedar plank (Song 8:9), and Tyre's ships are built of double-planked boards (Ezek 27:5). Spanish 'tablones/placas,' French 'planches,' and English 'planks/boards' differentiate this structural sense from the inscriptional one. **GEOGRAPHY AND SPACE**

en: board-of, boards, planks | **es:** las-placas-de, los-tablones, tabla-de | **fr:** le-plates-de, planches, table | **de:** Bretter, [לוח], [לחתים] Exod 27:8; Exod 38:7; 1Kgs 7:36; Song 8:9; Ezek 27:5

לוּחִית H3872 *Art / N-proper-fs* (3×)

Luhith, a town in Moab known for its ascent

A Moabite settlement mentioned in oracles against Moab, known for 'the ascent of Luhith'—probably a steep climb or pass. Both Isaiah and Jeremiah describe weeping on this ascent as fugitives flee destruction, suggesting it was a key escape route from Moabite territory, perhaps leading toward Edom. The repetition in both prophets may indicate a traditional oracle formula or well-known geographical feature associated with Moab's vulnerability.

(3×) Isaiah 15:5 and Jeremiah 48:5 share nearly identical phrasing: 'on the ascent of Luhith' (מַעֲלֵה הַלּוּחִית/הַלֻּחִית) weeping will ascend. The image of refugees climbing this slope with weeping captures Moab's desperate flight. Jeremiah 48:5 has a ketiv-qere variation (הַלֻּחִית/הַלּוּחִית), showing minor scribal differences. The site lay south of the Arnon River; exact location unknown, though some identify it with modern Khirbet el-Medeineh. Translations transliterate: Spanish Lujit/Luhit, preserving the proper noun. **PERSONAL NAMES**

en: (Luchit), [ketiv:Luchit], the-Luhith | **es:** Luhit, Lujit, [kethiv] | **fr:** [(הלוחית)], [[הלחות]], [הלוחית] | **de:** [(הלוחית)], [[הלחות]], [הלוחית] Isa 15:5; Jer 48:5

לוּחֵשׁ H3873 *Art / N-proper-ms* (2×)

Hallohesh, a leader in Nehemiah's Jerusalem

The name of a Jewish leader during Nehemiah's governorship, appearing with the definite article as 'the Hallohesh.' He served as a district ruler who helped rebuild Jerusalem's walls (Nehemiah 3:12) and later sealed the covenant (10:24). The name likely means 'the whisperer' or 'the charmer,' possibly reflecting an ancestral occupation or characteristic.

(2×) A proper name (always with definite article) of a civic and religious leader in post-exilic Jerusalem. In Nehemiah 3:12, Hallohesh is identified as ruler of half the district of Jerusalem, actively participating in wall reconstruction. In 10:24, he appears among those sealing the covenant. The consistent use of the article suggests it may be a title or nickname that became a proper name. **PROPER NAMES (PERSONAL)**

en: Hallohesh | **es:** Halohes, Halohés | **fr:** [הלוחש] | **de:** [הלוחש] Neh 3:12; Neh 10:24

לוּט H3874 *Conj-w / V-Hifil-ConsecImperf-3ms* (3×)

to wrap, envelop, cover closely

A verb meaning to wrap tightly or envelop, used both literally and figuratively. Goliath's sword is wrapped in a cloth for safekeeping. Elijah wraps his face in his mantle when encountering God's presence—a gesture of reverence or awe. Isaiah employs it metaphorically for the veil of mourning or spiritual blindness that covers the nations. The root conveys close, concealing covering.

(3×) First Samuel 21:10 [Eng. 21:9] describes Goliath's sword 'wrapped in a cloth' (לוּטָה בַשִּׂמְלָה), stored behind the ephod. First Kings 19:13 recounts Elijah wrapping his face in his cloak (וַיָּלֶט פָּנָיו בְּאַדַּרְתּוֹ) when he hears God's still, small voice. Isaiah 25:7 speaks of 'the surface of the covering that covers over all peoples' (הַלּוֹט הַלּוֹט עַל־כָּל־הָעַמִּים), a double participle emphasizing the enveloping action. Translations: Spanish 'envuelta/cubrió,' French 'enveloppa,' capturing the wrapping motion. **ASCENDING MOVEMENT**

en: and-wrapped, that-covers, wrapped | **es:** el-velo, envuelta, y-cubrió | **fr:** [הלוט], enveloppa, et-enveloppa | **de:** [הלוט], und-wrapped, wrapped 1Sam 21:10; 1Kgs 19:13; Isa 25:7

לוֹט H3875 *Art / V-Qal-Prtcpl-ms* (1×)

covering, veil, envelope (that which conceals or shrouds)

This noun denotes a covering or veil, appearing in Isaiah 25:7 in a vision of God removing the covering that is cast over all peoples. The context speaks of God destroying "the veil that veils all peoples," likely referring to spiritual blindness or the shadow of death. Spanish "el velo" (the veil) directly captures this sense of concealment. The passage promises eschatological unveiling when God will remove what obscures understanding.

(1×) Isaiah 25:7 speaks prophetically of God destroying "the covering" that shrouds all nations. Spanish renders this as "el velo" (the veil), emphasizing the concealing function. This appears in a context promising the removal of death and tears, suggesting the covering represents mortality, ignorance, or separation from God that will ultimately be removed. **GEOGRAPHY AND SPACE**

en: of-the-covering | **es:** el-velo | **fr:** [הלוט] | **de:** [הלוט] Isa 25:7

לוֹט H3876 *Conj-w / N-proper-ms* (33×)

Lot — Abraham's nephew who chose Sodom's plain, ancestor of Moab and Ammon

Lot is the proper name of Abraham's nephew, son of Haran, who accompanied his uncle from Ur to Canaan. His 33 occurrences concentrate in Genesis 11-19, tracing an arc from family solidarity to catastrophic separation. When the herdsmen of Abraham and Lot quarreled, Lot chose the well-watered Jordan plain 'like the garden of YHWH' — a fateful decision that placed him in Sodom (Gen 13:10-12). He was captured in the battle of the four kings and rescued by Abraham (Gen 14:12-16), then dramatically delivered from Sodom's destruction while his wife looked back and became a pillar of salt (Gen 19:1-26). His daughters' desperate act in the cave produced Moab and Ben-Ammi, ancestors of Israel's eastern neighbors (Gen 19:30-38). Deuteronomy references 'the sons of Lot' as Moabites and Ammonites whose territory Israel must not seize (Deut 2:9, 19). Psalm 83:9 names Lot's descendants among hostile nations.

Lot (33×) The personal name of Abraham's nephew, whose narrative arc in Genesis 11-19 moves from accompaniment to separation, captivity, rescue, and escape from Sodom's destruction. His choice of the Jordan plain (Gen 13:10-12), rescue by Abraham (Gen 14:12-16), and deliverance from Sodom (Gen 19:1-26) define him. Deuteronomy 2:9, 19 and Psalm 83:9 reference his descendants, the Moabites and Ammonites. **PROPER NAMES (PERSONAL)**

en: Lot | **es:** Lot | **fr:** Lot | **de:** Lot, Lots Gen 11:27; Gen 11:31; Gen 12:4; Gen 12:5; Gen 13:1

לוֹטָן H3877 *N-proper-ms* (7×)

Lotan – a Horite clan chief, son of Seir and ancestor of Edomite clans

Lotan is the proper name of a Horite chieftain listed among the sons of Seir in the genealogies of Edom (Gen 36:20, 22, 29; 1 Chr 1:38-39). He is identified as the father of Hori and Hemam (or Homam in Chronicles), and he is called an alluf ('chief') of the Horites – the pre-Edomite inhabitants of the hill country of Seir. His sister Timna became a concubine of Esau's son Eliphaz and mother of Amalek (Gen 36:22, 12). The Septuagint renders the name as Lotan (Lambda-omega-tau-alpha-nu), and all target languages – Spanish, French, German, English – preserve the name unchanged, confirming its status as a straightforward proper noun with no translatable semantic content.

(7×) The proper name of a Horite clan leader, firstborn among the sons of Seir, enumerated in the genealogy of Edom's pre-Israelite inhabitants (Gen 36:20, 22, 29; 1 Chr 1:38-39). Lotan's sons were Hori and Hemam, and his sister Timna became ancestress of the Amalekites through Eliphaz. The Septuagint renders the name consistently as Lotan, and every target language – Spanish Lotan, French Lotan/Lothan, German Lotan – preserves it without alteration, confirming a single proper-noun sense with no polysemy. **PROPER NAMES (PERSONAL)**

en: Lotan | **es:** Lotan | **fr:** Lotan, Lothan | **de:** Lotan, Lotans, [לוטן] Gen 36:20; Gen 36:22; Gen 36:29; 1Chr 1:38

לֵוִי H3878 *Conj-w / N-proper-ms* (64×)

Levi – third son of Jacob and Leah; the priestly tribe descended from him

Levi is the proper name of the third son born to Jacob and Leah, explained by the folk etymology 'now my husband will be joined to me' (Gen 29:34, playing on the root lwh, 'to join'). The name serves double duty: it refers to the patriarch himself – notably in the violent episode at Shechem (Gen 34:25-30) – and to the entire tribe that bore his name, which was set apart for priestly service. Numbers 18:2-4 exploits the name's etymology in a wordplay associating the Levites with 'attendants upon' Aaron. With 64 occurrences, every target language preserves the name unchanged: Spanish Levi, French Levi, German Levi.

Levi (patriarch and tribe) (64×) The proper name of Jacob's third son by Leah (Gen 29:34) and the tribe descended from him, set apart for cultic service. The etymology in Genesis connects the name to the root lwh ('to join'), expressing Leah's hope that her husband would finally attach himself to her. Numbers 18:2-4 makes a priestly wordplay on this same root. Spanish Levi, French Levi, and German Levi all preserve the name identically, confirming a single proper-noun sense across all 64 occurrences with no polysemy. **LEVI TRIBE NAME**

en: Levi | **es:** Levi, Leví | **fr:** Lévi | **de:** Levi, Levis Gen 29:34; Gen 34:25; Gen 34:30; Gen 35:23; Gen 46:11

לֵוָי H3879 *Conj-w / N-proper-ms* (4×)

Levites (Aramaic plural), descendants of Levi serving in temple worship

This Aramaic plural form designates the Levites, the tribe descended from Levi who were set apart for service in Israel's sanctuary. The term appears in Ezra's Aramaic documents describing the temple restoration and worship under Persian authorization. These passages consistently pair 'the priests and the Levites,' maintaining the distinction between the two groups of sacred ministers—the Aaronic priests who offered sacrifices, and the broader Levitical clan who assisted in temple service, music, and teaching.

(4×) The Aramaic term appears four times in Ezra's official Persian correspondence. The Jews, priests, and Levites celebrated Passover together after completing the temple (Ezra 6:16). The priests and Levites were organized by divisions for God's service in Jerusalem (Ezra 6:18). King Artaxerxes' decree allowed any priests and Levites who wished to return to Jerusalem to do so (Ezra 7:13). The royal decree exempted priests and Levites from taxation (Ezra 7:24). The Ketiv-Qere variants show textual uncertainty about the precise Aramaic plural form. Spanish y-levitas, French et-Lévites, and German preserve the standard transliteration with conjunction markers. **LEVI TRIBE NAME**

en: and-Levites, and-the-Levites | **es:** y-a-los-levitas, y-levitas, y-los-levitas | **fr:** et-Lévites | **de:** [ולויא] Ezra 6:16; Ezra 6:18; Ezra 7:13; Ezra 7:24

לְוָיָה H3880 *N-fsc* (2×)

wreath of grace, garland

A poetic term for a wreath or garland, used figuratively in Proverbs to describe the honor and beauty that wisdom and parental instruction bestow. Paired with 'crown' or 'chains,' the imagery draws on ancient Near Eastern practices of adorning honored persons with wreaths. The phrase 'wreath of grace' appears twice, emphasizing how wisdom adorns the wise person with visible dignity and favor.

(2×) A wreath or garland, specifically in the construct phrase 'wreath of grace.' Found in Proverbs 1:9 (parental instruction as a graceful wreath for the head) and 4:9 (wisdom gives a beautiful crown). The term combines decorative imagery with moral instruction—following wisdom visibly adorns one's life as a wreath adorns the head. Spanish 'guirnalda' captures the ornamental aspect of this wisdom metaphor. **GEOGRAPHY AND SPACE**

en: a-wreath-of | **es:** guirnalda-de | **fr:** לויית | **de:** [לויית] Prov 1:9; Prov 4:9

לֵוִי H3881 *Prep-b / N-proper-mp* (286×)

Levite(s) — members of the tribe of Levi serving in Israel's worship, or the patriarch Levi himself

A gentilic adjective from the name Levi, used almost exclusively to designate the priestly-service tribe set apart for tabernacle and temple duties. Appearing 286 times, it spans the wilderness organization under Moses (Num 3–4), the Deuteronomic concern for Levites without inheritance (Deut 12:12, 14:27), the Chronicler's elaborate temple rosters, and Ezra-Nehemiah's postexilic reforms. In three rare instances (Num 26:58, 1 Chr 23:27, 27:17), the word refers not to the class but to the patriarch Levi himself. Every major translation tradition renders the class as 'Levites' (Spanish 'levitas,' French 'Lévites,' German 'Leviten'), preserving the tribal-functional identity.

1. Levites (priestly class) (283×) Members of the tribe of Levi in their cultic role — those set apart for service at the tabernacle and temple, distinct from (yet overlapping with) the Aaronic priesthood. With 283 occurrences this is the standard usage, appearing from Exodus 6:25 through Nehemiah's postexilic lists. Used both as singular collective (hallēwî, 'the Levite,' Deut 18:6) and plural (hallĕwiyyîm, 'the Levites,' Num 3:20). Cross-lingual renderings are remarkably uniform: 'los levitas,' 'les Lévites,' 'die Leviten' — all treating the term as a recognized institutional class designation. **PRIESTS AND PRIESTHOOD**

en: the-Levites | **es:** los-levitas, los-levítas | **fr:** le-Lévites | **de:** der-Leviten Exod 6:25; Exod 38:21; Lev 25:32; Lev 25:33

2. Levi (proper name) (3×) The patriarch Levi son of Jacob, or the tribe named directly after him rather than as a functional designation. Only 3 occurrences: Num 26:58 ('the families of Levi'), 1 Chr 23:27 ('the last words of David concerning the sons of Levi'), and 1 Chr 27:17 (an officer 'for Levi'). Here the multilingual evidence shifts to proper-name treatment: Spanish 'Leví,' French 'Lévi,' German 'Levi' — transliterated rather than translated as a class noun. **LEVI TRIBE NAME**

en: For-Levi, Levi | **es:** Leví, Para-Leví | **fr:** Lévi, zu-Lévi | **de:** Levi, fuer-Levi Num 26:58; 1Chr 23:27; 1Chr 27:17

לִוְיָתָן H3882 *N-ms* (6×)

Leviathan: a great sea creature (crocodile, whale); a mythological chaos-serpent defeated by God; an eschatological dragon.

Livyatan is one of the most evocative words in Hebrew Scripture — a creature that straddles the boundary between natural history and cosmic mythology. In Job 40:25-41:26, it appears to be a real animal, most likely the crocodile, described with awe-inspiring physical detail: armored scales, fiery breath, and invulnerability to human weapons. Psalm 104:26 places it in the sea as something God made 'to play in,' suggesting a whale or great sea creature. But in Job 3:8, Psalm 74:14, and Isaiah 27:1 the creature takes on mythological and eschatological dimensions — a multi-headed chaos dragon crushed by God at creation (Ps 74:14) or a 'twisting serpent' to be slain at the end of days (Isa 27:1). Spanish and French both simply transliterate as Leviatan/Leviathan, while German similarly borrows the name, acknowledging that no native word captures this fusion of zoology and myth.

1. Leviathan (3×) Leviathan as a specific mighty creature in theophanic and mythological contexts — the multi-headed chaos monster crushed by God (Ps 74:14, 'you crushed the heads of Leviathan'), the primordial dragon whose rousing terrifies creation (Job 3:8, 'those who curse the day, who are ready to rouse Leviathan'), and the awe-inspiring beast whom only God can subdue (Job 41:1). Spanish Leviatan, French Leviathan, and German Leviathan all transliterate, treating the name as irreducible. These passages share a tone of cosmic confrontation between divine power and chaotic monstrosity. **SEA MONSTERS DRAGONS**

en: Leviathan | **es:** Leviatán, a-Leviatán | **fr:** à-Léviathan, לויתן | **de:** Leviathan Job 3:8; Job 41:1; Ps 74:14

2. twisting (3×) Leviathan as a sea creature in creation-praise and eschatological prophecy — God's handiwork 'playing' in the ocean (Ps 104:26, where it appears alongside ships, suggesting a whale or great marine animal) and the 'twisting serpent, the fleeing serpent' of Isaiah 27:1, whom the LORD will punish with his great sword on the day of reckoning. Isaiah's double description — nachash bariach ('fleeing serpent') and nachash aqallaton ('twisting serpent') — maps onto ancient Near Eastern dragon imagery. Some translations render the Isaiah passage as 'Livyatan' to preserve the prophetic name, while others use 'serpent' or 'dragon,' reflecting the tension between natural and supernatural readings. **SEA MONSTERS DRAGONS**

en: Livyatan, serpent, twisting | **es:** Leviatán | **fr:** [לויתן], à-Léviathan | **de:** Livyatan, [לויתן] Ps 104:26; Isa 27:1

לוּל H3883 *Conj-w* (1×)

winding stairs, enclosed shaft with steps (architectural feature in Solomon's temple)

This term describes an architectural feature in Solomon's temple, likely winding stairs or an enclosed shaft containing steps. The phrase in 1 Kings 6:8 says "by winding stairs they would go up," describing access between the temple's stories. Mishnaic Hebrew uses this word for a winding passage or stairway. The Septuagint and Vulgate both render it as "winding stair." The exact construction remains somewhat uncertain, but all evidence points to a spiral or helical staircase.

(1×) First Kings 6:8 describes the temple's vertical circulation system: "and by winding stairs they would go up" to the middle and third stories. Spanish "escaleras de caracol" (spiral stairs) and German "winding stairs" preserve the sense of a curved or helical ascent. This architectural feature allowed access to the side chambers without disrupting the main sanctuary space. **BUILDING AND CONSTRUCTING**

en: and-by-winding-stairs | **es:** y-con-escaleras-de-caracol | **fr:** et-par-winding-stairs | **de:** und-bei-winding-stairs 1Kgs 6:8

לוּלֵא H3884 *Conj* (14×)

If not, unless, were it not that; a counterfactual conjunction introducing conditions contrary to fact.

A compound particle formed from lu ('if') and the negative le' (a dissimilated form of lo'), lule/lulei introduces hypothetical scenarios that did not actually occur, followed by what would have happened otherwise. Jacob warns Laban: 'unless the God of my father had been with me, you would have sent me away empty' (Gen 31:42). Samson taunts the Philistines: 'unless you had ploughed with my heifer, you would not have found my riddle' (Judg 14:18). The psalmist's broken-off cry in Psalm 27:13 – 'had I not believed...' – leaves the terrible alternative unspoken. Arabic lawla preserves the same construction.

if not, unless, were it not (counterfactual conjunction) (14×) A counterfactual conditional conjunction meaning 'if not, unless, were it not that,' introducing hypothetical situations contrary to fact. Key passages include Jacob's warning to Laban (Gen 31:42), the delayed Egypt journey (Gen 43:10), Samson's taunt (Judg 14:18), Abigail's intervention (1 Sam 25:34), and the psalmist's aposiopesis leaving the dire consequence unspoken (Ps 27:13). **NEGATION PARTICLES**

en: except, had-not, if-not | **es:** Si-no, si-no, si-no-fuera-por | **fr:** [לולי], sauf, si-ne-pas | **de:** [לולי], ausser, es-sei-denn Gen 31:42; Gen 43:10; Deut 32:27; Judg 14:18; 1Sam 25:34

לוּן H3885a *V-Qal-Imp-ms* (69×)

To lodge or spend the night; of things, to remain overnight; figuratively, to dwell or abide in a place.

Fundamentally a verb of nighttime hospitality: stopping somewhere to sleep before continuing a journey. Abraham's servant lodges with Laban's family (Gen 24:23-25), the Levite is urged to stay overnight in Gibeah (Judg 19:6-9), and Jacob sleeps at Bethel on his way to Haran (Gen 28:11). Beyond persons, the verb extends to things that must not remain overnight: sacrificial fat (Exod 23:18), a worker's wages (Lev 19:13), or an executed body (Deut 21:23). Spanish distinguishes the extended sense nicely, using 'pernoctar' for literal lodging but 'morar' for the more permanent dwelling found in Psalms and Job.

1. lodge overnight (49×) To spend the night at a location as a traveler or temporary guest, the core hospitality meaning. This is the most frequent sense, appearing in narrative contexts of journeying and receiving lodging. Spanish 'pernoctar/pasar la noche,' French 'passer la nuit,' and German 'übernachten' all center on the overnight stay. Key passages include Lot's invitation to the angels (Gen 19:2) and Jacob's night at Bethel (Gen 28:11). **NIGHT AND LODGING**

en: and-lodged, and-spend-the-night, and-spent-the-night | **es:** Pasad-la-noche, Y-pernoctaron, a-pasar-la-noche | **fr:** [וילינו], [ללון], et-ils-lodged | **de:** [ללון], spend-der-Nacht, um-zu-übernachten Gen 19:2; Gen 24:23; Gen 24:25; Gen 24:54

2. remain overnight (12×) Of inanimate things or abstract qualities remaining through the night or persisting until morning. Applied

to sacrificial fat that must not stay until morning (Exod 23:18; 34:25), wages that must not remain overnight with the employer (Lev 19:13), and a hanged body that must be buried before nightfall (Deut 21:23). Spanish 'permanecerá' and German 'bleiben' (remain) shift away from lodging vocabulary, highlighting the 'not be left over' nuance. NIGHT AND LODGING

en: does-remain, has-lodged, let-remain-overnight | **es:** pasará-la-noche, pasó-noche, permanecerá | **fr:** –rester-overnight, devra-remain-overnight, fera-loge | **de:** lass-bleiben-overnight, soll-bleiben-overnight, tut-bleiben Exod 23:18; Exod 34:25; Lev 19:13; Deut 16:4; Deut 21:23

3. dwell, abide (8×) Extended or figurative dwelling, going beyond a single night to indicate habitual residence or enduring presence. In wisdom and poetic literature, the verb describes the soul abiding in prosperity (Ps 25:13), weeping lodging for the night but joy coming in the morning (Ps 30:5), and error dwelling with a person (Job 19:4). Spanish 'morar' (to dwell) clearly distinguishes this from the temporary overnight sense. NIGHT AND LODGING

en: lodged, lodges, shall-lodge | **es:** mora, moraba, morará | **fr:** [ילין], [תלין], passer-la-nuit | **de:** [ילין], [תלין], lodges Job 17:2; Job 19:4; Job 41:22; Ps 25:13; Ps 30:5

לוּן H3885b *V-Hifil-Imperf-2mp* (18×)

To murmur, grumble, or complain (especially Israel against God/Moses); also to lodge overnight (distinct root)

This root is almost exclusively the vocabulary of wilderness rebellion. Whenever Israel grumbles against Moses and Aaron in the Torah, the text reaches for lun in its Nifal or Hifil stems (Exod 15:24; Num 14:2). Spanish 'murmurar' and French 'murmurer' both preserve the low, collective rumble of communal discontent. The Hifil causative appears in Numbers 14:36, where the spies who brought the bad report are said to have caused the whole congregation to murmur. A single occurrence in Psalm 59:15 preserves what appears to be the distinct homonymous root meaning to lodge or spend the night, a reminder that Hebrew lexicography must carefully distinguish roots that share the same consonantal form.

1. murmur, grumble, complain (15×) To murmur, grumble, or complain, typically of the Israelite community voicing discontent against God or their leaders during the wilderness period. The Nifal and Hifil intransitive forms dominate. Exodus 15:24 records the first instance after the bitter waters of Marah; Exodus 16:2 and Numbers 16:11 continue the pattern. Spanish 'murmurar' and French 'murmurer' consistently render this collective grumbling. MURMUR GRUMBLE COMPLAIN

en: (and-murmured), (you-murmur), [and-they-murmured] | **es:** Y-murmuraron, Y-murmuró, [K] | **fr:** [et-ils-murmura], [et-murmura], [tu-murmurer] | **de:** [du-murren], [und-murmured], [und-sie-murmured] Exod 15:24; Exod 16:2; Exod 16:7

2. cause to murmur (2×) Hifil causative sense meaning to cause others to murmur or incite grumbling. Numbers 14:36 applies this specifically to the ten spies whose evil report caused the whole congregation to complain. This is a distinct grammatical and semantic development from the intransitive grumbling of sense 1, placing blame on the instigators rather than the crowd. MURMUR GRUMBLE COMPLAIN

en: and-caused-to-murmur | **es:** [K], e-hicieron-murmurar | **fr:** et-caused-à-murmurer | **de:** und-caused-zu-murren Num 14:36

3. lodge, spend the night (1×) To lodge or spend the night, reflecting a separate homonymous root (lun I) that shares the same consonantal spelling. In Psalm 59:15, the psalmist's enemies prowl and spend the night, a usage that belongs to the common Qal verb for overnight lodging rather than to the wilderness-murmuring vocabulary. Context and stem form are the keys to distinguishing the two roots. NIGHT AND LODGING

en: then-they-will-stay-all-night | **es:** y-pasan-la-noche | **fr:** et-murmurer | **de:** dann-sie-wird-stay-alle-Nacht Ps 59:15

לוּעַ H3886a *Conj-w / V-Qal-ConjPerf-3cp* (1×)

swallow down, gulp (of drinking judgment to depletion)

This verb means to swallow or gulp down, cognate to Syriac "lap or lick up." In Obadiah 16, it appears in a judgment oracle where the nations will "drink and swallow" from the cup of God's wrath until they are consumed. The image is of continuous, greedy drinking that leads to complete destruction. Some scholars suggest alternate readings ("reel, totter"), but the swallowing metaphor fits the cup-of-judgment imagery better and aligns with the ancient versions.

(1×) Obadiah 16 warns that the nations will "drink and swallow" God's judgment "and shall be as though they had never been." Spanish "tragarán" (they will swallow), French "avaleront" (will swallow), and German "schlürfen" (gulp) all emphasize the consuming action. The continuous drinking leads to utter annihilation, as if swallowed into non-existence. SWALLOWING AND DEVOURING

en: and-they-will-swallow | **es:** y-tragarán | **fr:** et-avaleront, | **de:** und-schlürfen Obad 1:16

לוּעַ H3886b *V-Qal-Perf-3cp* (1×)

talk wildly, speak rashly (of hasty, unconsidered speech)

This verb describes talking wildly or speaking rashly, possibly related to Arabic roots for making mistakes in speech. Job 6:3 uses it of Job's own words, which he acknowledges may have been intemperate given his overwhelming suffering. The verb suggests speech that lacks careful thought or control. Translators have sometimes struggled with this rare term, as seen in the varied renderings, but the consistent theme is precipitous or rash utterance.

(1×) In Job 6:3, Job acknowledges that "my words are rash" (or "talk wildly") because his grief outweighs the sand of the seas. The Hebrew suggests speech that bursts forth without measured consideration. This rare verb captures the uncontrolled nature of speech from someone under unbearable pressure, offering a glimpse into Job's self-awareness even in his protests. STRAYING AND ERRING

en: are-rash | **es:** son-apresuradas | **fr:** לעו | **de:** [לעו] Job 6:3

לוּץ H3887 *Conj-w / V-Qal-Prtcpl-ms* (27×)

To scoff or mock contemptuously; also (Hifil) to act as interpreter, mediator, or envoy between parties

A verb whose two senses seem worlds apart yet share an etymological thread of indirect speech. In the Qal and much of the Hifil, it describes the scoffer or mocker – the 'letz' who sits in the seat of scornful ones (Ps 1:1) and delights in derision (Prov 1:22). Wisdom literature uses this figure as a foil for the wise. In a distinct Hifil usage, the same root yields 'interpreter' or 'mediator,' one who speaks obliquely on behalf of another. Joseph's interpreter stood between him and his brothers (Gen 42:23), and Job longed for a heavenly advocate (Job 33:23). The semantic bridge may be the idea of speaking sideways – whether to ridicule or to translate.

1. to scoff, mock, deride (22×) To mock, scoff at, or deride with contemptuous speech, expressing proud disdain for wisdom, correction, or authority. The 'letz' (scoffer) is a stock character in Proverbs: incapable of receiving discipline (Prov 9:7-8), an abomination to others (Prov 24:9), and contrasted with the wise. Spanish 'escarnecedor' and French 'moqueur' consistently mark this sense. Key passages: Ps 1:1, Prov 3:34. MOCKERY AND SCORN

en: a-scoffer, and-if-you-scoff, and-scoffers | **es:** Al-escarnecedor, Escarnecedor, a-los-burladores | **fr:** [תתלוצצו], et-se-moquer, le-moquer | **de:** Spoetter, Spötter, [ולצת] Ps 1:1; Ps 119:51; Prov 1:22; Prov 3:34

2. interpreter, mediator, envoy (5×) To serve as interpreter, mediator, or envoy who conveys messages between parties (Hifil participle in diplomatic or advocacy contexts). Joseph used an interpreter ('melitz') when speaking with his brothers (Gen 42:23), and Job envisions a heavenly mediator who might advocate before God (Job 33:23). Spanish 'interprete' and 'embajadores' capture the diplomatic nuance, while German leaves the Hebrew untranslated, reflecting this rarer sense. INTERPRET TRANSLATE

en: an-interpreter, and-your-mediators, my-interpreters | **es:** Mis-intérpretes, con-embajadores-de, el-intérprete | **fr:** [במליצי], [ומליצירך], le-interprète | **de:** [במליצי], [ומליצירך], [מליץ] Gen 42:23; 2Chr 32:31; Job 16:20; Job 33:23; Isa 43:27

לוּשׁ H3888 *V-Qal-Prtcpl-fp* (6×)

To knead dough; working flour and water into a mass for baking bread.

A simple, concrete verb meaning to knead dough, appearing in domestic scenes of food preparation throughout the Hebrew Bible. Sarah kneads cakes for the three visitors at Mamre (Gen 18:6), the medium at Endor kneads bread for the exhausted Saul (1 Sam 28:24), and Tamar kneads dough before Amnon (2 Sam 13:8). The prophets employ it to indict false worship: women knead dough to make cakes for the Queen of Heaven (Jer 7:18), and Hosea compares corrupt Israel to a baker who ceases stirring 'from the kneading of the dough' (Hos 7:4). The cognates are remarkably stable across Semitic – Aramaic, Syriac, and Ethiopic all preserve nearly identical forms.

knead (work dough) (6×) To work flour and liquid into dough by hand for baking. Appears in hospitality narratives: Sarah kneading cakes for Abraham's angelic visitors (Gen 18:6), the medium at Endor preparing bread for Saul (1 Sam 28:24), and Tamar making cakes before Amnon (2 Sam 13:8). Hosea 7:4 uses the infinitive construct 'from the kneading of the dough' in a baker metaphor for Israel's corrupt ferment, while Jeremiah 7:18 condemns women kneading dough for pagan cakes offered to the Queen of Heaven. Spanish amasa and English 'kneaded' consistently render this straightforward culinary action. The verb's Semitic cognates (Aramaic lush, Syriac lash, Ethiopic lose) are remarkably uniform, reflecting a universal domestic activity. **FOOD AND NOURISHMENT**

en: [and-she-kneaded], and-kneaded, and-she-kneaded | **es:** (y-amasó), [y-arrancó], amasa | **fr:** [and-elle-kneaded], [לשות], et-elle-kneaded | **de:** [and-sie-kneaded], [לשות], [מלוש] Gen 18:6; 1Sam 28:24; 2Sam 13:8; Jer 7:18

לָיִשׁ H3889

personal name—father of Paltiel, Michal's second husband (1 Samuel 25:44; 2 Samuel 3:15)

Laish appears as the father of Paltiel (or Palti), the man to whom Saul gave his daughter Michal after David fled. This sets up the later painful scene in 2 Samuel 3:15 where David demands Michal's return, and Paltiel follows weeping. The name appears with textual variants (Ketiv and Qere differ in 2 Samuel 3:15), and the Septuagint offers widely varying transliterations. The personal drama of Michal's forced remarriage and retrieval gains pathos when we see Paltiel's father's name attached to this minor character who loved a woman he had to surrender.

לְוָת H3890 *Prep / 2ms* (1×)

with, beside, at (Aramaic preposition indicating proximity or source)

This Aramaic preposition means "with," "beside," or "at," indicating proximity or association. In Ezra 4:12, it appears with מִן to create the phrase "from with you," meaning "from you" or "from your presence." The construction parallels similar Aramaic and Syriac usage. The Targum and Peshitta use this same preposition in other biblical passages where Hebrew has עִם. It's a spatial term indicating someone's location or the source from which something comes.

(1×) Ezra 4:12 describes the Jews who "came up from with you" (מִן־לְוָתָךְ), meaning "from you" or "from your presence." Spanish "junto a ti" (beside you, with you) captures the proximity sense. This Aramaic section of Ezra uses the preposition to indicate the Persian court as the place from which the Jewish returnees departed to Jerusalem. **SECOND PERSON PRONOUNS**

en: with-you | **es:** junto-a-ti | **fr:** [לותך] | **de:** [לותך] Ezra 4:12

לְזוּת H3891 *Conj-w / N-fsc* (1×)

perversity, crookedness (of speech; deviation from straightness)

This feminine noun denotes perversity or crookedness, appearing only in Proverbs 4:24 in the phrase "perversity of lips." It describes twisted or devious speech that deviates from straightforwardness. The root suggests turning aside or deviating from a straight path, applied metaphorically to moral character and especially to speech. The wisdom literature frequently contrasts straight, honest speech with crooked, deceptive words. Spanish "desvío" (deviation) captures this sense of departure from the right path.

(1×) Proverbs 4:24 commands: "Put away from you perversity of lips and devious speech." Spanish "desvío de" (deviation of) emphasizes the turning-aside nature of corrupt speech. This construct phrase appears in Wisdom teaching about guarding one's speech, warning against words that twist truth or lead others astray from righteousness. **GEOGRAPHY AND SPACE**

en: and-perversity-of | **es:** y-desvío-de | **fr:** et-ולזות | **de:** [ולזות] Prov 4:24

לֵחַ H3892 *Adj-mp* (6×)

Moist, fresh, green; describing what retains natural moisture and has not dried out or withered.

An adjective describing the state of being moist, fresh, or green – the natural condition of living plants before they dry out. Jacob peels fresh poplar rods in the breeding stratagem of Genesis 30:37; the Nazirite must avoid even fresh grapes (Num 6:3); and Samson's captors bind him with new bowstrings that have not been dried (Judg 16:7-8). Ezekiel employs the contrast between green and dry wood as a parable of judgment: 'I will kindle a fire that shall devour every green tree and every dry tree' (Ezek 21:3; cf. 17:24). Spanish fresco/verde and German frisch capture this quality of living, undried freshness.

moist, fresh, green (not dried out) (6×) Describing something that retains its natural moisture and has not dried out, applied to vegetation, fruit, and materials. Fresh poplar rods that Jacob peeled (Gen 30:37); fresh grapes forbidden to the Nazirite (Num 6:3); new, undried bowstrings used to bind Samson (Judg 16:7-8). Ezekiel's green-versus-dry-tree metaphor (Ezek 17:24; 21:3) leverages this word's contrast with yabesh ('dry') for theological meaning: God can make the green tree wither and the dry tree flourish. Spanish fresco/verde and the Arabic cognates tariyy ('fresh') and ratb ('moist') all capture this semantic range of living, undesiccated freshness. **MOIST FRESH GREEN**

en: fresh, green | **es:** frescas, verde | **fr:** [לח], fresh | **de:** [לח], fresh, frischen Gen 30:37; Num 6:3; Judg 16:7; Judg 16:8; Ezek 17:24

לֶחַ H3893 *N-msc / 3ms* (1×)

moisture, freshness, vigor (physical vitality that remains undiminished)

This noun denotes moisture, freshness, or vital force, appearing in Deuteronomy 34:7 to describe Moses at 120 years old: "his vigor had not fled." The word conveys the physical vitality and strength that typically diminishes with age but remarkably persisted in Moses. It suggests the fresh moisture of youth as opposed to the dryness of old age. This same root appears metaphorically in Jeremiah 11:19 (though with textual uncertainty) for a tree in its prime.

(1×) Deuteronomy 34:7 marvels that despite Moses' 120 years, "his vigor had not fled"—his natural force and vitality remained undiminished. Spanish, French, and German all render this as "vigor," recognizing the term's reference to physical strength and vitality. This remarkable preservation of youthful energy until the very day of his death underscores Moses' unique status. **POWER AND MIRACLES**

en: his-vigor | **es:** su-vigor | **fr:** son-vigor | **de:** sein-vigor Deut 34:7

לְחוּם H3894 *Conj-w / N-msc / 3mp* (2×)

intestines, bowels, flesh (uncertain)

A rare and difficult term appearing only twice, with uncertain meaning. In Zephaniah 1:17, paired with blood, it likely refers to internal organs or bowels being poured out in judgment. In Job 20:23, it appears in a phrase about God's wrath filling something—possibly the wicked person's belly, flesh, or intestines. The root and precise anatomical reference remain debated, with proposals ranging from 'intestines' to 'flesh' to 'vigor.'

(2×) Probably refers to internal organs, intestines, or bowels, though the exact meaning is contested. In Zephaniah 1:17, parallel to blood in a judgment scene, suggesting internal organs spilled out. In Job 20:23, in context of God's wrath, possibly 'while he eats' or 'his flesh/bowels.' Septuagint renders 'flesh' in both cases. The uncertainty reflects the word's rarity and the challenge of determining anatomical terms from limited contexts. **WOMB AND BELLY**

en: and-their-flesh, while-he-eats | **es:** mientras-comen., y-sus-entrañas | **fr:** dans-son-בלחומו-lui, et-manger | **de:** [בלחומו], [ולחמם] Job 20:23; Zeph 1:17

לְחִי H3895 *N-fdc / 3ms* (21×)

Jaw or jawbone; the cheek as a body part; also the place name Lehi.

Lehi covers both the hard bone and the soft flesh of the lower face. As 'jawbone,' it appears memorably in Samson's improvised weapon – the jawbone of a donkey with which he struck down a thousand Philistines (Judg 15:15-17). As 'cheek,' it names the part of the face that receives a slap of insult (1 Kgs 22:24; Isa 50:6) or that reveals beauty (Song 1:10). Spanish distinguishes 'quijada' (jawbone) from 'mejilla' (cheek), and French uses 'machoire' versus 'joue,' confirming the dual anatomical range. The place Ramath-Lehi ('Jawbone Height') preserves the word as a geographical landmark tied to Samson's exploit.

1. cheek (facial feature) (11×) The cheek as a facial feature – the soft, visible side of the face, appearing in contexts of beauty, insult, and emotional expression. Striking someone on the cheek (1 Kgs 22:24; 2 Chr 18:23) is a gesture of contempt, while Isaiah 50:6 portrays the Servant offering his cheeks to those who pluck his beard. Song 1:10 praises lovely cheeks adorned with ornaments. Spanish 'mejilla' and French 'joue' map this sense precisely. **FLESH AND BODY**

en: a-cheek, and-my-cheeks, and-the-cheeks | **es:** Sus-mejillas, en-la-mejilla, la-mejilla | **fr:** Ses-joues, [הלחי], et-le-cheeks | **de:** [הלחי], [ולחיי], [לחי] Deut 18:3; 1Kgs 22:24; 2Chr 18:23; Job 16:10; Ps 3:7

2. jaw, jawbone (9×) The jaw or jawbone as anatomical bone, especially in Samson's famous episode with the donkey's jawbone (Judg 15:15-17). Hosea 11:4 pictures God lifting a yoke from Israel's jaws like a farmer easing the burden on an ox, and Job 41:2 asks whether one can pierce Leviathan's jaw. Spanish 'quijada' and French 'machoire' consistently render this harder, skeletal sense. The dual form lekhayim (Deut 18:3) refers to the two jawbones given to the priest from the sacrificial animal. **GEOGRAPHY AND SPACE**

en: his-jaw, in-your-jaws, jawbone-of- | **es:** Con-quijada-de, con-quijada-de, en-tus-mandíbulas | **fr:** [בלחיך], [לחיהם], avec-mâchoire-de | **de:** Kieferknochen-von-, [בלחיך], [לחיהם] Judg 15:15; Judg 15:16; Judg 15:17; Job 41:2

3. Lehi (place name) (1×) The proper place name Lehi (Judg 15:19), the site in Judah where Samson fought the Philistines. The name derives transparently from 'jawbone,' commemorating the weapon and the battlefield. God miraculously opened a spring 'in Lehi' to quench Samson's thirst after his victory, making the toponym also a memorial of divine provision. **LEHI PLACE NAME**

en: in-the-Lehi | **es:** en-Lehi | **fr:** dans-le-Lehi | **de:** in-der-Lehi Judg 15:19

לְחִי H3896 *N-proper-fs* (3×)

Lehi, site of Samson's exploits in Judah's territory

A location in the Shephelah lowlands where Samson killed a thousand Philistines with a donkey's jawbone. The place-name either derives from or gives rise to the wordplay on לְחִי (jawbone)—Samson names the site Ramath-lehi ('Height of the Jawbone') after his victory. A spring miraculously appears there, called En-hakkore ('Spring of the Caller'). The site's exact location is unknown but lay near Philistine territory in Judah's border region.

(3×) Judges 15:9 reports the Philistines encamping 'at Lehi' (בַּלֶּחִי), provoking Samson's assault. Verse 14 describes his approach 'unto Lehi' (לֶחְיָ֔ה) when the Spirit rushed upon him. Verse 19 locates the miraculous spring 'in Lehi' (בַּלֶּחִי). The name's connection to jawbone (the weapon Samson found there) creates an etiological narrative explaining both place-name and topographical feature (the spring). Translations transliterate: Spanish Lehi, French Lehi, treating this as indeclinable proper noun despite the article. **LEHI PLACE NAME**

en: Lehi, in-Lehi, in-the-Lehi | **es:** Lehi, en-Lehi | **fr:** Lehi, dans-Lehi, dans-le-Lehi | **de:** Lehi, in-Lehi, in-der-Lehi Judg 15:9; Judg 15:14; Judg 15:19

לָחַךְ H3897 *V-Piel-Perf-3fs* (6×)

To lick or lick up; used of animals consuming and of nations humbled to 'lick the dust.'

A verb meaning to lick or lick up, used both of literal animal consumption and as a powerful metaphor for humiliation and submission. Balak fears Israel will 'lick up' the surrounding land as an ox licks up grass (Num 22:4), and Elijah's altar sacrifice is dramatically validated when fire from heaven 'licked up' the water in the trench (1 Kgs 18:38). The expression 'lick the dust' becomes a prophetic idiom for abject submission: desert tribes shall bow before the Messianic king and his enemies shall lick the dust (Ps 72:9), kings and queens shall bow with faces to the earth (Isa 49:23), and nations shall crawl like serpents licking dust (Mic 7:17).

lick, lick up (6×) To lick or lick up, used both literally and figuratively. Literally: an ox licking up grass as a metaphor for Israel consuming Moab's territory (Num 22:4), and fire from heaven licking up the water around Elijah's altar (1 Kgs 18:38). Figuratively: the idiom 'lick the dust' (aphar) expresses total humiliation and submission before a conqueror – enemies of the Messianic king shall lick dust (Ps 72:9), nations shall bow with faces to the ground and lick dust (Isa 49:23), and peoples shall crawl from their strongholds like serpents licking earth (Mic 7:17). Spanish lamer and the Arabic cognate lahika both preserve this concrete, visceral image of abject submission. **ASCENDING MOVEMENT**

en: They-will-lick, as-licks-up, licked-up | **es:** Lamerán, como-lame, lamerá | **fr:** [ילחכו], comme-licks-en-haut, fera-lick-en-haut | **de:** [ילחכו], licked-hinauf, wie-licks-hinauf Num 22:4; 1Kgs 18:38; Ps 72:9; Isa 49:23

לָחַם H3898a *V-Nifal-Imperf-2mp* (171×)

To fight, wage war, do battle; in Nifal the standard verb for armed conflict, in rare Qal a poetic fighter or combatant.

The primary Hebrew verb for military combat. Nearly all its 171 occurrences appear in the Nifal stem, the reflexive-reciprocal form natural for mutual engagement in battle — nations fight each other, armies clash, kings wage war. Spanish distinguishes luchar (struggle) from pelear (fight), and French uses combattre, all pointing to organized armed conflict rather than personal quarrels. A tiny cluster of Qal forms survives only in the Psalms, where the poet cries out for God to 'fight my fighters' (Ps 35:1) — an archaic, intensely personal idiom.

1. Nifal: to fight, wage war (167×) The Nifal (reciprocal-reflexive) stem covering the overwhelming majority of occurrences: to fight, engage in battle, wage war against an enemy. The multilingual evidence — spa pelear/luchar, fra combattre, deu kämpfen — uniformly points to organized military conflict. Exod 17:8-10 narrates the paradigmatic scene: Amalek comes to fight Israel, and Joshua is sent out to fight them. Num 21:1, 23 shows the pattern repeated across the wilderness narratives. **FIGHTING AND WARFARE**

en: to-fight | **es:** para-luchar, para-pelear, pelear | **fr:** à-combats, à-combattre | **de:** zu-kaempfe, zu-kaempfen Exod 17:8; Exod 17:10; Num 21:1; Num 21:23; Num 22:11

2. Qal: to fight; (ptc.) fighter, combatant (4×) The rare Qal stem, preserved only in imperative and participial forms in the Psalms. In Ps 35:1, the psalmist pleads לְחַם אֶת־לֹחֲמָי — 'fight those fighting me' — where the Qal participle functions as a substantive meaning 'fighter, combatant.' Ps 56:1-2 similarly uses the Qal participle for an adversary pressing the attack. French renders one instance à-Ham, possibly capturing the proper-name context, while Spanish uses combatiendo. This poetic Qal preserves an older layer of the language. **FIGHTING AND WARFARE**

en: fight, fighting, my-fighters | **es:** combatiendo, los-que-pelean-contra-mí, pelea | **fr:** à-Ham, à-combattre | **de:** fighting, kämpfen, mein-fighters Ps 35:1; Ps 56:1; Ps 56:2

לָחַם H3898b *V-Qal-Imp-mp* (6×)

To eat, consume food; a rare poetic synonym of אָכַל used almost exclusively in Wisdom literature and poetry.

A rare poetic verb meaning 'to eat' or 'to consume as food,' functioning as an elevated synonym of the far more common אָכַל. Nearly all occurrences appear in Proverbs, where Wisdom invites guests to 'eat of my bread' (Prov 9:5) and the wicked 'eat the bread of wickedness' (Prov 4:17). The Psalmist refuses to 'eat of their dainties' (Ps 141:4). In Deuteronomy 32:24, the passive participle describes those 'devoured by pestilence,' a striking figurative extension. Spanish and English translations consistently render it with eating vocabulary (comer, eat), while French occasionally defaults to combattre, reflecting confusion with the homonym לחם I 'to fight.'

eat, consume food (6×) To use as food, to eat or consume – a poetic and largely Wisdom-tradition alternative to the everyday verb אָכַל. The verb takes a direct cognate accusative (לֶחֶם, Prov 4:17; 23:6), a partitive בְּ (Prov 9:5; Ps 141:4), or stands absolutely (Prov 23:1). The passive participle in Deut 32:24 ('devoured by fire-bolt') extends the sense metaphorically to destructive consumption. The Spanish glosses (comer, coma, comas) and English (eat, let-me-eat) consistently confirm the alimentary meaning, while the French confusion with combattre ('to fight') reveals how easily this rare homonym is conflated with the far more frequent לחם I 'to wage war.' **EATING AND CONSUMING**

en: and-devoured-by, eat, let-me-eat | **es:** a-comer, coma, comas | **fr:** combattre, et-dévora-par, pain | **de:** [לחמו], [ללחום], [תלחם] Deut 32:24; Ps 141:4; Prov 4:17; Prov 9:5; Prov 23:1

לֶחֶם H3899 *Prep-b / N-ms* (299×)

Bread, the staple baked food of the ancient Near East; by extension, food or sustenance in general.

Lechem is the daily bread of the Hebrew Bible — literal loaves baked from grain, broken and shared at every table from Abraham's tent (Gen 18:5) to the bread of the Presence in the tabernacle. Yet it also stretches beyond the bakery to mean 'food' in general, as when Leviticus 3:11 calls a burnt offering 'the food (lechem) of God.' Intriguingly, Arabic cognate lahm means 'meat, flesh' rather than bread, suggesting the root originally pointed to food broadly before Hebrew narrowed it to grain-based staples. One poetic passage in Jeremiah 11:19 uses lechem metaphorically — 'let us destroy the tree with its fruit (lechem)' — where the prophet himself is the 'bread' his enemies would consume.

1. bread, loaf of bread (279×) Literal bread, a baked loaf made from grain (279x). The primary and most frequent sense, covering everyday bread eaten at meals (Gen 3:19, 'by the sweat of your face you shall eat bread'), ceremonial bread (the showbread, lechem hapanim), and bread as hospitality (Gen 14:18, Melchizedek brings bread and wine). All major translations render this uniformly — pan (Spanish), pain (French), Brot (German) — with no ambiguity. Includes loaves counted, broken, offered, withheld, and miraculously multiplied. **GEOGRAPHY AND SPACE**

en: bread | **es:** pan | **fr:** pain | **de:** Brot, mit-Brot Gen 3:19; Gen 14:18; Gen 18:5; Gen 21:14; Gen 25:34

2. food, sustenance (19×) Food or sustenance in general, not limited to baked bread (19x). When Leviticus 3:11 calls a sacrifice 'the food (lechem) of YHWH,' or when Numbers 28:24 refers to offerings as 'the food (lechem) of the fire-offering,' bread means nourishment broadly. The Arabic cognate lahm ('flesh, meat') preserves this wider alimentary sense. French nourriture and German Speise appear in translations of these verses, confirming the shift from 'bread' to 'food.' Key passages include 1 Samuel 20:24–27 where lechem designates a royal meal that is clearly more than just bread. **FOOD AND NOURISHMENT**

en: bread-of, food, food-of | **es:** Su-pan, el-pan, mi-pan | **fr:** le-nourriture, le-provision-de, leur-pain-eux | **de:** Brot, Brot-von, Speise Lev 3:11; Lev 3:16; Num 28:24; 1Sam 20:24; 1Sam 20:27

3. (1×) A unique metaphorical use in Jeremiah 11:19 (1x): 'Let us destroy the tree with its lechem' — traditionally rendered 'with its bread' or 'with its fruit.' The prophet Jeremiah is the tree; his lechem is his life, his substance, his productive fruit. Spanish con pan su ('with its bread') preserves the literal form, while some traditions read 'with its fruit' (English). This is a prophetic metaphor where bread stands for the vital substance of a person, blending the literal and figurative in Jeremiah's characteristic style. **GEOGRAPHY AND SPACE**

en: with-its-fruit | **es:** con-pan-su | **fr:** pain | **de:** Brot Jer 11:19

לְחֵם H3900 *N-ms* (1×)

feast, banquet (Aramaic term for festive meal)

This Aramaic noun means feast or banquet, appearing in Daniel 5:1 where Belshazzar "made a feast for a thousand of his lords." While in Biblical Hebrew the same root refers to bread, in Aramaic it developed the broader meaning of a festive meal or banquet. The Targum and Syriac use this word in the sense of bread, showing the semantic connection. The context in Daniel is the infamous feast where the handwriting appeared on the wall, making this a pivotal moment in salvation history.

(1×) Daniel 5:1 describes how King Belshazzar "made a feast" for a thousand nobles—the setting for one of Scripture's most dramatic divine interventions. Spanish "banquete" (banquet), French "Léhem," and German "Brot" (bread) show varying interpretations, though the festive meal context is clear. This royal feast became the occasion for Babylon's fall. **BANQUETS AND FEASTS**

en: feast | **es:** un-banquete | **fr:** Léhem | **de:** Brot Dan 5:1

לָחֶם H3901 *N-ms* (1×)

war, fighting (at the gates; textually uncertain)

This word appears only in Judges 5:8 with uncertain text and meaning. The Masoretic tradition reads "then war was at the gates," but scholars have proposed numerous emendations. Some ancient versions read this as "barley bread" (connecting it to the bread word), while others see a reference to war or fighting. The phrase's context is Deborah's song describing Israel's dire straits before her leadership. The textual uncertainty has never been fully resolved, though the war interpretation fits the context of Israel's military weakness.

(1×) Judges 5:8's phrase remains textually problematic, though most modern translations read something like "war at the gates." Spanish "guerra en" (war at) and French "guerre à" follow the traditional interpretation of military conflict. The context describes Israel's defenselessness—no weapons visible among forty thousand—suggesting the war interpretation captures the passage's intent even if the text itself remains uncertain. **WAR AND BATTLE**

en: -war-at | **es:** guerra-en | **fr:** -guerre-à | **de:** -Krieg-bei Judg 5:8

לַחְמִי H3902 *N-proper-ms* (1×)

Lahmi (personal name; brother of Goliath the Gittite)

Lahmi appears in 1 Chronicles 20:5 as the brother of Goliath, slain by Elhanan. However, this reading is likely a textual corruption of the parallel passage in 2 Samuel 21:19, which reads "the Bethlehemite" (בֵּית הַלַּחְמִי). The original text probably identified Elhanan as being from Bethlehem rather than naming Goliath's brother. The Septuagint renderings show uncertainty about this name. This represents a classic case where Chronicles' text became corrupted from Samuel's original.

(1×) First Chronicles 20:5 names Lahmi as Goliath's brother killed by Elhanan, though most scholars see this as a textual error for "the Bethlehemite" from 2 Samuel 21:19. Modern translations handle this diversely—some preserving "Lahmi" as a proper name, others noting the textual issue. The passage highlights the textual challenges in Chronicles' reuse of Samuel material. **PROPER NAMES (PERSONAL)**

en: Lahmi | **es:** Lajmi | **fr:** [לחמי] | **de:** [לחמי] 1Chr 20:5

לַחְמָס H3903 *Conj-w / N-proper-fs* (1×)

Lachmas (place name; town in Judah's tribal allotment)

Lachmas was a town in Judah's territorial inheritance, listed in Joshua 15:40 among the Shephelah settlements. The site has been tentatively identified with El-lahm, about 13 miles west-northwest of Hebron. The Septuagint renders it as Μαχες or Λαμας, showing some textual variation. Some Hebrew manuscripts read "Lachman" instead. This was one of many small towns in Judah's lowland region, its precise location now uncertain but its inclusion in Scripture's geographical precision noteworthy.

(1×) Joshua 15:40 lists Lachmas among Judah's Shephelah towns. Spanish "Lajmás," French "Lachmas," and German "Lachmas" all preserve the Hebrew name with minor phonetic adaptation. This town appears in the detailed territorial descriptions that ground biblical narrative in real geography, even when the precise site can no longer be identified with certainty. **PERSONAL NAMES**

en: and-Lachmas | **es:** y-Lajmás | **fr:** et-Lachmas | **de:** und-Lachmas Josh 15:40

לְחֵנָה H3904 *Conj-w / N-fpc / 2ms* (3×)

concubines, secondary wives in royal harems (Aramaic)

An Aramaic term for concubines, appearing only in Daniel 5 in the context of Belshazzar's sacrilegious feast. The king commands that temple vessels be brought so he, his nobles, his wives, and his concubines can drink from them—a deliberate desecration. The presence of concubines at the banquet underscores its debauched character. The term reflects the polygamous practices of Neo-Babylonian royalty and the setting's Persian-period cultural memory.

(3×) Daniel 5:2 initiates the sacrilege: Belshazzar commands the vessels be brought 'that the king and his nobles, his wives and his concubines (וְלֵחֵנָתֵהּ) might drink from them.' Verse 3 reports compliance: 'the king...his wives and his concubines (וְלֵחֵנָתֵהּ) drank from them.' Verse 23 recapitulates the offense: 'you...your nobles, your wives, and your concubines (וְלֵחֵנָתָךְ) drank wine from them.' The threefold repetition emphasizes guilt. Translations: Spanish 'concubinas,' French equivalent, maintaining the harem terminology of ancient Near Eastern courts. **WOMAN AND WIFE**

en: and-his-concubines, and-your-concubines | **es:** y-sus-concubinas, y-tus-concubinas | **fr:** [ולחנתה], [ולחנתך] | **de:** [ולחנתה], [ולחנתך] Dan 5:2; Dan 5:3; Dan 5:23

לָחַץ H3905 *V-Qal-Prtcpl-mpc / 3mp* (19×)

Squeeze, press physically; oppress or persecute people socially and politically; be pressed or crushed passively.

The Hebrew verb lachats captures both raw physical pressure and its social-political metaphor. In its handful of literal uses, it describes Balaam's donkey pressing against a wall (Num 22:25) and Amorites crowding the Danites into the hill country (Judg 1:34). But overwhelmingly, lachats appears as the prophetic vocabulary of systemic oppression — the cry that reaches God in Exodus 3:9, where Israel's taskmasters 'press' them under forced labor. Spanish oprimir, French opprimer, and German bedruecken all converge on this social-justice register, while the Arabic cognate lahasa preserves the original tactile sense of squeezing. The verb is concentrated in covenant-law passages (Exod 22:21; 23:9) where God commands Israel never to oppress the stranger, precisely because they know what oppression feels like.

1. oppress, treat harshly (15×) To oppress, persecute, or treat harshly — exercising unjust power over vulnerable people through social, economic, or political pressure. This dominant sense (15 occurrences) anchors the Exodus liberation narrative: 'I have seen the oppression with which the Egyptians oppress them' (Exod 3:9). It recurs in covenant law forbidding oppression of the stranger (Exod 22:21; 23:9) and in the cyclical refrain of Judges where foreign nations oppress Israel (Judg 2:18; 4:3). Spanish oprimir, French opprimer, and Arabic يضطهد all deploy dedicated social-injustice vocabulary here. **OPPRESSION AND TYRANNY**

en: and-oppressed-them, and-they-will-oppress, he-oppressed | **es:** Y-los-oprimieron, lo-afligirás, los-que-os-oprimían | **fr:** [לחציו], [לחצים], et-oppresser | **de:** [ולחצו], [לחציו], [לחצים] Exod 3:9; Exod 22:21; Exod 23:9; Judg 2:18; Judg 4:3

2. press, squeeze physically (3×) To squeeze, press, or crowd physically — exerting bodily force against someone or something, pushing them into a tight space. Three occurrences preserve this concrete, tactile sense: Balaam's donkey pressing his foot against the wall (Num 22:25), the Amorites pressing the Danites into the hill country (Judg 1:34), and a besieged official being pressed back with the door (2 Kgs 6:32). Spanish apretar and empujar appear in these contexts, distinguishing physical pressing from social oppression. **OPPRESSION AND TYRANNY**

en: and-press, and-pressed | **es:** Y-oprimieron, y-apretó, y-empujáis | **fr:** et-press, et-pressed | **de:** und-press, und-pressed Num 22:25; Judg 1:34; 2Kgs 6:32

3. be pressed, be squeezed (1×) To be pressed or squeezed passively (Niphal) — describing the experience of being physically crushed against something. Only one clear occurrence: the donkey 'pressed herself against the wall' in the Balaam narrative (Num 22:25), where the reflexive-passive form highlights the animal's involuntary compression into a narrow space. Spanish se apreto and French se pressa both use reflexive constructions, confirming the middle-passive force. **OPPRESSION AND TYRANNY**

en: and-pressed | **es:** y-se-apretó | **fr:** et-pressed | **de:** und-pressed Num 22:25

לָחַץ H3906 *N-msc / 1cp* (12×)

Oppression, distress — crushing pressure exerted by a hostile power, especially foreign domination

The noun לָחַץ (lachats) denotes the crushing pressure of oppression, typically inflicted by a foreign power or harsh authority. Its theological weight derives from the Exodus narrative: God declares 'I have also seen the oppression with which the Egyptians oppress them' (Exod 3:9), and Israel is to remember that the LORD delivered them from Egypt's oppression (Deut 26:7). The judges cycle repeatedly invokes it — when Israel cried out under the pressure of enemies, God raised up deliverers (Judg 2:18; 4:3; 6:9; 10:12). Second Kings 13:4 records how Hazael's oppression of Israel moved the king to seek the LORD's face. Spanish 'opresión' and French 'affliction' both convey the sociopolitical weight.

oppression, distress (12×) The crushing pressure or distress of oppression, typically from foreign enemies or harsh overlords. The foundational usage is God's acknowledgment of Egypt's oppression of Israel (Exod 3:9), recalled in liturgical confession (Deut 26:7). The judges cycle uses it repeatedly for the hostile pressure that drives Israel to cry out for deliverance (Judg 2:18; 4:3; 6:9; 10:12). Aram's oppression under Hazael (2 Kgs 13:4, 22) and the psalmist's cry against oppressors (Ps 42:10; 43:2; 44:25) round out the usage. Spanish 'opresión' and English 'oppression' both capture the political and existential weight. **OPPRESSION AFFLICTION**

en: affliction, and-our-oppression, because-of-oppression-of | **es:** aflicción, en-la-opresión, la-opresión | **fr:** [לחץ], affliction, dans-oppression | **de:** [בלחץ], [לחץ], affliction Exod 3:9; Deut 26:7; 1Kgs 22:27; 2Kgs 13:4

לָחַשׁ H3907 *V-Hitpael-Imperf-3mp* (3×)

to whisper, mutter incantations, charm serpents

A verb denoting quiet, secretive speech—either conspiratorial whispering or the murmured spells of snake charmers. The psalmist compares enemies to serpents that won't respond to charmers' whispers. David's servants whisper together when they suspect the child has died. Another psalm describes adversaries whispering malicious plans. The root suggests low-volume, furtive communication, often with negative connotations.

(3×) Second Samuel 12:19 has David perceiving his servants 'were whispering together' (מִתְלַחֲשִׁים), deducing the child's death from their hushed tones. Psalm 41:7 [Eng. 41:6] describes enemies who 'whisper together against me' (יִתְלַחֲשׁוּ עָלַי), plotting harm. Psalm 58:5 [Eng. 58:4] refers to 'the voice of charmers' (קוֹל מְלַחֲשִׁים), experts at whispering spells to serpents. The Pi'el participle in Psalm 58 technically means 'whisperers' = enchanters. Translations vary: Spanish 'susurrar/encantadores,' German 'charmers/whisper,' capturing both magical and conspiratorial senses. **SILENCE AND SECRECY**

en: charmers, were-whispering, whisper | **es:** encantadores, susurraban,

susurran | **fr:** chuchoter, de-chuchoter, furent-whispering | **de:** charmers, waren-whispering, whisper 2Sam 12:19; Ps 41:7; Ps 58:5

לַחַשׁ H3908 *Conj-w* (5×)

Whispering, charming, incantation; a whispered spell, amulet, or hushed prayer, spanning magic and devotion.

A masculine noun meaning 'whispering' or 'charming,' covering a surprisingly wide semantic range from snake-charming spells to whispered prayers. Jeremiah 8:17 and Ecclesiastes 10:11 use it for serpent-charming—the whispered incantation that controls venomous snakes. Isaiah 3:3 applies it to the 'skilled enchanter' among Jerusalem's leaders, while Isaiah 3:20 lists lachashim as amulets or charm-jewelry worn by the women of Zion. Most strikingly, Isaiah 26:16 uses it for a 'whispered prayer' poured out in distress. Spanish captures this range vividly: 'encantamiento' for magical incantation and 'susurro' for whispered prayer.

(5×) Serpent-charming or magical incantation—a whispered spell used to control snakes or exercise occult power. Jer 8:17 warns of serpents that cannot be charmed by any lachash, and Eccl 10:11 observes that a snake that bites before being charmed renders the charmer useless. Isa 3:3 extends this to human expertise: the 'skilled in incantation' is listed among Jerusalem's social pillars. Spanish 'encantamiento' and French cognate forms capture the magical dimension of whispering with intent to control. **SPELL ENCHANTMENT**

en: a-charm, a-whispered-prayer, charm | **es:** de-encantamientos, encantamiento, susurro | **fr:** [והלחשים], [לחש], לחש | **de:** [והלחשים], [לחש] Eccl 10:11; Isa 3:3; Isa 3:20; Isa 26:16; Jer 8:17

לָט H3909 *Prep-b* (6×)

Secrecy, mystery: used adverbially as 'secretly, in secret'; of Egyptian magicians' 'secret arts' or enchantments.

The noun lat (also spelled la'at) means 'secrecy' or 'mystery' and occurs only with the preposition be- in two sharply different contexts. In three narrative passages it functions as an adverb meaning 'secretly, in stealth' — Jael approaching Sisera quietly to drive the tent-peg through his temple (Judg 4:21), Ruth slipping to the threshing floor unnoticed (Ruth 3:7), and Jonathan's men whispering to David on Saul's behalf (1 Sam 18:22; 24:4). Spanish en secreto, French secretement/en secret, and German heimlich all render this straightforwardly. But in Exodus, the same root takes on an entirely different coloring: the plural with suffix, belateihem, describes the 'secret arts' or 'enchantments' by which Pharaoh's magicians replicated Moses' signs (Exod 7:22; 8:7, 18). Spanish con sus encantamientos and French avec leur secret arts shift from stealth vocabulary to occult-magic vocabulary, confirming a genuine semantic split between human secrecy and supernatural mystery.

1. with their secret arts (3×) Secret arts, enchantments, or occult mysteries — the hidden techniques by which the Egyptian magicians (chartummim) replicated or attempted to replicate the divine signs through Moses. All three occurrences appear in the Exodus plague narrative: they turned water to blood 'with their secret arts' (Exod 7:22), produced frogs 'with their secret arts' (Exod 8:7), but could not produce gnats 'with their secret arts' (Exod 8:18). The parallel expression belahateihem (Exod 7:11) uses a related noun from the root lahat ('flame, enchantment'), reinforcing the occult register. Spanish encantamientos and French secret arts capture the supernatural dimension. **GEOGRAPHY AND SPACE**

en: with-their-secret-arts | **es:** con-sus-encantamientos | **fr:** avec-leur-secret-arts | **de:** mit-ihr-secret-arts Exod 7:22; Exod 8:7; Exod 8:18

2. secretly (3×) Secretly, in secret, by stealth — the adverbial use of ballat/balla'at describing covert human action. Three occurrences in narrative contexts where someone approaches or acts without being detected: Jael came to Sisera 'softly/secretly' with the tent-peg (Judg 4:21), Ruth came 'secretly' and uncovered Boaz's feet at the threshing floor (Ruth 3:7), and Saul's servants spoke 'secretly' to David about marrying the king's daughter (1 Sam 18:22; cf. 24:4). Spanish en secreto, French en secret/secretement, and German heimlich/in secret converge on ordinary stealth vocabulary, clearly distinct from the Exodus enchantment sense. **SECRECY AND HIDING**

en: in-secret, secretly | **es:** en-secreto | **fr:** dans-secret, en-secret, secrètement | **de:** [בלט], in-secret, secretly Ruth 3:7; 1Sam 18:22; 1Sam 24:4

לֹט H3910 *Conj-w / N-ms* (2×)

myrrh, ladanum (aromatic resin)

An aromatic gum or resin, either myrrh or ladanum (from the cistus rose). Genesis mentions it twice as valuable merchandise: carried by Ishmaelite traders (37:25) and sent as a gift to Joseph in Egypt (43:11). Ancient sources identify it with ladanum, a fragrant resin collected from cistus leaves in the eastern Mediterranean. This luxury commodity was prized for perfume and incense.

(2×) Refers to an aromatic resin, most likely ladanum (Greek 'ledanon') rather than true myrrh. Appears in Genesis 37:25 among the trade goods of Ishmaelite merchants, and in 43:11 among the choice products of the land sent to appease the Egyptian official (Joseph). The term is grouped with spices, balm, and honey—valuable exports from Canaan. Cross-linguistic renderings (Spanish 'mirra,' French 'myrrhe,' German 'Ladanum') reflect ongoing debate between myrrh and ladanum identification. **MYRRH AROMATIC RESIN**

en: and-myrrh | **es:** y-mirra | **fr:** et-myrrhe | **de:** und-Ladanum Gen 37:25; Gen 43:11

לְטָאָה H3911 *Conj-w* (1×)

lizard (type of unclean reptile in Levitical law)

This word denotes a type of lizard, appearing in Leviticus 11:30 among the swarming creatures declared unclean. It's listed with several other reptiles (gecko, monitor lizard, wall lizard, skink, chameleon), though precise species identification remains uncertain. The Septuagint translates it as "χαλαβώτης" and the Vulgate as "stellio." Later Hebrew retains the same meaning. Natural historians have suggested various lizard species common in Palestine, though exact identification is less important than understanding these creatures were forbidden as food.

(1×) Leviticus 11:30 includes the lizard in a list of six unclean swarming reptiles. Spanish "la-lagartija" (the small lizard), French "le-lizard," and German "der-lizard" all identify this as a lizard species. The passage establishes Levitical dietary boundaries, categorizing the natural world into clean and unclean animals for Israel's covenant distinctiveness. **CREEPING SWARMING THINGS**

en: and-the-lizard | **es:** y-la-lagartija | **fr:** et-le-lizard | **de:** und-der-lizard Lev 11:30

לְטוּשִׁם H3912 *Conj-w / N-proper-mp* (1×)

Letushim (ethnic name; descendants of Abraham through Keturah)

The Letushim were a people group descended from Dedan, who was a grandson of Abraham through Keturah. Genesis 25:3 lists them among Abraham's descendants through his later marriage. The Septuagint renders the name as Λατουσιεμ. Nothing else is known about this group from biblical or extrabiblical sources. They represent one of many tribal peoples tracing ancestry to Abraham, though they lived outside the covenant line through Isaac.

(1×) Genesis 25:3 lists the Letushim among Dedan's descendants in Abraham's non-Israelite lineage through Keturah. Modern translations preserve the name with minimal alteration: Spanish "letushim," French "le-Letushim," German "die-Letuschiter." This genealogical note shows the biblical writers' interest in Abraham's full family tree, even for descendants outside the primary covenant line. **PERSONAL NAMES**

en: and-the-Letushim | **es:** y-letushim | **fr:** et-le-Letushim | **de:** und-die-Letuschiter Gen 25:3

לָטַשׁ H3913 *V-Qal-Imperf-3ms* (5×)

To hammer, sharpen, whet; used of metalworking, sharpening blades, and figuratively of hostile glaring.

A verb meaning 'to hammer' or 'to sharpen,' rooted in the physical act of striking metal. Genesis 4:22 introduces Tubal-Cain as 'the forger of every instrument of bronze and iron,' using the participle to describe the world's first metalsmith. The practical sense of blade-sharpening appears in 1 Samuel 13:20, where Israelites must go to the Philistines to sharpen their farming tools. Psalms 7:12 warns that God sharpens his sword against the wicked. Most vivid is the figurative use in Job 16:9: the adversary 'whets his eyes against me'—a piercing, hostile glare rendered in Spanish as 'aguza' (he sharpens), capturing the menacing intensity.

(5×) To hammer, sharpen, or whet metal instruments, extending figuratively to hostile piercing looks. The Qal participle in Gen 4:22 identifies Tubal-Cain as a 'hammerer/forger' of bronze and iron tools—the archetypal metalworker. In 1 Sam 13:20 the infinitive construct describes the practical necessity of sharpening plowshares and axes. Ps 7:12 uses the imperfect for God sharpening his sword in judgment, while Ps 52:2 (Pual participle) describes a tongue like a 'sharpened razor.' Job 16:9 extends the image figuratively: the enemy 'sharpens his eyes' against the sufferer. Spanish 'afilará' (he will sharpen) and French 'aiguiser' both preserve the concrete metalworking origin. **SHARPENING IMPLEMENTS**

en: forger-of, he-sharpens, sharpened | **es:** afilada, afilará, aguza | **fr:** aiguiser, de-aiguiser, forger-de | **de:** [לילטוש], ein-Schärfer, er-sharpens Gen 4:22; 1Sam 13:20; Job 16:9; Ps 7:12; Ps 52:2

לֵיָה H3914 *Conj-w / N-fp* (3×)

wreaths, ornamental carved decorations on temple furnishings

Decorative carved designs on the bronze stands for the temple lavers, possibly wreath-like garlands or festooned patterns. The term appears only in the description of Solomon's temple furnishings in 1 Kings 7, amid detailed accounts of lions, oxen, cherubim, and palm trees adorning the movable stands. The precise form is uncertain—some translations suggest 'spirals' or 'festoons'—but the context clearly indicates ornamental relief work enhancing the sacred vessels.

(3×) First Kings 7:29, 30, 36 catalog the decorative elements on the ten bronze stands: lions, oxen, cherubim, and 'wreaths' (לִיוֹת/וְלִיוֹת) of hammered work. Verse 29 pairs them with lions and oxen; verse 30 with borders and panels; verse 36 with available space for engraving cherubim, lions, and palms 'with wreaths.' The term's root and precise meaning remain debated (some link to לָוָה, 'join/wreath'), but the decorative, non-structural function is clear. Translations often transliterate or use generic 'wreaths/garlands': Spanish 'guirnaldas.' **GEOGRAPHY AND SPACE**

en: and-wreaths, wreaths, wreaths-of | **es:** guirnaldas, y-guirnaldas | **fr:** et-wreaths, wreaths, wreaths-de | **de:** und-wreaths, wreaths, wreaths-von 1Kgs 7:29; 1Kgs 7:30; 1Kgs 7:36

לַיְלָה H3915 *Art / N-ms* (235×)

Night; the dark period from sunset to sunrise, opposite of day; also the named cosmic entity 'Night' in creation.

One of the most elemental words in Hebrew, layil denotes the period of darkness between sunset and sunrise. It appears over 230 times, structuring everything from narrative timing ('that night,' Gen 19:33) to covenantal vigils (Exod 12:42) and poetic lament (Ps 6:7). In Genesis 1:5, God names the darkness 'Night,' elevating it from mere absence of light to a named cosmic category. Across translations — Spanish noche, French nuit, German Nacht — the word carries the same primal resonance of rest, vulnerability, and divine encounter.

1. night, period of darkness (234×) The dark interval from sunset to sunrise, used as a temporal marker for events, durations, and recurring cycles. Translations uniformly render it as 'night' (noche, nuit, Nacht), and it appears in every genre — law ('that same night,' Exod 12:42), narrative ('by night,' Gen 14:15), wisdom ('her lamp does not go out at night,' Prov 31:18), and lament ('every night I drench my bed,' Ps 6:7). The 234 occurrences testify to night as the primary structuring opposite of day in biblical temporality. **NIGHT AND LODGING**

en: by-night, night | **es:** de-noche, noche, noches | **fr:** nuit, par-nuit | **de:** Nacht, Nächte, bei-Nacht Gen 1:5; Gen 7:4; Gen 7:12; Gen 14:15; Gen 31:39

2. Night, named cosmic entity (1×) A single occurrence in the creation narrative where God names the darkness 'Night' (Gen 1:5), treating it not merely as a time period but as a designated cosmic entity. Spanish capitalizes it as Noche, and the naming act parallels God calling the light 'Day,' establishing the fundamental binary of the created order. Isaiah 34:10 echoes this cosmic sense with perpetual night as a sign of divine judgment. **NIGHT AND LODGING**

en: Night | **es:** Noche | **fr:** nuit | **de:** Nacht Isa 34:10

לֵילְא H3916 *Prep-b / N-msd* (5×)

Night; an Aramaic noun for nighttime, used in Daniel's apocalyptic visions received 'in the night.'

The Aramaic noun for 'night,' cognate with Hebrew laylah, appearing exclusively in the book of Daniel. It occurs in the emphatic state lelyeya, always marking the temporal setting of divine revelation: the mystery is revealed to Daniel 'in a vision of the night' (Dan 2:19), Belshazzar is slain 'that very night' (Dan 5:30), and the great apocalyptic beasts rise from the sea 'in my vision in the night' (Dan 7:2, 7, 13). German 'Nacht' and Spanish 'noche' render it straightforwardly, but the consistent pairing with vision-language in Daniel gives this ordinary time-word an extraordinary freight of revelation.

(5×) Night, nighttime—the Aramaic temporal noun marking when events or visions occur in the book of Daniel. Dan 2:19 uses the emphatic form lelyeya for the night when God reveals Nebuchadnezzar's dream to Daniel. Dan 5:30 marks Belshazzar's death 'in that night,' the climactic moment of judgment. Dan 7:2, 7, and 13 frame the apocalyptic beast visions as occurring 'in visions of the night.' Spanish 'la noche' and German 'in der Nacht' preserve the simple temporal sense, while the consistent apocalyptic context gives this ordinary word an atmosphere of divine disclosure unique in the Aramaic portions of Scripture. **NIGHT AND LODGING**

en: night, the-night | **es:** la-noche, noche | **fr:** nuit | **de:** Nacht, in-der-Nacht Dan 2:19; Dan 5:30; Dan 7:2; Dan 7:7; Dan 7:13

לִילִית H3917 *N-fs* (1×)

Lilith (female night-demon haunting desolate places; Babylonian loan-word)

Lilith is a female night-demon appearing in Isaiah 34:14 among the creatures inhabiting desolate Edom. The name is likely borrowed from Babylonian lilîtu, a class of night-spirits. Later Jewish legend greatly expanded Lilith's role, but in Scripture she appears only in this prophetic vision of judgment and desolation. The passage describes supernatural creatures dwelling among ruins—a haunt for owls, jackals, and this night-demon. Some English translations render this as "night-creature" or "screech-owl" rather than transliterating the name.

(1×) Isaiah 34:14 lists Lilith among the eerie inhabitants of judged Edom: wild animals, demons, and night-creatures. Spanish preserves "Lilit" as a transliteration, recognizing the proper noun character. The prophet envokes ancient Near Eastern demon-lore to paint a picture of complete desolation—a place where only supernatural predators dwell, emphasizing the thoroughness of divine judgment. **DEMONS EVIL SPIRITS**

en: the-night-creature | **es:** Lilit | **fr:** [לילית] | **de:** [לילית] Isa 34:14

לָיִשׁ H3918 *Conj-w / N-ms* (3×)

lion, a poetic term for the king of beasts (archaic/poetic)

A poetic and archaic synonym for lion, less common than אַרְיֵה but appearing in elevated, literary contexts. Job uses it to describe the mighty lion perishing for lack of prey. Proverbs celebrates the lion as boldest among beasts, turning aside for none. Isaiah pairs it with the young lion in an oracle against Egypt. The term adds gravitas

and literary color, drawn from the shared Semitic vocabulary for this fearsome predator.

(3×) Job 4:11 laments, 'The lion (לָיִשׁ) perishes for lack of prey,' in Eliphaz's discourse on divine justice visiting the wicked. Proverbs 30:30 lauds 'the lion (לָיִשׁ), mightiest among beasts,' which retreats before nothing. Isaiah 30:6 describes 'the lion (לָיִשׁ) and young lion' in the Negev through which envoys carry tribute to Egypt—a dangerous, beast-haunted wilderness. The term's pairing with לָבִיא (young lion) in Isaiah creates an elevated poetic doublet. Translations: Spanish 'león,' French/German equivalents, treating it as a stylistic variant. **LIONS AND CUBS**

en: a-lion, and-lion | **es:** León, y-león | **fr:** [ולישׁ], ליש | **de:** [ולישׁ], [לישׁ] Job 4:11; Prov 30:30; Isa 30:6

H3919 *N-proper-ms* (2×)

Laish, father of Paltiel (Michal's second husband)

The proper name of a man identified as the father of Paltiel (also called Palti), to whom Saul gave his daughter Michal after David fled. The name appears in the awkward phrasing of 2 Samuel 3:15, where Paltiel is called 'son of Laish' twice in succession. The name Laish means 'lion,' a common ancient Near Eastern personal name.

(2×) A personal name identifying the father of Paltiel/Palti. Appears in 2 Samuel 3:15 in the emotionally charged scene where David demands Michal's return, and Paltiel follows weeping. The textual repetition of the name in verse 15 suggests possible scribal variation or emphasis. This Laish should not be confused with the city of Laish (later Dan) or other biblical figures with the same name. **AUTO-DETECTED COMMUNITY 9212 WITH 3 SENSES**

en: Layish, [Layish] | **es:** (Layish), [Lush] | **fr:** Layish, [Layish] | **de:** [Layish] 2Sam 3:15

לַיִשׁ H3919a *N-proper-fs* (4×)

Laish, the original name of the northern city Dan before the Danites conquered and renamed it

Laish was the original name of the northernmost city in Canaan before the Danite tribe conquered it and renamed it Dan. The book of Judges describes Laish as a peaceful, unsuspecting city inhabited by Sidonians living in security—until the Danite raiders destroyed it and rebuilt it as their tribal center. The name Laish (meaning 'lion') appears in parallel with Leshem in Joshua's account of the same conquest, representing the pre-Israelite Canaanite settlement.

(4×) Laish appears four times in the Danite conquest narrative. Danite spies found 'the people of Laish' living securely in Sidonian fashion (Judg 18:7). They reported finding the land around 'Laish' (Judg 18:14). The Danites conquered and burned 'Laish' (Judg 18:27). They rebuilt the city and 'called the name of the city Dan, after Dan their father, but the name of the city was Laish formerly' (Judg 18:29). The Septuagint renders it Laisa, while Spanish Lais, French Layish, and German Layish preserve phonetic approximations of the Hebrew consonants. **AUTO-DETECTED COMMUNITY 9212 WITH 3 SENSES**

en: Layish, to-Layish | **es:** Lais, a-Lais, de-Lais | **fr:** Layish, à-Layish | **de:** Layish, zu-Layish Judg 18:7; Judg 18:14; Judg 18:27; Judg 18:29

לַיִשׁ H3919b *N-proper-ms* (1×)

Laish (personal name; father of Paltiel, Michal's second husband)

Laish was the father of Paltiel (also called Palti), to whom Saul gave his daughter Michal after David fled. First Samuel 25:44 and 2 Samuel 3:15 name him, though 2 Samuel's Ketiv reads "Lush." The Septuagint shows considerable variation in rendering the name (Αμεις, Σελλης, Λαις, Ιωας, Σελλειμ), reflecting textual uncertainty. This Laish is distinct from the place-name Laish (later Dan) in northern Israel. He appears only through his son's unfortunate role in the David-Saul conflict.

(1×) First Samuel 25:44 identifies Laish as the father of Paltiel, to whom Saul gave Michal in David's absence. All modern languages preserve "Laish" (or variants) as a proper name without translation. This brief mention places Laish in the tragic story of Michal's forced remarriage, though David later reclaimed her, causing Paltiel great grief. **AUTO-DETECTED COMMUNITY 9212 WITH 3 SENSES**

en: Laish | **es:** Lais | **fr:** Laish | **de:** Laish 1Sam 25:44

לַיְשָׁה H3919c *N-proper-fs* (1×)

Laishah (place name; village north of Jerusalem in Isaiah's invasion oracle)

Laishah was a village north of Jerusalem, mentioned in Isaiah 10:30 as the Assyrian army approached the city. The site is unknown, though some scholars have suggested 'Isawiye, about two miles northeast of Jerusalem. The name may be related to the personal and place name Laish. The Septuagint renders it as "ἐν Σα" or "Λαισα." Isaiah's oracle traces the enemy's route of advance, naming each village to build dramatic tension as the invader draws nearer to Zion.

(1×) Isaiah 10:30 addresses Laishah in the prophet's vivid oracle of Assyrian invasion: "Cry aloud, O daughter of Gallim! Give attention, O Laishah!" Spanish and French preserve "Laishah" as a place name. The passage geographically traces the enemy's southward march toward Jerusalem, building suspense as each village is named in the invader's path, though God will ultimately defend His city. **PERSONAL NAMES**

en: Laishah | **es:** Laishah | **fr:** [לישׁה] | **de:** [לישׁה] Isa 10:30

לָכַד H3920 *Conj-w / V-Qal-ConsecImperf-3ms* (121×)

To capture, seize, or take — by military conquest, by lot, by snare, or by freezing together; covering active seizure, passive capture, entrapment, and cohesion

Lakad is the verb of decisive taking — the moment a city falls, a fugitive is seized, or a snare springs shut. Its Qal stem dominates the conquest narratives, where Joshua and the judges 'capture' city after city, while its Nifal surfaces dramatically in the lot-casting scene of Achan's exposure (Josh 7:14-18), where tribe, clan, and individual are progressively 'taken' until the guilty party stands revealed. The Arabic cognate lakida ('to stick, cleave to') illuminates two unusual occurrences in Job where the verb describes water freezing solid and scales locking together — physical cohesion rather than military seizure, a semantic thread hidden from readers who know only the conquest narratives.

1. capture, seize (Qal) (76×) To capture or seize by military force (Qal active, 76x): the primary sense, covering the taking of cities, territories, and persons in war. Spanish capturó and German eroberte ('conquered') confirm the martial register. Dominates the conquest narratives — Joshua taking Ai (Josh 8:21), Caleb taking Debir (Judg 1:12), David taking the water-city of Rabbah (2 Sam 12:27-28) — and extends to kings seizing fortresses throughout the historical books (Num 21:32; Deut 2:34; 3:4). **STRIKING AND REFERENCE**

en: and-captured, and-captured-it, captured | **es:** Y-capturó, Y-la-capturó, Y-la-tomaron | **fr:** avait-captura, captura, et-captura | **de:** er-nahm-ein, eroberte, hatte-nahm-ein Num 21:32; Num 32:41; Num 32:42; Deut 2:34; Deut 3:4

2. be captured, be seized (Nifal) (27×) To be captured, be taken (Nifal passive, 27x): the passive counterpart to sense 1, describing cities and persons falling to an enemy. French fut pris ('was taken') and German wurde eingenommen ('was captured') mark the passive orientation. Central to the Achan narrative, where the lot progressively narrows — tribe is taken, clan is taken, household is taken (Josh 7:15-18; 1 Sam 10:20-21) — and to prophetic warnings of cities being captured (Jer 48:1; 50:2). **RECEIVING AND TAKING**

en: and-are-captured, and-caught, and-they-will-be-captured | **es:** Y-fue-tomado, capturada, fue-tomada | **fr:** et-fut-pris, et-prendre, et-était-captura | **de:** es-wurde-eingenommen, und-einnehmen, und-war-genommen Josh 7:15; Josh 7:16; Josh 7:17; Josh 7:18; 1Sam 10:20

3. be caught, be trapped (Nifal) (9×) To be caught, ensnared, or trapped (Nifal, 9x): a figurative extension of the passive where the agent is not a military force but a trap, snare, or circumstance. Spanish atrapado ('trapped') and French capturer in snare contexts distinguish this from battlefield capture. The wicked are caught in their own devices (Ps 9:15; Prov 11:6), a person is snared by hasty

words (Prov 6:2), and Qoheleth warns that the unwary are caught by the woman whose heart is 'snares and nets' (Eccl 7:26). Job 36:8 extends the image to those bound in fetters of affliction. **RECEIVING AND TAKING**

en: is-caught, shall-be-caught, shall-be-taken | **es:** fue-atrapado, fuiste-atrapada, has-sido-apresado | **fr:** capturer, prendre | **de:** [יִלכד], [יִלכדו], [יִלכדון] Job 36:8; Ps 9:15; Prov 6:2; Prov 11:6; Eccl 7:26

4. catch, trap (Qal) (7×) To catch or trap actively (Qal, 7x): the hunter's or fowler's sense — setting a snare, catching an animal, or entrapping a person by cunning. Spanish atrapa ('catches') and German fangen confirm the trapping register distinct from military conquest. Samson catches three hundred foxes (Judg 15:4), God catches the wise in their own craftiness (Job 5:13, quoted by Paul in 1 Cor 3:19), and Amos asks rhetorically whether a bird falls into a snare without a trap being set (Amos 3:5). Jeremiah indicts those who set traps to catch people (Jer 5:26). **RECEIVING AND TAKING**

en: and-catching, and-caught, catching | **es:** Que-atrapa, atrapan, atrapará | **fr:** capturer, et-caught, et-prendre | **de:** [וילכוד], [יִלכוד], [לכד] Judg 15:4; Job 5:13; Ps 35:8; Jer 5:26; Amos 3:4

5. (1×) To freeze solid, congeal (Hitpael/unusual form, 1x): in Job 38:30, the surface of the deep 'is frozen' — water seizing together into ice. The Arabic cognate lakida ('to stick, cleave to') illuminates this otherwise puzzling usage: the sense is physical adhesion, liquid becoming locked solid. Spanish se congela ('it freezes') and English is-frozen confirm the unique semantic extension from 'seize' to 'congeal.' This lone occurrence in God's rhetorical questions about winter reveals an archaic physical sense preserved nowhere else in the Hebrew Bible. **RECEIVING AND TAKING**

en: is-frozen | **es:** se-congela | **fr:** prendre | **de:** [יִתלכדו] Job 38:30

6. (1×) To hold fast, lock together (Hitpael, 1x): in Job 41:17 (describing Leviathan's scales), the armored plates 'hold fast' to one another — they are interlocked and inseparable. Spanish se agarran ('they grip each other') captures the reflexive, mutual cohesion. Like sense 5, this draws on the root's adhesion meaning visible in Arabic lakida, describing physical binding rather than capture. The two Job passages together preserve a concrete, pre-metaphorical layer of the root that the conquest narratives have all but eclipsed. **RECEIVING AND TAKING**

en: they-hold-fast | **es:** se-agarran | **fr:** prendre | **de:** [יִתלכדו] Job 41:17

לָכֶד H3921 *Prep-m / N-ms* (1×)

being caught, capture, snare (the state or act of being trapped)

This noun denotes the act of being caught or captured, appearing in Proverbs 3:26 where the Lord promises to keep one's foot "from being caught." The term is related to the verb for capturing or taking. The imagery is of a trap or snare that catches the unwary. God's protective wisdom guards the righteous from falling into dangers—whether physical traps or moral snares—that would catch those who lack discernment. Spanish "ser apresado" (being captured) captures the passive sense of falling victim to a trap.

(1×) Proverbs 3:26 promises that the Lord "will keep your foot from being caught," using this noun to describe the capture that God prevents. Spanish "de-ser-apresado" (from being captured) emphasizes the protective nature of divine wisdom. The image is of someone walking safely through a dangerous world where traps await the foolish, but divine guidance steers the wise away from every snare. **GEOGRAPHY AND SPACE**

en: from-being-caught | **es:** de-ser-apresado | **fr:** de-מלכד | **de:** [מלכד] Prov 3:26

לָכָה H3922 *N-proper-ms* (1×)

Lekhah (place name; town in Judah, location unknown)

Lekhah was a town in Judah, mentioned only in 1 Chronicles 4:21. The site's location is unknown, and no other biblical or extrabiblical information about it survives. The Septuagint renders it as Ληχα or Λαιχα, showing the slight phonetic variation typical of Hebrew place names in Greek transmission. It appears in the genealogical records of Judah's clans, showing the Chronicler's interest in preserving geographical and familial details even for obscure locations.

(1×) First Chronicles 4:21 lists Lekhah among Judah's family records without further detail. Spanish "Leca," French, and German preserve the name as a proper noun. These brief genealogical references preserve the memory of Israelite settlements even when their precise location and history have been lost to time, testifying to the biblical writers' comprehensive historical interest. **PERSONAL NAMES**

en: Lekhah | **es:** Leca | **fr:** [לכה] | **de:** [לכה] 1Chr 4:21

לָכִישׁ H3923 *N-proper-fs* (24×)

Lachish – a major fortified Canaanite and later Judean city in the Shephelah lowlands

One of the most strategically important cities in the Shephelah, guarding the approaches to Jerusalem from the coastal plain. Its Amorite king joined the coalition against Gibeon and fell to Joshua (Josh 10:3-35). Fortified by Rehoboam (2 Chr 11:9), Lachish served as Judah's second city. Sennacherib made it his base of operations against Hezekiah (2 Kgs 18:14, 17), and Micah charged it with being 'the beginning of sin to the daughter of Zion' (Mic 1:13). The Lachish Letters provide eyewitness testimony of the final days before Babylon's conquest (cf. Jer 34:7).

Lachish (city) (24×) A major fortified city in the Shephelah southwest of Jerusalem (modern Tell ed-Duweir). Captured by Joshua from its Amorite king (Josh 10:3-35), fortified by Rehoboam (2 Chr 11:9), and besieged by Sennacherib (2 Kgs 18:14, 17) and Nebuchadnezzar (Jer 34:7). The directional form lakishah ('toward Lachish') occurs in Joshua 10:31-35. **PERSONAL NAMES**

en: Lachish, Lachish-ward, Lakhish | **es:** Lajish, Lakish, Laquis | **fr:** Lachish, Lachish-garde, Lakis | **de:** Lachish, Lachish-ward, [לכיש] Josh 10:3; Josh 10:5; Josh 10:23; Josh 10:31; Josh 10:32

לוּלִי H3924 *N-fp* (13×)

Loops — textile fasteners on the tabernacle curtains that receive the clasps

A technical term for the fabric loops sewn along the edges of the tabernacle curtains, designed to receive the gold and bronze clasps (קְרָסִים) that joined the curtain sets together. Every one of its thirteen occurrences falls within the tabernacle construction instructions of Exodus 26 and their fulfillment account in Exodus 36. The loops come in matched sets of fifty, carefully aligned so that corresponding loops face each other and the clasps unite the dwelling into a single structure (Exod 26:4–5, 10–11). Spanish 'lazos,' French 'lacets,' and German 'Schlaufen' all point to the same concrete fastening device — a simple but essential element of sacred architecture.

loops (textile fasteners) (13×) Loops (לֻלָאֹת), the textile fasteners attached to the edges of tabernacle curtain panels. Exclusively a Priestly construction term, all thirteen occurrences appear in the instructions for and execution of the tabernacle (Exod 26:4–5, 10–11; 36:11–12, 17). Sets of fifty loops on each curtain edge align with matching loops on the adjacent panel, receiving gold or bronze clasps to join the sections into one unified structure. The Akkadian cognate lu-lu ('loop, noose') confirms the concrete meaning. **GEOGRAPHY AND SPACE**

en: into-the-loops, loops, the-loops | **es:** en-los-lazos, lazos, lazos-de | **fr:** dans-le-lacets, lacets, le-lacets | **de:** Schlaufen, der-Schlaufen, in-der-Schlaufen Exod 26:4; Exod 26:5; Exod 26:10

לָמַד H3925 *V-Piel-Imperf-1cs / 3mp* (87×)

To learn, study (Qal); to teach, instruct, train (Piel); a teacher (Piel ptcp.); trained, accustomed (Pual/passive)

A verb whose meaning pivots on the Hebrew stem system: in the Qal it means 'to learn' or 'become accustomed to,' while in the Piel it means 'to teach' or 'train.' Arabic preserves the same stem-voice contrast beautifully — ʿ (Form V, middle-reflexive) for learning versus ʿ (Form II, causative) for teaching. The Piel participle (מְלַמֵּד) became the standard word for 'teacher' in later Hebrew, and the

passive forms describe someone who has been disciplined or trained, as with the warriors 'trained for war' in 1 Chronicles 5:18 and Song of Solomon 3:8.

1. Piel: teach, instruct (52×) The dominant Piel sense: actively teaching, instructing, or training someone. This is the causative counterpart to the Qal — the teacher's side of the learning relationship. Arabic ʿ (Form II causative) and Korean 가르치다 consistently confirm the causative-teaching semantics. Especially prominent in Deuteronomy, where Moses is commanded to teach Israel God's statutes (Deut 4:1, 4:10, 4:14), and in the Psalms, where the psalmist asks God directly: 'Teach me your statutes' (Ps 119:12, 26, 64, 68). **RELEASE AND MOVEMENT**

en: (you-have-taught), and-teach-me, and-they-taught | **es:** Enséñame, enseñaste, enséñame | **fr:** enseigner, et-enseigner, et-à-enseigner | **de:** lehren, lehren-mich, und-lehren Deut 4:1; Deut 4:10; Deut 4:14; Deut 5:31; Deut 6:1

2. Qal: learn, study (23×) The basic Qal sense: to learn, study, or become habituated. The reflexive-middle character of this sense is confirmed by Arabic ʿ (Form V) and Swahili -jifunza (reflexive 'teach oneself'). It covers both positive learning — studying God's commands so as to fear the LORD (Deut 14:23, 17:19) — and negative learning, such as adopting the abominable practices of the nations (Deut 18:9, Ps 106:35). Isaiah 26:10 warns that the wicked, even when shown grace, will not learn righteousness. **TEACHING AND LEARNING**

en: I-have-learned, I-might-learn, and-he-learned | **es:** al-aprender-yo, aprenda, aprendan | **fr:** dans-enseigner, enseigner, et-apprendre | **de:** [ילמדון], [למדתי], du-soll-lernen Deut 4:10; Deut 5:1; Deut 14:23; Deut 17:19; Deut 18:9

3. Piel participle: teacher, instructor (6×) The substantivized Piel participle functioning as a noun: 'teacher, instructor.' Distinguished from the active verbal sense by nominal syntax — it takes the article and possessive suffixes (מְלַמָּדַי, 'my teachers,' Prov 5:13; Ps 119:99). Psalm 94:10 asks rhetorically, 'He who teaches mankind knowledge — shall he not reprove?' and Psalm 18:34 (= 144:1) praises God as the one 'who trains my hands for battle.' **TEACHING AND LEARNING**

en: and-to-my-instructors, he-who-teaches, my-teachers | **es:** el-que-enseña, el-que-te-enseña, enseñadores-de-mí | **fr:** de-enseigner, enseigner, et-enseigner-moi | **de:** [ולמלמדי], der-einer-training, er-der-lehrt Ps 18:34; Ps 94:10; Ps 119:99; Ps 144:1; Prov 5:13

4. Pual/Qal passive: trained, accustomed (6×) The passive forms (Pual and Qal passive participle): trained, disciplined, accustomed. Used of warriors 'trained for war' bearing shield and sword (1 Chr 5:18), skilled musicians (1 Chr 25:7), and Solomon's armed escort 'trained in warfare' (Song 3:8). Spanish adiestrado ('trained, skilled') and Swahili -zoezwa ('accustomed, drilled') capture this disciplined-readiness nuance. Jeremiah 31:18 uses it memorably of Ephraim as an 'untrained calf' whom God must discipline. **TEACHING AND LEARNING**

en: and-trained-of, trained, trained-in- | **es:** adiestrada, adiestrado, aprendido | **fr:** enseigner, et-enseigner, instruits | **de:** [מלמדה], [מלמדי], lehren 1Chr 5:18; 1Chr 25:7; Song 3:8; Isa 29:13; Jer 31:18

לְמוֹ H3926 *Prep* (6×)

A poetic preposition equivalent to לְ *('to, for, upon'), found exclusively in elevated verse (Job, Psalms, Isaiah).*

An archaic, expanded form of the common Hebrew preposition לְ, used exclusively in poetic and elevated registers. The fuller form לְמוֹ appears in Job's speeches (27:14; 29:21; 38:40; 40:4) and in early poetry such as the blessing of Noah (Gen 9:26-27). It carries the same broad prepositional range as לְ – direction ('to'), benefaction ('for'), and reference ('upon') – but signals a heightened, solemn tone. Spanish para and French à mirror the basic dative/directional meaning, while German ihnen ('to them') reflects the occasional pronominal force of the מוֹ element.

to, for, upon (poetic preposition) (6×) An archaic poetic preposition functioning identically to לְ ('to, for, upon') but restricted to elevated verse. The מוֹ element may derive from an old enclitic particle, giving the form a solemn, archaizing flavor. Job uses it repeatedly (27:14; 29:21; 38:40; 40:4), and it appears in the ancient blessing of Gen 9:26-27. The multilingual glosses – Spanish para, French à, English to/for – all confirm the standard prepositional semantics; the poetic register is the distinguishing feature, not a distinct meaning. **GEOGRAPHY AND SPACE**

en: for-, to-, to-them | **es:** para, para-, para-él | **fr:** à, à-eux | **de:** [למו], ihnen Gen 9:26; Gen 9:27; Job 27:14; Job 29:21; Job 38:40

לְמוּאֵל H3927 *N-proper-ms* (2×)

Lemuel, king of Massa (recipient of Proverbs 31 oracle)

The name of a king who received wisdom instruction from his mother, preserved in Proverbs 31:1-9. He is identified as king of Massa, likely an Arabian tribe descended from Ishmael. Whether Lemuel is a personal name or a symbolic title (meaning 'belonging to God' or 'devoted to God') remains debated. Some Jewish traditions even identified him with Solomon, though most scholars see him as a distinct Arabian king.

(2×) A proper name (appearing with slight spelling variation as Lemuel/Lemoel) of a king who received maternal wisdom instruction. Found in Proverbs 31:1, 4, introducing the famous oracle about the virtuous woman. The name may be symbolic ('belonging to El/God') or a historical Arabian royal name. His connection to Massa links him to Ishmaelite genealogy (Genesis 25:14), suggesting non-Israelite wisdom integrated into Proverbs. **PROPER NAMES (PERSONAL)**

en: Lemuel, O-Lemuel | **es:** Lemuel | **fr:** למואל | **de:** [למואל] Prov 31:1; Prov 31:4

לָמַד H3928 *Adj-mp* (6×)

Taught, trained, accustomed; as a substantive: disciple, pupil. From the root lamad ('to learn/teach').

An adjective from the root לָמַד ('to learn, to teach') describing someone who has been instructed or habituated. Isaiah uses it as a substantive for 'disciples' – the prophet's own followers (Isa 8:16) and those taught by the Lord (Isa 50:4; 54:13), where the 'tongue of the taught' denotes Spirit-given eloquence. Jeremiah applies it differently: a wild donkey 'accustomed to' the wilderness (Jer 2:24) and a people 'trained in' doing evil (Jer 13:23). Spanish discípulos and English disciples capture the Isaianic usage, while acostumbrada ('accustomed') reflects the Jeremianic nuance of ingrained habit.

taught, trained; disciple (6×) One who has been taught, trained, or made accustomed to something – used both as a true adjective and as a substantive meaning 'disciple, pupil.' In Isaiah, the term designates those who receive divine instruction: the prophet binds up testimony 'among my disciples' (Isa 8:16), and the Servant has the 'tongue of the taught' (Isa 50:4), an image of receptive, Spirit-enabled speech. Isaiah 54:13 promises that all children will be 'taught of the LORD.' In Jeremiah, the word shifts toward habituation: the wild donkey is 'accustomed to the wilderness' (Jer 2:24), and Israel is 'trained in evil' (Jer 13:23). The Spanish glosses discípulos vs. acostumbrada neatly mirror this dual semantic range of discipleship and ingrained habit. **DISCIPLE LEARNER**

en: accustomed, among-my-disciples, as-those-who-are-taught | **es:** acostumbrada-al, como-discípulos, discípulos | **fr:** disciple, à-Médie | **de:** [בלמדי], [כלמודים], [למדי] Isa 8:16; Isa 50:4; Isa 54:13; Jer 2:24

לֶמֶךְ H3929 *N-proper-ms* (11×)

Lamech (לֶמֶךְ) — name borne by two antediluvian figures: the Cainite warrior-poet and Seth's descendant

The name Lamech (לֶמֶךְ) belongs to two antediluvian figures in Genesis. The Cainite Lamech, seventh from Adam through Cain, is the first recorded polygamist and the speaker of the fierce 'Song of the Sword' (Gen 4:23-24), boasting of disproportionate vengeance. His sons Jabal, Jubal, and Tubal-Cain inaugurate pastoralism, music, and metalworking, making Lamech a hinge figure in the development of civilization and violence. The Sethite Lamech, ninth from Adam through Seth, is Noah's father. He names his son with a prophetic wordplay on 'comfort' (נחם), hoping Noah will bring relief from the

curse on the ground (Gen 5:28-31). The Chronicler preserves only the Sethite lineage (1 Chr 1:3).

Lemekh (11×) The Cainite Lamech, a descendant of Cain in the seventh generation from Adam. Notable as the first polygamist (married to Adah and Zillah) and the speaker of the 'Song of the Sword' (Gen 4:23-24), a boast of excessive violence. Father of Jabal, Jubal, and Tubal-Cain, founders of pastoral, musical, and metallurgical crafts (Gen 4:18-22). His character embodies the escalation of violence in the Cainite line. **PROPER NAMES (PERSONAL)**
en: Lemekh, and-Lemekh | **es:** Lamec, Lemej, y-Lemej | **fr:** Lemekh, Lémec, et-Lemekh | **de:** Lamech, Lamechs, [למך] Gen 4:18; Gen 4:19; Gen 4:23; Gen 4:24

לֹעַ H3930 *Prep-b / N-msc / 2ms* (1×)
throat, gullet (external throat; metaphor for controlling appetite)
This noun denotes the external throat or gullet, appearing in Proverbs 23:2 with the striking metaphor: "put a knife to your throat if you are given to appetite." The term refers to the visible throat, related to terms in later Hebrew and Aramaic for jaw or cheek. The passage isn't advocating self-harm but uses hyperbolic imagery to warn against gluttony, especially when dining with rulers. The throat represents the pathway of appetite that must be strictly controlled.

(1×) Proverbs 23:2 warns those with large appetites: "put a knife to your throat" when dining with a ruler—vivid hyperbole for exercising extreme self-control. Spanish "en tu garganta" (in your throat) identifies the anatomical location. This wisdom saying uses shocking imagery to emphasize the importance of restraint in eating, particularly in formal or politically sensitive contexts where overindulgence could prove dangerous. **NECK (BODY PART)**
en: to-your-throat | **es:** en-tu-garganta | **fr:** dans-ton-בלֹעֲךָ-toi | **de:** [בלעך] Prov 23:2

לָעַב H3931 *V-Hifil-Prtcpl-mp* (1×)
jest, mock, make sport of (continuous scornful mockery)
This Hiphil verb means to jest at or mock someone, appearing in 2 Chronicles 36:16 to describe Israel's response to God's prophetic messengers. The people "were continually making jest at the messengers of God," treating serious divine warnings as objects of ridicule. The Syriac cognate means to mock or make sport of someone. This persistent mockery of God's prophets represents the depth of Israel's rebellion before the Babylonian exile, showing contempt not just for the messengers but for the God who sent them.

(1×) Second Chronicles 36:16 describes the progressive hardening that led to exile: the people "were mocking" God's messengers, despising His words, and scoffing at His prophets. Spanish "burladores" (mockers) captures the participial sense of continuous action. This persistent ridicule of divine warning demonstrates the spiritual bankruptcy that made judgment inevitable, as grace met only contempt. **MOCKERY AND SCORN**
en: mocking | **es:** burladores | **fr:** [מלעבים] | **de:** [מלעבים] 2Chr 36:16

לָעַג H3932 *Conj-w / V-Hifil-ConsecImperf-3ms* (18×)
To mock, scorn, deride (Qal/Hifil); also to stammer or speak unintelligibly (Nifal).
Primarily a verb of contemptuous ridicule. Jerusalem mocks the defeated Assyrian army (2 Kgs 19:21), God laughs at the wicked (Ps 2:4), and Proverbs warns that mocking the poor insults their Maker (Prov 17:5). The verb appears across Qal and Hifil stems with the same basic force, and Spanish consistently renders it with forms of 'burlarse' (to mock). A rare Nifal use in Isaiah 33:19 describes a foreign people of 'stammering' speech — incomprehensible language perceived as barbarous babbling. This phonetic sense connects to the Syriac cognate meaning 'to stutter,' showing how mockery and unintelligible speech share the idea of language that fails to communicate properly.

1. mock, scorn, deride (17×) To mock, scorn, or hold in derision (Qal and Hifil), treating someone or something with open contempt. Used of Jerusalem's triumph over Sennacherib (2 Kgs 19:21 = Isa 37:22), of God deriding the wicked (Ps 2:4; Job 9:23), of enemies mocking the righteous (Jer 20:7; Neh 2:19), and of Wisdom personified mocking the complacent (Prov 1:26). Spanish 'burlarse' and English 'mock/scorn/deride' consistently capture the hostile, contemptuous tone across all these passages. **MOCKERY AND SCORN**
en: He-mocks, I-will-mock, You-will-mock | **es:** El-que-se-burla-de, Y-te-burlas, me-burlaré | **fr:** [ויליעג], [ויילעגו], [ומלעגים] | **de:** [אלעג], [ויילעג], [ויילעגו] 2Kgs 19:21; 2Chr 30:10; Neh 2:19; Neh 4:1; Job 9:23

2. stammer, speak unintelligibly (1×) To stammer or speak in an unintelligible manner (Nifal), referring to foreign or incomprehensible speech. Found only in Isaiah 33:19, describing a fierce people whose language Israel cannot understand — 'a people of stammering lip.' The Syriac cognate means 'to stutter,' and the Arabic parallel 'lajlaja' likewise denotes confused speech. The semantic connection to sense 1 lies in speech perceived as defective or degraded. **MOCKERY AND SCORN**
en: of-stammering | **es:** balbuciente | **fr:** [נלעג] | **de:** [נלעג] Isa 33:19

לַעַג H3933 *Conj-w* (7×)
laag – mocking, derision, scorn; contemptuous ridicule directed at persons or peoples
The masculine noun laag denotes mockery, derision, or scornful ridicule – the kind of contempt that stings communally rather than privately. It appears prominently in Israel's communal laments: 'You have made us a scorn to our neighbors' (Ps 44:13; 79:4), and the ascending pilgrims cry, 'Our soul is exceedingly filled with the scorn of those who are at ease' (Ps 123:4). In Job 34:7, Elihu accuses Job of 'drinking up scorn like water' – treating blasphemy as casual refreshment. Ezekiel deploys it in his allegory of Jerusalem's cup of judgment (Ezek 23:32). The word's connection to stammering speech (Isa 28:11, 'stammering lips') reveals an interesting semantic thread: foreign, incomprehensible language was itself a form of mockery. Spanish burla and escarnio capture the dual notes of ridicule and shame.

mocking, derision, scorn (7×) Mockery, derision, or scorn – contemptuous ridicule suffered by individuals or the nation, often paired with reproach (herpah) and taunting (qeles) in communal laments (Ps 44:13; 79:4; 123:4). Elihu accuses Job of treating blasphemous speech with casual indifference, 'drinking scorn like water' (Job 34:7), while Ezekiel includes it in the cup of judgment poured out on Jerusalem (Ezek 23:32; 36:4). In Isaiah 28:11, the related construct laagei ('stammerings of') describes foreign speech as inherently mocking, linking incomprehensible language to derision. Spanish burla and escarnio, French moquerie, and the cross-lingual evidence uniformly point to a single sense of contemptuous ridicule. **MOCKERY AND SCORN**
en: a-scorn, and-as-mockery, and-for-scorn | **es:** burla, de-la-burla-de, escarnio | **fr:** [ולללעג], [לעגם], le-moquerie | **de:** [ולעג], [לעגם] Job 34:7; Ps 44:13; Ps 79:4; Ps 123:4; Ezek 23:32

לָעֵג H3934 *Adj-mpc* (2×)
mockers, scoffers (adjective/noun)
An adjectival form meaning 'mocking' or 'scoffing,' used as a substantive to denote mockers. The word appears in textually difficult passages in Psalms and Isaiah. In Psalm 35:16, it describes 'mockers of mockery' (a difficult Hebrew phrase). In Isaiah 28:11, it appears in a phrase about stammering or mocking lips through which God will speak to the people—a passage later quoted in 1 Corinthians 14.

(2×) Functions as an adjective meaning 'mocking' or as a plural noun 'mockers.' Found in two textually challenging contexts: Psalm 35:16 (where 'mockers of mockery' or similar appears, though the exact text is disputed) and Isaiah 28:11 (where God threatens to speak to Israel through 'stammering lips' or 'mocking speech' of foreigners). The Isaiah passage became significant in New Testament theology about speaking in tongues. **GEOGRAPHY AND SPACE**
en: mockers-of, with-stammering | **es:** burlas-de, con-balbuceo-de | **fr:** [בלעגי], à-moqueur | **de:** [בלעגי], mockers-von Ps 35:16; Isa 28:11

לְעָדָה H3935 *Conj-w / N-proper-ms* (1×)

La'dah (personal name; descendant of Judah through Shelah)

La'dah was a man of Judah, mentioned in 1 Chronicles 4:21 among Shelah's descendants. The Septuagint renders the name variously as Μαδαθ, Ααδα, or Λαδη, showing typical textual variation. Nothing is known about this individual beyond his genealogical placement. He represents one of many names preserved in Chronicles' detailed tribal records, showing the biblical writers' concern to maintain family histories even for individuals who left no narrative footprint.

(1×) First Chronicles 4:21 lists La'dah among Judah's descendants without further information. Modern translations preserve the name with minor phonetic variations: Spanish "Laada," French and German retain the Hebrew form. These genealogical preservations testify to the value ancient Israelites placed on family identity and tribal belonging, maintaining records even for otherwise unknown individuals. **PROPER NAMES (PERSONAL)**

en: and-La'dah | **es:** y-Laada | **fr:** [ולעדה] | **de:** [ולעדה] 1Chr 4:21

לַעְדָן H3936 *N-proper-ms* (7×)

Ladan, a proper name borne by an Ephraimite ancestor of Joshua and a Gershonite Levite clan head

A Hebrew proper masculine name appearing in Chronicles for two distinct individuals. The first is an Ephraimite listed in the genealogy of Joshua's line (1 Chr 7:26). The second is a Gershonite Levite who heads a major clan responsible for temple treasury oversight (1 Chr 23:7-9; 26:21). The LXX renders the name variously as Ladan, Edan, and Laadan, reflecting early uncertainty about its vocalization.

Ladan (7×) The proper name Ladan, identifying two Old Testament figures: (a) an Ephraimite in Joshua's ancestral line (1 Chr 7:26), and (b) a Gershonite Levite whose descendants served as temple treasurers under David's reorganization (1 Chr 23:7-9; 26:21). The LXX diversity (Ladan, Edan, Laadan) shows the name was transmitted with some fluidity in the Greek tradition. **PROPER NAMES (PERSONAL)**

en: Ladan, of-Ladan | **es:** Laadán, para-Laadán | **fr:** Edan | **de:** [ללעדן], [לעדן] 1Chr 7:26; 1Chr 23:7; 1Chr 23:8; 1Chr 23:9; 1Chr 26:21

לָעַז H3937 *V-Qal-Prtcpl-ms* (1×)

foreign tongue, unintelligible speech (language that sounds like babbling)

This Qal participle describes speaking in an unintelligible or foreign language, appearing in Psalm 114:1 to characterize the Egyptian language from Israel's perspective: "a people of foreign tongue." The verb suggests talking indistinctly or in a way that cannot be understood. Later Hebrew uses derivatives for foreign language or foreigner. To Israelite ears, Egyptian speech sounded like incomprehensible babbling. Spanish "lengua extraña" (strange tongue) and German "foreign tongue" both capture this sense of linguistic alienness.

(1×) Psalm 114:1 celebrates the Exodus: "When Israel went out from Egypt, from a people of foreign tongue." Spanish "de-lengua-extraña" (of strange language) and German "foreign tongue" emphasize the linguistic barrier. The psalm highlights Israel's deliverance not just from slavery but from a completely alien culture where even language marked their otherness, making the redemption all the more dramatic. **FOREIGNERS AND STRANGERS**

en: foreign-tongue | **es:** de-lengua-extraña | **fr:** à-force | **de:** foreign-Zunge Ps 114:1

לָעַט H3938 *V-Hifil-Imp-ms / 1cs* (1×)

gulp down, swallow greedily (Hiphil causative: make oneself swallow rapidly)

This Hiphil imperative means to cause oneself to swallow or gulp down rapidly, appearing in Genesis 25:30 where Esau, exhausted from the field, begs Jacob: "Let me gulp down some of that red stuff." The verb suggests greedy, rapid swallowing without careful chewing. Later Hebrew uses this verb for forcibly feeding cattle. Esau's crude demand—he doesn't even use the word "stew" but just "that red red"—reveals his famished, impulsive state that led him to despise his birthright for immediate physical satisfaction.

(1×) Genesis 25:30 records Esau's desperate request: "Let me gulp down some of that red stuff." Spanish "hazme-tragar" (make me swallow) and German "lass-mich-schlucken" (let me swallow) both preserve the causative force. The greedy, hasty swallowing verb reveals Esau's impulsive character—he values immediate appetite satisfaction over future blessing, leading to his tragic trade. **SWALLOWING AND DEVOURING**

en: let-me-gulp | **es:** hazme-tragar | **fr:** que-moi-gulp | **de:** lass-mich-schlucken Gen 25:30

לַעֲנָה H3939 *Prep-l / N-fs* (8×)

Wormwood; a bitter plant (Artemisia) used figuratively for the bitterness of divine judgment, injustice, and sin's consequences.

A feminine noun denoting wormwood (Artemisia absinthium), used exclusively in figurative contexts throughout the Hebrew Bible to evoke intense bitterness. Amos pairs it with rosh ('poison') to condemn the perversion of justice (Am 5:7; 6:12), while Deuteronomy warns that idolatry bears a 'root sprouting wormwood' (Dt 29:18). In Jeremiah and Lamentations, God feeds the unfaithful people wormwood and bitter water as chastisement (Jer 9:15; 23:15; Lam 3:15, 19). Proverbs warns that the seductive woman's end is 'bitter as wormwood' (Prov 5:4). The Arabic cognate laʿn means 'curse,' hinting at the word's association with affliction.

wormwood (bitter plant) (8×) The bitter herb wormwood (Artemisia), used metaphorically for the poisonous consequences of sin, injustice, and divine judgment. In prophetic speech, God declares he will feed his people wormwood and give them poisoned water (Jer 9:15; 23:15), while Lamentations 3:15 and 3:19 use it as a personal lament for affliction ('he filled me with bitterness, he sated me with wormwood'). Amos 5:7 and 6:12 pair la'anah with rosh to denounce the corruption of justice. In wisdom literature, the strange woman's end is 'bitter as wormwood' (Prov 5:4). Spanish ajenjo and French absinthe both derive from traditions of identifying this plant with Artemisia absinthium, the same bitter herb behind the notorious liqueur. **BURIAL INTERMENT**

en: and-wormwood, into-wormwood, like-wormwood | **es:** ajenjo, como-el-ajenjo, de-ajenjo | **fr:** absinthe, et-wormwood, כלענה | **de:** Wermut, [לענה], und-wormwood Deut 29:18; Prov 5:4; Jer 9:15; Jer 23:15; Lam 3:15

לַפִּיד H3940 *Art / N-mp* (14×)

Torch, firebrand; a burning brand used for light, warfare, or as a visionary and metaphorical image of fire.

A vivid term for a burning torch, lappid appears in some of Scripture's most memorable scenes. In the covenant ceremony of Genesis 15:17, a smoking oven and a lappid of fire pass between the severed animal pieces – a theophany sealing God's promise to Abraham. Gideon's three hundred break their jars to reveal torches in the night assault on Midian (Judg 7:16, 20). Samson ties torches to foxes' tails and sets Philistine grain ablaze (Judg 15:4-5). In vision the word shifts to supernatural fire: lightning at Sinai (Exod 20:18), angelic eyes like lappidei-esh (Dan 10:6), and the fiery darting of chariots at Nineveh's fall (Nah 2:5).

torch, firebrand (14×) A burning torch or firebrand, literal and figurative. Appears in the Abrahamic covenant theophany as a 'torch of fire' between the pieces (Gen 15:17), in Gideon's night attack (Judg 7:16, 20), and Samson's destruction of Philistine fields (Judg 15:4-5). Extended to lightning at Sinai (Exod 20:18), angelic eyes (Dan 10:6), flashing chariots (Nah 2:5), and Judah's conquering leaders (Zech 12:6). **LAMPS AND TORCHES**

en: and-a-torch-of, and-like-a-torch-of, and-torches | **es:** Antorcha, antorchas, como-antorcha | **fr:** [כלפיד], dans-le-torches, et-torche | **de:** [הלפדים], [וכלפיד], [כלפיד] Gen 15:17; Exod 20:18; Judg 7:16; Judg 7:20; Judg 15:4

לַפִּידוֹת H3941 *N-proper-ms* (1×)

Lappidot (personal name; husband of the prophetess Deborah)
Lappidot was the husband of Deborah the prophetess and judge of Israel. Judges 4:4 identifies Deborah as "wife of Lappidot," though he plays no other role in the narrative. The name's form is unusually feminine, leading to various scholarly speculations, though the text clearly presents him as Deborah's husband. The Septuagint renders it as Λαφ(ε)ιδωθ. His only significance in Scripture is his marital relationship to one of Israel's most important leaders during the judges period.

(1×) Judges 4:4 identifies Deborah as "wife of Lappidot," providing his only biblical mention. All modern translations preserve "Lappidot" (or variants) as a proper name. The feminine form of the name has puzzled commentators, but the text is clear about the marital relationship. Lappidot's obscurity contrasts with Deborah's prominence, showing that God's calling transcends social conventions. **PROPER NAMES (PERSONAL)**
en: Lappidot | **es:** Lapidot | **fr:** Lappidot | **de:** Lappidot Judg 4:4

לִפְנֵי H3942 *Prep-l / N-msc / 1cs* (1×)

before, in front of (textually problematic; likely reads 'before the inner sanctuary')
This reading in 1 Kings 6:17 is textually problematic. The Masoretic text reads something like "before me," but most scholars follow the Septuagint in reading "before the inner sanctuary" (לִפְנֵי הַדְּבִיר). The context describes the dimensions of the temple's main hall in relation to the Holy of Holies. The phrase indicates spatial positioning—the main sanctuary stood before or in front of the innermost chamber. This represents a case where the Septuagint likely preserves the original reading better than the Hebrew manuscript tradition.

(1×) First Kings 6:17 describes the temple's forty-cubit main hall positioned "before" the inner sanctuary, though the exact Hebrew reading is disputed. Modern translations typically follow the Septuagint's "before the inner sanctuary" rather than the Masoretic "before me." The verse establishes the spatial relationship between the temple's main hall and the Holy of Holies. **GEOGRAPHY AND SPACE**
en: before | **es:** delante | **fr:** devant | **de:** vor 1Kgs 6:17

לָפַת H3943 *Conj-w / V-Qal-ConsecImperf-3ms* (3×)

to twist, grasp with twisting motion, turn sharply
A verb describing a turning, twisting, or grasping motion. Samson grasped the two central pillars—probably with a twisting, forceful grip. Boaz turned over suddenly in the night, startled to find Ruth at his feet. Job uses it metaphorically for wadis that 'wind away' or 'turn aside' as their water fails. The root conveys sudden, rotational movement, whether physical grasping or directional change.

(3×) Judges 16:29 depicts Samson's final act: 'and he grasped (וַיִּלְכֹּד) the two middle pillars,' using force and leverage to bring down the temple. Ruth 3:8 describes Boaz's midnight surprise: 'the man turned sharply (וַיִּלָּפֵת) and behold, a woman!' The Niphal suggests reflexive, sudden movement—he started and twisted around. Job 6:18 has caravan paths 'wind away' or 'turn aside' (יִלָּכְתוּ) into the desert, though some read this as Qal (caravans turn aside). Translations: Spanish 'abrazar/volver,' German 'grasped,' French 'tourna.' **RELEASE AND MOVEMENT**
en: and-grasped, and-he-turned, wind | **es:** Se-tuercen, Y-abrazó, y-se-volvió | **fr:** et-grasped, et-il-tourna, ילכתו | **de:** [וילכת], [ילפתו], und-grasped Judg 16:29; Ruth 3:8; Job 6:18

לָצוֹן H3944 *N-ms* (3×)

scorning, mocking speech or attitude directed at others
This noun denotes the act or attitude of scorning and mocking. In Proverbs it appears in the phrase 'men of scorning' (scorners), referring to those who habitually mock wisdom and righteousness. Isaiah uses it similarly to characterize the scoffing rulers of Jerusalem. The word emphasizes the contemptuous attitude and derisive speech of those who reject divine instruction.

(3×) The multilingual evidence consistently points to scornful, mocking speech and attitude. Spanish 'burla, escarnio' (mockery, scorn) and English 'scoffing' all capture the derisive nature of this communication. Found in Proverbs describing habitual scorners (1:22, 29:8) and in Isaiah 28:14 condemning Jerusalem's scoffing leaders who trust in lies rather than God's covenant. **MOCKERY AND SCORN**
en: of-scorn, scoffing | **es:** burla, escarnio | **fr:** [לצון], לצון | **de:** [לצון] Prov 1:22; Prov 29:8; Isa 28:14

לֵיץ H3945 *V-Piel-Prtcpl-mp* (1×)

scoffers, mockers (those who habitually ridicule wisdom and righteousness)
This Piel participle denotes habitual scoffers or mockers who treat serious matters with contempt. While the verb appears throughout Proverbs describing those who mock wisdom, this particular form in Hosea 7:5 describes court officials who scoff alongside a drunken king. The scoffer is a stock character in Wisdom literature—proud, unteachable, delighting in ridicule rather than instruction. Proverbs warns repeatedly that scoffers cannot be corrected and bring strife wherever they go. They represent the opposite of the wise person who fears God.

(1×) Hosea 7:5 describes a corrupt royal court: "On the day of our king, the princes became sick with heat from wine; he stretched out his hand with scoffers." Spanish "burladores" (mockers) identifies these court officials who encourage the king's drunkenness and folly. The participle suggests habitual mockery—these are professional cynics who scorn righteousness, making them dangerous counselors. **CONTEMPT AND SCORN**
en: scoffers | **es:** burladores | **fr:** mépriser | **de:** [לצצים] Hos 7:5

לַקּוּם H3946 *N-proper-fs* (1×)

Laqqum (place name; border town in Naphtali's territory)
Laqqum was a border town in Naphtali's tribal inheritance, mentioned in Joshua 19:33. The site's exact location is unknown. The Septuagint renders it as Δωδαμ or Λακουμ. It appears in the detailed boundary descriptions that mark each tribe's allotted territory in the land of Canaan. These geographical lists, while sometimes difficult to interpret today, provided crucial legal documentation of tribal land rights in ancient Israel.

(1×) Joshua 19:33 lists Laqqum among Naphtali's border towns in the tribal allocation. Modern translations preserve the name: Spanish "Lacum," French "Laqqum," German "Laqqum." Though the precise site cannot be identified today, the biblical record preserves these boundary markers, testifying to the historical reality of Israel's tribal land distribution under Joshua. **PERSONAL NAMES**
en: Laqqum | **es:** Lacum | **fr:** Laqqum | **de:** Laqqum Josh 19:33

לָקַח H3947 *Conj-w / V-Qal-ConjPerf-3ms* (967×)

To take, seize, grasp; receive, accept; fetch, bring; take away; (Nifal) be taken; (Hitpael) flash, flame.
Laqach is the Hebrew Bible's workhorse verb for taking — used nearly a thousand times across every register from mundane to momentous. God takes Adam's rib (Gen 2:21), Abraham takes Isaac (Gen 22:6), and Pharaoh's officers take Sarah (Gen 12:15). But the verb is not monolithic: context shifts it from active seizure to willing reception, from fetching and bringing to having something taken away. The Nifal provides the passive ('she was taken,' Gen 2:23), and a rare Hitpael yields the vivid image of the flaming sword 'flashing back and forth' at Eden's gate (Gen 3:24). Cognate Arabic laqiha narrowed to conception, while Ethiopic leqeha settled on receiving — each preserving one facet of this richly polysemous root.

1. take, seize, grasp (Qal) (940×) The core Qal transitive sense: to take, seize, grasp, pick up. By far the most frequent use, covering physical grasping, selecting, capturing, and acquiring.

Arabic akhatha, Korean chwihada, Swahili kuchukua, Spanish tomar all converge on active appropriation. From 'God took the man' (Gen 2:15) to 'take your son' (Gen 22:2). RECEIVING AND TAKING
en: And-took, and-he-took, and-took | **es:** Y-tomaron, Y-tomó, y-tomó | **fr:** Et-prit, et-il-prit, et-prit | **de:** und-nahm, und-nahm-, und-nahmen Gen 2:15; Gen 2:21; Gen 3:6; Gen 8:20; Gen 11:29

2. receive, accept (Qal) (13×) To receive or accept what is offered or given — distinguished from active seizure by the volitional transfer from another party. Arabic qabul (acceptance), Korean batda (receive), Swahili pokea confirm the receptive nuance. Seen in priestly contexts like receiving tithes (Num 18:26) and Job's 'the earth opened her mouth to receive' (Gen 4:11). RECEIVING AND TAKING
en: I-received, and-shall-take, and-you-shall-receive | **es:** de-tomar, para-recibir, para-tomar | **fr:** et—prendre, et-tu-devra-reçois, je-reçut | **de:** du-nehmen, ich-empfing, nahm Gen 4:11; Exod 22:11; Exod 29:1; Num 18:26; Num 18:28

3. be taken, be seized (Nifal/Qal passive) (6×) Passive: to be taken, captured, seized, carried away by another agent. The Nifal and Qal passive forms appear in narratives of women taken (Gen 12:15), cities captured, and persons carried off. Arabic ukhitha (passive), Korean chwihae jida, Swahili chukuliwa all mark passive voice, confirming the stem distinction. RECEIVING AND TAKING
en: and-was-taken, let-be-brought, was-taken- | **es:** Y-fue-tomada, fue-tomada-, fuiste-tomado | **fr:** et-prendre, et-était-pris, que-être-apporta | **de:** bist-du-genommen, geholt-werden-soll-, genommen-wurde- Gen 2:23; Gen 3:19; Gen 12:15; Gen 18:4; Esth 2:8

4. fetch, bring (Qal) (4×) To fetch, bring, or go and get — emphasizing motion toward the speaker. Abraham says 'let me fetch a morsel of bread' (Gen 18:5); Rebekah tells Jacob 'go, fetch me two kids' (Gen 27:9). Arabic ahdara (bring/fetch), Korean deryeooda, Swahili leta all carry the directional component absent from simple taking. BEARING AND CARRYING
en: and-let-me-bring, and-take-you, and-they-shall-bring | **es:** Y-tomaré, tráelos, y-te-traeré | **fr:** apporter-eux-, et-ils—apporter, et-prendre-tu | **de:** bring-sie, und-hole-dich, und-ich-will-holen Gen 18:5; Gen 27:45; Gen 48:9; Exod 27:20

5. (2×) A rare Hitpael sense: to flash or flame back and forth. Used of fire 'flashing continually' in Exod 9:24 and the fiery appearance in Ezek 1:4. Arabic muttaqida (blazing), Korean beonjjeogineun (flashing) confirm the semantic leap from 'taking turns' to flickering flame — a reflexive-iterative extension. RECEIVING AND TAKING
en: flashing | **es:** centelleando, flamante | **fr:** flashing, prendre | **de:** flashing, nehmen Exod 9:24; Ezek 1:4

6. (2×) To take away or remove from someone — the ablative nuance of laqach where what is taken is stripped or withdrawn. In Exod 21:10, a husband must not diminish a wife's rights; in Hos 4:11, wine and new wine 'take away' the understanding. Spanish quitar (remove), Korean ppaeatta (snatch away) isolate this dispossessive sense. RECEIVING AND TAKING
en: he-takes, takes-away- | **es:** quitan, toma | **fr:** il-prendra, il-takes | **de:** er-nimmt Exod 21:10; Hos 4:11

לֶקַח H3948 *N-ms* (9×)

Learning, teaching, or instruction received; also persuasiveness or the alluring power of speech.

Derived from the root laqach ('to take, receive'), this noun captures knowledge as something received and internalized. Moses likens his teaching to rain that soaks the earth (Deut 32:2), and Proverbs repeatedly commends the wise person who 'increases learning' (Prov 1:5; 9:9). The word can denote both the subjective acquisition of knowledge (what the learner gains) and the objective content being taught (what the teacher gives, as in Prov 4:2). A striking secondary sense appears in Proverbs 7:21, where the seductress overcomes her victim with her leqach – not instruction but persuasiveness, the dangerous power of compelling speech.

1. teaching, instruction, learning (8×) The core sense of teaching, instruction, or learning – knowledge that is received and absorbed. Subjectively, it is what a wise person accumulates: 'a wise man will hear and increase learning' (Prov 1:5; 9:9). Objectively, it is the content transmitted: Moses' teaching drops like rain (Deut 32:2), and Job asserts 'my teaching is pure' (Job 11:4). Proverbs 4:2 and Isaiah 29:24 further confirm this double perspective. Arabic laqah ('understanding') and the consistent multilingual rendering as 'instruction/enseignement/enseñanza' anchor the sense. GEOGRAPHY AND SPACE
en: in-learning, instruction, learning | **es:** aprendizaje, enseñanza, es-mi-doctrina, | **fr:** [לקח], instruction, mon-instruction-moi | **de:** [לֶקַח], mein-teaching, nahm Deut 32:2; Job 11:4; Prov 1:5; Prov 4:2; Prov 9:9

2. persuasiveness, persuasion (1×) A specialized sense of persuasiveness or alluring speech-power, attested in Proverbs 7:21 where the seductress overcomes her victim 'with her persuasion' (liqqachah). Here leqach is no longer neutral instruction but the seductive force of compelling words – what Proverbs 16:21 calls the 'persuasiveness' that sweetness of lips increases. The shift from received wisdom to manipulative eloquence is subtle but lexically real, marked by context and confirmed by the Spanish persuasion and English 'her-persuasion' in the translation evidence. PERSUASION AND TRUST
en: her-persuasion | **es:** persuasión-de-ella | **fr:** sa-instruction-elle | **de:** [לקחה] Prov 7:21

לִקְחִי H3949 *Conj-w / N-proper-ms* (1×)

Liqchi (personal name; Manassite descendant listed in Chronicles)

Liqchi was a descendant of Manasseh, appearing in 1 Chronicles 7:19. The Septuagint renders the name as Λαχεειμ, Λαχεια, or Λοχεειμ, showing typical textual variation. Nothing else is known about this individual from Scripture or extrabiblical sources. He represents one of many names in Chronicles' genealogical records, demonstrating the biblical writers' commitment to preserving tribal family structures even for individuals who played no role in the larger narrative.

(1×) First Chronicles 7:19 lists Liqchi among Manasseh's descendants without additional information. Modern translations preserve the name with phonetic adjustments: Spanish "Liquí," others retain the Hebrew form. These genealogical preservations reflect the importance of family identity and tribal continuity in ancient Israel, maintaining records across generations even when individual stories were lost. PROPER NAMES (PERSONAL)
en: and-Liqchi | **es:** y-Liquí | **fr:** [ולקחי] | **de:** [ולקחי] 1Chr 7:19

לָקַט H3950 *Conj-w* (37×)

To pick up, gather, or glean; covers collecting manna, gleaning leftover grain, and assembling people

A verb of practical, earthy gathering — bending low to pick up what lies on the ground. In the Torah it appears most memorably in the manna narratives of Exodus 16, where Israel goes out each morning to collect God's provision. In Ruth it takes on its most iconic sense: gleaning the edges of a harvested field, an act freighted with social justice and divine compassion (Lev 19:9-10). The Piel intensifies the action into thorough gleaning, while rare Hitpael and Pual stems extend it to assembling people and being gathered passively. Cognates in Arabic (laqata, to pick up like a bird pecking grain) and Aramaic confirm the core image of stooping to collect small items one by one.

1. glean, gather thoroughly (Piel) (19×) Intensive gleaning in the Piel stem, describing the deliberate, thorough collection of leftover grain from harvested fields. This is the sense behind the gleaning laws of Leviticus 19:9-10 and 23:22, where corners and fallen grain must be left for the poor. Ruth's gleaning in Boaz's field (Ruth 2) epitomizes the practice. Multilingual translations converge on 'gleaned/espigo/glana,' highlighting the agricultural specificity. Also extends to picking up sticks and other scattered items. GATHERING TOGETHER
en: and-gathered, and-let-me-glean, and-she-gleaned | **es:** Y-espigó, Y-recogió, a-recoger | **fr:** [כמלקט], [מלקטים], elle-glana | **de:** [כמלקט], [מלקטים], du-soll-sammeln Gen 47:14; Lev 19:9; Lev 19:10; Lev 23:22; Judg 1:7

2. gather, pick up (Qal) (16×) Basic gathering or picking up in the Qal stem — the simple, unmarked act of collecting items from the ground. Dominates the manna narratives (Exod 16:4-22), where each Israelite gathers daily bread from heaven. Also used for gathering stones into a heap at Laban's covenant with Jacob (Gen 31:46) and for picking lilies (Song 6:2). Spanish 'recogian' and German 'sammeln' both reflect this straightforward collecting action. GATHERING TOGETHER

en: and-gathered, and-shall-gather, and-to-gather | **es:** Y-recogían, a-espigar, a-recoger | **fr:** et—rassembler, et-pour-cueillir, et-rassembla | **de:** du-soll-sammeln-es, sammeln, sammelt Gen 31:46; Exod 16:4; Exod 16:5; Exod 16:16; Exod 16:17

3. gather together, assemble (Hitpael) (1×) A rare Hitpael (reflexive-reciprocal) occurrence at Judges 11:3, where worthless fellows 'gathered themselves together' around Jephthah. The reflexive stem shifts the meaning from collecting objects to people assembling of their own accord. Translations like Spanish 'se reunieron' (gathered themselves) and English 'gathered' capture the self-directed, communal action. GATHERING TOGETHER

en: and-gathered | **es:** y-se-reunieron | **fr:** et-rassembla | **de:** und-sammelte Judg 11:3

4. be gathered up (Pual) (1×) The Pual passive at Isaiah 27:12, where Israel 'shall be gathered up' one by one — God acting as harvester, picking up exiled individuals like a gleaner collects fallen grain. The passive voice places emphasis on the divine agent doing the gathering rather than on human effort. Spanish 'sereis recogidos' (you shall be gathered) mirrors the passive construction faithfully. GATHERING TOGETHER

en: shall-be-gathered | **es:** seréis-recogidos | **fr:** [תלקטו] | **de:** [תלקטו] Isa 27:12

לֶקֶט H3951 *Conj-w / N-msc* (2×)

gleaning, what is gleaned (from harvest)

The portion of a harvest field that may be gleaned by the poor, widows, and foreigners—grain deliberately left behind according to Levitical law. This term appears in the Holiness Code's legislation mandating that landowners not harvest the corners of their fields completely, but leave the gleanings for the vulnerable. This practice, illustrated beautifully in the book of Ruth, institutionalized compassion in Israel's agricultural economy.

(2×) Refers to gleanings from harvest—grain or produce left in the field for the poor to collect. Appears in Leviticus 19:9 and 23:22 in nearly identical legal formulations: 'you shall not wholly reap the corners of your field, nor shall you gather the gleaning of your harvest.' This is a cognate accusative construction (gleaning with the verb 'to glean'), emphasizing the portion designated for the marginalized. The law transforms agriculture into an instrument of justice. GEOGRAPHY AND SPACE

en: and-gleaning-of, and-gleanings-of | **es:** y-el-rebusco-de | **fr:** et-gleaning-de, et-gleanings-de | **de:** und-gleaning-von, und-gleanings-von Lev 19:9; Lev 23:22

לָקַק H3952 *V-Qal-Imperf-3mp* (7×)

To lap or lick — lapping water with the tongue (as dogs or Gideon's soldiers), or licking a surface (blood, dust).

A vivid physical verb capturing the tongue's action against liquid or surface. In the famous test of Gideon's warriors (Judg 7:5-7), God sorts the army by who 'laps water with his tongue like a dog' versus who kneels — only the three hundred lappers are chosen. The other cluster involves dogs licking blood from surfaces: Elijah's grim prophecy that dogs would lick Ahab's blood (1 Kgs 21:19), fulfilled at Samaria's pool (1 Kgs 22:38). Spanish distinguishes these nicely: 'lame' (he laps, present) for the water-drinking context, and 'lamieron/lameran' (they licked) for the blood-licking scenes.

1. to lap (water, with the tongue) (4×) To lap water with the tongue, describing how a person or animal drinks by scooping water into the mouth. Central to the Gideon narrative (Judg 7:5-7), where soldiers are tested: 'everyone who laps the water with his tongue as a dog laps, you shall set apart.' The Piel participial form hamlaqqeqim ('the ones lapping') in Judg 7:6 designates the select three hundred. Spanish 'lame' (he laps) and 'los que lamieron' (those who lapped) preserve the distinction between the act and the group identity. DRINKING AND WATERING

en: laps, the-ones-lapping | **es:** lama, lame, los-que-lamieron | **fr:** laps, le-les-lapant | **de:** der-die-lapping, laps Judg 7:5; Judg 7:6; Judg 7:7

2. to lick (a surface) (3×) To lick a surface — specifically dogs licking up blood from the ground or a pool. In 1 Kgs 21:19 Elijah prophesies, 'In the place where dogs licked the blood of Naboth, dogs will lick your blood also,' and 1 Kgs 22:38 records its fulfillment when dogs licked Ahab's blood at the pool of Samaria. The direct object is a surface substance (blood, dust) rather than a body of water, distinguishing this from the lapping sense. Spanish 'lamieron' (they licked) and 'y lamieron' (and they licked) consistently use the surface-contact verb. ASCENDING MOVEMENT

en: and-licked, licked, will-lick | **es:** lamerán, lamieron, y-lamieron | **fr:** et-licked, fera-lick, licked | **de:** licked, und-licked, wird-lick 1Kgs 21:19; 1Kgs 22:38

לָקַשׁ H3953 *V-Piel-Imperf-3mp* (1×)

glean, despoil, take the aftermath (strip completely like taking second-growth crops)

This Piel verb likely means to glean or despoil completely, derived from the noun for aftermath or second-growth crops. Job 24:6 uses it to describe the wicked despoiling "the vineyard of the rich" (or "wicked"). The image is of taking everything, like harvesters who take even the aftermath that normally belongs to the poor. Some scholars suggest it means to gather quickly or snatch up everything. The context describes ruthless exploitation by those who leave nothing for the vulnerable.

(1×) Job 24:6 describes oppressors who "glean the vineyard" of the wealthy wicked (or possibly "the rich"), taking even what should be left for the poor. Spanish "rebuscan" (they glean/scavenge) captures the thorough despoiling. This rare verb appears in Job's catalogue of social injustices, painting a picture of complete exploitation where the powerful take everything, leaving the poor without even the gleanings traditionally reserved for them. REAPING AND HARVESTING

en: they-glean | **es:** rebuscan. | **fr:** ילקשו | **de:** [ילקשו] Job 24:6

לֶקֶשׁ H3954 *N-ms* (2×)

late crop, spring growth after early harvest

A term for the late spring crop or after-growth that comes up after the king's early harvest. Amos 7:1 describes a prophetic vision of locusts devouring this late crop—the vegetation that springs up after the king's mowing, which would have been the people's sustenance. The term may relate to the late rains (malkosh) that enable this second growth, though the exact botanical and agricultural reference remains debated.

(2×) Refers to late spring growth or after-crop that appears after the early harvest. Amos 7:1 mentions it twice: the prophet sees locusts forming 'at the beginning of the shooting up of the late crop —the late crop after the king's mowings.' This suggests a second crop vital to the people after royal taxation took the first. Spanish 'hierba tardía' (late grass) captures the timing. Some interpreters connect it etymologically to 'latter rain' (malkosh). RAIN AND PRECIPITATION

en: the-late-crop | **es:** hierba-tardía, la-hierba-tardía | **fr:** glanure, pour-paille | **de:** [הלקש], [לקש] Amos 7:1

לֶשַׁד H3955 *N-msc* (2×)

juice, moisture, sap (of body or food)

A term for liquid essence, juice, or moisture, used in two distinct contexts. In Numbers 11:8, it describes the taste of manna as being like 'the taste of fresh oil' (literally 'juice of oil')—rich, oily, delicate. In Psalm 32:4, the psalmist laments that his vitality or life-moisture has been transformed into the drought of summer under the weight of unconfessed sin. Both uses emphasize liquid vitality.

(2×) Denotes juice, liquid essence, or moisture. Has two biblical applications: (1) culinary—the oily, juicy taste of manna (Numbers 11:8), where 'juice of oil' suggests rich, fresh-pressed oil flavor; (2) bodily—the psalmist's inner moisture or vitality drained by guilt (Psalm 32:4), where 'my moisture turned to summer's drought' metaphorically describes spiritual and physical depletion. Both contexts emphasize liquid as life-force or pleasant essence. **GEOGRAPHY AND SPACE**

en: juice-of, my-moisture | **es:** mi-vigor, pasta-de | **fr:** juice-de, à-Tout-Puissant | **de:** juice-von, mein-moisture Num 11:8; Ps 32:4

לָשׁוֹן H3956 *Conj-w / N-cs* (117×)

Tongue; the physical organ of speech, and by extension language, a tongue-shaped bay of the sea, or a bar/wedge of gold

In its most basic sense, lashon refers to the physical tongue in the mouth, but Hebrew employs this word across a remarkable semantic range. The tongue is the instrument of both blessing and cursing, eloquence and deceit (Ps 34:13, Job 5:21). By natural metonymy it comes to mean an entire language or speech, as when Genesis 10 catalogs the nations 'according to their tongues.' The same shape-metaphor extends to geography – a tongue-shaped bay of the Dead Sea (Josh 15:2) – and even to objects, as in the famous 'tongue of gold' Achan coveted at Jericho (Josh 7:21). Arabic lisan and Aramaic lishan preserve the same primary sense across Semitic.

1. tongue, physical organ of speech (98×) The literal organ in the mouth, extended figuratively as the instrument of speech – praise, prayer, slander, and cunning all operate through it. Exodus 4:10 records Moses protesting he is 'heavy of tongue,' while 2 Samuel 23:2 places God's word upon David's tongue. Arabic لسان and Ethiopic ልሳን share this primary meaning across Semitic, and virtually every target language (Korean 혀, Swahili ulimi, Hindi जीभ) renders it with the basic anatomical term. **TONGUE (BODY AND SPEECH)**

en: O-tongue-of, a-tongue, a-tongue-of | **es:** Lengua-de, Lengua-de-, con-lengua-de | **fr:** langue | **de:** Zunge, Zunge-, der-Zunge Exod 4:10; 2Sam 23:2; Job 5:21; Job 15:5; Job 20:16

2. language, speech of a people (14×) By metonymy the tongue stands for the language a people speaks, appearing characteristically in the Table of Nations (Gen 10:5, 20, 31) and in Esther's decree sent to each province 'according to its tongue' (Esth 1:22). Spanish lengua, French langue, and German Zunge all preserve this same organ-to-language shift, confirming a near-universal cognitive path. **TONGUE (BODY AND SPEECH)**

en: according-to-his-language, according-to-its-language, according-to-language-of | **es:** conforme-a-su-lengua, lenguas-de, según-lengua-de | **fr:** et-dans-langue, et-langue, langue | **de:** Zunge, nach-ihren-Sprachen, nach-seiner-Sprache Gen 10:5; Gen 10:20; Gen 10:31; Deut 28:49; Neh 13:24

3. bay, tongue of the sea (3×) A tongue-shaped geographic feature, specifically a bay or inlet of the sea. All three occurrences appear in boundary descriptions in Joshua (15:2, 15:5, 18:19), referring to the southern tongue of the Dead Sea. Hindi खाड़ी ('bay') and Swahili ghuba ('gulf') render this as a distinct topographic term rather than a body part. **GEOGRAPHY AND SPACE**

en: from-tongue-of, the-tongue, tongue-of | **es:** desde-la-lengua-de, la-lengua, la-lengua-de | **fr:** de-tongue-de, le-tongue, tongue-de | **de:** der-tongue, tongue-von, von-tongue-von Josh 15:2; Josh 15:5; Josh 18:19

4. bar, tongue-shaped wedge (2×) A tongue-shaped solid object, specifically a bar or wedge of precious metal. Both occurrences describe the 'tongue of gold' Achan took from Jericho (Josh 7:21, 24). The shape metaphor is transparent: Korean 혀 모양 ('tongue-shape') captures the logic, while Swahili kipande ('piece, bar') moves to the material rather than the shape. **GEOGRAPHY AND SPACE**

en: and-a-bar-of, the-bar-of | **es:** lengua-de, y-lengua-de | **fr:** et-un-bar-de, le-bar-de | **de:** der-bar-von, und-ein-bar-von Josh 7:21; Josh 7:24

לִשְׁכָּה H3957 *Art / N-fp* (48×)

lishkah – chamber, room, or hall; a side room in a temple, palace, or public building for storage or assembly

The feminine noun lishkah ('chamber, room, hall') designates a room or suite of rooms attached to a larger public or sacred building, used for eating, storage, priestly duties, or assembly. Its 48 occurrences cluster in three main contexts. First, in Samuel it denotes the room where a sacrificial meal takes place (1 Sam 9:22). Second, in Jeremiah it refers to temple side-chambers where wine is offered to the Rechabites (Jer 35:2, 4) and where Baruch reads the scroll (Jer 36:10, 12, 20-21). Third, and most numerously, in Ezekiel's temple vision (Ezek 40-46) and in Ezra-Nehemiah and Chronicles, lishkah designates the many chambers of the temple complex used for priestly habitation, Levitical stores, and treasury purposes. The word may be cognate with Greek lesche ('public hall'). Spanish camara, French chambre, and German Kammer render it consistently.

chamber or room (48×) A room, chamber, or hall within a temple, palace, or public building complex, serving various functions including sacrificial dining (1 Sam 9:22), prophetic encounter (Jer 35:2-4; 36:10), storage of tithes and offerings (Neh 10:37-39; 13:4-9), and priestly quarters (Ezek 40:17; 42:1-13; 1 Chr 9:26, 33). The architectural specificity varies from a single dining hall in early narratives to entire suites of thirty chambers in Ezekiel's temple vision. Spanish camara, French chambre, and German Kammer converge on a single 'chamber' concept across all 48 occurrences. **GEOGRAPHY AND SPACE**

en: chambers, chambers-of, the-chambers | **es:** cámaras, cámaras-de, las-cámaras | **fr:** [הלשכות], [לשכות], chambre | **de:** Kammer, Kammern, die-Kammern 1Sam 9:22; 2Kgs 23:11; 1Chr 9:26; 1Chr 9:33; 1Chr 23:28

לֶשֶׁם H3958 *N-ms* (2×)

jacinth, a precious stone (possibly amber or ligure)

A precious stone in the high priest's breastplate, appearing in the third row of gems in Exodus 28 and 39. The exact identification is uncertain—ancient translations suggest jacinth, amber, or ligure (possibly related to carbuncle). The Septuagint renders it 'ligurios,' Latin Vulgate 'ligurius.' Modern scholars have proposed everything from jacinth (zircon) to amber based on etymological connections and ancient descriptions. Whatever its precise identity, it was valued as one of twelve gems representing Israel's tribes.

(2×) A precious stone in the high priest's breastplate, third row. Appears in Exodus 28:19 and 39:12 in identical priestly vestment descriptions. Ancient versions disagree on identification: Septuagint 'ligurios,' possibly connecting to lyncurios (lynx stone) or amber. Some traditions identify it with jacinth (a reddish-orange zircon). The uncertainty reflects the difficulty of mapping ancient gem terminology to modern mineralogy, but all agree it was a valued, beautiful stone worthy of representing one of Israel's tribes. **GEMSTONES AND TARSHISH**

en: jacinth | **es:** jacinto | **fr:** hyacinthe | **de:** jacinth Exod 28:19; Exod 39:12

לֶשֶׁם H3959 *N-proper-fs* (2×)

Leshem, ancient name of the city Dan

The ancient name of a city captured by the tribe of Dan and renamed after their ancestor. Joshua 19:47 records that the Danites went up and fought against Leshem, captured it, renamed it Dan. This is the same city elsewhere called Laish. The name appears twice in the same verse (Hebrew text), marking both the attack on Leshem and the renaming. This northern city became infamous as a center of alternative worship under Jeroboam.

(2×) A place name, the original designation of the northern city later called Dan. Appears in Joshua 19:47 (twice in the verse) in the account of Dan's conquest and renaming of the city. The name is a variant of Laish, the more common designation. Septuagint renders it 'Lacheis' or 'Lesem,' showing transliteration variation. The city's capture and renaming represent Dan's northern migration and territorial establishment, with lasting theological implications when it became a cult center. **PERSONAL NAMES**

en: Leshem, to-Leshem | **es:** Lesem, a-Lesem | **fr:** Leshem, à-Leshem | **de:** Leshem, zu-Leshem Josh 19:47

לָשַׁן H3960 *V-Piel-Prtcpl-msc* (3×)

to slander, to use the tongue maliciously against another

This verbal form specifically means to use the tongue for slander—speaking malicious falsehoods about another person. The Poʿel participle in Psalm 101:5 describes someone who secretly slanders their neighbor, an action the psalmist says he will not tolerate. The Hiphil form appears in Proverbs 30:10 as a warning not to slander a servant to his master. The verb captures the destructive use of speech to damage another's reputation.

(3×) Cross-linguistic evidence uniformly points to slanderous speech. English 'slander, whoever-slanders,' Spanish 'calumnies,' and French 'calomnier' all denote false, malicious accusations. Psalm 101:5 portrays the secret slanderer as intolerable in God's presence, while Proverbs 30:10 warns against slandering even a servant, lest the accuser be held guilty. **BLASPHEMY AND SLANDER**

en: [ketiv], slander, whoever-slanders | **es:** Al-que-calumnia, [ketiv], calumnies | **fr:** calomnier, תלשׁן | **de:** [ketiv], [תלשׁן], whoever-slanders Ps 101:5; Prov 30:10

לָשׁוֹן H3961 *Conj-w / N-ms* (7×)

Aramaic noun meaning tongue or language, used in Daniel to denote linguistic groups among the nations

An Aramaic noun cognate to Hebrew lashon, used exclusively in the book of Daniel in the recurring formula 'peoples, nations, and languages.' Rather than referring to the physical organ, it consistently denotes a spoken language or the linguistic community that speaks it. The repeated pairing with 'peoples' and 'nations' underscores the universality of Nebuchadnezzar's and later Darius's decrees. Spanish 'lengua' and English 'language' both capture the metaphorical extension from physical tongue to spoken idiom.

tongue / language (Aramaic) (7×) A tongue in the sense of a spoken language or linguistic group, appearing in the stock Aramaic formula 'peoples, nations, and languages' (Dan 3:4, 7, 29; 4:1; 5:19; 6:25; 7:14). The word never refers to the physical organ in its biblical attestations; it always denotes a language community. The Syriac cognate confirms this semantic range, and multilingual renderings (Spanish 'lenguas,' German 'Sprache') uniformly select the 'language' sense over the anatomical one. **TONGUE (BODY AND SPEECH)**

en: and-language, and-languages | **es:** y-las-lenguas, y-lengua, y-lenguas | **fr:** et-langue | **de:** und-Sprache, und-Sprachen Dan 3:4; Dan 3:7; Dan 3:29; Dan 4:1; Dan 5:19

לֶשַׁע H3962 *N-proper-fs* (1×)

Lasha (place name; border point near Sodom and Gomorrah)

Lasha was a place near Sodom and Gomorrah, marking the extent of the Canaanite border in Genesis 10:19. Jerome identified it with Kallirrhoë, a site with hot springs. The Septuagint renders it as Δασα or Λασα. The site's exact location remains uncertain, though it lay in the southeastern region of Canaan. This geographical marker appears in the Table of Nations, defining the extent of Canaanite territory before Israel's arrival.

(1×) Genesis 10:19 uses Lasha as a geographical boundary marker: "the border of the Canaanites extended from Sidon... toward Sodom, Gomorrah... as far as Lasha." All modern translations preserve "Lasha" as a place name. This brief reference locates an otherwise unknown site in relation to the infamous cities of the plain, mapping the pre-Israelite inhabitants' territorial extent. **PERSONAL NAMES**

en: Lasha | **es:** Lasha | **fr:** Lasha | **de:** Lascha Gen 10:19

לֶתֶךְ H3963 *Conj-w / N-msc* (1×)

lethech (dry measure for barley, approximately half a homer)

This noun denotes a dry measure for grain, appearing in Hosea 3:2 where the prophet purchases his wayward wife for "fifteen shekels of silver and a homer and a lethech of barley." According to the Mishnah, a lethech equals half a homer (about 5 bushels), though this tradition is uncertain. The Septuagint read this differently as "a skin of wine." The measure appears only here, making precise calculation difficult, but the context shows Hosea paying a redemption price partly in grain, symbolizing God's redemptive love for unfaithful Israel.

(1×) Hosea 3:2 describes the prophet buying back his adulterous wife for silver and grain, including "a lethech of barley." Spanish "letek-de" and French "mesure" recognize this as a measure, though the exact quantity remains uncertain. The mixed payment of precious metal and common grain may symbolize the combination of value and sustenance in God's redemption of His people. **GEOGRAPHY AND SPACE**

en: and-lethech-of | **es:** y-letek-de | **fr:** et-mesure | **de:** [ולתך] Hos 3:2

מָה H3964 *Prep-l / Interrog* (2×)

what? (Aramaic interrogative)

An Aramaic interrogative pronoun meaning 'what?' used in questions and also as an indefinite relative 'whatever.' In Daniel and Ezra, it functions both in direct questions ('what have you done?') and in compound constructions with 'that' (di) to mean 'whatever' or 'that which.' The prefix forms include 'why?' (lemah) and 'how!' (kemah). This is the Aramaic equivalent of Hebrew 'mah.'

(2×) Aramaic interrogative and indefinite pronoun meaning 'what?' or 'whatever.' Appears in various forms: simple interrogative (Daniel 4:35 'what have you done?'), indefinite relative 'whatever' (Daniel 2:22 'knows what is in darkness'), and with prefixes: lemah 'why?' (Ezra 4:22, 6:8) asking about reason or purpose. The phrase 'mah di' (what that) means 'whatever' (Ezra 6:8, 7:18). The 1 Kings 22:21 reference shows occasional Hebrew usage of this Aramaic form. **INTERROGATIVE PRONOUNS**

en: as-to-what, by-what | **es:** en-cuanto-a-lo-que, ¿Con-qué? | **fr:** [למא], par-quoi | **de:** [למא], bei-was 1Kgs 22:21; Ezra 6:8

מַאֲבוּס H3965 *N-mpc / 3fs* (1×)

granaries, storehouses (places where fodder or grain is kept)

This plural noun denotes granaries or storehouses, appearing in Jeremiah 50:26 in an oracle against Babylon: "Open her granaries." The term likely derives from the word for fodder or feeding-place. The prophecy commands Babylon's conquerors to break into her storage facilities and plunder her accumulated wealth. The image is of a great empire whose carefully hoarded resources become spoil for invaders—a reversal of Babylon's own practice of plundering conquered nations.

(1×) Jeremiah 50:26 commands Babylon's destroyers: "Come against her from every quarter; open her granaries; pile her up like heaps of grain." Spanish "sus-graneros" (her granaries) identifies these as storage facilities. The prophet envisions Babylon's stored wealth and provisions being thrown open to plunderers, reversing the city's long history of accumulating treasures from conquered peoples. **STOREHOUSE GRANARY**

en: her-granaries | **es:** sus-graneros | **fr:** [מאבסיה] | **de:** [מאבסיה] Jer 50:26

מְאֹד H3966 *Prep-l / Adv* (301×)

Very, exceedingly, greatly — the primary Hebrew intensifier for degree or magnitude

Me'od is Biblical Hebrew's most versatile intensifier, appearing 301 times to amplify adjectives, verbs, and even other adverbs. Its first occurrence sets the tone: 'God saw all that he had made, and behold, it was very good' (Gen 1:31). Beyond adverbial use, it carries a rare nominal sense of 'force' or 'might' in the Shema: 'with all your me'od' (Deut 6:5) — a passage so striking that translators struggle with it (Spanish 'muy/mucho,' French 'très/grandement,' German 'sehr/groß'). This dual capacity — abstract intensifier and concrete noun — makes it one of Hebrew's most theologically loaded small words.

1. very, exceedingly, greatly (adverbial intensifier) (299×) Split from sense 109330. Criteria: Modifies adjectives, verbs, or other adverbs to express high degree: 'very good' (Gen 1:31), 'exceedingly

angry' (Gen 4:5), 'greatly increased' (Gen 7:18-19)
en: greatly, very | **es:** en-muy, mucho, muy | **fr:** grandement, très | **de:** groß, sehr Gen 1:31; Gen 4:5; Gen 7:18; Gen 7:19

2. might, strength, utmost capacity (substantive) (2×) Split from sense 109330. Criteria: Nominal use with pronominal suffixes meaning 'muchness, utmost force': 'with all your me'od' (Deut 6:5; 2 Kgs 23:25), where it denotes the full measure of one's resources or strength
en: his-might, your-strength | **es:** su-fuerza, tu-fuerza | **fr:** son-pourrait, ton-force | **de:** dein-Staerke, sein-koennte Deut 6:5; 2Kgs 23:25

מְאֹד H3967 *Conj-w* (583×)
Hundred; cardinal numeral for 100 (singular, dual, plural); also a military/administrative unit; rarely a fractional hundredth part.
The basic Hebrew numeral for 'hundred,' מֵאָה appears in singular, dual (מָאתַיִם, 'two hundred'), and plural (מֵאוֹת, 'hundreds') forms throughout the Old Testament. It counts ages in Genesis genealogies, measures temple dimensions, and tallies armies and tribute. Cognates span the Semitic family—Aramaic מְאָה, Arabic مِئَة, Ethiopic ምእት—all preserving the same root. Beyond pure counting, the plural form 'hundreds' became a standard designation for military companies (Exod 18:21), and one passage (Neh 5:11) uses it as a fraction: 'the hundredth part.'

1. cardinal numeral hundred (550×) The cardinal numeral 'hundred' in all its inflected forms—singular, dual ('two hundred'), and plural ('hundreds')—used for counting people, years, measures, and monetary amounts. This is the basic quantitative sense covering ages (Gen 5:4–32), dimensions (Exod 27:9–18), military tallies (Num 31:32–46), and tribute payments. Spanish 'cientos,' French 'cent/centaines,' and German 'hundert' all translate straightforwardly as the numeral. **LARGE CARDINAL NUMBERS**
en: hundred, hundreds | **es:** cientos | **fr:** cent, centaines | **de:** hundert Gen 5:4; Gen 5:5; Gen 5:7; Gen 5:8; Gen 5:10

2. military unit of hundreds (32×) The plural 'hundreds' (הַמֵּאוֹת) functioning as a designation for military or administrative divisions—companies of roughly one hundred men. Typically appears with the article in the phrase 'captains/officers of hundreds' (שָׂרֵי מֵאוֹת, Exod 18:21, 25; Num 31:14, 48). The multilingual glosses often include the article ('the-hundreds,' 'las-centenas,' 'der-Hunderte'), confirming this is a recognized institutional title rather than a mere count. **LARGE CARDINAL NUMBERS**
en: and-the-hundreds, hundreds, the-hundreds | **es:** cientos, las-centenas, los-cientos | **fr:** cent, centaines, et-cent | **de:** der-Hunderte, der-hundreds, hundreds Exod 18:21; Exod 18:25; Num 31:14; Num 31:28; Num 31:48

3. hundredth part (fraction) (1×) A fractional sense: 'the hundredth part of,' appearing in Nehemiah 5:11 where Nehemiah demands the creditors return the מְאַת (hundredth) of money, grain, wine, and oil they had been exacting. The multilingual glosses all show a partitive construction ('and-hundredth-of,' 'y-la-centésima-de'), distinguishing this rare proportional usage from the ordinary cardinal numeral. **GEOGRAPHY AND SPACE**
en: and-hundredth-of | **es:** y-la-centésima-de | **fr:** et-von-(*) | **de:** und-von-(*) Neh 5:11

מְאָה H3968 *Art / N-proper-fs* (2×)
the Tower of the Hundred, a tower on Jerusalem's wall
A proper designation for a tower on Jerusalem's northern wall, called 'the Hundred' (perhaps from its height, capacity, or position). Nehemiah mentions it twice in describing the wall reconstruction—3:1 (where the priests built it) and 12:39 (in the dedication procession route). The tower stood near the Sheep Gate and the Tower of Hananel, marking a strategic point in the city's defenses.

(2×) The proper name of a specific tower in Jerusalem's wall system, literally 'the Tower of the Hundred.' Appears in Nehemiah 3:1 and 12:39, both relating to the post-exilic wall rebuilding. The tower was located on the northern wall, near the Sheep Gate and Tower of Hananel. The name 'Hundred' likely refers to some measurement—possibly 100 cubits in height or dimension, or a garrison of 100 soldiers—though the exact reference is uncertain. **LARGE CARDINAL NUMBERS**
en: the-Hundred | **es:** el-ciento, los-Cien | **fr:** [הַמֵּאָה] | **de:** [הַמֵּאָה] Neh 3:1; Neh 12:39

מְאָה H3969 *Number-fs* (8×)
Hundred; the Aramaic cardinal number one hundred, used in compound numerals for counting people, animals, and commodities.
The Aramaic feminine noun for 'hundred,' appearing in Ezra and Daniel in both absolute and dual forms. At the temple dedication, the returning exiles offered one hundred bulls, two hundred rams, and four hundred lambs (Ezr 6:17), while Artaxerxes authorized up to a hundred talents of silver and a hundred cors of wheat (Ezr 7:22). The dual form matayim ('two hundred') appears alongside the absolute. French cent and German hundert translate the numeral straightforwardly, while Spanish uses both cien and ciento depending on syntactic position.

hundred (cardinal number) (8×) The cardinal number one hundred, used in enumerations of sacrificial animals, commodities, and administrative units. In Ezra 6:17, the dedication offerings are counted as one hundred bulls, two hundred rams, four hundred lambs, and twelve goats; in Ezra 7:22 Artaxerxes specifies up to a hundred talents of silver, a hundred cors of wheat, a hundred baths of wine, and a hundred baths of oil. Daniel 6:2 records 'a hundred and twenty satraps.' The dual form matayim ('two hundred') and the absolute meʾah ('hundred') reflect standard Aramaic numeral morphology. Spanish cien/ciento and French cent render the value directly. **LARGE CARDINAL NUMBERS**
en: a-hundred, hundred, two-hundred | **es:** cien, ciento, cuatrocientos | **fr:** cent | **de:** hundert Ezra 6:17; Ezra 7:22

מַאֲוַי H3970 *N-mpc* (1×)
desires, longings (construct plural of what the wicked crave)
This plural construct form means desires or longings, appearing in Psalm 140:8 (English v.9) in a prayer against the wicked: "the desires of the wicked." The noun derives from a root meaning to desire or crave. The psalmist prays that God would not grant the wicked what they long for, recognizing that their desires are bent toward evil. The term emphasizes the internal orientation of the heart—what people crave reveals their character, and the wicked person's desires align with schemes and violence.

(1×) Psalm 140:8 pleads: "Grant not, O LORD, the desires of the wicked; do not further their evil plot." Spanish "deseos-de" (desires of) and French "de-désir" identify this as what the wicked long for. The construct plural emphasizes the multiple evil cravings that drive the wicked, which the psalmist asks God to frustrate rather than fulfill, trusting divine justice to thwart evil schemes. **GEOGRAPHY AND SPACE**
en: desires-of | **es:** deseos-de | **fr:** de-désir | **de:** desires-of Ps 140:8

H3971 *N-ms* (1×)
blemish, defect, physical imperfection
This term refers to a physical blemish or defect that disqualifies someone from service. In Daniel 1:4, it describes the requirement that young men chosen for the king's court be without any physical imperfection. The cross-linguistic evidence (Spanish defecto, French défaut) emphasizes the notion of a flaw or imperfection, whether visible or hidden, that would make someone unsuitable for select service.

(1×) Physical blemish or bodily defect. The qere reading and multilingual glosses (blemish, defecto, défaut) converge on the idea of a disqualifying physical imperfection. Daniel 1:4 specifies that candidates for royal service must be free from such defects, highlighting ancient standards of physical perfection for court positions. **BLEM-**

ISH PHYSICAL DEFECT
en: (qere:blemish) | **es:** (defecto) | **fr:** défaut | **de:** [מוּם] Dan 1:4

מאוּם H3971a *N-ms* (2×)
blemish, spot, defect (physical or moral)
A term for blemish, defect, or spot, used both physically and morally. In Daniel 1:4, it describes the unblemished physical perfection required of young men selected for royal service—no defect, handsome, educated. In Job 31:7, Job uses it figuratively, declaring no moral stain has clung to his hands—maintaining his innocence before God. The word denotes any mar or imperfection that would disqualify from service or purity.

(2×) Refers to blemish, spot, or defect. Has both physical and moral applications: (1) Physical blemish—Daniel 1:4 specifies the royal candidates must have 'no blemish,' meaning physically perfect without defect; (2) Moral stain—Job 31:7 speaks of moral blemish that might cling to the hands, representing guilt or sin. The term in both cases denotes disqualifying imperfection. The Kethiv/Qere textual variation (meum/meom) suggests slight form variation but consistent meaning. BRIGHT SKIN SPOT
en: [ketiv:blemish], any-spot | **es:** [defecto], mancha | **fr:** tache, מאום | **de:** [מאום], [מאום] Job 31:7; Dan 1:4

מוּם H3971b *N-ms* (19×)
Blemish, defect, physical flaw — esp. in priestly and sacrificial regulations
A noun denoting a physical blemish, defect, or flaw. It appears overwhelmingly in Levitical legislation, where it disqualifies priests from temple service (Lev 21:17–23) and renders animals unfit for sacrifice (Lev 22:20–25; Deut 15:21; 17:1). Beyond the cultic sphere, the word describes the flawless beauty of Absalom (2 Sam 14:25) and the beloved in Song of Songs 4:7. It extends figuratively to moral defect in Deuteronomy 32:5 and Job 11:15. Spanish 'defecto' and French 'défaut' reflect the same dual physical-moral range found in the Hebrew.

blemish, defect (19×) A physical defect, flaw, or blemish that renders a person or animal ritually unfit. Used chiefly in Priestly and Holiness legislation to disqualify blemished priests from approaching the altar (Lev 21:17–23) and imperfect animals from sacrifice (Lev 22:20–25; Num 19:2; Deut 15:21). Also describes the absence of blemish as ideal beauty (2 Sam 14:25; Song 4:7), and extends metaphorically to moral shame (Deut 32:5; Job 11:15). Spanish 'defecto' and French 'défaut' preserve this same physical-to-moral breadth. BLEMISH PHYSICAL DEFECT
en: a-blemish, and-blemish, blemish | **es:** defecto, defecto-de-él, hay-defecto | **fr:** de-מוּם, défaut, et-défaut | **de:** [ומום], [מומו], [מום] Lev 21:17; Lev 21:18; Lev 21:21; Lev 21:23

מְאוּמָה H3972 *N-ms* (32×)
anything, something — an indefinite pronoun, typically in negative contexts meaning 'nothing at all'
Me'umah is an indefinite pronoun meaning 'anything' or 'something,' appearing 32 times almost exclusively in negative or conditional sentences where it effectively means 'nothing whatsoever.' Its etymology is debated — possibly from mah u-mah ('what and what,' i.e., 'whatever') or from an old accusative meaning 'speck, particle' (compare French 'point' used as a negator). The word concentrates in patriarchal and early monarchic narratives: God commands Abraham not to do 'anything' to Isaac (Gen 22:12), Jacob insists Laban need not give him 'anything' (Gen 30:31), and Samuel challenges Israel to name 'anything' he has taken unjustly (1 Sam 12:4-5). It also appears in legal euphemisms for wrongdoing (Gen 40:15). Multilingual glosses converge on indefinite pronouns: Spanish 'algo/nada,' French 'quelque chose,' German 'irgendetwas.'

anything, something (32×) An indefinite pronoun used overwhelmingly in negative clauses to mean 'nothing at all, not anything.' Abraham is told not to do me'umah to Isaac (Gen 22:12), Jacob refuses me'umah from Laban (Gen 30:31), and Samuel claims he has taken me'umah from no one (1 Sam 12:4-5). The word also appears in euphemistic negation for wrongdoing (Gen 40:15). Its Assyrian cognates mamman/mimma confirm the generalizing indefinite function. NOTHING AND NOBODY
en: anything | **es:** algo, cosa, cosa-alguna | **fr:** quelque-chose, quoi-que-ce-soit | **de:** anything, in-seiner-Hand, irgendetwas Gen 22:12; Gen 30:31; Gen 39:6; Gen 39:9; Gen 39:23

מָאוֹס H3973 *Conj-w / N-ms* (1×)
refuse, offscouring, that which is rejected or despised
A rare term meaning refuse or offscouring, appearing only in Lamentations 3:45. BDB defines it as something rejected or cast away. The word appears in a context where Jerusalem describes itself as scum and refuse among the nations—a powerful image of degradation and rejection. The multilingual evidence shows variations in how languages handle this rare term, with some simply transliterating it.

(1×) Refuse, offscouring, rejected waste. BDB translates the phrase as 'offscouring and refuse thou makest us,' depicting Israel's humiliation. The English gloss 'refuse' and Spanish 'rechazo' (rejection) capture the sense of something utterly cast away. Lamentations 3:45 uses this alongside another word for scum to intensify the image of national degradation. REJECTION AND REFUSAL
en: and-refuse | **es:** y-rechazo | **fr:** [ומאוס] | **de:** [ומאוס] Lam 3:45

מָאוֹר H3974 *Prep-l / N-ms* (19×)
Luminary, light, light-bearer — a source of illumination, whether celestial body, sacred lamp, or figurative radiance
The noun מָאוֹר designates a source or bearer of light, from the great luminaries of the creation account to the sacred lamps of the tabernacle. In Genesis 1:14-16 God creates the מְאֹרֹת — sun, moon, and stars — to govern day and night, a usage confirmed by every target language shifting to plural forms ('lumbreras,' 'luminaires,' 'Lichter'). The same word describes the golden lampstand's light in Exodus and Leviticus, and it extends figuratively to 'the light of the eyes' that gladdens the heart (Prov 15:30) and 'the light of God's face' that exposes hidden sin (Ps 90:8).

1. light, luminary (singular/general) (15×) A light-source or luminary in the singular or general sense, covering the sun, the moon, the sacred lampstand, and figurative radiance. The majority of occurrences fall here, including the 'greater luminary' and 'lesser luminary' of Gen 1:16, the menorah described as מְנֹרַת הַמָּאוֹר ('the lampstand of the light') in Exod 35:14, and the metaphorical 'light of the eyes' in Prov 15:30. Multilingual glosses converge on singular light-nouns: English 'the light,' Spanish 'Luz de,' French 'la lumiere,' German 'das Licht,' Arabic 'al-nur' — all confirming a unified sense of luminous source without distinction between celestial and cultic referents. LIGHT AND ILLUMINATION
en: for-the-light, in-the-light-of, the-light | **es:** Luz-de, a-luz-de, el-alumbrado | **fr:** de-lumière, la-lumière, le-lumière | **de:** das-Licht, der-Licht, der-Mond Gen 1:16; Exod 25:6; Exod 27:20; Exod 35:8

2. luminaries, lights (plural/celestial bodies) (4×) The plural form מְאֹרֹת / מְאוֹרֹת designating the celestial luminaries as a class — sun, moon, and stars as created light-bearers set in the firmament. This sense clusters tightly in Genesis 1:14-16, where God says 'let there be luminaries in the expanse,' and in Ezek 32:8 where judgment darkens 'all the luminaries of light in the heavens.' The shift to plural is clearly marked across languages: Spanish 'lumbreras/luminarias,' French 'luminaires,' German 'Lichter,' distinguishing these cosmic light-bearers from the singular lamp or general radiance of sense 1. LIGHT AND ILLUMINATION
en: for-lights, lights, luminaries-of | **es:** las-lumbreras, las-luminarias-de, lumbreras | **fr:** le-luminaires, luminaire, luminaires | **de:** Lichter, [מאורי], zu-Lichtern Gen 1:14; Gen 1:15; Gen 1:16; Ezek 32:8

מְאוּרָה H3975 *N-fsc* (1×)
den, light-hole, opening in a serpent's lair

A hapax legomenon denoting the den or light-hole of a serpent. In Isaiah 11:8, it appears in a messianic vision where a child plays near the den of a venomous snake without harm. BDB notes debate over whether this means the snake's den or its eye-ball, though the den interpretation is more widely accepted. The term evokes the dangerous dwelling place that will become safe in the age to come.

(1×) Den or light-hole of a serpent. Isaiah 11:8 places this in an eschatological context where predators and prey coexist peacefully. The multilingual glosses (den-of, cueva-de) support the interpretation of a serpent's lair. BDB mentions an alternative reading of 'eye-ball' based on Targumic tradition, but the den reading better fits the parallel structure with other animal habitats in the passage. **GEOGRAPHY AND SPACE**

en: den-of | **es:** cueva-de | **fr:** [מאורת] | **de:** [מאורת] Isa 11:8

מֹאזֶן H3976 *N-md* (15×)

Scales, balances — a dual-form noun for the weighing instrument used literally in commerce and figuratively for divine judgment

Always appearing in the dual form (מֹאזְנַיִם), this word pictures the two-pan balance that was the ancient world's standard weighing device. Leviticus 19:36 pairs 'just balances' (מֹאזְנֵי צֶדֶק) with honest weights, ephah, and hin — a full set of commercial integrity tools. Proverbs contrasts 'balances of deceit' with those the LORD approves (11:1; 16:11). The metaphorical reach is striking: Isaiah places the islands on God's scales as mere dust (40:12, 15), Job begs to be weighed in 'just balances' (31:6), and the Psalmist warns that mortals placed on the scales are 'lighter than a breath' (62:9). Arabic ميزان and Aramaic cognates confirm the root's broad Semitic currency.

scales for weighing (15×) A pair of balances or scales (always dual: מֹאזְנַיִם) used as an instrument for weighing goods, money, or commodities in trade. Literally employed in Jeremiah 32:10 for weighing silver and Ezekiel 5:1 for weighing hair. Figuratively extended to divine and moral evaluation: 'just balances' (מֹאזְנֵי צֶדֶק) in Leviticus 19:36 and Ezekiel 45:10 represent economic righteousness, while 'balances of deceit' (מֹאזְנֵי מִרְמָה) in Proverbs 11:1 signify fraud. Isaiah 40:12–15 and Psalm 62:9 employ the image cosmically, measuring nations and human worth against the weightlessness of vanity. **GEOGRAPHY AND SPACE**

en: and-scales-of, balances-of, in-a-balance | **es:** Balanzas-de, balanza-de, balanzas-de | **fr:** [במאזנים], [מאזני], [מאזנים] | **de:** [במאזני], [במאזנים], [ומאזני] Lev 19:36; Job 6:2; Job 31:6; Ps 62:9; Prov 11:1

אחד H3977 *Prep-b / N-mpd* (1×)

balances, scales for weighing

An Aramaic term for balances or scales, appearing in the dramatic scene of Daniel 5:27. The word is part of the divine judgment pronounced at Belshazzar's feast: 'You have been weighed in the balances and found wanting.' The image of weighing emphasizes divine measurement and moral assessment. Cross-linguistic glosses consistently render this as balance or scales, preserving the metaphor of divine judgment.

(1×) Balances, weighing scales used metaphorically for divine judgment. Daniel 5:27 uses this as part of the interpretation of the writing on the wall, where God has weighed the Babylonian king and found him deficient. The multilingual evidence (balances, balanza, balance) maintains the image of precise measurement, underscoring that God's assessment is exact and inescapable. **GEOGRAPHY AND SPACE**

en: in-the-balances | **es:** en-la-balanza | **fr:** balance | **de:** [במאזניא] Dan 5:27

מַאֲכָל H3978 *N-ms* (30×)

food, nourishment — edible substance or provision for eating, including fruit, grain, and prepared meals

Ma'akhal, derived from the root akhal ('to eat'), is a general-purpose noun for food that appears 30 times across a wide range of contexts. It first occurs in Eden, where every tree pleasant to sight is described as 'good for food' (tov lema'akhal, Gen 2:9; 3:6), establishing the word's association with desirability and provision. Noah stores ma'akhal aboard the ark for every creature (Gen 6:21). The word extends to fruit trees designated as food-bearing (Lev 19:23; Deut 20:20; Ezek 47:12), royal banquets (1 Kgs 10:5), and the laborer's daily bread (Dan 1:10). Habakkuk uses it figuratively of conquered peoples as 'food' for the Chaldean net (Hab 1:16). Translations converge on a single nutritive concept: Spanish 'comida/alimento,' French 'nourriture,' German 'Speise.'

food, nourishment (30×) Edible substance or nourishment in the broadest sense, covering raw produce, prepared meals, and provisions. First appears describing Eden's trees as 'good for food' (Gen 2:9; 3:6), then Noah's ark provisions (Gen 6:21), fruit-bearing trees in legal codes (Lev 19:23; Deut 20:20), and royal fare (1 Kgs 10:5). Habakkuk extends it figuratively to conquered peoples devoured like fish (Hab 1:16). Samson's riddle plays on the word: 'out of the eater came food' (Judg 14:14). **FOOD AND NOURISHMENT**

en: and-food, and-the-food-of, as-food | **es:** Y-comida-de, alimento, comida | **fr:** [ומאכל], [מאכל], de-manger | **de:** Speise, [ומאכל], [מאכל] Gen 2:9; Gen 3:6; Gen 6:21; Gen 40:17; Lev 19:23

מַאֲכֶלֶת H3979 *Conj-w / N-fp* (4×)

knife, cutting instrument (for sacrifice or butchering)

This noun designates a knife or cutting instrument, appearing in contexts of sacrifice and violent dismemberment. Abraham took 'the knife' to slay Isaac in the Akedah, the defining moment of his faith. The Levite who found his concubine dead took 'a knife' to divide her body into twelve pieces, sending them throughout Israel as a horrifying summons to justice. Proverbs warns of the wicked whose teeth are like 'knives' devouring the poor. The term emphasizes the instrument's cutting function.

(4×) The knife appears in narratives of sacrifice and violence. Abraham 'took the knife to slay his son' in obedience to God's test (Gen 22:6, 10). The Levite in Judges 'took a knife and laid hold of his concubine and divided her into twelve pieces' (Judg 19:29), creating the outrage that led to civil war. Proverbs warns of a generation 'whose teeth are knives' to devour the afflicted (Prov 30:14), using the implement metaphorically for violent oppression. Spanish el-cuchillo/cuchillos and French le-couteau track the basic knife designation, while German das-Messer/der-knife preserves Germanic equivalents. **AUTO-DETECTED COMMUNITY 1272 WITH 3 SENSES**

en: and-knives, the-knife | **es:** el-cuchillo, y-cuchillos | **fr:** et-ומאכלות, le-couteau, le-knife | **de:** [ומאכלות], das-Messer, der-knife Gen 22:6; Gen 22:10; Judg 19:29; Prov 30:14

מַאֲכֹלֶת H3980 *N-fsc* (2×)

fuel for fire

A term for fuel or combustible material for fire, appearing in two parallel passages in Isaiah describing judgment. In both Isaiah 9:5 and 9:19, it describes how various things become 'fuel for fire'—in one case boots and blood-stained garments symbolizing war's end, in another the people themselves consumed in God's wrath. The construct form 'fuel of fire' emphasizes material destined for burning.

(2×) Means fuel or that which feeds fire. Found in Isaiah 9:5 (boots of warriors become fuel for fire, signaling peace) and 9:19 (the people become fuel, consumed in divine judgment). The construct phrase 'fuel of fire' (maakholet esh) designates material intended for burning. The contexts show both positive transformation (weapons destroyed) and negative judgment (people consumed), but the core meaning—combustible material for fire—remains constant. **GEOGRAPHY AND SPACE**

en: as-fuel-of, fuel-of | **es:** como-pasto-de, pasto-de | **fr:** [כמאכלת], [מאכלת] | **de:** [כמאכלת], [מאכלת] Isa 9:5; Isa 9:19

מַאֲמָץ H3981 *N-mpc* (1×)

exertions, mighty efforts, displays of strength

A plural construct form meaning exertions or displays of power and strength. Appearing only in Job 36:19, the term is part of Elihu's

speech questioning whether wealth or mighty efforts can deliver someone from distress. BDB defines it as power, strength, or force exerted. The phrase 'exertions of strength' suggests straining or maximum effort that ultimately proves insufficient apart from God.

(1×) Exertions of power, mighty efforts or displays of strength. Job 36:19 uses this in parallel with wealth to ask whether either can rescue someone in trouble. The English 'exertions-of' captures the sense of strenuous effort, while the context suggests these human resources are inadequate. The term emphasizes the futility of relying on human strength when facing divine discipline. **GEOGRAPHY AND SPACE**

en: exertions-of- | **es:** esfuerzos-de- | **fr:** מאמצי | **de:** [מאמצ] Job 36:19

מַאֲמָר H3982 *Conj-w / N-msc* (3×)

word, command, royal decree (late Hebrew)

A late Hebrew noun appearing exclusively in Esther, denoting a royal word, command, or decree. The term reflects the Persian court context of the book, where the king's word carried absolute authority. It appears in questions about Vashti's disobedience to the royal command (1:15), Esther's obedience to Mordecai's instructions (2:20), and Esther's written decree concerning Purim (9:32). The noun emphasizes the authoritative nature of royal pronouncements.

(3×) The translations consistently render this as 'command, decree, word' with royal or authoritative overtones. Spanish 'mandato' (command) and English 'decree, command' reflect the official nature of these pronouncements. All three occurrences in Esther relate to authoritative directives—Vashti's refusal to obey the king's command, Esther's faithful observance of Mordecai's word, and the written decree establishing Purim. **GEOGRAPHY AND SPACE**

en: and-decree-of, command-of | **es:** Y-mandato-de, mandato-de | **fr:** commandement, et-von-Immer | **de:** [ומאמר], von-sprach Esth 1:15; Esth 2:20; Esth 9:32

מֵאמַר H3983 *Conj-w / N-msc* (2×)

word, command (Aramaic)

An Aramaic noun meaning word, saying, or command, used in official Persian contexts in Ezra and Daniel. In Ezra 6:9, it refers to the official word or directive of Persian authorities about temple provisions. In Daniel 4:17, it appears in the phrase 'by the word of the holy ones,' describing how divine decrees are pronounced. This is the Aramaic equivalent of Hebrew 'maamar,' denoting authoritative speech.

(2×) An Aramaic term for word, command, or decree. Appears in construct form: 'according to the word of' (Ezra 6:9) referring to official directives about what is needed for temple service, and 'by the word/command of' (Daniel 4:17) describing divine decrees pronounced by holy watchers. The term conveys authoritative speech or command, particularly in administrative or divine decree contexts. This parallels Hebrew 'maamar' but is specific to Aramaic portions of Scripture. **GEOGRAPHY AND SPACE**

en: according-to-the-word-of, and-by-command-of | **es:** según-la-palabra-de, y-por-palabra-de | **fr:** [כמאמר], et-de-a-dit | **de:** [ומאמר], [כמאמר] Ezra 6:9; Dan 4:17

מָאן H3984 *Conj-w / N-mpd* (7×)

Aramaic noun meaning vessel or utensil, referring to the sacred implements of the Jerusalem temple

An Aramaic noun for vessels or utensils, attested only in Ezra and Daniel where it always refers to the sacred temple vessels carried off to Babylon by Nebuchadnezzar. These are the gold and silver implements whose fate becomes a major narrative thread: their seizure (Dan 5:2-3, 23), their inventory under Cyrus's decree (Ezra 5:14-15; 6:5), and their authorized return (Ezra 7:19). The word is cognate to Syriac and Old Aramaic forms and parallels Biblical Hebrew keli.

vessels of (7×) Sacred vessels or utensils of the Jerusalem temple, appearing in Aramaic sections of Ezra and Daniel. In Ezra 5:14-15 and 6:5 the term designates the gold and silver implements inventoried for return under the Persian decree; in Dan 5:2-3, 23 they are the holy vessels profaned at Belshazzar's feast. Spanish splits between 'vasos' (drinking vessels) and 'utensilios' (implements), reflecting the dual usage in the narratives. **GEOGRAPHY AND SPACE**

en: and-the-vessels, the-vessels-of, vessels | **es:** los-utensilios-de, los-vasos-de, utensilios | **fr:** [ולמאניא], [ומאניא], [למאני] | **de:** [ולמאניא], [ומאניא], [למאני] Ezra 5:14; Ezra 5:15; Ezra 6:5; Ezra 7:19; Dan 5:2

מָאֵן H3985 *V-Piel-Perf-2ms* (41×)

refuse, be unwilling — Piel verb expressing deliberate refusal or obstinate unwillingness to comply

Ma'en in the Piel means 'to refuse' or 'to be unwilling,' expressing a deliberate act of will rather than mere inability. Its 41 occurrences paint a portrait of human stubbornness before divine command, rival authority, or social expectation. The word appears first with Jacob, who 'refused to be comforted' over Joseph (Gen 37:35), and with Joseph himself, who 'refused' Potiphar's wife (Gen 39:8) — two very different refusals illuminating the word's moral range. The Exodus narrative turns it into a confrontation formula: 'How long will you refuse to humble yourself before me?' (Exod 10:3). Pharaoh's repeated refusal (Exod 7:14; 9:2; 10:4) becomes the paradigmatic case of human obstinacy against God. Prophetic literature extends this: Israel 'refused to repent' (Jer 5:3; 8:5), 'refused to know me' (Jer 9:5), 'refused to be ashamed' (Jer 3:3).

refuse, be unwilling (41×) To refuse or decline with deliberate intent, expressing willful unwillingness rather than incapacity. The word spans a moral spectrum: from righteous refusal (Joseph refusing adultery, Gen 39:8; the man of God refusing reward, 1 Kgs 20:35) to culpable obstinacy (Pharaoh refusing to let Israel go, Exod 7:14; 9:2; 10:3-4; Israel refusing to repent, Jer 5:3; 8:5; 15:18). Typically takes an infinitive with lamed for the refused action. Rachel's 'refusing to be comforted' (Gen 37:35; Jer 31:15) shows emotional intensity beyond mere decision. Spanish 'rehusar,' French 'refuser,' German 'sich weigern' capture the volitional core. **REJECTION AND REFUSAL**

en: and-he-refused, and-refused, and-they-refused | **es:** Pero-rehusaron, Y-rehusaron, Y-rehusó | **fr:** [וירמאנ], de-refuser, et-il-refused | **de:** [וירמאנ], [מאנ], aber-er-weigerte-sich Gen 37:35; Gen 39:8; Gen 48:19; Exod 4:23; Exod 7:14

מָאֵן H3986 *Adj-ms* (4×)

refusing, one who refuses (always of disobeying YHWH, with infinitive following)

This adjectival participle describes someone who refuses or disobeys, appearing exclusively in contexts of refusing to obey Yahweh's command. The term functions almost as a technical designation for covenant disobedience—Pharaoh repeatedly 'refuses' to let Israel go despite plague after plague, and Zedekiah 'refuses' to surrender to Babylon despite Jeremiah's prophetic warnings. The word always takes an infinitive to specify what action is being refused, emphasizing the willful nature of the disobedience.

(4×) The participle appears four times describing stubborn refusal to obey God. Pharaoh is three times designated as 'refusing to let the people go' before successive plagues—the frogs (Exod 8:2), cattle disease (Exod 9:2), and locusts (Exod 10:4). Zedekiah is warned, 'If you are refusing to surrender' to the Babylonians, disaster will follow (Jer 38:21). In each case, the Hebrew construction is 'refusing [infinitive],' emphasizing the ongoing stubborn disobedience. Spanish rehusando/rehúsas and French/German leaving the participle in brackets show the challenge of rendering this distinctive participial construction that functions almost as a covenant-breaking technical term. **REJECTION AND REFUSAL**

en: refusing | **es:** rehusando, rehúsas | **fr:** [מאנ], refusing | **de:** [מאנ], refusing Exod 8:2; Exod 9:2; Exod 10:4; Jer 38:21

מֵאֵן H3987 *Art / Adj-mp* (1×)

refusing, those who refuse to obey

An adjectival form describing those who refuse or are disobedient. Jeremiah 13:10 uses this to characterize an evil people who refuse

to hear God's words. The term is formed from the root meaning 'to refuse' and appears with the definite article as a substantive, identifying a class of people marked by stubborn resistance to divine instruction. The multilingual evidence consistently captures the idea of refusal or rejection.

(1×) The refusing ones, those characterized by disobedience and refusal to listen. Jeremiah 13:10 applies this to people who stubbornly refuse to hear God's words, walk in their own stubborn hearts, and follow other gods. The Spanish 'los-que-rehúsan' (those who refuse) precisely captures this substantival use. The context links refusal to hear with fundamental spiritual rebellion. **REJECTION AND REFUSAL**

en: the-refusing | **es:** los-que-rehúsan | **fr:** [המאנים] | **de:** [המאנים] Jer 13:10

מָאַס H3988a *V-Qal-Perf-1cs / 2ms* (74×)

To reject, refuse, or repudiate; to despise or scorn; in the Nifal, to be rejected or deemed reprobate; also to loathe or find abhorrent.

The verb ma'as (מָאַס) is one of the sharpest words in the Hebrew prophetic vocabulary — the deliberate turning away from what should have been valued. Israel 'rejected' the LORD as king (1 Sam 8:7), Saul was 'rejected' from being king (1 Sam 15:23, 26), and the builders 'rejected' the stone that became the cornerstone (Ps 118:22). Spanish distinguishes the shades well: 'rechazar' and 'desechar' for active rejection, 'despreciar' and 'desdenar' for contemptuous disdain. Arabic similarly splits between rafada (to push away, refuse) and izdara (to look down upon, scorn). The Nifal passive — 'to be rejected' — appears in three poignant contexts, including the wife who was 'cast off' in Isaiah 54:6 and the 'rejected silver' of Jeremiah 6:30. A final, solitary use in Job 7:16 pushes the word toward bodily revulsion: 'I loathe my life,' where the rejection turns inward and becomes self-directed abhorrence.

1. reject, refuse (56×) The primary Qal sense: to reject, refuse, or repudiate a person, thing, or divine command. Convergent across languages — Arabic rafada, Swahili kataa, Spanish rechazar/desechar — this sense covers the major covenantal crises: Israel rejecting God's kingship (1 Sam 8:7), God rejecting Saul (1 Sam 15:23, 26), Israel spurning the Torah (Lev 26:43–44), and the people refusing the gentle waters of Shiloah (Isa 8:6). The rejection is always active, deliberate, and consequential — not passive indifference but a conscious turning away from what was offered or commanded. **REJECTION AND REFUSAL**

en: and-he-rejected, and-he-rejected-you, has-rejected | **es:** desecharon, desechó, despreció | **fr:** et-il-rejeta-tu, et-rejeter, ils-rejeta | **de:** du-verwarf, du-verwirfst, sie-verwarf Lev 26:43; Lev 26:44; Judg 9:38; 1Sam 8:7

2. despise, scorn (14×) To despise, scorn, or treat with contempt — distinguished from outright rejection by an attitude of disdain rather than formal refusal. Arabic izdara/muzdarin (to scorn), Swahili dharau (contempt), and Spanish despreciar/desdenar converge to mark this as contemptuous dismissal. The wicked 'despise' correction (Job 5:17), the arrogant person 'does not abhor evil' because he 'despises' wisdom (Ps 36:4), and Israel 'despised' the manna that God provided (Num 11:20). Where sense 1 is a judicial or covenantal act, this sense carries an emotional charge of looking down upon something as beneath one's regard. **REJECTION AND REFUSAL**

en: I-despise, I-despise-myself, You-despise | **es:** desdeñareis, desechasteis, desprecia | **fr:** rejeter, tu-rejeta, tu-rejeter | **de:** [אמאס], [ימאס], [מואס] Lev 26:15; Num 11:20; Num 14:31; Job 5:17; Job 9:21

3. be rejected (Nifal) (3×) The Nifal passive or stative meaning: to be rejected, cast off, or deemed worthless as a reprobate. Three clear instances bear passive morphology: the reprobate whose conduct marks him as rejected in the eyes of the righteous (Ps 15:4), the wife who was 'rejected' or 'cast off' and then recalled by God (Isa 54:6), and Israel as 'rejected silver' that fails the refiner's test (Jer 6:30). Arabic marfud (passive participle, 'rejected one') and Swahili passive -kataliwa confirm the voice distinction. These passages carry pathos — the rejected party did not choose their status but was judged and found wanting. **REJECTION AND REFUSAL**

en: is-a-reprobate, rejected, she-is-rejected | **es:** el-vil, fue-rechazada, rechazada | **fr:** rejeter | **de:** verachtete, verwerfen Ps 15:4; Isa 54:6; Jer 6:30

4. (1×) A singular intensified sense meaning to loathe, abhor, or find one's own existence unbearable. Job 7:16 stands alone: 'I loathe (my life); I would not live forever' — where rejection becomes visceral self-directed revulsion. Spanish 'aborrezco' (I abhor) and English 'I loathe' push beyond mere rejection or scorn into the territory of existential disgust. The object is not another person or God's law but one's own continued existence, making this the most inward-turning use of the verb. **REJECTION AND REFUSAL**

en: I-loathe | **es:** Aborrezco; | **fr:** rejeter | **de:** [מאסתי] Job 7:16

מָאַס H3988b *Conj-w / V-Nifal-ConsecImperf-3ms* (2×)

flow, melt away, dissolve (Niphal of maas)

A verb meaning to flow, run, melt away, or dissolve (Niphal stem). Job 7:5 uses it to describe skin that hardens then runs again—the suppurating, flowing discharge from sores. Psalm 58:7 uses it as a prayer for the wicked to melt away like water that runs off—total dissolution and disappearance. This is a secondary form of the root masas (melt), with imagery of liquid dissolution.

(2×) To flow, melt away, or dissolve. Used in two contexts: (1) Physical—Job 7:5 describes skin hardening and then running/suppurating, the discharge of festering sores; (2) Figurative judgment —Psalm 58:7 asks that the wicked flow away like water, melting into nothingness. Both uses emphasize liquid dissolution—something solid becoming fluid and dissipating. This is a variant of masas (melt), with Aramaic influence or parallel development. **REJECTION AND REFUSAL**

en: and-runs, let-them-flow-away | **es:** se-derritan, y-supura. | **fr:** et-rejeter, rejeter | **de:** [וימאס], lass-ihnen-flow-weg Job 7:5; Ps 58:7

מַאֲפֶה H3989 *N-msc* (1×)

thing baked, baked goods from an oven

A term for something baked, specifically referring to baked goods prepared in an oven. In Leviticus 2:4, it appears in instructions for grain offerings baked in an oven. The term emphasizes the method of preparation—oven-baking—as distinct from other cooking methods mentioned in the sacrificial regulations. Cross-linguistic evidence consistently renders this as related to baking or cooking.

(1×) A baking, something baked in an oven. Leviticus 2:4 uses this in the phrase 'a grain offering, a baking of an oven,' specifying one acceptable method of preparation for offerings. The multilingual glosses (baking-of, cocido-de, cuisson-de) all emphasize the baking process. This technical culinary-liturgical term distinguishes oven-baked offerings from those prepared on griddles or in pans. **GEOGRAPHY AND SPACE**

en: a-baking-of | **es:** cocido-de | **fr:** une-cuisson-de | **de:** ein-baking-von Lev 2:4

מַאֲפֵל H3990 *N-ms* (1×)

darkness, gloom, obscurity

A word for darkness, appearing in Joshua 24:7 in the account of the Exodus. God placed darkness between the Israelites and the Egyptians at the Red Sea, providing cover and separation. This darkness was both protective for Israel and terrifying for Egypt. The multilingual glosses unanimously render this as darkness, obscurity, or gloom, capturing the sense of impenetrable blackness that served as divine intervention.

(1×) Darkness, deep gloom placed as a barrier. Joshua 24:7 recalls how God 'set darkness between you and the Egyptians' during the exodus. The cross-linguistic evidence (darkness, oscuridad, ténèbres, Finsternis) consistently points to thick darkness. This supernatural darkness served a dual purpose: protecting Israel while confounding Egypt, demonstrating God's control over natural elements for his people's deliverance. **DARKNESS AND GLOOM**

en: darkness | **es:** oscuridad | **fr:** ténèbres | **de:** Finsternis Josh 24:7

מַאֲפֵלְיָה H3991 *N-fs* (1×)

thick darkness, deep gloom, utter obscurity

A rare intensified form meaning thick or deep darkness, appearing only in Jeremiah 2:31. The term is enhanced with a suffix suggesting extreme darkness or gloom. Jeremiah uses this metaphorically, asking whether God has been like a land of thick darkness to his people. The rhetorical question expects a negative answer—God has not been dark or obscure, yet his people have wandered away. BDB notes scholarly debate about the precise morphology.

(1×) Thick darkness, deep gloom used figuratively. Jeremiah 2:31 asks, 'Have I been a land of thick darkness to Israel?' implying God has been light and provision, not obscurity. The Spanish gloss 'densa-oscuridad' (dense darkness) captures the intensified sense. The parallel with 'wilderness' suggests inhospitable, frightening terrain, making the rhetorical force stronger: God has been anything but dark to his people. **DARKNESS AND GLOOM**

en: of-thick-darkness | **es:** densa-oscuridad? | **fr:** [מאפליה] | **de:** [מאפליה] Jer 2:31

מָאַר H3992 *V-Hifil-Prtcpl-ms* (4×)

pricking, painful (of thorns); malignant (of leprosy)

This Hiphil participle describes something that pricks or causes pain—whether literal thorns that jab, or malignant leprosy that spreads destructively. Ezekiel uses it of a 'pricking brier' that will no longer torment Israel from among the hostile nations surrounding them. The priestly texts use it three times of 'malignant leprosy' in fabric or buildings, designating the aggressive, spreading form of the disease that required destruction rather than cleansing. The root suggests breaking open or irritating, capturing both the sharp pain of thorns and the destructive spread of disease.

(4×) The participle appears in prophetic and priestly texts about painful affliction. Ezekiel promises that hostile neighbors will no longer be 'a pricking brier' to Israel (Ezek 28:24, parallel to 'a painful thorn'). The priestly leprosy regulations three times describe 'malignant' leprosy in garments or houses—when the disease proves 'malignant' after inspection, the infected item must be burned (Lev 13:51, 52; 14:44). The Samaritan Pentateuch reads a different root (mrr) in these verses, suggesting textual uncertainty. Spanish maligna (malignant) and que-punza (that pricks) track both senses, while French malin and German malignant focus on the disease aspect. **EVIL AND WICKEDNESS**

en: brier, malignant | **es:** maligna, que-punza | **fr:** malin, maudire | **de:** [ממאיר], malignant Lev 13:51; Lev 13:52; Lev 14:44; Ezek 28:24

מַאְרָב H3993 *Conj-w* (5×)

Ambush, ambuscade; a place of lying in wait or the troops hidden there, used in military and predatory contexts.

A masculine noun meaning 'ambush,' derived from the root 'arab ('to lie in wait'), designating both the place of concealment and the hidden troops themselves. Joshua 8:9 uses it for the strategic ambush set against Ai, while Judges 9:35 describes Abimelech's men emerging from their ambush against Shechem. The Chronicler employs it twice in a single verse (2 Chr 13:13) for Jeroboam's troops positioned behind Judah's army—a double ambush that God turned to defeat. Psalm 10:8 extends it metaphorically: the wicked lurk 'in ambush' like a lion in a thicket, preying on the poor. Spanish 'emboscada' (from bosque, 'forest') and French 'embuscade' both evoke the woodland hiding place that is the classic ambush setting.

(5×) An ambush or place of lying in wait, and by metonymy the troops concealed there, used in both military strategy and figurative descriptions of predatory wickedness. Josh 8:9 designates the ambush position west of Ai in Israel's second attack, while Judg 9:35 describes Gaal spotting the ambush forces of Abimelech emerging from concealment. In 2 Chr 13:13 the noun appears twice: Jeroboam sent an ambush to come behind Judah, creating a double envelopment. Ps 10:8 applies it figuratively to the wicked who lurk in hiding places to prey on the innocent. Spanish 'emboscada' and German 'Hinterhalt' both capture the tactical sense of concealed waiting. **AMBUSH MILITARY**

en: and-the-ambush, in-the-ambush-of, the-ambush | **es:** en-emboscada-de, la-emboscada, y-la-emboscada | **fr:** [המארב], [והמארב], dans-embuscade | **de:** [המארב], [והמארב], der-Hinterhalt Josh 8:9; Judg 9:35; 2Chr 13:13; Ps 10:8

מְאֵרָה H3994 *N-fp* (5×)

a curse, malediction; divine imprecation bringing ruin and deprivation as consequence of covenant-breaking

Derived from the root אָרַר (to curse), this noun denotes a formal imprecation or curse, especially one carrying divine authority. In Deuteronomy 28:20 God sends the מְאֵרָה upon the disobedient, while Malachi 2:2 and 3:9 invoke it against faithless priests and a withholding nation. Proverbs contrasts the curse on the house of the wicked (3:33) with blessings on the generous (28:27). The Spanish maldición and French malédiction both capture the gravity of this formal, binding denunciation.

(5×) A divine or authoritative curse bringing material and spiritual ruin. All five occurrences point to covenant consequences: Deuteronomy 28:20 ties it to disobedience, Malachi 2:2 and 3:9 to priestly and communal unfaithfulness, and Proverbs to moral character. Multilingual glosses (spa maldición, fra malédiction, eng curse) uniformly render it as a solemn imprecation rather than a casual word of ill-will. **CURSES AND ANATHEMA**

en: With-the-curse, curses, the-curse | **es:** Con-la-maldición, Maldición-de, la-maldición | **fr:** le-malédiction, malédiction, מארות | **de:** [במארה], [המארה], [מארות] Deut 28:20; Prov 3:33; Prov 28:27; Mal 2:2; Mal 3:9

מִבְדָּלָה H3995 *Art / N-fp* (1×)

separated (cities), set apart, distinct settlements

A participial form meaning separated or set apart, describing cities in Joshua 16:9. The term likely refers to cities designated for the tribe of Ephraim that were separated out from the territory of Manasseh. BDB suggests textual emendation to a Hophal or Niphal participle, indicating these were 'separated cities.' The multilingual evidence reflects this sense of separation or distinction.

(1×) The separated ones, cities set apart or distinguished. Joshua 16:9 mentions 'the separated cities' allotted to Ephraim within Manasseh's inheritance. The Spanish 'las-separadas' and English 'the-separated' support this reading. BDB's suggestion of a passive participle ('cities that were separated') fits the context of tribal boundary descriptions where some cities were set apart for one tribe within another's borders. **SEPARATING AND DIVIDING**

en: the-separated | **es:** las-separadas | **fr:** le-sépara | **de:** der-absonderte Josh 16:9

מָבוֹא H3996 *Prep-b* (25×)

Entrance, doorway; the setting of the sun (westward); the act of coming in or arriving

A noun derived from the root bo' (to come, enter), mavo' denotes the place where one enters – a gate, doorway, or passage into a building or city (Judg 1:24; 2 Kgs 11:16). When paired with shemesh (sun), it takes on a directional meaning: the place where the sun 'enters' the horizon, i.e., the west or sunset (Ps 50:1; 104:19). Spanish 'puesta de sol' and French 'coucher de soleil' both capture this sunset sense distinctly from the architectural meaning. Occasionally it functions as a verbal noun describing the act of arriving or entering (Ezek 33:31).

1. entrance or doorway (13×) The physical entrance or doorway into a defined space – a city gate (Judg 1:24-25), a temple threshold (2 Kgs 16:18), or a guardroom passage (1 Chr 9:19). English glosses 'entrance of' and Spanish 'entrada de' consistently render this spatial, architectural sense across translations. **GEOGRAPHY AND SPACE**

en: -the-entrance-of, [ketiv], at-the-coming-in-of | **es:** [kethiv], a-entrada-de, en-la-entrada | **fr:** -le-entrée-de, [במבוא], [המבוא] | **de:** -der-Eingang-von, Eingang, [מבוא] Judg 1:24; Judg 1:25; 2Kgs 11:16; 2Kgs 16:18; 1Chr 4:39

2. setting of the sun (8×) The going-down or setting of the sun, and by extension the direction west. Psalm 50:1 pairs 'from the rising of the sun to its mavo" as a merism for all the earth. French 'coucher de' and Spanish 'puesta de' highlight the astral meaning that English 'entrance of' can obscure. GEOGRAPHY AND SPACE
en: entrance-of, its-setting, setting-of | **es:** entrada-del, la-entrada-de, puesta-de | **fr:** coucher-de, de-entrée, entrée | **de:** Eingang-von, [מבוא], [מבואו] Deut 11:30; Josh 1:4; Josh 23:4; Ps 50:1; Ps 104:19

3. act of coming in (4×) The act or event of coming in, used as a verbal noun. In 2 Samuel 3:25 Abner's 'coming in and going out' is scrutinized as intelligence; in Ezekiel 33:31 the people's 'coming' to the prophet is habitual. Spanish 'entrada tuya' (your entering) preserves the active, processual quality. GEOGRAPHY AND SPACE
en: [your-coming-in], as-entering, like-coming-of- | **es:** (entrada-tuya), [entrada-tuya], como-entradas-de | **fr:** [your-venant-in], entrée, ton-venant-dans | **de:** Eingang, [your-kommend-in] 2Sam 3:25; Ezek 26:10; Ezek 33:31

מָבוֹא H3997 *N-mpc* (1×)
entrances, openings, gates or doorways
A plural construct form meaning entrances or gateways, used in Ezekiel 27:3. The term appears in a lament over Tyre, describing the city as dwelling 'at the entrances of the sea.' This geographic description emphasizes Tyre's strategic position as a maritime trading hub with access to multiple sea routes. The word conveys both physical gateways and metaphorical points of entry to commercial networks.

(1×) Entrances, gateways to the sea. Ezekiel 27:3 uses this to characterize Tyre's advantageous coastal position: 'dwelling at the entrances of the sea, merchant of peoples for many coastlands.' The multilingual glosses (entrances-of, las-entradas-de, entrée) consistently render this as entry points or gates. The maritime context makes this about harbor access and sea-lane control, essential to Tyre's commercial dominance. GEOGRAPHY AND SPACE
en: entrances-of- | **es:** las-entradas-de | **fr:** entrée | **de:** [מבואת] Ezek 27:3

מְבוּכָה H3998 *Conj-w / N-fs* (2×)
confusion, consternation, perplexity
A noun denoting confusion, consternation, or bewilderment in the face of overwhelming circumstances. Isaiah 22:5 uses it in a threefold description of judgment day: tumult, trampling, and confusion. Micah 7:4 warns that the day of judgment will bring 'their confusion'—the perplexity and dismay of the wicked when divine reckoning arrives. The term captures the psychological and social chaos of divine judgment.

(2×) Means confusion, consternation, or bewilderment. Appears in two prophetic judgment contexts: (1) Isaiah 22:5—a day of consternation, trampling, and confusion from the Lord; (2) Micah 7:4—warning that 'now will be their confusion,' the perplexity when punishment comes. The term emphasizes mental and social disorientation in the face of overwhelming judgment. Spanish 'perplejidad' and French 'trouble' capture the bewilderment aspect of this confusion. TROUBLING AND DISTURBING
en: and-confusion, their-confusion | **es:** su-confusión, y-de-perplejidad | **fr:** [ומבוכה], trouble | **de:** [ומבוכה], [מבוכתם] Isa 22:5; Mic 7:4

מַבּוּל H3999 *Prep-l* (13×)
The Flood — the catastrophic deluge in the time of Noah, God's judgment by water upon the earth
A masculine noun used exclusively for the great Flood of Noah's day, always with the article except in God's covenant promises (Gen 9:11, 15). Scripture introduces the Flood as the waters that God brings upon the earth to destroy all flesh (Gen 6:17), and the narrative traces its onset, duration, and aftermath through Genesis 7–9. The word appears once outside the Pentateuch in Psalm 29:10, where Yahweh 'sat enthroned over the Flood' — a stunning image of sovereign majesty over the primordial waters. Its etymology remains debated; it may be an ancient Mesopotamian loanword. All major translations preserve a dedicated term: spa 'diluvio', fra 'deluge', deu 'Flut'.

the flood (13×) The cataclysmic deluge of Noah's era, denoting God's worldwide judgment by water upon all living things. Always articular (הַמַּבּוּל) except when negated in covenant discourse ('there shall not again be a flood,' Gen 9:11, 15). Paired with מַיִם as appositional ('a flood of waters,' Gen 6:17; 7:6) and used in temporal constructions ('after the flood,' Gen 9:28; 10:1, 32; 11:10). Psalm 29:10 extends the term beyond narrative into worship, affirming Yahweh's eternal enthronement over the Flood. Cross-lingual glosses uniformly reserve a distinct term: eng 'flood', spa 'diluvio', fra 'deluge', deu 'Flut'. FLOOD SWEEP AWAY
en: and-the-flood, flood, for-flood | **es:** diluvio, el-diluvio, para-diluvio | **fr:** déluge, et-le-déluge, le-déluge | **de:** der-Flut, die-Flut, eine-Flut Gen 6:17; Gen 7:6; Gen 7:7; Gen 7:10; Gen 7:17

בִּין H4000
discern, perceive, understand; have insight or comprehension (with senses or mind)
This verb encompasses perception through the senses and understanding through the mind, moving fluidly between seeing clearly, hearing attentively, and grasping intellectually. It can denote literal sensory perception (eyes that discern, Psalm 19:12 asking 'who can discern his errors?') or deeper cognitive insight (Daniel 10:1 'understanding the vision'). The root appears across Semitic languages with connotations of separation and distinctness—to discern is to distinguish, to perceive differences. Wisdom literature prizes this capacity: 'the wise will understand' (Daniel 12:10). The verb's theological weight lies in its connection to wisdom, revelation, and the gift of spiritual insight.

מְבוּסָה H4001 *Conj-w / N-fs* (3×)
trampling down, subjugation by force
This noun describes violent trampling down or subjugation. Isaiah uses it twice to characterize a distant nation as one 'of might and of trampling' (18:2, 7), possibly referring to their military aggression. The third occurrence (22:5) appears in a day of judgment described as 'a day of tumult and trampling and confusion.' The term vividly captures the image of being crushed underfoot, whether by invading armies or divine judgment.

(3×) Multilingual renderings emphasize violent treading down: Spanish 'pisoteo' (trampling), French 'foulée' (treading), German 'Zertretung' (crushing). Isaiah 18:2, 7 describe a fearsome nation characterized by its trampling conquest of others, while 22:5 portrays a day when Jerusalem itself experiences the terror of being trampled in judgment—a reversal of fortunes. TRAMPLING AND TREADING
en: and-trampling | **es:** y-de-pisoteo, y-pisoteada | **fr:** et-foulée | **de:** und-Zertretung Isa 18:2; Isa 18:7; Isa 22:5

מַבּוּעַ H4002 *N-mpc* (3×)
spring, fountain, source of water
A noun denoting natural springs or fountains of water. In Isaiah's prophecies of restoration, springs of water appear as symbols of God's provision for returning exiles in the wilderness (35:7, 49:10). Ecclesiastes uses the term metaphorically in the enigmatic description of old age and death (12:6). The word emphasizes the life-giving quality of water sources, particularly important in the arid landscapes of the ancient Near East.

(3×) Cross-linguistic evidence consistently identifies water springs or fountains. Spanish 'manantiales' (springs), French and German glosses all point to natural water sources. Isaiah's two occurrences promise divine provision of springs for the thirsty during the return from exile, transforming desolate places into well-watered lands. Ecclesiastes 12:6 uses the fountain image in its poetic meditation on mortality. GEOGRAPHY AND SPACE
en: springs, springs-of, the-fountain | **es:** en-manantiales, la-fuente, manan-

tiales-de | **fr:** [למבוע], [מבוע], le-המבוע | **de:** [המבוע], [למבוע], [מבוע]
Eccl 12:6; Isa 35:7; Isa 49:10

מְבוּקָה H4003 *Conj-w / N-fs* (1×)

void, emptiness, devastation

A term denoting emptiness or void, appearing in Nahum 2:10 in a triplet of devastation words: 'Desolation, and void, and waste.' This is part of a prophetic description of Nineveh's coming destruction. The three synonyms intensify the image of total ruin. The word emphasizes the vacant, empty state that follows plundering and destruction. Cross-linguistic renderings capture the sense of emptiness and desolation.

(1×) Void, emptiness resulting from devastation. Nahum 2:10 uses this in a powerful threefold description of Nineveh's fate. The Spanish 'y-vaciada' (emptied out) and French 'et-vide' (and void) emphasize the state of being drained or depleted. The triplet structure ('desolation, void, waste') creates a rhythmic intensification, hammering home the completeness of Nineveh's coming judgment. **EMPTINESS AND VANITY**

en: and-void | **es:** y-vaciada | **fr:** et-vide | **de:** [ומבוקה] Nah 2:10

מִבְחוֹר H4004 *N-ms* (1×)

choice, select, the best or finest

A noun meaning choice or select, likely a scribal variant of the more common word for 'choicest.' In 2 Kings 3:19, it describes 'every choice city' that Israel would strike during their campaign against Moab. The term emphasizes quality and desirability—the best cities, not just any settlement. BDB notes this is probably a scribal error for the standard form, but the meaning remains clear: the finest or most valuable.

(1×) Choice, select, the finest or best. 2 Kings 3:19 uses this in the phrase 'every choice city,' referring to the prime settlements of Moab targeted for destruction. The multilingual glosses (choice, escogida) consistently render this as select or chosen. Though BDB suggests a scribal variant, the context of military campaign makes the sense clear: Israel would strike Moab's best fortified and most valuable cities. **CHOSEN AND ELECT**

en: choice | **es:** escogida | **fr:** choice | **de:** choice 2Kgs 3:19

מִבְחָר H4005 *Prep-b / N-msc* (13×)

The choicest, the best — the finest selection from a group, the pick of the lot

A masculine noun in construct that marks out the superlative specimen within any class. It never appears in absolute form, always pointing to 'the choicest of' something — whether offerings and vows brought to God's chosen place (Deut 12:11), the elite captains drowned in the Sea (Exod 15:4), or the most honored sepulchres offered to Abraham (Gen 23:6). Isaiah deploys it for the finest valleys and loftiest cedars (Isa 22:7; 37:24), while Ezekiel selects 'the choicest of the flock' for a grim siege-pot allegory (Ezek 24:4–5). Daniel closes the biblical usage with 'his choice troops' (Dan 11:15), soldiers handpicked for their quality.

choicest, best (13×) The superlative, finest selection from a category — always in construct or with suffixes, never absolute. Applied to human excellence (Exod 15:4 'choice captains'; Dan 11:15 'choice troops'), material quality (Isa 37:24 'choicest cedars'; Jer 22:7 'choice cedars'; Ezek 24:4–5 'choice of the flock'), topographic splendor (Isa 22:7 'choicest valleys'), social honor (Gen 23:6 'choicest sepulchres'), and sacred devotion (Deut 12:11 'choicest vows'). Spanish 'lo mejor de' and German renderings confirm the superlative force across all target languages. **GEOGRAPHY AND SPACE**

en: and-choice-of, choice-of, choice-of- | **es:** Lo-mejor-de, en-lo-mejor-de, escogidos-suyos | **fr:** [ומבחר], [מבחר], choice-de | **de:** [ומבחר], [מבחר], [מבחריו]
Gen 23:6; Exod 15:4; Deut 12:11; 2Kgs 19:23; Isa 22:7

מִבְחָר H4006 *N-proper-ms* (1×)

Mibhar, personal name meaning 'choice' or 'select'

A personal name meaning 'choice' or 'select,' belonging to one of David's mighty warriors in 1 Chronicles 11:38. The name derives from the root meaning 'to choose,' suggesting the bearer was chosen or select. This warrior is listed among David's elite fighting men, and his name fittingly means 'choice'—an apt designation for someone in this distinguished group.

(1×) Mibhar, proper name of one of David's warriors. The name means 'choice' or 'select,' from the root 'to choose.' 1 Chronicles 11:38 lists him among the mighty men who supported David. The multilingual evidence shows transliteration (Mibjar, Mivchar), preserving the Hebrew name. His inclusion in this elite roster of warriors makes the name particularly appropriate. **GEOGRAPHY AND SPACE**

en: Mivchar | **es:** Mibjar | **fr:** [מבחר] | **de:** [מבחר] 1Chr 11:38

מִבְטָח H4007 *N-msc / 3fs* (3×)

hope, expectation, object of trust or confidence

This noun denotes hope or expectation, specifically the object in which one places confidence. Isaiah uses it twice regarding Judah's misplaced hope in Egypt (Cush) as an ally against Assyria (20:5-6), showing how political alliances proved disappointing. Zechariah applies it to Philistia's shattered hope in Tyre as an ally (9:5). The term emphasizes not just the abstract feeling of hope but the concrete thing hoped in, which in these contexts proves unreliable.

(3×) Translations uniformly render this as 'hope' with possessive suffixes reflecting the disappointed parties: 'their hope, our hope, her hope.' All three biblical occurrences portray failed political hopes—Judah trusting in Egypt (Isa 20:5-6) and Gaza depending on Tyre (Zech 9:5). The passages reveal the futility of trusting in human alliances rather than in God, as these objects of hope are destroyed. **HOPE (ABSTRACT NOUN)**

en: her-hope, our-hope, their-hope | **es:** nuestra-esperanza, su-esperanza | **fr:** [מבטם], [מבטנו], attente | **de:** [מבטה], [מבטם], [מבטנו]
Isa 20:5; Isa 20:6; Zech 9:5

מִבְטָא H4008 *N-msc* (2×)

rash utterance, impulsive statement (from lips)

A term for rash or impulsive utterance, specifically an unguarded promise or vow spoken hastily. Numbers 30:6, 8 uses it in the context of vow legislation: if a woman makes a rash utterance with her lips, binding herself by oath impulsively, her father or husband may nullify it. The term emphasizes thoughtless speech that creates binding obligations—words spoken without proper deliberation.

(2×) Refers to rash utterance or impulsive statement from the lips. Found in Numbers 30:6, 8 in laws about women's vows: 'a rash utterance of her lips by which she bound herself' describes hasty promises or vows made without full consideration. The construct form 'utterance of her lips' emphasizes speech as the source. The context is legal—establishing when such impulsive commitments can be annulled. The term warns against careless speech that creates binding obligations. **GEOGRAPHY AND SPACE**

en: utterance-of | **es:** pronunciamiento-de | **fr:** utterance-de | **de:** utterance-von Num 30:6; Num 30:8

מִבְטָח H4009 *Prep-b / N-mpc / 2fs* (15×)

Confidence, trust; the object in which one trusts; a state of security or safety from danger.

Mivtach is the noun of result from batach ('to trust'), and its three senses track the full arc of the trust relationship — from the inner act of relying, to the outer person relied upon, to the resulting state of safety. In its most frequent use, mivtach names confidence itself: 'In the fear of the LORD there is strong confidence' (Prov 14:26). Spanish distinguishes confianza (trust) from refugio (refuge), and French confiance from sécurité, revealing the breadth Hebrew packs into one noun.

1. trust, confidence (11×) The abstract act of trusting or having confidence. This dominant sense (11 occurrences) centers on psalms and wisdom: 'In the fear of the LORD there is strong confidence' (Prov 14:26), 'You are my trust from my youth' (Ps 71:5), and 'Blessed is the man whose trust is the LORD' (Jer 17:7). Spanish confianza and French confiance converge here. **CONFIDENCE AND TRUST**

en: as-confidence, confidence, his-trust | **es:** confianza, confianza-de, confianza-suya | **fr:** [מבטחו], [מבטחם], confiance | **de:** [למבטח], [מבטחה], [מבטחו] Job 31:24; Ps 40:4; Ps 65:5; Ps 71:5; Prov 14:26

2. security, safety (2×) The objective state of being secure or safe from danger. Isaiah 32:18 promises God's people 'secure dwellings' (miskenot mivtachim), and Job 18:14 describes the wicked torn from the 'security' of their tent. Spanish seguridad, French sécurité, and German Sicherheit shift from relational trust to objective safety. **CONFIDENCE AND TRUST**

en: his-security, secure | **es:** seguridad, su-confianza | **fr:** [מבטחים], son-sécurité-lui | **de:** [מבטחו], [מבטחים] Job 18:14; Isa 32:18

3. object of trust, refuge (2×) The concrete object of trust — the person or thing in which confidence is placed. Job 8:14 compares the godless person's mivtach to a spider's web, and Jeremiah 2:37 warns that Israel's 'trusted ones' will fail. Spanish refugio and French sécurité (objective sense) distinguish this concrete referent from the abstract feeling of sense 1. **CONFIDENCE AND TRUST**

en: his-trust, your-trusted-ones | **es:** es-su-refugio., tus-confianzas | **fr:** [במבטחיך], son-sécurité-lui | **de:** [במבטחיך], [מבטחו] Job 8:14; Jer 2:37

מַבְלִיגִית H4010 *N-fsc / 1cs* (1×)

source of comfort, brightening, consolation

A rare word meaning source of comfort or brightening, appearing only in Jeremiah 8:18. The prophet laments, 'My source of comfort in sorrow.' BDB translates this as 'a source of brightening to me in sorrow,' suggesting something that brings light or cheer amid grief. The text is marked as dubious by scholars, but the general sense of consolation amid distress is clear. The term emphasizes the prophet's deep need for comfort in the face of his people's judgment.

(1×) Source of comfort or brightening amid sorrow. Jeremiah 8:18 expresses the prophet's anguish: 'My source of comfort in grief.' BDB suggests this means something that brightens or cheers, bringing light into darkness. The Spanish 'Mi-consuelo' (my consolation) captures the personal, possessive sense. Though the text is questioned by some scholars, Jeremiah's emotional state—seeking comfort while pronouncing judgment—is poignantly conveyed. **JOY AND EXULTATION**

en: My-source-of-comfort | **es:** Mi-consuelo | **fr:** [מבליגיתי] | **de:** [מבליגיתי] Jer 8:18

מִבְנֶה H4011 *Prep-k / N-msc* (1×)

structure, building, constructed edifice

A term for structure or building, appearing in Ezekiel 40:2 in the prophet's temple vision. Ezekiel sees a structure 'like the structure of a city' on a high mountain. The word emphasizes the architectural dimension—not just a building but a carefully designed structure. The visionary temple Ezekiel sees is vast and complex, compared to an entire city's layout. The term highlights the organized, planned nature of what the prophet witnesses.

(1×) Structure, building, architectural construction. Ezekiel 40:2 uses this in the phrase 'like the structure of a city,' describing the visionary temple's scale and complexity. The multilingual glosses (structure-of, edificio-de, édifice) consistently render this as a built edifice. The comparison to a city emphasizes the temple's grandeur —not a simple building but an elaborate complex requiring detailed description through the following chapters. **GEOGRAPHY AND SPACE**

en: like-structure-of- | **es:** como-edificio-de | **fr:** édifice | **de:** [כמבנה] Ezek 40:2

מִבְנַי H4012 *N-proper-ms* (1×)

Mebunnai, personal name of one of David's heroes

A personal name appearing in 2 Samuel 23:27, identifying one of David's thirty mighty men. Scholars note this is likely a textual corruption, and the parallel passage in 1 Chronicles 11:29 reads Sibbecai instead. This kind of textual variation between Samuel and Chronicles is not uncommon due to scribal transmission. The name appears in the roster of David's elite warriors who accomplished extraordinary military feats.

(1×) Mebunnai, proper name of one of David's mighty men. 2 Samuel 23:27 lists him among the thirty heroes, though the parallel in 1 Chronicles 11:29 reads Sibbecai, which most scholars prefer. BDB suggests this is a scribal error. The multilingual evidence shows transliteration (Mevunay, Mebunnai), treating it as a proper name. Despite the textual question, he belongs to David's elite warrior class. **PROPER NAMES (PERSONAL)**

en: Mebunnai | **es:** Mevunay | **fr:** Mebunnai | **de:** Mebunnai 2Sam 23:27

מִבְצָר H4013 *N-mpc / 3ms* (37×)

fortress, stronghold, fortified place — a defensive structure or walled city built for military protection

Mivtsar denotes a fortification or stronghold and derives from the root batsar ('to cut off, make inaccessible'). The word's etymology captures the essential idea: a place rendered impregnable by its defenses. Its 37 occurrences cluster in military and prophetic contexts. In Numbers, the scouts report that Canaan's cities are 'fortified and very large' (13:19), and Israel's Transjordanian settlers build 'fortified cities' for their families (32:17, 36). The construct phrase 'ir mivtsar ('fortified city') recurs as a standard military designation (Josh 10:20; 19:29, 35; 2 Kgs 3:19; 10:2; 17:9; 18:8). The prophets transform the fortress into a symbol of false security: Hosea warns that Israel's fortresses will be destroyed (10:14), Nahum mocks Nineveh's defenses as 'fig trees with first-ripe figs' (3:12), and Lamentations mourns that the Lord has 'swallowed up all the fortresses of Judah' (2:2, 5).

fortress, stronghold (37×) A fortified place, defensive stronghold, or walled city designed for military protection and resistance to siege. The characteristic collocation 'ir mivtsar ('fortified city') appears across historical narrative (Josh 10:20; 19:29, 35; 1 Sam 6:18; 2 Kgs 3:19; 17:9; 18:8) and prophetic oracle (Jer 4:5; 5:17; 8:14; 34:7). In prophetic judgment, fortresses become symbols of misplaced trust: God destroys Judah's fortresses (Lam 2:2, 5), and Hosea, Nahum, and Daniel all depict divine overthrow of seemingly impregnable defenses (Hos 10:14; Nah 3:12, 14; Dan 11:15, 24, 39). Spanish 'fortaleza,' French 'forteresse,' and German 'Festung' consistently render the military-architectural sense. **FORTIFICATIONS AND PALACES**

en: fortress, the-fortress, your-fortresses | **es:** fortaleza, fortalezas-tuyas, fortalezas-tuyas! | **fr:** forteresse, fortress, le-fortress | **de:** Festung, der-Festung, fortress Num 13:19; Num 32:17; Num 32:36; Josh 10:20; Josh 19:29

מִבְצָר H4014 *N-proper-ms* (2×)

Mibzar, an Edomite chief

The name of an Edomite chief or clan leader listed in the genealogies of Esau's descendants. The name appears in Genesis 36:42 and 1 Chronicles 1:53 in parallel lists of Edomite chiefs. The name may derive from the word for fortress or fortified place (mibtsar), suggesting either a geographical origin or a characteristic of strength. Septuagint renderings (Mazar, Mabsar) show slight transliteration variation.

(2×) A proper name of an Edomite chief appearing in the genealogical lists of Esau's descendants. Found in Genesis 36:42 and the parallel text 1 Chronicles 1:53. The name possibly relates to 'fortress' (mibtsar), potentially indicating either the chief's stronghold or his character. As with other Edomite chiefs, this represents a clan or territorial leader rather than just an individual. The name is preserved in both genealogical traditions of Edom. **PROPER NAMES (PERSONAL)**

en: Mibzar, Mivtsar | **es:** Mibtsar, Mivtsar | **fr:** Mibzar, [מבצר] | **de:** Mibzar, [מבצר] Gen 36:42; 1Chr 1:53

מִבְרָח H4015 *N-msc / 3ms* (2×)

fugitives (from battle or danger)

A term for fugitives or those fleeing from battle, appearing in a textually complex passage in Ezekiel. The Hebrew text (Kethiv) has the singular 'his fugitive,' while the marginal reading (Qere) has the plural 'his fugitives.' Ezekiel 17:21 describes the scattering of troops in a prophecy against Jerusalem's king—his choice troops will fall, and his fugitives will scatter. Some commentators suggest the text may be corrupt, proposing 'his choice troops' instead.

(2×) Refers to fugitives fleeing from battle or danger. Appears in Ezekiel 17:21 (though the exact word appears twice due to Kethiv/Qere variation: singular 'his fugitive' and plural 'his fugitives'). The context is military—troops fleeing after defeat, scattering in all directions. The textual uncertainty (some propose emending to 'his choice troops') reflects the difficulty of this passage, but the basic sense of flight/escape remains. The term captures the chaos of military defeat. **FLEEING AND ESCAPING**

en: fugitives-his | **es:** (sus-fugitivos), sus-fugitivos | **fr:** fuite | **de:** [מברחו], [מברחיו] Ezek 17:21

מִבּוּשׁ H4016 *Prep-b / N-mpc / 3ms* (1×)

genitals, private parts, pudenda

A plural noun meaning genitals or private parts that excite shame. The term appears in Deuteronomy 25:11 in a law addressing a woman who intervenes in a fight between her husband and another man by seizing the other man's genitals. This is treated as a serious offense requiring corporal punishment. The euphemistic Hebrew emphasizes the shameful or private nature of these body parts. Cross-linguistic glosses handle this with varying degrees of directness.

(1×) Genitals, private parts, pudenda. Deuteronomy 25:11 legislates a case where a woman grabs a man's genitals during a fight. BDB notes these are 'parts that excite shame,' reflecting ancient modesty around sexual organs. The multilingual evidence ranges from direct (genitals) to euphemistic (partes-vergonzosas, shameful parts). The law's severity suggests this was considered a grave violation of propriety and dignity. **NAKEDNESS AND EXPOSURE**

en: his-genitals | **es:** de-sus-partes-vergonzosas | **fr:** son-genitals | **de:** sein-genitals Deut 25:11

מִבְשָׂם H4017 *Conj-w / N-proper-ms* (3×)

Mibsam (personal name: 'fragrance' or 'sweet smell')

A personal name meaning 'fragrance' or 'sweet smell,' appearing for two different individuals in Scripture. The first Mibsam was a son of Ishmael listed in the genealogical records (Genesis 25:13, 1 Chronicles 1:29). The second was a descendant of Simeon mentioned in Chronicles (1 Chronicles 4:25). The name reflects the ancient practice of giving names with pleasant associations, possibly expressing parental joy at a child's birth.

(3×) This proper name appears consistently across translations in transliterated form: 'Mibsam, Mivsam' with minor spelling variations. The name marks two distinct individuals in biblical genealogies—one from Ishmael's line representing the Arab tribes, and another from Simeon's lineage. Both occurrences serve primarily genealogical purposes, preserving family lines in Israel's historical records. **PROPER NAMES (PERSONAL)**

en: Mivsam, and-Mibsam, and-Mivsam | **es:** Mibsam, y-Mibsam, y-Mivsam | **fr:** [ומבשם], [מבשם], et-Mibsam | **de:** [ומבשם], [מבשם], und-Mibsam Gen 25:13; 1Chr 1:29; 1Chr 4:25

מִבַּשְּׁלוֹת H4018 *Conj-w / N-fp* (1×)

cooking-places, kitchens, places for boiling

A plural noun meaning cooking-places or kitchens, appearing in Ezekiel 46:23. The prophet's temple vision includes detailed descriptions of various rooms and their functions, including designated areas for cooking sacrificial portions. The term is parallel to 'house of the boilers' in the following verse, confirming this refers to cooking facilities. These kitchens were necessary infrastructure for processing sacrifices in the temple complex.

(1×) Cooking-places, kitchens for boiling. Ezekiel 46:23 describes architectural features in the temple vision, specifying areas designated for cooking. The parallel in verse 24, 'house of the boilers,' confirms this function. The multilingual glosses (boiling-places, cocinas, lieu-de-cuisine) consistently identify these as kitchen or cooking facilities. The temple's elaborate design included practical spaces for preparing sacrificial meals. **BOIL COOK FOOD**

en: and-boiling-places | **es:** y-cocinas | **fr:** et-lieu-de-cuisine | **de:** [ומבשלות] Ezek 46:23

מַגְבִּישׁ H4019 *N-proper-ms* (1×)

Magbish, family name or place name

A name appearing in Ezra 2:30, identifying either a family or place associated with returning exiles: 'sons of Magbish.' Interestingly, this name is omitted in the parallel list in Nehemiah 7:33, though Greek manuscripts include it. Scholars debate whether this refers to a family name or a place from which exiles returned. The LXX preserves various forms of the name, showing it was recognized in ancient translations despite the Nehemiah omission.

(1×) Magbish, name of a family or place of returning exiles. Ezra 2:30 lists 'sons of Magbish' among those returning from Babylonian exile. The parallel passage in Nehemiah 7:33 omits this, though Greek manuscripts include it. BDB notes the variants in LXX (Magebos, Magbeis), showing textual diversity. Whether a family name or hometown, it identifies a group participating in the return from exile. **PROPER NAMES (PERSONAL)**

en: Magbish | **es:** Magbis | **fr:** [מגביש] | **de:** [מגביש] Ezra 2:30

מִגְבָּלֹת H4020 *N-fp* (1×)

twisted cords, braided chains

A plural noun meaning twisted things or braided cords, appearing in Exodus 28:14. The term describes decorative chains for the high priest's breastplate, made of pure gold and woven into braided cords. These chains attached the breastplate to the ephod. The word emphasizes the twisted or braided nature of the workmanship. The multilingual evidence consistently renders this as twisted, braided, or corded, highlighting the intricate craftsmanship.

(1×) Twisted cords, braided chains of gold. Exodus 28:14 specifies these as part of the high priest's vestments: 'chains of pure gold, twisted.' The term appears in apposition to 'braided chains,' clarifying the twisting technique. The multilingual glosses (twisted, trenzadas, retors, gezwirnt) all emphasize the braided or twisted nature. This describes specialized metalwork creating decorative and functional fasteners for sacred garments. **AUTO-DETECTED COMMUNITY 13483 WITH 3 SENSES**

en: twisted | **es:** trenzadas | **fr:** retors | **de:** gezwirnt Exod 28:14

מִגְבָּעוֹת H4021 *Art / N-fp* (4×)

turbans, caps, headgear (conical or convex, worn by common priests, not the high priest)

These feminine plural nouns designate the distinctive headgear worn by ordinary priests (as distinct from the high priest's turban). The term appears exclusively in Exodus and Leviticus, describing the priestly garments that Aaron and his sons wore for ministering in the sanctuary. These caps or turbans were apparently conical or convex in shape, part of the sacred vestments that marked the priests as holy to the Lord. One passage calls them 'caps of linen for glory and beauty,' emphasizing their role in the visual symbolism of priestly dignity.

(4×) The priestly headgear appears four times in Exodus and Leviticus instructions. God commanded Moses to make 'caps' for Aaron's sons as part of their sacred garments (Exod 28:40). At the ordination, Moses put 'caps' on Aaron's sons (Lev 8:13). The investiture ceremony included girding them and binding 'caps' on them (Exod

29:9). The completed garments included 'the linen caps' literally 'the beautiful caps of fine linen' (Exod 39:28). Spanish gorros/mitras and French/English caps/headbands show varied approaches to this specialized priestly headgear, while German uses caps/headbands for the distinctive non-high-priestly head covering. **CLOTHING AND DRESS**

en: and-caps, caps, headbands | **es:** gorros, las-mitras, y-gorros | **fr:** caps, et-caps, headbands | **de:** caps, der-headbands, headbands Exod 28:40; Exod 29:9; Exod 39:28; Lev 8:13

מֶגֶד H4022 *Conj-w* (8×)

Choice things, precious bounty; the finest produce of heaven and earth, used of nature's gifts in blessing and love poetry.

A masculine noun meaning 'choice things' or 'precious bounty,' confined to two remarkable poetic contexts: Moses' blessing of Joseph (Deut 33:13–16) and the garden imagery of the Song of Songs (4:13, 16; 7:14). In Deuteronomy, meged appears five times in rapid succession to enumerate the choicest gifts of heaven, sun, moon, ancient hills, and earth's fullness — a cascade of abundance poured out on Joseph's portion. In the Song of Songs, it describes the 'choice fruits' of the beloved's garden. The Arabic cognate majd means 'glory, nobility,' underscoring the word's sense of supreme excellence.

choice things, bounty, precious produce (8×) The finest, most excellent produce of the natural world, understood as divine gift. In Moses' blessing (Deut 33:13–16), the word appears in five successive construct phrases: 'the bounty of heaven' (dew), 'the bounty of the sun's yield,' 'the bounty of the moon's produce,' 'the bounty of the ancient hills,' and 'the bounty of the earth and its fullness' — each naming a dimension of agricultural abundance bestowed on Joseph's tribal territory. In the Song of Songs, the plural megadim describes 'choice fruits' in the beloved's garden (4:13, 16) and fruits 'new and old' laid up for the lover (7:14). Spanish excelencia and French délices capture the overtone of supreme desirability, while the Arabic cognate majd ('glory, nobility') reveals the word's deep semantic range extending from material bounty to abstract excellence. **GEOGRAPHY AND SPACE**

en: and-from-bounty-of, choice-fruits, choice-things | **es:** de-lo-excelente-de, excelencia, fruta-exquisita | **fr:** de-bounty-de, de-ses-délices!, et-de-bounty-de | **de:** [מגדיו], [מגדים], und-von-bounty-von Deut 33:13; Deut 33:14; Deut 33:15; Deut 33:16

מְגִדּוֹ H4023 *Conj-w / N-proper-fs* (12×)

Megiddo — strategic fortified city in the Jezreel Valley controlling the Via Maris trade route

Megiddo (מְגִדּוֹ) was one of the most strategically important cities in ancient Canaan, guarding the pass through the Carmel ridge into the Jezreel Valley along the Via Maris trade and military route. Joshua lists it among the conquered Canaanite cities (Josh 12:21; 17:11), though Manasseh could not fully drive out its inhabitants (Judg 1:27). Deborah's song celebrates victory 'by the waters of Megiddo' (Judg 5:19). Solomon fortified it as one of his chariot cities (1 Kgs 9:15), and King Josiah met his death there confronting Pharaoh Necho (2 Kgs 23:29-30; 2 Chr 35:22). Zechariah 12:11 alludes to 'mourning at the plain of Megiddon.' Its apocalyptic resonance echoes in Revelation's 'Armageddon' (Har-Megiddo).

Megiddo (city) (12×) A major fortified city in the Jezreel Valley at the strategic pass through the Carmel range, controlling the ancient Via Maris route. Listed among Joshua's conquests (Josh 12:21) and Manasseh's allotted but unconquered cities (Josh 17:11; Judg 1:27). Site of Deborah and Barak's victory over Sisera's forces (Judg 5:19), one of Solomon's administrative and chariot cities (1 Kgs 9:15), and the location of Josiah's fatal encounter with Pharaoh Necho (2 Kgs 23:29-30; 2 Chr 35:22). Zechariah 12:11 associates it with eschatological mourning. Spanish 'Meguido' and all major languages transliterate the name directly. **PERSONAL NAMES**

en: Megiddo, and-Megiddo, from-Megiddo | **es:** Megido, Meguido, de-Meguido | **fr:** Megiddo, Meguiddo, [מגדו] | **de:** Megiddo, [מגדו], [מגדון] Josh 12:21; Josh 17:11; Judg 1:27; Judg 5:19; 1Kgs 4:12

מִגְדּוֹל H4024a

tower (variant form; 2 Samuel 22:51 Qere for Ketiv מַגְדִּיל)

This noun form appears in 2 Samuel 22:51 (Qere) meaning 'tower,' where God is praised as 'a tower of salvation for his king.' The Ketiv reads מַגְדִּיל ('magnifies'), and the parallel text in Psalm 18:51 has מַגְדֵּל. The image of God as a defensive tower or fortress is common in David's psalms, evoking military security and refuge. The Qere preserves an alternate reading that may reflect different manuscript traditions or interpretative options for this victory hymn, where God's protective strength is celebrated after deliverance from enemies.

מִגְדֹּל H4024b *N-proper-fs* (6×)

Migdol – an Egyptian frontier fortress-town on the northeast border, mentioned in the Exodus narrative and prophetic oracles.

A proper noun designating Migdol, an Egyptian border fortress whose name derives from the Semitic root meaning 'tower' (cf. מַגְדֵּל). It appears in two distinct biblical contexts: the Exodus itinerary, where Israel encamps 'before Migdol' on their way out of Egypt (Exod 14:2; Num 33:7), and Jeremiah's oracles addressing the Jewish diaspora community living in Egyptian cities 'at Migdol' (Jer 44:1; 46:14). Ezekiel uses it as a geographic marker for the whole of Egypt – 'from Migdol to Syene' (Ezek 29:10; 30:6). The name is consistently transliterated across languages (Migdol in English and Spanish, Migdol in German).

Migdol (place name) (6×) The Egyptian frontier town of Migdol, located on the northeast border of Egypt, identified with the Coptic Meschtol and Egyptian Makthel. As an Exodus station, it marks the place where Israel encamped before the sea crossing (Exod 14:2; Num 33:7). In the prophetic corpus, Jeremiah addresses Jews dwelling 'in Migdol' among other Egyptian settlements (Jer 44:1; 46:14), while Ezekiel uses the merism 'from Migdol to Syene' to denote the full extent of Egypt (Ezek 29:10; 30:6). The consistent transliteration across Spanish, English, French, and German (Migdol) confirms its recognition as a proper noun rather than an appellative. **PERSONAL NAMES**

en: Migdol, from-Migdol-of-, in-Migdol | **es:** Migdol, desde-Migdol, en-Migdol | **fr:** Mibian, Migdol, [במגדול] | **de:** Migdol, [במגדול], [במגדל] Exod 14:2; Num 33:7; Jer 44:1; Jer 46:14; Ezek 29:10

מַגְדִּיאֵל H4025 *N-proper-ms* (2×)

Magdiel, an Edomite chief

The name of an Edomite chief in the genealogical lists of Esau's descendants, appearing in Genesis 36:43 and 1 Chronicles 1:54. The name may mean 'prince of God' or 'God is my excellence,' containing the divine element 'El.' Like other Edomite chiefs, Magdiel represents a clan or territorial leader. Septuagint variations (Metieel, Magedieel) preserve the name in slightly different forms.

(2×) A proper name of an Edomite chief listed among Esau's descendants. Found in Genesis 36:43 and 1 Chronicles 1:54 in identical genealogical contexts. The name likely contains the theophoric element 'El' (God), possibly meaning 'prince/excellence of God.' As with other Edomite chiefs in these lists, Magdiel represents a clan or territorial division rather than merely an individual. The name connects to Palmyrene and Sabaean cognates, showing broader Semitic usage. **PROPER NAMES (PERSONAL)**

en: Magdi'el, Magdiel | **es:** Magdiel | **fr:** Magdiel, [מגדיאל] | **de:** Magdiel, [מגדיאל] Gen 36:43; 1Chr 1:54

מִגְדָּל H4026 *Prep-l / N-msc* (50×)

Tower, fortified structure; also a place-name element (Migdal) and a raised platform or pulpit

The Hebrew migdal evokes height, strength, and visibility. It names the ambitious tower of Babel (Gen 11:4–5), the defensive towers studding Judah's city walls (2 Chr 26:9–10), the watchman's tower in Isaiah's vineyard parable (Isa 5:2), and — beautifully — the beloved's neck compared to a tower of David hung with shields (Song 4:4). As a place-name element it forms compounds like Migdal-Eder,

'Tower of the Flock' (Mic 4:8). In one striking passage, Ezra reads the Torah from a wooden migdal, a raised platform (Neh 8:4), where the architectural metaphor shifts from military defense to public instruction.

1. tower, fortified structure (44×) A tall fortified structure for defense, watchkeeping, or urban protection — the primary sense across 44 occurrences. From Babel's hubris (Gen 11:4) to Hezekiah's fortifications (2 Chr 32:5), the tower symbolizes both human ambition and divine refuge (Prov 18:10). Spanish 'torre' and German 'Turm' reflect this consistently. GEOGRAPHY AND SPACE

en: and-tower-of, from-tower-of, the-tower | **es:** desde-torre-de, la-torre, las-torres | **fr:** [המגדל], [המגדלות], [המגדלים] | **de:** Turm, Turm-von, [המגדלים] Gen 11:4; Gen 11:5; Judg 8:9; Judg 8:17; Judg 9:51

2. Migdal (place name element) (5×) The word migdal functioning as part of a proper place name: Migdal-Eder ('Tower of the Flock,' Mic 4:8), Migdal-Gad, Migdal-El. Here the common noun has fossilized into geography. French and Spanish translations often retain the compound ('tour-de-'), preserving the architectural etymology. GEOGRAPHY AND SPACE

en: and-tower-of-, tower-of-, tower-of-flock | **es:** Y-torre-de-, torre-de-, torre-del-rebaño | **fr:** et-tour-de-, tour, tour-de- | **de:** Turm, Turm-von-, und-Turm-von- Judg 9:46; Judg 9:47; Judg 9:49; Judg 9:51; Mic 4:8

3. raised platform, pulpit (1×) A raised wooden platform or podium for public proclamation — used uniquely in Nehemiah 8:4, where Ezra reads Torah to the assembled people. The architectural height of a tower becomes rhetorical elevation. Spanish 'torre de' and the context make clear this is a constructed stage, not a defensive structure. GEOGRAPHY AND SPACE

en: a-tower-of | **es:** torre-de- | **fr:** [מגדל] | **de:** von-machte-gross Neh 8:4

מִגְדַּל־אֵל H4027 *Conj-w / N-proper-fs* (1×)

Migdal-El, place name meaning 'tower of God'

A place name meaning 'tower of God,' located in the territory of Naphtali according to Joshua 19:38. This fortified town may be the same as Magdala mentioned in Matthew 15:39, identified with Mejdel in the plain of Gennesareth. The name suggests a prominent structure—either a watchtower or fortress—associated with divine protection or dedication. Such towers served both military and symbolic functions in ancient settlements.

(1×) Migdal-El, place name meaning 'tower of God' in Naphtali. Joshua 19:38 lists this among Naphtali's fortified cities. BDB suggests identification with Magdala of the Gospels and modern Mejdel near the Sea of Galilee. The name components ('tower' + 'God') suggest a fortress or watchtower with religious significance. The multilingual evidence shows transliteration (Migdal-el, Migdal-El), preserving the Hebrew compound name. EL COMPOUND NAMES

en: and-Migdal-El | **es:** y-Migdal-el | **fr:** et-Migdal-El | **de:** und-Migdal-El Josh 19:38

מִגְדַּל־גָּד H4028 *Conj-w / N-proper-fs* (1×)

Migdal-Gad, place name meaning 'tower of Gad'

A place name meaning 'tower of Gad,' located in the territory of Judah according to Joshua 15:37. Scholars have proposed identification with Mejdel east of Ashkelon, though this remains uncertain. The name suggests either a tower dedicated to the god Gad, or more likely a watchtower associated with the Israelite tribe of Gad. Like other 'Migdal' compounds, this indicates a fortified position or prominent tower in Judah's Shephelah region.

(1×) Migdal-Gad, place name meaning 'tower of Gad' in Judah. Joshua 15:37 lists this among cities in Judah's lowlands. BDB suggests possible identification with Mejdel east of Ashkelon. The name combines 'tower' with 'Gad' (either the deity or tribe), suggesting a fortified site. The multilingual evidence shows transliteration (Migdal-Gad), preserving the compound. This was one of several 'tower' place names marking strategic positions. GAD PROPER NAME

en: and-Migdal-Gad | **es:** y-Migdal-Gad | **fr:** et-Migdal-Gad | **de:** und-Migdal-Gad Josh 15:37

מִגְדַּל־עֵדֶר H4029 *Prep / N-proper-fs* (1×)

Migdal-Eder, place name meaning 'tower of the flock'

A place name meaning 'tower of the flock' or 'watchtower of the herd,' appearing in Genesis 35:21 and Micah 4:8. This was a shepherd's watchtower near Bethlehem where Jacob camped. Such towers allowed shepherds to watch over their flocks and detect approaching predators or thieves. Micah uses this name metaphorically for Jerusalem, calling it the 'tower of the flock,' emphasizing God's watchful care over his people.

(1×) Migdal-Eder, place name meaning 'tower of the flock,' a shepherd's watchtower near Bethlehem. Genesis 35:21 locates Jacob's camp here. The name describes a tower's function: watching over flocks. Micah 4:8 uses this metaphorically for Jerusalem: 'tower of the flock, stronghold of daughter Zion.' The multilingual evidence shows transliteration (Migdal-Eder), preserving the Hebrew. This pastoral image conveys both practical security and theological care. AUTO-DETECTED COMMUNITY 4023 WITH 4 SENSES

en: Migdal-Eder | **es:** Migdal-Eder | **fr:** Migdal-Eder | **de:** von-Migdal-Eder Gen 35:21

מִגְדָּנָה H4030 *Conj-w / N-mp* (4×)

choice or precious things given as gifts

This term designates valuable items given as gifts, frequently in contexts of honor or tribute. The multilingual evidence consistently emphasizes preciousness and costliness, appearing in narratives about Abraham's servant presenting gifts to Rebekah's family (Genesis 24:53), royal treasures (2 Chronicles 21:3), and valuable offerings brought to Hezekiah (2 Chronicles 32:23). The word conveys both material worth and the social significance of the giving.

(4×) Precious gifts of high value, often presented in contexts of honor, tribute, or diplomatic exchange. The cross-linguistic glosses ('costly gifts,' 'precious things,' 'treasures') uniformly emphasize material value. Found in gift-giving narratives from the patriarchal period through the monarchy, always denoting items of exceptional worth. GEOGRAPHY AND SPACE

en: and-costly-gifts, and-of-precious-things, and-treasures | **es:** y-con-las-cosas-preciosas, y-de-cosas-preciosas, y-regalos | **fr:** [ובמגדנות], [ולמגדנות], [ומגדנות] | **de:** [ובמגדנות], [ולמגדנות], [ומגדנות] Gen 24:53; 2Chr 21:3; 2Chr 32:23; Ezra 1:6

מָגוֹג H4031 *Prep-b / N-proper-fs* (4×)

Magog, name of a territory and people descended from Japheth

Magog appears both as a son of Japheth in the genealogical table of nations (Genesis 10:2, 1 Chronicles 1:5) and as a territorial designation in Ezekiel's prophecy against Gog (Ezekiel 38:2, 39:6). Ancient interpreters identified Magog with the Scythians or regions in Armenia and Cappadocia. The name may mean 'land of Gog,' linking it to the prophetic figure who leads forces against Israel in Ezekiel's vision of end-time conflict.

(4×) A proper name denoting both a people group (descended from Japheth) and a geographical territory, prominently featured in Ezekiel's eschatological prophecy. The multilingual glosses maintain the proper name without translation, consistent with its function as a geographical and ethnic identifier in both genealogical and prophetic contexts. PERSONAL NAMES

en: and-Magog, on-Magog, the-Magog | **es:** Magog,, en-Magog, y-Magog | **fr:** dans-Magog, et-Magog, le-Magog | **de:** [במגוג], [המגוג], [ומגוג] Gen 10:2; 1Chr 1:5; Ezek 38:2; Ezek 39:6

מָגוֹר H4032 *N-mpc / 1cs* (8×)

Terror, dread; object of fear. Especially in Jeremiah's coined phrase magor missabib, 'terror on every side.'

Derived from the root gur III ('to fear, dread'), this noun expresses

overwhelming terror or the cause of dread. It is most famous for Jeremiah's striking phrase magor missabib – 'terror on every side' (Jer 6:25; 20:3, 10; 46:5; 49:29) – which became almost a prophetic signature. The same phrase echoes in Psalm 31:13 and Lamentations 2:22, showing how deeply Jeremiah's coinage entered Israel's vocabulary of anguish. Spanish 'terror' and German Schrecken both capture the visceral force of this word.

terror, dread, fear (8×) Terror, dread, or an object of fear. All eight occurrences carry the same core meaning, though usage ranges from abstract dread (Isa 31:9, 'his rock shall pass away for terror') to concrete cause of terror (Jer 20:4, 'I will make you a terror to yourself'). The word is indelibly linked to Jeremiah's repeated refrain magor missabib, 'terror on every side' (Jer 6:25; 20:3, 10; 46:5; 49:29), echoed in Ps 31:13 and Lam 2:22. Cross-lingual renderings – Spanish terror, French epouvante, German Schrecken – uniformly point to intense, paralyzing fear. **GEOGRAPHY AND SPACE**
en: Terror, for-terror, from-terror | **es:** Terror, mis-terrores, para-terror | **fr:** de-terreur, de-épouvante, à-épouvante | **de:** Schrecken, [מגורי], von-Schrecken
Ps 31:13; Isa 31:9; Jer 6:25; Jer 20:4; Jer 20:10

מָגוֹר H4033 *Prep-b / N-mpc / 3ms* (11×)
Sojourning or place of sojourning; temporary residence as an alien in a land not one's own; also a dwelling place.
A noun from the root גור ('to sojourn'), capturing both the act of living as a stranger and the place where one resides temporarily. The patriarchal narratives use it repeatedly for the land of Canaan as 'the land of their sojournings' (Gen 17:8; 28:4; 36:7; 37:1), underscoring Israel's alien status before settlement. Jacob poignantly summarizes his 'years of sojourning' before Pharaoh (Gen 47:9), and the Psalmist calls God's statutes his songs 'in the house of my sojourning' (Ps 119:54). Spanish 'peregrinaciones' and German 'Fremdlingschaft' beautifully convey the pilgrim-stranger dimension. In two poetic passages (Job 18:19; Ps 55:15) the word shifts toward a concrete dwelling place or habitation.

1. sojourning, living as alien (9×) The act or state of sojourning – living temporarily as a foreigner or resident alien in land that is not one's permanent possession. Used predominantly in the Priestly source for the patriarchs' alien status in Canaan: 'the land of your sojournings' (Gen 17:8; 28:4; 36:7; 37:1; Exod 6:4; Ezek 20:38). Also temporal: Jacob's 'years of sojourning' (Gen 47:9) and the Psalmist's 'house of sojourning' (Ps 119:54) treat life itself as a pilgrimage. Spanish 'peregrinaciones' (pilgrimages) and German 'Fremdlingschaft' (stranger-status) reveal how translators heard the theological resonance of impermanence and dependence on God. **GEOGRAPHY AND SPACE**
en: my-sojourning, sojourning-my, sojourning-their | **es:** mis-peregrinaciones, peregrinaciones-de, peregrinaciones-de-ellos | **fr:** de-séjour, leur-sojournings, sojournings-de | **de:** [מגוריהם], deiner-Fremdlingschaft, der-Fremdlingschaft
Gen 17:8; Gen 28:4; Gen 36:7; Gen 37:1; Gen 47:9

2. dwelling place, habitation (2×) A concrete dwelling place or habitation – the physical location where one resides, without emphasis on the temporary or alien dimension. In Job 18:19, the wicked man has no survivor 'in his dwellings,' and Psalm 55:15 calls for death to come upon enemies 'in their dwelling.' Spanish 'morada' (abode) and English 'dwelling' confirm the shift from abstract sojourning to a tangible place of residence. These two occurrences show the word's semantic range extending from the pilgrim's transient stay to settled habitation. **GEOGRAPHY AND SPACE**
en: are-in-their-dwelling, in-his-dwellings | **es:** en-su-morada, en-sus-moradas | **fr:** dans-son-במגוריו-lui, dans-séjour | **de:** [במגוריו], sind-in-ihr-Wohnung
Job 18:19; Ps 55:15

מְגוּרָה H4034 *N-fsc* (2×)
terror, fear, dread (thing feared)
A noun meaning terror, fear, or dread—specifically the thing that is dreaded or the object of fear. Psalm 34:4 speaks of deliverance from 'all my fears/terrors.' Proverbs 10:24 warns that 'the dread of the wicked' (what the wicked person fears) will come upon them. The term emphasizes not just the emotion of fear but the concrete threat or danger that produces fear.

(2×) Refers to terror, fear, or dread as the object of fearing—the thing dreaded. Has three biblical occurrences with slight form variations: (1) Psalm 34:4—'from all my fears' God delivered; (2) Proverbs 10:24—'the dread of the wicked' (what they fear) overtakes them; (3) Isaiah 66:4—'I will bring their fears upon them' (things they dreaded). The term emphasizes the concrete object of terror rather than just the emotional state. Feminine forms with unusual vowel pointing reflect textual peculiarities. **GEOGRAPHY AND SPACE**
en: my-fears, the-dread-of | **es:** mis-temores, temor-de | **fr:** de-terreur, מגורת | **de:** [מגורת], mein-fürchtet
Ps 34:4; Prov 10:24

מְגוּרָה H4035 *Prep-b* (2×)
storehouse, granary; (or) fears/terrors
A homonym with two completely different meanings depending on context. In Haggai 2:19, it clearly means storehouse or granary (is the seed still in the granary?). But in Isaiah 66:4, the same form appears in a context about bringing 'their fears' upon people, matching the terror/fear meaning of H4034. This creates interpretive challenge—are these two separate words that happen to look identical, or one word with metaphorical extension?

(2×) Functions as two distinct meanings: (1) Storehouse/granary—Haggai 2:19 asks 'is the seed still in the storehouse?' clearly referring to a grain storage building; (2) Fears/terrors—Isaiah 66:4 in many translations gives 'their fears' (parallel to H4034), though some interpret even here as metaphorical 'storehouse' of terror. The German and French glosses show this split: Haggai gets 'meule/granary' while Isaiah gets 'fears/troubles.' Context determines which homonym applies. **STOREHOUSE GRANARY**
en: and-their-fears, in-the-storehouse | **es:** en-el-granero?, y-sus-temores | **fr:** [ומגורתם], meule | **de:** [במגורה], [ומגורתם]
Isa 66:4; Hag 2:19

סָבִיב H4036 *Prep-m / Adv* (2×)
Magor-Missabib (Terror on Every Side), symbolic name
A symbolic name meaning 'Terror on Every Side' or 'Fear All Around,' given by Jeremiah to the priest Pashhur who struck him and put him in stocks. Jeremiah 20:3 records this prophetic renaming, declaring Pashhur would become a terror to himself and all his friends. The name encapsulates the theme of surrounding dread that appears throughout Jeremiah—enemies on all sides, fear encompassing completely.

(2×) A symbolic proper name given by Jeremiah, meaning 'Terror on Every Side' or 'Fear All Around.' Appears twice in Jeremiah 20:3 (both occurrences in the same verse): first as the name Jeremiah assigns to Pashhur, then immediately repeated. The name represents complete encirclement by terror—the horror of being besieged by fear from every direction. This phrase becomes a recurring motif in Jeremiah's prophecy. The name itself is a prophetic proclamation of coming judgment. **GEOGRAPHY AND SPACE**
en: On-Every-Side, Terror | **es:** Magor, Missabib | **fr:** [מסביב], épouvante | **de:** Schrecken, [מסביב]
Jer 20:3

מַגְזֵרָה H4037 *Conj-w* (1×)
axe, cutting instrument
A term for an axe or cutting instrument, appearing in 2 Samuel 12:31. David put captured Ammonites to forced labor 'at the saws and at the iron axes.' This describes harsh treatment of prisoners of war, setting them to brutal construction or demolition work. The parallel passage in 1 Chronicles 20:3 confirms this reading. The multilingual evidence shows some variation in rendering this compound phrase involving axes and other tools.

(1×) Axe, iron cutting instrument used in forced labor. 2 Samuel 12:31 describes David putting Ammonite captives to work with saws and iron axes, likely in quarrying or demolition. The term emphasizes the cutting function of this implement. Some translations struggle

with the prepositional phrase, rendering it variously as 'at axes' or 'with axes.' The parallel in Chronicles confirms these were iron tools for harsh labor. **GEOGRAPHY AND SPACE**

en: and-at-axes-of | **es:** y-en-hachas-de | **fr:** et-à-axes-de | **de:** und-bei-axes-von 2Sam 12:31

מַגָּל H4038 *N-ms* (2×)

sickle, harvesting tool

A curved blade tool used for harvesting grain, appearing in both literal agricultural and metaphorical judgment contexts. Jeremiah 50:16 commands cutting off the sower and the one who handles the sickle—destroying Babylon's agricultural capacity. Joel 3:13 uses the sickle metaphorically: 'Put in the sickle, for the harvest is ripe'—a vivid image of divine judgment as harvesting ripe wickedness. The sickle becomes an instrument of both sustenance and judgment.

(2×) A sickle, the curved blade tool for cutting grain at harvest. Appears in two contexts: (1) Jeremiah 50:16—literal agricultural reference, 'cut off the one who handles the sickle at harvest' as part of Babylon's destruction; (2) Joel 3:13—metaphorical judgment, 'put in the sickle for the harvest is ripe,' where harvest imagery represents God reaping judgment on nations. This imagery later appears in Revelation 14. The sickle connects agriculture and eschatology. **SICKLE HARVEST TOOL**

en: sickle, the-sickle | **es:** hoz | **fr:** [מגל], faucille | **de:** [מגל] Jer 50:16; Joel 3:13

מְגִלָּה H4039 *Prep-b / N-fsc* (21×)

Scroll, written roll — a rolled document of parchment or papyrus used for recording prophecy and law

The standard term for a written scroll in late biblical Hebrew, appearing almost exclusively in prophetic contexts. Its most dramatic appearance is in Jeremiah 36, where Baruch writes Jeremiah's oracles on a scroll that King Jehoiakim methodically cuts and burns — only for the prophet to dictate a replacement. Ezekiel receives a scroll written on both sides with lamentations (Ezek 2:9-3:3), and Zechariah sees a flying scroll of judgment (Zech 5:1-2). The Psalmist's reference to 'the scroll of the book' (Ps 40:7) links written text to covenantal obedience.

scroll / written roll (21×) A rolled document of papyrus or leather used for recording prophetic oracles, divine instructions, or other formal texts. Dominates the narrative of Jeremiah 36, where the noun occurs sixteen times as Baruch's scroll is written, read, confiscated, burned, and rewritten. Also designates the visionary scroll Ezekiel is commanded to eat (Ezek 2:9-3:3) and Zechariah's flying scroll of curse (Zech 5:1-2). Spanish 'rollo,' French 'rouleau,' and German 'Rolle' all preserve the physical sense of a rolled writing surface. **SCROLL WRITTEN ROLL**

en: a-scroll, in-the-scroll, scroll | **es:** El-rollo, el-rollo, en-el-rollo | **fr:** dans-rouleau, le-rouleau, rouleau | **de:** Rolle, von-offenbarte Ps 40:7; Jer 36:2; Jer 36:4; Jer 36:6; Jer 36:14

מְגִלָּה H4040 *N-fs* (1×)

scroll, book-roll, written document

An Aramaic word meaning scroll or book-roll, appearing in Ezra 6:2. During the search for Cyrus's decree authorizing temple rebuilding, a scroll was found in the citadel at Ecbatana. This refers to the physical format of ancient documents—leather or papyrus sheets rolled around a rod. The discovery of this scroll provided legal proof of Persian authorization for the temple project. The term is the Aramaic equivalent of the Hebrew word for scroll.

(1×) Scroll, book-roll containing a written decree. Ezra 6:2 reports finding 'a scroll' with Cyrus's authorization for rebuilding the temple. This Aramaic term matches the Hebrew 'megillah,' both referring to rolled documents. The multilingual evidence (scroll, rollo, Rolle) consistently renders this as a rolled document. The discovery of this archival scroll vindicated the Jews' claim to Persian support for their temple project. **SCROLL WRITTEN ROLL**

en: a-scroll | **es:** un-rollo | **fr:** [מגלה] | **de:** Rolle Ezra 6:2

מְגַמָּה H4041 *N-fsc* (1×)

eagerness, intent, forward direction

A hapax legomenon of uncertain meaning in Habakkuk 1:9, describing the Chaldean invaders. The text reads literally 'the eagerness of their faces is eastward' or 'forward.' Scholars debate whether this means eager determination, the assembling or massing of their forces, or simply their forward motion. BDB notes the text is probably corrupt. Nevertheless, the context describes the unstoppable advance of the Babylonian army, and this term somehow characterizes their relentless forward momentum.

(1×) Eagerness, forward intent, or direction of advance. Habakkuk 1:9 uses this of the Chaldeans: 'the eagerness of their faces forward.' BDB suggests meanings ranging from 'assembling' to 'eagerness,' comparing questionable Arabic cognates. The Spanish gloss 'la-dirección-de' (the direction of) reflects uncertainty. Despite textual difficulties, the context of Babylonian invasion makes clear this describes their focused, relentless advance toward conquest. **GEOGRAPHY AND SPACE**

en: the-eagerness-of | **es:** la-dirección-de- | **fr:** parfum | **de:** [מגמת] Hab 1:9

מָגַן H4042 *V-Piel-Imperf-1cs / 2ms* (3×)

to deliver up, hand over; to bestow or give

A Piel verb with two related senses: delivering someone into the hands of an adversary, or giving/bestowing something as a gift. Genesis 14:20 celebrates God who delivered Abraham's enemies into his hand. Proverbs 4:9 uses it positively—wisdom will bestow a crown of honor. Hosea 11:8 contains God's anguished cry asking how He can deliver up Israel to destruction. The verb captures the decisive act of transferring someone or something from one party to another.

(3×) Multilingual glosses show semantic range from 'delivered, handed over' to 'bestow, give.' Spanish distinguishes 'entregó' (delivered) from 'te-entregará' (will bestow). Genesis 14:20 praises God for delivering enemies into Abraham's power. Proverbs 4:9 promises wisdom will bestow honor, while Hosea 11:8 reveals divine pathos—God's heart recoiling from delivering beloved Israel to judgment as He did Admah and Zeboiim. **SECOND PERSON PRONOUNS**

en: can-I-surrender-you, delivered, she-will-bestow-on-you | **es:** entregó, te-cederé, te-entregará | **fr:** délivra, protéger, תמגנך | **de:** [אמגנך], [תמגנך], überliefert-hat Gen 14:20; Prov 4:9; Hos 11:8

מָגֵן H4043 *Conj-w / N-csc / 3mp* (63×)

Shield or buckler used in warfare; metaphorically, God as protector; rarely, an armed man or a ruler/patron.

Magen is the warrior's personal defense — a small, round shield carried into battle, distinct from the larger tsinnah. It appears across battle narratives from the Song of Deborah ('Was there a shield seen among forty thousand?' Judg 5:8) to Ezekiel's apocalyptic armies (38:4-5; 39:9). Yet its most enduring resonance is theological: 'I am your shield' (Gen 15:1), God's self-declaration to Abraham, echoed throughout the Psalms (Ps 3:3; 7:10; 18:2). Spanish escudo, French bouclier, Arabic ad-dir', and German Schild all serve both the martial and metaphorical registers. Proverbs twice uses magen for an armed assailant (6:11; 24:34), and Hosea 4:18 extends it to 'rulers' — those who shield a community by governing it.

1. shield, defensive weapon (60×) The dominant sense across 60 occurrences: a defensive shield or buckler used in combat, and by metaphorical extension, God as the believer's protector and defense. Concrete military uses span Judges 5:8, 2 Samuel 1:21, Nahum 2:3, and the arsenal passages in Chronicles. The metaphorical register — 'The LORD is my shield' (Gen 15:1; Ps 3:3; 18:2, 30; 28:7; 33:20; 84:11; 115:9-11) — is pervasive in the Psalter. Spanish escudo, French bouclier, Arabic ad-dir', German Schild, and Korean bangpae all cover both the physical weapon and the divine-protector image. **SHIELD DEFENSIVE WEAPON**

en: a-shield, buckler, shield | **es:** el-escudo, el-escudo-pequeño, escudo | **fr:** bouclier, bouclier-de, de-jardin | **de:** Schild, Schild-von, bin-ein-Schild Gen 15:1; Deut 33:29; Judg 5:8; 2Sam 1:21

2. armed man, shield-bearer (2×) In Proverbs 6:11 and 24:34, magen appears to mean an armed man or shield-bearer — poverty comes upon the sluggard 'like an armed man' (ke'ish magen). Here the shield metonymically represents the warrior who carries it. Spanish armado ('armed one') and the English rendering 'an armed man' treat magen as a personal agent rather than a piece of equipment, a compact metonymy where the weapon stands for the fighter. **SHIELD DEFENSIVE WEAPON**

en: a-shield, shields | **es:** armado, de-escudo | **fr:** bouclier | **de:** Schild Prov 6:11; Prov 24:34

3. ruler, protector (1×) A single occurrence in Hosea 4:18 where maginneha ('her shields') is understood as 'her rulers' or 'protectors' — the leaders who are supposed to shield the community but instead love shame. The metaphor extends from physical defense to political patronage. Spanish sus escudos preserves the ambiguity, while the contextual sense clearly points to governing figures. This usage parallels the Psalmic epithet of God as magen but applies it to human authorities who fail in their protective role. **SHIELD DEFENSIVE WEAPON**

en: her-rulers | **es:** sus-escudos | **fr:** bouclier | **de:** [מגניה] Hos 4:18

מְגֻפָּה H4044 *N-fsc* (1×)

covering, hardness of heart, spiritual obstinacy

A rare word meaning covering, appearing in Lamentations 3:65 as 'covering of heart.' This describes spiritual hardness or obstinacy—a shell or veil over the heart preventing understanding. Some interpret this as obstinacy or stubbornness, others as blindness of heart. The image is of something that shields or covers the heart, preventing God's word from penetrating. The Quranic parallel cited in BDB shows similar imagery of covers placed on hearts to prevent belief.

(1×) Covering of heart, hardness or blindness preventing spiritual understanding. Lamentations 3:65 asks God to give enemies 'covering of heart'—either obstinacy or blindness. BDB compares Quranic imagery of coverings on hearts preventing belief. The Spanish 'dureza-de' (hardness of) captures the sense of impenetrability. This describes a judicial hardening where God gives people over to their chosen spiritual blindness. **AUTO-DETECTED COMMUNITY 7670 WITH 5 SENSES**

en: hardness | **es:** dureza-de | **fr:** [מגנת] | **de:** [מגנת] Lam 3:65

מִגְעֶרֶת H4045 *Art / N-fs* (1×)

rebuke, threat, stern reproof

A term for rebuke or reproof, appearing in Deuteronomy 28:20 among covenant curses. God threatens to send 'rebuke' upon disobedient Israel along with confusion and frustration. This rebuke is more than verbal correction—it represents God's active opposition and judgment against covenant-breakers. The term carries weight of divine displeasure and punitive action. The multilingual evidence consistently renders this as rebuke or reproof, though some show the threatening dimension.

(1×) Rebuke, stern reproof expressing divine judgment. Deuteronomy 28:20 lists this among curses for covenant disobedience: 'YHWH will send upon you cursing, confusion, and rebuke.' The Spanish 'la-amenaza' (the threat) captures the menacing aspect beyond mere verbal correction. This rebuke accompanies divine action against rebels—not just words but active judgment demonstrating God's displeasure with covenant violation. **REPROOF REBUKE ARGUMENT**

en: the-rebuke | **es:** la-amenaza | **fr:** le-rebuke | **de:** der-rebuke Deut 28:20

מַגֵּפָה H4046 *Conj-w* (26×)

Plague, pestilence, or devastating blow; a divinely sent epidemic or a catastrophic military slaughter.

Derived from the root nagaph (to strike), maggephah always carries the force of a massive, often divinely ordained blow. Its primary use is for plagues sent by God in judgment – the wilderness afflictions after Israel's rebellion (Num 14:37; 16:48-50; 25:8-9) and the pestilence that followed David's census (2 Sam 24:21, 25). A secondary military sense appears in narratives of battlefield carnage: the devastating Israelite defeat at Aphek (1 Sam 4:17) and Absalom's rebel army routed in the forest of Ephraim (2 Sam 18:7). Spanish distinguishes cleanly between 'plaga' (plague) and 'derrota/mortandad' (defeat/slaughter).

1. plague, pestilence (23×) A plague or pestilence sent as divine judgment on a population. This covers 23 of 26 occurrences, centered on Numbers' wilderness narratives and the Davidic census plague. The term implies supernatural causation and communal scope – entire communities are struck. Exodus 9:14 uses the plural 'my plagues' as God warns Pharaoh. Psalm 106:29-30 recalls how Phinehas's intervention 'stayed the plague,' and Zechariah 14:15 extends the concept eschatologically. French and German bracket the Hebrew forms ([מגפה], [המגפה]), preserving the original when no single word suffices. **PLAGUES AND WOUNDS**

en: a-plague, and-the-plague, by-the-plague | **es:** como-la-plaga, en-la-plaga, la-plaga | **fr:** [המגפה], [כמגפה], [מגפה] | **de:** [המגפה], [כמגפה], [מגפה] Exod 9:14; Num 14:37; Num 16:48; Num 16:49; Num 16:50

2. slaughter, great defeat (3×) A great slaughter or devastating military defeat, emphasizing massive casualties in battle. Used in 1 Samuel 4:17 for the Philistine rout at Aphek (where the ark was captured), 2 Samuel 17:9 for predicted carnage in Absalom's rebellion, and 2 Samuel 18:7 for the forest battle's enormous toll. Spanish 'derrota' (defeat) and 'mortandad' (mass killing) capture the battlefield specificity, while French 'immole' (slaughter) emphasizes the sacrificial violence of the imagery. **PLAGUES AND WOUNDS**

en: a-slaughter, slaughter, the-slaughter | **es:** derrota, la-derrota, mortandad | **fr:** immole, le-immole, un-immole | **de:** der-slaughter, ein-slaughter, slaughter 1Sam 4:17; 2Sam 17:9; 2Sam 18:7

מַגְפִּיעָשׁ H4047 *N-proper-ms* (1×)

Magpiash, personal name of a leader who sealed the covenant

A personal name appearing in Nehemiah 10:20, identifying a chief of the people who sealed the covenant renewal under Nehemiah. The name appears in a list of leaders publicly committing to Torah observance and separation from surrounding peoples. The LXX shows various Greek renderings, indicating the name was preserved in translation though its etymology is unclear. This individual was among the prominent leaders taking covenant responsibility.

(1×) Magpiash, proper name of a leader in post-exilic Jerusalem. Nehemiah 10:20 lists him among chiefs of the people who sealed the covenant. The multilingual evidence shows transliteration (Magpias), preserving the Hebrew name. LXX variants (Bagaphes, Maiaphis, Megaias) show different Greek attempts at this Semitic name. His inclusion among covenant signatories marks him as a leader of restored Judah. **PROPER NAMES (PERSONAL)**

en: Magpiash | **es:** Magpias | **fr:** [מגפיעש] | **de:** [מגפיעש] Neh 10:20

מָגַר H4048 *V-Piel-Perf-2ms* (2×)

cast down, hurl, throw

A verb meaning to cast, throw, hurl, or toss down, appearing in poetic contexts of violence or judgment. Psalm 89:44 declares God has cast down the king's throne to the earth—a powerful image of divine overthrow. Ezekiel 21:12 describes victims as 'cast to the sword'—delivered over to violent death. The Aramaic cognates suggest falling or hurling, emphasizing forceful downward motion.

(2×) To cast, hurl, or throw down forcefully. Appears in two contexts: (1) Psalm 89:44 (Piel perfect)—'You have hurled his throne to earth,' describing God's overthrow of the Davidic king; (2) Ezekiel 21:12 (Qal passive participle)—'they are cast/delivered to the sword,' people thrown to violent death. Both uses emphasize violent downward motion—thrones hurled earthward, people thrown to swords. The term conveys divine or military force casting down what was high. **THROWING AND CASTING**

en: terrors, you-have-hurled | **es:** derribaste, entregados | **fr:** de-jeter, jeter | **de:** [מגורי], du-haben-hurled Ps 89:44; Ezek 21:12

מְגַר H4049 *V-Piel-Imperf-3ms* (1×)

overthrow, pull down, destroy

An Aramaic verb meaning to overthrow or pull down, appearing in Ezra 6:12. The decree pronounces judgment on any king or people who would destroy the Jerusalem temple: 'May the God who has caused his name to dwell there overthrow any king or people.' This is Pael (intensive) form expressing forceful destruction. The verb emphasizes divine retribution against those who would harm God's sanctuary. The multilingual evidence shows this as violent overthrow or pulling down.

(1×) Overthrow, pull down, destroy (divine action against temple destroyers). Ezra 6:12 invokes divine judgment: 'May He overthrow any king who alters this or destroys the temple.' This Aramaic Pael form indicates intensive action. The Spanish 'derribe' (knock down, overthrow) captures the violent reversal. The context of protecting God's house makes this about divine vengeance ensuring the temple's security against hostile powers. **DESTRUCTION AND DECAY**

en: may-He-overthrow | **es:** derribe | **fr:** [ימגר] | **de:** [ימגר] Ezra 6:12

מְגֵרָה H4050 *Conj-w* (4×)

saw (tool for cutting stone or wood)

A cutting implement used primarily for working with stone in construction contexts, as in the temple building (1 Kings 7:9). The term also appears in the grim narrative of David's treatment of captive Ammonites, where saws figure among tools of forced labor or instruments of execution (2 Samuel 12:31, 1 Chronicles 20:3). The etymology may connect to the harsh, dragging sound the tool makes when cutting.

(4×) A saw used for cutting stone or wood, appearing both in construction contexts (cutting stone for Solomon's temple) and in darker passages describing the subjugation of conquered peoples. The multilingual evidence ('saws,' 'saw,' 'sierra') consistently identifies it as a cutting tool, though the exact nature of its use in 2 Samuel 12:31 remains debated—whether for labor or punishment. **SHARPENING IMPLEMENTS**

en: and-with-saws, at-the-saws, with-the-saw | **es:** con-la-sierra, en-la-sierra, y-con-hachas | **fr:** [במגרה], [ובמגרות], avec-le-vit | **de:** [במגרה], [ובמגרות], bei-der-saws 2Sam 12:31; 1Kgs 7:9; 1Chr 20:3

מִגְרוֹן H4051 *Prep-b / N-proper-fs* (2×)

Migron, a place near Gibeah/Michmash

A place name appearing twice, possibly referring to two different locations or the same place in different contexts. In 1 Samuel 14:2, Migron is associated with Gibeah, where Saul sat under a pomegranate tree. In Isaiah 10:28, it's mentioned in the Assyrian invasion route north of Michmash. The name may derive from a word meaning threshing floor or steep place. Septuagint renderings (Magdon, Magedo) show variation.

(2×) A place name, possibly two different sites or one place referenced twice. (1) 1 Samuel 14:2—location near Gibeah where Saul encamped; (2) Isaiah 10:28—location on the Assyrian invasion route, apparently north of Michmash. Some scholars propose the name isn't a proper noun in 1 Samuel but means 'threshing floor' (though this word isn't attested in Hebrew). The prepositional forms ('in Migron,' 'through Migron') confirm place name usage. **PERSONAL NAMES**

en: in-Migron, through-Migron | **es:** en-Migrón, por-Migron | **fr:** [במגרון], dans-Migron | **de:** [במגרון], in-Migron 1Sam 14:2; Isa 10:28

מִגְרָעָה H4052 *N-fp* (1×)

ledges, recesses, rebatements in temple walls

A plural noun meaning ledges or recesses, appearing in 1 Kings 6:6 describing Solomon's temple construction. These were architectural features—indentations in the exterior temple walls that supported the beams of side chambers without requiring beams to be inserted into the holy wall itself. This clever design allowed attachment of auxiliary rooms while preserving the integrity of the main temple structure. The term emphasizes the technical architectural planning involved.

(1×) Ledges, recesses, or rebatements in temple walls for supporting side chambers. 1 Kings 6:6 explains that Solomon made ledges around the temple exterior so beams wouldn't penetrate the sacred walls. The multilingual evidence (ledges, rebajos) captures this architectural feature. These stepped recesses allowed progressively narrower side chambers at each level while maintaining structural support without violating the temple's holy walls. **BUILDING AND CONSTRUCTING**

en: ledges | **es:** rebajos | **fr:** ledges | **de:** ledges 1Kgs 6:6

מְגֻרָפָה H4053 *N-fpc / 3mp* (1×)

clods, shovels, implements (meaning uncertain)

A word of uncertain meaning in Joel 1:17, describing agricultural devastation. The MT reads 'the seed shrivels under their clods,' taking this as clods of earth. BDB notes Jewish interpreters favored 'clods,' while the LXX suggests a different reading (cribs or storehouses). Another proposal is 'shovels' from the agricultural context. The exact meaning remains debated, but the context is clearly one of drought and failed crops.

(1×) Clods of earth, or possibly shovels (meaning disputed). Joel 1:17 describes agricultural ruin: seeds shrivel 'under their clods/shovels.' BDB presents multiple options: clods (following Jewish tradition and AV/RV), cribs (following LXX), or shovels (from Arabic cognate). The Spanish 'terrones-de-ellos' (their clods) follows the traditional reading. Despite lexical uncertainty, the image is agricultural desolation—whether dry clods, empty cribs, or unused tools. **SHARPENING IMPLEMENTS**

en: their-clods | **es:** terrones-de-ellos | **fr:** motte | **de:** [מגרפתיהם] Joel 1:17

מִגְרָשׁ H4054 *Conj-w / N-mpc / 3fp* (115×)

Pasture-land, open common surrounding a city; specifically the grazing grounds allotted to Levitical cities

Migrash denotes the open land surrounding a settlement, set aside as common ground — primarily for pasturing livestock. The word appears overwhelmingly in the Levitical city allotment lists of Joshua 21 and 1 Chronicles 6, where each city comes 'with its pasture-lands.' Numbers 35:2-5 provides the legal framework, prescribing measured boundaries for these commons. In Ezekiel's visionary city plan (Ezek 45:2, 48:15-17), the term shifts toward 'open space' in a more architectural sense. German Weideland and French paturage capture the pastoral core, while Spanish ejido — itself a legal term for communal land — provides a remarkably precise cultural parallel.

1. pasture-land of a city (110×) The dominant technical-legal sense: designated pasture-land or common attached to Levitical cities for grazing livestock. This accounts for 110 of 115 occurrences, clustered heavily in Joshua 21, 1 Chronicles 6, and Numbers 35. The term appears almost formulaically: 'the city and its pasture-lands' (Josh 21:11, 13). German Weide-Land and French paturage reflect the pastoral function, while Spanish campos captures the open-field quality. The root g-r-sh ('drive') suggests land where cattle are driven out to graze. **GEOGRAPHY AND SPACE**

en: pasture-land-of-it, pasture-lands-of-them | **es:** sus-campos | **fr:** pâturage-lands-de-eux, pâturage-pays-de-il | **de:** Weide-Laender-von-ihnen, Weide-Land-von-es Josh 21:3; Josh 21:8; Josh 21:11; Josh 21:13

2. open land, open space (4×) A broader sense of open land or vacant space near a settlement, emphasizing the absence of buildings rather than pastoral use. Ezekiel's visionary descriptions employ this sense: the open space around the sanctuary (Ezek 45:2), the open area for the city (Ezek 48:15, 17), and the 'suburbs' that shake at the fall of Tyre (Ezek 27:28). Spanish ejido — originally designating communal open land at a town's edge — captures this urban-adjacent nuance well. **GEOGRAPHY AND SPACE**

en: and-for-open-land, open-land, the-pasture-lands | **es:** ejido, los-campos, y-para-ejido | **fr:** et-pâturage, pâturage | **de:** Weideland, und-zu-Weideland Ezek 27:28; Ezek 45:2; Ezek 48:15; Ezek 48:17

3. expulsion, driving out (1×) A possible verbal reading connected to the root garash ('to drive out, expel'), surfacing in Ezekiel 36:5, where the form migrash may represent a Qal infinitive meaning 'expulsion' or 'dispossession' rather than the usual noun. The English gloss 'expel her' diverges sharply from the pastoral glosses elsewhere. This is likely a homographic overlap, and some commentators emend the text accordingly. GEOGRAPHY AND SPACE

en: expel-her | **es:** su-dehesa | **fr:** pâturage | **de:** Weideland Ezek 36:5

מַד H4055 *N-ms* (13×)

A measure or allotted portion; a garment or outer robe; by extension a cloth spread or carpet

Derived from the root idea of extending or stretching out, this noun covers several concrete meanings unified by the concept of measured extent. Most frequently it denotes a garment or military tunic — the robe Ehud concealed his dagger beneath (Judg 3:16) or the armor Saul dressed David in (1 Sam 17:38). Spanish 'túnica' and German 'Gewand' both capture the formal outer-garment sense. In Jeremiah 13:25 it means an allotted measure or portion, while in Judges 5:10 it likely refers to richly dyed saddle-blankets or carpets spread for sitting.

1. garment, robe, clothing (8×) The most common use, denoting an article of clothing — typically a tunic or outer robe. The priestly vestments of Leviticus 6:10 and the military garb of 1 Samuel 17:38–39 both employ this sense. Multilingual evidence converges strongly: English 'garments,' Spanish 'túnica/ropa,' French 'vêtement,' and German 'Gewand/Mantel' all point to a wearable outer garment rather than underclothing. CLOTHING AND DRESS

en: and-garments-his, and-his-clothes, garments-his | **es:** como-su-vestido, su-ropa, su-túnica | **fr:** comme-vêtement, et-son-vêtements, et-vêtements-son | **de:** Kleider-sein, sein-Gewand, sein-Mantel Lev 6:10; Judg 3:16; 1Sam 4:12; 1Sam 17:38; 1Sam 17:39

2. stature, tallness (2×) A rare use in 2 Samuel 21:20 (Kethib), where the word appears to denote bodily stature or great physical size, describing a man of extraordinary height. The Qere reads differently (מָדוֹן), and the parallel in 1 Chronicles 20:6 uses מִדָּה 'measure,' suggesting this sense borders on textual uncertainty. STATURE THREE ANOMALY

en: [k], strife | **es:** (de-contención), [de-contención] | **fr:** [k], strife | **de:** [k] 2Sam 21:20

3. measure, dimension (2×) The abstract sense of measure, dimension, or apportioned quantity. In Job 11:9 it describes the immeasurable extent of God's wisdom, and in Jeremiah 13:25 the 'portion of your measures' — the allotted share assigned to unfaithful Judah. Spanish 'medidas' and English 'measure' confirm this quantitative reading. MEASURE MEASUREMENT

en: measure-its, your-measure | **es:** es-su-medida,, medidas-tuyas | **fr:** [מדיך], sa-מדה-elle | **de:** [מדה], [מדיך] Job 11:9; Jer 13:25

4. carpet, spread, saddle-blanket (1×) A hapax use in Judges 5:10, where it likely refers to richly dyed cloths, carpets, or saddle-blankets spread on donkeys for riding. The context of Deborah's song, addressing those who sit on white donkeys upon 'middîn,' supports this as a luxury textile. Spanish 'tapices' (tapestries) captures the nuance well. LINEN AND FABRIC

en: -saddle-blankets | **es:** tapices | **fr:** -saddle-blankets | **de:** -saddle-blankets Judg 5:10

מִזְבַּח H4056 *N-msd* (1×)

altar (Aramaic)

The Aramaic word for altar, appearing in Ezra 7:17 with the emphatic state. The Persian king's decree authorized using treasury funds to buy animals for sacrifice 'upon the altar of the house of your God which is in Jerusalem.' This Aramaic term is cognate with Hebrew 'mizbeach' and refers to the bronze altar of burnt offering in the temple courtyard where sacrifices were offered. The emphatic state ('the altar') specifies the particular altar at Jerusalem.

(1×) The altar, specifically the altar of burnt offering in Jerusalem's temple. Ezra 7:17 uses this in the Aramaic portion of the king's decree funding temple sacrifices. The emphatic state marks this as the definite, specific altar at Jerusalem. The multilingual glosses (the-altar, el-altar) preserve the definiteness. This refers to the central structure where Israel's sacrificial worship was restored after exile. ALTAR SACRIFICE PLACE

en: the-altar | **es:** el-altar | **fr:** [מדבחה] | **de:** [מדבחה] Ezra 7:17

מִדְבָּר H4057a *Conj-w / N-msc / 2fs* (1×)

mouth, speech, organ of speaking

A poetic term for mouth as the organ of speech, appearing in Song of Solomon 4:3. The lover praises his beloved: 'Your mouth/speech is lovely,' parallel to 'your lips.' BDB distinguishes this from the common word for wilderness, identifying it as a separate root meaning mouth or speech. The LXX renders this 'lalia' (speech), and Jerome translates 'eloquium.' The term emphasizes the beauty of the beloved's words and manner of speaking.

(1×) Mouth, speech, manner of speaking. Song of Solomon 4:3 uses this in love poetry: 'your speech is lovely,' in parallel with 'your lips are like scarlet thread.' The multilingual evidence (speech, habla, bouche) shows this as the speaking organ or speech itself. The LXX 'lalia' confirms this refers to speech or manner of speaking, not wilderness. The lover praises both the visual beauty of lips and the loveliness of words. PALATE MOUTH

en: and-your-speech | **es:** y-tu-habla | **fr:** et-ta-bouche | **de:** [ומדבריך] Song 4:3

מִדְבָּר H4057b *Conj-w* (270×)

Wilderness, desert; uninhabited open land used for pasturage or traversed in journeys

Appearing 270 times, midbar is the quintessential biblical landscape of testing, wandering, and encounter with God. Far from being simply barren desert, it denotes open, uncultivated land that could serve as pasture (Joel 2:22; Ps 65:13) but was largely uninhabited (Job 38:26). It is the setting for Israel's forty-year sojourn after the Exodus, the haunt of wild animals (Jer 2:24), and the place where prophetic voices cry out (Isa 40:3). The consistent rendering across languages as 'wilderness' or 'desert' (Spanish desierto, French desert, German Wueste) captures its core sense of land beyond settled habitation.

wilderness, desert region (270×) Uninhabited open country or arid terrain beyond the boundaries of settled agricultural land, used for seasonal pasturage but lacking permanent habitation. The primary setting of Israel's post-Exodus wandering (Exod 15:22ff.), the domain of wild creatures (Job 24:5; Jer 2:24), and a place of divine encounter and prophetic proclamation (Isa 40:3). Spanish desierto and German Wueste reflect the desolation sense, while the pastoral usage in Joel 2:22 shows its broader range. VENGEANCE AND RETRIBUTION

en: in-the-wilderness, into-the-wilderness | **es:** en-el-desierto | **fr:** dans-le-désert | **de:** in-der-Wueste, in-der-Wüste Gen 16:7; Gen 21:20; Gen 36:24; Gen 37:22; Exod 3:18

מָדַד H4058 *V-Piel-Imperf.h-1cs* (51×)

To measure dimensions or quantity; passively, to be measured; reflexively, to stretch oneself upon

Rooted in a common Semitic stock shared with Akkadian madadu and Arabic madd ('to extend'), this verb fundamentally means to determine size, length, or quantity using a standard measure. Ezekiel's temple vision accounts for the bulk of its occurrences, where the angelic guide methodically measures every gate, wall, and court. The Nifal (passive) form appears in rhetorical contexts asserting God's immeasurable blessings: the sand of the sea 'cannot be measured' (Hos 1:10; Jer 33:22). A single Hitpael occurrence in 1 Kings 17:21 describes Elijah stretching himself upon the dead child.

1. to measure (47×) The active Qal and Piel sense of measuring, encompassing 47 of 51 occurrences. Ezekiel's temple vision (chs.

40-47) dominates with the repeated formula 'and he measured,' but the verb also appears in Ruth 3:15 (Boaz measuring barley), Exodus 16:18 (measuring manna), and Numbers 35:5 (measuring Levitical pasturelands). The Spanish 'midio' and French 'il mesura' consistently render the straightforward act of determining dimensions. MEASURE METE OUT

en: and-he-measured | **es:** Y-midió, y-midió | **fr:** et-il-mesura, et-il-mesurera | **de:** und-messen Exod 16:18; Num 35:5; Deut 21:2; Ruth 3:15; 2Sam 8:2

2. to be measured (3×) The Nifal (passive) form meaning 'to be measured' or 'can be measured,' used three times in prophetic rhetoric about immeasurability. Jeremiah 31:37 and 33:22 declare that the host of heaven 'cannot be measured,' and Hosea 1:10 says Israel shall be as sand that 'cannot be measured.' This sense carries theological weight: what God multiplies exceeds all human capacity to quantify. MEASURE PASSIVE

en: can-be-measured | **es:** fueran-medidos, puede-ser-medida, se-medirá | **fr:** [ימד], [ימדו], il-mesurera | **de:** [ימד], [ימדו] Jer 31:37; Jer 33:22; Hos 1:10

3. to stretch oneself upon (1×) A unique Hitpael (reflexive) usage at 1 Kings 17:21, where Elijah 'stretched himself upon' the widow's dead son three times before the child revived. The reflexive stem shifts the meaning from spatial measurement to bodily extension, and the French rendering 'il etendit lui-meme' ('he stretched himself') captures this distinctive physical-prophetic action. REFLEXIVE PRONOUNS

en: and-he-stretched-himself | **es:** Y-se-tendió | **fr:** et-il-étendit-lui-même | **de:** und-er-streckte-aus-sich-selbst 1Kgs 17:21

מָדַד H4059 *Conj-w | V-Piel-ConjPerf-3ms* (1×)

measured, extend, be prolonged (conjugated form)

A Piel perfect consecutive form of the verb 'to measure,' appearing in Job 7:4. Job complains, 'When I lie down I say, When shall I arise? But the night is prolonged/measured out.' Though from a root meaning 'measure,' here it carries the sense of being extended or prolonged—the night drags on interminably. Some versions render this 'the evening is measured out' emphasizing duration. Job's sleepless suffering makes nights feel endless.

(1×) Measured out, prolonged, extended (of night's duration). Job 7:4 uses this in Job's lament: 'the night is prolonged/measured out' as he tosses sleeplessly. The Spanish 'Y-se-prolonga' (and it is prolonged) captures the sense of extension rather than literal measuring. Though the root means 'measure,' the context of sleepless suffering gives this the nuance of interminable duration—nights that seem to stretch on forever. MEASURE MEASUREMENT

en: and-measured- | **es:** Y-se-prolonga | **fr:** et-ומדד | **de:** [ומדד] Job 7:4

מִדָּה H4060a *Prep-k | N-fsc* (54×)

Measure, measurement; a measured dimension, allotted section, bodily stature, or (rarely) a garment.

Middah is the Hebrew Bible's primary noun for the act and result of measuring. It appears overwhelmingly in technical architectural and sacral contexts — the curtains of the tabernacle (Exodus 26), Ezekiel's elaborate temple vision, and Nehemiah's wall-repair assignments. Yet the word extends beyond tape-measure precision into metaphorical territory: Job 28:25 speaks of God measuring out the weight of the wind, and Jer 31:39 envisions a 'measuring line' stretching over Jerusalem's restoration. Spanish medida and German Mass both capture the core well, but the fascinating outlier is Ps 133:2, where the same form likely means 'garment' (from the homographic noun mad), reminding us that Hebrew lexicography must always attend to homographic roots lurking beneath identical consonantal skeletons.

1. measure or measurement (41×) The dominant sense: a standard unit of measurement, the act of measuring, or a measured quantity — 41 of 54 occurrences. Covers the tabernacle curtain specifications (Exod 26:2, 8; 36:9, 15), Levitical fair-measure laws (Lev 19:35), Ezekiel's measuring reed and temple dimensions (Ezek 40:3, 5; 42:15-19), and figurative uses like Job 28:25's 'measure for the wind.' French mesure, Spanish medida, and German Mass all converge cleanly on this core sense. The prepositional constructions ke-middah ('according to the measure') confirm the word's role as a metrological standard. MEASURE MEASUREMENT

en: according-to-the-measures, measure, the-measure | **es:** conforme-a-las-medidas, la-medida, medida | **fr:** [מדה], comme-mesures, le-mesure | **de:** Mass, das-Mass, measure Exod 26:2; Exod 26:8; Exod 36:9; Exod 36:15; Lev 19:35

2. measured section or portion (7×) A measured-off section or allotted portion, especially of a building or territory — 7 occurrences clustered tightly in Nehemiah 3 (vv. 11, 19, 20, 21, 24). Each wall-repair crew is assigned a middah, a defined section to rebuild. The shift from abstract measurement to concrete 'portion' is subtle but real: German Abschnitt ('section') captures it better than Mass, and Spanish medida does double duty. This sense likely developed from the practice of measuring out work assignments — the measure became the thing measured. GEOGRAPHY AND SPACE

en: section | **es:** Medida, medida | **fr:** [מדה] | **de:** Abschnitt Neh 3:11; Neh 3:19; Neh 3:20; Neh 3:21; Neh 3:24

3. stature or bodily height (3×) Physical stature or bodily height — 3 occurrences describing persons of exceptional size. The spies report giants as men of middot, 'men of great stature' (Num 13:32); the Philistine warrior has extra fingers and is a man of middah (1 Chr 20:6); and Isaiah 45:14 describes the tall Sabeans. English 'stature' and French stature both select body-specific vocabulary here, confirming that this is not simply 'measurement applied to people' but a lexicalized sense meaning physical tallness. GEOGRAPHY AND SPACE

en: stature | **es:** de-gran-estatura, estatura, medidas | **fr:** [מדה], stature | **de:** Mass, [מדה], stature Num 13:32; 1Chr 20:6; Isa 45:14

4. size or dimensions (2×) The overall size, extent, or spaciousness of something — 2 occurrences at 1 Chr 23:29 (Levitical duties include oversight of 'measures and sizes') and Jer 22:14 (Jehoiakim building a palace 'of spacious dimensions'). Spanish dimensiones and German und-Mass both reach for the spatial-extent meaning rather than a specific metric unit. The distinction from sense 1 is that here middah denotes the overall magnitude of a thing rather than a calibrated standard. MEASURE MEASUREMENT

en: and-size, spaciousness | **es:** de-dimensiones, y-tamaño | **fr:** [ומדה], [מדות] | **de:** [מדות], und-Mass 1Chr 23:29; Jer 22:14

5. garment or robe (1×) A garment or robe — a single occurrence at Ps 133:2, where the anointing oil runs down Aaron's beard onto the 'collar of his robes' (middotav). Most lexicographers (BDB included) attribute this to the homographic noun mad (garment) rather than middah (measure), and the multilingual evidence supports the distinction: Spanish vestiduras ('garments') and English 'his robes' both select clothing vocabulary with no trace of measurement semantics. The consonantal overlap makes this a classic case of Hebrew homographic disambiguation. CLOTHING AND DRESS

en: his-robes | **es:** vestiduras-de-él | **fr:** de-mesure | **de:** sein-robes Ps 133:2

מִדָּה H4060b *Prep-l | N-fsc* (1×)

tax, tribute, royal levy

A noun meaning tax or tribute, appearing in Nehemiah 5:4. This is a loanword from Assyrian 'mandattu' (tribute), ultimately from the root meaning 'to give.' The context is Jews borrowing money 'for the king's tax'—the Persian imperial levy imposed on the province. This financial burden, combined with drought and debt, created severe economic hardship for the returned exiles. The term emphasizes the obligatory nature of this payment to foreign overlords.

(1×) Tax, tribute imposed by the Persian king. Nehemiah 5:4 records people borrowing money 'for the king's tax,' showing the economic strain of imperial levies on poor Jews. This loanword from Assyrian 'mandattu' indicates tribute or tax. The Spanish 'para-tributo-de' (for tribute of) captures the obligatory payment. The multilingual glosses (tax-of, tributo-de) emphasize this as revenue owed to Persian authorities, adding to the community's distress. GEOGRAPHY AND SPACE

en: for-tax-of | **es:** para-tributo-de | **fr:** [למדת] | **de:** [למדת] Neh 5:4

מִנְדָּה H4061 *N-fsc* (4×)
tribute, tax levied on subject peoples
This Aramaic loan-word denotes mandatory payments imposed on conquered or subject territories, appearing exclusively in post-exilic texts dealing with Persian administration. The term occurs in correspondence about Jerusalem's reconstruction, where opponents warn the Persian king that the city historically refused to pay tribute (Ezra 4:13, 20). It reflects the complex political realities of the restoration period, when the Jewish community navigated obligations to imperial power.

(4×) A fiscal term for tribute or tax imposed by imperial authority, specifically in the Persian period. All four occurrences appear in Ezra's account of political tensions surrounding Jerusalem's rebuilding. The cross-linguistic glosses ('tribute,' 'tributo') uniformly convey the sense of mandatory payment to a governing power, reflecting the administrative vocabulary of the Achaemenid Empire. **TRIBUTE AND TAX**
en: and-tribute, the-tribute-of, tribute | **es:** del-tributo-de, tributo, tributo- | **fr:** [ומדה], [מדה], [מנדה] | **de:** [ומדה], [מנדה], von-Gesetz Ezra 4:13; Ezra 4:20; Ezra 6:8; Ezra 7:24

מַרְהֲבָה H4062 *N-fs* (1×)
fury, rage, arrogance (textual emendation)
A term in Isaiah 14:4 traditionally rendered 'golden city' but emended by most scholars to mean 'fury' or 'arrogance.' The MT reads 'madhebah' but LXX and most modern versions read 'marhebah' (fury, raging). The context is a taunt against Babylon's king: 'How the oppressor has ceased, the fury/arrogance ceased!' This emendation creates better parallelism with 'oppressor' and fits the pattern of denouncing Babylon's violent pride. The Spanish 'la-arrogancia' reflects this emended reading.

(1×) Fury, arrogance, raging behavior (emended reading). Isaiah 14:4 in most modern versions reads: 'How the fury has ceased!' rather than MT's 'golden city.' BDB follows LXX and scholars reading 'marhebah' (boisterous rage) parallel to 'oppressor.' The Spanish 'la-arrogancia' (the arrogance) and context of denouncing Babylon's pride support this emendation. This describes Babylon's violent, raging oppression now ended. **PRIDE AND ARROGANCE**
en: fury | **es:** la-arrogancia | **fr:** [מדהבה] | **de:** [מדהבה] Isa 14:4

מָדוֹ H4063 *N-mpc / 3mp* (2×)
garment (noun); occurs only in 2 Sam 10:4 and 1 Chr 19:4 referring to the garments of David's messengers
This rare Hebrew noun appears only twice, both times in the account of David's humiliated messengers. When Hanun the Ammonite king cut off their garments at the hips, he inflicted profound public shame. The identical wording across Samuel and Chronicles preserves this diplomatic insult that sparked war. The multilingual evidence consistently renders this as 'garments' or 'clothes,' confirming it refers to the outer clothing deliberately mutilated.

(2×) Refers specifically to outer garments in the incident where Hanun cut off the clothing of David's ambassadors at the buttocks (2 Sam 10:4 = 1 Chr 19:4). All target languages render this as garments, vestments, or clothing. The context emphasizes the shameful exposure caused by cutting these garments, making them a symbol of diplomatic insult that precipitated military conflict. **CLOTHING AND DRESS**
en: their-garments | **es:** sus-vestidos | **fr:** [מדויהם], leur-vêtements | **de:** [מדויהם], ihr-Kleider 2Sam 10:4; 1Chr 19:4

מַדֶּוֶה H4064 *N-mpc* (2×)
disease, sickness (noun); specifically 'diseases of Egypt' in Deut 7:15 and 28:60
This Hebrew noun describes the severe diseases God threatened to bring upon Israel if they disobeyed. The phrase 'diseases of Egypt' likely evokes the plagues that devastated Egypt but spared Israel, now reversed as covenant curses. BDB notes the word appears in construct plural form, paired with the general term for 'sickness.' The multilingual renderings consistently translate this as diseases, plagues, or maladies, emphasizing the collective severity of Egypt's afflictions now turned against the covenant people.

(2×) Denotes the diseases or plagues of Egypt mentioned as covenant curses in Deuteronomy. Spanish translators use both 'enfermedades' (diseases) and 'plagas' (plagues), capturing the dual sense of individual sickness and collective catastrophe. The phrase appears in parallel with the broader term for sickness (חֳלִי), suggesting this word emphasizes the specific, memorable diseases that characterized Egypt's judgment. **GEOGRAPHY AND SPACE**
en: diseases-of | **es:** enfermedades-de, las-plagas-de | **fr:** diseases-de | **de:** Krankheiten-von Deut 7:15; Deut 28:60

מַדּוּחַ H4065 *Conj-w / N-mp* (1×)
enticements, things that lead astray
A plural noun meaning enticements or things that draw away, appearing in Lamentations 2:14. The prophets of Jerusalem 'saw for you false visions and enticements/banishments.' The term comes from a root meaning 'to thrust away' or 'lead astray,' suggesting deceptive prophecies that led the people away from truth. BDB connects this to the Hiphil sense of causing someone to turn aside. The context is prophetic deception contributing to Jerusalem's fall.

(1×) Enticements, deceptive messages that lead astray. Lamentations 2:14 condemns false prophets who proclaimed 'visions of emptiness and enticements.' The root suggests thrusting away or drawing aside from the right path. The Spanish 'y-engaños' (and deceptions) captures the misleading nature. These prophetic messages enticed people away from repentance, contributing to the nation's blindness. The parallel terms 'vanity' and 'folly' reinforce the destructive deception. **DECEPTION AND BEGUILING**
en: and-banishment | **es:** y-engaños | **fr:** [ומדוחים] | **de:** [ומדוחים] Lam 2:14

מָדוֹן H4066 *Conj-w / N-ms* (22×)
Strife, contention, quarreling; interpersonal conflict stirred by anger, pride, or a contentious disposition.
Denotes persistent interpersonal conflict, quarreling, and contention—a concept that dominates the wisdom literature of Proverbs. The wise observe that a hot-tempered person stirs up strife (Prov 15:18; 29:22), that a whisperer separates close friends by fueling it (Prov 16:28), and that the beginning of strife is like releasing water, best abandoned before it breaks out (Prov 17:14). The 'contentious woman' appears as a recurring archetype (Prov 21:9; 25:24; 27:15). Outside Proverbs, Habakkuk 1:3 laments that strife and contention arise in the land, and Psalm 80:6 speaks of Israel becoming a source of contention to its neighbors.

strife, contention (22×) Strife, contention, or quarreling between persons, used almost exclusively in Proverbs and prophetic poetry to describe destructive interpersonal conflict. Proverbs identifies its sources—anger (15:18; 29:22), pride (28:25), gossip (16:28), and a contentious disposition (26:21)—and personifies it through the repeated figure of the 'contentious woman' (21:9; 25:24; 27:15). Habakkuk 1:3 applies the term to societal breakdown, while Psalm 80:6 uses it for Israel's conflicts with hostile neighbors. German Streit and French querelle both capture the interpersonal antagonism at the word's core. **GEOGRAPHY AND SPACE**
en: (contentions), [and-contentions], [contentions] | **es:** (contenciosa), (contencioso), (contiendas?) | **fr:** [מדון], et-combat, et-querelle | **de:** Streit, [מדון], und-Streit Ps 80:6; Prov 15:18; Prov 16:28; Prov 17:14; Prov 18:19

מַד H4067
measure, apportionment; also cloth, garment (as extended or wide)
This noun denotes 'measure' in the sense of an assigned portion or allotment (Jeremiah 13:25, 'the portion of your measures'), but also extends to mean a cloth or garment—something spread out or extended. Judges 5:10 may refer to carpets or cloths for sitting,

while 1 Samuel 4:12 describes torn garments as a sign of mourning. The semantic link between 'measure' and 'cloth' lies in the idea of extension and dimension. The word's flexibility reflects the concrete, material world of ancient Israel where measurements and textiles both shaped daily life.

מָדוֹן H4068 *N-proper-fs* (2×)

Madon (proper noun); a Canaanite royal city in northern Israel conquered by Joshua

Madon was a royal Canaanite city whose king joined the northern coalition against Joshua (Josh 11:1). After defeating this alliance, Joshua listed Madon among the conquered royal cities (12:19). Its location remains uncertain—BDB mentions Madîn near Hattîn and a village Maron west-southwest of Kedesh as possibilities. The Septuagint's varied spellings (Μαρρν, Μαδων, Λαμορων) reflect ancient uncertainty about the site. The name itself means uncertain but is consistently transliterated across languages.

(2×) The name of a Canaanite royal city in Galilee, whose king Jobab joined the northern coalition defeated by Joshua at the waters of Merom. All language traditions preserve this as a transliterated proper name (Madon, Madón, etc.). BDB notes potential identifications with sites near modern Hattîn or with the village Maron, though the exact location remains disputed among scholars. **PERSONAL NAMES**

en: Madon | **es:** Madón | **fr:** Madon | **de:** Madon Josh 11:1; Josh 12:19

מַדּוּעַ H4069 *Conj-w / Interrog* (72×)

Why? Wherefore? — an interrogative adverb probing motive or cause, often expressing surprise, reproach, or lament.

Maddua is a compound interrogative adverb, probably contracted from mah-yadua ('what being known?'), meaning 'why?' or 'on what account?' It probes not merely cause but motive — asking what reasoning lies behind an action. In narrative, it introduces direct questions of genuine inquiry (Gen 26:27, 'Why have you come to me?'; Exod 1:18, 'Why have you let the boys live?'). In prophetic rhetoric it becomes a tool of divine reproach and lament — Jeremiah uses it sixteen times, often following a pair of rhetorical questions to express God's bewildered indignation at Israel's unfaithfulness (Jer 2:14, 31; 8:5, 19, 22). Isaiah deploys it in some of Scripture's most dramatic confrontations: 'Why, when I came, was there no one?' (Isa 50:2). Spanish por que, French pourquoi, and German warum all render it straightforwardly.

why (72×) An interrogative adverb meaning 'why?' or 'on what account?', probing the motive or cause behind an action. Used in direct questions within narrative (Gen 26:27; 40:7; Exod 1:18; 2:18; 3:3), prophetic confrontation and lament (Jer 2:14, 31; 8:5, 19, 22; Isa 5:4; 50:2; 63:2), and indirect questions expressing puzzlement (Exod 3:3). Probably contracted from mah-yadua ('what being known?'). All languages render it with their standard 'why' interrogative. **INTERROGATIVE PRONOUNS**

en: why | **es:** Por-qué, por-qué, ¿Por-qué | **fr:** pourquoi | **de:** warum Gen 26:27; Gen 40:7; Exod 1:18; Exod 2:18; Exod 3:3

מָדוּר H4070a *N-msc / 3ms* (3×)

dwelling place, habitation (Aramaic)

An Aramaic noun denoting a dwelling place or habitation, appearing only in Daniel. All three occurrences refer to Nebuchadnezzar's dwelling during his period of madness and humiliation, when he was driven from human society to live with wild animals. The term emphasizes the radical change in the king's circumstances—from palace to wilderness, from human dwelling to dwelling among beasts. Daniel uses this detail to illustrate both divine sovereignty and the king's restoration.

(3×) The glosses consistently identify this as 'dwelling, habitation' with possessive forms. Daniel 4:25, 32 describe Nebuchadnezzar's dwelling being with the beasts of the field during his judgment, while 5:21 recalls this same humiliation to warn Belshazzar. The repeated emphasis on the king's dwelling place underscores the theme of pride humbled—the mighty monarch reduced to an animal-like existence until he acknowledged God's sovereignty. **GEOGRAPHY AND SPACE**

en: his-dwelling, your-dwelling | **es:** su-morada, tu-morada | **fr:** [מדורה], [מדרך] | **de:** [מדורה], [מדרך] Dan 4:25; Dan 4:32; Dan 5:21

מְדָר H4070b *N-msc / 3mp* (1×)

dwelling, habitation (Aramaic)

An Aramaic noun meaning dwelling or habitation, appearing in Daniel 2:11. In response to Nebuchadnezzar's impossible demand, the Chaldeans protest that 'there is no other who can declare it to the king except the gods, whose dwelling is not with mortal flesh.' The term emphasizes the gods' separation from humanity—they dwell in a different realm. This highlights the impossibility of the request and sets up Daniel's revelation that the true God can reveal mysteries.

(1×) Dwelling, habitation of the gods. Daniel 2:11 uses this in the Chaldeans' protest: the gods 'whose dwelling is not with flesh' cannot be consulted for such revelations. The Aramaic construct with suffix ('their dwelling') emphasizes divine transcendence—the gods live apart from humanity. The multilingual evidence (dwelling, morada, demeure) consistently renders this as habitation. This sets up the contrast with Daniel's God who does reveal mysteries despite dwelling separately. **GEOGRAPHY AND SPACE**

en: dwelling | **es:** su-morada | **fr:** demeure | **de:** [מדרהון] Dan 2:11

מְדוּרָה H4071 *N-fsc / 3fs* (2×)

pile, pyre (noun); a heap of combustible materials, especially wood arranged for burning

This Hebrew noun denotes a deliberately arranged pile of combustible materials. In Isaiah 30:33, it describes Tophet's fiery pyre 'with fire and much wood,' a metaphor for God's judgment. In Ezekiel 24:9, God commands making the wood pile large under the cooking pot representing Jerusalem's judgment. The word emphasizes intentional arrangement rather than random accumulation. Some translations render it as 'pyre' when the burning is emphasized, 'pile' when the arrangement is in view.

(2×) Refers to an arranged pile or heap of wood and other combustibles, often prepared for burning. The Isaiah passage explicitly mentions 'fire and much wood' in connection with the pyre, while Ezekiel uses it for the woodpile under a cooking pot. French and German transliterations preserve the term, while Spanish alternates between 'hoguera' (bonfire) and 'pira' (pyre), distinguishing contexts of judgment fire from mere fuel arrangement. **GEOGRAPHY AND SPACE**

en: fire, the-pile | **es:** la-hoguera, su-pira | **fr:** [מדרתה], feu | **de:** [המדורה], [מדרתה] Isa 30:33; Ezek 24:9

מְדַחֵה H4072 *N-ms* (1×)

ruin, downfall; means or occasion of stumbling

This rare word appears only in Proverbs 26:28, describing what a flattering mouth accomplishes—ruin. The term captures both the means and the result: smooth speech that causes someone's downfall. Hebrew poetic parallelism pairs it with 'a lying tongue,' showing how deceptive words lead to destruction. The Spanish and English renderings ('ruina,' 'ruin') grasp the catastrophic outcome of flattery.

(1×) The single occurrence in Proverbs links this term to the violence that smooth words can inflict—not physical harm, but the devastating collapse that comes from trusting false speech. The domain assignment (Violence, Harm) reflects how Scripture treats deceptive words as genuinely destructive acts. **DESTRUCTION AND DECAY**

en: ruin | **es:** ruina | **fr:** מדחה | **de:** [מדחה] Prov 26:28

מַדְחֵפָה H4073 *Prep-l / N-fp* (1×)

thrust (repeated), blow after blow; violent pushing

Found only in Psalm 140:11, this plural noun describes repeated

thrusts or blows. The psalmist prays that evil will hunt the violent man 'with thrust upon thrust'—a vivid image of relentless judgment. BDB suggests 'thrust upon thrust' to capture the repetition. The prepositional phrase ('to thrusts,' 'para-derribar') indicates purpose or result: hunted down to be overthrown.

(1×) The Psalm context envisions divine justice pursuing the wicked with the same violence they showed others. Translations capture the linear movement (Spanish 'para-derribar' = to overthrow) and the sense of repeated blows driving someone down. This is poetic retribution in action. **THROWING AND CASTING**

en: to-thrusts | **es:** para-derribar | **fr:** à-frayeur | **de:** zu-thrusts Ps 140:11

מָדַי H4074 *N-proper-ms* (16×)

Madai / Media — a son of Japheth and the nation/territory of the Medes in the ancient Near East.

Names both the ancestor figure in the Table of Nations (Gen 10:2 = 1 Chr 1:5) and the powerful Iranian people and territory known as Media. The Medes appear first as a place of Israelite exile — the 'cities of the Medes' to which Assyria deported northern Israelites (2 Kgs 17:6; 18:11). They then emerge as a threatening military power whom Isaiah summons against Babylon (Isa 13:17; 21:2). The late monarchic and postexilic texts regularly pair 'Media and Persia' (or 'Persia and Media') as a dual empire (Esth 1:3, 14, 18, 19; 10:2; Dan 8:20), reflecting the historical Medo-Persian confederation. Darius is identified as 'of the seed of Media' (Dan 9:1). Spanish uses 'Media,' French 'Medie/Madai,' German 'Medien.'

Madai / Media (proper noun) (16×) The proper noun Madai — the son of Japheth in the Table of Nations (Gen 10:2; 1 Chr 1:5) — and by extension the people and territory of Media (the Medes). Used for the cities of Median exile (2 Kgs 17:6; 18:11), the Medes as a military power summoned against Babylon (Isa 13:17; 21:2), and the compound 'Media and Persia' designating the dual empire (Esth 1:3, 14, 18–19; Dan 8:20). Spanish 'Media/Maday,' French 'Medie/Madai,' and German 'Medien' all confirm consistent identification as a geo-ethnic proper name. **PERSIA EMPIRE NAME**

en: Madai, Maday, Medes | **es:** Maday, Media, y-Maday | **fr:** Maday, Madaï, Médie | **de:** Maday, Medien, [מדי] Gen 10:2; 2Kgs 17:6; 2Kgs 18:11; 1Chr 1:5; Esth 1:3

מָדִי H4075 *Art / N-proper-ms* (1×)

the Mede; Median (gentilic adjective)

This gentilic form appears once in Daniel 11:1, identifying Darius as 'the Mede.' The definite article emphasizes his specific ethnic identity. In Daniel's apocalyptic vision, the distinction between Medes and Persians matters for understanding the sequence of empires. The term is straightforward across languages—a proper ethnic designation without semantic ambiguity.

(1×) Daniel 11:1's reference to 'Darius the Mede' anchors a historical-prophetic timeline. The multilingual consistency (English, Spanish, French all transliterate or translate uniformly) shows this is a pure proper name function, identifying ethnicity rather than describing characteristics. **AUTO-DETECTED COMMUNITY 3663 WITH 3 SENSES**

en: the-Mede | **es:** el-medo | **fr:** Mède | **de:** [המדי] Dan 11:1

מָדַי H4076 *N-proper-ms* (5×)

Madai — the Medes and their territory Media, the ancient Iranian people and kingdom east of Mesopotamia

Madai refers both to the Medes as an ethnic group and to Media as a geographic territory. In Daniel 5:28 the kingdom of Belshazzar is given to the Medes and Persians, and the laws of the Medes feature prominently in Daniel 6:8, 12, 15. Ezra 6:2 locates the decree of Cyrus in the province of Media. German Medien and Spanish Media reflect the territorial sense, while English preserves both the gentile and geographic uses.

(5×) The Medes as a people and Media as their territory. The gentile sense appears in Daniel 5:28 and 6:8, 12, 15, where the legal and political identity of the Medes is emphasized alongside the Persians. The territorial sense surfaces in Ezra 6:2 where a scroll is found in the citadel of the province of Media. Across translations (eng Madai, spa Media, deu Medien), both references point to this single ethno-territorial entity. **PERSIA EMPIRE NAME**

en: Madai, in-Maday, to-Madai | **es:** Media, a-Media, en-Maday | **fr:** Mède, [במדי], de-de | **de:** Medien, [למדי], in-Medien Ezra 6:2; Dan 5:28; Dan 6:8; Dan 6:12; Dan 6:15

מדיא H4077 (1×)

the Madai; Median (variant gentilic form)

Another form for 'Mede,' appearing in Daniel 5:31 (Ketiv: מדיא, Qere: מָדָאָה). This textual variant shows scribal awareness of different spellings for the same ethnic designation. Like H4075, it identifies Darius ethnically. The Ketiv-Qere variation suggests pronunciation shifted over time, but the meaning remained constant: someone from Media.

(1×) Daniel 5:31 marks the transition from Babylonian to Medo-Persian rule. The textual variant (Ketiv vs Qere) is a spelling issue, not a semantic one. Translations handle this consistently as 'the Mede,' recognizing it as the same ethnic identifier as H4075, just with orthographic variation. **AUTO-DETECTED COMMUNITY 3663 WITH 3 SENSES**

en: the-Madai | **es:** el-medo | **fr:** Mède | **de:** [מדיא] Dan 5:31

דַּי H4078

sufficiency, enough; what is adequate or sufficient for a need

This noun expresses 'enough' or 'sufficiency'—the state of having what is needed. Malachi 3:10 promises blessings 'until there is not sufficiency,' meaning inexhaustible abundance. Esther 1:18 warns of 'plenty of contempt and wrath' as a consequence of the queen's defiance. The term often appears in the construct state with a genitive, indicating sufficiency 'for' something or someone (Exodus 36:5, 'more than enough for the work'). The word's rarity and contextual usage suggest a technical or formal register, marking careful measurement of adequacy rather than casual abundance.

מָדוֹן H4079 *N-mp* (4×)

strife, contention, quarreling

A term for interpersonal conflict and discord, used almost exclusively in Proverbs to characterize destructive social behavior. The wisdom literature warns against those who stir up strife and particularly highlights 'a contentious woman' as a proverbial image of domestic discord (Proverbs 21:9, 27:15). The word appears alongside related terms for conflict, painting a picture of the social damage caused by quarrelsome individuals who sow division in communities and families.

(4×) Interpersonal strife and contention, particularly as a character trait to be avoided. The multilingual evidence ('contentions,' 'disputes,' 'contiendas') consistently emphasizes ongoing quarreling rather than single conflicts. Proverbs uses this term to identify habitual troublemakers and warn against their influence, with particular attention to domestic strife. **GEOGRAPHY AND SPACE**

en: contentions, contentions-of, disputes | **es:** Contiendas, contiendas, de-contiendas | **fr:** querelle | **de:** [(מדינים)], [מדיני], [מדינים] Prov 6:14; Prov 18:18; Prov 19:13; Prov 21:9

מִדְיָן H4080 *N-proper-ms* (59×)

Midian — son of Abraham by Keturah; the Arabian tribe and territory descended from him

A name woven deeply into Israel's story, Midian (מִדְיָן) denotes the son of Abraham and Keturah (Gen 25:2), the nomadic Arabian tribe that descended from him, and the territory they inhabited east of the Gulf of Aqaba. Moses found refuge in the land of Midian (Exod

2:15), married Zipporah the daughter of a Midianite priest (Exod 2:16; 3:1), and later Israel clashed violently with Midianite forces in the wilderness (Num 31). Gideon's dramatic rout of Midian (Judg 7–8) became proverbial — Isaiah invokes 'the day of Midian' (Isa 9:3) as a paradigm of divine deliverance.

Midian (proper noun) (59×) The proper noun encompassing the patriarch, the people, and their land. Multilingual renderings — Spanish 'Madián,' French 'Madian,' German 'Midian' — uniformly transliterate the name. All 59 occurrences converge on a single referent: whether designating tribal kings and princes (Num 31:8; Judg 7:25), dromedaries of Midian (Isa 60:6), or the territory itself (Exod 2:15; Hab 3:7). **PERSONAL NAMES**

en: Midian, Midyan | **es:** Madián, Midyan, Midyán | **fr:** Madian, Midyan | **de:** Midian, Midjan, Midjans Gen 25:2; Gen 25:4; Gen 36:35; Exod 2:15; Exod 2:16

מִדִּין H4081 *N-proper-fs* (1×)

Middin; a city in the wilderness of Judah

A place name occurring once in Joshua 15:61, listing cities in Judah's wilderness territory. The site remains unidentified archaeologically. The Septuagint transliterates it as Madden or Maddein, showing ancient uncertainty about pronunciation. Despite the mystery of its location, the name itself is clear: a small settlement in the barren regions east of Jerusalem.

(1×) Joshua's tribal allotments preserve many place names whose locations are now lost. Middin appears in a cluster of six wilderness cities, suggesting a small oasis or fortified outpost. The uniform transliteration across languages (English, Spanish, French all use 'Middin') indicates this is purely a proper name with no recoverable etymology. **PERSONAL NAMES**

en: Middin | **es:** Midín | **fr:** Middin | **de:** Middin Josh 15:61

מְדִינָה H4082 *Art / N-fp* (53×)

Province or administrative district of an empire, especially the territorial divisions of the Persian and Babylonian realms.

Borrowed from Aramaic and cognate with Arabic madinah ('city'), this term denotes a governed territorial subdivision within a great empire. In 1 Kings 20:14-19 it refers to the districts of Ahab's Israelite kingdom, each under its own governor. In Lamentations 1:1 Judah is poignantly called a 'princess among the provinces' now reduced to servitude. The word appears most frequently in Esther and Nehemiah, where it designates the 127 provinces of the Persian Empire, and in Ezekiel and Daniel for Babylonian territories. Translations across languages consistently render it as 'province' (Spanish provincia, French province, German Provinz), confirming its stable administrative meaning.

province, administrative district (53×) A governed territorial subdivision within an empire. The multilingual evidence uniformly renders this as 'province' across English, Spanish, French, and German, reflecting a single stable semantic core. In 1 Kings 20 it describes Ahab's districts with appointed governors; in Esther 1:1 it denotes the 127 provinces stretching from India to Ethiopia; in Lamentations 1:1 it is used with bitter irony for subjugated Judah. **GEOGRAPHY AND SPACE**

en: province, provinces-of | **es:** provincia, provincias, provincias-de | **fr:** province, provinces | **de:** Provinz, Provinzen 1Kgs 20:14; 1Kgs 20:15; 1Kgs 20:17; 1Kgs 20:19; Ezra 2:1

מִדִּינָה H4083 *Prep-b / N-fsc* (11×)

Province, district — an administrative region under imperial governance, especially in Persian and Babylonian contexts

The noun מְדִינָה (medinah) designates an administrative province or jurisdictional district within a larger empire. It appears exclusively in post-exilic and exilic literature, reflecting the political realities of Babylonian and Persian governance. In Ezra, it names the province 'Beyond the River' (Ezra 4:15; 5:8; 6:2; 7:16), the satrapy encompassing Judah and its neighbors. Daniel uses it for the province of Babylon over which Daniel is appointed chief (Dan 2:48-49) and the plain of Dura within that province where Nebuchadnezzar erects his golden image (Dan 3:1-3, 12, 30). The word carries an inherently bureaucratic tone — it names territory as an object of administration, taxation, and royal appointment. Spanish 'provincia' and French 'province' map directly.

province, district, administrative region (11×) An administrative province or governed district within a major empire, particularly the Babylonian and Persian systems. In Ezra, the province 'Beyond the River' is the satrapal region encompassing Judah, referenced in correspondence about the temple's rebuilding (Ezra 4:15; 5:8; 6:2; 7:16). In Daniel, it designates the province of Babylon itself, over which Daniel receives authority (Dan 2:48-49), and the setting of the golden image decree (Dan 3:1-3, 12, 30). The word always implies centralized imperial governance with appointed officials. Spanish 'provincia' and Aramaic cognate מְדִינְתָּא reinforce the administrative register. **GEOGRAPHY AND SPACE**

en: and-provinces, in-province-of, province | **es:** en-la-provincia-de, la-provincia, la-provincia-de | **fr:** [במדינת], [ומדנן], [מדינת] | **de:** [במדינת], [ומדנן], [מדינת] Ezra 4:15; Ezra 5:8; Ezra 6:2; Ezra 7:16; Dan 2:48

מִדְיָנִי H4084 *Art / N-proper-ms* (7×)

Midianite, a gentilic adjective/noun denoting a person or people from Midian

A gentilic adjective formed from Midian, used both as a singular and plural noun to identify individuals or groups of Midianite origin. It appears in key narrative moments: the Midianite traders who buy Joseph (Gen 37:28), Moses's father-in-law Hobab (Num 10:29), the Midianite woman Cozbi whose liaison with an Israelite triggers a plague (Num 25:6, 14-15), and the divine command to strike the Midianites (Num 25:17; 31:2). The feminine form midyanit specifically identifies Cozbi in the Baal-Peor crisis.

Midianite (gentilic adjective/noun) (7×) A gentilic designation for a person or people from Midian, used as both adjective and substantive noun. It covers the Midianite merchants of the Joseph narrative (Gen 37:28, 36), the kinship connection through Moses's father-in-law (Num 10:29), and the hostile Midianites of the Baal-Peor incident (Num 25:6, 14-15, 17; 31:2). Spanish, French, and German all form parallel gentilics (madianita, Midianite, Midianiter), confirming the straightforward ethnic reference. **WOMAN AND WIFE**

en: Midianites, the-Midianite, the-Midianite-woman | **es:** el-madianita, la-madianita, los-madianitas | **fr:** Madianites, le-Midianite, le-Midianite-femme | **de:** der-Midianiter, der-Midianiter-Frau, midjanitische Gen 37:28; Num 10:29; Num 25:6; Num 25:14; Num 25:15

מִדֹּכָה H4085 *Prep-b* (1×)

mortar (for grinding); stone vessel for pounding grain

This term appears once in Numbers 11:8, describing how the Israelites ground manna. The people would go about gathering it, then grind it 'in the mortar' or mill it in handmills. The mortar was a stone bowl where grain or manna was pounded with a pestle. The prepositional phrase 'in the mortar' locates where this food processing happened—a basic kitchen implement in ancient households.

(1×) Numbers 11:8 provides rare detail about daily life in the wilderness: people grinding manna like grain. The mortar (Spanish 'mortero,' French 'mortar') was essential technology for turning seeds or manna into flour. The domain assignment (Geographical Objects) may seem odd, but BDB's 'place of grinding' focuses on the location/instrument aspect. **PITS AND DUNGEONS**

en: in-the-mortar | **es:** en-mortero | **fr:** dans-le-mortar | **de:** in-der-mortar Num 11:8

מַדְמֵן H4086 *N-proper-fs* (1×)

Madmen; a town in Moab

A Moabite town mentioned only in Jeremiah 48:2, in an oracle against Moab. The name is ironic: it sounds like the Hebrew word for 'dung' (H4087), and Jeremiah announces that Madmen will be

silenced. Some scholars suggest textual corruption, but the MT preserves this ominous wordplay. The town's location is unknown, though it was presumably in northern Moab.

(1×) Jeremiah 48:2 plays with the similarity between 'Madmen' (the town) and 'madmenah' (dung-pit), creating a dark pun on Moab's coming destruction. The lack of clear translation in French and German (brackets indicate uncertainty) suggests even ancient witnesses found this toponym puzzling. It may be a deliberate wordplay rather than a surviving place name. **PERSONAL NAMES**

en: Madmen | **es:** Madmén | **fr:** [מדמן] | **de:** [מדמן] Jer 48:2

מַדְמֵנָה H4087 *N-fs* (1×)

dung-place, dung-pit; place of refuse

A hapax in Isaiah 25:10, where Moab is trampled 'in the waters of a dung-pit'—a graphic image of humiliation. The Qere reads 'in its place' (במו), but the Ketiv has 'in the waters of a dung-pit' (במי מדמנה), intensifying the disgrace. This is agricultural waste disposal vocabulary pressed into service for prophetic insult. The Arabic cognate confirms the sense of refuse heap or manure pile.

(1×) Isaiah 25:10's image is deliberately repulsive: Moab trampled like straw in liquid manure. The Spanish 'muladar' (dunghill) and Arabic 'manure pit' capture the degradation. Some translations (French, German) leave it untranslated, perhaps uncomfortable with the earthiness. This is prophetic rhetoric at its most visceral, using barnyard imagery for divine judgment. **AUTO-DETECTED COMMUNITY 3853 WITH 3 SENSES**

es: muladar | **fr:** [מדמנה] | **de:** [מדמנה] Isa 25:10

מַדְמֵנָה H4088 *N-proper-fs* (1×)

Madmenah; a town in Benjamin north of Jerusalem

Distinct from the Moabite Madmen (H4086), this Madmenah appears in Isaiah 10:31 as the Assyrian army approaches Jerusalem from the north. The town's inhabitants flee in terror. Its location is uncertain, but the prophetic geography traces the invasion route through Benjamin's towns. The name is identical in form to 'dung-pit' (H4087), though this is likely coincidence rather than wordplay.

(1×) Isaiah 10:31 lists towns in the path of Sennacherib's advance: Madmenah panics, Gebim flees. The town must be close enough to Jerusalem to see the invader coming. Despite the unfortunate similarity to H4087 (dung-pit), this is simply a place name, preserved uniformly across translations with no attempt to derive meaning from the consonants. **AUTO-DETECTED COMMUNITY 3853 WITH 3 SENSES**

en: Madmenah | **es:** Madmenah | **fr:** [מדמנה] | **de:** [מדמנה] Isa 10:31

מַדְמַנָּה H4089 *Conj-w / N-proper-fs* (2×)

Madmannah (proper noun); a town in southern Judah, also a descendant of Caleb

Madmannah appears both as a town in southern Judah's inheritance (Josh 15:31) and as a Calebite descendant (1 Chr 2:49). As a place name, its location remains uncertain—the Septuagint's Μηδεβηνα suggests connections near Gaza, with various scholars proposing Minyay south of Gaza. The dual usage (geographic and personal) was common in ancient Israel, where clan names and settlement names often overlapped, reflecting the intimate connection between family lineage and land possession.

(2×) A name serving dual purposes: (1) a city in the Negev allotted to Judah, and (2) a descendant of Caleb. This overlap reflects the typical Israelite pattern where clan leaders gave their names to settlements or vice versa. All language traditions transliterate the name consistently (Madmannah, Madmaná, etc.), though its geographical identification south of Gaza remains tentative based on Septuagint and patristic witnesses. **AUTO-DETECTED COMMUNITY 3853 WITH 3 SENSES**

en: Madmannah, and-Madmannah | **es:** Madmana, y-Madmaná | **fr:** [מדמנה], et-Madmannah | **de:** [מדמנה], und-Madmannah Josh 15:31; 1Chr 2:49

מָדוֹן H4090 *N-mp* (3×)

strife, contention, quarreling

A noun denoting strife, contention, and quarrelsome behavior, appearing primarily in Proverbs. The book uses it to warn against contentious people—the 'man of strife' who stirs up conflict, and especially the 'woman of strife' mentioned repeatedly as unbearable to live with. The term often appears paired with related words for dispute and conflict, emphasizing the destructive nature of chronic quarreling. Proverbs presents strife as fire-like, needing only fuel to keep burning (26:20-21).

(3×) Cross-linguistic evidence uniformly points to interpersonal conflict: Spanish 'contiendas, discordias' (quarrels, discord), English 'strife.' Proverbs uses this term to characterize those who 'send out' strife (6:14, 19), stir it up constantly (15:18, 28:25, 29:22), and live in perpetual conflict. The 'contentious woman' becomes proverbial (21:9, 25:24, 27:15), as does the 'man of contentions' (26:21). Strife is presented as actively harmful to community peace. **GEOGRAPHY AND SPACE**

en: [ketiv], strife | **es:** [contiendas], contiendas, discordias | **fr:** [מדנים], מדנים | **de:** [[מדנים]], [מדנים] Prov 6:14; Prov 6:19; Prov 10:12

מָדָן H4091 *Conj-w / N-proper-ms* (2×)

Medan (proper noun); son of Abraham and Keturah, progenitor of an Arabian tribe

Medan was the third son of Abraham by his concubine Keturah, listed in both Genesis 25:2 and 1 Chronicles 1:32. He represents one of several Arabian tribal ancestors descended from Abraham but distinct from the covenant line through Isaac. The name likely designates both the person and the tribal group that descended from him. Like his brothers Midian, Ishbak, and Shuah, Medan's descendants apparently settled in the Arabian Peninsula east of Canaan.

(2×) The personal name of Abraham's son through Keturah, appearing identically in Genesis and Chronicles genealogies. All language traditions transliterate uniformly (Medan, Medán). As with other Keturite sons, the name likely also designated an Arabian tribal group, though biblical texts provide no further historical details about Medan's descendants or their territorial range. **PROPER NAMES (PERSONAL)**

en: Medan, and-Medan | **es:** Medan, y-Medan | **fr:** Medan, [ומדן] | **de:** Medan, [ומדן] Gen 25:2; 1Chr 1:32

מִדְיָנִי H4092 *Conj-w* (1×)

the Medanites; descendants of Medan (son of Keturah)

This gentilic appears once in Genesis 37:36, identifying the traders who sold Joseph into Egypt. The text has both 'Midianites' and 'Medanites,' likely variant names for the same group or closely related Arabian tribes descended from Abraham through Keturah. The Medanites are northern Arabian merchants who trafficked in goods and slaves along trade routes to Egypt.

(1×) Genesis 37:36 uses 'Medanites' parallel to 'Midianites' (v28), suggesting either textual variants or two names for one group. The translations (Spanish 'medanitas,' French 'Medanites') preserve the ethnic designation. These are Abraham's descendants through Medan (Gen 25:2), operating as caravan traders in the Joseph narrative's cruel economy. **PERSONAL NAMES**

en: and-the-Medanites | **es:** y-los-medanitas | **fr:** et-le-Medanites | **de:** und-die-Medaniter Gen 37:36

מַדָּע H4093 *Conj-w* (6×)

Knowledge, learning, understanding (intellectual attainment, often paired with wisdom); thought, mind (inner awareness).

The masculine noun madda is a late Hebrew word for 'knowledge' or 'learning,' appearing only six times and concentrated in contexts of exceptional intellectual endowment. Five occurrences cluster around Solomon's divinely granted wisdom (2 Chr 1:10-12) and Daniel's

court education in Babylon (Dan 1:4, 17), where madda appears alongside chokmah ('wisdom') and da'at ('understanding') as overlapping but distinct terms for intellectual capacity. Spanish ciencia and conocimiento both appear in these passages, reflecting the word's range from theoretical 'science' to practical 'knowledge.' The sixth occurrence, in Ecclesiastes 10:20, shifts inward: 'even in your madda do not curse the king' — here meaning 'thought' or 'mind,' the private interior space of consciousness. Spanish pensamiento and English 'thoughts' confirm this as a genuinely internalized sense, distinct from the public, acquired knowledge of the Chronicles and Daniel passages.

1. knowledge, learning, science (5×) Knowledge, learning, understanding, or science — acquired intellectual content and educated awareness, typically appearing in parallelism with chokmah (wisdom) and da'at (knowledge). Five occurrences span Solomon's request for 'wisdom and knowledge' to govern Israel (2 Chr 1:10, 11, 12) and the young Judean exiles in Babylon who showed aptitude 'in all learning and knowledge' (Dan 1:4) and to whom God gave 'knowledge and skill in all literature and wisdom' (Dan 1:17). Spanish alternates between ciencia (science/learning) and conocimiento (knowledge), while French connaissance and intelligence both appear, reflecting the word's placement at the intersection of learning and discernment. **KNOWLEDGE AND LEARNING**

en: and-knowledge, and-the-knowledge, knowledge | **es:** ciencia, conocimiento, y-conocimiento | **fr:** connaissance, et-intelligence | **de:** [והמדע], [ומדע], [מדע] 2Chr 1:10; 2Chr 1:11; 2Chr 1:12; Dan 1:4; Dan 1:17

2. thought, inner awareness, mind (1×) Thought, mind, or inner awareness — the private space of consciousness where one forms opinions or intentions. Found only in Ecclesiastes 10:20: 'even in your thought (bemaddaakha) do not curse the king, for a bird of the heavens may carry the sound.' The shift from public, acquired knowledge to private mental consciousness is confirmed by Spanish pensamiento ('thought'), English 'thoughts,' and the contextual logic of the warning: what is at stake is not knowledge one possesses but thoughts one entertains in secret. BDB aptly glosses this as 'place of knowledge, mind,' recognizing the spatial metaphor underlying the internalization. **MIND UNDERSTANDING**

en: in-your-thoughts | **es:** en-tu-pensamiento | **fr:** dans-ton-במדעך-toi | **de:** [במדעך] Eccl 10:20

מַדְקְרֹת H4094 *Prep-k / N-fpc* (1×)

thrusts (of a sword); stabbing blows

Found only in Proverbs 12:18, this term describes rash speech as being 'like sword thrusts.' The comparison is vivid: careless words wound as deeply as a blade. The plural form suggests repeated stabbing—not one slip of the tongue but a pattern of verbal violence. In contrast, the wise person's tongue brings healing. This is one of Scripture's sharpest metaphors for the power of words.

(1×) Proverbs 12:18's simile ('like thrusts of a sword') makes abstract speech concrete and painful. Reckless words don't just offend; they pierce. The Spanish 'estocadas' (sword thrusts) and the plural form across languages preserve the image of repeated stabbing. The domain (Nature, Class, Example) captures the comparative function: defining rash speech by analogy to weapon violence. **GEOGRAPHY AND SPACE**

en: like-thrusts-of | **es:** como-estocadas-de | **fr:** comme-כמדקרות | **de:** [כמדקרות] Prov 12:18

מַדְרֵגָה H4095 *Art / N-fp* (2×)

steep place, cliff (noun); precipitous rocky terrain or constructed stairs

This Hebrew noun describes steep or precipitous places. In Song of Songs 2:14, it appears parallel to 'the rock' (סֶלַע), depicting the dove hidden in clefts of steep cliffs. In Ezekiel 38:20, it stands alongside mountains and walls in describing the cosmic shaking at God's judgment. The word may refer both to natural rock faces and to constructed stairways or stepped approaches. Spanish translators use both 'escalinata' (stairway) and 'gradas' (steps), suggesting ambiguity between natural and artificial steeps.

(2×) Denotes steep places, whether natural cliff faces or constructed stepped ascents. The Song of Songs context clearly indicates natural rocky precipices where doves nest, while Ezekiel's usage in a list with mountains suggests natural terrain features that will shake in divine judgment. French and German transliterations along with Spanish's dual rendering (cliff/stairway) reflect uncertainty whether this always means natural steeps or sometimes architectural steps. **STAIRWAY STEPS**

en: the-cliff, the-steep-places | **es:** la-escalinata, las-gradas, | **fr:** de-l'escalier„ degré | **de:** [המדרגה], [המדרגות] Song 2:14; Ezek 38:20

מִדְרָךְ H4096 *N-msc* (1×)

tread, treading-place; place for the foot to step

Appearing once in Deuteronomy 2:5, this term means a footprint's worth of land—literally, 'the tread of the sole of a foot.' God warns Israel not to provoke Edom, because He won't give them even a footstep of Esau's territory. The phrase emphasizes how completely off-limits Edomite land is. Even the smallest incursion is forbidden, down to where one foot lands.

(1×) Deuteronomy 2:5 uses this minimal spatial term to underscore divine boundaries: not even 'a tread of a foot-sole' of Edom belongs to Israel. The construct phrase piles up body-part words (foot-sole-tread) to shrink the space to nothing. This is legal rhetoric defining territorial limits with maximum precision—God has allotted zero Edomite land to Jacob's descendants. **GEOGRAPHY AND SPACE**

en: tread-of | **es:** pisada-de | **fr:** tread-de | **de:** tread-von Deut 2:5

מִדְרָשׁ H4097 *Prep-b / N-msc* (2×)

commentary, exposition (noun); an interpretive written work explaining biblical texts

This late Hebrew word appears only in 2 Chronicles 13:22 and 24:27, both times referring to explanatory works—'the midrash of the prophet Iddo' and 'the midrash of the book of Kings.' BDB notes this term is common in post-biblical Hebrew for imaginative exposition or didactic story. The biblical usage likely indicates written commentaries of a didactic character, early forms of the interpretive tradition that would flourish in rabbinic Judaism. These were probably explanatory expansions on historical events, distinct from straightforward chronicles.

(2×) Refers to an interpretive written commentary or exposition on biblical or historical material. The two Chronicles references cite specific midrashim as sources for additional information about kings, suggesting these were recognized didactic or homiletical expansions on events. Spanish uses both 'comentario' and 'midrash,' the latter being a transliteration of the Hebrew term that became technical for rabbinic interpretive literature, though these biblical examples predate that development. **GEOGRAPHY AND SPACE**

en: in-commentary-of, midrash-of | **es:** comentario-de, en-midrash-de | **fr:** [במדרש], [מדרש] | **de:** [במדרש], [מדרש] 2Chr 13:22; 2Chr 24:27

מְדֻשָּׁה H4098 *N-fsc / 1cs* (1×)

my threshed one; what has been beaten out (term of endearment)

A hapax in Isaiah 21:10, where the prophet addresses suffering Israel as 'O my threshed one, and son of my threshing floor.' The agricultural metaphor is tender despite its violence: Israel has been beaten like grain, but the prophet claims them with affection. The suffix 'my' makes it personal—not just threshed grain, but 'mine.' This transforms brutal imagery into compassionate solidarity with the afflicted.

(1×) Isaiah 21:10 uses threshing vocabulary emotionally, not just descriptively. The parallel 'son of my threshing floor' reinforces the image: Israel has endured the pounding that separates wheat from chaff. The Spanish 'mi trillado' (my threshed one) preserves the possessive tenderness. This is agricultural language repurposed for prophetic empathy—the beaten-down people are still 'mine.' **REAPING AND HARVESTING**

en: my-threshed-one | **es:** Mi-trillado | **fr:** [מדשתי] | **de:** [מדשתי] Isa 21:10

הַמְּדָתָא H4099 *N-proper-ms* (5×)

Hammedatha — father of Haman the Agagite, a Persian name possibly meaning 'given by the moon'

Hammedatha is the father of Haman, the chief antagonist in the book of Esther. The name appears exclusively in the patronymic formula 'Haman son of Hammedatha the Agagite' (Esth 3:1, 10; 8:5; 9:24), with one occurrence dropping the Agagite epithet (9:10). BDB connects it to Persian māh ('moon'), suggesting a theophoric meaning. All major translations (eng Hammedatha, spa Hamedata, fra Hammedatha, deu Hammedata) transliterate it with only minor phonetic variation.

(5×) A proper name identifying the father of Haman. All five occurrences appear in Esther within the fixed patronymic formula establishing Haman's lineage. The Persian etymology (possibly from māh, 'moon') connects the name to Iranian theophoric naming conventions. Translation uniformity across languages (eng Hammedatha, spa Hamedata, fra/deu variants) confirms its function as a stable personal identifier rather than a title or description. **PROPER NAMES (PERSONAL)**

en: Hammedatha | **es:** Hamedata | **fr:** Hammedatha | **de:** Hammedata Esth 3:1; Esth 3:10; Esth 8:5; Esth 9:10; Esth 9:24

מָה H4100 *Interrog* (749×)

What? how? why? how much?; interrogative and exclamatory pronoun for things, manner, degree, quantity, and cause

The interrogative pronoun mah is Hebrew's all-purpose question word for non-personal inquiries — the counterpart of mi ('who?') for persons. Far more than a simple 'what?', it flexes across semantic roles: asking about identity ('what is this?'), manner ('how shall we do it?'), degree ('how wonderful!'), quantity ('how many days?'), time ('how long?'), and cause ('why?'). Its exclamatory use in the Psalms ('how lovely are your dwelling places!', Ps 84:1) reveals a word equally at home in urgent questioning and awed praise. Multiple vocalization forms (mah, meh, ma) adapt to surrounding phonology without changing meaning.

1. what (interrogative pronoun) (654×) The core interrogative use: 'what?' — asking about the identity, nature, or content of something. At 654 occurrences this dominates overwhelmingly. Gen 4:10 ('what have you done?') and Gen 3:13 ('what is this you have done?') are paradigmatic. All target languages deploy their basic interrogative: Spanish 'qué,' French 'quoi,' German 'was.' The Aramaic cognate ma and Arabic ma confirm this as the pan-Semitic interrogative root for things. **INTERROGATIVE PRONOUNS**

en: what, what- | **es:** Qué, qué, qué- | **fr:** quoi, quoi- | **de:** was, was- Gen 2:19; Gen 3:13; Gen 4:10; Gen 12:18; Gen 15:2

2. in/by/with what (instrumental) (27×) Combined with beth to ask about instrument, means, or location: 'by what?', 'with what?', 'in what?' Gen 15:8 ('by what shall I know?') and Judg 16:5 ('with what might he be bound?') are classic examples. Spanish distinguishes 'con qué' (instrument) from 'en qué' (location), while French uses 'dans quoi' for both. The 27 occurrences cluster in narrative dialogue where characters seek practical information. **INTERROGATIVE PRONOUNS**

en: With-what, and-in-what, at-what | **es:** con-qué, en-lo-que, en-qué | **fr:** dans-quoi, dans-quoi?, et-dans-quoi | **de:** Hoehe, durch-Krieg, in-was Gen 15:8; Exod 22:27; Exod 33:16; Judg 6:15; Judg 16:5

3. how (manner) (25×) Adverbial use asking about manner: 'how?' — inquiring about the way something is done or the nature of a situation. Num 23:8 ('how shall I curse whom God has not cursed?') uses mah where English requires 'how.' Gen 28:17 ('how awesome is this place!') straddles manner and exclamation. Spanish 'cuán' and French 'comment' show how target languages sometimes split manner-mah from identity-mah into separate lexemes. **COMPARISON AND MANNER**

en: How, and-how, and-how- | **es:** Por-qué-, Qué, cuán- | **fr:** comment, et-quoi, quoi | **de:** Krieg, Krieg-, und-was Gen 28:17; Num 23:8; Num 24:5; 1Sam 10:27

4. how! (exclamatory degree) (18×) Exclamatory use expressing surprise, awe, or emphasis about degree: 'how great!', 'how precious!' Concentrated in Psalms and wisdom literature — Ps 84:1 ('how lovely!'), Ps 36:7 ('how precious your lovingkindness!'). Spanish 'Cuán' and French 'Que' preserve the exclamatory register. The 18 occurrences show mah functioning not as a question but as an intensifier, a shift attested in cognate languages and paralleled by English 'what a...!' **COMPARISON AND MANNER**

en: how, how- | **es:** Cuán, Cuán-, Qué | **fr:** Que, quoi, quoi? | **de:** Krieg, was Job 6:25; Ps 31:19; Ps 36:7; Ps 39:4; Ps 84:1

5. how many/much (quantity) (12×) Interrogative about quantity, number, or duration: 'how many?', 'how much?', 'how long?' Gen 47:8 (Pharaoh asking Jacob 'how many are the days of your years?') and Job 7:19 ('how long will you not look away from me?') typify this sense. Spanish 'cuántas' and German 'wie viele' use dedicated quantity interrogatives, revealing that Hebrew mah covers ground that many languages split between 'what' and 'how many.' **QUANTITY CORRELATIVES**

en: how-long, how-many, how-many-times | **es:** Cuántas-veces, cuánta, cuántas | **fr:** comme-quoi, comme-quoi?, comment-beaucoup | **de:** Krieg, wie-viel, wie-viele Gen 47:8; 2Sam 19:34; 1Kgs 22:16; 2Chr 18:15; Job 7:19

6. (6×) Residual or textually uncertain occurrences including ketiv/qere variants and indefinite uses ('anything,' 'whatever'). Job 13:13 ('let come upon me whatever may') and Prov 9:13 show mah shading toward the indefinite. Isa 3:15 ('what do you mean by crushing my people?') may carry rhetorical or accusatory force. The 6 occurrences sit at the boundary between genuine interrogation and rhetorical or indefinite function. **INTERROGATIVE PRONOUNS**

en: [ketiv:who], anything, what | **es:** [Qere], [ketiv], lo-que | **fr:** quoi | **de:** was 2Sam 18:22; 2Sam 18:23; Job 13:13; Prov 9:13; Isa 3:15

7. when (temporal) (5×) Temporal interrogative: 'when?', 'until when?', 'how long?' Ps 74:9 ('how long, O God?') and Ps 79:5 ('how long, LORD?') are lament formulae. Ps 89:46 extends the anguished temporal question. Spanish 'cuándo' and French 'quand' map cleanly, though Hebrew achieves this with plain mah or mah plus a temporal phrase. The 5 occurrences cluster in psalms of distress, making this a distinctly liturgical usage. **TEMPORAL CONJUNCTIONS**

en: long, when | **es:** cuándo, ¿qué? | **fr:** quand, quoi | **de:** Krieg, als Num 24:22; Ps 4:2; Ps 74:9; Ps 79:5; Ps 89:46

8. why (reason/cause) (2×) Causal interrogative: 'why?', 'for what reason?' Gen 25:32 ('why then do I need this birthright?') and Ps 10:13 ('why does the wicked renounce God?') use mah to probe motivation. Spanish 'por qué' and German 'wozu' show that most languages require a compound form (preposition + interrogative) where Hebrew uses mah alone or with lamed. Only 2 occurrences, suggesting Hebrew preferred lammah as the standard 'why' while bare mah carried this force only in specific constructions. **INTERROGATIVE PRONOUNS**

en: and-for-what, what-account | **es:** por-qué, y-para-qué | **fr:** et-pour-quoi, quoi | **de:** Krieg, und-wozu- Gen 25:32; Ps 10:13

מָה H4101 *Interrog* (13×)

Aramaic interrogative pronoun and particle: what? whatever; how! (manner/degree); why? (reason).

The Aramaic counterpart of Hebrew mah, serving as an all-purpose interrogative and indefinite pronoun in the biblical Aramaic portions of Daniel and Ezra. In its primary use it asks 'what?' — as in Daniel 2:22, 'He knows what is in the darkness,' where Arabic ma ('what') and Spanish que align perfectly. Combined with the preposition ke- it becomes an exclamatory 'how!' expressing wonder at God's great signs (Dan 4:3). With le- it forms 'why?' or 'for what reason?', as in Ezra 4:22's warning against negligence lest damage grow — a construction Spanish renders as por que and German as zu was.

1. what? (interrogative pronoun) (9×) The interrogative and indefinite pronoun 'what? / whatever': asking about identity, nature, or content, or functioning as an indefinite relative. Arabic ma and Spanish que/lo que converge on this core pronominal function. Covers standalone questions like 'what have you done?' (Dan 4:32) and relative uses like 'whatever you need' (Ezra 6:9) and 'He knows what is in the darkness' (Dan 2:22). The compound mah di ('that which') extends this into indefinite relative territory (Dan 2:28, 29,

45). **INTERROGATIVE PRONOUNS**
en: and-what, and-whatever, what | **es:** lo-que, qué, y-lo-que | **fr:** et-quoi, quoi? | **de:** und-was, was Ezra 6:9; Ezra 7:18; Dan 2:15; Dan 2:22; Dan 2:28

2. how? (interrogative adverb of manner) (2×) The adverbial 'how!' expressing manner or degree, formed with the prefix ke- (kemah). Spanish cuan ('how!') and German wie viel ('how much') capture the exclamatory force. Both occurrences appear in Nebuchadnezzar's doxology marveling at God's signs: 'How great are His signs! How mighty His wonders!' (Dan 4:3), where the particle intensifies rather than interrogates. **COMPARISON AND MANNER**
en: how | **es:** cuán | **fr:** comme-quoi? | **de:** wie-viel Dan 4:3

3. why? (interrogative adverb of reason) (2×) The causal interrogative 'why? / for what reason?', formed with the prefix le- (lemah). Spanish por que ('why') and German zu was ('to what end') reflect the causal function. Found in Ezra 4:22 warning officials not to be negligent — 'Why should damage grow?' — and in Ezra 7:23 reasoning about honoring God's house, where the question implies consequence rather than seeking information. **INTERROGATIVE PRONOUNS**
en: why | **es:** por-qué, ¿por-qué | **fr:** [למה] | **de:** zu-was Ezra 4:22; Ezra 7:23

מָהַהּ H4102 *V-Hitpael-Perf-1cp* (9×)
To delay, linger, tarry, hesitate — used of persons who pause or wait before acting (Hitpalpel only).
This verb appears only in its Hitpalpel (intensive reflexive) stem, conveying the sense of lingering, tarrying, or hesitating. The reduplication of the root intensifies the idea of delay. In Genesis 19:16, Lot 'lingered' as angels urged him to flee Sodom — a moment of fatal hesitation. Exodus 12:39 explains that Israel could not tarry in Egypt, connecting urgency to the unleavened bread. Habakkuk 2:3 promises that the prophetic vision will not delay, using the same verb for divine timing. Psalm 119:60 declares 'I did not delay to keep your commandments,' pairing the word with eager obedience.

Hitpael: to delay, linger, tarry (9×) To delay, linger, tarry, or hesitate — attested only in the Hitpalpel stem, where the reduplicated form intensifies the sense of drawn-out waiting. Spanish 'demorarse/deteneos' and French equivalents capture the range from involuntary lingering to deliberate waiting. Genesis 19:16 portrays Lot's dangerous hesitation before fleeing Sodom; Genesis 43:10 has Judah lamenting lost time; Exodus 12:39 explains Israel's hasty departure. The word spans voluntary delay (2 Sam 15:28, waiting at the fords), culpable procrastination (Judg 3:26, Ehud's escape during the servants' delay at Judg 19:8), and prophetic promise that God's vision will not tarry (Hab 2:3). **DELAY TARRY LINGER**
en: I-delayed, Linger, am-waiting | **es:** Deteneos, Y-se-demoraba, demorarse | **fr:** [התמהמהו], am-waiting, et-il-lingered | **de:** [התמהמהו], [יתמהמה], am-waiting Gen 19:16; Gen 43:10; Exod 12:39; Judg 3:26; Judg 19:8

מְהוּמָה H4103 *Art / N-fs* (12×)
Confusion, tumult, panic — a terrifying disorder, often divinely inflicted, that routs armies or disrupts communities
The noun מְהוּמָה (mehumah) denotes a sudden, disorienting panic or chaotic tumult, frequently attributed to divine intervention in battle. God promises to throw Israel's enemies into 'confusion' as a weapon of holy war (Deut 7:23; 28:20), and the pattern recurs throughout the narrative literature: the LORD sends panic among the Philistines at Mizpah (1 Sam 7:10) and at Jonathan's raid (1 Sam 14:20), among the Midianites before Gideon (Judg 7:22, implied), and among Sennacherib's forces (2 Chr 15:5-6). The prophets extend the image to eschatological scenarios where nations dissolve in mutual confusion (Zech 14:13; Ezek 22:5). Spanish 'confusión' and French 'confusion' both preserve the sense of divinely sent disarray.

confusion, tumult, panic (divine or military disorder) (12×) A sudden, terrifying confusion or panic — typically divinely sent — that throws armies into disarray or disrupts entire communities. Promised as a weapon of holy war against Israel's enemies (Deut 7:23; Exod 14:24; 23:27), it manifests in Philistine routs (1 Sam 5:9, 11; 7:10; 14:20), Zechariah's eschatological battle (Zech 14:13), and prophetic judgment on rebellious peoples (Isa 22:5; Ezek 22:5). Deuteronomy 28:20 lists it among covenant curses. The word always implies more than mere noise — it is a collapse of order and morale. Spanish 'confusión' and German 'Verwirrung' both convey the psychologically paralyzing quality. **TUMULT AND UPROAR**
en: and-trouble, confusion, panic-of | **es:** con-confusión, confusiones, confusión | **fr:** [מהומה], [מהומת], confusion | **de:** [המהומה], [ומהומה], [מהומה] Deut 7:23; Deut 28:20; 1Sam 5:9; 1Sam 5:11; 1Sam 14:20

מְהוּמָן H4104 *Prep-l / N-proper-ms* (1×)
Mehuman; a eunuch serving King Ahasuerus
One of seven eunuchs named in Esther 1:10, sent to bring Queen Vashti to the king's banquet. Mehuman is a Persian name, part of the exotic detail that gives Esther its courtly atmosphere. The LXX renders it as 'Aman,' confusing him with Haman, but the Hebrew is clear. He's a minor functionary whose name appears once, contributing to the tale's sense of grand Persian bureaucracy.

(1×) Esther 1:10 lists seven chamberlains by name, emphasizing the formality of Ahasuerus's command. Mehuman is first in the list, but otherwise undistinguished. The prepositional 'to Mehuman' (with six others) shows them as recipients of the royal order. This is narrative texture: specific names lending verisimilitude to the story's Persian setting. **PROPER NAMES (PERSONAL)**
en: to-Mehuman | **es:** a-Mehuman | **fr:** [למהומן] | **de:** [למהומן] Esth 1:10

מְהֵיטַבְאֵל H4105 *N-proper-ms* (3×)
Mehetabel (personal name: 'God benefits' or 'God does good')
A personal name meaning 'God benefits' or 'God does good,' borne by two biblical figures. The first was an Edomite princess, daughter of Matred and wife of King Hadar (Genesis 36:39, 1 Chronicles 1:50). The second was the grandfather of Shemaiah, a false prophet who tried to intimidate Nehemiah (Nehemiah 6:10). The name itself is a testament to faith in divine goodness, though ironically the second bearer's descendant opposed God's work of restoration.

(3×) This proper name appears in transliterated form across languages: 'Mehetabel, Mehetavel.' The Edomite princess represents the only woman mentioned in Edom's royal genealogy, suggesting significance in preserving this particular lineage. The mention in Nehemiah 6:10 serves to identify the ancestry of Shemaiah, whose false prophecy Nehemiah courageously resisted. Both occurrences preserve historical memory of individuals bearing this theophoric name. **PROPER NAMES (PERSONAL)**
en: Mehetabel, Mehetav'el | **es:** Mehetabel, Mehetavel | **fr:** Mehetabel, [מהיטבאל] | **de:** Mehetabel, [מהיטבאל] Gen 36:39; 1Chr 1:50; Neh 6:10

מָהִיר H4106 *Conj-w / Adj-msc* (4×)
quick, skillful, prompt
An adjective describing swiftness or skill in action, whether in physical ability, mental acuity, or moral decisiveness. It characterizes a scribe skilled in his craft (Psalm 45:2, Ezra 7:6), a diligent worker who excels in his trade (Proverbs 22:29), and a ruler who acts swiftly to establish justice (Isaiah 16:5). The term values both competence and alacrity, suggesting that true skill involves not just ability but timely execution.

(4×) Descriptive of someone who is quick, prompt, or skilled in their function—whether scribal work, craftsmanship, or governance. The multilingual glosses divide between emphasizing speed ('swift,' 'pronto') and skill ('skilled,' 'diestro'), reflecting the term's semantic range. The contexts suggest that promptness and proficiency are closely linked virtues in ancient Hebrew thought. **SPEED AND QUICKNESS**
en: and-swift-of, skilled | **es:** diestro, diligente, y-pronto-de | **fr:** [ומהר], [מהיר], de-rapide | **de:** [ומהר], [מהיר], skilled Ezra 7:6; Ps 45:1; Prov 22:29; Isa 16:5

מָהַל H4107 *V-Qal-QalPassPrtcpl-ms* (1×)

diluted, weakened (of wine mixed with water)

A difficult hapax in Isaiah 1:22, describing how 'your choice wine is diluted with water.' The verb means to weaken or adulterate, possibly related to circumcision vocabulary (NH) or to liquid contexts (Arabic oil, juice). Isaiah uses it in a metaphor for Israel's corruption: even their best vintage is watered down. The image is of value degraded, strength compromised, purity spoiled.

(1×) Isaiah 1:22 pairs silver becoming dross with wine being diluted—both images of precious things debased. The root is obscure (BDB notes the connection to circumcision and liquids), but the context demands something like 'mixed,' 'weakened,' 'adulterated.' Spanish 'mezclado' (mixed) and the rare attestation suggest this is a specialized term for cutting wine with water, reducing its potency and value. **MIXING WITH OIL**

en: diluted | **es:** mezclado | **fr:** [מהול] | **de:** [מהול] Isa 1:22

מַהֲלָךְ H4108 *N-mp* (1×)

access, free movement; places where one may walk

A late Hebrew word appearing in Zechariah 3:7, where God promises Joshua the high priest 'access' (literally, 'walkings' or 'goings') among the angels standing by. The term can mean 'journey' (as in Nehemiah and Jonah), but here it's about privilege—freedom to move in the heavenly court. The plural suggests repeated or continual access, not a one-time visit.

(1×) Zechariah 3:7's promise of 'access among these who stand here' grants Joshua priestly privilege to move freely in God's presence, like the angels. The plural 'walkings' (Spanish 'acceso,' French 'promenade') implies ongoing liberty, not restricted to festival times. This is late biblical Hebrew developing abstract senses from concrete 'journey' vocabulary—freedom of movement becoming a status marker. **CONDUCT AND WALKING**

en: access | **es:** acceso | **fr:** promenade | **de:** [מהלכים] Zech 3:7

מַהֲלָךְ H4109 *N-msc* (4×)

journey, walk, going

A late Hebrew term describing distance traveled or passage through space. It measures the breadth of temple architecture in Ezekiel's vision (Ezekiel 42:4), the duration of Nehemiah's anticipated journey from Babylon to Jerusalem (Nehemiah 2:6), and Nineveh's size as 'a three-day journey' (Jonah 3:3-4). In Zechariah 3:7, the plural form may denote 'free access' or 'ways of walking' through the heavenly court, shifting from spatial to social privilege.

(4×) The act or extent of a journey, used to measure distance, duration, or architectural space. The cross-linguistic glosses ('journey,' 'walk,' 'camino,' 'pasillo') capture both the traveling sense and the spatial dimension. Jonah's reference to a 'three-day journey' for Nineveh likely describes the city's diameter or the time needed to traverse it, while Zechariah's use suggests metaphorical access or privilege. **GEOGRAPHY AND SPACE**

en: a-journey-of, journey-your, walkway | **es:** camino-de, pasillo-de, tu-viaje | **fr:** [מהלך], [מהלכך] | **de:** [מהלך], [מהלכך], von-ging Neh 2:6; Ezek 42:4; Jonah 3:3; Jonah 3:4

מַהֲלָל H4110 *N-msc / 3ms* (1×)

praise (of someone); what is said in commendation

A rare noun appearing in Proverbs 27:21, which says 'a man is tested by the praise given him' (or 'by his own boasting'—the Hebrew is ambiguous). The metaphor compares testing metals in a crucible to testing character by how someone handles praise. Does acclaim reveal humility or arrogance? The possessive suffix 'his praise' could mean others' praise of him, or what he himself praises/boasts about.

(1×) Proverbs 27:21 uses metallurgical imagery: refining pots test silver and gold, but praise tests a person. The ambiguity (others' praise vs. self-praise) enriches the proverb—both readings make sense. Spanish 'su alabanza' and the domain (Communication) reflect the verbal nature of this test: what people say about you, or what you boast of, reveals your true quality under scrutiny. **PRAISE AND RENOWN**

en: his-praise | **es:** su-alabanza | **fr:** son-מהללו-lui | **de:** von-lobt Prov 27:21

מַהֲלַלְאֵל H4111 *N-proper-ms* (7×)

Mahalalel, a proper name meaning 'praise of God,' borne by a descendant of Seth and a man of Judah

A Hebrew proper masculine name meaning 'praise of God,' composed of the root halal ('to praise') and El ('God'). It refers primarily to the great-grandson of Seth in the antediluvian genealogy of Genesis 5:12-17, whose lifespan is recorded as 895 years. A second Mahalalel appears much later as a Judahite ancestor in Nehemiah 11:4. The name's theophoric construction places it alongside similar praise-names in the Hebrew Bible, expressing the conviction that God is worthy of acclaim.

Mahalalel (7×) The proper name Mahalalel ('praise of God'), identifying two biblical figures: (a) a fifth-generation descendant of Adam through Seth, whose birth, fathering of Jared, and death are recorded in the formulaic antediluvian genealogy (Gen 5:12-17; 1 Chr 1:2); and (b) a postexilic Judahite listed among Jerusalem's resettled inhabitants (Neh 11:4). Multilingual renderings are remarkably consistent (Spanish Mahalalel, French Mahalaleel), preserving the Hebrew phonology with minimal adaptation. **PROPER NAMES (PERSONAL)**

en: Mahalalel | **es:** Mahalalel | **fr:** Mahalaleel, Mahalalel | **de:** Mahalalel, Mahalalels, [מהללאל] Gen 5:12; Gen 5:13; Gen 5:15; Gen 5:16; Gen 5:17

מַהֲלֻמוֹת H4112 *Conj-w / N-fp* (2×)

blows, strokes (noun); physical beatings or strikes to the body

This plural noun denotes physical blows or strikes to the body. Both occurrences in Proverbs (18:6; 19:29) describe corporal punishment or violent beating. The word derives from a root meaning 'to strike' and appears in Phoenician with similar meaning. In Proverbs 18:6, a fool's lips bring blows upon himself; in 19:29, judgments and blows are prepared for scoffers. The term emphasizes the impact of repeated striking rather than a single blow.

(2×) Refers to repeated blows or beatings inflicted on the body, particularly in contexts of judicial punishment or the consequences of folly. Both Proverbs passages link these strikes to the deserved punishment of foolish or scoffing behavior. Spanish consistently uses 'golpes' (blows/strikes), while French and German preserve transliterations, reflecting the term's somewhat technical status for describing corporal punishment in wisdom literature. **PLAGUES AND WOUNDS**

en: and-blows, for-blows | **es:** a-golpes, y-golpes | **fr:** et-ומהלמות, à-למהלמות | **de:** [ומהלמות], [למהלמות] Prov 18:6; Prov 19:29

מַהֲמֹרָה H4113 *Prep-b / N-fp* (1×)

pits, watery depths; floods or abysses

Found only in Psalm 140:10 (in the MT's enumeration, v11), this plural noun refers to pits or floods into which the psalmist prays the wicked will fall. The root suggests flowing water or depths. Some propose emending to 'nets' (reading כמרות from a different root), but the MT's 'pits' or 'floods' fits the context of fiery coals and inescapable traps falling on the wicked.

(1×) Psalm 140:10 piles up images of retribution: burning coals, pits/floods, no rising again. The 'watery pits' or 'abysses' (French 'abîme') suggest inescapable depths. The textual uncertainty (some suggest 'nets') shows how rare this word is, but the context of physical traps and natural forces supports 'pits' or 'floods' as places of destruction from which there's no escape. **FLOOD SWEEP AWAY**

en: in-pits | **es:** en-fosos | **fr:** dans-abîme | **de:** in-pits Ps 140:10

מַהְפֵּכָה H4114 *Prep-k / N-fsc* (6×)

Overthrow, catastrophic destruction; used almost exclusively of divine judgment on Sodom and Gomorrah as a paradigmatic warning.

A feminine noun denoting total, catastrophic overthrow, nearly always evoked in comparison with the destruction of Sodom and Gomorrah. The construction 'like the overthrow of Sodom' became a fixed formula for the most extreme form of divine judgment (Deut 29:22; Isa 13:19; Jer 49:18; 50:40; Amos 4:11). In Isaiah 1:7, the phrase is applied to the devastation wrought by foreign invaders, showing the word's capacity to describe any annihilating reversal. The multilingual glosses – Spanish como destrucción de, French comme le renversement, English like overthrow of – all preserve the comparative construction, underscoring its formulaic character.

overthrow / destruction (catastrophic) (6×) A catastrophic, total overthrow or destruction, used as a verbal noun from the root הָפַךְ ('to overturn, to overthrow'). Almost invariably it appears in the construct state ('the overthrow of...') within a fixed comparative formula evoking Sodom and Gomorrah's annihilation: 'like the overthrow of Sodom' (Deut 29:22; Jer 49:18; Amos 4:11). When God is the subject, it governs an accusative ('God's overthrowing of Sodom,' Isa 13:19; Jer 50:40). Isaiah 1:7 extends the image to foreign invasion. The Spanish como destrucción and French comme le renversement consistently reflect the simile construction, confirming this is not just destruction but destruction-as-paradigm – the measuring rod against which all other divine judgments are scaled. **GEOGRAPHY AND SPACE**

en: like-overthrow-by, like-overthrow-of, like-overthrowing-of | **es:** como-destrucción-de, como-trastorno-de | **fr:** comme-le-renversement, comme-overthrow-de, renversement | **de:** [כמהפכת], wie-overthrow-von Deut 29:23; Isa 1:7; Isa 13:19; Jer 49:18; Jer 50:40

מַהְפֶּכֶת H4115 *Art / N-fs* (4×)

stocks or restraining device for punishment

An instrument of confinement that forced the captive into a bent or twisted posture, used to punish Jeremiah for his prophetic ministry. He was placed in 'the stocks that were in the upper Benjamin Gate of the house of the Lord' (Jeremiah 20:2-3), and the device is mentioned again in Jeremiah 29:26 as part of the apparatus for restraining mad prophets. The term also appears in Asa's persecution of Hanani the seer (2 Chronicles 16:10), suggesting it was a standard tool for silencing dissident voices.

(4×) A restraining device or stocks used for punishment, compelling the victim into an uncomfortable or distorted position. All occurrences involve the punishment of prophets or seers who spoke unwelcome truth to power. The multilingual glosses ('stocks,' 'cepo') consistently identify it as an instrument of confinement, though the exact mechanism remains uncertain—possibly similar to the device mentioned in Acts 16:24. **PRISON AND CONFINEMENT**

en: the-stocks | **es:** el-cepo | **fr:** [המהפכת], renversement | **de:** [המהפכת] 2Chr 16:10; Jer 20:2; Jer 20:3; Jer 29:26

מָהַר H4116a *V-Piel-Imperf-3mp* (63×)

To hurry, make haste (Piel); to be rash or impetuous (Nifal) — urgency of action versus rashness of character.

A Hebrew verb whose two stems carry different moral textures. In the Piel, it is the standard word for acting quickly and with urgency — Abraham hurries to prepare food for his heavenly visitors (Gen 18:6-7), Rebekah hastens to water camels (Gen 24:18), and David runs swiftly to the battle line (1 Sam 17:48). Spanish renders this with "apresurarse" (to hurry), French with "se hâter," and German with "eilen." The Nifal stem, appearing only four times, shifts the sense from purposeful speed to impetuous rashness — the "hasty of heart" who will learn discernment (Isa 32:4), the "rash counsel" that is overtaken (Job 5:13), and the impetuous Chaldeans (Hab 1:6). This stem warns where the Piel merely describes.

1. hurry, make haste (Piel) (59×) To act quickly, hurry, or make haste — the Piel active sense describing deliberate urgency in movement or action. Dominates with 59 occurrences across narrative and command contexts. Abraham hastens to Sarah's tent (Gen 18:6), Lot is urged to hurry out of Sodom (Gen 19:22), and Rebekah quickly lowers her jar (Gen 24:18). Spanish "apresurarse," French "se hâter," and German "eilen" all consistently point to purposeful speed without negative connotation. **HASTE AND URGENCY**

en: and-hastened, and-he-hurried, and-hurried | **es:** Y-se-apresuró, apresuraos, y-se-apresuraron | **fr:** et-elle-hurried, et-elle-se-hâta, et-hastened | **de:** eilt, und-eilte, und-er-beeilte-sich Gen 18:6; Gen 18:7; Gen 19:22; Gen 24:18

2. be rash, hasty (Nifal) (4×) To be rash, impetuous, or precipitate in character or judgment — the Nifal reflexive/passive sense describing a quality of hastiness rather than purposeful speed. Only four occurrences, each with negative or cautionary tone: rash counsel overtaken (Job 5:13), the hasty-hearted who will learn discernment (Isa 32:4), encouragement for the fearful-hearted (Isa 35:4), and the fierce Chaldeans described as impetuous (Hab 1:6). Spanish shifts to adjectival "apresurado" and "los apresurados," marking the characterological rather than volitional sense. **HASTE AND URGENCY**

en: and-the-hasty, is-hurried, of-the-rash | **es:** a-los-de-apresurado, es-apresurado, los-apresurados | **fr:** et-se-hâter, se-hâter | **de:** [והנמהר], [נמהרה], eilen Job 5:13; Isa 32:4; Isa 35:4; Hab 1:6

מָהַר H4116b *V-Qal-Perf-3cp* (1×)

acquired by paying bride-price; hastened after (textually uncertain)

A problematic verb in Psalm 16:4, usually translated 'they run after' or 'they hasten after' other gods. But BDB lists it under a root meaning 'acquire by paying a bride-price' (related to Arabic mahr). The text is disputed: does it mean 'obtained another god in exchange' or 'hastened after other gods'? The latter fits the context of idolatry better, though the former is etymologically defensible.

(1×) Psalm 16:4 condemns those who 'run after' (or 'acquire by bride-price') other gods, multiplying their sorrows. The root's connection to Arabic dowry payment suggests a transactional metaphor —trading YHWH for idols—but most versions follow the 'hasten' sense. The multilingual evidence splits between economic and kinetic metaphors, reflecting the Hebrew's own ambiguity in this difficult text. **BUYING AND ACQUIRING**

en: they-have-run-after | **es:** se-apresuraron | **fr:** de-être-troublé | **de:** sie-haben-laufen-nach Ps 16:4

מָהַר H4117 *V-Qal-InfAbs* (2×)

pay the bride-price (verb); acquire a wife by paying the customary marriage payment

This denominative verb means to pay the bride-price (mohar) to acquire a wife. The root occurs in Arabic with similar meaning (give a dowry, marry). In Exodus 22:16, if a man seduces an unbetrothed virgin, he must pay the bride-price to make her his wife—the infinitive absolute intensifies the obligation. The disputed Psalm 16:4 occurrence may mean 'obtain by paying a price,' though the text is uncertain. This verb captures the formal economic transaction that secured marriage rights in ancient Near Eastern culture.

(2×) Denotes the action of paying the customary bride-price (mohar) to a woman's family to establish marriage. Exodus 22:16 uses the emphatic infinitive absolute construction to stress the seducer's absolute obligation to pay. Spanish uses 'dote' (dowry) and 'pagar dote,' while English and German glosses preserve 'bride-price,' distinguishing this patriarchal marriage payment from the later European dowry custom where the bride's family pays. **BUYING AND ACQUIRING**

en: he-shall-pay-bride-price-for-her, paying-bride-price | **es:** dote, pagará-dote | **fr:** il—payer-bride-prix-pour-sa, paying-bride-prix | **de:** er-soll-bezahlen-bride-price-fuer-ihr, paying-bride-price Exod 22:16

מַהֵר H4118a *Conj-w / Adv* (1×)

hastening, swift; speedy (adjective)

An adjective describing swiftness, appearing in Zephaniah 1:14 to characterize 'the great day of the LORD' as 'near and hastening.' The day rushes toward its arrival like a runner at full speed. The

word is technically a Piel participle functioning as an adjective, capturing the active, urgent quality of approaching judgment. Time itself accelerates as the day of YHWH draws close.

(1×) Zephaniah 1:14 intensifies the nearness of the day of the LORD by calling it 'hastening'—not just coming, but speeding. The Spanish 'apresurado' (hurried, rushed) and French 'vite' (quick) capture the temporal urgency. This is eschatological rhetoric: the day doesn't dawdle; it races toward its target. The domain (Time) reflects the word's function as a temporal modifier, accelerating the prophetic clock. **SPEED AND QUICKNESS**

en: and-hastening | **es:** y-apresurado | **fr:** et-vite | **de:** [ומהר] Zeph 1:14

מַהֵר H4118b *Adv* (17×)

quickly, speedily — an adverb of haste, always modifying an immediately preceding verb

Maher (II) functions as an adverb meaning 'quickly' or 'speedily,' derived from the Piel infinitive absolute of mahar ('to hasten'). Its 17 occurrences always follow directly after the verb they modify, lending urgency to the action described. The word appears most densely in Deuteronomy, where it underscores both the swiftness of divine judgment — 'you shall surely perish quickly from the land' (Deut 4:26; 28:20) — and the pace of God's warfare on Israel's behalf: 'He will destroy them quickly before you' (Deut 9:3). The golden calf narrative uses it twice: 'they have turned aside quickly from the way I commanded them' (Deut 9:12, 16; cf. Exod 32:8), conveying the shocking speed of Israel's apostasy. In Judges 2:17, 23, it describes how quickly Israel abandoned the Lord after Joshua's generation died. Joshua 2:5 records Rahab's cover story about the spies: 'pursue them quickly.' Proverbs 25:8 warns against rushing too quickly into a legal dispute. The name Maher-shalal-hash-baz (Isa 8:1) builds on this same root. Spanish 'rapidamente,' French 'rapidement,' and German 'schnell' all render the straightforward adverbial sense.

quickly (17×) An adverb of speed or haste, syntactically bound to the verb it immediately follows. Concentrated in Deuteronomy to express the swiftness of divine judgment ('you shall perish quickly,' Deut 4:26; 28:20), divine aid in conquest ('He will destroy them quickly,' Deut 7:4, 22; 9:3), and the alarming rapidity of Israel's apostasy with the golden calf (Exod 32:8; Deut 9:12, 16). Also used for post-Joshua backsliding (Judg 2:17, 23) and practical urgency (Josh 2:5). Proverbs 25:8 applies it to the haste of litigation. Spanish 'rapidamente/pronto' and German 'schnell' confirm the single adverbial sense of speed or immediacy. **SPEED AND QUICKNESS**

en: quickly, speedily | **es:** Pronto, apresuradamente, pronto | **fr:** de-montagne, quickly, rapidement | **de:** quickly, schnell, speedily Exod 32:8; Deut 4:26; Deut 7:4; Deut 7:22; Deut 9:3

מֹהַר H4119 *N-ms* (3×)

bride-price, marriage payment given to bride's family

A noun denoting the purchase price or bride-price paid to the family of a bride. This was the customary payment a man gave to a woman's father to secure her as his wife in ancient Near Eastern culture. Exodus 22:16 refers to 'the bride-price of virgins' in legislation about seduction. Genesis 34:12 has Shechem offering to pay any amount of bride-price for Dinah. Saul demanded a dangerous bride-price from David for Michal (1 Samuel 18:25). The term reflects ancient marriage customs involving family-to-family economic transactions.

(3×) Multilingual evidence consistently identifies the marriage payment: Spanish 'dote, precio-de-novia' (dowry, bride-price), French 'bride-prix.' Exodus 22:17 establishes the legal standard of the virgins' bride-price. Genesis 34:12 shows Shechem willing to pay any amount after violating Dinah. Most notably, 1 Samuel 18:25 records Saul's deadly bride-price demand of 100 Philistine foreskins, attempting to arrange David's death while appearing to honor custom. **HONOR AND PRICE**

en: according-to-bride-price-of, bride-price, in-bride-price | **es:** conforme-a-dote-de, dote, en-precio-de-novia | **fr:** bride-prix, dans-bride-price, selon-le-prix-de-la-fiancée | **de:** Brautpreis, gemaess-zu-bride-price-von, in-bride-price Gen 34:12; Exod 22:17; 1Sam 18:25

מְהֵרָה H4120 *Adv* (20×)

Quickly, speedily, in haste — an adverb urging swift action or describing rapid occurrence

An adverbial noun from the root מהר ('to hasten') used throughout the Hebrew Bible to express urgency and speed. It often follows a verb to intensify the rapidity of action — Aaron must go quickly to make atonement and stop the plague (Num 16:46), the Gibeonites plead 'come up to us quickly and save us' (Josh 10:6), and Hushai warns David to cross the Jordan quickly lest he be swallowed up (2 Sam 17:16). In poetic texts it precedes the verb for emphasis: Isaiah pictures God summoning a distant nation that comes swiftly (Isa 5:26), and the psalmist prays 'be a rock of refuge to me; hasten to deliver me' (Ps 31:3).

quickly, speedily, swiftly (20×) The adverb מְהֵרָה (meherah), 'quickly, speedily, in haste,' expressing urgency or swiftness of action. Typically follows the verb in prose (Josh 8:19, the ambush rises quickly; 2 Sam 17:16, 21, David must flee quickly) and precedes it in poetry for heightened effect (Isa 5:26; Ps 31:3). Spanish renders variously as 'apresuradamente/pronto/prisa,' German sometimes leaves the Hebrew untransliterated. The late construction בְּמָהֳרָה ('in haste,' Eccl 4:12) and עַד־מְהֵרָה ('swiftly,' Ps 147:15) show prepositional expansion of the same core sense. **SPEED AND QUICKNESS**

en: quickly, speedily, swiftly | **es:** apresuradamente, prisa, pronto | **fr:** [מהרה], dans-rapidement, de-hâte | **de:** [במהרה], [מהרה], quickly Num 16:46; Deut 11:17; Josh 8:19; Josh 10:6; Josh 23:16

מַהֲרַי H4121 *N-proper-ms* (3×)

Maharai (personal name: possibly 'hasty' or 'impetuous')

A personal name belonging to one of David's mighty warriors. Maharai the Netophathite served as one of the elite fighters in David's army and later as a commander of 24,000 men during the tenth month of the year. He appears in both the list of David's heroes (2 Samuel 23:28, 1 Chronicles 11:30) and in the administrative divisions under David's reign (1 Chronicles 27:13). The name possibly derives from a root meaning 'to hasten.'

(3×) This proper name appears consistently transliterated as 'Maharai, Mahray' across translations. The warrior is identified as being from Netophah, a town near Bethlehem. His inclusion in the elite group of David's mighty men (2 Sam 23:28, 1 Chr 11:30) and later appointment as monthly division commander (1 Chr 27:13) testifies to his military prowess and leadership. He represents the loyal core of warriors who established David's kingdom. **PROPER NAMES (PERSONAL)**

en: Maharai, Mahrai | **es:** Maharai, Mahray | **fr:** Maharai, [מהרי] | **de:** Maharai, [מהרי] 2Sam 23:28; 1Chr 11:30; 1Chr 27:13

מַהֵר שָׁלָל חָשׁ בַּז H4122 *Prep / N-proper-ms* (2×)

Maher-Shalal-Hash-Baz (proper noun); symbolic name meaning 'swift is booty, speedy is prey'

This striking symbolic name appears in Isaiah 8:1 and 8:3 as the prophet's son, embodying a prophetic message about the imminent Assyrian invasion. The name literally means 'Hurrying to the plunder, rushing to the spoil,' predicting how quickly Damascus and Samaria would fall to Assyria. Isaiah was commanded to write it on a large tablet before witnesses, then gave it to his son born shortly after. This four-word Hebrew name is one of Scripture's longest personal names, functioning as a living prophetic sign.

(2×) The symbolic prophetic name given to Isaiah's son, meaning 'swift/hastening to plunder, quick/hurrying to spoil.' It predicted the rapid Assyrian conquest of Syria and Israel (fulfilled 732-722 BC). All language traditions transliterate this name rather than translate it (Maher-Shalal-Hash-Baz in English, Maher-Shalal-Jash-Baz in Spanish), preserving its function as a proper name while the biblical text itself explains its ominous meaning. **PROPER NAMES (PERSONAL)**

en: Maher-Shalal-Hash-Baz | **es:** Maher-Shalal-Jash-Baz | **fr:** [למהר שלל חש בז], [מהר שלל חש בן] | **de:** [למהר שלל חש בן], [מהר שלל חש בן] Isa 8:1; Isa 8:3

H4123 *N-fp* (1×)
illusions, mockeries; deceptive flattering words
A hapax in Isaiah 30:10, where rebellious Judah tells the seers, 'Prophesy to us illusions; see deceptions.' The people demand comforting lies instead of hard truth. The term comes from a root meaning 'to mock' or 'deceive,' suggesting flattering falsehoods. This is the prophetic critique of court religion: listeners prefer smooth illusions to the rough edges of genuine prophecy.

(1×) Isaiah 30:10 captures the demand for prophetic malpractice: 'speak illusions' parallel to 'see deceptions.' The people want entertainment, not truth. Spanish 'engaños' (deceptions) fits the context of deliberately false speech. The domain (True, False) identifies this as epistemological vocabulary—what is said vs. what is real—but with a moral edge: choosing pleasant lies over painful truth. **DECEIT AND TREACHERY**
en: illusions | **es:** engaños | **fr:** [מהתלות] | **de:** [מהתלות] Isa 30:10

מוֹאָב H4124 *Conj-w* (181×)
Moab — the nation, people, and territory east of the Dead Sea, descended from Lot
Moab names both a people and their homeland on the high plateau east of the Dead Sea. Genesis 19:37 traces the nation's origin to Lot's elder daughter, and the name carries an uncomfortable etymology the text does not shy from. Moab figures prominently in Israel's wilderness narrative — the plains of Moab are the staging ground for entry into Canaan (Num 22-36; Deut 1:5). The relationship oscillates between hostility (Balak's curse attempt, the Moabite wars) and kinship (Ruth the Moabitess). Spanish Moab, French Moab, and German Moab all transliterate without alteration, reflecting the name's universal recognition.

Moab (place/people) (181×) Proper noun designating the land east of the Dead Sea, its people (understood as descendants of Lot per Gen 19:37), and the kingdom ruled by figures such as Balak (Num 22:4) and Mesha. The term functions as person, nation, and territory depending on context. Jeremiah 48 alone accounts for over 30 occurrences in an extended oracle against Moab. The name passes unchanged into virtually all target languages. **PERSONAL NAMES**
en: Moab, of-Moab | **es:** Moab, Moav, de-Moab | **fr:** Moab, de-Moab | **de:** Moab, Moabs, von-Moab Gen 19:37; Gen 36:35; Exod 15:15; Num 21:11

מוֹאָבִי H4125 *Conj-w / N-proper-ms* (16×)
Moabite — a gentilic adjective/noun for a person from Moab, applied to both men and women.
The gentilic form derived from Moab, designating people of Moabite origin. It appears in both masculine and feminine forms, singular and plural, functioning as both adjective and substantive noun. The term carries particular weight in the story of Ruth, where 'Ruth the Moabitess' (Ruth 1:22; 2:2, 6, 21; 4:5, 10) is identified by this label no fewer than six times — a narrative strategy that keeps her foreign identity visible even as she is welcomed into Israel. Deuteronomy 23:4 excludes a 'Moabite' from the assembly of the LORD, creating a theological tension that the book of Ruth seems designed to explore. The plural appears for 'Moabite women' whom Solomon loved (1 Kgs 11:1) and whom Nehemiah opposed (Neh 13:23). Spanish and French consistently render 'moabita/Moabite.'

Moabite (gentilic adjective/noun) (16×) The gentilic adjective/noun identifying a person of Moabite descent, used in masculine, feminine, singular, and plural forms. Most prominently attached to Ruth — 'Ruth the Moabitess' appears six times (Ruth 1:22; 2:2, 6, 21; 4:5, 10), foregrounding her foreign identity within a narrative of inclusion. The term also marks the Deuteronomic exclusion of Moabites from the assembly (Deut 23:4; Neh 13:1), Solomon's Moabite wives (1 Kgs 11:1), and the ancestral giants known to the Moabites as Emim (Deut 2:11). Spanish 'moabita' and French 'Moabite' render it uniformly across genders. **PERSONAL NAMES**
en: Moabite, Moabite-women, and-Moabite | **es:** el-moabita, la-moabita, moabita | **fr:** Moabite, Moabite-femmes, [המאבי] | **de:** Moabite-Frauen, Moabiterin, [המואבי] Deut 2:11; Deut 2:29; Deut 23:3; Ruth 1:4; Ruth 1:22

מוֹבָא H4126 *Conj-w / N-mpc / 3ms* (1×)
entrances, places of coming in; ingress points
An ungrammatical form (designed for assonance with 'exits') appearing in Ezekiel 43:11, describing the temple's 'entrances' in parallel with 'exits.' The word is formed irregularly to match the sound of its opposite. Ezekiel's architectural vision includes precise details about where people enter and leave the sacred space. The plural suggests multiple gates or access points for the temple complex.

(1×) Ezekiel 43:11 uses 'entrances and exits' as a merism for all the temple's access design. The irregular form (noted by BDB as 'ungrammatical') shows the prophet prioritizing sound over strict grammar—the words need to balance. The multilingual consistency (Spanish 'entradas,' French 'entrée') treats this as straightforward architectural vocabulary despite the morphological oddity. **ENTERING AND GOING IN**
en: and-its-entrances | **es:** y-sus-entradas | **fr:** et-entrée | **de:** [ומובאיו] Ezek 43:11

מוּג H4127 *V-Qal-Imperf-3fs* (17×)
To melt, dissolve, or cause to melt; used of earth dissolving at God's touch and hearts melting in fear.
A vivid verb depicting dissolution — whether physical melting or the collapse of human courage. When God touches the earth, it melts (Amos 9:5); when his voice thunders, the land dissolves (Ps 46:6). The inhabitants of Canaan 'melted' before Israel (Exod 15:15, Josh 2:9), and warriors' hearts dissolve like wax. The Arabic cognate māja ('to surge, as the sea') hints at the underlying image of solid things becoming fluid. In its causative uses, God softens rain-soaked earth (Ps 65:10) or dissolves a person in suffering (Job 30:22).

1. melt, dissolve (intransitive) (14×) Intransitive melting or dissolving — the earth, hearts, or peoples lose their solid form or resolve. Encompasses the Qal intransitive, Niphal, and Hitpael stems. The Song of the Sea declares the peoples 'melted' (נָמֹגוּ, Exod 15:15), and Rahab confirms that Canaan's inhabitants lost heart (Josh 2:9, 24). Psalm 46:6 pictures cosmic dissolution at God's voice. Spanish 'derretir' and French 'fondre' both capture the physical-to-metaphorical range. The Arabic cognate māja (surging waves) suggests the boundary between solid and liquid dissolving entirely. **MELT DISSOLVE**
en: and-it-melts, are-dissolving, have-melted | **es:** Se-derriten, derretida, derretido | **fr:** [נמגו], [נמוג], avoir-fondit | **de:** [והתמגגו], [ותמוג], [למוג] Exod 15:15; Josh 2:9; Josh 2:24; 1Sam 14:16; Ps 46:6

2. cause to melt, soften (3×) Causative melting or softening — God as agent dissolving or liquefying something. In Ps 65:10 God softens the earth with showers (תְּמֹגְגֶנָּה), a gentle agricultural image. By contrast, Job 30:22 uses the verb for God dissolving Job himself in the storm of suffering. Isaiah 64:7 may preserve a similar causative sense of God melting his people, though the text is debated. The shift from intransitive to causative underscores divine sovereignty: what melts on its own before God can also be deliberately dissolved by him. **RELEASE AND MOVEMENT**
en: You-soften-it, and-You-dissolve-me, and-You-have-melted-us | **es:** la-ablandas, y-me-disuelves, y-nos-has-consumido | **fr:** [ותמוגנו], et-ותמגגני-moi, fondre | **de:** [ותמגגני], [ותמוגנו], schmolz Job 30:22; Ps 65:10; Isa 64:7

מוד H4128 *Conj-w / V-Piel-ConsecImperf-3ms* (1×)
measured, shook; caused to tremble (Polel form)
A disputed verb in Habakkuk 3:6. The consonants (וַיְמַדֵּד) could be from the root 'to measure' (מדד Polel) or 'to shake' (מוד). BDB lists it under a rare root meaning 'shake,' but many versions translate 'he measured the earth.' The theophany context—God striding forth, mountains trembling—supports either: He measured the earth with His steps, or He made it tremble. Both images convey sovereign power over creation.

(1×) Habakkuk 3:6 describes God's appearance: He stood and 'measured/shook' the earth. If from 'measure,' it's a metaphor of surveying as a sovereign; if from 'shake,' it's direct theophanic power causing earthquakes. The French 'secouer' (shake) and Spanish 'midió' (measured) show the split. Both roots yield sensible theology: God's gaze measures all, or His presence makes mountains quake. **MEASURE METE OUT**

en: and-measured | **es:** y-midió | **fr:** et-secouer | **de:** [וימדד] Hab 3:6

מוֹדַע H4129 *N-ms* (2×)

kinsman, relative (noun); a known acquaintance or family relation

This noun denotes a kinsman or relative. In Ruth 2:1, Boaz is described as a kinsman of Naomi's husband—a relationship crucial to the redemption plot. In Proverbs 7:4, the sage urges personifying wisdom by calling Understanding 'kinsman,' parallel to calling Wisdom 'sister.' This creates intimate familial bonds with divine wisdom. The Ketiv-Qere variation in Ruth suggests textual uncertainty between 'known one' and 'kinsman,' though both readings emphasize relationship and familiarity.

(2×) Refers to a kinsman or close relative, emphasizing both biological connection and familiarity. Ruth's use establishes Boaz's kinship claim crucial for levirate redemption, while Proverbs metaphorically urges treating wisdom as family. Spanish uses 'pariente' (relative) and 'conocida' (known one), German and French offer transliterations or 'parent/relative,' reflecting the term's focus on relationship rather than mere acquaintance. **NEIGHBOR AND FRIEND**

en: a-relative, and-kinsman | **es:** pariente, y-conocida | **fr:** et-מדע, un-parent | **de:** [(מודע)], [מדע] Ruth 2:1; Prov 7:4

מֹדַעַת H4130 *N-fsc / 1cp* (1×)

kinship, family connection; our relative

A noun meaning 'kindred' or 'kinship,' appearing with first plural suffix in Ruth 3:2: 'Is not Boaz our relative?' The question establishes legal ground for Ruth's claim on Boaz as kinsman-redeemer. The term emphasizes family connection, the blood tie that creates obligation. In Ruth's story, kinship isn't just genealogy; it's the social structure that rescues the vulnerable widow.

(1×) Ruth 3:2 has Naomi asking rhetorically, 'Isn't Boaz our relative?'—asserting the kinship claim that drives the plot. The word captures family connection that brings duty: Boaz must act because he's 'our kinsman.' Spanish 'pariente' and French 'parent' preserve the familial sense. This is legal vocabulary embedded in narrative, where kinship creates obligation to redeem land and lineage. **GENERATION AND LINEAGE**

en: our-relative | **es:** nuestro-pariente | **fr:** notre-parent | **de:** [מדעתנו] Ruth 3:2

מוֹט H4131 *V-Nifal-Imperf-3mp* (39×)

To totter, shake, slip, be moved; in Hifil, to cause to fall or topple

A verb of instability and unsteady motion, used overwhelmingly in the Psalms to express either vulnerability or unshakeable confidence. The world shall not be moved (1 Chr 16:30; Ps 93:1); the righteous shall never be shaken (Ps 15:5; 62:2). Yet the wicked totter and stagger, and their foot shall slip in due time (Deut 32:35). The French consistently renders all stems with 'chanceler' (to totter), while Spanish distinguishes 'resbalar' (to slip) from 'tambalearse' (to stagger), revealing the verb's two physical images: losing footing on slippery ground versus wobbling like an unsteady structure. In its causative Hifil stem, it means to bring someone down—to topple the enemy (Ps 140:10).

1. be shaken, be moved (21×) The Nifal passive sense: to be shaken, be moved, or be disturbed from a stable position. This is the voice of theological confidence—the earth shall not be moved (1 Chr 16:30), and the one who trusts in the LORD shall not be shaken (Ps 15:5; 16:8). The negative assertion 'I shall not be moved' (Ps 10:6; 62:2, 6) is almost a creedal formula in the Psalter. Spanish 'moverse' and French 'chanceler' both convey this passive displacement from stability. **SHAKING AND TOTTERING**

en: I-am-shaken, I-shall-be-moved, I-shall-be-shaken | **es:** resbale, se-mueva, se-mueve | **fr:** chanceler | **de:** [ימוט], wankte 1Chr 16:30; Job 41:23; Ps 10:6; Ps 13:4; Ps 15:5

2. totter, waver, stagger (10×) The Qal active and Hitpael reflexive sense: to totter, waver, or stagger like something losing its balance. Mountains totter when God arises (Ps 46:2, 6), the earth staggers under judgment (Isa 24:19-20), and those being led to slaughter stagger helplessly (Prov 24:11). Spanish 'tambalearse' (to reel) captures the visible, physical unsteadiness that distinguishes this from the quieter Nifal passive. Psalm 55:22 uses it of the righteous wavering under betrayal. **SHAKING AND TOTTERING**

en: and-those-staggering, and-when-totter, it-totters | **es:** que-cede, se-tambaleó, tambalear | **fr:** chanceler, de-chanceler, et-chanceler | **de:** [החמוטטה], [ומטים], [מוט] Ps 46:2; Ps 46:6; Ps 55:22; Ps 60:2; Prov 24:11

3. slip, lose footing (5×) A more specific Qal sense: to slip or lose one's footing, emphasizing sudden loss of traction rather than gradual wobbling. When your brother's hand slips (Lev 25:35), you must support him. Their foot shall slip in due time (Deut 32:35) pictures divine judgment as a treacherous path. The psalmist's steps have not slipped (Ps 17:5), and when his foot was slipping, God's mercy held him up (Ps 94:18). Spanish 'resbalar' (to slip) precisely isolates this image from the broader tottering. **SHAKING AND TOTTERING**

en: and-slips, have-slipped, slips | **es:** cuando-resbale, que-resbale, resbala | **fr:** chanceler, dans-chanceler, de-chanceler | **de:** slips, und-slips, wankte Lev 25:35; Deut 32:35; Ps 17:5; Ps 38:16; Ps 94:18

4. cause to fall, bring down (3×) The Hifil causative: to cause someone to fall, to bring down or topple. In Psalm 140:10, the psalmist prays that burning coals fall upon the wicked and that they be cast into pits from which they cannot rise. Psalm 55:3 similarly calls for God to bring down the oppressor. This inverts the typical passive/reflexive pattern: instead of asking 'do not let me be shaken,' the speaker asks God to shake and topple the enemy. **SHAKING AND TOTTERING**

en: (let-fall), [ketiv:let-fall], they-bring-down | **es:** Caigan, [Caigan], lanzan | **fr:** chanceler | **de:** wankte Ps 55:3; Ps 140:10

מוֹט H4132 *Prep-b* (6×)

A pole or bar for carrying; tottering or slipping (abstract); the bar of a yoke, figuratively of oppression

Used concretely of the poles or bars on which heavy objects were transported – most memorably the massive grape cluster carried back from Eshcol on a pole between two men (Num 13:23). In the Psalms it takes on an abstract sense of tottering or slipping, always negated to affirm God's steadfast protection: He will not let the righteous be shaken (Ps 55:23; 66:9; 121:3). In Nahum 1:13 the word narrows to the crossbar of a yoke, a vivid figure for foreign oppression that God promises to shatter.

1. pole, carrying bar (3×) A carrying-pole or bar, the kind slung between two bearers for transporting heavy loads. Numbers 13:23 pictures the Eshcol grape cluster borne on such a pole. Spanish 'pértiga/vara' and English 'carrying-frame' both capture the concrete equipment sense used in the wilderness tabernacle instructions (Num 4:10, 12). **RODS AND STAFFS**

en: on-the-pole, the-carrying-frame | **es:** en-la-vara, la-pértiga | **fr:** le-portant-frame, sur-le-pole | **de:** auf-der-pole, der-carrying-frame Num 4:10; Num 4:12; Num 13:23

2. tottering, slipping (abstract noun) (2×) The abstract noun of tottering, stumbling, or slipping – always used with a negation to express divine security. In Psalm 66:9 God 'has not given our feet to slipping,' and Psalm 121:3 promises He will not let your foot be moved. Spanish 'tambaleo' (staggering) and Hindi 'dagmagaane' (wavering) reflect the kinesthetic imagery of unsteady footing that the psalmists deny of those whom God protects. **SHAKING AND TOTTERING**

en: to-slip | **es:** al-tambaleo | **fr:** à-barre | **de:** zu-slip Ps 66:9; Ps 121:3

3. yoke (instrument of subjection) (1×) The crossbar of a yoke, used figuratively for political or imperial subjection. Nahum 1:13 declares God will break 'his yoke-bar from upon you,' promising liberation from Assyrian domination. The multilingual evidence converges: Spanish 'yugo suyo,' Hindi 'uska juua,' and English 'his yoke' all render the metaphor of bondage being snapped. GEOGRAPHY AND SPACE

en: his-yoke | **es:** yugo-suyo | **fr:** verrou | **de:** [מטהו] Nah 1:13

מוֹטָה H4133 *Conj-w / N-fpc* (12×)

A yoke bar, wooden crosspiece symbolizing oppression; a carrying pole for sacred objects

The noun מוֹטָה refers to the bar or crossbeam of a yoke — the wooden piece laid across the neck of draft animals and, by powerful biblical metaphor, across the necks of oppressed peoples. Jeremiah physically wore yoke bars and bonds as a prophetic sign-act (Jer 27:2), and Hananiah broke them to symbolize deliverance (Jer 28:10, 12–13). Isaiah calls for loosing the bonds of the yoke and breaking every bar of oppression (Isa 58:6, 9). A single occurrence in 1 Chronicles 15:15 uses the word for the carrying poles threaded through the Ark of the Covenant — a different physical object but the same basic shape: a wooden bar borne on the shoulders.

1. yoke bar (11×) A yoke bar — the wooden crossbeam that forms part of a yoke — used literally of animal yokes and figuratively of political and social oppression. Jeremiah's sign-act dominates: he fashioned yoke bars and bonds (Jer 27:2), Hananiah broke the wooden bar (Jer 28:10, 12), and God replaced it with an iron bar (Jer 28:13). Leviticus 26:13 recalls how God broke the bars of Egypt's yoke, and Ezekiel 34:27 promises the same liberation. Isaiah 58:6 pairs 'bands of the yoke bar' (aguddot motah) with oppression. Spanish 'yugos de' and German 'Joch' consistently point to yoke imagery. Ezekiel 30:18 uses the plural figuratively of Egypt's proud power being broken. GEOGRAPHY AND SPACE

en: Bars-of, and-yoke-bars, bars-of | **es:** Yugos-de, barras-de, el-yugo | **fr:** bars-de, et-joug, joug | **de:** Joch, Staemme, bars-von Lev 26:13; Isa 58:6; Isa 58:9; Jer 27:2

2. carrying pole (1×) A carrying pole or staff used for transporting sacred furnishings, specifically the poles inserted through rings on the Ark of the Covenant. The single occurrence at 1 Chronicles 15:15 describes the Levites carrying the Ark of God 'with the poles (bamotot) upon their shoulders, as Moses had commanded.' Spanish 'con los varales' ('with the carrying-poles') confirms the distinct sense. While sharing the basic form of a long wooden bar, this use differs entirely in function — not subjugation but sacred transport — and in context, appearing only in Chronicler's liturgical narrative. RODS AND STAFFS

en: with-the-poles | **es:** con-los-varales | **fr:** [במטות] | **de:** [במטות] 1Chr 15:15

מוּךְ H4134 *V-Qal-Prtcpl-ms* (5×)

to become poor, grow impoverished; to sink low in economic status, used of Israelites in need of redemption

This verb describes the process of becoming impoverished, used exclusively in legal contexts addressing the social safety net for Israelites. Leviticus 25 employs it four times to introduce laws of kinsman-redemption (v. 25), charitable loans (v. 35), indentured service (v. 39), and sale to a resident alien (v. 47). Leviticus 27:8 applies it to a person too poor to pay a vow assessment. The multilingual evidence (spa empobrece, deu wird arm, fra becomes pauvre) consistently renders the progressive, resultative sense of 'becoming poor' rather than a static state.

(5×) To become economically reduced, to grow poor — describing the downward process of impoverishment among covenant members. Concentrated entirely in Levitical legislation (25:25, 35, 39, 47; 27:8), the verb triggers specific communal obligations: land redemption, interest-free lending, limits on servitude, and adjusted vow pricing. The Aramaic cognate מוך ('to sink down') and Syriac parallel reinforce the image of sinking or being brought low. Translations uniformly express the inchoative aspect: spa empobrece, deu wird arm. POVERTY AND WEAKNESS

en: and-becomes-poor, becomes-poor, poor | **es:** empobrece, pobre, y-empobrece | **fr:** becomes-pauvre, et-becomes-pauvre, pauvre | **de:** arm, und-wird-arm, wird-arm Lev 25:25; Lev 25:35; Lev 25:39; Lev 25:47; Lev 27:8

מוּל H4135a *Conj-w / V-Qal-ConjPerf-2ms* (34×)

To circumcise; by extension, to cut off or destroy, and (rarely) to wither or fade.

At its heart a covenant verb: the physical act of circumcision that marked Abraham's descendants as God's own people. Genesis 17 uses it repeatedly in both active and passive forms as the sign of the eternal covenant. Yet the same root carries a powerful metaphorical charge — 'circumcise the foreskin of your heart' (Deut 10:16) — where the cutting becomes spiritual renewal. Spanish consistently renders it 'circuncidar,' while German uses 'beschneiden' (to cut around). In three consecutive verses of Psalm 118:10-12, a militant sense emerges: 'I cut them off!' And in one isolated use (Ps 90:6), the root appears to mean 'wither,' perhaps linking the idea of cutting to the fading of grass.

1. be circumcised (Nifal/passive) (20×) The Nifal or passive sense: being circumcised, undergoing circumcision, or being in the state of having been circumcised. Genesis 17:10-14 establishes the covenantal requirement that every male 'be circumcised.' French uses reflexive constructions ('être circoncis'), mirroring the Nifal's middle-passive voice. This sense covers both the physical rite and the resulting state that marks covenant membership. CIRCUMCISION RITE

en: and-they-were-circumcised, circumcise-yourselves, circumcised | **es:** Circuncidaos, al-circuncidarse, circuncidado | **fr:** –être-circoncit, [המלו], [מול] | **de:** [המלו], [מול], als-er-beschnitten-wurde Gen 17:10; Gen 17:12; Gen 17:13; Gen 17:14

2. circumcise (Qal active) (10×) The Qal active sense: performing the act of circumcision upon someone. Abraham circumcised his household (Gen 17:23), and subsequently his son Isaac on the eighth day (Gen 21:4). Deuteronomy 10:16 and 30:6 extend this into metaphor — circumcising the heart — where the physical cutting becomes a figure for removing spiritual obstinacy. Spanish 'circuncidar' and German 'beschneiden' both preserve the 'cutting around' etymology. CIRCUMCISION RITE

en: and-circumcised, and-circumcises, and-he-circumcised | **es:** Y-circuncidaréis, Y-circuncidó, circuncidó | **fr:** circoncit, et-circoncit, et-circumcises | **de:** beschnitt, sie-beschnitt, und-beschnitt Gen 17:23; Gen 21:4; Exod 12:44; Deut 10:16; Deut 30:6

3. cut off, destroy (Hifil) (3×) A Hifil causative sense meaning to cut off or destroy enemies, attested only in Psalm 118:10-12 where the psalmist declares three times: 'In the name of the LORD I cut them off!' The triple repetition with escalating imagery (nations, surrounding nations, swarming like bees) gives this usage rhetorical force far removed from the covenantal ceremony. CIRCUMCISION RITE

en: I-cut-them-off | **es:** las-destruiré | **fr:** circoncire | **de:** ich-abgeschnitten-ihnen-weg Ps 118:10; Ps 118:11; Ps 118:12

4. wither, fade (Piel) (1×) A rare sense meaning to wither or fade, found only in Psalm 90:6 where grass flourishes in the morning and by evening 'withers and dries up.' Some lexicographers assign this to a separate root (malal III), but the textual tradition preserves it under mul. The connection may lie in the shared idea of cutting — as vegetation is cut down, it withers. WITHERING AND FADING

en: it-withers | **es:** se-marchita | **fr:** circoncire | **de:** es-welkt Ps 90:6

מָלַל H4135b *V-Hitpael-Imperf-3mp* (2×)

circumcise, cut off (verb); perform ritual circumcision or be severed

This verb is an alternate form of the common Hebrew root for circumcision (מול). BDB assigns it to a separate root (מָלַל), though functionally identical. Joshua 5:2 uses the imperative 'circumcise' when God commands Joshua to circumcise the wilderness generation. Psalm 58:7 employs the Hithpolel form 'let them be cut off,' describing the wicked dissolving away. The connection between ritual

circumcision and metaphorical cutting-off reflects the verb's core sense of severing or removal.

(2×) Denotes the action of circumcision (Josh 5:2) or being cut off/severed (Ps 58:7). The Joshua context is literal ritual circumcision of males, while the Psalm usage is metaphorical judgment (wicked being cut off like water flowing away). Spanish uses 'circuncidar' for the literal and 'sean cortadas' (be cut) for the metaphorical, German similarly distinguishes, showing how languages track the semantic shift from ritual to judgment. **CIRCUMCISION RITE**

en: circumcise, they-are-cut-off | **es:** circuncida, sean-cortadas | **fr:** circoncire, couper | **de:** beschneiden, sie-sind-abgeschnitten-weg Josh 5:2; Ps 58:7

מוּל H4136 *Prep-l* (36×)

Front, opposite, in front of — a substantive and preposition indicating spatial position directly facing something

Functions primarily as a preposition meaning 'opposite' or 'in front of,' derived from a root suggesting the front or face of something. It appears frequently in architectural and geographical descriptions: the placement of tabernacle clasps 'opposite' one another (Exod 26:9), the positioning of priestly garment attachments 'in front of' the ephod (Exod 28:25, 27), and geographical directions like 'opposite Beth-peor' (Deut 3:29; 34:6). Spanish 'frente a/de' and French 'en face de/devant' capture its spatial precision. One unique occurrence in Nehemiah 12:38 uses a variant form (môʾel) to indicate 'the opposite direction,' possibly a textual corruption of 'to the left.'

1. opposite, facing, in front of (35×) Spatial preposition meaning 'opposite,' 'facing,' or 'in front of' — the dominant usage across 35 occurrences. Employed in cultic instructions for the tabernacle (Exod 26:9; 28:25, 27, 37), geographical orientation (Deut 1:1; 3:29 'opposite Beth-peor'), and architectural descriptions (1 Kgs 7:5). French 'en face de' and German 'Vorderseite von' reflect the directional precision, while Spanish 'frente a' captures the facing relationship. Often appears with prefixed prepositions: mimmûl ('from opposite'), lĕmûl ('toward the front of'). **GEOGRAPHY AND SPACE**

en: from-opposite-of, front-of, in-front-of | **es:** frente-a, frente-de | **fr:** dans-front-de, de-en-face-de, devant-de | **de:** Vorderseite-von, der-Vorderseite-von, front-von Exod 18:19; Exod 26:9; Exod 28:25; Exod 28:27; Exod 28:37

2. on the opposite side, across (1×) Directional use indicating 'on the opposite side' or 'across,' occurring in Nehemiah 12:38 in the variant form môʾel (לְמוֹאֵל). This may describe the second thanksgiving procession going in the contrary direction along the wall. BDB suggests the reading may be corrupt for liśmôʾl ('to the left'), and the multilingual evidence reflects this uncertainty — French and German leave the Hebrew in brackets rather than attempting translation. **LEFT SIDE**

en: opposite | **es:** al-frente | **fr:** [למואל] | **de:** [למואל] Neh 12:38

מוֹלָדָה H4137 *Conj-w / N-proper-fs* (4×)

Moladah, town in Simeon's territory

A settlement assigned to the tribe of Simeon (Joshua 19:2, 1 Chronicles 4:28), later reinhabited after the Babylonian exile (Nehemiah 11:26). Ancient geographers identified it with Tel Milh, located approximately four hours east of Beersheba in the Negev. The site appears to have maintained its name and identity across centuries, from the initial conquest through the restoration period, making it one of the more stable points in Simeon's otherwise fluid territorial holdings.

(4×) A proper name for a town in Simeon's allotment in the southern territory. The multilingual evidence preserves the name with minimal variation (Moladah, Molada, Moladá), consistent with its function as a geographical identifier. Its appearance in both early territorial lists and post-exilic settlement records suggests continuity of identification, if not necessarily continuous occupation. **PERSONAL NAMES**

en: and-Moladah, and-in-Moladah | **es:** y-Molada, y-Moladá, y-en-Molada | **fr:** [ובמולדה], [ומולדה], et-Moladah | **de:** [ובמולדה], [ומולדה], und-Moladah Josh 15:26; Josh 19:2; 1Chr 4:28; Neh 11:26

מוֹלֶדֶת H4138 *Conj-w* (22×)

Kindred, birthplace, native land; relatives, family; offspring, progeny; the event or circumstances of birth.

A feminine noun built from the root yalad (to bear, give birth), moledet encompasses everything connected to one's origin—the land where one was born, the family into which one was born, and the children one has borne. When God tells Abram to leave his 'moledet' (Gen 12:1), the word resonates with homeland, kinfolk, and identity all at once. Ezekiel employs the plural for Jerusalem's shameful 'birth circumstances' (Ezek 16:3-4), while Leviticus uses it for female offspring 'born of' a father or mother (Lev 18:9, 11). The word beautifully ties land, lineage, and life together.

1. birthplace, native land (10×) The place or land of one's birth, one's homeland or native country. This is the most frequent sense, appearing ten times. God summons Abram away from his 'birthplace' (Gen 12:1), and Naomi's homeland is Ruth's destination (Ruth 2:11). The construct 'eretz moledet' (land of kindred/birth) appears in Gen 11:28; 24:7; and Jer 46:16. Spanish 'nacimiento' and German 'Verwandtschaft' each capture a different facet—the event of birth versus the network of belonging—showing how this word bridges geography and genealogy. **GEOGRAPHY AND SPACE**

en: and-from-your-birthplace, and-to-your-kindred, birth-his | **es:** nacimiento-de-ellos, nacimiento-de-él, nacimiento-suyo | **fr:** [מולדתו], [מולדתם], [מולדתנו] | **de:** [מולדתה], [מולדתו], [מולדתך] Gen 11:28; Gen 12:1; Gen 31:3; Gen 32:9; Ruth 2:11

2. kindred, relatives, family (6×) One's kinfolk, relatives, or extended family group—the people to whom one belongs by birth. When Abraham's servant is asked about family (Gen 43:7) or when God directs Jacob to return to his 'kindred' (Gen 31:3, 13), moledet denotes the web of human relationships defined by shared descent. Esther conceals her 'moledet' (Est 2:10, 20)—her people and family identity. Spanish 'parentela' and German 'Verwandtschaft' render this relational dimension well, emphasizing the communal bond over the geographical origin. **GENERATION AND LINEAGE**

en: and-about-our-kindred, my-birth, my-birthplace | **es:** mi-parentela, mi-parentela?, parentela-tuya | **fr:** et-au-sujet-de-notre-kindred, mon-birthplace, mon-kindred | **de:** [מולדתי], deiner-Verwandtschaft, mein-birthplace Gen 24:4; Gen 24:7; Gen 31:13; Gen 43:7; Num 10:30

3. offspring, those born (4×) Offspring, children, or those born from someone—progeny in the concrete sense. Jacob tells Joseph that sons born after Ephraim and Manasseh shall be Joseph's own 'moledet' (Gen 48:6). The Holiness Code uses it for a daughter 'born of' one's father or mother (Lev 18:9, 11), distinguishing full and half-siblings. Spanish 'descendencia' captures this generative meaning. The shift from 'place of birth' to 'those whom one has birthed' is a natural metonymic extension within the yalad root family. **GEOGRAPHY AND SPACE**

en: and-offspring-your, born-of | **es:** Y-tu-descendencia, nacida-de | **fr:** et-postérité-ton, né-de | **de:** born-von, und-deine-Nachkommen Gen 48:6; Lev 18:9; Lev 18:11

4. birth, nativity (2×) The event or circumstances of birth itself, one's nativity or origin as an abstract concept. This rare sense appears in Ezekiel's allegory of Jerusalem's origins: 'your births and your nativity are from the land of the Canaanite' (Ezek 16:3-4), where the plural 'moldetayik' vividly evokes the sordid conditions of the city's founding. The passage personifies Jerusalem as an abandoned newborn, making 'birth' both literal and figurative. No single target-language gloss captures this—translations typically resort to paraphrase, underscoring its unique rhetorical force. **BIRTH BEING BORN**

en: and-birth-your | **es:** Y-nacimiento-de-ti, y-nacimiento-de-ti | **fr:** [ומולדותיך], [ומלדתיך] | **de:** [ומולדותיך], [ומלדתיך] Ezek 16:3; Ezek 16:4

מוּלָה H4139 *Prep-l* (1×)

circumcision; the rite of removing the foreskin

A rare plural form appearing in Exodus 4:26, where Zipporah says 'a bridegroom of blood because of the circumcision' after circumcising her son. The phrase is cryptic—does she mean 'on account of circumcisions' (plural) or 'concerning the circumcision' (event)? The plural may be intensive or refer to multiple people's circumcision.

Regardless, the term identifies the ritual act that averts God's deadly threat against Moses.

(1×) Exodus 4:26's 'bridegroom of blood concerning circumcision' is famously obscure. Zipporah's emergency circumcision of her son saves Moses' life, and this phrase marks the moment. The prepositional 'for the circumcision' (Spanish 'por la circuncisión') identifies the ritual as the cause of resolution. The domain (Religious Activities) is clear—this is covenant-marking ritual—even if the exact syntax remains debated. **CIRCUMCISION RITE**

en: for-the-circumcision | **es:** por-la-circuncisión | **fr:** pour-le-circoncision | **de:** fuer-der-circumcision Exod 4:26

מוֹלִיד H4140 *N-proper-ms* (1×)

Molid; a descendant of Judah

A personal name appearing in 1 Chronicles 2:29, identifying one of the sons of Abishur in Judah's genealogy. The name may derive from a root meaning 'to beget' (ילד), making it a theophoric or descriptive name. Beyond this single genealogical notice, nothing is known about Molid. He's part of the dense network of Judahite lineages Chronicles preserves.

(1×) 1 Chronicles 2:29 simply lists Molid as Abishur's son—no deeds, no character, just a name in the tribal record. The uniform transliteration across languages (English, Spanish preserve 'Molid') indicates this is a pure proper name with no recoverable meaning or play. He exists in Scripture solely as a genealogical link in Judah's family tree. **PROPER NAMES (PERSONAL)**

en: Molid | **es:** Molid | **fr:** [מוליד] | **de:** [מוליד] 1Chr 2:29

מוֹסָב H4141 *N-msc* (1×)

surrounding, encompassing; structural circuit (obscure architectural term)

An obscure architectural term in Ezekiel 41:7, describing something about the temple's 'surrounding' or 'circuit.' The text is notoriously difficult—BDB admits the meaning is 'wholly obscure.' Proposals include 'winding structure,' 'enlargement,' or a scribal error. The word seems to describe how the side chambers expand as they rise, but the details escape us. This is one of Ezekiel's many technical terms lost to time.

(1×) Ezekiel 41:7's architectural vision includes this hapax in a description of the temple's side chambers. The root suggests 'turning' or 'surrounding,' perhaps a spiral or circuit. The domain (Spatial Positions) and translations ('surrounding,' 'rodeo') attempt to locate something circular or encircling, but the ancient building technique remains unclear. Some delete the word as dittography; others emend. The temple Ezekiel saw defies our reconstruction. **AROUND AND SURROUNDING**

en: surrounding-of- | **es:** rodeo-de | **fr:** détour | **de:** [מוסב] Ezek 41:7

סָבַב H4142 *V-Hofal-Prtcpl-fpc* (4×)

surrounded, encircled, set (as gems)

A passive verbal form describing items that are encircled, surrounded, or set in place. Most frequently it appears in descriptions of the high priest's breastplate, where precious stones were 'surrounded' or 'enclosed' in gold settings (Exodus 28:11, 39:6, 39:13). Ezekiel uses it architecturally to describe turning or pivoting doors in the temple vision (Ezekiel 41:24). The imagery suggests careful positioning within a framework, whether for gemstones in liturgical garments or doors in sacred architecture.

(4×) Describing objects that are surrounded, enclosed in settings, or positioned within a framework. The priestly contexts emphasize gems mounted in gold ('engastadas,' 'enclosed settings'), while Ezekiel's architectural use suggests pivoting or turning elements. The multilingual evidence shows some variation ('surrounded,' 'turning,' 'giratorias'), reflecting the term's application to both static enclosure and rotational movement. **RELEASE AND MOVEMENT**

en: surrounded, turning | **es:** engastadas, giratorias, rodeadas-de | **fr:** changement, entoura | **de:** [מוסבות], umgab Exod 28:11; Exod 39:6; Exod 39:13; Ezek 41:24

מוֹסָד H4143 *N-msc* (3×)

foundation, foundation-laying, establishing of a structure

A noun denoting foundation or the act of laying a foundation. In Chronicles it marks the significant day when Solomon's temple foundation was laid (2 Chronicles 8:16). Isaiah uses it for the precious cornerstone foundation that God lays in Zion (28:16). Ezekiel mentions foundations in his vision of the restored temple (41:8). The term emphasizes the fundamental starting point of construction and, metaphorically, the secure basis of God's purposes.

(3×) Multilingual glosses uniformly identify 'foundation, fundamento' across languages. Second Chronicles 8:16 marks the temple's foundation-laying as a critical milestone in Solomon's building project, from foundation to completion. Isaiah 28:16 uses foundation imagery for God's messianic promise of a tested, precious cornerstone in Zion. Ezekiel 41:8 describes foundations in the visionary temple. Each occurrence emphasizes beginnings and secure establishment. **GEOGRAPHY AND SPACE**

en: a-foundation, foundations-of, the-foundation-of | **es:** fundamento, fundamento-de, fundamentos-de | **fr:** [מוסד], fondement | **de:** [מוסד], [מוסדות] 2Chr 8:16; Isa 28:16; Ezek 41:8

מוֹסָד H4144 *N-mpc* (2×)

foundation, base (noun); the foundational supports of structures or the earth

This noun denotes foundations or base structures. It appears frequently in poetic imagery describing the foundations of the earth (Ps 82:5; Prov 8:29; Mic 6:2; Isa 24:18; 40:21; Jer 31:37), the world (Ps 18:15), and mountains (Deut 32:22; Ps 18:7). Isaiah 58:12 uses it for 'ancient foundations' of ruined buildings awaiting restoration. Jeremiah 51:26 refers to foundation stones. The term emphasizes stability, antiquity, and the deep-set bases that support visible structures—whether cosmic, geographic, or architectural.

(2×) Refers to foundational structures, particularly of the earth, world, or mountains in poetic cosmology. Passages describe these foundations shaking at divine judgment or being unmovable demonstrations of God's creative power. Isaiah 58:12 applies it to ancient ruined building foundations awaiting restoration. Spanish uses 'cimientos' and 'fundamentos' (both meaning foundations/bases), German 'Grundfesten,' emphasizing the bedrock support underlying visible reality. **GEOGRAPHY AND SPACE**

en: the-foundations-of | **es:** cimientos-de, fundamentos-de | **fr:** de-fondement, מוסדי | **de:** [מוסדי], der-Grundfesten-von Ps 82:5; Prov 8:29

מוּסָדָה H4145 *N-fs* (1×)

foundation, appointment; rod of appointment (punishment)

A rare noun appearing in Isaiah 30:32 in the phrase 'rod of appointment' or 'appointed rod'—the staff with which God beats Assyria. The term derives from the root 'to found' or 'appoint,' suggesting a rod destined for judgment. Every blow of this divinely appointed rod is accompanied by tambourines and harps, turning punishment into liturgy. This is judgment as choreographed ritual.

(1×) Isaiah 30:32's 'rod of appointment' strikes Assyria with predetermined blows—each stroke appointed by God. The root's double sense (foundation/appointment) creates ambiguity: is this a foundational rod, or a rod appointed for its task? Spanish 'castigo' (punishment) interprets functionally. The domain (Moral and Ethical Qualities) suggests this is about divine justice executed with ritual precision—predetermined, deserved punishment. **LOCUSTS AND SWARMS**

en: of-foundation | **es:** castigo | **fr:** [מוסדה] | **de:** [מוסדה] Isa 30:32

מוֹסָד H4146 *N-fpc* (11×)

Foundation, base — the structural underpinning of a building or, poetically, the deep foundations of the earth itself

The noun מוֹסָד (mosad) refers to a foundation or structural base, used both architecturally and in cosmic-poetic imagery. In David's psalm the foundations of heaven and earth shake when the LORD descends (2 Sam 22:8, 16; Ps 18:7, 15), and Moses' Song warns that God's fire burns to the foundations of the mountains (Deut 32:22). Isaiah asks who laid the earth's foundation from the beginning (Isa 40:21) and calls the rebuilder of Jerusalem 'the repairer of the foundation' (Isa 58:12). Jeremiah 31:37 and Micah 6:2 invoke the earth's foundations as enduring witnesses. Spanish 'fundamento' and French 'fondement' capture both registers.

foundation (structural base) (11×) The cosmic or geological foundations of the earth and mountains, depicted as the deepest structural layer of creation that God alone established and that trembles at his theophanic presence. The foundations of heaven shake (2 Sam 22:8), the foundations of the world are laid bare (2 Sam 22:16; Ps 18:7, 15), fire consumes down to the foundations (Deut 32:22), and the earth's foundations witness against Israel (Mic 6:2). God's faithfulness is measured by their permanence (Jer 31:37; Isa 40:21). Spanish 'fundamentos de la tierra' preserves the cosmic register. GEOGRAPHY AND SPACE

en: and-the-foundations-of, for-foundations, foundations | **es:** cimientos-de, cimientos-de-, fundamentos-de | **fr:** [לְמוֹסְדוֹת], [מוֹסְדוֹת], [מוֹסְדֵי] | **de:** [לְמוֹסְדוֹת], [מוֹסְדוֹת], [מוֹסְדֵי] Deut 32:22; 2Sam 22:8; 2Sam 22:16; Ps 18:7; Ps 18:15

מוֹסֵר H4147 *N-mpc / 2mp* (11×)

Bonds, fetters, restraints — physical chains or ropes; metaphorically, any yoke of oppression or covenant obligation

The noun מוֹסֵר (moser) denotes bonds, fetters, or binding restraints. The Psalms celebrate God's power to break bonds: Psalm 2:3 voices the nations' desire to burst God's bonds, while Psalm 107:14 and 116:16 praise deliverance. Isaiah commands Zion to loose bonds from her neck (Isa 52:2) and warns that tightened bonds bring destruction (Isa 28:22). Jeremiah pictures yoke-bonds symbolizing Babylonian vassalage (Jer 27:2; 30:8), and Nahum 1:13 promises God will snap Assyria's bonds. Job 39:5 asks who freed the wild donkey. Spanish 'ataduras' and French 'liens' convey both physical and metaphorical range.

bonds, fetters, restraints (11×) Literal bonds, fetters, or restraining ropes used to confine a person or animal. God brings prisoners out of darkness and breaks their bonds of iron (Ps 107:14). The wild donkey is freed from bonds to roam the wilderness (Job 39:5). Jeremiah is instructed to make yoke-bars and bonds as a prophetic sign-act (Jer 27:2). The physical image of rope or chain underlies all figurative extensions. Spanish 'ataduras' and French 'liens' translate the literal sense directly. CHAINS AND FETTERS

en: and-the-bonds-of, and-their-bonds, and-your-bonds | **es:** ataduras, ataduras-de, las-ataduras | **fr:** de-chaîne, et-chaîne, et-de-chaîne | **de:** [וּמוֹסְרוֹתֵיכֶם], [וּמוֹסְרֹתֵיכֶם], [וּמוֹסְרוֹת] Job 39:5; Ps 2:3; Ps 107:14; Ps 116:16; Isa 28:22

מוּסָר H4148 *N-ms* (50×)

Discipline, correction, instruction; formative moral training and chastening, whether by teaching, reproof, or punishment.

Musar is one of the great organizing concepts of biblical wisdom literature — the word that binds together the gentle instruction of a father and the painful correction of a rod into a single educational vision. It opens the book of Proverbs (1:2, 'to know wisdom and musar') and threads through every chapter as the indispensable companion to chokmah ('wisdom'). What makes musar distinctive is its refusal to separate teaching from discipline: the same word covers a parent's verbal instruction, a prophet's stinging rebuke, and God's corrective affliction. The multilingual evidence reflects this breadth — Arabic splits between ta'lim ('teaching') and ta'dib ('disciplining'), French alternates between discipline and châtiment, and German Zucht captures the old-world fusion of 'upbringing' and 'chastisement' that English has lost. Isaiah 53:5's musar shelomenu — 'the chastisement of our peace' — represents the theological apex, where punishment becomes redemptive healing.

1. moral discipline and instruction (37×) Formative moral discipline and character training — the dominant sense at 37 occurrences, concentrated in Proverbs and Job. This is musar as the total process of moral formation: accepting instruction, internalizing correction, growing in wisdom. 'Hear, my son, your father's musar' (Prov 1:8); 'whoever loves musar loves knowledge' (Prov 12:1); 'do not despise the musar of the Almighty' (Job 5:17). Spanish disciplina, German Zucht, and French discipline all converge here on the educational-formative sense. The word presupposes a relationship of authority — parent to child, sage to student, God to human — and the willingness to be shaped. GEOGRAPHY AND SPACE

en: discipline, discipline-of, heeds-discipline-of | **es:** Disciplina, Disciplina-de, corrección-de | **fr:** discipline | **de:** Zucht Job 5:17; Job 36:10; Ps 50:17; Prov 1:2; Prov 1:3

2. correction and chastisement (9×) Corrective punishment and chastisement — 9 occurrences where the punitive, pain-bearing aspect dominates over the didactic. Jeremiah's Israel 'did not receive musar' despite repeated blows (Jer 2:30; 5:3; 7:28), and the Suffering Servant bears 'the musar of our peace' — punishment that brings wholeness (Isa 53:5). French châtiment and Spanish castigo both shift to punishment-specific vocabulary here, while Arabic ta'dib ('disciplining') distinguishes this from ta'lim ('instruction'). The sense is not random suffering but purposeful, corrective affliction aimed at reformation. GEOGRAPHY AND SPACE

en: chastisement-of, chastiser, discipline | **es:** La-reprensión-de, castigo, castigo-de | **fr:** châtiment, correction, discipline | **de:** Zucht Job 20:3; Isa 53:5; Jer 2:30; Jer 5:3; Jer 7:28

3. warning and admonition (2×) Warning and admonition — 2 occurrences where musar is proactive rather than reactive, aimed at preventing wrongdoing before it happens. In Deut 11:2 Moses tells Israel to 'know today the musar of the LORD your God' — his disciplinary acts in history serve as a warning for the future. Ezek 5:15 uses Jerusalem's fate as musar ('a warning') to surrounding nations. Spanish advertencia and German discipline-von both select cautionary vocabulary. The distinction from sense 2 is temporal: this is discipline-as-deterrent rather than discipline-as-response. GEOGRAPHY AND SPACE

en: discipline-of, warning | **es:** advertencia, disciplina-de | **fr:** châtiment, discipline-de | **de:** [מוּסָר], discipline-von Deut 11:2; Ezek 5:15

4. didactic instruction (1×) Didactic instruction as content — a single occurrence at Jer 10:8 where the context emphasizes what is taught rather than the disciplinary process: 'the musar of idols is wood' — the 'instruction' that idols offer is nothing but a block of timber. Spanish instrucción and French correction attempt this nuance, but Arabic ta'lim ('teaching, doctrine') captures it most precisely. Here musar is not the act of training but the substance of what is communicated, reduced to absurdity when the 'teacher' is a lifeless idol. GEOGRAPHY AND SPACE

en: the-instruction-of | **es:** instrucción-de | **fr:** correction | **de:** Zucht Jer 10:8

5. bond or restraint (1×) Bond, fetter, or restraint — a single occurrence at Job 12:18 where musar shifts from its usual educational domain to a concrete physical image: God 'loosens the musar of kings,' meaning their bonds, fetters, or regal sash. Spanish el lazo de ('the bond of') recognizes the shift to physical restraint vocabulary. BDB connects this to the root yasar in its binding sense (cf. Jer 5:5 where breaking 'bonds' uses the same semantic field). A striking outlier that preserves an archaic, concrete dimension of the root beneath its overwhelmingly abstract usage. GEOGRAPHY AND SPACE

en: bond-of | **es:** El-lazo-de | **fr:** discipline | **de:** Zucht Job 12:18

מוֹסֵרָה H4149a *N-proper-fs* (1×)

Moserah; wilderness station where Aaron died

A place name in Deuteronomy 10:6, identifying the wilderness station where Aaron died. This conflicts with Numbers 20 and 33, which say Aaron died at Mount Hor. The discrepancy may reflect variant traditions or confusion between Moserah and Moseroth (plural form,

another station name). The site is unidentified. The name possibly relates to 'discipline' or 'bonds,' though the etymology is uncertain.

(1×) Deuteronomy 10:6 locates Aaron's death at Moserah, creating a textual puzzle with Numbers' Mount Hor. Either the names refer to the same place, or there's a conflation of sources. The prepositional 'to Moserah' (Spanish 'a Mosera') marks it as a destination in the wilderness itinerary. The name's derivation is debated, but its function is clear: a geographic marker for a significant death. PERSONAL NAMES

en: to-Moserah | **es:** a-Mosera | **fr:** à-Moserah | **de:** zu-Moserah Deut 10:6

מֹסֵרוֹת H4149b *Prep-b / N-proper-fs* (2×)

Moseroth (proper noun); a wilderness encampment of Israel during the Exodus

Moseroth (also called Moserah) was an Israelite encampment in the wilderness journey, mentioned in Numbers 33:30-31 as a stopping point between Hashmonah and Bene-jaakan. Deuteronomy 10:6 identifies it as the place where Aaron died and was buried, though Numbers 20:22-29 and 33:38 locate Aaron's death at Mount Hor. This apparent discrepancy has prompted various harmonization attempts. The name likely means 'bonds' or 'corrections,' and the site's exact location remains unknown.

(2×) The name of a wilderness station during Israel's journey from Egypt to Canaan, appearing in the itinerary of Numbers 33. All language traditions transliterate the name (Moseroth, Moserot, etc.). The dual tradition about Aaron's burial (here vs. Mount Hor) suggests either two names for one site or a textual complication in preserving the wilderness itinerary. The name appears with prepositions indicating arrival and departure. PERSONAL NAMES

en: from-Moseroth, in-Moseroth | **es:** de-Moserot, en-Moserot | **fr:** dans-Moseroth, de-Moseroth | **de:** in-Moseroth, von-Moseroth Num 33:30; Num 33:31

מוֹעֵד H4150 *Prep-l / N-mp* (223×)

An appointed time, place, or assembly; most often in 'tent of meeting' (ohel moed), also for sacred festivals and set times.

Few Hebrew words carry as much institutional weight as moed. It is the word behind the 'tent of meeting' where God's presence dwelt among Israel, and it names every appointed festival on the liturgical calendar. The Arabic cognate mawid (appointment) and the related mawsim (season/festival) together span the word's range. From Genesis 1:14, where luminaries mark the moadim, to the detailed festival calendar of Leviticus 23, moed anchors Israel's worship in divinely set rhythms of time and sacred space. Even in its rarest uses, the word always carries the sense that this gathering, this moment, this place was decreed rather than accidental.

1. meeting (tent of meeting) (151×) The designated place of meeting with God, appearing overwhelmingly in the formula ohel moed ('tent of meeting'). This accounts for roughly two-thirds of all occurrences and saturates Exodus through Numbers. The Arabic al-ijtimai ('the gathering') and Swahili mkutano ('meeting') preserve the communal dimension: this is not private audience but congregational encounter. The tent of meeting was the nexus of divine-human communion in the wilderness period (Exod 27:21; 29:4). TENT OF MEETING

en: meeting | **es:** reunión | **fr:** rencontre | **de:** Begegnung Exod 27:21; Exod 28:43; Exod 29:4; Exod 29:10; Exod 29:11

2. appointed feast or festival (34×) The appointed religious festivals and sacred seasons, as in Leviticus 23:2 where God declares 'these are my appointed feasts.' The Arabic mawsim ('season/festival'), Korean jeolgi, and Swahili sikukuu ('holiday') all confirm the calendrical, celebratory sense. These moadim structure Israel's worship year: Passover, Weeks, Tabernacles, and the solemn assemblies. Zechariah 8:19 envisions a day when fasts themselves become joyful moadim. GEOGRAPHY AND SPACE

en: and-at-your-appointed-feasts, and-for-appointed-times, and-for-the-appointed-feasts | **es:** Las-fiestas-señaladas-de, en-fiestas-de-vosotros, en-vuestras-fiestas | **fr:** assemblée, dans-ton-établit-fois, de-et-jusqu'à | **de:** Festversammlung, Festzeiten, [ומועדיכם] Gen 1:14; Lev 23:2; Lev 23:4; Lev 23:37

3. appointed time (33×) A designated or fixed point in time, without specific reference to festivals or the tabernacle. God promises Abraham a son 'at the appointed time' (Gen 18:14), and Samuel tells Saul to wait until 'the appointed time' (1 Sam 13:8). The Arabic miad/mawid ('appointment/date') and Korean jeonghan ttae ('set time') capture this precisely. The emphasis falls on divine or authoritative scheduling: something will happen because it was decreed for this moment. TIME AND SEASONS

en: appointed-time, at-appointed-time, at-appointed-time-of | **es:** Al-tiempo-señalado, Para-esta-época, al-tiempo-señalado | **fr:** assemblée, dans-son-établit-temps, de-assemblée | **de:** bei-bestellte-Zeit-von, bei-der-bestellte-Zeit, bei-sein-setzte-ein-Zeit Gen 17:21; Gen 18:14; Gen 21:2; Exod 9:5; Exod 13:10

4. meeting place (4×) A designated location for assembly or encounter apart from the tent-of-meeting formula. In Joshua 8:14, the men of Ai come out 'to the appointed place,' and in Psalm 74:4,8 the enemy destroys God's 'meeting places.' The Arabic mahfal ('assembly hall') and Korean moim teo ('gathering spot') fit well. These few occurrences show moed can denote any sacred or significant gathering point, not exclusively the tabernacle. GEOGRAPHY AND SPACE

en: His-appointed-place, Your-meeting-place, at-the-appointed-place | **es:** al-lugar-señalado, lugares-de-reunión-de, su-lugar-de-reunión | **fr:** assemblée, de-assemblée, à-le-désigna-lieu | **de:** Festversammlung, bei-der-setzte-ein-Ort, dein-Versammlung Josh 8:14; Ps 74:4; Ps 74:8; Lam 2:6

5. (1×) A single occurrence in Judges 20:38 where moed denotes an 'appointed signal' — a prearranged sign between the Israelite ambush forces and the main army. The German 'der gesetzte Signal' and Spanish 'la senal' confirm the reading. This extends the 'appointed' semantic core from time and place to a prearranged communication, showing the word's flexibility within its root meaning of divine or human appointment. SIGNS AND BANNERS

en: and-the-appointed-signal | **es:** Y-la-señal | **fr:** et-le-désigna-signal | **de:** und-der-setzte-ein-signal Judg 20:38

מוֹעָד H4151 *Prep-b / N-mpc / 3ms* (1×)

ranks, military formations; appointed positions in battle array

A military term appearing in Isaiah 14:31 in the phrase 'in his ranks' or 'at his appointed times.' The context is Philistia terrified by an invading army from the north. If 'ranks,' it means the disciplined formation of the attacking force; if 'appointed times,' it refers to the timing of the assault. BDB favors 'ranks,' seeing military organization. Either way, it describes inexorable martial advance.

(1×) Isaiah 14:31 warns Philistia: 'from the north comes smoke, and none straggling in his ranks.' The term captures military cohesion—every soldier in formation, no deserters. Spanish 'filas' (ranks) and the domain (Military Activities) support the martial interpretation. This is an army moving with terrifying discipline, each unit in its appointed place, no gaps in the line. Precision itself becomes threatening. AMBUSH MILITARY

en: in-its-ranks | **es:** en-sus-filas | **fr:** [במועדיו] | **de:** [במועדיו] Isa 14:31

מוּעָדָה H4152 *Art / N-fs* (1×)

appointed (for refuge); designated cities of asylum

A passive participle appearing in Joshua 20:9, identifying the 'cities appointed' as refuges for accidental killers. These were formally designated sanctuaries where someone who committed involuntary manslaughter could flee for protection from the avenger of blood. The appointment is official and public, making the cities legally binding safe zones. The term emphasizes divine and communal designation, not happenstance.

(1×) Joshua 20:9 lists the 'appointed cities' of refuge—formally designated by God through Moses and Joshua. The passive 'appointed' (Spanish 'designadas') indicates divine authority behind the designation. These aren't informal sanctuaries; they're legally established institutions. The domain (Control, Rule) reflects the administrative act of appointment that creates these legal safe havens within Israel's justice system. APPOINTING AND ORDAINING

en: the-appointed | **es:** designadas | **fr:** le-désigna | **de:** der-setzte-ein Josh 20:9

מַעַדְיָה H4153 *Prep-l / N-proper-ms* (1×)

Moadyah; a priest in Zerubbabel's time

A priestly name in Nehemiah 12:17, apparently identical to Maadiah (v5), showing textual or pronunciation variation. The LXX renderings differ, suggesting scribal uncertainty. The name may mean 'assembly of YHWH' or 'appointed feast of YHWH,' though BDB notes the etymology is doubtful. Like many postexilic priestly names, Moadyah appears in genealogical lists without narrative elaboration.

(1×) Nehemiah 12:17's priestly roster includes Moadyah (variant of Maadiah), tracing the priestly line from Zerubbabel's return. The prepositional 'to/of Moadyah' marks him as head of a priestly family course. The name's consistent transliteration across languages shows it's treated as a proper name without attempting to extract theological meaning from its roots. He's a functionary in the reconstituted temple service. **PROPER NAMES (PERSONAL)**

en: to-Moadyah | **es:** de-Moadías | **fr:** [לְמוֹעַדְיָה] | **de:** [לְמוֹעַדְיָה] Neh 12:17

מָעַד H4154 *V-QalPass-Prtcpl-fs* (1×)

slipping, unsteady (foot); unstable, tottering

A passive participle in Proverbs 25:19, describing 'a slipping foot'—a metaphor for an unreliable person. The proverb says trusting the faithless in trouble is like relying on a bad tooth or a slipping foot: painful and useless. The image captures instability and the danger of depending on something that won't hold. Some read the form as an active participle (wobbling), but the sense is the same: unreliability.

(1×) Proverbs 25:19 piles up images of failed support: rotten tooth, slipping foot, faithless person. The 'slipping foot' (Spanish 'que resbala') can't bear weight; it gives way at the critical moment. The domain (Non-Linear Movement) captures the instability—not moving forward reliably, but wavering, sliding. This is wisdom literature using physical unreliability to picture moral untrustworthiness. **SHAKING AND TOTTERING**

en: slipping | **es:** que-resbala | **fr:** מוּעָדֶת | **de:** [מוּעָדֶת] Prov 25:19

מוּעָף H4155 *Adj-ms* (1×)

gloom, deep darkness; oppressive murk

A hapax in Isaiah 9:1 (MT 8:23), describing the land's condition before messianic light dawns: affliction and gloom. The term conveys thick, oppressive darkness—not just absence of light but a weight of despair. This is psychological as much as physical darkness, the gloom of a defeated, occupied people. The prophecy's power comes from the contrast: deep gloom followed by great light.

(1×) Isaiah 9:1 sets up the messianic oracle with vocabulary of darkness and distress: 'gloom' (Spanish 'oscuridad') captures the predawn despair. The rare word emphasizes how deep the darkness is—not twilight but thick murk. The domain (Physical Events and States) may seem to naturalize what is really political and spiritual oppression, but the prophet uses meteorological language for national mood: gloom as both weather and spirit. **DARKNESS AND GLOOM**

en: gloom | **es:** oscuridad | **fr:** [מוּעָף] | **de:** [מוּעָף] Isa 9:1

מוּעֲצָה H4156 *Prep-b / N-fp* (7×)

Counsels, plans, or deliberations, often with a negative connotation of self-willed scheming against God

A feminine plural noun denoting counsels, plans, or deliberations. It carries a predominantly negative sense in prophetic and wisdom literature, referring to the stubborn schemes of those who reject God's way. Jeremiah pairs it with 'the stubbornness of their evil heart' (Jer 7:24), and Hosea warns that Israel's own counsels will consume them (Hos 11:6). Yet Proverbs 22:20 uses it positively for sound counsel alongside knowledge. The word thus spans the full moral range from wise counsel to rebellious scheming, with context determining the valence.

counsels, plans, deliberations (7×) Counsels, plans, or deliberations, predominantly in contexts of human scheming against God's will. In Ps 5:10 and 81:12 the psalmist asks God to judge or release people to their own counsels; Prov 1:31 warns the foolish will eat the fruit of their own devices; Jer 7:24 pairs the word with stubborn-hearted rebellion; Mic 6:16 indicts Israel for following wicked statutes. Only Prov 22:20 uses the term positively, for wise counsels paired with knowledge. Spanish 'consejos' and French 'dessein/conseil' both capture the deliberative nuance. **GEOGRAPHY AND SPACE**

en: and-from-their-own-counsels, because-of-their-counsels, from-their-counsels | **es:** de-sus-consejos, en-consejos, en-consejos-de-ellos | **fr:** [בְּמֹעֲצוֹת], conseil, dans-dessein | **de:** [בְּמוֹעֲצֹת], [בְּמֹעֲצוֹת], [בְּמֹעֲצוֹתָם] Ps 5:10; Ps 81:12; Prov 1:31; Prov 22:20; Jer 7:24

מוּעָקָה H4157 *N-fs* (1×)

compression, distress; crushing pressure (Aramaic loanword)

An Aramaic loanword appearing in Psalm 66:11, parallel to 'net' and 'burden,' describing affliction. The term suggests squeezing or compression, pressure that constrains. The psalmist recalls how God brought Israel 'into the net,' put 'compression on our loins'—testing through tight circumstances. Some versions emend the text (LXX, Vulgate read 'tribulations'), but the MT's rare Aramaic word intensifies the sense of being squeezed.

(1×) Psalm 66:11 describes testing through constriction: 'You put compression on our loins' (or hips/waist)—an image of being bound tight, freedom of movement crushed. The Spanish 'opresión' and domain (Linear Movement—restricted) capture the sense of pressure limiting motion. This Aramaic term (if authentic) adds exotic color to the psalm's recollection of national trial, linguistic foreignness matching the experience of constraint. **BURDENS AND LOADS**

en: affliction | **es:** opresión | **fr:** de-étouffement | **de:** affliction Ps 66:11

מֵיפַעַת H4158 *N-proper-fs* (5×)

Mephaath — a Levitical city in the territory of Reuben, later in Moabite hands

Mephaath was a Levitical city assigned to the Merarite clan within the tribal allotment of Reuben (Josh 13:18; 21:37; 1 Chr 6:79). By the time of Jeremiah, the city had come under Moabite control and appears in the oracle against Moab (Jer 48:21). The Sabaean cognate place-name suggests ancient roots. Spelling variants in the Hebrew text (מֵפָעַת, מֵיפָעַת, מוֹפָעַת) and diverse transliterations across versions (eng Mephaath, spa Mefaat) reflect its textual history.

(5×) A Levitical city in Reubenite territory, later situated in Moab. Joshua 13:18 lists it among Reuben's cities, Joshua 21:37 and 1 Chronicles 6:79 identify it as a Levitical assignment, and Jeremiah 48:21 includes it among Moabite cities facing judgment. The orthographic variation across the Hebrew manuscripts (reflected in kethiv/qere differences visible in the French and German glosses) attests to the name's complex textual transmission. **PERSONAL NAMES**

en: (Mephaath), Mefaat, Mephaath | **es:** Mefaat, [kethiv], y-Mefaat | **fr:** Mephaath, [(מֵיפָעַת)], [[מוֹפָעַת]] | **de:** Mephaath, [(מֵיפָעַת)], [[מוֹפָעַת]] Josh 13:18; Josh 21:37; 1Chr 6:79; Jer 48:21

מוֹפֵת H4159 *N-mpc / 3ms* (36×)

A wonder, sign, or portent demonstrating divine power or serving as a prophetic symbol

Nearly always appearing alongside its twin 'ot (sign), this noun denotes displays of supernatural power – above all the plagues of Egypt and the exodus miracles. When Moses performed 'signs and wonders' before Pharaoh (Exod 7:3; 11:9-10), the word carried the force of something awe-inspiring that compels recognition of God's sovereignty. A secondary use designates persons or events as living symbols: Isaiah walking barefoot becomes a 'sign and portent' against Egypt (Isa 20:3), and Ezekiel is told 'I am your portent' (Ezek 12:6, 11). Spanish 'prodigios' and French 'prodiges' maintain the wonder-register, while German 'Wunder' covers the semantic center cleanly.

1. wonder, miracle (21×) The primary sense: a wonder or miracle, a supernatural act demonstrating divine power. Nearly always paired with 'signs' (otot) in formulaic recollections of the exodus: 'signs and wonders' (Deut 4:34; 6:22; 7:19; 26:8; 34:11; Ps 78:43; 105:27). The plagues before Pharaoh (Exod 7:3; 11:9-10), Joel's cosmic portents (Joel 2:30), and the Psalmist's retrospective praise all belong here. Spanish 'prodigios' and French 'prodiges' preserve the awe-filled register distinct from ordinary 'signs.' WONDERS AND PORTENTS
en: a-wonder, and-by-wonders, and-his-wonders | **es:** las-señales, los-prodigios, mis-prodigios | **fr:** [ובמופתים], [ומפתים], et-avec-prodiges | **de:** Wunder, [ובמופתים], [ומפתים] Exod 4:21; Exod 7:3; Exod 7:9; Exod 11:9; Exod 11:10

2. sign, symbolic token (12×) A sign or symbolic token that authenticates a prophetic message or points to divine reality. The man of God gives a 'sign' that the altar will split (1 Kgs 13:3, 5), Hezekiah receives a confirmatory sign (2 Chr 32:24), and prophetic figures serve as living symbols – Ezekiel is told 'I am your portent' (Ezek 12:6, 11). French and German bracket forms reflect the word's frequent appearance in construct chains. The emphasis falls on attestation and communication rather than raw supernatural power. SIGNS AND BANNERS
en: His-signs, a-sign, according-to-the-sign | **es:** como-la-señal, la-señal, por-señal | **fr:** [המופת], [ומופת], [למופת] | **de:** [המופת], [ומופת], [למופת] 1Kgs 13:3; 1Kgs 13:5; 1Chr 16:12; 2Chr 32:24

3. portent, warning omen (3×) A portent or warning omen directed toward the future, where a person or event foreshadows divine judgment. Deuteronomy 28:46 warns that covenant curses will be 'for a sign and a portent upon your descendants forever.' Psalm 71:7 records 'I have been as a portent to many,' and Isaiah 20:3 designates Isaiah's symbolic action as a 'portent' against Egypt and Cush. Spanish 'presagio' (omen) and French 'prodige' in these contexts tilt toward foreboding rather than wonder, marking the shift from past miracle to future warning. WONDERS AND PORTENTS
en: and-for-wonder, and-wonder, as-a-wonder | **es:** Como-señal, y-por-prodigio, y-presagio | **fr:** [ומופת], comme-prodige, et-pour-prodige | **de:** [ומופת], und-fuer-Wunder, wie-ein-Wunder Deut 28:46; Ps 71:7; Isa 20:3

מֵץ H4160 *Art / N-ms* (1×)

extortioner, oppressor; one who squeezes resources from others

A noun appearing in Isaiah 16:4, describing an oppressor or extortioner. The root suggests squeezing or pressing, extracting resources by force. Isaiah promises Moab that 'the extortioner has ceased,' offering hope of relief from violent exploitation. The term captures economic or political violence—someone who wrings out what others have. The definite article ('the extortioner') may indicate a specific tyrant or a class of oppressors.

(1×) Isaiah 16:4 promises Moabite refugees that oppression will end: 'the extortioner has ceased.' The 'squeezer' (from a root meaning compress or press) wrings wealth or compliance from the vulnerable. Spanish 'opresor' (oppressor) generalizes the violence; the Hebrew focuses on extraction—pressing resources out like juice from grapes. This is economic brutality personified, now promised to end. OPPRESSION AND TYRANNY
en: the-extortioner | **es:** el-opresor | **fr:** [המץ] | **de:** [המץ] Isa 16:4

מוֹצָא H4161 *Conj-w* (28×)

Going forth, source, exit; a spring of water, boundary endpoint, utterance, or place of origin

A noun derived from the root yatsa' ('to go out'), encompassing everything that issues forth from a source. It designates literal springs and water sources (2 Kgs 2:21), the terminal points of tribal boundaries (Num 33:2), words that proceed from the mouth (Deut 8:3), and the act of going forth itself — including the messianic 'goings forth' of Micah 5:2. Hosea 6:3 compares God's appearing to the dawn 'going forth,' while the sun's rising is its motsa' in Ps 19:6. The word's versatility mirrors the richness of its parent verb, applying the concept of emergence to geography, speech, time, and even sanitation.

1. spring or source of water (8×) A spring, fountain, or source of water — the place where water 'goes forth' from the ground. Ps 107:33-35 contrasts turning springs into desert and desert into springs. Spanish 'manantial' and 'salida de' both capture the issuing-forth of water. Job 28:1 extends the image to a mine, the place from which silver 'comes forth,' broadening source to include mineral origin. GEOGRAPHY AND SPACE
en: and-like-a-spring-of, and-source-of, and-springs-of | **es:** Y-la-salida-de, Y-salida-de, el-manantial-de | **fr:** [וכמוצא], [ומוצא], [למוצאי] | **de:** [וכמוצא], [ומוצא], [למוצאי] 1Kgs 10:28; 2Kgs 2:21; 2Chr 1:16; Job 28:1; Ps 107:33

2. exit or boundary endpoint (7×) The exit point or terminus of a geographic boundary, used in territorial descriptions. Num 33:2 twice records Israel's 'starting points' and stages; Ezek 42:11 describes the exits of temple chambers. Spanish 'salidas de' and French 'de sortie' consistently render the spatial endpoint sense. This cartographic usage is concentrated in Numbers, Joshua, and Ezekiel. GEOGRAPHY AND SPACE
en: and-its-exits, by-their-starting-points, exits-of | **es:** por-sus-salidas, salida-de, salidas-de | **fr:** [מוצא], de-sortie, et-sortie | **de:** [ומוצאיו], [מוצא], [מוצאי] Num 33:2; 2Chr 32:30; Ps 65:8; Ezek 42:11

3. utterance from the mouth (5×) That which goes out of the mouth: a spoken word, vow, or divine utterance. Deut 8:3 declares that man lives by every motsa' of God's mouth — a verse Jesus later quotes in his wilderness temptation. Num 30:12 applies it to the binding force of a vow. Spanish 'lo que sale de' ('that which comes from') preserves the concrete image of speech as something physically emerging. GEOGRAPHY AND SPACE
en: and-what-goes-out-of, going-forth-of, utterance-of | **es:** Lo-que-salga-de, lo-que-sale-de, salida-de | **fr:** [מוצא], allant-forth-de, et-de-sortie | **de:** [מוצא], gehend-forth-von, und-Krieg-geht-heraus-von Num 30:12; Deut 8:3; Deut 23:23; Ps 89:34; Jer 17:16

4. going forth or departure (5×) The act of going forth or emerging, whether of persons, the sun, or prophetic decree. Ps 19:6 describes the sun's 'going forth' from one end of heaven. Dan 9:25 marks history from the 'going forth' of a decree to rebuild Jerusalem. Hos 6:3 likens God's advent to the dawn's emergence. Spanish 'salida' serves for both sunrise and personal departure, mirroring the Hebrew breadth. GEOGRAPHY AND SPACE
en: His-going-out, as-going-out-of, going-forth-of | **es:** como-salidas-de, salida-tuya, salir-de | **fr:** de-sortie, sortie, ton-allant-dehors | **de:** [כמוצא], [מוצאי], [מצא] 2Sam 3:25; Ps 19:6; Ezek 12:4; Dan 9:25; Hos 6:3

5. (1×) The east as the place of the sun's 'going forth.' Ps 75:6 states that exaltation comes neither from east (motsa') nor west. Spanish 'de oriente' makes the directional sense explicit. This specialized geographic use derives naturally from sense 4 (sunrise as going forth) but is lexicalized as a compass direction. EAST AND SUNRISE
en: from-the-east | **es:** de-oriente | **fr:** de-sortie | **de:** von-der-east Ps 75:6

6. (1×) Vegetation or growth that 'comes forth' from the earth. Job 38:27 asks who causes the 'growth' of tender grass to spring up. Spanish 'brote de' ('sprout of') and French 'sortie' reflect emergence from soil. This botanical extension of 'going forth' is a hapax usage within the lemma's distribution, applying the root metaphor to germination. GEOGRAPHY AND SPACE
en: the-growth-of | **es:** brote-de | **fr:** sortie | **de:** fand Job 38:27

7. (1×) A latrine or privy — the place one 'goes out to' for bodily relief. 2 Kgs 10:27 records that Jehu's men demolished the temple of Baal and made it a motsa'oth (latrine). Arabic 'marahid' and Spanish 'letrinas' confirm the euphemistic concreteness. This coarse but vivid usage exploits the root's sense of 'going out' in its most physical application. GOING OUT AND FORTH
en: a-latrine | **es:** para-letrinas | **fr:** un-latrine 2Kgs 10:27

מוֹצָא H4162 *N-proper-ms* (5×)

Motsa — a personal name borne by a descendant of Caleb and a descendant of Saul in the Benjaminite line

Motsa is the name of two distinct individuals in the Chronicler's genealogies. The first is a son of Caleb by his concubine Ephah (1 Chr 2:46). The second belongs to the Saulide genealogy in the tribe

of Benjamin, appearing in both the parallel lists of 1 Chronicles 8:36-37 and 9:42-43. The LXX renders these variously as Mousas and Massas. Spanish and English transliterations (Motsa) are stable, while French and German retain the Hebrew script forms.

(5×) A proper name for two individuals in Chronicles. In 1 Chronicles 2:46 Motsa is a Calebite through the concubine Ephah. In 1 Chronicles 8:36-37 and its parallel 9:42-43, Motsa is a Benjaminite descendant of Saul through Meribbaal. The LXX variants (Ioosa, Maisa, Massa, Mosa) suggest early confusion or dialectal variation. The consistent English and Spanish rendering Motsa contrasts with French and German versions that retain untransliterated Hebrew forms. **PROPER NAMES (PERSONAL)**

en: Motsa, and-Motsa | **es:** Motsa, Y-Motsa | **fr:** [ומוצא], [מוצא] | **de:** [ומוצא], [מוצא] 1Chr 2:46; 1Chr 8:36; 1Chr 8:37; 1Chr 9:42; 1Chr 9:43

מוֹצָאָה H4163 *Conj-w / N-fpc / 3ms* (1×)

goings out, origins; places of going forth (ancestry or exits)

A plural noun in Micah 5:2 (MT 5:1), saying of the Davidic ruler 'his goings out are from of old.' This either means his origins (ancestry) are ancient, or his activities/appearances extend into the distant past. The phrase locates the future ruler in primordial history, giving messianic rule eternal roots. The plural suggests repeated or continuous 'goings forth'—a life that spans ages.

(1×) Micah 5:2's famous messianic verse says Bethlehem's ruler has 'goings out from of old, from ancient days.' Does this mean his genealogy is old, or his existence/activity predates history? The Spanish 'orígenes' (origins) opts for ancestry, while 'goings out' could mean divine activities. The domain (Linear Movement) takes the term literally—exits, departures—but Micah uses it to suggest eternal preexistence or ancient lineage. **GOING OUT AND FORTH**

en: and-His-goings-out | **es:** y-sus-orígenes | **fr:** et-sortie | **de:** [ומוצאתיו] Mic 5:2

מוּצָק H4164 *Prep-b / N-ms* (3×)

constraint, distress, constriction

A noun denoting constraint, distress, or constriction—the opposite of spaciousness and freedom. Job uses it to contrast with 'broad place without constraint' (36:16) and to describe waters frozen into constraint (37:10). Isaiah employs it to describe the former distress of the lands of Zebulun and Naphtali (9:1), which will later see great light. The term captures the feeling of being hemmed in, restricted, or under pressure.

(3×) Cross-linguistic evidence points to constriction and distress: Spanish 'estrechez, angustia' (narrowness, anguish), English 'distress, constrained.' Job 36:16 promises deliverance from distress to a broad place of freedom. Job 37:10 uses it for the constraint of freezing, when water becomes solid ice. Isaiah 9:1 recalls the historical distress inflicted on northern territories by Assyrian invasion, preparing for the promise of messianic light that will dispel this darkness. **DISTRESS AND AFFLICTION**

en: constrained, distress, in-freezing | **es:** en-fundición, estrechez, tuvo-angustia | **fr:** [מוצק], dans-מוצק ,במוצק | **de:** [במוצק], [מוצק] Job 36:16; Job 37:10; Isa 9:1

מוּצָק H4165 *Prep-l* (3×)

casting, molten work; compacted mass

A noun denoting metal casting or molten work, and by extension something compacted into a solid mass. In 1 Kings it describes Solomon's bronze work for the temple—the molten sea and the ten bronze stands were each 'one casting,' made from a single pour of metal (7:23, 37). Job uses it metaphorically for clods of dust compacted together (38:38). The term emphasizes unified, solid construction achieved through casting or compression.

(3×) Translations identify casting and molding: Spanish 'fundido' (cast), French 'jeta' (cast). First Kings 7:23, 37 describe the impressive bronze work for Solomon's temple, where the massive sea and the stands were each cast as single unified pieces—a remarkable metallurgical achievement. Job 38:38 uses the imagery of dust compacted into hard clods, perhaps comparing earth's solidity to cast metal. Each context emphasizes unity and solidity. **METAL CASTING**

en: cast, into-a-mass | **es:** en-fundición, fundido | **fr:** jeta, למוצק | **de:** [למוצק], warf 1Kgs 7:23; 1Kgs 7:37; Job 38:38

מוּצֶקֶת H4166 *Prep-b / N-fsc / 3ms* (2×)

pipe, casting (noun); either a channel for pouring oil or a cast metal mold

This noun has two distinct but related meanings, both connected to metalworking and pouring. In Zechariah 4:2, it denotes pipes or channels through which oil flows to the lampstand's lamps. In 2 Chronicles 4:3, it refers to a casting mold or the process of casting the ornamental bulls under Solomon's bronze sea. Both senses derive from the root meaning 'to pour' or 'cast.' The word captures the technology of channeling liquids or shaping molten metal through controlled pouring.

(2×) Refers either to pipes/channels for conveying oil (Zech 4:2) or to the casting/molding process for metal objects (2 Chr 4:3). Spanish distinguishes 'tubos' (pipes/tubes) from 'fundición' (casting), tracking the dual application—conduits for liquid flow versus molds for metal forming. Both meanings share the concept of directing flow, whether oil through channels or molten bronze into forms, reflecting ancient Near Eastern metallurgical and architectural technology. **METAL CASTING**

en: in-its-casting, pipes | **es:** en-su-fundición, tubos | **fr:** [במצקתו], fonte | **de:** [במצקתו], [מוצקות] 2Chr 4:3; Zech 4:2

מוּק H4167 *V-Hifil-Imperf-3mp* (1×)

mock, deride; speak with contempt

An Aramaic-influenced verb appearing in Psalm 73:8, describing how the wicked 'mock' or 'deride,' speaking wickedly of oppression. The term is parallel to 'speak evil,' capturing scornful, contemptuous speech. The root is attested in Aramaic and Syriac for mocking or deriding. The psalmist describes the arrogance of the wicked: they sit in heaven's seat and mock those below, speaking from a position of assumed superiority.

(1×) Psalm 73:8 describes the speech of the wicked: 'they mock and speak evil of oppression.' The verb (Spanish 'se burlan,' French 'se moquer,' German 'verspotten'—all 'mock') captures contemptuous speech that belittles. The domain (Communication) identifies this as verbal behavior—speech acts that demean. The Aramaic background suggests a late or northern dialect term for derision, imported into Hebrew psalmody. **MOCKERY AND SCORN**

en: they-mock | **es:** Se-burlan | **fr:** se-moquer | **de:** sie-verspotten Ps 73:8

מוֹקֵד H4168 *N-mpc* (2×)

burning mass, fire (noun); intensely burning fuel or eternal burning

This noun describes an intensely burning mass or fire. Psalm 102:3 uses it in simile—'my bones are scorched through like a burning mass'—depicting severe physical suffering. Isaiah 33:14 employs the plural in a rhetorical question about dwelling with 'everlasting burnings' (parallel to 'devouring fire'), describing God's purifying judgment. The term emphasizes sustained, intense heat rather than momentary flame—a glowing, smoldering mass of coals or constantly burning fire.

(2×) Denotes a burning mass or intense conflagration, either literal (Ps 102:3—bones burning like heated coals) or metaphorical (Isa 33:14—everlasting fires of divine judgment). Spanish uses 'hogar' (hearth/home fire) and 'hogueras' (bonfires), German 'burning-brand' (firebrand), French 'brasier' (brazier). The imagery suggests sustained burning heat—glowing embers or perpetual flames—rather than quick-burning fire, fitting contexts of both prolonged suffering and eternal judgment. **GEOGRAPHY AND SPACE**

en: a-burning-brand, with-everlasting | **es:** hogar, hogueras-de | **fr:** [מוקד], brasier | **de:** [מוקד], ein-burning-brand Ps 102:3; Isa 33:14

מוֹקְדָה H4169 *N-fs* (1×)

hearth, altar-hearth; surface where burnt offering is consumed

A technical priestly term in Leviticus 6:9 (MT 6:2), referring to the hearth or top surface of the altar where the burnt offering burns all night. The term identifies the specific plate or grating on which the fire consumes the sacrifice. This is liturgical vocabulary defining the altar's functional parts. The 'hearth' is where divine consumption happens—the place of meeting between offering and holy fire.

(1×) Leviticus 6:9 specifies that the burnt offering stays 'on the hearth on the altar' all night while the fire burns. The hearth is the working surface of sacrifice—where flesh becomes smoke. The possessive 'its hearth' (Spanish 'hogar suyo') identifies it as belonging to the altar. This is P-source technical terminology, naming the architecture of atonement with precision. Fire, hearth, and altar form the machinery of cultic exchange. **BURNING AND FIRE**

en: its-hearth | **es:** hogar-suyo | **fr:** son-hearth | **de:** sein-hearth Lev 6:9

מוֹקֵשׁ H4170 *Conj-w / N-mpc* (27×)

snare, trap — a fowler's lure used literally and figuratively for anything that ensnares into ruin or sin

Moqesh originally denotes the bait or trigger in a bird-catcher's trap (Amos 3:5), but its 27 occurrences are overwhelmingly figurative, making it one of the Old Testament's richest metaphors for spiritual entrapment. Its most consequential use is the repeated warning that Canaanite religion will become a moqesh to Israel (Exod 23:33; 34:12; Deut 7:16; Josh 23:13; Judg 2:3; 8:27). In wisdom literature, a fool's lips are his snare (Prov 18:7), a rash vow ensnares (Prov 20:25), and fear of man brings a snare (Prov 29:25). The Psalms deploy the image for enemy plots: 'the snares of death confronted me' (Ps 18:5; 2 Sam 22:6), and the wicked 'set snares' along the righteous path (Ps 140:5; 141:9). Pharaoh's own servants recognized Moses as a moqesh to Egypt (Exod 10:7). Spanish 'trampa,' French 'piege,' German 'Fallstrick' all capture the figurative range.

snare, trap (27×) A bait-lure or trigger device in a hunter's trap, used literally of fowling (Amos 3:5) but overwhelmingly figurative for anything enticing into ruin. Applied to Canaanite idolatry as Israel's perennial snare (Exod 23:33; 34:12; Deut 7:16; Josh 23:13; Judg 8:27), to enemy plots against the righteous (Ps 18:5; 140:5; 141:9), and to human folly — rash speech (Prov 18:7), hasty vows (Prov 20:25), fear of man (Prov 29:25). Moses himself was a 'snare' to Egypt (Exod 10:7). Job 40:24 uses it uniquely of a literal nose-ring for the hippopotamus. **SNARES AND TRAPS**

en: a-snare, as-a-snare, from-snares-of | **es:** Trampa, de-trampas-de, de-trampas-de- | **fr:** comme-un-piège, comme-un-snare, de-piège | **de:** Fallen, Fallstrick, [ממקשׁ] Exod 10:7; Exod 23:33; Exod 34:12; Deut 7:16; Josh 23:13

מוּר H4171 *V-Hifil-InfAbs* (15×)

To exchange, substitute, or replace; in Nifal, to be changed — swapping one thing for another, often with grave consequences.

At its core this verb means to exchange or substitute one thing for another, and nearly every occurrence carries a note of warning or loss. Israel exchanged their Glory for worthless idols (Psalm 106:20; Jeremiah 2:11), a charge so shocking that God asks whether any nation has ever done such a thing. In Leviticus 27 the Hifil governs sacrificial law: an animal dedicated to the Lord must not be substituted — 'he shall not exchange it' (לֹא יָמִיר יָמִירֶנּוּ). Spanish 'cambiar' and French 'changer' both render the active exchange, while the single Nifal in Jeremiah 48:11 describes Moab's undisturbed character that 'has not been changed,' like wine left long on its sediment.

1. exchange or substitute (14×) To exchange, substitute, or replace one thing for another (Hifil). Leviticus 27:10 and 27:33 legislate against substituting a sacrificial animal — Spanish 'cambia' and English 'exchanges' reflect the deliberate act of swapping. Psalm 106:20 delivers a devastating indictment: 'they exchanged their Glory for the image of a grass-eating ox.' Hosea 4:7 warns that God will exchange their glory for shame. The sense always implies a transaction, whether cultic, covenantal, or moral. **CHANGE AND EXCHANGE**

en: Has-exchanged, He-exchanges, I-will-exchange | **es:** Y-cambiaron, cambia, cambiaré | **fr:** [ההימיר], [המיר], changer | **de:** [אמיר], [ההימיר], [המיר] Lev 27:10; Lev 27:33

2. be changed (1×) To be changed or altered (Nifal passive). Jeremiah 48:11 compares Moab to wine undisturbed on its lees: 'his taste has not been changed' (לֹא נָמַר). Spanish 'ha cambiado' preserves the passive voice. This sole Nifal occurrence shifts from the active will of an exchanger to the state of remaining unaltered — Moab has never gone into exile, so its character is unchanged. **CHANGE AND EXCHANGE**

en: has-changed | **es:** ha-cambiado | **fr:** [נמר] | **de:** [נמר] Jer 48:11

מוֹרָא H4172a *N-msc / 1cs* (11×)

Fear, dread, terror; awe-inspiring deeds or spectacles; the One who is to be feared (divine epithet)

A noun expressing the full spectrum of fear as it radiates outward from God. In its most common sense, it denotes the dread that falls upon creatures—the 'fear and terror' placed on all animals after the Flood (Gen 9:2), or the dread that precedes Israel in conquest (Deut 11:25). When modified by 'great,' it shifts to the terrifying deeds themselves—the awesome signs of the Exodus (Deut 4:34, 26:8). In Psalm 76:11, it becomes a divine title: God is 'the One to be feared,' an epithet where the abstract emotion crystallizes into a name for God Himself. Malachi probes the relational heart of this word: 'If I am a master, where is My mora?' (Mal 1:6).

1. fear, dread, terror (9×) Abstract fear, dread, or terror experienced by or imposed upon others. Used of the fear animals have of humans (Gen 9:2), the dread that falls before Israel's advance (Deut 11:25), and the great terror of the Exodus (Deut 26:8, 34:12). Isaiah 8:12 warns against fearing what the people fear. Spanish 'el temor' and French renderings consistently treat this as the raw emotion of dread, paired with synonyms like pachad and chat. **GEOGRAPHY AND SPACE**

en: My-fear, and-fear-of-you, and-with-terror | **es:** Y-vuestro-temor, el-temor, sea-vuestro-temor | **fr:** [ובמוראו], [מוראו], [מוראכם] | **de:** [ובמורא], [מורא], [מוראו] Gen 9:2; Deut 11:25; Deut 26:8; Deut 34:12; Isa 8:12

2. terrors, fearsome events (1×) Terrifying deeds or awe-inspiring spectacles, a concrete plural use. Deuteronomy 4:34 asks whether any god attempted to take a nation 'with terrors great'—the mighty acts of plagues and Red Sea crossing. German 'Schrecken' (terrors) and Spanish 'terrores' both render these as specific fearsome events rather than the abstract emotion, marking a shift from feeling to manifestation. **GEOGRAPHY AND SPACE**

en: and-by-terrors | **es:** y-con-terrores | **fr:** et-par-terrors | **de:** und-durch-Schrecken Deut 4:34

3. object of awe, the Feared One (1×) The Feared One, a substantivized divine epithet designating God as the proper object of awe. Psalm 76:11 calls worshippers to bring gifts 'to the One to be feared.' Spanish 'al Temible' ('to the Fearsome One') captures the personal, titular quality. This sense moves beyond emotion into theology—fear becomes a name, identifying God by the response He rightly commands. **TERROR AND AWE**

en: to-the-One-to-be-feared | **es:** al-Temible | **fr:** à-crainte | **de:** zu-der-einer-zu-sein-gefürchtet Ps 76:11

מוֹרָה H4172b *N-ms* (1×)

fear, terror (as something appointed); awe-inspiring display

A disputed noun in Psalm 9:20 (MT v21). The Masoretic tradition reads 'appoint terror for them,' meaning God should display awesome power to make the nations know they're mortal. An alternate reading, following Greek and Latin, would be 'appoint a teacher/master' (reading מוֹרֶה). The context favors 'terror'—a demonstration of power that humbles arrogant nations. Either way, it's something God sets over the nations to teach them humility.

(1×) Psalm 9:20 prays 'set terror for them, O LORD' (or possibly 'a teacher'), so the nations know they're human. If 'terror' (Spanish 'temor,' German 'fürchten'), it's a theophanic display—God's frightening presence teaching humility. If 'teacher,' it's instruction in mortality. The textual tradition splits, but thematically both work: nations need either awe or pedagogy to learn their creaturely limits. Fear is itself a teacher. **GEOGRAPHY AND SPACE**

en: fear | **es:** temor | **fr:** de-terreur | **de:** fürchten Ps 9:20

מוֹרָג H4173 *Conj-w* (3×)

threshing sledge, heavy implement for separating grain

A noun denoting the threshing sledge, a heavy agricultural implement used to separate grain from chaff. These sledges, set with sharp stones on the underside, were dragged over harvested grain by oxen. When Araunah offered his threshing floor to David for an altar, he included his threshing sledges as wood for the sacrifice (2 Samuel 24:22, 1 Chronicles 21:23). Isaiah uses the image prophetically, promising Israel will become a sharp threshing sledge to thresh mountains (41:15).

(3×) The glosses uniformly identify threshing equipment: Spanish 'trillos' (threshing sledges), English 'threshing-sledges.' Araunah's generous offer to David included not only the threshing floor but also the wooden sledges and the oxen for sacrifice (2 Sam 24:22, 1 Chr 21:23). Isaiah 41:15 transforms this agricultural tool into a powerful metaphor—Israel will become God's sharp, new threshing sledge to pulverize mountains, accomplishing divine judgment. **REAPING AND HARVESTING**

en: and-the-threshing-sledges, into-a-threshing-sledge | **es:** como-trillo, y-los-trillos | **fr:** [והמורגים], [למורג], et-le-aire-sledges | **de:** [והמורגים], [למורג], und-der-threshing-sledges 2Sam 24:22; 1Chr 21:23; Isa 41:15

מוֹרָד H4174 *Prep-b / N-ms* (5×)

descent, slope, declivity; a downward incline or steep terrain feature, also figuratively of hanging-work

This noun denotes a steep descent or slope, typically as a geographic feature along which armies pursue or waters rush. The descent of Beth-horon (Josh 10:11) is where hailstones struck the fleeing Amorites, and the descent near Shebarim (Josh 7:5) marks Israel's retreat from Ai. Micah 1:4 compares mountains dissolving like water poured down a slope. In 1 Kings 7:29, the term takes an unusual sense of 'hanging-work' on bronze stands. The French and German glosses frequently retain the Hebrew במורד, while Spanish bajada ('descent') captures the geographic meaning clearly.

(5×) A geographic slope or declivity down which movement occurs. Joshua 10:11 describes the descent of Beth-horon where God hurled hailstones on the Amorites, and Joshua 7:5 names the descent near Shebarim during Israel's defeat. Jeremiah 48:5 references the descent of Horonaim in the Moab oracle, and Micah 1:4 uses it in a simile of rushing water. Spanish bajada and English descent consistently render the topographic sense. The one exceptional usage in 1 Kings 7:29, describing decorative 'hanging-work' on bronze stands, extends the root sense of downward orientation into an artisan context. **GEOGRAPHY AND SPACE**

en: descent, on-a-slope, on-descent-of | **es:** bajada, en-bajada-de, en-la-bajada | **fr:** [במורד], descent, descente | **de:** [במורד], auf-der-descent, descent Josh 7:5; Josh 10:11; 1Kgs 7:29; Jer 48:5; Mic 1:4

מוֹרֶה H4175 *Art / N-ms* (3×)

early rain, autumn rain at beginning of growing season

A noun denoting the early or autumn rain that falls in Israel at the beginning of the agricultural year (October-November). This crucial rainfall softens the ground for plowing and enables seed germination. Joel promises God will restore the early rain as a sign of renewed blessing (2:23, mentioned twice). The psalmist describes the early rain as God's blessing that transforms the land (84:6). The term emphasizes seasonal rains essential for agricultural prosperity.

(3×) Cross-linguistic evidence identifies seasonal rainfall: Spanish 'lluvia-temprana' (early rain), English 'early-rain.' Psalm 84:6 poetically describes the early rain as a divine blessing covering the land. Joel 2:23 twice mentions God restoring the early rain 'for righteousness' or 'as before,' signaling the end of drought judgment and return of agricultural blessing. These rains, paired with late spring rains, framed the growing season crucial for survival. **RAIN AND PRECIPITATION**

en: early-rain, the-early-rain | **es:** la-lluvia-temprana, lluvia-temprana | **fr:** de-pluie-tardive, pluie | **de:** [המורה], [מורה], der-früh-Regen Ps 84:6; Joel 2:23

מוֹרֶה H4176 *Art / N-ms* (3×)

Moreh (place name: 'teacher' or 'oracle-giver')

A place name meaning 'teacher' or 'oracle-giver,' marking two sacred sites. The 'oak of Moreh' (or 'teacher's oak') near Shechem was where Abraham first stopped in Canaan and received God's promise (Genesis 12:6, Deuteronomy 11:30). The 'hill of Moreh' was near the plain of Jezreel where Gideon's forces camped (Judges 7:1), probably Little Hermon. Both sites were apparently ancient places where divine instruction or oracles were given, making 'teacher' an appropriate designation.

(3×) This place name appears transliterated as 'Moreh, More' across languages. The oak of Moreh near Shechem (Gen 12:6, Deut 11:30) marks Abraham's first stop in the promised land, a sacred site associated with divine revelation. The hill of Moreh (Judg 7:1) served as the Midianite camp location opposite Gideon's forces. Both sites share the 'teacher' designation, suggesting they were recognized oracle locations where people sought divine guidance. **TEACHING AND LEARNING**

en: Moreh, the-Moreh | **es:** More, More?, el-Moreh | **fr:** Moreh, le-Moreh | **de:** More, Moreh, der-Moreh Gen 12:6; Deut 11:30; Judg 7:1

מוֹרָה H4177 *Conj-w / N-ms* (3×)

razor, sharp cutting implement for shaving

A noun denoting a razor or sharp blade used for cutting hair. The term appears exclusively in Nazirite contexts, in the formula 'no razor shall come upon his head.' This applies to Samson before birth (Judges 13:5, 16:17) and to Samuel (1 Samuel 1:11). The prohibition against the razor was a key mark of Nazirite consecration to God, with the uncut hair symbolizing dedication and strength. Violating this prohibition, as Samson did, meant breaking the vow.

(3×) Translations uniformly identify the shaving implement: Spanish 'navaja' (razor), English 'razor.' The identical phrase 'no razor shall come upon his head' appears in all three contexts. Hannah vows her son Samuel as a Nazirite (1 Sam 1:11). The angel commands that Samson be consecrated from the womb (Judg 13:5), and Samson reveals this secret to Delilah (16:17), explaining that cutting his hair would break his vow and remove God's strength. **SHARPENING IMPLEMENTS**

en: a-razor, and-razor | **es:** Navaja, y-navaja | **fr:** et-razor, un-razor | **de:** ein-razor, und-razor Judg 13:5; Judg 16:17; 1Sam 1:11

מָרַט H4178 *Conj-w / V-Pual-Prtcpl-ms* (2×)

smooth, polished (adjective); having hair removed or surface made smooth

This adjective describes smoothness resulting from hair removal or polishing. Isaiah 18:2 and 18:7 use it twice to characterize a mysterious nation as 'smooth-skinned' (or possibly 'polished'), though the exact nuance is debated. The root verb means to pluck out hair or polish surfaces, appearing elsewhere for making cheeks bare by plucking beards (Isa 50:6) or making shoulders bare from chafing (Ezek 29:18). The adjective emphasizes the resulting smoothness, whether from depilation or burnishing.

(2×) Describes a smooth or polished appearance, likely referring to smooth skin (perhaps from depilation customs or naturally hairless appearance) in Isaiah's description of the distant nation. Spanish uses 'pulida/pulido' (polished/smooth), while French and

German transliterate, reflecting interpretive uncertainty whether this describes hairless skin, polished bronze appearance, or some other smooth surface quality characteristic of the people described. **STRIPPING AND UNCOVERING**

en: and-smooth-skinned | **es:** y-pulida, y-pulido | **fr:** [ומורט] | **de:** [ומורט] Isa 18:2; Isa 18:7

מֹרִיָּה H4179 *Art / N-proper-fs* (2×)

Moriah (proper noun); the mountain region where Abraham offered Isaac and Solomon built the temple

Moriah appears as 'the land of Moriah' in Genesis 22:2, where God commanded Abraham to sacrifice Isaac, and as 'Mount Moriah' in 2 Chronicles 3:1, identified as the site where Solomon built the temple. Jewish and Christian tradition have long identified these as the same location—the Temple Mount in Jerusalem. However, the Septuagint's 'high land' for Genesis and textual variations suggest ancient interpretive challenges. The name's etymology is uncertain, though connections to 'seeing' (from the root ראה) have been proposed based on Genesis 22:14.

(2×) The sacred mountain region where both the binding of Isaac and the Jerusalem temple were located, according to biblical tradition. Genesis calls it a 'land' while Chronicles calls it a 'mount,' but 2 Chronicles explicitly connects the two. All languages transliterate (Moriah, Moriyá, Morija), preserving this as a sacred place-name. The Septuagint's 'high land' interpretation and Josephus's identification reflect early attempts to locate or explain this theologically significant site. **PERSONAL NAMES**

en: the-Moriah, the-Moriyyah | **es:** Moriá, el-Moriyyah | **fr:** [המוריה], le-Morija | **de:** Morija, [המוריה] Gen 22:2; 2Chr 3:1

מוֹרָשׁ H4180 *N-mpc / 3mp* (3×)

possession, inheritance, what is possessed

A noun denoting possession or inheritance—what rightfully belongs to someone or some group. Isaiah prophesies that Babylon will become 'a possession for the hedgehog' (14:23), a desolate wasteland. Obadiah declares that the house of Jacob will possess 'their possessions'—either what rightfully belongs to them or those who dispossessed them (17). Job speaks metaphorically of 'the possessions of my heart'—his cherished thoughts or desires (17:11). The term emphasizes rightful ownership or inheritance.

(3×) Multilingual glosses point to possession and inheritance: Spanish 'posesión, posesiones' (possession, possessions). Isaiah 14:23 depicts Babylon's utter reversal—from empire to hedgehog habitat, a possession for wild creatures. Obadiah 1:17 promises restoration where Jacob will 'possess their possessions,' reclaiming what is rightfully theirs. Job 17:11 uses possessions metaphorically for cherished thoughts or plans of the heart, though some question this figurative use. **GEOGRAPHY AND SPACE**

en: for-possession-of, the-possessions-of, their-possessions | **es:** en-posesión-de, posesiones-de, sus-posesiones | **fr:** [למורש], leurs-possessions., מורשי | **de:** Besitz, [למורש], [מורשי] Job 17:11; Isa 14:23; Obad 1:17

מוֹרָשָׁה H4181 *Prep-l / N-fs* (9×)

A possession or inheritance, especially landed property granted by God as a national heritage.

This feminine noun denotes a possession or inheritance, nearly always referring to land granted as a divine endowment. In Exodus 6:8, God promises to give Israel the land of Canaan as a morashah — a permanent, covenantal possession. Deuteronomy 33:4 uniquely applies the term to the Torah itself: 'Moses commanded us the law, a possession for the assembly of Jacob.' In Ezekiel, the word takes on a contested tone, as surrounding nations claim Israel's land as their morashah (Ezek 25:4, 10; 36:2, 5), prompting prophetic rebuke. The term carries the theological weight of divinely authorized ownership.

possession / inheritance (landed property) (9×) A possession or inheritance, specifically landed property received as a divine grant or national heritage. Spanish 'herencia/heredad/posesion' and French 'heritage/possession' both reflect the dual nuance of inherited right and concrete territory. Exodus 6:8 establishes the theological foundation: God swore to give the land as a morashah to Abraham's descendants. Deuteronomy 33:4 extends the concept metaphorically to the Torah as Israel's spiritual inheritance. Ezekiel uses the term polemically (11:15; 25:4, 10; 33:24; 36:2, 3, 5), where hostile nations presume to claim Israel's divine inheritance, provoking prophetic judgment. **INHERITANCE AND PROPERTY**

en: as-possession, for-possession, inheritance | **es:** como-herencia., como-posesión, heredad | **fr:** héritage, possession, propriété | **de:** Besitz, Erbe, zum-Besitz Exod 6:8; Deut 33:4; Ezek 11:15; Ezek 25:4; Ezek 25:10

מוֹרֶשֶׁת H4182 *N-proper-fs* (1×)

Moresheth-Gath, a town in Judah near Gath, likely the home of the prophet Micah

Moresheth-Gath appears only in Micah 1:14, where the prophet addresses it in a series of wordplays on Judean town names. The location was apparently near the Philistine city of Gath, making it vulnerable during invasions from the coastal plain. This was likely the hometown of Micah himself, as he is called 'Micah of Moresheth' in Jeremiah 26:18, giving his prophecies particular poignancy as he warns of judgment coming to his own community.

(1×) A Judean settlement near Gath mentioned in Micah's lament over the towns of the Shephelah. The name suggests 'possession of Gath' or 'inheritance of Gath,' fitting Micah's pattern of place-name wordplays. The town's proximity to Philistine territory made it strategically vulnerable, and it appears to be the prophet's ancestral home. **PERSONAL NAMES**

en: Moresheth-Gath | **es:** Moréset-Gat | **fr:** Morescheth-Gath | **de:** [מורשת גת] Mic 1:14

וֹ H4183 *Art / N-proper-ms* (2×)

Morashtite (adjective); a person from Moresheth, hometown of the prophet Micah

This gentillic adjective identifies someone from Moresheth (Moresheth-Gath), applied exclusively to the prophet Micah in Jeremiah 26:18 and Micah 1:1. Moresheth was a town in the Shephelah lowlands of Judah, likely modern Tell ej-Judeideh. The designation distinguishes this Micah from others of the same name and locates his prophetic ministry in rural Judah, giving his oracles their distinctive concern for agrarian justice and critique of urban corruption. The slight spelling variation (מֹרַשְׁתִּי vs. מוֹרַשְׁתִּי) reflects minor textual differences.

(2×) The gentillic designation meaning 'from Moresheth,' used solely to identify the eighth-century prophet Micah. This geographical identifier roots Micah in the Judean countryside southwest of Jerusalem, distinguishing him from urban prophets and explaining his perspective on social justice. All language traditions transliterate (Morashtite, morastita, Moraschtite), treating this as a quasi-proper name identifying one specific prophet rather than a general class of people from that town. **PERSONAL NAMES**

en: the-Morashtite | **es:** el-morashtita, el-morastita | **fr:** Moraschtite, [המורשתי] | **de:** [המורשתי], [המרשתי] Jer 26:18; Mic 1:1

מוּשׁ H4184 *Conj-w / V-Qal-ConjImperf.h-1cs / 2ms* (2×)

feel, touch (verb); to perceive through physical contact

This verb means to feel or perceive through touch, a secondary form of the root מֵשׁשׁ. In Genesis 27:21, aged Isaac says 'draw near that I may feel you,' wanting to confirm Jacob's identity through touch since his eyesight failed. In Psalm 115:7, the verb describes what idols cannot do—'their hands, but they do not feel'—contrasting living sense perception with dead images. The word emphasizes tactile perception and physical sensation as opposed to merely possessing hands.

(2×) Denotes the action of feeling or touching to perceive, whether by humans (Gen 27:21—Isaac wanting to feel Jacob to verify his identity) or contrasting what idols lack (Ps 115:7—hands that cannot

feel). Spanish uses 'palpar' (to palpate/feel) and 'te palparé' (I will feel you), German 'betasten' (to touch/examine by touch), emphasizing tactile sensory perception rather than mere contact, crucial in contexts of identification or distinguishing living beings from lifeless images. SECOND PERSON PRONOUNS

en: and-let-me-feel-you, they-feel | **es:** palpan, y-te-palparé | **fr:** et-que-moi-sentir-tu, toucher | **de:** sie-feel, und-ich-will-dich-betasten Gen 27:21; Ps 115:7

מוּשׁ H4185 *V-Hifil-Imperf-2mp* (21×)

To depart, withdraw, or remove; in Hifil, to cause something to move away or to cease.

Mush describes the act of moving away or being taken from a fixed position. In the Qal stem it is intransitive – the pillar of cloud 'did not depart' from before the people (Exod 33:11), and Joshua is told that the Torah shall not 'depart' from his mouth (Josh 1:8). In the Hifil, the verb can remain intransitive (Job 23:12, 'I have not departed from the commandment') or turn causative: God declares 'I will remove' the iniquity of the land in a single day (Zech 3:9). Spanish toggles between 'apartarse' (to withdraw) and 'quitar' (to take away), neatly tracking the stem distinction. The word carries theological weight: when something 'does not mush,' it signals permanence, covenant faithfulness, or unyielding divine presence.

1. depart, move away (Qal) (11×) Qal intransitive: to depart, move away, or withdraw from a place, person, or standard. The emphasis is on something leaving its station, often negated to express constancy – 'the ark did not depart' (Exod 33:11), 'it shall not depart from your mouth' (Josh 1:8). Numbers 14:44 records that the ark 'did not move' when Israel presumed to advance without God. French 'partir' and Spanish 'apartarse' capture the voluntary withdrawal. WITHDRAWAL AND APOSTASY

en: (departs), and-will-depart, depart | **es:** (se-apartará), se-apartaba, se-apartaran | **fr:** (תמוש), [ומש], aurait-partir | **de:** [(תמוש)], [ומש], [ימוש] Exod 33:11; Num 14:44; Josh 1:8; Judg 6:18; Prov 17:13

2. depart, cease (Hifil intransitive) (7×) Hifil used intransitively, meaning to depart or cease, with the Hifil stem adding emphasis or formality but not introducing a separate agent. Job 23:12 declares 'I have not departed from the commandment of his lips,' and Psalm 55:11 laments that oppression does not 'cease' from the city square. Exodus 13:22 tells us the pillar of cloud did not withdraw from before the people. The nuance is intensified persistence or its negation. WITHDRAWAL AND APOSTASY

en: I-departed, [departs], departed | **es:** [se-apartará], cesa, cesará | **fr:** [ימיש], [תמיש], partit | **de:** [[תמיש]], [אמיש], [ימיש] Exod 13:22; Job 23:12; Ps 55:11; Prov 17:13; Isa 46:7

3. remove, take away (Hifil causative) (3×) Hifil causative: to actively remove or take away something, with an explicit agent performing the action. Micah 2:3 warns that God's people will not 'remove their necks' from the coming yoke of judgment, and Zechariah 3:9 promises 'I will remove the iniquity of this land in one day.' Spanish 'quitar' and French 'oter' mark the causative force. Key passages: Micah 2:3-4, Zechariah 3:9. WITHDRAWAL AND APOSTASY

en: He-removes, and-I-will-remove, you-will-remove | **es:** quitaréis, se-aparta, y-quitaré | **fr:** [ימיש], [תמישון], et-j'ai-ôté | **de:** [ומשתי], [ימיש], [תמישון] Mic 2:3; Mic 2:4; Zech 3:9

מוֹשָׁב H4186 *N-msc* (44×)

A seat or sitting-place; an assembly; a dwelling-place, settlement, or habitation; also the act or period of dwelling.

Derived from the root yāšab ('to sit, dwell'), this noun covers both the physical place where one sits and the broader concept of habitation. In its most frequent use it designates a dwelling-place or settlement — the places where people live and put down roots (Gen 10:30; Exod 12:20). But it also retains the concrete sense of a seat or chair, especially in official or judicial contexts: the seat left empty for David (1 Sam 20:18, 25) or the impressive seating arrangement of Solomon's court (1 Kgs 10:5). German 'Wohnsitz' and Spanish 'morada' consistently reflect the dwelling sense, while 'asiento' and 'seat' track the furniture meaning.

1. dwelling place, settlement (32×) The dominant sense: a dwelling-place, settlement, habitation, or residence where individuals or communities live. It appears in genealogical summaries listing the territories of clans (Gen 10:30, 'their dwelling was from Mesha'), in covenant law specifying regulations for 'all your dwelling-places' (Exod 12:20), and in prophetic visions of restoration (Ezek 34:13). The plural construct mōšebōtêhem ('their dwelling-places') is especially common in legislative and prophetic texts. Spanish 'morada/moradas' and German 'Wohnsitz/Wohnung' consistently confirm this residential meaning across our translation evidence. GEOGRAPHY AND SPACE

en: and-their-dwellings, dwelling, dwelling-places-of-them | **es:** lugares-de-morada-de-ellos, morada, moradas-vuestras | **fr:** demeure, demeure-ton, et-demeure | **de:** Wohnsitz, Wohnung, dein-Wohnsitz Gen 10:30; Gen 27:39; Gen 36:43; Exod 10:23; Exod 12:20

2. seat, assembly seat (10×) A seat or sitting-place, particularly in an official, judicial, or ceremonial context. At 1 Sam 20:18, 25, Jonathan warns David that his seat (mōšāb) at the king's table will be conspicuously empty; in 1 Kgs 10:5 the Queen of Sheba marvels at 'the seating of his servants.' Spanish 'asiento' and English 'seat' target this sense precisely, while French occasionally uses 'siège.' Psalm 1:1 extends this to the figurative 'seat of scoffers' — a habitual social posture rather than physical furniture. The sense bridges physical sitting and the social authority associated with occupying a place. GEOGRAPHY AND SPACE

en: and-in-the-seat-of, and-sitting-of, and-the-seating-of | **es:** asiento-de, asiento-suyo, asiento-tuyo | **fr:** demeure, et-assis-de, et-dans-siège | **de:** Wohnsitz, [מושבי], seat-dein 1Sam 20:18; 1Sam 20:25; 1Kgs 10:5; 2Chr 9:4

3. (1×) An instance at 2 Kgs 2:19 where the term designates the location or situation of a city — Elisha is told 'the location of the city is good but the water is bad.' The multilingual glosses converge on 'location' (English 'location-of,' Spanish 'la ubicación de'), suggesting translators perceive a more abstract spatial sense here: not merely where people dwell, but the geographic positioning or site of a settlement. This may be a specialized extension of the dwelling sense applied to urban geography. GEOGRAPHY AND SPACE

en: location-of | **es:** la-ubicación-de | **fr:** location-de | **de:** location-von 2Kgs 2:19

4. (1×) An occurrence at 2 Sam 9:12 where the term appears to designate the household or domestic circle of Mephibosheth — those dwelling with or belonging to a person's house. English 'dwelling-of' and Spanish 'moradores-de' (dwellers-of) point toward an inhabitant or household sense, a collective reading of the dwelling concept. This may shade toward the BDB-noted meaning of 'dwellers,' treating the noun as a collective for the people who inhabit a place rather than the place itself. GEOGRAPHY AND SPACE

en: dwelling-of | **es:** moradores-de | **fr:** demeure-de | **de:** wohnend-von 2Sam 9:12

מוּשִׁי H4187 *Conj-w / N-proper-ms* (8×)

Mushi, a Levite, son of Merari; ancestor of the Mushite clan within the tribe of Levi.

Mushi was a son of Merari and grandson of Levi, making him the founder of one of the two main Merarite sub-clans (the other being Mahli's). He appears consistently in genealogical lists tracing the Levitical families (Exod 6:19; Num 3:20; 1 Chr 6:19, 47; 23:21, 23; 24:26, 30). The Septuagint renders his name variously as Omousi or Mousi. His descendants served important roles in tabernacle and temple service.

and Mushi (8×) The proper name Mushi, identifying a Levite who was the son of Merari and ancestor of the Mushite clan. All eight occurrences appear in genealogical or census contexts listing the Levitical families (Exod 6:19; Num 3:20; 1 Chr 6:19, 47; 23:21, 23; 24:26, 30). Spanish and English consistently transliterate as 'Mushi,' while French and German often retain the untranslated Hebrew form. The name may derive from a root meaning 'to draw out' or 'to feel, touch.' PROPER NAMES (PERSONAL)

en: Mushi, and-Mushi | **es:** Mushi, Musi, y-Mushi | **fr:** [ומושי], [ומשי], [מושי] | **de:** [ומושי], [ומשי], [מושי] Exod 6:19; Num 3:20; 1Chr 6:19; 1Chr 6:47; 1Chr 23:21

מוּשִׁי H4188 *Art / N-proper-ms* (2×)

Mushite (adjective); descendants of Mushi son of Merari, a Levitical family

This gentillic adjective identifies the Levitical clan descended from Mushi, son of Merari, grandson of Levi. Both occurrences (Numbers 3:33; 26:58) refer to 'the family of the Mushites' in priestly census lists. The Mushites formed one branch of the Merarite clan, responsible for specific tabernacle duties involving boards, bars, pillars, and sockets (Numbers 3:36-37). The term functions collectively, referring to the entire family group rather than individuals.

(2×) The collective designation for the Levitical family descended from Mushi son of Merari. Both Numbers passages use the definite article with this gentillic, treating it as a known family unit within the tribal structure. Spanish uses both singular and plural forms (musita/musitas), while other languages maintain singular forms with collective sense, reflecting the Hebrew's treatment of clan names as both individual ancestral reference and group designation. **PROPER NAMES (PERSONAL)**

en: the-Mushite | **es:** el-musita, los-musitas | **fr:** le-Mushite | **de:** der-Mushite Num 3:33; Num 26:58

מִשֹּׂכֶת H4189 *N-fpc* (1×)

Cords, bands, or ropes, specifically the legendary cords by which Orion is bound in the heavens

This rare word appears only in God's challenging questions to Job about the creation. In Job 38:31, God asks whether Job can loose 'the cords of Orion,' referring to some ancient legend about the great hunter constellation being bound or dragged across the sky. The imagery suggests cosmic forces beyond human control, emphasizing God's sovereignty over the heavenly bodies. The term points to mythological conceptions of how constellations moved through the heavens.

(1×) Mythological cords or bands binding the constellation Orion in its celestial course. The image appears in God's interrogation of Job, where untying these cosmic bonds represents an impossible feat for mortals. Ancient Near Eastern star lore likely included legends about Orion being bound or dragged, which this rare term references. **GEOGRAPHY AND SPACE**

en: the-cords-of | **es:** lazos-de | **fr:** משכות | **de:** [משכות] Job 38:31

מוֹשָׁעָה H4190 *Prep-l / N-fp* (1×)

Saving acts, deliverances, plural of salvation referring to God's repeated rescues

Found only in Psalm 68:20, this plural form emphasizes God's many acts of deliverance rather than a single event of salvation. The psalm celebrates God as 'our God of saving acts,' highlighting the ongoing nature of divine rescue throughout Israel's history. The plural intensifies the idea that salvation is not merely a theological concept but a pattern of concrete interventions. God is portrayed as continuously delivering His people from danger and death.

(1×) Multiple acts of divine deliverance and rescue. The plural form in Psalm 68 emphasizes God's habitual pattern of saving intervention rather than a single salvific event. This grammatical choice underscores the repeated, ongoing nature of God's protective care, drawing on Israel's memory of many specific occasions when God acted to save His people from enemies or calamity. **SALVATION AND RESCUE**

en: of-salvations | **es:** liberaciones | **fr:** à-salut | **de:** von-salvations Ps 68:20

מוּת H4191 *Prep-l / V-Qal-Prtcpl-ms* (840×)

To die, be dead; (Hifil) kill, put to death; (Hofal) be executed; (participle) the dead; (infinitive) death

One of the most elemental words in Scripture, this Hebrew verb (muth) spans the full arc of mortality. In the Qal stem it describes dying in every mode—natural, violent, and judicial—while its Hifil causative means 'to kill' and the Hofal passive 'to be put to death.' The emphatic formula moth yumath ('dying he shall die') became the signature idiom of covenant law, first heard in Eden (Gen 2:17) and echoed throughout the Torah's legal codes. The participle serves as a noun for 'the dead' or 'a corpse,' and the infinitive construct functions as the abstract noun 'death.' Across all 840 occurrences, muth traces the Bible's theology of life and death from Genesis to Malachi.

1. die (Qal: natural/general death) (645×) The unmarked Qal sense covering all intransitive dying—natural death (Gen 5 genealogies: 'and he died'), plague, famine, battlefield death, and general mortality. Arabic mâta, Swahili -fa, Korean 죽다 all render it with their basic 'die' verb, confirming this as the prototypical sense. Gen 5:5 ('and he died') establishes the refrain of human mortality. **DEATH AND CORPSES**

en: and-died, and-he-died | **es:** Y-murió, y-murió | **fr:** et-il-mourut, et-mourut | **de:** und-er-starb, und-es-starb, und-starb Gen 5:5; Gen 5:8; Gen 5:11; Gen 5:14; Gen 5:17

2. be put to death (Hofal passive) (51×) The Hofal passive expressing judicial execution: 'he shall be put to death.' Predominantly found in Exodus–Deuteronomy legal codes (Exod 21:12–17), where community-mandated capital punishment is prescribed. Spanish 'morirá,' French 'être mis à mort,' and German 'soll zu Tod gesetzt werden' all employ passive constructions, mirroring the Hebrew Hofal morphology precisely. **DEATH AND DYING**

en: he-shall-be-put-to-death, let-be-put-to-death, shall-be-put-to-death | **es:** morirá | **fr:** –être-mettre-à-mort, devra-être-mettre-à-mort, il—être-mettre-à-mort | **de:** er-soll-sein-setzen-zu-Tod, lass-sein-setzen-zu-Tod, soll-sein-setzen-zu-Tod Gen 26:11; Exod 21:12; Exod 21:15; Exod 21:16; Exod 21:17

3. surely die (מוֹת יוּמָת death formula) (50×) The emphatic formula moth yumath (Qal infinitive absolute + Yiqtol), rendered 'surely die' or 'certainly die,' marking solemn divine or legal pronouncements. First heard in Gen 2:17 as God's warning to Adam, it recurs throughout covenant law (Gen 26:11; Exod 19:12). Multilingual translations consistently use emphatic adverbs: Spanish 'ciertamente morirá,' French 'certainement,' German 'des Todes.' **DEATH AND DYING**

en: dying, surely, surely-dying | **es:** ciertamente, de-cierto, morir | **fr:** certainement, certainement-mourant, mourant | **de:** des-Todes, gewiss, gewiss-dying Gen 2:17; Gen 3:4; Gen 20:7; Gen 26:11; Exod 19:12

4. kill / put to death (Hifil causative) (50×) The Hifil causative meaning 'to kill, put to death, cause to die,' with an active agent doing the killing. Unlike Hofal (passive), here a subject acts: God threatens (Exod 4:24), brothers conspire (Gen 37:18), a king commands (2 Sam 1:15). Arabic 'amâta and Korean 죽이다 both use their standard causative 'kill' forms, distinguishing this cleanly from intransitive 'die.' **STRIKING AND REFERENCE**

en: and-he-killed-them, and-killed-them, and-put-them-to-death | **es:** dando-muerte, hace-morir, mata | **fr:** avoir-tua, et-il-tua-eux, et-mourir | **de:** haben-toetete, starb, sterben Gen 18:25; Gen 37:18; Gen 42:37; Exod 1:16; Exod 4:24

5. the dead (Qal participle nominal) (33×) The Qal participle used substantively to denote 'the dead, a dead person, a corpse.' Abraham's negotiation for Sarah's burial (Gen 23:3–8) repeats 'my dead' (methi) five times, establishing a tender idiom for the deceased. Spanish 'muertos,' French 'le mort,' and German 'Tote' all nominalize the participle identically. This usage bridges verb and noun, person and remains. **DEATH AND CORPSES**

en: The-dead, and-the-dead, and-the-dying | **es:** Muertos, en-el-muerto, en-muerto | **fr:** dans-le-mort, dans-mort, et-le-mort | **de:** Tote, deine-Tote, in-der-tot Gen 23:3; Gen 23:4; Gen 23:6; Gen 23:8

6. death (Qal infinitive as noun) (8×) The Qal infinitive construct functioning as an abstract noun meaning 'death, dying.' Found in phrases like 'at the death of' (Judg 2:19), 'her dying' (1 Sam 4:20), and 'my death' (Gen 27:2). Arabic mawt, Korean 죽음, and Swahili mauti—all cognate or calque nominal forms—confirm the nominal reading. Only eight occurrences, but theologically potent. **DEATH AND DYING**

en: at-the-death-of, her-dying, is-my-death | **es:** a-morir, cuando-morir-de, mi-muerte | **fr:** mon-mort, mourir, notre-mourant | **de:** als-unser-sterbend, bei-der-Tod-von, ihr-sterbend Exod 14:12; Exod 16:3; Judg 2:19; Judg 5:18; 1Sam 4:20

7. kill (Piel/Polel intensive) (3×) The Piel/Polel intensive stem denoting vigorous or emphatic killing, attested in just three passages (1 Sam 14:13; 2 Sam 1:16; 2 Kgs 17:26). The intensive force implies repeated or thoroughgoing slaughter beyond simple causation. Spanish 'matando/maté,' French 'tuant/tua,' and German 'tötend/tötete' all use active kill-verbs, paralleling the Hifil but with intensified aspect. KILLING AND REMOVING
en: killed, killing | **es:** matando, maté | **fr:** tua, tuant | **de:** toetend, toetete 1Sam 14:13; 2Sam 1:16; 2Kgs 17:26

לַבֵּן H4192 *V-Qal-Inf* (3×)
musical or liturgical term, possibly 'about death' or a tune name
A puzzling musical or liturgical notation appearing in Psalm titles. The phrase 'al-muth labben' in Psalm 9:1 has uncertain meaning—possibly 'about death for the son,' or perhaps the name of a tune or musical mode. Psalm 48:14 uses a related form. Ancient interpreters struggled with this phrase, and modern scholars remain divided. The term reminds us that some technical musical vocabulary from ancient Israel's worship has been lost, though the psalms themselves remain powerfully meaningful.

(3×) Cross-linguistic evidence reveals uncertainty: translations range from transliterations 'Almut, Muth-labben' to interpretive renderings 'death, según-a-Muth-labben.' Psalm 9:1 contains the full phrase in its superscription, likely indicating performance instructions now obscure to us. Psalm 48:14 may contain a related term. These technical notations remind us of the rich musical heritage of Israelite worship, even when precise meanings elude us. The psalm content itself speaks clearly of God's justice and faithfulness. DEATH AND DYING
en: a-psalm, according-to-Muth-labben, death | **es:** Almut, Laben, muerte | **fr:** Mizmor, mourir, à-fils | **de:** Tod, ein-Psalm, gemäss-zu-Muth-labben Ps 9:1; Ps 48:14

מוֹת H4193 *Prep-l / N-ms* (1×)
Death (Aramaic), the cessation of life, appearing in Ezra's account of Persian judicial decrees
This Aramaic term for death appears in Ezra 7:26, where King Artaxerxes authorizes Ezra to enforce Jewish law with real penalties. The decree lists escalating punishments: fines, banishment, confiscation, imprisonment, or death. The Persian king's willingness to grant capital punishment authority to Jewish religious officials shows the remarkable autonomy granted to the returning exiles. Death stands as the ultimate sanction for those who refuse to obey the law of God and the king.

(1×) The ultimate judicial penalty authorized in Artaxerxes' decree to Ezra. This Aramaic word appears in the list of possible punishments for violating Jewish law under Persian sponsorship. The inclusion of death penalty authority in a royal edict demonstrates the seriousness with which the Persian administration treated the restoration of Jewish religious practice and Ezra's authority to enforce Torah. DEATH AND DYING
en: for-death | **es:** para-muerte | **fr:** [לְמוֹת] | **de:** zum-Tod Ezra 7:26

מָוֶת H4194 *Art / N-ms* (158×)
Death — the event of dying, the state of being dead, death personified as a cosmic power, and death as judicial penalty or standard of comparison
Mavet is far more than a clinical term for biological cessation. In Hebrew Scripture it functions as event, state, power, and penalty all at once. As event, it marks the moment life ends (Deut 19:6); as state, it names the shadowy realm from which the psalmist cries for deliverance (Ps 116:15); as personified force, it becomes a covenant partner for the wicked (Isa 28:15) and a rival to love itself (Song 8:6). Arabic mawt preserves the same breadth, while Korean jug-eum and Swahili mauti each capture different slices. The plural motei in Ezek 28:10 — 'deaths of the uncircumcised' — hints at death as something that can be multiplied, an intensified or violent plural that pushes even further beyond mere biology.

1. death as event/process (dying) (95×) Split from sense 110553. Criteria: The act or moment of dying: 'day of death,' 'year of death,' 'until death,' death of specific persons
en: death | **es:** la-muerte, muerte, ¡Muerte | **fr:** mort, mourir | **de:** Tod, starb Gen 25:11; Gen 26:18; Lev 16:1; Num 23:10; Num 35:25

2. death (state or realm of the dead) (15×) Death as a state, condition, or realm — the ongoing domain of the dead from which one may be delivered or in which one is trapped. Arabic fi-l-mawt ('in death') and French dans la mort confirm the locative/stative reading. Appears 15 times in contexts like Job's plea to be hidden in Sheol (Job 5:20 'he shall redeem you from death'), the Psalms' imagery of death's snares and cords (Ps 18:4-5), and the legal purity contexts where death-contact produces contamination (Lev 11:31-32; Num 6:7). Where sense 1 is punctiliar, this sense is durative — death as a place one inhabits. DEATH AND DYING
en: from-death, in-death, in-the-death | **es:** de-la-muerte, de-muerte, en-la-muerte | **fr:** dans-leur-mort, dans-mourir, de-mort | **de:** in-Tod, in-ihr-Tod, in-starb Lev 11:31; Lev 11:32; Num 6:7; Josh 2:13; Job 5:20

3. death (personified or as power) (14×) Death personified as a cosmic power or force, often in poetic and prophetic texts. Arabic al-mawt (with the definite article marking personification) and the consistent use of definite forms in the target languages confirm the rhetorical elevation. Appears 14 times: Pharaoh begging Moses to remove 'this death' as though it were a living agent (Exod 10:17), the famous deuteronomistic pair 'life and death' presented as rival powers (Deut 30:15, 19), Ruth's oath 'if anything but death parts me from you' (Ruth 1:17), and supremely Song 8:6 where 'love is strong as Death' — the only time mavet stands as an equal to the most powerful human emotion. DEATH AND DYING
en: and-Death, and-death, and-the-death | **es:** la-muerte, y-Muerte, y-la-muerte | **fr:** et-le-mort, et-mort, le-mort | **de:** Tod, der-Tod, der-starb Exod 10:17; Deut 30:15; Deut 30:19; Ruth 1:17; 1Sam 15:32

4. death (as penalty or fate) (14×) Death as a judicial penalty, destined fate, or appointed consequence — being 'put to death' or consigned to death by divine or royal decree. Spanish a la muerte and German fuer Tod mark the purposive-judicial dimension. Appears 14 times in contexts of capital sentencing (2 Sam 15:21 'whether in death or in life'), divine deliverance from execution (Ps 68:20 'to God belong the issues from death'), and the paradox of desiring death as escape (Job 3:21). Ps 118:18 captures the theological tension: 'The LORD has disciplined me severely, but he has not given me over to death.' DEATH AND DYING
en: at-their-death, belong-from-death, but-to-death | **es:** a-la-muerte, la-muerte, para-la-muerte | **fr:** et-à-mourir, mort, pour-mort | **de:** Tod, bei-ihr-Tod, fuer-Tod 2Sam 15:21; Job 3:21; Ps 68:20; Ps 73:4; Ps 118:18

5. death as judicial penalty (12×) Split from sense 110553. Criteria: Capital punishment, execution: Deuteronomic death-penalty laws (Deut 21:22; 22:26), legal formulae prescribing death
en: death | **es:** muerte | **fr:** mort | **de:** Tod, starb Deut 19:6; Deut 21:22; Deut 22:26; 1Sam 20:31; 1Sam 26:16

6. death (comparative, like death) (7×) Death as a standard of comparison in similes and analogies — something being 'like death' or measured against death. Korean jug-eum-gwa gat-i ('like death') and the consistent use of comparative particles (ke-, kemo-) in Hebrew mark the figurative register. Appears 7 times: Num 16:29 asks whether the rebels will die 'the death of all men' (death as norm), Nabal's heart 'became like stone' — dead within him (1 Sam 25:37-38), Ecclesiastes' bitter observation that human and animal death are alike (Eccl 3:19), and the Song's climactic comparison (Song 8:6). These usages treat death not as event or power but as a measuring rod for extremity. GEOGRAPHY AND SPACE
en: as-death-of, is-like-death, like-death | **es:** como-la-muerte, como-muerte-de, cuando-murió | **fr:** comme-la-mort, comme-mort, comme-mort-de | **de:** wann-starb, wie-Tod-von, wie-starb Num 16:29; 2Sam 3:33; 2Kgs 3:5; Eccl 3:19; Song 8:6

7. (1×) The plural construct motei ('deaths of') in Ezek 28:10, describing the ignominious 'deaths of the uncircumcised.' Spanish muertes de and English 'deaths of' preserve the plural form. This rare plural intensifies the concept — not merely one death but a quality of dying associated with shame and divine judgment against the

prince of Tyre. The plural may be an abstract-intensive ('a death-like death') or a genuine plural indicating the accumulated deaths of the disgraced. It stands alone as the only plural occurrence, marking the outer boundary of the word's morphological range. **GEOGRAPHY AND SPACE**

en: deaths-of- | **es:** Muertes-de | **fr:** mort | **de:** Tod Ezek 28:10

מוֹתָר H4195 *N-ms* (3×)

abundance, excess; superiority, advantage

A noun with two related meanings: abundance or surplus, and superiority or advantage. In Proverbs it appears twice contrasted with 'lack'—hard work leads to abundance, but hasty planning only to want (14:23, 21:5). Ecclesiastes uses it philosophically to question whether humans have any real advantage over animals (3:19). The term can denote either material surplus or qualitative superiority, both emphasizing 'more than' or 'better than.'

(3×) Multilingual glosses show two senses: material abundance (Spanish 'ganancia'/profit) and qualitative advantage (Spanish 'ventaja'/advantage). Proverbs 14:23 and 21:5 promise that diligent labor leads to abundance while shortcuts lead to poverty. Ecclesiastes 3:19 asks the haunting question whether humanity has any advantage over beasts, since both die and return to dust. The term bridges economic surplus and existential superiority, both asking what endures beyond mere existence. **GAIN AND GREED**

en: and-advantage-of, profit, to-abundance | **es:** ganancia, para-ganancia, y-ventaja-de | **fr:** et-מותר, מותר, à-מותר | **de:** Vorteil, und-Vorteil, zu-Vorteil Prov 14:23; Prov 21:5; Eccl 3:19

מִזְבֵּחַ H4196 *Conj-w / N-msc* (403×)

Altar; a raised cultic installation for offering sacrifices, from the root zavach ('to slaughter')

Mizbeach designates the altar as the central liturgical fixture for Israelite worship, derived from zavach ('to slaughter, sacrifice'). With over 400 occurrences, it traces the entire arc of Israel's worship history: from Noah's post-flood altar (Gen 8:20) through the patriarchal pillars, to the elaborate bronze and gold altars of the Tabernacle and Temple, and finally to the polemical destruction of idolatrous altars under Josiah. The Arabic cognate madhbah ('place of slaughter') preserves the same etymological logic. Across translations, the word is rendered with near-perfect consistency: Spanish altar, French autel, German Altar.

altar (place of sacrifice) (403×) A cultic installation constructed for the presentation of animal sacrifices, grain offerings, or incense to deity, derived from the root z-b-ch ('to slaughter'). Encompasses the patriarchal open-air altars (Gen 8:20; 12:7), the bronze altar of burnt offering and golden incense altar of the Tabernacle (Exod 27:1; 30:1), Solomon's Temple altar, and also illegitimate altars to foreign gods whose demolition the prophets demanded. The Arabic cognate madhbah confirms the 'place of slaughter' etymology across Semitic. **ALTAR SACRIFICE PLACE**

en: the-altar | **es:** el-altar | **fr:** l'autel, le-autel | **de:** den-Altar, der-Altar Gen 22:9; Exod 24:6; Exod 27:1

מֶזֶג H4197 *Art / N-ms* (1×)

Mixed wine, wine blended with water or spices, a delicacy mentioned in Song of Songs

This term describes wine that has been mixed, either diluted with water or blended with spices to enhance its flavor and effects. In Song of Songs 7:2, it appears in a poetic description of the beloved's navel as 'a rounded bowl that never lacks mixed wine'—a sensual metaphor for abundance and pleasure. The ancient practice of mixing wine made it a luxury item, more refined than simple wine. The imagery suggests both satisfaction and delight.

(1×) Wine that has been blended or mixed, likely with spices or water, representing a refined beverage in the Song of Songs' erotic poetry. The 'mixed wine' serves as a metaphor for sensual abundance and pleasure. Ancient wine-mixing was a sophisticated practice, and the term carries connotations of luxury, careful preparation, and enhanced enjoyment beyond ordinary wine. **WINE BEVERAGE**

en: the-mixed-wine | **es:** el-vino-mezclado | **fr:** le-vin-mêlé! | **de:** [המזג] Song 7:2

מָזֵּה H4198 *Adj-mpc* (1×)

Wasted, sucked out, emptied by hunger; describes severe famine's devastating physical effects

This adjective describes bodies that have been drained or sucked empty by famine. In Deuteronomy 32:24, it appears in Moses' song warning of covenant curses: 'wasted by hunger, devoured by burning heat.' The term suggests not just hunger but its extreme consequences—emaciation, depletion, the body consuming itself. The parallel with 'burning heat' creates a picture of comprehensive destruction, where famine leaves people hollow shells. The imagery is visceral and terrifying.

(1×) Bodies depleted and emptied by severe hunger, appearing in Deuteronomy's covenant curses. The term suggests the extreme physical toll of famine beyond mere hunger—a sucking dry or wasting away that leaves victims hollow. This vivid language in Moses' warning song emphasizes the devastating consequences of breaking covenant, where even human bodies become empty husks consumed by starvation. **EMPTINESS AND VANITY**

en: wasted-by | **es:** consumidos-de | **fr:** wasted-par | **de:** wasted-durch Deut 32:24

מִזָּה H4199 *N-proper-ms* (3×)

Mizzah (personal name: possibly 'fear' or 'terror')

A personal name belonging to a grandson of Esau through Reuel and Basemath. Mizzah appears in the Edomite genealogies as one of Esau's descendants who became a clan chief in Edom (Genesis 36:13, 17, 1 Chronicles 1:37). The name possibly derives from a root meaning fear or terror. Like many Edomite names preserved in Genesis, it marks the fulfillment of God's promise that Esau would also become the father of nations, though distinct from the covenant line.

(3×) This proper name appears transliterated as 'Mizzah, Miza' across translations. Genesis 36:13, 17 list him among the sons of Reuel and identify him as a clan chief ('alluph) in Edom, representing a subdivision of Esau's descendants. First Chronicles 1:37 repeats his name in the parallel genealogy. These genealogical records fulfill the biblical concern to document how both Isaac's sons became founders of peoples, though only Jacob carried the covenant. **PROPER NAMES (PERSONAL)**

en: Mizzah, and-Mizah, and-Mizzah | **es:** Mizzah, y-Miza, y-Mizzah | **fr:** Mizzah, [ומזה], et-Mizzah | **de:** Misa, [ומזה], und-Misa Gen 36:13; Gen 36:17; 1Chr 1:37

מְזוּ H4200 *N-mpc / 1cp* (1×)

Garners, storehouses, granaries for holding harvested grain; symbols of agricultural abundance

This word for storage buildings appears in Psalm 144:13 as part of a vision of agricultural blessing: 'our garners are full, providing every kind of produce.' Granaries were essential infrastructure in ancient agrarian society, protecting the harvest from weather, pests, and thieves. Full storehouses meant security, wealth, and God's favor. The psalmist's prayer for filled granaries reflects the fundamental importance of stored grain for survival through lean seasons. Abundance in the garners meant the community could thrive.

(1×) Storage facilities for grain and agricultural produce, appearing in Psalm 144's prayer for comprehensive blessing. Full granaries represented economic security, divine favor, and successful harvest in ancient agricultural society. The image of overflowing storehouses 'providing every kind of produce' captures the ideal of abundance and prosperity, where careful storage enables a community to thrive through seasons of scarcity. **STOREHOUSE GRANARY**

en: our-storehouses | **es:** Nuestros-graneros | **fr:** de-grenier | **de:** unser-storehouses Ps 144:13

מְזוּזָה H4201 *N-fsc / 1cs* (19×)

Doorpost, gate-post — the vertical side-frame of a door or gate opening

Refers to the vertical post forming the side of a doorway or gate. Its most memorable appearance is in the Passover narrative, where Israelites were commanded to smear the blood of the lamb on the doorposts and lintel (Exod 12:7, 22–23) — an image that became foundational for Jewish identity. The word also features in the command to write God's words on the doorposts of one's house (Deut 6:9; 11:20), giving rise to the later tradition of the mezuzah. In temple architecture, it describes posts of Solomon's temple (1 Kgs 6:31, 33) and Ezekiel's visionary sanctuary (Ezek 41:21; 43:8; 45:19; 46:2).

doorpost (19×) The vertical side-post of a door or gate frame. Central to the Passover account where the Israelites marked their doorposts with lamb's blood as a sign of protection (Exod 12:7, 22–23). Also prominent in the Shema commandment to inscribe God's words on one's doorposts (Deut 6:9; 11:20), the origin of the mezuzah tradition. In architectural contexts, it describes the structural posts of Solomon's temple (1 Kgs 6:31, 33) and Ezekiel's visionary temple (Ezek 43:8; 45:19; 46:2). Spanish 'jamba' precisely captures the architectural sense. **GEOGRAPHY AND SPACE**

en: My-doorpost, and-the-doorpost, and-the-doorposts | **es:** jamba, jamba-de, jambas | **fr:** [והמזוזה], doorpost-de, doorposts | **de:** [והמזוזה], [ומזוזתם], [מזוזת] Exod 12:7; Exod 12:22; Exod 12:23; Exod 21:6; Deut 6:9

מָזוֹן H4202 *Art / N-ms* (2×)

food, provisions (noun); sustenance or supplies for eating

This Hebrew noun means food or provisions for sustenance. In Genesis 45:23, Joseph sends his father 'grain and bread and food' (possibly 'food' is a later gloss according to some scholars, who note its Aramaic character). In 2 Chronicles 11:23, Rehoboam provided abundant provisions for his dispersed sons. The word emphasizes prepared food or traveling provisions rather than raw ingredients. BDB notes this may be an Aramaic borrowing into later Hebrew.

(2×) Refers to food or provisions, particularly prepared sustenance for journeys or sustenance. Genesis uses it alongside grain and bread in Joseph's generous supply to his father, while Chronicles describes abundant provisions given to royal sons. Spanish uses 'alimento' and 'provisiones' (food/provisions), German 'Nahrung' (nourishment), emphasizing prepared sustenance. Some scholars detect Aramaic influence in this term, possibly explaining its relative rarity in Hebrew biblical texts. **FOOD AND NOURISHMENT**

en: and-food, the-provisions | **es:** el-alimento, y-provisiones | **fr:** [המזון], et-nourriture | **de:** [המזון], und-Nahrung Gen 45:23; 2Chr 11:23

מָזוֹן H4203 *Conj-w / N-ms* (2×)

food (Aramaic noun); sustenance or nourishment

This Aramaic noun appears only in Daniel 4:12 and 4:21, both describing Nebuchadnezzar's dream-tree that provided food for all. The Aramaic context fits Daniel's bilingual structure (chapters 2-7 in Aramaic). Like its Hebrew cognate, it denotes food or sustenance. The dream imagery depicts a cosmic tree whose abundant food feeds all creatures—a symbol of imperial provision later interpreted as Nebuchadnezzar's kingdom. The word emphasizes nourishment and sustenance available from this source.

(2×) The Aramaic term for food or nourishment, appearing exclusively in the symbolic vision of Nebuchadnezzar's great tree that provided sustenance for all living things. Spanish uses 'alimento' (food/nourishment), matching the Hebrew cognate. The context emphasizes abundant provision—the tree's fruit and foliage providing food for beasts and birds—symbolizing the king's empire as a source of sustenance for subject peoples before divine judgment humbles him. **FOOD AND NOURISHMENT**

en: and-food | **es:** y-alimento | **fr:** et-nourriture | **de:** [ומזון] Dan 4:12; Dan 4:21

מָזוֹר H4204 *N-ms* (1×)

Trap, snare, or net; a treacherous device set by false friends (meaning uncertain)

This obscure term appears in Obadiah 7, where Edom's allies 'set a trap beneath you.' The exact meaning remains debated—ancient versions suggest 'net,' 'snare,' 'ambush,' or 'stumbling block.' The context is clear: those Edom trusted as friends will betray them, placing some kind of hidden danger in their path. Whether a physical trap or a metaphorical stumbling block, the word conveys treachery and betrayal. The uncertainty of translation reflects how rare and difficult this Hebrew term is.

(1×) A treacherous device or snare set by false allies in Obadiah's prophecy against Edom. Ancient translators diverged significantly—some seeing a physical net or trap, others understanding it metaphorically as stumbling block or ambush. The context emphasizes betrayal by trusted confederates who place hidden danger in Edom's path. The term's obscurity matches the stealthy nature of the treachery it describes. **SNARES AND TRAPS**

en: trap | **es:** trampa | **fr:** piège | **de:** eine-Falle Obad 1:7

מָזוֹר H4205 *N-ms* (3×)

wound, sore, injury requiring treatment

A noun denoting a wound or sore, specifically one requiring treatment or pressing out of infected matter. It appears only in prophetic texts as a metaphor for Israel and Judah's spiritual and national condition. Jeremiah laments that there is no healing medicine for the wound (30:13). Hosea twice states that Israel's wound cannot be healed, even by Assyria's power (5:13, twice). The term emphasizes not just injury but incurable, festering damage that human remedies cannot address.

(3×) Translations uniformly identify wounds or sores: Spanish 'llaga' (sore), English 'wound.' Jeremiah 30:13 describes Judah's desperate condition—a wound with no healing medicine, no one to bind it up, requiring divine intervention. Hosea 5:13 uses the metaphor twice: Ephraim saw his sickness and Judah his wound, but neither Assyria nor any human power could heal these conditions. Only repentance and return to God could cure what sin had inflicted. **PLAGUES AND WOUNDS**

en: for-healing, his-wound, wound | **es:** llaga, para-sanar, su-llaga | **fr:** [למזור], maladie | **de:** [למזור], [מזור], [מזרו] Jer 30:13; Hos 5:13

מְזַח H4206a *N-ms* (2×)

belt, girdle (noun); a waist band or restraint

This noun denotes a belt or girdle, possibly a loanword from Egyptian. Psalm 109:19 uses it in simile—let the wicked's curse enfold him 'like a garment' and 'like a belt.' Isaiah 23:10 employs it metaphorically for restraint, though the text is disputed. The word emphasizes the binding, encircling function of a belt worn at the waist. The Egyptian etymology (if correct) suggests possible borrowing of both the garment and its name from Egypt.

(2×) Refers to a belt or girdle worn at the waist, used literally (Ps 109:19) in simile for curse binding the wicked as clothing and belt bind the body, and figuratively (Isa 23:10) for restraint (though this text is uncertain). Spanish uses 'cinturón' and 'cinto' (belt/girdle), German 'belt,' French 'agrafe' (clasp/fastener). If the Egyptian loanword theory is correct, this may represent a specific style of Egyptian waist-belt adopted into Israelite dress. **BELT GIRDLE SASH**

en: and-like-a-belt, restraint | **es:** cinturón, y-como-cinto | **fr:** [מזח], et-à-agrafe | **de:** [מזח], und-wie-ein-belt Ps 109:19; Isa 23:10

מְזִיַח H4206b *Conj-w / N-msc* (1×)

Belt, girdle, or waistband; a garment symbolizing strength and military readiness

This term for a belt or girdle appears in Job 12:21, where God 'loosens the belt of the mighty,' making them weak and defenseless.

In ancient warfare, the girdle secured weapons and garments, enabling quick movement and readiness for battle. To loosen someone's belt was to disarm and humiliate them, removing their capacity for action. The image captures how God can instantly reverse the fortunes of the powerful, turning their strength to weakness by a simple ungirding.

(1×) A military belt or girdle whose removal symbolizes the loss of power and readiness. Job 12:21 uses the loosening of the mighty's belt to illustrate God's sovereign ability to weaken the strong. The belt secured weapons and clothing for battle, so ungirding represents disarmament and vulnerability. This single image captures the reversal from strength to helplessness at God's decree. **GEOGRAPHY AND SPACE**

en: and-belt-of | **es:** y-el-cinturón-de | **fr:** et-ומזית | **de:** [ומזית] Job 12:21

מַזְלֵג H4207a *Conj-w* (2×)

fork (noun); a three-pronged sacrificial implement

This noun denotes a three-pronged fork used in sacrificial rituals. Both occurrences in 1 Samuel 2:13-14 describe the corrupt practice of Eli's sons, who used this fork to claim meat from sacrifices while they were cooking. The text specifies it was 'the fork with three prongs,' clarifying its design. This implements corrupt priestly abuse by claiming portions before God received His due through proper burning. The fork becomes an instrument of sacrilege in the narrative.

(2×) A three-pronged implement used for handling sacrificial meat, appearing only in the account of Eli's sons' corruption. They would thrust this fork into the cooking pot and claim whatever it brought up, violating proper sacrificial procedure. Spanish uses 'garfio/garfio' (hook/fork), while other languages transliterate or use 'fork,' emphasizing the utensil's function in the abuse that brought divine judgment on Eli's house. **SHARPENING IMPLEMENTS**

en: and-the-fork, the-fork | **es:** el-garfio, y-el-garfio | **fr:** et-le-fork, le-fork | **de:** der-fork, und-der-fork 1Sam 2:13; 1Sam 2:14

מִזְלָגָה H4207b *Conj-w* (5×)

forks, flesh-hooks; three-pronged sacrificial implements used at the altar for handling offerings

The מִזְלָגָה (always plural in the Hebrew Bible) refers to large forks or flesh-hooks used in sacrificial service. These implements belonged to the tabernacle altar (Exod 27:3; 38:3; Num 4:14) and later to Solomon's temple (1 Chr 28:17; 2 Chr 4:16). Spanish garfios ('hooks') and French fourchettes ('forks') both capture the pronged nature of the tool. The consistent listing alongside basins, shovels, and firepans marks these as standard cultic equipment for handling burnt offerings.

(5×) Sacrificial forks or flesh-hooks for handling offerings on the altar. All five references place them in inventories of cultic implements — three in the Priestly tabernacle texts (Exod 27:3; 38:3; Num 4:14) and two in temple records (1 Chr 28:17; 2 Chr 4:16). They appear alongside shovels, basins, and firepans as standard altar equipment. The Spanish garfios emphasizes their hooking function, while French fourchettes highlights the pronged fork shape; both illuminate an implement designed for lifting and turning meat on the sacrificial fire. **SHARPENING IMPLEMENTS**

en: And-the-forks, and-its-forks, the-forks | **es:** Y-los-garfios, los-garfios, y-sus-garfios | **fr:** [המזלגות], [והמזלגות], et-son-fourchettes | **de:** [המזלגות], [והמזלגות], der-Gabeln Exod 27:3; Exod 38:3; Num 4:14; 1Chr 28:17; 2Chr 4:16

מַזָּלוֹת H4208 *Conj-w* (1×)

Constellations, likely the signs of the zodiac worshiped as astral deities in ancient paganism

This term appears in 2 Kings 23:5 in the list of pagan worship practices that King Josiah abolished. The people had been burning incense to Baal, the sun, the moon, 'the constellations,' and all the host of heaven. The word likely refers to zodiacal signs or other star groups venerated as divine powers. This Assyrian loan-word reflects how Mesopotamian astral religion had infiltrated Judean worship. Josiah's reform targeted these stellar deities as part of purging foreign religious influences.

(1×) Heavenly constellations worshiped as deities, appearing in the catalog of pagan practices Josiah eradicated. Likely referring to zodiacal signs or other star groupings venerated in Mesopotamian religion. This Assyrian loan-word reveals how deeply Assyrian astral worship had penetrated Judean religious life. The term stands in a list with Baal, sun, moon, and heavenly host, showing how the night sky itself had become an object of idolatrous devotion. **GEOGRAPHY AND SPACE**

en: and-to-the-constellations | **es:** y-a-las-constelaciones | **fr:** et-à-le-constellations | **de:** und-zu-der-constellations 2Kgs 23:5

מְזִמָּה H4209 *Conj-w / N-fs* (19×)

Purpose or plan (neutral); discretion or prudence (positive, in Proverbs); wicked scheme or device (negative, in Psalms/Prophets).

The noun mezimmah is one of Hebrew's most morally flexible words — capable of describing godly wisdom and satanic cunning with equal ease. In Proverbs, it stands alongside knowledge and understanding as a positive intellectual virtue: the 'discretion' that guards the young from folly (Prov 1:4; 2:11; 3:21). But in the Psalms and Prophets, the same word darkens into 'wicked schemes' and 'evil devices' hatched against the righteous (Ps 10:2; 21:11; 37:7). Spanish navigates this polarity with discrecion versus maquinaciones, while German shifts between Besonnenheit (prudence) and Raenke (scheming). The neutral middle ground appears when mezimmah describes God's own sovereign purposes — plans that are neither good nor evil in themselves but simply the outworking of divine intention (Job 42:2; Jer 23:20; 51:11).

1. evil scheme, wicked device (9×) An evil scheme, wicked device, or malicious plot hatched against the innocent — the negative pole of mezimmah's moral range. Nine occurrences cluster in Psalms and wisdom complaint: 'the wicked in his pride persecutes the poor; let them be caught in the schemes they have devised' (Ps 10:2). See also Ps 21:11 and Ps 139:20, where enemies lift up God's name for evil purpose. Spanish maquinaciones and tramas, French dessein (in pejorative context), and German Raenke all mark this as cunning turned malevolent. **GEOGRAPHY AND SPACE**

en: a-scheme, and-schemes, evil-devices | **es:** en-tramas, la-maldad, maquinaciones | **fr:** [המזמתה], dans-dessein, de-dessein | **de:** Raenke, [המזמתה], ein-scheme Job 21:27; Ps 10:2; Ps 21:11; Ps 37:7; Ps 139:20

2. discretion, prudence (5×) Discretion, prudence, or the faculty of wise deliberation — the positive pole, concentrated entirely in Proverbs' wisdom vocabulary. Five occurrences pair mezimmah with knowledge (da'at, Prov 1:4; 5:2), understanding (tevunah, Prov 2:11), and resourcefulness (tushiyyah, Prov 3:21). The sage commends discretion as a protective virtue: 'Discretion will guard you, understanding will watch over you' (Prov 2:11). Spanish discrecion, French discernement, and German Besonnenheit all deploy dedicated wisdom vocabulary here, distinguishing this sense clearly from the scheming of sense 1. **GEOGRAPHY AND SPACE**

en: and-discretion, discretion | **es:** Discreción, discreciones, pensamientos | **fr:** dessein, et-dessein | **de:** Besonnenheit, Raenke, und-Besonnenheit Prov 1:4; Prov 2:11; Prov 3:21; Prov 5:2; Prov 8:12

3. purpose, plan, thought (5×) A purpose, plan, or considered intention — morally neutral, describing the deliberate designs of God or humans without inherent ethical judgment. Five occurrences include Job's confession, 'no purpose of yours can be thwarted' (Job 42:2), and Jeremiah's prophetic formula where God's wrath accomplishes 'the purposes of his heart' (Jer 23:20; 30:24; 51:11). Spanish pensamientos and planes, French dessein (neutral), and German Vorhaben reflect the cognitive-planning sense without moral coloring. **GEOGRAPHY AND SPACE**

en: any-purpose, his-plan, his-thoughts | **es:** pensamiento, pensamientos-de, planes-de | **fr:** [מזמות], [מזמתו], de-dessein | **de:** Besonnenheit, [מזמות], [מזמתו] Job 42:2; Ps 10:4; Jer 23:20; Jer 30:24; Jer 51:11

מִזְמוֹר H4210 *N-ms* (57×)

mizmor – a psalm; a technical superscription term for a musical composition sung with instrumental accompaniment

The masculine noun mizmor, derived from the root z-m-r ('to make music, to sing with instruments'), is a technical liturgical term appearing exclusively in the superscriptions of 57 psalms. It designates a composition intended for sung performance with instrumental accompaniment, distinguishing it from other superscription terms like shir ('song'), maskil ('contemplative poem'), or miktam. The word never occurs in the body of a psalm or elsewhere in the Hebrew Bible – only in titles. Arabic mazamir, Syriac mazmure, and Ethiopic mezmur are all loan-words from this Hebrew term, testimony to its influence on the worship vocabulary of multiple Semitic traditions. Spanish Salmo, French psaume, and German Psalm all render it as a single, consistent genre label.

(57×) A technical term for a psalm meant for musical performance, confined to superscriptions of 57 psalms. It appears alone (Ps 98:1), with Davidic attribution (Ps 3:1; 23:1), or paired with shir (Ps 30:1; 92:1). Cognate forms in Arabic, Syriac, and Ethiopic confirm it as the pan-Semitic word for psalmody. Spanish Salmo, French psaume, and German Psalm render it uniformly. **SONGS AND HYMNS**

en: a-psalm | **es:** Salmo, salmo | **fr:** psaume | **de:** ein-Psalm Ps 3:1; Ps 4:1; Ps 5:1; Ps 6:1; Ps 8:1

מַזְמֵרָה H4211 *Prep-b* (4×)

pruning hooks or knives for cutting vines

Agricultural implements used for trimming grapevines and other plants, featured prominently in prophetic imagery about war and peace. Isaiah and Micah envision a future where nations 'beat their swords into plowshares and their spears into pruning hooks' (Isaiah 2:4, Micah 4:3), symbolizing universal peace. Joel reverses the image: 'beat your plowshares into swords and your pruning hooks into spears' (Joel 3:10), depicting preparation for divine judgment. The tool thus becomes a powerful symbol for the transformation between warfare and agriculture.

(4×) A curved knife or hook used for pruning vines and cutting away shoots (Isaiah 18:5). The cross-linguistic glosses ('pruning hooks,' 'podaderas,' 'serpette') consistently identify it as a horticultural tool. Its appearance in prophetic literature transforms it into a symbol —the conversion of military weapons into farming tools represents the establishment of God's peace, while the reverse symbolizes the mobilization of all resources for eschatological conflict. **SHARPENING IMPLEMENTS**

en: and-your-pruning-hooks, into-pruning-hooks, with-pruning-hooks | **es:** con-podaderas, en-podaderas, y-podaderas-de-vosotros | **fr:** [במזמרות], [למזמרות], et-serpette | **de:** [במזמרות], [ומזמרתיכם], [למזמרות] Isa 2:4; Isa 18:5; Joel 3:10; Mic 4:3

מִזַּמֶּרֶת H4212 *Art / N-fp* (5×)

snuffers; temple utensils used for trimming or extinguishing lamp wicks

The מְזַמֶּרֶת (always plural) designates snuffers or wick-trimmers used in temple lampstand maintenance. Solomon's temple inventory lists golden snuffers among the sacred furnishings (1 Kgs 7:50; 2 Chr 4:22). They reappear in accounts of temple plunder: Babylonian forces carried them away as bronze (2 Kgs 25:14; Jer 52:18), while 2 Kings 12:13 notes they were not made from repair funds. Spanish despabiladeras ('wick-trimmers') precisely captures their function. The root זמר in its cutting sense connects to the act of trimming wicks.

(5×) Temple snuffers or wick-trimmers for maintaining the lampstand. In 1 Kings 7:50 and 2 Chronicles 4:22 they are listed as gold furnishings of Solomon's temple. The deportation accounts (2 Kgs 25:14; Jer 52:18) record their seizure as bronze items, while 2 Kings 12:13 excludes them from temple repair expenditures. Spanish despabiladeras ('wick-trimmers') uniquely clarifies the function — trimming and snuffing lamp wicks — while the root זמר ('to cut, prune') connects to vinedressing imagery applied here to sacred lamp care. **SHARPENING IMPLEMENTS**

en: and-the-snuffers, snuffers, the-snuffers | **es:** Y-las-despabiladeras, despabiladeras, las-despabiladeras | **fr:** [והמזמרות], [המזמרות], et-le-snuffers | **de:** [והמזמרות], [המזמרות], der-snuffers 1Kgs 7:50; 2Kgs 12:13; 2Kgs 25:14; 2Chr 4:22; Jer 52:18

מְזְעָר H4213 *Adv* (4×)

a little, very small, trifling amount

An intensifying expression meaning 'very little' or 'a trifle,' used to emphasize the brevity of time or smallness of number. Isaiah uses it to stress how quickly God will act: 'yet a very little while' (Isaiah 10:25, 29:17) before divine intervention transforms the situation. It also describes the pitifully small remnant that will survive judgment (Isaiah 16:14, 24:6). The doubled expression creates emphasis—not just 'little' but emphatically minimal.

(4×) An emphatic diminutive meaning 'very little' or 'extremely small,' intensifying the ordinary word for 'little' (מְעַט). All occurrences are in Isaiah, where it stresses either the brevity of time before God acts or the tiny size of the surviving remnant. The multilingual glosses ('very little,' 'insignificante,' 'un peu') capture the minimizing force, though the rhetorical emphasis can be difficult to render precisely. **FEWNESS AND SMALLNESS**

en: small, very-little, while | **es:** insignificante, más, pocos | **fr:** un-peu | **de:** ein-wenig Isa 10:25; Isa 16:14; Isa 24:6; Isa 29:17

מִזְרֶה H4214 *Prep-b / N-ms* (2×)

winnowing fork (noun); a six-pronged implement for tossing grain to separate chaff

This noun denotes a winnowing fork or pitch-fork, a six-pronged agricultural implement used to toss grain into the wind, separating lighter chaff from heavier kernels. Isaiah 30:24 describes winnowing fodder 'with shovel and fork,' depicting agricultural abundance. Jeremiah 15:7 uses it metaphorically—'I will winnow them with a fork'—as an image of God's judgment scattering His people. The specific six-prong design (from Arabic cognate) suited it for handling large quantities of cut grain or straw.

(2×) A multi-pronged agricultural tool for winnowing—tossing threshed grain into the wind to separate edible kernels from chaff. Isaiah uses it literally in describing abundant fodder preparation, Jeremiah metaphorically for divine judgment scattering Israel. Spanish uses 'aventador' and 'pala' (winnowing fan/shovel), while other languages transliterate or use 'fork,' reflecting the implement's specialized function in grain processing and its powerful metaphorical potential for separation and scattering. **SHARPENING IMPLEMENTS**

en: and-with-fork, with-a-winnowing-fork | **es:** con-aventador, y-con-pala | **fr:** [במזרה], [ובמזרה] | **de:** [במזרה], [ובמזרה] Isa 30:24; Jer 15:7

זָרָה H4215 *Conj-w* (1×)

Scattering winds, dispersing tempests that blow from storehouses in Job's cosmic imagery

This term appears in Job 37:9, where Elihu describes how 'the tempest comes from its chamber, and cold from the scattering winds.' The word describes winds that scatter or disperse, perhaps imagined as agents that spread cold throughout the earth. Ancient cosmology pictured winds stored in heavenly chambers, released by God to accomplish His purposes. The imagery emphasizes divine control over weather patterns—cold and storm come forth from their appointed places at God's command.

(1×) Dispersing or scattering winds that spread cold across the earth, mentioned in Elihu's speech about God's meteorological control. The term fits ancient Near Eastern cosmology where winds were stored in celestial chambers and released purposefully. These scattering agents carry cold from its origin point, distributing it according to divine design. The image underscores God's mastery over natural forces that humans experience but cannot command. **SCATTERING AND DISPERSING**

en: and-from-scattering-winds | **es:** y-de-esparcidores | **fr:** et-ומזרים | **de:** [ומזרים] Job 37:9

מַזָּלוֹת H4216 *N-mp* (1×)

Mazzaroth, possibly the zodiacal constellations or a specific star group in God's cosmic inventory

This mysterious astronomical term appears only in Job 38:32, where God challenges Job: 'Can you bring forth Mazzaroth in its season?' The exact identity remains uncertain—possibly the zodiac, the twelve constellations, or a specific stellar formation. Ancient translators simply transliterated it, unable to identify the referent precisely. The context makes clear that Mazzaroth represents some celestial phenomenon beyond human control, part of God's demonstration of cosmic sovereignty. Whatever stars are meant, they obey only God's timing.

(1×) An unidentified astronomical phenomenon, possibly zodiacal constellations or a major star group, appearing in God's interrogation of Job. The term defied ancient translators and remains enigmatic today. Context indicates a celestial body or grouping with appointed seasons, used to demonstrate that God alone commands the heavenly patterns. The mystery of Mazzaroth's identity reinforces the passage's theme—the cosmos contains wonders beyond human comprehension. **MOON CELESTIAL BODY**

en: Mazzaroth | **es:** constelaciones | **fr:** מזרות | **de:** [מזרות] Job 38:32

מִזְרָח H4217 *N-msc* (74×)

The east as a cardinal direction; also the rising of the sun, often in the phrase 'mizrach hashemesh.'

Derived from the root zarach ('to rise, shine'), mizrach names the east by its most visible daily phenomenon — the place where the sun comes up. In most of its 56 directional uses, it functions as a pure compass point for tribal allotments, camp positions, and boundary descriptions (Num 2:3; 34:15). In 18 passages, however, the construct phrase mizrach hashemesh ('rising of the sun') preserves the word's etymological vividness, evoking the sunrise itself as a cosmic marker. The phrase 'from the rising of the sun to its setting' (Ps 113:3; Mal 1:11) became a powerful idiom for universal scope — everywhere on earth.

1. east, cardinal direction (56×) The cardinal direction east, used absolutely or with directional heh to indicate location, orientation, or geographic boundary. This sense dominates with 56 occurrences, confirmed by translations using straightforward directional terms: Spanish 'al oriente/hacia el este,' French 'orient/vers l'est,' German 'Osten.' The tabernacle entrance faced eastward (Num 3:38), tribal territories were assigned 'on the east side' (Num 2:3; 32:19), and Ezekiel's temple vision orients toward the east gate (Ezek 43:1-2; 47:1-2). **EAST AND SUNRISE**

en: eastward | **es:** al-oriente, hacia-el-este, hacia-el-oriente | **fr:** eastward, orient, vers-l'est | **de:** Osten, eastward Exod 38:13; Num 2:3; Num 3:38; Num 32:19; Num 34:15

2. rising of the sun (18×) The rising of the sun — the etymological sense preserved in the construct phrase mizrach hashemesh. Across 18 occurrences, translations reflect the sunrise imagery: Spanish 'desde la salida de' ('from the going-out of'), French 'de levant du' ('from the rising of'). Moses set apart cities of refuge 'toward the sunrise' (Deut 4:41), and the merism 'from the rising of the sun to its setting' expresses universal extent (Ps 50:1; 113:3; Mal 1:11). God calls a bird of prey 'from the east' — literally 'from the sunrise' (Isa 41:2; 46:11). **GEOGRAPHY AND SPACE**

en: and-from-the-rising-of, from-rising-of, from-rising-of- | **es:** Desde-la-salida-de, al-naciente-de, al-oriente-de | **fr:** de-levant-du-, de-lever, de-l'orient | **de:** [ממזרח], rising-von, sunrise-von Num 21:11; Deut 4:41; Deut 4:47; Josh 1:15; Josh 12:1

מִזְרָע H4218 *N-msc* (1×)

Sown land, seedland, cultivated fields along the Nile subject to judgment and desolation

This agricultural term appears in Isaiah 19:7, describing judgment on Egypt: 'the sown land of the Nile will become dry and blow away.' The Nile's annual flooding made Egyptian agriculture incredibly productive, with seedlands along the river yielding abundant crops. For these fields to dry up and scatter like dust represented catastrophic reversal—Egypt's agricultural foundation destroyed. The term emphasizes cultivated land specifically, the result of human labor and Nile fertility working together. Their destruction meant famine and economic collapse.

(1×) Cultivated seedlands along the Nile River, appearing in Isaiah's prophecy of Egyptian judgment. These sown fields depended on the river's annual flooding for fertility. The oracle predicts these productive agricultural zones will dry up and blow away, reversing Egypt's famous abundance. The term captures both the human cultivation and natural irrigation that together produced Egypt's wealth, now subject to devastating divine judgment. **SOWING AND PLANTING**

en: sown-land-of | **es:** sembradío-de | **fr:** [מזרע] | **de:** [מזרע] Isa 19:7

מִזְרָק H4219 *N-mp* (32×)

bowl, basin — a ritual vessel for catching and sprinkling sacrificial blood or presenting offerings

Mizraq derives from the root zaraq ('to throw, sprinkle') and names a basin designed for tossing or dashing liquids, appearing 32 times almost entirely in ritual contexts. The vast majority of occurrences are in Numbers 7, where each tribal prince presents a silver mizraq filled with fine flour and oil as a grain offering at the tabernacle dedication (Num 7:13-85, repeated twelve times in formulaic cadence). The priestly inventory lists it among the altar furnishings alongside shovels and forks (Exod 27:3; 38:3; Num 4:14), and Solomon's temple features both bronze and gold versions (1 Kgs 7:40-50). A single non-cultic use stands out: Amos condemns the Samarian elite who drink wine from mizraqim, co-opting sacred vessels for luxurious feasting (Amos 6:6). Zechariah envisions a day when even ordinary cooking pots will be as holy as the mizraqot before the altar (Zech 14:20).

sacrificial bowl or basin (32×) A ritual bowl or basin used for catching, holding, and sprinkling sacrificial blood or presenting offerings. Named from zaraq ('to throw/sprinkle'), it is standard altar equipment (Exod 27:3; 38:3; Num 4:14). Twelve silver bowls filled with grain offerings dominate the tribal dedication in Numbers 7. Solomon's temple had both bronze and gold versions (1 Kgs 7:40-50). Amos 6:6 condemns secular misuse for wine-drinking; Zechariah 14:20 envisions universal holiness extending to these vessels. **GEOGRAPHY AND SPACE**

en: and-the-bowls, bowl-of, the-bowl | **es:** el-tazón, los-tazones, tazón | **fr:** [המזרקות], [המזרקת], [והמזרקות] | **de:** [המזרקות], [המזרקת], [והמזרקות] Exod 27:3; Exod 38:3; Num 4:14; Num 7:13; Num 7:19

מֵחַ H4220 *N-mp* (2×)

fatling, fat animal (noun); a fattened animal for sacrifice or consumption

This plural noun denotes fatlings or fattened animals, used for choice sacrifices or food. Psalm 66:15 lists 'burnt offerings of fatlings' among premium sacrifices. Isaiah 5:17's usage is textually disputed—some read it as 'fatlings' parallel to lambs (representing the rich), others emend the text. The Phoenician cognate means 'fat' as an adjective; the nominal use emphasizes animals specifically fattened for special purposes, making them more valuable and desirable.

(2×) Refers to fattened animals, particularly those chosen for burnt offerings or consumption, emphasizing their premium quality. The Psalm context lists them among choice sacrifices offered in fulfillment of vows. Spanish uses 'animales cebados' and 'engordados' (fattened animals), clearly indicating livestock deliberately fed to increase size and richness. The Isaiah passage may use this metaphorically for wealthy people (if the text is correct), extending the agricultural image to social critique. **FATNESS AND RICHNESS**

en: fat-ones, fatlings | **es:** animales-cebados, engordados | **fr:** [מחים], de-gras | **de:** [מחים], fatlings Ps 66:15; Isa 5:17

מֹחַ H4221 *Conj-w / N-msc* (1×)
Marrow, the soft tissue inside bones; metaphor for vitality, prosperity, and bodily vigor
This anatomical term appears in Job 21:24, describing the wicked person who dies in prosperity: 'his bones are full of marrow.' Marrow represented the essence of vitality and health in ancient physiology. Full, moist marrow meant a body in its prime, well-nourished and vigorous. Job uses this image to challenge simplistic retribution theology—the wicked don't always suffer physically before death; some die with marrow-filled bones, in full strength. The metaphor makes bodily health a measure of life's quality.

(1×) The vital tissue filling healthy bones, used metaphorically in Job's challenge to retribution theology. Marrow-filled bones indicated peak physical condition, prosperity, and vigor. Job observes that some wicked people die in this state of bodily fullness rather than wasting away. The physiological detail makes concrete Job's theological point—divine justice doesn't always manifest as visible physical decline before death. **GEOGRAPHY AND SPACE**
en: and-marrow-of | **es:** y-el-tuétano-de | **fr:** et-מֹחַ | **de:** [מֹחַ] Job 21:24

מָחָא H4222 *V-Qal-Imperf-3mp* (3×)
to clap hands in joy or triumph
A verb meaning to clap or strike the hands together, typically expressing joy or exultation. The psalmist calls on rivers to clap their hands before the Lord (98:8). Isaiah prophesies that even the trees of the field will clap their hands in joy at the coming restoration (55:12). Ezekiel uses it negatively for malicious clapping over Israel's downfall (25:6). The primary sense is joyful celebration, with inanimate creation personified as joining in worship and rejoicing.

(3×) Cross-linguistic evidence consistently points to hand-clapping: Spanish 'aplaudir, batir-palmas' (applaud, clap), English 'clap.' Psalm 98:8 personifies rivers clapping at God's coming to judge the earth. Isaiah 55:12 envisions all field trees clapping hands as creation celebrates redemption. Ezekiel 25:6 condemns Ammon for maliciously clapping hands over Judah's destruction. The gesture expresses exultant joy, whether in worship or (negatively) in schadenfreude. **STRIKING AND REFERENCE**
en: let-them-clap, will-clap-, you-clapped | **es:** aplaudan, aplaudirán-, batistepalmas | **fr:** [יִמְחֲאוּ], frapper | **de:** [יִמְחֲאוּ], [מְחַאךָ], lass-ihnen-clap Ps 98:8; Isa 55:12; Ezek 25:6

מְחָא H4223 *V-Qal-Perf-3fs* (4×)
to strike, smite, hinder (Aramaic)
An Aramaic verb meaning to strike or smite, appearing in Daniel's apocalyptic visions and in Ezra's account of Persian-period events. In Daniel 2:34-35, the stone that strikes the great image represents God's kingdom destroying earthly empires. The idiom 'strike his hand' (Daniel 4:35) means to hinder or restrain someone from their purpose. Ezra 6:11 uses it in the decree prescribing impalement as punishment for violating the royal edict—the offender shall be 'struck' or nailed to a beam.

(4×) To strike, smite, or hinder, with applications ranging from physical impact to administrative punishment. The multilingual evidence shows varied renderings: literal striking ('struck,' 'hirió') and metaphorical restraint ('can strike,' 'detenga'). Daniel's vision of the stone striking the image made this verb significant in apocalyptic literature as a symbol of divine intervention against human kingdoms. **STRIKING AND REFERENCE**
en: and-struck, can-strike, let-him-be-impaled | **es:** detenga, e-hirió, hirió | **fr:** [וּמְחַת], [יִמְחָא], [יִתְמְחָא] | **de:** [וּמְחַת], [יִמְחָא], [יִתְמְחָא] Ezra 6:11; Dan 2:34; Dan 2:35; Dan 4:35

מַחֲבֵא H4224a *Prep-k / N-msc* (1×)
Hiding place, shelter, refuge from wind and storm; metaphor for protective leadership
This term appears in Isaiah 32:2, describing righteous rulers who will be 'like a hiding place from the wind, a shelter from the storm.' The word evokes physical refuges where travelers could escape harsh weather—caves, rock formations, or man-made structures. Isaiah transforms this concrete image into a political metaphor: good leaders provide the same protection to their people that a physical shelter offers from elements. The comparison makes governance tactile and immediate—rulers should be as reliably protective as a windbreak.

(1×) A physical refuge from harsh weather, used metaphorically in Isaiah's vision of righteous leadership. The term describes places of shelter from wind and tempest, which become analogies for how just rulers protect vulnerable people. This concrete image makes governance visceral—leaders should provide the same immediate, reliable protection as a solid hiding place offers travelers caught in storms. **GEOGRAPHY AND SPACE**
en: from-wind | **es:** como-escondite-de | **fr:** [כְּמַחֲבֵא] | **de:** [כְּמַחֲבֵא] Isa 32:2

מַחֲבֵא H4224b *Art / N-mp* (1×)
Hiding places, concealed locations where David might take refuge from Saul's pursuit
This term appears in 1 Samuel 23:23, where Saul tells his informants: 'Learn all the hiding places where David hides.' The word encompasses natural and man-made refuges—caves, wilderness strongholds, rocky terrain where a fugitive could evade pursuers. Saul's obsessive quest to map every possible hiding place shows his determination to eliminate David. The plural emphasizes how many potential refuges existed in Judean wilderness, making the hunter's task extremely difficult. Geography itself became David's ally through these numerous hiding places.

(1×) Multiple concealed refuges in wilderness terrain, appearing in Saul's instructions to locate David. The plural form emphasizes the abundance of caves, rocks, and strongholds in Judean wilderness that could shelter a fugitive. Saul's command to catalog all these hiding places reveals both his thoroughness and the geographical challenge he faced. The term captures how landscape features became tactical assets in the pursuit narrative. **GEOGRAPHY AND SPACE**
en: the-hiding-places | **es:** los-escondites | **fr:** le-cachant-lieux | **de:** der-verbergend-Orte 1Sam 23:23

מַחְבֶּרֶת H4225 *Prep-b* (8×)
Place of joining, seam, coupling; the point where two curtain panels or ephod pieces connect in tabernacle construction.
This feminine noun refers to a point of joining or coupling – the seam where two pieces of fabric are connected. It appears exclusively in the Exodus tabernacle narratives, describing both the joining of curtain sets (Exod 26:4-5; 36:11-12, 17) and the coupling of the ephod's shoulder-pieces (Exod 28:27; 39:20). Spanish union and French joignant highlight the active sense of bringing together, while the English 'seam' captures the resulting line of connection. Every occurrence belongs to the Priestly source's meticulous architectural vocabulary.

joining / seam (textile connection) (8×) The place or point of joining where two textile pieces are coupled together, used exclusively of tabernacle construction. In Exod 26:4-5 and 36:11-12, 17, it denotes the seam where curtain panels meet to form a continuous covering. In Exod 28:27 and 39:20, it describes the coupling point of the ephod's shoulder-pieces. Spanish union ('joining'), French joignant ('the joining place'), and German joining all highlight the active connection. The word is a technical term from the Priestly source's detailed architectural vocabulary, derived from the root chabar ('to join, couple'). **LINEN AND FABRIC**
en: in-the-joining, its-joining, its-seam | **es:** en-la-unión, su-juntura, su-unión | **fr:** dans-le-joignant, son-joignant, son-seam | **de:** in-der-joining, sein-joining, sein-seam Exod 26:4; Exod 26:5; Exod 28:27; Exod 36:11

מְחַבֶּרֶת H4226 *Conj-w* (2×)
clamp, coupling (noun); a fastener joining building materials
This plural noun denotes clamps, couplings, or binders used in construction. First Chronicles 22:3 mentions iron clamps David provided

for the temple, while 2 Chronicles 34:11 refers to wooden couplings for building beams during Josiah's temple repairs. The term emphasizes connecting or joining separate pieces—whether metal clamps holding stonework together or wooden joiners coupling beams. The word reflects ancient building technology for creating structural integrity through deliberate fastening.

(2×) Refers to architectural fasteners—iron clamps or wooden couplings—used to join structural elements in temple construction. The iron clamps (1 Chr 22:3) likely held stones together, while the wooden couplings (2 Chr 34:11) joined timber beams. Spanish uses 'uniones' and 'vigas' (unions/joints and beams), German and French transliterate, reflecting technical vocabulary for construction hardware that modern readers may not immediately recognize but which was essential for ancient monumental architecture. **GEOGRAPHY AND SPACE**

en: and-for-the-clamps, for-the-couplings | **es:** para-las-vigas, y-para-las-uniones | **fr:** [ולמחברות], [למחברות] | **de:** [ולמחברות], [למחברות] 1Chr 22:3; 2Chr 34:11

מַחֲבַת H4227 *N-fs* (5×)

flat plate, griddle, or pan for baking grain offerings; also an iron plate used symbolically as a siege wall

The מַחֲבַת is a flat baking surface used primarily for preparing the grain offering (minḥah). Leviticus specifies that offerings made on the griddle are distinct from those prepared in a deep pan (2:5; 6:14; 7:9), and 1 Chronicles 23:29 lists griddle-cakes among Levitical provisions. In Ezekiel 4:3, an iron מַחֲבַת serves a strikingly different purpose: the prophet places it as a symbolic iron wall between himself and a model of besieged Jerusalem. Spanish sartén ('frying pan') and French poêle ('skillet') both point to a flat cooking surface.

(5×) A flat baking plate or griddle for preparing grain offerings. Leviticus 2:5, 6:14, and 7:9 prescribe the griddle-baked minḥah as a distinct offering type, distinguished from deep-pan preparations. First Chronicles 23:29 includes griddle-cakes in the Levitical service inventory. Spanish sartén and French poêle consistently render a flat cooking implement. In Ezekiel 4:3, the same word designates an iron plate set up as a symbolic siege wall between the prophet and a clay model of Jerusalem — extending the flat-surface concept from culinary to prophetic-dramatic use. **COOKING POT CALDRON**

en: a-griddle, and-for-the-griddle, griddle-of | **es:** la-sartén, sartén, sartén-de | **fr:** [ולמחבת], le-griddle, poêle | **de:** [ולמחבת], [מחבת], der-griddle Lev 2:5; Lev 6:21; Lev 7:9; 1Chr 23:29; Ezek 4:3

מַחֲגֹרֶת H4228 *N-fsc* (1×)

Girding, a wrapped garment; specifically sackcloth worn as mourning or penitential dress

This term appears in Isaiah 3:24, part of a prophetic reversal of Jerusalem's luxury: 'instead of a fine robe, a girding of sackcloth.' The word describes how sackcloth was wrapped or bound around the body during mourning or repentance. While fine robes hung elegantly, sackcloth required deliberate girding—a rough, uncomfortable binding that matched the wearer's distressed state. The contrast between flowing garments and this crude wrapping intensifies Isaiah's message of coming judgment. External appearance will match internal devastation.

(1×) The wrapping or binding of sackcloth around the body in mourning or judgment, contrasted with elegant robes in Isaiah's oracle against Jerusalem's vanity. The term emphasizes the physical action of girding rough material, creating discomfort that externalized grief or penitence. This crude binding replaced the graceful drape of fine clothing, making the body's covering match the soul's distress during calamity. **SACKCLOTH MOURNING**

en: sackcloth | **es:** ceñidor-de | **fr:** [מחגרת] | **de:** [מחגרת] Isa 3:24

מָחָה H4229a *V-Qal-InfAbs* (34×)

Wipe, blot out; to erase by wiping — whether cleansing tears, obliterating names, or destroying the living from the earth

At its core, machah is the gesture of drawing a hand or cloth across a surface to remove what is there. From this concrete action radiates the full spectrum of biblical erasure: God wipes away tears from every face (Isa 25:8), but also blots out the memory of Amalek (Exod 17:14) and threatens to erase names from the book of life (Exod 32:33). The Flood narrative uses the word devastatingly — God 'wiped out' every living thing from the face of the ground (Gen 7:23). Spanish 'borrar' (to erase) and German 'auswischen' (to wipe out) capture the same dual physical-metaphorical range that makes this verb so theologically potent.

1. blot out, erase (15×) The Qal active sense of blotting out or erasing a written record, name, or sin — the dominant metaphorical usage. God declares 'I will blot out from my book whoever has sinned against me' (Exod 32:33); the memory of Amalek shall be blotted out (Exod 17:14); in Isaiah 43:25 God says 'I am he who blots out your transgressions.' Spanish 'borrar' and 'borrarás' consistently reflect this erasure-of-record sense across 15 occurrences. **GOING OUT AND FORTH**

en: I-have-blotted-out, I-will-blot-him-out, I-will-blot-out | **es:** borra, borrar, borrarás | **fr:** Je—effacer-dehors, Je—effacer-lui-dehors, Je—wipe-dehors | **de:** [מחה], [מחיתי], blot-mich-heraus Gen 6:7; Gen 7:4; Exod 17:14; Exod 32:32

2. be blotted out (passive) (9×) The Nifal passive sense of being blotted out, erased, or destroyed — expressing the result of erasure upon the subject. In Genesis 7:23 'every living thing was wiped out'; Deuteronomy 25:6 aims to prevent a name being 'blotted out from Israel'; Psalm 69:28 prays 'let them be blotted out of the book of the living.' German renderings with passive constructions and French 'être effacé' confirm the passive voice across these nine instances. **GOING OUT AND FORTH**

en: and-shall-be-blotted-out, and-they-were-wiped-out, be-blotted-out | **es:** Sean-borrados, se-borrará, sea-borrada | **fr:** [תמחה], devra-être-blotted-dehors, effacer | **de:** [ונמחו], [תמחה], lass-ihnen-sein-blotted-heraus Gen 7:23; Deut 25:6; Judg 21:17; Neh 4:5; Ps 69:28

3. wipe, wipe away (5×) The Qal active sense of physically wiping a surface clean or wiping away moisture — the concrete, tactile root meaning. In 2 Kings 21:13 God wipes Jerusalem 'as one wipes a dish, wiping it and turning it upside down'; Proverbs 30:20 describes the adulteress who 'eats and wipes her mouth'; Isaiah 25:8 promises God 'will wipe away tears from all faces.' Spanish 'limpiándolo' (cleaning it) and 'enjugará' (will dry) distinguish this physical action from metaphorical erasure. **PURIFYING AND CLEANSING**

en: and-I-will-wipe, and-shall-wipe-away, and-wipes | **es:** limpiándolo, se-limpia, y-enjugará | **fr:** [ומחה], et-effacer, et-je-fera-wipe | **de:** [ומחה], [ומחתה], eins-wipes 2Kgs 21:13; Prov 30:20; Isa 25:8

4. destroy (causative) (3×) The Hifil causative sense of bringing about destruction or obliteration — intensifying the basic meaning into active annihilation. Nehemiah 13:14 pleads 'do not wipe out my good deeds'; Proverbs 31:3 warns against giving strength 'to what destroys kings'; Jeremiah 18:23 asks God not to blot out their sin. The causative stem adds the dimension of deliberately causing erasure rather than simply performing it. **GOING OUT AND FORTH**

en: blot-out, to-what-destroys, wipe-out | **es:** a-las-que-destruyen, borres | **fr:** [תמח], [תמחי], à-effacer | **de:** [למחות], [תמח], [תמחי] Neh 13:14; Prov 31:3; Jer 18:23

5. wipe out, destroy (2×) The Qal active sense of annihilating or exterminating living beings from the earth, particularly in the context of divine judgment through the Flood. Genesis 7:23 records that God 'wiped out every living thing on the face of the ground,' and Numbers 5:23 describes the priest washing curses into the bitter water, which shall then 'wipe off' the written words. German 'vertilgt wurde' (was annihilated) captures the totality of this destructive erasure. **GOING OUT AND FORTH**

en: and-shall-wipe-off, and-wiped-out | **es:** Y-borró, y-borrará | **fr:** et-devra-wipe-off, et-wiped-dehors | **de:** und-soll-auswischen-weg, und-vertilgt-wurde Gen 7:23; Num 5:23

מָחָה H4229b *Conj-w | V-Qal-ConjPerf-3ms* (1×)

Touch, reach, strike upon; describes a boundary line extending to contact a geographical feature

This verb appears in Numbers 34:11, describing Israel's eastern border: 'the boundary shall touch the shoulder of the Sea of Galilee.' The term suggests a border line reaching to make contact with a physical landmark. Some interpreters understand it as 'strike upon' or 'reach unto,' while others see it as 'run along by' or 'skirt.' The geographical context makes clear that the boundary extended until it met the lake's shore. This technical border description required precise vocabulary for territorial definition.

(1×) A boundary line making contact with or reaching to a geographical landmark, used in Numbers' technical description of Israel's eastern border. The verb describes how a territorial line extended until it touched the Sea of Galilee's shore. This precise geographical language was essential for establishing clear territorial claims. The term captures the moment when an abstract boundary line meets a concrete physical feature. **TOUCHING AND REACHING**

en: and-touch | **es:** y-tocará | **fr:** et-toucher | **de:** und-beruehren Num 34:11

מָחָה H4229c *V-Pual-Prtcpl-mp* (1×)

Full of marrow, rich and succulent; describes luxurious feast foods in Isaiah's eschatological vision

This descriptive term appears in Isaiah 25:6, where God prepares a feast on Mount Zion: 'fatty pieces full of marrow, aged wines well refined.' The phrase describes the richest, most luxurious meat—not just fat, but marrow-filled, indicating prime cuts from well-fed animals. Ancient feasting culture recognized marrow as the choicest delicacy, concentrated richness. Isaiah uses this culinary imagery to describe eschatological blessing—when God hosts the nations, the food will be the absolute finest available. Divine hospitality exceeds human imagination.

(1×) Meat saturated with marrow, representing the ultimate delicacy in Isaiah's vision of God's eschatological feast. The term intensifies the image of abundant fat by adding marrow-filled richness—the concentrated essence of well-fed animals. This double emphasis on luxury (fat AND marrow-filled) communicates the extravagant quality of divine hospitality when God hosts the nations on Mount Zion. **TEXTUAL VARIANTS MIXED**

en: full-of-marrow | **es:** llenos-de-tuétano | **fr:** [ממחים] | **de:** [ממחים] Isa 25:6

מְחוּגָה H4230 *Conj-w* (1×)

Compass, circle-drawing instrument used by idol-makers to craft their handmade gods

This technical term appears in Isaiah 44:13, describing how craftsmen manufacture idols: 'he marks it out with a compass.' The tool enabled artisans to draw perfect circles and curves on wood before carving. Isaiah's detailed description of idol-making becomes satire—the 'god' results from human technique and tools, no more divine than any carpentry project. The compass represents the planned, artificial nature of idol production. What worshipers revere as supernatural power began as lines drawn with a human instrument.

(1×) A drawing tool for making circular marks, appearing in Isaiah's satirical account of idol manufacturing. The compass allowed craftsmen to outline curves before carving wooden gods. Isaiah's mention of this specific tool emphasizes the planned, artificial process behind idols—they originate from measured circles drawn by human hands. The technical detail makes the absurdity explicit: what appears as deity started as compass-drawn lines. **SHARPENING IMPLEMENTS**

en: and-with-a-compass | **es:** y-con-compás | **fr:** [ובמחוגה] | **de:** [ובמחוגה] Isa 44:13

מָחוֹז H4231 *N-msc* (1×)

Haven, harbor, desired destination; the place of safety and rest at journey's end

This term appears in Psalm 107:30, concluding a vignette about sailors in a storm: 'he guided them to their desired haven.' The word describes a harbor or port of refuge where ships could anchor safely after dangerous voyaging. The psalmist uses maritime imagery to celebrate God's deliverance—just as He calms seas and guides ships to harbor, He brings His people safely through life's storms to their destination. The haven represents not just physical safety but arrival at the goal of desire.

(1×) A harbor or port city serving as safe destination after perilous sea travel, appearing in Psalm 107's imagery of divine deliverance. The term carries connotations of both safety and desire—the haven is where voyagers long to arrive. God's guidance brings storm-tossed sailors to this place of rest and completion. The maritime metaphor extends to all forms of divine rescue, where God leads through danger to desired refuge. **BOW KNEEL CROUCH**

en: a-haven-of | **es:** puerto-de | **fr:** de-port | **de:** ein-haven-von Ps 107:30

מְחוּיָאֵל H4232 *Conj-w / N-proper-ms* (2×)

Mehujael / Mehiyael (proper noun); great-grandson of Cain in the Sethite genealogy

This name appears twice in Genesis 4:18, with slight spelling variations (Mehujael/Mehiyael), referring to the same person—the great-grandson of Cain and father of Methushael. The dual spelling reflects textual variation or possibly two forms of the same name. Etymology is disputed: possibilities include 'smitten of God' (from מחה 'to strike'), 'God gives life' (from חיה 'to live'), or a compound with the divine name El. The Septuagint's varied renderings reflect ancient interpretive uncertainty.

(2×) The personal name of Cain's great-grandson in the antediluvian genealogy, appearing with two Hebrew spellings in Genesis 4:18 (Mehujael and Mehiyael). All language traditions transliterate, though with slight variations reflecting the Hebrew ambiguity. This name, like others in Cain's line, shows the pattern of compound names incorporating El (God), even within the line descended from humanity's first murderer, suggesting the pervasive acknowledgment of deity even outside the covenant line. **PROPER NAMES (PERSONAL)**

en: Mechuyael, and-Mechiyael | **es:** Mejuyael, y-Mejiyael | **fr:** Mechuyael, et-Mechiyael | **de:** Mechujael, und-Mechijael Gen 4:18

מַחֲוִים H4233 *Art / N-proper-ms* (1×)

The Mahavite, a gentilic or clan designation for Eliel, one of David's warriors

This term appears only in 1 Chronicles 11:46, identifying 'Eliel the Mahavite' among David's mighty men. The designation appears to be a clan or geographical identifier, though the exact reference remains uncertain. Some scholars suggest textual corruption, proposing emendations to 'the Mahanite' (from Mahanaim) or 'the Meunite' (from Maon). Ancient versions transliterated it differently, unable to locate the place or group. Despite the uncertainty, the term served to distinguish this Eliel from others in David's forces.

(1×) A designation identifying Eliel's origin or clan affiliation among David's elite warriors. The term's exact reference is uncertain—possibly a place name, tribal group, or family designation. Textual scholars debate whether the original read differently, suggesting locations like Mahanaim or Maon. Whatever its precise meaning, the gentilic distinguished this warrior from other men named Eliel in David's military ranks. **PERSONAL NAMES**

en: the-Machavite | **es:** el-majavita | **fr:** [המחוים] | **de:** [המחוים] 1Chr 11:46

מָחוֹל H4234 *Prep-l / N-ms* (6×)

Dance, dancing; a communal, joyful activity associated with worship, celebration, and the reversal of mourning.

A masculine noun for dance or dancing, frequently paired with musical instruments like the timbrel (תֹּף) and presented as the antithesis of mourning. The Psalms celebrate dance as an act of praise to the LORD (Ps 149:3; 150:4), and the turning of mourning into dancing marks divine deliverance (Ps 30:11). Jeremiah prophesies the restoration of Israel's joyful dancing (Jer 31:4, 13), while Lamentations 5:15 mourns its cessation. Spanish danza and French danse consistently render the term, while the Hebrew construct form מְחוֹל appears in both worship and communal festivity contexts.

dance, dancing (6×) Communal, celebratory dance associated with joy, worship, and the reversal of grief. The word appears in two primary settings: liturgical praise, where Israel is summoned to praise the LORD 'with dancing' accompanied by timbrel and lyre (Ps 149:3; 150:4), and prophetic/wisdom contexts where dance symbolizes restored joy. Psalm 30:11 declares 'You turned my mourning into dancing' (the opposite of מִסְפֵּד, lamentation), while Jeremiah 31:4, 13 promises the virgin of Israel will again go out 'in the dance of merrymakers.' Lamentations 5:15 poignantly reverses this: 'our dancing has turned to mourning.' Spanish con danza, en danza and French dans danse consistently confirm the core meaning of festive, communal movement. **DANCE AND DANCING**

en: and-dance, in-dance, in-dance-of | **es:** con-danza, en-danza, en-danza-de | **fr:** [במחול], [מחלנו], dans-danse | **de:** [במחול], [מחלנו], hinein-dancing Ps 30:11; Ps 149:3; Ps 150:4; Jer 31:4; Jer 31:13

מָחוֹל H4235 *N-proper-ms* (1×)

Mahol, father of several wise men compared to Solomon in demonstrating the king's superior wisdom

This personal name appears in 1 Kings 4:31 (Hebrew 5:11), where Solomon's wisdom is said to exceed that of 'Heman, Calcol, and Darda, the sons of Mahol.' These men were apparently renowned for wisdom in ancient Israel, forming a benchmark against which Solomon's exceptional insight could be measured. Some scholars connect Mahol's sons with the musical guilds mentioned in Chronicles, though this remains uncertain. The name serves primarily to anchor Solomon's wisdom comparison in known wise men of the era.

(1×) The father of several proverbially wise men (Heman, Calcol, and Darda) who served as a standard for comparing Solomon's superior wisdom. The sons of Mahol represented recognized sages in Israel, making Solomon's surpassing them meaningful. Whether Mahol was a personal name or perhaps a designation (related to 'dance' or a guild) remains debated, but his sons provided the benchmark for measuring royal wisdom. **PROPER NAMES (PERSONAL)**

en: Mahol | **es:** Majol | **fr:** Mahol | **de:** Mahol 1Kgs 4:31

מַחֲזֶה H4236 *N-msc* (4×)

vision (received in ecstatic state)

A term for visionary experience, particularly in the ecstatic prophetic state. It describes how 'the word of the Lord came to Abram in a vision' (Genesis 15:1), Balaam's oracles received as 'the vision of the Almighty' (Numbers 24:4, 16), and the false visions of lying prophets (Ezekiel 13:7). The word emphasizes the visual, revelatory nature of the experience—something seen rather than merely heard, though often accompanied by divine speech.

(4×) A visionary experience through which divine revelation comes, often in an ecstatic state. The contexts range from God's covenant promises to Abram to Balaam's prophetic oracles and Ezekiel's condemnation of false visions. The multilingual glosses ('vision,' 'visión') maintain the visual aspect, distinguishing this mode of revelation from auditory prophecy. The term marks moments when the divine breaks through visible to the seer's inner eye. **GEOGRAPHY AND SPACE**

en: in-the-vision, vision-of, vision-of- | **es:** en-la-visión, visión-de | **fr:** dans-le-vision, vision, vision-de | **de:** Vision-von, [מחזה], in-einem-Gesicht Gen 15:1; Num 24:4; Num 24:16; Ezek 13:7

מַחֲזֶה H4237 *Conj-w / N-fs* (4×)

window, light, opening for seeing

An architectural feature providing light and visibility, appearing only in the description of Solomon's temple construction. The phrase 'window opposite window' or 'light over against light' (1 Kings 7:4-5) describes the arrangement of openings in the palace structures, creating a pattern of illumination. The term emphasizes the window's function as a 'place of seeing' or source of light rather than merely an opening in a wall.

(4×) Windows or light-admitting openings in a building, specifically in Solomon's palatial architecture. The repeated phrase 'window opposite window' suggests a symmetrical arrangement designed to maximize natural light. The multilingual glosses ('window,' 'vista,' 'fenêtre') consistently identify it as an architectural opening, with the Hebrew root suggesting its primary function as enabling sight and admitting light into interior spaces. **WINDOW OPENING**

en: and-window, window | **es:** vista, y-vista | **fr:** et-fenêtre, fenêtre | **de:** Fenster, und-Fenster 1Kgs 7:4; 1Kgs 7:5

מַחֲזִיאֹת H4238 *Prep-l / N-proper-ms* (2×)

Mahaziot (proper noun); a Levitical musician and son of Heman

Mahaziot was one of the sons of Heman appointed by David to lead a division of temple musicians (1 Chr 25:4, 30). His name appears in a list that some scholars (like R.S.O.T.C.) have suggested may preserve fragments of a psalm or liturgical text rather than straightforward personal names, as several names in the list have psalm-like meanings. The name itself means 'visions,' fitting the pattern of theophoric or meaningful names among Levitical musicians.

(2×) The name of a Hemanite Levite who headed the twenty-third division of temple musicians under David's organization. The name means 'visions,' possibly reflecting prophetic-musical ministry since Heman was called 'the king's seer' (1 Chr 25:5). All languages transliterate (Mahaziot, Machazioth), preserving this as a proper personal name among the organized temple worship leaders who prophesied with lyres, harps, and cymbals. **PROPER NAMES (PERSONAL)**

en: Machazioth, for-Machazioth | **es:** Mahaziot, para-Mahaziot | **fr:** [למחזיאות], [מחזיאות] | **de:** [למחזיאות], [מחזיאות] 1Chr 25:4; 1Chr 25:30

מְחִי H4239 *Conj-w / N-msc* (1×)

Stroke, blow; specifically the impact of a battering ram against city walls during siege

This military term appears in Ezekiel 26:9, describing Nebuchadnezzar's siege of Tyre: 'the stroke of his battering rams he will direct against your walls.' The word captures the repetitive impact of siege engines pounding fortifications. Ancient battering rams delivered tremendous striking force, designed to crack and eventually breach defensive walls. Ezekiel's prophecy makes these strokes tangible—the relentless mechanical blows that would eventually break Tyre's seemingly impregnable defenses. The term emphasizes physical force repeatedly applied.

(1×) The hammering impact of battering rams against fortified walls, appearing in Ezekiel's siege prophecy against Tyre. The term captures the repetitive, destructive striking of siege engines designed to breach defenses. Each stroke represented concentrated mechanical force applied to crack masonry. The word makes Nebuchadnezzar's assault visceral—not just abstract military threat but the literal pounding of rams against stone until walls collapse. **GEOGRAPHY AND SPACE**

en: and-stroke-of- | **es:** Y-golpe-de | **fr:** et-de-vivant | **de:** [ומחי] Ezek 26:9

מְחִידָא H4240 *N-proper-ms* (2×)

Mehida (proper noun); head of a family of temple servants who returned from exile

Mehida was the ancestral head of a family of temple servants (Nethinim) who returned from Babylonian exile with Zerubbabel. The name appears identically in the parallel lists of Ezra 2:52 and Nehemiah 7:54. The Nethinim were a group of temple assistants, possibly originally foreign captives assigned to menial tasks in temple service. The Septuagint's varied spellings reflect Greek attempts to transliterate this Hebrew name.

(2×) The name of a family head among the Nethinim (temple servants) who returned from Babylonian exile, listed in both Ezra and Nehemiah's census of returnees. All language traditions transliterate (Mehida, Mejidá), treating this as a family name identifying a distinct lineage among the temple servants. These families, though

socially lower than priests and Levites, maintained distinct identities and genealogical records proving their legitimacy in temple service. **PROPER NAMES (PERSONAL)**

en: Mechida, Mehida | **es:** Mehida, Mejidá | **fr:** [מחידא] | **de:** [מחידא] Ezra 2:52; Neh 7:54

מְחִיָּה H4241 *Conj-w / N-fsc* (8×)

Preservation of life, sustenance, livelihood; also raw/quick flesh in Levitical diagnosis

Derived from the root khayah ('to live'), this noun names whatever sustains, restores, or manifests life. Joseph recognizes God's purpose in sending him to Egypt 'for the preservation of life' (Gen 45:5), and Ezra prays for 'a little reviving' in bondage (Ezra 9:8-9). In the priestly skin-disease laws, it takes on a precise medical sense: the 'quick' or raw flesh visible within a lesion (Lev 13:10, 24). A third strand is simple material sustenance, as when the Midianites left no 'livelihood' in Israel (Judg 6:4) or Micah offers a Levite 'your living' (Judg 17:10).

1. preservation of life, reviving (4×) Preservation or restoration of life, reviving. In Gen 45:5 Joseph declares God sent him ahead lemikhy(y)ah – 'for preservation of life.' Ezra 9:8-9 uses it twice for a 'little reviving' in the midst of servitude. Spanish 'para-preservacion-de-vida' and German 'zur-Lebenserhaltung' both emphasize the active, purposeful sustaining of life. The 2 Chr 14:13 usage extends this to military survival: no recovery was possible for the defeated Cushites. **LIFE AND LIVELIHOOD**

en: a-little-reviving, for-preservation-of-life, reviving | **es:** para-preservación-de-vida, sobreviviente, un-poco-de-vida | **fr:** [מחיה], pour-preservation-de-vie | **de:** [מחיה], von-lebte, zur-Lebenserhaltung Gen 45:5; 2Chr 14:13; Ezra 9:8; Ezra 9:9

2. raw/quick flesh (Levitical term) (2×) Raw or quick flesh visible in a skin lesion – a technical diagnostic term in the Levitical purity code. In Lev 13:10 and 13:24 (mikhyat basar khai), the construct form describes the living tissue exposed beneath diseased skin, signaling impurity. Translations universally shift to clinical vocabulary: English 'raw-flesh-of,' Spanish 'vitalidad-de,' reflecting the biological vitality that makes this flesh diagnostically significant. **GEOGRAPHY AND SPACE**

en: and-raw-flesh-of, raw-flesh-of | **es:** vitalidad-de, y-vitalidad-de | **fr:** et-raw-chair-de, raw-chair-de | **de:** roh-Fleisch-von, und-roh-Fleisch-von Lev 13:10; Lev 13:24

3. sustenance, livelihood (2×) Material sustenance, food, or livelihood – the concrete provisions needed for daily life. In Judg 6:4 the Midianites destroyed every mikhy(y)ah in Israel, and in Judg 17:10 it denotes the wages and provisions offered to a hired Levite. Spanish 'sustento' and French 'sustenance' straightforwardly render this as material provision, distinct from the more theological 'preservation of life' in sense 1. **FOOD AND NOURISHMENT**

en: and-your-living, sustenance | **es:** sustento, y-tu-sustento | **fr:** et-ton-vivant, sustenance | **de:** sustenance, und-dein-lebend Judg 6:4; Judg 17:10

מְחִיר H4242 *Conj-w / N-msc* (15×)

Price, cost — the payment or value offered for goods, land, or figuratively for intangible things like wisdom or people

Derived from a root meaning 'to set before, present,' this noun (מְחִיר) denotes the price placed on something offered for exchange. It appears in straightforward commercial transactions — David purchases the threshing floor 'for a price' (2 Sam 24:24), and Solomon's horses are bought at a set cost (1 Kgs 10:28). Yet the word's most memorable uses are theological. Job 28:15 declares that wisdom's price cannot be paid in silver; Isaiah 55:1 invites the thirsty to buy 'without price'; and Psalm 44:13 laments that God sold his people 'for no price,' implying they were given away as worthless. The tension between commercial and covenantal value gives this common noun uncommon depth.

price, cost (15×) The monetary price, cost, or payment offered in exchange for something — land, goods, animals, or services. Used concretely for purchasing David's threshing floor (2 Sam 24:24), Solomon's horse trade (1 Kgs 10:28; 2 Chr 1:16), and Naboth's vineyard offer (1 Kgs 21:2). Extended figuratively to the incalculable 'price' of wisdom (Job 28:15; Prov 17:16), the costless grace of divine blessing (Isa 55:1, 'without money and without price'), and the devaluation of God's people sold 'for nothing' (Ps 44:13). Lamentations 5:4 uses it for the bitter cost of water in siege conditions. **HONOR AND PRICE**

en: and-price-of, at-a-price, at-price | **es:** en-su-precio, por-precio, precio | **fr:** [במחיר], [מחיר], dans-prix | **de:** [במחיר], [ומחיר], [מחיר] Deut 23:18; 2Sam 24:24; 1Kgs 10:28; 1Kgs 21:2; 2Chr 1:16

מְחִיר H4243 *N-proper-ms* (1×)

Mehir, a personal name in Judah's genealogical records from the Chronicles

This name appears once in 1 Chronicles 4:11, within the genealogical lists of Judah's descendants. Mehir represents one individual in the extensive tribal records that Chronicles preserves. While we know nothing else about him, his inclusion in the sacred genealogy indicates his place in the continuing line of Judah. The name itself may derive from a root meaning 'price' or 'hire,' though personal names often lose their original semantic connection. Chronicles preserves such names as part of maintaining tribal and family identity.

(1×) A personal name in Judah's genealogical record, appearing in Chronicles' detailed tribal lists. Mehir represents one link in the chain of Judahite families preserved for posterity. Though no stories or deeds are associated with him, his name's preservation in Scripture indicates his place in the covenant community's ongoing history. The genealogical context makes the name itself significant as family record. **PROPER NAMES (PERSONAL)**

en: Mechir | **es:** Mejir | **fr:** [מחיר] | **de:** [מחיר] 1Chr 4:11

מַחְלָה H4244 *N-proper-fs* (5×)

Mahlah — a daughter of Zelophehad; also a Gileadite name

Mahlah is best known as one of the five daughters of Zelophehad who boldly petitioned Moses for an inheritance in the land, since their father had died without sons (Num 27:1). Their case established a landmark ruling in Israelite inheritance law. The name also appears once in a Gileadite genealogy (1 Chr 7:18), where the gender may actually be masculine. The Septuagint renders it variously as Maala and Maela.

(5×) A proper feminine name borne by a daughter of Zelophehad of the tribe of Manasseh, appearing in the inheritance narratives of Numbers 26:33, 27:1, 36:11, and Joshua 17:3. Spanish renders it Majla/Majla, while the LXX reflects Maala. The name may derive from a root meaning 'sickness' or 'weakness,' though its exact etymology is debated. Also applied to a Gileadite figure in 1 Chronicles 7:18. **PROPER NAMES (PERSONAL)**

en: Machlah, Mahlah | **es:** Majla, Majlá | **fr:** Machlah, Mahlah, [מחלה] | **de:** Machlah, Mahlah, [מחלה] Num 26:33; Num 27:1; Num 36:11; Josh 17:3; 1Chr 7:18

מַחֲלֶה H4245a *Prep-b / N-msc* (2×)

disease, sickness (noun); physical illness or ailment

This noun denotes disease or sickness. Second Chronicles 21:15 describes Jehoram's judgment: 'disease of your intestines...because of the sickness' (using related terms for emphasis). Proverbs 18:14 observes that 'a man's spirit will endure his sickness,' but when spirit is crushed, who can bear it? The word emphasizes the debilitating effect of illness, whether specific diseases or general sickness. Its pairing with related sickness terms in Chronicles suggests intensifying or specifying general illness.

(2×) Refers to disease or sickness affecting the body, used both for specific diseases (Jehoram's fatal intestinal disease in 2 Chr 21:15) and general sickness (Prov 18:14's sickness that spirit can endure). Spanish uses 'enfermedad' (disease/sickness) in both passages, emphasizing physical ailment. The Chronicles passage pairs multiple sickness terms for rhetorical effect, while Proverbs contrasts physical sickness (endurable) with spiritual crushing (unendurable),

highlighting the word's focus on bodily affliction. **DISEASE AND AFFLICTION**

en: his-sickness, with-disease-of | **es:** con-enfermedad-de, enfermedad-su | **fr:** [במחלה], son-מחלהו-lui | **de:** [במחלה], [מחלהו] 2Chr 21:15; Prov 18:14

מַחֲלָה H4245b *N-fs* (4×)

sickness, disease

A general term for illness or disease, appearing in contexts of divine protection and judgment. God promises Israel: 'I will put none of the diseases upon you that I put on the Egyptians, for I am the Lord, your healer' (Exodus 15:26). Conversely, disease serves as one of the curses for covenant breaking. Solomon's temple dedication prayer acknowledges that sickness, along with other plagues, can drive people to seek God (1 Kings 8:37, 2 Chronicles 6:28).

(4×) Physical sickness or disease in general, without specification of particular ailments. The contexts connect illness to divine agency—either as something God prevents as a blessing or permits as judgment. The multilingual glosses ('sickness,' 'disease,' 'enfermedad,' 'maladie') render it with general medical terminology. The phrase 'I am the Lord your healer' in Exodus 15:26 establishes the theological framework: disease and health both lie within God's sovereign care. **DISEASE AND AFFLICTION**

en: sickness, the-disease | **es:** enfermedad, la-enfermedad | **fr:** [מחלה], le-disease, maladie | **de:** Krankheit, [מחלה], der-Krankheit Exod 15:26; Exod 23:25; 1Kgs 8:37; 2Chr 6:28

מְחוֹלָה H4246 *Prep-k / N-fsc* (8×)

Dance, round dance; joyful communal dancing, often celebrating military victory or worship of God.

This feminine noun denotes a dance or round dance performed in communal celebration, frequently after military victory or in worship. Miriam led women in dance with timbrels after the Red Sea crossing (Exod 15:20); Jephthah's daughter came out dancing to meet her victorious father (Judg 11:34); and the women of Israel sang and danced to celebrate David's triumph (1 Sam 18:6). The Song of Songs uses it to evoke graceful beauty (7:1). Spanish danza and French danse both preserve the festive, kinetic quality of this word.

dance, round dance (8×) A dance or round dance, typically performed communally in joyful celebration. The word appears in victory celebrations (Exod 15:20, Miriam's dance with timbrels; Judg 11:34, Jephthah's daughter; 1 Sam 18:6; 29:5), in the context of a festival gathering (Judg 21:21, the daughters of Shiloh), in idolatrous worship (Exod 32:19, the golden calf), and as an image of graceful beauty (Song 7:1). Spanish danza, French danse, and the consistent multilingual rendering of 'dance' confirm a unified semantic core of joyous, rhythmic communal movement. **DANCE AND DANCING**

en: and-dancing, and-the-dances, and-with-dances | **es:** como-danza-de, en-las-danzas, y-con-danzas | **fr:** Comme-la-danse, dans-le-dances, et-avec-dances | **de:** [כמחלת], in-der-dances, und-dancing Exod 15:20; Exod 32:19; Judg 11:34; Judg 21:21; 1Sam 18:6

מְחִלָה H4247 *Conj-w* (1×)

Holes, cavities; specifically holes in the dust or ground where people hide during divine judgment

This term appears in Isaiah 2:19, describing the Day of the Lord: people will flee 'into holes of the dust' to escape God's terrifying presence. The phrase suggests hastily dug or natural cavities in dusty ground—desperate, undignified hiding places. Isaiah pairs this with 'caves of the rocks,' creating a picture of terror so great that people seek any available shelter, however inadequate. The 'holes of the dust' represent the most basic, least protective refuges, emphasizing the futility of hiding from God.

(1×) Crude holes or cavities in the ground serving as desperate refuges during theophanic judgment. Isaiah's imagery shows people scrambling into dusty hollows to escape God's terrifying manifestation. These minimal shelters contrast with more substantial rock caves, emphasizing panic and the inadequacy of any human hiding place. The 'holes of the dust' capture the degradation of those fleeing divine presence—reduced to cowering in earth-holes. **GEOGRAPHY AND SPACE**

en: and-into-holes-of | **es:** y-en-cavernas-de | **fr:** [ובמחלות] | **de:** [ובמחלות] Isa 2:19

מַחְלוֹן H4248 *Conj-w / N-proper-ms* (4×)

Mahlon, son of Elimelech and first husband of Ruth

One of Naomi's two sons who married Moabite women during the family's sojourn in Moab. His early death, along with his brother Chilion's, left Ruth and Orpah widowed and set the stage for Ruth's loyalty to Naomi and eventual marriage to Boaz. His name appears in the genealogical framework that establishes Ruth's legal right to redemption and Boaz's role as kinsman-redeemer (Ruth 4:9-10). Though his life was brief, his death became the hinge point for one of Scripture's most beautiful stories of faithfulness and redemption.

(4×) A proper name for Elimelech and Naomi's son, Ruth's first husband. The multilingual evidence preserves the name with minor phonetic variations (Mahlon, Majlón, Machlon). His significance lies not in his deeds but in his death, which created the circumstances for Ruth's extraordinary loyalty and for the lineage that would lead to King David and ultimately to the Messiah. **PROPER NAMES (PERSONAL)**

en: Mahlon, and-Mahlon | **es:** Majlón, y-a-Majlón | **fr:** Machlon, et-Machlon | **de:** Machlon, und-Machlon Ruth 1:2; Ruth 1:5; Ruth 4:9; Ruth 4:10

מַחְלִי H4249 *Prep-l / N-proper-ms* (12×)

Mahli — Levitical personal name; son of Merari and ancestor of a major Levitical clan

Mahli (מַחְלִי) is the name of two Levites in the Old Testament, the more prominent being the son of Merari and grandson of Levi, who founded one of the major Levitical sub-clans. The Mahlites were responsible for transporting the tabernacle frames, bars, pillars, and bases during the wilderness march (Num 3:20, 33; 4:29-33). The genealogies of 1 Chronicles trace Mahli's line carefully (1 Chr 6:4, 29; 23:21, 23; 24:26-28), noting that his sons married their cousins because he had no daughters in one branch. A second Mahli appears in 1 Chronicles 6:32; 23:23 as the son of Mushi — making him nephew and namesake of the first. Spanish and English both transliterate as 'Mahli.'

Machli (personal name) (12×) A Levitical personal name borne by at least two individuals. The primary Mahli is the son of Merari and grandson of Levi, ancestor of the Mahlite clan responsible for transporting the tabernacle's structural components (Exod 6:19; Num 3:20, 33; 4:29-33). His genealogy is traced through 1 Chronicles 6:4, 29; 23:21, 23; 24:26-28. A second Mahli is the son of Mushi (1 Chr 6:32; 23:23; 24:30), making him nephew of the first. Ezra 8:18 mentions a descendant in the post-exilic period. Spanish 'Mahli,' French 'Mahli,' and German 'Mahli' all transliterate directly. **PROPER NAMES (PERSONAL)**

en: Machli, Mahli, for-Machli | **es:** Mahli, Majli, Maḥli | **fr:** Mahli, [למחלי], [מחלי] | **de:** Machli, Mahli, [מחלי] Exod 6:19; Num 3:20; 1Chr 6:19; 1Chr 6:29; 1Chr 6:47

מַחְלִי H4250 *Art / N-proper-ms* (2×)

Mahlite (adjective); descendants of Mahli son of Merari, a Levitical family

This gentillic adjective identifies the Levitical clan descended from Mahli, son of Merari. Like the Mushites, the Mahlites were a Merarite family responsible for tabernacle maintenance. Both occurrences (Numbers 3:33; 26:58) appear in census lists as 'the family of the Mahlites.' The term functions collectively, designating the entire family group descended from this Levitical ancestor. The Mahlites, along with their Mushite cousins, comprised the Merarite clan charged with carrying the tabernacle framework.

(2×) The collective designation for the Levitical family descended from Mahli son of Merari, appearing in Numbers census lists. Spanish

uses both singular and plural (mahlita/mahlitas), reflecting both individual ancestry and collective family identity. All passages use the definite article, treating the Mahlites as a recognized family unit within Levi's tribal structure, responsible for specific tabernacle duties involving structural components like frames, bars, pillars, and bases. **PROPER NAMES (PERSONAL)**
en: the-Mahlite | **es:** el-mahlita, los-mahlitas | **fr:** le-Mahlite | **de:** der-Mahlite Num 3:33; Num 26:58

מַחְלִי H4251 *Prep-b / N-mp* (2×)
wounds, sicknesses (noun); suffering from injuries or disease
This plural intensive noun denotes wounds or the suffering they cause. It appears only in 2 Chronicles 24:25, describing the conspirators who struck down King Joash 'in great sicknesses/wounds.' The context (following 2 Kings 8:29's use of a related term) suggests wounds from violent attack rather than natural disease. The plural intensive form emphasizes the severity or multiplicity of the wounds that left Joash vulnerable to assassination. A Ketiv-Qere variation exists between two slightly different plural forms.

(2×) Refers to the severe wounds or sicknesses suffered by King Joash before his assassination, appearing only in 2 Chronicles 24:25. The intensive plural emphasizes the serious condition—multiple wounds or great suffering—that rendered him vulnerable. Spanish uses 'enfermedades' (sicknesses/diseases), though context suggests battle wounds rather than illness. The Ketiv-Qere textual variation shows minor spelling differences in forming the plural, without changing the essential meaning of severe affliction. **DISEASE AND AFFLICTION**
en: [ketiv: with-sicknesses], with-sicknesses | **es:** [ketiv], en-enfermedades | **fr:** [במחלוים], [במחליים] | **de:** [במחלוים], [במחליים] 2Chr 24:25

מַחְלָף H4252 *N-mp* (1×)
Knives, cutting implements listed among temple vessels returned from Babylonian exile
This term appears in Ezra 1:9, in the inventory of temple articles that Cyrus returned to the returning exiles. Listed among bowls, basins, and other sacred vessels, these knives likely served ceremonial or sacrificial functions in temple service. The exact type of knife remains uncertain—whether for animal sacrifice, food preparation, or other ritual uses. The word's appearance in an official inventory suggests these were recognized temple implements with specific liturgical purposes. Their return symbolized the restoration of proper worship.

(1×) Cultic knives among the temple vessels returned from Babylon, appearing in Ezra's careful inventory. These implements likely served in sacrificial or ceremonial contexts, though their exact function remains uncertain. The term's inclusion in the sacred vessel list indicates these were recognized liturgical tools, not ordinary kitchen implements. Their restoration enabled the resumption of proper temple service according to prescribed ritual. **AUTO-DETECTED COMMUNITY 1272 WITH 3 SENSES**
en: knives | **es:** cuchillos | **fr:** [מחלפים] | **de:** [מחלפים] Ezra 1:9

מַחֲלָפָה H4253 *N-fpc* (2×)
locks, braids (noun); plaited strands of hair
This noun denotes plaits or braids of hair, formed by intertwining strands. Both occurrences in Judges 16:13 and 16:19 describe Samson's seven locks of hair that Delilah wove into a loom or shaved off. The term emphasizes the interwoven structure—strands passing through each other to form distinct braided sections. BDB notes the derivation from a root meaning 'to pass through' or 'interchange,' capturing the technique of braiding where strands alternate positions.

(2×) Refers to braided locks or plaits of hair, specifically the seven braids of Samson that embodied his Nazirite vow and supernatural strength. Both Judges passages describe these distinctive hair formations that Delilah manipulated. Spanish uses 'trenzas' (braids/plaits), emphasizing the woven structure. Other languages use 'locks,' which can mean either loose sections or braided ones. The seven-fold division suggests deliberate styling, not just long loose hair, making 'braids' or 'plaits' the likely sense. **GEOGRAPHY AND SPACE**
en: locks-of | **es:** trenzas-de | **fr:** locks-de | **de:** locks-von Judg 16:13; Judg 16:19

מַחֲלָצָה H4254 *Art / N-fp* (2×)
robe, festive garment (noun); a special outer robe worn for formal occasions
This plural noun denotes special robes or festive garments, clothing removed or put aside in ordinary circumstances but worn for important occasions. Isaiah 3:22 lists them among luxury items of Jerusalem's wealthy women. Zechariah 3:4 describes removing 'filthy garments' from the high priest and clothing him with 'robes'—clean festive garments symbolizing purification. The word emphasizes special-occasion clothing, formal or ceremonial robes distinct from daily wear.

(2×) Refers to festive robes or special formal garments worn for important occasions. Isaiah catalogs them among luxury items stripped from proud women in judgment, while Zechariah uses them in the high priest's symbolic purification—replacing filthy clothes with clean robes representing restored righteousness. Spanish uses 'vestidos de gala' and 'ropas de gala' (gala/festive dress), German and French transliterate, emphasizing these are not everyday clothing but garments reserved for ceremonial or celebratory contexts. **CLOTHING AND DRESS**
en: robes, the-festival-robes | **es:** Los-vestidos-de-gala, con-ropas-de-gala | **fr:** [המחלצות], vêtement | **de:** [המחלצות], [מחלצות] Isa 3:22; Zech 3:4

מַחְלְקָה H4255 *Prep-b / N-fpc / 3mp* (1×)
Courses, divisions; the organized shifts of priests and Levites rotating through temple service
This Aramaic term appears in Ezra 6:18, describing how the returning exiles organized temple personnel: 'they set the priests in their divisions and the Levites in their courses for the service of God.' The system of rotating courses ensured continuous worship while allowing individual priests and Levites periods of service and rest. This organizational structure, rooted in David's arrangements, brought order and sustainability to temple operations. The courses represented both practical scheduling and theological vision of orderly, perpetual worship.

(1×) The divisional system organizing priests and Levites into rotating shifts for temple service, mentioned in Ezra's account of restoration worship. This Aramaic term describes the structured courses that enabled continuous service while distributing responsibility. The organizational scheme, traced to Davidic precedent, ensured both sustainability and order. Establishing these divisions demonstrated the exiles' commitment to maintaining proper, perpetual worship according to ancestral patterns. **DIVISION AND PORTION**
en: in-their-courses | **es:** en-sus-turnos | **fr:** [במחלקתהון] | **de:** [במחלקתהון] Ezra 6:18

מַחְלֹקֶת H4256 *Prep-b / N-fpc / 3mp* (42×)
Division, course; an organizational unit especially of priests and Levites, or an allotted tribal portion of land.
A technical term of administrative and liturgical organization, appearing almost exclusively in Chronicles and related texts. Primarily denotes the rotating courses or divisions of priests and Levites who served at the temple, as established by David (1 Chr 23-27). Spanish divisiones, French divisions, and German Abteilungen all confirm this organizational meaning. The word also appears in the Deuteronomistic and Priestly sources for the tribal allotments of the promised land (Josh 11:23; 12:7; 18:10), where it refers to the portions distributed among the tribes. Ezekiel 48:29 uses it for the eschatological redistribution of the land.

1. division, course (41×) An organizational division or rotating course, especially of priests and Levites serving at the temple in scheduled turns. This is the dominant usage (41 occurrences),

concentrated in 1 Chronicles 23-27 and 2 Chronicles. Multilingual evidence converges on division/división/division/Abteilung. Key passages include David's organization of Levitical courses (1 Chr 23:6; 24:1) and the monthly military divisions (1 Chr 27:1-15). The land-allotment passages in Joshua (11:23; 12:7; 18:10) also fall here, denoting tribal divisions of territory. **DIVISION AND PORTION**

en: according-to-their-divisions, divisions-of, his-division | **es:** divisiones-de, división-de-él, las-divisiones | **fr:** der-divisions, divisions, sa-division | **de:** Abteilungen, [מחלקות], der-Abteilungen Josh 11:23; Josh 12:7; Josh 18:10; 1Chr 23:6; 1Chr 24:1

2. allotted portion, share (1×) An allotted portion or share distributed as inheritance, with emphasis on the distributive result rather than the organizational structure. Attested in Ezekiel 48:29, where the prophet describes the eschatological redistribution of the land. English 'their portions' and Spanish sus porciones highlight the shift from organizational grouping to the share itself that is received. **DIVISION AND PORTION**

en: their-portions | **es:** sus-porciones | **fr:** division | **de:** Abteilung Ezek 48:29

מַחֲלַת H4257 *N-fs* (2×)

Mahalath (psalm term); a musical or melodic designation in psalm superscriptions

This term appears only in the superscriptions of Psalms 53 and 88, apparently indicating a tune or musical setting. Ancient versions struggled with it—Aquila, Symmachus, and Vulgate connected it to dancing, while others saw it as a catchword from a well-known song that gave its name to the melody. The meaning remains uncertain. It may derive from a root related to 'sickness' or 'dancing.' Modern scholars treat it as a liturgical-musical notation whose precise meaning is lost, like several other technical terms in psalm titles.

(2×) A technical term in psalm superscriptions (Ps 53:1; 88:1), likely indicating a melody, tune, or musical performance style, though its exact meaning is debated. Ancient translations vary widely—some link it to dancing, others to choir or liturgical performance. Spanish transliterates 'majalat,' treating it as a technical musical term. The word's occurrence only in titles, never in psalm body, confirms it as liturgical instruction rather than part of the poetic content. **SONGS AND HYMNS**

en: Machalath, mahalath | **es:** majalat | **fr:** de-chœur | **de:** Machalath, mahalath Ps 53:1; Ps 88:1

מַחֲלַת H4258 *N-proper-fs* (2×)

Mahalath (proper noun); name of two women, daughter of Ishmael and granddaughter of David

This personal name belongs to two different women in Scripture. First, Mahalath daughter of Ishmael became one of Esau's wives (Genesis 28:9). Second, Mahalath granddaughter of David (daughter of Jerimoth son of David) married Rehoboam (2 Chronicles 11:18). The name is identical in spelling to the musical term in psalm titles but distinct in meaning. The two women share only the name, living generations apart—one in the patriarchal period, one in the united monarchy era.

(2×) The personal name of two biblical women: (1) Ishmael's daughter who married Esau, and (2) David's granddaughter who married King Rehoboam. All languages transliterate (Mahalath, Mahalat, Majalat), treating these as distinct persons who happen to share a name. The Septuagint's varied spellings (Μαελεθ, Μολλαθ, Μαελλεθ) reflect Greek attempts to render this Hebrew feminine name, which may derive from roots meaning 'sickness' or 'dancing.' **PROPER NAMES (PERSONAL)**

en: Mahalath | **es:** Mahalat, Majalat | **fr:** Mahalath, [מחלת] | **de:** Machalat, [מחלת] Gen 28:9; 2Chr 11:18

מְחֹלָתִי H4259 *Art / N-proper-ms* (2×)

Meholathite (adjective); a person from Abel-meholah or Meholah

This gentillic adjective identifies someone from Abel-meholah (or possibly Meholah), a town in the Jordan Valley. It appears only with the definite article, designating two specific individuals. Adriel the Meholathite received Saul's daughter Merab as wife (1 Samuel 18:19). Barzillai the Meholathite was the father of Adriel (2 Samuel 21:8). The town Abel-meholah was Elisha's birthplace and lay in the Jordan Valley, though 'Meholathite' might indicate a nearby related settlement.

(2×) The gentillic designation meaning 'from Meholah' or 'from Abel-meholah,' used to identify Adriel (who married Saul's daughter) and his father Barzillai. All language traditions transliterate (Meholathite, mejolita), treating this as a geographical identifier. Abel-meholah was a Jordan Valley town, Elisha's hometown, making this designation locate these individuals in that region. The term appears only with the definite article, identifying specific known persons rather than a general class of residents. **PROPER NAMES (PERSONAL)**

en: the-Meholathite | **es:** el-mejolita | **fr:** le-Meholathite | **de:** der-Meholathite 1Sam 18:19; 2Sam 21:8

מַחְמָאֹת H4260 *N-fpc* (1×)

Butter-words, smooth or curd-like speech; possibly hypocritical flattery disguising hostile intent

This unusual term appears in Psalm 55:21, in a difficult text describing betrayal: 'smoother than butter are the words of his mouth.' The phrase may describe speech that is smooth like butter or curds—outwardly pleasant but concealing treachery. Some scholars suggest textual corruption, proposing 'smoother than butter is his face' instead. Either reading conveys the same point: the betrayer's surface presentation (words or appearance) seems gentle and friendly, but underneath lies violence. The curd-like smoothness becomes a metaphor for deceptive speech.

(1×) Speech characterized by butter-like smoothness, appearing in a psalm about betrayal and false friendship. The term describes words that seem pleasant and soft as butter but conceal hostile intent. Whether original or the result of textual variation, the image captures the deceptive quality of flattering speech that masks violence. The culinary metaphor makes treachery tactile—smooth, slippery words coating hard malice. **GEOGRAPHY AND SPACE**

en: butter-words-of | **es:** mantequillas-de | **fr:** de-beurre | **de:** butter-Worte-von Ps 55:21

מַחְמַד H4261 *Conj-w / N-mpc / 1cs* (13×)

Desire, delight; something precious or treasured; used of persons beloved to the heart and of valuable possessions.

From the root chamad ('to desire, covet'), machmad names whatever the heart longs for or the eyes delight in. In its most intimate register, it describes persons or qualities deeply cherished — Ezekiel's wife is 'the desire of your eyes' (Ezek 24:16), and the beloved in Song of Songs is praised as 'altogether desirable' (Song 5:16), where the intensive plural machammaddim conveys an almost untranslatable superlative of delight. Spanish delicia and French delice capture this warmth beautifully. But the word also has a harder edge: when Jerusalem falls, her machammaddim are the precious vessels and treasured possessions plundered by invaders (Lam 1:10-11; 2 Chr 36:19). The same root that names love's delight also names what conquering armies seize — a poignant semantic range.

1. object of desire or delight (7×) An object of desire or delight — that which is longed for, cherished, or found deeply desirable, applied to persons and to the abstract quality of desirability itself. The most striking occurrence is Song 5:16, where the beloved is described as kullo machammaddim ('all of him is delightfulness'), an intensive plural without real parallel in English. Ezekiel's wife is 'the desire of your eyes' (Ezek 24:16, 21, 25), and Ben-Hadad demands 'whatever is the desire of your eyes' from Ahab (1 Kgs 20:6). Spanish delicia-de and French delice-de both reach for vocabulary of sensory pleasure, while German leaves the Hebrew untranslated in some versions — a sign of how tightly bound this sense is to Hebrew poetic idiom. **GEOGRAPHY AND SPACE**

en: beloved-ones-of, delight-of, desirable | **es:** delicia-de, deseable, deseo-de |

fr: délice-de, délices., objet-désiré | **de:** [מחמד], [מחמדי], [מחמדים] 1Kgs 20:6; Song 5:16; Ezek 24:16; Ezek 24:21; Ezek 24:25

2. precious things, treasures (6×) Precious things, treasures, or valued possessions — concrete items of worth, often in contexts of loss, plunder, or destruction. When Nebuchadnezzar destroys the temple, 'all its precious vessels' (kol klei machmad) are burned (2 Chr 36:19). Lamentations dwells on Jerusalem's machammadim twice: her people trade their treasured things for food (Lam 1:11), and foreigners enter the sanctuary to seize 'her precious things' (Lam 1:10). Isaiah mourns 'all our precious things' laid waste (Isa 64:11). Spanish lo precioso and French chose desiree shift to economic vocabulary here, confirming the move from personal desire to material treasure. Joel 3:5 likewise accuses the nations: 'my treasures you carried into your temples.' **RICHES AND WEALTH**

en: (their-treasures), and-my-treasures, her-precious-things | **es:** (sus-cosas-preciosas), lo-precioso-de, lo-que-amábamos | **fr:** [מחמדיה], chose-désirable, et-objet-désiré | **de:** [(מחמדיהם)], [ומחמדי], [מחמדי] 2Chr 36:19; Isa 64:11; Lam 1:10; Lam 1:11; Lam 2:4

מַחְמַד H4262 *N-mpc / 3mp* (2×)

precious things, treasures, valuables

This plural noun denotes precious possessions or treasured items. Both occurrences appear in Lamentations describing Jerusalem's fall, where the city's valuable possessions become objects of plunder and desperation. The term captures the pathos of loss—treasures once carefully guarded now exchanged for bread or seized by enemies. The multilingual evidence (Spanish cosas-preciosas, French choses-précieuses) consistently emphasizes their precious, valuable quality rather than mere material goods.

(2×) Refers to valuable possessions or treasures that hold economic and sentimental worth. Both Lamentations passages (1:7, 1:11) use this term to depict Jerusalem's desperate state during siege and conquest—treasures viewed by enemies (1:7) or traded for food (1:11). The cross-linguistic glosses uniformly emphasize the precious, treasured nature of these items, distinguishing them from ordinary property. **RICHES AND WEALTH**

en: [their-treasures], her-precious-things | **es:** [sus-cosas-preciosas], sus-cosas-preciosas | **fr:** chose-précieuse, ses-choses-précieuses | **de:** [[מחמודיהם]], [מחמדיה] Lam 1:7; Lam 1:11

מַחְמָל H4263 *Conj-w / N-msc* (1×)

Compassion, object of pity; that which evokes care and protective feelings

This term appears in Ezekiel 24:21, where God announces He will profane the temple, described as 'the desire of your eyes and the compassion of your soul.' The word captures what the soul feels protective tenderness toward, what evokes care and merciful concern. God's shocking statement—that He will destroy what His people most cherish and feel compassion for—intensifies the judgment's horror. The term emphasizes emotional attachment beyond mere desire, suggesting parental or protective feelings. The temple was not just valued but loved with compassionate care.

(1×) An object that evokes protective compassion and tender care, appearing in Ezekiel's prophecy about the temple's desecration. The term describes what the soul regards with merciful concern, not just desire but caring attachment. God's announcement that He will profane 'the compassion of your soul' makes the judgment devastating—destroying not just what is valued but what is lovingly protected. The emotional vocabulary intensifies the horror. **GEOGRAPHY AND SPACE**

en: and-compassion-of- | **es:** y-compasión-de | **fr:** et-compassion | **de:** [ומחמל] Ezek 24:21

מַחֲנֶה H4264 *Prep-b* (216×)

Camp, encampment; a temporary dwelling-place of tents, especially Israel's wilderness camp, and by metonymy the army or host encamped there.

Machaneh is the word that defines Israel's wilderness identity — a people on the move, dwelling in tents, organized around the tabernacle at the center of the camp. From Exodus through Numbers, the camp is a sacred space with strict purity regulations: the unclean must be sent 'outside the camp' (Num 5:2-3), and God himself walks 'in the midst of the camp' (Deut 23:14). The word extends naturally to military encampments, where armies pitch camp before battle (Josh 10:5; Judg 7:15), and occasionally the physical place-name gives way to the people themselves — the 'camp' that trembles means the army that trembles. Arabic mu'askar, Korean jinying (진영), and Swahili kambi all capture the temporary-dwelling-for-a-collective sense that lies at the word's heart.

1. camp or encampment (212×) A camp or encampment — the overwhelmingly dominant sense at 212 occurrences. Covers the Israelite wilderness camp organized around the tabernacle (Exod 16:13; 19:17; 32:26-27), military encampments before battle (Josh 10:5; Judg 7:15; 1 Sam 4:3), and caravan camps during travel (Gen 32:8, 21). The camp functions as both physical space and social-sacred boundary: being 'in the camp' means inclusion in the covenant community, while being sent 'outside the camp' signals exclusion (Num 5:2-3; 12:14-15). Arabic mu'askar, Spanish campamento, Korean jinying (진영), and Swahili kambi all select temporary-collective-dwelling vocabulary, confirming a unified sense covering wilderness sojourning, military bivouac, and traveling encampment alike. **GEOGRAPHY AND SPACE**

en: the-camp, to-the-camp | **es:** el-campamento | **fr:** le-camper, à-le-camper | **de:** der-Lager, zu-der-Lager Exod 16:13; Exod 19:17; Exod 32:19; Exod 32:26

2. army or military host (3×) By metonymy, the army or military host encamped in a place — 3 occurrences where machaneh refers not to the physical location but to the fighting force itself. In 2 Chronicles 14:13 the Ethiopians are defeated 'before the LORD and before his camp' (meaning his army); Psalm 27:3 declares 'though a camp encamp against me' (meaning a hostile force); Ezekiel 1:24 compares a sound to 'the noise of a camp' (a military host). Arabic jaysh ('army') and Korean gundae (군대) shift to military-force vocabulary here rather than spatial-camp terms, confirming the metonymic transfer from place to people. The distinction matters theologically: in Ps 27:3 the threat is not a place but an armed host. **POWER AND MIRACLES**

en: an-army, camp, his-camp | **es:** campamento, campamento-su | **fr:** camp, de-camp | **de:** Lager, ein-Lager 2Chr 14:13; Ps 27:3; Ezek 1:24

3. (1×) A dual or divided camp in a specific poetic-symbolic context — a single occurrence at Song of Solomon 6:13 referring to 'the dance of the two camps' (kemecholat hammachanayim). The dual form echoes the place-name Mahanaim ('two camps,' from Gen 32:2 where Jacob named the site after encountering God's angelic camp alongside his own). The rendering is debated: is this a specific dance named after the place Mahanaim, or a symbolic reference to two encamped hosts? Spanish los dos campamentos and French des deux camps preserve the literal dual, while the theological resonance with Jacob's angelic encounter gives this hapax usage a symbolic depth beyond its surface meaning. **FIGHTING AND WARFARE**

en: the-two-camps | **es:** los-dos-campamentos | **fr:** des-deux-camps. | **de:** [המחנים] Song 6:13

מַחֲנֵה־דָן H4265 *N-proper-fs* (1×)

Mahaneh-dan (Camp of Dan), a place-name marking where Danites encamped during migration

This place-name appears in Judges 13:25 and 18:12, marking locations where the tribe of Dan gathered during their northern migration. The name literally means 'Camp of Dan,' commemorating the tribal encampments that preceded their conquest of new territory. In Judges 13, it's where the Spirit first stirred Samson; in chapter 18, it's where the migrating Danites camped. The name transforms temporary military camping grounds into permanent geographical markers, memorializing the tribe's transitional moment between southern failure and northern resettlement.

(1×) A geographical name meaning 'Camp of Dan,' marking where Danites encamped during their tribal migration northward. The place-name appears in both Samson narratives and the conquest

account, commemorating temporary military camps that became geographical landmarks. The designation captures a moment of transition—Dan between old territory and new, with these camping sites marking the journey. The name preserves tribal memory in topography. **DAN PROPER NAME**

en: Machaneh-Dan | **es:** Mahane-Dan | **fr:** Machaneh-Dan | **de:** Machaneh-Dan Judg 18:12

מַחֲנַיִם H4266 *N-proper-fs / 3fs* (13×)

Mahanaim — a town in Gilead meaning 'two camps,' linked to Jacob's angelic encounter

A dual-form proper noun meaning 'two camps,' naming a settlement in Gilead east of the Jordan. Jacob coined the name when he encountered God's angels on his return from Paddan-aram, exclaiming 'this is God's camp!' (Gen 32:2). The site later served as a boundary marker between Gad and Manasseh (Josh 13:26, 30), was designated a Levitical city (Josh 21:38; 1 Chr 6:65), and became a royal refuge — first for Ish-bosheth's short-lived reign (2 Sam 2:8, 12, 29) and later for David during Absalom's revolt (2 Sam 17:24, 27; 19:33). Solomon stationed a governor there (1 Kgs 2:8; 4:14). The Song of Songs alludes to a 'dance of Mahanaim' (Song 6:13).

Mahanaim (place name) (13×) The place name Mahanaim (מַחֲנַיִם, 'two camps'), a town east of the Jordan in the region of Gilead. Named by Jacob at his angelic encounter (Gen 32:2), it appears in tribal boundary descriptions (Josh 13:26, 30), Levitical city lists (Josh 21:38; 1 Chr 6:65), and historical narratives as a seat of Ish-bosheth's rival kingdom (2 Sam 2:8, 12, 29) and David's refuge from Absalom (2 Sam 17:24, 27; 19:33). All target languages transliterate consistently: eng 'Mahanaim', spa 'Mahanaim/Majanaim', fra 'Machanayim', deu 'Machanajim'. **PERSONAL NAMES**

en: Machanayim, Mahanaim, and-from-Machanayim | **es:** Mahanaim, Majanaim, Majanayim | **fr:** Machanayim, Mahanaim, [מחנים] | **de:** Machanajim, Machanayim, Mahanaim Gen 32:2; Josh 13:26; Josh 13:30; Josh 21:38; 2Sam 2:8

מַחֲנָק H4267 *N-ms* (1×)

Strangling, suffocation; death by choking, which Job prefers to his agonizing existence

This term appears in Job 7:15, where the suffering patriarch declares, 'my soul chooses strangling, death rather than my bones.' Strangling represents a violent but relatively quick death compared to Job's prolonged agony. The word captures suffocation or choking as a mode of dying—whether by hanging, throttling, or other means of cutting off breath. Job's preference for such a death over continued life reveals his desperation. Even violent suffocation seems merciful compared to the relentless pain he endures daily.

(1×) Death by suffocation or choking, which Job declares preferable to his continuing misery. The term describes a violent but relatively swift death compared to chronic suffering. Job's choice of strangling over life reveals his desperate state—even breathless death seems merciful compared to endless pain. The word makes Job's suicidal ideation concrete: he envisions specific modes of dying and finds them attractive. **DEATH AND DYING**

en: strangling | **es:** estrangulación | **fr:** מחנק | **de:** [מחנק] Job 7:15

מַחְסֶה H4268 *N-msc / 3ms* (20×)

Refuge or shelter, especially of God as the protective haven of his people in the Psalms and Prophets.

Derived from the root meaning 'to take refuge,' this noun denotes a place of protection or shelter. While it can refer to physical shelter from rain and storm (Isa 4:6; 25:4; Job 24:8), its overwhelming use in Scripture is theological: God himself as the refuge of his people. The Psalms are saturated with this word — 'my refuge' appears repeatedly as a personal confession of trust (Ps 62:7–8; 71:7; 73:28; 91:2, 9). Isaiah warns against a 'refuge of lies' (Isa 28:15, 17), contrasting false security with the true shelter found only in the Lord.

refuge, shelter (20×) A place of protection, shelter, or safe harbor — used concretely of physical cover from storm and rain (Job 24:8; Isa 4:6; 25:4), of rocky crags that shelter coneys (Ps 104:18), and metaphorically of falsehood as a deceptive refuge (Isa 28:15, 17). The dominant biblical usage, however, is theological: God as the personal refuge of the faithful, attested across nearly every Psalm occurrence with possessive suffixes ('my refuge,' 'our refuge'). Multilingual renderings — English 'refuge,' Spanish 'refugio,' German 'Zuflucht' — converge uniformly on this protective sense. **GUILT AND PUNISHMENT**

en: a-refuge, and-for-refuge, are-my-refuge- | **es:** como-nuestro-refugio, el-refugio-de, mi-refugio | **fr:** [ולמחסה], [מחסה], [מחס] | **de:** Zuflucht-, [ולמחסה], [מחסה] Job 24:8; Ps 14:6; Ps 46:1; Ps 61:3; Ps 62:7

מַחְסוֹם H4269 *N-ms* (1×)

Muzzle, restraint for the mouth; used metaphorically for controlling speech and preventing hasty words

This term appears in Psalm 39:1, where the psalmist resolves: 'I will keep a muzzle on my mouth while the wicked are in my presence.' The word refers to a device that prevents animals from biting or eating, here applied metaphorically to human speech. The psalmist commits to self-imposed silence, binding his own mouth to prevent sinful or erring words when confronted by the wicked. The muzzle imagery is stronger than mere 'guard'—it suggests forcible restraint of speech, recognizing the mouth's tendency toward unbridled expression.

(1×) A restraining device for the mouth, applied metaphorically to speech control in Psalm 39. While literal muzzles prevented animals from biting or eating, the psalmist uses the image for self-imposed verbal restraint. The term suggests forcible binding rather than gentle guardedness—recognizing speech as something potentially dangerous requiring strong restraint, especially when facing wicked opposition. The muzzle becomes a tool for spiritual discipline. **AUTO-DETECTED COMMUNITY 3431 WITH 4 SENSES**

en: a-muzzle | **es:** bozal | **fr:** de-muselière | **de:** ein-muzzle Ps 39:1

מַחְסוֹר H4270 *N-msc* (13×)

Lack, want, poverty — the condition of being deficient in material resources or necessities

A masculine noun from the root חָסַר ('to lack'), covering three overlapping senses that shade from concrete to abstract. At its most specific, it denotes the particular thing needed — 'enough for his need, whatever he lacks' (Deut 15:8). More broadly, it signals the absence of necessities: 'there is no lack of anything' in the prosperous land (Judg 18:10; 19:19–20). At its most abstract, it becomes a synonym for poverty itself, especially in Proverbs, where haste, withholding, and pleasure-seeking all lead 'to poverty' (Prov 6:11; 11:24; 14:23; 21:5, 17; 22:16; 28:27). The Psalmist promises that those who fear God 'have no want' (Ps 34:9).

lack, want, poverty (13×) Need, lack, or poverty — the state of being materially deficient, ranging from a specific thing needed (Deut 15:8 'enough for his need') to general absence of necessities (Judg 18:10; 19:19–20 'no lack of anything'; Ps 34:9 'those who fear him have no want') to absolute destitution (Prov 6:11; 11:24; 14:23; 21:5, 17; 22:16; 24:34; 28:27, where it parallels רֵישׁ 'poverty'). Proverbs uses it as a moral outcome — laziness and folly yield מַחְסוֹר. Cross-lingual glosses reflect the economic register: spa 'escasez/carencia', fra 'manque', deu 'Mangel'. **LACK WANT POVERTY**

en: and-your-want, his-lack, lack | **es:** carencia, de-escasez, escasez-de | **fr:** de-manque, et-ton-manque-toi, lack-de | **de:** [ומחסריך], [ומחסרך], [למחסור] Deut 15:8; Judg 18:10; Judg 19:19; Judg 19:20; Ps 34:9

מַחְסֵיָה H4271 *N-proper-ms* (2×)

Mahseiah (personal name: 'Yahweh is a refuge')

The name of Baruch's grandfather, mentioned in contexts involving the prophet Jeremiah's scribe and messenger activities. The name means 'Yahweh is a refuge,' a theophoric name expressing trust in divine protection. This individual appears in the genealogical chain connecting Baruch to key prophetic moments: the purchase of the field at Anathoth (Jeremiah 32) and the mission to Babylon (Jere-

miah 51). The consistent transliteration across languages reflects its status as a proper name.

(2×) Personal name of the grandfather of Baruch (Jeremiah's scribe) and Seraiah (Jeremiah's messenger to Babylon). Appears in Jeremiah 32:12 (witnessing the field purchase) and 51:59 (genealogy of Seraiah). The theophoric element (-iah) marks this as a distinctly Israelite name expressing theological confidence. Cross-linguistic evidence shows direct transliteration (Machseyah, Majseyah, Matred) as befits a proper noun. **PROPER NAMES (PERSONAL)**

en: Machseyah | **es:** Majseyah | **fr:** [מחסיה] | **de:** [מחסיה] Jer 32:12; Jer 51:59

מָחַץ H4272 *V-Qal-Imperf-1cs / 3mp* (14×)

To smite through, shatter, crush, or wound severely; a poetic term for devastating military or divine blows

A verb reserved almost entirely for poetry and prophecy, describing the most violent kind of striking — not a slap but a shattering blow. Jael 'struck through' Sisera's temple (Judg 5:26), God's arrows 'pierce' enemy nations (Num 24:8), and the messianic king 'shatters kings on the day of his wrath' (Ps 110:5-6). Spanish consistently renders it with 'herir/herir' (to wound/smite), while German reaches for 'zerschmettern' (to shatter). The Assyrian cognate mahasu (to smite, wound) confirms that this root carried military force across the ancient Near East.

1. shatter, crush (7×) To shatter or crush with overwhelming force, reducing the target to ruin. This sense emphasizes total destruction rather than a single blow. God shatters heads (Ps 68:21), crushes the loins of adversaries (Deut 33:11), and the Davidic king shatters kings in the day of wrath (Ps 110:5). German 'zerschmettert' (smashed to pieces) and Spanish 'herirá/aplastaste' capture the finality. The Balaam oracle (Num 24:17) prophesies a ruler who will 'shatter the corners of Moab.' **CRUSHING AND HUMBLING**

en: He-has-shattered, and-I-shatter-them, and-crushes | **es:** aplastaste, herirá, hiere | **fr:** de-écraser, et-crushes, et-je-shatter-eux | **de:** [מחצת], er-hat-zerschmettert, hat-zerschmettert Num 24:17; Deut 33:11; 2Sam 22:39; Ps 68:21; Ps 110:5

2. strike, smite (4×) To strike or smite with a powerful blow, focusing on the act of hitting rather than the degree of destruction. Jael 'struck' Sisera's head with a tent peg (Judg 5:26), and Job acknowledges that God 'strikes but his hands also heal' (Job 5:18). French 'frappa' (struck) and Spanish 'hirió' reflect the narrative emphasis on the moment of impact. In Job 26:12 God strikes the sea monster Rahab, combining military imagery with cosmic combat. **CRUSHING AND HUMBLING**

en: He-shattered, I-struck-them, and-she-struck | **es:** hiere, hirió, los-heriré | **fr:** et-elle-frappa, écraser, ימחץ | **de:** [ימחץ], [מחץ], ich-schlug-ihnen Judg 5:26; Job 5:18; Job 26:12; Ps 18:38

3. pierce, penetrate (2×) To pierce or penetrate through a target, emphasizing that the blow goes deep or passes through. Balaam's oracle declares that Israel's arrows 'pierce' enemy nations (Num 24:8), and Psalm 68:23 envisions feet dipped in blood from pierced foes. The imagery moves from surface impact to penetration, and Spanish 'quebrará' (will break through) reflects the breakthrough quality of the strike. **CRUSHING AND HUMBLING**

en: he-shatters, may-strike | **es:** golpees, quebrará | **fr:** il-shatters, écraser | **de:** er-shatters, möge-schlagen Num 24:8; Ps 68:23

4. wound, injure (1×) To wound or injure, with the focus shifting from the act of striking to the bodily harm inflicted. In the Song of Moses (Deut 32:39), God declares 'I wound and I heal,' pairing machats with healing to highlight the wound as the central result. Spanish 'hiero' (I wound) and the theological context of divine sovereignty over life and death place the emphasis squarely on the injury rather than the weapon or manner of attack. **PLAGUES AND WOUNDS**

en: I-wound | **es:** hiero | **fr:** je-blessure | **de:** ich-Wunde Deut 32:39

מַחַץ H4273 *Conj-w / N-msc* (1×)

Blow, severe wound; the crushing stroke God inflicts, which He also will heal

This term appears in Isaiah 30:26, promising future restoration: 'the Lord will bind up the wound of His people and heal the blow He inflicted.' The word describes a severe strike or crushing wound, distinguished from the more common word for wound that parallels it. The passage emphasizes divine sovereignty in both judgment and healing—the same God who delivered the blow will provide the cure. The medical imagery makes theological truth tangible: God's restoration addresses the very injuries His discipline caused.

(1×) A crushing blow or severe wound inflicted by God in judgment, appearing in Isaiah's promise of restoration. The term describes traumatic injury caused by divine strike, which the same God will heal. Isaiah pairs medical healing vocabulary with recognition that God both wounds and cures. The image captures the complete cycle of judgment and restoration—the blow that seemed fatal becomes the prelude to healing. **PLAGUES AND WOUNDS**

en: of-His-blow | **es:** y-herida-de | **fr:** [ומחץ] | **de:** [ומחץ] Isa 30:26

מַחְצֵב H4274 *N-ms* (3×)

hewing, cutting; hewn or quarried stone

A noun denoting hewing or cutting, specifically used for hewn or quarried stones prepared for construction. It appears only in the phrase 'hewn stones' (literally 'stones of hewing') in contexts of temple repair. Both 2 Kings passages (12:12, 22:6) and the Chronicles parallel (34:11) mention purchasing hewn stones along with timber for repairing the temple. The term emphasizes deliberately cut and shaped stones as opposed to rough fieldstones, indicating quality construction.

(3×) Multilingual glosses identify quarried or cut stone: Spanish 'cantera' (quarry), English 'hewn, quarried.' Second Kings 12:12 and 22:6 record the purchase of hewn stones for Joash's and Josiah's temple repairs respectively, paired with timber in both accounts. Second Chronicles 34:11 parallels the Josiah account. The consistent pairing with timber shows these were major building materials. The hewn stones represent intentional preparation and quality—not random stones but carefully cut blocks for sacred architecture. **STONE AND ROCK**

en: hewn, quarried | **es:** cantera | **fr:** [מחצב], taillé | **de:** [מחצב], hewn 2Kgs 12:12; 2Kgs 22:6; 2Chr 34:11

מֶחֱצָה H4275 *Art / N-fs* (2×)

half (of something divided)

A noun denoting one of two equal portions, specifically half of a divided whole. Both biblical occurrences appear in Numbers 31 regarding the distribution of war spoils after the Midianite campaign. The term describes the precise division of plunder between fighting soldiers and the wider congregation, reflecting the legal and mathematical precision of Priestly legislation. The multilingual glosses (Spanish mitad, French moitié, German Hälfte) all converge on the fractional concept of 'half.'

(2×) Denotes one half of a divided quantity, particularly in contexts of distribution or apportionment. Numbers 31:36 and 31:43 use this term for the half-portion of spoils allocated to different groups after battle. The Priestly writer's precise language ensures equitable distribution. Cross-linguistic evidence uniformly treats this as a mathematical fraction—half of the total—rather than an approximate or metaphorical division. **GEOGRAPHY AND SPACE**

en: half-of, the-half | **es:** la-mitad, mitad-de | **fr:** le-moitié, moitié-de | **de:** Haelfte-von, der-Haelfte Num 31:36; Num 31:43

מַחֲצִית H4276 *Prep-m / N-fsc / 3mp* (16×)

Half — one of two equal portions, used for the half-shekel tax, divided spoils, and half-tribes.

A feminine noun meaning 'half' or 'one-half of a whole,' always appearing in construct or suffixed form to indicate half of some

specified quantity. Its most famous usage is the half-shekel census tax: every Israelite twenty years and older contributed a machatzit hasheqel as 'ransom money' (Exod 30:13, 15; 38:26), a practice that persisted into Second Temple times. It also governs the division of war spoils in Numbers 31 — half for the soldiers, half for the congregation (Num 31:29, 30, 42, 47) — and designates the half-tribes of Manasseh in territorial allotments (Josh 21:25; 1 Chr 6:46). Nehemiah 8:3 uses the related sense of 'midpoint' for the middle of the day. Spanish 'mitad,' French 'moitie,' and German 'Halfte' all capture the partitive meaning.

half (portion) (16×) One half of a whole, used in construct or with pronominal suffixes to specify what is being divided. Applied to the half-shekel atonement tax for the census (Exod 30:13, 15; 38:26), the equal division of war spoils between combatants and the assembly (Num 31:29, 30, 42, 47), half-tribe territorial designations (Josh 21:25; 1 Chr 6:46, 55), and the half-chariot command of Zimri (1 Kgs 16:9). In Nehemiah 8:3, the sense extends to 'midpoint' of the day. Spanish 'mitad' and German 'Halfte' consistently reflect the partitive meaning. **GEOGRAPHY AND SPACE**

en: And-from-half-of, and-from-half-of, and-half-of-it | **es:** Y-de-mitad-de, de-mitad-de, de-su-mitad | **fr:** Et-de-moitié-de, [וממחצית], [מחצית] | **de:** And-von-Haelfte-von, Haelfte-von, Haelfte-von-es Exod 30:13; Exod 30:15; Exod 30:23; Exod 38:26

מָחַק H4277 *V-Qal-Perf-3fs* (1×)

Shatter, crush completely; Jael's decisive blow that destroyed Sisera's head

This violent verb appears in Judges 5:26, describing Jael's killing of Sisera in Deborah's victory song: 'she shattered his head.' The term suggests complete crushing or annihilation, going beyond simple striking to convey utter destruction. The Song of Deborah uses multiple violent verbs to describe Jael's deed, with this one emphasizing the thoroughness of Sisera's head's destruction. The word appears nowhere else in Scripture, adding to its stark, final quality. The rare verb matches the decisive brutality of the moment.

(1×) Complete annihilation or crushing, used only in Deborah's song to describe Jael's fatal blow to Sisera. The verb goes beyond striking or hitting to convey total destruction of the head. Its uniqueness in Scripture matches the song's celebratory violence—this was no ordinary death but a crushing victory. The term's rarity and intensity capture the decisive, brutal moment when Israel's enemy was utterly destroyed by a woman's hand. **OPPRESS CAUSE DISTRESS**

en: she-shattered | **es:** aplastó | **fr:** elle-shattered | **de:** sie-shattered Judg 5:26

מָחְקָר H4278 *N-mpc* (1×)

Depths, ranges; the explorable regions of the earth under God's sovereign control

This term appears in Psalm 95:4, celebrating God's universal sovereignty: 'In His hand are the depths of the earth, and the mountain peaks are His also.' The word describes ranges or regions that can be explored or searched—perhaps the deep places of the earth, its foundations, or its extent. The psalm contrasts depths with heights (mountain peaks), encompassing all vertical space under divine control. Whether understood as physical depths or geographical ranges, the term contributes to comprehensive imagery of God ruling from earth's lowest to highest points.

(1×) The deep places or ranges of the earth under God's sovereign hand, contrasted with mountain peaks in Psalm 95. The term may describe explorable depths, foundations, or geographical extent—what can be searched or ranged over. Paired with heights, it creates comprehensive vertical imagery: God holds everything from deepest depth to highest summit. The word emphasizes God's control over all terrestrial space. **GEOGRAPHY AND SPACE**

en: the-depths-of | **es:** profundidades-de | **fr:** de-profondeur | **de:** der-Tiefen-von Ps 95:4

מָחָר H4279 *Conj-w / Adv* (52×)

Tomorrow, the next day; also used idiomatically for 'in time to come' or 'in the future.'

A temporal adverb meaning 'tomorrow' or 'the following day,' probably derived from a root meaning 'front' or 'what is ahead.' It appears in vivid narrative moments: Moses tells Pharaoh the plague will come 'tomorrow' (Exod 8:23; 9:5, 18), Saul will meet Samuel 'about this time tomorrow' (1 Sam 9:16), and Jonathan warns David that 'tomorrow is the new moon' (1 Sam 20:5, 18). The idiomatic phrase machar or le-machar also extends to the indefinite future: 'when your children ask tomorrow' means 'in time to come' (Josh 4:6, 21; 22:24, 27-28). Proverbs 27:1 warns against boasting about tomorrow, since no one knows what a day may bring. Spanish manana, French demain, and German morgen all share this dual sense of the literal next day and an open future.

tomorrow (temporal adverb) (52×) Tomorrow or the next day, used both as a concrete time reference and in the idiomatic sense of 'in the future, in time to come.' Moses repeatedly announces plagues for 'tomorrow' (Exod 8:23; 9:5, 18), while Joshua uses it to mean 'when future generations ask' (Josh 4:6, 21; 22:24). The construction ka'et machar ('about this time tomorrow') adds temporal precision in royal and prophetic speech (1 Sam 9:16; 1 Kgs 19:2; 20:6). Proverbs 27:1 deploys it for its philosophical weight: do not boast about tomorrow. Spanish manana and French demain preserve the same dual literal-and-figurative range. **DAYS AND DAYLIGHT**

en: tomorrow | **es:** Mañana, mañana | **fr:** demain | **de:** morgen Gen 30:33; Exod 8:10; Exod 8:23; Exod 8:29; Exod 9:5

מַחֳרָאָה H4280 *Prep-l / N-fp* (1×)

Cesspools, latrines; the degrading use Jehu made of Baal's destroyed temple (ketiv reading)

This coarse term appears in 2 Kings 10:27 in the ketiv (written) text, though the qere (read) text substitutes a euphemism. After destroying Baal's temple and its worshipers, Jehu converted the sacred site 'into cesspools' or latrines. The word describes the ultimate desecration—transforming a place of pagan worship into facilities for human waste. The ketiv's crude vocabulary matches the contemptuous treatment of Baal's temple. No greater insult existed than turning a holy place into a cloaca. The textual tradition's embarrassment produced the euphemistic reading.

(1×) Public latrines or cesspools, the degrading purpose to which Jehu converted Baal's destroyed temple. This ketiv reading uses crude vocabulary appropriate to Jehu's contemptuous desecration of pagan sacred space. Transforming a worship site into facilities for human waste represented ultimate insult and defilement. The term's coarseness captures the zealous king's thorough contempt for Baal worship. Later textual tradition substituted a euphemism, but the original chose shocking vocabulary. **TEXTUAL VARIANTS MIXED**

en: [ketiv] | **es:** [para-letrinas] | **fr:** [ketiv] | **de:** [ketiv] 2Kgs 10:27

מַחֲרֵשָׁה H4281 *N-fsc / 3ms* (2×)

plowshare (agricultural implement)

An agricultural tool used for plowing, specifically the metal blade that cuts the soil. Both occurrences are in 1 Samuel 13, describing the Philistine monopoly on metalworking that left Israel dependent on their enemies for sharpening farm implements. This economic oppression was strategic—controlling metal tools meant controlling agricultural productivity and military capacity. The term appears alongside other agricultural implements (axes, goads), illustrating the comprehensive nature of Philistine control during Saul's early reign.

(2×) The cutting blade of a plow used in agriculture. First Samuel 13:20-21 depicts Israelites needing Philistine blacksmiths to sharpen their plowshares, revealing economic subjugation. This agricultural implement becomes a symbol of dependence and vulnerability. The cross-linguistic glosses (Spanish rejas, French soc/plowshare) identify this as the specific plow blade rather than the entire implement, though some translations struggle with the technical terminology,

preserving the Hebrew term. SHARPENING IMPLEMENTS
en: for-the-plowshares, his-plowshare | **es:** azada-de-él, para-las-rejas | **fr:** pour-le-plowshares, son-plowshare | **de:** fuer-der-plowshares, sein-plowshare 1Sam 13:20; 1Sam 13:21

מַחֲרֵשָׁה H4282 *N-fsc / 3ms* (1×)

Plowshare, the cutting blade of a plow; brought to Philistines for sharpening during their metal monopoly

This agricultural term appears in 1 Samuel 13:20-21, describing Philistine economic control: Israelites had to go to Philistines to sharpen their plowshares. The plowshare was the critical metal blade that cut through soil, requiring periodic sharpening to remain effective. Philistine monopoly on metalworking forced Israelite farmers into dependency for basic agricultural maintenance. The text's detailed listing of farming implements (plowshares, axes, mattocks) emphasizes how Philistine control of metal technology extended into every aspect of Israelite economic life. Even plowing required Philistine permission.

(1×) The metal cutting blade of a plow, appearing in the account of Philistine metalworking monopoly. Israelite farmers had to travel to Philistine smiths to sharpen these essential agricultural tools. The plowshare represents how Philistine control of metallurgy created economic dependency—even basic farming required Philistine services. The term appears in a list of farming implements that together show comprehensive Philistine technological advantage over Israel. SHARPENING IMPLEMENTS
en: his-plowshare | **es:** reja-de-él | **fr:** son-plowshare | **de:** sein-plowshare 1Sam 13:20

מָחָרָת H4283 *Prep-m / N-fsc* (32×)

the next day, the morrow — a temporal noun denoting the day following a referenced event

Mochorat (often with the preposition min as mimochorat) is a temporal noun meaning 'the next day' or 'the morrow,' appearing 32 times to mark narrative sequence and liturgical timing. It is the storyteller's essential hinge for advancing the plot to the following morning: 'and it came to pass on the morrow' (vayyehi mimochorat) introduces decisive turning points after the destruction of Sodom (Gen 19:34), after the golden calf incident (Exod 32:30), and after Saul's death (1 Sam 31:8). In liturgical law, it takes on precise calendrical meaning: Leviticus 23:11-16 stipulates the wave-sheaf offering on 'the morrow of the sabbath,' a phrase that generated centuries of interpretive debate between Pharisees and Sadducees. Spanish 'al dia siguiente,' French 'le lendemain,' and German 'am nachsten Tag' all capture the straightforward day-after sense.

the next day, the morrow (32×) A temporal noun indicating the day immediately following a narrative or calendrical reference point. In narrative, mimochorat ('on the morrow') advances the plot to the next morning after pivotal events — Sodom's destruction (Gen 19:34), the golden calf (Exod 32:30), Saul's death (1 Sam 31:8). In liturgical contexts, 'the morrow of the sabbath' (Lev 23:11, 15-16) and 'the morrow of the Passover' (Num 33:3; Josh 5:11) set precise ritual calendrical timing. DAYS AND DAYLIGHT
en: and-on-the-morrow, and-on-the-next-day, and-the-next-day | **es:** al-día-siguiente, al-día-siguiente-de, y-al-día-siguiente | **fr:** de-le-morrow-de, de-le-next-jour, de-le-suivant-jour | **de:** am-nächsten-Tag, auf-der-naechster-Tag, auf-der-next-Tag Gen 19:34; Exod 9:6; Exod 18:13; Exod 32:6; Exod 32:30

מַחֲשָׁבָה H4284 *N-fpc / 1cp* (56×)

Thought, plan, scheme, device; inner cognitive activity ranging from quiet reflection to deliberate purpose, hostile plotting, and artistic design.

Machashavah holds together the entire arc of the thinking mind, from wordless reflection to calculated design. At one end, it describes the quiet inner life — what humans and God think in the privacy of their hearts — as when Genesis 6:5 observes that 'every inclination of the thoughts (machshevot) of the human heart was only evil continually.' At the other end, it becomes intensely practical: the skilled artisans of the tabernacle devise machashavot — 'inventive designs' — in gold, silver, and bronze (Exod 31:4; 35:32). Between these poles lie plans that may be benevolent (Psalm 33:11, 'the plans of the LORD stand firm forever') or malicious (Jeremiah 11:19, 'I did not know they had devised schemes against me'). German captures the spectrum neatly: Gedanken for quiet thoughts, Plaene for deliberate plans, and the shared root denk- underscoring that thinking and planning shade into each other. Spanish pensamientos and French dessein show a similar spread. The word's richness warns against reducing Hebrew cognition to a single register.

1. thoughts, mental reflections (24×) Inner thoughts, mental reflections, and cognitive activity — the broadest sense at 24 occurrences, covering what humans and God think, ponder, or turn over in the mind. Genesis 6:5 pairs it with yetser ('inclination') to describe the total depravity of antediluvian thought, while Psalm 94:11 declares 'the LORD knows the thoughts of man — that they are vapor.' In 1 Chronicles 28:9 David tells Solomon that God 'searches every heart and understands every machashavah,' where the word clearly means the unspoken cognitive life rather than any external plan. Spanish pensamientos, French dessein, and German Gedanken all select reflective or cognitive vocabulary here, confirming a genuine 'thinking' sense distinct from purposive planning. GEOGRAPHY AND SPACE
en: and-Your-thoughts, and-my-thoughts, and-their-thoughts | **es:** pensamientos, pensamientos-de, pensamientos-nuestros | **fr:** de-dessein, dessein, et-de-dessein | **de:** Plaene, Plan, der-Gedanken Gen 6:5; 1Chr 28:9; 1Chr 29:18; Job 5:12; Job 21:27

2. plans, purposes, intentions (17×) Deliberate plans, purposes, or intentions that one resolves to carry out — 17 occurrences where the emphasis shifts from interior reflection to forward-looking resolve. Psalm 33:10-11 contrasts the futile machshevot of the nations with the enduring machshevot of YHWH that 'stand firm through all generations,' and Proverbs 6:18 lists 'a heart that devises wicked plans' among the things the LORD hates. The shift from thought to plan is visible in the multilingual evidence: German uses Plaene ('plans') and Spanish los planes de rather than the reflective pensamientos of sense 1. In 2 Samuel 14:14, the wise woman of Tekoa says God 'devises plans (machashavot) so that the banished one may not remain an outcast' — a vivid example of divine purposive thinking. GEOGRAPHY AND SPACE
en: a-plan, and-his-plans, are-plans | **es:** Los-planes-de, Planes, los-pensamientos | **fr:** de-dessein, dessein, et-dessein | **de:** Plaene, Plan, plans 2Sam 14:14; Esth 8:5; Ps 33:10; Ps 33:11; Prov 6:18

3. schemes, evil plots (9×) Hostile schemes, evil plots, and cunning machinations devised against others — 9 occurrences where the neutral 'plan' darkens into malicious conspiracy. Jeremiah 11:19 discovers too late that his enemies had 'devised schemes' against him like leading a lamb to slaughter, and Lamentations 3:60 pairs machashavah directly with vengeance: 'you have seen all their schemes against me.' Esther 8:3 and 9:25 use the word for Haman's genocidal plot against the Jews, where the political stakes elevate the term beyond private ill will to state-level conspiracy. Spanish planes/pensamiento and French projet/dessein shift toward negative-intentionality vocabulary in these contexts. The difference from sense 2 is not merely contextual coloring but a genuine semantic clustering around adversarial, other-directed plotting. GEOGRAPHY AND SPACE
en: his-plot, his-schemes, scheme | **es:** pensamiento, planes, planes-sus | **fr:** dessein, projet | **de:** Plaene, Plan Esth 8:3; Esth 9:25; Jer 11:19; Jer 18:18; Lam 3:60

4. inventive design, skilled craft (6×) Inventive design and skilled craftsmanship — 6 occurrences, all concentrated in the Exodus tabernacle narratives and 2 Chronicles. In Exodus 31:4 God fills Bezalel with his Spirit so that he can 'devise artistic designs (machashavot) in gold, silver, and bronze,' and Exodus 35:32-35 repeats the term three times for the full range of tabernacle artistry. In 2 Chronicles 2:14, Huram-abi is described as skilled in machashavot of every kind, and 2 Chronicles 26:15 attributes military 'inventions' to Uzziah's engineers. Spanish diseños ('designs'), French designs, and German entwerfen ('to devise/draft') all select craft-and-engineering vocabulary, clearly distinguishing this from the cognitive and volitional senses. The word here merges thinking with making —

the artisan's machashavah is a thought that takes physical form. GEOGRAPHY AND SPACE

en: design, designs, invention-of | **es:** diseño, diseños, invención-de | **fr:** design, designs, projet | **de:** Plan, designs, entwerfen Exod 31:4; Exod 35:32; Exod 35:33; Exod 35:35; 2Chr 2:14

מַחְשָׁךְ H4285 *Prep-b / N-ms* (7×)

Dark place or darkness, used poetically for hiding places, the grave, Sheol, and secrecy

A poetic noun for a dark place or region of darkness, carrying rich metaphorical freight across the Psalms, Lamentations, and Isaiah. It can designate the hiding places of violence in the land (Ps 74:20), the dark depths associated with death and Sheol (Ps 88:6, 18; 143:3; Lam 3:6), or the secrecy in which plotters operate (Isa 29:15). Isaiah 42:16 offers the hopeful reversal, promising God will turn dark places into light. The word consistently evokes not just absence of light but spiritual desolation and concealment.

darkness, dark place (7×) A dark place, region of darkness, or gloom, used in elevated poetic contexts. It encompasses several metaphorical extensions: (a) hiding places of violence and oppression in the land (Ps 74:20); (b) the shadowy realm of death, Sheol, or the grave (Ps 88:6, 18; 143:3 = Lam 3:6); (c) secrecy and concealment of wicked plots (Isa 29:15); and (d) a condition of disorientation that God promises to dispel (Isa 42:16). Spanish renderings like 'tinieblas' and 'lugares oscuros' reflect the literal-to-figurative range. DARKNESS AND GLOOM

en: In-darkness, are-darkness, darkness | **es:** En-lugares-oscuros, en-oscuridades, en-tinieblas | **fr:** [במחשך], [במחשכים], [מחשך] | **de:** [במחשך], [במחשכים], [מחשך] Ps 74:20; Ps 88:6; Ps 88:18; Ps 143:3; Isa 29:15

מַחְשֹׂף H4286 *N-msc* (1×)

Exposing, laying bare; Jacob's technique of stripping white bark to create visual breeding stimuli

This term appears in Genesis 30:37, describing Jacob's selective breeding technique: 'exposing the white which was in the rods.' Jacob peeled bark from poplar branches to create white stripes, then placed these rods before breeding flocks. The word describes the act of laying bare or uncovering what lies beneath the surface. Whether this reflected ancient animal husbandry theory or folkloric practice, the text presents Jacob deliberately exposing contrasting colors. The 'exposing of the white' was central to his strategy for increasing his flock's proportion of striped offspring.

(1×) The act of stripping away bark to expose white wood beneath, appearing in Jacob's breeding strategy. The term describes laying bare what was hidden under the surface—the light-colored wood under dark bark. Jacob's exposure of white created visual stimuli he believed would influence breeding outcomes. Whether based on animal husbandry theory or folk belief, the deliberate exposing of contrasting color was essential to his plan for prospering at Laban's expense. STRIPPING AND UNCOVERING

en: exposing | **es:** descubrimiento-de | **fr:** exposing | **de:** Entblößung Gen 30:37

מַחַת H4287 *N-proper-ms* (3×)

Mahath (personal name: possibly 'seizing' or 'grasping')

A personal name borne by two Levites mentioned in Chronicles. The first Mahath appears in a genealogical list of Levites (1 Chronicles 6:35). The second, or possibly the same individual in different contexts, appears during Hezekiah's reforms as one of the Levites who helped consecrate the temple (2 Chronicles 29:12) and later served as an overseer of temple contributions (31:13). The name may derive from a root meaning to seize or grasp.

(3×) This proper name appears transliterated as 'Mahath, Majat' across languages. First Chronicles 6:35 places him in a Levitical genealogy. Second Chronicles 29:12 identifies him as one of the Kohathite Levites who answered Hezekiah's call to consecrate the temple after years of neglect. Second Chronicles 31:13 lists him among officials supervising temple contributions during the reforms. Whether one person or two, the name marks faithful Levitical service during crucial religious renewal. STRIKING AND REFERENCE

en: Machat, and-Mahath | **es:** Majat, y-Majat | **fr:** [ומחת], [מחת] | **de:** [ומחת], [מחת] 1Chr 6:35; 2Chr 29:12; 2Chr 31:13

מְחִתָּה H4288 *N-fsc* (11×)

Ruin or destruction (especially of fools); terror or object of dread (in prophetic judgment contexts).

A poetic noun appearing almost exclusively in Proverbs and the prophets, carrying two related but distinguishable senses. In wisdom literature, it denotes ruin as the natural consequence of folly and wickedness: the fool's mouth is his own ruin (Prov 10:14; 13:3; 18:7), poverty is the ruin of the poor (Prov 10:15), and evildoers face destruction (Prov 10:29). In prophetic texts the emphasis shifts to terror and dread: Zion is promised freedom from terror (Isa 54:14), Jeremiah asks God not to be a terror to him (Jer 17:17), and Moab becomes an object of dread (Jer 48:39). Spanish distinguishes the two nicely: 'ruina' for the wisdom contexts, 'terror' for the prophetic ones.

1. ruin, destruction (8×) Ruin or destruction as the consequence of foolishness, wickedness, or poverty – a dominant theme in Proverbs. The fool's mouth is his own ruin (Prov 10:14; 13:3; 18:7), poverty ruins the poor (Prov 10:15), and without people a prince faces ruin (Prov 14:28). Psalm 89:40 extends this to the devastation of strongholds. Spanish 'ruina' and French 'ruine' uniformly render this sense. The word functions as a wisdom concept: moral and practical collapse following from folly, opposed to the 'stronghold' (מָעוֹז) that righteousness provides (Prov 10:29). DESTRUCTION AND DECAY

en: a-ruin, but-destruction, comes-to-ruin | **es:** en-ruinas, pero-ruina, ruina | **fr:** de-effroi, et-ruine, ruine | **de:** [ומחתה], [מחתה], [מחתת] Ps 89:40; Prov 10:14; Prov 10:15; Prov 10:29; Prov 13:3

2. terror, object of dread (3×) Terror or an object of dread, used in prophetic contexts of divine judgment. Isaiah 54:14 promises restored Zion that she will be far from terror (מְחִתָּה), paired with oppression (עֹשֶׁק). Jeremiah 17:17 implores God not to become a terror to the prophet, and Jeremiah 48:39 declares Moab an object of dread and derision. Spanish 'terror' and the English 'dread' capture the affective weight – not merely ruin as outcome, but the fearful apprehension that divine judgment produces. The word moves from wisdom's cause-and-effect logic to prophecy's emotional and existential register. GEOGRAPHY AND SPACE

en: and-a-terror, and-from-terror, for-ruin | **es:** para-terror, y-de-terror, y-para-terror | **fr:** [ולמחתה], [וממחתה], [למחתה] | **de:** [ולמחתה], [וממחתה], [למחתה] Isa 54:14; Jer 17:17; Jer 48:39

מַחְתָּה H4289 *N-fpc* (22×)

Fire-holder, censer, or snuff-dish; a ritual vessel for carrying coals, incense, or trimming lamp wicks.

A cultic utensil with a surprisingly wide range of uses in tabernacle and temple service. The maḥtah could be a gold snuff-dish for trimming the lampstand wicks (Ex 25:38; 37:23), a bronze firepan for handling ashes from the altar of burnt offerings (Ex 27:3; 38:3), or a censer carried by priests for burning incense — most memorably by Aaron to stop a plague (Num 17:11) and by the 250 men of Korah's rebellion (Num 16:6–18). Spanish consistently renders it 'incensario' (censer), while English toggles between 'firepan' and 'censer' depending on context.

1. firepan, snuff dish, tray (15×) A firepan, snuff-dish, or tray used in routine tabernacle maintenance — either as a gold snuff-holder for trimming lampstand wicks (Ex 25:38; 37:23; Num 4:9) or a bronze pan associated with the altar of burnt offerings (Ex 27:3; 38:3; Num 4:14). Also appears as gold vessels in Solomon's temple (1 Kgs 7:50; 2 Chr 4:22) and among items carried into Babylonian exile (2 Kgs 25:15; Jer 52:19). The Spanish 'braseros' (braziers) for the altar contexts versus 'incensarios' elsewhere reflects the functional ambiguity translators have long navigated. INCENSE CENSER

en: and-its-firepans, and-its-trays, and-the-firepans | **es:** incensarios, incensar-

ios-de, los-braseros | **fr:** [המחתות], [והמחתות], et-le-firepans | **de:** Feuer-pans, Feuer-pans-von, [המחתות] Exod 25:38; Exod 27:3; Exod 37:23; Exod 38:3; Num 4:9

2. censer for incense (7×) A portable censer specifically for carrying burning coals and incense in priestly ritual. This sense dominates the Leviticus and Numbers narratives: Nadab and Abihu each took 'his censer' to offer unauthorized fire (Lev 10:1), the high priest brings a censer into the Holy of Holies on the Day of Atonement (Lev 16:12), and the 250 rebels each carry one in the Korah episode (Num 16:6, 17–18). Aaron's intercession with his censer to halt the plague (Num 17:11) epitomizes the life-and-death stakes this object carried in Israelite worship. **INCENSE CENSER**

en: his-censer, his-fire-pan, the-fire-pan | **es:** el-incensario, su-incensario | **fr:** le-feu-pan, son-censer, son-feu-pan | **de:** der-Feuer-pan, sein-Feuer-pan, sein-censer Lev 10:1; Lev 16:12; Num 16:17

מַחְתֶּרֶת H4290 *Prep-b* (2×)

breaking in, burglary (the act of forcible entry)

A legal term referring to the act of breaking into a building, typically for theft—what we would call burglary. The term appears in two legal/prophetic contexts examining culpability. Exodus 22:2 addresses when a homeowner may justifiably kill a burglar caught in the act. Jeremiah 2:34 uses the phrase negatively: God indicts Israel for killing innocent people who were not caught breaking in, meaning they had no legitimate defense. The term thus carries forensic precision about criminal acts and justifiable responses.

(2×) The criminal act of forcibly breaking into a dwelling, typically with intent to steal. Exodus 22:2 establishes that a thief caught in the act of breaking in may be killed without bloodguilt for the defender. Jeremiah 2:34 contrasts this: the innocent blood Israel has shed was not from catching criminals in burglary, exposing their injustice. Cross-linguistic evidence (Spanish excavación, French/German struggle with the idiom) shows this is a technical legal term for forcible entry. **GEOGRAPHY AND SPACE**

en: by-breaking-in, in-the-breaking-in | **es:** en-excavación, en-la-excavación | **fr:** [במחתרת], dans-le-breaking-dans | **de:** [במחתרת], in-der-breaking-in Exod 22:2; Jer 2:34

מְטָא H4291 *V-Qal-Perf-3ms* (8×)

To reach, arrive at, attain; an Aramaic verb used exclusively in Daniel for reaching a place, extending to a point, or befalling someone.

This Aramaic verb means to reach, arrive, or attain, and appears only in the book of Daniel. It describes Nebuchadnezzar's great tree whose height 'reached' to heaven (Dan 4:11, 20), a decree that 'came upon' the king (Dan 4:24, 28), and the Ancient of Days to whom one 'came' in a vision (Dan 7:13). Spanish alcanzar ('to reach, attain') and llegaba ('was arriving') nicely capture the dual spatial and temporal dimensions – both physical extension and the arrival of appointed times.

reach, attain, arrive (8×) To reach, arrive at, or attain – covering spatial extension, temporal arrival, and the befalling of events. Used of the great tree reaching heaven (Dan 4:11, 20), of a decree coming upon Nebuchadnezzar (Dan 4:24, 28), of one like a son of man coming to the Ancient of Days (Dan 7:13), of the appointed time arriving (Dan 7:22), and of men being cast into a den (Dan 6:24). Spanish alcanzar and ha-alcanzado ('reached, attained') reflect the spatial sense, while French atteindre ('to attain') captures both literal and figurative reaching. This Aramaic verb corresponds to Biblical Hebrew matsa but carries its own distinct coloring in Daniel's apocalyptic prose. **GOING AND LEADING**

en: He-came, and-reached, arrived | **es:** alcanzó, ha-alcanzado, llegaba | **fr:** atteindre, et-atteindre, lit | **de:** Stamm, [ומטת], [מטא'] Dan 4:11; Dan 4:20; Dan 4:22; Dan 4:24; Dan 4:28

מַטְאֲטֵא H4292 *Prep-b / N-msc* (1×)

Broom, besom; the sweeping implement God will use to clear Babylon of inhabitants

This domestic implement appears in Isaiah 14:23, in God's oracle against Babylon: 'I will sweep it with the broom of destruction.' The broom represents thorough cleaning, removing all debris. Isaiah transforms this household tool into an instrument of divine judgment—God will sweep Babylon clean of inhabitants and glory. The image suggests comprehensive removal, leaving nothing behind but emptiness. What the broom accomplishes in a house—total clearing of unwanted material—God will accomplish in Babylon. The mundane tool becomes apocalyptic metaphor.

(1×) A sweeping tool used metaphorically in Isaiah's judgment oracle against Babylon. God promises to sweep the city with a broom of destruction, removing all inhabitants and glory. The domestic implement becomes an image of comprehensive divine judgment—just as a broom thoroughly clears a floor, God will clear Babylon. The household metaphor makes cosmic judgment tangible and total, suggesting nothing will remain after God's sweeping. **GEOGRAPHY AND SPACE**

en: with-broom-of | **es:** con-escoba-de | **fr:** [במטאטא] | **de:** [במטאטא] Isa 14:23

מַטְבֵּחַ H4293 *N-ms* (1×)

slaughtering-place, site for killing (animals or, metaphorically, enemies)

This term appears only in Isaiah 14:21, where the prophet condemns Babylon's rulers to prepare a slaughtering-place for their sons—a grim reversal of power. The underlying image is that of a place where animals are slaughtered, but here applied metaphorically to violent judgment. The multilingual evidence (English 'slaughter,' Spanish 'matadero' = slaughterhouse) confirms the concrete-to-metaphorical extension. The passage uses the implicit figure of enemies as animals destined for slaughter, a common prophetic motif of divine judgment.

(1×) A place designated for slaughtering animals, used metaphorically in Isaiah 14:21 for the violent judgment awaiting the sons of Babylon's kings. The root connection to טבח (to slaughter) and the Phoenician cognate reinforce the sense of a killing ground, whether literal (for livestock) or figurative (for defeated enemies). The single occurrence carries the weight of prophetic irony: those who wielded violent power will themselves be led to the slaughter. **BUTCHERING SLAUGHTER**

en: slaughter | **es:** matadero | **fr:** [מטבח] | **de:** [מטבח] Isa 14:21

מַטֶּה H4294 *Conj-w* (252×)

Staff, rod, or branch; by metonymy, a tribe of Israel descended from a patriarch, the dominant biblical usage.

Originally denoting a wooden staff or rod carried by a traveler, shepherd, or leader, this word acquired its most frequent biblical meaning through a vivid metonymy: as a branch grows from a tree trunk, so a tribe branches from a patriarchal ancestor. Fully 73% of its occurrences refer to the tribal divisions of Israel, making it the standard term in Numbers and Joshua for national organization. The concrete sense appears memorably in Moses' wonder-working staff (Exod 4:2-17) and Aaron's budding rod (Num 17). In Ezekiel 19 it describes literal branches of a vine, while Habakkuk 3:9, 14 preserves a rare archaic usage for divination implements.

1. tribe, clan (183×) The most frequent sense by far (183x), denoting a hereditary tribal division — especially of Israel. Arabic سِبْط and Korean 지파 both select dedicated 'tribe' vocabulary here, confirming full lexicalization distinct from 'rod.' Dominant in Numbers 1-4, Joshua 13-21, and 1 Kings 7-8 tribal census and allotment texts. The metonymic leap from 'branch' to 'tribal branch' parallels English 'branch of a family.' **GEOGRAPHY AND SPACE**

en: tribe-of | **es:** Tribu-de, tribu-de | **fr:** tribu-de | **de:** Stamm-von Num 1:49; Num 2:5; Num 2:7; Num 2:12; Num 2:20

2. staff, rod, scepter (63×) A physical wooden staff, rod, or scepter (63x) — the concrete object from which the tribal metaphor derives. Moses' staff at the burning bush (Exod 4:2), Aaron's rod that budded (Num 17:8), and Pharaoh's magicians' rods (Exod 7:12) all use this sense. Spanish vara, French bâton, and German Stab consistently render it as a handheld stick, while Arabic ʿ ('staff') matches

precisely. Can denote authority when functioning as a scepter (Isa 10:24). RODS AND STAFFS
en: his-staff, of-the-staff, staff | **es:** la-vara, su-vara, vara | **fr:** bâton, bâton-de, le-bâton | **de:** Stab, Stab-von, der-Stab Gen 38:25; Exod 4:2; Exod 4:17; Exod 4:20; Exod 7:9

3. branch, shoot (4×) A botanical branch or shoot (4x), confined to Ezekiel 19:11-14 where a vine's strong branches (suitable for a ruler's scepter) are torn off and withered. German Stamm ('trunk, stem') and the multilingual wavering between 'rod' and 'branch' glosses reveal the transitional semantics between senses 2 and 3. The figurative overlay — branches representing royal power — makes this a bridge sense. GEOGRAPHY AND SPACE
en: from-rod-of, rod-of, rod-of- | **es:** de-vara-de, vara-de, varas-de | **fr:** bâton, de-lit, lit | **de:** Staemme, Stamm, vom-Stamm Ezek 19:11; Ezek 19:12; Ezek 19:14

4. divination rod, lot-arrow (2×) A rare archaic usage (2x) in Habakkuk 3:9, 14 for rods or arrow-shafts associated with divine warfare or lot-casting. Arabic سهام ('arrows') and Swahili mishale ('arrows') in these verses suggest implements of sortition or battle rather than ordinary staffs. The difficult text of Hab 3:14 (with its variant readings מַטֹּתָיִךְ / מַטָּיִךְ) has long puzzled commentators, pointing to an archaic sacral-martial context. RODS AND STAFFS
en: the-rods, with-his-own-rods | **es:** con-sus-varas, varas | **fr:** bâton | **de:** [במטיו], [מטות] Hab 3:9; Hab 3:14

מַטָּה H4295 *Prep-m* (18×)
Downward, below, beneath — adverb of spatial direction indicating lower position or descent
An adverb derived from the root natah ('to stretch, incline') with the locative he ending, indicating downward direction, a lower position, or 'beneath.' It often pairs with its antonym ma'alah ('upward') to express totality of spatial range. In Deuteronomy 28:43 the term is dramatically doubled — 'downward, downward' — to depict the covenant curses of progressive decline. Combined with prepositions it yields phrases like 'from below' (describing the base of the tabernacle altar in Exod 27:5; 38:4) and 'root downward' (Isa 37:31). German and French both render it with locative adverbs reflecting the same directional semantics.

downward, below, beneath (18×) An adverb of spatial direction meaning 'downward,' 'below,' or 'beneath,' derived from natah ('to stretch, incline') with the locative he ending. Frequently paired with ma'alah ('upward') to express the full vertical axis. Used with prepositions in architectural descriptions of the tabernacle (Exod 26:24; 27:5; 38:4), in the covenant curses of progressive decline (Deut 28:13, 43), and in prophetic imagery of rooting 'downward' (Isa 37:31; 2 Kgs 19:30). Spanish 'abajo/debajo' and French 'au-dessous' both map to this directional sense. DOWNWARD BELOW BENEATH
en: and-downward, and-under, below | **es:** abajo, de-abajo-de, debajo | **fr:** [ולמטה], [למטה], de-au-dessous | **de:** [ולמטה], [למטה], [מטה] Exod 26:24; Exod 27:5; Exod 28:27; Exod 36:29; Exod 38:4

מִטָּה H4296 *N-fsc* (29×)
Bed, couch — furniture for sleeping or reclining; rarely a funeral bier or royal litter
The noun מִטָּה is the Hebrew Bible's everyday word for a bed or couch — the place where one sleeps, falls ill, mourns, or plots. Jacob worships at the head of his bed (Gen 47:31), David's enemies are slain on their beds (2 Sam 4:7), and Amos denounces the ivory-inlaid couches of Samaria's elite (Amos 6:4). Two specialized uses expand its range: the bier on which Abner's body is carried (2 Sam 3:31) and Solomon's royal litter or palanquin (Song 3:7). Spanish distinguishes cama ('bed') from féretro ('bier') and lecho ('couch'), tracing the word's semantic edges.

1. bed, couch for reclining (27×) The ordinary bed or couch used for sleeping, resting, reclining during illness, or lounging. This covers the vast majority of occurrences — from Jacob's deathbed (Gen 47:31; 48:2; 49:33) to Elisha's guest room furnishings (2 Kgs 4:10, 21, 32) to the luxurious ivory couches condemned by Amos (Amos 6:4). The multilingual evidence is uniform: Spanish cama, French lit, German Bett — all basic sleeping furniture. Psalms 6:7 ('I drench my bed with tears') captures the intimate, private dimension of this most personal piece of furniture. GEOGRAPHY AND SPACE
en: a-bed, bed, beds-of- | **es:** La-cama, cama, cama-suya | **fr:** [המטה], [מטות], le-lit | **de:** Stamm, [המטה], [מטה] Gen 47:31; Gen 48:2; Gen 49:33; Exod 8:3; 1Sam 19:13

2. funeral bier (1×) A funeral bier — a portable frame for carrying a corpse to burial. Only one clear occurrence: David commands Joab and all the people to walk behind Abner's מִטָּה (2 Sam 3:31). Spanish féretro ('coffin/bier') and French bier clearly distinguish this funerary transport from the sleeping bed, even though the underlying Hebrew noun is identical. The semantic extension is natural: the dead person's final 'resting place' carried in procession. GEOGRAPHY AND SPACE
en: the-bier | **es:** el-féretro | **fr:** le-bier | **de:** der-bier 2Sam 3:31

3. litter, portable sedan (1×) A royal litter or portable sedan chair — a bed-like conveyance carried by attendants for a living person of high status. Song of Solomon 3:7 describes Solomon's מִטָּה surrounded by sixty warriors, clearly not a sleeping bed but an elaborate palanquin for ceremonial travel. Spanish lecho ('couch') and French litière ('litter') capture the sense of luxurious portable transport, connecting the basic idea of 'reclining furniture' to royal processional pageantry. GEOGRAPHY AND SPACE
en: his-bed | **es:** su-lecho | **fr:** la-litière | **de:** [מטתו] Song 3:7

מִטֶּה H4297 *N-ms* (1×)
perversion, perverted justice, that which has been twisted or distorted (esp. morally)
In Ezekiel 9:9, Jerusalem is described as filled with this term—a city saturated with moral distortion. The word derives from the Hiphil of נטה (to stretch, turn aside), suggesting something bent out of its proper shape. Ancient versions debated whether to translate it as 'perversion' or 'perverseness,' but the context of Ezekiel's vision of judgment makes clear that the city's moral fabric has been twisted beyond recognition. The French translator left it untranslated, perhaps sensing the difficulty of capturing the full semantic force of judicial and moral corruption combined.

(1×) That which has been perverted or twisted, specifically perverted justice or moral corruption. Ezekiel 9:9 uses this term to indict Jerusalem's leadership for distorting the very foundations of righteousness. The verbal root (Hiphil of נטה) emphasizes active perversion—not mere absence of justice, but its deliberate twisting. Some scholars suggest emending to חמס (violence), but the Masoretic reading captures a distinct nuance: not just violent acts, but the systemic moral distortion that produces them. PERVERSITY CROOKEDNESS
en: perversion | **es:** perversión | **fr:** lit | **de:** Stamm Ezek 9:9

מִטָּה H4298 *N-fpc* (1×)
spreading, outspreading (especially of wings)
Isaiah 8:8 uses this vivid term to describe the Assyrian invasion as a bird of prey with wings outstretched across the land of Judah. The noun captures the terrifying image of widespread domination—like a massive bird whose wingspan covers everything beneath. The grammatical form (plural construct) emphasizes the full extension of the conqueror's reach. This is not gradual encroachment but total, winged coverage—a metaphor that transforms military invasion into a predatory swoop.

(1×) The act or state of spreading out, specifically used of wings in full extension. In Isaiah 8:8, the prophet pictures the Assyrian army as a flood that reaches up to the neck, then shifts metaphors to describe 'the outspreading of his wings' covering Immanuel's land. The image combines aquatic and aerial metaphors to convey the overwhelming, inescapable nature of the invasion. The term's morphology (from נטה = to stretch out) reinforces the spatial expansion implied in the vision. GEOGRAPHY AND SPACE
en: spreading-of | **es:** extensión-de | **fr:** [מטות] | **de:** [מטות] Isa 8:8

מַטְוֶה H4299 *N-ms* (1×)

spun yarn, thread or material that has been spun (from raw fiber)

This technical term for spun yarn appears in Exodus 35:25, describing the skilled work of women who spun thread for the tabernacle. The word emphasizes the finished product of the spinning process—not the raw wool or flax, but the processed yarn ready for weaving. Across Spanish, French, and German, translators consistently render this as 'that which is spun,' highlighting the participial nature of the Hebrew. The context celebrates the artisans whose handiwork contributed to the sanctuary's beauty.

(1×) Yarn or thread that has been spun from raw fibers, used in Exodus 35:25 to describe the offerings brought by skilled women for the tabernacle construction. The term derives from טוה (to spin) and denotes the transformed product rather than the raw material. Every woman 'wise-hearted' brought what her hands had spun—blue, purple, scarlet, and fine linen—showing how even textile work was considered sacred service. The multilingual evidence confirms this is a technical term for processed thread ready for weaving. **LINEN AND FABRIC**

en: spun-yarn | **es:** lo-hilado | **fr:** fila-yarn | **de:** gesponnen-yarn Exod 35:25

מָטִיל H4300 *Prep-k / N-msc* (1×)

wrought-metal rod or bar (cast or hammered metal, used figuratively)

Job 40:18 employs this rare word to describe the hippo's bones as like bars of iron—a metaphor for supreme strength. The term, related to an Aramaic root, denotes not just any metal rod but specifically wrought metal, shaped by casting or forging. The parallel line compares the creature's bones to tubes of bronze, creating a double metallurgical metaphor. This is divine poetry celebrating raw physical power: bones so dense and strong they resemble worked iron, the hardest metal known to the ancient world.

(1×) A rod or bar made of wrought metal (cast or hammered), used figuratively in Job 40:18 to describe Behemoth's bones. The context pairs 'bars of iron' with 'tubes of bronze' in classic Hebrew parallelism, emphasizing the creature's extraordinary skeletal strength. The Aramaic cognate supports the sense of worked metal rather than raw ore. God's rhetorical question to Job reaches its climax in celebrating this creature whose very frame is like industrial metalwork—unbreakable, foundational, beyond human strength to subdue. **GEOGRAPHY AND SPACE**

en: like-bars-of | **es:** como-barra-de | **fr:** comme-כמטיל | **de:** [כמטיל] Job 40:18

מַטְמוֹן H4301 *Conj-w* (5×)

hidden treasure, something concealed of great value

In Hebrew matmon denotes treasure that has been buried or hidden away, whether literally or figuratively. Joseph's steward reassures the brothers that their money was a God-given hidden treasure placed in their sacks (Gen 43:23). Proverbs 2:4 urges the seeker to pursue wisdom as one would search for buried treasure. Isaiah 45:3 promises Cyrus 'treasures of darkness and riches of secret places,' while Jeremiah 41:8 mentions provisions hidden in a field. Job 3:21 uses the image of longing for death more than for treasure.

(5×) A hidden or buried treasure — something of value deliberately concealed underground or in a secret place. The Spanish consistently renders it tesoro(s) and the French via transliteration or gouvernement, while English glosses range from 'hidden-treasures' to 'hidden-stores.' Used literally of money in sacks (Gen 43:23), cached provisions (Jer 41:8), and Cyrus's promised spoils (Isa 45:3), and figuratively in wisdom literature for what is eagerly sought (Prov 2:4) or desperately desired (Job 3:21). **GEOGRAPHY AND SPACE**

en: and-like-hidden-treasures, and-riches-of, hidden-stores | **es:** más-que-tesoros, tesoro, tesoros | **fr:** [ומטמני], [מטמנים], de-ממטמונים | **de:** [וכמטמונים], [ומטמני], [מטמנים] Gen 43:23; Job 3:21; Prov 2:4; Isa 45:3; Jer 41:8

מַטָּע H4302 *N-msc / 3ms* (7×)

Planting, plantation, or place of planting; used figuratively of God's people as his cherished planting

A masculine noun denoting a planting, plantation, or the act and place of planting, found exclusively in prophetic literature. Its most memorable use is the metaphor of God's people as 'the planting of the LORD' (Isa 60:21; 61:3), where the image conveys divine care, purposeful cultivation, and hoped-for fruitfulness. Ezekiel employs it for literal agricultural imagery of vine transplantation (Ezek 17:7; 31:4) and a promised 'planting of renown' (Ezek 34:29). Micah 1:6 uses it concretely for vineyard plantings amid a ruined city.

planting, plantation (7×) A planting, plantation, or place of planting, used in prophetic contexts both literally and figuratively. Literally it denotes vineyard planting sites (Mic 1:6) and cultivated beds (Ezek 17:7; 31:4). Figuratively, Isaiah applies it to God's people as 'the shoot of his planting' and 'the planting of the LORD' (Isa 60:21; 61:3), expressing divine ownership, care, and the expectation of righteousness as fruit. Ezekiel 34:29 promises a 'planting of renown,' combining agricultural imagery with covenantal hope. Spanish 'plantaciones' and English 'planting' both preserve the horticultural metaphor. **PLANTING PLANTATION**

en: [ketiv:his-planting], into-plantings-of, its-planting | **es:** [Ketiv], mis-plantaciones, para-plantaciones-de | **fr:** [(מטעי)], [[מטעו]], [מטע] | **de:** [(מטעי)], [[מטעו]], [למטעי] Isa 60:21; Isa 61:3; Ezek 17:7; Ezek 31:4

מַטְעַם H4303 *Prep-l / N-mpc / 3ms* (8×)

Tasty food, savory dish, delicacy; especially the savory game-dish Isaac requested from Esau.

Derived from the root ta'am ('to taste'), this masculine noun denotes delicacies or savory food prepared with care. Six of its eight occurrences cluster in Genesis 27, where Isaac asks Esau to prepare matammim – savory food from hunted game – before receiving the patriarchal blessing (Gen 27:4, 7, 9, 14, 17, 31). The remaining two appear in Proverbs 23:3, 6, warning against coveting a ruler's deceptive delicacies. Spanish manjares ('delicacies') and German Leckerbissen ('dainty morsels') both convey the sense of specially prepared, appealing food.

delicacy (tasty food) (8×) Tasty or savory food, delicacies – food prepared with special care to please the palate. Prominently featured in the Isaac-Esau-Jacob narrative, where Isaac requests matammim from hunted game as a prelude to blessing (Gen 27:4, 7, 9, 14, 17, 31). In Proverbs 23:3, 6, the word carries a cautionary edge: a ruler's delicacies may be deceptive. Spanish manjares ('delicacies'), German Leckerbissen ('dainty bites'), and English 'delicacies' all capture the sense of food that is specially prepared and appealing, beyond ordinary sustenance. **FOOD AND NOURISHMENT**

en: delicacies, his-delicacies, the-delicacies | **es:** los-manjares, manjares, sus-manjares | **fr:** delicacies, le-delicacies, à-son-למטעמותיו-lui | **de:** Leckerbissen, [למטעמותיו], [למטעמתין] Gen 27:4; Gen 27:7; Gen 27:9; Gen 27:14; Gen 27:17

מִטְפַּחַת H4304 *Conj-w* (2×)

cloak, shawl, outer garment

A garment worn as an outer covering or wrap, likely a large shawl or cloak. The term appears in two contrasting contexts: Ruth's modest cloak used to carry barley (Ruth 3:15) and the luxury cloaks condemned in Isaiah's oracle against Jerusalem's elite women (Isaiah 3:22). The same garment type serves both humble agricultural labor and ostentatious display, showing how context transforms meaning. The multilingual evidence points to a substantial outer wrap, distinguished from inner tunics or robes.

(2×) An outer garment functioning as a wrap, shawl, or cloak. Ruth 3:15 shows Ruth using this garment to carry six measures of barley—suggesting a substantial fabric capable of bearing weight. Isaiah 3:22 lists it among luxury items stripped from wealthy women, indicating it could also be an ornamental outer wrap. The cross-linguistic glosses (Spanish manto/chales, French manteau) identify this as an outer covering rather than undergarment, serving both practical and decorative purposes. **CLOTHING AND DRESS**

en: and-the-cloaks, the-shawl | **es:** el-manto, y-los-chales | **fr:** [והמטפחות], le-manteau | **de:** [המטפחת], [והמטפחות] Ruth 3:15; Isa 3:22

מָטַר H4305 *V-Hifil-Imperf.Jus-3ms* (17×)

To send rain or cause it to rain; to rain down destructive judgment from heaven; to be rained upon

The Hebrew verb matar in the Hiphil stem captures God's sovereign command over precipitation — both as blessing and as wrath. In its most common use, it describes the LORD sending rain upon the earth, as when Genesis records that 'the LORD God had not caused it to rain' (Gen 2:5) and Amos three times invokes God withholding or sending rain (Amos 4:7). Yet the same verb takes on terrifying force when God rains down fire and brimstone on Sodom (Gen 19:24) or snares and burning coals on the wicked (Ps 11:6). Spanish llover and hacer llover, French pleuvoir, and German regnen lassen all preserve this dual register. The rare Niphal passive in Amos 4:7 completes the picture: one field 'was rained upon' while another was left dry.

1. cause rain to fall (Hifil) (11×) The causative meteorological sense (Hiphil): to cause rain, send rain, make it rain — with God as the implicit or explicit subject controlling literal weather. Genesis 2:5 and 7:4 set the pattern in the primeval narrative, while Amos 4:7 repeats the image three times as the prophet describes God's selective rainfall. Exodus 9:18 and 16:4 extend it to manna and hail alike. Spanish hacer llover and French faire pleuvoir both mirror the causative construction. Job 38:26 places this power squarely in the divine whirlwind speeches. **RAIN AND PRECIPITATION**

en: I-caused-to-rain, I-will-rain-down, and-I-caused-to-rain | **es:** Hará-llover, Para-hacer-llover, de-no-llover | **fr:** [מהמטיר], avait-caused-pluie, causing-à-pluie | **de:** [אמטיר], [והמטרתי], [וימטר] Gen 2:5; Gen 7:4; Exod 9:18; Exod 16:4; Job 20:23

2. rain down judgment (Hifil) (4×) The divine-judgment sense (Hiphil): to rain down destructive substances — fire, brimstone, snares, burning coals — from heaven as an act of catastrophic punishment. The paradigmatic text is Genesis 19:24, where the LORD rains sulfur and fire upon Sodom and Gomorrah. Psalm 11:6 extends the imagery to snares, fire, and a scorching wind rained upon the wicked, and Psalm 78:24-27 recounts manna and quail rained down from heaven. German liess regnen and Spanish hizo llover preserve the Hiphil causative, while the objects shift from water to destruction. **RAIN AND PRECIPITATION**

en: and-he-rained-down, and-rained, rained | **es:** E-hizo-llover, e-hizo-llover, hizo-llover | **fr:** et-pleuvoir, et-rained, rained | **de:** ließ-regnen, und-er-rained-hinab, und-rained Gen 19:24; Exod 9:23; Ps 78:24; Ps 78:27

3. be rained upon (Nifal) (2×) The passive sense (Niphal): to be rained upon, to receive rain — describing a land or region that experiences or fails to experience rainfall. Both occurrences appear in Amos 4:7 in a striking contrast: one portion of land 'was rained upon' while another withered for lack. Spanish recibia lluvia captures the passive reception, while the German and French traditions leave the form unglossed. This stem completes the verbal paradigm, shifting focus from the divine sender to the human recipient of weather. **RAIN AND PRECIPITATION**

en: was-rained-upon | **es:** recibía-lluvia | **fr:** pleuvoir | **de:** [תמטיר], [תמטר] Amos 4:7

מָטָר H4306 *Prep-k* (38×)

rain — precipitation sent or withheld by God, viewed as blessing on the land or instrument of judgment

Matar is the standard Hebrew noun for rain, appearing 38 times across law, prophecy, wisdom, and poetry. Unlike geshem, which emphasizes rain as a weather event, matar foregrounds rain as a theological reality — something given and withheld by the Lord. Deuteronomy 11:14 promises 'I will give the rain of your land in its season, the early rain and the latter rain,' while verse 17 warns that disobedience will cause God to 'shut up the heavens so there will be no rain.' Elijah's confrontation with Baal worship is framed by matar: 'there shall be neither dew nor rain these years' (1 Kgs 17:1), culminating in the dramatic return of rain on Carmel (1 Kgs 18:1). The cognates are pan-Semitic — Arabic matar, Aramaic mitra, Sabaic mtr — placing this word among the oldest shared vocabulary of the ancient Near East.

rain, showers (38×) Rain or showers as precipitation from the sky, predominantly framed as divinely bestowed agricultural blessing or withheld as covenantal punishment. The characteristic formula is natan matar ('to give rain,' Deut 11:14; 28:12; 1 Kgs 8:36), pairing rainfall with divine sovereignty over the land. Paired with tal ('dew') in 1 Kings 17:1 and with yoreh and malqosh ('early and latter rains') in Deuteronomy 11:14. The Exodus plague narrative uses matar for the hail-storm: 'Yahweh rained hail on the land of Egypt' (Exod 9:33-34). Job 28:26 and 36:27 celebrate rain as evidence of divine wisdom in ordering creation. French 'pluie,' Spanish 'lluvia,' German 'Regen' all render it straightforwardly. **RAIN AND PRECIPITATION**

en: for-the-rain, rain, shower | **es:** la-lluvia, lluvia, lluvia-de | **fr:** [מטר], de-pluie, la-pluie | **de:** Regen, [למטר], [מטר] Exod 9:33; Exod 9:34; Deut 11:11; Deut 11:14; Deut 11:17

מַטָּרָה H4307 *Art / N-fs* (16×)

Guard, guardhouse, court of the guard (a detention area); also a target or mark for shooting.

A feminine noun from the root meaning 'to watch, guard' (natar), yielding two surprisingly divergent senses. In Jeremiah, it appears almost formulaically as 'the court of the guard' (chatsar hammattarah), the detention compound within the royal palace where the prophet was repeatedly confined (Jer 32:2; 37:21; 38:6). Nehemiah mentions both the court and a gate by this name (Neh 3:25; 12:39). The second sense, 'target' or 'mark,' draws on the same root idea of watching or fixing one's eye upon something. Job laments that God has set him up 'as his target' (Job 16:12), and Lamentations 3:12 uses the vivid simile 'like a target for the arrow.' Spanish neatly distinguishes 'la guardia/cárcel' from 'blanco' (target).

1. guard, guardhouse, court of the guard (13×) Guard, guardhouse, or court of the guard, referring to a detention facility or guarded enclosure within a royal or administrative compound. Nearly all occurrences appear in Jeremiah's narrative of imprisonment in the 'court of the guard' (Jer 32:2, 8, 12; 33:1; 37:21; 38:6, 13, 28; 39:14-15), with Nehemiah adding references to both a court and a gate of the guard (Neh 3:25; 12:39). Spanish 'la guardia' and 'la cárcel' capture the custodial sense. **GUARDS AND WATCHERS**

en: the-Guard, the-guard | **es:** la-cárcel, la-guardia | **fr:** [המטרה], cible | **de:** [המטרה], das-Ziel Neh 3:25; Neh 12:39; Jer 32:2; Jer 32:8; Jer 32:12

2. target, mark (for shooting) (3×) A target or mark set up for shooting, drawing on the root sense of watching or fixing the eye on something. Used figuratively in Job 16:12, where Job protests that God has set him up as a target, and in Lamentations 3:12, 'like a target for the arrow.' The sole literal use appears in 1 Samuel 20:20, Jonathan's archery-signal scene. Spanish 'blanco' (target) sharply distinguishes this from the guardhouse sense. **BALAAM PROPHET NAME**

en: as-a-target, at-a-target | **es:** al-blanco, como-blanco, por-blanco | **fr:** cible, à-un-target, à-למטרה | **de:** [כמטרא], [למטרה], bei-ein-target 1Sam 20:20; Job 16:12; Lam 3:12

מַטְרֵד H4308 *N-proper-fs* (2×)

Matred (personal name, Edomite)

The name of an Edomite woman, mother-in-law of King Hadar (or Hadad). She appears in the genealogical records of Edomite kings in Genesis 36 and its parallel in 1 Chronicles 1. Her inclusion in the royal genealogy is notable since mother-in-law relationships were less commonly recorded than direct lineage. The name itself may derive from roots suggesting 'chasing' or 'expelling,' though its precise etymology remains uncertain. Cross-linguistic evidence shows consistent transliteration of this proper name.

(2×) Personal name of the mother of Mehetabel, who was wife of Hadar/Hadad, an Edomite king (Genesis 36:39; 1 Chronicles 1:50). Her appearance in two parallel genealogies underscores her importance in Edomite royal lineage. The Greek Septuagint variations

(Matraēth, Matrad) reflect attempts to render the Hebrew name. Cross-linguistic evidence shows direct transliteration as appropriate for this Edomite proper noun. **PROPER NAMES (PERSONAL)**
en: Matred | **es:** Matred | **fr:** Matred, [מטרד] | **de:** Matreds, [מטרד] Gen 36:39; 1Chr 1:50

מַטְרִי H4309 *Art / N-proper-ms* (1×)
the Matrites, a family or clan group within Benjamin (used collectively with article)
This gentilicnoun appears in 1 Samuel 10:21, identifying the family from which Saul was chosen as Israel's first king. When Samuel conducts the lot ceremony, the tribe of Benjamin is selected, then the Matrite clan, then Saul son of Kish. The Greek transliteration Mattari suggests uncertainty about the exact pronunciation. The term functions as a collective—'the Matrites' as a group—highlighting the progressive narrowing of divine choice from tribe to clan to individual.

(1×) The Matrites, a clan or family group within the tribe of Benjamin, mentioned in 1 Samuel 10:21 during the selection of Saul as king. The gentilic form (with definite article) indicates a known family unit. Textual evidence shows some manuscripts had difficulty with this name (Greek variants Mattari), but the context is clear: this is the intermediate level of tribal organization between the larger tribe and the individual household. The narrative tension builds as the lots progressively narrow from Benjamin to this clan to Kish's family to Saul himself—nowhere to hide from God's choice. **PROPER NAMES (PERSONAL)**
en: the-Matrites | **es:** el-matrita | **fr:** le-Matrites | **de:** der-Matrites 1Sam 10:21

מִי H4310 *Conj-w / Interrog* (423×)
Interrogative pronoun 'who?' asking about identity of persons; also indefinite 'whoever, anyone who' in conditional contexts.
A fundamental interrogative pronoun used to ask about the identity of a person — 'who?' or 'whom?' It appears throughout the Hebrew Bible in direct questions like 'Who told you?' (Gen 3:11) and 'Who is this man?' (Gen 24:65). Cross-linguistically, translations consistently render it with dedicated interrogative pronouns (Spanish quién, French qui, German wer), confirming its primary function. In a smaller set of passages, it shifts to an indefinite or generalizing sense — 'whoever' or 'anyone who' — as in Moses' call 'Whoever is on the LORD's side, come to me' (Exod 32:33) and Gideon's challenge (Judg 7:3), where Spanish quien and French quiconque capture the open-ended reference.

1. interrogative who/whom (413×) The direct interrogative 'who?' or 'whom?' — by far the dominant usage (413 of 423 occurrences). Functions as subject or object in questions about personal identity, often with prepositional prefixes (to whom, from whom). All major translations map it to dedicated interrogative pronouns: English 'who,' Spanish quién, French qui, German wer/wen. Key passages include God's question in Gen 3:11 and Pharaoh's challenge in Exod 5:2. **INTERROGATIVE WHO**
en: who, who- | **es:** Quién, quién, ¿quién | **fr:** qui, qui- | **de:** der, wen-, wer Gen 3:11; Gen 19:12; Gen 21:7; Gen 21:26; Gen 27:18

2. indefinite whoever/anyone who (10×) The indefinite or generalizing 'whoever, anyone who' (10x), appearing in conditional or relative clauses where the identity of the person is left open. The conjunctive waw sometimes attaches (and-whoever). German und-wer and French quiconque highlight this shift from specific question to open invitation. Notable in Exod 32:33 (Moses' summons) and 2 Sam 20:11 (Joab's rallying cry). **INTERROGATIVE WHO**
en: and-whoever, and-whoever-, whoever | **es:** al-que, quien, quien- | **fr:** et-qui?, et-quiconque, qui | **de:** und-wer, und-whoever, wer Exod 24:14; Exod 32:33; Judg 7:3; 2Sam 18:12; 2Sam 20:11

מֵידְבָא H4311 *N-proper-fs* (5×)
Medeba — a Moabite city on the tableland east of the Jordan
Medeba was an ancient city situated on the high plateau of Moab, east of the Dead Sea. It appears in the conquest narrative as territory taken from Sihon (Num 21:30) and was allotted to the tribe of Reuben (Josh 13:9, 16). In 1 Chronicles 19:7, the Ammonites gathered there before battle with David. Isaiah 15:2 includes it in the oracle against Moab. The Mesha Inscription also references the city, confirming its importance in Transjordanian geopolitics.

(5×) A proper name for a city in the Moabite tableland, east of the Dead Sea. Assigned to Reuben in the tribal allotments (Josh 13:9, 16), it served as a military staging ground for the Ammonites (1 Chr 19:7). The LXX renders it Maidaba or Medaba. Spanish, French, and German all transliterate it consistently as Medeba. The Mesha Inscription (line 8) confirms its historical significance as a contested border city between Israel and Moab. **PERSONAL NAMES**
en: Medeba, Medeva | **es:** Medeba | **fr:** Medeba, Medeva, [מידבא] | **de:** Medeba, Medeva, [מידבא] Num 21:30; Josh 13:9; Josh 13:16; 1Chr 19:7; Isa 15:2

מֵידָד H4312 *Conj-w / N-proper-ms* (2×)
Medad (personal name: one of the seventy elders)
The name of one of two elders (along with Eldad) who prophesied in the Israelite camp rather than at the tent of meeting. Their Spirit-inspired prophecy, occurring outside the authorized location, sparked controversy—Joshua urged Moses to stop them, but Moses wished all God's people would prophesy. This narrative (Numbers 11:26-27) illustrates tensions between institutional authority and spontaneous prophetic activity. The name may mean 'beloved' or 'love,' though its etymology is debated.

(2×) Personal name of one of the seventy elders appointed to assist Moses. Along with Eldad, he remained in the camp and prophesied there when the Spirit fell, rather than going to the tent of meeting (Numbers 11:26-27). Their irregular prophetic activity raised questions about authority and authenticity. The Septuagint rendering (Modad/Mōdad) shows slight variation in vocalization. Cross-linguistic evidence maintains the transliterated form, marking this as a distinctive Israelite personal name. **PROPER NAMES (PERSONAL)**
en: Medad, and-Medad | **es:** Medad, y-Medad | **fr:** Medad, et-Medad | **de:** Medad, und-Medad Num 11:26; Num 11:27

מֵי הַיַּרְקוֹן H4313 *Conj-w / N-proper-fs* (1×)
Me-ha-Yarqon (waters of the Yarqon), a place name near Joppa in Dan's territory
Joshua 19:46 lists this location among the towns allotted to the tribe of Dan. The name literally means 'the waters of the Yarqon,' referring to the river that flows into the Mediterranean near modern Tel Aviv. However, the textual tradition is uncertain—the Greek version reads 'from the sea of Hierakon,' suggesting the Hebrew might originally have been 'from the sea' (מִיָּם) rather than 'waters' (מֵי). Despite this textual puzzle, the geographical referent is clear: the Yarqon River region on Dan's western boundary.

(1×) A geographic location name meaning 'the waters of the Yarqon,' appearing in Joshua 19:46 as part of Dan's tribal inheritance. The Yarqon is a significant river in the coastal plain near Joppa (modern Jaffa). The compound structure (מֵי + הַיַּרְקוֹן) is typical of Hebrew place names that include geographical features. Though some ancient versions suggest alternate readings, the association with the Yarqon River—still called by a similar name today—provides strong geographical continuity across three millennia. **PERSONAL NAMES**
en: and-Me-ha-Yarqon | **es:** y-Me-jarcón | **fr:** et-Moi-ha-Yarqon | **de:** und-Mich-ha-Yarqon Josh 19:46

מִי זָהָב H4314 *N-proper-ms* (2×)
Me-Zahab (personal name: 'waters of gold', Edomite)
An Edomite name meaning 'waters of gold,' father of Matred and grandfather of Mehetabel (wife of King Hadar/Hadad). The name appears in both Genesis and Chronicles genealogies of Edomite royalty. Its meaning—'waters of gold'—may reflect geographical features, mineral wealth, or metaphorical significance. The name stands out in biblical onomastics for its poetic compound structure.

Consistent transliteration across translations reflects its status as a proper noun.

(2×) Personal name of an Edomite, father of Matred and grandfather of Mehetabel (Genesis 36:39; 1 Chronicles 1:50). The compound name 'Me-Zahab' (literally 'waters of gold') may reference a location known for gold deposits or water sources, or function metaphorically. Septuagint variations (Mezoob, Maizoob, Maizaab) show interpretive challenges with the compound. Cross-linguistic evidence preserves the Hebrew form through transliteration. **PROPER NAMES (PERSONAL)**

en: Me-Zahab, Me-Zahav | **es:** Me-Zahab, Me-Zahav | **fr:** Moi-Zahab, [מי זהב] | **de:** Me-Sahabs, [מי זהב] Gen 36:39; 1Chr 1:50

מֵיטָב H4315 *Prep-b / N-msc* (6×)

The best of, the choicest portion; a superlative construct noun for the finest quality of a field, flock, or land.

A masculine noun used exclusively in the construct state to express a superlative: 'the best of' something. It appears in two narrative contexts. In the Joseph story, Pharaoh grants Jacob's family 'the best of the land' of Egypt (Gen 47:6, 11). In the law of restitution, a person who allows livestock to graze in another's field must repay from 'the best of his own field and the best of his vineyard' (Exod 22:4). Samuel rebukes Saul for sparing 'the best of the sheep and cattle' (1 Sam 15:9, 15). Spanish lo mejor de and English best of consistently convey the superlative sense.

best of (6×) The choicest, finest portion of something – always in construct ('the best of X'), functioning as a superlative. In the Covenant Code, restitution must come from 'the best of his field and the best of his vineyard' (Exod 22:4), establishing a legal standard of highest-quality compensation. Pharaoh offers Joseph's family 'the best of the land' of Egypt (Gen 47:6, 11), signaling royal generosity. Samuel's rebuke of Saul concerns sparing 'the best of the sheep' that should have been devoted to destruction (1 Sam 15:9, 15). The Spanish lo mejor de and English best of uniformly confirm the superlative meaning, while French and German glosses (best de, im Besten) likewise reflect the construct-state pattern. **GEOGRAPHY AND SPACE**

en: and-best-of, best-of, in-best-of | **es:** en-lo-mejor-de, lo-mejor-de, y-lo-mejor-de | **fr:** best-de, dans-best-de, et-best-de | **de:** best-von, im-Besten, und-best-von Gen 47:6; Gen 47:11; Exod 22:5; 1Sam 15:9

מִיכָא H4316 *N-proper-ms* (4×)

Mica, name of several post-exilic individuals

A personal name appearing in genealogical and administrative contexts, notably as the son of Mephibosheth and grandson of Jonathan (2 Samuel 9:12), ensuring the continuation of Saul's line. The name also appears among Levites in the post-exilic community (1 Chronicles 9:15, Nehemiah 11:22) and among those who sealed Nehemiah's covenant (Nehemiah 10:11). It may be a shortened form of Micaiah ('Who is like the Lord?'), reflecting theophoric piety in personal naming.

(4×) A masculine proper name borne by multiple individuals, most prominently Mephibosheth's son who continued Saul's lineage and several Levites in the restoration period. The cross-linguistic glosses preserve the name (Mica, Micaías) with minimal variation. The name's appearance across different social contexts—royal lineage, Levitical service, covenant renewal—demonstrates its common use in Israelite society. **MICAH PERSONAL NAMES**

en: Mica, Mikha | **es:** Mica, Micaías | **fr:** Mica, [מיכא] | **de:** Mica, [מיכא] 2Sam 9:12; 1Chr 9:15; Neh 10:11; Neh 11:22

מִיכָאֵל H4317 *N-proper-ms* (13×)

Michael — 'Who is like God?'; a personal name borne by several men and Israel's patron angel

A theophoric name formed as a rhetorical question — 'Who is like God?' (מִי כָּאֵל) — borne by at least ten distinct individuals across Scripture. The name appears among tribal leaders (Num 13:13), Gadite chiefs (1 Chr 5:13–14), Levitical genealogies (1 Chr 6:40), Issacharite clans (1 Chr 7:3), Benjaminite families (1 Chr 8:16), Manassite warriors who rallied to David (1 Chr 12:20), and Davidic administrators (1 Chr 27:18; 2 Chr 21:2). A returnee with Ezra bears the name as well (Ezra 8:8). Most strikingly, Daniel introduces Michael as the great angelic 'prince' who stands guard over Israel in cosmic warfare (Dan 10:13, 21; 12:1) — a role that reverberates into the New Testament (Jude 9; Rev 12:7).

Michael (personal name) (13×) The masculine proper name Michael (מִיכָאֵל, 'Who is like God?'), designating multiple individuals: tribal and military figures (Num 13:13; 1 Chr 5:13–14; 7:3; 8:16; 12:20; 27:18), Levites (1 Chr 6:40), royals (2 Chr 21:2), a post-exilic returnee (Ezra 8:8), and supremely the archangelic 'prince' who champions Israel in Daniel's apocalyptic visions (Dan 10:13, 21; 12:1). Cross-lingual glosses preserve the name with remarkable uniformity: eng/fra/deu 'Michael', spa 'Miguel/Micael'. **PROPER NAMES (PERSONAL)**

en: Michael, Mikha'el, Mikhael | **es:** Micael, Miguel, Mikhael | **fr:** Micaël, Michael, [מיכאל] | **de:** Michael, [מיכאל], und-Michael Num 13:13; 1Chr 5:13; 1Chr 5:14; 1Chr 6:40; 1Chr 7:3

מִיכָה H4318 *Prep-l / N-proper-ms* (33×)

Micah — personal name borne by several biblical figures, notably the Ephraimite of Judges and the prophet

Mikah (short form of Mikayahu, 'Who is like YHWH?') is a proper name shared by at least seven individuals in the Hebrew Bible across its 33 occurrences. The most extensively narrated is the Ephraimite Micah of Judges 17-18, who established a private shrine with a carved idol and hired a Levite as priest — a story that epitomizes the religious chaos of the pre-monarchic era ('everyone did what was right in his own eyes'). Equally significant is the prophet Micah of Moresheth, whose oracles against Samaria and Jerusalem open the book bearing his name (Mic 1:1) and whose prediction of Jerusalem's destruction was invoked a century later to spare Jeremiah's life (Jer 26:18). Other bearers include a grandson of Jonathan son of Saul (1 Chr 8:34-35; 9:40-41) and several Levitical and courtly figures in Chronicles. The Septuagint renders the name Meichaias.

Micah (person name) (33×) A personal name meaning 'Who is like YHWH?' borne by multiple biblical figures. The Ephraimite Micah of Judges 17-18 established a private shrine with an idol and a hired Levite, illustrating pre-monarchic religious disorder. The prophet Micah of Moresheth (Mic 1:1) delivered oracles against Samaria and Jerusalem; Jer 26:18 cites his prophecy. Other bearers include a descendant of Saul (1 Chr 8:34; 9:40) and Levitical figures in Chronicles. **MICAH PERSONAL NAMES**

en: Mikhah | **es:** Mica, Micas | **fr:** Mikhah, [מיכה] | **de:** Micha, Mikhah Judg 17:5; Judg 17:8; Judg 17:9; Judg 17:10; Judg 17:12

מִיכָיְהוּ H4319 *N-proper-ms* (2×)

Micaiah (personal name: 'who is like Yahweh?')

A theophoric name meaning 'who is like Yahweh?'—essentially a rhetorical affirmation of God's incomparability. The name appears for the Ephraimite whose idolatrous shrine story opens Judges 17-18. Later in the narrative, this longer form shifts to the shortened 'Micah.' The same name (with slight variations) belonged to the prophet son of Imlah and a contemporary of Jeremiah, showing its popularity across Israelite history. The rhetorical question embedded in the name makes it a powerful theological statement.

(2×) Personal name of an Ephraimite in Judges 17:1, 4, whose story of establishing a household shrine illustrates the religious chaos before the monarchy. The name appears in its full form here but shifts to the shortened 'Micah' in subsequent verses. This theophoric name ('who is like Yahweh?') ironically contrasts with the character's idolatrous practices. Cross-linguistic evidence shows transliteration patterns (Mikhayehu, Micaías) reflecting the Hebrew form's theological significance. **MICAH PERSONAL NAMES**

en: Mikhayehu | **es:** Micaías | **fr:** Mikhayehu | **de:** Mikhayehu Judg 17:1; Judg 17:4

מִיכָיָה H4320 *N-proper-ms* (5×)

Micaiah — a longer form of the name Micah, borne by several Israelites

Micaiah is an extended form of the name Micah, meaning 'Who is like Yahweh?' It designates several distinct individuals in the Hebrew Bible. Jeremiah 26:18 uses this Kethiv spelling for the canonical prophet Micah of Moresheth (the Qere reads Micah, as in Micah 1:1). It also names a Levitical musician in Nehemiah 12:35, a priest participating in the dedication of Jerusalem's wall (Neh 12:41), and the father of Achbor in 2 Kings 22:12, whose parallel in 2 Chronicles 34:20 shortens the name to Micah.

(5×) A proper masculine name meaning 'Who is like Yah(weh)?' — an alternate or fuller spelling of Micah. Spanish renders it Micayas/Micaias, while English and French use Mikhayah. Applied to the prophet Micah in Jer 26:18 (Kethiv), two Levitical figures in Nehemiah 12:35 and 12:41, and a courtier's name in 2 Kings 22:12. The variation between Micaiah and Micah across parallel texts illustrates the fluidity of theophoric name forms in biblical manuscripts. **MICAH PERSONAL NAMES**

en: Mikhah, Mikhayah, [Mikhayah] | **es:** (Mikah), Micayas, Micaías | **fr:** Mikhayah, [(מיכה)], [[מיכיה]] | **de:** Mikhayah, [(מיכה)], [[מיכיה]] 2Kgs 22:12; Neh 12:35; Neh 12:41; Jer 26:18

מִיכָיְהוּ H4321 *Prep-l / N-proper-ms* (19×)

Micaiah — personal name meaning 'who is like YHWH?', esp. the prophet who opposed Ahab

A theophoric personal name meaning 'Who is like YHWH?' (from mi, 'who,' ka, 'like,' and Yahu, a shortened form of the divine name). The most prominent bearer is the prophet Micaiah son of Imlah, who courageously prophesied disaster against Ahab's campaign to Ramoth-gilead despite four hundred prophets predicting success (1 Kgs 22:8–28; 2 Chr 18:7–27). This dramatic scene is one of the Bible's most vivid portraits of prophetic integrity under political pressure. The name also belongs to an Ephraimite (Judg 17:1, 4) and a contemporary of Jeremiah (Jer 36:11, 13).

Micaiah (19×) The proper name Mikhayehu (Micaiah), a theophoric name meaning 'Who is like YHWH?' Borne principally by the prophet Micaiah son of Imlah, who stood alone against Ahab's four hundred court prophets to deliver an unfavorable oracle before the campaign at Ramoth-gilead (1 Kgs 22:8–28; 2 Chr 18:7–27). Also an Ephraimite in the period of the Judges (Judg 17:1, 4) and a figure in Jeremiah's time (Jer 36:11, 13). Spanish 'Micaias' and French 'Michée' reflect distinct transliteration traditions. **MICAH PERSONAL NAMES**

en: Micaiah, Mikhayehu, to-Micaiah | **es:** Micaías, Mijayehu, a-Mijayehu | **fr:** Michée, [מכיהו] | **de:** Michajahu, Mikhayehu, [מכיהו] 1Kgs 22:8; 1Kgs 22:9; 1Kgs 22:13; 1Kgs 22:14; 1Kgs 22:15

מִיכָיְהוּ H4322 *Conj-w* (2×)

Micaiah (personal name, variant form)

A variant spelling of the theophoric name meaning 'who is like Yahweh?' This particular form appears for two different individuals: a prince under King Jehoshaphat and (in a disputed reading) possibly as an alternate for Maacah. The name's multiple forms and spellings across biblical texts reflect normal variation in ancient Hebrew orthography, where the same name could be written differently. The theological import remains constant—a rhetorical affirmation of Yahweh's uniqueness—while the spelling varies.

(2×) Personal name appearing in 2 Chronicles 13:2 and 17:7. The first reference is likely a scribal variant for Maacah (as many translations note). The second refers to a prince commissioned by Jehoshaphat to teach the law in Judah's cities. This spelling variant of the common theophoric name ('who is like Yahweh?') demonstrates orthographic flexibility. Cross-linguistic evidence shows transliteration challenges, with some preserving the Hebrew and others rendering as Micaiah/Mijayahu. **MICAH PERSONAL NAMES**

en: Micaiah, and-to-Micaiah | **es:** Mijayahu, y-para-Mijayahu | **fr:** [ולמיכיהו], [מיכיהו] | **de:** Michajahu, [ולמיכיהו] 2Chr 13:2; 2Chr 17:7

מִיכָל H4323 *N-msc* (1×)

brook, stream, or water channel (possibly a wadi or seasonal watercourse)

This obscure word appears in 2 Samuel 17:20, when Hushai's messengers hide from Absalom's men. A woman tells the pursuers that the men 'crossed over the brook of water'—but scholars debate what מִיכַל actually means. Some suggest 'wadi,' others 'water channel,' still others doubt the text itself. The French and German renderings as 'torrent' and 'brook' suggest a natural watercourse, while Spanish 'vado' (ford) emphasizes a crossing point. The narrative context requires some water feature that could be crossed quickly to throw off pursuit.

(1×) A brook, stream, or water channel mentioned in 2 Samuel 17:20 as the reported location where Jonathan and Ahimaaz supposedly crossed during their flight from Absalom's men. BDB labels this 'dubious,' and textual scholars note the difficulty. However, the narrative requires some geographical feature that makes the woman's misdirection plausible—a stream or wadi that could credibly be crossed, sending the pursuers in the wrong direction. The construct form 'brook of the water' is admittedly awkward, possibly suggesting textual corruption, yet the general sense of a watercourse remains clear from context. **GEOGRAPHY AND SPACE**

en: brook-of | **es:** el-vado-de | **fr:** torrent-de | **de:** Bach-von 2Sam 17:20

מִיכַל H4324 *Conj-w* (18×)

Michal: the younger daughter of King Saul and first wife of David.

A personal name borne by King Saul's younger daughter, who loved David and became his wife (1 Sam 18:20, 27-28). Michal famously helped David escape Saul's assassins by lowering him through a window and placing a household idol in his bed (1 Sam 19:11-17). After Saul gave her to Palti ben Laish (1 Sam 25:44), David later demanded her return as a condition of alliance with Abner (2 Sam 3:13-14). The name is likely a contracted form of Michael, meaning 'Who is like God?' Her story ends in estrangement after she despised David's dancing before the ark (2 Sam 6:16-23). The Septuagint renders the name as Melchol.

Michal (personal name) (18×) The proper feminine name of Saul's younger daughter who married David out of genuine love (1 Sam 18:20). She functions as a pivotal figure in the David-Saul conflict, aiding David's escape (1 Sam 19:11-13) and later becoming a political pawn (1 Sam 25:44; 2 Sam 3:13-14). Her final scene, despising David's ecstatic worship before the ark (2 Sam 6:16-23), closes her narrative arc with ironic distance. Multilingual glosses uniformly transliterate the name: Spanish 'Mical,' French 'Mical,' German 'Michal.' **PROPER NAMES (PERSONAL)**

en: Michal, Mikal, Mikhal | **es:** Mical, Mijal, Mikal | **fr:** Mical, Michal, Mikal | **de:** Michal, Mikal, Mikhal 1Sam 14:49; 1Sam 18:20; 1Sam 18:27; 1Sam 18:28; 1Sam 19:11

מַי H4325 *N-mpc / 3fs* (583×)

Water in all its forms: drinking, rivers, seas, rain, floods, and ritual purification; the elemental liquid of life and judgment.

One of the most frequent nouns in the Hebrew Bible, mayim appears nearly 600 times and always in the plural form, reflecting the ancient perception of water as an encompassing, dynamic reality rather than a single substance. It spans the entire range of water references: the primordial waters of creation (Gen 1:6), the catastrophic waters of the flood (Gen 6:17), life-giving wells and springs (Gen 21:19), ritual cleansing (Lev 14:8), and the metaphorical waters of distress and salvation (Ps 69:1). Every major translation tradition renders it with its basic water term – English 'water,' Spanish 'agua,' French 'eau,' German 'Wasser' – confirming the universal transparency of this sense.

1. water, waters (582×) Water as a physical substance in all its natural and ritual manifestations: drinking water, well and spring water, river and sea water, rain, floodwaters, and water used in purification rites. With 582 occurrences this is effectively the only

operative sense. All 43 target languages render it with their primary water noun (eng 'water,' spa 'agua,' fra 'eau,' deu 'Wasser,' hin 'jal/pani,' arb 'ma"), showing complete cross-linguistic unanimity. Key passages: Gen 1:6 (cosmic separation), Exod 14:21 (Red Sea), Ps 23:2 (still waters). **WATER**

en: water, waters | **es:** agua, aguas | **fr:** eau, eaux | **de:** Wasser, von-Wasser Gen 1:6; Gen 6:17; Gen 7:6; Gen 8:9; Gen 18:4

2. (1×) A single anomalous occurrence at Isa 44:24 marked by a Ketiv/Qere discrepancy, where the consonantal text differs from the expected reading. Several translations still render it as 'water,' though Spanish shows '[quien]' (who), pointing to a possible textual corruption or alternative reading 'mi' (who) rather than 'mayim' (water). This is a text-critical artifact rather than a distinct semantic sense. **WATER**

en: ketiv | **es:** [quién] | **fr:** eau | **de:** Wasser Isa 44:24

מִימָן H4326 *Conj-w / N-proper-ms* (4×)

Mijamin, name of several priests

A priestly name appearing in various spellings across Chronicles, Ezra, and Nehemiah. It designates a priestly division established during David's organization of temple service (1 Chronicles 24:9), priests who returned with Zerubbabel (Nehemiah 12:5), those who sealed Nehemiah's covenant (Nehemiah 10:7), and one who had married a foreign woman during the exile (Ezra 10:25). The variation in spelling reflects the fluid orthography of Hebrew names in the post-exilic period.

(4×) A masculine proper name associated with priestly families across multiple generations. The multilingual evidence shows the name preserved with various spellings (Mijamin, Miyamin, Miímin), consistent with scribal practice for proper names. The multiple bearers of this name across different contexts—priestly divisions, returning exiles, covenant signers—suggest it was a traditional name within priestly circles. **PROPER NAMES (PERSONAL)**

en: Mijamin, Miyamin, and-Miyamin | **es:** Miímin, para-Miyamín, y-Miyamin | **fr:** [ומימן], [למימן], [מימן] | **de:** [ומימן], [למימן], [מימין] 1Chr 24:9; Ezra 10:25; Neh 10:7; Neh 12:5

מִין H4327 *Prep-l / N-msc / 3fs* (31×)

Kind, species; a category of living thing, always in the formula 'according to its kind' in creation and legal texts.

Found exclusively in the phrase 'according to its kind' (leminehu, leminah, etc.), this noun classifies plants and animals into divinely ordered categories. It appears first in the Genesis 1 creation account, where God commands vegetation and creatures to reproduce 'according to their kind,' establishing a principle of natural order. The same formula recurs in the Levitical dietary laws (Lev 11, Deut 14) to categorize clean and unclean animals, and once in Ezekiel's eschatological river vision (Ezek 47:10). German 'nach seiner Art' and French 'selon son espece' both capture the taxonomic sense faithfully.

according its kind (31×) A biological or taxonomic category denoting a distinct type of plant or animal. Always occurs with the preposition le- and a possessive suffix ('according to its/their kind'). In Genesis 1:11-25, it structures the entire creation taxonomy; in Leviticus 11 and Deuteronomy 14, it organizes the dietary purity lists. The word implies divinely established boundaries between species rather than a modern scientific classification. **GEOGRAPHY AND SPACE**

en: according-to-its-kind, according-to-kind-its | **es:** según-su-especie | **fr:** selon-son-espèce, selon-à-espèce-son | **de:** gemaess-zu-sein-kind, nach-ihrer-Art, nach-seiner-Art Gen 1:11; Gen 1:12; Gen 1:21

מוֹסָדָה H4328

foundation, appointment; something established or set in place (Isaiah 30:32, Ezekiel 41:8)

This feminine noun denotes 'foundation' in both physical and metaphorical senses. Isaiah 30:32 speaks of 'the appointed rod' (rod of foundation/appointment), suggesting divine decree or ordained punishment. Ezekiel 41:8 (Qere) uses the plural to describe 'foundations' of the temple structure, though textual difficulties abound. The Ketiv may intend a Pual participle meaning 'furnished with foundations.' The ambiguity reflects the word's rarity, but the core sense of something established, founded, or appointed by divine decree remains consistent with the root יָסַד ('to found, establish').

מוּסָךְ H4329 *N-msc* (2×)

covered way, portico, architectural structure (uncertain meaning)

An architectural term of uncertain meaning, possibly referring to a covered walkway, portico, or structure connected to the temple. The term appears only in 2 Kings 16:18 describing King Ahaz's alterations to the temple precincts to accommodate the Assyrian king. The textual tradition shows significant uncertainty—the Ketiv and Qere offer different readings, and ancient versions struggle to interpret it. Modern translations vary widely: covered entrance, sabbath canopy, covered way. This obscurity highlights how much technical temple vocabulary has been lost.

(2×) An architectural feature modified by King Ahaz at the Jerusalem temple (2 Kings 16:18). The Hebrew text itself shows uncertainty (Ketiv vs. Qere), and the Septuagint offers a quite different interpretation (foundation of the seat/throne). The context suggests some covered structure or entrance associated with the Sabbath, possibly a royal canopy or processional way. Cross-linguistic evidence shows translators struggling—some preserve the Hebrew, others guess at 'portico' or 'covered way,' reflecting genuine lexical uncertainty. **BUILDING AND CONSTRUCTING**

en: (covered-way-of), [covered-way] | **es:** [K], pórtico-de | **fr:** (covered-chemin-of), [covered-way] | **de:** [covered-way] 2Kgs 16:18

מִיץ H4330 *Conj-w / N-msc* (3×)

squeezing, pressing, wringing out

A noun denoting the action of squeezing or pressing something to extract what's inside. It appears only in Proverbs 30:33 in a threefold comparative saying: squeezing milk produces curds, squeezing the nose produces blood, and squeezing anger produces strife. The term captures the physical action of applying pressure to force something out. The verse uses these concrete examples to warn that pressuring or provoking anger inevitably leads to conflict.

(3×) Translations identify pressing or squeezing: Spanish 'batir' (churning/pressing), English 'pressing, squeezing.' Proverbs 30:33 uses this word three times in parallel structure, creating a memorable proverb about cause and effect. Just as physically pressing milk or the nose produces predictable results (curds and blood), so pressing or provoking anger produces strife. The triple repetition with different objects drives home the principle of inevitable consequences. **GEOGRAPHY AND SPACE**

en: and-pressing-of, pressing-of | **es:** batir-de, y-batir-de, y-batir-de- | **fr:** et-מִיץ ,ומיץ | **de:** [ומיץ], [מיץ] Prov 30:33

מֵישָׁא H4331 *N-proper-ms* (1×)

Mesha, a Benjamite personal name (possibly meaning 'deliverance' or 'salvation')

First Chronicles 8:9 mentions this Mesha as a Benjamite who fathered children in Moab. The name appears to mean 'deliverance' or 'salvation,' though the Greek transliteration Misa shows some uncertainty about pronunciation. This is a different Mesha from the famous Moabite king of 2 Kings 3. The genealogical context places him among the descendants of Benjamin who had connections to Moabite territory, suggesting cross-border family ties in the Transjordan region.

(1×) A personal name borne by a Benjamite man in 1 Chronicles 8:9, distinct from other biblical figures named Mesha. The name likely derives from ישׁע (to save, deliver), making it a theophoric name meaning 'deliverance' or 'salvation.' The Greek transliterations (Misa, Mosa) show variant pronunciations. This Mesha is notable

for fathering children in Moab, indicating Benjamite settlement or intermarriage east of the Jordan—a reminder that tribal territories were not hermetically sealed but allowed for demographic fluidity. **AUTO-DETECTED COMMUNITY 7999 WITH 4 SENSES**

en: Mesha | **es:** Mesa | **fr:** [מישא] | **de:** [מישא] 1Chr 8:9

מִישָׁאֵל H4332 *Conj-w / N-proper-ms* (7×)

Mishael, a proper name meaning 'who is what God is?', borne by a Levite, a companion of Daniel, and a postexilic leader

A Hebrew proper masculine name whose theophoric construction asks 'Who is what God is?' It identifies three distinct individuals across different eras: a Levite cousin of Moses and Aaron who helped remove the bodies of Nadab and Abihu (Exod 6:22; Lev 10:4), one of Daniel's three Jewish companions in Babylon later renamed Meshach (Dan 1:6-7, 11, 19; 2:17), and a man who stood beside Ezra at the public reading of the Torah (Neh 8:4). The Babylonian renaming of Daniel's companion underscores the tension between Hebrew theophoric identity and imperial assimilation.

Mishael (personal name) (7×) The proper name Mishael ('who is what God is?'), referring to three biblical figures: (a) a son of Uzziel, cousin of Moses, who carried the bodies of Nadab and Abihu from the sanctuary (Exod 6:22; Lev 10:4); (b) one of Daniel's companions in the Babylonian exile, renamed Meshach by the chief eunuch (Dan 1:6-7, 11, 19; 2:17); and (c) a community leader who stood at Ezra's right hand during the public Torah reading (Neh 8:4). French 'Mischael' and Spanish 'Misael/Mishael' show minor phonological adaptations of the Hebrew. **PROPER NAMES (PERSONAL)**

en: Misha'el, Mishael, and-Mishael | **es:** Mishael, y-Misael, y-para-Mishael | **fr:** Mischaël, Mishael, [ומישאל] | **de:** Mishael, [ולמישאל], [ומישאל] Exod 6:22; Lev 10:4; Neh 8:4; Dan 1:6; Dan 1:7

מִישָׁאֵל H4333 *N-proper-ms* (1×)

Mishael, a personal name meaning 'who is what God is?' (rhetorical question asserting God's uniqueness)

This Aramaic form of the Hebrew name Mishael appears in Daniel 2:17, referring to one of Daniel's three companions in Babylonian exile. The name is a theological question: 'Who is what God is?'—expecting the answer 'no one.' This is the same Mishael who was given the Babylonian name Meshach (Daniel 1:7). The Daniel 2 context shows him joining Daniel in prayer before the revelation of Nebuchadnezzar's dream, demonstrating the faithful remnant who maintained Hebrew names and Hebrew faith even in captivity.

(1×) A personal name (Aramaic form of Hebrew מִישָׁאֵל) borne by one of Daniel's three companions, appearing in Daniel 2:17. The name is a rhetorical question meaning 'who is what God (El) is?'—affirming divine incomparability. This is the man later called by his Babylonian name Meshach. The occurrence in Daniel 2:17 shows him as part of Daniel's prayer circle, seeking divine wisdom when all Babylon's wise men faced execution. The Aramaic form of his name in this Aramaic chapter underscores the linguistic context of exile. **PROPER NAMES (PERSONAL)**

en: Misha'el | **es:** Mishael | **fr:** Mischaël | **de:** [מישאל] Dan 2:17

מִישׁוֹר H4334 *Conj-w* (23×)

A level plain or tableland; smooth, even ground; uprightness or equity in judgment

From the high plateau east of the Jordan to the moral landscape of just governance, this noun traces a path from geography to ethics. Deuteronomy and Joshua use it repeatedly for the Transjordanian tableland between the Arnon and Heshbon, a specific elevated plain familiar to ancient Israel. The Psalms extend the image: the worshiper prays for a level path free of stumbling (Ps 27:11), and Isaiah envisions God making rough terrain smooth (Isa 40:4). At its most abstract, it describes uprightness in rule, the scepter of equity in Psalm 45:6 and the fair judgment of Malachi 2:6.

1. plain, tableland, plateau (14×) A geographical plain, tableland, or plateau, especially the elevated Transjordanian region between the Arnon and Heshbon. Spanish meseta and llanura confirm the terrain reference. Deuteronomy 3:10 and Joshua 13:9-21 anchor this sense in concrete topography, contrasting the plain with the hill country and the valley. **GEOGRAPHY AND SPACE**

en: and-in-the-plain, in-the-plain, in-the-tableland | **es:** en-el-llano, en-la-llanura, en-la-meseta | **fr:** [המישר], [ובמישור], dans-le-plain | **de:** [המישר], [ובמישור], [למישר] Deut 3:10; Deut 4:43; Josh 13:9; Josh 13:16; Josh 13:17

2. level ground, smooth path (5×) Level, even ground understood figuratively as a smooth and safe path, free from obstacles and dangers. The Psalms ask God for an even road (Ps 27:11; 143:10), and Isaiah 40:4 promises that crooked places will become straight. The metaphor maps physical terrain onto the experience of divine guidance and security. **LEVEL SMOOTH GROUND**

en: into-level-ground, level, level-ground | **es:** en-llano, en-llanura, en-lugar-recto | **fr:** [למישור], dans-plaine, de-plaine | **de:** [למישור], auf-level-ground, level Ps 26:12; Ps 27:11; Ps 143:10; Isa 40:4; Isa 42:16

3. uprightness, equity, fairness (4×) Uprightness, equity, or fairness in moral and judicial contexts, the abstract extension of physical levelness into ethical straightness. Psalm 45:6 speaks of a scepter of equity, Isaiah 11:4 of judging the poor with fairness, and Malachi 2:6 of walking with God in peace and uprightness. Spanish equidad and rectitud capture this ethical dimension. **UPRIGHTNESS EQUITY**

en: and-in-uprightness, uprightness, with-equity | **es:** con-equidad, equidad, y-en-rectitud | **fr:** dans-la-plaine, de-plaine, et-dans-la-droiture | **de:** [במישור], [ובמישור], mit-equity Ps 45:6; Ps 67:4; Isa 11:4; Mal 2:6

מֵישַׁךְ H4335 *N-proper-ms* (1×)

Meshach, a Babylonian name given to Mishael (possibly meaning 'who is what Aku is?', Aku being moon-god)

Daniel 1:7 records that the Babylonian chief official gave Mishael the new name Meshach—a deliberate renaming intended to reshape identity and allegiance. According to scholarly interpretation, Meshach may derive from Babylonian 'Misha-Aku,' meaning 'who is what Aku is?' (Aku being the moon-god). This represents a theological inversion: Mishael's Hebrew name honored the one true God (El), while his imposed Babylonian name referenced a pagan deity. The three friends' refusal to worship Nebuchadnezzar's image (Daniel 3) becomes even more poignant given these theologically charged names.

(1×) The Babylonian name imposed on Mishael, one of Daniel's three companions, according to Daniel 1:7. Scholarly consensus connects this to Akkadian 'Misha-Aku' ('who is what Aku is?'), with Aku as the moon-god—a pagan counterpart to Mishael's Hebrew name praising El. The renaming was part of the Babylonian re-education program designed to assimilate exiled youth into imperial culture. That Meshach and his companions maintained faithfulness despite new names and new pressures shows the resilience of covenant identity even when external markers are forcibly changed. **PROPER NAMES (PERSONAL)**

en: Meshakh | **es:** Meshak | **fr:** Méschak | **de:** Meschach Dan 1:7

מֵישַׁךְ H4336 *N-proper-ms* (14×)

Meshach; the Babylonian name given to Mishael, one of Daniel's three companions in Nebuchadnezzar's court.

The Babylonian court name assigned to Mishael, one of four young Judahite exiles selected for royal training in Daniel 1. The chief official renames him Meshach (Dan 1:7), replacing his Hebrew theophoric element (mi-sha-el, 'who is what God is?') with a name of uncertain Babylonian etymology – possibly linked to the deity Aku or Akkadian mesaku ('humble'). All fourteen occurrences fall within Daniel 2-3: he is appointed over Babylon's province (Dan 2:49) and refuses to worship Nebuchadnezzar's golden image, enduring the fiery furnace alongside Shadrach and Abednego (Dan 3). French 'Meschac' and Spanish 'Meshak' preserve the name faithfully.

(14×) The proper name Meshach (Aramaic מֵישַׁךְ), the Babylonian court name given to the Judahite exile Mishael (Dan 1:7). All fourteen occurrences appear in Daniel 2:49 and chapter 3, where he

serves as provincial administrator and endures the fiery furnace for refusing idolatry. Always mentioned in the triad Shadrach, Meshach, and Abednego. **PROPER NAMES (PERSONAL)**

en: Meshakh | **es:** Meshak | **fr:** Méschac | **de:** Meschach Dan 2:49; Dan 3:12; Dan 3:13; Dan 3:14; Dan 3:16

מֵישָׁע H4337 *N-proper-ms* (1×)

Mesha, son of Caleb (personal name possibly meaning 'deliverance')

First Chronicles 2:42 identifies this Mesha as a son of Caleb in Judah's genealogy. The name shares the same form and likely meaning ('deliverance') as other biblical Meshas, though this is a distinct individual. The Greek and Syriac versions show textual variation (Mareisa, Musa), suggesting some manuscript uncertainty. He appears in the detailed genealogical records that trace the descendants of Judah, particularly the Calebite clans that held territory in southern Judah around Hebron.

(1×) A personal name identifying a son of Caleb in the genealogy of Judah (1 Chronicles 2:42), etymologically related to יֵשַׁע (salvation, deliverance). This Mesha is distinct from both the Benjamite Mesha of 1 Chronicles 8:9 and the Moabite king. The textual variants (Greek Mareisa, Syriac Musa) may reflect scribal confusion with other similar names in the genealogies. His inclusion in Caleb's lineage connects him to the clans that settled the Hebron region after the conquest. **AUTO-DETECTED COMMUNITY 7999 WITH 4 SENSES**

en: Mesha | **es:** Mesa | **fr:** [מישׁע] | **de:** [מישׁע] 1Chr 2:42

מֵישַׁע H4338 *Conj-w / N-proper-ms* (1×)

Mesha, king of Moab (personal name, same root as 'deliverance'), known from biblical and extrabiblical sources

Second Kings 3:4 introduces Mesha as the king of Moab who rebelled against Israel after Ahab's death. This is perhaps the most famous biblical Mesha, also known from the Mesha Stele (Moabite Stone), where he records his own version of conflicts with Israel. The name appears in the Moabite inscription as משׁע, confirming the biblical spelling. His rebellion and the subsequent military campaign form the narrative of 2 Kings 3, culminating in a desperate act that shocked the Israelite coalition into retreat. Mesha represents Moabite national identity asserting itself against Israelite hegemony.

(1×) The personal name of the king of Moab who rebelled against Israel in 2 Kings 3:4, attested both biblically and in the famous Mesha Stele (circa 840 BCE). The inscription confirms the name as משׁע and provides Moab's perspective on the conflicts described in Kings. The form with conjunction 'and Mesha' marks his introduction into the narrative as a sheep-breeder who paid enormous tribute (100,000 lambs and wool of 100,000 rams) until Ahab's death emboldened rebellion. This Mesha stands as one of the few biblical figures whose own monumental inscription survives, offering rare extrabiblical corroboration. **AUTO-DETECTED COMMUNITY 7999 WITH 4 SENSES**

en: and-Mesha | **es:** Y-Mesa | **fr:** et-Mesha | **de:** und-Mesha 2Kgs 3:4

מֵישָׁר H4339 *Prep-b / N-mp* (19×)

Uprightness, equity, rectitude in judgment and conduct; smoothness or evenness (literal); equitable terms or agreement.

The plural noun mesharim derives from the root y-sh-r ('to be straight, upright') and embodies the Hebrew ideal of moral straightness applied to governance, speech, and daily life. It appears almost exclusively in poetry — Psalms, Proverbs, and Isaiah — where it describes how God judges 'with equity' (Ps 9:8; 96:10; 98:9) and how the wise speak 'uprightly' (Isa 33:15; Prov 23:16). Spanish equidad and rectitud, French droiture, and German Geradheit all reach for vocabulary that fuses moral and spatial straightness, reflecting how the Hebrew root itself moves between the physical and the ethical. A charming literal survival appears in Song of Songs 7:9 and Proverbs 23:31, where wine is said to go down 'smoothly' — the same word, now describing the even flow of liquid rather than the even scales of justice.

1. uprightness, equity (15×) Uprightness, equity, or rectitude — the ethical quality of being morally straight in one's conduct, judgments, or speech. This overwhelmingly dominant sense (15 occurrences) pervades worship poetry and wisdom teaching. The Psalter repeatedly declares that God judges the peoples 'with equity' (Ps 9:8; 96:10; 98:9; 99:4), while Proverbs pairs mesharim with righteousness (tsedeq, Prov 1:3; 2:9) as a core wisdom value. Isaiah 33:15 praises the one who 'speaks uprightly.' Spanish con equidad, French dans la droiture, and German mit Geradheit all employ dedicated justice vocabulary. **UPRIGHTNESS EQUITY**

en: and-uprightness, equity, is-uprightness | **es:** con-equidad, con-rectitud, rectamente | **fr:** Droitement, [ומישׁרים], dans-droiture | **de:** Geradheit, [ומישׁרים], [מישׁרים] 1Chr 29:17; Ps 9:8; Ps 17:2; Ps 58:1; Ps 75:2

2. smoothness, evenness (3×) Smoothness or evenness in a physical or sensory sense — describing a level path or the smooth flow of liquid. Three occurrences preserve this concrete dimension: the path of the righteous is 'level' in Isaiah 26:7, wine goes down 'smoothly' in Proverbs 23:31, and the beloved's kiss flows 'smoothly' over lips and teeth in Song of Songs 7:9. Spanish suavemente and French avec douceur shift to sensory vocabulary, revealing that translators recognize a distinct register from the moral-judicial sense. **UPRIGHTNESS EQUITY**

en: is-level, smoothly | **es:** rectitud, suavemente | **fr:** avec-douceur,, dans-droiture, droiture | **de:** Geradheit, [במישׁרים], [למישׁרים] Prov 23:31; Song 7:9; Isa 26:7

3. agreement, equitable terms (1×) An equitable agreement or compact between parties — an extension of the equity sense into the realm of diplomacy and treaty-making. A single clear occurrence in Daniel 11:6, where the king of the South and the king of the North 'make an equitable arrangement' (asah mesharim). Spanish alianza and French accord shift to treaty vocabulary, confirming that this specialized diplomatic sense stands apart from the general ethical use. **EQUITABLE AGREEMENT**

en: agreements | **es:** alianza | **fr:** droiture | **de:** [מישׁרים] Dan 11:6

מֵיתָר H4340 *N-mpc / 2fs* (9×)

A cord or rope, especially a tent rope for securing the tabernacle or camp; also the string of a bow.

Related to the root yatar ('to be left over, to stretch'), this noun denotes a stretched cord – most often the ropes that anchor a tent. Six of its nine occurrences describe the cords of the tabernacle and its courtyard (Exod 35:18; 39:40; Num 3:26, 37; 4:26, 32), making it a technical term in Priestly legislation. Jeremiah 10:20 laments that 'my cords are broken,' using the torn tent rope as a figure for national collapse. Isaiah 54:2 reverses the image: lengthen your cords, for God is expanding your dwelling. A single occurrence in Psalm 21:13 shifts from tent ropes to bowstrings, where God aims his strings against the faces of his enemies.

1. cord, tent rope (8×) The primary sense of a cord or tent rope used to stake and secure a tent or the tabernacle structure. The Priestly source accounts for most occurrences (Exod 35:18; 39:40; Num 3:26, 37; 4:26, 32), cataloguing the meytarim as essential tabernacle hardware alongside pegs and frames. Prophetic usage transforms the image: Jeremiah's broken cords signify national ruin (Jer 10:20), while Isaiah's lengthened cords promise restoration and expansion (Isa 54:2). German Schnuere and Spanish cuerdas consistently render the straightforward 'cord/rope' meaning. **GEOGRAPHY AND SPACE**

en: and-their-cords, its-cords, my-cords | **es:** cuerdas-de-ellos, cuerdas-de-él, cuerdas-mis | **fr:** [מיתרי], [מיתריך], et-leur-cords | **de:** [מיתרי], [מיתריך], ihr-Schnuere Exod 35:18; Exod 39:40; Num 3:26; Num 3:37; Num 4:26

2. bowstring (1×) A specialized sense denoting a bowstring – the taut cord of a weapon rather than a tent. Psalm 21:13 (English v. 13) pictures God readying his bow against his enemies: 'you will aim with your bowstrings (bemeitarekha) at their faces.' The semantic link to tent cords is the common notion of a stretched, taut cord, but the martial context and singular attestation mark this as a distinct sense. The translation evidence (Spanish con-tus-cuerdas, English with-your-bowstrings) reflects this specialized military usage. **BOW WEAPON RAINBOW**

en: with-your-bowstrings | **es:** con-tus-cuerdas | **fr:** dans-corde | **de:** mit-dein-bowstrings Ps 21:12

מַכְאוֹב H4341 *Prep-k / N-msc / 1cs* (16×)

Pain, sorrow, suffering — physical affliction or mental anguish, used of human distress and the Suffering Servant.

Encompasses both bodily pain and deep emotional grief, with a theological arc that runs from Israel's slavery in Egypt to the Suffering Servant of Isaiah. God first uses the word when telling Moses 'I have seen the pain of my people' in Egypt (Exod 3:7), establishing it as a term for communal affliction. The Psalms apply it to personal distress caused by sin (Ps 32:10; 38:18; 69:27). Ecclesiastes makes the provocative claim that increasing knowledge increases makob (Eccl 1:18), linking it to existential sorrow. Most memorably, Isaiah 53:3–4 describes the Servant as 'a man of pains' (ish makoboth) who 'carried our pains' — language the New Testament applies to Jesus. French 'douleur' and Spanish 'dolor' consistently convey the word's weight.

pain, sorrow, suffering (16×) Physical pain or emotional anguish experienced by individuals or communities. Introduced as God's recognition of Israel's suffering in Egyptian bondage (Exod 3:7), then extended to bodily affliction (Job 33:19; 2 Chr 6:29), the torments that multiply for the wicked (Ps 32:10), sorrow tied to the consequences of sin (Ps 38:18; 69:27), the grief that accompanies knowledge (Eccl 1:18; 2:23), and the wounds of personified Jerusalem (Lam 1:12, 18). Climactically, Isaiah calls the Servant 'a man of sorrows, acquainted with pain' who bore 'our pains' (Isa 53:3–4). Spanish 'dolor' and French 'douleur' uniformly render both physical and emotional dimensions. **PAIN AND SUFFERING**

en: and-his-pain, and-my-pain, and-our-pains | **es:** como-mi-dolor, con-dolor, dolor | **fr:** [ומכאבו], dans-douleur, de-douleur | **de:** [במכאוב], [ומכאבו], [ומכאבינו] Exod 3:7; 2Chr 6:29; Job 33:19; Ps 32:10; Ps 38:17

כָּבַר H4342 *Prep-l / V-Hifil-Prtcpl-ms* (1×)

abundance, in great quantity (substantival use of Hiphil participle)

Job 36:31 uses this unusual form—a Hiphil participle functioning as a noun—to speak of God giving 'food in abundance.' The root כבר means to be much or many, and here Elihu extols God's provision through natural processes. The phrase למכביר literally means 'for making much' or 'abundantly,' capturing both the generosity and the efficacy of divine provision. This is Elihu's distinctive vocabulary; the root appears rarely in this form. The word emphasizes not merely sufficiency but lavish surplus—God as abundant provider.

(1×) Abundance, plenty, or great quantity—specifically a Hiphil participle of כבר (to be much) used substantivally in Job 36:31. Elihu's speech describes how God gives food למכביר—'in abundance' or 'abundantly.' The grammatical construction (preposition + Hiphil participle) creates a noun-like phrase meaning 'to/for abundance.' The multilingual glosses confirm this sense of plentiful provision. BDB notes this is uniquely Elihu's usage, part of his elevated, sometimes archaic diction. The term celebrates divine generosity that exceeds mere adequacy—provision that overflows. **GEOGRAPHY AND SPACE**

en: in-abundance | **es:** en-abundancia | **fr:** à-למכביר | **de:** [למכביר] Job 36:31

מַכְבֵּנָה H4343 *N-proper-ms* (1×)

Machbenah, a place name in Judah (possibly personified in genealogy)

First Chronicles 2:49 mentions Machbenah in Caleb's genealogy, though it's unclear whether this is a person or a place (personified genealogically). The name appears in a list where geographical locations are sometimes represented as 'sons' of founding figures. If a place name, it may be related to the preceding Macbena. The Greek transliterations (Machabena, Machbana) show slight variations. The genealogical context suggests a town or settlement in Judah's territory associated with Calebite clans.

(1×) A name occurring in 1 Chronicles 2:49, either a person in Caleb's lineage or (more likely) a place name in Judah represented genealogically. The chronicler often personifies towns and settlements as 'sons' of clan founders, and Machbenah appears in such a context. If a location, it would have been among the Calebite holdings in southern Judah. The relationship to Macbena (H4343) remains uncertain—possibly variant spellings of the same place or two related settlements. The genealogical embedding of geography was a common ancient Near Eastern literary technique. **PROPER NAMES (PERSONAL)**

en: Makhbenah | **es:** Macbena | **fr:** [מכבנה] | **de:** [מכבנה] 1Chr 2:49

מַכְבַּנַּי H4344 *N-proper-ms* (1×)

Machbannai, a personal name borne by one of David's warriors (etymology uncertain)

First Chronicles 12:13 lists Machbannai among the Gadite warriors who defected to David at Ziklag. These were fierce fighters described as having 'faces like lions' and being 'swift as gazelles on the mountains.' Machbannai is listed eighth among eleven Gadite chiefs. The name's etymology is uncertain, though the form suggests it may derive from a root related to concealment or building. His inclusion among David's early supporters from the Transjordanian tribes shows the breadth of David's coalition even before he became king.

(1×) A personal name of one of the Gadite warriors who joined David at Ziklag according to 1 Chronicles 12:13 (v. 14 in English). He was the eighth in rank among eleven Gadite chiefs, part of the formidable contingent from across the Jordan who came to David during Saul's lifetime. These men were expert warriors, and Machbannai's name is preserved among those whose early loyalty helped establish David's power base. The name's meaning remains obscure, but his military prowess is clear from the chronicler's vivid description of these Gadite heroes. **PROPER NAMES (PERSONAL)**

en: Makhbannai | **es:** Macbanai | **fr:** [מכבני] | **de:** [מכבני] 1Chr 12:14

מִכְבָּר H4345 *Prep-l / N-msc* (6×)

A bronze grating or lattice-work; a component of the tabernacle's altar of burnt offering (Exodus only).

A masculine noun designating the bronze grating or lattice that formed part of the altar of burnt offering in the tabernacle. All six occurrences are confined to Exodus, appearing in the initial instructions (Exod 27:4), the inventory of components (Exod 35:16; 38:30; 39:39), and the construction narrative (Exod 38:4-5). The grating was fashioned as 'a network of bronze' (מַעֲשֵׂה רֶשֶׁת נְחֹשֶׁת) placed beneath the altar's ledge. Spanish enrejado ('lattice, grating') captures the sense precisely, while French grate and English grate similarly point to an open metalwork structure.

grate, grating (metal lattice) (6×) A bronze lattice or metal grating constructed as part of the tabernacle's altar of burnt offering. The term appears exclusively in Exodus's tabernacle instructions and construction accounts, always in connection with the altar. Exodus 27:4 specifies 'you shall make for it a grating, a network of bronze' (מִכְבָּר מַעֲשֵׂה רֶשֶׁת נְחֹשֶׁת), placed around the lower half of the altar (27:5). The same component is listed in the inventory of sacred furnishings (Exod 35:16; 38:30; 39:39) and described in the construction record (Exod 38:4-5). The Spanish enrejado ('lattice, grill') and English/French grate all point to an open-work metal structure designed to allow airflow for the sacrificial fire. **GEOGRAPHY AND SPACE**

en: for-grate-of, grate, grate-of | **es:** enrejado, enrejado-de, la-rejilla-de | **fr:** grate, grate-de, grating | **de:** fuer-grate-von, grate, grate-von Exod 27:4; Exod 35:16; Exod 38:4; Exod 38:5; Exod 38:30

מַכְבֵּר H4346 *Art / N-ms* (1×)

netted cloth, coverlet, thick woven fabric (used for smothering)

Second Kings 8:15 describes the gruesome assassination of Ben-hadad: Hazael took 'the covering,' dipped it in water, spread it over the king's face, and suffocated him. The term denotes a thick, netted cloth or coverlet—substantial enough to hold water and block

breathing. The use of a household object for murder adds to the horror: a simple bed covering becomes an instrument of regicide. This was not open combat but calculated assassination, fulfilling Elisha's prophecy that Hazael would become king of Aram.

(1×) A thick woven cloth, netted coverlet, or textile substantial enough to be soaked with water, used in 2 Kings 8:15 by Hazael to smother King Ben-hadad. The term suggests a porous, net-like weave that could absorb and hold liquid. The assassination method was grimly efficient: the water-soaked fabric held tightly over the face would block air while muffling any struggle. Multilingual renderings ('covering,' 'manta,' 'couvrant') emphasize the cloth's function as something that covers or conceals—here, covering the boundary between life and death in a palace coup. **GEOGRAPHY AND SPACE**

en: the-covering | **es:** la-manta | **fr:** le-couvrant | **de:** der-bedeckend 2Kgs 8:15

מַכָּה H4347 *N-fs* (48×)

Blow, wound; plague or divine calamity; slaughter in battle

Covers the full arc of violent harm, from a single blow or stripe inflicted on the body to a festering wound, a divine plague, and large-scale battlefield slaughter. In Deuteronomy 25:3 the word denotes measured judicial blows, while in Jeremiah 10:19 and 30:17 it describes a nation's wounds that only God can heal. Spanish 'plaga' and French 'plaie' emphasize the affliction dimension, whereas German 'Plage' captures both plague and divine chastisement. The word's breadth reflects the biblical conviction that all violence, whether personal, military, or cosmic, ultimately falls under God's sovereign hand.

1. blow, strike (18×) A physical blow, strike, or stripe delivered against a person, whether in judicial punishment (Deut 25:3, limited to forty strokes), in battle as an act of violence (Josh 10:10, 20), or figuratively as the striking defeat God inflicts on enemies. Spanish 'golpe' and English 'striking' highlight the percussive force of the action. Isaiah 10:26 compares God's future blow against Assyria to the striking of Midian at the rock of Oreb. **PLAGUES AND WOUNDS**

en: Like-the-striking, a-striking, a-striking- | **es:** como-matanza-de, golpe, golpe-de | **fr:** [מכה], [מכות], [מכת] | **de:** Plage, [ומכות], [מכת] Deut 25:3; Josh 10:10; Josh 10:20; Judg 11:33; Judg 15:8

2. wound, injury (18×) A wound or injury resulting from being struck, visible on the body as a mark of harm. Used of King Ahab's mortal wound in his chariot (1 Kgs 22:35), King Joram's battle wounds (2 Kgs 8:29; 9:15), and the mysterious wounds 'between the hands' of a false prophet (Zech 13:6). Spanish 'herida' and French translations consistently render this as an open, personal injury. Jeremiah uses it poignantly for Israel's incurable wound that only God's compassion can heal (Jer 10:19; 15:18; 30:17). **PLAGUES AND WOUNDS**

en: He-heals, and-blow, and-from-your-wounds | **es:** herida, herida-mi, herida-tuya | **fr:** [המכות], [המכים], de-ainsi | **de:** Plage, [המכות], [מכותיה] 1Kgs 22:35; 2Kgs 8:29; 2Kgs 9:15; 2Chr 22:6; Ps 64:7

3. plague, calamity (9×) A plague, calamity, or divine affliction sent as judgment upon a people. In Deuteronomy 28:59 God warns of extraordinary, lasting plagues for disobedience, and Leviticus 26:21 promises sevenfold plagues for defiance. Spanish 'plaga,' French 'plaie,' and German 'Plage' all converge on the catastrophic, supernatural character of these afflictions, distinguishing them from ordinary personal injury. **PLAGUES AND WOUNDS**

en: plague, plagues, plagues-of | **es:** plaga, plagas, plagas-de | **fr:** plague, plaie, plaies | **de:** Plage, Plagen, Plagen-von Lev 26:21; Num 11:33; Deut 28:59

4. slaughter, defeat (3×) A great slaughter or military defeat, emphasizing massive loss of life in battle. The Philistines inflict a great slaughter on Israel at Ebenezer (1 Sam 4:10), Jonathan's initial raid produces a small slaughter that triggers panic (1 Sam 14:14), and he laments the slaughter could have been even greater (1 Sam 14:30). Spanish 'matanza' and English 'slaughter' both foreground the scale and ferocity of battlefield carnage. **PLAGUES AND WOUNDS**

en: slaughter, the-slaughter | **es:** la-matanza, matanza | **fr:** immole, le-immole | **de:** der-slaughter, slaughter 1Sam 4:10; 1Sam 14:14; 1Sam 14:30

מִכְוָה H4348 *N-fsc* (5×)

a burn mark, scar or spot caused by fire on the skin

Mikwah refers specifically to a burn scar or burnt spot on the skin, appearing exclusively in the priestly skin-disease legislation of Leviticus 13:24-28. The priest must examine whether a burn from fire has developed signs of a leprous condition. French and German translations use brûler and verbrennen respectively, both emphasizing the burning action, while Spanish quemadura captures the resulting wound. All five occurrences concern the same diagnostic scenario: distinguishing an ordinary burn scar from a spreading skin disease.

(5×) A burnt spot or scar on human skin resulting from contact with fire, used exclusively in the Levitical purity code (Lev 13:24-28). The priest evaluates whether the burn (mikwat-esh, 'burn of fire') shows signs of a spreading skin disease. Spanish quemadura and English 'burn' both denote the wound itself, while French brûler and German verbrennen highlight the causative action. The term is narrowly technical, belonging entirely to the priestly diagnostic vocabulary for skin conditions. **FIRE AND BURNING**

en: burn-of-, in-the-burn, the-burn | **es:** en-la-quemadura, la-quemadura, quemadura-de- | **fr:** brûler-de-, dans-le-brûler, le-brûler | **de:** der-verbrennen, in-der-verbrennen, verbrennen-von- Lev 13:24; Lev 13:25; Lev 13:28

מָכוֹן H4349 *N-ms* (17×)

An established place or foundation; a fixed dwelling, especially God's heavenly seat or his earthly sanctuary.

Derived from the root כּוּן ('to establish, make firm'), this noun denotes a place that has been deliberately set and secured — not a temporary site but a permanent foundation. Its primary use is theological: the 'established place' of God's dwelling, whether his heavenly throne-room from which he hears prayer (1 Kgs 8:39, 43, 49) or the earthly sanctuary he has prepared (Exod 15:17). A secondary use describes the cosmic or moral foundations undergirding God's rule, as in 'righteousness and justice are the foundation of his throne' (Ps 89:14, 97:2).

1. established dwelling place (14×) A fixed, established dwelling or habitation — the prepared place of God's residence. The Song of the Sea celebrates the sanctuary as the מָכוֹן God's hands established (Exod 15:17). Solomon's dedication prayer repeatedly invokes the 'place of your dwelling' in heaven (1 Kgs 8:39, 43, 49), and Isaiah refers to 'my resting place' (Isa 18:4). Spanish 'lugar de' and French renderings consistently point to a locative sense. The word carries the nuance not merely of a location but of a divinely prepared, permanently secured habitation — God's chosen address. **GEOGRAPHY AND SPACE**

en: and-a-place, foundation-of, from-place-of | **es:** Desde-lugar-de, desde-el-lugar-de, el-lugar-de | **fr:** [במכוני], [ומכון], [מכון] | **de:** Ort-von, [במכונ], [ומכון] Exod 15:17; 1Kgs 8:13; 1Kgs 8:39; 1Kgs 8:43; 1Kgs 8:49

2. foundation, established base (3×) A foundation or established base upon which something rests, used metaphorically of the moral and cosmic order. Psalm 89:14 and 97:2 both declare that 'righteousness and justice are the מְכוֹן of his throne,' portraying God's rule as resting on an immovable ethical bedrock. Psalm 104:5 extends this to creation itself: God set the earth upon its foundations (מְכוֹנֶיהָ). Spanish 'fundamento' and German 'Grundfeste' both capture this architectural-structural metaphor. The sense shifts from habitation to the underlying support that makes habitation secure. **GEOGRAPHY AND SPACE**

en: its-foundations, the-foundation-of | **es:** fundamento-de, sus-cimientos | **fr:** de-affermir, de-base | **de:** der-Grundfeste-von, sein-Grundfesten Ps 89:14; Ps 97:2; Ps 104:5

מְכוֹנָה H4350 *Art / N-fp* (24×)

A fixed base, wheeled stand, or pedestal – especially the bronze stands for Solomon's temple lavers

Refers to a sturdy base or pedestal designed to hold something in a fixed position. Nearly every occurrence describes the ten ornate

wheeled bronze stands Solomon commissioned for the temple lavers (1 Kgs 7:27-43), each elaborately decorated with panels of lions, oxen, and cherubim. The word also designates the base of the altar rebuilt after the exile (Ezra 3:3) and the resting place of the symbolic ephah in Zechariah's vision (Zech 5:11). Spanish 'base' and German 'Stehe' both capture the core idea of a firm support structure. These stands were so prized that Ahaz later stripped them (2 Kgs 16:17) and the Babylonians carried them away as bronze spoil (2 Kgs 25:13, 16; Jer 52:17, 20).

stand, base, pedestal (24×) A fixed stand, base, or pedestal – predominantly the ten wheeled bronze stands Solomon crafted for the temple lavers (1 Kgs 7:27-43), decorated with engraved panels. Also the foundation for the post-exilic altar (Ezra 3:3) and the resting place for the symbolic ephah in Zechariah's vision (Zech 5:11). The root kun ('to be established') highlights permanence and stability. **FOUNDING AND ESTABLISHING**

en: the-stand, the-stands | **es:** la-base, las-basas, las-bases | **fr:** [המכנות], le-se-tient, le-tiens-toi | **de:** [המכנות], der-stehe, der-steht 1Kgs 7:27; 1Kgs 7:28; 1Kgs 7:30; 1Kgs 7:32

מְכֹרָה H4351 *N-fpc / 2fs* (3×)

origin, source, place of extraction or birth

A noun denoting origin or source, literally the place from which something was dug out or extracted. Ezekiel uses it three times in oracles of judgment. Of Jerusalem, he speaks of 'your origin and birth' being from Canaan (16:3). Against Pharaoh, he mentions judging him 'in the land of your origin, where you were created' (21:30). And Egypt will be restored 'to the land of their origin' (29:14). The term emphasizes roots, homeland, and ancestral place.

(3×) Cross-linguistic evidence points to origin and source: Spanish 'origen' (origin), English 'origin.' Ezekiel 16:3 confronts Jerusalem with her origins in the land of the Canaanites, challenging any presumption of inherent superiority. Ezekiel 21:30 (21:35 Eng) promises judgment in Pharaoh's homeland. Ezekiel 29:14 predicts Egypt's return to Pathros, their land of origin, but only as a lowly kingdom. Each usage emphasizes returning to or being judged in one's foundational place. **BIRTH AND BEGETTING**

en: origin-your, their-origin | **es:** Origen-de-ti, su-origen, tu-origen | **fr:** [מכורתם], [מכרותיך], [מכרתיך] | **de:** [מכורתם], [מכרותיך], [מכרתיך] Ezek 16:3; Ezek 21:30; Ezek 29:14

מָכִי H4352 *N-proper-ms* (1×)

Machi, a Gadite personal name (father of the spy Geuel)

Numbers 13:15 identifies Machi as the father of Geuel, the representative from the tribe of Gad among the twelve spies sent to scout Canaan. The name is brief and the etymology uncertain. Geuel brought back a negative report that contributed to Israel's failure of faith and the resulting forty-year wilderness wandering. Machi thus stands as a patronymic, his name remembered primarily because his son participated in that fateful reconnaissance mission. The Greek transliteration Machi confirms the basic consonantal text.

(1×) A personal name identifying the father of Geuel, the Gadite spy in Numbers 13:15. The name appears solely as a patronymic ('Geuel son of Machi') with no additional information about Machi himself. He represents the countless biblical figures known only through their children's actions—in this case, a son who participated in the tragic spy mission that led to Israel's extended exile from the Promised Land. The name's etymology remains uncertain, though some connect it to roots suggesting diminishment or poverty. **PROPER NAMES (PERSONAL)**

en: Machi | **es:** Maquí | **fr:** Machi | **de:** Machi Num 13:15

מָכִיר H4353 *Conj-w / N-proper-ms* (22×)

Machir ('seller'); eldest son of Manasseh and ancestor of the Machirites, also a benefactor of David.

A proper name meaning 'seller' or 'trader,' borne by two distinct individuals. The primary figure is Machir son of Manasseh, the eldest grandson of Joseph, whose descendants conquered and settled in Gilead east of the Jordan (Num 32:39–40; Deut 3:15; Josh 13:31; 17:1). In the ancient Song of Deborah, 'Machir' stands poetically for the entire tribe of Manasseh (Judg 5:14). The second Machir, son of Ammiel from Lo-debar, sheltered Saul's grandson Mephibosheth and later provided supplies to David during Absalom's rebellion (2 Sam 9:4–5; 17:27).

Machir (proper name) (22×) The proper masculine name Machir, referring primarily to the eldest son of Manasseh whose clan conquered Gilead and received its territorial allotment east of the Jordan (Gen 50:23; Num 26:29; 32:39–40; Deut 3:15; Josh 13:31; 17:1). In Judges 5:14 'Machir' functions as a tribal designation for Manasseh. A second Machir, son of Ammiel of Lo-debar, appears in 2 Samuel 9:4–5 as Mephibosheth's host and in 2 Samuel 17:27 as a supporter of David. Greek Μαχειρ and the multilingual renderings—Maquir (Spanish), Makir (French), Machir (German)—closely transliterate the Hebrew. **PROPER NAMES (PERSONAL)**

en: Machir, Makhir, and-Machir | **es:** Makir, Maquir, Y-Maquir | **fr:** Machir, Makhir, Makir | **de:** Machir, Machirs, Makhir Gen 50:23; Num 26:29; Num 27:1; Num 32:39

מָכִירִי H4354 *Art / N-proper-ms* (1×)

the Machirite(s), a clan within Manasseh descended from Machir (used collectively with article)

Numbers 26:29 uses this gentilic form to designate the clan descended from Machir, son of Manasseh. The definite article makes it a collective: 'the Machirites' as a family group. This was a powerful clan; Machir himself is described as a 'man of war' and his descendants conquered Gilead in the Transjordan. The census in Numbers 26 counts them among Manasseh's clans, highlighting their importance in the tribal structure. The Machirite clan bridged east and west—some in Gilead, some west of the Jordan—maintaining family identity across the river divide.

(1×) A gentilic noun (with definite article) designating the clan or family descended from Machir son of Manasseh, appearing in Numbers 26:29 during the second wilderness census. The Machirites were a major Manassite clan, known for military prowess and territorial holdings in Gilead. The collective singular with article ('the Machirite') represents the entire family group as a single entity. This clan's significance extended beyond mere numbers—they were the warrior elite of Manasseh, remembered for conquering and settling the fertile Transjordanian highlands. **PROPER NAMES (PERSONAL)**

en: the-Machirite | **es:** los-maquiritas | **fr:** le-Machirite | **de:** der-Machirite Num 26:29

מָכַךְ H4355 *Conj-w / V-Qal-ConsecImperf-3mp* (3×)

to sink down, be humiliated, brought low

A verb meaning to sink down, become low, or be humiliated. It appears in Qal, Niphal, and Hophal forms describing decline and degradation. Psalm 106:43 recalls how rebellious Israel repeatedly sank low in their iniquity. Ecclesiastes uses it for a house whose beams sag and sink due to neglect (10:18). Job speaks of the wicked being brought low and humiliated (24:24). The verb captures the downward movement of decay, defeat, or divine humbling.

(3×) Multilingual glosses identify lowering and humiliation: Spanish 'fueron-abatidos, son-abatidos' (were brought low), English 'brought-low, sank.' Psalm 106:43 laments Israel's repeated cycle of rebellion leading to humiliation under enemies. Job 24:24 describes the wicked ultimately brought low despite temporary prosperity. Ecclesiastes 10:18 uses it literally for structural decay—lazy hands allow the house beams to sag and sink. Physical sinking and moral-spiritual humiliation merge in this word's semantic range. **HUMILITY AND LOWERING**

en: and-are-brought-low, and-they-sank, sags | **es:** se-hunde, y-fueron-abatidos, y-son-abatidos | **fr:** et-abaisser, et-ימך ,והמכו | **de:** [והמכו], [ימך], und-sie-sank Job 24:24; Ps 106:43; Eccl 10:18

מִכְלָה H4356 *Prep-m / N-fs* (3×)

enclosure, fold for sheep or goats

A noun denoting an enclosure or fold for sheep, where flocks are gathered for safety at night. The psalmist twice uses imagery of God taking someone from the sheepfolds or folds—David from following the flock (78:70), and offering he-goats from the worshiper's folds (50:9). Habakkuk laments the devastating judgment when sheep are cut off from the fold (3:17). The term evokes pastoral life and the protective enclosures that kept flocks safe from predators.

(3×) Translations uniformly identify sheep enclosures: Spanish 'rediles, corrales' (folds, pens), English 'fold, sheepfolds.' Psalm 50:9 affirms God needs no offerings from human folds—all belongs to Him already. Psalm 78:70 recalls God taking David from following the flock in the sheepfolds to shepherd Israel. Habakkuk 3:17 describes total agricultural devastation including empty sheep folds, yet the prophet will still rejoice in God. The fold represents security and livelihood. **GEOGRAPHY AND SPACE**

en: from-the-fold, from-the-sheepfolds, from-your-folds | **es:** de-rediles-de, de-tus-corrales, del-redil | **fr:** de-enclos, enclos | **de:** [ממכלה], von-dein-folds, von-der-sheepfolds Ps 50:9; Ps 78:70; Hab 3:17

מִכְלָה H4357 *N-fpc* (1×)

perfection, completeness (especially 'perfections of gold' = purest/finest gold)

Second Chronicles 4:21 uses this intensive plural form to describe the gold used in Solomon's temple: 'perfections of gold,' meaning the purest, finest gold imaginable. The root כלל means to complete or perfect, and this noun form amplifies that sense. This is not mere high-quality gold but gold that has reached its ideal state—utterly refined, completely pure. The chronicler's description of temple furnishings emphasizes how nothing less than perfection was acceptable for God's house. The plural of intensity underscores the superlative quality.

(1×) Perfection, completeness, or the state of being utterly finished and refined—used in 2 Chronicles 4:21 in the phrase 'perfections of gold' to denote the purest gold used in temple construction. The plural form (מִכְלוֹת) functions as an intensive, heightening the absolute quality implied. This is not commercial gold but ceremonial gold refined to its ultimate purity, suitable for the flowers, lamps, and tongs of the sanctuary. The term reflects the broader biblical theme that God's dwelling place demands materials without flaw, just as God's holiness is without defect. **GEOGRAPHY AND SPACE**

en: perfection-of | **es:** de-perfecto | **fr:** [מכלות] | **de:** [מכלות] 2Chr 4:21

מִכְלוֹל H4358 *N-ms* (2×)

perfection, full armor, splendid attire

A term denoting completeness or perfection, used specifically for the splendid or complete military equipment of warriors. Both occurrences in Ezekiel describe fully equipped cavalry forces. The term derives from a root meaning 'complete' or 'perfect,' and here emphasizes the impressive, comprehensive nature of military dress and armament. These are not partially equipped troops but warriors in full regalia. The multilingual evidence shows some translators emphasizing the completeness (perfection) while others stress the visual splendor (full armor).

(2×) Refers to complete or perfect military equipment—warriors fully arrayed in splendid armor and attire. Ezekiel 23:12 describes Assyrian governors and officials, while 38:4 depicts Gog's assembled forces, both 'clothed in perfection/full armor.' The term emphasizes comprehensive, impressive military dress rather than partial equipment. Cross-linguistic evidence divides between emphasizing perfection (Spanish perfección, French perfection) and full armor/splendor (English full-armor, splendor), both capturing the term's sense of martial completeness. **AUTO-DETECTED COMMUNITY 11702 WITH 8 SENSES**

en: full-armor, splendor | **es:** perfección | **fr:** perfection | **de:** [מכלול] Ezek 23:12; Ezek 38:4

מִכְלָל H4359 *N-msc* (1×)

perfection, completeness (abstract noun, used of beauty's perfection)

Psalm 50:2 declares that 'out of Zion, the perfection of beauty, God has shined forth.' Here מִכְלָל denotes the absolute completeness or perfection of beauty—Zion as the aesthetic and spiritual ideal. The term derives from כלל (to complete, perfect) and represents the fullest realization of beauty. This is not subjective attractiveness but objective perfection: Zion as the place where beauty reaches its consummation. The parallel with God's self-revelation (God has shined forth) suggests that Zion's perfection reflects divine glory made visible in space and time.

(1×) Completeness, perfection, or the state of having reached the fullest possible realization—used in Psalm 50:2 to describe Zion as 'the perfection of beauty.' The construct phrase (מִכְלַל יֹפִי) means literally 'the perfection of beauty' or 'beauty's completeness.' This is not fragmented or partial beauty but beauty in its ideal, consummated form. The psalmist links this to theophany: from this place of aesthetic perfection, God reveals his glory. Zion thus represents not merely a geographical location but the space where divine beauty and human worship achieve perfect harmony. **GEOGRAPHY AND SPACE**

en: perfection-of | **es:** perfección-de- | **fr:** de-perfection | **de:** perfection-von Ps 50:2

מַכְלֻל H4360 *Prep-b / N-mp* (1×)

choice goods, perfect/gorgeous garments or fabrics (things made perfect, i.e., luxurious textiles)

Ezekiel 27:24 describes Tyre's trading partners bringing מַכְלֻלִים along with blue and embroidered garments and chests of rich apparel. The term denotes 'things made perfect'—probably gorgeous fabrics or choice luxury goods. The context of international trade in premium textiles suggests high-end merchandise, items perfected in their craft and finish. Tyre's marketplace dealt not in ordinary wares but in the finest products from across the known world. The root כלל (to perfect, complete) indicates these were finished goods of exceptional quality.

(1×) Perfect or choice goods, probably gorgeous garments or luxurious fabrics, appearing in Ezekiel 27:24 in the description of Tyre's extensive trade network. The term is a passive participle meaning 'things made perfect'—items brought to the highest level of craftsmanship and finish. The trading context pairs these with blue garments, embroidered work, and multi-colored carpets, suggesting premium textiles for elite markets. Tyre's merchants traded in perfection itself: not mass-produced commodities but bespoke luxury goods that demonstrated both the artisan's skill and the buyer's wealth. **PERFECTION AND WHOLENESS**

en: with-choice-goods | **es:** en-cosas-perfectas | **fr:** beau-vêtement | **de:** [במכללים] Ezek 27:24

מַכֹּלֶת H4361 *N-fs* (1×)

food, provisions, grain-based foodstuff (especially wheat)

First Kings 5:11 (English 5:25) records that Solomon gave Hiram of Tyre an annual provision of wheat as food (מַכֹּלֶת). The term denotes food-stuff, specifically grain-based provisions. The parallel passage in 2 Chronicles 2:10 confirms this is wheat intended for consumption. This was part of the economic exchange supporting the temple construction: Israel provided agricultural produce, Tyre provided timber and skilled craftsmen. The bilateral trade agreement reveals how Solomon leveraged Israel's agricultural abundance to acquire what the hill country lacked—cedar and technical expertise.

(1×) Food provisions or foodstuff, particularly grain (wheat) given as payment or sustenance, appearing in 1 Kings 5:11 in the context of Solomon's annual provision to Hiram of Tyre. The term emphasizes processed grain ready for consumption rather than raw harvest. The treaty between Solomon and Hiram created a mutually beneficial economic relationship: Lebanon's timber and craftsmen in exchange for Israel's wheat and oil. This food-for-materials trade sustained the massive temple-building project and established economic interde-

pendence between the two kingdoms. **FOOD AND NOURISHMENT**
en: food | **es:** alimento | **fr:** nourriture | **de:** Speise 1Kgs 5:11

מִכְמָן H4362 *Prep-b / N-mpc* (1×)
hidden stores, secret treasures (things hidden away or concealed)
Daniel 11:43 prophesies that a future king 'shall have power over the treasures of gold and silver and over all the hidden stores of Egypt.' The term denotes concealed or secret treasures—wealth stored away from public view. Some scholars suggest emending to מַטְמֻנֵי (buried treasures), but the Masoretic reading from כמן (to hide, store up) makes good sense. The prophecy emphasizes total economic domination: not just visible wealth but even the secret reserves fall under the conqueror's control. Nothing remains hidden from his grasp.

(1×) Hidden stores, concealed treasures, or secret reserves—used in Daniel 11:43 to describe Egypt's wealth that will fall to a conquering king. The plural form suggests multiple caches or storage locations. The root כמן implies deliberate concealment, things hidden for security or future use. The apocalyptic prophecy portrays comprehensive economic subjugation: the conqueror seizes not only obvious treasures but ferrets out even the carefully concealed reserves. While some propose emending to מַטְמֻנֵי (buried treasures), the sense remains similar—wealth hidden from common knowledge now exposed to plunder. **GEOGRAPHY AND SPACE**
en: over-treasures-of | **es:** sobre-tesoros-de | **fr:** trésor | **de:** [במכמני] Dan 11:43

מִכְמָס H4363 *Prep-m / N-proper-fs* (11×)
Mikhmash — a Benjaminite town at a strategic pass northeast of Jerusalem, prominent in Saul's Philistine wars
The proper noun מִכְמָס (Mikhmas) identifies a town in Benjamin, situated on a rocky pass northeast of Jerusalem opposite Geba. Saul stations troops there (1 Sam 13:2), the Philistines encamp at the pass (1 Sam 13:5, 16, 23), and Jonathan's daring assault exploits the narrow defile between two crags (1 Sam 14:5, 31). Isaiah traces an Assyrian advance through Mikhmash (Isa 10:28). After the exile, men of Mikhmash are counted among returning settlers (Ezra 2:27; Neh 7:31; 11:31). The site is identified with modern Mukhmas. Spanish 'Micmas' preserves the name.

Mikhmash (place name) (11×) The Benjaminite town of Mikhmash, strategically located at a narrow pass northeast of Jerusalem near Geba. Its primary narrative significance lies in the Philistine wars of Saul's reign, where the pass of Mikhmash became the theater of Jonathan's bold raid (1 Sam 13:2-23; 14:5, 31). Isaiah envisions an invading army depositing its baggage at Mikhmash en route to Jerusalem (Isa 10:28). Post-exilic census lists record Mikhmash families among those who returned and resettled (Ezra 2:27; Neh 7:31; 11:31). The site is identified with the modern village of Mukhmas, about 7 miles north of Jerusalem. **PERSONAL NAMES**
en: Michmas, Mikhmas, Mikhmash | **es:** En-Mikhmas, Micmas, Mijmash | **fr:** Mikhmash, [למכמש], [מכמס] | **de:** Mikhmash, [למכמש], [מכמס] 1Sam 13:2; 1Sam 13:5; 1Sam 13:11; 1Sam 13:16; 1Sam 13:23

מִכְמָר H4364a *N-ms* (1×)
net, snare, hunting trap (for capturing animals, used figuratively)
Isaiah 51:20 uses this term in a vivid simile: God's people are 'like an antelope in a net,' caught and helpless. The word denotes a hunting net or snare designed to entangle and immobilize prey. The image conveys total helplessness—the wild antelope's speed and agility are useless once trapped. The prophet describes Jerusalem's sons lying at the head of every street, not from rest but from divine judgment that has ensnared them. The net metaphor appears elsewhere in Scripture for various kinds of entrapment, but here specifically captures the stunned immobility of those caught in God's wrath.

(1×) A net or snare used for hunting, specifically mentioned in Isaiah 51:20 in the phrase 'like an antelope in a net.' The term relates to trapping technology designed to capture and immobilize wild animals. The comparison highlights the futility of struggle once ensnared: the antelope's natural advantages mean nothing when tangled in the hunter's trap. Isaiah uses this to describe the defeated, stunned condition of Jerusalem's population—'full of the fury of the LORD' yet unable to escape. The net here is divine judgment itself, and none can break free by their own strength. **NETS AND SNARES**
en: in-net | **es:** en-red | **fr:** [מכמר] | **de:** [מכמר] Isa 51:20

מַכְמֹר H4364b *Prep-b / N-mpc / 3ms* (1×)
nets, snares, hunting traps (plural, possessive: 'their nets')
Psalm 141:10 expresses the psalmist's prayer: 'Let the wicked fall into their own nets, while I pass by safely.' The term is the plural form with possessive suffix—'their nets'—referring to traps set by the wicked for the righteous. The poetic justice is striking: the very snares intended for others become the trappers' own downfall. Some manuscripts in Psalm 140:11 may also contain this reading (emending a difficult text). The image of nets as instruments of malicious intent reversed upon their makers is a common biblical theme of divine retribution.

(1×) Nets or snares (plural with possessive suffix), appearing in Psalm 141:10 to describe the traps set by wicked people. The psalmist prays for the wicked to fall 'into their nets'—a request for poetic justice where evil plans backfire on their perpetrators. The grammatical form (plural with third masculine plural suffix) emphasizes both multiple traps and their ownership by the wicked themselves. This reversal motif—evil ensnaring itself—runs throughout Scripture as evidence of divine moral order. The nets may be literal hunting tools or metaphorical plots and schemes, but in either case they become boomerangs of judgment. **NETS AND SNARES**
en: into-their-nets | **es:** en-sus-redes | **fr:** dans-filet | **de:** hinein-ihr-nets Ps 141:10

מִכְמֶרֶת H4365a *Prep-b / N-fsc / 3ms* (2×)
dragnet, fishing net
A large fishing net dragged through water to gather fish, distinct from hook-and-line or smaller casting nets. Habakkuk 1:15-16 uses this term metaphorically for the Babylonian military machine that sweeps up nations indiscriminately. The prophet depicts the Babylonians catching peoples 'in their dragnet' and then—shockingly—sacrificing to the net itself, treating their military might as a deity. This fishing imagery powerfully captures imperial conquest as systematic, comprehensive exploitation. The term appears alongside other fishing implements (hook, seine), creating a complete picture of predatory power.

(2×) A large dragnet used in fishing, employed metaphorically in Habakkuk 1:15-16 to depict Babylonian imperial conquest. The prophet describes how the Chaldeans gather nations as fish caught in a dragnet, then offer sacrifices to the net itself—a striking image of military power worship. The term appears with 'hook' and 'seine,' creating a comprehensive fishing metaphor for systematic imperial predation. Cross-linguistic glosses (Spanish red-de-arrastre, French filet) identify this as a dragged net, distinguishing it from cast nets or traps. **NETS AND SNARES**
en: in-his-dragnet, to-his-dragnet | **es:** a-su-red-de-arrastre, con-su-red-de-arrastre | **fr:** filet | **de:** [במכמרתו], [למכמרתו] Hab 1:15; Hab 1:16

מִכְמֶרֶת H4365b *N-fs* (1×)
net, fishing net (cast upon water for catching fish)
Isaiah 19:8 laments the judgment coming upon Egypt: 'The fishermen will mourn, and all who cast a hook into the Nile will grieve, and those who spread nets on the water will languish.' The term denotes fishing nets spread or cast upon water, part of the ancient Nile fishing industry. The prophecy envisions ecological and economic disaster—the river's fish dying, the fishing industry collapsing. Fishing nets, symbols of daily sustenance and commerce, become useless when divine judgment disrupts the natural order. The parallel with 'those who cast hooks' confirms this is fishing equipment.

(1×) A fishing net spread upon the water's surface, mentioned in Isaiah 19:8 as part of Egypt's fishing industry facing divine judg-

ment. The term appears in parallel with hook-fishing, showing two methods of catching Nile fish. The verb 'spread' (פרשׂ) indicates nets deployed on the water rather than cast or drawn. Egypt's economy depended heavily on the Nile's productivity, and fishing was both subsistence and commerce. When God strikes the river (turning it foul, killing fish), those who spread nets on the water face ruin—their tools rendered useless, their livelihood destroyed. The net becomes a symbol of human industry rendered futile by divine intervention. **NETS AND SNARES**

en: net | **es:** red | **fr:** [מכמרת] | **de:** [מכמרת] Isa 19:8

מִכְמְתָת H4366 *Art / N-proper-fs* (2×)

Michmethath (place name in Ephraim/Manasseh border)

A geographical landmark on the boundary between Ephraim and Manasseh, always appearing with the definite article. The location marked a significant point in tribal territory allocation but its precise identification remains uncertain. Modern scholars have proposed various khirbets (ruins) as candidates, but none definitively. The Septuagint's widely varying attempts to transliterate or interpret the name (Ikasmōn, Achthōth, Machthōth) reveal that ancient translators also found this place name challenging. Such lost toponyms remind us how much geographical knowledge has vanished.

(2×) A place name marking the boundary between Ephraimite and Manassite territory (Joshua 16:6; 17:7). Always appears with the definite article, suggesting it was a well-known landmark in the tribal period. The Septuagint's wildly varying transliterations indicate interpretive difficulty even in antiquity. Modern identification proposals include Khirbet kefr beita, though certainty eludes us. Cross-linguistic evidence shows direct transliteration (Michmethath, Micmetat), appropriately preserving the Hebrew toponym. **PERSONAL NAMES**

en: the-Mikmethath | **es:** Micmetat | **fr:** le-Mikmethath | **de:** der-Mikmethath Josh 16:6; Josh 17:7

מַכְנַדְבַי H4367 *N-proper-ms* (1×)

Machnadebai, a personal name of a man who married a foreign wife (etymology uncertain)

Ezra 10:40 lists Machnadebai among those who had married foreign wives during the exile and were compelled to divorce them under Ezra's reforms. The name's etymology is uncertain; one scholar proposed it might mean 'possession of Nebo' (the Babylonian god), but this remains speculative. The Greek transliterations show variation, suggesting scribal uncertainty. This man represents the dozens of Jews who, during the Babylonian exile, had intermarried with surrounding peoples—unions that post-exilic leaders viewed as threatening covenant identity and purity.

(1×) A personal name appearing in Ezra 10:40, identifying a man who had married a foreign woman and was required to send her away during Ezra's covenant-renewal reforms. The name's meaning is obscure, though some suggest Babylonian connections (possibly 'possession of Nebo'). The textual variants in Greek manuscripts indicate this was a difficult name to transmit. Machnadebai stands as one of many individuals caught in the painful tension between personal relationships and communal covenant obligations in the post-exilic period—named, but otherwise unknown beyond this single reference to a failed marriage. **PROPER NAMES (PERSONAL)**

en: Makhnadevay | **es:** Maknadebai | **fr:** [מכנדבי] | **de:** [מכנדבי] Ezra 10:40

מִכֹּנָה H4368 *Conj-w* (1×)

Meconah, a place name in Judah (variant spelling of Mechonah, meaning 'base' or 'foundation')

Nehemiah 11:28 lists Meconah among the towns where post-exilic Jews settled after returning from Babylon. The name appears to be a variant spelling of מְכוֹנָה (base, foundation), perhaps indicating a fortified or established settlement. This was part of the resettlement of Judah's countryside after the exile, with families reclaiming ancestral towns. The Greek rendering as Mame shows textual uncertainty. Meconah represents the dozens of small villages that had to be repopulated to make the return from exile a viable restoration of community, not just a concentration in Jerusalem.

(1×) A town name in post-exilic Judah appearing in Nehemiah 11:28, where returning exiles settled. The name likely relates to מְכוֹנָה (foundation, base), suggesting perhaps a fortified or well-established settlement. It appears in the list of towns in Judah's southern region that were reoccupied after the return from Babylon. The conjunction 'and in Meconah' indicates this was one stop in a geographical survey of repopulated areas. These settlement lists in Nehemiah reflect the difficult work of rebuilding not just the temple and walls, but the entire network of villages that constituted Judah. **PERSONAL NAMES**

en: and-in-Mekhonah | **es:** y-en-Mecona | **fr:** [ובמכנה] | **de:** [ובמכנה] Neh 11:28

מְכוֹנָה H4369 *N-fsc / 3fs* (1×)

its base, foundation, pedestal (possessive form: the base belonging to something)

Zechariah 5:11 describes a vision of a woman (representing wickedness) being carried in a basket to Shinar, where 'a house will be built for it, and it will be set there on its own base.' The term means the foundation or pedestal on which something rests. This particular form (with feminine possessive suffix) indicates 'its base'—the basket's permanent resting place. The vision prophesies that evil will be removed from the land and given its own dwelling elsewhere, set upon its own foundation. The architectural imagery suggests permanence: wickedness exiled and established far away.

(1×) The base, pedestal, or foundation upon which something rests—here with feminine possessive suffix 'its base'—appearing in Zechariah 5:11. The term regularly describes the stands for temple lavers or the altar's foundation, but here refers metaphorically to the permanent resting place being prepared for the basket containing wickedness. The vision promises that evil will be carried to Babylon (Shinar) and there given its own establishment, its own 'base'—removed from God's land and set up in the land of exile. The language of firm foundation ironically describes the permanent exile of sin itself. **FOUNDING AND ESTABLISHING**

en: its-base | **es:** su-base | **fr:** fondement | **de:** [מכנתה] Zech 5:11

מִכְנָס H4370 *N-mdc* (5×)

linen breeches or undergarments worn by priests

Mikhnas designates the linen undergarments prescribed for the Israelite priesthood, always appearing in the dual or plural construct form mikhnesei. These breeches were made of fine linen (bad or pishtim) and worn to cover the body from waist to thigh during sacred service. They appear in the investiture instructions (Exod 28:42; 39:28), the daily burnt offering regulations (Lev 6:10), the Day of Atonement rites (Lev 16:4), and Ezekiel's eschatological temple vision (Ezek 44:18). The garment ensured priestly modesty before the altar.

(5×) Priestly linen undergarments or breeches covering from waist to thigh, required for service at the altar and in the sanctuary. English glosses 'breeches' and 'undergarments' both appear, while French and German retain the term breeches/undergarments alongside transliterations. Spanish calzoncillos captures the garment precisely. Always in construct with pishtim ('linen') or bad ('fine linen'), these appear in Exod 28:42, 39:28, Lev 6:10, Lev 16:4, and Ezek 44:18 — spanning both Priestly legislation and prophetic temple vision. **GEOGRAPHY AND SPACE**

en: and-breeches-of-, and-undergarments-of, and-undergarments-of- | **es:** calzoncillos-de, calzoncillos-de-, y-calzoncillos-de | **fr:** et-breeches-de-, et-pantalon, et-undergarments-de- | **de:** [ומכנס], und-breeches-von-, und-undergarments-von- Exod 28:42; Exod 39:28; Lev 6:10; Lev 16:4; Ezek 44:18

מֶ֫כ֫֫ס H4371 *N-msc* (6×)

Tax, tribute, levy; a proportional assessment on war spoils dedicated to the LORD and the Levites (Numbers 31 only).

A masculine noun meaning 'tax' or 'tribute,' appearing exclusively

in Numbers 31:28-41, where it denotes the proportional levy exacted from the spoils of the Midianite war. Moses is commanded to 'separate a tribute for the LORD' from the warriors' half (one out of every five hundred persons, cattle, donkeys, and sheep) and from the congregation's half (one out of fifty). The word has cognates in Aramaic (מַכְסָא), Syriac, and even Arabic (, a loanword), all meaning 'tax' or 'customs duty.' Spanish tributo and English tribute consistently render the term.

tribute (levy/tax) (6×) A proportional tax or levy on war spoils, dedicated to sacred purposes. All six occurrences cluster in Numbers 31:28-41, where God commands Moses to exact a מֶכֶס from the booty of the Midianite campaign: one out of five hundred from the warriors' portion (for the LORD via the priest, v. 28-29) and one out of fifty from the congregation's portion (for the Levites, v. 30). The term derives from a root meaning 'to compute, to assess' and has wide Semitic cognates: Aramaic מַכְסָא, Assyrian miksu, and Arabic ' (a recognized loanword), all denoting customs or tax. Spanish tributo, French tribute, and English tribute uniformly confirm the fiscal-levy semantics. TRIBUTE AND TAX

en: and-their-tribute, the-tribute, tribute | **es:** el-tributo, tributo, tributo-de | **fr:** et-leur-tribute, le-tribute, tribute | **de:** der-tribute, tribute, tribute-von Num 31:28; Num 31:37; Num 31:38; Num 31:39; Num 31:40

מִכְסֶה H4372 *N-msc / 3ms* (15×)

A covering — the protective outer layers of skin draped over the tabernacle and its sacred furnishings.

A masculine noun meaning 'covering' or 'protective layer,' used almost exclusively in Priestly texts for the material draped over the tabernacle structure and its holy objects during transport. The tabernacle itself received an outer covering of rams' skins dyed red and a covering of fine leather above it (Exod 26:14; 36:19; 39:34; 40:19). When the camp moved, each sacred vessel — the ark, the table, the lampstand, the golden altar — was wrapped in its own designated covering (Num 4:8, 10, 11, 12, 25). The one non-tabernacle occurrence is striking: Genesis 8:13 uses the same word for the 'covering' that Noah removed from the ark to see dry ground — perhaps hinting at the ark as a kind of portable sanctuary. Spanish 'cubierta' and German 'Decke' capture the protective sense.

covering (protective layer) (15×) A protective covering or outer layer placed over the tabernacle structure or its sacred furnishings. Describes the rams'-skin and fine-leather coverings of the tent of meeting (Exod 26:14; 35:11; 36:19; 39:34; 40:19) and the wrappings placed over individual holy objects — the ark, table, lampstand, golden altar, and utensils — during wilderness transport (Num 3:25; 4:8, 10, 11, 12, 25). The sole non-tabernacle use describes the roof covering Noah removed from the ark (Gen 8:13). Spanish 'cubierta,' French 'couverture,' and German 'Decke' all point to a protective canopy or wrapping. GEOGRAPHY AND SPACE

en: a-covering, and-a-covering, and-covering-of | **es:** con-cubierta-de, cubierta, cubierta-de | **fr:** avec-couverture-de, couverture, couverture-de | **de:** Decke, Decke-von, covering-von Gen 8:13; Exod 26:14; Exod 35:11; Exod 36:19

מִכְסָה H4373 *N-fsc* (2×)

computation, number, valuation

A term referring to numerical calculation or reckoning, used in two related but distinct Priestly contexts. In Exodus 12:4, it denotes counting persons to determine proper lamb portions for Passover—practical household math. In Leviticus 27:23, it refers to the priest's calculation of monetary valuation for dedicated property—legal/economic assessment. Both senses share the core idea of careful numerical determination, whether counting heads or computing worth. The term reflects the Priestly tradition's characteristic precision about quantities and values.

(2×) Numerical calculation or reckoning, appearing in two Priestly legal contexts. Exodus 12:4 uses it for counting persons to determine Passover lamb portions ('according to the number of persons'). Leviticus 27:23 employs it for priestly assessment of a field's monetary value. Both instances emphasize careful, precise computation —whether of people or property worth. Cross-linguistic evidence (Spanish suma/número, French/German amount/number) recognizes this as technical vocabulary for numerical reckoning in cultic-legal contexts. GEOGRAPHY AND SPACE

en: amount-of, by-number-of | **es:** la-suma-de, según-número-de- | **fr:** amount-de, par-nombre-de | **de:** amount-von, durch-Zahl-von Exod 12:4; Lev 27:23

מְכַסֶּה H4374 *Conj-w* (4×)

covering (of fat, garments, ship deck, worms)

A term for something that covers or conceals, applied to diverse contexts. It describes the fat covering the internal organs in sacrificial rituals (Leviticus 9:19), the deck or 'covering' of a Phoenician ship (Ezekiel 27:7), garments valuable enough to be stocked by merchants (Isaiah 23:18), and even the worms that cover the dead in Sheol (Isaiah 14:11). The semantic thread connecting these uses is the function of covering or overlaying something beneath.

(4×) Something that covers, overlays, or conceals, with applications spanning ritual, nautical, commercial, and mortuary contexts. The multilingual glosses ('covering,' 'cubierta,' 'couverture') maintain the general sense of something that covers, though the specific referents vary widely—from ship decks to burial shrouds to ritual fat. The term's flexibility reflects Hebrew's tendency to use concrete, functional vocabulary across diverse semantic domains. GEOGRAPHY AND SPACE

en: and-for-covering, and-the-covering, and-your-covering | **es:** tu-cubierta, y-lo-que-cubre, y-para-vestidura | **fr:** [ולמכסה], [ומכסיך], couverture | **de:** [ולמכסה], [ומכסיך], [מכסך] Lev 9:19; Isa 14:11; Isa 23:18; Ezek 27:7

מַכְפֵּלָה H4375 *Art / N-proper-fs* (6×)

Machpelah – the burial site near Hebron where the patriarchs Abraham, Isaac, Jacob, and their wives were interred.

A proper noun, always with the article (הַמַּכְפֵּלָה), designating the field and cave near Hebron that Abraham purchased from Ephron the Hittite as a family burial site (Gen 23). The name may originally have been an appellative meaning 'the double (cave)' – the Septuagint renders it τὸ διπλοῦν – though this etymology remains debated. Abraham and Sarah, Isaac and Rebekah, and Jacob and Leah were all buried there (Gen 23:19; 25:9; 49:30; 50:13). It appears exclusively in the Priestly source and always in connection with funerary contexts. Spanish Makpelah, French Macpela, and German Machpela consistently transliterate the name.

the Machpelah (6×) The Machpelah, a burial site near Hebron comprising a field and cave that Abraham purchased from Ephron the Hittite for four hundred shekels of silver (Gen 23:9, 17). It served as the ancestral tomb for three generations: Abraham and Sarah (Gen 23:19; 25:9), Isaac and Rebekah (Gen 49:30-31), and Jacob and Leah (Gen 50:13). The name always carries the article, suggesting it was originally descriptive – the Septuagint's τὸ διπλοῦν ('the double') may indicate a cave with two chambers. All occurrences belong to the Priestly source. Spanish Makpelah/Makpelá, French Macpéla, and German Machpela all preserve the proper noun through transliteration, while the consistent association with burial across all languages (cave, field, burial-place) confirms its exclusively funerary context. TOMBS AND BURIAL

en: is-in-the-Machpelah, the-Machpelah | **es:** en-la-Makpelah, la-Makpelah, la-Makpelá | **fr:** est-dans-le-Macpéla, le-Macpéla | **de:** Machpela, der-Machpela, in-Machpela Gen 23:9; Gen 23:17; Gen 23:19; Gen 25:9; Gen 49:30

מָכַר H4376 *Conj-w / V-Hitpael-ConsecImperf-3mp* (80×)

To sell (goods, property, or persons); in Nifal, to be sold; in Hitpael, to sell oneself into servitude or evil.

A thoroughly commercial verb that covers the full spectrum of ancient Near Eastern transactions — selling grain, land, daughters into marriage, and even persons into slavery. In its most theologically charged uses, God 'sells' Israel into the hand of enemies (Judg 2:14; Ps 44:12), treating military defeat as a divine commercial transaction. The Hitpael reflexive adds a striking moral dimension: kings who 'sold themselves' to do evil (1 Kgs 21:20, 25). French vendre and

Spanish vender track the literal commerce, while German verkaufen and Arabic ba'a confirm the breadth from marketplace to metaphor.

1. Sell (Qal active) (47×) Active Qal selling: the straightforward transfer of goods, property, or persons for payment. Esau sells his birthright (Gen 25:33), Joseph's brothers sell him (Gen 37:27–28), and land transactions appear throughout Leviticus 25. Also includes the powerful theological metaphor where God 'sells' Israel to enemies (Judg 2:14; Ps 44:12). French vendre and Spanish vender consistently mark this active commercial sense. SELLING AND COMMERCE
en: and-he-sells-him, and-he-sold, and-he-sold-them | **es:** Y-los-vendió, me-vendisteis, venda | **fr:** et-il-sells-lui, et-il-vendit, et-il-vendit-eux | **de:** [מכרתם], [תמכרו], er-sells Gen 25:31; Gen 25:33; Gen 31:15; Gen 37:27; Gen 37:28

2. Be sold (Nifal passive) (21×) The Nifal passive: to be sold. Covers persons sold into slavery (Exod 22:3; Lev 25:39), land that cannot be sold permanently (Lev 25:23), and the rhetorical 'to whom were you sold?' of Isaiah 50:1. German verkauft werden and French être vendu capture this passive voice. The passive appears frequently in Levitical legislation regulating debt slavery and land tenure. SELLING AND COMMERCE
en: and-I-will-sell, and-he-shall-be-sold, and-is-sold | **es:** Y-venderé, fue-vendido, fuimos-vendidos | **fr:** [ימכר], [נמכרתם], cela-devra-être-vendit | **de:** Krieg-sold, [הנמכרים], [ומכרתי] Exod 22:3; Lev 25:23; Lev 25:34; Lev 25:39; Lev 25:42

3. Seller (Qal participle substantival) (8×) The Qal participle used as a substantive noun: the seller, a vendor. Appears in legal and prophetic contexts contrasting buyer and seller (Isa 24:2; Ezek 7:12–13), and in Nehemiah's accounts of merchants trading on the Sabbath (Neh 13:16, 20). Spanish el que vende ('the one who sells') and French le vendeur mark this as a recognized social role. SELLING AND COMMERCE
en: and-sellers-of, and-selling, and-the-seller | **es:** como-el-vendedor, el-que-vende, la-que-vende | **fr:** [כמוכר], est-selling, et-vendre | **de:** [המוכר], [המכרת], [והמוכר] Lev 25:16; Neh 13:16; Neh 13:20; Isa 24:2; Ezek 7:12

4. Sell oneself (Hitpael reflexive) (4×) The Hitpael reflexive: to sell oneself. Used literally of selling oneself into servitude (Lev 25:47; Deut 28:68 — 'you shall sell yourselves as slaves and no one will buy'), and figuratively of moral self-surrender: Ahab 'sold himself to do evil' (1 Kgs 21:20, 25). Spanish venderse and French se vendre capture this powerful reflexive force, where the subject is both seller and commodity. REFLEXIVE PRONOUNS
en: and-they-sold-themselves, and-you-sell-yourselves, sold-himself | **es:** se-vendió, te-vendiste, y-os-venderéis | **fr:** et-ils-vendit-eux-mêmes, et-tu-vendre-vous-mêmes, tu-vendit-toi-même | **de:** du-sold-dich-selbst, sold-sich-selbst, und-du-verkaufen-euch-selbst Deut 28:68; 1Kgs 21:20; 1Kgs 21:25; 2Kgs 17:17

מֶכֶר H4377 *N-msc / 3mp* (3×)
merchandise, price, value of goods
A noun denoting merchandise for sale, or the price and value of goods. Nehemiah uses it for merchandise or wares brought by traders on the Sabbath (13:16). Numbers applies it to the price of water requested by Israel from Edom (20:19). Proverbs employs it for the value or worth of the capable woman—'her value is far above rubies' (31:10). The term bridges commercial goods, their price, and by extension the worth or value of anything.

(3×) Cross-linguistic glosses show commercial and valuation senses: Spanish 'mercancía' (merchandise), 'precio' (price). Nehemiah 13:16 condemns Sabbath-breaking merchants selling their wares in Jerusalem. Numbers 20:19 records Israel's offer to pay for any water consumed while passing through Edom. Proverbs 31:10 asks rhetorically who can find a capable wife, for her worth far exceeds precious jewels—using economic language to express incomparable human value. SELLING AND COMMERCE
en: her-worth, its-price, merchandise | **es:** mercancía, precio-de-ellas, su-precio | **fr:** [מכר], sa-מכרה-elle, son-prix | **de:** [מכר], [מכרה], sein-Preis Num 20:19; Neh 13:16; Prov 31:10

מַכָּר H4378 *N-msc / 3ms* (2×)
acquaintance, friend, associate
A term for someone known personally, an acquaintance or friend. Both occurrences appear in 2 Kings 12 regarding temple repair finances during Jehoash's reign. The priests were to receive funds for temple repair from 'their acquaintances'—people they knew personally. When the system failed, the king intervened, instructing priests not to take money from 'their acquaintances' anymore. The term emphasizes personal relationship networks through which financial transactions occurred, reflecting how ancient economies operated through personal connections rather than impersonal institutions.

(2×) Personal acquaintances or friends, used in 2 Kings 12:5, 7 for people from whom the priests received money for temple repairs. The system assumed personal networks—priests would collect from people they knew. When this proved inadequate for the needed repairs, King Jehoash changed the funding mechanism, telling priests not to take money from 'their acquaintances' but to deposit donations in a collection box. Cross-linguistic evidence (Spanish conocido/conocidos) emphasizes the personal knowledge aspect of these relationships. NEIGHBOR AND FRIEND
en: his-acquaintance, your-acquaintances | **es:** conocido-de-él, conocidos-de-vosotros | **fr:** son-acquaintance, ton-acquaintances | **de:** dein-acquaintances, sein-acquaintance 2Kgs 12:5; 2Kgs 12:7

מְכֶרָה H4379 *Conj-w / N-msc* (1×)
pit (of salt), possibly a salt mine or salt-producing depression
Zephaniah 2:9 prophesies that Moab will become 'a place of nettles and a salt pit, a perpetual desolation.' The term appears only here, and scholars debate whether it means a salt mine, salt marsh, or simply a pit where salt is found. The parallel with 'nettles' suggests desolate, unusable land. Salt pits represented cursed ground—permanently infertile, economically worthless. The prophecy reverses Moab's fortune: from productive agricultural land to a wasteland of thorns and salt. The uncertainty about precise meaning doesn't diminish the clear sense: total, permanent ruination.

(1×) A pit or depression associated with salt, appearing in Zephaniah 2:9 as part of the prophetic curse against Moab—'a pit of salt and perpetual desolation.' While the exact nature is debated (salt mine? salt marsh? natural salt deposit?), the context clearly indicates cursed, barren land. Salt in biblical judgment represents permanent infertility—nothing grows where salt dominates. The pairing with nettles (weeds of abandonment) reinforces the image of once-productive land reduced to worthless waste. Whether the 'pit of salt' was mined or natural, it symbolized economic and agricultural death. GEOGRAPHY AND SPACE
en: and-a-pit-of- | **es:** y-mina-de | **fr:** et-four | **de:** [ומכרה] Zeph 2:9

מְכֵרָה H4380 *N-fpc / 3mp* (1×)
swords, weapons (probably), an obscure term for implements of violence
Genesis 49:5 contains Jacob's denunciation of Simeon and Levi: 'Weapons of violence are their מְכֵרֹתֵיהֶם.' The term is notoriously difficult; even ancient translators struggled. The context demands some kind of weapon or implement of violence, and most moderns translate 'swords' or 'weapons,' but uncertainty remains. Jacob condemns his sons for the Shechem massacre, and whatever מְכֵרֹתֵיהֶם means, it's something they used for violent, treacherous acts. The obscurity of the word mirrors the dark, cryptic nature of Jacob's deathbed pronouncements—words heavy with judgment.

(1×) An obscure term appearing in Genesis 49:5, probably meaning swords or weapons, though the exact sense is disputed. Jacob's deathbed curse on Simeon and Levi describes 'implements of violence are their מְכֵרֹתֵיהֶם,' condemning their treacherous attack on Shechem. Ancient versions struggled (some read 'dwelling places'), and modern scholars offer various conjectures. The plural with possessive suffix ('their X') indicates these belong to the brothers personally—their characteristic instruments. Whether swords, daggers, or some other weapon, these implements define Simeon and Levi as men of violence, earning them not blessing but curse and dispersion (v. 7). GEOGRAPHY AND SPACE

en: swords-their | **es:** sus-armas | **fr:** épées-leur | **de:** sind-ihre-Schwerter Gen 49:5

מִכְרִי H4381 *N-proper-ms* (1×)

Michri, a Benjamite personal name (etymology uncertain)

First Chronicles 9:8 identifies Michri as a Benjamite ancestor in the genealogy of those who resettled Jerusalem after the exile. The name appears only here, and its meaning is uncertain. The Greek transliterations vary (Macheir, Mochore, Macheiri), showing textual uncertainty in transmission. Michri represents one link in the genealogical chain establishing the legitimacy of post-exilic Benjamite families in Jerusalem. These genealogies served not merely as historical records but as legal documentation of territorial and residential rights in the restored community.

(1×) A personal name of a Benjamite ancestor mentioned in 1 Chronicles 9:8 within the genealogy of post-exilic Jerusalem residents. The name's etymology is unclear, though the form suggests it may derive from a root related to selling or bartering. The textual variants in Greek versions indicate this was a difficult name to transmit accurately. Michri's inclusion in the genealogy establishes the lineage of later Benjamites who lived in Jerusalem, connecting post-exilic residents to pre-exilic tribal heritage and thus legitimizing their claim to ancestral property and community membership. **PROPER NAMES (PERSONAL)**

en: Mikhri | **es:** Micrí | **fr:** [מכרי] | **de:** [מכרי] 1Chr 9:8

מְכֵרָתִי H4382 *Art / N-proper-ms* (1×)

the Mecherathite, a gentilic indicating geographic or clan origin (exact location uncertain)

First Chronicles 11:36 lists 'Hepher the Mecherathite' among David's mighty men. This gentilic (with definite article) indicates either geographic origin or clan affiliation, but the exact location or group is unknown. No town or clan 'Mecherah' appears elsewhere in Scripture. The Greek transliterations (Mochor, Mechorathi) confirm the consonantal text but don't clarify the meaning. This warrior represents the many faithful supporters of David whose hometowns or clans have been lost to history—known to God and to their contemporaries, but now preserved only as obscure gentilics attached to deeds of valor.

(1×) A gentilic designation (with definite article) appearing in 1 Chronicles 11:36 to identify Hepher, one of David's elite warriors. 'The Mecherathite' presumably indicates either his hometown (Mecherah?) or his clan, but no such place or group is otherwise attested. The form follows standard Hebrew gentilic patterns (place/clan name + -ī suffix + article). Despite our ignorance of his origins, Hepher's deed earned him a place among the Thirty—David's elite fighting force. His gentilic preserves a geographic or social memory now lost, a reminder that our biblical text contains gaps that only ancient readers could have filled. **PROPER NAMES (PERSONAL)**

en: the-Mecherathite | **es:** el-mequeratita | **fr:** [המכרתי] | **de:** [המכרתי] 1Chr 11:36

מִכְשׁוֹל H4383 *Art / N-mp* (14×)

Stumbling block, obstacle; a cause of falling, whether physical obstruction or moral and spiritual ruin.

Derived from kashal ('to stumble'), mikshol names whatever causes a person or nation to fall. Leviticus 19:14 prohibits placing a stumbling block before the blind – a command that became foundational in Jewish ethics. Isaiah 8:14 transforms the image: God himself becomes a 'stone of stumbling and rock of offense' to both houses of Israel. Ezekiel wields it repeatedly for idols as spiritual obstacles causing moral collapse (Ezek 7:19; 14:3-4; 18:30; 44:12). Psalm 119:165 offers the counterpoint: those who love Torah find no occasion of stumbling. French 'pierre d'achoppement' preserves the concrete image of a stone one trips over.

stumbling block, obstacle (14×) Something that causes stumbling or falling, literal and figurative. The ethical foundation appears in Leviticus 19:14, forbidding obstacles before the blind. Isaiah 8:14 applies it theologically: the LORD becomes a rock of stumbling. Ezekiel concentrates the term on idolatry as spiritual stumbling block (Ezek 7:19; 14:3-4; 18:30). Psalm 119:165 offers the positive corollary for lovers of Torah. **STUMBLING BLOCKS**

en: and-as-offense-of, and-stumbling-block-of, for-stumbling-block | **es:** escándalo, los-tropiezos, para-tropiezo | **fr:** [מכשול], [מכשלים], de-pierre-d'achoppement | **de:** [המכשלים], [ומכשול], [למכשול] Lev 19:14; 1Sam 25:31; Ps 119:165; Isa 8:14; Isa 57:14

מַכְשֵׁלָה H4384 *Conj-w* (2×)

stumbling block, ruin, obstacle

Something that causes stumbling or downfall, used both literally of ruins and metaphorically of obstacles to faithfulness. Isaiah 3:6 uses it for the 'ruin' (collapsed state) that might tempt someone to assume leadership in desperate times. Zephaniah 1:3 employs it for 'stumbling blocks'—probably idols that cause Israel to fall spiritually. The term bridges physical and moral/spiritual domains: actual ruins and metaphorical obstacles both cause falling. Some scholars question whether the Zephaniah reference is original or a later gloss, given its somewhat awkward fit.

(2×) An obstacle that causes stumbling or downfall. Isaiah 3:6 uses it of the ruinous state of society, while Zephaniah 1:3 likely refers to idols as stumbling blocks causing spiritual falling (though textual questions remain). The term can denote both physical ruins (collapsed structures) and moral/spiritual obstacles. Cross-linguistic evidence shows translators handling the ambiguity differently—some emphasize ruins (Spanish ruina), others stumbling blocks (French obstacle, German Hindernis), reflecting the term's semantic range. **STUMBLING BLOCKS**

en: and-the-stumbling-blocks, and-this | **es:** y-esta-ruina, y-las-ruinas | **fr:** [והמכשלה], et-obstacle | **de:** [והמכשלה], und-Hindernis Isa 3:6; Zeph 1:3

מִכְתָּב H4385 *Conj-w* (9×)

Writing, inscription; the act or product of writing, from divine engraving on stone tablets to prophetic letters and royal edicts.

Denotes the act of writing or its tangible product – whether etched by the very finger of God or penned by human hand. In Exodus 32:16 the term reaches its most exalted usage: 'the writing was the writing of God, engraved on the tablets,' where Spanish renders it 'Escrito' and English 'the-writing.' The word also covers official documents: a prophetic letter from Elijah (2 Chr 21:12) and royal decrees (2 Chr 36:22). Isaiah 38:9 uses it in a heading for Hezekiah's psalm of thanksgiving after recovery from illness.

1. inscription, divine writing (7×) Engraved or inscribed writing, especially the divine writing on the stone tablets of the covenant. In Exodus 32:16 both the handwriting and the engraving are attributed directly to God – 'mikhtav elohim' – marking this as sacred script distinct from ordinary human composition. Also covers the priestly inscription on the gold plate (Exod 39:30) and the Decalogue rewrite (Deut 10:4). English glosses it 'the-writing'; Spanish 'Escrito' captures the formal, weighty character of the term. **SCRIPTURE AND WRITING**

en: A-writing, and-the-writing, in-writing | **es:** Escrito, conforme-a-la-escritura, en-escrito | **fr:** [במכתב], [מכתב], comme-le-writing | **de:** [במכתב], [מכתב], und-der-writing Exod 32:16; Exod 39:30; Deut 10:4; 2Chr 36:22

2. written document, letter (2×) A written document produced by human agency for communication or decree. In 2 Chronicles 21:12, a 'mikhtav' from Elijah the prophet arrives as a warning letter, while 2 Chronicles 35:4 pairs it with ketav to describe David's and Solomon's written instructions for temple service. Spanish uses 'escrito' here as well, but French distinguishes the documentary sense with the bracketed form, reflecting the shift from sacred inscription to administrative correspondence. **LETTERS AND WRITINGS**

en: and-by-document-of, writing | **es:** escrito, y-según-escrito-de | **fr:** [ובמכתב], [מכתב] | **de:** [ובמכתב], [מכתב] 2Chr 21:12; 2Chr 35:4

מְכִתָּה H4386 *Prep-b / N-fsc / 3ms* (1×)

its crushing/shattering, the pulverized fragments (result of being crushed)

Isaiah 30:14 describes judgment as devastating as pottery smashed so thoroughly that 'in its crushing, not a shard is found large enough to take fire from a hearth or scoop water from a cistern.' The term denotes the crushed fragments resulting from complete destruction—pottery pulverized beyond usefulness. This is not mere breaking but utter obliteration. The prophet's point is totality: judgment will be so thorough that nothing salvageable remains. Even the smallest functional piece—a potsherd for basic tasks—will be absent from the rubble.

(1×) The crushed or pulverized state of something, specifically the collective fragments resulting from total crushing—used in Isaiah 30:14 with possessive suffix 'its crushing' or 'its shattered state.' The context describes pottery broken so completely that not even a potsherd remains useful for basic tasks. The term derives from כתת (to crush, pulverize) and represents the outcome of that action: total fragmentation. Isaiah's image conveys irrevocable judgment—destruction so complete that recovery is impossible. No piece large enough for even the humblest function survives. This is the crushing from which there is no reconstruction. **CRUSHING AND HUMBLING**

en: in-its-shattering | **es:** en-sus-pedazos | **fr:** [במכתתו] | **de:** [במכתתו] Isa 30:14

מְכִתָּם H4387 *N-ms* (6×)

Miktam: a technical term of uncertain meaning in psalm superscriptions, found exclusively in titles attributed to David.

A musical or liturgical term appearing in the superscriptions of six psalms (Ps 16, 56-60), always linked to David. Its precise meaning has eluded scholars for centuries. The Septuagint rendered it as stelographia ('inscription on a pillar'), suggesting an engraved or permanent writing. Some connect it to the Hebrew root k-t-m ('gold') and propose 'golden psalm,' while others link it to an Akkadian cognate meaning 'to cover' and interpret it as a prayer for atonement. Whatever its original sense, these six psalms share themes of urgent trust in God amid danger.

(6×) A technical term of unknown meaning used exclusively in psalm superscriptions (Ps 16:1; 56:1; 57:1; 58:1; 59:1; 60:1), always paired with 'of David.' The Septuagint's stelographia ('pillar inscription') hints at something engraved or permanent. English and Spanish glosses simply transliterate as 'miktam/Mictam,' reflecting the lack of consensus. These six psalms share contexts of personal crisis and divine refuge, which may hint at the term's liturgical function. **SONGS AND HYMNS**

en: a-miktam | **es:** Mictam, miktam | **fr:** de-mictam | **de:** ein-miktam Ps 16:1; Ps 56:1; Ps 57:1; Ps 58:1; Ps 59:1

מַכְתֵּשׁ H4388 *Art / N-ms* (2×)

mortar, hollow place (bowl-shaped depression)

A bowl-shaped depression or hollow, named for its resemblance to a mortar used for grinding. The term appears in two quite different contexts. Judges 15:19 describes a hollow place in Lehi where God miraculously provided water for Samson—a geological feature. Proverbs 27:22 uses the literal grinding mortar in a proverb about the incorrigibility of fools. Zephaniah 1:11 applies the name to a district of Jerusalem, probably a valley or depression within the city where merchants gathered. The semantic link across all uses is the bowl-shaped, concave form.

(2×) A mortar (grinding bowl) or hollow place resembling one. Judges 15:19 describes a geological hollow at Lehi from which water flowed for Samson. Proverbs 27:22 refers to an actual grinding mortar used with pestle. Zephaniah 1:11 probably uses it as a place name for a market district in Jerusalem shaped like a depression or hollow. Cross-linguistic evidence shows the dual usage—hollow place/basin versus grinding mortar—with translators sometimes preserving the Hebrew when uncertain of context. **PITS AND DUNGEONS**

en: in-a-mortar, the-hollow-place | **es:** en-el-mortero, la-cavidad | **fr:** le-hollow-lieu, במכתש | **de:** [במכתש], der-hollow-Ort Judg 15:19; Prov 27:22

הַמַּכְתֵּשׁ H4389 *Art / N-ms* (1×)

the Mortar, a district/quarter in Jerusalem (possibly a depression or valley area)

Zephaniah 1:11 commands, 'Wail, O inhabitants of the Mortar!' This appears to be a district name in Jerusalem, possibly a commercial quarter in a low-lying area (hence 'mortar' or hollow). The term literally means a mortar for pounding or grinding, but here designates a neighborhood, perhaps in the Tyropoeon Valley or another depression where merchants gathered. Zephaniah's prophecy targets this area as a center of commerce and wealth that will face divine judgment. The name's concreteness—a physical hollow—becomes metaphorically apt for those who will be ground down in judgment.

(1×) A district or quarter within Jerusalem, mentioned in Zephaniah 1:11 as a place whose inhabitants will wail during the coming judgment. The name literally means 'the mortar' (a bowl for pounding grain or spices) and likely refers to a low-lying area, perhaps a commercial district in a valley or depression. Scholars suggest the Tyropoeon Valley or another hollow where traders congregated. The definite article indicates a specific, known location. The name proves grimly prophetic: just as grain is crushed in a mortar, so the merchants of this quarter will be crushed in judgment—their silver weighed out as plunder. **COOKING POT CALDRON**

en: the-Mortar | **es:** el-Mortero | **fr:** plaine | **de:** [המכתש] Zeph 1:11

מָלֵא H4390 *V-Piel-Perf-1cs / 3ms* (250×)

be full, fill; fulfill, complete; satisfy; follow fully; set/inlay

A root expressing fullness in physical, temporal, and metaphorical domains. In its Qal stative form it means 'be full'—the earth is full of violence, the house full of glory. The Piel actively fills something: God commands humanity to fill the earth, Elisha's servant fills jars with water. But the root extends to abstract completion: fulfilling promises, completing periods of time (Rachel's bridal week, seventy years of captivity). There's a specialized idiom for following God fully (literally 'filling after'), used of Caleb's wholehearted devotion. A technical sense appears in jewelry contexts: setting or inlaying precious stones. Even satisfaction of appetite uses this root—filling hunger. The 250 occurrences trace how Hebrew speakers conceived fullness and completion as unified concepts.

1. fill (causative) (90×) The causative Piel makes something full—actively filling a container, space, or entity with contents. Appearing 90 times, this matches Arabic ملأ, Korean 채우다, and Swahili -jaza. God commands humanity to 'fill the earth' (Gen 1:28, 9:1), Abraham's servant finds Rebekah who 'filled her jar' at the well (Gen 21:19, 24:16). Moses fills basins with blood (Exod 24:6), priests' hands are 'filled' with offerings at ordination. The sense covers both physical filling (liquids, spaces) and metaphorical filling (with glory, with the Spirit). **FILLING AND FULLNESS**

en: He-fills, and-fill, and-filled | **es:** ha-llenado, llenaron, llenó | **fr:** et-il-remplit, et-remplir, et-remplit | **de:** er-fuellte, fuellte, und-er-fuellte Gen 1:22; Gen 1:28; Gen 9:1; Gen 21:19; Gen 24:16

2. be full (stative) (49×) The Qal stative describes being in a state of fullness—filled with something. With 49 occurrences, this corresponds to Arabic امتلأ/ملئ, Korean 가득하다/차다, Swahili -jaa. The earth is 'full of violence' in Noah's day (Gen 6:13), the temple becomes 'full of the glory of the LORD' (2 Chr 5:13), the house is 'full of people' (Judg 16:27). Unlike the causative sense which requires an agent filling something, this stative simply describes the resulting state of fullness. **GEOGRAPHY AND SPACE**

en: are-full, are-full-of, blood | **es:** está-llena, están-llenas, están-llenas-de | **fr:** de-ne...pas, de-remplir, pleine | **de:** fuellen, füllte, sie-fuellten Gen 6:13; Josh 3:15; Judg 16:27; 2Kgs 6:17; 2Chr 5:13

3. fulfill, complete (purpose/time) (43×) Temporal and promissory completion—fulfilling oaths, completing periods, bringing purposes to term. This appears 43 times, matching Arabic ملأ (complete/fulfill), Korean 성취하다/이루다, Swahili -timiza. When 'her days to give birth were completed' (Gen 25:24), when Jacob asks Laban to 'fulfill her week' of bridal celebration (Gen 29:27-28), when Jeremiah prophesies 'when seventy years are completed' for

Babylon (Jer 25:12). The sense extends physical filling to temporal and covenantal fulfillment—bringing time or promise to fullness. FILLING AND FULLNESS

en: are-completed, are-fulfilled, being-complete | **es:** cumpla, cumplirse, cumpliste | **fr:** accompli, completing, il-remplit | **de:** completing, du-fulfilled, er-fuellte Gen 25:24; Gen 29:21; Gen 29:27; Gen 29:28; Gen 50:3

4. become filled (passive/middle) (42×) The Niphal passive or middle: being filled or becoming full as an event one undergoes. Forty-two occurrences correspond to Arabic امتلأ/يمتلئ (Form VIII reflexive), Korean 차다/채워지다, Swahili -jazwa/-jaa. The earth 'was filled with violence' (Gen 6:11), Egypt's houses 'were filled' with swarms (Exod 8:21), the Israelites 'filled the land' by multiplication (Exod 1:7). This grammatical voice focuses on the recipient or location receiving fullness rather than the agent causing it. FILLING AND FULLNESS

en: and-is-filled, and-they-will-be-filled, and-was-filled | **es:** Y-se-llenarán, Y-se-llenó, se-llenará | **fr:** et—être-remplit, et-fut-remplit, et-remplir | **de:** fuellen, füllte, und-er-fuellt Gen 6:11; Exod 1:7; Exod 8:21; Exod 10:6; Exod 15:9

5. fill (Qal transitive) (13×) Qal used transitively—active filling where Qal carries transitive force rather than stative meaning. Thirteen attestations show this grammatical pattern with Arabic ملأ, Korean 채우다, Swahili -jaza. Elijah commands 'Fill four jars with water' (1 Kgs 18:34), Elisha instructs the widow 'fill all these vessels' (2 Kgs 4:6), the psalmist prophesies God will 'fill the world with corpses' (Ps 110:6). This overlaps semantically with the Piel but uses Qal morphology, possibly representing an archaic or dialectal pattern. FILLING AND FULLNESS

en: and-shall-fill, and-they-fill, and-they-filled | **es:** Llenad, cuando-se-llenaron, llenaos | **fr:** de-ne...pas, et-remplir, pleine | **de:** fuelle, fuellen, fuellte Exod 32:29; 1Kgs 18:34; 2Kgs 4:6; Ps 110:6; Isa 14:21

6. fully follow (devotion) (5×) The idiom 'mille acharei' (fill after) means to follow fully or be wholly devoted—appearing five times. This matches Arabic ملأ (follow completely), Korean 충실히 따르다, Swahili -fuata kikamilifu. God commends Caleb because 'he has followed me fully' (Num 14:24, 32:11-12; Deut 1:36), and Solomon 'did not follow fully' as David did (1 Kgs 11:6). The metaphor of 'filling after' someone beautifully captures wholehearted, unreserved allegiance—filling the space behind them as a devoted follower. FOLLOWING AND DISCIPLESHIP

en: and-he-followed-fully, he-fully-followed, they-followed-fully | **es:** cumplieron, cumplió, y-siguió-plenamente | **fr:** et-il-followed-fully, il-fully-followed, ils-followed-fully | **de:** er-fully-folgte, er-fully-followed, sie-folgte-fully Num 14:24; Num 32:11; Num 32:12; Deut 1:36; 1Kgs 11:6

7. set, inlay (gems) (3×) A specialized technical sense in jewelry contexts: to set or inlay precious stones into settings or mountings. Three occurrences match Arabic ترصيع/مرصع (set/inlay gems), Korean 박히다. Bezalel is skilled 'in setting stones' for the priestly garments (Exod 31:5, 35:33), and the beloved's hands are described poetically as 'set with jewels' (Song 5:14). This technical usage shows semantic extension from filling space to filling settings with stones—the jeweler 'fills' the mounting. ENGRAVING AND INSCRIBING

en: for-setting, set-with | **es:** engastados, para-engastar | **fr:** enchâssés, pour-setting | **de:** fuellte, fuer-Einfassung Exod 31:5; Exod 35:33; Song 5:14

8. satisfy (appetite/desire) (2×) To satisfy appetite, hunger, or desire—filling as satiation. Two attestations correspond to Arabic شبع, Korean 배를 채우다, Swahili -tosheleza. God challenges Job 'Can you satisfy the appetite of the young lions?' (Job 38:39, literally 'fill the soul of the lions'), and Proverbs observes men don't despise a thief who steals 'to satisfy his appetite when hungry' (Prov 6:30). The sense extends physical filling to the satisfaction of need or craving. FILLING AND FULLNESS

en: can-you-satisfy, to-satisfy | **es:** para-saciar, puedes-satisfacer | **fr:** remplir, à-remplir | **de:** fuellte, zu-fuellte Job 38:39; Prov 6:30

9. (1×) Uncertain single attestation in Job 20:22: 'In the fullness of his sufficiency he will be in straits.' The phrase 'fullness of his sufficiency' (bemelo sifko) is difficult—whether this is a nominal form ('fullness') or a verbal sense is debated. Translation traditions vary widely. The hapax prevents confident classification, though it seems to describe a state of abundance or fullness rather than an action of filling. GEOGRAPHY AND SPACE

en: in-the-fullness-of | **es:** En-la-plenitud-de | **fr:** dans-remplir | **de:** fuellte Job 20:22

10. (1×) Another single attestation in Jer 4:5: 'Proclaim, make it heard, fill/blow the trumpet' (literally 'fill voice' or 'at full voice'). Some translations see this as an idiom for proclaiming loudly or blowing the shofar forcefully. Korean renders this as 'a plena voz' (at full voice), suggesting loudness. The unique construction makes it unclear whether this is a distinct sense or an extension of the filling metaphor to vocal volume. FILLING AND FULLNESS

en: fully | **es:** a-plena-voz | **fr:** remplir | **de:** fuellen Jer 4:5

11. (1×) Final hapax in Job 16:10: 'They have gaped at me with their mouth...they gather themselves together against me.' The phrase translated 'gather themselves' uses a Hithpael form that could mean 'they fill themselves' or 'they mass together.' Swahili renders this as 'filling' (reflexive), suggesting the mob 'fills itself' or masses together. The unique form and context make confident classification difficult—it may extend the filling metaphor to crowd aggregation. FILLING AND FULLNESS

en: they-gather-themselves | **es:** se-llenan | **fr:** remplir | **de:** fuellte Job 16:10

מְלָא H4391 *Conj-w / V-Qal-ConjPerf-3fs* (2×)

to fill, be filled (Aramaic)

The Aramaic verb 'to fill' or 'be filled,' appearing in Daniel's narratives. One occurrence describes a great image filling the whole earth after being struck (Daniel 2:35)—a visionary, cosmic filling. The other depicts Nebuchadnezzar being filled with rage when the three friends refuse to worship the golden image (Daniel 3:19)—an emotional, internal filling. The same verb captures both physical expansion and psychological saturation. The Aramaic linguistic context signals the exilic setting of Daniel's court tales.

(2×) Aramaic verb meaning 'to fill' or 'be filled.' Daniel 2:35 uses it of the stone that becomes a mountain filling the whole earth—eschatological, cosmic filling. Daniel 3:19 describes Nebuchadnezzar being filled with rage—emotional, psychological filling. The verb operates in both physical/spatial and emotional/internal domains. Cross-linguistic evidence shows recognition of the 'filling' concept, though some German glosses struggle with the lexical identification, suggesting textual or interpretive challenges. FILLING AND FULLNESS

en: and-filled, was-filled | **es:** se-llenó-de, y-llenó | **fr:** et-oeuvre, oeuvre | **de:** [הִתְמַלִּי], [וּמְלַת] Dan 2:35; Dan 3:19

מָלֵא H4392 *V-Qal-Prtcpl-mp* (58×)

Full, filled, complete — whether of physical contents, wholeness of measure, pregnancy, or vocal intensity.

An adjective describing the state of being filled to capacity or possessing something in full measure. The tabernacle offerings of Numbers 7 repeat it dozens of times — bowls 'full of' (מְלֵאִים) fine flour and spoons 'full of' incense — a liturgical drumbeat of abundance. Beyond physical fullness, the word stretches to mean 'complete' or 'whole,' as when Abraham insists on paying the 'full price' (כֶּסֶף מָלֵא) for Sarah's burial cave (Gen 23:9). Two rare specialized uses round out the picture: 'full with child' (pregnant) in Eccl 11:5 and the vivid idiom 'at full voice' in Jer 12:6.

1. full of, filled with (50×) The dominant sense (50x): containing something to capacity or abounding in a specified substance or quality. Nearly always construed with a genitive complement telling what fills the container — bowls full of flour, spoons full of incense (Num 7:13–86), houses full of goods (Deut 6:11), a cage full of birds (Jer 5:27). The multilingual translations uniformly reach for 'full of' constructions: Spanish 'llena de,' French 'plein de,' German 'voll von.' The construction is so formulaic in Numbers 7 that it appears in 24 consecutive verses. GEOGRAPHY AND SPACE

en: full-of | **es:** llena-de, llenos | **fr:** plein-de | **de:** voll-von Gen 41:7; Gen 41:22; Num 7:13; Num 7:14; Num 7:19

2. complete, whole, full measure (6×) An absolute use meaning 'complete, whole, full measure' without a genitive complement (6x).

When Abraham offers 'full silver' (כֶּסֶף מָלֵא, Gen 23:9) or David insists on the 'full price' (1 Chr 21:22, 24), the sense is entirety and completeness rather than physical filling. Ruth 1:21 captures this poignantly: Naomi left 'full' (מְלֵאָה) but returned empty. Spanish shifts to 'completa/completamente' and English to 'fully/fullness,' reflecting the move from container-metaphor to abstract totality. GEOGRAPHY AND SPACE

en: full, fullness, fully | **es:** completa, completamente, llena | **fr:** [מלא], de-ne...pas, plein | **de:** [מלאה], fuellte, fullness Gen 23:9; Ruth 1:21; 1Chr 21:22; 1Chr 21:24; Ps 73:10

3. pregnant, with child (1×) A rare biological specialization (1x): 'pregnant, with child,' where fullness refers to carrying an unborn child. In Eccl 11:5 — 'you do not know the way of the spirit in the bones of the pregnant woman (הַמְּלֵאָה).' English renders 'the pregnant woman,' Spanish 'la encinta,' confirming a recognized idiomatic extension from physical fullness to gestation. GEOGRAPHY AND SPACE

en: the-pregnant-woman | **es:** la-encinta | **fr:** le-plein | **de:** [המלאה] Eccl 11:5

4. at full voice, loudly (1×) An adverbial idiom (1x): 'at full voice, loudly,' from the phrase מָלֵא קוֹל in Jer 12:6 where even the prophet's own family 'called after him at full voice.' Spanish 'a plena voz' mirrors the Hebrew construction exactly. This is a frozen expression rather than a productive adjectival use. GEOGRAPHY AND SPACE

en: loudly | **es:** a-plena-voz | **fr:** plein | **de:** fuellte Jer 12:6

מְלֹא H4393 *Prep-m / N-msc / 3fs* (38×)

Fullness, the full amount or contents of something; by extension, a full band or company of people.

A noun of measure and completeness, referring to the entire contents that fill a vessel, hand, or space. When a patriarch grasps a 'handful of soot' (Exod 9:8) or when the earth and 'its fullness' belong to God (Ps 24:1), this word captures the idea of totality and completeness. The construct form ('fullness of X') is its most characteristic usage, appearing with containers (hands, garments, an omer) and with abstractions (nations, the sea). In one evocative passage, Isaiah uses it for a 'full band' of shepherds rallying against a lion (Isa 31:4).

1. fullness, full measure (37×) The full measure or entire contents of a container, space, or grouping. Construct chains such as 'fullness of your fists' (Exod 9:8), 'fullness of the omer' (Exod 16:33), and 'fullness of the earth' (Ps 24:1) show the word marking completeness of quantity. Spanish 'lleno/llena-de' and French 'plénitude' consistently reflect this quantitative totality. Genesis 48:19 extends the idea to people: Jacob prophesies Ephraim will become a 'fullness of nations,' where multilingual renderings split between 'multitud' (spa) and abstract 'Fülle' (deu). GEOGRAPHY AND SPACE

en: and-fullness-its, and-its-fullness, fullness-of | **es:** llena-de, lleno, lleno-de | **fr:** et-de-plénitude, et-pleine, et-plénitude | **de:** [ומלאה], [ומלואה], fullness-von Gen 48:19; Exod 9:8; Exod 16:32; Exod 16:33; Lev 2:2

2. band, full contingent (1×) A full contingent or band of people assembled as a complete group. In Isaiah 31:4, a 'fullness of shepherds' is called out against a lion — not the abstract concept of fullness but a concrete company of men. English renders 'a band,' Spanish 'plenitud-de,' and German 'fülle,' each interpreting the collective-human nuance differently. This sole occurrence represents a metonymic shift from quantity to the people themselves who constitute that quantity. GEOGRAPHY AND SPACE

en: a-band | **es:** plenitud-de | **fr:** plein | **de:** fuellte Isa 31:4

מִלּוּא H4394 *N-mpc / 2mp* (15×)

Ordination or consecration of priests ('filling of hands'); also the setting or mount for gemstones.

Built on the Piel of מָלֵא ('to fill'), this noun literally means 'filling' and branches into two distinct ritual-craft senses. In priestly contexts it denotes the consecration ceremony — the 'filling of the hand' — with its dedicated ram (אֵיל הַמִּלֻּאִים, Exodus 29:22) and basket of offerings (Leviticus 8:31). Spanish 'consagración' and French 'ordination' both capture this solemn installation. In gemcraft, the same word describes the gold settings or bezels into which precious stones are mounted on the priestly ephod and breastpiece (Exodus 25:7; 1 Chronicles 29:2), rendered as 'engaste' in Spanish and 'montures' in French.

1. ordination, priestly consecration (11×) The act and offerings of priestly ordination — literally 'filling the hand,' an ancient idiom for investing someone with authority. Exodus 29:22–34 and Leviticus 7:37–8:33 detail the consecration ram (אֵיל הַמִּלֻּאִים), the basket of ordination bread, and the seven-day installation rite. Spanish 'consagraciones' and French 'ordination' both point to the sacral investiture. Leviticus 8:33 addresses the priests directly: 'the days of your ordination' (יְמֵי מִלֻּאֵיכֶם), underscoring the completeness of the ritual. PRIESTHOOD OFFICE

en: an-ordination, and-for-the-ordination, ordination | **es:** consagraciones, consagración-vuestra, las-consagraciones | **fr:** et-pour-le-ordination, le-ordination, ordination | **de:** dein-ordination, der-ordination, ein-ordination Exod 29:22; Exod 29:26; Exod 29:27; Exod 29:31; Exod 29:34

2. setting (of gemstones) (4×) A setting, mount, or bezel for precious stones — the socket or filigree frame into which a gem is 'filled' or set. Exodus 25:7 lists 'stones for setting' (אַבְנֵי מִלֻּאִים) among the materials for the sanctuary, and 1 Chronicles 29:2 includes them among David's provisions for the temple. Spanish 'engaste' and French 'montures' precisely capture this jeweler's term. The semantic link to sense 1 is the shared root meaning of 'filling' — a hand filled with priestly authority, a socket filled with a gemstone. GEOGRAPHY AND SPACE

en: and-settings, setting, settings | **es:** engaste, y-de-engaste | **fr:** [ומלואים], le-montures, montures | **de:** Einfassung, Einfassungen, [ומלואים] Exod 25:7; Exod 35:9; Exod 35:27; 1Chr 29:2

מְלֵאָה H4395 *N-fsc / 2ms* (8×)

Fullness, full produce; the complete yield of field, vineyard, or winepress, or the state of being filled.

This feminine noun expresses fullness or full produce – the complete harvest yield from field, vineyard, or winepress. In Exodus 22:29, 'your fullness' refers to the firstfruits of agricultural produce owed to God. Numbers 18:27 compares the Levites' tithe to 'the fullness of the winepress,' while Deuteronomy 22:9 warns that mixed sowing will forfeit 'the fullness of the seed.' The word can also describe a city full of something, as in Isaiah 1:21, where Jerusalem was once 'full of justice.' Spanish plenitud and French plénitude both echo this rich sense of completeness.

fullness, full produce (8×) Fullness, full produce, or the state of being fully filled. Used concretely for agricultural yield – the full harvest of field or vineyard (Exod 22:29, 'your fullness' as firstfruits; Deut 22:9, 'the fullness of the seed'; Num 18:27, 'like the fullness of the winepress'). Also used more broadly for a city filled with a quality (Isa 1:21, 'full of justice'; 2 Sam 23:11, a field). Spanish plenitud and llena ('full') reflect the dual concrete-abstract range. The word derives from the root male' ('to be full') and always implies completeness or abundance. GEOGRAPHY AND SPACE

en: and-like-the-fullness, filled-with, full | **es:** Llena-estaba, Tu-plenitud, la-llena | **fr:** [מלאת], et-comme-le-fullness, le-fullness | **de:** [המלאה], [מלאה], [מלאת] Exod 22:29; Num 18:27; Deut 22:9; 2Sam 23:11; Isa 1:21

מִלְאָה H4396 *N-fsc* (3×)

setting, mounting for precious stones in priestly garments

A noun denoting the setting or mounting of precious stones, specifically in the high priest's breastpiece. All three occurrences appear in Exodus's detailed instructions for the priestly garments. The breastpiece was to have four rows of precious stones 'in settings of gold' or 'set in their mountings' (28:17, 20; 39:13). The term emphasizes the careful craftsmanship required to secure each valuable stone in its gold setting, creating the sacred breastpiece representing Israel's twelve tribes.

(3×) Translations identify stone settings or mountings: Spanish 'engaste, monturas' (setting, mounting), English 'setting, mountings,

fillings.' Exodus 28:17, 20 provide instructions for the high priest's breastpiece with twelve stones set in gold filigree, each representing a tribe of Israel. Exodus 39:13 describes the actual execution of these instructions. The careful setting of each precious stone in gold reflects both the value of God's people and the beauty required for sacred service. **GEOGRAPHY AND SPACE**

en: filling-of, in-their-fillings, in-their-mountings | **es:** en-sus-engastes, en-sus-monturas, engaste-de | **fr:** dans-leur-fillings, dans-leur-mountings, filling-de | **de:** filling-von, in-ihr-fillings, in-ihr-mountings Exod 28:17; Exod 28:20; Exod 39:13

מַלְאָךְ H4397 *Art / N-ms* (213×)

Messenger or angel; a human envoy sent on a mission, or a divine heavenly being sent by God.

Mal'akh means simply 'one who is sent' — whether a human courier (Gen 32:3) or a heavenly being (Gen 16:7). The word's genius is its ambiguity: the 'angel of the LORD' who appears to Hagar, Moses, and Gideon may be indistinguishable from God himself. Arabic splits the senses cleanly between rasul (human messenger) and malak (angel), while Korean uses 사자 for envoys and 천사 for angels. English 'angel' comes from the Greek angelos, itself a translation of this very Hebrew word — a reminder that the concept of 'angel' begins not with wings and halos but with the act of being sent.

1. angel, divine messenger (111×) A supernatural heavenly being dispatched by God, most often in the phrase mal'akh YHWH ('angel of the LORD'). This figure appears to Hagar (Gen 16:7-11), stands in Balaam's path (Num 22:22-35), and commissions Gideon (Judg 6:11-22). Arabic consistently renders this sense as malak/mala'ika, Korean as 천사, and Swahili as malaika — all dedicated 'angel' terms. The 111 occurrences include both individual theophanies and collective references to God's heavenly host (Ps 103:20; 148:2). **GEOGRAPHY AND SPACE**

en: angel-of, the-angel-of | **es:** mensajero-de, ángel-de, ángel-de- | **fr:** ange-de, angel-de, le-ange-de | **de:** Engel-von, angel-von, der-Engel Gen 16:7; Gen 16:9; Gen 16:10; Gen 16:11; Gen 21:17

2. messenger, envoy, ambassador (102×) A human agent sent to deliver a message or carry out a diplomatic mission — an envoy, emissary, or ambassador. Jacob sends mal'akhim ahead to Esau (Gen 32:3), Moses dispatches messengers to the king of Edom (Num 20:14), and Rahab hides the Israelite spies whom Jericho's king calls mal'akhim (Josh 6:17). Arabic uses rasul/rusul for this sense, Korean 사자/사신, and Swahili mjumbe — all distinct from their 'angel' vocabulary. The 102 occurrences span military scouts, royal couriers, and prophetic envoys (Mal 3:1). **ANGELS AND MESSENGERS**

en: messengers | **es:** mensajeros | **fr:** messagers, messengers | **de:** Boten, messengers Gen 32:3; Gen 32:6; Num 20:14; Num 21:21; Num 22:5

מַלְאָךְ H4398 *N-msc / 3ms* (2×)

angel, messenger (Aramaic)

The Aramaic word for angel or divine messenger, appearing in Daniel's stories of miraculous deliverance. Both occurrences refer to the angel God sent to shut the lions' mouths (Daniel 6:22) and to deliver the three friends from the fiery furnace (Daniel 3:28). In both narratives, Nebuchadnezzar or Darius acknowledges that 'his angel' (God's angel) performed the rescue. The term connects divine intervention with heavenly agency—God acts through angelic representatives. The Aramaic context situates these stories in the exilic, diaspora setting.

(2×) Aramaic term for angel or divine messenger. Daniel 3:28 describes the angel sent to rescue Shadrach, Meshach, and Abednego from the furnace. Daniel 6:22 refers to the angel who shut the lions' mouths to protect Daniel. Both instances show pagan kings recognizing divine angelic intervention on behalf of faithful servants. The Aramaic vocabulary marks these as court tales set in Babylonian exile. Cross-linguistic evidence shows clear identification as 'angel' (Spanish ángel, French ange), though German oddly gives 'Arbeit' (work), likely an error. **ANGELS AND MESSENGERS**

en: His-angel | **es:** su-ángel | **fr:** ange | **de:** Arbeit Dan 3:28; Dan 6:22

מְלָאכָה H4399 *Prep-b / N-fsc* (167×)

Work, occupation, labor; craftsmanship; property, goods; any productive activity from temple construction to daily business.

Melakhah is the Hebrew Bible's broadest term for productive activity and its results. It covers everything from the six days of God's creative work (Gen 2:2) to the skilled artisanship of Bezalel in constructing the tabernacle (Exod 31:3-5), from the Sabbath prohibition against 'any work' (Exod 20:10) to Nehemiah's rebuilding of Jerusalem's walls. The word's range is beautifully exposed by multilingual translation patterns: Arabic 'amal and German Werk both center on effortful production, while French splits between travail (labor), ouvrage (product/opus), and oeuvre (artistic work). Korean distinguishes 일 (general work) from 공예 (craftsmanship), and Swahili kazi covers the labor while ufundi marks skilled craft. Two marginal senses — property and commercial enterprise — show the word extending metonymically from the activity to what the activity produces or involves.

1. work, labor, task (158×) General work, labor, or task — the overwhelming majority at 158 occurrences. This encompasses construction projects (the tabernacle in Exodus 35-40, the temple in 1 Kings 5-7, Jerusalem's walls in Nehemiah), agricultural labor, royal service, and especially the Sabbath prohibition against melakhah (Exod 20:10, 31:14-15, Lev 23:7-8). Arabic 'amal and Spanish obra both select broad productive-activity vocabulary. The Sabbath usage is theologically foundational: the same word describes God's six-day creative work (Gen 2:2-3) and the work humans must cease on the seventh day, creating a profound link between divine and human labor. **GEOGRAPHY AND SPACE**

en: the-work | **es:** la-obra | **fr:** le-travail, le-œuvre, ouvrage | **de:** das-Werk, der-Werk, die-Arbeit Exod 12:16; Exod 20:10; Exod 31:14; Exod 31:15

2. craftsmanship, workmanship (5×) Skilled craftsmanship or workmanship — 5 occurrences, clustered around the tabernacle construction narratives. God fills Bezalel with wisdom for 'all craftsmanship' (Exod 31:3, 5; 35:31), and Ezekiel 28:13 describes the 'workmanship' of the cherub's settings. The distinction from generic work is cross-linguistically marked: Korean uses 기술/솜씨 ('skill/artistry') rather than plain 일 ('work'), and French shifts to artisanat. Leviticus 13:48 extends this to the woven 'workmanship' of fabric — skilled craft producing an artifact rather than mere exertion of effort. **GEOGRAPHY AND SPACE**

en: article-of, craftsmanship, workmanship-of- | **es:** obra, obra-de | **fr:** article-de, craftsmanship, oeuvre | **de:** Arbeit-von, article-von, craftsmanship Exod 31:3; Exod 31:5; Exod 35:31; Lev 13:48; Ezek 28:13

3. (2×) Property or goods entrusted to another's care — 2 occurrences at Exod 22:8 and 22:11, both in the context of property dispute laws. When someone claims that their neighbor has misappropriated 'property' (melakhah), the case comes before God/the judges. English 'property,' Spanish propiedad, and German Eigentum all shift from activity to the thing produced or owned. This is a metonymic extension: the work that went into acquiring goods transfers to designate the goods themselves. **GEOGRAPHY AND SPACE**

en: upon-property-of | **es:** en-la-propiedad-de | **fr:** sur-propriété-de | **de:** auf-property-von Exod 22:8; Exod 22:11

4. (1×) Livestock or movable possessions — a single occurrence at Gen 33:14, where Jacob tells Esau he will travel slowly 'according to the pace of the livestock (melakhah) before me.' Strikingly, English renders this as 'livestock,' Spanish as obra, and French as bétail — a sharp divergence revealing a specialized pastoral sense. The animals are Jacob's 'property-in-motion,' the productive assets of a herdsman. This extends the metonymic property sense into specifically pastoral wealth. **GEOGRAPHY AND SPACE**

en: the-livestock | **es:** la-obra | **fr:** le-bétail | **de:** der-Arbeit Gen 33:14

5. (1×) Business or commercial enterprise — a single occurrence at Ps 107:23, describing those who 'do business on great waters.' Here melakhah means trading activity or commercial occupation rather than physical labor. English 'business,' Spanish negocio, and the broader context of seafaring merchants all confirm a specialized commercial sense. Jonah 1:8's question 'what is your occupation

(melakhah)?' shows a related occupational sense, though that occurrence falls within the dominant cluster. **GEOGRAPHY AND SPACE**
en: business | **es:** negocio | **fr:** de-œuvre | **de:** business Ps 107:23

מַלְאָכוּת H4400 *Prep-b / N-fsc* (1×)
message, commission, embassy (communication sent by a messenger)
Haggai 1:13 describes Haggai as speaking 'in the message of the LORD' to the people. This term denotes a message or commission—communication entrusted to a messenger. The construct form 'in the message of the LORD' emphasizes that Haggai spoke not his own words but a divine communication. This is one of several Hebrew nouns for prophetic message, here emphasizing the messenger function: Haggai as bearer of God's word. The term connects to מַלְאָךְ (messenger, angel), underscoring that prophets are heaven's ambassadors, carrying messages not their own.

(1×) A message, commission, or communication entrusted to a messenger—appearing in Haggai 1:13 where the prophet speaks 'in the message of the LORD.' The term (construct form) emphasizes the carried communication rather than the carrier. Haggai functions as God's messenger (מַלְאָךְ), and what he speaks is God's message (מַלְאֲכוּת). The rarity of this particular form heightens its significance: this is not routine speaking but formal embassy, official communication from the heavenly court. The people must listen because Haggai bears not his opinion but God's authoritative word. **GEOGRAPHY AND SPACE**
en: in-message-of | **es:** en-el-mensaje-de | **fr:** mandat | **de:** [במלאכות] Hag 1:13

מַלְאָכִי H4401 *N-proper-ms* (1×)
Malachi, a prophetic name meaning 'my messenger' (possibly title rather than personal name)
The book of Malachi opens with 'the oracle of the word of the LORD to Israel by Malachi.' The name means 'my messenger,' and many scholars think this is not a personal name but a title derived from Malachi 3:1 ('Behold, I send my messenger'). If so, the prophet's actual identity remains unknown, his name replaced by his function. Others propose it's a pseudonym or abbreviation. Regardless, 'Malachi' as messenger delivers the final prophetic word of the Old Testament—a fitting role for one whose very name declares him God's spokesman.

(1×) The name or title appearing in Malachi 1:1, identifying the prophet through whom God's final Old Testament oracle came. The word means 'my messenger' (מַלְאָכִי) and may be a title rather than a personal name, possibly derived from 3:1 ('Behold, I send my messenger'). Early interpreters debated whether this was Ezra under a pseudonym, but most now consider it either a genuine name or a functional title obscuring the prophet's identity. Whether name or title, it encapsulates the prophetic vocation: to be God's messenger, delivering not personal wisdom but divine word. **PROPER NAMES (PERSONAL)**
en: Malachi | **es:** Malaquías | **fr:** Malachie | **de:** Maleachi Mal 1:1

מִלְאַת H4402 *N-fs* (1×)
fullness, abundance (possibly 'setting' or 'border' when used of eyes)
Song of Songs 5:12 describes the beloved's eyes as 'sitting by fullness' or 'upon fullness'—a famously difficult phrase. Some translate 'by full pools of water,' others 'upon fullness' (as if eyes brimming with tears or vitality), still others propose 'in a setting' or 'by the border' (of the eyelid). The exact meaning remains debated. The context is a description of male beauty using evocative, sometimes mysterious imagery. Whatever the precise sense, the term contributes to the portrayal of eyes as striking, full, perhaps liquid and luminous—eyes that captivate.

(1×) A term of uncertain meaning in Song 5:12, most likely indicating fullness, abundance, or possibly setting/border. The phrase 'sitting upon מִלְאַת' describes the lover's eyes. Interpretive options include: (1) fullness of water—eyes like pools; (2) abundance—eyes full of vitality; (3) setting or border—eyes beautifully set in their frame; (4) rim—eyelids framing the eyes. The multilingual evidence leans toward fullness/plenitude. The obscurity may be deliberate—love poetry often uses evocative, ambiguous language. The image, however interpreted, conveys eyes of exceptional beauty, whether for their depth, brightness, or perfect setting. **GEOGRAPHY AND SPACE**
en: fullness | **es:** plenitud | **fr:** la-plénitude. | **de:** [מלאת] Song 5:12

מַלְבּוּשׁ H4403 *Conj-w / N-mpc / 3mp* (8×)
Clothing, garments, attire; outer raiment as a sign of status, wealth, or identity.
This masculine noun denotes clothing or attire, often with connotations of status or identity. It describes the vestments brought out for Baal worshippers (2 Kgs 10:22), the impressive garments of Solomon's servants that left the Queen of Sheba breathless (1 Kgs 10:5; 2 Chr 9:4), and foreign attire condemned by the prophet Zephaniah (Zeph 1:8). Isaiah uses it dramatically for God as a warrior whose garments are stained from treading the winepress of judgment (Isa 63:3). Spanish vestido and French vetements both convey 'clothing' with a formal register befitting these contexts.

clothing, garment, attire (8×) Clothing, garments, or attire – raiment that often signals status, identity, or religious affiliation. Used of garments provided for Baal worshippers (2 Kgs 10:22), of Solomon's servants' impressive clothing that awed the Queen of Sheba (1 Kgs 10:5; 2 Chr 9:4), of foreign attire that provoked prophetic rebuke (Zeph 1:8), of clothing as a sign of wealth (Job 27:16), and of God's warrior garments stained with the blood of judgment (Isa 63:3). The adornment of Jerusalem personified also uses this term (Ezek 16:13). Spanish vestido and vestimenta, French vetements – all point to formal or notable clothing rather than everyday dress. **CLOTHING AND DRESS**
en: My-clothing, and-clothing-your, and-their-clothing | **es:** el-vestido, mi-vestimenta, vestido | **fr:** [ומלבושיהם], [מלבושי], et-leur-vêtements | **de:** [ומלבושיהם], [ומלבושך], [מלבושי] 1Kgs 10:5; 2Kgs 10:22; 2Chr 9:4; Job 27:16

מַלְבֵּן H4404 *N-ms* (4×)
brick mold or kiln; brick terrace
A term related to brick-making, with two possible meanings: either the mold used to shape bricks or a kiln for firing them. David's treatment of conquered Ammonites involved putting them to work 'at the brick mold/kiln' (2 Samuel 12:31), suggesting forced labor in harsh conditions. Jeremiah uses it for a brick terrace or pavement at Tahpanhes where Nebuchadnezzar would set his throne (Jeremiah 43:9). Nahum's taunt against Nineveh commands the doomed city to 'tread the clay and strengthen the brick mold,' preparing futile defenses.

(4×) Related to brick-making—either the mold that shapes wet clay into bricks or the structure (kiln, terrace) associated with brick production. The multilingual evidence shows uncertainty ('brick-mold,' 'brick-kiln,' 'molde de ladrillos'), reflecting genuine ambiguity in the term. Contexts associate it with labor (forced or defensive preparation) and with permanent structures (the terrace at Tahpanhes), suggesting a semantic range within brick-working technology. **DOING AND MAKING**
en: [at-the-brick-mold], at-the-brick-kiln, in-the-brick-terrace | **es:** (por-el-molde), [por-el-horno], el-molde-de-ladrillos! | **fr:** [at-le-brique-mold], [במלבן], pressoir | **de:** [at-der-brick-mold], [במלבן], [מלבן] 2Sam 12:31; Jer 43:9; Nah 3:14

מִלָּה H4405 *N-fpc / 2ms* (38×)
Word, utterance, speech; poetic synonym for 'dabar,' concentrated almost entirely in Job
An Aramaic-flavored noun for 'word' or 'utterance' that appears 38 times in the Hebrew Bible, with 34 of those in Job alone. Where the common Hebrew 'dabar' serves everyday prose, millah belongs to elevated poetic discourse – the speeches of Job's friends, God's rhetorical questions, and David's last oracle (2 Sam 23:2). Its

Aramaic cognate is the standard word for 'word' in that language, suggesting the term entered Hebrew poetry as a prestige borrowing. Psalm 19:4 (ET 19:3) uses it in parallel with 'voice' for the wordless speech of the heavens. In Job 30:9, it narrows to 'byword' – a fixed mocking expression – while Job 29:22 stretches it to encompass sustained discourse.

1. word(s), utterance (36×) The primary sense: a word or collection of words as a unit of speech. Job's friends offer 'words' of counsel (Job 4:2, 4); Job demands they hear 'my words' (Job 13:17; 19:23); David's last oracle begins 'his word was on my tongue' (2 Sam 23:2). Spanish 'palabra(s),' French 'parole,' and German 'Wort' converge on straightforward verbal content. GEOGRAPHY AND SPACE

en: my-words, words | **es:** las-palabras, mi-palabra, mis-palabras | **fr:** mon-parole-moi, parole | **de:** Wort, von-mir 2Sam 23:2; Job 4:2; Job 4:4; Job 6:26; Job 8:10

2. byword, proverb (1×) A specialized narrowing to 'byword' or proverbial taunt. In Job 30:9, the suffering Job laments 'I have become their byword' – a fixed, repeatable expression of mockery. Spanish 'refran' (proverb) and English 'byword' capture the shift from neutral 'word' to a crystallized expression used derisively against a person. GEOGRAPHY AND SPACE

en: for-byword | **es:** por-refrán | **fr:** à-parole | **de:** Wort Job 30:9

3. speech, discourse (1×) An expansive sense covering sustained speech or discourse as a whole. Job 29:22 recalls a time when 'after my speech they did not speak again' – here millah denotes not individual words but the entire act of eloquent public speaking. Spanish 'dicho' (saying, discourse) and the singular collective use distinguish this from the distributive plural of sense 1. GEOGRAPHY AND SPACE

en: my-speech | **es:** mi-dicho | **fr:** mon-parole-moi | **de:** Wort Job 29:22

מִלָּה H4406 *N-fsc* (24×)

Aramaic noun: word, utterance, royal decree; also matter, affair, thing

An Aramaic feminine noun found exclusively in Daniel, spanning from spoken utterance to royal decree to the broader sense of a matter or affair. Nebuchadnezzar uses it for his irrevocable command (Dan 2:5, 8), and the 'great words' of the little horn (Dan 7:11, 25) represent blasphemous speech against the Most High. Yet the same word also means simply 'thing' or 'matter,' as when the wise men protest that 'the matter is difficult' (Dan 2:10-11). Spanish distinguishes neatly between 'palabra' (word) and 'asunto' (matter), mirroring its two semantic poles.

word, matter, thing (24×) Aramaic feminine noun covering 'word, utterance, command' and 'matter, affair, thing.' As speech it ranges from royal decrees (Dan 2:5, 8; 3:28; 6:13) to the blasphemous boasts of the little horn (Dan 7:11, 25). As 'matter' it denotes affairs or subjects of inquiry (Dan 2:10-11, 23; 7:1, 28). Spanish 'palabra' versus 'asunto' mirrors the dual semantic range. GEOGRAPHY AND SPACE

en: and-the-matter, and-word, and-word-of | **es:** Y-la-cosa, el-asunto, la-palabra | **fr:** [ומלה], [ומלת], [מליא] | **de:** Wort, und-Wort, und-von-ihr Dan 2:5; Dan 2:8; Dan 2:9; Dan 2:10

מִלּוֹא H4407 *Conj-w* (10×)

Millo — a filled terrace or earthwork fortification, a key structure in Jerusalem and near Shechem

Derived from the root m-l-ʾ ('to fill'), Millo designates a massive filled earthwork or stone terrace that served as a fortification. Two distinct structures bear this name: one near Shechem, called bêth millôʾ ('house of Millo,' Judg 9:6, 20), associated with the Shechemite aristocracy in the Abimelech narrative; and the more famous Millo in Jerusalem, a major engineering project that David built up after capturing the city (2 Sam 5:9) and Solomon later strengthened (1 Kgs 9:15, 24; 11:27). The Akkadian cognate mulû ('earthwork, mound') confirms the architectural meaning. King Joash was assassinated at bêth millōʾ (2 Kgs 12:21), showing its continued importance centuries later.

Millo (place name / fortification) (10×) A proper noun derived from m-l-ʾ ('fill'), designating a filled terrace or earthwork fortification. Two locations bear this name: (a) bêth millôʾ near Shechem, seat of the local aristocracy in the Abimelech episode (Judg 9:6, 20); (b) hammillôʾ in Jerusalem, a major fortification that David initiated (2 Sam 5:9; 1 Chr 11:8), Solomon expanded (1 Kgs 9:15, 24; 11:27), and Hezekiah later repaired (2 Chr 32:5). The site of Joash's assassination (2 Kgs 12:21) also bears the name. Akkadian mulû ('earthwork, mound') confirms the architectural sense. Spanish 'Milo/Miló,' French and German 'Millo' uniformly treat it as a place name. FORTIFICATIONS AND PALACES

en: Millo, the-Millo | **es:** Milo, Miló, el-Millo | **fr:** Millo, [המלוא], le-Millo | **de:** Millo, [המלוא], der-Millo Judg 9:6; Judg 9:20; 2Sam 5:9; 1Kgs 9:15

מַלּוּחַ H4408 *N-ms* (1×)

mallow, saltwort (a plant growing in saline or desert areas, used for food by the desperate)

Job 30:4 describes the destitute people Job contrasts with himself: 'they pluck mallow by the bushes, and the roots of the broom tree are their food.' This plant grows in salt-marshes or desert areas—poor-quality vegetation eaten only by the desperately hungry. The term denotes a plant associated with poverty and social marginalization. Job's point is the reversal of his fortunes: those who once were beneath his notice now mock him. The mallow-eaters, living on the margins of survival, have become his tormentors—a bitter social inversion mirroring his physical and spiritual collapse.

(1×) A plant identified as mallow or saltwort, growing in salt-marshes or desert regions, mentioned in Job 30:4 as food for the destitute. The term designates a halophyte—a salt-tolerant plant—of minimal nutritional value, eaten only in desperation. Job describes outcasts who 'pluck mallow among the bushes,' highlighting their extreme poverty. The multilingual evidence (Spanish 'malva,' French/German transliterations) confirms the plant identification. Archaeological and botanical research suggests this may be a species of Atriplex or similar saltbush. In Job's imagery, mallow-eating marks the absolute social bottom—and these are the very people now scorning him, completing his humiliation. GRASS AND VEGETATION

en: saltwort | **es:** malva | **fr:** מלוח | **de:** [מלוח] Job 30:4

מַלּוּךְ H4409a *N-proper-ms* (6×)

Malluch: a personal name borne by several Levites and laymen in postexilic Israel.

A Hebrew proper name meaning perhaps 'counselor' or 'king' (from the root m-l-k), borne by at least six different individuals in the postexilic period. Malluch appears among the Levites in the Chronicler's genealogy (1 Chr 6:44), among those who had taken foreign wives in Ezra's reform (Ezra 10:29, 32), and among those who sealed the covenant under Nehemiah (Neh 10:4, 27). The Septuagint renders it variously as Maloch and Malouch, reflecting dialect variation in the Greek transliteration.

(6×) A proper masculine name borne by several individuals in postexilic biblical literature: a Levite ancestor in the temple singer genealogy (1 Chr 6:44), two men who divorced foreign wives during Ezra's reforms (Ezra 10:29, 32), and signatories of Nehemiah's covenant (Neh 10:4, 27). Spanish consistently renders 'Maluc/Malukh' while French and German leave the Hebrew untransliterated, reflecting lesser familiarity with this name in those traditions. PROPER NAMES (PERSONAL)

en: Malluch, Mallukh | **es:** Maluc, Malukh | **fr:** [מלוך] | **de:** [מלוך] 1Chr 6:44; Ezra 10:29; Ezra 10:32; Neh 10:4; Neh 10:27

מלוכי H4409b *Prep-l / N-proper-ms* (2×)

Malluchi / Melicu (personal name, postexilic priest)

A personal name appearing in Nehemiah's list of priestly families, with variant spellings in the Ketiv (written text) and Qere (read text). The Ketiv reads 'Malluchi' while the Qere reads 'Melicu,' reflecting scribal uncertainty or dialectal variation. This individual

represents a priestly family in the postexilic restoration community. Such textual variants are common in Ezra-Nehemiah's lists, where names underwent spelling changes or were remembered differently across traditions. The Septuagint's attempts (Malouch, Malouk) show ancient translators also navigating this variation.

(2×) Personal name of a priest in the postexilic period (Nehemiah 12:14), appearing with variant spellings: Ketiv 'Malluchi' versus Qere 'Melicu.' Both refer to the same priestly family representative. The textual variation reflects the fluidity of name spellings in late biblical texts, especially in genealogical lists. Septuagint variations (Malouch, Malouk) parallel the Hebrew uncertainty. Cross-linguistic evidence preserves the Hebrew forms, showing translators' awareness of the Ketiv-Qere distinction. **PROPER NAMES (PERSONAL)**
en: [to-Malokhi], to-Melikhu | **es:** (de-Melicu), [De-Meluc] | **fr:** [למלוכי], [למליכו] | **de:** [(למליכו)], [[למלוכי]] Neh 12:14

מְלוּכָה H4410 *Art / N-fs* (24×)
Kingship, royal authority, sovereignty – the office and dignity of reigning as king
Denotes the abstract concept of kingship – the office, authority, and dignity of reigning as king. In the Samuel narratives it tracks the transfer of royal power: Samuel tells Saul about the kingship (1 Sam 10:16), writes its regulations (10:25), and the people renew it at Gilgal (11:14). Later David's rivals acknowledge that kingship belongs to his line (1 Kgs 2:15, 22), and God tears it from Solomon's son (1 Kgs 11:35). Psalm 22:28 and Obadiah 21 elevate it to cosmic scale: ultimate sovereignty belongs to Yahweh. Construct phrases like 'royal city,' 'royal throne,' and 'royal seed' extend the term into related domains.

kingship, royalty (24×) Abstract noun for kingship, royal office, or sovereignty. Used of Saul's newly instituted kingship (1 Sam 10:16, 25; 11:14), the transfer of power to David's line (1 Kgs 2:15, 22; 11:35), God's ultimate sovereignty (Ps 22:28; Obad 21), and metaphorically of Jerusalem's splendor (Ezek 16:13). Construct phrases like 'royal city,' 'royal throne,' and 'royal seed' extend the term into related domains. **GEOGRAPHY AND SPACE**
en: the-kingdom, the-kingship, the-royalty | **es:** el-reino, la-realeza | **fr:** [המלוכה], le-kingship, le-royalty | **de:** [המלוכה], der-kingdom, der-kingship 1Sam 10:16; 1Sam 10:25; 1Sam 11:14; 1Sam 14:47; 1Sam 18:8

מָלוֹן H4411 *N-msc* (8×)
Lodging place, inn, place of overnight rest; a temporary shelter for travelers or an encampment for the night.
This noun designates a lodging place or inn – any location where travelers stop for the night. It appears memorably in the Joseph narrative, where his brothers discover their returned silver at the inn (Gen 42:27; 43:21), and in the mysterious night encounter at the lodging place on Moses' journey back to Egypt (Exod 4:24). Joshua uses it for Israel's overnight camp at the Jordan crossing (Josh 4:3, 8). Jeremiah longingly wishes for a 'lodging place of travelers' in the wilderness (Jer 9:2). German Herberge and Spanish alojamiento both evoke the rustic simplicity of these ancient wayside shelters.

lodging place, inn (8×) A lodging place, inn, or overnight encampment for travelers. Used of the inn where Joseph's brothers opened their sacks (Gen 42:27; 43:21), the mysterious lodging place where God confronted Moses (Exod 4:24), Israel's overnight camp during the Jordan crossing (Josh 4:3, 8), the Assyrian army's encampment (Isa 10:29), the remote reaches of Lebanon as a figurative camping-ground of Assyrian conquest (2 Kgs 19:23), and Jeremiah's wished-for 'wayfarer's lodge' in the desert (Jer 9:2). Spanish alojamiento ('lodging'), German Herberge ('inn'), and French lieu de logement all point to a temporary, often rustic shelter for the night. **GEOGRAPHY AND SPACE**
en: a-lodging-place-of, at-the-lodging-place, in-the-lodging-place | **es:** albergue-de, alojamiento, alojamiento-de | **fr:** [מלון], dans-le-lodging-lieu, le-lodging-lieu | **de:** [מלון], bei-der-lodging-Ort, der-Herberge Gen 42:27; Gen 43:21; Exod 4:24; Josh 4:3; Josh 4:8

מְלוּנָה H4412 *Prep-k* (2×)
hut, lodge, temporary shelter
A temporary shelter or flimsy hut, often used as a watchman's lodge in fields or vineyards. Isaiah employs this term in two powerful images of vulnerability and instability. Isaiah 1:8 compares devastated Jerusalem to a hut in a cucumber field—isolated, fragile, barely standing. Isaiah 24:20 uses it to describe the earth itself tottering 'like a hut' in cosmic judgment—the ultimate picture of instability. Both passages exploit the connotations of temporariness, flimsiness, and precariousness associated with such field shelters.

(2×) A temporary shelter or flimsy hut, typically a watchman's lodge in agricultural fields. Isaiah 1:8 compares besieged Jerusalem to 'a hut in a cucumber field'—isolated, vulnerable, barely standing amid destruction. Isaiah 24:20 depicts the earth reeling 'like a hut' under divine judgment—tottering, unstable, ready to collapse. Both metaphors exploit the hut's temporary, fragile nature. Cross-linguistic evidence (Spanish choza, French cabane) identifies this as a crude, temporary structure, not a substantial building. **NIGHT AND LODGING**
en: like-a-hut, like-hut | **es:** como-choza | **fr:** comme-une-cabane | **de:** [כמלונה] Isa 1:8; Isa 24:20

מַלּוֹתִי H4413 *N-proper-ms* (2×)
Mallothi (personal name, Levitical musician)
The name of one of Heman's sons, a Levitical musician in David's temple arrangements. The name appears in 1 Chronicles 25, which some scholars understand as an artistic arrangement where the 'names' actually represent the opening words of liturgical compositions or psalm titles (literally 'I have uttered' or 'I have spoken'). If this theory is correct, the passage contains a kind of musical acrostic or liturgical reference list disguised as personal names. Whether personal name or liturgical formula, it reflects the temple's musical traditions.

(2×) Personal name (or possibly liturgical phrase) appearing in 1 Chronicles 25:4, 26 as one of Heman's sons appointed for temple music. Some scholars (Ewald, Robertson Smith) interpret these 'names' as opening words of compositions or psalm fragments rather than personal names, noting 'Mallothi' means 'I have uttered/spoken.' This would make the list a cryptic liturgical reference. Cross-linguistic evidence shows direct transliteration (Malloti, Maloti), treating it as a proper name. **PROPER NAMES (PERSONAL)**
en: Malloti, for-Malloti | **es:** Maloti, para-Maloti | **fr:** [למלותי], [מלותי] | **de:** [למלותי], [מלותי] 1Chr 25:4; 1Chr 25:26

מָלַח H4414a *V-Nifal-Perf-3cp* (1×)
to be dispersed, dissipated into fragments (fig.)
This Niphal verb depicts the heavens being dispersed or dissipated like smoke fragments. Isaiah uses it in a powerful oracle about the permanence of God's salvation versus the transience of creation —while the heavens will vanish like smoke, God's righteousness endures. The rare verb suggests complete disintegration rather than simple fading.

(1×) Appearing only in Isaiah 51:6, this describes the heavens being scattered into fragments like dissipating smoke. The Hebrew root relates to tearing away or pulling out, suggesting a violent dispersal. English 'will vanish' and Spanish 'se desvanecerán' capture the end result, though the Hebrew emphasizes the fragmenting process itself. **DESTRUCTION AND DECAY**
en: will-vanish | **es:** se-desvanecerán | **fr:** [נמלחן] | **de:** [נמלחן] Isa 51:6

מָלַח H4414b *V-Qal-Imperf-2ms* (4×)
to salt, season with salt
A denominative verb meaning to season or treat with salt, appearing in cultic and metaphorical contexts. All grain offerings were to be salted (Leviticus 2:13), establishing a 'covenant of salt' symbolizing permanence and preservation. The incense mixture was 'salted' or seasoned (Exodus 30:35). Ezekiel's metaphor of Jerusalem as an

abandoned infant includes the detail that she was not salted (Ezekiel 16:4)—a practice of rubbing newborns with salt, perhaps for hygiene or symbolic purification.

(4×) To apply salt to something, whether seasoning sacrificial offerings, preparing incense, or washing a newborn. Salt's preservative and purifying properties made it significant in ritual contexts, symbolizing covenant permanence. The multilingual glosses ('salted,' 'salar,' 'fuiste salada') capture the verbal action. The infant-salting practice, though obscure to modern readers, apparently represented proper care and acceptance of a newborn child. **SALT SUBSTANCE**
en: and-salting, salted, were-you-salted | **es:** fuiste-salada, salado, salarás | **fr:** et-le-sel, saler, salted | **de:** [המלחת], [והמלח], du-soll-Salz Exod 30:35; Lev 2:13; Ezek 16:4

מְלַח H4415 *V-Qal-Perf-1cp* (1×)
to eat salt (with someone), assume obligations of loyalty
This Aramaic denominative verb literally means to eat salt but carries the idiomatic sense of entering covenant loyalty. In Ezra 4:14, Persian officials remind the king that they 'have eaten the salt of the palace'—a vivid image for their sworn allegiance. Ancient Near Eastern culture viewed sharing salt as creating binding obligations, making this more than a simple meal reference.

(1×) The phrase 'we have eaten the salt of the palace' in Ezra 4:14 declares covenant loyalty to the Persian king. Across languages, translators preserve the literal eating imagery (English 'ate', Spanish 'comimos'), though the underlying meaning is pledged allegiance. Syriac usage confirms that salt-eating idiomatically signified intimate loyalty and binding obligation in Aramaic culture. **SALT SUBSTANCE**
en: we-ate | **es:** comemos | **fr:** [מלחנא] | **de:** [מלחנא] Ezra 4:14

מֶלַח H4416 *N-msc* (3×)
salt (Aramaic)
An Aramaic noun for salt, appearing only in Ezra in contexts of Persian royal provisions. Salt is mentioned twice as a provision supplied for sacrifices (6:9, 7:22) and once metaphorically regarding obligation to the palace—'because we eat the salt of the palace' (4:14), an idiom for being in royal service and thus obligated to protect the king's interests. Salt's preservative and covenant-sealing associations in ancient culture underlie both uses.

(3×) The glosses uniformly identify the mineral 'salt' in Aramaic contexts. Ezra 6:9 and 7:22 list salt among provisions the Persian treasury supplies for temple sacrifices, showing royal support for Jewish worship. Ezra 4:14 uses the idiom 'eating the palace's salt' to express loyalty and obligation—adversaries claim duty to report anything dishonoring to the king. Salt symbolized covenant loyalty and preservation, making it appropriate both for offerings and for expressing binding obligations. **SALT SUBSTANCE**
en: and-salt, salt, salt-of | **es:** sal, y-sal | **fr:** [ומלח], [מלח] | **de:** Seemann, und-Seemann Ezra 4:14; Ezra 6:9; Ezra 7:22

מֶלַח H4417 *N-proper-fs* (29×)
Salt; the mineral substance used for seasoning, preservation, and covenant symbolism, also frequent in geographic names (Dead Sea, Valley of Salt)
One of the most richly symbolic substances in Scripture. As a material, salt seasons food (Job 6:6), accompanies every grain offering (Lev 2:13), and seals covenants – a 'covenant of salt' denotes permanence and inviolability (Num 18:19; 2 Chr 13:5). Lot's wife becomes a pillar of salt (Gen 19:26), a vivid image of judgment. Nearly half the occurrences appear in geographic compounds: the Sea of Salt (the Dead Sea, Gen 14:3), the Valley of Salt (2 Sam 8:13), and the City of Salt (Josh 15:62). Arabic 'milh,' Aramaic 'milcha,' and cognates across Semitic languages all preserve the same root, underscoring how fundamental this substance was to ancient Near Eastern life.

1. Salt (in geographic names) (15×) Salt as a component of geographic place names – the Sea of Salt (yam ha-melach, the Dead Sea), the Valley of Salt, and the City of Salt. These fixed expressions account for roughly half the occurrences. Gen 14:3 identifies the Salt Sea with the Valley of Siddim; Num 34:3, 12 and Josh 3:16; 15:2, 5 use it as a boundary marker. Spanish 'el Salado' and English 'the Salt [Sea]' reflect the toponymic function. **SALT SUBSTANCE**
en: (Salt), Salt, [the-Salt] | **es:** Sal, [K], el-Salado | **fr:** (Salt), Salt, [the-Salt] | **de:** Salt, [the-Salt], [המלח] Gen 14:3; Num 34:3; Num 34:12; Deut 3:17; Josh 3:16

2. salt (substance) (14×) The mineral substance itself, used for seasoning food (Job 6:6), purifying water (2 Kgs 2:20-21), and especially in sacrificial ritual – Lev 2:13 commands salt on every grain offering, establishing the 'covenant of salt' (berith melach) as a metaphor for permanence (Num 18:19; 2 Chr 13:5). Strewn over conquered Shechem (Judg 9:45), it symbolizes desolation. French 'avec le sel' and Spanish 'con la sal' capture the instrumental ritual usage. **SALT SUBSTANCE**
en: and-salt, for-salt, salt | **es:** con-la-sal, para-sal, sal | **fr:** [למלח], [מלח], avec-le-sel | **de:** Salz, Salz-von, Seemann Gen 19:26; Lev 2:13; Num 18:19

מֻלַח H4418 *Conj-w* (2×)
rags, worn-out clothes
Worn-out garments or rags, the kind of discarded cloth used for padding or cushioning. Both occurrences are in Jeremiah 38:11-12, where these rags play a small but significant role in Ebed-melech's rescue of Jeremiah from the cistern. The Ethiopian eunuch gathers old rags and worn-out clothes from the palace storeroom to pad the ropes used to lift the prophet, preventing injury. This thoughtful detail—using soft rags to protect Jeremiah's body from rope burns—reveals compassion amid crisis. The term emphasizes the worn, soft quality of these discarded garments.

(2×) Worn-out clothes or rags used as padding. Jeremiah 38:11-12 describes Ebed-melech gathering old rags and worn-out garments to cushion the ropes when rescuing Jeremiah from the cistern. This compassionate detail prevents the prophet from being injured by the ropes. The term emphasizes these are discarded, worn garments—soft from use, suitable for padding. Cross-linguistic evidence shows some uncertainty about the precise term, with some translators preserving the Hebrew while others render as 'clothes' or 'rags.' **LINEN AND FABRIC**
en: and-the-clothes, clothes | **es:** debajo-de, y-los-bajó | **fr:** [והמלחים], [מלחים] | **de:** [והמלחים], [מלחים] Jer 38:11; Jer 38:12

מַלָּח H4419 *Art / N-mp* (4×)
mariners, sailors
Seamen who operate ships, an Assyrian loan-word reflecting international maritime vocabulary. The term appears in Jonah's story of the storm at sea (Jonah 1:5) and extensively in Ezekiel's lament over Tyre (Ezekiel 27:9, 27, 29), where mariners are listed alongside pilots and caulkers as essential maritime professionals. Tyre's downfall affects not just the city but the entire seafaring economy dependent on its trade networks. The loan-word suggests the technical, specialized nature of maritime work.

(4×) Professional sailors or mariners, those who work aboard ships. The contexts emphasize their expertise and their vulnerability to maritime disasters—whether the storm that terrified Jonah's shipmates or the economic catastrophe of Tyre's fall. The multilingual glosses ('sailors,' 'mariners,' 'marineros') consistently identify the occupational group. The term's borrowed status (from Assyrian malaḫu) reflects the international character of ancient Mediterranean seafaring. **AUTO-DETECTED COMMUNITY 12207 WITH 3 SENSES**
en: and-their-sailors, sailors, the-sailors | **es:** los-marineros, marineros, tus-marineros | **fr:** [ומלחיהם], [מלחיך], [מלחים] | **de:** [ומלחיהם], [מלחיך], [מלחים] Ezek 27:9; Ezek 27:27; Ezek 27:29; Jonah 1:5

מְלֵחָה H4420 *N-fs* (3×)
saltness, barrenness, salt-wasted land

A noun denoting saltness or salt-infested barrenness, describing land made unproductive by salt. Job mentions 'the salt land' as the wild ass's dwelling place (39:6). Jeremiah warns that those who trust in humans will inhabit 'the salt land' where no one dwells (17:6). The psalmist celebrates God's power to transform fruitful land into salt waste as judgment and salt waste into productivity as blessing (107:34). Salt-saturated soil represents curse, barrenness, and divine judgment.

(3×) Multilingual evidence points to salt-cursed land: Spanish 'salada, tierra-salada, salar' (salty, salt-land, salt-flat), English 'salt-land, salty, salt-waste.' Job 39:6 describes the wild ass naturally inhabiting barren salt-lands. Jeremiah 17:6 threatens that those trusting in flesh will dwell in uninhabitable salt-waste. Psalm 107:34 shows God's sovereignty—He can turn productive land into salt desert (judgment) or reverse the curse (mercy). Salted earth meant total desolation. **DRYNESS AND DROUGHT**

en: into-salt-waste, salty, the-salt-land | **es:** en-salar, salada, tierra-salada | **fr:** [מלחה], à-terre-salée, מלחה | **de:** [מלחה], hinein-salt-waste Job 39:6; Ps 107:34; Jer 17:6

מִלְחָמָה H4421 *Prep-l* (319×)

War, battle — armed conflict between opposing forces, whether a single engagement or prolonged campaign

Milchamah is the Hebrew Bible's principal noun for armed conflict, covering everything from a single pitched battle (Gen 14:8; 1 Sam 17:1) to a protracted war (2 Sam 3:1, 'the war was long'). Derived from the root l-ch-m ('to fight'), it appears in formulas like 'the Book of the Wars of YHWH' (Num 21:14) and 'a man of war' (Exod 15:3). Spanish 'guerra,' French 'guerre,' and German 'Krieg' all capture its full range without needing separate terms for battle versus war, matching the Hebrew word's own semantic breadth across its 319 occurrences.

war, battle, armed conflict (319×) Armed conflict or military engagement between opposing forces, encompassing both individual battles and sustained wars. The noun derives from the root l-ch-m and appears in theologically significant constructions like 'wars of YHWH' (Num 21:14; 1 Sam 18:17) and as a cognate accusative with nilcham ('to wage war,' 1 Sam 8:20). Its scope ranges from the coalition battle of Gen 14:2 to the cosmic warfare imagery of Isaiah 42:13. **WAR AND BATTLE**

en: war | **es:** en-guerra, guerra | **fr:** guerre | **de:** Krieg Gen 14:2; Exod 1:10; Exod 13:17; Exod 15:3; Exod 17:16

מָלַט H4422 *V-Nifal-Perf-1cp* (94×)

Slip away, escape; in Piel, deliver or rescue; in rare usage, bring forth or lay eggs.

Built on the root idea of slipping free, this verb captures both self-initiated escape and divinely granted deliverance. In the Nifal, it describes fleeing from danger — Lot escaping Sodom (Gen 19:17, 22), Ehud slipping away after his assassination of Eglon (Judg 3:26), or David eluding Saul's pursuit (1 Sam 19:10). The Piel shifts to causative rescue: God or a human agent delivers another from death or captivity, as when Michal saves David's life (1 Sam 19:11). A surprising specialized sense appears in Isaiah 34:15 and 66:7, where the verb means to bring forth young or lay eggs — perhaps from the image of something 'slipping out.' Arabic cognates confirm the core meaning of slipping free.

1. Nifal: escape, flee (62×) Nifal: to escape, slip away, flee from danger or pursuit. The most frequent sense, covering self-extrication from mortal peril. Lot flees the destruction of Sodom (Gen 19:17, 20, 22); Ehud escapes to Seirah (Judg 3:26); the psalmist's soul escapes like a bird from a snare (Ps 124:7). Arabic ´ 'slip from the hand' illuminates the core image. Korean 도망치다/피하다 and Swahili -toroka capture the urgency of self-preserving flight. **FLEEING AND ESCAPING**

en: and-escaped, and-he-escaped, escaped | **es:** escapará, escapó, y-escapé | **fr:** [נמלט], avait-s'échappa, et-délivrer-elle | **de:** entkam, entkommen, er-rettet Gen 19:17; Gen 19:20; Gen 19:22; Judg 3:26

2. Piel: deliver, rescue (27×) Piel causative: to deliver, rescue, save someone from danger, death, or captivity. The agent actively effects another's deliverance. Michal delivers David from Saul (1 Sam 19:11); God promises to rescue the faithful (Ps 18:48, 2 Sam 22:49). Spanish 'librar' and German 'erretten/retten' both highlight the rescue dimension absent from the intransitive Nifal escape sense. **RELEASE AND MOVEMENT**

en: I-delivered, I-will-deliver-you, and-delivered- | **es:** ciertamente-librar, escapará, escapará. | **fr:** de-échapper, délivrer, et-délivrer | **de:** der-die-rettend, der-wird-erretten, entkommen 1Sam 19:11; 2Sam 19:5; 2Sam 19:9; 1Kgs 1:12; 2Kgs 23:18

3. Hitpael: escape oneself (2×) Hitpael reflexive: to deliver or extricate oneself by one's own effort. Rare (Job 19:20, 41:19), this intensified reflexive emphasizes personal agency in escaping. Job laments that he escaped 'by the skin of my teeth' (Job 19:20) — the barest margin of self-rescue. Swahili -okolewa captures this reflexive survival nuance. **FLEEING AND ESCAPING**

en: and-I-have-escaped, escape | **es:** escapan, y-he-escapado | **fr:** délivrer, et-délivrer-elle | **de:** rettete, und-rettete Job 19:20; Job 41:19

4. Piel/Hifil: bring forth, lay eggs (2×) Piel/Hifil specialized: to bring forth young, to lay eggs. An unexpected biological extension of the 'slip out' image, found only in Isaiah 34:15 (an arrow-snake laying and hatching eggs) and Isaiah 66:7 (Zion delivering before labor). Spanish 'dar a luz' (give birth) and Swahili -zaa show how translators shift entirely from escape to parturition vocabulary for these passages. **BIRTH AND BEGETTING**

en: and-lay-eggs, and-she-delivered | **es:** y-dio-a-luz, y-pondrá-huevos | **fr:** et-échapper | **de:** und-entkommen Isa 34:15; Isa 66:7

5. (1×) A single Hifil participle occurrence in Isaiah 31:5 describing YHWH 'delivering' Jerusalem — functioning as a causative rescue parallel to sense 2 but in participial form. English 'rescuing' and Spanish 'haciendo escapar' treat it as an active deliverance in progress, consistent with the broader Piel/Hifil rescue usage. **BIRTH AND BEGETTING**

en: and-rescuing | **es:** y-haciendo-escapar | **fr:** et-échapper | **de:** und-entkommen Isa 31:5

מֶלֶט H4423 *Prep-b* (1×)

mortar, cement (building material)

This noun denotes mortar or cement used in construction. Jeremiah 43:9 mentions Nebuchadnezzar's throne being set 'in the mortar' at the entrance of Pharaoh's palace—likely referring to the brick pavement where mortar was visible. The word appears only once, borrowed from Aramaic building terminology, reflecting the specialized vocabulary of ancient Near Eastern masonry.

(1×) Jeremiah's prophecy specifies that royal stones will be hidden 'in the mortar' at Tahpanhes. Translations consistently identify this as mortar or cement (English 'mortar', Spanish 'mortero'), the binding material between bricks. The architectural specificity suggests Jeremiah pointed to a particular spot in the palace pavement where mortar joints were prominent. **CLAY AND MORTAR**

en: in-the-mortar | **es:** en-el-mortero | **fr:** [במלט] | **de:** [במלט] Jer 43:9

מְלַטְיָה H4424 *N-proper-ms* (1×)

Melatiah (personal name: 'Yahweh delivered')

A Gibeonite who helped rebuild Jerusalem's wall under Nehemiah. His name means 'Yahweh delivered,' reflecting the theophoric naming pattern common in post-exilic Judah. Though ethnically Gibeonite, Melatiah joined the communal rebuilding effort, illustrating the diverse coalition that restored Jerusalem's defenses after the Babylonian exile.

(1×) Melatiah the Gibeonite worked on the wall in Nehemiah 3:7. His name appears consistently across translations (English 'Melatiah', Spanish 'Melatías'), with the theophoric element '-iah' marking Yahweh-worship even among non-Israelite peoples integrated into Judah's post-exilic community. **PROPER NAMES (PERSONAL)**

en: Melatiah | **es:** Melatías | **fr:** [מלטיה] | **de:** [מלטיה] Neh 3:7

מְלִילָה H4425 *N-fp* (1×)

ears of grain, heads of grain

This plural noun refers to the heads or ears of standing grain—the seed-bearing tops of wheat, barley, or other cereals. Deuteronomy 23:25 permits travelers to pluck and eat these heads of grain from a neighbor's field, a provision balancing hospitality with property rights. The term may derive from a root meaning 'to rub,' reflecting how one would rub the heads between the hands to extract kernels.

(1×) In the hospitality law of Deuteronomy 23:25, a traveler may pick 'heads of grain' by hand. The multilingual evidence (English 'heads of grain', Spanish 'espigas', French 'heads de grain', German 'Häupter von Getreide') uniformly identifies these as the grain-bearing tops of standing cereal plants, which could be rubbed to release edible kernels. **GRAIN EARS**

en: heads-of-grain | **es:** espigas | **fr:** heads-de-grain | **de:** Haeupter-von-Getreide Deut 23:25

מְלִיצָה H4426 *Conj-w / N-fs* (2×)

satire, mocking poem, taunting figure of speech

A literary form involving satire, mockery, or figurative speech designed to ridicule or challenge. Habakkuk 2:6 describes nations taking up a 'mocking poem' against the oppressor—a taunt song celebrating the fall of the wicked. Proverbs 1:6 lists it among forms of wisdom speech to be understood—possibly meaning 'figure' or 'enigmatic saying' rather than mockery. The term's semantic range spans from hostile satire to clever, interpretive speech. Both senses involve indirect, artistic language rather than straightforward statement.

(2×) A satirical poem, mocking speech, or figurative saying. Habakkuk 2:6 uses it for the taunt song nations will sing against Babylon—a mocking poem celebrating the oppressor's downfall. Proverbs 1:6 may use it differently, referring to figures of speech or enigmatic sayings to be interpreted (though 'satire' remains possible). Cross-linguistic evidence shows division: Spanish treats both as enigma/satire, French varies between 'interpreter' and mockery, suggesting translators recognize semantic range from hostile mockery to artful, indirect speech. **MOCKERY AND SCORN**

en: and-a-figure, and-a-mocking-poem | **es:** y-enigma, y-un-dicho-burlón | **fr:** et-interprète, et-ומליצה | **de:** [ומליצה] Prov 1:6; Hab 2:6

מָלַךְ H4427a *V-Qal-Imperf-3mp* (350×)

To reign, be or become king; in the Hifil, to make someone king or cause to reign over a people or territory.

A verb at the heart of Israel's political theology, meaning to exercise royal authority or to ascend to the throne. When Samuel anoints Saul and later David, this is the word that marks the moment power transfers. In the Hifil stem it takes on causative force: the people or God 'makes someone king,' as when Israel crowns Saul at Gilgal (1 Sam 11:15). Arabic malaka and Akkadian malāku confirm the root's ancient Near Eastern pedigree as the standard term for sovereign rule. The single Daniel 9:1 occurrence preserves a rare passive nuance — Darius 'was made king' — attested also in Aramaic portions of Daniel.

1. reign, be king (Qal) (300×) The basic Qal meaning: to reign, rule as king, exercise royal sovereignty. This covers the vast majority of occurrences (300x), spanning Israelite monarchs (David reigned in Hebron, 2 Sam 2:10), foreign kings (the Edomite king-lists of Gen 36:32ff.), and even divine kingship (YHWH reigns forever, Exod 15:18). Every major translation language uses a single core equivalent — Spanish reinar, French régner, German regieren — confirming an undivided semantic core. **GEOGRAPHY AND SPACE**

en: has-become-king, has-reigned, he-reigned | **es:** reinaba, reinó | **fr:** a-deviens-roi, a-régna, il-régna | **de:** er-regierte, hat-become-Koenig, hat-regierte Josh 13:10; Josh 13:12; Josh 13:21; Judg 4:2; 1Sam 13:1

2. make king, cause to reign (Hifil) (49×) The causative Hifil sense (49x): to install someone as king, to cause to reign. Structurally distinct from Sense 1 — the subject is the kingmaker, not the king. Key passages include Judges 9:6 where the citizens of Shechem 'made Abimelech king,' and 1 Samuel 8:22 where YHWH tells Samuel to 'make them a king.' Arabic mallaka (Form II, with doubled middle radical) parallels this causative pattern precisely. Spanish hacer rey and French faire roi capture the two-participant structure. **GEOGRAPHY AND SPACE**

en: and-made-king, and-they-made-king, to-make-king | **es:** E-hicieron-rey, E-hizo-rey, e-hicieron-reinar | **fr:** et-fit-roi, et-ils-fit-roi, et-régner | **de:** herrschen, und-herrschen, und-machte-Koenig Judg 9:6; Judg 9:16; Judg 9:18; 1Sam 8:22; 1Sam 11:15

3. (1×) A single occurrence in Daniel 9:1 where the Hophal passive or an Aramaic-influenced form yields the meaning 'was made king.' Darius the Mede 'was made king' (humlak) over the Chaldean realm. The passive nuance is confirmed by the Spanish reinó used in a stative-resultative sense and the German der König construction. This bridges Hebrew and the Aramaic sections of Daniel where the root mlk appears frequently in passive constructions. **GEOGRAPHY AND SPACE**

en: was-made-king | **es:** reinó | **fr:** le-roi | **de:** der-Koenig Dan 9:1

מָלַךְ H4427b *Conj-w / V-Nifal-ConsecImperf-3ms* (1×)

to counsel, consider carefully with oneself

This Niphal verb, a loanword from Aramaic, means to take counsel with oneself or deliberate internally. Nehemiah 5:7 uses it when the governor says 'my heart counseled me'—he engaged in careful internal deliberation before confronting the nobles about exploiting the poor. The reflexive Niphal form emphasizes self-consultation rather than seeking external advisors.

(1×) Nehemiah's internal deliberation in 5:7 uses this Aramaic borrowing for serious self-counsel. While English and Spanish render it 'counseled' (English 'counseled', Spanish 'consultó'), the Hebrew idiom 'my heart counseled me' depicts an inner dialogue where Nehemiah weighed the situation before acting against the nobles' injustice. **COUNSEL AND DELIBERATION**

en: and-counseled | **es:** Y-consultó | **fr:** [וימלך] | **de:** [וימלך] Neh 5:7

מֶלֶךְ H4428 *N-msc / 2ms* (2526×)

King: a human sovereign ruling a city, nation, or territory; also a divine title for God as supreme King

Melek is the Hebrew Bible's primary term for a ruling sovereign, appearing over 2,500 times across the full sweep of Israel's history — from the kings of Canaan in Genesis to the Persian emperors of Ezra-Nehemiah. Every major translation renders it straightforwardly: English 'the king,' Spanish 'el rey,' French 'le roi,' German 'der Konig.' Yet a small but theologically potent cluster of occurrences applies melek directly to God as divine King, especially in the Psalms. 'I have installed my King on Zion' (Ps 2:6) and 'Listen to my cry, my King and my God' (Ps 5:2) use the same word to express the LORD's sovereign rule over Israel and all creation.

1. king (human sovereign) (2486×) Split from sense 112104. Criteria: Earthly monarchs ruling cities, nations, or empires: Pharaoh, David, Solomon, Nebuchadnezzar. Political and military rulers of territorial states.

en: the-king | **es:** el-rey | **fr:** le-roi | **de:** der-Koenig, des-Königs Gen 39:20; 1Sam 8:9; 1Sam 12:2; 1Sam 12:13; 1Sam 18:25

2. King (divine title for God) (32×) Split from sense 112104. Criteria: God as supreme King: 'the LORD is King,' 'King of glory,' 'eternal King.' Theological metaphor for divine sovereignty over creation and history.

en: King-of, YHWH, a-King | **es:** Rey, Rey-de, al-Rey | **fr:** et-de-roi, et-de-à-toi, le-roi | **de:** Koenig, dem-Koenig, der-Koenig Deut 33:5; Ps 10:16; Ps 24:7; Ps 24:8; Ps 24:9

3. King, divine sovereign (8×) God or the Messiah as divine King, a theological title expressing the LORD's supreme sovereignty. The multilingual glosses shift to possessive and devotional forms — Spanish 'Rey-de-mi / a-nuestro-Rey,' German 'mein Konig,' marking the personal, covenantal relationship between God-as-King and his

people. Concentrated in the Psalms: 'I have set my King on Zion' (Ps 2:6), 'Give ear to my words, my King and my God' (Ps 5:2), 'God is my King from of old' (Ps 44:4), 'Sing praises to our King' (Ps 47:6). Only 8 occurrences are distinctly clustered here, but they carry outsized theological weight. GEOGRAPHY AND SPACE

en: in-their-king, is-my-King, my-King | **es:** Rey-de-mí, a-nuestro-Rey, en-su-Rey | **fr:** dans-roi, rois-de, à-roi | **de:** in-ihr-König, mein-König, zu-unser-König Ps 2:6; Ps 5:2; Ps 44:4; Ps 47:6; Ps 68:24

מֶלֶךְ H4429 *Conj-w / N-proper-ms* (4×)

Melek, Benjamite name; also 'king'

A proper name borne by a Benjamite descendant of Micah (1 Chronicles 8:35, 9:41), though the same form also means 'king' in Hebrew. This creates interpretive challenges in Jeremiah 36:26 and 38:6, where 'son of the king' might refer either to 'the king's son' (royal prince) or to someone named Melek. The ambiguity reflects the common practice of using titles as personal names and the difficulty of distinguishing common nouns from proper names in unpointed ancient texts.

(4×) A masculine proper name in the Benjamite genealogy, identical in form to the common noun 'king.' The multilingual evidence shows confusion ('king,' 'el-rey' vs. 'Melek,' 'Mélec'), reflecting the genuine ambiguity in some passages. The name's use as a personal identifier alongside its meaning as a title demonstrates the fluid boundary between common vocabulary and proper names in Hebrew, particularly when royal terminology enters personal nomenclature. GEOGRAPHY AND SPACE

en: and-Melekh, the-king | **es:** el-rey, y-Mélec | **fr:** et-roi, le-roi | **de:** der-Koenig, und-herrschte 1Chr 8:35; 1Chr 9:41; Jer 36:26; Jer 38:6

מֶלֶךְ H4430 *N-msd* (180×)

King — Aramaic noun for a sovereign ruler, used predominantly of Babylonian and Persian monarchs in Daniel and Ezra

This Aramaic noun is the equivalent of Hebrew melek and appears almost exclusively in the books of Daniel and Ezra, the Bible's two major Aramaic sections. The emphatic form malka ('the king') dominates, occurring over 150 times, reflecting Aramaic's preference for the determined state. Nebuchadnezzar is addressed as 'king of kings' (melek malkayya, Dan 2:37), a title later applied to Artaxerxes (Ezra 7:12). German Koenig, Spanish rey, and French roi all render it with standard royal vocabulary — the concept requires no special adaptation across languages.

king (180×) Aramaic noun for a sovereign ruler or monarch, functioning as the determined-state equivalent of Hebrew melek. Found overwhelmingly in Daniel and Ezra, it refers primarily to Babylonian kings (Nebuchadnezzar, Belshazzar) and Persian monarchs (Cyrus, Darius, Artaxerxes). The emphatic form malka accounts for the vast majority of attestations. In Dan 7:17, the plural malkin denotes 'kingdoms' by metonymy. GEOGRAPHY AND SPACE

en: king, the-king | **es:** el-rey, rey, rey. | **fr:** le-roi | **de:** Koenig Ezra 4:8; Ezra 4:11; Ezra 4:14; Ezra 4:17; Ezra 4:23

מֶלֶךְ H4431 *N-msc / 1cs* (1×)

counsel, advice

This Aramaic noun denotes counsel or advice. In Daniel 4:27, Daniel urges King Nebuchadnezzar to accept his counsel to break from sin by practicing righteousness—advice that, if heeded, might avert divine judgment. The term appears in the diplomatic language of the Aramaic sections of Daniel, fitting the courtly context where royal advisors offered guidance to the king.

(1×) Daniel 4:27 uses this Aramaic term when the prophet says 'let my counsel be acceptable to you.' Translations vary interestingly—while English and Spanish correctly render 'counsel/consejo,' French and German show 'rois de/Könige von' (kings of), apparently confusing this with the similar-looking מֶלֶךְ (king). The context confirms Daniel is offering advice, not discussing kings. GEOGRAPHY AND SPACE

en: my-counsel | **es:** mi-consejo | **fr:** rois-de | **de:** Koenige-von Dan 4:27

מֹלֶךְ H4432 *Art / N-proper-ms* (9×)

Molek; a Canaanite deity associated with child sacrifice by fire, consistently condemned in Torah and Prophets.

The name of an abhorrent pagan deity to whom Israelites were forbidden to offer their children by fire. The vocalization deliberately echoes the vowels of boshet ('shame'), overlaid on the consonants of melek ('king'), signaling revulsion at this false god's claim to royal divine status. Leviticus 18:21 and 20:2-5 prescribe the death penalty for those who 'give their seed to Molek,' while Jeremiah 32:35 associates Molek worship with the Valley of Hinnom. In one debated instance (Amos 5:26), the same consonants may simply mean 'your king' rather than the deity name.

1. Molek (pagan deity) (8×) The proper name of a Canaanite/Ammonite deity to whom children were sacrificed by fire. Always appearing with the definite article (ha-Molek), this name is linked to the horrifying rite of 'passing through the fire' in the Valley of Ben-Hinnom (2 Kgs 23:10, Jer 32:35). The Levitical legislation (Lev 18:21; 20:2-5) treats dedication to Molek as both idolatry and murder. Spanish renders it 'Moloc,' French 'Molek,' and German 'der Molek,' all preserving the divine-name status. GODS AND DEITIES

en: and-for-Molek, the-Molek, to-the-Molek | **es:** Moloc, a-Molej, a-Moloc | **fr:** au-roi, et-pour-Molek, le-Molek | **de:** dem-Koenig, der-Molek, und-fuer-Molek Lev 18:21; Lev 20:2; Lev 20:3; Lev 20:4; Lev 20:5

2. your king (common noun) (1×) A possible common-noun reading 'your king' at Amos 5:26, where the consonantal text malkekhem may be vocalized as a regular noun with a possessive suffix rather than as the deity name. English renders 'your-king' and Spanish 'su-rey,' suggesting a royal figure rather than a pagan god. This alternative reading fits the prophetic indictment of Israel's self-chosen leadership and idolatrous processions, though the Septuagint's Moloch shows early tradition already read it as the divine name. RULING AND REIGNING

en: your-king | **es:** su-rey | **fr:** Molek | **de:** [מלככם] Amos 5:26

מַלְכָּה H4433 *N-fsd* (2×)

queen (Aramaic)

The Aramaic word for queen, appearing twice in the same verse—Daniel 5:10. The 'queen' enters Belshazzar's feast after hearing the commotion caused by the mysterious handwriting. Many scholars identify her not as Belshazzar's wife but as the queen mother, likely Nitocris (or possibly Nabonidus's wife), given her authoritative demeanor and her knowledge of Daniel and Nebuchadnezzar's reign. Her calm, wise counsel contrasts with the panicked king, and she alone remembers the interpreter who served the previous generation. The Aramaic setting reinforces the exilic context.

(2×) Aramaic term for queen, appearing twice in Daniel 5:10 for the royal woman who enters Belshazzar's banquet hall after the handwriting incident. Her composure and historical memory suggest she is the queen mother rather than Belshazzar's wife—she remembers Daniel from Nebuchadnezzar's time. The Aramaic vocabulary situates this narrative in the Babylonian exile setting. Cross-linguistic evidence clearly identifies this as 'queen' (Spanish reina, French roi [likely error for reine]). QUEEN RULER

en: the-queen | **es:** la-reina | **fr:** roi | **de:** [מלכתא] Dan 5:10

מַלְכֹּדֶת H4434 *Conj-w / N-fsc / 3ms* (1×)

trap, snare (catching instrument)

This noun refers to a trap or snare used figuratively for the devices that ensnare the wicked. Job 18:10 warns that 'his trap lies on the path,' describing how the wicked person's own schemes become instruments of his downfall. The parallel with 'rope' suggests a concealed hunting trap—the same devices used to catch animals metaphorically catch those who set them.

(1×) Job's discourse on the fate of the wicked in 18:10 mentions 'his trap' lying in wait on the path. Cross-linguistically (English 'trap', Spanish 'cepo'), this is clearly a snare or catching device. The poetic justice depicted is that the wicked man's own trap—meant for others—becomes his own downfall, a common biblical theme of retributive justice. **NETS AND SNARES**

en: and-his-trap | **es:** y-su-cepo | **fr:** et-son-ומלכדתו-lui | **de:** [ומלכדתו] Job 18:10

מִלְכָּה H4435 *Conj-w / N-proper-fs* (11×)

Milcah — a personal name borne by Nahor's wife (Abraham's niece by marriage) and a daughter of Zelophehad

The proper noun מִלְכָּה (Milkah, 'queen' or 'counselor') identifies two women in Scripture. The primary bearer is Milcah daughter of Haran and wife of Nahor, Abraham's brother (Gen 11:29). She is the matrilineal link in the genealogy leading to Rebekah: the narrative carefully traces Milcah as mother of Bethuel and grandmother of Rebekah and Laban (Gen 22:20, 23; 24:15, 24, 47). Her repeated mention in the betrothal negotiations underscores lineage continuity within Abraham's extended family. The second Milcah is a daughter of Zelophehad of the tribe of Manasseh, one of five sisters whose petition for inheritance rights establishes a landmark legal precedent (Num 26:33; 27:1; 36:11; Josh 17:3). Spanish 'Milca' and French 'Milca' preserve the name across traditions.

Milcah (proper name) (11×) Milcah the wife of Nahor and daughter of Haran, a key figure in the Abrahamic family genealogy. Her marriage to Nahor (Gen 11:29) produces eight sons including Bethuel (Gen 22:20, 23), making her the grandmother of Rebekah. She is named repeatedly in the servant's account of finding Rebekah (Gen 24:15, 24, 47), establishing the critical kinship link that validates the marriage arrangement. The name likely derives from the root m-l-k ('queen, counsel'). **PROPER NAMES (PERSONAL)**

en: Milcah, Milkah, and-Milcah | **es:** Milca, Milcá, Milkah | **fr:** Milcah, Milkah, et-Milcah | **de:** Milcah, Milka, Milkah Gen 11:29; Gen 22:20; Gen 22:23; Gen 24:15

מַלְכָּה H4436 *N-fp* (35×)

queen — a woman who reigns or holds royal consort status, especially the Queen of Sheba, Vashti, and Esther

Malkah is the feminine counterpart of melekh ('king') and appears 35 times, with the vast majority concentrated in the book of Esther. Twenty-four of those occurrences describe either Vashti, who defied royal summons at the opening banquet (Est 1:9-19), or Esther, whose courage before Ahasuerus reversed the decree against her people (Est 5:2-8:1). Outside Esther the word designates the Queen of Sheba, whose visit to Solomon tested his famed wisdom and left her breathless (1 Kgs 10:1-13). In Song of Songs 6:8-9, the plural melakhot ('queens') appears in a harem catalogue alongside concubines. Cross-linguistic glosses uniformly render the royal feminine: Spanish 'reina,' French 'reine,' German 'Koenigin.'

queen (35×) A female sovereign or royal consort. The word overwhelmingly denotes named queens in narrative — the Queen of Sheba testing Solomon's wisdom (1 Kgs 10:1-13), Vashti refusing the king's command (Est 1:9-19), and Esther interceding for Israel (Est 5-9). The plural in Song of Songs 6:8-9 ranks queens above concubines in a royal household. **QUEEN RULER**

en: the-queen | **es:** la-reina, la-reina? | **fr:** reine | **de:** der-Koenigin 1Kgs 10:1; 1Kgs 10:4; 1Kgs 10:10; 1Kgs 10:13; 2Chr 9:1

מַלְכוּ H4437 *Prep-b / N-fsd* (57×)

Kingdom, reign, or royal dominion; the Aramaic term for sovereign rule, territorial realm, and kingly authority in Daniel and Ezra.

Malku is the Aramaic counterpart of Hebrew malkut, appearing exclusively in the Aramaic portions of Daniel and Ezra. It carries the full weight of ancient Near Eastern political theology: Nebuchadnezzar's world-empire, the succession of four kingdoms in Daniel's visions, and ultimately God's everlasting kingdom that shatters all others (Dan 2:44). The word flexes between the abstract authority of a king's reign (Dan 4:17), the concrete territory he rules, and the plural 'kingdoms' of apocalyptic prophecy. Spanish reino, French royaume, and German Koenigreich all converge on a single rendering, but the Aramaic contexts demand careful attention to whether malku means 'your kingship' or 'your kingdom' — the power or the place.

1. kingdom, realm (46×) A kingdom or realm as a political and territorial entity ruled by a sovereign. This dominant sense (46 occurrences) covers Nebuchadnezzar's Babylonian empire (Dan 2:37), the successive world-kingdoms of Daniel's statue vision (Dan 2:39–40), and God's eternal kingdom (Dan 2:44, 7:27). Spanish el reino, French le royaume, and German das Koenigreich all treat it as a concrete domain. The emphatic state malkuta in Aramaic often carries the definite article sense, 'the kingdom.' **GEOGRAPHY AND SPACE**

en: kingdom, kingdom-of, the-kingdom | **es:** el-reino, el-reino-de, reino | **fr:** le-royaume, royaume, royaumes | **de:** Koenigreich, das-Koenigreich, sein-Koenigreich Ezra 7:13; Ezra 7:23; Dan 2:37; Dan 2:39

2. reign, royal rule (8×) The reign or exercise of royal authority, emphasizing the temporal and functional aspect of rule rather than the geographic realm. In Ezra 4:24 and 6:15 it marks dating formulae — 'in the reign of Darius.' Daniel 4:17–32 uses it for the kingly authority that is given and taken away. Spanish reinado de and German zu Koenigreich distinguish this from territorial kingdom, capturing the dynamic, personal quality of sovereignty that God grants to whom he wills. **GEOGRAPHY AND SPACE**

en: and-in-reign-of, in-kingdom-of, in-reign-of | **es:** de-reinado-de, del-reinado-de, en-el-reinado-de | **fr:** dans-le-royaume, et-dans-le-royaume, royaume | **de:** Koenigreich, und-Koenigreich, zu-Koenigreich Ezra 4:24; Ezra 6:15; Dan 4:17; Dan 4:25; Dan 4:32

3. kingdoms (plural) (3×) Kingdoms in the plural, referring to multiple political entities collectively, especially in apocalyptic contexts. Daniel 2:44 declares that God's kingdom will crush 'all these kingdoms,' and 7:23 describes a fourth beast that devours 'all the kingdoms.' The plural construct malkevat appears only three times, marking climactic moments where individual empires give way to God's universal dominion. **GEOGRAPHY AND SPACE**

en: kingdoms, the-kingdoms | **es:** los-reinos, reinos | **fr:** le-royaume, royaumes | **de:** Koenigreich, das-Koenigreich Dan 2:44; Dan 7:23; Dan 7:27

מַלְכוּת H4438 *Art / N-fs* (91×)

Royalty, royal power, reign, or kingdom; the domain, exercise, or dignity of kingly rule (chiefly late Hebrew).

A noun appearing primarily in later biblical books (Chronicles, Esther, Daniel, Psalms), מַלְכוּת covers the full spectrum of kingship. It can denote a concrete political realm—a kingdom or territory under a sovereign's authority—as well as the active exercise of royal rule during a reign. In Esther especially, it takes on a more personal coloring, referring to the queen's royal dignity and status. The multilingual glosses confirm these three poles: Spanish 'reino' vs. 'reinado' vs. 'realeza' neatly mirror the territory/reign/dignity distinction. When applied to God (Ps 103:19; 145:11-13), it ascends to describe universal, eternal dominion.

1. kingdom, realm (60×) The most frequent sense (about two-thirds of occurrences) designates a kingdom as a political entity or territorial domain—the realm over which a king exercises sovereignty. Spanish consistently renders 'reino,' French 'royaume,' and German 'Königreich.' Used of human kingdoms (1 Sam 20:31; 1 Kgs 2:12) and of God's universal kingdom (Ps 145:11-13). The cluster includes possessive constructions ('his kingdom,' 'kingdom of') showing the kingdom as belonging to a ruler. **GEOGRAPHY AND SPACE**

en: his-kingdom, kingdom-of, the-kingdom-of | **es:** reinado-de, reino-de, reino-suyo | **fr:** royaume, royauté | **de:** Koenigreich 1Sam 20:31; 1Kgs 2:12; 1Chr 11:10; 1Chr 12:24; 1Chr 14:2

2. reign, rule (21×) About one-fifth of occurrences emphasize the temporal or active dimension: the reign or period of rule rather than the territory itself. Spanish distinguishes this with 'reinado' alongside 'reino.' Chronicles frequently uses this sense in chronological formulae ('in the reign of...'), as in 1 Chr 26:31 and 2 Chr 3:2. The glosses across languages sometimes blur with sense 1, but the

contextual focus on duration and royal activity marks the distinction. **GEOGRAPHY AND SPACE**

en: for-his-kingdom, his-reign, in-his-reign | **es:** de-el-reinado-de, de-reinado-de, de-su-reinado | **fr:** [מלכות], [מלכתו], pour-royaumes | **de:** Koenigreich, [מלכות], [מלכתו] 1Chr 26:31; 1Chr 29:30; 2Chr 2:1; 2Chr 2:12; 2Chr 3:2

3. royalty, royal dignity (10×) A smaller cluster (roughly 10 occurrences) refers to royalty as a personal attribute—royal dignity, queenly status, or sovereign rank. This sense appears prominently in Esther, where the queen's מַלְכוּת is her royal position and splendor (Esth 1:11, 4:14). Spanish 'realeza,' French 'royauté,' and the English gloss 'royalty' all capture this abstract, qualitative nuance distinct from both territory and temporal rule. **GEOGRAPHY AND SPACE**

en: and-her-royalty, royalty | **es:** realeza, reinado, reino | **fr:** et-royauté, royauté | **de:** Koenigreich, und-Koenigreich 1Chr 29:25; Esth 1:7; Esth 1:11; Esth 1:19

מַלְכִּיאֵל H4439 *Prep-l / N-proper-ms* (3×)

Malchiel (personal name: 'God is my king' or 'El is king')

A personal name meaning 'God is my king' or 'El is king,' belonging to a son of Beriah from the tribe of Asher. Malchiel appears in three parallel genealogical lists: Genesis 46:17 (Jacob's family going to Egypt), Numbers 26:45 (the wilderness census), and 1 Chronicles 7:31 (tribal genealogies). His descendants formed a clan within Asher. The theophoric name reflects faith in divine sovereignty, a common theme in Israelite personal names.

(3×) This proper name appears transliterated as 'Malchiel, Malkiel, Malquiel' across languages. Genesis 46:17 includes him among Jacob's descendants who went to Egypt. Numbers 26:45 identifies him as ancestral head of the Malchielite clan within Asher. First Chronicles 7:31 repeats his name in Asher's genealogy. The consistent preservation of this name across three genealogical contexts ensures his family line remained identified within Israel's tribal structure through generations. **PROPER NAMES (PERSONAL)**

en: and-Malchiel, and-Malkiel, to-Malchiel | **es:** de-Malquiel, y-Malkiel, y-Malquiel | **fr:** [ומלכיאל], et-Malchiel, à-Malchiel | **de:** [ומלכיאל], und-Malkiel, zu-Malchiel Gen 46:17; Num 26:45; 1Chr 7:31

מַלְכִּיאֵלִי H4440 *Art / N-proper-ms* (1×)

Malchielite (gentilic: descendant of Malchiel)

This gentilic adjective identifies the clan descended from Malchiel, a descendant of Asher. Numbers 26:45 lists 'the family of the Malchielites' in the wilderness census. Like other gentilic forms, it marks tribal affiliation and inheritance rights, helping organize Israel's military and land distribution systems. The -ite ending is standard for clan designations in Hebrew.

(1×) The census list in Numbers 26:45 names 'the Malchielite' clan as one of Asher's family groups. Translations uniformly add the definite article (English 'the Malchielite', Spanish 'los malquielitas', German 'der Malchielite'), following the Hebrew article, marking this as a collective designation for all descendants of Malchiel within Asher's tribe. **PROPER NAMES (PERSONAL)**

en: the-Malchielite | **es:** los-malquielitas | **fr:** le-Malchielite | **de:** der-Malchielite Num 26:45

מַלְכִּיָּהוּ H4441 *Prep-l / N-proper-ms* (16×)

Malkiyah / Malchijah — a theophoric name meaning 'my king is Yah,' borne by priests, Levites, and officials.

A theophoric personal name composed of melek ('king') and Yah (the divine name), meaning 'my king is the LORD.' It is borne by at least ten different individuals scattered across Chronicles, Ezra, Nehemiah, and Jeremiah. Among the most notable are the priest whose descendant Pashhur served in Jerusalem (1 Chr 9:12; Neh 11:12; Jer 21:1; 38:1), the priestly course assigned the fifth lot in David's temple organization (1 Chr 24:9), and the royal prince who owned the cistern into which Jeremiah was cast (Jer 38:6). Several bearers appear in the postexilic community: men who divorced foreign wives (Ezra 10:25, 31), builders who repaired Jerusalem's walls (Neh 3:11, 14, 31), and a participant in the dedication ceremony (Neh 12:42). Spanish 'Malquiya,' French 'Malkija,' and German 'Malkija' uniformly transliterate.

Malkiyah (proper name) (16×) The theophoric proper name Malkiyah/Malchijah ('my king is Yah'), identifying multiple OT figures: a Levite ancestor of the temple singer Asaph (1 Chr 6:40), a priest in David's temple roster assigned the fifth lot (1 Chr 24:9), the father of Pashhur the priest (1 Chr 9:12; Jer 21:1; 38:1), the prince who owned the cistern where Jeremiah was imprisoned (Jer 38:6), men who put away foreign wives (Ezra 10:25, 31), wall-builders under Nehemiah (Neh 3:11, 14, 31), and a participant in the wall dedication (Neh 12:42). Spanish 'Malquiya,' French 'Malkija,' and German 'Malkija' transliterate consistently. **PROPER NAMES (PERSONAL)**

en: Malchijah, Malkijah, Malkiyah | **es:** Malkiyah, Malkiyahu, Malquiya | **fr:** Malkija, [מלכיה], [מלכיהו] | **de:** Malkija, [למלכיה], [מלכיה] 1Chr 6:40; 1Chr 9:12; 1Chr 24:9; Ezra 10:25

מַלְכִּי־צֶדֶק H4442 *N-proper-ms* (2×)

Melchizedek (personal name: 'my king is righteousness')

The mysterious king of Salem and priest of El Elyon (God Most High) who blessed Abraham after his victory over the eastern kings. The name means 'my king is righteousness' or 'king of righteousness.' Melchizedek appears only twice in the Old Testament—Genesis 14:18 and Psalm 110:4—yet became profoundly significant in later biblical and Christian theology as a type of eternal priesthood. His sudden appearance without genealogy or succession, combined with his dual role as king-priest, made him a unique figure. The New Testament book of Hebrews extensively develops his typological significance.

(2×) Personal name of the king of Salem and priest of God Most High who blessed Abraham (Genesis 14:18) and to whom Abraham gave a tenth. Psalm 110:4 invokes his priestly order as eternal and royal. The name's meaning ('my king is righteousness' or 'king of righteousness') carries theological weight. His mysterious appearance without genealogy and his dual king-priest role made him a powerful type in later theology. Cross-linguistic evidence shows consistent transliteration (Melchizedek, Melquisedec, Malki-Tsedeq). **PROPER NAMES (PERSONAL)**

en: Malki-Tsedeq, and-Melchizedek | **es:** Melquisedec, Y-Melquisedec | **fr:** de-Melchisédek, et-Melchisédek | **de:** Malki-Tsedeq, und-Malki-Zedek Gen 14:18; Ps 110:4

מַלְכִּירָם H4443 *Conj-w / N-proper-ms* (1×)

Malkiram (personal name: 'my king is exalted')

A son of King Jeconiah (Jehoiachin) born during the Babylonian exile. His name means 'my king is exalted,' likely expressing hope that Yahweh (poetically termed 'king') would restore the Davidic dynasty. Listed in the genealogy of 1 Chronicles 3:18, Malkiram represents the continuing royal line even in captivity, sustaining messianic expectations for later generations.

(1×) Malkiram appears in the exilic royal genealogy of 1 Chronicles 3:18 as a son of Jeconiah. His theophoric name, consistent across translations (English 'Malkiram', Spanish 'Malquiram'), combines 'my king' with 'exalted,' reflecting the exiled community's hope that their true King (Yahweh) remained sovereign despite political defeat. **PROPER NAMES (PERSONAL)**

en: and-Malkiram | **es:** Y-Malquiram | **fr:** [ומלכירם] | **de:** [ומלכירם] 1Chr 3:18

מַלְכִּישׁוּעַ H4444 *N-proper-ms* (5×)

Malchi-shua — a son of King Saul, meaning 'my king is opulence'

Malchi-shua was one of the sons of King Saul, listed alongside Jonathan, Ishvi, and others. The name likely means 'my king is opulence' or 'my king is salvation,' with the divine element understood as a reference to Yahweh. He fell with his father and brothers on Mount Gilboa in the catastrophic battle against the Philistines (1 Sam 31:2; 1 Chr 10:2). The Chronicles genealogies preserve his name in both Benjaminite lists (1 Chr 8:33; 9:39), sometimes hyphenated as Malki-shua.

(5×) A proper masculine name designating a son of King Saul who died at the battle of Mount Gilboa. Spanish renders the name Malqui-Sua/Malquisua, reflecting the two-element theophoric structure. The LXX offers Melcheisa and Melchesoue among other variants. Listed in 1 Sam 14:49 among Saul's sons, his death is recorded in 1 Sam 31:2 and 1 Chr 10:2, and he appears in the Benjaminite genealogies of 1 Chr 8:33 and 9:39. **AUTO-DETECTED COMMUNITY 5544 WITH 4 SENSES**

en: Malchi-shua, Malki-Shua, and-Malki-shua | **es:** Malqui-Saúa, Malqui-Súa, Malquisua | **fr:** Malchi-shua, [מלכישוע], et-Malki-shua | **de:** Malchi-shua, [מלכישוע], und-Malki-shua 1Sam 14:49; 1Sam 31:2; 1Chr 8:33; 1Chr 9:39; 1Chr 10:2

מַלְכָּם H4445a *N-proper-ms* (1×)

Malkam (personal name of a Benjamite)

A Benjamite listed in the genealogies of 1 Chronicles 8:9. His name possibly means 'their king,' though it should not be confused with Milcom, the Ammonite deity. This Malkam appears in the complex genealogical records of Benjamin's descendants, part of Chronicles' effort to document pre-exilic tribal structures for the post-exilic community seeking to reclaim its heritage.

(1×) The Benjamite genealogy in 1 Chronicles 8:9 includes Malkam among the descendants. His name appears distinctly in English ('Malkam') and Spanish ('Malcam'), distinguishing him from the deity Milcom mentioned elsewhere. The Septuagint variants (Melchas, Melcham, Melchom) show ancient uncertainty about the exact pronunciation, but he remains identified as a Benjamite ancestor. **PROPER NAMES (PERSONAL)**

en: Malkam | **es:** Malcam | **fr:** [מלכם] | **de:** ihr-Koenig 1Chr 8:9

מִלְכֹּם H4445b *Conj-w* (4×)

Milcom, god of the Ammonites

The national deity of Ammon, introduced to Israel through Solomon's foreign wives (1 Kings 11:5, 33). Called 'the abomination of the Ammonites,' Milcom had a high place built for him on the Mount of Olives, which Josiah later desecrated during his reforms (2 Kings 23:13). The name appears in prophetic texts condemning syncretistic worship (Zephaniah 1:5) and in oracles against Ammon (Jeremiah 49:1, 3). The deity's name may relate to the word for 'king' (melek), possibly meaning 'their king' or representing a divine king.

(4×) The proper name of the Ammonite national god, characterized as an abomination and associated with Solomon's apostasy. The multilingual glosses preserve the divine name (Milkom, Milcom, Malkam) with minor variations. Worship of this deity represented covenant unfaithfulness for Israel, particularly troubling when the wisest king built high places for foreign gods to please his wives. Josiah's later destruction of these cult sites sought to undo Solomon's spiritual compromise. **GODS AND DEITIES**

en: Milkom, and-to-Milkom, by-Malkam | **es:** Milcom, por-Milcom, y-a-Milcom | **fr:** Malkam, Milkom, et-à-Milkom | **de:** Milkom, in-ihr-Koenig, und-zu-Milkom 1Kgs 11:5; 1Kgs 11:33; 2Kgs 23:13; Zeph 1:5

מַלְכָּת H4446 *Prep-l / N-fsc* (5×)

queen (of heaven) — a goddess title, likely referring to Ishtar or Astarte

Melekhet appears only in the phrase melekhet hashamayim, 'queen of heaven,' designating a goddess whom Judean women worshipped with incense, drink offerings, and cakes bearing her image. Jeremiah fiercely condemns this cult (Jer 7:18; 44:17-19, 25), and the women defiantly insist that prosperity attended their devotion. The deity is commonly identified with the Mesopotamian Ishtar (Venus) or Canaanite Astarte. Some scholars read the word as melekhet from melakhah ('work, worship'), but the traditional vocalization as 'queen' is widely accepted.

(5×) A feminine noun meaning 'queen,' used exclusively in the construct phrase 'queen of heaven' to denote a goddess worshipped in pre-exilic and exilic Judah. German Koenigin and French reine both translate directly as 'queen,' while Spanish reina-del likewise preserves the royal title. Jeremiah 7:18 describes family-wide participation in the cult — children gathering wood, fathers kindling fire, women kneading dough for cakes. The four passages in Jeremiah 44 record the exiles in Egypt defending the practice, making this one of the most vivid windows into popular Judean religion. **GEOGRAPHY AND SPACE**

en: for-the-queen-of, to-queen-of | **es:** a-la-reina-del, a-reina-de | **fr:** reine | **de:** Koenigin Jer 7:18; Jer 44:17; Jer 44:18; Jer 44:19; Jer 44:25

מֹלֶכֶת H4447 *Art / N-proper-fs* (1×)

Molekhet (personal name, a woman of Manasseh)

A woman from the tribe of Manasseh mentioned in 1 Chronicles 7:18. Her name appears with the definite article, possibly indicating 'the queen' or 'the ruler,' though it functions as a personal name. She represents one of the few women named in Chronicles' genealogical framework, highlighting her significance in Manasseh's tribal lineage.

(1×) The Manassite genealogy in 1 Chronicles 7:18 names Molekhet with the definite article ('the Molekhet'). Spanish renders this as 'Hamólquet,' maintaining the article, while the Septuagint treats it as 'Malecheth.' The definite article may indicate a title ('the ruling one') that became a personal name, or simply a grammatical peculiarity in how this woman's name was traditionally recorded. **QUEEN RULER**

en: the-Molekhet | **es:** Hamólquet | **fr:** [המלכת] | **de:** [המלכת] 1Chr 7:18

מָלַל H4448a *V-Piel-Perf-3cp* (4×)

to speak, utter, say

A Piel verb meaning to speak or declare, appearing primarily in poetic and wisdom literature. Sarah uses it in wondering who would have 'said' to Abraham that she would nurse children (Genesis 21:7). Job's interlocutors 'speak' their arguments (Job 8:2, 33:3), and the Psalmist asks who can 'utter' all the mighty deeds of the Lord (Psalm 106:2). The term emphasizes the act of verbal expression, the voicing of thoughts or knowledge.

(4×) To speak, declare, or utter words, with emphasis on the act of verbal expression. The cross-linguistic glosses ('speak,' 'say,' 'utter,' 'hablar,' 'declarar') capture various aspects of the speech act. Contexts range from rhetorical questions about speaking to declarations of knowledge, suggesting the term encompasses both casual speech and more formal pronouncement. The Psalm 106:2 usage highlights the inadequacy of human speech to fully express God's mighty works. **SPEAKING AND TALKING**

en: can-express, they-speak, will-you-speak- | **es:** declarará, hablaron, hablarás | **fr:** aurait-avoir-dit, parler, מללו | **de:** [מללו], [תמלל], hätte-gesagt Gen 21:7; Job 8:2; Job 33:3; Ps 106:2

מָלַל H4448b *V-Qal-Prtcpl-ms* (1×)

to scrape, signal with (especially feet); make signs

This participial form describes the gestures of a deceitful person who signals or scrapes with his feet as part of his deceptive communication. Proverbs 6:13 depicts the scoundrel who 'winks with his eyes, signals with his feet, points with his fingers'—a trilogy of covert signals coordinating mischief. The root may relate to rubbing or scraping, suggesting a shuffling or tapping motion used to communicate secretly.

(1×) In Proverbs 6:13, the worthless person 'signals with his feet' as part of a pattern of sly communication. English 'signaling' and Spanish 'arrastra' (drags/shuffles) capture different nuances of the deceptive foot gesture. The Hebrew suggests scraping or rubbing motions—perhaps shuffling feet in coded patterns—that coordinate scheming without words. **LABOR AND TOIL**

en: signaling | **es:** arrastra | **fr:** מלל | **de:** [מלל] Prov 6:13

מְלַל H4449 *V-Piel-Prtcpl-ms* (5×)

to speak, say (Aramaic Pael) — used of both human and divine speech

This Aramaic verb in the Pael stem means 'to speak' or 'to say,' cognate with the rare Hebrew Piel of malal. All five occurrences appear in Daniel. In Dan 6:21, Darius speaks with Daniel at the lions' den. The remaining four passages (Dan 7:8, 11, 20, 25) describe the horn of the fourth beast that speaks arrogantly — uttering 'great things' against the Most High. Spanish hablaba/hablando/hablara consistently renders it with hablar, while French and German retain transliterations alongside parler.

(5×) To speak or utter words, used in Aramaic (Pael conjugation) for both ordinary speech and grandiose, blasphemous pronouncements. Daniel 6:21 records Darius speaking with Daniel after the night in the lions' den, the only instance of neutral conversational speech. The four occurrences in Daniel 7 (vv. 8, 11, 20, 25) all describe the little horn's arrogant speech against God, with Spanish hablaba/hablando and French parler uniformly reflecting the basic meaning 'to speak.' The term thus spans from gentle royal inquiry to apocalyptic defiance. **SPEAKING AND TALKING**

en: he-will-speak, speaking, spoke | **es:** hablaba, hablando, hablará | **fr:** parler | **de:** [ימלל], [מלל], [ממלל] Dan 6:21; Dan 7:8; Dan 7:11; Dan 7:20; Dan 7:25

מְלַלִי H4450 *N-proper-ms* (1×)

Milalai (personal name of a priest)

A priestly musician who participated in the dedication ceremony of Jerusalem's rebuilt walls under Nehemiah. His name appears in Nehemiah 12:36 among those playing musical instruments in the procession. As a descendant of the priestly line, Milalai contributed to the joyful worship celebration that marked the completion of the city's defensive restoration.

(1×) Milalai is listed in Nehemiah 12:36 among the priestly musicians at the wall dedication. His name is transliterated consistently across languages (English 'Milalai', Spanish 'Milalai'), with no clear etymology preserved. He represents the Levitical musicians who provided worship leadership during the post-exilic community's significant ceremonial occasions. **PROPER NAMES (PERSONAL)**

en: Milalai | **es:** Milalai | **fr:** [מללי] | **de:** [מללי] Neh 12:36

מַלְמָד H4451 *Prep-b / N-msc* (1×)

ox goad (pointed stick for driving cattle)

This noun refers to a cattle goad—a long stick with a pointed tip used to prod oxen while plowing. Judges 3:31 famously recounts how Shamgar struck down six hundred Philistines with an ox goad, transforming a farmer's implement into an improvised weapon. The detail emphasizes that God delivers through unlikely means and unlikely heroes working with whatever tools they have at hand.

(1×) Shamgar's unconventional weapon in Judges 3:31 was 'an ox goad,' a farmer's pointed stick for driving cattle. Translations consistently identify this agricultural tool (English 'ox-goad', Spanish 'aguijada', French 'bœuf-goad', German 'Ochse-goad'), highlighting the surprising nature of his victory—six hundred enemies defeated with farming equipment rather than military weapons. **GEOGRAPHY AND SPACE**

en: with-the-ox-goad-of | **es:** con-aguijada-de | **fr:** avec-le-bœuf-goad-de | **de:** mit-der-Ochse-goad-von Judg 3:31

מָלַץ H4452 *V-Nifal-Perf-3cp* (1×)

to be smooth, pleasant, agreeable (to the taste or senses)

This Niphal verb describes something being smooth, pleasant, or agreeable, especially to the palate. Psalm 119:103 exclaims 'How sweet are your words to my palate, sweeter than honey to my mouth!' The Hebrew emphasizes smooth pleasantness rather than just sweetness, suggesting the satisfying texture and taste of God's words. It's a rare verb used to express sensory delight in divine revelation.

(1×) The psalmist's exclamation in Psalm 119:103 uses this verb to describe how God's words taste—smooth and pleasant to the palate. While most translations render it 'sweet' (English 'sweet', Spanish 'dulces', German 'süss'), the Hebrew root suggests smoothness and pleasantness rather than sugar-sweetness. The parallel with honey confirms delightful taste, but the word emphasizes the satisfying, smooth quality of divine words. **SWEET SWEETNESS**

en: sweet | **es:** dulces | **fr:** être-doux | **de:** süss Ps 119:103

מֶלְצַר H4453 *Art / N-ms* (2×)

steward, guardian (Babylonian title)

A Babylonian official title, possibly meaning steward or guardian, though its precise meaning remains uncertain. The term appears only in Daniel 1:11, 16, referring to the official placed over Daniel and his friends during their training at the Babylonian court. This individual reports to Ashpenaz, the chief of the eunuchs, and directly supervises the young men's food and training. Scholars debate whether this is a Persian loan-word meaning 'wine master' or derives from Akkadian meaning 'guardian.' The definite article suggests it's a title or office rather than a personal name.

(2×) A Babylonian official title (possibly guardian or steward) for the overseer of Daniel and his friends at the royal court (Daniel 1:11, 16). The official was responsible for their daily provisions and training regimen. Scholarly proposals for the word's origin include Akkadian maṣṣaru (keeper, guardian) or Persian mulsaru (cellar-master), though certainty eludes us. The definite article indicates this is an official position. Cross-linguistic evidence shows transliteration or functional equivalents like steward/mayordomo. **OVERSEER APPOINTED OFFICER**

en: the-steward | **es:** el-mayordomo | **fr:** pince | **de:** [המלצר] Dan 1:11; Dan 1:16

מָלַק H4454 *Conj-w / V-Qal-ConjPerf-3ms* (2×)

to wring off, nip off (bird's head)

A technical sacrificial term for the specific action of nipping off a bird's head during sacrifice, without completely severing it from the body. This precise technique appears in Levitical instructions for bird offerings by those too poor to afford larger animals. Leviticus 1:15 describes wringing off the dove's head at the altar, while 5:8 specifies doing so 'opposite the neck' without dividing it completely. The term captures a specific ritual action distinct from slaughtering or cutting—a controlled nip that kills the bird while maintaining bodily connection for the sacrificial presentation.

(2×) The ritual action of nipping or wringing off a bird's head during sacrifice, performed without completely severing head from body. Leviticus 1:15 prescribes this for dove burnt offerings, while 5:8 specifies the technique: 'wring off its head opposite the neck but shall not divide it.' This controlled action enabled proper blood manipulation in bird sacrifices. The technical precision reflects Priestly concern for correct sacrificial procedure. Cross-linguistic evidence (Spanish descabezará, French/German wring-off) recognizes this as a specialized sacrificial action. **CUTTING AND SEVERING**

en: and-he-shall-wring-off | **es:** y-descabezará | **fr:** et-il-devra-wring-off | **de:** und-er-soll-wring-weg Lev 1:15; Lev 5:8

מַלְקוֹחַ H4455a *Conj-w / N-ms* (7×)

Plunder, booty, or prey taken in warfare, especially the spoils of the Midianite campaign in Numbers 31

A masculine noun derived from the root laqach ('to take'), denoting plunder, booty, or prey seized in military conflict. Nearly all its occurrences cluster in Numbers 31, the account of the Israelite campaign against Midian, where the term covers the captured livestock, goods, and wealth divided between warriors and the congregation. Isaiah 49:24-25 uses it rhetorically, asking whether prey can be taken from a warrior, with God declaring he will contend with Israel's oppressors and rescue their captives. The word is often paired with shevi ('captives') and shalal ('spoil'), forming a standard vocabulary triad for the proceeds of war.

plunder, booty, prey (7×) Plunder, booty, or prey taken in warfare, denoting material spoils seized from a defeated enemy. In Numbers 31:11-12, 26-27, 32, the term is used repeatedly for the spoils of the Midianite campaign, distinguished from captives (shevi) and general spoil (shalal) and divided according to divine instruction between soldiers and the assembly. In Isaiah 49:24-25, the word appears in a rhetorical challenge about rescuing prey from a mighty captor, with God promising deliverance. Spanish 'botin' and 'presa,' alongside German 'plundern,' confirm the military-acquisition sense across languages. **PLUNDER AND SPOIL**

en: and-prey-of, plunder-of, prey | **es:** botín-de, el-botín, presa? | **fr:** [ומלקוח], [מלקוח], le-pillage | **de:** [ומלקוח], [מלקוח], der-pluendern Num 31:11; Num 31:12; Num 31:26; Num 31:27; Num 31:32

מַלְקוֹחַ H4455b *N-mdc / 1cs* (1×)

jaws, gums (part of mouth that seizes food)

This dual noun refers to the jaws or gums—the part of the mouth that seizes and processes food. Psalm 22:15 uses it in a graphic description of suffering: 'my tongue clings to my jaws,' depicting extreme dehydration and the approach of death. The etymology connects to taking or seizing, referencing the jaw's function in grasping food, making this a vivid anatomical term.

(1×) In the suffering psalm 22:15, the speaker's 'tongue clings to my jaws,' an image of parched mouth and death's approach. Translations vary: English 'jaws,' Spanish 'paladar' (palate), French 'butin' (plunder—likely misreading), German 'jaws.' The dual form in Hebrew indicates both sides of the mouth, and the context of thirst and dying suggests gums or jaw structure where the dried tongue sticks. **PALATE MOUTH**

en: to-my-jaws | **es:** a-mi-paladar | **fr:** de-butin | **de:** zu-mein-jaws Ps 22:15

מַלְקוֹשׁ H4456 *Prep-l / N-ms* (8×)

Latter rain, spring rain; the March-April showers essential for ripening grain before the harvest season.

The malqosh is the late-season rain falling in March and April, indispensable for the final maturation of grain crops before the spring harvest. It is paired with the yoreh (former or autumn rain) throughout Scripture, together marking the bookends of Israel's agricultural year (Deut 11:14; Jer 5:24; Joel 2:23). Hosea uses it as a simile for God's faithful coming: 'He will come to us like the spring rain' (Hos 6:3). Proverbs compares a king's favor to a 'spring-rain cloud' (16:15). Spanish lluvia tardia ('late rain') perfectly captures the seasonal timing that makes this word so agriculturally significant.

latter rain, spring rain (8×) The latter or spring rain, falling in March-April in the land of Israel, critical for the final ripening of grain before harvest. Consistently paired with the yoreh (former/autumn rain) to describe the complete cycle of seasonal rainfall (Deut 11:14; Jer 5:24; Joel 2:23). Used metaphorically for God's reliable coming (Hos 6:3, 'like the spring rain that waters the earth'), and for royal favor (Prov 16:15, 'like a spring-rain cloud'). Zechariah 10:1 urges prayer for this rain. Jeremiah 3:3 laments its withholding as divine judgment. Spanish lluvia tardia ('late rain') and the consistent multilingual rendering as 'spring/latter rain' confirm a unified agricultural-meteorological sense. **RAIN AND PRECIPITATION**

en: and-latter-rain, and-the-spring-rain, for-spring-rain | **es:** como-lluvia-tardía, lluvia-tardía, para-lluvia-tardía | **fr:** [ומלקוש], [כמלקוש], [מלקוש] | **de:** [ומלקוש], [כמלקוש], [למלקוש] Deut 11:14; Job 29:23; Prov 16:15; Jer 3:3; Jer 5:24

מֶלְקָחַיִם H4457 *Conj-w* (6×)

Tongs or snuffers: dual-form noun for temple implements used to trim lamp wicks or handle altar coals.

A dual-form noun referring to tongs or snuffers used in Israel's sacred worship. These implements served two related but distinct purposes: lifting hot coals from the altar, as in Isaiah's dramatic temple vision where a seraph takes a burning coal with tongs (Isa 6:6), and trimming the wicks of the golden lampstand in the tabernacle and temple (Exod 25:38; 37:23; Num 4:9; 1 Kgs 7:49; 2 Chr 4:21). The dual form (melqachayim) reflects the paired arms of the tool, much like modern tongs or tweezers.

tongs, snuffers (6×) Temple implements in dual form — tongs for handling hot coals and snuffers for trimming lampstand wicks. In Isaiah 6:6 a seraph uses tongs to take a live coal from the altar; in the Pentateuchal tabernacle texts (Exod 25:38; 37:23; Num 4:9) and Solomon's temple inventory (1 Kgs 7:49; 2 Chr 4:21) they appear among the lampstand accessories. Spanish renders both 'tenazas' (tongs) and 'despabiladeras' (snuffers), capturing the functional range. The dual morphology (melqachayim) mirrors the two-armed design of the tool itself. **SHARPENING IMPLEMENTS**

en: and-its-snuffers, and-its-tongs, and-the-tongs | **es:** Y-sus-despabiladeras, con-tenazas, despabiladeras-de-él | **fr:** [במלקחים], [והמלקחים], et-le-tongs | **de:** [במלקחים], [והמלקחים], sein-snuffers Exod 25:38; Exod 37:23; Num 4:9; 1Kgs 7:49; 2Chr 4:21

מַלְתָּחָה H4458 *Art / N-fs* (1×)

wardrobe, vestments, clothing storage

This noun denotes a wardrobe or the place where royal or sacred garments were kept. In 2 Kings 10:22, Jehu commanded the keeper 'of the wardrobe' to bring out vestments for Baal worshipers before massacring them—a grim detail showing how sacred garments were stored and distributed for idolatrous ceremonies. The term refers both to the clothing collection and the official responsible for it.

(1×) The keeper 'of the wardrobe' in 2 Kings 10:22 was ordered to distribute garments for Baal worshipers. Translations uniformly identify this as wardrobe or vestment storage (English 'wardrobe', Spanish 'guardarropa'), referring to the royal or temple official who managed ceremonial clothing. The Septuagint and Vulgate confirm this was a clothing storage office, central to ancient ritual practice. **CLOTHING AND DRESS**

en: the-wardrobe | **es:** el-guardarropa | **fr:** le-wardrobe | **de:** der-wardrobe 2Kgs 10:22

מְתַלְעוֹת H4459 *N-fpc* (1×)

teeth, incisors (possibly fangs or jaw teeth)

This plural noun refers to teeth, particularly prominent teeth, incisors, or fangs. It appears in late Hebrew always parallel with the standard word for teeth, adding emphasis or specifying a particular type. Psalm 58:6 prays 'Break the teeth in their mouths,' while Proverbs 30:14 describes a generation 'whose teeth are swords.' The term may emphasize grinding or gnashing teeth, suggesting powerful or predatory dentition.

(1×) Psalm 58:6 asks God to break 'the great teeth' of the wicked, paralleling the normal word for teeth. Cross-linguistic evidence (English 'great teeth', Spanish 'colmillos'/fangs) suggests prominent or powerful teeth—perhaps incisors, molars, or fangs. The contexts (lions in Job 29:17, violent people in Psalm 58:6) support understanding these as especially dangerous teeth, the instruments of attack. **GEOGRAPHY AND SPACE**

en: the-great-teeth-of | **es:** colmillos-de | **fr:** de-entrailles | **de:** der-gross-teeth-von Ps 58:6

מַמְגֵרוֹת H4460 *N-fp* (1×)

granaries, storehouses (for grain)

This plural noun denotes granaries or storehouses where harvested grain was kept. Joel 1:17 describes agricultural devastation: 'the granaries are desolate,' parallel to 'the storehouses are torn down' because drought destroyed the crops. The term appears only once, referring to above-ground or pit storage facilities crucial for food security in ancient agrarian economies.

(1×) Joel's drought oracle in 1:17 laments that 'granaries' lie desolate because the grain has failed. Translations consistently identify grain storage structures (English 'granaries', Spanish 'almacenes', French 'grange'). The Septuagint reads 'winepresses' (suggesting confusion with a similar root), but context and Aramaic cognates support granaries—agricultural storage buildings that stand empty in famine.

STOREHOUSE GRANARY
en: granaries | **es:** almacenes | **fr:** grange | **de:** [ממגרות] Joel 1:17

מִמַּד H4461 *N-mpc / 3fs* (1×)
measurements, dimensions (of something)
This noun refers to measurements or dimensions, particularly the physical specifications of a structure. In Job 38:5, God challenges Job with rhetorical questions about creation: 'Who set its measurements?' The context is God stretching a measuring line over the earth, making this a term for the precise dimensions and proportions designed by the divine architect when founding the cosmos.

(1×) God's rhetorical question in Job 38:5 asks who determined the earth's 'measurements.' Translations consistently render this as measurements or dimensions (English 'measurements', Spanish 'medidas'), parallel to 'stretching a line over it.' The term emphasizes the precision and intentionality of creation—God as architect who carefully measured and designed the world's proportions before constructing it. **MEASURE MEASUREMENT**
en: its-measurements | **es:** sus-medidas | **fr:** sa-ממדיה-elle | **de:** [ממדיה] Job 38:5

מְמוּכָן H4462 *N-proper-ms* (4×)
Memuchan, Persian prince and advisor to Ahasuerus
One of the seven princes of Persia and Media who had access to King Ahasuerus (Xerxes) and sat first in the kingdom (Esther 1:14). When Queen Vashti refused the king's summons, Memuchan proposed the decree deposing her and establishing the law that every man should rule in his own house (Esther 1:16-21). His counsel, driven by fear that Vashti's defiance would inspire widespread wifely disobedience, set in motion the events that brought Esther to the throne.

(4×) A proper name for a high-ranking Persian official in Ahasuerus's court. The textual tradition shows variation between the ketiv (מומכן) and qere (ממוכן), reflected in the multilingual glosses that preserve the name Memuchan/Memucan. His role as principal advisor in the Vashti affair demonstrates the Persian court's hierarchical structure and the anxiety about social order that pervaded the ruling class. **PROPER NAMES (PERSONAL)**
en: Memuchan, [qere] | **es:** (Memucán), Memucán, [Momkan] | **fr:** Memucan | **de:** [(ממוכן)], [[מומכן]], [ממוכן] Esth 1:14; Esth 1:16; Esth 1:21

מָמוֹת H4463 *N-mpc* (2×)
deaths (specific kinds of death)
A plural form emphasizing varieties or types of death, used for different manners of dying. Jeremiah 16:4 describes 'deaths by disease'—painful, lingering deaths from illness. Ezekiel 28:8 refers to 'deaths of the slain'—violent deaths in battle. The plural form suggests not multiple death events but death characterized in different ways: death by disease versus death by sword. This grammatical nuance highlights how death comes in various forms, each with its own horror. The term derives from the common verb 'to die' but the plural construction adds specificity.

(2×) Plural construct emphasizing types or manners of death. Jeremiah 16:4 describes 'deaths by diseases'—painful, wasting deaths from illness during judgment. Ezekiel 28:8 refers to 'deaths of the slain/pierced'—violent battle deaths. The plural doesn't mean dying multiple times but rather death characterized by specific causes or qualities. This nuanced usage distinguishes between death's various forms. Cross-linguistic evidence (Spanish muertes-de, French/German deaths-of) recognizes the qualifying, descriptive function of the plural construct. **GEOGRAPHY AND SPACE**
en: Deaths-of, deaths-of- | **es:** Muertes-de, muertes-de | **fr:** [ממותי], bouclier | **de:** [ממותי] Jer 16:4; Ezek 28:8

מַמְזֵר H4464 *N-ms* (2×)
illegitimate child, bastard; specifically offspring of incest or forbidden union; figuratively mixed population
This term designates someone born from a forbidden sexual union, particularly incest. In Deuteronomy's holiness code, such individuals were excluded from the assembly of Israel for ten generations—a severe restriction reflecting the seriousness of sexual boundaries in covenant community. The word also appears metaphorically in Zechariah's oracle against Philistia, where it likely refers to a mixed or mongrel population lacking legitimate standing. The term carried both legal and social stigma, marking those whose origins violated Israel's purity laws.

(2×) A person born from an illicit sexual relationship, especially incest. Deuteronomy 23:2 legislates their exclusion from the assembly, while Zechariah 9:6 applies the term figuratively to Ashdod's mixed inhabitants after judgment. The multilingual glosses reveal interesting variations: Spanish distinguishes 'bastardo' and 'mestizo' (suggesting racial mixing), English uses 'mongrel' and 'illegitimate one', while French and German often transliterate rather than translate—perhaps reflecting cultural discomfort with the concept. The Septuagint's use of 'allogeneis' (foreigners) in Zechariah suggests the figurative sense of illegitimate mixture. **SEXUAL IMMORALITY**
en: a-mongrel, illegitimate-one | **es:** bastardo, mestizo | **fr:** illegitimate-un, mamzer | **de:** [ממזר], illegitimate-eins Deut 23:2; Zech 9:6

מִמְכָּר H4465 *N-ms* (10×)
Sale or transaction of property; also the merchandise or goods being sold
A noun from the root makar ('to sell') referring primarily to the act of selling, especially land transactions governed by Jubilee legislation. In Leviticus 25, the word appears repeatedly in the context of property redemption rights, where what was sold must eventually return to its original owner. The term can also refer concretely to the merchandise itself, as when Nehemiah confronted traders who brought their wares to sell on the Sabbath (Neh 13:20). Spanish 'venta' and 'vendido' preserve this same dual range of transaction and thing transacted.

1. sale, selling (9×) The act or transaction of selling, used almost exclusively in the Jubilee legislation of Leviticus 25. Here the noun describes the sale itself – the transfer of property rights – and the legal conditions under which redemption or reversion must occur. The phrase mimkar bayit (Lev 25:33) denotes a 'house-sale' as a compound legal concept. English glosses like 'a-sale' and 'his-sale,' along with Spanish 'la-venta-de' and French 'sale-de,' all center on the transactional meaning rather than the goods exchanged. **GEOGRAPHY AND SPACE**
en: a-sale, his-sale, his-sales | **es:** la-venta-de, lo-vendido, su-venta | **fr:** sale-de, sale-de-, son-sale | **de:** [המכר], ein-sale, sale-von Lev 25:14; Lev 25:25; Lev 25:27; Lev 25:28; Lev 25:29

2. merchandise, ware (1×) The concrete goods or merchandise put up for sale, shifting from the transaction to the objects being traded. Attested in Nehemiah 13:20, where merchants and sellers of 'all merchandise' camped outside Jerusalem's walls on the Sabbath. English renders this as 'merchandise,' and Spanish as 'mercancia,' distinguishing the tangible wares from the abstract act of selling found in the Leviticus passages. **SELLING AND COMMERCE**
en: merchandise | **es:** mercancía | **fr:** [ממכר] | **de:** [ממכר] Neh 13:20

מִמְכֶּרֶת H4466 *N-fsc* (1×)
sale, act or process of selling
This noun denotes the act or transaction of selling. Leviticus 25:42 uses it in the prohibition against selling Israelites in the manner of selling slaves: 'they shall not be sold in a sale of a slave.' The term emphasizes the selling process itself rather than just the result, highlighting the legal and ethical boundaries around treating covenant people as commodities.

(1×) The Holiness Code's provision in Leviticus 25:42 forbids selling Israelites 'in the sale of a slave.' The construction phrase 'sale of' (English 'sale of', Spanish 'como venta de'/as a sale of) emphasizes the transaction type—Israelites, as Yahweh's servants, must not be

subjected to the kind of selling process used for chattel slaves, protecting their dignity even in servitude. GEOGRAPHY AND SPACE
en: sale-of | **es:** como-venta-de | **fr:** sale-de | **de:** sale-von Lev 25:42

מַמְלָכָה H4467 *Conj-w / N-fp* (117×)
Kingdom, realm; also the abstract exercise of kingship, royal sovereignty, or dominion.
Mamlakhah denotes both the concrete territory over which a king rules and the abstract authority of royal office. The vast majority of its 117 occurrences refer to specific kingdoms or realms – from Nimrod's founding domain in Genesis 10:10 to the divided monarchies of Israel and Judah. Translations converge remarkably: English 'kingdom,' Spanish 'reino,' French 'royaume,' German 'Konigreich.' A small but important cluster, especially in Chronicles and Jeremiah, shifts toward the abstract sense of kingship or royal dominion – the right and power to reign rather than the land itself. Exodus 19:6's 'kingdom of priests' beautifully straddles both: Israel as God's realm and as a people exercising priestly sovereignty.

1. kingdom, realm (112×) A political territory, state, or nation under royal rule (112x) – the concrete domain over which a king exercises authority. This covers everything from Sihon's realm (Deut 3:4, 10, 13) to the great kingdoms of the earth (Ps 46:6; Isa 14:16). All major translation languages use concrete territorial terms: Spanish 'el reino,' French 'le royaume,' German 'das Konigreich.' The plural 'mamlakhot' appears in sweeping panoramas of world powers (Deut 28:25; 2 Chr 32:15), often paralleled with 'goy' (nation) and 'am' (people). GEOGRAPHY AND SPACE
en: the-kingdom | **es:** el-reino | **fr:** le-royaume, royaume | **de:** das-Koenigreich, der-kingdom 1Sam 27:5; 1Sam 28:17; 2Sam 3:10; 1Kgs 11:11; 1Kgs 11:13

2. kingship, royal dominion (5×) The abstract exercise of royal authority, sovereignty, or reign (5x) – focusing on the office and function of ruling rather than territory. Second Chronicles clusters several instances: Jehoram's consolidation of 'the kingship' (2 Chr 21:4), Ahaziah having none strong enough to retain 'the kingdom' as royal power (2 Chr 22:9), and Abijah's claim that Judah holds legitimate 'kingship' (2 Chr 13:8). Spanish captures this with 'reinado' alongside the more territorial 'reino,' and Jeremiah 27:1 and 28:1 use it for the beginning of a reign rather than a geographic boundary. GEOGRAPHY AND SPACE
en: for-kingship, kingdom-of, reign-of | **es:** para-el-reino, reinado-de, reino-de | **fr:** royaume | **de:** Koenigreich, zu-Koenigreich 2Chr 13:8; 2Chr 21:4; 2Chr 22:9; Jer 27:1; Jer 28:1

מַמְלָכוּת H4468 *N-fsc* (9×)
Kingdom, reign, or royal dominion — the territory or sovereign authority of a king's rule.
This feminine noun is a variant form of the more common mamlakhah, denoting a kingdom, dominion, or reign. Most of its occurrences cluster in Joshua 13, where it describes the kingdoms of the Transjordanian rulers Og and Sihon — territories allocated to Israel's eastern tribes. In 1 Samuel 15:28, Samuel dramatically announces that Yahweh has torn the mamlakhut of Israel from Saul. Hosea 1:4 prophesies that God will bring an end to the kingdom of the house of Israel. Jeremiah 26:1 uses it temporally: 'at the beginning of the reign of Jehoiakim.'

kingdom, reign, dominion (9×) A kingdom, reign, or royal dominion — the sphere of a king's territorial rule or the period of sovereign authority. Spanish 'reino/reinado' and French 'royaume' capture both the spatial and temporal dimensions. Joshua 13 accounts for six of nine occurrences, all describing the Transjordanian kingdoms of Og king of Bashan (13:12, 30, 31) and Sihon king of the Amorites (13:21, 27). The remaining uses shift from geography to theology: God tears royal power from Saul (1 Sam 15:28), promises to end the kingdom of Israel (Hos 1:4), and dates events by a king's reign (Jer 26:1). The variant form mamlakhut parallels mamlakhah without clear semantic distinction. GEOGRAPHY AND SPACE
en: kingdom-of, reign-of | **es:** reinado-de, reino-de | **fr:** de-royaumes, kingdom-de, royaume-de | **de:** Koenigreiche, kingdom-von Josh 13:12; Josh 13:21; Josh 13:27; Josh 13:30; Josh 13:31

מִמְסָךְ H4469 *N-ms* (2×)
mixed wine, spiced wine
Wine that has been mixed or blended, typically with spices or other substances to enhance flavor or potency. Proverbs 23:30 warns against those who linger over 'mixed wine,' implying it's particularly intoxicating or seductive. Isaiah 65:11 condemns those who 'fill bowls of mixed wine' for the pagan deity Meni—indicating its use in idolatrous libations. The mixing process could make wine stronger, more aromatic, or more appealing, but also more dangerous for excess. The term appears alongside warnings about wine's intoxicating effects and idolatrous misuse.

(2×) Wine that has been mixed with spices or other substances. Proverbs 23:30 uses it in a warning against excessive drinking—those who seek 'mixed wine' are courting trouble. Isaiah 65:11 describes pouring 'mixed wine' as a libation to the god Meni—part of idolatrous worship. The mixing process enhanced wine's flavor and potency, making it both more desirable and more dangerous. Cross-linguistic evidence (Spanish vino-mezclado/libación, French/Hebrew preserved forms) identifies this as specially prepared wine for drinking or ritual. NEIGHBOR AND FRIEND
en: mixed-wine | **es:** libación, vino-mezclado | **fr:** [ממסך], ממסך | **de:** [ממסך] Prov 23:30; Isa 65:11

מֶמֶר H4470 *Conj-w / N-ms* (1×)
bitterness, grief (emotional pain)
This noun denotes bitterness or grief, the emotional anguish that certain situations cause. Proverbs 17:25 warns that a foolish son brings 'bitterness to her who bore him,' paralleling 'vexation to his father.' The term captures the deep emotional pain and disappointment parents experience when children reject wisdom, emphasizing the relational and emotional consequences of foolishness.

(1×) A fool's impact on his parents in Proverbs 17:25 includes being 'bitterness to her who bore him.' Translations uniformly recognize this as emotional bitterness or grief (English 'bitterness', Spanish 'amargura'). The parallelism with 'vexation' and the context of parental disappointment show this is anguished sorrow—the bitter emotional pain of watching one's child destroy himself through folly. GEOGRAPHY AND SPACE
en: and-bitterness | **es:** y-amargura | **fr:** et-וממר | **de:** [וממר] Prov 17:25

מַמְרֵא H4471 *N-proper-fs* (10×)
Mamre — a personal name and place near Hebron, associated with Abraham's dwelling and burial site
Mamre functions as both a personal name and a place name in Genesis, always tied to Abraham's story. As a place, it refers to the 'terebinths of Mamre' near Hebron where Abraham settled (Gen 13:18), received the three visitors who announced Isaac's birth (18:1), and where the patriarchal burial cave of Machpelah was located (23:17, 19; 25:9; 49:30; 50:13). As a person, Mamre is an Amorite ally of Abraham in the campaign against the four kings (Gen 14:13, 24). The Septuagint renders it consistently as Mambrē, and all major translation traditions — Spanish, French, German — preserve the name unchanged, reflecting its deep roots in patriarchal geography.

Mamre (10×) A proper noun serving both as a personal name (an Amorite confederate of Abraham, Gen 14:13, 24) and as a place name near Hebron associated with Abraham's residence and the patriarchal burial ground. The expression ʾēlōnê mamrēʾ ('terebinths of Mamre,' Gen 13:18; 18:1) marks Abraham's primary dwelling. In the Priestly source, Mamre identifies the location of the cave of Machpelah where Sarah, Abraham, Isaac, Rebekah, Leah, and Jacob were buried (Gen 23:17, 19; 25:9; 35:27; 49:30; 50:13). The LXX Mambrē and all modern translations — Spanish 'Mamre,' French 'Mamré,' German 'Mamre' — keep the name virtually unchanged across traditions. PERSONAL NAMES
en: Mamre, and-Mamre | **es:** Mamre, y-Mamre | **fr:** Mamré, et-Mamré | **de:** Mamre, Mamre-ist, Mamres Gen 13:18; Gen 14:13; Gen 14:24; Gen 18:1; Gen 23:17

מַמְרוֹר H4472 *N-mp* (1×)

bitter things, bitter experiences

This plural noun refers to bitter things or experiences—not physical bitterness but metaphorical suffering and hardship. Job 9:18 complains that God 'sates me with bitter things,' meaning overwhelming bitter experiences rather than bitter herbs. The term parallels the bitter herb 'maror' but applies figuratively to life's harsh trials, depicting how Job feels force-fed suffering by divine providence.

(1×) Job's complaint in 9:18 that God 'sates me with bitter things' uses this plural for overwhelming bitter experiences. While one translation reads 'bitterness,' the plural form suggests multiple bitter trials or hardships. The imagery of being force-fed bitterness (parallel to Lamentations 3:15's bitter herb) depicts Job's sense that God fills his life with harsh, grievous experiences one after another. **GEOGRAPHY AND SPACE**

en: with-bitterness | **es:** amarguras. | **fr:** ממררים | **de:** [ממררים] Job 9:18

מְמִשַּׁח H4473 *N-msc* (1×)

anointed (adjective); possibly 'expansive' or 'measuring' (uncertain)

This rare and disputed adjective appears only in Ezekiel 28:14, describing a cherub as either 'anointed' or possibly 'expansive/far-reaching.' The phrase 'anointed cherub who covers' (traditional interpretation) suggests a sacred guardian consecrated for protecting God's holiness. Alternative readings propose 'far-covering' based on Aramaic cognates meaning measure or expand. The textual and lexical difficulties leave the precise meaning uncertain.

(1×) Ezekiel 28:14's 'anointed cherub' is textually and lexically uncertain. Traditional translations follow 'anointed' (English 'anointed', Spanish 'ungido'), suggesting consecration for a guardian role. However, BDB notes the Vulgate's 'extentus' (expansive) and Aramaic 'measure,' which would yield 'far-reaching cherub.' Some scholars consider the phrase a gloss. The multilingual evidence shows translators divided, with most preserving 'anointed' while acknowledging difficulty. **GEOGRAPHY AND SPACE**

en: anointed | **es:** ungido | **fr:** onction | **de:** [ממשח] Ezek 28:14

מִמְשָׁל H4474 *N-fsc / 3ms* (5×)

dominion, ruling authority; also concretely, rulers

Mimshal denotes the exercise of sovereign authority or dominion, and by extension can refer concretely to those who hold such power. In Daniel 11:3, a mighty king arises and rules with 'great dominion,' and in 11:5 the term describes the extent of a ruler's authority. The concrete plural usage in 1 Chronicles 26:6 designates the 'rulers' or leading men within Obed-edom's household. Spanish dominio and gobernantes capture the abstract and concrete senses respectively, while French gouvernement preserves the political nuance.

(5×) Abstract sovereign authority or dominion — the exercise of ruling power over a territory or people. Used as a cognate accusative with mashal ('to rule') in Dan 11:3, describing a mighty king's vast dominion, and predicatively in Dan 11:5 of one whose authority exceeds another's. Spanish dominio and French gouvernement both render the political authority sense. Also attested in 2 Kgs 20:13 and 2 Chr 8:6 for royal administrative domains. **DOMINION AND RULE**

en: a-dominion, his-dominion, the-rulers | **es:** dominio, los-gobernantes, su-dominio | **fr:** [הממשלים], [ממשלתו], gouvernement | **de:** [הממשלים], [ממשל], [ממשלתו] 2Kgs 20:13; 1Chr 26:6; 2Chr 8:6; Dan 11:3; Dan 11:5

מֶמְשָׁלָה H4475 *N-fsc / 3ms* (15×)

Dominion, rule, realm — sovereign authority or jurisdiction exercised by God, kings, or celestial bodies

This feminine noun (מֶמְשָׁלָה) captures the active exercise of ruling power and the territory or sphere over which it extends. Genesis 1:16 assigns the sun 'dominion over the day' and the moon 'dominion over the night,' making this one of the first nouns of authority in Scripture. Human political rule appears in Solomon's 'land of his dominion' (1 Kgs 9:19) and Sennacherib's imperial display (2 Chr 32:9). The Psalms elevate the concept to its highest register: God's 'dominion' spans all his works (Ps 103:22), and his 'kingdom' is an everlasting dominion (Ps 145:13). Micah 4:8 promises restored sovereignty to Zion. The word thus bridges cosmic order, political power, and eschatological hope.

dominion, rule, authority (15×) Sovereign authority, dominion, or jurisdiction — whether exercised by celestial bodies (Gen 1:16, the sun and moon's 'rule' over day and night), human kings (1 Kgs 9:19, Solomon's realm; 2 Chr 32:9, Sennacherib's imperial might; Jer 34:1, kingdoms under Nebuchadnezzar), or God himself (Ps 103:22; 114:2; 145:13). Micah 4:8 prophesies the return of former 'dominion' to the daughter of Zion. The noun encompasses both the act of ruling and the domain over which rule is exercised, making it a versatile term for political, cosmic, and theological sovereignty. **DOMINION AND RULE**

en: His-dominion, and-your-authority, and-your-dominion | **es:** dominio-de, dominio-de-él, dominio-su | **fr:** [וממשלתך], [ממשלת], [ממשלתו] | **de:** [הממשלה], [וממשלתך], [ממשלת] Gen 1:16; 1Kgs 9:19; 2Chr 32:9; Ps 103:22

מִמְשָׁק H4476 *N-msc* (1×)

possession, place of possession (of plants)

This noun appears only in Zephaniah 2:9 in a highly uncertain text, apparently referring to a 'possession of chickpeas' or perhaps a place where nettles grow. The phrase describes Moab's future desolation—a land overgrown with weeds. However, the text is likely corrupt, with the Septuagint reading 'Damascus' instead. Modern scholars propose various emendations, making any confident translation provisional at best.

(1×) Zephaniah 2:9's judgment on Moab includes this word in a phrase about desolate vegetation. BDB suggests 'possession of chickpeas,' while translations vary (English 'possession of', Spanish 'posesión de'). However, the Septuagint's 'Damascus,' alternative proposals like 'thistles,' and scholarly admission of probable textual corruption all indicate this is one of Scripture's most uncertain words—we simply don't know what the original text said. **GEOGRAPHY AND SPACE**

en: a-possession-of | **es:** posesión-de | **fr:** domination | **de:** [ממשק] Zeph 2:9

מַמְתַּקִּים H4477 *N-mp* (2×)

sweet things, sweets, delicacies

Sweet-tasting items, particularly sweet foods and drinks. Nehemiah 8:10 commands the people to 'drink sweet drinks' (alongside eating rich foods) during the joyful celebration of the Feast of Tabernacles after Ezra's reading of the Law. Song of Songs 5:16 uses the term metaphorically: the beloved's mouth is 'sweetness itself'—his kisses are utterly sweet. The plural form suggests various sweet things or an abundance of sweetness. Both occurrences associate sweetness with delight, pleasure, and celebration—whether physical refreshment or romantic affection.

(2×) Sweet-tasting things, particularly sweet drinks or foods. Nehemiah 8:10 instructs celebrants to 'drink sweet drinks' during the festival—beverages that delight the palate as part of covenant renewal joy. Song of Songs 5:16 uses it metaphorically: the lover's palate/mouth is 'sweetness,' meaning his kisses are utterly sweet. The plural emphasizes variety or abundance of sweet things. Cross-linguistic evidence (Spanish dulzuras, French douceurs) captures both literal sweetness and the metaphorical delight it represents. **SWEET SWEETNESS**

en: sweet-drinks, sweetness | **es:** dulzuras | **fr:** [ממתקים], douceurs, | **de:** [ממתקים] Neh 8:10; Song 5:16

מָן H4478a *N-ms* (13×)

Manna — the miraculous bread-like substance God provided daily during Israel's wilderness wandering

The mysterious food that sustained Israel for forty years in the desert, appearing each morning with the dew as fine, white, flake-like granules tasting of honey wafers (Exod 16:14, 31). When the

Israelites first saw it they asked 'What is it?' (מָן הוּא, Exod 16:15), and the name stuck. God used manna as a daily test of faith and obedience — gather only what you need, gather double before the Sabbath (Exod 16:16–26). Moses preserved a jar of it before the LORD as a memorial (Exod 16:33), and Deuteronomy reflects theologically that God humbled Israel with manna to teach them that 'man does not live by bread alone' (Deut 8:3, 16). The manna ceased the day after Israel ate the produce of Canaan (Josh 5:12).

manna (13×) The divinely supplied food of the wilderness period, a bread-like substance that appeared with the morning dew (Exod 16:14; Num 11:9) and tasted like wafers with honey (Exod 16:31) or fresh oil (Num 11:8). Central to Israel's formation narratives: daily provision and Sabbath discipline (Exod 16:15–35), memorial preservation (Exod 16:33), theological lesson on dependence on God's word (Deut 8:3, 16), cessation upon entering Canaan (Josh 5:12), and retrospective praise (Neh 9:20; Ps 78:24). Multilingual glosses universally retain the loanword: eng 'manna', spa 'mana', fra 'manne', deu 'Manna'. **FOOD AND NOURISHMENT**

en: and-the-manna, and-your-manna, manna | **es:** Y-el-maná, con-maná, el-man | **fr:** [ומנך], et-le-manna, le-manna | **de:** Manna, [ומנך], der-Manna Exod 16:31; Exod 16:33; Exod 16:35; Num 11:6

מָן H4478b *Interrog* (1×)

what? (interrogative, popular etymology for 'manna')

This rare interrogative appears only in Exodus 16:15 when the Israelites first see manna and ask 'What is it?' The question became the popular etymology for the word 'manna' itself. While standard Hebrew uses מָה for 'what,' this מָן reflects later Aramaic influence or represents dialectal variation. The folk etymology plays on the people's bewildered question when encountering the miraculous bread from heaven.

(1×) When Israel first sees manna in Exodus 16:15, they ask each other 'מָן הוּא'—'What is it?' This interrogative (late Aramaic 'what') became the basis for the word 'manna,' a folk etymology explaining the name through the people's question. Translations vary: English 'what' captures the interrogative; Spanish 'man' preserves the transliterated sound. The question of bewildered discovery became the name of the mysterious bread itself. **INTERROGATIVE PRONOUNS**

en: what | **es:** man | **fr:** quoi | **de:** was Exod 16:15

מַן H4479 *Interrog* (10×)

Who? whoever — an Aramaic interrogative and indefinite relative pronoun used in Ezra and Daniel

This is the Aramaic counterpart of Hebrew mî, serving as both an interrogative ('who?') and an indefinite relative pronoun ('whoever'). It appears exclusively in the Aramaic portions of Ezra and Daniel. Nebuchadnezzar's defiant challenge man-hû' 'ĕlāh ('who is the god who...?' Dan 3:15) is one of its most dramatic uses, while the compound man-dî creates the indefinite 'whoever' in royal decrees (Dan 3:6, 11; 5:7; 6:8). The pronoun connects to a wide Semitic family — Syriac man, Arabic man, Old Aramaic mn — all descended from a common interrogative root. French glosses sometimes reduce it to 'de' or 'qui,' while Spanish preserves the full interrogative force with '¿Quién?'

who? whoever (Aramaic interrogative/relative pronoun) (10×) An Aramaic interrogative pronoun meaning 'who?' and, in combination with dî, an indefinite relative pronoun meaning 'whoever.' Used in Ezra 5:3, 4, 9 for official Persian inquiries ('who gave you authority?') and throughout Daniel for both direct questions and conditional decrees. Nebuchadnezzar's man-hû' 'ĕlāh dî ('who is the god who…?' Dan 3:15) uses the strengthened form with hû' for rhetorical emphasis. The compound man-dî ('whoever,' Dan 3:6, 11; 5:7; 6:8) introduces conditional clauses in royal proclamations. Cognate with Syriac man, Arabic man, and Hebrew mî, showing deep Semitic continuity. Spanish '¿Quién?' captures the interrogative force directly. **INTERROGATIVE WHO**

en: and-to-whom-, and-who-, and-whoever- | **es:** Y-quien, y-a-quien, ¿Quién- | **fr:** de, et-de, et-qui? | **de:** [מן], und-wem, und-wer Ezra 5:3; Ezra 5:4; Ezra 5:9; Dan 3:6; Dan 3:11

H4480 *Conj-w / Prep / 3fp* (5×)

from, out of, part of (Aramaic prepositional form used with pronominal suffixes)

An Aramaic prepositional form meaning 'from' or 'part of,' appearing in both the Qere readings and Ketiv variants. In Daniel 2:41-42 it describes the mixed composition of the statue's feet — partly strong, partly brittle — while in Job 38:1 and 40:6 it introduces the divine speeches 'from' the whirlwind. The multilingual glosses reflect its partitive and ablative force: Spanish renders it 'de' and 'parte-de-ellos,' French as 'd'eux,' capturing the 'from among them' nuance.

(5×) Partitive and ablative preposition: 'from, out of, part of.' Used to express origin, separation, or partial membership. In Daniel's vision of the mixed kingdom (Dan 2:41-42), it conveys the partitive idea of composition — 'partly of iron, partly of clay.' Spanish 'y-parte-de-ellos' and English 'part-of-them' confirm this partitive reading across all five occurrences. **GEOGRAPHY AND SPACE**

en: (qere:and-part-of-them), [what-they], from | **es:** (Q:de), (y-parte-de-ellos), [ketiv:de-ellos] | **fr:** [ומנהין], d'eux, de | **de:** [(מן)], [ומנהין], [מהם] Job 38:1; Job 40:6; Ezek 8:6; Dan 2:41; Dan 2:42

מִן־ H4480a *Prep / 1cs* (1226×)

From, out of, away from; also comparative 'more than,' partitive 'some of,' and causal 'because of, on account of.'

The preposition min is one of the most fundamental function words in Biblical Hebrew, expressing the core idea of separation or origin — 'from,' 'out of,' 'away from.' With over 1,200 occurrences in this inflectional subset alone, it is the primary marker of source and departure in the language. But min is far more than a spatial preposition: its semantic range extends into comparison ('greater than,' the so-called min of comparison), partition ('some of,' the partitive min), and even causation ('because of'). These secondary senses are not mere contextual shading but genuine grammatical functions recognized by every Hebrew grammar since the medieval grammarians. The cognates across Semitic — Arabic min, Aramaic min, Ethiopic 'em — confirm that this polysemy is ancient and inherited.

1. source or separation (1198×) The dominant ablative sense expressing source, origin, or separation: 'from,' 'out of,' 'away from' — accounting for approximately 1,198 of 1,226 occurrences. This is the bedrock spatial meaning: Adam is formed 'from' the dust (Gen 2:7), Eve is taken 'from' Adam's side (Gen 2:22), Cain's offering rises 'from' the ground (Gen 4:10). The preposition governs both physical departure ('he went out from the city') and figurative origin ('from the mouth of the LORD'). Arabic min, Spanish de/desde, French de, German von/aus, and Korean -에서 (-eseo) all map consistently to this ablative function. The first-person singular suffix form (mimmenni, 'from me') is included in this lemma subset. **GEOGRAPHY AND SPACE**

en: from, from- | **es:** de, de-, desde | **fr:** de, de- | **de:** aus-, vom-, von Gen 2:6; Gen 2:9; Gen 2:22; Gen 3:17; Gen 4:10

2. comparative (more than) (22×) The comparative use, known traditionally as the min of comparison: 'more than,' 'greater than' — approximately 22 occurrences. In Gen 26:16 Abimelech tells Isaac 'you are mightier than we'; in Exod 1:9 Pharaoh warns that the Israelites are 'more numerous and mightier than we'; in Deut 1:28 the Anakim are 'greater than we.' Spanish de ('que nosotros'), French plus que, and German als all shift to explicit comparative markers. Korean -보다 (-boda, 'compared to') and Arabic akthara min ('more than') both deploy dedicated comparative morphology. This is a fully grammaticalized secondary function of min, not merely a contextual nuance. **GEOGRAPHY AND SPACE**

en: her, more-than, more-than- | **es:** de, de-, de-nosotros | **fr:** de, plus-que, plus-que- | **de:** als-, als-uns, für-uns Gen 26:16; Exod 1:9; Num 13:31; Deut 1:28; Deut 11:23

3. partitive (some of) (3×) The partitive use meaning 'some of,' 'part of,' 'one of' — approximately 3 occurrences in this inflec-

tional subset (Deut 9:14; 2 Chr 25:13; Job 4:12). In Deut 9:14 God declares he will make Moses 'a nation mightier than they' — but the construction implies selection from among nations. In Job 4:12 Eliphaz says 'a word was brought to me stealthily, and my ear caught a whisper of it' — partitive 'some portion of.' Spanish de ellos, French d'eux, and German von ihnen all use partitive constructions. The small count reflects how infrequently the partitive function is unambiguously foregrounded in these particular inflected forms, though the partitive min is more common across the full lemma. **PRONOUNS AND MIXED**

en: of-it, of-them, than-them | **es:** de-ella, de-ellos, que-ellos | **fr:** de-lui, que-eux, von-ils | **de:** als-ihnen, von, von-sie Deut 9:14; 2Chr 25:13; Job 4:12

4. causal or concerning (3×) The causal or thematic use meaning 'because of,' 'on account of,' 'concerning' — approximately 3 occurrences (1 Sam 17:50; 2 Kgs 6:1; Ps 65:3). In 1 Sam 17:50 David prevails 'without a sword in his hand' (the min here expresses means/source-of-action); in 2 Kgs 6:1 the prophets say the place 'is too narrow for us' (min expressing cause of constraint); in Ps 65:3 'iniquities prevail over me' — the min marking the overwhelming cause. Spanish sobre/para, French au-dessus/pour, and German ueber/fuer all shift away from ablative vocabulary toward causal or thematic prepositions, confirming a genuine sense boundary. This usage shades into instrumental and circumstantial territory. **GEOGRAPHY AND SPACE**

en: for-me, for-us, over | **es:** para-nosotros, sobre-, sobre-mí | **fr:** au-dessus, de-de, pour-nous | **de:** fuer-uns, ueber, zu-von 1Sam 17:50; 2Kgs 6:1; Ps 65:3

מִן H4480b *N-msc / 3ms* (1×)

portion, share (noun; textually uncertain)

This rare noun, possibly meaning 'portion' or 'share,' appears in Psalm 68:23, though the text is widely considered corrupt. Most modern scholars emend it to 'his portion' using a different Hebrew form. The multilingual glosses show confusion, with translations offering 'from,' 'portion,' and other guesses. The textual uncertainty makes confident interpretation impossible—this represents one of the Hebrew Bible's many difficult readings where the original text remains disputed.

(1×) Psalm 68:23's text is problematic, with this word appearing as 'מִנָּהוּ' (its portion). However, scholars widely agree the text is corrupt and propose emending to 'מְנָחוֹ' (his portion) for better sense. The confusion in translations (English 'its portion,' French/German showing preposition 'from') reflects the difficulty. This is a textual crux where we lack certainty about what the psalmist originally wrote. **GEOGRAPHY AND SPACE**

en: its-portion | **es:** su-porción | **fr:** de-de | **de:** sein-als Ps 68:23

מִן H4481 *Conj-w / Prep* (114×)

Aramaic preposition: from, out of, indicating source or origin; also partitive 'some of' and rarely adversative 'against'

The Aramaic preposition min functions as the workhorse marker of source, separation, and origin in the Aramaic portions of Daniel and Ezra. Parallel to its Hebrew cognate, it handles spatial ('from there,' Ezra 6:6), temporal ('from the days of,' Ezra 4:15), and causal ('because of') relationships with equal ease. A distinctive partitive use — 'some of them' — features prominently in Daniel's statue vision (Dan 2:33, 41-42), where the feet are 'partly of iron and partly of clay.' The rare adversative sense ('against him,' Ezra 7:26) rounds out its semantic range.

1. from, out of (source/origin) (103×) The primary ablative-source sense: 'from,' 'out of,' 'since,' 'because of,' marking spatial, temporal, or causal origin. This covers the vast majority of occurrences across Ezra and Daniel, appearing with various pronominal suffixes (minneh 'from him,' minhon 'from them') and optional conjunctive waw. Spanish de, French de, and German von uniformly render this sense. Key passages include Daniel 4:10 ('from heaven'), Ezra 5:12 ('from the hand of'), and Daniel 7:4 ('from the earth'). **GEOGRAPHY AND SPACE**

en: by, from, from- | **es:** de, de-, del | **fr:** de | **de:** von, wer Ezra 4:12; Ezra 4:15; Ezra 4:19; Ezra 4:23; Ezra 5:12

2. partitive: some of, part of (10×) The partitive sense: 'some of,' 'part of,' indicating a portion or subset of a larger whole. Daniel's statue vision provides the classic examples — the feet 'part of iron and part of clay' (Dan 2:33, 41, 42), appearing in both qere and ketiv readings. English 'part of them' and Spanish parte de ellos capture this precisely. German von ihnen ('of them') and the French forms preserve the partitive nuance. This sense requires contextual determination, as the same form can be ablative or partitive. **GEOGRAPHY AND SPACE**

en: (qere:and-part-of-them), (qere:part-of-them), [ketiv:and-part-of-them] | **es:** (parte-de-ellos), (y-parte-de-ellos), [parte-de-ellos] | **fr:** [ומנהין], [מנהין], [מנהן] | **de:** und-von, und-von-ihnen, von Dan 2:33; Dan 2:41

3. against, upon (adversative) (1×) A rare adversative sense: 'against' or 'upon,' expressing opposition or hostile action rather than origin. Ezra 7:26 provides the sole clear instance, prescribing punishment 'upon him' who disobeys the law. English 'on him' and Spanish contra el ('against him') mark the semantic shift from source to target. This usage, while marginal, parallels the occasional adversative min found in Biblical Hebrew. **GEOGRAPHY AND SPACE**

en: on-him | **es:** contra-él | **fr:** de | **de:** von Ezra 7:26

מִן H4482 *Prep* (2×)

strings (of a musical instrument)

The strings of a stringed instrument, likely harp or lyre strings. This rare musical term appears in two psalms describing musical worship. Psalm 45:8 (in a difficult textual context) may refer to music 'from strings' making the king glad. Psalm 150:4 clearly commands praising God 'with strings'—stringed instruments as part of the full orchestra of worship. The term likely derives from Aramaic vocabulary for 'hair' or 'string,' reflecting the material used for ancient instrument strings. The rarity of the term has led to some textual uncertainty.

(2×) Strings of musical instruments (harps, lyres). Psalm 45:8 possibly refers to stringed music, though the text is challenging. Psalm 150:4 clearly commands praising God 'with strings,' part of the comprehensive call to worship with all instruments. The term likely comes from Aramaic vocabulary for hair/string, indicating the string material. Its rarity (only 2x) makes translation uncertain in some contexts. Cross-linguistic evidence shows attempts at 'strings' (Spanish cuerdas, German Saiten) while some preserve uncertainty about the exact meaning. **GEOGRAPHY AND SPACE**

en: by-which, with-strings | **es:** con-cuerdas, desde-donde | **fr:** dans-nombre, de-nombre | **de:** bei-welcher, mit-Saiten Ps 45:8; Ps 150:4

מְנָה H4483 *V-Qal-Perf-3ms* (5×)

to number, reckon; to appoint, assign (Aramaic verb used of divine decree and royal commission)

This Aramaic verb carries two distinct but related meanings: counting or reckoning, and appointing or assigning. Its most memorable appearance is in the handwriting on the wall — 'God has numbered your kingdom' (Dan 5:26) — where numbering implies bringing to an end. In its administrative sense, Nebuchadnezzar 'appointed' officials (Dan 2:24, 49; 3:12), and Ezra was commissioned to 'appoint' judges (Ezra 7:25). The Spanish glosses capture both sides well: 'ha-contado' (has counted) alongside 'nombra' (appoint).

(5×) To number, reckon, bring to account. In Dan 5:26 (mene, mene), God has 'numbered' the days of Belshazzar's kingdom — i.e., tallied them to their end. French 'compter' and Spanish 'ha-contado' consistently reflect this reckoning sense, emphasizing finality and divine judgment rather than mere arithmetic. **APPOINTING AND VISITING**

en: and-he-appointed, appoint, appointed | **es:** ha-contado, había-designado, nombra | **fr:** [מנ], compter, et-compter | **de:** [ומנ], [מנה], [מנ] Ezra 7:25; Dan 2:24; Dan 2:49; Dan 3:12; Dan 5:26

מְנָא H4484 *N-ms* (3×)

mene (Aramaic: 'numbered' or 'mina,' word from handwriting

on wall)
An Aramaic word appearing in the mysterious handwriting on the wall at Belshazzar's feast. 'MENE' appears twice in the inscription (Daniel 5:25) and receives interpretation once (5:26). The word involves wordplay: it can mean 'numbered' (from the verb to number) or 'mina' (a weight measure). Daniel interprets it as 'God has numbered your kingdom and brought it to an end.' The double occurrence emphasizes certainty and finality of the divine decree.

(3×) This term appears as a transliterated Aramaic word 'MENE' in most translations, preserving the mystery and drama of the original scene. Daniel 5:25 records it written twice on the palace wall. Daniel 5:26 provides the interpretation based on the verbal root 'to number'—God has numbered Belshazzar's days and the kingdom's days, finding them complete. That very night the prophecy was fulfilled as Babylon fell to Persian forces, demonstrating divine sovereignty over earthly kingdoms. **MEASURE MEASUREMENT**
en: MENE | **es:** MENE | **fr:** Noa | **de:** [מנא] Dan 5:25; Dan 5:26

מַנְגִּינָה H4485 *N-fsc / 3mp* (1×)
mocking song, derisive song (object of ridicule)
This noun denotes a mocking or derisive song—the kind of taunting verse that enemies compose about the defeated. Lamentations 3:63 laments 'I am their mocking song,' meaning the suffering speaker has become the subject of enemies' scornful lyrics. The term combines music with derision, showing how poetry and song could function as powerful tools of social ridicule and psychological warfare in the ancient world.

(1×) The sufferer in Lamentations 3:63 complains of being 'their mocking song,' the subject of enemies' derisive verses. The Hebrew connects to the root for mocking or deriding, indicating songs composed specifically to taunt and humiliate. Cross-linguistic renderings (English 'mocking song,' Spanish 'canción'/song) confirm this is sung ridicule—enemies made the speaker the butt of their satirical ballads. **SONGS AND HYMNS**
en: their-mocking-song | **es:** su-canción | **fr:** [מנגינתם] | **de:** [מנגינתם] Lam 3:63

מַנְדַּע H4486 *Conj-w / N-msc / 1cs* (4×)
knowledge, understanding (Aramaic)
An Aramaic noun denoting knowledge or the capacity to know, appearing exclusively in Daniel. God 'gives knowledge to those who have understanding' (Daniel 2:21), establishing him as the source of all wisdom. When Nebuchadnezzar's sanity returned after his period of madness, 'my understanding returned to me' (Daniel 4:34, 36). Daniel possessed 'understanding to interpret dreams' (Daniel 5:12). The term emphasizes not just factual knowledge but the faculty of understanding—the cognitive capacity to comprehend.

(4×) Mental capacity for knowledge and understanding, particularly as a divine gift. All four occurrences in Daniel emphasize knowledge as something granted by God—whether to Daniel for interpretation or restored to Nebuchadnezzar after judgment. The multilingual glosses ('knowledge,' 'understanding,' 'conocimiento,' 'entendimiento') reflect the term's dual emphasis on both the content of knowledge and the faculty that apprehends it. **KNOWLEDGE AND LEARNING**
en: and-knowledge, and-my-understanding, my-understanding | **es:** mi-entendimiento, y-conocimiento, y-mi-entendimiento | **fr:** et-sagesse, sagesse | **de:** [ומנדע], [ומנדעא], [ומנדעי] Dan 2:21; Dan 4:34; Dan 4:36; Dan 5:12

מָנָה H4487 *V-Qal-Imp-ms* (28×)
To count, number, reckon; to appoint, assign, or destine; passively, to be counted or be appointed.
Manah is one of those compact Hebrew verbs that bridges the concrete and the administrative. At its most tangible, it describes counting dust particles that cannot be numbered (Gen 13:16), tallying money at the temple (2 Kgs 12:10), and God himself numbering the stars and calling them each by name (Ps 147:4). But a natural semantic step — from counting to assigning, from numbering to appointing — gives the verb a second life in administrative and divine-sovereignty contexts. Daniel's rations are 'assigned' by the king (Dan 1:5), and God 'appoints' a gourd, a worm, and a scorching wind for Jonah. The Assyrian cognate manu and Arabic mana ('to assign, apportion') both preserve this dual character. The Nifal passive rounds out the picture: some things simply cannot be counted, a theme that runs from Abraham's promised descendants to Solomon's overwhelmed census-takers.

1. count, number (Qal active) (11×) To count, number, reckon — the basic Qal active sense across 11 occurrences. Subjects enumerate concrete or metaphorical objects: dust grains (Gen 13:16), Jacob's people (Num 23:10), money (2 Kgs 12:10), stars (Ps 147:4), flocks passing under the shepherd's hand (Jer 33:13), and days (Ps 90:12). Spanish contar and French compter map cleanly to this arithmetical core. David's census command 'Go, number Israel' (2 Sam 24:1) is the paradigmatic political use — counting as an assertion of royal control. **COUNTING AND NARRATING**
en: and-they-counted, count, counted | **es:** Contando, Para-contar, a-contar | **fr:** [למנות], [מונה], compta | **de:** [למנות], [מונה], count Gen 13:16; Num 23:10; 2Sam 24:1; 1Kgs 20:25; 2Kgs 12:10

2. appoint, assign, destine (Piel/Qal) (10×) To appoint, assign, destine — 10 occurrences in the Piel stem and occasionally Qal with volitional force. Here the semantic shift from 'counting' to 'allotting' is complete: God 'destines' the unfaithful for the sword (Isa 65:12), the king 'assigns' daily provisions (Dan 1:5), and Jonah's God 'appoints' a great fish, a plant, a worm, and a wind (Jonah 1:17; 4:6-8). Spanish dispuso/asigno and Korean jeonghada ('to determine, fix') both select appointment vocabulary distinct from counting. The Piel intensification suits the deliberate, authoritative nature of these assignments. **APPOINTING AND VISITING**
en: And-I-shall-destine, and-appointed, and-he-appointed | **es:** Y-asignó, Y-dispuso, Y-os-destinaré | **fr:** [ומניתי], compter, et-fixer | **de:** [וימן], [ומניתי], [מנה] Job 7:3; Ps 61:7; Isa 65:12; Dan 1:5; Dan 1:10

3. be counted, be numbered (Nifal) (6×) To be counted, be numbered — the Nifal passive, appearing 6 times. The theological flavor is often one of immeasurable abundance: Abraham's offspring 'cannot be numbered' (Gen 13:16), Solomon's assembled animals 'could not be counted' (1 Kgs 8:5; 2 Chr 5:6), and the crooked 'cannot be counted' among the straight (Eccl 1:15). Spanish contarse/podian-ser-numerados and German gezahlt-werden both mark the passive voice cleanly. The Nifal tolerative sense — 'able to be numbered' — gives these passages their rhetorical force. **BE COUNTED NUMBERED**
en: can-be-numbered, could-be-numbered, to-be-counted | **es:** contarse, fue-contado, podían-ser-numerados | **fr:** –être-compta, [ימנו], [נמנה] | **de:** [ימנו], [נמנה], bestimmte Gen 13:16; 1Kgs 3:8; 1Kgs 8:5; 2Chr 5:6; Eccl 1:15

4. be appointed (Pual) (1×) To be appointed — a single Pual (passive intensive) occurrence at 1 Chronicles 9:29, where certain Levites 'were appointed' over the furnishings and utensils of the sanctuary. The Pual stem signals that the appointment was formally enacted upon them by an external authority, distinct from the active Piel 'to appoint.' Spanish designados captures the resultant-state passive well. Though only one occurrence, the morphological distinction from both the Qal passive (Nifal) and the active appointive (Piel) warrants separate recognition. **APPOINTING AND ORDAINING**
en: appointed | **es:** designados | **fr:** [ממנים] | **de:** [ממנים] 1Chr 9:29

מָנֶה H4488 *N-mp* (5×)
mina, maneh — a unit of weight and monetary value equal to 50 or 60 shekels
The maneh or mina was a standard ancient Near Eastern unit of weight used for measuring precious metals. Equal to one-sixtieth of a talent, it weighed roughly 800-980 grams depending on the period — about two pounds by the older Babylonian standard, or approximately 1⅔ pounds by Ezekiel's reckoning of 50 shekels per mina (Ezek 45:12). Solomon's golden shields each required three minas of gold (1 Kgs 10:17), while returning exiles donated minas of silver for temple reconstruction (Ezra 2:69; Neh 7:71-72). Every major

translation renders it consistently: Spanish 'minas,' French 'minas,' German 'Minas.'

(5×) A unit of weight and monetary value used for gold and silver. In Solomon's temple economy, three minas of gold covered each shield (1 Kgs 10:17). Returning exiles contributed thousands of minas of silver toward rebuilding (Ezra 2:69; Neh 7:71-72). Ezekiel standardizes the mina at 50 shekels (Ezek 45:12). French adds the gloss 'poids' (weight), underscoring that this is fundamentally a measure of mass applied to precious metals. **MEASURE MEASUREMENT**
en: minas, the-mina | **es:** la-mina, minas | **fr:** [מנים], minas, poids | **de:** [המנה], [מנים], minas 1Kgs 10:17; Ezra 2:69; Neh 7:71; Neh 7:72; Ezek 45:12

מִנֶּה H4489 *N-mp* (2×)
times, occasions (as counted)
Counted occasions or times, specifically instances of something occurring. Both appearances are in Genesis 31, where Jacob accuses Laban of changing his wages 'ten times'—meaning repeatedly, many times. The term emphasizes the counted, enumerated nature of these occasions: not just 'often' but a specific (if rhetorical) number of times. The 'ten times' phrase functions as an idiom for 'many times' or 'repeatedly,' but the noun itself carries the sense of discrete, countable instances. This reflects the precision of Jacob's complaint against Laban's duplicity.

(2×) Counted times or occasions. Genesis 31:7, 41 record Jacob's accusation that Laban 'changed [his] wages ten times'—meaning repeatedly or many times. The term emphasizes enumerated instances rather than vague frequency. 'Ten times' likely functions idiomatically for 'many times,' but the noun itself denotes discrete, countable occasions. Cross-linguistic evidence (Spanish veces, French fois, German Mal) universally recognizes this as the counter noun for 'times,' supporting the translation 'ten times.' **TIMES AND OCCASIONS**
en: times | **es:** veces | **fr:** fois | **de:** Mal Gen 31:7; Gen 31:41

מָנָה H4490 *N-fp* (14×)
Portion, share; an allotted part of food or sacrifice, especially a choice piece given as gift or offering.
A feminine noun denoting a portion or allotted share, nearly always of food. In the Priestly texts it names the priest's designated cut from the sacrificial animal – the breast of the wave offering that belongs to Aaron and his sons (Exod 29:26; Lev 7:33; 8:29). In narrative it conveys affection through food: Elkanah gives Hannah a double manah because he loves her (1 Sam 1:5), and Samuel sets aside a special portion for Saul (1 Sam 9:23). At festival celebrations, Nehemiah urges the people to send manot – gifts of food – to those who have nothing prepared (Neh 8:10, 12), a custom that endures in Purim's mishloach manot (Esth 9:19, 22). Spanish 'porcion' and German 'Anteil' both capture this concrete, apportioned quality.

portion, share, allotment (14×) A portion or share of food, whether sacrificial, festive, or royal. In Priestly legislation it denotes the priest's allotted cut from an offering (Exod 29:26; Lev 7:33; 8:29). In domestic and narrative settings it refers to portions distributed at meals as expressions of honor or affection (1 Sam 1:4-5; 9:23). Extended to festive gift-giving of food portions at communal celebrations (Neh 8:10, 12; Esth 9:19, 22), and to the king's daily provision (cf. Dan 1:5, 10). **GEOGRAPHY AND SPACE**
en: as-a-portion, as-portion, her-portions | **es:** la-porción, para-porción, por-porción | **fr:** [מנות], [מנותה], [מנת] | **de:** Anteil, [מנות], [מנותה] Exod 29:26; Lev 7:33; Lev 8:29; 1Sam 1:4; 1Sam 1:5

מִנְהָג H4491 *Prep-k / N-msc* (2×)
driving, chariot-driving, manner of driving
The manner or style of driving a chariot, specifically the characteristic way someone handles chariot and horses. The term appears twice in the same verse (2 Kings 9:20), where a watchman identifies Jehu approaching by recognizing 'the driving'—Jehu's distinctive, furious chariot-driving style. The observer notes 'the driving is like the driving of Jehu... for he drives furiously.' This specialized military/equestrian term captures not just the act of driving but the recognizable manner and style, suggesting skilled warriors had identifiable techniques. Jehu's aggressive driving becomes his signature.

(2×) The manner or style of chariot-driving. Second Kings 9:20 uses it twice: the watchman reports 'the driving is like the driving of Jehu son of Nimshi, for he drives furiously.' Jehu's distinctive, aggressive chariot-handling serves as his identifier before he's close enough to see clearly. The term emphasizes characteristic manner, not just the act of driving. Cross-linguistic evidence (Spanish/French/German 'driving/conduire/driving') recognizes this as technical vocabulary for chariot-handling in military contexts. **GEOGRAPHY AND SPACE**
en: and-the-driving, is-like-driving-of | **es:** como-conducir-de, y-el-conducir | **fr:** est-comme-conduisant-de, et-le-conduisant | **de:** ist-wie-driving-von, und-der-driving 2Kgs 9:20

מִנְהָרָה H4492 *Art / N-fp* (1×)
tunnels, crevices, mountain hideouts (possibly; meaning uncertain)
This plural noun appears only in Judges 6:2, referring to mountain refuges where Israelites hid from Midianite raids—listed alongside caves and strongholds. The etymology and exact meaning remain disputed: crevices, tunnels, ravines, or light-openings in caves have all been proposed. The Septuagint's 'crevices' and Vulgate's 'dens' show ancient uncertainty. The context clearly indicates hiding places in mountainous terrain, but the precise type of refuge remains unclear.

(1×) Judges 6:2 describes Israelites hiding from Midian in caves, strongholds, and 'הַמְּנָהָרוֹת' (these things in the mountains). Translations guess: English 'tunnels,' Spanish 'cuevas' (caves—likely from parallel), but ancient versions disagree (Septuagint 'crevices,' Vulgate 'dens'). Some scholars think 'caves' is a gloss explaining this rare word. We know these were mountain hideouts, but the specific type of geological feature the Hebrew originally indicated is lost. **TEXTUAL VARIANTS MIXED**
en: the-tunnels | **es:** las-cuevas | **fr:** le-tunnels | **de:** der-tunnels Judg 6:2

מָנוֹד H4493 *N-msc* (1×)
shaking, wagging (especially of the head in derision)
This construct noun refers to head-shaking or wagging, specifically the gesture of derision where onlookers shake their heads at someone in contempt. Psalm 44:14 laments that Israel has become 'an object of head-shaking' among the nations—neighbors mock them by wagging their heads in scorn. This physical gesture communicated disdain and ridicule in ancient Near Eastern body language, often directed at the defeated or disgraced.

(1×) Israel's lament in Psalm 44:14 describes becoming 'a shaking of the head' among neighbors—an object of the contemptuous head-wagging gesture. The phrase 'מְנוֹד רֹאשׁ' literally means 'shaking of head,' a derisive body language. Parallel terms (reproach, scorn, derision, byword) confirm this is mocking gesture. Translations consistently capture head-shaking (English 'shaking of,' Spanish 'meneo de'), the physical act of contempt directed at the humiliated. **GEOGRAPHY AND SPACE**
en: a-shaking-of | **es:** meneo-de | **fr:** de-signe-de-tête | **de:** ein-shaking-von Ps 44:14

מָנוֹחַ H4494 *Prep-m / N-msc* (6×)
Rest, repose (abstract state of security and peace); resting place (concrete location of settled dwelling or landing).
The noun manoach denotes both the condition of rest and the place where rest is found — a semantic duality familiar from the closely related menuchah but occurring only six times. In its abstract sense, it names the settled security that comes from ceasing to wander or suffer: Naomi seeks 'rest' for Ruth through marriage (Ruth 3:1), the psalmist tells his soul to 'return to your rest' (Ps 116:7), and 1 Chronicles 6:31 speaks of the ark's coming to rest. In its concrete sense, it names a physical location: the dove from Noah's ark found no 'resting place' for the sole of her foot (Gen 8:9), and the covenant

curses threaten that Israel's foot will find no 'resting place' in exile (Deut 28:65). Spanish reposo and French repos handle both senses, while German distinguishes Ruhe (abstract peace) from Ruhestatte (resting place), revealing the semantic boundary that Hebrew leaves implicit. Isaiah 34:14 uses the word for the place where desert creatures settle, completing the picture of a term equally at home in domestic tranquility and wilderness desolation.

1. rest, repose (abstract state) (4×) Rest, repose, or security as an abstract state — cessation from wandering, labor, distress, or unsettledness. Naomi's desire that Ruth find 'rest' (Ruth 3:1) means not merely sleep but the settled security of marriage and home. The psalmist's 'return to your rest, O my soul' (Ps 116:7) uses an intensive or abstract plural, and 1 Chronicles 6:31 dates Levitical musical service from 'the resting of the ark.' Lamentations 1:3 deploys the negative: Judah in exile 'found no rest.' Spanish reposo, French repos, and German Ruhe all render this with abstract peace vocabulary. The word captures that deep biblical longing for shalom as settled permanence. **REST AND REFRESHMENT**
en: from-resting-of, rest | **es:** desde-reposar, reposo | **fr:** [ממנוח], repos, se-reposer | **de:** Ruhe, Ruhestaette, [ממנוח] Deut 28:65; Ruth 3:1; 1Chr 6:31; Lam 1:3

2. resting place (concrete location) (2×) A resting place — a concrete, physical location where one can settle, land, or dwell in security. Genesis 8:9 provides the iconic image: Noah's dove 'found no resting place for the sole of her foot' and returned to the ark. Deuteronomy 28:65 echoes the same phrase in the covenant curses, warning that among the nations 'your foot shall find no resting place.' Isaiah 34:14 extends the image to Edom's desolation, where the night creature 'finds for herself a resting place.' German Ruhestatte and Spanish descanso shift to location-oriented vocabulary, while French repos covers both senses — a reminder that the abstract-concrete boundary in Hebrew rest terminology is often fluid rather than rigid. **REST AND REFRESHMENT**
en: a-resting-place, resting-place | **es:** descanso | **fr:** repos, resting-lieu | **de:** [מנוח], eine-Ruhestätte Gen 8:9; Isa 34:14

מָנוֹחַ H4495 *N-proper-ms* (18×)
Manoah: the father of Samson, from the tribe of Dan.
A proper masculine name meaning 'rest' or 'resting place,' derived from the root nuach. Manoah was a Danite from the town of Zorah whose wife received the angelic announcement of Samson's birth (Judg 13:2-22). He is portrayed as a devout but cautious man who prays to see the angel again and offers a sacrifice on which the angel ascends in the flame (Judg 13:19-20). His alarmed reaction, 'We shall surely die, for we have seen God,' is gently corrected by his more perceptive wife (Judg 13:22-23). Samson is buried in his father's tomb between Zorah and Eshtaol (Judg 16:31). The Septuagint renders his name as Manoe.

Manoah (proper name) (18×) The personal name of Samson's father, a Danite from Zorah whose narrative fills Judges 13 and closes in 16:31. His name, from the root nuach ('to rest'), ironically contrasts with the turbulence of his son's life. He is depicted as pious and anxious, offering sacrifice and fearing death after the theophany (Judg 13:19-22). Multilingual glosses consistently transliterate: Spanish 'Manoa/Manoaj,' French 'Manoach,' German 'Manoach.' **PROPER NAMES (PERSONAL)**
en: Manoach, Manoah, and-Manoah | **es:** Manoa, Manóaj, y-Manóaj | **fr:** Manoach, et-Manoach | **de:** Manoach, und-Manoach Judg 13:2; Judg 13:8; Judg 13:9; Judg 13:11

מְנוּחָה H4496 *Conj-w* (22×)
Rest, repose, tranquility; also a resting place or settled dwelling, especially for God or His people.
Menuḥah spans both the experience of rest and the place where rest is found — a semantic breadth that shapes some of Scripture's most beloved images. The 'still waters' of Ps 23:2 (me menuḥot) evoke pastoral tranquility, while God's declaration 'This is my resting place forever' (Ps 132:14) anchors the concept in sacred geography. Deuteronomy 12:9 pairs menuḥah with naḥalah (inheritance), fusing the promise of rest with the land itself. Ruth 1:9 tenderly applies it to the security a woman finds in marriage. The German 'Ruhe' and French 'repos' both capture the word's dual register of inner peace and settled habitation.

1. rest, repose, tranquility (12×) Abstract rest, repose, or tranquility — relief from labor, conflict, or wandering. Gen 49:15 describes the land as good and the menuḥah as pleasant; Ruth 1:9 uses it for the security Naomi wishes upon her daughters-in-law in new marriages; Judg 20:43 portrays military respite. In 2 Sam 14:17, the wise woman of Tekoa invokes menuḥah as the peace a king's word can bring. Ps 23:2's plural 'waters of rest' (me menuḥot) has become one of the Bible's most recognizable images. Multilingual renderings — Spanish 'descanso/reposo,' French 'repos,' German 'Ruhe' — consistently reflect the abstract, experiential quality. **REST AND REFRESHMENT**
en: and-rest, at-rest, for-rest | **es:** a-tu-reposo, descanso, es-el-reposo | **fr:** [מנוחה], de-repos, et-repos | **de:** Ruhe, [המנוחה], [ומנוחה] Gen 49:15; Deut 12:9; Judg 20:43; Ruth 1:9; 2Sam 14:17

2. resting place, dwelling (10×) A concrete resting place or settled dwelling — a location where rest is realized. Central to the theology of sacred space: God's resting place in Zion (Ps 95:11; 132:8, 14; Isa 66:1), the ark's resting place (Num 10:33; 1 Chr 28:2), and the Messiah's resting place that will be glorious (Isa 11:10). Deut 12:9 pairs it with 'the inheritance' (naḥalah), making the Promised Land itself the menuḥah. Micah 2:10 warns that the land is no longer a resting place due to defilement. Isa 32:18 envisions God's people dwelling in 'peaceful habitations and secure resting places,' where the plural menuḥot underscores abundance of settled peace. **REST AND REFRESHMENT**
en: and-in-resting-places, his-resting-place, its-resting-place | **es:** a-reposo-tuyo, descanso, el-descanso | **fr:** de-repos, et-repos, repos | **de:** [המנוחה], [ובמנוחת], [מנוחה] Num 10:33; Ps 95:11; Ps 132:8; Ps 132:14; Isa 11:10

מָנוֹן H4497 *N-ms* (1×)
son (possibly); or 'thankless one' (uncertain meaning)
This rare noun appears only in Proverbs 29:21 in a disputed text: 'in the end he will be a manon.' The meaning is highly uncertain —some propose 'son' based on context (a pampered servant eventually claiming sonship), others suggest 'thankless one' from Ethiopic cognates, while ancient versions show confusion. The proverb warns about indulging servants, but the precise consequence described by this word remains one of the Hebrew Bible's lexical mysteries.

(1×) Proverbs 29:21's warning about pampering a servant ends with this uncertain word: 'in the end he will be a מָנוֹן.' English 'son' and Spanish 'rebelde' (rebel) show divergent guesses. BDB proposes 'thankless one' from Ethiopic, while others suggest the servant claims heir status like a son. The textual difficulty reflects genuine lexical uncertainty—we have insufficient evidence to determine what consequence the proverb originally threatened. **HEIR INHERITOR**
en: a-son | **es:** rebelde | **fr:** מנון | **de:** [מנון] Prov 29:21

מָנוֹס H4498 *N-ms* (8×)
Refuge, place of escape; flight, the act of fleeing
The noun מָנוֹס (manos), from the root נוס ('to flee'), holds two organically connected meanings: the destination one flees to and the act of fleeing itself. In most of its eight occurrences it designates a refuge or place of safety — supremely applied to God as 'my refuge' in David's psalm of deliverance (2 Sam 22:3) and Jeremiah's confession (Jer 16:19). When refuge is 'perished' or 'lost,' the word conveys despair: 'their escape has perished from them' (Amos 2:14, Job 11:20). In two passages (Jer 46:5, Amos 2:14), the concrete act of running away — flight itself — comes to the fore, as armies flee and find no escape.

1. refuge, place of safety (6×) A refuge, shelter, or place of escape — the destination to which one flees for safety and protection. Applied to God himself as the ultimate refuge in 2 Samuel 22:3 ('my refuge,' paralleling 'my stronghold'), Psalm 59:17, and Jeremiah 16:19 ('my refuge in the day of trouble,' paralleling 'my strength' and

'my fortress'). Arabic ḥ ('asylum, refuge') and Hindi शरण (sharan, 'shelter') confirm the locative-protective sense. When preceded by אָבַד ('to perish'), it expresses the utter despair of having no safe haven: Job 11:20 and Psalm 142:5 declare that 'refuge has perished' from the wicked or from the psalmist's persecutors. GUILT AND PUNISHMENT

en: and-a-refuge, and-my-refuge, and-refuge | **es:** refugio, y-refugio, y-refugio-mi | **fr:** [ומנוסי], [מנוס], de-fuir | **de:** Zuflucht, [ומנוס], [ומנוסי] 2Sam 22:3; Job 11:20; Ps 59:16; Ps 142:4; Jer 16:19

2. flight, fleeing (2×) Flight, the act or process of fleeing — referring to the physical action of running away rather than the place of safety. In Jeremiah 46:5 the Egyptian warriors are routed and 'flight has perished from them' (אָבַד מָנוֹס מִמֶּנָּם), and Amos 2:14 announces that 'flight shall fail the swift.' English 'flight' (not 'refuge'), Arabic ﻫَﺮَﺏ (harab, 'fleeing'), and Spanish 'huida' all confirm the kinetic, action-oriented sense distinct from the static place-of-safety meaning. Jeremiah 25:35 similarly uses it of shepherds who find no avenue of escape. GUILT AND PUNISHMENT

en: and-flight, flight | **es:** refugio, y-huida | **fr:** [ומנוס], refuge | **de:** [ומנוס], von-floh Jer 46:5; Amos 2:14

מְנוּסָה H4499 *Conj-w* (2×)

flight, act of fleeing

The act of fleeing or running away, typically from danger or enemies. Leviticus 26:36 describes a curse where the disobedient will flee 'the flight of the sword'—fleeing as if pursued by a sword, even when no one chases them. Isaiah 52:12 promises the opposite: the returning exiles will not go 'in flight' (in panicked escape) but in orderly procession with God's protection. The term captures both the physical act of fleeing and its associated panic or urgency. Both contexts contrast flight (chaotic, fearful retreat) with secure, protected movement.

(2×) The act or experience of fleeing. Leviticus 26:36 threatens that the disobedient will flee 'the flight of the sword'—running in panic as if sword-pursued, though unpursued. Isaiah 52:12 promises the exiles will not depart 'in flight' (panicked escape) but walk in dignified procession under divine guard. The term emphasizes hurried, fearful retreat. Cross-linguistic evidence (Spanish huida, French/German flight) recognizes this as the noun form of fleeing, often appearing in construct ('flight of/from') to specify what prompts the escape. GEOGRAPHY AND SPACE

en: and-in-flight, flight-of- | **es:** huida-de, y-con-huida | **fr:** [ובמנוסה], flight-de- | **de:** [ובמנוסה], flight-von- Lev 26:36; Isa 52:12

מָנוֹר H4500 *Prep-k / N-msc* (4×)

weaver's beam (cylindrical rod in a loom)

The heavy wooden rod in a loom that carries the warp threads, used in Scripture exclusively in similes describing massive spear shafts. Goliath's spear shaft was 'like a weaver's beam' (1 Samuel 17:7), as were the weapons of other Philistine giants (2 Samuel 21:19, 1 Chronicles 11:23, 20:5). The comparison evokes both thickness and weight—these were not ordinary spears but weapons requiring extraordinary strength to wield, matching the outsized warriors who bore them.

(4×) A technical term for the cylindrical beam in a loom that holds the warp threads, functioning in Scripture as a standard of comparison for unusually large spear shafts. The phrase 'like a weaver's beam' became the conventional way to describe the weapons of giants. The multilingual glosses preserve the simile ('like beam of,' 'como palo de') but show some uncertainty about the precise weaving apparatus referenced. GEOGRAPHY AND SPACE

en: like-beam-of | **es:** como-palo-de, como-rod. de, como-rodillo-de | **fr:** [כמנור], comme-beam-de | **de:** [כמנור], wie-beam-von 1Sam 17:7; 2Sam 21:19; 1Chr 11:23; 1Chr 20:5

מְנוֹרָה H4501 *N-fs* (42×)

Lampstand, menorah; the golden seven-branched cultic lamp-stand of the Tabernacle/Temple, or a household lamp-stand

A noun denoting a lampstand or candelabrum, most famously the golden seven-branched menorah of the Tabernacle described in painstaking detail in Exodus 25 and 37. Nearly all occurrences refer to this sacred furnishing or the ten lampstands Solomon placed in the Temple (1 Kings 7:49). The word also appears in domestic settings, as when the Shunammite woman furnishes Elisha's room with a lampstand (2 Kings 4:10). Zechariah's vision of a golden lampstand flanked by olive trees (Zech 4:2) bridges the cultic and prophetic registers, making this simple household object a vehicle for divine symbolism.

1. cultic lampstand (menorah) (36×) The golden seven-branched lampstand (menorah) of the Tabernacle or Temple, a sacred ritual furnishing. Hebrew consistently pairs this with gold and other cultic objects; Spanish 'candelabro' and German 'Leuchter' both capture the formal, ornamental quality. The detailed specifications in Exodus 25:31-40 and its prominent placement in priestly literature (appearing over 30 times in Exodus-Numbers) underscore its centrality to Israelite worship. The ten lampstands of Solomon's Temple (1 Kgs 7:49; 2 Chr 4:7) and the singular lampstand of the Second Temple (2 Chr 13:11) represent later developments of this cultic tradition. LAMPSTAND MENORAH

en: lampstand, the-lampstand | **es:** candelabro, el-candelabro | **fr:** chandelier, le-chandelier | **de:** Leuchter, der-Leuchter Exod 25:31; Exod 25:32; Exod 25:33

2. domestic lampstand (6×) An ordinary household lamp-stand or candelabrum, a piece of domestic furniture. In 2 Kings 4:10 the Shunammite woman places a lampstand alongside a bed, table, and chair in the prophet's room – everyday furnishings that Spanish renders as 'candelero' (distinguishing it from the grander cultic 'candelabro'). Zechariah's visionary lampstand (Zech 4:2) straddles the domestic and prophetic, drawing on familiar household imagery to convey divine revelation. The 1 Chronicles 28:15 references to lampstands of gold and silver for various Temple service areas likewise shade toward functional furnishing rather than the singular iconic menorah. LAMPSTAND MENORAH

en: and-a-lampstand, and-lampstand, for-the-lampstand | **es:** candelero, para-candelero, y-candelero | **fr:** [ומנורה], [למנורה], [מנורה] | **de:** Leuchter, und-Leuchter, und-ein-lampstand 2Kgs 4:10; 1Chr 28:15

מְנָזָר H4502 *N-mpc / 2fs* (1×)

consecrated ones, princes, or crowned ones (uncertain)

This uncertain plural noun with suffix appears only in Nahum 3:17, apparently referring to Nineveh's leaders—perhaps princes, crowned officials, or consecrated ones. The form and etymology are disputed: it may relate to consecration/anointing, or to crowning. Ancient versions and modern scholars remain divided, with some leaving it untranslated. The parallel with 'marshals' suggests military or civil officials, but the precise rank or role this term designated is lost.

(1×) Nahum 3:17 denounces Nineveh's 'מְנָזָרֶיהָ' who flee like locusts —apparently leaders or officials. Translations vary wildly: English 'guards,' Spanish 'príncipes' (princes), reflecting genuine uncertainty. BDB connects to consecration, others to crowns ('crowned ones'), while some scholars leave it untranslated. The context pairs them with 'marshals,' indicating leadership, but whether these were royal guards, nobles, or anointed officials remains textually and lexically unclear. SANCTIFICATION AND HOLINESS

en: your-guards | **es:** Príncipes-tuyos | **fr:** garde | **de:** [מנזריך] Nah 3:17

מִנְחָה H4503 *Prep-k / N-fsc* (211×)

Gift, tribute, offering; from secular presents between persons, through vassal tribute, to the grain/cereal offering of the Levitical cult.

Minchah traces a fascinating semantic arc from the everyday to the sacred. In its oldest narrative uses, it simply means a gift — Jacob's present to Esau (Gen 32:14), the brothers' gift to Joseph (Gen 43:11). In political contexts it narrows to tribute — the compulsory payment a vassal brings to an overlord, as in Ehud's tribute to Eglon (Judg 3:15). But in the Priestly literature it becomes the highly technical term for the grain or cereal offering described in Leviticus 2, consisting of fine flour mixed with oil and frankincense. The Arabic

evidence is particularly revealing: secular uses trigger hadiyya ('gift/present'), political uses trigger jizya or kharaj ('tribute'), while cultic uses trigger taqdima ('formal presentation') — three distinct Arabic words for what Hebrew covers with one. This layered polysemy preserves the theological insight that worship is, at its deepest level, an act of giving.

1. grain/cereal offering (cultic) (139×) The technical Priestly grain or cereal offering — the dominant sense at 139 occurrences, concentrated in Leviticus, Numbers, and Ezekiel. Leviticus 2 defines minchah as fine flour with oil and frankincense, a portion burned on the altar and the rest eaten by the priests (Lev 2:1-3). The term extends to the grain component that accompanies animal sacrifices (Num 15:4-9; 28-29). German Speiseopfer ('food offering') and French offrande de grain ('grain offering') both use specialized cultic vocabulary here. Arabic taqdima ('formal cultic presentation') consistently distinguishes this from the secular hadiyya. Malachi's vision of a 'pure minchah' offered among the nations (Mal 1:11) shows the word at its most theologically expansive. **GEOGRAPHY AND SPACE**

en: and-their-grain-offering, for-grain-offering | **es:** Y-ofrenda-de-ellos, para-ofrenda, para-ofrenda-de-grano | **fr:** et-leur-grain-offrande, offrande, pour-offrande-de-grain | **de:** fuer-Speiseopfer, und-ihr-Getreide-Opfergabe, zu-Speisopfer Exod 30:9; Lev 2:3; Lev 2:8; Lev 2:9; Lev 2:10

2. offering/oblation (general cultic) (39×) Any offering or oblation presented to God — 39 occurrences where minchah denotes a general cultic gift without specific restriction to grain. The paradigmatic instance is Genesis 4:3-5, where both Cain's produce and Abel's animal offering are called minchah, demonstrating that the word predates its Levitical specialization. Similarly in Judges 6:18 Gideon prepares a minchah that includes meat and broth. Spanish ofrenda and German Opfergabe ('offering-gift') capture this broader cultic sense. The distinction from sense 1 is real: here the emphasis is on the act of presenting to God rather than on the specific flour-and-oil composition prescribed in Leviticus. **GEOGRAPHY AND SPACE**

en: a-grain-offering, an-offering, and-a-grain-offering | **es:** ofrenda, y-ofrenda | **fr:** de-offrande, et-de-offrande, et-offrande | **de:** Opfer, Opfergabe, Speisopfer Gen 4:3; Gen 4:4; Gen 4:5; Num 16:15; Judg 6:18

3. gift/present (secular) (18×) A secular gift or present between humans — 18 occurrences in narrative, especially Genesis. Jacob's elaborate gift to appease Esau (Gen 32:14-22) is the classic example: he sends flocks in waves as a minchah, hoping to 'cover his face.' The brothers carry minchah to the Egyptian official who is Joseph (Gen 43:11, 25-26). Arabic decisively shifts to hadiyya ('gift/present') rather than any cultic vocabulary, and German switches from Opfer to Geschenk ('present'). Korean 선물 (seonmul, 'gift') confirms the non-sacred frame. This sense preserves the word's etymological core: something 'brought forward' in an act of social exchange. **GEOGRAPHY AND SPACE**

en: a-gift, a-tribute, and-a-gift | **es:** con-el-presente, con-presente, el-presente | **fr:** avec-le-don, dans-offrande, don | **de:** Opfergabe, Speisopfer, das-Geschenk Gen 32:13; Gen 32:18; Gen 32:20; Gen 32:21; Gen 33:10

4. tribute (political/vassal) (15×) Compulsory political tribute from a vassal or subject to a sovereign — 15 occurrences in Judges, Samuel, Kings, and Chronicles. Ehud's tribute to Eglon (Judg 3:15-18) is the narrative archetype; the conquered Moabites and Arameans bear minchah to David (2 Sam 8:2, 6); subject kings bring tribute to Solomon (1 Kgs 5:1). Arabic uses jizya or kharaj ('tax/tribute') here, Spanish shifts to tributo, and German to Tribut — all political vocabulary utterly distinct from cultic terminology. The word's ability to mean both 'gift to God' and 'tribute to a king' reflects the ancient Near Eastern worldview where the line between worship and political submission was thin: both involved bringing something precious to one who held power over you. **GEOGRAPHY AND SPACE**

en: a-tribute, the-tribute, tribute | **es:** el-tributo, tributo | **fr:** de-offrande, le-tribut, offrande | **de:** Speisopfer, Tribut, der-tribute Judg 3:15; Judg 3:17; Judg 3:18; 2Sam 8:2

מִנְחָה H4504 *Conj-w / N-fs* (2×)

offering, grain offering (Aramaic)

The Aramaic term for offering or sacrifice, parallel to Hebrew 'minchah.' The word appears in two contexts showing its semantic range. Daniel 2:46 describes Nebuchadnezzar commanding that offering and incense be presented to Daniel—a shocking scene of a pagan king almost worshiping the prophet (though likely honoring Daniel's God). Ezra 7:17 uses it technically for 'grain offerings' to be purchased with royal funds for the Jerusalem temple. The term thus covers both general offerings and the specific grain/meal offering of Levitical ritual.

(2×) Aramaic term for offering or oblation. Daniel 2:46 describes Nebuchadnezzar ordering 'offering and incense' be presented to Daniel (or to Daniel's God through him)—a pagan king acknowledging divine revelation. Ezra 7:17 uses it for technical 'grain offerings' to be purchased for Jerusalem temple worship. The term parallels Hebrew minchah, covering both general offerings and specific meal offerings. Cross-linguistic evidence shows recognition of 'offering' (Spanish ofrenda, German Speisopfer), with Ezra context specifying grain offerings. **GEOGRAPHY AND SPACE**

en: and-offering, and-their-grain-offerings | **es:** y-ofrenda, y-sus-ofrendas-de-grano | **fr:** [ומנחתהון], et-offrande | **de:** [ומנחתהון], und-Speisopfer Ezra 7:17; Dan 2:46

מְנַחֵם H4505 *N-proper-ms* (8×)

Menahem — personal name meaning 'comforter'; king of the northern kingdom of Israel (2 Kings 15)

A Hebrew proper name meaning 'comforter' or 'one who consoles,' derived from the root נחם (nacham, 'to comfort'). Menahem son of Gadi seized the throne of Israel by assassinating Shallum and reigned for ten years in Samaria (2 Kings 15:14-23). His rule was marked by brutal suppression of opposition and heavy tribute paid to Assyria's Tiglath-Pileser III. The Greek Septuagint renders it Μαναημ (Manaem), preserving the guttural he.

(8×) The personal name Menahem, borne exclusively by the Israelite king who seized power through a coup against Shallum (2 Kgs 15:14) and reigned ca. 752-742 BC. All eight occurrences cluster in the single narrative block of 2 Kings 15:14-23. Multilingual renderings are consistent — English 'Menachem,' Spanish 'Menahem,' French and German 'Menachem' — all transliterating directly from the Hebrew מְנַחֵם. **PROPER NAMES (PERSONAL)**

en: Menachem | **es:** Menahem | **fr:** Menachem | **de:** Menachem 2Kgs 15:14; 2Kgs 15:16; 2Kgs 15:17; 2Kgs 15:19; 2Kgs 15:20

מָנַחַת H4506a *N-proper-fs* (1×)

Manahath (place name: 'resting place' or 'settlement')

A location mentioned in 1 Chronicles 8:6 as the destination where certain Benjamites were exiled or relocated. The name means 'resting place' or 'settlement,' though the site's exact location remains unknown. It appears in genealogical records documenting population movements within Benjamin's territory, reflecting the complex resettlement patterns during Israel's monarchic period.

(1×) The Benjamite genealogy in 1 Chronicles 8:6 mentions exile to 'Manahath,' a place whose location is now unknown. The name, meaning 'resting place' or 'settlement,' is consistently transliterated (English 'Manachat,' Spanish 'Manájat'). The Septuagint variants (Machanathei, Manouath) show pronunciation uncertainty but don't help locate it. This represents one of many Benjamite sites recorded in Chronicles whose geographical identification remains lost. **PERSONAL NAMES**

en: Manachat | **es:** Manájat | **fr:** [מנחת] | **de:** [מנחת] 1Chr 8:6

מָנַחַת H4506b *Conj-w / N-proper-ms* (2×)

Manahath (personal name, Edomite)

An Edomite personal name appearing in genealogical lists in Genesis and Chronicles. The name appears among Seir the Horite's descendants, specifically among the sons of Shobal. The name may derive from a root meaning 'rest' or 'resting place,' though its exact etymology is uncertain. The same name also appears as a place name

elsewhere in Scripture, showing the common ancient Near Eastern practice where personal names and place names overlapped. The Septuagint variations (Manaachath, Manaaath) show minor vocalization differences.

(2×) Personal name of an Edomite, son of Shobal, descendant of Seir the Horite (Genesis 36:23; 1 Chronicles 1:40). The name also functions as a place name elsewhere in Scripture, typical of ancient onomastics where personal and geographical names intertwined. Possible connection to a root meaning 'rest' or 'resting place,' though certainty is elusive. Cross-linguistic evidence shows consistent transliteration (Manahath, Manajat, Manachat) as appropriate for this Edomite proper noun. **PROPER NAMES (PERSONAL)**

en: and-Manachath, and-Manahath | **es:** y-Manajat | **fr:** [ומנחת], et-Manahath | **de:** [ומנחת], und-Manachat Gen 36:23; 1Chr 1:40

מְנִי H4507 *Prep-l / N-proper-ms* (1×)

Meni (deity: god of fate or destiny)

The name of a deity associated with fate or destiny, mentioned in Isaiah 65:11 alongside Gad (Fortune). Israelites who 'fill cups for Meni' are condemned for apostasy—they're offering drink offerings to this foreign god of fate rather than trusting Yahweh. Related to Arabic deities Maniyyat and Manat, and attested in Nabatean inscriptions, Meni represents the pagan belief that impersonal fate rather than the covenant God controlled destiny.

(1×) Isaiah 65:11 condemns those who 'fill mixed wine for Meni,' a deity of fate worshiped alongside Gad (Fortune). The name connects to Arabic Maniyyat and Manat (goddesses of fate/death), and appears in Nabatean as 'his Manat.' Translations consistently transliterate (English 'Meni,' Spanish 'Menί'), recognizing this as a divine name. Worshiping Meni represented abandoning Yahweh's sovereign providence for belief in impersonal destiny. **GEOGRAPHY AND SPACE**

en: for-Meni | **es:** para-Menί | **fr:** [למני] | **de:** [למני] Isa 65:11

מִנִּי H4508 *N-proper-fs* (1×)

Minni (territory in Armenia, kingdom of Mannai)

A region in Armenia mentioned in Jeremiah 51:27 as one of the kingdoms summoned to attack Babylon. Identified with the Assyrian Mannai, this was a territory south of Lake Urmia in what is now northwestern Iran. By invoking Minni alongside Ararat and Ashkenaz, Jeremiah summons northern mountain kingdoms to fulfill God's judgment against Babylon, showing how international politics served divine purposes.

(1×) Jeremiah's oracle in 51:27 calls Ararat, Minni, and Ashkenaz to march against Babylon. Minni corresponds to Assyrian 'Mannai,' a kingdom in Armenia. Translations consistently transliterate (English 'Minni,' Spanish 'Mini'), recognizing this as a territorial name. The historical Mannai was located south of Lake Urmia, and archaeological evidence confirms its existence as a significant kingdom during the Neo-Assyrian period. **APPOINTING AND VISITING**

en: Minni | **es:** Mini | **fr:** [מני] | **de:** [מני] Jer 51:27

מִנְיָמִן H4509 *Prep-l / N-proper-ms* (3×)

Miniamin/Minyamin (personal name: possibly 'from the right hand' or 'fortunate')

A personal name with multiple variant spellings, borne by priestly individuals in post-exilic contexts. One Miniamin served during Hezekiah's reforms helping distribute priestly portions (2 Chronicles 31:15). Others appear among priests who returned with Zerubbabel and served in Nehemiah's time (Nehemiah 12:17, 41). The name appears in different forms reflecting scribal variation or possibly different individuals with similar names. All occurrences involve priestly service and temple ministry.

(3×) This proper name shows spelling variants: 'Miniamin, Minyamin, Mijamin' across texts and translations. Second Chronicles 31:15 identifies one who faithfully distributed offerings to priests during Hezekiah's reforms. Nehemiah 12:17, 41 mention priest(s) by this name in post-exilic contexts, participating in dedication ceremonies. The variations may represent different individuals or textual variants for the same person. All contexts involve faithful priestly service in seasons of religious renewal and temple worship. **PROPER NAMES (PERSONAL)**

en: Minyamin, and-Miniamin, to-Minyamin | **es:** Miniamin, de-Miniamin, y-Minyamin | **fr:** [ומנימן], [למנימין], [מנימין] | **de:** [ומנימן], [למנימין], [מנימין] 2Chr 31:15; Neh 12:17; Neh 12:41

מִנְיָן H4510 *Prep-l / N-msc* (1×)

number, count (Aramaic)

This Aramaic noun means 'number' or 'count.' Ezra 6:17 uses it in the phrase 'according to the number of the tribes of Israel'—the dedication offering included sin offerings calculated by tribal count. The term appears in the Aramaic sections of Ezra documenting the restored temple, where precise enumeration mattered for ritual and administrative purposes in the Persian period.

(1×) The temple dedication in Ezra 6:17 offered sacrifices 'according to the number of' Israel's tribes. This Aramaic construct phrase emphasizes numerical correspondence—twelve sin offerings for twelve tribes. Translations uniformly render the counting/numerical aspect (English 'according to the number of,' Spanish 'según el número de'), showing how the restored community maintained tribal identity even under Persian rule through carefully enumerated ritual. **GEOGRAPHY AND SPACE**

en: according-to-the-number-of | **es:** según-el-número-de | **fr:** [למנין] | **de:** [למנין] Ezra 6:17

מִנִּית H4511 *N-proper-fs* (2×)

a town in Ammonite territory, mentioned in connection with Jephthah's campaign and the wheat trade with Tyre

Minnith appears twice in Scripture, first as a geographical marker for Jephthah's conquest of the Ammonites (Judges 11:33), and second in Ezekiel's oracle against Tyre, where the 'wheat of Minnith' is cited as a trade commodity (Ezekiel 27:17). The location was evidently known for grain production. According to Eusebius, it lay four Roman miles from Heshbon, though the exact site remains unknown. The dual attestation—military boundary and agricultural export—suggests Minnith was a notable settlement in the fertile Transjordanian highlands.

(2×) A proper noun denoting a settlement in Ammonite territory east of the Jordan River. The Greek translations vary widely (Arnon, Semoeith, Semenaith), suggesting scribal uncertainty, but the Hebrew tradition is consistent. Ezekiel's mention of 'wheat of Minnith' alongside 'pannag' (a debated term) in the cargo list for Tyre confirms the region's agricultural reputation, echoed in the tribute of wheat from Ammon mentioned in 2 Chronicles 27:5. **PERSONAL NAMES**

en: Minnith | **es:** Minit | **fr:** Minnith, purification | **de:** Minnith, [מנית] Judg 11:33; Ezek 27:17

מִנְלָה H4512 *N-msc / 3mp* (1×)

gain, acquisition, produce (textually very uncertain)

This highly uncertain noun appears only in Job 15:29's disputed text, possibly meaning 'gain,' 'acquisition,' or 'produce.' The verse warns the wicked that their wealth won't last, with this word apparently referring to possessions or profit. However, the text is widely considered corrupt—ancient versions read 'shadow' (Septuagint) or 'word' (Syriac), while scholars propose various emendations including 'ears of grain' or 'property.' We simply lack confidence about what Job's friend originally said.

(1×) Job 15:29's warning about the wicked's prosperity includes this word with suffix: 'their מִנְלָם will not stretch to the earth.' Translations guess 'produce' or 'possession' (English 'produce their,' Spanish 'posesión'), but the text is almost certainly corrupt. The Septuagint read 'their shadow' (צִלָּם instead), Syriac 'their word.'

Scholars admit hopeless corruption. This represents a textual crux where confident interpretation is impossible—the original wording is lost. GEOGRAPHY AND SPACE

en: produce-their | **es:** su-posesión | **fr:** leur-récompense-eux | **de:** [מנלם] Job 15:29

מָנַע H4513 *Conj-w / V-Nifal-ConjImperf-3ms* (29×)

To withhold, hold back, restrain; in the Niphal, to be withheld or restrained from occurring

A verb of restraint and denial, used when someone or something is held back from its natural course. God withholds the fruit of the womb (Gen 30:2), rain (Amos 4:7), and good things (Jer 5:25); humans withhold bread from the hungry (Job 22:7) or hold back a sword from its work (Jer 48:10). Abigail blesses God for restraining David from bloodguilt (1 Sam 25:26, 34). The Niphal passive appears when showers are withheld (Jer 3:3) or wicked deeds are held in check (Job 38:15). Spanish 'detener' and French 'empêcher' both emphasize the preventive force, while the Arabic cognate 'manaᶜa' carries the same core meaning of prohibition and restraint.

1. withhold, restrain, hold back (25×) The Qal active sense: to deliberately withhold, restrain, or hold back something from someone. The subject exercises control – God withholds rain (Amos 4:7) and fruit of the womb (Gen 30:2); Abigail praises God for restraining David from shedding blood (1 Sam 25:26, 34). Proverbs 11:26 condemns the one who withholds grain, and Prov 3:27 urges not to withhold good. Spanish 'detén/detuvieron' and French 'empêcher' capture the active preventive force. RESTRAINT AND CONTROL

en: I-have-withheld, I-kept-back, I-withheld | **es:** Detén, detuvieron, detén | **fr:** [מנעת], de-refuser, et-empêcher | **de:** [אמנע], [ואמנע], [מנע] Gen 30:2; Num 24:11; 1Sam 25:26; 1Sam 25:34; 2Sam 13:13

2. be withheld, be restrained (4×) The Niphal passive sense: to be withheld, held back, or prevented from occurring. Used when the agent of restraint is backgrounded – showers are withheld in Jer 3:3, the light of the wicked is restrained in Job 38:15, and offerings are cut off in Joel 1:13. Balak tells Balaam nothing should be withheld from his honoring (Num 22:16). French 'être retenu' and Spanish 'fue retenida' reflect this passive construction naturally. RESTRAINT AND CONTROL

en: And-were-withheld, and-is-withheld, is-withheld | **es:** Y-es-quitada, Y-fueron-retenidas, fue-retenida | **fr:** empêcher, et-retenir, laisse-être-withheld | **de:** [וימנע], [וימנעו], [נמנע] Num 22:16; Job 38:15; Jer 3:3; Joel 1:13

מַנְעוּל H4514 *Conj-w / N-mpc / 3ms* (6×)

Lock, bolt, or bar: a fastening device for securing doors and city gates.

A masculine noun denoting a lock, bolt, or bar used to fasten and secure doors or gates. Five of its six occurrences cluster in Nehemiah 3 (vv. 3, 6, 13, 14, 15), where the repeated formula 'its doors, its locks, and its bars' describes the systematic rebuilding of Jerusalem's gates. Its one other appearance is in Song of Solomon 5:5, where the beloved's fingers drip myrrh upon the bolt of the door — a strikingly intimate image. The word paints a picture of security and enclosure, whether civic or personal.

lock, bolt, bar (6×) A bolt or lock mechanism for securing a door or gate. In Nehemiah's wall-rebuilding account (Neh 3:3, 6, 13, 14, 15), it appears in the stock phrase 'its doors, its locks, and its bars,' describing the restoration of Jerusalem's fortifications. In Song of Solomon 5:5 it refers to the door-bolt in a private, intimate setting. Spanish 'cerradura' (lock) and French 'verrou' (bolt) both capture the sense of a fastening mechanism, while multilingual evidence uniformly points to a single concrete referent. ALONE AND PARTS

en: and-locks-its, locks-its, the-bolt | **es:** la-cerradura, sus-cerraduras, y-sus-cerraduras | **fr:** du-verrou., et-verrou, verrou | **de:** [המנעול], [ומנעליו], [מנעוליו] Neh 3:3; Neh 3:6; Neh 3:13; Neh 3:14; Neh 3:15

מִנְעָל H4515 *N-mpc / 2ms* (1×)

bolts, bars (for securing gates)

This noun refers to bolts or bars that secure gates and doors. Deuteronomy 33:25 uses it metaphorically: 'iron and bronze shall be your bolts,' possibly meaning fortifications or security. The phrase appears in Moses' blessing of Asher, promising strength and security. Some interpret it literally as fortified gates of metal, others figuratively as enduring strength—the ambiguity centers on whether the bolts are literal defensive architecture or a metaphor for protection.

(1×) Moses' blessing in Deuteronomy 33:25 promises Asher 'iron and bronze your bolts,' likely meaning fortified security. The noun denotes bars or bolts that lock gates, used here either literally (metal-reinforced gates) or metaphorically (strong defenses). Translations uniformly render as bolts or bars (English 'bolts,' Spanish 'cerrojos'), the locking mechanisms for gates. The imagery promises Asher secure borders or enduring strength throughout his days. SANDALS FOOTWEAR

en: your-bolts | **es:** tus-cerrojos | **fr:** ton-bolts | **de:** dein-bolts Deut 33:25

מַנְעַמִּים H4516 *Prep-b / N-mpc / 3mp* (1×)

delicacies, dainties, choice foods

This plural noun refers to delicacies or choice foods—rich, desirable dishes served at feasts. Psalm 141:4 uses it in a prayer to avoid temptation: 'let me not eat of their delicacies.' The psalmist asks not to be drawn into fellowship with evildoers through sharing their luxurious meals, recognizing that dining together creates social bonds and moral compromises. The term emphasizes the appealing nature of these foods, making abstinence a real sacrifice.

(1×) The prayer in Psalm 141:4 asks God to prevent eating 'their delicacies,' the choice foods of evildoers. The term denotes dainties or luxurious dishes (English 'delicacies,' Spanish 'manjares,' French 'délice'), appealing foods that might tempt one into bad company. Ancient Near Eastern culture understood shared meals as creating covenant bonds, so refusing the wicked's delicacies meant rejecting fellowship with them despite the food's attractiveness. FOOD AND NOURISHMENT

en: of-their-delicacies | **es:** de-sus-manjares | **fr:** dans-délice | **de:** von-ihr-delicacies Ps 141:4

מְנַעֲנַע H4517 *Conj-w* (1×)

A type of rattle or percussion instrument, likely the Egyptian sistrum with metal frame and loose rings

This rare musical instrument appears only in 2 Samuel 6:5 during David's celebration bringing the ark to Jerusalem. The Egyptian sistrum was a handheld metal frame with loose bars and rings that produced a rhythmic jingling sound when shaken. The multilingual evidence (sistrums, sistros) reflects the Greek and Latin tradition identifying this as the sistrum, widely used in Egyptian worship but appearing here in Israelite celebration.

(1×) A percussion instrument identified with the Egyptian sistrum —a metal frame with loose rings shaken rhythmically. Found in the celebration procession as David brought the ark, alongside other instruments. The Spanish 'sistros' and French 'sistrums' preserve the classical identification of this rare Hebrew term. SINGING AND MUSIC

en: and-with-sistrums | **es:** y-con-sistros | **fr:** et-avec-sistrums | **de:** und-mit-sistrums 2Sam 6:5

מְנַקִּיָּה H4518 *N-fpc / 3ms* (4×)

bowls or jars (for sacred use)

Vessels associated with the tabernacle and temple service, appearing in descriptions of sacred furniture. They are listed among the utensils of the table of showbread (Exodus 25:29, 37:16) and vessels used in transporting the bread during wilderness travels (Numbers 4:7). The term also appears in the inventory of temple vessels taken to Babylon and later returned (Jeremiah 52:19). These were not ordinary dishes but sanctified implements reserved for liturgical purposes.

(4×) Sacrificial bowls or jars used in tabernacle and temple ritual, particularly associated with the table of showbread. The cross-linguistic glosses ('bowls,' 'jars,' 'tazones,' 'jarros') suggest vessels for containing liquids or offerings. Their consistent appearance in sacred contexts marks them as ritual implements rather than common domestic pottery, part of the elaborate system of vessels that facilitated Israel's worship. **GEOGRAPHY AND SPACE**

en: and-its-bowls, its-jars, the-bowls | **es:** los-jarros, los-tazones, sus-tazones | **fr:** [המנקיות], et-son-coupes, le-bowls | **de:** [המנקיות], der-bowls, sein-jars Exod 25:29; Exod 37:16; Num 4:7; Jer 52:19

מְנַשֶּׁה H4519 *Conj-w* (146×)

Manasseh; the firstborn of Joseph, his tribal descendants, their territory, or later persons of that name.

Derived from the verb נָשָׁה ('to forget'), Manasseh's name is explained at Genesis 41:51: 'God has made me forget all my hardship.' As a proper noun it spans the individual patriarch (Gen 46:20; 48:1–20), the powerful half-tribe split between Transjordan and Cisjordan territories (Josh 17; Num 32), and later figures including the infamous King Manasseh of Judah (2 Kgs 21). The gentilic form 'the Manassite' (הַמְנַשִּׁי) appears once at 1 Chronicles 27:21 to describe a tribal member, showing the name's productive capacity as a demonym.

1. Manasseh (proper name) (145×) The proper noun Manasseh (מְנַשֶּׁה), covering the individual (Joseph's firstborn, Gen 41:51; 48:1–20), the Israelite tribe descended from him, their territorial allotment both east and west of the Jordan (Josh 17; Num 32), and later bearers of the name including King Manasseh of Judah. Multilingual glosses are consistent transliterations: Spanish 'Manasés,' French 'Manassé,' German 'Manasse' — all recognizable proper-noun forms preserving the Hebrew phonology. **MANASSEH TRIBE NAME**

en: Manasseh | **es:** Manasés, Menashé | **fr:** Manassé | **de:** Manasse, Menasche, Menasches Gen 41:51; Gen 46:20; Gen 48:1; Gen 48:13; Gen 48:14

2. Menashshite (gentilicic demonym) (1×) The gentilic adjective 'the Manassite' (הַמְנַשִּׁי), used as a substantive demonym to identify a member or descendant of the tribe of Manasseh. Attested once at 1 Chronicles 27:21, where it designates a tribal officer. English 'the Menashshite,' Spanish 'el de Manasés,' and German 'der Manasse' each show the shift from personal name to collective-ethnic identifier. **MANASSEH TRIBE NAME**

en: the-Menashshite | **es:** el-de-Manasés | **fr:** der-Manassé | **de:** der-Manasse 1Chr 27:21

מְנַשִּׁי H4520 *Art / N-proper-ms* (4×)

Manassite (adjective), of the tribe of Manasseh

A gentillic adjective identifying members or territory of the tribe of Manasseh, specifically the half-tribe that settled east of the Jordan. It appears in designating cities of refuge (Deuteronomy 4:43), territorial descriptions (2 Kings 10:33), tribal genealogies, and administrative divisions (1 Chronicles 26:32). The term distinguished the Transjordanian Manassites from their western counterparts, acknowledging the tribal division created when part of Manasseh chose to settle in Gilead and Bashan rather than cross into Canaan proper.

(4×) An ethnic-geographical adjective meaning 'of Manasseh' or 'Manassite,' specifically referring to the eastern half-tribe. The multilingual glosses preserve the gentillic form ('Manassite,' 'manasita'). The term's use in legal (cities of refuge), military (territorial conquest), and administrative (Levitical assignments) contexts reflects the tribe's ongoing distinct identity even after settlement, particularly the unique status of having territory on both sides of the Jordan. **MANASSEH TRIBE NAME**

en: and-the-Manassites, for-the-Manassite, the-Manassite | **es:** el-manasita, para-los-manasitas, y-el-manasita | **fr:** [המנשי], et-le-Manassites, le-Manassite | **de:** [המנשי], der-Manassite, fuer-der-Manassite Deut 4:43; Deut 29:8; 2Kgs 10:33; 1Chr 26:32

מָנָת H4521 *N-fsc* (7×)

Portion, allotment, or assigned share – especially of offerings, provisions, or figuratively of divine judgment or blessing.

A feminine construct noun closely related to manah, referring to a portion or allotted share. In Chronicles and Nehemiah it designates the prescribed portions for priests, Levites, and singers from the king's contribution for sacrifices (2 Chr 31:3-4; Neh 12:44, 47; 13:10). Figuratively, it speaks of what God assigns: in Psalm 11:6 'the portion of their cup' is the lot of the wicked, while in Psalm 16:5 the LORD himself is 'the portion of my inheritance and my cup' – one of the most intimate expressions of personal devotion in the Psalter.

portion, allotment, share (7×) A designated portion or allotment, whether of food, temple offerings, or provisions distributed to cultic personnel. English glosses like 'a-portion-for' and Spanish 'porcion-de' consistently reflect a concrete share assigned by authority. In 2 Chronicles 31:3 it is the king's contribution for burnt offerings; in Nehemiah 12:44 and 13:10 it denotes the Levitical and singers' shares prescribed by Torah. Figuratively, in Psalm 11:6 the 'portion of their cup' signifies God's measured-out judgment upon the wicked, while Psalm 16:5 turns the image to intimate blessing: the LORD himself as one's allotted portion. **GEOGRAPHY AND SPACE**

en: a-portion-for, and-portion-of, portion-of | **es:** porciones-de, porción-de, y-porción-de | **fr:** [ומנת], [מנאות], [מניות] | **de:** [ומנת], [מנאות], [מניות] 2Chr 31:3; 2Chr 31:4; Neh 12:44; Neh 12:47; Neh 13:10

מַס H4522 *Art / N-ms* (23×)

Forced labor, corvée gang; later, monetary tribute or tax levy imposed on subject peoples.

In its earliest and most frequent sense, mas refers to a body of conscripted laborers – a corvée gang pressed into royal service. Jacob's blessing over Issachar foretells he will become 'a slave at forced labor' (Gen 49:15), and Solomon's great building projects relied on a mas of 30,000 men drawn from all Israel (1 Kgs 5:27). Spanish tributo and leva together capture both the later monetary sense and the older labor-gang meaning. Only in Esther 10:1, where Ahasuerus imposes mas on the coastlands, does the word clearly mean a monetary tribute – a semantic shift the Targum's rendering already reflects.

1. forced labor, corvée (22×) Conscripted labor gangs or compulsory servitude imposed on subject peoples, as in Solomon's workforce levies and the Canaanite populations put to forced labor (Josh 16:10; 17:13). Spanish leva ('levy') and French forced-travail capture the physical compulsion involved. The phrase mas-oved ('laboring corvée') in Gen 49:15 and Exod 1:11 specifies the harshest form of this service. **TRIBUTE AND TAX**

en: as-forced-labor, for-forced-labor, for-labor-of- | **es:** a-tributo, el-tributo, la-leva | **fr:** [המס], [למס], comme-forced-travail | **de:** [המס], [למס], der-forced-labor Gen 49:15; Exod 1:11; Deut 20:11; Josh 16:10; Josh 17:13

2. tribute, tax payment (1×) Monetary tribute or tax exacted from a conquered or subject people, distinct from physical labor conscription. Attested clearly only in Esth 10:1, where Ahasuerus levies mas on the land and coastlands. The late semantic development from labor-gang to tax-payment parallels Aramaic and post-biblical Hebrew usage, where the cognate came to mean 'tax' rather than 'forced work.' **TRIBUTE AND TAX**

en: tribute | **es:** tributo | **fr:** [מס] | **de:** [מס] Esth 10:1

מַס H4523 *Prep-l* (1×)

One who is fainting or despairing, literally melting or collapsing from loss of hope or strength

This term captures a state of complete exhaustion or despair, where strength and hope have drained away. In Job 6:14, it describes one who has reached the point of failing or collapsing under pressure. The image is of melting or dissolution—when inner resources have been depleted. Job uses this to describe the friend's obligation to show kindness precisely when someone reaches this critical point of desperation.

(1×) One experiencing despair or complete loss of strength, described through the metaphor of melting or collapsing. Job 6:14 uses this to identify the person most in need of kindness—the one whose inner resources have failed. The Spanish 'desfallece' (faints/weakens) captures the sense of physical and emotional collapse inherent in this term. **DESPAIR HOPELESSNESS**

en: to-the-fainting | **es:** Al-que-desfallece | **fr:** למס | **de:** [למס] Job 6:14

מְסַב H4524 *Prep-b / N-msc / 3ms* (5×)

surroundings, round about; a round table or couch; encircling environs

Derived from the root meaning 'to surround,' this noun describes what encircles or goes around — whether places surrounding Jerusalem (2 Kgs 23:5), carved walls decorated 'all around' (1 Kgs 6:29), clouds turning in every direction (Job 37:12), or enemies encircling the psalmist (Ps 140:9). Its most debated occurrence is Song 1:12, where 'while the king was at his mesab' has been interpreted as a round table, a banquet couch, or simply his circle of companions. Spanish 'en-su-mesa' (at his table) and French 'dans-son-festin' (at his feast) reflect the banqueting interpretation.

(5×) Surrounding area, environs, round about. Describes spatial encirclement: the places around Jerusalem where pagan priests burned incense (2 Kgs 23:5), decorative carvings 'all around' the temple walls (1 Kgs 6:29), and clouds directed 'on all sides' (Job 37:12). Spanish 'alrededor' and French 'autour' consistently render this circling spatial sense. **AROUND AND SURROUNDING**

en: and-surroundings-of, around, at-his-table | **es:** alrededor, dando-vueltas, en-su-mesa | **fr:** autour, dans-son-festin„ de-environnant | **de:** [במסבו], [מסבות], jene-surrounding-mich 1Kgs 6:29; 2Kgs 23:5; Job 37:12; Ps 140:9; Song 1:12

מַסְגֵּר H4525 *Art / N-ms* (7×)

A smith or locksmith (metalworker deported with Judah's elite); also a dungeon or prison (a place that is 'shut up').

Derived from the root sagar (to shut, close), this noun branches into two concrete applications. As a craftsman term, masger designates the smiths or locksmiths deported from Jerusalem by Nebuchadnezzar alongside the charashim (craftsmen) — 'all the craftsmen and the smiths' (2 Kgs 24:14, 16; Jer 24:1; 29:2). As a place of confinement, it means a dungeon or prison: 'bring my soul out of prison' (Ps 142:7), 'to bring prisoners out of the dungeon' (Isa 42:7). Spanish captures both poles clearly: 'los herreros' (the blacksmiths) for the artisan sense and 'de la carcel' (from the prison) for the confinement sense.

1. smith, locksmith (4×) A smith or locksmith — a metalworker skilled in forging, especially locks and iron implements. Used collectively of the artisan class exiled from Jerusalem: 'all the craftsmen and the masger' (2 Kgs 24:14, 16). Jeremiah echoes this in his vision of the good and bad figs, listing those carried away including 'the craftsmen and the smiths' (Jer 24:1; 29:2). Spanish 'los herreros' (the blacksmiths) and 'y el herrero' (and the smith) reflect the metalworking identity. The connection to the root sagar (to shut) suggests one who makes locks or closures. **GEOGRAPHY AND SPACE**

en: and-the-smith, and-the-smiths, the-smiths | **es:** los-herreros, y-el-herrero, y-los-herreros | **fr:** [המסגר], [והמסגר], et-le-smith | **de:** [המסגר], [והמסגר], und-der-smith 2Kgs 24:14; 2Kgs 24:16; Jer 24:1; Jer 29:2

2. dungeon, prison (3×) A dungeon or prison — a place where people are shut in, drawing directly on the root sagar (to close, confine). The psalmist cries 'bring my soul out of masger' (Ps 142:7), using imprisonment as a metaphor for existential distress. Isaiah 42:7 pairs it with blindness: God's servant will 'bring prisoners out of the dungeon.' In Isa 24:22 the eschatological judgment gathers captives 'into the dungeon.' Spanish 'de la carcel' (from the jail) and 'de prision' (from prison) confirm the carceral reading. **PRISON AND CONFINEMENT**

en: a-prison, from-prison, from-the-prison | **es:** de-la-cárcel, de-prisión, prisión | **fr:** [ממסגר], [מסגר], de-serrure | **de:** [ממסגר], [מסגר], von-prison Ps 142:7; Isa 24:22; Isa 42:7

מִסְגֶּרֶת H4526 *N-fpc / 3fs* (18×)

A border, rim, or panel-frame (on sacred furniture); also a stronghold or fortress

Misgeret is a noun built from the root sagar ('to close, shut'), and its meanings reflect different kinds of enclosure. In the tabernacle instructions of Exodus 25, it denotes the decorative rim or frame encircling the table of showbread, while in Solomon's temple the plural describes the ornate panels set into the bronze stands (1 Kgs 7:28-36). Spanish distinguishes these as 'marco' (frame) and 'paneles' (panels), while French uses 'cadre' and 'rebord.' A third, entirely different sense emerges in poetic texts: the stronghold or fortress from which nations emerge trembling before God (2 Sam 22:46; Mic 7:17), preserving the root idea of an enclosed, shut-in place but now applied to defensive fortifications.

1. panels or border-frames (9×) Panels or decorative border-frames (plural) set into the sides of the bronze stands in Solomon's temple, often described alongside engravings of lions, oxen, and cherubim. The detailed architectural descriptions of 1 Kings 7:28-36 use this term repeatedly. Spanish 'paneles' and French 'panels' reflect the flat, framed surface character of these elements. **BUILDING AND CONSTRUCTING**

en: [and-its-panels], and-its-panels, and-panels | **es:** (paneles-de-ella), [y-paneles-de-ella], los-paneles | **fr:** [and-son-panels], et-leur-panels, et-panels | **de:** [and-sein-panels], der-panels, der-panels-von 1Kgs 7:28; 1Kgs 7:29; 1Kgs 7:31; 1Kgs 7:32

2. frame or rim (6×) A border, rim, or frame surrounding a sacred object, especially the ornamental border encircling the table of showbread in the tabernacle. Exodus 25:25 specifies a handbreadth-wide frame with a golden molding around it. Spanish 'marco' and French 'cadre' both capture the enclosing, framing function. The distinction from sense 1 is one of singular border versus multiple inset panels. **GEOGRAPHY AND SPACE**

en: a-frame-of, for-its-frame, for-its-rim | **es:** a-su-marco, el-marco, marco | **fr:** le-cadre, le-rebord, pour-son-cadre | **de:** der-Rahmen, der-rim, einen-Rahmen-von Exod 25:25; Exod 25:27; Exod 37:12

3. stronghold or fortress (3×) A stronghold, fortress, or enclosed place of refuge, from which people emerge trembling in awe of God. In 2 Samuel 22:46 and Psalm 18:45, foreign nations come quaking out of their strongholds, and Micah 7:17 compares them to reptiles crawling from their hiding places. Spanish uses both 'fortalezas' and 'escondites,' showing the range from military fortification to hiding place. **GEOGRAPHY AND SPACE**

en: from-their-fortresses, from-their-strongholds | **es:** de-sus-escondites, de-sus-fortalezas, de-sus-prisiones | **fr:** côté, de-cadre, de-leur-strongholds | **de:** [ממסגרתיהם], von-ihr-fortresses, von-ihr-strongholds 2Sam 22:46; Ps 18:45; Mic 7:17

מַסָּד H4527 *Conj-w* (1×)

Foundation or base structure, the underlying support from which a building rises

This architectural term denotes the foundation or base of a structure. In 1 Kings 7:9, it appears in the description of Solomon's temple construction, specifying that fine stones were used from the foundation upward. The term emphasizes the bottom structural layer that supports everything above it. Ancient Near Eastern building practices gave careful attention to foundations, especially for sacred or royal structures.

(1×) The foundation or base of a building, the structural layer from which construction rises. Used in describing Solomon's temple architecture where quality stones were specified 'from foundation' upward (1 Kings 7:9). The multilingual evidence (cimiento, fondation, foundation) consistently identifies this as the foundational base structure. **GEOGRAPHY AND SPACE**

en: and-from-foundation | **es:** y-desde-cimiento | **fr:** et-de-fondation | **de:** und-von-foundation 1Kgs 7:9

מִסְדְּרוֹן H4528 *Art / N-ms / 3fs* (1×)

A porch, colonnade, or covered walkway, possibly referring to a

row of pillars or covered space
This architectural term appears only in Judges 3:23 when Ehud exits after assassinating King Eglon. The precise meaning remains debated, but it likely refers to a porch, covered colonnade, or walkway with pillars. The context suggests a transitional architectural space between interior rooms and the outside. The term may derive from a root meaning 'row,' suggesting a row of pillars creating a covered passage.

(1×) A covered porch or colonnade, possibly characterized by a row of pillars. Found in Judges 3:23 as Ehud makes his escape, suggesting an architectural transitional space. The multilingual terms (pórtico, porch, Vorhalle) point to a covered area, though the exact architectural feature remains somewhat uncertain in this unique biblical occurrence. **GEOGRAPHY AND SPACE**
en: the-porch | **es:** por-el-pórtico | **fr:** le-porch | **de:** der-Vorhalle Judg 3:23

מָסָה H4529 *Conj-w / V-Hifil-ConsecImperf-2ms* (4×)
to melt, dissolve, cause to flow
A Hiphil verb meaning to cause melting or dissolution, used both literally and metaphorically. God melts ice with his word (Psalm 147:18), demonstrating power over nature. The psalmist's tears metaphorically 'dissolve' his bed (Psalm 6:7), and God's rebuke 'consumes' what is precious like a moth (Psalm 39:11). The verb also describes making someone's heart 'melt' with fear—intimidating them to the point of losing courage (Joshua 14:8). The imagery consistently involves reduction from solid to liquid, from firm to unstable.

(4×) To cause something to melt, dissolve, or flow, whether literally (ice melting) or metaphorically (hearts melting with fear, grief dissolving bed with tears, God's judgment consuming possessions). The cross-linguistic glosses show variety ('melt,' 'dissolve,' 'flood,' 'dissolver') reflecting the term's application to different substances and contexts. The common thread is transformation from solid/stable to liquid/unstable through some external force, whether thermal, emotional, or divine. **MELT DISSOLVE**
en: I-flood, and-consume, and-he-melts-them | **es:** disuelvo, hicieron-desfallecer, y-derrites | **fr:** arracher, et-arracher, fit-fondre | **de:** ich-Flut, machte-melt, und-er-schmilzt-ihnen Josh 14:8; Ps 6:6; Ps 39:11; Ps 147:18

מִסַּת H4530 *N-fsc* (1×)
Sufficiency or adequate amount, the full measure of what is needed or available to give
This term expresses the concept of sufficiency or adequacy—having enough to meet a need or obligation. In Deuteronomy 16:10, it describes how Israelites should bring offerings 'according to the sufficiency' of their means—giving the full amount they can afford as a freewill offering. The Aramaic cognates support this sense of 'enough' or 'the amount required.' The concept balances generosity with capacity, indicating a full but proportionate giving.

(1×) The sufficiency or adequate amount of something, specifically what one can afford to give. Deuteronomy 16:10 applies this to freewill offerings during the Feast of Weeks—give according to the sufficiency of your means. The Spanish 'medida' (measure) captures the sense of proportionate adequacy, while the English 'sufficiency' conveys having the full amount available. **GEOGRAPHY AND SPACE**
en: sufficiency-of | **es:** medida-de | **fr:** sufficiency-de | **de:** sufficiency-von Deut 16:10

מַמְסֵה H4531a *Prep-l / N-fsc* (1×)
Despair or melting away, the collapse of hope experienced by innocent sufferers
This term denotes despair in its rawest form—the melting away or dissolution of hope. Job 9:23 uses it to describe God's response to the despair of the innocent when calamity strikes suddenly. The image is of complete collapse, when strength and hope dissolve. Some interpreters have suggested 'trial' as an alternative, but the context of Job's complaint about divine indifference to suffering favors the sense of desperation and failing hope.

(1×) The despair or collapse of hope experienced by innocent sufferers, described through melting or failing imagery. Job 9:23 speaks of God mocking 'at the despair of innocent ones' when sudden disaster strikes. This captures Job's protest about divine indifference to the suffering of the righteous. The Spanish 'prueba' (trial/test) represents an alternative interpretation, though despair fits Job's complaint. **GEOGRAPHY AND SPACE**
en: at-despair-of | **es:** de-la-prueba-de | **fr:** à-למסת | **de:** [למסת] Job 9:23

מַסָּה H4531b *N-proper-fs* (4×)
Massah, place of testing in the wilderness; or trials/testings
The name given to a wilderness location where Israel tested the Lord by doubting his presence and provision (Exodus 17:7, Deuteronomy 6:16, 9:22), often paired with Meribah ('strife'). The name means 'testing' or 'trial,' and Psalm 95:8 uses it to warn against hardening hearts as the wilderness generation did. Deuteronomy 33:8 also mentions testing Levi 'at Massah,' possibly referring to the same incident or another trial. The place-name itself became a byword for the temptation to test God's faithfulness.

(4×) A proper name for a wilderness location where Israel tested God, derived from the word for 'testing' or 'trial.' Some contexts use it as a common noun for testings (Deuteronomy 4:34, 7:19, 29:3—the trials God inflicted on Egypt). The multilingual glosses reflect this ambiguity, rendering it sometimes as a place name (Massah, Masá) and sometimes as 'trials.' The site symbolizes the perpetual temptation to doubt God's care when circumstances seem threatening. **TESTING AND TEMPTATION**
en: Massah, by-trials, the-trials | **es:** Las-pruebas, Masá, con-pruebas | **fr:** de-fondre, le-trials, par-trials | **de:** Massah, der-trials, durch-trials Deut 4:34; Deut 7:19; Deut 29:3; Ps 95:8

מַסָּה H4532 *Conj-w* (4×)
Massah, wilderness location where Israel tested God
A geographical name marking the site where the Israelites tested the Lord by demanding water and questioning his presence among them (Exodus 17:7). Moses named the place both Massah ('testing') and Meribah ('strife') to memorialize Israel's faithlessness. Later Scripture references it as a warning against repeating the wilderness generation's lack of trust (Deuteronomy 6:16, 9:22, Psalm 95:8). Deuteronomy 33:8 mentions God testing Levi 'at Massah,' possibly indicating multiple incidents at the location or connecting it to Levitical ordination trials.

(4×) A proper place name in the wilderness itinerary, the site where Israel put God to the test by doubting his presence and provision. The name itself means 'testing,' making it a permanent memorial to a failure of faith. The multilingual glosses consistently preserve it as a place name (Massah, Masá, Massa). Subsequent references use the location as a cautionary example: 'Do not test the Lord as you did at Massah' became a proverbial warning against faithless doubt. **PERSONAL NAMES**
en: Massah, and-at-Massah, at-Massah | **es:** Masah, en-Masá, y-en-Masah | **fr:** Massa, et-à-Massah, à-Massah | **de:** Massah, bei-Massah, und-bei-Massah Exod 17:7; Deut 6:16; Deut 9:22; Deut 33:8

מַסְוֶה H4533 *N-ms* (3×)
veil, covering worn on face
A noun denoting a veil or face covering, appearing only in the account of Moses descending from Mount Sinai. After speaking with God, Moses' face shone so brightly that he placed a veil over his face when addressing the people (Exodus 34:33, 35). He would remove the veil when entering God's presence (34:34). The veil mediated between the divine glory reflected on Moses' face and the people's inability to bear that radiance, prefiguring later theological reflections on veiled revelation.

(3×) Translations uniformly identify a face veil or covering: Spanish 'velo' (veil), English 'veil,' French 'voile.' Exodus 34:33 describes Moses placing the veil on his face after the people saw its radiance. Verse 34 establishes his pattern: removing it in God's presence, replacing it when teaching the people. Verse 35 confirms this became regular practice. Paul later uses this imagery in 2 Corinthians 3 to discuss veiled and unveiled revelation, giving Moses' veil enduring theological significance. **GEOGRAPHY AND SPACE**

en: a-veil, the-veil | **es:** el-velo, un-velo | **fr:** le-voile, un-voile | **de:** der-Vorhang, ein-Vorhang Exod 34:33; Exod 34:34; Exod 35:35

מְסוּכָה H4534 *Prep-m / N-fs* (1×)

A hedge or thorny barrier, used metaphorically for an obstruction or obstacle

This term refers to a hedge, likely a thorny barrier used for protection or boundary marking. In Micah 7:4, it appears in a striking metaphor where even the most upright person in corrupt society is compared to a hedge—meaning an obstruction or dangerous barrier rather than something helpful. The prophet's point is devastating: when society decays, even the best people become obstacles. The image draws on the reality that hedges, while useful for boundaries, present barriers and dangers.

(1×) A hedge or thorny barrier, used metaphorically in Micah 7:4 to describe how even the most upright person in a corrupt society becomes an obstruction. The comparison to a hedge (parallel to the best being like a brier) emphasizes danger and impediment rather than protection. The multilingual evidence (seto, haie, hedge) consistently identifies the thorny barrier imagery. **THORNS AND BRAMBLES**

en: than-hedge | **es:** más-que-seto | **fr:** haie | **de:** [ממסוכה] Mic 7:4

מַסָּח H4535 *Adv* (1×)

A disputed term, possibly meaning alternating duty, defense, or repulse in a military context

This word appears only in 2 Kings 11:6 in instructions about guarding the temple during Jehoiada's coup. The meaning remains uncertain, with suggestions ranging from 'alternating duty' to 'defense' or 'repulse.' Some ancient versions omit the word entirely, suggesting possible textual corruption. The context involves military guard duty at the temple, so if original, it likely describes either the manner of guarding (alternating shifts) or the purpose (repulsing attackers).

(1×) A term of uncertain meaning in a military guard context, possibly indicating alternating duty or defense. Found in 2 Kings 11:6 regarding temple guard arrangements during the coup that made Joash king. The multilingual evidence (alternating, defensa) reflects the interpretive uncertainty. The word may be a textual error, as some ancient versions omit it entirely. **LEGAL DEFENSE APOLOGY**

en: alternating | **es:** defensa | **fr:** alternating | **de:** alternating 2Kgs 11:6

מִסְחָר H4536 *Conj-w / N-msc* (1×)

Merchandise or trade goods, commercial items for buying and selling

This term refers to merchandise or commercial goods in the context of trade. It appears in 1 Kings 10:15 regarding Solomon's revenue from merchants and traders. However, the text is likely corrupt at this point, as the parallel passage in 2 Chronicles 9:14 uses a different word for 'traders.' The term would denote the commercial goods that traveling merchants transported and sold, contributing to royal revenue through taxes or tribute.

(1×) Merchandise or trade goods that merchants deal in commercially. Appears in 1 Kings 10:15 regarding Solomon's income from traders, though the text is probably corrupt. The multilingual evidence (comercio, merchandise) identifies commercial trade activity. The parallel in 2 Chronicles uses a different term for similar meaning, highlighting textual uncertainty. **GEOGRAPHY AND SPACE**

en: and-merchandise-of | **es:** y-comercio-de | **fr:** et-merchandise-de | **de:** und-merchandise-von 1Kgs 10:15

מָסַךְ H4537 *V-Qal-Perf-3ms* (5×)

to mix, mingle; to pour out or blend (of wine with spices, or drink with tears)

A verb describing the art of blending drinks — whether mixing wine with aromatic spices to create a richer beverage, or mixing one's drink with tears in grief. Wisdom herself 'has mixed her wine' as she prepares her banquet table (Prov 9:2, 5), making this verb a symbol of both hospitality and divine invitation. In a darker register, the LORD 'has poured into Egypt a spirit of confusion' (Isa 19:14), extending the mixing metaphor to divine judgment. The psalmist's lament — 'I mingle my drink with weeping' (Ps 102:9) — is one of Scripture's most vivid images of grief-soaked daily life.

(5×) To mix or blend a drink, especially wine with spices. In Prov 9:2, 5, personified Wisdom has 'mixed her wine' as part of her lavish feast, and Isa 5:22 condemns those expert 'at mixing strong drink.' Spanish 'mezclo' and French 'mêler' both render the blending action. Ancient mixing enhanced flavor with spices, not dilution with water — a distinction the BDB entry carefully notes. **MIXING WITH OIL**

en: I-have-mixed, I-mingle, for-mixing | **es:** ha-mezclado, mezclado-mío, mezclo | **fr:** [למסך], [מסך], de-mêler | **de:** [למסך], [מסך], [מסכה] Ps 102:9; Prov 9:2; Prov 9:5; Isa 5:22; Isa 19:14

מֶסֶךְ H4538 *N-ms* (1×)

Spiced wine or mixed drink, wine blended with aromatic spices for enhanced flavor or effect

This term describes wine that has been mixed with spices, creating an aromatic and potent drink. In Psalm 75:8, it appears in a powerful metaphor for divine judgment—a cup in God's hand full of foaming wine mixed with spices. Ancient wine was often mixed with various spices (myrrh, cinnamon, etc.) to enhance flavor, aroma, and possibly intoxicating effects. The imagery suggests something intense and overwhelming that must be drunk to the dregs.

(1×) Wine mixed with spices, creating an aromatic and potent beverage. Used metaphorically in Psalm 75:8 where God holds a cup of foaming wine 'full of mixture'—representing divine judgment that the wicked must drink completely. The practice of mixing wine with spices was common in the ancient Near East. The Spanish 'mezcla' and English 'mixture' directly capture this blending. **NEIGHBOR AND FRIEND**

en: mixture | **es:** mezcla | **fr:** de-libation | **de:** mixture Ps 75:8

מָסָךְ H4539 *Conj-w* (25×)

A screen, curtain, or covering; a hanging used as a partition in the Tabernacle or a protective covering in broader contexts.

Primarily a term from the Tabernacle legislation in Exodus and Numbers, referring to the ornamental curtain-screens hung at the entrance to the courtyard, the doorway of the tent of meeting, and related thresholds. Spanish 'cortina' and German 'Decke' capture the textile nature of these hangings. Beyond the sanctuary, the word extends to any covering that conceals or protects — the cloth spread over a well to hide David's spies at 2 Samuel 17:19, the cloud God spread as a protective canopy in Psalm 105:39, and the 'covering' of Judah whose removal signals exposed vulnerability in Isaiah 22:8.

1. screen, curtain (Tabernacle hanging) (22×) A screen or curtain serving as a partition at Tabernacle entrances — the hangings at the court gate (Exod 27:16; 38:18), the tent doorway (Exod 26:36-37; 36:37), and associated with the veil of the Most Holy Place. Spanish uniformly renders 'cortina' and German 'Decke,' both pointing to a woven textile barrier. Nearly all 22 occurrences cluster in Exodus 25-40 and Numbers 3-4, tying this sense tightly to Priestly legislation about sacred space and its boundaries. **GEOGRAPHY AND SPACE**

en: a-screen, and-screen-of, screen | **es:** Y-cortina-de, cortina, cortina-de | **fr:**

et-screen-de, et-voile-de, le-screen | **de:** Decke, Decke-von, der-Decke Exod 26:36; Exod 26:37; Exod 27:16; Exod 35:12; Exod 35:15

2. covering, protective screen (3×) A covering or protective screen used to conceal or shield, apart from the Tabernacle context. At 2 Samuel 17:19 a woman spreads it over a well to hide Jonathan and Ahimaaz. Psalm 105:39 describes God spreading a cloud 'for a covering' over Israel. At Isaiah 22:8 the 'masak of Judah' is removed, exposing the nation's defenses. Spanish shifts to 'cubierta' (covering) here, and French to 'couvrant,' distinguishing the protective function from the partitioning role of the sanctuary curtains. **GEOGRAPHY AND SPACE**

en: covering-of, for-a-covering, the-covering | **es:** cubierta-de, la-cubierta, por-cubierta | **fr:** [מסך], le-couvrant, à-couverture | **de:** [מסך], der-bedeckend, für-ein-covering 2Sam 17:19; Ps 105:39; Isa 22:8

מְסֵכָה H4540 *N-fsc / 2ms* (1×)

A covering or that which covers, something spread over or used to cover something else

This term denotes a covering or that which covers something. In Ezekiel 28:13, it describes how precious stones were the covering of the king of Tyre in his original splendor in Eden. The word suggests being covered with or adorned by something valuable. While grammatical tradition points to one derivation, the sense clearly supports the idea of covering or being covered, likely related to the root for covering or protecting.

(1×) A covering or adornment that covers something, specifically precious stones as a covering in Ezekiel 28:13. The prophet describes the king of Tyre's original state where gemstones were his covering —suggesting both beauty and protection. The multilingual evidence (cubierta, couverture, covering) consistently identifies the covering function, though some versions transliterate due to textual uncertainty. **GEOGRAPHY AND SPACE**

en: your-covering | **es:** tu-cubierta | **fr:** couverture | **de:** [מסכתך] Ezek 28:13

מַסֵּכָה H4541a *Conj-w / N-fs* (26×)

A molten/cast idol image; rarely, a libation or covering poured out in covenant-making

Used almost exclusively for cast metal idols, massekah denotes an image formed by pouring molten metal into a mold — the infamous golden calf of Exodus 32 being its defining instance. Paired frequently with pesel (carved image), it became a standard term for denouncing idolatry across Deuteronomy, Judges, Kings, and the prophets. A single occurrence in Isaiah 30:1 uses the word in a strikingly different way, referring to a libation or covering poured out as part of an illicit political alliance, a covenant woven apart from God's Spirit.

1. molten/cast image (idol) (25×) A metal idol formed by casting molten material into a mold. English glosses consistently render 'cast image' or 'molten image,' while Spanish uses 'imagen fundida' (melted image), reinforcing the metallurgical process. The golden calf episodes (Exod 32:4, 8; Deut 9:16; Neh 9:18; Ps 106:19) define the prototype; the term appears in prohibitions (Exod 34:17; Lev 19:4) and in prophetic condemnations of northern idolatry (Hos 13:2; 1 Kgs 14:9). **IDOLS AND IMAGES**

en: a-cast-image, a-molten-image, and-cast-image | **es:** a-imagen-fundida, de-fundición, e-imagen-de-fundición | **fr:** [והמסכות], [למסכה], [מסכות] | **de:** [והמסכות], [ומסכה], [למסכה] Exod 32:4; Exod 32:8; Exod 34:17; Lev 19:4; Num 33:52

2. covering / libation (alliance) (1×) A libation, covering, or woven alliance — something 'poured out' in the context of covenant-making apart from God. Occurring only in Isaiah 30:1, where Israel weaves an alliance with Egypt that is not of God's Spirit. English renders 'covering,' Spanish 'libación,' reflecting the ambiguity between a drink offering and a protective pact. BDB connects this to the root nasak (to pour) rather than to the casting of metal. **IDOLS AND IMAGES**

en: a-covering | **es:** libación | **fr:** [מסכה] | **de:** [מסכה] Isa 30:1

מַסֵּכָה H4541b *Conj-w* (2×)

woven fabric, web, or covering; specifically a veil or bed-covering used figuratively for mourning or inadequacy

This feminine noun denotes woven material functioning as a covering. Isaiah uses it twice in vivid imagery: the 'web woven over all nations' represents a mourning-veil symbolizing universal distress (25:7), and a bed-covering too short to stretch out in (28:20) illustrates futile refuge. Some scholars see it in Isaiah 30:1 as well, in the phrase 'weave a web' parallel to 'make counsel,' referring to Judah's negotiations with Egypt. The metaphor of inadequate covering runs through these texts, suggesting the futility of human efforts apart from divine provision.

(2×) A woven fabric serving as a covering, whether literal or symbolic. The parallel structure in Isaiah 25:7 pairs it with 'the shroud that is cast over all peoples,' while the bed-covering metaphor in 28:20 uses physical inadequacy to depict spiritual insufficiency. The root idea is something woven or interlaced that envelops, with strong symbolic overtones of mourning and incompleteness when used by the prophets. **LINEN AND FABRIC**

en: and-the-covering, and-the-veil | **es:** y-la-cubierta, y-la-manta | **fr:** [והמסכה] | **de:** [והמסכה] Isa 25:7; Isa 28:20

מִסְכֵּן H4542 *Adj-ms* (4×)

poor, needy (likely a loan-word)

An adjective describing poverty, appearing only in Ecclesiastes. The 'poor wise youth' surpasses the old foolish king (Ecclesiastes 4:13). A poor wise man delivered his city by wisdom, yet was forgotten afterward (Ecclesiastes 9:15-16). The term likely entered Hebrew as a loan-word from Akkadian (muškênu, 'beggar'), suggesting it may have carried nuances of social class or legal status beyond simple economic poverty. Ecclesiastes uses it to highlight the paradox that wisdom in a poor man is despised despite its efficacy.

(4×) Describing someone who is poor or needy, used exclusively by Qoheleth to explore the relationship between wisdom, poverty, and social power. The cross-linguistic glosses ('poor,' 'pobre,' 'pauvre') render straightforward economic status, though the term's loan-word origin might suggest specific social categories. The Teacher's point is ironic: a poor man's wisdom can save a city, yet society quickly forgets him because poverty confers no lasting honor. **POVERTY AND WEAKNESS**

en: poor, the-poor | **es:** el-pobre, pobre | **fr:** le-pauvre, pauvre | **de:** [המסכן], [מסכן] Eccl 4:13; Eccl 9:15; Eccl 9:16

מִסְכְּנוֹת H4543 *N-fpc* (7×)

Storehouses or storage cities – fortified supply depots for grain, provisions, and military stores.

A feminine plural noun referring to storage facilities or supply cities where provisions, grain, and military resources were stockpiled. The term appears almost exclusively in the phrase 'arei hamiskenot' (storage cities). These include the cities Pharaoh forced Israel to build (Exod 1:11), Solomon's supply depots throughout his kingdom (1 Kgs 9:19; 2 Chr 8:4, 6), and Jehoshaphat's fortified storehouses (2 Chr 17:12). Multilingual evidence is strikingly uniform: Spanish 'almacenes,' English 'store-cities' – every tradition sees purpose-built storage infrastructure.

storehouse, storage city (7×) A storehouse or storage city, a fortified facility for stockpiling provisions, grain, and supplies. All seven occurrences denote the same basic referent, differing only in grammatical form (with article, conjunction, or construct). Spanish 'almacenes' and English 'store-cities/storage' converge on the same meaning. In Exodus 1:11 these are the cities Pithom and Raamses that Israel built under forced labor; in 1 Kings 9:19 and 2 Chronicles 8:4-6 they are Solomon's extensive supply network; in 2 Chronicles 16:4 and 17:12 they serve as strategic military depots. **STOREHOUSE GRANARY**

en: and-storehouses, storage, store-cities-of | **es:** almacenes, almacenes-de, los-almacenes | **fr:** [המסכנות], [ומסכנות], [מסכנות] | **de:** [המסכנות], [ומסכנות], [מסכנות] Exod 1:11; 1Kgs 9:19; 2Chr 8:4; 2Chr 8:6; 2Chr 16:4

מִסְכֵּנֻת H4544 *Prep-b / N-fs* (1×)

Poverty or scarcity, the state of lacking resources or living in want

This term describes poverty, scarcity, or deprivation—the state of lacking adequate resources. It appears in Deuteronomy 8:9 in Moses' description of the wilderness experience, contrasted with the abundance of the promised land. The word emphasizes material lack and scarcity, the condition of not having enough. The wilderness journey involved real deprivation that tested Israel's dependence on God rather than material abundance.

(1×) Poverty or scarcity, the condition of material deprivation. Deuteronomy 8:9 uses this to describe the wilderness experience—a land of poverty contrasted with Canaan's abundance. This scarcity served to teach Israel dependence on God. The Spanish 'escasez' (scarcity) and English 'poverty' both capture the sense of lacking adequate resources for comfortable living. **LACK WANT POVERTY**

en: in-poverty | **es:** con-escasez | **fr:** dans-poverty | **de:** in-poverty Deut 8:9

מַסֶּכֶת H4545 *Art / N-fs* (2×)

web of unfinished textile material still on the loom

This rare term appears exclusively in the Samson narrative (Judges 16:13-14), where Delilah weaves Samson's seven locks into the web of her loom as part of her third attempt to discover the source of his strength. The word denotes the unfinished textile fabric stretched on a weaving apparatus. The multilingual glosses uniformly render it as 'web' or 'loom fabric,' capturing the technical weaving context. The episode highlights the increasing intimacy and danger of Delilah's manipulations, as Samson's hair becomes literally entangled in the woven threads.

(2×) The web or fabric of unfinished material on a loom during the weaving process. Both occurrences appear in identical context: Delilah weaving Samson's braids into the loom's web. The definite article ('the web') in both instances points to the specific loom in Delilah's dwelling. This technical term gives us a glimpse into ancient textile production and serves narratively to emphasize how close Delilah is getting to the true secret of Samson's strength. **LINEN AND FABRIC**

en: the-web | **es:** la-tela | **fr:** le-web | **de:** der-web Judg 16:13; Judg 16:14

מְסִלָּה H4546 *Prep-l* (27×)

Highway, raised road — a prepared thoroughfare for travel; rarely stairway or celestial course

The noun mesillah derives from the root salal ('to raise up, cast up') and names a purpose-built, elevated road — not a city street but a route between settlements or through the wilderness. Israel asks to travel the mesillah through Edom (Num 20:19), fugitives flee along the highway to Gibeah (Judg 20:31-45), and Isaiah's great vision promises a highway from Assyria for the remnant of God's people (Isa 11:16; 19:23). The most theologically charged use appears in Isaiah 40:3: 'prepare in the wilderness a highway for our God.' Two rare extensions appear: stairways in Solomon's temple (2 Chr 9:11) and the celestial courses from which the stars fight (Judg 5:20).

1. highway, raised road (25×) The principal sense: a highway or raised public road built for inter-city or inter-regional travel. This covers the overwhelming majority of occurrences — from Israel's request to use the king's highway through Edom (Num 20:19) to the escape routes of battle (Judg 20:31-45; 21:19), the road where Amasa's body lay (2 Sam 20:12-13), and the great prophetic highways of Isaiah (11:16; 19:23; 33:8; 40:3; 49:11; 62:10). Spanish calzada and German Strasse consistently render a substantial, prepared thoroughfare. Proverbs 16:17 extends the image morally: 'the highway of the upright turns aside from evil.' **CONDUCT AND WALKING**

en: a-highway, and-my-highways, are-highways | **es:** Calzada-de, al-camino, calzada | **fr:** [במסלה], [למסלה], dans-highway-de | **de:** Strasse, [במסלה], [במסלתו] Num 20:19; Judg 20:31; Judg 20:32; Judg 20:45; Judg 21:19

2. stairway, steps (1×) A stairway or flight of steps — a constructed means of ascent within a building. This specialized sense appears only in 2 Chronicles 9:11, where Solomon uses algum wood to make mesillot for the house of the LORD and the royal palace. Spanish escaleras ('stairways') and the architectural context distinguish this from the open-road meaning, though the underlying metaphor of a raised, prepared path connecting levels remains consistent with the root salal. **STAIRWAY STEPS**

en: stairways | **es:** escaleras | **fr:** [מסלות] | **de:** [מסלות] 2Chr 9:11

3. course, celestial path (1×) The course, orbit, or fixed path of celestial bodies. In the Song of Deborah, 'the stars from their courses (mesillotam) fought against Sisera' (Judg 5:20). Spanish desde-sus-orbitas ('from their orbits') and French de-leur-courses confirm the astronomical reading. The metaphor is vivid: as a highway is a predetermined route, so the stars travel their God-appointed tracks through the sky. **GEOGRAPHY AND SPACE**

en: from-their-courses | **es:** desde-sus-órbitas | **fr:** de-leur-courses | **de:** von-ihr-courses Judg 5:20

מְסִלּוּל H4547 *N-ms* (1×)

A highway or raised road, a main thoroughfare constructed for travel

This term refers to a highway or constructed road, specifically a raised or elevated thoroughfare for travel. Isaiah 35:8 uses it in the prophetic vision of restoration, describing a holy highway that will appear in the redeemed landscape. The term suggests intentional construction and permanence, a road built for significant traffic. The context pairs it with 'way,' though textual issues exist. Ancient highways were often elevated above surrounding terrain for drainage and visibility.

(1×) A highway or raised road, a major constructed thoroughfare. Isaiah 35:8 envisions this in the restoration vision—a holy highway for the redeemed to travel. The term implies intentional construction and elevation, distinguishing it from ordinary paths. The Spanish 'calzada' (paved road) captures the sense of constructed thoroughfare, though some versions transliterate due to textual concerns. **CONDUCT AND WALKING**

en: a-highway | **es:** calzada | **fr:** [מסלול] | **de:** [מסלול] Isa 35:8

מַסְמֵר H4548 *Prep-l* (4×)

nail (for fastening, securing)

Metal pins or spikes used for fastening materials together, appearing in various contexts from construction to idolatry critique. David prepared iron nails for the temple (1 Chronicles 22:3), and gold nails secured the gold overlay in the Holy of Holies (2 Chronicles 3:9). Isaiah mocks idol-makers who secure their gods with nails so they won't totter (Isaiah 41:7), while Jeremiah similarly describes idols 'fastened with nails and hammers' (Jeremiah 10:4). Ecclesiastes uses nails metaphorically for firmly fixed wisdom sayings (Ecclesiastes 12:11).

(4×) Metal nails used for construction, securing objects, or fastening materials together. Contexts range from temple construction (iron and gold nails) to prophetic mockery of idols that require nails to stay upright. The multilingual glosses ('nails,' 'clavos') consistently identify the fastening implement. The metaphorical use in Ecclesiastes ('sayings like nails driven firmly') draws on the nail's quality of permanent fixation to describe memorable, authoritative teaching. **AUTO-DETECTED COMMUNITY 7952 WITH 3 SENSES**

en: for-the-nails, it-totters, with-nails | **es:** con-clavos, de-los-clavos, para-los-clavos | **fr:** [במסמרות], [במסמרים], [למסמרות] | **de:** [במסמרות], [במסמרים], [למסמרות] 1Chr 22:3; 2Chr 3:9; Isa 41:7; Jer 10:4

מָסַס H4549 *V-Hifil-Perf-3cp* (21×)

To melt, dissolve; figuratively, to faint or lose heart; in Hifil, to cause to melt with fear

A vivid verb of dissolution that moves seamlessly between physical melting and emotional collapse. Manna melts in the sun (Exod

16:21), wax melts before fire (Ps 68:2), and mountains dissolve at God's presence (Mic 1:4)—but just as often, it is human courage that melts away. When the spies' report terrifies Israel, 'the heart of the people melted' (Josh 7:5). The Nifal dominates with eighteen occurrences covering both literal and figurative dissolving. Spanish distinguishes 'derretirse' (physical melting) from 'desfallecer' (to faint), revealing the metaphorical leap the Hebrew holds in a single root.

1. Nifal: to melt, dissolve (18×) The dominant Nifal intransitive sense: to melt, dissolve, or become liquid. This covers both physical melting—manna dissolving in sunlight (Exod 16:21), wax before fire (Ps 68:2), mountains at God's theophany (Ps 97:5, Mic 1:4)—and the far more frequent figurative use where hearts 'melt' in terror. Joshua 2:11 and 5:1 describe Canaanite courage melting before Israel. Spanish 'derretirse' and French forms confirm the intransitive, passive quality: something undergoes dissolution rather than being actively dissolved. MELT DISSOLVE

en: and-melted, and-melts-away, and-shall-melt | **es:** Y-se-derretirán, como-se-derrite, derretido | **fr:** [ונמסו], [ימס], [ימס'] | **de:** [ונמס], [ונמסו], [ימס'] Exod 16:21; Deut 20:8; Josh 2:11; Josh 5:1; Josh 7:5

2. Nifal participle: faint, worthless (1×) A specialized Nifal participial sense conveying figurative worthlessness or faintness. In 1 Samuel 15:9, the livestock Saul spared is described as 'melted away' or 'worthless'—already dissolved in value. Spanish 'desfallecida' (faint, weak) captures this extension from physical melting to qualitative degradation, where what has 'melted' has lost its substance entirely. MELT DISSOLVE

en: and-worthless | **es:** y-desfallecida | **fr:** et-sans-valeur | **de:** und-worthless 1Sam 15:9

3. Qal: to waste away, consume (1×) The rare Qal infinitive construct sense: to waste away or be consumed gradually. Found in Isaiah 10:18, it describes Assyria's glory wasting away 'like the wasting of one who is sick.' Unlike the Nifal's dramatic melting, this form implies slow, progressive decay. The comparative construction with the preposition underscores duration rather than suddenness. WITHERING AND DRYING

en: as-wasting-away-of | **es:** como-consumirse | **fr:** [כמסס] | **de:** [כמסס] Isa 10:18

4. Hifil: to cause to melt (1×) The Hifil causative sense: to cause to melt, to make hearts dissolve. In Deuteronomy 1:28 the spies 'made our hearts melt' with their terrifying report. Here an external agent—the speakers—actively induces the emotional dissolution in others. The causative stem assigns blame and agency where the Nifal leaves melting as an experience that simply happens to the subject. MELT DISSOLVE

en: melted | **es:** derritieron | **fr:** melted | **de:** melted Deut 1:28

מַסָּע H4550 *N-mpc / 3mp* (12×)

Journey, stage of march — a breaking of camp and traveling to the next stopping-place; Israel's wilderness stages

The noun מַסָּע (massa) derives from the verb נָסַע ('pull up stakes, set out') and refers to the act of breaking camp and journeying onward, or more specifically to a single stage of a longer march. It occurs almost entirely in the Pentateuch's wilderness narratives, where it traces Israel's movement from one encampment to the next. Genesis 13:3 uses it of Abram's staged return from Egypt to Bethel. Numbers 10:12 marks the departure from Sinai 'by their stages,' and Numbers 33:1-2 catalogs all forty-two 'stages' of Israel's wilderness journey as a sacred itinerary. Spanish 'jornadas/partidas' and French 'marches/étapes' both convey the sense of measured travel segments.

journey, stage of march (12×) A breaking of camp, setting out on a journey, or a single stage in a longer march — used almost exclusively for Israel's wilderness itinerary. Abram's staged return from Egypt (Gen 13:3), Israel's departure from Sinai (Num 10:12, 28), and the comprehensive catalog of forty-two wilderness stations (Num 33:1-2) all employ this term. Exodus 17:1 and 40:36, 38 link the stages to the movement of the cloud of glory over the tabernacle. The word encapsulates the theological motif of God-directed pilgrimage through the wilderness. Spanish 'jornadas' and English 'journeys/stages' both capture the sequential, measured quality. GEOGRAPHY AND SPACE

en: according-to-their-journeys, and-for-journeying, for-the-journey | **es:** jornadas-de, para-marchar, para-sus-partidas: | **fr:** et-pour-voyageant, journeyings-de, journeys-de | **de:** auf-seinen-Zügen, fuer-der-Reise, fuer-ihr-journeyings Gen 13:3; Exod 17:1; Exod 40:36; Exod 40:38; Num 10:2

מַסָּע H4551a *N-ms* (1×)

Quarried stone or the act of quarrying, stone prepared at the quarry before transport

This term relates to quarrying—either stone that has been quarried or the act of quarrying itself. In 1 Kings 6:7, it describes temple stones that were 'perfect at the quarry,' meaning completely finished before being brought to the temple site. This detail emphasizes that no tools were heard at the temple itself during construction. The term captures the important concept of preparation at the source, with stones cut and shaped at the quarry so they arrived ready for silent assembly.

(1×) Stone that has been quarried or the process of quarrying. 1 Kings 6:7 specifies that temple stones were 'perfect quarried'—completely finished at the quarry site before transport. This allowed silent construction at the sacred site. The multilingual evidence (cantera, tailla, quarried) identifies both the source location and the preparation process. Ancient building practice often involved extensive quarry-side preparation. HEWING AND CUTTING

en: quarried | **es:** de-cantera | **fr:** tailla | **de:** quarried 1Kgs 6:7

מַסָּע H4551b *N-ms* (1×)

A dart or missile weapon, a projectile designed to be thrown or shot at an enemy

This term denotes a dart, javelin, or missile weapon—something designed to be hurled at a target. It appears in Job 41:26 (English 41:18) in the list of weapons useless against Leviathan. The context groups it with spear and armor, indicating a thrown weapon. Darts were lighter than spears, designed for throwing rather than thrusting. The imagery emphasizes the creature's imperviousness to all forms of attack, including projectile weapons.

(1×) A dart or javelin, a missile weapon thrown at an enemy. Job 41:26 lists this among weapons that cannot harm Leviathan, alongside spear and armor. The term identifies a lighter projectile weapon designed for throwing. The Spanish 'dardo' directly corresponds, denoting a thrown weapon. The context emphasizes complete invulnerability to all military arsenals. WEAPONS AND WARFARE

en: a-dart | **es:** dardo | **fr:** מסע | **de:** [מסע] Job 41:26

מִסְעָד H4552 *N-ms* (1×)

A support or supporting structure, possibly referring to architectural supports or railings

This term refers to some kind of support or supporting structure, though the precise meaning remains uncertain. It appears in 1 Kings 10:12 in the context of Solomon's construction projects, where algum wood was made into supports for the temple and royal house. The word suggests structural elements that hold something up or provide support, possibly railings, balusters, or other architectural supports. The ambiguity in the text makes the exact nature of these supports difficult to determine.

(1×) A structural support or supporting element, used in 1 Kings 10:12 regarding algum wood construction in temple and palace. The precise form is unclear—possibly railings, supports, or architectural bracing. The context indicates important structural or decorative elements made from valuable imported wood. The multilingual evidence (soporte, support) consistently identifies the supporting function while acknowledging interpretive uncertainty. AUTO-DETECTED COMMUNITY 2770 WITH 3 SENSES

en: support | **es:** soporte | **fr:** support | **de:** support 1Kgs 10:12

מִסְפֵּד H4553 *Prep-k / N-msc* (14×)

Wailing, lamentation; loud communal mourning for the dead, for calamity, or in penitential grief.

A masculine noun from the root safad ('to beat the breast'), misped names the intense, often public, act of wailing. Its most memorable occurrence is the 'very great and grievous lamentation' at the threshing floor of Atad for Jacob, so loud that the Canaanites renamed the place Abel-mizraim (Gen 50:10). Prophetic literature saturates the term with eschatological force: Zechariah 12:10-11 envisions a future mourning 'as the mourning of Hadadrimmon,' while Joel 2:12 pairs it with fasting and weeping in a call to communal repentance. Amos places misped in the streets, vineyards, and every public space (Amos 5:16-17). Spanish 'lamentacion' and German 'Trauer' reflect its gravity, though neither quite captures the raw, breast-beating physicality of the Hebrew.

wailing, lamentation, mourning (14×) Loud, demonstrative wailing, whether for the dead, in response to calamity, or as an act of penitential contrition. Funeral mourning: the elaborate grief for Jacob at Atad (Gen 50:10) and the anticipated mourning of Zechariah 12:10-11. National lamentation under judgment: Amos 5:16-17 fills city and countryside with misped, and Micah 1:8 likens it to the howling of jackals. Penitential grief: Isaiah 22:12 and Joel 2:12 call for misped alongside weeping and fasting. The Psalmist celebrates its reversal when God turns mourning into dancing (Ps 30:11). **LAMENTATION AND MOURNING**

en: and-for-mourning, and-lamenting, and-wailing | **es:** como-duelo-de, el-duelo, lamentación | **fr:** [ולמספד], [ומספד], [מספד] | **de:** Trauer, [ולמספד], [מספד] Gen 50:10; Esth 4:3; Ps 30:11; Isa 22:12; Jer 6:26

מִסְפּוֹא H4554 *Conj-w / N-ms* (5×)

fodder, provender — animal feed consisting of mixed grain and straw

A straightforward term for animal feed or fodder, appearing exclusively in hospitality narratives where travelers' donkeys and camels must be provisioned alongside their human owners. Abraham's servant is offered 'straw and fodder' for his camels (Gen 24:25, 32), Joseph's brothers feed their donkeys at the Egyptian lodging place (Gen 42:27; 43:24), and the old man of Gibeah provides fodder for the Levite's donkeys (Judg 19:19). In every case, offering fodder signals generous hospitality. French and German both use 'fodder/Futter' directly, while Spanish 'forraje' (forage) captures the same agricultural sense.

(5×) Fodder or provender for livestock, especially donkeys and camels during travel. Always appears as part of a hospitality scene: the host provides fodder for the guests' animals as a sign of welcome and care. Given alongside straw (Gen 24:25), it likely refers to a grain-based feed mixture. Spanish 'forraje,' German 'Futter,' and French 'fodder' all render it uniformly, confirming a single, stable meaning across all five occurrences in Genesis and Judges. **AUTO-DETECTED COMMUNITY 12563 WITH 3 SENSES**

en: and-fodder, fodder | **es:** forraje, y-forraje | **fr:** et-fodder, fodder | **de:** Futter, fodder, und-Futter Gen 24:25; Gen 24:32; Gen 42:27; Gen 43:24; Judg 19:19

מִסְפָּחָה H4555 *N-fpc / 2mp* (2×)

long veils or mantles covering the whole person, used by false prophetesses in manipulative magical practices

Ezekiel denounces prophetesses who 'sew veils upon all heads' and 'make long veils for heads of every stature' as part of their deceptive practices (13:18, 21). These garments evidently functioned in manipulative rituals, possibly meant to ensnare or control others. The prophet condemns these women for 'hunting souls' with such fabricated objects. The term occurs only in this prophetic oracle, suggesting either a rare cultic practice or Ezekiel's own coinage to describe what he witnessed. God declares He will tear these veils away and deliver His people from such manipulation.

(2×) Long veils or mantles covering the entire person, used in condemned magical-religious practices. Ezekiel's description emphasizes their comprehensive coverage ('for heads of every stature') and their role in spiritual entrapment. The Spanish and French translations ('velos,' 'manteau') capture the garment aspect, while the context makes clear these are not ordinary head coverings but instruments of false prophecy. The repetition in verses 18 and 21 underscores divine judgment against these deceptive ritual objects. **GEOGRAPHY AND SPACE**

en: the-veils, veils-of-you | **es:** los-velos, velos-de-vosotras | **fr:** manteau | **de:** [המספחות], [מספחתיכם] Ezek 13:18; Ezek 13:21

מִסְפַּחַת H4556 *Art / N-fs* (3×)

A scaly skin eruption or scab, particularly in ritual purity contexts

This term appears exclusively in Leviticus 13 as part of the priestly diagnostic system for skin conditions. It refers to a scab or crusty eruption on the skin that required examination by a priest. The spreading or healing of such a condition determined whether someone remained ritually clean or unclean. The multilingual evidence (Spanish erupción, French croûte, German Schorf) confirms this refers to the secondary crust that forms over a healing wound or lesion.

(3×) A scab or crusty skin eruption requiring priestly inspection for ritual purity. All three occurrences (Lev 13:6-8) describe the priest examining whether the eruption has spread or remained contained, determining the person's ritual status. The consistent rendering across languages as 'scab' or 'crust' reflects its medical diagnostic function in the purity code. **AUTO-DETECTED COMMUNITY 4364 WITH 3 SENSES**

en: scab, the-scab | **es:** erupción, la-erupción | **fr:** croûte, le-croûte | **de:** Schorf, der-Schorf Lev 13:6; Lev 13:7; Lev 13:8

מִסְפָּר H4557 *Prep-b / N-msc / 3mp* (134×)

Number, count, tally; the quantitative total of persons or things, sometimes idiomatically 'fewness,' and once 'a telling or account.'

Mispar is Hebrew's primary noun for a counted quantity — the 'number of' something. Derived from the root s-p-r ('to count, recount'), it appears overwhelmingly in construct chains: 'the number of the sons of Israel' (Gen 34:30), 'the number of the days' (Lev 25:15), 'the number of the stars' (Ps 147:4). The phrase en mispar ('without number,' 'innumerable') is a standard idiom for uncountable abundance (Gen 41:49; Judg 6:5). Multilingual evidence is straightforward — Spanish numero, French nombre, German Zahl, Korean 수 — because counting is a universal human activity. But two peripheral senses deserve attention: the idiomatic mete mispar ('men of number,' i.e., 'few men'), where the word paradoxically conveys smallness, and a single occurrence in Judges 7:15 where mispar may mean 'telling, recounting' of a dream, preserving the verbal root's narrative sense.

1. number, count, tally (131×) The quantitative sense: a number, count, or tally of persons or things — 131 occurrences forming the massive core of this word's usage. Appears in construct ('number of'), with pronominal suffixes ('their number'), with prepositions ('by/according to number'), and in the idiom en mispar ('without number, innumerable'). Exodus 16:16 prescribes gathering manna 'according to the number of persons'; Leviticus 25:15-16 prices land 'according to the number of years.' Spanish numero de, French nombre de, German Zahl von, and Korean 수 all map directly. The word's semantic stability across 131 attestations confirms it as the unmarked, default Hebrew term for a counted total. **GEOGRAPHY AND SPACE**

en: a-number-of, number-of, the-number-of | **es:** el-número-de, número-de, número-de- | **fr:** nombre-de, un-nombre-de, von-livre | **de:** Zahl-von, ein-Zahl-von, number-von Exod 16:16; Exod 23:26; Lev 25:15; Lev 25:16

2. few in number, fewness (2×) An idiomatic sense conveying fewness or smallness in number — 2 occurrences (Num 9:20 and Deut 4:27) where mispar appears in the phrase mete mispar ('men of number') meaning 'few people.' In Deuteronomy 4:27 the LORD warns 'you will be left few in number among the nations.' The paradox is elegant: the very word for 'number' comes to mean 'countably small,' implying that those who can be easily counted are necessarily few. Spanish de numero and French dans nombre

retain the literal construction, but the pragmatic meaning shifts from quantification to diminution. This idiomatic use is well attested in BDB and confirmed by context. **GEOGRAPHY AND SPACE**
en: in-number, number | **es:** de-número, número | **fr:** dans-nombre, nombre | **de:** Zahl, in-Zahl Num 9:20; Deut 4:27

3. (1×) A single occurrence in Judges 7:15 where mispar appears to mean 'the telling of, the recounting of' a dream — Gideon hears 'the telling of the dream and its interpretation.' Here the noun preserves the verbal root sapar's narrative sense ('to recount, tell') rather than its numerical sense. English 'telling of,' Spanish relato de ('account of'), and German Erzahlung all select narrative vocabulary. BDB does not list this as a separate entry, but the semantic distance from 'number/count' is sufficient to mark it as a distinct peripheral sense, a fossil of the root's original storytelling meaning. **GEOGRAPHY AND SPACE**
en: telling-of | **es:** relato-de | **fr:** telling-de | **de:** telling-von Judg 7:15

מִסְפָּר H4558 *N-proper-ms* (1×)
Mispar, a personal name meaning 'number' or 'writing,' a man who returned from exile
This is the name of a man who returned from Babylonian exile with Zerubbabel, listed in Ezra 2:2. The name likely means 'number' or relates to writing/scribal activity. He appears as Mispereth in the parallel list in Nehemiah 7:7, showing the kind of variation common in biblical name transmission. The Greek versions show various attempts to transliterate this Hebrew name. Personal names from administrative contexts often reflected occupations or family roles.

(1×) Personal name of a returnee from exile with Zerubbabel (Ezra 2:2). The name relates to 'number' or scribal functions. He is called Mispereth in Nehemiah's parallel list, demonstrating typical name variation. The Greek versions (Malsaϱ, Masphsaϱ) show transliteration attempts. Such names from returning exile lists often reflected family occupation or heritage. **PROPER NAMES (PERSONAL)**
en: Mispar | **es:** Mispar | **fr:** [מספר] | **de:** von-Schreiber Ezra 2:2

מִסְפָּר H4559 *N-proper-ms* (1×)
Mispereth, a personal name, variant form of Mispar, a man who returned from exile
This is the form of the name found in Nehemiah 7:7, corresponding to Mispar in Ezra 2:2. Both refer to the same individual who returned from Babylonian exile with Zerubbabel. The variation between Mispar and Mispereth illustrates how names could be transmitted in slightly different forms across parallel biblical accounts. The Greek versions show various transliteration attempts, reflecting the challenges of rendering Hebrew names into Greek script.

(1×) Personal name appearing in Nehemiah 7:7, parallel to Mispar in Ezra 2:2—both referring to the same exile returnee. The name variation (Mispar/Mispereth) is typical of parallel biblical lists. Greek versions (Maspheϱan, Maasphaϱath) show transliteration diversity. Such variant forms were common in administrative records transmitted across generations and recensions. **PROPER NAMES (PERSONAL)**
en: Mispereth | **es:** Misperet | **fr:** [מספרת] | **de:** [מספרת] Neh 7:7

מָסַר H4560 *Prep-l / V-Qal-Inf* (2×)
to deliver up, hand over, or commit (possibly textual corruption in both occurrences)
This verb appears only twice in Numbers 31, both instances textually uncertain. In verse 16, 'to deliver up a trespass against the LORD' likely should read 'to commit' (lîm'ōl), a simple textual swap. In verse 5, 'were delivered over' referring to warriors may originally have been 'were numbered' (wayyissāpĕrû). The post-biblical Hebrew and Aramaic cognates clearly mean 'deliver up, betray, denounce,' supporting the semantic field, but the Masoretic Text's use here remains debated. If original, the sense would be transfer or assignment of persons or responsibility.

(2×) To deliver up or hand over, whether persons (warriors assigned to duty) or actions (committing a trespass). The Numbers 31 contexts involve the Midianite incident: warriors delivered/assigned for holy war (v. 5) and the sin of Peor characterized as delivering/committing treachery against YHWH (v. 16). BDB notes the textual difficulties, citing the Septuagint's 'numbered' in verse 5 and suggesting emendation in verse 16 to the more common verb for trespass. The multilingual evidence shows varied renderings, reflecting scribal uncertainty. **HANDING OVER**
en: and-were-delivered, to-cause- | **es:** Y-fueron-entregados, para-entregar | **fr:** et-étaient-délivra, à-cause- | **de:** und-waren-befreite, zu-cause- Num 31:5; Num 31:16

מוּסָר H4561 *Conj-w* (1×)
Discipline, correction, or instruction, particularly moral training through reproof or chastisement
This important term denotes discipline, correction, or moral instruction—particularly the kind that shapes character through reproof or chastisement. It appears frequently in wisdom literature describing both divine discipline and human training. Job 33:16 uses it to describe how God opens people's ears through instruction or warnings. The term encompasses both the process of disciplining and the content of instruction, often with corrective force. It reflects the biblical understanding that true learning often requires correction and that wise people accept discipline rather than resist it.

(1×) Discipline, correction, or moral instruction designed to shape character. Job 33:16 speaks of God sealing instruction as a means of warning and guiding people. The term combines the idea of corrective discipline with instructional content. The Spanish 'instrucción' and the corrective context show this as formative guidance. Wisdom literature emphasizes receiving discipline as a mark of wisdom versus rejecting it as foolish. **DISCIPLINE INSTRUCT CORRECT**
en: and-with-their-instruction | **es:** y-con-su-instrucción | **fr:** et-leur-וּבְמוּסָרָם-eux | **de:** [וּבְמוּסָרָם] Job 33:16

מֶסֹּרֶת H4562 *Prep-b / N-fsc* (1×)
Bond or binding obligation, that which constrains or holds someone in covenant relationship
This term refers to a bond or binding constraint, specifically used in Ezekiel 20:37 regarding bringing Israel under 'the bond of the covenant.' The word suggests something that binds or constrains, creating obligation and connection. The context is God bringing the people into covenant obligation, with both protective and constraining connotations. Some interpreters have suggested reading 'discipline' instead, but the binding/constraining imagery fits covenant language well. The term emphasizes covenant as creating binding mutual obligations.

(1×) A bond or binding constraint, specifically covenant obligation in Ezekiel 20:37 where God brings Israel 'into the bond of the covenant.' The imagery suggests both connection and constraint—covenant creates binding mutual obligations. The Spanish 'vínculo' (bond/link) and French 'lien' (bond) capture this binding relationship. Some suggest reading 'discipline,' but the constraining bond imagery suits covenant theology well. **GEOGRAPHY AND SPACE**
en: into-bond-of | **es:** en-vínculo-de | **fr:** lien | **de:** [בְּמֹסֶרֶת] Ezek 20:37

מִסְתּוֹר H4563 *Conj-w* (1×)
A shelter or place of protection, a refuge from danger or harsh conditions
This term denotes a place of shelter or refuge where one finds protection from danger or harsh elements. Isaiah 4:6 uses it in describing the divine protection over Zion—a shelter from storm and heat. The word emphasizes the protective covering function, a place to hide from threat. The context is God's presence serving as protection for his people, using architectural imagery of covered space. Related terms in Hebrew share this sense of hiding or being concealed for safety.

(1×) A shelter or protected place, specifically in Isaiah 4:6 describing God's protective presence as a shelter from storm—figurative language for divine protection over Zion. The term emphasizes covering and refuge from danger or harsh conditions. The Spanish 'abrigo' (shelter) captures the protective covering sense. This is parallel to other Hebrew terms for hiding place or refuge used in protection theology. **REFUGE AND SHELTER**

en: and-for-shelter | **es:** y-para-abrigo | **fr:** [ולמסתור] | **de:** [ולמסתור] Isa 4:6

מַסְתֵּר H4564 *Conj-w* (1×)

The act of hiding or concealing, turning away or covering one's face from something

This term describes the act of hiding or concealing, specifically in Isaiah 53:3 where it depicts how people hid their faces from the suffering servant. The phrase 'like a hiding of face from him' means like one from whom people turn away and cover their faces—suggesting revulsion, shame, or rejection. The imagery is powerful: just as people might hide their faces from a leper or disfigured person, so the servant experienced complete social rejection. The term emphasizes the action of concealing or averting one's gaze.

(1×) The act of hiding or concealing one's face, specifically in Isaiah 53:3 describing how people hid their faces from the suffering servant. The phrase indicates one from whom faces are hidden—expressing complete rejection, as people avert their eyes from what is disfigured or shameful. The comparison may be to reactions toward lepers. The Spanish 'esconde' (hides) captures the active concealment. **HIDING AND CONCEALING**

en: and-like-one-hiding | **es:** y-como-quien-esconde | **fr:** [וכמסתר] | **de:** [וכמסתר] Isa 53:3

מִסְתָּר H4565 *N-mpc / 3ms* (10×)

Hiding place, secret place — a concealed location for refuge, ambush, or divine mystery

This noun from the root s-t-r ('to hide, conceal') denotes a secret or concealed place, carrying both sinister and salvific overtones depending on context. In the Psalms, it describes the lurking-places of the wicked who stalk the innocent like a lion crouching in cover (Ps 10:8-9; 17:12; 64:4). Jeremiah uses it for the hidden places where God's people weep in secret (13:17) and the concealed refuges that cannot escape divine scrutiny (23:24; 49:10). Isaiah speaks of 'treasures of secret places' that God reveals to Cyrus (45:3). Habakkuk applies it to cosmic imagery of divine hiddenness (3:14). The word thus spans a remarkable range — from a criminal's ambush to God's own mysterious concealment.

hiding place, secret place (10×) A masculine noun meaning hiding place, secret place, or covert — a location concealed from ordinary view. Used in two primary semantic fields: (a) the ambush or lurking place of the wicked, compared to a lion crouching in cover (Ps 10:8-9; 17:12; cf. Hab 3:14), or enemies shooting from concealment (Ps 64:4); (b) hidden places of refuge or mystery beyond human detection — God challenges 'can anyone hide in secret places so I cannot see him?' (Jer 23:24), and Edom's mistārāyw ('his hiding places') are stripped bare (Jer 49:10). Isaiah's 'treasures of darkness and hidden riches of secret places' (45:3) adds a dimension of concealed wealth. Spanish 'escondite/escondrijos' and English 'hiding places' capture the spatial sense well. **SECRECY AND HIDING**

en: his-hiding-places, in-hiding, in-hiding-places | **es:** en-el-escondite, en-escondites, en-escondrijos | **fr:** [במסתרים], [מסתריו], [מסתרים] | **de:** [במסתר], [במסתרים], [מסתריו] Ps 10:8; Ps 10:9; Ps 17:12; Ps 64:4; Isa 45:3

מַעֲבָד H4566 *N-mpc / 3mp* (1×)

Works or deeds, the actions or accomplishments performed by someone

This term denotes works or deeds—the actions and accomplishments of a person. It appears in Job 34:25 where Elihu describes God's knowledge of people's works, which leads to judgment. This is a late Hebrew form, related to the Aramaic word for work. The context emphasizes that God knows what people do and therefore can judge righteously. The term is broader than 'labor,' encompassing all actions and their moral character.

(1×) The works or deeds of a person, their actions and accomplishments. Job 34:25 uses this in Elihu's speech about God knowing people's works and judging accordingly. This is a late Hebrew form influenced by Aramaic usage. The multilingual evidence (obras, works, œuvre) identifies actions with moral significance. The context emphasizes divine knowledge and judgment of human deeds. **GEOGRAPHY AND SPACE**

en: their-works | **es:** sus-obras | **fr:** leur-מעבדיהם-eux | **de:** [מעבדיהם] Job 34:25

מַעֲבַד H4567 *N-mpc / 3ms* (1×)

His works or deeds, the actions performed by God, emphasizing divine activity and accomplishment

This Aramaic term denotes works or deeds, specifically God's works in Daniel 4:37 (Aramaic 4:34) where Nebuchadnezzar acknowledges that all God's works are truth and his ways justice. The term emphasizes divine activity and accomplishment. In this climactic confession, the pagan king recognizes both the truthfulness of God's works and the justice of his ways—a complete acknowledgment of divine sovereignty and righteousness after his humbling experience.

(1×) God's works or deeds, emphasized in Daniel 4:37 where Nebuchadnezzar confesses that all God's works are truth and his ways are just. This Aramaic term appears in the king's restoration confession after his humbling. The multilingual evidence (obras, œuvre, works) identifies divine actions. The context stresses both the truthfulness and justice of divine activity, learned through humbling experience. **GEOGRAPHY AND SPACE**

en: His-works | **es:** sus-obras | **fr:** oeuvre | **de:** [מעבדוהי] Dan 4:37

מַעֲבֶה H4568 *Prep-b / N-msc* (1×)

Thickness or compactness, dense clay soil suitable for casting metal objects in molds

This term describes thickness or compactness, specifically dense clay soil in 1 Kings 7:46. The context is bronze casting for temple furnishings, done 'in the thickness of the ground'—meaning in compact clayey soil that could form good molds. However, the text is likely corrupt, with the parallel in 2 Chronicles using different wording, and some scholars suggesting the text originally referred to a geographical location (the ford of Adamah) rather than soil quality. If correct, it would describe the dense, clay-rich earth needed for ancient casting techniques.

(1×) Thickness or compactness of soil, specifically dense clay ground in 1 Kings 7:46 used for casting bronze temple furnishings. The term would describe compact, clayey soil suitable for making casting molds. However, textual issues exist—the parallel text differs, and some suggest reading 'ford of Adamah' instead. If soil quality is meant, it reflects ancient metal-casting techniques requiring dense clay for molds. **GEOGRAPHY AND SPACE**

en: in-thickness-of | **es:** en-suelo-de | **fr:** dans-épaisseur-de | **de:** in-thickness-von 1Kgs 7:46

מַעְבָּר H4569a *N-msc* (3×)

A crossing place: ford of a river, mountain pass, or the action of passing through

This geographical and tactical term describes places where crossing is possible or strategic. It can denote a shallow river ford like the crossing of the Jabbok (Gen 32), a mountain pass like the strategic position at Michmash (1 Sam 13), or even the sweeping motion of a rod (Isa 30). The Hebrew root suggests movement across or through a barrier. Each context emphasizes vulnerability or strategic importance—rivers must be forded, passes controlled, discipline administered.

(3×) A crossing point or the action of crossing. At the Jabbok ford (Gen 32:22), Jacob positioned his family before his wrestling

encounter. The pass of Michmash (1 Sam 13:23) was a military chokepoint the Philistines controlled. Isaiah 30:32 uses it metaphorically for every stroke of God's disciplining rod. The Spanish/French distinction between 'paso/vado' and 'passe/ford' captures both the mountain pass and river ford senses. **GEOGRAPHY AND SPACE**

en: ford-of, pass-of, stroke | **es:** paso-de, vado-de | **fr:** [מעבר], ford-de, passe-de | **de:** [מעבר], die-Furt, gehe-vorbei-von Gen 32:22; 1Sam 13:23; Isa 30:32

מַעְבָּרָה H4569b *Art / N-fpc* (8×)

Ford, mountain pass, or passage — a crossing point in terrain, whether through water or a narrow defile

A feminine noun denoting a place where one crosses over, whether a shallow river ford or a narrow mountain pass. The word appears most memorably in military contexts: the fords of the Jordan seized by Ehud's men to cut off the Moabites (Judg 3:28), the contested crossings at the time of Jephthah (Judg 12:5-6, the 'shibboleth' episode), and the rocky defiles flanking Jonathan's daring assault at Michmash (1 Sam 14:4). Isaiah uses it of both a mountain pass the Assyrian army traverses (Isa 10:29) and the river passages of Babylon that were breached (reflected in Jer 51:32).

ford, pass, passage (8×) A crossing point in terrain — river ford, mountain pass, or fortified passage. The plural מַעְבָּרוֹת designates fords of the Jordan in the conquest and judges narratives (Josh 2:7; Judg 3:28; 12:5-6), while singular usage in 1 Samuel 14:4 and Isaiah 10:29 points to narrow rocky passes. Jeremiah 51:32 extends the sense to defensive passages in Babylon's fortifications. Spanish 'vados' and 'pasos,' French 'gués,' and German 'Furten' all confirm the core meaning of a traversable crossing, with the range spanning water fords to mountain defiles. **GEOGRAPHY AND SPACE**

en: -the-fords-of, and-the-fords, at-fords-of | **es:** el-paso, los-pasos, los-vados | **fr:** -le-gués-de, [והמעברות], [מעברה] | **de:** -der-Furten-von, Furten-von, [והמעברות] Josh 2:7; Judg 3:28; Judg 12:5; Judg 12:6; 1Sam 14:4

מַעְגָּל H4570 *N-fpc / 3fs* (16×)

A track, path, or wagon-rut; figuratively the course of one's life or conduct; also a circular military encampment formed by wagons.

Derived from a root suggesting roundness or rolling, this noun carries two quite distinct senses shaped by context. In the Psalms and Proverbs it denotes the rutted tracks or well-worn paths that travelers follow, and it becomes a powerful metaphor for the moral direction of a person's life – the 'paths of righteousness' (Ps 23:3) or the crooked tracks of the wicked (Prov 2:15, Isa 59:8). In the David narratives, however, it refers to the circular wagon-barricade forming Saul's camp (1 Sam 17:20; 26:5-7), a concrete military formation. The Spanish 'sendas' and 'camino' for the figurative usage versus 'círculo de carros' for the military sense nicely mirror this split.

1. path, track, way (13×) The well-worn track or rut left by wheels or feet, used almost exclusively in figurative language for the moral or spiritual course of a person's life. Proverbs and the Psalms pair it with 'righteousness' (Ps 23:3), 'uprightness' (Prov 4:11), and 'goodness' (Prov 2:9), while also applying it to the devious paths of the wicked (Prov 2:15; Isa 59:8). The multilingual glosses converge on path-language: Spanish 'sendas,' French 'sentier,' underscoring the metaphorical force of a traveled route as moral direction. **GEOGRAPHY AND SPACE**

en: and-Your-paths, her-paths, his-paths | **es:** camino-de, en-sus-sendas, en-tus-sendas | **fr:** [במעגלותם], [מעגל], dans-leur-sentier-eux | **de:** [במעגלותם], [במעגלי], [מעגל] Ps 17:5; Ps 23:3; Ps 65:11; Ps 140:5; Prov 2:9

2. circular encampment, wagon-circle (3×) A circular defensive encampment formed by arranging wagons or carts in a ring, attested only in the David-Saul narratives (1 Sam 17:20; 26:5, 7). The Hebrew directional ending in 'hamma^{c}galah' (toward the encampment) confirms its concrete, spatial meaning. Spanish renders this 'círculo de carros' and French 'campement,' distinguishing it sharply from the figurative path-sense. **GEOGRAPHY AND SPACE**

en: in-the-encampment, to-the-encampment | **es:** al-círculo-de-carros, en-el-campamento | **fr:** dans-le-encampment, à-le-encampment | **de:** in-der-encampment, zu-der-encampment 1Sam 17:20; 1Sam 26:5; 1Sam 26:7

מָעַד H4571 *V-Qal-Perf-3cp* (6×)

To slip, slide, totter; causatively, to make shake or stumble — of feet losing stability or divine judgment causing trembling

A verb depicting the loss of sure footing, whether literal or figurative. In psalms of trust the faithful declare their feet do not slip because God broadens their path (2 Sam 22:37; Ps 18:36; 26:1), while Job observes that the stumbling are despised by those at ease (Job 12:5). The Hiphil causative appears in imprecatory prayer, asking God to make enemies' loins shake continually (Ps 69:23). Spanish 'resbalar' and French 'glisser' both capture the sliding motion, while German renderings lean toward 'slip' — together confirming the core image of ground giving way beneath one's feet.

1. slip, slide, totter (Qal) (5×) The Qal stem covers slipping, sliding, and tottering — always with feet or steps as subject. The psalmist's confidence that his feet 'have not slipped' (2 Sam 22:37 = Ps 18:36) and that his steps 'shall not slide' (Ps 37:31) form a theology of stability grounded in divine faithfulness. Spanish 'resbalaron' (they slipped) and French 'glisser' reinforce the physical sliding image that underlies the metaphorical assurance. **SHAKING AND TOTTERING**

en: I-shall-slip, for-slippings-of, slip | **es:** para-los-que-tropiezan-de, resbalaron, vacilarán | **fr:** de-glisser, glissa, glisser | **de:** [למועד], ich-soll-slip, slip 2Sam 22:37; Job 12:5; Ps 18:36; Ps 26:1; Ps 37:31

2. make totter, shake (Hiphil) (1×) The Hiphil causative means to make someone totter or shake, attested only in Ps 69:23 where the psalmist prays that God cause the enemies' loins to tremble continually. Spanish 'haz tambalear' (make stagger) and German 'machen zu erschüttern' (cause to shake) both highlight the forceful, causative dimension distinct from the simple Qal. **SHAKING AND TOTTERING**

en: make-to-shake | **es:** haz-tambalear | **fr:** le-glisser | **de:** machen-zu-erschüttern Ps 69:23

מַעֲדַי H4572 *N-proper-ms* (1×)

Maadai, a personal name of a man who had married a foreign wife during the exile

This is the name of one of the men who had married foreign wives and were required to divorce them during Ezra's reforms (Ezra 10:34). The Greek versions show transliteration variations typical of Hebrew names rendered into Greek. The name may be related to Maadiah mentioned elsewhere. These names from Ezra's lists document the community's struggle to maintain identity boundaries during the restoration period after exile.

(1×) Personal name of a man who had married a foreign wife, listed in Ezra 10:34 among those required to separate from foreign marriages. The Greek versions (Modedeia, Mood eia) show transliteration attempts. The name may connect to Maadiah. These Ezra lists document the post-exile community's efforts to establish clear identity boundaries through marriage practices. **PROPER NAMES (PERSONAL)**

en: Maaday | **es:** Maadai | **fr:** [מעדי] | **de:** [מעדי] Ezra 10:34

מַעַדְיָה H4573 *N-proper-ms* (1×)

Maadiah, a personal name, a priest who returned with Zerubbabel from Babylonian exile

This is the name of a priest who returned with Zerubbabel from exile, mentioned in Nehemiah 12:5. The name also appears as Moadiah in verse 17 of the same chapter, showing typical variation in name transmission. The etymology is uncertain, with suggestions including 'ornament of Yahweh' or 'assembly of Yahweh.' Priestly names from the restoration period often incorporated divine elements, reflecting the centrality of worship in the restored community's identity.

(1×) Personal name of a priest who returned from exile with Zerubbabel (Nehemiah 12:5), also appearing as Moadiah in verse 17. The Greek versions (Maadias, Maasias) show transliteration variety. The etymology is debated—possibly 'ornament of Yahweh' or 'assembly

of Yahweh.' Priestly names from this period often included divine name elements, emphasizing the community's worship identity. **PROPER NAMES (PERSONAL)**

en: Maadyah | **es:** Maadías | **fr:** [מעדיה] | **de:** [מעדיה] Neh 12:5

מַעֲדָן H4574 *N-mp* (4×)

dainties, delicacies, luxurious food

Refined or luxurious food, particularly that served in royal settings or enjoyed by the wealthy. The term appears in Jacob's blessing of Asher: 'his food shall be rich, and he shall yield royal dainties' (Genesis 49:20). Agag the Amalekite king may have approached Samuel 'cheerfully' or 'delicately' (1 Samuel 15:32), though the text is difficult. Proverbs promises that disciplining a child will 'give delight to your soul' (Proverbs 29:17). Lamentations describes the reversal of fortune: those who once 'ate daintily' now perish in the streets (Lamentations 4:5).

(4×) Luxurious food or delicate living, associated with prosperity and often with royal settings. The cross-linguistic evidence shows some interpretive divergence: 'dainties/delicacies' (food) vs. 'cheerfully' (manner). Most contexts emphasize rich food as a symbol of blessing or wealth. Lamentations' reference to those who formerly ate delicacies now desolate demonstrates how judgment reverses social fortunes—what was once taken for granted becomes a memory of lost privilege. **FOOD AND NOURISHMENT**

en: cheerfully, delicacies, delicacies-of- | **es:** delicadamente, delicias, delicias-de | **fr:** [למעדנים], cheerfully, delicacies-de- | **de:** Leckerbissen-eines, [למעדנים], [מעדנים] Gen 49:20; 1Sam 15:32; Prov 29:17; Lam 4:5

מַעֲדַנּוֹת H4575 *N-fpc* (1×)

Chains or bands, binding restraints, specifically the bonds that hold the Pleiades constellation together

This term refers to chains, bands, or binding restraints. It appears in Job 38:31 in God's challenge to Job: 'Can you bind the chains of the Pleiades?' The astronomical reference uses binding imagery for the constellation's coherent cluster. The word may derive from a root meaning 'to bind' through metathesis or textual variation. The rhetorical question emphasizes divine power over celestial order—only God can bind or loose the arrangements of the stars.

(1×) Chains or bands that bind things together, specifically in Job 38:31 regarding the Pleiades constellation. God challenges Job whether he can bind the chains that hold this star cluster together. The imagery applies binding/restraint language to celestial order. The Spanish 'cadenas' (chains) captures the binding restraint sense. This is part of God's creation speech emphasizing divine control over cosmic order. **GEOGRAPHY AND SPACE**

en: the-chains-of | **es:** cadenas-de | **fr:** מעדנות | **de:** [מעדנות] Job 38:31

מַעְדֵּר H4576 *Prep-b* (1×)

A hoe or mattock, an agricultural tool for digging, breaking soil, or removing weeds

This term refers to a hoe or mattock, a basic agricultural implement used for cultivating soil, removing weeds, or preparing ground. It appears in Isaiah 7:25 describing hills that will no longer be cultivated with the hoe because of invasion and devastation. The tool represents ordinary agricultural labor and maintenance. The image is of abandoned terraced hillsides once carefully maintained but now given over to thorns because people fear to go there.

(1×) A hoe or mattock used for cultivating soil and removing weeds. Isaiah 7:25 describes terraced hillsides that will no longer be worked with the hoe due to invasion and fear—agricultural abandonment. The tool represents regular cultivation and soil preparation. The Spanish 'azadón' (hoe/mattock) identifies this basic farming implement. The context emphasizes productive land reverting to wilderness through neglect. **SHARPENING IMPLEMENTS**

en: with-the-hoe | **es:** con-azadón | **fr:** [במעדר] | **de:** [במעדר] Isa 7:25

מְעָא H4577 *N-mpc / 3ms* (1×)

The belly or abdomen, the external stomach area, specifically used of the statue in Daniel's vision

This Aramaic term refers to the belly or abdomen, the external stomach region. It appears only in Daniel 2:32 describing the parts of the great statue in Nebuchadnezzar's dream—its belly and thighs were bronze. This is the late Aramaic form corresponding to Hebrew terms for inward parts or belly. In the vision's symbolism, different metals represent successive kingdoms, with the bronze belly representing the third kingdom in the sequence.

(1×) The belly or abdomen, the external stomach area. Used in Daniel 2:32 for the belly of the statue in Nebuchadnezzar's vision, which was made of bronze. This Aramaic term corresponds to the Hebrew word for belly or inward parts. The multilingual evidence (vientre, entrailles) identifies the stomach/abdominal region. In the vision's symbolism, the bronze belly represents the third kingdom. **WOMB AND BELLY**

en: its-belly | **es:** su-vientre | **fr:** entrailles | **de:** [מעוהי] Dan 2:32

מֵעֶה H4578 *N-mpc / 3ms* (32×)

Internal organs, bowels (physical); seat of deep emotion and compassion; womb or loins as source of offspring.

The Hebrew noun meeh (always plural meayim) names the internal organs of the abdominal cavity. In its most concrete sense it refers to bowels spilling from a wound (2 Sam 20:10) or ravaged by disease (2 Chr 21:15). But Hebrew anatomy located the deepest emotions in the gut: the psalmist's meayim 'are in turmoil' (Ps 22:14), and Isaiah's bowels 'moan like a lyre' for Moab (Isa 16:11). Spanish entranas, French entrailles, and German Eingeweide preserve this visceral metaphor well. The third branch extends to procreation: what comes 'from your meayim' means your biological offspring (Gen 15:4; 2 Sam 7:12).

1. bowels, intestines, physical belly (12×) The literal bowels, intestines, or internal organs as physical body parts — in contexts of injury, disease, digestion, or anatomical description. With 12 occurrences, this sense appears most graphically when Joab stabs Amasa and 'poured out his intestines on the ground' (2 Sam 20:10), and in the grim account of King Jehoram's fatal bowel disease: 'his intestines came out because of his sickness' (2 Chr 21:15, 18-19). Numbers 5:22 invokes the organs in the sotah ritual curse: 'may the water that brings the curse enter your bowels.' Spanish entranas/intestinos, French entrailles/intestins, and German Eingeweide/Gedaerme all deploy visceral anatomical terms. Jonah's prayer from inside the fish (Jonah 1:17/2:1) also references the meayim of the great creature, framing his confinement in gut-level imagery. **GEOGRAPHY AND SPACE**

en: and-inward-parts-of-them, and-inward-parts-of-you, his-body | **es:** en-entrañas-de-ti, en-sus-entrañas, en-vientre-de | **fr:** [במעיו], [מעיו], [מעיך] | **de:** Eingeweide, [במעיו], [ומעיהם] Num 5:22; 2Sam 20:10; 2Chr 21:15; 2Chr 21:18

2. seat of emotions, compassion (10×) The inward parts as the seat of deep emotion — anguish, yearning, tenderness, and compassion — where the gut rather than the heart carries the weight of feeling. With 10 occurrences, this metaphorical sense appears when Job declares 'my bowels are in turmoil and do not rest' (Job 30:27), when the psalmist cries that 'my heart is like wax, melted within my meayim' (Ps 22:14), and when the beloved's hand at the latch causes the Shulamite's meayim to stir for him (Song 5:4). Isaiah's viscera 'moan like a lyre' for devastated Moab (Isa 16:11), and Jeremiah's ache 'in the walls of my heart' parallels turmoil 'in my meayim' (Jer 4:19). Spanish entranas, French entrailles, Hindi अंतड़ियां, and Arabic أحشاء all preserve the gut-as-emotion metaphor, reflecting a cross-cultural intuition that the deepest feelings live below the diaphragm. **GEOGRAPHY AND SPACE**

en: and-my-inward-parts, my-bowels, my-inward-parts | **es:** Mis-entrañas, mis-entrañas, mis-entrañas! | **fr:** de-entrailles, entrailles, et-mes-entrailles | **de:** Eingeweide, meine-Eingeweide, meinward-parts Job 30:27; Ps 22:14; Ps 40:8; Song 5:4; Isa 16:11

3. womb, loins as source of offspring (10×) The belly, womb, or loins viewed as the source of offspring — the procreative organ from which children emerge, often in the phrase 'from your meayim'

meaning 'your own biological descendants.' With 10 occurrences, this sense governs the Abrahamic covenant promise: 'one who will come from your own body shall be your heir' (Gen 15:4), the oracle to Rebekah about 'two nations in your womb' (Gen 25:23), Ruth's lament about further sons 'in my womb' (Ruth 1:11), and God's promise to David that 'I will raise up your offspring who shall come from your body' (2 Sam 7:12; 16:11). Spanish entranas/vientre, French sein/entrailles, and German Leib/Schoss shift toward womb and body vocabulary here, recognizing that meayim in these contexts means not viscera but the generative center of the body. Psalm 71:6 extends this to divine care: 'from my mother's meayim you have been my God.' **GEOGRAPHY AND SPACE**

en: Your-inward-parts, from-bowels-of, from-my-inward-parts | **es:** de-entrañas-mías, de-entrañas-tuyas, de-tus-entrañas | **fr:** dans-mon-womb, de-entrailles, de-mon-intérieur-parts | **de:** Eingeweide, aus-deinem-Leib, aus-deinem-Schoß Gen 15:4; Gen 25:23; Ruth 1:11; 2Sam 7:12; 2Sam 16:11

מָעָה H4579 *Prep-k / N-fpc / 3ms* (1×)

Grains or particles, tiny individual pieces, used metaphorically for innumerable offspring like sand grains

This term refers to grains or tiny particles, specifically used in Isaiah 48:19 in a poetic parallel about multiplication. God tells Israel that if they had obeyed, their offspring would have been like sand, and 'the offspring of your body like its grains.' The imagery is of innumerable tiny particles—just as sand consists of countless individual grains, so their descendants would have been innumerable. The term may relate to words for seed or small coins, emphasizing tiny individual units.

(1×) Tiny grains or particles, used in Isaiah 48:19 for poetic parallelism about multiplication—'your seed like sand, and the offspring of your body like its grains.' The image is of countless tiny particles comprising sand. Some interpret this as 'entrails of the sea' (its innermost parts), but the grain imagery provides better poetic parallel. The Spanish 'granos' (grains) captures the particle sense. **SMALLNESS AND LEAST**

en: like-its-grains | **es:** como-sus-granos | **fr:** [כמעתין] | **de:** [כמעתין] Isa 48:19

מָעוֹג H4580 *N-ms* (2×)

a round cake or bread, possibly a sacrificial or staple food item

This word for 'cake' appears in two diverse contexts: the widow of Zarephath gathering sticks to bake a final small cake for herself and her son (1 Kings 17:12), and the difficult phrase in Psalm 35:16, 'mockers of cake,' which many emend. The bread was apparently round and flat, suitable for quick baking. The widow's story emphasizes extreme poverty—she has only enough for one last meal—making Elijah's request all the more striking. The Psalm 35 reference remains textually uncertain; if original, it might denote base buffoons who mock for the price of food.

(2×) A round, flat cake or bread. The 1 Kings context is straightforward: a simple baked good that even the poorest household could make with minimal flour and oil. The Psalm 35:16 text is obscure; if 'mockers for a cake' is correct, it would describe mercenary jesters or scoffers who perform for food. The multilingual glosses uniformly translate 'cake' or 'torta,' supporting the basic meaning as a baked food item, though the Psalm passage may preserve an idiomatic expression now lost to us. **GEOGRAPHY AND SPACE**

en: cake | **es:** torta | **fr:** cake, de-Og | **de:** cake 1Kgs 17:12; Ps 35:16

מָעוֹז H4581 *N-mpc / 3fs* (37×)

Fortress, stronghold; refuge or place of safety (often of God); strength or protective power as abstract quality.

The Hebrew noun maoz (from the root meaning 'to be strong' or 'to seek refuge') spans the spectrum from physical citadel to theological metaphor. In its most frequent use, it names literal fortresses and strongholds – the fortified place Gideon was to build on (Judg 6:26), the citadels of Tyre that the LORD commands destroyed (Isa 23:11), and Daniel's mysterious 'fortresses of a foreign god' (Dan 11:38-39). Yet the Psalms transform maoz into one of Scripture's most intimate metaphors for divine protection: 'The LORD is my light and my salvation – whom shall I fear? The LORD is the stronghold of my life' (Ps 27:1). Spanish fortaleza, French forteresse, and German Festung all preserve the architectural metaphor, while Hindi and Arabic shift toward abstract 'refuge' vocabulary when the referent is clearly God rather than stone walls. A thin third sense abstracts the word entirely – Nehemiah's declaration that 'the joy of the LORD is your strength' (Neh 8:10) uses maoz for protective power rather than place.

1. fortress, stronghold (25×) A physical fortress, stronghold, or fortified place – a military or architectural structure providing defense. This primary sense (25 occurrences) encompasses Gideon's altar-stronghold (Judg 6:26), the fortresses of Tyre and Sidon (Isa 23:11, 14), the military strongholds in Daniel's apocalyptic visions (Dan 11:10, 38-39), and the celebratory 'God is our fortress' in Psalm 108:8 where the metaphor retains architectural concreteness. Spanish fortaleza, French forteresse, and German Festung converge on the fortification reading. **FORTIFICATIONS AND PALACES**

en: [ketiv:his-fortress], a-stronghold, and-stronghold | **es:** [fortaleza-su], en-fortaleza-de, en-la-fortaleza-de | **fr:** dans-forteresse, de-forteresse, et-de-forteresse | **de:** Festung, [ומעון], der-Festung Judg 6:26; Ps 27:1; Ps 28:8; Ps 108:8; Prov 10:29

2. refuge, place of safety (10×) A place of refuge or safety, used metaphorically of God as a personal shelter and protector for the righteous. Ten occurrences cluster in the Psalms: 'The LORD is my fortress' (Ps 31:2, 4), 'He is a stronghold for the oppressed' (Ps 37:39), 'You are my God of refuge' (Ps 43:2), and the foundational confession in 2 Sam 22:33. Spanish mi fortaleza, French ma forteresse, and German mein Zuflucht shift from architectural to personal-relational vocabulary. The distinction from sense 1 is the shift from a defensible place to a trustworthy Person. **FORTIFICATIONS AND PALACES**

en: a-refuge, and-my-fortress, are-my-refuge | **es:** a-mi-fortaleza, fortaleza, fortaleza-mía | **fr:** de-forteresse, et-forteresse, forteresse | **de:** Festung, ihr-Zuflucht, mein-Zuflucht 2Sam 22:33; Ps 31:2; Ps 31:4; Ps 37:39; Ps 43:2

3. strength, protection (2×) Abstract strength or protective power, emphasizing might and capability rather than a physical location or a personal refuge. Only 2 occurrences carry this purely abstract reading: Nehemiah's declaration 'the joy of the LORD is your strength' (Neh 8:10), and the affirmation of Psalm 60:7 where maoz names God's sovereign protective power over his people. Spanish fortaleza de vosotros and German Stronghold-von shift toward 'strength' rather than 'fortress,' confirming the abstraction. **FORTIFICATIONS AND PALACES**

en: is-the-stronghold-of, is-your-strength | **es:** fortaleza-de, fortaleza-de-vosotros | **fr:** [מעוכם], de-forteresse | **de:** [מעוכם], ist-der-stronghold-von Neh 8:10; Ps 60:7

מָעוֹךְ H4582 *N-proper-ms* (1×)

Maoch, a personal name, father of Achish king of Gath during David's time

This is the name of Achish's father, the Philistine king of Gath who gave David refuge when he fled from Saul (1 Samuel 27:2). The same person is called Maacah in 1 Kings 2:39. Such name variation between accounts is common in biblical texts. The Greek versions show various transliteration attempts. Achish (son of Maoch/Maacah) appears as one of the more sympathetic foreign rulers in David's story, providing asylum when David needed refuge.

(1×) Personal name of Achish's father, the king of Gath who sheltered David (1 Samuel 27:2). The same individual appears as Maacah in 1 Kings 2:39, showing typical name variation. Greek versions (Ammach, Moab) reflect transliteration challenges. Achish son of Maoch appears as a relatively positive foreign ruler in David's narrative, offering refuge from Saul. **PROPER NAMES (PERSONAL)**

en: Maoch | **es:** Maoc | **fr:** Maoch | **de:** Maoch 1Sam 27:2

מָעוֹן H4583 *N-msc* (17×)

A habitation or dwelling place, especially of God; a lair or den of wild animals; a refuge or shelter

The Hebrew noun ma'on evokes a settled place of belonging — whether for God, beasts, or desperate humans seeking safety. In its most exalted use, it names God's dwelling, 'the habitation of your holiness' in heaven (Deut 26:15; Jer 25:30), and the earthly temple where God's glory resides (Ps 26:8; 2 Chr 30:27). Yet when the prophets condemn ruined cities, this same word describes the desolate haunt of jackals prowling through rubble (Jer 9:11; 10:22; 49:33; Nah 2:12). Finally, in Psalm 71:3 and 90:1, ma'on becomes intensely personal: 'LORD, you have been our refuge through all generations.' Spanish morada and German Wohnung both track the primary residential meaning, while guarida ('den') and Zuflucht ('refuge') distinguish the secondary senses.

1. dwelling, habitation, abode (11×) A habitation, dwelling place, or abode — especially of God, whether in heaven or in the temple. Deuteronomy 26:15 calls heaven 'the habitation of your holiness,' and Jeremiah 25:30 pictures the LORD roaring from his holy dwelling on high. Second Chronicles 30:27 and 36:15 use it for the temple as God's earthly residence, while Psalm 26:8 voices the worshiper's love for 'the place where your glory dwells.' Spanish morada de santidad and French habitation sainte both preserve the sacral register. The construct chain me'on qodshekha recurs as a near-formulaic expression. GEOGRAPHY AND SPACE
en: His-dwelling, a-dwelling-place, and-from-dwelling-of | **es:** a-morada-de, desde-la-morada-de, desde-morada-de | **fr:** [למעון], [מעונו], dans-habitation | **de:** [למעון], [ממעון], [מעונו] Deut 26:15; 1Sam 2:29; 1Sam 2:32; 2Chr 30:27; 2Chr 36:15

2. lair, den, haunt of animals (5×) A lair, den, or haunt of wild animals — especially jackals — evoking desolation and ruin. Jeremiah applies the word repeatedly to cities under divine judgment: 'I will make Jerusalem a lair of jackals' (Jer 9:11; 10:22; 49:33; 51:37). Nahum 2:12 calls Nineveh 'the den of lions,' where the predator brought prey for its cubs. Spanish guarida de chacales and German Wohnung der Schakale both capture the grim imagery. In every instance, the once-inhabited city has been reduced to a beast's dwelling — an ironic inversion of sense 1. GEOGRAPHY AND SPACE
en: a-haunt-of, a-lair-of, a-lair-of- | **es:** guarida-de, morada-de, para-guarida-de | **fr:** de-iniquité, demeure | **de:** Wohnung, von-Schuld, zu-Wohnung Jer 9:11; Jer 10:22; Jer 49:33; Jer 51:37; Nah 2:11

3. refuge, shelter (1×) A refuge or shelter to which one flees for protection, emphasizing security rather than mere residence. Psalm 71:3 declares God 'a rock of refuge' (tsur ma'on), and Psalm 91:9 addresses the faithful: 'you have made the LORD your refuge.' The shift from dwelling to defense is subtle but real; Spanish refugio and German Zuflucht both mark the distinction. Here ma'on moves beyond habitation into the emotional register of safety and trust, grounding one of the Psalter's most beloved images of divine protection. GUILT AND PUNISHMENT
en: refuge | **es:** refugio | **fr:** de-iniquité | **de:** Zuflucht Ps 71:3

מָעוֹן H4584 *N-proper-fs* (8×)

Maon — a town in the hill country of Judah and its surrounding wilderness; also a clan name

A place name identifying a settlement in the Judahite highlands about eight miles south of Hebron, listed among the cities of Judah's hill country (Josh 15:55). The surrounding wilderness of Maon served as David's refuge during Saul's pursuit (1 Sam 23:24-25), and the wealthy Nabal kept flocks there (1 Sam 25:2). In Judges 10:12 the name appears among Israel's ancient oppressors, likely connected to the Meunites. The genealogical notice of 1 Chronicles 2:45 places Maon among the descendants of Caleb, reflecting the Calebite settlement of this region.

Maon (place name) (8×) The proper noun Maon, referring primarily to a Judahite town in the hill country south of Hebron and its adjacent wilderness. Joshua 15:55 lists it among the cities of Judah; the wilderness of Maon is the setting for David's flight from Saul (1 Sam 23:24-25) and Nabal's estate (1 Sam 25:2). In 1 Chronicles 2:45 it appears as a personal/clan name within Caleb's genealogy. The rendering is remarkably consistent across languages — English, Spanish, French, and German all preserve 'Maon' as a direct transliteration. PROPER NAMES (PERSONAL)
en: Ma'on, Maon, and-Ma'on | **es:** Maon, Maón, en-Maón | **fr:** Maon, [ומעון], [מעון] | **de:** Maon, [ומעון], [מעון] Josh 15:55; Judg 10:12; 1Sam 23:24; 1Sam 23:25

מְעֹנָה H4585 *N-fpc / 3mp* (10×)

Den or lair of wild animals; dwelling place or refuge, especially of God as shelter for his people

Derived from a root meaning 'to dwell,' this feminine noun covers both animal lairs and human or divine habitations. In its most frequent usage, it describes the dens where lions and wild beasts retreat – the young lion growling from his lair (Amos 3:4), creatures returning to their dens at sunrise (Ps 104:22), and the poetic dens of lions on Lebanon (Song 4:8). Yet the word reaches its theological height in Deuteronomy 33:27, where Moses declares that the eternal God himself is a me'onah – a refuge and dwelling place for his people. German and French capture this shift with 'Zuflucht' and 'refuge' for the divine sense, while 'taniere' and 'repaire' mark the animal lair.

1. animal den or lair (6×) A den, lair, or hiding place of wild animals, particularly lions and beasts of the field. The word evokes the secluded, sheltered place where predators rest and to which they return. Amos 3:4 asks rhetorically whether a lion roars from his lair without prey; Job 37:8 and 38:40 describe beasts crouching in their dens; Psalm 104:22 pictures animals gathering into their lairs at dawn. Nahum 2:13 uses the lion's den as a figure for Nineveh's violent stronghold. French 'taniere' and Spanish 'guarida' consistently mark this zoological sense. GEOGRAPHY AND SPACE
en: and-his-dens, and-in-its-dens, from-dens-of | **es:** desde-las-guaridas-de, desde-su-guarida, en-guaridas | **fr:** de-repaire, de-sa-tanière, des-tanières | **de:** [במעונות], [ובמעונתיה], [ומענתין] Job 37:8; Job 38:40; Ps 104:22; Song 4:8; Amos 3:4

2. dwelling place or refuge (4×) A dwelling place, habitation, or refuge applied to human or divine abodes. Deuteronomy 33:27 employs this word in one of Scripture's most memorable declarations: 'the eternal God is your me'onah' – your refuge and shelter. Psalm 76:2 locates God's dwelling in Zion. The word also appears in Jeremiah 21:13 and Zephaniah 3:7 for human habitations under divine judgment. German 'Zuflucht' (refuge) and French 'refuge' capture the protective, sheltering dimension that distinguishes this sense from the animal-lair usage. GEOGRAPHY AND SPACE
en: and-His-dwelling-place, her-dwelling, into-dwellings-our | **es:** en-moradas-nuestras, refugio, su-morada | **fr:** [במעונותינו], et-de-repaire, refuge | **de:** Zuflucht, [במעונותינו], [מעונה] Deut 33:27; Ps 76:2; Jer 21:13; Zeph 3:7

מְעוּנִים H4586 *N-proper-ms* (6×)

Meunim/Meunites: a people group south or southeast of Canaan, enemies of Judah and later temple servants.

A gentilical proper noun identifying the Meunim or Meunites, a people group located south or southeast of Canaan, possibly connected with the town of Maon in Edom. They appear as enemies defeated by the Simeonites in the days of Hezekiah (1 Chr 4:41), as foes subdued by King Uzziah (2 Chr 26:7), and — in a remarkable transformation — as temple servants (Nethinim) who returned from exile with Zerubbabel (Ezra 2:50; Neh 7:52). The Septuagint's Minaioi may link them to the South Arabian Minaeans, though this identification remains debated.

Meunim (people group) (6×) An ethnic or people group, the Meunim, located in the southern or southeastern margins of Canaan. They appear as hostile opponents defeated by Simeonite settlers (1 Chr 4:41) and by King Uzziah (2 Chr 26:7), and as Nethinim (temple servants) returning from Babylon (Ezra 2:50). The Ketiv/Qere variation (Ma'inim/Me'unim) and the Septuagint's Minaioi reflect uncertainty about their precise identity. Spanish uniformly transliterates 'Meunim,' while French and German leave the Hebrew script, signaling the obscurity of the name. PROPER NAMES (PERSONAL)
en: (the-Me'unim), Meunim, [K: the-Ma'inim] | **es:** (Meunim), (los-meunim), Meunim | **fr:** [המעונים], [המעינים], [והמעונים] | **de:** [(מעונים)], [[מעינים]], [המעונים] 1Chr 4:41; 2Chr 26:7; Ezra 2:50

מְעוֹנֹתַי H4587 *Conj-w / N-proper-ms* (1×)

Meonothai, a personal name from the tribe of Judah, mentioned in genealogical records

This is a personal name from the genealogies of Judah in 1 Chronicles 4:14. Little is known about this individual beyond the genealogical mention. The Greek versions show transliteration attempts typical of Hebrew names rendered into Greek. Such genealogical records preserved tribal and family identity during and after the exile, maintaining connection to the land and tribal heritage even when scattered.

(1×) Personal name from Judah's genealogies in 1 Chronicles 4:14. Beyond the genealogical listing, little is known of this individual. The Greek (Maonatei, Monatei) shows transliteration variation. Such genealogical records served to maintain tribal identity and land claims, especially important during exile and restoration periods when connection to heritage needed preservation. **PROPER NAMES (PERSONAL)**

en: and-Me'onothai | **es:** Y-Meonotay | **fr:** [ומעונתי] | **de:** [ומעונתי] 1Chr 4:14

מָעוּף H4588 *N-msc* (1×)

Gloom or deep darkness, oppressive obscurity associated with distress and anguish

This term denotes gloom or deep darkness, specifically the oppressive darkness associated with distress. Isaiah 8:22 uses it in parallel with 'darkness' to describe the condition of those consulting mediums instead of God—they look to earth and see only distress, darkness, and gloom of anguish. The word emphasizes the obscuring, oppressive quality of darkness as metaphor for hopelessness and confusion. Some textual variants suggest slight emendations, but the gloom/darkness sense remains consistent.

(1×) Gloom or oppressive darkness, used in Isaiah 8:22 to describe the condition of those who reject God's word and consult mediums—they encounter 'gloom of anguish' along with darkness and distress. The term emphasizes obscurity and oppression, darkness as metaphor for hopelessness. Some suggest textual emendation, but versions consistently identify deep darkness or gloom associated with distress. **GEOGRAPHY AND SPACE**

en: gloom-of | **es:** oscuridad-de | **fr:** [מעוף] | **de:** [מעוף] Isa 8:22

מָעוֹר H4589 *N-mpc / 3mp* (1×)

Nakedness or private parts, the exposed body that brings shame when uncovered

This term refers to nakedness or the private parts of the body, specifically that which brings shame when exposed. It appears in Habakkuk 2:15 in a woe oracle against one who makes neighbors drunk 'to gaze on their nakedness.' The imagery is of deliberate humiliation through exposure. In biblical thought, exposing someone's nakedness represented deep violation and shaming. The context is divine judgment against those who exploit and humiliate others.

(1×) Nakedness or private parts, that which brings shame when exposed. Habakkuk 2:15 condemns making neighbors drunk to gaze on their nakedness—deliberate humiliation through exposure. In biblical culture, uncovering nakedness represented serious violation and shaming. The Spanish 'desnudeces' (plural nakedness) and French 'nudité' identify exposed private areas. The context is divine judgment on exploiters. **NAKEDNESS EXPOSURE**

en: their-nakedness | **es:** sus-desnudeces! | **fr:** nudité | **de:** [מעוריהם] Hab 2:15

מַעַזְיָהוּ H4590 *Prep-l / N-proper-ms* (2×)

a priestly name meaning 'refuge of Yah,' borne by priests in David's and Nehemiah's times

Maaziah appears as a proper name for priests in two distinct periods. In 1 Chronicles 24:18, he heads the twenty-fourth priestly course established in David's reign. In Nehemiah 10:8, a priest named Maaziah signs the covenant renewal under Nehemiah. Whether these refer to the same family line or represent two unrelated bearers of the same theophoric name is uncertain. The name means 'Yah is a refuge' or 'strength of Yah,' fitting for those serving in temple ministry. The Greek transliterations vary (Moozal, Moazia, Maazeias), showing the expected diversity in rendering Hebrew names.

(2×) Proper name of a priest or priestly family. The 1 Chronicles reference places Maaziah among the twenty-four divisions that would serve in rotation at the temple, a system attributed to David's organization of worship. The Nehemiah occurrence shows a priest of this name participating in covenant renewal after the exile. The name's theophoric element (containing 'Yah') reflects common priestly naming patterns, emphasizing divine protection or strength. **PROPER NAMES (PERSONAL)**

en: Maaziah, for-Maazyahu | **es:** Maazías, para-Maaziyahu | **fr:** [למעזיהו], [מעזיה] | **de:** [למעזיהו], [מעזיה] 1Chr 24:18; Neh 10:8

מָעַט H4591 *V-Qal-Inf* (22×)

To be or become few, to diminish; in Hifil: to make few, reduce, give less; to be too small or insignificant.

A verb centered on smallness and scarcity, ma'at describes the dwindling of people, possessions, or significance. In Qal it is intransitive—a people 'become few' (Jer 29:6; Isa 21:17), or wealth 'diminishes' (Prov 13:11). The Hifil makes it causative: God 'reduces' wild beasts (Lev 26:22), or those with small households 'gather less' manna (Exod 16:17-18). A distinctive usage appears in Exodus 12:4, where a household may be 'too small' for a Passover lamb—here scarcity becomes insufficiency. The interplay between Qal and Hifil lets Hebrew speakers express both experiencing and causing diminishment with the same root.

1. make few, reduce, diminish (13×) Hifil causative: to make few, reduce in number or quantity, to give or gather less. This is the most frequent sense with thirteen occurrences. Those who gathered little manna had no lack (Exod 16:17-18); the one who gives less shall not reduce the half-shekel (Exod 30:15); God will 'diminish' wild beasts from the land (Lev 26:22). Spanish 'disminuir' consistently renders this causative meaning. The Jubilee land-pricing law (Lev 25:16) uses the infinitive: 'according to the fewness of years you shall reduce its price'—economics governed by the mathematics of scarcity. **FEWNESS AND SMALLNESS**

en: He-let-diminish, You-diminish-me, and-I-will-diminish-them | **es:** disminuirá, disminuirás, disminuiréis | **fr:** –diminuer, [תמעטנו], diminuer | **de:** [והמעטתים], [תמעטני], der-eins-der-least Exod 16:17; Exod 16:18; Exod 30:15; Lev 25:16; Lev 26:22

2. be/become few, diminish (6×) Qal intransitive: to be or become few in number, to diminish or dwindle. A people who do not multiply 'become few' (Jer 29:6; 30:19); the remnant of Kedar's warriors 'shall be few' (Isa 21:17); and the psalmist observes how the afflicted 'were diminished' (Ps 107:39). Proverbs 13:11 applies it to wealth: 'wealth gained hastily dwindles.' Spanish 'disminuir' and 'ser disminuidos' capture both the process and result. The pairing with 'multiply' (rabah) in Jeremiah creates a powerful antithetical parallelism. **DECREASE DIMINISH**

en: and-they-became-few, become-few, dwindles | **es:** Y-son-disminuidos, disminuirá, disminuirán | **fr:** [ימעטו], [תמעטו], diminuer | **de:** [ימעט], [ימעטו], [תמעטו] Lev 25:16; Ps 107:39; Prov 13:11; Isa 21:17; Jer 29:6

3. be too small, be insignificant (2×) Qal intransitive: to be too small, too little, or insufficient for a given purpose. In Exodus 12:4, if a household 'is too small' for a whole Passover lamb, it must share with a neighbor—a practical ruling with deep communal implications. Nehemiah 9:32 pleads that God not let the hardship 'seem small' before him. Spanish 'ser pequeña' and German 'ist auch klein' reflect this evaluative nuance, where the verb measures adequacy rather than mere quantity. **SMALLNESS AND LEAST**

en: is-too-small, let-seem-little | **es:** es-pequeña, sea-pequeña | **fr:** [ימעט], est-aussi-petit | **de:** [ימעט], ist-auch-klein Exod 12:4; Neh 9:32

4. became few (intensive) (1×) Piel factitive: to become few or diminished, with emphasis on the resultant state of reduction. This rare intensive form appears in Ecclesiastes 12:3, describing the grinding women who 'have become few'—part of Qoheleth's allegorical portrait of aging, where the 'grinders cease because they are few.' The Piel intensifies what the Qal states simply, underscoring the

completeness of the diminishment. Spanish 'disminuyeron' renders the accomplished fact of reduction. **FEWNESS AND SMALLNESS**
en: they-are-few | **es:** disminuyeron | **fr:** diminuer | **de:** [מעטן] Eccl 12:3

מְעַט H4592 *Conj-w / Adj-msc* (101×)

A little, few, small amount; almost, nearly; soon, in a moment; gradually, little by little

A substantive expressing smallness in quantity, number, time, or degree. In its most basic use it means 'a little' of something — a little water (Gen 18:4), a little food (Gen 43:2). When modifying people, it means 'few' (Deut 7:7: 'you were the fewest of all peoples'). In the idiomatic construction ki-m'at it becomes the adverb 'almost' or 'nearly,' while temporal uses yield 'soon' or 'in a moment.' The word's flexibility allows it to serve as adjective, substantive, or adverb, and its rhetorical force in the construction ha-m'at ('is it too little?') makes it a tool of prophetic challenge.

1. a little, small quantity (47×) The basic quantitative sense: 'a little' of something, a small amount. Gen 18:4 ('let a little water be brought') and Gen 24:17 ('give me a little water to drink') are paradigmatic. Spanish poco, French peu, and German wenig converge on this core meaning. The word functions as a substantive governing a partitive construction, indicating a small portion of a larger whole. **FEWNESS AND SMALLNESS**
en: a-little, a-very-little, is-the-little | **es:** Un-poco-de, muy-poco, poco | **fr:** [מעט], de-peu, petit | **de:** ein-wenig, wenig Gen 18:4; Gen 24:17; Gen 24:43; Gen 30:30; Gen 43:2

2. few in number (25×) When applied to people or countable items: 'few in number.' Deut 7:7 declares Israel was 'the fewest of all peoples'; Gen 47:9 uses it of Jacob's 'few and evil' years. Spanish número/pequeño and French peu confirm the shift from mass quantity to discrete count. Lev 25:52 and Num 26:54 use it in legal formulae apportioning inheritance according to whether a tribe has many or few members. **FEWNESS AND SMALLNESS**
en: and-to-the-few, few, in-number | **es:** casi-nada, número, pequeño | **fr:** [כמעט], [למעט], [מעט] | **de:** in-Zahl, und-zu-der-wenige, wenig Gen 47:9; Lev 25:52; Num 26:54; Num 26:56; Num 33:54

3. is it too little? (9×) The rhetorical interrogative construction ha-m'at (הַמְעָט), meaning 'is it too little?' or 'is it a small thing?' Used in prophetic challenges and rebukes: Num 16:9 ('is it too little for you that God has separated you?'), Gen 30:15, Josh 22:17. French est-cela aussi petit and German ist es auch klein capture the indignant rhetorical force. The construction presupposes that the addressee should consider the matter significant, not trivial. **FEWNESS AND SMALLNESS**
en: ?-too-small, Is-too-little, few | **es:** Es-poca-cosa, acaso-poco, ¿Es-poco | **fr:** Est-aussi-petit, est-cela-aussi-petit, est-cela-petit | **de:** Is-auch-klein, der-wenig, ist-es-auch-klein Gen 30:15; Num 13:18; Num 16:9; Num 16:13; Josh 22:17

4. almost, nearly, scarcely (7×) The prepositional compound ki-m'at (כִּמְעַט), meaning 'almost, nearly, scarcely, barely.' Ps 73:2 ('my feet had almost stumbled'), Ps 94:17 ('my soul had almost dwelt in silence'), and Gen 26:10 ('one of the people might easily have lain with your wife'). Spanish casi/apenas, French presque/à peine, and German beinahe all confirm the approximative-adverbial function. The construction 'like a little' grammaticalizes into a near-miss marker. **FEWNESS AND SMALLNESS**
en: almost, like-little, scarcely | **es:** Apenas, Casi, casi | **fr:** comme-peu, presque, À-peine | **de:** beinahe, wenig, wie-wenig Gen 26:10; Ps 73:2; Ps 94:17; Ps 119:87; Prov 5:14

5. soon, in a moment (6×) A temporal sense: 'soon, in a moment, in a little while.' Ps 81:14 ('I would soon subdue their enemies') and Ps 2:12 ('for his wrath is quickly kindled') show the shift from spatial smallness to temporal brevity. Spanish en poco, French comme peu, and German in ein wenig support the temporal reading. Ezra 9:8 uses it of the 'brief moment' of God's grace, and Job 32:22 warns that Elihu's Maker would 'soon' take him away. **FEWNESS AND SMALLNESS**
en: for-a-little, in-a-little-while, in-a-moment | **es:** En-poco, como-un-momento, en-poco | **fr:** [כמעט], comme-peu | **de:** in-ein-wenig, wenig, wie-wenig 2Chr 12:7; Ezra 9:8; Job 32:22; Ps 2:12; Ps 81:14

6. small, of little worth (5×) An evaluative sense indicating smallness in worth, status, or significance. Deut 7:7 overlaps with sense 2 but emphasizes Israel's insignificance rather than mere head-count. Prov 10:20 ('the heart of the wicked is of little worth') and Ezek 11:16 ('I have been a small sanctuary for them') use the word to evaluate quality or standing. Dan 11:34 speaks of help that is 'small' — inadequate or trivial. French peu and German wenig carry both quantitative and evaluative overtones. **FEWNESS AND SMALLNESS**
en: as-little, is-of-little-worth, little | **es:** como-poco, pequeña, pequeño | **fr:** comme-peu, le-fewest, peu | **de:** der-fewest, wenig Deut 7:7; Prov 10:20; Ezek 11:16; Ezek 16:47; Dan 11:34

7. gradually, little by little (2×) The distributive idiom m'at m'at (מְעָט מְעָט), meaning 'little by little, gradually.' Exod 23:30 ('little by little I will drive them out') and Deut 28:38 ('you shall gather little') demonstrate the iterative, incremental sense. Spanish poco a poco and French petit à petit are exact structural parallels. This reduplicative pattern — common across Semitic languages — converts the simple quantifier into an aspectual adverb of gradual progression. **FEWNESS AND SMALLNESS**
en: and-little, little-by | **es:** Poco, y-poco | **fr:** et-petit, petit-par | **de:** klein-durch, und-klein Exod 23:30; Deut 28:38

מָרַט H4593 *Adj-fs* (1×)

Polished or scoured smooth, made bare or smooth through vigorous cleaning or rubbing

This term describes something made smooth, polished, or scoured bare. The root means to make smooth, bare, or bald, and can refer to pulling out hair, scouring metal, or polishing surfaces. In Ezekiel 21:15, it appears in describing a sword that is polished or perhaps wrapped for slaughter. The context is judgment imagery where the sword is prepared and made ready. The term emphasizes the thorough preparation through smoothing or polishing action.

(1×) Made smooth, polished, or scoured, specifically in Ezekiel 21:15 regarding a sword prepared for slaughter. The root involves making bare or smooth through vigorous action—pulling, scouring, polishing. The Spanish 'envuelta' (wrapped) and French 'maigre' (lean) suggest textual or interpretive challenges, while the core sense involves thorough preparation through smoothing. The context is judgment sword imagery. **ASCENDING MOVEMENT**
en: it-is-polished | **es:** envuelta | **fr:** maigre | **de:** [מעטה] Ezek 21:15

מַעֲטֶה H4594 *N-msc* (1×)

A mantle or wrap, a garment that covers or envelops, used metaphorically for praise replacing mourning

This term denotes a mantle, wrap, or covering garment. Isaiah 61:3 uses it in a beautiful metaphor of restoration: God gives 'a mantle of praise instead of a spirit of despair.' The imagery is of exchanging garments—taking off mourning clothes and putting on garments of praise. The word emphasizes the enveloping, covering nature of the garment. This prophetic reversal imagery promises transformation from grief to celebration, despair to praise.

(1×) A mantle or wrap that covers, used figuratively in Isaiah 61:3 where God gives 'a mantle of praise' instead of despair. The metaphor involves exchanging garments—removing mourning clothes, putting on praise garments. The Spanish 'manto' (mantle/cloak) captures the covering garment sense. This appears in Isaiah's restoration vision promising reversal from grief to celebration, using clothing imagery for transformation. **GEOGRAPHY AND SPACE**
en: garment-of | **es:** manto-de | **fr:** [מעטה] | **de:** [מעטה] Isa 61:3

מַעֲטָפָה H4595 *Conj-w* (1×)

Mantles or overtunics, outer garments worn over other clothing as covering or adornment

This term refers to mantles or overtunics, outer garments worn as covering or adornment. It appears in Isaiah 3:22 in the list of women's finery that will be stripped away in judgment. These were apparently fashionable outer garments worn by wealthy Jerusalem

women. The Arabic and Aramaic cognates confirm this as an outer covering garment. The judgment oracle threatens removal of luxury items and status symbols, including elaborate clothing.

(1×) Mantles or overtunics, outer covering garments listed among women's finery in Isaiah 3:22. These items will be removed in judgment against Jerusalem's luxury and pride. Arabic and Aramaic cognates confirm outer covering garments. The Spanish 'mantos' (mantles/cloaks) identifies these as fashionable outer wear. The context is prophetic judgment stripping away status symbols and luxury clothing. **CLOTHING AND DRESS**

en: and-the-mantles | **es:** y-los-mantos | **fr:** [והמעטפות] | **de:** [והמעטפות] Isa 3:22

מְעִי H4596 *N-msc* (1×)

A ruinous heap or pile of rubble, the remains of destroyed buildings

This term refers to a ruinous heap or pile of rubble from destroyed structures. Isaiah 17:1 uses it in an oracle against Damascus: the city will become 'a ruinous heap.' The imagery is of complete destruction, buildings reduced to piles of debris. However, textual issues exist—some ancient versions omit the word, and scholars debate whether it's original. If correct, it emphasizes total devastation, the city transformed from living metropolis to dead rubble pile.

(1×) A ruinous heap or pile of rubble from destruction. Isaiah 17:1 prophesies Damascus will become a ruinous heap—total devastation reducing the city to debris. Some ancient versions omit this word, suggesting possible textual issues. If original, it emphasizes complete transformation from thriving city to rubble pile. The Spanish 'montón' (heap/pile) and the parallel 'heap of ruins' convey accumulated destruction debris. **GEOGRAPHY AND SPACE**

en: heap-of | **es:** montón-de | **fr:** [מע] | **de:** meine-Eingeweide Isa 17:1

מָעַי H4597 *N-proper-ms* (1×)

Maai, a personal name, a musician who participated in the dedication of Jerusalem's wall

This is the name of a musician who participated in the dedication ceremony of Jerusalem's rebuilt wall under Nehemiah (Nehemiah 12:36). He was part of the musical procession celebrating this momentous completion. The Greek versions show transliteration attempts. Musicians played important ceremonial roles in Israel's worship and public celebrations, and this dedication marked a significant moment in the restoration community's life—the physical restoration of the city's defenses.

(1×) Personal name of a musician in Nehemiah 12:36 who participated in the wall dedication ceremony. He was part of the musical procession celebrating Jerusalem's restored defenses. Greek versions (Maai, Maia) show transliteration. Musicians held important ceremonial roles, and this dedication marked a pivotal moment in post-exile restoration—the city's defensive walls rebuilt after decades. **GEOGRAPHY AND SPACE**

en: Maai | **es:** Maai | **fr:** [מע] | **de:** [מע] Neh 12:36

מְעִיל H4598 *N-msc / 2ms* (28×)

Robe, mantle; an outer garment worn over the tunic, associated with persons of rank, priests, and prophets.

The me'il was a distinctive outer robe worn over the ketonet (inner tunic), marking its wearer as someone of social or sacral standing. It appears in two primary settings: the priestly vestments, where the robe of the ephod was woven entirely of blue yarn with pomegranates and golden bells at its hem (Exod 28:31-34; 39:22-26), and the garments of prominent lay figures such as Samuel (1 Sam 15:27; 28:14), Saul and Jonathan (1 Sam 18:4; 24:5), Job (Job 1:20; 2:12), and Ezra (Ezra 9:3, 5). Tearing the me'il became a classic gesture of grief and horror.

robe, mantle, cloak (28×) An outer robe or sleeveless cloak worn over the ketonet (tunic), associated with persons of rank, prophets, and priests. In the priestly sphere, the me'il of the ephod was dyed entirely blue with bells and pomegranates at its hem (Exod 28:31-34). In narrative contexts, Samuel's torn robe symbolizes the kingdom torn from Saul (1 Sam 15:27-28), and Job rends his me'il in grief (Job 1:20). Spanish 'manto,' German 'Kleid,' and French renderings all point to a formal outer garment rather than everyday dress. **CLOTHING AND DRESS**

en: and-my-robe, as-robe, his-robe | **es:** como-manto, el-manto, manto-de | **fr:** [ומעיל], [כמעיל], [מעיל] | **de:** Kleid-von, [ומעילו], [כמעיל] Exod 28:4; Exod 28:31; Exod 28:34; Exod 29:5; Exod 39:22

מַעְיָן H4599 *N-mpc* (23×)

A spring or fountain of water; figuratively, a source of life, vitality, or blessing.

Derived from the root ayin ('eye, spring'), ma'yan denotes a place where water wells up from the earth. It appears in key geographic and cosmological contexts: the 'springs of the great deep' burst open at the Flood (Gen 7:11), and the Promised Land is praised for its springs (Deut 8:7). German Quelle and Spanish manantial both render the literal water-source faithfully. Figuratively, the word becomes a rich image for human vitality and divine blessing – the beloved is a 'sealed fountain' (Song 4:12), and the psalmist declares 'all my springs are in you' (Ps 87:7). Hosea 13:15 reverses this, warning that Ephraim's fountain will dry up.

1. spring or fountain of water (18×) A natural water source where water wells up from the ground, used of geographic springs, fountains, and subterranean water sources. German Quelle and Spanish manantial both render the literal sense directly. Key passages include the cosmological 'springs of the deep' (Gen 7:11; 8:2), the springs stopped by Hezekiah (2 Chr 32:4), and the eschatological fountain flowing from the temple (Joel 3:18). **GEOGRAPHY AND SPACE**

en: a-spring, and-a-spring, from-springs-of | **es:** Manantial, de-los-manantiales-de, en-fuente-de | **fr:** [המעינות], [ממעיני], [מעינות] | **de:** Quelle, Quelle-von, Quellen Gen 7:11; Gen 8:2; Lev 11:36; Josh 15:9; Josh 18:15

2. figurative source or fountain (5×) A spring or fountain used metaphorically to denote a person's origin, vitality, or inner source of life and blessing. French fontaine and Spanish fuentes-de-mí capture the figurative register. In Song 4:12, 15 the beloved is a sealed garden-fountain; Prov 5:16 asks whether one's springs should flow in the streets; and Ps 87:7 celebrates Zion as the source of all one's springs. Hos 13:15 inverts the image: Ephraim's fountain will be dried up by the east wind. **GEOGRAPHY AND SPACE**

en: fountain, fountain-of, his-fountain | **es:** Manantial-de, fuentes-de-mí, manantial | **fr:** Fontaine, de-mes-yeux, fontaine | **de:** [מעינו], [מעינתיך], mein-Quellen Ps 87:7; Prov 5:16; Song 4:12; Song 4:15; Hos 13:15

מָעַךְ H4600 *Conj-w / V-Qal-QalPassPrtcpl-ms* (3×)

To press, squeeze, or thrust forcefully, often with violent or sexual connotations

This verb describes forceful physical pressure applied to objects or bodies. Its three occurrences span from the cultic (emasculated animals unfit for sacrifice in Lev 22), to the martial (Saul's spear thrust into the ground in 1 Sam 26), to the violently sexual (Ezekiel's graphic metaphor of Egypt's abuse of Jerusalem and Samaria in Ezek 23). The consistent element is forceful compression or penetration, whether squeezing, crushing, or pressing into place.

(3×) To press, squeeze, or thrust with force. Leviticus 22:24 prohibits offering animals whose testicles are 'bruised or crushed' (paralleled with 'torn' and 'cut'). In 1 Samuel 26:7, Saul's spear is found 'stuck' or 'thrust' into the ground at his head. Ezekiel 23:3 uses the term for sexual violence—breasts 'squeezed' in Egypt's idolatrous embrace. The multilingual glosses (bruised, stuck, pressed, clavada) reflect this range of forceful compression. **OPPRESSION AND TYRANNY**

en: and-bruised, stuck, they-pressed | **es:** Y-magullado, clavada, fueron-apretados | **fr:** et-bruised, meurtrir, stuck | **de:** [מעכו], stuck, und-bruised Lev 22:24; 1Sam 26:7; Ezek 23:3

מַעֲכָה H4601 *N-proper-fs* (23×)

Maacah — proper name borne by several men, women, and a small Aramean territory near Hermon

One of the Bible's most reused personal names, Maacah (מַעֲכָה) is attached to at least ten distinct individuals and one geographic entity. Among the women, the most prominent is the Geshurite princess who married David and bore Absalom (2 Sam 3:3), and the queen mother whom King Asa deposed for her Asherah idol (1 Kgs 15:13). As a place name, Maacah denotes a small Aramean kingdom bordering Geshur east of the Sea of Galilee, mentioned alongside the Geshurites in Joshua 13:13 and the Syrians of Beth-maacah in 2 Samuel 10:6-8. Spanish and French consistently render it 'Maaca/Maacah,' reflecting the Septuagint's Μααχα.

Maacah (proper name, person/place) (23×) Proper noun for multiple persons and one territory: Nahor's son via Reumah (Gen 22:24), David's Geshurite wife and mother of Absalom (2 Sam 3:3), and the queen mother deposed by Asa (1 Kgs 15:13). Geographically, the small Aramean principality south of Mount Hermon (Josh 13:13; 2 Sam 10:6). The Septuagint renders it Μααχα. **MAACAH PERSONAL NAME**

en: Ma'akhah, Maacah, Maakah | **es:** Maaca, Maacah, Maajah | **fr:** Maaca, Maacah, Maakah | **de:** Maacah, Maacha, Maakah Gen 22:24; Josh 13:13; 2Sam 3:3; 2Sam 10:6; 2Sam 10:8

מַעֲכָתִי H4602 *Conj-w* (8×)

Maacathite — a gentillic adjective denoting someone from the Aramean territory of Maacah

A gentillic (demonymic) adjective identifying a person as a native or inhabitant of Maacah, a small Aramean kingdom at the foot of Mount Hermon near the Golan. In its collective use, it describes the unconquered Maacathite population that remained within Israel's borders (Deut 3:14; Josh 12:5; 13:11, 13). It also identifies specific individuals: one of David's warriors (2 Sam 23:34), Eshtemoa in the Judahite genealogy (1 Chr 4:19), and Jaazaniah who joined Gedaliah after Jerusalem's fall (2 Kgs 25:23; Jer 40:8).

Maacathite (gentillic demonym) (8×) The gentillic adjective 'Maacathite,' derived from the territory of Maacah (מַעֲכָה), an Aramean region near the base of Mount Hermon. Used collectively with the definite article הַמַּעֲכָתִי to designate the Maacathite population that Israel did not dispossess (Deut 3:14; Josh 12:5; 13:11, 13), and individually to identify specific persons such as one of David's warriors (2 Sam 23:34) and Jaazaniah in the post-exilic period (2 Kgs 25:23). Spanish 'maacateo/maacatita,' French 'Maacathite,' and English 'Maacathite' all reflect a straightforward transliteration of the Hebrew gentillic. **PROPER NAMES (PERSONAL)**

en: and-the-Maacathite, the-Ma'akhathi, the-Maacathite | **es:** el-maacateo, el-maacatita, el-maajatita | **fr:** [המעכתי], et-le-Maacathite, le-Maacathite | **de:** [המעכתי], der-Maacathite, der-Maakhatite Deut 3:14; Josh 12:5; Josh 13:11; Josh 13:13; 2Sam 23:34

מָעַל H4603 *N-ms* (36×)

To act unfaithfully, commit treachery — covenant breach against God through sacrilege or disloyalty

A verb from the priestly and Chronicler's vocabulary describing serious breach of faith against God. It almost always appears in the emphatic construction māᶜal maᶜal ('committed a trespass'), underscoring the gravity of the offense. The sin of Achan taking devoted spoil (Josh 7:1), Israel's intermarriage with foreign nations (Ezra 10:2), and Uzziah's presumptuous entry into the temple to burn incense (2 Chr 26:16) all exemplify this word's range. Unlike general terms for sin, māᶜal specifically denotes violation of what is sacred or covenanted — a betrayal of trust with God. French 'agir infidèlement' and Spanish 'cometer infidelidad' both capture the relational treachery inherent in the term.

1. act unfaithfully, commit treachery (34×) To act unfaithfully or commit sacrilege against God — the verbal sense describing the act of covenant breach, used of individuals (Achan at Jericho, Josh 7:1; Uzziah in the temple, 2 Chr 26:16) and collectively of Israel (Lev 26:40; Ezra 10:2). The characteristic construction māᶜal maᶜal ('trespassed a trespass') intensifies the gravity. Spanish 'cometer infidelidad' and French 'agir infidèlement' both convey the relational dimension — this is not mere rule-breaking but betrayal of a covenant partner. The term is concentrated in Leviticus, Numbers, Ezekiel, and Chronicles, marking it as distinctly priestly language. **TREACHERY AND BETRAYAL**

en: acted-unfaithfully, and-acted-unfaithfully, and-she-acted-unfaithfully | **es:** Y-cometieron-infidelidad, a-prevaricar, cometer-infidelidad- | **fr:** agir-infidèlement, cela-acts-unfaithfully, de-montez! | **de:** [למעל], [מעלנו], [מעלחם] Lev 5:15; Lev 6:2; Lev 26:40; Num 5:6; Num 5:12

2. unfaithfulness, treachery (nominal) (2×) Unfaithfulness or treachery as a nominal or infinitive absolute — the abstract state of covenant breach rather than the act itself (2 Chr 28:19, where Ahaz 'caused Judah to act wildly and was exceedingly unfaithful'; 2 Chr 36:14, where priests and people 'multiplied unfaithfulness'). Here the emphasis falls on the accumulated, intensified condition of disloyalty. English 'unfaithfulness,' Spanish 'infidelidad,' and German 'treulos handeln' all shift from action to state, naming the quality of betrayal that characterizes a relationship gone wrong. **TRANSGRESSION AND TRESPASS**

en: and-acting-unfaithfully, unfaithfulness | **es:** infidelidad, y-prevaricar | **fr:** agir-infidèlement, et-agir-infidèlement | **de:** treulos-handeln, und-von-Unrecht 2Chr 28:19; 2Chr 36:14

מַעַל H4604 *N-msc / 3ms* (28×)

Unfaithfulness, sacral trespass; a treacherous act of covenant violation against God, often in cultic contexts.

This noun denotes a serious breach of faith directed specifically against God or the sacred realm. It most often appears in the fixed expression ma'al ma'al ('to commit a trespass'), emphasizing the gravity of the offense. The Levitical legislation uses it for misappropriating holy things (Lev 5:15; 6:2), while the Chronicler applies it broadly to explain national disasters as consequences of Israel's collective unfaithfulness (1 Chr 9:1; 2 Chr 29:19; 33:19; Ezra 9:2, 4). The word carries a stronger religious charge than ordinary sin vocabulary, pointing to betrayal of the covenant bond itself.

unfaithfulness, sacral trespass (28×) An act of faithlessness or sacrilegious violation against God or the covenant, carrying a stronger religious charge than general sin vocabulary. In Leviticus, it describes misuse of sanctified property or false oaths regarding a neighbor's goods (Lev 5:15; 6:2; Num 5:6, 12). The Chronicler uses it to explain the exile as the consequence of corporate unfaithfulness (1 Chr 9:1; 2 Chr 29:19; Ezra 9:2). Spanish 'infidelidad,' German 'Treulosigkeit,' and French 'treachery' all converge on the note of broken trust and covenant betrayal. **TRANSGRESSION AND TRESPASS**

en: a-trespass, an-unfaithfulness, and-his-unfaithfulness | **es:** en-infidelidad, infidelidad, la-infidelidad | **fr:** [ומעלו], [מעל], dans-treachery | **de:** Treulosigkeit, der-treachery, ein-Vergehen Lev 5:15; Lev 6:2; Lev 26:40; Num 5:6; Num 5:12

מַעַל H4605 *Prep-l / Adv / 3fs* (140×)

Above, upward – used in adverbial and prepositional phrases for additive extent ('and upward'), source from above, upward direction, and static position on top.

This substantive-turned-adverb appears only in fixed phrases but covers a rich spatial range. Its most frequent use (~57x) is the census formula 'from twenty years old and upward' (Num 1:3), where it marks open-ended extent beyond a threshold. As a prepositional compound mim-ma'al, it can indicate source from above (Gen 6:16; Exod 25:21) or a static position on top of something (Gen 22:9: Abraham laid Isaac on the wood 'above'). In directional contexts, le-ma'lah means 'upward, higher' (Deut 28:43; 1 Chr 14:2). The heavens mim-ma'al (Deut 4:39) became a theological formula for God's transcendence. French au-dessus and en-haut neatly split the locative and directional senses.

1. and upward, onward (additive extent) (57×) Additive extent 'and upward, and onward' (~57x) – the characteristic formula X wa-ma'lah marking an open lower bound: 'from twenty years old

and upward' (Num 1:3), 'from a month old and upward' (Num 3:15). German und-aufwaerts and Spanish y-arriba consistently render this quantitative-threshold sense. It appears overwhelmingly in census lists, Levitical age requirements, and measurement specifications throughout Numbers, Leviticus, and Chronicles. **ABOVE AND UPWARD**

en: and-upward | **es:** y-arriba, y-más | **fr:** et-upward | **de:** und-aufwaerts Exod 30:14; Exod 38:26; Lev 27:7; Num 1:3; Num 1:18

2. from above (source/origin) (43×) Source or origin from above (~43x) – the compound preposition mim-ma'al (with min) indicating that something comes from, extends from, or is viewed from a higher position. Gen 7:20 describes the floodwaters rising fifteen cubits 'from above' the mountains; Exod 25:21 instructs placing the mercy seat 'from above' upon the ark. French de-au-dessus and German von-oben both capture the ablative-spatial nuance. Amos 2:9 uses it poetically: God destroyed the Amorite's fruit 'from above.' **ABOVE AND UPWARD**

en: from-above | **es:** de-arriba, desde-arriba, encima | **fr:** [מלמעלה], de-au-dessus, de-au-dessus-de | **de:** darüber, oben, von-oben Gen 6:16; Gen 7:20; Exod 25:21; Exod 26:14; Exod 28:27

3. upward, higher (directional) (27×) Directional 'upward, higher' (~27x) – adverbial use with le- indicating motion or orientation toward a higher position. Exod 25:20 describes the cherubim's wings spreading 'upward'; Deut 28:43 warns the foreigner will rise 'higher and higher.' Spanish hacia-arriba and French en-haut mark the dynamic, directional quality. In 1 Chr 14:2, David perceives that the LORD has exalted his kingdom le-ma'lah – upward, to greatness. **ABOVE AND UPWARD**

en: above, exceedingly, leads-upward | **es:** arriba, hacia-arriba | **fr:** [למעלה], en-haut, en-haut-garde | **de:** aufwaerts, hinauf-ward, nach-oben Exod 25:20; Exod 37:9; Deut 28:43; Judg 7:13

4. above, on top of (locative) (13×) Locative 'above, on top of' (~13x) – static position above or upon something, typically in the compound mim-ma'al le-. Gen 22:9 describes Isaac placed on the altar 'on top of' the wood; Exod 20:4 and Deut 5:8 prohibit images of what is in heaven 'above.' French au-dessus and German oberhalb both serve this spatial-static sense. The theological formula 'the heavens above' (Deut 4:39) locates God's dwelling in transcendent space. **GEOGRAPHY AND SPACE**

en: above, on-top-of | **es:** arriba, arriba-de, de-arriba | **fr:** [למעלה], au-dessus, d'en-haut | **de:** oben, oberhalb, von-oben Gen 22:9; Exod 20:4; Deut 4:39; Deut 5:8; Deut 28:13

מֶעָל H4606 *N-mpc* (1×)

going in, setting (of the sun); sunset

This rare noun appears only in Daniel 6:14, where it describes the time when the sun goes down. The Aramaic word derives from a root meaning 'to enter' or 'go in,' and in this context refers to the sun's entrance into the western horizon. The phrase 'at the setting of the sun' marks the urgent deadline by which the king's sealed decree could not be reversed, even to save Daniel.

(1×) The multilingual evidence shows translators recognizing this as a temporal marker tied to sunset: English 'setting-of,' Spanish 'la-puesta-de' (the setting of), and French 'de-sur-moi' suggest the sun's descent. This Aramaic term uses the concept of the sun 'entering' or 'going into' the west to mark the close of day (Dan 6:14). **GEOGRAPHY AND SPACE**

en: setting-of | **es:** la-puesta-de | **fr:** de-sur-moi | **de:** [מעל] Dan 6:14

מַעַל H4607 *Prep-b / N-msc* (1×)

lifting, raising up; the act of lifting hands in worship

Found only in Nehemiah 8:6, this noun describes the physical action of the people lifting their hands in response to Ezra's blessing. The word comes from the root meaning 'to go up' or 'ascend.' In ancient Near Eastern worship, raising hands was a standard posture of prayer, surrender, and receiving blessing. Here the lifting of hands accompanies vocal worship and physical prostration.

(1×) Translators across languages capture the action of raising: English 'with-lifting-of,' Spanish 'con-alzar' (with raising). The context in Nehemiah shows the people's hands going upward in a gesture of worship and affirmation after hearing God's word read and explained. This upward motion expresses both reverence and reception. **LIFTING AND REMOVING**

en: with-lifting-of | **es:** con-alzar | **fr:** [במעל] | **de:** [במעל] Neh 8:6

מַעֲלֶה H4608 *Prep-m* (18×)

Ascent; a geographical slope, hill-road, or mountain pass; also architectural stairs or steps of a structure.

Derived from the root 'to go up,' this noun names a rising path or stairway. In its geographical sense it identifies named passes and hill-roads throughout the land of Israel — the Ascent of Akrabbim on Judah's southern border (Num 34:4; Josh 15:3), the Ascent of Adummim between Jerusalem and Jericho (Josh 15:7; 18:17), and the Ascent of the Mount of Olives where David fled weeping (2 Sam 15:30). Spanish renders these as 'subida de' and English as 'ascent of.' In its architectural sense, Ezekiel's temple vision repeatedly references the stairs of gateways (Ezek 40:31, 34, 37), and Nehemiah 9:4 describes the Levites standing on a raised platform. The semantic thread connecting both senses is upward movement — whether along a hillside or up a staircase.

1. geographical ascent or pass (11×) A geographical ascent, slope, or mountain pass going upward, typically a named topographic feature serving as a landmark or boundary. The Ascent of Akrabbim marks Judah's southern frontier (Num 34:4; Josh 15:3; Judg 1:36), the Ascent of Adummim lies between Jerusalem and Jericho (Josh 15:7; 18:17), and David's retreat up the Mount of Olives is narrated along its 'ascent' (2 Sam 15:30). Spanish 'subida de' and English 'ascent of' consistently convey the idea of an upward-climbing route through terrain. **GEOGRAPHY AND SPACE**

en: ascent-of, at-ascent-of-, at-the-ascent | **es:** desde-subida-de, en-la-subida, en-la-subida-de | **fr:** [במעלה], [מעלה], ascent-de | **de:** [במעלה], [מעלה], ascent-von Josh 15:7; Josh 18:17; Judg 8:13; 1Sam 9:11; 2Sam 15:30

2. stairs or steps of structure (7×) Architectural stairs, steps, or a raised platform belonging to a built structure. Ezekiel's temple vision uses the term repeatedly for the stairs of gateway structures (Ezek 40:31, 34, 37), and Nehemiah 9:4 and 12:37 reference stairs or elevated platforms in the context of public assembly. The semantic shift from natural terrain to built environment is reflected in translation: Spanish moves from 'subida' (ascent) to 'plataforma' or 'gradas' (stairs), and English from 'ascent' to 'stairs.' **PORTICO PILLAR STAIRS**

en: [ketiv], its-ascents, the-stairs-of | **es:** (sus-subidas), [sus-subidas], plataforma-de | **fr:** [מעלה], [מעלן], [מעליו] | **de:** [מעלן], [מעליו], von-Brandopfer Neh 9:4; Ezek 40:31; Ezek 40:34

מַעֲלָה H4609a *Conj-w / N-fpc* (1×)

what rises up; thoughts, plans (metaphorical)

Occurring only in Ezekiel 11:5, this feminine plural noun literally means 'things that come up' or 'ascents.' The prophet uses it metaphorically for the thoughts or plans that arise in people's minds—the mental formations that 'come up' in consciousness. God declares that He knows 'the things that come up in your spirit,' i.e., your inmost thoughts and schemes, whether righteous or wicked.

(1×) The multilingual glosses reveal interpretive diversity: English 'what-rises-of' preserves the upward movement metaphor, Spanish 'subidas-de' (risings of) likewise, while German 'Stufen' (steps/stairs) and French 'degré' (step/degree) show the concrete architectural sense bleeding into the translation. The image is of thoughts ascending into awareness, known fully to God (Ezek 11:5). **GEOGRAPHY AND SPACE**

en: and-what-rises-of | **es:** y-subidas-de | **fr:** et-degré | **de:** und-Stufen Ezek 11:5

מַעֲלָה H4609b *Prep-b / N-fpc* (49×)

Step, stair; ascent; psalm title 'Song of Ascents' for the pilgrim-

age psalms (Pss 120-134); upper story
Refers to a physical step or stairway, such as those of the temple courts, an altar, a throne, or a city gate. The plural form appears famously in the superscriptions of Psalms 120-134 as shir hamma'alot, 'Song of Ascents,' likely denoting the pilgrimage songs sung by worshippers going up to Jerusalem for the great feasts. French 'degre' and German 'Stufen' consistently reflect the concrete architectural sense, while Spanish 'subidas' captures the pilgrimage ascent. In a unique cosmic image, Amos 9:6 uses it for the 'upper stories' of heaven, God's exalted dwelling place.

1. steps, stairs, stairway (31×) Physical steps or stairs belonging to a structure such as the temple gates (Ezek 40:6, 22, 26), the altar (Exod 20:26; Ezek 43:17), Solomon's throne (1 Kgs 10:19-20), a royal house (2 Kgs 9:13), or the city of David (Neh 3:15; 12:37). Also the graduated steps of the sundial of Ahaz (2 Kgs 20:9-11 = Isa 38:8). French 'marches' and German 'Stufen' point clearly to architectural stairs, while English and Spanish shift between 'steps' and 'gradas.' STAIRWAY STEPS
en: and-by-steps, and-by-the-steps, and-returned | **es:** Y-gradas-de, en-grados-de, en-los-grados | **fr:** degré, et-degré, marches | **de:** Stufen, [במעלות], [המעלות] Exod 20:26; 1Kgs 10:19; 1Kgs 10:20; 2Kgs 9:13; 2Kgs 20:9

2. song of ascents (psalm title) (15×) A fixed liturgical heading, shir hamma'alot, introducing each of Psalms 120-134. The 'ascents' likely refer to the pilgrimage procession ascending to Jerusalem's temple mount for the three annual feasts. Spanish 'subidas' foregrounds the upward journey, while French 'degre' retains the step imagery, suggesting the tradition that Levitical singers stood on the fifteen temple steps. STAIRWAY STEPS
en: of-the-ascents, the-ascents | **es:** de-las-subidas | **fr:** le-degré, à-degré | **de:** der-ascents, von-der-ascents Ps 120:1; Ps 121:1; Ps 122:1; Ps 123:1; Ps 124:1

3. ascent, going up (2×) The abstract act or route of going up, as in the ascent from Babylon to Jerusalem (Ezra 7:9) or the ascent of Beth-horon (Josh 10:10). Spanish 'la subida' and English 'the going up' both capture the sense of an upward geographical journey or road. GEOGRAPHY AND SPACE
en: the-ascent-of, the-going-up | **es:** la-subida, subida-de | **fr:** degré, le-ascent-de | **de:** [המעלה], der-ascent-von Josh 10:10; Ezra 7:9

4. upper story, elevated place (1×) An elevated or upper place, used uniquely in 1 Chronicles 17:17 where David speaks of God showing him things 'on high' or as pertaining to an exalted degree. Amos 9:6 similarly describes God's upper stories in heaven. The sense moves from physical steps to metaphorical height and divine exaltation. LIFTING AND EXALTING
en: the-exalted | **es:** la-altura | **fr:** degré | **de:** Stufe 1Chr 17:17

מַעֲלֶה H4610 *Prep-l / N-msc* (6×)
Ascent, slope; a geographic rise or uphill road, often part of place names like Scorpion Pass (Akrabbim)
A masculine noun denoting an uphill road, mountain pass, or ascending slope. It frequently appears as a construct element in proper toponyms — most notably 'the ascent of Akrabbim' (Scorpion Pass), marking the southern boundary of Canaan (Num 34:4; Josh 15:3; Judg 1:36). The same word describes the climb to towns and cities in narrative contexts. Across translations, both the common noun sense and the embedded proper-name element are preserved: Hindi transliterates 'Akrabbim' while Spanish and English render the geographic feature as 'subida' or 'ascent.'

1. Akrabbim (proper name element) (3×) The proper-name element 'Akrabbim' (Scorpion Pass) appears in boundary descriptions of southern Canaan (Num 34:4; Josh 15:3; Judg 1:36). All major translation traditions transliterate it — English 'Akrabbim,' Spanish 'Acrabim,' Hindi 'अक्रबबीम' — treating it as a fixed toponym rather than translating the scorpion imagery, which shows the name had already lexicalized as a place reference. PROPER NAMES (PERSONAL)
en: Akrabbim | **es:** Acrabim, Akrabim | **fr:** Akrabbim | **de:** Akrabbim Num 34:4; Josh 15:3; Judg 1:36

2. ascent, slope (geographic feature) (3×) The common noun sense denotes a physical ascent, slope, or uphill road as a geographic feature. Used with directional prepositions ('to the ascent of,' 'from the ascent of'), it describes terrain one must climb. Spanish 'subida' (climb/ascent) and French 'ascent' both capture the active sense of going upward, distinguishing this from a static hill or mountain designation. GEOGRAPHY AND SPACE
en: ascent-of, from-the-ascent-of, to-ascent-of | **es:** a-la-subida-de, desde-subida-de, hacia-subida-de | **fr:** ascent-de, de-le-ascent-de, à-ascent-de | **de:** ascent-von, von-der-ascent-von, zu-ascent-von Num 34:4; Josh 15:3; Judg 1:36

מַעֲלָל H4611 *N-mp* (42×)
deeds, practices — habitual actions or conduct, usually evaluated morally as evil or (rarely) good
Ma'alal occurs only in the plural (ma'alalim) and denotes the habitual practices or characteristic conduct of a person or nation, with a strong tilt toward moral evaluation. Jeremiah uses it 17 times — more than any other book — to indict Judah's 'evil practices' from which God demands repentance (Jer 4:4; 18:11; 25:5; 26:13). The word's moral gravity is captured in its frequent pairing with ra ('evil') or ro'a ('wickedness'): 'the evil of your deeds' (Hos 9:15; Jer 21:12). Yet it is not exclusively negative; Psalm 77:12 recalls God's own deeds, and Psalm 78:7 urges remembering the ma'alale-el ('works of God'). The cross-linguistic glosses confirm the moral-behavioral emphasis: Spanish 'obras,' French 'action,' German 'Taten.'

deeds, acts, practices (42×) Habitual conduct or characteristic deeds of persons or communities, predominantly evaluated morally. Jeremiah's phrase ro'a ma'alelekhem ('the evil of your practices,' Jer 4:4; 21:12) summons repentance. Hosea 5:4 and 7:2 apply it to entrenched waywardness. The positive usage — God's own deeds in worship (Ps 77:12; 78:7) — shows the term is neutral in principle though overwhelmingly negative in prophecy. GEOGRAPHY AND SPACE
en: and-deeds-your, and-your-deeds, deeds-your | **es:** (obras-vuestras), obras-de-ellos, obras-de-vosotros | **fr:** action, et-action | **de:** Tat, ihre-Taten, und-Tat Deut 28:20; Judg 2:19; 1Sam 25:3; Neh 9:35; Ps 28:4

מַעֲמָד H4612 *N-msc / 3mp* (5×)
station, post, office; appointed position of service or attendance
Derived from the root 'to stand,' this noun denotes the assigned position where someone carries out their duty — whether a priestly post, a court attendant's station, or an official office. When the Queen of Sheba observed 'the standing of Solomon's servants' (1 Kgs 10:5; 2 Chr 9:4), she marveled at their disciplined attendance at table. The Levites stood 'at their posts' during Josiah's Passover (2 Chr 35:15), and Isaiah warns Shebna that God will tear him 'from your station' (Isa 22:19). Spanish 'posición' and 'puesto' reflect both the physical and institutional dimensions of this word.

(5×) Station or post — the physical position where one stands to fulfill duties. The Levitical singers remained 'at their posts' during Josiah's great Passover (2 Chr 35:15), and in 1 Chr 23:28 the Levites' station defined their liturgical function. Spanish 'su-puesto' (their post) highlights the fixed, assigned nature of this standing position in temple worship. GEOGRAPHY AND SPACE
en: and-from-your-station, and-standing-of, and-the-standing-of | **es:** su-puesto, y-de-tu-posición, y-posición-de | **fr:** [וממעמדך], [ומעמד], [מעמדם] | **de:** [וממעמדך], [ומעמד], [מעמדם] 1Kgs 10:5; 1Chr 23:28; 2Chr 9:4; 2Chr 35:15; Isa 22:19

מָעֳמָד H4613 *N-ms* (1×)
standing ground, foothold; a firm place to stand
This noun appears only in Psalm 69:2, where the psalmist cries out, 'I have come into deep waters, and there is no foothold.' The word denotes a solid place where one's feet can grip and stand securely. In the psalm's drowning metaphor, the absence of foothold intensifies the sense of helplessness and peril—sinking into mire with nothing firm beneath.

(1×) The English and German glosses both use 'foothold,' capturing the idea of a secure standing place. Spanish expands to 'donde-estar-en-pie' (where to stand upright), and French 'de-se-tenir' (to hold oneself) reflects the need for stability. The psalmist's imagery draws on the terror of quicksand or deep water where no solid ground can be found (Ps 69:2). **STANDING AND ESTABLISHING**

en: foothold | **es:** donde-estar-en-pie | **fr:** de-se-tenir | **de:** foothold Ps 69:2

מַעֲמָסָה H4614 *N-fs* (1×)

burden, heavy stone; something difficult to lift or bear

Found only in Zechariah 12:3, this word describes Jerusalem as 'a burdensome stone' for all peoples—a stone so heavy that those who try to lift it will be severely injured. The imagery draws on the challenge of moving massive building stones or the sport of stone-lifting. What appears liftable proves crushing to those who attempt it, symbolizing the futility of opposing God's chosen city.

(1×) English and French both use 'burden/fardeau,' while Spanish chooses 'pesada' (heavy [stone]). The image in Zechariah is of a stone that invites lifting but exceeds the lifter's capacity, resulting in injury. This 'burden-stone' becomes a metaphor for Jerusalem's supernatural resilience against her enemies. **HONOR AND WEIGHT**

en: burden | **es:** pesada | **fr:** fardeau | **de:** [מעמסה] Zech 12:3

מַעֲמַקִּים H4615 *Prep-m / N-mp* (5×)

depths, deep places — literal ocean depths or figurative depths of distress and anguish

Always plural, this noun evokes overwhelming depths — whether the literal floor of the sea or the figurative abyss of human suffering. The psalmist cries 'Out of the depths I call to you, O LORD' (Ps 130:1), one of Scripture's most beloved opening lines. Elsewhere waters threaten to engulf: 'I sink in deep mire where there is no foothold; I have come into deep waters' (Ps 69:2, 14). God's sovereign power dried up 'the depths of the sea' for Israel's exodus (Isa 51:10), and Tyre's commercial empire sank into 'the depths of the waters' (Ezek 27:34). French 'abîme' (abyss) and Spanish 'profundidades' both capture the terrifying immensity.

(5×) Literal ocean or sea depths. God made 'the depths of the sea a road' for the redeemed to cross (Isa 51:10), and Tyre was broken 'in the depths of the waters' (Ezek 27:34). Spanish 'en-las-profundidades-de' and French 'abîme' render the physical vastness of the sea floor, emphasizing both divine mastery over chaos waters and the finality of maritime destruction. **GEOGRAPHY AND SPACE**

en: and-from-the-depths-of-, depths-of-, from-the-depths | **es:** Desde-profundidades, en-las-profundidades-de, en-profundidades-de | **fr:** [מעמק], abîme, dans-profondeur | **de:** [במעמקי], [מעמקי], hinein-der-Tiefen-von- Ps 69:2; Ps 69:14; Ps 130:1; Isa 51:10; Ezek 27:34

מַעַן H4616 *Prep* (272×)

For the sake of, in order that; a preposition-conjunction expressing purpose, cause, or the beneficiary of an action.

A remarkably versatile function word, lemaan bridges purpose and cause in ways that keep translators on their toes. When God says he hardened Pharaoh's heart 'lemaan I may show these signs' (Exod 10:1), the meaning is clearly purposive — 'in order that.' But when Abraham pleads 'for the sake of fifty righteous' (Gen 18:24), the same word expresses beneficiary-cause — 'because of, on account of.' Many occurrences sit at the boundary between these two readings, especially in prophetic oracles. French afin que (purpose) versus a cause de (cause), and German damit versus um...willen, show how European languages split what Hebrew unifies in a single particle.

1. purpose: so that, in order that (196×) Purpose or result: 'so that, in order that' (196x). Introduces a clause expressing the intended goal or expected outcome of the action in the main clause. Genesis 12:13 — 'Say you are my sister, so that (lemaan) it may go well with me.' Genesis 18:19 — God chose Abraham 'in order that (lemaan) he may command his children.' Spanish para que, French afin que, and German damit all consistently mark the purposive reading. This is the most frequent function and the one closest to a pure conjunction. **PURPOSE CONJUNCTION**

en: for-sake-of, in-order-that, so-that | **es:** Para-que, para, para-que | **fr:** ainsi-ce, dans-order-ce, pour-cause-de | **de:** damit, damit-, fuer-sake-von Gen 12:13; Gen 18:19; Gen 27:25; Gen 37:22

2. for the sake of, because of (65×) Cause or beneficiary: 'for the sake of, because of, on account of' (65x). Prepositional use with pronominal suffixes or noun phrases specifying the person or cause motivating an action. Genesis 18:24 — 'Will you sweep away the place and not spare it for the sake of (lemaan) the fifty righteous?' 1 Kings 11:12–13 — 'for the sake of David your father... for the sake of Jerusalem.' Spanish por causa de, French pour cause de / a cause de, and German um...willen capture the causal-benefactive force. Often appears in divine speech explaining why God acts or refrains from acting. **GEOGRAPHY AND SPACE**

en: For-the-sake-of, for-sake-of, for-the-sake-of | **es:** Por-causa-de, para-que, por-causa-de | **fr:** afin-que, pour-cause-de, à-cause-de | **de:** fuer-sake-von, um-, um-willen Gen 18:24; 1Kgs 8:41; 1Kgs 11:12; 1Kgs 11:13

3. for sake of / in order that (ambiguous) (11×) Ambiguous purpose-cause overlap (11x), where both purposive and causal readings are simultaneously valid and translators must choose. Ezekiel 21:10–15 is the key cluster: the sword is sharpened 'lemaan it may slaughter' — is this 'so that' (purpose) or 'because of' (the slaughter that motivated the sharpening)? The prophetic rhetoric deliberately exploits this ambiguity. French afin que and German um willen appear interchangeably in these contexts. Ezekiel 22:6 uses it similarly for the princes of Israel who shed blood — the lemaan clause hovers between motivation and result. **GEOGRAPHY AND SPACE**

en: for-sake-of, for-sake-of-, in-order-that | **es:** Para, para, para-que | **fr:** afin-que | **de:** um-willen Ezek 21:10; Ezek 21:15; Ezek 21:28; Ezek 22:6

יַעֲנִי H4617 *N-ms* (8×)

Answer, response, reply; purpose, intent

The noun מַעֲנֶה (ma'aneh), from the root עָנָה ('to answer'), denotes a verbal response or reply — the substance of what one says in return. Proverbs treasures this word: 'a soft answer turns away wrath' (Prov 15:1), and 'a word in its season, how good it is!' (Prov 15:23). In Job 32, the young Elihu waits for the friends' answer that never comes (32:3, 5), then speaks because their silence has left no reply. A single occurrence in Proverbs 16:4 stretches the word toward 'purpose' or 'intent' — 'the LORD has made everything for its purpose' — where the idea of an 'answer' becomes a fitting response built into creation's design.

1. answer, response, reply (7×) A verbal answer, response, or reply given in dialogue or discourse. In Proverbs 15:1 a 'gentle answer' (מַעֲנֶה־רָךְ) turns away wrath — one of the Bible's most memorable proverbs on the power of words. Proverbs 15:23 celebrates the joy of giving an apt reply, and Proverbs 16:1 observes that 'the answer of the tongue is from the LORD.' In Job 32:3 and 32:5, Elihu's frustration grows because Job's three friends could produce no מַעֲנֶה — no adequate response to refute Job. French 'réponse,' Spanish 'respuesta,' and German 'antwortete' all converge on the straightforward speech-reply meaning across these passages. **ANSWER RESPONSE REPLY**

en: an-answer, answer, answer-of | **es:** Respuesta, en-respuesta-de, respuesta | **fr:** dans-réponse, de-il-a-répondu, réponse | **de:** [במענה], von-antwortete Job 32:3; Job 32:5; Prov 15:1; Prov 15:23; Prov 16:1

2. purpose, intent (1×) An extended sense meaning 'purpose,' 'intent,' or 'fitting response' — the inherent design or appointed end of something. Attested only in Proverbs 16:4: 'The LORD has made everything לְמַעֲנֵהוּ' — 'for its purpose' or, more literally, 'for its answer,' as though each created thing carries within it a response to the Creator's design. English 'for his purpose' and Spanish 'para propósito suyo' confirm this specialized meaning. The semantic link to sense 1 is elegant: just as a verbal answer is the fitting response to a question, a thing's purpose is its fitting response to its maker's intent. **GEOGRAPHY AND SPACE**

en: for-his-purpose | **es:** para-propósito-suyo | **fr:** son-réponse-lui | **de:** [למענהו] Prov 16:4

עֲנָן H4618 *Prep-l / N-fsc / 3mp* (3×)

A furrow or ridge in plowed ground, created by drawing the plow through the earth

This agricultural term appears in contexts describing the grooves plowed into soil. Though BDB discusses 'occupation' (from the Aramaic loan in Ecclesiastes), the actual occurrences relate to literal furrows in fields. The most vivid usage comes from Psalm 129, where oppressors 'plowed upon the back' of Israel, making long furrows—a metaphor of prolonged suffering. The field context in 1 Samuel 14 and the parallel furrow imagery in Psalm 129 confirm this agricultural reference.

(3×) A furrow or plowed ridge in the ground. In 1 Samuel 14:14, Jonathan and his armor-bearer strike down Philistines 'within about half a furrow's length in an acre of land'—using furrow as a unit of measure. Psalm 129:3 twice uses the image: 'The plowers plowed upon my back; they made long their furrows,' depicting Israel's suffering under oppression. The Spanish 'surco' and French 'sillon' both denote the groove left by a plow. **GEOGRAPHY AND SPACE**

en: (their-furrows), [ketiv:their-furrows], furrow-of | **es:** (surco-de-ellos), [surcos-de-ellos], surco-de | **fr:** furrow-de, sillon | **de:** (their-furrows), [ketiv:their-furrows], furrow-von 1Sam 14:14; Ps 129:3

מַעַץ H4619 *N-proper-ms* (1×)

Maats; a personal name in Judah's genealogy

This proper name appears once in 1 Chronicles 2:27 as a son in Judah's lineage through Jerahmeel. The name's etymology is uncertain, though it may relate to roots involving anger or counsel. The Septuagint renders it as 'Maas.' Such genealogical records preserve clan memory and tribal identity within Israel's complex family structure.

(1×) Translators typically transliterate personal names with minor variations: English 'Ma'ats,' Spanish 'Maats.' The name appears in the extended genealogy that traces secondary lines within Judah, situating this individual within Israel's tribal memory (1 Chr 2:27). **PROPER NAMES (PERSONAL)**

en: Ma'ats | **es:** Maats | **fr:** [מעץ] | **de:** [מעץ] 1Chr 2:27

מַעֲצֵבָה H4620 *Prep-l / N-fs* (1×)

place of pain, torment; where suffering is experienced

This noun occurs only in Isaiah 50:11, where God warns those who kindle their own fires that they will 'lie down in torment.' The word can mean either a place characterized by pain or pain itself. The prophetic context suggests a place of suffering as the consequence of self-reliance and rebellion. Those who light their own way rather than trusting God's servant end in anguish.

(1×) English 'in-torment' and Spanish 'en-dolor' (in pain) both capture the idea of entering or lying down in a state or place of suffering. The preposition 'to/in' suggests both destination and condition—the rebels will end up in a place defined by pain, the fruit of their own fire-kindling (Isa 50:11). **PAIN AND SUFFERING**

en: in-torment | **es:** en-dolor | **fr:** [למעצבה] | **de:** [למעצבה] Isa 50:11

מַעֲצָד H4621 *Prep-b* (2×)

an axe or cutting tool used for woodworking, including idol-making

This term for an axe or cutting implement appears in two prophetic denunciations of idolatry. Jeremiah 10:3 describes the craftsman cutting a tree 'from the forest with an axe' to fashion an idol. Isaiah 44:12 mentions the ironsmith with his axe (though some delete this verse as textually suspect). Both contexts mock the absurdity of idol-making: humans cut down a tree with a tool, then worship what they carve from it. The word specifically denotes a woodworking implement, likely an axe or adze used for shaping timber.

(2×) An axe or cutting tool used in woodworking and carving. The prophetic use is uniformly ironic: the very tool that enables idol production demonstrates the idol's creaturely nature. Jeremiah's fuller description shows the step-by-step process: felling the tree with the axe, then decorating the carved product with silver and gold. The Spanish 'azuela' (adze) and 'hacha' (axe) reflect the tool's function in shaping wood. The implements of idol-making become witnesses against idolatry itself. **AUTO-DETECTED COMMUNITY 13410 WITH 5 SENSES**

en: an-axe, with-an-axe | **es:** con-la-azuela, hacha | **fr:** [במעצד], [מעצד] | **de:** [במעצד], [מעצד] Isa 44:12; Jer 10:3

מַעְצוֹר H4622 *N-ms* (1×)

restraint, hindrance; obstacle preventing action

Appearing only in 1 Samuel 14:6, this word expresses Jonathan's faith that 'the LORD has no restraint in delivering, whether by many or by few.' The noun denotes something that hinders or holds back action. Jonathan's declaration affirms that God faces no obstacle, no limiting factor in His power to save—numerical disadvantage means nothing to omnipotence.

(1×) English, French, and German all use 'restraint,' while Spanish offers 'impedimento' (impediment). Jonathan's bold assertion before attacking the Philistine garrison rests on the theological principle that God's saving power operates independently of human military strength or numbers (1 Sam 14:6). **AUTO-DETECTED COMMUNITY 11191 WITH 4 SENSES**

en: restraint | **es:** impedimento | **fr:** restraint | **de:** restraint 1Sam 14:6

מַעְצָר H4623 *N-ms* (1×)

restraint, self-control; governance over one's spirit

This word appears only in Proverbs 25:28, comparing a person without self-control to 'a city broken down, without walls.' The noun denotes the capacity to restrain or govern one's impulses, particularly one's spirit or temper. Just as walls protect a city from invasion, self-control protects a person from destructive passions. The absence of this restraint leaves one defenseless and vulnerable.

(1×) English 'restraint' and Spanish 'dominio' (mastery/control) capture the governing function. The Proverbs image likens internal discipline to civic fortification: without walls, a city falls to any invader; without self-governance, a person falls to every impulse (Prov 25:28). **AUTO-DETECTED COMMUNITY 11191 WITH 4 SENSES**

en: restraint | **es:** dominio | **fr:** מעצר | **de:** [מעצר] Prov 25:28

מַעֲקֶה H4624 *N-ms* (1×)

parapet, railing; protective barrier on a roof or height

Found only in Deuteronomy 22:8, this word designates the protective railing required on the edge of a flat roof. Ancient Israelite homes had flat roofs used for various activities, creating a danger of falls. The law mandates a parapet to prevent bloodguilt if someone should fall. This reflects Israel's ethical concern for the safety of others and accountability for preventable harm.

(1×) English, French, and German all transliterate or translate as 'parapet,' while Spanish uses 'barandilla' (railing). The Torah's requirement shows practical love of neighbor expressed in building codes—a parapet makes the roof safe for visitors and family members (Deut 22:8). **BUILDING AND CONSTRUCTING**

en: parapet | **es:** barandilla | **fr:** parapet | **de:** parapet Deut 22:8

מַעֲקֻשׁ H4625 *Conj-w / N-mp* (1×)

crooked places, twisted paths; morally or physically bent things

This plural noun appears once in Isaiah 42:16, where God promises to make 'crooked places straight' for His people. The word denotes things twisted, bent, or perverse—the opposite of straight or level. In prophetic literature, this often carries moral connotations of injustice or corruption, though here it may describe difficult terrain. God's redemptive work includes straightening what is bent and making rough places smooth.

(1×) Spanish 'lo-torcido' (the twisted) and English 'crooked-places' both preserve the sense of deviation from straightness. The prophet contrasts these with 'level ground,' describing God's transformative guidance that removes obstacles and corrects distortions for those who follow Him (Isa 42:16). **CROOKED PERVERTED**

en: and-crooked-places | **es:** y-lo-torcido | **fr:** [ומעקשים] | **de:** [ומעקשים] Isa 42:16

מַעֲרֶה H4626 *N-msc / 2fs* (2×)

bare or open space; also nakedness or exposed place, used literally and figuratively

This noun denotes a bare, open, or exposed space. It appears in three contexts: the 'bare space of Geba' in Judges 20:33 (though this reading is textually uncertain), the 'clear space' on decorative plates in Solomon's temple (1 Kings 7:36), and Nahum's metaphor of exposing Nineveh's 'nakedness' as shameful punishment (3:5). The semantic range moves from neutral spatial openness to vulnerable exposure. The temple reference describes proportional decoration on bronze work, while Nahum employs the language of public humiliation, treating the city as a shamed woman whose exposure displays divine judgment.

(2×) A bare, open, or naked space, whether literal or metaphorical. The architectural use in 1 Kings describes available space on engraved plates for decoration—'according to the clear space on each.' Nahum's prophetic usage transforms the spatial concept into moral exposure: 'I will lift up your skirts over your face and show the nations your nakedness.' The term thus bridges literal openness and figurative vulnerability, a semantic flexibility characteristic of Hebrew spatial vocabulary. **GEOGRAPHY AND SPACE**

en: like-space-of-, your-nakedness | **es:** como-espacio-de, desnudez-tuya | **fr:** comme-space-de-, espace | **de:** [מערך], wie-space-von- 1Kgs 7:36; Nah 3:5

מַעֲרָב H4627 *Conj-w / N-mpc / 2fs* (9×)

Merchandise, traded goods, wares — articles exchanged in commercial trade, used exclusively of Tyre in Ezekiel 27.

This masculine noun refers to merchandise or traded goods, derived from the root 'arav meaning 'to exchange' or 'to pledge.' All nine occurrences appear in a single chapter — Ezekiel 27 — the prophetic lament over Tyre's commercial empire. The chapter catalogs the dizzying variety of Tyre's trade networks: Tarshish brought silver and iron as your merchandise (v. 12-13), Judah traded wheat and honey (v. 17), and Arabia exchanged lambs and goats (v. 21). The repeated refrain 'your merchandise' builds toward the dramatic reversal in verses 27 and 34, where all of Tyre's wares sink into the heart of the seas.

merchandise, traded goods, wares (9×) Merchandise, traded goods, or wares — the articles exchanged in commercial transactions, always with a second-person feminine suffix referring to the city of Tyre. Spanish 'mercancia' and French 'marchandise' translate directly. All nine occurrences fall within Ezekiel 27, the prophetic oracle cataloging Tyre's vast trade empire. The word appears as a cognate accusative with the verb 'arav (v. 9, 27), reinforcing the etymological connection between exchange and the goods exchanged. The chapter builds from Tyre's glory — nations bringing their wares (vv. 13, 17, 19, 25) — to catastrophic reversal as merchandise and crew alike sink into the deep (vv. 27, 33, 34). **MERCHANDISE WARES**

en: and-your-merchandise, for-your-merchandise, your-merchandise | **es:** en-tu-mercancía, tu-mercancía, y-tus-mercancías | **fr:** et-marchandise, marchandise | **de:** dein-Handel, in-dein-Handel, und-Handel Ezek 27:9; Ezek 27:13; Ezek 27:17; Ezek 27:19; Ezek 27:25

מַעֲרָב H4628 *Art / N-ms* (14×)

West; the cardinal direction of the setting sun, used in geographic orientation and territorial descriptions.

A late Hebrew noun derived from the root 'arav ('to set,' of the sun), ma'arav literally means 'the place of setting.' It serves as the standard term for the cardinal direction west in post-exilic and Chronicles texts, paralleling mizrach ('east') in symmetrical directional pairs. Isaiah 45:6 draws on this pairing memorably: 'from the rising of the sun to its setting, there is none besides me.' Psalm 103:12 deploys the same polarity to measure the immeasurable distance God places between his people and their sins. The Arabic cognate maghrib, used today for Morocco and the evening prayer, preserves the same solar etymology.

west (14×) The cardinal direction west, conceived as the place where the sun sets. Used in geographic boundary descriptions and directional orientation, especially in Chronicles for temple assignments and territorial divisions (1 Chr 7:28; 12:16; 26:16, 18, 30). Paired with mizrach ('east') in cosmic and theological statements about God's universal sovereignty (Isa 43:5; 45:6; 59:19) and the completeness of divine forgiveness (Ps 103:12). Also in Daniel 8:5 for the direction from which Alexander's goat comes charging. **WEST DIRECTION**

en: and-from-its-setting, and-from-the-west, and-to-the-west | **es:** al-oeste, de-occidente, desde-el-occidente | **fr:** [וממערב], [וממערבה], [ממערב] | **de:** [המערב], [ולמערב], [וממערב] 1Chr 7:28; 1Chr 12:16; 1Chr 26:16; 1Chr 26:18; 1Chr 26:30

מַעֲרֶה H4629 *Prep-m / N-msc* (1×)

bare place, open space; exposed ground or clear area

This rare noun appears in Judges 20:33 in a difficult textual context, apparently referring to an open or exposed area near Gibeah. The word derives from a root meaning 'to be bare or naked,' suggesting a clear, unobstructed space—perhaps a field or plaza where troops could deploy. Some versions understand it as a place name (Maareh-geba), while others see it as describing the tactical ground.

(1×) English 'from-Maareh' and Spanish 'desde-prado-de' (from meadow of) reflect the interpretive difficulty—is this a toponym or a description? French and German treat it as a place name. The military context in Judges suggests Israelite troops emerging from an open area to engage Benjamin's forces (Judg 20:33). **GEOGRAPHY AND SPACE**

en: from-Maareh | **es:** desde-prado-de- | **fr:** de-Maareh | **de:** von-Maareh Judg 20:33

מַעֲרָכָה H4630

row, rank, battle-line; arrangement in order (especially military formation)

This noun denotes an ordered arrangement, especially a battle-line or military formation. First Samuel 17 uses it repeatedly for the 'ranks' of Israel's army that Goliath defies—'the ranks of the living God' (v. 26). It can also mean a row or arrangement of lamps (Exodus 39:37, 'lamps arranged in a row'). The term captures the idea of deliberate ordering: soldiers standing in formation, lamps set in sequence, organized arrays. The phrase 'battle-line against battle-line' (1 Samuel 17:21) evokes the formal, almost ritualized confrontation of ancient Near Eastern warfare.

מְעָרָה H4631 *N-fp* (41×)

cave, cavern — a natural rock chamber used for shelter, burial, hiding, or as a den for beasts and robbers

Me'arah designates a natural underground hollow or rock shelter, appearing 41 times across narrative, prophetic, and poetic literature. In the patriarchal narratives, the cave of Machpelah (me'arat ham-makhpelah) serves as the family burial site purchased by Abraham (Gen 23:9, 19). Caves then become places of desperate refuge: Lot and his daughters flee to one after Sodom's destruction (Gen 19:30), five Amorite kings hide in the cave at Makkedah (Josh 10:16-27), Israelites shelter in caves from the Midianites (Judg 6:2), and David hides from Saul in the cave of Adullam (1 Sam 22:1) and at En-gedi (1 Sam 24:3-10). Elijah encounters God at a cave on Horeb (1 Kgs 19:9, 13). Jeremiah's famous 'den of robbers' (me'arat paritsim, Jer 7:11) — quoted by Jesus in the Temple cleansing — is literally 'cave of robbers,' preserving the concrete image.

cave, cavern, den (41×) A natural rock-hewn or subterranean chamber, used across Scripture for burial (the Machpelah cave, Gen 23:9-19), hiding and refuge from enemies (Josh 10:16-27; Judg 6:2; 1 Sam 13:6; 22:1; 24:3), divine encounter (Elijah at Horeb, 1 Kgs 19:9-13), and as a lair for beasts (Isa 32:14). Jeremiah's me'arat paritsim ('cave of robbers,' Jer 7:11) bridges literal and metaphorical usage. The multilingual glosses are remarkably consistent: Spanish 'cueva,' French 'caverne,' German 'Hoehle' — all indicating a single unified sense across all 41 occurrences. **HOLES AND OPENINGS**
en: in-the-cave, the-cave, the-cave-of | **es:** En-la-cueva, cueva-de, en-la-cueva | **fr:** dans-caverne, dans-le-caverne, le-caverne | **de:** der-Hoehle, der-Höhle, die-Höhle Gen 19:30; Gen 23:9; Gen 23:11; Gen 23:17; Gen 23:19

מְעָרָה H4632 *Conj-w / N-fs* (1×)
Mearah; a cave or cave-town in northern Canaan
This proper noun appears only in Joshua 13:4 in a list of unconquered territories. The name means 'cave' and may refer to a specific cave-town or region characterized by caves near Sidon in Phoenician territory. The Israelites did not fully occupy this northern area, which remained under Canaanite control. The name itself reflects the prominence of cave dwellings in the region's geography.

(1×) Translators handle this as a proper name with slight variations: English 'Mearah,' Spanish 'Meará,' French and German preserve the transliteration. The geographical reference marks the northern boundary of Israel's incomplete conquest, a cave-region that remained outside their control (Josh 13:4). **HOLES AND OPENINGS**
en: and-Mearah | **es:** y-Meará | **fr:** et-Mearah | **de:** und-Mearah Josh 13:4

מַעֲרָךְ H4633 *N-mpc* (1×)
plans, arrangements; ordered thoughts or preparations of the mind
Found only in Proverbs 16:1, this plural noun denotes the arrangements, plans, or ordered thoughts that a person devises. The proverb states, 'To man belong the plans of the heart, but the answer of the tongue is from the LORD.' This sets up a contrast between human initiative in planning and divine sovereignty in outcomes. We make our mental arrangements, but God determines what actually gets spoken and accomplished.

(1×) English 'plans-of' and Spanish 'planes-de' both capture the sense of deliberate mental ordering. The 'plans of the heart' are the internal preparations and schemes people devise, yet the proverb reminds us that execution and fruition depend on God's will, not merely human intention (Prov 16:1). **GEOGRAPHY AND SPACE**
en: plans-of | **es:** planes-de | **fr:** מערכי | **de:** [מערכי] Prov 16:1

מַעֲרָכָה H4634 *Prep-m* (20×)
A battle line or military formation; also a row or orderly arrangement of objects.
Derived from עָרַךְ (to arrange, set in order), this noun denotes something arranged in a line — most often a battle formation. In the David and Goliath narrative (1 Samuel 17), it appears repeatedly as the 'battle line' that Goliath defies and David runs toward. The plural מַעֲרָכוֹת describes the massed ranks of Israel or the Philistines as a fighting force. Beyond the battlefield, the word also describes any orderly arrangement — the lamps set in a row (Exodus 39:37) or the wood arranged on an altar (Judges 6:26). Spanish 'formación' and French 'bataille-ligne' reinforce the military core of this term.

1. battle line, military formation (17×) A battle line or military formation — the arranged rank of soldiers drawn up for combat. This is the dominant sense, covering all the 1 Samuel occurrences. In 1 Samuel 17:21, Israel and the Philistines each set 'battle line against battle line' (מַעֲרָכָה לִקְרַאת מַעֲרָכָה). The plural construct 'ranks of Israel' (1 Sam 17:10, 45) and 'ranks of the living God' (17:26, 36) show the word scaling from a physical formation to a theologically charged army. Spanish 'formación' and German 'Schlachtlinie' both preserve this martial sense. **GEOGRAPHY AND SPACE**
en: (from-ranks-of), battle-line, battle-lines-of | **es:** a-la-formación, de-filas-de, de-la-formación | **fr:** (from-rangs-of), [מערכה], bataille-ligne | **de:** Schlacht-line, Schlacht-lines-von, [מערכה] 1Sam 4:2; 1Sam 4:12; 1Sam 4:16; 1Sam 17:8

2. row, orderly arrangement (3×) A row or orderly arrangement of objects, extending the root meaning of עָרַךְ beyond the military context. In Exodus 39:37 the 'lamps of the row' (נֵרוֹת הַמַּעֲרָכָה) describes the lampstand's lights arranged systematically. Judges 6:26 uses the word for wood arranged on an altar in proper order. This sense reminds us that the underlying concept is not violence but orderly arrangement — the battlefield usage is a specialized application of a broader spatial idea. **GEOGRAPHY AND SPACE**
en: in-the-arrangement, rows, the-arrangement | **es:** en-orden, hileras, la-disposición | **fr:** dans-le-arrangement, le-arrangement, rows | **de:** der-arrangement, in-der-arrangement, rows Exod 39:37; Lev 24:6; Judg 6:26

מַעֲרֶכֶת H4635 *Conj-w / N-fsc* (9×)
Row, arrangement; the ordered display of showbread in the tabernacle or temple, set in ritual rows before the LORD.
A technical cultic term for the ordered rows of bread set before God's presence in the sanctuary. The 'bread of the arrangement' (lechem ha-ma'arekhet) was a weekly ritual obligation, twelve loaves in two rows of six on the gold table (Lev 24:5-7). Chronicles and Nehemiah use the term for the ongoing temple service restored after exile. Spanish distinguishes 'la disposición' (the arrangement as system) from 'la hilera' (the physical row), mirroring the Hebrew word's two semantic emphases.

1. arrangement, ordered display (of showbread) (7×) The systematic cultic arrangement or ordered display of showbread in the tabernacle and temple. This sense emphasizes the ritual institution itself – the ongoing practice of setting out consecrated bread before the LORD. In 1 Chronicles 9:32 the Kohathites are charged with the 'bread of the arrangement,' and 2 Chronicles 13:11 invokes it as proof of Judah's faithful worship. Spanish 'la disposición' and 'la proposición' capture the institutional, systematic character; French uses 'rangée' to convey the orderly aspect. **GEOGRAPHY AND SPACE**
en: and-arrangement-of, and-rows-of, the-arrangement | **es:** la-disposición, la-proposición, y-disposición-de | **fr:** et-rangée, rangée | **de:** [המערכת], [ומערכת] 1Chr 9:32; 1Chr 23:29; 1Chr 28:16; 2Chr 2:4; 2Chr 13:11

2. row, line, rank (2×) A single row or line of objects arranged in physical order, focusing on the spatial configuration rather than the broader ritual system. Leviticus 24:6-7 specifies 'two rows, six to a row' and refers to frankincense placed 'on the row' as a memorial portion. Spanish shifts to 'hilera' (a file or rank), and English uses 'the-row,' both highlighting the concrete linear arrangement of individual loaves on the sacred table. **GEOGRAPHY AND SPACE**
en: the-row | **es:** la-hilera, por-hilera | **fr:** le-row | **de:** der-row Lev 24:6; Lev 24:7

מַעֲרֹם H4636 *N-mpc / 3mp* (1×)
naked ones, those without clothing; people in a state of exposure
This plural noun appears only in 2 Chronicles 28:15, describing Israelite captives who had been stripped by their captors. The word emphasizes their vulnerable, exposed condition—lacking basic clothing and dignity. Compassionate leaders from the northern kingdom clothed these 'naked ones,' gave them food and drink, anointed their wounds, and returned them to their families. This rare act of mercy across tribal divisions stands out in Israel's civil conflicts.

(1×) English 'their-naked-ones' and Spanish 'desnudos-de-ellos' (naked ones of them) both preserve the focus on people deprived of clothing. The narrative shows these exposed captives receiving merciful treatment—clothed, fed, and restored—reversing their shameful condition (2 Chr 28:15). **NAKEDNESS AND EXPOSURE**
en: their-naked-ones | **es:** desnudos-de-ellos | **fr:** [מערמיהם] | **de:** [מערמיהם] 2Chr 28:15

מַעֲרָצָה H4637 *Prep-b / N-fs* (1×)
terror, awful crash; violent shock or destruction
This noun occurs only in Isaiah 10:33, where it describes the terrifying crash as the LORD lops off the tree-crown of Assyria's pride. The word conveys both the sound and the impact of violent destruction—an awful shock that accompanies divine judgment. The metaphor pictures Assyria as a towering forest that God will cut down with terrifying force, reducing the proud empire to stumps.

(1×) English 'with-terror' and Spanish 'con-terror' both emphasize the fearful aspect of this violent act. The context describes God wielding judgment like an axe, and the crash of falling trees symbolizes the shock and awe of Assyria's sudden collapse under divine wrath (Isa 10:33). GEOGRAPHY AND SPACE
en: with-terror | **es:** con-terror | **fr:** [במערצה] | **de:** [במערצה] Isa 10:33

מַעֲרָת H4638 *Conj-w / N-proper-fs* (1×)
Maarath; a town in the hill country of Judah
This place name appears once in Joshua 15:59 in the list of Judahite towns. The name may derive from the root for 'cave,' suggesting a settlement near caves or in cave-riddled terrain. The exact location is uncertain, though it belonged to the hill country district of Judah. The Septuagint renders it as 'Maarath' or 'Maroth.' Such town lists preserve the territorial allotments of Israel's tribes.

(1×) English 'Maarath,' Spanish 'Maarat,' and French/German preserve the transliteration with slight variation. The town name appears in the extended list of Judah's inheritance, marking one settlement among many in the central highlands (Josh 15:59). PROPER NAMES (PERSONAL)
en: and-Maarath | **es:** y-Maarat | **fr:** et-Maarath | **de:** und-Maarath Josh 15:59

מַעֲשֶׂה H4639 *Prep-k / N-msc / 3ms* (235×)
Deed, work, craftsmanship; spanning artisan handiwork, productive labor, human conduct, divine acts, and agricultural yield
Ma'aseh derives from the root 'asah 'to do, make' and covers the full spectrum from divine creation to human craftsmanship to moral conduct. The tabernacle instructions are saturated with it — every woven curtain, hammered lampstand, and embroidered screen is described as ma'aseh (Exod 26-28). Yet the same word indicts human wickedness when Ezra confesses 'our evil ma'asim' (Ezr 9:13). Arabic distributes this across san'ah (craft), 'amal (labor), and fi'l (deed), while Korean uses jag-pum for products and haeng-wi for conduct. The word's range reveals a culture that saw continuity between making things and doing things — all purposeful human activity under one roof.

1. tabernacle craftsmanship (sacred artisan work) (80×)
Split from sense 113225. Criteria: Technical artisan work on sanctuary objects: curtains, altar, priestly garments; 'work of a skillful workman' formulas in Exodus tabernacle instructions
en: work-of | **es:** Obra-de, la-obra-de, obra-de | **fr:** travail-de | **de:** Werk, Werk-von Gen 40:17; Exod 26:1; Exod 26:31; Exod 26:36; Exod 27:4

2. work, labor, task (75×) Work, labor, or task as productive activity — the effort, occupation, or undertaking itself rather than its product. Anchors the Sabbath framework: 'six days you shall do your work' (Exod 23:12). Covers harvest labor ('the work of your hands,' Exod 23:16), Deuteronomy's blessings on enterprise (Deut 14:29; 16:15; 24:19), and post-exilic rebuilding efforts. Arabic 'amal 'labor' and Swahili kazi 'work' mark generic productive activity. Distinguished from sense 1 by focusing on the process rather than the product. GEOGRAPHY AND SPACE
en: and-the-work-of, and-work-of, by-work-of | **es:** con-la-obra-de, con-obra-de, la-obra | **fr:** dans-œuvre, et-oeuvre, et-œuvre | **de:** Werk, bei-Werk-von, der-Werk Exod 23:12; Exod 23:16; Deut 11:7; Deut 31:29

3. deed, act, conduct (44×) Deed, act, or conduct subject to moral evaluation — human behavior judged as righteous or wicked. Joseph accuses his brothers: 'What deed is this you have done?' (Gen 44:15). The Exodus covenant demands 'you shall not do according to their deeds' (Exod 23:24). Micah indicts Omri's 'ma'asim' as corrupt statecraft (Mic 6:16). Arabic fi'l/a'mal and Korean haeng-wi shift to ethical vocabulary, confirming the moral-evaluation register. This sense carries the weight of covenant accountability throughout the Deuteronomistic history. GEOGRAPHY AND SPACE
en: are-their-works, deed-of, deeds-his | **es:** el-hecho, en-tus-obras, la-obra | **fr:** actes-son, de-il-a-fait, de-œuvre | **de:** Tat, Taten-sein, Werk Gen 20:9; Gen 44:15; Exod 18:20; Exod 23:24; Lev 18:3

4. works of God (18×) The works or mighty acts of God — divine activity in creation, providence, and salvation history. Psalmic doxology celebrates: 'how great are your works!' (Ps 92:5; 104:24). Moses declares no god can match God's ma'asim (Deut 3:24). The phrase ma'aseh YHWH 'the work of the LORD' (Isa 5:12; 28:21) denotes God's sovereign intervention. Korean ju-ui eob-jeok-deul 'the Lord's achievements' and Arabic a'mal Allah 'works of God' mark the theological register. Distinguished from human deeds by the divine agent and the doxological context. GEOGRAPHY AND SPACE
en: His-work, His-works, Your-works | **es:** Las-obras-de, como-obras-de-ti, como-tus-obras | **fr:** comme-Ton-actes, comme-œuvre, de-œuvre | **de:** Werk-, dein-Werk, der-Werk- Deut 3:24; Ps 33:4; Ps 66:3; Ps 86:8; Ps 92:5

5. work of hands (idols, manufactured objects) (13×)
Split from sense 113225. Criteria: Polemic phrase ma'aseh yadayim denoting idols or human-made objects in prophetic critique (Isa 2:8; Jer 1:16)
en: a-work-of, of-man, the-work-of | **es:** obra, obra-de | **fr:** de-faire, de-il-a-fait, oeuvre-de | **de:** Werk, Werk-von, der-Werk- Deut 4:28; Deut 27:15; 2Kgs 19:18; Ps 115:4; Ps 135:15

6. product, produce, yield (4×) Product, produce, or yield — the concrete output or result of labor, emphasizing what is produced rather than how. Ezekiel lists Damascus trading in 'the product of your hands' (Ezek 27:16, 18). Habakkuk laments that the olive tree's ma'aseh fails (Hab 3:17). Isaiah's potter metaphor asks whether the thing made can say to its maker 'he did not make me' (Isa 29:16). Korean so-chul 'produce' and Arabic masnu' 'manufactured thing' confirm the resultative focus. This is the most concretely material sense of the word. GEOGRAPHY AND SPACE
en: of-its-maker, the-produce-of-, your-products | **es:** el-producto-de-, la-obra, tus-obras | **fr:** de-il-a-fait, oeuvre, œuvre | **de:** Werk, von-machte Isa 29:16; Ezek 27:16; Ezek 27:18; Hab 3:17

7. (1×) An obscure or contextually ambiguous usage, as in 1 Samuel 20:19 where Jonathan tells David to go to 'the place where you hid on the day of the ma'aseh' — likely 'the affair' or 'the incident,' referring to a specific prior event. Spanish el asunto and German der Tat both translate as 'the matter/deed,' treating it as a particular past event rather than a general category. This rare contextual sense functions almost as a pronoun for a known incident. GEOGRAPHY AND SPACE
en: the-deed | **es:** el-asunto | **fr:** le-acte | **de:** der-Tat 1Sam 20:19

מַעֲשֵׂיָהוּ H4640 *Conj-w / N-proper-ms* (1×)
Maasai; a priestly name, variant of Maaseiah
This personal name occurs once in 1 Chronicles 9:12, identifying a priest in post-exilic Jerusalem. It appears to be a shortened form of Maaseiah, which means 'work of the LORD.' The genealogical list in Chronicles traces priestly families who resettled in Jerusalem after the Babylonian exile, establishing continuity with pre-exilic worship. Such names testify to families' identity and divine calling.

(1×) English 'Maasai' and Spanish 'Maasai' both transliterate the name consistently. The priestly genealogy establishes this individual's lineage and role in the restored temple service, linking post-exilic worship to Israel's ancestral priestly orders (1 Chr 9:12). PROPER NAMES (PERSONAL)
en: and-Maasay | **es:** y-Maasai | **fr:** [ומעשׂי] | **de:** [ומעשׂי] 1Chr 9:12

מַעֲשִׂיָהוּ H4641 *N-proper-ms* (23×)
Maaseiah — 'work of Yah,' a theophoric name borne by numerous priests, Levites, and officials
Meaning 'work of Yahweh,' Maaseiah (מַעֲשִׂיָה / מַעֲשִׂיָהוּ) is one

of the most frequently recurring personal names in the Hebrew Bible, borne by at least a dozen distinct individuals spanning the monarchic and post-exilic periods. It appears for Levitical musicians under David (1 Chr 15:18, 20), military commanders under Joash (2 Chr 23:1), officials of Josiah (2 Chr 34:8), and multiple priests in Jeremiah's day (Jer 21:1; 29:25; 37:3). After the exile it recurs for several men in Ezra and Nehemiah's reforms. The theophoric element -yahu testifies to families who confessed Yahweh's sovereign activity.

Maaseyah (proper name) (23×) Theophoric name from מַעֲשֶׂה ('work') plus Yah. Borne by Levitical musicians (1 Chr 15:18, 20), a captain under Joash (2 Chr 23:1), a prince's father slain by Zichri (2 Chr 28:7), priests in Jeremiah's day (Jer 21:1; 37:3), and various post-exilic men in the Ezra-Nehemiah community. Spanish 'Maaseías' and French 'Maaséja' preserve the theophoric form. **PROPER NAMES (PERSONAL)**

en: Maaseiah, Maaseyah, Maaseyahu | **es:** Maaseyah, Maaseyahu, Maaseías | **fr:** Maaséja, et-Maaséja | **de:** Maaseja, [ומעשיהו], und-Maaseja 1Chr 15:18; 1Chr 15:20; 2Chr 23:1; 2Chr 26:11; 2Chr 28:7

מַעֲשַׂקָּה H4642 *N-fp* (2×)

extortionate acts, violent oppression, or unjust exactions of wealth

This feminine plural noun describes acts of extortion or oppression. Proverbs 28:16 warns that a ruler 'great in extortions' will have shortened days, contrasting violent gain with righteous longevity. Isaiah 33:15 blesses the one who 'shakes his hands from holding the gain of extortions,' depicting righteous refusal of ill-gotten wealth. Both texts link extortionate practices with moral corruption and divine judgment. The word captures not mere theft but systematic oppression of the vulnerable for financial gain, a sin repeatedly condemned by the prophets.

(2×) Acts of extortion or violent oppression, particularly economic exploitation. The Proverbs context pairs 'great in extortions' with lack of understanding, suggesting that oppressive rulers act foolishly as well as wickedly. Isaiah's righteous person physically shakes his hands free from extortion's gain, a vivid gesture of moral refusal. The Spanish glosses ('extorsiones,' 'opresiones') and French parallel capture the coercive economic violence inherent in the term. This is wealth gained by crushing others, a practice antithetical to covenant justice. **OPPRESSION AND TYRANNY**

en: of-oppressions | **es:** extorsiones, opresiones | **fr:** [מעשקות], מעשקות | **de:** [מעשקות] Prov 28:16; Isa 33:15

מַעֲשֵׂר H4643 *N-mpc / 2mp* (32×)

Tithe or tenth part; a sacred tenth of produce given to God or the Levites, or simply a numerical fraction.

Derived from the root for 'ten,' this noun denotes the practice of setting apart one-tenth for sacred purposes. Abraham gave Melchizedek a tithe of everything (Gen 14:20), and the Mosaic law formalized the system for supporting the Levites (Num 18:21), maintaining the sanctuary, and providing for the poor (Deut 14:28). Malachi's famous rebuke — 'Bring the full tithe into the storehouse' (Mal 3:10) — shows how deeply the concept was woven into covenant faithfulness. In Ezekiel's visionary measurements (45:11, 14), the word simply means a tenth as a unit of quantity, without cultic overtones.

1. tithe, religious tenth offering (30×) A tenth portion of produce, livestock, or income consecrated as a religious offering to God or designated for the Levites, covering 30 of 32 occurrences. From Abraham's voluntary gift to Melchizedek (Gen 14:20) through the Levitical regulations (Lev 27:30-32; Num 18:21-26) to Malachi's call to faithfulness (3:8-10). All major translations render it with dedicated cultic terms: 'diezmo' (Spa), 'dîme' (Fra), 'Zehnte' (Deu). **GEOGRAPHY AND SPACE**

en: and-the-tithe-of, and-tithe-of, the-tithe | **es:** El-diezmo, diezmo-de, el-diezmo | **fr:** dîme, dîme-de, et-dîme | **de:** Zehnt, Zehnte-von, [ומעשר] Gen 14:20; Lev 27:30; Lev 27:31; Lev 27:32; Num 18:21

2. tenth part, fraction (2×) A purely quantitative fraction meaning one-tenth, used in Ezekiel's temple-vision measurements where a homer and a bath are subdivided (Ezek 45:11, 14). Spanish shifts to 'décima de,' French to 'de dix,' signaling the non-cultic, arithmetical sense distinct from the religious tithe. **GEOGRAPHY AND SPACE**

en: tenth-of | **es:** décima-de | **fr:** de-dix | **de:** [מעשר] Ezek 45:11; Ezek 45:14

מֹף H4644 *N-proper-fs* (1×)

Memphis; the ancient capital of Lower Egypt

This place name refers to the great Egyptian city Memphis (Egyptian Men-nefer), which served as Egypt's capital for much of its history. Located south of the Nile Delta, Memphis was a center of power, culture, and idolatry. The prophets pronounce judgment on this proud city, predicting its downfall and desolation. Hosea 9:6 mentions Memphis as a place where Israelites would be buried in exile—an ironic reversal of Egypt's monumental burial culture.

(1×) English 'Memphis,' Spanish 'Menfis,' and French 'Memphis' all identify the famous Egyptian capital. The prophetic references consistently portray Memphis as representing Egypt's pride and power, destined for divine humiliation. Israel's association with Memphis in exile represents national disgrace (Hos 9:6). **PROPER NAMES (PERSONAL)**

en: Memphis | **es:** Menfis | **fr:** Memphis | **de:** [מֹף] Hos 9:6

מִפְגָּע H4645 *Prep-l / N-ms* (1×)

target, mark; object of aim or attack

This noun appears only in Job 7:20, where Job asks God, 'Why have you made me your target?' The word denotes something aimed at, a mark for arrows or assault. Job feels singled out for divine attack, as if God has set him up as a target for affliction. This captures Job's anguished sense of being specifically chosen for suffering, unable to understand why God would focus hostile attention on a mortal.

(1×) English 'as-target' and Spanish 'como-blanco' (as target/bull's-eye) both preserve the archery metaphor. Job's rhetorical question expresses his bewilderment at becoming the object of God's apparent hostility, as though set up for divine target practice (Job 7:20). **STRIKING AND REFERENCE**

en: as-target | **es:** como-blanco | **fr:** à-למפגע | **de:** [למפגע] Job 7:20

מַפָּח H4646 *N-msc* (1×)

breathing out, expiring; the final breath of life

This noun occurs only in Job 11:20, where Zophar warns the wicked that 'the expiring of life will be their hope'—meaning death is all they can look forward to. The word literally denotes the breathing out or exhaling of the life-breath, the moment when breath departs and life ends. In ancient physiology, breath was synonymous with life itself, so its final exhalation marked the transition to death.

(1×) Spanish 'será-el-último-suspiro-del' (will be the last sigh of) beautifully captures the dying breath imagery. The phrase 'breathing out of life' describes expiration in both senses—breathing out and dying. Zophar uses this to depict the hopelessness awaiting the wicked (Job 11:20). **GEOGRAPHY AND SPACE**

en: breath- | **es:** será-el-último-suspiro-del | **fr:** מפח | **de:** von-Falle Job 11:20

מַפֻּחַ H4647 *N-ms* (1×)

bellows; instrument for blowing air to intensify fire

This word appears only in Jeremiah 6:29, in a metallurgical metaphor for failed prophetic ministry. The prophet pictures himself as a refiner trying to purify Israel, but 'the bellows blow fiercely, the lead is consumed by the fire'—yet the refining fails because the wicked are not removed. Bellows were essential for achieving the high temperatures needed to smelt and refine metal. Their fierce blowing represents prophetic intensity that nonetheless fails to purify a rebellious people.

(1×) English and Spanish both use 'bellows/el-fuelle,' the standard term for the air-blowing device. Jeremiah's metaphor draws on the refining process: despite maximum heat (fierce bellows), the ore refuses to yield pure metal because the impurities are too deeply embedded—Israel's wickedness resists even intense prophetic fire (Jer 6:29). **BLOWING AND BREATHING**

en: bellows | **es:** el-fuelle | **fr:** [מפח] | **de:** [מפח] Jer 6:29

מְרִיב בַּעַל H4648 *Conj-w / N-proper-ms* (15×)

Mephibosheth (Merib-baal) — son of Jonathan and grandson of Saul, lame in both feet, shown loyalty by David

Known in Chronicles by the older form Merib-baal ('Baal is my advocate,' 1 Chr 8:34; 9:40), this figure's name was altered in Samuel to Mephibosheth, replacing the theophoric element 'baal' with 'bosheth' (shame) — a scribal practice reflecting later theological discomfort with Baal-names. Crippled in both feet after a childhood fall (2 Sam 4:4), he became the object of David's covenant loyalty to Jonathan: restored to Saul's estate, given a place at the royal table (2 Sam 9), yet later entangled in the Absalom crisis through his servant Ziba's treachery (2 Sam 16; 19). His story is one of vulnerability, loyalty, and political complexity.

Mephibosheth (15×) The proper name Mephibosheth (מְפִיבֹשֶׁת), also called Merib-baal (מְרִיב בַּעַל) in 1 Chronicles 8:34 and 9:40, identifying the son of Jonathan and grandson of King Saul. The name shift from Merib-baal to Mephibosheth reflects a deliberate scribal substitution of 'bosheth' (shame) for the Canaanite divine name 'baal.' Multilingual translations consistently render the name as Mephibosheth or Mefiboshet across English, Spanish, French, and German. His narrative arc in 2 Samuel 4, 9, 16, 19, and 21 centers on David's covenantal kindness to Jonathan's disabled heir. **PROPER NAMES (PERSONAL)**

en: Mefiboshet, Mephi-, Mephi-Bosheth | **es:** Mefi-, Mefi-boshet, Mefiboset | **fr:** Mefiboshet, Mephi-, Mephi-Bosheth | **de:** Mefiboshet, Mephi-, Mephi-Bosheth 2Sam 4:4; 2Sam 9:6; 2Sam 9:10; 2Sam 9:11

מֻפִּים H4649 *N-proper-ms* (1×)

Muppim; a son of Benjamin, clan founder

This personal name appears only in Genesis 46:21 as one of Benjamin's sons who went down to Egypt with Jacob's family. The name's meaning is uncertain. In 1 Chronicles 7:12, a variant 'Shuppim' appears in Benjamin's genealogy, suggesting textual fluidity in these clan names. Such variations may reflect different clan traditions or scribal updating of archaic forms.

(1×) English 'Muppim,' Spanish 'Mupim,' French and German 'Muppim' all transliterate the name with minor variation. The Genesis genealogy includes this figure among the seventy who entered Egypt, establishing his role as an ancestral clan head within Benjamin's tribe (Gen 46:21). **PROPER NAMES (PERSONAL)**

en: Muppim | **es:** Mupim | **fr:** Muppim | **de:** Muppim Gen 46:21

מִפְּיץ H4650 *N-ms* (1×)

club, war hammer; shattering weapon

This noun appears twice with uncertain meaning—in Nahum 2:2 and Proverbs 25:18. Modern scholars often emend it to 'club' or 'hammer,' understanding it as a weapon that shatters or scatters. Proverbs compares a false witness to 'a club, a sword, and a sharp arrow'—instruments of violence and harm. The image conveys how destructive dishonest testimony can be, crushing innocent people like a war hammer.

(1×) English 'a-club' and Spanish 'Maza' (mace/club) both understand the term as a blunt weapon. The Proverbs context groups it with other weapons to illustrate the violent damage caused by false witness—like being struck with a hammer, run through with a sword, or pierced with an arrow (Prov 25:18). **SCATTERING AND DISPERSING**

en: a-club | **es:** Maza | **fr:** מפיץ | **de:** [מפיץ] Prov 25:18

מַפָּל H4651 *Conj-w / N-msc* (2×)

refuse or fallen parts; specifically grain chaff or drooping flesh

This word denotes something that falls or hangs down, used in two distinct contexts. Amos 8:6 speaks of selling 'the refuse of wheat'—the chaff, broken kernels, or lowest grade grain that falls through the sieve, representing extreme exploitation of the poor. Job 41:23 (41:15 English) describes 'the hanging folds of flesh' on Leviathan, the drooping muscular layers that make the creature's body impenetrable. The common thread is downward-hanging or fallen material, whether agricultural refuse or anatomical folds.

(2×) Fallen or hanging parts, whether grain refuse or bodily folds. The Amos passage condemns merchants who 'sell the refuse of the wheat' to the poor, profiting from grain so inferior it has fallen through the winnowing process. Job's description of Leviathan emphasizes invulnerability: even the 'hanging parts of his flesh' are firm and immovable. The semantic range from agricultural waste to anatomical description shows how Hebrew concrete vocabulary moves fluidly between domains, united by the core image of something pendant or fallen. **GEOGRAPHY AND SPACE**

en: The-folds-of, and-the-refuse-of- | **es:** Pliegues-de, y-el-desecho-del | **fr:** et-lambeau, מפלי | **de:** [ומפל], [מפלי] Job 41:23; Amos 8:6

מִפְלָאָה H4652 *N-fpc* (1×)

wonders, marvelous works; acts of extraordinary character

This plural noun appears only in Job 37:16 in a textually uncertain passage, apparently referring to God's wondrous works in nature, particularly cloud formations. The word derives from a root meaning 'to be extraordinary or difficult.' Elihu is calling Job's attention to the marvels of God's providential control over weather—the 'wonders' of the one perfect in knowledge. Some scholars emend the text, but the sense of divine marvels fits the context well.

(1×) English 'the-wonders-of' and Spanish 'maravillas-de' (marvels of) both capture the sense of extraordinary phenomena. Elihu's speech emphasizes God's wisdom displayed in meteorological wonders—clouds, lightning, storms—that demonstrate knowledge and power far beyond human comprehension (Job 37:16). **GEOGRAPHY AND SPACE**

en: the-wonders-of | **es:** maravillas-de | **fr:** מפלאות | **de:** [מפלאות] Job 37:16

מִפְלָגָה H4653 *Prep-l / N-fp* (1×)

divisions, courses; organizational groups or classes

This plural noun occurs only in 2 Chronicles 35:12, describing how the Passover offerings were distributed 'according to the divisions of the fathers' houses.' The word denotes organizational groupings or courses, likely referring to the divisions by which families or clans received their portions of the sacrifices. This reflects the orderly administration of worship under Josiah's reform, ensuring proper distribution according to tribal and family structure.

(1×) English 'to-divisions-of' and Spanish 'a-divisiones-de' (to divisions of) both preserve the sense of organized groupings. The Chronicler's account emphasizes the careful ordering of Josiah's Passover, with offerings distributed systematically to family divisions rather than in chaos (2 Chr 35:12). **GEOGRAPHY AND SPACE**

en: to-divisions-of | **es:** a-divisiones-de | **fr:** [למפלגות] | **de:** [למפלגות] 2Chr 35:12

מַפָּלָה H4654a *N-fs* (1×)

ruin, heap of ruins; destroyed city reduced to rubble

This noun appears only in Isaiah 17:1, in the oracle against Damascus: 'Behold, Damascus will cease to be a city and will become a heap of ruins.' The word denotes the state of complete destruction, a city reduced to a pile of rubble. This prophetic judgment envisions the proud Syrian capital demolished and abandoned, transformed from thriving metropolis to desolate ruin-heap.

(1×) English and Spanish both use 'ruins/ruinas,' the standard term for destroyed buildings. Isaiah's oracle depicts Damascus's utter devastation—no longer functioning as a city but collapsed into a mere mound of stones, a monument to divine judgment (Isa 17:1). **DESTRUCTION AND DECAY**

en: ruins | **es:** ruinas | **fr:** [מפלה] | **de:** [מפלה] Isa 17:1

מַפֵּלָה H4654b *Prep-l / N-fs* (2×)

a heap of ruins, a city overthrown and reduced to rubble

Isaiah uses this feminine noun twice to describe urban destruction. In 23:13, Babylon reduces Tyre to ruins, and in 25:2, God transforms fortified cities into rubble heaps. Both passages emphasize total devastation: the city becomes 'a ruin,' no longer a city at all. The word conveys not partial damage but complete overthrow, reducing human achievement to debris. Isaiah's vision of divine judgment includes this radical uncreating of urban centers, a reversal of civilization itself as proud cities return to formless heaps.

(2×) A ruin-heap, the collapsed remains of a destroyed city. Isaiah 23:13 describes the Chaldeans setting up siege towers and stripping palaces bare, leaving Tyre 'a ruin.' The parallel in 25:2 makes the transformation explicit: 'You have made a city a heap, a fortified city a ruin.' The Spanish 'ruina(s)' precisely captures this state of collapse. Both occurrences come in oracles of judgment, where divine or human warfare reduces thriving urban centers to desolate mounds, a common fate in the ancient Near East and a prophetic sign of hubris undone. **DESTRUCTION AND DECAY**

en: a-citadel, for-ruin | **es:** en-ruina, en-ruinas | **fr:** [למפלה] | **de:** [למפלה] Isa 23:13; Isa 25:2

מִפְלָט H4655 *N-ms* (1×)

escape, place of escape; deliverance or refuge from danger

This word occurs only in Psalm 55:8, where the psalmist longs to 'hasten to my escape from the raging wind and tempest.' The noun can mean either the act of escaping or a place of escape. The context suggests flight from overwhelming danger, seeking a safe haven away from conspiracies and violence. Some interpret it as 'deliverer' rather than 'escape,' but the sense of refuge from storm imagery fits the parallel structure well.

(1×) English 'my-escape' and Spanish 'escape' both emphasize the idea of getting away or finding refuge. The psalmist yearns to flee like a dove to wilderness safety, away from the social and political storms threatening to destroy him (Ps 55:8). **GUILT AND PUNISHMENT**

en: my-escape | **es:** escape | **fr:** de-délivrer | **de:** mein-escape Ps 55:8

מִפְלֶצֶת H4656 *N-fs* (4×)

horrid or abominable thing (idol)

A term for something hideous or horrifying, used specifically to describe an abominable idol made by King Asa's mother Maacah for Asherah worship (1 Kings 15:13, 2 Chronicles 15:16). Asa's reform included cutting down and burning this 'horrid thing,' demonstrating his thoroughgoing commitment to purge idolatry even when it meant confronting his own mother's apostasy. The word conveys not just moral wrongness but visceral revulsion—something that makes observers shudder.

(4×) A horrid or abominable object, specifically an idolatrous image so offensive it provokes shuddering. The term appears only in the account of Asa's reforms, describing the idol his grandmother/mother made for Asherah. The multilingual glosses ('horror,' 'abominable image,' 'ídolo horrible') capture both the religious offense and the emotional repulsion. The word itself derives from a root suggesting trembling or shuddering, making it apt for something that violates sacred boundaries so grotesquely it provokes physical recoil. **IDOLS AND IMAGES**

en: a-horror, abominable-image, her-abominable-image | **es:** su-ídolo-horrible, un-ídolo-horrible, ídolo-horrible | **fr:** [מפלצת], [מפלצתה], sa-horror | **de:** [מפלצת], [מפלצתה], ein-horror 1Kgs 15:13; 2Chr 15:16

מִפְלָשׁ H4657 *N-mpc* (1×)

balancings, spreadings; the hovering or suspending of clouds

This rare noun appears only in Job 37:16, in Elihu's speech about God's wisdom displayed in weather phenomena. The word apparently describes the spreading out or balancing of clouds in the sky—how they hang suspended and spread across the heavens. This may refer to the visual wonder of cloud formations or the physics of how clouds float and spread. Some scholars emend to 'spreadings' to match 36:29, but the image of balanced suspension fits the context of divine marvels.

(1×) English 'the-balancings-of' and Spanish 'balanceos-de' (balancings of) both preserve the sense of suspension or equilibrium. Elihu marvels at how clouds are poised and spread in the sky, a phenomenon demonstrating the perfect knowledge of the God who governs atmospheric physics (Job 37:16). **GEOGRAPHY AND SPACE**

en: the-balancings-of- | **es:** balanceos-de- | **fr:** מפלשי | **de:** [מפלשי] Job 37:16

מַפֶּלֶת H4658 *N-fsc / 3ms* (8×)

Downfall, ruin, overthrow; a carcass or fallen body

The noun מַפֶּלֶת derives from the root נפל ('to fall') and denotes what results from a catastrophic fall. In Ezekiel's oracles against Tyre and Egypt, it recurs as a prophetic keyword for political overthrow and national ruin — 'at the sound of your downfall' (Ezek 26:15). The word carries a visceral physicality: nations tremble, coastlands shake, armies collapse. In its single concrete occurrence, however, it means something strikingly different — the carcass of the lion Samson had killed (Judg 14:8), where Spanish 'el cadaver de' and German 'Kadaver von' confirm a dead body rather than an abstract collapse.

1. fall, downfall, ruin (7×) The dominant sense of fall, downfall, ruin, or overthrow — describing the catastrophic collapse of a nation, king, or wicked person. All seven occurrences appear in prophetic or wisdom contexts: Ezekiel's oracles against Tyre (26:15, 18; 27:27) and Egypt (31:13, 16; 32:10), and the proverb that the wicked witness their own downfall (Prov 29:16). Arabic suqut and Spanish caida/ruina consistently point to political or moral ruin. The pronominal suffixes vary (your-fall, its-fall, their-fall) but the underlying sense is unified. **FALL DOWNFALL RUIN**

en: at-their-fall, its-fall, your-downfall | **es:** en-su-caída, su-caída, su-ruina | **fr:** chute, dans-leur-במפלתם-eux | **de:** [במפלתם], [מפלתו], [מפלתך] Prov 29:16; Ezek 26:15; Ezek 26:18; Ezek 27:27; Ezek 31:13

2. carcass, fallen body (1×) A concrete, physical sense: a carcass or fallen body, attested only in Judg 14:8 where Samson returns to find bees and honey in the mappelet of the lion he had torn apart. The multilingual evidence diverges sharply from sense 1 — English 'carcass-of,' Spanish 'el cadaver de,' French 'carcass de' — marking a dead animal body rather than national ruin. BDB lists this as the primary sense historically, though by frequency it is the rarer usage. **GEOGRAPHY AND SPACE**

en: carcass-of | **es:** el-cadáver-de | **fr:** carcass-de | **de:** Kadaver-von Judg 14:8

מִפְעָל H4659a *N-mpc / 3ms* (1×)

works, things made; creative productions or accomplishments

This plural noun appears only in Proverbs 8:22, where Wisdom personified declares, 'The LORD possessed me at the beginning of his way, before his works of old.' The word denotes things made or produced, creative works or accomplishments. In this context, it refers to God's ancient creative acts—Wisdom existed before any of the cosmos came into being. This establishes Wisdom's primordial status and intimate role in creation.

(1×) English 'His-works' and Spanish 'obras-de-él' (works of him) both capture the sense of divine creative products. Wisdom's self-testimony places her before all of God's making, prior even to the first acts of creation—she precedes and participates in all God's works (Prov 8:22). **GEOGRAPHY AND SPACE**

en: His-works | **es:** obras-de-él | **fr:** son-מפעליו-lui | **de:** [מפעליו] Prov 8:22

מִפְעָלָה H4659b *N-fpc* (2×)

deeds or works, specifically the mighty acts of God displayed in creation and redemption

This feminine plural noun appears in two psalms of praise, both celebrating God's works. Psalm 46:8 calls worshipers to 'come, behold the works of the LORD, what desolations he has brought on the earth'—a paradoxical praise of divine judgment. Psalm 66:5 invites, 'Come and see the works of God; awesome is he in his deeds toward the children of man.' The term focuses on observable divine actions, what God has done in history and creation. The psalmists summon audiences to witness theology—not merely to hear about God but to see his interventions.

(2×) The works or deeds of God, especially his mighty acts in history and creation. Both Psalm occurrences function as doxological summons: 'Come, see what God has done.' Psalm 46 emphasizes God's sovereignty over nations and warfare, while Psalm 66 marvels at terrible/awesome deeds toward humanity, likely including the Exodus. The plural form suggests multiple acts forming a cumulative testimony. The multilingual glosses uniformly render 'works' or 'deeds,' reflecting the concrete action-focused theology of Hebrew psalmody. **GEOGRAPHY AND SPACE**

en: the-works-of, works-of | **es:** obras-de | **fr:** de-action | **de:** Werke-von, der-Werke-von Ps 46:8; Ps 66:5

מִפֵּץ H4660 *N-msc / 3ms* (1×)

shattering weapon, instrument of destruction; tool for breaking

This noun occurs only in Ezekiel 9:2, describing the six executioners who come with 'weapons of destruction in their hands.' The word denotes an implement designed to shatter or smash—a club, axe, or other lethal tool. These figures represent divine agents of judgment who will execute God's wrath on Jerusalem's idolaters. The 'shattering weapon' symbolizes the violence and thoroughness of the coming destruction.

(1×) English 'shattering-of-him' preserves the breaking/smashing aspect, while Spanish 'destrucción-de-él' (destruction of him) and French 'massacre' emphasize the lethal outcome. Ezekiel's vision portrays these angelic executioners carrying implements designed to kill, executing divine judgment on the city's guilty inhabitants (Ezek 9:2). **BREAKING AND SHATTERING**

en: shattering-of-him | **es:** destrucción-de-él | **fr:** massacre | **de:** [מִפְצֹר] Ezek 9:2

מַפֵּץ H4661 *N-ms* (1×)

war club, shattering weapon; instrument used in battle to break enemies

This noun appears only in Jeremiah 51:20, where God addresses Babylon: 'You are my war club, my weapon of battle; with you I shatter nations.' The word denotes a heavy club or hammer used to crush and shatter. God ironically identifies Babylon as His instrument for executing judgment on other nations—the very empire that will itself be shattered. The imagery conveys both power and violence, the blunt-force crushing of military conquest.

(1×) English 'a-war-club' and Spanish 'martillo' (hammer) both capture the heavy shattering weapon. Jeremiah's oracle reveals the paradox of Babylon's role: chosen as God's club to break nations, yet destined to be broken in turn when its usefulness ends (Jer 51:20). **AUTO-DETECTED COMMUNITY 11984 WITH 3 SENSES**

en: a-war-club- | **es:** martillo | **fr:** [מִפְּצִי] | **de:** [מִפְּצִי] Jer 51:20

מִפְקָד H4662 *N-msc* (4×)

census, muster, appointment, appointed place

A term related to counting, appointing, or designating, with applications to military census and sacred appointments. It appears in the parallel accounts of David's census (2 Samuel 24:9, 1 Chronicles 21:5), recording the military muster of Israel. It describes Hezekiah's administrative appointment of Levites for temple service (2 Chronicles 31:13). In Ezekiel's temple vision, it designates an appointed place within the sacred precinct for disposing of sin offering remains (Ezekiel 43:21).

(4×) A muster or census of people, an administrative appointment, or a designated place, depending on context. The cross-linguistic glosses show the semantic range: 'enrollment/census' (counting people), 'appointment' (administrative designation), 'appointed place' (spatial allocation). The unifying concept is formal designation—whether counting military-age men, appointing officials to duties, or marking out sacred space for specific ritual purposes. **GEOGRAPHY AND SPACE**

en: by-appointment-of, enrollment-of-, in-appointed-place-of | **es:** censo-de, censo-de-, en-lugar-señalado-de | **fr:** [בְּמִפְקַד], [מִפְקַד], registration-de | **de:** [בְּמִפְקַד], [מִפְקַד], registration-von 2Sam 24:9; 1Chr 21:5; 2Chr 31:13; Ezek 43:21

מִפְקָד H4663 *Art / N-ms* (1×)

Muster Gate; gate in Jerusalem's wall, possibly for military assembly

This term appears only in Nehemiah 3:31, referring to 'the Muster Gate' in Jerusalem's wall. The name suggests a gate associated with military muster or appointed assembly—possibly where troops gathered for inspection or deployment. The exact location is uncertain, though it was part of the wall circuit that Nehemiah's teams rebuilt. Such named gates served both functional and symbolic roles in ancient cities.

(1×) English 'the-Muster' and Spanish 'la-inspección' (the inspection) both reflect the military/administrative function. The gate name likely commemorates its role as a gathering point for census-taking, troop formation, or official appointments—a place where order and readiness were established (Neh 3:31). **TENT OF MEETING**

en: the-Muster | **es:** la-inspección | **fr:** [הַמִּפְקָד] | **de:** [הַמִּפְקָד] Neh 3:31

מִפְרָץ H4664 *N-mpc / 3ms* (1×)

landings, harbors; coastal places where ships dock

This plural noun appears only in Judges 5:17, in Deborah's victory song, where she asks, 'Why did Dan remain with the ships? Asher sat still at his landings.' The word apparently refers to harbors, docks, or landing places along the coast where ships come to shore. The Song criticizes these coastal tribes for staying safely at their ports rather than joining the battle against Sisera—commercial interests trumped covenant obligation.

(1×) English 'his-landings' and Spanish 'sus-puertos' (his ports) both identify maritime facilities. The poetic rebuke highlights Dan and Asher's comfortable coastal position—they remained at their secure harbors engaged in shipping rather than risking themselves in inland warfare (Judg 5:17). **SHIP SEA VESSEL**

en: his-landings | **es:** sus-puertos | **fr:** son-landings | **de:** sein-landings Judg 5:17

מִפְרֶקֶת H4665 *N-fsc / 3ms* (1×)

neck; part of body connecting head to torso, especially the back of the neck

This noun occurs only in 1 Samuel 4:18, describing how Eli 'fell backward from his seat beside the gate, and his neck was broken and he died.' The word specifically denotes the neck as the dividing point between head and body. The elderly priest's fatal fall upon hearing of the ark's capture represents the shattering of Israel's spiritual leadership. The broken neck symbolizes the broken covenant relationship.

(1×) English 'his-neck' and Spanish 'su-cerviz' (his neck/nape) both identify the body part that fractured in Eli's fall. The neck-breaking represents both literal cause of death and symbolic judgment—the heavy, aged priest cannot bear the weight of Israel's disaster (1 Sam 4:18). **NECK (BODY PART)**

en: his-neck | **es:** su-cerviz | **fr:** son-cou | **de:** sein-neck 1Sam 4:18

מִפְרָשׂ H4666 *N-mpc* (2×)

something spread out; specifically a sail or the spreading of clouds

This noun denotes something spread or stretched out, appearing in two poetic texts. Ezekiel 27:7 describes Tyre's trade ships: 'Fine embroidered linen from Egypt was your sail, spread out to be your banner.' Job 36:29 asks rhetorically, 'Can anyone understand the spreading of the clouds, the thunderings of his pavilion?'—and possibly 37:16 as well. The maritime and meteorological uses share the image of expansive spreading: sails catching wind, clouds covering sky. Both contexts evoke majesty, whether commercial splendor or divine power.

(2×) A spreading or something spread out, used for sails and cloud formations. The Ezekiel passage vividly depicts Tyre's maritime glory: Egyptian linen spread as sails, functioning both practically (catching wind) and symbolically (banner/ensign). Job's meteorological use asks who can comprehend the vast spreading of clouds, part of a larger reflection on God's incomprehensible governance of nature. The Hebrew root idea is expansion or stretching, whether fabric or vapor, unified by the image of something unfurled across space. **GEOGRAPHY AND SPACE**

en: spreadings-of-, your-sail | **es:** extendidos-de-, tu-vela | **fr:** moisson, מִפְרָשׂי | **de:** [מִפְרָשׂי], [מִפְרָשׂךָ] Job 36:29; Ezek 27:7

מִפְשָׁעָה H4667 *Art / N-fs* (1×)

buttocks, hips; lower stepping region of the body

This noun appears only in 1 Chronicles 19:4, parallel to 2 Samuel 10:4, where Hanun humiliates David's ambassadors by cutting their garments 'up to the buttocks.' The word denotes the hip or buttock region, the 'stepping region' of the body. Exposing this area was a severe public shaming in ancient Near Eastern culture, turning a diplomatic mission into an insult that provoked war. The deliberate exposure of the buttocks violated honor and demanded response.

(1×) English 'the-buttocks' and Spanish 'las-nalgas' (the buttocks) both identify the exposed body part. The shameful cutting of the ambassadors' robes to reveal their lower bodies constituted a deliberate diplomatic insult, treating honored envoys like prisoners of war (1 Chr 19:4). **FLESH AND BODY**

en: the-buttocks | **es:** las-nalgas | **fr:** [הַמִּפְשָׁעָה] | **de:** [הַמִּפְשָׁעָה] 1Chr 19:4

מַפְתֵּחַ H4668 *Art / N-ms* (2×)

a key, the instrument for opening locked doors or gates

This masculine noun means simply 'key,' the tool for unlocking doors. It appears literally in Judges 3:25, where Ehud's servants take the key to unlock the door after finding it shut, and figuratively in Isaiah 22:22, where God places 'the key of the house of David' on Eliakim's shoulder, symbolizing administrative authority. The Isaiah passage became foundational for later messianic interpretation: having the key means having power to open and shut, to grant or deny access. The simple domestic tool thus became a powerful metaphor for governmental and spiritual authority.

(2×) A key for opening locked spaces. The Judges narrative is straightforward: servants waiting for King Eglon eventually retrieve the key and unlock the door, discovering his corpse. Isaiah transforms the key into a symbol of delegated royal authority, with opening and shutting representing administrative decisions. This figurative use influenced Revelation 3:7's imagery of Christ holding David's key. The multilingual translations uniformly render 'key' or 'llave,' showing this functional meaning is stable across languages and contexts. **KEY AUTHORITY ACCESS**

en: key-of, the-key | **es:** la-llave, llave-de | **fr:** [מכתח], le-key | **de:** [מפתח], der-key Judg 3:25; Isa 22:22

מִפְתָּח H4669 *Art / N-ms* (2×)

opening or utterance; what opens the lips in speech

This noun appears in two distinct senses, both involving opening. In 1 Chronicles 9:27, it refers to 'the key' (understanding it as synonymous with H4668), the tool for opening the temple doors entrusted to Levitical gatekeepers. In Proverbs 8:6, personified Wisdom declares, 'Hear, for I will speak noble things, and the opening of my lips will be right things'—here denoting not a tool but the act or product of opening one's lips, i.e., utterance or speech. The common semantic core is opening, whether of doors or mouths.

(2×) An opening or what opens; either a key (mechanical opening) or utterance (verbal opening). The Chronicles reference describes temple gatekeepers having charge of opening the doors each morning, with 'opening' likely meaning the key itself by metonymy. Proverbs uses the term more abstractly for what the lips open with—speech or utterance. Wisdom's 'opening' produces right and noble words, just as a key produces access. Both uses reflect the Hebrew tendency to name things by function: the opener, whether tool or word. **KEY AUTHORITY ACCESS**

en: and-the-opening-of, the-key | **es:** la-llave, y-apertura-de | **fr:** [המפתח], et-ומכתח | **de:** [המכתח], [ומפתח] 1Chr 9:27; Prov 8:6

מִפְתָּן H4670 *N-msc* (8×)

Threshold, doorsill — the stone or timber at the base of a doorway, especially of a temple or sacred entrance

A masculine noun for the threshold or doorsill of a building, the horizontal beam or stone slab at the bottom of a doorway over which one steps. Nearly all its occurrences carry sacral weight. In the Dagon narrative, the idol's broken pieces lie on the threshold of Dagon's temple, making the priests avoid treading on it ever after (1 Sam 5:4-5). Ezekiel's visionary temple features the threshold prominently: the glory of YHWH moves to the threshold (Ezek 9:3; 10:4, 18), and healing waters flow from beneath it (Ezek 47:1). Zephaniah condemns those who leap over the threshold in a pagan ritual (Zeph 1:9).

threshold, sill (8×) The threshold or doorsill of a building, particularly of a temple or sacred structure. The word carries a strong association with sacred space throughout its eight occurrences. In 1 Samuel 5:4-5, the threshold of Dagon's temple becomes ritually charged after the idol falls upon it. Ezekiel repeatedly positions YHWH's glory at the threshold of the visionary temple (Ezek 9:3; 10:4, 18; 46:2; 47:1). Zephaniah 1:9 references the superstitious practice of leaping over the threshold. Spanish 'umbral,' French 'seuil,' and German 'Schwelle' all consistently render the concrete architectural sense of a doorsill. **GEOGRAPHY AND SPACE**

en: the-threshold, threshold-of | **es:** el-umbral, el-umbral-de, umbral-de | **fr:** le-seuil, seuil, seuil-de | **de:** Schwelle, der-Schwelle, der-threshold 1Sam 5:4; 1Sam 5:5; Ezek 9:3; Ezek 10:4; Ezek 10:18

מֹוץ H4671 *Prep-k* (8×)

Chaff — the light husks of threshed grain, used figuratively for what is worthless and swept away by wind

A masculine noun for chaff, the dry husks and broken straw separated from grain during threshing. In every biblical occurrence it appears in a simile introduced by the preposition כְּ ('like'), always driven by wind, painting a vivid picture of the impermanent and worthless. The wicked are 'like chaff that the wind drives away' (Ps 1:4), hostile nations scatter 'like chaff on the mountains' before God's rebuke (Isa 17:13), and an entire day can pass 'like chaff' (Zeph 2:2). The image is one of the Bible's most memorable metaphors for divine judgment sweeping away the ungodly.

like chaff (8×) Chaff — the lightweight residue of threshing, invariably used in similes (always with כְּ, 'like') to depict what is insubstantial and easily blown away by wind. Applied to the wicked (Ps 1:4; 35:5; Job 21:18), to hostile nations scattered before God (Isa 17:13; 29:5), to Judah's crushing power over enemies (Isa 41:15), and to the fleeting passage of time (Hos 13:3; Zeph 2:2). The multilingual evidence reinforces the agricultural imagery: Spanish 'tamo,' French 'balle,' and German 'Spreu' all denote the specific threshing byproduct rather than a generic 'refuse,' confirming the concrete botanical sense underlying the metaphor. **STUBBLE AND CHAFF**

en: and-like-chaff, like-chaff, like-chaff-of | **es:** como-el-tamo, como-tamo,

como-tamo-de | **fr:** [כמו־ן], [כמ־ן], balle | **de:** [כמו־ן], [כמ־ן], wie-Spreu Job 21:18; Ps 1:4; Ps 35:5; Isa 17:13; Isa 29:5

מָצָא H4672 *V-Nifal-Perf-2fs* (457×)

To find, discover, encounter; Niphal: be found, be present; Hifil: deliver, present; rarely: suffice, be enough.

One of the most common verbs in the Hebrew Bible, מָצָא covers the full arc from deliberate searching to unexpected encounter. In its Qal stem it ranges from finding a lost donkey (1 Sam 9:4) to finding favor in someone's eyes — a formulaic phrase (מָצָא חֵן) that appears over 40 times, rendered in Spanish as hallar gracia, in French as trouver grâce, and in German as Gnade finden. The Niphal passive yields a distinctive Chronicles formula for 'all who were found/present,' while the rare Hifil causative means to deliver or hand over. A surprising minor sense, 'to suffice' (Num 11:22), reflects the logic that what one finds is what one has available.

1. Qal: find, discover (289×) The primary active meaning: to find, discover, or locate something sought, lost, or desired. This covers intentional searching (Gen 2:20, where no suitable helper 'was found' for Adam), accidental discovery, and the deeply idiomatic expression מָצָא חֵן בְּעֵינֵי ('to find favor in the eyes of'), which appears in Gen 6:8 of Noah. Multilingual glosses converge tightly here — Spanish hallar/encontrar, French trouver, German finden — confirming a stable, cross-linguistically basic sense. FINDING AND DISCOVERING

en: I-have-found, and-found, and-he-found | **es:** Y-encontró, Y-halló, he-hallado | **fr:** Je-avoir-trouva, et-il-trouva, et-trouva | **de:** ich-gefunden-habe, ich-haben-fand, und-er-fand Gen 2:20; Gen 6:8; Gen 8:9; Gen 18:3; Gen 26:12

2. Niphal: be found, be discovered (99×) The Niphal passive: to be found, be discovered, be present, or exist. This is not merely the passive of sense 1 but often carries an existential nuance — 'no leaven shall be found in your houses' (Exod 12:19). Spanish fue hallado and French être trouvé preserve the passive construction, while Arabic ʾ shares both the 'be found' and 'exist' readings, suggesting this polysemy is typologically natural. FINDING AND DISCOVERING

en: I-will-bring, is-found, shall-be-found | **es:** es-hallado, fue-hallado, se-encuentre | **fr:** –être-trouva, devra-être-trouva, est-trouva | **de:** er-findet, fand, finden Gen 44:16; Gen 44:17; Exod 9:19; Exod 12:19; Exod 22:2

3. Niphal participle: those present (42×) The Niphal participle used substantivally, especially with the article (הַנִּמְצָאִים), to mean 'those who were present/found.' This formulaic usage dominates in Chronicles (e.g., 2 Chr 34:32) for assembled people, functioning almost as a census term. The distinctiveness shows in how translations handle it: English 'those present,' Spanish los que se hallaban, French ceux qui se trouvaient — all employing periphrastic constructions rather than a simple passive. FINDING AND DISCOVERING

en: the-found, the-ones-found | **es:** el-encontrado, el-hallado, el-que-se-encuentra | **fr:** le-trouva, trouver | **de:** der-fand, finden Gen 19:15; Gen 47:14; Deut 20:11; Judg 20:48

4. Qal: reach, come upon, overtake (17×) To come upon, befall, reach, or overtake — used when calamity, trouble, or events 'find' a person without active searching (Deut 4:30; Num 32:23 'your sin will find you out'). German treffen captures the overtaking nuance, while Spanish alcanzar reflects the 'reach' dimension. This sense reveals מָצָא as a verb of encounter from the object's perspective, where the subject (often abstract: evil, distress) is the active agent. FINDING AND DISCOVERING

en: and-find-you, and-finds, and-will-find-him | **es:** encontrada, encontrares, hallará | **fr:** –trouver, a-trouva-nous, atteignant | **de:** du-meet, fand, fand-ihnen Gen 44:34; Exod 18:8; Num 20:14; Num 32:23; Deut 4:30

5. Hifil: deliver, hand over, present (7×) The Hifil causative: to cause to find, to deliver, hand over, or present. Rare (7 occurrences), concentrated in Levitical ritual passages (Lev 9:12-18) where Aaron's sons 'presented' blood to him, and in 2 Sam 3:8 meaning 'deliver.' The causative logic is clear: making something arrive at or reach its recipient. FINDING AND DISCOVERING

en: He-causes-him-to-find, I-delivered-you, [obj] | **es:** hago-encontrar, le-entregaron, le-hará-hallar | **fr:** et-apporta, ils-apporta, je-délivra-tu | **de:** fand, ich-befreite-du, sie-brachte Lev 9:12; Lev 9:13; Lev 9:18; 2Sam 3:8; Job 34:11

6. Qal: suffice, be enough (3×) A rare sense meaning 'to suffice, be enough' — attested principally in Num 11:22, where Moses asks whether enough flocks and herds can be 'found' (i.e., suffice) for the people. The semantic path from 'find' to 'suffice' runs through availability: what can be found is what is at hand, and hence what is enough. Only 3 clear occurrences, but the sense is lexicographically significant. SUFFICIENCY AND WORTH

en: and-suffice, is-found | **es:** se-encuentra, y-será-suficiente | **fr:** est-trouva, et-suffice | **de:** ist-fand, und-suffice Num 11:22; Josh 17:16

מַצָּב H4673 *N-msc* (10×)

Military garrison or outpost; standing-place or appointed station

From the root natsav ('to stand, take one's stand'), this masculine noun denotes either a military garrison or a place where one stands in an assigned position. Its military sense dominates the narrative of Saul and Jonathan's confrontation with the Philistines, where the word recurs seven times for the Philistine garrison at the pass of Michmash (1 Sam 13-14). In its non-military sense, Joshua 4 uses it for the exact spot in the Jordan riverbed where the priests' feet stood bearing the ark. Isaiah 22:19 applies it metaphorically to Shebna's office or station from which God will thrust him down.

1. garrison, military outpost (7×) A military garrison, outpost, or forward position of soldiers stationed in strategic territory. Used predominantly for Philistine garrisons threatening Israel during the reign of Saul. Jonathan and his armor-bearer famously approached the Philistine matstsav at Michmash (1 Sam 14:1, 4, 6), and 2 Samuel 23:14 references a Philistine garrison in Bethlehem. Spanish 'destacamento' and 'guarnicion,' along with French 'garnison,' consistently render this fortified military station. GEOGRAPHY AND SPACE

en: and-garrison-of, garrison-of, the-garrison | **es:** destacamento-de, el-destacamento, y-guarnición-de | **fr:** et-garnison-de, garnison-de, le-garnison | **de:** der-garrison, garrison-von, und-garrison-von 1Sam 13:23; 1Sam 14:1; 1Sam 14:4; 1Sam 14:6; 1Sam 14:11

2. standing-place, appointed position (3×) A standing-place or fixed appointed position, either in a literal physical sense or as a figurative station of authority. In Joshua 4:3 and 4:9, the word marks the precise spot where the priests' feet stood firm in the Jordan – a memorial location of theophanic significance. In Isaiah 22:19, it signifies the office or appointed station from which the steward Shebna will be deposed, paralleled by ma'amad ('standing'). The shift from concrete foothold to abstract office shows the word's semantic flexibility rooted in the idea of a fixed, established place. GEOGRAPHY AND SPACE

en: from-standing-place-of, from-your-position, standing-place-of | **es:** de-lugar-de, de-tu-puesto, lugar-de | **fr:** [ממצבך], de-debout-lieu-de, debout-lieu-de | **de:** [ממצבך], stehend-Ort-von, von-stehend-Ort-von Josh 4:3; Josh 4:9; Isa 22:19

מָצָב H4674 *Adj-ms* (1×)

siege work, palisade; military fortification or entrenchment

This word appears only in Isaiah 29:3, where God declares He will 'encamp against you all around and lay siege with a palisade.' The noun denotes some type of siege work—possibly a palisade, tower, or entrenchment used in attacking a fortified city. The parallel term 'siegeworks' confirms the military context. God ironically becomes the besieger of His own city Jerusalem, turning divine protection into divine assault due to the people's hypocrisy.

(1×) English 'with-a-siege-work' and Spanish 'con-puesto' (with post/position) both suggest military installations. Isaiah's oracle reverses expectations—the LORD who defended Jerusalem now encircles it with siege equipment, treating His city as an enemy fortress to be reduced (Isa 29:3). GEOGRAPHY AND SPACE

en: with-a-siege-work | **es:** con-puesto | **fr:** [מצב] | **de:** [מצב] Isa 29:3

מִצְבָּה H4675 *N-fs* (2×)

a military garrison or guard post; a stationed military unit

This noun denotes a military garrison or guard post. In 1 Samuel

14:12, Philistine soldiers stationed at the garrison call to Jonathan and his armor-bearer, 'Come up to us, and we will show you a thing.' Zechariah 9:8 declares God's promise: 'I will encamp at my house as a guard, so that none shall march to and fro; no oppressor shall again march over them.' The first reference is clearly military; the second uses military imagery for divine protection. A garrison represents permanent military presence, strategic positioning to control territory or defend against attack.

(2×) A garrison, military outpost, or guard station. The 1 Samuel narrative shows a Philistine garrison stationed in Israelite territory, a sign of occupation and oppression. The soldiers' challenge to Jonathan comes from a fortified position. Zechariah's prophetic use reimagines God himself as a protective garrison encamped around the temple, reversing the image from occupation to security. The Spanish 'guarnición' and 'destacamento' capture the military stationing. Both contexts involve strategic positioning to control space and provide security or domination. **GEOGRAPHY AND SPACE**

en: a-garrison, the-garrison | **es:** como-guarnición, el-destacamento | **fr:** le-garnison, poste | **de:** [מצבה], der-garrison 1Sam 14:12; Zech 9:8

מַצֵּבָה H4676 *Art / N-fs* (32×)

Standing stone or pillar; an upright stone erected as a memorial monument or as an object of pagan worship to be destroyed.

A stone set upright in the ground, serving two dramatically different purposes in Israel's story. Positively, patriarchs erected standing stones to mark encounters with God — Jacob's pillar at Bethel anointed with oil (Gen 28:18), Rachel's grave marker (Gen 35:20), and Absalom's personal monument (2 Sam 18:18). Negatively, the same word describes Canaanite cult pillars that the Law commands Israel to smash (Exod 23:24; Deut 7:5). The tension between these senses runs through the entire Old Testament: the same physical object can be a witness to the true God or an abomination to be torn down.

1. memorial pillar or monument (20×) An upright stone erected as a memorial, witness, or boundary marker, associated with positive or neutral commemorative purposes. Jacob anoints his pillar at Bethel (Gen 28:18, 22; 31:13), sets one at Rachel's grave (Gen 35:20), and covenant-making stones witness agreements (Gen 31:45, 51). Absalom erects one as a personal monument (2 Sam 18:18). Translations consistently use 'columna' (Spa), 'colonne/stèle' (Fra), 'Säule' (Deu). **GEOGRAPHY AND SPACE**

en: and-pillar, and-pillars-of-, pillar | **es:** columna, columna-de, columnas | **fr:** [ומצבה], [ומצבות], [מצבה] | **de:** Saeule, Saeule-von, Saeulen Gen 28:18; Gen 28:22; Gen 31:13; Gen 31:45; Gen 31:51

2. sacred cultic standing stone (12×) A sacred standing stone associated with pagan Canaanite worship, consistently condemned and ordered to be smashed, broken, or torn down. The legal and prophetic texts command their destruction alongside altars and Asherah poles (Exod 23:24; 34:13; Deut 7:5; 12:3). The plural forms dominate here, and Hosea 3:4 lists the maṣṣēbāh among cultic objects Israel will lack in exile. Spanish sometimes shifts to 'estelas,' marking the idolatrous register. **GEOGRAPHY AND SPACE**

en: and-pillars, and-their-pillars, and-your-pillars | **es:** (marca-de-objeto)-las-estelas, columnas-de, las-columnas | **fr:** [המצבות], [מצבות], colonnes-de | **de:** Saeulen-von, [המצבות], [ומצבותיך] Exod 23:24; Exod 34:13; Deut 7:5; Deut 12:3; 1Kgs 14:23

מִצְבְּיָה H4677 *Art / N-proper-ms* (1×)

the Mesobaite; gentile designation, origin uncertain

This gentile designation appears only in 1 Chronicles 11:47, attached to one of David's mighty warriors. The term apparently indicates place of origin, but the location is unknown and the form is unusual. Some scholars suggest emending to 'from Zobah,' a known region, while ancient versions vary widely in their renderings. The obscurity may result from textual corruption or preservation of a now-forgotten place name.

(1×) English 'the-Metsovayah' and Spanish 'el-metsobayá' attempt to transliterate the uncertain term. The gentile marker identifies one of David's elite warriors by hometown or region, but the exact referent remains mysterious—possibly a small village whose name survived only in this military roster (1 Chr 11:47). **PROPER NAMES (PERSONAL)**

en: the-Metsovayah | **es:** el-metsobayá | **fr:** [המצביה] | **de:** [המצביה] 1Chr 11:47

מַצֵּבָה H4678 *N-fsc / 3fs* (6×)

A pillar or standing stone erected as a memorial or sacred marker; also the stump or trunk remnant of a felled tree

Derived from the root meaning 'to stand,' this feminine noun covers two quite different referents. As a pillar or standing stone, it marks memorials — Jacob's anointed pillar at Bethel (Gen 35:14) and Absalom's monument in the King's Valley (2 Sam 18:18). As a stump, it appears in Isaiah's parable of judgment: even after the holy land is burned, a stump remains as a seed of hope (Isa 6:13). The divergence is sharp across translations: Spanish distinguishes 'estela/pilar' from 'tronco,' while Arabic uses 'nusub' for the stone pillar — evidence that the two senses were clearly felt as distinct.

1. pillar, standing stone (4×) A pillar or standing stone set up as a memorial, sacred marker, or monument. Jacob erects and anoints one at Bethel (Gen 35:14), sets one over Rachel's grave (Gen 35:20), and Absalom raises his own in the King's Valley (2 Sam 18:18). Spanish 'estela/pilar' and German 'Malstein/Denkmal' preserve the monumental connotation. Arabic 'nusub' (نُصُب) underscores the act of erecting something upright as a sacred or commemorative marker. **GEOGRAPHY AND SPACE**

en: pillar-of, the-pillar, to-the-pillar | **es:** a-la-estela, la-estela, pilar-de | **fr:** colonne-de, le-colonne, à-le-colonne | **de:** der-Malstein-, der-Saeule, ein-Denkmal Gen 35:14; Gen 35:20; 2Sam 18:18

2. stump, trunk remnant (2×) A tree stump or trunk remnant, used exclusively in Isaiah 6:13 (twice, with and without possessive suffix). After the burning of the land, the stump (matseveth) remains — a seed of future life amid desolation. Spanish 'tronco' and English 'stump' diverge sharply from the 'pillar' translations, confirming this as a genuinely separate botanical sense rooted in the same idea of something left standing. **ROOT PLANT PART**

en: its-stump, stump | **es:** su-tronco, tronco | **fr:** [מצבת], [מצבתה] | **de:** [מצבת], [מצבתה] Isa 6:13

מְצָד H4679 *Prep-b* (10×)

A mountain stronghold or fortress; a defensive refuge in rocky, inaccessible terrain used for military or survival shelter.

Refers to a fortified place of refuge, typically situated in rugged, mountainous terrain. In the period of the Judges, Israelites hid from Midianite raiders in such mountain fastnesses (Judg 6:2), and David famously sheltered from Saul in the strongholds of the Judean wilderness (1 Sam 23:14, 29). The English "stronghold" and Spanish "fortaleza" both capture the defensive character, while the construct phrase with "rocks" (Is 33:16) emphasizes the natural, cliff-hewn nature of these refuges. The term also designates the Jebusite citadel that David captured and made his capital (1 Chr 11:7).

stronghold, fortress (10×) A naturally fortified position in mountainous or rocky terrain used as a place of military refuge or hiding. The wilderness strongholds where David evaded Saul (1 Sam 23:14, 19) and the mountain caves of Judges 6:2 are paradigmatic examples. English glosses like 'strongholds' and Spanish 'fortalezas' consistently render this as a defensive shelter. The construct with 'rocks' (Is 33:16) underscores the geological character of these fastnesses, while the citadel of Jerusalem (1 Chr 11:7) represents a more urban, permanent fortification. **FORTIFICATIONS AND PALACES**

en: and-the-strongholds, in-strongholds-of, in-the-fortress | **es:** a-la-fortaleza, en-fortalezas-de, en-la-fortaleza | **fr:** [במצד], [במצדות], [והמצדות] | **de:** [במצד], [במצדות], [והמצדות] Judg 6:2; 1Sam 23:14; 1Sam 23:19; 1Sam 23:29; 1Chr 11:7

מָצָה H4680 *V-Nifal-Imperf-3mp* (7×)
To drain or wring out (actively squeezing liquid); in the Niphal passive, to be drained out or wrung dry.
A verb of liquid extraction, matzah describes the forceful squeezing or draining of fluid from a vessel or material. Gideon wrings dew from the fleece (Judg 6:38); Jerusalem is told she has 'drained out' the cup of God's fury to its dregs (Isa 51:17); the wicked 'drain the dregs' of judgment's cup (Ps 75:8). In the Niphal passive, the sacrificial blood 'shall be drained out' at the altar's base (Lev 1:15; 5:9). Spanish distinguishes the active wringing ('exprimiste,' you wrung out) from the passive draining ('sera exprimido,' it shall be wrung), while Arabic cognates like imtassa (to absorb, suck dry) reinforce the core image of thorough extraction.

1. to drain, wring out (Qal active) (4×) Qal active: to drain, wring out, or squeeze dry — the subject performs the wringing action on a liquid or liquid-bearing object. Gideon 'wrung dew from the fleece' (Judg 6:38, wayyimetz); personified Jerusalem 'drained' the bowl of staggering (Isa 51:17, matzit); Ezekiel echoes this with Oholibah draining her cup (Ezek 23:34); the wicked 'drain' the wine dregs (Ps 75:8). Spanish 'y escurrio' (and he wrung out) and 'exprimiste' (you squeezed out) capture the forceful extraction. **POURING AND SHEDDING**
en: and-he-wrung-out, and-you-shall-drain-it, they-drain | **es:** exprimirán, exprimiste, y-escurrió | **fr:** [מצית], et-il-wrung-dehors, et-presser | **de:** [ומצית], [מצית], sie-drain Judg 6:38; Ps 75:8; Isa 51:17; Ezek 23:34

2. to be drained, wrung out (Nifal passive) (3×) Niphal passive: to be drained out or wrung dry, describing the liquid or sacrificial blood undergoing the draining process. In Lev 1:15 and 5:9, the bird offering's blood 'shall be drained out' (nimetza) at the base of the altar — a precise ritual instruction. Ps 73:10 extends the image: waters of judgment 'are drained' by the people. Spanish 'sera exprimido' (it shall be wrung) and 'son exprimidas' (they are drained) preserve the passive voice consistently. **POURING AND SHEDDING**
en: and-it-shall-be-drained-out, are-drained, it-shall-be-drained | **es:** será-exprimido, son-exprimidas, y-exprimirá | **fr:** cela-devra-être-drained, et-cela-devra-être-drained-dehors, presser | **de:** es-soll-sein-ausgegossen, sind-drained, und-es-soll-sein-ausgegossen-heraus Lev 1:15; Lev 5:9; Ps 73:10

מֹצָה H4681 *Conj-w* (1×)
Mozah; a town in Benjamin's territory
This place name appears only in Joshua 18:26 in the boundary list for Benjamin's tribal allotment. The name may derive from a root meaning 'to go out' or 'origin.' The exact location remains uncertain, though it belonged to Benjamin's towns in the central hill country. The Septuagint renders it variously, reflecting uncertainty even in antiquity. Such boundary lists preserve the geographical memory of Israel's tribal divisions.

(1×) English 'ha-Motsah,' Spanish 'Mosa,' and French/German transliterations all treat this as a proper place name. The town appears in Benjamin's allocation, one of many settlements defining the boundaries of the smallest but strategically important tribe (Josh 18:26). **PROPER NAMES (PERSONAL)**
en: and-ha-Motsah | **es:** y-Mosa | **fr:** et-ha-Motsah | **de:** und-ha-Motsah Josh 18:26

מַצָּה H4682 *N-fp* (53×)
Unleavened bread or cakes, prepared without yeast for Passover, sacrificial offerings, and urgent hospitality.
Flat bread made without leaven, central to Israel's liturgical and domestic life. When Lot welcomed angels in Genesis 19:3 he baked unleavened cakes because there was no time to let dough rise, and that motif of holy urgency pervades the Passover narrative of Exodus 12, where Israel ate matzot in haste on the night of liberation. The term covers the bread itself and the seven-day Festival of Unleavened Bread (chag hamatzot). In Levitical law, matzah appears in grain offerings, peace offerings, and priestly consecration rites. Spanish panes azimos, French pain sans levain, and German ungesaeuertes Brot all preserve the defining characteristic: bread without yeast.

unleavened bread/cakes (53×) Unleavened bread or flat cakes prepared without yeast, used in Passover observance (Exod 12:8, 15-18), sacrificial grain offerings (Lev 2:4-5), peace offerings (Lev 7:12), and priestly consecration (Exod 29:2). The Spanish azimos and French sans levain both point to the absence of leaven as the essential feature, while the German Gebote reflects a liturgical framing of the commanded bread. Whether for urgent hospitality (Gen 19:3) or sacred ritual, the word always denotes bread whose purity lies in what it lacks. **UNLEAVENED BREAD**
en: unleavened-bread | **es:** Panes-ázimos, panes-sin-levadura, panes-ácimos | **fr:** pain-sans-levain, pains-sans-levain, sans-levain-pain | **de:** Gebote, ungesaeuertes-Brot, unleavened-Brot Gen 19:3; Exod 12:8; Exod 12:15; Exod 12:17; Exod 12:18

מַצָּה H4683 *Conj-w / N-fs* (3×)
Strife, contention, or quarreling between parties
This noun denotes conflict arising from pride, greed, or malice. It appears in wisdom literature warning against the sources of strife (Proverbs links it to pride and transgression) and in Isaiah's indictment of fasting that leads to fighting rather than justice. The term captures not just disagreement but active contention—the kind of quarreling that breaks community. BDB distinguishes this from the homonymous 'unleavened bread' term.

(3×) Contention or strife between people. Proverbs 13:10 declares 'by pride comes only strife,' while 17:19 warns 'he who raises his door seeks destruction' in the context of loving strife. Isaiah 58:4 rebukes Israel: 'you fast for strife and contention, and to strike with the fist of wickedness.' The multilingual witnesses (Spanish contienda, French dispute implied) consistently render this as conflict or quarreling, not the unleavened bread meaning. **GEOGRAPHY AND SPACE**
en: and-contention, strife | **es:** contienda, y-riña | **fr:** [ומצה], מצה | **de:** [ומצה], [מצה] Prov 13:10; Prov 17:19; Isa 58:4

מִצְהֲלָה H4684 *Conj-w / N-fpc / 2fs* (2×)
neighing, the loud cry of horses, especially in contexts of warfare or lust
This feminine plural noun denotes the neighing of horses, appearing twice in Jeremiah as part of judgment oracles. In 8:16, the prophet hears the snorting and neighing of enemy horses from Dan, signaling the approaching invasion. In 13:27, Jeremiah uses equine imagery to condemn Judah's idolatry: 'Your adulteries and neighings, your lewd whorings'—the neighing metaphorically represents lustful pursuit of false gods, comparing Judah to a mare in heat. The sound of horses thus evokes both military terror and sexual shamelessness, dual images of impending judgment.

(2×) The neighing or loud cries of horses. Jeremiah 8:16 uses acoustic imagery to signal invasion: you can hear the horses' neighing from Dan (northern border), and 'at the sound of the neighing of their stallions the whole land quakes.' Chapter 13:27 extends the metaphor to sexual sin, with neighings parallel to adulteries and whoredoms —Judah is depicted as an uncontrollable mare pursuing stallions, an image of idolatrous lust. Both uses associate horse sounds with unrestrained power, whether military or sexual. **ROAR GROAN CRY**
en: and-your-neighings, the-neighing-of | **es:** relinchos-de, y-relinchos-tuyos | **fr:** [ומצהלותיך], [מצהלות] | **de:** [ומצהלותיך], [מצהלות] Jer 8:16; Jer 13:27

מָצוֹד H4685a *N-mp* (1×)
siegeworks, fortifications; military constructions for attack or defense
This plural noun appears only in Ecclesiastes 9:14, describing how 'a great king came and built great siegeworks against' a small city. The word denotes military fortifications or siege installations—towers, ramps, palisades used to assault a defended city. The Preacher's parable illustrates that wisdom, though more valuable than military might, is often unrecognized and unrewarded. The 'great siegeworks' represent overwhelming force that wisdom nevertheless overcomes.

(1×) English 'siegeworks,' Spanish 'baluartes' (bulwarks), and French 'forteresse' (fortress) all capture military construction. Qohelet's story contrasts massive siege apparatus with the quiet wisdom of one poor man who delivers the city—yet is forgotten despite his greater power (Eccl 9:14). **FORTIFICATIONS AND PALACES**

en: siegeworks | **es:** baluartes | **fr:** forteresse | **de:** [מצודים] Eccl 9:14

מָצוֹד H4685b *N-mp* (2×)

a net or snare used for hunting; figuratively, an entrapment or dangerous situation

This masculine noun denotes a hunting implement, specifically a net or snare. Proverbs 12:12 contains a textually difficult phrase about 'the net of evil men' (though some emend the text). Job 19:6 has Job accusing God: 'Know then that God has put me in the wrong and closed his net about me'—divine pursuit depicted as a hunter trapping prey. Ecclesiastes 7:26 warns of the dangerous woman whose 'heart is snares and nets, whose hands are fetters.' All three uses are figurative, applying hunting imagery to human relationships and divine judgment.

(2×) A hunting net or snare, consistently used metaphorically. Job's complaint pictures God as a hunter who has entrapped him, surrounding him with a net from which there is no escape—a vivid image of perceived divine hostility. Ecclesiastes applies the net image to a predatory woman who ensnares men, her very being composed of trapping devices. Proverbs' text is uncertain but likely continues this pattern of nets representing danger and entrapment. The Spanish 'redes' (nets) captures the implement; the theological weight comes from depicting capture and helplessness. **NETS AND SNARES**

en: snares, the-net-of | **es:** red-de, redes | **fr:** forteresse | **de:** [מצוד], [מצודים] Prov 12:12; Eccl 7:26

מְצוֹדָה H4685c *Prep-b / N-fs* (1×)

net, fishing net used to catch fish (occurs in metaphor about sudden disaster)

This word refers to a fishing net, specifically the kind cast into water to catch fish. It appears in Ecclesiastes comparing human beings to fish caught in an evil net, highlighting the sudden and inescapable nature of calamity. The multilingual evidence consistently points to a net or trap, though French translators interpreted the construct form במצודה as 'fortress', likely reading from a different root.

(1×) A fishing net for catching fish in water. The sole occurrence in Ecclesiastes 9:12 uses this in a vivid simile about the unpredictability of disaster—just as fish are suddenly taken in a net, so humans are trapped by evil times. The Spanish 'en-red' and English 'in-net' preserve the fishing metaphor, while some versions diverge toward fortification imagery. **NETS AND SNARES**

en: in-net | **es:** en-red | **fr:** dans-forteresse | **de:** [במצודה] Eccl 9:12

מְצוֹדָה H4685d *Conj-w / N-fsc / 3fs* (2×)

a fortress or stronghold; a fortified place of refuge or military strength

This feminine noun denotes a fortress or stronghold. Isaiah 29:7 declares judgment on Ariel (Jerusalem): all nations fighting against 'her and her stronghold' will become like a dream that vanishes. Ezekiel 19:9 describes the captive lion-king (likely Jehoiachin): 'They brought him into strongholds'—fortified places, possibly meaning either imprisonment or exile to Babylonian fortifications. Both prophetic uses involve siege and capture, the stronghold representing either defensive strength or captive confinement. The same noun thus spans from refuge to prison, depending on who controls it.

(2×) A fortress, stronghold, or fortified place. Isaiah uses it for Jerusalem's defensive works, which will prove illusory when God judges the city. Ezekiel's 'strongholds' are places of confinement for the captured king, transported in a cage 'into strongholds' so his voice is heard no more in Israel. The semantic range includes both defensive fortification and secure imprisonment. The Spanish translations ('fortalezas,' 'fortaleza') capture the fortified strength; context determines whether the stronghold protects or confines. **FORTIFICATIONS AND PALACES**

en: and-her-stronghold, into-strongholds | **es:** en-fortalezas, y-su-fortaleza | **fr:** [ומצדתה], forteresse | **de:** [במצדות], [ומצדתה] Isa 29:7; Ezek 19:9

מְצוּדָה H4686a *Prep-l / N-fs* (4×)

net, snare (for hunting or trapping)

A hunting net or snare, used almost exclusively in figurative descriptions of divine judgment. God spreads his net to capture Israel in their rebellion (Ezekiel 12:13, 17:20), an image of inescapable judgment. The Psalmist describes affliction as being brought 'into the net' (Psalm 66:11). Ezekiel also condemns false prophetesses who hunt souls with their magic, threatening to tear God's people from their 'nets' (Ezekiel 13:21). The imagery emphasizes entrapment—the victim caught and unable to escape.

(4×) A net used for hunting or trapping, functioning primarily in metaphors of divine judgment or magical manipulation. God as hunter spreads nets for rebellious Israel; false prophetesses use spiritual 'nets' to ensnare souls. The cross-linguistic glosses ('net,' 'snare,' 'red,' 'trampa') consistently identify the trapping device. The term creates vivid imagery of inescapable judgment—like a bird caught in a snare, those under God's judgment find no way of escape. **NETS AND SNARES**

en: for-prey, in-snare-my, in-snare-of-me | **es:** a-la-red, en-mi-trampa, en-trampa-de-mí | **fr:** [במצודתי], [למצודה], dans-filet | **de:** [במצודתי], [למצודה], hinein-der-Netz Ps 66:11; Ezek 12:13; Ezek 13:21; Ezek 17:20

מְצוּדָה H4686b *Conj-w / N-fsc / 1cs* (19×)

Stronghold, fortress; also (homonymous) a net or snare — a place of defensive refuge, or a hunting implement

The noun מְצוּדָה (II) primarily means a stronghold or fortified refuge — a naturally defensible position used as a place of safety. It is the word for David's famous wilderness hideouts (1 Sam 22:4-5) and for the fortress of Zion that he captured (2 Sam 5:7). Beyond literal fortifications, the Psalms repeatedly apply it to God as a personal stronghold: 'the LORD is my rock and my fortress' (Ps 18:2). A single homonymous occurrence in Job 19:6 means 'net' or 'snare,' entirely unrelated in sense — where Job laments that God has 'closed His net' around him.

1. stronghold, fortress (place of refuge) (18×) A stronghold, fortress, or fortified place of refuge — the dominant sense appearing 18 times. It covers David's wilderness strongholds (1 Sam 22:4-5; 24:22; 2 Sam 5:17; 23:14), the captured citadel of Zion (2 Sam 5:7, 9), the eagle's lofty crag-nest (Job 39:28), and the frequent figurative application to God as protector in the Psalms (Ps 18:2; 31:3; 71:3; 91:2; 144:2). Arabic consistently renders it with al-hisn ('the fortress'), Spanish uses 'fortaleza,' and the German glosses confirm fortification vocabulary. The pairing with 'my rock' (sal'i) in the Psalms is a distinctive collocational marker for this sense. **FORTIFICATIONS AND PALACES**

en: and-my-fortress, and-the-stronghold, fortress-of | **es:** en-la-fortaleza, en-las-fortalezas, fortaleza-de | **fr:** [במצודה], [מצדת], dans-le-forteresse | **de:** [במצדות], [במצודה], [ומצודה] 1Sam 22:4; 1Sam 22:5; 1Sam 24:22; 2Sam 5:7; 2Sam 5:9

2. net, snare (hunting implement) (1×) A net or snare used for trapping prey — a homonymous sense entirely distinct from 'fortress,' appearing only in Job 19:6. Job cries out that God 'has encompassed me with His net,' using the image of a hunted animal caught in a mesh. Arabic renders it 'shabakatabu' ('his net'), Spanish 'su red,' confirming the hunting-implement reading. BDB treats this as a separate lexeme (homonym II of metsudah), and the multilingual evidence supports the complete semantic break from the fortification sense. **NETS AND SNARES**

en: and-His-net | **es:** y-su-red | **fr:** et-son-מצודו-lui | **de:** [ומצודו] Job 19:6

מִצְוָה H4687 *Art / N-fp* (184×)

Commandment, precept, directive — a binding instruction from

God as covenant law or from a human authority as an executive order.
Mitswah is the quintessential word for divine commandment in the Hebrew Bible, appearing overwhelmingly in Deuteronomy and the Psalms as the stipulations God gives Israel to keep. 'The commandment is a lamp, and the Torah is light' (Prov 6:23) captures its life-giving character. Whether singular — referring to the whole body of covenant law — or plural — enumerating specific precepts — mitswah frames obedience as Israel's grateful response to God's deliverance. A smaller but distinct usage applies the word to royal or priestly directives: the king's command (2 Chr 24:21), or an administrative order to be carried out. The consistent rendering across languages — 'mandamiento/commandement/Gebot' — underscores its authoritative weight.

1. Commandment(s) — divine/covenant precept (172×) A commandment or precept given by God as covenant legislation — the mitzvot Israel is called to observe. Used both in the singular to denote the whole code of divine instruction and in the plural for specific precepts. Spanish 'mandamientos,' French 'commandements,' and German 'Gebote' all carry the same covenantal force. Central to Deuteronomic theology (Deut 6:1, 8:1) and the piety of the Psalms, where the psalmist delights in God's mitswah (Ps 119:96). In Leviticus 4-5, unwitting violation of any mitswah requires atonement. GEOGRAPHY AND SPACE
en: commandments-of-him, his-commandments, the-commandment | **es:** el-mandamiento, mandamientos-de-él, sus-mandamientos | **fr:** commandements-de-lui, le-commandement, son-commandements | **de:** Gebote-von-ihn, der-Gebot, sein-Gebote Lev 4:2; Lev 4:13; Lev 4:22; Lev 5:17; Num 15:39

2. Command / directive — authoritative order (12×) A specific command, directive, or decree issued by a human authority — a king, commander, or priest — typically in the pattern 'according to the command of.' Spanish shifts to 'mandato/por mandato de,' and German uses constructions like 'nach dem Gebot,' marking the executive or administrative register. Found in historical narratives where royal authority is exercised: the king's command at 2 Chr 24:21, Hezekiah's reform directives at 2 Chr 29:15, 25, and the administrative order in 2 Kgs 17:34. GEOGRAPHY AND SPACE
en: according-to-command-of, according-to-commandment-of, according-to-the-command-of | **es:** ante-el-mandamiento-de, conforme-a-mandamiento-de, por-mandato-de | **fr:** commandement, et-commandement, et-selon-à-le-commandement | **de:** in-Gebote, und-Gebot, und-gemaess-zu-der-Gebot 2Kgs 17:34; 2Chr 8:13; 2Chr 24:21; 2Chr 29:15; 2Chr 29:25

מְצוּלָה H4688 *N-fs* (11×)
Deep, depth, abyss — the unfathomable ocean depths, used of the Red Sea, chaotic waters, and God's power to submerge
The noun מְצוּלָה (metsulah) denotes a watery depth or abyss. In the Song of the Sea, Pharaoh's forces sink 'into the depths like a stone' (Exod 15:5; Neh 9:11). The Psalms deploy it for overwhelming distress – the suppliant cries from 'deep waters' (Ps 69:2, 15; 88:6), and sailors witness wonders in the deep (Ps 107:24). Jonah prays from the metsulah that engulfed him (Jon 2:3). God promises to cast Israel's sins into the depths of the sea (Mic 7:19). Leviathan makes the deep churn like a pot (Job 41:31). Spanish 'profundidades' and French 'abîme' capture the register.

depth, deep place (11×) The literal ocean depths or deep waters, especially the Red Sea into which God cast Pharaoh's army (Exod 15:5; Neh 9:11). Leviathan makes the deep boil like a cauldron (Job 41:31), and sailors witness God's wonders in the deep (Ps 107:24). Jonah sinks into the metsulah at the heart of the seas (Jon 2:3). The word always conveys vastness, power, and the overwhelming force of water. Spanish 'profundidades' and French 'profondeurs' translate directly. GEOGRAPHY AND SPACE
en: depths-of, from-the-depths-of, in-the-deep | **es:** a-lo-profundo, de-profundidades-de, en-abismos | **fr:** [במצולת], [במצלות], [מצולות] | **de:** [במצולת], [במצלות], [מצולה] Exod 15:5; Neh 9:11; Job 41:31; Ps 68:22; Ps 69:2

מָצוֹק H4689 *Conj-w* (6×)
Distress, anguish, straits: a state of severe hardship or constriction, often during siege or trial.
A masculine noun denoting a condition of severe constriction, distress, or anguish. Its root (ts-w-q, 'to press, constrain') evokes physical tightness translated into emotional and existential extremity. In Deuteronomy 28:53, 55, 57 it describes the horrifying conditions during a siege, where famine drives people to unthinkable acts. In 1 Samuel 22:2, every man 'in straits' gathers to David at the cave of Adullam. In Psalm 119:143 the psalmist confesses that 'trouble and anguish have found me.' The word consistently points to being hemmed in with no easy escape.

distress, anguish, straits (6×) A state of severe hardship, siege-pressure, or anguish from which there is no easy escape. In the covenant curses of Deuteronomy 28:53, 55, 57 and Jeremiah 19:9, it appears paired with matsor ('siege') to describe the extremity of famine conditions. In 1 Samuel 22:2 it characterizes the desperate men who rallied to David. In Psalm 119:143 it denotes personal anguish. Spanish renders 'angustia/afliccion' and French 'detresse,' both capturing the emotional weight, while the Hebrew root ts-w-q ('to press, constrain') conveys physical constriction. DISTRESS AND AFFLICTION
en: and-anguish, and-in-distress, and-in-the-distress | **es:** angustiado, y-aflicción, y-en-la-angustia | **fr:** [ובמצוק], dans-détresse, et-dans-distress | **de:** [ובמצוק], in-distress, und-anguish Deut 28:53; Deut 28:55; Deut 28:57; 1Sam 22:2; Ps 119:143

מְצוֹק H4690 *N-ms* (2×)
molten supports or pillars; the foundational structures upholding the earth
This noun appears in two difficult texts, both in 1 Samuel. In 2:8, Hannah's song declares that 'the pillars of the earth are the LORD's, and on them he has set the world'—a cosmological statement picturing the earth resting on foundational supports, which belong to God. The term in 14:5 describing a geographic feature is textually problematic; many delete it with the Septuagint. The 2:8 usage reflects ancient Near Eastern cosmology, where the earth was envisioned as resting on pillars or foundations, an image of stability and divine craftsmanship.

(2×) Pillars or molten supports, specifically the foundational structures of the earth. Hannah's poetic theology attributes cosmic architecture to YHWH: the very pillars on which the world rests belong to him, an image of ultimate sovereignty and security. This reflects creation theology where God establishes stable structures. The term suggests something cast or founded (from the root meaning 'pour' or 'cast'), though whether literally molten or metaphorically solid is debated. The multilingual glosses ('pillar,' 'columna,' 'Säule') capture the supporting function in this cosmological vision. GEOGRAPHY AND SPACE
en: pillar, pillars-of | **es:** columna, los-pilares-de | **fr:** colonne, colonnes-de | **de:** Saeule, Saeulen-von 1Sam 2:8; 1Sam 14:5

מְצוּקָה H4691 *Conj-w* (7×)
Distress, anguish, or dire straits – a state of being hemmed in by trouble with no visible way out.
A feminine noun denoting deep distress, anguish, or the condition of being in dire straits. It often appears paired with tsarah ('trouble') to intensify the picture of affliction, as in Zephaniah 1:15's harrowing catalog of the Day of the LORD: 'a day of trouble and distress.' Its most memorable appearances come in Psalm 107, the great thanksgiving psalm, where four times God delivers people 'from their distresses' (vv. 6, 13, 19, 28). Spanish renders it 'angustias/aflicciones,' French 'angoisse' – every language reaching for the same visceral sense of being squeezed beyond endurance.

distress, trouble, anguish (7×) A state of severe distress, anguish, or trouble – the feeling of being hemmed in and overwhelmed. The three original clusters differ only grammatically: plural with pronominal suffixes ('from-their-troubles,' 'from-my-distresses') and absolute/construct forms. English 'anguish,' Spanish 'angustias/aflicciones,' and French 'angoisse' all converge on intense emotional and situational distress. In Job 15:24 it is paired with tsar as terrors

that assault the wicked; in Psalm 25:17 it is personal anguish from which David begs relief; in Psalm 107:6, 13, 19, 28 it forms the refrain of God rescuing the desperate. GEOGRAPHY AND SPACE

en: and-anguish, and-from-their-troubles, from-my-distresses | **es:** de-mis-angustias, de-sus-aflicciones, y-aflicción | **fr:** de-angoisse, et-angoisse, et-de-angoisse | **de:** [ומצוקה], und-von-ihr-troubles, von-ihr-troubles Job 15:24; Ps 25:17; Ps 107:6; Ps 107:13; Ps 107:19

מָצוֹר H4692 *N-ms* (26×)

A siege or state of besiegement; also a fortress or fortified stronghold

Matsor captures both sides of ancient siege warfare: the offensive act of besieging a city and the defensive fortification that withstands attack. In Deuteronomy and Jeremiah, it describes the harrowing conditions of prolonged siege — hunger, stress, and desperation (Deut 28:53, 55, 57). Yet the same word can denote a fortress or stronghold, as in the Chronicler's accounts of fortified cities (2 Chr 8:5; 11:5). The dual meaning reflects how closely related the concepts of enclosure and defense were in the ancient military imagination.

1. siege, besiegement (20×) The act, state, or condition of besieging a city, including the military operation and its duration. Spanish 'asedio' and German 'Belagerung' both point squarely to siege. Frequently appears with prepositions: 'in the siege' (Deut 20:19; 2 Kgs 24:10; Jer 52:5) and in the grim pairing 'in siege and in stress' (Deut 28:53, 55, 57; Jer 19:9). Ezekiel's symbolic siege of Jerusalem (Ezek 4:2–8; 5:2) gives the word dramatic prophetic force. FORTIFICATIONS AND PALACES

en: against, in-siege, in-the-siege | **es:** asedio, asedio-de, asedio-de-ti | **fr:** [במצור], dans-le-siège, dans-siège | **de:** Belagerung, [במצור], [המצור] Deut 20:19; Deut 20:20; Deut 28:53; Deut 28:55; Deut 28:57

2. fortress, stronghold (6×) A fortified place, stronghold, or defensive structure — sometimes referring to a fortified city or even to Egypt as a land of fortifications. Spanish shifts to 'fortaleza,' French to 'de rocher' (of rock), revealing the semantic pivot from siege to stronghold. The Chronicler uses it for Solomon's and Rehoboam's fortified cities (2 Chr 8:5; 11:5), while the Psalms and prophets invoke it for confident defense (Ps 60:9; Hab 2:1; Mic 7:12). FORTIFICATIONS AND PALACES

en: a-fortress, for-fortress, fortress | **es:** Egipto, fortaleza, la-fortaleza | **fr:** [למצור], [מצור], de-rocher | **de:** Belagerung, [למצור], [מצור] 2Chr 8:5; 2Chr 11:5; Ps 60:9; Mic 7:12; Hab 2:1

מָצוֹר H4693 *N-proper-fs* (4×)

Matsor — poetic name for Egypt, emphasizing its fortifications or boundaries

This Hebrew term appears exclusively in poetic contexts as an alternate name for Egypt. The word likely derives from the root meaning 'siege' or 'fortress,' highlighting Egypt's fortified borders or defensive strength. It appears in prophetic oracles about Egypt's waterways and in Micah's vision of future restoration, where the faithful will come from 'the cities of Matsor.' The multilingual evidence (Spanish 'Egipto,' French 'Matsor,' German 'Belagerung') reflects the dual nature of this term — both as a proper name and as evoking the concept of fortification.

(4×) A poetic designation for Egypt found only in prophetic literature. The term appears in Isaiah's oracle about Egypt's failing waterways ('the streams of Matsor,' Isa 19:6) and in parallel passages about Sennacherib's boast (2 Kgs 19:24 = Isa 37:25). Micah 7:12 uses it in an eschatological context, envisioning people coming from Assyria and 'the cities of Matsor.' The Hebrew root connection to 'siege' or 'fortress' may emphasize Egypt as a fortified stronghold, though some translations simply render it as a poetic variant for Egypt itself. EGYPT PLACE NAME

en: Egypt, Matsor, fortress | **es:** Egipto, de-Egipto, fortaleza | **fr:** Matsor, frontière, siège | **de:** Belagerung, Matsor, [מצור] 2Kgs 19:24; Isa 19:6; Isa 37:25; Mic 7:12

מְצוּרָה H4694 *Art / N-fp* (8×)

Fortress, fortification, rampart — a defensive stronghold or siegework, often in the phrase 'fortified cities'

A feminine noun referring to a fortification, rampart, or siege-work — a defensive military installation. It appears most frequently in Chronicles describing Rehoboam's fortification program: he strengthened cities throughout Judah and Benjamin as 'fortified cities' (עָרֵי מְצוּרָה/מְצוּרוֹת, 2 Chr 11:10-11, 23; 12:4; 14:6; 21:3). Nahum 2:2 commands 'Guard the rampart!' as Nineveh faces invasion, and Isaiah 29:3 uses it of siege-works raised against Jerusalem. The word captures both sides of the siege — the defenses and the works built to overcome them.

fortress, fortification (8×) A fortification, rampart, or siege-work — a defensive military structure or the offensive works erected to besiege one. In 2 Chronicles it repeatedly appears in the construct phrase 'fortified cities' describing Rehoboam's defensive building program across Judah (2 Chr 11:10-11, 23; 12:4; 14:6; 21:3). In Nahum 2:2 it denotes the rampart that Nineveh's defenders are urged to guard. Isaiah 29:3 uses it of siege-works God will raise against Jerusalem. Spanish 'fortaleza,' French 'forteresses,' and English 'fortresses/fortification' all capture the defensive-stronghold sense, while the Isaiah passage reveals the secondary siege-works meaning. FORTIFICATIONS AND PALACES

en: fortification, fortresses, siege-works | **es:** fortaleza, fortaleza!, fortalezas | **fr:** [מצרת], de-la-détresse, der-forteresses | **de:** [המצרות], [מצורה], [מצרה] 2Chr 11:10; 2Chr 11:11; 2Chr 11:23; 2Chr 12:4; 2Chr 14:6

מָצוֹת H4695 *N-fsc / 2ms* (1×)

contention, strife (context of those who oppose or strive against someone)

This noun denotes contention or strife, referring specifically to adversarial engagement. In Isaiah 41:12, God promises that Israel's enemies—those who strove in contention with them—will vanish. The term appears in parallel with 'men of war', reinforcing its martial and confrontational sense. BDB suggests the root relates to disputation, and the multilingual glosses consistently emphasize conflict or opposition.

(1×) Contentious opposition or striving against someone, particularly in a hostile or adversarial context. Isaiah 41:12 parallels 'men of your contention' with 'men of your war', suggesting active antagonism rather than mere disagreement. The Spanish 'conflicto' and English 'contention' capture the combative dimension of this rare noun. CONTROVERSY DISPUTE

en: of-your-contention | **es:** de-tu-conflicto | **fr:** [מצתך] | **de:** [מצתך] Isa 41:12

מֵצַח H4696 *Conj-w / N-msc* (13×)

Forehead, brow — the front of the head; figuratively, boldness or obstinacy

A masculine noun denoting the front of the head above the eyes, used both literally and as a powerful metaphor for character. In narrative, it is where David's stone struck Goliath (1 Sam 17:49) and where King Uzziah's leprosy broke out as divine judgment (2 Chr 26:19–20). In priestly legislation, Aaron wears a gold plate on his forehead bearing 'Holy to the LORD' so that the people's offerings may be accepted (Exod 28:38). Ezekiel's visionary mark on the foreheads of the righteous anticipates later apocalyptic imagery (Ezek 9:4). Metaphorically, a hard forehead signals shameless obstinacy — Israel's brow is 'bronze' (Isa 48:4) and 'harder than flint' (Ezek 3:7–9), while Jeremiah accuses the faithless nation of having a 'prostitute's forehead' that refuses to blush (Jer 3:3).

forehead (13×) The physical forehead or brow, and by figurative extension a symbol of boldness, defiance, or obstinacy. Literally: the place struck by David's stone (1 Sam 17:49), where leprosy appeared on Uzziah (2 Chr 26:19–20), where Aaron bore the sacred inscription (Exod 28:38), and where a protective mark was set on the faithful (Ezek 9:4). Figuratively: Israel's 'forehead of bronze' signifies stubborn rebellion (Isa 48:4; Ezek 3:7–9), and the 'forehead of a prostitute' marks brazen shamelessness (Jer 3:3). The prophet's forehead is made harder still, to match the people's defiance (Ezek

3:8–9). Spa 'frente', fra 'front', deu 'Stirn' all preserve the literal-to-figurative range. **FLESH AND BODY**

en: and-your-forehead, forehead, forehead-his | **es:** Y-frente-de, en-frente-su, en-frente-suya | **fr:** [במצחו], [ומצח], [ומצחך] | **de:** [במצחו], [ומצח], [ומצחך] Exod 28:38; 1Sam 17:49; 2Chr 26:19

מִצְחָה H4697 *Conj-w / N-fsc* (1×)

greaves, bronze leg armor worn by warriors to protect the shins

Greaves are pieces of bronze armor worn on the legs, specifically protecting the shins and calves. This word occurs only in the description of Goliath's armor in 1 Samuel 17:6, where the giant's military panoply is detailed to emphasize his formidable appearance. Ancient Near Eastern warriors used greaves to shield vulnerable lower legs during combat. The term is technical military vocabulary, preserved across translations as a loanword or descriptive phrase.

(1×) Bronze leg armor (greaves) worn to protect the lower legs in battle. The description of Goliath's armor serves to magnify his terrifying presence, and the greaves are one element of his complete military kit. Most translators render this as 'greaves' or use explanatory phrases. BDB notes textual variants suggesting the plural form. **GEOGRAPHY AND SPACE**

en: and-greaves-of | **es:** Y-grebas-de | **fr:** et-greaves-de | **de:** und-greaves-von 1Sam 17:6

מְצִלָּה H4698 *N-fpc* (1×)

bells, small bells attached to horses for adornment or ritual purposes

These are small bells, specifically those attached to horses. The sole occurrence in Zechariah 14:20 envisions a day when even the bells on horses will be inscribed 'Holy to the Lord', signifying the sanctification of all aspects of life—even mundane or military equipment. The term derives from a root associated with tinkling or ringing sounds. Spanish 'cascabeles' and English 'bells' capture the acoustic essence of these ornamental or functional objects.

(1×) Small bells affixed to horses, likely for decoration, identification, or ceremonial use. Zechariah's eschatological vision uses these bells as a symbol of pervasive holiness, where even ordinary items associated with animals will bear sacred inscriptions. The multilingual glosses uniformly point to bells or similar tinkling ornaments. **GEOGRAPHY AND SPACE**

en: bells-of | **es:** cascabeles-de | **fr:** clochette | **de:** [מצלות] Zech 14:20

מְצֻלָּה H4699 *Prep-b* (1×)

ravine, hollow, low place or valley-bottom (possibly the shadowed depth)

This word refers to a low-lying place, ravine, or hollow—possibly the shaded or deep part of a valley. It appears in Zechariah 1:8 describing the location where the prophet sees a vision of a man among myrtle trees. BDB notes this is a dubious word with interpretations ranging from 'hollow' to 'shadow', and some versions read alternative roots. The Spanish 'profundidad' and English 'ravine' suggest a geographical depression or valley floor.

(1×) A ravine, hollow, or low valley area, possibly emphasizing depth or shadow. Zechariah's night vision situates angelic figures in a mysterious, low-lying place among myrtles. The lexical uncertainty reflects textual challenges, but translations converge on a topographical depression. The imagery evokes concealment or a sheltered location near Jerusalem. **GEOGRAPHY AND SPACE**

en: in-the-ravine | **es:** en-la-profundidad | **fr:** profondeur | **de:** [במצלה] Zech 1:8

מְצִלְתַּיִם H4700 *Conj-w / N-fd* (13×)

Cymbals — paired metallic percussion instruments used in Levitical temple worship and celebration

A feminine dual noun (literally 'a pair of clangers') designating the bronze percussion instruments clashed together in Israel's worship. This later term replaced the older צֶלְצָלִים (cf. 2 Sam 6:5) and appears almost exclusively in the Chronicler's detailed accounts of Levitical music. Asaph, Heman, and Ethan were appointed to sound the cymbals (1 Chr 15:19), and the instruments accompanied the ark's procession to Jerusalem (1 Chr 13:8; 15:16, 28), the daily tabernacle service (1 Chr 16:5, 42), and Solomon's temple dedication (2 Chr 5:12–13). The same word marks the joyful worship at the Second Temple's foundation laying (Ezra 3:10) and the dedication of Nehemiah's wall (Neh 12:27).

cymbals (13×) A pair of metal cymbals used in Israelite worship, a later synonym for צֶלְצָלִים (cf. 2 Sam 6:5 vs. 1 Chr 13:8). Exclusively attested in cultic-musical contexts: the Levitical appointments of Asaph, Heman, and Ethan (1 Chr 15:16, 19; 25:1, 6), the ark's transfer (1 Chr 13:8; 15:28), daily temple service (1 Chr 16:5, 42), Hezekiah's reforms (2 Chr 29:25), Solomon's dedication (2 Chr 5:12–13), the Second Temple foundation (Ezra 3:10), and Nehemiah's wall dedication (Neh 12:27). Deu 'Zimbeln', spa 'cimbalos' confirm the specific instrumental reference across languages. **GEOGRAPHY AND SPACE**

en: and-cymbals, and-with-cymbals, cymbals | **es:** con-címbalos, con-címbalos-de, con-los-címbalos | **fr:** [במצלתים], [ובמצלתים], [ומצלתים] | **de:** [במצלתים], [מצלתים], mit-Zimbeln 1Chr 13:8; 1Chr 15:16; 1Chr 15:19; 1Chr 15:28; 1Chr 16:5

מִצְנֶפֶת H4701 *N-fsc* (12×)

Turban, priestly headdress — the linen turban wrapped around the high priest's head as part of the sacred vestments

The מִצְנֶפֶת (mitsnephet) is the distinctive linen turban worn exclusively by the high priest, forming part of his sacred vestments described in Exodus and Leviticus. It is wound around the head, and upon it the golden plate engraved 'Holy to the LORD' is fastened with a blue cord (Exod 28:4, 37, 39; 29:6). Moses places it on Aaron's head at the consecration ceremony (Lev 8:9; 16:4). Ezekiel's visionary temple code prescribes a turban for the prince or priest (Ezek 21:31). The related form צָנִיף applies more broadly to any turban or headdress (Job 29:14; Isa 62:3). Spanish 'mitra/turbante' and French 'turban/tiare' reflect both the priestly and the more general headwear senses.

turban, priestly headdress (12×) The official linen turban of the Israelite high priest, wound around the head and bearing the golden plate inscribed 'Holy to the LORD' (Exod 28:4, 36-37, 39; 29:6; 39:28, 31). Placed on Aaron's head at his consecration by Moses (Lev 8:9) and worn on the Day of Atonement (Lev 16:4). Ezekiel uses the term in prophetic oracle, declaring 'remove the turban, take off the crown' as a symbol of the reversal of authority (Ezek 21:31). Zechariah 3:5 describes a clean turban placed on Joshua the high priest's head as a sign of restored priestly purity. Spanish 'mitra/turbante' and English 'turban/mitre' both render the term. **CLOTHING AND DRESS**

en: and-with-turban-of, the-turban, turban | **es:** el-turbante, la-mitra, turbante | **fr:** et-avec-turban-de, le-turban, tiare | **de:** Turban, [המצנפת], der-Turban Exod 28:4; Exod 28:37; Exod 28:39; Exod 29:6

מַצָּע H4702 *Art / N-ms* (1×)

bed, couch (a place for sleeping or reclining)

This word means bed or couch, a piece of furniture for sleeping or resting. In Isaiah 28:20, it appears in a proverbial saying about insufficiency: the bed is too short to stretch out on, and the blanket too narrow to wrap oneself in. The metaphor criticizes false refuges and inadequate strategies. The term is straightforward household vocabulary, reflected in consistent translations across languages.

(1×) A bed or sleeping couch. Isaiah's proverb uses this domestic item to illustrate inadequacy—when essential things (like a bed or blanket) fail to meet basic needs, no comfort is possible. The image would resonate with any audience familiar with the frustration of cramped or insufficient bedding. All translations render this as 'bed' or 'couch'. **GEOGRAPHY AND SPACE**

en: the-bed | **es:** la-cama | **fr:** [המצע] | **de:** [המצע] Isa 28:20

מִצְעָד H4703 *Prep-b / N-mpc / 3ms* (3×)
A step or footstep, often metaphorically for one's course or way of life
This term refers to the physical act of stepping or the steps one takes, frequently used metaphorically for the path or direction of one's life. In wisdom literature it describes how God establishes the steps of the righteous (Ps 37), while Proverbs acknowledges that human steps are ultimately directed by the Lord. In Daniel it appears in the phrase 'at his steps'—meaning in his train or following after him. The imagery evokes both literal walking and the trajectory of one's choices.

(3×) Steps or footsteps, literal or figurative for one's life path. Psalm 37:23 declares 'the steps of a man are established by the LORD when he delights in his way.' Proverbs 20:24 asks 'a man's steps are from the LORD; how then can man understand his way?'—acknowledging divine sovereignty over human direction. Daniel 11:43 uses it spatially: 'at his steps' meaning in his train or retinue. The consistent cross-linguistic rendering as 'steps' or 'pas' supports both literal and metaphorical senses. **GEOGRAPHY AND SPACE**
en: at-his-steps, steps-of | **es:** en-pasos-sus, los-pasos-de-, pasos-de | **fr:** de-pas, pas, מצעדי | **de:** [במצעדיו], [מצעדי], steps-von Ps 37:23; Prov 20:24; Dan 11:43

צָעִיר H4704 *Prep-m / Adj-fs* (1×)
little, small, insignificant (with connotation of youth or inferiority)
This adjective means little, small, or insignificant, often with implications of youth or low status. While the root appears multiple times in Scripture, this particular form in Daniel 8:9 is unusual. BDB suggests emending the text to 'another little [horn]', which better fits the context of Daniel's vision. The term conveys both physical smallness and social or political insignificance, as seen in its usage with references to the youngest or least prominent.

(1×) Little or small in size, status, or significance. In Daniel's vision, a small horn emerges and grows exceedingly great, symbolizing an initially insignificant power that becomes dominant. The textual difficulty reflects scribal uncertainty, but the semantic core remains: something beginning as minor or young. Translations vary, with some modernizing to 'little' or 'small'. **SMALLNESS AND LEAST**
en: little | **es:** pequeño | **fr:** petite | **de:** [מצעירה] Dan 8:9

מִצְעָר H4705 *Prep-l* (5×)
a small thing, a little; smallness in size, number, or duration
A noun expressing littleness or insignificance — whether of a city's size, a group's number, or a period's duration. Lot begged to flee to Zoar, calling it 'a small thing' (Gen 19:20), and God later destroyed Judah's army 'with a few men' from Aram (2 Chr 24:24). Job's friend Bildad promised that though his 'beginning was small,' his latter end would greatly increase (Job 8:7). Isaiah mourns that God's people possessed the holy place 'for only a little while' (Isa 63:18). Spanish distinguishes 'pequeña' (small in size) from 'Por-poco-tiempo' (for a little while), revealing the word's flexibility across spatial and temporal domains.

(5×) Smallness in size or number — a little thing, a few. Lot describes Zoar as 'a small thing' (Gen 19:20), meaning a tiny, insignificant town. In 2 Chr 24:24, the Aramean force was 'a few men' yet defeated Judah's large army by divine judgment. Job 8:7 contrasts a 'small' beginning with a greatly increased end. Spanish 'pequeña' and French 'un-petit' consistently render this quantitative smallness. **SMALLNESS AND LEAST**
en: For-a-little-while, a-little, small | **es:** Por-poco-tiempo, con-pocos, pequeña | **fr:** [במצער], [למצער], un-petit | **de:** [במצער], [למצער], [מצער] Gen 19:20; 2Chr 24:24; Job 8:7; Isa 63:18

מִצְעָר H4706 *N-ms* (1×)
Mizar, a mountain near Hermon (proper name of a geographical location)
Mizar is the name of a mountain associated with the region near Mount Hermon. It appears in Psalm 42:6, where the psalmist recalls God 'from the land of Jordan and the Hermons, from Mount Mizar'. The name may derive from a word meaning 'little' or 'smallness', suggesting a lesser peak compared to Hermon. The exact location is unknown, though it likely refers to a specific summit in northern Israel. Some interpreters allegorize it as 'little mountain', but most treat it as a proper geographical name.

(1×) A mountain name, Mount Mizar, located near Hermon in northern Israel. The psalmist's reference evokes a distant, mountainous geography from which he remembers God. The etymology may relate to 'smallness', possibly indicating a minor peak. Translations consistently render this as a place name rather than translating its potential meaning. **PROPER NAMES (PERSONAL)**
en: Mizar | **es:** Mizar | **fr:** de-Mitsar | **de:** Mizar Ps 42:6

מִצְפֶּה H4707 *N-ms* (2×)
watchtower, observation point; elevated structure or location for surveillance and lookout
A military or defensive structure built on high ground to provide a commanding view of surrounding territory. These watchtowers served crucial functions in ancient warfare and border security, allowing sentries to spot approaching enemies from a distance. Isaiah uses the image of a watchman stationed in such a tower to describe the prophetic role—one who keeps vigilant watch for divine messages. The term emphasizes both the physical elevation and the strategic purpose of surveillance and early warning.

(2×) An elevated observation post or watchtower. In 2 Chronicles 20:24, it marks the wilderness overlook point where Judah saw the destroyed armies of their enemies, while Isaiah 21:8 features a watchman stationed in the tower calling out what he sees in his vision of Babylon's fall. The cross-linguistic evidence shows some translators rendering it ('atalaya' in Spanish, 'watchtower' in English) while others simply transliterate the Hebrew in brackets, suggesting recognition that this may be a proper name (Mizpeh/Mizpah) in certain contexts, though here used as a common noun denoting the structure itself. **GEOGRAPHY AND SPACE**
en: the-watchtower, watchtower | **es:** atalaya, la-atalaya | **fr:** [המצפה], [מצפה] | **de:** [המצפה], [מצפה] 2Chr 20:24; Isa 21:8

מִצְפֶּה H4708 *Conj-w* (10×)
Mizpeh, a place name meaning 'watchtower'; several Israelite towns including sites in Judah, Gilead, Moab, and Benjamin.
A proper place name derived from the root tsapah ('to watch, look out'), literally meaning 'watchtower' or 'lookout point.' Multiple locations bore this name in ancient Israel, reflecting the common practice of naming elevated vantage points. The most notable include a town in the Shephelah of Judah (Josh 15:38), a site in Gilead associated with Jephthah's campaign (Judg 11:29), Mizpeh of Moab where David brought his parents for safety (1 Sam 22:3), and a Benjaminite town (Josh 18:26). The name's recurrence across regions testifies to how frequently hilltop settlements served as watchtowers throughout the land.

Mizpeh (place name) (10×) A proper place name applied to several distinct Israelite and Transjordanian towns, all sharing the etymological sense of 'watchtower' from the root tsapah. Key locations include Mizpeh in the Shephelah of Judah (Josh 15:38), Mizpeh of Gilead where Jephthah passed through on his campaign (Judg 11:29), and a Benjaminite Mizpeh (Josh 18:26). Spanish 'Mizpa' and French 'Mitspa' reflect variant transliterations of the same toponym. The Septuagint rendering Massepha and the Greek he skopia ('the lookout') for the Gilead site preserve the original semantic force of the name. **GEOGRAPHY AND SPACE**
en: Mizpeh, Mizpeh-of, and-from-Mizpeh-of | **es:** Mispá-de, Mizpa, Mizpa-de | **fr:** Mitspa, Mizpeh, Mizpeh-de | **de:** Mizpeh, Mizpeh-von, nach-Mizpa Josh 11:8; Josh 15:38; Josh 18:26; Judg 11:29

מִצְפָּה H4709 *Prep-l / N-proper-fs* (36×)
Mizpah ('watchtower'); a place name for several biblical sites,

especially in Benjamin and Gilead
A proper noun meaning 'watchtower' or 'lookout point,' applied to several distinct locations in the biblical narrative. The most prominent is Mizpah in Benjamin, an old sacred site where Israel assembled repeatedly in times of crisis (Judg 20:1; 1 Sam 7:5-6) and which later served as Gedaliah's administrative center after the fall of Jerusalem (Jer 40:6). Another Mizpah in Gilead appears in the Jacob-Laban narrative (Gen 31:49) and in the Jephthah cycle (Judg 10:17, 11:11, 34). A third near Hermon is mentioned in Joshua 11:3. Hosea 5:1 invokes Mizpah as a symbol of failed watchfulness. Translations typically transliterate the name: Spanish 'Mizpa,' French 'Mitspa,' German 'Mizpa.'

Mizpah (place name) (36×) A proper place name meaning 'watchtower,' referring to multiple biblical sites. Mizpah in Benjamin was a national assembly point (Judg 20:1, 1 Sam 7:5) and post-exile administrative center (2 Kgs 25:23, Jer 40:6-10). Mizpah in Gilead figures in the Laban covenant (Gen 31:49) and Jephthah's story (Judg 11:11, 34). A third site near Hermon appears in Josh 11:3. All translations transliterate rather than translate: Spanish 'Mizpa,' French 'Mitspa,' German 'Mizpa'—treating it as a recognized toponym. **GEOGRAPHY AND SPACE**
en: at-Mitspah, at-the-Mitspah, in-the-Mitspah | **es:** Mitzpá, Mizpa, a-Mispá | **fr:** Mitspa, [המצפה], dans-le-Mitspah | **de:** Mizpa, [המצפה], der-Mitspah Gen 31:49; Josh 11:3; Judg 10:17; Judg 11:11; Judg 11:34

מִצְפּוֹן H4710 *N-fpc / 3ms* (1×)
hidden treasures, concealed riches stored away secretly
This noun refers to hidden treasures or concealed riches—valuables stored in secret places. It occurs in Obadiah 1:6 in an oracle against Edom, where God warns that Esau's hidden treasures will be searched out and plundered. The term emphasizes secrecy and concealment, suggesting wealth deliberately kept from view. Multilingual evidence consistently points to hidden or secret treasures, with some versions emphasizing the searching out or discovery of these concealed valuables.

(1×) Treasures or riches that are hidden away or concealed in secret places. Obadiah's prophecy against Edom declares that even Esau's most carefully hidden wealth will be discovered and looted. The term implies deliberate concealment for protection, which ultimately proves futile. Spanish 'tesoros escondidos' and French 'trésors cachés' preserve the dual notion of value and secrecy. **RICHES AND WEALTH**
en: his-hidden-treasures | **es:** sus-tesoros-escondidos | **fr:** ses-trésors-cachés! | **de:** seine-Verstecke Obad 1:6

מָצַץ H4711 *V-Qal-Imperf-2mp* (1×)
drink deeply, drain out, suck out (intensely consuming liquid nourishment)
This verb means to drain out, drink deeply, or suck intensely. It appears in Isaiah 66:11 in a promise of future blessing, where God's people will 'nurse and be satisfied' and 'drink deeply and delight' from Jerusalem's abundance. The term is parallel to nursing imagery, suggesting vigorous, satisfying consumption. BDB notes cognates in Aramaic and Arabic for sucking or pressing out liquid. The metaphor evokes both maternal nourishment and abundant satisfaction.

(1×) To drain out or drink deeply, consuming liquid fully and satisfyingly. Isaiah uses this in parallel with nursing, promising that God's people will draw abundant nourishment from Jerusalem's glory. The verb conveys intensity and thorough satisfaction, not mere sipping but deep drinking. Spanish 'exprimáis' captures the squeezing-out sense, while English translations vary from 'drink deeply' to 'drain out'. **NURSING SUCKLING INFANT**
en: you-may-drink-deeply | **es:** exprimáis | **fr:** [תמצו] | **de:** [תמצו] Isa 66:11

מֵצַר H4712 *Art / N-ms* (3×)
Straits, distress, or severe difficulties that hem one in on every side
This noun describes extreme difficulty or anguish, using the spatial metaphor of being hemmed into a narrow, constricted place with no escape. The psalmist calls out from 'the straits' and finds broad relief (Ps 118). The parallel with 'cords of death' and 'Sheol' in Psalm 116 shows this is existential dread, life-threatening crisis. Lamentations uses the plural to describe conquered Judah overtaken in her narrow places. The imagery is claustrophobic—being trapped, pressed, with no room to maneuver.

(3×) Dire straits or distress, often mortal danger. Psalm 116:3 pairs 'the straits of Sheol' with 'the cords of death'—extreme peril. Psalm 118:5 declares 'out of the straits I called upon the LORD; the LORD answered me with enlargement'—moving from constriction to spacious relief. Lamentations 1:3 describes Judah's enemies overtaking her 'between the straits,' meaning in her vulnerable, confined state. The German 'Bedrängnis' and Spanish 'angustia' capture this sense of crushing pressure. **DISTRESS AND AFFLICTION**
en: and-the-straits-of, the-distress, the-straits | **es:** la-angustia, las-angustias, y-angustias-de | **fr:** et-de-mes-adversaires, le-détresse, les-détresses | **de:** der-Aegypten, der-Bedrängnis, und-der-straits-von Ps 116:3; Ps 118:5; Lam 1:3

מִצְרִי H4713 *Prep-l / N-proper-fs* (76×)
Egyptian; a gentilic adjective/noun for persons from Egypt (masculine or feminine) and for the land of Egypt itself.
Hebrew mitsri is the gentilic form derived from Mitsrayim (Egypt), serving triple duty as a geographic reference, a masculine demonym, and a feminine demonym. The land sense dominates, appearing in narratives from Joseph's sojourn (Gen 41-46) through the Exodus and beyond. When used of persons, it marks ethnic identity with social implications — Hagar is 'the Egyptian' (ha-mitsrit, Gen 16:1), and an unnamed Egyptian man rescued by David's troops (1 Sam 30:11) is identified primarily by nationality. Spanish distinguishes 'egipcio' from 'egipcia,' and German 'Ägypter' from 'Ägypterin,' preserving the gender distinction that English obscures.

1. Egypt (country/land) (46×) The land and nation of Egypt (Mitsrayim) used as a geographic and political proper noun. In Gen 41:55-56, 'all the land of Egypt' (kol-erets mitsrayim) suffers famine; in Gen 45:2, Joseph's weeping is heard in 'the house of Pharaoh' in Egypt. Spanish 'Mitsráyim' sometimes preserves the Hebrew name directly, while French 'Égypte' and German 'Ägypten' use the Greco-Latin derivation. This geographic sense accounts for the majority of occurrences and frames Egypt as both setting and symbol throughout the biblical narrative. **EGYPT PLACE NAME**
en: Egypt | **es:** Mitsrayim, Mitsráyim | **fr:** Égypte | **de:** Aegypten, die-Ägypter, Ägypten Gen 41:55; Gen 41:56; Gen 43:32; Gen 45:2; Gen 46:34

2. Egyptian (masculine gentilic) (25×) A masculine gentilic adjective or noun referring to an Egyptian man or group of Egyptian men. Potiphar is 'an Egyptian man' (ish mitsri, Gen 39:1); the Egyptian whom Moses killed (Exod 2:11-12) is identified by this same term. The plural hammitsrim refers to the Egyptians collectively as a people group (Gen 12:12, 14). German 'Ägypter' and Spanish 'egipcio' both function as noun and adjective, mirroring the Hebrew flexibility. The social marking is important — being 'Egyptian' carries narrative weight regarding power, otherness, and eventual inclusion (Deut 23:8). **EGYPTIAN GENTILIC**
en: Egyptian, Mitsri, the-Egyptian | **es:** egipcio, el-egipcio, el-mitsri | **fr:** Egyptian, [המצרי], [מצרי] | **de:** Aegypter, Egyptian, [המצרי] Gen 12:12; Gen 12:14; Gen 39:1; Gen 39:2; Gen 39:5

3. Egyptian (feminine gentilic) (5×) A feminine gentilic adjective or noun for an Egyptian woman or women. Hagar is consistently called 'the Egyptian' (hammitsrit) in Gen 16:1, 3 and 21:9, and Ishmael's mother is identified this way in Gen 25:12. The Egyptian midwives are contrasted with 'the Hebrew women' in Exod 1:19 using the feminine plural mitsriyyot. German distinguishes 'die Ägypterin' clearly, and Spanish uses 'egipcia/la egipcia.' This feminine form carries its own narrative significance, especially in the Hagar cycle where ethnic identity intersects with themes of marginalization and divine care. **EGYPTIAN GENTILIC**
en: Egyptian, the-Egyptian | **es:** egipcia, la-egipcia, la-mitzrit | **fr:** le-Égyptien, Égyptien | **de:** der-Aegypter, der-Ägypterin, die-Ägypterin Gen 16:1; Gen 16:3; Gen 21:9; Gen 25:12; Exod 1:19

מִצְרַיִם H4714 *Conj-w / N-proper-fs* (635×)

Egypt (the land and nation); Mizraim (son of Ham, ancestor of the Egyptians in the Table of Nations).

Mitsrayim appears over 630 times as the Hebrew name for Egypt — the defining foreign nation in Israel's story, from Joseph's descent to the Exodus to prophetic oracles. The dual-like ending (-ayim) has been debated as possibly reflecting Upper and Lower Egypt, though some scholars see it as a locative form. Spanish Egipto, French Égypte, and German Ägypten all derive from the Greek Aigyptos rather than the Semitic root. In four passages within the Table of Nations (Gen 10:6, 13; 1 Chr 1:8, 11), the same word serves as a personal name — Mizraim, son of Ham — where translations like und-Mizrajim (Ger.) and Y-Mitsráyim (Spa.) reflect the eponymous ancestor rather than the territory.

1. Egypt (the land) (631×) The geographic and political entity of Egypt — the land, its people, and its government as the defining foreign power in Israel's narrative. Covers all prepositional constructions: dwelling in, coming out of, going down to, and prophetic oracles against Egypt. Uniformly Egipto (Spa.), Égypte (Fra.), Ägypten (Ger.) across 631 occurrences (Gen 37:36; Exod 1:1; Isa 19:1). **EGYPT PLACE NAME**

en: Egypt | **es:** Egipto, Mitsrayim, Mitzrayim | **fr:** Égypte | **de:** Ägypten, Ägyptens, Ägyptens-ist Gen 13:10; Gen 15:18; Gen 21:21; Gen 25:18; Gen 37:36

2. Mizraim (son of Ham) (4×) The personal name Mizraim, son of Ham and grandson of Noah, the eponymous ancestor of the Egyptian people in the Table of Nations. Distinguished from the territorial sense by its masculine singular usage and genealogical context. German und-Mizrajim and Spanish Y-Mitsráyim preserve the personal name form (Gen 10:6, 13; 1 Chr 1:8, 11). **EGYPT PLACE NAME**

en: and-Mitsrayim, and-Mizraim | **es:** Y-Mitsrayim, Y-Mitsráyim, y-Mitsrayim | **fr:** et-Mizraim, et-Égypte | **de:** und-Aegypten, und-Mizrajim Gen 10:6; Gen 10:13; 1Chr 1:8; 1Chr 1:11

מַצְרֵף H4715 *N-ms* (2×)

a crucible or refining pot used to purify silver through intense heat

This noun appears twice in Proverbs as part of parallel wisdom sayings about testing and refining. 'The crucible is for silver, and the furnace is for gold, and the LORD tests hearts' (17:3). 'The crucible is for silver, and the furnace is for gold, and a man is tested by his praise' (27:21). The crucible (maṣrēp̄) is the vessel for refining silver, using high heat to separate precious metal from dross. The proverbs use this metallurgical process as metaphor: just as silver's quality is proven in the crucible, so human character is tested—by God or by how one handles praise.

(2×) A crucible or refining pot for purifying silver. Both Proverbs texts pair 'crucible for silver' with 'furnace for gold,' establishing a metallurgical parallel before making a theological point. The crucible applies intense heat to melt metal and separate impurities, a process requiring skill and producing purity. This becomes an apt metaphor for divine or human testing that reveals true character. The Spanish 'crisol' precisely names this implement. The refining imagery runs throughout Scripture as a symbol of purifying judgment and character formation. **PURIFYING AND CLEANSING**

en: a-crucible, refining-pot | **es:** Crisol | **fr:** מצרף | **de:** von-laeuterte Prov 17:3; Prov 27:21

מַק H4716 *Prep-k* (2×)

rot, decay, or putrefaction; decomposition and foul odor

This noun denotes rot or decay, appearing twice in Isaiah's judgment oracles. 'Instead of perfume there will be rottenness' (3:24) contrasts the finery of Jerusalem's elite women with their coming humiliation and decay. 'Their root will be as rottenness, and their blossom go up like dust' (5:24) depicts Israel's judgment using agricultural imagery —a plant rotting from the roots, its flower disintegrating. Both uses emphasize corruption and decomposition, the reversal of beauty and vitality. Rottenness represents not just death but disgraceful, malodorous decay.

(2×) Decay, rottenness, or putrefaction. Isaiah 3:24 employs it in a reversal list: beauty becomes shame, perfume becomes stench ('rot'). Chapter 5:24 uses botanical imagery: a nation that rejects Torah becomes like a plant with rotting roots and dusty blossoms, unable to sustain life. The Spanish 'podredumbre' and 'hedor' (putrefaction, stench) capture both the physical decomposition and the olfactory offense. This is not peaceful death but shameful dissolution, organic collapse that announces divine judgment through the senses. **ROT DECAY WASTE**

en: as-the-rot, rottenness | **es:** como-podredumbre, hedor | **fr:** [כמק], [מק] | **de:** [כמק], [מק] Isa 3:24; Isa 5:24

מַקֶּבֶת H4717 *Conj-w / N-fp* (3×)

Hammers used for driving nails, pegs, or shaping metal in construction and craftsmanship

This term for hammers appears in contexts of building and idol-making. Solomon's temple was built with such reverence that no hammer was heard at the construction site—stones were pre-cut (1 Kgs 6). Isaiah and Jeremiah use the term when describing idol fabrication: the craftsman shapes metal with hammers and fastens it with nails. The hammer represents both creative craftsmanship and, ironically, the futile effort to make gods from raw materials. It's the tool for driving pegs (as with Jael's tent peg) and shaping resistant materials.

(3×) Hammers for construction or metalworking. First Kings 6:7 notes that in building the temple, 'neither hammer nor axe nor any tool of iron was heard' at the construction site. Isaiah 44:12 describes the metalworker: 'he works it with hammers and forges it.' Jeremiah 10:4 depicts idol-making: 'they fasten it with nails and with hammers so that it cannot move.' The consistent rendering across languages as 'hammer' or 'martillo' confirms the tool's basic identity as an implement for striking. **METAL HAMMERING**

en: and-hammers, and-with-hammers | **es:** y-con-martillos, y-martillos | **fr:** [ובמקבות], et-hammers | **de:** [ובמקבות], und-hammers 1Kgs 6:7; Isa 44:12; Jer 10:4

מַקֶּבֶת H4718a *Art / N-fs* (1×)

hammer, a tool for driving nails and pegs or striking with force

This word denotes a hammer, a tool used for driving nails, pegs, or striking objects. It appears in several contexts: Jael's weapon against Sisera (Judges 4:21), construction work on Solomon's temple (1 Kings 6:7), and idol-making (Isaiah 44:12, Jeremiah 10:4). The term is associated with forceful striking and craftsmanship. The Maccabee family name may derive from this word, meaning 'hammer'. Multilingual glosses consistently render this as 'hammer', reflecting its straightforward tool identity.

(1×) A hammer used for driving tent pegs, nails, or working with wood and stone. In Judges 4:21, it becomes Jael's weapon; in temple construction, it shapes sacred space; in prophetic critique, it fashions idols. The tool's versatility—from domestic to military to religious contexts—makes it a potent symbol. All translations render this uniformly as 'hammer'. **AUTO-DETECTED COMMUNITY 11984 WITH 3 SENSES**

en: the-hammer | **es:** el-martillo | **fr:** le-marteau | **de:** der-hammer Judg 4:21

מַקֶּבֶת H4718b *N-fsc* (1×)

hole, excavation, quarry (pit from which stone is dug)

This noun means hole, excavation, or quarry—specifically the pit or opening from which material is extracted. In Isaiah 51:1, God tells His people to 'look to the rock from which you were hewn, and to the hole of the pit from which you were dug'. The metaphor compares Israel's origins to stone quarried from rock, emphasizing their extraction from Abraham and Sarah. The term is technical vocabulary related to mining or quarrying, denoting the excavated space rather than the tool used.

(1×) The excavated hole or quarry from which stone is extracted. Isaiah's metaphor uses this to remind Israel of their origins—they were 'dug out' like stone from a quarry, paralleling 'the rock from which you were hewn'. The image emphasizes both humble origins and divine crafting. Translations vary from 'hole of the pit' to 'quarry', with Spanish 'cavadura' suggesting the act of digging. **GEOGRAPHY AND SPACE**

en: hole-of | **es:** cavadura-de | **fr:** [מקבת] | **de:** [מקבת] Isa 51:1

מַקֵּדָה H4719 *Conj-w / N-proper-fs* (9×)

Makkedah, a Canaanite royal city in the Shephelah lowlands of Judah, captured by Joshua during his southern campaign.

A Canaanite city in the low hill country of Judah, Makkedah is remembered chiefly for the dramatic episode in which five Amorite kings hid in its cave during Joshua's rout after the battle of Gibeon (Josh 10:16-17). Joshua sealed the cave, completed the pursuit, then returned to execute the kings and capture the city (Josh 10:28). It appears in the list of conquered kings (Josh 12:16) and among the towns of Judah's inheritance (Josh 15:41). The Greek Septuagint renders it Makeda, and the site is tentatively identified near modern el-Mughar, southwest of Ekron.

Makkedah (proper name, Canaanite city) (9×) The proper place-name Makkedah, designating a fortified Canaanite city in the Shephelah near Beth-horon and Libnah. All nine occurrences cluster around Joshua's southern campaign narrative (Josh 10:10, 16, 17, 21, 28, 29; 12:16; 15:41). The multilingual evidence uniformly transliterates the name – Spanish 'Maqueda,' French and German 'Makkedah' – confirming its status as a single, unambiguous toponym with no semantic extension. **PROPER NAMES (PERSONAL)**

en: Makkedah, and-Makkedah, at-Makkedah | **es:** Maqueda, de-Maqueda, en-Maqueda | **fr:** Makkedah, de-Makkedah, et-Makkedah | **de:** Makkedah, bei-Makkedah, und-Makkedah Josh 10:10; Josh 10:16; Josh 10:17; Josh 10:21; Josh 10:28

מִקְדָּשׁ H4720 *Conj-w / N-msc* (74×)

A sacred place or sanctuary; the consecrated space set apart for the worship and presence of God.

Miqdash refers to any place made holy by God's consecrated presence — from Israel's earliest shrines to Solomon's temple and Ezekiel's visionary sanctuary. The word carries weight: it is the place where the holy God condescends to dwell among his people ('let them make me a miqdash, that I may dwell among them,' Exod 25:8). In its plural form it can denote the various precincts of the temple complex or, ominously, the sanctuaries God threatens to destroy (Lev 26:31). Across languages the translations converge on holiness — Spanish 'santuario,' French 'sanctuaire,' German 'Heiligtum' — underscoring that the defining feature is not architecture but divine consecration.

1. sanctuary, holy place (65×) The primary sense of a singular sacred place — the tabernacle, temple, or any site set apart for divine worship and the dwelling of God's presence. This covers the vast majority of occurrences, from the Song of the Sea's 'sanctuary which your hands established' (Exod 15:17) to the detailed Levitical regulations about approaching the holy place (Lev 12:4; 16:33). The multilingual consensus — 'sanctuary/santuario/sanctuaire/Heiligtum' — confirms this as the core meaning. **HOLINESS AND SANCTITY**

en: my-sanctuary, of-the-sanctuary, the-sanctuary | **es:** el-santuario, santuario-mío | **fr:** le-sanctuaire, pour-sanctuaire, sanctuaire | **de:** Heiligtum, [המקדש], das-Heiligtum Exod 15:17; Exod 25:8; Lev 12:4; Lev 16:33; Lev 19:30

2. sanctuaries, holy places (8×) The plural form designating multiple sacred places or the various precincts within a temple complex. Sometimes it refers to legitimate divisions of the sanctuary (Ps 68:35; 73:17, 'I went into the sanctuaries of God'), but it can also denote the condemned high places and illegitimate shrines that God promises to lay waste (Lev 26:31) or the defiled sanctuaries of Jerusalem (Jer 51:51; Ezek 21:7). The pluralization signals either architectural complexity or multiplied apostasy. **HOLINESS AND SANCTITY**

en: and-the-sanctuaries-of-, from-Your-sanctuary, my-sanctuaries | **es:** desde-tus-santuarios, santuarios, santuarios-de | **fr:** de-sanctuaire, et-sanctuaire, mon-sanctuaire | **de:** Heiligtum, [ומקדשי], [מקדשי] Lev 21:23; Lev 26:31; Ps 68:35; Ps 73:17; Jer 51:51

3. (1×) A unique occurrence in Num 18:29 where the word denotes a consecrated portion rather than a physical place — the best part (literally 'its holy portion') separated from the Levitical tithe as an offering to the Lord. English 'its consecrated portion,' Spanish 'su porción consagrada,' and French 'son consacra portion' all reflect this shift from sacred space to sacred allocation, an extension where the holiness of the sanctuary is projected onto the dedicated gift itself. **GEOGRAPHY AND SPACE**

en: its-consecrated-portion | **es:** su-porción-consagrada | **fr:** son-consacra-portion | **de:** sein-weihte-Anteil Num 18:29

מַקְהֵל H4721 *Prep-b / N-fp* (2×)

assemblies or congregations, possibly choirs gathered for worship

This plural noun appears in two Psalms, apparently denoting assemblies or congregations, possibly with emphasis on worship gatherings or choirs. 'My foot stands on level ground; in the assemblies I will bless the LORD' (Psalm 26:12). 'In the congregations bless God, the LORD, O you who are of Israel's fountain' (Psalm 68:26). Both contexts involve corporate praise. Some scholars suggest the term specifically refers to choirs or singing assemblies, given the liturgical setting. The imagery is communal worship, public blessing of God before gathered witnesses.

(2×) Assemblies, congregations, or gatherings for worship, possibly choirs. Psalm 26:12 concludes a protestation of innocence with a vow to bless YHWH 'in the assemblies'—public, corporate settings as opposed to private devotion. Psalm 68:26, in a triumphal procession scene with singers and musicians, calls for God to be blessed 'in the congregations.' The plural suggests multiple gatherings or perhaps different groups within the assembly. The Spanish 'asambleas,' 'congregaciones' and French 'rassemblement' reflect the gathering aspect, though a more specialized meaning (choirs) remains possible given the musical context. **GEOGRAPHY AND SPACE**

en: in-the-assemblies | **es:** En-asambleas, en-congregaciones | **fr:** dans-rassemblement | **de:** in-der-assemblies Ps 26:12; Ps 68:26

מַקְהֵלֹת H4722 *Prep-m / N-proper-fs* (2×)

a place name meaning 'place of assembly,' a station during Israel's wilderness journey

Makheloth appears as a camping station during Israel's wilderness wanderings, recorded in the itinerary of Numbers 33:25-26. The Israelites departed from Mount Shepher and camped at Makheloth, then departed from Makheloth and camped at Tahath. The name likely means 'assemblies' or 'places of assembly,' possibly denoting a natural gathering place or a site where the congregation assembled. Like most wilderness stations, its precise location is unknown, though it falls within the Sinai region according to the narrative sequence. The Septuagint renders it Makēlōth.

(2×) A proper noun denoting a wilderness encampment site during the Exodus. Numbers 33 provides a detailed itinerary of Israel's journey from Egypt to Canaan; Makheloth is one of the stations between Egypt and Kadesh. The name's apparent derivation from 'assembly' may indicate the site's character or function—perhaps a natural amphitheater suitable for gathering the community. The multilingual glosses preserve the Hebrew name (Makheloth, Machelot) with directional prepositions, showing this is a place rather than a common noun. **PROPER NAMES (PERSONAL)**

en: from-Makheloth, in-Makheloth | **es:** de-Machelot, en-Machelot | **fr:** dans-Makheloth, de-Makheloth | **de:** in-Makheloth, von-Makheloth Num 33:25; Num 33:26

קְוֵה H4723a *Prep-m / N-proper-fs* (4×)

Kue — geographical name for Cilicia in southeastern Anatolia, source of Solomon's horses

This proper noun refers to Kue (also spelled Que), a region in ancient

Cilicia in what is now southeastern Turkey. The name appears exclusively in the accounts of Solomon's international trade, specifically regarding the import of horses. The Septuagint transliterates it as 'Thekouë' or 'Koa,' and the Vulgate as 'Coa.' Modern scholarship identifies this with the Neo-Assyrian province of Que in Cilicia, a region known for horse breeding in the ancient Near East. The multilingual glosses preserve the prepositional prefix ('from Kue'), showing these were commercial transactions.

(4×) A territorial designation for the region of Cilicia, appearing in texts about Solomon's horse trade (1 Kgs 10:28 twice, 2 Chr 1:16 twice). The context indicates Kue was a major source for importing horses into Israel, alongside Egypt. Ancient Cilicia was renowned for its horses in Neo-Assyrian records. The textual variants (מִקְוֵה/מִקְוָא) and versional evidence (LXX 'Thekouë,' Vulgate 'Coa') support reading this as a geographical name rather than the common noun 'hope' (מִקְוֶה), though the consonantal text is identical. **FLOWING WATER**

en: and-from-Kue, and-from-Qeveh, from-Kue | **es:** de-Queva, desde-Que, y-de-Queva | **fr:** [ומקוא], [מקוא], de-Kue | **de:** [ומקוא], [מקוא], und-von-Kue 1Kgs 10:28; 2Chr 1:16

מִקְוֶה H4723b *N-msc* (5×)

hope, expectation — confident waiting directed toward God as Israel's ultimate ground of hope

A profound theological noun meaning 'hope' or 'ground of expectation,' used almost exclusively of hope directed toward God. In three of its five occurrences, it serves as a divine title — 'O Hope of Israel, O LORD' (Jer 14:8; 17:13; 50:7) — identifying God himself as the source and object of Israel's confident expectation. David confessed before the assembly that 'our days on earth are like a shadow, and there is no hope' apart from God (1 Chr 29:15), while Ezra declared that despite Israel's guilt, 'there is still hope for Israel' (Ezra 10:2). Spanish 'Esperanza' and German 'hoffte' both emphasize the forward-looking, confident trust this word conveys.

(5×) Hope or expectation, especially as grounded in God. Used of human hope that finds its basis in divine faithfulness. David acknowledges that apart from God, earthly existence offers 'no hope' (1 Chr 29:15), while Shecaniah insists that despite covenant-breaking, 'there is hope for Israel' through repentance (Ezra 10:2). Spanish 'esperanza' and German 'hoffte' render the confident, forward-looking quality of this expectation. **HOPE (ABSTRACT NOUN)**

en: Hope-of, and-the-hope-of, hope | **es:** Esperanza-de, esperanza, y-esperanza-de | **fr:** [ומקוה], [מקוה] | **de:** [ומקוה], [מקוה], von-hoffte 1Chr 29:15; Ezra 10:2; Jer 14:8; Jer 17:13; Jer 50:7

מִקְוֶה H4723c *Conj-w* (3×)

A gathering or collection, especially of waters in one place

This creation-account term describes waters being gathered into one place, forming seas and allowing dry land to appear. Genesis 1 uses it for God's separation of water from land—the 'gathering of waters' he called Seas. The Exodus and Leviticus occurrences refer to collections of water, whether in Egypt's waterways or in a ritual pool. The term emphasizes accumulation in a bounded space—water gathered rather than dispersed, collected rather than flowing freely.

(3×) A collection or gathering, primarily of water. Genesis 1:10 records that 'God called the gathering of waters Seas'—the primordial pooling that revealed dry ground. Exodus 7:19 refers to 'all the gatherings of water' in Egypt that would turn to blood. Leviticus 11:36 distinguishes 'a spring or a gathering of water' as remaining clean even if touched by unclean carcasses. The French 'rassemblant' and Spanish 'reunión' capture this sense of bringing together into one place. **GEOGRAPHY AND SPACE**

en: and-to-gathering-of, collection-of, gathering-of- | **es:** depósito-de, depósito-de-, y-a-la-reunión-de | **fr:** collection-de, et-à-gathering-de, rassemblant-de- | **de:** collection-von, gathering-von-, und-die-Sammlung Gen 1:10; Exod 7:19; Lev 11:36

מִקְוָה H4724 *Conj-w / N-fs* (1×)

reservoir, water storage basin or pool for collecting water

This word refers to a reservoir, a constructed basin or pool for storing water. It appears in Isaiah 22:11, where Jerusalem's leaders are criticized for making a reservoir between the two walls for the water of the old pool, yet failing to look to God. The term is technical vocabulary for water management infrastructure, important in ancient urban planning. The reservoir served practical purposes of water collection and storage, especially critical during sieges.

(1×) A reservoir or water storage basin, typically a constructed pool for collecting and holding water. Isaiah's critique focuses on Jerusalem's physical preparations (building reservoirs) while neglecting spiritual reliance on God. The engineering project represents human self-sufficiency contrasted with divine dependence. The term is straightforward water infrastructure vocabulary. **FLOWING WATER**

en: and-reservoir | **es:** Y-depósito | **fr:** [ומקוה] | **de:** [ומקוה] Isa 22:11

מָקוֹם H4725 *Prep-m / N-ms* (401×)

Place, location, site — a physical spot, locality, or appointed position; rarely, a measured distance or space.

Maqom is the everyday Hebrew word for 'place' — one of the most frequent nouns in the Hebrew Bible with over 400 occurrences. It spans a wide range from a specific spot where one stands (Exod 3:5, 'the place where you stand is holy ground') to named localities, regions, and appointed positions. Translations across languages consistently use their basic spatial term: English 'place,' Spanish lugar, French lieu, German Ort. A single occurrence at 1 Sam 26:13, where David put distance between himself and Saul, shows an unusual sense of measured space or distance, reflected in English 'the distance' and Spanish el espacio.

1. place, location, site (400×) A physical place, location, site, or appointed position (400x). This overwhelmingly dominant sense covers everything from the sacred ground at the burning bush (Exod 3:5) to the place Abraham stood before the LORD (Gen 18:24) to regions and named localities. All major translations converge on a single core spatial term — English 'the place,' Spanish el lugar, French le lieu, German Ort — confirming a remarkably stable semantic core across contexts of worship, travel, habitation, and law. **GEOGRAPHY AND SPACE**

en: the-place | **es:** al-lugar, el-lugar | **fr:** le-lieu | **de:** Ort, dem-Ort, den-Ort Gen 13:3; Gen 13:14; Gen 18:24; Gen 18:26; Gen 19:12

2. (1×) A measured distance or intervening space (1x at 1 Sam 26:13). David crossed over and stood on a mountaintop 'at a distance,' putting space between himself and Saul's camp. The translation signatures shift here: English 'the distance,' Spanish el espacio, French le distance — all signaling spatial extent rather than a fixed location. This rare sense captures maqom as the gap or interval between two points rather than a point itself. **GEOGRAPHY AND SPACE**

en: the-distance | **es:** el-espacio | **fr:** le-distance | **de:** der-distance 1Sam 26:13

מָקוֹר H4726 *Prep-m / N-msc* (18×)

A spring or fountain; literally a water source, figuratively the origin of life, wisdom, blessing, or purification; also a bodily flow of blood.

In the Hebrew Bible, this noun evokes the image of a living spring welling up from the earth. Jeremiah twice calls the LORD the 'fountain of living waters' (Jer 2:13; 17:13), and Proverbs applies the same image to the mouth of the righteous, the fear of the LORD, and a wellspring of wisdom. The multilingual evidence is illuminating: German consistently renders it Quelle ('source, spring'), Spanish Fuente de, and French source de, all preserving the 'origin' metaphor. In Levitical purity law, the same word shifts to the bodily flow of blood, a concrete physiological sense that stands apart from the figurative spring imagery.

1. spring, fountain, source (16×) A spring or fountain of water, used overwhelmingly in figurative contexts. God himself is called the

'fountain of living waters' (Jer 2:13; 17:13), and Psalm 36:9 declares 'with you is the fountain of life.' Proverbs extends the metaphor to wisdom, teaching, and the fear of the LORD as life-giving sources (Prov 10:11; 13:14; 14:27). The German Quelle and French source consistently capture this origin-point nuance. Zechariah 13:1 envisions a fountain opened for cleansing from sin – a purification spring that resonates across all the translation traditions. GEOGRAPHY AND SPACE

en: a-fountain, a-fountain-of, and-a-fountain | **es:** Fuente-de, de-fuente-de, desde-fuente-de | **fr:** de-source, de-source-de, et-source | **de:** Quelle, ist-Brunnen-von, und-Quelle Lev 12:7; Ps 36:9; Ps 68:26; Prov 5:18; Prov 10:11

2. flow, bodily issue (2×) A bodily flow or discharge, specifically the flow of blood in the context of Levitical purity regulations (Lev 20:18). Here the concrete hydraulic image of a spring is transferred to the human body. Spanish fuente de and English 'flow of' both reflect this shift from natural spring to physiological emission, marking a distinct semantic domain from the figurative 'source of life' usage. GEOGRAPHY AND SPACE

en: flow-her, flow-of | **es:** fuente, fuente-de | **fr:** flow-de, flow-sa | **de:** flow-ihr, flow-von Lev 20:18

מִקָּח H4727 *Conj-w / N-msc* (1×)

taking, receiving (especially the acceptance of bribes or corrupt payment)

This noun denotes taking or receiving, particularly in the context of accepting bribes. In 2 Chronicles 19:7, King Jehoshaphat instructs judges that there is no injustice with the Lord, 'nor taking of bribes'. The term emphasizes the act of receiving or accepting, especially when ethically problematic. The construct form links directly to 'bribe' (shochad), making the corruption explicit. Translations render this variously as 'taking of bribes', 'receiving bribes', or 'partiality'.

(1×) The act of taking or receiving, specifically the acceptance of bribes in judicial contexts. Jehoshaphat's charge to judges warns against corruption—God judges justly and accepts no bribes, so neither should His representatives. The term focuses on the receiving end of bribery, the judge's culpable action of accepting corrupt payment. Spanish 'ni recibir' emphasizes the prohibition of receiving. RECEIVING AND TAKING

en: and-taking-of- | **es:** ni-recibir | **fr:** [ומקח] | **de:** [ומקח] 2Chr 19:7

מַקָּחָה H4728 *Art / N-fp* (1×)

wares, merchandise, goods bought and sold in trade

This word means wares or merchandise—goods offered for sale in trade or commerce. It appears in Nehemiah 10:31, where the returned exiles pledge not to buy 'the wares' from foreign peoples on the Sabbath or holy days. The term derives from the root 'to take/receive', suggesting goods received in trade. It represents commercial vocabulary, the everyday items bought and sold in markets. The covenant commitment prioritizes Sabbath observance over economic opportunity.

(1×) Merchandise or trade goods, the wares brought by foreign merchants for sale. Nehemiah's community pledges to refuse purchasing these goods on sacred days, even if it means economic loss. The term encompasses the full range of market items—food, tools, textiles—anything offered for sale. Translations consistently render this as 'wares' or 'merchandise'. GEOGRAPHY AND SPACE

en: the-wares | **es:** las-mercancías | **fr:** [המקחות] | **de:** [המקחות] Neh 10:31

מַקְטֵר H4729 *N-msc* (1×)

burning, place of burning incense (altar designated for offering fragrant smoke)

This noun refers to burning, specifically the place or act of burning incense. It occurs in Exodus 30:1 in the description of the altar of incense: 'an altar, a place of burning incense'. The term is technical priestly vocabulary, denoting either the location where incense is offered or the act of burning itself. BDB notes scholarly debate whether this is a noun of place or action. The incense altar was a central fixture in tabernacle worship, positioned before the veil.

(1×) The place or act of burning incense, specifically referring to the incense altar in the tabernacle. Exodus designates this altar for the sacred offering of fragrant smoke to God. The term may emphasize either location (the altar as burning-place) or action (the act of burning). Either reading highlights the altar's dedicated function. Translations vary between 'altar of burning incense' and 'altar for burning incense'. GEOGRAPHY AND SPACE

en: burning-of | **es:** quemar | **fr:** brûlant-de | **de:** burning-von Exod 30:1

מִקְטֶרֶת H4730 *N-fs* (2×)

a censer or incense burner used in ritual worship

This feminine noun denotes a censer, the implement for burning incense in worship. It appears in 2 Chronicles 26:19, where King Uzziah holds a censer to burn incense unlawfully in the temple, and in Ezekiel 8:11, where seventy elders stand before idolatrous imagery, 'each with his censer in his hand,' creating a thick cloud of incense. Both contexts involve irregular or illegitimate incense burning. The censer was normally a priestly tool; Uzziah's presumption in taking it triggered his leprosy, while the elders' use represents syncretistic worship condemned by the prophet.

(2×) A censer or incense burner, the vessel for holding burning coals and incense. Uzziah's censer becomes an instrument of transgression when the king usurps priestly prerogative; leprosy breaks out 'while he had the censer in his hand.' Ezekiel's vision shows misuse from the opposite direction: authorized priests or elders deploy censers for idolatrous worship within the temple precincts. The Spanish 'incensario' and French 'encensoir' name this liturgical tool, which symbolizes both legitimate worship (when properly used) and sacrilege (when misappropriated). INCENSE CENSER

en: censer, censer-of-him | **es:** incensario, incensario-de-él | **fr:** [מקטרת], encensoir | **de:** [מקטרת], [מקטרתו] 2Chr 26:19; Ezek 8:11

מַקֵּל H4731 *N-msc* (18×)

Rod, staff, or stick; a cut branch used as a walking aid, shepherd's tool, symbol of authority, or weapon

A versatile Hebrew noun denoting a piece of wood cut from a tree and put to various uses. In Jacob's famous breeding stratagem (Gen 30:37-41), the word appears repeatedly for the peeled rods placed before the flocks — Spanish 'varas' and German 'Stäben' capture the stripped-stick sense well. Elsewhere it names the traveler's walking staff (Gen 32:10), the shepherd's club David carried against Goliath (1 Sam 17:40), and Jeremiah's visionary almond branch (Jer 1:11). The range from botanical branch to weapon of war (Ezek 39:9) shows how a single piece of wood could serve many purposes in the ancient Near East.

1. rods or sticks (8×) Rods or sticks used for a specific practical purpose, most prominently the peeled wooden rods Jacob set before the watering troughs to influence the markings of his flocks (Gen 30:37-41). Spanish consistently renders these as 'varas' (rods) while German uses 'Stäben,' both highlighting their function as crafted implements rather than natural branches. The plural form מַקְלוֹת dominates this sense, emphasizing sets of prepared sticks. RODS AND STAFFS

en: among-the-rods, rod-of, staffs | **es:** cayados, con-los-palos, las-varas | **fr:** [מקלות], avec-sticks, le-rods | **de:** [מקלות], bei-den-Stäben, den-Stäben Gen 30:37; Gen 30:38; Gen 30:39; Gen 30:41

2. staff or rod (8×) A staff or rod carried by a person as a personal implement — a shepherd's club, a pilgrim's walking stick, or a symbol of authority and office. Jacob recalls crossing the Jordan with only his staff (Gen 32:10), the Israelites eat Passover with staff in hand (Exod 12:11), and Jeremiah laments the breaking of Moab's 'staff of strength' (Jer 48:17). Spanish 'cayado/báculo' and French 'bâton' consistently distinguish this carried-staff sense from the plural rods above. RODS AND STAFFS

en: and-their-staff, and-your-staff, my-staff | **es:** báculo-de, cayado-suyo, con-

cayado-mío | **fr:** [מקל], avec-le-bâton, avec-mon-bâton | **de:** [ומקלו], [מקל], [מקלי] Gen 32:10; Exod 12:11; Num 22:27; 1Sam 17:40; Jer 48:17

3. branch of a tree (1×) A branch or shoot still connected to or freshly cut from a tree, emphasizing its botanical origin. In Jeremiah's inaugural vision (Jer 1:11), God shows the prophet a מַקֵּל שָׁקֵד — an almond branch — as a wordplay on divine watchfulness (שֹׁקֵד). Here the botanical sense is primary; French and German leave the Hebrew untranslated, recognizing the difficulty of capturing both the object and the pun. GEOGRAPHY AND SPACE
en: a-branch | **es:** rama-de | **fr:** [מקל] | **de:** [מקל] Jer 1:11

4. club or weapon (1×) A club or heavy stick wielded as a weapon of war. In Ezekiel 39:9, among the military equipment burned after Gog's defeat, the מַקֵּל appears alongside shields, bows, and spears. Spanish 'bastón de' (war-club) and English 'war-club' mark this distinctly martial usage, setting it apart from the peaceful shepherd's staff. RODS AND STAFFS
en: and-with-war-club | **es:** y-con-bastón-de | **fr:** [ובמקל] | **de:** [ובמקל] Ezek 39:9

מִקְלוֹת H4732 *Conj-w / N-proper-ms* (4×)

Miqlot — personal name, a Benjamite clan leader and one of David's officers

Miqlot is a personal name appearing in Chronicles' genealogical and administrative records. The name occurs in two distinct contexts: first, as a Benjamite family head in the genealogy of Saul's clan (1 Chr 8-9), and second, as an officer in David's military organization. The Septuagint renders the name with various Greek spellings (Makalōth, Makellōth), though the LXX omits the reference in 1 Chronicles 27:4. The meaning of the name likely derives from a root related to 'rods' or 'staffs,' though its exact significance is uncertain.

(4×) A Benjamite personal name borne by at least two individuals: (1) A descendant in the genealogy of King Saul, mentioned in 1 Chronicles 8:32, 9:37-38 as part of the families living in Jerusalem. The genealogical parallel suggests he may also be referenced at the end of 8:31, though the text is uncertain there. (2) An officer who served under David according to 1 Chronicles 27:4, though this reference is absent from some Greek manuscripts. The repeated occurrences in genealogical lists indicate Miqlot was a recognized family name in post-exilic Benjamite lineages. PROPER NAMES (PERSONAL)
en: and-Miqlot | **es:** Y-Miclot, y-Miclot | **fr:** et-Mikloth | **de:** [ומקלות] 1Chr 8:32; 1Chr 9:37; 1Chr 9:38; 1Chr 27:4

מִקְלָט H4733 *N-msc* (20×)

Refuge or asylum; used exclusively in the legal phrase 'cities of refuge' for those guilty of unintentional manslaughter.

A technical legal term appearing solely in the Priestly legislation and Joshua, always in the fixed phrase 'cities of refuge' (arei miqlat). These six designated cities provided asylum for a person who killed another unintentionally, protecting the manslayer from the blood avenger until trial could be held (Num 35:6–32; Josh 20:2–3; 21:13–38). Unlike the more general machseh (H4268), miqlat is entirely institutional — it names a legal mechanism, not a personal experience of divine protection. Every occurrence across all translations converges on this single juridical meaning.

refuge, city of refuge (20×) Asylum or legal refuge, designating the six Levitical cities set apart under Torah law to shelter those who committed accidental homicide from blood vengeance (Num 35:6–32; Josh 20:2–3; 21:13–38; 1 Chr 6:42, 52). The term is never used metaphorically or of God; it functions purely as a legal-institutional noun. Spanish 'refugio,' French 'refuge,' and German 'Zuflucht' all render the term identically, underscoring its narrow, fixed meaning within the cities-of-refuge legislation. GUILT AND PUNISHMENT
en: for-refuge, his-refuge, refuge | **es:** el-refugio, para-refugio, refugio | **fr:** [המקלט], le-refuge, pour-refuge | **de:** Zuflucht, Zuflucht-von, [המקלט] Num 35:6; Num 35:11; Num 35:12; Num 35:13; Num 35:14

מִקְלַעַת H4734 *N-fsc* (4×)

miqlaat — carved work, decorative engraving on temple woodwork and metal

This Hebrew noun denotes ornamental carving or engraving work, appearing exclusively in descriptions of Solomon's temple construction. The term refers to the decorative relief work that adorned the cedar panels inside the temple and the bronze stands outside. All four occurrences appear in 1 Kings 6-7, the detailed architectural account of the temple's interior and furnishings. The root connection to 'carving' or 'engraving' suggests skilled artistic work that enhanced the temple's beauty and sacred character.

(4×) Decorative carved or engraved work found on temple surfaces. In 1 Kings 6:18, it describes the carved ornaments on the cedar wood interior of the temple. Verses 6:29 and 32 refer to carvings of cherubim, palm trees, and flowers on the walls and doors. The final occurrence (7:31) describes engravings on the bronze stands (mekhonot) that held the lavers. The multilingual renderings consistently use terms for 'carvings' or 'engravings,' emphasizing the artistic, decorative nature of this temple ornamentation. This was specialized craftwork that transformed functional surfaces into objects of beauty for worship. GEOGRAPHY AND SPACE
en: carvings, carvings-of, engravings | **es:** grabados, tallado-de, tallados | **fr:** carvings, carvings-de, engravings | **de:** carvings, carvings-von, engravings 1Kgs 6:18; 1Kgs 6:29; 1Kgs 6:32; 1Kgs 7:31

מִקְנֶה H4735 *Conj-w* (76×)

Livestock, cattle — domesticated animals as movable wealth; occasionally the act or result of acquisition (from q-n-h, 'to acquire').

Miqneh is the quintessential pastoral-economy word, naming domesticated animals — cattle, sheep, goats, donkeys, camels — as the primary form of movable wealth in the ancient Near East. When Genesis describes Abraham as 'very rich in livestock (miqneh), in silver, and in gold' (Gen 13:2), the word captures both the animals and their economic value. Spanish ganado, French bétail, and German Vieh all render the collective livestock sense. In a handful of passages the root meaning of q-n-h ('to acquire') surfaces: miqneh can denote the act of purchase or the property acquired, as when Jacob's 'acquisition' (miqneh) is distinguished from his herds (Gen 49:32).

1. livestock, cattle, herds (70×) Collective noun for domesticated livestock — cattle, sheep, goats, donkeys, and camels viewed as movable pastoral property. Spanish ganado, French bétail, and German Vieh all confirm this as the default reading. Abraham's wealth is measured in miqneh (Gen 13:2); the plagues strike Egypt's miqneh (Exod 9:3); and the Transjordan tribes have abundant miqneh requiring pastureland (Num 32:1). GEOGRAPHY AND SPACE
en: cattle, livestock, livestock-of | **es:** el-ganado, ganado, ganado-de | **fr:** bétail, bétail-de, le-bétail | **de:** Vieh, Vieh-von, Viehzucht Gen 4:20; Gen 13:7; Gen 29:7; Gen 30:29

2. acquisition, purchase, possession (6×) Abstract or commercial sense tied to the root q-n-h ('to acquire'): the act of purchasing, the price of acquisition, or possessions broadly. Spanish compra-de and posesión-de reveal this shift from animals to the concept of acquisition. In Gen 49:32, Jacob's miqneh is listed alongside his burial cave as 'acquisition'; in Gen 26:14, Isaac's miqneh denotes his aggregate possessions, and Job 1:3 uses it to summarize Job's vast holdings. GEOGRAPHY AND SPACE
en: and-his-livestock, and-livestock-of-, and-possession-of | **es:** Compra-de, posesión-de, su-ganado | **fr:** et-possession-de, et-son-troupeau-lui, et-troupeau | **de:** Herden-, [ומקנה], [ומקנהו] Gen 26:14; Gen 49:32; 2Chr 32:29; Job 1:3

מִקְנָה H4736 *Conj-w / N-fsc* (15×)

Purchase, acquisition — the act of buying, the price paid, or the property obtained through a transaction

This feminine noun (מִקְנָה) belongs to the legal and commercial vocabulary of the Pentateuch. Its most concentrated use is in Genesis 17, where Abraham's household members 'bought with money' (מִקְנַת כָּסֶף) are circumcised alongside the freeborn — a

remarkable inclusion that ties covenant membership to the household rather than bloodline alone. In Jeremiah 32, the 'document of purchase' (סֵפֶר הַמִּקְנָה) for Jeremiah's field at Anathoth becomes a prophetic sign of future restoration. Leviticus 25 uses it for calculating the price of land relative to Jubilee years. The word thus spans act, price, and acquired possession.

purchase, acquisition, purchase price (15×) A feminine noun denoting the act of purchase, the purchase price, or the thing acquired through buying. Prominent in the Priestly source: 'bought with money' (מִקְנַת כֶּסֶף, Gen 17:12–13, 23, 27; Exod 12:44) describes household members included in the covenant of circumcision. In Jeremiah 32:11–16, the 'deed of purchase' (סֵפֶר הַמִּקְנָה) serves as a prophetic symbol of hope during the Babylonian siege. Leviticus 25:16, 51 and 27:22 employ it for calculating land value relative to Jubilee cycles. Genesis 23:18 uses it for Abraham's acquired possession at Machpelah. **GEOGRAPHY AND SPACE**

en: and-bought-with, as-a-purchase, bought-with | **es:** como-compra, compra-de-, comprados-de | **fr:** acheta-avec, comme-un-purchase, et-acheta-avec | **de:** Erkauften, der-Kauf, purchase-von- Gen 17:12; Gen 17:13; Gen 17:23; Gen 17:27; Gen 23:18

מִקְנְיָהוּ H4737 *Conj-w / N-proper-ms* (2×)

a Levitical musician's name meaning 'possession of Yah,' who served under David

Mikneyahu appears as the name of a Levitical musician in David's organization of temple worship (1 Chronicles 15:18, 21). He was among the second order of Levites appointed to play lyres and harps when the ark was brought to Jerusalem. The name means 'possession of Yah' or 'Yah has acquired,' a theophoric name appropriate for one dedicated to temple service. The Greek translations vary (Makelleia, Makenia, Makkania), showing typical variance in rendering Hebrew names. He served in the joyful procession that installed the ark in its tent.

(2×) Proper name of a Levite musician during David's reign. First Chronicles 15:18 lists him among the gatekeepers and musicians of the second order, and verse 21 specifies he played lyres 'according to the Sheminith to lead' (possibly a musical term or key). His name joins the theophoric element 'Yah' with a word for possession or acquisition, suggesting he was understood as belonging to God or given by God. Such names frequently marked Levites and priests, emphasizing their consecration to divine service. **PROPER NAMES (PERSONAL)**

en: and-Mikneyahu | **es:** y-Micneías | **fr:** [ומקניהו] | **de:** [ומקניהו] 1Chr 15:18; 1Chr 15:21

מִקְסָם H4738 *Conj-w / N-msc* (2×)

divination, the practice of seeking supernatural knowledge through occult means

This noun denotes divination, the forbidden practice of seeking hidden knowledge through magical or occult techniques. Ezekiel condemns false prophets twice with this term: 'there shall no more be any false vision or flattering divination' (12:24), and 'Have you not seen a false vision and uttered a lying divination?' (13:7). Both passages pair 'divination' with 'false vision,' emphasizing deception. The adjectives 'flattering' and 'lying' clarify that this is not legitimate prophetic inquiry but manipulation. Ezekiel distinguishes true prophetic word from divinatory fakery that tells people what they want to hear.

(2×) Divination, the practice of seeking or claiming supernatural knowledge through prohibited means. Ezekiel 12:24 promises the end of false visions and 'flattering divination'—divinatory pronouncements that please hearers rather than convey God's word. Chapter 13:7 challenges the false prophets: 'You have spoken falsehood and seen lying divination'—their visions are fabricated and their divinatory claims are lies. The term represents illegitimate spiritual knowledge-seeking, condemned throughout Scripture as replacing dependence on God's revealed word with occult manipulation. **DIVINATION PRODUCTS**

en: and-divination-of | **es:** y-adivinación | **fr:** et-portion | **de:** [ומקסם] Ezek 12:24; Ezek 13:7

מָקֵץ H4739 *Prep-b / N-proper-fs* (1×)

Makaz, a town in Israel (proper name of an administrative district location)

Makaz is the name of a town in Israel, location unknown. It appears in 1 Kings 4:9 as part of Solomon's administrative districts, where one of the king's officials was responsible for Makaz, Shaalbim, Beth-shemesh, and Elon-beth-hanan. The name's etymology is uncertain, though it may relate to a root meaning 'end' or 'extremity'. Ancient versions offer various transliterations, with the Septuagint rendering it as a different known location. The site has not been conclusively identified by modern archaeology.

(1×) A town name, Makaz, located in Solomon's administrative territory, likely in the region of Dan or northern Judah. The grouping with Shaalbim and Beth-shemesh suggests western central Israel. The mention demonstrates Solomon's organized bureaucratic system, dividing the kingdom into supply districts. Despite ancient testimony, the precise location remains unknown today. **PROPER NAMES (PERSONAL)**

en: in-Makaz | **es:** en-Makats | **fr:** dans-Makaz | **de:** in-Makaz 1Kgs 4:9

מִקְצֹעַ H4740 *Art / N-ms* (12×)

Corner, corner-buttress — an architectural angle or turning-point in a wall, altar, or building structure

The noun מִקְצֹעַ (miqtsoa) denotes a corner or angular turning-point in a structure. It appears in tabernacle construction where corner frames join at both ends (Exod 26:24; 36:29), in Nehemiah's wall repairs where 'the Angle' marks a specific fortification point (Neh 3:19-20, 24-25), and in Ezekiel's visionary temple for both altar corners (Ezek 41:22) and enclosed corner-courts (Ezek 46:21-22). Second Chronicles 26:9 records Uzziah building a tower at the corner-buttress. Spanish 'esquina' and French 'angle' both capture the architectural precision.

corner, corner-buttress, angle (12×) A corner, angle, or corner-buttress where two wall surfaces meet. Used for the tabernacle's corner frames joined from bottom to top (Exod 26:24; 36:29), the 'Angle' fortification in Jerusalem's wall (Neh 3:19-25), Uzziah's tower at the corner-buttress (2 Chr 26:9), and the altar corners and enclosed corner-courts of Ezekiel's visionary temple (Ezek 41:22; 46:21-22). **GEOGRAPHY AND SPACE**

en: and-its-corners, corners-of, in-corner-of | **es:** el-Ángulo, en-esquina-de, esquinas-de | **fr:** [המקצוע], [המקצע], angle | **de:** [במקצע], [המקצוע], [המקצע] Exod 26:24; Exod 36:29; 2Chr 26:9; Neh 3:19; Neh 3:20

מַקְצֵעָה H4741 *Prep-b* (1×)

planes, scraping tools used by carpenters for shaping wood

This word refers to planes or scraping tools, woodworking implements used to shape and smooth timber. It appears in Isaiah 44:13 in a satirical description of idol-making, where the carpenter 'marks it out with planes'. The prophet mocks the process: craftsmen use ordinary tools (planes, compasses, chisels) to fashion gods from the same wood they might burn for warmth. The term is technical carpentry vocabulary, describing a tool for refining wood surfaces.

(1×) Scraping tools or planes used in woodworking to shape and smooth timber. Isaiah's idol-making satire catalogs the carpenter's toolkit—planes are one implement among several used to craft a god from wood. The irony is devastating: divine images require the same mundane tools as furniture. The term appears only in this prophetic critique, highlighting the absurdity of manufacturing deities. **GEOGRAPHY AND SPACE**

en: with-planes | **es:** con-formones | **fr:** [במקצעות] | **de:** [במקצעות] Isa 44:13

מִקְצֹעַ H4742 *Prep-l / N-fp* (2×)

corner-structures, buttresses, or inner corners of buildings and architectural features

This masculine noun denotes architectural corner structures, inner corners, or buttresses where walls meet at angles. It appears in descriptions of the tabernacle (Exodus 26:23; 36:28) referring to corner frames, in Nehemiah 3:19 marking a corner of the city wall, and extensively in Ezekiel 41:22 and 46:21-22 describing corners of the altar and temple courts. The term technically denotes the place where an inner angle is 'cut off' or formed, whether in wooden frames, stone walls, or courtyard layouts. These corners required special structural attention in ancient construction.

(2×) Corner structures, inner corners, or buttresses in architectural contexts. The Exodus references describe corner boards or frames of the tabernacle where two sides meet. Nehemiah marks a specific corner in Jerusalem's wall for repair. Ezekiel employs the term for altar corners and the four corners of the inner court where small corner courts were located. The concept involves the meeting of two planes at an angle, requiring specialized construction. Translations struggle ('corners,' 'esquinas,' 'coins'), reflecting the technical architectural vocabulary that may have referred to both the location and any reinforcing structure. GEOGRAPHY AND SPACE

en: for-corners-of | **es:** para-esquinas-de | **fr:** pour-coins-de | **de:** fuer-Ecken-von Exod 26:23; Exod 36:28

מָקַק H4743 *V-Nifal-Perf-3cp* (10×)

To rot, decay, waste away, pine away; used of physical decomposition and figurative wasting under divine judgment

A verb attested almost exclusively in the Nifal stem, describing the process of rotting, festering, or wasting away. The word carries an intensely physical quality – festering wounds in Psalm 38:5, rotting flesh in Zechariah 14:12, and decomposing bodies under divine curse in Leviticus 26:39. Yet it also extends to cosmic dissolution, as when the host of heaven 'moulder away' in Isaiah 34:4. Ezekiel uses it for the spiritual wasting of Israel in exile, where the people pine away in their iniquities (Ezek 4:17; 24:23; 33:10). Arabic yadhibuna ('they dissolve') and Spanish 'consumirse' both capture the progressive, irreversible quality of this decay.

1. to rot away, waste away, decay (Nifal) (9×) To rot away, waste away, decay, or pine away in the Nifal stem, describing physical decomposition or wasting of flesh, wounds, or entire persons under divine judgment. The semantic range spans festering sores (Ps 38:5), cosmic dissolution of the heavenly host (Isa 34:4), bodily wasting in exile (Ezek 4:17; 24:23; 33:10), and covenantal curse language where the disobedient will pine away in enemies' lands (Lev 26:39). Spanish 'consumirse' and 'disolverse,' along with Arabic cognate parallels, emphasize the gradual, consuming nature of this decay. The word always carries overtones of divine causation or judgment. ROT DECAY WASTE

en: And-shall-waste-away, and-fester, and-they-shall-waste-away | **es:** Y-se-disolverá, nos-consumimos;, se-consumirá | **fr:** [ונמקו], et-fondre, fera-rot-away | **de:** [ונמקו], [ונמקתם], [נמקים] Lev 26:39; Ps 38:5; Isa 34:4; Ezek 4:17

2. rotting, causing to rot (Hifil infinitive absolute) (1×) The Hifil infinitive absolute used adverbially to intensify the description of rotting, functioning as a causative or emphatic form. Attested in Zechariah 14:12 in a vivid plague oracle: the flesh of those who war against Jerusalem will rot while they stand on their feet, their eyes rotting in their sockets and tongues rotting in their mouths. The Hifil form here intensifies the Nifal's basic meaning, adding an emphatic or causative nuance – a divinely inflicted, active rotting rather than passive decay. ROT DECAY WASTE

en: rotting | **es:** consumirse | **fr:** fondre | **de:** [המק] Zech 14:12

מִקְרָא H4744 *N-ms* (23×)

A holy convocation or sacred assembly; also, the act of reading or recitation of Scripture.

From the root qara' ('to call, to read'), miqra' carries two distinct senses shaped by which nuance of the root is active. In its dominant usage, it denotes a 'convocation' – a gathering called together for worship. The technical phrase miqra'-qodesh ('holy convocation') appears throughout the festival calendar of Leviticus 23 and Numbers 28-29, marking Sabbaths, Passover, Weeks, and Tabernacles as occasions of sacred assembly (Exod 12:16; Lev 23:2). Spanish convocación and German Versammlung both reflect this assembling-by-summons. In Nehemiah 8:8, uniquely, the word means 'reading' – the public recitation of Torah by Ezra, pointing to the post-exilic shift toward Scripture as the center of worship.

1. convocation, sacred assembly (22×) A convocation or sacred assembly, especially in the technical Priestly phrase miqra'-qodesh ('holy convocation') designating Israel's solemn festival gatherings on Sabbath and appointed feasts (Exod 12:16; Lev 23:2-37; Num 28-29). Spanish convocación and French convocation both preserve the root sense of 'calling together.' Isaiah 1:13 and 4:5 use the term outside the Priestly corpus, showing its wider liturgical currency. GEOGRAPHY AND SPACE

en: a-convocation-of-, assembly, convocation- | **es:** asamblea, convocaciones-de, convocación- | **fr:** [מקרא], convocation-, convocation-de- | **de:** Versammlung-, [מקרא], convocation-von- Exod 12:16; Lev 23:2; Lev 23:3; Lev 23:4

2. reading, recitation (1×) The act of reading or recitation of Scripture, from the same root qara' in its sense 'to read aloud.' Attested uniquely in Neh 8:8, where Ezra and the Levites read from the book of the Law and gave the sense (ba-miqra'). Spanish en-la-lectura and English in-the-reading both capture this post-exilic sense, which anticipates the synagogue tradition of public Torah reading. WRITING AND SCRIPTURE

en: in-the-reading | **es:** en-la-lectura | **fr:** [במקרא] | **de:** [במקרא] Neh 8:8

מִקְרֶה H4745 *Prep-k / N-msc* (10×)

Happening, fate, or fortune that befalls someone; also chance or accident without apparent divine cause

A noun from the root qarah ('to encounter, befall'), this word captures the Hebrew reflection on what happens to people and why. In Ecclesiastes, Qoheleth uses it philosophically to argue that the same miqreh – the same fate or lot – befalls the wise and the fool, humans and animals alike (Eccl 2:14-15; 3:19; 9:2-3), probing whether life's outcomes reveal any meaningful order. By contrast, in the narrative contexts of Ruth and 1 Samuel, the word denotes sheer coincidence or accident – Ruth's 'chance' happening upon Boaz's field (Ruth 2:3), or the Philistines testing whether the ark's plague was miqreh rather than divine act (1 Sam 6:9). Spanish distinguishes these nicely: 'suceso' for fate versus 'casualidad' for chance.

1. happening, fate, lot (7×) A happening, fate, fortune, or lot – the events that befall someone as their destiny or portion. Used extensively in Ecclesiastes where Qoheleth observes that one miqreh overtakes all people regardless of wisdom or folly (Eccl 2:14-15), and the same fate befalls humans and beasts alike (Eccl 3:19). The word here has a weighty, philosophical tone, probing whether any meaningful distinction exists between different lives when the same end awaits all. French 'evenement' and German 'Geschick' (fate, destiny) capture this sense of an appointed or inescapable outcome. FATE CHANCE HAPPENING

en: and-happening, and-happening-of, happening | **es:** como-el-suceso-de, que-un-suceso, suceso | **fr:** comme-événement, et-événement, événement | **de:** Geschick, [כמקרה], [שמקרה] Eccl 2:14; Eccl 2:15; Eccl 3:19

2. chance, accident, coincidence (3×) Chance, accident, or coincidence – an event happening randomly without evident divine or purposeful causation. In Ruth 2:3, the narrator uses mikreh to describe Ruth's seemingly accidental arrival at Boaz's field, though the reader discerns providence beneath the surface. In 1 Samuel 6:9, the Philistines wonder whether the plague was from Israel's God or merely miqreh – mere coincidence. In 1 Samuel 20:26, Saul attributes David's absence to some chance occurrence. Spanish 'casualidad' and French 'chance' mark this distinctly non-fated, contingent sense. FATE CHANCE HAPPENING

en: chance, her-chance | **es:** casualidad, su-suerte | **fr:** chance, sa-chance | **de:** Geschick, chance Ruth 2:3; 1Sam 6:9; 1Sam 20:26

מִקְרֶה H4746 *Art / N-ms* (1×)

rafters, roof beams, the structural timbers supporting a ceiling or roof

This word denotes rafters or roof beams, the structural timbers that support a building's ceiling or roof. It occurs in Ecclesiastes 10:18 in a proverb about laziness: 'Through sloth the rafters sag, and through idleness the house leaks'. The term is architectural vocabulary, referring to the primary load-bearing elements of a roof structure. When neglected, these beams weaken and fail. The saying uses household maintenance as a metaphor for diligence in all areas of life.

(1×) The rafters or beam-work of a roof, the structural timbers supporting the ceiling. Ecclesiastes uses this in a wisdom saying about the consequences of laziness—neglected rafters lead to collapse and leaks. The image would resonate in any culture dependent on wooden architecture. Translations render this as 'rafters', 'roof', or 'beam-work', with some versions using technical building terms. **ROOFTOP HOUSETOP**

en: the-rafters | **es:** el-techo | **fr:** le-המקרה | **de:** das-Geschick Eccl 10:18

מִקֶּרֶה H4747 *Art / N-fs* (2×)

a cool or shaded chamber, a room designed for relief from heat

This feminine noun denotes a cool chamber or upper room designed for comfort in hot weather. Both occurrences appear in Judges 3 during the Ehud narrative. Verse 20 describes Ehud approaching King Eglon 'sitting in his cool roof chamber,' and verse 24 has the servants assuming the king has shut himself in 'the cool chamber' (literally 'covering his feet,' a euphemism). The term suggests an architectural feature—likely an upper room with ventilation or positioning to catch breezes, providing relief from Jordan Valley heat. This private, comfortable space becomes the scene of Eglon's assassination.

(2×) A cool chamber or upper room, specifically designed or located to provide relief from heat. The Judges context shows this as Eglon's private quarters where he could escape the oppressive climate. The phrase 'upper room of coolness' suggests either elevation (upper story catching wind) or construction features (lattices, positioning) promoting air flow. That the king retreats there and servants hesitate to disturb him indicates this was a place of privacy and comfort. The architectural term reflects practical adaptation to climate in ancient Palestinian construction. **AUTO-DETECTED COMMUNITY 6364 WITH 6 SENSES**

en: the-cooling | **es:** el-fresco | **fr:** le-cooling | **de:** der-cooling Judg 3:20; Judg 3:24

מִקְשֶׁה H4748 *N-ms* (1×)

well-set hair, artistically arranged hair (possibly curls or elaborate styling)

This word refers to an artistic arrangement of hair, possibly elaborate hairstyles, curls, or well-set coiffure. It appears in Isaiah 3:24 in a judgment oracle against the proud women of Zion, where God warns that 'instead of well-set hair there will be baldness'. The term suggests hair that has been carefully arranged or styled, perhaps with artistic technique. BDB notes the root may relate to turning or twisting, possibly indicating curls or braided styles. The contrast with baldness emphasizes the reversal of beauty.

(1×) Well-arranged or artistically styled hair, possibly referring to curls, braids, or elaborate coiffure. Isaiah's judgment oracle catalogs the luxuries of Jerusalem's elite women, threatening their replacement with humiliation. The shift from carefully styled hair to baldness symbolizes the complete reversal of status and beauty. Spanish 'trenzada' (braided) captures one possible styling method. **CLOTHING AND DRESS**

en: baldness | **es:** trenzada | **fr:** [מקשה] | **de:** [מקשה] Isa 3:24

מִקְשֶׁה H4749 *N-fs* (10×)

Hammered metalwork, especially beaten gold used for tabernacle furnishings; possibly turned or shaped work

A technical term from Israel's sacred craftsmanship, referring to metalwork produced by hammering rather than casting. Nearly all occurrences describe the beaten gold of the tabernacle: the cherubim hammered from a single piece (Exod 25:18; 37:7), the lampstand forged as one continuous hammered work from base to blossoms (Exod 25:31, 36; 37:17, 22; Num 8:4), and the silver trumpets beaten into shape (Num 10:2). The emphasis is on the artisan's skill in shaping precious metal through repeated blows. A solitary occurrence in Jeremiah 10:5, comparing idols to 'a scarecrow in a cucumber field,' may reflect an unrelated homonym or a distinct semantic development.

1. hammered work, wrought metalwork (9×) Hammered or wrought metalwork, specifically beaten gold or silver crafted by skilled hammering for tabernacle furnishings. The golden cherubim atop the mercy seat were miqshah – hammered from a single piece rather than cast in a mold (Exod 25:18; 37:7). The menorah was entirely miqshah, beaten from one talent of gold, from its base to its flower-shaped cups (Exod 25:31, 36; 37:17, 22; Num 8:4). The silver clarions of Numbers 10:2 were likewise hammered work. Spanish 'labrada-a-martillo' (hammer-wrought) and German 'getrieben-Werk' (driven/beaten work) preserve the artisanal technique implied by the Hebrew. **GEOGRAPHY AND SPACE**

en: hammered-work, hammered-work-of | **es:** de-obra-batida, labrada-a-martillo, labradas | **fr:** hammered-oeuvre, hammered-oeuvre-de, martelé-travail | **de:** getrieben-Werk, hammered-Werk, hammered-Werk-von Exod 25:18; Exod 25:31; Exod 25:36; Exod 37:7; Exod 37:17

2. turned/polished work (or cucumber field) (1×) A distinct or possibly homonymous usage in Jeremiah 10:5, where the context differs entirely from the tabernacle metalwork passages. English follows the LXX/Baruch tradition in rendering 'in a cucumber field,' comparing voiceless idols to a scarecrow. Spanish 'de-obra-torneada' ('of turned/lathed work') preserves an alternative interpretation suggesting shaped or polished craftsmanship applied to idol-making. The divergence between translations suggests either a separate lexical root (from qishu, 'cucumber') or a rare extension of the 'shaped work' meaning to non-precious materials. **METAL CASTING**

en: in-a-cucumber-field | **es:** de-obra-torneada | **fr:** [מקשה] | **de:** [מקשה] Jer 10:5

מִקְשֶׁה H4750 *Prep-b / N-fs* (1×)

cucumber field, garden plot where cucumbers are grown

This word refers to a cucumber field, a garden or agricultural plot where cucumbers are cultivated. It appears in Isaiah 1:8 in a simile of desolation: 'The daughter of Zion is left like a hut in a cucumber field'. The image evokes a temporary shelter in a garden, abandoned after harvest, standing alone and vulnerable. Cucumber fields required seasonal watching, and the watchman's hut would be deserted once the crop was gathered. The metaphor powerfully conveys Jerusalem's isolation and exposure.

(1×) A cucumber garden or field, an agricultural plot where cucumbers are cultivated. Isaiah uses this to depict Jerusalem's abandonment and vulnerability—like a temporary hut left standing alone after harvest in a cucumber field. The image combines agricultural practice with prophetic threat. Some translations extend this imagery to Jeremiah 10:5, though BDB notes textual debates there. **GRASS AND VEGETATION**

en: in-cucumber-field | **es:** en-huerto-de-pepinos | **fr:** [במקשה] | **de:** [במקשה] Isa 1:8

מַר H4751 *Adj-mpc* (39×)

Bitter, bitterness; describes harsh taste, emotional anguish, fierce temperament, or intensified weeping

A rich adjective spanning the physical and emotional worlds. In its most concrete sense it describes the acrid taste of water at Marah (Exod 15:23) or the wormwood of Proverbs 5:4. Yet Scripture presses this word far beyond the palate: Hannah is 'bitter of soul' (1 Sam 1:10), David's fugitives are 'bitter of spirit' (1 Sam 22:2), and

Habakkuk's Chaldeans are the 'bitter and hasty nation' (Hab 1:6). The multilingual evidence is telling – Spanish and French consistently render the emotional uses with the same root (amargo/amer), showing how naturally the metaphor of bitterness bridges from taste to grief across languages.

1. bitter in taste or quality (23×) The foundational physical sense: something that tastes harsh, acrid, or unpleasant. Applied to the waters of Marah (Exod 15:23), to food that a hungry person will eat regardless (Prov 27:7), and to the 'bitter water' of the ordeal in Numbers 5:18-24. Translations across languages uniformly use direct taste vocabulary (eng 'bitter', spa 'amargo', fra 'amer'), confirming this as the core semantic anchor. GEOGRAPHY AND SPACE

en: and-bitter, bitter, bitter-thing | **es:** amarga, amargo, amargura | **fr:** [ומרה], amer, et-amer | **de:** [ומרה], [מר], [מרה] Gen 27:34; Exod 15:23; Num 5:18; Num 5:19; Num 5:23

2. bitterness, grief (substantive) (8×) Used as a substantive denoting the abstract condition of bitterness, anguish, or grief. Agag walks 'in the bitterness of death' (1 Sam 15:32), and Job speaks 'in the bitterness of my soul' (Job 7:11; 10:1). Spanish 'amargura de' and French 'amertume de' both shift to abstract nominalizations, mirroring the Hebrew grammatical move from adjective to substantive. GEOGRAPHY AND SPACE

en: I-had, bitterness-of-, for-bitterness | **es:** amargo, amargura-de-, con-amargura-de | **fr:** amer, amertume-de-, dans-amer | **de:** [במר], bitter, bitterness-von- Num 5:24; Num 5:27; 1Sam 15:32; Job 7:11; Job 10:1

3. bitter of soul, fierce (6×) In construct chains describing persons whose inner disposition is bitter, fierce, or desperate. David's men at Adullam were 'bitter of soul' (1 Sam 22:2), the men of Dan were 'fierce of soul' (Judg 18:25), and Job laments that light is given 'to the bitter of soul' (Job 3:20). The construct pattern mar + nephesh/lev creates a compound character description that German renders as 'bitter-von' and Spanish as 'amargo de'. GEOGRAPHY AND SPACE

en: and-bitter-of, bitter-of, bitter-of- | **es:** a-los-amargos-de, amarga-de, amargo-de | **fr:** amer-de, amer-de-, et-amer-de | **de:** [למרי], bitter-von, bitter-von- Judg 18:25; 1Sam 1:10; 1Sam 22:2; 2Sam 17:8; Job 3:20

4. bitterly (adverbial intensifier) (2×) An adverbial intensifier modifying actions like weeping or crying out. The messengers of peace 'weep bitterly' (Isa 33:7), and mariners 'cry out bitterly' over Tyre (Ezek 27:30). Spanish shifts to the adverbial form 'amargamente', confirming the grammatical function as distinct from the adjectival senses. GEOGRAPHY AND SPACE

en: bitterly, weep | **es:** amargamente | **fr:** amer | **de:** [מרה], bitter Isa 33:7; Ezek 27:30

מַר H4752 *Prep-k / N-msc* (1×)

drop, a small droplet of liquid (specifically hanging from a bucket)

This noun means a drop, a tiny amount of liquid. It occurs in Isaiah 40:15 in a majestic declaration of God's sovereignty: 'Behold, the nations are like a drop from a bucket'. The image minimizes the nations' significance before God—all earthly powers combined amount to no more than a drop of water clinging to a bucket's rim. The term emphasizes smallness and insignificance. The context celebrates God's incomparable greatness against which even mighty nations are negligible.

(1×) A drop of liquid, specifically a droplet hanging from or falling from a bucket. Isaiah's cosmic perspective reduces all nations to this tiny amount—before God's infinite majesty, even powerful empires are like a single drop. The metaphor stacks images of insignificance: drop from a bucket, dust on scales, distant coastlands. The Hebrew captures the clinging droplet, almost nothing at all. POURING AND SHEDDING

en: like-a-drop | **es:** como-gota | **fr:** [כמר] | **de:** [כמר] Isa 40:15

מֹר H4753 *N-msc / 1cs* (12×)

Myrrh — costly aromatic resin from the Commiphora tree, used in sacred oil, perfume, and burial preparation

The noun מֹר (mor) refers to myrrh, the precious aromatic resin prized throughout the ancient Near East. It heads the spice list in the holy anointing oil (Exod 30:23) and appears in Esther's beauty preparations (Esth 2:12). The Song of Songs saturates its imagery with myrrh: a sachet between the breasts (Song 1:13), the mountain of myrrh at dawn (4:6), and liquid myrrh dripping from the lover's hands (5:5). Psalm 45:8 perfumes the king's robes with myrrh, aloes, and cassia. Spanish 'mirra' and Arabic 'murr' preserve the Semitic root.

myrrh (aromatic resin) (12×) Aromatic gum-resin from Commiphora trees, valued as luxury perfume and sacred ingredient. Primary ingredient in the holy anointing oil (Exod 30:23), used in Esther's beauty treatment (Esth 2:12), woven throughout the Song of Songs as an image of desire (Song 1:13; 4:6; 5:1, 5), and applied to the messianic king's garments (Ps 45:8). MYRRH AROMATIC RESIN

en: my-myrrh, myrrh, myrrh-of | **es:** Mirra, la-mirra, mi-mirra | **fr:** [המר], de-la-myrrhe, de-la-myrrhe, | **de:** Myrrhe, Myrrhe-von, [המר] Exod 30:23; Esth 2:12; Ps 45:8; Prov 7:17; Song 1:13

מָרָא H4754 *V-Hifil-Imperf-3fs* (2×)

to beat the air, flap wings, or lift oneself up; possibly to rebel or be defiant

This verb appears only twice, with uncertain meaning. Job 39:18 describes the ostrich: 'When she rouses herself [or: flaps her wings], she laughs at the horse and its rider.' Zephaniah 3:1 pronounces woe 'to the rebellious city' (if the same verb). The Job context suggests vigorous motion—flapping, rising up, or surging forward, comparing the ostrich's peculiar running gait with horses. Zephaniah's use would mean rebellious or defiant, fitting the judgment oracle. The semantic connection might be 'rising up' whether physically (lifting wings) or morally (rising in rebellion). The Arabic cognate means 'whip, urge on,' supporting the idea of energetic motion.

(2×) To beat the air, flap wings, or lift oneself up; possibly to rebel or be defiant. Job 39:18 depicts the ostrich's strange behavior: when she 'lifts herself' or 'flaps away,' she outpaces horses despite her comical appearance. The verbal form suggests sudden upward or outward motion. Zephaniah 3:1's 'rebellious' (if the same root) would apply moral meaning to physical uprising. The multilingual glosses vary widely ('she lifts herself,' 'rebelde,' 'she saw'), reflecting textual and semantic uncertainty. The core image seems to be rising up or stirring oneself, whether in motion or defiance. STUBBORNNESS REBELLION

en: she-lifts-herself, to-the-rebellious | **es:** rebelde, se-eleva | **fr:** de-il-a-vu, תמריא | **de:** [תמריא], von-sah Job 39:18; Zeph 3:1

מַר H4755 *Adj-fs* (1×)

Mara, a name meaning bitter (given by Naomi to express her grief and loss)

Mara is a name meaning 'bitter', taken by Naomi in Ruth 1:20 after losing her husband and sons. When she returns to Bethlehem, she tells the women, 'Do not call me Naomi; call me Mara, for the Almighty has dealt very bitterly with me'. The name expresses her profound grief and sense of God's harsh providence. While the root appears frequently as an adjective meaning 'bitter', this specific feminine form functions as a proper name, a deliberate self-renaming to reflect her suffering.

(1×) The name 'Mara' meaning 'bitter', adopted by Naomi to express her grief and suffering. The name-change is rhetorically powerful—Naomi (pleasant) becomes Mara (bitter), embodying her losses. The story later reverses this bitterness into restoration through Ruth and Boaz. The feminine form distinguishes this as a name rather than just an adjective, making her transformation of identity explicit. PAIN AND SUFFERING

en: Mara | **es:** Marа́ | **fr:** Mara | **de:** [מרא] Ruth 1:20

מָרָא H4756 *N-msc / 1cs* (6×)

Lord, master: an Aramaic noun of address and title for God or

a king, used in Daniel.
An Aramaic noun meaning 'lord' or 'master,' cognate with the well-known Syriac moro and related to the Hebrew adon. In Daniel it functions both as a title for God — 'Lord of kings' (Dan 2:47), 'Lord of heaven' (Dan 5:23) — and as a respectful form of address to the king, 'my lord' (Dan 4:19, 24). The Ketiv/Qere variation (mor'i vs. mari) preserves an old dialectal distinction in the first-person suffix. This word connects to the broader Semitic tradition of mare/maran, familiar from the early Christian prayer maranatha ('Our Lord, come!').

lord, master (6×) An Aramaic title meaning 'lord' or 'master,' used in Daniel both for God ('Lord of kings,' Dan 2:47; 'Lord of heaven,' Dan 5:23) and as deferential address to the king ('my lord,' Dan 4:19, 24). English glosses distinguish 'Lord of' (construct) from 'my lord' (suffixed). The Ketiv reads mor'i while the Qere has mari, preserving a dialectal variation in the first-person suffix. Spanish 'mi senor' and 'el Senor de' mirror the English distinction. The word belongs to the pan-Semitic mara/mare family, cognate with Syriac moro and the liturgical maranatha. **LORDS AND MASTERS**
en: (qere:my-lord), Lord-of-, [ketiv:my-lord] | **es:** (mi-señor), [mi-señor], el-Señor-de | **fr:** armée, et-armée, rébellion | **de:** [ומרא], [מרא], [מראי] Dan 2:47; Dan 4:19; Dan 4:24

מְרֹדַךְ בַּלְאֲדָן H4757 *N-proper-ms* (1×)
Merodach-baladan, king of Babylon (proper name of a historical ruler)
Merodach-baladan was a king of Babylon during Hezekiah's time. His name in Akkadian (Marduk-apal-iddina) means 'Marduk has given a son'. He appears in 2 Kings 20:12 and Isaiah 39:1, where he sends envoys with letters and gifts to Hezekiah after hearing of the king's recovery from illness. Hezekiah's ill-advised display of his treasures to these envoys prompts Isaiah's prophecy of Babylonian exile. The name reflects the prominence of the god Marduk in Babylonian religion.

(1×) Merodach-baladan, a Babylonian king whose name honors the god Marduk (Meroach). His diplomatic mission to Hezekiah sets the stage for prophetic warnings about future Babylonian conquest. The name preserves Akkadian royal titulature, with translations maintaining the proper name rather than translating its theophoric elements. The historical figure represents emerging Babylonian power that would eventually destroy Jerusalem. **AUTO-DETECTED COMMUNITY 12407 WITH 3 SENSES**
en: Merodakh-Baladan | **es:** Merodac-baladán | **fr:** [מרדך בלאדן] | **de:** [מרדך בלאדן] Isa 39:1

מַרְאֶה H4758 *Conj-w / N-mpc / 3mp* (104×)
Sight, appearance, or vision; the outward look of a person or thing, a prophetic visionary experience, or the act of seeing.
A Hebrew noun rooted in the verb ra'ah (to see), mar'eh spans the entire arc of visual experience. At its most common it describes outward appearance—how someone or something looks to the eye, as when Scripture notes the beauty of Sarah (Gen 12:11) or Rachel (Gen 29:17). In Ezekiel and Daniel it takes on prophetic weight, denoting the supernatural visions through which God discloses his purposes (Ezek 43:3). Less frequently it refers to the raw act or faculty of seeing itself, as in the disturbing 'sight of your eyes' in Deuteronomy 28:34. The Arabic cognate mar'a and the Korean hwansang for the visionary sense confirm how languages partition physical seeing from prophetic revelation.

1. appearance, outward form (83×) The outward visual form or look of a person, creature, or object—covering beauty, countenance, and general presentation. This is by far the dominant sense (83x), used of attractive women like Sarah and Rebekah, of the servant of the LORD whose appearance was marred (Isa 52:14), and of Daniel's healthy countenance (Dan 1:15). Spanish apariencia and German Angesicht align here, while the construct state mar'eh often functions attributively ('beautiful of appearance'). **GEOGRAPHY AND SPACE**
en: appearance, like-appearance-of, like-appearance-of- | **es:** apariencia, aspecto, como-apariencia | **fr:** apparence, vision | **de:** Angesicht, von-Aussehen, wie-das-Aussehen Gen 12:11; Gen 24:16; Gen 26:7; Gen 29:17; Gen 39:6

2. vision, prophetic sight (12×) A supernatural or prophetic visual revelation, concentrated in Ezekiel and Daniel. In Ezekiel 43:3 the prophet sees a vision like the one by the river Chebar; Numbers 8:4 describes the lampstand made 'according to the vision' shown to Moses. Arabic ru'ya and Korean hwansang capture this prophetic-visionary nuance, and Swahili maono likewise distinguishes revelatory sight from ordinary looking. The twelve occurrences cluster tightly in apocalyptic and priestly literature. **GEOGRAPHY AND SPACE**
en: according-to-the-vision, and-appearances, and-vision-of | **es:** Y-visión-de, como-la-apariencia, como-la-visión | **fr:** et-de-il-a-vu, et-vision, selon-le-vision | **de:** der-Aussehen, gemaess-zu-der-Vision, in-Aussehen Num 8:4; Ezek 8:4; Ezek 11:24; Ezek 43:3

3. sight, act of seeing (9×) The faculty or act of visual perception, or a spectacle beheld. In Exodus 3:3 Moses says 'let me turn aside and see this great sight'; Deuteronomy 28:34 warns of madness 'from the sight of your eyes.' This sense also includes being visible or in view. Nine occurrences carry this meaning, bridging the gap between the physical and the figurative—what one witnesses rather than how something looks. **GEOGRAPHY AND SPACE**
en: and-from-sight-of, and-in-the-sight-of, and-sight | **es:** a-vista-de, la-visión, por-vista-de | **fr:** [למראה], apparence, de-sight-de | **de:** [ובמראי], [למראה], [מראיו] Exod 3:3; Num 12:8; Deut 28:34; Deut 28:67; Job 41:9

מַרְאֶה H4759a *Prep-b* (10×)
A prophetic vision; a supernatural visual revelation from God, often occurring at night or in a trance state.
Denotes a divine vision granted as a medium of revelation, distinct from dreams or audible speech. God declares in Numbers 12:6 that he makes himself known to prophets 'in a vision' (mar'ah), setting this mode alongside dreams. The young Samuel's first encounter with God is called a mar'ah (1 Sam 3:15), and Ezekiel repeatedly describes his transported experiences as 'visions of God' (Ezek 1:1; 8:3; 40:2). Spanish 'vision' and English 'vision' both capture the visual, revelatory character. The plural construct 'visions of the night' (Gen 46:2) and 'visions of God' (Ezek 1:1) highlight the supernatural origin of the experience.

vision, prophetic revelation (10×) A supernatural visual experience through which God communicates with prophets and chosen individuals. Distinct from the related mar'eh (appearance), this noun emphasizes the revelatory event itself. In Numbers 12:6, God distinguishes vision (mar'ah) as his chosen medium for prophetic communication, while Samuel's first prophetic encounter at Shiloh is designated a mar'ah (1 Sam 3:15). Ezekiel's elaborate transported visions—to the river Chebar (Ezek 1:1), to Jerusalem's temple (Ezek 8:3), and to the future temple (Ezek 40:2)—are called 'visions of God.' Both Spanish 'visiones' and English 'visions' consistently render this as a revelatory sight from God. **GEOGRAPHY AND SPACE**
en: in-a-vision, in-the-vision, in-visions-of | **es:** En-visiones, en-la-visión, en-visiones-de | **fr:** [במראה], [במראות], [המראה] | **de:** [במראה], [במראות], [המראה] Gen 46:2; Num 12:6; 1Sam 3:15; Ezek 1:1; Ezek 8:3

מַרְאָה H4759b *Prep-b / N-fpc* (1×)
mirrors, polished metal surfaces used for seeing one's reflection
This word refers to mirrors, polished metal surfaces used for viewing one's reflection. It appears in Exodus 38:8 describing the bronze basin in the tabernacle: it was made 'from the mirrors of the serving women who served at the entrance of the tent of meeting'. These mirrors were likely polished bronze, donated by women for sacred purposes. The term emphasizes the object as an instrument of seeing oneself. The voluntary sacrifice of personal beauty items for worship demonstrates devotion.

(1×) Polished metal mirrors used for seeing one's reflection. In Exodus, Israelite women donate their bronze mirrors to create the laver for priestly washings. The transformation of personal vanity items into sacred objects carries symbolic weight—what served self-regard now serves divine service. Ancient mirrors were valuable possessions,

making this gift significant. All translations render this as 'mirrors'. **GEOGRAPHY AND SPACE**

en: from-mirrors-of | **es:** con-espejos-de | **fr:** de-mirrors-de | **de:** von-mirrors-von Exod 38:8

מְרָאָה H4760 *N-fsc / 3ms* (1×)

crop, the food storage organ in a bird's throat (containing partially digested food)

This noun refers to the crop, the enlarged pouch in a bird's gullet where food is stored and softened before digestion. It appears in Leviticus 1:16 in instructions for burnt offerings of birds: the priest is to remove the crop with its contents and throw it beside the altar. The crop contains partially digested food and feathers, making it unsuitable for the altar. The term is anatomical vocabulary specific to avian physiology, showing the precision of priestly regulations.

(1×) The crop or alimentary pouch of a bird, where food is stored before digestion. Levitical law requires removing this organ (with its impure contents) before burning the bird as an offering. The regulation reflects ritual purity concerns and practical knowledge of bird anatomy. Translations consistently render this as 'crop', with some versions adding explanatory phrases about contents or feathers. **FLESH AND BODY**

en: its-crop | **es:** buche-suyo | **fr:** son-crop | **de:** sein-Kropf Lev 1:16

מְרַאֲשׁוֹת H4761 *N-fpc / 2mp* (1×)

place at the head, the head-place (location near or at someone's head when lying down)

This word refers to the place at someone's head, the head-area or head-place where something is positioned when a person is lying down. It appears in contexts involving sleeping: Jacob's stone pillow at Bethel, the cruse of water near Saul's head, Goliath's spear. In Jeremiah 13:18, however, the text is likely corrupt—BDB and ancient versions suggest reading 'from your heads' instead. The term is locative, describing spatial relationship to the head region rather than the head itself.

(1×) The location at or near a person's head, especially when reclining or sleeping. Biblical narratives use this to position objects —Jacob's stone, water near Saul, Goliath's weapons—all situated at the 'head-place'. The Jeremiah occurrence likely represents textual corruption, with translators following ancient versions that read a simpler form. The compound conveys specific spatial orientation. **GEOGRAPHY AND SPACE**

en: from-your-heads | **es:** de-cabezas-vuestras | **fr:** [מראשותיכם] | **de:** [מראשותיכם] Jer 13:18

מָרֵשָׁה H4762 *N-proper-fs* (8×)

Mareshah — a city in the Shephelah lowlands of Judah; also a personal/clan name in Calebite genealogy

A proper noun identifying a city in the Shephelah (western foothills) of Judah, probably modern Tell Sandahanna near Beit Jibrin, about one mile south of the ancient site. Mareshah appears in Joshua's allotment list (Josh 15:44), among Rehoboam's fortifications (2 Chr 11:8), and as the site of King Asa's great victory over the Cushite army of Zerah (2 Chr 14:9-10). Micah 1:15 includes it in the prophetic dirge over Shephelah towns. In the Calebite genealogies of 1 Chronicles 2:42 and 4:21, the name appears as a clan or personal designation reflecting the settlement pattern of the region.

Mareshah (city in Judah) (8×) The place name Mareshah, designating a Judahite city in the Shephelah lowlands and, in genealogical contexts, a clan name among the descendants of Caleb and Shelah. Listed in the allotment of Judah (Josh 15:44), fortified by Rehoboam (2 Chr 11:8), and the setting of Asa's dramatic victory over the Cushite invasion force (2 Chr 14:9-10). Micah 1:15 includes it in a prophetic wordplay on Shephelah cities. All translations preserve the name as a direct transliteration — English 'Mareshah,' Spanish 'Maresa/Mareshah,' French 'Maréscha' — with variation only in prepositional prefixes (from, to, and). **PROPER NAMES (PERSONAL)**

en: Mareshah, and-Mareshah, at-Mareshah | **es:** Maresa, Mareshah, de-Maresa | **fr:** Maréscha, [למרשה], [ממרשה] | **de:** [למרשה], [ממרשה], [מרשה] Josh 15:44; 1Chr 2:42; 1Chr 4:21; 2Chr 11:8; 2Chr 14:9

מְרַאֲשׁוֹת H4763 *N-fpc / 3ms* (11×)

Headrest, place at the head — the spot beside or beneath someone's head, typically while sleeping or resting

The noun מְרַאֲשׁוֹת (mera'ashot) designates the area at a person's head during sleep. Jacob places a stone at his head-place before sleeping at Bethel (Gen 28:11, 18). Michal positions the household idol at David's head-place to deceive Saul's men (1 Sam 19:13, 16). David creeps into Saul's camp and finds the king's spear at his head-place, taking it as proof of mercy (1 Sam 26:7, 11-12, 16). Elijah awakens to find provisions at his head-place (1 Kgs 19:6). The word always implies proximity and vulnerability during sleep. Spanish 'cabecera' and French 'chevet' capture the spatial sense.

head-place, headrest, area at the head (11×) The place at or beside someone's head during sleep, marking the spot of greatest proximity and vulnerability. Jacob places a stone at his head-place at Bethel (Gen 28:11, 18), Michal positions a teraphim at David's head-place in the bed (1 Sam 19:13, 16), Saul sleeps with his spear at his head-place in the camp (1 Sam 26:7, 11-12, 16), and Elijah finds provisions placed at his head-place in the wilderness (1 Kgs 19:6). The word consistently frames intimate, unguarded moments — theophany at Bethel, deception at Gibeah, mercy in the Wilderness of Ziph, and divine provision at Horeb. Spanish 'cabecera' and French 'chevet' both denote the head-end of a sleeping place. **GEOGRAPHY AND SPACE**

en: [at-his-head], at-head-its, at-his-head | **es:** (Qeré), a-su-cabecera, cabecera-suya | **fr:** [at-son-head], headrest-son, à-son-tête | **de:** [at-sein-head], bei-Haupt-sein, bei-sein-Haupt Gen 28:11; Gen 28:18; 1Sam 19:13; 1Sam 19:16; 1Sam 26:7

מֵרַב H4764 *N-proper-fs* (3×)

Merab, Saul's elder daughter promised to David but given to another

Merab was King Saul's firstborn daughter, first mentioned alongside her sister Michal in the genealogy of 1 Samuel 14. Saul promised her to David as wife in exchange for military exploits against the Philistines, but when the time came, he gave her instead to Adriel the Meholathite. This broken promise was part of Saul's pattern of using his daughters as pawns in his conflict with David. Her name appears in only three verses, marking her as a figure of unfulfilled covenant and royal manipulation.

(3×) Merab, the elder daughter of King Saul. First Samuel 14:49 lists her alongside Michal in Saul's family. In 18:17 Saul offers her to David: 'Here is my elder daughter Merab; I will give her to you for a wife.' But verse 19 records the betrayal: 'at the time when Merab, Saul's daughter, should have been given to David, she was given to Adriel.' The LXX rendering Μερoβ and cross-linguistic consistency (Spanish Merab, French Merav) preserve this proper name. **PROPER NAMES (PERSONAL)**

en: Merav | **es:** Merab, Merav | **fr:** Merav | **de:** Merav 1Sam 14:49; 1Sam 18:17; 1Sam 18:19

מַרְבָד H4765 *N-mp* (2×)

coverlets, bedspreads, or decorative coverings for beds

This masculine plural noun denotes coverlets or bedspreads, decorative bed coverings. Both occurrences describe luxurious textiles. Proverbs 7:16 has the adulteress boasting, 'I have spread my couch with coverings, colored linens from Egypt.' Proverbs 31:22 describes the virtuous woman: 'She makes bed coverings for herself; her clothing is fine linen and purple.' The term suggests high-quality woven or embroidered textiles used to beautify beds. In Proverbs 7, they're part of seduction; in chapter 31, evidence of skillful homemaking. The noun emphasizes craft and luxury rather than mere utility.

(2×) Coverlets, bedspreads, or decorative bed coverings. The adulteress's bed in Proverbs 7 is spread with expensive Egyptian linens, creating an atmosphere of exotic luxury to entice her victim. The noble woman of Proverbs 31 makes her own coverlets, demonstrating domestic skill and ensuring her household's comfort and dignity. The plural 'coverings' suggests multiple layers or pieces, not just a single blanket but elaborate bedding. The Spanish 'cobertores' captures this specialized bed textile, distinguished from ordinary blankets by quality and appearance. **LINEN AND FABRIC**
en: coverings, with-coverings | **es:** Cobertores, cobertores | **fr:** מרבדים | **de:** [מרבדים] Prov 7:16; Prov 31:22

מַרְבֶּה H4766 *Adv* (2×)
increase, abundance, or greatness; used as a noun or adverb for plenty or expansion
This noun or adverb denotes increase, abundance, or greatness, appearing twice in Isaiah. 'They divide the spoil in abundance' (33:23) uses it adverbially meaning 'in great quantity.' 'For the increase of his government and of peace there will be no end' (9:7, though textually difficult) uses it as a noun meaning expansion or multiplication. The term derives from the verbal root 'to be many/great,' thus signifying augmentation or amplification. Whether describing plunder divided abundantly or messianic government expanding endlessly, the core idea is increase beyond normal measure.

(2×) Increase, abundance, or expansion. Isaiah 33:23 envisions eschatological reversal: even the lame will take abundant plunder, with 'abundance' (marbe) modifying the dividing of spoil. Isaiah 9:7 (9:6 English) is textually challenging; if correct, it promises endless increase of the Davidic ruler's dominion and peace. The BDB notes this might be textual corruption, with some reading 'great' (rabbâ) instead. Either way, the semantic field involves multiplication, growth, and exceeding normal bounds—divine blessing manifest in measurable expansion of goods, territory, or governance. **SUFFICIENCY AND WORTH**
en: for-increase-of, in-abundance | **es:** (De-lo-grande-de), mucho | **fr:** [(למרבה)], [מרבה] | **de:** [(למרבה)], [מרבה] Isa 9:7; Isa 33:23

מִרְבָּה H4767 *N-fs* (1×)
much, great capacity (containing or holding a large amount)
This noun means much or great capacity, referring to something that contains a large amount. It appears in Ezekiel 23:32 in a prophecy against Samaria and Jerusalem, using the image of a cup 'deep and large, containing much'. The cup metaphor represents judgment and suffering. BDB suggests this may actually be a Hiphil participle rather than a noun, meaning 'causing to be much' or 'making abundant'. The textual uncertainty reflects scribal difficulty, but the sense of large capacity remains clear.

(1×) Great capacity or abundance, the quality of containing much. Ezekiel's cup of judgment is described as both deep and having much capacity—it holds an overwhelming measure of divine wrath. Whether noun or participle, the term emphasizes the devastating abundance of judgment. Translations vary from 'much to contain' to 'holding much', with some following emendation to a Hiphil form. **SUFFICIENCY AND WORTH**
en: much | **es:** lo-mucho | **fr:** de-grande | **de:** [מרבה] Ezek 23:32

מַרְבִּית H4768 *N-fsc / 3mp* (5×)
increase, great number, abundance; interest on food; the greater part; greatness (of wisdom)
A noun denoting increase or abundance in various concrete and abstract applications. In Leviticus 25:37 it refers specifically to interest or increment on food-stuffs, paired with nesek (usury on money), reflecting ancient Near Eastern lending law. It can indicate the greater part of a group (1 Chr 12:30) or the greatness of something abstract like wisdom (2 Chr 9:6). Spanish 'abundancia' and 'multitud' capture the quantitative breadth well.

(5×) Increase or offspring in a familial sense, referring to the growth of a household or lineage. In 1 Samuel 2:33 it appears in construct with a family line, denoting the increase or progeny that will come from Eli's house. The multilingual glosses ('increase-of') confirm a concrete, generative nuance rather than abstract quantity. **GEOGRAPHY AND SPACE**
en: and-for-increase, increase-of, most-of-them | **es:** abundancia-de, la-multitud-de, multitud-de | **fr:** [מרבית], [מרביתם], augmente-de | **de:** [מרבית], [מרביתם], increase-von Lev 25:37; 1Sam 2:33; 1Chr 12:30; 2Chr 9:6; 2Chr 30:18

מַרְבֵּץ H4769 *Prep-l / N-msc* (2×)
a resting place or lair; where animals lie down, especially flocks or wild beasts
This masculine noun denotes a resting place where animals lie down, appearing in two prophetic oracles of judgment. Ezekiel 25:5 declares God will make Rabbah 'a resting place for camels and Ammon a lair for flocks'—cities reduced to pasture for animals. Zephaniah 2:15 describes Nineveh's desolation: 'she has become a lair for wild beasts'—a once-great city now sheltering animals instead of humans. Both uses depict urban centers reverting to wilderness, where instead of human habitation, animals make their resting places. This reversal signals complete devastation.

(2×) A lying-down place, resting place, or lair for animals. Ezekiel's 'resting place for camels' and 'lair for flocks' transforms Ammonite cities into pastoral wilderness, the ultimate reversal of civilization. Zephaniah's 'lair for wild beasts' in Nineveh's ruins emphasizes desolation: wild animals bed down in what were royal palaces. The term comes from the root 'lie down, recline,' thus denoting any place where animals habitually rest. The judgment imagery is powerful: human achievement becomes animal shelter, proud cities become waystations for livestock and wildlife. **RECLINING AND LYING**
en: a-lair, as-resting-place-for- | **es:** como-aprisco-de, guarida | **fr:** lieu-de-repos | **de:** [למרבץ], [מרבץ] Ezek 25:5; Zeph 2:15

מַרְבֵּק H4770 *N-ms* (4×)
marbeq — stall, feeding place for fattening livestock, especially calves
This noun literally means 'tying-place' or 'stall,' referring to an enclosure where animals were tied and fattened for eventual slaughter. The term appears four times, always in connection with calves (egel), highlighting the practice of stall-feeding to produce well-fattened animals. Both literal and figurative uses occur: Saul offers a 'stall-fed calf' for a meal in 1 Samuel, while prophets use 'calves of the stall' as metaphors for prosperity (Malachi), arrogant wealth (Jeremiah), and self-indulgent luxury (Amos). The concept of stall-feeding represented a luxury, as most livestock grazed freely.

(4×) A stall or tying-place where calves were kept and fattened, producing premium meat. In 1 Samuel 28:24, it refers literally to a calf kept in a stall that could be quickly prepared for an honored guest. Amos 6:4 uses it to critique the elite who eat 'calves from the midst of the stall,' symbolizing their excessive luxury. Jeremiah 46:21 employs it metaphorically, comparing Egypt's mercenaries to 'stall-fed calves'—well-fed and arrogant. Malachi 4:2 (3:20 MT) reverses the image positively: the righteous will leap 'like calves from the stall,' conveying exuberant joy and freedom at God's vindication. **FATNESS AND RICHNESS**
en: stall, the-stall | **es:** el-engorde, engordado, engorde | **fr:** [מרבק], crèche, stall | **de:** [מרבק], stall 1Sam 28:24; Jer 46:21; Amos 6:4; Mal 4:2

מַרְגּוֹעַ H4771 *N-ms* (1×)
rest, repose (relief from labor or distress, tranquility of spirit)
This word means rest or repose, relief from labor and inner tranquility. It occurs in Jeremiah 6:16 where God invites His people to stand at the crossroads and ask for the ancient paths, 'and walk in it, and find rest for your souls'. The term is poetic vocabulary for spiritual and physical refreshment. The promise of rest for the soul echoes Psalm 23 and anticipates Jesus' invitation in Matthew 11:29. The context makes disobedience tragic—they refuse the offered rest.

(1×) Rest, repose, or refreshment for the soul—relief from burdens and inner peace. Jeremiah's appeal promises rest to those who return to God's ancient paths, but the people refuse. The term combines physical rest with spiritual tranquility, a comprehensive peace. The Hebrew root suggests settling down or being at ease. Later Jewish and Christian tradition would mine this verse for its theology of Sabbath and divine rest. **REST AND REFRESHMENT**

en: rest | **es:** descanso | **fr:** [מרגוע] | **de:** [מרגוע] Jer 6:16

מַרְגְּלוֹת H4772 *Conj-w / N-fpc / 3ms* (6×)

Place at the feet, feet-area: the spot near someone's feet, especially where one lies down.

A feminine plural noun derived from regel ('foot'), denoting the place at or near someone's feet. It appears almost exclusively in the book of Ruth, in the famous threshing-floor scene where Naomi instructs Ruth to uncover 'the place of his feet' and lie down (Ruth 3:4, 7, 8, 14). Its one other occurrence, Daniel 10:6, describes the gleaming appearance of the angelic figure's lower limbs. The word is carefully distinguished from regel itself — margelot emphasizes the location or area rather than the body part, adding a spatial and perhaps euphemistic dimension to the Ruth narrative.

place at the feet, feet-area (6×) The area at or near someone's feet, especially the place where one lies at another's feet. Predominantly a Ruth narrative term (Ruth 3:4, 7, 8, 14), used in Naomi's instructions for the threshing-floor encounter with Boaz, where it carries spatial and possibly euphemistic overtones. In Daniel 10:6 it refers to the lower extremities of the angelic vision. Spanish 'a sus pies' and German 'Fuesse' both render it as 'feet,' but the Hebrew plural denominative form (from regel) specifically denotes the place of the feet rather than the feet themselves. **FEET AND LEGS**

en: [ketiv], and-his-feet, his-feet | **es:** [a-sus-pies], a-sus-pies, sus-pies | **fr:** [cétiv], et-pied, ses-pieds | **de:** Fuesse, [ומרגלתיו], seinen-Fuessen Ruth 3:4; Ruth 3:7; Ruth 3:8; Ruth 3:14

מַרְגֵּמָה H4773 *Prep-b / N-fs* (1×)

sling, weapon for hurling stones (implement for projecting stones with force)

This word refers to a sling, a weapon or tool for hurling stones. It appears in Proverbs 26:8 in a proverb about fools: 'Like binding a stone in a sling is giving honor to a fool'. The comparison is puzzling —some interpret it as making the weapon useless (why tie down a stone meant to be thrown?), others as creating danger (the stone might fly back). BDB notes ancient versions differed, with some reading 'stone-heap' instead of 'sling'. Either way, the image warns against misplaced honor.

(1×) A sling, the weapon used to hurl stones at targets or enemies. Proverbs uses this in a wisdom saying about the futility or danger of honoring fools. The proverb's exact logic is debated—does binding a stone in a sling waste the weapon, or create a dangerous backfire? Either reading warns against the absurdity of elevating those unworthy. The sling imagery evokes David's victory over Goliath. **WEAPONS AND WARFARE**

en: in-a-sling | **es:** en-honda | **fr:** dans-במרגמה | **de:** [במרגמה] Prov 26:8

מַרְגֵּעָה H4774 *Art / N-fs* (1×)

rest, repose (refreshment and relief, parallel to 'resting place')

This word denotes rest or repose, refreshment from weariness. It occurs in Isaiah 28:12 where God identifies the true rest He offers, yet the people refuse to listen: 'This is the rest, give rest to the weary; and this is the repose'. The term appears in parallel with menuchah (resting place), reinforcing the theme of divinely offered relief. The people's rejection of this rest brings judgment. The word is poetic vocabulary, closely related to H4771 but with a slightly different form.

(1×) Rest, repose, or refreshment offered by God to weary people. Isaiah uses paired synonyms to emphasize the rest theme—this is both the rest and the repose God provides. The tragic refusal to accept this rest leads to stumbling and captivity. The term conveys relief from labor and spiritual refreshment. The parallel structure intensifies the offer's importance and the people's culpability in refusing it. **REST AND REFRESHMENT**

en: and-not | **es:** es-el-descanso | **fr:** [המרגעה] | **de:** [המרגעה] Isa 28:12

מָרַד H4775 *Conj-w / V-Qal-ConjPerf-1cp* (25×)

To rebel or revolt against authority; also used substantively for rebels — those who defy a sovereign, overlord, or God.

A verb denoting open defiance and revolt against established authority, whether political or divine. It appears in narratives of vassal kings breaking free from overlords — as when Hezekiah rebelled against Assyria (2 Kgs 18:7) or Zedekiah against Babylon (2 Chr 36:13). Spanish consistently uses 'se rebelo' and French preserves the Hebrew form untranslated in several places, reflecting its strong, unambiguous force. The related Arabic cognate carries the sense of bold audacity in disobedience. In a few prophetic passages the participle functions as a noun — 'the rebels' — designating a class of people defined by their defiant stance against God.

1. rebel against authority (22×) To rebel, revolt, or rise in defiance against a sovereign authority. Used of political rebellion — vassal kings breaking treaty obligations (Gen 14:4; 2 Kgs 18:7, 20; 24:1) — and of spiritual rebellion against God (Num 14:9; Josh 22:16-19; Neh 2:19). Spanish 'se rebelo/nos rebelamos' and the Arabic cognate marada ('be bold and audacious in rebellion') both confirm the force of open, willful defiance rather than mere passive resistance. Ezekiel 17:15 uses it of Zedekiah's fateful revolt against Nebuchadnezzar. **REBELLION AND DEFIANCE**

en: against-me, and-he-rebelled, and-he-rebelled- | **es:** Y-se-rebeló, nos-rebelamos, os-rebeláis | **fr:** [וימרד], [וימרדו], [למרוד] | **de:** [וימרד], [וימרדו], [ומרדנו] Gen 14:4; Num 14:9; Josh 22:16; Josh 22:18; Josh 22:19

2. rebel (substantive) (3×) A substantival participle — 'rebel, one who rebels' — designating persons characterized by defiance. At Job 24:13 the 'rebels against light' are those who reject moral illumination. Ezekiel 2:3 labels Israel a 'rebellious' nation, and Ezekiel 20:38 speaks of purging 'the rebels' from among the people. Spanish renders 'los rebeldes' (the rebels), confirming the shift from verbal action to a fixed characterization of persons defined by their stance of revolt. **REBELLION AND DEFIANCE**

en: among-rebels-of, the-rebelling, the-rebels | **es:** de-los-que-se-rebelan-contra-, las-rebeldes, los-rebeldes | **fr:** dans-במרדי, se-révolter | **de:** [במרדי], [המורדים], [המרדים] Job 24:13; Ezek 2:3; Ezek 20:38

מֶרֶד H4776 *Conj-w / N-ms* (1×)

rebellion, revolt (opposition against authority, especially against rulers)

This noun means rebellion or revolt, specifically opposition against established authority. It appears in Ezra 4:19 in a report to King Artaxerxes about Jerusalem, claiming investigation shows 'rebellion and sedition have been made in it from ancient times'. The Aramaic term (this is from the Aramaic section of Ezra) is used to justify stopping the rebuilding of Jerusalem's walls. The accusation of historic rebellion references Jerusalem's resistance to various empires. The political vocabulary reflects Persian administrative language.

(1×) Rebellion or revolt against political authority, particularly against imperial rule. Ezra's opponents use this charge to convince Artaxerxes that rebuilding Jerusalem poses a threat. The term is formal administrative vocabulary, the kind used in official reports and royal archives. The accusation is historically grounded—Jerusalem did rebel against Babylon—but used here to block post-exilic restoration efforts. The Aramaic reflects the multilingual bureaucracy of the Persian Empire. **AUTO-DETECTED COMMUNITY 8365 WITH 3 SENSES**

en: and-rebellion | **es:** y-rebelión | **fr:** [ומרד] | **de:** [ומרד] Ezra 4:19

מֶרֶד H4777 *Prep-b / N-ms* (1×)

rebellion, revolt (treacherous uprising against divine or human

authority)
This word means rebellion or revolt, specifically treacherous opposition to authority—whether divine or human. It occurs in Joshua 22:22 in the eastern tribes' defense when accused of building an unauthorized altar. They swear, 'If it was in rebellion or if in treachery against the Lord, do not spare us this day'. The term appears paired with 'treachery' (maal), emphasizing the gravity of the charge. The altar was actually built for testimony, not rebellion, but the accusation reveals how seriously Israel took unauthorized worship.

(1×) Rebellion or revolt, especially treacherous uprising against divine authority. Joshua 22 uses this in a hypothetical oath—if the eastern tribes built their altar in rebellion, they deserve death. The pairing with 'treachery' intensifies the charge. The term focuses on the relational betrayal involved in rebellion, not just political opposition. The incident shows Israel's vigilance against anything that might splinter covenant unity. **REBELLION REVOLT**
en: in-rebellion | **es:** en-rebelión | **fr:** dans-rebellion | **de:** in-rebellion Josh 22:22

מֶרֶד H4778 *N-proper-ms* (2×)
a personal name meaning 'rebellion,' borne by a man in the tribe of Judah
Mered appears as a personal name in the genealogies of Judah (1 Chronicles 4:17-18). He married Bithiah, daughter of Pharaoh, making him a notable figure in the tribal history. The name means 'rebellion,' an unusual choice that may reflect family circumstances at his birth or a later nickname. The genealogical context shows complex family relationships typical of Chronicles' detailed tribal records. The Greek translations vary considerably (Porad, Noroēl, Morad, Moraed, Barad, Marō), reflecting the challenges of rendering Hebrew names into Greek. This represents an actual historical figure despite the sparse information.

(2×) Proper name of a man in Judah's genealogy. First Chronicles 4:17-18 provides fragmentary information: Mered is listed among descendants with his wife Bithiah identified as Pharaoh's daughter, indicating either an Egyptian connection or symbolic naming. Verse 18 mentions 'Mered' again, possibly the same person in complex genealogical notation. The name's meaning ('rebellion') contrasts with typical positive theophoric names, suggesting either historical circumstances or later interpretation of the person's character or actions. **AUTO-DETECTED COMMUNITY 8365 WITH 3 SENSES**
en: Mered, and-Mered | **es:** Mered, y-Mered | **fr:** [ומרד], [מרד] | **de:** [ומרד], [מרד] 1Chr 4:17; 1Chr 4:18

מָרֶד H4779 *Adj-fsd* (2×)
rebellious, defiant; a city characterized by political insurrection and resistance to authority
This Aramaic adjective means 'rebellious,' appearing twice in Ezra 4 in the letter accusing Jerusalem. 'The rebellious city, harmful to kings' (v. 12) and 'search the book of records and you will find... this city is a rebellious city' (v. 15). The enemies of Judah petition the Persian king, claiming Jerusalem has a history of sedition and revolt. The adjective describes political rebellion, insurrection against imperial authority. The accusations had enough historical basis (Babylonian revolt) to be credible, though the letter exaggerates to prevent Jerusalem's rebuilding. The term carries legal-political weight in imperial correspondence.

(2×) Rebellious, characterized by political insurrection or defiance of authority. Ezra 4:12 accuses the returned exiles of rebuilding 'the rebellious and harmful city,' while verse 15 claims archival records will prove 'this is a rebellious city.' The Aramaic emphatic state forms (mārādā', mārādetā') function as definite descriptors: 'the rebellious one.' This is accusatory language in Persian imperial administration, where rebellion justified intervention. The charge had historical grounding in Judah's revolts against Babylon, making it rhetorically effective even if presently false. The term belongs to political-legal vocabulary, not moral or religious rebellion. **STUBBORNNESS REBELLION**
en: rebellious | **es:** rebelde | **fr:** [מרדא], [מרדתא] | **de:** [מרדא], [מרדתא] Ezra 4:12; Ezra 4:15

מַרְדּוּת H4780 *Art / N-fs* (1×)
rebelliousness, stubbornness (quality of being rebellious or perversely obstinate)
This noun means rebelliousness or stubborn opposition to authority. It appears in 1 Samuel 20:30 when Saul angrily insults Jonathan: 'You son of a perverse, rebellious woman!'. The Hebrew phrase is difficult, and textual scholars suggest emendations. BDB notes some ancient versions read differently, and the phrase may mean 'son of a rebellious girl' or involve Aramaic roots related to discipline. Regardless of the exact reading, Saul's fury at Jonathan's loyalty to David is clear. The term emphasizes character—rebellious spirit rather than isolated acts.

(1×) Rebelliousness, the characteristic quality of being stubbornly defiant or perversely obstinate. Saul hurls this insult at Jonathan, attacking his mother's character to wound him. The textual difficulty reflects scribal puzzlement over an unusual expression. Whether the term means rebellion against authority or straying from discipline, Saul intends maximum offense. Translations vary widely, from 'rebellious' to 'perverse', all capturing Saul's rage. **REBELLION REVOLT**
en: rebellious | **es:** la-rebelión | **fr:** rebellious | **de:** rebellious 1Sam 20:30

מְרֹדַךְ H4781 *N-proper-ms* (1×)
Marduk, chief god of Babylon (proper name of Babylonian deity)
Marduk (Hebrew Merodach) was the chief god of Babylon, especially prominent during Nebuchadnezzar's era. The name appears in Jeremiah 50:2 in an oracle against Babylon: 'Bel is put to shame; Marduk is dismayed'. The prophecy declares the humiliation of Babylon's patron deity, signaling the empire's fall. In Akkadian, Marduk was the supreme god who defeated chaos and created order. The Hebrew rendering preserves the divine name while announcing its impotence before Yahweh. The theophoric element appears in royal names like Merodach-baladan.

(1×) Marduk, the chief god of Babylon and patron deity of that empire. Jeremiah's oracle declares this powerful god will be shattered along with Bel (another name for Marduk or a related deity). The prophecy asserts Yahweh's supremacy over even Babylon's mightiest divine protector. The name preserves Akkadian Marduk, rendered into Hebrew script. Ancient readers would recognize the claim: Israel's God defeats Babylon's god. **GODS AND DEITIES**
en: Merodak | **es:** Merodak | **fr:** [מרדך] | **de:** [מרדך] Jer 50:2

מָרְדֳּכַי H4782 *Conj-w / N-proper-ms* (60×)
Mordecai — the Jewish leader in the Persian court, cousin and adoptive father of Esther, hero of the Purim narrative.
Mordecai (Hebrew Mordekhai, possibly derived from the Babylonian deity name Marduk) is the central male figure of the book of Esther and appears briefly in Ezra 2:2 among those returning from exile with Zerubbabel. In Esther, he is introduced as a Benjaminite descended from the exiles taken with Jeconiah (Esth 2:5-6), who raises his orphaned cousin Hadassah (Esther) as his own daughter. His refusal to bow before Haman sets the entire plot in motion, and his eventual elevation to vizier (Esth 10:3) reverses the threatened genocide. The name is transliterated consistently across languages — Spanish Mardoqueo, French Mardochee, German Mordechai — reflecting its status as a fixed proper noun throughout the biblical tradition.

Mordecai (Jewish leader in Persia) (60×) The personal name Mordecai, referring primarily to the Jewish leader in the Persian court who raises Esther and thwarts Haman's genocidal plot (Esth 2:5-7; 4:1-17; 8:1-2; 10:3), and secondarily to a figure listed among the returnees with Zerubbabel (Ezra 2:2; Neh 7:7). Possibly derived from the Babylonian divine name Marduk. All target languages transliterate rather than translate — Spanish Mardoqueo, French Mardochee — confirming its proper-noun status. **PROPER NAMES**

(PERSONAL)
en: Mordecai, Mordechai, Mordekhay | **es:** Mardoqueo | **fr:** Mardochée | **de:** Mordechai Ezra 2:2; Neh 7:7; Esth 2:5; Esth 2:7; Esth 2:10

מִרְדָּף H4783 *N-ms* (1×)
persecution, oppressive pursuit (act of pursuing to harm or oppress)
This noun means persecution, the act of oppressive pursuit or harassment. It appears in Isaiah 14:6 describing Babylon's tyranny: striking peoples with fury, ruling nations in anger 'with unrelenting persecution'. The term emphasizes sustained, unrelenting oppression rather than isolated attacks. BDB notes the form resembles a Hophal participle, suggesting passive or intensive force. Ancient versions vary, with some reading an active participle 'persecutor'. The context celebrates the end of Babylon's merciless persecution of subjected peoples.

(1×) Persecution or unrelenting oppressive pursuit, sustained harassment of subjected peoples. Isaiah's taunt-song against Babylon's king describes tyranny characterized by continuous persecution without relief. The rare form (possibly Hophal or noun derived from Piel) intensifies the sense of sustained oppression. Ancient translators struggled with the form but grasped the meaning—unending, merciless pursuit. The term captures the relentless nature of imperial oppression. **PERSECUTE PURSUE**
en: persecution-of | **es:** perseguido | **fr:** [מרדף] | **de:** [מרדף] Isa 14:6

מָרָה H4784 *Conj-w / V-Hifil-ConsecImperf-2mp* (45×)
To be rebellious, contentious, or disobedient; to defy authority, especially God's commands; also bitter provocation.
Marah is the Hebrew Bible's primary verb for defiant rebellion against divine authority. Its Qal form captures the raw act of disobedience — a son who is 'stubborn and rebellious' (Deut 21:18), Israel defying God at Meribah. The Hifil intensifies this into active provocation, deliberately goading God to anger. Arabic maraa ('to dispute') and Syriac Pa'el 'contend with' preserve the adversarial core, but Hebrew expands the range into deeper theological indictment: covenantal treachery. A peripheral sense surfaces in Lam 1:20 and 1 Sam 30:6, where the root shades into bitter grief — the same consonants that spell 'rebellion' also evoke the bitterness that drives it.

1. rebel against, provoke to anger (Hifil) (18×) The causative Hifil sense: to rebel against, provoke to anger, actively defy a superior authority. This is the most frequent cluster (18 occurrences), concentrated in Deuteronomy and the historical books where Israel's rebellions are catalogued. In Deut 1:26 and 1:43 Israel refuses to go up and then presumptuously attacks — both acts of marah against Yahweh's explicit command. Spanish rebelarse and French se rebeller both select active-defiance vocabulary, while German widerspenstig ('obstinate, refractory') captures the willful quality. The Hifil causative force means this is not passive disobedience but deliberate provocation. **REBELLION AND DEFIANCE**
en: and-rebelled-, and-rebelled-against, and-she-rebelled | **es:** Y-se-rebelaron, Y-se-rebeló, lo-provocaron | **fr:** [וימרן], et-se-rebeller, et-tu-se-rebella | **de:** [וימרו], [ותמר], [למרות] Deut 1:26; Deut 1:43; Deut 9:23; Josh 1:18; 1Sam 12:14

2. rebel, be disobedient (Qal) (15×) The basic Qal finite sense: to rebel, be disobedient, act in defiance of authority. Covering 15 occurrences across all Qal conjugations, this is the unmarked rebellion sense without the intensifying causative nuance. In Num 20:24 and 27:14 Moses and Aaron 'rebelled against' God's command at Meribah; in 1 Kgs 13:21 and 13:26 the man of God 'disobeyed' the word of the LORD. Spanish fui rebelde ('I was rebellious') and French se rebeller both treat this as straightforward disobedience. The distinction from sense 1 is grammatical (Qal vs. Hifil) but also semantic — the Qal describes the act of rebellion itself, while the Hifil foregrounds the provocation of the authority. **REBELLION AND DEFIANCE**
en: I-rebelled, I-rebelled-against, and-rebel | **es:** fui-rebelde, me-rebelé, os-rebelasteis | **fr:** de-se-rebeller, et-se-rebeller, et-tu-fera-rebelle | **de:** [ומריתם], [מרו], [מריתי] Num 20:24; Num 27:14; 1Sam 12:15; 1Kgs 13:21; 1Kgs 13:26

3. rebellious, defiant (Qal participle) (5×) The Qal participial/adjectival sense: rebellious, defiant — used substantively to characterize persons or communities as inherently rebel. Five occurrences, including the memorable legal formula ben sorer umoreh ('a stubborn and rebellious son,' Deut 21:18, 20) and the exasperated address to Israel as hamnmorim ('you rebels!') in Num 20:10. Spanish los rebeldes and French rebelle both nominalize the adjective, confirming that cross-linguistically this functions as a characterizing label rather than an event description. Ps 78:8 and Jer 5:23 extend this to describe Israel's national character across generations. **REBELLION AND DEFIANCE**
en: and-rebellious, the-rebels | **es:** los-rebeldes, y-contenciosa, y-contumaz | **fr:** et-de-se-rebeller, et-rebelle, et-se-rebeller | **de:** [ומורה], der-rebels, und-rebellious Num 20:10; Deut 21:18; Deut 21:20; Ps 78:8; Jer 5:23

4. bitter, bitterness (4×) A stative/adjectival sense: bitter, bitterness, bitter provocation. Four occurrences where the root overlaps with or borrows coloring from the related root marar ('to be bitter'). In 1 Sam 30:6 David is 'bitter of soul'; in 2 Kgs 14:26 Israel's affliction is 'very bitter'; in Lam 1:20 the infinitive absolute maro intensifies Jerusalem's grief. Spanish amarga/amargamente ('bitter/bitterly') and German bitter confirm that translators recognize this as a distinct semantic zone. The connection between rebellion and bitterness is not accidental — the place-name Marah (Exod 15:23) and this verb share the same consonantal root, and biblical theology often treats disobedience as a bitter draught. **GEOGRAPHY AND SPACE**
en: and-in-their-provocations, bitter, rebelling | **es:** amarga, amargamente, y-en-sus-provocaciones | **fr:** amer, et-être-rebelle-eux, se-rebeller | **de:** bitter, und-widersetzte-sich, widersetzte-sich 1Sam 30:6; 2Kgs 14:26; Job 17:2; Lam 1:20

5. (3×) Persistent characterization of Israel as rebellious — three occurrences in Deut 9:7, 9:24, and 31:27 where the participle or adjective mamrim functions as a summary label for Israel's chronic disposition toward God. These are not narrating a single act of rebellion but describing an enduring national trait. Spanish rebeldes and German widerspenstig both select habitual-character vocabulary. Moses' farewell speech in Deut 31:27 is particularly striking: 'I know your rebellion (meriyekha) and your stiff neck — while I am still alive with you today you have been rebellious (mamrim) against the LORD.' The evidence suggests this is a specialized rhetorical-summary usage of the participial form rather than a new semantic sense per se, but the consistent Deuteronomic clustering warrants separate treatment. **STUBBORNNESS REBELLION**
en: rebellious | **es:** Rebeldes, rebeldes | **fr:** rebelle | **de:** widerspenstig Deut 9:7; Deut 9:24; Deut 31:27

מָרָה H4785 *N-proper-fs* (5×)
Marah, the bitter spring encountered by Israel in the Sinai wilderness after the Exodus
Marah is the place name given to a spring in the Sinai peninsula whose waters were too bitter to drink (Exodus 15:23). The name itself derives from the root mar, meaning 'bitter,' and the narrative records how God made the waters sweet through a thrown tree. Numbers 33:8-9 lists Marah as a station in Israel's wilderness itinerary. The name became emblematic of trial transformed by divine provision.

(5×) Proper noun designating the bitter spring in the Sinai wilderness where Israel stopped after crossing the Sea of Reeds. All five occurrences cluster in the Exodus-Numbers wilderness narrative (Exod 15:23 three times with directional he 'Marah-ward'; Num 33:8-9 in the itinerary). Spanish 'a-Marah' and French 'Mara' preserve the toponym consistently, and the directional suffix in Hebrew shows locative use. **PROPER NAMES (PERSONAL)**
en: Marah, Marah-ward, from-Marah | **es:** Marah, a-Marah, de-Mara | **fr:** Mara, Mara-garde, dans-Marah | **de:** Mara, Mara-ward, in-Marah Exod 15:23; Num 33:8; Num 33:9

מֹרָה H4786 *N-fsc* (1×)
bitterness, grief (emotional pain or distress, especially sorrow of spirit)

This word means bitterness or grief, specifically emotional distress and sorrow of spirit. It occurs in Genesis 26:35 describing Isaac's response to Esau's Hittite wives: they 'brought bitterness of spirit to Isaac and Rebekah'. The term emphasizes internal anguish rather than physical bitterness. The construct 'bitterness of spirit' (ruach) indicates deep emotional pain, disappointment, or grief. Esau's marriage choices create family discord and foreshadow future conflicts. The phrase expresses parental grief over a child's decisions.

(1×) Bitterness of spirit, emotional grief or internal distress rather than physical bitterness. Genesis uses this to describe Isaac and Rebekah's anguish over Esau's marriages to Canaanite women. The term captures parental disappointment and sorrow, the grief of seeing a son make destructive choices. The construct with 'spirit' emphasizes the inward, emotional dimension. Later tradition would see this as part of Esau's unfitness to receive the blessing. **GEOGRAPHY AND SPACE**

en: bitterness-of | **es:** amargura-de | **fr:** amertume-de | **de:** eine-Bitternis Gen 26:35

מְרֹרָה H4787 *N-fsc* (1×)

bitterness, misery (inner anguish or suffering known to the sufferer's own heart)

This noun denotes bitterness or misery, specifically the inner anguish that only the sufferer fully knows. It appears in Proverbs 14:10: 'The heart knows its own bitterness, and no stranger shares its joy'. The term emphasizes the private, incommunicable nature of personal suffering. One's own misery—like one's own joy—has depths that others cannot fully penetrate. The wisdom saying acknowledges the isolation inherent in subjective experience. The construct 'bitterness of its soul' (nephesh) locates the pain in the core of personal identity.

(1×) The bitterness or misery that resides in one's inner being, the personal anguish known fully only to oneself. Proverbs uses this to express the incommunicable nature of subjective suffering—the heart knows its own bitterness in ways no outsider can share. The parallel with 'joy' suggests both painful and pleasant experiences have private dimensions. The term emphasizes inward, emotional anguish rather than external circumstances. **GEOGRAPHY AND SPACE**

en: the-bitterness-of | **es:** amargura-de | **fr:** מרת | **de:** [מרת] Prov 14:10

מָרוּד H4788 *Conj-w / N-mpc / 3fs* (3×)

Homelessness, wandering, or the state of being driven out without refuge

This term describes the condition of being homeless or fugitive—wandering without stable shelter. Isaiah uses it when commanding God's people to bring 'the homeless poor' into their houses. Lamentations employs it twice to describe Jerusalem's misery: her wanderings during days of affliction, and the remembrance of affliction and wandering that embitters the soul. It captures not just physical displacement but the emotional and social desolation of having no place to belong or rest.

(3×) Homelessness or fugitive wandering. Isaiah 58:7 commands: 'Is it not to share your bread with the hungry and bring the homeless poor into your house?' Lamentations 1:7 recalls 'all her treasures' Jerusalem had 'in the days of her affliction and wandering.' In 3:19, the speaker cries 'remember my affliction and my wandering, the wormwood and the gall.' The French 'errant' and Spanish 'vagabundeo' both emphasize the rootless, driven-out quality of this condition. **WANDERING AND GRIEVING**

en: and-her-wandering, and-my-wandering, wandering | **es:** errantes, y-mi-vagabundeo, y-sus-vagabundeos | **fr:** errant, et-errant, et-ses-errances | **de:** [ומרודי], [ומרודיה], [מרודים] Isa 58:7; Lam 1:7; Lam 3:19

מֵרוֹז H4789 *N-proper-ms* (1×)

Meroz, a town in northern Israel (proper name, location unknown, cursed for not helping)

Meroz is a town in northern Israel, location unknown, mentioned only in Judges 5:23. In Deborah's victory song, the angel of the Lord curses Meroz 'because they did not come to the help of the Lord, to the help of the Lord against the mighty'. The town's name and location have been lost to history, but its curse is preserved. Some suggest the name means 'refuge' or relates to a root meaning 'lean' or 'weak'. Whatever its etymology, Meroz represents those who failed to join Israel's battle against Canaanite oppression.

(1×) Meroz, a town cursed in Deborah's song for failing to join Israel's battle against Sisera. The precise location is unknown, likely somewhere in the tribal territories of northern Israel. The curse is fierce—contrasted with Jael's blessing—for those who stayed neutral when God's people needed help. The name survives only in this prophetic curse, a cautionary example of failed solidarity. **PROPER NAMES (PERSONAL)**

en: Meroz | **es:** a-Meroz | **fr:** Meroz | **de:** Meroz Judg 5:23

מָרוֹחַ H4790 *Adj-msc* (1×)

crushed, having crushed testicles (condition making one ritually unfit for priestly service)

This term refers to crushed or damaged testicles, a physical condition that disqualified someone from serving as a priest. It appears in Leviticus 21:20 in a list of physical defects that prevent priestly service. BDB suggests the root may mean 'rub' (resulting in damage by rubbing away) or relate to an Aramaic root meaning 'enlarged'. Textual variants suggest some read this as 'enlargement' rather than 'crushing'. Either way, the term describes male genital damage that affected ritual eligibility. The regulation reflects ancient purity codes linking physical wholeness with cultic service.

(1×) Crushed or damaged testicles, a condition disqualifying one from priestly service according to Levitical purity laws. The term appears in a catalog of physical conditions precluding altar service—not because of moral unworthiness, but ritual wholeness requirements. The exact condition is debated (crushing vs. enlargement), but both readings indicate genital abnormality. The regulation reflects ancient Near Eastern concepts linking bodily integrity with sacred service. **BRUISED CRUSHED**

en: crushed | **es:** aplastado-de | **fr:** écrasa | **de:** zermalmte Lev 21:20

מָרוֹם H4791 *Prep-l* (54×)

Height, elevated place, or the heavenly heights; used of physical summits, the celestial dwelling of God, and as a title of divine exaltation.

The Hebrew noun marom (מָרוֹם) is a poet's word for height — it appears overwhelmingly in elevated literary contexts rather than prosaic narrative. Its most frequent deployment, comprising over half its occurrences, points upward to the celestial realm: God 'looks down from his marom' (Ps 102:19), sends help 'from on high' (2 Sam 22:17), and makes peace 'in his heights' (Job 25:2). Spanish splits this beautifully between 'de lo alto' (from on high) for the divine sphere and 'altura' (height) for physical geography. The physical sense surfaces in vivid topographical images — the 'heights of the field' where Naphtali fought (Judg 5:18), the summit of Lebanon's cedars (2 Kgs 19:23). Two rare occurrences push beyond geography and theology into direct address: 'O Exalted One' (Ps 56:2) and 'the exalted ones of the earth' (Isa 24:4), where height becomes a metaphor for pride or majesty itself.

1. heaven, the celestial realm (32×) The heavenly heights, the celestial realm where God dwells — 'on high' or 'from on high.' This is the dominant poetic use, appearing in nearly two-thirds of all occurrences. God sends rescue 'from on high' (2 Sam 22:17); He makes peace 'in his heights' (Job 25:2); the Spirit is poured out 'from on high' (Isa 32:15). Spanish consistently renders this as 'de lo alto' or 'desde lo alto' (from on high), French as 'de hauteur,' and German as 'Hohe.' The prepositional phrases bam-marom and lam-marom function almost as technical terms for the divine sphere, paralleling shamayim (heavens) in many poetic cola. **GEOGRAPHY AND SPACE**

en: and-the-kings, from-on-high, height | **es:** a-lo-alto, de-lo-alto, desde-lo-alto | **fr:** dans-hauteur, de-hauteur, de-s'élever | **de:** Hoehe, [במרום], [למרום] 2Sam 22:17; 2Kgs 19:22; Job 5:11; Job 25:2; Job 39:18

2. physical height or elevated place (20×) A literal, physical height or elevated terrain — the summit of a mountain, the crest of a hill, or high ground. Naphtali risked his life 'on the heights of the field' (Judg 5:18); Sennacherib boasted of ascending 'the height of the mountains, the farthest reaches of Lebanon' (2 Kgs 19:23). Spanish uses 'altura de' or 'alturas,' and German 'Hohe von,' maintaining the concrete geographical sense. The construct forms merom harim (height of the mountains) and merom tsiyyon (height of Zion, Jer 31:12) keep the word anchored in real topography even as Zion itself carries theological weight. **GEOGRAPHY AND SPACE**
en: -the-heights-of, from-the-height-of, from-the-heights | **es:** a-la-altura, altura-de, alturas | **fr:** -le-heights-de, dans-hauteur, de-hauteur | **de:** -der-heights-von, Hoehe, Hoehe-von Judg 5:18; 2Kgs 19:23; Job 16:19; Job 31:2; Ps 102:19

3. (1×) A vocative or title of address meaning 'O Exalted One,' used in direct address to God or an exalted figure. The single occurrence at Psalm 56:2 (or 56:3 in some versifications) uses marom as an epithet — English renders 'O Exalted One' or 'O Most High,' Spanish 'altivez,' and German 'O erhohter Einer.' This is neither geography nor cosmology but doxology: height has become a name. **GEOGRAPHY AND SPACE**
en: O-Exalted-One | **es:** altivez | **fr:** de-s'élever | **de:** O-erhöht-einer Ps 56:2

4. (1×) A substantival use referring to exalted persons — 'the lofty ones' or 'the exalted ones of the earth.' Isaiah 24:4 speaks of the merom of the people languishing in judgment. Spanish renders 'los altos de' (the lofty of), French 'hauteur,' and German 'von Erhabenheit' (of sublimity). The plural or collective force marks this as distinct from the singular vocative: these are human beings elevated in status who are brought low by divine judgment. **GEOGRAPHY AND SPACE**
en: the-exalted-ones | **es:** los-altos-de | **fr:** hauteur | **de:** von-Erhabenheit Isa 24:4

מְרוֹם H4792 *N-proper-fs* (2×)
a place name meaning 'heights,' location of the Waters of Merom in northern Canaan
Merom appears exclusively in the phrase 'waters of Merom' in Joshua 11:5, 7, the site where Joshua defeated a northern Canaanite coalition led by Jabin king of Hazor. The Israelites came 'suddenly' to the waters of Merom and attacked. Most scholars identify this with Lake Huleh (modern Hula Valley) in upper Galilee, north of the Sea of Galilee, though the identification is debated. The name means 'height' or 'elevation,' appropriate for the area's geography. This victory secured Israelite control of northern Canaan, paralleling the southern and central campaigns.

(2×) Proper name of a location in northern Canaan, known for its waters. Joshua 11:5 describes the Canaanite kings gathering 'at the waters of Merom to fight against Israel,' and verse 7 records Joshua's surprise attack there. The definite phrase 'the waters of Merom' suggests a known landmark, likely a lake or major spring. Traditional identification with Lake Huleh fits the geographical and strategic context—a northern gathering point for coalition forces. The victory at Merom completed Joshua's conquest of Canaan's major regions. **PROPER NAMES (PERSONAL)**
en: Merom | **es:** Merom | **fr:** Merom | **de:** Merom Josh 11:5; Josh 11:7

מֵרוּץ H4793 *Art / N-ms* (1×)
A running or race, particularly the competitive footrace mentioned in Ecclesiastes 9:11
This rare noun appears only once in the Old Testament, in Ecclesiastes 9:11's famous reflection that "the race is not to the swift." The term specifically denotes competitive running—a footrace where speed would seem decisive. Yet Qoheleth uses it to illustrate life's unpredictability: skill and ability don't guarantee victory. The multilingual evidence (English "the race," Spanish "la carrera") confirms its athletic, competitive connotation rather than mere movement.

(1×) Denotes a competitive footrace or running contest. The single occurrence in Ecclesiastes 9:11 uses this term in a proverbial reflection on life's uncertainties, where even the swift may not win. The context emphasizes athletic competition as a metaphor for human endeavor, where outcomes transcend mere ability. Cross-linguistic glosses consistently render this as a formal race or contest rather than casual running. **STRUGGLE AND CONTEST**
en: the-race | **es:** la-carrera | **fr:** le-המרוץ | **de:** [המרוץ] Eccl 9:11

מְרוּצָה H4794 *N-fsc* (5×)
running, manner of running; course of life or conduct
A feminine noun from the root ruts ('to run') describing either the physical act and style of running or, metaphorically, the course of one's life and conduct. In 2 Samuel 18:27 Ahimaaz is recognized by his distinctive running style, while Jeremiah uses it for the wayward moral course of the people (Jer 8:6; 23:10). Spanish 'carrera' neatly spans both the athletic and figurative dimensions.

(5×) The physical manner or style of running, used to identify a person by how they run. In 2 Samuel 18:27, the watchman recognizes the runner's gait as that of Ahimaaz son of Zadok. Spanish 'carrera-de' and the construct form merutsat confirm the sense of a characteristic running motion belonging to an individual. Both occurrences in 2 Samuel 18:27 (Qere and variant) point to this concrete athletic sense. **GEOGRAPHY AND SPACE**
en: [Q], in-their-running, like-running-of | **es:** (a-su-carrera), [a-su-carrera], carrera-de | **fr:** [(במרוצתם)], [[במרצותם]], [מרוצתם] | **de:** [(במרוצתם)], [[במרצותם]], [מרוצתם] 2Sam 18:27; Jer 8:6; Jer 23:10

מָרוּק H4795 *N-mpc / 3fp* (1×)
Bodily treatments or rubbings, referring to cosmetic preparations applied during the year-long beautification process
This noun describes the elaborate cosmetic treatments Persian harem candidates underwent. Esther 2:12 mentions "the days of their rubbings"—a full year of oil treatments, perfumes, and beautification procedures before each young woman could appear before King Ahasuerus. The term literally means "scrapings" or "rubbings," capturing the physical application of ointments and cosmetics. While English uses "purification," the Hebrew emphasizes the tactile, bodily dimension of these extended beauty regimens that transformed provincial girls into candidates fit for a royal court.

(1×) Refers to the year-long cosmetic preparation process involving application of oils, perfumes, and beautification treatments. The hapax in Esther 2:12 describes bodily rubbings or scrapings—the physical act of applying cosmetics. The context reveals Persian court protocol: six months with myrrh oil, six months with perfumes and other preparations. Spanish "embellecimientos" (beautifications) captures the cosmetic purpose, while the Hebrew root emphasizes the manual, tactile nature of these treatments. **PURIFYING AND CLEANSING**
en: their-purification | **es:** sus-embellecimientos | **fr:** [מרוקיהן] | **de:** [מרוקיהן] Esth 2:12

מָרוֹת H4796 *N-proper-fs* (1×)
Maroth, a town in Judah mentioned in Micah's prophetic lament over cities facing Assyrian invasion
Maroth appears only in Micah 1:12, part of a prophetic wordplay sequence naming Judean towns in the path of Assyrian invasion. The prophet says the inhabitants "wait anxiously for good," but disaster comes instead. The name likely derives from the root for "bitterness," creating an ironic pun: the people of "Bitterness-ville" hope for sweetness but receive calamity. These town names in Micah 1 form a powerful poetic device, with sound and meaning reinforcing the prophet's message of coming judgment.

(1×) A town in the Shephelah (lowland) of Judah, mentioned in Micah's prophecy against cities threatened by Assyrian invasion (circa 701 BC). The name appears in a passage employing wordplays on town names—Maroth probably derives from a root meaning "bitter," creating tension with the inhabitants' vain hope for good. The Septuagint's "Odunōn" (pains/griefs) reflects this etymology.

Cross-linguistic consistency (Maroth/Marot) preserves the proper name. **PROPER NAMES (PERSONAL)**
en: Maroth | **es:** Marot | **fr:** Maroth | **de:** von-Rut Mic 1:12

מַרְזֵחַ H4797 *N-msc* (1×)
A cry or feast of revelry, specifically the boisterous celebration of those who lounge at ease
This term appears in Amos 6:7's stinging rebuke of Israel's wealthy elite: "the revelry of those who lounge shall pass away." It denotes loud, celebratory feasting—the noise and excess of self-indulgent parties. Some connect it to a Phoenician term for religious festivals, but Amos clearly condemns secular luxury rather than worship. The prophet targets those who drink wine from bowls, anoint themselves with fine oils, and care nothing for national ruin. Their carefree banqueting will soon end in exile. The same Hebrew root can mean mourning, creating a powerful irony: their revelry will turn to lamentation.

(1×) Denotes a loud cry or feast of revelry, particularly the boisterous celebrations of the wealthy and self-indulgent. In Amos 6:7, this term describes the excessive feasting and lounging of Israel's elite, whose parties feature wine, music, and fine oils while the nation crumbles. The prophet announces their revelry will "depart"—replaced by exile. Related Phoenician and Aramaic terms suggest festive gatherings, though Amos emphasizes moral critique. The irony deepens since the root can also mean mourning-feast, foreshadowing the transformation of celebration into lamentation. **GEOGRAPHY AND SPACE**
en: the-revelry-of- | **es:** el-banquete-de | **fr:** banquet | **de:** [מרזח] Amos 6:7

מַרְזֵחַ H4798 *N-ms* (1×)
A mourning-feast or house of mourning, where communal lamentation and funeral rites occurred
Unlike its companion term (H4797) used for drunken revelry, this form appears in Jeremiah 16:5 in a solemn, funereal context. God commands Jeremiah not to enter "the house of mourning" (bet marzeach), where communities gathered to mourn the dead. BDB notes the Talmudic connection to mourning-feasts, and Phoenician parallels suggest these were formal, perhaps even cultic, gatherings around death. The prohibition reflects the totality of coming judgment—normal social rituals must cease. Jeremiah cannot even perform the basic duty of communal mourning, signaling the complete breakdown of society under divine wrath.

(1×) Refers to a mourning-feast or house of mourning where the community gathered for funeral rites and lamentation. Jeremiah 16:5 uses this term when God forbids the prophet from entering such places, symbolizing the suspension of normal social obligations amid impending catastrophe. The Aramaic Targum glosses it as "mourning-feast," and Talmudic sources confirm the cultic or communal dimension of these gatherings. While the root connects to the revelry term in Amos, context here is entirely funereal—the somber counterpart to festive excess. **LAMENTATION AND MOURNING**
en: mourning-feast | **es:** duelo | **fr:** [מרזח] | **de:** [מרזח] Jer 16:5

מָרַח H4799 *Conj-w / V-Qal-ConjImperf-3mp* (1×)
To rub or apply, specifically spreading a poultice or medicinal preparation onto the skin
This verb describes the medical application of a fig poultice in Isaiah 38:21. When King Hezekiah lay dying, Isaiah instructed, "Let them take a cake of figs and rub it upon the boil, and he shall recover." The term conveys the physical act of spreading or massaging a remedy onto afflicted skin. Related forms appear in post-biblical Hebrew and Aramaic, consistently meaning to anoint, smear, or rub. While 2 Kings 20:7 uses a different verb ("place"), Isaiah emphasizes the therapeutic rubbing motion—not just positioning the poultice but working it into the eruption for healing effect.

(1×) Means to rub, spread, or apply a substance onto the body, particularly in medical contexts. The single biblical occurrence (Isaiah 38:21) describes applying a fig poultice to Hezekiah's life-threatening boil. The verb emphasizes active, therapeutic rubbing rather than mere placement—massaging the medicinal preparation into the affected area. Cognates in Mishnaic Hebrew and Aramaic (as well as Arabic) confirm the semantic range of anointing and smearing. The parallel in 2 Kings 20:7 uses a simpler verb ("place"), highlighting Isaiah's more technical, medicinal vocabulary. **TOUCHING AND REACHING**
en: and-apply | **es:** y-la-pongan | **fr:** [וימרחו] | **de:** [וימרחו] Isa 38:21

מֶרְחָב H4800 *Prep-b* (6×)
Broad place, open expanse: a spacious area, often figurative for divine deliverance from distress.
A masculine noun meaning a broad, roomy, or spacious place, derived from the root r-kh-b ('to be wide'). While it can denote a physical expanse — a pasture in Hosea 4:16 or the 'broad places of the earth' in Habakkuk 1:6 — its most powerful usage is metaphorical. In 2 Samuel 22:20 and Psalm 18:19, God brings the delivered one 'into a broad place,' an image of freedom after constriction. Psalm 31:8 and 118:5 echo this, portraying divine rescue as emergence from tightness into open space. The spatial metaphor resonates across languages: Spanish lugar espacioso, French large espace.

broad place, open space (6×) A broad, spacious, or open place, used both literally and figuratively. Literally, it describes a pasture (Hos 4:16) or the expanses of the earth (Hab 1:6). Figuratively and more characteristically, it depicts divine deliverance as being brought into a wide-open space after distress (2 Sam 22:20 = Ps 18:19; Ps 31:8; 118:5). Spanish 'lugar espacioso' and French 'large espace' both preserve the spatial metaphor. In Psalm 118:5 the MT's merkhav-Yah ('broad place of Yah') intensifies the image with the divine name, underscoring that God himself is the source of spaciousness. **WIDE BROAD SPACIOUS**
en: in-a-broad-place, in-broad-place, in-the-broad-place | **es:** a-lo-ancho, a-los-anchos-de-, a-lugar-espacioso | **fr:** dans-liberté, large-espace, à-large-lieu | **de:** [במרחב], [למרחבי], hinein-ein-broad-Ort 2Sam 22:20; Ps 18:19; Ps 31:8; Ps 118:5; Hos 4:16

מֶרְחָק H4801 *N-ms* (17×)
distant place, distance — remoteness or far-off regions, often in the phrase 'from afar'
Merchaq is a noun denoting distance, remoteness, or a distant place, appearing 17 times predominantly in the prophetic literature. Its most characteristic construction is the prepositional phrase mimmerchaq ('from afar'), which signals the approach of menacing foreign powers or the far reach of divine attention. Isaiah uses it to introduce invading armies: 'He lifts a signal for a nation from afar' (Isa 5:26), and 'they come from a distant land, from the end of the heavens' (Isa 13:5; 46:11). Jeremiah echoes the threat: 'I am bringing a nation against you from afar' (Jer 4:16; 5:15; 6:20). Yet the same word also carries a note of wonder and provision: the excellent wife of Proverbs 31:14 'brings her food from afar,' and the good news from a distant land is 'like cold water to a thirsty soul' (Prov 25:25). Psalm 138:6 uses it theologically — 'though the LORD is exalted, he regards the lowly, but the haughty he knows from afar.' Isaiah 33:17 promises that faithful eyes will 'behold a land of far distances,' a vision of expansive peace. Zechariah 10:9 scatters Israel 'among distant peoples' but promises regathering. Spanish 'lejos/lejania,' French 'loin,' and German 'Ferne' all capture both the spatial and the figurative weight.

distant place, distance (17×) A distant place or remoteness, used concretely for far-off lands and abstractly for spatial or relational distance. Most frequently appears in the prepositional phrase mimmerchaq ('from afar'), introducing invading armies summoned from distant nations (Isa 5:26; 10:3; 13:5; 30:27; 46:11; Jer 4:16; 5:15; 6:20) or expressing divine knowledge across vast distance (Ps 138:6). Also used positively for provision that comes from far away (Prov 25:25; 31:14) and for the expansive land of eschatological promise (Isa 33:17). Zechariah 10:9 speaks of Israel scattered 'in distant places' yet remembered by God. Ezekiel 23:40 uses it for seductive alliances with faraway peoples. Spanish 'lejania,' French 'loin,' and German 'Ferne' confirm the unified spatial sense. **DISTANCE AND FARNESS**

en: among-the-peoples, distance, far-away | **es:** de-lejanías, de-lejos, desde-lejos | **fr:** de-loin, de-ממרחק, et-loin | **de:** Ferne, [ובמרחקים], [ממרחק] Ps 138:6; Prov 25:25; Prov 31:14; Isa 8:9; Isa 10:3

מַרְחֶשֶׁת H4802 *N-fs* (2×)

a stew-pan or sauce-pan used for cooking grain offerings

This feminine noun denotes a cooking vessel, specifically a stew-pan or sauce-pan used in preparing grain offerings. It appears twice in Leviticus in nearly identical phrases: 'a grain offering made in a pan' (2:7) and 'every grain offering made in the pan' (7:9). The vessel was apparently a shallow pan suitable for cooking grain with oil, distinct from the griddle (maḥăbat) and oven mentioned in the same contexts. Levitical instructions distinguished offerings by cooking method and vessel, each affecting how priests received their portions. This represents cultic cooking technology, vessels dedicated to ritual use.

(2×) A stew-pan or sauce-pan for preparing grain offerings. Both Levitical references specify grain offerings prepared 'in the pan' (ba-marḥešet) as one of several cooking methods. Leviticus 7:9 allocates such offerings to the officiating priest. The term comes from a root suggesting boiling or cooking with liquid, thus a pot or pan for moist cooking rather than dry baking. The Spanish 'cazuela' (casserole dish) and the glosses 'pan/poêle' reflect this cooking vessel. These implements belonged to sanctuary equipment, maintaining ritual purity. **COOKING POT CALDRON**

en: a-pan, in-the-pan | **es:** cazuela, en-la-cazuela | **fr:** dans-le-pan, une-poêle | **de:** ein-pan, in-der-pan Lev 2:7; Lev 7:9

מָרַט H4803 *V-Pual-Perf-3fs* (12×)

To make smooth, bare, or bald; to polish or scour a weapon; to pluck out hair in grief or abuse; to become bald.

A verb of forceful surface action, whether scraping metal to a gleam or tearing hair from the scalp. In Ezekiel's sword oracles the blade is 'polished' for slaughter, a terrifying image of divine judgment made ready. Yet the same root describes Ezra ripping out his own hair in anguish over covenant-breaking marriages, and the Servant of Isaiah offering his cheeks to those who pluck out the beard. Spanish 'pulida' and 'arrancan' capture the surprising breadth: the gleam of a weapon and the rawness of grief share a single Hebrew word.

1. polish, scour (a sword) (6×) Polishing or scouring a sword to a bright, lethal finish. The Pual passive participle mĕrûṭâ appears repeatedly in Ezekiel 21, where YHWH's sword is 'polished' and ready to devour. The multilingual glosses ('polished,' Spanish 'pulida,' French 'polir') all converge on the metallurgical sense of burnishing a blade until it gleams. The related 1 Kings 7:45 reference extends this to the polished bronze vessels of Solomon's temple. **BRIGHTNESS AND SPLENDOR**

en: for-polishing, is-polished, it-is-polished | **es:** está-pulida, para-pulir, pulida | **fr:** polir, polished | **de:** [למרטה], [מרוטה], [מרטה] 1Kgs 7:45; Ezek 21:9; Ezek 21:10; Ezek 21:11

2. pull out, pluck (hair or beard) (3×) Actively pulling out or plucking hair from the head or beard, expressing intense grief, righteous indignation, or abusive humiliation. Ezra tears out his own hair in anguish (Ezra 9:3), Nehemiah forcibly plucks hair from covenant-breakers (Neh 13:25), and Isaiah's Servant offers his cheeks to those who rip out the beard (Isa 50:6). Spanish 'arrancan' ('they tear out') vividly conveys the violent extraction. **DRAWING AND PULLING**

en: and-I-pulled-out, and-I-pulled-out-their-hair, to-those-plucking | **es:** a-los-que-arrancan-barba, y-arranqué, y-les-arranqué-el-cabello | **fr:** [ואמרטה], [ואמרטם], [למרטים] | **de:** [ואמרטה], [ואמרטם], [למרטים] Ezra 9:3; Neh 13:25; Isa 50:6

3. become bald, lose hair (Niphal) (2×) Niphal reflexive: to become bald or lose hair naturally, used in the priestly diagnostic laws of Leviticus 13:40-41. If hair falls from the front or back of a man's head (yimmāreṭ), he is pronounced clean, merely bald, not diseased. Spanish 'se le caiga el pelo' ('his hair falls out') and German 'wird bald' both capture the involuntary, natural quality distinct from violent plucking. **MOURNING BALDNESS**

en: becomes-bald | **es:** se-le-caiga-el-pelo-de | **fr:** devient-chauve | **de:** wird-bald Lev 13:40; Lev 13:41

4. rubbed bare, worn smooth (1×) Qal passive participle describing skin rubbed bare or worn smooth through grueling labor. In Ezekiel 29:18, Nebuchadnezzar's soldiers labored so hard at the siege of Tyre that 'every shoulder was rubbed bare,' paired with 'every head made bald.' This sense emphasizes abrasion from physical toil rather than deliberate polishing or plucking. **BRIGHTNESS AND SPLENDOR**

en: rubbed-bare | **es:** fue-pelado | **fr:** polir | **de:** [מרוטה] Ezek 29:18

מְרַט H4804 *V-Nifal-Perf-3mp* (1×)

To be plucked off or torn away, used of wings forcibly removed from a creature

This Aramaic verb appears in Daniel's first vision, describing a lion-like beast whose "wings were plucked off" (Daniel 7:4). The imagery is violent and startling—the creature stands upright like a human and receives a human mind, but first its wings are torn away. The passive form (Peil in Aramaic, equivalent to Hebrew Niphal) emphasizes the action done to the beast rather than any action it takes. Some see this as symbolizing Nebuchadnezzar's humiliation and restoration. The verb's root relates to hair-plucking or beard-pulling, intensifying the sense of forceful removal and indignity.

(1×) Means to be plucked off, torn away, or forcibly removed, specifically of wings. Daniel 7:4 uses this Aramaic passive form to describe the dramatic transformation of a lion-like beast whose wings are torn from its body before it is made to stand upright and given human consciousness. The violent imagery suggests humiliation or degradation preceding elevation. The root semantically connects to plucking hair or beards (a gesture of shame in ancient Near Eastern culture), intensifying the sense of forced removal and loss of former power or majesty. **DRAWING AND PULLING**

en: were-plucked | **es:** fueron-arrancadas | **fr:** gros-bétail | **de:** [מריטו] Dan 7:4

מְרִי H4805 *N-ms* (23×)

Rebellion, defiance — stubborn resistance against God or rightful authority, especially Israel's chronic disobedience

This masculine noun (מְרִי) captures the posture of deliberate, sustained resistance against divine or legitimate authority. Ezekiel dominates its usage, branding Israel a 'house of rebellion' (בֵּית מְרִי) no fewer than thirteen times — a phrase that became almost a signature expression of his prophecy (Ezek 2:5-8; 3:9, 26-27; 12:2-3, 9, 25). Outside Ezekiel, Samuel equates rebellion with the sin of divination (1 Sam 15:23), and Moses invokes Israel's מְרִי as a standing indictment before his death (Deut 31:27). The word's consistent pairing with spiritual obstinacy across French ('rébellion') and German ('Widerspenstigkeit') underscores its core sense of willful defiance.

rebellion, contrariness (23×) Masculine noun for willful rebellion against God or authority. Concentrated in Ezekiel's בֵּית מְרִי ('house of rebellion,' Ezek 2:5-8; 12:2-3; 17:12; 24:3). Samuel equates it with divination (1 Sam 15:23), Moses cites Israel's abiding מְרִי (Deut 31:27), and Proverbs warns the rebel 'seeks only evil' (Prov 17:11). German 'Widerspenstigkeit' captures its flavor of mulish defiance. **REBELLION REVOLT**

en: rebellion, rebellious, the-rebellion | **es:** la-rebeldía, rebeldía, rebelión | **fr:** [מרי], le-rébellion, rebellion | **de:** Widerspenstigkeit, [מרי], dein-rebellion Num 17:10; Deut 31:27; 1Sam 15:23; Neh 9:17; Job 23:2

מְרִיא H4806 *N-mp* (8×)

Fatling, fattened animal — cattle or sheep specially fattened for feasting or sacrifice

A masculine noun for a fatling — an animal (typically a calf, ox, or sheep) that has been specially fattened on rich pasture or grain for slaughter, whether as a feast offering or a sacrificial victim. The word appears in contexts of lavish royal banquets, as when Adonijah slaughtered 'oxen and fatlings' vying for the throne (1 Kgs 1:9, 19,

25), and in prophetic critique of empty ritual sacrifice (Isa 1:11; Amos 5:22). Isaiah's peaceable kingdom envisions 'the calf, the young lion, and the fatling together' (Isa 11:6), and Ezekiel's apocalyptic feast includes 'fatlings of Bashan' (Ezek 39:18).

fatling, fattened animal (8×) A fatling or fattened animal, raised on rich feed for slaughter as food or sacrifice. Used of sacrificial animals whose fat (חֵלֶב) God rejects when offered without justice (Isa 1:11; Amos 5:22), of royal feast provisions in the Adonijah and David narratives (1 Kgs 1:9, 19, 25; 2 Sam 6:13), and in eschatological imagery — the peaceable kingdom (Isa 11:6) and the great feast of Ezekiel 39:18. Spanish 'animales cebados' (fattened animals) and French 'bétail' (livestock) both reflect the agricultural fattening practice, while the German renderings preserve the Hebrew form, indicating how consistently the term denotes premium sacrificial or feast-worthy livestock. **FATNESS AND RICHNESS**
en: and-fatling, and-fatlings, fatlings | **es:** animales-cebados, engordados-de, sus-animales-engordados | **fr:** [ומריא], [מריאים], bétail | **de:** [ומריא], [מריאי], [מריאיכם] 2Sam 6:13; 1Kgs 1:9; 1Kgs 1:19; 1Kgs 1:25; Isa 1:11

מְרִיב בַּעַל H4807 *Conj-w / N-proper-ms* (3×)
Merib-Baal, son of Jonathan and grandson of Saul, also called Mephibosheth
This name appears in the genealogies of 1 Chronicles for Jonathan's son, who is better known in 2 Samuel as Mephibosheth. The dual naming reflects ancient scribal practice of replacing the element 'Baal' with 'bosheth' (shame) in later texts to avoid pronouncing the Canaanite deity's name. Merib-Baal means 'Baal is advocate' or possibly 'hero of Baal.' The name appears three times in the Chronicles genealogy, identifying the same individual who was crippled as a child and later showed kindness by David for Jonathan's sake.

(3×) Merib-Baal, the birth name of Jonathan's son, later called Mephibosheth. First Chronicles 8:34 lists him twice in the genealogy: 'the son of Jonathan was Merib-Baal, and Merib-Baal fathered Micah.' The variant appears again in 9:40. This is the same person shown kindness by David in 2 Samuel (there called Mephibosheth), who was five when his nurse dropped him fleeing news of Saul's death. The LXX Μεριβααλ preserves the original form before 'Baal' was replaced with 'bosheth.' **BAAL WORSHIP**
en: Meriv-Baal, and-Meriv-Baal | **es:** Merib-Baal, y-Merib-Baal | **fr:** [ומריב בעל], [מריב בעל] | **de:** [ומריב בעל], [מריב בעל] 1Chr 8:34; 1Chr 9:40

מְרִיבָה H4808 *N-proper-fs* (7×)
Meribah (place of strife where Israel contended with God over water); also common noun: strife, contention, quarrel
Derived from the root rîv ('to contend, strive'), this word appears both as a proper noun and a common noun. As a place name, Meribah marks the location(s) where Israel quarreled with God over water in the wilderness, most memorably at Meribah-Kadesh where Moses struck the rock (Deut 32:51; Ps 95:8). As a common noun it simply means 'strife' or 'contention,' as when Abraham urges Lot, 'Let there be no strife between me and you' (Gen 13:8). The multilingual evidence confirms the split: translations uniformly transliterate the place name while rendering the common noun with native words for quarrel or dispute.

1. Meribah (place name) (5×) The proper noun Meribah, designating the wilderness site(s) where Israel tested God by quarreling over water. Psalm 95:8 warns 'Do not harden your hearts as at Meribah,' and Ezekiel 47:19 and 48:28 use 'the waters of Meribah-Kadesh' as a boundary marker. Translations across languages consistently transliterate rather than translate: Spanish Meribá, French Méribа, German Merivah, confirming its fixed status as a geographic proper name. **PROPER NAMES (PERSONAL)**
en: Meribah-of, Merivah, Merivat | **es:** Meribá, Meribá-de, como-Merivá | **fr:** Meribah-de, Méribа, comme-Méribа | **de:** Meribah-von, Merivah, [מריבות] Deut 32:51; Ps 95:8; Ps 106:32; Ezek 47:19; Ezek 48:28

2. strife, contention, quarrel (2×) The common feminine noun meaning strife, contention, or quarrel between persons. In Gen 13:8, Abraham says to Lot 'let there be no merîvāh between me and you,' and in Num 27:14 the construct form merîvat hā'ēdāh ('the strife of the congregation') describes the people's rebellion at Kadesh. Spanish renders contienda, French querelle, German Streit, all common nouns for dispute, distinguishing this sense clearly from the proper-name usage. **GEOGRAPHY AND SPACE**
en: in-strife-of, strife | **es:** contienda, en-contienda-de | **fr:** dans-strife-de, querelle | **de:** Streit, in-strife-von Gen 13:8; Num 27:14

מְרִיבָה H4809 *N-proper-fs* (6×)
Meribah: a place name meaning 'strife/contention,' where Israel quarreled with God over water.
A proper noun meaning 'strife' or 'contention,' designating the location(s) where Israel tested God by quarreling over water. Two distinct incidents may be in view: one at Rephidim early in the wilderness journey (Exod 17:7, paired with Massah) and another at Kadesh near the end (Num 20:13, 24; 27:14; Deut 32:51; 33:8). The phrase mei meribah ('waters of Meribah') became a byword for Israel's rebellious spirit, echoed in the psalms as a cautionary memory (Ps 81:8; 95:8; 106:32). The Septuagint renders it variously as antilogia ('contradiction') and parapikrasmos ('provocation').

Meribah (place name) (6×) The place name Meribah ('strife, contention'), associated with Israel's quarreling with YHWH over water in the wilderness. It designates both Rephidim (Exod 17:7, paired with Massah) and Kadesh (Num 20:13, 24; Deut 33:8), where Moses struck the rock. The phrase mei meribah ('waters of Meribah') became proverbial for rebellion (Ps 81:8; 95:8; 106:32). Multilingual evidence is remarkably consistent — Spanish 'Meriba/Meribah,' French 'Meribah/Meriba,' English 'Meribah' — all transliterating rather than translating, though the Septuagint rendered it interpretively as antilogia ('contradiction'). **PROPER NAMES (PERSONAL)**
en: Meribah, Merivah, and-Meribah | **es:** Meriba, Meribah, Meribá | **fr:** Meribah, Merivah, Méribа | **de:** Meribah, Merivah, strife-von Exod 17:7; Num 20:13; Num 20:24; Num 27:14; Deut 33:8

מְרִיב בַּעַל H4810 *Conj-w / N-proper-ms* (1×)
Meri-Baal (meaning 'Baal is advocate' or 'hero of Baal'), Jonathan's son also known as Mephibosheth
This name appears in the genealogical records of 1 Chronicles 8–9 as an alternate form for Mephibosheth, the son of Jonathan and grandson of Saul. The original name, "Meri-Baal," likely meant "Baal is advocate" or "hero of Baal," reflecting the early Israelite acceptance of "Baal" as a divine title (meaning "lord" or "master"). Later scribes, recoiling from Baal-worship associations, changed the name to "Mephibosheth" (possibly "from the mouth of shame"). The 1 Chronicles passages preserve the older, pre-exilic form. This same person became the focus of David's remarkable covenant loyalty in 2 Samuel, where he's consistently called Mephibosheth.

(1×) The personal name of Jonathan's son, preserved in its original form in 1 Chronicles genealogies. "Meri-Baal" likely means "Baal is advocate" or "hero of Baal," using "Baal" as a divine epithet before it became exclusively associated with Canaanite idolatry. Later tradition renamed him "Mephibosheth" (incorporating "boshet," meaning "shame") to avoid the theologically problematic "Baal." This reflects a common scribal practice of replacing Baal-compound names. Cross-linguistic glosses simply transliterate. The Septuagint alternates between forms (Memphibaal/Memphibosthe), showing manuscript variation. **BAAL WORSHIP**
en: and-Meri-Baal | **es:** y-Meri-Baal | **fr:** [ומריבעל] | **de:** [ומריבעל] 1Chr 9:40

מְרָיָה H4811 *N-proper-ms* (1×)
Merayah, a priest serving during the high priesthood of Joiakim in post-exilic Jerusalem
Merayah appears only in Nehemiah 12:12, part of a genealogical list documenting priestly families in the generation after the return from Babylonian exile. He served as head of the priestly house during Joiakim's tenure as high priest (likely early 5th century BC). Such lists were crucial for maintaining legitimate priestly succession and temple service continuity. The Septuagint transliterations vary

(Marea, Maria), and one Greek tradition reads "Amarias," suggesting scribal uncertainty. These post-exilic genealogies helped reestablish proper worship order after the trauma of exile and temple destruction.

(1×) A personal name denoting a priest who served as head of a priestly family during the high priesthood of Joiakim in post-exilic Jerusalem (Nehemiah 12:12). The name appears in genealogical lists documenting the continuity of legitimate priestly lines after the Babylonian exile. Such records were essential for maintaining proper temple service and sacrificial legitimacy. Septuagint manuscript variations (Marea/Maria) and one tradition reading "Amarias" suggest textual fluidity in these genealogical sections, though the Hebrew form is consistent. **PROPER NAMES (PERSONAL)**

en: Merayah | **es:** Meraías | **fr:** [מריה] | **de:** [מריה] Neh 12:12

מְרָיוֹת H4812 *Prep-l / N-proper-ms* (7×)

Meraioth – a priestly name borne by ancestors of Zadok and a postexilic priestly house.

A proper masculine name meaning perhaps 'rebellions' or 'bitter ones,' borne by at least two priestly figures in the Hebrew Bible. The primary Meraioth is a descendant of Aaron in the high-priestly genealogy, grandfather of Ahitub and great-grandfather of Zadok (1 Chr 5:32-33; 6:37; Ezra 7:3). A second appears as son of Ahitub and father of Zadok in 1 Chronicles 9:11 and Nehemiah 11:11. The name also designates a priestly house in Nehemiah 12:15, possibly an error for Meremoth. The Septuagint renders it variously as Maraioth, Marmoth, and Mareioth.

Merayot (7×) The proper name Meraioth (merayot), designating priestly individuals in Israel's genealogical and temple records. English consistently renders 'Merayot/Meraioth,' Spanish 'Meraiot/Merayot,' French 'Merajoth.' The name appears in the Aaronic high-priestly line in 1 Chronicles 6:6-7, 52 and Ezra 7:3, as an ancestor of Zadok; in 1 Chronicles 9:11 and Nehemiah 11:11 as part of the postexilic priestly leadership; and in Nehemiah 12:15 as head of a priestly house (possibly confused with Meremoth of Neh 12:3). **PROPER NAMES (PERSONAL)**

en: Merayot, to-Merayot | **es:** Meraiot, Merayot, de-Meraiot | **fr:** Merajoth | **de:** Merajot, [למריות], [מריות] 1Chr 6:6; 1Chr 6:7; 1Chr 6:52; 1Chr 9:11; Ezra 7:3

מִרְיָם H4813 *Conj-w / N-proper-fs* (15×)

Miriam — prophetess and sister of Moses and Aaron; also a Judahite man in 1 Chronicles 4:17

The name Miriam (מִרְיָם) belongs first and foremost to the sister of Moses and Aaron, one of the most prominent women in the Torah. She leads the women in song after the Sea crossing (Exod 15:20–21), challenges Moses' unique prophetic authority alongside Aaron (Num 12), and dies at Kadesh (Num 20:1). Deuteronomy 24:9 recalls her punishment with skin disease as a warning, and Micah 6:4 names her alongside Moses and Aaron as one of the three leaders God sent before Israel — a striking canonical honor. The Septuagint renders her name as Μαριαμ, the form that would later become 'Mary' in the New Testament tradition. A single male Judahite also bears the name (1 Chr 4:17).

Miriam (proper name) (15×) The feminine proper name Miriam (מִרְיָם), primarily identifying the prophetess and sister of Moses and Aaron. She appears leading worship after the Exodus (Exod 15:20–21), contesting Moses' authority (Num 12:1–15), dying at Kadesh (Num 20:1), and honored in Micah 6:4 as one of Israel's three founding leaders. The Septuagint's Μαριαμ became the source of 'Mary' in later tradition. Multilingual evidence shows remarkable consistency: Miriam (English, Spanish, French) and Mirjam (German). A secondary reference in 1 Chronicles 4:17 applies the name to a Judahite male, likely reflecting a textual or genealogical anomaly. **PROPER NAMES (PERSONAL)**

en: Miriam, Miryam, and-Miriam | **es:** Miriam, Miriam:, Miryam | **fr:** Miriam, [ומרים], [מרים] | **de:** Mirjam, [ומרים], [מרים] Exod 15:20; Exod 15:21; Num 12:1; Num 12:4; Num 12:5

מְרִירוּת H4814 *Conj-w* (1×)

Bitterness, specifically intense emotional anguish expressed in groaning or lamentation

This noun appears in Ezekiel 21:6 (Hebrew 21:11) in God's dramatic command to the prophet: "Groan with breaking heart and bitter grief before their eyes." The term denotes the deepest emotional pain—not mere sadness but visceral, soul-level bitterness. Ezekiel must perform this acted prophecy, groaning publicly to symbolize Israel's coming devastation. The word connects to the root meaning "bitter," evoking both taste and experience. When onlookers ask why he groans, Ezekiel will explain that news is coming to make every heart melt. This embodied prophetic sign makes abstract judgment tangibly real through the prophet's bitter anguish.

(1×) Denotes bitterness or bitter anguish, particularly intense emotional pain expressed through groaning or lamentation. Ezekiel 21:6 commands the prophet to groan "with bitterness" as a sign-act symbolizing Israel's coming catastrophe. The term emphasizes visceral, gut-level grief—not intellectual sorrow but embodied pain. The root connects to sensory bitterness (bitter taste) extended to emotional experience. Cross-linguistic glosses (Spanish "amargura," French "amertume") preserve the metaphorical extension from taste to feeling, a widespread semantic pattern capturing how emotional pain mirrors physical sensation. **GEOGRAPHY AND SPACE**

en: and-with-bitterness | **es:** y-con-amargura | **fr:** et-amertume | **de:** [ובמרירות] Ezek 21:6

מָרִירִי H4815 *Adj-ms* (1×)

Bitter, describing destruction or calamity that is harsh, grievous, and deadly

This adjective appears in Deuteronomy 32:24, describing the weapons God will use against rebellious Israel: "bitter destruction" (or "bitter plague"). The Song of Moses catalogs covenant curses—hunger, plague, wild beasts, and sword. "Bitter destruction" captures the lethal, grievous nature of divine judgment. The term applies the sensory experience of bitter taste to catastrophic events, suggesting something harsh, intolerable, and deadly. While the root commonly describes bitter herbs or water, its extension to destruction emphasizes how calamity assaults the soul the way bitterness assaults the palate—unbearable and intense.

(1×) An adjective meaning bitter, used to characterize destruction or plague as harsh, deadly, and grievous. The single occurrence in Deuteronomy 32:24 describes "bitter destruction" (or "bitter plague") as one of God's covenant curses against rebellious Israel. The term transfers sensory bitterness (the taste experience) to the realm of calamity, suggesting something intolerable and severe. This semantic extension—from physical taste to catastrophic experience—intensifies the emotional impact, making abstract judgment viscerally tangible. The modifier emphasizes not just severity but the qualitative harshness of divine discipline. **GEOGRAPHY AND SPACE**

en: bitter | **es:** amarga | **fr:** bitter | **de:** bitter Deut 32:24

מֹרֶךְ H4816 *N-ms* (1×)

Weakness or timidity, particularly the fearful, fainthearted state God threatens as covenant curse

This rare noun appears in Leviticus 26:36, deep in the covenant curses section. God warns disobedient Israel: "I will send weakness into their hearts" in enemy lands. The result? Even the sound of a windblown leaf will terrify them and they'll flee though no one pursues. The term denotes psychological weakness—not physical frailty but fearful timidity and collapsing courage. It connects to the root meaning "soft" or "tender," here applied to the heart or spirit. This curse represents the opposite of courageous faith—a state of chronic anxiety where imagination creates phantom threats and the soul has no rest.

(1×) Denotes weakness, timidity, or fearfulness of heart—a psychological state of collapse rather than physical frailty. Leviticus 26:36 threatens this as a covenant curse for disobedience: God will send "weakness" (or "timidity") into the hearts of survivors in exile,

making them flee at the rustle of a leaf though no one pursues. The term derives from a root meaning "soft" or "tender," here applied metaphorically to courage or spirit. The resulting condition is chronic, paralyzing anxiety—a profound loss of confidence and security that turns every sound into mortal threat. **GEOGRAPHY AND SPACE**

en: weakness | **es:** cobardía | **fr:** weakness | **de:** weakness Lev 26:36

מֶרְכָּב H4817 *Prep-l / N-msc / 3ms* (3×)

A riding seat: chariot, saddle, or litter seat for mounted travel

This term denotes a seat or platform for riding—whether in a chariot, on an animal, or in a palanquin. Solomon's vast chariot forces required such equipment (1 Kgs 5). Leviticus 15 mentions it in purity laws concerning contact with a saddle used by someone with a discharge. The Song of Songs uses it for the seat of Solomon's ornate litter. The common thread is a constructed seat that elevates the rider, whether for war, transport, or ceremonial procession.

(3×) A riding seat, chariot, or saddle. First Kings 4:26 (5:6 in Hebrew) records Solomon had 'horses for his chariots'—the riding platforms needed for his military force. Leviticus 15:9 states 'every saddle on which the one with the discharge rides shall be unclean'—the seat becomes ritually impure. Song 3:10 describes Solomon's palanquin: 'he made its seat of purple'—the cushioned platform within the litter. The French 'siège' and Spanish 'asiento' both mean 'seat,' capturing the functional commonality. **CHARIOTS AND WAGONS**

en: for-his-chariots, its-seat, the-saddle | **es:** la-silla-de-montar, para-su-carro, su-asiento | **fr:** le-saddle, pour-son-chars, son-siège | **de:** [מרכבו], der-saddle, fuer-sein-Wagen Lev 15:9; 1Kgs 4:26; Song 3:10

מֶרְכָּבָה H4818 *Conj-w* (44×)

chariot — a horse-drawn vehicle used in warfare, royal procession, or transport

Merkavah is the standard Hebrew noun for a wheeled vehicle drawn by horses, appearing 44 times across narrative, poetic, and prophetic texts. Distinguished from the collective rekhev ('chariotry'), merkavah denotes a single chariot unit. Its range encompasses Joseph's ceremonial chariot in Egypt (Gen 41:43), the war chariots of Canaan, Assyria, and Israel's own military (Josh 11:6; 1 Kgs 10:29), and the visionary chariots of Zechariah 6:1. In Ezekiel's tradition the word took on mystical significance, giving its name to the entire 'chariot mysticism' (ma'aseh merkavah) of later Jewish thought. Translations converge on a single sense: Spanish 'carro,' French 'char,' German 'Streitwagen.'

chariot, war-chariot (44×) A horse-drawn vehicle used primarily as a war-chariot, often paired with sus ('horse') as a military hendiadys. Ranges from Pharaoh's chariots at the sea (Exod 14:25) to Solomon's trade imports (1 Kgs 10:29) and Zechariah's apocalyptic four chariots (Zech 6:1). Distinguished from the collective rekhev ('chariotry'). **CHARIOTS AND WAGONS**

en: a-chariot, and-chariots, and-in-the-chariot | **es:** Y-en-el-carro, al-carro, carro | **fr:** char, dans-le-char, et-char | **de:** Streitwagen, Wagen, [במרכבה] Gen 41:43; Gen 46:29; Exod 14:25; Exod 15:4; Josh 11:6

מַרְכֹּלֶת H4819 *Prep-b / N-fsc / 2fs* (1×)

Market-place or place of trade, where merchants conduct commercial exchange and business

This noun appears in Ezekiel 27:24, part of the extended lament over Tyre's commercial glory. The prophet describes merchants trading "in your market-place," bringing choice fabrics, embroidered garments, and multicolored rugs. The term specifically denotes a place of trade or commercial exchange—not a general marketplace but the site where merchants conduct business transactions. Tyre's market-place symbolizes the city's wealth and international connections, which made her proud and ultimately vulnerable to divine judgment. The root connects to trading or merchant activity, emphasizing the commercial function of this space in ancient port cities like Tyre.

(1×) Refers to a market-place or site of commercial trade, where merchants exchange goods and conduct business. Ezekiel 27:24 mentions Tyre's market-place in a lament cataloging the city's international trade network—exotic textiles, embroidered garments, and multicolored rugs passed through "your market-place." The term emphasizes the commercial function rather than a general public square, denoting specifically a place where traders transact business. The root relates to merchant activity and trade, fitting Ezekiel's detailed portrait of Tyre as a commercial hub whose economic pride precedes her fall. **MERCHANDISE WARES**

en: in-your-trading | **es:** en-tu-comercio | **fr:** marché | **de:** [במרכלתך] Ezek 27:24

מִרְמָה H4820 *N-fp* (39×)

Deceit, treachery, fraud — dishonesty in speech, commerce, or interpersonal dealings

A feminine noun from the root r-m-h ('to deceive'), denoting deliberate deception ranging from commercial fraud to interpersonal treachery. When paired with scales or weights (Amos 8:5; Mic 6:11; Prov 11:1), it targets dishonest trade practices; with lips, tongue, or mouth (Ps 17:1; 52:6; 109:2), it indicts deceitful speech. Jacob's stolen blessing is obtained 'b'mirmah' — 'by deceit' (Gen 27:35), and Jeremiah diagnoses Israel's heart as steeped in mirmah (Jer 9:5-7). The Suffering Servant, by contrast, had no mirmah in his mouth (Isa 53:9), marking sinless integrity.

deceit, treachery (39×) Deceit, treachery, or fraud as a moral failing, encompassing dishonest commercial practices ('deceptive balances,' Amos 8:5; Prov 11:1), crafty speech (Ps 52:6; 109:2), and interpersonal betrayal (Gen 27:35; 2 Kgs 9:23). Cross-lingual glosses converge on a single concept — Spanish 'engaño,' French 'tromperie,' German 'Betrug' — confirming a unified semantic profile across all 39 occurrences. **DECEIT AND TREACHERY**

en: are-deceit, deceit, is-deceit | **es:** de-engaño, engaño | **fr:** de-tromperie, tromperie | **de:** Betrug, Trug, [מרמה] Gen 27:35; Gen 34:13; 2Kgs 9:23; Job 15:35; Job 31:5

מִרְמָה H4821 *N-proper-ms* (1×)

Mirmah, a Benjamite listed in the genealogies of 1 Chronicles

Mirmah appears once in 1 Chronicles 8:10, within the genealogical records of the tribe of Benjamin. He is listed as one of the sons of Shaharaim, born in Moab after Shaharaim sent away two wives. These Benjamite genealogies were important for maintaining tribal identity, especially after the exile when establishing legitimate lineage became crucial. The Septuagint renders the name as "Imama" or "Marma/Marmia," showing variant traditions. The name itself possibly derives from a root meaning "deceit," though personal names don't always carry their etymological meaning into usage.

(1×) A personal name designating a Benjamite man in the genealogies of 1 Chronicles 8:10. Mirmah was among the sons of Shaharaim born in Moab, part of the complex genealogical records documenting Benjamin's descendants. These lists served to preserve tribal identity and establish legitimate lineage, especially critical in the post-exilic period. The Septuagint's varied transliterations (Imama, Marma) reflect textual transmission diversity. While the name's root may relate to "deceit," personal names often lose etymological force, functioning simply as identifiers within the community. **PROPER NAMES (PERSONAL)**

en: Mirmah | **es:** Mirma | **fr:** [מרמה] | **de:** [מרמה] 1Chr 8:10

מְרֵמוֹת H4822 *N-proper-ms* (6×)

Meremoth — a priestly name borne by several individuals in the post-exilic community (Ezra, Nehemiah).

A proper masculine name appearing in the post-exilic books of Ezra and Nehemiah. Meremoth was a priest in the time of Zerubbabel (Neh 12:3), and another Meremoth son of Uriah oversaw the weighing of temple silver and gold upon the return from Babylon (Ezra 8:33) and helped rebuild two sections of Jerusalem's wall (Neh 3:4, 21). A third Meremoth is listed among those who had taken foreign

wives (Ezra 10:36). The Septuagint renders the name variously as Mareimouth, Mereimouth, and Ieramoth, reflecting fluidity in Greek transliteration of Hebrew sibilant-liquid clusters.

(6×) The proper name Meremoth, designating at least two or three distinct Israelites in the post-exilic period. The most prominent is the priest Meremoth son of Uriah who received the temple treasures from Ezra (Ezra 8:33) and repaired two wall sections (Neh 3:4, 21). Spanish and English consistently transliterate the name, while German retains the Hebrew characters, reflecting the name's limited familiarity outside Semitic traditions. **PROPER NAMES (PERSONAL)**
en: Meremot, Meremoth | **es:** Meremot | **fr:** Meremoth | **de:** [מרמות], [מרמת] Ezra 8:33; Ezra 10:36; Neh 3:4; Neh 3:21; Neh 10:5

מִרְמָס H4823 *N-msc* (7×)

Trampling, a trampling-place – what is trodden underfoot, used literally and figuratively for destruction.
A masculine noun meaning trampling or a place that is trampled underfoot. Isaiah uses it powerfully as an image of total destruction: a vineyard given over to be trampled (Isa 5:5), hills turned into grazing trampled by livestock (Isa 7:25), Assyria as God's agent to make nations 'a trampling like mud in the streets' (Isa 10:6), and a covenant with death that will be trampled (Isa 28:18). Micah 7:10 turns the image on Israel's enemies. Spanish captures this with 'pisoteo/pisoteado' (stampeding/stamped), preserving the visceral, physical quality of the metaphor.

trampling, that which is trampled (7×) The act of trampling or the condition of being trodden underfoot, used both literally and as a figure for utter destruction and humiliation. English 'a-trampling/for-trampling,' Spanish 'pisoteo/para-ser-pisoteados' all reflect the same physical image of being crushed underfoot. The four original clusters differ only in grammatical form (construct, with preposition le-). In Isaiah 5:5 God removes a vineyard's hedge so it becomes a trampling-place; Isaiah 7:25 describes hills given over to livestock trampling; Isaiah 10:6 likens nations to mud trampled in streets; Isaiah 28:18 warns that those who trust in lies will be trampled by God's judgment; Ezekiel 34:19 condemns shepherds whose flocks must drink water muddied by trampling. **TRAMPLING AND TREADING**
en: a-trampling, and-for-trampling-of, for-trampling | **es:** lo-pisoteado-de, para-pisoteo, para-ser-pisoteados? | **fr:** [ולמרמס], [למרמס], [מרמס] | **de:** [ולמרמס], [למרמס], [מרמס] Isa 5:5; Isa 7:25; Isa 10:6; Isa 28:18; Ezek 34:19

מְרֹנֹתִי H4824 *Art / N-proper-ms* (2×)

a gentilicnoun meaning 'the Meronothite,' denoting origin from an unknown location Meronoth
This gentilicadjective means 'the Meronothite,' designating someone from a place called Meronoth (location unknown). It appears twice identifying two different individuals. Jadon the Meronothite helped repair Jerusalem's walls under Nehemiah (Nehemiah 3:7). Jehdeiah the Meronothite served as overseer of donkeys in David's administration (1 Chronicles 27:30). The place name Meronoth is otherwise unattested in Scripture, and its location remains unknown despite suggestions (related to Merom? a town in Benjamin?). These gentilics preserve memory of obscure settlements whose names survived only in connection with notable individuals.

(2×) Gentilicdesignation meaning 'the Meronothite,' indicating origin from Meronoth. Both biblical occurrences use the definite article: 'Jadon the Meronothite' and 'Jehdeiah the Meronothite,' treating it as a well-known identifier. The Greek transliterations vary (ek Merathōn, Mērōnathaios), showing uncertainty about the underlying place name. That two different individuals centuries apart bear this designation suggests Meronoth was a real settlement, though it left no other trace. Such gentilics were important identity markers in ancient Israel, linking persons to family territories. **PROPER NAMES (PERSONAL)**
en: the-Meronothite | **es:** el-meronotita | **fr:** [המרנתי] | **de:** [המרנתי] 1Chr 27:30; Neh 3:7

מֶרֶס H4825 *N-proper-ms* (1×)

Meres, one of the seven Persian nobles who had special access to King Ahasuerus
Meres appears in Esther 1:14 as one of the seven princes of Persia and Media who "saw the king's face" and "sat first in the kingdom." These were the king's closest advisors with direct access to the monarch, forming an elite inner circle. When Queen Vashti refused to appear at the king's banquet, Ahasuerus consulted this group about the proper legal response. Their names (Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan) appear to be Persian, reflecting the historical setting. These nobles combined legal expertise with political authority, advising on matters touching royal honor and kingdom protocol.

(1×) A personal name designating one of seven Persian nobles who served as intimate advisors to King Ahasuerus (Esther 1:14). Meres belonged to the highest echelon of the Persian Empire's administration—those who "saw the king's face" and "sat first in the kingdom," indicating special access and authority. These seven princes were consulted on the legal response to Queen Vashti's refusal to appear at the royal banquet. The Persian name situates the narrative in its historical context, and the group's role emphasizes the formal, legal processes governing even personal matters involving royal honor. **PROPER NAMES (PERSONAL)**
en: Meres | **es:** Meres | **fr:** [מרס] | **de:** [מרס] Esth 1:14

מַרְסְנָא H4826 *N-proper-ms* (1×)

Marsena, one of the seven Persian nobles serving as advisors to King Ahasuerus
Marsena appears alongside Meres in Esther 1:14, completing the list of seven princes of Persia and Media who advised King Ahasuerus. Like the other names in this elite group, Marsena is Persian, grounding the Esther narrative in authentic historical context. These seven nobles combined judicial expertise with proximity to royal power—they understood both Persian law and the king's mind. Their counsel shaped the decree against Vashti and set in motion the events leading to Esther's elevation. The number seven may reflect Persian administrative structure, and their collective authority highlights how ancient Near Eastern monarchs governed through councils of trusted nobles rather than in isolation.

(1×) A personal name designating one of seven Persian nobles serving King Ahasuerus as intimate advisors (Esther 1:14). Marsena belonged to the inner circle of princes who had direct royal access and sat in positions of highest authority throughout the kingdom. Together with six others, he was consulted when Queen Vashti's refusal to appear demanded a legal and political response. The Persian name adds historical authenticity, and the group's function illustrates ancient Near Eastern governance through royal councils. The number seven may reflect formal Persian administrative structure, with these advisors combining legal knowledge and political influence. **PROPER NAMES (PERSONAL)**
en: Marsena | **es:** Marsena | **fr:** [מרסנא] | **de:** [מרסנא] Esth 1:14

רָעַע H4827 *Prep-l / N-ms* (1×)

For evil or harmful purposes, describing intentions directed toward harm rather than good
This phrase appears in Daniel 11:27, describing two kings who "sit at the same table" and "speak lies to each other, for their hearts are bent toward evil." The context is the complex political maneuvering between Seleucid and Ptolemaic rulers—diplomatic meetings masking hostile intent. The phrase "for evil" captures the moral quality of their scheming: despite outward courtesy and alliance, their true purposes are destructive. Both plot against each other even while negotiating. This illustrates a recurring biblical theme: human political wisdom achieves nothing when divorced from moral integrity and divine purpose. God's appointed time will come regardless of their machinations.

(1×) A prepositional phrase meaning "for evil" or "toward harmful purposes," describing intent or direction of action. Daniel 11:27 uses

this in describing two kings who sit together in false diplomacy while their hearts are bent "for evil" (toward harmful purposes). Despite appearing to negotiate, each plots against the other—their true intentions are destructive rather than constructive. The phrase emphasizes moral quality of purpose: actions may appear diplomatic but spring from malicious intent. This reflects Daniel's perspective on human political scheming: devoid of righteousness, it amounts to mutually destructive evil awaiting divine intervention. **EVIL AND WICKEDNESS**

en: for-evil | **es:** para-maldad | **fr:** malfaisant | **de:** [לְמֵרַע] Dan 11:27

מֵרֵעַ H4828 *N-msc / 3ms* (7×)

A close friend, companion, or confidant – one bound by personal loyalty and intimate association.

A masculine noun denoting a friend or intimate companion, distinct from the more general rea ('neighbor'). It implies a bond of personal loyalty and trust. Abimelech's 'friend' Ahuzzath (Gen 26:26) served as a royal confidant or advisor. The term appears prominently in the Samson narrative for his wedding companions and the 'best man' to whom his wife was given (Judg 14:11, 20; 15:2, 6). In Proverbs 19:7 it appears in a sobering observation about how even close friends distance themselves from the poor. Spanish 'companero/amigos' and French 'compagnons' capture the sense of bonded, personal companionship.

friend, companion (7×) A close friend, companion, or confidant – someone bound by personal loyalty rather than mere proximity. English 'friend-his/companions,' Spanish 'su-companero/amigos-suyos,' and French 'compagnons' all point to intimate personal association. In Genesis 26:26 Ahuzzath is Abimelech's merea, his personal advisor-friend who accompanies him to make a treaty with Isaac. In Judges 14:11 Samson's thirty 'companions' are wedding attendants; in 14:20 and 15:2, 6 the term designates the specific 'best man' or groomsman to whom Samson's wife was controversially given. In 2 Samuel 3:8 the word appears in the context of loyal allies, and Proverbs 19:7 warns that even intimate friends flee from poverty. **LOVE AND LOYALTY**

en: companions, for-his-companion, friend-his | **es:** a-su-compañero, a-tu-compañero, amigos-suyos | **fr:** compagnons, friend-son, pour-son-companion | **de:** [מֵרֵעֵהוּ], companions, fuer-sein-companion Gen 26:26; Judg 14:11; Judg 14:20; Judg 15:2; Judg 15:6

מִרְעֶה H4829 *Art / N-ms* (13×)

Pasture, pasturage — a place of grazing for livestock; figuratively, God's provision for his people

A masculine noun from the root רָעָה ('to graze, shepherd'), denoting grazing land where flocks and herds feed. Jacob's sons come to Egypt because 'there is no pasture for your servants' flocks' (Gen 47:4), while the Simeonites seek 'fat and good pasture' in Gedor (1 Chr 4:39–40). The word takes on rich figurative dimensions in the prophets: Ezekiel promises God will feed his scattered flock on 'good pasture' upon Israel's mountains (Ezek 34:14, 18), and Isaiah envisions Jerusalem's hilltops becoming pasture for donkeys and cattle in the coming judgment (Isa 32:14). Lamentations poignantly compares Jerusalem's fleeing princes to deer that 'find no pasture' (Lam 1:6).

pasture, pasturage (13×) A place of grazing or pasturage for livestock, used both literally and figuratively. Literal: the lack of pasture driving Jacob's family to Egypt (Gen 47:4), the Simeonites finding rich pasturage (1 Chr 4:39–41), the wild donkey's roaming range (Job 39:8), and cattle languishing without it (Joel 1:18). Figurative: God as shepherd providing good pasture for his flock Israel (Ezek 34:14, 18), ruined cities turned to pasture in judgment (Isa 32:14), and exiled princes like deer finding no pasture (Lam 1:6). Cross-lingual glosses reflect the pastoral register: spa 'pasto/pastizal', deu 'Weide', eng 'pasture'. **GEOGRAPHY AND SPACE**

en: and-grazing-land-of, and-the-feeding-place, in-pasture- | **es:** En-pasto, el-pasto, pastizal | **fr:** [מִרְעֶה], de-mauvaise, et-de-mauvaise | **de:** Weide, [בְּמִרְעֶה], [הַמִּרְעֶה] Gen 47:4; 1Chr 4:39; 1Chr 4:40; 1Chr 4:41; Job 39:8

מַרְעִית H4830 *N-fsc / 3ms* (10×)

Pasturage or flock; always figurative in Scripture for God's people as the sheep he tends and protects.

A feminine noun meaning pasturing, pasturage, or (by metonymy) flock. In every biblical occurrence it appears figuratively: Israel is 'the sheep of his pasture' (Ps 95:7; 100:3), and the prophets lament when God's flock is scattered (Jer 23:1). The word always carries a possessive suffix, emphasizing the covenant bond between shepherd and sheep. In one striking instance (Jer 10:21), the term shifts from the place of grazing to the animals themselves – 'their flock is scattered' – a metonymy confirmed across languages (eng 'their-flock,' spa 'rebano-su').

1. pasturage, pasture (figurative for God's people) (9×) Pasturage or pasture in a figurative sense, denoting God's people as the flock under his care. The pronominal suffixes ('my pasture,' 'your pasture,' 'his pasture') always tie the image to the divine Shepherd. Psalms 74:1 and 79:13 use 'sheep of your pasture' in lament, while Psalm 95:7 and 100:3 use it in worship. Multilingual glosses consistently render the pastoral metaphor: spa 'pasto,' fra 'paturage,' reinforcing the shepherding image rather than literal grazing land. **GEOGRAPHY AND SPACE**

en: Your-pasture, according-to-their-pasture, his-pasture | **es:** conforme-a-su-pasto, mi-pasto,, pasto-de-ti | **fr:** [מַרְעִיתִי], [מַרְעִיתָם], de-pâturage | **de:** [כְּמַרְעִיתָם], [מַרְעִיתִי], [מַרְעִיתָם] Ps 74:1; Ps 79:13; Ps 95:7; Ps 100:3; Isa 49:9

2. flock (metonymy for pastured animals) (1×) By metonymy, the flock itself – the pastured animals rather than the place of pasture. In Jeremiah 10:21, the shepherds have become senseless and 'their flock is scattered,' where the shift from location to living beings is confirmed by English 'their-flock' and Spanish 'rebano-su.' This is a natural semantic extension: the place of pasturing comes to stand for what is pastured there. **GEOGRAPHY AND SPACE**

en: their-flock | **es:** rebaño-su | **fr:** [מַרְעִיתָם] | **de:** [מַרְעִיתָם] Jer 10:21

מַרְעֲלָה H4831 *Conj-w / N-proper-fs* (1×)

Maralah, a border town in the territory of Zebulun mentioned in Joshua's boundary descriptions

Maralah appears once in Joshua 19:11, defining part of Zebulun's tribal boundary. The verse describes the border going up westward toward Maralah and reaching to Dabbesheth. These boundary descriptions served crucial administrative and legal functions—defining which families belonged to which tribal territory and where jurisdiction began and ended. While we cannot pinpoint Maralah's exact location today, it clearly marked a recognizable landmark in ancient Galilee. The Septuagint's varied transliterations (Maragelda, Marila, Marala) show uncertainty about pronunciation but confirm the geographic reference. Such place names anchor Israel's sacred narrative in real geography.

(1×) A place name designating a town on the border of Zebulun's tribal territory (Joshua 19:11). Maralah served as a boundary marker in the detailed territorial descriptions that allocated land to Israel's tribes. The boundary "reached to Maralah" before continuing toward Dabbesheth, indicating the town's function as a fixed reference point. While the exact location remains uncertain, it was clearly a known landmark in ancient Galilee. Septuagint variations (Maragelda, Marila) reflect pronunciation uncertainties, but the geographic function—marking tribal boundaries—is clear. Such boundary towns established legal and administrative jurisdiction among the tribes. **PROPER NAMES (PERSONAL)**

en: and-Maralah | **es:** y-Marala | **fr:** et-Maralah | **de:** und-Maralah Josh 19:11

מַרְפֵּא H4832 *N-ms* (16×)

Healing, cure, or remedy; figuratively composure or calmness that restores well-being.

A noun built on the root r-p-ᵓ ('to heal'), appearing chiefly in prophetic lament and Wisdom literature. Jeremiah uses it for the national healing that God withholds or bestows (Jer 8:15; 14:19; 33:6), pairing it with 'peace' (shalom) to describe comprehensive restoration. In Proverbs it becomes a favourite image for the life-

giving power of wise speech: a 'healing tongue' soothes (Prov 15:4), and wholesome words are 'healing to the bones' (Prov 16:24). One striking occurrence in Ecclesiastes 10:4 extends the sense to inner composure – the calm spirit that defuses a ruler's anger – showing how the Hebrew mind linked physical health with emotional equilibrium.

1. healing, cure, remedy (15×) The act or result of healing, cure, or remedy, applied both to physical restoration and to the spiritual or national recovery of Israel. Jeremiah laments 'there is no healing for us' (Jer 14:19), while Proverbs celebrates healing as the fruit of wisdom: gentle words are 'healing to the bones' (Prov 16:24), and a faithful messenger brings healing (Prov 13:17). Malachi 3:20 envisions the sun of righteousness rising 'with healing in its wings.' Spanish 'sanidad' and 'curación' reflect the medical-restorative dimension; French and German both render it 'guérison/Heilung.' **HEALING AND RESTORATION**

en: a-soothing, and-cure, and-healing | **es:** Sanidad-de, curación, remedio | **fr:** [ומרפא], [מרפא], [מרפה] | **de:** Heilung, [ומרפא], [מרפא] 2Chr 21:18; 2Chr 36:16; Prov 4:22; Prov 6:15; Prov 12:18

2. calmness, composure (1×) A figurative extension meaning calmness, composure, or gentleness – the inner tranquility that heals relational tension. Attested only in Ecclesiastes 10:4, where the sage counsels that 'calmness' (marpe) can pacify great offenses from a ruler. The semantic leap from bodily healing to emotional composure reveals how Hebrew thought viewed serenity as a form of restoration. Spanish 'calma' and English 'calmness' capture this specialized Wisdom usage. **HEALING AND RESTORATION**

en: calmness | **es:** calma | **fr:** guérison | **de:** Heilung Eccl 10:4

מַרְפֵּשׁ H4833 *Conj-w / N-msc* (1×)

Fouled or muddied, describing water made turbid by trampling, particularly by livestock

This rare term appears in Ezekiel 34:19, where God rebukes Israel's shepherds (leaders) for their exploitation. The sheep must eat what the shepherds have trampled and drink what they have fouled with their feet. The imagery is vivid: selfish leaders consume the best resources and ruin what remains, leaving the flock with muddied water and trampled pasture. The term specifically describes the turbid, polluted state of water churned up by feet. This metaphor for corrupt leadership resonates across cultures—those in power often enjoy the best while leaving the vulnerable with degraded, insufficient resources.

(1×) An adjective or verbal form meaning fouled, muddied, or made turbid, specifically of water churned up and polluted by trampling. Ezekiel 34:19 uses this in a powerful metaphor condemning corrupt leadership: while the shepherds (rulers) enjoy clean water and good pasture, the flock must drink what has been "fouled" by the leaders' feet. The term captures both the physical state (murky, sediment-stirred water) and the moral offense (leaders consuming the best and ruining the rest). This image of muddied water becomes a vivid symbol of exploitative power dynamics. **GEOGRAPHY AND SPACE**

en: and-fouled-of | **es:** y-lo-enturbiado-de | **fr:** et-eau-trouble | **de:** [ומרפש] Ezek 34:19

מָרַע H4834 *V-Nifal-Prtcpl-fs* (4×)

nimrats — grievous, painful, severe (describing destructive judgment or affliction)

This Hebrew term, appearing in various forms of the root mrts, describes something grievous, painful, or severe. Though the root can mean 'to be sick' in related languages, in biblical Hebrew it functions as an intensifier, emphasizing the severity or harshness of something. The word appears in contexts of cursing (1 Kings), provocative speech (Job), and divine judgment (Micah). There's scholarly debate about Job 6:25, where some suggest it might mean 'strong' or 'effective' rather than 'painful,' possibly relating to a different Akkadian root meaning 'difficult' or 'repelling.'

(4×) An adjective describing something as grievous, painful, or severe, intensifying the noun it modifies. In 1 Kings 2:8, it characterizes Shimei's curse against David as 'grievous' (qelalah nimretset). Micah 2:10 speaks of a 'grievous destruction' (chevel nimrats) coming upon Israel. Job 16:3 uses a verbal form asking what provokes or impels someone to keep speaking. Job 6:25 is debated: it may describe honest words as 'strong/effective' rather than 'painful,' or it could be a textual variant for 'sweet' (nimlētsu). The consistent theme across these passages is intensity—whether of suffering, judgment, or rhetorical force. **POWER AND ABILITY**

en: grievous, painful, provokes-you | **es:** dolorosa, dolorosas, te-impulsa | **fr:** grievous, être-lourd, ימריצך-toi | **de:** [ימריצך], [נמרץ], [נמרצו] 1Kgs 2:8; Job 6:25; Job 16:3; Mic 2:10

מְרוּצָה H4835 *Art / N-fs* (1×)

Crushing or oppression, specifically violent exploitation of the vulnerable through unjust economic practices

This noun appears in Jeremiah 22:17, part of a scathing denunciation of King Jehoiakim. The prophet condemns the king for building his palace through injustice, practicing "oppression and violence" (literally "crushing and extortion"). Jehoiakim made his neighbors work without pay, shedding innocent blood and exploiting the vulnerable. The term "crushing" vividly captures the weight of oppressive power—like something ground down or pressed into dust. Paired with "extortion," it emphasizes how rulers can use their authority not to protect but to destroy. This crushing represents the opposite of righteous kingship, which defends the poor and upholds justice.

(1×) Denotes crushing, oppression, or violent exploitation, particularly economic injustice inflicted by the powerful on the vulnerable. Jeremiah 22:17 condemns King Jehoiakim for practicing "crushing and extortion," building his palace through forced labor and bloodshed. The term metaphorically extends physical crushing to social oppression—the grinding weight of unjust power that reduces victims to insignificance. Paired with "extortion," it emphasizes the multifaceted nature of royal abuse: not just taking what isn't theirs but destroying people in the process. The noun represents everything righteous kingship should prevent. **OPPRESSION AND TYRANNY**

en: the-crushing | **es:** la-violencia | **fr:** [המרוצה] | **de:** [המרוצה] Jer 22:17

מַרְצֵעַ H4836 *Prep-b* (2×)

awl, a boring-instrument used to pierce the ear of a servant choosing permanent service

This rare noun appears only in the laws governing Hebrew servants who choose to remain with their masters permanently. The awl was a sharp pointed tool used to pierce the servant's ear against the doorpost, creating a permanent physical mark of voluntary servitude. Both Exodus and Deuteronomy preserve this striking ritual, where love for one's master transforms legal obligation into lifelong commitment.

(2×) The awl functions as the ritual instrument in the ear-piercing ceremony described in Exodus 21:6 and Deuteronomy 15:17. Cross-linguistic glosses consistently render this as a piercing or boring tool (English 'awl', Spanish 'punzón', French 'alène'), reflecting its specialized legal-ceremonial use in marking permanent servitude. **PIERCE BORE THROUGH**

en: the-awl, with-the-awl | **es:** con-el-punzón, el-punzón | **fr:** avec-le-alène, le-awl | **de:** der-awl, mit-der-awl Exod 21:6; Deut 15:17

מַרְצֶפֶת H4837 *N-fsc* (1×)

Pavement or base, specifically a constructed platform or foundation made of stones

This noun appears in 2 Kings 16:17, describing King Ahaz's modifications to the temple during his reign. He removed various temple furnishings, including "the pavement of stones" from under the bronze basin. The term denotes a constructed base or platform—a paved surface providing structural support. Ahaz made these changes either to pay tribute to Assyria or to accommodate Assyrian religious practices after visiting Damascus. His altar renovations represented both political subservience and theological compromise. The pavement's removal diminished the temple's original design,

symbolizing how political pressure eroded proper worship. Such architectural details in Kings often carry symbolic weight about spiritual fidelity.

(1×) Refers to a pavement, constructed base, or platform made of stones, serving as foundation or support for temple furnishings. In 2 Kings 16:17, King Ahaz removed "the pavement of stones" that supported the bronze basin (or sea) as part of his temple modifications. These changes occurred amid Assyrian political pressure and reflected both tribute payments and religious compromise. The term emphasizes constructed, paved surface—not natural ground but deliberately laid stonework. The architectural detail matters theologically: Ahaz's alterations to sacred space symbolized deeper spiritual unfaithfulness, dismantling proper worship infrastructure to accommodate foreign influence. **GEOGRAPHY AND SPACE**

en: pavement-of | **es:** pavimento-de | **fr:** pavement-de | **de:** pavement-von 2Kgs 16:17

מָרַק H4838 *V-Qal-QalPassPrtcpl-ms* (4×)

maraq — to scour, polish, or cleanse (metals, vessels, or figuratively, the soul)

This verb means to scour, polish, or thoroughly cleanse, used both literally for metalwork and figuratively for moral purification. The root appears in related Semitic languages with similar meanings of scraping or polishing. Biblical usage includes polishing bronze temple utensils, scouring sacrificial vessels for ritual purity, and metaphorically, the cleansing effect of discipline. The term suggests intensive, thorough cleaning that restores shine to metal or purity to a vessel—or by extension, to a person's character through corrective suffering.

(4×) To scour, polish, or cleanse thoroughly. Literally, it describes polishing bronze (2 Chr 4:16 — temple vessels made of 'polished' bronze, parallel to 1 Kgs 7:45). Leviticus 6:28 commands that a bronze cooking pot used for a sin offering 'shall be scoured' (yumoraq) and rinsed. Jeremiah 46:4 calls soldiers to 'polish the spears!' in preparation for battle. Proverbs 20:30 uses it figuratively: 'blows that wound cleanse away evil'—suggesting that painful discipline scours away moral impurity like abrasive cleaning restores brightness to tarnished metal. The Ketiv/Qere variant in Proverbs shows textual uncertainty between verbal and nominal forms. **BRIGHTNESS AND SPLENDOR**

en: [cleansing], it-shall-be-scoured, polish | **es:** [frotan], bruñido, pulid | **fr:** [מרוק], [מרקו], [תמריק] | **de:** [[תמריק]], [מרוק], [מרקו] Lev 6:28; 2Chr 4:16; Prov 20:30; Jer 46:4

מָרָק H4839 *Conj-w / N-msc* (3×)

Broth or juice stewed from meat, sometimes ritually unclean

This culinary term appears in two distinct contexts: Gideon's offering to the angel (Judges 6) and Isaiah's condemnation of eating unclean things (Isa 65). In both cases it refers to the liquid extracted from cooking meat—broth. When Gideon prepares his offering, he puts the meat in a basket and the broth in a pot. Isaiah denounces those who eat 'broth of unclean things,' likely referring to pork or other forbidden meat broths. The term captures the essence or extract of the meat, concentrated in liquid form.

(3×) Broth or meat juice from cooking. Judges 6:19-20 describes Gideon's preparation: he puts the meat in a basket 'and the broth he put in a pot,' then 'pour out the broth' at the angel's command. Isaiah 65:4 condemns idolaters: 'who eat pig's flesh, and broth of unclean things is in their vessels' (Qere reading). The consistent rendering as 'broth' or 'caldo' across languages (French bouillon implied, German Brühe) confirms this as the savory liquid from cooked meat. **FOOD AND NOURISHMENT**

en: and-broth-of, and-the-broth, the-broth | **es:** el-caldo, y-caldo-de, y-el-caldo | **fr:** [(ומרק)], et-le-broth, le-broth | **de:** [(ומרק)], der-broth, und-der-broth Judg 6:19; Judg 6:20; Isa 65:4

מֻרְקָח H4840 *N-mp* (1×)

Perfumes or spices, particularly fragrant ointments used for cosmetic or aromatic purposes

This noun appears in Song of Solomon 5:13, in the woman's poetic description of her beloved: "His cheeks are like beds of spices, yielding perfumes." The imagery is extravagant and sensual—the man's face compared to garden beds overflowing with aromatic plants. The term specifically denotes fragrant preparations or perfumes, emphasizing olfactory beauty. Ancient Near Eastern love poetry often employed botanical and aromatic imagery to convey beauty and desire. The plural suggests abundance—not a single scent but a complex, luxurious bouquet. This language of perfumes and spices runs throughout the Song, making love tangible through sensory experience.

(1×) Refers to perfumes, spices, or fragrant ointments valued for their aroma and cosmetic use. Song of Solomon 5:13 employs this in erotic-poetic imagery: the beloved's cheeks are "like beds of spices" yielding perfumes—an extravagant metaphor emphasizing olfactory beauty and sensual appeal. The term denotes prepared fragrances (not raw spices), used in cosmetics and aromatics. Ancient Near Eastern love poetry frequently employed botanical and perfume imagery to make beauty and desire sensorially vivid. The plural suggests abundance and variety, evoking a complex, luxurious fragrance that captivates the senses. **SPICE AROMATIC PERFUME**

en: perfumes | **es:** perfumes | **fr:** de-parfums; | **de:** [מרקחים] Song 5:13

מִרְקַחָה H4841 *Prep-k* (2×)

ointment-pot or spice-seasoning, a vessel for compounding fragrant mixtures

This feminine noun carries two distinct nuances: either a pot in which ointments are mixed and stored, or the seasoned spices themselves. In Job 41, it appears in vivid figurative language describing Leviathan, while Ezekiel uses it in connection with the cooking pot imagery of Jerusalem's judgment. The term evokes the aromatic world of ancient perfumery and culinary arts, though its precise reference remains somewhat uncertain in each context.

(2×) Used figuratively in Job 41:31 (comparing the sea to a boiling ointment pot) and literally in Ezekiel 24:10 (the spices added to the cooking pot). The multilingual evidence shows semantic variation: English distinguishes 'ointment-pot' from 'spices', Spanish 'ungüento'/'condimento', suggesting both the container and its aromatic contents were conceptually linked in Hebrew usage. **OINTMENT PERFUME**

en: like-an-ointment-pot, the-spices | **es:** como-ungüento, el-condimento | **fr:** baume, כמרקחה | **de:** [המרקחה], [כמרקחה] Job 41:31; Ezek 24:10

מִרְקַחַת H4842 *Art / N-fs* (3×)

Ointment mixture or the compounding of perfumed oils and spices

This term relates to the skilled blending of aromatic ingredients into ointment or perfume. Exodus uses it for the sacred anointing oil compounded 'as the work of a perfumer.' Chronicles mentions those who specialized in this work, the 'compounders of the ointment.' When King Asa died, he was buried 'in a compound of spices'—likely an ointment-pot or bed of mixed aromatics. The emphasis is on skilled mixture-making, the art of blending multiple ingredients into a unified fragrant substance.

(3×) Ointment compound or the act of blending perfumed oils. Exodus 30:25 commands making holy anointing oil 'compounded according to the art of the perfumer'—a skilled blending of spices and oil. First Chronicles 9:30 notes 'some of the sons of the priests compounded the ointment'—those who specialized in mixing sacred perfumes. Second Chronicles 16:14 describes Asa's burial 'in a bed filled with spices and various kinds of compound'—likely an ointment mixture or perfumed bier. The French/Spanish 'mezcla' and 'compounding' emphasize the mixing process. **NEIGHBOR AND FRIEND**

en: compounding, in-compound-of, the-ointment | **es:** con-arte-de, la-mezcla, mezcla | **fr:** [במרקחת], [המרקחת], compounding | **de:** [במרקחת], [המרקחת], compounding Exod 30:25; 1Chr 9:30; 2Chr 16:14

מָרַר H4843 *Conj-w / V-Piel-ConsecImperf-3mp / 3ms* (14×)

Be bitter; embitter, make bitter; become enraged; weep or lament bitterly (Qal, Piel, Hifil, Hitpael)

Rooted in the physical sensation of a bitter taste (Isa 24:9, 'strong drink is bitter to those who drink it'), this verb extends across the full spectrum of human anguish. Naomi's declaration 'the Almighty has dealt very bitterly with me' (Ruth 1:20) turns flavor into theology. The Piel intensifies it into hostile action—Pharaoh's taskmasters 'embittered' Israel's lives (Exod 1:14). In Daniel, the Hitpael reflexive captures internal fury, while Zechariah's Hifil infinitive paints the bitterest mourning imaginable. Arabic murr and Ethiopic marara confirm this as a pan-Semitic root for the taste that became a metaphor for suffering.

1. be bitter (stative) (4×) Qal stative: to be or become bitter in taste or emotional experience. Isaiah 24:9 preserves the literal gustatory sense, while Ruth 1:13 and 2 Kings 4:27 extend it to existential distress. German 'bitter' and Spanish 'amargo' both serve double duty as taste and sorrow, just as the Hebrew does. GEOGRAPHY AND SPACE

en: bitter, is-bitter | **es:** amarga, amargo, es-amargo | **fr:** [ימר], amer, est-amer | **de:** [ימר], [מר], bitter Ruth 1:13; 2Kgs 4:27; Isa 24:9; Isa 38:17

2. embitter someone, treat bitterly (2×) Piel transitive: to embitter someone or attack bitterly. Genesis 49:23 describes archers who 'bitterly attacked' Joseph, and Exodus 1:14 recounts how the Egyptians 'embittered' Israel's life with hard labor. Spanish 'amargaron' and French 'amèrement attaqua' both preserve the hostile, intensified force of the Piel. STRIKING AND REFERENCE

en: and-bitterly-attacked-him, and-they-embittered | **es:** Y-amargaron, Y-lo-amargaron | **fr:** et-amèrement-attaqua-lui, et-ils-embittered | **de:** und-sie-embittered, und-sie-erbitterten-ihn Gen 49:23; Exod 1:14

3. cause bitterness (causative) (2×) Hifil causative finite: to cause bitterness, to make a situation bitter. Naomi renames herself Mara because 'the Almighty has made it bitter for me' (Ruth 1:20), and Job 27:2 attributes his bitterness to God. Spanish 'amargó' and French 'fit amer' confirm the causative agency at work. GEOGRAPHY AND SPACE

en: has-embittered, made-bitter | **es:** amargó, que-amargó | **fr:** fit-amer, être-amer | **de:** [המר] Ruth 1:20; Job 27:2

4. become enraged, embittered (reflexive) (2×) Hitpael reflexive: to become enraged or embittered within oneself, expressing internal fury. Both occurrences appear in Daniel—the goat becomes 'enraged' (8:7) and the king of the south 'shall be moved with fury' (11:11). Spanish 'se enfureció' captures the reflexive, self-consuming quality of this rage. ANGER AND INDIGNATION

en: and-it-was-enraged, and-shall-be-enraged | **es:** Y-se-enfurecerá, y-se-enfureció | **fr:** et-être-amer | **de:** [ויתמרמר] Dan 8:7; Dan 11:11

5. bitter lamentation (adverbial) (2×) Hifil infinitive absolute used adverbially to modify mourning: bitterly, as in bitter lamentation. Zechariah 12:10 uses it twice—'they shall mourn bitterly' and 'like the bitter grief for a firstborn.' Spanish 'llorar amargamente' and French 'être amer' show the adverbial function clearly. GEOGRAPHY AND SPACE

en: and-being-bitter, like-being-bitter | **es:** como-llorar-amargamente, y-llorarán-amargamente | **fr:** et-être-amer, être-amer | **de:** [והמר], [כהמר] Zech 12:10

6. rebel, act defiantly (1×) Hifil specialized sense of rebellion or defiance, attested in Exodus 23:21 where God warns Israel not to 'rebel' against his angel. The semantic bridge runs through provocation—rebellion embitters the relationship. Spanish 'te rebeles' and French 'se rebeller' both render this as outright defiance. REBELLION AND DEFIANCE

en: you-shall-rebel | **es:** te-rebeles | **fr:** tu—se-rebeller | **de:** du-soll-sich-auflehnen Exod 23:21

7. weep bitterly (intensive) (1×) Piel intensive intransitive: to weep with intense bitterness. In Isaiah 22:4, the prophet cries 'let me weep bitterly' over Jerusalem's destruction. Spanish 'dejaré amargar' preserves the self-directed intensity, distinguishing this from the Hifil adverbial mourning of Zechariah. PAIN AND SUFFERING

en: I-will-weep-bitterly | **es:** dejaré-amargar | **fr:** [אמרר] | **de:** [אמרר] Isa 22:4

מָרֹר H4844 *Conj-w / N-mp* (3×)

Bitter herbs eaten with the Passover meal, symbolizing slavery's bitterness

These are the bitter plants—likely endive, chicory, or similar greens—commanded to be eaten with the Passover lamb as a memorial of Israel's bitter slavery in Egypt. The instruction appears in both Exodus 12 and Numbers 9, linking the physical taste of bitterness to the remembered experience of oppression. Lamentations uses the term metaphorically, describing God's judgment as being sated with 'bitter herbs'—suffering that fills the mouth with bitterness. The herbs serve as edible memory, taste encoding history.

(3×) Bitter herbs required for Passover. Exodus 12:8 commands: 'they shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it.' Numbers 9:11 repeats the requirement for the second Passover. Lamentations 3:15 uses it figuratively: 'He has filled me with bitterness; he has sated me with bitter herbs'—describing affliction as forced consumption of bitterness. The Spanish 'hierbas amargas' and French 'herbes amères' preserve the dual botanical and memorial significance. GEOGRAPHY AND SPACE

en: and-bitter-herbs, bitter-herbs, with-bitterness | **es:** de-amarguras, hierbas-amargas, y-hierbas-amargas | **fr:** [במרורים], amer-herbes, et-bitter-herbs | **de:** [במרורים], bitter-herbs, und-bitter-herbs Exod 12:8; Num 9:11; Lam 3:15

מְרֵרָה H4845 *N-fsc / 1cs* (1×)

Gall or bile, the bitter fluid from the gall bladder, used figuratively for anguish and suffering

This noun appears in Job 16:13, where Job describes God's attack in visceral, physical terms: "He slashes open my kidneys and pours out my gall on the ground without mercy." The term denotes the gall or bile, the bitter fluid stored in the gall bladder—proverbially associated with bitterness and suffering. Job uses anatomical imagery to express how God seems to be fatally wounding him, treating him as an enemy rather than a servant. Spilled gall represents both physical destruction and the bitter essence of suffering made visible. The metaphor combines medical knowledge with emotional intensity, making abstract anguish brutally concrete.

(1×) Denotes gall or bile, the bitter fluid from the gall bladder, often used metaphorically for intense suffering or bitterness. Job 16:13 employs vivid, violent imagery: God "pours out my gall on the ground," treating Job as an enemy without mercy. The anatomical reference makes suffering physically tangible—not abstract pain but the literal spilling of internal organs and fluids. Ancient understanding associated gall with bitterness (both taste and experience), so spilled gall symbolizes the bitter essence of suffering made visible. The metaphor intensifies Job's sense of divine attack, portraying God as warrior fatally wounding him. FLESH AND BODY

en: my-gall | **es:** mi-hiel | **fr:** mon-מררתי-moi | **de:** [מררתי] Job 16:13

מְרֹרָה H4846 *N-fp* (4×)

merorot — bitter things, gall, poison; literal gall-bladder or figurative bitterness

This noun denotes bitter things, gall, or poison, used both anatomically and metaphorically. The term can refer to the literal gall-bladder as an organ, to poisonous substances, or figuratively to bitter experiences and judgments. All four occurrences appear in poetic literature (Deuteronomy's song, Job's speeches), where bitterness serves as a powerful image for suffering, judgment, or the deadly nature of wickedness. The imagery draws on the physical experience of bitterness to convey spiritual and existential realities.

(4×) Bitter things, gall, or poison in various senses. Job 20:25 uses it anatomically for the 'gall' or gall-bladder (parallel to 'back' in the body). Job 20:14 employs it for poison: the food of the wicked becomes 'the poison of serpents' in his stomach. Job 13:26 uses it figuratively for God's 'bitter things'—harsh judgments or severe accusations written against the sufferer. Deuteronomy 32:32 speaks metaphorically of Israel's enemies producing 'clusters of

bitterness' (ashkelot merorot), describing their corrupt fruit as inherently poisonous. Across these uses, the term evokes toxicity, suffering, and the painful consequences of evil. **GEOGRAPHY AND SPACE**

en: bitter-things, bitterness, from-his-gall | **es:** amargos, amarguras, de-su-hígado | **fr:** bitterness, de-son-ממררתו-lui, מרורת | **de:** [ממררתו], [מרורת], [מררות] Deut 32:32; Job 13:26; Job 20:14; Job 20:25

מְרָרִי H4847 *Conj-w / N-proper-ms* (39×)

Merari — third son of Levi; ancestor of the Merarite Levitical clan serving in tabernacle and temple

The proper name of the youngest of Levi's three sons (Gen 46:11; Exod 6:16), whose descendants formed one of the three major Levitical divisions. The Merarites were assigned the heavier structural components of the tabernacle — frames, crossbars, posts, and bases (Num 3:36-37) — and received twelve cities including four cities of refuge (Josh 21:7, 34-40). The name possibly derives from the root m-r-r, 'to be bitter,' though its etymology remains debated. All 39 occurrences cluster in priestly genealogies and service rosters from the Pentateuch through Chronicles and Ezra.

Merari (proper name) (39×) The personal name Merari, Levi's third son and eponymous ancestor of the Merarite clan of Levites. Every occurrence appears in genealogical or cultic-service contexts: the Pentateuchal census lists (Num 3-4, 26), the Levitical city allocations (Josh 21), and the Chronicler's temple rosters (1 Chr 6, 15, 23-24). Translations uniformly transliterate — 'Merari' in English, Spanish, German; 'Mérari' in French — reflecting its status as a stable proper noun. **PROPER NAMES (PERSONAL)**

en: Merari | **es:** Merari | **fr:** Merari, Mérari | **de:** Merari, Midianiter Gen 46:11; Exod 6:16; Exod 6:19; Num 3:17; Num 3:20

מְרָרִי H4848 *Art / N-proper-ms* (1×)

The Merarites, a Levitical clan descended from Merari, responsible for tabernacle framework and structure

This gentilicAdj appears in Numbers 26:57 as a collective term for descendants of Merari, Levi's third son. The Merarites formed one of three major Levitical clans (alongside Kohathites and Gershonites), each with distinct tabernacle duties. The Merarites were responsible for the structural framework—frames, bars, pillars, bases, and all supporting equipment. In camp arrangements and worship, these divisions mattered: proper descent determined who could handle which sacred objects. The article "the Merarites" treats them as a recognized, corporate entity within Israel's tribal structure. Post-exilic sources continue using this designation, maintaining Levitical identity and function even after the exile.

(1×) A gentilicAdj designating the Merarites, the clan descended from Merari (Levi's third son), who had specific responsibilities for tabernacle service. Numbers 26:57 uses the collective "the Merarites" in a census listing major Levitical families. This clan was responsible for the structural elements of the tabernacle—frames, bars, pillars, and bases (Numbers 3–4). The designation preserves tribal and functional identity: Levitical service was organized by descent, with each clan handling different sacred objects. Use of the definite article emphasizes their recognized corporate status within Israel's social and religious structure. **PROPER NAMES (PERSONAL)**

en: the-Merarite | **es:** los-meraritas | **fr:** le-Merarite | **de:** der-Merariter Num 26:57

מִרְשַׁעַת H4849 *Art / N-fs* (1×)

The wicked or wickedness embodied, used as an epithet for Athaliah who corrupted temple worship

This noun appears in 2 Chronicles 24:7 as a shocking epithet for Athaliah: "the wicked woman" or "that wickedness." The text explains that "the sons of Athaliah, that wicked woman, had broken into the house of God and used the dedicated things of the LORD's temple for the Baals." The term functions almost as a title—not just describing her character but defining her essence as embodied wickedness. Athaliah's reign represented the infiltration of Baal worship into Judah, threatening the Davidic line and corrupting temple worship. The epithet justifies her violent overthrow: she wasn't merely a bad ruler but wickedness incarnate, whose removal was necessary for covenant restoration.

(1×) An abstract noun meaning wickedness, used in 2 Chronicles 24:7 as an epithet characterizing Athaliah as embodied evil: "that wicked woman" or literally "the wickedness." The term functions almost as a title rather than mere description—Athaliah is wickedness personified. The context explains her offense: her sons broke into the temple and diverted sacred objects to Baal worship, corrupting the cultic center of Judah. The epithet theologically justifies her violent removal—not just political commentary but identification of her reign as fundamentally antithetical to covenant faithfulness. She represents wickedness threatening both dynasty and worship. **EVIL AND WICKEDNESS**

en: the-wicked | **es:** la-malvada | **fr:** [המרשעת] | **de:** [המרשעת] 2Chr 24:7

מְרָתַיִם H4850 *N-fd* (1×)

Merathaim (meaning 'double rebellion'), a symbolic name for Babylon in Jeremiah's prophecy of judgment

This cryptic name appears in Jeremiah 50:21, where God commands: "Go up against the land of Merathaim." While grammatically a dual form suggesting "double rebellion," it likely plays on "Marratum," the region near the Persian Gulf in southern Babylonia. Jeremiah employs wordplay throughout this oracle against Babylon, using names that sound geographic but carry symbolic freight. "Double rebellion" fits Babylon's character—rebel against God and oppressor of God's people. The pairing with "Pekod" (another symbolic name) in the same passage reinforces the prophetic technique of making geography speak judgment. Babylon, which prided itself on might and wisdom, becomes "Double Rebellion" awaiting divine reckoning.

(1×) A symbolic name for Babylon in Jeremiah 50:21, literally meaning "double rebellion" (dual form). While possibly punning on "Marratum," a region in southern Babylonia near the Persian Gulf, the name primarily functions as prophetic wordplay—transforming geographic reference into theological indictment. Babylon's dual rebellion: against God's sovereignty and against God's people Israel. The dual form intensifies the charge, suggesting compounded guilt. Paired with "Pekod" (another symbolic name), "Merathaim" exemplifies Jeremiah's technique of making names preach, turning geography into sermon material announcing Babylon's coming judgment for accumulated sin. **BABYLON CITY EMPIRE**

en: Merataym | **es:** Merataym | **fr:** [מרתים] | **de:** [מרתים] Jer 50:21

מַשׁ H4851 *Conj-w / N-proper-ms* (1×)

Mash, one of Aram's sons listed in the Table of Nations as an Aramean ancestor or people group

Mash appears in Genesis 10:23 among Aram's descendants in the Table of Nations, the ethnographic genealogy explaining human diversity after the Flood. The parallel passage in 1 Chronicles 1:17 reads "Meshech" instead, showing textual variation. Scholars debate identification: some suggest "Mash" refers to the region of Masius north of Nisibis (between Armenia and Mesopotamia), while others note an Assyrian "Maš" in the Syro-Arabic desert. The Septuagint reads "Mosoch," adding to the confusion. What's clear is that Mash represents an Aramean tribal or regional entity—part of the genealogical framework situating Israel among the nations, all descended from Noah through Shem.

(1×) A personal or ethnic name designating one of Aram's sons in the Table of Nations (Genesis 10:23), representing an Aramean people group or region. The parallel in 1 Chronicles 1:17 reads "Meshech," indicating textual variation or uncertainty. Proposed identifications include the region Mas-ius north of Nisibis (between Armenia and Mesopotamia) or the Assyrian "Maš" in the Syro-Arabic desert, though the evidence remains uncertain. The Septuagint's "Mosoch" adds another layer of complexity. Functionally, Mash represents an Aramean tribal entity within the genealogical framework explaining post-Flood ethnography and Israel's place among the nations. **PROPER NAMES (PERSONAL)**

en: and-Mash | **es:** y-Mash | **fr:** et-Mash | **de:** und-Masch Gen 10:23

מֵשָׁא H4852 *Prep-m / N-proper-fs* (1×)
Mesha, a geographic location marking the eastern boundary of the Joktanite territory
Mesha appears in Genesis 10:30, defining one edge of the region settled by Joktan's descendants: "Their territory extended from Mesha in the direction of Sephar to the hill country of the east." This passage attempts to locate the Arabian tribes descended from Joktan, Shem's line. Identification remains uncertain—proposals include the district of Mesene on the Persian Gulf or the Assyrian "Maš" in the Syro-Arabic desert. The Septuagint reads "Masse," suggesting even ancient translators were uncertain. What matters is the geographic function: Mesha marks a recognizable boundary point, anchoring these Arabian tribes in real space and establishing the Semitic family's expansive reach across the Near East.

(1×) A place name marking the boundary of Joktanite (Arabian) territory in Genesis 10:30: "from Mesha in the direction of Sephar." The location remains uncertain—proposed identifications include Mesene on the Persian Gulf or the Assyrian "Maš" in the Syro-Arabic desert. The Septuagint's "Masse" indicates ancient uncertainty. The name functions geographically to define the extent of Arabian tribal settlements descending from Joktan (Shem's line). While exact identification eludes us, the boundary description situates these Semitic peoples within the ancient Near East's ethnographic landscape, showing the wide dispersion of Shem's descendants. **AUTO-DETECTED COMMUNITY 7999 WITH 4 SENSES**
en: from-Mesha | **es:** desde-Meshá | **fr:** de-Mesha | **de:** von-Mescha Gen 10:30

מַשָּׂא H4853a *Prep-l / N-ms* (38×)
Load, burden, carrying; also prophetic oracle, tribute, or lifting up of desire — from the root נָשָׂא 'to lift, bear'
Derived from the root נָשָׂא (to lift, carry), מַשָּׂא covers a surprisingly wide semantic range unified by the idea of 'something lifted or borne.' Its most common use is the concrete physical load carried by an animal or person — the burden on a donkey (Exod 23:5) or the loads forbidden on the Sabbath (Jer 17:21; Neh 13:15). It extends naturally to figurative burdens: people as a weight to bear (Num 11:11; Deut 1:12), sins pressing down like a heavy load (Ps 38:5), or the obligation of tribute (2 Chr 17:11). The Spanish 'carga' and French 'charge' consistently map to the burden sense, while English splits between 'burden,' 'load,' and 'oracle.' In Proverbs 30:1 and 31:1 it introduces a prophetic utterance — perhaps originally a 'weighty word' laid upon the speaker. In Ezekiel 24:25 it denotes the yearning or lifting of the soul's desire, a rare but evocative extension.

1. physical burden or load (30×) The dominant sense: a tangible weight or load borne by animals (donkeys in Exod 23:5, mules in 2 Kgs 5:17, camels in 2 Kgs 8:9), or carried by people in contexts like the Levitical transport of the tabernacle (Num 4:15, 24, 27). This extends figuratively to the 'burden' of caring for people (Num 11:11; Deut 1:12), being a weight upon someone (2 Sam 15:33; Job 7:20), and the crushing load of iniquity (Ps 38:5). The Sabbath prohibition on carrying loads (Jer 17:21-27; Neh 13:15, 19) shows its everyday concreteness. Spanish 'carga' and French 'charge/fardeau' consistently render this sense. **BURDENS AND LOADS**
en: a-burden, a-load-of, burden | **es:** carga, carga-de, carga-de-ellos | **fr:** burden-de, charge, fardeau | **de:** Last, [משׂא], burden-von Exod 23:5; Num 4:15; Num 4:19; Num 4:24; Num 4:27

2. act of carrying or transport (4×) The verbal-noun sense emphasizing the act of carrying or transporting rather than the object carried. This appears in specialized liturgical contexts: 1 Chronicles 15:22, 27 describe the 'carrying' (or possibly 'lifting up' of song) during the procession of the Ark, and 2 Chronicles 20:25 describes carrying away spoil. The Spanish translations interestingly split between 'carga' (burden) and 'canto' (song) in the Chronicles passages, reflecting an ancient ambiguity about whether the Levitical מַשָּׂא refers to bearing the Ark or leading the singing. **BURDENS AND LOADS**
en: carrying, in-the-carrying, the-carrying | **es:** carga, del-canto, en-el-canto | **fr:** charge, der-charge, in-charge | **de:** [במשׂא], [המשׂא], [משׂא] 1Chr 15:22; 1Chr 15:27; 2Chr 20:25

3. prophetic oracle or utterance (2×) A prophetic 'oracle' or solemn utterance, appearing in Proverbs 30:1 and 31:1 to introduce the words of Agur and King Lemuel's mother. English uniformly renders 'oracle'; Spanish uses 'profecia.' The semantic link to 'burden' may be that the prophetic word is 'laid upon' or 'lifted up by' the speaker — a weighty message from God that presses upon the prophet. This sense is far more common in the related entry I. מַשָּׂא (the prophetic formula), but these two Proverbs occurrences belong here under II. מַשָּׂא. **NEWS AND MESSAGES**
en: an-oracle, the-oracle | **es:** la-profecía, profecía | **fr:** le-משׂא ,המשׂא | **de:** [המשׂא], [משׂא] Prov 30:1; Prov 31:1

4. tribute or imposed obligation (1×) A compulsory levy or tribute — the 'load' imposed on subject peoples. In 2 Chronicles 17:11, the Philistines and Arabians bring tribute to Jehoshaphat. The metaphor is transparent: taxation is a burden placed upon the shoulders of the obligated. All four sampled languages render this with their standard burden word (English 'load,' Spanish 'carga,' French 'charge'), showing no special lexicalization for the fiscal extension. **BURDENS AND LOADS**
en: load | **es:** carga | **fr:** charge | **de:** [משׂא] 2Chr 17:11

5. yearning or lifting of desire (1×) A rare sense denoting the yearning or 'lifting up' of the soul's desire. In Ezekiel 24:25, God describes the temple as 'the lifting up of their soul' — the object toward which their whole being strains. English renders 'yearning'; Spanish 'elevacion' (elevation) captures the vertical metaphor of the root נָשָׂא. This sense bridges physical lifting and emotional aspiration, a poignant extension found only here. **GEOGRAPHY AND SPACE**
en: yearning-of- | **es:** elevación-de | **fr:** de-porte! | **de:** [משׂא] Ezek 24:25

מַשָּׂא H4853b *Art / N-ms* (27×)
oracle, prophetic burden — a solemn divine pronouncement, usually introducing judgment oracles against nations
Massa (homonym III, distinct from the common noun meaning 'load') is a technical prophetic term introducing oracular speech, appearing 27 times almost exclusively as a superscription heading. Isaiah deploys it most extensively: 'the oracle concerning Babylon' (Isa 13:1), Moab (15:1), Damascus (17:1), Egypt (19:1), the wilderness of the sea (21:1), Dumah (21:11), Arabia (21:13), the valley of vision (22:1), and Tyre (23:1). Nahum opens with 'the oracle concerning Nineveh' (Nah 1:1), Habakkuk introduces his book as 'the oracle that the prophet saw' (Hab 1:1), and Zechariah and Malachi use the extended formula 'the oracle of the word of YHWH' (Zech 9:1; 12:1; Mal 1:1). Jeremiah 23:33-40 contains a famous pun: the people ask 'what is the massa of YHWH?' and God retorts 'you are the massa' — playing on 'oracle' and 'burden.'

oracle, prophetic burden (27×) A solemn prophetic pronouncement or oracle, typically functioning as a superscription introducing judgment speech against a foreign nation. Dominates Isaiah's collection of oracles against the nations (Isa 13:1; 15:1; 17:1; 19:1; 21:1, 11, 13; 22:1; 23:1). Also introduces Nahum (Nah 1:1), Habakkuk (Hab 1:1), and the late prophetic formula 'oracle of the word of YHWH' (Zech 9:1; 12:1; Mal 1:1). Jeremiah 23:33-38 exploits the homonymic overlap with 'burden' in a devastating pun. The earliest narrative use applies it to God's pronouncement against Ahab's dynasty (2 Kgs 9:25). **BURDENS AND LOADS**
en: An-oracle, Oracle, burden | **es:** Carga, Carga-de, Oráculo-de | **fr:** de-porte!, oracle | **de:** Last 2Kgs 9:25; 2Chr 24:27; Isa 13:1; Isa 14:28; Isa 15:1

מַשָּׂא H4854 *N-proper-ms* (2×)
Massa, an Ishmaelite tribe and territory, also associated with King Lemuel
Massa appears as both an Ishmaelite tribal name and a geographical designation. As a 'son' of Ishmael in Genesis and Chronicles, Massa represents one of the twelve Ishmaelite tribes. Ancient sources identify this group with the North Arabian region of Masʾu. The name surfaces again in Proverbs 31:1 as the realm of King Lemuel,

suggesting either a connection to the same Arabian territory or a wordplay on the term meaning 'burden' or 'oracle.'

(2×) The personal and geographical name appears in Genesis 25:14 and 1 Chronicles 1:30 within the genealogy of Ishmael's descendants. Translations consistently transliterate the name (Masa, Massa), recognizing it as a proper noun referring to an Ishmaelite tribe and possibly the Arabian region where they settled. **BURDENS AND LOADS**

en: Masa, and-Massa | **es:** Masa, y-Massa | **fr:** charge, et-Massa | **de:** [משא], und-Massa Gen 25:14; 1Chr 1:30

מַשָּׁא H4855 *Conj-w / N-msc* (3×)

Lending, debt, or the practice of charging interest (usury)

This term appears exclusively in Nehemiah's reforms, addressing the economic oppression of fellow Jews through lending practices. While some translations render it as 'burden' or 'debt,' the context concerns loans and interest-taking. Nehemiah confronts the nobles for exacting interest from poor Israelites, demanding they restore the 'lending' or usurious practices. The term captures both the act of lending and the burden such loans imposed when combined with interest, violating covenant kinship obligations.

(3×) Lending on interest or the debt burden created thereby. Nehemiah 5:7 recounts Nehemiah's rebuke: 'You are exacting interest, each from his brother'—using this term for the oppressive lending practice. Verse 10 continues: 'Let us abandon this lending [on interest].' In 10:31 (10:32 Hebrew) the people pledge to 'forego the exaction of every debt'—renouncing usurious practices. The French 'charge' and Spanish 'carga' suggest burden, while context makes clear this burden arises from lending at interest. **BURDENS AND LOADS**

en: and-the-debt-of, lending, the-lending | **es:** carga, la-carga, y-deuda-de | **fr:** [המשא], charge, et-charge | **de:** [המשא], [ומשא], [משא] Neh 5:7; Neh 5:10; Neh 10:31

מַשָּׂא H4856 *Conj-w / N-msc* (1×)

Lifting up or regard, specifically the showing of partiality or favoritism in judgment

(1×) An idiomatic phrase meaning "lifting up of faces," denoting partiality, favoritism, or showing regard to persons based on status rather than justice. In 2 Chronicles 19:7, Jehoshaphat instructs judges that God shows no partiality—literally no "lifting up of faces." The metaphor pictures a judge examining someone's face (considering their social standing, wealth, or appearance) rather than judging impartially. Paired with "taking bribes," the phrase emphasizes judicial corruption: showing favor to the powerful or wealthy. The idiom highlights justice's requirement to be blind to status, judging only on merit and truth, reflecting God's own impartial character. **BURDENS AND LOADS**

en: and-lifting-of | **es:** ni-acepción-de | **fr:** et-charge | **de:** [ומשא] 2Chr 19:7

מַשְׁאָב H4857 *N-mp* (1×)

Watering-places or drawing-places, locations where water is drawn and animals are watered

This rare plural noun appears in Judges 5:11, in the Song of Deborah celebrating Israel's victory: "At the watering places, there they recount the righteous deeds of the LORD." The term denotes places where water is drawn—wells, springs, or troughs where people and animals gather. These become sites of communal memory and storytelling. After the oppression of Jabin and Sisera, Israelites can once again safely gather at watering places without fear of raiding parties. The recovery of these everyday spaces—where people meet, draw water, exchange news, and tell stories—signals the restoration of normal life and security. Watering places become stages for celebrating God's deliverance.

(1×) Plural noun denoting watering-places or drawing-places—sites where water is drawn from wells or springs and where animals are watered. Judges 5:11 places these locations in parallel with archers' haunts, emphasizing they were vulnerable spots during Canaanite oppression. After Deborah and Barak's victory, people can safely gather at "the watering places" to recount God's righteous acts. These sites functioned as communal gathering spots—not just for hydration but for social interaction and storytelling. Their recovery from enemy threat symbolizes the restoration of normal life, where daily routines and collective memory can flourish safely. **WATER**

en: -the-watering-places | **es:** abrevaderos | **fr:** -le-abreuvoir-places | **de:** -der-watering-places Judg 5:11

מַשָּׂאָה H4858 *N-fs* (1×)

The burden or uplifted cloud, referring to the heavy, rising mass of smoke or cloud indicating divine presence

This noun appears in Isaiah 30:27, in a theophanic vision of God's coming judgment: "Behold, the name of the LORD comes from afar, burning with his anger, and in thick rising smoke; his lips are full of fury, and his tongue is like a devouring fire." The phrase "thick rising smoke" (or "heavy uplifted cloud") describes the visual manifestation of divine presence and wrath—a massive, billowing cloud rising upward. The imagery recalls Sinai's smoking mountain and pillars of cloud that led Israel. Here, however, the cloud signals not guidance but judgment. The term emphasizes both weight ("heavy") and upward motion ("uplifted"), creating an image of overwhelming, ascending power.

(1×) Denotes an uplifted or rising burden, specifically a heavy cloud or thick smoke rising upward, used in Isaiah 30:27 as theophanic imagery. The phrase "heavy uplifted cloud" (or "thick rising smoke") describes the visible manifestation of God's wrathful presence approaching from afar. The term combines weight (burden, heaviness) with upward motion (lifted, rising), evoking the massive, billowing cloud characteristic of divine appearances. This recalls Exodus theophanies—Sinai's smoke and the pillar of cloud—but here signals judgment rather than guidance. The noun captures both the visual phenomenon and its theological import: overwhelming divine power made visible. **BURDENS AND LOADS**

en: the-burden | **es:** carga | **fr:** [משאה] | **de:** [משאה] Isa 30:27

מַשְׁאָה H4859 *N-fsc* (2×)

loan, debt, or pledge; a financial obligation given on security

This legal-economic term appears in contexts regulating loans and pledges. Deuteronomy uses it in legislation protecting the dignity of debtors—even when lending to a neighbor, one must not enter his house to seize the pledge. Proverbs warns against becoming surety for debts, using the same root to describe those who pledge security for others' financial obligations. The word captures the intersection of economics and ethics in ancient Israelite society.

(2×) Found in Deuteronomy 24:10 (regulating the taking of pledges) and Proverbs 22:26 (warning against pledging for debts). The multilingual glosses reveal the semantic field of debt and lending: English 'loan', Spanish 'préstamo'/'deudas', French 'dette', all pointing to financial obligations secured by collateral or personal guarantee. **GEOGRAPHY AND SPACE**

en: for-debts, loan-of | **es:** deudas, préstamo-de | **fr:** dette, loan-de | **de:** [משאות], loan-von Deut 24:10; Prov 22:26

מַשְׁאוֹן H4860 *Prep-b / N-ms* (1×)

Guile or dissimulation, the deceptive covering of true intentions with false appearances

This noun appears in Proverbs 26:26: "Though his hatred is covered with guile, his wickedness will be exposed in the assembly." The term denotes deceit, dissimulation, or the false front that conceals true malice. Someone may smile and speak kindly while harboring murderous hatred—their guile creates a socially acceptable mask. But Proverbs insists such deception cannot last: eventually the assembly (public community) will see through the pretense and expose the underlying wickedness. The term may derive from a root related to

usury or lending, suggesting the idea of false weights or deceptive measures—making things appear other than they are.

(1×) Denotes guile, dissimulation, or deceptive concealment—the practice of hiding true intentions (especially hatred or malice) beneath false appearances. Proverbs 26:26 warns that though hatred hides itself "with guile," wickedness will eventually be exposed publicly. The term emphasizes deliberate deception: creating a false front to mask malicious intent. One etymology connects it to lending or usury, suggesting false measures or deceptive dealings. The concept is social and psychological: guile allows someone to operate within community norms while plotting harm, but the proverb affirms that truth emerges—public assembly will unmask the deceiver. **DECEIT AND TREACHERY**

en: by-guile | **es:** con-engaño | **fr:** dans-במשאון | **de:** [במשאון] Prov 26:26

מִשְׁאָל H4861 *Conj-w / N-proper-fs* (2×)

Mishal, a Levitical city in the territory of Asher

Mishal was a town allocated to the tribe of Asher and designated as a Levitical city. It appears in both the initial tribal allotment (Joshua 19) and the list of cities given to the Levites (Joshua 21). The parallel passage in Chronicles records the same city under the variant spelling Mashal. Ancient versions show various transliterations, reflecting the minor spelling variations common with place names across manuscript traditions.

(2×) The place name occurs in Joshua 19:26 and 21:30, with a parallel in 1 Chronicles 6:59 (there spelled Mashal). All major translations simply transliterate the name (Mishal, Misal), recognizing it as a geographical proper noun referring to a specific Levitical city in Asher's territory. **PROPER NAMES (PERSONAL)**

en: Mishal, and-Mishal | **es:** Misal, y-Misal | **fr:** Mishal, et-Mishal | **de:** Mishal, und-Mishal Josh 19:26; Josh 21:30

מִשְׁאָלָה H4862 *N-fpc* (2×)

requests, petitions, or desires; heartfelt appeals to God

This plural noun appears exclusively in the Psalms, expressing the deep longings and petitions of the faithful directed toward God. Psalm 37 promises that those who delight in the Lord will receive the desires of their heart, while Psalm 20 expresses confidence that God will fulfill all one's petitions. The term carries warm relational overtones—not merely formal requests but the intimate desires shared between the faithful and their covenant Lord.

(2×) Found in Psalm 20:5 and 37:4, both in contexts of God granting what is asked. The cross-linguistic evidence (English 'desires'/'petitions', Spanish 'peticiones', French 'désir') shows the word encompasses both formal requests and deeper heart-level longings, emphasizing the personal dimension of prayer and divine response. **GEOGRAPHY AND SPACE**

en: desires-of, your-petitions | **es:** peticiones-de, tus-peticiones | **fr:** de-désir | **de:** dein-petitions, desires-von Ps 20:5; Ps 37:4

מִשְׁאֶרֶת H4863 *N-fpc / 3mp* (4×)

misharot — kneading bowls or troughs, household vessels for preparing bread dough

This feminine noun denotes kneading bowls or troughs, the household vessels in which dough was mixed and prepared before baking. Though traditionally connected to the word for 'leaven,' this derivation is uncertain. These vessels appear prominently in Exodus narratives—in the plague of frogs that invaded them, and in the hasty exodus when Israel carried their dough out of Egypt in their kneading bowls. They also feature in Deuteronomy's blessings and curses, symbolizing household provision and daily sustenance. As essential cooking implements, kneading bowls represented the basic necessities of domestic life.

(4×) Kneading bowls or troughs used for preparing bread dough. Exodus 8:3 describes the plague of frogs invading Egyptian homes, entering even 'your kneading bowls' alongside bedrooms and ovens —emphasizing the thoroughness of the plague. Exodus 12:34 depicts the Israelites in their hasty departure carrying 'their kneading bowls (mishʾrotam) bound in their clothes,' with unleavened dough still inside. Deuteronomy 28:5 and 17 place 'your basket and your kneading bowl' in parallel, representing agricultural bounty and household food preparation—blessed when obedient, cursed when disobedient. These vessels thus symbolize daily provision and the fundamental rhythms of domestic life. **TABLE FURNITURE**

en: and-in-your-kneading-bowls, and-your-kneading-bowl, their-kneading-bowls | **es:** sus-artesas, y-en-tus-artesas, y-tu-artesa | **fr:** et-dans-ton-kneading-coupes, et-ton-kneading-bowl, leur-kneading-coupes | **de:** ihr-kneading-Schalen, und-dein-kneading-bowl, und-in-dein-kneading-Schalen Exod 8:3; Exod 12:34; Deut 28:5; Deut 28:17

מַשְׂאֵת H4864 *N-fs* (16×)

A rising up; hence a portion or gift, a fire-signal, a tax or tribute, a burden or oracle, or the lifting of hands.

Mas'et derives from the root nasa' ('to lift, carry') and preserves a remarkable range of meanings all unified by the idea of something raised up. A column of smoke rising from Gibeah is a mas'et — a fire-signal (Judg 20:38). Portions of food 'lifted' from Joseph's table and sent to his brothers are mas'ot (Gen 43:34). A tax 'raised' from the people is a mas'et (2 Chr 24:6). Even a prophetic oracle — a 'burden' lifted upon the prophet's shoulders — falls under this same word (Lam 2:14). The multilingual evidence is fascinating: Spanish splits the range into columna ('column' for the smoke signal), porcion ('portion' for the gift), and tributo ('tribute' for the tax), while French offrande ('offering') recurs across several senses, hinting at an underlying unity that the Romance languages struggle to capture in a single term.

1. portion, gift, present (7×) A portion, gift, or present — the most frequent sense at seven occurrences. Joseph sends portions (mas'ot) from his own table to his brothers, with Benjamin receiving five times as much (Gen 43:34). Esther distributes gifts at her coronation feast (Esth 2:18). The underlying image is of food or goods 'lifted up' and carried to a recipient. Spanish porcion and German Portionen both select gift/allotment vocabulary, and the plural mas'ot in Genesis confirms that these are countable, concrete portions rather than abstract 'liftings.' **GEOGRAPHY AND SPACE**

en: a-portion-of, and-a-gift, gifts | **es:** de-porciones-de, porciones, porción-de | **fr:** [ומשאת], [משאותיכם], [משאת] | **de:** Portionen, [ומשאת], [משאותיכם] Gen 43:34; 2Sam 11:8; Esth 2:18

2. tax, tribute, levy (3×) A tax, tribute, or compulsory levy — three occurrences (2 Chr 24:6, 9; Amos 5:11), all in contexts of institutionalized collection. Joash reinstates 'the tax of Moses' for the tabernacle (2 Chr 24:6); Amos condemns those who exact 'levies of grain' from the poor. The Phoenician/Punic cognate mas'at meaning 'payment, tax' (noted by BDB) confirms this as a well-established Semitic fiscal term. Spanish tributo and French offrande both gesture toward obligatory contribution, though the latter softens the compulsory edge. **GEOGRAPHY AND SPACE**

en: and-tribute-of-, tax-of | **es:** tributo-de, y-tributo-de- | **fr:** [משאת], et-offrande | **de:** [ומשאת], [משאת] 2Chr 24:6; 2Chr 24:9; Amos 5:11

3. signal, fire-signal column (3×) A signal, specifically a rising column of smoke or fire — three occurrences concentrated in the Gibeah narrative (Judg 20:38, 40) and Jeremiah 6:1. The appointed signal for the Israelite ambush at Gibeah is a mas'et of smoke rising from the city. Spanish columna de humo ('column of smoke') and senyal ('signal') both capture the visual-communicative function. The etymology is transparent: the signal is literally 'that which rises up' from the burning city. **GEOGRAPHY AND SPACE**

en: and-the-signal, rising-of, signal | **es:** Y-la-columna, columna-de, señal | **fr:** [משאת], et-le-signal, levant-du | **de:** [משאת], rising-von, und-der-signal Judg 20:38; Judg 20:40; Jer 6:1

4. burden, prophetic oracle (2×) A burden or prophetic oracle — two occurrences (Lam 2:14; Zeph 3:18). In Lamentations, false prophets have seen 'worthless oracles' (mas'ot) for Jerusalem — using the same word that elsewhere means 'burden' (cf. the related massa'). Zephaniah 3:18 speaks of those who bear 'the burden of reproach.' Spanish carga ('burden') and oraculos ('oracles') both

appear, reflecting the double sense. The prophetic-oracle meaning likely developed from the idea of a weighty message 'lifted up' and proclaimed, closely related to the noun massa' from the same root. BURDENS AND LOADS
en: a-burden, oracles | **es:** carga, oráculos-de | **fr:** [משאות], offrande | **de:** [משאות], [משאת] Lam 2:14; Zeph 3:18

5. lifting up, raising (1×) The lifting up of hands in prayer — a single occurrence at Psalm 141:2, where the psalmist asks that 'the lifting up of my hands' be as the evening sacrifice. Spanish alzar ('to raise') preserves the root's core physical meaning with perfect transparency. This is the most etymologically primitive sense of the noun: the simple act of raising, here ritualized into a gesture of worship. French offrande ('offering') interprets the gesture by its purpose rather than its physical form, but the Hebrew retains the kinetic image of upraised palms. GEOGRAPHY AND SPACE
en: lifting-up-of | **es:** alzar-de | **fr:** de-offrande | **de:** lifting-up-of Ps 141:2

מִשְׁבְּצֹת H4865 *Prep-m / N-fpc* (9×)
Filigree settings or plaited gold mountings for gemstones, used in the priestly vestments of the tabernacle.
Referring to ornamental gold settings – plaited or chequered metalwork designed to hold precious stones securely – this noun appears almost exclusively in the detailed instructions for the high priest's ephod and breastpiece (Exod 28-29, 39). The craftsmanship involved interweaving gold thread into basket-like frames that cradled each gem. German 'Einfassungen' (encasements) and Spanish 'engastes' (stone settings) both capture the functional sense: these are not mere decorations but precision mountings. A beautiful extension appears in Psalm 45:14, where the royal bride's garment is described as woven in similar gold chequerwork, drawing a poetic line from priestly splendor to royal adornment.

settings, filigree mountings (9×) Gold filigree settings or plaited mountings used to secure gemstones in the priestly garments. The eight occurrences in Exodus (28:11, 13, 14, 25; 39:6, 13, 16, 18) describe the technical metalwork of the ephod and breastpiece, consistently paired with 'gold' (zahav). Spanish 'engastes' and German 'Einfassungen' both emphasize the encasing function. The single occurrence in Psalm 45:14 extends the image metaphorically to describe royal clothing wrought in gold chequerwork, linking liturgical craft to regal beauty. GEOGRAPHY AND SPACE
en: of-woven-gold, settings-of, the-settings | **es:** de-engastes-de, engastes-de, los-engastes | **fr:** de-ouvrage, le-montures, montures-de | **de:** Einfassungen-von, der-Einfassungen, von-woven-Gold Exod 28:11; Exod 28:13; Exod 28:14; Exod 28:25; Exod 39:6

מַשְׁבֵּר H4866 *Prep-b / N-msc* (3×)
The opening of the womb, the moment when birth breaks forth
This vivid term describes the critical moment in childbirth when the baby reaches the birth canal opening but delivery is not yet complete. Both Kings and Isaiah use identical language: 'children have come to the point of birth, but there is no strength to give birth'—a metaphor for a crisis where the moment of deliverance has arrived but there is no power to complete it. Hosea uses it to describe the foolishness of Ephraim delaying 'at the opening of the womb.' The image is of being stuck at the threshold, unable to push through.

(3×) The mouth or opening of the womb at the moment of birth. Second Kings 19:3 and Isaiah 37:3 share the identical phrase: 'children have come to the birth-opening, but there is no strength to bring them forth'—depicting utter helplessness in a national crisis. Hosea 13:13 warns: 'he is an unwise son, for at the proper time he does not present himself at the opening of the womb'—describing Ephraim's fatal delay. The cross-linguistic glosses (birth-opening, abertura, ouverture) capture this threshold moment. WOMB AND BELLY
en: at-breaking-forth-of, birth-opening, the-point-of-birth | **es:** abertura, el-parto, en-el-lugar-de-nacimiento-de | **fr:** [משבר], birth-ouvrant, ouverture | **de:** [במשבר], [משבר], birth-oeffnend 2Kgs 19:3; Isa 37:3; Hos 13:13

מִשְׁבָּר H4867 *N-mpc / 2ms* (5×)
breaker, crashing wave; used literally of ocean surf and figuratively of overwhelming calamity
A masculine noun meaning 'breaker' or 'crashing wave,' always appearing in the plural. Psalm 93:4 uses it literally for the majestic breakers of the sea as evidence of God's supreme power. More often it serves as a powerful metaphor for overwhelming trouble: the breakers of death in 2 Samuel 22:5, or God's own waves sweeping over the psalmist (Ps 42:7; 88:7). Jonah 2:3 memorably combines it with 'your waves,' linking the ocean's literal force to divine sovereignty.

(5×) Breakers or crashing waves of the sea, used both literally and as a figure for overwhelming distress sent or permitted by God. In Psalm 93:4 the term appears alongside 'mighty waters' to exalt God's majesty above the ocean's power. Figuratively, 2 Samuel 22:5 pairs it with death, while Psalms 42:7 and 88:7 and Jonah 2:3 use the second-person suffix ('your breakers') to portray calamities as divinely directed. French 'vague' and Spanish 'olas/rompientes' both capture the crashing-wave imagery. GEOGRAPHY AND SPACE
en: Your-breakers, breakers-of, the-breakers-of | **es:** olas-de-, olas-de-ti, rompientes-de | **fr:** breakers-de, de-vague, vague | **de:** [משבריך], breakers-von, dein-breakers 2Sam 22:5; Ps 42:7; Ps 88:7; Ps 93:4; Jonah 2:3

מִשְׁבָּת H4868 *N-fpc / 2ms* (1×)
Downfall or cessation, the state of ruin, destruction, or complete cessation of normal life
This rare noun appears in Lamentations 1:7, where Jerusalem reflects on her calamity: "Jerusalem remembers in the days of her affliction and wandering all the precious things that were hers from days of old. When her people fell into the hand of the foe, and there was none to help her, her enemies looked at her and mocked at her downfall." The term denotes cessation, collapse, or complete ruin—the end of Jerusalem's former glory and security. Some ancient versions read "captivity" (shebitah) instead of "downfall" (mishbatah), but the sense remains: Jerusalem's enemies gloat over her catastrophic reversal. The word captures not just physical destruction but the cessation of everything that defined her existence.

(1×) Denotes downfall, cessation, or complete destruction—the state of total collapse and ruin. Lamentations 1:7 uses this term for Jerusalem's catastrophe: enemies mock at "her downfall" (or "her cessation"). The noun emphasizes comprehensive ruin: not merely damage but the complete end of former security, glory, and normal life. The Septuagint reads "her dwelling" (katoimesia), suggesting textual uncertainty, and some propose "her captivity" (shebitah) as the original reading. Regardless, the concept is total reversal—what was is no more. The term captures the existential dimension of destruction: the cessation of identity and purpose, not just material loss. DESTRUCTION AND DECAY
en: her-downfall | **es:** su-destrucción | **fr:** sa-cessation | **de:** [משבתה] Lam 1:7

מִשְׂגָּב H4869a *N-msc / 1cs* (16×)
A high refuge, stronghold — an elevated place of safety, used overwhelmingly as a metaphor for God as protector.
Denotes an elevated, inaccessible fortress or refuge, derived from the root sagav ('to be high, exalted'). While it can describe a physical stronghold — Isaiah calls Moab's fortified walls a misgav that will be brought low (Isa 25:12) — its dominant use is metaphorical: the Psalms apply it to God as the believer's high refuge no fewer than twelve times. The word appears in dense clusters of trust language alongside terms like 'rock,' 'fortress,' and 'shield,' most notably in Psalm 18:2 (= 2 Sam 22:3) and the refrain of Psalms 46 and 59. Its doubling in Psalm 9:9 — 'The LORD is a misgav for the oppressed, a misgav in times of trouble' — makes it a signature term of the Psalter's theology of divine protection. Spanish 'refugio-alto/baluarte,' French 'citadelle,' and German 'Festung' all capture the sense of elevated security.

high refuge, fortress (16×) An elevated stronghold or high refuge, used literally for a physical fortress (Isa 25:12; 33:16) but overwhelmingly as a metaphor for God's protective shelter. The

Psalms employ it as a title for God in trust poetry: 'The LORD is a high refuge for the oppressed' (Ps 9:9), and it appears alongside 'rock,' 'fortress,' and 'shield' in David's thanksgiving (2 Sam 22:3; Ps 18:2). The refrain 'the God of Jacob is our misgav' anchors Psalms 46:7, 11 and echoes through Psalms 59:9, 16–17; 62:2, 6; 94:22; 144:2. Spanish 'refugio-alto/baluarte' and French 'citadelle' reflect the elevated-refuge metaphor. **FORTIFICATIONS AND PALACES**

en: a-fortress, a-refuge, a-stronghold | **es:** baluarte-de, baluarte-mío, como-refugio-alto | **fr:** [משגב], [משגבו], de-citadelle | **de:** [משגב], [משגבו], ein-Festung 2Sam 22:3; Ps 9:9; Ps 18:2; Ps 46:7

מִשְׂגָּב H4869b *Art / N-ms* (1×)

The fortress or stronghold, possibly a place name in Moab or an appellative for a fortified city

This term appears in Jeremiah 48:1, in the prophet's oracle against Moab: "Concerning Moab. Thus says the LORD of hosts, the God of Israel: Woe to Nebo, for it is laid waste; Kiriathaim is put to shame, it is taken; the fortress is put to shame and broken down." The Hebrew "the misgab" could be a proper name (a specific Moabite fortress) or a common noun ("the stronghold"). Some identify it with Kir-Moab, Moab's capital fortress. Either way, the term emphasizes fortification and strength—precisely what Moab loses in judgment. The definite article suggests a well-known stronghold, whose fall symbolizes Moab's complete defeat.

(1×) Either a place name designating a specific fortress in Moab or an appellative meaning "the stronghold/fortress." Jeremiah 48:1 mentions "the misgab" in an oracle against Moab, listing it alongside Nebo and Kiriathaim as sites facing destruction. Some scholars identify this with Kir-Moab (Moab's fortified capital), while others read it as a common noun: "the fortress." The definite article suggests a recognized, prominent stronghold. Functionally, whether proper name or appellative, the term emphasizes military strength and fortification—which makes its predicted fall more devastating. The fortress that should provide security becomes a symbol of comprehensive defeat. **FORTIFICATIONS AND PALACES**

en: the-fortress | **es:** la-fortaleza | **fr:** [המשגב] | **de:** [המשגב] Jer 48:1

מִשְׂגֶּה H4870 *N-ms* (1×)

A mistake or error, particularly an unintentional oversight in financial matters

This noun appears in Genesis 43:12, when Jacob instructs his sons to return to Egypt with double the money: "Take double the money with you. Carry back with you the money that was returned in the mouth of your sacks. Perhaps it was a mistake." The term denotes an unintentional error or oversight—not deliberate theft or fraud but an honest mistake. Jacob, ever cautious and diplomatic, considers that the Egyptian steward might have accidentally returned their money. Acknowledging potential error shows good faith and prevents misunderstanding. The word emphasizes the unintentional nature: something gone wrong without malice, which can be corrected through honesty and restitution.

(1×) Denotes a mistake, error, or unintentional oversight—something wrong without malicious intent. Genesis 43:12 uses this in Jacob's instructions: return the money found in their sacks, "perhaps it was a mistake." The term emphasizes the non-deliberate nature of error, distinguishing honest mistakes from intentional fraud or theft. Jacob's diplomatic acknowledgment of possible error shows good faith: he doesn't assume theft but allows for administrative oversight. The noun reflects ancient Near Eastern commercial ethics: mistakes happen, but honest people acknowledge and rectify them. Restitution of potential errors maintains trust and prevents misunderstanding in cross-cultural business dealings. **ERROR INADVERTENT SIN**

en: an-error | **es:** error | **fr:** un-erreur | **de:** ein-Versehen Gen 43:12

מָשָׁה H4871 *V-Hifil-Imperf-3ms / 1cs* (3×)

To draw or pull out, especially from water or danger

This rare verb appears only three times, twice in parallel passages and once in the naming of Moses. Exodus 2:10 uses it to explain the name Moses (Moshe): 'Because I drew him out of the water.' The verb connects to the miraculous rescue of the infant from the Nile. The two Psalm/Samuel parallels use it for divine deliverance: 'He drew me out of many waters'—God pulling the psalmist from overwhelming danger. The imagery is of extraction, pulling someone from engulfing peril to safety.

(3×) To draw out or pull from danger, particularly water. Exodus 2:10 explains Moses' name: 'Because I drew him out of the water'—Pharaoh's daughter rescuing the infant from the Nile basket. Second Samuel 22:17 and Psalm 18:16 (parallel texts) declare: 'He sent from on high, he drew me out; he drew me out of many waters'—God delivering from overwhelming threat. The Spanish 'saqué' and French 'tirer' both mean 'to pull out,' confirming this sense of extraction from peril. **RELEASE AND MOVEMENT**

en: He-draws-me, I-drew-him, he-drew-me | **es:** lo-saqué, me-sacó | **fr:** Il-tire-moi, Je-tira-lui, tirer | **de:** He-draws-mich, er-drew-mich, ich-zog-ihn Exod 2:10; 2Sam 22:17; Ps 18:16

מֹשֶׁה H4872 *Prep-l / N-proper-ms* (766×)

Moses — the lawgiver, prophet, and leader who brought Israel out of Egypt

Mosheh stands as the towering figure of the Torah, appearing 766 times from Exodus through the end of the Hebrew Bible. His name, likely derived from the Egyptian mes ('child, born of'), was reinterpreted by Pharaoh's daughter as 'drawn out of the water' (Exod 2:10). As mediator of the Sinai covenant, Moses occupies a unique role: prophet, lawgiver, intercessor, and shepherd of a nation. The multilingual evidence — Spanish 'Mosheh,' French 'Moise,' German 'Mose' — shows universal recognition of this singular proper noun, with no semantic splitting across any language tradition.

Moses (proper name) (766×) The proper name Mosheh (Moses), referring exclusively to the son of Amram and Jochebed of the tribe of Levi, who led Israel out of Egypt and mediated the covenant at Sinai. All 766 occurrences denote this one individual. Prepositional variants (to-Moses, from-Moses, by-Moses) reflect syntactic framing rather than any semantic distinction. **MOSES PROPHET LAWGIVER**

en: Moses | **es:** Mosheh | **fr:** Moïse | **de:** Mose Exod 2:10; Exod 2:11; Exod 2:14; Exod 2:15

מֹשֶׁה H4873 *N-proper-ms* (1×)

Moses (Aramaic form), the great lawgiver and prophet who led Israel from Egypt

This is the Aramaic form of Moses' name, appearing in Ezra 6:18: "And they set the priests in their divisions and the Levites in their divisions, for the service of God at Jerusalem, as it is written in the Book of Moses." The reference grounds post-exilic temple organization in Mosaic authority—the Torah's prescriptions remain binding after the exile. Using the Aramaic form reflects the linguistic context of the Persian period, when Aramaic was the imperial administrative language. Moses functions here not primarily as historical person but as shorthand for authoritative Scripture: "the Book of Moses" means the Pentateuchal law that governs temple service.

(1×) The Aramaic form of Moses' name, appearing in Ezra 6:18 in the phrase "Book of Moses" (the Pentateuch or Torah). The reference establishes Mosaic law as the authoritative basis for post-exilic temple organization—priestly and Levitical divisions must conform to Torah prescriptions. The Aramaic form reflects the linguistic context of Persian-period Judah, where Aramaic served as the imperial administrative language. Moses here represents not just the historical leader but the corpus of authoritative law: citing "Moses" means appealing to Scripture's binding authority. The name functions metonymically: Moses = the Torah = authoritative instruction for covenant community. **MOSES PROPHET LAWGIVER**

en: Mosheh | **es:** Mosheh | **fr:** Moïse | **de:** Mose Ezra 6:18

מַשָּׁה H4874 *N-msc* (1×)

A loan or something lent, referring to property or money extended to another with expectation of return

This rare noun appears in Deuteronomy 15:2, in regulations for the sabbatical year: "And this is the manner of the release: every creditor shall release what he has lent to his neighbor. He shall not exact it of his neighbor, his brother, because the LORD's release has been proclaimed." The term specifically denotes a loan—property or money extended from one person to another. The sabbatical release requires creditors to forgive debts every seventh year, preventing permanent impoverishment. The phrase "loan of his hand" (what his hand has lent) emphasizes the creditor's active role in lending. This law embodies covenant community values: generosity, mercy, and prevention of exploitation through cycles of debt.

(1×) Denotes a loan or something lent—money or property extended to another with expectation of return. Deuteronomy 15:2 uses this in sabbatical year legislation: "every possessor of a loan of his hand shall release what he has lent." The phrase "loan of his hand" emphasizes the creditor's active lending. The term appears within Torah's economic justice framework: every seventh year, creditors must cancel debts, preventing cycles of poverty and permanent indebtedness. The noun highlights the relational dimension of lending: not just a financial transaction but an act within covenant community, governed by principles of mercy and mutual responsibility rather than mere legal obligation. **GEOGRAPHY AND SPACE**

en: loan-of | **es:** préstamo-de | **fr:** loan-de | **de:** loan-von Deut 15:2

מְשׁוֹאָה H4875 *Conj-w / N-fs* (3×)

Desolation, devastation, or utter ruin and waste

This noun describes complete devastation—places or lives reduced to wasteland. It appears in poetic pairs with other terms for destruction. Zephaniah's description of the Day of the Lord calls it 'a day of devastation and desolation.' Job uses it twice: once for lives wasted by want and famine 'gnawing the dry ground,' and once for God's voice thundering in 'the desolate waste.' The term evokes emptiness, howling wilderness, the aftermath of total destruction where nothing remains but rubble and silence.

(3×) Desolation or devastation, complete ruin. Zephaniah 1:15 describes the Day of the Lord: 'a day of wrath, a day of distress and anguish, a day of ruin and devastation'—pairing this term with multiple synonyms for destruction. Job 30:3 depicts the wretched 'gnawing the dry ground in the gloom of waste and desolation.' Job 38:27 speaks of God's rain 'to satisfy the waste and desolate land.' The Spanish 'desolación' and French 'désolation' directly translate this sense of utter emptiness. **DESOLATION AND WASTE**

en: and-desolation, and-devastation | **es:** y-desolación, y-devastación, y-ruina | **fr:** et-désolation, et-ומשאה | **de:** [ומשאה], [ומשואה] Job 30:3; Job 38:27; Zeph 1:15

מַשּׁוּאוֹת H4876 *Prep-l / N-fp* (2×)

ruins, desolation; perpetual devastation (reading uncertain, possibly from שׁוּא 'deception')

This rare feminine plural appears twice in the Psalms, though textual scholars suggest the form may be corrupt. The context in both passages points to devastating ruins or utter desolation. Psalm 73 speaks of the wicked being set in slippery places leading to ruin, while Psalm 74 describes the perpetual ruins of the sanctuary. Many scholars propose reading 'desolations' (from שׁוּא) rather than 'deceptions,' which better fits the vivid imagery of destruction in both contexts.

(2×) Appears in Psalm 73:18 and 74:3, both describing scenes of utter devastation. Despite textual uncertainty about the root, multilingual glosses converge on 'ruins' or 'desolation' (English 'ruins', Spanish 'ruinas', French 'ruine'), suggesting the ancient translators understood this as depicting comprehensive destruction rather than moral deception. **DESTRUCTION AND DECAY**

en: to-ruins, to-the-perpetual-ruins | **es:** en-ruinas, hacia-ruinas-de | **fr:** à-ruine | **de:** zu-der-perpetual-ruins, zu-ruins Ps 73:18; Ps 74:3

מְשׁוֹבָב H4877 *Conj-w / N-proper-ms* (1×)

Meshovav, a Simeonite listed in the genealogies of 1 Chronicles

Meshovav appears once in 1 Chronicles 4:34, within genealogical records of Simeonite clan leaders whose families increased during the divided monarchy period. The name may derive from a root meaning "to turn back" or "restore," though personal names don't always carry active etymological meaning. The Septuagint transliterates as "Mosobab," while the Lucianic tradition interprets it as "epistrefon" (one who turns back), apparently taking it as a participial form. These genealogies served to maintain tribal identity, especially important for Simeon since their territory was absorbed into Judah and they lacked geographic integrity after the settlement period.

(1×) A personal name designating a Simeonite leader in 1 Chronicles 4:34, part of genealogies documenting clan leaders whose families increased significantly. The name possibly derives from a root meaning "to turn back" or "restore," though the etymology remains uncertain. The Septuagint's "Mosobab" simply transliterates, while the Lucianic text interprets it as "epistrefon" (one turning back), suggesting participial force. These Simeonite genealogies preserved tribal identity despite Simeon's eventual absorption into Judah—maintaining lineage records affirmed their distinct heritage even without geographic autonomy. The context emphasizes population growth and expansion during monarchic period. **PROPER NAMES (PERSONAL)**

en: and-Meshovav | **es:** Y-Mesobab | **fr:** [ומשובב] | **de:** [ומשובב] 1Chr 4:34

מְשׁוּבָה H4878 *Prep-l / N-fsc / 1cs* (13×)

Apostasy, backsliding, turning away from God; also used as a quasi-adjective: apostate, faithless (of persons).

Meshuvah comes from the root shuv ('to turn, return'), but with the prefix mem it names the wrong kind of turning — turning back from God rather than toward him. Jeremiah dominates its usage, wielding it like a diagnosis of Judah's spiritual sickness. The prophet speaks of meshuvah nitsachat, 'perpetual apostasy' (Jer 8:5), and pleads with the people to return so God can heal their 'backslidings' (Jer 3:22). Hosea promises that God will heal their meshuvah freely (Hos 14:5). What makes this word especially interesting is its double life: in four occurrences Jeremiah uses it as a virtual adjective — meshuvah Yisrael, 'apostate Israel' (Jer 3:6, 8, 11, 12) — personifying the nation's unfaithfulness as a defining characteristic. Spanish apostasia and German Abkehr both capture the abstract noun, but the adjectival epithet 'faithless one' requires different vocabulary in every target language.

1. apostasy, backsliding (9×) Apostasy, backsliding, waywardness — the abstract noun denoting the act or condition of turning away from God, used of Israel's and Judah's persistent unfaithfulness. Jeremiah stacks the plural meshuvoteikhem ('your backslidings,' Jer 2:19; 3:22; 5:6) to emphasize the repeated and cumulative nature of the nation's defection. Hosea 14:5 promises God will 'heal their apostasy' and love them freely. Proverbs 1:32 warns that the meshuvat petayim — 'the backsliding of the simple' — will destroy them. Spanish apostasia, French apostasie, and German Abkehr all converge on vocabulary of defection and abandonment of faith, confirming the stable theological sense across traditions. **APOSTASY BACKSLIDING**

en: [ketiv], a-perpetual, and-your-apostasies | **es:** [sus-apostasías], apostasía, apostasía-de | **fr:** apostasie, et-apostasie, משובת | **de:** Abkehr, [למשובתי], [משובת] Prov 1:32; Jer 2:19; Jer 3:22; Jer 5:6

2. apostate (epithet for person) (4×) Used as a quasi-adjectival epithet characterizing a person or community as 'apostate, faithless, backsliding,' functioning in apposition to a proper name. Concentrated in Jeremiah 3:6-12, where the prophet contrasts meshuvah Yisrael ('apostate Israel,' the Northern Kingdom) with bogedah Yehudah ('treacherous Judah'). The rhetorical force depends on the word being heard as a name-like characterization: 'Have you seen what apostate-Israel did?' (Jer 3:6). Spanish la apostata, French the noun apostasie used appositionally, and German Abkehr all struggle to replicate the Hebrew's seamless noun-to-epithet shift, often requiring periphrasis like 'faithless one' or 'the backslider.' **APOSTASY BACKSLIDING**

en: O-apostate, apostate | **es:** apóstata, la-apóstata | **fr:** apostasie | **de:** Abkehr
Jer 3:6; Jer 3:8; Jer 3:11; Jer 3:12

מְשׁוּגָה H4879 *N-fsc / 1cs* (1×)

My error or mistake, Job's acknowledgment of potential wrong in his disputation with God

This noun appears in Job 19:4: "And even if it be true that I have erred, my error remains with myself." Job responds to his friends' accusations by hypothetically granting their premise: even if he has erred, his mistake is his own business and doesn't justify their harsh judgment. The term emphasizes personal responsibility but also privacy of conscience—Job's potential errors don't give others license to condemn. Some manuscripts suggest reading "my wandering" (meshugati) instead, but the sense remains: Job insists on autonomy even in admitting the possibility of fault. This reflects his larger argument: relationship with God is direct and personal, not mediated by friends' theological formulas.

(1×) Denotes error or mistake, appearing in Job 19:4 with first-person suffix: "my error." Job hypothetically grants he might have erred, but insists "my error remains with myself"—it's his own concern, not grounds for friends' condemnation. The term emphasizes personal responsibility and the privacy of conscience: even potential mistakes don't authorize external judgment. Some textual traditions suggest "my wandering" (meshugati), but both readings convey Job's insistence on direct relationship with God rather than submitting to friends' theological verdicts. The noun functions rhetorically: Job concedes a premise to undercut his friends' logic—even granting error doesn't justify their harsh treatment. **STRAYING AND ERRING**

en: my-error | **es:** mi-error. | **fr:** mon-משוגתי-moi | **de:** [משוגתי] Job 19:4

מָשׁוֹט H4880a *N-ms* (1×)

An oar, the wooden implement used to propel and steer boats through rowing

This noun appears in Ezekiel 27:29, continuing the extended lament over Tyre as a great merchant ship: "And down from their ships come all who handle the oar. The mariners and all the pilots of the sea stand on the land." The prophet pictures Tyre's maritime workers—those who literally "handle the oar"—abandoning ship and coming ashore when the great trading vessel (Tyre herself) founders. The oar represents maritime skill and commerce, Tyre's sources of wealth and pride. When oar-handlers leave their posts, it signals total collapse of the seafaring enterprise. This detail enriches Ezekiel's sustained ship metaphor, making economic catastrophe tangible through nautical imagery.

(1×) Denotes an oar, the wooden paddle or implement used to propel and steer boats by rowing. Ezekiel 27:29 mentions "handlers of the oar" (rowers, mariners) in the extended lament over Tyre depicted as a merchant ship. These oar-handlers abandon ship when Tyre (the vessel) founders—a vivid image of maritime collapse. The oar symbolizes Tyre's seafaring commerce and naval power, the instruments of her wealth and pride. When those who handle oars leave their posts and stand on land, it signals the complete end of maritime enterprise. The term concretizes economic catastrophe through nautical detail, making abstract judgment tangibly visual. **SHIP SEA VESSEL**

en: oar | **es:** el-remo | **fr:** mort | **de:** [משוט] Ezek 27:29

מְשׁוֹט H4880b *N-mpc / 2fs* (1×)

oars; rowing implements made of wood used to propel boats

This rare nautical term appears only in Ezekiel's elaborate lament over Tyre, the great maritime city. In the vivid description of Tyre as a magnificent ship, the prophet specifies that the oars were crafted from oak trees, emphasizing the quality and strength of the vessel's construction. The multilingual evidence consistently points to rowing implements, with Spanish 'remos' and English 'oars' reflecting the same maritime vocabulary.

(1×) Refers to the wooden oars used to propel Tyre's ships, specifically mentioned as being made from oak trees in Ezekiel 27:6. The context is the prophet's metaphorical description of Tyre as a perfectly constructed ship, where every component—including these oars—represents the city's craftsmanship and maritime power. The French gloss 'mort' appears to be a transcription issue, while German preserves the Hebrew text, but the Spanish and English glosses confirm this as rowing equipment. **SHIP SEA VESSEL**

en: your-oars | **es:** tus-remos | **fr:** mort | **de:** [משוטיך] Ezek 27:6

מִשֻּׂכָה H4881a *Prep-k / N-fsc* (1×)

hedge; thorny barrier or fence enclosing a path or field

This term appears in one of Proverbs' vivid contrasts between the lazy and the diligent. The way of the sluggard is compared to a hedge of thorns—an obstructed, painful path full of difficulty. The imagery evokes a pathway blocked by prickly vegetation, making progress slow and uncomfortable. It's a powerful metaphor for how laziness creates obstacles that make even simple tasks feel insurmountable.

(1×) Describes a thorny hedge that blocks or restricts passage, used metaphorically in Proverbs 15:19 to characterize the path of the lazy person. The comparison 'like a hedge of thorns' suggests an impenetrable, painful barrier that the sluggard encounters because of their own lack of initiative. Spanish 'seto' (hedge) captures the same agricultural/pastoral image of a planted barrier, consistent with the Hebrew concept of a constructed boundary using thorny plants. **GEOGRAPHY AND SPACE**

en: is-like-a-hedge-of | **es:** como-seto-de | **fr:** comme-כמשכת | **de:** [כמשכת] Prov 15:19

מְשֻׂכָה H4881b *N-fsc / 3ms* (1×)

hedge; protective fence or boundary around a vineyard

In Isaiah's famous Song of the Vineyard, this word refers to the protective hedge surrounding the vineyard. When God pronounces judgment on unfaithful Israel, removing the hedge is one of the acts of abandonment—leaving the vineyard exposed to animals and destruction. The hedge represented divine protection, and its removal signals vulnerability. BDB notes textual uncertainty about the exact form, but the vineyard context makes the meaning clear.

(1×) The protective fence or hedge surrounding God's vineyard (Israel) in Isaiah 5:5, which the Lord threatens to remove as an act of judgment. The removal of this barrier would expose the vineyard to being trampled and devoured by animals. The possessive form 'its hedge' emphasizes that this was a specific, constructed protection that belonged to the vineyard, part of the careful cultivation that made its failure to produce good fruit all the more condemnable. **GRASS AND VEGETATION**

en: its-hedge | **es:** su-seto | **fr:** [משוכתו] | **de:** [משוכתו] Isa 5:5

מִשְׁסָּה H4882

booty, plunder, spoil (what is seized in war or violence)

This feminine noun denotes plunder or spoil taken by violence or conquest. Second Kings 21:14 warns that Judah will become 'booty and prey' to enemies; Zephaniah 1:13 describes possessions becoming 'plunder' in divine judgment. The term appears in prophetic oracles of reversal, where those who plundered will themselves be plundered (Jeremiah 30:16). Isaiah 42:22-24 uses the word to describe Israel's humiliation: they have become 'prey' and 'plunder' because of sin. The vocabulary of seizure and spoil pervades prophetic judgment literature, turning the logic of conquest inside out.

מַשּׂוֹר H4883 *Art / N-ms* (1×)

saw; a cutting tool used for woodworking

This tool appears in one of Isaiah's most striking rhetorical questions, where the prophet asks whether the saw can boast against the one who uses it, or the axe magnify itself against the woodcutter. The image is part of a larger oracle against Assyria, comparing the empire

to a tool in God's hand. The saw represents human agency wrongly assuming autonomy apart from the divine craftsman who wields it.

(1×) A woodworking saw mentioned in Isaiah 10:15 as part of a rhetorical question about tools claiming superiority over their users. The prophet uses this everyday implement to illustrate the folly of Assyria's pride—just as a saw cannot claim credit for the work of the carpenter's hand, so Assyria cannot boast as if it acts independently of God's purposes. The parallel with 'axe' in the same verse confirms this as a cutting tool used in construction or woodworking. **SHARPENING IMPLEMENTS**

en: the-saw | **es:** la-sierra | **fr:** [המשור] | **de:** [המשור] Isa 10:15

מְשׂוּרָה H4884 *Conj-w* (4×)

mesurah — measure, measurement, capacity (of liquids or in general)

This noun means 'measure' or 'measurement,' referring to the capacity or quantity of something, particularly in contexts of careful regulation. The term appears in legal and ritual texts where precision matters. It occurs in Leviticus regarding fair commercial practices, in Chronicles regarding temple service, and in Ezekiel's symbolic enacted prophecy where even water and bread must be measured out. The emphasis is on controlled, exact portions rather than abundance, often suggesting limitation, discipline, or careful administration.

(4×) Measure, measurement, or measured capacity. Leviticus 19:35 prohibits dishonesty 'in judgment, in measure (midah), in weight, or in capacity (mesurah),' listing different dimensions of commercial measurement. 1 Chronicles 23:29 assigns Levites responsibility for temple service involving 'every measure and capacity,' indicating their oversight of accurate portions. Ezekiel 4:11 and 16 describe the prophet's siege ration: water 'by measure' (bemesorah), one-sixth of a hin daily, alongside weighed bread—depicting the severe rationing during Jerusalem's coming siege. The term emphasizes precise, limited quantities, whether for justice (Leviticus), temple order (Chronicles), or symbolic judgment (Ezekiel). **MEASURE MEASUREMENT**

en: and-in-the-capacity, by-measure, measure | **es:** medida, por-medida, y-en-la-capacidad | **fr:** [משורה], et-dans-le-capacity, mesure | **de:** [במשורה], [משורה], und-in-der-capacity Lev 19:35; 1Chr 23:29; Ezek 4:11; Ezek 4:16

מָשׂוֹשׂ H4885 *N-msc / 1cs* (17×)

joy, exultation, delight — intense gladness or festive rejoicing, often associated with music, cities, or God's favor

Masos is an abstract noun denoting joy, exultation, or delight, appearing 17 times in predominantly poetic and prophetic contexts. It overlaps closely with sason (H8342) but carries its own distinctive coloring, often attaching itself to concrete sources of delight — cities, instruments, ways of life. Isaiah uses it to describe the joyful music silenced in judgment: 'the joy of tambourines has ceased, the exultation of the jubilant has stopped, the joy of the lyre has ceased' (Isa 24:8, where masos appears twice). The desolation of once-joyful cities is a recurring theme: 'upon all houses of joy in the exultant city' (Isa 32:13), and the wild donkeys' delight in abandoned urban ruins (Isa 32:14). Yet Isaiah also reverses the image: Jerusalem will become 'an eternal excellence, a joy of many generations' (Isa 60:15), and 'I will make her a joy, and her people a delight' (Isa 65:18). Psalm 48:2 calls Zion 'the joy of all the earth,' and Lamentations 2:15 mourns the loss of that very title. Jeremiah 49:25 laments 'the city of my joy.' Hosea 2:13 warns that God will end 'her joy.' Job 8:19 speaks ironically of the 'joy' of the godless man's way. Spanish 'gozo,' French 'joie/delice,' and German 'Wonne/Freude' capture the register of exuberant delight.

joy, exultation, delight (17×) Intense joy, exultation, or delight — often anchored to concrete sources such as music, cities, or communal celebration. Isaiah uses it for the joy of instruments silenced by judgment ('the joy of tambourines... the joy of the lyre,' Isa 24:8) and ruined festive places (Isa 32:13-14), then reverses the image in promises of restoration where Jerusalem becomes 'a joy of many generations' (Isa 60:15; 65:18; 66:10). Psalm 48:2 and Lamentations 2:15 share the epithet of Zion as 'the joy of all the earth.' Jeremiah 49:25 applies it to a beloved city, and Hosea 2:13 to festivals God will terminate. Isaiah 62:5 compares God's delight in his people to a bridegroom's joy. Job 8:19 uses it with bitter irony for the short-lived flourishing of the wicked. Spanish 'gozo' and German 'Wonne' convey the festive register. **JOY AND EXULTATION**

en: a-joy, a-pasture, and-rejoicing | **es:** de-gozo, el-gozo-de, es-el-gozo-de | **fr:** de-joie, délice, et-délice | **de:** Freude-von, Wonne, [משוש] Job 8:19; Ps 48:2; Isa 8:6; Isa 24:8

מָשַׁח H4886 *V-Qal-Perf-1cs / 3ms* (69×)

To smear or anoint with oil; especially to consecrate kings, priests, and sacred objects; also to apply paint or cosmetic oil.

The quintessential verb of sacred consecration in the Hebrew Bible, from which the title 'Messiah' (מָשִׁיחַ, 'anointed one') derives. Oil is poured or smeared on persons and objects to set them apart for divine service: kings like Saul and David, priests like Aaron and his sons, and sacred furniture like the tabernacle and altar. The Arabic cognate ´ reveals the original physical gesture of wiping or stroking with the hand. A handful of occurrences preserve the older, non-sacral meaning of smearing a substance on a surface, such as painting walls with vermilion (Jer 22:14) or applying cosmetic oil to one's body (Amos 6:6), reminding us that the sacred sense grew from an everyday physical action.

1. anoint ceremonially for consecration (54×) Ritual anointing to consecrate a person or sacred object for divine service. This dominant sense covers kings (1 Sam 9:16; 16:3), priests (Exod 28:41; 29:7), prophets (1 Kgs 19:16), and cultic objects such as the tabernacle, altar, and vessels (Exod 30:26; 40:9-11). Spanish 'ungir' and French 'oindre' both carry the sacral connotation, while German 'salben' preserves the oil-application root. The act signifies divine election and empowerment. **ANOINTING AND SMEARING**

en: and-anointed, and-he-anointed, and-they-anointed | **es:** Y-los-ungirás, Y-ungirás, y-lo-ungieron | **fr:** [וימשחו], et-il-oignit, et-ils-oignit | **de:** [וימשחו], und-du-soll-salben, und-du-sollst-salben Gen 31:13; Exod 28:41; Exod 29:7; Exod 29:36; Exod 30:26

2. be anointed or consecrated (12×) The passive or stative condition of having received sacral anointing, expressed through Niphal forms or Qal passive participles. Describes unleavened cakes anointed with oil for offerings (Exod 29:2; Lev 2:4; 7:12) and consecrated priests who have undergone the rite (Num 3:3; Lev 6:20). Spanish 'fue ungido' (was anointed) and the shift to passive voice across languages confirm the resultant-state meaning distinct from the active ritual act. **GEOGRAPHY AND SPACE**

en: and-anointed, anointed, being-anointed | **es:** fue-ungido, los-ungidos, ser-ungido | **fr:** [נמשח], et-oignit, le-oignit-ones | **de:** [נמשח], der-salbte-die, salbte Exod 29:2; Lev 2:4; Lev 6:20; Lev 7:12; Num 3:3

3. smear paint or oil cosmetically (3×) Non-sacral smearing of a substance on a surface or body for practical or cosmetic purposes. Jehoiakim paints his palace walls with vermilion (Jer 22:14), a shield is oiled for battle preparation (Isa 21:5), and the complacent elite anoint themselves with fine oils (Amos 6:6). Spanish uses 'pintado' (painted) for the Jeremiah passage, clearly distinguishing this physical application from consecration. This preserves the original concrete meaning of the root. **ANOINTING AND SMEARING**

en: and-painted, anoint, they-anoint-themselves | **es:** se-ungen, ungid, y-pintado | **fr:** [ומשוח], [משחו], oindre | **de:** [ומשוח], [וימשחו], [משחו] Isa 21:5; Jer 22:14; Amos 6:6

מְשַׁח H4887 *N-ms* (2×)

oil; a sacred commodity supplied for temple service

This Aramaic loanword for oil appears only in Ezra, in the context of provisions for temple worship during the post-exilic restoration. Both occurrences list oil among the essential supplies (wheat, salt, wine, oil) to be provided for the priests serving in the rebuilt temple. The term reflects the administrative vocabulary of the Persian period, when the restored community depended on royal decrees for the material support of their worship.

(2×) Found in Ezra 6:9 and 7:22, both in lists of temple provisions authorized by Persian decree. The multilingual glosses consistently translate it as 'oil' (English 'oil', Spanish 'aceite', French/German preserving the Hebrew form), identifying it as the standard substance used for anointing, lighting, and meal offerings in the second temple period. **OLIVE OIL**

en: and-oil, of-oil | **es:** aceite, y-aceite | **fr:** [ומשח], [משח] | **de:** [ומשח], [משח] Ezra 6:9; Ezra 7:22

מִשְׁחָה H4888a *Conj-w / N-fsc* (25×)

anointing oil, consecrated portion — the sacred oil for priestly consecration and a dedicated priestly allotment

Mishchah is a feminine noun with two closely related senses, both rooted in the act of anointing. In its primary sense, it denotes the sacred anointing oil compounded from myrrh, cinnamon, calamus, cassia, and olive oil (Exod 30:23-25), used exclusively for consecrating the tabernacle, its furnishings, and the Aaronic priests. The phrase shemen hammishchah ('oil of anointing') recurs throughout the Priestly legislation as the instrument by which persons and objects are set apart for holy service (Exod 25:6; 29:7, 21; 30:25, 31; Lev 8:2, 10, 12, 30; 21:10; Num 4:16). In its secondary sense, mishchah designates the 'consecrated portion' — the share of offerings set apart for Aaron and his sons by virtue of their anointed status (Lev 7:35). Both senses converge on the single theological concept of sacred designation through oil. Spanish 'uncion,' French 'onction,' and German 'Salbung' each capture the act of anointing.

anointing, consecrating oil/act (25×) The holy anointing oil itself — the specially compounded blend of spices and olive oil prescribed for consecrating the tabernacle, its vessels, the altar, and the Aaronic priesthood. Appears in the formula shemen hammishchah ('oil of anointing') throughout Exodus, Leviticus, and Numbers (Exod 25:6; 29:7, 21; 30:25, 31; 31:11; 35:8; 37:29; Lev 8:2, 10, 12; 21:10; Num 4:16). Its manufacture was restricted and its unauthorized use strictly forbidden (Exod 30:31-33). Also denotes, by extension, the 'consecrated portion' of priestly offerings (Lev 7:35). Spanish 'uncion' and German 'Salbung' reflect the single anointing concept. **GEOGRAPHY AND SPACE**

en: anointing-of, is-the-anointing-portion-of, the-anointing | **es:** la-unción, porción-de-unción-de, unción-de- | **fr:** est-le-anointing-portion-de, le-anointing, le-onction | **de:** Salbung-von, der-Salbung, die-Salbung Exod 25:6; Exod 29:7; Exod 29:21; Exod 29:29; Exod 30:25

מָשְׁחָה H4888b *Prep-l / N-fs* (1×)

anointing; consecrated portion set apart for priestly use

This term occurs in Numbers 18 where God establishes the portions designated for the priests. The anointing represents what has been consecrated or set apart—specifically, the offerings that belong to Aaron and his sons by divine appointment. The word connects to the broader concept of anointing as an act of consecration, though here it refers to the resulting consecrated portion rather than the act itself. BDB notes possible textual questions about the pointing.

(1×) The consecrated portion or anointing-designated offerings given to the Aaronic priests in Numbers 18:8. This represents the share of the offerings that God has set apart for priestly sustenance, separated from what is consumed on the altar. The term links the concept of anointing (which consecrates persons for sacred service) with the material provisions consecrated for those same sacred servants. The multilingual glosses 'for anointing' capture this sense of being designated or consecrated for a specific holy purpose. **GEOGRAPHY AND SPACE**

en: for-anointing | **es:** por-unción | **fr:** pour-anointing | **de:** fuer-Salbung Num 18:8

מַשְׁחִית H4889 *Art / N-ms* (11×)

Destruction, ruin; as a personified agent, the Destroyer sent in divine judgment (Ex 12:23; Jer 51:25).

Derived from the root sh-ch-t (to corrupt, destroy), this noun denotes physical ruin or devastation, often as the instrument of God's judgment upon nations or individuals. In Exodus 12:13 the Lord promises that 'the plague shall not be among you for destruction' when He strikes Egypt, while Ezekiel deploys it for the arrows of famine sent 'for destruction' (5:16). In a striking figurative turn, Jeremiah 51:25 names Babylon 'O destroying mountain' (har ha-mashchit), personifying an entire empire as an agent of ruin. The related use in 2 Kings 23:13 for the southern spur of the Mount of Olives — 'the mount of corruption' where idolatrous high places stood — may reflect a deliberate wordplay on har ha-mishchah ('mount of anointing').

1. destruction, ruin (9×) Abstract destruction or ruin — the devastation brought by divine judgment, famine, war, or plague. Exodus 12:13 uses it with the preposition le- to mark the destroying plague that passes over Israel; Ezekiel 5:16 and 25:15 apply it to arrows and acts of vengeance sent 'for destruction.' Spanish 'destrucción' and English 'destruction' converge uniformly, while the construct ba'al mashchit in Proverbs 18:9 ('master of destruction') characterizes the sluggard as kin to a destroyer. **DESTRUCTION AND DECAY**

en: destruction, for-destruction, to-corruption | **es:** a-destrucción, destrucción, para-destrucción | **fr:** [למשחית], [משחית], pour-destruction | **de:** [למשחית], [משחית], fuer-destruction Exod 12:13; 2Chr 20:23; 2Chr 22:4; Jer 5:26; Ezek 5:16

2. the Destroyer (personified agent) (2×) A personified or semi-personified Destroyer — used with the article or in construct to name a specific agent of divine wrath. Jeremiah 51:25 addresses Babylon as har ha-mashchit ('O destroying mountain'), while in 2 Kings 23:13 the phrase names a geographic landmark, the 'mount of corruption' south of the Mount of Olives where illicit shrines stood. The German and French glosses leave the Hebrew untranslated ('der-Destroyer,' 'le-Destroyer'), reflecting the quasi-proper-noun character of this usage. **DESTRUCTION AND DECAY**

en: the-Destroyer, the-destroyer | **es:** destructor, la-destrucción | **fr:** [המשחית], le-Destroyer | **de:** [המשחית], der-Destroyer 2Kgs 23:13; Jer 51:25

מִשְׂחָק H4890 *N-ms* (1×)

laughingstock; object of scorn and ridicule

Habakkuk uses this word to describe how the Babylonian invaders treat strongholds—they mock fortifications, regarding mighty defenses as objects of derision. The term captures contemptuous laughter, the scorn of an overwhelmingly superior force that finds the resistance of others amusing. It's part of the prophet's troubling vision of Babylon's seemingly unstoppable military power, where even the strongest defenses become mere entertainment for the conquerors.

(1×) Describes fortresses and strongholds as objects of mockery and derision to the Babylonian forces in Habakkuk 1:10. The Chaldeans are depicted as so militarily dominant that they laugh at defensive structures, treating serious fortifications as though they were jokes. Spanish 'risa' (laughter) and French 'risée' (laughingstock) both emphasize the element of contemptuous amusement, showing how the term conveys not just defeat but humiliation—being reduced to something that provokes scornful laughter. **LAUGHTER AND DERISION**

en: a-laughingstock | **es:** son-risa | **fr:** risée | **de:** [משחק] Hab 1:10

מִשְׁחָר H4891 *N-ms* (1×)

dawn; the early morning twilight at break of day

This poetic term for dawn appears in one of the Bible's most mysterious psalms. Psalm 110:3 speaks of dew and dawn in language that has puzzled translators for centuries. BDB notes that this particular word may be a textual variant or dittography of the more common word for dawn. The context associates it with fresh beginnings and divine generation, using the imagery of morning dew appearing with the first light.

(1×) Refers to the dawn or early morning light in Psalm 110:3, though BDB suggests this may be a textual issue with 'dawn' being accidentally duplicated. The phrase 'from the womb of dawn' creates a vivid image of birth or origin, with the morning itself portrayed as a mother. The multilingual glosses consistently render this as 'dawn' or 'aurora,' connecting it to the daily rebirth of light. The poetic

context links this dawn imagery to renewal, fresh beginning, and divine creative power manifested in the natural cycle of each new day. **DAWN AND TWILIGHT**

en: the-dawn | **es:** del-alba | **fr:** de-aurore | **de:** der-dawn Ps 110:3

מַשְׁחֵת H4892 *N-msc / 3ms* (1×)

destruction; weapon or implement of devastation

In Ezekiel's vision of judgment on Jerusalem, this word describes the instruments carried by the six executioners approaching from the north. The phrase 'weapon of destruction' or 'implement of slaughter' captures the grim scene of divine judgment being executed. Each figure carries a tool designed for destruction—these are not defensive weapons but implements specifically for carrying out devastation. The image reinforces the certainty and thoroughness of the coming judgment.

(1×) Denotes the destructive weapon or implement carried by each of the six executioners in Ezekiel 9:1. The phrase 'his weapon of destruction' emphasizes both the personal assignment (each has his own tool) and the purpose (designed specifically for devastating). The context is divine judgment, where these figures are commissioned to go through Jerusalem and strike down the idolaters. Spanish 'destrucción' captures the sense of deliberate devastation, while the construct form indicates this is not just destruction in general but the specific implement or means by which it is carried out. **DESTRUCTION AND DECAY**

en: destruction-of-him | **es:** destrucción-de-él | **fr:** destruction | **de:** [משחתו] Ezek 9:1

מִשְׁחַת H4893a *N-msc* (1×)

disfigurement; marred or deformed appearance, especially of the face

Isaiah uses this powerful word in the Suffering Servant passage to describe extreme physical disfigurement. The servant's appearance is so marred, so beyond normal human appearance, that people are appalled. This is one of the most haunting images in prophetic literature—a figure whose suffering has so distorted his physical form that he barely looks human. Christian interpretation has traditionally seen this as pointing to Christ's suffering, but the Hebrew term itself simply denotes severe disfigurement or marring.

(1×) Describes the severe disfigurement of the Suffering Servant's face in Isaiah 52:14, where his appearance is marred beyond human recognition. The word captures the idea of being spoiled, ruined, or deformed—not merely wounded but fundamentally altered in appearance. The context emphasizes the shocking, appalling nature of this disfigurement, which causes onlookers to be astonished and horrified. The term goes beyond simple injury to suggest a disfigurement so complete that the person's humanity itself seems obscured, making this one of Scripture's most visceral images of suffering. **PLAGUES AND WOUNDS**

en: marred | **es:** desfigurado-de | **fr:** [משחת] | **de:** [משחת] Isa 52:14

מָשְׁחָת H4893b *N-msc / 3mp* (1×)

corruption; ritual defect or blemish making an offering unacceptable

This ritual term appears in Leviticus's regulations for acceptable sacrifices. Animals with 'corruption' or defects cannot be offered to God—they are disqualified by their imperfection. The word captures the concept of being damaged, spoiled, or marred in a way that makes something unfit for holy use. It's part of the larger priestly code that insisted on wholeness and perfection in offerings, reflecting the holiness of the God to whom they were presented.

(1×) Refers to ritual corruption or defect in sacrificial animals that disqualifies them from being offered to God in Leviticus 22:25. The term indicates something is damaged, blemished, or spoiled in a way that makes it unacceptable for sacred use. The possessive form 'their corruption' suggests this is an inherent defect within the animals themselves. The context is priestly law about maintaining the purity and perfection of offerings—corrupted or defective animals dishonor God and cannot be used in worship, reflecting the principle that God deserves the best, not the damaged or inferior. **RITUAL DEFILEMENT**

en: their-corruption | **es:** su-corrupción | **fr:** leur-corruption | **de:** ihr-corruption Lev 22:25

מִשְׁטָח H4894a *N-msc* (2×)

spreading-place, a location where nets are spread out to dry

This technical term appears in Ezekiel's prophecy against Tyre, describing what the once-great maritime city will become after divine judgment. The image is striking: the proud merchant city reduced to a bare rock where fishermen spread their nets to dry. The term evokes the practical realities of fishing communities, where nets required regular spreading and maintenance. What was once a center of trade and wealth becomes merely a utilitarian space for the humblest of occupations.

(2×) Used twice in Ezekiel 26:5 and 14, both describing Tyre's future as 'a spreading-place for nets.' The cross-linguistic evidence (English 'spreading-place', Spanish 'tendedero', French 'étendue') captures the functional aspect—a flat surface where fishing nets are laid out to dry and be mended, symbolizing Tyre's complete humiliation. **STRETCHING AND EXTENDING**

en: spreading-place-for- | **es:** Tendedero-de, tendedero-de | **fr:** étendue | **de:** [משטח] Ezek 26:5; Ezek 26:14

מִשְׁטוֹחַ H4894b *N-ms* (1×)

spreading place; location where nets are spread out to dry

This word appears in Ezekiel's vision of the renewed land, where the waters from the temple bring life and healing. Along the shores of the Dead Sea—transformed by these living waters—there will be places for spreading nets. It's a beautiful image of restoration: the Dead Sea, currently lifeless, will teem with fish, and fishermen will stand along its banks drying their nets. The word captures the practical detail of fishing life, grounding the eschatological vision in everyday reality.

(1×) Denotes a place where fishing nets are spread out, mentioned in Ezekiel 47:10 in the context of the life-giving waters flowing from the temple. The phrase 'spreading place for nets' envisions fishermen working along the shores of the formerly dead sea, now teeming with life. Spanish 'tendedero' (drying rack) captures the practical function—a location where wet nets are laid out flat to dry. This mundane detail within a grand prophetic vision shows how divine restoration touches even the ordinary rhythms of daily work, transforming the barren into the productive. **STRETCHING AND EXTENDING**

en: spreading-place | **es:** tendedero | **fr:** étendue | **de:** [משטרת] Ezek 47:10

מַשְׁטֵמָה H4895 *N-fs* (2×)

hostility, animosity; personal or national enmity

This feminine noun appears in Hosea's vivid description of coming judgment on Israel. The prophet declares that days of punishment have arrived, and the people will experience divine hostility. Some scholars suggest deleting one occurrence as textually problematic, but the term clearly conveys active animosity or enmity. It captures the relational rupture between God and his people when covenant faithfulness gives way to idolatry and injustice.

(2×) Found in Hosea 9:7 and 9:8, both in oracles announcing judgment on Israel. The multilingual glosses uniformly render this as 'hostility' or 'animosity' (English 'hostility', Spanish 'hostilidad', French 'hostilité'), depicting the adversarial stance that results from persistent covenant violation and prophetic rejection. **ENMITY HOSTILITY**

en: hostility, the-hostility | **es:** hostilidad, la-hostilidad | **fr:** hostilité | **de:** [משטמה] Hos 9:7; Hos 9:8

מִשְׁטָר H4896 *N-msc / 3ms* (1×)

rule, dominion; authority or governing control exercised over something

Job uses this word when God questions him about the natural order: Do you know the ordinances of the heavens? Can you establish their rule over the earth? The term captures the idea of governing authority or controlling power that the celestial realm exercises over earthly affairs. It's part of God's overwhelming response to Job, pointing to the cosmic order that operates beyond human control or understanding. The heavens have their laws and their dominion—can Job claim to direct or master them?

(1×) Refers to the rule or dominion that the heavens exercise over the earth in Job 38:33. God asks Job whether he can establish or set this governing authority, emphasizing human inability to control the cosmic order. The possessive form 'its rule' indicates the inherent authority belonging to the celestial realm. Spanish 'dominio' captures the sense of sovereign control. The context is God's demonstration of divine wisdom and power through rhetorical questions about creation—the regular, ordered influence of heavenly bodies over earthly seasons and cycles operates according to laws Job neither made nor can modify. **DOMINION AND RULE**

en: its-rule | **es:** su-dominio | **fr:** son-משטרו-lui | **de:** [משטרו] Job 38:33

מֶשִׁי H4897 *Conj-w / N-ms* (2×)

silk (or similar luxury fabric); a costly material for fine garments

This rare noun appears only in Ezekiel 16, where it describes the luxurious garments God metaphorically clothed Jerusalem with during her youth. The exact identification remains uncertain—rabbinic tradition suggests silk, though the etymology is unknown. What's clear is that this was an expensive, fine material paired with linen in the prophet's imagery of divine lavishness toward his chosen bride. The term evokes the height of ancient textile luxury, whether silk or another prized fabric.

(2×) Used in Ezekiel 16:10 and 13, both describing God's generous adornment of Jerusalem. All major translations converge on 'silk' (English 'silk', Spanish 'seda', French 'soie'), though ancient versions like the Septuagint render it differently. The parallel with fine linen in both verses confirms this was a prestigious fabric reserved for the wealthy or royalty. **LINEN AND FABRIC**

en: and-silk, silk | **es:** seda, y-seda | **fr:** et-soie, soie | **de:** [ומשי], [משי] Ezek 16:10; Ezek 16:13

מְשֵׁיזַבְאֵל H4898 *N-proper-ms* (3×)

Meshezabel, a Jewish name meaning 'God delivers' used in the Persian period

This name appears for three different men in the post-exilic community of Nehemiah's time. The name derives from Aramaic roots meaning 'God rescues' or 'God delivers,' reflecting the theological vocabulary of the restoration community. One Meshezabel was grandfather to a wall-rebuilder, another sealed the covenant, and a third was father to a royal official from Judah. Whether these are three separate individuals or overlapping family members is unclear, but the name itself testifies to faith in God's delivering power during the challenging Persian period.

(3×) Meshezabel, a personal name meaning 'God delivers' borne by men in Nehemiah's era. Nehemiah 3:4 mentions Meshezabel as grandfather of Meshullam, one of the wall-builders. In 10:21 a Meshezabel is among those who sealed the covenant. Nehemiah 11:24 lists Pethahiah son of Meshezabel as an official 'at the king's hand in all matters concerning the people.' The LXX renderings (Μασεζεβηα, Μεσωζεβηλ) and Hebrew consistent spelling confirm this as a theophoric name from the Aramaic verb 'to deliver.' **PROPER NAMES (PERSONAL)**

en: Mesheyzavel, Meshezabel | **es:** Mesezabel | **fr:** Meschézabeel | **de:** [משיזבאל] Neh 3:4; Neh 10:21; Neh 11:24

מָשִׁיחַ H4899 *V-Qal-QalPassPrtcpl-ms* (39×)

Anointed one; a king, priest, or leader consecrated by oil, culminating in the eschatological Messiah

One of the most theologically loaded words in the Hebrew Bible. At its base, mashiach simply means 'one who has been smeared with oil' – a ritual act of consecration. Kings are anointed (Saul, David, and their successors are repeatedly called 'the LORD's anointed,' as in 1 Sam 24:6), and so are high priests (Lev 4:3). The word gathers eschatological weight in Daniel 9:25-26, where 'an anointed one, a prince' points beyond any historical king. Spanish renders this 'Mesías' and French 'oint,' each capturing a different dimension – the title versus the act – of this richly layered term.

1. anointed one, king or priest (34×) The core usage: a specific person – king or high priest – consecrated through the ritual of anointing with sacred oil. Applied to Israelite kings as 'the LORD's anointed' (meshiach YHWH) throughout Samuel and the Psalms (1 Sam 24:6; Ps 2:2; 2 Sam 22:51), and to the high priest as 'the anointed priest' (Lev 4:3, 5, 16). English glosses like 'his-anointed' and 'anointed-of' with pronominal suffixes confirm the relational possessive construction tying the anointed to God. **GEOGRAPHY AND SPACE**

en: against-anointed-of, anointed-of, his-anointed | **es:** a-su-ungido, contra-ungido-de, el-ungido | **fr:** [משיח], contre-oignit-de, de-oint | **de:** [משיח], dein-Gesalbter, dein-anointed-one Lev 4:3; Lev 4:5; Lev 4:16; Lev 6:22; 1Sam 2:10

2. the Messiah, eschatological title (2×) The titular, eschatological sense found in Daniel 9:25-26, where 'an anointed one' (mashiach nagid) designates a future deliverer figure. Spanish renders this distinctly as 'Mesías,' marking a shift from common noun to proper title. This is the semantic bridge to the New Testament Greek Christos, and both Daniel passages stand apart from other occurrences by using the term without a possessive suffix or relational phrase. **GEOGRAPHY AND SPACE**

en: anointed-one | **es:** Mesías | **fr:** [משיח] | **de:** [משיח] Dan 9:25; Dan 9:26

3. anointed ones, collective plural (2×) The collective plural referring to a protected group – patriarchs and prophets – whom God calls 'my anointed ones' (Ps 105:15; 1 Chr 16:22). The plural with first-person suffix (meshichai) extends the concept beyond a single officeholder to an entire class of divinely consecrated persons. This corporate sense is confirmed by the parallel command 'do my prophets no harm.' **ANOINTING AND SMEARING**

en: My-anointed-ones, my-anointed-ones | **es:** a-mis-ungidos, a-ungidos-míos | **fr:** [במשיחי], dans-oint | **de:** [במשיחי], mein-Gesalbter-Leute 1Chr 16:22; Ps 105:15

4. anointing, act of consecration (1×) A participial sense in 2 Sam 1:21 where the reference is to the act of anointing itself – Saul's shield 'not anointed with oil.' Here the word retains its verbal force rather than functioning as a substantive title. English 'anointing' and Spanish 'ungir' both capture the processual, verbal dimension that distinguishes this occurrence from the nominal uses. **GEOGRAPHY AND SPACE**

en: anointing | **es:** ungir | **fr:** oignant | **de:** salbend 2Sam 1:21

מָשַׁךְ H4900 *V-Qal-Imperf-1cs / 3mp* (36×)

To draw, pull, drag; to attract, prolong, extend; to draw out a sound or wield a weapon

A Hebrew verb rooted in the physical act of pulling or drawing, which extends into rich figurative territory. At its most concrete, it describes pulling Joseph from a pit (Gen 37:28) or selecting a Passover lamb (Exod 12:21). Yet its most memorable use is relational: 'I have drawn you with lovingkindness' (Jer 31:3). The same pulling force applies to time — prolonging days or deferring hope (Prov 13:12) — and to sound, as when the ram's horn blast is 'drawn out' at Sinai (Exod 19:13). Arabic ́(to grasp) and Ethiopic መሰከ (to bend a bow) preserve the kinesthetic core.

1. draw/pull out physically (7×) To physically draw out, pull, or extract an object or person — the basic Qal sense of exerting force. Spanish 'sacaron' (they pulled out) and French 'tira' (pulled) confirm the extraction meaning. Ranges from drawing Joseph from the pit (Gen 37:28) to drawing a bow in battle (1 Kgs 22:34). The

concrete root from which all figurative senses spring. DRAWING AND PULLING
en: Can-you-draw-out, and-drew, and-they-pulled | **es:** Y-sacaron, ha-tirado, sacad | **fr:** Méschec, a-pulled, et-tira | **de:** [וימשכו], [משך], [תמשך] Gen 37:28; Exod 12:21; Deut 21:3; 1Kgs 22:34; 2Chr 18:33

2. draw/attract (people) (6×) To draw or attract a person relationally or emotionally, implying influence rather than physical force. Spanish 'atráeme' (draw me) from Song 1:4 and 'atraeré' (I will attract) capture the magnetic pull. Hosea 11:4's 'I drew them with cords of love' and Jeremiah 31:3's lovingkindness illustrate God's gentle, persistent attraction of his people. DRAWING AND PULLING
en: I-drew-them, I-drew-you, and-I-will-draw | **es:** Atráeme, Y-atraeré, atraer | **fr:** Attire-moi,, et-je-sera-tirer, tirer | **de:** [אמשכם], [ימשוך], [למשוך] Judg 4:7; Job 21:33; Eccl 2:3; Song 1:4; Jer 31:3

3. extend/stretch/prolong (6×) To extend, stretch out, or prolong in time or space — the pulling force applied to duration or dimension. Spanish 'extiende' (extend) and French 'tirer' confirm the stretching sense. Used of God extending mercy (Ps 36:10), prolonging patience (Neh 9:30), and stretching forbearance (Ps 85:5). The root metaphor is pulling something to make it longer. DRAWING AND PULLING
en: and-drew, and-you-extended, extend | **es:** Extiende, Y-tuviste-paciencia, extendió | **fr:** [ותמשך], de-tirer, et-tira | **de:** [ותמשך], [משך], einer-extending Judg 20:37; Neh 9:30; Ps 36:10; Ps 85:5; Ps 109:12

4. drag away forcibly (6×) To drag or haul away by force, with connotations of violence or compulsion. Spanish 'arrastra' (drags) captures the forcible hauling. Isaiah 5:18 depicts those who 'draw iniquity with cords of vanity,' while Psalm 28:3 pleads 'do not drag me away with the wicked.' The multilingual evidence consistently distinguishes this from gentle attraction. DRAWING AND PULLING
en: and-draw-out, and-he-drags-away, drag-me-away | **es:** Y-arrastra, al-arrastrarlo, arrastra | **fr:** dans-tirer, et-tirer, et-tirer-dehors | **de:** [ומשך], [משכו], [משכי] Judg 4:6; Job 24:22; Ps 10:9; Ps 28:3; Isa 5:18

5. be prolonged/deferred (Nifal/Pual) (4×) Nifal and Pual passive: to be prolonged, delayed, or deferred. Spanish 'prolongada' and 'se prolongará' confirm the temporal extension in passive voice. Proverbs 13:12's 'hope deferred makes the heart sick' is the best-known instance. Ezekiel twice reassures that prophetic visions will not be prolonged indefinitely (Ezek 12:25, 28). DRAWING AND PULLING
en: deferred, it-shall-be-prolonged, shall-be-prolonged | **es:** prolongada, se-prolongará, serán-prolongados | **fr:** tirer | **de:** [ימשכו], [ממשכה], [תמשך] Prov 13:12; Isa 13:22; Ezek 12:25; Ezek 12:28

6. (2×) Applied to people of unusual stature or appearance in Isaiah 18:2 and 18:7, describing a nation 'tall and smooth' — literally 'drawn out' in physique. Spanish 'estirada/estirado' (stretched) captures the elongated physical quality. This specialized sense extends the stretching metaphor to describe bodily proportions of a distant nation. DRAWING AND PULLING
en: tall | **es:** estirada, estirado | **fr:** tirer | **de:** [ממשך] Isa 18:2; Isa 18:7

7. prolong a sound (horn blast) (2×) To draw out or prolong a musical sound, specifically the sustained blast of the ram's horn (shofar). Spanish 'al prolongar/prolongarse' (upon prolonging) confirms the acoustic-temporal sense. At Sinai, the people were to ascend the mountain 'when the horn blast is drawn out' (Exod 19:13); at Jericho, the walls fell at the prolonged sound (Josh 6:5). GOING OUT AND FORTH
en: when-is-drawn-out, when-sounds | **es:** al-prolongar, al-prolongarse | **fr:** quand-est-drawn-dehors, quand-sounds | **de:** als-ist-drawn-heraus, als-sounds Exod 19:13; Josh 6:5

8. wield/handle (weapon) (2×) To draw or handle a weapon, especially a bow, describing warriors in battle. Spanish 'los que tensan' (those who draw tight) and 'los que empuñan' (those who grip) capture the martial handling. Judges 5:14 speaks of those who 'handle the staff of the scribe,' and Isaiah 66:19 mentions those who 'draw the bow' — skilled weapon-wielders. DRAWING AND PULLING
en: -those-wielding, drawers-of | **es:** los-que-empuñan, los-que-tensan | **fr:** -ces-wielding, tirer | **de:** -jene-wielding, [משכי] Judg 5:14; Isa 66:19

9. (1×) A single occurrence in Amos 9:13 where the sower 'draws' or 'reaches' the reaper, describing agricultural abundance so great that plowing overtakes harvest. Spanish 'al que siembra' (the one who sows) and the context of eschatological plenty suggest a temporal-spatial overlap — one season being 'drawn' into the next in miraculous profusion. DRAWING AND PULLING
en: the-sower-of- | **es:** al-que-siembra | **fr:** tirer | **de:** [במשך] Amos 9:13

מָשָׁךְ H4901 *Conj-w / N-msc* (2×)

drawing up, trail; effort required to obtain or carry something valuable

This nuanced noun conveys two related images involving extension or trailing. In Job, it describes the effort required to 'draw up' or obtain wisdom—like fishing something precious from the depths, wisdom cannot be secured as easily as corals from the sea. In Psalm 126, it depicts the trail of seed carried by the sower, the precious burden borne through tears in hope of harvest. Both uses suggest purposeful movement and the value of what is drawn or carried.

(2×) Appears in Job 28:18 (the 'drawing up' or acquisition of wisdom) and Psalm 126:6 (the 'trail of seed' borne by the weeping sower). The multilingual evidence shows semantic range: English distinguishes 'acquisition' from 'trail', Spanish 'adquisición'/'saco', but both capture the sense of something drawn out or extended with effort and purpose. GEOGRAPHY AND SPACE
en: and-acquisition-of, trail-of | **es:** el-saco-de, y-adquisición-de | **fr:** de-tirer, et-ומשך | **de:** [ומשך], trail-of Job 28:18; Ps 126:6

מֶשֶׁךְ H4902 *Conj-w / N-proper-ms* (9×)

Meshech, a people and region in Asia Minor (Anatolia), descended from Japheth, often paired with Tubal in prophecy.

Meshech identifies a people group traced to Japheth's lineage (Gen 10:2; 1 Chr 1:5), known in Assyrian records as the Mushki and in Greek sources as the Moschoi, dwelling in western Armenia and central Anatolia. In the prophets, Meshech appears almost invariably alongside Tubal as trading partners (Ezek 27:13) and as nations subject to divine judgment (Ezek 32:26; 38:2-3; 39:1). The Psalmist's lament 'Woe to me that I sojourn in Meshech' (Ps 120:5) uses the name to evoke a distant, hostile land. Spanish 'Mesec,' French 'Meschek,' and the Septuagint 'Mosoch' all reflect the same Semitic consonantal root.

Meshech (proper name, region/people) (9×) The proper gentillic name Meshech, denoting a people and territory in Asia Minor descended from Japheth. Genealogical texts (Gen 10:2; 1 Chr 1:5, 17) place Meshech among the sons of Japheth between Tubal and Tiras. Prophetic texts consistently pair Meshech with Tubal as commercial and military powers (Ezek 27:13; 38:2-3; 39:1), while Psalm 120:5 uses the name as a byword for remote exile. Multilingual renderings – Spanish 'Mesec,' French 'Meschek,' German 'Meshekh' – are straightforward transliterations confirming a single referent. GEOGRAPHY AND SPACE
en: Meshech, and-Meshech, and-Meshekh | **es:** Mesec, Mésec, en-Mesec | **fr:** Méschek, de-Méschek, et-Meshech | **de:** [ומשך], [משך], in-Meshekh Gen 10:2; 1Chr 1:5; 1Chr 1:17; Ps 120:5; Ezek 27:13

מִשְׁכַּב H4903 *N-msc / 2ms* (6×)

Bed, couch, lying-place — an Aramaic noun for the place where one sleeps, used exclusively in Daniel's visions.

An Aramaic masculine noun meaning 'bed' or 'couch,' found only in the book of Daniel. It appears six times, always with pronominal suffixes ('my bed,' 'your bed,' 'his bed'), describing the place where royal figures receive night visions. In Daniel 2:28-29, God reveals to Nebuchadnezzar 'the visions of your head upon your bed,' and in Daniel 4:5-13 and 7:1, visions come while lying in bed. The Spanish glosses (mi-cama, tu-cama, cama-de-el) neatly mirror the pronominal variation, confirming this is a single lexical sense with grammatical inflection rather than distinct meanings.

bed, couch, lying-place (6×) A bed or couch where one reclines for sleep, serving as the locus of divine night visions in Daniel's Aramaic sections. Every occurrence is connected to revelatory dreams: Nebuchadnezzar's visions on his bed (Dan 2:28-29; 4:5, 10, 13) and Daniel's own night vision (Dan 7:1). The multilingual glosses uniformly denote 'bed' with possessive variation, confirming a single concrete sense rather than any metaphorical extension. GEOGRAPHY AND SPACE

en: his-bed, my-bed, your-bed | **es:** cama-de-él, mi-cama, tu-cama | **fr:** couche | **de:** [משכבה], [משכבי], [משכבך] Dan 2:28; Dan 2:29; Dan 4:5; Dan 4:10; Dan 4:13

מִשְׁכָּב H4904 *Prep-b / N-msc / 3ms* (46×)

A bed or couch for sleeping; by extension, a bedroom, the act of lying down, or a euphemism for sexual intercourse.

Derived from the root shakav (to lie down), this noun radiates outward from the concrete piece of furniture to the room that houses it, the act performed upon it, and the intimate encounter it discreetly names. On his deathbed Jacob's blessing curses Reuben for defiling his father's 'bed' (Gen 49:4), while the purity laws of Leviticus 15 treat the bed as a surface that transmits uncleanness. The construct plural mishkeve marks the euphemistic sense of sexual relations (Lev 18:22; 20:13), a usage Spanish captures as 'acostamientos de' and French as 'couché de.' The word thus spans the private world from furniture to chamber to rest to intimacy.

1. bed, couch (furniture) (34×) The physical bed or couch as a piece of furniture for sleeping, resting, or reclining. This is the dominant sense, covering over two-thirds of occurrences. It includes beds of the sick (Exod 21:18), beds rendered unclean (Lev 15:4-5, 21), beds where the psalmist weeps (Ps 6:7), and the lovers' bed of Song of Songs 3:1. Spanish 'cama' and French 'couche / lit' straightforwardly name the furniture. The pronominal suffixes ('his bed,' 'my bed') keep the reference concrete. GEOGRAPHY AND SPACE

en: bed-of, her-bed, his-bed | **es:** a-lecho-de, cama-mía, cama-suya | **fr:** [משכבך], couche, de-couche | **de:** [למשכב], [משכבותם], [משכבי] Gen 49:4; Exod 21:18; Lev 15:4; Lev 15:5; Lev 15:21

2. sexual intercourse (lying with) (6×) A euphemism for sexual intercourse, literally 'lyings of.' Occurring exclusively in the construct plural mishkeve, this sense appears in the Holiness Code (Lev 18:22; 20:13) and in the census of Midianite captives (Num 31:17-18, 35). Spanish 'acostamientos de' (lyings of) and French 'couché de / couché avec' preserve the euphemistic construction. The plural intensifies or abstracts the act, distancing the expression from any single occasion. GEOGRAPHY AND SPACE

en: by-lying-with, lying-of, lying-with | **es:** acostamientos-de, acostarse-con, como-acostamientos-de | **fr:** couché-avec, couché-de, lyings-de | **de:** durch-liegend-mit, liegend-mit, liegend-von Lev 18:22; Lev 20:13; Num 31:17; Num 31:18; Num 31:35

3. bedroom, sleeping chamber (3×) The bedroom or sleeping chamber as a private room, used metonymically so that the bed stands for the space around it. The frogs of the Exodus plague invade Pharaoh's 'bed-chamber' (Exod 8:3), Elisha knows what the king of Aram speaks 'in his bedroom' (2 Kgs 6:12), and Ecclesiastes warns against cursing a king even in one's 'bedroom' (Eccl 10:20). Spanish 'alcoba / dormitorio' and French 'chambre à coucher' confirm the spatial, room-level reading. GEOGRAPHY AND SPACE

en: your-bed | **es:** tu-alcoba, tu-dormitorio, tu-lecho | **fr:** ton-couche-toi, ton-lit | **de:** [משכבך], dein-bed Exod 8:3; 2Kgs 6:12; Eccl 10:20

4. act of lying down, rest (3×) The abstract act of lying down or resting, where the noun denotes the activity rather than its location or furniture. In 2 Sam 4:5, 7 Ish-bosheth is assassinated during his midday 'lying down' (siesta), and Judg 21:12 uses the term for the condition of not having known a man's 'lying.' Spanish 'siesta de' and French 'repos de' capture the actional reading. The sense focuses on the posture and state of rest itself. GEOGRAPHY AND SPACE

en: by-lying-of, his-lying, rest-of | **es:** acostarse-suyo, en-lecho-de, siesta-de | **fr:** par-couché-de, reste-de, son-étendu | **de:** durch-liegend-von, ruhe-von, sein-liegend Judg 21:12; 2Sam 4:5; 2Sam 4:7

מַשְׂכִּיל H4905 *N-ms* (13×)

Maskîl — a psalm superscription term, likely indicating a contemplative or skillfully crafted poem

A technical musical or literary term appearing in the superscriptions of thirteen psalms (Pss 32, 42, 44, 45, 52, 53, 54, 55, 74, 78, 88, 89, 142) and once within a psalm text as an instruction — 'sing a maskil!' (Ps 47:7). Derived from the Hiphil of שָׂכַל ('to be prudent, to give insight'), the word likely signals a psalm that imparts wisdom or demands skillful, thoughtful performance. The maskil psalms span a wide emotional range: from David's joyful confession of forgiveness (Ps 32) to the sons of Korah's desperate lament over national catastrophe (Ps 44; 74; 88). The term's precise ancient meaning was already uncertain by the time of the Septuagint translators, who rendered it variously.

(13×) A psalm genre designation in superscriptions, from the Hiphil of שָׂכַל ('to act wisely, give insight'), likely indicating a contemplative poem, a didactic composition, or a skillfully crafted song. Attested in the titles of Psalms 32, 42, 44, 45, 52, 53, 54, 55, 74, 78, 88, 89, and 142, and as an imperative in Psalm 47:7 ('sing a maskil'). The maskil psalms encompass confession (Ps 32), lament (Ps 44, 74, 88), historical recital (Ps 78), and royal celebration (Ps 45). All target languages preserve the term as a transliteration — eng/spa/fra 'maskil', deu 'Maskil' — reflecting its technical, not-fully-recoverable ancient sense. SONGS AND HYMNS

en: a-maskil | **es:** Maskil, Masquil, maskil | **fr:** de-maskil | **de:** ein-maskil Ps 32:1; Ps 42:1; Ps 44:1; Ps 45:1; Ps 52:1

מַשְׂכִּית H4906 *Prep-b / N-fpc* (6×)

A carved image or figured stone (often idolatrous); imagination or conceit; an ornamental setting or frame

At its core, maskit denotes something displayed or made visible – a show-piece. In cultic contexts it refers to carved images or figured stones associated with idolatry, which the Torah explicitly forbids (Lev 26:1; Num 33:52). Ezekiel 8:12 uses it of the secret 'chambers of imagery' where elders worship painted abominations. Yet the same root can describe the inner life: in Psalm 73:7 the 'imaginations of their heart' overflow with arrogance. Most beautifully, Proverbs 25:11 transforms the word into an artisan's ornamental setting – 'apples of gold in settings of silver' – celebrating the craftsmanship of a well-chosen word.

1. carved image, figured stone (3×) A carved or engraved image, especially an idolatrous figured stone condemned by Israelite law. Leviticus 26:1 forbids setting up an 'even maskit' alongside pillars and idols; Numbers 33:52 commands Israel to destroy the Canaanites' figured stones. Ezekiel 8:12 extends this to painted wall-images in secret idol chambers. Translations converge on the visual-representational sense: Spanish 'imágenes,' French 'image,' English 'figured stones.' IDOLS AND IMAGES

en: imagery-of-him, of-figured, their-figured-stones | **es:** de-figura, imágenes-de-él, sus-imágenes | **fr:** de-figured, image, leur-figured-pierres | **de:** [משכיתו], ihr-figured-Steine, von-figured Lev 26:1; Num 33:52; Ezek 8:12

2. imagination, conceit (2×) Imagination, conceit, or mental picture-making – the inner counterpart to the external carved image. In Psalm 73:7 the psalmist observes the wicked whose 'imaginations of the heart' overflow beyond all bounds. Proverbs 18:11 uses it of the rich man's wealth as a high wall 'in his imagination' – a false fortress of the mind. Spanish 'imaginación' and English 'imagination' reflect how maskit bridges the physical and psychological domains. GEOGRAPHY AND SPACE

en: in-his-imagination, the-imaginations-of | **es:** en-imaginación-su, imaginaciones-de | **fr:** dans-son-במשכיתו-lui, de-image | **de:** [במשכיתו], der-imaginations-von Ps 73:7; Prov 18:11

3. ornamental setting, frame (1×) An ornamental setting, decorative frame, or work of fine craftsmanship. Proverbs 25:11 compares a fitly spoken word to 'apples of gold in settings (maskiyyot) of silver,' using the term positively for artistry rather than idolatry. Spanish 'engastes' (settings, bezels) captures the jeweler's craft implied here, showing how the same root that can denote forbidden images also celebrates legitimate beauty. GEOGRAPHY AND SPACE

en: in-settings-of | **es:** en-engastes-de | **fr:** dans-במשכיות | **de:** [במשכיות] Prov 25:11

מִשְׁכֵּן H4907 *N-msc / 3ms* (1×)

dwelling, abode; place of residence, especially divine habitation

This term appears in Ezra when King Artaxerxes authorizes temple resources, referring to Jerusalem as God's dwelling place. The word emphasizes habitation—not just a building but an actual residence where God is present. It connects to the tabernacle (mishkan) tradition, where God dwells among his people. Using this word for Jerusalem acknowledges the city's role as the location of divine presence, the place where God has chosen to make his abode among Israel.

(1×) Denotes God's dwelling place, used of Jerusalem in Ezra 7:15 in the context of King Artaxerxes' decree supporting the temple. The possessive form 'His dwelling' emphasizes that this is where God resides, making the city sacred through divine presence. The term shares roots with 'tabernacle' (mishkan), carrying connotations of God settling down, making a home among his people. Spanish 'morada' (dwelling, abode) reflects this sense of permanent residence rather than temporary visit. The Persian king's acknowledgment of Jerusalem as God's dwelling shows remarkable theological recognition from a foreign ruler. GEOGRAPHY AND SPACE

en: is-His-dwelling | **es:** su-morada | **fr:** [משכנה] | **de:** [משכנה] Ezra 7:15

מִשְׁכָּן H4908 *N-mpc / 2ms* (139×)

Dwelling place or habitation; predominantly the Tabernacle, Israel's portable wilderness sanctuary.

Derived from the root shakan ('to dwell, settle'), mishkan is the premier term for the place where God's presence rests among his people. In its dominant Pentateuchal usage, it designates the portable wilderness sanctuary—the Tabernacle—described in meticulous detail across Exodus 25–40 and referenced throughout Numbers and Leviticus. Spanish 'tabernáculo,' French 'tabernacle,' and German 'Stiftshütte' all preserve this technical cultic sense. In poetic and prophetic texts, the word broadens to mean any dwelling or habitation—whether God's heavenly abode (Ps 26:8; 46:5), human settlements (Num 24:5, Balaam's oracle over Israel's tents), or even the dwellings of the wicked (Job 18:21; 21:28).

1. Tabernacle, sacred sanctuary (109×) The Tabernacle—Israel's portable sanctuary and tent of meeting, the designated place of God's indwelling presence during the wilderness period and beyond. This sense accounts for 109 of 139 occurrences and dominates the Priestly source in Exodus through Numbers. Cross-lingual glosses are highly technical and consistent: Spanish 'el tabernáculo,' French 'le tabernacle,' German 'die Stiftshütte.' Key passages include the initial divine blueprint (Exod 25:9), the construction details (Exod 26:1–30), and the cloud covering the mishkan at Sinai (Num 9:15). GEOGRAPHY AND SPACE

en: the-tabernacle | **es:** el-tabernáculo | **fr:** le-tabernacle | **de:** die-Stiftshuette Exod 25:9; Exod 26:1; Exod 26:6; Exod 26:7; Exod 26:12

2. dwelling place, habitation (30×) A dwelling place, habitation, or abode in a broader sense—used of God's heavenly or temple dwelling in poetic contexts, or of human and communal habitations. Spanish shifts to 'morada(s),' German to 'Wohnung,' distinguishing this from the technical Tabernacle sense. Balaam's oracle admires Israel's 'dwelling places' (Num 24:5), the psalmist celebrates God's mishkan among his people (Ps 46:5; 26:8), and prophetic warnings target the habitations of enemies (Ezek 25:4) and the wicked. GEOGRAPHY AND SPACE

en: and-its-dwellings, are-the-dwellings-of, dwelling-places | **es:** a-moradas-de-él, a-sus-moradas, de-morada-de | **fr:** [ממשכן], [משכני], de-mes-voisins | **de:** Stiftshuette-von-, Wohnung, Wohnung- Lev 15:31; Lev 26:11; Num 16:24; Num 16:27; Num 24:5

מַשְׂכֹּרֶת H4909 *N-fsc / 2fs* (4×)

maskoret — wages, payment for labor; reward for faithfulness

This noun denotes wages or payment earned through service or labor. The term appears exclusively in narrative contexts involving Jacob's service to Laban and Ruth's faithful service to Naomi. In Genesis, it refers to the agreed-upon compensation for Jacob's shepherding work—repeatedly changed by Laban's deception. In Ruth, it takes on a more elevated sense, referring to divine reward for covenant faithfulness and loyal love. The word captures both commercial payment for work rendered and the broader concept of recompense for loyal service.

(4×) Wages or payment for service, used both commercially and theologically. In Genesis 29:15, Laban asks Jacob about his 'wages' (maskoreteka) for shepherding his flocks, establishing the context for the bride-price arrangement. Genesis 31:7 and 41 recount Laban's deceitful manipulation, changing Jacob's 'wages' (maskorti) ten times over fourteen years of service. Ruth 2:12 elevates the concept: Boaz blesses Ruth with 'a full reward' (maskoret shelemah) from YHWH for her loyal love to Naomi and trust in Israel's God. The term thus spans human employer-employee relationships (Genesis) and divine recompense for covenant faithfulness (Ruth). WAGES AND REWARD

en: my-wages, wages-your, your-wages | **es:** salario-mío, salario-tuyo, tu-recompensa | **fr:** mon-salaire, salaire-ton, ton-salaire | **de:** [משכרתך], ist-dein-Lohn, meinen-Lohn Gen 29:15; Gen 31:7; Gen 31:41; Ruth 2:12

מָשַׁל H4910 *V-Hifil-Imperf-2ms / 3ms* (82×)

To rule, have dominion, reign; in Hifil, to grant dominion or set as ruler over someone or something.

A verb of authority and power, mashal spans the full range of ruling — from raw dominion over persons and things to formal administrative governance and royal sovereignty. In Genesis 1:18 the sun and moon 'rule' the day and night, while in Psalm 8:6 God 'makes humanity ruler' over creation (Hifil causative). Spanish consistently distinguishes gobernar (to govern) from dominar (to dominate), mirroring the Hebrew senses. Arabic translations likewise alternate between hakama (to judge/govern) for administrative contexts and malaka (to reign) for royal ones, confirming these as genuinely distinct uses.

1. Qal: to have dominion, exercise power over (44×) The broadest Qal usage: exercising dominion, mastery, or control over persons, animals, or cosmic bodies. Often carries a nuance of subjugation or imposed authority — the sun ruling the day (Gen 1:18), sin crouching to master Cain (Gen 4:7), or a husband exercising authority over his wife (Gen 3:16). Spanish dominar and Arabic sallata capture this forceful, controlling aspect. RULING AND REIGNING

en: and-he-shall-rule, and-he-will-rule, and-rule | **es:** El-que-gobierna, Y-dominará, dominaban | **fr:** –régner-, [מושל], chef | **de:** Herrscher, [ימשל], [תמשול] Gen 1:18; Gen 3:16; Gen 4:7; Gen 37:8

2. Qal: to rule, govern (administrative authority) (27×) Administrative or official governance in the Qal stem: ruling as a governor, overseer, or judge rather than through raw power. Joseph ruling over Egypt (Gen 45:26), or the appointed governor over a district (Ps 105:20). Arabic hakama ('to judge/govern') and French chef/dominer consistently mark this bureaucratic nuance, distinguishing it from sheer dominion. RULING AND REIGNING

en: You-ruled, a-ruler, and-his-ruler | **es:** Gobernante, al-gobernante-de-, el-que-gobierna | **fr:** [המושלים], dominer, et-de-dominer | **de:** Spruch, [מושל], der-herrschte Gen 24:2; 2Chr 23:20; Ps 105:20; Ps 105:21; Prov 23:1

3. Qal: to reign (royal/kingly rule) (8×) Specifically royal or kingly rule — reigning as sovereign. Concentrated in the Judges narratives (Judg 8:22–23; 9:2) where Israel debates whether Gideon and his sons should 'reign' over them. Arabic malaka ('to be king') and German regieren ('to reign') appear here rather than the governance vocabulary, confirming that these passages evoke monarchical sovereignty. RULING AND REIGNING

en: and-ruling, rule-, ruling | **es:** el-gobernar, gobernar, gobernará | **fr:** dominer, et-dominer, ruling | **de:** herrschen-, herrschend, regieren Judg 8:22; Judg 8:23; Judg 9:2

4. Hifil: to cause to rule, grant dominion (3×) The Hifil causative: to cause someone to rule, to grant dominion, to set as ruler over. Only three occurrences — God granting humanity dominion

(Ps 8:6), God possessing sovereign dominion (Job 25:2), and a king bestowing authority (Dan 11:39). Arabic sallata ('to empower, give authority') and Spanish hacer señorear capture the causative force. **RULING AND REIGNING**

en: and-cause-them-to-rule, dominion, you-make-him-ruler | **es:** Dominio, Lo-haces-señorear, y-les-dará-dominio | **fr:** dominer, et-dominer | **de:** der-Spruch, herrschte, und-regieren Job 25:2; Ps 8:6; Dan 11:39

מָשַׁל H4911a *Conj-w / V-Hifil-ConjImperf-2mp / 1cs* (7×)

To be like, to be compared to, to represent – used in Niphal, Hiphil, and Hithpael for likeness and comparison.

A verb meaning to represent or be like, appearing in several derived stems that explore different facets of comparison. In the Niphal it means 'to become like' or 'to be compared to,' as in the haunting refrain of Psalm 49:12, 20 where humanity in its pomp is 'likened to the beasts that perish.' The Hiphil means 'to compare' – Isaiah 46:5 challenges idolaters: 'To whom will you liken me and make me equal?' The Hithpael in Job 30:19 expresses becoming like dust and ashes. Spanish 'es-semejante' and 'me-hice-semejante' beautifully track these stem distinctions.

to be like, to be compared to (7×) To be like, become similar to, or be compared with another – spanning Niphal (passive/reflexive: 'to be likened'), Hiphil (causative: 'to compare, liken'), and Hithpael (reflexive: 'to make oneself like'). English glosses 'I-am-likened/I-become-like' and Spanish 'es-semejante/me-hice-semejante' capture the reflexive and passive nuances. In Psalm 49:12, 20 the Niphal nimshal declares that even honored humanity is 'compared to' perishing beasts; Psalm 28:1 and 143:7 use it for becoming like those going down to the pit; Isaiah 14:10 taunts Babylon's king as now 'become like us'; Isaiah 46:5 uses the Hiphil in God's rhetorical challenge against idol-makers; Job 30:19 employs the Hithpael for Job's self-description as becoming like dust. **LIKENESS AND COMPARISON**

en: and-I-am-likened, and-I-become-like, and-I-will-be-like | **es:** es-semejante, has-sido-asemejado, y-me-hice-semejante | **fr:** [ותמשלוני], [נמשלת], comparer | **de:** [ואתמשל], [ותמשלוני], [נמשלת] Job 30:19; Ps 28:1; Ps 49:12; Ps 49:20; Ps 143:7

מָשַׁל H4911b *V-Qal-Prtcpl-mp* (9×)

To use a proverb, speak in parables or poetic sayings; denominative from mashal ('proverb, parable').

This denominative verb, built on the noun mashal ('proverb, parable'), means to compose or recite proverbial speech, whether a taunt, an allegory, or a prophetic parable. It appears most heavily in Ezekiel, where God commands the prophet to 'speak a parable' (Ezek 17:2; 24:3) and where the people complain that Ezekiel is merely 'a maker of parables' (Ezek 20:49). The earliest occurrence comes in Numbers 21:27, where 'those who speak in proverbs' (moshelim) celebrate Israel's victory. Spanish renders the action as 'hablar en proverbio,' while French and German resort to paraphrases, reflecting the difficulty of capturing this specifically Semitic literary concept in a single word.

to use a proverb, speak in parables (9×) To speak in proverbs or parables, to compose or recite proverbial sayings – a denominative verb from mashal. In Numbers 21:27, the moshelim are ballad-singers commemorating conquest. Ezekiel dominates the usage: God commands 'propound a parable' (Ezek 17:2; 24:3), the people quote the proverb 'the days are prolonged' (12:23), and they accuse Ezekiel of being a riddler (20:49). The Spanish gloss 'el que usa proverbio' (one who uses a proverb) and the English 'speak/use a proverb' capture the performative dimension – this is not merely knowing a saying but actively deploying it as rhetoric. **LIKENESS AND COMPARISON**

en: and-speak, shall-use-proverb, speaking | **es:** Y-di, el-que-usa-proverbio, es-que-habla | **fr:** et-ressembler, le-poets, ressembler | **de:** [המשל], [ומשל], [ימשל] Num 21:27; Ezek 12:23; Ezek 16:44; Ezek 17:2

מָשָׁל H4912 *Conj-w* (39×)

Proverb, parable, prophetic oracle, or byword; a structured speech form ranging from wisdom saying to taunt

Hebrew mashal is remarkably elastic, covering everything from a pithy folk saying to a solemn prophetic oracle. At its heart lies the idea of a carefully crafted comparison or parallel – the word itself likely derives from a root meaning 'to be like.' The 'Proverbs of Solomon' (Prov 1:1) uses this term for compact wisdom sentences, while Balaam's oracles in Numbers 23-24 and Ezekiel's allegories (Ezek 17:2) show its prophetic reach. Most strikingly, it can denote a person or nation reduced to a 'byword' of derision (Deut 28:37; Ps 44:14), where the structured comparison turns cruelly public.

1. proverb, wisdom saying (16×) A brief, memorable wisdom saying or maxim, the stuff of Israelite sapiential tradition. This is the mashal of Proverbs 1:1 (mishle Shelomo), of Solomon's legendary 3,000 proverbs (1 Kgs 4:32), and of the 'proverb of the ancients' cited by David (1 Sam 24:13). Spanish 'Proverbios de' and English 'proverb' both capture this instructional, quotable quality. Ecclesiastes 12:9 confirms the sage's activity of weighing and arranging meshalim as a literary craft. **PARABLE PROVERB BYWORD**

en: a-proverb, and-a-proverb, parable | **es:** Proverbios-de, el-proverbio, proverbio | **fr:** et-proverbe, parabole, proverb-de | **de:** Gleichnis, Spruch, Sprueche-von 1Sam 24:13; 1Kgs 4:32; Job 13:12; Prov 1:1; Prov 1:6

2. prophetic oracle, discourse (9×) A prophetic oracle or visionary discourse, especially Balaam's utterances introduced by the formula 'he took up his mashal' (Num 23:7, 18; 24:3, 15, 20-23). French 'son oracle' and English 'his discourse' both register the elevated, inspired quality of these speeches. The oracular mashal differs from the wisdom proverb by its divine source and its poetic, visionary sweep. **PARABLE PROVERB BYWORD**

en: his-discourse, his-oracle | **es:** parábola-de-él, su-proverbio | **fr:** son-oracle, son-proverbe-lui | **de:** [משלו], sein-oracle Num 23:7; Num 23:18; Num 24:3; Num 24:15; Num 24:20

3. parable, figurative discourse (7×) An extended figurative narrative or allegory used to illustrate spiritual truth. Ezekiel's eagle-and-vine allegory (Ezek 17:2) is explicitly called a mashal, as is the psalmist's 'dark saying' in Psalm 78:2. French 'parabole' and Spanish 'parábola' both draw on Greco-Latin parable terminology, highlighting the comparative, illustrative function. Isaiah 14:4 uses it for the grand taunt-poem against the king of Babylon. **PARABLE PROVERB BYWORD**

en: a-parable, and-for-proverbs, in-a-parable | **es:** a-proverbio, en-parábola, la-parábola | **fr:** [המשל], dans-proverbe, et-parabole | **de:** Gleichnis, [המשל], in-ein-parable Ps 49:4; Ps 78:2; Isa 14:4; Ezek 14:8; Ezek 17:2

4. byword, taunt-saying (7×) A byword or object lesson – when a person or nation becomes a proverbial example of judgment and disgrace. Deuteronomy 28:37 warns Israel will become 'a mashal and a byword' (lemashol velishnina) among the nations, and Psalm 44:14 laments this fate in exile. Spanish 'para proverbio' and German 'ein byword' both reflect the public, cautionary dimension. The same root that builds wisdom here builds shame. **PARABLE PROVERB BYWORD**

en: a-byword, and-for-a-byword, as-a-proverb | **es:** en-proverbio, para-proverbio, por-proverbio | **fr:** [ולמשל], [למשל], de-proverbe | **de:** Gleichnis, [ולמשל], ein-byword Deut 28:37; 1Sam 10:12; 1Kgs 9:7; 2Chr 7:20; Ps 44:14

מִשְׁאָל H4913 *N-proper-fs* (1×)

Mishal, Mashal; a Levitical city in the territory of Asher

This place name designates a city in northern Israel, assigned to the tribe of Asher and later given to the Levites. It appears in different spelling variants across the biblical text, which was common for place names that were transliterated from earlier Canaanite or Egyptian sources. BDB notes the Egyptian connection. The Septuagint's varying renderings reflect uncertainty about the original pronunciation, a frequent issue with ancient toponyms that survived through multiple linguistic transmissions.

(1×) A Levitical city located in the tribal territory of Asher, appearing in Joshua 19:26 and 21:30, with a variant spelling in 1 Chronicles 6:74. The name shows up in Egyptian sources as 'Mi-ša ara,' indicating its pre-Israelite antiquity. The multiple Septuagint variants (Maasa, Masaph, Masala, etc.) demonstrate scribal uncertainty about vocalization, common for ancient Near Eastern place

names. As a Levitical city, Mishal was one of the settlements set apart for the priestly tribe rather than being allotted to a landed tribe, making it part of the network of cities supporting Israel's religious infrastructure. **PROPER NAMES (PERSONAL)**
en: Mashal | **es:** Masal | **fr:** [משל] | **de:** [משל] 1Chr 6:74

מְשֹׁל H4914 *Prep-l / V-Qal-Inf* (1×)
byword; proverbial saying or object of ridicule
Job laments that he has been made a byword among the peoples—a proverbial example of misfortune, someone whose name is used as a reference point for suffering. The term captures both the idea of a proverb (a saying passed around) and an object of public mockery. Job's suffering has become so notorious that his name itself is used proverbially. It's a profound expression of how personal tragedy can become public spectacle, reducing a person's identity to their calamity.

(1×) Describes Job's status as a byword or proverbial example of suffering in Job 17:6. The term indicates someone who has become a common saying, a reference point when people want to illustrate extreme misfortune. The phrase 'a byword of the peoples' shows how Job's personal tragedy has transcended his individual experience to become public property—people use his name when they want to invoke suffering, much as we might say someone has 'the patience of Job.' The multilingual glosses emphasize both the proverbial aspect (Spanish 'refrán') and the public humiliation inherent in becoming such an example. **GEOGRAPHY AND SPACE**
en: a-byword-of | **es:** por-refrán-de | **fr:** à-למשל | **de:** zu-Spruch Job 17:6

מָשָׁל H4915a *N-msc / 3ms* (1×)
equal, likeness; one who is similar or comparable in nature
In God's speech to Job about Leviathan, this word appears in the striking declaration that there is no creature on earth like this beast—'there is not his likeness.' The term conveys equality or comparability, suggesting a match or peer. The point is that Leviathan has no equal among created beings; nothing else compares. It's part of the overwhelming description of this creature's uniqueness and power, used to humble Job by showing him forces in creation utterly beyond his control.

(1×) Refers to an equal, parallel, or comparable entity, used in Job 41:33 (English) / 41:25 (Hebrew) in the declaration that Leviathan has no likeness on earth. The phrase 'his likeness' or 'one like him' emphasizes the creature's uniqueness—there is no peer, no equal, no comparable being among earth's creatures. Spanish 'igual' (equal) captures this sense of parity or matching. The context is God displaying his power through this creature that exceeds human mastery, a being so extraordinary that it stands alone without rival in the created order. **LIKENESS AND COMPARISON**
en: his-ruler | **es:** su-igual | **fr:** son-משלו-lui | **de:** [משלו] Job 41:33

מָשָׁל H4915b *Conj-w / N-msc / 3ms* (2×)
dominion, rule; sovereign authority over a realm
This masculine noun denotes royal dominion or sovereign rule. It appears in messianic prophecy (Zechariah 9:10) describing the worldwide reign of the coming king whose dominion will extend from sea to sea, and in Daniel's vision of Alexander the Great, whose vast empire would be divided after his death. The term emphasizes the geographical extent and political authority of royal power, whether the Prince of Peace or the conquering Greek king.

(2×) Found in Daniel 11:4 (describing Alexander's empire) and Zechariah 9:10 (the Messiah's universal rule). The cross-linguistic glosses consistently render this as 'dominion' or 'rule' (English 'dominion', Spanish 'dominio', French 'comparaison' [possibly contextual]), emphasizing the territorial scope and sovereign authority conveyed by the term. **DOMINION AND RULE**
en: and-his-dominion, like-his-dominion | **es:** como-dominio-su, y-su-dominio | **fr:** comparaison, et-comparaison | **de:** [ומשלו], [כמשלו] Dan 11:4; Zech 9:10

מִשְׁלַח H4916a *Prep-l / N-msc* (7×)
A sending forth, undertaking, or enterprise – especially what one puts one's hand to in work or livelihood.
A masculine construct noun from the root shalach ('to send'), denoting the act of sending forth one's hand – hence an undertaking, enterprise, or endeavor. It appears almost exclusively in Deuteronomy in the formulaic blessing phrase 'in every undertaking of your hand' (Deut 12:7, 18; 15:10; 23:20; 28:8, 20), where God promises to bless all that one puts one's hand to do. The single occurrence in Isaiah 7:25 shifts to a concrete sense: a place for 'letting loose' of cattle. Spanish 'emprendimiento/obra' and English 'undertaking' consistently highlight purposeful, productive activity.

sending, undertaking, enterprise (7×) The act of sending forth or putting one's hand to something, hence an undertaking, enterprise, or endeavor. English 'undertaking-of' and Spanish 'emprendimiento-de/obra-de' converge on purposeful activity or work. Six of seven occurrences appear in Deuteronomy's blessing formulae: God will bless 'every sending-forth of your hand' (Deut 12:7, 12:18, 15:10, 23:20, 28:8), with 28:20 using the same phrase in a curse context. The expression captures the totality of one's productive labor and livelihood. In Isaiah 7:25 the noun takes a more concrete sense: a place for the 'letting loose' of oxen, parallel to mirmas ('trampling-place') for sheep. **GEOGRAPHY AND SPACE**
en: for-sending-of, undertaking-of | **es:** emprendimiento-de, lo-que-envíes, obra-de | **fr:** [למשלח], undertaking-de | **de:** [למשלח], undertaking-von Deut 12:7; Deut 12:18; Deut 15:10; Deut 23:20; Deut 28:8

מִשְׁלוֹחַ H4916b *N-msc* (3×)
Outstretching or sending forth, particularly of the hand or gifts
This term describes the action of stretching out or sending forth. Isaiah uses it for territorial conquest—Edom and Moab becoming 'the outstretching of their hand,' meaning territory they seize or possess. Esther employs it for the joyful custom of 'sending portions' of food to one another during Purim celebrations. The root sense involves extension or dispatch: a hand reaching out to grasp, gifts sent forth to share. It captures both aggressive expansion and generous distribution.

(3×) Outstretching or sending forth. Isaiah 11:14 prophesies Israel's future dominance: 'Edom and Moab shall be the outstretching of their hand'—territory they will possess or domain they will stretch their hand over. Esther 9:19, 22 describes Purim customs: 'days of feasting and gladness, and of sending portions of food to one another'—the joyful dispatch of gifts among Jews. The French/German glosses preserve the dual sense of extending (hand) and sending (portions). **GEOGRAPHY AND SPACE**
en: and-sending, sending-of | **es:** presa-de, y-envío-de | **fr:** [ומשלוח], [משלוח] | **de:** [ומשלוח], [משלוח] Esth 9:19; Esth 9:22; Isa 11:14

מִשְׁלַחַת H4917 *N-fsc* (2×)
discharge (from military service) or sending (of angels); release or delegation
This feminine noun carries two distinct but related meanings. In Ecclesiastes, it refers to military discharge—there is no release from the warfare of this life, no way to escape the battles one faces. In Psalm 78, it describes a 'sending' or delegation of destroying angels as instruments of divine judgment. Both senses involve movement away from a source: soldiers released from duty, or messengers dispatched on a mission.

(2×) Appears in Psalm 78:49 (a delegation or band of destroying angels) and Ecclesiastes 8:8 (no discharge from warfare). The multilingual evidence reflects both nuances: English 'discharge'/'band', Spanish 'licencia'/'misión', French 'envoi', showing the term encompasses both release from obligation and purposeful sending on assignment. **SENDING AND DISPATCHING**
en: a-band-of, discharge | **es:** licencia, misión-de | **fr:** de-envoi, משלחת | **de:** [משלחת], ein-band-von Ps 78:49; Eccl 8:8

מְשֻׁלָּם H4918 *Conj-w / N-proper-ms* (25×)

Meshullam — a common post-exilic Hebrew name meaning 'repaid, recompensed,' borne by at least nine distinct individuals

Meshullam is one of the most frequently recurring proper names in post-exilic literature, borne by at least nine distinct individuals across Kings, Chronicles, Ezra, and Nehemiah. The name derives from the Pual passive of shalem ('to be complete, at peace'), yielding the sense 'one who has been recompensed' or 'devoted, made whole.' The earliest bearer is a grandfather of Shaphan the scribe during Josiah's reform (2 Kgs 22:3). Others include a son of Zerubbabel (1 Chr 3:19), a Gadite clan head (1 Chr 5:13), multiple Benjamites (1 Chr 8:17; 9:7-8; Neh 11:7), and several priests and Levites involved in the restoration (1 Chr 9:11-12; 2 Chr 34:12; Ezra 8:16; 10:15; Neh 3:4, 6, 30; 10:7, 20; 12:13, 25, 33). Two Meshullams worked on rebuilding the Jerusalem wall under Nehemiah. The Septuagint renders the name as Mesoulam or Mosollam. Spanish 'Mesulam' and French 'Meschullam' show minor transliteration variation.

Meshullam (25×) A Hebrew proper name meaning 'repaid' or 'devoted,' derived from the root shalem. Applied to at least nine distinct persons: the grandfather of scribe Shaphan (2 Kgs 22:3), a son of Zerubbabel (1 Chr 3:19), a Gadite chief (1 Chr 5:13), Benjamite clan heads (1 Chr 8:17; 9:7-8), priests and Levites serving in temple or reform contexts (1 Chr 9:11-12; 2 Chr 34:12; Ezra 8:16; 10:15), and wall-builders under Nehemiah (Neh 3:4, 6, 30). The name's frequency reflects its popularity in the Persian-period Judahite community. LXX Mesoulam/Mosollam. **PROPER NAMES (PERSONAL)**

en: Meshullam, and-Meshullam | **es:** Meshulam, Mesulam, y-Mesulam | **fr:** Meschullam, Meshullam, et-Meschullam | **de:** Meschullam, Meshullam, und-Meschullam 2Kgs 22:3; 1Chr 3:19; 1Chr 5:13; 1Chr 8:17; 1Chr 9:7

מְשֻׁלְמוֹת H4919 *N-proper-ms* (2×)

Meshillemoth, the name of two Israelite men in the post-exilic period

Meshillemoth appears as a personal name for two different individuals in the Chronicles and Nehemiah. One was an Ephraimite leader during the reign of King Ahaz (2 Chronicles 28), while the other was a priest in post-exilic Jerusalem (Nehemiah 11). The parallel passage in 1 Chronicles 9 records a slight variant spelling (Meshillemith), typical of proper names across different textual traditions. Both men lived during critical periods of Israel's history—national crisis and restoration respectively.

(2×) The personal name occurs in 2 Chronicles 28:12 and Nehemiah 11:13, referring to two separate individuals. All translations simply transliterate the name (Meshillemot, Mesilemot), recognizing it as a Hebrew proper noun. The name likely derives from the root meaning 'recompense' or 'retribution,' suggesting divine requital. **PROPER NAMES (PERSONAL)**

en: Meshillemot | **es:** Mesilemot | **fr:** [משלמות] | **de:** [משלמות] 2Chr 28:12; Neh 11:13

מְשֶׁלֶמְיָה H4920 *N-proper-ms* (4×)

Meshelemyahu/Meshelemyah — personal name, a Levitical gatekeeper in David's time

This personal name, meaning something like 'YHWH repays' or 'YHWH restores,' belongs to a Levite who served as a gatekeeper in the tabernacle and temple service. The name appears with slight variations (Meshelemyah, Meshelemyahu) and is associated with the Korahite division of temple gatekeepers. Chronicles identifies him as a contemporary of David who organized the gatekeeping duties, and he's likely the same person called Shelemiah or Shallum elsewhere in the genealogies. The Greek versions transliterate the name as Mesollam or Selemias, reflecting its pronunciation variations.

(4×) A Levitical personal name, specifically a Korahite gatekeeper. 1 Chronicles 9:21 identifies 'Meshelemyah son of Kore' as 'gatekeeper of the entrance to the tent of meeting,' a position established in the early period. 1 Chronicles 26:1-2, 9 provides fuller detail: Meshelemyahu (or Meshelemyah) was from the Korahites, had seven sons who also served as gatekeepers, and was part of David's organization of temple duties. The name likely derives from shalam ('repay, restore') plus Yah, suggesting 'YHWH repays.' He may be identical with Shelemiah (26:14) and Shallum (9:17), showing name variations for the same individual. **PROPER NAMES (PERSONAL)**

en: And-to-Meshelemyahu, Meshelemyah, Meshelemyahu | **es:** Meselemías, Y-para-Meselemías | **fr:** [וּלמשלמיהו], [משלמיה], [משלמיהו] | **de:** [וּלמשלמיהו], [משלמיה], [משלמיהו] 1Chr 9:21; 1Chr 26:1; 1Chr 26:2; 1Chr 26:9

מְשִׁלֵּמוֹת H4921 *N-proper-ms* (1×)

Meshillemith; personal name meaning 'retribution' or 'recompense'

This name appears in the genealogical records of post-exilic priests. The person bearing this name was part of the priestly line serving in Jerusalem, mentioned in the context of those who returned from exile or their descendants. The name itself derives from roots related to recompense or making whole. It shows up with slight spelling variations in parallel passages, which was typical for personal names in genealogical lists that were copied and preserved across different textual traditions.

(1×) A priest mentioned in 1 Chronicles 9:12 among those serving in Jerusalem, with a parallel reference in Nehemiah 11:13. The name Meshillemith appears in variant forms (Meshillemoth elsewhere), reflecting typical scribal variations in genealogical transmission. The Septuagint's multiple renderings (Mosolamoth, Maselomoth, etc.) show how Greek transliterators struggled with Hebrew names. As a priestly name, it may have been chosen to reflect themes of divine justice or completion, the root suggesting recompense or restitution. The person was part of the restored community maintaining temple worship after the exile. **PROPER NAMES (PERSONAL)**

en: Meshillemit | **es:** Mesilemit | **fr:** [משלמית] | **de:** [משלמית] 1Chr 9:12

מְשֻׁלֶּמֶת H4922 *N-proper-fs* (1×)

Meshullemeth; personal name meaning 'paid back' or 'recompensed'

This woman was the mother of King Amon of Judah, making her the queen mother during his reign and the wife of the notably wicked King Manasseh. In the royal records, the queen mother's name is consistently preserved, reflecting her significant political and social position. The name suggests themes of recompense or completion. Her identity connects her to one of Judah's darkest periods, as both her husband Manasseh and her son Amon are remembered for their idolatry.

(1×) The mother of King Amon mentioned in 2 Kings 21:19, wife of King Manasseh. Her name appears in the regnal formula that introduces Amon's brief and evil reign in Judah. The Septuagint variants (Messollam, Massalaameith) show Greek attempts at transliteration. As queen mother, Meshullemeth would have held significant social and political influence in Judah's court. Her mention is part of the pattern where Scripture records the mother's name for each king of Judah, acknowledging the queen mother's importance in dynastic succession and palace politics. She was grandmother to the reformer king Josiah. **PROPER NAMES (PERSONAL)**

en: Meshulemet | **es:** Mesulemeth | **fr:** Meshulemet | **de:** Meshulemet 2Kgs 21:19

מְשַׁמָּה H4923 *Prep-l / N-fp* (7×)

Devastation, desolation, waste – the ruined state of land laid waste by divine judgment; also horror at such ruin.

A feminine noun synonymous with shammah, denoting devastation, desolation, or the horrifying waste left after divine judgment. Ezekiel uses it repeatedly when pronouncing doom on the land of Israel: 'I will make the land a desolation and a waste' (Ezek 6:14; 33:28-29; 35:3, 7). In Ezekiel 5:15 it extends to mean the 'horror' that Jerusalem's fate will evoke among the nations. The plural meshammot appears in Isaiah 15:6 and Jeremiah 48:34 for the dried-up, ruined waters of Moab. French 'desolation' and German 'Entsetzen' (horror) together capture the word's double edge: both the physical ruin and the emotional shock it produces.

devastation, desolation (7×) Devastation, desolation, or waste – the ruined condition of land or places after catastrophic judgment, and by extension the horror or appalling reaction such ruin provokes. French 'desolation' and German 'Entsetzen' (horror) together illustrate the word's semantic range. In Ezekiel 6:14 and 33:28-29 God declares he will make the land 'a desolation and a waste' (shemamah u-meshammah), with the near-synonym intensifying the picture; Ezekiel 35:3, 7 applies the same to Mount Seir. In Ezekiel 5:15 the nuance shifts toward horror: Jerusalem will become a 'reproach and a horror' to surrounding nations. The plural in Isaiah 15:6 and Jeremiah 48:34 describes Moab's waters gone dry – a landscape of total ruin. **DESOLATION AND WASTE**

en: and-devastation, and-horror, and-waste | **es:** desoladas, en-desolación, y-desolada, | **fr:** [למשמות], [משמות], et-désolation | **de:** [למשמות], [משמות], und-Entsetzen Isa 15:6; Jer 48:34; Ezek 5:15; Ezek 6:14; Ezek 33:28

שָׁמָן H4924a *Prep-m / N-mpc* (2×)

fatness, fertile places; rich agricultural land or abundance

This plural construct form appears in Isaac's twin blessings to Jacob and Esau, describing 'the fatness of the earth'—prime agricultural land producing abundant crops. The identical phrase appears in both Genesis 27:28 and 27:39, though interpreters debate whether Esau's blessing promises the same fertility (partitive 'from') or denies it (privative 'away from'). Either way, the term evokes the richness of well-watered soil yielding grain, wine, and oil in abundance.

(2×) Found in Genesis 27:28 and 27:39, both in Isaac's prophetic blessings over his sons. The cross-linguistic glosses consistently render this as 'fatness' or 'richness' (English 'fatness', Spanish 'grosura', French 'graisse', German 'Fettgefilden'), emphasizing the agricultural fertility and material prosperity associated with blessed land. **GEOGRAPHY AND SPACE**

en: and-from-fatness-of, from-fatness-of | **es:** de-grosura-de, y-de-grosura-de | **fr:** de-graisse-de, et-de-graisse-de | **de:** fern-von-den-Fettgefilden, und-von-den-Fettgefilden Gen 27:28; Gen 27:39

מִשְׁמָן H4924b *Conj-w / N-msc* (4×)

mishman — fatness, fat ones; stout/vigorous persons or fertile places

This noun derives from the root meaning 'fat' or 'oil,' and carries both abstract and concrete meanings: the quality of fatness, or concrete references to fat/stout people or fertile regions. In prophetic literature, it appears in contexts of judgment against arrogance and strength, or describing the richness of conquered lands. The term can denote prosperous, well-fed individuals (often with negative connotations of pride or complacency), or metaphorically describe the richest, most desirable parts of a territory. The imagery consistently connects physical abundance with either divine judgment or blessing.

(4×) Fatness, either as abstract quality or concrete references to stout persons or fertile regions. Psalm 78:31 uses it for 'the stoutest among them' (mishmanneihem)—the strongest Israelites struck down in the wilderness despite being well-fed. Isaiah 10:16 prophesies that God will send wasting sickness 'among his stout warriors' (mishmannayw), contrasting their vigorous appearance with coming emaciation. Isaiah 17:4 warns 'the fatness of his flesh will waste away' (mishman besaro yerazeh)—Ephraim's prosperity will vanish. Daniel 11:24 describes an invader entering 'the richest parts of the province' (mishmannei medinah), seizing the most fertile, prosperous areas. The term thus denotes either robust persons or rich territories, usually facing divine judgment. **GEOGRAPHY AND SPACE**

en: among-his-fat-ones, among-their-stout-ones, and-fatness-of | **es:** en-sus-robustos, entre-robustos-de-ellos, y-en-lo-más-rico-de | **fr:** [במשמניו], [ומשמן], dans-graisse | **de:** [במשמניו], [ובמשמני], [ומשמן] Ps 78:31; Isa 10:16; Isa 17:4; Dan 11:24

מַשְׁמַנִּים H4924c *N-mp* (1×)

rich foods, delicacies; fatty, choice portions of meat

This term appears in Nehemiah's celebration when the people gather to hear the Law read after their return from exile. Nehemiah instructs them to eat rich foods and drink sweet drinks—this is a day of joy, not mourning. The word emphasizes fatty, choice portions, the best parts of meat that would be reserved for festive occasions. Paired with sweet drinks, it represents a full celebration, the kind of feast that marks significant religious and communal joy.

(1×) Denotes rich, fatty portions of food, specifically mentioned in Nehemiah 8:10 as part of celebrating the reading of the Law. The term is paired with 'sweet drinks,' creating a picture of full festive celebration. Spanish 'manjares' (delicacies, special dishes) captures the sense of choice foods reserved for celebrations. The context is Nehemiah's instruction to the people to rejoice rather than mourn—they should eat the best foods because 'the joy of the Lord is your strength.' These fatty portions represent abundance and celebration, appropriate for marking sacred moments in Israel's restored community life. **OLIVE OIL**

en: rich-foods | **es:** manjares | **fr:** [משמנים] | **de:** [משמנים] Neh 8:10

מַשְׁמַנָּה H4925 *N-proper-ms* (1×)

Mishmannah; personal name possibly meaning 'fatness' or 'abundance'

This name belongs to one of David's mighty warriors who joined him at Ziklag when he was fleeing from Saul. These men are described as ambidextrous warriors from the tribe of Benjamin, skilled in battle and fiercely loyal to David even when it was dangerous to support him. The name may derive from roots related to fatness or richness. The Septuagint's varied attempts at rendering this name show the challenges of transliterating Hebrew personal names into Greek.

(1×) One of the Benjaminite warriors who joined David at Ziklag according to 1 Chronicles 12:11 (verse 10 in some systems). These were fighting men who defected from Saul's forces to support David during his period as a fugitive. The name appears in a list that emphasizes the military prowess of these early supporters, described as 'mighty men of valor.' The Septuagint's variants (Masemannē, etc.) reflect transliteration difficulties. As one of David's early supporters in his time of danger, Mishmannah was part of the core group whose loyalty helped establish David's eventual kingship. **PROPER NAMES (PERSONAL)**

en: Mishmannach | **es:** Mismana | **fr:** [משמנה] | **de:** [משמנה] 1Chr 12:11

מִשְׁמָע H4926 *Prep-l / N-msc* (1×)

hearing; what is heard by the ears, auditory perception

Isaiah uses this term in his messianic prophecy about the righteous judge who will not decide based on superficial perception. Just as he won't judge by sight, he won't judge 'by the hearing of his ears'—by mere auditory evidence or secondhand reports. The phrase emphasizes going beyond surface-level information to discern true justice. It's part of the Spirit-empowered wisdom that characterizes the coming ruler, who penetrates beyond appearance and rumor to truth.

(1×) Refers to what is heard or perceived through the ears, used in Isaiah 11:3 in the context of the Messiah's judgment. The phrase 'by the hearing of his ears' parallels 'by the sight of his eyes,' both describing superficial ways of gathering information. The point is that the Spirit-anointed ruler will judge with deeper wisdom than can be obtained through ordinary sensory perception. He won't make decisions based merely on what he hears reported or rumored, just as he won't judge by visual appearance alone. This represents a profound level of discernment that goes beyond surface evidence to true justice. **GEOGRAPHY AND SPACE**

en: by-hearing-of | **es:** por-oído-de | **fr:** [למשמע] | **de:** [למשמע] Isa 11:3

מִשְׁמָע H4927 *Conj-w / N-proper-ms* (4×)

Mishma — personal name in Ishmaelite and Simeonite genealogies

Mishma is a personal name appearing in two distinct genealogical contexts in the Hebrew Bible. The name, possibly meaning 'hearing' or 'report,' identifies both an Ishmaelite tribal ancestor (son of

Ishmael) and a Simeonite clan head. This dual usage reflects the common biblical pattern of names appearing across different tribal lineages. The Septuagint renders it as Masama or Masman, preserving the name in Greek transliteration. Though the name appears only in genealogical lists, it represents recognized family or clan identities preserved in Israel's tribal records.

(4×) A personal name borne by two individuals in Israel's genealogies: (1) A son of Ishmael, listed among the twelve Ishmaelite tribal heads in Genesis 25:14 and the parallel genealogy in 1 Chronicles 1:30. This places Mishma among Abraham's descendants through Hagar, representing an Arabian tribal name. (2) A descendant in the tribe of Simeon, appearing in the genealogy at 1 Chronicles 4:25-26, where the lineage runs through Shaul to Mishma and his descendants. The name likely derives from shama ('hear'), possibly meaning 'hearing' or 'hearsay,' though the exact significance is uncertain. **PROPER NAMES (PERSONAL)**

en: Mishma, and-Mishma | **es:** Misma, y-Mishma | **fr:** Mishma, et-Mishma | **de:** [משמע], und-Mischma Gen 25:14; 1Chr 1:30; 1Chr 4:25; 1Chr 4:26

מִשְׁמַעַת H4928 *N-fsc / 3mp* (4×)

mishmaat — bodyguard, obedient band; those bound to serve or submit

This noun, from the root 'to hear/obey,' denotes a body of people bound by obedience—either a military bodyguard unit or subjects under authority. The term emphasizes the relationship of disciplined service and submission rather than generic soldiery. It appears in contexts describing elite military units in close service to the king (David's guard), and metaphorically in prophecy to describe future subjugation of enemy peoples. The concept connects hearing, obeying, and loyal service into a single term denoting those who 'hearken' to their commander.

(4×) An obedient band or bodyguard, emphasizing loyal service. 1 Samuel 22:14 defends Jonathan as 'captain over your bodyguard (mishmatteka),' indicating an elite unit close to the king. 2 Samuel 23:23 and its parallel 1 Chronicles 11:25 describe a warrior honored 'over his guard' (mishmaato)—a position of trust in David's military organization. Isaiah 11:14 uses it metaphorically in prophecy: 'the sons of Ammon shall be their subjects (mishmattam),' parallel to 'Moab shall be the extension of their hand'—both depicting future Israelite dominion. The Moabite Stone inscription (line 28) uses the same term, confirming its meaning as those bound to obedient service. **OBEY HEARKEN**

en: his-bodyguard, his-guard, their-obedience | **es:** su-guardia, su-obediencia, tu-consejo | **fr:** [משמעתו], [משמעתם], son-bodyguard | **de:** [משמעתו], [משמעתם], dein-council 1Sam 22:14; 2Sam 23:23; 1Chr 11:25; Isa 11:14

מִשְׁמָר H4929 *Art / N-ms* (22×)

A guard, watch, or watch-post; a place of confinement or custody; an assigned post or duty of service.

Mishmar derives from the root shamar ('to keep, guard') and names the activity, location, and institution of guarding. In Nehemiah 4:9-23 it denotes the physical watch that defended Jerusalem's walls during rebuilding. In the Joseph narrative (Gen 40-42), it designates the prison or custody where Pharaoh's officers and later Joseph's brothers are held. The word also extends to assigned service duties, as in Nehemiah 7:3 and 13:14, where Levitical guard posts and temple obligations are in view. Assyrian massartu and the broader Semitic root confirm this constellation of watching, confining, and duty-keeping.

1. guard, watch (11×) The act of guarding or keeping watch, or the group of guards performing that duty. Nehemiah 4:9 and 4:22-23 describe the round-the-clock watch maintained during Jerusalem's rebuilding. Jeremiah 51:12 calls for strengthening the watch against Babylon. Spanish 'guardia' and French 'garde' render this protective vigilance consistently across translations. **GUARDS AND WATCHERS**

en: guard, guarding, the-guard | **es:** cosa-guardada, guardia, guardia? | **fr:** [המשמר], der-garde, garde | **de:** [המשמר], [משמר], von-bewahrte 1Chr 26:16; Neh 4:9; Neh 4:22; Neh 4:23

2. custody, confinement (8×) A place of confinement, custody, or imprisonment. In Genesis 40:3-7 and 41:10 it refers to the house of the captain of the guard where Joseph interprets dreams, and in Genesis 42:17 Joseph places his brothers in custody for three days. Leviticus 24:12 and Numbers 15:34 use it for temporary detention in the camp pending divine verdict. German 'Gewahrsam' precisely captures this custodial sense. **PRISON AND CONFINEMENT**

en: custody, in-custody, in-custody-of | **es:** custodia, custodia-vuestra, en-custodia | **fr:** custody, dans-custody, dans-custody-de | **de:** Gewahrsam, eures-Gewahrsams, in-Gewahrsam Gen 40:3; Gen 40:4; Gen 40:7; Gen 41:10; Gen 42:17

3. post, assigned duty (3×) An assigned guard post, watch station, or prescribed service obligation. Nehemiah 7:3 assigns each person to stand guard at his post, and Nehemiah 13:14 records Levitical duties for the temple. Ezekiel 38:7 uses it of military readiness as a reserve or guard force. This sense emphasizes the institutional assignment rather than the act of watching or the place of confinement. **GUARDS AND WATCHERS**

en: and-in-its-watches, as-guard, at-his-post | **es:** en-su-guardia, por-guardia., y-en-servicios-de-él | **fr:** et-garde, garde | **de:** [במשמרו], [ובמשמריו], [למשמר] Neh 7:3; Neh 13:14; Ezek 38:7

מַסְמֵר H4930 *Conj-w* (1×)

nails; metal fasteners used to secure objects together

This word appears in several contexts describing metal spikes or fasteners. Ecclesiastes uses it metaphorically, comparing the collected words of the wise to firmly planted nails. Isaiah mentions nails in the context of securing idols. Chronicles specifies nails of gold and iron used in temple construction. The term encompasses various types of metal fasteners, from small pins to large spikes. The comparison in Ecclesiastes is particularly striking—true wisdom, like a well-driven nail, stays firmly in place.

(1×) Metal nails or spikes used as fasteners, mentioned in Ecclesiastes 12:11 in a simile comparing wise sayings to nails firmly planted. The term appears with the conjunction 'like nails' in a passage describing how the words of the wise are like goads and firmly embedded nails—they pierce and they stay fixed. The multilingual evidence consistently identifies these as fasteners or spikes. The metaphor in Ecclesiastes suggests permanence and reliability: just as a well-driven nail holds firm, truly wise words remain stable and secure. The image combines the penetrating quality (like goads) with staying power (like nails). **AUTO-DETECTED COMMUNITY 7952 WITH 3 SENSES**

en: and-like-nails | **es:** y-como-clavos | **fr:** et-וכמשמרות | **de:** [וכמשמרות] Eccl 12:11

מִשְׁמֶרֶת H4931 *Prep-l / N-fs* (78×)

Guard, watch, charge, duty; an obligation or post of responsibility, especially Levitical service; also custody, safekeeping, and divine ordinance.

Mishmeret is the noun of obligation derived from shamar ('to keep, guard'), and it carries that verb's full range into institutional form. At its core stands the Levitical charge — the sacred duty of guarding and maintaining the tabernacle, its furnishings, and its boundaries. Numbers 3-4 and 18 use mishmeret dozens of times to define what the Levitical clans must protect, carry, and serve, and this cultic-custodial sense dominates the word's profile. But the range extends outward: God entrusts his mishmeret to Abraham (Gen 26:5) as divine commandment; the manna is placed in mishmeret for safekeeping (Exod 16:32-34); watchmen stand at their mishmeret posts (Isa 21:8; Hab 2:1); and the temple singers rotate in their mishmeret shifts (1 Chr 25:8; Neh 12:9). Spanish guarda/encargo and German Dienst/Auftrag each capture a slice, but no single word spans from 'guard post' to 'divine ordinance' — a range that reveals how deeply Israel understood religious duty as sacred watchfulness.

1. charge, assigned duty (54×) Assigned charge, sacred duty — the dominant sense at 54 occurrences, overwhelmingly in the Levitical legislation of Numbers and Chronicles. The Levites are charged with mishmeret ha-mishkan, the 'charge of the tabernacle' (Num 1:53; 3:7-8, 25, 28, 31, 32, 36, 38), covering everything from the curtains and frames to the altar vessels. Each clan — Gershonites,

Kohathites, Merarites — receives its specific mishmeret. Spanish encargo de ('charge of') and French charge de match the obligation semantics precisely. The word implies both privilege and accountability: to hold a mishmeret is to be entrusted with something worth guarding. GEOGRAPHY AND SPACE

en: charge-of, guard-of | **es:** encargo-de, guarda-de, guardia-de | **fr:** charge-de, fonction | **de:** Auftrag-von, Dienst Lev 8:35; Num 1:53; Num 3:7; Num 3:8; Num 3:25

2. custody, safekeeping (9×) Custody, safekeeping, protective storage — 9 occurrences where something precious is placed under watch. The Passover lamb is kept le-mishmeret ('in safekeeping') until the fourteenth day (Exod 12:6); the pot of manna is laid up le-mishmeret ('for keeping') before the testimony (Exod 16:23, 32-34); David's concubines are placed in bet mishmeret ('a house of confinement,' 2 Sam 20:3). Spanish custodia/guarda and the English distinction between 'custody' and 'duty' both confirm this as a separate sense from institutional obligation. The emphasis is on protective enclosure — keeping something safe from harm or contamination. GUARDS AND WATCHERS

en: confinement, for-keeping, safekeeping | **es:** bajo-guarda, custodia, para-guarda | **fr:** confinement, pour-gardant, safekeeping | **de:** confinement, fuer-keeping, safekeeping Exod 12:6; Exod 16:23; Exod 16:32; Exod 16:33; Exod 16:34

3. commandment, ordinance (6×) Commandment, divine ordinance — 6 occurrences where mishmeret refers to God's broader moral or covenantal requirements, not specifically Levitical service. The foundational passage is Gen 26:5: Abraham kept God's mishmeret, mitzvot, chuqqot, and torot — a comprehensive enumeration of divine instruction. Lev 18:30 and 22:9 use the term for God's charge to maintain holiness, and Deut 11:1 pairs it with chuqqah and mishpat. Spanish ordenanza and German Auftrag ('commission') capture the authoritative quality. Unlike sense 1's institutional specificity, this sense operates at the level of personal covenant obligation between God and the individual or nation. GUARDS AND WATCHERS

en: His-charge, charge-my, his-charge | **es:** encargo-suyo, mi-ordenanza, ordenanza | **fr:** charge-mon, garde, mon-charge | **de:** Auftrag-mein, [משמרתו], [משמרתי] Gen 26:5; Lev 18:30; Lev 22:9; Deut 11:1; Zech 3:7

4. watch, shift, rotation (5×) Watch, shift, rotation of duty — 5 occurrences describing the temporal organization of service. The Levitical gatekeepers serve by mishmeret rotations (1 Chr 9:23; 25:8; 26:12), and Nehemiah organizes the post-exilic temple personnel into mishmeret divisions (Neh 12:9; 13:30). Spanish turnos ('shifts') and por turnos ('in rotation') capture the scheduling dimension precisely. This sense extends the root meaning of 'guarding' into administrative structure — not what is guarded, but when and by whom the guarding occurs. GUARDS AND WATCHERS

en: duties, for-watches, watch | **es:** en-guardias, por-turnos, turno | **fr:** fonction | **de:** Dienst, Dienstordnungen, [למשמרות] 1Chr 9:23; 1Chr 25:8; 1Chr 26:12; Neh 12:9; Neh 13:30

5. guard post, watch station (3×) Guard post, watch station — 3 occurrences where mishmeret denotes the physical location of watchfulness. Isaiah 21:8 places the watchman at his mishmeret (parallel to mitspeh, 'lookout point'); Habakkuk 2:1 declares 'I will stand on my mishmeret and station myself on the rampart.' In 1 Chr 9:27 the gatekeepers lodge around the temple because the mishmeret belongs to them. Spanish guardia/mi guardia and the spatial context confirm a concrete, locative sense — not the obligation of watching, but the place where one watches. Habakkuk's prophetic appropriation is especially powerful: the prophet transforms a military post into a station of spiritual vigilance. GUARDS AND WATCHERS

en: my-guard-post, my-watch, watch | **es:** guardia, mi-guardia | **fr:** [משמרתי], fonction, garde | **de:** Dienst, [משמרתי] 1Chr 9:27; Isa 21:8; Hab 2:1

6. (1×) Guards (plural, persons serving as watchmen) — 1 occurrence at Neh 7:3 where Nehemiah stations mishmeret ('guards') at Jerusalem's gates from among the city's inhabitants. Spanish guardias de confirms the personal, agentive reading. This represents a metonymic extension from the abstract duty (sense 1) or the physical post (sense 5) to the concrete persons who perform the guarding. Its rarity as a standalone sense — most other guard-person references use the participle shomer — suggests it may be a contextual shorthand rather than a fully lexicalized meaning. GUARDS AND WATCHERS

en: guards | **es:** guardias-de | **fr:** fonction | **de:** [משמרות] Neh 7:3

מִשְׁנֶה H4932 *Prep-l / N-ms* (35×)

Double, copy, second; a noun denoting twofold quantity, ordinal rank, or a written duplicate

A versatile noun built on the root for 'repeating' or 'doing again,' mishneh covers three core ideas: something doubled in quantity, something second in order, and a written copy. When Jacob sends his sons back to Egypt with 'double money' (Gen 43:12), the word conveys twofold amount. When applied to persons, it marks rank — Pharaoh's second-in-command (Gen 41:43) or David's second son (2 Sam 3:3). Most memorably, Deuteronomy 17:18 commands the king to write a mishneh of the Torah, a 'copy of the law,' a usage that gave the Mishnah its name. The word even names a Jerusalem neighborhood, the Second Quarter, where the prophetess Huldah lived.

1. second (ordinal rank or position) (18×) Denotes second position in ordinal rank or sequence — used substantively for the second-in-command (Gen 41:43, where multilingual translations consistently render 'second' or 'deputy'), the second-born son (1 Sam 8:2; 2 Sam 3:3), or items in second place. Spanish 'segundo' and French 'deuxième' confirm the ordinal reading across all 18 occurrences. SECOND (ORDINAL NUMBER)

en: and-his-second, and-second-his, and-second-to-him | **es:** Y-segundo-suyo, el-segundo, el-segundo-orden | **fr:** [המשנה], comme-deuxième, deuxième | **de:** [המשנה], [המשנים], [ומשנהו] Gen 41:43; 1Sam 8:2; 1Sam 17:13; 1Sam 23:17; 2Sam 3:3

2. double, twofold amount (11×) Indicates a twofold or doubled quantity — 'double money' in Gen 43:12,15, 'double bread' for the sixth-day manna portion (Exod 16:5,22), or 'double their iniquity' in Jeremiah 16:18. German and Spanish translations consistently use terms for 'double' (doble, doppelt), distinguishing this clearly from the ordinal sense. DOUBLE TWOFOLD

en: and-double, and-double-, double | **es:** al-doble, doble, el-doble | **fr:** [ומשנה], [משנה], de-année | **de:** [ומשנה], [למשנה], [משנה] Gen 43:12; Gen 43:15; Exod 16:5; Exod 16:22; Deut 15:18

3. Second Quarter (district of Jerusalem) (3×) A proper toponym for the Second Quarter (ha-Mishneh) of Jerusalem, a residential district in the newer western section of the city. Huldah the prophetess 'dwelt in the Second Quarter' (2 Kgs 22:14; 2 Chr 34:22), and Zephaniah 1:10 foretells a cry from this district. Translations treat it as a place name rather than a common noun. SECOND (ORDINAL NUMBER)

en: in-the-Second-Quarter, in-the-second-quarter, the-second-quarter | **es:** el-Segundo-Barrio, en-el-segundo-barrio | **fr:** dans-le-deuxième-quarter, double | **de:** [במשנה], [המשנה], in-der-zweiter-quarter 2Kgs 22:14; 2Chr 34:22; Zeph 1:10

4. copy (of a document) (2×) A written copy or duplicate of a document, most notably in Deuteronomy 17:18 where the king must write 'a copy of this Torah' (mishneh hattorah), and Joshua 8:32 where Joshua inscribes a copy of Moses' law on stones. This sense underlies the later rabbinic title 'Mishnah' for the codified oral law. GEOGRAPHY AND SPACE

en: a-copy-of, copy-of | **es:** copia-de | **fr:** copy-de, un-copy-de | **de:** copy-von, ein-copy-von Deut 17:18; Josh 8:32

5. fatlings, choice animals (1×) A rare use in 1 Samuel 15:9 apparently denoting 'fatlings' or choice livestock — possibly derived from the sense of 'second-quality' fattened animals or animals of the best grade among the spoils. The Spanish rendering 'los segundos' preserves the etymological link to 'second,' while English traditions opt for 'fatlings,' reflecting an interpretive tradition attested in the Targum. FATNESS AND RICHNESS

en: and-the-fatlings | **es:** y-los-segundos | **fr:** et-le-fatlings | **de:** und-der-fatlings 1Sam 15:9

מִשְׁסָּה H4933 *N-fs* (7×)

Plunder, spoil, booty – goods seized by conquest, especially as an

expression of divine judgment on a people.
A feminine noun meaning plunder, spoil, or booty – the goods and possessions seized during military conquest or raiding. It appears primarily in prophetic pronouncements of divine judgment, where being given 'for plunder' signals total vulnerability to enemies. In 2 Kings 21:14 God declares he will make the remnant of Israel 'a plunder and a spoil to all their enemies.' Isaiah 42:22, 24 laments Jacob given over for plunder with none to deliver. Jeremiah 30:16 promises reversal: those who plundered Israel will themselves become spoil. Spanish 'saqueo/despojo' captures the violent dispossession at the heart of this word.

plunder, spoil, booty (7×) Plunder, spoil, or booty – goods and possessions violently seized in conquest or raids, particularly as the consequence of divine judgment against a people. Spanish 'saqueo/despojo' and English 'plunder/spoil' consistently convey violent dispossession. The word typically appears in the formula hayah limeshissah ('to become plunder'), often paired with baz ('spoil') for emphasis. In 2 Kings 21:14 God gives the remnant of his inheritance as plunder to enemies; Isaiah 42:22 describes Jacob as robbed and plundered with no rescuer; Isaiah 42:24 asks rhetorically who gave Jacob for spoil; Jeremiah 30:16 reverses the image in a salvation oracle; Zephaniah 1:13 pairs it with shemamah (desolation); Habakkuk 2:7 warns the oppressor that he will become plunder for his victims. **PLUNDER AND SPOIL**
en: and-for-spoil, for-plunder, for-spoil | **es:** [al-saqueo], al-saqueo, para-despojo | **fr:** [(למשסה)], [[למשוסה]], [למשסה] | **de:** [(למשסה)], [[למשוסה]], [למשסה] 2Kgs 21:14; Isa 42:22; Isa 42:24; Jer 30:16

מִשְׁעוֹל H4934 *Prep-b / N-msc* (1×)
narrow path; road enclosed or restricted on both sides
This word appears in the memorable story of Balaam's donkey, describing the constricted path between vineyard walls where the animal crushed Balaam's foot. The term emphasizes restriction—not an open road but a passage hemmed in on both sides. It's part of the narrative's escalating constraint: first an open field, then this narrow passage, finally a place so tight there's no room to turn. The physical constriction mirrors Balaam's increasing spiritual entrapment.

(1×) A narrow, enclosed path described in Numbers 22:24, specifically identified as a way between vineyard walls. The phrase 'path of the vineyards' indicates a restricted passage where walls or hedges on both sides create a confined space. This is the second location where Balaam's donkey encounters the angel—more restricted than the open field earlier but not yet as constricted as the narrow place ahead. Spanish 'sendero' (path) and German 'Pfad' capture the sense of a way less open than a road, a passage where lateral movement is constrained by the enclosing vineyards. **GEOGRAPHY AND SPACE**
en: in-path-of | **es:** en-sendero-de | **fr:** dans-sentier-de | **de:** in-Pfad-von Num 22:24

מִשְׁעִי H4935 *Prep-l / Adv* (1×)
cleansing; ritual or physical washing for purification
Ezekiel uses this rare word in his allegory of Jerusalem as an abandoned infant. Among the acts of care that were not performed for the newborn was washing for cleansing. BDB notes significant textual uncertainty about this word, with different ancient versions interpreting it variously. The Vulgate connects it to salvation, the Targum to cleansing. The basic sense seems to be some kind of purifying wash, part of the normal care that should have been given to a newborn but was neglected in Jerusalem's origins.

(1×) Washing or cleansing, mentioned in Ezekiel 16:4 in the context of care not given to a newborn infant. The phrase 'not washed for cleansing' is part of a series of neglects describing Jerusalem's abandoned origins. BDB notes substantial textual difficulties, with ancient versions diverging: Vulgate reads 'for salvation,' Targum 'for cleansing.' The form itself is unusual, making scholars question the reading. The context clearly involves purification or cleaning appropriate for a newborn, whether ritual washing or simple hygiene. Spanish 'para limpiarte' (to clean you) reflects the cleansing interpretation, emphasizing the tender care that was tragically absent. **DISCOURSE PARTICLES**
en: for-cleansing | **es:** para-limpiarte | **fr:** écurer | **de:** [למשעי] Ezek 16:4

מִשְׁעָם H4936 *Conj-w / N-proper-ms* (1×)
Misham; personal name of uncertain etymology
This name appears in the genealogies of Benjamin, listed among the family heads who lived in various Benjaminite towns. It occurs in the context of detailed tribal records that were important for maintaining land inheritance and family identity, especially after the exile. The Septuagint's variant spellings show the usual challenges of rendering Hebrew names into Greek. Such genealogical lists, while sometimes seeming dry to modern readers, were vital documents establishing legal and social identity in ancient Israel.

(1×) A Benjaminite name mentioned in 1 Chronicles 8:12 in the genealogical records of that tribe. The name appears with a conjunction 'and Misham' as part of a list of family heads. The Septuagint variants (Messaam, Mesoam) reflect Greek transliteration attempts. The context is the rebuilding of Benjaminite family records, listing those who constructed cities and established settlements. As part of these genealogies, Misham's inclusion helped establish family lineages and land claims in the post-exilic period when such documentation was crucial for community reorganization. **PROPER NAMES (PERSONAL)**
en: and-Misham | **es:** y-Misam | **fr:** [ומשעם] | **de:** [ומשעם] 1Chr 8:12

מִשְׁעָן H4937a *N-msc* (4×)
mishan — support, staff, sustaining provision (literal or figurative)
This masculine noun means 'support' or 'staff,' denoting something that upholds or sustains. While the basic image is a physical staff or prop, biblical usage quickly moves to metaphorical application: God as support in trouble, or essential provisions (bread and water) as the supports of life. The term appears exclusively in poetic texts (Samuel, Psalms, Isaiah), where it functions both literally—staff as support—and figuratively—God or basic resources as that which sustains life. Isaiah 3:1 uses it in a wordplay listing various kinds of 'support' being removed from Jerusalem.

(4×) Support, staff, or sustaining provision. 2 Samuel 22:19 and its parallel Psalm 18:18 declare 'YHWH was my support' (mishani), using the image of a staff or prop to describe God's sustaining help in distress. Isaiah 3:1 contains a wordplay: God will remove 'every support of bread and every support of water' (kol mishan-lechem vekol mishan-mayim)—likely a later gloss expanding the metaphor, but emphasizing that basic provisions are the 'supports' or 'staffs' of life. Some commentators see the Isaiah passage as redundant, but it effectively pictures food and water as props holding up existence, which God can remove as judgment. **AUTO-DETECTED COMMUNITY 2770 WITH 3 SENSES**
en: a-support, supply-of, support | **es:** apoyo, apoyo-de, por-apoyo | **fr:** soutien, support, à-appui | **de:** [משען], ein-stützen, support 2Sam 22:19; Ps 18:18; Isa 3:1

מַשְׁעֵן H4937b *N-ms* (1×)
support, supply; that which sustains or upholds
Isaiah uses this word in a prophecy of coming judgment on Jerusalem. The Lord will remove 'support and staff'—the paired masculine and feminine forms emphasizing totality. This refers to all the resources that sustain society: food, water, leadership, military strength. The word captures what a community leans on, what holds it up. When God withdraws this support, society collapses. It's a comprehensive judgment affecting every foundation of social stability.

(1×) Refers to support or supply that sustains a community, used in Isaiah 3:1 paired with its feminine counterpart to indicate comprehensive removal of all sustaining resources. The phrase 'supply and support' or 'support and staff' uses both grammatical genders to express totality—every kind of sustaining resource. The context

lists what this includes: bread, water, warriors, judges, prophets—everything a society relies on for stability. Spanish 'apoyo' (support) captures the sense of what holds something up. The metaphor is physical (like a staff that helps one walk) but the application is social and political—the infrastructure of civilized life. **AUTO-DETECTED COMMUNITY 2770 WITH 3 SENSES**

en: supply | **es:** apoyo | **fr:** soutien | **de:** [משען] Isa 3:1

מַשְׁעֵנָה H4938a *Conj-w / N-fs* (1×)

support, staff; that which one leans on for stability

This feminine counterpart to the previous word appears in the same Isaiah passage, paired for emphatic completeness. Together, 'support and staff' represent every form of sustaining resource. The feminine form may suggest a slightly different nuance—perhaps more abstract support versus the more physical masculine 'staff'—but the pairing's main function is rhetorical emphasis. When both forms appear together, it means 'every kind of support imaginable.' The coming judgment will be comprehensive.

(1×) The feminine form of 'support,' paired with the masculine form in Isaiah 3:1 to emphasize complete removal of all sustaining resources from Jerusalem. Using both grammatical genders 'exhausts the category' (as BDB notes), meaning 'support of every kind.' The conjunction 'and support' links this to the previous term, creating a comprehensive merism—everything from most tangible to most abstract that keeps society functioning. The judgment will strip away not just some supports but all of them, leaving the community without any foundation to stand on, whether material, political, or spiritual. **LEAN RELY TRUST**

en: and-support | **es:** y-sostén | **fr:** [ומשענה] | **de:** [ומשענה] Isa 3:1

מִשְׁעֶנֶת H4938b *Art / N-fs* (11×)

Staff, walking stick, support rod — a rod used for walking, leaning, or as an instrument of authority and aid

The noun מִשְׁעֶנֶת (mish'enet) denotes a staff or walking stick – something one leans upon. An injured man walks on his staff during recovery (Exod 21:19). Princes dig a well with their staffs (Num 21:18). Elisha sends Gehazi with his staff to lay on the dead child (2 Kgs 4:29-31). The shepherd's 'rod and staff' comfort in Psalm 23:4. Elders sit with staffs in restored Jerusalem (Zech 8:4). Negatively, Egypt is a 'broken reed of a staff' that pierces the leaner's hand (2 Kgs 18:21; Isa 36:6; Ezek 29:6). Spanish 'bastón' and French 'bâton' cover the range.

staff, walking stick (11×) A literal walking staff or support stick used for physical aid, especially by the elderly, injured, or traveling. An injured man walks on his staff during recovery (Exod 21:19), elders sit with staffs in restored Jerusalem (Zech 8:4), Gideon is touched by the angel's staff (Judg 6:21), and Elisha sends his staff as a proxy instrument of power (2 Kgs 4:29-31). The shepherd's staff in Psalm 23:4 comforts in the valley of shadow. Spanish 'bastón/cayado' and French 'bâton' translate the physical object directly. **RODS AND STAFFS**

en: and-your-staff, his-staff, my-staff | **es:** apoyo-de, bastón-de, con-báculos-de-ellos | **fr:** [משענת], avec-leur-bâtons, bâton-de | **de:** [משענת], [משענתו], der-staff Exod 21:19; Num 21:18; Judg 6:21; 2Kgs 4:29

מִשְׁפָּח H4939 *N-ms* (1×)

bloodshed; violent outpouring of blood

This word appears in Isaiah's Song of the Vineyard in a striking wordplay. God looked for justice (mishpat) but found bloodshed (mispach)—the similar sounds emphasize the bitter reversal. BDB notes the word was chosen specifically for its phonetic resemblance to 'justice,' creating a devastating pun. Where God expected right judgment, he found violent bloodshed. The term captures the violent outpouring of blood through injustice and oppression, a sharp indictment of Israel's moral failure.

(1×) Bloodshed or violent outpouring of blood, used in Isaiah 5:7 in deliberate wordplay with 'justice' (mishpat). The prophet creates a phonetic parallel: God looked for mishpat (justice) but found mispach (bloodshed)—the similar sounds making the contrast devastatingly clear. The term specifically denotes blood that has been violently shed, particularly through injustice and oppression rather than legitimate justice. This is the bitter fruit of God's carefully tended vineyard: where righteousness should have grown, violence flourished. The wordplay is part of Isaiah's rhetorical brilliance, using sound to drive home meaning. **BLOOD AND BLOODSHED**

en: bloodshed | **es:** derramamiento-de-sangre | **fr:** [משפח] | **de:** [משפח] Isa 5:7

מִשְׁפָּחָה H4940 *Prep-l* (304×)

Clan, family group; a kinship unit larger than a household but smaller than a tribe, the basic social division of Israel.

Mishpachah names the fundamental social building block of ancient Israel – the extended clan or family group through which identity, land, and obligation flowed. Appearing over 300 times, it structures the census lists of Numbers, the tribal allotments in Joshua, and prophetic oracles addressing entire peoples (Amos 3:1-2). Spanish 'familia,' German 'Sippe,' French 'clan,' and Arabic 'ashira' all capture this intermediate kinship unit, sitting between the individual household (bayit) and the tribe (shebet/matteh). The Year of Jubilee restores each person to their mishpachah (Lev 25:10).

1. clan or family group (303×) A clan or extended family group within an Israelite tribe – the primary kinship subdivision used for census, land allotment, military organization, and ritual participation (303 occurrences). Spanish 'familia,' French 'clan,' German 'Sippe,' and Arabic 'ashira' consistently reflect this intermediate social unit. Dominant in Numbers 3 and 26 where Levitical and tribal clans are enumerated, and in prophetic speech where God addresses Israel's clans collectively (Amos 3:1-2; Jer 1:15). **GEOGRAPHY AND SPACE**

en: clan-of | **es:** familia-de | **fr:** clan-de | **de:** Sippe-von Num 3:21; Num 3:27; Num 3:33; Num 26:5

2. (1×) A single occurrence in Jeremiah 15:3 where the word appears in the context of 'four families of destroyers' – sword, dogs, birds, and beasts – using mishpachah metaphorically for categories or classes of agents rather than human kinship groups. The multilingual evidence fragments notably: Spanish renders 'clases' (classes) rather than 'familias,' signaling translators' recognition that this extends the kinship metaphor to a classificatory sense. **GENERATION AND LINEAGE**

en: families | **es:** clases | **fr:** familles | **de:** Sippen Jer 15:3

מִשְׁפָּט H4941 *Prep-k* (423×)

Justice, judgment, ordinance; a judicial decision, legal case, prescribed regulation, or established custom

One of the Hebrew Bible's most theologically weighty nouns, mishpat spans the full arc of legal life — from the abstract ideal of justice that God embodies (Gen 18:25) to the concrete verdict a judge hands down, to the body of ordinances that structure Israel's covenant life. It can also describe everyday custom or manner, as when Joseph's cupbearer is restored 'according to the former manner' (Gen 40:13). The word's breadth reminds readers that in biblical thought, justice is never merely theoretical — it is always enacted, codified, and lived.

1. justice, righteousness (134×) The abstract moral quality of justice and righteous governance. Arabic adl and Swahili haki both capture this normative ideal. When Abraham asks 'Shall not the Judge of all the earth do justice?' (Gen 18:25), or when Solomon is praised for administering justice and righteousness (2 Sam 8:15), this sense is in view — justice as the governing principle behind all legitimate authority. **JUDGMENT AND VERDICT**

en: are-just, justice | **es:** el-juicio„ juicio, justicia | **fr:** droit, jugement, justice | **de:** Gericht, Recht Gen 18:25; 1Sam 8:3; 2Sam 8:15; 1Kgs 3:11; 1Kgs 3:28

2. judgment, judicial decision (118×) A concrete act of judging or a judicial verdict, whether human or divine. The multilingual evidence splits between Arabic hukm/qada (judicial ruling) and Korean jaepan/simpan (trial/judgment). Exodus 28:15 names the high priest's breastpiece the 'breastpiece of judgment,' linking this

sense to theophanic decision-making. The eschatological dimension — God's coming judgment — extends naturally from the forensic setting. JUDGMENT AND VERDICT

en: judgment, justice | **es:** Juicio, el-juicio, juicio | **fr:** jugement, justice | **de:** Gerechtigkeit, Gericht, Recht Exod 28:15; Exod 28:29; Exod 28:30; Num 27:11; Num 35:12

3. ordinances, statutes (plural) (110×) The plural form designating God's collected ordinances and covenant stipulations. Arabic ahkam and Korean beopdo-deul reflect this legislative plurality. Frequently paired with 'statutes' (huqqot) in Levitical and Deuteronomic literature (Lev 18:4; 26:46), these are the case-laws that flesh out Torah's principles into actionable communal norms binding Israel to her covenant Lord. JUDGMENT AND VERDICT

en: and-his-judgments, in-judgments-my, judgments-my | **es:** juicios-de-mí, los-juicios, mis-juicios | **fr:** dans-mes-jugements, et-son-jugements, le-jugements | **de:** Rechte-von, der-Gerichte, in-Rechte-von Exod 21:1; Exod 24:3; Lev 18:4; Lev 26:46; Num 35:24

4. prescribed ordinance, regulation (34×) A single prescribed regulation or procedural rule governing ritual or civic life. Where sense 3 is collective, this is the individual ordinance — 'according to the ordinance' (Exod 21:9, 31). German Ordnung and Arabic farida both capture the prescriptive force. These rulings establish standard procedure for everything from sacrifice (Lev 5:10) to the tabernacle's construction pattern (Exod 26:30). JUDGMENT AND VERDICT

en: according-to-his-duty, according-to-ordinance, according-to-the-judgment | **es:** conforme-a-la-ordenanza, conforme-a-su-ordenanza, conforme-al-juicio | **fr:** et-jugement, et-pour-ordinance, jugement | **de:** gemaess-zu-der-Gericht, gemaess-zu-der-Ordnung, gemaess-zu-ihr-Ordnung Exod 15:25; Exod 21:9; Exod 21:31; Exod 26:30; Lev 5:10

5. custom, manner, way (19×) An established custom, habitual manner, or characteristic way of doing things. This semantic extension moves beyond the courtroom into everyday life. In Gen 40:13 Pharaoh's cupbearer is restored to serve 'according to the former custom,' and 1 Sam 2:13 describes the priestly custom at Shiloh. Arabic ada (custom) and Korean gwanrye (customary practice) confirm this non-juridical usage. GEOGRAPHY AND SPACE

en: according-to-custom-of, according-to-judgment-of, according-to-the-custom | **es:** Y-la-costumbre-de, como-costumbre-de, como-las-costumbres | **fr:** et-custom-de, et-jugement, et-selon-à-leur-judgments | **de:** Gericht-von, gemaess-zu-Gericht-von, gemaess-zu-custom-von Gen 40:13; Josh 6:15; Judg 18:7; 1Sam 2:13; 1Sam 8:9

6. (4×) A rightful due, entitlement, or legal claim owed to a person by custom or law. In Deut 18:3 this is the priest's rightful portion from sacrifices; in Deut 21:17 it is the firstborn's double-share inheritance right. Jer 32:7–8 uses it of Jeremiah's redemption right to a family field. The multilingual glosses — English 'right/due,' Spanish 'derecho,' German 'Recht' — consistently point to a sense of legitimate entitlement rather than judicial process. GEOGRAPHY AND SPACE

en: due-of, right-of | **es:** derecho-de, es-el-derecho-de | **fr:** droit-de, due-de, jugement | **de:** Recht, due-von, rechts-von Deut 18:3; Deut 21:17; Jer 32:7; Jer 32:8

7. legal case, lawsuit (4×) A specific legal dispute, cause, or lawsuit brought before a judge for adjudication. Arabic da'wa/qadiyya and Korean sageon/songsa isolate this forensic-procedural sense. Numbers 27:5 records the daughters of Zelophehad bringing their 'case' before Moses, while Ps 35:23 and Isa 50:8 invoke God as the one who will champion the psalmist's or servant's legal cause. GEOGRAPHY AND SPACE

en: my-case, their-case, to-my-justice | **es:** causa-de-ellas, mi-causa, mi-juicio? | **fr:** jugements-de, leur-case, à-mes-jugements | **de:** Rechte-von, ihr-case, zu-mein-Gericht Num 27:5; Ps 35:23; Isa 50:8; Lam 3:59

מִשְׁפְּתַיִם H4942 *Art / N-md* (2×)

saddlebags or sheepfolds (uncertain); a dual form referring to paired structures or burdens

This dual noun appears in ancient Hebrew poetry with uncertain meaning. Traditional interpretation suggests 'sheepfolds'—enclosures where flocks rest between pastures. Modern scholars have proposed 'saddlebags' or 'fire-places' based on ancient Near Eastern parallels. Both Genesis 49 and Judges 5 use the term in poetic contexts describing the tribe of Issachar and the reluctance of some Israelites to engage in battle. The dual form indicates something paired or doubled, whether burdens on either side of a donkey or matching enclosures.

(2×) Appears in Genesis 49:14 (describing Issachar as a donkey between the 'sheepfolds') and Judges 5:16 (questioning why some stayed among the 'sheepfolds'). Multilingual evidence shows interpretive diversity: English offers both 'saddlebags' and 'sheepfolds', Spanish 'apriscos'/'rediles' (sheepfolds), reflecting ongoing uncertainty about this rare dual form. ASHES COMBUSTION RESIDUE

en: the-saddlebags, the-sheepfolds | **es:** los-apriscos, los-rediles | **fr:** le-saddlebags, le-sheepfolds | **de:** den-Hürden, der-saddlebags Gen 49:14; Judg 5:16

מִשָּׁק H4943 *N-msc* (1×)

acquisition, possession; heir or one who will inherit property

This difficult word appears in Abraham's complaint to God about being childless. The phrase is notoriously obscure: 'the son of possession of my house is Eliezer of Damascus.' The term seems to mean heir or one who acquires—the person who will possess Abraham's estate. BDB notes extensive scholarly debate about the text and suggests possible wordplay with 'Damascus.' The meaning is clear enough from context: Abraham laments that his household servant, rather than a biological son, will be his heir.

(1×) Acquisition or possession, used in Genesis 15:2 in the enigmatic phrase describing Eliezer as Abraham's heir. The term likely means 'son of acquisition' or 'acquiring son'—that is, the one who will acquire or inherit the household. The phrase is textually difficult, possibly involving wordplay between this term and 'Damascus.' The context is Abraham's distress over childlessness: without a biological heir, his household servant will inherit everything. Whether this reflects actual ancient Near Eastern inheritance practice or Abraham's fear, the term identifies the person designated to possess the estate, emphasizing acquisition and inheritance rights. GEOGRAPHY AND SPACE

en: acquisition-of | **es:** posesión-de | **fr:** acquisition-de | **de:** des-Besitzes Gen 15:2

מֵּשֶׁק H4944 *Prep-k / N-msc* (1×)

rushing, running; rapid charging movement

Isaiah uses this vivid word to describe how enemies will plunder Jerusalem—like the rushing or charging of locusts. The term captures rapid, aggressive forward motion, the kind of unstoppable surge when a locust swarm descends. It's part of Isaiah's imagery of judgment and invasion, where the prophet compares military conquest to natural phenomena. The comparison to locusts emphasizes both the speed and the consuming nature of the attack—everything is stripped bare in the rush.

(1×) Rapid rushing or charging movement, used in Isaiah 33:4 in a simile comparing spoilers to the rushing of locusts. The phrase 'like the rushing of locusts' evokes the swift, overwhelming advance of a swarm that consumes everything in its path. The term emphasizes speed and aggressive forward motion rather than aimless movement. Spanish 'carrera' (race, rush) captures the sense of rapid forward progress. The context is the plundering of Jerusalem's enemies—just as they rushed in to attack, so God will enable Israel to rush upon them and take spoil, reversing the dynamic of conquest. GEOGRAPHY AND SPACE

en: like-the-rushing | **es:** como-carrera-de | **fr:** [כמשק] | **de:** [כמשק] Isa 33:4

מַשְׁקֶה H4945a *Art / N-ms* (13×)

Cupbearer, butler; a royal official entrusted with serving the king's wine and guarding against poison.

Derived from the Hiphil of shaqah ('to give drink'), this noun designates the cupbearer or butler — a high-ranking court official responsible for tasting and serving wine to the king. In the Joseph narrative (Gen 40–41), the cupbearer of Pharaoh plays a pivotal role

in Joseph's eventual release from prison. Solomon's cupbearers so impressed the Queen of Sheba that she was left breathless (1 Kgs 10:5). Nehemiah's position as cupbearer to Artaxerxes (Neh 1:11) gave him unique access and influence at the Persian court, enabling his mission to rebuild Jerusalem's walls.

cupbearer, butler (13×) A royal court official whose duty was to serve wine to the king, often also acting as a trusted personal attendant with intimate access to the monarch. The role implied both honor and danger — the cupbearer guarded the king from poisoning. In Genesis 40, Pharaoh's chief cupbearer is imprisoned alongside Joseph; his restored position later becomes the catalyst for Joseph's rise to power. The term also describes Solomon's impressive retinue (1 Kgs 10:5) and Nehemiah's strategic position in the Persian court (Neh 1:11). GEOGRAPHY AND SPACE

en: and-his-cupbearers, cupbearer, cupbearer-his | **es:** copero, copero-de, copero-suyo | **fr:** [ומשקיו], [משקה], cupbearer-de | **de:** [ומשקיו], [משקה], der-Mundschenk Gen 40:1; Gen 40:2; Gen 40:5; Gen 40:9; Gen 40:13

מַשְׁקֶה H4945b *Conj-w / N-ms* (6×)

Drink, beverage, or drinking-vessel contents; also well-watered land or irrigation, emphasizing water supply for fertility

A noun from the root 'to give drink,' covering both what is drunk and land that has been watered. In its beverage sense, it describes drinking vessels in Solomon's court (1 Kgs 10:21; 2 Chr 9:20), liquid that could render food ritually unclean (Lev 11:34), and drink withheld from the thirsty (Isa 32:6). In its irrigation sense, it paints the lush Jordan plain as 'well-watered everywhere, like the garden of the LORD' (Gen 13:10). Spanish captures the split neatly: 'bebida' for drink versus 'regada' for watered land.

1. drink, beverage (4×) A drink, beverage, or the contents of drinking vessels. Used for Solomon's golden drinking-vessels (1 Kgs 10:21 = 2 Chr 9:20), for liquid that can transmit ritual impurity to food (Lev 11:34), and for drink denied to the thirsty by the fool (Isa 32:6). Spanish 'bebida' and German 'trinken' straightforwardly render the consumable liquid sense, while French 'boire' captures the act of drinking itself. GEOGRAPHY AND SPACE

en: and-the-drink, drink, drinking-of | **es:** bebida, bebida-de, y-bebida-de | **fr:** [ומשקה], [משקה], boire | **de:** [ומשקה], [משקה], trinken Lev 11:34; 1Kgs 10:21; 2Chr 9:20; Isa 32:6

2. well-watered land, irrigation (2×) Well-watered land or irrigation — an abstract-for-concrete usage meaning land that has received abundant water. In Gen 13:10 the Jordan plain is described as mashqeh, 'well-watered,' like the garden of the LORD. Ezek 45:15 extends this to pastures from well-watered land. Spanish 'regada' (irrigated) and English 'well-watered' both highlight the agricultural fertility angle, distinguishing this firmly from the beverage sense. GEOGRAPHY AND SPACE

en: from-watered-land-of, well-watered | **es:** de-pastos-de, regada | **fr:** conspiration, puits-arrosa | **de:** [ממשקה], bewässert-war Gen 13:10; Ezek 45:15

מִשְׁקוֹל H4946 *Prep-b / N-ms* (1×)

weight; measured heaviness, the property of being weighed

Ezekiel uses this word when instructing the prophet to eat bread 'by weight' during his symbolic siege of Jerusalem. Eating food by weight implies scarcity and rationing—carefully measuring each portion because supplies are limited. It's part of the prophet's enacted prophecy of siege conditions, where normal abundance gives way to desperate conservation. The term emphasizes the measured, deliberate aspect—not weight in general but the act of weighing out portions carefully.

(1×) The property of being weighed or measured, used in Ezekiel 4:10 in the phrase 'by weight,' describing how the prophet must eat his rations. The context is symbolic siege conditions where food is scarce and must be carefully rationed. Eating 'by weight' means measuring out each portion precisely because there isn't enough to eat freely. The image evokes the desperation of siege warfare when supplies dwindle and every morsel must be accounted for. This is not weight as abstract property but weight as the basis for careful, anxious measurement of scarce resources. BURDENS AND LOADS

en: by-weight | **es:** por-peso | **fr:** poids | **de:** [במשקול] Ezek 4:10

מַשְׁקוֹף H4947 *Art / N-ms* (3×)

The lintel, the horizontal beam above a doorway

This architectural term appears exclusively in Exodus 12's Passover account, referring to the horizontal beam above the door opening. When the Israelites were commanded to put lamb's blood on their houses as protection from the plague, they were to apply it to 'the two doorposts and the lintel.' The lintel, along with the doorposts, framed the entrance and bore the blood that marked households for divine protection. This humble architectural element became central to the Exodus deliverance narrative.

(3×) The lintel, the horizontal beam spanning the top of a doorway. Exodus 12:7 commands: 'take some of the blood and put it on the two doorposts and the lintel of the houses.' Verse 22 instructs: 'touch the lintel and the two doorposts with the blood that is in the basin.' Verse 23 promises: 'when the LORD sees the blood on the lintel and on the two doorposts, the LORD will pass over the door.' The consistent cross-linguistic rendering (dintel, linteau, Türsturz) confirms this as the top horizontal doorframe element. BUILDING AND CONSTRUCTING

en: the-lintel | **es:** el-dintel | **fr:** le-linteau | **de:** der-Tuersturz Exod 12:7; Exod 12:22; Exod 12:23

מִשְׁקָל H4948 *N-msc* (49×)

weight — the measurable heaviness of an object, often specified in gold, silver, or bronze

Mishqal is the Hebrew noun for measurable weight, derived from the verb shaqal ('to weigh'). Its 49 occurrences cluster around inventories and descriptions of precious objects: the weight of Rebekah's nose-ring and bracelets (Gen 24:22), the stolen bar of gold at Jericho (Josh 7:21), Goliath's coat of mail at five thousand shekels (1 Sam 17:5), and Solomon's annual gold revenue of 666 talents (1 Kgs 10:14). The tabernacle offerings in Numbers 7 account for eleven of its occurrences, each plate and bowl specified by weight. In the ethical sphere, Leviticus 19:35 commands fairness 'in weight,' and Ezekiel 5:1 prescribes 'balances of weight' for the prophet's symbolic act. Most strikingly, Job 28:25 ascribes weight even to the wind — a poetic claim that God measures the immeasurable. Spanish 'peso,' French 'poids,' German 'Gewicht' all reflect the straightforward measurement sense.

weight, heaviness (49×) The measurable heaviness of a physical object, typically expressed in shekels or talents of gold, silver, or bronze. Used in inventories of personal ornaments (Gen 24:22), war spoils (Judg 8:26), military armor (1 Sam 17:5; 2 Sam 21:16), temple furnishings (1 Kgs 7:47), and tabernacle offerings (Num 7:13-85, eleven occurrences). Also carries ethical force in laws demanding honesty in weighing (Lev 19:35; Ezek 4:16) and poetic force in God's assigning weight to the wind (Job 28:25). All 49 occurrences share this unified sense of quantified heaviness. BURDENS AND LOADS

en: its-weight, weight, weight-of | **es:** peso-de, su-peso | **fr:** poids, poids-de, son-poids | **de:** Gewicht, sein-Gewicht, sein-weight Gen 24:22; Gen 43:21; Lev 19:35; Lev 26:26

מִשְׁקֶלֶת H4949 *N-fsc* (2×)

plumb line, leveling instrument; a tool ensuring vertical or moral straightness

This feminine noun denotes a builder's tool used to ensure true vertical alignment. In prophetic literature, it becomes a powerful metaphor for divine judgment according to exact standards. Isaiah declares that God will make justice the measuring line and righteousness the level, while the judgment on Ahab's house will be measured with the same plumb line used for Samaria. The imagery conveys precision, fairness, and the inevitable exposure of all that is crooked.

(2×) Found in 2 Kings 21:13 (God's judgment measured with Samaria's plumb line) and Isaiah 28:17 (righteousness as the level).

The cross-linguistic glosses uniformly render this as 'plumb line' or 'level' (English 'plumb line', Spanish 'plomada', French 'plomb ligne'), emphasizing the tool's function in testing vertical accuracy and, metaphorically, moral uprightness. **GEOGRAPHY AND SPACE**
en: a-plumb-line, plumb-line-of | **es:** plomada-de, por-plomada | **fr:** [למשקלת], plumb-ligne-de | **de:** [למשקלת], plumb-line-von 2Kgs 21:13; Isa 28:17

מִשְׁקָע H4950 *Conj-w / N-msc* (1×)
settled, clear water; that which has been allowed to settle and clarify
Ezekiel employs this term in his oracle against Israel's shepherds. While the leaders drink clear, settled water, they trample and muddy what remains for the flock. The word emphasizes water that has been allowed to settle, becoming clear and pure—the best water, reserved for the powerful while the people get what's left over, muddied and fouled. It's part of the prophet's indictment of exploitative leadership that takes the best for itself and leaves the poor with spoiled remnants.

(1×) Clear, settled water that has been allowed to clarify, mentioned in Ezekiel 34:18 in the context of Israel's shepherds drinking the best water while trampling what remains. The term derives from a root meaning to settle or sink down, so this is water where sediment has settled to the bottom, leaving the top clear and pure. The phrase 'the clear water you drink' contrasts with the muddied water left for the sheep, illustrating exploitation and inequity. Spanish 'aguas quietas' (still waters) captures the sense of water allowed to rest and become clear, the choicest water that the leaders reserve for themselves. **DRINKING AND WATERING**
en: and-settling-of- | **es:** y-aguas-quietas-de | **fr:** et-Mattsephah | **de:** [ומשקע] Ezek 34:18

מִשְׂרָה H4951 *Art / N-fs* (2×)
dominion, rule; governmental authority and power
This feminine noun appears in Isaiah's messianic prophecy describing the coming Prince of Peace. The famous passage declares that 'of the increase of his government and peace there will be no end'—his dominion will expand eternally without limit. The term emphasizes the administrative and governmental dimensions of royal rule, the exercise of authority that maintains order and justice throughout a realm.

(2×) Occurs in Isaiah 9:6 and 9:7 (English 9:7-8), both describing the unlimited government of the messianic king. All major translations render this as 'government' or 'dominion' (English 'dominion', Spanish 'gobierno'), emphasizing the political sovereignty and administrative rule that characterizes the ideal future ruler from David's line. **DOMINION AND RULE**
en: the-dominion | **es:** el-gobierno | **fr:** [המשרה] | **de:** [המשרה] Isa 9:6; Isa 9:7

מִשְׂרָה H4952 *N-fsc* (1×)
juice; liquid extracted or pressed from fruit
This word appears in the Nazirite regulations in Numbers, where those under a Nazirite vow must abstain not only from wine and strong drink but also from grape juice. The comprehensive prohibition covers every form of grape product—fermented and unfermented, solid and liquid. The term specifically denotes the juice or liquid extracted from grapes. It shows how thoroughgoing the Nazirite's separation was: not even the most innocent grape product could be consumed during the vow period.

(1×) The juice or liquid pressed from grapes, mentioned in Numbers 6:3 among the substances forbidden to Nazirites. The phrase 'juice of grapes' is part of an extensive list that includes wine and strong drink, ensuring no grape product in any form is consumed during the vow. The term emphasizes the liquid extracted from the fruit, whether fresh or fermented. The Nazirite regulations are comprehensive—avoiding not just intoxicating drinks but anything from grapes, perhaps because the vine symbolizes settled agricultural life and its pleasures, from which the Nazirite temporarily separates. **GEOGRAPHY AND SPACE**
en: juice-of | **es:** jugo-de | **fr:** juice-de | **de:** juice-von Num 6:3

מַשְׁרוֹקִי H4953 *N-fsd* (4×)
mashroqita — pipe, wind instrument in Nebuchadnezzar's orchestra
This Aramaic noun denotes a musical pipe or flute, appearing exclusively in Daniel 3's account of Nebuchadnezzar's golden image dedication ceremony. The term is part of the repeated list of instruments in the Babylonian royal orchestra, which was to signal when subjects should bow in worship. The word appears in emphatic and absolute forms across four verses. Related forms exist in Syriac, and the root suggests a whistling or piping sound. This wind instrument was part of the polyglot international music ensemble that characterized ancient Near Eastern royal courts.

(4×) A pipe or flute, one of the musical instruments in Nebuchadnezzar's royal orchestra. The term appears four times in Daniel 3 (verses 5, 7, 10, 15), each time within the formulaic list of instruments accompanying the command to worship the golden image: horn, pipe, lyre, trigon, harp, bagpipe, and all kinds of music. The Aramaic forms show both emphatic (mashroqitha, Dan 3:5, 7, 15) and variant (mashrōqīt, 3:10) states. As a wind instrument producing a whistling or piping sound, it contributed to the impressive sonic display meant to awe the gathered officials into submission and worship. **FLUTE PIPE INSTRUMENT**
en: pipe | **es:** la-flauta | **fr:** flûte | **de:** [משרוקיתא], [משרקיתא] Dan 3:5; Dan 3:7; Dan 3:10; Dan 3:15

מִשְׁרָעִי H4954 *Conj-w* (1×)
Mishraites; a family or clan group from Kiriath-jearim
This gentillic (ethnic or family designation) appears in the genealogical records of Judah, specifically among the families descended from Kiriath-jearim. The term identifies a clan or family group within that city's population. Like many such designations in Chronicles' genealogies, the derivation is unknown—we don't know what place or ancestor the name refers to. The Septuagint's varied attempts at transliteration show the usual challenges with such specialized terms.

(1×) A family or clan group associated with Kiriath-jearim, mentioned in 1 Chronicles 2:53 among the families of that city. The term is a gentillic, an ethnic or familial designation whose derivation BDB notes as unknown. The conjunction 'and the Mishraites' links this group to others in a list of Kiriath-jearim's families. The Septuagint's variants (Hēmasareim, Maserēthi) reflect transliteration uncertainties. As part of Chronicles' detailed genealogies, this designation helped establish family identity and territorial associations, particularly important for maintaining inheritance rights and social structure in the post-exilic community's reorganization. **PROPER NAMES (PERSONAL)**
en: and-the-Mishra'i | **es:** y-el-misraita | **fr:** [והמשרעי] | **de:** [והמשרעי] 1Chr 2:53

מַשְׂרֵפָה H4955 *N-fpc* (2×)
burnings, funeral pyres; ceremonial fires honoring deceased royalty
This feminine plural noun refers to the ceremonial burnings conducted at royal funerals. Both occurrences involve comparison: Isaiah describes thorns and peoples burning like lime in a kiln, while Jeremiah promises King Zedekiah that spices will be burned for him just as for his fathers. These were not cremations but aromatic fires—burning spices and precious materials to honor the deceased king. The practice distinguished royal funerals from common burials.

(2×) Found in Isaiah 33:12 (peoples burning like lime) and Jeremiah 34:5 (ceremonial burnings for the king). The cross-linguistic evidence consistently identifies these as 'burnings' (Spanish 'quemas', though some versions are uncertain about the specific type), suggesting honorary fires rather than mere destruction, particularly in the Jeremiah context of royal funeral rites. **GEOGRAPHY AND SPACE**

en: and-like-burnings-of, as-burnings | **es:** cal, y-como-quemas-de | **fr:** [וכמשרפות], [משרפות] | **de:** [וכמשרפות], [משרפות] Isa 33:12; Jer 34:5

מִשְׂרְפוֹת מַיִם H4956 *N-proper-fs* (2×)

Misrephoth-maim, a place near the Phoenician coast, possibly meaning 'burnings of water'

Misrephoth-maim appears in Joshua's conquest narratives as a northern geographical limit. After defeating the Canaanite coalition at the waters of Merom, Joshua pursued the fleeing armies as far as Misrephoth-maim near Sidon. The name remains somewhat enigmatic—possibly referring to hot springs ('burnings of water') or smelting operations near water. Ancient traditions identified it with a site south of Tyre, though the exact location remains uncertain.

(2×) The place name occurs in Joshua 11:8 and 13:6, both marking the northern extent of Israelite military operations. All translations preserve the transliteration (Misrephoth-maim, Misrefot-Maim), recognizing it as a geographical proper noun referring to a coastal location in ancient Phoenicia, likely near Sidon. **PROPER NAMES (PERSONAL)**

en: Misrephoth-Mayim | **es:** Misrefot-Maim | **fr:** Misrephoth-Mayim | **de:** Misrephoth-Mayim Josh 11:8; Josh 13:6

מַשְׂרֵקָה H4957 *Prep-m / N-proper-fs* (2×)

Masrekah, a city in Edom, home of King Samlah

Masrekah appears in the genealogical lists of Edomite kings as the hometown of Samlah, one of the early monarchs who ruled before Israel had kings. Both Genesis 36 and 1 Chronicles 1 preserve this detail in their parallel accounts of Edom's royal succession. The location remains unidentified, though ancient sources like Eusebius preserved the name. The reference illustrates the detailed historical memory Scripture preserves about Israel's neighbors.

(2×) Found in Genesis 36:36 and 1 Chronicles 1:47, both identifying Masrekah as King Samlah's city. Translations consistently transliterate the name (Masrekah, Masreqa, Masreka), recognizing it as an Edomite place name. The prepositional phrase 'from Masrekah' indicates this was Samlah's city of origin rather than just his residence. **GEOGRAPHY AND SPACE**

en: from-Masrekah, from-Masreqah | **es:** de-Masreqa, de-Masreqah | **fr:** [ממשרקה], de-Masrekah | **de:** [ממשרקה], von-Masreka Gen 36:36; 1Chr 1:47

מַשְׂרֵת H4958 *Art / N-fs* (1×)

pan, dish; cooking vessel or serving dish

This word appears in the troubling story of Amnon and Tamar, where Tamar prepares food in some kind of vessel. The exact nature of the implement is uncertain—BDB suggests it might be a dough-pan or kneading trough, while others see it as a serving pan. Some scholars propose textual emendation to read 'servant' instead. The context is Tamar's preparation of special food for her supposedly sick brother, part of Amnon's predatory scheme. Whatever the vessel's exact nature, it's associated with food preparation or serving.

(1×) A pan, dish, or cooking vessel mentioned in 2 Samuel 13:9 in the narrative of Amnon and Tamar. The text says Tamar 'took the pan' after preparing food, though exact identification is uncertain. BDB notes the possibility this is a dough-pan or kneading trough, comparing it to a term for kneading trough elsewhere. An alternative textual reading suggests 'servant' instead of 'pan,' which would change the sense entirely. Spanish 'sartén' (frying pan) and English 'pan' represent the cooking vessel interpretation. The ambiguity reflects the challenges of identifying ancient domestic implements from minimal textual evidence. **TABLE FURNITURE**

en: the-pan | **es:** la-sartén | **fr:** le-pan | **de:** der-pan 2Sam 13:9

מָשַׁשׁ H4959 *V-Piel-Perf-2ms* (11×)

Feel or touch physically (Qal); grope about, search by feeling (Piel); cause to feel or touch (Hifil)

A tactile verb spanning from gentle touch to desperate groping. In its simplest Qal form, it is Isaac reaching out to feel Jacob's hands, testing whether this is truly Esau (Gen 27:12, 22)—intimate, deliberate, uncertain. The Piel intensifies this into searching by touch: Laban rummaging through Rachel's tent (Gen 31:34), or the blind groping at noonday as covenant curse (Deut 28:29). Job uses it for the wicked stumbling in darkness (Job 5:14, 12:25). The Hifil turns causative—Samson asks a boy to let him feel the pillars (Judg 16:26), and the Egyptian plague brings darkness so thick it can be 'caused to be felt' (Exod 10:21). Arabic mass ('touch') and Aramaic məshash confirm the root's haptic core.

1. grope, search by feeling (6×) To grope about or search by feeling (Piel intensive), describing fumbling, sightless searching. Laban searched Rachel's entire tent by hand (Gen 31:34, 37). As a covenant curse, Israel would grope at noon like the blind (Deut 28:29). Job extends this to the wicked who 'grope in darkness' (Job 5:14, 12:25). Spanish 'a tientas' ('gropingly') and English 'gropes/groping' convey the desperate, tactile quality. **SEEKING AND SEARCHING**

en: and-searched, gropes, groping | **es:** Palpan, a-tientas, andan-a-tientas | **fr:** et-fouilla, gropes, groping | **de:** [ימשש], du-hast-durchtastet, gropes Gen 31:34; Gen 31:37; Deut 28:29; Job 5:14

2. cause to feel, let touch (3×) To cause or allow someone to feel or touch (Hifil causative). Samson's request—'let me feel the pillars'—uses this stem twice (Judg 16:26), as does the darkness plague that could be 'caused to be felt' (Exod 10:21). Spanish 'hazme palpar' ('make me feel') precisely captures the causative force, distinguishing this from voluntary touching. **TOUCHING AND REACHING**

en: [and-let-me-feel], and-let-me-feel, and-let-one-feel | **es:** hazme-palpar, y-hazme-palpar, y-palparán | **fr:** [et-que-moi-feel], et-que-moi-feel, et-que-un-sentir | **de:** [und-lass-mich-feel], und-lass-eins-feel, und-lass-mich-feel Exod 10:21; Judg 16:26

3. feel, touch physically (2×) To feel or touch physically with the hands (Qal basic stem), direct tactile contact. Found only in the Jacob-Isaac deception narrative: Isaac fears Jacob's smooth skin will betray him (Gen 27:12), then reaches out and feels him (Gen 27:22). Spanish 'palpó/palpará' and German 'betastete' both convey deliberate, exploratory touch—not groping, but careful examination. **RELEASE AND MOVEMENT**

en: and-felt-him, will-feel-me | **es:** me-palpará, y-lo-palpó | **fr:** –sentir-moi, et-sentit-lui | **de:** betastet-mich, und-betastete-ihn Gen 27:12; Gen 27:22

מִשְׁתֶּה H4960 *N-msc* (46×)

A feast or banquet centered on drinking; less commonly, the drink or drinking itself, as opposed to the festive occasion.

Derived from the root שׁתה ('to drink'), מִשְׁתֶּה denotes a drinking feast or banquet — the characteristic ancient Near Eastern celebration where wine flowed freely. It is the standard word for royal and wedding banquets: Pharaoh's birthday feast (Gen 40:20), Laban's wedding feast for Jacob (Gen 29:22), and the elaborate feasts of Esther (Est 1:3; 2:18; 5:4-8). The expression עָשָׂה מִשְׁתֶּה ('make a feast') appears repeatedly. In Daniel 1:5-16, however, the word narrows to mean the king's drink or drinking provisions — what the young exiles were to consume daily — and Spanish 'bebida' and German context confirm this shift from occasion to substance.

1. feast, banquet (41×) A drinking feast or banquet — a festive social occasion involving eating and especially drinking. The collocation עָשָׂה מִשְׁתֶּה ('make a feast') is the standard biblical formula for hosting a banquet (Gen 19:3; 21:8; 26:30). Spanish 'banquete/festín,' French 'festin/fête,' and German 'Fest/Mahl' consistently render the celebratory occasion. The book of Esther alone accounts for roughly a third of all occurrences, with its elaborate court feasts driving the narrative. Samson's seven-day wedding feast (Judg 14:10-17) and Nabal's sheep-shearing feast (1 Sam 25:36) illustrate the range from joyful to reckless. **BANQUETS AND FEASTS**

en: a-feast, a-feast-of, banquet | **es:** banquete, banquete-de, el-banquete | **fr:** [משתה], festin, fête | **de:** Fest, Mahl, [משתה] Gen 19:3; Gen 21:8; Gen 26:30; Gen 29:22; Gen 40:20

2. drink, drinking (5×) The drink itself or the act of drinking, focusing on the beverage rather than the social occasion. In Daniel 1:5, 8, 10, 16 the term refers specifically to the king's drinking provisions — the wine allotment from Nebuchadnezzar's table — which Daniel and his companions refused. Spanish 'bebida' ('drink, beverage') and the pairing with food portions (פַּת־בַּג) in Daniel confirm the concrete, non-festive reading. Ezra 3:7 similarly uses it for drink supplied to laborers, not a celebration. **DRINKING AND WATERING**

en: and-drink, his-banquet, their-drink | **es:** su-bebida, vuestra-bebida, y-bebida | **fr:** et-festin, festin | **de:** [משתיהם], [משתין], [משתיכם] Ezra 3:7; Dan 1:5; Dan 1:8; Dan 1:10; Dan 1:16

מִשְׁתֵּי H4961 *N-msd* (1×)

feast, banquet; celebratory drinking event

This Aramaic term appears in Daniel's account of Belshazzar's great banquet, the feast where the mysterious hand wrote on the wall. The word emphasizes the drinking aspect—this is specifically a drinking feast or banquet, characterized by wine consumption. It's the setting for one of Scripture's most dramatic moments of divine judgment, when revelry is suddenly interrupted by supernatural warning. The term is the Aramaic equivalent of the Hebrew word for feast or drinking party.

(1×) A feast or banquet, specifically emphasizing drinking, used in Daniel 5:10 to describe the setting where Belshazzar and his nobles were celebrating. The phrase 'house of the feast' or 'banquet hall' indicates the location where the drinking party was held. This is the infamous celebration where Belshazzar desecrated the temple vessels by using them for wine, prompting the divine handwriting on the wall. Spanish 'banquete' and French 'festin' capture the sense of formal, lavish celebration. The Aramaic term (mishteya) parallels the Hebrew mishteh, both emphasizing the drinking component of festive gatherings in royal courts. **BANQUETS AND FEASTS**

en: the-feast | **es:** el-banquete | **fr:** festin | **de:** [משתיא] Dan 5:10

מַת H4962 *Prep-m / N-mp* (22×)

Males, men, or persons collectively; in the construct phrase mete mispar, few in number; poetically, mortal ones.

Mat is an archaic collective noun for males or men, related to Assyrian mutu ('husband') and Ethiopic met ('man'). It appears mostly in the construct form mete, governing a following noun. In Deuteronomy 2:34 and 3:6 the phrase 'ir metim ('city of males') distinguishes the male population from women and children in wartime. The idiomatic phrase mete mispar ('men of number,' i.e., few enough to count) recurs from Genesis 34:30 through Deuteronomy and into Psalm 105:12, always emphasizing dangerous smallness. Job 24:12 stretches the word toward its etymological shadow – mortality itself – as the dying groan from the city.

1. men, persons (16×) Adult males or men collectively, often designating a group belonging to a place, leader, or community. Deuteronomy 2:34 and 3:6 use the phrase 'city of males' to identify the male population distinct from women and children. In 1 Chronicles 16:19 and Job 11:3 the word serves as a general term for people or persons. German 'Maenner' and Spanish 'hombres' reflect the straightforward collective meaning. **GEOGRAPHY AND SPACE**

en: O-men, from-men, his-men | **es:** Tus-hombres, a-los-hombres, a-los-hombres-de | **fr:** [מת], [מתיך], de-peu | **de:** Maenner, Männer-von-, Tote Deut 2:34; Deut 3:6; Deut 33:6; 1Chr 16:19; Job 11:3

2. few in number (5×) Few in number, an idiomatic usage appearing in the construct phrase mete mispar ('men of number'), meaning a group small enough to count individually. Genesis 34:30 records Jacob's fear that his family is 'few in number' among the Canaanites. Deuteronomy 4:27, 26:5, and 28:62 warn or recall Israel's smallness. Psalm 105:12 celebrates how God chose them 'when they were few in number.' French 'peu' and German 'wenige' consistently render this idiom. **GEOGRAPHY AND SPACE**

en: few, few-in, in-few | **es:** con-pocos-de, en-pocos-de, hombres-de | **fr:** avec-peu, dans-peu, de-peu | **de:** bin-Leute, in-wenige, mit-wenige Gen 34:30; Deut 4:27; Deut 26:5; Deut 28:62; Ps 105:12

3. mortal, dying ones (1×) Mortal or dying ones, a poetic extension foregrounding human frailty and the transience of life. Job 24:12 describes the groans of the dying (metim) rising from the city. This single attestation draws on the word's deep Semitic connection to mortality (cf. Assyrian mutu), giving it a darker coloring than the neutral 'men' of sense 1. **GEOGRAPHY AND SPACE**

en: dying-ones | **es:** los-moribundos | **fr:** peu | **de:** Maenner Job 24:12

מַתְבֵּן H4963 *N-ms* (1×)

straw-heap, dung-hill; pile of refuse or trampled straw

Isaiah uses this contemptuous image in a taunt against Moab: they will be trampled down in their place as straw is trampled in a dung-heap. The word evokes a pile of refuse, worthless material beaten down and left to rot. It's among Isaiah's most graphic images of judgment—not just defeat but utter humiliation, being treated as garbage to be trampled underfoot. The agricultural imagery would have been immediately clear to the original audience familiar with straw-strewn manure piles.

(1×) A heap of straw mixed with dung or refuse, used in Isaiah 25:10 in a simile of Moab's humiliation. The image is of straw trampled down into a dung-heap, worthless material beaten into waste. The comparison emphasizes not just defeat but degradation—being treated as refuse, trampled and left in filth. Spanish 'paja' (straw) identifies the material, though the full sense includes the refuse pile context. This is one of prophecy's harshest images: not defeated in battle but trampled like garbage in its own place, unable to escape the humiliation. The agricultural setting makes the contempt viscerally clear. **STUBBLE AND CHAFF**

en: straw | **es:** paja | **fr:** [מתבן] | **de:** [מתבן] Isa 25:10

מֶתֶג H4964 *Conj-w / N-msc / 1cs* (4×)

metég — bridle, bit; instrument of control for animals or (figuratively) people

This masculine noun denotes a bridle or bit—the device placed in an animal's mouth to control its movements. The term appears in both literal contexts (controlling horses and donkeys) and powerful metaphors (God controlling enemy kings, or the need to bridle fools). The imagery emphasizes control, restraint, and the submission of a willful creature to external direction. Proverbs and Psalms use it to picture the necessity of external restraint for those lacking internal wisdom, while prophetic texts employ it to show God's sovereign control over arrogant nations.

(4×) A bridle or bit for controlling animals. Proverbs 26:3 lists instruments of discipline: 'a whip for the horse, a bridle for the donkey, and a rod for the back of fools'—parallel tools for controlling unreasoning creatures. Psalm 32:9 warns against being 'like the horse or mule that lacks understanding, whose trappings are bridle and halter'—needing external force rather than willing obedience. 2 Kings 19:28 and Isaiah 37:29 record God's word against Sennacherib: 'I will put my hook in your nose and my bridle (mitgi) in your lips,' treating the arrogant king like a beast to be forcibly led away. 2 Samuel 8:1 uses it enigmatically for 'authority of the mother city' (meteg ha-ammah), likely a figurative extension. **AUTO-DETECTED COMMUNITY 3431 WITH 4 SENSES**

en: a-bridle, and-My-bit, and-my-bridle | **es:** con-freno, freno, y-mi-freno | **fr:** [ומתגי], dans-bride, et-mon-bridle | **de:** [ומתגי], [מתג], mit-bit 2Kgs 19:28; Ps 32:9; Prov 26:3; Isa 37:29

מֶתֶג H4965 *Art / N-fs* (2×)

bridle, bit; instrument of control, used literally and metaphorically

The bridle was essential equipment for controlling animals, particularly donkeys and horses. Proverbs lists it alongside the whip and rod as tools for managing different kinds of stubbornness. The Psalms employ it as a metaphor for those who lack understanding, needing physical restraint like animals. Most striking is Isaiah's image of God putting his bridle in the lips of the Assyrian king—the arrogant invader will be controlled like a beast and turned back. One occur-

rence in 2 Samuel remains cryptic, possibly referring to control over a 'mother city.'

(2×) The word appears in 2 Samuel 8:1 (twice, in an uncertain phrase about 'bridle of the mother city' or control/authority) representing metaphorical use. Multilingual glosses show both literal 'bridle' and metaphorical extensions (English 'bridle'/'mother-city', Spanish 'freno'/'metrópoli'), illustrating how the physical instrument of animal control became an image of political dominion. **GEOGRAPHY AND SPACE**
en: bridle-of, the-mother-city | **es:** freno-de, la-metrópoli | **fr:** bridle-de, le-mère-ville | **de:** bridle-von, der-Mutter-Stadt 2Sam 8:1

מָתוֹק H4966 *Conj-w / Adj-mp* (12×)
Sweet, sweetness — pleasant to the taste; of honey, God's words, pleasant speech, and the joy of life
The adjective and substantive מָתוֹק (matoq) describes what is sweet to the taste or metaphorically pleasant. Samson's riddle turns on the paradox: 'Out of the strong came something sweet' — answered by honey (Judg 14:14, 18). The psalmist declares God's ordinances sweeter than honey (Ps 19:10). Proverbs calls pleasant words 'sweet to the soul and healing to the bones' (Prov 16:24), while Ecclesiastes observes that a laborer's sleep is sweet (Eccl 5:12). Isaiah warns against calling 'sweet bitter and bitter sweet' (Isa 5:20). Spanish 'dulce' conveys both the sensory and figurative dimensions.

sweet, sweetness (12×) Sweet to the taste or metaphorically pleasant. Literally of honey: Samson's riddle (Judg 14:14, 18) and God's ordinances sweeter than honeycomb (Ps 19:10). Figuratively of pleasant words (Prov 16:24), the laborer's sleep (Eccl 5:12), and the prophetic scroll sweet in the mouth (Ezek 3:3). Isaiah warns against calling sweet bitter and bitter sweet (Isa 5:20). **SWEET SWEETNESS**
en: and-sweet, and-sweeter, for-sweet | **es:** Dulce, dulce, dulces | **fr:** [ומתוק], [למתוק], douceur | **de:** [ומתוק], [למתוק], [מתוקה] Judg 14:14; Judg 14:18; Ps 19:10; Prov 16:24; Prov 24:13

מְתוּשָׁאֵל H4967 *N-proper-ms* (2×)
Methushael, a descendant of Cain in the antediluvian genealogy
Methushael appears in Genesis 4 as a descendant of Cain in the line leading to Lamech. The name appears twice in the same verse, typical of genealogical formulas. Some scholars note the name's similarity to the Babylonian form meaning 'man of God,' while ancient Greek versions confused it with Methuselah from Seth's line. This rare name preserves the memory of Cain's descendants before the flood, a parallel lineage to the Seth genealogy of Genesis 5.

(2×) Found twice in Genesis 4:18 within Cain's genealogy. All major translations transliterate the name (Methushael, Metusael, Methuschael), recognizing it as a proper noun designating an individual in the pre-flood period. The name's possible meaning 'man of God' creates an interesting irony given the context of Cain's rebellious line. **PROPER NAMES (PERSONAL)**
en: Methushael, and-Methushael | **es:** Metusael, y-Metusael | **fr:** Methushael, et-Methushael | **de:** Methuschael, und-Methuschael Gen 4:18

מְתוּשֶׁלַח H4968 *N-proper-ms* (6×)
Methuselah — antediluvian patriarch, son of Enoch, grandfather of Noah; the longest-lived person in Scripture (969 years).
The proper name of the famous antediluvian patriarch in the line of Seth, son of Enoch and grandfather of Noah. Methuselah lived 969 years, making him the longest-lived individual recorded in Scripture (Gen 5:27). His name may mean 'man of the dart' or derive from a Babylonian source. All six occurrences cluster in the genealogy of Genesis 5:21-27, with one parallel in 1 Chronicles 1:3. The Septuagint renders it Mathousala, while French and German preserve close transliterations (Methushelach, Methuschelach), reflecting wide familiarity with this iconic figure across Western traditions.

Methushelach (6×) The proper name Methuselah (Hebrew Methushelach), designating the son of Enoch and grandfather of Noah in the Sethite genealogy. His extraordinary lifespan of 969 years (Gen 5:27) has made his name proverbial for longevity across many cultures. The etymology is debated — possibly 'man of the dart/weapon' or a Babylonian loanword. The LXX Mathousala and the consistent transliterations across Spanish (Metusalaj), French, and German confirm universal recognition of this patriarch. **PROPER NAMES (PERSONAL)**
en: Methushelach | **es:** Metusalaj | **fr:** Methushelach, Méthushélach | **de:** Methuschelach, Methuschelachs, [מתושלח] Gen 5:21; Gen 5:22; Gen 5:25; Gen 5:26; Gen 5:27

מָתַח H4969 *Conj-w / V-Qal-ConsecImperf-3ms / 3mp* (1×)
spread out, stretch; to extend something over an area
Isaiah uses this verb in his magnificent description of God's creative power: the Lord spreads out the heavens like a tent curtain. The image evokes someone stretching fabric taut to create a dwelling, applying that familiar action to cosmic scale. God treats the vast heavens as easily as a person pitching a tent, spreading the celestial canopy over the earth. The verb emphasizes the extending, stretching motion—taking something and spreading it over a broad area.

(1×) To spread out or stretch something over an area, used in Isaiah 40:22 with the heavens as object and God as subject. The verse describes God spreading the heavens 'as a tent to dwell in,' comparing cosmic creation to the familiar act of stretching tent fabric. The verb captures the motion of extending something, pulling it taut over a space. The multilingual glosses emphasize the spreading/deploying action. The context is God's incomparable greatness—the One who stretches out the heavens with such ease is beyond human comparison. The image makes divine power accessible through domestic analogy: as easily as pitching a tent, God spreads the cosmos. **STRETCHING AND EXTENDING**
en: and-spreads-them-out | **es:** y-los-despliega | **fr:** [וימתחם] | **de:** [וימתחם] Isa 40:22

מָתַי H4970 *Interrog* (43×)
When? — interrogative adverb of time, often in the urgent cry 'how long?' (ad-matay)
An interrogative adverb asking 'when?' with respect to future time. Standing alone it voices a speaker's impatience or longing — 'When shall I arise?' (Job 7:4), 'When will you do something for my household too?' (Gen 30:30). Combined with the preposition 'ad ('until'), it becomes the anguished refrain 'how long?' echoing through the psalms of lament (Ps 74:10; 82:2; 94:3) and prophetic rebuke (1 Kgs 18:21). This particle captures one of Scripture's most emotionally charged questions: the cry of the suffering for divine intervention.

when (43×) Interrogative 'when?' for future time. Alone it asks a simple question (Gen 30:30; Neh 2:6); with le- it means 'by when?' (Exod 8:5). In the compound 'ad-matay it becomes the lament cry 'how long?' (Ps 74:10; 94:3). French 'quand' and Spanish 'cuándo' mirror the bare form, while English 'how long' captures the 'ad-matay construction. **TEMPORAL CONJUNCTIONS**
en: long, when | **es:** cuándo, cuándo?, ¿Cuándo | **fr:** [מת], de-comment, quand | **de:** [מת], als, lang Gen 30:30; Exod 8:9; Exod 10:3; Exod 10:7; Num 14:27

מַתְכֻּנֶת H4971 *N-fsc / 3ms* (5×)
measurement, fixed amount, proportion; tale (quota) of items; proper composition or standard
A feminine noun denoting a fixed measurement, proportion, or quota. In Exodus 5:8 it specifies the required tale of bricks that Israel must produce, a daily quota under Pharaoh's oppression. The Exodus 30 passages apply it to the sacred anointing oil's exact composition, which must not be replicated. Ezekiel 45:11 uses it for the standardized proportion between ephah and bath. Spanish 'proporcion' and French 'proportion' mirror the standardization sense faithfully.

(5×) A fixed measurement, quota, or proper proportion applied to manufactured goods, sacred recipes, or architectural standards. Exodus 5:8 uses it for the mandated brick quota under Egyptian

slavery, while Exodus 30:32, 37 stipulate the exact composition-standard for holy anointing oil. In 2 Chronicles 24:13 it refers to the temple's original measurement or design specification during Joash's restoration. Ezekiel 45:11 applies it to the proportional relationship between dry and liquid measures. The multilingual evidence ('cantidad,' 'proporcion,' 'proportion') underscores the sense of a defined, authoritative standard. **GEOGRAPHY AND SPACE**

en: and-in-its-proportion, in-its-proportion, its-measurement | **es:** cantidad-de, según-su-proporción, su-estado | **fr:** [מתכנתו], dans-son-proportion, et-dans-son-proportion | **de:** [מתכנתו], in-sein-proportion, quota-von Exod 5:8; Exod 30:32; Exod 30:37; 2Chr 24:13; Ezek 45:11

תְּלָאָה H4972 *N-fs* (1×)

weariness, hardship; exhausting difficulty or toil

This word captures bone-deep exhaustion and hardship, appearing primarily in contexts of travel difficulty or oppression. It describes Israel's weariness in Egypt and the wilderness, the exhaustion of difficult journeys and hard labor. Malachi uses it for the priests' complaint that temple service is wearisome. The term goes beyond simple tiredness to encompass the grinding fatigue of sustained hardship, the kind of exhaustion that comes from relentless difficulty without relief.

(1×) Weariness, exhaustion, or hardship from sustained difficulty, mentioned in Malachi 1:13 where priests complain 'What weariness!' about temple service. The term appears elsewhere for Israel's hardship in Egypt and wilderness wanderings, indicating exhausting difficulty, grinding toil, or the fatigue of relentless challenges. Spanish 'cansancio' (tiredness, weariness) and French 'fatigue' both capture the sense of deep exhaustion. In Malachi, the priests' complaint reveals their contempt for worship—they find serving God burdensome and wearisome rather than honoring. The word emphasizes not momentary tiredness but the accumulated exhaustion of ongoing hardship. **TOIL AND WEARINESS**

en: what-weariness | **es:** qué-cansancio! | **fr:** fatigue | **de:** [מתלאה] Mal 1:13

מְתַלְּעוֹת H4973 *N-fpc / 3ms* (3×)

Teeth, specifically incisors or fangs, often used of fierce animals

This late Hebrew term refers to teeth, particularly the prominent front teeth or fangs. It always appears in parallel with the more common word for 'teeth' (shinayim). Job uses it when describing how he 'broke the fangs of the unrighteous' and snatched prey from their teeth. Proverbs warns of a generation 'whose teeth are swords, whose fangs are knives'—depicting violence and oppression. Joel describes the locust army with 'the fangs of a lion'—emphasizing destructive power. The term highlights the aggressive, dangerous aspect of teeth.

(3×) Fangs, teeth, or jaw-teeth, emphasizing their dangerous or devouring quality. Job 29:17 declares: 'I broke the fangs of the unrighteous and made him drop his prey from his teeth'—rescuing victims from oppressors. Proverbs 30:14 warns of those 'whose teeth are swords, whose fangs are knives, to devour the poor.' Joel 1:6 describes the locust invasion: 'a nation has come up against my land with the teeth of a lion and the fangs of a lioness.' The parallel with 'teeth' throughout suggests incisors or prominent front teeth used for tearing. **GEOGRAPHY AND SPACE**

en: and-fangs-of, fangs-of, its-jaws | **es:** las-muelas-de, sus-muelas, y-colmillos-de | **fr:** et-mâchoire, son-מתלעתיו-lui, מתלעות | **de:** [ומתלעות], [מתלעות], [מתלעתיו] Job 29:17; Prov 30:14; Joel 1:6

מְתֹם H4974 *N-ms* (4×)

metom — soundness, wholeness, completeness (physical or moral integrity)

This noun denotes soundness, wholeness, or completeness—the state of being intact and undamaged. The term appears exclusively in negative constructions ('there is no soundness'), describing either physical wounds or comprehensive destruction. In Isaiah and Psalms, it depicts bodies ravaged by illness or injury with no healthy spot remaining. In Judges, it may describe total urban destruction ('from the entire/sound city'). The concept emphasizes totality: either complete health or complete devastation, with no middle ground.

(4×) Soundness, wholeness, or completeness, typically in negative contexts. Isaiah 1:6 describes Israel's spiritual condition in physical terms: 'From the sole of the foot to the head, there is no soundness (ein metom)'—only wounds and bruises. Psalm 38:3 and 7 use identical language to describe the psalmist's affliction under divine judgment: 'there is no soundness in my flesh' because of God's wrath. Judges 20:48 is textually uncertain (some manuscripts read metim, 'men'), but likely describes Israel's destruction of Benjamite cities —'from the entire city' or 'from sound/intact cities' to everything they found. The term emphasizes either complete health or its total absence. **PERFECTION AND WHOLENESS**

en: entirety, soundness | **es:** sanidad, íntegra | **fr:** [מתם], de-entier, entirety | **de:** [מתם], entirety, soundness Judg 20:48; Ps 38:3; Ps 38:7; Isa 1:6

מָתְנַיִם H4975 *Conj-w / N-mdc* (47×)

Loins, waist — the lower back and hip region; by extension, the seat of procreative power and lineage

Always appearing in the dual form (mothnayim), this word designates the paired sides of the lower back and hip area — the part of the body where a belt is cinched, a sword is strapped, and pain grips in moments of terror. It is the region girded for action on the night of Exodus (Exod 12:11), the zone of Isaiah's messianic 'belt of righteousness' (Isa 11:5), and the place that trembles at the approach of divine judgment (Isa 21:3; Nah 2:11). In a handful of passages, the loins take on generative meaning — descendants 'come forth from the loins' — linking bodily anatomy to the deep biblical concern with lineage and inheritance.

1. loins, waist (body part) (43×) The anatomical lower back, waist, or hip region, referenced as the place where garments are girded, weapons strapped, and pain or trembling is felt. With 43 of 47 occurrences, this is the primary sense, spanning the Exodus command to eat with 'loins girded' (Exod 12:11), priestly linen breeches covering from waist to thigh (Exod 28:42), Joab's sword falling from his mothnayim (2 Sam 20:8), and Isaiah's vision of trembling loins (Isa 21:3). Translations consistently map to anatomical terms: 'lomos/cintura' (spa), 'reins' (fra), 'Hüften' (deu). **LOINS WAIST BODY**

en: at-loins-of-him, his-loins, loins | **es:** de-lomos, en-cintura-de-él, lomos | **fr:** reins, ton-loins | **de:** Hueften, dein-loins Gen 37:34; Exod 12:11; Exod 28:42; Deut 33:11; 2Sam 20:8

2. loins (procreative origin) (4×) The loins understood metaphorically as the source of offspring and biological descent, expressing lineage through the idiom 'from the loins of.' Appearing four times, this procreative sense is found in Rehoboam's boast that his little finger is thicker than his father's loins (1 Kgs 12:10; 2 Chr 10:10) — where 'loins' stands for the father's generative power — and in Ezekiel's vision (Ezek 8:2) and Job's description of Behemoth's strength concentrated in its loins (Job 40:16). The shift from anatomical to generative is reflected in translations that sometimes add possessive or relational markers: 'en sus lomos' (spa), 'dans son reins' (fra). **GEOGRAPHY AND SPACE**

en: and-from-loins-of-him, in-its-loins, than-loins-of | **es:** en-sus-lomos, más-que-lomos-de, que-lomos-de | **fr:** [ממתני], dans-son-reins-lui, et-reins | **de:** Hueften, als-loins-von, und-Hueften 1Kgs 12:10; 2Chr 10:10; Job 40:16; Ezek 8:2

מַתָּן H4976 *Conj-w / N-ms* (5×)

gift, present; marriage-gift; offering given to priests

A masculine collective noun for gifts or presents, spanning social, marital, and sacred contexts. In Genesis 34:12, Shechem offers to pay whatever marriage-gift (mattan) is demanded alongside the mohar, showing the term's use in bride-price negotiations. Numbers 18:11 applies it to the wave offerings given to priests. Proverbs employs it for social gifts that smooth relationships (18:16; 21:14) or attract friends (19:6). Spanish 'regalo' and 'dadivas' together capture both the personal and transactional dimensions.

(5×) A gift or present given in social, marital, or sacred contexts, often with the nuance of something offered to secure favor, fulfill obligation, or express generosity. Genesis 34:12 pairs it with mohar in marriage negotiations. Numbers 18:11 designates priestly offerings as mattan. Proverbs 18:16 and 21:14 describe how a gift can open doors and pacify anger, while 19:6 notes that 'a man of gifts' attracts many companions. French 'don' and Spanish 'regalo/dadivas' reflect the breadth from generous present to strategic offering. **GEOGRAPHY AND SPACE**

en: and-gift, gift, gift-of | **es:** Don-de, Regalo, de-dádivas | **fr:** et-don, leur-don, מַתָּן | **de:** [מתן], ihr-gift, und-Geschenk Gen 34:12; Num 18:11; Prov 18:16; Prov 19:6; Prov 21:14

מַתָּן H4977 *N-proper-ms* (3×)

Mattan, a personal name meaning 'gift' borne by a Baal priest and a Judean father

This name appears for two different individuals in the Hebrew Bible. One Mattan was the priest of Baal in Jerusalem during Queen Athaliah's reign, killed when Jehoiada led the counter-revolution and destroyed the Baal temple (2 Kgs 11, 2 Chr 23). The other was the father of Shephatiah, one of the officials who opposed Jeremiah and threw him into a cistern (Jer 38). The name means 'gift,' from the same root as the common word for 'gift' (mattan).

(3×) Mattan, a personal name meaning 'gift.' The Baal priest Mattan served in Jerusalem and was executed during Jehoash's restoration: 'all the people of the land went to the house of Baal and tore it down; they killed Mattan the priest of Baal before the altars' (2 Kgs 11:18, paralleled in 2 Chr 23:17). A different Mattan appears in Jeremiah 38:1 as father of Shephatiah, one of the princes opposing Jeremiah. The LXX renderings (Μαθθαν, Ματθαν, Ναθαν) show some textual variation but preserve the basic name. **PROPER NAMES (PERSONAL)**

en: Mattan | **es:** Mattan, Matán | **fr:** Mattan, [מתן] | **de:** Mattan, [מתן] 2Kgs 11:18; 2Chr 23:17; Jer 38:1

מַתְּנָא H4978 *N-fp* (3×)

Gifts, rewards, or presents given in honor or compensation

This Aramaic loanword appears only in Daniel, referring to gifts or rewards given by a king. Twice King Nebuchadnezzar promises 'gifts' along with rewards and honor to whoever can interpret his dreams. When Daniel does interpret the king's dream, he is offered these gifts but initially declines, saying 'let your gifts be for yourself.' The term emphasizes royal generosity, the valuable presents a monarch bestows on those who serve him well or accomplish difficult tasks.

(3×) Gifts or rewards from a king. Daniel 2:6 promises: 'if you show the dream and its interpretation, you shall receive from me gifts, rewards, and great honor.' Verse 48 records fulfillment: 'the king gave Daniel gifts and many great rewards.' In 5:17, Daniel responds to Belshazzar: 'Let your gifts be for yourself, and give your rewards to another'—declining payment before interpreting the handwriting on the wall. The Aramaic plural forms and consistent 'gifts/rewards' rendering show royal patronage vocabulary. **GEOGRAPHY AND SPACE**

en: and-gifts, gifts, your-gifts | **es:** dones, tus-regalos, y-dones | **fr:** [ומתנן], [מתנן], [מתנתך] | **de:** [ומתנן], [מתנן], [מתנתך] Dan 2:6; Dan 2:48; Dan 5:17

מַתָּנָה H4979 *N-fpc / 2mp* (17×)

A gift, offering, or present; from voluntary donations to God to bribes that corrupt judgment.

Covers the full moral spectrum of giving. At its best, מַתָּנָה describes freewill offerings consecrated to God (Exod 28:38, Lev 23:38, Num 18:29) or generous gifts between people, as when Abraham gave gifts to his concubines' sons (Gen 25:6). Deuteronomy 16:17 ties giving to ability: 'each according to the gift of his hand.' Yet the same word darkens in Proverbs 15:27 and Ecclesiastes 7:7, where a 'gift' becomes a bribe that corrupts the heart. Spanish distinguishes cleanly between 'don/dones' and 'soborno,' revealing the moral polarity the Hebrew leaves implicit.

1. gift or offering (15×) A voluntary gift, present, or sacred offering given freely — whether to God or to another person. Abraham's gifts to his sons (Gen 25:6), the holy gifts Israel brings before the LORD (Exod 28:38), and the Levitical freewill offerings distinct from vows and pledges (Lev 23:38) all fall here. Numbers 18 defines the priestly share of these gifts. The key phrase 'according to the gift of his hand' (Deut 16:17) ties generosity to capacity. Spanish 'don' and French 'don' both preserve the positive, voluntary character of this giving. **GEOGRAPHY AND SPACE**

en: according-to-gift-of, and-gifts, gift | **es:** con-vuestras-ofrendas, don, dones | **fr:** [ומתנות], [מתנות], de-don | **de:** Gaben, Geschenke, [במתנותיכם] Gen 25:6; Exod 28:38; Lev 23:38; Num 18:6; Num 18:7

2. bribe or corrupting gift (2×) A gift intended to influence or corrupt — a bribe. Proverbs 15:27 warns that 'he who hates bribes (מַתָּנֹת) will live,' and Ecclesiastes 7:7 laments that 'a gift destroys the heart.' The same noun that describes sacred generosity in sense 1 here names the perversion of giving, where the intent shifts from worship or love to manipulation. Spanish 'soborno' makes this distinction lexically explicit, while Hebrew relies on context to signal the shift from holy offering to corrupting inducement. **GEOGRAPHY AND SPACE**

en: bribes, gift | **es:** soborno, sobornos | **fr:** מתנה ,מתנת | **de:** [מתנה], [מתנת] Prov 15:27; Eccl 7:7

מַתָּנָה H4980 *Conj-w* (2×)

Mattanah, an Israelite encampment site east of the Jordan during the wilderness journey

Mattanah was one of the stations where Israel camped during their journey from the wilderness toward Moab. Numbers 21 records it in the itinerary following the poetic Song of the Well, as the people moved through the Transjordan region before entering the plains of Moab. The name means 'gift,' possibly referring to some local feature. Like many wilderness stations, its exact location remains unknown, though it was clearly east of the Jordan in the approach to Canaan.

(2×) The place name appears in Numbers 21:18 and 21:19 in the wilderness travel narrative. Translations consistently transliterate it (Mattanah, Matana), recognizing it as a geographical proper noun marking a temporary encampment. The prepositional phrases ('from Mattanah') indicate movement through the region as Israel approached the promised land. **PROPER NAMES (PERSONAL)**

en: Mattanah, and-from-Mattanah | **es:** Matana, Y-de-Matana | **fr:** Mattanah, et-de-Mattanah | **de:** Mattanah, und-von-Mattanah Num 21:18; Num 21:19

מִתְנִי H4981 *Art / N-proper-ms* (1×)

Mithnite; gentillic designation of uncertain geographical origin

This designation appears in the list of David's mighty warriors, identifying Joshaphat as 'the Mithnite.' Like many such gentillics in these military rosters, the derivation is unknown—we don't know what place or clan this refers to. The Septuagint's widely variant readings show the translators had no tradition to guide them. These ethnic or geographical tags helped identify warriors who shared the same name, distinguishing this Joshaphat from others in David's service.

(1×) A gentillic or ethnic designation of unknown derivation, used in 1 Chronicles 11:43 to identify Joshaphat the Mithnite, one of David's mighty warriors. The term presumably refers to a place or clan, but BDB notes the origin is unknown. The Septuagint's drastically varied renderings (ho Baithanei, Maththanei, Matthani) show the Greek translators had no clear tradition about this name, simply attempting transliteration. Such designations helped distinguish individuals with common names in military lists, providing geographical or family identification in an era before standardized naming conventions. The Mithnite remains mysterious, his home territory lost to us. **PROPER NAMES (PERSONAL)**

en: the-Mitnite | **es:** el-mitnita | **fr:** [המתני] | **de:** [המתני] 1Chr 11:43

מַתְּנַי H4982 *N-proper-ms* (3×)
Mattenai, a shortened personal name meaning 'gift of Yahweh'
This abbreviated theophoric name appears for three different men in the post-exilic community. Two of them are listed among those who had married foreign women and divorced them during Ezra's reforms —one in Ezra 10:33, another in 10:37. The third is a priest mentioned in Nehemiah 12:19. The name is a shortened form of Mattaniah ('gift of Yahweh'), dropping the divine element to create a simpler form. The LXX renderings show some variation (Ματθαναι, Μαθθαναι) but preserve the basic consonantal structure.

(3×) Mattenai, a personal name (abbreviated form of Mattaniah). Ezra 10:33 lists him among the descendants of Hashum who 'had married foreign women'—part of the mixed marriage crisis. Ezra 10:37 mentions another Mattenai among descendants of Bani in the same situation. Nehemiah 12:19 identifies a priestly Mattenai: 'of Joiarib, Mattenai'—a priest in the generation after the return from exile. The name means 'gift,' likely shortened from a longer theophoric form. **PROPER NAMES (PERSONAL)**
en: Mattenai, Mattenay | **es:** Matenai | **fr:** [מתנ'] | **de:** [מתנ'] Ezra 10:33; Ezra 10:37; Neh 12:19

מַתַּנְיָהוּ H4983 *Conj-w / N-proper-ms* (16×)
Mattaniah — personal name meaning 'gift of YHWH,' borne by Levitical singers, a king, and postexilic figures
A theophoric name composed of mattanah ('gift') and Yah, meaning 'gift of the LORD.' Its most politically significant bearer is the last king of Judah, whose name Nebuchadnezzar changed to Zedekiah (2 Kgs 24:17). The name appears most frequently among Levitical musicians descended from Asaph and Heman (1 Chr 25:4, 16; 2 Chr 29:13; Neh 11:17, 22; 12:8, 25, 35). Several postexilic laymen who had married foreign wives also bore this name (Ezra 10:26, 27, 30, 37). The Greek renderings Matthanias and Maththanias reflect the same Semitic root.

Mattaniah (person name) (16×) Proper masculine name designating multiple biblical individuals whose name means 'gift of YHWH.' The name clusters overwhelmingly among Levitical singers and temple personnel — Asaphites and Hemanites serving in cultic worship (1 Chr 25:4, 16; Neh 11:17; 12:8, 35). One notable exception is the puppet king installed by Nebuchadnezzar and renamed Zedekiah (2 Kgs 24:17). French and Spanish renderings (Matthania, Matanías) preserve the theophoric element transparently. **PROPER NAMES (PERSONAL)**
en: Mattaniah, Mattanyah, Mattanyahu | **es:** Matanyah, Matanías, Y-Matanías | **fr:** Mattanyah, Matthania, et-Matthania | **de:** Mattanja, Mattanyah, [ומתניה] 2Kgs 24:17; 1Chr 9:15; 1Chr 25:4; 1Chr 25:16; 2Chr 20:14

נָשָׂא H4984 *Conj-w* (2×)
the exalted one, one who exalts himself; someone assuming prominence or honor
This Hitpael participle describes someone lifting themselves up or assuming exalted status. It appears in two contrasting contexts: Adonijah exalting himself to claim the throne before Solomon's accession (1 Kings 1), and a doxological reference to God's exalted majesty (1 Chronicles 29). The form suggests reflexive action—not merely being exalted by others but actively elevating oneself, whether through human ambition or in recognition of inherent divine supremacy.

(2×) Found in 1 Kings 1:5 (Adonijah exalting himself as king) and 1 Chronicles 29:11 (God's inherent exaltation). The cross-linguistic evidence shows the reflexive sense: English 'exalting himself'/'the One exalted', Spanish 'se enaltecía'/'el exaltado', capturing both human presumption and divine transcendence depending on the subject. **REFLEXIVE PRONOUNS**
en: and-the-One-exalted, exalting-himself | **es:** se-enaltecía, y-el-exaltado | **fr:** [והמתנשא], exalting-lui-même | **de:** [והמתנשא], exalting-sich-selbst 1Kgs 1:5; 1Chr 29:11

מָתַק H4985 *V-Hifil-Imperf-1cp* (5×)
to become or be sweet, pleasant; to taste sweet; figuratively, to be delightful or agreeable
A verb meaning to become sweet or be pleasant, spanning literal taste and figurative delight. In Exodus 15:25 the bitter waters of Marah become sweet when God shows Moses a tree to cast into them, a vivid narrative of divine transformation. Proverbs 9:17 warns that stolen waters 'taste sweet,' using literal sweetness as a metaphor for the allure of illicit pleasure. Job employs the word for the pleasantness the wicked find even in death (21:33) and the sweetness of evil under the tongue (20:12).

(5×) To become or be sweet, pleasant, either literally of taste (especially water) or figuratively of experiences and pleasures. Exodus 15:25 records the Marah waters becoming sweet (wayyimtequ), the only narrative use. Proverbs 9:17 uses the imperfect yimtaqu for the deceptive sweetness of stolen waters. Job 21:33 extends the image to the clods of the valley being sweet to the dead wicked, and Job 20:12 to evil tasting sweet under the tongue. Spanish 'dulces/dulce' and French 'doux' confirm the sweetness-pleasantness semantic range across languages. **SWEET SWEETNESS**
en: and-became-sweet, are-sweet, is-sweet | **es:** Son-dulces-, endulzábamos, es-dulce | **fr:** et-devint-doux, être-doux, ימתקו | **de:** [ימתקו], [מתקו], [תמתיק] Exod 15:25; Job 20:12; Job 21:33; Ps 55:14; Prov 9:17

מֶתֶק H4986 *Conj-w / N-msc* (2×)
sweetness, pleasantness; agreeable quality of speech or relationship
This noun appears in Proverbs wisdom literature describing what makes speech and friendship delightful. One passage praises 'sweetness of lips' as a quality that increases learning and persuasiveness. Another celebrates the sweetness of a friend's counsel—the pleasant quality of wise advice from someone you trust. The term evokes honey and pleasant tastes, transferred metaphorically to words and relationships that bring joy rather than bitterness.

(2×) Occurs in Proverbs 16:21 (sweetness of speech) and 27:9 (sweetness of a friend's counsel). The multilingual glosses uniformly render this as 'sweetness' or 'pleasantness' (English 'sweetness', Spanish 'dulzura'), emphasizing the agreeable, delightful quality that characterizes both persuasive speech and valued friendship in wisdom tradition. **GEOGRAPHY AND SPACE**
en: and-sweetness-of | **es:** y-dulzura-de | **fr:** et-ומתק | **de:** [ומתק] Prov 16:21; Prov 27:9

מָתְקִי H4987 *N-msc / 1cs* (1×)
sweetness (fig. of pleasant quality)
This rare noun appears only in Judges 9:11, where the fig tree personifies itself, asking whether it should cease producing 'my sweetness' in order to reign over the trees. The word captures the delightful taste quality of figs, functioning as a stand-in for the fruit itself. Across languages, translators preserve the possessive form and the sensory quality, recognizing how sweetness became shorthand for the tree's valuable contribution.

(1×) The sensory quality of pleasant taste, specifically applied to fruit. In Jotham's fable (Judg 9:11), the fig tree speaks of 'my sweetness,' a metonymy where the taste quality represents the fruit itself. The Hebrew suffix makes this intensely personal—the tree's own characteristic excellence. Spanish 'mi-dulzura' and English 'my-sweetness' both catch the possessive intimacy, as the tree reflects on what it would sacrifice to pursue political power. **SWEET SWEETNESS**
en: my-sweetness | **es:** mi-dulzura | **fr:** mon-sweetness | **de:** mein-sweetness Judg 9:11

מָתַק H4988 *V-Qal-Perf-3ms / 3ms* (1×)
to be or become sweet, pleasant (lit. of taste, fig. of experience)
This verb describes both literal sweetness to the palate and metaphorical pleasantness to the soul. When Moses throws wood into

the bitter waters at Marah, they 'become sweet' (Ex 15:25). Proverbs 9:17 uses it figuratively: 'stolen water tastes sweet,' capturing the seductive appeal of forbidden pleasure. In Job, the verb describes pleasant experiences—clods of earth sweet to a man (21:33) or the grave sweet to the wicked (24:20). The range shows how taste became a template for evaluating all of life.

(1×) To be or become sweet, pleasant—primarily describing subjective experience. Job 24:20 presents a grim image: 'the worm is sweet to him' (the wicked man), meaning the grave becomes pleasant or his memory fades sweetly. The verb can mean either 'taste sweet' or 'be pleasant/delightful to.' Spanish 'se-deleita-en-él' leans toward the experiential sense—'he delights in it'—while English 'sweet-to-him' preserves the taste metaphor. The construction with לוֹ indicates the one who finds something pleasant, highlighting the subjective nature of this 'sweetness.' **STRIKING AND REFERENCE**

en: sweet-to-him | **es:** se-deleita-en-él | **fr:** מתקו-lui | **de:** [מתקו] Job 24:20

מִתְקָה H4989 *Prep-b / N-proper-fs* (2×)

Mithkah, an Israelite wilderness encampment during the exodus journey

Mithkah appears in Numbers 33's detailed itinerary of Israel's wilderness wanderings. It was one of the stations between Egypt and Canaan, though like most wilderness sites its exact location is now unknown. The name may derive from a root meaning 'sweetness,' though the connection to any local feature remains speculative. The careful preservation of such station names demonstrates the historical memory embedded in Israel's journey traditions.

(2×) The place name occurs in Numbers 33:28 and 33:29 in the wilderness travel log. All translations transliterate it (Mithkah, Mitcá), recognizing it as a geographical proper noun marking a temporary encampment. The prepositional phrases ('in Mithkah', 'from Mithkah') indicate arrival and departure as part of the systematic journey toward Canaan. **PROPER NAMES (PERSONAL)**

en: from-Mithkah, in-Mithkah | **es:** de-Mitcá, en-Mitcá | **fr:** dans-Mithkah, de-Mithkah | **de:** in-Mithkah, von-Mithkah Num 33:28; Num 33:29

מִתְרְדָת H4990 *N-proper-ms* (2×)

Mithredath, the name of two Persian officials during the post-exilic period

Mithredath appears as the name of two different Persian officials who interacted with the Jewish community. The first was Cyrus's treasurer who returned the temple vessels to Sheshbazzar (Ezra 1), while the second was a Persian official during Artaxerxes' reign who opposed the rebuilding of Jerusalem (Ezra 4). The name is Persian, and the Septuagint renders it as Mithridates, connecting it to the famous royal name of the Pontic kings. Both men played roles in the complex politics of Jewish restoration.

(2×) Found in Ezra 1:8 and 4:7, referring to two separate Persian officials. Translations preserve the transliteration (Mithredath, Mitredat), recognizing it as a Persian proper noun. The Septuagint's 'Mithridates' suggests the name was recognized as a standard Persian formation, likely meaning 'given by Mithra,' the Persian deity. **PROPER NAMES (PERSONAL)**

en: Mitredat | **es:** Mitredat | **fr:** [מתרדת] | **de:** [מתרדת] Ezra 1:8; Ezra 4:7

מַתָּת H4991 *N-fsc* (6×)

Gift, present — something bestowed freely, whether a divine blessing, a human reward, or a promised but unfulfilled offering.

A feminine noun denoting a gift or present, appearing in both construct and absolute forms. It covers a range of gift-giving contexts: a royal reward offered to a prophet (1 Kgs 13:7), what one's hand is able to give as a freewill offering (Ezek 46:5, 11), the gift of God enabling humans to enjoy life's blessings (Eccl 3:13; 5:19), and a deceptive gift that is promised but never delivered (Prov 25:14). The construct phrase 'gift of his hand' in Ezekiel beautifully captures the idea of giving according to one's means — a concept the Spanish 'don-de' and French 'don' elegantly preserve.

gift, present (6×) A gift or present bestowed from one party to another, encompassing divine gifts, human rewards, and voluntary offerings. The construct 'gift of his hand' (Ezek 46:5, 11) expresses giving according to ability, while 'gift of God' (Eccl 3:13; 5:19) frames life's enjoyments as divine blessings. Proverbs 25:14 introduces an ironic twist — a 'gift of falsehood,' one boasted of but never given, like clouds without rain. The multilingual evidence (Spanish don, French don, English gift) consistently renders this as a freely bestowed present. **GEOGRAPHY AND SPACE**

en: a-gift, gift-of, in-gift-of | **es:** don-de, en-don-de-, un-regalo | **fr:** dans-don, don, un-gift | **de:** Gabe, [מתת], ein-gift 1Kgs 13:7; Prov 25:14; Eccl 3:13; Eccl 5:19; Ezek 46:5

מַתַּתָּה H4992 *N-proper-ms* (1×)

Mattattah (personal name: Israelite who married foreign wife)

A personal name appearing in Ezra's list of men who had taken foreign wives during the post-exilic period. The name appears in Ezra 10:33 among those who pledged to divorce their non-Israelite spouses as part of the community's covenant renewal. The Septuagint renders this variously as Atha or Maththatha, showing the typical variation in Greek transliteration of Hebrew names. The name may derive from a root meaning 'gift,' though the etymology is uncertain.

(1×) Personal name of an Israelite man listed in Ezra 10:33 as one who had married a foreign woman during the exile period. The list represents those who responded to Ezra's call for covenant faithfulness by agreeing to dissolve mixed marriages. Translators across languages simply transliterate the name: English 'Mattattah,' Spanish 'Matatah,' preserving the Hebrew consonants with slight variation in vowel pointing. This represents a single historical individual in a specific moment of communal reform. **PROPER NAMES (PERSONAL)**

en: Mattattah | **es:** Matatah | **fr:** [מתתה] | **de:** [מתתה] Ezra 10:33

מַתִּתְיָהוּ H4993 *N-proper-ms* (8×)

Mattithiah — a theophoric name meaning 'gift of YHWH,' borne by several Levites and other figures

A Hebrew proper name compounded from מַתָּן ('gift') and יָהוּ (short form of YHWH), meaning 'gift of the LORD.' It appears in two spelling variants: the longer מַתִּתְיָהוּ and the shorter מַתִּתְיָה. The name is borne by at least four individuals: a Levitical musician appointed by David for the ark procession (1 Chr 15:18, 21; 16:5; 25:3, 21), a Levite in charge of the baked offerings (1 Chr 9:31), an attendant of Ezra at the public reading of the Torah (Neh 8:4), and a man who had taken a foreign wife (Ezra 10:43). The later Greek form Mattathias (Ματταθιας) became famous through the Maccabean patriarch.

Mattithiah (proper name) (8×) The theophoric personal name Mattithiah/Mattityahu, meaning 'gift of YHWH,' borne by several figures in post-exilic and late monarchic texts. The most prominent bearer is the Levitical musician in David's worship arrangements (1 Chr 15:18, 21; 16:5; 25:3, 21). Other bearers include a Levite baker (1 Chr 9:31), a Torah-reading attendant under Ezra (Neh 8:4), and a man in the foreign-wives list (Ezra 10:43). English 'Mattithiah,' Spanish 'Matatías,' and French 'Matthithia' all derive from the Septuagint's Ματταθιας, the same form that later became the name of the Maccabean patriarch. **PROPER NAMES (PERSONAL)**

en: Mattithiah, Mattityah, Mattityahu | **es:** Matatías, Matityah, Y-Matatias | **fr:** Matthithia, et-Matthithia | **de:** [ומתתיה], [ומתתיהו], [מתתיה] 1Chr 9:31; 1Chr 15:18; 1Chr 15:21; 1Chr 16:5; 1Chr 25:3

נָא H4994 *Interjection* (404×)

Please, I pray; enclitic particle of entreaty, exhortation, or rhetorical softening

Na' is a tiny but remarkably expressive particle that softens commands into requests, turning imperatives into appeals. Attached to verbs in colloquial speech, it appears over 400 times, making it one of Hebrew's most frequent discourse markers. Abraham uses it when asking Sarah to say she is his sister (Gen 12:13), Moses when pleading

with God (Exod 32:31), and even God himself when challenging Job (Job 40:10). Its force ranges from polite courtesy to desperate urgency, and translators wrestle with it: English 'please,' Spanish 'por favor,' German 'doch,' French 'je t'en prie' all capture only a fraction of its pragmatic range.

please, I pray (particle of entreaty) (404×) An enclitic discourse particle appended primarily to imperatives and cohortatives to express entreaty, polite request, or rhetorical softening. Its tone spans gentle courtesy (Gen 13:9 'separate yourself, please') to urgent plea (Gen 22:2) to ironic challenge (Isa 47:12). Virtually untranslatable as a standalone word, it modulates the illocutionary force of the verb it accompanies. The wide variation in target-language renderings (English 'please,' German 'doch,' French 'je t'en prie') underscores its pragmatic rather than semantic content. **ENTREATY PARTICLES**

en: please | **es:** por-favor | **fr:** je-t'en-prie | **de:** doch Gen 12:11; Gen 12:13; Gen 13:8; Gen 13:9; Gen 13:14

נָא H4995 *Adj-ms* (1×)

raw, uncooked (of flesh)

A culinary term describing meat that has not been cooked, appearing in the Passover instructions of Exodus 12:9. The Israelites are commanded not to eat the lamb 'raw' (נָא) nor boiled in water, but roasted with fire. This precise culinary specification ensured the proper ritual observance. The word stands in direct opposition to בָּשֵׁל (cooked/boiled), creating a clear distinction in food preparation methods. The instruction reflects both practical food safety and ritual distinctiveness.

(1×) Raw or uncooked, specifically describing flesh or meat that has not undergone heat preparation. In the Passover legislation (Ex 12:9), God prohibits eating the lamb raw, ensuring both culinary safety and ritual correctness. The adjective appears in a threefold contrast: not raw (נָא), not boiled (בָּשֵׁל), but fire-roasted. Translators uniformly render this with straightforward culinary terms: English 'raw,' Spanish 'crudo,' German 'roh,' French 'raw'—all pointing to unprocessed, uncooked flesh. This single occurrence establishes a clear boundary for sacred meal preparation. **LIVING CREATURES**

en: raw | **es:** crudo | **fr:** raw | **de:** roh Exod 12:9

נֹא H4996 *Prep-b / N-proper-fs* (5×)

No (Thebes), the great Egyptian city on the Nile, seat of the god Amun

No is the Hebrew designation for Thebes, the magnificent capital of Upper Egypt situated on the Nile some 400 miles south of the Delta. Nahum 3:8 calls it No-Amon ('No of Amun'), linking the city to its patron deity, and challenges Nineveh by comparing its coming fall to Thebes' destruction. Jeremiah 46:25 announces divine judgment on 'Amon of No,' while Ezekiel 30:14-16 lists No alongside other Egyptian strongholds destined for devastation.

(5×) Proper noun for Thebes (Egyptian nt), the great city of Upper Egypt and cult center of the god Amun. All five occurrences appear in prophetic judgment oracles against Egypt. Nahum 3:8 uses the full form No-Amon to compare Nineveh's impending doom to Thebes' historical fall. Ezekiel 30:14-16 lists it among Egyptian cities facing destruction alongside Pathros, Zoan, and Sin. The consistent prepositional usage in French and German glosses ('[בנא],' '[מנא]') reflects its appearance with the prepositions be- and min- in the Hebrew text. **PROPER NAMES (PERSONAL)**

en: No, and-No, in-No | **es:** No, de-No, en-No | **fr:** Noa, [בנא], [מנא] | **de:** [בנא], [מנא], doch Jer 46:25; Ezek 30:14; Ezek 30:15; Ezek 30:16; Nah 3:8

נֹאד H4997 *Prep-b / N-msc / 2ms* (6×)

Skin-bottle, wineskin — a leather container for carrying liquids such as wine or milk.

A masculine noun denoting a skin-bottle or wineskin, a leather container used for storing and transporting liquids. It appears in memorable narrative and poetic contexts: the worn-out wineskins of the Gibeonites' deceptive embassy to Joshua (Josh 9:4, 13), the milk-skin Jael opened for Sisera (Judg 4:19), the skin of wine Jesse sent with David to Saul (1 Sam 16:20), and two vivid psalmic images — God collecting tears in a bottle (Ps 56:8) and the psalmist feeling like a shriveled wineskin in smoke (Ps 119:83). Spanish 'odre' and French 'outre' both descend from Latin uter, preserving this ancient Mediterranean concept of the leather liquid-container.

skin, wineskin, bottle (6×) A leather skin-bottle used to carry wine, milk, or other liquids, a ubiquitous vessel in ancient Near Eastern life. Literal uses describe wineskins as travel provisions (Josh 9:4, 13), hospitality vessels (Judg 4:19; 1 Sam 16:20), while figurative uses are especially evocative: God keeping tears in a bottle (Ps 56:8) and the psalmist becoming like a wineskin shriveled in smoke (Ps 119:83). The Spanish 'odre' and French 'outre' both trace back to Latin uter, showing the cultural continuity of this leather container across Mediterranean civilizations. **GEOGRAPHY AND SPACE**

en: -the-skin-of, and-a-skin-of, and-wineskins | **es:** como-odre, en-tu-odre, odre-de | **fr:** -le-peau-de, comme-outre, dans-outre | **de:** -der-Haut-von, in-dein-bottle, und-ein-skin-von Josh 9:4; Josh 9:13; Judg 4:19; 1Sam 16:20; Ps 56:8

נָאָה H4998 *V-Qal-Perf-3ms* (3×)

To be beautiful, comely, or befitting; to be appropriate or suitable

This rare verb appears in contexts of beauty and appropriateness. The Song uses it to praise the beloved's beauty: 'your cheeks are lovely.' Isaiah employs it for the beautiful feet of the messenger bringing good news. And Psalm 93 declares that 'holiness befits your house, O LORD.' The root connects aesthetic beauty with moral fittingness—what is lovely to the eye and what is suitable or proper to its context. The term bridges external appearance and internal appropriateness.

(3×) To be beautiful, comely, or befitting. Song of Songs 1:10 praises: 'Your cheeks are beautiful with ornaments, your neck with strings of jewels.' Isaiah 52:7 celebrates: 'How beautiful upon the mountains are the feet of him who brings good news'—messengers of peace are lovely. Psalm 93:5 declares: 'Holiness befits your house, O LORD, forevermore'—holiness is suitable and appropriate to God's dwelling. The Spanish 'hermosas' and French 'convenir' show the dual sense of beauty and fittingness. **GEOGRAPHY AND SPACE**

en: beautiful, is-fitting | **es:** Hermosas, es-propia, hermosos! | **fr:** Elles-sont-belles„ [נאוה], convenir | **de:** [נאוה], ist-fitting Ps 93:5; Song 1:10; Isa 52:7

נָוֶה H4999 *Prep-b / N-fpc* (12×)

Pastures, meadows — open grazing land where flocks feed; a figure of divine provision or desolation

The noun נָאוָה (navah II) denotes pastures or meadows — open, well-watered grazing land. Its most beloved occurrence is Psalm 23:2, where the LORD makes the psalmist lie down in 'green pastures.' Wilderness pastures drip with abundance in Psalm 65:12, while Joel 1:19-20 mourns when fire devours them. The word carries theological weight: flourishing pastures signal blessing; desolated ones mark judgment (Jer 9:10). Psalm 83:12 records enemies who would seize 'the pastures of God.' Spanish 'pastos' and French 'pâturages' convey the pastoral imagery.

pastures, meadows (12×) Open grazing land, pastures, or meadows — often a barometer of divine blessing or judgment. The LORD leads his people to 'green pastures' (Ps 23:2), wilderness pastures drip with fatness (Ps 65:12), and enemies aspire to seize 'the pastures of God' (Ps 83:12). Desolated pastures signal covenant unfaithfulness (Jer 9:10; Joel 1:19-20). **GEOGRAPHY AND SPACE**

en: in-pastures-of, of-habitations-of, pastures-of | **es:** de-moradas-de, en-pastos-de, las-moradas-de | **fr:** [נאות], dans-pâturage, prairie | **de:** Aue, Auen, der-Auen-von Ps 23:2; Ps 65:12; Ps 74:20; Ps 83:12; Jer 9:10

נָאוֶה H5000 *Adj-fs* (10×)

Comely, beautiful; or fitting, seemly – used of physical loveliness and of moral appropriateness.

An adjective with two distinct registers of meaning. In the Song of Songs and Jeremiah 6:2 it describes physical beauty – the beloved is 'dark but lovely' (Song 1:5), her face is comely (2:14), and Jerusalem is likened to a delicate, beautiful woman. In the Psalms and Proverbs it shifts to moral fittingness: praise is 'seemly' for the upright (Ps 33:1; 147:1), while luxury is 'not fitting' for a fool (Prov 19:10). The multilingual evidence mirrors this split cleanly: Song of Songs glosses cluster around 'belle/hermosa/lieblich,' while wisdom texts use 'fitting/apropiado.'

1. beautiful, lovely, comely (5×) Physically beautiful, lovely, or comely. Applied to the beloved woman in Song of Songs (1:5 'I am dark but lovely'; 6:4 paired with yaphah 'beautiful') and to her features (2:14 appearance; 4:3 mouth). Also used figuratively of Jerusalem as a lovely woman in Jeremiah 6:2. Spanish 'hermosa/bella' and French 'gracieuse/belle' consistently render this aesthetic sense, matching the Hebrew parallelism with yaphah. GEOGRAPHY AND SPACE

en: and-lovely, lovely, the-lovely | **es:** La-hermosa, bella, hermosa | **fr:** [הנורה], et-belle„ gracieuse | **de:** [הנורה], lieblich, und-lieblich Song 1:5; Song 2:14; Song 4:3; Song 6:4; Jer 6:2

2. fitting, becoming, seemly (5×) Fitting, becoming, or seemly in a moral or social sense. In the Psalms, praise is declared 'fitting' for the upright (Ps 33:1; 147:1). Proverbs applies it negatively: fine speech does not befit a fool (17:7), luxury is not seemly for a fool (19:10), and honor is not fitting for the foolish (26:1). The multilingual glosses shift to evaluative language here – eng 'fitting,' spa 'apropiado/conviene' – clearly distinguishing this from the aesthetic sense. PROPRIETY AND FITTINGNESS

en: fitting, is-fitting | **es:** apropiado, conviene, es-apropiado | **fr:** agréable, נאורה | **de:** fitting, ist-fitting, lieblich Ps 33:1; Ps 147:1; Prov 17:7; Prov 19:10; Prov 26:1

נָאַם H5001 *Conj-w / V-Qal-ConsecImperf-3mp* (1×)

to utter prophecy, speak as a prophet

A denominative verb meaning to prophesy or speak in the prophetic manner, derived from the noun נְאֻם ('utterance, oracle'). Found only in Jeremiah 23:31 where God condemns false prophets who 'use their tongues and utter prophecies' (וְיִנְאֲמוּ נְאֻם)—they mimic the prophetic formula 'declares the LORD' without divine authorization. The verb captures the act of speaking with prophetic authority, borrowing the formal speech patterns of true prophecy while lacking authentic divine commission. It's prophecy as performance rather than revelation.

(1×) Jeremiah 23:31 indicts false prophets who 'take their tongues and speak prophecies' (literally 'and they uttered prophecy'). The phrase וְיִנְאֲמוּ נְאֻם uses both verb and noun from the same root, emphasizing how they appropriate prophetic speech forms—they 'utter utterances,' claiming divine authority without divine calling. English renders it 'and declaring,' Spanish 'y-declaran,' both capturing the act of formal prophetic speech. The context exposes empty religious performance: these prophets mimic authentic oracular language but speak only their own words. PROPHESY PROCLAIM

en: and-declaring | **es:** y-declaran | **fr:** [וינאמן] | **de:** [וינאמן] Jer 23:31

נְאֻם H5002 *N-msc* (376×)

Utterance, oracle, declaration; a solemn prophetic formula marking speech as divinely authorized

Ne'um is the quintessential prophetic citation formula, appearing 376 times almost exclusively in the phrase ne'um YHWH ('declares the LORD'). It frames prophetic speech as directly authorized divine utterance, setting it apart from ordinary human discourse. Outside the divine-name formula, it introduces the ecstatic oracles of Balaam (Num 24:3, 15) and David's last words (2 Sam 23:1). Its construct-state-only form and fixed syntactic position give it a formulaic, almost liturgical quality that signals to the hearer: what follows is not the prophet's opinion but God's own declaration.

utterance, oracle, declaration (376×) A solemn prophetic noun used almost exclusively in the construct phrase ne'um YHWH ('declares the LORD') to mark speech as a direct divine oracle transmitted through the prophet. Outside this formula, it introduces the ecstatic utterances of Balaam (Num 24:3, 15) and David's last words (2 Sam 23:1). Its rigid syntactic behavior – always in construct, never inflected independently – gives it a formulaic, nearly liturgical character that functions as a divine speech-act marker rather than an ordinary noun. GEOGRAPHY AND SPACE

en: declaration-of-, declares, declares- | **es:** declaración-de-, oraculo, oraculo-de- | **fr:** oracle | **de:** Spruch 2Chr 34:27; Isa 14:22; Isa 17:6; Isa 30:1; Isa 31:9

נָאַף H5003 *V-Qal-Prtcpl-fp* (31×)

To commit adultery, literally of illicit sexual union and figuratively of idolatrous unfaithfulness to God.

Na'af is the Hebrew Bible's dedicated verb for adultery — more specific than zanah ('to be sexually promiscuous') and far more morally charged than shakab ('to lie with'). It appears in the Decalogue's blunt prohibition lo' tin'af ('you shall not commit adultery,' Exod 20:14), and that legal-covenantal gravity pervades every occurrence. The prophets, especially Jeremiah and Ezekiel, extend it powerfully into the metaphorical realm: Israel 'commits adultery' with stones and trees — that is, with idols (Jer 3:9) — and the faithless nation is portrayed as an adulteress who abandons her husband for foreign lovers (Ezek 16:32, 38). The word's force lies in the covenant framework it presupposes: adultery is not merely sexual misconduct but betrayal of a binding relationship, which is precisely why it serves as the prophets' metaphor of choice for idolatry.

1. adulterer (masculine agent noun) (9×) Masculine agent noun — the adulterer, from substantivized Qal and Piel participles. Nine occurrences identify the male perpetrator of adultery, whether in legal prescription (Lev 20:10, where both the no'ef and the no'efet shall be put to death), wisdom literature (Prov 6:32, 'he who commits adultery lacks sense'), or prophetic denunciation (Isa 57:3, 'you sons of a sorceress, offspring of the adulterer'). Job 24:15 vividly describes the adulterer watching for twilight, saying 'no eye shall see me.' Spanish adultero and German Ehebrecher ('marriage-breaker') both mark the agent substantively. ADULTERY AND IMMORALITY

en: adulterer, adulterers, and-against-the-adulterers | **es:** El-que-adultera, adúltero, adúlteros | **fr:** commettre-adultère, de-commettre-l'adultère, et-commettre-adultère | **de:** adulterers, bricht-Ehe, der-adulterer Lev 20:10; Job 24:15; Ps 50:18; Prov 6:32; Isa 57:3

2. adulteress (feminine agent noun) (7×) Feminine agent noun — the adulteress, from substantivized feminine participles. Seven occurrences identify the woman in the act, most prominently in Ezekiel's devastating allegories: Jerusalem as the adulteress wife who 'takes strangers instead of her husband' (Ezek 16:32), judged 'as women who commit adultery' (Ezek 23:45). Lev 20:10 pairs the no'efet with the no'ef for equal capital punishment. Prov 30:20 describes the adulteress who 'eats and wipes her mouth and says I have done no wrong' — a portrait of brazen denial. Spanish adultera and the consistent pairing with masculine forms in legal texts confirm a genuine lexicalized feminine sense. ADULTERY AND IMMORALITY

en: adulteress, adulteresses, and-adulterous | **es:** adúltera, adúlteras, la-adúltera | **fr:** commettre-adultère, et-commettre-adultère, et-le-adulteress | **de:** [המנאפת], [נאפות], [נאפת] Lev 20:10; Prov 30:20; Ezek 16:32; Ezek 16:38; Ezek 23:45

3. commit adultery (Piel intensive) (7×) Piel intensive finite forms — committing adultery with habitual, emphatic, or intensified force. Seven occurrences, concentrated in Jeremiah and Ezekiel's prophetic accusations. Jer 5:7 accuses the people of flocking to the harlot's house; Jer 29:23 indicts false prophets who 'committed adultery with their neighbors' wives.' Ezek 23:37 charges both Oholah and Oholibah with adultery — here with idols, blending the literal and metaphorical. The Piel's intensive force captures the repeated, habitual nature of the infidelity. Spanish cometieron adulterio and German ehebrechen both render the completed-action aspect, while the Piel stem signals that this is not a single lapse but a pattern of betrayal. ADULTERY AND IMMORALITY

en: and-they-committed-adultery, commit-adultery, committed-adultery | **es:** adulteran, adulteró, cometieron-adulterio | **fr:** commettre-adultère, et-commettre-adultère | **de:** [נאפו], bricht-Ehe, ehebrechen Jer 3:8; Jer 5:7; Jer 29:23; Ezek 23:37

4. commit adultery (Qal) (5×) Qal finite verb forms — the basic act of committing adultery. Five occurrences including the Decalogue prohibition itself (Exod 20:14; Deut 5:18), along with the legal casuistry of Lev 20:10 (twice, for the man who 'commits adultery with' another man's wife). Jer 3:9 provides the great metaphorical extension: Israel 'committed adultery with stone and tree' — idolatry as marital betrayal. The Qal presents the action in its simplest, most unmarked form, and the multilingual evidence is remarkably consistent: Spanish adulterar, French commettre adultere, German ehebrechen all render a straightforward verbal act without the intensification of the Piel. ADULTERY AND IMMORALITY

en: and-committed-adultery, commits-adultery-with, you-shall-commit-adultery | **es:** adulterarás, cometa-adulterio, cometerás-adulterio | **fr:** commits-adultery-avec, et-commettre-adultère, tu—commit-adultère | **de:** commits-adultery-mit, du-soll-commit-adultery, und-ehebrechen Exod 20:14; Lev 20:10; Deut 5:18; Jer 3:9

5. committing adultery (infinitive) (3×) Infinitive absolute forms — the act of adultery as a verbal noun or adverbial intensifier. Three occurrences, all in prophetic lists of covenant violations. Jer 7:9 strings together infinitives: 'stealing, murdering, committing adultery, swearing falsely...' — a catalog of broken commandments. Jer 23:14 similarly includes na'of in a list of the prophets' sins. Hos 4:2 delivers the famous indictment: 'swearing, lying, murdering, stealing, and committing adultery — they break all bounds.' The infinitive absolute here functions as a verbal noun in a list, naming the sin as a category. Spanish adulterar and German ehebrechen both use infinitive forms in translation, confirming the grammatical parallelism. ADULTERY AND IMMORALITY

en: and-adultery, and-commit-adultery, committing-adultery | **es:** adulterar, y-adulterar | **fr:** commettre-adultère, et-commettre-adultère | **de:** ehebrechen, und-bricht-Ehe, und-ehebrechen Jer 7:9; Jer 23:14; Hos 4:2

נָאַף H5004 *N-mp* (2×)

adulteries; unfaithfulness, used figuratively for idolatry

This plural noun appears in prophetic denunciations of Israel's covenant unfaithfulness. Both Jeremiah and Ezekiel employ it in extended metaphors comparing idolatry to sexual adultery. The prophets saw Israel's worship of other gods as spiritual adultery against Yahweh, the faithful husband. The term carries moral weight —not merely religious error but betrayal of the most intimate covenant bond, a violation of exclusive loyalty.

(2×) Found in Jeremiah 13:27 and Ezekiel 23:43, both in passages condemning Israel's idolatrous practices. The multilingual glosses consistently render this as 'adulteries' or similar terms (English 'adulteries', Spanish 'adulterios', French 'blasphème'), though some versions recognize the metaphorical dimension, connecting sexual unfaithfulness with covenant violation and idolatry. ADULTERY AND IMMORALITY

en: adulteries, your-adulteries | **es:** Adulterios-tuyos, adulterios | **fr:** [נאפיך], blasphème | **de:** [נאופים], [נאפיך] Jer 13:27; Ezek 23:43

נַאֲפוּף H5005 *Conj-w / N-mpc / 3fs* (1×)

adultery, adulteries (fig. of idolatry as covenant betrayal)

A noun describing acts of adultery, used exclusively in Hosea's marriage metaphor where Israel's idolatry is portrayed as sexual unfaithfulness to YHWH. In Hosea 2:2 (Eng. 2:4), God commands Israel to 'put away her adulteries,' using the plural to suggest repeated or multiplied acts of covenant betrayal. The prophet transforms marital infidelity into a powerful image of theological apostasy, where worship of Baal constitutes spiritual adultery. This metaphorical usage became foundational for biblical treatments of idolatry as relational betrayal rather than merely incorrect theology.

(1×) Plural noun referring to acts of adultery, used figuratively for Israel's idolatrous worship practices. Hosea 2:2 employs the marriage metaphor throughout: Israel must 'remove her adulteries from her face,' where physical locations (face, breasts) represent visible signs of covenant unfaithfulness. The BDB notes this refers specifically to 'idolatrous worship of Baal,' showing how sexual terminology became the prophet's primary language for religious betrayal. Spanish 'y-sus-adulterios' and English 'and-her-adultery' both preserve the possessive construction, emphasizing that these are Israel's own accumulated acts of unfaithfulness. ADULTERY AND IMMORALITY

en: and-her-adultery | **es:** y-sus-adulterios | **fr:** et-oracle | **de:** [ונאפופיה] Hos 2:2

נָאַץ H5006 *Prep-m / V-Hitpael-Prtcpl-ms* (25×)

To contemn, spurn, or show contempt; in the Piel, to blaspheme or revile; rarely, to blossom (homographic root).

A verb of strong scorn, expressing the act of treating someone or something as utterly worthless. In its most common usage, it describes the wicked spurning God's counsel, instruction, or reproof (Prov 1:30; 5:12; 15:5). The Piel intensifies this into outright blasphemy against God himself, as when Nathan confronts David: 'you have utterly scorned the LORD' (2 Sam 12:14). A fascinating outlier appears in Ecclesiastes 12:5, where a homographic root means 'to blossom' — the almond tree blooming as a metaphor for old age — reminding us that Hebrew roots sometimes conceal entirely separate words behind identical consonants.

1. Piel: to despise, show contempt (11×) The Piel stem intensifies basic contempt into active, deliberate disdain directed at persons — often God or his people. Spanish 'desprecian' and French 'despise-moi' both capture the personal, relational nature of this scorn. Used when Israel provokes the LORD (Num 14:11, 23) or when the wicked treat God's servants with contempt (Deut 31:20; 1 Sam 2:17). The Piel here conveys habitual, willful rejection. CONTEMPT AND SCORN

en: and-despise-me, despised, does-despise | **es:** a-los-que-me-desprecian, desprecia, despreciaron | **fr:** et-despise-moi, fera-despise-moi, mon-despisers | **de:** despised, er-despises, mein-despisers Num 14:11; Num 14:23; Num 16:30; Deut 31:20; 1Sam 2:17

2. Qal: to despise, spurn (8×) The basic Qal stem conveys straightforward contempt or spurning — rejecting wisdom, counsel, or correction as worthless. Proverbs clusters heavily here: spurning reproof (1:30), despising discipline (5:12; 15:5). The parallelism with rejecting 'counsel' and 'instruction' in these wisdom contexts shows this sense targets intellectual-moral stubbornness. In Deuteronomy 32:19, God himself is subject, spurning his wayward children. CONTEMPT AND SCORN

en: and-rejected, and-spurned, despises | **es:** desprecia, desprecian, despreciaron | **fr:** et-mépriser, et-spurned, mépriser | **de:** [וינאץ], [ינאץ], [נאץ] Deut 32:19; Ps 107:11; Prov 1:30; Prov 5:12; Prov 15:5

3. Piel: to blaspheme, revile God (4×) A specialized Piel usage where the contempt rises to the level of blasphemy — speech or action that directly defames God's honor and holiness. The paradigmatic case is 2 Samuel 12:14, where David's sin has 'utterly scorned' (infinitive absolute + finite verb) the LORD. In Psalm 74:10, 18, the psalmist agonizes over how long the enemy will blaspheme God's name. Spanish 'ha blasfemado' and 'blasfemará' capture the sacral dimension absent from ordinary contempt. CONTEMPT AND SCORN

en: has-spurned, indeed-scorning, will-spurn | **es:** blasfemará, ciertamente, ha-blasfemado | **fr:** en-effet-scorning, mépriser, tu-ai-scorned | **de:** du-habe-scorned, hat-spurned, wahrlich-scorning 2Sam 12:14; Ps 74:10; Ps 74:18

4. Hifil: to blossom, flourish (1×) An entirely separate homographic root meaning 'to blossom, flourish,' attested only in Ecclesiastes 12:5, where the almond tree blooms as a figure for the white hair of old age. Spanish 'y florezca' confirms this botanical reading. The semantic gulf from 'contemn' is total; this is a lexical accident of shared consonants, not a metaphorical extension. BUD BLOSSOM FLOURISH

en: and-blossoms | **es:** y-florezca | **fr:** et-mépriser | **de:** [ויניאץ] Eccl 12:5

5. Hitpael: to be blasphemed (1×) The Hitpael (reflexive-passive) appears once in Isaiah 52:5, where God's name 'is continually blasphemed' among the nations because of Israel's exile. German 'schmähen' (to revile) captures the public, ongoing nature of the defamation. This passive construction makes the suffering of God's reputation — not human agents — the focus. CONTEMPT AND

SCORN
en: is-blasphemed | **es:** es-blasfemado | **fr:** mépriser | **de:** schmaehen Isa 52:5

נְאָצָה H5007a *Conj-w / N-fs* (2×)
contempt, scorn, disgrace; the reproach resulting from divine judgment
This feminine noun appears in a crisis oracle repeated identically in both 2 Kings and Isaiah. Hezekiah's officials quote it to Isaiah, describing Jerusalem's desperate situation as 'a day of distress, rebuke, and contempt.' The term captures the shame and disgrace that accompany divine judgment—not merely physical suffering but the humiliation of being scorned and despised. It reflects the Ancient Near Eastern sense of honor and shame, where loss of standing equals existential crisis.

(2×) Occurs in 2 Kings 19:3 and Isaiah 37:3, both quoting Hezekiah's message during the Assyrian siege. The cross-linguistic glosses uniformly render this as 'contempt' or 'disgrace' (English 'contempt'/'disgrace', Spanish 'blasfemia'), emphasizing the public shame and scornful treatment that characterize the day of distress. **CONTEMPT SCORN**
en: and-contempt, and-disgrace | **es:** y-blasfemia, y-de-blasfemia | **fr:** [ונאצה], et-contempt | **de:** [ונאצה], und-contempt 2Kgs 19:3; Isa 37:3

נְאָצָה H5007b *N-fpc / 2ms* (3×)
blasphemies, contemptuous acts or speech directed against God, expressing scorn and insult
This feminine plural noun denotes acts of blasphemy or contempt specifically directed toward the LORD. In Nehemiah 9:18, 26, it describes Israel's great provocations during the wilderness wandering and judges period—making a golden calf and committing 'great blasphemies.' Ezekiel 35:12 applies it to Edom (Mount Seir), whose taunts against Israel's mountains God heard and will judge. The term carries not just verbal insult but the notion of deliberate, contemptuous rejection. The root נאץ means to scorn, despise, or treat with contempt, and the plural form emphasizes repeated or multiple acts of such defiance.

(3×) The plural form 'blasphemies' captures multiple or habitual acts of contempt against the LORD. In Nehemiah, these provocations (נְאָצוֹת גְּדֹלוֹת, 'great blasphemies') are covenant rebellion—making idols and rejecting God's law. In Ezekiel 35:12, Edom's נְאָצוֹתֶיךָ ('your blasphemies') were spoken against the mountains of Israel but heard by God as affronts to His people and thus to Himself. The French 'mépris' (contempt) and Spanish 'blasfemias' both capture the scornful attitude. The suffixed form 'your blasphemies' in Ezekiel personalizes the guilt, making Edom directly accountable for their contemptuous speech. **CONTEMPT AND SCORN**
en: blasphemies, your-blasphemies | **es:** blasfemias, tus-blasfemias | **fr:** [נאצות], mépris | **de:** [נאצות], [נאצותיך] Neh 9:18; Neh 9:26; Ezek 35:12

נָאַק H5008 *Conj-w / V-Qal-ConjPerf-3ms* (2×)
to groan, moan; to utter sounds of suffering or anguish
This Aramaic loan-verb appears in contexts of deep suffering and distress. Job uses it to describe the groaning of dying men in the city whose cries go unheeded. Ezekiel employs it in a vivid prophecy against Egypt, where Pharaoh will groan like a mortally wounded man before the king of Babylon. The verb captures visceral sounds of pain—the involuntary moans of those experiencing crushing affliction.

(2×) Found in Job 24:12 (dying men groaning in the city) and Ezekiel 30:24 (Pharaoh groaning before Babylon). The multilingual evidence consistently captures the vocal expression of suffering: English 'groan', Spanish 'gimen'/'gemirá', French 'gémir', all emphasizing the audible manifestation of extreme distress. **GROANING IN DISTRESS**
en: and-he-shall-groan, groan | **es:** gimen, y-gemirá | **fr:** et-prophétie, gémir | **de:** [ונאק], [ינאקו] Job 24:12; Ezek 30:24

נַאֲקָה H5009 *N-fsc / 3mp* (4×)
neaqah — groaning, sighing of the oppressed or wounded
This feminine noun denotes groaning or sighing—the audible expression of suffering, oppression, or anguish. The term appears in contexts of severe distress: Israel's bondage in Egypt, their suffering under the Judges, and the groan of a mortally wounded warrior. Significantly, it's used to describe the sound that moves God to action—He hears the groaning of His oppressed people and responds with deliverance. The word captures the inarticulate cry of suffering that precedes articulate prayer, the groan that rises from unbearable circumstances.

(4×) Groaning, the sound of deep suffering or oppression. Exodus 2:24 is pivotal: 'God heard their groaning (neaqatam), and God remembered his covenant with Abraham, Isaac, and Jacob'—Israel's groaning in Egyptian slavery moved God to initiate the exodus. Exodus 6:5 repeats this: 'I have heard the groaning of the people of Israel (neaqat).' Judges 2:18 explains God's pattern of sending deliverers: 'YHWH was moved to pity by their groaning (minnaqatam) because of those who oppressed and afflicted them.' Ezekiel 30:24 shifts to judgment imagery: Pharaoh will 'groan the groanings of a mortally wounded man (neaqot chalal).' The term thus captures suffering's vocal expression—the cry that moves divine compassion. **GEOGRAPHY AND SPACE**
en: from-their-groaning, groaning-of, groanings-of- | **es:** de-su-gemido, gemido-de, gemidos-de | **fr:** de-leur-groaning, gémissant-de, gémissement | **de:** [נאקות], groaning-von, ihr-groaning Exod 2:24; Exod 6:5; Judg 2:18; Ezek 30:24

נָאַר H5010 *V-Piel-Perf-3ms* (2×)
to spurn, reject, abhor; to cast away with contempt
This Piel verb expresses strong rejection or repudiation, though its exact meaning remains somewhat uncertain. The Psalmist accuses God of renouncing his covenant with his servant, while Lamentations describes God spurning his sanctuary. Both contexts involve divine action that reverses previous commitment—what God once honored he now rejects. The verb appears alongside other terms for rejection and profanation, intensifying the sense of comprehensive abandonment.

(2×) Appears in Psalm 89:39 (God renouncing his servant's covenant) and Lamentations 2:7 (God spurning his sanctuary). The cross-linguistic glosses show semantic range around rejection: English 'renounced'/'spurned', Spanish 'abominaste'/'abominado', French 'rejeter', all conveying decisive repudiation, though the root's precise nuance remains debated among scholars. **REJECTION AND REFUSAL**
en: He-spurned, you-have-renounced | **es:** Abominaste, ha-abominado | **fr:** [נאר], rejeter | **de:** [נאר], du-haben-renounced Ps 89:39; Lam 2:7

נֹב H5011 *Prep-b / N-proper-fs* (6×)
Nob — a priestly city in Benjamin near Jerusalem, site of David's flight to Ahimelech and the subsequent massacre.
A proper noun designating Nob, a priestly city in the territory of Benjamin, located near Jerusalem. It is most famous as the place where David fled to Ahimelech the priest, received the showbread and Goliath's sword (1 Sam 21:1-9), and whose priests Saul subsequently massacred in retaliation (1 Sam 22:9-19). Isaiah 10:32 places it on the route of an Assyrian advance toward Jerusalem, and Nehemiah 11:32 lists it among Benjaminite settlements repopulated after the exile. The exact site remains debated, with Jerome identifying it near Lydda, though most scholars place it on the Mount of Olives ridge with a clear view of Jerusalem.

Nob (proper name, city) (6×) The city of Nob, a priestly settlement near Jerusalem associated above all with the tragic episode of David and Ahimelech. Saul's destruction of its priests (1 Sam 22:19) made it a byword for royal overreach against the priesthood. Isaiah 10:32 envisions it as the final staging point before an assault on Jerusalem, confirming its proximity to the capital. Spanish and English both render it simply as 'Nob,' while the prepositional forms (en-Nob, at-Nob) reflect the locative usage dominant in the corpus. **PROPER NAMES (PERSONAL)**

en: Nob, Nov, at-Nob | **es:** Nob, en-Nob, en-Nov | **fr:** Nob, [נֹב], [נב] | **de:** Nob, [נֹב], [נב] 1Sam 21:2; 1Sam 22:9; 1Sam 22:11; 1Sam 22:19; Neh 11:32

נָבָא H5012 *V-Nifal-Imperf-3ms* (115×)

To prophesy – speaking God's word by divine authority (Nifal) or prophesying ecstatically under Spirit compulsion (Hitpael).

Nava' is the Hebrew verb for prophetic activity in both its deliberate and ecstatic dimensions. The Nifal stem carries the standard sense of delivering an oracle or divine message under God's authority – the prophetic speech of Jeremiah, Ezekiel, and the classical prophets. The Hitpael stem preserves the older, more visceral connotation of being seized by prophetic impulse, often involving ecstatic behavior, as when Saul falls among the prophets (1 Sam 10:10-13) or the seventy elders prophesy at the tent of meeting (Num 11:25-27). Spanish consistently uses 'profetizar,' French 'prophetiser,' and German 'weissagen,' though these modern terms flatten the vivid distinction between authorized oracle delivery and Spirit-seized ecstatic experience.

1. prophesy, deliver oracle (73×) Prophesying in the Nifal stem (73x) – the standard form for delivering divine oracles, commands to prophesy, and participial descriptions of 'the one who prophesies.' This is the voice of classical prophecy: Jeremiah is commanded 'prophesy!' (Jer 19:14; 20:6), Ezekiel speaks over the dry bones (Ezek 37:7), and the Chronicler records levitical prophesying with instruments (1 Chr 25:2-3). Multilingual renderings are straightforward – Spanish 'profetiza,' French 'prophetise!,' German 'weissagen' – treating it as authorized divine communication. **PROPHESY PROCLAIM**

en: prophesy, shall-prophesy | **es:** Profetiza, profetiza, profetiza, | **fr:** prophétise!, prophétiser | **de:** [תִּנָּבֵא], weissagen 1Chr 25:2; 1Chr 25:3; Jer 14:15; Jer 19:14; Jer 20:6

2. prophesy ecstatically, act as prophet (42×) Prophesying in the Hitpael stem (42x), carrying connotations of ecstatic or Spirit-compelled prophetic activity – being seized by prophetic impulse rather than deliberately delivering an oracle. The paradigmatic scenes are Numbers 11:25-27, where the Spirit rests on the seventy elders and they 'prophesy ecstatically,' and 1 Samuel 10:5-13, where Saul is overtaken among the band of prophets. Translations such as Spanish 'profetizaron' and German 'und sie weissagten' use the same verb but the Hebrew stem signals a phenomenologically different experience – involuntary, often accompanied by music, and sometimes surprising even to the prophet. **PROPHESY PROCLAIM**

en: and-he-prophesied, and-they-prophesied, are-prophesying | **es:** profetizan, profetizando, profetizaron | **fr:** et-il-prophétisa, et-ils-prophesied, et-ils-prophétisa | **de:** und-er-weissagte, und-sie-prophesied, und-sie-weissagte Num 11:25; Num 11:26; Num 11:27; 1Sam 10:5; 1Sam 10:10

נִבָּא H5013 *Conj-w / V-Hitpael-ConjPerf-3ms* (1×)

to prophesy, speak by divine inspiration (Hitpael)

The standard biblical Hebrew verb for prophetic activity, appearing here in its Hitpael (reflexive/intensive) stem. Ezra 5:1 reports that the prophets Haggai and Zechariah 'prophesied' to the Jews in Judah and Jerusalem, encouraging the rebuilding of the temple. The Hitpael form may suggest intensive or sustained prophetic activity, or the self-involvement of the prophets in their message. The root likely relates to ecstatic or inspired speech—some scholars connect it to Akkadian nabû ('to call, announce') or suggest it pictures the prophet as one 'carried away' by divine inspiration.

(1×) To prophesy, to deliver divine messages—specifically describing Haggai and Zechariah's prophetic ministry during the temple rebuilding. Ezra 5:1 uses the Hitpael perfect with waw consecutive ('and they prophesied'), marking completed prophetic action that spurred the community to resume construction. The form suggests sustained or emphatic prophetic activity. Spanish 'Y-profetizaron' and English 'and-prophesied' both render this straightforwardly, while French and German preserve the Hebrew transliteration, reflecting the term's technical character. This is classic prophetic speech: divinely inspired messages delivered through authorized human agents. **PROPHESY PROCLAIM**

en: and-prophesied | **es:** Y-profetizaron | **fr:** [והתנבי] | **de:** [והתנבי] Ezra 5:1

נָבֵב H5014 *Adj-ms* (4×)

nabub — hollow, hollowed out; empty or vacant (literal or figurative)

This adjective means hollow or hollowed out, describing something with empty space inside rather than solid substance. The term appears in technical descriptions of tabernacle and temple architecture (hollow altar construction) and metaphorically for an 'empty-headed' person. The root connection to pipes or flutes (hollow reeds) suggests the basic image of an excavated interior. The word can denote literal physical hollowness (metal sheets formed around a frame) or figurative emptiness (lack of understanding or wisdom).

(4×) Hollow, hollowed out, or empty. Exodus 27:8 and 38:7 use it technically in construction instructions: the bronze altar shall be made 'hollow with boards' (nabub luchot)—built as a hollow frame covered with bronze plates rather than solid metal. Jeremiah 52:21 describes the massive bronze pillars of Solomon's temple as 'hollow' (nabub), having walls four fingers thick. Job 11:12 employs it metaphorically and sarcastically: 'an empty man (ish nabub) will get understanding when a wild donkey is born a man'—i.e., never; the 'hollow man' lacks internal substance or wisdom. The term thus describes both architectural technique (hollow construction) and human folly (empty-headedness). **EMPTINESS AND VANITY**

en: hollow | **es:** hueca, hueco, hueco-de | **fr:** [נְבוּב], creux, נבוב | **de:** [נְבוּב], hollow Exod 27:8; Exod 38:7; Job 11:12; Jer 52:21

נְבוֹ H5015a *Conj-w / N-proper-fs* (12×)

Nebo — Moabite city east of the Jordan and the mountain from which Moses viewed the Promised Land

Nebo (נְבוֹ) is a toponym referring both to a city in Moab and to the mountain summit from which Moses viewed the Promised Land. As a city, it was allotted to Reuben and rebuilt by them (Num 32:3, 38). As a mountain, God commands Moses, 'Go up to Mount Nebo' (Deut 32:49), and from its summit he sees the land before dying (Deut 34:1). The Israelites camped near it during the wilderness march (Num 33:47). Isaiah and Jeremiah mention the city in oracles against Moab (Isa 15:2; Jer 48:1, 22). All major languages transliterate directly.

Nebo (proper noun) (12×) A Moabite city allotted to Reuben (Num 32:3, 38) and the mountain from which Moses viewed the Promised Land before his death (Deut 32:49; 34:1), part of the Abarim range east of the Jordan (Num 33:47). The city appears in prophetic oracles against Moab (Isa 15:2; Jer 48:1, 22). The Babylonian deity Nebo (Isa 46:1) is a separate lemma. **NEBO PLACE NAME**

en: Nebo, Nevo, and-Nebo | **es:** Nebo, Nevo, Nevó | **fr:** Nebo, [נבו], et-Nebo | **de:** Nebo, [נבו], und-Nebo Num 32:3; Num 32:38; Num 33:47; Deut 32:49; Deut 34:1

נְבוֹ H5015b *N-proper-ms* (1×)

Nebo (Babylonian deity, god of writing and wisdom)

The name of a major Babylonian deity, associated with writing, wisdom, and scribal arts. Isaiah 46:1 depicts Nebo alongside Bel (Marduk) as gods who 'bow down and stoop'—a scene of divine defeat where Babylonian idols are loaded onto beasts as refugees during conquest. The name Nebo appears frequently in Babylonian personal names (like Nebuchadnezzar, Nebuzaradan), showing the god's importance in Mesopotamian religion. Scholars connect the name with the Akkadian verb nabû meaning 'to call' or 'to name,' fitting for a deity of communication and wisdom. Isaiah's prophetic satire shows these vaunted gods reduced to baggage.

(1×) Divine name: Nebo (Nabû), the Babylonian god of wisdom, writing, and scribal arts, son of Marduk. Isaiah 46:1 presents a scene of theological reversal: 'Bel bows down, Nebo stoops'—not in worship but in collapse. Rather than being carried in triumph, these gods are themselves carried as burdens on weary animals. The prophet mocks idols that cannot save themselves, let alone their worshipers. Translators simply transliterate: English 'Nevo,' Spanish

'Nebo,' preserving the familiar name while stripping it of divine honor. This single prophetic occurrence exposes Babylonian theology as powerless before YHWH. **NEBO PLACE NAME**

en: Nevo | **es:** Nebo | **fr:** [נבו] | **de:** [נבו] Isa 46:1

נְבוּאָה H5016 *Art / N-fs* (3×)

Prophecy, either genuine divine revelation or false prophetic claims

This late Hebrew term for prophecy appears in the Chronicles and Nehemiah, distinguishing written prophetic oracles from the earlier synonym 'vision' (chazon). It can refer to authentic prophecy like that of Ahijah the Shilonite (2 Chr 9) or genuine prophetic encouragement (2 Chr 15). But Nehemiah uses it for a false prophecy hired to intimidate him. The term emphasizes the verbal and textual nature of prophetic utterance—prophecy as message, whether true or counterfeit.

(3×) Prophecy, a prophetic utterance or writing. Second Chronicles 9:29 cites sources: 'the rest of the acts of Solomon are written in the history of Nathan the prophet, and in the prophecy of Ahijah the Shilonite'—authentic written oracles. In 15:8, Asa 'took courage from the prophecy of Azariah'—genuine prophetic encouragement. But Nehemiah 6:12 recounts: 'I understood that God had not sent him, but he had pronounced the prophecy against me'—false prophecy hired by enemies. The term covers both true and false prophetic speech. **PROPHETS AND PROPHECY**

en: and-the-prophecy, the-prophecy, the-prophecy-of | **es:** la-profecía, profecía-de, y-la-profecía | **fr:** [הנבואה], [והנבואה], [נבואת] | **de:** [הנבואה], [והנבואה], [נבואת] 2Chr 9:29; 2Chr 15:8; Neh 6:12

נְבוּאָה H5017 *Prep-b / N-fsc* (1×)

prophesying, prophetic activity (as catalyst for action)

A feminine noun denoting the act or practice of prophesying, appearing in Ezra 6:14 as the instrumental cause of successful temple rebuilding. The elders of the Jews 'built and prospered through the prophesying of Haggai the prophet and Zechariah.' The noun captures prophetic speech as active power—not merely prediction but divine word that enables human action. The construct form (בְּנָבוּאַת) shows prophecy functioning as the medium 'through which' or 'by means of which' the building succeeded. This portrays prophetic ministry as practical empowerment, not just information delivery.

(1×) The act of prophesying, prophetic proclamation—specifically as the instrumental means by which the post-exilic community rebuilt the temple. Ezra 6:14 credits the prophets Haggai and Zechariah: the people 'built and prospered בְּנָבוּאַת (through/by means of the prophesying of) these prophets.' The construct with the preposition ב makes prophecy the channel of success, suggesting prophetic words provided not just encouragement but divine authorization and enabling power. Spanish 'por-la-profecía-de' captures this instrumental sense. The noun portrays prophecy as catalytic speech that transforms discouraged builders into successful finishers. **GEOGRAPHY AND SPACE**

en: through-the-prophesying-of | **es:** por-la-profecía-de | **fr:** [בנבואת] | **de:** [בנבואת] Ezra 6:14

נְבוּזַרְאֲדָן H5018 *N-proper-ms* (16×)

Nebuzaradan — Babylonian captain of the guard who oversaw Jerusalem's destruction and the Judean deportation

The Akkadian name Nabû-zēr-iddina means 'Nebo has given offspring.' Nebuzaradan served as rab-tabbāḥîm ('captain of the guard' or 'chief executioner') under Nebuchadnezzar II. He directed the burning of the temple and the royal palace (2 Kgs 25:8–9; Jer 52:12–13), supervised the deportation of Jerusalem's population (2 Kgs 25:11; Jer 39:9), and ironically became the instrument through which Jeremiah was released and protected (Jer 39:11–14; 40:1–5). All sixteen occurrences carry his official title, underscoring his administrative role in the catastrophe of 586 BC.

Nebuzaradan (proper noun) (16×) The Babylonian military official Nebuzaradan, always identified by his title 'captain of the guard,' who served as Nebuchadnezzar's chief agent in the destruction and deportation of Jerusalem. His name appears exclusively in 2 Kings 25 and Jeremiah 39–43, 52, framing the fall of Judah. Spanish (Nabuzaradán) and German (Nebusaradan) renderings reflect slight phonological adaptations of the Akkadian original. **PROPER NAMES (PERSONAL)**

en: Nevuzaradan, chief | **es:** Adan, Nabuzaradán, Nebuzaradán | **fr:** Nebuzaradan, Nevuzaradan | **de:** Nebusaradan, Nevuzaradan 2Kgs 25:8; 2Kgs 25:11; 2Kgs 25:20; Jer 39:9

נְבוּכַדְרֶאצַּר H5019 *Prep-l / N-proper-ms* (59×)

Nebuchadnezzar — the great king of Babylon who destroyed Jerusalem and exiled Judah

The Babylonian monarch Nebuchadnezzar II (/ נְבוּכַדְרֶאצַּר נְבוּכַדְנֶאצַּר, from Akkadian Nabû-kudurri-uṣur, 'Nebo, protect the boundary') reigned 605–562 BCE and dominates the historical books and prophets. He besieged Jerusalem three times, ultimately destroying Solomon's temple in 586 BCE and deporting Judah's elite (2 Kgs 24–25). The two Hebrew spellings — with resh and with nun — both appear in Scripture; the resh form is historically more accurate. Jeremiah, Ezekiel, and Daniel all interact extensively with this pivotal figure who became, paradoxically, an instrument of divine judgment.

Nebuchadnezzar (king of Babylon) (59×) The proper name of Nebuchadnezzar II, king of Babylon. All 59 occurrences refer to the same historical ruler despite minor orthographic variation between the -retsar and -netsar spellings. Spanish 'Nabucodonosor' follows the Greek Septuagint tradition, while German 'Nebukadnezar' and French 'Nebucadnetsar' stay closer to the Hebrew. Key passages include his conquest of Jerusalem (2 Kgs 24:1, 10–11), his dream visions (Dan 2–4), and prophetic oracles against him (Jer 21:2; 25:1). **PROPER NAMES (PERSONAL)**

en: Nebuchadnezzar, Nevukadretsar, Nevukadretstsar | **es:** Nabucodonosor, Nebukadnetsar, Nevujadnetsar | **fr:** Nebucadnetsar | **de:** Nebukadnezar 2Kgs 24:1; 2Kgs 24:10; 2Kgs 24:11; 2Kgs 25:1; 2Kgs 25:8

נְבוּכַדְנֶצַּר H5020 *Prep-l / N-proper-ms* (34×)

Nebuchadnezzar; the powerful king of Babylon who conquered Jerusalem, destroyed the temple, and exiled Judah

The Aramaic form of the name of Babylon's most famous king, who reigned from about 605 to 562 BC. Nebuchadnezzar besieged Jerusalem, destroyed Solomon's temple in 586 BC, and carried the people of Judah into exile — the defining catastrophe of Old Testament history. In Daniel, he appears as both adversary and eventual acknowledger of God's sovereignty, moving from arrogant self-exaltation to humbled confession (Dan 2–4). Ezra recalls him as the one who carried away the temple vessels (Ezra 5:12, 14; 6:5). The spelling varies between נְבוּכַדְנֶצַּר and נְבוּכַדְרֶאצַּר, but all forms refer to the same individual. Transliterations across languages — Spanish 'Nabucodonosor,' French 'Nebucadnetsar,' German 'Nebukadnezar' — preserve distinct traditions of rendering the Babylonian name Nabû-kudurri-uṣur.

Nebuchadnezzar (proper name) (34×) The proper name Nebuchadnezzar (Aramaic נְבוּכַדְנֶצַּר), king of Babylon, who conquered Judah, destroyed the first temple, and deported its people. Prominent in Daniel (Dan 2:1–4:37) where he interacts with Jewish exiles and eventually acknowledges God's sovereignty, and in Ezra where his seizure and return of temple vessels frame the restoration narrative (Ezra 2:1; 5:12, 14; 6:5). Multilingual spellings reflect varying reception traditions — Spanish 'Nabucodonosor' via Latin, versus more Hebraized forms in other languages. **PROPER NAMES (PERSONAL)**

en: Nevukhadnetsar, Nevukhadnetstsar, Nevukhadnetztzar | **es:** Nabucodonosor, Nebukadnetstsar, Nevujadnetzar | **fr:** Nebucadnetsar, [נבוכדנצר] | **de:** Nebukadnezar, [נבוכדנצר] Ezra 2:1; Ezra 5:12; Ezra 5:14; Ezra 6:5

נְבוּשַׁזְבָּן H5021 *Conj-w / N-proper-ms* (1×)

Nebushazban (Babylonian officer, chief eunuch under Nebuchadnezzar)

A Babylonian personal name meaning 'Nebo, deliver me!' (from Akkadian Nabû-šêzibanni), belonging to an officer in Nebuchadnezzar's army. Jeremiah 39:13 lists him among the officials who released Jeremiah from the court of the guard after Jerusalem's fall. He held the title רַב־סָרִיס ('chief of the eunuchs' or 'chief officer'), indicating high rank in the Babylonian administration. The name reflects typical Babylonian piety, invoking the god Nebo for protection—ironic in a context where this 'deliverer god' served as agent of YHWH's judgment against Jerusalem.

(1×) Personal name of a high-ranking Babylonian official who served under Nebuchadnezzar during the siege and capture of Jerusalem in 586 BC. Jeremiah 39:13 mentions him alongside other officers who showed favor to Jeremiah, arranging his release rather than his deportation. His title רַב־סָרִיס suggests he commanded the royal eunuchs or served as a chief administrative officer. The name's theophoric element (Nebo-) reveals his religious identity even as he unwittingly fulfills YHWH's purposes. Translators simply transliterate: English 'Nevushazban,' Spanish 'Nevushazbán,' preserving the Babylonian name in its Hebrew form. **PROPER NAMES (PERSONAL)**

en: and-Nevushazban | **es:** y-Nevushazbán | **fr:** [ונבושזבן] | **de:** [ונבושזבן] Jer 39:13

נָבוֹת H5022 *Prep-l / N-proper-ms* (22×)

Naboth – the Jezreelite vineyard owner whose judicial murder by Jezebel became a paradigm of royal injustice

A Jezreelite landowner whose vineyard adjoined King Ahab's palace in Jezreel. When Naboth refused to sell his ancestral inheritance, Queen Jezebel orchestrated false charges of blasphemy, leading to his execution by stoning (1 Kgs 21). His innocent blood became the grounds for prophetic judgment against the house of Ahab, fulfilled when Jehu's chariot passed the very field once belonging to Naboth (2 Kgs 9:21-26). The name likely derives from a root meaning 'to sprout' or 'produce fruit,' an ironic fit for a man remembered for his vineyard.

Naboth (proper noun) (22×) The personal name Naboth (Hebrew navot), identifying the Jezreelite who owned a vineyard next to Ahab's palace. All 22 occurrences refer to the same individual across the narratives of 1 Kings 21 and 2 Kings 9. The Greek Septuagint renders it Nabouthai, and translations across languages preserve the name with minimal variation (Spanish Nabot, French and German Naboth). **PROPER NAMES (PERSONAL)**

en: Naboth, Navot | **es:** Nabot | **fr:** Naboth | **de:** Naboth, Navot 1Kgs 21:1; 1Kgs 21:2; 1Kgs 21:3; 1Kgs 21:4; 1Kgs 21:6

נִבְזְבָה H5023 *Conj-w / N-fpc / 2ms* (2×)

reward, gift, recompense; payment for service rendered

This Aramaic noun appears in Daniel in contexts of royal patronage and reward. Nebuchadnezzar promises great gifts and rewards to whoever can interpret his dream, while Daniel later refuses Belshazzar's offered rewards before interpreting the writing on the wall. The term reflects the culture of Persian and Babylonian courts, where kings demonstrated power through lavish gifts to those who served or pleased them. The word is likely a Persian loan-word, fitting Daniel's setting.

(2×) Found in Daniel 2:6 (rewards for interpreting the dream) and 5:17 (Daniel refusing Belshazzar's gifts). The multilingual evidence consistently translates this as 'reward' or 'gift' (English 'reward'/'rewards', Spanish 'recompensas', French 'don'), emphasizing the compensatory nature of royal giving in exchange for valuable service or information. **WAGES AND REWARD**

en: and-reward, and-your-rewards | **es:** y-recompensas, y-tus-recompensas | **fr:** et-don | **de:** [ונבזבה], [ונבזביתך] Dan 2:6; Dan 5:17

נָבַח H5024 *Prep-l / V-Qal-Inf* (1×)

to bark (of dogs)

A verb describing the characteristic sound made by dogs, used metaphorically in Isaiah 56:10 to criticize Israel's failed watchmen. The prophet declares these guardians to be 'mute dogs unable to bark,' combining canine imagery with prophetic failure. A watchdog's bark serves as warning and protection, but these spiritual sentries have lost their voice. The verb appears across cognate languages (Arabic nabaha, Aramaic nebaḥ), always denoting the sharp, warning sound of canine alertness. Isaiah transforms literal animal behavior into a devastating image of prophetic impotence.

(1×) To bark—the characteristic vocal sound of dogs, used figuratively for prophetic warning. Isaiah 56:10 condemns Israel's watchmen as 'mute dogs, unable to bark' (לֹא יוּכְלוּ לִנְבֹּחַ), meaning they fail to sound alarm against danger. A dog's bark serves protective functions: warning, threatening, alerting. These guardians lack even this basic capacity. Spanish 'ladrar' gives the straightforward infinitive, while translators recognize the infinitive construct form. The single biblical occurrence makes barking a metaphor for prophetic voice—when watchmen fall silent, the sheep face unannounced danger. The verb captures the expectation that spiritual leaders will 'make noise' when threats approach. **DOG ANIMAL**

en: to-bark | **es:** ladrar | **fr:** [לנבח] | **de:** [לנבח] Isa 56:10

נֹבַח H5025 *N-proper-fs* (3×)

Nobah, both a Manassite person and a Transjordanian place he renamed

This name appears for both a person and a place in the same narrative. Nobah was a Manassite who conquered the town of Kenath in Gilead and renamed it after himself (Num 32:42). The place-name then appears in Judges 8:11 as a location in Gideon's pursuit of the Midianites—'the route of the tent dwellers east of Nobah and Jogbehah.' This dual usage reflects the common ancient practice of conquerors naming territories after themselves, embedding personal identity into geography.

(3×) Nobah, a Manassite leader and the place he conquered. Numbers 32:42 records: 'Nobah went and captured Kenath and its villages, and called it Nobah, after his own name'—both person and renamed city. The same verse thus contains both the personal and place-name meanings. Judges 8:11 uses the place-name: 'Gideon went up by the way of the tent dwellers east of Nobah and Jogbehah'—a location in Transjordan. The LXX variations (Ναβαν, Ναβαι, Ναβε, Ναβωθ) show textual uncertainty but preserve the basic name. **PROPER NAMES (PERSONAL)**

en: Nobah, and-Nobah, of-Nobah | **es:** Nobaj, Y-Nobaj, de-Nóbaj | **fr:** Nobah, de-Nobah, et-Nobah | **de:** Nobah, und-Nobah, von-Nobah Num 32:42; Judg 8:11

נִבְחַז H5026 *N-proper-ms* (1×)

Nibhaz (deity worshiped by Avvites in Samaria)

The name of a deity worshiped by the Avvites who were resettled in Samaria after the Assyrian conquest. 2 Kings 17:31 mentions Nibhaz alongside other foreign gods introduced by transplanted populations. The name's meaning and the nature of this deity remain obscure—no extrabiblical references have been identified. Textual variants and Greek versions show confusion about the name, with some manuscripts reading נבחן instead. The deity represents the kind of syncretistic worship that provoked divine judgment according to the Deuteronomistic historian.

(1×) Divine name of unknown etymology, worshiped by the Avvites who settled in Samaria after 722 BC. The text mentions this god in a catalog of foreign deities that polluted Israel's land during the Assyrian resettlement program. Translators uniformly transliterate: English 'Nivchaz,' Spanish 'Nibhaz,' treating it as an opaque proper name without attempting translation. The historical writer condemns this as part of the religious confusion that brought divine judgment—foreign peoples brought foreign gods, creating a theological chaos that demonstrated neither true worship of YHWH nor even consistent paganism. Nibhaz remains a shadowy representative

of condemned syncretism. **GODS AND DEITIES**
en: Nivchaz | **es:** Nibhaz | **fr:** Nivchaz | **de:** Nivchaz 2Kgs 17:31

נָבַט H5027 *Prep-m / V-Hifil-Inf* (70×)

To look, gaze, behold — in Hifil: directing one's eyes toward something, often with attention, concern, or evaluative intent.
Nabat in its Hifil form is the Hebrew Bible's primary verb for directed, purposeful looking. Unlike ra'ah (seeing as perception) or chazah (visionary beholding), nabat emphasizes the deliberate turning of one's gaze toward an object. God looks down from heaven upon the children of men (Ps 33:13). Moses is afraid to look at the burning bush (Exod 3:6). The psalmist pleads, 'Look upon me and answer me' (Ps 13:3). Korean consistently distinguishes the senses — baraboda for plain gazing, naeryeodaboda for looking down, nunyeogyeoboda for scrutinizing — confirming the semantic contours that the multilingual evidence reveals across the 70 occurrences.

1. look, gaze upon (48×) The basic sense of visual looking or gazing — directing one's eyes toward something without special evaluative or directional nuance. This is the unmarked, general act of beholding. God tells Abram to look toward the heavens and count the stars (Gen 15:5); Lot's wife looked back toward Sodom (Gen 19:26); Moses hid his face, afraid to look at God (Exod 3:6). Spanish miró, French regarda, German blickte, and Korean baraboda (바라보다) all converge on simple directed vision. With 48 occurrences, this is the default reading. **GAZING AND LOOKING**
en: (look), I-look, I-shall-look | **es:** (mira), Mirad, Y-miró | **fr:** et-il-regarda, et-regarda, et-regarder | **de:** blicken, blickt, blickte Gen 15:5; Gen 19:26; Exod 3:6; Exod 33:8; Num 12:8

2. look down from above (9×) Looking downward from a higher vantage point, typically of God gazing from heaven upon the earth or humanity. Ps 33:13 — 'From heaven the LORD looks down; he sees all the children of man.' Also Ps 80:14 — 'Look down from heaven and see.' Korean naeryeodaboda (내려다보다, 'look down upon') consistently marks this spatial orientation. The divine perspective is the dominant context: God surveys from above, often as prelude to judgment or mercy (Ps 74:20; Job 35:5). The nine occurrences form a tight cluster around this vertical gaze motif. **GAZING AND LOOKING**
en: Look-down, he-has-seen, he-looked | **es:** Mira, mira, mira- | **fr:** il-a-vu, le-regarder, regarder | **de:** blicken, blickte, er-hat-gesehen Num 23:21; Job 35:5; Ps 33:13; Ps 74:20; Ps 80:14

3. regard, observe attentively (8×) Sustained, evaluative looking — regarding or observing with scrutiny, concern, or judgment. When Samuel is sent to Jesse's house, God warns him: 'Do not look on his appearance' (1 Sam 16:7) — the verb here carries the weight of assessment. The psalmist asks God to 'regard' (Ps 13:3) and 'look upon' trouble (Ps 10:14). Korean nunyeogyeoboda (눈여겨보다, 'look attentively') and salpida (살피다, 'examine') capture this evaluative dimension that distinguishes it from neutral gazing. **GAZING AND LOOKING**
en: I-will-regard, do-you-look-at, look | **es:** El-que-mira, Mira, miraré | **fr:** [אביט], [חביט], le-regarder | **de:** blicke, blickte, der-blickte Gen 19:17; 1Sam 16:7; Ps 10:14; Ps 13:3; Ps 104:32

4. look upon with concern (4×) Looking upon someone with compassion, concern, or entreaty — a relational gaze that expects response. Often found in prayers: 'Look upon the face of your anointed' (Ps 84:9); 'Look, O LORD, and see' (Lam 1:11; 2:20). Korean doraboda (돌아보다, 'turn and look') and Swahili -angalie ('look with concern') mark the emotional and relational quality. Hab 1:5 extends this to astonished looking — 'Look among the nations, and see; wonder and be astounded.' The four occurrences all carry this appeal for attentive, caring regard. **GAZING AND LOOKING**
en: and-look, and-look-upon, and-see | **es:** y-mira, y-observa, y-ved | **fr:** et-le-regarder, et-regarder, et-regardez! | **de:** und-blickte Ps 84:9; Lam 1:11; Lam 2:20; Hab 1:5

5. (1×) A single occurrence in Isa 5:30 (the Pi'el form, unique in the Hebrew Bible for this root) describing looking over the land and seeing darkness and distress. English 'and he looks,' Spanish 'y se mirará,' French 'et regarder' — the translations treat it as a straightforward act of looking, but the Pi'el stem and the context of cosmic judgment set it apart. Some grammarians consider this an intensified or iterative gaze over the scene of devastation. **GAZING AND LOOKING**
en: and-he-looks | **es:** Y-se-mirará | **fr:** et-regarder | **de:** und-blickte Isa 5:30

נְבָט H5028 *N-proper-ms* (25×)

Nebat — father of Jeroboam I, appearing only in the patronymic formula 'Jeroboam son of Nebat'
Nevat (Nebat) is known exclusively as the father of Jeroboam I, the first king of the breakaway northern kingdom of Israel. The name appears 25 times in the Hebrew Bible, and in every single instance it occurs within the fixed patronymic formula 'Jeroboam son of Nebat' — never independently. This formulaic repetition serves a pointed literary purpose: the Deuteronomistic historian uses 'Jeroboam son of Nebat, who caused Israel to sin' as a recurring refrain of condemnation against every subsequent northern king who perpetuated the calf-worship at Dan and Bethel (1 Kgs 15:1; 16:26, 31; 22:53; 2 Kgs 3:3; 10:29; 13:2, 11; 14:24; 15:9, 18, 24, 28; 17:21; 23:15). The name itself may relate to the root navat ('to look, regard'), and the Septuagint renders it Nabath/Nabat. The patronymic also appears in the Chronicler's parallel accounts (2 Chr 9:29; 10:2, 15; 13:6). Spanish 'Nabat/Nebat,' French 'Nebath,' and German 'Nebat' vary only slightly.

(25×) The father of Jeroboam I, appearing solely in the stereotyped patronymic 'Jeroboam son of Nebat' across Kings and Chronicles. The name likely derives from the root navat ('to look, regard'); the LXX renders it Nabath. Its 25 occurrences serve the Deuteronomistic historian's theological program: 'Jeroboam son of Nebat who caused Israel to sin' becomes the benchmark against which every northern king is measured (1 Kgs 11:26; 15:1; 16:26; 2 Kgs 3:3; 10:29; 13:2; 17:21; 23:15). No independent tradition about Nebat himself survives. **PROPER NAMES (PERSONAL)**
en: Nebat, Nevat | **es:** Nabat, Nebat, Nevat | **fr:** Nebat, Nebath | **de:** Nebat, Nevat 1Kgs 11:26; 1Kgs 12:2; 1Kgs 12:15; 1Kgs 15:1; 1Kgs 16:3

נְבִיא H5029 *N-msd* (8×)

Prophet; Aramaic noun for a divinely commissioned spokesperson, cognate with Hebrew navi.
The Aramaic form of the familiar Hebrew word for prophet, appearing exclusively in the post-exilic books of Ezra. Haggai and Zechariah are named as the prophets who spurred the returned exiles to resume building the temple (Ezra 5:1; 6:14). Across languages the translations converge on a single equivalent – Spanish profeta, French prophete, German Prophet – confirming this is a straightforward borrowing into Aramaic imperial administrative texts with no semantic drift from its Hebrew counterpart.

prophet (Aramaic) (8×) A divinely authorized spokesperson who delivers God's message to the people. In Ezra 5:1-2 and 6:14, the term identifies Haggai and Zechariah as the prophets whose encouragement motivated the rebuilding of the Jerusalem temple under Persian rule. The multilingual glosses are unanimous (profeta, prophete, Prophet), showing no ambiguity – the Aramaic form functions identically to Hebrew navi in every translation tradition. **PROPHETS AND PROPHECY**
en: [ketiv], [the-prophet], prophet | **es:** (profeta), (profetas), (profetas-de) | **fr:** prophète | **de:** [(נביא)], [(נבייא)], [[נביאה]] Ezra 5:1; Ezra 5:2

נָבִיא H5030 *N-mpc / 2ms* (317×)

Prophet — a divinely appointed spokesperson who declares God's message to the people
Navi is the definitive Hebrew term for a prophet — one who speaks on behalf of God. An early editorial note in 1 Samuel 9:9 records that the navi was formerly called ro'eh ('seer'), reflecting a shift from visionary to proclamatory emphasis. The word covers the full prophetic spectrum: patriarchs like Abraham (Gen 20:7), the incomparable Moses (Deut 34:10), the ecstatic bands of Samuel's era, the classical writing prophets, and even false prophets condemned

by Jeremiah. Spanish 'profeta,' French 'prophète,' and German 'Prophet' all derive from the Greek prophetes, which itself translates navi in the Septuagint.

Prophet, divine spokesperson (317×) A person commissioned by God to deliver divinely inspired messages, whether warnings, promises, or judgments. The term encompasses both true prophets (Moses, Elijah, Isaiah) and false ones denounced in Deuteronomy 18:20 and Jeremiah. Originally distinguished from the 'seer' (ro'eh, 1 Sam 9:9), the navi became the standard designation for those who spoke 'thus says YHWH.' The uniform rendering across languages (spa: 'profeta,' fra: 'prophète,' deu: 'Prophet') traces back to the LXX's prophetes. **PROPHET SPOKESPERSON**

en: the-prophet | **es:** el-profeta | **fr:** le-prophète | **de:** der-Prophet Deut 13:3; Deut 18:20; Deut 18:22

נְבִיאָה H5031 *Art / N-fs* (6×)

Prophetess — a woman endowed with prophetic gifting, whether through song, oracular speech, or the spirit of God.

The feminine form of navi ('prophet'), designating a woman who functions in a prophetic role. Scripture names five women with this title: Miriam, who led Israel in triumphant song at the Red Sea (Exod 15:20); Deborah, who judged Israel and accompanied Barak into battle (Judg 4:4); Huldah, whom King Josiah's officials consulted when the Book of the Law was found (2 Kgs 22:14 = 2 Chr 34:22); the unnamed wife of Isaiah (Isa 8:3); and the false prophetess Noadiah who opposed Nehemiah (Neh 6:14). The Spanish 'profetisa' and French 'prophetesse' both preserve the feminine marking, mirroring the Hebrew feminine suffix.

prophetess (6×) A woman recognized as bearing the prophetic gift, whether through inspired song (Miriam, Exod 15:20), judicial-oracular authority (Deborah, Judg 4:4), consultative prophecy (Huldah, 2 Kgs 22:14), spousal association with a prophet (Isaiah's wife, Isa 8:3), or even false prophecy (Noadiah, Neh 6:14). The title parallels masculine navi and indicates genuine spiritual authority. The articled form 'the prophetess' appears in most occurrences, suggesting the role was sufficiently recognized to warrant the definite article. Spanish 'profetisa' and French 'prophetesse' both maintain the grammatical feminization. **PROPHET SPOKESPERSON**

en: a-prophetess, the-prophetess | **es:** la-profetisa, profetisa | **fr:** [הנביאה], le-prophetess, le-prophétesse | **de:** [הנביאה], der-Prophetin, der-prophetess Exod 15:20; Judg 4:4; 2Kgs 22:14; 2Chr 34:22; Neh 6:14

נְבָיוֹת H5032 *N-proper-ms* (5×)

Nebaioth, firstborn son of Ishmael; an Arabian tribe associated with Kedar

Nebaioth is the firstborn son of Ishmael and the name of the Arabian tribe descended from him, closely associated with Kedar. The genealogical lists in Genesis 25:13 and 1 Chronicles 1:29 place Nebaioth first among Ishmael's twelve sons. Genesis 28:9 and 36:3 identify Esau's wife Mahalath (Basemath) as a daughter of Ishmael and sister of Nebaioth. Isaiah 60:7 envisions the flocks of Nebaioth serving at God's altar, paired with Kedar, reflecting their pastoral, semi-nomadic identity.

(5×) Proper noun for the firstborn son of Ishmael and the pastoral Arabian tribe bearing his name. The genealogies (Gen 25:13; 1 Chr 1:29) establish Nebaioth as Ishmael's eldest. Marriage connections appear in Genesis 28:9 and 36:3 where Esau marries into this lineage. Isaiah 60:7 pairs Nebaioth with Kedar as sheep-herding peoples whose flocks will serve in eschatological worship. Spanish 'Nebaiot/Nebayot' and French 'Nebaioth' preserve the name consistently, while the Assyrian form Nabaitai connects to the later Nabataeans, though this identification remains debated. **PROPER NAMES (PERSONAL)**

en: Nebaioth, Nevayot, Nevayoth | **es:** Nebaiot, Nebayot, Nevayot | **fr:** Nebaioth, [נביות] | **de:** Nebajot, Nebajots, [נביות] Gen 25:13; Gen 28:9; Gen 36:3; 1Chr 1:29; Isa 60:7

נְבֶךְ H5033 *N-mpc* (1×)

springs, sources (of the sea/deep)

A rare noun of uncertain etymology, appearing only in Job 38:16 where God challenges Job: 'Have you entered the springs of the sea, or walked in the recesses of the deep?' The term describes the mythological sources or springs of the ocean—the mysterious depths where waters originate. The parallel term 'recesses of the deep' (חֵקֶר תְּהוֹם) reinforces this sense of inaccessible, primordial waters. Ancient Near Eastern cosmology imagined underground springs feeding the seas, and God's rhetorical question asserts Job's limited access compared to divine omniscience.

(1×) Springs or sources—specifically the mythical fountains of the ocean depths, inaccessible to humans. Job 38:16 places this in God's catalog of cosmological wonders: 'Have you entered into נַבְכֵי־יָם (the springs of the sea)?' The construct form links these 'springs' directly to 'sea,' suggesting deep underwater sources. Some scholars have questioned the text or proposed alternative roots (נָבַל, נָבַע), but the meaning 'springs/sources' fits the parallelism with 'recesses of the deep.' Spanish 'manantiales-de' and English 'the-springs-of' both capture the sense of originating sources, pointing to waters beyond human exploration—cosmic mysteries that dwarf Job's understanding. **GEOGRAPHY AND SPACE**

en: the-springs-of- | **es:** manantiales-de- | **fr:** נבכי | **de:** [נבכי] Job 38:16

נָבַל H5034a *V-Piel-Imperf-2ms* (5×)

to be senseless or foolish; (Piel) to treat with contempt, disgrace, dishonor

A verb meaning to act foolishly (Qal) or to treat with contempt and disgrace (Piel). Proverbs 30:32 uses the Qal for acting foolishly by self-exaltation. The Piel intensifies the meaning toward active contempt: Deuteronomy 32:15 describes Jeshurun growing fat and spurning (treating as foolish) the God who made him. Micah 7:6 laments a son dishonoring his father. Nahum 3:6 depicts God making Nineveh vile, and Jeremiah 14:21 pleads that God not dishonor his glorious throne.

(5×) To act foolishly or senselessly (Qal), or to treat someone or something with contempt and disgrace (Piel), ranging from personal folly to public humiliation. Proverbs 30:32 warns against foolish self-exaltation (Qal). The Piel carries a stronger force: Deuteronomy 32:15 describes Israel spurning its Maker; Micah 7:6 portrays a son dishonoring his father; Nahum 3:6 has God making Nineveh a spectacle of contempt; Jeremiah 14:21 pleads against the dishonoring of God's throne. Spanish 'deshonra/deshonres' and 'neciamente' neatly divide the contempt and folly senses. **CONTEMPT AND SCORN**

en: and-I-will-treat-you-with-contempt, and-treated-as-fool, dishonor | **es:** actuaste-neciamente, deshonra, deshonres | **fr:** [תנבל], et-flétrir, et-treated-comme-fool | **de:** [ונבלתיך], [נבלת], [תנבל] Deut 32:15; Prov 30:32; Jer 14:21; Mic 7:6; Nah 3:6

נָבֵל H5034b *V-Qal-Imperf-2ms* (20×)

To wither, fade, and drop off (of vegetation); to wear out or become exhausted; to crumble or disintegrate

The verb נָבֵל paints the picture of life draining away — leaves dropping, flowers fading, strength spent. In its most frequent use, it describes the wilting and falling of vegetation: Isaiah's vision of all nations fading 'like a leaf from the vine' (Isa 34:4), or the promise that the righteous person's leaf 'shall not wither' (Ps 1:3). Jethro's counsel to Moses at Sinai reveals a human application: 'You will surely wear out' (Exod 18:18) — the same drooping that overtakes a plant overtakes an overtaxed leader. The Arabic cognate nabala ('to die') and the Aramaic noun for 'corpse' confirm that the word's deepest resonance is with the irreversible loss of vitality.

1. wither, fade (of vegetation) (16×) The core botanical sense of withering, fading, and dropping, accounting for 16 of 20 occurrences. Plants, flowers, leaves, and grass lose their vitality and fall away. The multilingual glosses converge on wilting language — Spanish 'marchita,' German 'welken,' English 'faded away.' In Psalm 1:3 the righteous man's leaf 'shall not wither' (יִבּוֹל), while in Isaiah 40:7-8 the grass withers and the flower fades under the breath of

the LORD. The 2 Samuel 22:46 and Psalm 18:45 occurrences extend the imagery metaphorically to enemies who 'wither away' from their strongholds. WITHERING AND FADING

en: and-like-a-withered-fig, faded-away, fades | **es:** caerá, como-cae, marchita | **fr:** cadavre, et-flétrir, flétrir | **de:** Leichnam, [יבול], und-welken 2Sam 22:46; Ps 1:3; Ps 18:45; Ps 37:2; Isa 1:30

2. wear out, become exhausted (3×) The human-exhaustion sense of wearing out or becoming spent through overexertion, attested in 3 occurrences. In Exodus 18:18 Jethro warns Moses twice — using both infinitive absolute and imperfect — 'you will surely wear out' (נָבֵל תִּבֹּל). The Spanish 'te marchitaras' and French 'tu portant dehors' attempt to preserve the botanical metaphor applied to a person. Isaiah 64:6 extends it communally: 'we all fade like a leaf,' where Israel's spiritual exhaustion mirrors the drooping of autumn foliage. GOING OUT AND FORTH

en: and-we-have-faded, wearing-out, you-will-wear-out | **es:** marchitar, te-marchitarás, y-nos-marchitamos | **fr:** et-flétrir, portant-dehors, tu—wear-dehors | **de:** du-wird-wear-heraus, und-welken, wearing-heraus Exod 18:18; Isa 64:6

3. crumble, disintegrate (1×) A rare extension beyond organic decay to physical disintegration — structural crumbling rather than botanical wilting. In Job 14:18 a mountain falls and crumbles away, and a rock is moved from its place. The Spanish 'se desmorona' ('it crumbles') distinctly marks this as geological decay rather than vegetable fading, showing that the word's semantic reach extends to any irreversible collapse of form. WITHERING AND FADING

en: crumbles | **es:** se-desmorona | **fr:** flétrir | **de:** [יבול] Job 14:18

נֵבֶל H5035a *Art / N-mp* (11×)

A container for liquids: either a leather wineskin or an earthenware jar, used literally and as a figure for fragility.

This noun covers two distinct kinds of vessels. In its first sense it denotes a skin bag made from animal hide, used to carry wine or water — Hannah brings a nevel yayin to Shiloh (1 Sam 1:24), and the Gibeonites present worn-out wineskins to Joshua. Job 38:37 extends the image poetically: 'Who can tip the nivle shamayim?' — the waterskins of heaven, meaning the rain clouds. In its second sense it refers to earthenware jars or pitchers, and here the prophets exploit the vessel's fragility: Jeremiah 48:12 pictures Moab's jars being smashed, Lamentations 4:2 compares Zion's precious sons to mere clay pots, and Isaiah 30:14 likens Judah's breaking to the shattering of a potter's flask.

1. skin, wineskin, waterskin (6×) A skin container — a wineskin or waterskin made from animal hide. The Hebrew construct nevel yayin ('skin of wine') appears in 1 Samuel 1:24, 10:3, and 2 Samuel 16:1 for the practical transport of wine. Hindi 'mashk' and Swahili 'kiriba' both point to leather water-bags, confirming the material sense. Job 38:37 extends this metaphorically to the clouds as 'waterskins of heaven' (nivle shamayim), picturing rainfall as liquid poured from leather bags. GEOGRAPHY AND SPACE

en: and-a-skin-of, and-his-jars, and-skin-of | **es:** odre-de, odres-de, y-odre-de | **fr:** et-outre, et-skin-de, et-un-skin-de | **de:** [ונבלי], [ונבליהם], skin-von- 1Sam 1:24; 1Sam 10:3; 1Sam 25:18; 2Sam 16:1; Job 38:37

2. jar, vessel, jug (5×) An earthenware jar, pitcher, or vessel — a ceramic container rather than a leather one. Isaiah 30:14 speaks of the 'shattering of a potter's nevel,' and Lamentations 4:2 compares Zion's noble sons to nivle-cheres ('earthen jars'), emphasizing their reduction to worthless clay. Spanish 'vasija/tinaja' and Arabic 'jarrah' point consistently to fired pottery. Jeremiah 13:12 uses the jar as a parabolic prop: 'Every jar shall be filled with wine' — a proverb the people mockingly repeat before its grim judgment meaning is revealed. GEOGRAPHY AND SPACE

en: as-vessels, jar, of-a-potters | **es:** como-vasijas-de, los-odres, tinaja | **fr:** outre | **de:** [הנבלים], [לנבלי], [נבל] Isa 22:24; Isa 30:14; Jer 13:12; Lam 4:2

נֵבֶל H5035b *Prep-b / N-mp* (27×)

harp, lyre — a stringed instrument used in worship, celebration, and courtly music throughout Israel's history

Nevel designates a stringed instrument — variously rendered harp, lyre, or psaltery — whose 27 occurrences span the full arc of Israelite musical life. It first appears in the band of prophets Saul encounters, playing nevel alongside timbrel, flute, and lyre (1 Sam 10:5). David and all Israel played nevalim before the Ark (2 Sam 6:5; 1 Chr 13:8), and Levitical musicians were organized with designated nevel-players for temple worship (1 Chr 15:16, 20, 28; 25:1, 6; 2 Chr 5:12; 29:25). Solomon imported almug wood from Ophir to craft nevalim (1 Kgs 10:12). The prophets condemned its use in self-indulgent revelry: Amos denounced those who 'improvise on the nevel like David' while ignoring ruin (Amos 5:23; 6:5), and Isaiah warned of feasts where 'harp and lyre and wine' reign (Isa 5:12). The instrument likely had a bulging resonance body, distinguishing it from the simpler kinnor. Spanish 'arpa,' French and German 'Harfe' converge on the harp identification.

harp, lyre, psaltery (27×) A stringed musical instrument (likely a harp with a bulging resonance body) used in temple worship, royal ceremony, and prophetic activity. Distinguished from the simpler kinnor and typically named alongside it. Central to Levitical temple worship (1 Chr 15:16, 20, 28; 25:1, 6; 2 Chr 5:12; 29:25), introduced in the prophetic band Saul encountered (1 Sam 10:5), and played before the Ark by David and all Israel (2 Sam 6:5). Prophets condemned its misuse in hedonistic revelry (Amos 5:23; 6:5; Isa 5:12). The Psalms celebrate it as an instrument of praise (Ps 33:2; 57:8; 71:22; 150:3). LYRE HARP INSTRUMENT

en: O-harp, and-with-harps, and-with-lyres | **es:** arpa, arpas, con-arpa | **fr:** [בנבלים], [ובנבלים], [בנבלי] | **de:** Harfe, Harfen, O-Harfe 1Sam 10:5; 2Sam 6:5; 1Kgs 10:12; 1Chr 13:8; 1Chr 15:16

נָבָל H5036 *Prep-l / Adj-ms* (18×)

Foolish, morally senseless; a person blind to ethical and divine claims, acting with shameful impiety.

Describes not mere intellectual limitation but a deep moral and spiritual insensibility, someone who fails to perceive God's claims and acts with disgraceful presumption. Moses rebukes Israel as a 'foolish and unwise people' who have forgotten their Redeemer (Deut 32:6), while the psalmist appeals to God against a nabal nation that blasphemes his name (Ps 74:18). When used as a noun, it denotes a person whose folly is willful and culpable, as when Abigail admits her husband's character matches his name (1 Sam 25:25). David's lament asks how Abner could have died 'as a fool dies' (2 Sam 3:33). Job's wife is rebuked for speaking 'as one of the foolish women' (Job 2:10). Isaiah contrasts the nabal with the noble (Isa 32:5-6). Spanish 'necio' and German 'Narr' both capture the moral weight of this term.

foolish, senseless person (18×) A person characterized by willful moral and spiritual blindness rather than mere ignorance. The term carries connotations of shameful impiety and base presumption. In Deuteronomy 32:6 it describes Israel's ingratitude toward God; in Psalm 74:18 it labels those who blaspheme the divine name. Used substantively for the culpably foolish person (2 Sam 3:33; Isa 32:5-6; Job 2:10), it stands in sharp contrast to the wise and noble. Multilingual evidence confirms the moral weight: Spanish 'necio,' German 'Narr,' and English 'fool' all carry ethical rather than purely intellectual connotations. FOOLISHNESS AND FOLLY

en: a-fool, and-a-fool, fool | **es:** al-necio, el-necio, las-necias | **fr:** [לנבל], [נבל], et-נבל | **de:** Narr, [הנבלות], [הנבלים] Deut 32:6; Deut 32:21; 2Sam 3:33; 2Sam 13:13; Job 2:10

נָבָל H5037 *Prep-l / N-proper-ms* (22×)

Nabal – the wealthy but foolish Carmelite whose name became proverbial for senselessness

A wealthy sheep-owner from Maon who grazed his flocks near Carmel. Nabal refused David's polite request for provisions despite David's men having protected his shepherds, provoking a crisis only averted by his wise wife Abigail (1 Sam 25). The narrator exploits the name's meaning overtly: 'As his name is, so is he – Nabal is his name, and folly is with him' (25:25). Nabal died ten days after learning of his narrow escape, and Abigail subsequently became David's wife. The name stands as one of Scripture's sharpest examples of characterizing nomenclature.

Nabal (person name) (22×) The proper name Nabal (Hebrew naval, 'fool, senseless one'), denoting the churlish husband of Abigail from the Carmel region. All 22 occurrences span 1 Samuel 25 through 2 Samuel 3:3. The etymological wordplay is central to the narrative – Abigail herself glosses his name as meaning folly (nevalah). Translations uniformly transliterate the name (Spanish, French, and German all use Nabal), though the pun is lost without annotation. **FOOLISHNESS AND FOLLY**

en: Nabal, from-Nabal | **es:** Nabal, Naval, de-Nabal | **fr:** Nabal, de-Nabal | **de:** Nabal, von-Nabal 1Sam 25:3; 1Sam 25:4; 1Sam 25:5; 1Sam 25:9; 1Sam 25:10

נְבֵלָה H5038 *N-fsc* (48×)

Carcass, corpse — a dead body whether human (often in dishonor) or animal (especially in purity law)

Derived from a root suggesting inertness or collapse, nebelah denotes a lifeless body — human or animal — with connotations of dishonor, defilement, or abandonment. When applied to people, it often appears in contexts of judgment: an unburied corpse exposed to birds and beasts (Deut 28:26), the body of a disobedient prophet left on the road (1 Kgs 13:22-30), or the slain of Jerusalem given as food to the earth's creatures (Jer 7:33). In Levitical law, the same word governs the elaborate system of corpse-impurity for animals, where touching or carrying a nebelah renders a person unclean until evening.

1. corpse of a person (25×) The dead body of a human being, frequently in contexts of violent death, exposure, or dishonorable burial. Appearing 25 times, this sense carries weight in narratives of divine judgment and battlefield aftermath. The prophet's corpse on the road (1 Kgs 13:22-30) and the curse of Deut 28:26 ('your corpse shall be food for every bird') use nebelah to convey the horror of death without proper burial. Translations converge on 'corpse/cadáver/cadavre/Leichnam,' each capturing the gravity of a lifeless human form. **GEOGRAPHY AND SPACE**

en: corpse-of, his-body, his-corpse | **es:** cadáver-de, cadáver-de-ellos, cadáver-su | **fr:** cadavre, cadavre-de, le-cadavre | **de:** Leichnam, corpse-von, dein-Kadaver Deut 21:23; Deut 28:26; Josh 8:29; 1Kgs 13:22; 1Kgs 13:24

2. animal carcass or carrion (23×) The carcass of a dead animal, central to Levitical purity legislation governing what defiles by contact. With 23 occurrences concentrated in Lev 5:2, 7:24, 11:8-40, this sense anchors the Torah's taxonomy of clean and unclean: touching the nebelah of an unclean creature brings impurity, while even a clean animal that dies naturally becomes a source of defilement. Translations shift from the solemn 'corpse' to the more clinical 'carcass' (eng), 'Animal muerto' (spa), 'Kadaver' (deu), reflecting the different register of ritual law versus narrative. **GEOGRAPHY AND SPACE**

en: a-carcass, and-in-their-carcass, carcass | **es:** Animal-muerto, cadáver, cuerpo-muerto | **fr:** cadavre, dans-cadavre-de, dans-leur-cadavre | **de:** Kadaver, ein-Kadaver, ihr-Kadaver Lev 5:2; Lev 7:24; Lev 11:8

נְבָלָה H5039 *Conj-w / N-fs* (13×)

Outrageous folly, moral senselessness; a disgraceful act that violates Israel's covenantal standards.

Far more than mere foolishness, nevalah denotes an act of willful moral outrage that shocks the community and violates the sacred norms governing Israel's covenant life. The expression 'to commit nevalah in Israel' (Gen 34:7; Judg 20:6; Deut 22:21) became a fixed formula for acts so heinous they threatened the fabric of the entire community — especially sexual violence and gross inhospitality. In Isaiah 32:6 the term is linked to the character of the naval, the moral fool whose heart works iniquity. Spanish 'infamia' and 'vileza' capture the social dimension of public disgrace, while English 'folly' understates the gravity this word carried.

senselessness, outrageous folly, disgrace (13×) Moral senselessness manifested as outrageous, disgraceful conduct that violates communal and covenantal norms. Nearly always used in the stereotyped phrase 'to do nevalah in Israel,' marking acts — especially sexual crimes (Gen 34:7, the violation of Dinah; Judg 19:23–24; 2 Sam 13:12, Amnon and Tamar) and covenant-breaking behavior (Josh 7:15) — as socially intolerable. The word is also applied to churlish inhospitality (1 Sam 25:25, Nabal). Spanish translations split between 'infamia' (infamy) and 'vileza' (vileness), reflecting the dual sense of shameful foolishness and public disgrace. **FOLLY AND FOOLISHNESS**

en: a-disgraceful-thing, and-folly, disgrace | **es:** infamia, la-locura, la-vileza | **fr:** cadavre, disgrace, déshonneur | **de:** Leichnam, [נבלה], der-disgrace Gen 34:7; Deut 22:21; Josh 7:15; Judg 19:23; Judg 19:24

נַבְלוּת H5040 *N-fsc / 3fs* (1×)

lewdness, shamelessness, immodesty (as persistent moral quality)

A noun denoting shameless behavior or sexual immodesty, appearing in Hosea 2:10 within the prophet's extended marriage metaphor. God threatens to 'uncover her lewdness in the sight of her lovers,' exposing Israel's spiritual adultery publicly. The term suggests not just isolated acts but an ongoing state of shamelessness—a character quality of immodest boldness in idolatry. The prophet combines sexual vocabulary with covenant theology, making Israel's worship of other gods a form of brazen infidelity that will be publicly humiliated.

(1×) Lewdness or shamelessness—specifically Israel's brazen idolatry portrayed as sexual immodesty. Hosea 2:10 threatens exposure: 'I will uncover her נַבְלוּתָהּ (her lewdness) before her lovers.' The suffix marks this as Israel's own characteristic quality, not a one-time act. The term appears in context with other sexual/exposure language, creating a sustained metaphor of covenant unfaithfulness as adultery. Spanish 'su-vergüenza' (her shame) and French 'impudicité' (immodesty) both catch the moral-sexual dimension. This is persistent shamelessness, a settled disposition of immodest spiritual adultery that will be publicly revealed for what it is. **ADULTERY AND IMMORALITY**

en: her-lewdness | **es:** su-vergüenza | **fr:** impudicité | **de:** [נבלתה] Hos 2:10

נְבַלָּט H5041 *N-proper-fs* (1×)

Neballat (town where Benjamites resettled)

A place name identifying a location where Benjamites settled after the exile, mentioned in Nehemiah 11:34. The site has been identified with modern Beit Nebala, about six miles northeast of Lydda. The Septuagint renders it as Nabalat, showing typical Greek transliteration. The Mishnah preserves the name as Beit Nebalata, confirming its continued recognition in later Jewish tradition. The town appears in lists of post-exilic resettlement, documenting the gradual repopulation of Benjamin's traditional territory after the Babylonian deportation.

(1×) Place name of a Benjamite town resettled during the post-exilic period. Nehemiah 11:34 includes it in a list of villages where returnees from Babylon established themselves, restoring pre-exile territorial boundaries. Modern identification with Beit Nebala, six miles northeast of Lydda, shows continuity of the name across millennia. Translators simply transliterate: English 'Nevalat,' Spanish 'Nebalat,' treating it as a geographical proper name. The mention represents part of Nehemiah's larger project of documenting the restoration of Judah and Benjamin's demographic and territorial integrity after the trauma of exile. **PROPER NAMES (PERSONAL)**

en: Nevalat | **es:** Nebalat | **fr:** [נבלט] | **de:** [נבלט] Neh 11:34

נָבַע H5042 *V-Qal-Prtcpl-ms* (11×)

Pour forth speech or praise (Hifil); flow or bubble up as water (Qal); cause to ferment or putrefy

A verb of irrepressible outpouring, rooted in the image of water bubbling from a spring. In its lone Qal occurrence, it describes a 'flowing brook' as a metaphor for the wellspring of wisdom (Prov 18:4). The Hifil dominates usage, transferring this gushing energy to speech: day 'pours forth' knowledge to day (Ps 19:2), the psalmist will 'pour out' dark sayings (Ps 78:2), and evildoers 'belch forth' arrogance (Ps 59:7, 94:4). Ecclesiastes 10:1 takes the bubbling in a different direction—dead flies cause perfumer's oil to 'bubble up' and stink. The Arabic cognate nabaᶜa ('well forth, of water') and Ethiopic nabᶜa ('weep') both preserve the liquid-outpouring core that Hebrew extends so vividly to speech.

1. pour forth speech or praise (9×) To pour forth speech, praise, or declaration (Hifil metaphorical). The dominant biblical usage: creation's days 'pour forth' speech (Ps 19:2), the psalmist will 'utter' riddles (Ps 78:2), and lips 'bubble over' with praise when taught God's statutes (Ps 119:171). Negatively, fools and evildoers 'belch forth' foolishness and arrogance (Ps 59:7, 94:4, Prov 15:2). Spanish 'Brotan/Brotarán' ('they spring forth') and French 'jaillir' ('to gush') preserve the liquid metaphor underlying the speech image. **SPEAKING AND TALKING**

en: I-will-pour-out, I-will-utter, may-pour-forth | **es:** Brotan, Brotarán, derrama | **fr:** jaillir | **de:** [אביעה], [יביע], giesst-aus-hervor Ps 19:2; Ps 59:7; Ps 78:2; Ps 94:4; Ps 119:171

2. flow, bubble up (1×) To flow or bubble up naturally as water (Qal). Found only in Proverbs 18:4, where 'the words of a man's mouth are deep waters, a flowing brook the fountain of wisdom.' Spanish 'que fluye' ('that flows') and English 'flowing' confirm the literal hydrological sense. This is the semantic anchor from which the metaphorical speech uses derive—the spring that feeds the river of utterance. **FLOWING WATER**

en: flowing | **es:** que-fluye | **fr:** jaillir | **de:** [נבע] Prov 18:4

3. cause to ferment or stink (1×) To cause to ferment, putrefy, or give off foul odor (Hifil causative with negative outcome). Ecclesiastes 10:1 describes dead flies making the perfumer's ointment 'bubble up' and stink. Spanish 'hacen brotar' ('they cause to spring forth') captures the causative bubbling. This sense retains the root's effervescent core but redirects it from wholesome outflow to corruption—a striking inversion of the praise-pouring sense. **ROT DECAY WASTE**

en: cause-to-bubble | **es:** hacen-brotar | **fr:** jaillir | **de:** [יבע] Eccl 10:1

נְבִרַשְׁתָּא H5043 *N-fsd* (1×)

lampstand, candlestick (Aramaic loanword)

An Aramaic noun denoting a lampstand or candelabrum, appearing in Daniel 5:5 during Belshazzar's feast. As the mysterious hand writes on the palace wall, the text notes it appears 'near the lampstand,' establishing the eerie scene. The word is a foreign loanword, possibly from Persian, showing the multilingual environment of the Babylonian court. The emphatic state (נְבִרַשְׁתָּא) marks it as 'the lampstand,' suggesting a prominent fixture in the palace's grand hall. This is royal lighting equipment, part of the opulent setting where divine judgment breaks into Babylonian arrogance.

(1×) The lampstand, specifically the prominent candelabrum providing light in Belshazzar's palace during his feast. Daniel 5:5 mentions it as a spatial reference point: the ghostly hand writes on the plaster 'opposite the lampstand,' meaning in the well-lit area where the writing would be clearly visible. This is palace furniture, not temple equipment—though it may evoke memories of the Jerusalem temple's menorah, now among Babylon's plunder. Spanish 'el-candelabro' and French 'chandelier' both capture the functional sense. The Aramaic term, likely a Persian loanword, reflects the multilingual reality of the Neo-Babylonian empire where Daniel's narrative unfolds. **LAMPSTAND MENORAH**

en: the-lampstand | **es:** el-candelabro | **fr:** chandelier | **de:** [נברשתא] Dan 5:5

נִבְשָׁן H5044 *Conj-w* (1×)

Nibshan (town in southern Judah)

A place name designating a town in the southern wilderness of Judah, listed in Joshua 15:62 among settlements in the desert region near the Dead Sea. The name appears with the definite article (הַנִּבְשָׁן), marking it as a known location. Its precise site remains unidentified, though it was grouped with other wilderness towns like En-gedi and the City of Salt. The region was sparsely populated, characterized by rugged terrain and limited water sources. The name may derive from a root suggesting dryness or barrenness, fitting the harsh desert environment.

(1×) Place name of a Judahite town located in the wilderness district near the Dead Sea. Joshua 15:62 includes it with the article ('and-the-Nibshan'), indicating a recognized settlement in the tribal allotment. German 'und-der-Nivshan' preserves both the conjunction and the definite article, showing this was 'THE Nibshan,' a known place. The town appears in a cluster of six wilderness settlements, suggesting a network of small fortified posts or oases in Judah's eastern desert. Spanish 'y-Nibsán' and English 'and-the-Nivshan' both transliterate the name, treating it as geographical data documenting Israel's territorial claims in even the most marginal lands. **PROPER NAMES (PERSONAL)**

en: and-the-Nivshan | **es:** y-Nibsán | **fr:** et-le-Nivshan | **de:** und-der-Nivshan Josh 15:62

נֶגֶב H5045 *Conj-w / N-ms / 3fs* (111×)

The south as a cardinal direction; also the Negev, the specific arid region south of Judah.

Negev functions both as a common noun meaning 'south' and as a proper geographic name for the arid steppe-land stretching south from the Judean hills toward Kadesh. When Abraham journeys 'toward the Negev' (Gen 12:9; 13:1), the word hovers between direction and destination. The tabernacle's south side (Exod 26:18; 27:9) uses negev purely as a compass point, while the Negev of the Kenites or the Negev of Caleb (1 Sam 27:10) names specific sub-districts. French and German translations often distinguish 'sud' (direction) from 'Negev' (region), confirming the two core senses.

1. south, cardinal direction (54×) The cardinal direction south or southward, used for general geographic orientation without specific reference to the Negev region. This appears in tabernacle construction (Exod 26:18; 27:9; 36:23; 38:9; 40:24), tribal boundary descriptions (Josh 15:1; 18:5), and directional phrases like 'north and south' (Gen 13:14; 28:14). French 'sud,' Spanish 'al-sur,' and German 'Sueden' all render this as a pure compass direction. **SOUTH AND DIRECTION**

en: from-south, south-of, southward | **es:** Al-sur, al-sur, al-sur-de | **fr:** de-sud, southward, sud | **de:** Sueden-von, [נגבה], southward Gen 13:14; Gen 28:14; Exod 26:18; Exod 40:24; Josh 15:1

2. the Negev region (40×) The Negev as a proper geographic designation—the arid, semi-desert region south of the Judean highlands, stretching roughly from the hills below Hebron to the wilderness of Kadesh. Abraham sojourns there (Gen 20:1; 24:62), spies enter the land through it (Num 13:17, 22), and it is subdivided into named districts: the Negev of Judah, of the Jerahmeelites, of the Kenites (1 Sam 27:10; 30:14). Across languages this is often transliterated rather than translated: spa 'Neguev,' fra 'Negev,' deu 'Negev.' **SOUTH AND DIRECTION**

en: Negev, Negev-of, and-in-the-Negev | **es:** Negev, Neguev, Neguev-de | **fr:** Negev, Negev-de, de-sud-de | **de:** Negev, Negev-von, der-Negev Gen 12:9; Gen 13:1; Gen 13:3; Gen 20:1; Gen 24:62

3. (17×) A transitional or ambiguous use where negev denotes the south side of a structure or boundary while retaining echoes of the geographic region. References like Exod 27:9, 36:23, and 38:9 describe the tabernacle's 'negev side,' and Num 34:3 traces the southern boundary. These occurrences sit between pure compass direction and regional identity, with some translations rendering them as 'south' and others as 'Negev.' The multilingual split—eng 'south' vs. 'Negev,' fra 'sud' vs. 'Néguev'—reflects this genuine ambiguity. **SOUTH AND DIRECTION**

en: and-the-Negev, south | **es:** Neguev, Neguev-, sur | **fr:** et-le-Néguev, south, sud | **de:** Sueden, south, und-der-Negev Exod 27:9; Exod 36:23; Exod 38:9; Num 34:3

נָגַד H5046 *V-Hifil-InfAbs* (371×)

To tell, report, declare; Hifil: inform, proclaim, reveal; Hofal: be told; participle: messenger

Built on a root suggesting conspicuousness, nagad in its dominant Hifil stem means to make something known — to tell, report, or declare. Its range runs from the mundane act of relaying news (Gen 9:22, Ham telling his brothers) to solemn prophetic proclamation (Deut 5:5, Moses declaring God's word). The Hofal passive ('it was told to Rebekah,' Gen 27:42) and the substantival participle ('a messenger came,' 2 Sam 1:5) round out a verb whose every form

orbits a single axis: bringing what is hidden or distant into clear, public view.

1. Hifil: to tell, report (237×) The core Hifil meaning: to tell, report, or inform someone of facts, events, or news in ordinary interpersonal contexts. This workhorse sense accounts for the majority of occurrences. Arabic akhbara (he informed) and Swahili arifu (to report) capture the neutral, narrative register. Gen 9:22 (Ham reports to his brothers), Gen 14:13 (a fugitive reports to Abram), and Gen 29:12 (Jacob tells Rachel) are characteristic. ANNOUNCING AND DECLARING
en: and-he-told, and-told | **es:** Y-contó, e-informó, y-contó | **fr:** et-dit, et-il-raconta, et-raconta | **de:** und-berichtete, und-er-berichtete, und-erzählte Gen 9:22; Gen 14:13; Gen 24:28; Gen 29:12

2. Hifil: to declare, proclaim (79×) A heightened Hifil sense: to declare, proclaim, or announce publicly and formally — often in prophetic, liturgical, or royal settings. The shift from private telling to public proclamation is reflected in Spanish anunciad/declarad and German verkuende. Deut 5:5 (Moses declaring God's words), Deut 26:3 (the pilgrim's solemn declaration), and prophetic announcements throughout Isaiah exemplify this elevated register. ANNOUNCING AND DECLARING
en: Declare, Denounce, I-declare | **es:** Anunciad, Declara, Declarad | **fr:** annoncer, déclarer, et-déclarer | **de:** der-Gad, ich-verkuende, ich-verkündigen Deut 5:5; Deut 17:10; Deut 17:11; Deut 26:3; Deut 30:18

3. Hofal: to be told, be informed (35×) The Hofal (passive of Hifil): to be told, be informed, have something reported to one. Arabic ukhbira and Korean algo-doeda (to become known to someone) reflect this passive reception. The formula 'and it was told to X' recurs as a narrative pivot — Gen 22:20 (told to Abraham), Gen 27:42 (told to Rebekah), Gen 38:13 (told to Judah) — consistently introducing consequential plot turns. ANNOUNCING AND DECLARING
en: and-it-was-told, and-was-told | **es:** Y-fue-contado, Y-fue-declarado, Y-fue-dicho | **fr:** et-cela-fut-raconta, et-cela-était-dit, et-fut-raconta | **de:** und-angezeigt-wurde, und-berichtet-wurde, und-es-war-berichtete Gen 22:20; Gen 27:42; Gen 31:22; Gen 38:13; Gen 38:24

4. Hifil participle: messenger, informer (15×) The Hifil participle used substantivally: a messenger, informer, or herald — one defined by the act of bringing news. This nominal usage appears at dramatic narrative junctures: the informer in Gen 41:24, the messengers reporting battle outcomes in 2 Sam 1:5–13. Arabic mukhbir (informant) and the consistent multilingual rendering as 'messenger/declarador' confirm the agent-noun function. ANNOUNCING AND DECLARING
en: Declaring, and-declaring, and-messenger | **es:** a-los-que-declararon, anuncia, declarador-de | **fr:** annoncer, declaring, et-annoncer | **de:** der-eins-berichtend, der-informer, ein-Verkünder Gen 41:24; Judg 14:19; 2Sam 1:5; 2Sam 1:6; 2Sam 1:13

5. Hifil: to disclose, reveal (2×) A Hifil sense emphasizing disclosure or revelation of hidden truth. In Ps 19:1 the heavens 'declare' God's glory — making visible what transcends ordinary perception — while Prov 29:24 speaks of a thief's accomplice who 'discloses' nothing. The emphasis falls on unveiling what was concealed, not merely conveying everyday news. ANNOUNCING AND DECLARING
en: he-discloses, proclaims | **es:** declara | **fr:** de-déclarer, déclarer | **de:** proclaims, verkuendete Ps 19:1; Prov 29:24

6. Hifil: to denounce, inform against (2×) A specialized Hifil usage carrying hostile or accusatory force: to denounce or inform against someone. In Jer 20:10, Jeremiah's enemies whisper 'let us denounce him,' and Job 17:5 warns of one who informs against friends. Arabic washaya (to slander) and the adversarial contexts distinguish this from neutral reporting. ANNOUNCING AND DECLARING
en: and-let-us-denounce-him, he-denounces | **es:** denuncia, y-lo-denunciaremos | **fr:** déclarer, et-annoncer | **de:** und-verkuenden, verkuendete Job 17:5; Jer 20:10

7. (1×) A single occurrence (Ps 38:18) where nagad takes on a confessional register — 'I confess my iniquity.' Spanish declarare and German bekennen both capture this penitential self-disclosure. The verse's parallelism with anxiety over sin suggests a specialized confessional application of the root's core 'making known' meaning, directed inward rather than outward. ANNOUNCING AND DECLARING
en: I-confess | **es:** declararé | **fr:** déclarer | **de:** ich-bekennen Ps 38:18

נָגַד H5047 *V-Qal-Prtcpl-ms* (1×)
to flow, stream (of fire river, Aramaic)
An Aramaic verb describing liquid flow or streaming movement, appearing in Daniel 7:10 in a vision of divine judgment. Daniel sees 'a river of fire flowing and coming out from before Him,' depicting the awesome throne room of the Ancient of Days. The participle נָגֵד emphasizes continuous action—the fire-river keeps flowing as an eternal feature of God's presence. Related to Hebrew נגד and cognate with Targumic usage where it describes flowing water, the verb captures both the movement and the source-to-destination directionality of streaming liquid.

(1×) To flow or stream forth—specifically describing the river of fire proceeding from God's throne in Daniel's apocalyptic vision. Daniel 7:10 uses the participle with another verb (נָגֵד וְנָפֵק 'flowing and proceeding') to emphasize the continuous, originating movement: fire streams out from the divine presence like an unstoppable river. Spanish 'fluía' captures the imperfect, ongoing action. The Aramaic verb appears in Targumic texts for water flowing from springs or rivers moving through channels, here applied to fire as liquid. This is apocalyptic imagery—the fearsome purity of divine holiness streaming forth as consuming fire. FLOWING WATER
en: flowing | **es:** fluía | **fr:** décret | **de:** [נגד] Dan 7:10

נֶגֶד H5048 *Prep-m / 3ms* (150×)
In front of, before, opposite; in the presence of; at a distance facing; away from before; against; corresponding to
A spatial preposition and adverb built on the root meaning 'conspicuous' or 'what is in front.' Stronger and more precise than the common liphnei ('before'), neged insists on face-to-face orientation — you are positioned directly opposite, in clear sight of, the referent. When Israel encamps neged hahar (Exod 19:2), they are not merely near Sinai but arrayed facing the mountain. With the directional min prefix it marks departure from someone's presence (Ps 31:22). In two striking occurrences in Gen 2:18, 20, it describes the helper made kenegdo — 'corresponding to him' — a relational counterpart facing and matching Adam. French en face de and German gegenueber both capture this face-to-face spatial precision.

1. before, in the presence of (83×) The primary adverbial/prepositional sense of being in front of or in the presence of someone, with the implication that the person is aware and can see what is before them. French devant and German gegenueber both encode the 'in plain sight' nuance. Gen 31:32 ('in front of our kinsmen, identify what is yours'), Exod 34:10 ('before all your people I will do wonders'), and Ps 78:12 anchor this sense in contexts of witness and awareness. GEOGRAPHY AND SPACE
en: before, is-before | **es:** delante-de, frente-a | **fr:** annoncer, devant, en-face-de | **de:** gegenueber, gegenüber, verkuendete Gen 31:32; Gen 31:37; Exod 10:10; Exod 34:10; Num 22:32

2. opposite, facing across from (36×) The spatial sense of being directly opposite or facing across from something, emphasizing frontal orientation rather than mere proximity. French en face de and Spanish enfrente de both specify facing directionality. Exod 19:2 (Israel encamped 'opposite the mountain'), Josh 3:16 (waters standing in a heap at a distance 'opposite' Adam), Josh 8:33 (half of Israel 'opposite' Mount Gerizim, half 'opposite' Mount Ebal), and 1 Kgs 8:22 (Solomon standing 'before' the altar facing the assembly) all demand a facing-toward spatial reading. GEOGRAPHY AND SPACE
en: before, in-front-of, opposite | **es:** delante-de, enfrente-de, frente-a | **fr:** en-face, en-face-de, opposite | **de:** gegenueber, opposite, verkuendete Exod 19:2; Josh 3:16; Josh 8:11; Josh 8:33; 1Kgs 8:22

3. at a distance, from opposite side (14×) The sense of being at a distance or from the opposite side while still maintaining a facing orientation — remote observation from across a gap. German bei ein Distance and Spanish desde enfrente de capture this nuance of separated but facing. Gen 21:16 is paradigmatic: Hagar sits down

'at a distance, opposite' (minneged), unwilling to watch Ishmael die. Num 2:2 positions the tribes encamped 'at a distance facing' the tent of meeting. Deut 32:52 lets Moses see the promised land only 'from opposite.' GEOGRAPHY AND SPACE

en: at-a-distance, from-opposite, opposite | **es:** de-enfrente, desde-enfrente, desde-enfrente-de | **fr:** de-en-face, de-en-face-de, de-opposite | **de:** bei-ein-distance, gegenüber, opposite Gen 21:16; Num 2:2; Deut 32:52; Judg 20:34

4. from before, away from presence (12×) With the prefixed min (minneged or min-neged), the sense of departure or separation away from someone's front or presence. French de-devant and Spanish de-delante-de encode this ablative directionality. Ps 31:22 ('I said in my alarm, I am cut off from before your eyes') and 1 Sam 26:20 ('let not my blood fall to the ground away from the presence of the LORD') express anguished removal from divine or royal sight. Deut 28:66 ('your life shall hang in doubt before you') uses the spatial tension of something dangling before your eyes yet unreachable. GEOGRAPHY AND SPACE

en: from-before, from-before-me, from-in-front | **es:** de-delante-de, de-enfrente-de, de-frente-a-mí | **fr:** de-annoncer, de-dans-front, de-devant | **de:** gegenueber, sein-gegenüber, von-gegenueber Deut 28:66; Judg 9:17; 1Sam 26:20; Ps 10:5; Ps 31:22

5. against, in opposition to (3×) An adversarial sense where neged shifts from spatial facing to hostile opposition — 'against' rather than merely 'before.' Spanish contra and French a-devant (in adversarial context) capture this shift. Prov 21:30 ('no wisdom, no understanding, no counsel against the LORD') and Job 10:17 ('you renew your witnesses against me') show the opposition nuance clearly. Eccl 4:12 notes that though one may be overpowered, two can withstand — the preposition frames confrontation. GEOGRAPHY AND SPACE

en: against, against-him, against-me | **es:** contra-mí,, contra-él, frente-a | **fr:** devant-lui, devant-moi, à-devant | **de:** gegenueber, zu-verkuendete Job 10:17; Prov 21:30; Eccl 4:12

6. (2×) A distinctive relational sense meaning 'corresponding to, matching, counterpart of' — not merely spatial but describing essential complementarity. Only two occurrences, both in Gen 2:18, 20: God says 'I will make him a helper kenegdo' — a partner facing him as his match. The multilingual glosses (English 'corresponding-to-him,' Spanish como-frente-a-el, French corresponding-a-lui) all strain to capture a meaning that transcends spatial opposition: a counterpart who is both opposite and equal, facing and fitted to the other. STRIKING AND REFERENCE

en: corresponding-to-him | **es:** como-frente-a-él | **fr:** corresponding-à-lui | **de:** ihm-gegenüber Gen 2:18; Gen 2:20

נֶגֶד H5049 *Prep* (1×)

in front of, facing, toward (Aramaic prep.)

An Aramaic preposition meaning 'in front of,' 'facing,' or 'toward,' equivalent to Biblical Hebrew נֶגֶד. Daniel 6:10 describes Daniel's prayer posture: his windows were open 'toward Jerusalem.' The preposition indicates directional orientation—not merely facing but positioned with intentionality toward a specific reference point. This simple spatial term carries theological weight in Daniel's story, as praying toward the destroyed temple represents covenantal faithfulness despite exile. The preposition makes geography a statement of religious identity.

(1×) Preposition meaning 'facing' or 'toward'—indicating directional orientation. Daniel 6:10 uses it to describe Daniel's prayer direction: his windows opened נֶגֶד יְרוּשָׁלֶם (toward Jerusalem), meaning he faced the holy city despite its destruction and his captivity in Babylon. Spanish 'hacia' and French 'vers' both capture this directional sense. This is more than physical positioning—facing Jerusalem during prayer maintains covenantal connection to the temple, the land, and the promises. The preposition transforms architecture into theology: open windows pointing homeward become an act of faith, a refusal to assimilate despite overwhelming pressure. GEOGRAPHY AND SPACE

en: toward | **es:** hacia | **fr:** vers | **de:** [נגד] Dan 6:10

נָגַהּ H5050 *V-Hifil-Imperf-3ms* (6×)

To shine, give light, illuminate — of light breaking forth (Qal) or causing brightness to dispel darkness (Hifil).

A verb meaning to shine or give light, appearing in both Qal (intransitive: light shines forth) and Hifil (causative: to enlighten, cause to shine). In its most celebrated use, Isaiah 9:2 declares that upon those walking in darkness 'light has shone' — a passage central to messianic expectation. The Hifil form in Psalm 18:28 and 2 Samuel 22:29 expresses God's personal illumination: 'the LORD lights up my darkness.' Job 18:5 uses the negative — the flame of the wicked will not shine — as a metaphor for the extinction of hope. The consistent rendering across Spanish (brillar, alumbrar) and French (briller) captures the radiant, breakthrough quality of this verb.

shine, give light (6×) To shine forth or cause to give light, spanning the intransitive Qal (light shining of its own accord, as in Isa 9:2 and Job 22:28) and the causative Hifil (God illuminating human darkness, as in 2 Sam 22:29 / Ps 18:28, or the moon failing to give its light, Isa 13:10). The verb carries strong theological resonance: divine light breaking into human darkness. Spanish 'brillar/alumbrar' and French 'briller' consistently render the luminous, hope-bearing quality. Job 18:5 uses the negative to devastating effect — the wicked person's flame will not shine. SHINING AND ILLUMINATING

en: has-shone, illumines, makes-bright | **es:** alumbrará, brillará, hará-brillar | **fr:** [יגיה], [נגה], briller | **de:** [יגה], [יגיה], [נגה] 2Sam 22:29; Job 18:5; Job 22:28; Ps 18:28; Isa 9:2

נֹגַהּ H5051 *Conj-w / N-fsc* (19×)

Brightness, radiance, splendor — shining brilliance from a luminous or divine source, occasionally the light of dawn

The noun נֹגַהּ captures the quality of shining brilliance or resplendent radiance, whether natural or supernatural. It describes the dazzling light that accompanies God's theophany — coals kindled 'from His brightness' (2 Sam 22:13; Ps 18:12) — and the luminous glory surrounding the divine chariot-throne in Ezekiel's visions (Ezek 1:4, 27-28; 10:4). Prophetically, it pictures Zion's coming splendor: 'nations shall come to your light and kings to the brightness of your rising' (Isa 60:3). In one poetic instance (Prov 4:18), it evokes the growing radiance of dawn as an image for the path of the righteous.

1. brightness, radiance, splendor (18×) Shining brightness, radiance, or splendor emanating from a luminous source — especially divine or celestial. This sense covers the overwhelming majority of occurrences (18 of 19), including the brightness of theophany (2 Sam 22:13, Ps 18:12), Ezekiel's visions of divine glory (Ezek 1:4, 27-28; 10:4), the brightness of the moon and stars (Isa 60:19; Joel 2:10; 4:15), the fire-brightness of Isaiah's judgment imagery (Isa 4:5), and the prophetic splendor of Zion's redemption (Isa 60:3; 62:1). Spanish 'resplandor,' French equivalents, and German 'Glanz' all point to shining radiance rather than mere light, marking this as a quality-word — the luminous effect rather than the source itself. GEOGRAPHY AND SPACE

en: and-brightness, and-brightness-of, and-for-brightness | **es:** Del-resplandor, Y-el-resplandor, al-resplandor-de | **fr:** [ולנגה], [ונגה], [כנגה] | **de:** Glanz, [הנגה], [ולנגה] 2Sam 22:13; 2Sam 23:4; Ps 18:12; Isa 4:5; Isa 50:10

2. dawn light, daybreak radiance (1×) The brightness specifically of dawn or daybreak — the growing radiance that characterizes the breaking of day. Attested once in Prov 4:18, where the path of the righteous is likened to 'the light of dawn that shines ever brighter until full day.' English glosses render it 'dawn,' Spanish 'alba,' distinguishing this temporal-natural sense from the broader radiance of sense 1. The metaphorical force is progressive illumination, not static brilliance — a fitting image for spiritual maturation that the multilingual evidence sets apart from the more static or explosive radiance elsewhere. DAWN AND TWILIGHT

en: dawn | **es:** alba | **fr:** נגה | **de:** Glanz Prov 4:18

נֹגַהּ H5052 *Conj-w / N-proper-ms* (2×)

Nogah, a son of David born in Jerusalem

Nogah appears in Chronicles' lists of David's sons born in Jerusalem. The name, meaning 'brightness' or 'splendor,' was given to one

of David's children by his wives after he established his capital. Chronicles preserves multiple genealogical lists of David's family, and Nogah appears in two parallel accounts. The name reflects the royal prosperity and divine blessing that characterized David's reign in Jerusalem.

(2×) The personal name occurs in 1 Chronicles 3:7 and 14:6, both listing David's sons. Translations transliterate the name (Nogah, Noga), recognizing it as a Hebrew proper noun. The name derives from the root meaning 'to shine' or 'be bright,' suggesting it may have celebrated the splendor of David's established kingdom. **PROPER NAMES (PERSONAL)**

en: and-Nogah | **es:** Y-Noga, Y-Nogah | **fr:** [ונגה] | **de:** [ונגה] 1Chr 3:7; 1Chr 14:6

נֹגַהּ H5053 *Prep-b / N-msd* (1×)

brightness, daylight, dawn (Aramaic)

An Aramaic noun meaning brightness or daylight, appearing in Daniel 6:19 when King Darius rushes to the lions' den 'at dawn' to check on Daniel. The emphatic state (בְּנָגְהָא) makes it 'the daybreak'—the earliest moment of morning light when the king could see. The term relates to Hebrew נֹגַהּ (brightness, splendor) and captures the transitional moment between night and day. In the narrative, dawn represents both literal visibility and the revelation of God's deliverance—when darkness lifts, Daniel's salvation becomes evident.

(1×) Daybreak or dawn—the early morning moment when light first appears. Daniel 6:19 describes the king's anxious urgency: 'at the dawn' (בְּנָגְהָא), he hurries to the lions' den, unable to wait longer to learn Daniel's fate. Spanish 'con-la-luz' (with the light) and English 'at-daybreak' both capture this temporal reference. The emphatic state suggests 'THE daybreak'—the specific dawn after the longest night of Darius's life. Beyond chronology, dawn functions dramatically: when light breaks, so does the suspense—Daniel is alive, God has shut the lions' mouths, and faith has been vindicated in the light of morning. **GEOGRAPHY AND SPACE**

en: at-daybreak | **es:** con-la-luz | **fr:** hauteur | **de:** [בנגהא] Dan 6:19

נְגֹהָה H5054 *Prep-l / N-mp* (1×)

brightness, light (fig. of prosperity, hope)

A feminine noun denoting brightness or light, used figuratively in Isaiah 59:9 to represent hoped-for prosperity that fails to arrive. The prophet laments: 'We hope for light but there is darkness, for brightness but we walk in gloom.' The plural form (לִנְגֹהוֹת) may suggest various aspects of illumination or times of brightness. Set in opposition to 'deep darkness' (אֲפֵלוֹת) and parallel to 'light' (אוֹר), the term creates a stark contrast between expectation and reality. Brightness symbolizes divine blessing, justice, and national flourishing—all of which elude sinful Israel.

(1×) Brightness or times of light—figuratively representing prosperity, justice, or divine favor. Isaiah 59:9 uses the plural in a lament of failed expectations: 'we hope לִנְגֹהוֹת (for brightness), but walk in gloom.' The contrast pairs hoped-for light with experienced darkness, expected brightness with actual shadows. Spanish 'resplandores' (splendors/shining things) captures the plural sense of multiple hoped-for glories. This is metaphorical brightness—not photons but the shining of God's justice, the illumination of salvation, the radiance of restored blessing. The people wait for dawn that never comes, brightness that remains perpetually just beyond the horizon. **BRIGHTNESS AND SPLENDOR**

en: for-brightness | **es:** resplandores | **fr:** [לנגהות] | **de:** [לנגהות] Isa 59:9

נָגַח H5055 *V-Piel-Imperf-2mp* (11×)

To gore, push with horns; figuratively to thrust at or charge in battle

A verb rooted in the violent action of an animal thrusting with its horns. In the Qal stem it describes literal goring by an ox, as in the casuistic laws of Exodus 21:28-32. The Piel intensifies this into repeated or vigorous pushing, applied figuratively to Joseph as a wild ox goring nations (Deut 33:17) and to Zedekiah's symbolic horns of iron (1 Kgs 22:11). Spanish consistently renders 'acornear' (to gore with horns), preserving the horn imagery. The Hitpael in Daniel 11:40 extends the metaphor to mutual military engagement — two kings charging at each other like battling rams.

1. gore, push aggressively (Piel intensive) (6×) Piel intensive: vigorous or repeated goring and pushing, used figuratively of military conquest and overwhelming force. Joseph as a wild ox goring peoples to the ends of the earth (Deut 33:17); Zedekiah's iron horns symbolizing victory (1 Kgs 22:11). Spanish 'acornear' and Arabic 'nataha' (to butt) both anchor the horn-thrust imagery across languages. **STRIKING AND REFERENCE**

en: butting, he-gores, we-push-down | **es:** acorneando, acornearemos, acorneará | **fr:** [מנגח], [תנגח], [תנגחו] | **de:** [מנגח], [תנגח], [תנגחו] Deut 33:17; 1Kgs 22:11; 2Chr 18:10; Ps 44:5; Ezek 34:21

2. gore, push with horns (Qal) (4×) Qal basic: literal goring by an animal with its horns. The Exodus 21:28-32 ox-goring laws use this sense exclusively — an ox that gores a person (Hebrew yiggach). English 'gores,' Spanish 'acornea,' and French 'gores' all reflect straightforward animal violence requiring legal remedy. **STRIKING AND REFERENCE**

en: gores, it-gores | **es:** acornea, acornee | **fr:** cela-gores, gores | **de:** es-gores, gores Exod 21:28; Exod 21:31; Exod 21:32

3. engage in battle, butt against (Hitpael reflexive) (1×) Hitpael reflexive-reciprocal: to charge at one another, engage in mutual combat. Found only in Daniel 11:40 where the king of the South 'butts against' the king of the North. Spanish 'se embestira' (will charge at each other) captures the reciprocal force of two powers colliding like warring beasts. **FIGHTING AND WARFARE**

en: shall-engage-in-battle | **es:** se-embestirá | **fr:** [יתנגח] | **de:** [יתנגח] Dan 11:40

נָגָח H5056 *Adj-ms* (2×)

goring, prone to gore; describing an ox with a habit of attacking with its horns

This adjective appears in the Exodus legal code governing liability for dangerous animals. It specifically describes an ox known to be 'addicted to goring'—one with an established pattern of attacking people or animals with its horns. Ancient Near Eastern law codes carefully distinguished between damage caused by an ox's first offense versus a habitually dangerous animal whose owner had been warned. The term captures this crucial legal distinction about prior knowledge and negligence.

(2×) Found in Exodus 21:29 and 21:36, both in case laws about dangerous oxen. The cross-linguistic glosses consistently render this as 'goring' or descriptive of a goring ox (English 'goring', Spanish 'corneador', French 'encornant'), emphasizing the habitual dangerous behavior that triggered heightened owner liability in ancient legal systems. **STRIKING AND REFERENCE**

en: goring | **es:** corneador | **fr:** encornant | **de:** goring Exod 21:29; Exod 21:36

נָגִיד H5057 *Art / N-ms* (44×)

Ruler, leader, prince; a designated authority figure, or (once) noble/excellent things

A masculine noun meaning 'leader' or 'ruler,' derived from the root nagad ('to be in front'). It carries the sense of one who stands at the head – designated, appointed, set before the people as their chief. The word appears prominently in the narratives of Israel's monarchy: Samuel anoints Saul as nagid over Israel, David is told he will be nagid, and Solomon is installed as such. Unlike melek ('king'), nagid emphasizes the act of divine appointment and the leader's role as forerunner. A unique abstract usage in Proverbs 8:6 shifts the word to mean 'noble things' – the excellent speech of personified Wisdom.

1. ruler, leader, prince (43×) A person holding political, military, or religious authority – a ruler, commander, prince, or officially designated leader. Attested 43 times, this sense spans the entire range of Israelite leadership: Saul anointed as nagid (1 Samuel 9:16,

10:1), David designated by God (1 Samuel 13:14, 2 Samuel 5:2, 7:8), Solomon installed (1 Chronicles 29:22), and temple overseers (2 Chronicles 35:8). French distinguishes chef, prince, and leader; Spanish oscillates between principe, gobernador, and lider; Arabic renders variously as ra'is and qa'id – all pointing to appointed authority rather than hereditary royalty, which aligns with BDB's observation that nagid is 'one in front.' GEOGRAPHY AND SPACE
en: a-ruler, as-leader, as-ruler | **es:** el-gobernador, el-príncipe, líder | **fr:** chef, leader, prince | **de:** Fuehrer, Fuerst, Herrscher 1Sam 9:16; 1Sam 10:1; 1Sam 13:14; 1Sam 25:30; 2Sam 5:2

2. noble, excellent things (1×) An abstract or adjectival usage meaning 'noble things' or 'excellent matters,' found uniquely in Proverbs 8:6 where personified Wisdom declares: 'Hear, for I will speak negidim.' Here the plural shifts from persons-in-authority to the quality of speech itself – things that are princely, worthy, and authoritative. Spanish renders cosas nobles, English noble things, though French and German leave the Hebrew untranslated in some versions, suggesting translators found this metaphorical leap from 'rulers' to 'ruling-quality speech' challenging to capture in a single word. GREATNESS AND DEGREE
en: noble-things | **es:** cosas-nobles | **fr:** נגידים | **de:** [נגידים] Prov 8:6

נְגִינָה H5058 *Conj-w / N-fpc* (14×)

Stringed instrument music; a song or mocking song; music as abstract performance

A feminine Hebrew noun rooted in the verb nagan ('to play a stringed instrument') that lives primarily in the Psalm superscriptions, where it designates the accompaniment for worship — binginot, 'on stringed instruments' (Ps 4:1; 6:1; 54:1; 55:1; 67:1; 76:1). Spanish instrumentos de cuerda and German Saitenspiel both zero in on the stringed character of the music. Yet the same word takes a bitter turn when it denotes a mocking song: Job laments 'I have become their song' (Job 30:9), and Lamentations echoes the humiliation (Lam 3:14). The Psalmist's night-time 'song' in Psalm 77:6 may carry either beauty or anguish. A lone occurrence in Lamentations 5:14 uses the word for music in the abstract — 'the young men have ceased from their music' — mourning not instruments or lyrics but the entire living tradition of performance.

1. stringed instrument, music played on strings (8×) Music played on stringed instruments, or the stringed instruments themselves. This sense dominates the Psalm superscriptions — binginot appears as a liturgical direction in Psalms 4, 6, 54, 55, 61, 67, and 76, and in Habakkuk 3:19. Isaiah 38:20 uses the possessive 'my stringed instruments' in Hezekiah's song of recovery. Spanish instrumentos de cuerda, French melodie, and German Saitenspiel all point to the specific timbre of plucked or bowed strings. The liturgical context suggests these were performance instructions for the temple musicians. SINGING AND MUSIC
en: on-my-stringed-instruments, stringed-instruments, with-stringed-instruments | **es:** con-instrumentos-de-cuerda, con-mis-instrumentos-de-cuerda, cuerda | **fr:** dans-mélodie, mélodie | **de:** [בנגינותי], mit-stringed-instruments, stringed-instruments Ps 4:1; Ps 6:1; Ps 54:1; Ps 55:1; Ps 61:1

2. song, mocking song, melody (5×) A song or melody, often with a pejorative connotation as a taunt or mocking song. Job 30:9 is the paradigm case: 'I have become their mocking song,' paralleled by milla ('byword'). Lamentations 3:14 echoes the same humiliation, and Psalm 69:12 adds that the drunkards sing songs about the sufferer. Spanish cancion de burla ('mocking song') and German Spottlied capture the derision. Psalm 77:6 and Isaiah 38:20 use the term more neutrally for personal songs, but the mocking register is the distinguishing mark of this sense. SONGS AND HYMNS
en: and-my-songs, and-the-songs-of, my-song | **es:** canción-de-mí, su-canción, su-canción-de-burla | **fr:** [ונגנותי], [נגינתם], et-mélodie | **de:** [ונגנותי], [נגינתם], mein-Lied Job 30:9; Ps 69:12; Ps 77:6; Isa 38:20; Lam 3:14

3. music, instrumental performance (1×) Music in the general or abstract sense — the overall cultural practice of musical performance rather than specific instruments or specific songs. In Lamentations 5:14 the elders have ceased from the gate and the young men 'from their music,' mourning the collapse of an entire way of life. Spanish musica and the absence of any instrument-specific or song-specific qualifier distinguish this from the other two senses. It is the rarest usage but lexicographically important as a collective-abstract noun. GEOGRAPHY AND SPACE
en: from-their-music | **es:** de-su-música | **fr:** [מנגינתם] | **de:** [מנגינתם] Lam 5:14

נָגַן H5059 *V-Piel-Prtcpl-ms* (15×)

To play a stringed instrument; as a participle, a musician or minstrel who performs on strings.

This verb specifically denotes playing a stringed instrument — plucking or striking the strings of a lyre or harp. David was sought out as someone skilled at playing (מֵיטִיב לְנַגֵּן, 1 Samuel 16:17), and his performance on the lyre drove away Saul's tormenting spirit. Spanish 'tocar' and French 'jouer' both convey the hands-on act of instrumental performance. The participle can stand alone as a noun meaning 'musician' or 'minstrel,' as when Elisha calls for a player (2 Kings 3:15) to invoke prophetic inspiration, and in Psalm 68:25 where instrumentalists march in the festive procession.

1. play a stringed instrument (12×) To play or make music on a stringed instrument (Piel verbal forms and infinitives). In 1 Samuel 16:16–23 David plays the lyre (כִּנּוֹר) to soothe Saul; Spanish 'tocar' and French 'jouer' both emphasize the physical act of playing. Isaiah 38:20 uses the first-person plural 'we will play' (נְנַגֵּן) in Hezekiah's song of thanksgiving. Ezekiel 33:32 compares the prophet to one who plays skillfully (מֵטִיב נַגֵּן), a performer whose beautiful music is heard but not heeded. SINGING AND MUSIC
en: and-he-will-play, and-played, music | **es:** cuando-tocaba, en-tocar, la-música | **fr:** [נגן], [ננגן], et-il-fera-joue | **de:** [נגן], [ננגן], music 1Sam 16:16; 1Sam 16:17; 1Sam 16:18; 1Sam 16:23

2. musician, instrumentalist (3×) A musician, player, or minstrel — the participle used substantivally as an agent noun. In 2 Kings 3:15 Elisha says 'bring me a musician' (הַמְנַגֵּן), and as the player performs, the hand of the Lord comes upon the prophet. Psalm 68:25 places 'the players' (נֹגְנִים, Qal participle) in a temple procession alongside singers and maidens with tambourines. Spanish 'músico' and French 'musician' reflect the professional identity this participle conveys. SINGING AND MUSIC
en: a-musician, the-musician, the-musicians | **es:** el-músico, músicos, un-músico | **fr:** jouer, le-musician, un-musician | **de:** der-musician, der-musicians, ein-musician 2Kgs 3:15; Ps 68:25

נָגַע H5060 *V-Qal-Perf-3ms* (150×)

To touch, reach, strike; to arrive at; to cause to reach; to afflict, smite; to be stricken or defeated

A verb whose semantic range traces the full arc of contact — from a gentle touch to a devastating blow. At its simplest it describes physical touching (Gen 3:3, 'you shall not touch it'), but even here a taboo charge often clings to the contact: touching holy things, unclean things, or forbidden boundaries. In the Hifil it acquires spatial extension — reaching a destination, arriving at a point, or causing something to arrive. At the other extreme, when God is the agent, the verb can mean to strike or afflict, as when the LORD 'touches' Pharaoh's house with plagues (Gen 12:17). Arabic carefully separates these senses with different roots: lamasa for touch, balagha for reach, and daraba for strike — confirming that Hebrew folds genuinely distinct concepts under one lexeme.

1. touch physically (Qal) (96×) The Qal sense of physical touching or contact — laying hands on a person, object, or sacred item. This covers general tactile contact, prohibited/taboo touch (the tree in Eden, holy vessels, unclean things), and ritual purity contexts. Arabic lamasa (touch) uses a root entirely distinct from reaching or striking. Gen 3:3 ('God said you shall not touch it'), Exod 29:37 ('whatever touches the altar shall be holy'), and Lev 5:2-3 (touching unclean things) are paradigmatic of this sense's range from the mundane to the sacral. TOUCHING AND REACHING
en: he-touches, the-touching, touches | **es:** El-que-toca, el-que-toca, el-que-toque | **fr:** il-touche, le-touching, touche | **de:** der-touching, er-touches, touches Gen 26:11; Gen 32:25; Exod 29:37; Exod 30:29; Lev 5:2

2. reach, arrive, extend to (Hifil/Qal) (39×) The Qal and intransitive Hifil sense of reaching a destination, arriving at a place, or extending to a point in space or time. Arabic balagha and wasala (reach, arrive) employ different roots from touch or strike, confirming a distinct semantic domain. Gen 28:12 (the ladder 'reaching' to heaven), 2 Chr 3:11 (cherub wings 'reaching' the wall), and 1 Sam 14:9 ('if they say come up to us, we will go up, for the LORD has given them into our hand') all show arrival or spatial extension rather than mere contact. TOUCHING AND REACHING
en: and-arrived, and-when-arrived, arrived | **es:** Y-al-llegar, Y-llegó, ha-llegado | **fr:** [והגיע], [ובהגיע], [ויגע] | **de:** berueehrte, beruehren, und-berueehrte Gen 28:12; Lev 5:7; 1Sam 14:9; 2Sam 5:8; 2Chr 3:11

3. cause to reach, bring upon (Hifil causative) (5×) The causative Hifil sense of making something reach, bringing it down upon, or causing it to arrive at a target. Arabic awsala (cause to reach) encodes the causative dimension. Exod 12:22 (dipping hyssop and 'causing it to touch' the lintel), Isa 25:12 ('he will bring down to the earth, to the dust'), and Lam 2:2 ('he has brought down to the ground the kingdom') show an agent directing contact or arrival upon a patient. TOUCHING AND REACHING
en: He-brought-down, and-I-shall-bring-it-down, and-touch | **es:** ha-hecho-llegar, la-hará-llegar, las-hizo-llegar | **fr:** et-toucher, toucher | **de:** berueehrte, beruehren, und-beruehren Exod 12:22; Isa 25:12; Isa 26:5; Lam 2:2; Ezek 13:14

4. strike, afflict, plague (Piel/Qal) (5×) The Piel intensive and certain Qal occurrences meaning to strike, afflict, or plague — where the contact is harmful and often divinely administered. Arabic daraba (strike) uses a root completely distinct from touch or reach, and Korean chida (strike) similarly diverges from touch vocabulary. Gen 12:17 ('the LORD struck Pharaoh's house with great plagues'), 2 Kgs 15:5 ('the LORD struck the king so that he was a leper'), and Job 19:21 ('the hand of God has struck me') reveal the theological weight of divine affliction through this verb. STRIKING AND REFERENCE
en: and-he-struck, and-struck, had-struck-him | **es:** Y-hirió, lo-hirió, me-ha-tocado | **fr:** [ונגעו], et-frappa, et-il-frappa | **de:** berueehrte, beruehren, und-er-beruehrt Gen 12:17; 2Kgs 15:5; 2Chr 26:20; Job 1:19; Job 19:21

5. be stricken, be defeated (Nifal/Pual/QalPass) (4×) The Niphal reflexive-passive, Pual intensive passive, and Qal passive participle senses of being stricken, smitten, or defeated. Arabic inhazama (be defeated) and masrub (one who has been struck) capture the patient-role experience of suffering a blow. Isa 53:4 is theologically paramount: the Suffering Servant is 'stricken, smitten of God, and afflicted' (nagua', mukkeh elohim u-me'unneh). Ps 73:14 ('all day long I have been stricken') and Josh 8:15 (Israel feigning defeat before Ai) show passive affliction in wisdom and narrative contexts. TOUCHING AND REACHING
en: and-let-themselves-be-struck, stricken, they-are-stricken | **es:** Y-se-dejaron-vencer, azotado, herido | **fr:** et-que-eux-mêmes-être-frappa, toucher | **de:** beruehren, berührte, und-lass-sich-selbst-sein-schlug Josh 8:15; Ps 73:5; Ps 73:14; Isa 53:4

6. (1×) A single occurrence in Isa 5:8 where the verb appears with the sense of joining or adjoining — those who 'join' house to house and field to field until there is no room. English 'those-joining' and Spanish de-los-que-juntan confirm a spatial contact reading: pressing properties together until boundaries vanish, a prophetic indictment of land consolidation by the wealthy. TOUCHING AND REACHING
en: those-joining | **es:** de-los-que-juntan | **fr:** toucher | **de:** beruehren Isa 5:8

נֶגַע H5061 *Conj-w* (78×)

Stroke, plague, skin affliction; a blow or mark ranging from a physical wound to a divine plague to the Levitical 'plague-spot' on skin, fabric, or walls.

Derived from the verb naga' ('to touch, strike'), this noun covers the full spectrum from a blow struck between persons to a devastating plague sent by God. Its most frequent use is highly technical: the Levitical 'plague-spot' examined by the priest in the elaborate diagnostic procedures of Leviticus 13–14, rendered in Spanish as 'plaga' and French as 'affliction.' Beyond the priestly domain, it denotes divine calamities like the plagues upon Pharaoh's house (Gen 12:17) and the great final plague of the Exodus (Exod 11:1). At its most personal, it describes the inner 'plague of the heart' that only the sufferer knows (1 Kgs 8:38).

1. skin disease or affliction (63×) The technical Levitical term for a diseased spot or eruptive skin condition submitted to priestly examination. Spanish 'plaga' and German 'Elend' both render this clinical sense. Leviticus 13–14 uses nega' dozens of times for marks on skin, garments, and house walls — a diagnostic vocabulary without true parallel in surrounding cultures. The priest does not heal; he classifies and isolates. PLAGUES AND WOUNDS
en: affliction, the-affliction | **es:** la-plaga, plaga | **fr:** affliction, le-affliction | **de:** Elend, der-Elend Lev 13:3; Lev 13:4; Lev 13:5

2. plague or divine calamity (8×) A plague or calamity sent by God as judgment or chastening upon persons or nations. The great plagues on Pharaoh's household (Gen 12:17) and the climactic final plague of the Exodus (Exod 11:1) exemplify this sense. Solomon's temple prayer (1 Kgs 8:37–38) pairs nega' with machala ('disease'), while the Psalmist promises that no plague shall come near the dwelling of the faithful (Ps 91:10). PLAGUES AND WOUNDS
en: Your-plague, and-a-plague, his-plague | **es:** mi-plaga, plaga, plagas | **fr:** [ונגע], [נגע], [נגעו] | **de:** Plage, [נגע], [נגעו] Gen 12:17; Exod 11:1; 1Kgs 8:37; 2Chr 6:28; 2Chr 6:29

3. blow, wound, or injury (5×) A physical blow, wound, or injury inflicted by one person upon another. Deuteronomy 17:8 and 21:5 list nega' alongside riv ('legal dispute') as matters requiring priestly adjudication. Spanish 'herida' and 'golpe' capture the forensic dimension. Proverbs 6:33 warns the adulterer will find nega' and disgrace — a wound to reputation as much as body. Isaiah 53:8 applies the term to the Servant's suffering, bridging physical injury and vicarious affliction. PLAGUES AND WOUNDS
en: affliction, stroke, to-affliction | **es:** Herida, a-plaga, golpe | **fr:** [נגע], affliction, à-affliction | **de:** Elend, [נגע], berueehrte Deut 17:8; Deut 21:5; Prov 6:33; Isa 53:8

4. stripes or beating (2×) Stripes or blows administered as corrective punishment. In 2 Samuel 7:14, God promises to discipline David's heir 'with the stripes of human beings,' pairing nega' with shevet ('rod'). Psalm 89:32 echoes this covenant discipline. Spanish 'azotes' and 'golpes' distinguish the punitive beating from mere wound or disease, marking this as measured chastisement rather than random affliction. GEOGRAPHY AND SPACE
en: and-with-stripes, and-with-strokes-of | **es:** y-con-azotes, y-con-golpes-de | **fr:** [ובנגעים], et-avec-strokes-de | **de:** und-mit-stripes, und-mit-strokes-von 2Sam 7:14; Ps 89:32

נָגַף H5062 *Conj-w / V-Qal-ConsecImperf-3ms* (49×)

Strike, smite (active); be defeated, routed (passive); stumble or dash against an obstacle

Nagaph encompasses the full spectrum of violent contact, from divine plague to battlefield defeat to stumbling on a stone. In the Qal, God himself is the subject who strikes — he smites Egypt's firstborn (Exod 12:23, 27) and brings fatal blows on individuals (1 Sam 25:38; 2 Sam 12:15). The Niphal passive reverses the perspective: armies are 'struck down,' that is, defeated and routed (Deut 28:7, 25). Spanish 'derrotado/derrotados' highlights this military-defeat coloring. A small but evocative third sense — stumbling or dashing one's foot against a stone (Ps 91:12; Prov 3:23) — is the image Satan quotes to Jesus in the wilderness temptation.

1. strike, smite (23×) To strike or smite someone with serious, often fatal, injury — used in the Qal active. God strikes Egypt at Passover (Exod 12:23, 27) and individuals under judgment (1 Sam 25:38; 2 Chr 21:18). Spanish 'hirió/herirá' and German 'schlagen' convey the deliberate force. The subject is typically God or a divinely empowered agent. STRIKING AND REFERENCE
en: I-will-strike, and-he-struck, and-struck | **es:** Y-herirá, Y-hirió, e-hirió | **fr:** [ויגף], [ויגפהו], [ונגף] | **de:** [ונגף], [יגף], ich-wird-schlagen Exod 8:2; Exod 12:23; Exod 12:27; Exod 21:22

2. be defeated, be routed (23×) To be defeated or routed in battle — the Niphal passive, appearing 23 times. Israel is warned they will be 'struck before their enemies' if disobedient (Deut 28:25),

and enemies will flee seven ways when Israel obeys (Deut 28:7). Spanish 'derrotado/derrotados' captures the military register more precisely than a generic 'struck.' **STRIKING AND REFERENCE**

en: and-he-was-struck, and-they-were-defeated, and-they-were-struck | **es:** Y-fue-derrotado, derrotado, derrotados | **fr:** [וינגף], [וינגפו], [ינגף] | **de:** besiegte, du-soll-sein-schlug, schlagen Lev 26:17; Num 14:42; Deut 1:42; Deut 28:7; Deut 28:25

3. stumble, dash against (3×) To stumble or dash one's foot against an obstacle, sometimes with figurative overtones of spiritual tripping. Psalm 91:12 promises angelic protection 'lest you strike your foot against a stone' — the verse quoted during Jesus' temptation. Proverbs 3:23 assures the wise 'your foot will not stumble.' Spanish 'tropezará/tropiece' and the Jeremiah usage (13:16) extend this into metaphor. **STUMBLING AND OFFENSE**

en: stumble, will-stumble, you-strike | **es:** tropezará, tropiece, tropiecen | **fr:** [יתנגפו], frapper, תגוף | **de:** [יתנגפו], [תגוף], du-schlagen Ps 91:12; Prov 3:23; Jer 13:16

נֶגֶף H5063 *N-ms* (7×)

A blow or plague sent as divine judgment; also a stone of striking against which one stumbles

This noun from the root ngp ('to strike, smite') denotes a divinely inflicted blow or plague. It appears prominently in the Exodus narrative, where God promises 'no plague shall befall you' during the death of the firstborn (Exod 12:13), and in the wilderness stories where plague threatens Israel for rebellion (Num 16:46-47; 8:19). In one distinctive usage, Isaiah 8:14 speaks of an 'even negep,' a stone of striking that causes stumbling, a metaphor for God becoming an obstacle to those who reject him. The shift from lethal plague to stumbling-stone is vividly reflected in Spanish tropiezo ('stumbling block') versus plaga ('plague').

1. plague (6×) A fatal blow or plague sent as divine judgment, used exclusively in Priestly and related texts. In Exod 12:13 God says the destructive plague (negep) will not touch Israel during the Passover; in Exod 30:12 a census without ransom risks plague; Num 8:19 warns of plague should unauthorized persons approach the sanctuary. Spanish plaga, French plaie, German Plage all consistently render it as epidemic disaster, underscoring the sense of catastrophic divine punishment falling on a community. **PLAGUES AND WOUNDS**

en: a-plague, plague, the-plague | **es:** la-plaga, plaga | **fr:** le-plaie, plaie, une-plaie | **de:** Plage, der-Plage, eine-Plage Exod 12:13; Exod 30:12; Num 8:19; Num 16:46; Num 16:47

2. striking (1×) A striking or stumbling, used uniquely in Isa 8:14 where God becomes 'a stone of striking' (even negep) and 'a rock of stumbling' for both houses of Israel. The image is not of epidemic plague but of an obstacle against which the foot strikes and the person falls. Spanish tropiezo ('stumbling') and the parallel with tsûr mikhshôl ('rock of stumbling') confirm this distinct metaphorical sense of collision and downfall rather than pestilence. **STUMBLING BLOCKS**

en: striking | **es:** tropiezo | **fr:** [נגף] | **de:** [נגף] Isa 8:14

נָגַר H5064 *V-Nifal-Perf-3fs* (10×)

To pour, flow, be spilled; of water poured on the ground, tears streaming, or persons delivered over to destruction.

A verb of liquid motion that moves from the literal to the figurative with striking ease. In its Nifal passive it describes water spilled irretrievably on the ground (2 Sam 14:14) and tears pouring without ceasing (Lam 3:49). The Hifil causative puts an agent behind the pouring: God tips His cup of wrath (Ps 75:8), Jeremiah pleads that his enemies be 'poured out' to the sword (Jer 18:21), and Micah foresees Samaria's stones cascading into the valley (Mic 1:6). Spanish derramar ('to spill, pour out') and French couler ('to flow') track the same literal-to-figurative arc. In two passages the Hifil extends further still — to handing persons over to destruction (Ezek 35:5; Ps 63:10) — as though toppling enemies were a kind of pouring them out.

1. to be poured out, to flow (4×) The Nifal passive sense of being poured out or flowing — liquid spilled beyond recovery. In 2 Samuel 14:14 the wise woman of Tekoa compares human mortality to 'water spilled on the ground that cannot be gathered up again,' and in Lamentations 3:49 the poet's eye 'pours out without ceasing.' Job 20:28 applies it to the wicked's wealth flowing away. Spanish derramar and French couler both render the passive flowing naturally. The image is always of irreversible outpouring. **GOING OUT AND FORTH**

en: poured-down, poured-out, pours-out | **es:** derramadas, derramamientos, se-derrama | **fr:** [נגרה], couler, le-versa-dehors | **de:** [מגרים], [נגרה], [נגרות] 2Sam 14:14; Job 20:28; Lam 3:49; Mic 1:4

2. to pour out, cause to flow (3×) The Hifil causative sense of actively pouring out or causing something to flow down. God pours out the wine of His fury (Ps 75:8), the prophet asks God to pour out his enemies to the sword (Jer 18:21), and in Micah 1:6 God will pour Samaria's stones into the valley. The agent is always powerful — divine or prophetic — and the pouring is an act of judgment or demolition. German ausgiessen and Spanish derramar in their active forms mirror this causative force. **POURING AND SHEDDING**

en: and-He-pours-out, and-I-will-pour-down, and-pour-them-out | **es:** y-derrama, y-derramaré, y-entrégalos | **fr:** [והגרם], et-couler, et-verser | **de:** [והגרם], [והגרתי], und-er-giesst-aus-heraus Ps 75:8; Jer 18:21; Mic 1:6

3. to deliver over, hand over (2×) A figurative Hifil extension meaning to deliver or hand over persons to destruction, as though pouring them out like water. In Ezekiel 35:5 Edom 'poured out' Israel's children to the sword, and in Psalm 63:10 the wicked will be 'poured out by the hand of the sword.' The physical image of liquid pouring becomes a metaphor for violent transfer — enemies are toppled, spilled into death. Spanish derramar retains this dual sense of pouring and slaughter. **POURING AND SHEDDING**

en: and-you-gave-over, they-will-pour-him-out | **es:** Lo-derramarán, y-derramaste | **fr:** et-couler, verser | **de:** [ותגר], sie-wird-ausgiessen-ihn-heraus Ps 63:10; Ezek 35:5

4. to be stretched out, spread (1×) A rare Nifal sense in Psalm 77:2, where the psalmist says 'my hand was stretched out in the night and did not grow numb.' Here the verb appears to mean 'be stretched out' or 'be spread,' departing from its usual liquid semantics. Some scholars emend 'hand' to 'eye' (reading 'my eye poured out'), which would restore the weeping sense, but the received text suggests an extension from flowing outward to stretching outward — a natural, if unusual, metaphorical step. **POURING AND SHEDDING**

en: was-stretched-out | **es:** extendí | **fr:** verser | **de:** Krieg-ausgestreckt-heraus Ps 77:2

נָגַשׂ H5065 *V-Qal-Prtcpl-mpc / 3ms* (23×)

To press, drive, oppress, or exact; as participle, a taskmaster or oppressor; in Niphal, to be oppressed.

Nagas is a verb of coercive power — the sound of the whip-crack behind forced labor and the crushing weight of economic extraction. Its most iconic appearances are in Exodus, where the Egyptian taskmasters (nogesim) drive the Israelites to make bricks without straw (Exod 5:6-14). But the word extends beyond slave-driving into the broader realm of political and economic oppression: Isaiah uses it for tyrants who will one day cease (Isa 14:4), and Deuteronomy applies its exacting sense to the collection of debts (Deut 15:2-3). The Ethiopic cognate nagasa, meaning 'to reign' or 'to wield royal power' (whence negus, 'king'), reveals the ancient Semitic association between pressing authority and sovereign rule. Spanish captures the range well, moving from capataz ('foreman') through opresor ('oppressor') to exigir ('to demand payment').

1. taskmaster, slave-driver (8×) Taskmaster, slave-driver — 8 occurrences, all using the Qal participle noges as a substantive noun. This is the Exodus sense par excellence: the Egyptian overseers who drive Israelite laborers to exhaustion (Exod 3:7; 5:6, 10, 13, 14) and the slave-driver's rod broken in Job 3:18 when the weary find rest in death. Spanish capataz ('foreman') and French chefs-de-corvée ('forced-labor chiefs') both select specialized labor-supervision vocabulary. The participial form has fully lexicalized — these are not people who happen to be pressing, but holders of an institutional

role. GEOGRAPHY AND SPACE
en: and-the-taskmasters, and-your-taskmasters, taskmasters-of | **es:** Y-los-opresores, capataz, los-opresores | **fr:** chefs-de-corvée-de, et-le-chefs-de-corvée, et-oppresser | **de:** Aufseher-von, [נגש], [נוגש] Exod 3:7; Exod 5:6; Exod 5:10; Exod 5:13; Exod 5:14

2. oppressor, tyrant (6×) Oppressor, tyrant in a general political or social sense — 6 occurrences where the Qal participle extends beyond forced labor into broader tyranny. Isaiah's prophecy that the oppressor's rod will be broken (Isa 9:4), the reversal where former captives will 'rule over their oppressors' (Isa 14:2), and Zechariah's promise that 'no oppressor shall pass through them anymore' (Zech 9:8). Spanish opresor and French opprimer both generalize beyond the labor context. The Ethiopic parallel is illuminating: the same root that produces 'taskmaster' in Hebrew produces 'king' in Ge'ez, showing how coercive authority slides between labor-driving and political domination. OPPRESSION AND TYRANNY
en: an-oppressor, his-oppressors, oppressor | **es:** a-sus-opresores, el-opresor, opresor | **fr:** oppresser, opprimer | **de:** [נגש], [נוגש], antreiben Isa 3:12; Isa 9:4; Isa 14:2; Isa 14:4; Zech 9:8

3. to exact, demand payment (5×) To exact, demand payment of debts or tribute — 5 occurrences in Qal finite verb forms. Deuteronomy 15:2-3 legislates the sabbatical release: a creditor 'shall not exact' from his neighbor but 'may exact' from a foreigner. In 2 Kgs 23:35, Jehoiakim 'exacted' silver and gold from the people to pay Pharaoh's tribute. Daniel 11:20 prophesies an 'exactor' who sends agents through the kingdom's glory. Spanish exigir ('to demand/exact') and French presser both capture the economic coercion, distinguishing this fiscal sense from the physical violence of slave-driving. OPPRESSION AND TYRANNY
en: an-exactor, he-exacted, he-shall-press | **es:** exigirá, exigirás, exigió | **fr:** il-devra-press, il-exacted, oppresser | **de:** [נוגש], antreiben, du-moege-press Deut 15:2; Deut 15:3; 2Kgs 23:35; Isa 58:3; Dan 11:20

4. to be oppressed (Nifal) (4×) To be oppressed, distressed (Niphal passive) — 4 occurrences where the subject suffers rather than inflicts pressure. The Israelites at Michmash were 'hard pressed' by the Philistines (1 Sam 13:6); Saul's troops were 'distressed' by his rash oath (1 Sam 14:24); in Isaiah 53:7 the Suffering Servant 'was oppressed' — one of the most theologically significant passives in the Old Testament. Spanish fue-oprimido and French oppressé both mark the voice shift clearly. The Niphal here transforms the agent of coercion into the patient of suffering, and Isaiah's application to the Servant inverts the entire Exodus narrative: the one who delivers from taskmasters himself becomes the oppressed. OPPRESSION AND TYRANNY
en: and-the-people-shall-oppress, he-was-oppressed, pressed | **es:** Fue-oprimido, Y-será-oprimido, estaba-acosado | **fr:** et-oppresser, oppresser, pressed | **de:** antreiben, pressed, und-antreiben 1Sam 13:6; 1Sam 14:24; Isa 3:5; Isa 53:7

נָגַשׁ H5066 *Conj-w / V-Nifal-ConjPerf-3ms* (125×)

draw near, approach, bring near; (Qal) come near; (Niphal) approach; (Hifil) cause to approach, present; (Hofal) be brought near

Hebrew נָגַשׁ is a verb of spatial and relational approach, often synonymous with קָרַב but slightly less frequent. In Qal it means to draw near or approach someone or something. Niphal adds a reflexive or middle sense—presenting oneself, approaching of one's own accord, often in formal or cultic contexts. Hifil is causative: bringing someone or something near, and in ritual settings, presenting or offering sacrifices. Hofal provides the passive: being brought near or offered. The verb spans physical proximity, relational access (approaching a ruler or God), and ritual presentation (bringing offerings). Across languages, Spanish acercar, French approcher, and German sich nähern maintain the spatial metaphor consistently.

1. Qal: draw near, approach (66×) The basic Qal intransitive sense: to move toward someone or something, to come near, draw close physically or relationally. Genesis 18:23 (Abraham drew near and said), 19:9 (stand back/come near), 27:21-26 (Isaac said, 'Come near, please') show simple approach. Spanish acercarse and French approcher are standard equivalents. German sich nähern preserves the reflexive nuance. This is the verb's foundational spatial sense, often initiating dialogue or encounter. NEARNESS AND APPROACH
en: And-approached, and-approached, and-came-near | **es:** Y-se-acercaron, Y-se-acercó, se-acercará | **fr:** Et-approcha, [ויגש], et-approcha | **de:** And-naeherte-sich, er-soll-sich-naehern, und-approached Gen 18:23; Gen 19:9; Gen 27:21; Gen 27:22; Gen 27:26

2. Hifil: bring near, bring forward (23×) Hifil in its general causative force: to cause someone or something to approach, to bring near. Genesis 27:25 (bring it near to me), 48:10, 13 (Joseph brought his sons near to Israel), Exodus 21:6 (bring him to the door) illustrate bringing people or objects into proximity. Spanish acercar, French apporter près, and German bringe nahe reflect the causative. This is broader than cultic use—it covers any act of bringing near for any purpose. NEARNESS AND APPROACH
en: Let-them-bring-forward, and-bring-near, and-brought-near | **es:** Acércame, E-hicieron-acercar, Trae-cerca | **fr:** [ויגישו], apporte-près, apporter-près | **de:** [הגישהם], [יגש], bringe-nahe Gen 27:25; Gen 48:10; Gen 48:13; Exod 21:6

3. Nifal: approach, draw near (18×) Niphal middle or reflexive: to approach or draw near in a formal or self-initiated manner, often before God, a leader, or for judgment. Genesis 33:7 (Leah approached with her children), Exodus 19:22, 20:21, 24:2 (the priests who come near to the Lord), 34:32 (Moses called them, and they came near) show self-presentation or formal approach. Spanish acercarse and French s'approcher maintain the reflexive. German sich nähern and approached fit the middle voice. This sense often carries ceremonial or hierarchical overtones. NEARNESS AND APPROACH
en: and-brought-near, and-he-will-approach, and-shall-approach | **es:** Y-acercó, Y-se-acercará, Y-se-acercarán | **fr:** [ונגשו], approcha, et—venir-près | **de:** [ונגשו], approached, der-die-approaching Gen 33:7; Exod 19:22; Exod 20:21; Exod 24:2; Exod 34:32

4. Hifil: present, offer (cultic) (11×) Hifil in a specialized cultic sense: to present or offer in a sacrificial or ritual context—bringing an offering, gift, or sacrifice before God. Judges 6:19 (Gideon brought out the offering), 1 Samuel 13:9, 14:34, 15:32 (bring the burnt offering, bring the oxen, bring King Agag) illustrate ritual presentation. Spanish presentar/traer cerca and French apporter près reflect the act of offering. This is a semantic narrowing of the general Hifil causative to the domain of worship and sacrifice. NEARNESS AND APPROACH
en: Bringing, and-one-bringing, and-presented | **es:** Presentando, Traed, Traed-cerca | **fr:** apportant, apportant-près, apporte-près | **de:** [ומגיש], [מגישי], [מגישים] Judg 6:19; 1Sam 13:9; 1Sam 14:34; 1Sam 15:32; 1Kgs 4:21

5. Hofal: be brought near, be offered (2×) Hofal passive: to be brought near or to be offered/presented, typically in formal or cultic contexts. 2 Samuel 3:34 (your hands were not bound, your feet were not brought near to fetters—possibly a different nuance) and Malachi 1:11 (a pure offering is brought near to my name) show the passive. Spanish presentado/fueron acercados and French apporté près capture passivization. This is the least common stem, attested twice. NEARNESS AND APPROACH
en: being-offered, brought-near | **es:** fueron-acercados, presentado | **fr:** apporta-près, s'approcher | **de:** [מגש], brachte-nahe 2Sam 3:34; Mal 1:11

6. Qal: advance, press forward (2×) A Qal sub-sense emphasizing deliberate or aggressive forward motion—advancing, pressing forward, often in military or confrontational contexts. Genesis 19:9 (they pressed hard against Lot) and Jeremiah 46:3 (prepare buckler and shield, advance for battle) show the assertive nuance. Spanish atrás/acercaos and French s'approcher/se tenir vary, but the context demands forcefulness. German tritt-/nahen reflects the imperatival urgency. This is approach with intent to engage or confront. STANDING AND ESTABLISHING
en: and-advance, stand | **es:** atrás, y-acercaos | **fr:** et-s'approcher, se-tenir | **de:** tritt-, und-nahen Gen 19:9; Jer 46:3

7. (1×) Isaiah 45:20—context (gather, assemble, draw near together, you survivors of the nations) suggests a summoning or gathering, but the specific semantic contribution of נָגַשׁ is unclear. Spanish acercaos, French s'approcher, and German nahen maintain the spatial metaphor without further specification. Awaiting refinement. NEARNESS AND APPROACH
en: draw-near | **es:** acercaos | **fr:** s'approcher | **de:** nahen Isa 45:20

8. (1×) Amos 9:13—'the plowman shall overtake the reaper'—the verb suggests rapid succession or catching up, extending spatial approach to temporal proximity or urgency. Spanish alcanzará (will reach/overtake) and French s'approcher suggest the closing of distance. This may be metaphorical extension from spatial to temporal nearness. **NEARNESS AND APPROACH**

en: and-will-overtake | **es:** y-alcanzará | **fr:** et-s'approcher | **de:** [ונגש] Amos 9:13

9. (1×) Amos 9:10—'disaster will not overtake or confront us'—similar to sense 8, the verb expresses impending arrival or confrontation. Spanish se acercará (will approach) and French s'approcher fit the anticipatory sense. The two Amos occurrences may form a sub-sense of temporal or inevitable approach, distinct from voluntary spatial nearness. **NEARNESS AND APPROACH**

en: will-overtake | **es:** se-acercará | **fr:** s'approcher | **de:** [תגיש] Amos 9:10

נֵד H5067 *N-ms* (6×)

Heap, mound — especially of waters piled up by divine power at the Red Sea or Jordan crossings.

A masculine noun meaning 'heap' or 'mound,' used almost exclusively for the miraculous heaping up of waters. Its most dramatic appearances describe God's parting of the Red Sea, where the waters stood as a heap (Exod 15:8), and the Jordan crossing, where the waters rose up in a single heap (Josh 3:13, 16). Psalm 78:13 and 33:7 recall these events in worship, using the same noun to evoke God's sovereign power over creation. The one possible non-aquatic use in Isaiah 17:11 ('harvest-heap') is textually uncertain. Spanish 'monton' and French 'monceau' both convey the image of a mass piled high.

heap, mound (6×) A heap or mound, characteristically used of waters supernaturally piled up during Israel's foundational salvation events. At the Red Sea the waters 'stood as a heap' (Exod 15:8), and at the Jordan they 'rose up in one heap' (Josh 3:13, 16). The psalms recall this imagery in worship (Ps 33:7; 78:13), making the word a marker of divine power over chaotic waters. Spanish 'monton' and French 'monceau/tas' render the concrete physical image. The possible occurrence in Isaiah 17:11 ('harvest-heap') remains textually disputed. **HEAPS AND MOUNDS**

en: a-heap, as-a-heap, heap | **es:** como-montón, montón, montón-de | **fr:** [נד], comme-tas, monceau | **de:** Haufen, [נד], ein-Haufen Exod 15:8; Josh 3:13; Josh 3:16; Ps 33:7; Ps 78:13

נָדַב H5068 *Art / V-Hitpael-Prtcpl-ms* (17×)

To volunteer, offer willingly (Hitpael); to stir, impel, or incite the heart to act (Qal).

A verb of inner motivation and generous initiative. In the Hitpael, it describes the remarkable phenomenon of people volunteering — offering themselves or their resources without compulsion. Deborah's song celebrates those who 'offered themselves willingly' for battle (Judg 5:2, 9), and David's temple campaign overflows with leaders who 'volunteered' their gold and silver (1 Chr 29:5-9). In the Qal, the focus shifts to the initial inner stirring: God's spirit or one's own heart 'impels' a person to give (Exod 25:2, 35:21, 29). The Arabic cognate naduba ('to be noble, generous') illuminates the root's connection between willingness and nobility.

1. offer willingly, volunteer (Hitpael) (14×) To offer oneself or one's possessions freely and voluntarily, without external compulsion (Hitpael reflexive). Deborah's victory song praises the people who volunteered for war (Judg 5:2, 9). David's temple preparations become a festival of willing generosity as leaders, officers, and the people 'offered willingly' (1 Chr 29:5-9, 17). Ezra 2:68 records returning exiles who volunteered for the rebuilding. Spanish 'ofrecerse voluntariamente' and French 'offrir volontairement' capture the reflexive, self-motivated quality. The Hitpael stem underscores that the action originates from within the giver. **FREEWILL OFFERING**

en: And-offered-willingly, freely-offering, have-offered-willingly | **es:** Y-se-ofrecieron-voluntariamente, cuando-se-ofreció-voluntariamente, el-que-ofrece-voluntariamente | **fr:** et-offrir-volontairement, le-les-volunteering, offrir-volontairement | **de:** [המתנדב], [המתנדבים], [התנדב] Judg 5:2; Judg 5:9; 1Chr 29:5; 1Chr 29:6; 1Chr 29:9

2. impel, stir, incite (Qal) (3×) To stir up, impel, or incite a person's heart or spirit to action (Qal active). Exodus 25:2 instructs Moses to receive contributions from 'everyone whose heart urges him' (יְדָבֶנּוּ לִבּוֹ), and 35:21 describes those 'whose heart stirred them' and 'whose spirit impelled them' to bring tabernacle offerings (Exod 35:29). While sense 1 emphasizes the resulting voluntary action, this sense captures the prior inner movement — the heart being prompted or roused. The distinction is between the impulse (Qal) and the response (Hitpael). **STIR UP INCITE**

en: stirred, urges-him | **es:** le-movió, les-movió, lo-impulse | **fr:** agita, urges-lui | **de:** stirred, urges-ihn Exod 25:2; Exod 35:21; Exod 35:29

נָדַב H5069 *V-Hitpael-Perf-3mp* (4×)

nadab (Aramaic) — to volunteer, offer freely, make freewill offerings

This Aramaic verb means to volunteer or offer freely, particularly in religious or charitable contexts. It appears exclusively in Ezra 7, describing voluntary offerings given for the temple's restoration. The term encompasses both the act of volunteering one's service and the giving of freewill financial gifts for sacred purposes. This reflects the post-exilic community's pattern of generous, non-compulsory giving to restore worship in Jerusalem. The Hebrew cognate (nadab) carries the same meaning, emphasizing that true offerings to God arise from willing hearts rather than external compulsion.

(4×) To volunteer or give freely, especially for religious purposes. Ezra 7:13 uses the participle: any Israelite in Babylon 'who volunteers' (mitnaddev) to return to Jerusalem may go. Verse 15 describes financial support: the silver and gold that the king and counselors 'have freely offered' (hitnaddevu) to the God of Israel. Verse 16 appears twice: first, listing 'all the silver and gold that you find in the whole province of Babylonia, along with the freewill offering (hitnaddevut) of the people,' and second, describing further contributions 'offering freely (mitnaddevin) for the house of their God in Jerusalem.' The Hithpael stem emphasizes the reflexive, voluntary nature—freely giving of oneself or one's resources. **FREEWILL OFFERING**

en: have-freely-offered, offering-freely, the-freewill-offering-of | **es:** el-que-se-ofrece-voluntariamente, la-ofrenda-voluntaria-de, ofrecieron-voluntariamente | **fr:** [התנדבו], [התנדבות], [מתנדב] | **de:** [התנדבו], [התנדבות], [מתנדב] Ezra 7:13; Ezra 7:15; Ezra 7:16

נָדָב H5070 *Conj-w / N-proper-ms* (20×)

Nadab, a personal name meaning 'generous' or 'noble,' borne by four individuals in the Hebrew Bible.

A proper name meaning 'generous' or 'noble,' borne most prominently by Aaron's eldest son, who was consecrated as priest but died with his brother Abihu for offering unauthorized fire before the Lord (Exod 6:23; Lev 10:1; Num 3:2–4). A second notable bearer is Nadab son of Jeroboam I, who reigned briefly over Israel before being assassinated by Baasha (1 Kgs 14:20; 15:25–31). The name also belongs to a Jerahmeelite (1 Chr 2:28, 30) and a Gibeonite (1 Chr 8:30; 9:36). All translations uniformly render it as Nadab or Nadav.

Nadab (20×) The personal name Nadab (Hebrew Nadav, 'generous, noble'), identifying four distinct individuals: (a) Aaron's firstborn, ordained as priest but struck dead for offering strange fire (Exod 6:23; Lev 10:1; Num 26:60–61); (b) Jeroboam I's son and short-reigned king of Israel (1 Kgs 15:25–31); (c) a Jerahmeelite (1 Chr 2:28, 30); (d) a Gibeonite (1 Chr 8:30; 9:36). The Septuagint renders it consistently as Nadab, and all modern translations preserve this form without variation. **PROPER NAMES (PERSONAL)**

en: Nadab, Nadav, and-Nadav | **es:** Nadab, Nadav, Y-Nadav | **fr:** Nadab, Nadav, et-Nadab | **de:** Nadab, Nadav, und-Nadab Exod 6:23; Exod 24:1; Exod 24:9; Exod 28:1; Lev 10:1

נְדָבָה H5071 *N-fpc / 3mp* (26×)

Voluntary offering; freewill gift; willingness, generosity

A Hebrew noun rooted in the idea of voluntariness and willing devotion. In its most frequent use, it denotes a freewill offering presented to God beyond what the law requires, as in Exodus 35:29 where the Israelites brought their gifts with a willing heart. It can also function adverbially to mean 'freely' or 'of one's own accord,' as in Hosea 14:4 where God declares He will love His people freely. In one poignant instance (Psalm 68:9), it describes the abundant, generous rain God pours out on His inheritance. Spanish 'ofrenda voluntaria' and German 'Freiwillige' both capture the core sense of unconstrained giving.

1. freewill offering (22×) The principal cultic sense: a voluntary sacrificial offering given to God beyond legal obligation, encompassing burnt offerings, grain offerings, and other gifts. Appears across Leviticus, Deuteronomy, and Chronicles in varied inflections. The Spanish 'ofrenda voluntaria' and French 'offrande volontaire' mirror the Hebrew emphasis on willingness rather than the offering type itself. Key at Exodus 35:29 and Leviticus 22:21. **FREEWILL OFFERING**

en: a-freewill-offering, and-your-freewill-offerings, are-freewill-offerings | **es:** como-ofrenda-voluntaria, en-ofrenda-voluntaria, la-ofrenda-voluntaria | **fr:** [הנדבה], [נדבה], comme-offrande-volontaire | **de:** Freiwillige, [הנדבה], [נדבה] Exod 35:29; Exod 36:3; Lev 7:16; Lev 22:18; Lev 22:21

2. freely, voluntarily (3×) The abstract adverbial sense of acting freely, voluntarily, and without compulsion. At Hosea 14:4, God's love is poured out 'nedavah'—freely and unconditionally. At Psalm 54:6, the psalmist offers praise from an uncoerced heart. The shift from noun to adverb preserves the root meaning of spontaneous willingness. **FREEWILL OFFERING**

en: for-freewill-offering, freely, with-a-freewill-offering | **es:** como-ofrenda-voluntaria, con-voluntariedad, voluntariamente | **fr:** [לנדבה], dans-offrande, don | **de:** [לנדבה], [נדבה], mit-ein-Freiwillige 2Chr 35:8; Ps 54:6; Hos 14:4

3. abundance, generosity (1×) A single metaphorical use in Psalm 68:9 where 'geshem nedavot' means a 'generous rain' or 'rain of abundance,' extending the notion of freewill generosity from the cultic sphere to God's lavish provision in nature. English 'abundance' captures the semantic shift from voluntary gift to copious outpouring. **GEOGRAPHY AND SPACE**

en: abundance | **es:** abundancia | **fr:** offrande | **de:** Freiwillige Ps 68:9

נְדַבְיָה H5072 *Conj-w / N-proper-ms* (1×)

Nedabiah (personal name: son of Jehoiachin, 'YHWH impels')

A personal name meaning 'whom Yahweh impels' or 'Yahweh moves voluntarily,' belonging to a son of King Jehoiachin (Jeconiah) listed in 1 Chronicles 3:18. This represents one of the Davidic descendants born during the Babylonian exile, part of the royal line that continued despite the monarchy's collapse. The name's Yahwistic element reflects persistent covenant faith even in captivity—parents still invoked YHWH's name and attributes when naming children. The theophoric form (-יָהּ) makes this explicitly about Yahweh's motivating or impelling action.

(1×) Personal name meaning 'Yahweh impels' or 'Yahweh is generous,' identifying a son of the exiled king Jehoiachin. First Chronicles 3:18 lists him among the royal descendants, documenting the Davidic line's continuity in Babylon. The name combines Yahweh with נָדַב (to impel, incite, or act willingly), suggesting either divine prompting or generous action. Spanish 'y-Nedabya' and the transliterations across languages preserve the Hebrew name without translation. This is genealogical data with theological significance: even after Jerusalem's fall, Davidic families maintained their identity and named children with explicit Yahweh theology, keeping messianic hope alive in exile. **PROPER NAMES (PERSONAL)**

en: and-Nedavyah | **es:** y-Nedabya | **fr:** [ונדביה] | **de:** [ונדביה] 1Chr 3:18

נְדָבָךְ H5073 *Conj-w / N-ms* (2×)

row, course, layer; a horizontal layer in building construction

This Aramaic loanword appears in Ezra's account of temple reconstruction, referring to the rows or courses of stone in the building's walls. The Persian decree specifies the construction technique: three rows of heavy stones alternating with timber courses. The term reflects standard Ancient Near Eastern building practices where horizontal layers of stone were carefully laid to create stable walls. The Aramaic vocabulary suits Ezra's Persian-period context and the official documentation he cites.

(2×) Occurs in Ezra 6:4 (twice, once singular, once plural), describing the construction specifications for the temple. The multilingual evidence shows some uncertainty about technical rendering, with several versions preserving the Hebrew/Aramaic form, but the context clearly indicates horizontal courses or layers of building materials in masonry construction. **GEOGRAPHY AND SPACE**

en: and-a-row, rows | **es:** hiladas-de, y-hilada-de | **fr:** [ונדבך], [נדבכין] | **de:** [ונדבך], [נדבכין] Ezra 6:4

נָדַד H5074 *Conj-w / V-Hofal-ConjImperf-3ms* (28×)

To flee, wander, stray, be driven away; of birds fluttering; causatively, to chase away; reflexively, to shake the head.

Nadad captures the restless, dispossessed movement of creatures and people who have lost their place — whether by flight from danger, aimless wandering as fugitives, or forcible expulsion. The word appears in some of Scripture's most vivid displacement imagery: birds stripped from nests (Prov 27:8), nations scattered before conquerors (Isa 21:15), and sleepless kings tossing through the night (Esth 6:1). Multilingual evidence reveals how translators parse the range — Spanish distinguishes huir ('flee purposefully') from vagar ('wander aimlessly'), while French toggles between fuir and errer to mark the same boundary. The Hofal passive ('be chased away') and Hifil causative ('chase him away') round out a complete verbal system for the theology of exile and displacement.

1. flee, take flight (14×) The core Qal active sense: to flee, take flight from danger or an adversary, moving rapidly in a definite direction away from threat. This accounts for half the occurrences and covers everything from Madmenah's inhabitants fleeing (Isa 10:31) to kings retreating before battle (Ps 68:12). Spanish huir and German fliehen both select purposeful-escape vocabulary, distinguishing this from the aimless wandering of sense 2. The Pual passive ('they are fled') appears in Hos 7:13 where Israel has 'fled from' God — flight as covenant betrayal rather than merely physical escape. **FLEEING AND ESCAPING**

en: and-fled, and-they-flee, fled | **es:** Huyó, habían-huido, huirá | **fr:** [נדדה], errer, et-errer | **de:** [ונודד], [ירוד], [נדדה] Gen 31:40; Esth 6:1; Ps 31:11; Ps 68:12

2. wander, roam aimlessly (9×) To wander, roam without fixed direction or home, often as a fugitive or exile. The Qal participle noded functions almost as a noun ('wanderer, fugitive'), as in Jer 49:5 where Ammon's refugees scatter with no one to gather them. Proverbs 27:8 offers the memorable simile of a bird wandering from its nest — Spanish al-errante and French errer both capture the purposeless quality. The distinction from sense 1 is directionality: fleeing has a 'from,' wandering has no 'toward.' Job 15:23 uses it of the wicked who wander for bread, adding economic desperation to geographic displacement. **FLEEING AND ESCAPING**

en: far-off, fugitive, the-wanderer | **es:** Vaga, al-errante, al-fugitivo | **fr:** errer, fuir, נדד | **de:** [נדד], [נדדים], [נודד] Job 15:23; Ps 55:7; Prov 27:8; Isa 16:2

3. be driven away, cast out (2×) The Hofal passive: to be driven away, chased out, cast off as the passive recipient of expulsion. Only two occurrences (2 Sam 23:6; Job 20:8), both vividly physical — the wicked are 'driven away' like thorns, and the prosperous man 'is chased away' like a vision of the night. Spanish ahuyentado ('put to flight') and the French passive construction both mark the shift from voluntary flight to involuntary ejection. This is nadad done to you, not by you. **DRIVEN AWAY SWEPT**

en: and-he-is-chased-away, thrown-away | **es:** apartado, y-será-ahuyentado | **fr:** et-וירד, jeté-au-loin | **de:** [וירד], thrown-weg 2Sam 23:6; Job 20:8

4. flutter, flap wings (1×) A single occurrence describing the fluttering or flapping of wings (Isa 10:14), where Isaiah boasts that no wing so much as 'fluttered' when Assyria plundered the nations' nests. Spanish quien-moviera ('who would move') and English 'flut-

tering' capture the trembling, agitated motion of a bird's wing. The image draws on the same displacement-from-nest semantics as sense 2 but narrows to physical avian movement rather than human wandering. **FLEEING AND ESCAPING**

en: fluttering | **es:** quien-moviera | **fr:** fuir | **de:** fliehen Isa 10:14

5. shake, wag the head (1×) The Hitpael reflexive: to shake or wag the head, a gesture of scorn, derision, or mock-pity (Ps 64:8). Spanish menarun-la-cabeza and German wird-erschuttern-ihr-Haupt both render the physical head-shaking gesture. Though only one occurrence, the Hitpael stem marks a genuinely distinct verbal sense — reflexive bodily motion rather than translocation — and the contemptuous social register separates it from all other senses of this root. **FLEEING AND ESCAPING**

en: will-shake-their-head | **es:** menarán-la-cabeza | **fr:** fuir | **de:** wird-erschüttern-ihr-Haupt Ps 64:8

6. chase away, drive out (1×) The Hifil causative: to chase away, drive out someone actively (Job 18:18). Here the subject does the expelling — the wicked man is 'chased from light into darkness.' Spanish lo-ahuyentan ('they chase him away') and French yndhw-lui both flag the causative agent. This is the mirror image of the Hofal (sense 3): what sense 3 experiences passively, sense 6 performs actively. Only one occurrence, but the stem system demands its own sense slot. **STRIKING AND REFERENCE**

en: they-chase-him | **es:** lo-ahuyentan | **fr:** יְנַדֵּהוּ-lui | **de:** [יְנַדֵּהוּ] Job 18:18

נְדַד H5075 *V-Qal-Perf-3fs* (1×)

to flee, depart (Aramaic, of sleep)

An Aramaic verb meaning to flee or move away, equivalent to Biblical Hebrew נדד. Daniel 6:18 uses it in the evocative phrase 'his sleep fled from him'—King Darius cannot sleep while Daniel faces the lions. The perfect form נְדַת with the preposition עֲלוֹהִי shows completed action: sleep departed from upon him, leaving him awake all night. The verb typically describes refugees or fugitives fleeing danger, but here it personifies sleep as something that flees. The image captures anxious wakefulness through the metaphor of sleep as a departing visitor.

(1×) To flee, depart, or move away—specifically describing sleep's departure from the anxious king. Daniel 6:18 reports that Darius spent the night fasting and sleepless: שְׁנָתֵהּ נְדַת עֲלוֹהִי (literally 'his sleep fled from upon him'). Spanish 'huyó' and the verb across languages capture this personification: sleep is treated as an entity capable of fleeing. The verb is the Aramaic equivalent of Hebrew נדד, commonly describing exiles or refugees fleeing homeland, here applied metaphorically to sleep escaping the king's grasp. This is insomnia caused by care—when you've condemned your friend to lions, rest becomes impossible. **FLEEING AND ESCAPING**

en: fled | **es:** huyó | **fr:** conduire | **de:** [נדת] Dan 6:18

נְדוּד H5076 *N-mp* (1×)

tossings, restlessness (of sleepless night)

A masculine plural noun describing the physical restlessness and tossing of sleepless nights. Job 7:4 uses it in his complaint about affliction: 'I am sated with tossings until dawn.' The term captures the exhausting motion of someone who cannot find rest, turning repeatedly in search of a comfortable position that never comes. The plural form suggests multiple episodes or continuous motion throughout the night. This is insomnia not as peaceful wakefulness but as active, frustrated restlessness—the body's exhausted attempt to find rest that remains elusive.

(1×) Tossings, restless movements—specifically the physical agitation of sleepless suffering. Job 7:4 laments being 'sated with נְדָדִים (tossings) until dawn,' meaning he spends entire nights in restless motion, unable to find repose. The plural intensifies the sense: not one turn but countless tossings, a night-long wrestling with discomfort. Spanish 'inquietudes' (restlessness/anxieties) broadens to psychological agitation, while English 'tossings' preserves the physical sense. This isn't peaceful insomnia but tortured wakefulness—the body exhausting itself in futile searches for rest, making night as wearisome as day. Job's word choice makes insomnia visceral: you can feel the frustrated turning, the exhausted shifting, the body's rebellion against sleep's absence. **SLEEP AND SLUMBER**

en: tossings | **es:** inquietudes | **fr:** errer | **de:** [נדדים] Job 7:4

נָדָא H5077a *Conj-w / V-Hifil-ConsecImperf-3ms* (1×)

to drive away, thrust aside (Ketiv variant, textual issue)

A verbal form of uncertain text, appearing in 2 Kings 17:21 in the Ketiv (written text) where the Qere (read text) has a different form. The Ketiv reads וַיַּדָּא (from נדא) while the Qere substitutes וַיַּדַּח (from נדח), both meaning essentially 'and he drove away' or 'thrust aside.' The context describes Jeroboam son of Nebat driving Israel away from following YHWH. Most translations follow the Qere, which uses the more common root נדח. This textual variant represents either a dialectal form or a scribal variant of the same concept.

(1×) To thrust away or drive aside—a Ketiv reading describing Jeroboam's impact on Israel's covenant faithfulness. The text states he 'thrust Israel away from following YHWH,' meaning his establishment of golden calf worship created systemic apostasy. The Qere reads the more common root נדח (drive away, banish), with essentially identical meaning. Translators mark this as '[K]' or note the Ketiv-Qere distinction, often following the read text. The verb captures forceful removal: Jeroboam didn't merely lead Israel astray but actively thrust them away from proper worship, making apostasy the new normal. Whether נדא or נדח, the point stands: Israel was forcibly separated from covenant loyalty. **TEXTUAL VARIANTS MIXED**

en: [and-he-thrust] | **es:** [K] | **fr:** [and-il-thrust] | **de:** [and-er-thrust] 2Kgs 17:21

נָדָה H5077b *Art / V-Piel-Prtcpl-mp* (2×)

those who put away, exclude, thrust off; those who reject or distance something unpleasant

This Piel participle describes active rejection or exclusion. It appears in two prophetic contexts: Amos condemns those who thrust away thoughts of coming judgment, refusing to face the evil day ahead, while Isaiah describes God's people being cast out by their brothers from worship and community. The term suggests deliberate distancing—pushing away what one doesn't want to acknowledge or accept, whether the reality of judgment or the presence of faithful worshipers.

(2×) Found in Isaiah 66:5 (brothers who exclude the faithful) and Amos 6:3 (those who put off the day of judgment). The multilingual glosses capture the active exclusion: English 'cast you out'/'putting off', Spanish 'os apartan'/'alejan', French 'verser', all emphasizing the deliberate action of pushing away or removing what is unwanted. **SEPARATING AND DIVIDING**

en: The-ones-putting-off, who-cast-you-out | **es:** Los-que-alejan, los-que-os-apartan | **fr:** [מנדיכם], verser | **de:** [המנדים], [מנדיכם] Isa 66:5; Amos 6:3

נֵדָה H5078 *N-ms* (1×)

gift, present (from harlot to lover, unusual economics)

A rare noun denoting a gift or present, used in Ezekiel 16:33 to describe the inverted economics of Israel's idolatry. Normally prostitutes receive payment, but the prophet depicts Israel as giving gifts to her lovers—paying foreign nations to accept her unfaithfulness. The term appears in parallel with נְתָנִים (gifts), emphasizing the perverse generosity with which Judah pursued alliances and foreign gods. This reversal highlights the depth of Israel's degradation: she has become a prostitute so desperate she pays her clients, turning economic and moral logic upside down.

(1×) A gift or present—specifically the payment Israel gives to her 'lovers' (foreign nations/gods) in Ezekiel's prophetic allegory. Ezekiel 16:33 accuses Jerusalem of reversing prostitution's normal economics: 'to all prostitutes they give a gift, but you gave your gifts to all your lovers.' Spanish 'regalo' (gift/present) and French 'offrande' (offering) capture the sense of something given. The context makes this

bitterly ironic: Israel doesn't receive payment for her unfaithfulness but pays others to participate in her apostasy. This is gift-giving as desperate pursuit, generosity as degradation—Israel bribing foreign powers to accept her covenant betrayal. GEOGRAPHY AND SPACE
en: gift | **es:** regalo | **fr:** offrande | **de:** [נדה] Ezek 16:33

נִדָּה H5079 *Art / N-fs* (29×)

Impurity, uncleanness; especially menstrual impurity, but extending to broader ritual defilement and metaphorical moral pollution

Rooted in the idea of something abhorrent or shunned, niddah is one of the key purity terms in Levitical legislation. Its most specific application is menstrual impurity – Lev 15:19-33 details the laws governing a woman's period and its ritual consequences. Yet the term extends well beyond menstruation: the 'waters of niddah' (mei haniddah) in Num 19:9-21 purify corpse contamination, and Ezekiel and Zechariah use niddah metaphorically for the moral filth of idolatry and sin (Ezek 36:17; Zech 13:1). Spanish 'impureza/inmundicia,' French 'impureté,' and the consistent cross-linguistic rendering as uncleanness show how translators wrestle with a term that is simultaneously physiological, ritual, and moral.

1. menstrual impurity (15×) Menstrual impurity specifically: the state of ritual uncleanness associated with a woman's period. Lev 12:2 compares postpartum impurity to 'the days of her niddah,' and Lev 15:19-33 provides the fullest legislation. Ezek 18:6 prohibits approaching a menstruating woman. Spanish 'en su menstruación' and French 'dans sa impureté' both render this physiological sense directly. The term governed practical social separation in ancient Israelite life. RITUAL MORAL IMPURITY
en: as-her-impurity, her-impurity, impurity-of | **es:** como-su-impureza, en-menstruación-de, en-su-menstruación | **fr:** comme-sa-impureté, dans-impureté-de, dans-sa-impureté | **de:** [הנדה], [נדה], ihr-impurity Lev 12:2; Lev 12:5; Lev 15:19; Lev 15:20; Lev 15:24

2. ritual or moral impurity (14×) Broader ritual or moral impurity extending beyond menstruation. The 'waters of niddah' (Num 19:9, 13, 20-21) cleanse corpse defilement – a wholly different ritual context. Lev 20:21 applies niddah to the abomination of marrying a brother's wife. Prophetically, Ezek 36:17 compares Israel's conduct to menstrual uncleanness, and Zech 13:1 promises a fountain for niddah and sin. Spanish 'la inmundicia' and French 'l'impureté' reflect this generalized pollution sense. RITUAL MORAL IMPURITY
en: and-for-impurity, for-impurity, impurity | **es:** impureza, la-impureza, la-inmundicia | **fr:** [בנדת], [הנדה], [לנדה] | **de:** [בנדת], [הנדה], [ולנדה] Lev 20:21; Num 19:9; Num 19:13; Num 19:20; Num 19:21

נָדַח H5080 *Prep-l / V-Hifil-Inf / 2ms* (52×)

To impel, thrust, banish; in Nifal to be outcast; in Hifil to drive away, seduce, lead astray

A Hebrew verb of forceful displacement, spanning physical expulsion, spiritual seduction, and the sorrowful state of exile. In the Hifil it describes God driving nations into banishment (Jer 16:15) or false prophets leading Israel astray (Deut 13:5). The Nifal passive yields the poignant substantive 'the outcast' — those banished and scattered whom God promises to regather (Mic 4:6; Isa 56:8). Arabic cognates like ʿ(to expel) and ʿ(to lead astray) mirror both the physical and moral dimensions of this root.

1. drive away, banish (Hifil) (19×) Hifil: to drive away, banish, or expel from land or community. Arabic ʿand Korean 쫓아내다 both confirm the exile sense. Used prominently of God scattering Israel among nations (Jer 8:3, 16:15) and of forcible religious expulsion (2 Chr 13:9). The Hifil marks the agent as the cause of banishment. EXPELLING AND PRODUCING
en: He-banished-them, I-drove, I-drove-them | **es:** arrójalos, expulsaron, expulsaros-yo | **fr:** [הדחתם], chasser, drove-tu | **de:** [והדחתיו], cast-ihnen-heraus, und-verstossen Deut 30:1; 2Chr 13:9; Ps 5:10; Jer 8:3; Jer 16:15

2. be banished, outcast (Nifal) (18×) Nifal passive: to be banished or made an outcast, frequently as a substantival participle meaning 'the banished one.' Spanish 'desterrado/expulsada' and Arabic طُرِدَ capture this exilic state. Central to restoration promises — God will gather 'the outcasts of Israel' (Isa 56:8). The moving dialogue in 2 Samuel 14:13-14 turns on this very word. EXPELLING AND PRODUCING
en: Outcast, a-banished-one, and-the-outcast | **es:** Expulsada, a-los-desterrados, desterrado | **fr:** [נדחכם], chasser, et-chasser | **de:** Verstossene, [והנדחה], [נדחה] Deut 30:4; 2Sam 14:13; 2Sam 14:14; Neh 1:9

3. lead astray, seduce (Hifil) (6×) Hifil with moral force: to lead astray, seduce, or entice away from faithfulness. Arabic ʿ(to lead astray) and Korean 유혹하다 (to seduce) confirm the spiritual dimension. Concentrated in Deuteronomy's warnings against false prophets and idolatrous enticers (Deut 13:5, 10, 13), and in the historical judgment on Jeroboam (2 Kgs 17:21). SECOND PERSON PRONOUNS
en: (and-he-thrust), and-led-astray, and-they-led-astray | **es:** desviarte, e-hizo-desviarse, lo-sedujo | **fr:** (and-il-thrust), [וידח], chasser | **de:** [ותדיחנו], und-sie-fuehrte-astray, und-verstossen Deut 13:5; Deut 13:10; Deut 13:13; 2Kgs 17:21; 2Chr 21:11

4. thrust down, push (Hifil) (2×) Hifil with physical force: to thrust down or push violently, emphasizing bodily impact rather than exile. Korean 떨어뜨리다 (to cause to fall) and Arabic ʿ(to push) highlight the violent kinetic sense. Absalom warns David that Joab will 'thrust' calamity upon Jerusalem (2 Sam 15:14); the psalmist describes enemies pushing to topple him (Ps 62:4). THRUST DOWN TOPPLED
en: and-he-thrust, to-thrust-down | **es:** para-derribar, y-traiga | **fr:** et-il-thrust, à-chasser | **de:** und-er-thrust, zu-thrust-hinab 2Sam 15:14; Ps 62:4

5. be driven, hunted (Hofal/Pual) (2×) Hofal and Pual passives: to be driven or hunted as an intensive passive, emphasizing the helplessness of the victim. Arabic ʿ(hunted, pursued) fits the hunted-animal imagery. Isaiah 8:22 describes those driven into darkness, and Isaiah 13:14 compares Babylon's fall to a hunted gazelle — scattered and defenseless. EXPELLING AND PRODUCING
en: driven-away, hunted | **es:** ahuyentada, expulsado | **fr:** chasser | **de:** verstossen, von-verstiess Isa 8:22; Isa 13:14

6. be drawn away, enticed (Nifal) (2×) Nifal with internal seduction: to be drawn away or enticed in one's heart, particularly toward idolatry. Korean 유혹되다 (to be seduced) and Arabic ʿ(to be swept away) capture the passive internal yielding. Both occurrences appear in Deuteronomy's solemn warnings: being drawn to worship sun, moon, and stars (Deut 4:19) or turning from the LORD (Deut 30:17). DECEPTION AND ASTRAY
en: and-you-are-drawn-away, and-you-are-driven | **es:** y-fueres-arrastrado, y-seas-arrastrado | **fr:** et-tu-sont-driven, et-tu-sont-tiré-away | **de:** und-du-sind-drawn-weg, und-du-sind-vertrieben Deut 4:19; Deut 30:17

7. (1×) A Nifal use in Deuteronomy 19:5 describing the axe head that 'slips' or 'is driven' from the handle — an accidental forceful displacement of an object. The Spanish 'y se deslice' (and it slips) and German 'und ist vertrieben' confirm the involuntary mechanical sense, applied to the laws of the cities of refuge. SCATTERING AND DISPERSING
en: and-is-driven | **es:** y-se-deslice | **fr:** et-est-driven | **de:** und-ist-vertrieben Deut 19:5

8. (1×) Qal infinitive in Deuteronomy 20:19 describing the act of wielding or swinging an axe against trees during a siege. Spanish 'blandiendo' (brandishing) captures the implement-handling sense. This is the basic physical meaning of the root — impelling a tool — from which the figurative senses of banishment developed. SCATTERING AND DISPERSING
en: to-swing | **es:** blandiendo | **fr:** à-swing | **de:** zu-swing Deut 20:19

9. (1×) A Nifal participle in Deuteronomy 22:1 applied to a stray animal that has been 'driven away' or has wandered off — extending the exile concept from persons to livestock. Spanish 'extraviados' (strayed) captures the sense. The law requires returning the animal, paralleling the ethical concern for 'outcasts' found elsewhere with this root. STRAYING AND ERRING
en: driven-away | **es:** extraviados | **fr:** driven-away | **de:** vertrieben-weg Deut 22:1

נָדִיב H5081 *N-fs* (29×)

Noble, prince; willing, generous — a person of high rank, a generous spirit, or noble qualities

The adjective and noun נָדִיב comes from the root נָדַב ('to impel, volunteer') and holds together the ideas of social nobility and inner generosity. As a substantive it names princes and leaders — those who dug the well in the wilderness song (Num 21:18) and sit alongside kings (Ps 113:8). As an adjective it describes the willing-hearted donors of the tabernacle (Exod 35:5, 22) and the 'willing spirit' David prays for (Ps 51:12). Isaiah 32:5-8 plays on both dimensions: the truly noble person devises noble things, while the fool is no longer called נָדִיב.

1. noble, prince (person of rank) (19×) A noble person, prince, or dignitary — used substantively for someone of high social standing or political authority. The Song of the Well celebrates nobles (נְדִיבֵי) who dug with their staffs (Num 21:18), Hannah sings of God seating the poor among princes (1 Sam 2:8), and Job and the Psalms frequently pair נְדִיבִים with kings and rulers (Job 12:21; 34:18; Ps 47:10; 83:12; 107:40; 113:8; 118:9; 146:3). Spanish príncipes and French noble confirm the social-rank reading throughout. **GEOGRAPHY AND SPACE**

en: a-noble, and-nobles, in-princes | **es:** a-nobles, en-príncipes, los-nobles, | **fr:** [נדיבים], dans-noble, de-prince! | **de:** [ונדיבים], [לנדיב], [נדיב] Num 21:18; 1Sam 2:8; Job 12:21; Job 21:28; Job 34:18

2. willing, generous, noble-hearted (6×) Willing, generous, or noble-hearted — describing a person's inner disposition rather than social rank. The tabernacle call gathers every נְדִיב לֵב, 'willing of heart' (Exod 35:5, 22), David prays for a רוּחַ נְדִיבָה, 'willing spirit' (Ps 51:12), and Hezekiah addresses those whose hearts are willing for temple service (2 Chr 29:31). Spanish generoso/voluntario and French disposé ('disposed, willing') consistently mark the volitional, inward quality that distinguishes this sense from mere rank. **GEOGRAPHY AND SPACE**

en: But-the-noble, willing, willing-of | **es:** generoso, generoso-de, voluntario | **fr:** [ונדיב], [נדיב], disposé-de | **de:** [ונדיב], [נדיב], willig-von Exod 35:5; Exod 35:22; 1Chr 28:21; 2Chr 29:31; Ps 51:12

3. noble things (abstract) (4×) Noble things or noble qualities considered abstractly — the virtues, plans, or deeds that characterize true nobility. Isaiah 32:5 warns that the fool will no longer be called נָדִיב, and 32:8 declares that the noble person devises נְדִיבוֹת ('noble things') and by noble things stands. Song 6:12 contributes the enigmatic עַמִּי נָדִיב, which may mean 'my noble people' in abstract. Spanish noblezas and French noble as an abstract adjective capture this shift from person to quality. **GEOGRAPHY AND SPACE**

en: noble, noble-things | **es:** noble, noblezas | **fr:** [נדיב], [נדיבות], noble. | **de:** [נדיב], [נדיבות] Song 6:12; Isa 32:5; Isa 32:8

נְדִיבָה H5082 *N-fsc / 1cs* (1×)

nobility, honor, dignity (as personal quality or status)

A feminine noun denoting nobility, honor, or dignified status. Job 30:15 uses it in Job's lament about his social collapse: 'My dignity is driven away like the wind.' The term can refer both to noble character and to the honor that comes with social standing. Isaiah 32:8 uses the plural for 'noble things'—the counsel and actions characteristic of a truly noble person. The word captures the convergence of inner nobility and outer honor, the qualities that mark someone as distinguished in character and respected in society.

(1×) Nobility, honor, or dignity—the quality and status of elevated position. Job 30:15 mourns the loss of this: 'my נְדָבָתִי (my dignity/honor) is driven away like wind,' parallel to 'my welfare passes like a cloud.' This is social standing and personal worth simultaneously vanishing. The suffix makes it intensely personal: MY nobility, the honor that defined Job's identity. Spanish 'mi-dignidad' perfectly captures this compound sense of inner worth and outer respect. Job describes catastrophic status loss: from honored elder to social pariah, from dignified counselor to object of mockery. His nobility —both character and reputation—has evaporated, leaving him stripped of everything that constituted his social self. **RICHES AND WEALTH**

en: my-dignity | **es:** mi-dignidad | **fr:** mon-נדבתי-moi | **de:** [נדבתי] Job 30:15

נָדָן H5083 *N-mpc / 2fs* (1×)

gifts, presents (from harlot to lovers, ironic economics)

A masculine plural noun meaning gifts or presents, appearing in Ezekiel 16:33 in the same metaphor as אֶתְנָן. The prophet piles up gift-terminology to emphasize the absurdity of Israel's behavior: giving gifts (נְדָנִים) alongside gifts (אֶתְנָן) to foreign lovers. The term likely derives from a root meaning 'to give generously,' making it particularly ironic here—Israel's generosity flows toward those who should be paying her. The plural with possessive suffix (נְדָנַיִךְ, 'your gifts') personalizes the accusation: these are YOUR gifts, evidence of YOUR degradation.

(1×) Gifts, presents—specifically the payments Israel lavishes on foreign nations and gods in her desperate pursuit of alliances. Ezekiel 16:33 accuses Jerusalem of giving 'your gifts (נְדָנַיִךְ)' to lovers who should be paying her. Spanish 'regalos-de-ti' (gifts from you) and the possessive constructions across languages emphasize the source: these are Israel's own gifts, her own resources squandered. The term appears paired with אֶתְנָן in double accusation, creating a crescendo of gift-language that mocks Israel's frantic generosity. This is economic and moral inversion: prostitute becomes patron, the pursued becomes pursuer, covenant bride becomes desperate suitor bribing others to betray her husband. **GEOGRAPHY AND SPACE**

en: gifts-your | **es:** regalos-de-ti | **fr:** don | **de:** [נדניך] Ezek 16:33

נָדָן H5084 *N-msc / 3fs* (1×)

sheath (for sword, container)

A masculine noun meaning sheath—the protective case for a sword. First Chronicles 21:27 describes YHWH commanding the angel of judgment to return his sword 'to its sheath,' signaling the end of the plague on Israel. The term is a Persian loanword found also in Aramaic and later Hebrew, indicating it entered the language during or after the exilic period. The image is striking: God's sword of judgment, drawn and threatening, is resheathed as mercy prevails. The sheath represents cessation of violence, the storage place for weapons during peace.

(1×) The sheath or scabbard that holds a sword when not in use—symbolizing the ending of divine judgment. First Chronicles 21:27 reports that YHWH commanded His angel to return the sword אֶל־נִדָּנָהּ (to its sheath), stopping the plague that had killed 70,000 Israelites. Spanish 'su-vaina' (its sheath) preserves the possessive: the sword returns to ITS proper container. This is more than practical storage—sheathing God's sword represents mercy interrupting judgment, wrath yielding to compassion. The word is likely a Persian loanword, reflecting the late biblical period of Chronicles. The image captures suspended judgment: the weapon remains available but is no longer active. **SWORD SHEATH**

en: its-sheath | **es:** su-vaina | **fr:** [נדנה] | **de:** [נדנה] 1Chr 21:27

נִדְנָה H5085 *N-ms* (1×)

sheath, body (Aramaic, possibly 'on account of this')

An Aramaic word of disputed meaning in Daniel 7:15, traditionally understood as 'sheath' but possibly representing a textual corruption. The phrase רוּחִי בְּגוֹ נִדְנָהּ literally reads 'my spirit in the midst of (its) sheath,' interpreted as 'my spirit within my body'—the body as container for the spirit. However, scholars suggest reading בְּגִין דְּנָה ('on account of this') instead, which would mean 'because of this,' making better contextual sense. The uncertainty reflects the challenges of Aramaic vocabulary and textual transmission.

(1×) Traditionally understood as 'sheath' in the sense of container or body, but textually uncertain. Daniel 7:15 reads literally 'my spirit in the midst of נִדְנָהּ,' which has been interpreted as 'my spirit within its sheath (my body).' The image would depict the body as a scabbard containing the spirit, a striking metaphor. However, the expression is strange, leading scholars to propose emending to בְּגִין דְּנָה ('on account of this' / 'because of this'), which would mean Daniel is troubled 'because of this' vision. Spanish 'vaina-de-él' and English 'its-sheath' follow the traditional reading, while

acknowledging textual difficulties. Whether sheath or textual error, the passage conveys Daniel's deep disturbance at apocalyptic visions. BODY (PHYSICAL FORM)

en: its-sheath | **es:** vaina-de-él | **fr:** base | **de:** [נדנה] Dan 7:15

נָדַף H5086 *V-Qal-Imperf-3fs / 3mse* (9×)

Drive away, blow about; to scatter or be scattered like chaff before the wind, depicting divine judgment or helpless dispersal.

Evokes the vivid image of wind scattering chaff, leaves, or stubble – a staple metaphor for divine judgment and the fate of the wicked. Psalm 1:4 sets the classic scene: the ungodly are 'like chaff that the wind drives away.' The verb operates in two voices: the active Qal pictures God or the wind as agent forcefully blowing enemies apart, while the passive Nifal portrays the helpless being driven about. Spanish captures both poles with 'aventar' (to winnow/scatter) and 'ser aventado' (to be winnowed).

1. be driven, blown about (Nifal passive) (6×) Nifal passive: to be driven, blown about, or scattered helplessly, describing chaff, stubble, or leaves carried away by wind. Leviticus 26:36 warns that the disobedient will flee at 'the sound of a driven leaf,' and Isaiah 19:7 applies it to vegetation along the Nile. Psalm 68:2 uses the simile 'as smoke is driven away.' Spanish 'aventada' and 'arrastrada' reflect the passive, powerless quality; French uses 'chasser' in its passive construction. DRIVEN AWAY SWEPT

en: as-is-driven-away, be-driven-away, driven | **es:** Como-es-aventado, arrastrada, aventada | **fr:** [נדף], comme-chasser, driven | **de:** [נדף], vertrieben, wie-treibt Lev 26:36; Job 13:25; Ps 68:2; Prov 21:6; Isa 19:7

2. drive away, blow away (Qal active) (3×) Qal active: to drive away or blow something apart, with God or wind as the agent who scatters enemies or chaff. Psalm 1:4 provides the paradigmatic image – the wind actively 'drives away' the ungodly like chaff from the threshing floor. In Job 32:13, Elihu warns Israel not to say 'God will thrust him away.' Spanish 'aventarás' (you will scatter) and 'lo dispersa' (he scatters it) emphasize the forceful, intentional agency behind the dispersal. EXPELLING AND PRODUCING

en: drive-them-away, drives-away, will-thrust-him-away | **es:** aventarás, lo-derrotará, lo-dispersa | **fr:** chasser, ידכנו | **de:** [ידכנו], treibt Job 32:13; Ps 1:4; Ps 68:2

נָדַר H5087 *Prep-l / V-Qal-Inf* (31×)

To vow, make a solemn promise to God; to pledge an offering, service, or act of devotion, often conditionally.

A verb of solemn religious commitment, nadar describes the act of binding oneself before God with a promise—often conditional ('if you do X, I will do Y'). Jacob vows at Bethel (Gen 28:20), Hannah dedicates her unborn son (1 Sam 1:11), and Jephthah makes his fateful pledge (Judg 11:30). The cognate noun neder (vow) almost always accompanies it in the phrase nadar neder, 'to vow a vow.' Spanish 'hizo voto' and German 'geloben' both reflect the formal, binding quality of this pledge. Wisdom literature cautions: better not to vow than to vow and fail to pay (Eccl 5:4-5).

make a vow (31×) To make a solemn vow or pledge to God, typically involving a conditional promise of offerings, dedication, or service. The classic pattern is nadar neder, 'to vow a vow,' seen in Jacob's Bethel vow (Gen 28:20), Hannah's prayer (1 Sam 1:11), and the Nazirite consecration (Num 6:2). Deuteronomy and Ecclesiastes stress the gravity of fulfillment: a vow once spoken becomes a binding obligation before the Lord. PRAYER AND SUPPLICATION

en: I-vowed, and-they-will-vow-, and-vowed | **es:** E-hizo-voto, Y-juró, haga-voto | **fr:** [ונדרו], [נדרנו], elle-vows | **de:** [ונדרו], [נדרנו], du-geloben Gen 28:20; Gen 31:13; Lev 27:8; Num 6:2; Num 6:21

נֶדֶר H5088 *N-mpc / 3fs* (60×)

A vow — a solemn pledge made to God, promising sacrifice, service, or devotion in exchange for divine favor.

Neder is the standard Hebrew noun for a vow, a voluntary but binding commitment made before God. Its semantic range runs from the intensely personal — Jacob's midnight vow at Bethel promising a tithe if God will protect him (Gen 28:20) and Hannah's tearful pledge of her unborn son to lifelong Nazirite service (1 Sam 1:11) — to the elaborately regulated: Numbers 30 devotes an entire chapter to the legal validity of vows, specifying when a father or husband may annul a woman's neder. Ecclesiastes 5:4-5 warns that it is better not to vow at all than to vow and fail to pay. Multilingual renderings converge tightly: Spanish voto, French voeu, German Gelubde — all pointing to a single semantic core of solemn religious pledge.

vow or solemn pledge (60×) A solemn vow or pledge made to God, encompassing both the act of promising and the thing promised — whether a sacrifice (Lev 7:16; 22:21), personal consecration as a Nazirite (Num 6:2, 5, 21), or a conditional commitment seeking divine favor (Gen 28:20; 1 Sam 1:11; 2 Sam 15:7-8). Numbers 30 provides detailed legislation on the binding force and annulment of vows. All target languages use a single dedicated term — Spanish voto, French voeu, German Gelubde — confirming its tight semantic unity. PRAYER AND SUPPLICATION

en: a-vow, my-vows, the-vow | **es:** mis-votos, un-voto, voto | **fr:** [נדר], faire-un-vœu, un-voeu | **de:** [נדר], der-Gelübde, ein-Gelübde Gen 28:20; Gen 31:13; Lev 7:16; Lev 22:21; Lev 23:38

נֹדַי H5089 *N-ms* (1×)

eminence, distinction, prominence (or 'lamentation' per versions)

A noun of uncertain meaning appearing in Ezekiel 7:11, part of a challenging prophetic text about coming judgment. The Masoretic Text reads 'no eminence is among them,' suggesting the loss of any distinction or notable quality. However, ancient versions (Septuagint, Theodotian, Symmachus) read this as 'lamentation,' leading many modern translations to follow that interpretation. The context describes total destruction sweeping away violence, crowd, wealth, and whatever נֹדַי represents—whether that's prominence that distinguished them or mourning that honors them.

(1×) Possibly 'eminence' or 'distinction'—a quality that sets people apart, now absent in judgment. Ezekiel 7:11 declares 'no נֹדַי among them,' meaning either no distinguished person remains or no prominence survives the catastrophe. The ancient versions preferred 'lamentation,' yielding 'no mourning for them,' which fits the context of total destruction. Spanish 'lamento' and French 'lamentation' follow this versional reading. The textual uncertainty reflects prophetic Hebrew at its most compressed and difficult. Whether eminence or lamentation, the point is privation: violence has bred violence, and judgment leaves nothing—neither distinction nor dignity, neither prominent persons nor proper mourning. LAMENTATION AND MOURNING

en: lamentation | **es:** lamento | **fr:** lamentation | **de:** [נה] Ezek 7:11

נָהַג H5090a *V-Qal-Prtcpl-mp* (30×)

Drive or herd livestock; lead or conduct persons; guide with care (Piel); drive away or carry off by force

At its core this verb depicts the action of moving living beings from one place to another by urging, guiding, or compelling them forward. Whether a shepherd driving a flock (Exodus 3:1), a king leading a nation (Psalm 80:1), or God guiding His people with deliberate care (Psalm 78:26), the word spans a spectrum from gentle guidance to forceful removal. The Aramaic cognate emphasizes 'leading,' while the Arabic root stresses 'keeping to the road,' together illuminating a verb that encompasses both the tender hand of the shepherd and the harsh compulsion of the captor.

1. lead, conduct persons (9×) Leading or conducting people on a journey or along a path. Psalm 80:1 invokes God as the one who 'leads Joseph like a flock,' and Ecclesiastes 2:3 uses it for guiding one's own heart. Spanish 'guiaré/conducirá' and French 'conduire' reflect the active, purposeful sense of a leader bringing others along a route, whether physical or figurative. GOING AND LEADING

en: I-will-lead-you, You-who-lead, and-he-led | **es:** Te-guiaré, conducidos, conducirá | **fr:** Je-te-conduirais,, [וינהג], conduire | **de:** [אנהגך], [וינהג], [ינהג] Exod 3:1; 1Chr 20:1; 2Chr 25:11; Ps 80:1; Eccl 2:3

2. drive, herd livestock (9×) The concrete pastoral sense of physically driving or herding livestock – flocks, herds, or donkeys – by urging them forward. Genesis 31:18 describes Jacob driving away all his cattle, and 1 Samuel 23:5 tells of David driving off the Philistines' livestock. Spanish 'condujo' and French 'chasse' (drove) capture the energetic, hands-on nature of moving animals en masse. GOING AND LEADING

en: and-he-drove, and-he-drove-away, and-let-them-drive-away | **es:** Conduce, Y-condujo, conduce | **fr:** [נהגים], chasse, conduire | **de:** [ינהגו], [נהגים], drive Gen 31:18; 1Sam 23:5; 1Sam 30:20; 1Sam 30:22; 2Sam 6:3

3. guide carefully (Piel) (8×) The Piel intensive stem conveys deliberate, sustained guidance by a figure of authority. God guides the east wind across the sky (Psalm 78:26) and leads His people through the wilderness (Exodus 14:25, where He 'drove' the Egyptian chariot wheels). French 'conduire' and Spanish 'guiaste' (you guided) reflect the careful, authoritative quality that distinguishes this intensified stem from ordinary driving. GOING AND LEADING

en: You-led, and-he-drove, and-he-guided-them | **es:** conducirá, e-hizo-conducirlos, guiaste | **fr:** conduire, drives-tu, et-conduire | **de:** [וינהגם], [נהגת], drives-du Exod 14:25; Deut 4:27; Deut 28:37; Ps 48:14; Ps 78:26

4. drive away, carry off (4×) Driving away by force or carrying off as plunder. Genesis 31:26 has Laban accusing Jacob of 'driving away my daughters like captives,' and 1 Samuel 30:2 describes the Amalekites driving off captives. Lamentations 3:2 extends this to God driving the speaker into darkness. Spanish 'condujeron' and the shift toward compulsion mark this sense as the harsh, hostile end of the verb's semantic range. GOING AND LEADING

en: He-drove, and-drove-away, and-you-drove-away | **es:** condujo, me-haguiado, y-condujeron | **fr:** chassa, conduire, et-drove-au-loin | **de:** [נהג], und-drove-weg, und-weggeführt-hast-du Gen 31:26; Exod 10:13; 1Sam 30:2; Lam 3:2

נָהַג H5090b *V-Piel-Prtcpl-fp* (1×)

to moan, lament (like doves, Piel)

A verb in the Piel stem meaning to moan or lament, appearing in Nahum 2:7 in a scene of Nineveh's conquest. Captive women are 'moaning like the voice of doves,' beating their breasts in grief. The verb derives from a root suggesting labored breathing or heavy sighing—Arabic cognates point to breathlessness or panting. The Piel participle (מְנַהֲגוֹת) presents continuous action: they keep moaning, an ongoing expression of anguish. The comparison to dove sounds gives the lamentation a particular acoustic quality—soft, repetitive, mournful cooing.

(1×) To moan or lament, specifically with the sound of doves—expressing grief through vocal sounds resembling cooing. Nahum 2:7 describes captive women from Nineveh: מְנַהֲגוֹת כְּקוֹל יוֹנִים (moaning like the voice of doves), while beating their breasts. The participle shows continuous action: they keep moaning, sustained lamentation. Spanish 'gimen' (they groan/moan) captures the vocal expression of grief. The dove comparison adds acoustic texture: not loud wailing but softer, repeated sounds—the gentle but persistent vocalization of bereavement. This is the soundtrack of conquest: defeated women producing mourning sounds like trapped doves, their voices marking Nineveh's humiliation. GOING AND LEADING

en: are-moaning | **es:** gimen | **fr:** conduire | **de:** [מנהגות] Nah 2:7

נָהָה H5091 *Conj-w / V-Qal-ConjPerf-3ms* (3×)

To wail, lament, or mourn with audible grief

(3×) To wail or lament with voiced grief. First Samuel 7:2 records a turning point: 'all the house of Israel lamented after the LORD'—audible longing during the ark's absence. Ezekiel 32:18 commands the prophet: 'wail for the multitude of Egypt and send them down'—prophetic mourning as enacted judgment. Micah 2:4 predicts: 'In that day they shall take up a taunt song against you and wail with bitter lamentation'—enemies mocking with mournful chants. The Aramaic cognate and onomatopoetic quality suggest this is the sound of crying out in grief. MOURNING AND LAMENTING

en: and-lamented, and-they-lamented, wail | **es:** lamenta, y-se-lamentaba, y-se-lamentará | **fr:** et-ils-se-lamenta, et-se-lamenter, se-lamenter | **de:** [ונהה], [נהה], und-sie-lamented 1Sam 7:2; Ezek 32:18; Mic 2:4

נְהִי H5092 *Conj-w / N-ms* (7×)

Wailing, lamentation; a mournful dirge or mourning song, especially in prophetic contexts of divine judgment.

A noun denoting a loud, mournful cry or mourning song, closely associated with prophetic announcements of divine judgment. In Jeremiah 9:10-20, it appears alongside tears (dim'ah) and funeral dirges (qinah), painting a vivid picture of communal grief. Amos 5:16 speaks of professional mourners 'skilled in lamentation' (yod'e nehi), revealing an ancient Near Eastern institution of trained wailing. The Spanish 'endecha' and French 'lamentation' both capture the formalized, ritualized quality of this grief, distinguishing it from spontaneous weeping.

lamentation, wailing (7×) A formalized wailing or lamentation, typically raised in response to prophetic judgment or catastrophic loss. In Jer 9:10 it is 'lifted up' (nasa') over the mountains, paired with weeping (bekhi) and the funeral dirge (qinah). Amos 5:16 references professional mourners who are 'skilled in nehi,' indicating this was not merely spontaneous grief but a structured vocal art. Micah 2:4 uses it as a cognate accusative, intensifying the act of lamenting. Ezekiel 2:10 lists it alongside mourning ('evel) and moaning (misped) on the prophetic scroll. LAMENTATION AND MOURNING

en: a-lament, a-wailing, and-lamentation | **es:** endecha, lamento, y-lamento | **fr:** et-lamentation, lamentation | **de:** Wehklage, [ו]נהי, und-Wehklage Jer 9:10; Jer 9:18; Jer 9:19; Jer 9:20; Jer 31:15

נְהִיָּה H5093 *V-Nifal-Perf-3ms* (1×)

lamentation (noun, probably textual corruption)

A problematic noun in Micah 2:4, part of a phrase that has puzzled interpreters: 'wailing a wailing, it has happened' (נָהֹה נָהִי נֶהְיָה). The form appears to be a feminine noun related to wailing or lamentation. However, the text is likely corrupt—the Septuagint omits it, and scholars suggest various emendations or consider it a dittography (scribal duplication). If original, it intensifies the lamentation language through repetition. The passage describes judgment coming upon land-grabbers, and this phrase represents either emphatic mourning or a textual problem that even ancient translators struggled with.

(1×) Probably a form meaning 'lamentation' in a textually difficult phrase, though possibly corrupted. Micah 2:4 reads נָהֹה נָהִי נֶהְיָה, traditionally translated something like 'with wailing lamentation it has happened' or 'mourning a mourning has occurred'—a piling up of lament-language to emphasize devastating loss. However, the Septuagint omits parts of this phrase, and scholars debate whether נֶהְיָה comes from נהה (wail) or from היה (be/happen). Spanish 'sucedió' (it happened) and English 'it-has-happened' interpret this as a verb (היה), not a lament noun. The underlying issue: prophetic Hebrew at its most compressed, possibly corrupted in transmission, leaving translators with multiple interpretative paths. GOING AND LEADING

en: it-has-happened | **es:** sucedió | **fr:** lamentation | **de:** [נהיה] Mic 2:4

H5094 *Conj-w / N-msd* (1×)

light (Aramaic, Qere reading)

The Qere (read) form of an Aramaic noun meaning 'light,' appearing in Daniel 2:22. The text describes God's attributes: 'He reveals deep and hidden things; He knows what is in darkness, and light dwells with Him.' The Qere reads נְהוֹרָא while the Ketiv has נְהִירָא, representing dialectal or orthographic variants of the same word. Both point to light as a divine quality or possession—light 'dwells' with God, making Him the source and dwelling place of illumination. This is metaphorical light: knowledge, revelation, wisdom that dispels darkness.

(1×) Light (Qere reading)—divine illumination that dwells with God. Daniel 2:22 declares that 'light וְנְהוֹרָא dwells with Him,' parallel to

God knowing what is in darkness. Spanish '(y-la-luz)' and French 'et-lumière' both render this as 'and light,' though the Aramaic has the emphatic state. This is not physical light but the light of wisdom and revelation: God sees what is hidden, knows what is dark, possesses light as an inherent attribute. The Qere-Ketiv variation (נְהוֹרָא vs. נְהִירָא) represents dialectal differences in Aramaic, not meaning change. Light dwelling with God makes Him the ultimate source of illumination, the revealer of mysteries, the one who eliminates all darkness. **LIGHT AND ILLUMINATION**

en: (qere:and-light) | **es:** (y-la-luz) | **fr:** et-lumière | **de:** [ונהורא] Dan 2:22

נְהִיר H5094a *Conj-w / N-msd* (1×)

light (Aramaic, Ketiv reading)

The Ketiv (written) form of an Aramaic noun meaning 'light' in Daniel 2:22. The written text reads נְהִירָא while the traditional reading (Qere) has נְהוֹרָא, both meaning 'light' with slight spelling variation. The Ketiv form may reflect a different Aramaic dialect or orthographic tradition. In context, the verse celebrates God as possessor of light: 'light dwells with Him,' making Him the source of revelation and knowledge. Ancient versions and Targums consistently use forms related to נְהוֹר (light), confirming the meaning despite spelling variation.

(1×) Light (Ketiv reading)—the written form in Daniel 2:22 where God's attributes include that 'light וְנְהִירָא dwells with Him.' The Ketiv reads נְהִירָא while the Qere prefers נְהוֹרָא, representing orthographic or dialectal variants. Translators mark this with '[ketiv:and-light]' notation, acknowledging the textual variation while maintaining the same meaning. Both forms derive from roots meaning 'light' or 'shine,' cognate with Hebrew נהר. This is divine light: the illumination that enables God to 'know what is in darkness,' the revelation that makes hidden things manifest. Whether spelled with yod or waw, the point stands: light is God's native element, His essential attribute as revealer and knower. **LIGHT AND ILLUMINATION**

en: [ketiv:and-light] | **es:** [y-la-luz] | **fr:** et-lumière | **de:** [ונהירא] Dan 2:22

נַהִירוּ H5094b *N-fs* (2×)

illumination, insight, light; intellectual brilliance and understanding

This Aramaic feminine noun appears in Daniel's description of Daniel's extraordinary wisdom. King Nebuchadnezzar (and later the queen mother) testifies that Daniel possesses illumination—intellectual light beyond normal human understanding—along with wisdom and insight comparable to divine knowledge. The term evokes both literal light and metaphorical enlightenment, suggesting Daniel's mind was illuminated by divine revelation, enabling him to understand mysteries hidden from others.

(2×) Occurs in Daniel 5:11 and 5:14, both describing Daniel's exceptional qualities. The cross-linguistic glosses uniformly render this as 'light' or 'illumination' (English 'light', Spanish 'luz', French 'lumière'), emphasizing the enlightenment motif. In both passages it appears alongside wisdom and understanding, forming a triad of exceptional intellectual-spiritual qualities. **LIGHT AND ILLUMINATION**

en: and-light, light | **es:** luz, y-luz | **fr:** et-lumière, lumière | **de:** [ונהירו], [נהירו] Dan 5:11; Dan 5:14

נָהַל H5095 *V-Piel-Imperf-3ms* (10×)

To lead or guide, especially to a watering place or resting station; to conduct gently at a measured pace.

A verb whose Piel stem means to lead or guide someone along a journey, often with the connotation of bringing them to water or rest. The most beloved instance is Psalm 23:2, 'He leads me beside still waters,' where the shepherding imagery captures the word's core meaning of guiding to refreshment. God leads his redeemed people (Exod 15:13), and leaders conduct captives to safety (2 Chr 28:15). The single Hitpael occurrence (Gen 33:14) adds a nuance of gentleness – Jacob will 'lead on slowly' to accommodate the children and nursing flocks.

1. lead, guide, conduct (9×) Piel: to lead, guide, or conduct someone toward a destination, especially a place of water or rest. The root is connected to Arabic manhal 'watering-place,' illuminating the pastoral background. God guides his people in lovingkindness to his holy habitation (Exod 15:13), leads beside still waters (Ps 23:2), and will guide them to springs of water (Isa 49:10). Spanish 'guiar/conducir' and French renderings consistently capture the directional, purposeful leading. Also used of human leaders conducting others (2 Chr 28:15; 32:22). **PRONOUNS AND MIXED**

en: He-leads, You-guided, and-guide-me | **es:** guiará, guiaste, los-conducirá | **fr:** Tu-guided, [וינהלום], [וינהלם] | **de:** Du-guided, [וינהלום], [וינהלם] Gen 47:17; Exod 15:13; 2Chr 28:15; 2Chr 32:22; Ps 23:2

2. proceed gently, lead on slowly (1×) Hitpael: to proceed gently, to lead on at a slow, accommodating pace. In Genesis 33:14, Jacob tells Esau he will 'lead on slowly' (etenaahalah) at the pace of the children and livestock. The reflexive-iterative Hitpael conveys measured, careful movement rather than vigorous marching. German 'gemachlich-ziehen' ('pull along gently') and Spanish 'conducire' reflect this unhurried nuance, distinguishing it from the more active Piel guidance. **GOING AND LEADING**

en: will-lead-on-gently | **es:** conduciré | **fr:** –conduire-sur-gently | **de:** will-gemächlich-ziehen Gen 33:14

נַהֲלַל H5096 *Conj-w / N-proper-fs* (3×)

Nahalal or Nahalol, a Levitical town in the territory of Zebulun

This place-name appears with slight spelling variations (Nahalal in Joshua, Nahalol in Judges) for the same Zebulunite town given to the Levites. Joshua 19:15 lists it among Zebulun's inheritance, and 21:35 assigns it as a Levitical city. Judges 1:30 notes that Zebulun 'did not drive out the inhabitants of Nahalol,' who became forced laborers instead. The site's exact location is unknown, though it was somewhere in Zebulun's territory in Lower Galilee. The LXX shows significant variation in rendering the name.

(3×) Nahalal (or Nahalol), a town in Zebulun's territory. Joshua 19:15 lists cities in Zebulun's inheritance including 'Kattath, Nahalal, Shimron, Idalah, and Bethlehem.' Joshua 21:35 assigns it to the Levites: 'out of the tribe of Zebulun, Jokneam with its pasturelands, Kartah with its pasturelands, Dimnah with its pasturelands, Nahalal with its pasturelands.' Judges 1:30 records incomplete conquest: 'Zebulun did not drive out the inhabitants of Nahalol, so the Canaanites lived among them.' The name appears with variant spellings but identifies the same location. **PROPER NAMES (PERSONAL)**

en: Nahalal, Nahalol, and-Nahalal | **es:** Nahalal, Nahalol, y-Nahalal | **fr:** Nahalal, Nahalol, et-Nahalal | **de:** Nahalal, Nahalol, und-Nahalal Josh 19:15; Josh 21:35; Judg 1:30

נַהֲלֹל H5097 *Art / N-mp* (1×)

pastures, watering places (where animals/people gather)

A masculine plural noun denoting pastures or watering places where animals gather, appearing in Isaiah 7:19. The prophet describes coming invasion: enemy forces will settle 'in all the pastures,' meaning even agricultural areas will be occupied. The term may specifically indicate watering places where livestock congregate, making them strategic locations. Some scholars (Encyclopedia Biblica) suggest it means 'watering-place' specifically, while others take it more generally as 'pasture.' Either way, it represents vulnerable agricultural infrastructure that invaders will commandeer.

(1×) Pastures or watering places—locations where livestock gather for grazing or water. Isaiah 7:19 warns that invading armies 'will come and settle, all of them, in הַנַּהֲלֹלִים (the pastures/watering places),' meaning they will occupy even rural agricultural areas. The definite article marks these as recognized features of the landscape. Spanish 'los-abrevaderos' specifically chooses 'watering troughs/places,' while English 'the-pastures' goes more generally with grazing areas. The prophetic point: invasion will be total—not just cities but also the open lands where animals graze and water, leaving no corner of the land unoccupied by foreign forces. **GEOGRAPHY AND SPACE**

en: the-pastures | **es:** los-abrevaderos | **fr:** [הנהללים] | **de:** [הנהללים] Isa 7:19

נָהַם H5098 *Conj-w / V-Qal-ConjImperf-3ms* (5×)

to growl (as a lion devouring prey) or groan (in suffering or anguish)

A vivid sound-word that captures two distinct registers of deep, guttural vocalization. When predators are in view, it denotes the low, rumbling growl of a lion over its prey — distinct from the roar (shaag) of the initial attack. Isaiah deploys it twice to portray Assyria's terrifying advance (Isa 5:29-30). In human contexts, it shifts to the groan of one in physical or emotional anguish, as in the regretful sufferer of Proverbs 5:11 and the silent mourners of Ezekiel 24:23.

(5×) The deep, sustained growl of a lion while feeding on its kill, distinct from the attacking roar. Spanish 'bramará' and 'ruge' capture the bestial rumble well. Used figuratively of Assyria as a devouring lion in Isaiah 5:29-30 and of a wicked ruler in Proverbs 28:15. **ROAR GROAN CRY**

en: and-he-growls, and-you-groan, and-you-shall-groan | **es:** Y-bramará, Y-gimas, que-ruge | **fr:** [וינהם], et-rugir, et-ונהמת | **de:** [וינהם], [ונהמת], [ונהמתם] Prov 5:11; Prov 28:15; Isa 5:29; Isa 5:30; Ezek 24:23

נַהַם H5099 *N-ms* (2×)

growling, roar; the threatening sound made by a lion

This masculine noun captures the menacing growl of a lion, used in Proverbs as a metaphor for royal anger. Both occurrences compare a king's wrath to a lion's roar—the terrifying sound that precedes attack. The imagery would have been vivid to ancient audiences familiar with lions in the region. Just as a lion's growl warns of mortal danger, so a king's displayed anger threatens those who provoke him. The sound itself becomes a symbol of lethal power.

(2×) Found in Proverbs 19:12 and 20:2, both comparing the king's wrath to a lion's growl. The multilingual evidence consistently translates this as 'growling' or 'roar' (English 'growling', Spanish 'rugido'), capturing the intimidating vocalization that signals danger. The parallel structure in both verses equates royal anger with the predator's warning sound. **GEOGRAPHY AND SPACE**

en: growling | **es:** Rugido | **fr:** נהם | **de:** [נהם] Prov 19:12; Prov 20:2

נְהָמָה H5100 *Prep-m / N-fsc* (2×)

growling, groaning; of sea's roar or heart's anguish

This feminine noun captures intense vocal expression—either the menacing growl of a predator or the deep groaning of human suffering. Isaiah uses it to describe the sea's roar, comparing it to an Assyrian lion's growl (Is 5:30). The psalmist employs it for the anguished groaning of his own heart (Ps 38:9), where it parallels 'roaring.' The multilingual evidence (Spanish 'bramido/gemido,' French 'rugissement') confirms both the animalistic and human emotional dimensions.

(2×) Found only twice in Scripture, this term appears in two vivid metaphors. In Isaiah 5:30, it describes the threatening roar of the sea, likened to an enemy's advance. In Psalm 38:9, it becomes deeply personal—the psalmist's heart-groan of distress. The cross-linguistic pattern ('as-roaring-of' / 'from-anguish-of') shows translators recognized both the physical sound and the emotional weight, capturing a noise that signals danger or deep pain. **GEOGRAPHY AND SPACE**

en: as-roaring-of-, from-anguish-of | **es:** como-bramido-de, por-gemido-de | **fr:** [כנהמת], de-rugissement | **de:** [כנהמת], von-anguish-von Ps 38:8; Isa 5:30

נָהַק H5101 *V-Qal-Imperf-3mp* (2×)

bray, cry out harshly; of wild asses or desperate outcasts

This verb describes a harsh, braying sound—typically of a wild donkey, but extended metaphorically to human cries of desperation. Job uses it first in a rhetorical question about the wild ass braying over grass (Job 6:5), illustrating that complaints arise only when there's genuine need. Later, it describes the pitiful cries of social outcasts living in the wilderness (Job 30:7). The root connections in Hebrew, Aramaic, and Arabic consistently associate this word with the donkey's distinctive harsh call.

(2×) Appearing in Job's discourses, this verb paints a picture of harsh vocal expression. The wild ass doesn't bray when it has green grass; Job uses this natural observation to defend his own complaints (6:5). Then in 30:7, the same verb describes desperate people reduced to animal-like existence, braying among the bushes. The Spanish 'rebuznar' (donkey's bray) and the rhetorical question format ('does it bray?') in translations capture both the literal animal sound and the degrading comparison to human outcries. **ROAR GROAN CRY**

en: does-bray-, they-bray | **es:** rebuznan, ¿Acaso-rebuzna | **fr:** הינהק, ינהקו | **de:** [הינהק], [ינהקו] Job 6:5; Job 30:7

נָהַר H5102a *Conj-w / V-Qal-ConjPerf-3cp* (4×)

nahar — to flow, stream toward something; move in flowing abundance

This verb means to flow or stream, always used figuratively in the Hebrew Bible to describe people flowing like water toward a destination. The imagery evokes rivers streaming toward the sea or tributaries converging at a central point. Prophetic texts use it to depict either nations streaming to Jerusalem for worship or Israel streaming toward God's blessings. The word captures movement that is both abundant (like flowing water) and directional (toward a specific goal). It conveys the picture of eager, enthusiastic convergence—people drawn irresistibly to a center of blessing or worship.

(4×) To flow or stream toward, used exclusively in figurative contexts of people moving in abundance toward a destination. Isaiah 2:2 and its parallel Micah 4:1 prophecy that 'all nations shall flow to it (vnaharu elav/alaw)'—streaming to the exalted mountain of YHWH's temple in Jerusalem to learn His ways. Jeremiah 31:12 reverses the direction: restored Israel 'will stream to (vnaharu el) the goodness of YHWH,' flowing toward His blessings of grain, wine, and oil like water toward a fountain. Jeremiah 51:44 describes nations no longer 'streaming to' (yinharu) Bel in Babylon—the flow of worshipers will cease. The verb consistently pictures eager, abundant movement toward a source of worship or blessing. **FLOWING WATER**

en: and-they-will-stream, and-will-stream, to-it | **es:** fluirán, y-fluirán | **fr:** [ונהרו], [ינהרו], et-affluer | **de:** [ונהרו], [ינהרו] Isa 2:2; Jer 31:12; Jer 51:44; Mic 4:1

נָהַר H5102b *Conj-w / V-Qal-ConjPerf-2fs* (2×)

shine, be radiant; beam with joy or light

This verbal form depicts radiance or beaming—whether with physical light or with joy. Both occurrences use it figuratively for human emotional expression. In Psalm 34:6 (often emended), those who look to God 'are radiant' with hope. Isaiah 60:5 promises Jerusalem will 'beam with joy' when she sees her children returning. The Aramaic cognates and the broader Semitic root family all relate to daylight and shining, making this a natural metaphor for the brightness that comes from divine blessing.

(2×) This rare verb appears in two prophetic contexts of restoration and hope. Psalm 34:6 (with likely textual adjustment) speaks of faces radiant from looking to God—a visual expression of faith's effect. Isaiah 60:5 uses it for Jerusalem's emotional response to seeing her scattered children return: 'you will see and be radiant.' The French 'couler' (flow) in one translation interestingly captures how radiance seems to stream from the face, while Spanish 'resplandecer' directly expresses the shining quality. The parallelism with seeing in both texts suggests radiance as the visible response to receiving good news. **FLOWING WATER**

en: and-be-radiant, and-were-radiant | **es:** y-resplandecerás, y-resplandecieron | **fr:** [ונהרת], et-couler | **de:** [ונהרת], und-waren-radiant Ps 34:5; Isa 60:5

נָהָר H5103 *N-msd* (15×)

River (Aramaic) — the Euphrates or a river in general, used in Ezra for the Trans-Euphrates region and in Daniel for a river of fire

This Aramaic noun (נְהַר) appears almost exclusively in the formulaic phrase 'beyond the River' (עֲבַר נַהֲרָה) in Ezra, designating the Persian satrapy west of the Euphrates — the administrative region that included Judah. The term functions as a political-geographic shorthand: Persian imperial correspondence repeatedly references governors and peoples 'beyond the River' (Ezra 4:10–20; 5:3, 6; 6:6, 13; 7:21, 25). Its sole non-Euphrates occurrence is Daniel 7:10, where a 'river of fire' (נְהַר דִּי נוּר) streams from before the Ancient of Days — a stunning apocalyptic image. Spanish 'Río' and French 'fleuve' capture the grandeur the term carries.

the River (15×) An Aramaic noun for 'river,' used predominantly as a geographic-political designation for the Euphrates in the phrase 'beyond the River' (עֲבַר נַהֲרָה), referring to the Trans-Euphrates satrapy of the Persian Empire. This formulaic usage dominates Ezra's imperial correspondence (Ezra 4:10, 11, 16, 17, 20; 5:3, 6; 6:6, 8, 13; 7:21, 25; 8:36). In Daniel 7:10, the same noun takes on apocalyptic force as a 'river of fire' (נְהַר דִּי נוּר) flowing from the divine throne. German 'Strom' and Spanish 'Río' reflect the word's sense of a major, defining waterway. **RIVERS AND STREAMS**
en: river-of, the-River | **es:** Naharáh, Río, el-río | **fr:** fleuve, rivière | **de:** Strom Ezra 4:10; Ezra 4:11; Ezra 4:16; Ezra 4:17; Ezra 4:20

נְהַר H5104 *Conj-w* (119×)
River, stream — a perennial flowing watercourse; often 'the River' (the Euphrates) or poetic cosmic floods
Nahar denotes a substantial, continuously flowing watercourse — distinguished from nachal (seasonal wadi) by its permanence. When used with the article ('the River') it typically means the Euphrates, the great river that defined the northeastern boundary of the promised land (Gen 15:18; Deut 1:7; Josh 24:2). The compound Aram Naharayim ('Aram of the two rivers,' Gen 24:10) gives us Mesopotamia. In poetry, nahar takes on cosmic overtones: rivers that clap their hands (Ps 98:8), primordial floods that lift their voice against God (Ps 93:3), and eschatological streams flowing from the temple (Ezek 47:1-12). Spanish 'rio,' French 'fleuve,' and German 'Strom' capture the sense of a major watercourse.

river, stream (119×) A perennial river or major stream, used for specific watercourses such as the Euphrates ('the River,' Gen 15:18; Deut 1:7), the rivers of Eden (Gen 2:10-14), and the Nile region streams (Isa 19:6). In poetic and prophetic texts nahar takes on cosmological and eschatological dimensions — primordial floods that challenge God's sovereignty (Ps 93:3), rivers that rejoice at his coming (Ps 98:8), and healing waters flowing from the future temple (Ezek 47:1-12). Spanish 'rio,' French 'fleuve,' and German 'Strom' convey the sense of a major permanent watercourse, distinct from the seasonal wadi (nachal). **RIVERS AND STREAMS**
en: rivers, the-River, the-floods | **es:** Ríos, el-río, los-ríos | **fr:** fleuve, le-Fleuve, le-River | **de:** Stroeme, Strom, am-Strom Gen 31:21; Gen 36:37; Exod 23:31; Num 22:5; Deut 1:7

נְהָרָה H5105 *N-fs* (1×)
light, daylight (poetic, opposite of darkness)
A feminine noun denoting light or daylight, appearing in Job 3:4 in Job's curse on his birth day. He wishes that day would remain in darkness: 'let not light shine upon it.' The term is equivalent to Aramaic נְהוֹרָא and relates to Hebrew נהר ('shine'). Job uses light-darkness opposition to curse his existence: may that day be erased from the calendar, never illuminated, swallowed by perpetual darkness. Light represents existence, blessing, divine favor—all of which Job wishes removed from his birth day.

(1×) Light, daylight—the illumination that marks day as opposed to darkness. Job 3:4 curses his birth day: 'let that day be darkness; let not God seek it from above, let not נְהָרָה shine upon it.' This is light as positive phenomenon, the glow that marks days as real and recognized. Job wants his birthday deleted from reality—let darkness claim it, let no light ever touch it. Spanish 'luz' and French simply transliterate, acknowledging the poetic term. This is cosmological light: the brightness that makes days count, that brings them into being. By cursing his day to remain unlighted, Job curses his entry into existence itself. **LIGHT AND ILLUMINATION**
en: light | **es:** luz | **fr:** נהרה | **de:** Strom Job 3:4

נוּא H5106 *V-Qal-Imperf-2mp / Pn* (9×)
Hinder, forbid, discourage; to restrain someone from fulfilling a vow, frustrate a plan, or dishearten a community from action.
Covers two related but distinct kinds of obstruction: legal restraint and psychological discouragement. In the vow legislation of Numbers 30, a father or husband may 'forbid' a woman's oath, effectively annulling it by withholding consent on the day he hears it. But in Numbers 32:7-9 the same root describes the devastating psychological effect of the spies' evil report – they 'discouraged the heart' of Israel from entering the Promised Land. Psalm 33:10 extends the word to cosmic scope: the LORD 'frustrates' the plans of the nations.

1. hinder, forbid, restrain (6×) To hinder, forbid, or restrain, especially in the legal context of annulling vows. Numbers 30:5-11 establishes that a father or husband who 'forbids' (heni) on the day he hears a woman's vow effectively nullifies it before God. Psalm 33:10 broadens the sense to divine frustration of nations' schemes. Spanish 'prohibió/deshizo' and French 'interdit/dissuader' both capture the authoritative act of blocking or overriding another's intention. **NETS AND SNARES**
en: He-thwarts, forbade, forbids | **es:** deshizo, prohibió, prohíba | **fr:** dissuader, interdit, le-dissuader | **de:** er-thwarts, forbids, lass-refuse Num 30:5; Num 30:8; Num 30:11; Ps 33:10

2. discourage, dishearten (3×) To discourage or dishearten, breaking a group's resolve and willingness to act. Numbers 32:7-9 uses this specifically of the tribal leaders who 'discourage the heart of the children of Israel' from crossing into Canaan, recalling the catastrophic faithlessness triggered by the spies' report. Spanish 'desalentaréis' (you will dishearten) directly conveys the emotional devastation – not merely legal prevention but the sapping of courage and corporate will. **DISCOURSE PARTICLES**
en: -, and-discouraged, do-you-discourage | **es:** desalentaréis, y-desalentaron | **fr:** -, et-discouraged, faire-tu-discourage | **de:** -, tun-du-discourage, und-discouraged Num 32:7; Num 32:9

נוּב H5107 *V-Qal-Imperf-3ms* (4×)
nub — to bear fruit, produce, flourish; bring forth results
This poetic verb means to bear fruit, produce, or flourish, appearing exclusively in wisdom and worship literature. The imagery draws from fruit trees bearing their harvest, applied figuratively to righteous people producing wisdom, the wicked producing wealth, or God causing young people to flourish. The term emphasizes fruitfulness and productivity as visible results of an underlying condition—righteousness produces wisdom as naturally as a healthy tree produces fruit. The Polel stem intensifies the idea to 'cause to flourish' or 'make to bear abundant fruit.'

(4×) To bear fruit, produce, or flourish, used exclusively in figurative contexts. Proverbs 10:31 declares 'the mouth of the righteous bears the fruit of (yanub) wisdom,' picturing wise speech as natural productivity of a righteous life. Psalm 92:14 promises the righteous 'will still bear fruit (yenubun) in old age,' remaining productive despite advanced years. Psalm 62:10 warns 'if wealth bears fruit (yanub, increases), do not set your heart on it'—prosperity shouldn't capture affections. Zechariah 9:17 uses the Polel: 'grain will make young men flourish (yenobev), and new wine the young women'—God's blessing will cause the next generation to thrive abundantly. The verb thus depicts fruitful productivity arising from an inner source. **GEOGRAPHY AND SPACE**
en: brings-forth, it-increases, they-will-bear-fruit | **es:** aumenta, brota, darán-fruto | **fr:** porter-du-fruit, יְנוּב | **de:** [יְנוּב], [יְנוּבֻבוּ], es-increases Ps 62:10; Ps 92:14; Prov 10:31; Zech 9:17

H5108 *N-ms* (2×)
fruit (ketiv variant); produce of lips
This noun appears as a ketiv (written) variant for 'fruit,' occurring

in Isaiah 57:19's famous phrase about creating 'fruit of the lips'—that is, praise or speech. The passage promises peace to those far and near. Most translations follow the qere (read) form, but the ketiv preserves an alternate spelling tradition. The cross-linguistic evidence shows translators consistently rendered it as 'fruit,' particularly fruit associated with speech or produce.

(2×) Both occurrences are actually the same reference (Is 57:19), appearing twice due to textual variants. The context is God's promise to create 'fruit of the lips' (i.e., praise, thanksgiving) for both distant and near. This connects fruit imagery to verbal expression, a common biblical metaphor where speech is harvest. The notations [[נוב]] in translations indicate the relationship to other fruiting/budding vocabulary, showing translators recognized this as part of the semantic field of produce and growth. **GEOGRAPHY AND SPACE**

en: [ketiv:fruit], fruit-of | **es:** [Ketiv], fruto-de | **fr:** [(ניב)], [[נוב]] | **de:** [(ניב)], [[נוב]] Isa 57:19

נוֹב H5108a

fruit (especially 'fruit of lips'; Ketiv in Isaiah 57:19 for Qere נִיב)

This noun appears in Isaiah 57:19 (Ketiv) meaning 'fruit,' specifically 'fruit of lips'—a metaphor for speech, praise, or thanksgiving. The Qere reads נִיב, but both forms convey the same sense: words as produce of the mouth. Hebrews 13:15 later picks up this imagery: 'the fruit of lips that confess his name.' The agricultural metaphor for human speech—lips as trees bearing fruit—pervades biblical poetry, linking verbal expression to the generative, life-giving processes of creation.

נִיב H5108b *Conj-w / N-msc / 3ms* (1×)

fruit, produce (of table/altar, what is yielded)

A masculine noun meaning fruit or produce, appearing in Malachi 1:12 in a complaint about defiled offerings. The people profane God's table, saying 'its fruit (נִיבוֹ), its food, is contemptible.' Here 'fruit' functions as a metonymy for the offerings placed on God's altar—the produce or yield that the altar generates. The parallel term 'food' (אָכְלוֹ) clarifies that this refers to sacrificial offerings, which represent the 'fruit' or product of the worship system. The prophet condemns treating sacred offerings as worthless produce.

(1×) Fruit or produce—specifically the offerings that represent the 'yield' of God's altar. Malachi 1:12 records the people's contemptuous attitude: 'its fruit וְנִיבוֹ (and its fruit/produce), its food, is despised.' The possessive suffix links this fruit to 'the Lord's table' (the altar), making offerings the altar's characteristic product. Spanish 'y-fruto-suyo' (and its fruit) and French 'et-fruit' both preserve this possessive sense. This is culinary-agricultural language applied to worship: what the altar 'produces' (receives as sacrifice) is being treated as contemptible food rather than sacred gift. The fruit metaphor makes offerings into produce, and the people's attitude reduces sacred meals to worthless leftovers. **GEOGRAPHY AND SPACE**

en: and-its-fruit | **es:** y-fruto-suyo | **fr:** et-fruit | **de:** [וניבו] Mal 1:12

נוֹבַי H5109 *N-proper-ms* (2×)

Nebai/Nobai; name of a chief of the people under Nehemiah

This proper name designates one of the chiefs who sealed the covenant in Nehemiah's time (Neh 10:20). The name appears with textual variation between ketiv and qere readings—'Nobai' versus 'Nebai'—reflecting different manuscript traditions. The Greek translations (Septuagint) render it as 'Nobai,' while other versions preserve different vocalizations. This type of minor spelling variation was common in ancient manuscripts, particularly for less prominent personal names.

(2×) This individual appears among the leaders who committed to the covenant renewal in post-exilic Jerusalem (Neh 10:19 in some versifications). The double listing in translations reflects ketiv/qere variants—the tension between how the name was written and how it was traditionally read aloud. Palmyrene inscriptions preserve similar name forms, suggesting this may have been a recognizable name pattern in the broader Aramaic-speaking world. The multiple spellings across translations (Nebai, Nobai, Nibai) mirror the ancient textual diversity. **PROPER NAMES (PERSONAL)**

en: Nebai, [ketiv] | **es:** (Nebai), [Nobai] | **fr:** [נובי], [ניבי] | **de:** [(ניבי)], [[נובי]] Neh 10:19

נוּד H5110 *V-Qal-Imperf-2ms* (25×)

To move to and fro, wander; to show grief or sympathy by shaking, nodding, or moaning; causatively, to drive away.

Nud is a verb that lives in the body — its semantic range connects the restless physical motion of a fugitive, the swaying of a reed in the wind, and the visible gestures of mourning: shaking the head, rocking back and forth in grief, moaning aloud. Cain's punishment of being a 'wanderer' (nad, Gen 4:12, 14) and Job's friends coming 'to show sympathy' (Job 2:11) seem far apart in English, but the Hebrew holds them together through the image of agitated, unsettled movement. The multilingual evidence confirms this bodily core: Spanish splits between andar-errante ('wander aimlessly') and condolerse/lamentarse ('grieve/lament'), while French secouer ('shake') surfaces across nearly every sense, preserving the kinetic thread that English translations obscure.

1. wander, flee, be fugitive (9×) Qal of physical displacement: to wander, flee, be a fugitive, moving about without fixed direction or home. This is the sense of Cain's curse — 'a wanderer and a fugitive you shall be on the earth' (Gen 4:12, 14). The participle nad becomes virtually a title for the displaced. Spanish andarás-errante ('you shall wander aimlessly') and French errer ('to roam') both capture the purposeless, driven quality. Ps 11:1 and Prov 26:2 extend the image to birds fleeing, and Jer 4:1 and 49:30 use it of nations scattering before invaders. Nine occurrences form a tight cluster around involuntary, directionless movement. **WANDERING AND GRIEVING**

en: [ketiv], and-fugitive, flee | **es:** [huye], andarás-errante, han-huido | **fr:** errer, et-fugitive, secouer | **de:** [ketiv], [לנוד], fliehen Gen 4:12; Gen 4:14; Ps 11:1; Prov 26:2

2. grieve, lament, show sympathy (9×) Qal of emotional response: to grieve, lament, show sympathy or condolence for another person's suffering. Job's three friends came 'to show him sympathy and comfort him' (Job 2:11); after his restoration, relatives 'showed him sympathy' (Job 42:11). The psalmist waited for someone to 'show sympathy' but found none (Ps 69:20). Spanish compadecerse ('to feel compassion') and condolerse ('to grieve with') capture the empathetic dimension. The connection to sense 1 is kinesthetic: mourners sway, rock, and move their bodies in expressions of grief, so the 'moving to and fro' of the wanderer becomes the 'moving to and fro' of the mourner. **WANDERING AND GRIEVING**

en: and-they-showed-sympathy, for-sympathy, grieve | **es:** compadecerse, condoleos, os-lamentéis | **fr:** et-וינדו, secouer, à-errer | **de:** [וינדו], [ינוד], [לנוד] Job 2:11; Job 42:11; Ps 69:20; Isa 51:19; Jer 15:5

3. cause to wander, shake, drive away (3×) Hifil causative: to cause to wander, shake, or drive away — the active, transitive counterpart of senses 1 and 4. God will shake Israel like a reed (1 Kgs 14:15 belongs here conceptually through the Hifil framework); the psalmist prays that the 'hand of the wicked' not 'drive me away' (Ps 36:11); and heads are wagged at ruined cities (Jer 18:16). Spanish hacer-vagar ('cause to wander') and German schuetteln ('shake') both reflect the causative force. Only three occurrences, but they confirm the verb's core meaning of agitated motion by showing what it looks like when someone imposes that motion on another. **WANDERING AND GRIEVING**

en: and-will-shake, let-drive-me-away, to-wander | **es:** a-hacer-vagar, me-mueva, y-moverá | **fr:** errer, et-secouer, à-wander | **de:** lass-drive-mich-weg, und-schuetteln, zu-wander 2Kgs 21:8; Ps 36:11; Jer 18:16

4. sway, shake, totter (2×) Qal/Hitpael of physical oscillation: to sway, shake, or totter, describing unsteady back-and-forth movement of objects or bodies. Israel will be shaken 'as a reed is shaken in the water' (1 Kgs 14:15), and the earth 'sways like a drunkard' (Isa 24:20). Spanish bambolearse ('to wobble/sway') and the English 'sway' both zero in on the oscillating, pendulum-like quality. This is

arguably the most basic physical sense of the root, from which both wandering and mourning gestures derive metaphorically. **SHAKING AND TOTTERING**
en: and-sways, sways | **es:** se-mece, y-se-bambolea | **fr:** et-secouer, sways | **de:** sways, und-schuetteln 1Kgs 14:15; Isa 24:20

5. moan, bemoan oneself (1×) Hitpael reflexive/intensive: to moan or bemoan oneself in personal lamentation, expressing intense inner grief turned inward. A single occurrence in Jer 31:18, where Ephraim is overheard 'moaning' in self-directed sorrow. Spanish lamentándose and the reflexive Hitpael morphology both confirm the inward-facing quality: not sympathy for another (sense 2) but the subject's own rocking, groaning grief. French secouer ('shake') still surfaces, maintaining the kinetic undertone. **WANDERING AND GRIEVING**
en: moaning | **es:** lamentándose | **fr:** secouer | **de:** schuetteln Jer 31:18

6. shake the head (1×) Hitpael as gesture of derision: to shake or wag the head at someone in mockery, pity, or astonishment. In Jer 48:27 the taunt against Moab asks whether Israel was 'shaken at' — i.e., mocked with a head-shake. Spanish menear-la-cabeza ('wag the head') and German schuetteln ('shake') both identify the gesture precisely. Though only one occurrence, the cross-lingual evidence consistently renders it as a visible physical gesture of contempt, distinguishing it from the sympathetic movement of sense 2. **WANDERING AND GRIEVING**
en: you-shake-your-head | **es:** meneas-la-cabeza | **fr:** secouer | **de:** schuetteln Jer 48:27

נוּד H5111 *V-Qal-Imperf-3fs* (1×)
to flee, escape (Aramaic, from danger/presence)
An Aramaic verb meaning to flee or escape, related to Hebrew נוּד and Aramaic נְדַד. Daniel 4:14 uses it in Nebuchadnezzar's dream: a voice commands beasts to 'flee from beneath' the great tree before it is cut down. The imperfect form תְּנַדָּ expresses command or permission: 'let them flee.' The verb captures urgent departure from danger—animals sensing threat and running to safety. This is instinctive flight, the natural response to approaching catastrophe that even beasts recognize.

(1×) To flee or escape from danger—specifically animals fleeing from beneath the great tree in Nebuchadnezzar's dream. Daniel 4:14 records the heavenly command: 'let the beasts תְּנַדָּ מִן (flee from) beneath it, and the birds from its branches,' clearing the area before judgment falls. Spanish 'huyan' (let them flee/may they flee) captures the jussive/command sense. This is urgent evacuation: the tree (representing the king) is about to be cut down, and all who found shelter there must escape. The verb emphasizes the instinctive self-preservation of creatures sensing approaching doom, fleeing protection that has become dangerous. **FLEEING AND ESCAPING**
en: let-flee | **es:** huyan | **fr:** fuir | **de:** [תְּנַדָּ] Dan 4:14

נוֹד H5112 *N-msc / 1cs* (1×)
wandering, exile (fig. of homeless restlessness)
A masculine noun meaning wandering or homeless exile, appearing in Psalm 56:8 where the psalmist appeals to God: 'You have kept count of my wanderings.' The term captures rootless movement, the restless instability of someone without home or settled place. Related to the verb נוּד (wander, flee), the noun makes wandering into a condition rather than just an action. God's attention to the psalmist's נֹדִי suggests not just tracking movements but caring about his homeless state. The parallel with 'put my tears in Your bottle' emphasizes God's attentive compassion toward suffering.

(1×) Wandering, homeless roving—the condition of one without settled place or security. Psalm 56:8 appeals to divine care: 'You number my נֹדִי (my wandering/my exile),' meaning God tracks every restless movement of the fugitive psalmist. Spanish 'mi-vagar' (my wandering/roaming) and French 'errance' (wandering) both catch this sense of unsettled movement. This is more than physical travel—it's existential homelessness, the fugitive state of someone hunted and displaced. The possessive suffix personalizes it: MY wandering, the specific path of MY restless flight. That God 'numbers' this wandering suggests both omniscient tracking and compassionate attention—God knows every step of exile. **WANDERING AND GRIEVING**
en: my-wandering | **es:** mi-vagar | **fr:** errance | **de:** mein-wandering Ps 56:8

נֹד H5113 *N-proper-fs* (1×)
Nod — the land east of Eden where Cain wandered as a fugitive after killing Abel
Nod appears only once in Scripture, naming the region where Cain settled after murdering his brother. The Hebrew root suggests wandering or exile, making this a fitting designation for the fugitive's new home. Genesis describes it as east of Eden, a geographical marker that also carries theological weight—movement away from God's presence into a land defined by restlessness.

(1×) The proper name of a territory mentioned in Genesis 4:16, literally 'the land of Nod,' where Cain dwelt after being banished. The name itself resonates with the verb for wandering (נוּד), creating a wordplay: the wanderer goes to the land of Wandering. Ancient versions struggled with whether to treat this as a place name or translate it descriptively as 'land of fugitives.' **PROPER NAMES (PERSONAL)**
en: Nod | **es:** Nod | **fr:** Nod | **de:** Nod Gen 4:16

נוֹדָב H5114 *Conj-w / N-proper-ms* (1×)
Nodab — an Arab tribe defeated by the Transjordanian Israelite tribes, mentioned alongside Jetur and Naphish
Nodab appears in a brief catalogue of nomadic peoples conquered by the tribes of Reuben, Gad, and Manasseh. Chronicles links them with descendants of Ishmael, placing them within the broader Arabian tribal network that Israel encountered east of the Jordan. The name's etymology remains uncertain, though some connect it to the root for nobility or willing offering.

(1×) A gentile designation (people group name) found in 1 Chronicles 5:19, identifying one of three Arab tribes defeated by Israelite forces. The context pairs Nodab with Jetur and Naphish, both attested elsewhere as Ishmaelite clans, suggesting a similar origin. The conjunction prefix in Hebrew ('and-Nodab') shows this is part of a military victory list. **PROPER NAMES (PERSONAL)**
en: and-Nodav | **es:** y-Nodab | **fr:** [ונודב] | **de:** [ונודב] 1Chr 5:19

נָוָה H5115a *Conj-w / V-Hifil-ConjImperf-1cs / 3ms* (1×)
beautify, glorify, adorn with praise — to honor God through worship and exaltation
This rare verb appears in Moses' victory song at the Red Sea, where Israel responds to divine deliverance with worship. The root connects to beauty and comeliness, suggesting that true praise adorns its object. The parallel with 'exalt' indicates this is no mere aesthetic appreciation but active glorification through word and deed. Later Jewish tradition developed this root further in the language of beautifying commandments.

(1×) The Hiphil form (causative) meaning 'I will beautify/adorn him,' used in Exodus 15:2 with God as the direct object. Moses declares his intent to glorify YHWH through praise, paralleled by 'I will exalt him.' The verb's aesthetic roots (related to נָאֲוָה 'comely, beautiful') suggest worship that honors God by presenting him in his true splendor. Ancient versions render this as 'glorify' (Greek δοξάσω, Latin glorificabo), capturing the theological sense. **PLEASANTNESS AND DELIGHT**
en: and-I-will-praise-Him | **es:** y-lo-glorificaré | **fr:** et-Je—louer-Lui | **de:** und-ich-wird-loben-Ihn Exod 15:2

נָוָה H5115b *V-Qal-Imperf-3ms* (1×)
abide, dwell, remain — to settle or remain in a place (denominative from 'dwelling')
This verb appears once in Habakkuk's description of the arrogant

man whose appetite is insatiable. The text says such a person 'will not abide'—cannot find rest or contentment. The verb derives from the noun for dwelling or pasture, creating a verbal form that means to settle down or remain. The textual tradition shows uncertainty here, with various ancient scholars proposing alternative readings.

(1×) The Qal imperfect 'he will not abide' in Habakkuk 2:5, describing the restless nature of the proud and greedy. Formed from the noun נָוֶה (dwelling, pasture), this denominative verb conveys inability to settle or find rest. The context contrasts with the righteous who live by faithfulness. Some ancient interpreters proposed emendations (the Syriac read 'be at rest,' others suggested 'be satisfied'), reflecting the difficulty of this rare verbal form. **GEOGRAPHY AND SPACE**

en: will-abide | **es:** descansa | **fr:** habiter | **de:** [ינוה] Hab 2:5

נָוֶה H5116a *N-msc / 3ms* (34×)

Dwelling-place, habitation; pasture or meadow for flocks; fold or resting-place where animals lie down in safety.

The Hebrew noun naveh evokes the pastoral world at the heart of Israel's self-understanding — a place where sheep graze, shepherds dwell, and God's people find rest. Rooted in the imagery of settled habitation, it spans from God's holy dwelling (Exod 15:13, 'You guided them to Your holy habitation') to the open meadows where flocks feed (Isa 65:10) to the sheltered fold where lambs lie down secure (Jer 23:3). Spanish distinguishes morada (dwelling) from pastizal (pasture) and majada (fold), and German shifts between Wohnung, Weide, and Hurde, revealing that what Hebrew collapses into a single pastoral term, most languages must split along the axis of shelter versus openness. The prophets especially exploit this word's resonance: God as shepherd restoring Israel to their naveh is simultaneously a return to homeland, to green pasture, and to safety.

1. dwelling-place, habitation (22×) A settled dwelling-place or habitation for people or for God, emphasizing an established, often beautiful home or abode. This dominant sense (22 occurrences) spans from God's holy habitation in the Song of the Sea (Exod 15:13) to Job's hope that God will restore the habitation of his righteousness (Job 8:6). It also encompasses the prophetic vision of Jerusalem or Zion as God's dwelling (Jer 25:30; 31:23; 50:7). Spanish morada, French habitation, and German Wohnung converge on residential permanence, while Hindi निवास and Arabic مسكن confirm the sense of settled, secure dwelling. **GEOGRAPHY AND SPACE**

en: a-habitation, a-haunt, a-pasture-of | **es:** a-la-morada-del, en-la-morada, en-morada-de | **fr:** et-pâturage, habitation-de, pâturage | **de:** Weide, [ונוה], [לנוה] Exod 15:13; 2Sam 15:25; Job 5:3; Job 5:24; Job 8:6

2. pasture, meadow (7×) Open pasture or green meadow where flocks graze freely, highlighting the pastoral landscape of feeding rather than enclosure. Seven occurrences focus on the shepherd-and-flock imagery: God took David from the naveh — the sheep pastures — to shepherd Israel (2 Sam 7:8; 1 Chr 17:7), and Sharon shall become a pasture for flocks (Isa 65:10). Spanish pastizal/pradera, French paturage, and German Weide all deploy dedicated grazing vocabulary. The prophetic passages in Jeremiah 49:20 and 50:19, 45 picture restoration as return to lush pastureland, interweaving national hope with pastoral imagery. **GEOGRAPHY AND SPACE**

en: a-pasture-for, his-pasture, in-a-meadow | **es:** el-pastizal, en-pradera, para-majada-de- | **fr:** [הנוה], demeure, le-pasture | **de:** Weide, [בנוה], [נות] 2Sam 7:8; 1Chr 17:7; Isa 65:10; Jer 49:20; Jer 50:19

3. fold, resting-place for flocks (5×) A fold or sheltered resting-place where flocks lie down in protected safety, distinguished from open pasture by the connotation of bounded enclosure and secure rest. Five occurrences cluster in prophetic contexts: God will bring the scattered sheep back to their fold (Jer 23:3), Ammon's land will become a resting-place for camels (Ezek 25:5), and the restored people will find good pasturage and lie down on good fold (Ezek 34:14). Spanish majada, French bergerie, and German Hurde occasionally appear alongside the more general 'pasture' terms, while the parallel vocabulary in these passages — rabats (lie down), mireh (grazing-place) — confirms a sense of enclosed, secure rest distinct from open meadow. **GEOGRAPHY AND SPACE**

en: as-pasture-for-, his-fold, in-pasture-of | **es:** como-pastizal-de, en-morada, morada-de-ellas | **fr:** demeure, pâturage | **de:** Weide Jer 23:3; Jer 25:30; Ezek 25:5; Ezek 34:14

נָוָה H5116b *Conj-w / N-fsc* (1×)

she who stays at home, dwelling at home — describing women who remain in the household

This unusual form appears in Psalm 68, a victory hymn celebrating God's triumph and the distribution of spoils. The phrase describes women who remained at home while men went to battle, a common ancient pattern. The construct form links dwelling and house, creating a participial phrase that became proverbial for the homefront.

(1×) An adjectival participle in construct form, literally 'dwelling of house' or 'the one abiding at home,' found in Psalm 68:12. The feminine form refers to women who stayed in the household while warriors went to battle. This became a way to speak of domestic roles in contrast to military campaigns. The construction uses the root נָוָה (dwell, abide) in participial form attached to 'house,' creating a compound designation. **SITTING AND DWELLING**

en: and-she-who-remains-at | **es:** y-la-que-mora | **fr:** et-demeure | **de:** und-sie-der-bleibt-bei Ps 68:12

נוּחַ H5117 *Conj-w / V-Hifil-ConjPerf-1cs* (67×)

To rest, settle, be at ease; in Hifil, to give rest or set down; of persons resting from labor, the Spirit alighting, or God granting relief.

Nuach is the verb behind Noah's name and one of the Bible's great rest-words. In its Qal stem it describes the cessation of toil — God resting on the seventh day (Exod 20:11), the ox and donkey resting on the Sabbath (Exod 23:12) — but also the physical settling of objects and spirits: the ark coming to rest on Ararat (Gen 8:4), the Spirit of the LORD resting upon the Messiah (Isa 11:2). The Hifil is even richer, splitting into two distinct senses that multilingual evidence sharply distinguishes: granting relief from enemies (Arabic araaha 'to give rest,' the causative of rest) and physically setting something down in a location (Arabic anzala 'to lower, deposit'). The theological arc from creation-rest to promised-land rest to messianic rest runs through this single root.

1. Hifil: give rest, grant relief (27×) Hifil causative: to give rest or grant relief, especially God granting his people respite from enemies, war, or oppression. This is the covenantal rest-promise that structures Deuteronomy's theology of the land (Deut 3:20; 12:10; 25:19) and echoes through Joshua and Chronicles. Arabic araaha (Form IV causative of r-w-h) mirrors the Hebrew causative morphology exactly, while Spanish dar descanso and German Ruhe geben both select 'give rest' phrasing. The 27 occurrences cluster heavily in the Deuteronomistic history, marking this as a theologically loaded promise-word. **REST AND REFRESHMENT**

en: I-have-caused-to-rest, and-He-gave-rest, and-I-gave-rest | **es:** Y-haré-reposar, dio-descanso, dio-reposo | **fr:** a-donné-se-reposer, donna-reste, donna-se-reposer | **de:** [וניחך], er-liess-ruhen, gab-Ruhe Exod 33:14; Deut 3:20; Deut 12:10; Deut 25:19; Josh 1:13

2. Qal: rest from labor (21×) Qal intransitive: to rest from labor, cease from work, find repose. The creation-Sabbath sense par excellence — God rested on the seventh day (Exod 20:11), and the command extends to servants, animals, and aliens (Exod 23:12; Deut 5:14). Arabic istaraha (Form X reflexive, 'to seek and find rest') distinguishes this self-directed repose from the causative granting of sense 1, and Spanish descansar versus dar descanso confirms the same boundary. Job's anguished 'I am not at ease, nor am I quiet, nor do I rest' (Job 3:26) uses this sense to express the absence of the peace that should attend life. **REST AND REFRESHMENT**

en: I-rested, I-should-wait-quietly, and-rest | **es:** Descansa, al-reposar, descansan | **fr:** et-faire-reposer, et-ils-rested, et-reposer | **de:** [אנוח], [ונוח], [ינוח] Exod 20:11; Exod 23:12; Deut 5:14; Josh 3:13; 1Sam 25:9

3. Qal: settle, alight, come to rest (of objects/spirit) (11×) Qal: to settle, alight, come to rest in a place — of objects, animals, or the Spirit rather than personal repose. The ark settles on Ararat (Gen 8:4), locusts settle on the land (Exod 10:14), and

most strikingly, the Spirit of the LORD rests upon the seventy elders (Num 11:25-26) and upon the coming Branch (Isa 11:2). Arabic istaqarra ('to become stationary, settle') and German ruhen-lassen ('to let rest upon') both select spatial-placement vocabulary distinct from personal rest, confirming this as a separate sense. The 11 occurrences span narrative, prophetic, and wisdom literature. **REST AND REFRESHMENT**

en: and-rested, and-they-will-rest, and-when-resting-it | **es:** Reposó, Se-ha-aliado, Y-al-reposar | **fr:** et-faire-reposer, et-quand-resting-cela, et-se-reposa | **de:** als-ruhte, rests, ruhen-lassen Gen 8:4; Exod 10:14; Num 10:36; Num 11:25; Num 11:26

4. Hifil: set down, deposit, lay in place (6×) Hifil with a physical-placement meaning: to set down, deposit, or lay something in a specific location. Distinct from sense 1's abstract 'grant rest,' this is concrete positioning — Ezekiel is set down in a valley of dry bones (Ezek 37:1), then on a high mountain (Ezek 40:2); Moses lowers his hands and Amalek prevails (Exod 17:11). Arabic anzala (Form IV of n-z-l, 'to send down, set down') and Spanish bajar ('to lower') diverge sharply from the relief/rest vocabulary of sense 1, marking a clear semantic boundary even within the same stem. **REST AND REFRESHMENT**

en: and-I-shall-rest, and-he-set-me, and-set-me-down | **es:** bajaba, hará-reposar, para-hacer-reposar | **fr:** et-reposer, faire-reposer, lowered | **de:** lowered, ruhen-lassen, und-ruhen-lassen Exod 17:11; Isa 30:32; Ezek 5:13; Ezek 37:1; Ezek 40:2

5. (1×) A single difficult occurrence at Lam 5:5 where the sense may be 'there is no rest for us' in the context of exhaustion under persecution. The verse describes being pursued with yokes on necks and no respite. English 'rest,' Spanish descanso, and French reposer all treat this as the basic rest sense, but its isolation likely reflects either a rare Hofal passive or an unusual syntactic construction rather than a genuinely distinct meaning. **REST AND REFRESHMENT**

en: rest | **es:** hay-descanso | **fr:** faire-reposer | **de:** [הונח] Lam 5:5

6. (1×) A parsing anomaly at 2 Sam 17:12 where the consonantal form nachnu was read as 'we' (the first-person plural pronoun) rather than a verb form of nuach. The multilingual evidence is unanimous — English 'and we,' Spanish 'y nosotros,' French 'et nous,' German 'und wir' — confirming this is a homographic pronoun, not a semantic sense of the verb. It belongs to the dictionary entry only as a cross-reference note. **FIRST PERSON PRONOUN**

en: and-we | **es:** y-nosotros | **fr:** et-nous | **de:** und-wir 2Sam 17:12

מְנוּחָה H5118 *Conj-w / V-Qal-InfAbs* (2×)

rest, come to rest; settle in a resting place

This verbal form relates to the concept of rest and settling down. Both occurrences involve the idea of resting or entering into rest. In 2 Chronicles 6:41, it appears in the phrase about God's 'resting place' in the temple context (following Psalm 132:8's parallel). Esther 9:16 uses it to describe the Jews' resting from their enemies—cessation from conflict. The noun 'menukhah' (resting-place) shares this root, emphasizing both physical location and state of peace.

(2×) The two contexts reveal rest as both spatial and temporal. In 2 Chronicles 6:41, the reference is to God's resting place—the temple as the location where divine presence settles. In Esther 9:16, it's the completion of self-defense, where 'they rested' marks the end of combat on the 13th of Adar. The infinitive absolute form 'and resting' captures the decisive, completed nature of this cessation. Spanish 'descansaron' (they rested) and the phrase 'to your resting-place' show how translators moved between the locative (where) and stative (condition) meanings. **REST AND REFRESHMENT**

en: and-resting, to-your-resting-place | **es:** a-tu-reposo, y-descansaron | **fr:** [ונוח], [לנוחך] | **de:** [ונוח], [לנוחך] 2Chr 6:41; Esth 9:16

נוֹחָה H5119 *N-proper-ms* (1×)

Nohah — the fourth son of Benjamin in one genealogical tradition

Nohah appears only in Chronicles' genealogy of Benjamin, listed as the fourth son. This name doesn't appear in Genesis' account of Benjamin's sons, reflecting the textual variations common in biblical genealogies. Different manuscript traditions and ancient versions show variations in the vocalization, suggesting this was a name whose exact pronunciation was uncertain even in antiquity.

(1×) A personal name designating Benjamin's fourth son according to 1 Chronicles 8:2. The name appears nowhere else in Scripture, and Genesis 46:21 gives a different list of Benjamin's sons without mentioning Nohah. Greek manuscripts vary (Ἰωα, Νωα, Νουαα), showing textual uncertainty. The meaning remains obscure, though the root could relate to rest or quiet. **PROPER NAMES (PERSONAL)**

en: Nochah | **es:** Noha | **fr:** [נוחה] | **de:** [נוחה] 1Chr 8:2

נוּט H5120 *V-Qal-Imperf-3fs* (1×)

shake, quake, tremble — the earth responding in upheaval to divine presence

This verb appears in a psalm celebrating God's universal kingship, commanding the earth to shake before the enthroned Lord. The root suggests dangling or swaying motion, different from other Hebrew words for trembling. Paired with 'be agitated,' it creates an image of cosmic response to divine majesty. Some scholars have questioned the text, but the manuscript tradition supports this rare verb.

(1×) The Qal imperfect jussive 'let it shake' in Psalm 99:1, describing the earth's reaction to YHWH's reign. The verb (from a root meaning 'dangle, sway') conveys oscillating or unstable movement, paralleled by רָגַז (quake, be agitated). This is theophanic language—creation itself responds physically to divine presence. Arabic cognates support the sense of suspended swaying motion, though some medieval scholars proposed emendations to more common verbs for 'melt' or 'quake.' **SHAKING AND TOTTERING**

en: let-quake | **es:** se-estremezca | **fr:** être-agité | **de:** lass-quake Ps 99:1

נוית H5121 *Prep-b / N-proper-fs* (12×)

Naioth — a place in or near Ramah associated with Samuel's prophetic community and ecstatic prophecy

Naioth (נָיוֹת) designates a location in or near Ramah, associated with Samuel and a community of prophets. When David fled from Saul, he came to Samuel 'at Naioth in Ramah' (1 Sam 19:18). Saul sent three groups of messengers to seize David, but each time the Spirit fell upon them and they prophesied (1 Sam 19:19-21). Saul himself went and likewise prophesied all day and night (1 Sam 19:22-24). David then fled from Naioth to Jonathan (1 Sam 20:1). The name likely derives from naveh ('dwelling'), suggesting a communal prophetic residence.

(in Naioth) (12×) A place name for the prophetic community's abode in or near Ramah, where Samuel presided. Appears exclusively in David's flight from Saul (1 Sam 19:18-23; 20:1). Notable for the repeated outpouring of the Spirit that caused Saul's messengers and Saul himself to prophesy involuntarily. The name likely derives from naveh ('dwelling'). **PROPER NAMES (PERSONAL)**

en: (Naioth), (from-Naioth), (in-Naioth) | **es:** Nayot, a-Nayot, de-Nayot | **fr:** (Naioth), (from-Naioth), (in-Naioth) | **de:** [Naioth], [from-Naioth], [in-Naioth] 1Sam 19:18; 1Sam 19:19; 1Sam 19:22

נִוָּלִי H5122 *N-fs* (3×)

A dunghill, refuse heap, or pile of ruins and rubble

This Aramaic loanword appears in Ezra and Daniel for a refuse heap or pile of ruins. King Darius decrees that anyone who alters his edict shall have a beam pulled from his house and he shall be impaled on it, 'and his house shall be made a dunghill' (Ezra 6). Daniel twice uses it in royal threats: houses will be made into dunghills as punishment for failing to interpret dreams or blaspheming God. The term evokes complete degradation—a dwelling reduced to a garbage heap, utter ruin and humiliation.

(3×) A dunghill or refuse heap. Ezra 6:11 records Darius's decree: 'whoever alters this edict, a beam shall be pulled out of his house, and he shall be impaled on it, and his house shall be made a

dunghill.' Daniel 2:5 has Nebuchadnezzar threaten: 'if you do not make known to me the dream and its interpretation, you shall be torn limb from limb, and your houses shall be made a dunghill.' Similarly 3:29 threatens those who blaspheme God. The Aramaic forms and consistent 'dunghill/refuse' rendering show this is a heap of destruction and desolation. **ASH HEAP REFUSE**

en: a-dunghill, dunghill | **es:** en-estiércol, un-muladar | **fr:** [נולן], déchet | **de:** [נולן], [נולי] Ezra 6:11; Dan 2:5; Dan 3:29

נוּם H5123 *V-Qal-Imperf-3ms* (6×)

To slumber, be drowsy, doze — light sleep or inattentive drowsiness, distinct from deep sleep (yashen).

A verb meaning to be drowsy, slumber, or doze off, representing a lighter stage of sleep than yashen ('to sleep deeply'). Its most famous occurrence is the emphatic double denial of Psalm 121:3-4: the guardian of Israel 'will neither slumber nor sleep,' pairing num and yashen as a merism for total wakefulness. Negatively, it describes culpable inattention — Assyria's shepherds slumber while their flock scatters (Nah 3:18), and Israel's watchmen love to drowse (Isa 56:10). Isaiah 5:27 praises the tireless Assyrian army: 'none among them slumbers or sleeps.' Spanish preserves the nuance well with 'dormitar' (to doze) versus 'dormir' (to sleep).

be drowsy, slumber, sleep (6×) To be drowsy or slumber, denoting light, often culpable inattention rather than restful deep sleep. The theological peak is Psalm 121:3-4, where God's refusal to slumber guarantees Israel's security. Prophetic uses condemn leaders who drowse at their posts: Nineveh's shepherds slumber (Nah 3:18) and Israel's watchmen love drowsing (Isa 56:10). Isaiah 5:27 inverts the image — the invading army never slumbers, making them terrifyingly efficient. Spanish 'dormitar' precisely captures the lighter-than-sleep nuance, distinguishing it from 'dormir' just as Hebrew num differs from yashen. **SLEEP AND SLUMBER**

en: He-slumbers, He-will-slumber, he-slumbers | **es:** Duermen, dormitar, dormitará | **fr:** [ינום], [לנום], sommeiller | **de:** [ינום], [לנום], [נמו] Ps 76:5; Ps 121:3; Ps 121:4; Isa 5:27; Isa 56:10

נוּמָה H5124 *N-fs* (1×)

drowsiness, slumber — the sleepy state associated with laziness and poverty

Proverbs uses this noun to warn against the economic consequences of excessive sleep. Paired with drunkenness, drowsiness becomes emblematic of self-indulgent neglect that leads to poverty. The term is more specific than general sleep, focusing on the heavy, lethargic state that prevents productive work. It's the physical manifestation of spiritual and moral sluggishness.

(1×) A feminine noun meaning 'drowsiness, somnolence' found in Proverbs 23:21 within a warning about drunkards and gluttons. The text declares that 'drowsiness will clothe a man with rags,' linking this sleepy indolence to poverty. This is not ordinary sleep but the heavy, unproductive lethargy that characterizes the sluggard. The word intensifies the picture of self-destructive habits that Proverbs repeatedly condemns. **SLEEP AND SLUMBER**

en: slumber | **es:** la-somnolencia | **fr:** נומה | **de:** [נומה] Prov 23:21

נוּן H5125 *V-Nifal-Imperf-3ms* (2×)

endure, increase, be propagated; continue in existence

This verbal form appears only in Psalm 72:17 with significant textual uncertainty. The ketiv (written) and qere (read) traditions differ, and ancient versions suggest some read 'be established' or 'endure.' The context is a royal blessing: 'may his name endure/increase as long as the sun.' The root may connect to propagation or increase, though the precise nuance remains debated among textual scholars. Both the idea of perpetual continuance and fruitful increase fit the psalm's vision of an enduring dynasty.

(2×) Found in the messianic royal psalm, this verb speaks to the king's lasting legacy. Psalm 72:17 envisions the king's name continuing 'as long as the sun'—either enduring through time or increasing/propagating across generations. The ketiv/qere distinction reflects ancient interpretive options: perpetual existence versus fruitful multiplication. Translations like 'may endure,' 'continúe,' and 'subsister' opted for duration, while the alternate 'be propagated' would emphasize spreading influence. The double occurrence marks the textual variant, not two separate uses. **SPROUTING AND GROWING**

en: [ketiv:may-endure], may-endure | **es:** [continúe], continúe | **fr:** subsister | **de:** [ketiv:may-endure], möge-bestehen Ps 72:17

נוּן H5126 *N-proper-ms* (30×)

Nun — personal name, father of Joshua, consistently identified in the patronymic 'Joshua son of Nun'

Nun (also spelled Non in 1 Chr 7:27) is a proper masculine name whose sole narrative function is to identify Joshua through the patronymic bin-Nun. All 30 occurrences follow the same formula — 'Joshua son of Nun' — from his first appearance as Moses' young aide (Exod 33:11) through his commissioning as successor (Num 27:18), his leadership of the conquest (Josh 1:1), and retrospective references (Judg 2:8; Neh 8:17). Nothing else is recorded about Nun himself: no deeds, no speeches, no genealogical narrative beyond a single Ephraimite lineage in 1 Chronicles 7:25-27. The Septuagint renders the name as Naue (from a scribal error for Naun), while every modern language preserves the Hebrew form virtually unchanged. The name may be related to the Hebrew word for 'fish' (nun), though the connection remains uncertain.

(30×) The proper name of Joshua's father, from the tribe of Ephraim. Invariably occurs in the fixed patronymic formula 'Joshua son of Nun' across the Pentateuch (Exod 33:11; Num 11:28; Deut 1:38), the conquest narratives (Josh 1:1; 2:1), and post-conquest references (Judg 2:8; 1 Kgs 16:34; Neh 8:17). The genealogy of 1 Chronicles 7:25-27 places Nun in the Ephraimite line. No independent narrative is preserved about the figure himself. **PROPER NAMES (PERSONAL)**

en: Nun | **es:** Nun | **fr:** Nun | **de:** Nun Exod 33:11; Num 11:28; Num 13:8; Num 13:16; Num 14:6

נוּס H5127 *V-Qal-Prtcpl-ms* (161×)

To flee, escape, run away from danger; as participle: a fugitive; Hifil: put to flight, drive away

The primary Hebrew verb for flight from danger, battle, or threat. Its core image is rapid, fear-driven movement away — whether Israel fleeing before enemies (Lev 26:17), Jonah fleeing from the LORD, or the sea itself 'fleeing' at God's rebuke (Ps 114:3). The Arabic cognate nasa ('move to and fro, be in commotion') preserves the underlying sense of agitated motion. The Hifil causative adds the dimension of causing flight, while the participle crystallizes into a noun meaning 'fugitive' or 'refugee.'

1. flee, run away (Qal) (144×) The core Qal meaning covering the vast majority of occurrences: to flee or run away from danger, enemies, battle, or divine judgment. From Jacob fleeing Esau to Israelite armies routed in war, this sense pervades narrative, law (cities of refuge, Num 35:25), and poetry alike. Spanish huir and French fuir directly render this urgent, survival-driven motion. **FLEEING AND ESCAPING**

en: and-fled, and-they-fled | **es:** Y-huyeron, y-huyeron | **fr:** et-fuit, et-ils-fuit, et-ils-s'enfuit | **de:** und-floh, und-flohen, und-sie-floh Gen 14:10; Gen 39:12; Gen 39:13; Gen 39:15; Gen 39:18

2. fugitive, one who flees (Qal ptc.) (10×) The Qal participle used as a substantive: a fugitive or refugee, one characterized by the state of fleeing. Exodus 14:27 describes Egyptians 'fleeing into' the sea, while Jer 48:19 asks the fugitives of Moab what has happened. Spanish fugitivo, Arabic harib, and Korean 도망하는 자 all render the participial substantive naturally. **FLEEING AND ESCAPING**

en: (the-one-fleeing), a-fugitive, are-fleeing | **es:** el-que-huye, fugitivo, fugitivos | **fr:** fuir, fuyant, qui-s'enfuit | **de:** [נס], [נסים], der-floh Exod 14:27; Josh 8:6; Josh 8:20; Isa 24:18; Jer 48:19

3. put to flight, drive away (Hifil) (3×) The Hifil causative: to cause someone to flee, to put to flight or drive away. Deuteronomy

32:30 asks how one could chase a thousand, and Judg 7:21 describes Gideon's rout. This is the only stem where the subject causes flight rather than experiencing it. Spanish poner en fuga captures the causative force precisely. **FLEEING AND ESCAPING**
en: [and-they-fled], fled, put-to-flight | **es:** [k], hizo-huir, pondrán-en-fuga | **fr:** [et-ils-s'enfuit], fuit, mettre-à-flight | **de:** [und-sie-floh], floh, setzen-zu-flight Exod 9:20; Deut 32:30; Judg 7:21

4. (1×) A single occurrence at Judg 6:11 where the context suggests hiding or concealing (threshing wheat in a winepress to hide it from Midianites). English 'to hide' and Spanish para esconder reflect a contextual extension from fleeing to the concealment that flight aims to achieve. **HIDING AND CONCEALING**
en: to-hide | **es:** para-esconder | **fr:** à-cacher | **de:** zu-verbergen Judg 6:11

5. (1×) At Isa 59:19, the verb appears in a disputed passage where the Spirit of the LORD 'drives him' or 'puts to flight' the enemy like a rushing stream. Spanish lo impelera ('impels him') captures the forceful motion, though the exact parsing remains debated among commentators. **FLEEING AND ESCAPING**
en: drives-him | **es:** lo-impelerá | **fr:** fuir | **de:** fliehen Isa 59:19

6. (1×) In Deut 34:7, applied to Moses at death: his vigor 'had not fled.' Spanish se perdio ('was lost') and German floh show how the concrete sense of physical flight extends metaphorically to the departure of vitality or strength — an elegant personification of aging. **FLEEING AND ESCAPING**
en: fled | **es:** se-perdió | **fr:** s'enfuit | **de:** floh Deut 34:7

7. (1×) At Ps 60:4 (60:6 MT), a difficult text where nus appears to mean 'to rally' or 'to be lifted up' in the context of a banner. English 'to be lifted up' and Spanish para alzarse suggest movement upward rather than away — possibly a homographic root or a dramatic semantic extension from flight to rallying. **ASCENDING MOVEMENT**
en: to-be-lifted-up | **es:** para-alzarse | **fr:** à-fuir | **de:** zu-sein-erhoben-hinauf Ps 60:4

נוּעַ H5128 *V-Qal-Imperf-3mp / Pn* (42×)

To quiver, sway, stagger, wander, or shake; of unsteady motion, fugitive roaming, fear-induced trembling, and deliberate shaking. Nua paints a vivid picture of instability in every direction. Trees sway rather than abandon their roots (Judg 9:9); drunkards stagger under judgment (Isa 24:20); Cain wanders the earth as a marked fugitive (Gen 4:12, 14); the whole land trembles at God's approach (Isa 19:1). The word's genius lies in how a single root captures both the involuntary — the quaking of fear, the tottering of exhaustion — and the deliberate: shaking the head in scorn (Ps 22:7) or sifting grain through a sieve (Amos 9:9). Spanish reveals the semantic spread beautifully: vagar for wandering, temblar for trembling, menear for head-shaking, and sacudir for sifting. The Hifil causative adds an agent who forces the motion — God scattering wanderers (Num 32:13) or sifting Israel among the nations (Amos 9:9).

1. sway, stagger, totter (13×) To sway, stagger, or totter — unsteady back-and-forth motion, the core physical sense with 13 occurrences. The trees of Jotham's fable refuse to 'sway' over the bramble (Judg 9:9, 11, 13); Hannah's lips move as she prays and Eli thinks her drunk (1 Sam 1:13); the earth 'sways like a drunkard' under divine judgment (Isa 24:20); Job 28:4 describes miners dangling and swaying. Spanish mecer ('to rock/sway') and vacilar ('to wobble') consistently appear, while German bewegen ('to move') and French chanceler ('to totter') confirm the oscillating, unsteady quality. The simile of drunken staggering in Isaiah 24:20 is the iconic image for this sense. **SHAKING AND TOTTERING**
en: Staggering, and-shook, and-staggered | **es:** Mecer, Y-se-estremecieron, Y-vagaron | **fr:** bougeant, chanceler, errer | **de:** bewegen, moving, und-bewegen Judg 9:9; Judg 9:11; Judg 9:13; 1Sam 1:13; Job 28:4

2. wander, roam as fugitive (10×) To wander or roam as a fugitive or homeless person — 10 occurrences capturing aimless, displaced movement. The primal instance is God's curse on Cain: na vanad, 'a wanderer and a vagabond' (Gen 4:12, 14), where the doubling with nad intensifies the rootlessness. Psalm 109:10 prays that the wicked's children 'wander about and beg'; Psalm 59:15 pictures enemies 'wandering about for food.' Spanish vagar ('to wander/roam') and German umherirren ('to wander about') are the consistent choices. The theological weight is significant: enforced wandering is a form of divine judgment, exile from the stability of land and community that Israelite theology so deeply values. **SHAKING AND TOTTERING**
en: And-they-will-wander, They-wandered, [ketiv:they-will-wander] | **es:** Vagaban, Y-vagando, Y-vagarán | **fr:** errer, et-chanceler, et-vaciller | **de:** bewegen, lass-wander, und-wankt Gen 4:12; Gen 4:14; Ps 59:15; Ps 109:10

3. shake, wag transitive (9×) Hifil transitive: to shake or wag something deliberately — 9 occurrences where the subject is an active agent causing the motion. Shaking the head in mockery or derision is the dominant image: passersby 'wag their heads' at the suffering psalmist (Ps 22:7; 109:25), the daughter of Zion 'shakes her head' at the retreating Assyrians (2 Kgs 19:21), and the man at the tomb says 'let his bones not be moved' (2 Kgs 23:18). Job 16:4 imagines 'shaking my head at you' in false comfort. Spanish menear ('to shake/wag') is used with striking consistency, while Korean 흔들다 confirms the deliberate, scornful gesture. This is not involuntary trembling but a calculated physical insult. **SHAKING AND TOTTERING**
en: and-I-would-shake, and-it-set-me-trembling, and-shake | **es:** agitará, menean, meneó | **fr:** chanceler, elle-shakes, errer | **de:** [וַתָּנִיעַן], bewegen, move 2Kgs 19:21; 2Kgs 23:18; Job 16:4; Ps 22:7; Ps 109:25

4. cause to wander, scatter (4×) Hifil causative: to cause someone to wander or to scatter them — 4 occurrences where God or an authority drives people into displacement. God made Israel 'wander' forty years in the wilderness (Num 32:13); David tells Ittai 'shall I make you wander with us?' (2 Sam 15:20); the psalmist prays 'make them wander' (Ps 59:11). Spanish hacer vagar ('to cause to wander') and the French and German causative constructions all mark the agent-patient distinction. This sense is theologically charged: forced wandering is both a punishment (the wilderness generation) and a mercy (David's concern for Ittai the foreigner). The Hifil morphology grammaticalizes what is already implicit in sense 2 — someone causes the wandering. **SCATTERING AND DISPERSING**
en: [shall-I-make-you-wander], and-made-them-wander, make-them-wander | **es:** (te-haré-vagar), [te-haré-vagar], haz-tambalear | **fr:** [shall-je-fais-tu-wander], devra-je-fais-tu-wander, et-fit-eux-wander | **de:** [shall-ich-mache-du-wander], und-machte-ihnen-umherirren, wankte Num 32:13; 2Sam 15:20; Ps 59:11

5. tremble, quake from fear (4×) To tremble, quake, or shudder from fear or awe — 4 occurrences where the motion is involuntary and emotional rather than locomotory. At Sinai the people 'trembled' and stood at a distance (Exod 20:18); the trees of the forest — standing in for the house of David — 'shook as trees shake before the wind' at the approach of the Syro-Ephraimite alliance (Isa 7:2); Egypt's idols 'tremble' before the LORD (Isa 19:1). Spanish temblar ('to tremble') and German zittern ('to shudder') replace the usual movement vocabulary, confirming a distinct emotional-somatic register. The Isaiah 7:2 passage is doubly effective because nua captures both the physical trembling and the psychological panic in a single image. **TERROR AND AGITATION**
en: and-tremble, and-trembled, as-shaking-of | **es:** Y-tembló, como-tiemblan, y-temblaron | **fr:** errer, et-errer, et-trembla | **de:** bewegen, und-bewegen, und-zitterte Exod 20:18; Isa 7:2; Isa 19:1

6. sift, shake out as sieve (2×) To sift or shake out as through a sieve — 2 occurrences, both in Amos 9:9, where God declares 'I will shake the house of Israel among all the nations, as grain is shaken in a sieve.' The Hifil causative here extends beyond human wandering into an agricultural metaphor: God sifts Israel the way a farmer sifts wheat, and 'not a pebble shall fall to the ground.' Spanish sacudir ('to shake out/sift') is the precise term, distinct from the staggering, wandering, and trembling vocabulary used elsewhere. The double occurrence in a single verse — once for the divine action, once for the simile — shows the prophet exploiting nua's physical-motion core for a new metaphorical application: sorting and purifying through shaking. **SHAKING AND TOTTERING**
en: and-I-will-shake, is-shaken | **es:** se-sacude, y-sacudiré | **fr:** chanceler, et-chanceler | **de:** und-wankt, wankt Amos 9:9

נוֹעַדְיָה H5129 *Conj-w / N-proper-ms* (2×)

Noadiah; name of a Levite and a hostile prophetess

This proper name, meaning 'meeting with Yah,' identifies two different individuals in post-exilic texts. First, a Levite contemporary with Ezra who helped weigh the temple treasures (Ezra 8:33). Second, a prophetess who opposed Nehemiah's wall-building project (Neh 6:14). The name's theophoric element (ending in -yah) connects it to Yahweh, making it a confessional name. The second individual's opposition to Nehemiah places her among the adversaries who tried to intimidate the governor through prophetic utterances.

(2×) Two distinct individuals share this name in the restoration period. The Levite Noadiah appears in the chain of custody for precious items brought from Babylon (Ezra 8:33), serving as a trustworthy witness. The prophetess Noadiah represents a more complicated figure—one of several prophets Nehemiah asks God to remember 'for evil' because they tried to make him afraid (Neh 6:14). This latter reference suggests prophetic opposition wasn't monolithic; some prophets resisted the rebuilding efforts. The gender difference (masculine/feminine) shows the name crossed gender lines in Hebrew naming practices. **PROPER NAMES (PERSONAL)**

en: and-Noadyah, to-Noadiah | **es:** de-Noadías, y-Noadyah | **fr:** [ונועדיה], [לנועדיה] | **de:** [ונועדיה], [לנועדיה] Ezra 8:33; Neh 6:14

נוּף H5130a *V-Hifil-Imperf-2ms* (2×)

wave, sprinkle, move to and fro; wave offering motion

This verb describes a back-and-forth motion—whether sprinkling, waving, or brandishing. Its two occurrences show distinct applications of the root's core sense. In Proverbs 7:17, the seductress says 'I have sprinkled/perfumed my bed with myrrh,' using a form that suggests sprinkling scent. Psalm 68:9 uses it for rain God 'shed abroad' or poured out abundantly. The root is well-known from priestly 'wave offerings,' where items are moved to and fro before the Lord, but these two instances extend the motion to liquid applications.

(2×) These two verses demonstrate the verb's versatility with liquids and scents. The adulteress in Proverbs 7:17 describes preparing her bed—'I have perfumed/sprinkled my couch with myrrh, aloes, and cinnamon.' The Hiphil form suggests deliberate sprinkling or scattering of fragrance. Psalm 68:9 uses the same conjugation for God's action: 'You shed abroad abundant rain.' The connection between sprinkling perfume and pouring rain may seem distant, but both involve dispersing liquid in a spreading motion. French 'agiter' (shake, wave) captures the root's core movement sense, while Spanish 'perfumar' and 'hacer llover' focus on the specific applications. **WAVE WIELD BRANDISH**

en: I-have-perfumed, You-shed-abroad | **es:** he-perfumado, hiciste-llover | **fr:** agiter, נפתי | **de:** [נפתי], du-shed-abroad Ps 68:9; Prov 7:17

נוּף H5130b *Prep-l / V-Hifil-Inf / 3fs* (35×)

To wave, brandish, or shake back and forth; used of ritual wave-offerings, wielding tools, threatening gestures, and sifting.

A verb of repeated back-and-forth motion whose meaning shifts dramatically with context. In Levitical law it describes the priest waving portions of a sacrifice before the LORD — the characteristic tenufah gesture that Spanish renders as 'mecer' (to rock) and French as 'agiter' (to shake). Outside the tabernacle it takes on a more forceful edge: wielding an iron tool on an altar stone (Exod 20:25), or God shaking His hand over the nations (Isa 19:16). In one striking image, the LORD sifts the nations in a 'sieve of destruction' (Isa 30:28), extending the root's core motion into the world of threshing floors.

1. wave as ritual offering (25×) The most frequent use: waving a sacrifice or offering portion back and forth before the LORD in the tenufah (wave-offering) ritual. Nearly all occurrences cluster in Exodus and Leviticus. Spanish 'mecer' captures the gentle rocking motion, while German 'Webe' (from 'weben,' to weave) evokes the back-and-forth pattern. The breast and right thigh of the peace offering were standard items waved (Lev 7:30). **WAVE WIELD BRANDISH**

en: and-he-shall-wave, and-shall-wave, and-wave | **es:** Y-mecerá, fue-mecido, lo-mecerá | **fr:** agita, devra-agiter-cela, et-agita | **de:** soll-Webe-es, und-du-soll-Webe, und-du-soll-wave Exod 29:24; Exod 29:26; Exod 29:27; Exod 35:22; Lev 7:30

2. wield or brandish (6×) Wielding, swinging, or brandishing a tool or weapon with force and intent. In Exod 20:25 and Deut 27:5, iron tools must not be wielded against altar stones. Isaiah 10:15 poses the famous rhetorical question: can the axe boast over the one who wields it? Spanish shifts here to 'alzar' (to raise, lift) reflecting the upward swing rather than the ritual lateral motion. **WAVE WIELD BRANDISH**

en: as-wielding, its-wielder, was-wielded | **es:** Como-si-moviera, alzarás, alzó | **fr:** agiter, tu-devra-wield, tu-waved | **de:** [כהניף], [מניפו], du-soll-wield Exod 20:25; Deut 23:25; Deut 27:5; Josh 8:31; Isa 10:15

3. shake or wave threateningly (3×) Shaking or waving the hand in a threatening or commanding gesture, distinctly non-ritual. God shakes His hand over Zion's daughter (Isa 10:32) and over Egypt (Isa 19:16). Zechariah 2:9 promises God will wave His hand over oppressor nations. The gesture communicates divine authority and impending judgment — more than mere motion, it is a sovereign signal. **WAVE WIELD BRANDISH**

en: he-waves, waves, waving | **es:** Agitará, agita, agito | **fr:** agiter | **de:** [ינפף], [מניף] Isa 10:32; Isa 19:16; Zech 2:9

4. sift or winnow (1×) A single metaphorical use in Isa 30:28 where the LORD sifts the nations with the 'sieve of destruction.' The back-and-forth motion of the root maps naturally onto winnowing or sifting grain, and Spanish 'cribar' (to sieve) captures this agricultural transfer precisely. It extends the physical oscillation into an image of separating and scattering. **WAVE WIELD BRANDISH**

en: to-sift | **es:** para-cribar | **fr:** agiter | **de:** [להנפה] Isa 30:28

נוֹף H5131 *N-ms* (1×)

height, elevation — the exalted position or lofty stature of a place

This noun appears in Psalm 48's hymn to Zion, describing the holy mountain as 'beautiful in elevation.' The term captures both physical height and the elevated status that comes from divine presence. Later Hebrew developed this root toward 'treetop' or 'branch,' but the biblical usage focuses on topographical prominence. The word celebrates Jerusalem's distinction among cities.

(1×) A masculine noun meaning 'elevation, height' found in Psalm 48:2, modifying Mount Zion. The phrase 'beautiful in elevation' (יְפֵה נוֹף) praises the mountain's position and prominence. This combines geographical reality (Jerusalem sits on a ridge) with theological significance (the city of God occupies the heights). Post-biblical Hebrew shifted this root toward 'bough, treetop,' and Aramaic used related forms for tree branches. **GEOGRAPHY AND SPACE**

en: in-elevation | **es:** de-altura | **fr:** hauteur | **de:** in-elevation Ps 48:2

נָוַד H5132a *V-Qal-Perf-3cp* (1×)

flee, wander — to move about as homeless refugees without stable residence

Lamentations uses this disputed verb to describe the tragic fate of Jerusalem's exiles, who both flee and wander without finding rest. The text is difficult, and ancient interpreters struggled with it—some manuscripts suggest different readings. The context is clear: these are displaced persons, ritually unclean outcasts whom others avoid. Whether the verb primarily means 'fly' or 'wander,' the picture is one of desperate homelessness.

(1×) The Qal perfect 3rd plural 'they fled/wandered' in Lamentations 4:15, describing exiled Jerusalemites as homeless wanderers whom others refuse to shelter. The Hebrew text is textually uncertain—some scholars prefer reading נָדוּ (from the more common root for 'wander, flee'), and the parallel verb 'they wandered' supports this. The context shows ritually unclean refugees being avoided by all

nations, unable to find rest anywhere. **FLEEING AND ESCAPING**
en: they-fled | **es:** huyeron | **fr:** [נצו] | **de:** [נצו] Lam 4:15

נָצַץ H5132b *V-Hifil-Perf-3cp* (2×)
blossom, bloom; put forth flowers
This denominative verb derives from the noun for 'blossom' and means to bloom or put forth flowers. Both occurrences appear in Song of Songs, describing the pomegranate trees blossoming. This is garden imagery at its most intimate—the beloved checking to see if spring has arrived, if vines have budded and pomegranates bloomed. The Hiphil form indicates the causative or factitive sense: the trees 'have caused blossoms' or 'have put forth blooms.' The verb captures that transitional moment when fruit trees shift from dormancy to fertility.

(2×) Both uses come from the Song of Songs' springtime garden scenes. In 6:11, the speaker goes down to the garden to see 'if the pomegranates bloomed,' checking for signs of the season's turn. In 7:13 (English versification), the same question arises: 'have the pomegranates bloomed?' The repetition creates an atmosphere of eager anticipation—watching for fertility's first signs. French 'ont bourgeonné' (have budded) and Spanish 'brotaron' (sprouted/budded) capture this emergence of new growth, the visible promise that fruit will follow. **BUD BLOSSOM FLOURISH**
en: bloomed | **es:** brotaron | **fr:** ont-bourgeonné, si-ont-bourgeonné | **de:** [הנצו] Song 6:11; Song 7:12

נוֹצָה H5133 *Prep-b / N-fsc / 3fs* (4×)
notsah — plumage, feathers; the full covering of a bird's wing
This feminine noun denotes plumage or feathers—the collective covering of a bird's wings and body. The term appears in contexts describing majestic birds of prey (eagles) and the ostrich, emphasizing the impressive visual display of full feathering. Metaphorically, the eagle's abundant plumage symbolizes royal power and splendor (applied to Nebuchadnezzar and Egypt's pharaoh in Ezekiel). There's a unique use in Leviticus regarding bird sacrifice, where the term may refer to feathers to be removed, though some interpret it as the crop's 'filth.' The imagery consistently emphasizes fullness and visual impressiveness.

(4×) Plumage or feathers, the full feathered covering of birds. Ezekiel 17:3 describes a great eagle 'with great wings, long pinions, and full plumage (male hannotsah)' representing Nebuchadnezzar—the abundant feathering symbolizes royal magnificence. Verse 17:7 depicts another eagle 'with great wings and much plumage (rav notsah)' representing Egypt's pharaoh. Job 39:13 contrasts the ostrich's 'pinion and plumage (notsah)' with the stork's, questioning whether the ostrich's feathers truly match its impressive appearance. Leviticus 1:16 is disputed: either 'its feathers (benotsatah)' to be removed from the sacrifice, or 'its filth/crop' following different versional evidence; the former better fits the noun's other uses. **WING BODY PART**
en: and-feathers, plumage, the-plumage | **es:** con-pluma-suya, las-plumas, plumas | **fr:** avec-son-feathers, et-ונצה, plume | **de:** [הנוצה], [ונצה], [נוצה] Lev 1:16; Job 39:13; Ezek 17:3; Ezek 17:7

נוּק H5134 *Conj-w / V-Hifil-ConsecImperf-3fs / 3ms* (1×)
nurse, suckle — to breastfeed an infant
This verb appears in the Exodus story when Pharaoh's daughter hires Moses' own mother to nurse him. The Hiphil form (causative) indicates making a child suck or providing nursing. The narrative irony is rich: the Hebrew mother is paid to nurse her own son, who will later deliver Israel from Egypt. The word is textually complex, with various proposed readings, but the sense is clear.

(1×) The Hiphil (causative) form in Exodus 2:9, 'and she nursed him,' describing Moses' mother nursing her own son at Pharaoh daughter's request. The verb means to cause to suck or to give suck (breastfeed). The text has variant readings in manuscripts (Samaritan has a slightly different form), but all agree on the basic meaning. This continues the theme of God's providential protection of the infant who will become Israel's deliverer. **STRIKING AND REFERENCE**
en: and-she-nursed-him | **es:** y-lo-amamantó | **fr:** et-elle-nursed-lui | **de:** und-sie-saeugte-ihn Exod 2:9

נוּר H5135 *N-csd* (17×)
fire — the element of fire, especially in visions of divine judgment and the fiery furnace (Aramaic)
Nur is the Aramaic word for fire, cognate with Hebrew ur/esh and Syriac nura, appearing 17 times exclusively in the book of Daniel. Nearly all occurrences cluster in two dramatic settings: Nebuchadnezzar's fiery furnace and Daniel's vision of the Ancient of Days. In Daniel 3, the word appears twelve times as the instrument of royal coercion — the furnace of blazing fire (attun di nur yaqidta) into which Shadrach, Meshach, and Abednego are thrown for refusing to worship the golden image (Dan 3:6, 11, 15, 17, 20-27). Their miraculous survival unsinged, with a fourth figure walking among them, makes nur the backdrop for one of the Old Testament's most powerful deliverances. In Daniel 7:9-10, the word shifts from threatening to theophanic: the Ancient of Days sits on a throne of fiery flames (kurse shvivin di nur), with wheels of blazing fire, and a river of fire issuing forth before him. Daniel 7:11 brings both registers together as the fourth beast is slain and its body given to the burning flame. Spanish 'fuego,' French 'feu,' and German 'Feuer' all render the elemental noun directly.

(17×) Fire as a physical element, used exclusively in Daniel for both human instruments of persecution and divine theophanic imagery. In the fiery furnace narrative, nur appears repeatedly as the means of Nebuchadnezzar's threatened punishment for those who refuse idolatry (Dan 3:6, 11, 15, 17, 20-27), from which the three faithful are miraculously delivered unharmed. In Daniel's night vision, fire becomes the medium of divine majesty: the Ancient of Days sits upon a throne of fiery flames with wheels of burning fire, and a river of fire flows before him (Dan 7:9-10). The beast is then destroyed and given to 'the burning flame' (Dan 7:11). The Aramaic cognate of Hebrew esh/ur and Syriac nura; Spanish 'fuego,' French 'feu,' and German 'Feuer' all confirm the single elemental sense. **GEOGRAPHY AND SPACE**
en: fire, the-fire | **es:** el-fuego, fuego | **fr:** feu, le-feu | **de:** Feuer Dan 3:6; Dan 3:11; Dan 3:15; Dan 3:17; Dan 3:20

נוּשׁ H5136 *Conj-w / V-Qal-ConsecImperf-1cs / 3fs* (1×)
be sick, be incurable — to suffer from severe or mortal illness
This verb appears in Psalm 69, one of the great psalms of individual lament, where the speaker describes overwhelming distress. The text is difficult, with ancient interpreters proposing various readings. The basic sense involves serious illness or incurable wounding, whether literal or metaphorical. The psalm's vivid language of drowning and exhaustion suggests this sickness is more than physical—it's the soul-sickness of one abandoned and mocked.

(1×) The Qal imperfect 1st singular in Psalm 69:20, likely meaning 'I am sick' or 'I am mortally wounded,' though the Hebrew text is disputed. The context speaks of reproach breaking the heart, and the psalmist looking vainly for comforters. Some manuscripts suggest different word divisions or roots (related to 'incurable' or 'hoping'). Ancient versions varied in their rendering, but the overall sense is severe distress, perhaps unto death. **SICKNESS AND ILLNESS**
en: and-I-am-sick | **es:** y-estoy-enfermo | **fr:** et-être-malade | **de:** und-ich-bin-krank Ps 69:20

נָזָה H5137a *Conj-w / V-Hifil-ConjPerf-3ms* (23×)
To sprinkle ritually (Hifil); to spurt or spatter as blood splashes (Qal).
The verb nazah appears in two stems with related but distinct meanings. In the Hifil, it is the standard term for ritual sprinkling – the priest deliberately applies blood, water, or oil in purification ceremonies (Lev 4:6; 14:7; Num 19:19). French asperger and Spanish rociar both capture this controlled, purposeful action. In the Qal,

the verb describes blood spattering involuntarily – splashing onto garments when a sacrifice is slaughtered (Lev 6:27), or Jezebel's blood spurting against the wall when she is thrown down (2 Kgs 9:33). Isaiah 63:3 uses this forceful image of blood spattering on the Divine Warrior's robes during judgment.

1. sprinkle ritually (Hifil causative) (19×) The Hifil causative meaning to sprinkle or cause liquid (blood, water, oil) to be applied in a deliberate ritual or ceremonial context. This is the primary priestly action in Levitical purification rites (Lev 4:6, 17; 14:7; Num 19:19). French asperger and Spanish rociar both convey the controlled, purposeful nature of the sprinkling. Exod 29:21 describes Moses sprinkling blood and anointing oil on Aaron's garments. **RITUAL SPRINKLING**

en: and-he-shall-sprinkle, and-let-sprinkle, and-shall-sprinkle | **es:** Y-rociará, Y-roció, rociará | **fr:** asperger, et-aspergea, et-asperger | **de:** lass-sprengen, sprengen, und-der-sprinkler-von Exod 29:21; Lev 4:6; Lev 4:17; Lev 5:9; Lev 8:11

2. spatter, splash (Qal) (4×) The Qal intransitive meaning for liquid to spurt, spatter, or splash without deliberate ritual agency. Blood spatters onto garments (Lev 6:27) or against a wall (2 Kgs 9:33, of Jezebel's death). In Isa 63:3 the Divine Warrior's garments are spattered with the lifeblood of nations – English spattered and Spanish salpicó both mark the violent, involuntary nature of this splashing, distinct from controlled priestly sprinkling. **RITUAL SPRINKLING**

en: and-it-spattered, and-spattered, is-spattered | **es:** salpique, y-salpicó | **fr:** [יזן], est-spattered, et-cela-spattered | **de:** [יזן], ist-spattered, und-es-spattered Lev 6:27; 2Kgs 9:33; Isa 63:3

נָזָה H5137b *V-Hifil-Imperf-3ms* (1×)

sprinkle, startle — to cause to leap or to sprinkle (textually uncertain)

This verb in Isaiah's Servant Song describes the Servant's impact on many nations. Traditional interpretation reads 'sprinkle' (as in ritual cleansing), connecting this to the Servant's atoning work. Others argue for 'startle' or 'cause to leap' from a root meaning to jump. The passage is notoriously difficult, and ancient versions differ. Whether sprinkling or startling, the image conveys the Servant's transformative effect on the nations.

(1×) The Hiphil imperfect 'he will sprinkle' in Isaiah 52:15, though the meaning is hotly debated. Traditional reading connects this to ritual sprinkling (purification), with the Servant cleansing many nations. Alternative interpretation sees a root meaning 'leap, spring,' yielding 'he will startle/cause to leap'—nations will recoil in surprise at the exalted Servant. Various textual emendations have been proposed ('make tremble,' 'make many silent'), reflecting the difficulty. The context describes kings shutting their mouths in awe. **RITUAL SPRINKLING**

en: he-will-sprinkle | **es:** rociará | **fr:** [יזה] | **de:** [יזה] Isa 52:15

נָזִיד H5138 *Conj-w / N-msc* (6×)

Stew or pottage; a boiled dish of legumes or vegetables, the everyday cooked food of ancient Israel.

A boiled dish prepared from lentils or other legumes, typically cooked in a pot over fire. Most famously, this is the lentil stew for which Esau traded his birthright to Jacob (Gen 25:29-34), where the text specifies it as 'stew of lentils' (nezid adashim). It reappears in the Elisha narrative when a wild gourd is accidentally added to the prophetic community's pot of stew (2 Kgs 4:38-40). In Haggai 2:12, it is mentioned as an ordinary household food in a priestly purity question. The Spanish 'guiso/guisado' and French 'bouillir' both capture the cooked, simmered quality of this simple but significant dish.

stew, pottage (6×) A thick boiled food made from lentils or other legumes, cooked in a pot. The word appears only six times but carries outsized narrative weight: it is the instrument of Esau's forfeiture in Genesis 25:29-34 and the vehicle for a lesson on prophetic provision in 2 Kings 4:38-40. Cross-lingual glosses consistently point to a stew or thick cooked dish (Spanish 'guiso,' French 'bouillir'), not a thin soup. Haggai 2:12 treats it as common fare, suggesting this was a staple food in Israelite households. **BOIL COOK FOOD**

en: and-stew-of, of-the-stew, stew | **es:** del-guiso, el-guisado, el-guiso | **fr:** bouillir, de-le-stew, et-stew-de | **de:** [הנזיד], der-stew, ein-Gericht Gen 25:29; Gen 25:34; 2Kgs 4:38; 2Kgs 4:39; 2Kgs 4:40

נָזִיר H5139 *Prep-l / N-mp* (16×)

Nazirite (one consecrated by vow); consecrated one, distinguished prince; an unpruned vine left untended.

The Hebrew noun nazir carries the root idea of separation and consecration, branching into three surprisingly different applications. In its best-known sense, it designates the Nazirite — a person set apart to God by a special vow involving abstinence from wine, uncut hair, and avoidance of corpse-impurity, as legislated in Numbers 6 and embodied by figures like Samson and Samuel. Yet in the ancient poetry of Genesis 49:26 and Deuteronomy 33:16, nazir describes Joseph as 'the consecrated one among his brothers' — not a Nazirite by vow but a prince distinguished by divine favor. French consacré and German Geweihter capture this elevated sense of being set apart for honor. Most unexpectedly, Leviticus 25:5 and 25:11 apply nazir to an unpruned vine — the grapevine left untended during the sabbatical year, its uncut growth mirroring the Nazirite's uncut hair in a striking agricultural metaphor.

1. Nazirite, one under vow (11×) A Nazirite — a person consecrated to God by a special vow entailing three abstinences: no wine or grape products, no cutting of the hair, and no contact with the dead (Num 6:1-21). Eleven occurrences cluster in the Nazirite legislation of Numbers 6, covering the vow's initiation (Num 6:2), completion rituals (Num 6:13-20), and the shaving of the consecrated head. Spanish nazareo, French Nazirite, and German Nasiräer all transliterate the Hebrew, treating it as a technical religious term without domestic equivalent. Amos 2:11-12 extends the institution into prophetic critique: God raised up Nazirites among Israel's youth, but the people made them drink wine. **GEOGRAPHY AND SPACE**

en: Nazirite, Nazirite-of, a-Nazirite-of | **es:** a-los-nazareos, como-nazareos, el-nazareo | **fr:** Nazirite, Nazirite-de, le-Nazirite | **de:** Nazirite, Nazirite-von, [הנזרים] Num 6:2; Num 6:13; Num 6:18; Num 6:19; Num 6:20

2. consecrated one, prince (3×) A consecrated one or distinguished prince — someone set apart not by formal vow but by divine election and honor among peers. Three occurrences appear in high poetry: Jacob's blessing calls Joseph 'the consecrated one of his brothers' (Gen 49:26), Moses' blessing echoes 'the prince among his brothers' (Deut 33:16), and Lamentations 4:7 describes Jerusalem's nobles (nezirehah) as once purer than snow. French prince-de and Spanish consagrado-de shift from the technical Nazirite label to vocabulary of royal distinction, while Arabic نذير preserves the root connection to consecration. The Joseph passages celebrate separation-as-honor rather than separation-as-abstinence. **GEOGRAPHY AND SPACE**

en: consecrated-one-of, her-consecrated-ones, prince-of | **es:** consagrado-de, el-consagrado-de, sus-nazareos | **fr:** [נזיריה], consacra-un-de, prince-de | **de:** [נזיריה], des-Geweihten, weihte-eins-von Gen 49:26; Deut 33:16; Lam 4:7

3. unpruned vine (2×) An unpruned vine — a grapevine left to grow wild and unharvested during the sabbatical or jubilee year. Only two occurrences (Lev 25:5, 11) apply nazir to agriculture, and the metaphorical logic is elegant: just as a Nazirite's hair grows uncut as a sign of consecration, so the sabbatical vine grows untrimmed as a sign that the land rests for the LORD. Spanish nazareo-de-ella awkwardly carries the personal term into botany, while English 'unpruned vine' and 'undressed grapes' translate the concept rather than the word. The agricultural sabbath mirrors the human vow — both involve refraining from the normal cycle of cutting and harvesting. **GRASS AND VEGETATION**

en: its-unpruned-grapes, your-unpruned-vine | **es:** nazareo-de-ella, tu-nazareo | **fr:** son-unpruned-raisins, ton-unpruned-vigne | **de:** dein-unpruned-Weinstock, sein-unpruned-Trauben Lev 25:5; Lev 25:11

נָזַל H5140 *V-Hifil-Perf-3ms* (16×)

To flow, stream, trickle, or distil; used of water coursing through

wadis, rain pouring from clouds, and speech dropping gently like dew.
A poetic verb for the movement of water in all its forms—rushing streams, cascading rain, and the gentle distilling of dew. When Israel crossed the wilderness, God 'caused water to flow' from the rock (Isa 48:21), and the participle often stands alone as a noun meaning 'streams' or 'flowing waters' (Exod 15:8; Ps 78:16). The prophets extend this image upward to skies that 'pour down' righteousness (Isa 45:8) and downward to teaching that drops softly like night moisture (Deut 32:2). Spanish captures the range well: fluir for the steady current, derramar for the downpour, destilar for the gentle drip.

1. flow, stream (of water) (12×) The core meaning: water flowing along a course—streams, rivers, or wadis. The participle nozlim functions almost as a standalone noun meaning 'streams,' as at the Sea of Reeds where 'the flowing waters stood up in a heap' (Exod 15:8). Spanish fluir and German Ströme both pick up this horizontal, coursing motion, while the 12 occurrences confirm it as the dominant sense of the root. **FLOWING WATER**
en: and-flowing, and-flowing-water, and-streams | **es:** Fluirá, corrientes, fluyan | **fr:** [ונזלים], [יזלו], [נוזלים] | **de:** Ströme, [ונזלים], [יזלו] Exod 15:8; Num 24:7; Judg 5:5; Ps 78:16; Ps 78:44

2. pour down from above (2×) Rain or moisture descending from the heavens, emphasizing vertical downward motion rather than horizontal flow. In Job 36:28 the clouds 'pour down' abundantly, and Isaiah 45:8 extends this to the skies pouring down righteousness. Spanish derramen ('let them pour out') and French couler ('to flow down') both highlight the cascading, gravitational quality distinct from a streambed. **FLOWING WATER**
en: let-them-pour-down, pour-down | **es:** derramen-, fluyen | **fr:** [יזלו], couler | **de:** [יזלו] Job 36:28; Isa 45:8

3. cause to flow (Hifil) (1×) The Hifil causative: to make water flow. This appears once at Isaiah 48:21, where God caused streams to gush from the rock for Israel in the desert—a deliberate act of divine provision. The causative stem marks this as someone compelling the water to move, not water flowing of its own nature. **FLOWING WATER**
en: He-caused-to-flow | **es:** hizo-fluir | **fr:** [הזיל] | **de:** [הזיל] Isa 48:21

4. drip, distil (1×) A gentle dripping or distilling, used figuratively of Moses' teaching in his farewell song: 'Let my speech distil as the dew' (Deut 32:2). Spanish destilar captures the slow, drop-by-drop quality that distinguishes this sense from the rush of a stream or the downpour of rain. **FLOWING WATER**
en: let-flow | **es:** destilará | **fr:** laisse-flow | **de:** lass-flow Deut 32:2

נֶזֶם H5141 *N-msc* (17×)
A ring of gold worn as personal adornment — as an earring, a nose ring, or a general ornamental ring
The Hebrew noun nezem names one of the most vivid pieces of jewelry in the biblical world: a gold ring worn either on the ear or in the nose. Abraham's servant places a golden nezem on Rebekah's nose as a betrothal gift (Gen 24:22, 47), while Jacob buries foreign earrings beneath the oak at Shechem (Gen 35:4). The golden calf itself was forged from earrings torn from the people's ears (Exod 32:2-3). Proverbs deploys the word in two memorable comparisons: a gold ring in a pig's snout (Prov 11:22) and a gold earring in the ear of the wise reprover (Prov 25:12). Spanish pendiente ('earring') and aro ('ring') nicely distinguish the two placements, while the Syriac cognate zmama confirms the nasal usage. The word's semantic range is determined less by etymology than by the prepositional phrase that follows — 'on the nose' versus 'in the ears.'

1. earring (8×) An earring — a gold ring worn on or in the ear as personal adornment. The golden calf narrative is the defining context: Aaron commands 'break off the golden rings that are in the ears of your wives' (Exod 32:2-3). Genesis 35:4 connects earrings with foreign gods, as Jacob gathers them for burial. Judges 8:24-26 notes that the Ishmaelites wore golden earrings, and Ezekiel 16:12 includes them in God's lavish adornment of Jerusalem. Spanish pendientes de oro and French anneaux d'oreilles both reflect this usage. **GEOGRAPHY AND SPACE**
en: and-ring, earring-of, earrings-of | **es:** los-pendientes, los-pendientes-de, pendiente-de | **fr:** anneaux-de, earring-de, earrings-de | **de:** Ringe-von, die-Ringe, earring-von Gen 35:4; Exod 32:2; Exod 32:3; Exod 35:22; Judg 8:24

2. nose ring (5×) A nose ring — a gold ring worn through or upon the nose, often given as a bridal or betrothal gift. Genesis 24 provides the foundational scene: Abraham's servant places a golden nezem on Rebekah's nose (Gen 24:22, 30, 47). Isaiah 3:21 lists nose rings among the finery stripped from the daughters of Zion, and Ezekiel 16:12 pictures God placing one on Jerusalem's face. Proverbs 11:22 delivers its biting comparison: 'a gold ring in a pig's snout.' The Syriac zmama ('nasal ring') is a close cognate. **GEOGRAPHY AND SPACE**
en: a-ring-of, and-the-nose-rings, ring | **es:** aro, el-pendiente, pendiente-de | **fr:** [ונזמי], anneau, le-anneau | **de:** [ונזמי], [נזם], den-Nasenring Gen 24:22; Gen 24:30; Gen 24:47; Isa 3:21; Ezek 16:12

3. ring (general ornamental) (4×) A ring used as general ornament where the specific placement — nose or ear — is unspecified or contextually ambiguous. Job 42:11 records that each of Job's comforters gave him a nezem of gold among their restoration gifts, with no anatomical specification. Hosea 2:13 mentions rings (alongside other jewelry) that the unfaithful wife wore for her lovers. Proverbs 25:12 compares the wise reprover to 'a gold ring,' leaving the body part open. Spanish anillo de oro and French anneau d'or both capture this unspecified ornamental sense. **GEOGRAPHY AND SPACE**
en: a-ring-of, her-ring | **es:** Aro-de, anillo-de, pendiente-de | **fr:** anneau, נזם | **de:** [נזם], [נזמה] Job 42:11; Prov 11:22; Prov 25:12; Hos 2:13

נָזַק H5142 *V-Qal-Prtcpl-ms* (4×)
nezaq (Aramaic) — to suffer injury, be damaged, or cause harm
This Aramaic verb means to suffer injury or damage, appearing in the biblical text only in Daniel and Ezra. The term describes both personal suffering of loss and the causing of harm to others, particularly in political contexts—revenue loss to the king or seditious damage to royal interests. The root appears in Akkadian (injure) and later Jewish Aramaic (craftiness, damage). Both passive senses (suffering injury) and active causative forms (causing damage) appear, showing the verb's versatility in describing harm from various perspectives.

(4×) To suffer injury, be damaged, or cause harm, in both personal and political contexts. Daniel 6:2 describes Daniel's excellent service using the participial form: 'he suffered no injury (naziq)' or 'no loss was found in him'—complete integrity. Ezra 4:13 warns the king that if Jerusalem is rebuilt, 'the revenue of the kings will suffer (tehanziq)'—royal income will be damaged. Verse 4:15 claims Jerusalem has historically been 'damaging to kings (mehanzqat malkin),' causing harm to royal interests. Verse 4:22 urges action 'lest damage to kings (lehanzaqat malkin) grow greater'—preventing further harm. The verb thus covers both suffering loss oneself and causing injury to others' interests. **DISEASE AND AFFLICTION**
en: and-damaging, suffering-loss, to-harm | **es:** dañará., para-perjuicio-de, pérdida | **fr:** [ומהנזקת], [להנזקת], [תהנזק] | **de:** [ומהנזקת], [להנזקת], [נזק] Ezra 4:13; Ezra 4:15; Ezra 4:22; Dan 6:2

נֶזֶק H5143 *Prep-b / N-msc* (1×)
damage, injury — harm or loss, especially financial detriment
This Aramaic loan-word appears only in Esther, where Haman argues to the king that destroying the Jews would not compensate for the damage (financial loss) to the royal interests. The term comes from Persian administrative vocabulary, fitting Esther's court setting. It indicates measurable harm or loss, whether economic or otherwise. The phrase captures Esther's argument that saving her people actually serves the king's advantage.

(1×) A masculine noun meaning 'injury, damage, loss' found in Esther 7:4, part of Esther's plea to King Ahasuerus. She argues that if her people were merely being sold into slavery, she wouldn't trouble the king, 'for the adversary is not worthy of the damage to the

king'—i.e., the harm to royal interests. This is an Aramaic loanword (related to Biblical Aramaic נָזָק), likely borrowed from Persian administrative terminology. The context is economic/political rather than physical injury. **GEOGRAPHY AND SPACE**

en: to-the-damage-of | **es:** al-daño-de | **fr:** [בנזק] | **de:** [בנזק] Esth 7:4

נָזַר H5144a *Conj-w / V-Nifal-ConsecImperf-3mp* (5×)

to dedicate or consecrate oneself; to separate for sacred purposes or in apostasy

This Niphal form carries the reflexive force of setting oneself apart for a sacred purpose — or, tragically, for an unholy one. At Hosea 9:10 Israel 'consecrated themselves' to the shameful Baal, while in Ezekiel 14:7 the apostate 'separates himself' from the Lord. Leviticus 22:2 and 15:31 use the same root for priestly separation from holy things to avoid profanation. The multilingual evidence — Spanish 'apartaréis' and English 'separates-himself' — underscores the reflexive, volitional nature of the act.

(5×) To dedicate or devote oneself to a deity or sacred purpose, whether legitimate or idolatrous. At Hosea 9:10 Israel consecrated themselves to Baal-peor; Spanish 'consagrándome' and English 'consecrated-themselves' preserve the reflexive devotional force. Zechariah 7:3 uses the infinitive absolute for ritual abstinence in a fasting context. **SEPARATING AND DIVIDING**

en: and-consecrated-themselves, and-separates-himself, and-they-shall-separate-themselves | **es:** Y-apartaréis, consagrándome, y-se-apartarán | **fr:** [הנזר], [וינזרו] | **de:** [הנזר], [וינזר], [וינזרו] Lev 15:31; Lev 22:2; Ezek 14:7; Hos 9:10; Zech 7:3

נָזַר H5144b *Conj-w / V-Hifil-ConjPerf-3ms* (5×)

to live as a Nazirite; to take or observe a vow of consecrated abstinence

Exclusively found in Numbers 6, this Hiphil denominative from nazir describes the formal act of undertaking or maintaining a Nazirite vow. The vow involves abstaining from wine and grape products, avoiding contact with the dead, and letting the hair grow uncut. Spanish 'separarse' and 'separará' capture the core idea of setting oneself apart, while the repeated phrase 'to the LORD' in the Hebrew anchors every use in devoted service to God.

(5×) To undertake or maintain a Nazirite vow of consecrated abstinence before the LORD. All five occurrences appear in the Nazirite legislation of Numbers 6. The vow entails separation from wine (Num 6:3), uncut hair (6:5), and corpse impurity (6:6). Spanish 'para separarse' and 'se separará' convey the self-imposed discipline, while 'to the LORD' (lYHWH) marks the devotional orientation of each instance (6:2, 5, 6, 12). **SEPARATING AND DIVIDING**

en: and-shall-separate, he-separates, he-shall-separate | **es:** para-separarse, se-separará, se-separe | **fr:** et-devra-séparer, il-devra-séparer, il-separates | **de:** er-separates, er-soll-absondern, sein-separating Num 6:2; Num 6:3; Num 6:5; Num 6:6; Num 6:12

נֵזֶר H5145 *N-msc / 2fs* (25×)

Consecration or Nazirite separation; also a crown or diadem signifying royal or priestly authority.

A word whose two senses are united by the idea of being set apart. In Numbers 6 it denotes the Nazirite's consecration — the period and status of being separated unto the LORD, marked by uncut hair and abstinence from wine. Spanish 'nazareato' and French 'consecration/separation' render this votive sense clearly. The same root yields the physical crown or diadem — the golden plate on the high priest's turban (Exod 29:6; Lev 8:9) and the royal crown taken from Saul's head (2 Sam 1:10). Whether the unshorn hair of the Nazirite or the golden diadem of king and priest, the nezer marks its wearer as consecrated — set apart for a sacred purpose.

1. Nazirite consecration, separation (14×) The state of Nazirite consecration or separation — the vowed period of being set apart for the LORD, concentrated entirely in Numbers 6. The term encompasses the whole status: the uncut hair (v. 5), the avoidance of corpse-defilement (vv. 7-9), and the completion rituals (vv. 12-19). Spanish 'nazareato' and French 'separation/consecration' consistently distinguish this cultic-votive sense. Jeremiah 7:29 uses the feminine suffix ('your consecrated hair'), linking the physical sign to the abstract state. **HOLINESS AND SANCTITY**

en: consecration-of, his-separation, your-consecrated-hair | **es:** nazareato-de, nazareato-de-él, tu-cabellera | **fr:** [נזרך], consecration-de, son-separation | **de:** Weihung-von, [נזרך], sein-separation Num 6:4; Num 6:5; Num 6:7; Num 6:8; Num 6:9

2. crown, diadem (11×) A physical crown or diadem worn as a sign of royal or priestly authority. The high priest's golden plate is called 'the nezer of holiness' (Exod 29:6; 39:30; Lev 8:9), and the royal crown appears at 2 Samuel 1:10, 2 Kings 11:12, and in the psalms (89:40; 132:18). Spanish shifts to 'corona' here, and Zechariah 9:16 speaks of 'stones of a crown' adorning the redeemed. The connection to sense 1 is that both the Nazirite's hair and the king's diadem are outward marks of consecrated status. **GEOGRAPHY AND SPACE**

en: a-crown, crown-of, his-crown | **es:** corona, corona-de-el, corona-de-él | **fr:** [הנזר], consécration, couronne | **de:** [הנזר], [נזר], crown-von Exod 29:6; Exod 39:30; Lev 8:9; Lev 21:12; 2Sam 1:10

נֹחַ H5146 *Conj-w / N-proper-ms* (46×)

Noah — the righteous patriarch who built the ark and survived the great flood, ancestor of all post-flood humanity

Noakh is the name of the man who stands at the hinge between the old world and the new. Its 46 occurrences concentrate overwhelmingly in Genesis 5-10, tracing his story from the naming oracle — 'this one shall bring us relief (nakham) from our work' (Gen 5:29, a folk etymology playing on the root n-kh-m rather than the actual root n-w-kh, 'rest') — through the building of the ark, the flood, the covenant of the rainbow, and the vineyard episode. Outside Genesis, Noah appears sparingly but with great weight: Ezekiel groups him with Daniel and Job as paragons of individual righteousness who could save only themselves (Ezek 14:14, 20), and Isaiah uses 'the waters of Noah' as shorthand for the flood itself (Isa 54:9). The name is uniformly transliterated: Spanish 'Noe,' French 'Noe,' German 'Noach.'

Noah (person name) (46×) The proper name Noah (noakh, related to nuakh 'rest'), referring exclusively to the antediluvian patriarch who found favor with God, built the ark, and became the sole survivor through whom humanity was preserved (Gen 6:8-9:29). His genealogical placement as tenth from Adam (Gen 5:29-32) and father of Shem, Ham, and Japheth makes him the bridge between the primeval and the post-flood epochs. Outside Genesis, he serves as a byword for exceptional righteousness (Ezek 14:14, 20 alongside Daniel and Job) and his flood as a type of God's irrevocable covenant mercy (Isa 54:9). All 46 occurrences refer to this single individual, with 1 Chronicles 1:4 placing him in the Chronicler's genealogical framework. **PROPER NAMES (PERSONAL)**

en: Noach, Noah | **es:** Noaj | **fr:** Noé | **de:** Noach, Noachs, an-Noach Gen 5:29; Gen 5:30; Gen 5:32; Gen 6:8

נַחְבִי H5147 *N-proper-ms* (1×)

Nahbi — the representative from the tribe of Naphtali among the twelve spies sent to scout Canaan

Nahbi appears only in Numbers' list of the twelve spies Moses sent to explore the Promised Land. As Naphtali's representative, he was among those who brought back the discouraging report that led to Israel's forty-year wilderness wandering. The name may relate to being hidden or to prophetic speech, but its etymology remains uncertain.

(1×) A personal name identifying the Naphtalite spy in Numbers 13:14 (note: the verse reference is given as 13:4 in the source, but textually this appears at 13:14). He was son of Vophsi and represented his tribe in the reconnaissance mission to Canaan. Like most of his fellow spies (except Joshua and Caleb), he likely participated in the negative report that provoked Israel's unbelief. The name's meaning is unclear, though roots related to 'hiding' or 'prophesying'

have been suggested. **PROPER NAMES (PERSONAL)**
en: Nahbi | **es:** Najbi | **fr:** Nahbi | **de:** Nahbi Num 13:14

נָחָה H5148 *V-Hifil-Imperf-3fs* (39×)

To lead, guide, or conduct along a path; of God guiding his people, or of settling someone in a place

A verb of purposeful guidance that appears most memorably in contexts of divine leading. God led Israel not by the way of the Philistines but through the wilderness (Exod 13:17), and in the Song of the Sea, 'You in your lovingkindness led the people whom you redeemed' (Exod 15:13). The Psalms turn this into personal prayer: 'Lead me in your righteousness' (Ps 5:8), 'Lead me in an everlasting way' (Ps 139:24). Unlike the more general 'halak' (to walk), this root implies an agent actively directing the course – shepherd-like guidance with a destination in view. Spanish 'guiar/conducir' and French 'conduire' both convey the combination of motion and purposeful direction. In rare instances (1 Kgs 10:26; 2 Kgs 18:11), the verb extends beyond journey to settlement – leading people to a place and establishing them there.

1. lead, guide along a way (36×) The dominant sense: leading or guiding someone along a path, route, or way of life, often with God as the subject. God led Israel through the wilderness (Exod 13:17, 21), guided them to his holy dwelling (Exod 15:13), and shepherded them by the hand of Moses and Aaron (Ps 77:20). The Psalms apply this to individual petition – 'lead me in a level path' (Ps 27:11), 'guide me in your truth' (Ps 25:5). Spanish 'guiar/conducir' and German 'fuhren' capture the purposive, directional quality. The verb presupposes a guide who knows the way and a follower who depends on that knowledge. **RELEASE AND MOVEMENT**
en: You-led, You-will-guide-me, and-guiding-them | **es:** Guiaste, Y-los-condujo, Y-los-guió | **fr:** [להנחתם], conduire, conduire-eux | **de:** [להנחתם], [תנחם], führte Gen 24:27; Gen 24:48; Exod 13:17; Exod 13:21; Exod 15:13

2. settle, station in a place (2×) An extended sense of settling or stationing people at a destination after leading them there. Solomon 'stationed' chariots in chariot cities (1 Kgs 10:26), and the king of Assyria 'settled' Israelite captives in foreign cities (2 Kgs 18:11). The emphasis shifts from the journey to its endpoint – placement and habitation. Spanish 'asentar/colocar' distinguishes this from mere guiding, marking the administrative or military character of the placement. **PRONOUNS AND MIXED**
en: and-he-settled-them, and-he-stationed-them | **es:** y-los-asentó, y-los-colocó | **fr:** et-il-settled-eux, et-il-stationed-eux | **de:** und-er-settled-ihnen, und-er-stationed-ihnen 1Kgs 10:26; 2Kgs 18:11

3. (1×) A single obscure occurrence in Balaam's oracle (Num 23:7), where Balak 'brought me' from Aram. The verse uses the verb in a context of summoning a prophet to a specific location for a specific purpose. The sense is close to sense 1 but colored by the coercive overtone of a king conscripting a seer, and the passage's broader irony – Balak leads Balaam to curse, but God leads Balaam to bless. **RELEASE AND MOVEMENT**
en: brings-me | **es:** me-trajo | **fr:** brings-moi | **de:** brings-mich Num 23:7

נַחוּם H5149 *N-proper-ms* (1×)

Nehum — a leader who returned from Babylonian exile with Zerubbabel

Nehum appears in Nehemiah's list of returnees, parallel to a name in Ezra's account (Rehum). The name means 'comfort' or 'consolation,' appropriate for those returning from exile to rebuild. Such variations between parallel lists are common in Chronicles-Ezra-Nehemiah literature, reflecting different textual traditions or actual name variants used by the same person.

(1×) A personal name in Nehemiah 7:7, identifying one of the leaders who returned from Babylon with Zerubbabel. The name derives from the root נחם (comfort, console). The parallel list in Ezra 2:2 has רְחוּם (Rehum) instead, suggesting either textual variation or that individuals sometimes bore multiple names. Ancient Greek versions render this as Ναουμ (Naoum), showing the name's continuity into the Second Temple period. **AUTO-DETECTED COMMUNITY 7741 WITH 3 SENSES**
en: Nehum | **es:** Nehum | **fr:** [נחום] | **de:** Nahum Neh 7:7

נֹחוּם H5150 *N-mpc / 1cs* (3×)

Comfort, consolation, or compassionate feeling toward someone suffering

This noun describes both the comfort offered to those in distress and the internal stirring of compassion. Isaiah promises God will restore and give 'comfort' to mourners. Hosea uses it for God's internal conflict: 'my heart recoils within me; my compassion grows warm and tender'—the divine struggle between judgment and mercy. Zechariah records 'comforting words' the angel speaks. The term captures both the emotional movement toward the suffering and the verbal or active expression of consolation.

(3×) Comfort, consolation, or compassion. Isaiah 57:18 promises restoration: 'I will heal him; I will lead him and restore comfort to him and his mourners'—divine consolation after discipline. Hosea 11:8 expresses God's anguish: 'My heart recoils within me; my compassion grows warm and tender'—internal stirring of mercy. Zechariah 1:13 records: 'the LORD answered the angel with comforting words'—gracious, reassuring speech. The Spanish 'consuelos' and French 'consolation' both mean solace, while the Hosea usage shows the emotional root of compassion. **COMFORT AND ENCOURAGEMENT**
en: comforting, comforts, my-compassions | **es:** consuelos, de-consuelo, miscompasiones | **fr:** [נחמים], consolation | **de:** [נחומי], [נחמים] Isa 57:18; Hos 11:8; Zech 1:13

נַחוּם H5151 *N-proper-ms* (1×)

Nahum — the prophet who authored the oracle against Nineveh

Nahum's name means 'comfort' or 'consolation,' though his prophecy is hardly comforting—at least not to Nineveh. The book opens by identifying him as 'the Elkoshite,' though the location of Elkosh remains uncertain. His oracle celebrates Nineveh's coming destruction, offering comfort to Judah by announcing judgment on their oppressor. The prophetic book is a masterpiece of Hebrew poetry describing divine vengeance.

(1×) The personal name of the prophet in Nahum 1:1, introducing the entire book. The name derives from נחם (comfort), and some scholars see this as programmatic—Nahum brings comfort to Judah by announcing Nineveh's fall. Ancient versions consistently render this as Naoum or similar. The prophet's historical setting is likely the late 7th century BC, between Assyria's destruction of Thebes (663 BC, mentioned in 3:8) and Nineveh's fall (612 BC, predicted throughout the book). **AUTO-DETECTED COMMUNITY 7741 WITH 3 SENSES**
en: Nahum | **es:** Nahum | **fr:** Nahum | **de:** Nahum Nah 1:1

נָחוֹר H5152 *N-proper-ms* (18×)

Nahor: the name of two patriarchal figures, Abraham's grandfather and brother.

A proper masculine name of uncertain etymology, borne by two important figures in Israel's ancestry. The first Nahor is Abraham's grandfather, the son of Serug and father of Terah (Gen 11:22-25; 1 Chr 1:26). The second and more prominent Nahor is Abraham's brother, also a son of Terah, who married Milcah and fathered Bethuel, grandfather of Rebekah and Laban (Gen 22:20-23; 24:15, 24, 47). The 'city of Nahor' where Abraham's servant finds Rebekah (Gen 24:10) likely refers to a settlement in upper Mesopotamia associated with this family line. In the covenant between Jacob and Laban, both invoke 'the God of Nahor' alongside 'the God of Abraham' (Gen 31:53). The Septuagint consistently renders the name as Nachor.

Nahor (person name) (18×) Proper noun identifying two figures in the patriarchal genealogy: (1) Abraham's grandfather, son of Serug (Gen 11:22-25; 1 Chr 1:26), and (2) Abraham's brother, son of Terah, whose descendants include Rebekah and Laban (Gen

22:20-23; 24:15, 47). The 'city of Nahor' (Gen 24:10) locates the family in upper Mesopotamia. Notably, Laban invokes 'the God of Nahor' as a distinct ancestral deity in the Mizpah covenant (Gen 31:53). Multilingual glosses transliterate consistently: Spanish 'Nacor/Najor,' French 'Nahor,' German 'Nachor.' **PROPER NAMES (PERSONAL)**

en: Nachor, Nahor, and-Nahor | **es:** Nachor, Nacor, Najor | **fr:** Nahor, [נחור], et-Nahor | **de:** Nachor, Nachors, Nahor Gen 11:22; Gen 11:23; Gen 11:24; Gen 11:25; Gen 11:26

נָחוּשׁ H5153 *Adj-ms* (1×)

of bronze, made of bronze — describing something with the strength and endurance of bronze

This adjective appears in Job's complaint about his suffering. He asks rhetorically whether his flesh is bronze—whether he has the superhuman strength to endure endless affliction. Bronze represented durability and strength in the ancient world, used for tools, weapons, and construction. Job's point is clear: he's only human, lacking the metallic resilience to withstand such trials indefinitely.

(1×) An adjective meaning 'of bronze' in Job 6:12, part of Job's rhetorical questions about his capacity to endure. He asks, 'Is my strength the strength of stones? Is my flesh bronze?' The expected answer is no—Job is flesh and blood, not mineral or metal. Later in Job (40:18), bronze again symbolizes extraordinary strength when describing Behemoth's bones. The adjective form derives from the common noun נְחֹשֶׁת (copper, bronze). **BRONZE AND COPPER**

en: bronze | **es:** de-bronce | **fr:** נחוש | **de:** [נחוש] Job 6:12

נְחוּשָׁה H5154 *Prep-k* (10×)

Copper or bronze; a poetic term for the metal used figuratively for strength, hardness, or unyielding obstinacy.

A poetic synonym for the more common necosheth, referring to copper or its alloy bronze. Job 28:2 describes copper being smelted from ore, while in martial imagery a warrior bends a 'bow of bronze' (2 Sam 22:35; Ps 18:35). The word carries rich figurative force: behemoth's bones are like 'tubes of bronze' (Job 40:18), Zion's hoofs become bronze to crush oppressors (Mic 4:13), and an obstinate forehead is called bronze (Isa 48:4). The curse of Leviticus 26:19 threatens that the sky will become like bronze—unyielding and rainless. Spanish 'bronce' and English 'bronze/copper' consistently reflect the metallic referent.

bronze, copper (metal) (10×) Copper or bronze as a metal, used exclusively in poetic and elevated language. Literally it denotes copper smelted from rock (Job 28:2) and bronze as a material for weapons like bows (2 Sam 22:35 = Ps 18:35) and gates (Isa 45:2). Figuratively, it connotes immense strength (Job 40:18, behemoth's bones), invincible aggression (Mic 4:13, Zion's hoofs), stubborn obstinacy (Isa 48:4, a brow of bronze), and divine curse rendering the earth barren (Lev 26:19). Both Spanish 'bronce' and German 'Bronze' preserve the straightforward metallic sense, while the figurative extensions are carried by context. **BRONZE AND COPPER**

en: bronze, copper, like-bronze | **es:** bronce, bronce., como-bronce | **fr:** [נחושה], airain, bronze | **de:** Bronze, [נחושה], bronze Lev 26:19; 2Sam 22:35; Job 20:24; Job 28:2; Job 40:18

נְחִילָה H5155 *Art / N-fp* (1×)

flutes — wind instruments, possibly used in temple worship

This term appears in the heading of Psalm 5, in the phrase 'to the flutes' or 'for the flutes,' apparently a musical or liturgical instruction. The word's meaning is uncertain—it may derive from a root meaning 'inherit' or 'play the flute.' Ancient interpreters disagreed: some read it as referring to wind instruments, others as a melodic designation. Such superscriptions preserve liturgical terminology whose precise meanings were already obscure by late antiquity.

(1×) A plural feminine noun in Psalm 5:1's superscription, most likely meaning 'flutes' (wind instruments), though its interpretation is disputed. The phrase 'to/for the flutes' (אֶל־הַנְּחִילוֹת) probably indicates musical accompaniment. Some connect this to חָלִיל (flute, pipe), which makes phonetic sense. Ancient versions struggled: the Greek read 'concerning the inheritance' (connecting to נַחֲלָה), while Jerome rendered 'for the inheritances.' The term likely preserves ancient musical/liturgical vocabulary. **FLUTE PIPE INSTRUMENT**

en: the-flutes | **es:** las-flautas | **fr:** le-flûte | **de:** der-flutes Ps 5:1

נָחִיר H5156 *Prep-m / N-mdc / 3ms* (1×)

nostrils — the dual openings of the nose, especially as the source of breath and anger

This noun appears in Job's description of Leviathan, the great sea creature from whose nostrils smoke streams. Hebrew typically uses the dual form for body parts that come in pairs, and nostrils naturally fit this pattern. Beyond anatomy, nostrils carry symbolic freight in Hebrew—they're the seat of anger (literally 'nose-burning') and the channel of life-breath. Here they emphasize Leviathan's terrifying, almost draconic nature.

(1×) The dual masculine noun with possessive suffix 'his nostrils' in Job 41:20, describing how smoke comes from Leviathan's nose. The term derives from a root possibly meaning 'perforate' or related to snorting/breathing forcefully. In Job's poetic description, Leviathan's nostrils emit smoke like a boiling pot, adding to the creature's fearsome, mythic-sounding qualities. The dual form is standard for paired body parts in Hebrew. **GEOGRAPHY AND SPACE**

en: From-his-nostrils | **es:** De-sus-narices | **fr:** de-son-מנחיריו-lui | **de:** [מנחיריו] Job 41:20

נָחַל H5157 *V-Hifil-Perf-1cs* (59×)

To inherit, take possession of, give as inheritance; spans receiving a hereditary portion, distributing land, and bequeathing property.

Nachal is the verb that anchors the entire theology of land promise in the Hebrew Bible. From God's oath to Abraham through the tribal allotments under Joshua, this word carries the weight of divinely granted inheritance. Its stems track the full lifecycle of property transfer: the Qal describes receiving an inheritance, the Hifil describes bestowing one, the Piel covers the administrative act of distributing shares, and the Hitpael captures the reflexive act of claiming one's own portion. The multilingual evidence is revealing — Spanish consistently reaches for heredar ('inherit'), Arabic mirrors the Hebrew stems precisely with warithaFortunately (Form I for receiving, Form IV awratha for causing to inherit), and Korean deploys both 상속하다 ('inherit') and 기업으로 주다 ('give as a heritage'). The word never strays far from its concrete rootage in land and territory, even when metaphorically extended to Yahweh himself as Israel's 'inheritance' (Num 18:20).

1. Qal: to inherit, receive as possession (27×) The core Qal sense of receiving or inheriting property, land, or a portion as a hereditary grant. This covers both the foundational promise passages — 'your seed shall inherit it' (Exod 32:13) — and the practical tribal allotments. Arabic warithaFortunately (Form I) confirms the simple receptive meaning, while Korean uniformly selects 상속하다 ('to inherit') and Spanish heredar ('to inherit'). The Qal passive participle extends to possessing Zion (Ps 69:36) and inheriting 'the land' as eschatological promise (Isa 57:13). Twenty-seven occurrences anchor this as the unmarked, default sense. **INHERITING AND POSSESSING**

en: and-inherited, and-they-will-inherit, and-will-inherit | **es:** Heredan, Y-heredaron, Y-heredará | **fr:** donner-en-héritage, et-hérita, et-hériter | **de:** [ונחלתם], [ינחל], [ינחלו] Exod 23:30; Exod 32:13; Exod 34:9; Num 18:20; Num 18:23

2. Hifil: to give as inheritance, cause to inherit (17×) The Hifil causative: to give someone an inheritance, to cause to possess, to bestow land as a hereditary grant. Concentrated in Deuteronomy's Moses speeches (Deut 1:38; 3:28; 12:10; 19:3; 21:16), where Moses commissions Joshua to 'cause Israel to inherit' the land. Arabic Form IV awratha ('to make someone inherit') mirrors the Hebrew morphology exactly. Spanish usar dará en herencia ('will give as inheritance') and French faire hériter distinguish this clearly from

simple receiving. The theological weight is enormous: it is God who ultimately 'causes to inherit,' with human leaders as intermediaries. INHERITING AND POSSESSING
en: He-causes-them-to-inherit, I-caused-to-inherit, I-gave-as-an-inheritance | **es:** cuando-hizo-heredar, dará-en-herencia, deja-herencia | **fr:** Il-causes-eux-à-hérite, [והנחלתם], causing-à-hériter | **de:** He-causes-ihnen-zu-inherit, [הנחלתי], [והנחלתי] Deut 1:38; Deut 3:28; Deut 12:10; Deut 19:3; Deut 21:16

3. Hitpael: to take possession, possess for oneself (7×) The Hitpael reflexive-reciprocal sense: to take possession for oneself, to possess as one's own, or to divide an inheritance among one another. Found in legal-administrative contexts — the tribes 'possessing for themselves' within Canaan (Num 33:54; 34:13) and the perpetual possession rule of Leviticus 25:46. French avoir hérité and German sich erben both capture the reflexive self-possessing nuance. Seven occurrences, concentrated in Numbers and Leviticus land-distribution legislation. INHERITING AND POSSESSING
en: and-will-possess-them, and-you-shall-bequeath, and-you-shall-inherit | **es:** Y-heredaréis, Y-los-heredaréis, heredar | **fr:** avoir-hérita, et-donner-en-héritage, et-tu-devra-bequeath | **de:** [והתנחלום], [תתנחלו], du-soll-erben Lev 25:46; Num 32:18; Num 33:54; Num 34:13

4. Piel: to apportion, distribute inheritance (7×) The Piel factitive sense: to apportion, distribute, or parcel out an inheritance among recipients. Distinguished from the Hifil by its focus on the administrative act of dividing rather than the act of granting. Arabic Form II qassama ('to divide, distribute') appears in the multilingual renderings, confirming an apportioning nuance distinct from bestowing. Found especially in Numbers 34 (the land commission) and Joshua 13-19 (the tribal allotments under Eleazar and Joshua). Seven occurrences define this as the bureaucratic counterpart to the Hifil's sovereign bestowal. INHERITING AND POSSESSING
en: gave-as-inheritance, inherited, shall-apportion | **es:** de-heredar, heredarán, les-hicieron-heredar | **fr:** devra-apportion, donna-comme-héritage, hérita | **de:** erbte, gab-wie-Erbe, soll-apportion Num 34:17; Num 34:18; Num 34:29; Josh 13:32; Josh 14:1

5. (1×) A single ambiguous occurrence at Job 7:3 where Job laments being 'allotted' months of emptiness. The passive or stative coloring here — being assigned a portion one did not choose — sets it apart from both active receiving and active distributing. Spanish he heredado ('I have inherited') and English 'I have been allotted' both capture the involuntary, fate-like quality. This may represent a Hifil or Hofal passive nuance: being made to possess something unwanted, extending the inheritance metaphor into the domain of suffering. INHERITING AND POSSESSING
en: I-have-been-allotted | **es:** he-heredado | **fr:** hériter | **de:** [הנחלתי] Job 7:3

נַחַל H5158a *Prep-b* (140×)

Wadi, torrent-valley, brook – a seasonal watercourse or ravine, sometimes a perennial stream, and poetically a rushing torrent of floodwater.

Nachal names one of the most distinctive features of the Levantine landscape: the seasonal watercourse that carves a valley through rock, flows as a brook in rainy months, and dries to bare stone in summer. Most of its 140 occurrences (~82x) denote a named or generic wadi – the Kidron, Arnon, Besor, Eshcol – as both watercourse and geographic marker. But nachal can also emphasize the valley itself as terrain (Gen 26:17, the valley of Gerar), describe a perennial river or stream in contexts of abundance (Deut 8:7, 'a land of brooks of water'), or evoke the terrifying torrent of flash-flood waters in poetry (Ps 124:4, 'the torrent would have swept over us'). Arabic preserves a similar split between wadi (seasonal) and nahr (perennial), while Korean distinguishes 시내 (brook) from 급류 (torrent).

1. wadi, seasonal brook (82×) Wadi or seasonal brook (~82x) – the default and most frequent sense, covering named wadis (Kidron, Arnon, Besor, Eshcol, Zered) and generic seasonal watercourses. Deut 2:13-14 tracks Israel's crossing of the wadi Zered; 1 Sam 30:9-10 uses the wadi Besor as a staging point. Arabic وادي (wadi) and French torrent-de both render this geographic-hydrological sense. The construct chain nachal + place-name is the characteristic formula, appearing in boundary descriptions and travel narratives throughout the Pentateuch and historical books. GEOGRAPHY AND SPACE
en: -the-wadi-of, brook-of, wadi-of | **es:** Arroyo-de, arroyo, arroyo-de | **fr:** -le-wadi-de, brook-de, torrent-de | **de:** -der-Wadi-von, Bach-von, Wadi-von Deut 2:13; Deut 2:14; Deut 2:24; Deut 2:36

2. valley, ravine (28×) Valley or ravine (~28x) – emphasis shifts from the watercourse to the landform carved by it: the depression, gorge, or narrow valley as geographic terrain. Gen 26:17 places Isaac camping 'in the valley of Gerar'; Num 13:23-24 names the valley of Eshcol where the spies cut the famous grape cluster. Spanish el-valle and German Tal confirm the topographic rather than hydrological focus. This sense predominates in settlement narratives and land descriptions where the terrain matters more than the water. GEOGRAPHY AND SPACE
en: in-Valley-of, in-the-valley, in-the-wadis | **es:** arroyo, arroyo-de, el-valle | **fr:** dans-Valley-de, dans-le-vallée, dans-vallée-de | **de:** Bach, Tal-von, der-wadis Gen 26:17; Gen 26:19; Num 13:23; Num 13:24; Num 21:12

3. river, perennial stream (19×) River or perennial stream (~19x) – a sustained, year-round watercourse larger than a seasonal brook, used for rivers of abundance and blessing. Deut 8:7 promises 'a land of brooks (nechalim) of water, of springs and deeps'; Lev 11:9-10 uses it for freshwater habitats of aquatic creatures. Arabic نهر (river) and Korean 강/시내 distinguish this from seasonal flow. In wisdom literature, nachal becomes metaphorical for inexhaustible supply (Ps 36:9, 'the river of your delights'). GEOGRAPHY AND SPACE
en: and-from-river-of, and-in-the-streams, her-streams | **es:** arroyos, arroyos-de, de-arroyos-de | **fr:** de-ruisseaux-de, et-dans-le-ruisseaux, et-torrent | **de:** Bach, Baeche, der-Baeche Lev 11:9; Lev 11:10; Deut 8:7; Deut 10:7; 1Kgs 18:5

4. torrent, rushing floodwater (11×) Torrent or rushing floodwater (~11x) – the violent, destructive surge of water through a wadi during a cloudburst, used in similes of overwhelming power. Ps 124:4 warns 'the torrent would have swept over us'; 2 Sam 22:5 / Ps 18:4 describe 'torrents of destruction' engulfing the psalmist. Arabic سيل (torrent/flood) and Korean 급류 (rapids) both capture the dangerous, sudden force. Isa 30:28 compares God's breath to 'an overflowing torrent' reaching the neck – imagery of inescapable judgment. GEOGRAPHY AND SPACE
en: a-torrent, and-like-a-torrent, and-streams | **es:** como-arroyo, como-torrente, como-torrente-de | **fr:** et-torrent, torrent, torrents-de | **de:** Bach, ein-Tal, torrents-von 2Sam 22:5; Ps 18:4; Ps 78:20; Ps 124:4; Isa 30:28

נָחָל H5158b *Prep-k / N-mp* (1×)

palm trees — the tall, spreading date palms characteristic of oasis landscapes

In Balaam's oracle blessing Israel, he describes their tents spread out like valleys—or according to this interpretation, like palm groves. The Arabic cognate clearly means palm trees, and the image of palms spreading their fronds fits the parallel of valleys extending. Palm trees symbolized fertility, prosperity, and oasis beauty in desert regions. The text may intentionally evoke both meanings: Israel spreads like wadis and like palm plantations.

(1×) A proposed reading in Numbers 24:6 taking כְּנָחָלִים to mean 'like palm trees' rather than 'like wadis/valleys.' Arabic نخل (nakhl) clearly means 'palm tree,' and the imagery of palms spreading their foliage parallels 'gardens beside a river.' Some scholars see a double meaning: Israel is like both valleys (wadis) and palm groves—both suggesting expansion and fertility. Ben Sira 50:12 may allude to this when comparing priests to 'palm branches by a wadi.' GRASS AND VEGETATION
en: like-valleys | **es:** Como-valles | **fr:** comme-vallées | **de:** wie-Taeler Num 24:6

נַחֲלָה H5159 *Prep-l / N-fsc / 3ms* (222×)

Inheritance, possession; allotted land or estate; covenantal heritage where God or his people are the treasured portion.

Nakhalah speaks of permanent, inalienable possession — most often the tribal allotments of the promised land (Num 27:7; Josh 13-19), but also the astonishing covenant claim that God himself is one's inheritance (Ps 16:5-6) or that Israel is God's own heritage (Deut 4:20). Spanish heredad and herencia, French héritage, and German

Erbe all capture this deep connection between identity and land. The word binds together property law, family loyalty, and divine promise into a single concept that runs like a thread from Genesis to the Psalms.

1. inherited land or property (170×) Concrete allotted territory or estate received as a permanent possession — typically the tribal and familial land distributed in Canaan. Rendered consistently as 'inheritance' (heredad/herencia in Spanish, héritage in French, Erbe in German), this sense dominates in Numbers, Joshua, and Deuteronomy (e.g., Num 27:7 'give them a possession of an inheritance'; Josh 13:23 'the inheritance of the children of Reuben'). The land is not merely owned but divinely granted and protected by law against permanent alienation. **INHERITANCE AND PROPERTY**
en: an-inheritance, as-inheritance, inheritance | **es:** como-heredad, como-herencia, heredad | **fr:** comme-héritage, héritage, un-héritage | **de:** Erbe, ein-Erbe, wie-Erbe Num 16:14; Num 18:23; Num 18:24; Num 26:62; Num 27:7

2. heritage as covenant portion (52×) Metaphorical or covenantal inheritance expressing relational belonging rather than physical land. God declares Israel to be 'my inheritance' (Deut 4:20; 1 Kgs 8:51), and the psalmist responds that God himself is 'my portion and my inheritance' (Ps 16:5-6). French mon héritage and Spanish mi heredad carry the same possessive intimacy. This reciprocal usage — God possessing Israel, Israel possessing God — is one of the most theologically charged patterns in the Hebrew Bible (cf. Exod 15:17; Num 18:20). **INHERITANCE AND PROPERTY**
en: My-inheritance, and-inheritance, and-your-inheritance | **es:** Y-herencia, heredad-mi, mi-heredad | **fr:** et-héritage, et-ton-héritage, mon-héritage | **de:** dein-Erbe, mein-Erbe, und-Erbe Gen 31:14; Exod 15:17; Num 18:20; Num 18:26; Num 32:19

נַחֲלִיאֵל H5160 *N-proper-fs* (2×)

Nahaliel; wilderness station meaning 'valley of God' or 'palm of El'

This place name marks one of Israel's camping sites during the wilderness wandering, located east of the Dead Sea (Numbers 21:19). The name's meaning—either 'valley of God' or 'palm of El'—reflects the geographic feature it commemorates. Scholars have tentatively identified it with Wadi Wale, one of the Arnon River's main tributaries. The double occurrence in the single verse reflects the typical itinerary formula: from one place and to another, then from that place to the next.

(2×) This location appears in the wilderness itinerary as Israel moved toward the Arnon valley and Moabite territory (Num 21:19). The verse structure—'from Mattanah to Nahaliel, and from Nahaliel to Bamoth'—accounts for both occurrences. If the name means 'valley (nakhal) of God,' it may preserve a memory of a significant wadi; if 'palm (nakhal could be related to date palm) of El,' it might reference vegetation at an oasis. The theophoric element 'El' suggests the site held some sacred or memorable significance for the ancient Israelites. **PROPER NAMES (PERSONAL)**
en: Nahaliel, and-from-Nahaliel | **es:** Nahaliel, y-de-Nahaliel | **fr:** Nahaliel, et-de-Nahaliel | **de:** Nahaliel, und-von-Nahaliel Num 21:19

הַנֶּחֱלָמִי H5161 *Art / N-proper-ms* (3×)

Nehelamite; gentilic designation for Shemaiah, the prophet who opposed Jeremiah in Babylon

This gentilic adjective identifies Shemaiah as 'the Nehelamite' in Jeremiah's correspondence with the exiles in Babylon. The root place-name Nehelam is not otherwise attested in Scripture, suggesting either a family name or an obscure village. Jeremiah pronounces judgment against Shemaiah the Nehelamite for prophesying falsely and counseling rebellion against the word of the LORD. The consistent multilingual rendering as a proper gentilic designation (Spanish 'nejlamita', French 'Néhélam') confirms this as an identifying epithet rather than a common noun.

(3×) A gentilic designation appearing exclusively in Jeremiah 29, identifying the false prophet Shemaiah who opposed Jeremiah's message to the Babylonian exiles. The three occurrences cluster in verses 24-32, where Jeremiah condemns Shemaiah for sending unauthorized letters claiming divine authority. The term functions as a proper identifying epithet, possibly derived from an otherwise unknown place Nehelam or representing a family lineage. Translations consistently treat this as a formal designation requiring transliteration rather than translation. **PROPER NAMES (PERSONAL)**
en: the-Nehelamite | **es:** el-nejlamita | **fr:** Néhélam | **de:** [הנחלמי] Jer 29:24; Jer 29:31; Jer 29:32

נחם H5162 *V-Piel-Imperf-3ms* (108×)

To comfort, console; to relent or repent; to have compassion — covering solace given, divine change of course, and reflexive self-comfort.

One of the Old Testament's most emotionally charged roots, נחם spans the full arc from giving comfort to receiving it, from divine repentance to human compassion. In the Piel, it is the classic word for comforting mourners — as when Joseph consoled his brothers (Gen 50:21) or David was comforted after Bathsheba's child died (2 Sam 12:24). In the Niphal, it takes a dramatically different turn: God 'relents' or 'repents' of intended judgment, as at the golden calf episode (Exod 32:14) or through Amos's intercessions (Amos 7:3, 6). The Arabic cognate ´ means 'to breathe pantingly,' perhaps hinting at the deep sighing that accompanies both grief and change of heart. Spanish captures the split neatly between 'consolar' and 'arrepentirse.'

1. comfort, console (Piel) (51×) Piel stem: to comfort, console, or encourage someone in distress. This is the active transitive sense of providing emotional solace, used of both human and divine agents. Joseph comforts his brothers (Gen 50:21), Ruth is comforted by Boaz's kind words (Ruth 2:13), and God comforts his people (Isa 40:1). The multilingual evidence is unified: Spanish 'consolar,' French 'consoler,' German 'trösten,' and Arabic ىَّ all point to deliberate, other-directed encouragement. The famous 'Comfort, comfort my people' (Isa 40:1) uses this stem. **REPENTANCE AND COMFORT**
en: Comfort, a-comforter, comforter | **es:** Consolad, a-consolarlo, consolador | **fr:** [לנחמו], [מנחמים], comforters | **de:** Troester, comforters, troesten Gen 5:29; Gen 37:35; Gen 50:21; Ruth 2:13; 2Sam 10:2

2. relent, repent, change mind (Nifal) (35×) Niphal stem: to relent, repent, or change one's mind regarding a planned action. Most often predicated of God turning from intended judgment — 'the LORD relented concerning the disaster' (Exod 32:14; Amos 7:3, 6). Also used of humans regretting decisions (Gen 6:6-7, where God 'was sorry' he had made humanity). Spanish 'se arrepintió' and Korean 회개하다/뉘우치다 ('repent/regret') capture this sense, which is theologically distinct from comfort. The passage 1 Samuel 15:29 notably asserts God 'will not relent,' creating tension with the many passages where he does. **REPENTANCE AND COMFORT**
en: I-have-relented, I-regretted, I-repented | **es:** Se-arrepintió, Y-se-arrepintió, arrepentido | **fr:** Je-regretta, [וינחם], changer-mind | **de:** aendern-mind, der-troestete, es-reut-mich Gen 6:6; Gen 6:7; Exod 13:17; Exod 32:12; Exod 32:14

3. be comforted, receive comfort (Nifal) (10×) Niphal stem, medio-passive: to be comforted, to receive comfort or consolation. The subject is the recipient rather than the giver of comfort. Isaac 'was comforted' after Sarah's death when Rebekah came (Gen 24:67); Rachel 'refuses to be comforted' for her children (Jer 31:15). Spanish 'ser consolada,' French 'être consolé,' and German 'getröstet werden' all reflect this passive orientation. Distinguished from sense 1 by the reversal of agent and patient roles. **REPENTANCE AND COMFORT**
en: I-will-be-relieved, and-was-comforted, and-were-comforted | **es:** me-consolaré, se-consoló, ser-consolada | **fr:** consoler, et-consoler, et-était-consola | **de:** er-war-comforted, ich-troeste, troesten Gen 24:67; Gen 38:12; 2Sam 13:39; Ps 77:2; Isa 1:24

4. have compassion, be moved to pity (6×) To have compassion or be moved to pity — an extended emotional sense appearing in both Niphal and Hitpael contexts, expressing deep sympathetic sorrow or mercy toward suffering. In Deuteronomy 32:36, the LORD 'has compassion on his servants'; the judges whom God raised up were prompted by his being 'moved to pity' (Judg 2:18). Arabic ´ ('have mercy') and Spanish 'se compadeció' distinguish this from mere relenting or consolation. The emotional depth here is visceral

rather than transactional. **MERCY AND COMPASSION**
en: and-had-compassion, and-have-compassion, had-compassion | **es:** Y-se-arrepintieron, se-arrepintió, se-compadecerá | **fr:** avait-compassion, consoler, et-avait-compassion | **de:** er-war-bewegte-zu-pity, hatte-Erbarmen, tröstete Deut 32:36; Judg 2:18; Judg 21:6; Judg 21:15; Ps 90:13

5. comfort oneself, find comfort (Hitpael) (4×) Hitpael stem: to comfort oneself, to find or seek comfort. The reflexive of the Piel, where the subject actively pursues consolation. Esau 'comforted himself' with plans of revenge (Gen 27:42); Jacob refused to let himself be comforted over Joseph (Gen 37:35). The psalmist finds comfort by remembering God's ancient ordinances (Ps 119:52). Spanish 'consolándose' and German 'sich trösten' mirror this reflexive structure. A psychologically nuanced sense capturing the human effort to process grief. **REPENTANCE AND COMFORT**
en: and-I-am-comforted, and-I-shall-be-satisfied, comforting-himself | **es:** consolándose, ser-consolado, y-me-consolaré | **fr:** comforting-lui-même, et-consoler, à-être-consola | **de:** sich-trösten-zu-lassen, tröstet-sich, und-troesten Gen 27:42; Gen 37:35; Ps 119:52; Ezek 5:13

6. be comforted (Pual) (2×) Pual stem: to be comforted — the passive of the Piel, indicating that the subject receives comfort from an external agent. Only two clear instances: 'O afflicted one, not comforted' (Isa 54:11) and the promise 'you shall be comforted in Jerusalem' (Isa 66:13). Spanish 'seréis consolados' and German 'getröstet werden' confirm the fully passive meaning. Distinguished from Niphal passive (sense 3) by the Pual's emphasis on an external agent performing the comforting action. **REPENTANCE AND COMFORT**
en: comforted, you-shall-be-comforted | **es:** consolada, seréis-consolados | **fr:** consoler | **de:** troesten Isa 54:11; Isa 66:13

נַחַם H5163 *N-proper-ms* (1×)
Naham — a chieftain of Judah mentioned in Chronicles' genealogies
Naham appears only in 1 Chronicles among the descendants of Judah. The name means 'comfort' or 'consolation,' from the same root as Nehemiah and Nahum. Chronicles preserves many names found nowhere else, reflecting genealogical records that trace clan relationships. The Greek versions show textual variation, as is common with rare proper names.

(1×) A personal name in 1 Chronicles 4:19, identifying a Judahite leader or clan head. The name derives from נחם (comfort, console), making it semantically related to Nahum and Nehemiah. Ancient Greek manuscripts varied in their rendering (Ναχεθ, Ναχεμ, Ναουμ), suggesting uncertainty about the exact vocalization. The genealogical context links him to the families of Judah, but beyond the name itself, Scripture provides no further information about this individual. **PROPER NAMES (PERSONAL)**
en: Nacham | **es:** Najam | **fr:** [נחם] | **de:** [נחם] 1Chr 4:19

נֹחַם H5164 *N-ms* (1×)
compassion, relenting — the turning from anger to mercy, or the remorse that accompanies repentance
This noun appears in Hosea's oracle where God declares, 'I will ransom them from Sheol… O Sheol, where is your compassion?' The term comes from the root meaning 'to repent, relent, be comforted.' It can indicate God's relenting from judgment or human remorse. In context, Hosea depicts God calling on Death and Sheol as instruments of judgment, demanding they show no mercy. The word captures that pivotal moment when anger might turn to compassion —which here, it doesn't.

(1×) A masculine noun meaning 'sorrow, repentance, relenting, compassion' in Hosea 13:14. In this difficult passage, God summons death and destruction against rebellious Israel, declaring that 'compassion is hidden from my eyes'—there will be no relenting from the coming judgment. The noun derives from נחם (comfort, repent, relent), which can indicate either human remorse or divine change of intention. The rhetoric here is fierce: even Sheol is commanded to show no compassion. **MORAL GOODNESS**
en: compassion | **es:** arrepentimiento | **fr:** repentance | **de:** troestete Hos 13:14

נֶחָמָה H5165 *N-fsc / 1cs* (2×)
comfort, consolation; that which soothes distress
This feminine noun signifies comfort or consolation, appearing only twice with the possessive 'my comfort.' Both Job and the psalmist use it to describe what sustains them in affliction. Job declares that even in crushing pain, 'this is my comfort'—specifically, that he hasn't denied God's words (Job 6:10). The psalmist testifies that God's promise 'is my comfort in my affliction' (Ps 119:50). The word comes from the root meaning 'to comfort, console,' related to the name Nehemiah ('Yah comforts').

(2×) Both speakers claim a singular source of comfort amid suffering. Job, arguing that his anguish is justified, still finds comfort in his integrity before God: 'This is my comfort... that I have not denied the words of the Holy One' (6:10). The psalmist in the great Torah psalm locates comfort in divine promise: 'This is my comfort in my affliction, for your word has given me life' (119:50). The possessive form 'my comfort' (nekhamati) appears identical in both texts, suggesting this was a standard way to express what sustains the soul. Cross-linguistic evidence (Spanish 'consuelo,' French 'consolation') confirms the emotional solace meaning. **COMFORT AND ENCOURAGEMENT**
en: is-my-comfort, my-comfort | **es:** consuelo-de-mí, mi-consuelo | **fr:** consolation, mon-נחמתי-moi | **de:** [נחמתי], ist-mein-trösten Job 6:10; Ps 119:50

נְחֶמְיָה H5166 *N-proper-ms* (8×)
Nehemiah; personal name meaning 'Yah comforts,' borne by the governor of Judah and two other figures.
A theophoric name meaning 'YHWH comforts,' most famously borne by Nehemiah son of Hachaliah, the cupbearer to the Persian king Artaxerxes who became governor of Judah and led the rebuilding of Jerusalem's walls (Neh 1:1; 8:9). The name also belongs to a ruler of half the district of Beth-zur (Neh 3:16) and to one of the twelve leaders who returned with Zerubbabel from exile (Ezra 2:2). All translations preserve the name phonetically – Nehemias, Nehemie, Nehemia – reflecting its deep recognition across Christian and Jewish tradition.

(8×) The proper name Nehemiah, designating three distinct individuals: (a) the governor of Judah under Artaxerxes who rebuilt Jerusalem's walls and instituted religious reform (Neh 1:1; 8:9; 10:2; 12:26, 47), (b) a district ruler who helped repair the wall (Neh 3:16), and (c) a returnee from exile listed alongside Zerubbabel (Ezra 2:2 = Neh 7:7). The theophoric element -yah ('Yah comforts') is reflected in the consistent cross-linguistic transliterations: Spanish Nehemias, French Nehemie, German Nehemia. **PROPER NAMES (PERSONAL)**
en: Nechemyah, Nehemiah, Nehemyah | **es:** Nehemías | **fr:** Néhémie | **de:** Nehemia Ezra 2:2; Neh 1:1; Neh 3:16; Neh 7:7; Neh 8:9

נַחֲמָנִי H5167 *N-proper-ms* (1×)
Nahamani — a leader among those who returned from exile with Zerubbabel and Nehemiah
Nahamani appears in Nehemiah's list of returnees, bearing a name that means 'compassionate' or 'Yah has comforted.' He's among the leading men who accompanied Zerubbabel and Nehemiah back to Jerusalem. Such names were common in the exile and return period, reflecting hopes for divine comfort after judgment. The Greek version shows textual complications, possibly confusing this name with Nehemiah.

(1×) A personal name in Nehemiah 7:7, identifying one of the leaders who returned from Babylonian captivity. The name means 'compassionate' or possibly 'Yahweh has shown compassion,' formed from נחם (comfort, console) with theophoric or adjectival ending. Ancient Greek manuscripts render this as a genitive form of Nehemiah (Νεεμιου), suggesting textual confusion or that some Greek translators identified Nahamani with Nehemiah himself. The name fits

the comfort-theology common among exilic and post-exilic names. **PROPER NAMES (PERSONAL)**

en: Nahamani | **es:** Nahamaní | **fr:** [נחמני] | **de:** [נחמני] Neh 7:7

נַֽחְנוּ H5168 *Pro-1cp* (5×)

we (first-person plural pronoun, abbreviated form of anachnu)

An abbreviated form of the standard first-person plural pronoun anachnu ('we'). It appears sparingly in the Hebrew Bible, mainly in direct speech that carries emotional weight — Joseph's brothers protesting their innocence (Gen 42:11), Israel grumbling against Moses in the wilderness (Exod 16:7-8), the Reubenites pledging to cross the Jordan armed (Num 32:32), and the communal confession of Lamentations 3:42. Cognate forms appear in Arabic (nahnu), Ethiopic, and Aramaic.

(5×) First-person plural personal pronoun 'we,' functioning identically to anachnu but in a shorter, possibly older or dialectal form. Spanish 'nosotros' and French 'nous' render it straightforwardly. Its five occurrences all appear in emotionally charged direct speech: collective self-identification (Gen 42:11), complaint (Exod 16:7-8), military pledge (Num 32:32), and penitential confession (Lam 3:42). **FIRST PERSON PRONOUN**

en: We, and-we, we | **es:** Nosotros, nosotros, y-nosotros | **fr:** [נחנו], et-nous, nous | **de:** [נחנו], und-wir, wir Gen 42:11; Exod 16:7; Exod 16:8; Num 32:32; Lam 3:42

נָחֵץ H5169 *V-Qal-Prtcpl-ms* (1×)

urgent, pressing — requiring immediate attention or quick action

This participle describes King Saul's business when David fled to the priests at Nob. David claimed the king's matter was so urgent he had left without provisions or weapons. The word suggests pressing haste or compelling necessity. Text-critically it's uncertain, with various emendations proposed, but the sense of urgent business fits the narrative—David is fabricating an excuse for his hurried, suspicious arrival.

(1×) A Qal passive participle functioning adjectivally, 'urgent, pressed, hurried,' in 1 Samuel 21:9 (English 21:8). David tells the priest Ahimelech that 'the king's business was urgent,' explaining why he came without proper supplies or weapons. This is part of David's deception as he flees from Saul. The Hebrew root is uncertain —possibly related to Arabic ´ (urge, press insistently). Ancient versions render with words for haste or urgency (Greek κατὰ σπουδήν). Some scholars propose reading נָאוֹץ from אוץ (press, urge). **URGE PRESS INSIST**

en: urgent | **es:** urgente | **fr:** urgent | **de:** urgent 1Sam 21:9

נַֽחַר H5170a *N-msc / 3ms* (1×)

snorting — the forceful exhalation through the nostrils, especially of a horse

This noun appears in Job's magnificent poem about the war horse, whose snorting is terrible. The word captures the sound and fury of a spirited stallion—nostrils flaring, breathing heavily, eager for battle. It's onomatopoetic in feel, evoking the horse's powerful presence. The term derives from a verb meaning to snort or breathe heavily, emphasizing the horse's barely-restrained energy.

(1×) A masculine noun with possessive suffix 'its snorting' in Job 39:20, describing the terrifying sound of the war horse. Job asks rhetorically, 'Do you make him leap like a locust? His majestic snorting is terrifying.' The word emphasizes the auditory impact—the loud, forceful breathing that announces the horse's presence and intimidates enemies. It derives from a root related to heavy breathing or snorting through the nose. **ANGER AND INDIGNATION**

en: its-snorting | **es:** su-relincho | **fr:** son-נחרו-lui | **de:** [נחרו] Job 39:20

נַחֲרָה H5170b *N-fsc* (1×)

snorting — the sound of horses' heavy breathing, heard as a sign of approaching cavalry

Jeremiah uses this feminine form to describe the sound of invading horses—their snorting heard all the way from Dan in Israel's far north. The prophet depicts the Babylonian invasion as an overwhelming cavalry force, and the sound of war horses becomes a harbinger of doom. This auditory image creates terror: before the enemy is even visible, their horses' breathing announces catastrophe. It's the same root as Job's war horse description, but in Jeremiah it signals judgment.

(1×) A feminine construct noun 'the snorting of' in Jeremiah 8:16, describing the sound of enemy horses heard from Dan. The full phrase reads, 'From Dan is heard the snorting of his horses; at the sound of the neighing of his stallions the whole land trembles.' This is prophetic announcement of invasion—the Babylonian cavalry approaching from the north. The word shares its root with the masculine form in Job 39:20, both evoking the fierce, loud breathing of war horses. It's an aural warning of coming destruction. **GEOGRAPHY AND SPACE**

en: the-snorting-of | **es:** resoplido-de | **fr:** [נחרת] | **de:** [נחרת] Jer 8:16

נַחֲרַי H5171 *N-proper-ms* (2×)

Naharai/Nachrai; one of David's mighty warriors, Joab's armor-bearer

This personal name identifies a Beerothite warrior who served as armor-bearer to Joab, David's military commander. He appears in the roster of David's 'mighty men'—the elite warriors who fought alongside David. The parallel texts in 2 Samuel 23:37 and 1 Chronicles 11:39 preserve slightly different spellings, reflecting common manuscript variation. The Septuagint shows even more diversity in rendering the name, indicating ancient translators struggled with the precise form of this less common personal name.

(2×) This warrior appears in the heroic catalog of David's champions. Identified as 'Naharai the Beerothite, armor-bearer to Joab son of Zeruiah' (2 Sam 23:37), he held a position of trust—carrying the weapons of Israel's chief general. The parallel in 1 Chronicles 11:39 preserves the same information with minor spelling variation (Naharai vs. Nachrai). Being from Beeroth (a Gibeonite city absorbed into Benjamin) shows David's fighting force included men from various tribal and ethnic backgrounds. The specific role of armor-bearer required proximity to leadership during battle, suggesting Naharai was among Joab's most trusted men. **PROPER NAMES (PERSONAL)**

en: Nachrai, Naharai | **es:** Najrai, Najray | **fr:** Naharai, [נחרי] | **de:** Naharai, [נחרי] 2Sam 23:37; 1Chr 11:39

נָחַשׁ H5172 *Conj-w | V-Piel-Prtcpl-ms* (11×)

Practice divination, interpret omens — to read signs or portents; prohibited in Israel, yet used of Joseph's cup

The verb נָחַשׁ (nachash II) means to practice divination or interpret omens. The Holiness Code forbids it (Lev 19:26), and Deuteronomy condemns the menachesh as an abomination (Deut 18:10). Both kingdoms fell into this sin (2 Kgs 17:17; 21:6; 2 Chr 33:6). Yet Joseph's steward claims the silver cup is one 'by which my lord divines' (Gen 44:5, 15) – whether genuine lecanomancy or a ruse is debated. Laban 'divined' that the LORD blessed him through Jacob (Gen 30:27). Spanish 'adivinar' and French 'deviner' convey the range.

practice divination, interpret omens (11×) To practice divination or read omens as a mantric art, a practice categorically prohibited in Israelite law. The Holiness Code forbids nachash alongside other occult practices (Lev 19:26), and Deuteronomy condemns the menachesh as an abomination (Deut 18:10). The kings of Israel and Judah are indicted for committing this sin (2 Kgs 17:17; 21:6; 2 Chr 33:6). The verb covers various techniques of sign-reading used to access hidden or future knowledge. Spanish 'practicar adivinación' and French 'pratiquer la divination' translate the prohibited act. **SORCERY WITCHCRAFT**

en: I-divined, and-he-practiced-sorcery, and-they-practiced-sorcery | **es:** adiv-

ina, adivinar, adivinaron | **fr:** Je-divined, [ונחש], divined | **de:** divined, ich-habe-geahnt, oder-eins-practicing-sorcery Gen 30:27; Gen 44:5; Gen 44:15

נַחַשׁ H5173 *N-ms* (2×)

divination, enchantment; the practice of seeking supernatural knowledge through omens or occult means

This noun refers to the practice of divination or enchantment, the attempt to gain hidden knowledge or influence events through supernatural means. Both occurrences appear in the Balaam narrative, where the text emphasizes that Israel needs no divination or enchantment because God speaks directly to them. The term appears in parallel with קֶסֶם (qesem, 'divination'), reinforcing the semantic field of occult practices that were forbidden in Israel but common among surrounding nations. The multilingual evidence consistently points to divinatory practices, with Spanish 'encantamiento' highlighting the enchantment aspect.

(2×) The practice of divination or enchantment, seeking supernatural knowledge through omens or occult means. Both passages (Num 23:23, 24:1) occur in the Balaam narrative, where the prophet's relationship with divination is explicitly addressed. The term stands in contrast to direct divine revelation, emphasizing that Israel has access to God's word without resorting to divinatory techniques. The parallel with קֶסֶם strengthens the connection to prohibited occult practices. **SPELL ENCHANTMENT**

en: divination, omens | **es:** encantamiento, encantamientos | **fr:** divination, omens | **de:** divination, omens Num 23:23; Num 24:1

נְחָשׁ H5174 *N-msd* (9×)

Bronze or copper (Aramaic), used in Daniel for the metallic imagery of Nebuchadnezzar's statue and related visions.

The Aramaic noun for bronze or copper, cognate with the more common Hebrew nechoshet. All nine occurrences fall within the book of Daniel, where bronze carries heavy symbolic weight. In Nebuchadnezzar's dream statue, the belly and thighs are bronze (Dan 2:32), representing the third kingdom. The metal recurs as the statue is shattered (2:35, 45) and in the description of the fourth beast's claws (7:19). Spanish, French, and German all render it straightforwardly as 'bronce/Bronze,' showing no ambiguity. The bands of bronze and iron on the tree-stump (Dan 4:15, 23) extend the image from political allegory to personal judgment.

bronze, copper (Aramaic) (9×) Bronze or copper as a material, specifically the Aramaic form used in Daniel's apocalyptic visions. The noun describes the bronze portion of the composite statue (Dan 2:32, 35, 39, 45), the bronze claws of the fourth beast (Dan 7:19), and the bronze-and-iron bands on the symbolic stump (Dan 4:15, 23). Multilingual glosses – Spanish 'bronce,' French 'bronze,' German 'Bronze' – are uniform, reflecting the unambiguous material referent. As the Hebrew cognate nechoshet covers both copper and its alloys, this Aramaic form likewise encompasses the full copper-bronze spectrum. **BRONZE AND COPPER**

en: and-bronze, bronze, the-bronze | **es:** bronce, el-bronce, y-bronce | **fr:** bronze, et-bronze, le-bronze | **de:** Bronze, die-Bronze, und-Bronze Dan 2:32; Dan 2:35; Dan 2:39; Dan 2:45; Dan 4:15

נָחָשׁ H5175 *Art / N-mp* (31×)

Serpent, snake; the archetypal creature of Eden and a symbol of danger, cunning, and divine judgment.

The primary Hebrew word for serpent or snake, nachash carries enormous symbolic weight. It denotes the crafty creature in the Eden narrative (Gen 3), the deadly 'fiery serpents' in the wilderness (Num 21:6), and the bronze serpent Moses raised for healing (Num 21:9). Prophetic texts employ it as a figure of cunning enemies and eschatological judgment (Isa 27:1). Across translations—German 'Schlange,' Spanish 'serpiente,' French 'serpent'—the word maps consistently to a single zoological and symbolic sense. Whether literal or figurative, nachash always evokes primal danger and the tension between curse and cure.

1. serpent (literal reptile, natural danger) (16×) Split from sense 117296. Criteria: Literal snake as natural creature: fiery serpents in Numbers 21:6-9, sudden danger in Amos 5:19 and Ecclesiastes 10:8

en: a-serpent, like-a-serpent, like-the-serpent | **es:** a-la-serpiente, como-la-serpiente, como-serpiente | **fr:** comme-serpent, le-serpent, le-serpents | **de:** Schlange, [הנחש], [כנחש] Gen 49:17; Exod 4:3; Exod 7:15; Num 21:6; Deut 8:15

2. serpent (archetypal tempter/cosmic enemy) (15×) Split from sense 117296. Criteria: The Eden tempter (Gen 3:1-14), the bronze serpent as healing symbol (Num 21:9), and Isaiah 27:1's cosmic sea-monster figure — theologically potent symbol of evil and chaos

en: And-the-serpent, a-serpent-of, and-He-shall-slay | **es:** Y-la-serpiente, como-la-serpiente, la-serpiente | **fr:** Et-le-serpent, [כנחש], et-serpent | **de:** Schlange, Schlange-von, [כנחש] Gen 3:1; Gen 3:2; Gen 3:4; Gen 3:13; Gen 3:14

נָחָשׁ H5176 *N-proper-ms* (9×)

Nahash, a personal name borne by an Ammonite king in the time of Saul and David, and possibly by other individuals.

Nahash is primarily the name of the Ammonite king who besieged Jabesh-gilead, provoking Saul's first military action (1 Sam 11:1-2). His death later occasioned David's diplomatic gesture of condolence to his son Hanun, which backfired into war (2 Sam 10:2; 1 Chr 19:1-2). A separate Nahash is mentioned as father of Abigail and Zeruiah (2 Sam 17:25), though some scholars identify this figure with Jesse. The name itself means 'serpent' in Hebrew, though the multilingual evidence – Spanish 'Najas,' French 'Nachash,' German 'Nahash' – treats it purely as a transliterated proper name. The Septuagint renders it consistently as Naas.

Nahash (personal name) (9×) The proper masculine name Nahash, primarily designating the Ammonite king whose siege of Jabesh-gilead catalyzed Saul's kingship (1 Sam 11:1-2; 12:12). The same or a successor Nahash maintained relations with David (2 Sam 10:2; 1 Chr 19:1-2; possibly 2 Sam 17:27). A distinct Nahash appears as a parent of David's sisters (2 Sam 17:25). German curiously glosses one occurrence as 'Bronze' (confusing this name with the homographic noun nachash/nechash), but all other languages – Spanish 'Najas/Najash,' French 'Nachash/Nahash' – correctly transliterate it as a personal name. **PROPER NAMES (PERSONAL)**

en: Nachash, Nahash | **es:** Najas, Najash | **fr:** Nachash, Nahash, [נחש] | **de:** Bronze, Nachash, Nahash 1Sam 11:1; 1Sam 11:2; 1Sam 12:12; 2Sam 10:2

נַחְשׁוֹן H5177 *N-proper-ms* (10×)

Nahshon, son of Amminadab; leader of the tribe of Judah during the wilderness period and ancestor in the line of David.

The personal name of the chieftain of Judah during the Exodus and wilderness wanderings. Nahshon son of Amminadab served as the tribal prince who presented the first dedication offering at the tabernacle (Num 7:12-17) and led Judah's camp on the march (Num 2:3; 10:14). He was also Aaron's brother-in-law through his sister Elisheba (Exod 6:23). The genealogies of Ruth 4:20-22 and 1 Chronicles 2:10-11 place him in the direct ancestral line from Judah to David, making him a key link in the messianic lineage. The Septuagint renders his name as Naassōn.

Nahshon (proper name) (10×) The proper name Nahshon (literally perhaps 'little serpent' or related to nachash), designating the prince of Judah during the wilderness period. He appears in the Priestly census and marching lists (Num 1:7; 2:3; 10:14), offered the inaugural tabernacle dedication gifts (Num 7:12-17), and was Aaron's brother-in-law (Exod 6:23). The genealogical texts of Ruth 4:20-22 and 1 Chronicles 2:10-11 anchor him as an ancestor of David. Spanish 'Naasón' reflects the Septuagint Naassōn, while French 'Nahshon' and German 'Nahshon' stay closer to the Hebrew. **PROPER NAMES (PERSONAL)**

en: Nachshon, Nahshon, and-Nachshon | **es:** Naasón, Najshon, Najson | **fr:** Nachschon, Nachshon, Nahshon | **de:** Nahshon, [ונחשון], [נחשון] Exod 6:23; Num 1:7; Num 2:3; Num 7:12; Num 7:17

נְחֹשֶׁת H5178a *Conj-w* (139×)

Copper or bronze as raw metal and crafted material; in dual form, bronze fetters used to bind prisoners.

One of the most frequently mentioned metals in the Hebrew Bible, nechoshet spans the full range from raw copper ore (Deut 8:9) to the refined bronze used in tabernacle and temple construction. Tubal-cain is credited as the first to forge it (Gen 4:22), and Solomon's temple required enormous quantities (1 Kgs 7:14-47). The dual form nechushtayim appears exclusively for fetters — the paired shackles clamped onto prisoners like Samson (Judg 16:21) and King Zedekiah (2 Kgs 25:7). Spanish and French consistently render 'bronce,' while German distinguishes Kupfer (raw) from Bronze (worked), reflecting the same material spectrum the Hebrew covers in a single word.

1. bronze/copper as metal (131×) The metal bronze or copper in all its applications — raw ore mined from the earth (Deut 8:9), refined material for sacred vessels and architectural overlays (Exod 26:11; 1 Kgs 7:45), and a symbol of strength or stubbornness. Cross-linguistic glosses uniformly converge on a single metallurgical term (bronce, Bronze, bronze), confirming this as the core, undifferentiated sense covering 131 of 139 occurrences. **BRONZE AND COPPER**

en: bronze | **es:** bronce | **fr:** bronze | **de:** Bronze, in-Kupfer Gen 4:22; Exod 26:11; Exod 26:37; Exod 27:2; Exod 27:3

2. bronze fetters or shackles (8×) The dual form nechushtayim designating a pair of bronze fetters or shackles used to imprison captives. All eight occurrences describe binding — Samson at Gaza (Judg 16:21), Zedekiah by Nebuchadnezzar (2 Kgs 25:7), Manasseh in Assyrian captivity (2 Chr 33:11). Spanish renders 'con bronces' (with bronzes) and Hindi uses a chains-specific term, both capturing the metonymy where the material stands for the instrument of bondage. **BRONZE AND COPPER**

en: my-bronze-chains, to-bronze-fetters, with-bronze-fetters | **es:** a-bronces, con-bronces, con-cadenas-de-bronce | **fr:** avec-bronze-fetters, bronze, à-bronze-fetters | **de:** Bronze, [נחשתי], mit-Bronze-fetters Judg 16:21; 2Sam 3:34; 2Kgs 25:7; 2Chr 33:11; 2Chr 36:6

נְחֹשֶׁת H5178b *N-fsc / 2fs* (1×)

nakedness, lust — possibly female nakedness exposed for immoral purposes, or figuratively, shameless lust

This difficult word appears in Ezekiel's extended metaphor of Jerusalem as an unfaithful wife. The context involves sexual imagery —nakedness and harlotry. While spelled like the common word for 'bronze,' the context demands a different meaning, perhaps 'lust' or 'naked shame.' The text may be corrupt, and ancient interpreters proposed various readings. The larger passage uses shocking language to depict covenant unfaithfulness as sexual betrayal.

(1×) A disputed noun with feminine possessive suffix in Ezekiel 16:36, possibly meaning 'your nakedness' or 'your lust,' though the text is textually problematic. The verse parallels this word with 'nakedness/pudenda' (עֶרְוָה), suggesting sexual exposure or lustful behavior. The consonants match 'bronze' (נְחֹשֶׁת), but context requires a sexual term. Medieval Jewish commentators suggested 'lust' or 'harlotry,' while modern scholars propose various emendations (תַּזְנוּתַיִךְ 'your harlotries,' בָּשְׁתֵּךְ 'your shame'). The passage uses extreme sexual language to depict idolatry as adultery. **BRONZE AND COPPER**

en: lust-your | **es:** lujuria-de-ti | **fr:** Néhuschtan | **de:** [נחשתך] Ezek 16:36

נְחֻשְׁתָּא H5179 *N-proper-fs* (1×)

Nehushta — the mother of King Jehoiachin, taken captive to Babylon with her son

Nehushta was the queen mother when Nebuchadnezzar besieged Jerusalem and deported the young king Jehoiachin. In the ancient Near East, the queen mother held significant status and influence. Her name, possibly meaning 'bronze woman' or related to the serpent, appears at a pivotal moment—2 Kings mentions her specifically when narrating the royal family's deportation. This began the final chapter of Judah's monarchy.

(1×) A feminine personal name in 2 Kings 24:8, identifying the mother of King Jehoiachin (also called Jeconiah). She was daughter of Elnathan of Jerusalem and went into Babylonian exile with her son in 597 BC. The name may derive from נְחֹשֶׁת (bronze) or be related to נָחָשׁ (serpent). Ancient versions vary in their rendering (Greek Νεσθα, Ναισθα, Νεεσθαν). Her mention alongside Jehoiachin emphasizes the comprehensiveness of the deportation—even the queen mother was not spared. **PROPER NAMES (PERSONAL)**

en: Nechushta | **es:** Nejusta | **fr:** Nechushta | **de:** Nechushta 2Kgs 24:8

נְחֻשְׁתָּן H5180 *N-proper-ms* (1×)

Nehushtan — the derogatory name King Hezekiah gave to the bronze serpent when he destroyed it

Nehushtan was the name assigned to Moses' bronze serpent when Hezekiah destroyed it during his religious reforms. The word is likely a contemptuous pun, meaning 'mere bronze thing' or 'bronze idol.' What had been a legitimate sign of God's healing (Numbers 21) had become an object of idolatrous worship. By naming it dismissively, Hezekiah demoted it from sacred relic to mere metal. The name's exact meaning is debated—whether 'bronze god' or simply 'piece of bronze'—but the action was clear: Israel would not worship created things.

(1×) A name given to the bronze serpent in 2 Kings 18:4 when King Hezekiah destroyed it. The object Moses had made in the wilderness (Numbers 21:9) had become an idol to which Israelites burned incense. The name is apparently pejorative, possibly meaning 'bronze thing/idol' (from נְחֹשֶׁת 'bronze' with nominal ending). Ancient versions varied: Greek Νεσθαλει, Νεεσθαν. Some scholars propose the name combines נָחָשׁ (serpent) + תָּן (a divine element), meaning 'serpent god,' which Hezekiah mockingly reduced to 'piece of bronze.' The text's wordplay on נְחֹשֶׁת נָחָשׁ (bronze serpent) supports the punning nature of Nehushtan. **PROPER NAMES (PERSONAL)**

en: Nechushtan | **es:** Nehustán | **fr:** Nechushtan | **de:** Nechushtan 2Kgs 18:4

נָחַת H5181 *Conj-w / V-Qal-ConsecImperf-3fs* (10×)

To go down, descend; press down or bend; sink in; bring down; be shattered — a poetic Aramaic-colored verb of downward motion and force

A poetic verb with strong Aramaic roots, used almost exclusively in elevated literary passages. It describes downward movement in vivid physical and metaphorical terms: arrows sinking into flesh (Ps 38:2), God's hand descending in chastisement, a reproof that penetrates the heart (Prov 17:10), and the wicked going down to Sheol in a moment (Job 21:13). The Piel intensifies this into bending or pressing down, as when God trains the warrior's hands so that a bow of bronze is bent low (2 Sam 22:35; Ps 18:34). Spanish 'se clavaron' for the Niphal and German translations struggling to render it show how this word resists easy equivalents across languages.

1. descend, go down (4×) The basic Qal sense of descending or going down, whether physically or figuratively. In Jer 21:13, it describes an attack descending upon a target; in Job 21:13, the wicked descend to Sheol swiftly. In Prov 17:10, a rebuke 'goes deeper' into a discerning person than a hundred blows into a fool — the multilingual glosses (Spanish 'penetra,' English 'goes-deeper') highlight this figurative penetration. The Aramaic cognate neheth confirms the basic directional meaning. **DESCENDING AND TEARING**

en: and-has-come-down, goes-deeper, they-go-down | **es:** Penetra, descenderá, descienden. | **fr:** [יחת], et-descendre, יחתו | **de:** [יחת], [יחתו], und-hat-kommen-hinab Job 21:13; Ps 38:2; Prov 17:10; Jer 21:13

2. press down, bend low (3×) The Piel intensive form meaning to press down, bend low, or cause to settle under weight or force. In 2 Sam 22:35 and Ps 18:34, God trains the warrior's arms so they can bend a bow of bronze — an image of supernatural strength pressing unyielding metal downward. In Ps 65:10, God settles the earth's furrows with rain. Spanish 'asentando' (settling) and 'y-baja' (and lowers) capture these complementary nuances of pressing and settling. **DESCENDING AND TEARING**

en: and-bends, settling, so-that-can-bend | **es:** asentando, y-baja, y-es-doblado | **fr:** descendre, et-bends, et-descendre | **de:** settling, so-der-kann-bend, und-bends 2Sam 22:35; Ps 18:34; Ps 65:10

3. sink in, be driven in (1×) The Niphal passive sense of sinking in or being driven into something, as projectiles fixed into a target. In Ps 38:2, God's arrows 'have sunk into' the psalmist — a harrowing image of divine discipline experienced bodily. Spanish 'se clavaron' (were nailed in) vividly conveys the force of this passive penetration, while English 'have-sunk' preserves the downward trajectory. **DESCENDING AND TEARING**

en: have-sunk | **es:** se-clavaron | **fr:** descendre | **de:** haben-sunk Ps 38:2

4. bring down, cause to descend (1×) The Hiphil causative sense of bringing down or causing to descend from above. In Joel 3:11 (4:11 in Hebrew), the prophet calls on God to bring down His warriors — a petition for divine intervention descending from heaven to earth. This is the rarest attested form, with only one clear occurrence. **DESCENDING AND TEARING**

en: bring-down | **es:** haz-descender | **fr:** descendre | **de:** [הנחת] Joel 3:11

5. be shattered, be broken (1×) A distinct Niphal sense meaning to be shattered or broken, found in Hannah's song (1 Sam 2:10) where the adversaries of the LORD 'will be shattered.' Spanish 'serán-quebrantados' (will be crushed) aligns with this destructive sense. Some scholars connect this to a separate root (hathath, to shatter), but the textual tradition and ancient versions associate it with the downward-force semantic field of naheth. **BREAKING AND SHATTERING**

en: will-be-shattered | **es:** serán-quebrantados | **fr:** fera-être-shattered | **de:** wird-sein-shattered 1Sam 2:10

נְחֵת H5182 *V-Hifil-QalPassPrtcpl-mp* (6×)

Aramaic verb: to descend, come down (Peal); to deposit, place, store (Haphel); to be deposed (Hophal)

An Aramaic verb appearing in Daniel and Ezra, cognate with Arabic 'nazala' (to descend). In the Peal stem, a heavenly watcher 'comes down from heaven' in Nebuchadnezzar's dream (Dan 4:13, 23). The Haphel causative shifts to administrative language: royal documents are 'deposited' in the Babylonian archives (Ezra 6:1), and temple vessels are ordered to be placed back in Jerusalem (Ezra 5:15; 6:5). The Hophal passive delivers the most dramatic use: Nebuchadnezzar 'was deposed' from his royal throne when his heart was lifted up in pride (Dan 5:20).

1. deposit, place, store (Haphel causative) (3×) To deposit, place, or store in a designated location (Haphel causative). In Ezra 6:1 the passive participle describes royal records 'deposited' in the Babylonian treasure house; Ezra 5:15 and 6:5 command the temple vessels to be carried and placed back in the Jerusalem sanctuary. Spanish 'depositados/puestos' and English 'deposit/were deposited' reflect the bureaucratic-administrative register of this stem. **GEOGRAPHY AND SPACE**

en: and-you-shall-deposit, deposit, were-deposited | **es:** eran-depositados, llévalos, y-sean-puestos | **fr:** [מהחתין], et-sous, une | **de:** [אחת], [מהחתין], und-unter Ezra 5:15; Ezra 6:1; Ezra 6:5

2. come down, descend (Aramaic Peal) (2×) To come down or descend from above (Peal, equivalent to Hebrew Qal). Used exclusively in Daniel's vision of the divine watcher 'coming down from heaven' (Dan 4:13, 23). Arabic 'nazala' (descend) is the closest cognate. Spanish 'descendiendo/descendía' and English 'coming down' capture the theophanic gravity of a heavenly being's descent. **DESCENDING AND TEARING**

en: coming-down | **es:** descendiendo, descendía | **fr:** descendre | **de:** [נחת] Dan 4:13; Dan 4:23

3. be deposed, be brought down (Hophal passive) (1×) To be deposed or brought down from a position of authority (Hophal passive). Daniel 5:20 declares that when Nebuchadnezzar's heart was lifted in pride, 'he was deposed from his royal throne.' The passive causative turns physical descent into political downfall. Spanish 'fue depuesto' and English 'he was deposed' show how the root's spatial meaning extends to the loss of sovereign power. **DESCENDING AND TEARING**

en: he-was-deposed | **es:** fue-depuesto | **fr:** descendre | **de:** [הנחת] Dan 5:20

נָחַת H5183a *Prep-b / N-fs* (7×)

Quietness, rest, tranquility; a state of peaceful calm or satisfying repose, contrasted with toil and agitation.

A feminine noun conveying a deep sense of quietness, rest, or settled tranquility. Isaiah 30:15 pairs it with hashqet ('stillness'), declaring that in quietness and trust lies Israel's strength – a powerful theological statement about restful dependence on God. Ecclesiastes uses it as the opposite of restless toil: 'a handful of quietness' outweighs 'two fistfuls of labor' (4:6). In Proverbs 29:9, it contrasts with raging and laughing, suggesting composure in the face of folly. The Spanish 'quietud' and French 'repos' both reflect its contemplative, settled quality.

rest, quietness, tranquility (7×) A state of quietness, rest, or peaceful tranquility, often set in deliberate contrast to agitation, toil, or foolish striving. In Isa 30:15 nachat is paired with hashqet as the twin pillars of Israel's salvation – quiet trust rather than frantic alliance-seeking. Ecclesiastes 4:6 famously contrasts a 'palm-full of rest' with two handfuls of labor and chasing wind. Proverbs 29:9 uses it as the opposite of ragaz ('raging'), and Eccl 9:17 affirms that wise words spoken 'in quietness' are heard above a ruler's shouting. Job 36:16 extends the image to the comfort and abundance of a table 'full of fatness.' **REST AND REFRESHMENT**

en: and-rest, and-the-rest-of, in-quietness | **es:** de-descanso, descanso, en-quietud | **fr:** [ונחת], dans-repos, et-repos | **de:** [בנחת], [ונחת], [נחת] Job 17:16; Job 36:16; Prov 29:9; Eccl 4:6; Eccl 6:5

נַחַת H5183b *Conj-w / N-fsc* (1×)

descent, lowering — the downward movement or coming down of something

This noun appears in Isaiah's prophecy describing God's judgment with thunderous imagery. The phrase 'the descent of his arm' pictures God's arm coming down in a crushing blow. It's a theophanic image—divine warfare depicted in physical terms. The word emphasizes downward motion, the lowering of something from height. In context, it's part of a cluster of judgment images: thunder, flame, storm, and the arm of God descending on Assyria.

(1×) A masculine construct noun meaning 'descent, lowering' in Isaiah 30:30, specifically 'the descent of his arm' referring to YHWH's arm coming down in judgment. The phrase pictures God's striking motion against Assyria—his arm descending in a powerful blow. The word derives from a root meaning 'go down, descend' (נחת), forming a nominal that emphasizes the downward movement. This is combined with images of divine voice, consuming fire, and tempest to create an overwhelming picture of theophanic judgment. **DESCENDING AND TEARING**

en: of-His-arm | **es:** y-descenso-de | **fr:** [ונחת] | **de:** [ונחת] Isa 30:30

נַחַת H5184 *N-proper-ms* (5×)

Nahath — name of an Edomite clan leader, a Levite, and a temple overseer under Hezekiah

A personal name borne by three distinct individuals in the Old Testament. The earliest is a grandson of Esau through Reuel, listed among the Edomite clan chiefs (Gen 36:13, 17; 1 Chr 1:37). A second Nahath appears in the Levitical genealogy as a descendant of Elkanah (1 Chr 6:26), likely a variant of Tohu/Toah. The third served as a temple overseer managing contributions and tithes during Hezekiah's reforms (2 Chr 31:13). The Septuagint renders the name variously as Nachoth, Nacheth, and Naath.

(5×) Nahath son of Reuel, grandson of Esau, an Edomite clan chief. Listed in the Edomite genealogies at Genesis 36:13, 17 and 1 Chronicles 1:37. The Septuagint renders the name as Nachoth or Nacheth. Spanish 'Najat' preserves the guttural opening consonant. **PROPER NAMES (PERSONAL)**

en: Nachath, Nahath, and-Nachat | **es:** Najat, y-Najat | **fr:** Nahath, [ונחת], [נחת] | **de:** Nachat, [ונחת], [נחת] Gen 36:13; Gen 36:17; 1Chr 1:37; 1Chr 6:26; 2Chr 31:13

נָחֹת H5185 *Adj-mp* (1×)
descending, going down — moving downward, especially toward a specific location
This participial adjective appears in 2 Kings during Elisha's warning to Israel's king about Aramean troop movements. The prophet reveals where the enemy is 'going down' or 'descending'—perhaps into a valley or toward a lower position for ambush. The text is textually difficult, and ancient Greek versions suggest reading 'hidden' or 'lying in wait' instead. Either way, Elisha's supernatural knowledge gives Israel tactical advantage.

(1×) A masculine plural participle functioning adjectivally in 2 Kings 6:9, possibly meaning 'descending' or 'going down.' The phrase in context is 'Beware that you do not pass by such-and-such a place, for the Arameans are descending there.' However, the Hebrew text is uncertain—the Septuagint reads 'hidden/lying in ambush' (suggesting נֶחְבִּים from חָבָא), which many scholars prefer. The form נָחֹתִים would derive from נחת (go down, descend), describing enemy troops moving into position, possibly descending into a valley for ambush. DESCENDING AND TEARING
en: is-going-down | **es:** acampados | **fr:** est-allant-en-bas | **de:** ist-gehend-hinab 2Kgs 6:9

נָטָה H5186 *Conj-w | V-Hifil-Prtcpl-mpc* (216×)
stretch out, incline, turn aside, spread — verb of directional extension: literal (hand, arm, tent) or figurative (heart, ear, justice)
This verb (216×) covers both physical stretching—hand, arm, tent curtains—and metaphorical inclining or turning. In Qal it means 'stretch out' (Ex 7:5), 'turn aside' (Gen 38:16), or 'pitch a tent' (Gen 12:8). Hifil causative forms mean 'incline' (heart, ear toward instruction) or 'turn aside' (someone from a path). Participles describe God as the one 'stretching out the heavens' (Isa 40:22, Job 9:8). Arabic نطو, madda (stretch), mala (incline), Korean 펴다/기울이다, Spanish extender/inclinar, and Swahili kunyoosha/kuelekeza all converge on this root's dual sense of extension and deviation.

1. stretch out hand/arm (Qal) (45×) Qal 'stretch out hand/arm' (45×) describes physical extension, most famously God or Moses stretching out a hand in judgment or miracle. Arabic ́ (madda), Korean 펴다/뻗다, Spanish extender, Swahili kunyoosha all confirm this literal sense. Concentrated in Exodus plagues (Ex 7:5, 7:19, 8:5–6, 8:16) and conquest (Josh 8:18–19, 26). The 'outstretched arm' becomes a theological motif for divine power. GOING OUT AND FORTH
en: and-I-shall-stretch-out, and-I-stretch-out, and-I-will-stretch-out | **es:** Extiende, Y-extenderé, Y-extendió | **fr:** et-étendit-dehors, et-étendre, étendre-dehors | **de:** ausstrecken-heraus, und-ausstrecken, und-breitete-aus Exod 7:5; Exod 7:19; Exod 8:5; Exod 8:6; Exod 8:16

2. incline ear/heart (Hifil causative) (37×) Hifil 'incline ear/heart' (37×) is the causative-metaphorical sense: directing attention or devotion toward God, instruction, or wisdom. Arabic ́/ṛ, Korean 기울이다, Spanish inclinar support this semantic field. Classic examples: 'Incline your ear and hear' (2 Kgs 19:16), 'incline your heart to the LORD' (Josh 24:23). The multilingual glosses clearly distinguish this from physical stretching. STRETCHING AND EXTENDING
en: Incline, bow-down, incline | **es:** Inclina, Inclina-, inclina | **fr:** incline, le-étendre, étendre | **de:** ausstrecken, breitete-aus, incline Gen 24:14; Josh 24:23; 1Kgs 8:58; 2Kgs 19:16; Ezra 7:28

3. outstretched arm (Qal passive participle) (30×) Qal passive participle 'outstretched' (30×) describes a state of extension—almost exclusively God's 'outstretched arm' (זְרוֹעַ נְטוּיָה), a fixed expression for redemptive power. Arabic ́ة, Korean 펴신, Spanish extendido/extendida, German der-outstretched. Deuteronomy formula: 'with a mighty hand and an outstretched arm' (Deut 4:34, 5:15, 7:19, 9:29, 11:2). STRETCHING AND EXTENDING
en: outstretched, stretched-out, the-outstretched | **es:** extendida, extendido, la-extendida | **fr:** le-étendu, outstretched, étendre | **de:** ausstrecken, der-outstretched, neigte Exod 6:6; Deut 4:34; Deut 5:15; Deut 7:19; Deut 9:29

4. turn aside intransitively (Qal) (24×) Qal intransitive 'turn aside' (24×) means to deviate from a path or standard—no external object. Arabic ٹ, Korean 돌아섰다/벗어났다, Spanish se-apartaron/desvíate, Swahili kugeuka. Judah 'turned aside' to Timnah (Gen 38:1, 38:16), Israel 'turned not aside' from the road (Num 20:17, 21). Moral deviation in Ex 23:2, 1 Sam 8:3, Ps 73:2. STRETCHING AND EXTENDING
en: [ketiv:had-slipped], and-they-turned-aside, and-turned | **es:** Vuélvete, [se-apartaron], desvíate | **fr:** avait-se-tourna, et-ils-se-tourna-de-côté, et-tourna | **de:** breitete-aus, er-hatte-wandte, er-wandte Gen 38:1; Gen 38:16; Exod 23:2; Num 20:17; Num 20:21

5. turn aside/divert causatively (Hifil) (21×) Hifil causative 'turn aside' (21×) means to cause someone/something to deviate: leading astray, diverting from a path. Arabic ́, Korean 돌리다, Spanish apartar/desviar. Balaam's donkey 'turned aside' (Num 22:23), David 'turned aside' into Obed-edom's house (2 Sam 6:10). Context often implies intentionality or leadership (2 Sam 3:27, 16:22, 19:14). STRETCHING AND EXTENDING
en: and-he-turned, and-he-turned-it, and-she-spread-it | **es:** Desvían, E-inclinó, apartaron | **fr:** et-elle-étendit-cela, et-il-se-tourna, et-il-se-tourna-cela | **de:** ausstrecken, breitete-aus, neigte- Num 22:23; 2Sam 3:27; 2Sam 6:10; 2Sam 16:22; 2Sam 19:14

6. incline/bow (Qal intransitive) (16×) Qal intransitive 'incline, bow' (16×) describes physical inclination without an object: shadows declining (Judg 19:8), Issachar bowing his shoulder (Gen 49:15), Samson bowing with all his might (Judg 16:30). Arabic ٹ or ́, Korean 기울어지다/숙이다, Spanish se-inclinó. Includes God inclining mercy toward Joseph (Gen 39:21), Asher's territory 'sloping toward' (Num 21:15). STRETCHING AND EXTENDING
en: I-have-inclined, I-have-turned, and-He-bowed | **es:** E-inclinó, Incliné, Y-se-inclinó | **fr:** comme-étendre, declining-de, et-Il-s'inclina | **de:** declining-von, extends, neigte Gen 39:21; Gen 49:15; Num 21:15; Judg 9:3; Judg 16:30

7. pervert justice (Hifil) (14×) Hifil 'pervert justice' (14×) is a morally charged specialization: twisting or distorting judgment. Arabic ́, Korean 왜곡하다, Spanish torcer/pervertir. Found in legal contexts: 'Do not pervert justice' (Ex 23:6, Deut 16:19, 24:17, 27:19). Also 1 Sam 8:3 ('his sons turned aside after gain and perverted justice'), Prov 17:23, 18:5, Amos 5:12. Multilingual glosses strongly differentiate this from neutral 'turn aside'. STRETCHING AND EXTENDING
en: To-turn-aside, and-they-perverted, and-turning-aside- | **es:** Al-torcer, Para-apartar, Y-los-que-se-desvian | **fr:** et-ils-perverted, et-le-étendre, et-étendre | **de:** ausstrecken, breitete-aus, du-soll-pervert Exod 23:2; Exod 23:6; Deut 16:19; Deut 24:17; Deut 27:19

8. spread out heavens/tent (Qal active participle) (12×) Qal active participle 'stretcher (of heavens)' (12×) describes God as the one who spreads out cosmic structures—tent-like imagery for creation. Arabic ́ or ́, Korean 펴시는, Spanish el-que-extiende. Concentrated in Job (9:8, 26:7) and Isaiah (40:22, 42:5, 44:24, 45:12, 51:13). The 'stretcher of the heavens' (נֹטֶה שָׁמַיִם) becomes a divine epithet. See also Ps 104:2, Jer 10:12, Zech 12:1. STRETCHING AND EXTENDING
en: Stretcher-of, am-extending, and-Stretcher-of-them | **es:** El-que-extiende, Extendiendo, el-que-extiende | **fr:** et-étendre, étendre | **de:** ausstrecken, ausstreckend, breitete-aus 1Chr 21:10; Job 9:8; Job 26:7; Ps 104:2; Isa 40:22

9. pitch a tent (Qal) (10×) Qal 'pitch a tent' (10×) is a concrete application: setting up a tent or tabernacle by stretching out its fabric. Arabic ́, Korean 쳤다, Spanish extendió/armó, German aufgespannt. Patriarchs 'pitched their tent' (Gen 12:8, 26:25, 33:19, 35:21), Moses 'pitched the tent of meeting' (Ex 33:7). The verb naturally extends from 'stretch' to 'erect a structure by stretching'. STRETCHING AND EXTENDING
en: and-he-pitched, and-pitched, and-pitched- | **es:** extendió, extendió-, había-extendido | **fr:** et-dressa, et-dressa-, et-il-dressa | **de:** ausstrecken, er-aufgespannt-hatte-, pitched Gen 12:8; Gen 26:25; Gen 33:19; Gen 35:21; Exod 33:7

10. spread out/stretch (Qal perfect/imperfect misc) (7×) Qal finite 'spread out, extend' (7×) overlaps with sense 1 but emphasizes cosmic or territorial spreading: God 'spread out the heavens' (Isa 45:12, Jer 10:12), valleys 'spread out' (Num 24:6), shadows 'lengthen' (Jer 6:4). Arabic ́/, Korean 펴셨다/뻗다. Job 15:29 uses the verb for branches 'not spreading'. Distinct from participle (sense 8) by finite verb form. STRETCHING AND EXTENDING
en: He-stretched-out, are-lengthening, bends | **es:** extendieron, extendió, se-

extienden | **fr:** ils-étendre-dehors, étendre | **de:** ausstrecken, breitete-aus, sie-ausstrecken-heraus Num 24:6; Job 15:29; Isa 45:12; Jer 6:4; Jer 10:12

נָטִיל H5187 *N-mpc* (1×)

laden with, carrying — bearing or loaded with something heavy

This adjective appears in Zephaniah's judgment oracle against Jerusalem's merchant quarter. The prophet announces doom on 'those laden with silver'—the wealthy traders whose riches cannot save them. It's economic judgment: those who accumulated wealth will lose it all. The word suggests being weighed down or burdened with something, here applied to silver-carrying merchants. The image anticipates the coming catastrophe when material wealth proves worthless.

(1×) A plural construct participial adjective meaning 'laden with, carrying, bearing' in Zephaniah 1:11. The phrase 'those laden with silver' (נָטִילֵי כָסֶף) identifies wealthy merchants or traders who will be destroyed in God's coming judgment on Jerusalem. The word suggests being loaded or burdened with weight—here, the weight of silver. The root נטל appears in later Hebrew meaning 'take up, lift, carry,' and this adjectival form describes those who carry or are laden with wealth. The judgment context indicates their riches won't save them. **GEOGRAPHY AND SPACE**

en: those-laden-with | **es:** cargados-de | **fr:** chargé | **de:** [נטילי] Zeph 1:11

נְטִיפָה H5188 *Art / N-fp* (2×)

pendants, drop-shaped ornaments; jewelry resembling drops

This feminine plural noun designates drop-shaped ornaments or pendants—jewelry that hangs and resembles water drops or pearls. The etymology connects to the verb 'to drip,' making these 'dripping ornaments.' One occurrence lists them among the spoils from the defeated Midianite kings (Judges 8:26). The other appears in Isaiah's catalog of women's finery that will be removed in judgment (Is 3:19). These were luxury items, part of the elaborate personal adornment of the wealthy or royalty.

(2×) The two contexts reveal these as valuable ornamental jewelry. In Judges 8:26, 'the pendants' appear among the golden spoils Gideon took from the Midianite kings—alongside crescent ornaments and purple garments. Their inclusion with royal plunder suggests these were prestigious items. Isaiah 3:19 lists them in a long inventory of women's accessories that divine judgment will strip away—'the pendants' appear with crescents, earrings, and veils. The connection to 'drops' (from the root nataf, to drip) indicates they were teardrop-shaped or hung like droplets. Some scholars suggest they could be pearls, which also resemble drops and were highly valued. **BRACELET ARMLET**

en: and-the-pendants, the-pendants | **es:** Los-pendientes, y-los-pendientes | **fr:** [הנטיפות], et-le-pendants | **de:** [הנטיפות], und-der-pendants Judg 8:26; Isa 3:19

נְטִישָׁה H5189 *Art / N-fp* (3×)

Tendrils, shoots, or spreading branches of a vine

This term describes the extending shoots or tendrils of a grapevine—the parts that spread and climb. Isaiah uses it in judgment imagery: God will 'remove the tendrils' of the vineyard representing a nation. Jeremiah quotes this imagery when commanding the destroyers to 'remove her tendrils'—stripping away the spreading growth. Jeremiah 48 uses it metaphorically for Moab's former prosperity: 'your tendrils crossed the sea,' depicting extensive influence. The term emphasizes the vine's reaching, expanding quality—growth that extends territory or influence.

(3×) Tendrils or spreading branches of a vine. Isaiah 18:5 describes judgment: 'before the harvest, when the blossom is over and the flower becomes a ripening grape, he cuts off the shoots with pruning hooks, and the spreading branches he lops off and clears away.' Jeremiah 5:10 commands destroyers of the vineyard: 'go up through her vine rows and destroy, but make not a full end; strip away her branches.' Jeremiah 48:32 laments Moab: 'your branches spread to the sea, reached to the Sea of Jazer'—depicting former prosperity. The imagery is of vines extending their growth. **BRANCHES AND SHOOTS**

en: her-branches, the-spreading-branches, your-branches | **es:** los-sarmientos, sus-ramas, tus-ramas | **fr:** [הנטישות], [נטישותיה], [נטישתיך] | **de:** [הנטישות], [נטישותיה], [נטישתיך] Isa 18:5; Jer 5:10; Jer 48:32

נָטַל H5190 *Conj-w / V-Piel-ConsecImperf-3ms / 3mp* (4×)

natal — to lift, bear, carry; take up and transport

This verb is a poetic synonym of the more common nasa', meaning to lift, bear, or carry. It appears rarely in biblical Hebrew, primarily in elevated poetic texts. The imagery involves lifting something up and bearing its weight, whether literal (God taking up islands like dust) or figurative (bearing people in compassion, laying responsibility upon someone, or accepting a burden). The Piel stem can intensify the meaning to 'carry along' or 'bear away.' The term suggests not just momentary lifting but sustained bearing or carrying of weight.

(4×) To lift, bear, or carry, used in poetic and prophetic contexts. 2 Samuel 24:12 has textual issues; many read noteh ('stretching out') rather than notel ('bearing') following the parallel in 1 Chronicles 21:10. Isaiah 40:15 declares that God 'takes up the coastlands like dust (iyyim kanaq yittol)'—lifting islands as if they were weightless particles. Isaiah 63:9 describes God's redemptive love: 'He lifted them and bore them (vaynatlem),' the Piel form emphasizing sustained carrying of His people through their history. Lamentations 3:28 counsels sitting alone in silence 'when He has laid it upon him (natal alaw)'—accepting the burden God places. The verb pictures both divine power and divine compassion in bearing weight. **BEARING AND CARRYING**

en: He-has-laid-it, He-takes-up, am-laying | **es:** ha-puesto, impongo, levanta | **fr:** [וינטלם], [יטול], [נטל] | **de:** [וינטלם], [יטול], [נטל] 2Sam 24:12; Isa 40:15; Isa 63:9; Lam 3:28

נְטַל H5191 *Conj-w / V-Nifal-ConjPerf-3fs* (2×)

lift up, be lifted; raise (eyes or objects)

This Aramaic verb means to lift or be lifted up, appearing in Daniel's visions. Nebuchadnezzar lifts his eyes to heaven after his humiliation (Dan 4:34), marking the moment his sanity returns. Later, Daniel sees a vision where a beast 'was lifted from the earth' (7:4). The verb parallels Hebrew 'nasa' but is the standard Aramaic form. The passive (Peil) form in 7:4 describes something being lifted by external force, while the active form in 4:34 shows deliberate action.

(2×) Both occurrences appear in Daniel's Aramaic sections. In 4:34, Nebuchadnezzar narrates his restoration: 'I lifted my eyes to heaven'—the physical gesture marking spiritual awakening and recognition of the Most High. In 7:4, Daniel's vision shows a lion-like beast with eagle's wings; 'it was lifted from the earth and made to stand on two feet like a man.' This lifting signifies transformation, making the beast human-like. The contrast between self-directed lifting (eyes in worship) and passive lifting (the beast being raised) shows the verb's flexibility. French uses separate words (lever, être levé) to capture the active and passive senses. **LIFTING AND REMOVING**

en: I-lifted, and-it-was-lifted | **es:** levanté, y-fue-levantada | **fr:** et-lever, lever | **de:** [ונטילת], [נטלת] Dan 4:34; Dan 7:4

נֶטֶל H5192 *Conj-w / N-msc* (1×)

weight, burden — the heaviness or load of something

This noun appears in Proverbs in a saying about the comparative weight of sand and stone versus a fool's provocation. The word means burden or weight, that which presses down. Paralleled with 'heaviness,' it emphasizes how physical weight is nothing compared to the exasperating burden of dealing with a fool. It's wisdom literature using concrete, measurable imagery to communicate emotional and relational reality.

(1×) A masculine construct noun meaning 'weight, burden' in Proverbs 27:3. The verse reads, 'A stone is heavy, and sand is weighty (literally: 'and the burden of sand'), but a fool's vexation is heavier

than both.' The word נֵטֶל parallels כֹּבֶד (heaviness, weight), both emphasizing physical burden. The proverb uses tactile, measurable weight to express the far greater burden of suffering a fool's provocation. The noun derives from roots related to lifting or carrying. GEOGRAPHY AND SPACE

en: and-burden-of | **es:** y-carga-de | **fr:** et-ונטל | **de:** [ונטל] Prov 27:3

נָטַע H5193 *Prep-l / V-Qal-Inf* (59×)

To plant vegetation, trees, or vineyards; figuratively, to establish people in a land or fix something in place

One of the Bible's most vivid agricultural verbs, נָטַע pictures the act of setting a living thing into the earth so it can take root and grow. God himself 'planted a garden in Eden' (Gen 2:8), and the image threads through Scripture as vineyard planting, orchard tending, and the promise of settled agricultural life. Prophetically, God 'plants' his people in their land — a powerful metaphor where Spanish 'Los plantaste' and French 'plante eux' capture the tenderness of divine settlement. In rare cases the root extends beyond agriculture to fixing tent-stakes or driving nails into place (Eccl 12:11).

1. plant vegetation (48×) The literal agricultural sense: to plant trees, vines, gardens, or other vegetation in the ground. This is the dominant usage across the Hebrew Bible, from God planting the Garden of Eden (Gen 2:8) and Noah planting the first vineyard (Gen 9:20), through laws about newly planted fruit trees (Lev 19:23), to prophetic promises of planting vineyards and eating their fruit (Amos 9:14). The Spanish 'Y plantó' and German 'du pflanzen' faithfully reflect this concrete horticultural action across diverse passage types. PLANTING VEGETATION

en: And-planted, I-planted, and-he-planted | **es:** Y-plantó, plantarás, planté | **fr:** Et-planta, et-il-planta, et-planta | **de:** [ונטעו], [נטעת], du-pflanzen Gen 2:8; Gen 9:20; Gen 21:33; Lev 19:23; Num 24:6

2. establish people in a place (9×) A metaphorical extension: to plant or establish people firmly in a place, especially of God settling Israel in the Promised Land. The image transfers the rootedness of a planted tree to the security of a settled nation. God 'planted them' at Sinai's song (Exod 15:17), promised David he would 'plant' Israel so they would dwell undisturbed (2 Sam 7:10; 1 Chr 17:9), and Jeremiah observes that God 'planted' even the wicked and they took root (Jer 12:2). Spanish 'Los plantaste' and French 'plante eux' with pronominal objects marking persons rather than plants make this metaphorical shift visible in translation. PRONOUNS AND MIXED

en: And-I-will-plant-them, You-planted-them, and-I-will-plant | **es:** Los-plantaste, Y-los-plantaré, y-lo-plantaré | **fr:** [ונטעתיהו], et-Tu—planter-eux, et-je-fera-plante-eux | **de:** [ונטעתים], pflanzen, und-Du-wird-Pflanze-ihnen Exod 15:17; 2Sam 7:10; 1Chr 17:9; Ps 44:2; Jer 12:2

3. pitch or fix in place (2×) A rare extended sense: to pitch, drive in, or fix firmly in place — applied to non-vegetative objects. In Eccl 12:11, the words of the wise are like 'planted' nails (firmly driven in), and in Dan 11:45, a king 'plants' his palatial tents between seas. The root idea of thrusting something into the ground persists, but the object is a stake, nail, or tent rather than a living plant. Spanish 'plantados' for the nails and 'plantará' for the tents preserve the verbal connection to planting while the context shifts the referent entirely. PLANTING VEGETATION

en: and-he-shall-pitch, planted | **es:** Y-plantará, plantados | **fr:** et-planter, planter | **de:** [ונטעים], und-pflanzen Eccl 12:11; Dan 11:45

נְטַע H5194 *N-mpc* (4×)

neṭa — plantation, planting, plant; what has been planted and cultivated

This noun denotes a plantation, planting, or cultivated plant—something intentionally planted rather than naturally growing. The term appears in prophetic and wisdom literature, often with metaphorical significance. Isaiah uses it figuratively for Israel as God's planting and for idolatrous practices. Job employs it in a simile about human renewal. The concept emphasizes intentional cultivation and the relationship between the planter and what is planted, making it particularly apt for theological metaphors about God's people or human religious devotions.

(4×) A plantation, planting, or plant, often with metaphorical significance. Isaiah 5:7 interprets the vineyard parable: 'the vineyard of YHWH of hosts is the house of Israel, and the men of Judah are his pleasant planting (neta)'—God's deliberately cultivated people. Isaiah 17:10 condemns idolatry: 'you plant pleasant plants (nitei namanim)'—cultivating foreign worship rather than true devotion. Verse 17:11 continues: 'in the day of your planting (niteka) you make it grow,' describing energetic but futile religious activity. Job 14:9 offers hope: a cut-down tree can sprout again 'and its shoots will not cease, like a young plant (kaneta)'—comparing human resurrection hope to botanical renewal. The term emphasizes intentional cultivation. PLANTING PLANTATION

en: plant-of, planting, plants-of | **es:** de-tu-plantar, planta, planta-de | **fr:** [נטע], [נטעי], [נטעך] | **de:** [נטעי], [נטעך], pflanzte Job 14:9; Isa 5:7; Isa 17:10; Isa 17:11

נְטִיעַ H5195 *Prep-k / N-mp* (1×)

plants, shoots — young plants or plantings, used figuratively for vigorous young men

This noun appears in Psalm 144's prayer for national blessing, where sons are compared to plants grown tall in their youth. The metaphor evokes healthy agriculture—sturdy, well-established young plants representing the next generation's strength. Ancient Israel was agricultural, so such imagery naturally expressed hopes for family and national prosperity. Vigorous sons like thriving plants; fruitful daughters like carved palace pillars—these are signs of divine blessing.

(1×) A masculine plural noun meaning 'plants, plantings' in Psalm 144:12, used figuratively. The verse prays, 'May our sons in their youth be like plants grown large,' comparing young men to well-developed plants or saplings. The imagery suggests strength, health, and promise—young plants that have grown successfully represent the vigorous next generation. This agricultural metaphor pairs with the following verse's description of daughters as carved palace corner-pillars, both images of beauty, strength, and blessing. PLANTING VEGETATION

en: like-plants | **es:** como-plantas | **fr:** comme-plantation | **de:** wie-pflanzt Ps 144:12

נְטָעִים H5196 *N-proper-fs* (1×)

Netaim — a location in Judah where royal potters lived and worked

Netaim appears only in Chronicles, identified as a place where potters lived and worked for the king. The name likely means 'plantings' or 'planted places,' possibly indicating gardens or cultivated fields. These were royal craftsmen engaged in producing pottery—an essential industry in the ancient world. The location is otherwise unknown, preserved only in this brief genealogical note about Judahite settlements.

(1×) A place name in 1 Chronicles 4:23, apparently a settlement in Judah where royal potters dwelt. The text describes these residents as 'potters dwelling at Netaim and Gederah; they lived there with the king for his work.' The name נְטָעִים derives from the root נטע (plant), possibly meaning 'plantings' or 'planted places/gardens.' Ancient Greek manuscripts varied in their rendering (Αζαειμ, Αταειμ, Νταειμ). The location is unidentified today, preserved only in this reference to royal potters. PROPER NAMES (PERSONAL)

en: Neta'im | **es:** Netaim | **fr:** [נטעים] | **de:** [נטעים] 1Chr 4:23

נָטַף H5197 *V-Hifil-Imperf-2mp* (18×)

To drip or drop (of liquid); figuratively, to prophesy or preach (letting words flow forth)

Nataf begins with the concrete image of liquid falling in drops: rain dripping from storm clouds at Sinai (Judg 5:4), myrrh dropping from a lover's hands (Song 5:5), honeyed words dripping from lips (Prov 5:3). The prophets then commandeered this vivid image for speech itself. In the Hifil stem, nataf means to let words drop or flow forth, that is, to prophesy or preach. Remarkably, this metaphor nearly

always carries negative connotations: in Amos 7:16 and Micah 2:6, opponents tell the prophets to stop 'dripping' their unwanted messages. Spanish captures the split neatly, using 'destilar' (to distill) for the physical and 'profetizar' (to prophesy) for the figurative. French similarly distinguishes 'distiller' from 'prophetiser.'

1. to drip, drop (Qal) (9×) Intransitive physical dripping of liquid in the Qal stem: rain from clouds, myrrh from hands, honey from lips. Judges 5:4 describes clouds dripping water during the Sinai theophany, while Song of Solomon 4:11 and 5:13 use it for myrrh and honeycomb. French 'distiller' and Spanish 'destilar/gotear' consistently render the slow, drop-by-drop quality. **DRIPPING LIQUID**

en: drip, dripped, dripped- | **es:** destilan, destilarán, goteaba | **fr:** distillant, distillent, distiller | **de:** [יטפו], [נטפן], [נטפות] Judg 5:4; Job 29:22; Ps 68:8; Prov 5:3

2. to prophesy, preach (Hifil) (8×) Hifil figurative sense meaning to prophesy or preach, literally to cause words to drip forth. This metaphor nearly always carries hostile overtones: Amos 7:16 records the priest Amaziah ordering Amos not to 'drip' against Israel, and Micah 2:6 quotes opponents saying 'do not preach.' Spanish shifts to 'profetizar' and 'predicar,' while French uses 'prophetiser,' marking the clear semantic leap from liquid to speech. **PROPHESY PROCLAIM**

en: I-will-preach, and-drip, preach | **es:** prediques, profeta-de, profeticéis | **fr:** et-prophétiser, prophétiser | **de:** [אטף], [והטף], [יטיפון] Ezek 20:46; Ezek 21:2; Amos 7:16; Mic 2:6

3. to cause to flow (Hifil causative) (1×) A single Hifil occurrence retaining the literal physical sense in a causative frame: mountains causing sweet wine to drip in the eschatological abundance of Amos 9:13. Though grammatically Hifil like sense 2, the meaning is not prophetic speech but agricultural superabundance, the hills themselves becoming agents of liquid flow. This bridges the physical and figurative uses of the root. **PROPHESY PROCLAIM**

en: and-will-drip | **es:** y-destilarán | **fr:** et-prophétiser | **de:** [והטיפו] Amos 9:13

נָטָף H5198a *N-mpc* (1×)

drops (of water) — small amounts of liquid falling or condensed

This noun appears in Job's description of the water cycle, where God gathers drops of water that distill as rain. The word emphasizes smallness and plurality—individual droplets that collectively form rain. It's part of Job's sustained argument about divine wisdom in nature: God manages the minutest details of weather, gathering countless drops and transforming them into life-giving precipitation. The term captures the building blocks of meteorological phenomena.

(1×) A masculine plural construct noun meaning 'drops of (water)' in Job 36:27. Elihu describes how God 'draws up the drops of water' (or 'gathers the water drops'), which then distill as rain from his mist. The word emphasizes the individual small droplets that constitute moisture before condensing into rain. This is part of Elihu's lengthy discourse on God's wisdom displayed in natural processes. The plural form suggests numerous tiny drops, the discrete units that aggregate into storms. **GEOGRAPHY AND SPACE**

en: drops-of- | **es:** gotas-de- | **fr:** נטפי | **de:** [נטפי] Job 36:27

נָטָף H5198b *N-ms* (1×)

stacte — an aromatic gum resin used in sacred incense, gathered as drops

Stacte was one of four ingredients God commanded for the sacred incense in the tabernacle. The name relates to 'drops,' suggesting a resin that oozes or drips from plants. Its exact botanical identity is uncertain—possibilities include myrrh-related resins, storax, or balsam. Ancient versions transliterated or used 'stacte,' a Greek term for aromatic drops. The inclusion in sacred incense indicates it was precious and fragrant, part of the restricted formula for worship at God's dwelling place.

(1×) A masculine noun in Exodus 30:34 identifying one of four ingredients for the sacred incense. God commands Moses: 'Take sweet spices—stacte, and onycha, and galbanum—sweet spices with pure frankincense.' The Hebrew נָטָף is related to 'dripping' or 'drops,' suggesting a resin collected as it exudes from plants. Exact botanical identification is uncertain: suggestions include a myrrh variety (Greek σταχτή, Latin stacte), storax resin, or opobalsamum. Rabbinic tradition identified it with balsam sap. The word emphasizes the substance's liquid or semi-liquid form when harvested. **SPICE AROMATIC PERFUME**

en: stacte | **es:** estácte | **fr:** stacte | **de:** Stakte Exod 30:34

נְטֹפָה H5199 *N-proper-fs* (2×)

Netophah; town in Judah meaning 'dripping' or 'dropping'

This place name designates a town in Judah, etymologically related to 'dropping' or 'dripping'—perhaps referencing a spring or water source. It appears in the lists of returning exiles, where the 'men of Netophah' number 56 (Ezra 2:22) or 188 (Neh 7:26), depending on which census list is followed. The town was also associated with a group called the Netophathites, some of whom were among David's warriors. Its exact location remains uncertain, though it was clearly in the Judean hill country.

(2×) The twin references come from parallel post-exilic census lists recording those who returned from Babylonian exile. Ezra 2:22 and Nehemiah 7:26 both mention 'the men of Netophah,' though with different population counts—a common feature in these duplicate lists, likely reflecting different census moments or traditions. The Septuagint Greek renderings (Netōpha, Netōphati) preserve the name with minor variations. The gentilics 'Netophathite' appears elsewhere for residents of this town, including some of David's elite warriors (2 Sam 23:28-29), suggesting Netophah had a martial reputation despite being a small settlement. **PROPER NAMES (PERSONAL)**

en: Netofah, and-Netophah | **es:** Netofá, y-Netofa | **fr:** [ונטפה], [נטפה] | **de:** [ונטפה], [נטפה] Ezra 2:22; Neh 7:26

נְטֹפָתִי H5200 *N-proper-ms* (11×)

Netophathite — gentilic of Netophah, a village near Bethlehem; home to David's warriors and Levitical singers

The gentilic נְטוֹפָתִי (Netophathi) identifies a person from Netophah, a village near Bethlehem. David's elite warriors Maharai and Heleb bear this designation (2 Sam 23:28-29; 1 Chr 11:30; 27:13, 15). After Jerusalem's fall, Seraiah the Netophathite rallies to Gedaliah (2 Kgs 25:23; Jer 40:8). In genealogical records, Netophathites appear among Judah's clans (1 Chr 2:54) and among Levitical singers who settled near Netophah after the exile (1 Chr 9:16; Neh 12:28). Spanish 'netofatita' preserves the gentilic form.

Netophathite (gentilic) (11×) A gentilic denoting a native or inhabitant of Netophah, a Judahite village near Bethlehem. The designation marks elite warriors in David's guard — Maharai and Heleb/Heled the Netophathite (2 Sam 23:28-29; 1 Chr 11:30; 27:13, 15) — as well as military officers who gathered to Gedaliah after Jerusalem's destruction (2 Kgs 25:23; Jer 40:8). Post-exilic records associate Netophathites with Levitical musical families and gatekeepers who resettled in villages surrounding Netophah (1 Chr 2:54; 9:16; Neh 12:28). The gentilic consistently evokes loyalty, military service, and Levitical heritage rooted in the Bethlehem district. Spanish 'netofatita' and French 'Netophathite' preserve the adjectival form. **PROPER NAMES (PERSONAL)**

en: Netofati, Netophati, and-Netophathi | **es:** Netofa, Netofatí, el-netofatita | **fr:** Nethophathite, [הנטפתי], et-Nethophathite | **de:** [הנטופתי], [הנטפתי], [ונטופתי] 2Sam 23:28; 2Sam 23:29; 2Kgs 25:23; 1Chr 2:54; 1Chr 9:16

נָטַר H5201 *Prep-l / V-Qal-Prtcpl-mp* (9×)

Keep, guard; to watch over a vineyard or maintain wrath – preserving what is entrusted or harboring what should be released.

A poetic verb with two strikingly different applications of the same core meaning 'to keep.' In the Song of Solomon, the beloved laments that while she was made to 'keep' others' vineyards, her own she neglected (1:6) – a tender image of custodial faithfulness. Yet in prophetic and legal texts, the same word describes holding onto anger: Nahum 1:2 declares that the LORD 'keeps wrath' against

His enemies, and Leviticus 19:18 forbids bearing a grudge. The tension between these senses reveals a word about tenacious holding – whether that grip is virtuous care or destructive resentment.

1. bear a grudge, maintain anger (5×) To bear a grudge, maintain anger, or harbor wrath over time. Leviticus 19:18 commands 'you shall not keep (a grudge)' alongside the famous love-your-neighbor injunction. Jeremiah 3:5 and 3:12 ask whether God will 'keep anger forever,' while Nahum 1:2 affirms that the LORD 'keeps wrath' for His adversaries. Spanish 'guardarás rencor' and 'guardará enojo' use the same root 'guardar' (to keep/guard) applied to resentment, mirroring the Hebrew semantic link between guarding and grudge-bearing. HATRED AND HOSTILITY

en: I-will-keep, Will-He-keep, and-keeping-wrath | **es:** guardará-enojo, guardarás-rencor, guardaré-ira | **fr:** [אטור], [הינטר], et-garder-rancune | **de:** [אטור], [הינטר], [ונוטר] Lev 19:18; Ps 103:9; Jer 3:5; Jer 3:12; Nah 1:2

2. keep, guard, watch over (4×) To keep, guard, or watch over something entrusted to one's care, particularly vineyards. Song of Solomon 1:6 provides the memorable confession: 'they made me keeper of the vineyards, but my own vineyard I have not kept,' where the repeated verb creates a poignant contrast between duty to others and self-neglect. Song 8:11-12 uses the participial form for professional vineyard-keepers. Spanish 'guardadora' and French 'gardienne' both emphasize the faithful custodial role. GUARDING AND KEEPING

en: I-kept, keeper-of, to-the-keepers | **es:** a-los-guardas, guardadora-de, guardé | **fr:** aux-gardiens, aux-gardiens;, gardienne | **de:** [לנטרים], [נטרה], [נטרתי] Song 1:6; Song 8:11; Song 8:12

נְטַר H5202 *V-Qal-Perf-1cs* (1×)

keep, preserve — to guard or retain something, especially in the mind or heart

This Aramaic verb appears in Daniel's apocalyptic visions, where the prophet states that he kept the matter in his heart. It's the language of careful preservation—not forgetting or disclosing what was revealed. The verb is used in Aramaic portions of Scripture and related to Hebrew נָצַר (watch, guard). Daniel's response to overwhelming revelation is protective retention, holding the vision securely while pondering its meaning. Similar language appears when Mary 'treasured up' all these things in her heart.

(1×) An Aramaic Pe'al (G-stem) perfect 1st singular verb meaning 'I kept, I preserved' in Daniel 7:28. Daniel concludes his account of the vision of four beasts: 'Here is the end of the matter. As for me, Daniel, my thoughts greatly troubled me… but I kept the matter in my heart.' The verb indicates careful guarding or preserving, especially of information or memory. This is Biblical Aramaic, related to Hebrew נָצַר and Syriac ܢܛܪ. The context shows Daniel holding the troubling vision privately, not immediately disclosing it. GUARDING AND KEEPING

en: I-kept | **es:** guardé | **fr:** Néhémie | **de:** [נטרת] Dan 7:28

נָטַשׁ H5203 *V-Qal-Perf-3ms* (40×)

To leave, forsake, abandon; also to spread out, scatter abroad, let loose, or cast down in judgment.

Natash covers a wide range of 'letting go' — from the sting of divine abandonment to leaving a field fallow. At its emotional core, it describes God or a person forsaking a covenant relationship: Israel cries 'the LORD has forsaken us' (Judg 6:13), while Moses warns that prosperity leads to forsaking the Rock (Deut 32:15). Yet the same verb describes armies spreading across a valley (2 Sam 5:18), quails scattered by divine wind (Num 11:31), and ropes loosened on a mast (Isa 33:23). Spanish splits between abandonar and esparcir, French between abandonner and s'etendre, confirming genuinely distinct senses unified by the root idea of releasing control.

1. abandon, forsake (23×) The dominant relational sense: to deliberately abandon, forsake, or leave behind a person, people, or covenant bond. Twenty-three of forty occurrences carry this meaning. In Gen 31:28 Laban accuses Jacob of not letting him kiss his grandchildren goodbye; in Judg 6:13 Gideon protests that Yahweh has forsaken Israel; in 1 Sam 12:22 Samuel reassures that God will not forsake his people 'for his great name's sake.' Spanish abandonar, French abandonner, and German verlassen all converge here, and the pairing with synonyms like azab confirms this as a distinct lexicalized sense of covenant disloyalty or personal desertion. LEAVING AND REMAINING

en: I-have-abandoned, I-will-forsake, You-have-abandoned | **es:** Y-abandonaré, Y-abandonó, Y-dejó | **fr:** [ונטש], abandoned, abandonner | **de:** [ונטש], [נטשה], [תטש] Gen 31:28; Exod 23:11; Deut 32:15; Judg 6:13; 1Sam 10:2

2. spread out, scatter (6×) To spread out, deploy, or be scattered over an area — six occurrences concentrated in the military narratives of Judges and Samuel. The Philistines 'spread out in the Valley of Rephaim' (2 Sam 5:18, 22), Judah's forces 'spread out' in Lehi (Judg 15:9), and plundering raiders are found 'spread out over all the land' (1 Sam 30:16). The spatial-dispersal semantics are confirmed by Spanish esparcir/extender and French s'etendre, which select spreading vocabulary entirely distinct from their 'forsake' equivalents. The passive participle netushim in 1 Sam 30:16 captures the resultant state of wide dispersal. GOING OUT AND FORTH

en: and-spread, and-spread-out, and-they-spread-out | **es:** esparcidos, se-extendieron, y-se-esparcieron | **fr:** abandonner, et-ils-étendit-dehors, et-répandre-dehors | **de:** spread-heraus, und-ausbreiten-heraus, und-sie-spread-heraus Judg 15:9; 1Sam 4:2; 1Sam 30:16; 2Sam 5:18; 2Sam 5:22

3. cast down, hurl away (6×) To cast down, hurl away, or throw off as an act of forceful rejection or divine punishment — six occurrences, mostly in Ezekiel's judgment oracles. God will 'cast' Pharaoh into the wilderness (Ezek 29:5), the great cedar is 'thrown down' and its branches 'fall' on every valley (Ezek 31:12). The violent, downward directionality distinguishes this from the relational 'forsake' of sense 1. Spanish arrojar ('to hurl') and the English 'cast' both mark the forceful physical action, while Num 11:31 uses it for the divine wind hurling quails to earth — a vivid image of God letting something drop from above. LEAVING AND REMAINING

en: and-I-will-cast-you, and-let-fall, and-they-abandoned-it | **es:** Y-te-abandonaré, Y-te-arrojaré, me-dejes | **fr:** abandonner, et-abandonner, et-laisse-tomber | **de:** [ויטשהו], [ונטשתיך], cast-mich-weg Num 11:31; Ps 27:9; Ezek 29:5; Ezek 31:12

4. leave, let alone (3×) A lighter, non-relational sense: to leave alone, let be, or cease involvement — three occurrences. In 1 Sam 17:28 Saul asks whom David 'left' the sheep with; in Prov 17:14 wisdom counsels to 'leave off' contention before it escalates; in Hos 12:14 the sense is leaving consequences in place. Spanish dejar ('to leave, let') and the German lassen family capture this permissive, hands-off nuance. Unlike sense 1, there is no betrayal or covenant violation — just pragmatic disengagement. LEAVING AND REMAINING

en: have-you-left, he-will-leave, leave | **es:** abandona, dejará, dejaste | **fr:** abandonner, ai-tu-gauche | **de:** [ויטש], [נטש], habe-du-linke 1Sam 17:28; Prov 17:14; Hos 12:14

5. (1×) A hapax or near-hapax usage at Isa 33:23 describing ropes that 'are loosened' or 'let go' on a ship's mast. The English 'are loosened,' Spanish fueron soltadas, and the imagery of a disabled vessel all suggest physical slackening — ropes released from tension. This may be a specialized extension of the root 'letting go' metaphor applied to nautical rigging, or a distinct denominative usage. The single occurrence makes it difficult to confirm independently, but the nautical context is specific enough to warrant separate notice. LEAVING AND REMAINING

en: Are-loosened | **es:** fueron-soltadas | **fr:** abandonner | **de:** verlassen Isa 33:23

6. (1×) A single occurrence at Isa 21:15 where the passive participle feminine netushab describes a 'drawn' sword — that is, a sword that has been 'let loose' from its sheath. Spanish desenvainada ('unsheathed') captures the sense precisely, while English 'drawn' and the military context of fleeing from battle confirm this as a concrete, physical 'releasing' of a weapon. The metaphorical extension from 'abandon/let go' to 'unsheathe' is natural, but the usage is isolated and lexically distinctive. LEAVING AND REMAINING

en: drawn | **es:** desenvainada | **fr:** abandonner | **de:** verlassen Isa 21:15

בְּנִי H5204 *Prep-b / N-msc / 3mp* (1×)
wailing, lamentation — mourning cries, especially those raised over the destroyed
This term appears in Ezekiel's lament over Tyre, though the text is textually uncertain. The context involves raising a funeral dirge over the fallen merchant city. The word relates to mourning and lamentation, expressing grief through vocal wailing. Ancient Near Eastern mourning practices included professional wailers who led communal expressions of grief. The text may be corrupt here—some versions read 'their sons' instead—but the overall sense is clear: Tyre will receive a lament befitting her catastrophic fall.

(1×) A disputed masculine noun possibly meaning 'wailing, lamentation' in Ezekiel 27:32. The text reads 'they will raise over you in their wailing a lament' (or 'their sons will raise a lament'), within a sustained lament over Tyre's destruction. The word בְּנִיהֶם could be 'in their wailing' (from נָהִי/נְהִי = lamentation) or 'their sons' (בָּנֶיהָם). Ancient versions divided: Greek and Syriac read 'their sons.' Many modern scholars view בְּנִיהֶם as textual corruption or gloss, preferring to omit it. If retained, it emphasizes the mourning context of this elaborate dirge. **LAMENTATION AND MOURNING**
en: in-their-wailing | **es:** en-su-llanto | **fr:** lamentation | **de:** ihre-Soehne Ezek 27:32

וְנִיד H5205 *Conj-w / N-msc* (1×)
quivering motion of lips (in expressing sympathy)
This rare noun appears only in Job 16:5, describing the movement of Job's lips as he imagines offering sympathy to his friends. The Hebrew emphasizes the physical gesture—perhaps a trembling or compassionate quiver—that would accompany words of comfort. Ancient readers would have recognized this as the visible sign of emotional engagement with another's suffering, the kind of embodied empathy Job wishes his friends had shown him.

(1×) The term captures the physical manifestation of sympathy in Job 16:5, where Job contrasts his hypothetical compassionate lip-movement with his friends' harsh words. The Spanish 'movimiento' and English 'moving' preserve the kinetic sense, though modern translations often render the phrase interpretively as 'consolation' rather than preserving the concrete bodily gesture. **GEOGRAPHY AND SPACE**
en: and-the-moving-of | **es:** y-movimiento-de | **fr:** et-נִיד-ונ | **de:** [ונִיד] Job 16:5

נִידָה H5206 *Prep-l / N-fs* (1×)
impurity, uncleanness (ritual and moral)
In Lamentations 1:8, Jerusalem is personified as a woman whose impurity has become visible to all. The term parallels niddah (menstrual impurity) in verse 17 of the same chapter, creating a shocking metaphor: the holy city now resembles a ritually unclean woman. This vocabulary typically belongs to Levitical purity law but here serves poetic-prophetic purposes, expressing the depth of Judah's spiritual and moral defilement after the Babylonian conquest.

(1×) The single occurrence in Lamentations 1:8 employs ritual purity language for theological effect. Cross-linguistically, translators struggle to render the cultic overtones: Spanish 'inmunda' (unclean), French 'impureté,' and German versions often resort to explanatory phrases. The preposition 'for impurity' suggests Jerusalem has become an object of disgust, like something ritually contaminated. **UNCLEAN AND PROFANE**
en: for-impurity | **es:** por-inmunda | **fr:** en-impureté | **de:** [לְנִידָה] Lam 1:8

נִיחֹחַ H5207 *Art / N-ms* (43×)
Soothing, pleasing — a sacrificial term for the aroma acceptable to God (reach nikhoakh)
A noun derived from the root n-w-kh ('to rest, settle'), describing the quality of an offering's aroma that brings divine satisfaction. It appears almost exclusively in the cultic formula reach nikhoakh, 'a soothing aroma,' the standard Priestly description of properly performed burnt offerings, grain offerings, and peace offerings ascending to YHWH (Lev 1:9, 13, 17). The term first appears when Noah sacrifices after the flood and God smells 'the soothing aroma' (Gen 8:21). Ezekiel extends the phrase both positively — to the restored worship of the future (Ezek 20:41) — and negatively — to idolatrous incense (Ezek 6:13; 16:19).

soothing, pleasing (aroma) (43×) A soothing or pleasing quality ascribed to sacrificial aromas. Bound almost entirely to the formula reach nikhoakh (Gen 8:21; Exod 29:18; Lev 1:9 and 30+ Priestly texts), conveying that the offering 'settles' divine displeasure. Spanish 'agradable' and French 'agréable' capture the qualitative sense. In Numbers 28:2, God personalizes it: nikhoakhi, 'my soothing aroma.' **PLEASANTNESS AND DELIGHT**
en: pleasing | **es:** agradable, descanso, grato | **fr:** agréable | **de:** pleasing Gen 8:21; Exod 29:18; Exod 29:25; Exod 29:41; Lev 1:9

נִיחוֹחַ H5208 *N-mp* (2×)
pleasing aromas, soothing offerings; fragrant sacrifices that appease
This Aramaic plural noun denotes soothing or pleasing offerings, specifically those with fragrant smoke that rises acceptably to deity. The term appears in contexts involving sacrifice and worship. In Ezra 6:10, the Persian king commands that provisions be given so the priests can offer 'pleasing aromas to the God of heaven.' In Daniel 2:46, Nebuchadnezzar commands that offerings and 'incense' be presented to Daniel. The word is a Hebrew loanword in Aramaic, from the root 'nukh' (rest, settle), suggesting offerings that bring tranquility or acceptance.

(2×) Both occurrences involve Gentile rulers and the worship of Israel's God. Ezra 6:10 records Darius's decree supporting the Jerusalem temple: supplies should be given daily so priests can 'offer pleasing aromas to the God of heaven and pray for the life of the king.' The language shows Persian understanding of sacrificial vocabulary—offerings that create acceptable fragrance. Daniel 2:46 shows Nebuchadnezzar's overwhelming response to Daniel's interpretation: he orders 'an offering and incense' be presented to Daniel (though Daniel would certainly redirect this to God). The paired terms 'offerings and incense/perfumes' suggest both grain offerings and fragrant substances. The Aramaic plural form marks these as repeated or multiple offerings. **REST AND REFRESHMENT**
en: and-incense, pleasing-aromas | **es:** ofrendas-de-olor-agradable, y-perfumes | **fr:** [נִיחוֹחִין], et-parfum | **de:** [וְנִיחֹחִין], [נִיחוֹחִין] Ezra 6:10; Dan 2:46

נִין H5209 *Conj-w* (3×)
Offspring, posterity, or descendants (parallel with 'grandchildren')
This term for descendants appears always in parallel with 'neked' (grandchildren/posterity), forming a merism for complete lineage. Abraham makes Abimelech swear 'that you will not deal falsely with me or with my offspring or with my posterity.' Job describes the wicked as having 'no offspring or posterity among his people.' Isaiah prophesies Babylon will be destroyed, leaving 'neither name nor remnant, neither offspring nor posterity.' The paired terms emphasize total generational extinction or preservation—no survivor in any generation.

(3×) Offspring or descendants, immediate posterity. Genesis 21:23 records Abimelech's requested oath: 'swear to me here by God that you will not deal falsely with me or with my offspring or with my posterity'—covering all generations. Job 18:19 describes the fate of the wicked: 'He has no posterity or progeny among his people, and no survivor where he used to live.' Isaiah 14:22 prophesies against Babylon: 'I will cut off from Babylon name and remnant, offspring and posterity.' The consistent pairing with 'neked' shows these are complementary generational terms. **CHILDREN AND INFANCY**
en: and-offspring, and-with-my-offspring, offspring | **es:** hijo, y-a-mi-hijo, y-descendiente | **fr:** [וְנִין], et-avec-mon-postérité, נִין | **de:** [וְנִין], [נִין], und-meinen-Enkel Gen 21:23; Job 18:19; Isa 14:22

נִינְוֵה H5210 *Prep-b / N-proper-fs* (17×)
Nineveh — ancient capital of Assyria on the Tigris, site of Jonah's prophetic mission and symbol of imperial power under divine judgment.
One of the most storied cities of the ancient Near East, Nineveh served as the grand capital of the Assyrian Empire, situated on the eastern bank of the Tigris opposite modern Mosul. In Scripture it appears as both a mighty metropolis — called 'the great city' in Jonah 3:3 — and a target of divine wrath. Jonah's reluctant mission there and Nahum's oracle against it frame the city as a vivid case study in repentance, pride, and ultimate ruin. The multilingual glosses uniformly render the name without variation, underscoring its fixed identity across all traditions.

Nineveh (17×) The proper name of the Assyrian capital, appearing in Genesis 10:11-12 as founded in primordial history, in 2 Kings 19:36 and Isaiah 37:37 as Sennacherib's royal residence, and most prominently in Jonah and Nahum as the object of prophetic warning and doom. Translations across English, Spanish, French, and German uniformly transliterate as 'Nineveh/Ninive,' confirming its universal recognition as a geographic proper noun. **PROPER NAMES (PERSONAL)**
en: Nineveh, and-Nineveh, in-Nineveh | **es:** Ninive, Nínive, Y-Ninive | **fr:** Ninive, [בנינוה], dans-Nineveh | **de:** Ninive, [בנינוה], [נינוה] Gen 10:11; Gen 10:12; 2Kgs 19:36; Isa 37:37; Jonah 1:2

נוּס H5211 *Art / N-ms* (1×)
one fleeing (Ketiv reading, alternate textual tradition)
This is a textual variant (Ketiv/Qere) in Jeremiah 48:44, part of an oracle against Moab describing inescapable judgment. The consonantal text reads 'the fleeing one,' though scribal tradition proposes an alternate reading. Prophecies against Moab frequently employ hunting and escape imagery—those who flee the terror fall into the pit, those who climb from the pit are caught in the snare. The vocabulary of flight pervades Jeremiah's judgment oracles, where even swift feet cannot outrun divine decree.

(1×) Appearing in Jeremiah 48:44 as a Ketiv reading, this participial form designates someone in the act of fleeing. Translations typically follow the Qere (scribal reading) rather than the written consonantal text, explaining why most English versions render the phrase differently. The multilingual evidence shows translators often bracketing this as a textual note rather than translating directly. **FLEEING AND ESCAPING**
en: [ketiv:the-one-fleeing] | **es:** [kethiv] | **fr:** [[הניס]] | **de:** [[הניס]] Jer 48:44

נִיסָן H5212 *N-proper-fs* (2×)
Nisan; first month of Jewish calendar (March-April), month of Passover
This month name, borrowed from Babylonian 'Nisannu,' designates the first month of the Hebrew calendar in post-exilic texts. It corresponds to the pre-exilic 'month of Abib.' Nisan typically falls in March-April and is forever associated with Passover and the Exodus. The two biblical occurrences both come from the Persian period: Nehemiah receives bad news about Jerusalem in Nisan (Neh 2:1), and Haman casts lots in Nisan to determine when to destroy the Jews (Est 3:7). This Babylonian calendar adoption reflects the cultural influence of exile.

(2×) Both references place significant events in this first month. Nehemiah 2:1 sets the date: 'in the month of Nisan, in the twentieth year of King Artaxerxes'—when Nehemiah's sad expression leads to his request to rebuild Jerusalem. Esther 3:7 notes that 'in the first month, which is the month of Nisan,' Haman cast pur (lots) to choose an auspicious day for genocide. The parenthetical explanation 'the first month' shows the writer knew some readers would need help with the Babylonian name. The sacred associations of Nisan (the Exodus month) add bitter irony to Haman's plot being hatched precisely then. The name became standard in post-exilic Judaism and remains so today. **MONTHS AND LUNAR CYCLES**
en: Nisan | **es:** Nisán | **fr:** [נִיסָן] | **de:** [נִיסָן] Neh 2:1; Esth 3:7

נִיצוֹץ H5213 *Prep-l / N-ms* (1×)
spark (of fire)
Isaiah 1:31 uses this word in a devastating metaphor: the strong man becomes tinder, his work becomes a spark, and both burn together with none to quench. The prophet transforms images of strength into images of consumption. A spark is simultaneously tiny and dangerous—too small to fight, too hot to ignore. In ancient combustion technology, a single spark could ignite dry materials instantly, making this an apt figure for how the mighty will ignite their own destruction.

(1×) This hapax legomenon in Isaiah 1:31 functions within a fire-judgment metaphor. Spanish 'chispa' and English 'spark' capture the diminutive yet destructive nature. German and French translations sometimes struggle with the rare term, occasionally bracketing it or offering alternate renderings. The imagery is that the idolater's work becomes the very thing that ignites judgment. **FIRE AND BURNING**
en: as-spark | **es:** como-chispa | **fr:** [לְנִיצוֹץ] | **de:** [לְנִיצוֹץ] Isa 1:31

נִיר H5214 *V-Qal-Imp-mp* (2×)
break up (fallow ground), till freshly; plow untilled land
This verb means to break up untilled ground, to plow fallow land that has been lying dormant. Both occurrences appear in prophetic calls to spiritual renewal, using agricultural imagery. Jeremiah commands, 'Break up your fallow ground, and do not sow among thorns' (Jer 4:3). Hosea similarly urges, 'Break up your fallow ground, for it is time to seek the Lord' (Hos 10:12). The verb takes a cognate accusative—'break up the breakup,' i.e., break up the unbroken ground. This is about preparation, creating receptive soil before planting.

(2×) Both prophets employ this imperative as a metaphor for repentance and spiritual preparation. Jeremiah 4:3 uses it in a call to Judah: 'Break up your fallow ground'—stop trying to plant in hard, thorn-infested soil. The image is preparation for receiving God's word properly. Hosea 10:12 makes the spiritual application explicit: 'Break up your fallow ground, for it is time to seek the Lord, that he may come and rain righteousness upon you.' Unbroken ground can't receive seed; an unbroken heart can't receive truth. French 'labourer' (to work/plow) and Spanish 'romper' (break up) both capture the initial hard work of turning neglected soil, preparing what has grown hard for new growth. **SOWING AND PLANTING**
en: break-up | **es:** Romped, romped | **fr:** [נִירוּ], labourer | **de:** [נִירוּ] Jer 4:3; Hos 10:12

נִיר H5215 *N-msc* (4×)
nir — fallow ground, untilled field; land that needs breaking up for cultivation
This noun denotes fallow ground or untilled land—soil that has been left unused and now requires breaking up before it can be productive. Hosea and Jeremiah use it metaphorically for spiritual renewal: just as hardened fallow ground must be broken and turned before planting, so hardened hearts require radical repentance before they can receive God's word. Proverbs uses it literally to describe poor people's land that could be productive if properly worked. The imagery emphasizes both the potential of uncultivated ground and the difficult work required to make it fruitful.

(4×) Fallow ground, untilled or unused land needing cultivation. Hosea 10:12 commands metaphorically: 'Break up your fallow ground (niru lakem nir),' urging Israel to renewed spiritual receptivity rather than continuing in hardened rebellion—internal transformation as thorough as plowing unused soil. Jeremiah 4:3 uses identical imagery: 'Break up your fallow ground, and do not sow among thorns'—prepare hearts properly for God's word. Proverbs 13:23 observes that 'the fallow ground of the poor (nir rashim) yields much food,' but it's swept away by injustice—even marginal land can be productive if given opportunity. Proverbs 21:4 is textually uncertain (some read 'lamp' ner rather than nir). **GEOGRAPHY AND SPACE**
en: fallow-ground, is-the-fallow-ground-of, lamp-of | **es:** barbecho, campo-de,

la-lámpara-de | **fr:** [נִיר], labourer, נִיר | **de:** [נִיר], [נר] Prov 13:23; Prov 21:4; Jer 4:3; Hos 10:12

נֵר H5216a *Conj-w / N-mpc / 3mp* (44×)

Lamp; a literal oil lamp (especially of the tabernacle/temple) or a figurative lamp symbolizing life, dynasty, or divine guidance.

In its most concrete sense, this noun denotes the oil lamps that burned in Israel's sacred spaces – the tabernacle lampstand (Exod 25:37) and the temple (1 Kgs 7:49). Spanish uniformly renders 'lampara,' French 'lampe,' and German 'Lampe,' all preserving the physical referent. Yet the word carries a rich figurative life in poetry and wisdom: the lamp of YHWH searching the human spirit (Prov 20:27), the lamp of the wicked being snuffed out (Job 18:6; 21:17), and David called 'the lamp of Israel' whose extinction would mean national ruin (2 Sam 21:17). The promise that David's dynasty will always have a lamp (1 Kgs 11:36; 15:4) weaves physical light into covenantal hope.

1. physical lamp or lamps (26×) A literal oil lamp or set of lamps, particularly the golden lamps of the tabernacle lampstand (Exod 25:37; 30:7-8) and temple furnishings (1 Kgs 7:49; 2 Chr 4:20). Translations across Spanish ('lamparas'), French ('lampe'), and German all preserve the concrete artifact sense. Also used of Zechariah's visionary lampstand (Zech 4:2) and household lamps (Prov 31:18). **LAMPS AND TORCHES**

en: and-its-lamps, and-their-lamps, its-lamps | **es:** las-lámparas, lámparas, lámparas-de-él | **fr:** et-lampe, lampe, le-lampes | **de:** [והנרות], [ונרתיה], [ונרתיהם] Exod 25:37; Exod 30:7; Exod 30:8; Exod 35:14

2. lamp as metaphor for life or guidance (18×) Lamp used metaphorically for life-force, prosperity, dynastic continuity, or divine guidance. David is 'the lamp of Israel' (2 Sam 21:17); God lights the psalmist's lamp (2 Sam 22:29 / Ps 18:28); the lamp of the wicked is extinguished (Job 18:6; Prov 24:20). French and German renderings remain 'lampe,' but Hebrew context shifts entirely from artifact to symbol of vitality and covenant promise. **LAMPS AND TORCHES**

en: His-lamp, a-lamp, and-his-lamp | **es:** Lámpara, Lámpara-de, Y-lámpara-de | **fr:** [נר], [נרי], et-lamp-de | **de:** Lampe, [ונר], [ונרו] Exod 27:20; Lev 24:2; 1Sam 3:3; 2Sam 21:17; 2Sam 22:29

נִיר H5216b *N-ms* (4×)

nir — lamp, light; symbol of ongoing dynasty or life-giving blessing

This noun means lamp or light, used exclusively in figurative contexts to symbolize ongoing dynastic succession, life, or blessing. The imagery draws from ancient household practice where a continuously burning lamp represented ongoing family life and prosperity. In the Davidic covenant context, God promises to maintain 'a lamp' for David—ensuring his dynasty's continuation on the throne. The lamp metaphor also appears in wisdom literature as a symbol of life and prosperity. A lamp burning represents presence, vitality, and hope; its extinction means death or dynasty's end.

(4×) A lamp, used figuratively for dynastic continuation or blessing. 1 Kings 11:36 explains why God doesn't remove the entire kingdom from Solomon: 'that David my servant may always have a lamp (nir) before me in Jerusalem'—ensuring ongoing Davidic presence on the throne. Similarly, 1 Kings 15:4 states God gave Abijam a son 'to raise up a lamp (nir) for David in Jerusalem,' continuing the dynasty despite Abijam's sin. 2 Kings 8:19 and 2 Chronicles 21:7 repeat that God wouldn't destroy Judah because He promised 'to give a lamp (nir) to him and to his sons forever.' The lamp symbolizes the sustained presence and vitality of David's royal line. **LAMPS AND TORCHES**

en: a-lamp, lamp | **es:** lámpara, una-lámpara | **fr:** [נִיר], un-lamp | **de:** [נִיר], ein-lamp 1Kgs 11:36; 1Kgs 15:4; 2Kgs 8:19; 2Chr 21:7

נָכָא H5217 *V-Nifal-Perf-3cp* (1×)

they were struck down, scourged, driven out

This Aramaic-influenced verb appears only in Job 30:8, where Job describes the outcasts of society who were 'scourged out of the land.' The language is harsh and physical—not simply expelled but beaten out, struck down and driven away like animals. Job uses this striking imagery as he reflects on how these very outcasts, society's lowest, now mock him in his affliction. The verb's rare form (Niphal perfect) underscores the completed, irreversible nature of their expulsion.

(1×) In Job 30:8, this Nifal form conveys violent expulsion. The verb is an Aramaizing form related to the more common nakah (to strike). Spanish 'fueron golpeados' (they were beaten) and English 'struck' preserve the physical violence. The passive voice emphasizes these people suffered beating at others' hands, reinforcing Job's point about society's cruelty to the vulnerable. **STRIKING AND REFERENCE**

en: they-were-struck | **es:** fueron-golpeados | **fr:** נכאו | **de:** [נכאו] Job 30:8

נָכָא H5218a *N-mp* (1×)

stricken, prostrated (by conquest or disaster)

In Isaiah 16:7, Moab's people mourn 'utterly stricken' after military defeat. The adjective describes a people beaten down, prostrated by conquest—not merely defeated but thoroughly humbled. Isaiah's oracle against Moab oscillates between sympathetic lament and declaration of judgment, and this word captures the pathetic state of a once-proud nation now broken. The term's rarity heightens the emotional intensity: this is not routine defeat but utter prostration.

(1×) This rare adjective modifies Moab's remnant in Isaiah 16:7, depicting total demoralization. Spanish 'abatidos' (cast down) captures the psychological and physical collapse. The word shares roots with the striking/smiting vocabulary but functions adjectivally to describe a state rather than an action. Moab's stricken condition forms part of the oracle's complex tone—judgment tinged with pathos. **DISTRESS AND AFFLICTION**

en: stricken | **es:** abatidos | **fr:** [נכאים] | **de:** [נכאים] Isa 16:7

נְכֵא H5218b *Adj-fs* (3×)

Crushed, broken, or stricken (especially of the spirit)

This adjective describes a crushed or broken condition, used exclusively in Proverbs for a 'broken spirit' or 'crushed spirit.' The term appears in wisdom sayings contrasting the effects of joy and sorrow on the inner person. A joyful heart makes the face cheerful, but 'a crushed spirit dries up the bones.' A cheerful heart is good medicine, but 'a crushed spirit dries up the bones.' Proverbs asks, 'a crushed spirit who can bear?'—recognizing the unbearable weight of inner devastation. The imagery is of being beaten down, shattered internally.

(3×) Crushed or broken, specifically of the spirit. Proverbs 15:13 teaches: 'A glad heart makes a cheerful face, but by sorrow of heart the spirit is crushed.' Proverbs 17:22 contrasts: 'A joyful heart is good medicine, but a crushed spirit dries up the bones'—inner devastation affecting physical health. Proverbs 18:14 asks: 'A man's spirit will endure sickness, but a crushed spirit who can bear?'—acknowledging the unbearable weight of inner brokenness. The consistent rendering as 'crushed' or 'broken' (Spanish abatido) shows this is traumatic inner damage. **BRUISED CRUSHED**

en: broken, is-crushed | **es:** abatido | **fr:** נכאה | **de:** [נכאה] Prov 15:13; Prov 17:22; Prov 18:14

נְכֹאת H5219 *N-fs* (2×)

aromatic gum, spice (possibly tragacanth); trade commodity

This feminine noun designates an aromatic gum or spice, traditionally identified as tragacanth gum from the astragalus bush, though some scholars suggest it might be the flowering tops of another aromatic plant. Both occurrences list it among valuable trade goods and gifts. Joseph's brothers see a caravan carrying 'gum, balm, and myrrh' to Egypt (Gen 37:25). Later, Jacob tells his sons to take 'gum' along with honey, balm, nuts, and almonds as a gift to the Egyptian official (Gen 43:11)—not knowing it's Joseph.

(2×) These two Genesis passages show the spice's commercial and diplomatic value. In 37:25, Ishmaelite traders transport 'gum (nekot), balm (tzori), and myrrh (lot)' from Gilead to Egypt—a standard luxury commodity route. These are the very traders who will carry Joseph into slavery. In 43:11, the same three substances appear in Jacob's gift package for Egyptian negotiation, accompanied by honey, pistachios, and almonds. The repetition of the trio (gum, balm, myrrh) suggests this was a recognized set of Transjordanian exports. The exact botanical identification remains debated—whether tragacanth resin or aromatic flower tops—but the value as an aromatic trade good is clear across translations. **SPICE AROMATIC PERFUME**

en: gum | **es:** especias | **fr:** gum | **de:** Tragakant Gen 37:25; Gen 43:11

נֶכֶד H5220 *Conj-w / N-ms* (3×)

Posterity, grandchildren, or later descendants (parallel with 'offspring')

This term denotes grandchildren or later-generation descendants, always appearing paired with 'nin' (offspring) to cover the full span of progeny. The linguistic pairing creates a comprehensive picture: immediate children and their children's children. Abraham's oath with Abimelech covers 'offspring and posterity'—all future generations. Job's description of the wicked having 'no offspring or posterity' means complete generational extinction. Isaiah's prophecy against Babylon promises to cut off 'offspring and posterity'—no survivor in any generation. The term emphasizes continuity beyond the immediate next generation.

(3×) Posterity or grandchildren, later descendants. Genesis 21:23 has Abimelech request: 'swear to me that you will not deal falsely with me or with my offspring or with my posterity'—covering sons and grandsons. Job 18:19 declares of the wicked: 'He has no offspring or posterity among his people'—no children or grandchildren survive. Isaiah 14:22 threatens Babylon: 'I will cut off from Babylon name and remnant, offspring and posterity'—complete generational annihilation. The pairing with 'nin' throughout shows this is the next generation after immediate children. **SEED AND OFFSPRING**

en: and-descendant, and-with-my-posterity, descendant | **es:** nieto, y-a-mi-nieto, y-posteridad | **fr:** [נכדו], et-avec-mon-posterity, נכד | **de:** [נכדו], [נכד], und-meinen-Urenkel Gen 21:23; Job 18:19; Isa 14:22

נָכָה H5221 *Conj-w / V-Hifil-Imp-ms* (502×)

to strike, smite, hit; to kill, defeat; to beat, wound; to afflict with plague; to clap (hands)

This verb of violent impact appears 502 times, never in Qal but almost exclusively in Hifil causative ('cause to be struck'), with rare Niphal passive, Pual passive, and Hofal. The semantic core is physical striking, but context determines whether the blow is military (smiting enemies in battle, 362x), disciplinary (beating a person, 35x), lethal (striking dead, 21x), or divine (afflicting with plague, 19x). A delightful outlier: clapping hands (4x). Multilingual evidence shows Spanish distinguishing golpear (hit personally) from herir (wound in battle) from matar (kill), Korean separating 치다 (strike generically), 때리다 (beat personally), and 죽이다 (kill), while Hebrew uses the single Hifil stem for all, letting context and object determine intensity.

1. Hifil: to strike in battle, smite enemies (362×) The primary military Hifil (362x) dominates Scripture's warfare narratives. Moses 'struck Egypt with all His plagues' (Exod 7:20, 8:17, 9:25), Joshua 'struck the Canaanites' (Josh 10:28-40 repeatedly), David 'struck the Philistines' (2 Sam 5:20, 8:1). All languages use generic 'strike/smite': Spanish herir/golpear, Korean 치다, Arabic ´, Swahili piga. The military context involves striking enemies, armies, cities in battle, with varying lethality. **STRIKING AND REFERENCE**

en: and-He-struck, and-he-struck, and-struck | **es:** E-hirió, Y-golpeó, e-hirió | **fr:** et-Il-frappa, et-frappa, et-frappa- | **de:** und-He-schlug, und-er-schlug, und-schlug Exod 2:12; Exod 7:20; Exod 8:17; Exod 9:25; Num 11:33

2. Hifil: to strike, beat (physical blows) (35×) Non-lethal physical striking (35x) includes beating, hitting, or disciplining persons outside warfare. 'If a man strikes his servant with a rod' (Exod 21:20), 'Should I strike you to the ground?' (2 Sam 2:22), 'Moses saw an Egyptian beating a Hebrew' (Exod 2:11). Korean shifts to 때리다 (beat personally rather than generic 치다), Spanish uses azotar/golpear (beat/hit), Arabic ´ (beat). The distinction from #1 is non-military, interpersonal violence. **STRIKING AND REFERENCE**

en: and-strike-me, he-shall-strike-him, should-I-strike-you | **es:** Ciertamente-golpear, El-que-golpeaba, Golpeando | **fr:** de-ainsi, devrait-je-frappe-tu, et-frapper-moi | **de:** er-soll-schlagen-ihn, schlage-, schlagend Gen 32:11; Gen 34:30; Exod 2:11; Exod 2:13; Exod 7:17

3. Hifil: to strike dead, kill, slay (21×) Lethal striking (21x) where the blow results in death. 'Whoever strikes Cain, vengeance will be taken sevenfold' (Gen 4:15), 'Let us kill him' (Gen 37:21, literally 'let us strike him dead'). Spanish uses matar/matador (kill/killer), Korean 죽이다 (kill), Arabic ʃ (kill), Swahili kuwaua (kill). The glosses explicitly mark death as outcome, distinguishing this from wounding (#2) or military smiting (#1). **STRIKING AND REFERENCE**

en: and-he-struck-him, and-he-struck-them, and-he-will-strike-them | **es:** como-si-matara-, golpearlos, herir- | **fr:** de-ainsi, et-frapper, et-ils-frappa | **de:** ihn-schlage-, lasst-uns-ihn-schlagen, schlagen Gen 4:15; Gen 37:21; Num 25:17; Josh 20:3; Josh 20:9

4. Hifil: to strike with affliction, plague (19×) Divine affliction with plague or curse (19x). 'I struck you with blight, mildew, hail' (Deut 28:22, 27, 28, 35), 'The LORD struck the people with a great plague' (Num 11:33), 'The LORD will strike you with blindness' (Deut 28:28). English uses 'with blindness/plague' constructions, Spanish herir (afflict), Korean 치다 (strike with affliction), Arabic ´ (strike). God as subject and disease/curse as instrument distinguish this sense. **STRIKING AND REFERENCE**

en: He-strikes, I-struck, I-struck-you | **es:** Golpeé, Os-herí, Te-herirá | **fr:** et-fera-frappe, et-fera-frappe-tu, et-le-ainsi | **de:** er-schlaegt, schlagen, schlug Deut 28:22; Deut 28:27; Deut 28:28; Deut 28:35; 1Kgs 14:15

5. Hifil: to defeat, overcome (18×) Figurative or military 'defeat, overcome' (18x) emphasizes conquest over mere striking. 'Abraham defeated them' (Gen 14:17), 'You shall defeat them utterly' (Deut 7:2), 'Whoever strikes Kirjath Sepher and captures it' (Josh 15:16). Spanish uses vencer/derrotar (conquer/defeat), Korean 이기다 (defeat), Swahili shinda (conquer). The emphasis is victory/conquest, not just physical impact. **STRIKING AND REFERENCE**

en: and-I-strike-him, and-I-will-strike-you, and-strikes-me | **es:** Golpéame, de-golpear, de-herir | **fr:** de-frappant, et-frappe-moi, et-je-fera-frappe-tu | **de:** der-schlug, schlaegt, schlaegt-ihn Gen 14:17; Gen 36:35; Deut 7:2; Deut 29:7; Josh 15:16

6. Hofal: to be struck, smitten (16×) Hofal passive 'be struck, smitten' (16x) marks the recipient state. 'The taskmasters of the Israelites were beaten' (Exod 5:14, 16), 'A man is found breaking in and is struck so that he dies' (Exod 22:2), 'Cozbi was struck' (Num 25:14-15). Spanish usa fue golpeada/herido (was struck/wounded), Korean 맞다 (be struck), Arabic ʃ (was struck). The Hofal passive participle describes those who have suffered striking. **STRIKING AND REFERENCE**

en: I-was-struck, and-he-is-struck, and-they-were-beaten | **es:** Fue-golpeada, Herido-está, Y-fueron-golpeados | **fr:** battu, de-ainsi, de-car | **de:** beaten, der-schlug, der-so Exod 5:14; Exod 5:16; Exod 22:2; Num 25:14

7. Hifil: to strike an object/entity (14×) Striking non-personal objects (14x): land, city, water, rock. 'I will strike the water of the Nile' (Exod 7:17), 'You shall strike the rock' (Exod 17:6), 'Joshua struck the land' (Josh 10:28, 30). Feminine pronominal suffixes (הָ־, אֹתָהּ, 'it/her') and neuter English 'it' mark the inanimate direct object, Korean 치다 (strike object), Spanish golpear/atacar (strike/attack). Objects rather than persons receive the blow. **STRIKING AND REFERENCE**

en: I-will-strike-it, and-he-will-strike-it, and-it-struck | **es:** Lo-heriré, a-golpearla, y-ataco | **fr:** et-frappa-cela, et-frappa-il, et-frappa-il- | **de:** ich-wird-schlagen-es, und-schlagen, und-schlug Gen 32:8; Num 14:12; Num 22:25; Josh 10:28; Josh 10:30

8. Hifil: to wound, injure (5×) Wounding without killing (5x) in royal assassination narratives. 'They struck him' (2 Kgs 8:29, 9:15, wounding King Joram), 'Servants struck and killed Joash' (2

Kgs 12:21). Arabic shifts to ´ (jaraḥa, 'wound') instead of usual ´ (strike), English uses 'wounded' rather than 'struck,' Korean 부상시키다 (wound). The context shows injury without immediate death, creating narrative tension. **STRIKING AND REFERENCE**
en: had-struck-him, struck-him, they-struck-him | **es:** le-hirieron, lo-golpearon, lo-hirieron | **fr:** avait-frappa-lui, frappa-lui, frapper | **de:** hatte-schlug-ihn, schlagen, schlug-ihn 2Kgs 8:29; 2Kgs 9:15; 2Kgs 12:21; 2Kgs 19:37; 2Chr 22:6

9. Hifil: to clap (hands) (4×) Clapping hands together (4x), a metaphorical extension. 'I struck My hands together in anger' (Ezek 22:13), 'They clapped their hands' (2 Kgs 11:12, coronation). Spanish batir (clap), Korean 치다 (strike/clap hands), English 'clapped,' Arabic ´ (clap, Form II of ṣ-f-q). The striking is self-directed (hands together) in gesture of emotion or celebration. **STRIKING AND REFERENCE**
en: I-have-struck, and-strike, and-they-clapped- | **es:** golpeé, y-batieron, y-golpea | **fr:** et-frapper, et-ils-clapped-, j'ai-frappé | **de:** schlagen, und-schlagen, und-sie-clapped- Exod 8:16; 2Kgs 11:12; Ezek 21:14; Ezek 22:13

10. (2×) Two Pual passive occurrences (Exod 9:31-32) in the hail plague narrative: 'The flax and barley were struck' by hail. Spanish fueron golpeados (were struck), Korean 맞았다 (were struck), French furent frappées (were struck). The rare Pual stem marks passive reception of the hail's impact on crops. **STRIKING AND REFERENCE**
en: struck, were-struck | **es:** fueron-golpeados | **fr:** frappa, étaient-frappa | **de:** schlug, waren-schlug Exod 9:31; Exod 9:32

11. Non-verbal / misassigned token (2×) Two tokens flagged as non-verbal (1 Sam 4:13, 2 Kgs 3:24). 1 Sam 4:13 is a ketiv-qere marginal note, 2 Kgs 3:24 may be misassigned. Glosses show [ketiv-side], 'in it/her,' suggesting these are textual apparatus rather than genuine verbal forms. Requires manual review and reassignment outside the core verbal paradigm. **DISCOURSE PARTICLES**
en: [ketiv-side], in-it | **es:** [junto], en-ella | **fr:** [ketiv-side], dans-cela | **de:** [ketiv-side], in-es 1Sam 4:13; 2Kgs 3:24

12. (1×) Balak to Balaam: 'Perhaps I shall be able to strike them' (Num 22:6, 1x). Spanish golpear (strike), Korean 치다 (strike), French frapper (strike). The conditional construction with Balak hoping to curse/strike Israel through Balaam's oracles. The striking is wished-for future military defeat via magical means. **STRIKING AND REFERENCE**
en: to-strike | **es:** golpear | **fr:** à-frapper | **de:** zu-schlagen Num 22:6

13. (1×) 'He shall strike root like Lebanon' (Hos 14:5, 1x). Spanish echar (cast/put forth), Korean 내리다 (send down), French frapper (strike). Unique agricultural metaphor where 'striking root' means sending roots downward, taking firm hold. The image is growth and stability, not violence. **STRIKING AND REFERENCE**
en: and-shall-strike | **es:** y-echará | **fr:** et-il-frappa | **de:** und-er-schlug Hos 14:5

14. (1×) Niphal passive: 'He shall be struck and die' (2 Sam 11:15, 1x, David's order for Uriah). Spanish será herido (will be struck), Korean 맞아 죽다 (be struck and die), French sera frappé (will be struck). The only Niphal occurrence in a passive construction, showing Uriah as passive recipient of lethal blow in battle. **STRIKING AND REFERENCE**
en: and-he-will-be-struck | **es:** y-será-herido | **fr:** et-il-fera-être-frappa | **de:** und-er-wird-sein-schlug 2Sam 11:15

15. (1×) Eli's servant 'struck the pan, kettle, cauldron, or pot' with a fork (1 Sam 2:14, 1x). Spanish meter (put/thrust), Korean 찌르다 (stab/thrust), French frapper (strike). Unique culinary context where striking means thrusting the fork into vessels to extract sacrificial meat. The violent verb applied to food preparation creates dark irony given Eli's sons' corruption. **STRIKING AND REFERENCE**
en: and-he-struck | **es:** Y-metía | **fr:** et-il-frappa | **de:** und-er-schlug 1Sam 2:14

נָכֶה H5222 *Adj-mp* (1×)
smitten ones, afflicted people, cripples
Psalm 35:15 uses this term in a disturbing scene where the psalmist's enemies gather like a mob. Most interpreters understand 'smitten ones' as cripples or social outcasts who joined in mocking the afflicted. The irony cuts deep: those who themselves bear the marks of suffering show no solidarity but instead join the strong in ridiculing the weak. Alternatively, some read this as 'smiters'—professional attackers hired to harm—though the passive participial form makes 'smitten ones' more likely.

(1×) In Psalm 35:15, this plural adjective describes the psalmist's mockers. The lexical debate between 'smitten ones' (outcasts/cripples) and 'smiters' (attackers) affects interpretation significantly. French 'frapper' (to strike) and Spanish 'golpeadores' suggest active agents, while 'smitten ones' emphasizes their own wounded state. The psalm's context of betrayal and social ostracism supports reading them as society's marginal people who perversely turn on one suffering like themselves. **STRIKING AND REFERENCE**
en: smiters | **es:** golpeadores | **fr:** frapper | **de:** smiters Ps 35:15

נָכֶה H5223 *Conj-w / Adj-msc* (3×)
smitten, stricken; physically disabled or spiritually contrite
This adjective describes those who are physically struck down or spiritually broken. The Hebrew root conveys being smitten in a way that leaves lasting impact. In 2 Samuel it describes a man crippled in both feet from a childhood injury, while Isaiah uses it metaphorically for one who is 'contrite of spirit'—crushed inwardly by recognition of sin. The multilingual evidence shows the word bridges physical disability (lisiado, crippled) and spiritual humility (contrito), suggesting the underlying concept is being fundamentally stricken or broken.

(3×) The term applies to both physical impairment (2 Samuel's use for feet crippled by injury) and inner spiritual brokenness (Isaiah 66:2's pairing with 'poor in spirit'). Cross-linguistic patterns show this dual application: Spanish 'herido' and 'contrito' capture the wound and humility senses. The word appears in construct form, always describing what part is stricken (feet, spirit), emphasizing the localized nature of being smitten. **GEOGRAPHY AND SPACE**
en: and-contrite-of-, crippled-of, stricken | **es:** herido-de, lisiado-de, y-contrito-de- | **fr:** [נְכֵה], crippled-de, stricken | **de:** crippled-von, stricken, und-schlug 2Sam 4:4; 2Sam 9:3; Isa 66:2

נְכֹה H5224 *N-proper-ms* (3×)
Necho II, Egyptian pharaoh contemporary with Josiah (611-605 BC)
This proper name refers to the Egyptian pharaoh Necho II who reigned during the final years of Judah's independence. He killed King Josiah at Megiddo when Josiah tried to block his march north (2 Kings 23:29). The name derives from Egyptian 'Nkw' (Nekawō), also appearing in Assyrian records as 'Nikû.' Scripture consistently identifies him with his royal title 'Pharaoh Necho,' underscoring his significance in the geopolitical upheavals that preceded Babylon's conquest of Jerusalem. His defeat of Josiah marked a tragic turning point for Judah.

(3×) Necho appears in Chronicles and Jeremiah always in connection with military campaigns and Judah's vassalage. The consistent rendering across languages (Neko, Néco, Necho) reflects the transmission of this Egyptian royal name through Hebrew into multiple translation traditions. All three occurrences link him to pivotal moments: Josiah's death, the installation of puppet kings, and the battle of Carchemish (Jeremiah 46:2) where Babylonian power eclipsed Egyptian influence. **PHARAOH TITLE**
en: Necho | **es:** Neko | **fr:** Néco | **de:** [נכו] 2Chr 35:20; 2Chr 35:22; 2Chr 36:4

נָכוֹן H5225 *N-proper-fs* (1×)
Nacon (personal name, owner of a threshing floor)
This name appears in 2 Samuel 6:6 as the owner of the threshing floor where Uzzah died after touching the ark of the covenant. The parallel passage in 1 Chronicles 13:9 calls the same location 'the threshing floor of Kidon,' creating a textual puzzle. Place names in narratives often preserve local memory—this threshing floor became permanently associated with a tragedy, remembered by the landowner's name. Ancient threshing floors were flat, open spaces,

often on hilltops to catch the wind, making them natural stopping points for the ark's journey to Jerusalem.

(1×) This proper name in 2 Samuel 6:6 identifies a threshing floor's owner. The Septuagint offers various renderings (Nodab, Nachon), and the synoptic text in Chronicles provides 'Kidon' instead, suggesting possible textual corruption or variant traditions. Across translations, the name is typically transliterated (Spanish 'Nacón,' French 'Nachon') rather than translated, preserving it as a personal identifier. **PROPER NAMES (PERSONAL)**

en: Nachon | **es:** Nakon | **fr:** Nachon | **de:** Nachon 2Sam 6:6

נֹכַח H5226 *Prep / 3ms* (2×)

in front of, opposite to; directly before

This substantive functions prepositionally to mean 'in front of' or 'opposite to.' It describes spatial positioning—being directly before something or someone. The two occurrences with the third masculine suffix mean 'opposite it' or 'in front of it.' Exodus 14:2 commands Israel to camp 'opposite it' (Pi-hahiroth). Ezekiel 46:9 describes worshipers exiting 'straight ahead' (opposite himself, i.e., going out the way opposite to entry). The root relates to 'neged' (before, in front of) and can also have the figurative sense of 'in the sight of.'

(2×) Both uses involve precise positioning. In Exodus 14:2, God directs Moses: 'Tell the people of Israel to turn back and camp in front of Pi-hahiroth, between Migdol and the sea, in front of Baal-zephon; you shall camp facing it (nikho), by the sea.' This positioning is strategic—it makes Israel look trapped to Pharaoh. Ezekiel 46:9 describes temple traffic flow during festivals: those entering by the north gate exit by the south, and vice versa—'he who enters by the way of the north gate to worship shall go out by the way opposite it (nikho).' This prevents congestion. Both contexts use 'nikho' for direct spatial orientation—'opposite it, facing it, straight ahead from it.' Spanish 'frente a' and French 'en face' capture this frontal positioning. **GEOGRAPHY AND SPACE**

en: opposite-it | **es:** de-frente-a-él, frente-a-él | **fr:** en-face, en-face-cela | **de:** [נכחו], opposite-es Exod 14:2; Ezek 46:9

נֹכַח H5227 *Prep* (23×)

Opposite, facing, in front of (spatial); on behalf of; straight ahead (directional)

A spatial word at heart, this term places something squarely before the eyes or directly opposite in position. The candlestick stands facing the table (Exod 26:35), armies encamp opposite one another (1 Kgs 20:29), and Proverbs 5:21 reminds that a person's ways lie open before the eyes of the LORD. Arabic muqabil (opposite) and Hindi samne (in front of) both confirm the core spatial force. One intriguing occurrence in Genesis 25:21 extends the facing posture into intercession, where Isaac prays on behalf of his wife, standing before God for her sake. In Proverbs 4:25 it takes a directional turn: let your eyes look straight ahead.

1. opposite, facing, before (spatial) (21×) A spatial preposition meaning opposite, facing, or in front of, indicating direct positional alignment. Used of objects placed before other objects (Exod 26:35), armies camped face to face (1 Kgs 20:29), and the awareness of being in someone's sight (Prov 5:21). German gegenueber, French devant, and Spanish enfrente-de all converge on this frontal orientation. **GEOGRAPHY AND SPACE**

en: before, facing, in-front-of | **es:** Delante-de, delante-de, enfrente-de | **fr:** [נכח], dans-devant-de, devant | **de:** [נכח], facing, gegenüber Gen 30:38; Exod 26:35; Exod 40:24; Num 19:4; Josh 15:7

2. on behalf of (figurative) (1×) A figurative extension from standing before someone to acting on their behalf, used in Genesis 25:21 where Isaac entreats the LORD on behalf of Rebekah. The spatial image of facing God becomes the posture of intercession, with Arabic min ajli (for the sake of) and Spanish frente-a reflecting this relational shift. **GEOGRAPHY AND SPACE**

en: on-behalf-of | **es:** frente-a | **fr:** sur-part-de | **de:** angesichts Gen 25:21

3. straight ahead (directional) (1×) A directional adverb meaning straight ahead or forward, indicating movement in a direct line rather than static position. Proverbs 4:25 counsels the young person to let their gaze go straight before them. Spanish hacia-adelante (toward the front) captures the forward momentum that distinguishes this usage from mere spatial facing. **GEOGRAPHY AND SPACE**

en: straight-ahead | **es:** hacia-adelante | **fr:** à-לנכח | **de:** [לנכח] Prov 4:25

נָכֹחַ H5228 *Adj-msc / 3ms* (4×)

nakoach — straight, right, honest; straightforward in conduct or speech

This adjective means straight, right, or honest, describing both literal straightness (walking a straight path) and figurative uprightness (honest words, righteous conduct). The term appears in wisdom and prophetic literature emphasizing moral straightforwardness as opposed to crookedness or deception. Words can be 'right' (leading directly to truth), conduct can be 'straightforward' (walking without deviation), and arguments can be 'honest' (presented truthfully). The imagery consistently contrasts the straight path or honest word with twisted, deceitful alternatives.

(4×) Straight, right, honest, or straightforward in character. 2 Samuel 15:3 has Absalom deceptively tell petitioners, 'your words are good and right (nekochim)'—affirming their claims as legitimate. Proverbs 8:9 describes Wisdom's words: 'all of them are right (nekochim) to him who understands, and straight to those who find knowledge'—they lead directly to truth. Proverbs 24:26 (textually difficult) may affirm that honest lips 'give a right answer' or 'kiss' truthfully. Isaiah 57:2 describes the righteous one 'who walks in his straightness (nekhocho)'—living with consistent uprightness. The term emphasizes directness and lack of crookedness in both speech and conduct. **STRAIGHTNESS AND UPRIGHTNESS**

en: and-right, are-right, right | **es:** rectamente, rectas, y-rectas | **fr:** [נכחו], et-droite, נכחים | **de:** [נכחו], [נכחים], und-rechte 2Sam 15:3; Prov 8:9; Prov 24:26; Isa 57:2

נְכֹחָה H5229 *N-fp* (4×)

nekochah/nekhochot — uprightness, straightforwardness, honesty; right conduct

This feminine noun form denotes uprightness, straightforwardness, or honesty as an abstract quality or concrete practice. It describes what is morally straight or right, particularly in contexts examining justice, truthfulness, and ethical conduct. Isaiah uses it extensively to diagnose Israel's moral condition—their inability to practice uprightness or their outright rejection of it. Amos employs it to indict the wealthy elite who don't know how to 'do' uprightness. The term emphasizes not just right belief but right action—the actual doing of what is straight and honest.

(4×) Uprightness, straightforwardness, honesty, or right conduct. Amos 3:10 indicts the oppressors: 'they do not know how to do uprightness (ashot nekochah)'—they're incapable of honest, just dealing. Isaiah 26:10 observes that even when shown favor, 'the wicked will not learn righteousness; in the land of uprightness (nekochot) he deals corruptly'—moral environment doesn't reform him. Isaiah 30:10 condemns those who demand of prophets, 'do not speak to us uprightness (nekochot),' preferring flattering lies. Isaiah 59:14 laments justice and righteousness's exile: 'uprightness (nekochah) cannot enter'—straightforwardness is barred from the public square, parallel to truth stumbling in the streets. The term diagnoses societies that have lost moral straightness. **UPRIGHTNESS EQUITY**

en: and-uprightness, of-uprightness, right | **es:** lo-recto, rectitud, rectitudes | **fr:** [ונכחה], [נכחות], droiture | **de:** [ונכחה], [נכחה], [נכחות] Isa 26:10; Isa 30:10; Isa 59:14; Amos 3:10

נָכַל H5230 *Conj-w / V-Hitpael-ConsecImperf-3mp* (4×)

nakal — to be crafty, deceitful; plot with cunning intent to harm

This verb means to be crafty, deceitful, or knavish, describing

deliberate cunning designed to harm or deceive others. The term appears in Akkadian (be crafty), Aramaic, and Syriac with similar meanings of deception and plotting. Biblical usage includes both the basic quality of being a knave or deceiver and active plotting against others. The contexts involve treacherous conspiracy (Joseph's brothers), enemy deception (Midianites), and faithless worship (offering blemished sacrifices). The word emphasizes not mere lying but calculated, cunning schemes to achieve selfish or harmful ends.

(4×) To be crafty, deceitful, or knavish; to plot with cunning. Genesis 37:18 describes Joseph's brothers: 'they plotted against him (vayitnakkelu oto) to kill him'—forming a cunning conspiracy. Numbers 25:18 warns against the Midianites 'for they beguiled you (nikkelu lakhem nikhleihem) with their wiles'—using a cognate accusative emphasizing the craftiness of their deception in the Baal-Peor incident. Psalm 105:25 describes how God 'turned their heart to deal craftily (lehitnakkel) with his servants'—using cunning oppression against Israel in Egypt. Malachi 1:14 pronounces curse on 'the deceiver (nokhel)' who vows a perfect animal but sacrifices a blemished one—cunning religious fraud. The verb emphasizes calculated treachery. **DECEPTION AND BEGUILING**

en: and-plotted, deceiver, they-deceived | **es:** a-tratar-con-astucia, engañador, os-engañaron | **fr:** et-plotted, ils-deceived, tromper | **de:** [נוכל], sie-betrog, und-schmiedeten-Ränke Gen 37:18; Num 25:18; Ps 105:25; Mal 1:14

נָכְלֵי H5231 *Prep-b / N-mpc / 3mp* (1×)

wiles, craft, deceitful schemes (in warfare or deception)

Numbers 25:18 describes how the Midianites employed 'their wiles' against Israel through the incident at Peor—using sexual temptation and idolatry as weapons. The term denotes cunning, strategic deception, not mere lies but carefully planned schemes. The plural form suggests multiple tactics working in concert. Ancient Near Eastern warfare recognized that guile could accomplish what force could not; this vocabulary acknowledges the Midianites' sophisticated psychological and spiritual warfare that exploited Israel's weaknesses.

(1×) This plural noun with suffix appears only in Numbers 25:18, describing Midianite stratagem. Spanish 'con engaños' (with deceits) and English 'wiles' both capture the deliberate, crafty nature of the deception. The cognate accusative construction intensifies the meaning—they 'wiled with their wiles.' The Peor incident showed how religious-sexual seduction proved more dangerous to Israel than military assault. **PRONOUNS AND MIXED**

en: by-their-wiles | **es:** con-engaños-de-ellos | **fr:** par-leur-wiles | **de:** durch-ihr-wiles Num 25:18

נְכַס H5232 *N-mp* (2×)

goods, property, possessions; riches subject to confiscation

This Aramaic plural noun denotes property, possessions, or material goods. Both occurrences appear in Ezra's account of Persian support for rebuilding the temple. The term appears in official Persian correspondence about funding sources and potential penalties. One reference concerns using royal goods/funds for temple construction (Ezra 6:8). The other warns of confiscation of property as penalty for disobedience (7:26). The word is standard in Aramaic, Syriac, and later Egyptian Aramaic for material wealth and possessions.

(2×) Both instances come from Persian imperial decrees recorded in Aramaic. Ezra 6:8 contains Darius's order: 'the cost is to be paid to these men in full and without delay from the royal revenue, the tribute of the province from Beyond the River' (literally 'from the goods/property of the king, the taxes of Beyond-the-River'). This secures funding for the temple. Ezra 7:26 lists penalties for those who won't obey God's law or the king's law: 'let judgment be strictly executed on him, whether for death or for banishment or for confiscation of goods (nikhsin) or for imprisonment.' The phrase 'confiscation of property' ('anash nikhsin) shows these goods could be seized as punishment. The pairing 'from the goods of' (6:8) and 'confiscation of goods' (7:26) demonstrates the term's range from general property to forfeitable assets. **POSSESSIONS AND PROPERTY**

en: and-from-the-goods-of, goods | **es:** bienes, y-de-los-bienes-de | **fr:** biens, et-biens | **de:** [ומנכס׳], [נכסין] Ezra 6:8; Ezra 7:26

נְכֶס H5233 *Conj-w / N-mp* (5×)

riches, wealth, possessions; treasures (probably an Assyrian/Aramaic loanword)

A term for accumulated wealth and material possessions, appearing only in the plural (nekasim). Likely borrowed from Akkadian nikasu ('property, gain'), it carries a slightly formal, even exotic flavor in Hebrew. It often appears alongside osher ('riches') and kavod ('honor'), as in Solomon's request (2 Chr 1:11-12) and the Teacher's lament over wealth one cannot enjoy (Eccl 5:19; 6:2). Joshua 22:8 uses it for the livestock and spoil the Transjordan tribes carried home.

(5×) Material wealth, riches, and possessions viewed as accumulated property. Spanish 'bienes' and French 'possessions' capture the tangible, inventory-like quality. Frequently paired with osher and kavod to form a triad of prosperity (2 Chr 1:11-12; Eccl 6:2). In Ecclesiastes 5:19 God grants nekasim as a gift to be enjoyed; in Joshua 22:8 the term denotes cattle, silver, gold, and spoil distributed among the eastern tribes. **POSSESSIONS AND PROPERTY**

en: and-possessions, and-wealth, wealth | **es:** Con-riquezas, bienes, y-bienes | **fr:** [ונכסים], [נכסים], avec-possessions | **de:** [ונכסים], [נכסים], mit-Besitztum Josh 22:8; 2Chr 1:11; 2Chr 1:12; Eccl 5:19; Eccl 6:2

H5234 *V-Hifil-Imperf-3ms* (1×)

he shall acknowledge, recognize (Qere reading)

This Hiphil verb form appears in Daniel 11:39 (Qere reading) within a prophecy about a king who 'shall acknowledge' or 'give recognition to' those who help him conquer. The vocabulary often involves formal recognition—acknowledging authority, legitimating claims, or granting honor. In Deuteronomic law, the verb appears in contexts of acknowledging firstborn rights or recognizing legitimate children. Here in apocalyptic literature, it suggests the king will reward collaborators by officially recognizing their status and granting them authority.

(1×) In Daniel 11:39, the Qere (scribal reading) presents this Hiphil imperfect form meaning 'he shall give recognition.' Spanish 'reconocerá' and French 'reconnaître' preserve the formal acknowledgment sense. The Ketiv offers a different reading, but the Qere suggests official recognition or legitimation of supporters, perhaps granting them territorial authority as the verse continues with 'he shall divide the land for a price.' **SEEING AND PERCEIVING**

en: (qere:he-shall-acknowledge) | **es:** (reconocerá) | **fr:** reconnaître | **de:** [יכיר] Dan 11:39

נָכַר H5234a *Prep-l / V-Hifil-Inf / 1cs* (42×)

To recognize, discern, or acknowledge; also to show partiality, make oneself known, or deny recognition

A verb of perception and social judgment centered on the act of identifying someone or something. Its most common Hiphil usage denotes recognizing a person by sight, as when Joseph's brothers failed to recognize him (Gen 42:8) or when Boaz noticed Ruth gleaning in his field. The word extends into the moral realm: 'recognizing faces' becomes the Hebrew idiom for showing partiality in judgment (Deut 1:17; Prov 24:23). Spanish 'reconocer' and French 'reconnaitre' preserve this breadth from visual identification to social acknowledgment, while the rarer Piel and Hitpael stems push toward deliberate denial or self-revelation.

1. recognize or identify (30×) The primary Hiphil sense: to recognize or identify by perception. Joseph recognized his brothers but they did not recognize him (Gen 42:8); Naomi's neighbors recognized her upon return (Ruth 1:18). Spanish 'reconocio' and French 'reconnaitre' map directly. This covers visual identification, discerning voices, and perceiving situations through evidence. **STRIKING AND REFERENCE**

en: He-knows, I-recognized, and-I-perceived | **es:** Y-reconoció, Y-reconocí, lo-reconocieron | **fr:** [ואכירה], [מכירים], de-reconnaître | **de:** [אכיר], [הכירהו], [ואכירה] Gen 27:23; Gen 31:32; Gen 37:32; Gen 37:33; Gen 38:25

2. show partiality (4×) The idiom hakker panim, 'recognizing faces,' meaning to show partiality or favoritism, especially forbidden in judicial contexts. Deuteronomy 1:17 and 16:19 prohibit judges from 'recognizing faces,' while Proverbs 24:23 and 28:21 warn that partiality is not good. Spanish 'hacer acepcion de' captures the technical legal nuance of prejudicial distinction. KNOWING AND LEARNING
en: partiality-of, you-shall-recognize, you-shall-show-partiality | **es:** Hacer-acepción-de-, Hacer-distinción-de-, reconocerás | **fr:** reconnaître, tu-devra-montrer-partiality, tu-devra-recognize | **de:** [הכר], du-soll-recognize, du-soll-zeigen-partiality Deut 1:17; Deut 16:19; Prov 24:23; Prov 28:21

3. acknowledge or regard (4×) To acknowledge or formally regard someone's status or claim. Deuteronomy 21:17 requires a father to 'acknowledge' the firstborn's rights; Isaiah 63:16 laments that Abraham does not 'acknowledge us.' The sense moves beyond mere visual recognition to deliberate social or covenantal acceptance. Spanish 'reconocera' and German evidence confirm this relational weight. SEEING AND PERCEIVING
en: I-will-regard, [ketiv:he-acknowledged], acknowledges-us | **es:** [reconocer], nos-reconoce, reconocerá | **fr:** [אכיר], [יכירנו], il-devra-acknowledge | **de:** [אכיר], [הכיר], [יכירנו'] Deut 21:17; Isa 63:16; Jer 24:5; Dan 11:39

4. make oneself known (1×) Hitpael reflexive: to make oneself known or reveal one's character. Proverbs 20:11 says even a youth 'makes himself known' by his deeds. This sole occurrence carries a proverbial flavor of self-revelation through action rather than words. The reflexive stem distinguishes it from external recognition. KNOWING AND LEARNING
en: makes-himself-known | **es:** se-da-a-conocer- | **fr:** reconnaître | **de:** [יתנכר'] Prov 20:11

5. deny or disown (1×) Piel with a privative or negative force: to refuse recognition, deny, or disown. Job 21:29 challenges the friends: 'Do you not recognize their signs?' The rhetorical context implies willful failure to acknowledge obvious evidence. The Piel intensification underscores deliberate, not accidental, non-recognition. KNOWING AND LEARNING
en: you-recognize | **es:** desconocéis. | **fr:** reconnaître | **de:** [תנכרון] Job 21:29

6. be regarded or favored (1×) Piel passive-stative: to be regarded or shown preference. Job 34:19 declares God does not 'regard' the rich above the poor. This single occurrence parallels the adjacent phrase 'does not lift the face of princes,' confirming a sense of preferential treatment being negated. KNOWING AND LEARNING
en: is-regarded | **es:** es-reconocido- | **fr:** reconnaître | **de:** [נכר] Job 34:19

7. be recognized (1×) Nifal passive: to be recognized or identified by others. Lamentations 4:8 mourns that the Nazirites' faces are 'not recognized' in the streets because of famine's devastation. Spanish 'son reconocidos' preserves the passive. The physical transformation is so severe that identity itself is lost. SEEING AND PERCEIVING
en: they-are-recognized | **es:** son-reconocidos | **fr:** [נכרו] | **de:** [נכרו] Lam 4:8

נכר H5234b *Conj-w / V-Hitpael-ConsecImperf-3ms* (7×)

To disguise oneself, feign identity; to misconstrue or misattribute; to deliver over as foreign; to profane, treat as alien

Built on the root נכר ('foreign, strange'), this denominative verb explores what happens when familiar things are treated as alien — or alien things as familiar. Joseph 'made himself strange' to his brothers (Gen 42:7), and Jeroboam's wife disguised herself before the prophet (1 Kgs 14:5-6), both in the Hitpael reflexive. Spanish disfrazándose and the recurring idea of 'feigning' capture the deliberate deception. The Piel extends the root into darker territory: enemies who 'misconstrue' God's acts (Deut 32:27) and those who 'profane' sacred space by treating it as foreign (Jer 19:4). Each sense orbits the same axis — the dangerous blurring of what is known and what is strange.

1. disguise oneself, feign to be a stranger (4×) To disguise oneself or feign to be a stranger (Hitpael reflexive). Joseph deliberately makes himself unrecognizable to his brothers (Gen 42:7), and Jeroboam's wife disguises herself before Ahijah (1 Kgs 14:5-6). Spanish disfrazándose and te disfrazas ('you disguise yourself') capture the intentional self-concealment. In Prov 26:24 a hater 'disguises himself' with his lips — the deception moves from physical costume to verbal camouflage. KNOWING AND LEARNING
en: and-he-made-himself-strange, disguises-himself, pretending-to-be-a-stranger | **es:** disfrazándose, finge, te-disfrazas | **fr:** et-il-fit-lui-même-strange, feignant-à-être-un-stranger, reconnaître | **de:** [נכר'], pretending-zu-sein-ein-stranger, und-stellte-sich-fremd Gen 42:7; 1Kgs 14:5; 1Kgs 14:6; Prov 26:24

2. misconstrue, misattribute (1×) To misconstrue or misattribute, treating what is familiar as if it were foreign (Piel). In Deut 32:27 Moses warns that Israel's enemies might 'misconstrue' their victory, attributing to their own power what was actually God's judgment. Spanish entiendan mal ('misunderstand') preserves the cognitive distortion — a failure of recognition that inverts the truth of events. FOREIGNERS AND STRANGERS
en: misunderstand | **es:** entiendan-mal | **fr:** misunderstand | **de:** misunderstand Deut 32:27

3. deliver over, hand over to a stranger (1×) To deliver over or hand someone to a stranger, estranging them from their proper place (Piel). In 1 Sam 23:7 Saul declares God has 'delivered' David into his hand — though the Hebrew text is debated (LXX reads mākar, 'sold'). Spanish lo rechazó ('rejected him') and French a délivra capture the sense of cutting someone off from divine protection, treating a covenant member as an outsider. REPAYING AND RENDERING
en: has-delivered | **es:** lo-rechazó | **fr:** a-délivra | **de:** hat-befreite 1Sam 23:7

4. make foreign, profane (1×) To make foreign or profane, rendering sacred space alien (Piel). In Jer 19:4 the people have 'made this place foreign' by introducing alien worship. Spanish profanaron ('they profaned') highlights the sacrilege: the familiar holy ground of the Temple precincts is treated as though it belonged to foreign gods, erasing its identity as the dwelling place of YHWH. DEFILEMENT AND UNCLEANNESS
en: and-they-made-foreign | **es:** y-profanaron | **fr:** [וינכרו] | **de:** [וינכרו] Jer 19:4

נֵכֶר H5235 *N-msc / 3ms* (2×)

misfortune, disaster, calamity; harmful fate

This masculine noun signifies calamity, misfortune, or disaster—harmful events that befall someone. Job uses it to describe what the unrighteous should expect: 'Is not calamity for the unrighteous?' (Job 31:3), where it parallels 'disaster' (eyd). Obadiah uses it with a possessive suffix for Edom's day of judgment: 'you should not have gloated over your brother on the day of his misfortune' (Ob 12). The word comes from a root related to 'foreign' or 'strange,' suggesting calamity as something alien or estranging.

(2×) Both speakers address disaster as a principle or event. Job argues from moral order: if he had committed secret sins, 'Is not calamity (neker) for the unrighteous, and disaster (eyd) for evildoers?' (31:3). The rhetorical question assumes calamity rightly falls on the wicked—making Job's suffering puzzling. Obadiah condemns Edom's behavior during Jerusalem's fall: 'you should not have gloated over Judah on the day of their destruction, nor rejoiced... on the day of his misfortune (nakhro)' (Ob 12). Here the possessive 'his misfortune' (nakhr + suffix) personalizes the disaster as belonging to the victim. French 'malheur' and Spanish 'desgracia' (misfortune) capture the sense of adverse fate, while German 'Unglück' emphasizes the bad fortune aspect. CALAMITY AND DISASTER
en: and-disaster, his-misfortune | **es:** su-desgracia, y-extrañeza | **fr:** de-son-malheur„ et-ונכר | **de:** [ונכר], seines-Unglücks Job 31:3; Obad 1:12

נֵכָר H5236 *Art / N-ms* (36×)

Foreignness; what is alien — used of foreign gods (אֱלֹהֵי נֵכָר) and of foreign persons (בֶּן־נֵכָר)

A noun denoting what belongs to another people or nation, capturing both the abstract quality of foreignness and the concrete person who embodies it. In its attributive use it most often modifies 'gods' — Jacob commands his household to put away the 'gods of foreignness' (Gen 35:2), and Deuteronomy warns against the 'foreign god

of the land' (Deut 31:16). As a substantive it designates a non-Israelite: a 'son of foreignness' barred from the Passover (Exod 12:43) yet welcomed in Isaiah's eschatological vision (Isa 56:3). Spanish and French translations split cleanly between 'ajeno/extraño' for the attribute and 'extranjero/étranger' for the person, confirming the two semantic poles.

1. foreigner, foreign person (18×) Substantive use referring to a person of foreign origin — an outsider, alien, or non-Israelite. The multilingual glosses consistently choose person-nouns (eng 'foreigner', spa 'extranjero', fra 'étranger'). Key construct phrase: בֶּן־הַנֵּכָר 'son of foreignness' = foreigner (Gen 17:12; Exod 12:43; Isa 56:3). In 2 Sam 22:45 the plural 'sons of foreignness' denotes subjugated nations. **FOREIGNERS AND STRANGERS**

en: a-foreigner, foreigner, foreigners | **es:** el-extranjero, extranjero | **fr:** [נכר], foreigner, l'étranger | **de:** Auslaender, [הנכר], [נכר] Gen 17:12; Gen 17:27; Exod 12:43; Lev 22:25; 2Sam 22:45

2. foreign, foreignness (attribute) (18×) Abstract or attributive sense: the quality of being foreign or strange, typically modifying another noun. Most prominent in the phrase אֱלֹהֵי (הַ)נֵּכָר 'gods of foreignness' = foreign gods (Gen 35:2, 4; Josh 24:20, 23; Judg 10:16). Spanish and German translations use adjectives ('ajeno', 'fremd') rather than person-nouns here. The singular אֵל נֵכָר 'a foreign god' appears in Deut 32:12; Ps 81:10; Mal 2:11, always in contexts contrasting Yahweh with other deities. **FOREIGNERS AND STRANGERS**

en: foreign, foreignness, the-foreign | **es:** ajeno, el-extranjero, el-extraño | **fr:** [הנכר], foreignness, le-foreign | **de:** [הנכר], [נכר], der-Fremde Gen 35:2; Gen 35:4; Deut 31:16; Deut 32:12; Josh 24:20

נָכְרִי H5237 *Prep-m / Adj-fs* (46×)

Foreign, alien; a stranger or outsider, especially the 'foreign woman' of Proverbs wisdom literature

An adjective marking someone or something as outside the covenant community — foreign land (Exod 2:22), foreign wives (1 Kgs 11:1), foreign gods. Unlike ger (resident alien with protected status), nokri emphasizes otherness and distance. In Deuteronomic law it governs economic distinctions: interest may be charged to the nokri but not to a brother (Deut 23:20). Proverbs develops a distinctive feminine substantive — the ishah nokriyah — warning against the seductive "foreign woman" whose ways lead to death (Prov 2:16; 5:20; 7:5).

1. foreign, alien (attributive adjective) (22×) Attributive adjective modifying nouns: foreign land (Exod 2:22), foreign women (1 Kgs 11:1; Ezra 10:2), foreign garments (Zeph 1:8). Spanish extranjera/extranjero and French étrangère consistently render the national or ethnic outsider sense. The emphasis falls on belonging to another people rather than moral judgment. **FOREIGNERS AND STRANGERS**

en: [foreigners], alien, foreign | **es:** [extraños], extranjera, extranjeras | **fr:** [נכריה], der-étrangères, foreign | **de:** [נכריה], als-Fremde, der-foreign Gen 31:15; Exod 2:22; Exod 18:3; Exod 21:8; Deut 17:15

2. foreigner, stranger (substantive masculine) (16×) Substantive masculine use: the foreigner as a legal category distinct from the ger (protected resident). Deuteronomy's economic legislation permits charging interest to the nokri (Deut 23:20) and selling carrion to him (Deut 14:21). German Ausländer captures this legal-outsider nuance well. Solomon's prayer in 1 Kings 8:41 envisions the nokri coming from afar to worship at the Temple. **FOREIGNERS AND STRANGERS**

en: a-foreigner, and-a-foreigner, and-the-foreigner | **es:** Al-extranjero, a-extranjeros, al-foráneo | **fr:** [לנכרים], et-le-étranger, et-étranger | **de:** Auslaender, [הנכרי], der-Auslaender Deut 14:21; Deut 15:3; Deut 23:20; Deut 29:22; Judg 19:12

3. foreign woman (Proverbs figure) (8×) The 'foreign woman' (nokriyah) of Proverbs — a substantive feminine figure representing sexual and moral danger. Paired with ishah zarah (Prov 2:16; 7:5), she symbolizes the path of folly and death. Ruth 2:10 provides a poignant counterpoint: Ruth calls herself a nokriyah, yet Boaz's kindness overturns the expected social boundary. French étrangère and Spanish extranjera both serve here, though the Proverbs figure carries connotations far beyond mere nationality. **FOREIGNERS AND STRANGERS**

en: (foreign-woman), a-foreign-woman, a-foreigner | **es:** (una-extranjera), de-extranjera, de-la-extranjera | **fr:** de-étrangère, un-étranger, étrangère | **de:** fremd Ruth 2:10; Prov 2:16; Prov 5:20; Prov 6:24; Prov 7:5

נְכֹת H5238 *N-fsc / 3ms* (3×)

treasure, treasury; the stored wealth of a king

This rare noun denotes a treasure-house or the valuables stored within it. The etymology is debated—possibly borrowed from Assyrian 'bit nakamti' (house of treasure) from a root meaning 'to heap up.' It appears only in parallel accounts of Hezekiah showing Babylonian envoys 'all that was in his treasure-house' (2 Kings 20:13 = Isaiah 39:2). The context emphasizes royal wealth: silver, gold, spices, and precious oil. Spanish and French translations ('tesoro,' 'trésor') capture the concentrated wealth implied, while the dual Isaiah references underscore the narrative's significance.

(3×) The word appears exclusively in the Hezekiah narrative where the king displays his accumulated riches to Babylonian messengers—an act Isaiah condemns as prophetically dangerous. The multilingual glosses focus on 'treasure' and 'treasury,' with possessive forms ('his treasure,' 'de su tesoro') emphasizing royal ownership. The suffixed form 'his treasure-house' (בֵּית נְכֹתֹה) suggests a specific architectural space for storing wealth, not merely portable valuables. **RICHES AND WEALTH**

en: and-the-gold, his-treasure, the-silver | **es:** (de-su-tesoro), [de-sus-tesoros], sus-tesoros | **fr:** [(נכתו)], [[נכתה]], son-trésor | **de:** [(נכתו)], [[נכתה]], sein-Schatz 2Kgs 20:13; Isa 39:2

נלה H5239 *Prep-k / V-Hifil-Inf / 2ms* (1×)

when you finish, when you complete (disputed text, probably error for 'when you finish')

Isaiah 33:1 contains a textual puzzle: the consonantal text seems to read 'when you destroy' (from a rare root), but most scholars follow the ancient scribal suggestion to read 'when you finish destroying' (from the common root kalah). The verse announces judgment on Assyria—when they finish plundering, they themselves will be plundered. The wordplay and reversal are typical of Isaiah: the destroyer becomes the destroyed, the betrayer becomes the betrayed. The textual uncertainty hasn't obscured the message: tyranny contains the seeds of its own downfall.

(1×) This hapax in Isaiah 33:1 is likely a scribal error or rare form. BDB suggests reading it as an infinitive from kalah (to finish, complete) rather than from the dubious root nalah. Spanish 'cuando termines' (when you finish) and French translations follow the emended reading. The parallel structure with 'when you cease from betraying' supports understanding this as temporal: when the Assyrian oppressor finishes his violent work, divine justice will respond in kind. **FULFILL AND COMPLETE**

en: you-shall-be-destroyed | **es:** cuando-termines | **fr:** [כנלתך] | **de:** [כנלתך] Isa 33:1

בָּזֶה H5240 *N-fs* (1×)

despised, contemptible (thing or person)

This adjective appears in 1 Samuel 15:9 describing what Saul and his army refused to destroy after defeating the Amalekites: 'everything despised and worthless.' The command was total destruction (herem), but human calculation crept in—why waste good livestock? The 'despised' things were scrawny animals, weak stock, things with no market value. Yet Saul's selective obedience revealed the heart issue: he would obey when it cost him nothing. The vocabulary of contempt (from bazah, to despise) becomes ironic since Saul's own disregard for clear commands would lead to his rejection as king.

(1×) In 1 Samuel 15:9, this passive participle describes animals deemed worthless and therefore suitable for destruction. Spanish 'despreciada' and French 'méprisé' capture the valuation sense—judged to have no worth. The irony runs deep: Saul destroyed what seemed valueless but kept what seemed valuable, inverting God's

command. His contempt for weak animals paralleled his contempt for absolute obedience, a substitution of human economics for divine instruction. **CONTEMPT AND SCORN**

en: despised | **es:** despreciada | **fr:** méprisa | **de:** despised 1Sam 15:9

נְמוּאֵל H5241 *Prep-l / N-proper-ms* (3×)

Nemuel, name of two Israelites: son of Simeon and a Reubenite

This personal name identifies two different individuals in Israel's tribal genealogies. The first is a son of Simeon (Numbers 26:12, 1 Chronicles 4:24), elsewhere called Jemuel in earlier lists (Genesis 46:10, Exodus 6:15)—a common pattern of name variation in genealogies. The second Nemuel was a Reubenite, brother of the infamous rebels Dathan and Abiram who challenged Moses' leadership (Numbers 26:9). The name's meaning is uncertain, though the consistent Greek rendering 'Namouēl' shows stable transmission. The dual identity requires context to distinguish which Nemuel is in view.

(3×) All three occurrences appear in genealogical or census contexts within Numbers and Chronicles. The multilingual evidence shows simple transliteration (Nemuel, Nemuel, Nemuel) with prepositional variations reflecting the Hebrew construct ('to Nemuel,' 'of Nemuel'). The Simeonite Nemuel heads a clan (the Nemuelites), while the Reubenite Nemuel is mentioned to locate Dathan and Abiram within their family tree, forever linking the name to Israel's wilderness rebellion. **PROPER NAMES (PERSONAL)**

en: Nemu'el, Nemuel, to-Nemuel | **es:** Nemuel, de-Nemuel | **fr:** Nemuel, [נמואל], à-Nemuel | **de:** Nemuel, [נמואל], zu-Nemuel Num 26:9; Num 26:12; 1Chr 4:24

נְמוּאֵלִי H5242 *Art / N-proper-ms* (1×)

the Nemuelite (clan designation, descendants of Nemuel)

Numbers 26:12 lists this clan (with definite article) among the families of Simeon during the wilderness census. Clan designations (gentilic adjectives) functioned like surnames in ancient Israel, marking lineage and land inheritance rights. The census in Numbers 26 follows the plague that killed 24,000 Israelites; it's both a military muster and a record of who survived to enter Canaan. The Nemuelites were part of Simeon, a tribe that would later be absorbed into Judah, their identity preserved in genealogical memory even as their territorial distinctiveness faded.

(1×) This gentilic form with article appears in Numbers 26:12, designating Nemuel's descendants. Spanish 'los nemuelitas' and French 'le Nemuelite' preserve the collective sense with appropriate articles. Such clan names anchor individuals in family networks that determined inheritance, military organization, and social identity. The Septuagint's transliteration shows Greek translators recognized this as an ethnic-familial identifier rather than a common noun requiring semantic translation. **PROPER NAMES (PERSONAL)**

en: the-Nemuelite | **es:** los-nemuelitas | **fr:** le-Nemuelite | **de:** der-Nemuelite Num 26:12

מָלַל H5243a *V-Qal-Imperf-3mp* (4×)

malal — to wither, fade, languish; decline and waste away

This verb, a secondary root apparently derived from umal, means to wither, fade, or languish—describing the wilting of plants or the decline of people. The imagery consistently draws from botanical withering applied to human mortality or judgment. Grass withering in heat becomes a metaphor for the wicked's swift demise or human frailty. Job uses it to describe both life's brevity and the withering of the wicked's prosperity. The Polel stem intensifies to emphasize the process of withering. Most modern scholars read these forms as Qal rather than Niphal.

(4×) To wither, fade, or languish, describing plant-like decline. Psalm 37:2 promises the wicked 'will soon wither like grass (yimmallu),' parallel to 'fade like the green herb'—swift divine judgment. Job 14:2 laments human frailty: man 'comes out like a flower and withers (vayyimmal)'—life's brevity illustrated by a wilting blossom. Job 18:16 describes the wicked's fate: 'his roots dry up beneath, and his branch withers (yimmal) above'—total systemic failure. Job 24:24 observes the wicked 'are exalted a little while, then gone; they wither (yimmalu) like heads of grain'—cut down suddenly. Psalm 90:6 uses the Polel: grass 'withers (yemolel) and dries up' by evening. The verb captures progressive deterioration unto death. **WITHERING AND FADING**

en: and-withers, they-are-cut-off, they-wither | **es:** se-marchita, serán-cortados, son-cortados. | **fr:** circoncire, et-ימל, וימל | **de:** [וימל], [ימל], [ימלו] Job 14:2; Job 18:16; Job 24:24; Ps 37:2

מָלַל H5243b *Conj-w / V-Nifal-ConjPerf-2mp* (1×)

you shall circumcise (Niphal form, possibly passive or reflexive)

Genesis 17:11 contains God's covenant command to Abraham: 'You shall circumcise the flesh of your foreskin.' The verb here appears in an unusual Niphal (passive/reflexive) form, which some scholars attribute to a variant root (malal) though most now see it as simply a form of the common mul (circumcise). The construction may emphasize the community's participation—'you shall have yourselves circumcised'—or reflect dialectal variation. Circumcision marked Israelite males as covenant participants, a permanent bodily sign of relationship with YHWH, performed on eight-day-old infants and adult converts alike.

(1×) This Niphal perfect (or possibly Qal from variant root) appears in Genesis 17:11 within the Abrahamic covenant. Spanish 'circuncidaréis' and French 'circoncire' render it as active command, smoothing over the unusual form. The passive/reflexive voice may stress covenant participation rather than mere ritual performance—this is something done to oneself as entry into community, not merely a surgical procedure performed on another. **CIRCUMCISION RITE**

en: and-you-will-circumcise | **es:** Y-circuncidaréis | **fr:** et-tu—circoncire | **de:** und-ihr-sollt-beschneiden Gen 17:11

נְמָלָה H5244 *Art / N-fp* (2×)

ant; small industrious insect known for diligent gathering

This feminine noun denotes the ant, appearing in Proverbs' wisdom literature as an example of diligence and foresight. The singular form addresses the sluggard: 'Go to the ant, you sluggard; consider her ways and be wise' (Prov 6:6). The plural describes ants as a weak but wise creature: 'the ants are a people not strong, yet they prepare their food in summer' (30:25). The ant's instinctive industriousness, working without overseer, makes it a natural emblem for self-motivated labor and preparation.

(2×) Both proverbs hold up ants as teachers of human wisdom. Proverbs 6:6 commands the lazy person to observe ant behavior: 'which, having no chief, officer, or ruler, prepares her bread in summer and gathers her food in harvest' (6:7-8). The ant's self-directed work ethic shames those who need external motivation. Proverbs 30:25 lists ants among four small but exceedingly wise creatures: 'The ants are a people not strong, yet they provide their food in summer.' Calling them 'a people' elevates their communal organization. The focus on summer gathering appears in both texts, highlighting forethought—working when resources are available to prepare for scarcity. Cross-linguistic translations consistently identify this as the common ant. **CREEPING SWARMING THINGS**

en: the-ant, the-ants | **es:** Las-hormigas, la-hormiga | **fr:** le-הנמלים, נמלה | **de:** [הנמלים], [נמלה] Prov 6:6; Prov 30:25

נָמֵר H5245 *Prep-k / N-ms* (1×)

like a leopard (comparison in apocalyptic vision)

Daniel 7:6 describes the third beast in Daniel's apocalyptic vision as 'like a leopard.' Ancient readers knew leopards as solitary, stealthy hunters with explosive speed—up to 58 km/h in short bursts—and the ability to drag prey twice their weight into trees. The beast has four heads and four wings, suggesting rapid multi-directional expansion and rule. Interpreters traditionally identify this with Greece and Alexander's lightning conquest of the Persian Empire, which fractured into four kingdoms after his death. The leopard captures both speed and predatory efficiency.

(1×) This prepositional phrase in Daniel 7:6 employs animal symbolism common in apocalyptic literature. Spanish 'como leopardo' and French 'âne' (though 'âne' meaning 'donkey' appears to be an error in the gloss data—should be 'léopard') render the simile. The leopard's characteristics—speed, spots, arboreal habits, solitary hunting—invite symbolic interpretation. Daniel's vision uses wild animals to represent empires, and the leopard's swiftness matches historical accounts of Alexander's rapid campaigns. **LEOPARD PREDATOR**

en: like-leopard | **es:** como-leopardo | **fr:** âne | **de:** [כנמר] Dan 7:6

נָמֵר H5246 *Prep-m / N-mp* (6×)

Leopard; a large spotted predatory cat used in prophetic imagery for swiftness, danger, and coming judgment.

The leopard (Panthera pardus), a powerful spotted predator that appears in Hebrew Scripture almost exclusively in prophetic and poetic contexts. Its defining characteristic in biblical usage is its spots – Jeremiah 13:23 asks whether the leopard can change them, a proverb for the impossibility of moral transformation. Hosea 13:7 uses it as a metaphor for God's fierce judgment, while Habakkuk 1:8 emphasizes the terrifying swiftness of the Chaldean cavalry by comparing their horses to leopards. Isaiah 11:6 envisions the messianic age as a time when the leopard lies down with the young goat. The Spanish 'leopardo' and French 'leopard' directly reflect the same animal across all translation traditions.

leopard (animal) (6×) The leopard (Panthera pardus), a large predatory cat known for its spotted coat, swiftness, and stealth. Biblical writers employ it consistently in figurative and prophetic language: Jeremiah 13:23 uses its unchangeable spots as a proverbial image; Habakkuk 1:8 highlights its speed in describing the Babylonian threat; Hosea 13:7 likens God's coming judgment to a lurking leopard; and Isaiah 11:6 places it alongside a kid goat in the peaceable kingdom vision. Song of Songs 4:8 references 'mountains of leopards' as a wild, dangerous landscape. All six occurrences point to the same animal across singular and plural forms. **LEOPARD PREDATOR**

en: and-leopard, leopard, leopards | **es:** como-leopardo, leopardo, los-leopardos | **fr:** [ונמר], [נמר], des-léopards. | **de:** [ונמר], [כנמר], [מנמרים] Song 4:8; Isa 11:6; Jer 5:6; Jer 13:23; Hos 13:7

נִמְרָה H5247 *Conj-w / N-proper-fs* (1×)

Nimrah (place name east of Jordan)

This Transjordanian location appears in Numbers 32:3 among the cities the tribes of Reuben and Gad requested as inheritance. The name possibly relates to 'leopard' or to 'clear/fresh water,' and the site is likely Tell Nimrin, about six miles east of the Jordan near Jericho. The territory was suitable for livestock (the reason Reuben and Gad wanted it), with adequate water and grazing. Moses initially interpreted their request as refusal to join the conquest, but they clarified: they would fight alongside their brothers, then return to these eastern lands.

(1×) This proper noun in Numbers 32:3 identifies a Transjordanian settlement. Spanish 'y Nimrá' and translations across languages preserve it as a transliteration. The site is associated with Beth-nimrah elsewhere, suggesting 'house of Nimrah' or 'house of the leopard.' Geographic names often encoded features of landscape or fauna; the region may have been known for leopard activity, or the name may derive from the clear waters of the area. **PROPER NAMES (PERSONAL)**

en: and-Nimrah | **es:** y-Nimrá | **fr:** et-Nimrah | **de:** und-Nimrah Num 32:3

נִמְרֹד H5248 *N-proper-ms* (4×)

Nimrod, legendary hunter and mighty warrior; founder of Mesopotamian cities including Babel, Nineveh, and Calah

Nimrod stands as one of Scripture's most enigmatic figures—a 'mighty hunter before the LORD' whose name became proverbial (Gen 10:9). As a descendant of Ham through Cush, he founded the kingdom of Shinar (Babylon) and built several major Mesopotamian cities. The exact etymology remains uncertain, though some ancient interpreters connected it with rebellion. Later tradition in Micah 5:6 uses 'land of Nimrod' as a synonym for Assyria, showing how his legacy became emblematic of Mesopotamian imperial power.

(4×) The historical or legendary figure Nimrod appears exclusively as a proper name across Genesis, Chronicles, and Micah. The multilingual evidence uniformly treats this as a transliterated personal name rather than a descriptive title, maintaining the Hebrew form across European languages. Genesis 10:8-9 establishes his reputation as both a hunter and city-builder, while Micah's 'land of Nimrod' demonstrates how the name evolved to represent broader geographic and political entities. **PROPER NAMES (PERSONAL)**

en: Nimrod, like-Nimrod | **es:** Nimrod, como-Nimrod | **fr:** Nimrod, [נמרוד], comme-Nimrod | **de:** Nimrod, [נמרד], [נמרוד] Gen 10:8; Gen 10:9; 1Chr 1:10; Mic 5:6

נִמְרִים H5249 *N-proper-fs* (2×)

Nimrim; place in Moab, possibly meaning 'wholesome waters'

This place name appears in oracles of judgment against Moab, always in the phrase 'waters of Nimrim.' Isaiah and Jeremiah both lament its desolation. The location was likely in the Wadi Numeirah area at the southeastern end of the Dead Sea, though identification remains tentative. The name may connect to Arabic roots suggesting 'wholesome' or 'clear' water—making its drying up particularly tragic. Ancient sources like the Onomasticon reference a similar place name in the region.

(2×) Both prophets use identical phrasing in their Moab oracles. Isaiah 15:6 mourns: 'the waters of Nimrim are a desolation; the grass is withered, the vegetation fails, the greenery is no more.' Jeremiah 48:34 echoes this in his longer Moab prophecy, listing devastated locations culminating in Nimrim. The 'waters of Nimrim' evidently represented a known water source whose failure would spell disaster for the region—hence its use as a symbol of total desolation. The Septuagint and other ancient versions preserve the name with minor variations, confirming it as a recognized geographic feature. The prophetic convention of pairing place names with their characteristic features ('waters of Nimrim') emphasizes what made each location significant. **PROPER NAMES (PERSONAL)**

en: Nimrim | **es:** Nimrim | **fr:** [נמרים] | **de:** [נמרים] Isa 15:6; Jer 48:34

נִמְשִׁי H5250 *N-proper-ms* (5×)

Nimshi — grandfather (or ancestor) of King Jehu of Israel

The name of Jehu's grandfather (or more distant ancestor), consistently used in the patronymic formula 'Jehu son of Nimshi.' This identifying phrase appears across the narratives of Elijah's commission to anoint Jehu (1 Kgs 19:16), Jehu's revolt and anointing (2 Kgs 9:2, 14, 20), and the Chronicler's account of Ahaziah's death (2 Chr 22:7). The Septuagint renders it Namesthei or Namessei. The name may derive from the root m-sh-h ('to draw out').

(5×) Nimshi, the ancestor of King Jehu, used exclusively in the patronymic 'Jehu son of Nimshi.' All five occurrences serve as a fixed identifying formula across both Kings and Chronicles. Spanish 'Nimsi' and French 'Nimshi' preserve the form. The designation links Jehu's dynasty to a recognized clan lineage, from Elijah's prophetic commission (1 Kgs 19:16) through the coup narrative (2 Kgs 9:2, 14, 20). **PROPER NAMES (PERSONAL)**

en: Nimshi | **es:** Nimsi, Nimsí | **fr:** Nimshi, [נמשי] | **de:** Nimshi, [נמשי] 1Kgs 19:16; 2Kgs 9:2; 2Kgs 9:14; 2Kgs 9:20; 2Chr 22:7

נֵס H5251 *N-ms* (20×)

A banner, standard, or ensign raised as a rallying point; a pole or mast; a warning sign

The noun נֵס evokes something raised high and visible from far off — a standard planted on a hilltop to rally the nations or signal the onset of war. Isaiah is the great poet of the נֵס: God 'lifts up a banner for the nations' (Isa 5:26), the root of Jesse 'stands as an ensign for the peoples' (Isa 11:10), and the scattered of Judah are gathered when the banner is raised (Isa 11:12). In its more concrete use, Moses

sets the bronze serpent on a נֵס — a simple pole — so that anyone bitten might look and live (Num 21:8-9). The word also appears in the altar name יְהוָה נִסִּי, 'The LORD is my banner' (Exod 17:15), commemorating Israel's victory over Amalek.

1. banner, standard, ensign (17×) The dominant sense of a banner, standard, or military ensign raised on a prominent height as a rallying point or signal, covering 17 of 20 occurrences. The multilingual glosses consistently use banner vocabulary — Spanish 'bandera/estandarte,' French 'banniere/etendard,' German 'Banner.' Isaiah uses it repeatedly for God's eschatological signal to the nations (Isa 5:26, 11:10, 11:12, 13:2, 18:3, 49:22, 62:10), while Jeremiah deploys it for the signal of approaching doom (Jer 4:6, 4:21, 50:2, 51:12,27). Psalm 60:4 applies the image devotionally: 'You have given a banner to those who fear You.' GEOGRAPHY AND SPACE

en: a-banner, a-sail, as-banner | **es:** bandera, como-estandarte, de-estandarte | **fr:** bannière, et-étendard, étendard | **de:** Banner, ein-Banner, und-Banner Ps 60:4; Isa 5:26; Isa 11:10; Isa 11:12; Isa 13:2

2. pole, mast (2×) A concrete physical sense of a pole, mast, or staff on which something is displayed or mounted. In Numbers 21:8-9, God instructs Moses to make a bronze serpent and set it 'on a pole' (עַל־נֵס) — here the word denotes the object itself rather than what it signals. Isaiah 33:23 may extend this to a ship's mast. The Spanish 'asta' and English 'pole' clearly differentiate this from the banner-signal sense, focusing on the upright support structure rather than the rallying emblem. GEOGRAPHY AND SPACE

en: a-pole, the-pole | **es:** asta, el-asta | **fr:** le-pole, un-pole | **de:** der-pole, ein-pole Num 21:8; Num 21:9

3. sign, warning signal (1×) A rare use as a warning sign or object lesson raised for public visibility. In Numbers 26:10 the earth swallowed the company of Korah and they became 'a sign' (לְנֵס) — their destruction displayed as a permanent cautionary example. The Spanish 'por senal' and English 'for sign' mark this as a communicative act: the event itself is raised up, metaphorically, as a visible admonition to the community, paralleling the physical raising of the military standard but now serving moral pedagogy. SIGNS AND BANNERS

en: for-sign | **es:** por-señal | **fr:** pour-signe | **de:** fuer-Zeichen Num 26:10

נְסִבָּה H5252 *N-fs* (1×)

turn of affairs, circumstances, providence

This rare noun appears in 2 Chronicles 10:15 (parallel to 1 Kings 12:15), explaining why King Rehoboam rejected wise counsel and accepted foolish advice, leading to the kingdom's division: 'For it was a turn of affairs brought about by God.' The term suggests circumstances that pivot history, moments when events swivel in unexpected directions. Here it names divine providence working through human foolishness—God used Rehoboam's arrogance to fulfill prophecy. The word acknowledges that history has hinges, turning points where everything changes, and sometimes God is the one turning the handle.

(1×) This feminine noun in 2 Chronicles 10:15 parallels sibbah in the Kings account, both meaning 'circumstance' or 'cause.' Spanish 'causa' captures the causal sense. The vocabulary points to an orchestrated reversal or redirection of events. The chronicler emphasizes that Rehoboam's disastrous choice wasn't merely political incompetence but divine arrangement—a 'turn' engineered by God to establish the prophesied split between Judah and Israel. CAUSE REASON PRETEXT

en: a-turn-of-events | **es:** causa | **fr:** [נסבה] | **de:** [נסבה] 2Chr 10:15

סוּג H5253 *Prep-k / V-Hifil-Prtcpl-mpc* (9×)

To move back, remove a boundary, retreat, or be driven away; used of unlawful boundary removal, spiritual backsliding, and the defeat of justice.

A verb whose semantic heart is unauthorized displacement – moving something or someone from where they rightfully belong. Its most distinctive biblical use is the Hifil prohibition against moving a neighbor's boundary stone (Deut 19:14, 27:17, Prov 22:28, 23:10), a crime that struck at the very foundations of Israelite land theology. The Nifal forms describe retreat and withdrawal, applied powerfully to justice and truth being 'turned back' in Isaiah's courtroom indictment (Isa 59:13-14). Hosea compares Judah's princes to boundary-movers (Hos 5:10), fusing the concrete and covenantal dimensions. The BDB entry also records the related root שׂוּג with identical meaning, and Arabic cognates confirm the core sense of going back and forth.

1. move, remove (a boundary) (5×) Hifil: to move or remove a boundary marker, the unlawful displacement of a neighbor's landmark. This is the most frequent sense (5 occurrences) and the most culturally loaded, since boundary stones guaranteed each family's ancestral inheritance in the promised land. Deuteronomy 19:14 and 27:17 place this act under solemn curse, while Proverbs 22:28 and 23:10 extend the prohibition with wisdom urgency. Hosea 5:10 applies the image metaphorically to Judah's princes, likening covenant violation to land theft. Spanish como-los-que-mueven ('like those who move') and English 'like movers of' both preserve the participial comparison. TURNING BACK APOSTASY

en: like-movers-of, move, one-moving | **es:** como-los-que-mueven, el-que-redujere, moverás | **fr:** comme-ceux-qui-déplacent, tu-devra-move, un-moving | **de:** [כמסיגי], [תסג], du-soll-bewegen Deut 19:14; Deut 27:17; Prov 22:28; Prov 23:10; Hos 5:10

2. turn back, retreat (2×) Nifal: to turn back, retreat, or withdraw intransitively. In Isaiah 59:13, justice is described as 'turning back' from the community, personifying righteousness as a figure who retreats in the face of oppression. Micah 2:6 uses the form in the context of prophetic speech being silenced. Spanish se-apartarán ('they will turn away') captures the reflexive withdrawal. This sense extends the boundary-displacement idea inward: it is now moral reality, not a stone, that has been pushed from its proper place. TURNING BACK APOSTASY

en: and-turning-back, will-turn-away | **es:** se-apartarán, y-apartarse | **fr:** [ונסוג], [יסג] | **de:** [ונסוג], [יסג] Isa 59:13; Mic 2:6

3. be driven back (1×) Hofal (passive of Hifil): to be driven back or thrust aside by an external force. Isaiah 59:14 declares that justice 'is driven back' in the public square, using the passive to emphasize that righteous judgment has been forcibly expelled by corrupt powers. English 'is driven back' and Spanish fue rechazado ('was rejected/pushed back') both highlight the involuntary nature of this displacement, forming a devastating courtroom image alongside the Nifal in the preceding verse. DRIVEN AWAY SWEPT

en: And-is-driven-back | **es:** Y-fue-rechazado | **fr:** [והסג] | **de:** [והסג] Isa 59:14

4. put aside, take away (1×) Hifil: to remove or put aside something beyond the specific domain of boundary stones. In Micah 6:14, God pronounces judgment: 'you will remove but not rescue,' describing futile attempts to save possessions under divine discipline. Spanish retirarás ('you will withdraw/remove') captures the broader transitive action. This sense generalizes the Hifil from land-boundary contexts to any act of taking away or setting aside. WITHDRAWAL AND APOSTASY

en: and-you-will-remove | **es:** y-retirarás | **fr:** et-il-reculera | **de:** [ותסג] Mic 6:14

נָסָה H5254 *Prep-l / V-Piel-Inf* (36×)

To test, prove, or try; whether God testing humans, humans testing God, or attempting something daring

A Piel-intensive verb whose force depends entirely on who is testing whom. When God tests Abraham (Gen 22:1), the purpose is to prove and refine faith; when Israel tests God at Massah (Exod 17:2; Ps 78:18), the act is rebellious provocation. A third, rarer use means simply 'to attempt' – as when Deuteronomy 4:34 asks whether any god has 'attempted' to take a nation from within another nation. Spanish keeps the senses distinct: 'probar' (prove), 'tentar' (tempt), and 'intentar' (attempt), while French 'eprouver' covers the first two but loses the third. The Syriac and Ethiopic cognates confirm the root's ancient association with trial and temptation.

1. put to the test, prove (24×) God (or a legitimate authority) testing human beings to examine their faith, character, or obedience. Genesis 22:1 – 'God tested Abraham' – anchors this sense

theologically. Exodus 15:25, 16:4, and 20:20 establish the pattern of wilderness testing. Deuteronomy 8:2, 16 and 13:3 present testing as pedagogical: God proves Israel to know what is in their heart. Spanish 'probo/probaste' (proved, tested) and German 'tested' reflect the evaluative, often benevolent purpose. **TESTING AND PROVING**
en: He-tested-him, I-may-test-them, I-tested | **es:** Prueba, lo-probaste, lo-probó | **fr:** Il-éprouva-lui, Je-puisse-éprouver-eux, [אנסה] | **de:** Er-tested-ihn, [אנסה], [אנסכה] Gen 22:1; Exod 15:25; Exod 16:4; Exod 17:7; Exod 20:20

2. test, tempt, challenge (9×) Humans testing God rebelliously, demanding proof of His power or presence. Exodus 17:2 at Massah is the defining passage: 'Why do you test the LORD?' Numbers 14:22 indicts Israel for testing God ten times. Deuteronomy 6:16 codifies the prohibition: 'You shall not put the LORD your God to the test.' Psalm 78:18, 41, 56 and 95:9 recall these provocations. Spanish 'tentar/tentaron' and French 'eprouver' carry the connotation of impertinent challenge rather than legitimate inquiry. **TESTING AND PROVING**
en: and-tested, and-they-tested, tested-me | **es:** Y-tentaron, Y-tentaron-, lo-tentasteis | **fr:** et-éprouva, et-éprouver, tu-devra-éprouver | **de:** du-soll-test, du-test, du-tested Exod 17:2; Num 14:22; Deut 6:16; Ps 78:18

3. attempt, venture, try (3×) To attempt, venture, or dare to do something unprecedented or difficult. Deuteronomy 4:34 asks rhetorically whether any god has 'ventured' to take a nation out of another. Deuteronomy 28:56 describes the pampered woman who has never 'ventured' to set foot on the ground. Job 4:2 asks, 'If one ventures a word with you, will you be weary?' Spanish 'intentar' (attempt) and French 'essaya' (tried) mark the shift from theological testing to human daring. **TESTING AND PROVING**
en: has-tried, if-one-ventures, ventured | **es:** ha-intentado, probó, ¿Si-se-intenta | **fr:** a-essaya, ventured, éprouver | **de:** [הנסה], hat-tried, ventured Deut 4:34; Deut 28:56; Job 4:2

נָסַח H5255 *V-Qal-Imperf-3mp* (4×)
nasach — to pull or tear away, uproot, remove forcibly
This verb means to pull or tear away, to uproot or remove forcibly. The imagery involves violent extraction—pulling up a plant by its roots or tearing someone from their dwelling. Proverbs and Psalms use it for divine judgment that uproots the wicked or proud from their place. Deuteronomy employs it for exile—Israel torn from the land. The term appears in cognate languages with meanings ranging from 'remove' to 'copy' (suggesting extraction), but the biblical Hebrew sense focuses on forcible removal or uprooting, often with destructive finality.

(4×) To pull or tear away, to uproot forcibly. Proverbs 2:22 contrasts the fate of wicked and faithful: 'transgressors will be uprooted (yissachu) from it'—violently removed from the land. Proverbs 15:25 promises 'YHWH tears down (yissach) the house of the proud'—divine demolition of arrogant dwellings. Psalm 52:5 warns the deceitful: 'God will tear you down forever; he will snatch and tear you away (veyissachaka) from your tent'—complete forcible eviction from security. Deuteronomy 28:63 threatens covenant curse: 'as YHWH took delight to do you good, so YHWH will take delight to bring ruin upon you and destroy you, and you shall be plucked up (tissachu) from the land'—exile as violent uprooting. The verb emphasizes forcible, often permanent, removal. **UPROOT PLUCK UP**
en: and-tear-you-away, and-you-are-plucked-up, will-be-uprooted | **es:** arrancará, serán-arrancados, y-seréis-arrancados | **fr:** et-arracher, et-tu-sont-plucked-en-haut, יסח | **de:** [יסח], [יסחו], und-du-sind-plucked-hinauf Deut 28:63; Ps 52:5; Prov 2:22; Prov 15:25

נָסַח H5256 *V-Hitpael-Imperf-3ms* (1×)
let it be pulled out, torn down (in judicial punishment)
Ezra 6:11 records King Darius's decree protecting the Jerusalem temple rebuilding: anyone who violates this edict shall have a beam pulled from his house, and he shall be impaled on it. The Aramaic verb in its Hitpael (passive) form describes forcible extraction—a timber ripped from the offender's own dwelling to become the instrument of execution. The punishment is grimly poetic: the would-be temple destroyer loses his house to supply his execution stake. Persian legal rhetoric often featured such measure-for-measure justice to emphasize the seriousness of imperial decrees.

(1×) This Aramaic Hitpael imperfect in Ezra 6:11 describes violent extraction from a building structure. Spanish 'sea arrancada' (let it be torn out) preserves the passive and forcible nature. The verb envisions structural beams being wrenched from their moorings, an action requiring significant force. The legal context makes this both literal (beam extraction) and symbolic (household destruction as prelude to personal execution). **WITHDRAWAL AND APOSTASY**
en: let-be-pulled-out | **es:** sea-arrancada | **fr:** [יתנסח] | **de:** [יתנסח] Ezra 6:11

נֶסֶךְ H5257a *N-mpc / 3mp* (2×)
libation, drink-offering; or molten image (context-dependent)
This masculine noun has two distinct meanings depending on context: either a drink-offering (libation) or a molten image (cast idol). In Deuteronomy 32:38, it refers to pagan libations: 'the wine of their drink-offering' that false gods supposedly consumed. In Daniel 11:8, it denotes molten images—idols that will be carried into Egypt as spoils. The semantic range from liquid offering to cast metal object may share a root connection to pouring or casting. Both senses involve pagan worship practices.

(2×) These two occurrences split between liquid and solid cultic objects. Deuteronomy 32:38 mocks false gods in Moses' song: 'Who ate the fat of their sacrifices and drank the wine of their libation (nesikhom)? Let them rise up and help you!' The rhetorical question highlights pagan gods' impotence—they supposedly consumed offerings but can't deliver aid. Daniel 11:8 describes Ptolemaic conquest: 'He shall carry off to Egypt their gods with their metal images (nesikheyhem) and with their precious vessels of silver and gold.' Here the term clearly means cast idols, grouped with other valuable cultic items. The dual meaning may reflect a single root (nasakh—pour, cast) applied to poured liquids (libations) or poured metal (molten images). Translations navigate this carefully—French 'boire offrande/prince' shows the interpretive challenge. **IDOLS AND IMAGES**
en: their-drink-offering, their-molten-images | **es:** sus-libaciones, ídolos-fundidos-suyos | **fr:** leur-boire-offrande, prince | **de:** [נסכיהם], ihr-trinken-Opfergabe Deut 32:38; Dan 11:8

נְסִיךְ H5257b *N-mpc / 3mp* (4×)
nesikei — princes, chieftains, tribal or regional leaders
This plural noun form denotes princes or chieftains—leaders of tribal or regional groups. Distinguished from the more common word for 'prince' (nasi), this term appears primarily in poetic texts and refers to defeated enemy leaders or foreign rulers. The contexts involve military defeat and judgment: Midianite kings defeated by Israel, princes of the north brought low, rulers of Edom in Ezekiel's oracle. The term may carry connotations of established, hereditary leadership over defined territories or peoples, particularly non-Israelite rulers.

(4×) Princes or chieftains, particularly of foreign or enemy peoples. Joshua 13:21 lists 'the princes of Sihon (nesikei Sichon),' Midianite kings defeated when Moses struck down Sihon king of the Amorites—regional rulers under Sihon's overlordship. Psalm 83:11 recalls this in prayer: 'Make their nobles like Oreb and Zeeb, all their princes (nesikhemo) like Zebah and Zalmunna'—requesting similar defeat for current enemies. Ezekiel 32:30 describes judgment: 'the princes of the north (nesikei tsafon) are there, all of them'—northern rulers consigned to Sheol with other defeated nations. Micah 5:5 prophesies raising 'seven shepherds and eight princes of men (nesikei adam)' against Assyria. The term designates established regional or tribal leaders, usually non-Israelite. **GEOGRAPHY AND SPACE**
en: princes-of, their-princes | **es:** los-príncipes-de, príncipes-de, príncipes-de-ellos | **fr:** libation, prince, princes-de | **de:** Fuersten-von, [נסיכי], ihr-princes Josh 13:21; Ps 83:11; Ezek 32:30; Mic 5:5

נָסַךְ H5258a *V-Hofal-Imperf-3ms* (23×)
To pour out, especially libations or drink offerings; also to cast

molten metal; passively, to be poured out.
Nasak is the standard Hebrew verb for the ritual act of pouring — most often a drink offering (nesek) poured out before the LORD. Its cultic centrality is hard to overstate: the verb governs the libation prescriptions of Numbers 28-29 and appears wherever wine, water, or oil is ceremonially poured upon an altar or memorial pillar. Jacob pours a drink offering on the pillar at Bethel (Gen 35:14); David refuses to drink the water his warriors risked their lives to fetch, pouring it out instead as an offering to God (2 Sam 23:16). A fascinating secondary sense — casting molten metal for idol manufacture (Isa 40:19; 44:10) — reveals the concrete, physical core: liquid poured into a mold. The Arabic cognate nasaka, originally 'to pour,' came to mean 'to worship' through the metonymy of pouring sacrificial blood, tracing the same ritual-semantic path the Hebrew verb walks.

1. pour out causatively (Hifil/Piel) (15×) To pour out a libation or drink offering in a causative stem (Hifil/Piel) — 15 occurrences, the dominant cultic sense. Covers the formal pouring of drink offerings in the sanctuary system (Num 28:7), memorial libations on sacred pillars (Gen 35:14), and David's dramatic pouring out of the Bethlehem water as a sacrifice (2 Sam 23:16; 1 Chr 11:18). Spanish derramar and French verser both use standard 'pour' vocabulary, while German giessen captures the deliberate, controlled outpouring. The Hifil causative emphasizes the agent's intentional act of presenting liquid to God, distinguishing this from mere spilling. **POURING AND SHEDDING**
en: I-will-pour-out, and-from-pouring-out-, and-he-poured | **es:** derrama, derramaré, y-derramando | **fr:** [וינסך], et-il-versa, et-il-versa-dehors | **de:** [וינסך], [ויסיכו], giessen Gen 35:14; Num 28:7; 2Sam 23:16; 2Kgs 16:13; 1Chr 11:18

2. pour out libation (Qal) (4×) To pour out a libation in the basic Qal stem — 4 occurrences where the simple active voice suffices without causative intensification. In Exod 30:9, alien drink offerings are prohibited on the incense altar; Hos 9:4 warns that Israel's sacrifices will not please the LORD and 'they shall not pour out wine offerings to him.' Isaiah 29:10 extends the metaphor strikingly: God has 'poured out upon you a spirit of deep sleep,' treating divine judgment as a libation of stupor. Isaiah 30:1 uses the infinitive to accuse Israel of 'pouring out' alliances with Egypt rather than with God. The Qal form preserves the basic, unmarked pouring action. **POURING AND SHEDDING**
en: and-to-weave, has-poured-out, they-shall-pour-out | **es:** derramarán, derramaréis, derramó | **fr:** et-verser, tu—verser, verser | **de:** [יסכו], ausgiessen, du-soll-giessen Exod 30:9; Isa 29:10; Isa 30:1; Hos 9:4

3. cast molten metal (Qal) (2×) To cast molten metal, especially for idol-making — 2 occurrences in the Qal stem with a specialized technical sense. In Isa 40:19, a craftsman 'casts' an idol, and in Isa 44:10, the prophet mocks those who 'cast' a metal image that profits nothing. Spanish fundir ('to smelt/cast') and French verser (used more generically) handle the metallurgical sense differently, but the Hebrew itself makes no morphological distinction — only the direct object (metal rather than liquid offering) shifts the meaning. The semantic bridge is transparent: liquid poured into a mold rather than onto an altar. **POURING AND SHEDDING**
en: a-craftsman, has-cast | **es:** funde, fundió | **fr:** verser | **de:** ausgiessen Isa 40:19; Isa 44:10

4. be poured out (Hofal) (2×) To be poured out (Hofal passive) — 2 occurrences describing vessels or containers from which liquid is poured. In Exod 25:29 and 37:16, the tabernacle's golden flagons are described as those 'with which to pour out' (or 'from which libation is poured'). Spanish se librará/será-derramado and French est-versé both mark the passive voice. These cultic furnishing descriptions complete the picture: not only the act of pouring and the substance poured, but the sacred vessels designed for the purpose. **POURED OUT EMPTIED**
en: is-poured, is-poured-out | **es:** se-librará, será-derramado | **fr:** est-versa, est-versa-dehors | **de:** ist-goss, ist-goss-heraus Exod 25:29; Exod 37:16

נָסַךְ H5258b *V-Nifal-Perf-1cs* (2×)
install, establish, set up; appoint to position
This verbal form means to install, establish, or set up—particularly in an official or authoritative capacity. Both occurrences involve divine installation: God installing a king (Ps 2:6) and Wisdom being installed before creation (Prov 8:23). The root differs from the more common 'pour out' verb, instead coming from an Assyrian cognate meaning to install or appoint. The Qal and Niphal forms show active (God installing) and passive (Wisdom being installed) installation.

(2×) Both texts describe primordial or royal installation by divine decree. Psalm 2:6 has God speaking against rebellious nations: 'As for me, I have installed my king on Zion, my holy hill' (nasakhti malki). This is divine appointment of the Davidic monarch, often read messianically. Proverbs 8:23 has Wisdom personified declaring her antiquity: 'Ages ago I was installed (nisakhti), at the first, before the beginning of the earth.' The Niphal form emphasizes her being set in place by Another (God). Both uses share the theme of authoritative establishment in a foundational role—the king as God's regent, Wisdom as God's first creation or companion. The parallel structure ('I have installed' / 'I was installed') shows active and passive perspectives on the same concept of being divinely positioned. **APPOINTING AND ORDAINING**
en: I-was-set-up, have-installed | **es:** fui-establecida, he-ungido | **fr:** installer, נסכתי | **de:** [נסכתי], haben-installed Ps 2:6; Prov 8:23

נָסֻךְ H5259 *Art / V-Qal-QalPassPrtcpl-fs* (1×)
that which is woven, spread, or cast (over something)
Isaiah 25:7 speaks of God destroying 'the covering that is cast over all peoples, the veil that is spread over all nations.' The imagery is of a shroud or burial cloth enveloping humanity—perhaps representing death itself, or spiritual blindness, or mourning. The verb root (nasak) can mean 'weave' or 'pour,' creating lexical ambiguity: is this a woven covering or something poured out like a libation? Context favors a woven or spread covering. Isaiah envisions God removing this universal pall, a promise of resurrection or enlightenment that will one day lift the shadow over all peoples.

(1×) This Qal passive participle with article in Isaiah 25:7 describes a covering over nations. Spanish 'extendida' (spread out) captures the spatial sense of something draped or laid over. The unusual verb root creates interpretive challenges—is this from nasak II (weave) or nasak I (pour)? The parallel with 'veil' supports understanding it as woven fabric. The image is universalist and eschatological: God's salvation will remove the death-shroud from all peoples, not Israel alone. **LINEN AND FABRIC**
en: that-is-spread | **es:** extendida | **fr:** [הנסוכה] | **de:** [הנסוכה] Isa 25:7

נָסַךְ H5260 *Prep-l / V-Piel-Inf* (1×)
to pour out, offer (a libation or sacrifice)
Daniel 2:46 records Nebuchadnezzar's shocking response after Daniel interpreted his dream: the king commanded that oblation and sweet incense be offered to Daniel himself. The Aramaic verb in its Pael infinitive means 'to pour out' in the sense of making a drink offering or sacrifice. This act horrified Jewish readers—a pagan king offering sacrifice to a mortal Israelite! The narrative tension is palpable: Daniel just proclaimed that no human can reveal mysteries, only God, yet now receives worship due to God alone. Most interpret this as Nebuchadnezzar's confusion rather than Daniel's acceptance of worship.

(1×) This Aramaic Pael infinitive in Daniel 2:46 denotes sacrificial libation. Spanish 'para ofrecer' (to offer) and French 'offrir' capture the ritual sense. The verb governs both grain offering and incense, indicating formal cultic action. The scene's theological awkwardness —Daniel receives what belongs to God—underscores pagan incomprehension of monotheism: Nebuchadnezzar recognizes Daniel's God as supreme yet still directs worship toward the human intermediary. **BRINGING AND OFFERING**
en: to-pour-out | **es:** para-ofrecer | **fr:** offrir | **de:** [לנסכה] Dan 2:46

נֶסֶךְ H5261 *Conj-w / N-mpc / 3mp* (1×)
drink offerings (in temple worship)
Ezra 7:17 lists the offerings to be purchased with royal Persian

funds for the Jerusalem temple: bulls, rams, lambs, together with their grain offerings and their drink offerings. Drink offerings (nesek) typically consisted of wine poured out at the altar, accompanying animal and grain sacrifices. The Aramaic plural with suffix 'their drink offerings' indicates each sacrifice had its prescribed liquid component. That a Persian king's treasury financed Israelite worship demonstrates both Cyrus's policy of supporting local cults and God's sovereignty over foreign rulers who unknowingly funded the worship of the one true God.

(1×) This Aramaic plural noun with suffix in Ezra 7:17 refers to liquid offerings accompanying sacrifices. Spanish 'y sus libaciones' and translations consistently render this as drink offerings. The term is cognate with Hebrew nesek, showing lexical continuity across biblical Aramaic and Hebrew cultic vocabulary. These libations completed the sacrificial act, making the offering whole through solid (animal), grain, and liquid components. LIBATION MOLTEN IMAGE

en: and-their-drink-offerings | **es:** y-sus-libaciones | **fr:** [ונסכיהון] | **de:** [ונסכיהון] Ezra 7:17

נֶסֶךְ H5262 *Conj-w / N-mp* (64×)

Drink offering or libation poured out in worship; also a cast metal image or molten idol.

Two homonymous nouns sharing the same consonantal form nesekh but arising from different verbal roots. The far more common meaning is a libation – wine or another liquid poured out alongside burnt offerings and grain offerings in Israelite sacrificial worship, meticulously prescribed throughout Leviticus and Numbers. The second meaning, from the root nasakh ('to pour, cast metal'), refers to an idol made by pouring molten metal into a mold. Isaiah uses the term with biting sarcasm: the idols and their cast images are nothing but wind and emptiness (Isa 41:29), and the prophet's own people dare claim a molten image predicted future events (Isa 48:5).

1. drink offering, libation (60×) A drink offering or libation, a liquid (usually wine) poured out as part of sacrificial worship. This sense accounts for 60 of 64 occurrences, deeply embedded in the Priestly legislation of Numbers 15 and 28-29. Multilingual evidence uniformly points to cultic liquid offerings: German Trankopfer ('drink-sacrifice'), French boire-offrande ('drink-offering'), and Spanish libacion all specify ritual pouring. Jacob pours a nesekh on his memorial pillar at Bethel (Gen 35:14), and Joel laments that the grain offering and drink offering are cut off from the house of the LORD (Joel 1:9, 13). LIBATION MOLTEN IMAGE

en: and-its-drink-offering, and-its-drink-offerings, and-their-drink-offerings | **es:** Y-libaciones-de-ellos, Y-libación-de-él, y-libaciones-de-ella | **fr:** et-leur-boire-offrandes, et-son-boire-offrande, et-son-boire-offrandes | **de:** und-ihr-trinken-Opfergaben, und-sein-trinken-Opfergabe, und-sein-trinken-Opfergaben Gen 35:14; Exod 29:40; Exod 29:41; Exod 30:9; Lev 23:18

2. cast image, molten idol (4×) A cast image or molten idol formed by pouring metal into a mold. Though sharing the same consonantal spelling, this sense derives from the root meaning 'to cast, pour out metal.' Appearing four times in prophetic condemnation, it is rendered distinctly in several languages: Spanish imagen-fundida ('cast image'), English 'molten image,' and Hindi dhali-hui-murti ('cast idol'). Isaiah 41:29 declares that idols and their cast images are wind and confusion, while Jeremiah 10:14 and 51:17 pronounce every goldsmith shamed by his nesekh, for his molten image is a lie. LIBATION MOLTEN IMAGE

en: and-my-molten-image, are-their-cast-images, his-cast-image | **es:** su-imagen-fundida, sus-imágenes-fundidas, y-mi-imagen-fundida | **fr:** et-libation, libation | **de:** Trankopfer, und-Trankopfer Isa 41:29; Isa 48:5; Jer 10:14; Jer 51:17

נָסַס H5263 *V-Qal-Prtcpl-ms* (1×)

one who is sick, wasting away

Isaiah 10:18 uses a striking simile for how YHWH will consume Assyria's glory: 'as when a sick man wastes away.' The rare participial form conveys ongoing decline, the progressive deterioration of terminal illness. Assyria's magnificent army and empire will melt away like flesh wasting from diseased bones. The comparison is visceral and pathetic—not sudden catastrophic destruction but lingering dissolution. Ancient readers familiar with wasting illnesses (consumption, cancer, prolonged infections) would grasp the horror: unstoppable decline that reduces the strong to shadows.

(1×) This Qal active participle in Isaiah 10:18 appears in a simile of progressive destruction. Spanish 'enfermo' (sick person) identifies the condition, though the full phrase 'like the wasting of one sick' captures the deteriorative process. The verb root is rare and possibly related to Syriac and Aramaic terms for sickness or sadness. The image prophesies not instant annihilation but degradation—Assyrian power will waste away like a consumptive patient fading toward death. SICKNESS AND ILLNESS

en: one-sick | **es:** enfermo | **fr:** [נסס] | **de:** [נסס] Isa 10:18

נסס H5264 *V-Hitpael-Prtcpl-fp* (1×)

sparkling, gleaming, conspicuous (textually uncertain)

Zechariah 9:16 contains a disputed term in a promise that God's people will be like jewels of a crown 'sparkling upon his land.' The Hebrew verb root is obscure—some derive it from nasas (to lift up, be conspicuous), others propose textual emendation to 'sparkling' from a different root. The context supports something visually striking: rescued people shining like gemstones set in a crown, catching light, drawing eyes. Whether this means 'raised up conspicuously' or 'glittering brilliantly,' the point is visibility and glory—once-despised Israel will become a display of divine splendor.

(1×) This Hitpolel participle in Zechariah 9:16 is lexically problematic. Spanish 'reluciendo' (gleaming) and French 'être visible' (being visible) show translators' divergent paths. BDB suggests the root means 'be high or conspicuous,' possibly denominative from nes (banner/standard). Others emend to a verb meaning 'sparkle' or 'glitter.' The rare form and uncertain etymology haven't obscured the vision: God's people will be displayed like precious stones, prominent and beautiful on the land. SIGNS AND BANNERS

en: sparkling | **es:** reluciendo | **fr:** être-visible | **de:** [מתנוססות] Zech 9:16

נָסַע H5265 *Prep-b / V-Qal-Inf / 3mp* (146×)

To pull up (stakes), set out, journey, depart; Hifil: uproot, quarry, cause to travel; Nifal: be uprooted

The quintessential verb of Israel's wilderness wandering — נסע originally meant to pull up tent pegs and break camp, then broadened to mean 'set out, journey, march.' Numbers 10 alone uses it over a dozen times as each tribal division pulls up and moves in order. The concrete image of uprooting stakes survives in the Hifil 'quarry stones' (1 Kgs 5:17) and 'uproot a vine' (Ps 80:8). Spanish 'partieron' and French 'voyagèrent' capture the journey sense, while Korean 뽑히다 ('be pulled up') preserves the passive physical image. From Abram's first setting out in Genesis 12:9 to the final march into Canaan, this verb narrates Israel's entire pilgrimage.

1. set out, journey, depart (Qal) (133×) The core Qal meaning: to pull up camp and set out on a journey, to depart, travel, or march. This is the dominant wilderness-narrative verb with 133 occurrences — Genesis 12:9 records Abram 'journeying' (נָסוֹעַ) toward the Negev, and Numbers 10:12-36 choreographs the entire tribal march with repeated uses. Spanish 'y partieron' and French 'et ils voyagèrent' consistently render this departure-and-travel meaning. The verb covers all Qal finite forms (perfect, imperfect, wayyiqtol, imperative, cohortative) and infinitives, always implying purposeful forward movement from a known starting point. DEPARTING AND PASSING

en: and-journeyed, and-they-journeyed | **es:** Y-partieron, y-partieron: | **fr:** et-ils-voyagèrent, et-voyagea | **de:** und-sie-zog, und-zog Num 10:12; Num 10:13; Num 10:14; Num 10:17; Num 10:18

2. uproot, quarry, remove (Hifil) (5×) The Hifil causative in its physical-concrete sense: to uproot, quarry, remove, or transport away. First Kings 5:17 describes workers who 'quarried' great costly stones for the temple foundation. Psalm 80:8 remembers God who 'uprooted' a vine from Egypt and transplanted it to Canaan. Job 19:10 laments that God has 'uprooted my hope like a tree.' Ecclesiastes 10:9 warns about the danger of 'quarrying' stones. Spanish

'sacaste' (you brought out) and 'remueve' (removes) capture the forceful extraction that is the causative counterpart of the Qal 'pull up.' UPROOT PLUCK UP

en: You-brought-out, and-He-uproots, and-they-quarried | **es:** el-que-remueve, ponla-aparte, sacaste | **fr:** et-ils-tailla, et-וַיִּסַּע, partir | **de:** [וַיִּסַּע], [מַסִּיעַ], du-gebracht-heraus 1Kgs 5:17; 2Kgs 4:4; Job 19:10; Ps 80:8; Eccl 10:9

3. cause to journey, lead forth (Hifil) (3×) The Hifil causative in its journey-leadership sense: to cause to set out, to lead forth on a march. Exodus 15:22 records Moses leading Israel forth from the Red Sea; Psalm 78:52 celebrates God who 'led forth his people like sheep.' Psalm 78:26 extends this to God causing the east wind to 'journey forth' in the heavens. Spanish 'hizo partir' (he caused to depart) and French 'et conduisit' distinguish this from the simple Qal by marking the agent who initiates the movement of others. GOING AND LEADING

en: and-he-led-forth, and-led, he-caused-to-journey | **es:** E-hizo-partir, Hizo-soplar | **fr:** et-conduisit, et-partir, partir | **de:** er-caused-zu-journey, und-er-führte-hervor, und-fuehrte Exod 15:22; Ps 78:26; Ps 78:52

4. be pulled up, be uprooted (Nifal/passive) (3×) Nifal passive and passive-sense forms: to be pulled up, be uprooted, be displaced. Isaiah 33:20 promises that Jerusalem's tent stakes 'shall never be pulled up' — using the root's original concrete image as a metaphor for permanence. Isaiah 38:12 compares life to a shepherd's tent 'pulled up' and removed. Job 4:21 asks whether tent-cords are 'pulled up' when people die without wisdom. Korean 뽑히다 (be pulled up) and Spanish 'arrancada' (uprooted) preserve the vivid physical imagery of these rare passive forms. WITHDRAWAL AND APOSTASY

en: is-plucked-up, pulled-up, shall-be-pulled-up | **es:** arrancada, fue-arrancada, serán-arrancadas | **fr:** partir, נָסַע | **de:** [נָסַע], [נָסַע] Job 4:21; Isa 33:20; Isa 38:12

5. pull up, pull out (Qal literal) (2×) The concrete literal Qal: to physically pull up or pull out an object — the original action underlying all extended senses. Judges 16:3 records Samson pulling up the city gate along with its posts and bar, and Judges 16:14 describes him pulling out the loom pin. Spanish 'y arrancó' (and he tore out) and 'y los arrancó' (and he tore them out) capture the raw physical force. With only two attestations this is the rarest sense, yet it preserves the etymological core from which the journey-departure metaphor developed — one literally 'pulls up' stakes before setting out. GOING OUT AND FORTH

en: and-pulled-out, and-pulled-them-up | **es:** y-arrancó, y-los-arrancó | **fr:** et-pulled-dehors, et-pulled-eux-en-haut | **de:** und-pulled-heraus, und-pulled-ihnen-hinauf Judg 16:3; Judg 16:14

סָלַק H5266 *V-Qal-Imperf-1cs* (1×)

I ascend, go up

Psalm 139:8 asks the rhetorical question: 'If I ascend to heaven, you are there.' This verb is an Aramaic loanword (salaq) replacing the expected Hebrew alah. Why use an Aramaic verb in a Hebrew psalm? Perhaps for poetic variation, or the term entered colloquial Hebrew speech by the Persian period when this psalm was likely composed. The meaning is clear—vertical movement upward, climbing the heights of heaven. Yet even cosmic altitude cannot distance one from God's presence. The psalmist's point isn't geography but inescapability: no dimension, height or depth, excludes divine presence.

(1×) This Qal imperfect first person in Psalm 139:8 borrows Aramaic vocabulary into Hebrew poetry. Spanish 'subo' (I ascend) and French 'monter' straightforwardly render the upward motion. The verb appears nowhere else in biblical Hebrew, making this a clear Aramaism. The form (with assimilated consonant) shows Hebrew phonological adaptation of the Aramaic root. Conceptually, it pairs with Sheol in the next line: height versus depth, both equally within God's reach. ASCENDING MOVEMENT

en: I-ascend | **es:** subo | **fr:** monter | **de:** ich-ascend Ps 139:8

סְלֵק H5267 *Prep-l / V-Hifil-Inf* (3×)

to come up, ascend; Aramaic loan-word for upward movement

This Aramaic verb, borrowed into Biblical Hebrew's later portions, describes upward motion or elevation. In Daniel's visions, it depicts beasts rising from the sea and a horn emerging among others. Ezra uses it for people coming up to Jerusalem. The verb can be causative (Haphel: to lift up, take up) as when Shadrach, Meshach, and Abednego are brought up to the furnace opening. The Aramaic root emphasizes the direction and completion of ascent, whether literal (geographic, architectural) or symbolic (rising in vision, elevation in status).

(3×) Daniel and Ezra use this verb for both visionary and concrete ascent. In Daniel 7:3, four beasts 'come up from the sea,' while in 7:8, a horn 'comes up' among the ten. The causative forms in Daniel 3:22 and 6:23 describe forcibly lifting people up to and from the fiery furnace and lions' den. Cross-linguistic glosses reflect this upward directionality: 'levantaron' (lifted up), 'sacado' (brought out/up), 'lifted-up.' The Aramaic origin suits the Persian-period setting of both books. ASCENDING MOVEMENT

en: and-was-lifted-up, brought-up, to-lift-up | **es:** levantaron, que-fuera-sacado, y-fue-sacado | **fr:** [הסקו], [והסק], [להנסקה] | **de:** [הסקו], [והסק], [להנסקה] Dan 3:22; Dan 6:23

נִסְרֹךְ H5268 *N-proper-ms* (2×)

Nisroch; Assyrian deity worshiped by Sennacherib (possibly corrupted form of Nusku)

This divine name designates the god in whose temple Sennacherib was assassinated by his sons. Both 2 Kings 19:37 and Isaiah 37:38 record the Assyrian king 'worshiping in the house of Nisroch his god' when murdered. No deity by this exact name appears in cuneiform inscriptions, leading scholars to suggest it's a corrupted or intentionally altered form of Nusku, a Mesopotamian solar deity. The Hebrew text may have deliberately distorted the pagan god's name. Ancient versions (Septuagint, Josephus) render it with various spellings, reflecting uncertainty even in antiquity.

(2×) The twin references recount Sennacherib's death after his failed siege of Jerusalem. Both parallel texts state that while the king 'was worshiping in the house of Nisroch his god, Adrammelech and Sharezer, his sons, struck him down with the sword.' The ironic timing—murdered in his own god's temple—underscores divine judgment against one who mocked the God of Israel. The phrase 'his god' (2 Kgs) or 'Nisroch' (Isa) identifies this as the deity Sennacherib particularly honored. Scholars debate whether this represents Nusku (solar god), Marduk (chief Babylonian god), or another deity whose name was textually corrupted. Whatever the original, biblical writers preserve the tradition that Israel's blasphemer died in the very act of worshiping his patron deity. GODS AND DEITIES

en: Nisroch, his-god | **es:** Nisroc, de-Nisroc | **fr:** Nisroch, [נסרך] | **de:** Nisroch, [נסרך] 2Kgs 19:37; Isa 37:38

נְעָה H5269 *Art / N-proper-fs* (1×)

Neah (place name in Zebulun's territory)

Joshua 19:13 mentions this location on Zebulun's border, though no ancient site has been confidently identified with the name. The Septuagint offers variant transliterations, suggesting even ancient translators found the name unusual or textually uncertain. Many border towns listed in Joshua's tribal allotments have vanished from historical record, their names preserved only in this biblical boundary list. Neah joined dozens of other small settlements marking where one tribe's inheritance ended and another's began, reference points for land claims that mattered intensely to ancient Israelites even if the sites now elude archaeological recovery.

(1×) This proper noun with article in Joshua 19:13 designates a border town in Zebulun. Spanish 'a Nea' and French 'le Neah' preserve it as a place name. The site remains unidentified; proposals based on phonetic similarity to modern Arabic place names are speculative. Ancient boundary lists like this served legal-cadastral functions, documenting territorial claims even for minor settlements that left no archaeological footprint. PROPER NAMES (PERSONAL)

en: the-Neah | **es:** a-Nea | **fr:** le-Neah | **de:** der-Neah Josh 19:13

נֹעָה H5270 *Conj-w / N-proper-fs* (4×)
Noah — personal name, one of Zelophehad's five daughters who inherited land rights
Noah is a feminine personal name (distinct from the patriarch Noah) borne by one of the five daughters of Zelophehad from the tribe of Manasseh. These women are famous in biblical law for establishing the precedent that daughters could inherit their father's portion when no sons existed. Their case appears multiple times in Numbers and Joshua, highlighting its legal significance for Israelite inheritance practice. The Septuagint renders the name as Noua. The name may mean 'motion' or 'rest,' though its exact significance is uncertain.

(4×) A feminine personal name, one of Zelophehad's five daughters from the tribe of Manasseh. Numbers 26:33 lists her among 'the names of the daughters of Zelophehad: Mahlah, Noah, Hoglah, Milcah, and Tirzah.' Numbers 27:1 recounts how these daughters approached Moses seeking inheritance rights since their father died without sons—a landmark legal case. Numbers 36:11 records their marriages within their tribe to preserve the inheritance. Joshua 17:3 repeats the list when actually distributing the land to these women. Their story established important precedent for female inheritance rights in ancient Israel when no male heirs existed. **PROPER NAMES (PERSONAL)**
en: Noah, and-Noah | **es:** Noá, y-Noa, y-Noá | **fr:** Noah, et-Noah | **de:** Noah, und-Noah Num 26:33; Num 27:1; Num 36:11; Josh 17:3

נְעוּרִים H5271a *N-mpc / 2ms* (46×)
youth, early life — the period of immaturity or formative years, used of persons and nations alike
Ne'urim (always plural in form) designates the time of youth or early life, the formative season before maturity. Across its 46 occurrences, the word appears most often in the recurring phrase min-ne'uray ('from my youth'), a formula of lifelong fidelity or habitual sin stretching from Genesis 8:21 ('the inclination of the human heart is evil from youth') through Jeremiah's indictment of Judah (Jer 3:24-25) and into the psalmist's testimony of lifelong trust (Ps 71:5, 17). The word extends figuratively to nations — Babylon's youth of sorcery (Isa 47:12), Moab's undisturbed youth (Jer 48:11), and Israel as the young bride of the wilderness covenant (Jer 2:2). Every translation converges on a single concept: Spanish 'juventud,' French 'jeunesse,' German 'Jugend.'

youth, youthful period (46×) The period of being young, encompassing childhood through early adulthood, denoting immaturity, formative development, or the earliest stage of one's life. Frequently governs the prepositional phrase min-ne'urim ('from youth onward'), which serves as a biographical formula — whether confessing lifelong sin (Gen 8:21; 1 Sam 12:2), professing lifelong devotion (Ps 71:5, 17), or characterizing a nation's earliest history (Jer 2:2; Ezek 23:3). The figurative extension to nations treats their founding era as a 'youth' subject to the same moral evaluation as a human life. All 46 occurrences share this single temporal-biographical sense. **YOUTH PERIOD**
en: from-my-youth, from-youth-of-me, my-youth | **es:** desde-juventud-de-mí, desde-juventud-mía, desde-mi-juventud | **fr:** de-mon-jeune-homme, dès-ma-jeunesse, jeunesse | **de:** Jugend, deine-Jugend, mein-youth Gen 8:21; Gen 46:34; Lev 22:13; Num 30:3; Num 30:16

נְעוּרוֹת H5271b *Prep-m / N-fpc / 3mp* (1×)
from their youth (plural form indicating collective or repeated youth)
Jeremiah 32:30 employs this unusual plural form ('from their youths') to indict Israel and Judah: 'For the people of Israel have done nothing but evil in my sight from their youth.' The plural may emphasize generational continuity—youth after youth, generation after generation—or function as an intensive plural stressing the entirety of their early history. Either way, the indictment is comprehensive: rebellion isn't a recent development but a chronic condition extending back to national origins. Jeremiah's lament suggests corruption is baked into the national character from the beginning.

(1×) This plural form with preposition and suffix in Jeremiah 32:30 intensifies the temporal scope of Israel's sin. Spanish 'desde su juventud' (from their youth) treats the plural as intensive rather than literal multiple youths. The vocabulary appears in prophetic retrospectives that survey Israel's whole history and find persistent rebellion. The plural form (elsewhere rare, singular more common) may stylistically emphasize the long duration—from youth through maturity, they have provoked God. **YOUTH PERIOD**
en: from-their-youth | **es:** desde-su-juventud | **fr:** [מנעוריהם] | **de:** [מנעוריהם] Jer 32:30

נְעִיאֵל H5272 *Conj-w / N-proper-fs* (1×)
Neiel (place name on Asher's border)
Joshua 19:27 lists this site on Asher's territorial boundary. Like many border towns in Joshua's allotment lists, the exact location remains uncertain despite various proposals. The Septuagint's variant transliterations suggest textual transmission difficulties. These boundary lists served legal purposes in ancient Israel, defining tribal inheritance and preventing land disputes. Even when we can't locate the site today, the name functioned as a known reference point in Iron Age Israel, a marker that told contemporary readers exactly where Asher's territory ended.

(1×) This proper noun with conjunction in Joshua 19:27 appears in Asher's border description. Spanish 'y Neiel' and French 'et Neiel' maintain the place name in transliteration. Modern attempts to identify the site with Tell en-Nahl or other locations remain tentative. The name may mean 'dwelling of God' (ne'iel), though deriving meaning from corrupted ancient toponyms is speculative. What's certain is its function as a border marker in Asher's land grant. **PROPER NAMES (PERSONAL)**
en: and-Neiel | **es:** y-Neiel | **fr:** et-Neiel | **de:** und-Neiel Josh 19:27

נָעִים H5273a *Adj-fp* (11×)
Pleasant, delightful — poetic adjective describing what brings deep enjoyment or aesthetic delight
The adjective נָעִים (naim) expresses loveliness, pleasantness, or delight — the quality that makes something deeply enjoyable. It is overwhelmingly a poetic word, flourishing in Psalms and Proverbs. David is called the 'sweet psalmist of Israel' (2 Sam 23:1), and Psalm 133:1 celebrates how 'pleasant' it is for brothers to dwell in unity. The Psalter praises God's name as pleasant (Ps 135:3) and declares that at God's right hand are 'pleasures forevermore' (Ps 16:11). Proverbs applies it to wise sayings kept ready on the lips (Prov 22:18). Spanish 'agradable/deleitoso' and French 'agréable' both capture the warm aesthetic tone.

pleasant, delightful (11×) Describing persons, experiences, or qualities that bring genuine delight and aesthetic pleasure. Applied to David and Jonathan as 'lovely and pleasant' in Saul's elegy (2 Sam 1:23), to the boundary-lines that fall in pleasant places (Ps 16:6), to the sweetness of praising God (Ps 135:3; 147:1), and to the profit of wisdom words kept ready on the lips (Prov 22:18). Job 36:11 promises that obedient years will be spent 'in pleasantness.' The word belongs to elevated, lyric register and never appears in legal or narrative prose. **PLEASANTNESS AND DELIGHT**
en: and-pleasant, and-the-pleasant, in-pleasant-places | **es:** agradable, agradables, delicias | **fr:** agréable, agréable!, dans-agréable | **de:** [בנעימים], [הנעימים], [ונעים] 2Sam 1:23; Job 36:11; Ps 16:6; Ps 16:11; Ps 133:1

נָעִים H5273b *Adj-ms* (2×)
pleasant, sweet-sounding, delightful; of music or singers
This adjective describes pleasant, sweet, or delightful qualities, particularly of sound and music. In 2 Samuel 23:1, David is called 'the pleasant/sweet one of Israel's songs'—traditionally 'the sweet psalmist of Israel.' Psalm 81:2 calls for music on 'the pleasant lyre'—a sweetly-sounding or melodious instrument. The root conveys aesthetic pleasure and agreeableness, especially auditory delight. Some interpret the 2 Samuel reference as describing David as the

joy or delight of Israel's songs, though 'sweet singer' remains the dominant reading.

(2×) Both occurrences connect pleasantness to musical expression. The 2 Samuel 23:1 description of David as 'the pleasant/sweet one of the songs of Israel' (ne'im zemirot Yisrael) characterizes him as Israel's beloved songwriter—whether as the sweet singer himself or the one who brings sweetness/joy to Israel's worship. The parallel titles in that verse (the man raised on high, the anointed of Jacob's God) make this a climactic descriptor. Psalm 81:2 summons musical praise: 'Raise a song; sound the tambourine, the pleasant lyre (kinnor na'im) with the harp.' The 'sweet-sounding lyre' invites joyful worship. Both texts link pleasantness to worship music, creating an atmosphere of delight before God. The contrast between translations (Spanish 'agradable,' French 'agréable,' German 'lieblich') shows the range: agreeable, pleasant, lovely, sweet. **PLEASANTNESS AND DELIGHT**

en: and-pleasant-of, pleasant | **es:** agradable, y-agradable-de | **fr:** agréable, et-pleasant-de | **de:** lieblich, und-pleasant-von 2Sam 23:1; Ps 81:2

נָעַל H5274a *V-Qal-QalPassPrtcpl-fp* (6×)

To lock, bolt, or bar shut; to fasten a door securely, preventing entry or exit.

A verb meaning to bar, bolt, or lock a door or gate, securing it against entry. In the Ehud narrative (Judg 3:23-24), Ehud bolts the upper-room doors behind him after assassinating King Eglon, and the servants find them locked. In 2 Samuel 13:17-18, Amnon's servant locks the door behind Tamar after her violation – a cruel detail underscored by the bolting action. Song of Songs 4:12 uses the passive participle poetically: the beloved is 'a locked garden,' an image of purity and inaccessibility. The Spanish translations consistently render it 'cerrado/cerrada' (closed, locked), capturing both the physical and figurative dimensions.

to lock, bolt shut (6×) To fasten a door or gate with a bolt or bar, securing it shut. The Qal stem appears in both active forms (Judg 3:23, 2 Sam 13:17-18) describing the physical act of bolting doors, and passive participles (Song 4:12) conveying the state of being locked. In Judges 3:23-24 the locked doors create dramatic irony as Eglon's servants wait, assuming the king has locked himself in. In 2 Samuel 13, the bolting of the door intensifies the narrative's pathos. The figurative use in Song of Songs 4:12 – 'a locked garden' – transforms the concrete act into an image of exclusive intimacy. Spanish 'cerrado/cerrada' and German 'locked' confirm the core meaning across traditions. **SHUTTING AND CLOSING**

en: and-bolt, and-he-bolted, and-locked | **es:** cerrada, cerradas, cerrado | **fr:** et-bolt, et-il-bolted, et-locked | **de:** [נעול], locked, und-bolt Judg 3:23; Judg 3:24; 2Sam 13:17; 2Sam 13:18; Song 4:12

נָעַל H5274b *Conj-w / V-Qal-ConsecImperf-1cs / 2fs* (2×)

shoe, provide with sandals; put footwear on someone

This denominative verb means to furnish with sandals or to shoe someone. Both occurrences involve caring provision of footwear. In Ezekiel 16:10, God recounts caring for Jerusalem: 'I clothed you... and shod you with fine leather' (tahash, a precious leather). In 2 Chronicles 28:15, compassionate Israelites clothed and shod prisoners before sending them home: 'they gave them sandals' (literally 'they sandaled them'). The verb derives from the noun 'sandal' (na'al), showing how Hebrew could verbify nouns. Related forms appear in Aramaic and Arabic for shoeing animals or humans.

(2×) Both instances demonstrate tender care through provision of footwear. Ezekiel 16:10 uses elaborate metaphor of God finding abandoned Jerusalem as an infant and raising her: 'I clothed you with embroidered cloth and shod you (va-en'alekh) with fine leather, I wrapped you in fine linen and covered you with silk.' Shoeing with quality leather signals dignifying care, not just basic protection. 2 Chronicles 28:15 shows mercy to captives: designated men 'stood up and took the captives, and with the spoil they clothed all who were naked among them. They clothed them, gave them sandals (va-yan'ilum), provided them with food and drink, and anointed them.' Footwear enabled the journey home—a practical act of compassion. Both contexts pair shoeing with clothing, showing these as paired acts of human dignity. **PRONOUNS AND MIXED**

en: and-I-shod-you, and-they-gave-sandals-them | **es:** y-los-calzaron, y-te-calcé | **fr:** [וינעלום], et-chausser | **de:** [ואנעלך], [וינעלום] 2Chr 28:15; Ezek 16:10

נַעַל H5275 *Prep-b* (22×)

sandal, shoe – basic leather footwear symbolizing legal transfer, humble worth, and readiness for journey

The common leather-soled footwear of the ancient Near East, strapped to the foot with thongs. Beyond everyday use, the sandal carried rich symbolic weight in Israelite culture. Removing one's sandals signaled holy ground (Exod 3:5), while the sandal ceremony in levirate law enacted legal transfer of obligation (Deut 25:9-10; Ruth 4:7-8). Prophetically, casting a sandal over a land declared ownership (Ps 60:10; 108:10). Amos uses 'a pair of sandals' as an image of trifling value, condemning those who sell the poor for so little (Amos 2:6; 8:6). Arabic preserves a cognate na'l that extends to horseshoes.

sandal, shoe (footwear) (22×) A leather sole bound to the foot by straps – the standard footwear item in biblical Israel. Used literally of wearing, removing, or possessing sandals in contexts ranging from military readiness (Isa 5:27) to travel provisions (Exod 12:11; Josh 9:5, 13). Carries legal-symbolic force in levirate removal (Deut 25:9-10) and prophetic declarations of dominion (Ps 60:10). Amos 2:6 and 8:6 invoke a pair of sandals as proverbially cheap. The Arabic cognate na'l and Spanish sandalias confirm the basic meaning across language families. **SANDALS FOOTWEAR**

en: My-sandal, a-pair-of-sandals, and-our-sandals | **es:** con-sandalias, en-las-sandalias, la-sandalia | **fr:** [בנעלים], [ונעלך], [נעליו] | **de:** Sandale, [בנעלים], [ונעליך] Gen 14:23; Exod 3:5; Exod 12:11; Deut 25:9; Deut 25:10

נָעֵם H5276 *V-Qal-Perf-2fs* (8×)

To be pleasant, delightful, or lovely; a stative verb describing agreeable beauty, taste, or experience.

A Qal stative verb conveying the quality of being pleasant, agreeable, or delightful. It describes a wide range of pleasing experiences: a land that is 'pleasant' in Issachar's blessing (Gen 49:15), the surpassing pleasantness of Jonathan's love (2 Sam 1:26), the sweetness of stolen waters (Prov 9:17), and the inner delight of wisdom entering the soul (Prov 2:10). The multilingual evidence – Spanish agradable and deliciosa, French agreable, German lieblich – captures the breadth from aesthetic charm to deep personal affection.

be pleasant, be delightful (8×) To be agreeable, pleasant, or lovely in quality or experience. The verb functions as a stative describing inherent pleasantness: of a land's restful beauty (Gen 49:15, 'he saw that the rest was good and the land was pleasant'), of the emotional sweetness of a beloved companion (2 Sam 1:26, 'you were very pleasant to me'), and of wisdom's words being delightful when internalized (Prov 2:10; 24:25). Spanish distinguishes agradable (agreeable) from deliciosa (delicious), hinting at the range from mild pleasantness to intense delight, while German lieblich ('lovely') captures the aesthetic warmth. **PLEASANTNESS AND DELIGHT**

en: are-you-more-pleasant, is-pleasant, pleasant | **es:** agradable, deliciosa, eres-más-hermoso? | **fr:** agréable, pleasant-furent-tu, tu-es-agréable, | **de:** [ינעם], [נעמת], lieblich Gen 49:15; 2Sam 1:26; Ps 141:6; Prov 2:10; Prov 9:17

נַעֲמָן H5277 *Conj-w / N-proper-ms* (1×)

Naam (personal name, son of Caleb)

First Chronicles 4:15 briefly mentions this individual in Judah's genealogy as a son of Caleb. The name means 'pleasantness' or 'delight,' joining many Hebrew names formed from aesthetic and emotional vocabulary. Chronicles' genealogies preserve hundreds of names, most known only from these lists. They functioned to establish lineage, land claims, and tribal identity during and after the exile. Naam's appearance in Caleb's line connects him to Judah's prominent clans, though we know nothing else about his life or descendants.

(1×) This proper noun with conjunction in 1 Chronicles 4:15 identifies one of Caleb's sons. Spanish and translations preserve it as a transliterated name 'Naam.' The Septuagint offers 'Noom,' showing Greek phonological adaptation. The name derives from the root na'am (be pleasant), making it a positive personal name like modern 'Felix' or 'Felicity.' Chronicles' genealogical interest preserves tribal memory even for otherwise unknown individuals. **PROPER NAMES (PERSONAL)**

en: and-Na'am | **es:** y-Naam | **fr:** [נעם] | **de:** [נעם] 1Chr 4:15

נֹעַם H5278 *N-ms* (7×)

Pleasantness, delightfulness, gracious beauty; also 'Pleasantness' as a symbolic name for a shepherd's staff

A delicate noun capturing the quality of delight, beauty, and gracious favor. The psalmist longs to 'behold the no'am of the LORD' in his temple (Ps 27:4), and Proverbs celebrates wisdom's 'ways of pleasantness' (Prov 3:17). In Ps 90:17 Moses prays that God's no'am would rest upon Israel's work. Zechariah repurposes the word as a symbolic proper name for a shepherd's staff called 'Pleasantness,' representing God's favor toward his covenant people (Zech 11:7, 10). When that staff is broken, the covenant grace it symbolized is revoked, a powerful prophetic enactment.

1. pleasantness, beauty, favor (5×) The abstract quality of pleasantness, delight, beauty, or gracious favor, attributed to God or to wisdom's ways. In Ps 27:4 the worshipper desires to contemplate the no'am (beauty/delight) of the LORD in his temple; Ps 90:17 prays for the Lord's favor to establish human endeavors. Proverbs uses it in construct chains: 'ways of pleasantness' (3:17), 'words of pleasantness' (15:26; 16:24). Arabic na'im ('delight'), Hindi manohar ('charming'), and Spanish deleite all converge on the sense of gentle, attractive loveliness. **PLEASANTNESS BEAUTY**

en: pleasantness, the-beauty-of-, the-favor-of | **es:** agrado, deleite, hermosura-de | **fr:** agrément, dans-agrément | **de:** [נעם], der-beauty-von-, der-favor-von Ps 27:4; Ps 90:17; Prov 3:17; Prov 15:26; Prov 16:24

2. Pleasantness (symbolic proper name) (2×) A symbolic proper name, 'Pleasantness' (or 'Favor/Grace'), given to one of two shepherds' staves in Zechariah's prophetic action (Zech 11:7, 10). The staff represents God's gracious covenant with the nations on Israel's behalf; when the prophet breaks it, the covenant is annulled. Spanish Gracia and French grâce render it as a personified proper name, while English capitalizes 'Pleasantness,' all distinguishing it from the common-noun usage by its function as a symbolic title in prophetic allegory. **PLEASANTNESS BEAUTY**

en: Pleasantness | **es:** Gracia | **fr:** grâce | **de:** [נעם] Zech 11:7; Zech 11:10

נַעֲמָה H5279a *N-proper-fs* (4×)

Naamah — personal name, sister of Tubal-Cain and mother of Rehoboam

Naamah is a feminine personal name, meaning possibly 'pleasant' or 'lovely,' borne by two women in Scripture. First, she was the sister of Tubal-Cain in the antediluvian genealogy of Cain—the only woman named in that line besides Eve, suggesting some significance though her role is unexplained. Second, and more prominently, she was an Ammonite princess who became one of Solomon's wives and mother of King Rehoboam. Her foreign origin may have contributed to Solomon's syncretistic worship practices condemned in Kings. The Septuagint uses various Greek spellings (Noema, Maacham, Naama) for different occurrences.

(4×) A feminine personal name borne by two biblical women. (1) Sister of Tubal-Cain, mentioned in the genealogy of Cain (Gen 4:22): 'the sister of Tubal-cain was Naamah.' She's the only woman named in Cain's line besides Eve, though her significance is unexplained. LXX renders Noema. (2) An Ammonitess, wife of Solomon and mother of Rehoboam (1 Kgs 14:21, 31; 2 Chr 12:13): 'His mother's name was Naamah the Ammonite.' Her foreign origin is emphasized, likely relevant to the narrative of Solomon's marriages to foreign women and resulting idolatry. The 1 Kings 14:31 reference may be a gloss. The name likely means 'pleasant' or 'lovely.' **PROPER NAMES (PERSONAL)**

en: Naamah | **es:** Naama, Naamah, Naamá | **fr:** Naamah, [נעמה] | **de:** Naama, Naamah, [נעמה] Gen 4:22; 1Kgs 14:21; 1Kgs 14:31; 2Chr 12:13

נַעֲמָה H5279b *Conj-w / N-proper-fs* (1×)

Naamah (place name in Judah's Philistine plain)

Joshua 15:41 assigns this town to Judah in the Shephelah (lowland), near Philistine territory. The name, meaning 'pleasant' or 'beautiful,' was common—another Naamah appears as a woman's name elsewhere. Ancient cities often bore names describing their setting: pleasant location, good water, productive soil. This Naamah lay in the fertile lowland between Judah's hill country and the coastal plain, strategically positioned but vulnerable to Philistine pressure. The site's exact location remains uncertain, though it was clearly recognized as a distinct town in Joshua's era.

(1×) This proper noun with conjunction in Joshua 15:41 identifies a Judahite town. Spanish 'y Naamá' and translations preserve it toponymically. The name's meaning ('pleasantness') suggests either the town's attractive setting or commemorates a person. Differentiation from other biblical Naamahs (a woman's name, a different location) requires attention to context. Joshua's lists often group towns geographically, and Naamah appears among Shephelah settlements. **PROPER NAMES (PERSONAL)**

en: and-Naamah | **es:** y-Naamá | **fr:** et-Naamah | **de:** und-Naamah Josh 15:41

נַעֲמִי H5280 *Art / N-proper-ms* (1×)

the Naamite (clan designation, descendants of Naaman)

Numbers 26:40 uses this gentilic form (with article) to designate the clan descended from Naaman, listed among Benjamin's families in the wilderness census. The Samaritan Pentateuch suggests reading 'Naamani' (adding the expected yod), indicating possible textual variation. These clan names established identity and inheritance rights, organizing Israel's tribes into manageable administrative and military units. The census followed the plague at Peor and preceded Canaan's conquest, functioning as both military muster and land distribution record. The Naamites would receive their portion in Benjamin's territory.

(1×) This gentilic adjective with article in Numbers 26:40 functions as a clan designation. Spanish 'los naamitas' appropriately renders it as a collective plural. The textual note that Samaritan Pentateuch reads 'Naamani' shows ancient awareness of orthographic irregularity. Gentilic forms typically add -i to the ancestor's name (like English -ite), creating family-clan identifiers that structured Israelite society and determined land inheritance. **PROPER NAMES (PERSONAL)**

en: the-Naamite | **es:** los-naamitas | **fr:** le-Naamite | **de:** der-Naamite Num 26:40

נָעֳמִי H5281 *N-proper-fs* (21×)

Naomi — 'my delight, my pleasantness'; mother-in-law of Ruth, central figure in the book of Ruth

A feminine name meaning 'my pleasantness' or 'my delight,' borne by the Bethlehemite woman whose story of loss and restoration frames the entire book of Ruth. After the deaths of her husband Elimelech and both sons in Moab, Naomi bitterly renames herself Mara ('bitter'), creating one of Scripture's most poignant wordplays on personal identity and divine providence. Her shrewd guidance of Ruth's actions leads to the marriage with Boaz and the birth of Obed, grandfather of David — making Naomi a quiet link in the messianic genealogy.

Naomi (21×) The proper name of Ruth's mother-in-law, appearing exclusively in the book of Ruth (all 21 occurrences). The name itself means 'pleasant' or 'lovely,' which Naomi pointedly contrasts with Mara ('bitter') in Ruth 1:20 after her bereavement. Translations uniformly transliterate the name (Naomi, Noami, Noemí). She functions as the narrative architect whose return to Bethlehem, counsel to Ruth, and role as nurse to Obed (Ruth 4:16-17) tie the story together. **PROPER NAMES (PERSONAL)**

en: Naomi, and-to-Naomi | **es:** Noami, Y-para-Noami | **fr:** Naomi, et-à-Naomi | **de:** Naomi, und-zu-Naomi Ruth 1:2; Ruth 1:3; Ruth 1:8; Ruth 1:11; Ruth 1:19

נַעֲמָן H5282 *N-mp* (1×)

pleasantness, delights (or Adonis-gardens, cult plants)

Isaiah 17:10 contains a phrase that could mean 'pleasant plantings' or, more intriguingly, 'Adonis-gardens.' The rare term has sparked scholarly debate: is this generic vocabulary for attractive plants, or does it reference the pagan ritual of Adonis-gardens—fast-growing plants in pots, quickly blooming and dying, symbolizing the vegetation god's death and resurrection? The latter interpretation fits Isaiah's context of condemning foreign religious practices. Either way, the prophet critiques misplaced trust: Israel cultivates these gardens but forgets the Rock of salvation.

(1×) This masculine plural noun in Isaiah 17:10 has generated lexical controversy. Spanish 'delicias' (delights) takes it generically, while some scholars see a reference to Adonis cult practices—quick-growth gardens mourning the dying god. The double plural construction ('plantings of pleasantnesses') may support the technical religious sense. Intertestamental and classical sources describe Adonis-gardens as pots of fast-sprouting seeds that withered quickly, symbolizing the god's cycle. Isaiah may be condemning syncretistic worship practices. **PLEASANTNESS BEAUTY**

en: pleasantness | **es:** delicias | **fr:** [נעמנים] | **de:** [נעמנים] Isa 17:10

נַעֲמָן H5283 *N-proper-ms* (16×)

Naaman — personal name meaning 'pleasant,' notably the Aramean general healed of leprosy by Elisha

Derived from the root nᶜm ('to be pleasant, lovely'), this name is borne by two principal figures. The Benjaminite Naaman appears in genealogical lists as a son or grandson of Benjamin (Gen 46:21; Num 26:40; 1 Chr 8:4, 7). Far more prominent is Naaman the Syrian, commander of Aram's army, whose healing from leprosy through Elisha's instruction to wash in the Jordan became one of Scripture's most celebrated narratives of faith beyond Israel's borders (2 Kgs 5:1–27). Jesus himself cited Naaman's healing as evidence that God's mercy extends to outsiders (Luke 4:27).

Naaman (personal name) (16×) Proper masculine name referring to biblical individuals named Naaman ('pleasant'). The Aramean general dominates the usage (twelve of sixteen occurrences in 2 Kgs 5), whose dramatic healing from leprosy by bathing in the Jordan became a paradigmatic story of Gentile faith. The remaining occurrences identify a Benjaminite ancestor (Gen 46:21; Num 26:40). The Septuagint renders the name Naiman/Neeman, while Spanish and French uniformly use Naamán/Naaman. **PROPER NAMES (PERSONAL)**

en: Naaman, and-Naaman, to-Naaman | **es:** Naamán, Y-Naamán, de-Naamán | **fr:** Naaman, [ונעמן], et-Naaman | **de:** Naaman, [ונעמן], und-Naaman Gen 46:21; Num 26:40; 2Kgs 5:1; 2Kgs 5:2

נַעֲמָתִי H5284 *Art / N-proper-ms* (4×)

the Naamathite — gentilicadjective, Zophar's geographic origin or clan designation

This gentilic adjective designates Zophar's origin or clan, appearing exclusively as part of 'Zophar the Naamathite,' one of Job's three friends. The term indicates a connection to a place or clan named Naamah, though the specific location is uncertain. No city called Naamah is mentioned in nearby biblical geography, leading to various scholarly proposals—some suggesting emendation to 'Maonite' or other known locations. The Septuagint renders it as 'the Minean' or 'king of the Mineans,' reflecting ancient interpretive traditions. The designation serves primarily to identify and distinguish Zophar from other characters.

(4×) A gentilic adjective designating Zophar's geographic or clan origin. All four occurrences appear in Job as 'Zophar the Naamathite (haNaamathi)': introduced in Job 2:11 among the three friends who come to comfort Job, and appearing in 11:1, 20:1 when Zophar speaks, and 42:9 in the narrative conclusion. The designation suggests connection to a place or clan called Naamah, though no such location is definitively identified in biblical geography. LXX translates 'the Minean' (ho Minaios) or 'king of the Mineans,' suggesting ancient uncertainty about the reference. Some scholars propose emendation to 'Maonite,' but the traditional text is retained. **PROPER NAMES (PERSONAL)**

en: the-Naamathite | **es:** el-naamatita | **fr:** le-Naamathite | **de:** [הנעמתי] Job 2:11; Job 11:1; Job 20:1; Job 42:9

נַעֲצוּץ H5285 *Art / N-ms* (2×)

thornbush, thorn-shrub; prickly desert vegetation

This masculine noun denotes a thornbush or thorny shrub. Both occurrences appear in Isaiah's prophecies about transformation and judgment. Isaiah 7:19 warns that invasive threats will settle even in thornbushes among inhospitable places. Isaiah 55:13 promises restoration: 'instead of the thorn (na'atzutz) shall come up the cypress; instead of the brier shall come up the myrtle'—worthless plants replaced by valuable ones. The precise botanical identification is uncertain, but the term clearly designates undesirable, prickly vegetation typical of degraded land.

(2×) The two Isaiah passages use thornbushes symbolically for worthless or hostile conditions. In 7:19, the prophet warns of coming invasion: 'they will all come and settle in the steep ravines, and in the clefts of the rocks, and on all the thornbushes (ha-na'atzutzim), and on all the pastures.' Even inhospitable thorn-covered terrain will be occupied by enemies—total infestation. In 55:13, the imagery reverses for redemption: 'Instead of the thorn shall come up the cypress; instead of the brier shall come up the myrtle.' This botanical transformation symbolizes spiritual renewal—barren, hostile creation becoming fruitful and beautiful. The shift from plural (thornbushes, 7:19) to singular (the thorn, 55:13) may reflect collective singular usage. Spanish 'espino' and similar terms across languages identify this as spiny, shrubby growth. **THORNS AND BRAMBLES**

en: the-thorn, the-thornbushes | **es:** el-espino, los-espinos | **fr:** [הנעצוץ], [הנעצוצים] | **de:** [הנעצוץ], [הנעצוצים] Isa 7:19; Isa 55:13

נָעַר H5286 *V-Qal-Perf-3cp* (1×)

they growl, roar (like young lions)

Jeremiah 51:38 uses animal imagery to describe Babylon's warriors: 'Together they shall roar like lions; they shall growl like lions' cubs.' The verb captures the throaty, threatening sound of big cats—not the full-throated roar of adults but the snarling growl of aggressive young lions. Jeremiah prophecies Babylon's destruction with bitter irony: these growling predators will be made drunk and put to perpetual sleep. Their fierce sounds will cease. The onomatopoetic quality of the verb may echo the actual sound—the guttural snarl before the attack.

(1×) This Qal perfect third plural in Jeremiah 51:38 appears in a lion simile describing Babylonian warriors. Spanish 'gruñirán' (they will growl) captures the menacing animal vocalization. The verb parallels sha'ag (roar), creating an intensification from young lions' growls to mature lions' roars. The rare verb (appearing only here) adds specificity to the imagery—not generic animal sounds but the particular threatening rumble of lions preparing to attack. **ROAR GROAN CRY**

en: they-will-growl | **es:** gruñirán | **fr:** [נערו] | **de:** [נערו] Jer 51:38

נָעַר H5287 *V-Nifal-Perf-1cs* (11×)

To shake, shake out, or shake off; to cast off vigorously; to be shaken loose; to shake oneself free.

A kinetic verb of forceful dislodging, used for everything from God hurling Pharaoh's army into the sea to a locust being flicked from a garment fold. Nehemiah shook out his robe as a prophetic symbol, warning that God would likewise shake out anyone who broke their oath. In Isaiah 52:2, captive Zion is urged to 'shake yourself free from the dust,' a command of liberation. Spanish captures the range well:

'arrojó' (hurled) for the violent Piel, 'sacúdete' (shake yourself) for the reflexive self-liberation.

1. shake off vigorously (Piel intensive) (3×) Piel intensive: to shake off or cast out with forceful, decisive violence. God shook Pharaoh's chariots into the Red Sea (Exod 14:27; Ps 136:15), and Nehemiah invoked the same verb in his oath-curse: 'So may God shake out every man from his house' (Neh 5:13). Spanish 'arrojó' ('he hurled') and 'sacudió' ('he shook off') convey the violent, ejective force of this intensified stem. SHAKING AND TOTTERING
en: and-he-shook-off, and-shook-off, may-shake-out | **es:** Y-arrojó, sacuda, y-sacudió | **fr:** [וינער], et-secoua-dehors, et-secouer | **de:** [וינער], und-er-shook-off, und-schuettelte-weg Exod 14:27; Neh 5:13; Ps 136:15

2. shake off/out (Qal active) (3×) Qal active: to shake off or shake out something by physical action in the basic stem. Nehemiah shook out his garment as a symbolic act (Neh 5:13), Isaiah 33:15 describes the righteous man 'shaking his hands free from grasping a bribe,' and Isaiah 33:9 depicts Lebanon's leaves being shaken off in withering judgment. The sense is deliberate removal through physical shaking, less violent than the Piel. SHAKING AND TOTTERING
en: I-shook-out, and-shaking-off, who-shakes | **es:** el-que-sacude, sacudí, y-sacudidos | **fr:** [נערתי], et-garçon, garçon | **de:** [ונער], [נער], [נערתי] Neh 5:13; Isa 33:9; Isa 33:15

3. be shaken off (passive) (3×) Passive voice (Qal passive participle and Niphal): to be shaken off, shaken out, or dislodged. The psalmist laments 'I am shaken off like a locust' (Ps 109:23), evoking the image of an insect flicked from a garment fold – a powerful metaphor for feeling expendable and rootless. In Job 38:13, the wicked are 'shaken off' the earth at dawn. Spanish 'soy sacudido' preserves the passive suffering, while German 'abgeschüttelt' adds the sense of being discarded. WANDERING AND GRIEVING
en: I-am-shaken-off, and-be-shaken-off, shaken-out | **es:** sacudido, soy-sacudido, y-sean-sacudidos | **fr:** [נעור], et-וינערו, secouer | **de:** [וינערו], [נעור], ich-bin-abgeschüttelt Neh 5:13; Job 38:13; Ps 109:23

4. shake oneself free (reflexive) (2×) Hitpael and Niphal reflexive: to shake oneself free from dust, bonds, or captivity. Isaiah 52:2 commands Zion: 'Shake yourself from the dust, arise!' – a call to self-liberation that pairs physical and spiritual freedom. Samson 'shook himself free' expecting divine strength (Judg 16:20), not knowing the LORD had departed. Spanish 'sacúdete' (imperative reflexive) perfectly mirrors the Hebrew Hitpael command, capturing both the physical motion and the theological urgency of rising from subjugation. SHAKING AND TOTTERING
en: and-shake-myself-free, shake-yourself | **es:** Sacúdete, y-me-sacudiré | **fr:** [התנער], et-secouer-myself-libérer | **de:** [התנער], und-schuetteln-myself-befreien Judg 16:20; Isa 52:2

נַעַר H5288 *N-mp* (239×)

A boy, youth, or young man; also a personal servant or attendant regardless of age; occasionally in temporal expressions meaning 'from youth.'

One of the most semantically flexible words for a male person in the Hebrew Bible, naʿar covers the entire span from a newborn infant (Moses in the basket, Exod 2:6) to a vigorous young warrior, and simultaneously serves as the standard term for a personal attendant or servant. Context alone determines whether age or social role is foregrounded. Arabic splits these into طِفْل ('child'), شَاب ('young man'), and خَادِم ('servant'), revealing distinctions that Hebrew collapses into one word. The overlap is sometimes deliberate: when Abraham takes his naʿar to Mount Moriah (Gen 22:3), the word evokes both youthful vigor and servant loyalty.

1. Youth, young man (122×) A youth or young man of vigorous age (122x), emphasizing the life-stage between childhood and full maturity. Used of Joseph at seventeen (Gen 37:2), the young Absalom, and groups of fighting-age men. Korean 젊은이 ('young person') and Spanish joven consistently select age-focused vocabulary. In Exodus 24:5 the 'young men of Israel' serve as sacrificial assistants, blending youth with cultic function. YOUNG MEN AND YOUTH
en: the-young-man, the-young-men | **es:** al-joven, el-joven, el-muchacho | **fr:** le-jeune-homme, le-jeune-hommes | **de:** der-Jüngling, der-jung-Maenner, der-jung-Mann Gen 34:19; Exod 24:5; Num 11:27; Josh 6:23; Judg 8:20

2. Servant, attendant (67×) A personal servant, attendant, or retainer (67x), where social role rather than age is primary. Includes armor-bearers (Judg 7:10-11), Gehazi serving Elisha (2 Kgs 4:24), and household attendants. Arabic خَادِم ('servant') and Spanish criado/siervo select dedicated servant vocabulary distinct from the 'youth' glosses. The possessive construction 'his naʿar' (נַעֲרוֹ) almost always signals this sense (Gen 18:7; 22:3, 5, 19). GEOGRAPHY AND SPACE
en: his-servant, servant-of, the-servants | **es:** a-su-criado, a-su-siervo, criado-de | **fr:** le-jeune-homme, serviteur-de, son-serviteur | **de:** Junge, Knecht-von, der-Jungen Gen 18:7; Gen 22:3; Gen 22:5; Gen 22:19; Judg 7:10

3. Boy, child, infant (47×) A young child, boy, or infant (47x), emphasizing tender age. Used of baby Moses at three months (Exod 2:6), the child Samuel, the boy Ishmael (Gen 21:12-19), and newborns (1 Sam 4:21). Arabic طِفْل ('small child'), Korean 아이, and Spanish niño all select dedicated child vocabulary, confirming semantic distance from sense 1. Judges 13:5-12 uses it repeatedly for the Nazirite child to be born to Manoah's wife. CHILDREN AND INFANCY
en: a-youth, am-a-youth, is-a-youth | **es:** el-joven, el-mozo, el-niño | **fr:** am-un-jeune-homme, jeune-homme, le-garçon | **de:** Junge, am-ein-youth, dem-Knaben Gen 21:12; Gen 21:17; Gen 21:18; Gen 21:19

4. From youth (temporal) (3×) A temporal usage meaning 'from youth / since young' (3x), found in expressions like מִנַּעַר ('from being a naʿar'). In Genesis 19:4 and Joshua 6:21 it appears in 'from young to old' merisms denoting totality. Arabic مِنْ and Spanish desde joven both render it as a temporal origin point rather than a person. This sense functions adverbially, marking the starting point of one's life experience. YOUNG MEN AND YOUTH
en: from-young, from-youth | **es:** desde-joven | **fr:** de-jeune, jeune-homme | **de:** vom-Jungen, von-Junge, von-jung Gen 19:4; Josh 6:21; Esth 3:13

נַעַר H5289 *Art / N-ms* (1×)

the young one, the scattered one (textually corrupt or obscure)

Zechariah 11:16 contains a notoriously difficult text in a prophecy about worthless shepherds who neglect the flock. The phrase traditionally rendered 'the young' or 'the scattered ones' is so problematic that scholars from BDB to modern commentators flag it as corrupt. The verse lists what the bad shepherd will not do—not visit the lost, not seek the scattered, not heal the injured. Whether this term means 'young sheep' or 'scattered ones,' the point survives textual uncertainty: this shepherd abandons vulnerable members of the flock.

(1×) This noun with article in Zechariah 11:16 appears in a textual crux. Spanish 'la joven' (the young woman—likely an error, should be 'young animal') and French 'rejeton' (shoot/offspring) show translators grappling with obscurity. BDB notes the text is corrupt and cites proposed emendations. The root na'ar (shake, scatter) could yield 'scattered ones,' but the form is anomalous. Whatever the precise term, it represents vulnerable members of the flock that the worthless shepherd neglects. YOUNG MEN AND YOUTH
en: not | **es:** la-joven | **fr:** rejeton | **de:** der-Junge Zech 11:16

נְעֹר H5290 *Prep-b* (4×)

youth, early life; youthful vigor or the early period of one's life

This rare poetic term refers to the state or time of youth, parallel to the more common יָמִים. In Job 33:25 it describes the restoration of youthful vigor, while in the prepositional phrase "from youth" it marks the beginning point of a prolonged condition or state. The term appears in contexts highlighting either the vitality associated with being young or the duration "from youth up" as a measure of time.

(4×) Denotes the period or state of youth and early life. The Hebrew glosses consistently translate as "from youth" or "in youth," appearing in contexts where youthfulness is either restored (Job 33:25) or serves as a temporal marker for lifelong conditions (Psalm 88:15, Proverbs 29:21). The multilingual evidence shows temporal-

prepositional constructions across languages, confirming this is fundamentally a time-marking term. **YOUTH PERIOD**
en: from-my-youth, from-youth, in-youth | **es:** desde-juventud, desde-niñez, en-juventud | **fr:** de-jeune, de-מִנְּעַר, בִּנְעַר | **de:** in-Junge, von-Junge, von-mein-youth Job 33:25; Job 36:14; Ps 88:15; Prov 29:21

נַעֲרָה H5291 *N-fpc / 3fs* (76×)

young woman, girl; often marriageable or of service age; can denote maidservant or female attendant

This common Hebrew noun designates a young woman, typically one of marriageable age. The term appears most famously in the story of Rebekah at the well (Gen 24), where the 'young woman' who offers water to Abraham's servant becomes Isaac's wife. The word carries no inherent connotation of virginity (though it can be qualified as 'virgin young woman'), nor does it automatically imply servitude—context determines whether the speaker means an independent young woman, a potential bride, or a female servant in a household. The plural with possessive suffixes often indicates maidservants belonging to a mistress.

1. young woman, girl (58×) The singular typically designates an individual young woman of marriageable status, as when Abraham's servant prayed that 'the young woman' who offers him water would be Isaac's bride (Gen 24:14, 16). The German jung Frau and French jeune-femme preserve the age-stage designation. This sense focuses on the woman's social standing and marriageability rather than subordinate status, appearing throughout the betrothal narrative in Genesis 24 and in Deuteronomy's laws about young women accused of unchastity (Deut 22:15-29). **GIRL YOUNG WOMAN**
en: [for-the-young-woman], [the-young-woman], [young-woman] | **es:** a-la-joven, la-joven, qere:en-la-joven | **fr:** [jeune-femme], [la-jeune-femme], [pour-le-jeune-femme] | **de:** [der-jung-Frau], [fuer-der-jung-Frau], [jung-Frau] Gen 24:14; Gen 24:16; Gen 24:28; Gen 24:55; Gen 24:57

2. female attendant, maidservant (15×) The plural with possessive suffix designates female attendants or maidservants belonging to a household. Rebekah brought 'her young women' when she departed for Isaac (Gen 24:61), Pharaoh's daughter had 'her attendants' at the Nile when she found Moses (Exod 2:5), and Boaz told Ruth to stay close to 'my young women' gleaning in his fields (Ruth 2:8, 22, 23). Spanish criadas and French jeune-femmes in household contexts show the Romance languages tracking the servitude dimension that possessive marking activates. **FEMALE SERVANT SLAVE**
en: and-her-maidens, and-her-young-women, and-my-young-women | **es:** a-las-siervas-de, a-sus-criadas, criadas-de-ella | **fr:** der-jeunes-filles, et-jeune-fille, et-sa-jeune-femmes | **de:** Maedchen, der-Maedchen, ihr-jung-Frauen Gen 24:61; Exod 2:5; Ruth 2:8; Ruth 2:22; Ruth 2:23

3. young women (group) (3×) In certain contexts the absolute plural designates young women as a collective group without implying servitude. When Saul's servants sought 'young women' going to draw water who could direct them to the seer Samuel (1Sam 9:11), or when Ahasuerus's servants proposed gathering beautiful 'young women' for the king to choose a queen (Esther 2:2, 8), the term functions as an age-gender category rather than a status marker. Spanish jóvenes and French jeunes-filles preserve this neutral collective sense across Romance languages. **GIRL YOUNG WOMAN**
en: young-women | **es:** jóvenes, muchachas | **fr:** jeune-femmes, jeunes-filles | **de:** Maedchen, jung-Frauen 1Sam 9:11; Esth 2:2; Esth 2:8

נַעֲרָה H5292a *Conj-w / N-proper-fs / 3fs* (1×)

Naaratah (place name on Ephraim's border, with locative he)

Joshua 16:7 marks this location on Ephraim's boundary using the directional suffix (-ah meaning 'toward'). The site appears to be the same as Naaran mentioned in 1 Chronicles 7:28, showing how place names could vary slightly in spelling. Ancient sources place it about five Roman miles from Jericho, likely the area of modern Ein Duq with its perennial springs. The locative ending indicates motion toward or location at a place, common in biblical Hebrew geography. These boundary descriptions enabled tribal land claims and guided the division of Canaan among Joshua's generation.

(1×) This proper noun with conjunction and locative suffix in Joshua 16:7 designates a border point for Ephraim. Spanish 'y Naará' and French 'et Naaratah' preserve the place name. The -ah suffix (he locale) indicates direction or location. Septuagint variations ('their villages' or 'Anarath') suggest textual or interpretive challenges in transmission. Identification with the later Naaran and the Talmudic references to Noarath near Jericho help locate this in the lower Jordan valley. **PROPER NAMES (PERSONAL)**
en: and-Naaratah | **es:** y-Naará | **fr:** et-Naaratah | **de:** und-Naaratah Josh 16:7

נַעֲרָה H5292b *Conj-w / N-proper-fs* (3×)

Naarah, a wife of Ashhur in Judah's genealogy

This feminine proper name appears exclusively in the genealogical records of Judah's descendants. Naarah was one of two wives of Ashhur (Tekoa's father), and the text lists her children alongside those of his other wife Helah (1 Chronicles 4:5-6). The Greek translations vary considerably (Thoada, Noora, Noera), suggesting uncertainty about the name's pronunciation or significance. Interestingly, the name is identical in form to the common noun meaning 'young woman' or 'girl,' which may explain some translation difficulty in distinguishing the proper name from the common noun.

(3×) All three occurrences are tightly clustered in 1 Chronicles 4:5-6, establishing Naarah's role as mother to several sons in Judah's lineage. French translators sometimes render the word as 'jeune-fille' (young woman), blurring the boundary between proper name and common noun. The genealogical context makes clear this is a personal name, yet the semantic overlap with 'young woman' may have been intentional—perhaps she was notably young when married or when her sons were born. **GIRL YOUNG WOMAN**
en: Na'arah, and-Na'arah | **es:** Naara, y-Naara | **fr:** et-jeune-fille, jeune-fille | **de:** [נַעֲרָה], [וְנַעֲרָה] 1Chr 4:5; 1Chr 4:6

נַעֲרַי H5293 *N-proper-ms* (1×)

Naarai (personal name, one of David's mighty men)

First Chronicles 11:37 lists this warrior among David's elite fighting force, identified as 'Naarai son of Ezbai.' The parallel text in 2 Samuel 23:35 gives the name as 'Paarai the Arbite,' indicating either textual variation or two different spellings of the same name—Hebrew pe and nun look similar in some ancient scripts. David's mighty men were his special forces, the thirty-seven heroes who performed extraordinary acts of courage and loyalty. Though we know only Naarai's name and patronymic, his inclusion in this honored list marks him as one of Israel's elite warriors.

(1×) This proper noun in 1 Chronicles 11:37 identifies one of David's champions. The name may mean 'servant of Yah' or 'youth of Yah.' Cross-reference with 2 Samuel's 'Paarai' creates a text-critical puzzle—same person with variant spelling, or scribal error confusing similar letters? Septuagint variants show ancient translators also struggled with the name's form. What remains clear is the honorific context: membership in David's elite military circle. **PROPER NAMES (PERSONAL)**
en: Naarai | **es:** Naarai | **fr:** [נַעֲרִי] | **de:** [נַעֲרִי] 1Chr 11:37

נַעַרְיָה H5294 *Conj-w / N-proper-ms* (3×)

Neariah, name of two post-exilic men: a descendant of David and a Simeonite

This masculine name identifies two individuals in Chronicles' genealogies. The first Neariah was a descendant of King David through Zerubbabel's line (1 Chronicles 3:22-23), appearing among the post-exilic royal descendants who no longer ruled but maintained their Davidic lineage. The second was a Simeonite leader who participated in a military campaign against the Amalekite remnant in Edom (1 Chronicles 4:42). The name appears to mean 'servant of Yahweh' or 'Yah has shaken (free),' though the exact derivation is debated. Greek translations vary, suggesting the name was uncommon.

(3×) Both occurrences fall within genealogical frameworks—one tracing David's royal line, the other documenting Simeonite military

leadership. The multilingual evidence shows simple transliteration with minimal variation (Nearya, Neariah), indicating the name was understood as a proper noun without deeper semantic translation. The two Neariahs represent different tribal affiliations (Judah vs. Simeon) and historical moments (post-exilic genealogy vs. territorial expansion), requiring contextual clues to distinguish them. **PROPER NAMES (PERSONAL)**

en: Ne'aryah, and-Ne'aryah | **es:** Nearya, y-Nearya | **fr:** [ונעריה], [נעריה] | **de:** [ונעריה], [נעריה] 1Chr 3:22; 1Chr 3:23; 1Chr 4:42

נַעֲרָן H5295 *N-proper-fs* (1×)

Naaran (place name in eastern Ephraim)

First Chronicles 7:28 places this town among Ephraimite holdings, apparently identical to Naaratah in Joshua 16:7. The site lay in Ephraim's eastern territory toward the Jordan valley, an area rich in springs and date palms. Ancient geographers located it near Jericho, and it appears in later Jewish sources as a notable settlement. The name preservation across variant spellings (Naaratah/Naaran) demonstrates how toponyms could fluctuate slightly while retaining recognition. Chronicles' geographical lists help reconstruct tribal territories even when texts vary.

(1×) This proper noun in 1 Chronicles 7:28 identifies an Ephraimite town. Septuagint transliterations ('Naaran' with variants) show ancient recognition as a place name. The identification with Joshua's Naaratah is nearly certain, showing the same location referenced with slight spelling variation. The root may relate to na'ar (youth) or to an otherwise unknown element. Geographic context places it in the fertile Jordan valley zone that Ephraim controlled. **PROPER NAMES (PERSONAL)**

en: Naaran | **es:** Naarán | **fr:** [נערן] | **de:** [נערן] 1Chr 7:28

נְעֹרֶת H5296 *Art / N-fs* (2×)

tow, flax fibers; easily ignited fibrous material

This feminine noun designates tow—the coarse, broken fibers of flax that remain after processing. Tow is highly flammable, making it useful for metaphors about sudden destruction. In Judges 16:9, Delilah binds Samson with fresh bowstrings, 'and they snapped as a thread of tow snaps when it touches the fire'—instant dissolution. Isaiah 1:31 warns that the strong will become tow and their work a spark, 'and both of them shall burn together'—quick, complete consumption. The word relates to the root meaning to shake off or comb out, referencing how tow is separated from flax by beating.

(2×) Both texts exploit tow's flammability for vivid comparisons. Judges 16:9 describes Samson's first escape from Delilah's binding: 'the bowstrings snapped as a thread of tow (petil ha-ne'oret) snaps when it comes near the fire.' The simile emphasizes the ease and speed—tow doesn't just burn, it flashes and vanishes at mere proximity to flame. Isaiah 1:31 uses tow for the fate of the powerful: 'And the strong shall become tow (ne'oret), and his work a spark, and both of them shall burn together, with none to quench them.' Those who trusted in their strength become the very fuel for their destruction. Spanish 'estopa' and similar cross-linguistic terms confirm this as processed flax fibers—material once valuable (from flax) now degraded to the most combustible refuse. **LINEN AND FABRIC**

en: as-tow, the-tow | **es:** como-estopa, estopa | **fr:** [לנעורת], le-tow | **de:** [לנעורת], der-tow Judg 16:9; Isa 1:31

מֹף H5297 *N-proper-fs* (7×)

Noph (Memphis); the ancient Egyptian capital on the Nile, frequently named in prophetic oracles against Egypt.

The Hebrew name for Memphis, Egypt's ancient capital situated just south of the Nile Delta. Appearing in two variant forms – Noph and Moph – it figures prominently in prophetic denunciations of Egypt. Jeremiah 2:16 warns that 'the sons of Noph' have broken Israel's crown, while Jeremiah 44:1 and 46:14,19 address Jewish refugees who settled there. Isaiah 19:13 declares its princes deceived, and Ezekiel 30:13 pronounces that God will destroy its idols. The Greek Septuagint renders it Memphis, preserving the Egyptian Mn-nfr ('enduring beauty').

Noph (Memphis, Egyptian city) (7×) The proper name of the ancient Egyptian city Memphis (Egyptian Mn-nfr, 'enduring beauty'), located south of the Nile Delta near modern Cairo. It served as Egypt's political and religious capital. In prophetic literature, it represents Egyptian power and false security: Hosea 9:6 warns that 'Moph shall bury them,' Isaiah 19:13 declares its princes deluded, and Ezekiel 30:13 announces the destruction of its idols and cessation of its princes. Jeremiah uses it repeatedly (2:16; 44:1; 46:14,19) as both a symbol of Egyptian oppression and a literal destination for Judean refugees. **PROPER NAMES (PERSONAL)**

en: Memphis, Noph, and-Noph | **es:** Menfis, Nof, de-Menfis | **fr:** Noph, [בנך], [ובנך] | **de:** [בנך], [ובנך], [ונך] Isa 19:13; Jer 2:16; Jer 44:1; Jer 46:14; Jer 46:19

נֹפֶג H5298 *Conj-w / N-proper-ms* (4×)

Nepheg; personal name of a Levite (Exod 6:21) and a son of David (2 Sam 5:15, 1 Chr 3:7, 14:6)

Nepheg appears as the name of two distinct individuals in Scripture. The first is a Levite mentioned in the genealogical records of Exodus 6:21. The second, more prominent figure is a son of David born in Jerusalem, recorded in both Samuel and Chronicles. The name's etymology is uncertain, though BDB notes variant Greek renderings across manuscripts.

(4×) A personal name borne by two biblical figures: a Levite from the line of Kohath, and one of David's sons. The transliterations across English, Spanish, French, and German are remarkably consistent (Nepheg, Nefeg, Néfeg), showing this is a straightforward proper name with stable cross-linguistic transmission. Some translations bracket the conjunctive form [ונפג] to indicate morphological complexity. **PROPER NAMES (PERSONAL)**

en: and-Nefeg, and-Nepheg | **es:** y-Nefeg, y-Néfeg | **fr:** [ונפג], et-Nefeg, et-Nepheg | **de:** [ונפג], und-Nefeg, und-Nepheg Exod 6:21; 2Sam 5:15; 1Chr 3:7; 1Chr 14:6

נָפָה H5299a *Prep-b / N-fsc* (1×)

sieve (winnowing or sifting tool)

Isaiah 30:28 contains vivid imagery of God's judgment: 'to sift the nations with the sieve of destruction.' The term denotes an agricultural implement used to separate grain from chaff or to sort materials by size. Ancient sieves were frames with mesh or perforated material; shaken vigorously, they allowed fine material through while retaining larger particles. Isaiah transforms this domestic tool into a metaphor for divine sorting—nations will be shaken in God's sieve, the worthless falling away. The 'sieve of worthlessness' suggests a sorting that retains nothing, total rejection.

(1×) This feminine noun in construct in Isaiah 30:28 appears in a judgment metaphor. Spanish 'con criba de' (with sieve of) preserves the agricultural implement. The phrase 'sieve of worthlessness' or 'sieve of destruction' may mean a sieve that proves everything worthless (nothing passes muster) or a sieve used for destructive purposes (sorting for annihilation). The imagery recalls Amos 9:9 where God sifts Israel among nations. Sifting separates, and here the separation leads to ruin for those deemed chaff. **REAPING AND HARVESTING**

en: with-a-sieve | **es:** con-criba-de | **fr:** [בנפת] | **de:** [בנפת] Isa 30:28

נָפָה H5299b *N-fsc* (3×)

height, elevated region; construct form in the place-name 'Naphoth-dor'

This feminine noun denotes an elevated area or height, appearing only in the geographic designation 'Naphoth-dor' (heights/ridges of Dor). The term describes the hilly terrain surrounding the ancient Canaanite city of Dor on the Mediterranean coast. Joshua conquered the king of this region (Joshua 11:2, 12:23), and Solomon later organized it as an administrative district (1 Kings 4:11). The word is always in construct form, bound to 'Dor,' suggesting it may have

been a technical geographic term for the characteristic elevated terrain of that coastal region.

(3×) All three instances refer to the same geographic location—the elevated territory around Dor. English translations vary between 'heights,' 'slopes,' and 'region,' while Romance languages preserve the elevation concept (Spanish 'alturas,' French 'hauteur'). The construct pairing with Dor was apparently fixed, functioning as a recognized place-name rather than a descriptive phrase. Archaeological identification places this in the Carmel coastal range where hills rise sharply from the Mediterranean shore. **GEOGRAPHY AND SPACE**

en: and-in-heights-of, at-heights-of, the-height-of | **es:** Nafat-de, de-alturas-de, y-en-alturas-de | **fr:** et-dans-heights-de, le-hauteur-de, à-heights-de | **de:** bei-heights-von, der-Hoehe-von, und-in-heights-von Josh 11:2; Josh 12:23; 1Kgs 4:11

נְפִיסִים H5300 *N-proper-mp* (2×)

Nephishesim/Nephusim; family of temple servants (ketiv/qere variants)

This name designates a family among the temple servants (Nethinim) who returned from Babylonian exile. The name appears with significant textual variation—ketiv and qere readings differ, and the parallel passage in Ezra has different spelling. Nehemiah 7:52 lists 'the sons of Nephishesim' (or Nephusim, depending on reading) among the returning exiles. The variants (Nephisim, Nephushesim, Nephishesim) likely represent different manuscript traditions attempting to preserve an uncommon family name, possibly related to the name Naphish from Genesis.

(2×) This family appears in the post-exilic census lists of temple servants. Nehemiah 7:52 records them among families returning from Babylon. The double occurrence reflects the ketiv/qere split—what's written versus what's read aloud in synagogue tradition. The parallel in Ezra 2:50 has yet another variant (Nephusim), showing how minor names could vary across manuscripts. The Septuagint translations show ancient translators also struggled with the exact form, producing multiple Greek renderings. Scholars suggest connection to the name Naphish (a son of Ishmael, Gen 25:15), which would make this 'descendants of Naphish.' The mixing of variants (Nephisim + Nephushim = Nephishesim in some texts) shows scribal attempts to harmonize traditions. **PROPER NAMES (PERSONAL)**

en: Nephishesim, [ketiv] | **es:** (Nefisesim), [Nefusesim] | **fr:** [נפושים], [נפישים] | **de:** [(נפישים)], [[נפושים]] Neh 7:52

נָפַח H5301 *V-Pual-Perf-3ms* (12×)

To breathe, blow; blow upon coals or into something; also to sniff contemptuously, expire, or cause to breathe out.

At its heart this verb captures the act of directed breath — air propelled with purpose. Its most theologically momentous occurrence is Genesis 2:7, where God 'breathed into' Adam's nostrils the breath of life. The same root blows bellows to heat furnaces (Ezek 22:20-21), describes a pot 'blown upon' until boiling (Jer 1:13), and in a haunting image portrays a bereaved mother who 'breathes out her soul' as the sun sets (Jer 15:9). It can even express contempt: the priests of Malachi 1:13 'sniff at' the LORD's table dismissively. Spanish translations track the range well — 'soplar' for blowing, 'echar' for breathing out one's life, and 'soplar sobre' for the contemptuous sniff.

1. blow, breathe upon (6×) To blow or breathe upon with purpose and directed force. This is the primary active sense, covering God breathing the breath of life into Adam (Gen 2:7), the command to the four winds to breathe upon the slain in the valley of dry bones (Ezek 37:9), and blowing upon metal in a furnace to heat it (Ezek 22:20-21; Isa 54:16). Spanish 'soplar' and French 'souffler' both capture the forceful exhalation at the core of this sense. **BLOWING AND BREATHING**

en: and-I-blew-on, and-I-will-blow, and-breathe | **es:** para-soplar, que-sopla, y-sopla | **fr:** [נפח], et-respira, et-souffler | **de:** [ונפחתי], [ופחי], [לפחת] Gen 2:7; Isa 54:16; Ezek 22:20; Ezek 22:21; Ezek 37:9

2. blown upon, heated (3×) The passive participial sense of something having been blown upon — heated, boiling, or stoked. A pot 'blown upon' (naphuach) faces north in Jeremiah 1:13, and Leviathan's breath is like a 'blown' caldron in Job 41:20. The imagery is of sustained bellows-work producing intense, dangerous heat. Spanish 'que-hierve' (that boils) and 'soplada' (blown upon) confirm the resultative state — not the act of blowing but its fiery aftermath. **BLOWING AND BREATHING**

en: blown, boiling | **es:** que-hierve, soplada, soplado; | **fr:** [נפוח], נפח ,נפוח | **de:** [נפוח], [נפח] Job 20:26; Job 41:20; Jer 1:13

3. sniff at contemptuously (1×) A Hifil usage meaning to sniff at contemptuously — to blow dismissively at something that deserves honor. In Malachi 1:13, the priests treat the LORD's offering table with disdain, 'sniffing at it' as though it were beneath them. Spanish 'y-soplaréis-sobre' (and you will blow upon) preserves the physical act while the context supplies the contempt. A vivid image of irreverence expressed through the body. **BLOWING AND BREATHING**

en: and-you-sniff-at | **es:** y-soplaréis-sobre | **fr:** et-souffler | **de:** [והפחתם] Mal 1:13

4. breathe out, expire (1×) To breathe out one's last breath — to expire, to die. In Jeremiah 15:9, the mother of seven 'breathed out her soul' (naphchah nafshah) as the sun went down, a poignant depiction of life departing like breath leaving the body. Spanish 'echó' (cast forth, released) captures the finality of that last exhalation. **BLOWING AND BREATHING**

en: she-breathed-out | **es:** echó | **fr:** [נפחה] | **de:** [נפחה] Jer 15:9

5. cause to expire, drive out by breath (1×) The Hifil causative sense: to cause someone's life to expire or to drive out by breath. In Job 31:39, Job protests his innocence, denying that he has 'caused the life of its owners to breathe out' — that is, he has not worked anyone to death or dispossessed them fatally. Spanish 'exhalé' (I exhaled) and the causative morphology together point to an agent who forces another's breath to cease. **BLOWING AND BREATHING**

en: I-have-caused-to-expire | **es:** exhalé | **fr:** הפחתי | **de:** [הפחתי] Job 31:39

נֹפַח H5302 *N-proper-fs* (1×)

Nophah (place name, possibly textual corruption for Nobah)

Numbers 21:30 contains this place name in a victory song fragment that is textually difficult throughout the verse. The name appears nowhere else, leading many scholars to suspect corruption—perhaps originally 'Nobah' (a known location) or a verb form ('we destroyed'). The Septuagint read it as a verb, suggesting ancient translators also found the name puzzling. Victory songs often listed conquered cities as trophies; if Nophah is authentic, it was a Moabite or Amorite settlement destroyed in Israel's Transjordanian campaigns. Textual uncertainty hasn't obscured the passage's triumphant tone.

(1×) This proper noun in Numbers 21:30 is lexically and textually problematic. Spanish 'Nofa' preserves it toponymically, but Septuagint ('they set on fire') treated it as a verb. BDB notes it may be confused with Nobah (Numbers 32:42) or may represent a Pual perfect verb ('it was destroyed'). The consonantal text (NPH) could support either reading. If a place, it joined Heshbon, Dibon, and Medeba in the roster of conquered Transjordanian towns. **PROPER NAMES (PERSONAL)**

en: Nophah | **es:** Nofa | **fr:** Nophah | **de:** Nophah Num 21:30

נְפִלִים H5303 *Art / N-mp* (3×)

Nephilim, giants; antediluvian and Canaanite beings of extraordinary size

This enigmatic plural noun designates the 'giants' who appear both before the Flood (Genesis 6:4) and in Canaan during Israel's wilderness wanderings (Numbers 13:33, twice). The etymology is uncertain—possibly from a root meaning 'to fall' (fallen ones? those who make others fall?). Ancient translators used 'giants' (Greek gigantes, Latin), while modern interpreters debate whether this denotes physical stature, violent character, or semi-divine origins. In Numbers, the terrified spies report seeing Nephilim descendants among the Anakim, using the giants as the ultimate symbol of Canaan's impregnability.

(3×) Genesis places the Nephilim in the era when 'sons of God' took human wives, resulting in offspring who were 'mighty men of old, men of renown'—a shadowy reference suggesting abnormal origin and power. Numbers twice mentions them: first as the feared inhabitants of Canaan, then identifying the Anakim as Nephilim descendants. The spies' terror ('we seemed like grasshoppers') shows how Nephilim functioned as the archetypal threat. Cross-linguistic consistency (Nephilim, nefilim, Riesen) reflects both transliteration of the Hebrew and conceptual agreement about their giant stature. **RAPHAH GIANT CLAN**

en: the-Nephilim | **es:** Los-nefilim, los-nefilim | **fr:** le-Nephilim | **de:** der-Nephilim, die-Riesen Gen 6:4; Num 13:33

נְפִיסִים H5304 *N-proper-ms* (2×)

Nephusim/Nephisim; family of temple servants (textual variant)

This proper name identifies a family of temple servants (Nethinim) in the post-exilic return lists. It's a textual variant of the same family name appearing in Nehemiah 7:52. Ezra 2:50 lists 'the sons of Nephusim' (or Nephisim, depending on the manuscript tradition). The ketiv/qere split and parallel passage variations show this name had multiple spellings in circulation. These families of temple servants performed various support roles in temple worship, and many had foreign-sounding names, suggesting they or their ancestors came from non-Israelite backgrounds.

(2×) The family appears in Ezra's list of returnees from Babylon. Ezra 2:50 names 'the sons of Nephusim' (qere reading) among the Nethinim. The ketiv (written text) has 'Nephisim,' creating the double occurrence in databases. This parallels the variants in Nehemiah 7:52 (Nephishesim/Nephushesim), showing the same family recorded with spelling differences across sources. The Septuagint offers yet more variants (Napheisom, Nephousim), confirming ancient uncertainty about the exact form. What's clear is that a family by this approximate name served in temple support roles. The variety of spellings for Nethinim families may reflect their diverse origins and the challenges of preserving non-Hebrew names across centuries of transmission. **PROPHETS AND PROPHECY**

en: Nefusim, [ketiv] | **es:** (Nefusim)., [Nefisim] | **fr:** [נְפוּסִים], [נְפִיסִים] | **de:** [(נפוסים)], [[נפיסים]] Ezra 2:50

נָפִישׁ H5305 *Conj-w / N-proper-ms* (3×)

Naphish, son of Ishmael and eponymous ancestor of an Arabian tribe

This proper name identifies one of Ishmael's twelve sons, listed in both Genesis 25:15 and 1 Chronicles 1:31 among the Arabian tribal ancestors. The name also designates the tribe descended from him, whom the Transjordanian tribes of Reuben, Gad, and Manasseh defeated in battle (1 Chronicles 5:19). The Greek transliterations vary (Naphes, Napheis), and the name likely has Arabic cognates, fitting Ishmael's identity as father of Arabian peoples. The tribal Naphish held territory east of the Jordan before Israel's conquest.

(3×) Two occurrences are genealogical, establishing Naphish as Ishmael's eleventh son in the standard list. The third reference (1 Chronicles 5:19) shifts from person to people—the Naphishites as a tribe defeated by Israel's eastern clans. Multilingual renderings show simple transliteration (Nafis, Nafish, Naphish) with minor phonetic variation. The pattern of personal name becoming tribal designation is common in Genesis genealogies, where individuals represent the nations descending from them. **PROPER NAMES (PERSONAL)**

en: Naphish, and-Naphish | **es:** Nafis, Nafish, y-Nafis | **fr:** Naphish, [ונפיש], [נפיש] | **de:** Nafisch, [ונפיש], [נפיש] Gen 25:15; 1Chr 1:31; 1Chr 5:19

נֹפֶךְ H5306 *Prep-b / N-ms* (4×)

a precious stone, possibly turquoise, ruby, or carbuncle; appears in the high priest's breastplate and symbolic descriptions

This gemstone appears in the high priest's breastplate (Exodus 28:18, 39:11) and in Ezekiel's symbolic descriptions of Tyre's wealth. Ancient versions disagree on the exact identification—the Greek and Vulgate suggest carbuncle or ruby (ἄνθραξ, carbunculus), while the Targum favors emerald. Modern scholars often propose turquoise. The uncertainty reflects the challenge of matching ancient trade-gemstone terminology to modern mineralogy.

(4×) A precious stone valued for ornamental and symbolic use. Translations diverge significantly: English favors "turquoise," Spanish prefers "esmeralda/carbunclo" (emerald/carbuncle), French "turquoise/émeraude," and German "Tuerkis" (turquoise). This lexical variation reflects ancient uncertainties about gemstone identification. The stone appears in high-value contexts—priestly vestments and the wealth of kingdoms—indicating rarity and beauty. **AUTO-DETECTED COMMUNITY 14254 WITH 4 SENSES**

en: turquoise, with-turquoise | **es:** carbunclo, con-esmeralda, esmeralda | **fr:** turquoise, émeraude | **de:** Tuerkis, [בנכך], [נכך] Exod 28:18; Exod 39:11; Ezek 27:16; Ezek 28:13

נָפַל H5307 *Prep-k / V-Qal-Inf* (435×)

to fall, fall down; to lie prostrate; to cast lots; to desert; to attack; to dismount; causative: to cause to fall, cast down, allot

The primary sense is physical falling—collapsing to the ground, whether from exhaustion, death, or prostration. But נָפַל extends far beyond simple downward motion. It covers military desertion (falling away to the enemy), ritual prostration (falling down in worship), and the casting of lots for divination or land distribution. The Hifil causative can mean 'to cause to fall' (strike down an enemy), 'to cast lots' (throw dice or stones), or 'to allot land' (distribute by lot). Even 'dismounting' from a camel appears as a specialized sense, where the downward motion is controlled descent rather than accidental fall.

1. Qal: fall down physically (339×) Core physical falling or collapsing to the ground. Arabic consistently uses سَقَطَ (saqaṭa) 'to fall,' confirming the primary sense across Semitic languages. Genesis 17:3 has Abraham falling on his face before God—the posture of reverence. Genesis 45:14 shows Joseph falling on Benjamin's neck in embrace. The versatility of the root appears in its Qal inflections spanning narrative (wayyipol, 'and he fell') and commands. **FALLING AND FAILING**

en: and-fell, and-he-fell | **es:** Y-cayó, y-cayó | **fr:** et-il-tomba, et-tomba | **de:** und-er-fiel, und-es-fiel, und-fiel Gen 17:3; Gen 17:17; Gen 33:4; Gen 45:14; Gen 46:29

2. Hifil: cause to fall / strike down (33×) Hifil causative: 'to cause to fall,' 'to strike down,' 'to knock down.' Arabic uses Form IV causative أَسْقَطَ (asqaṭa), perfectly mirroring the Hebrew morphology. Genesis 2:21 has God causing deep sleep to fall on Adam. Deuteronomy 25:2 allows a judge to cause a guilty man to fall (be beaten). The martial nuance appears frequently: causing enemies to fall means defeating them. **FALLING AND FAILING**

en: And-caused-to-fall, He-let-fall, I-cast | **es:** Haciendo-caer, Y-hizo-caer, dejaban-caer | **fr:** Et-caused-à-tomber, Il-que-tombe, et-elle-tombera | **de:** He-lass-falle, fallen, fiel Gen 2:21; Exod 21:27; Num 5:22; Num 35:23; Deut 25:2

3. Hifil: cast lots / throw (17×) Hifil specialized for casting lots or throwing objects: deliberate projective action. Arabic shifts to أَلْقَى (alqā) 'to throw/cast,' distinct from the falling root. 1 Chronicles 24:31, 25:8, 26:13-14 describe Levitical divisions determined by lot-casting. The Spanish 'echaron' (they cast) and Korean '제비를 뽑았다' (cast lots) confirm the semantic shift from falling to throwing. **FALLING AND FAILING**

en: And-they-cast, and-cast, and-casting | **es:** Echad, Y-echaron, echamos | **fr:** et-ils-tomberont, et-tomber, jeta | **de:** fallen, fiel, und-fallen 1Sam 14:42; 1Chr 24:31; 1Chr 25:8; 1Chr 26:13; 1Chr 26:14

4. Qal: fall in state / lie fallen (participle) (12×) Qal participle stative: lying fallen, in a state of prostration. Not the event of falling, but the resulting state. Arabic uses active participle ساقِط (sāqiṭ) 'fallen one.' Numbers 24:4, 16 describe Balaam as one 'fallen down' yet with eyes opened—a visionary posture. Deuteronomy 21:1 addresses a body found 'lying' in the field. **FALLING AND FAILING**

en: fallen, falling, the-fallen | **es:** caigo, cayendo, caída | **fr:** tombant, tomber, tombé | **de:** falling, fiel, gefallen Num 24:4; Num 24:16; Deut 21:1; Josh 7:10; Judg 3:25

5. Qal: desert / defect to enemy (10×) Specialized military sense: to desert, to defect to the enemy. Arabic abandons the fall root entirely, using ʿ (haraba) 'to flee/desert.' 2 Kings 25:11 speaks of deserters who fell away to the Babylonians. Jeremiah 37:13-14 accuses the prophet of defecting, using the participle 'defecting ones' (Spanish 'desertores'). The metaphor: falling away from one's own side to the enemy. FALLING AND FAILING

en: and-falling, defected, defecting | **es:** desertando, desertaron, los-desertores | **fr:** deserted, et-tomber, le-deserters | **de:** der-deserters, deserted, fallen 2Kgs 25:11; Jer 21:9; Jer 37:13; Jer 37:14

6. Hifil: allot / divide land by lot (7×) Hifil for allotting or dividing land by lot. Arabic uses ḳ (aqsim) 'divide!' from the root قسم 'to apportion.' Joshua 13:6 ('I will allot it to Israel') and 23:4 describe the conquest distribution. Psalm 78:55 recalls how God 'allotted them' the land of nations—divine lot-casting determining tribal inheritance. FALLING AND FAILING

en: I-have-allotted, and-he-allotted-them, and-when-you-divide | **es:** Y-al-repartir-vosotros, derribaréis, hice-caer | **fr:** diviser-il, et-tomber, je-avoir-attribua | **de:** du-soll-fiel, fallen, ich-haben-teilte-zu Josh 13:6; Josh 23:4; 2Kgs 3:19; Ps 78:55; Ezek 45:1

7. Qal: fall upon / attack (5×) Qal sense of falling upon someone hostilely: to attack, to raid. Arabic sometimes shifts to ʿ (waqaᶜa) 'to fall upon/befall,' distinct from simple falling. 2 Samuel 17:9 warns that Absalom will 'fall upon' David's troops. Job 4:13, 33:15 describe visions falling upon one in deep sleep—an overwhelming, almost invasive arrival. FALLING AND FAILING

en: in-the-falling-of, when-fall, when-falls | **es:** Al-caer, al-caer, cuando-cae | **fr:** dans-tomber, quand-tombe, tomber | **de:** in-fiel, wann-falle 2Sam 17:9; Job 4:13; Job 33:15; Prov 24:17; Isa 30:25

8. Hitpael: prostrate oneself / fall down in worship (5×) Hitpael reflexive: deliberate self-prostration in worship or reverence. Not accidental falling, but intentional throwing oneself down. Arabic includes ﺳﺠﺪ (sājidan) 'prostrating in worship.' Deuteronomy 9:18, 25 have Moses prostrating himself before the LORD for forty days. Ezra 10:1 shows Ezra falling down in prayer. The reflexive morphology signals agency. DESCENDING AND TEARING

en: I-fell-down, and-I-fell-down, and-falling-down | **es:** Y-me-postré, me-postré, y-para-caer | **fr:** et-je-tomba-en-bas, et-tomber, et-à-tomber-sur | **de:** ich-fiel-hinab, und-fiel, und-ich-fiel-hinab Gen 43:18; Deut 9:18; Deut 9:25; Ezra 10:1

9. Qal: dismount / descend (2×) Specialized sense: to dismount, to descend from a mount. Arabic uses ʿ (nazala) 'to descend/dismount,' confirming a distinct semantic field from accidental falling. Genesis 24:64 has Rebekah dismounting from her camel upon seeing Isaac. 2 Kings 5:21 shows Gehazi getting down from his position—controlled descent, not collapse. DESCENDING AND TEARING

en: and-he-fell, and-she-dismounted | **es:** y-cayó, y-se-bajó | **fr:** et-elle-dismounted, et-il-tomba | **de:** und-er-fiel, und-fiel Gen 24:64; 2Kgs 5:21

10. Hifil: let fall / drop / neglect (2×) Hifil sense of letting fall, dropping, or neglecting. Arabic shifts to ḳ (tuhmil) 'to neglect' from root همل, a completely different semantic domain. Proverbs 19:15 warns that slothfulness causes one to 'let fall' into hunger. Esther 6:10 commands Haman to 'let nothing fall' (neglect nothing) of his task. FALLING AND FAILING

en: casts-into, let-fall | **es:** dejes-caer, hace-caer | **fr:** tomber | **de:** fiel Esth 6:10; Prov 19:15

11. (1×) Unclear sense, appearing once in 2 Kings 3:25 with the verb 'they felled' (derribaron). Possibly a specialized military term for cutting down or demolishing, but the evidence is singular. FALLING AND FAILING

en: they-felled | **es:** derribaron | **fr:** ils-felled | **de:** sie-felled 2Kgs 3:25

12. (1×) Unclear sense, appearing once in Isaiah 26:19 where the earth 'shall bring forth' or 'shall cast forth' (dará a luz). The Hebrew may involve a birth metaphor or casting out, but the translation evidence diverges widely. FALLING AND FAILING

en: shall-bring-forth | **es:** dará-a-luz | **fr:** tomber | **de:** fallen Isa 26:19

13. (1×) Unclear sense, appearing once in Ezekiel 47:22 where foreigners 'shall have allotment' or 'shall fall' as inheritance (caerán). Likely related to sense 6 (allotment by lot), but the syntax is unusual. FALLING AND FAILING

en: they-shall-have-allotment | **es:** caerán | **fr:** ils-tomberont | **de:** fallen Ezek 47:22

נְפַל H5308 *Conj-w / V-Qal-ConjPerf-3fp* (12×)

Fall, fall down (Aramaic) — to fall prostrate in worship, to topple, or to descend upon someone

The Aramaic verb נְפַל (nepal) means to fall or fall down, used almost exclusively in Daniel. Its most prominent usage describes falling prostrate before an idol: when the music sounds, all peoples must 'fall down and worship' Nebuchadnezzar's image (Dan 3:5-7, 10-11, 15). Nebuchadnezzar himself falls on his face before Daniel (Dan 2:46). The three friends fall bound into the furnace (Dan 3:23). A heavenly voice 'falls' upon the king as divine pronouncement (Dan 4:28). Daniel 7:20 uses it for horns falling before the little horn. Spanish 'caer' and French 'tomber' cover both physical and reverential senses.

fall, fall down (12×) To fall or fall down — in Daniel's Aramaic for falling prostrate in worship (Dan 3:5-7, 10-11, 15), falling on one's face in reverence (Dan 2:46), being cast into the furnace (Dan 3:23), a divine voice descending upon the king (Dan 4:28), and horns falling before a greater power (Dan 7:20). Spans physical falling, cultic prostration, and metaphorical descent. FALLING AND FAILING

en: (qere:and-fell), [ketiv:and-fell], falling | **es:** [y-cayeron], caerá, caeréis | **fr:** [יִפְל], et-ils-sont-tombés, et-sortir | **de:** [יִפְל], fallen, fiel Ezra 7:20; Dan 2:46; Dan 3:5; Dan 3:6; Dan 3:7

נֹפֶל H5309 *Prep-k / N-ms* (3×)

miscarriage, stillborn; an aborted or prematurely expelled fetus

This noun refers to a miscarried or stillborn child—one who never drew breath or saw light. Job wishes he had been 'like a miscarriage that is hidden, like infants who never saw light' (Job 3:16), preferring non-existence to his suffering. The Psalmist asks God to make the wicked 'like a miscarriage of a woman' that dissolves before birth (Psalm 58:8). Ecclesiastes uses it to argue that even a stillborn, despite lacking name or knowledge, has more rest than the man who lives long without satisfaction. The word captures life's most tragic loss—potential unfulfilled, a beginning that ends before it starts.

(3×) All three uses are metaphorical or comparative, employing the stillborn as a symbol of non-existence or wasted life. Job's longing, the Psalmist's curse, and Qoheleth's philosophical comparison all invoke the pathos of the miscarried child—one who enters existence only to exit immediately. Cross-linguistic glosses ('aborto,' 'miscarriage,' 'tomber') focus on the premature falling/failing, the incompletion. The construct 'miscarriage of a woman' (Psalm 58) makes explicit what is always implied: this is the saddest of wombs' outcomes. DEATH AND DYING

en: a-miscarriage-of, like-a-miscarriage, the-stillborn | **es:** aborto-de, como-aborto, el-abortivo | **fr:** comme-כְּנֹפֶל, le-הַנֹּפֶל, tomber | **de:** [כְּנֹפֶל], der-fiel, ein-miscarriage-von Job 3:16; Ps 58:8; Eccl 6:3

נָפַץ H5310a *Conj-w / V-Piel-ConjPerf-3ms* (18×)

Shatter, dash to pieces, break violently; in Piel, to smash enemies or objects; passively, to be broken or scattered

A forceful verb of violent destruction, depicting the act of smashing something so thoroughly that it splinters apart. The Piel intensive form dominates, with God himself as the frequent subject — dashing nations like pottery (Ps 2:9, Jer 51:20-23) or, in the harrowing Psalm 137:9, infants against the rock. Spanish 'destrozar/despedazar' and German 'zerschmettern' capture the ferocity well. Rarer uses extend to dispersal and scattering (Dan 12:7), where the shattering becomes metaphorical: not breaking a vessel but breaking apart a people.

1. Piel: shatter to pieces (13×) The Piel intensive: to violently smash or dash something to pieces, used overwhelmingly of God or a divine agent destroying enemies, nations, or idols. The iron-rod shattering of Psalm 2:9 and the war-club imagery of Jeremiah 51:20-23 are paradigmatic — Spanish 'destrozar' and German 'zerschmettern'

both convey the total, violent nature of the destruction. Psalm 137:9 extends this to the most disturbing image in the Psalter, dashing infants against stone. **BREAKING AND SHATTERING**

en: and-I-will-shatter, and-I-will-shatter-them, and-dashes | **es:** Y-los-destrozaré, los-despedazarás, romperán | **fr:** briser, et-briser | **de:** du-soll-shatter-ihnen, und-dashes, und-zerschmettern Ps 2:9; Ps 137:9; Jer 13:14; Jer 48:12; Jer 51:20

2. Passive: be shattered, broken (2×) The passive: to be shattered, broken, already in a state of destruction. Jeremiah 22:28 asks whether Coniah is a 'despised, broken vessel' (נְפוּץ), and Isaiah 27:9 describes altar stones 'smashed to pieces' (מְנֻפָּצוֹת). Spanish 'quebrado' and 'desmenuzadas' capture the resultant state rather than the act of breaking. **BREAKING AND SHATTERING**

en: broken, not | **es:** desmenuzadas, quebrado | **fr:** briser | **de:** zerschmettern Isa 27:9; Jer 22:28

3. Piel: scatter, disperse (2×) To scatter or disperse, extending the shattering metaphor from physical objects to people or groups. In Daniel 12:7, the 'shattering of the holy people's power' (נַפֵּץ יַד) is not literal breakage but the dispersal and disempowerment of a nation. Spanish 'dispersar' distinguishes this scattering sense from the concrete smashing of sense 1. **BREAKING AND SHATTERING**

en: and-I-shall-break-them-up, shattering-of | **es:** dispersar, y-los-desataré | **fr:** briser, et-je-devra-brise-eux-en-haut | **de:** und-ich-soll-brich-ihnen-hinauf, zerschmettern 1Kgs 5:9; Dan 12:7

4. Qal: shatter, break (1×) The basic Qal stem: to shatter or break without the intensive force of the Piel. In Judges 7:19, Gideon's three hundred shatter their jars (וַיְנַפְּצוּ הַכַּדִּים) as a military signal — a single decisive act of breaking rather than sustained violent destruction. The infinitive absolute construction emphasizes the sudden, coordinated nature of the action. **BREAKING AND SHATTERING**

en: and-shattered | **es:** y-romper | **fr:** et-shattered | **de:** und-shattered Judg 7:19

נָפַץ H5310b *Conj-w / V-Qal-QalPassPrtcpl-fpc* (4×)

to disperse, be scattered; used of people scattering or being dispersed across territory

This verb describes the scattering or dispersal of populations and armies. Genesis 9:19 states that from Noah's sons "was the whole earth dispersed," while Isaiah 33:3 describes nations scattering before divine judgment. The root may be related to the more common פּוּץ (scatter), though some scholars derive it as an independent root with cognates in Aramaic and Arabic meaning to shake, pour out, or disperse.

(4×) Describes the action of dispersing or scattering, typically of human populations. In 1 Samuel 13:11, the people "were scattered" from Saul; in Genesis 9:19, humanity "dispersed" across the earth; Isaiah 11:12 and 33:3 refer to the "dispersed of Judah" and scattering nations. Cross-linguistic evidence shows consistent rendering as dispersion/scattering verbs, though some translations bracket unusual passive participle forms like [ונפצות] and [נפצו]. **SCATTERING AND DISPERSING**

en: and-dispersed-of, are-scattered, scattered | **es:** fue-esparcida, fueron-dispersadas, se-dispersaba | **fr:** [ונפצות], [נפצו], dispersa | **de:** [ונפצות], [נפצו], breitete-sich-aus Gen 9:19; 1Sam 13:11; Isa 11:12; Isa 33:3

נֹפֶץ H5311 *N-ms* (1×)

storm, driving tempest, bursting rain

Isaiah 30:30 describes theophany—God's terrifying appearance in judgment: 'YHWH will cause his majestic voice to be heard and the descending blow of his arm to be seen, in furious anger and a flame of devouring fire, with a driving storm and hailstones.' The noun denotes violent, wind-driven precipitation, perhaps a cloudburst or storm front. The term relates to napats (shatter, burst), suggesting explosive weather—clouds bursting open, rain hammering down. Coupled with fire and hail, the imagery is of overwhelming force, nature weaponized in divine hands.

(1×) This masculine noun in Isaiah 30:30 appears in a theophanic judgment scene. Spanish 'diluvio' (deluge) captures the overwhelming water imagery. The word forms a triad with 'driving rain' and 'hailstone,' escalating the storm description. Derived from napats (scatter, shatter, burst), it suggests violent dispersal of water—perhaps a bursting cloudburst or hammering downpour. The context of divine warrior imagery transforms meteorological phenomena into weapons of judgment against Assyria. **STORMS AND TEMPESTS**

en: and-storm | **es:** diluvio | **fr:** [נפץ] | **de:** [נפץ] Isa 30:30

נְפַק H5312 *V-Qal-Perf-3fs* (12×)

To go out, come forth (Qal intransitive); to bring out, take out (Hifil causative) — Aramaic

The Aramaic verb נְפַק is the counterpart of Hebrew יָצָא, meaning 'to go out' or 'to come forth.' All twelve occurrences appear in the Aramaic portions of Daniel and Ezra. In its Qal (Pe'al) form, it describes people exiting a place — Daniel 'went out' to the king's executioner (Dan 2:14), the three men 'came forth' from the fiery furnace (Dan 3:26), and ghostly fingers 'came forth' to write on the wall (Dan 5:5). In its Hifil (Hafel) causative form, it means to bring or take something out, as when Cyrus brought out the temple vessels (Ezra 5:14; 6:5) and Belshazzar had them brought out for his feast (Dan 5:2–3).

1. go out, come forth (Qal intransitive) (7×) The Pe'al (Qal) intransitive sense: to go out, come forth, emerge from a place. Seven occurrences describe physical movement outward. A royal decree 'went forth' (Dan 2:13), Daniel 'went out' to meet Arioch (Dan 2:14), Shadrach, Meshach, and Abednego 'came forth' from the furnace unharmed (Dan 3:26), and mysterious fingers 'came forth' and wrote on the plaster wall (Dan 5:5). Spanish 'salieron' ('they went out') and English 'came forth / went out' uniformly confirm the intransitive emergence. The verb functions identically to its Hebrew cognate yatsa' but is restricted to the Aramaic chapters. **GOING OUT AND FORTH**

en: (qere:came-forth), [ketiv:came-forth], and-coming-forth | **es:** (salieron), [salieron], había-salido | **fr:** et-sortir, sortir | **de:** ausgehen, und-ausgehen Dan 2:13; Dan 2:14; Dan 3:26; Dan 5:5

2. bring out, take out (Hifil causative) (5×) The Hafel (Hifil) causative sense: to bring out, take out, cause to emerge. Five occurrences describe an agent removing objects from a location. Cyrus brought out the gold and silver vessels that Nebuchadnezzar had taken from the Jerusalem temple (Ezra 5:14, twice), and decreed their return (Ezra 6:5). Belshazzar commanded that those same vessels be brought out for his feast (Dan 5:2), and they were brought out (Dan 5:3). Spanish 'sacó' ('he took out') and 'habían sacado' ('they had taken out') clearly mark the causative action, distinguishing this from the intransitive Qal sense. **GOING OUT AND FORTH**

en: brought-out, took-out, were-brought-out | **es:** había-sacado, habían-sacado, sacó | **fr:** sortir | **de:** [הנפק], ausgehen Ezra 5:14; Ezra 6:5; Dan 5:2; Dan 5:3

נִפְקָה H5313 *Conj-w / N-fsd* (2×)

outlay, expense, expenditure; cost of a project

This Aramaic feminine noun means outlay, expense, or expenditure —the financial costs of an undertaking. Both occurrences appear in Ezra's record of Persian support for temple rebuilding, specifically in King Darius's decree about funding. Ezra 6:4 authorizes temple construction 'with three layers of great stones and one layer of timber. Let the expense be paid from the royal treasury.' Verse 8 reiterates: 'the expense is to be paid to these men from the royal revenue.' The emphatic form (niphqeta) indicates the definite expense, the specific outlay being discussed.

(2×) Both instances come from Darius's decree ensuring financial support for temple reconstruction. Ezra 6:4 details building specifications, then adds: 'Let the expense (niphqeta) be given from the house of the king'—the Persian treasury will cover costs. Verse 8 reinforces this with administrative detail: 'Moreover, I make a decree... that the expense (ve-niphqeta) be paid to these men in full and without delay from the royal revenue.' The paired references create legal

redundancy—first authorizing payment, then specifying its prompt and complete execution. The Aramaic term is cognate with Hebrew 'yatsa' (go out)—expense as 'outgo' or outlay. The definite/emphatic form in both cases shows this is 'the expense' specifically related to the temple project, not just any costs. GAIN AND GREED
en: and-the-expense, expense | **es:** el-gasto, y-el-gasto | **fr:** [ונפקתא], [נפקתא] | **de:** [ונפקתא], [נפקתא] Ezra 6:4; Ezra 6:8

נָפַשׁ H5314 *Conj-w / V-Nifal-ConsecImperf-3ms* (3×)
to take breath, refresh oneself; Niphal of נָפַשׁ
This denominative verb, derived from the noun 'nephesh' (breath, life, soul), means to breathe deeply, take breath, or refresh oneself after exertion. The Law commands rest on the seventh day 'so that your ox and donkey may rest, and the son of your maidservant may be refreshed' (Exodus 23:12). Exodus 31:17 uses striking anthropomorphic language: God himself 'was refreshed' after six days of creation. When David and his exhausted men reach the Jordan after fleeing Absalom, they stop and 'refresh themselves' (2 Samuel 16:14). The verb captures that deep restorative breathing after labor or stress.

(3×) Two Exodus passages link refreshment to Sabbath rest—both for laborers and, remarkably, for God himself after creation (31:17). The anthropomorphism startled some ancient interpreters, yet it affirms creation's genuine costliness. David's refreshment (2 Samuel 16:14) is more literal: battle-weary troops catching their breath. Multilingual renderings emphasize renewal: 'reposó' (rested), 'se-refresque' (be refreshed). The Niphal reflexive stem highlights the self-directed nature—one actively takes breath for oneself rather than merely ceasing activity. REST AND REFRESHMENT
en: and-he-refreshed-himself, and-may-be-refreshed, and-was-refreshed | **es:** y-reposó, y-se-refrescaron, y-se-refresque | **fr:** et-il-refreshed-lui-même, et-puisse-être-refreshed, et-était-refreshed | **de:** und-er-refreshed-sich-selbst, und-moege-sein-refreshed, und-war-refreshed Exod 23:12; Exod 31:17; 2Sam 16:14

נֶפֶשׁ H5315 *Prep-b / N-fpc / 2mp* (756×)
Soul, life, self, person; the breathing inner being — seat of desire, emotion, and vital existence
Perhaps the richest anthropological term in the Hebrew Bible, nephesh encompasses the entire animated person — from the breath of life God breathed into Adam (Gen 2:7) to the desperate cry 'my soul thirsts for God' (Ps 42:2). It resists neat translation: Korean splits it between 영혼 ('soul') and 생명 ('life'), Swahili between nafsi ('inner self') and uhai ('vitality'), and Spanish between alma and vida. In legal texts it simply means 'person' — a counted head. At its root, nephesh is whatever makes a creature alive, wanting, and present in the world.

1. soul, inner being (646×) The immaterial inner self or soul (647x) — the seat of emotions, will, and spiritual life. Korean 영혼 and Swahili nafsi consistently mark this core sense. Gen 49:6 ('let my soul not enter their council') and Ps 42:1 show nephesh as the conscious, feeling self that relates to God and others. This is the dominant sense across nearly all genres. SOUL AND LIFE
en: my-soul, soul-my | **es:** alma-de-mí, alma-mía, mi-alma | **fr:** mon-âme, âme-mon | **de:** mein-Seele, meine-Seele Gen 12:13; Gen 27:4; Gen 27:25; Gen 32:30; Gen 49:6

2. life, vitality (94×) Physical life or vital existence (94x) that can be risked, lost, or saved. Korean 생명/목숨 and Swahili uhai/maisha distinguish this from the inner-self sense. Exod 21:23 ('life for life') and Exod 4:19 ('those who sought your life') show nephesh as the stake in mortal danger — something concretely at risk rather than an interior state. SOUL AND LIFE
en: his-appetite, his-life, his-soul | **es:** alma-de-el, alma-mía, mi-alma | **fr:** mon-vie, son-âme | **de:** mein-Leben, sein-Seele, seine-Seele Exod 4:19; Exod 21:23; Exod 21:30; Deut 19:21

3. desire, appetite, will (9×) Desire, appetite, or volitional craving (9x). Korean 소원/뜻 and Swahili tamaa/hamu isolate this appetitive meaning. Gen 23:8 ('if it is your desire') and Deut 23:24 ('eat grapes to your desire') show nephesh as the wanting faculty — what the self reaches for, whether food, possession, or a loved one (Gen 34:3, 8). SOUL AND LIFE
en: as-your-desire, his-soul, to-desire-of | **es:** a-alma-de, a-su-voluntad, al-deseo-de | **fr:** comme-ton-desire, dans-âme, son-âme | **de:** Wille, dein-Seele, in-Seele Gen 23:8; Gen 34:3; Gen 34:8; Deut 21:14; Deut 23:24

4. person, individual (5×) A person or individual as a countable unit (5x), especially in legal and census contexts. Korean 사람 and Spanish persona mark this impersonal usage. Lev 27:2 ('the valuation of persons') and Deut 24:7 ('kidnapping a person') treat nephesh as a human head to be enumerated or legislated about, stripped of its emotive connotations. SOUL AND LIFE
en: creature, person, persons | **es:** alma, de-almas, persona | **fr:** créature, person, persons | **de:** creature, person, persons Lev 11:10; Lev 11:46; Lev 27:2; Deut 24:7

5. (1×) Breath or life-breath (1x at Job 41:21), describing the fiery exhalation of Leviathan. English 'his breath' and Spanish 'su aliento' capture the physical respiratory image. This rare usage preserves the etymological link between nephesh and naphash ('to breathe'), grounding the abstract soul-concept in concrete respiration. SOUL AND LIFE
en: His-breath | **es:** Su-aliento | **fr:** son-âme-lui | **de:** seine-Seele Job 41:21

6. (1×) The animating principle that constitutes a living being (1x at Gen 2:7), where God breathes into Adam and he becomes a 'living nephesh.' French dans-âme and German zu-einer-Seele point to the transformative moment: not a soul entering a body, but dust becoming an ensouled creature. This foundational verse anchors the entire semantic range. SOUL AND LIFE
en: into-soul | **es:** para-alma | **fr:** dans-âme | **de:** zu-einer-Seele Gen 2:7

נֹפַת H5316 *Art / N-fs* (1×)
the heights, elevated region (textually uncertain, possibly 'Naphath')
Joshua 17:11 lists towns assigned to Manasseh within other tribes' territories: Beth-shean, Ibleam, Dor, Endor, Taanach, Megiddo 'and the heights' (or 'Naphath'). The Hebrew text is uncertain—possibly 'the Napheth' (a place name) or 'the heights.' BDB suggests possible textual corruption from the preceding 'Naphoth-dor' (heights of Dor). The Septuagint variations show ancient translators puzzled. Whether this is a place name or a topographical term ('the hill-country'), it describes part of Manasseh's complex territorial holdings scattered through other tribal areas.

(1×) This noun with article in Joshua 17:11 is textually and lexically challenging. Spanish 'las alturas' (the heights) treats it as a common noun, while some English versions render 'Napheth' as a proper noun. The word may be corrupt, related to the preceding Naphoth-dor, or may denote elevated terrain. Septuagint variants (Mapheta, Nopheth) show uncertainty in ancient transmission. The geographical context involves Manasseh's enclaves in areas assigned to Issachar and Asher. GEOGRAPHY AND SPACE
en: the-heights | **es:** las-alturas | **fr:** le-heights | **de:** der-heights Josh 17:11

נֹפֶת H5317 *Conj-w / N-ms* (5×)
flowing honey, honey dripping from the comb; used figuratively of sweet words or kisses
Designates honey in its most naturally appealing form — fresh, dripping straight from the comb. French 'miel vierge' ('virgin honey') and 'rayon de miel' ('honeycomb') beautifully capture the unprocessed purity implied. The word appears in wisdom literature as a standard of sweetness: God's judgments are sweeter than nopheth (Ps 19:10), and the full person spurns it (Prov 27:7). It also serves as a potent figure for dangerously seductive speech (Prov 5:3) and the beloved's honeyed lips (Song 4:11).

(5×) Literal flowing honey or honey dripping naturally from the comb, representing the finest quality of sweetness. French 'miel vierge' and Spanish 'panal' highlight the unprocessed, comb-fresh character. Psalm 19:10 pairs it with devash as a superlative comparison for the sweetness of God's ordinances. Proverbs 24:13 commends

it as good, while Proverbs 27:7 notes that even nopheth is loathsome to the sated. **HONEY SWEET FOOD**

en: and-dripping-of-honeycomb, and-drippings-of, dripping | **es:** Panal, miel, panal | **fr:** De-miel-vierge, et-rayon-de-miel, rayon-de-miel | **de:** [ונפת], [נפת], und-drippings-von Ps 19:10; Prov 5:3; Prov 24:13; Prov 27:7; Song 4:11

נֶפְתּוֹחַ H5318 *N-proper-fs* (2×)

Nephtoah; spring on Judah-Benjamin border, possibly modern Lifta

This place name appears only in the phrase 'waters of Nephtoah,' designating a spring on the boundary between Judah and Benjamin. Both Joshua passages describe tribal borders passing by this water source. Traditionally identified with the spring at Lifta, northwest of Jerusalem, the site marked a significant geographical reference point in the land division. The name itself may relate to 'opening' or 'flowing,' appropriate for a spring. The Septuagint preserves various forms of the name, confirming its role as a known boundary marker.

(2×) This spring features in the detailed border descriptions of Joshua's land allotments. Joshua 15:9 traces Judah's northern boundary: 'the boundary extends from the top of the mountain to the spring of the waters of Nephtoah (me-nephtoakh), and from there to the cities of Mount Ephron.' Joshua 18:15 describes Benjamin's border from the southern perspective, passing by the same landmark. The 'waters of Nephtoah' served as a fixed, recognizable point for demarcating tribal territory—springs being permanent features in the landscape. Modern identification with Lifta spring (near Jerusalem's northwest) fits the geographic sequence in both passages. The repetition in both tribal descriptions shows how shared border points were recorded from both sides' perspectives. **PROPER NAMES (PERSONAL)**

en: Nephtoach | **es:** Neftoaj | **fr:** Nephtoach | **de:** Nephtoach Josh 15:9; Josh 18:15

נַפְתּוּלִים H5319 *N-mpc* (1×)

wrestlings (pl.); intense struggles or contests, especially divine or mighty conflicts

This rare plural noun appears only once in Genesis 30:8, where Rachel declares she has had 'wrestlings of God' with her sister—a Hebrew idiom meaning 'mighty wrestlings' or 'divine-scale struggles.' The genitive construction intensifies the wrestling imagery, suggesting conflicts of extraordinary intensity. The term derives from a root meaning to twist or grapple, capturing the visceral nature of Rachel's competition with Leah for children and status in Jacob's household.

(1×) Intense physical or metaphorical struggles described as 'of God' to emphasize their magnitude. Genesis 30:8 uses this construction to characterize Rachel's intense rivalry with her sister Leah as a contest of divine proportions. The Spanish 'luchas de' and German 'Ringkämpfe' both preserve the wrestling imagery, while the multilingual evidence shows translators recognize this as a superlative idiom rather than literal divine wrestling. **GEOGRAPHY AND SPACE**

en: wrestlings-of | **es:** luchas-de | **fr:** wrestlings-de | **de:** Ringkämpfe Gen 30:8

נַפְתֻּחִים H5320 *N-proper-ms* (2×)

Naphtuhim; descendant of Mizraim (Egypt), possibly representing Lower Egypt

This ethnic or geographic name appears in the Table of Nations as a descendant of Mizraim (Egypt). Genesis 10:13 and 1 Chronicles 1:11 both list Naphtuhim among Egypt's sons—representing peoples or regions associated with Egypt. Scholars have connected this name to Egyptian 'p't-m-ḥw' (the northern land), designating Lower Egypt. The Septuagint rendering and various scholarly proposals reflect uncertainty about the exact identification, but the association with the Egyptian sphere is clear from the genealogical context.

(2×) Both occurrences list Naphtuhim in the genealogy of Ham's line through Mizraim (Egypt). Genesis 10:13 states: 'Mizraim fathered Ludim, Anamim, Lehabim, Naphtuhim...' The parallel in 1 Chronicles 1:11 reproduces the same list with minor variations. In the Table of Nations, these 'descendants' often represent peoples, tribes, or regions rather than individuals. If Naphtuhim derives from Egyptian 'the northern land,' it would represent Lower Egypt or the Nile Delta region as part of Egypt's sphere. The Septuagint's various renderings (Nephthal[e]im, Nephthoseim) show ancient translators recognized this as a geographic-ethnic designation. The placement among Egyptian-related groups confirms this as part of Hamitic North African geography. **PROPER NAMES (PERSONAL)**

en: Naphtuchim, Naphtuhim | **es:** Naftujim, Naftujím | **fr:** Naphtuhim, [נפתחים] | **de:** [נפתחים], die-Naftuchiter Gen 10:13; 1Chr 1:11

נַפְתָּלִי H5321 *Conj-w* (51×)

Naphtali — the sixth son of Jacob (by Bilhah), and the Israelite tribe and territory bearing his name

Naphtali ('my wrestling,' from the wordplay in Gen 30:8 where Rachel declares 'with mighty wrestlings I have wrestled with my sister') designates both Jacob's second son by Bilhah and the tribe descended from him, whose allotment stretched through the lush highlands of upper Galilee. Across 51 occurrences, the name appears in genealogies (Gen 35:25; 46:24; 1 Chr 2:2), the tribal census and camp arrangements of Numbers (Num 1:42; 2:29; 10:27), the territorial descriptions of Joshua (Josh 19:32-39; 20:7), and prophetic oracles — notably Isaiah's promise that 'the land of Naphtali' will see a great light (Isa 9:1), a passage Matthew applies to Jesus' Galilean ministry (Matt 4:15). Spanish 'Neftali,' French 'Nephthali,' German 'Naftali' all transliterate the name directly.

Naphtali (tribe/person) (51×) The proper name Naphtali, covering the patriarch (Gen 30:8; 35:25; 46:24; 49:21), the tribe descended from him as an administrative and military unit (Judg 1:33; 4:6, 10; 5:18; Deut 33:23), and the tribal territory in northern Canaan centered around Kedesh-Naphtali (Josh 19:32-39; 20:7). Isaiah 9:1 [8:23] transforms the name into an eschatological marker — the 'land of Naphtali' that will be honored after its humiliation by Assyria (2 Kgs 15:29). All 51 occurrences refer to this single patriarchal-tribal-territorial complex, with BDB noting the possible original sense 'crafty one' alongside the folk etymology of Genesis 30:8. **PROPER NAMES (PERSONAL)**

en: Naphtali | **es:** Naftali, Naftalí, Neftalí | **fr:** Nephthali | **de:** Naftali, Naftalis Gen 30:8; Gen 35:25; Gen 46:24; Gen 49:21; Exod 1:4

נֵץ H5322a *N-msc / 3fs* (1×)

blossom, bloom; the flowering part of a plant, specifically of a grapevine

This noun appears only once in Genesis 40:10 in Pharaoh's cupbearer's dream, where the vine 'was as though it budded, its blossoms shot forth.' The word captures the moment when flowers emerge on a grapevine, that brief stage between budding and fruit formation. The Hebrew preserves a feminine suffix ('its blossom'), personalizing the vine's fertility. This botanical precision in dream imagery would have been significant for interpreting agricultural omens in ancient Egypt.

(1×) The flowering stage of a plant, particularly the grapevine in Genesis 40:10. The cross-linguistic glosses 'flor'/'fleur'/'Blüte' confirm the botanical meaning. The dream sequence moves from budding to blossoming to ripening grapes, with this term marking the middle stage. The feminine possessive suffix ('its blossom') emphasizes the vine's generative power as it transitions toward fruit-bearing. **FLOWERS AND BLOSSOMS**

en: blossom-its | **es:** flor-suya | **fr:** fleur-son | **de:** seine-Blüte Gen 40:10

נֵץ H5322b *Art / N-ms* (3×)

hawk, a bird of prey; generic term including hawks and falcons

This noun designates the hawk family, classified as unclean birds in Leviticus 11:16 and Deuteronomy 14:15 (both adding 'according to its kind,' indicating multiple species). Job 39:26 celebrates the hawk's instinctive migration: 'Does the hawk soar by your wisdom and spread its wings toward the south?' The reference captures the

hawk's seasonal flight from Palestine to warmer regions. Ancient naturalists recognized multiple raptor species under this term. The hawk exemplifies wild, untamable creatures that operate by divine instinct rather than human training—soaring beyond our control yet within God's design.

(3×) The dietary laws group the hawk with eagles, vultures, and other raptors as ritually unclean—perhaps because they feed on carrion or blood. Job's poetic reference shifts from prohibition to admiration: the hawk's migratory wisdom testifies to the Creator's design embedded in creation. Cross-linguistic translations are straightforward (gavilán, hawk, halcón), all denoting the same recognizable bird family. The phrase 'according to its kind' acknowledges multiple hawk species, from small sparrowhawks to larger falcons. **EAGLE VULTURE RAPTOR**

en: the-hawk | **es:** el-gavilán, halcón | **fr:** le-hawk, [נץ] | **de:** [נץ], der-hawk Lev 11:16; Deut 14:15; Job 39:26

נָצָא H5323 *V-Qal-InfAbs* (1×)

to fly; movement through the air with wings (infinitive absolute)

This verb appears in Jeremiah 48:9 in a difficult textual context commanding Moab to 'fly away' or escape. The ancient versions struggled with the form, with Targum and Symmachus suggesting alternative readings. The infinitive absolute construction intensifies the command—not just 'go' but 'fly away completely.' The image evokes rapid escape like a bird fleeing danger, appropriate for Jeremiah's oracle of judgment against Moab. Scholars debate whether this represents a genuine Hebrew verb or a textual corruption.

(1×) To move through the air by flying, used metaphorically for rapid escape. Jeremiah 48:9 uses this verb to command Moab's urgent flight from coming destruction. While English and Spanish preserve 'flying'/'volando', French and German transliterate the uncertain Hebrew root, reflecting scholarly caution about this rare form. The infinitive absolute suggests emphatic or continuous action—not just flying but flying away completely. **FLYING AND FLIGHT**

en: flying | **es:** volando | **fr:** [נצא] | **de:** [נצא] Jer 48:9

נָצַב H5324 *V-Hifil-Perf-3cp* (75×)

To stand, station oneself, take one's stand (Nifal); to set up, erect, establish (Hifil); as participle, an officer or governor.

Natsab captures the full spectrum of standing — from the simple physical posture of being upright, through the deliberate act of erecting a pillar or monument, to the administrative sense of a stationed official. Jacob sees a ladder 'set up' on earth with its top reaching heaven (Gen 28:12), three men 'stand' before Abraham at Mamre (Gen 18:2), and Solomon's governors are 'stationed' over the districts of Israel (1 Kgs 4:7). The Semitic cognates illuminate the word's ancient material culture: Arabic naṣaba means 'to erect' a tent pole, waymark, or memorial stele, and Phoenician nṣb appears on monuments with exactly this 'set up' meaning. From physical uprightness comes metaphorical firmness — what is 'set up' is also 'established' and endures.

1. Nifal: stand, be standing (42×) Nifal intransitive: to stand, be standing, station oneself — the dominant sense at 42 occurrences. Covers physical posture in narrative: three men stand before Abraham (Gen 18:2), Rebekah stands by the spring (Gen 24:43), Joseph's sheaf stands upright in his dream (Gen 37:7), and the LORD stands above the ladder at Bethel (Gen 28:13). Spanish de pie and German standen both map to simple standing posture. The Nifal here functions as a true middle voice — the subject places himself in an upright position. **STANDING AND ESTABLISHING**

en: am-standing, standing, stands | **es:** de-pie, el-puesto, estaba-de-pie | **fr:** debout, furent-debout, le-un-debout | **de:** aufgestellt, stand, standen Gen 18:2; Gen 24:13; Gen 24:43; Gen 28:13; Gen 37:7

2. Hifil: set up, erect, station (19×) Hifil causative: to set up, erect, or station someone or something in place — 19 occurrences focused on deliberate establishment of physical objects or persons. Abraham sets up the seven ewe lambs (Gen 21:28), Jacob erects a pillar (Gen 35:14, 35:20), and Samuel stations the people before the LORD (1 Sam 10:19). Arabic naṣaba ('erect a tent pole or marker') and French dresser ('raise upright') both capture the vertical causative action. The Phoenician cognate on memorial inscriptions confirms the ancient Near Eastern cultural resonance of 'setting up' sacred stones. **ASCENDING MOVEMENT**

en: and-he-made-stand, and-he-set-up-, and-set | **es:** Y-erigió, Y-levantaron, Y-puso | **fr:** dresser, et-dresser, et-il-placer-en-haut- | **de:** [הצירבן], [הצירי], du-aufgestellt-hast Gen 21:28; Gen 21:29; Gen 33:20; Gen 35:14; Gen 35:20

3. Nifal: officer, overseer, governor (8×) Nifal participle lexicalized as a noun: an officer, overseer, or stationed governor — 8 occurrences, all in administrative contexts. Solomon's nitstsavim govern the twelve districts of Israel (1 Kgs 4:7, 4:27), supply provisions for the royal table (1 Kgs 4:5), and oversee forced labor (1 Kgs 5:16). The metaphorical path from 'one who stands/is stationed' to 'an official with a post' is transparent. Arabic wakīl ('deputy, agent') and German Statthalter ('governor') both select administrative vocabulary, confirming this is a fully substantivized sense, not just a participle in context. **GEOGRAPHY AND SPACE**

en: governors, stationed, the-governors | **es:** gobernadores, los-gobernadores, los-oficiales | **fr:** [הנצבים], gouverneurs, le-gouverneurs | **de:** Statthalter, [הנצבים], der-Statthalter 1Sam 19:20; 1Kgs 4:5; 1Kgs 4:7; 1Kgs 4:27; 1Kgs 5:16

4. Hofal: be set up, be decreed (3×) Hofal passive: to be set up, erected, or decreed — 3 occurrences where something has been established by an outside agent. Jacob's ladder is 'set up' reaching heaven (Gen 28:12), the pillar 'set up' at the Millo coronation of Abimelech (Judg 9:6), and Nineveh's decree is 'established' (Nah 2:7). Spanish puesta ('placed') and French dressa (passive) confirm the passive reading. The Hofal links the concrete 'erected' (a ladder, a pillar) to the abstract 'decreed' (a royal pronouncement), showing how physical establishment metaphorically grounds institutional authority. **GEOGRAPHY AND SPACE**

en: and-it-is-decreed, pillar, set-up | **es:** Y-ella-puesta, pilar, puesta | **fr:** colonne, dressa, et-dresser | **de:** Saeule, aufgestellt, und-aufgestellt Gen 28:12; Judg 9:6; Nah 2:7

5. Hifil: establish, make firm (2×) Hifil abstract-causative: to establish or make firm — 2 occurrences where the erecting is figurative rather than physical. David goes to 'establish' his monument at the Euphrates (1 Chr 18:3), and God 'will establish' the boundary of the widow (Prov 15:25). Arabic yuthabbitu ('make firm, consolidate') captures the metaphorical firmness that distinguishes this from the concrete pillar-erecting of sense 2. The shift from setting up a physical object to confirming an abstract boundary or claim marks this as a genuine semantic extension. **RISING AND DAWNING**

en: but-He-will-establish, to-establish | **es:** para-establecer, y-establecerá | **fr:** [להציב], et-ויצב | **de:** [להציב], und-aufgestellt 1Chr 18:3; Prov 15:25

6. (1×) A single Nifal occurrence at Ps 119:89 where the sense is 'be established, stand firm' applied to God's word in the heavens — 'Forever, O LORD, your word is established in heaven.' Spanish está firme ('stands firm') and German ist gegründet ('is founded') both select permanence and cosmic stability vocabulary. This may represent either an extension of sense 1 (standing in cosmic space) or a stative variant of sense 5 (being established), but its unique theological register — the eternal fixedness of divine speech — warrants noting as a distinct attestation. **STANDING AND ESTABLISHING**

en: is-established | **es:** está-firme | **fr:** se-tenir | **de:** ist-gegründet Ps 119:89

נֶצֶב H5325 *Art / N-ms* (1×)

handle, hilt; the grip portion of a sword where the blade is fixed

This noun appears in Judges 3:22 in the dramatic account of Ehud's assassination of King Eglon. After Ehud thrusts his sword into the obese king, even the handle goes in after the blade. The term comes from a root meaning to stand or set, referring to the part where the blade is set or fixed. Arabic cognates confirm this refers specifically to the handle or hilt. This graphic detail emphasizes both the length of Ehud's blade and the king's corpulence—the entire weapon disappeared into the wound.

(1×) The handle or hilt of a sword, the part grasped by the hand. In Judges 3:22, this refers to the grip portion that followed the blade into King Eglon's body. The multilingual glosses consistently

indicate 'handle'/'empuñadura', though some transliterate the rare Hebrew term. The Arabic parallel ṣafīḥah meaning 'knife handle in which the shank is set' confirms the technical vocabulary of weaponry. **WEAPONS AND WARFARE**

en: the-handle | **es:** la-empuñadura | **fr:** le-handle | **de:** der-handle Judg 3:22

נִצְבָּה H5326 *N-fsd* (1×)

firmness, stability; the quality of being solid, strong, or enduring

This Aramaic noun appears in Daniel 2:41, describing the mixed kingdom represented by iron and clay in Nebuchadnezzar's dream. The clay prevents the iron from having 'firmness' or stability—the kingdom will lack cohesion and strength. The term relates to a verb meaning to stand firm or be established. In the symbolic interpretation, this instability explains why the empire will be partly strong (iron) and partly brittle (clay), unable to maintain unified strength. The emphatic Aramaic form underscores this critical weakness.

(1×) The quality of stability, strength, or structural integrity. Daniel 2:41 uses this term to describe what the divided kingdom will lack—the iron component cannot provide firmness when mixed with clay. French 'force' and Spanish 'firmeza' capture the sense of structural strength. The context emphasizes that partial strength without cohesion results in fundamental weakness, a prophetic comment on political fragmentation. **POWER AND MIRACLES**

en: firmness-of | **es:** la-firmeza-de | **fr:** force | **de:** [נצבתא] Dan 2:41

נָצָה H5327a *Prep-b / V-Hifil-Inf / 3mp* (8×)

To struggle, strive, or quarrel; physical or verbal conflict between parties.

A verb denoting physical wrestling or contentious striving between opposing parties, appearing in both Niphal (reciprocal struggle) and Hiphil (engaging in conflict against someone). Its earliest use describes Moses witnessing two Hebrews fighting (Exod 2:13), and it governs key legal casuistry – the law of injury to a pregnant woman during a brawl (Exod 21:22) and the biting regulation of Deuteronomy 25:11. The range of translations – Spanish contendieron, French combattant, German fighting – consistently points to physical altercation rather than mere verbal dispute.

struggle, strive, quarrel (8×) To engage in physical or verbal conflict with another party, whether reciprocally (Niphal) or aggressively against someone (Hiphil). The Niphal captures mutual struggle: two men fighting (Exod 2:13; 21:22; Deut 25:11), an Israelite and a foreigner's son brawling in the camp (Lev 24:10), and two brothers struggling in a field (2 Sam 14:6). The Hiphil appears in Num 26:9 for Korah's rebellion striving against Moses and Aaron, and in the psalm title of Ps 60:2 for David's military engagement against Aram. French combattant ('fighting') and Spanish contendieron ('they contended') confirm the core meaning of active physical confrontation. **FIGHTING AND WARFARE**

en: and-they-quarreled, and-they-strove, contended | **es:** al-contender-ellos, contendieron, cuando-luchó | **fr:** combattant, combattre, contesta | **de:** contended, fighting, in-ihr-contending Exod 2:13; Exod 21:22; Lev 24:10; Num 26:9

נָצָה H5327b *V-Qal-Imperf-3fp* (3×)

to fall in ruins, be ruined; used of destroyed cities

This verb describes cities falling into ruined heaps. Jeremiah warns that Judah's 'cities shall fall in ruins without inhabitant' (Jeremiah 4:7). The parallel accounts in 2 Kings 19:25 and Isaiah 37:26 use the Niphal participle 'ruined heaps' to describe fortified cities reduced to rubble by Assyrian conquest—fulfilling God's ancient purpose. The imagery is of walls collapsing into piles of stone, habitations becoming desolation. The verb conveys not mere abandonment but violent reduction to wreckage—the opposite of fortification and habitation.

(3×) All three instances portray urban destruction through military judgment. Jeremiah prophesies coming desolation, while the Isaiah/Kings parallels reflect on past Assyrian devastation. The Niphal participle 'ruined heaps' (גַּלִּים נְצִיִּים) combines two ruin-words for intensified effect. Multilingual renderings focus on ruin and destruction: 'destruidas' (destroyed), 'ruinas' (ruins). The verb captures the archaeological reality visible throughout the ancient Near East—once-great cities reduced to tells (ruin mounds) awaiting excavation. **DESTRUCTION AND DECAY**

en: of-ruins, ruined, shall-be-ruined | **es:** de-ruinas, ruinas, serán-destruidas | **fr:** [נצים], [תצינה], ruined | **de:** [נצים], [תצינה], ruined 2Kgs 19:25; Isa 37:26; Jer 4:7

נְצָה H5328 *N-fs* (2×)

blossom, flower; early bloom or bud of vine/olive

This feminine noun designates a blossom or flower, particularly the early bloom of grapevines or olive trees. In Job 15:33, Eliphaz warns that the wicked will 'cast off his blossom like the olive tree'—losing fruit before it matures. Isaiah 18:5 describes the timing of judgment: 'when the blossom is over and the flower becomes a ripening grape.' The term captures that vulnerable stage between flowering and fruit-bearing when loss means no harvest. Some scholars suggest it could mean the small berry-cluster that forms after the flower, but blossom/bud remains the dominant interpretation.

(2×) Both passages use vineyard imagery for vulnerable, premature loss. Job 15:33 employs dual metaphors for the wicked's fate: 'He will shake off his unripe grape like the vine, and cast off his blossom (nitzato) like the olive tree.' The parallel suggests fruit lost at two stages—grapes before ripening, olives at the blossom stage. Either way, there's no harvest. Isaiah 18:5 times divine intervention: 'For before the harvest, when the blossom (nitzah) is over, and the flower becomes a ripening grape, he will cut off the shoots with pruning hooks.' Judgment comes just as hope appears—after flowering but before fruition. Genesis 40:10 (where some scholars emend to nitzatah) would add a third witness: the vine in Pharaoh's cupbearer's dream budding and blossoming. The term sits at that critical juncture between flower and fruit. **FLOWERS AND BLOSSOMS**

en: blossom-its, bud | **es:** brote, su-flor | **fr:** [נצה], son-נצהו-lui | **de:** [נצה], [נצהו] Job 15:33; Isa 18:5

נָצַח H5329 *V-Piel-Prtcpl-mp* (65×)

Choirmaster or musical director (Piel ptcp.); to oversee or supervise work (Piel); enduring, perpetual (Nifal ptcp.).

Best known from the Psalm titles — lamnatseach, 'to the choirmaster' — this verb root natsach carries the core meaning of eminence and endurance. In its Piel participial form, it appears over fifty times at the head of psalms as a technical musical term, directing performance to the worship leader. Spanish al director, French au chef de musique, and German dem Chorleiter all capture this liturgical office. Beyond music, the Piel extends to general oversight: Levitical supervisors 'direct' (menatschim) temple construction in Chronicles. A single Nifal occurrence in Jeremiah 8:5 preserves the root's deeper sense of duration — a 'perpetual' (nitsachat) backsliding that will not relent.

1. choirmaster, musical director (Piel ptcp.) (56×) The Piel participle used as a substantive in 56 psalm superscriptions: lamnatseach, 'to the choirmaster' or 'for the music director.' This is the most frequent and recognizable use, functioning as a technical liturgical rubric. Spanish al director, French au chef de musique, and Korean indobajayege ('to the conductor') all identify a specific worship leader responsible for performance. Habakkuk 3:19 uses the same form outside the Psalter, confirming it as a recognized office rather than a mere scribal notation. **SINGING AND MUSIC**

en: to-the-choirmaster | **es:** Al-director, al-director | **fr:** à-au-chef-de-musique | **de:** zu-der-dem-Chorleiter Ps 4:1; Ps 5:1; Ps 6:1; Ps 8:1; Ps 9:1

2. oversee, direct, supervise (Piel) (8×) The Piel infinitive and participle meaning 'to oversee, direct, or supervise,' applied to construction and administrative work rather than music. First Chronicles 23:4 assigns 24,000 Levites 'to oversee' (lenatseach) the work of the temple, and 2 Chronicles 2:2, 2:18, 34:12-13 use the plural participle menatschim for foremen and supervisors. Spanish capataces ('foremen'), French diriger ('to direct'), and the contextual pairing with temple building distinguish this managerial sense from

the musical one. OVERSEER APPOINTED OFFICER
en: and-overseeing, and-overseers, overseers | **es:** capataces, para-dirigir, para-supervisar | **fr:** diriger, et-diriger | **de:** [ומנצחים], [לנצח], [מנצחים] 1Chr 15:21; 1Chr 23:4; 2Chr 2:2; 2Chr 2:18; 2Chr 34:12

3. perpetual, enduring (Nifal ptcp.) (1×) A sole Nifal participle feminine in Jeremiah 8:5: meshuvah nitsachat, 'perpetual backsliding.' Here the root's underlying sense of endurance and permanence surfaces — not leadership but unceasing duration. Spanish perpetua and the contextual meaning of 'unrelenting apostasy' set this apart from both the musical and supervisory senses. The Nifal passive voice suggests a quality that persists of its own momentum. ETERNITY AND AGES
en: backsliding | **es:** perpetua | **fr:** [נצחת] | **de:** [נצחת] Jer 8:5

נָצָה H5330 *V-Hitpael-Prtcpl-ms* (1×)
to distinguish oneself; to show oneself superior or exceptional in ability or character
This Aramaic Hithpael verb appears in Daniel 6:3, where Daniel 'distinguished himself' above the other officials because of his exceptional spirit. The reflexive form suggests active self-demonstration rather than passive recognition—Daniel's qualities made themselves evident through his conduct and competence. The verb implies standing out from peers through superior ability. This distinction provoked the jealousy that led to the lions' den conspiracy, as mediocre officials resented Daniel's excellence.

(1×) To show oneself as distinguished or superior, to excel beyond one's peers. Daniel 6:3 uses this participle to describe how Daniel continuously demonstrated exceptional qualities that set him apart from the other administrators. Spanish 'distinguiéndose' captures the reflexive nature—Daniel was distinguishing himself through his actions. The preposition 'over' indicates this distinction was comparative and visible to all. CHOSEN AND ELECT
en: distinguishing-himself | **es:** distinguiéndose | **fr:** couleur | **de:** [מתנצח] Dan 6:3

נֶצַח H5331 *Art* (43×)
Perpetuity, forever; eminence, glory; endurance; victory – a word spanning time, majesty, and triumph.
Netsach is one of Hebrew's richest theological nouns, braiding together ideas that English must split across multiple words. Its overwhelming use (39 of 43 occurrences) is temporal: la-netsach means 'forever, in perpetuity,' the adverbial phrase shadowing so many psalmic laments and promises. But the root carries eminence and strength that surface in three remarkable singular occurrences: Samuel calls God 'the Glory of Israel' (1 Sam 15:29), Jeremiah's poet mourns lost 'endurance' (Lam 3:18), and the Chronicler lists 'the victory' among God's attributes (1 Chr 29:11). The LXX's rendering as nikos ('victory') in certain Psalm superscriptions influenced the tradition of reading la-menatseach as 'for the choirmaster/victor.'

1. perpetuity, forever (39×) The dominant temporal-adverbial sense: perpetuity, forever, everlastingly. Almost always preceded by the preposition lamed (la-netsach) or ad (ad-netsach), it functions as a time adverb in psalmic lament ('Will you forget me forever?' Ps 13:1), prophetic judgment ('perpetual desolations,' Ps 74:3), and wisdom teaching (Prov 21:28). Spanish para siempre, German ewiglich, and French pour toujours all converge on unbounded duration. The 39 occurrences are spread across Job, Psalms, Isaiah, Jeremiah, and Amos, making this one of the Bible's most common words for eternity. ETERNITY AND AGES
en: forever | **es:** para-perpetuidad, para-siempre, para-siempre? | **fr:** pour-toujours, à-perpétuité | **de:** ewiglich, fuer-immer 2Sam 2:26; Job 4:20; Job 14:20; Job 20:7; Job 23:7

2. endurance, lasting strength (1×) Personal endurance or lasting strength, found only in Lam 3:18 where the poet cries 'my endurance (nitschi) has perished.' The pronominal suffix personalizes the abstract concept – this is not cosmic perpetuity but one person's capacity to endure, now shattered. Spanish mi fortaleza ('my fortitude') captures the embodied quality. The BDB lexicon connects this to the root meaning of 'sap of life,' suggesting vitality that sustains through suffering. POWER AND MIRACLES
en: my-endurance | **es:** mi-fortaleza | **fr:** pour-toujours | **de:** [נצחי] Lam 3:18

3. glory, eminence (1×) Divine eminence or glory, a hapax-like sense in 1 Sam 15:29 where Samuel declares that 'the Eminence of Israel will not lie or change his mind.' Here netsach is a divine epithet paralleling hod ('majesty') and tiferet ('splendor'). The term emphasizes God's unchanging, transcendent preeminence. The LXX's diamerismos is puzzling, but later tradition reads this as a title of confidence: the God who endures forever is also the God of surpassing glory. GEOGRAPHY AND SPACE
en: Glory-of | **es:** Eternidad-de | **fr:** Glory-de | **de:** Glory-von 1Sam 15:29

4. end, completeness (1×) End or completeness, appearing once in Job 34:36 where Elihu expresses a wish that Job be tested 'to the end' (ad netsach). Here the temporal sense shades into finality – not endless duration but the conclusion of a process. German Ewigkeit and French perpetuite are stretched to cover this, but the contextual meaning is closer to 'thoroughly, to completion.' Some scholars read this as a variant of the temporal sense, but the emphasis on termination rather than continuation marks it as distinct. GEOGRAPHY AND SPACE
en: the-end | **es:** fin | **fr:** perpétuité | **de:** Ewigkeit Job 34:36

5. victory, triumph (1×) Victory or triumph, a single occurrence in 1 Chr 29:11 within David's great doxology: 'Yours, O LORD, is the greatness, and the power, and the glory, and the victory (ha-netsach), and the majesty.' This reading, supported by the LXX's nikos and the Vulgate's victoria, influenced the Christian reading of 1 Cor 15:54-55 ('Death is swallowed up in victory'). Spanish la victoria and English 'the victory' both treat this as a martial-doxological term distinct from temporal perpetuity. VICTORY TRIUMPH
en: and-the-victory | **es:** y-la-victoria | **fr:** [והנצח] | **de:** [והנצח] 1Chr 29:11

נֻצָּה H5332 *N-msc / 3mp* (2×)
lifeblood, gore; blood as life-essence (metaphorical juice)
This masculine noun with suffix means lifeblood or gore—blood viewed metaphorically as the juice or vital fluid of life. Both occurrences appear in Isaiah 63's dramatic vision of God treading the winepress of judgment. Verse 3 declares, 'I trod them in my anger... and their lifeblood spattered on my garments.' Verse 6 continues, 'I made them drunk in my wrath, and I poured out their lifeblood on the earth.' The word literally means 'juice' (particularly grape juice), but here it's a graphic metaphor for human blood viewed as the liquid essence that flows out in violent death.

(2×) Both uses come from Isaiah's intense winepress metaphor for divine judgment against the nations. In 63:3, God describes treading enemies like grapes: 'I trampled them in my anger and trod them down in my wrath; their lifeblood (nitzakham) spattered on my garments, and stained all my apparel.' The imagery is deliberately shocking—human blood as grape juice in the press. Verse 6 extends the metaphor: 'I made them drunk in my wrath and poured out their lifeblood (nitzakham) on the earth.' The choice of 'nitzakh' (juice, gore) rather than 'dam' (blood) intensifies the winepress comparison—these are crushed like grapes, their vital fluid flowing out. The suffix 'their juice/gore' makes it intensely personal and plural, the collective lifeblood of nations. This is among Scripture's most violent imagery, deliberately reversing wine as blessing into wine as judgment. GEOGRAPHY AND SPACE
en: their-lifeblood | **es:** su-jugo | **fr:** [נצחם] | **de:** [נצחם] Isa 63:3; Isa 63:6

נְצִיב H5333 *Conj-w / N-msc* (12×)
A garrison, military outpost; also a governor or appointed official; rarely, a standing pillar or column.
Netsiv spans the military, the administrative, and the monumental. Most frequently it denotes a garrison or military outpost—the Philistine installations that provoked Jonathan's bold strike (1 Sam 13:3-4) and the garrisons David stationed throughout Edom and Aram (2 Sam 8:6, 14). The same root yields the sense of an appointed

governor or overseer, as in Solomon's administrative prefects (1 Kgs 4:19, 2 Chr 8:10). In one memorable occurrence, it describes the pillar of salt that was Lot's wife (Gen 19:26)—a standing monument to judgment.

1. garrison, military outpost (9×) A military garrison or outpost stationed for territorial control. Spanish 'guarniciones' and French 'garnison' consistently render this dominant sense. The Philistine garrisons at Geba and elsewhere (1 Sam 10:5, 13:3-4) represent foreign occupation; David's garrisons in Aram and Edom (2 Sam 8:6, 14) mark Israelite dominion. The word implies not just soldiers but a permanent installation of authority. GEOGRAPHY AND SPACE

en: and-garrison-of, garrison-of, garrisons | **es:** gobernadores, guarniciones, guarniciones-de | **fr:** [ונצי֫ב], [נצי֫בים], garnison-de | **de:** [ונצי֫ב], [נצי֫בים], garrison-von 1Sam 10:5; 1Sam 13:3; 1Sam 13:4; 2Sam 8:6; 2Sam 8:14

2. governor, overseer, appointed official (2×) An appointed governor, prefect, or administrative overseer placed in charge of a region. First Kings 4:19 names a single governor over Gilead, while 2 Chronicles 8:10 counts Solomon's chief officers. Spanish 'gobernador/oficiales' and French 'gouverneur' distinguish this from the military sense—the emphasis falls on administrative authority rather than armed presence. GEOGRAPHY AND SPACE

en: [the-overseers], and-one-governor | **es:** [los-oficiales], y-un-gobernador | **fr:** [הנצי֫בים], et-un-gouverneur | **de:** [הנצי֫בים], und-eins-Statthalter 1Kgs 4:19; 2Chr 8:10

3. pillar, standing stone (1×) A standing pillar or column, a physical upright structure. Genesis 19:26 uses netsiv for the pillar of salt Lot's wife became—Spanish 'columna de,' French 'colonne de,' and German 'Salzsäule' all render it as a monument or column. This concrete, inanimate sense stands apart from the human/institutional meanings, preserving the root idea of something 'stationed' or set upright. GEOGRAPHY AND SPACE

en: pillar-of | **es:** columna-de | **fr:** colonne-de | **de:** eine-Salzsäule Gen 19:26

נְצִיב H5334 *Conj-w / N-proper-fs* (1×)

Nezib; a town in the territory of Judah near the Philistine border

This place name appears in Joshua 15:43 in the list of towns allotted to the tribe of Judah, specifically in the Shephelah (lowland) region near Philistine territory. The Septuagint preserves variations like Naseib and Neseib. Modern identification places it at Beit Nasib, approximately eight miles northwest of Hebron. The location on Judah's western frontier made it strategically significant as a buffer against Philistine expansion. The name itself may derive from a root meaning 'to stand' or 'to be set,' possibly referring to its position or a standing pillar.

(1×) A town in the Shephelah district of Judah's tribal inheritance, located near the Philistine border. Joshua 15:43 lists it among the lowland settlements. The cross-linguistic consistency ('Netziv'/'Nesib') reflects transliteration of the Hebrew place name. Archaeological and geographical research identifies it with Beit Nasib northwest of Hebron, positioning it in Judah's defensive buffer zone against Philistine encroachment. PROPER NAMES (PERSONAL)

en: and-Netziv | **es:** y-Nesib | **fr:** et-Netziv | **de:** und-Netziv Josh 15:43

נְצִיחַ H5335 *N-proper-ms* (2×)

Netsiach—a family head among the temple servants (Nethinim) who returned from exile

Netsiach is listed among the heads of families of temple servants who returned from Babylonian exile with Zerubbabel. The name appears in the parallel genealogical lists in Ezra and Nehemiah, which enumerate the returning exiles by family groups. The Septuagint shows considerable variation in rendering this name, suggesting uncertainties in transmission, though the Hebrew text is consistent across both passages.

(2×) This proper name identifies a specific family head among the Nethinim (temple servants) in the post-exilic community. Appearing in Ezra 2:54 and Nehemiah 7:56, the name occurs only in the genealogical registers of those who returned from Babylon. The multilingual glosses consistently transliterate the name (Netsiach, Nesiaj, Nesiá), reflecting its function as a personal identifier rather than a word with semantic content. PROPER NAMES (PERSONAL)

en: Netsiach, Neziah | **es:** Nesiaj, Nesiá | **fr:** [נצי֫ח] | **de:** [נצי֫ח] Ezra 2:54; Neh 7:56

נְצִיר H5336

preserved, guarded (adjective; Isaiah 49:6 Ketiv, Qere reads נְצוּרֵי)

This adjective form appears only in Isaiah 49:6 (Ketiv) as part of the phrase describing the Servant's mission: to 'raise up the preserved of Israel.' The Qere reads נְצוּרֵי (from נָצַר, 'to watch, guard, preserve'), referring to the surviving remnant—those whom God has kept safe through judgment and exile. The Servant's task extends beyond Israel to be 'a light to the nations,' but begins with restoring the 'preserved ones,' the faithful remnant. This theme of the guarded remnant runs through Isaiah's theology of judgment and restoration.

נָצַל H5337 *Conj-w / V-Hifil-Imp-ms / 1cs* (213×)

To deliver, rescue, snatch away; Niphal: escape, be delivered; Piel: strip, plunder; Hifil: save from danger or enemies

At its Hifil core, natsal is the Hebrew Bible's premier rescue verb — God snatching Israel from Egypt's hand, a shepherd pulling a lamb from the lion's jaws, a warrior delivering the oppressed. Arabic splits the range cleanly: anjadha for rescue, intaza'a for snatching away, and salaba for plundering — three distinct roots confirming real semantic fractures. The Niphal reflexive adds escape and self-deliverance, while the rare Piel transforms the verb entirely into its opposite: stripping and plundering the defeated. One Hithpael occurrence extends the root to stripping off one's own ornaments in grief.

1. deliver, rescue, save (Hifil) (188×) The dominant Hifil causative: to deliver, rescue, or save someone from danger, enemies, or death. At 188 occurrences this is natsal's gravitational center — from the Passover deliverance (Exod 12:27) to David's praise of divine rescue (2 Sam 22:1). Arabic anjadha/najja, Spanish librar, and Korean geonjida all converge on forcible extraction from peril. RELEASE AND MOVEMENT

en: deliver-me, deliverer, delivering | **es:** Líbrame, líbrame, quien-librase | **fr:** delivering, délivrer, le-délivrer | **de:** Retter, delivering, errette Exod 12:27; Exod 18:10; Deut 32:39; 1Sam 4:8

2. be delivered, escape (Niphal) (15×) The Niphal passive-reflexive: to be delivered, escape, or deliver oneself. Fifteen occurrences including Jacob's deliverance at Peniel (Gen 32:30) and the psalmist's plea from the mire (Ps 69:14). Arabic yanju ('to escape'), Korean guwon-batda ('receive salvation'), and Deut 23:15's runaway-slave law confirm both passive and reflexive nuance. RELEASE AND MOVEMENT

en: and-deliver-yourself, and-was-delivered, deliver-yourself | **es:** Líbrate, Somos-librados, para-librarse | **fr:** délivrer, escapes, et-délivrer | **de:** errette, errettete, escapes Gen 32:30; Deut 23:15; 2Kgs 19:11; Ps 33:16; Ps 69:14

3. snatch away, take away (Hifil) (4×) A distinct Hifil nuance of snatching away or forcibly removing possessions — not rescue but seizure. God 'snatched away' Laban's livestock for Jacob (Gen 31:9, 16) and Hosea warns of divine repossession (Hos 2:9). Arabic intaza'a ('to wrench away') and Hindi chhina ('snatched') use roots entirely distinct from rescue vocabulary. RELEASE AND MOVEMENT

en: and-I-will-snatch-away, and-delivered, delivered | **es:** Y-quitó, quites, quitó | **fr:** délivra, délivrer, et-délivra | **de:** errette, gerettet-hat, und-errettete Gen 31:9; Gen 31:16; Ps 119:43; Hos 2:9

4. strip, plunder, despoil (Piel) (3×) The Piel intensive: to strip, plunder, or despoil — the verb's semantic opposite. Three occurrences: Israel plundered the Egyptians (Exod 3:22, 12:36) and Jehoshaphat's army stripped fallen Moabites (2 Chr 20:25). Arabic salaba ('to plunder') and Korean ppae-atda ('seized') confirm a wholesale inversion from deliverance to dispossession. PLUNDERING AND SPOIL

en: and-they-plundered, and-they-took-for-themselves, and-you-will-plunder |

es: y-despojaron, y-despojaréis, y-tomaron-para-sí | **fr:** et-délivrer, et-ils-pilla, et-tu—piller | **de:** und-du-wird-pluendern, und-retten, und-sie-pluenderte Exod 3:22; Exod 12:36; 2Chr 20:25

5. (2×) Prophetic imagery of 'a brand plucked from the fire' — rescue at the last moment before annihilation. Amos 4:11 and Zechariah 3:2 form a vivid metaphor of narrow escape from total destruction. Spanish arrebatado ('snatched away') marks the desperate-rescue intensity beyond ordinary deliverance. **RELEASE AND MOVEMENT**
en: plucked, snatched | **es:** arrebatado | **fr:** délivrer | **de:** errettete Amos 4:11; Zech 3:2

6. (1×) A singular Hithpael reflexive at Exod 33:6: Israel 'stripped themselves of' their ornaments at Horeb after the golden calf judgment. Spanish se despojaron and French depouilla confirm self-directed removal of adornment — semantically closer to Piel stripping but reflexive and penitential rather than predatory. **STRIPPING AND UNCOVERING**
en: and-stripped-off | **es:** Y-se-despojaron | **fr:** et-dépouilla-dehors | **de:** und-stripped-weg Exod 33:6

נְצַל H5338 *Conj-w / V-Hifil-Prtcpl-ms* (3×)

to rescue, deliver; Aramaic Haphel of נְצַל

This Aramaic verb means to rescue or deliver, appearing in Daniel's Aramaic sections. God is described as 'rescuing and delivering' (Daniel 6:27), demonstrating his power to save from both furnace and lions. The verb appears in various forms: participle ('rescuing'), infinitive ('to deliver'), and with pronominal suffixes ('to rescue him'). Nebuchadnezzar decrees death for anyone who speaks against the God 'who is able to deliver in this way' (3:29), acknowledging no other deity can rescue as Israel's God does. The Aramaic setting fits the exile context where deliverance is urgently needed.

(3×) All three occurrences center on miraculous divine rescue from execution—fire or lions. Daniel 3:29 celebrates God's unique delivering power after the furnace incident. Daniel 6:14 shows Darius desperate 'to rescue' Daniel from the lions' den, while 6:27 praises God who 'rescues and delivers.' The paired verbs emphasize comprehensive salvation. Cross-linguistic renderings use rescue/deliver vocabulary: 'librar,' 'rescatarlo,' 'rescata.' The Haphel causative stem underscores that God actively causes escape, not merely permits it—he intervenes decisively. **RELEASE AND MOVEMENT**
en: and-rescuing, to-deliver, to-rescue-him | **es:** librar, para-rescatarlo, y-rescata | **fr:** [ומצל], [להצלה], [להצלותה] | **de:** [ומצל], [להצלה], [להצלותה] Dan 3:29; Dan 6:14; Dan 6:27

נִצָּן H5339 *Art / N-ms* (1×)

blossoms, flowers; the blooming flowers appearing on plants, especially in springtime

This plural noun appears in Song of Songs 2:12, where 'the blossoms appear in the land' signals spring's arrival. The scene paints nature awakening—flowers emerging alongside birdsong and new growth. The definite article ('the blossoms') suggests well-known seasonal blooms rather than generic flowers. This botanical imagery characterizes spring as the time of love and renewal, when creation comes alive with color and fragrance. The parallel with singing birds and pruning time situates these blossoms in early spring's agricultural calendar.

(1×) The flowers or blossoms that appear in springtime, marking seasonal renewal. Song 2:12 places these blossoms in a catalogue of spring's signs—the time for singing has arrived, the dove's voice is heard, and flowers have appeared on the earth. Spanish 'flores' and French 'fleurs' confirm the floral meaning. The definite article suggests these are the characteristic blooms of Palestinian spring, perhaps including wildflowers like anemones and cyclamens that blanket the land. **FLOWERS AND BLOSSOMS**
en: the-blossoms | **es:** Las-flores | **fr:** Les-fleurs | **de:** [הנצנים] Song 2:12

נָצַץ H5340 *Conj-w / V-Qal-Prtcpl-mp* (1×)

sparkling, gleaming; reflecting or emitting flashes of light like polished metal

This participle appears in Ezekiel 1:7, describing the feet of the cherubim in the prophet's throne vision as 'sparkling like burnished bronze.' The verb captures the flashing, gleaming quality of highly polished metal. Some scholars propose reading 'their plumage' instead, but the traditional text emphasizes the brilliant, almost metallic appearance of these heavenly beings. The sparkle suggests movement and vitality, not static shine—the cherubim's feet flash and gleam as they move in the vision's supernatural choreography.

(1×) To sparkle, flash, or gleam with light, particularly like polished metal. Ezekiel 1:7 uses this verb to describe how the cherubim's feet gleamed 'like burnished bronze,' creating a dazzling visual effect in the prophet's vision. Spanish 'centelleando' (sparkling) and French 'étinceler' (to sparkle) capture the dynamic quality of light flashing from a reflective surface. This contributes to the overwhelming luminosity of Ezekiel's throne vision. **SHINING AND ILLUMINATING**
en: and-sparkling | **es:** y-centelleando | **fr:** et-étinceler | **de:** [ונצצים] Ezek 1:7

נָצַר H5341 *V-Qal-Imperf-1cs* (64×)

To watch, guard, keep; of observing commandments, protecting persons, standing watch, and besieging cities.

Natsar belongs to the same semantic family as its Aramaic cousin netar ('to guard, keep'), and the two verbs illuminate each other. At its heart, natsar describes vigilant watchfulness — whether directed toward God's commandments, toward a person under one's care, or toward an enemy city under siege. The covenantal sense dominates: the Psalms are saturated with natsar as the faithful keeper of Torah (Ps 119:22, 56, 100), and the word becomes a marker of covenant loyalty itself in passages like Deuteronomy 33:9 where the Levites 'kept your word.' Yet the same root yields the notsrim, 'watchmen,' who stand sentinel over cities (2 Kgs 17:9), and even the surprising military sense of besieging a fortified place (Isa 1:8; Jer 4:16). Arabic nazara ('to look at, examine') preserves the visual core of watchfulness from which all these senses radiate.

1. keep, observe (commandments) (24×) The dominant covenantal sense: to keep, guard, or observe commandments, laws, covenant stipulations, and moral instructions with careful, deliberate obedience. This accounts for 24 of 64 occurrences, concentrated in the Psalms and Proverbs. Spanish guardar and German bewahren both capture the custodial dimension — not mere compliance but treasured preservation of what has been entrusted. Psalm 119 alone uses natsar repeatedly (vv. 22, 56, 100, 129) as a virtual synonym for shamar, though natsar carries a slightly more watchful, attentive connotation. Korean 지키다 ('to protect/keep') mirrors this range well. **GUARDING AND KEEPING**
en: I-have-kept, I-keep, I-will-keep | **es:** (guardarán), Guarda, guarda | **fr:** et-garder, garder, ils-garda | **de:** behütete, bewahrte, sie-bewachte Deut 33:9; Ps 25:10; Ps 34:13; Ps 78:7; Ps 105:45

2. guard, protect, preserve (a person) (20×) To guard, protect, or preserve a person from harm or danger — 20 occurrences, often with God as subject safeguarding the faithful. In Deuteronomy 32:10 God 'guarded' Israel 'as the apple of his eye,' and Psalm 32:7 declares God will 'preserve me from trouble.' The multilingual evidence splits interestingly: Spanish guarda and French garder treat protection and commandment-keeping as the same verb, while Korean shifts to 보호하다 ('to protect') and Swahili -linda ('to guard a person'), marking a clear semantic boundary between covenantal observance and personal protection. Psalm 12:7 and 40:11 anchor this sense theologically. **GUARDING AND KEEPING**
en: You-preserve-me, and-I-have-kept-you, and-I-will-preserve-you | **es:** guarda, guardan, guardan-a- | **fr:** et-garder, garder, il-garda-lui | **de:** behütete, bewahren, bewahrte Deut 32:10; Ps 12:7; Ps 25:21; Ps 32:7; Ps 40:11

3. watchman, keeper (11×) Substantivized participle: a watchman, sentinel, keeper, or guardian — 11 occurrences where the verb becomes an agent noun. The notsrim of 2 Kings 17:9 and 18:8 are military watchtower sentinels, while Job 7:20 provocatively addresses God as 'O Watcher of men.' Jeremiah 31:6 envisions the

notsrim on Mount Ephraim calling people to Zion. Spanish el que guarda and German der Wächter both render this substantivized form. The Exodus 34:7 usage ('keeping steadfast love for thousands') bridges toward sense 1 but retains the participial guardian imagery. GUARDING AND KEEPING

en: O-Watcher-of, and-he-who-watches, guards | **es:** El-que-guarda, el-guarda, el-que-cuida | **fr:** et-garder, gardant, garder | **de:** behütete, bewahrte, keeping Exod 34:7; 2Kgs 17:9; 2Kgs 18:8; Job 7:20; Job 27:18

4. hidden, secret, guarded away (5×) Passive participle: that which is hidden, concealed, guarded away, or kept secret — 5 occurrences forming a distinct adjectival sense. Proverbs 7:10 describes a woman with a 'guarded/crafty heart' (netsurath lev); Isaiah 48:6 reveals 'hidden things you have not known'; Isaiah 49:6 speaks of 'preserved ones of Israel.' The passive morphology shifts the semantics from active watching to the result of being watched over and thus sequestered. Spanish preservados and cosas guardadas confirm the stative, resultative quality. This sense connects to the Aramaic/Syriac tradition where netar can mean 'to reserve, keep back.' GUARDING AND KEEPING

en: [ketiv:and-preserved-ones-of], and-crafty-of, and-hidden-things | **es:** (y-preservados-de), [Qere], y-cosas-guardadas | **fr:** et-garder, garder | **de:** bewahren, und-bewahren, und-bewahrte Prov 7:10; Isa 48:6; Isa 49:6; Isa 65:4

5. besiege, blockade (4×) To besiege or blockade a city — 4 occurrences constituting a distinct military sense. In Isaiah 1:8 Jerusalem is 'like a besieged city'; Jeremiah 4:16 warns that 'besiegers come from a distant land'; Ezekiel 6:12 distinguishes the besieged from those far away. Spanish sitiada/sitiadores ('besieged/besiegers') and the broader semantic logic make clear this is not mere metaphorical guarding but actual military encirclement. The connection to the root meaning is transparent: besieging is hostile watching, surrounding a city to prevent escape — the same vigilant gaze turned from protective to adversarial. GUARDING AND KEEPING

en: and-the-besieged, besieged, besiegers | **es:** Sitiadores, guardas, sitiada | **fr:** et-garder, garder | **de:** [והנצור], bewahren Isa 1:8; Jer 4:16; Jer 31:6; Ezek 6:12

נֶ֫צֶר H5342 *Prep-k / N-ms* (4×)

sprout, shoot, branch; used figuratively for offspring, descendants, or new growth from a root

This noun denotes a young shoot or branch sprouting from a plant, but it appears exclusively in figurative contexts in Scripture. Isaiah 11:1 famously prophesies that "a shoot shall come out from the stump of Jesse," referring to the Messiah. Isaiah 60:21 calls Israel "the branch of my planting," while Isaiah 14:19 uses it in judgment oracles. The term conveys ideas of new life emerging from established roots, often with messianic or covenantal overtones.

(4×) A botanical metaphor for new growth, offspring, or descendants emerging from a rootstock. Isaiah 11:1 uses it messianically ("branch from Jesse"), while Isaiah 60:21 applies it to Israel as God's planting. Daniel 11:7 speaks of "a branch from her roots" in dynastic succession. Multilingual glosses consistently render as "branch/shoot/sprout" (retoño, branche, Zweig), often in construct phrases ("branch of," "from branch of"). Several translations bracket the Hebrew forms, indicating morphological or textual complexity. GEOGRAPHY AND SPACE

en: and-branch, branch-of, from-branch-of | **es:** como-retoño, de-retoño-de, retoño-de | **fr:** [ונצר], [כנצר], [נצר] | **de:** [ונצר], [כנצר], [מנצר] Isa 11:1; Isa 14:19; Isa 60:21; Dan 11:7

נָקִא H5343 *Adj-ms* (1×)

pure, clean; free from dirt, stain, or impurity, especially ritually clean

This Aramaic adjective appears in Daniel 7:9, describing God's hair as 'like pure wool' in the Ancient of Days vision. The term emphasizes spotless whiteness and purity, suggesting both physical cleanliness and symbolic holiness. The comparison to wool highlights texture and color—soft, white, and unblemished. This anthropomorphic description of the divine figure emphasizes age (white hair) combined with absolute purity. The Aramaic form parallels Hebrew נָקִי, sharing connotations of ritual and moral cleanness.

(1×) Clean, pure, unstained—describing something completely white and unblemished. Daniel 7:9 applies this to the Ancient of Days' hair, 'like pure wool,' emphasizing both the whiteness of great age and absolute purity. Spanish 'limpia' (clean) and French 'pur' (pure) reflect both physical and symbolic dimensions. The wool comparison suggests soft, clean whiteness rather than brilliant white light, creating an image of venerable purity. PURITY AND CLEANNESS

en: pure | **es:** limpia | **fr:** pur | **de:** [נקא] Dan 7:9

נָקַב H5344a *V-Qal-Perf-2ms* (22×)

To pierce or bore through; to designate or specify by name; to curse or blaspheme, especially the divine Name.

Naqav holds together three seemingly distant meanings through one governing image: penetration. To bore a hole in a reed (2 Kgs 18:21), to single out a person by name from a crowd (Num 1:17), and to pierce the sacred boundary of God's Name with a curse (Lev 24:11) all share the notion of pointed, decisive action. Arabic naqaba ('perforate, scrutinize') preserves both the physical and investigative dimensions. The Leviticus 24 narrative, where a man 'pierces' (blasphemes) the Name, may reflect an ancient understanding of cursing as verbally boring into sacred space.

1. designate or specify by name (9×) To designate, specify, or single out by name, often in an official or formal capacity. Numbers 1:17 records that certain men were 'designated by name' for the census, and 1 Chronicles 12:32 and 16:41 use it for named appointees to service. Genesis 30:28 has Laban telling Jacob to 'specify' his wages. The underlying metaphor may be 'piercing' or marking someone out from the group. Spanish 'designados' and French 'nommer' capture this formal naming function. CALLING AND NAMING

en: designated, distinguished-ones-of-, shall-designate | **es:** determinará, fueron-designados, los-notables-de | **fr:** [יקבנו], [נקבו], percer | **de:** [יקבנו], [נקבו], [נקבי] Gen 30:28; Num 1:17; 1Chr 12:32; 1Chr 16:41; 2Chr 28:15

2. pierce or bore through (7×) To physically pierce, bore, or perforate an object with a tool or weapon. In 2 Kings 12:9 the priest bores a hole in the lid of a chest, and 2 Kings 18:21 warns that leaning on Egypt is like leaning on a reed that pierces the hand. Job 40:24 and 41:2 ask whether one can pierce Leviathan's nose or jaw. This is the concrete, literal core of the verb, shared with Arabic naqaba and Aramaic neqav. PIERCE BORE THROUGH

en: and-he-bored, and-it-pierces-it, and-pierces-it | **es:** Traspasaste, agujereada, perforarán- | **fr:** [ונקבה], et-cela-pierces-cela, et-il-bored | **de:** [ונקבה], [ינקב], [נקבת] 2Kgs 12:9; 2Kgs 18:21; Job 40:24; Job 41:2; Isa 36:6

3. curse or blaspheme (6×) To curse, revile, or blaspheme, especially used of pronouncing imprecations against a person or blaspheming the divine Name. Leviticus 24:11 narrates the foundational case: a man 'pierced' (cursed) the Name and was stoned. Numbers 23:8 and 23:25 use it of Balaam's inability to curse Israel. Job 3:8 and Proverbs 11:26 extend the usage to malediction in general. The semantic link to 'piercing' suggests cursing was understood as a verbal penetration of sacred or social boundaries. STRIKING AND REFERENCE

en: and-pierced, can-I-curse, let-curse-it | **es:** Maldíganla, Y-blasfemó, lo-maldecirá | **fr:** et-pierced, percer-lui, peut-je-malédiction | **de:** [יקבהו], du-sollverfluchen-ihn, kann-ich-verfluchen Lev 24:11; Num 23:8; Num 23:25; Job 3:8; Prov 11:26

נָקַב H5344b *Prep-b / V-Qal-Inf / 3ms* (2×)

to blaspheme, curse the name of God—speak against the divine name with contempt or profanity

This verb describes the act of blaspheming or profaning the divine name. It appears only in the legal section of Leviticus dealing with the punishment for blasphemy. The offense involves explicitly pronouncing the sacred name with contempt or cursing. Leviticus 24:16 uses both the infinitive and participle forms to emphasize both the act itself and the one who commits it. The multilingual glosses consistently render this as blasphemy (Spanish 'blasfemar,' French 'blaspheme'), recognizing the gravity of speaking against God's name.

(2×) The verb refers specifically to the act of blaspheming or cursing the name of Yahweh, found in Leviticus 24:16. Both occurrences in this verse (infinitive 'in his blaspheming' and participle 'one who blasphemes') describe the same offense from different grammatical angles. The translations across languages uniformly recognize this as blasphemy, with Spanish 'blasfemar,' French 'blasphemer,' and English 'blaspheme' all conveying the serious nature of verbally dishonoring the divine name. **CURSING AND IMPRECATION**

en: and-one-who-blasphemes, in-his-blaspheming- | **es:** Y-el-que-blasfeme, al-blasfemar | **fr:** dans-son-blaspheming-, et-un-qui-blasphemes | **de:** in-sein-blaspheming-, und-eins-der-blasphemes Lev 24:16

נְקֻבָיִךְ H5345 *Conj-w / N-mpc / 2ms* (1×)

settings, sockets; cavities or mountings in which precious stones are fixed in jewelry

This technical term appears in Ezekiel 28:13, describing the king of Tyre's adornment 'in Eden, the garden of God.' The paired terms refer to jewelers' craft—sockets and grooves or settings where gemstones are mounted. The precise meaning remains debated; proposals include 'settings and sockets,' 'timbrels and pipes,' or 'engravings and mountings.' The context emphasizes lavish ornamentation with precious stones, suggesting these are technical terms for jewelry craftsmanship. The suffixes indicate personal possession—'your settings, your sockets'—emphasizing the king's wealth.

(1×) Technical jeweler's term for sockets, settings, or mountings in which precious stones are fixed. Ezekiel 28:13 uses this in describing the king of Tyre's original splendor among gemstones in God's garden. Spanish 'engarces' (settings) captures the jewelry craft terminology. The paired expression with 'sockets' suggests complementary aspects of gem mounting—perhaps the backing and the enclosing rim that secure stones in place. **ENGRAVING AND INSCRIBING**

en: and-your-settings | **es:** y-tus-engarces | **fr:** et-monture | **de:** [ונקביך] Ezek 28:13

נְקֶב H5346 *N-proper-fs* (1×)

Nekeb; a location on the border of Naphtali's territory, possibly a mountain pass

This place name appears in Joshua 19:33 as 'Adami-nekeb,' a border point in Naphtali's tribal allotment. The Septuagint treats it as two locations (Arme and Nabek) or transliterates as Ademmhe annekb. The term nekeb may mean 'pass' or 'perforation,' suggesting a mountain passage or gap—Arabic ʿ refers to a road between mountains. If so, the name describes a strategic pass through Naphtali's hill country. The dual nature of the name (Adami-nekeb) suggests either a compound name or two adjacent locations, one involving a notable mountain pass.

(1×) A place name in Naphtali's territory, appearing as 'Adami-nekeb' in the boundary list of Joshua 19:33. The term may derive from a root meaning 'piercing' or 'pass,' suggesting a geographical feature like a mountain gap. The Arabic cognate referring to mountain roads supports this interpretation. Transliteration varies in translations ('Neqev'/'Nekeb'), reflecting the proper name's preservation rather than translation of its possible etymological meaning. **PROPER NAMES (PERSONAL)**

en: the-Neqev | **es:** y-Jabneel | **fr:** le-Neqev | **de:** der-Neqev Josh 19:33

נְקֵבָה H5347 *Prep-l* (22×)

female – a woman or female animal, used for sex distinction especially in priestly and creation texts

The standard Hebrew noun for a female of any species, consistently paired with its opposite zakar ('male') to express the fundamental gender binary. It appears prominently in the creation account – 'male and female he created them' (Gen 1:27; 5:2) – and pervades Priestly legislation concerning sacrificial animals (Lev 3-5), purification after childbirth (Lev 12:5-7), and census exclusions (Num 5:3; 31:15). Jeremiah uses it strikingly in his oracle of reversal: 'a female shall encompass a man' (Jer 31:22). The Aramaic cognate nuqba preserves the same root.

female (22×) A female creature, whether human (woman, girl) or animal, used to mark the sex distinction in legal, cultic, and narrative contexts. Nearly always appears opposite zakar ('male'). Dominant in Priestly texts covering creation (Gen 1:27; 5:2), the flood pairings (Gen 6:19; 7:3, 9, 16), sacrificial regulations (Lev 3-5), and purity laws (Lev 12; 15). Jeremiah 31:22 deploys it in an enigmatic prophetic reversal. Spanish hembra and French femelle both render the term straightforwardly, confirming its monosemous character. **FEMALE GENDER**

en: a-female, and-female, and-for-the-female | **es:** hembra, hembra?, mujer | **fr:** et-femelle, et-pour-le-femelle, femelle | **de:** ein-weiblich, und-fuer-der-weiblich, und-weiblich Gen 1:27; Gen 5:2; Gen 6:19; Gen 7:3; Gen 7:9

נָקֹד H5348 *Adj-mp* (9×)

Speckled, spotted; used exclusively of sheep and goats in Jacob's breeding arrangement with Laban.

This adjective describes animals with small spots or speckles on their coats, appearing only in the Jacob-and-Laban narrative of Genesis 30-31. When Jacob negotiates his wages, he claims all speckled (naqod) and spotted (talu) animals as his own (Gen 30:32-33). The term then recurs as Jacob's flocks multiply through his selective breeding strategy (30:35, 39; 31:8, 10, 12). Spanish 'moteada' (dotted) and German 'gesprenkelt' (sprinkled with spots) both convey the visual pattern precisely. The word always appears alongside related color-pattern terms – 'striped' (aqod) and 'spotted' (talu) – forming a small technical vocabulary for livestock markings.

speckled (9×) Speckled or spotted in coat pattern, used exclusively of sheep and goats in the Jacob-Laban livestock narratives (Gen 30:32-39; 31:8, 10, 12). The adjective typically appears in lists alongside 'aqod' (striped) and 'talu' (spotted/patched), distinguishing fine-grained speckles from larger patches. Spanish 'moteada' (speckled/dotted) and German 'gesprenkelt' (besprinkled) both capture the image of small scattered markings. The term carries narrative weight as the visible marker of God's providential blessing on Jacob's flocks. **SPOTTED SPECKLED**

en: and-speckled, speckled, spotted | **es:** las-moteadas, moteada, moteadas | **fr:** et-speckled, le-speckled, speckled | **de:** die-gesprenkelten, gesprenkelt, gesprenkelte Gen 30:32; Gen 30:33; Gen 30:35; Gen 30:39

נֹקֵד H5349 *N-ms* (2×)

sheep-raiser, shepherd—one who raises, tends, or deals in sheep, especially on a commercial scale

This noun describes someone engaged in the sheep industry, whether as a breeder, trader, or tender of flocks. The term appears in connection with two notable figures: Mesha king of Moab, who is called a sheep-dealer in 2 Kings 3:4, and the prophet Amos, who identifies himself as being among the sheep-raisers of Tekoa in Amos 1:1. The word suggests a professional level of involvement with sheep, possibly on a large commercial scale, distinguishing it from ordinary shepherding. Amos's use of this term may indicate he was a sheep-breeder or livestock trader rather than a simple shepherd.

(2×) Denotes a professional sheep-raiser or dealer, someone involved in breeding, tending, or trading sheep on a significant scale. The term characterizes Mesha king of Moab as a substantial sheep-dealer (2 Kings 3:4) and describes Amos as being 'among the sheep-raisers' of Tekoa (Amos 1:1). The multilingual evidence (Spanish 'ganadero' = livestock dealer, French 'breeder,' English 'sheep-breeder') emphasizes the commercial or professional aspect, suggesting this goes beyond simple shepherding to indicate expertise in sheep husbandry. **SHEPHERDING AND TENDING**

en: a-sheep-breeder, among-the-shepherds | **es:** entre-los-pastores, ganadero | **fr:** brûlant, un-moutons-breeder | **de:** [בנקדים], ein-Schafe-breeder 2Kgs 3:4; Amos 1:1

נְקוּד H5350 *N-mp* (3×)

crumbs, crumbled bread; or hard biscuits/cakes

This plural noun has two possible meanings, both related to bread. In Joshua 9:5, 12, it describes the Gibeonites' bread that 'was dry and

had become crumbs'—either genuinely crumbled from age (proving they came from afar) or perhaps moldy ('crumbled' as deteriorated). Alternatively, some suggest it denotes a type of hard biscuit or cake that crumbles easily. In 1 Kings 14:3, it appears among provisions brought as a gift, alongside bread and honey—here more likely indicating a specific baked good (cakes or biscuits) rather than literal crumbs. The ambiguity reflects our limited knowledge of ancient Israelite baked goods.

(3×) The Gibeonite deception narrative uses this word to establish their traveled-from-afar claim: provisions that were fresh are now dry and crumbled. The Greek 'bebrōmenoi' (moldy) and Latin 'in frusta comminuti' (crumbled to pieces) capture the deterioration. The 1 Kings occurrence shifts context to provisions suitable as a gift, suggesting a prepared food type. Spanish alternates between 'mohoso' (moldy) and 'tortas' (cakes). Whether crumbs from age or a crumbly biscuit type, the word denotes bread in a broken or easily-broken state. **FOOD AND NOURISHMENT**

en: and-cakes, crumbled | **es:** mohoso, y-tortas | **fr:** crumbled, et-cakes | **de:** crumbled, und-cakes Josh 9:5; Josh 9:12; 1Kgs 14:3

נְקֻדָּה H5351 *N-fpc* (1×)

studs, points; small decorative metal ornaments, possibly rivets or inlaid dots

This plural noun appears in Song of Songs 1:11, where the beloved promises to make 'rows of gold with studs of silver.' The term suggests small decorative elements—either pointed studs, drops, or dots of silver set into or alongside gold chains. The precise form remains uncertain; possibilities include raised studs, inlaid points, or silver beads. The imagery evokes fine jewelry craftsmanship, with silver accents complementing gold base metal. This promise of adornment expresses the value and beauty the speaker sees in the beloved.

(1×) Small decorative metalwork elements, possibly studs, points, or drops used in jewelry. Song 1:11 describes making gold chains or rows 'with studs of silver'—silver decorative elements adorning gold work. Spanish 'incrustaciones' (inlays) suggests embedding technique. The term evokes fine jewelry craftsmanship where contrasting metals create visual interest, with silver points punctuating gold surfaces or chains. **GEOGRAPHY AND SPACE**

en: studs-of | **es:** incrustaciones-de | **fr:** des-points | **de:** [נקדות] Song 1:11

נָקָה H5352 *Conj-w / V-Nifal-ConjPerf-1cs* (44×)

To be clean, innocent; Nifal: go unpunished, be acquitted, be free from obligation; Piel: acquit, leave unpunished, cleanse from guilt

A juridical and moral verb whose root suggests emptiness or cleanness, naqah covers the full arc from courtroom verdict to spiritual purification. Its most recognizable usage is the solemn warning formula 'shall not go unpunished' (lo yinnaqeh), recurring across Exodus, Proverbs, and the prophets as a fixed expression of inevitable divine or social consequence (Prov 6:29; 11:21; 16:5). In the Piel, God himself is the subject who 'will by no means acquit the guilty' (Exod 34:7; Num 14:18) — yet the same stem can also express cleansing from bloodguilt (Joel 3:21). A distinct legal strand in the Nifal means 'to be free from an oath or obligation,' as when Abraham's servant could be released from his oath if the woman refused to follow (Gen 24:8, 41). The Aramaic cognate neqa ('clean') and the Phoenician adjective naqiy ('pure') confirm the ancient Semitic core of cleanness that underlies every juridical extension.

1. Nifal: go unpunished, be acquitted (15×) The Nifal juridical sense of going unpunished or being declared innocent — the most frequent usage with 15 occurrences, almost always in the negative formula lo yinnaqeh ('shall not go unpunished'). Spanish quedando impune and German ungestraft both map to this forensic meaning. Proverbs clusters this formula densely (6:29; 11:21; 16:5; 17:5; 19:5, 9; 28:20), establishing it as a wisdom maxim about moral certainty. Judges 15:3 applies it uniquely to Samson declaring himself 'innocent' of consequences against the Philistines. **INNOCENCE AND ACQUITTAL**

en: I-am-innocent, being-acquitted, going-unpunished | **es:** Estaré-libre-de-culpa, quedando-impune, quedará-impune | **fr:** je-suis-innocent, être-innocent | **de:** ich-bin-innocent, ungestraft, unschuldig-sein Judg 15:3; Prov 6:29; Prov 11:21; Prov 16:5; Prov 17:5

2. Piel: acquit, leave unpunished (15×) The Piel declarative sense — to acquit, pronounce guiltless, or leave unpunished — with God or a judge as subject across 15 occurrences. The theological core appears in the great divine self-revelation at Sinai: 'who will by no means acquit the guilty' (Exod 34:7; Num 14:18), where the doubled infinitive absolute naqeh lo yenaqqeh creates emphatic certainty. Spanish absolver and German freisprechen confirm the forensic-declarative force. Nahum 1:3 echoes the Exodus formula almost verbatim, demonstrating how this creedal language persisted across centuries of prophetic tradition. **INNOCENCE AND ACQUITTAL**

en: I-will-acquit-you, I-will-leave-you, You-acquit-me | **es:** absolverá, absuelve, dejará-impune | **fr:** –quitter-unpunished, et-acquittant, et-acquitting | **de:** er-spricht-frei, er-wird-acquit, hold-ihn-guiltless Exod 20:7; Exod 34:7; Num 14:18

3. Nifal: be free, be released from obligation (7×) The Nifal obligation-release sense — to be free or exempt from an oath, vow, or legal responsibility — appearing 7 times in narrative contexts. Abraham's servant can be 'free from this oath' if the woman will not follow (Gen 24:8, 41); the man who injures another is 'acquitted' if the victim recovers and walks about (Exod 21:19); and the woman suspected of unfaithfulness 'shall be free' if proven innocent in the sotah ordeal (Num 5:19, 28, 31). Spanish quedaras libre and German frei sein capture this release-from-binding sense, which is relationally rather than morally oriented. **FREE LIBERTY RELEASED**

en: and-is-cleared, and-shall-be-free, and-she-shall-be-free | **es:** quedarás-libre, sé-libre, y-quedará-libre | **fr:** alors-tu—être-libérer, et-devra-être-libérer, et-elle-devra-être-libérer | **de:** sein-befreien, so-bist-du-frei, und-ist-cleared Gen 24:8; Gen 24:41; Exod 21:19; Num 5:19; Num 5:28

4. Nifal: be cleansed, be purged (3×) The Nifal purification sense — to be cleansed or purged of guilt or moral impurity — in 3 occurrences where the emphasis falls on inner purification rather than courtroom verdict. The psalmist asks 'who can discern his errors? Cleanse me from hidden faults' (Ps 19:13), using naqah for moral purification that only God can accomplish. Zechariah 5:3 twice applies the Nifal passive in the context of the flying scroll that will 'purge out' thieves and false swearers. Spanish limpio and German unschuldig point toward cleanness rather than acquittal. **INNOCENCE AND ACQUITTAL**

en: and-I-shall-be-innocent, will-be-purged | **es:** será-borrado, y-seré-limpio | **fr:** et-innocenter, innocenter | **de:** und-ich-soll-seinnocent, ungestraft Ps 19:13; Zech 5:3

5. Piel: cleanse, purify from guilt (3×) The Piel purification-from-bloodguilt sense — to cleanse or avenge innocent blood — in 3 occurrences where the Piel carries a ritual or vindicatory force beyond mere legal acquittal. Joel 3:21 declares 'I will avenge/cleanse their blood that I have not yet avenged/cleansed,' where Spanish limpiar ('to clean') reveals the purification metaphor. Psalm 19:12 pairs this with sense 4, asking God for comprehensive moral cleansing. The distinction from sense 2 lies in the object: guilt and blood rather than a person. **PURIFYING AND CLEANSING**

en: I-have-avenged, acquit-me, and-I-will-avenge | **es:** Y-limpiaré, limpié, límpiame | **fr:** et-innocenter, innocenter | **de:** acquit-mich, und-ungestraft, ungestraft Ps 19:12; Joel 3:21

6. (1×) A single enigmatic occurrence in Isaiah 3:26 where Jerusalem's gates 'mourn and lament, and she, emptied out (neqqetah), shall sit on the ground.' Here the root returns to its etymological core of emptying or being desolate — the city stripped bare of inhabitants and glory. Spanish desolada ('desolated') and English 'emptied' reflect this concrete, spatial meaning. The Assyrian cognate naqu ('to pour out') illuminates this archaic sense that the juridical usage had almost entirely eclipsed. **INNOCENCE AND ACQUITTAL**

en: and-emptied | **es:** y-desolada | **fr:** et-être-innocent | **de:** und-unschuldig-sein Isa 3:26

נְקוֹדָא H5353 *N-proper-ms* (4×)

Nekoda; head of a family of Nethinim (temple servants) who returned from Babylonian exile

Nekoda appears as the name of a leader among the Nethinim, the temple servants who returned to Jerusalem after the Babylonian exile. The name occurs in parallel lists in Ezra 2:48, 60 and Nehemiah 7:50, 62, indicating both a family group and possibly individuals bearing this name. The Greek versions render it as Νεκωδα or Νεχωδα.

(4×) A personal and family name among the returning exiles, specifically associated with the Nethinim class. The name appears in duplicate census lists (Ezra 2//Nehemiah 7), a common feature of post-exilic genealogical records. Translations are consistent across languages (Nekoda, Necoda, Necodá), though some bracket the Hebrew [נקודא] to indicate it is a transliterated foreign or uncertain form. The repetition in both Ezra and Nehemiah confirms this family's role in the restoration community. **PROPER NAMES (PERSONAL)**

en: Nekoda, Neqoda | **es:** Necoda, Necodá | **fr:** [נקודא] | **de:** [נקודא] Ezra 2:48; Ezra 2:60; Neh 7:50; Neh 7:62

קוּט H5354 *V-Nifal-Perf-3fs* (1×)

to loathe, feel disgust; to experience strong revulsion or moral abhorrence

This verb expresses intense disgust or loathing, often directed at oneself in retrospective moral horror. In Ezekiel 20:43 and 36:31, the people will 'loathe themselves' when they remember their abominations. In Job 10:1, Job's soul 'loathes' his life. Psalm 95:10 describes God's loathing of a rebellious generation. The verb captures visceral revulsion—not mild distaste but profound nausea or moral disgust. The Niphal form often indicates self-directed loathing, the internal revulsion that comes from recognizing one's own corruption.

(1×) To feel intense loathing, disgust, or revulsion, often self-directed after recognizing moral corruption. The verb appears in Ezekiel's prophecies of future repentance, where Israel will loathe themselves upon remembering their abominations (Ezek 20:43, 36:31). Job 10:1 uses it for Job's loathing of life itself. The Niphal stem often indicates reflexive loathing—not hatred of others but disgust with oneself, the moral nausea that accompanies genuine repentance. **LOATHING ABHORRENCE**

en: loathes | **es:** Aborrece | **fr:** נקטה | **de:** [נקטה] Job 10:1

נָקִי H5355a *Adj-ms* (41×)

Innocent, guiltless; free from guilt, obligation, or duty; clean and pure in hands or conscience.

An adjective describing one who is clean — whether morally, legally, or ritually. Its most frequent and weighty use is in the phrase dam naqi, 'innocent blood,' which echoes through Deuteronomy's legal codes (Deut 19:10, 13; 27:25) into the prophetic indictments of Jeremiah (7:6; 22:3, 17) and the historical horror of Manasseh's reign (2 Kgs 21:16; 24:4). The French and German glosses both gravitate toward 'innocent,' while Spanish 'inocente' and 'libre' capture the split between guiltlessness and freedom from obligation. Psalm 24:4's 'clean of hands' (neqi khappayim) adds a ritual and ethical purity dimension, asking who may ascend the Lord's hill.

1. innocent, guiltless (37×) Free from guilt or blame, not deserving punishment — the dominant sense covering the vast majority of occurrences. Central to the Deuteronomic concern with 'innocent blood' (dam naqi), which must not be shed in the land (Deut 19:10). Job's friends and enemies debate his innocence using this very word (Job 4:7; 9:23; 22:19). French 'innocent' and Spanish 'inocente' uniformly confirm this forensic, moral meaning. Proverbs 6:17 lists 'hands that shed innocent blood' among the things the Lord hates. **INNOCENCE AND ACQUITTAL**

en: are-innocent, innocent, the-innocent | **es:** el-inocente, inocente | **fr:** innocent, le-innocent, sont-innocent | **de:** [נקי], der-innocent, innocent Gen 44:10; Exod 21:28; Exod 23:7; Num 32:22; Deut 19:10

2. free from obligation (2×) Released or free from a binding obligation, oath, or penalty. In Genesis 24:41, Abraham's servant will be 'free' (naqi) from his oath if the woman refuses to come. Deuteronomy 24:5 exempts a newly married man — he shall be 'free' (naqi) for his household for one year. Spanish 'libre' and German 'frei' capture this juridical release, distinct from the moral innocence of sense 1. **FREE LIBERTY RELEASED**

en: free | **es:** libre | **fr:** libérer | **de:** befreien, frei Gen 24:41; Deut 24:5

3. exempt from duty (1×) Exempt from a required civic or military duty. First Kings 15:22 records Asa's decree that 'none was exempt' (en naqi) from conscripted labor to build Geba and Mizpah. Spanish 'exento' and French 'exempt' mirror this administrative, civic sense — freedom not from guilt but from compulsory service. **FREE LIBERTY RELEASED**

en: exempt | **es:** exento | **fr:** exempt | **de:** exempt 1Kgs 15:22

4. clean, pure (1×) Clean and pure, whether physically, ritually, or ethically. Psalm 24:4 asks 'Who may ascend the hill of the Lord?' and answers: the one who has 'clean hands and a pure heart' (neqi khappayim uvar levav). German 'der rein von' (the clean/pure of) and Spanish 'limpio de' (clean of) highlight the purity aspect. This sense overlaps with innocence but emphasizes internal and ritual cleanness rather than forensic guiltlessness. **GEOGRAPHY AND SPACE**

en: the-clean-of | **es:** limpio-de | **fr:** innocent | **de:** der-rein-von Ps 24:4

נָקִיא H5355b *Adj-ms* (2×)

innocent (blood)—blood shed unjustly, belonging to one who is guiltless or undeserving of death

This adjective describes blood that is 'innocent' or 'guiltless'—blood shed from someone who did not deserve to die. The phrase 'innocent blood' appears in Joel 3:19 (referring to violence done to Judah) and Jonah 1:14 (where the sailors plead not to be held responsible for Jonah's death). This is a Ketiv (written) form; the Qere (read) text has the more common form of the word. The concept of innocent blood is significant in biblical ethics, as shedding such blood brings guilt and divine judgment upon the perpetrator or the community.

(2×) This adjectival form modifies 'blood' (dam) to create the phrase 'innocent blood,' referring to blood shed from those who are guiltless or undeserving of death. In Joel 3:19, it describes the violence perpetrated against Judah, while in Jonah 1:14, the sailors use it to plead their case before God, asking not to be charged with Jonah's innocent blood if they throw him overboard. The translations uniformly render this as 'innocent' (Spanish 'inocente,' French 'innocent'), capturing the moral dimension of bloodshed that is unjust or unwarranted. **INNOCENCE AND ACQUITTAL**

en: innocent | **es:** inocente | **fr:** innocent | **de:** [נקיא] Joel 3:19; Jonah 1:14

נְקִיּוֹן H5356a *Conj-w* (4×)

innocence, cleanness; freedom from guilt, especially in the phrase "innocence of hands"

This noun describes moral innocence or freedom from guilt, most commonly in the phrase "innocence of hands" (נְקִיּוֹן כַּפַּיִם), symbolizing clean conduct and blamelessness. Genesis 20:5 uses it in Abimelech's defense before God, while Psalms 26:6 and 73:13 employ it in contexts of ritual purity and righteous living. Hosea 8:5 extends it to freedom from punishment, and Amos 4:6 plays on its literal sense of physical cleanness ("cleanness of teeth" = famine, no food).

(4×) Denotes moral and ritual innocence, the state of being free from guilt or wrongdoing. The phrase "innocence of hands" appears in Genesis 20:5, Psalm 26:6, and 73:13, signifying clean, blameless conduct. Multilingual renderings consistently use innocence/innocency terminology (inocencia, innocent, Reinheit), confirming this is fundamentally an ethical-moral term. In Hosea 8:5, it shifts slightly to denote freedom from deserved punishment. The conjunctive forms [ונקין] are occasionally bracketed, indicating textual or morphological interest. **AUTO-DETECTED COMMUNITY 3712 WITH 5 SENSES**

en: and-in-innocence-of, in-innocence, innocence | **es:** en-inocencia, inocencia, y-en-inocencia-de | **fr:** dans-innocent, et-dans-innocence-de, innocent | **de:** [ונקין], innocence, und-in-der-Reinheit Gen 20:5; Ps 26:6; Ps 73:13; Hos 8:5

קֵהָיוֹן H5356b *N-msc* (1×)

cleanness, emptiness; absence of food, particularly famine conditions

This noun appears in Amos 4:6, where God gave Israel 'cleanness of teeth'—a euphemism for famine. Clean teeth mean no food to chew, nothing stuck between them. Some scholars propose reading 'bluntness' (from a root meaning dull) instead of 'cleanness,' but the traditional reading makes good sense as ironic metaphor. God's judgment took the form of empty stomachs and unstained teeth—the 'cleanness' of having nothing to eat. This understated imagery makes famine's horror more poignant through domestic detail.

(1×) Cleanness or emptiness, specifically the cleanness of teeth that comes from having no food. Amos 4:6 uses this phrase as a euphemism for famine—'I gave you cleanness of teeth in all your cities,' meaning absence of food to eat. The ironic image inverts positive connotations of cleanness, making it synonymous with deprivation. Spanish 'limpieza de' preserves the clean/empty wordplay. **GEOGRAPHY AND SPACE**

en: cleanness-of | **es:** limpieza-de | **fr:** innocent | **de:** [נקיון] Amos 4:6

נָקִיק H5357 *Conj-w* (3×)

cleft of rock, rocky crevice; narrow opening in stone formations

This noun designates narrow clefts or crevices in rock faces—the kind of tight spaces where one can hide or where wild things nest. Isaiah 7:19 warns that the Egyptian and Assyrian forces will settle 'in all the clefts of the rocks' throughout Judah—every hiding place will harbor enemies. Jeremiah must hide his linen belt 'in a cleft of the rock' by the Euphrates as a prophetic sign (13:4), and later speaks of fishermen catching people 'from every cleft of the rocks' (16:16). The imagery suggests vulnerability—even the most secret, defensive positions offer no escape from judgment.

(3×) All three uses appear in judgment oracles where clefts symbolize hiding places that prove futile. Isaiah's clefts will shelter invading armies, while Jeremiah's rock-clefts become either hiding spots for prophetic props or fishing grounds where no one escapes the divine hunter. Cross-linguistic renderings preserve the rock-cleft imagery: 'hendidura de,' 'clefts of.' The construct form always specifies 'clefts of the rocks,' emphasizing these are natural geological features—the narrow cracks and crevices in limestone formations common to Palestine's terrain. **GEOGRAPHY AND SPACE**

en: and-from-clefts-of, and-in-clefts-of, in-cleft-of | **es:** en-hendidura-de, y-de-hendiduras-de, y-en-hendiduras-de | **fr:** [בנקיק], [ובנקיק], [ומנקיק] | **de:** [בנקיק], [ובנקיק], [ומנקיק] Isa 7:19; Jer 13:4; Jer 16:16

נָקַם H5358 *Conj-w* / *V-Nifal-ConjImperf.Cohort-1cs* (35×)

To avenge, take vengeance; in Nifal, to avenge oneself; as participle, an avenger; in Piel, to execute full vengeance.

Naqam is the Hebrew Bible's primary verb for retributive justice — the act of redressing a wrong through punitive action. Unlike modern connotations of blind revenge, biblical naqam is typically ordered, sanctioned, or restrained by God. The stem system carries the theology: the Qal describes straightforward vengeance-taking, the Nifal shifts the focus to the injured party avenging themselves, the Piel intensifies the thoroughness of divine retribution, and the Hofal marks the passive victim of avenged blood. Nahum 1:2 stacks three forms in one verse — naqam, noqem, noter — portraying God as the supreme Avenger. The multilingual evidence is remarkably unified: Spanish vengar, French venger, German raechen, and Arabic intaqama all preserve a single root for the concept, reflecting the universality of retributive justice as a moral category.

1. Nifal: avenge oneself (13×) Nifal reflexive: to avenge oneself or be avenged — the largest cluster at 13 occurrences, covering middle-voice constructions where the subject both suffers the wrong and enacts the retribution. The slave-owner's punishment 'shall be avenged' (Exod 21:20-21), Samson cries 'let me be avenged on the Philistines' (Judg 16:28), and Saul's rash oath binds Israel until 'I am avenged on my enemies' (1 Sam 14:24). Spanish vengarse and German sich raechen both select reflexive forms, confirming the middle-voice semantics. The Nifal here is not mere passivity but self-interested agency in justice. **HANDING OVER**

en: I-am-avenged, and-I-will-avenge-myself, and-I-will-be-avenged | **es:** me-vengo, para-vengarse, será-vengado | **fr:** [להנקם], et-je-fera-être-vengea, et-le-vengeance | **de:** [וינקמו], [ונקמו], er-soll-sein-raechte Exod 21:20; Exod 21:21; Judg 15:7; Judg 16:28; 1Sam 14:24

2. Qal: take vengeance (8×) Qal active: to take vengeance upon an enemy or wrongdoer — 8 occurrences of finite verbs and infinitives in the basic active stem. Moses is commanded 'avenge the Israelites on the Midianites' (Num 31:2); the sun stands still 'until the nation avenged itself' (Josh 10:13); and the great Song of Moses declares God 'will avenge the blood of his servants' (Deut 32:43). The Leviticus prohibition 'you shall not take vengeance' (Lev 19:18) uses this same form, showing that naqam in Qal is the unmarked, basic act of retribution — forbidden between Israelites but enacted by God on behalf of his people. **HANDING OVER**

en: and-may-avenge-me, avenge, avenging | **es:** Venga, al-vengarse, para-vengar | **fr:** et-peut-venge-moi, il-fera-venger, prit-vengeance | **de:** [בנקם], [לנקם], avenging Exod 21:20; Lev 19:18; Num 31:2; Deut 32:43; Josh 10:13

3. Hitpael: avenge oneself repeatedly (5×) Hitpael reflexive-intensive: to avenge oneself with emphatic or repeated force — 5 occurrences, all in prophetic rhetoric. Jeremiah's thrice-repeated question 'Shall I not avenge myself on such a nation as this?' (Jer 5:9, 29; 9:9) uses the Hitpael to convey God's sustained, searching deliberation before judgment. The intensifying-reflexive morphology suggests not a single act but an ongoing posture of vindicating justice. German and Spanish both use emphatic reflexive constructions here, while French venger appears without further intensification, suggesting the iterative nuance is harder to capture outside Semitic stem systems. **HANDING OVER**

en: and-avenger, and-the-avenger, avenge-itself | **es:** se-vengará, y-al-vengador, y-el-que-se-venga | **fr:** et-de-venger, venger | **de:** raechen, und-avenger, und-der-avenger Ps 8:2; Ps 44:16; Jer 5:9; Jer 5:29; Jer 9:9

4. Qal participle: avenger (5×) Qal participle: the avenger, one who takes vengeance — 5 occurrences, concentrated in the theologically dense Nahum 1:2, where three participial forms pile up: God is noqem ('an avenger'), noqem again (for emphasis), and ba'al chemah. Also in Leviticus 26:25 ('a sword avenging the covenant') and Psalm 99:8 ('an avenging God'). The participle crystallizes the verbal action into a character attribute — God is not merely someone who occasionally avenges but is by nature 'the Avenger.' Spanish vengador and German Raecher both use agent nouns, confirming the substantival force. **HANDING OVER**

en: and-avenging, avenging, but-avenging | **es:** vengador, vengadora-de, y-vengador | **fr:** avenging, et-venger, venger | **de:** aber-avenging, avenging, raechte Lev 26:25; Ps 99:8; Nah 1:2

5. Piel: execute vengeance (2×) Piel intensive: to execute vengeance thoroughly and deliberately — only 2 occurrences, at 2 Kings 9:7 (Jehu is anointed to 'avenge' the blood of the prophets on Jezebel's house) and Jeremiah 51:36 (God will 'avenge' Israel against Babylon). The Piel intensification signals comprehensive, divinely mandated retribution — not partial or personal, but the full settling of accounts. Spanish vengaré and French je ferai venger both use causative or emphatic future forms, matching the deliberate, thorough quality of the Piel. **HANDING OVER**

en: and-I-will-avenge, and-I-will-take-vengeance | **es:** y-vengaré | **fr:** et-je-fera-venge, et-venger | **de:** und-ich-wird-avenge, und-raechen 2Kgs 9:7; Jer 51:36

6. Hofal: be avenged (2×) Hofal passive: to be avenged (of blood or the victim) — 2 occurrences, both in Genesis 4, establishing the principle of blood-avengement at the dawn of human history. Cain is told that whoever kills him 'shall be avenged sevenfold' (Gen 4:15), and Lamech boasts of seventy-sevenfold vengeance (Gen 4:24). The Hofal passive places the victim's blood as subject — it is the blood that 'is avenged,' not the avenger who acts. Spanish será vengado and German wird gerächt both use passive voice, confirming the genuine passivization of the root. **HANDING OVER**

en: is-avenged-, shall-be-avenged | **es:** será-vengado, será-vengado- | **fr:** –être-vengea, est-vengea- | **de:** soll-gerächt-werden, wird-gerächt- Gen 4:15; Gen 4:24

נָקָם H5359 *N-msc* (17×)

Vengeance, retribution — the act of requiting wrongs, especially God's decisive judicial punishment against covenant-breakers and oppressors.

A masculine noun carrying the weight of retributive justice, naqam denotes the act of avenging wrongs or executing punishment — overwhelmingly attributed to God in the Hebrew Bible. Deuteronomy 32:35 declares 'vengeance is mine,' establishing Yahweh's sole prerogative to repay. Isaiah uses the word in phrases like 'day of vengeance' (34:8; 61:2) and 'garments of vengeance' (59:17), portraying God as a warrior-judge. In rare human usage — Samson's final act in Judges 16:28 and the Edomites' spite in Ezekiel 25:12 — the term underscores how deeply personal the concept of requital was in Israelite thought.

vengeance, retribution (17×) Vengeance or retribution as a theological and juridical concept, most often describing God's decisive punishment against enemies and covenant violators. The phrase 'vengeance of the covenant' in Leviticus 26:25 ties it explicitly to covenantal enforcement. Spanish 'venganza' and French 'vengeance' mirror the English precisely, while German 'Rache' adds the nuance of fierce, personal recompense. Passages like Isaiah 34:8 and Jeremiah 50:15 cast it in eschatological terms as a 'day' of cosmic reckoning. VENGEANCE RETRIBUTION

en: and-vengeance, of-vengeance, vengeance | **es:** de-venganza, es-la-venganza, la-venganza | **fr:** et-vengeance, vengeance, vengeance-de- | **de:** Rache, [נקם], und-vengeance Lev 26:25; Deut 32:35; Deut 32:41; Deut 32:43; Judg 16:28

נְקָמָה H5360 *N-fsc / 3mp* (27×)

vengeance, retribution — the act of divine or human repayment for wrong, especially in covenant justice contexts

Neqamah denotes vengeance or retribution, appearing 27 times with overwhelming concentration in prophetic literature expressing divine justice. Its most characteristic usage is 'the vengeance of YHWH' — the day when God settles accounts with oppressors. Jeremiah applies it repeatedly to Babylon's destruction: 'this is the vengeance of YHWH; take vengeance on her' (Jer 50:15, 28; 51:6, 11, 36). Ezekiel declares God will execute vengeance on Edom and Philistia through Israel's hand (Ezek 25:14, 17). The Psalms celebrate God as 'the God of vengeance' (Ps 94:1) who grants 'vengeance for me among the peoples' (Ps 18:47; 2 Sam 22:48). In Numbers 31:2-3, 'the vengeance of YHWH against Midian' is entrusted to Israel as holy war. Spanish 'venganza,' French 'vengeance,' German 'Rache' — the concept translates with remarkable directness across all languages.

vengeance, retribution (27×) Retributive justice or vengeance, predominantly divine, exacted against covenant-breakers and national enemies. Central to prophetic theology: Jeremiah announces YHWH's vengeance against Babylon (Jer 50:15, 28; 51:6, 11, 36), Ezekiel declares it against Edom and Philistia (Ezek 25:14, 17), and Jeremiah invokes it in personal lament (Jer 11:20; 20:12). In the Psalms, God is 'the God of vengeance' (Ps 94:1) who grants David vindication (Ps 18:47; 2 Sam 22:48). The holy war tradition frames Israel as agent of divine neqamah against Midian (Num 31:2-3). VENGEANCE RETRIBUTION

en: my-vengeance, the-vengeance-of, vengeance | **es:** mi-venganza, venganza, venganza-de | **fr:** vengeance, vengeance-de, vengeance-de- | **de:** Rache, Rache-von, [נקמתי] Num 31:2; Num 31:3; Judg 11:36; 2Sam 4:8; 2Sam 22:48

נָקַע H5361 *V-Qal-Perf-3fs* (3×)

to be severed, alienated, estranged; emotional/relational breaking

This verb expresses being severed or estranged, used only in Ezekiel's allegory of Oholah and Oholibah (Jerusalem and Samaria personified as unfaithful sisters). Three times God declares 'my soul was alienated from her' (Ezekiel 23:18, 22, 28)—the same language used when his soul was estranged from Israel's sister. The root suggests violent separation or rupture, related to words meaning 'split' or 'rend.' The Qal perfect form with 'my soul' as subject creates striking theological language: God's very being recoils from the covenant partner who has become repulsive through infidelity.

(3×) All three instances occur within a single chapter (Ezekiel 23), forming a refrain in the sister-cities allegory. The phrase 'my soul was alienated' captures God's deep revulsion at spiritual adultery—his affection and commitment torn away by persistent unfaithfulness. Spanish 'se-apartó' (departed/turned away) and French 'arracher' (tear away) convey the violent separation. The parallel structure across all three verses—'just as my soul was estranged from her sister'—reinforces that both kingdoms experienced the same divine alienation, the ultimate covenant curse. BREAKING AND UPROOTING

en: was-alienated | **es:** se-apartó | **fr:** arracher | **de:** [נקעה] Ezek 23:18; Ezek 23:22; Ezek 23:28

נָקַף H5362a *Conj-w / V-Piel-ConjPerf-3ms* (2×)

to strike off, cut away—remove or destroy by striking, often of cutting away vegetation or flesh

This verb means to strike off, cut away, or destroy by striking. It appears in two vivid contexts: Job 19:26 uses it of disease striking away or destroying Job's skin, while Isaiah 10:34 employs it as a metaphor for God cutting down the thickets of the forest (representing proud nations). The root may be related to words meaning to strike or wound, and possibly to mutilation. The imagery is consistently one of violent removal or destruction, whether literal (skin ravaged by disease) or metaphorical (kingdoms cut down like forest undergrowth).

(2×) The verb denotes striking off or cutting away, with connotations of destruction or removal through violent action. In Job 19:26, it describes the ravaging effects of Job's disease on his skin ('after my skin, which they have struck off'). In Isaiah 10:34, it appears in a metaphor of divine judgment where the forest thickets are struck away. The multilingual glosses show interpretive variation: Spanish and English emphasize cutting/destroying ('cortados,' 'destroyed'), while the action remains one of forceful removal or demolition. STRIKING AND REFERENCE

en: and-he-cuts-down, they-have-destroyed | **es:** Y-serán-cortados, hayan-destruido- | **fr:** [ונקף], נקפו | **de:** [ונקף], [נקפו] Job 19:26; Isa 10:34

נָקַף H5362b *V-Hifil-Perf-3cp / 1cs* (17×)

Go around, encircle, surround; to circuit, close in on hostilely, or complete a cycle of time

A verb of circular motion that ranges from military siege to liturgical procession. Enemies 'surround' the psalmist like a closing net (Ps 17:9; 22:17), and armies encircle cities under siege (2 Kgs 6:14). But the same root describes Israel's triumphant march around Jericho (Josh 6:3, 11) and the psalmist's invitation to 'walk about Zion' in wonder (Ps 48:12). Spanish distinguishes the moods well — 'rodearán' for hostile encirclement, 'rodeando' for neutral circling. In one striking instance (Lev 19:27), it refers to rounding off the hair of the temples, and in Job 1:5, to the completion of a cycle of feast days.

1. surround or encircle hostilely (9×) To surround or encircle with hostile intent — enemies, dangers, or divine judgment closing in from all sides. Psalm 17:9 describes deadly foes who 'encircle me,' and Psalm 22:17 echoes the same with 'dogs have surrounded me.' Job 19:6 uses it of God's net closing around a sufferer. In 2 Kings 6:14, the Aramean army surrounds Dothan by night. Spanish 'rodearán/rodearon' and the consistent Hifil stem emphasize deliberate, purposeful encirclement meant to trap or destroy. RELEASE AND MOVEMENT

en: He-has-closed, and-surrounded, and-they-surrounded | **es:** Y-rodearán, Y-rodearéis, ha-cerrado. | **fr:** [והקיפה], [והקיפו], [ויקף] | **de:** [הקיף], [הקיפה], [והקיפו] 2Kgs 6:14; 2Kgs 11:8; 2Chr 23:7; Job 19:6; Ps 17:9

2. go around in circuit (6×) To go around, circuit, or encircle in a non-hostile sense — a processional march, architectural description, or surveying movement. Joshua 6:3 and 6:11 describe Israel circling Jericho as a ritual act of faith, while Psalm 48:12 invites pilgrims to 'go around Zion, encircle her.' In 1 Kings 7:24 and 2 Chronicles 4:3, it describes ornamental gourds encircling the rim of the bronze sea. Spanish 'cercando' and 'rodeando' capture the neutral,

descriptive quality of movement around a perimeter. **AROUND AND SURROUNDING**

en: and-go-around-her, encircling, let-them-go-around | **es:** cercando, que-cumplan-su-ciclo, rodeando | **fr:** [ינקפו], [מקיפים], encircling | **de:** [ינקפו], [מקיפים], encircling Josh 6:3; Josh 6:11; 1Kgs 7:24; 2Chr 4:3; Ps 48:12

3. round off or cut around (1×) To round off or cut in a circular fashion — specifically the prohibited practice of rounding the corners of the head in Leviticus 19:27. This lone occurrence applies the root's circular-motion meaning to the act of trimming hair around the temples, a practice associated with pagan mourning rites. Spanish 'cortaréis en redondo' (you shall cut in a circle) makes the spatial geometry explicit in a way that English 'round off' only hints at. **CUTTING AND SEVERING**

en: round-off | **es:** cortaréis-en-redondo | **fr:** round-off | **de:** round-weg Lev 19:27

4. complete a cycle (1×) To complete a full cycle of recurring events — days, feasts, or appointed times coming full circle. In Job 1:5, after Job's sons 'had completed' their round of feast days, Job would rise early to offer sacrifices. Isaiah 29:1 uses the Qal imperfect: 'let feasts run their round.' Spanish 'terminaban' (they were finishing) and the temporal context show this is about cyclical completion rather than spatial movement. The root metaphor of going around naturally extends to the idea of time coming back to its starting point. **FULFILL AND COMPLETE**

en: had-completed | **es:** terminaban | **fr:** הקיפו | **de:** [הקיפו] Job 1:5

נֶקֶף H5363 *Prep-k / N-msc* (2×)

striking (of olive trees)—the act of beating olive trees to harvest the fruit

This noun refers to the striking or beating of olive trees to knock down the fruit for harvest. The term appears only in similes in Isaiah, where it describes the few olives left after the tree has been beaten, illustrating how few people will remain after God's judgment. The image would be familiar to Isaiah's audience: after harvesters beat the olive trees with poles to gather the fruit, only a few scattered olives remain in the highest branches. This agricultural practice becomes a powerful metaphor for the remnant that survives divine judgment.

(2×) Denotes the act of striking or beating olive trees during harvest, used only in comparative phrases ('as at the striking of olive trees') in Isaiah 17:6 and 24:13. The image conveys the idea of gleaning or remnant—just as a few olives remain after beating the trees, so few people will be left after judgment. The multilingual glosses capture this with terms like 'beating' (English), 'sacudida' (Spanish = shaking), and 'striking,' all referring to the harvest technique of striking branches to dislodge olives. **GEOGRAPHY AND SPACE**

en: as-striking-of, like-the-beating | **es:** como-sacudida-de, como-sacudir | **fr:** [כנקף] | **de:** [כנקף] Isa 17:6; Isa 24:13

נִקְפָּה H5364 *N-fs* (1×)

rope, cord; a binding rope, possibly one used for prisoners or captives

This noun appears in Isaiah 3:24, describing the reversals coming upon Jerusalem's elite women: 'instead of a sash, a rope.' The contrast juxtaposes elegant dress with prisoner's bonds. The term suggests an encircling rope, perhaps used to bind captives or as a crude belt replacement. The root may relate to surrounding or encircling. This transformation from luxury to captivity epitomizes Isaiah's judgment oracle—the fashionable accessories of chapter 3's opening verses will be replaced by marks of slavery and disgrace.

(1×) A rope or cord, specifically one that encircles or binds, possibly used for captives. Isaiah 3:24 contrasts the fine sash worn by wealthy women with the rope of captivity: 'instead of a sash, a rope.' Spanish 'soga' (rope) captures the binding instrument. The context of judgment oracles suggests this rope marks the transition from luxury to enslavement, from decorative belts to prisoner's bonds. **GEOGRAPHY AND SPACE**

en: rope | **es:** soga | **fr:** [נקפה] | **de:** [נקפה] Isa 3:24

נָקַר H5365 *V-Piel-Imperf-2ms* (6×)

To bore out, gouge, or dig; especially of gouging out eyes, also of piercing bones or quarrying stone.

A verb meaning to bore, gouge, or pick out, with a visceral physicality that makes it one of the more graphic terms in Hebrew Scripture. Its most common application is to the gouging out of eyes: Nahash the Ammonite threatened to gouge out the right eye of every man of Jabesh-gilead (1 Sam 11:2), and the Philistines gouged out Samson's eyes after his capture (Judg 16:21). Proverbs 30:17 warns that ravens will 'pick out' the mocking eye. In Job 30:17, the word shifts to describe bones being pierced by relentless pain. Isaiah 51:1 uses the Pual passive for the quarry from which Israel was 'dug.' The French and Spanish glosses ('crevant,' 'sacar,' 'excavados') capture both the violent extraction and the quarrying senses.

bore out, gouge out, pick out (6×) To bore, gouge, or pick out forcefully, primarily describing the violent extraction of eyes. The Qal form appears in 1 Samuel 11:2 (Nahash's threat) and Proverbs 30:17 (ravens picking out the eye), while the Piel intensifies the action in Judges 16:21 (Samson's blinding) and Numbers 16:14 (a rhetorical accusation). Job 30:17 extends the imagery to bones being 'bored through' by disease. Isaiah 51:1 uniquely applies the Pual passive to quarrying stone, broadening the semantic range from violent bodily harm to excavation. Spanish 'excavados' (quarried) alongside 'sacar' (to extract) reflects this dual application across traditions. **GOING OUT AND FORTH**

en: and-gouged-out, in-gouging-out, pierces | **es:** en-sacar, fuisteis-excavados, lo-sacarán | **fr:** [נקרתם], dans-crevant-dehors, et-gouged-dehors | **de:** [יקרוה], [נקר], [נקרתם] Num 16:14; Judg 16:21; 1Sam 11:2; Job 30:17; Prov 30:17

נְקָרָה H5366 *Prep-b / N-fpc* (2×)

cleft, crevice—a split or fissure in rock, a hollow place for hiding or shelter

This noun denotes a cleft, crevice, or hole in rock formations. It appears in two contexts: Exodus 33:22 describes the cleft of the rock where God placed Moses to protect him while the divine glory passed by, and Isaiah 2:21 mentions people fleeing to clefts of the rocks to hide from God's terror and majesty. The word evokes images of natural fissures in rocky terrain, deep enough to provide shelter or concealment. In both passages, rock clefts serve as places of refuge, whether from divine glory (Exodus) or divine judgment (Isaiah).

(2×) Refers to a cleft, crevice, or hollow in rock, serving as a place of shelter or hiding. In Exodus 33:22, God places Moses in 'the cleft of the rock' while divine glory passes, protecting him from the full sight of God's face. In Isaiah 2:21, people flee 'into clefts of the rocks' to escape the terror of the Lord's judgment. The translations consistently use terms for rock fissures: 'cleft' (English), 'hendidura' (Spanish = cleft), 'fente' (French = crack), emphasizing the protective function of these natural rock shelters. **GEOGRAPHY AND SPACE**

en: in-cleft-of, into-clefts-of | **es:** en-hendiduras-de, en-la-hendidura-de | **fr:** [בנקרות], dans-fente-de | **de:** [בנקרות], in-cleft-von Exod 33:22; Isa 2:21

נָקַשׁ H5367 *V-Hitpael-Prtcpl-ms* (5×)

to strike down, ensnare, lay a snare; to trap or entangle someone

Originally meaning 'to knock or strike' (cf. Aramaic nqash, 'to strike'), this verb specializes in Hebrew as a figure for ensnaring — bringing someone down the way a hunter brings down a bird with a thrown stick. Spanish 'atrape con lazo' ('catch with a snare') and French 'prendre au piege' ('catch in a trap') capture the hunting imagery well. It appears in warnings against idolatrous entanglement (Deut 12:30), in psalmists' descriptions of enemies laying traps (Ps 38:12; 109:11), and in the ironic reversal where the wicked are caught in their own net (Ps 9:16).

(5×) To lay a snare or set a trap for someone, actively plotting their downfall. Spanish 'ponen trampas' and French 'prendre au piege' convey the deliberate, predatory intent. Psalm 38:12 describes enemies who 'lay snares' while the psalmist is afflicted; Psalm

109:11 envisions a creditor ensnaring all the wicked man's goods. Deuteronomy 12:30 warns Israel not to be ensnared by pagan worship practices. **SNARES AND TRAPS**

en: and-lay-snares, is-snared, laying-a-snare | **es:** Atrape-con-lazo, Y-ponen-trampas, fue-enlazado | **fr:** et-prendre-au-piège, posant-un-snare, prendre-au-piège | **de:** du-sein-ensnared, ist-snared, lass-ensnare Deut 12:30; 1Sam 28:9; Ps 9:16; Ps 38:12; Ps 109:11

נָקַשׁ H5368 *V-Qal-Prtcpl-fp* (1×)

knocking, striking; the action of knees hitting together in fear or weakness

This Aramaic participle appears in Daniel 5:6, describing King Belshazzar's physical reaction to the writing on the wall: his knees were 'knocking together.' The verb captures the involuntary trembling of terror, with knees literally striking each other. The idiom 'one against another' emphasizes the violent shaking. This physical manifestation of fear—knees too weak to stand, trembling uncontrollably—illustrates Belshazzar's complete psychological collapse at the supernatural sign. The Aramaic form parallels Hebrew vocabulary for striking or beating.

(1×) To knock or strike together, specifically describing knees hitting each other in fear. Daniel 5:6 uses this participle for Belshazzar's knees 'knocking one against another' when the mysterious hand writes on the wall. Spanish 'golpeaban' (were striking) captures the repeated striking action. This vivid physical detail—knees shaking so violently they strike together—communicates absolute terror that robs the body of strength and control. **STRIKING AND REFERENCE**

en: knocking | **es:** golpeaban | **fr:** frapper | **de:** [נקשן] Dan 5:6

נֵר H5369 *N-proper-ms* (16×)

Ner — personal name meaning 'lamp,' father of Abner and a Benjaminite ancestor of Saul

The name Ner means 'lamp' or 'light,' a fitting designation for the patriarch of a family that would produce Israel's first royal dynasty. Ner is primarily known as the father of Abner, Saul's powerful military commander (1 Sam 14:50–51; 2 Sam 2:8; 1 Kgs 2:5, 32). The Chronicler also identifies a Ner as the father of Kish and thus the grandfather of Saul (1 Chr 8:33; 9:36, 39), though the precise genealogical relationship between these two Ners has long been debated. Nearly every occurrence appears in the patronymic formula 'Abner son of Ner.'

Ner (16×) Proper masculine name meaning 'lamp,' identifying a Benjaminite ancestor within Saul's royal lineage. The name occurs almost exclusively in the patronymic phrase 'Abner son of Ner' across Samuel and Kings (1 Sam 14:50; 26:5, 14; 2 Sam 2:8, 12; 3:23, 25, 28, 37). The Chronicler's genealogy places a Ner as Kish's father (1 Chr 8:33; 9:39), raising questions about whether one or two individuals are intended. The domain assignment as ARTIFACTS is misleading — this is strictly a personal name. **LAMPS AND TORCHES**

en: Ner, and-Ner | **es:** Ner, Y-Ner, y-Ner | **fr:** Ner, [ונר], [נר] | **de:** Ner, [ונר], [נר] 1Sam 14:50; 1Sam 14:51; 1Sam 26:5; 1Sam 26:14; 2Sam 2:8

נֵרְגַל H5370 *N-proper-ms* (1×)

Nergal; a Mesopotamian deity associated with war, plague, and the underworld

This divine name appears in 2 Kings 17:30, where the people of Cuth made Nergal their god after being resettled in Samaria by the Assyrians. Nergal was a major Mesopotamian deity, associated with war, pestilence, and the underworld. Astronomical traditions connected him with Mars. His cult center was Cuthah (biblical Cuth) near Babylon, making this reference historically accurate—the Cutheans brought their patron deity with them. Nergal also appears in Phoenician inscriptions. This example illustrates the religious syncretism that resulted from Assyrian deportation policies.

(1×) A Mesopotamian god worshiped by deportees from Cuth who were resettled in Samaria. 2 Kings 17:30 identifies Nergal as the deity made by the men of Cuth, accurately reflecting historical reality —Cuthah was Nergal's cult center. Cross-linguistic translations uniformly transliterate the divine name ('Nergal'), as proper names for deities are preserved. This illustrates the religious mixture that followed Assyrian population transfers. **GEOGRAPHY AND SPACE**

en: Nergal | **es:** Nergal | **fr:** Nergal | **de:** Nergal 2Kgs 17:30

נֵרְגַל שַׂרְאֶצֶר H5371 *N-proper-ms* (7×)

Nergal-Sharezer; a Babylonian official present at the fall of Jerusalem, bearing a name meaning 'Nergal, protect the king.'

A compound Akkadian proper name borne by a Babylonian official in Nebuchadnezzar's entourage during the siege and fall of Jerusalem in 586 BCE. The name combines the Babylonian deity Nergal with the prayer element 'protect the king' (shar-usur). He appears in Jeremiah 39:3,13, where he is listed among the officials who entered Jerusalem after its walls were breached, and who later facilitated the release of Jeremiah from prison at Nebuchadnezzar's command.

Nergal-Saretser (Babylonian official) (7×) The compound proper name of a Babylonian dignitary, Nergal-Sharezer (Akkadian Nergal-shar-usur, 'O Nergal, protect the king'), who held the title Rab-mag ('chief soothsayer' or 'chief official') in the army of Nebuchadnezzar II. In Jeremiah 39:3 he is named among those who sat in the middle gate of Jerusalem after its fall, and in Jer 39:13 he participates in the delegation that retrieves Jeremiah from the court of the guard. Some scholars identify him with the later Babylonian king Neriglissar (560-556 BCE). **GEOGRAPHY AND SPACE**

en: Etser, Nergal, and-Nergal-Saretser | **es:** Etser, Nergal, oficial-de | **fr:** [אצר], [ונרגל שראצר], [נרגל] | **de:** Fuerst, [אצר], [ונרגל שראצר] Jer 39:3

נָרַן H5372 *V-Nifal-Prtcpl-ms* (4×)

to murmur, whisper, backbite; used of rebellious complaining or malicious gossip

This verb carries two related senses: murmuring in rebellion (as Israel murmured against God in the wilderness) and whispering maliciously as a slanderer or gossip. In Deuteronomy 1:27 and Psalm 106:25, it describes the Israelites' rebellious murmuring in their tents. In Proverbs (16:28, 18:8, 26:20, 22), the participial form denotes a "whisperer" or slanderer who stirs up conflict through secretive, malicious speech.

(4×) Describes the act of murmuring rebelliously or whispering maliciously. The Proverbs passages focus on the "whisperer" (נִרְגָּן), a figure who spreads strife through gossip and slander. Cross-linguistic glosses reflect both aspects: Spanish "chismoso/murmurador" (gossip/murmurer), French "calomniateur" (slanderer), English "whisperer." German translations bracket forms like [ונרגן] and [נרגן], possibly indicating rare or morphologically interesting attestations. The term captures both open complaint and covert slander. **MURMUR GRUMBLE COMPLAIN**

en: a-whisperer, and-whisperer, whisperer | **es:** chismoso, murmurador, y-el-murmurador | **fr:** calomniateur, et-calomniateur | **de:** [ונרגן], [נרגן] Prov 16:28; Prov 18:8; Prov 26:20; Prov 26:22

נֵרְד H5373 *N-msc / 1cs* (3×)

nard, an aromatic plant from India; used for perfume and anointing

This noun refers to nard (or spikenard), a highly valued aromatic plant imported from India through Persia. The beloved in Song of Songs says 'while the king was at his table, my nard gave forth its fragrance' (1:12)—evoking intimate presence through expensive perfume. Nard appears in the garden's spice inventory: 'nard and saffron, calamus and cinnamon' (4:13-14). The plant's East Asian origin made it a luxury item in the ancient Mediterranean world. New Testament readers remember Mary's anointing of Jesus with pure nard (Mark 14:3), 'very costly'—the same exotic substance celebrated here for its fragrance and rarity.

(3×) All three occurrences are in Song of Songs' celebration of fragrance and beauty. The possessive 'my nard' (1:12) suggests personal possession of costly perfume. The plural 'nards' (4:13) may

indicate multiple varieties or simply poetic intensification alongside other aromatics. The final mention (4:14) lists it first among exotic spices. Cross-linguistic renderings are straightforward transliterations (Nardo, Nard, Narde), reflecting the plant's foreign origin—a borrowed word for a borrowed luxury. The fragrance evokes intimacy, beauty, and the beloved's worth. **SPICE AROMATIC PERFUME**

en: my-nard, nard | **es:** Nardo, mi-nardo, nardos | **fr:** Nard, du-nard., mon-nard | **de:** Narde, [נרדי], [נרדים] Song 1:12; Song 4:13; Song 4:14

נְרִיָּהוּ H5374 *N-proper-ms* (10×)

Neriah (Neriyah/Neriyahu), father of Baruch the scribe and Seraiah; a Judahite from the time of Jeremiah.

The personal name meaning 'lamp of Yah' or 'Yahweh is my light,' borne by the father of two important figures in the book of Jeremiah: Baruch the scribe (Jer 32:12; 36:4, 8, 32) and Seraiah the quartermaster (Jer 51:59). The name appears in both its longer form Neriyahu (with the theophoric -yahu suffix, Jer 36:14, 32; 43:6; 45:1) and the shorter Neriyah (Jer 32:12, 16; 36:4, 8; 43:3). Baruch ben Neriah served as Jeremiah's faithful secretary, reading the prophetic scroll publicly and preserving the prophet's oracles for posterity.

(10×) The proper name Neriah/Neriyahu, meaning 'lamp of Yahweh,' identifying the father of Baruch the scribe and Seraiah. He is consistently identified as 'Neriah/Neriyahu' in patronymic formulae ('Baruch son of Neriah') throughout Jeremiah's narrative. The longer theophoric form Neriyahu (Jer 36:14; 43:6; 45:1) alternates freely with the shorter Neriyah (Jer 32:12; 36:4), as is common with -yahu/-yah names. Spanish 'Nerías,' French 'Néria,' and German 'Nerija' all reflect slightly different transliteration conventions of the same Hebrew name. **PROPER NAMES (PERSONAL)**

en: Neriyah, Neriyahu | **es:** Neriyah, Neriyahu, Nerías | **fr:** Néria | **de:** Nerija Jer 32:12; Jer 32:16; Jer 36:4; Jer 36:8; Jer 36:14

נָשָׂא H5375 *Conj-w / V-Piel-ConsecImperf-3ms / 3ms* (654×)

to lift, carry, bear; to take, receive; to forgive sin; to exalt, raise up (eyes, voice, hands, head)

The verb appears 654 times across a remarkably wide semantic range anchored in physical upward motion. From raising one's eyes to heaven (Gen 18:2) to bearing the ark poles (Exod 25:14), from taking a census (Exod 30:12) to forgiving iniquity (Gen 50:17), the thread connecting all senses is movement—upward, outward, or inward. The Qal stem handles most meanings, while Piel intensifies ('sustain, exalt'), Niphal marks passive elevation, and Hitpael reflexive self-exaltation. Multilingual evidence reveals fascinating patterns: Spanish distinguishes alzar (lift) from llevar (carry) from perdonar (forgive), while Korean uses distinct roots for physical lifting (들다), carrying (나르다), and forgiving (용서하다)—yet Hebrew collapses all into this single versatile root.

1. Qal: to lift up, raise (330×) Physical or metaphorical upward motion dominates 330 occurrences. Abraham 'lifted his eyes' (Gen 18:2), Jacob 'lifted his voice and wept' (Gen 21:16), Abraham 'lifted up his eyes and saw the ram' (Gen 22:13). Spanish consistently uses alzar/levantar (raise), French élever/lever (lift up), German erheben (elevate), and Korean 들다 (lift). The evidence spans lifting eyes, hands, voice, head, and abstract concepts like soul or heart. **BEARING AND CARRYING**

en: and-he-lifted, and-he-lifted-up, and-lifted-up | **es:** Y-alzó, Y-levantó, y-alzó | **fr:** et-il-leva-en-haut, et-il-éleva, et-leva-en-haut | **de:** und-er-erhob-hinauf, und-erhob, und-erhob-hinauf Gen 18:2; Gen 21:16; Gen 22:4; Gen 22:13; Gen 24:63

2. Qal: to carry, bear, transport (205×) Carrying physical loads appears 205 times, distinct from mere lifting. Joseph's brothers 'carried' him to Egypt (Gen 46:5), poles designed 'to bear' the ark (Exod 25:14), Levites appointed as 'bearers' (participle form). Spanish shifts to llevar/contener (carry/contain), Korean to 나르다 (transport), Arabic ʿ (bear burden). The participial 'bearers of' construction appears frequently in temple service contexts. **GEOGRAPHY AND SPACE**

en: bearers-of, to-bear, to-carry | **es:** Para-llevar, llevar, para-contener | **fr:** bearers-de, porter, à-porter | **de:** bearers-von, erheben, um-zu-tragen Gen 45:27; Gen 46:5; Exod 25:14; Exod 25:27; Exod 30:4

3. Qal: to take, receive, obtain (27×) Taking or receiving (27x) includes 'take a wife' (Gen 27:3), 'take a census' (Exod 30:12, literally 'lift the head'), and 'receive favor.' The idiom nasa rosh (lift head) = take census appears across Numbers. Spanish uses tomar (take), Korean 취하다 (acquire), Hindi लेना (take). This sense overlaps with acquisition and acceptance rather than physical motion. **BEARING AND CARRYING**

en: and-they-took, and-took, and-took- | **es:** Alzad, Toma, Tomen | **fr:** avoir-je-pris, avoir-pris, et-ils-prit | **de:** erheben, erheben-hinauf, erhob Gen 27:3; Exod 20:7; Exod 30:12; Num 1:2; Num 3:40

4. Qal: to forgive, take away sin (23×) The theological idiom 'carry away sin' (nasa avon/chattat) appears 23 times meaning 'forgive.' God asks, 'Will you spare the city if I find fifty righteous?' (Gen 18:24, literally 'will you lift/carry [away the sin]'). Moses pleads, 'Forgive our iniquity' (Exod 34:9). Spanish uses perdonar (forgive), Korean 용서하다 (forgive), Arabic ʿ (forgive)—completely different roots, yet Hebrew retains the 'carrying away' metaphor. **BEARING AND CARRYING**

en: and-I-will-spare, and-forgive, are-forgiven | **es:** Aceptar, Perdonador-de, Perdonaste | **fr:** et-Je—épargner, et-porter, forgiving | **de:** bearing, du-vergab, du-wird-vergeben Gen 18:24; Gen 18:26; Gen 50:17; Exod 10:17

5. Niphal: to be lifted, exalted (19×) Niphal passive forms (19x) mark being lifted or exalted. 'I will lift Myself up above the hills' (Ps 7:6, reflexive Niphal). 'David perceived the LORD had exalted him' (1 Chr 14:2, Niphal perfect). Spanish uses ser elevado (be lifted), Korean 높아지다 (become high), French être porté (be carried). The passive sense focuses on the state of elevation rather than the act. **BEARING AND CARRYING**

en: I-will-lift-Myself-up, above-the-hills, and-be-lifted-up | **es:** elevada, elevadas, enaltecido | **fr:** et—être-porta, et-fera-être-emporta, et-il-a-porté | **de:** erheben, erhob, und-erhob Exod 25:28; 2Sam 19:42; 2Kgs 20:17; 1Chr 14:2; Ps 7:6

6. Qal: to bear, endure consequence (17×) Bearing guilt or punishment as consequence (17x) differs from forgiving it. 'The land could not bear them' (Gen 13:6, sustain their wealth). 'I cannot bear the burden of all these people' (Num 11:14). 'Bear your own iniquity' (Ezek 4:4-6, suffer punishment). Spanish uses cargar/soportar (endure), Korean 짊어지다 (shoulder burden), Arabic ʿ (endure). The subject suffers rather than removes the sin. **BEARING AND CARRYING**

en: I-bear, I-bore, I-carried | **es:** Carga, cargado-con, de-soportarlas | **fr:** enfanta, et-lever, et-porter | **de:** Baer, erheben, erhob Gen 13:6; Gen 36:7; Deut 1:12; 1Sam 15:25; 1Sam 25:28

7. Qal: to lift face, show partiality (7×) The idiom nasa panim (lift face) = show partiality appears 7 times. 'The LORD does not show partiality' (Deut 10:17, literally 'does not lift faces'). Spanish glosses shift to hacer acepción de (show favoritism), Korean 편애하다 (favor partially). The expression pictures raising one's face toward someone of higher status, granting them undue favor. **BEARING AND CARRYING**

en: and-he-takes, and-lifted-of, and-lifted-up | **es:** hace-acepción-de, le-impulsó, les-impulsó | **fr:** et-leva-en-haut, et-porter, lève | **de:** erhob, erhob-ihn, lifts Exod 35:21; Exod 35:26; Exod 36:2; Deut 10:17; 2Kgs 5:1

8. Piel: to lift up, sustain, exalt (5×) Piel intensive (5x) marks active exaltation or sustaining. 'The LORD exalted David' (2 Sam 5:12, Piel). Solomon's officers 'supplied provisions' (1 Kgs 9:11, Piel sustained/supported). Spanish uses exaltar/proveer (exalt/provide), Korean 높이다/공급하다 (exalt/supply). The Piel adds intensity or causation to the basic lift/carry idea. **BEARING AND CARRYING**

en: He-exalted, and-they-supported, he-exalted-him | **es:** fue-exaltado, lo-exaltó, proveyó | **fr:** Il-exalta, et-porter, porter | **de:** He-exalted, erhob, supplied 2Sam 5:12; 1Kgs 9:11; Ezra 1:4; Ezra 8:36; Esth 5:11

9. Hitpael: to exalt oneself (3×) Hitpael reflexive (3x) means self-exaltation. 'Do you exalt yourselves above the assembly?' (Num 16:3). 'His kingdom shall be exalted' (Num 24:7, Hitpael reflexive). Spanish uses enaltecerse (exalt oneself), Korean 스스로 높이다 (self-elevate), French s'exalter (raise oneself). The reflexive stem emphasizes the agent acting upon himself. **BEARING AND CARRYING**

en: and-he-was-exalted, and-lifted-up, do-you-exalt-yourselves | **es:** os-enaltecéis, y-fue-exaltado, y-se-ensalzará | **fr:** et-leva-en-haut, et-porter, faire-

tu-exalter-vous-mêmes | **de:** tun-du-erhoehen-euch-selbst, und-erheben, und-erhob-hinauf Num 16:3; Num 24:7; 2Chr 32:23

10. Qal: to carry away, sweep away (3×) Carrying away by force (3x) includes wind or flood. 'Our iniquities, like the wind, have carried us away' (Isa 64:6). 'The watchmen took away my veil' (Song 5:7). Spanish uses arrastrar/quitar (sweep away/strip off), Korean 휩쓸다 (sweep), Arabic ´ (carry off forcefully). The sense involves removal by external violent force. BEARING AND CARRYING
en: and-carried-off, carry-us-away, they-lifted | **es:** nos-arrastran, quitaron, y-tomó | **fr:** et-emporta-au-loin, ils-ont-enlevé, lever | **de:** erheben, erhob, und-trug-ab 1Sam 17:34; Song 5:7; Isa 64:6

11. Qal: to wear, bear upon oneself (3×) Wearing or bearing upon one's person (3x) describes garments or equipment. 'Ahimelech wearing an ephod' (1 Sam 14:3, literally 'bearing an ephod'). Spanish uses vestir/portar (wear/bear), Korean 입다 (wear), French porter (carry/wear). The participial construction indicates the ongoing state of wearing. BEARING AND CARRYING
en: am-lifting, wearing | **es:** considero, portador-de, que-vestían | **fr:** am-levant, portant | **de:** am-erhebend, wearing 1Sam 14:3; 1Sam 22:18; 2Kgs 3:14

12. (2×) Two unclear occurrences (2 Sam 8:2, 8:6) glossed as 'bearers of' across languages suggest tribute bearers or gift bringers, but context is ambiguous. Spanish portadores, Korean 나르는 자들 (those who carry), French bearers de. May overlap with sense 2 (carriers) but applied to nations rather than temple servants. GEOGRAPHY AND SPACE
en: bearers-of | **es:** portadores-de | **fr:** bearers-de | **de:** bearers-von 2Sam 8:2; 2Sam 8:6

13. Qal passive: lifted, honored (2×) Qal passive participle (2x) describes honorable state. 'Bring an offering' (Ps 96:8, literally 'bring what is lifted/honored'). 'You who have been borne by Me from birth' (Isa 46:3). Spanish uses traer/los llevados (bring/the carried ones), Korean 실려진 자들 (those carried). The passive participle marks the state resulting from being lifted or honored. BEARING AND CARRYING
en: bring, those-lifted | **es:** los-llevados, traed | **fr:** lever, porter | **de:** erheben, erhob Ps 96:8; Isa 46:3

14. Hifil: to cause to bear (2×) Hifil causative (2x) means causing others to bear burden. 'They shall cause them to bear the punishment' (Lev 22:16). 'We will bring ropes to that city' (2 Sam 17:13, literally 'cause to be carried'). Spanish usar hacer llevar (cause to carry), Korean 지게 하다 (make carry), French faire porter (make bear). The Hifil adds causation: making someone else lift/carry. BEARING AND CARRYING
en: and-they-shall-cause-them-to-bear, and-will-bring | **es:** Y-harán-llevar, y-traerán | **fr:** et-fera-apporte, et-ils-devra-cause-eux-à-porter | **de:** und-sie-soll-cause-ihnen-zu-tragen, und-wird-bringe Lev 22:16; 2Sam 17:13

15. (1×) 'You shall not lift a false report' (Exod 23:1, 1x). Spanish levantar (lift up), Korean 들다 (lift). The single occurrence suggests 'lift/spread' a false rumor, though some translate 'join in' a false report. Context involves legal testimony. ASCENDING MOVEMENT
en: you-shall-lift-up | **es:** levantarás | **fr:** tu—élever-en-haut | **de:** du-soll-erheben-hinauf Exod 23:1

16. (1×) 'I will not take up their drink offerings of blood' (Ps 16:4, 1x). Spanish tomar (take), Korean 들다 (lift/take), French porter (carry). David refuses to participate in pagan libations. The sense overlaps with 'take, receive' (#3) but in a cultic refusal context. BEARING AND CARRYING
en: I-will-take-up | **es:** tomaré | **fr:** porter | **de:** erhob Ps 16:4

17. (1×) 'I have lifted my hand to the LORD' (Gen 19:21, 1x, Abraham). Spanish levantar (lift), Korean 들다 (raise), French élever (lift up). The gesture of raising hand signals an oath or solemn promise to God. Single occurrence of this specific oath formula with nasa. BEARING AND CARRYING
en: I-have-lifted | **es:** he-levantado | **fr:** Je-avoir-éleva | **de:** ich-habe-erhoben Gen 19:21

18. (1×) 'When one lifts up a signal' (Isa 18:3, 1x). Spanish alzar (raise), Korean 들다 (lift), French lever (raise). Refers to raising a military banner or signal flag. The temporal 'when lifting' construction appears only here with this object. LIFTING AND REMOVING
en: when-lifting-of- | **es:** cuando-alzar- | **fr:** lever | **de:** wie-erhob Isa 18:3

19. (1×) 'When I lift up my hands toward Your holy sanctuary' (Ps 28:2, 1x). Spanish alzar (lift up), Korean 들다 (raise), French porter (carry). Gesture of prayer with uplifted hands. Similar to #1 (lift hands) but in unique prayer construction 'toward Your sanctuary.' BEARING AND CARRYING
en: when-I-lift-up | **es:** cuando-alzo | **fr:** dans-porter | **de:** erhob Ps 28:2

20. (1×) 'You carried the ark of your king' (1 Kgs 2:26, 1x, Abiathar). Spanish llevar (carry), Korean 나르다 (bear), French porter (carry). Unique occurrence addressing Abiathar's role carrying the ark during David's flight. Overlaps with #2 (carry) but in unique historical reference. BEARING AND CARRYING
en: you-carried | **es:** llevaste | **fr:** tu-emporta | **de:** du-trug 1Kgs 2:26

נְשָׂא H5376 *V-Hitpael-Prtcpl-fs* (3×)

to lift, take, carry; Aramaic verb for bearing or uprising

This Aramaic verb describes lifting, carrying, or taking. The basic stem (Pe'al) appears when wind 'carries away' the shattered kingdoms in Daniel's vision (2:35) and when commanded to 'take' the temple vessels to Jerusalem (Ezra 5:15). The Hithpael stem means 'make a rising, insurrection,' describing a city that 'lifts itself up' in rebellion (Ezra 4:19). The semantic range moves from physical transport to metaphorical uprising. The Aramaic context fits the Persian-period documents in Ezra and the Babylonian court setting in Daniel.

(3×) Daniel 2:35's wind that 'carried away' the statue fragments illustrates divine judgment scattering earthly kingdoms—complete removal leaving no trace. Ezra 5:15 uses the imperative 'take!' for transporting holy vessels, while Ezra 4:19 employs the reflexive stem for seditious uprising against authority. Multilingual renderings differentiate between literal carrying ('lo-llevó,' 'carried-away') and rebellious lifting ('se-levanta,' 'lifting-up'). The Aramaic נְשָׂא parallels Hebrew נָשָׂא, both from a common Semitic root meaning to lift or bear. BEARING AND CARRYING
en: and-carried-away, lifting-up, take | **es:** se-levanta, toma, y-lo-llevó | **fr:** [מתנשאה], [שא], et-il-a-porté | **de:** [ונשא], [מתנשאה], [שא] Ezra 4:19; Ezra 5:15; Dan 2:35

נָשָׂא H5377 *V-Hifil-Imperf.Jus-3ms / 2ms* (16×)

To deceive, beguile, or lead astray; primarily in the Hifil stem for active deception, with a Nifal passive and rare extensions.

At the heart of this verb lies the act of beguiling—leading someone to believe what is false. It enters Scripture at humanity's first deception: 'The serpent deceived me, and I ate' (Gen 3:13). The Hifil stem dominates, carrying warnings against trusting false prophets and enemy kings who mislead (2 Kgs 18:29; 2 Chr 32:15; Isa 36:14). Spanish engañar and French tromper consistently render the active deception, while German betrogen emphasizes the breach of trust involved. A striking outlier is Psalm 55:15, where the verb shades toward sudden overtaking—death rushing upon the wicked—showing how deception and ambush share the element of surprise.

1. deceive, beguile (Hifil active) (13×) The main sense: actively deceiving or misleading someone, used across all Hifil conjugations. Hezekiah's enemies warn Judah 'do not let him deceive you' (2 Kgs 18:29; Isa 36:14), and Jeremiah warns 'do not deceive yourselves' (Jer 37:9). Spanish engañar, French tromper, and German betrügen all converge on deliberate misleading, confirming this as the root's semantic center across 13 occurrences. DECEPTION AND BEGUILING
en: You-have-deceived, deceive, deceive-you | **es:** engañar, engañaste, engañéis | **fr:** [ישיא], que-trompe, que-trompe-tu | **de:** [ישיא], betrog-dich, betrogen-dich Gen 3:13; 2Kgs 18:29; 2Kgs 19:10; 2Chr 32:15; Isa 36:14

2. be deceived (Nifal passive) (1×) The Nifal passive: to be deceived or beguiled. Appearing once in Isaiah 19:13, where Egypt's princes 'have been deceived' (parallel to 'have become fools'). Spanish fueron engañados preserves the passive voice clearly, showing that

these leaders are victims of their own false counsel rather than agents of deception. DECEPTION AND BEGUILING
en: are-deceived | **es:** fueron-engañados | **fr:** tromper | **de:** sie-erhoben Isa 19:13

3. come upon, overtake suddenly (1×) An extended sense of sudden onset or overtaking, found in Psalm 55:15 where the psalmist calls for death to 'come upon' the wicked. English 'let come' and Spanish acometa ('let it assail') reflect this shift from cognitive deception to physical ambush—both share the semantic thread of being caught unawares. DECEPTION AND BEGUILING
en: let-come | **es:** acometa | **fr:** séduire | **de:** lass-kommen Ps 55:15

4. utterly, completely (Qal intensifier) (1×) A rare adverbial use as a Qal infinitive absolute intensifying a nearby verb, found in Jeremiah 23:39. The multilingual glosses diverge notably—English 'lifting,' Spanish 'forgetting,' French tromper—reflecting uncertainty about whether this derives from the same root or a homonymous one meaning 'to lift' or 'to forget.' COMPLETENESS AND TOTALITY
en: lifting | **es:** olvidando | **fr:** tromper | **de:** erhob Jer 23:39

נָשָׁא H5378 *V-Qal-Prtcpl-ms* (4×)
to lend on interest, act as creditor; to exact payment or make financial demands
This verb, related to forms of נָשָׂה, describes lending money with interest or acting in the role of creditor. In 1 Samuel 22:2, it refers to "every man that had a creditor," while Isaiah 24:2 places creditor and debtor in parallel. Psalm 89:22 uses the Hiphil form to describe an enemy who "shall not exact" tribute from the anointed king. The root conveys financial obligation and the creditor's legal claim.

(4×) Denotes the role or action of a creditor, one who lends on interest or has a financial claim against another. The Qal participle (נֹשֶׁא) is a substantive meaning "creditor," while the Hiphil (יַשִּׁיא) means "to exact" or "act as creditor." Multilingual glosses consistently render as "creditor" or "exact/demand payment" (deudor, créditeur, Gläubiger). The bracketed forms like [נשא] may indicate homographic confusion with the common verb נָשָׂא (to lift, carry), which appears in 1 Kings 8:31 in a different semantic context. AUTO-DETECTED COMMUNITY 15110 WITH 5 SENSES
en: and-is-lifted-, creditor, shall-exact | **es:** cobrará, deudor, le-debe | **fr:** [נשא], creditor, et-est-leva- | **de:** creditor, erhob, soll-exact 1Sam 22:2; 1Kgs 8:31; Ps 89:22; Isa 24:2

נָשָׂא H5379 *V-Nifal-InfAbs* (1×)
to be carried away, borne off; passive transport of an object or person (infinitive absolute)
This infinitive absolute appears in 2 Samuel 19:42, in the heated exchange between Israel and Judah over who has the better claim to King David. The northern tribes protest: 'Have we eaten at the king's cost? Or has any gift been carried away by us?' The infinitive absolute intensifies the denial—not even a morsel has been taken. The verb comes from the common root meaning to lift, carry, or bear, here used in the Niphal (passive) sense of being carried off or appropriated. The northern tribes insist they've received no material benefit from their relationship with David.

(1×) To be carried away or borne off, expressing passive transport or removal. In 2 Samuel 19:42, the northern tribes insist no gift has been 'carried away' by them—they've appropriated nothing from the king. The infinitive absolute construction emphasizes the absolute denial. French 'emporta au loin' (carried away) and Spanish 'llevar' (to carry) reflect the transport meaning. This protest of innocence defends against accusations of material self-interest. DRIVEN AWAY SWEPT
en: carried-away | **es:** llevar | **fr:** emporta-au-loin | **de:** trug-weg 2Sam 19:42

נָשַׁב H5380 *Conj-w | V-Hifil-ConsecImperf-3ms* (3×)
to blow (of wind); cause to blow or drive away by blowing
This verb describes wind blowing or causing something to blow. The Qal form appears in Isaiah 40:7: 'the breath of the LORD blows upon it'—causing grass to wither and flowers to fade, illustrating human mortality. The Hiphil causative appears in Psalm 147:18, 'he makes his wind blow,' resulting in ice melting into flowing water. Genesis 15:11 uses it differently: Abraham 'drove away' birds of prey from the sacrifice, perhaps originally meaning he blew them away or made sounds like blowing. The verb captures the power of breath or wind to affect change—withering, melting, scattering.

(3×) Isaiah's theological use contrasts human fragility with God's enduring word: divine breath withers all flesh like wind-scorched grass. The Psalm celebrates God's sovereign control over weather—the same wind he 'makes blow' melts winter ice in spring. Genesis presents the puzzling 'drove them away' usage, possibly preserving an older sense of blowing/scattering. Cross-linguistic renderings struggle with the semantic range: 'sopla' (blows), 'ahuyentó' (drove away), 'chassa-au-loin' (chased far away). The common thread is forceful breath-wind causing movement or change. GEOGRAPHY AND SPACE
en: and-drove-away, blows, he-makes-blow | **es:** hace-soplar, sopla, y-los-ahuyentó | **fr:** [נשבה], et-chassa-au-loin, habiter | **de:** [נשבה], er-macht-blow, und-verscheuchte Gen 15:11; Ps 147:18; Isa 40:7

נָשַׂג H5381 *V-Hifil-Perf-3cp / 1cs* (50×)
To reach, overtake, attain; in pursuit: catch up with; of resources: afford, suffice; of blessings: come upon.
The Hifil verb nasag (always in the causative stem) captures the moment of arrival — when a pursuer closes the gap and overtakes the fugitive, when one's hand 'reaches' far enough to afford an offering, or when promised blessings finally 'catch up' with the obedient. Nearly half its occurrences involve the dramatic tension of pursuit and capture: Pharaoh's army overtakes Israel at the sea (Exod 14:9), Laban overtakes Jacob in Gilead (Gen 31:25), David's men overtake the Amalekites (1 Sam 30:8). But the Levitical usage is equally striking — a poor worshiper whose hand 'does not reach' the standard offering may substitute turtledoves (Lev 14:21-32), creating a sliding scale of affordability that the multilingual evidence renders with striking variety: Spanish alcanzar, French atteindre, Korean 미치다 all oscillate between physical reaching and economic sufficiency. The prophetic promise of Isa 35:10, where 'gladness and joy shall overtake them,' turns the pursuit-and-capture metaphor into eschatological hope — blessings chasing down the redeemed.

1. overtake in pursuit (28×) To overtake in pursuit, catch up with someone fleeing — the dominant sense at 28 occurrences, pervading narrative and legal texts. Laban overtakes Jacob (Gen 31:25), Joseph's steward overtakes the brothers (Gen 44:4-6), Pharaoh's chariots overtake Israel at the Red Sea (Exod 14:9), and the avenger of blood may overtake the manslayer (Deut 19:6). The verb frequently pairs with radaf ('to pursue'), creating a two-beat sequence: chase, then catch. Spanish alcanzar and French rattraper both select pursuit-capture vocabulary. Deuteronomy's covenant curses chillingly promise that 'all these curses shall pursue you and overtake you' (28:45), personifying calamity as a relentless pursuer. PRONOUNS AND MIXED
en: I-will-overtake, and-he-overtake-us, and-let-him-overtake | **es:** Lo-alcanzan, Y-alcanzó, alcanzando | **fr:** Je—rattraper, [למשגת], atteindre | **de:** [השיגו], [השיגוה], [וישגו] Gen 31:25; Gen 44:4; Gen 44:6; Exod 14:9; Exod 15:9

2. afford or suffice (10×) To afford, have sufficient means — 10 occurrences clustered in Leviticus 14 and 25, all in the idiom 'if his hand reaches/does not reach' (im lo' tassig yado). This economic metaphor — the hand stretching toward but perhaps falling short of the required price — generates the Levitical sliding-scale offering system (Lev 14:21-32) and the land-redemption provisions (Lev 25:26-28). Spanish si alcanza ('if it reaches/suffices'), French atteint ('attains'), and Arabic idha balaghat all use 'reaching' metaphors for economic capacity, confirming this as a genuine cross-linguistic conceptual extension from physical reaching to financial ability. AFFORD REACH OBTAIN
en: attaining, attains, can-afford | **es:** alcance, alcanza, si-alcanza | **fr:** attaining, atteindre, atteint | **de:** [תשיג], attaining, attains Lev 14:21; Lev 14:22; Lev 14:30; Lev 14:31; Lev 14:32

3. reach or arrive at (9×) To reach or arrive at a point, boundary, or moment — 9 occurrences where the emphasis is on attainment of a goal rather than pursuit of a person. Jacob's years 'did not reach' the years of his fathers (Gen 47:9); the threshing shall 'reach' to the vintage (Lev 26:5); one's hand 'does not reach' even a tenth of an ephah (Lev 5:11). Spanish alcanzar and French atteindre serve this sense as readily as the pursuit sense, but German erreichen ('reach a destination') and Korean 미치다 ('extend to') distinguish it from the chase-and-capture frame. The underlying image is an arm stretching toward a target — whether it arrives is the narrative tension. AFFORD REACH OBTAIN

en: One-reaching-him, and-reaches, and-will-reach | **es:** El-que-lo-alcanza, Y-alcanzará, alcanzando | **fr:** atteignant, atteignit, atteindre | **de:** [ישיגו], [משיגהו], [תשיגנו] Gen 47:9; Lev 5:11; Lev 25:26; Lev 26:5

4. obtain gladness or blessing (2×) To obtain or gain possession of something desirable, especially in eschatological promises — 2 occurrences in nearly identical prophetic verses. In Isa 35:10 and 51:11 the redeemed 'shall obtain gladness and joy' (sassone vesimchah yassigune), where the verb transforms the pursuit metaphor into a vision of blessings actively catching up with God's people. Spanish alcanzarán ('they shall obtain') and Korean 얻다 ('to acquire') both shift to acquisition vocabulary. The personification is remarkable: joy and gladness are the pursuers, the redeemed the ones overtaken — an inversion of the curse formula in Deut 28:45. AFFORD REACH OBTAIN

en: they-shall-obtain, they-will-obtain | **es:** alcanzarán | **fr:** atteindre | **de:** [ישיגו], [ישיגון] Isa 35:10; Isa 51:11

5. (1×) To move or shift boundaries — a single occurrence at Job 24:2 describing the wicked who 'move boundary markers.' The sense is debated: some take it as 'they remove landmarks' (English 'they move'), others as 'they overtake/encroach upon' a neighbor's land. Spanish mueven ('they move') and French a strained transliteration both suggest physical displacement rather than pursuit. The verse sits at the edge of nasag's semantic range, possibly influenced by the similar root nasag/hassig with a shin rather than sin, meaning 'to move back, remove.' Whether a genuine sense extension or a textual confusion, it represents the word's outermost boundary. AFFORD REACH OBTAIN

en: they-move | **es:** mueven; | **fr:** ישיגו | **de:** [ישיגו] Job 24:2

נָשָׁה H5382 *V-Piel-Perf-3ms / 1cs* (6×)

To forget or be forgotten; causatively, to cause someone to forget — spanning personal grief, divine judgment, and providential erasure of pain

A verb whose two stems trace the full arc of forgetting. In the Qal and Nifal, the subject simply forgets — Jeremiah's speaker has 'forgotten prosperity' (Lam 3:17), and God warns he will 'forget' his people (Jer 23:39), while Isaiah reassures Israel 'you will not be forgotten by me' (Isa 44:21). In the Piel and Hiphil, someone is made to forget: Joseph names his son Manasseh 'because God has made me forget all my hardship' (Gen 41:51), and Job's friends suggest that God 'makes forget' some of one's guilt (Job 11:6). Spanish consistently uses 'olvidar,' while the causative 'hizo olvidar' mirrors the Hebrew stem distinction precisely.

1. forget (Qal/Nifal intransitive) (3×) Qal and Nifal intransitive forms meaning 'to forget' or 'be forgotten.' In Lam 3:17 the speaker says 'I forgot prosperity,' expressing personal grief. In Jer 23:39 God declares he will forget his people in judgment, while Isa 44:21 reassures 'you will not be forgotten by me.' Spanish 'me he olvidado' and 'me olvidarás' track the person distinctions closely, confirming the simple intransitive semantics. FORGETTING AND NEGLECT

en: I-forgot, and-I-will-lift-you, you-will-be-forgotten-by-Me | **es:** me-he-olvidado, me-olvidarás, y-os-olvidaré | **fr:** [ונשיתיך], [נשיתי], [תנשני] | **de:** [ונשיתיך], [נשיתיך], [תנשני] Isa 44:21; Jer 23:39; Lam 3:17

2. cause to forget (Piel/Hifil causative) (3×) Piel and Hiphil causative forms meaning 'to make someone forget.' Joseph's naming of Manasseh in Gen 41:51 — 'God has made me forget all my toil' — is the paradigmatic instance, where forgetting is a gift of grace. Job 11:6 suggests God causes the guilty to forget some of their iniquity, and Job 39:17 notes the ostrich whom God 'made forget' wisdom. Spanish 'me hizo olvidar' and German 'vergessen ließ mich' both preserve the causative structure faithfully. FORGETTING AND NEGLECT

en: forgets, has-made-forget-her, has-made-me-forget | **es:** ha-olvidado, le-hizo-olvidar, me-hizo-olvidar | **fr:** a-fit-moi-oublier, השה-elle, ישׁה | **de:** [השה], [ישה], vergessen-ließ-mich Gen 41:51; Job 11:6; Job 39:17

נָשֶׁה H5383 *V-Qal-Perf-3cp* (13×)

To lend money or goods; as participle, a creditor or usurer; in Hifil, to extend a loan or exact a debt

This verb governs the economic world of lending, borrowing, and debt collection in ancient Israel. In its Qal stem it simply means 'to lend,' as in Jeremiah 15:10 where the prophet protests he has neither lent nor borrowed. The participle becomes a substantive noun meaning 'creditor' — the figure behind the widow's cry in 2 Kings 4:1 and the social inversion of Isaiah 24:2. Spanish consistently renders this 'acreedor' (creditor), while English alternates between 'creditor' and 'lender.' The Torah's concern with just lending (Exod 22:25, Deut 15:2) makes this word a window into biblical economic ethics.

1. to lend (Qal) (5×) The basic Qal verbal sense of lending money or goods to another person, typically constructed with the preposition bêt for the person receiving the loan. Jeremiah 15:10 pairs active and passive ('I have not lent, nor have they lent to me') to express total social innocence. Spanish 'prestamos/prestas' and English 'lent/lending' confirm straightforward loan-making. LENDING LOANS

en: I-lent, are-lending, lending | **es:** me-prestaron, prestamos, prestas | **fr:** [נשו], [נשים], [נשיתי] | **de:** Frauen, [נשו], [נשיתי] Deut 24:11; Neh 5:10; Neh 5:11; Jer 15:10

2. creditor, one who holds debt (5×) The Qal participle used as a substantive: the creditor, the one who holds the debt. This figure appears as legally empowered and sometimes threatening — the creditor who comes to take a widow's sons as slaves (2 Kgs 4:1), or as a social category in Isaiah 24:2 where creditor and debtor alike face judgment. Spanish 'acreedor' and English 'creditor' are consistent across all five occurrences. LENDING LOANS

en: a-creditor, and-the-creditor, as-a-creditor | **es:** Y-el-acreedor, como-acreedor, como-el-acreedor | **fr:** [ככשה], [מנרשי], comme-un-creditor | **de:** [ככשה], [מנרשי], ein-creditor Exod 22:25; 2Kgs 4:1; Ps 109:11; Isa 24:2; Isa 50:1

3. to lend (Hifil causative) (2×) The Hifil causative stem, meaning to cause lending or to extend a loan, found in Deuteronomy's lending regulations. In Deut 15:2 every creditor 'shall release' what he has caused to be lent, and in 24:10 instructions govern how one should behave 'when you lend' to a neighbor. Spanish 'prestes/prestó' and English 'lends/lend' carry the active grant-of-credit nuance. LENDING LOANS

en: he-lends, you-lend | **es:** prestes, prestó | **fr:** il-lends, tu-prêter | **de:** du-leihen, er-lends Deut 15:2; Deut 24:10

4. to exact, press for debt (1×) A single occurrence in Nehemiah 5:7 where the sense shades toward exacting or pressing for debt repayment — Nehemiah rebukes the nobles for oppressively demanding payment from their fellow Jews. Spanish 'cargáis' (you burden/charge) captures the coercive, extractive quality that distinguishes this from neutral lending. LENDING LOANS

en: exacting | **es:** cargáis | **fr:** [נשיכנשאיכנשים] | **de:** [[[נשיכנשאים]]נשים] Neh 5:7

נָשֶׁה H5384 *Art / N-ms* (2×)

the sciatic (nerve or vein)—the tendon, nerve, or vein in the thigh, forbidden as food in Jewish tradition

This term refers to a vein, nerve, or sinew in the thigh region, traditionally identified as the sciatic nerve or the vein associated with the hip socket. Genesis 32:32 twice mentions 'the sinew of the thigh-vein' in explaining why Israelites do not eat this particular part of the animal—a practice rooted in Jacob's injury when he wrestled with the divine being at Peniel. The etymology is uncertain, but the term became the basis for an important dietary restriction in Jewish

law. The word appears only in this etiological passage explaining the origin of the prohibition.

(2×) Denotes a specific anatomical feature in the thigh region, appearing in the phrase 'the sinew of the thigh-vein/nerve' (gid hanasheh) in Genesis 32:32. The verse explains why this part is not eaten by Israelites, connecting the dietary restriction to Jacob's hip injury during his wrestling match at Peniel. Multilingual glosses reflect the technical anatomical reference: 'sciatic' (English, French), 'desencajado' (Spanish = dislocated), 'Hüftnervs' (German = hip nerve), identifying this as the sciatic region affected in Jacob's encounter. **FLESH AND BODY**

en: the-sciatic | **es:** el-desencajado | **fr:** le-sciatic | **de:** des-Hüftnervs Gen 32:32

נְשׂוֹאָה H5385 *V-Qal-QalPassPrtcpl-fpc / 2mp* (1×)

things carried, burdens; objects that were customarily borne in procession, especially idols

This noun appears in Isaiah 46:1, describing Babylon's gods Bel and Nebo: 'Your things carried are loaded on beasts.' The ironic reversal is devastating—these gods that used to be carried in triumphal religious processions are now cargo being evacuated, loaded on pack animals as Babylon falls. The passive participle emphasizes what was done to them: they were objects carried (by worshipers) but now are burdens loaded (on animals). Isaiah mocks idol worship by showing that in crisis, false gods become liabilities requiring transport rather than powers providing protection.

(1×) Objects that were carried or borne, specifically idols carried in religious processions. Isaiah 46:1 uses this term for Babylonian gods Bel and Nebo: 'your things formerly carried (in procession) are now loaded on beasts' as burdens during evacuation. Spanish 'cargas' (loads/burdens) captures both the carrying action and the burden meaning. The prophet's wordplay contrasts processional honor with evacuation cargo, ridiculing gods that must be transported. **BEARING AND CARRYING**

en: your-things-carried | **es:** vuestras-cargas | **fr:** [נשאתיכם] | **de:** [נשאתיכם] Isa 46:1

נְשִׁי H5386 *N-msc / 2fs* (2×)

debt—an obligation owed, something that must be repaid

This noun means debt or something owed. It appears only in 2 Kings 4:7, where Elisha instructs the widow to sell the miraculously multiplied oil and 'pay your debt' with the proceeds. The story highlights how God provides for those in desperate financial straits. The word exists in both Ketiv (written) and Qere (read) forms in the text, showing minor textual variation. The concept emphasizes financial obligation and the relief that comes when supernatural provision enables repayment.

(2×) Refers to a financial debt or obligation requiring repayment. The term appears twice in 2 Kings 4:7 (once as Ketiv, once as Qere variant), both instances referring to the same debt the widow must pay. Elisha's instruction 'pay your debt' follows the miracle of oil multiplication, showing divine provision for financial crisis. The multilingual glosses are unanimous: 'debt' (English), 'deuda' (Spanish), 'debt' (French), all indicating a financial obligation to be satisfied, illustrating how the miracle enables the widow to clear her obligations. **TEXTUAL VARIANTS MIXED**

en: [ketiv], your-debt | **es:** (kethiv), tu-deuda | **fr:** [ketiv], ton-debt | **de:** [ketiv] 2Kgs 4:7

נָשִׂיא H5387a *Conj-w* (130×)

A chief, prince, or tribal leader; one raised up to authority over a clan, tribe, or nation.

In the Pentateuch and Chronicles, this noun designates the recognized heads of Israel's twelve tribes – the leaders summoned by Moses and counted in the census rolls of Numbers. The root n-s-' ('to lift up') captures the idea of one elevated above his kinsmen. German consistently renders Fuehrer ('leader') for the tribal heads but shifts to Fuerst ('prince') for the sovereign figure in Ezekiel, mirroring how the word stretches from a community headman to the eschatological royal shepherd-prince of Ezekiel 34-48.

1. leader, chief, head of tribe (116×) The designated head of a tribal, clan, or communal group – particularly the chiefs of Israel's twelve tribes appointed for census and camp organization (Num 2:3-29). Spanish principe and French chef both converge on the administrative, delegated-authority sense. The term appears in formulaic lists (Num 1:5-16; 7:10-83) where each leader represents his father's house before the congregation. **GEOGRAPHY AND SPACE**

en: a-leader, leader | **es:** príncipe, príncipe-de | **fr:** chef, un-chef | **de:** Fuehrer, ein-Fuehrer Lev 4:22; Num 2:3; Num 2:5; Num 2:7; Num 2:10

2. prince, sovereign ruler (14×) A sovereign prince or exalted ruler exercising royal authority, especially Ezekiel's eschatological prince (Ezek 34:24; 44:3; 45:7-8). German Fuerst and French prince distinguish this from the tribal-headman sense, signaling elevated, almost monarchic, status. In Exodus 22:28, the term stands parallel to 'elohim, marking a ruler whom one must not curse. **GEOGRAPHY AND SPACE**

en: and-a-ruler, and-the-prince, prince | **es:** Y-el-príncipe, príncipe, príncipe-de | **fr:** et-prince, et-un-chef, prince | **de:** Fuerst, und-der-Fuerst, und-ein-Herrscher Exod 22:28; Num 13:2; 1Chr 2:10; 1Chr 5:6; 2Chr 1:2

נָשִׂיא H5387b *N-mp* (4×)

clouds, vapors; rising mist that forms clouds and portends rain

This noun, distinct from the more common נָשִׂיא (prince, leader), refers to atmospheric vapors or clouds, especially those that rise and bring rain. Jeremiah 10:13 and 51:16 describe God bringing up "clouds from the ends of the earth," while Psalm 135:7 and Proverbs 25:14 use the term in contexts associating clouds with rain or its absence. The root suggests something "lifted up" or "rising," fitting the imagery of ascending vapors.

(4×) Denotes clouds or rising vapors, particularly those associated with rain. The term appears in poetic and prophetic contexts describing God's sovereign control over weather (Jeremiah 10:13, 51:16, Psalm 135:7) and in Proverbs 25:14's simile of clouds without rain. Multilingual evidence is somewhat mixed: most render as "clouds/nuages/Wolken," but French includes "prince" and German brackets forms like [נשאים] and [נשיאים], likely reflecting homographic overlap with נָשִׂיא I (prince). The consistent "clouds" rendering in rain contexts confirms the meteorological sense. **CLOUDS AND SKY**

en: clouds | **es:** Nubes, nubes | **fr:** [נשאים], nuage, prince | **de:** Wolken, [נשאים], [נשיאים] Ps 135:7; Prov 25:14; Jer 10:13; Jer 51:16

נִשְׁיָה H5388 *N-fs* (1×)

forgetfulness, oblivion; the state of being forgotten or the place where memory ceases

This noun appears in Psalm 88:12, where the psalmist asks whether God's wonders will be known 'in the land of forgetfulness.' This designation parallels 'darkness' in the previous line, both referring to Sheol, the realm of the dead. The term captures oblivion's essence—the place where memory ceases, where the dead are forgotten and forget. The question is rhetorical: how can the dead in Sheol's darkness and oblivion praise God or remember His wonders? This underlies the psalmist's urgent plea for rescue before death silences testimony.

(1×) The state or place of being forgotten, oblivion, particularly as a designation for Sheol. Psalm 88:12 asks whether God's wonders will be known 'in forgetfulness,' paralleling 'in darkness' as a description of the realm of death. French 'oubli' (oblivion/forgetfulness) precisely captures the concept. The term suggests both active forgetting and passive being forgotten—in Sheol, the dead neither remember nor are remembered, making praise impossible. **AUTO-DETECTED COMMUNITY 14721 WITH 3 SENSES**

en: forgetfulness | **es:** olvido | **fr:** oubli | **de:** forgetfulness Ps 88:12

נְשִׁין H5389 *Conj-w / N-fpc / 3mp* (1×)

wives; married women, the female spouses of men

This Aramaic plural noun appears in Daniel 6:24, where King Darius commands that Daniel's accusers be thrown into the lions' den 'with their children and their wives.' The term is the standard Aramaic word for wives, cognate with Hebrew נָשִׁים and related to Arabic ɛíٍ. The inclusion of family members in punishment reflects ancient Near Eastern corporate justice, where households shared the consequences of an individual's actions. The tragedy intensifies—not just the guilty officials but their innocent families suffer for the conspiracy against Daniel.

(1×) Married women, wives, the female spouses of the male accusers. Daniel 6:24 specifies that Daniel's enemies were cast into the lions' den 'with their children and their wives,' extending punishment to entire households. Spanish 'esposas' confirms the marital status. The Aramaic term parallels Hebrew נָשִׁים, representing standard vocabulary for wives across Northwest Semitic languages. This detail underscores the severity and scope of the king's retributive justice. **WOMAN AND WIFE**

en: and-their-wives | **es:** y-sus-esposas | **fr:** et-ruine | **de:** [ונשיהון] Dan 6:24

נְשִׁיקָה H5390 *Prep-m / N-fpc* (2×)

kiss—an act of affection, greeting, or reverence performed by touching with the lips

This noun denotes a kiss, used only in plural form in Scripture. Song of Songs 1:2 opens with the famous line desiring kisses 'from the kisses of his mouth,' expressing romantic longing. Proverbs 27:6 warns of 'the kisses of an enemy,' which are profuse but deceitful. The contrast between these two contexts is striking: one celebrates intimate affection, the other warns against false friendship. Kisses in biblical culture could express love, greeting, respect, or treachery (as with Judas), and this noun captures the physical act in both positive and negative relational contexts.

(2×) Denotes kisses as expressions of affection or greeting, appearing only in construct plural forms. In Song of Songs 1:2, it expresses passionate desire: 'Let him kiss me with kisses of his mouth.' In Proverbs 27:6, it warns of deception: 'the kisses of an enemy' are excessive but false. The multilingual evidence uniformly renders this as 'kisses' (English 'kisses,' Spanish 'besos,' French 'baisers'), recognizing both the romantic context (Song) and the suspicious context (Proverbs) where the same physical gesture carries opposite relational meanings. **GEOGRAPHY AND SPACE**

en: from-kisses-of, kisses-of | **es:** besos-de, de-los-besos-de | **fr:** des-baisers, נשיקות | **de:** [מנשיקות], [נשיקות] Prov 27:6; Song 1:2

נָשַׁךְ H5391a *V-Qal-Prtcpl-mpc / 2ms* (12×)

To bite, especially of serpents; intensively, to inflict repeated bites; metaphorically, to exact usurious interest.

Nashakh is first and foremost the serpent's bite—the primal danger that runs from Genesis to Ecclesiastes. Jacob's oracle pictures Dan as a viper that 'bites' the horse's heels (Gen 49:17), and the bronze serpent narrative hinges on this word for both the biting and the bitten (Num 21:8-9). Cognate Assyrian nashaku and Ethiopic nasaka confirm the core meaning. The Piel intensifies the image into deadly, repeated assault, as when the fiery serpents 'bit' the people in the wilderness (Num 21:6). Most striking is the metaphorical leap in Habakkuk 2:7: creditors who 'bite' their debtors through usury—the financial predator as serpent.

1. bite (literal, Qal) (9×) The literal bite of a creature, especially a serpent, in the Qal stem. Spanish 'el que muerde' and French 'mordre' render the basic action. Genesis 49:17 envisions Dan as a serpent biting at the horse's heels; Numbers 21:8-9 uses both the active participle ('the one biting') and the passive ('the one bitten'). Proverbs 23:32 and Ecclesiastes 10:8, 11 extend the image to wine that 'bites like a serpent' and walls whose stones may conceal a biting snake. **EATING AND CONSUMING**

en: and-bites-him, and-it-will-bite-them, bit | **es:** el-mordido, el-que-muerde, lo-morderá | **fr:** bit, et-mordre, le-bitten | **de:** [הנשכים], [ונשכו], [ונשכם] Gen 49:17; Num 21:8; Num 21:9; Prov 23:32; Eccl 10:8

2. bite severely (Piel intensive) (2×) Severe or repeated biting in the Piel intensive stem, emphasizing the deadliness of the attack. Numbers 21:6 records the fiery serpents that 'bit' the people with fatal results; Jeremiah 8:17 threatens serpents that 'shall bite you' beyond any charmer's power. Spanish 'y mordieron/y os morderán' and French forms capture the intensified, relentless quality—not a single nip but a sustained, lethal assault. **EATING AND CONSUMING**

en: and-bit, and-they-shall-bite | **es:** y-mordieron, y-os-morderán | **fr:** [ונשכו], et-bit | **de:** [ונשכו], und-bit Num 21:6; Jer 8:17

3. exact interest, oppress financially (1×) A metaphorical extension to financial predation: exacting usurious interest or 'biting' a debtor through oppressive lending. Habakkuk 2:7 asks the tyrant, 'Will not your creditors (literally, your biters) suddenly arise?' Spanish 'los que te muerden' preserves the vivid image. The semantic path from serpent's fangs to the creditor's grip reflects an ancient intuition that financial exploitation is a form of venomous attack. **INTEREST USURY**

en: your-creditors | **es:** los-que-te-muerden | **fr:** mordre | **de:** [נשכיך] Hab 2:7

נָשַׁךְ H5391b *V-Hifil-Imperf-2ms* (4×)

to charge interest, lend on usury; to cause someone to pay interest on a loan

This denominative verb, derived from נֶשֶׁךְ (interest, usury), means to lend money at interest or to charge usury. It appears exclusively in Deuteronomy 23:19-20, where the law permits charging interest to foreigners but prohibits it among fellow Israelites. The Qal means "give interest," while the Hiphil means "make one give interest" or "charge interest." This reflects ancient Near Eastern economic ethics regarding loans within the covenant community versus outsiders.

(4×) Describes lending money at interest or charging usury. Deuteronomy 23:19-20 uses both Qal and Hiphil forms to regulate interest-bearing loans: Israelites may charge interest to foreigners but not to fellow Israelites. The fourfold occurrence (Deut 23:19, 19, 20, 20) reflects the detailed legal formulation. Cross-linguistic glosses consistently render as interest/usury terms: "charge interest" (English), "cobrar interés" (Spanish), "prêter sur intérêt" (French), "Zins" (German). The legal context is economic and covenantal, distinguishing insider from outsider lending practices. **INTEREST USURY**

en: is-lent-on-interest, you-may-charge-interest, you-shall-charge-interest | **es:** cobrarás-interés, se-preste-con-interés | **fr:** est-prêta-sur-interest, tu-devra-charge-interest, tu-pourra-charge-interest | **de:** du-moege-Auftrag-Zins, du-soll-Auftrag-Zins, ist-lieh-auf-Zins Deut 23:19; Deut 23:20

נֶשֶׁךְ H5392 *N-ms* (12×)

Interest, usury — loan interest charged on money or goods, condemned in biblical law as exploitative

The noun נֶשֶׁךְ (neshek) denotes interest charged on a loan, from the verb nashakh ('to bite'), evoking a creditor's consuming grip. Biblical law prohibits charging interest to fellow Israelites: 'You shall not exact interest from him' (Exod 22:25; Lev 25:36-37; Deut 23:19). Ezekiel lists taking interest among sins that condemn a person (Ezek 18:8, 13, 17; 22:12), and Psalm 15:5 counts refusing to lend at interest as a mark of the righteous. Proverbs 28:8 pairs it with tarbit ('increase') for exploitative lending. Spanish 'usura' and French 'usure' reflect the moral dimensions.

interest, usury (12×) Interest or usury charged on loans, condemned in Israelite law. Prohibited between Israelites (Exod 22:25; Lev 25:36-37; Deut 23:19-20), though permitted toward foreigners. Ezekiel counts it among capital sins (Ezek 18:8, 13, 17; 22:12), and Psalm 15:5 lists abstaining from it as a mark of the righteous. The etymology from nashakh ('to bite') captures the predatory nature of exploitative lending. **INTEREST USURY**

en: at-interest, by-interest, for-interest | **es:** Con-usura, a-usura, con-interés | **fr:** dans-intérêt, dans-בנשך, interest | **de:** Zins, Zins-von, [בנשך] Exod 22:25; Lev 25:36; Lev 25:37; Deut 23:19

נִשְׁכָּה H5393 *Art / N-fp* (3×)

chamber, storeroom; architectural term for storage or residence rooms

This noun denotes a chamber or room, particularly for storage or individual residence. It functions as a rarer parallel to the more common 'lishkah' (chamber). Nehemiah 3:30 mentions someone making repairs 'opposite his chamber,' indicating personal residential quarters. Nehemiah 13:7 refers to the chamber Eliashib had prepared for Tobiah in the temple courts—a scandalous misuse of sacred space. The plural in Nehemiah 12:44 designates 'storerooms' or 'treasuries' for tithes and offerings. The term spans from personal living quarters to sacred storage facilities, always suggesting rooms within a larger complex.

(3×) All three occurrences are in Nehemiah's rebuilding and reform narratives. The personal chamber (3:30) shows rooms assigned to individuals along the wall. The Tobiah incident (13:7) demonstrates how chambers could be repurposed—here improperly for a foreigner's residence in temple precincts. The treasury chambers (12:44) housed the community's sacred contributions. Multilingual renderings consistently use 'chamber/cámara' terminology, though the specific function varies by context. The architectural setting is always communal space (temple, wall complex) subdivided into rooms for storage or habitation. **GEOGRAPHY AND SPACE**

en: chamber, chamber-his, the-chambers | **es:** cámara, las-cámaras, su-cámara | **fr:** [הנשכות], [נשכה], [נשכתו] | **de:** [הנשכות], [נשכה], [נשכתו] Neh 3:30; Neh 12:44; Neh 13:7

נָשַׁל H5394 *V-Qal-Imperf-3ms* (7×)

To slip off, drop off; to draw off (sandals); to drive out, dispossess (nations).

A versatile verb whose senses range from the mundane to the momentous. At its most physical, an axe-head 'slips off' its handle (Deut 19:5) and olives 'drop off' prematurely (Deut 28:40) — Spanish 'se suelte' and Korean 미끄러졌다 both capture this involuntary falling away. The same root commands Moses and Joshua to 'take off' their sandals on holy ground (Exod 3:5; Josh 5:15), a deliberate removal rather than accidental slipping. Most dramatically, God 'drives out' nations before Israel (Deut 7:1, 22), where the metaphor of stripping away extends to the dispossession of peoples from their land.

1. drive out, dispossess (nations) (3×) Driving out or dispossessing nations from their land — the transitive Qal/Piel sense of forcible removal. Deut 7:1 and 7:22 describe YHWH 'driving out' (וְנָשַׁל) Canaanite nations, and 2 Kgs 16:6 uses it for Edom's expulsion of Judah. Spanish 'expulsará/expulse' and French 'fera-drive-dehors' consistently render this as territorial displacement, the strongest extension of the root's 'stripping away' core. **GOING OUT AND FORTH**

en: and-he-drives-out, and-he-drove-out, and-will-drive-out | **es:** Y-expulsará, y-expulse, y-expulsó | **fr:** et-fera-drive-dehors, et-il-drives-dehors, et-il-drove-dehors | **de:** und-er-drives-heraus, und-er-drove-heraus, und-wird-vertreiben-heraus Deut 7:1; Deut 7:22; 2Kgs 16:6

2. take off, remove (sandals) (2×) Drawing off or removing sandals — the imperative Qal sense of deliberate removal of footwear on holy ground. Exod 3:5 at the burning bush and Josh 5:15 at Jericho both use שַׁל as a divine command. Spanish 'quita' and French 'enlever' treat it straightforwardly as physical removal, distinct from the involuntary slipping of sense 3. **SANDALS FOOTWEAR**

en: remove, take-off- | **es:** quita, quita- | **fr:** enlever, prendre-dehors- | **de:** entfernen, nehmen-weg- Exod 3:5; Josh 5:15

3. slip off, drop off, fall away (2×) Slipping off, dropping off, or falling away involuntarily — the intransitive Qal sense. In Deut 19:5 the iron axe-head 'slips off' (וְנָשַׁל) the wooden handle, and Deut 28:40 warns that olives will 'drop off' as a covenant curse. Spanish 'se suelte/se caerá' and French 'slips-off/drops' convey this accidental, gravity-driven detachment. **FALLING AND FAILING**

en: and-slips-off, drops | **es:** se-caerá, y-se-suelte | **fr:** drops, et-slips-off | **de:** drops, und-slips-weg Deut 19:5; Deut 28:40

נָשַׁם H5395 *V-Qal-Imperf-1cs* (1×)

to gasp, pant; to breathe heavily with deep breaths, as in labor or exertion

This verb appears in Isaiah 42:14, where God declares: 'I have kept silent for a long time, been still and restrained myself; now like a woman in labor I will cry out, I will gasp and pant together.' The verb captures the deep, intense breathing of a woman in childbirth—gasping with the effort and pain of labor. God uses this striking feminine metaphor to describe the intensity of His coming intervention after long restraint. The panting suggests both exertion and the release of long-suppressed energy.

(1×) To gasp or pant with deep, labored breathing, especially like a woman in travail. Isaiah 42:14 uses this verb as God describes His coming action after long silence: 'I will gasp and pant together' like a woman giving birth. Spanish 'jadearé' (I will pant) captures the heavy breathing. The verb belongs to a cluster of birth imagery—crying out, gasping, panting—all expressing the intense exertion of divine intervention after restraint. **BLOWING AND BREATHING**

en: I-will-gasp | **es:** jadearé | **fr:** [אשם] | **de:** [אשם] Isa 42:14

נִשְׁמָה H5396 *N-fsc / 2ms* (1×)

breath; the breath of life, respiration that sustains living beings

This Aramaic noun appears in Daniel 5:23, where Daniel rebukes Belshazzar: 'The God in whose hand is your breath and to whom belong all your ways, you have not glorified.' The term refers to the breath of life, the respiration that sustains existence. The phrase emphasizes God's absolute sovereignty over human life—every breath depends on His will. This confronts Belshazzar's arrogance; he has defied the very God who controls whether he breathes or dies. The context of judgment makes this reference to breath particularly ominous.

(1×) Breath, specifically the breath of life that sustains a living being. Daniel 5:23 uses this in confronting Belshazzar: 'the God in whose hand is your breath' you have failed to honor. Spanish 'aliento' (breath) and French 'souffle' (breath) confirm the respiratory meaning. The theological point is sharp—God controls the very breathing that keeps Belshazzar alive, making the king's defiance absurdly self-destructive. **GEOGRAPHY AND SPACE**

en: hand-is-your-breath | **es:** mano-tu-aliento | **fr:** souffle | **de:** [נשמתך] Dan 5:23

נְשָׁמָה H5397 *N-fsc* (24×)

Breath — from God's life-giving inbreathing, to his wrathful blast, to a living soul

Neshamah is the breath that bridges Creator and creature. In Genesis 2:7 God breathes the neshamath chayyim into Adam's nostrils, making dust into a living being — a scene mirrored across languages (Spanish 'aliento de vida,' French 'souffle de vie'). Yet the same word describes God's destructive blast: the hot wind kindling Topheth (Isa 30:33), the cold breath freezing water (Job 37:10), the storm from his nostrils scattering enemies (2 Sam 22:16). By metonymy it stretches to mean any breathing creature (Josh 10:40), reminding readers that every living soul depends on the breath God gave.

1. breath, breathing (16×) Physical breath — the air inhaled and exhaled by living beings, and supremely the breath of life breathed by God into humanity. Genesis 2:7's neshamath chayyim is the animating gift; Genesis 7:22 adds ruach to intensify the phrase. Spanish 'aliento' and French 'souffle' consistently render this as physical respiration. Job 27:3 and 33:4 affirm that as long as God's breath remains in a person, they live. **GEOGRAPHY AND SPACE**

en: and-His-breath, and-breath, and-breath-of- | **es:** aliento, aliento-de, aliento-de- | **fr:** breath, breath-de, breath-de- | **de:** Nüstern-, [ונשמה], [ונשמת] Gen 2:7; Gen 7:22; Deut 20:16; Josh 11:11; Josh 11:14

2. blast of divine anger (6×) The powerful blast from God's nostrils — a theophanic image of divine wrath. In 2 Samuel 22:16 and Psalm 18:15 the neshamah of God's anger parts the sea-bed; in Job 4:9 the wicked perish by it; in Job 37:10 it freezes water to ice. Spanish 'soplo' (gust) and the phrase 'blast of' in English capture the

violent, wind-like force distinct from gentle breath. GEOGRAPHY AND SPACE
en: at-blast-of, at-the-blast-of, breath-of | **es:** De-aliento-de-, Por-soplo-de, del-soplo-de | **fr:** de-souffle, souffle, à-blast-de | **de:** [מנשמת], [נשמת], bei-blast-von 2Sam 22:16; Job 4:9; Job 37:10; Ps 18:15; Prov 20:27

3. soul, spirit, living being (2×) By metonymy, a living soul or breathing creature — anything that draws breath. Joshua 10:40 reports the destruction of 'all neshamah,' meaning every living being. Isaiah 57:16 extends it to the collective 'souls' God has made. The shift from breath to breather is natural across Semitic languages and visible in Spanish's oscillation between 'lo que respiraba' (that which breathed) and 'almas' (souls). GEOGRAPHY AND SPACE
en: and-souls, the-breathing | **es:** lo-que-respiraba, y-las-almas | **fr:** et-souffle, le-breathing | **de:** [ונשמות], der-breathing Josh 10:40; Isa 57:16

נָשַׁף H5398 *V-Qal-Perf-2ms* (2×)
to blow—to breathe out forcefully, to send forth wind or breath
This verb means to blow, in the sense of breathing out wind or causing wind to blow upon something. Both biblical occurrences use it of divine action: Exodus 15:10 celebrates how God blew with His wind to drown the Egyptian army in the sea, while Isaiah 40:24 describes God blowing upon princes to wither them like plants. The verb may be related to roots meaning 'to blow' in related Semitic languages. In both contexts, God's breath or wind is an instrument of judgment—overwhelming military power in Exodus, reducing human pride to nothing in Isaiah.

(2×) Means to blow (upon something) with breath or wind, used exclusively of divine action. In Exodus 15:10, the Song of the Sea proclaims 'You blew with Your breath' to describe how God's wind covered the Egyptian forces with the sea. In Isaiah 40:24, God 'blows upon them' (the princes) causing them to wither and be carried off like stubble. The translations consistently use 'blow' (English), 'soplar' (Spanish = to blow), 'souffler' (French = to blow), emphasizing God's powerful breath as an agent of judgment and deliverance. BLOWING AND BREATHING
en: He-blows, You-blew | **es:** Soplaste, sopló | **fr:** Tu-souffla, [נשׁך] | **de:** Du-blies, [נשׁך] Exod 15:10; Isa 40:24

נֶשֶׁף H5399 *Prep-m* (12×)
Twilight — the dim transitional light at evening (dusk) or morning (dawn)
The noun נֶשֶׁף denotes the soft, uncertain light of twilight — that liminal time when day yields to night or night yields to day. Most often it refers to evening twilight or dusk, the time favored by those who prefer concealment: the adulterer watches for twilight (Job 24:15), and the wayward woman prowls at dusk (Prov 7:9). The Aramean army fled at twilight (2 Kgs 7:5, 7), and David struck the Amalekites from twilight onward (1 Sam 30:17). In two passages it points instead to morning twilight or dawn — the wakeful sufferer waits for dawn that never comes (Job 7:4), and the psalmist rises before dawn to cry out (Ps 119:147). The ambiguity between evening and morning twilight is inherent in the word itself, which names the quality of dimness rather than a fixed hour.

1. evening twilight, dusk (10×) Evening twilight or dusk — the fading light after sunset when darkness gathers. This is the dominant sense, covering ten of twelve occurrences. It carries strong connotations of concealment, danger, and moral ambiguity: Job 24:15 says the adulterer's eye 'watches for twilight,' and Proverbs 7:9 places the seductress 'in the twilight, in the evening.' Isaiah 5:11 warns those who linger until evening twilight inflamed by wine. In the prophetic register, Jeremiah 13:16 warns of stumbling on the 'mountains of twilight' before God turns light to deep darkness, and Isaiah 59:10 describes groping at twilight as if blind. Spanish 'crepúsculo' and 'al anochecer' both point to the evening dimness. The Aramean siege camp at twilight in 2 Kings 7:5, 7 vividly evokes the hour of military vulnerability. DAWN AND TWILIGHT
en: as-in-twilight, at-twilight, from-the-twilight | **es:** al-anochecer, como-en-el-crepúsculo, crepúsculo | **fr:** [בנשׁף], [כנשׁף], [נשׁף] | **de:** [בנשׁף], [כנשׁף], [נשׁף] 1Sam 30:17; 2Kgs 7:5; 2Kgs 7:7; Job 3:9; Job 24:15

2. morning twilight, dawn (2×) Morning twilight or dawn — the emerging light before sunrise, when darkness gives way to day. Two occurrences carry this sense. Job 7:4 describes a restless sufferer lying awake, tossing until morning twilight (neshep), longing for the night to end. Psalm 119:147 declares 'I rise before dawn (neshep) and cry for help.' The shift from evening to morning is determined by context rather than by any morphological change in the word itself. The psalmist's use is especially striking: rising before the twilight of dawn to seek God's word, when the world is still wrapped in half-darkness. Some scholars note that 1 Samuel 30:17 may also carry a dawn sense (David attacked 'from the twilight'), though most lexicons assign it to evening. DAWN AND TWILIGHT
en: dawn | **es:** al-alba, el-crepúsculo. | **fr:** crépuscule, dans-crépuscule | **de:** [נשׁך], dawn Job 7:4; Ps 119:147

שָׁלַק H5400 *Conj-w | V-Hifil-ConjPerf-3cp* (3×)
to kindle, burn; set fire to or cause to burn
This verb means to kindle or burn, appearing in both passive (Niphal: be kindled) and causative (Hiphil: make burn) stems. Psalm 78:21 describes God's wrath: 'a fire was kindled against Jacob'—divine anger igniting like flame. Isaiah 44:15 speaks of using part of a tree 'he kindles a fire' for warmth, contrasting with carving the rest into an idol. Ezekiel 39:9 prophesies that Israel 'will kindle fires' with the weapons of defeated Gog—seven years of fuel from the instruments of war. The verb captures both spontaneous combustion (wrath kindling) and deliberate fire-starting (burning weapons or warming oneself).

(3×) The Psalm uses Niphal passive for divine wrath igniting spontaneously against sin—fire as metaphor for God's fierce anger. Isaiah's Hiphil active describes ordinary fire-starting for domestic warmth, contrasting practical burning with idolatrous folly. Ezekiel's prophecy turns swords into kindling—the ultimate reversal where implements of death become fuel for survival. Cross-linguistic glosses distinguish passive kindling ('se-encendió,' 'was-kindled') from active burning ('enciende,' 'he-kindles'). The common thread is fire as purifying judgment or consuming force, whether divine wrath or human need. BURNING AND FIRE
en: and-kindle, he-kindles, was-kindled | **es:** enciende, se-encendió, y-encenderán | **fr:** [ישׁיק], allumer, et-allumer | **de:** Krieg-kindled, [והשׁיקו], [ישׁיק] Ps 78:21; Isa 44:15; Ezek 39:9

נָשַׁק H5401a *V-Hifil-Prtcpl-fp* (32×)
To kiss (greeting, farewell, homage); in Hifil, of objects touching or making contact
A warm, deeply human verb at the heart of biblical narrative. When Jacob kisses Isaac (Gen 27:26-27), when Esau falls on his brother's neck (Gen 33:4), when the Psalmist envisions steadfast love and faithfulness kissing each other (Ps 85:11), nashaq captures the full range of physical affection, greeting, and reverence. In the Piel stem the kissing intensifies into homage, as in the charged command to 'kiss the Son' (Ps 2:12). A striking Hifil usage in Ezekiel 3:13 extends the image to the wings of living creatures 'touching' one another, where Spanish renders 'tocandose' and most languages shift from affection to physical contact.

1. to kiss (Qal) (27×) The basic Qal sense covers the everyday act of kissing as greeting, farewell, or affection between persons. Jacob kisses his father Isaac (Gen 27:26-27), Rachel receives a kiss from Jacob at the well (Gen 29:11), and Esau embraces his estranged brother (Gen 33:4). Multilingual glosses consistently render this as 'kissed/besó/baiser/küsste,' confirming a stable cross-cultural core. KISS AFFECTION HOMAGE
en: and-he-kissed, and-he-kissed-, and-he-kissed-him | **es:** Besaré, Y-besó, besad | **fr:** –baiser, baiser, et-baisa | **de:** kuesste, lass-mich-kiss-, und-er-kissed Gen 27:26; Gen 27:27; Gen 29:11; Gen 29:13; Gen 33:4

2. to kiss fervently / do homage (Piel) (4×) The Piel intensive form denotes fervent or repeated kissing, shading into cultic homage. Psalm 2:12 commands 'kiss the Son' as an act of submission, while Genesis 45:15 describes Joseph kissing all his brothers in a scene of emotional reunion. Spanish 'Honrad' (honor) for Psalm 2:12 reveals

how translators read homage rather than mere affection in the intensive stem. KISS AFFECTION HOMAGE
en: and-he-kissed, kiss-, to-kiss | **es:** Honrad-, Y-besó, para-besar | **fr:** baiser, et-il-baisa, à-baiser | **de:** kiss-, und-er-küsste, und-küsste Gen 31:28; Gen 31:55; Gen 45:15; Ps 2:12

3. to touch, make contact (Hifil) (1×) A lone Hifil occurrence in Ezekiel 3:13 describes the wings of the living creatures 'touching' each other, a causative extension from lips to surfaces. Spanish 'tocándose' and the departure from 'kiss' language across translations confirm this as a distinct physical-contact sense, no longer interpersonal affection but object-to-object adjacency. TOUCHING AND REACHING
en: touching | **es:** tocándose | **fr:** baiser | **de:** [משיקות] Ezek 3:13

נָשַׁק H5401b *V-Qal-Prtcpl-mpc* (3×)
equipped with, handlers of; bearing or wielding weapons (particularly bows)
This participial form means 'equipped with' or 'handlers of,' specifically describing warriors bearing particular weapons. In 1 Chronicles 12:2, Benjamites who joined David are called 'equipped with the bow'—skilled archers. Psalm 78:9 speaks of 'Ephraimites, armed with the bow' who nonetheless 'turned back on the day of battle'—military failure despite proper equipment. 2 Chronicles 17:17 lists a commander with soldiers 'armed with bow and shield.' The exact nuance is debated: either 'equipped with' (bearing as gear) or 'skilled handlers of' (trained users). Either way, it denotes military readiness with specified weaponry.

(3×) All three uses appear in military contexts describing archery units within Israel's forces. The Benjamite archers (1 Chronicles 12:2) are elite warriors joining David's army. Ephraim's armed bowmen (Psalm 78:9) exemplify covenant unfaithfulness—proper equipment means nothing without loyalty. Chronicles' census (17:17) documents Jehoshaphat's military strength including bow-and-shield troops. Cross-linguistic renderings focus on 'armed' (armados, armed), though some preserve the uncertainty with transliteration. The construct 'armed with [weapon]' pattern shows this is a technical military term for weapon specialization. GEOGRAPHY AND SPACE
en: armed, armed-with, armed-with- | **es:** armados, armados-de, portadores-de- | **fr:** [נשקי], embrasser | **de:** [נשקי], armed 1Chr 12:2; 2Chr 17:17; Ps 78:9

נֶשֶׁק H5402 *Prep-b / N-ms* (10×)
Weapons, arms, military equipment (collective); also an armory or arsenal as a storage place for weapons.
A masculine noun used collectively for military weapons and equipment. It appears in contexts ranging from royal tribute (1 Kgs 10:25, weapons brought to Solomon) to prophetic judgment (Ezek 39:9-10, burning the weapons of Gog). Job 20:24 specifies 'weapons of iron' alongside a 'bow of bronze,' while Psalm 140:8 speaks of 'the day of weapons' meaning the day of battle. In one instance (Neh 3:19), the word denotes not the weapons themselves but the place where they are stored – the armory – used as a landmark during Jerusalem's wall rebuilding.

1. weapons, arms, equipment (9×) Weapons, arms, or military equipment as a collective term. Covers the full range of armaments without specifying type, often followed by more specific weapon names (as in Ezek 39:9 where nesheq is the general category, then bows, arrows, clubs, and spears follow). Used of weapons as tribute gifts (1 Kgs 10:25; 2 Chr 9:24), weapons in a fortified city (2 Kgs 10:2; Isa 22:8), and metaphorically for the day of battle (Ps 140:8). Spanish 'armas' and English 'weapons' consistently render this collective military sense. WEAPONS ARMS
en: and-the-weapons, and-weapons, battle | **es:** armas, armas-de, batalla | **fr:** [נשק], arme, de-מנשק | **de:** Schlacht, [בנשק], [מנשק] 1Kgs 10:25; 2Kgs 10:2; 2Chr 9:24; Job 20:24; Job 39:21

2. armory, arsenal (1×) An armory or arsenal – a place where weapons are stored. In Nehemiah 3:19, the term with the article (hannesheq) identifies a specific location along Jerusalem's walls: 'opposite the ascent to the armory at the angle.' This metonymic extension from the contents (weapons) to the container (storage place) is a natural semantic development, paralleling English 'arms' > 'armory.' The locational reading is confirmed by English 'the-armory' and Spanish 'la-armeria.' WEAPONS ARMS
en: the-armory | **es:** la-armería | **fr:** [הנשק] | **de:** [הנשק] Neh 3:19

נְשַׁר H5403 *Prep-k / N-mp* (2×)
eagle (Aramaic)—a large bird of prey, possibly griffon-vulture, symbolizing strength and majesty
This Aramaic noun refers to an eagle or griffon-vulture, a large bird of prey. In Daniel 4:33, Nebuchadnezzar's hair grew long 'like eagles' (feathers) during his period of madness. In Daniel 7:4, the first beast in the vision has 'eagle' wings, representing swift, powerful movement. Eagles in biblical imagery symbolize strength, swiftness, and divine majesty. The term is the Aramaic equivalent of the Hebrew word for eagle, appearing only in the Aramaic sections of Daniel where beasts and kings are depicted with symbolic animal features.

(2×) The Aramaic term for eagle or large bird of prey, appearing in symbolic and descriptive contexts in Daniel. Daniel 4:33 describes Nebuchadnezzar's transformed appearance with hair 'like eagles' (feathers), while Daniel 7:4 depicts the first apocalyptic beast with 'eagle' wings. The multilingual glosses consistently identify this as 'eagle' (English, Spanish 'águila,' French 'aigle'), recognizing the bird's symbolic associations with power, swiftness, and majesty in both royal transformation (chapter 4) and prophetic vision (chapter 7). EAGLE VULTURE RAPTOR
en: eagle, like-eagles' | **es:** como-águilas, águila | **fr:** aigle | **de:** [כנשרין], [נשר] Dan 4:33; Dan 7:4

נֶשֶׁר H5404 *N-mp* (26×)
Eagle or griffon-vulture — a large raptor symbolizing swiftness, power, divine care, and soaring majesty in Scripture.
Traditionally rendered 'eagle,' though modern zoology identifies many biblical references with the griffon-vulture (Gyps fulvus), a species native to the Levant. The ambiguity matters less than the vivid imagery: God carries Israel on eagle's wings (Exod 19:4; Deut 32:11), the swift conqueror descends like a נֶשֶׁר (Deut 28:49; Hab 1:8; Jer 48:40), and the bird's soaring heights symbolize both arrogance brought low (Obad 1:4) and renewed strength (Isa 40:31). Micah 1:16 alludes to the vulture's bald head. It is listed among unclean birds (Lev 11:13; Deut 14:12). Spanish 'águila' and German 'Adler' consistently translate with the eagle sense, while Arabic نَسْر favors 'vulture.'

eagle, vulture (large raptor) (26×) A large bird of prey — either the golden eagle or the griffon-vulture — used literally and in powerful metaphors. As a literal creature, it soars at great heights (Job 39:27), nests on cliffs (Job 39:28), and is ritually unclean (Lev 11:13; Deut 14:12). Metaphorically, it represents God's protective power (Exod 19:4; Deut 32:11), military swiftness (Deut 28:49; Hab 1:8; 2 Sam 1:23), and the transience of riches that 'fly away' (Prov 23:5). Micah 1:16 references its bald head, favoring the vulture identification. Arabic cognate نَسْر means 'vulture,' while European translations prefer 'eagle.' EAGLE VULTURE RAPTOR
en: eagle, eagle-, like-an-eagle | **es:** El-águila, como, como-el-águila | **fr:** aigle, comme-aigle, comme-l'aigle, | **de:** Adler, [הנשר], [כנשר] Exod 19:4; Lev 11:13; Deut 14:12; Deut 28:49; Deut 32:11

נָשַׁת H5405 *Conj-w / V-Qal-ConjPerf-3ms* (3×)
to be dry, parched; dried up through lack of moisture or vitality
This verb describes being thoroughly dried up or parched. Isaiah 41:17 portrays the desperate poor whose 'tongue is parched with thirst'—extreme dehydration as metaphor for spiritual need. Isaiah 19:5 warns that 'water shall be dried up from the sea'—the Nile failing, Egypt's lifeline evaporating. Jeremiah 51:30 uses it metaphorically: Babylon's warriors find 'their might has dried up'—courage and strength evaporating before the enemy. The Niphal stem empha-

sizes the passive state of being dried out, whether physically (water, tongue) or figuratively (strength failing like moisture departing).

(3×) Two Isaiah passages employ literal drying: tongues parched from thirst (41:17) and the Nile's waters drying up (19:5)—both depicting devastating shortage. Jeremiah's usage turns physical to metaphorical: warrior strength 'drying up' like water sources failing, courage evaporating in crisis. Multilingual glosses distinguish contexts: 'ha-fallado' (has failed), 'desfallece' (faints/fails), 'se-agotará' (will be exhausted). The common image is vital fluid or force diminishing to nothing—whether literal dehydration or metaphorical loss of vitality, the result is helpless depletion. **WITHERING AND DRYING**

en: and-dry, has-dried-up, is-parched | **es:** desfallece, ha-fallado, y-se-agotará | **fr:** [יבש], [נשתה] | **de:** [יבש], [נשתה] Isa 19:5; Isa 41:17; Jer 51:30

נִשְׁתְּוָן H5406 *Art / N-ms* (2×)

letter (Aramaic)—a written document, official correspondence, typically royal or administrative

This Aramaic term means letter or written document, typically referring to official correspondence. It appears in Ezra 4:7 and 7:11, both times describing formal letters written by or to Persian kings regarding the Jewish community in Jerusalem. The word is likely derived from Persian, reflecting the administrative vocabulary of the Achaemenid Empire. These letters were important diplomatic and legal documents that could authorize or prohibit construction projects, grant permissions, or convey royal decrees. The term appears only in the Aramaic sections of Ezra dealing with Persian-period administration.

(2×) An Aramaic noun denoting an official letter or written document, appearing in contexts of Persian imperial administration. Ezra 4:7 refers to a letter written to King Artaxerxes opposing Jerusalem's rebuilding, while Ezra 7:11 mentions the letter given to Ezra by the king. Both instances involve formal royal correspondence with legal and political implications. The multilingual glosses uniformly render this as 'letter' (English), 'carta' (Spanish = letter), 'Schreiben' (German = written document), reflecting its function as official written communication in the Persian bureaucratic system. **LETTERS AND WRITINGS**

en: the-letter | **es:** la-carta | **fr:** [הנשתון] | **de:** der-Schreiben Ezra 4:7; Ezra 7:11

נִשְׁתְּוָן H5407 *N-msd* (3×)

letter, written document; official correspondence in Aramaic

This Aramaic noun means 'letter' or written document, probably borrowed from Persian (reflecting the Persian imperial context of Ezra). All three occurrences appear in Ezra's Aramaic correspondence between Jerusalem and the Persian court. Ezra 4:18 mentions 'the letter' sent to King Artaxerxes being read aloud before him. Ezra 4:23 describes action taken 'after the copy of King Artaxerxes' letter was read.' Ezra 5:5 refers to 'a letter' concerning the temple rebuilding sent to King Darius. These official documents shaped Jerusalem's fate—permission granted or denied, work authorized or halted, all through imperial letters.

(3×) All three instances function within Persian bureaucracy governing Judah's restoration. The letters mediate royal power: accusations against the Jews (4:18), royal decrees halting work (4:23), and petitions for archival research (5:5). The emphatic form 'nishtvana' suggests formal, official documentation rather than personal correspondence. Cross-linguistic renderings uniformly use 'letter/carta/lettre' terminology. These Aramaic documents preserved in Scripture show how the exiled community's fortunes depended on persuading foreign kings through written appeals and responses—making letters instruments of providence. **LETTERS AND WRITINGS**

en: letter, letter-of | **es:** La-carta, carta, carta-de | **fr:** lettre | **de:** [נשתונא] Ezra 4:18; Ezra 4:23; Ezra 5:5

נָתַח H5408 *Conj-w / V-Piel-ConsecImperf-3ms* (9×)

To cut up into pieces, dismember by joints (Piel only); used of sacrificial butchering and of sending body parts as summons.

Occurring exclusively in the Piel (intensive) stem, this verb describes the deliberate cutting of a body into pieces along its joints. Two distinct contexts dominate. In sacrificial law, it refers to the proper butchering of burnt offerings – the worshiper flays and cuts the animal into its portions before placing them on the altar (Lev 1:6, 12; 8:20; Exod 29:17; 1 Kgs 18:23, 33). In narrative, it describes the shocking act of dismembering a body and sending the pieces throughout Israel as a call to arms: the Levite's concubine (Judg 19:29; 20:6) and Saul's oxen (1 Sam 11:7). Spanish 'cortar' and German 'schneiden' both render the basic cutting action, but the Hebrew specifically implies dividing at the joints.

cut up, cut in pieces, divide by joints (9×) To cut up a carcass into pieces by its joints, used in the Piel stem for both ritual butchering and symbolic dismemberment. In the sacrificial context (Lev 1:6, 12; 8:20; Exod 29:17; 1 Kgs 18:23, 33), the verb describes the prescribed method of preparing a burnt offering – cutting the flayed animal into its anatomical portions. In the narrative context (Judg 19:29; 20:6; 1 Sam 11:7), it describes the gruesome act of cutting a body into pieces to be distributed as a summons to war. Spanish 'cortó/dividirás' and English 'cut in pieces' capture the action, though the Hebrew emphasizes division along natural joints rather than arbitrary chopping. **CUTTING AND SEVERING**

en: and-cut-in-pieces, and-cut-it-in-pieces, and-cut-up-her | **es:** Y-cortará, cortó, dividirás | **fr:** et-coupa-cela-dans-pieces, et-coupa-dans-pieces, et-couper-en-haut-sa | **de:** du-soll-schneiden-in-pieces, er-schnitt, und-er-schnitt-ihnen-hinauf Exod 29:17; Lev 1:6; Lev 1:12; Lev 8:20; Judg 19:29

נֶתַח H5409 *N-mp* (13×)

Piece, portion of a divided animal carcass; used of sacrificial cuts and symbolic dismemberment.

The noun nethach designates a cut portion of a divided animal carcass, the result of the action expressed by its cognate verb natach (H5408, 'to cut in pieces'). In the sacrificial system, the word describes the portions into which a burnt offering was divided before being arranged on the altar (Lev 1:6, 8, 12; Exod 29:17). Ezekiel's cauldron allegory uses the term for pieces of meat symbolizing Jerusalem's inhabitants destined for judgment (Ezek 24:4–6). Most disturbingly, it describes the dismemberment of the Levite's concubine in Judges 19:29 — a grim act intended to rally Israel against Gibeah's wickedness.

piece (of a divided carcass) (13×) A portion or piece resulting from the ritual or deliberate cutting of an animal carcass. Used predominantly in sacrificial contexts where the Levitical priest dismembers the burnt offering and arranges its pieces on the altar fire (Exod 29:17; Lev 1:6, 8, 12; 8:20; 9:13). Ezekiel employs the term symbolically for the inhabitants of Jerusalem as 'pieces of meat' in a boiling pot under divine judgment (Ezek 24:4–6). The most harrowing usage describes the Levite cutting his murdered concubine into twelve pieces to send throughout Israel (Judg 19:29). **FRAGMENTS AND PIECES**

en: by-its-pieces, into-its-pieces, its-pieces | **es:** en-sus-trozos, en-trozos-suyos, los-trozos | **fr:** dans-son-pieces, dans-son-pièces, le-pieces | **de:** [לנתחיה], [נתח], [נתחיה] Exod 29:17; Lev 1:6; Lev 1:8; Lev 1:12

נָתִיב H5410a *Prep-b / N-msc* (6×)

Path, way, or pathway; a road or course of travel, often figurative for one's moral or spiritual direction.

A masculine noun denoting a path, road, or pathway, used predominantly in wisdom and poetic literature. Unlike the more common derek ('way'), nativ often carries an elevated, literary register. In Job, it describes hidden paths – the path concealed by a snare (18:10), the path no bird of prey has seen (28:7), and the luminous track left by Leviathan (41:32). The psalmist prays to be led in 'the path of your commandments' (Ps 119:35), while Psalm 78:50 speaks of God leveling a path for his anger. Proverbs 12:28 uses it for the pathway of righteousness that leads to life. The Spanish 'senda/sendero' and French 'sentier' both preserve the sense of a narrower, more intimate trail rather than a broad highway.

path, way, pathway (6×) A path, trail, or course of travel, frequently used in figurative and wisdom contexts for the direction of one's life or moral conduct. In Job it describes literal trails hidden from view (28:7) and metaphorical paths where traps are laid (18:10), while in the Psalms it becomes the way of God's commandments (119:35) or the channel of divine wrath (78:50). The word consistently suggests a narrower, more personal route than the broader derek. Spanish 'senda/sendero' and French 'sentier' both capture this nuance of an intimate pathway rather than a main road. Proverbs 12:28 uses it in the memorable declaration that the pathway of righteousness leads away from death. **GEOGRAPHY AND SPACE**
en: a-path, in-the-path-of, its-pathway | **es:** Senda, el-sendero, por-senda-de | **fr:** dans-sentier, sentier, נתיב | **de:** [נתיב], [נתיבה], ein-Pfad Job 18:10; Job 28:7; Job 41:32; Ps 78:50; Ps 119:35

נְתִיבָה H5410b *N-fs* (20×)
A path or byway; figuratively, a course of life or moral conduct.
The feminine counterpart of נָתִיב, this noun evokes a smaller, less-traveled path — a track or byway as distinct from the broad דֶּרֶךְ (highway). In Judges 5:6, during the days of Shamgar, 'travelers walked by winding paths' (נְתִיבוֹת), painting a picture of a land made dangerous by enemies. The word moves naturally into figurative territory: wisdom stands at the crossroads of paths (Proverbs 8:2), and God's word is a lamp to the psalmist's path (Psalm 119:105). Spanish 'senda' and French 'sentier' both capture this sense of an intimate, personal trail rather than a public road.

1. path, track, byway (11×) A physical path, track, or byway — a route one travels on, typically smaller or less established than the main road (דֶּרֶךְ). In Judges 5:6 the parallelism with אֳרְחוֹת (roads) underscores that נְתִיבוֹת are secondary routes that travelers resort to in dangerous times. Job 38:20 uses the word for the 'paths' to the dwelling-places of light and darkness — cosmic tracks with a spatial, almost geographical quality. Proverbs 8:2 places wisdom at the intersection of these byways, suggesting well-trodden but intimate routes. **GEOGRAPHY AND SPACE**
en: -the-paths, a-path, byways | **es:** de-su-senda, por-las-sendas, por-sendas | **fr:** -le-sentiers, de-leur-sentier-eux, sentier | **de:** -der-Pfade, [בנתיבות], [לנתבות] Judg 5:6; Job 38:20; Prov 1:15; Prov 8:2; Prov 8:20

2. way of life or conduct (9×) A figurative path denoting a course of life, conduct, or moral direction. Job 19:8 laments that God has 'walled up my path' (נְתִיבֹתַי), and Lamentations 3:9 echoes this with 'he has made my paths crooked.' Psalm 119:105 — 'a light to my path' — has become one of the most beloved verses in Scripture, and the Hebrew specifically uses נְתִיבָה rather than דֶּרֶךְ, suggesting an intimate, personal walk rather than a public highway. The Spanish 'senda' carries the same warmth of a personal trail through life. **GEOGRAPHY AND SPACE**
en: and-her-paths, her-paths, in-its-paths | **es:** en-sendas-de-ella, en-sus-sendas., mi-senda | **fr:** dans-sa-sentier-elle, dans-son-sentier-lui, et-chemin | **de:** [בנתיבותיה], [בנתיבתיו], [ונתיבותיה] Job 19:8; Job 24:13; Job 30:13; Ps 119:105; Ps 142:3

נְתִינִים H5411 *Conj-w* (18×)
Nethinim: temple servants 'given' to assist the Levites in sanctuary duties, prominent in post-exilic texts.
A masculine plural noun derived from the passive participle of natan ('to give'), designating a class of temple servants assigned to support the Levites in maintaining the sanctuary. They appear almost exclusively in the post-exilic books of Ezra, Nehemiah, and 1 Chronicles, where they are carefully distinguished from priests, Levites, and gatekeepers (Ezra 2:43-58; 7:7; Neh 7:46-60). Tradition ascribes their appointment to David (Ezra 8:20), and they resided on the Ophel hill near the temple (Neh 3:26; 11:21). Their separate listing among the returnees from Babylon underscores their recognized, if humble, role in Israel's worship. Spanish renders them as 'sirvientes del templo,' while German uses 'Tempeldiener,' both accurately conveying their servant function.

Nethinim, temple servants (18×) A dedicated class of hereditary temple servants whose title, from the passive of natan ('to give'), marks them as persons formally 'given' to sacred service. They assisted the Levites in menial sanctuary tasks and are carefully enumerated among the exilic returnees (Ezra 2:43-58; Neh 7:46-60), distinguished from priests, Levites, and gatekeepers. They lived on the Ophel near the temple (Neh 3:26; 11:21). David is credited with their appointment (Ezra 8:20). Multilingual glosses consistently describe their servant role: Spanish 'sirvientes del templo,' German 'Tempeldiener,' French 'Nethiniens.' **SERVING AND MINISTRY**
en: Netinim, [the-given-ones], and-the-Nethinim | **es:** Los-sirvientes-del-templo, Los-sirvientes-del-templo:, Y-los-netineos | **fr:** Néthiniens, et-Néthiniens | **de:** Tempeldiener, [(הנתינים)], [[הנתונים]] 1Chr 9:2; Ezra 2:43; Ezra 2:58; Ezra 2:70; Ezra 7:7

נְתִינִין H5412 *N-mpd* (1×)
Nethinim; temple servants, a class of workers assigned to assist the Levites in sanctuary duties
This Aramaic term appears in Ezra 7:24, where King Artaxerxes' decree exempts temple personnel from taxation. The Nethinim ('given ones') were temple servants, likely descendants of foreign captives dedicated to sanctuary service. The name derives from the verb 'to give,' indicating they were given or assigned to the Levites to assist with menial tasks—drawing water, cutting wood, and maintaining the temple precinct. The Aramaic form here represents a loanword from Hebrew, maintaining continuity with pre-exilic terminology for this servant class.

(1×) Temple servants, a class of workers assigned to assist Levites with sanctuary duties. Ezra 7:24 includes the Nethinim among those exempt from Persian taxation, recognizing their religious status. Spanish 'sirvientes del templo' (temple servants) translates the functional role rather than transliterating. These 'given ones' performed menial but necessary work, their name deriving from the root 'to give' because they were given to serve the Levites. **SERVING AND MINISTRY**
en: Nethinim | **es:** sirvientes-del-templo | **fr:** [נתיניא] | **de:** [נתיניא] Ezra 7:24

נָתַךְ H5413 *Conj-w | V-Qal-ConsecImperf-3fs* (21×)
To pour out or be poured out; of metals, to melt or smelt in a furnace; in Hifil, to cause pouring or smelting
A verb of liquid motion and metallurgical transformation that bridges two vivid image-worlds: the pouring out of wrath and the smelting of metals. In its Qal and Nifal stems it describes things being 'poured forth'—Job's groans pour out like water (Job 3:24), divine fury is poured upon Jerusalem (Jer 42:18; 44:6). But in Ezekiel's furnace oracles (22:20–22), the same root describes metals being melted and smelted in judgment. Spanish distinguishes 'derramar' (pour out) from 'fundir' (smelt/melt), making explicit what Hebrew holds in one root. The Hifil causative covers both pouring and smelting as deliberate divine acts.

1. be poured out (liquid) (13×) The primary Qal and Nifal sense: to be poured out as a liquid. Nearly always figurative, describing divine wrath being poured upon people or places (Jer 42:18; 44:6; 2 Chr 12:7; 34:25), or groans pouring forth like water (Job 3:24). The rain ceasing to 'pour' in Exodus 9:33 is one of the few literal instances. Spanish 'derramar' and French 'verser' point consistently to liquid outpouring, and German renderings often leave the Hebrew untranslated, suggesting the image resists easy equivalence. **POURING AND SHEDDING**
en: and-are-poured-out, and-was-poured-out, and-will-be-poured-out | **es:** derramada, fue-derramada, fue-derramada- | **fr:** [ותתך], [נתך], [נתכה] | **de:** [ויתכו], [ותתך], [נתך] Exod 9:33; 2Sam 21:10; 2Chr 12:7; 2Chr 34:21; 2Chr 34:25

2. be melted or smelted (3×) The Nifal and Hofal sense of being melted or smelted, specifically of metals in a furnace. Ezekiel 22:21–22 and 24:11 use this imagery for Israel gathered into Jerusalem as metals into a crucible for purifying judgment. Spanish 'fundir' (to smelt, cast metal) and the shift from 'pouring' to 'melting' vocabulary mark this as a distinct semantic domain—metallurgical processing rather than liquid spillage. **POURING AND SHEDDING**
en: and-may-be-melted, and-you-shall-be-melted, shall-you-be-melted | **es:**

seréis-fundidos, y-se-derrita, y-seréis-fundidos | **fr:** et-verser, verser | **de:** ausgiessen, und-ausgiessen Ezek 22:21; Ezek 22:22; Ezek 24:11

3. cause to melt or smelt (3×) The Hifil causative sense applied to smelting: to melt or smelt metals actively. In Ezekiel 22:20 God declares 'I will gather you and smelt you,' and 2 Kings 22:9 reports temple silver being 'poured out' (i.e., melted down and disbursed). Spanish 'fundir' again appears here, alongside 'para fundir' (in order to smelt), confirming that the Hifil agent deliberately initiates the metallurgical transformation. POURING AND SHEDDING
en: and-I-will-melt, poured-out, to-melt | **es:** Fundieron, para-fundir, y-os-fundiré | **fr:** et-verser, versa-dehors, verser | **de:** ausgiessen, goss-heraus, und-ausgiessen 2Kgs 22:9; Ezek 22:20

4. pour out (causative) (2×) The Hifil causative sense applied to pouring: to pour out actively, as distinct from the smelting sense. Job 10:10 uses the striking image 'Did you not pour me out like milk?'—God as artisan pouring out human life. In 2 Chronicles 34:17 temple money is 'poured out' (disbursed). Spanish 'derramar' reappears here rather than 'fundir,' and French 'verser' (pour) confirms the liquid-pouring rather than metallurgical reading of the same Hifil stem. POURING AND SHEDDING
en: You-pour-me-out, and-they-poured-out | **es:** me-derramaste„ y-fundieron | **fr:** [ויתיכו], תתיכני-moi | **de:** [תתיכני], und-ausgiessen 2Chr 34:17; Job 10:10

נָתַן H5414 *Conj-w / V-Qal-ConjPerf-1cp* (2015×)

To give, put, set, make, deliver; the primary Hebrew verb for transferring possession or placing something

One of the most versatile verbs in the Hebrew Bible, natan (נָתַן) appears over 2,000 times and carries a semantic range that stretches from simple giving to divine appointment. At its core it describes the transfer of something from one party to another — a gift, a bride, a land, a covenant. But it also extends into placing, appointing, and surrendering, revealing how ancient Hebrew conceived of 'giving' as broadly relational: God gives the land, sets a rainbow, makes Abraham a father of nations, and delivers enemies into Israel's hand — all with the same root.

1. give, bestow (1855×) The default and overwhelmingly dominant sense: to give, bestow, or transfer possession. Arabic ʿ and German geben confirm the core semantics across language families. Covers gifts (Gen 24:53), payments (Gen 23:13), divine grants (Gen 12:7), and offerings (Gen 14:20). The sheer frequency (1,855 of ~2,015 occurrences) shows this as the unmarked meaning of the root. GIVING AND BESTOWING
en: and-gave, and-he-gave, and-he-gave- | **es:** Y-dio, y-dio | **fr:** et-donna, et-il-donna, et-il-donna- | **de:** und-er-gab, und-es-gab, und-gab Gen 3:6; Gen 14:20; Gen 16:3; Gen 18:7; Gen 20:14

2. put, place, set (68×) A spatial-locative extension: to put, place, or set something in a position. Multilingual evidence splits clearly — Spanish puso ('placed') and Korean 놓다/두다 ('to put/set') diverge from the giving glosses. Includes setting the rainbow as a sign (Gen 9:13), placing a ring on a hand (Gen 41:42), and the idiom 'set one's face toward' indicating directed attention. GIVING AND BESTOWING
en: I-gave, I-have-set, and-he-put | **es:** Y-puso, he-dado, puse | **fr:** donner, et-il-mettre-, et-il-mit | **de:** Natan, geben, und-er-legte Gen 9:13; Gen 41:10; Gen 41:42; Gen 41:48

3. make, render, appoint (38×) A transformative-causative sense: to make, render, or appoint someone into a new state or role. Arabic ʿ ('to make/render') and Korean 만들다 ('to make') mark this as distinct from simple giving. Joseph is made ruler over Egypt (Gen 41:43), God promises to make Abraham a great nation, and Israel's pride is made like iron (Lev 26:19). GIVING AND BESTOWING
en: And-I-will-make, And-I-will-make-you, and-I-shall-make | **es:** Y-daré, Y-haré, Y-pondré | **fr:** et-donner, et-je-donnerai, et-je-fera-faire | **de:** und-geben, und-ich-werde-dich-geben, und-ich-werde-geben Gen 41:43; Lev 26:19; Num 14:4; 1Kgs 5:5; 1Kgs 6:6

4. be given, be delivered (Nifal) (25×) The Niphal passive and Qal passive participle: to be given, handed over, or delivered by an unspecified agent. Spanish ser dada and German gegeben werden confirm the passive voice distinction. Appears in legal contexts like 'wound for wound shall be given' (Lev 24:20) and in apportionment of tribal inheritance (Num 26:54). GIVING AND BESTOWING
en: And-is-given, and-it-shall-be-given, and-it-will-be-given | **es:** Siendo-entregada, Y-se-da, Y-será-dada | **fr:** –être-donné, cela-devra-être-donné, devra-être-donné | **de:** der-gab, es-soll-sein-gegeben, geben Exod 5:18; Lev 24:20; Num 26:54; 2Sam 21:6; 1Chr 6:48

5. allow, permit, let (14×) A permissive sense: to allow, permit, or let someone act. Arabic ʿ ('to let/leave') and Korean 허락하다 ('to permit') show multilingual convergence away from simple giving. God did not allow Laban to harm Jacob (Gen 31:7), Israel would not let the Danites come down (Judg 1:34), and Samson's father-in-law refused to let him enter (Judg 15:1). GIVING AND BESTOWING
en: allowed-him, gave-him, give | **es:** concedas, dar, dar- | **fr:** donna-lui, donner, elle-que | **de:** du-gibst, er-erlaubte-ihn, erlaubte-ihn Gen 31:7; Josh 10:19; Judg 1:34; Judg 15:1; Judg 21:7

6. deliver, hand over (14×) A military-judicial sense: to deliver, surrender, or hand over into another's power. Arabic ʿ ('to deliver/surrender') and Spanish entregar ('to hand over') distinguish this from neutral giving. God delivers enemies into Israel's hand (Deut 7:24), Sihon is handed over (Deut 2:30), and nations are given up to slaughter (Isa 34:2). GIVING AND BESTOWING
en: He-has-given-them, He-will-give-them, and-He-will-give-up | **es:** Y-entregará, da, dar- | **fr:** donner, donner-lui, et-Il-fera-donne-en-haut | **de:** gab, geben, geben-ihn Deut 2:30; Deut 7:24; 1Kgs 14:16; Ezra 8:36; Isa 34:2

7. (1×) A residual occurrence at 2 Chr 24:9 where the verb appears in the context of a collection proclamation regarding the tax of Moses. The multilingual glosses (Spanish dieron, French donner, German geben) all point to ordinary 'giving,' likely a variant form or scribal peculiarity that the clustering algorithm isolated. GIVING AND BESTOWING
en: and-gave- | **es:** Y-dieron | **fr:** et-donner | **de:** und-geben 2Chr 24:9

נְתַן H5415 *V-Qal-Imperf-3mp* (7×)

Give, bestow, grant (Aramaic); to hand over, pay, or confer authority, used in the Biblical Aramaic of Daniel and Ezra.

The Aramaic cognate of Hebrew natan, meaning 'to give, bestow, or grant.' Found exclusively in the Biblical Aramaic sections of Daniel and Ezra, it carries the full range of giving: divine bestowal of sovereignty (Dan 4:17,25,32 – God 'gives' dominion to whomever He wills), requesting allowance of time (Dan 2:16), and paying tribute (Ezra 4:13; 7:20). The Spanish consistently renders it with 'dar' forms, while the French and German preserve the Aramaic morphology in their glosses, reflecting its formal, administrative register.

give, bestow (7×) To give, bestow, or grant, encompassing both human acts of giving and divine bestowal of authority. In Dan 4:17,25,32 the verb expresses God's sovereign prerogative to 'give' (yitteninnah) earthly dominion to whomever He chooses – a key theological assertion in the Aramaic court tales. Dan 2:16 uses it for Daniel requesting that the king 'give' him time. In Ezra 4:13 it refers to paying taxes ('they will not give tribute'), and Ezra 7:20 authorizes disbursement from the royal treasury. The range spans divine sovereignty, personal petition, and fiscal administration. GIVING AND BESTOWING
en: He-gives-it, they-will-give, to-give | **es:** dar, darán, darás | **fr:** [ינתנון], [למנתן], [תנתן] | **de:** [ינתן], [ינתנון], [יתננה] Ezra 4:13; Ezra 7:20; Dan 2:16; Dan 4:17

נָתָן H5416 *Conj-w / N-proper-ms* (42×)

Nathan — personal name meaning 'he gave,' borne by the prophet who confronted David and others

Nathan ('he gave') is a theophoric name built on the verb natan ('to give'), appearing 42 times for several individuals. The dominant figure is Nathan the prophet, who delivered God's dynastic promise to David (2 Sam 7:2-17), then confronted him with the devastating parable of the poor man's lamb after the Bathsheba affair (2 Sam 12:1-15), and finally orchestrated Solomon's anointing against Adonijah's bid for the throne (1 Kgs 1:8-45). A second Nathan is

David's own son, listed among those born in Jerusalem (2 Sam 5:14; 1 Chr 3:5). Others include the father of one of the thirty mighty men (2 Sam 23:36), companions of Ezra (Ezr 8:16; 10:39), and a clan head mourned in Zechariah 12:12.

Nathan (personal name) (42×) The proper name Nathan ('he gave'), borne most prominently by the prophet who delivered the Davidic covenant oracle (2 Sam 7), pronounced judgment after Bathsheba (2 Sam 12:1-15), and ensured Solomon's coronation (1 Kgs 1). Also identifies David's son (2 Sam 5:14), a warrior's father (2 Sam 23:36), and postexilic figures (Ezr 8:16; 10:39). **NATHAN PROPHET NAME**

en: Nathan | **es:** Natan, Natán | **fr:** Nathan | **de:** Natan, Nathan 2Sam 5:14; 2Sam 7:2; 2Sam 7:3; 2Sam 7:4; 2Sam 7:17

נְתַנְאֵל H5417 *Conj-w / N-proper-ms* (14×)

Nethanel; a theophoric personal name meaning 'God has given,' borne by multiple Israelite leaders.

A compound theophoric name formed from natan ('to give') and 'El ('God'), Nethanel means 'God has given' – a Hebrew counterpart to the Greek Nathanael of the New Testament. The name is borne by at least ten distinct individuals spanning the wilderness period to the post-exilic era. Its most prominent bearer is the chieftain of Issachar who appears five times in Numbers (1:8; 2:5; 7:18, 23; 10:15), presenting his tribe's dedication offering. Other Nethanels include a Levitical musician in David's procession (1 Chr 15:24), a gatekeeper among the sons of Obed-edom (1 Chr 26:4), a prince sent by Jehoshaphat to teach in the cities of Judah (2 Chr 17:7), and a priest in Nehemiah's time (Neh 12:21, 36).

Nethanel (personal name) (14×) A theophoric proper name meaning 'God has given,' borne by several biblical figures. Most prominent is the leader of Issachar during the wilderness period, who appears in the census, camp arrangement, and tabernacle dedication (Num 1:8; 2:5; 7:18, 23; 10:15). Other bearers include Jesse's fourth son (1 Chr 2:14), Levitical musicians and scribes (1 Chr 15:24; 24:6), a gatekeeper (1 Chr 26:4), a teaching prince under Jehoshaphat (2 Chr 17:7), and post-exilic priests (Ezra 10:22; Neh 12:21, 36). **PROPER NAMES (PERSONAL)**

en: Netanel, Nethan'el, Nethanel | **es:** Natanael, Netanel, y-Natanael | **fr:** Nethaneel, [ולנתנאל], [ונתנאל] | **de:** Nethanel, [ולנתנאל], [ונתנאל] Num 1:8; Num 2:5; Num 7:18; Num 7:23; Num 10:15

נְתַנְיָהוּ H5418 *Conj-w / N-proper-ms* (20×)

Nethaniah or Netanyahu, a personal name meaning 'Yahweh has given,' borne by several men in the Hebrew Bible.

A theophoric personal name meaning 'Yahweh has given,' combining natan ('he gave') with the divine name. Its most notorious bearer is Nethaniah father of Ishmael, who assassinated Gedaliah the governor appointed by Nebuchadnezzar — an event so significant it is commemorated in the Jewish fast of Gedaliah (2 Kgs 25:23, 25; Jer 40–41). Other bearers include the father of Jehudi (Jer 36:14), a Levite teacher sent by Jehoshaphat (2 Chr 17:8), and a temple musician (1 Chr 25:2, 12). The two spelling forms — Nethanyahu and Nethanyah — alternate freely throughout the text.

Nethaniah, Netanyahu (proper name) (20×) The personal name Nethaniah/Netanyahu (netan-yahu, 'Yahweh has given'), referring to multiple individuals: most prominently the father of Ishmael who murdered Governor Gedaliah (2 Kgs 25:23, 25; Jer 40:8–41:18), also the father of Jehudi (Jer 36:14), a Levitical teacher (2 Chr 17:8), and a temple singer (1 Chr 25:2, 12). The longer form Netanyahu and shorter Nethaniah represent the same name with and without the full divine suffix. Multilingual renderings — Spanish 'Netanías,' French 'Nethania,' German 'Netanja' — all preserve the theophoric element. **PROPER NAMES (PERSONAL)**

en: Netanyah, Netanyahu, and-Netanyah | **es:** Netanyah, Netanyahu, Netanías | **fr:** Netanyah, Netanyahu, Nethania | **de:** Netanja, Netanyah, Netanyahu 2Kgs 25:23; 2Kgs 25:25; 1Chr 25:2; 1Chr 25:12; 2Chr 17:8

נְתַן־מֶלֶךְ H5419 *N-proper* (2×)

Nethan-Melek—an official in Judah during King Josiah's reign, associated with temple horses dedicated to the sun

Nethan-Melek was an official or court eunuch in Judah during the reign of King Josiah. He is mentioned only in 2 Kings 23:11 in connection with Josiah's religious reforms, specifically regarding the removal of horses that previous kings had dedicated to the sun god. These horses were stationed at the entrance to the temple 'by the chamber of Nethan-Melek the official.' The name means something like 'Given of the King' or 'Gift of the King.' The Septuagint identifies him as a eunuch, suggesting he held a trusted position in the royal court.

(2×) This proper name identifies a royal official in Jerusalem during Josiah's reforms, appearing only in 2 Kings 23:11 (mentioned twice in the verse). His chamber at the temple entrance was associated with the horses dedicated to sun worship, which Josiah removed as part of his purification of Judah's religion. The multilingual glosses show some variation in handling the compound name: some treat it as two elements (Netan-Melek, Natán Melec), others as a single unit (Nethan-Melek), reflecting uncertainty about whether this is a personal name or a title. **NATHAN PROPHET NAME**

en: Melek, Netan- | **es:** Melec, Natán | **fr:** Melek, Netan- | **de:** Melek, Netan- 2Kgs 23:11

נָתַס H5420 *V-Qal-Perf-3cp* (1×)

to break down, tear down; to destroy or make impassable, especially a path or structure

This verb appears in Job 30:13, where Job describes how outcasts and mockers 'break down my path' as part of their assault against him. The verb suggests violent destruction making something impassable—not gentle damage but aggressive demolition. The metaphor extends from physical path destruction to the broader destruction of Job's way forward in life. These enemies systematically remove any route to restoration or escape. The verb may be equivalent to the more common נָתַץ (to break down), sharing the violent connotations of demolition.

(1×) To break down, tear up, or destroy, making something impassable or unusable. Job 30:13 uses this verb metaphorically: 'they break down my path,' describing how Job's enemies systematically destroy his way forward. Spanish 'destruyeron' (they destroyed) captures the violent action. The path imagery suggests not just obstruction but active demolition—removing any possibility of progress or escape, completing Job's isolation and helplessness. **BREAKING AND UPROOTING**

en: they-break-up | **es:** Destruyeron | **fr:** נתסו | **de:** [נתסו] Job 30:13

נָתַע H5421 *V-Nifal-Perf-3cp* (1×)

to be broken, torn out; passive state of being forcibly extracted or shattered

This Niphal form appears in Job 4:10, where Eliphaz speaks of young lions whose 'teeth are broken.' The passive voice emphasizes what happens to the lions rather than who breaks them. The verb suggests violent extraction or shattering—teeth torn out or broken off. This imagery illustrates Eliphaz's argument about the fate of the wicked: even strong, dangerous predators are ultimately broken and rendered harmless. The dental detail makes the point viscerally—these fearsome creatures lose their most essential weapons.

(1×) To be broken, torn out, or shattered, in passive sense. Job 4:10 uses this Niphal form for young lions whose 'teeth are broken,' illustrating the destruction that comes upon the wicked despite their strength. Spanish 'arrancados' (torn out) suggests forcible extraction. The form may be Aramaizing or could be read as 'shattered.' The passive construction emphasizes the inevitability of judgment —even the predator's teeth will be broken. **BREAKING AND SHATTERING**

en: are-broken | **es:** son-arrancados | **fr:** נתעו | **de:** [נתעו] Job 4:10

נָתַץ H5422 *Conj-w | V-Piel-ConjPerf-2mp* (42×)

To pull down, tear down, demolish; of altars, walls, high places; metaphorically, to shatter or break a person.

Natats is Hebrew's primary verb for the deliberate destruction of built structures, especially those with religious significance. Its most frequent contexts involve tearing down pagan altars and high places – the recurring command of Deuteronomic reform (Exod 34:13; Deut 7:5; 2 Kgs 23:7-15). The verb carries visceral physical force: not decay or neglect but active demolition, pulling stones apart. The Piel stem in Chronicles emphasizes thoroughness – Josiah's reformers did not merely damage the shrines but demolished them completely. The word extends metaphorically to shattering teeth (Ps 58:6) and God's devastating action against persons (Job 19:10). Spanish derribar, French demolir, and German niederreissen all capture the downward-pulling force at the verb's core.

1. tear down, demolish (Qal active) (28×) The dominant Qal active sense: to pull down, tear down, or demolish a structure. Covers altars (Exod 34:13; Judg 6:30), houses (Lev 14:45), walls (2 Kgs 25:10; Jer 52:14), high places (2 Kgs 23:7-15), and city fortifications (Judg 8:9; 9:45). This is the standard command verb of cultic purification – 'you shall tear down their altars.' Spanish derribar/derribon, German niederreissen, and French demolir all select dedicated demolition vocabulary. The 28 occurrences span from the Torah's original commands through the historical narratives of their fulfillment or neglect. DESCENDING AND TEARING

en: and-he-broke-down, and-he-tore-down, and-they-tore-down | **es:** Y-derribaron, Y-derribó, derribaron | **fr:** déchira-en-bas, démolir, et-déchira-en-bas | **de:** [ויתצהו], [יתצו], du-soll-zerreissen-hinab Exod 34:13; Lev 14:45; Deut 7:5; Judg 2:2; Judg 6:30

2. demolish thoroughly (Piel intensive) (7×) Piel intensive: to demolish thoroughly, with emphasis on completeness or systematic destruction. Found 7 times, concentrated in Chronicles' reform narratives – Hezekiah's purge (2 Chr 31:1), Manasseh rebuilding what he had destroyed (2 Chr 33:3), and Josiah's comprehensive campaign (2 Chr 34:4, 7). The Piel stem adds intentional thoroughness to the demolition: every altar, every Asherah pole, every high place is razed to the ground. French demolir and Spanish derribar are reused here, but the Hebrew stem distinction marks a real escalation in destructive completeness. DESCENDING AND TEARING

en: and-he-tore-down, and-they-broke-down, and-they-shall-demolish | **es:** Y-derribaréis, derribó, y-derribaron | **fr:** démolir, et-démolir, et-ils-démolirent | **de:** [וינתץ], [וינתצו], [ונתצו] Deut 12:3; 2Chr 31:1; 2Chr 33:3; 2Chr 34:4; 2Chr 34:7

3. be torn down (Nifal/Qal passive/Pual) (4×) Passive voice forms (Nifal, Pual, Qal passive): to be torn down, be demolished. Found in 4 occurrences describing structures that have undergone or will undergo demolition. Lev 11:35 commands that contaminated ovens 'shall be broken down'; Judg 6:28 reports that the Baal altar 'was torn down'; Jer 4:26 envisions cities 'pulled down' before the LORD's fierce anger. German soll-sein-gebrochen and Spanish derribadas both render the passive naturally, confirming that the Hebrew morphological distinction maps onto real voice semantics. DESCENDING AND TEARING

en: shall-be-broken-down, the-broken-down, was-torn-down | **es:** derribado, fueron-derribadas, las-derribadas | **fr:** devra-être-brisé-en-bas, démolir, était-déchiré-en-bas | **de:** niederreissen, soll-sein-gebrochen-hinab, war-zerrissen-hinab Lev 11:35; Judg 6:28; Jer 4:26; Jer 33:4

4. break, shatter (teeth/bones) (2×) Metaphorical extension to shattering teeth or bones rather than built structures. In Ps 58:6 the psalmist prays 'tear out the fangs of the young lions, O LORD' – the demolition verb is applied to the body. Nah 1:6 asks 'who can stand before his indignation? His fury is poured out... and the rocks are broken asunder.' Spanish arranca ('tear out') and the shift from architectural to anatomical vocabulary across languages confirm this as a genuine metaphorical transfer, not a coincidental homograph. DESCENDING AND TEARING

en: are-shattered, tear-out | **es:** arranca, despedazadas | **fr:** démolir, renverser | **de:** [נתצו], zerstörte Ps 58:6; Nah 1:6

5. (1×) Metaphorical demolition of a person: God 'breaks me down on every side' (Job 19:10). Here natats describes not structural demolition but the systematic dismantling of a human life – Job experiences God's action as the pulling apart of everything that held his existence together. The verb's architectural violence is redirected inward, making the sufferer feel like a building being razed. Spanish me derriba ('knocks me down') and the singular pathos of Job's complaint give this rare metaphorical sense a devastating emotional force. RELEASE AND MOVEMENT

en: He-breaks-me-down | **es:** Me-derriba | **fr:** יתצני-moi | **de:** [יתצני] Job 19:10

נָתַק H5423 *V-Nifal-Perf-3cp* (27×)

To pull, tear, or draw away; to snap or break bonds; passively, to be torn off, broken apart, or uprooted.

Nataq is the Hebrew verb of violent separation — pulling apart what was joined, snapping what was bound, uprooting what was planted. Its most dramatic appearances involve Samson tearing his bonds 'as a thread of tow is snapped' (Judg 16:9, 12), and the messianic psalm where the nations cry 'let us burst their bonds apart' (Ps 2:3). The word's range runs from the physical — pulling a ring off a finger (Jer 22:24), drawing soldiers from a city (Judg 20:32) — to the theological, where tearing bonds becomes a metaphor for liberation (Isa 58:6; Ps 107:14). The Arabic cognate nataqa ('pull off, draw out, shake') preserves the same concrete-to-figurative arc, and Spanish arrancar ('to wrench out, uproot') covers much of the semantic territory in a single verb.

1. snap, break off (Piel) (9×) The Piel intensive active: to snap, break, or tear apart bonds, cords, or fetters by force. This is the most vivid sense, with 9 occurrences concentrated in scenes of breaking free from restraint. Samson snaps new ropes (Judg 16:9, 12), the psalmist envisions nations breaking God's bonds (Ps 2:3), and God's people are freed from chains of wickedness (Isa 58:6; Ps 107:14). Spanish romper ('to break') and French arracher ('to tear out') both select forceful-breaking vocabulary. The Piel intensification underscores the violence of the action — this is not untying but snapping. BREAKING AND UPROOTING

en: He-broke, I-tore-off, I-will-tear-apart | **es:** Rompamos, Y-rompió, romper | **fr:** arracher, et-snapped, et-snapped-eux | **de:** [אנתק], er-broke, lass-uns-zerbrechen Judg 16:9; Judg 16:12; Ps 2:3; Ps 107:14; Isa 58:6

2. be broken, be snapped (Nifal) (6×) The Nifal passive of breaking: to be broken, be snapped, said of cords, ropes, or bonds that give way under strain. Six occurrences describe the result rather than the act — Samson's bowstrings 'were snapped' like burnt flax (Judg 16:9), Job's purposes 'are broken off' (Job 17:11), and the threefold cord of Ecclesiastes 4:12 'is not quickly broken.' Spanish fueron-rotos and se-rompe, alongside French snaps, consistently mark passive voice. The Nifal transforms the agent-focused Piel (sense 1) into a patient-focused observation: the bond gives way. BREAKING AND UPROOTING

en: are-broken, is-broken, shall-be-broken | **es:** fueron-cortadas, fueron-rotos, se-rompe | **fr:** arracher, snaps, ינתק | **de:** [ינתק], [נתקו], snaps Judg 16:9; Job 17:11; Eccl 4:12; Isa 5:27; Isa 33:20

3. draw away, lure out (Qal/Hifil) (5×) The Qal and Hifil senses of drawing away or luring out persons from a position. This military and political usage appears 5 times: Joshua draws the men of Ai out from the city (Josh 8:6), Israelite warriors lure Benjaminites into pursuit (Judg 20:32), and God threatens to 'tear off' Jehoiachin like a signet ring from his finger (Jer 22:24). Spanish arrancar and alejar ('to remove, distance') and French tirer-au-loin ('to pull far away') all capture the directional pulling. The key distinction from sense 1 is that here whole persons are relocated, not bonds broken. BREAKING AND UPROOTING

en: I-would-tear-you-off, Pull-them-out, and-draw-them-away | **es:** arráncalos, que-los-alejemos, te-arrancaré | **fr:** arracher, et-déchiré, et-tirer-eux-au-loin | **de:** und-draw-ihnen-weg, und-zerrissen, wir-haben-drawn-ihnen-weg Lev 22:24; Josh 8:6; Judg 20:32; Jer 12:3; Jer 22:24

4. be uprooted, be torn out (Nifal) (3×) The Nifal passive of uprooting: to be torn out, uprooted, or pulled away from a fixed place. Three occurrences describe permanent dislodging — the priests' feet are 'lifted' from the Jordan as the waters return (Josh 4:18), the wicked man is 'torn from his tent' (Job 18:14), and lead fails to be 'separated' from dross (Jer 6:29). Spanish arrancaron ('they uprooted') and French arracher confirm the extraction-from-rootedness sense. While sense 2 describes bonds breaking, sense 4

describes rooted things being pulled free — a difference in what is being separated. BREAKING AND UPROOTING
en: are-separated, is-torn, were-lifted | **es:** Será-arrancado, arrancaron, fueron-arrancados | **fr:** arracher, étaient-leva, יִנְתַּק | **de:** [ינתק], waren-erhob, zerreissen Josh 4:18; Job 18:14; Jer 6:29

5. uproot, pull up (Piel) (2×) The Piel with an uprooting or pulling-up nuance, applied to tent pegs and plants. Ezekiel 17:9 asks whether a transplanted vine's roots will be 'pulled up,' and Ezekiel 23:34 uses the image of tearing at one's own breasts in grief. Spanish arrancaras ('you shall uproot') treats both as agricultural-extraction imagery. Only 2 occurrences, but the object class (rooted, growing things) distinguishes this from the bond-snapping of sense 1 and the person-drawing of sense 3. BREAKING AND UPROOTING
en: he-pull-up, you-shall-tear | **es:** arrancará, arrancarás | **fr:** arracher | **de:** [ינתק], [תנתק] Ezek 17:9; Ezek 23:34

6. be drawn away (Hofal/Nifal) (2×) The Hofal and Nifal passive of being drawn away or lured out, the mirror image of sense 3. Joshua 8:16 and Judges 20:31 both describe defenders who 'were drawn away' from their city by feigned retreat. Spanish fueron-atraidos ('they were attracted/drawn') and French etaient-drawn-au-loin both mark the passive-victim perspective — the soldiers did not choose to leave but were lured. The tactical-deception context and passive morphology together distinguish this from the active drawing of sense 3. DRIVEN AWAY SWEPT
en: and-were-drawn-away, were-drawn-away | **es:** fueron-atraídos, y-fueron-alejados | **fr:** et-étaient-drawn-au-loin, étaient-drawn-au-loin | **de:** und-waren-drawn-weg, waren-drawn-weg Josh 8:16; Judg 20:31

נֶתֶק H5424 *Conj-w* (14×)
Scall, skin eruption; an eruptive disease of the scalp or beard examined by priests under purity law.
A specialized medical-legal term confined entirely to the Levitical purity code in Leviticus 13-14. Derived from the root nataq ('to tear away, pull off'), neteq literally suggests something one is inclined to scratch or tear at – compare the Latin scabies from scabere ('to scratch'). The condition appears on the head or beard and requires careful priestly inspection over two seven-day quarantine periods: the priest looks for depth, spread, and the telltale absence of yellow thin hair (Lev 13:30-37). If it heals and black hair grows in, the person is declared clean. Spanish 'tina' and French 'scall' both attempt to render this dermatological term, which sits in the broader category of sara'at-suspicious conditions.

scall, skin eruption (14×) A scall or eruptive skin condition affecting the head or beard, requiring priestly examination under the Levitical purity system. All fourteen occurrences fall within Leviticus 13:30-37 and the summary at 14:54. The priest inspects for yellow thin hair, depth beneath the skin surface, and whether the condition has spread during two successive seven-day isolation periods. If black hair regrows and no spread is found, the person is declared clean. The term derives from nataq ('to tear away'), evoking the compulsion to scratch at the eruption. SKIN DISEASE LEPROSY
en: and-for-the-scall, scall, the-scall | **es:** la-tiña, tiña, y-para-la-tiña | **fr:** et-pour-le-scall, le-scall, scall | **de:** der-scall, scall, und-fuer-der-scall Lev 13:30; Lev 13:31; Lev 13:32

נָתַר H5425a *Prep-l / V-Piel-Inf* (3×)
to spring up, leap; sudden upward movement or trembling
This verb describes sudden upward movement—springing, starting up, or leaping. Job 37:1 says his heart 'starts up from its place' in fearful response to thunder—violent involuntary reaction. Leviticus 11:21 permits eating locusts that have legs 'to leap with upon the earth'—defining clean insects by their hopping locomotion. Habakkuk 3:6 depicts God's theophany: 'he looked and made nations tremble'—literally 'start up' or shake in terror. The common thread is sudden, convulsive movement: hearts jumping in alarm, locusts bounding, nations shaking at divine presence.

(3×) Leviticus uses the Piel infinitive for locusts' characteristic hopping—the jumping motion that distinguishes permitted insects. Job employs the Qal imperfect for his heart's involuntary leap at God's thunder—physical response to overwhelming awe. Habakkuk's Hiphil causative shows God making nations 'start up' in terror—forced trembling before divine glory. Cross-linguistic renderings vary: 'saltar' (leap), 'temblar' (tremble), 'secouer' (shake). The semantic range spans literal jumping (locusts) and metaphorical starting/trembling (hearts, nations), united by the concept of sudden upward or convulsive motion. RELEASE AND MOVEMENT
en: and-it-leaps, and-made-tremble, to-leap | **es:** e-hizo-temblar, para-saltar, y-salta | **fr:** et-secouer, et-וַיִּתַּר, à-leap | **de:** [ויתר], zu-leap Lev 11:21; Job 37:1; Hab 3:6

נָתַר H5425b *V-Hifil-Prtcpl-ms* (5×)
to unfasten, loosen, set free; to release bonds or prisoners
A Hiphil verb meaning to loose what is bound — whether physical fetters, yoke-thongs, or a person held captive. Isaiah 58:6 pairs it with 'break every yoke' in the great fast-day oracle, calling for the loosening of bonds of wickedness. The psalmist celebrates God as the one who 'sets prisoners free' (Ps 146:7) and who sent word to release Joseph from chains (Ps 105:20). Job 6:9 uses it figuratively: 'that he would let loose his hand and cut me off.' Spanish 'desatar' and 'soltando' vividly express the unshackling force of the word.

(5×) To unfasten or loosen physical restraints such as thongs, yoke-straps, or bonds of wickedness. Isaiah 58:6 commands loosening (hatter) the thongs of the yoke as part of true fasting. French 'secouer' ('to shake off') and Spanish 'desatar' ('to untie') capture the breaking of physical constraints. The emphasis is on the material bonds rather than the person bound. UNTYING AND DISSOLVING
en: and-He-sets-free, and-released-him, sets-free | **es:** desatar, soltando, soltara | **fr:** [התר], de-secouer, et-Il-sets-free | **de:** [התר], [יתר], sets-free 2Sam 22:33; Job 6:9; Ps 105:20; Ps 146:7; Isa 58:6

נְתַר H5426 *V-Hifil-Imp-mp* (1×)
to strip off, shake off; to remove by force, especially leaves from a tree
This Aramaic Haphel verb appears in Daniel 4:14, in Nebuchadnezzar's dream of the great tree. A heavenly watcher commands: 'Strip off its leaves, shake off its fruit.' The verb indicates forcible removal, stripping away the tree's foliage. This imperative begins the systematic dismantling of the tree (representing Nebuchadnezzar's kingdom and sanity), starting with its leafy crown. The Aramaic root relates to falling off or shedding, here made causative—making the leaves fall, stripping them away. This stripping precedes the cutting down, signaling total judgment.

(1×) To strip off or shake off, causing something to fall away forcibly. Daniel 4:14 uses this imperative for stripping leaves from the great tree in Nebuchadnezzar's dream. Spanish 'sacudid' (shake off) captures the violent removal action. The command to strip the tree's leaves initiates its complete dismantling, beginning the king's humiliation. The verb suggests deliberate denudation, leaving the tree bare before its trunk is cut down. WANDERING AND GRIEVING
en: strip | **es:** sacudid | **fr:** délivrer | **de:** [אתרו] Dan 4:14

נֶתֶר H5427 *N-ms* (2×)
natron, lye—a mineral alkali or carbonate of soda used for washing and cleaning
Natron is a naturally occurring mineral alkali, essentially carbonate of soda, used in the ancient world for washing and cleaning. The word appears in two contexts: Jeremiah 2:22 says even washing with natron cannot cleanse Judah's guilt (paired with 'soap'), and Proverbs 25:20 uses the chemical reaction of vinegar on natron as an image of incongruity (like singing to a heavy heart). The term is related to Greek 'nitron' and Latin 'nitrum.' Natron deposits were mined in Egypt and elsewhere and were prized for their cleansing properties. The biblical writers use it both literally (for washing) and metaphorically (illustrating moral stain and incompatibility).

(2×) Refers to natron, a mineral alkali (sodium carbonate) used for washing and cleaning. Jeremiah 2:22 employs it in a metaphor: 'though you wash with natron' (and soap), your guilt remains stained before God, emphasizing that ritual cleansing cannot remove moral impurity. Proverbs 25:20 uses the reaction of 'vinegar upon natron' to illustrate inappropriate behavior. The multilingual glosses identify this as 'lye' (English), 'lejía' (Spanish = lye), showing recognition of its cleansing function, while also rendering it as 'soda' and 'salitre' (saltpeter), reflecting its alkaline, mineral nature. **SALT SUBSTANCE**

en: soda, with-lye | **es:** con-lejía, salitre | **fr:** [בנתר], נתר | **de:** [בנתר], [נתר] Prov 25:20; Jer 2:22

נָתַשׁ H5428 *V-Qal-Imperf-1cs* (21×)

To uproot or pluck up by the roots; in passive stems, to be uprooted or torn out.

Carries the vivid image of tearing something out by its roots, used both literally of plants and Asherah poles (Mic 5:13) and figuratively of nations being ripped from their land in divine judgment. Jeremiah favors this word heavily, pairing it with 'build and plant' to frame God's sovereign power to destroy and restore (Jer 1:10, 24:6, 42:10). Spanish 'arrancar' and French 'arracher/deraciner' preserve the same root-pulling imagery, underscoring how universal this metaphor is across languages.

1. uproot, pull up (16×) To pull up or tear out by the roots in active Qal constructions, including imperatives, infinitives, and participles. Applied literally to uprooting Asherim (Mic 5:13) and figuratively to nations and kingdoms being torn from their land. Jeremiah uses it programmatically: God appoints the prophet 'to uproot and tear down, to build and to plant' (Jer 1:10). Spanish 'arrancar' and French 'arracher' both convey the forceful extraction. The pairing with planting in Jer 24:6 and 42:10 shows uprooting as the reversible counterpart to divine restoration. **UPROOT PLUCK UP**

en: I-will-uproot, My-uprooting, am-uprooting | **es:** Y-arrancaré, Y-los-arrancó, arrancar | **fr:** [ונתשתים], arracher, déraciner | **de:** [ונתשתי], [ונתשתים], ausreissen Deut 29:28; 1Kgs 14:15; 2Chr 7:20; Ps 9:6; Jer 1:10

2. be uprooted, be plucked up (5×) The passive or stative sense expressed through Nifal and Hofal stems, describing being uprooted or torn out from one's place. Often denotes the irreversible consequence of divine judgment on nations or cities (Ezek 19:12, Dan 11:4), though Amos 9:15 promises Israel will 'no longer be uprooted' – the definitive reversal. German and French translations sometimes leave this untranslated, relying on grammatical context, while Spanish distinguishes clearly with 'fue arrancada' and 'sera arrancado.' **UPROOT PLUCK UP**

en: and-it-was-plucked-up, are-uprooted, it-will-be-uprooted | **es:** Y-fue-arrancada, se-secan, será-arrancado | **fr:** arracher, déraciner, et-arracher | **de:** [ותתש], [ינתשו], [תנתש] Jer 18:14; Jer 31:40; Ezek 19:12; Dan 11:4; Amos 9:15

סְאָה H5429 *N-fp* (9×)

A seah, an ancient Hebrew dry measure equal to one-third of an ephah (approximately 7 liters), used for grain and flour.

The seah was a standard unit of dry measure in ancient Israel, roughly one-third of an ephah or about 7.3 liters. Abraham instructs Sarah to prepare three seahs of fine flour for his angelic visitors (Gen 18:6), Abigail brings five seahs of roasted grain to David (1 Sam 25:18), and Elijah uses two seahs of seed to measure the trench around his altar on Mount Carmel (1 Kgs 18:32). During the siege of Samaria, the miraculous fulfillment of Elisha's prophecy is measured in seahs – 'a seah of fine flour for a shekel' (2 Kgs 7:1, 16, 18). French 'seahs' and Spanish 'seas' borrow the term directly, while German simply uses 'Sea,' reflecting the challenge of translating ancient metrological vocabulary.

seah (unit of dry measure) (9×) A seah, a specific dry-volume measure equivalent to approximately one-third of an ephah (about 7.3 liters), used for measuring flour, grain, and seed. Key passages include Abraham's hospitality offering of three seahs (Gen 18:6), Abigail's gift of five seahs (1 Sam 25:18), Elijah's altar-trench measurement (1 Kgs 18:32), and Elisha's prophecy of economic restoration priced per seah (2 Kgs 7:1, 16, 18). Multilingual glosses show universal borrowing of the term – Spanish 'seas,' French 'seahs,' German 'Sea' – since no equivalent unit exists in modern measurement systems. **GEOGRAPHY AND SPACE**

en: a-seah-of-, and-a-seah-of-, and-two-seahs | **es:** Dos-seas-de, dos-seahs, medidas-de | **fr:** deux-seahs, et-deux-seahs, et-un-seah-de- | **de:** Sea, ein-seah-von-, seahs Gen 18:6; 1Sam 25:18; 1Kgs 18:32; 2Kgs 7:1

סְאוֹן H5430 *N-ms* (1×)

boot, military footwear; a warrior's marching boot used in battle

This noun appears in Isaiah 9:5 in a prophecy of peace: 'Every boot of the booted warrior in the battle tumult...will be for burning.' The term refers to military footwear, the heavy marching boots worn by soldiers. The phrase 'boot of the booted warrior' uses the noun with its related participle for emphasis. Isaiah envisions a time when weapons and military equipment, including warriors' boots, will be burned as fuel because warfare has ceased. The specific mention of boots evokes the sound and image of armies marching, soon to be silenced.

(1×) A military boot, the footwear of a warrior. Isaiah 9:5 prophesies that 'every boot of the booted warrior in battle tumult' will be burned, symbolizing the end of warfare. Spanish 'bota de' (boot of) confirms the footwear meaning. The boot represents militarism generally—its burning signals the arrival of the Prince of Peace, when military equipment becomes unnecessary and is destroyed. **SANDALS FOOTWEAR**

en: boot | **es:** bota-de | **fr:** [סאון] | **de:** [סאון] Isa 9:5

סָאַן H5431 *V-Qal-Prtcpl-ms* (1×)

booted warrior; a soldier wearing military boots, one who marches in battle

This Qal participle appears in Isaiah 9:5, describing 'the booted warrior in battle tumult.' The term is denominative from the word for boot, essentially meaning 'the one who wears boots' or 'the boot-wearing one.' This identifies military personnel by their characteristic footwear. Combined with 'in battle tumult' and parallel to 'blood-stained garments,' the image evokes armies in combat. Isaiah's prophecy that these boots will be burned signals warfare's end—the booted warriors will march no more.

(1×) A boot-wearing warrior, a soldier characterized by military footwear. Isaiah 9:5 uses this participle to describe 'the booted warrior in the tumult' whose boots will be burned. Spanish 'el que marcha' (the one who marches) captures the military movement associated with booted soldiers. The term evokes the sound and sight of armies on the march, soon to be stilled when warfare ceases under the Prince of Peace's reign. **TRAMPLING AND TREADING**

en: of-booted-one | **es:** el-que-marcha | **fr:** [סאן] | **de:** [סאן] Isa 9:5

סַאֲסָא H5432 *Prep-b / V-Piel-Inf / 3fs* (1×)

by measure; with careful measurement, precisely and carefully (possibly an emphatic construction)

This difficult phrase appears in Isaiah 27:8, likely meaning 'by measure' or 'in/by measured degree.' The construction may be an emphatic repetition of the word for measure (seʾāh): 'by the seʾāh, the seʾāh'—that is, carefully measured, not excessively. The context describes God's judgment of Israel as measured and restrained: 'In measure, when sending her away, you contended with her.' Unlike the total destruction inflicted on enemies, God's discipline of His people is calibrated, limited, proportional. The phrase emphasizes divine restraint—judgment carefully measured rather than poured out in full fury.

(1×) By measure, with careful measurement or in measured degree. Isaiah 27:8 uses this phrase to characterize God's judgment of Israel as calibrated rather than total: 'by measure, when sending her away.' Spanish 'con medida' (with measure) captures the careful proportioning. The phrase contrasts with unlimited vengeance—

God measures His discipline, neither excessive nor indiscriminate, maintaining redemptive restraint even in judgment. **MEASURE MEASUREMENT**
en: By-measure | **es:** Con-medida | **fr:** [בסאסאה] | **de:** [בסאסאה] Isa 27:8

H5433 *N-mp* (1×)
Sabeans; an Arabian people, possibly associated with trade or, contextually, with debauchery
This term appears in Ezekiel 23:42, in a difficult text describing 'Sabeans from the wilderness' or possibly 'drunkards from the wilderness' brought to adorn Judah and Jerusalem allegorically. The identity is debated: are these the Sabeans, the Arabian trading people from Sheba? Or should we read 'wine-bibbers' or 'drunkards' (from a different root)? The Ketiv/Qere textual variants reflect this uncertainty. If Sabeans, they represent foreign influence corrupting God's people. If drunkards, they symbolize the debauchery characterizing the nation's spiritual adultery.

(1×) Either Sabeans (an Arabian people) or, per alternative reading, drunkards/wine-bibbers in Ezekiel 23:42's allegory of Jerusalem's corruption. The textual uncertainty reflects two possible interpretations: foreign (Sabean) influence or drunken debauchery. Cross-linguistic glosses preserve 'Sabeans'/'sabeos,' following the ethnic identification, though French 'boire' (to drink) reflects the alternative reading as drunkards. **DRUNKENNESS AND INTOXICATION**
en: Sabeans | **es:** sabeos | **fr:** boire | **de:** [סבאים] Ezek 23:42

סָבָא H5433a *Conj-w / V-Qal-ConjImperf.Cohort-1cp* (4×)
to imbibe, drink largely, be a drunkard; excessive consumption of wine or strong drink
This verb describes heavy drinking or drunkenness, with the participle serving as a noun for "drunkard" or "wine-bibber." Deuteronomy 21:20 and Proverbs 23:21 condemn the "glutton and drunkard" (זוֹלֵל וְסֹבֵא), while Proverbs 23:20 warns against associating with "drunkards of wine." Isaiah 56:12 uses the cohortative form in the speech of the wicked: "let us drink deeply." Nahum 1:10 describes evildoers as "drunken as with their drink," using a passive participle.

(4×) Denotes excessive drinking or the state of drunkenness. The participial forms (סֹבֵא, סֹבְאֵי) function as nouns meaning "drunkard" or "wine-bibber," appearing in ethical warnings (Proverbs, Deuteronomy). Multilingual glosses vary but cluster around drunkenness: "drunkard/borracho/buveur," though some bracket unusual forms like [ונסבאה], [בסבאי], [סבא]. The Isaiah 56:12 cohortative ("let us drink deeply") shows the verb in active use, while Nahum 1:10 uses it in a simile of judgment. The term is consistently negative, associated with moral failure and divine judgment. **GEOGRAPHY AND SPACE**
en: a-drunkard, among-drunkards-of, and-let-us-drink-deeply | **es:** el-borracho, embriagados, entre-los-bebedores-de- | **fr:** [ונסבאה], boire, dans-בסבאי | **de:** [בסבאי], [ונסבאה], [סבא] Prov 23:20; Prov 23:21; Isa 56:12; Nah 1:10

סָבָא H5433b *V-Qal-Prtcpl-mp* (1×)
drunkards, wine-bibbers; those who drink excessively, possibly a variant reading for Sabeans
This term appears as an alternative reading (Ketiv) in Ezekiel 23:42, possibly meaning 'drunkards' or 'wine-bibbers' rather than 'Sabeans.' The root would derive from drinking/imbibing rather than from Sheba. In Ezekiel's allegory of Jerusalem's harlotry, this reading would emphasize the drunken debauchery surrounding the city's spiritual adultery. The phrase 'drunkards from the wilderness' would depict the degraded company Jerusalem keeps. However, textual evidence favors 'Sabeans,' and this may represent a scribal interpretation rather than the original reading.

(1×) Drunkards or wine-bibbers, an alternative reading in Ezekiel 23:42 for those brought from the wilderness. This interpretation derives from a root meaning to drink wine excessively. French 'ivrogne' (drunkard) reflects this understanding. In context, drunkards would symbolize the degraded, dissolute character of Jerusalem's spiritual adultery. However, most modern translations prefer 'Sabeans,' treating this as a textual variant rather than the original. **DRUNKENNESS AND INTOXICATION**
en: [drunkards] | **es:** sabeos | **fr:** ivrogne | **de:** [סובאים] Ezek 23:42

סְבָא H5434 *Conj-w / N-proper-fs* (4×)
Seba; a son of Cush and a nation/territory in southern Arabia or northeast Africa
Seba appears both as a personal name (the first son of Cush in Genesis 10:7 and 1 Chronicles 1:9) and as a geographic designation for a nation or region. Psalm 72:10 links Seba with Sheba in tribute brought to the king, while Isaiah 43:3 places it alongside Cush and Egypt as a ransom for Israel. Most scholars locate Seba on the western coast of the Red Sea, possibly the port of Saba in the Adulic Gulf, distinct from the better-known Sheba (Arabia).

(4×) A personal and geographic name denoting both a son of Cush and a southern nation/territory. The Table of Nations (Genesis 10:7//1 Chronicles 1:9) establishes Seba as Cush's firstborn, while the prophetic and poetic texts (Psalm 72:10, Isaiah 43:3) treat it as a wealthy nation bringing tribute or subject to divine judgment. Multilingual renderings are stable (Seba, Séba, Seva), with some translations bracketing [וסבא] and [סבא]. The geographic identity is distinct from Sheba, though often paired with it, suggesting a southern Red Sea or northeast African location. **BEERSHEBA SHEBA NAMES**
en: Seba, Seva, and-Seba | **es:** Seba, Sevá, y-Seba | **fr:** Seba, Séba, [וסבא] | **de:** Seba, [וסבא], [סבא] Gen 10:7; 1Chr 1:9; Ps 72:10; Isa 43:3

סֹבֶא H5435 *N-msc / 3mp* (4×)
drink, liquor; strong or choice beverage, sometimes used of drunkenness itself
This noun refers to drink or liquor, particularly strong or intoxicating beverages. Isaiah 1:22 uses it in a metaphor of corruption: "your drink mixed with water," symbolizing diluted righteousness. The text and translation of Hosea 4:18 are uncertain, with some reading "their liquor (drunkenness) is gone" and others proposing emendations. Nahum 1:10 may refer either to drunkards or to their drink. The term overlaps semantically with the verb סָבָא (to drink largely) and may denote both the beverage and the state of intoxication.

(4×) Denotes strong drink, liquor, or the state of drunkenness. Isaiah 1:22 uses it metaphorically for corrupted judgment. The Hosea 4:18 and Nahum 1:10 references are textually difficult, with interpretations ranging from "their drink" to "drunkard" or even emended readings. Multilingual glosses reflect this ambiguity: "drink/bebida/boisson" (beverage sense) versus "drunkard/borracho" (person). Some translations bracket forms like [סבאך], [וכסבאם], [סבאם], signaling textual or morphological uncertainty. The term is semantically and etymologically linked to the verb for heavy drinking. **DRUNKENNESS AND INTOXICATION**
en: and-drunkard, and-like-their-drink, their-drink | **es:** su-bebida, tu-vino, y-borracho | **fr:** [סבאך], boisson-forte, et-boisson-forte | **de:** [וכסבאם], [סבאך], [סבאם] Deut 21:20; Isa 1:22; Hos 4:18; Nah 1:10

סְבָאִים H5436 *Conj-w / N-proper-mp* (1×)
Sebaim; an ethnic group, possibly identical with the Sabeans, tall people from Cush or Arabia
This ethnic designation appears in Isaiah 45:14, where 'the Sebaim, men of stature' are listed alongside Egyptians and Cushites as peoples who will submit to Israel's God. The Septuagint renders this as 'Sabaioi,' suggesting identification with the Sabeans of southern Arabia (Sheba). The phrase 'men of stature' (tall men) emphasizes their impressive physical presence. These were notable trading peoples, and their submission would demonstrate God's universal sovereignty. The variant spelling may represent the same group as the Sabeans, with possible confusion or textual variants affecting the form.

(1×) An ethnic group, possibly identical with the Sabeans, characterized as tall people. Isaiah 45:14 lists 'the Sebaim, men of stature'

among peoples who will acknowledge Israel's God. Spanish 'sabeos' and the parallel with Egypt and Cush suggest these are southern Arabian or possibly African peoples. Their 'stature' emphasizes physical impressiveness, making their submission to Israel's God more significant—even powerful, tall peoples will bow to the one true God. **PROPER NAMES (PERSONAL)**

en: and-Sevaim | **es:** y-sabeos | **fr:** [וסבאים] | **de:** [וסבאים] Isa 45:14

סָבַב H5437 *Prep-l / V-Hifil-Inf* (158×)

turn, surround, go around; (Qal) turn, encircle, traverse; (Niphal) wind, turn; (Hifil) cause to turn, bring around; (Hofal) be turned

Hebrew סָבַב is a verb of circular or rotational motion, covering turning, surrounding, and traversing. In Qal it describes both intransitive turning (changing direction) and transitive encircling (surrounding an object). Hifil adds causative force: making something turn, leading someone around, or bringing objects from place to place. Niphal and Hofal provide middle and passive voices. Piel intensifies the action—repeated circling or ceremonial encompassing. Arabic cognates include dāra (to turn, revolve), aḥāṭa (to surround), and iltafata (to turn around). The verb's semantic center is circular movement, whether literal (marching around Jericho) or metaphorical (changing one's heart).

1. turn, change direction (Qal) (37×) Intransitive turning of a subject: the person or thing turns around, turns back, or changes facing direction. Genesis 42:24 (Joseph turned away from them), Deuteronomy 2:3 (you have circled this mountain long enough—turn northward), and 1 Samuel 15:12, 27 (Saul turned aside) show change of direction without an object. Arabic dāra and iltafata (turn, turn around) and Spanish vuelve/se volvió capture the self-motion. This is the verb's most basic intransitive sense. **RELEASE AND MOVEMENT**

en: and-he-turned, and-he-turned-aside, and-turned-aside | **es:** Vuelve, Y-se-volvió, gira | **fr:** entourer, et-il-se-tourna, et-il-se-tourna-de-côté | **de:** umgeben, umkreiste, und-er-wandte Gen 42:24; Deut 2:3; 1Sam 15:12; 1Sam 15:27; 1Sam 17:30

2. surround, encompass (Qal) (33×) To encircle or surround a person, place, or object—sometimes hostile (besieging), sometimes protective or encompassing. Genesis 2:11, 13 (rivers surrounding lands), Genesis 37:7 (sheaves surrounding Joseph's), Judges 16:2, 20:5 (surrounding a house or city for attack) illustrate the transitive use with an object. Arabic aḥāṭa (to surround) and Spanish rodear are standard equivalents. This sense emphasizes static or dynamic encirclement, from geographical features to military siege. **RELEASE AND MOVEMENT**

en: and-surrounded, and-they-surrounded, encircling | **es:** Me-rodearon, Y-rodearon, el-que-rodea | **fr:** allant-autour, entoura-moi, entourer | **de:** der-umfließt, gehend-um, haben-surrounded-mich Gen 2:11; Gen 2:13; Gen 37:7; Judg 16:2; Judg 20:5

3. go around, traverse (Qal) (27×) To travel around, make a circuit, patrol, or march around—emphasizing the path traversed rather than static surrounding. Numbers 21:4 (going around Edom), Joshua 6:3 (march around the city), and Ecclesiastes 2:20 (I turned to despair in all my toil) show movement along a circuit. Arabic ṭāfa (to go around, circuit) and dāra capture the traversal. Spanish rodearon and French aller autour reflect the journey. This is circular motion as a route, not as a static boundary. **RELEASE AND MOVEMENT**

en: and-go-around, and-he-went-around, and-they-surrounded | **es:** Y-rodearon, la-rodeaba, los-que-rodean | **fr:** entourer, et-alla-autour, et-aller-autour | **de:** lass-gehe-um, sie-ging-um, umgeben Num 21:4; Num 36:7; Num 36:9; Deut 2:1; Josh 6:3

4. cause to turn, divert (Hifil) (21×) Causative turning or transforming: to turn something or someone, change direction, divert, or redirect—including turning faces, hearts, or groups. Judges 18:23 (they turned their faces), 2 Samuel 3:12, 14:20 (turning the face of things), 1 Kings 8:14, 18:37 (turn their hearts back) show the agent causing a change of direction or state. Arabic ḥawwala and ghayyara (to change, transform) parallel the causative force. Spanish giró/apartó and German wandte preserve the turning metaphor. **RELEASE AND MOVEMENT**

en: And-turned, and-He-turned, and-I-shall-turn | **es:** Aparta, Y-apartaré, Y-giró | **fr:** Détourne, entourer, et-entourer | **de:** er-wandte, umgeben, umkreiste Judg 18:23; 2Sam 3:12; 2Sam 14:20; 1Kgs 8:14; 1Kgs 18:37

5. turn, wind (Niphal) (13×) Reflexive or middle-voice turning: a border winds around, a boundary line shifts, something turns of its own accord without an external agent. Genesis 19:4 (before they lay down, the men of the city surrounded the house), Numbers 34:4-5, Joshua 15:3 (the border shall turn and pass) show boundaries changing direction. Arabic dāra and imtadda (extend, wind) fit the geography. Spanish pasarán/rodeó and German umgab reflect the self-motion of borders or natural features. **RELEASE AND MOVEMENT**

en: and-shall-turn, and-shall-turn-over, and-turned | **es:** Y-pasarán, Y-rodeó, Y-torcerá | **fr:** entoura, et-devra-tourner, et-entourer | **de:** umgab, umringten, und-soll-wenden Gen 19:4; Num 34:4; Num 34:5; Josh 7:9; Josh 15:3

6. surround, go around (Piel) (12×) Intensified encompassing or repeated circling, often in ceremonial or emphatic contexts. Deuteronomy 32:10 (he encircled him, cared for him), Psalms 7:7, 26:6, 32:7, 10 (surround me with deliverance, I go around your altar) show Piel's iterative or intensive force. Arabic aḥāṭa and ṭāfa capture the close or repeated surrounding. Spanish rodean/rodeó and German umgeben reflect the intensification. This is more than passing by—it's deliberate, close, or repeated encirclement. **RELEASE AND MOVEMENT**

en: You-surround-me, and-I-go-around, and-go-around | **es:** la-rodean, lo-rodeará, lo-rodeó | **fr:** entourer, et-je-parcourrai, et-tourner | **de:** du-umgebenmich, er-umgab-ihn, sie-gehen-um-es Deut 32:10; Ps 7:7; Ps 26:6; Ps 32:7; Ps 32:10

7. bring around, transfer (Hifil) (11×) Causative movement of objects or people from one location to another: to bring around, lead around, remove, or relocate. Exodus 13:18 (God led the people around by way of the wilderness), 1 Samuel 5:8-10 (let the ark be brought around to Gath, Ekron) show spatial relocation. Arabic naqala (to move, transfer) and adāra (to turn around) match the causative displacement. Spanish hizo rodear/traigamos and German brachte um reflect the agency in moving objects or groups. **RELEASE AND MOVEMENT**

en: and-he-led-me-around, and-led-around, and-let-us-bring-around | **es:** E-hizo-rodear, Y-traigamos, hizo-rodear | **fr:** entourer, et-conduisit-autour, et-entourer | **de:** gehe-um, sie-brachte-um, sie-habe-brachte-um Exod 13:18; 1Sam 5:8; 1Sam 5:9; 1Sam 5:10; 2Sam 5:23

8. change, transform (Qal) (2×) A rare intransitive sense extending physical turning to metaphorical transformation or change of state. 1 Samuel 22:22 (I have caused the death of all your father's house—possibly 'I have turned/brought about') and Zechariah 14:10 (the land shall be turned into a plain) show state change. Arabic taḥawwala (to be transformed) fits. Spanish causé/se transformará and German wandte/umkreiste show the range. This is the most abstract and least frequent use. **RELEASE AND MOVEMENT**

en: I-have-turned, will-change | **es:** Se-transformará, causé | **fr:** entourer, je-ai-se-tourna | **de:** ich-habe-wandte, umkreiste 1Sam 22:22; Zech 14:10

9. be turned, be changed (Hofal) (2×) Passive of the causative: to be turned by an external agent, to be changed or transformed passively. Numbers 32:38 (names being changed) and Isaiah 28:27 (a threshing sledge is not turned over cumin) show the Hofal passive. Arabic ghuyyira (was changed, passive) parallels the structure. Spanish cambiados de/se hace girar and German geändert/umgeben reflect passivization. This is the verb's least common stem, attested twice. **RELEASE AND MOVEMENT**

en: being-changed, on | **es:** cambiados-de, se-hace-girar | **fr:** entourer, étant-changed | **de:** seiend-aenderte, umgeben Num 32:38; Isa 28:27

סִבָּה H5438 *N-fs* (1×)

turn of affairs, turn of events; a divinely orchestrated change or reversal in circumstances

This noun appears in 1 Kings 12:15, explaining why Rehoboam refused the people's petition: 'The king did not listen to the people, for it was a turn of affairs from YHWH.' The term indicates a divinely caused turning or ordering of events to fulfill prophecy (Ahijah's word to Jeroboam). This wasn't random—God orchestrated circum-

stances to bring about the kingdom's division. The noun suggests providential redirection, God turning events according to His purposes. The parallel passage (2 Chronicles 10:15) uses a similar term, confirming this theological interpretation of political events.

(1×) A turn or ordering of affairs, specifically a divinely caused reversal or redirection of circumstances. 1 Kings 12:15 uses this to explain Rehoboam's disastrous decision: 'it was a turn of affairs from the LORD' to fulfill prophecy. Spanish 'causa' (cause) and French 'tournant' (turning point) capture the sense of orchestrated change. This theological term attributes historical events to divine providence, showing God directing political developments to accomplish His prophetic word. **CAUSE REASON PRETEXT**

en: a-turning | **es:** causa | **fr:** un-tournant | **de:** ein-wendend 1Kgs 12:15

סָבִיב H5439 *Adv / 2mp* (337×)

Round about, all around; as a substantive, the surrounding area or neighboring peoples.

One of Hebrew's most spatially vivid words, sabib paints a picture of complete encirclement — whether a border running 'all around' a field (Gen 23:17), a molding encircling the altar (Exod 25:11), or enemies encamped on every side (Ps 3:7). It functions flexibly as adverb, preposition, or substantive, and frequently takes pronominal suffixes: 'around him,' 'around them.' When used as a noun it designates the surrounding region or the neighboring peoples, as in Psalm 44:13 where Israel becomes a reproach 'to those around us.' The repeated sabib sabib ('round and round') in Ecclesiastes 1:6 captures the endless circuit of the wind.

1. around, all around (spatial) (319×) Adverbial and prepositional 'around, all around, on every side' (319x) — the dominant spatial sense indicating encirclement or surrounding position. Appears with prepositions (min-sabib 'from around,' al-sabib 'upon the circuit of') and pronominal suffixes. Genesis 23:17 uses it for Abraham's field boundaries; Ezekiel's temple visions are saturated with this word for architectural measurements. French tout autour, German ringsum, and Spanish alrededor all confirm a single unified spatial concept across every occurrence. **AROUND AND SURROUNDING**

en: all-around, around | **es:** alrededor, alrededor-de- | **fr:** autour, tout-autour | **de:** alle-um, ringsum-waren, um Gen 23:17; Exod 16:13; Exod 19:12; Exod 25:11; Exod 25:24

2. surroundings, those around (substantive) (17×) Substantival use (17x) where sabib functions as a noun meaning 'the surroundings, the environs, the neighboring peoples or places.' Often with the article or in construct: ha-sabib 'the circuit' (1 Chr 11:8), or with suffixed forms meaning 'those around him/them.' Psalm 76:11 calls on 'all who are around Him' (sebibayw) to bring gifts. Arabic hawl used substantivally for 'the vicinity' provides a semantic parallel. The shift from spatial adverb to substantive designating people or territory is a natural metonymic extension. **AROUND AND SURROUNDING**

en: and-in-surroundings-of, around-him, around-them | **es:** a-alrededores-de-nosotros, a-su-alrededor, alrededor-de-ella | **fr:** alentour, autour, der-autour | **de:** der-ringsum, der-sind-um-ihn, rings-um-sie Num 22:4; 1Chr 11:8; Ezra 1:6; Ps 44:13; Ps 76:11

3. (1×) A single occurrence in Ecclesiastes 1:6 describing the wind's circular course: it goes south, turns north, 'round and round goes the wind' (sabib sabib). The doubling intensifies the sense of perpetual, cyclical motion. Some translations render this as 'its circuits' (English) or 'sus giros' (Spanish, 'its turns'), treating it more as a nominal than a pure adverb. This philosophical-cosmological usage — capturing nature's endless repetition — is distinctive to Qoheleth's vocabulary. **AROUND AND SURROUNDING**

en: its-circuits | **es:** sus-giros | **fr:** autour-lui | **de:** ringsum Eccl 1:6

סָבַךְ H5440 *V-Pual-Imperf-3mp* (2×)

to be interwoven, entangled—to be twisted together in a tangled mass, intertwined in complexity

This verb describes being interwoven, entangled, or twisted together in a complex mass. Job 8:17 uses it of plant roots that are interwoven around a heap of stones, illustrating how the godless person's hope is entangled in unstable foundations. Nahum 1:10 employs the image of people entangled like thorns, emphasizing their helplessness before divine judgment. The root conveys the idea of things woven together so tightly that they form a confused, tangled mass—whether roots seeking stability or enemies trapped in their own schemes. Both passages use the imagery negatively, suggesting false security or impending destruction.

(2×) Means to be interwoven, entangled, or twisted together in a tangled mass. Job 8:17 describes roots 'interwoven' around a stone heap, illustrating the wicked person's misplaced confidence. Nahum 1:10 depicts enemies 'entangled like thorns,' helpless before God's wrath. The multilingual evidence shows the same semantic field: 'entangled/entwined' (English), 'entrelazados/entretejen' (Spanish = interlaced), 'mêler' (French = to mix/tangle), all conveying the image of things woven or twisted together in a complex, often precarious, configuration. **CLINGING AND JOINING**

en: are-entwined, entangled | **es:** entrelazados, se-entretejen, | **fr:** mêler, יסבכו | **de:** [יסבכו], [סבכים] Job 8:17; Nah 1:10

סֹבֶךְ H5441 *Prep-m / N-msc / 3ms* (1×)

thicket, dense growth; a tangled mass of trees, bushes, or undergrowth

This noun appears in two verses with similar meaning. In Jeremiah 4:7, a lion 'has gone up from his thicket'—the dense undergrowth where lions lair. In Psalm 74:5, the text describes enemies like those wielding axes 'in a thicket of trees' (though this verse's text is difficult). The term refers to tangled, dense vegetation—undergrowth thick enough to provide cover for predators or to require clearing with axes. The imagery evokes wild, untamed nature, fitting for describing both the lion's lair and the forest requiring human effort to penetrate.

(1×) A thicket or dense undergrowth, tangled vegetation providing cover or requiring clearing. Jeremiah 4:7 describes a lion coming 'from his thicket'—the dense undergrowth serving as his lair. Psalm 74:5 (in a difficult text) refers to axes raised 'in a thicket of trees.' The term suggests impenetrable vegetation, wild places where predators hide or where axes must clear passage. The lion's thicket particularly evokes danger emerging from hidden places. **FOREST WOODLAND**

en: from-his-thicket | **es:** de-su-espesura | **fr:** [מסבכו] | **de:** [מסבכו] Jer 4:7

סְבַךְ H5442 *Prep-b* (4×)

thicket; dense undergrowth or tangled vegetation in a forest

This noun describes a dense thicket of bushes or tangled undergrowth. Genesis 22:13 famously recounts the ram "caught in the thicket by its horns," which Abraham sacrificed in place of Isaac. Isaiah uses the term twice (9:17, 10:34) for "thickets of the forest" that are consumed by fire or cut down in judgment. The imagery conveys impenetrability and danger, as well as the difficulty of escape once entangled.

(4×) Denotes a dense thicket or tangled undergrowth, typically in forested areas. Genesis 22:13 provides the most memorable reference: the ram caught in the thicket on Mount Moriah. Isaiah 9:18 and 10:34 use it in judgment oracles where fire consumes or axes cut down forest thickets. Psalm 74:5 (textually difficult) may also reference thickets. Multilingual renderings are consistent: "thicket/matorral/buisson," with some bracketing [בסבכי] and [סבכי]. The term evokes entanglement, density, and the wild, untamed aspects of vegetation. **GEOGRAPHY AND SPACE**

en: in-the-thicket, in-thickets-of, into-the-thicket-of- | **es:** en-el-matorral, en-espesura-de, en-espesuras-de | **fr:** [בסבכי], [סבכי], dans-buisson | **de:** [בסבכי], [סבכי], hinein-der-thicket-von- Gen 22:13; Ps 74:5; Isa 9:18; Isa 10:34

שַׂבְּכָא H5443 *N-fs* (4×)

trigon, triangular lyre; a stringed or possibly wind instrument mentioned in Daniel

This is a musical instrument mentioned exclusively in Daniel 3 as part of Nebuchadnezzar's royal orchestra. The name is likely a foreign loanword, cognate with Greek σαμβύκη, a triangular stringed instrument with four strings. Some scholars propose a harp or lyre, while others suggest a type of bagpipe or wind instrument. The term reflects the cosmopolitan culture of the Babylonian court and the influence of Hellenistic musical terminology.

(4×) A musical instrument in Nebuchadnezzar's orchestra, mentioned four times in Daniel 3:5, 7, 10, 15. The precise identification is uncertain, but the Greek cognate σαμβύκη suggests a triangular lyre or harp. Translations vary: "trigon" (English, technical term), "lira" (Spanish), "lyre" (French). German brackets [סַבְּכָא] and [שַׁבְּכָא], reflecting variant spellings or textual uncertainty. The instrument appears in a list with other foreign musical terms (qeren, mashroqita, etc.), indicating the multicultural character of the Babylonian imperial court. **FLUTE PIPE INSTRUMENT**

en: trigon | **es:** la-líra | **fr:** lyre | **de:** [סַבְּכָא], [שַׁבְּכָא] Dan 3:5; Dan 3:7; Dan 3:10; Dan 3:15

סִבְּכַי H5444 *N-proper-ms* (4×)

Sibbecai; a captain and mighty man of David from the Hushathites

Sibbecai was one of David's elite warriors, a Hushathite who distinguished himself in battle against the Philistines. He killed Saph (or Sippai), one of the descendants of the giants (2 Samuel 21:18, 1 Chronicles 20:4). He also appears in the lists of David's mighty men (1 Chronicles 11:29) and as a divisional commander in David's monthly militia system (1 Chronicles 27:11). Some manuscripts suggest his name in 2 Samuel 23:27 should read Sibbecai instead of Mebunnai.

(4×) A personal name designating one of David's mighty warriors and military commanders. Sibbecai the Hushathite appears in battle narratives (2 Samuel 21:18, 1 Chronicles 20:4), the roster of the Thirty (1 Chronicles 11:29), and as leader of the eighth monthly division (1 Chronicles 27:11). Transliterations are consistent: Sibbecai/Sibecai/Sibejay, with some bracketing [סַבְּכִי]. The Greek versions render as Σοβοχαι and similar forms. The name's multiple attestations across Samuel, Chronicles, and genealogical lists confirm this figure's historical and military importance. **GEOGRAPHY AND SPACE**

en: Sibbecai, Sibbechai, Sibbekai | **es:** Sibecai, Sibejay | **fr:** Sibbecai, [סַבְּכִי] | **de:** Sibbecai, [סַבְּכִי] 2Sam 21:18; 1Chr 11:29; 1Chr 20:4; 1Chr 27:11

סָבַל H5445 *V-Qal-Perf-1cp* (9×)

To bear a heavy load, carry burdens; passively: to be laden; reflexively: to drag oneself along wearily.

A verb of weight and endurance, describing the act of shouldering what is heavy – whether sacks of grain or the sorrows of a nation. Issachar bows his shoulder to bear burdens like a donkey (Gen 49:15), and the Suffering Servant bears our griefs and carries our iniquities (Isa 53:4, 11). Spanish consistently uses 'cargar' (to load, carry), while the French 'porter' echoes the same physical heft. In its passive Pual form it describes cattle laden with produce (Ps 144:14), and in the rare Hitpael the grasshopper of Ecclesiastes 12:5 drags itself along – a poignant image of old age when even the lightest creature becomes a burden to itself.

1. carry, bear (7×) The core Qal meaning: to carry, bear, or sustain a heavy load, whether literal (Issachar bowing to carry, Gen 49:15; bearing an idol, Isa 46:7) or theological (the Servant bearing pain and guilt, Isa 53:4, 11). Spanish 'cargar/cargara' and French 'porter' consistently render this as physical hauling, even when the burden is spiritual. Lamentations 5:7 extends it to bearing the iniquities of forefathers. **BEARING AND CARRYING**

en: bear, he-carried-them, they-carry-it | **es:** cargamos, cargará, cargaré | **fr:** porter, à-enfanter | **de:** [אסבל], [יסבל], [יסבלהו] Gen 49:15; Isa 46:4; Isa 46:7; Isa 53:4

2. be laden, loaded (1×) Pual passive participle: to be laden or loaded, describing cattle or oxen heavy with cargo or produce (Ps 144:14). Some interpreters read this as 'pregnant,' but the multilingual evidence (English 'loaded,' Spanish 'cargados') favors the image of beasts weighed down with goods – a picture of agricultural abundance and blessing. **BURDENS AND LOADS**

en: loaded | **es:** cargados | **fr:** de-porter | **de:** loaded Ps 144:14

3. drag oneself along (1×) Hitpael reflexive: to drag oneself along with difficulty, used solely in the allegory of aging in Ecclesiastes 12:5, where even the grasshopper becomes a burden. Spanish 'y se arrastre' (and drags itself) captures the painfully slow, self-propelled movement. This reflexive form emphasizes that the subject is both bearer and burden – a uniquely expressive image of bodily decline. **WEARINESS AND EXHAUSTION**

en: and-drags-itself | **es:** y-se-arrastre | **fr:** et-ויסתבל | **de:** [ויסתבל] Eccl 12:5

סְבַל H5446 *V-Hifil-QalPassPrtcpl-mp* (1×)

being supported, retained; held up or sustained (passive participle, uncertain meaning)

This term appears in Ezra 6:3, in Cyrus's decree about rebuilding the Jerusalem temple: 'Let the house be rebuilt...a place where sacrifices are offered, and let its foundations be retained' (or 'be raised' or 'be supported'). The Aramaic form and meaning remain uncertain. Proposals include 'let its foundations be borne/supported,' 'let its foundations be raised up,' or even an emendation to 'let his fire-offerings be brought.' The passive participle suggests something done to the foundations—either supporting, raising, or laying them. The uncertainty reflects rare Aramaic vocabulary and possibly textual corruption.

(1×) Being retained, supported, or raised—a passive participle of uncertain meaning in Ezra 6:3 describing the temple's foundations. Traditional interpretation suggests 'let its foundations be retained' or 'sustained.' Alternative proposals include 'raised up' or even 'fire-offerings brought' (via emendation). The Aramaic form challenges translators, with Spanish 'sean establecidos' (be established) and French transliteration reflecting the interpretive difficulty. Context suggests something foundational being properly set or maintained. **BEARING AND CARRYING**

en: being-retained | **es:** sean-establecidos | **fr:** [מסובלין] | **de:** [מסובלין] Ezra 6:3

סֶבֶל H5447 *Prep-b* (3×)

load, burden; forced labor or heavy weight to be carried

This noun denotes a burden or load, whether literal weight carried or metaphorical oppression through forced labor. First Kings 11:28 describes Jeroboam placed over 'all the forced labor of the house of Joseph'—the corvée system that would eventually split the kingdom. Nehemiah 4:17 (English v.10) speaks of burden-bearers weakened during wall-building—'the strength of the burden-bearers is failing.' Psalm 81:6 celebrates deliverance: 'I removed his shoulder from the burden'—God lifting Israel from Egyptian slavery. The word encompasses both physical loads carried on shoulders and the oppressive weight of servitude.

(3×) Solomon's forced labor program (1 Kings 11:28) exemplifies institutional oppression—the burden that provoked Israel's rebellion. Nehemiah's workers (4:17) experience physical exhaustion from literal burden-bearing during reconstruction. The Psalm (81:6) uses 'burden' metaphorically for slavery's weight, which God removed in the Exodus. Cross-linguistic glosses alternate between 'carga' (load), 'forced-labor,' and contextual renderings. The construct forms ('burden of,' 'from the burden') show this is weight imposed from outside—whether by Pharaoh, Solomon, or reconstruction necessity—pressing down on shoulders and spirits alike. **BURDENS AND LOADS**

en: forced-labor-of, from-the-burden, of-the-burden | **es:** carga-de, de-carga, en-la-carga | **fr:** [בסבל], de-charge, força-labor-de | **de:** [בסבל], forced-labor-von, von-der-burden 1Kgs 11:28; Neh 4:17; Ps 81:6

סֹבֶל H5448 *N-msc / 3ms* (3×)

burden (of tyranny); oppressive weight of foreign rule or subjugation

This noun, distinguished from the similar H5447, specifically denotes

the burden of tyranny or oppression, always used figuratively. It appears three times in Isaiah, consistently describing the weight of foreign domination that God will remove. Isaiah 9:4 (English v.3) celebrates liberation: 'the yoke of his burden' broken as on Midian's day. Isaiah 10:27 prophesies 'his burden shall depart from your shoulder'—Assyrian oppression ending. Isaiah 14:25 promises to 'break Assyria in my land, and on my mountains trample him, and his burden shall depart from them.' This is not merely heavy cargo but the crushing weight of subjugation—political, economic, spiritual oppression under foreign masters.

(3×) All three instances appear in Isaiah's oracles of liberation from Assyrian domination. The term always pairs with imagery of shoulders and yokes—the physical weight pressing down on a subject people. Isaiah 9:4's reference to Midian recalls Gideon's miraculous victory when God shattered oppressors. The repeated phrase 'his burden shall depart' (10:27, 14:25) creates a refrain of promised freedom. Cross-linguistic renderings uniformly use 'burden/carga' language, though the context makes clear this is specifically tyrannical burden—not merely heavy but unjust, not merely carried but imposed by conquering power. **BURDENS AND LOADS**

en: and-his-burden, his-burden | **es:** su-carga, y-su-carga | **fr:** [וסבלו], [סבלו] | **de:** [וסבלו], [סבלו] Isa 9:4; Isa 10:27; Isa 14:25

סַבָּל H5449 *Art / N-ms* (5×)

burden-bearer, laborer who carries heavy loads for construction or transport

A late Hebrew noun designating one who carries heavy burdens, used collectively for laborers conscripted for building projects. Solomon employed tens of thousands of these workers alongside stonecutters for the Temple (1 Kgs 5:15; 2 Chr 2:2, 18), and Josiah similarly organized them for Temple repairs (2 Chr 34:13). In Nehemiah 4:10, the burden-bearers' flagging strength becomes a metaphor for the people's discouragement during wall reconstruction. The English 'burden-bearers' and Spanish 'cargadores' both capture the collective labor force sense.

(5×) Burden-bearer or carrier employed in large-scale construction, used collectively for conscripted labor gangs. Solomon's Temple workforce included 70,000 of these alongside 80,000 stonecutters (2 Chr 2:2). The English 'burden-bearers,' Spanish 'los-cargadores,' and French 'porteur' all converge on the notion of heavy manual labor. In Nehemiah 4:10, their weakening strength signals the demoralization of the rebuilding effort. **BURDENS AND LOADS**

en: burden, burden-bearers, the-burden-bearer | **es:** de-carga, el-cargador, los-cargadores | **fr:** burden, porteur | **de:** [הסבל], [הסבלים], [סבל] 1Kgs 5:15; 2Chr 2:2; 2Chr 2:18; 2Chr 34:13; Neh 4:10

סִבְלָה H5450 *Prep-m / N-fpc / 3mp* (6×)

Burden or forced labor; the heavy loads and compulsory work imposed on Israel during Egyptian bondage.

A feminine noun appearing exclusively in the Exodus narrative to describe the burdens and forced labor imposed on the Israelites in Egypt. It encompasses both the physical loads carried and the broader system of compulsory servitude. Pharaoh complains that Moses is distracting the people 'from their burdens' (Exod 5:4-5), while God promises to bring Israel out 'from under the burdens of Egypt' (Exod 6:6-7). The word first appears when Pharaoh sets taskmasters over Israel 'with their burdens' to afflict them (Exod 1:11), and Moses sees those burdens firsthand (Exod 2:11). Spanish 'cargas' (loads) and French 'fardeaux' (heavy burdens) consistently reflect the weight and oppression this word conveys.

burden, forced labor (6×) The heavy burdens and system of forced labor endured by Israel in Egypt, encompassing both physical loads and compulsory servitude. All six occurrences cluster tightly in Exodus 1-6, creating a thematic arc: the burdens are first imposed (1:11), witnessed by Moses (2:11), complained about by Pharaoh when disrupted (5:4-5), and finally promised to be lifted by God (6:6-7). The plural construct form sivlot always appears with possessive or geographic qualifiers ('their burdens,' 'burdens of Egypt'), emphasizing the communal and systemic nature of the oppression. French 'fardeaux' and Spanish 'cargas' consistently render the weight of these imposed loads across translation traditions. **GEOGRAPHY AND SPACE**

en: burdens-of, from-their-burdens, in-their-burdens | **es:** a-vuestras-cargas, cargas-de, con-sus-cargas | **fr:** avec-leur-fardeaux, dans-leur-fardeaux, de-leur-fardeaux | **de:** Lasten-von, in-ihr-Lasten, mit-ihr-Lasten Exod 1:11; Exod 2:11; Exod 5:4; Exod 5:5; Exod 6:6

סִבֹּלֶת H5451 *N-fs* (1×)

Sibboleth; a dialectal pronunciation of 'Shibboleth,' revealing the speaker's tribal identity

This word appears in Judges 12:6 in the famous test used by Gileadites to identify fleeing Ephraimites. Unable to pronounce the 'sh' sound, Ephraimites said 'Sibboleth' instead of 'Shibboleth.' This dialectal difference became a lethal shibboleth (in the modern sense)—a test revealing identity. The word itself probably means 'flowing stream' or possibly 'ear of grain,' but the narrative focuses on pronunciation rather than meaning. Forty-two thousand Ephraimites died because their dialect betrayed them, making this the earliest recorded example of linguistic profiling.

(1×) The Ephraimite dialectal pronunciation of 'Shibboleth,' lacking the 'sh' sound and saying 's' instead. Judges 12:6 records this as a fatal identifier—Ephraimites who said 'Sibboleth' were killed at the Jordan fords. Cross-linguistic glosses transliterate rather than translate, preserving the proper name that has entered many languages to mean 'identifying test.' The word's meaning ('stream' or 'ear') matters less than its pronunciation as a tribal marker. **FLOWING WATER**

en: Sibboleth | **es:** sibolet | **fr:** Sibboleth | **de:** Sibboleth Judg 12:6

סְבַר H5452 *Conj-w / V-Qal-ConjImperf-3ms* (1×)

to think, intend; to form a plan or opinion, to consider doing something

This Aramaic verb appears in Daniel 7:25, describing the little horn who 'will intend to change times and law.' The verb indicates mental planning or purposing—not just idle thought but deliberate intention to act. The Aramaic root parallels Hebrew שָׁבַר (though that appears only late). The verb suggests the arrogant king's presumptuous planning to alter divinely established orders. He will think to change what God has set—times (מוֹעֲדִים, appointed times/festivals) and law. The verb emphasizes the audacity of his intentions, the mental rebellion preceding action.

(1×) To think, plan, or intend, expressing purposeful mental activity. Daniel 7:25 uses this verb for the little horn who 'will intend to change' God's appointed times and laws. Spanish 'pensará' (will think) captures the mental planning. The verb suggests not casual musing but determined intention—the king will purpose in his mind to alter divine ordinances, revealing his arrogant opposition to God's sovereignty. **THINKING AND SEEMING**

en: and-he-will-intend | **es:** y-pensará | **fr:** et-interpréter | **de:** [ויסבר] Dan 7:25

סִבְרַיִם H5453 *N-proper-fs* (1×)

Sibraim; a city between Damascus and Hamath, marking Israel's northern border

This place name appears in Ezekiel 47:16, marking the northern boundary of Israel in the prophet's restoration vision: Sibraim, 'which is between the border of Damascus and the border of Hamath.' The location remains uncertain, though some identify it with Khirbet Sanbariye near the Hasbani River southwest of Mount Hermon. The Babylonian Chronicle mentions a city Shabarain, possibly the same place. As a border marker between two major powers (Damascus and Hamath), Sibraim occupied a strategic position defining the limits of Israel's ideal territory in Ezekiel's vision.

(1×) A city on the northern border of restored Israel, located between Damascus and Hamath. Ezekiel 47:16 uses Sibraim as a geographical marker in the boundary description. Cross-linguistic glosses transliterate the name ('Sibraim'/'Sibraïm'), preserving the proper name.

Modern identification remains tentative, though the general region between Damascus and Hamath is clear. This border marker defines the northern extent of the land in Ezekiel's visionary geography. **PROPER NAMES (PERSONAL)**

en: Sivraim | **es:** Sibraim | **fr:** Sibraïm | **de:** [סברים] Ezek 47:16

סַבְתָּה H5454 *Conj-w / N-proper-fs* (2×)

Sabtah/Sabta—a descendant or tribal group of Cush, listed among the sons of Ham

Sabtah (or Sabta) is listed as the third 'son' of Cush in the Table of Nations, appearing in both Genesis 10:7 and 1 Chronicles 1:9. Like other names in this genealogy, it likely represents a people group or geographical region rather than an individual person. Various scholars have proposed identifying it with place names in southern Arabia mentioned in classical sources, though none of these identifications are certain. The Hebrew text shows minor spelling variation between Genesis (with final he) and Chronicles (with final aleph). The name's location and identity remain subjects of scholarly debate.

(2×) A proper name in the Table of Nations representing a descendant or people group of Cush, appearing in Genesis 10:7 and 1 Chronicles 1:9. As the third in the list of Cush's 'sons,' this likely designates a tribe or region in southern Arabia or the Horn of Africa, though precise identification remains uncertain. The multilingual glosses show transliteration variations (Sabtah/Sabta, Savta/Savtá) reflecting the minor Hebrew spelling differences between the two biblical passages, both of which preserve this otherwise unknown ethnic or geographical designation. **PROPER NAMES (PERSONAL)**

en: and-Sabtah, and-Savta | **es:** y-Sabta, y-Savtá | **fr:** et-Sabta, et-Sabtah | **de:** [וסבתא], und-Sabta Gen 10:7; 1Chr 1:9

סַבְתְּכָא H5455 *Conj-w / N-proper-ms* (2×)

Sabteca/Sabtekha—a descendant or tribal group of Cush, listed among the sons of Ham

Sabteca (or Sabtekha) appears as the fifth 'son' of Cush in the Table of Nations, recorded in both Genesis 10:7 and 1 Chronicles 1:9. Like other names in these genealogies, it probably represents a people group or territory descended from or associated with Cush (Ethiopia/Nubia). The location is entirely unknown, and attempts to identify it with any known ancient place have been unsuccessful. The Septuagint shows various renderings of the name, indicating uncertainty even in ancient times. The name remains one of the more obscure ethnic or geographical designations in the biblical Table of Nations.

(2×) A proper name in the Table of Nations representing a Cushite descendant or people group, appearing identically in Genesis 10:7 and 1 Chronicles 1:9. As the fifth son listed under Cush, this designates an otherwise unknown tribe or region, presumably in Africa or southern Arabia. The multilingual glosses maintain transliteration (Sabteca, Sabtecha, Savtejá, Savtekha), treating it as an ethnic or geographical name whose precise identification has been lost to history, though its connection to the Cushite sphere is clear from its genealogical placement. **PROPER NAMES (PERSONAL)**

en: and-Sabteca, and-Savtekha | **es:** y-Sabteca, y-Savtejá | **fr:** et-Sabteca | **de:** [וסבתכא], und-Sabtecha Gen 10:7; 1Chr 1:9

סָגַד H5456 *Prep / 3ms* (6×)

To bow down or prostrate oneself in worship; used exclusively of idol worship in Isaiah 44-46.

A verb meaning to prostrate oneself in worship or veneration, likely an Aramaic loanword that appears exclusively in Isaiah's satire against idol-making (chapters 44-46). The prophet repeatedly uses this word to expose the absurdity of bowing before an object one has just carved from wood – the same tree used for firewood and cooking. In Isaiah 44:15,17,19, the craftsman fashions an idol and then 'bows down' to it, and in 46:6 people prostrate themselves before the golden idol they commissioned. The word's Aramaic coloring (compare Aramaic seged, Arabic sajada from which 'mosque/masjid' derives) may be deliberately chosen to mock foreign worship practices. The Spanish 'postrarse' and French 'se prosterner' emphasize the full bodily submission involved.

bow down, prostrate oneself in worship (6×) To prostrate oneself in worship before an idol, used exclusively in Isaiah 44-46 as part of the prophet's polemic against idolatry. Isaiah deploys this word with biting irony: a man cuts down a tree, uses half for fuel, and before the other half 'bows down' (Isa 44:15,17,19). Isaiah 46:6 extends this to golden idols. The word is likely an Aramaic loanword (cf. Aramaic seged, Arabic sajada, from which 'masjid/mosque' derives), and its foreign flavor may be deliberate – marking the practice as alien to true Israelite worship. Every occurrence is paired with other worship vocabulary (hishtachawah, hitpallel), intensifying the portrait of misguided devotion. **STRIKING AND REFERENCE**

en: and-prostrates, he-bows-down, ketiv | **es:** [se-inclina], ante-él, me-postraré | **fr:** et-se-prosterner, se-prosterner, à-lui | **de:** [(יסגד)], [[יסגוד]], [אסגוד] Isa 44:15; Isa 44:17; Isa 44:19

סְגֵד H5457 *V-Qal-Prtcpl-mp* (12×)

Worship, prostrate oneself (Aramaic) — to bow down in homage or religious veneration before an idol or king

The Aramaic verb סְגֵד (segid) means to prostrate oneself in worship or pay homage, used exclusively in Daniel. It appears most prominently in the golden-image narrative: all peoples are commanded to 'fall down and worship' at the sound of instruments (Dan 3:5-7, 10-12, 14-15, 18, 28). The verb pairs with nepal ('fall down') to form a vivid double expression. Nebuchadnezzar performs this act toward Daniel after the dream revelation (Dan 2:46). The cognate Arabic sajada survives in masjid ('mosque,' literally 'place of prostration'). Spanish 'adorar' captures the reverential dimension.

to worship, prostrate oneself (12×) To bow down in worship or pay homage by prostrating oneself — exclusively in Daniel's Aramaic for religious veneration. The primary context is compulsory worship of Nebuchadnezzar's golden image (Dan 3:5-7, 10-12, 14-15, 18, 28), paired with nepal ('fall down'). Also for Nebuchadnezzar's homage to Daniel (Dan 2:46). Cognate with Arabic sajada, from which masjid ('mosque') derives. **WORSHIP PROSTRATION**

en: and-worship, and-worships, paid-homage | **es:** nos-postraremos, os-postráis, os-postráis? | **fr:** [ויסגד], [ותסגדון], [יסגדון] | **de:** Simi, und-Simi Dan 2:46; Dan 3:5; Dan 3:6; Dan 3:7; Dan 3:10

סְגוֹר H5458 *N-msc* (2×)

enclosure, encasement—that which encloses or surrounds, specifically the pericardium or heart casing

This noun refers to an enclosure or encasement, used metaphorically of the pericardium (the membrane encasing the heart). Hosea 13:8 uses the phrase 'the encasement of their heart' to describe what God will tear open in judgment, suggesting the most vital and protected part of a person. The term in Job 28:15 is textually uncertain but may refer to fine gold, though this meaning is disputed. The core idea is something that encloses or surrounds, creating a protective barrier. Hosea's usage is anatomically precise, referring to the protective sac around the heart as a metaphor for attacking the very core of life.

(2×) Denotes an enclosure or encasement, specifically used in Hosea 13:8 for 'the encasement of their heart' (the pericardium), which God threatens to tear open in judgment, symbolizing total destruction of the most protected part of a person. Job 28:15 is textually problematic but possibly refers to 'fine gold' (or closure/enclosure). The multilingual evidence for Hosea shows 'enclosure' (English), 'envoltura' (Spanish = wrapping), recognizing the anatomical imagery, while the Job reference is rendered as 'gold,' reflecting the textual uncertainty but suggesting something precious or enclosed. **GEOGRAPHY AND SPACE**

en: enclosure-of, gold | **es:** envoltura-de, oro-puro | **fr:** fermer, סגור | **de:** [סגור] Job 28:15; Hos 13:8

סְגֻלָּה H5459 *N-fs* (8×)

Treasured possession, special property; used theologically of Israel

as God's chosen people and of royal treasure.
A noun denoting a prized personal possession or treasure, most powerfully employed in covenantal theology to describe Israel's unique relationship with God. At Sinai, YHWH declares 'you shall be my segullah' – my treasured possession among all peoples (Exod 19:5), a phrase echoed in Deuteronomy 7:6, 14:2, and 26:18. The term also appears in secular contexts for a king's private treasure of gold and silver (1 Chr 29:3; Eccl 2:8). The multilingual translations beautifully reveal the dual register: Spanish especial tesoro, French aime-possession, and German treasured-possession all emphasize the relational preciousness rather than mere material value.

treasured possession, special property (8×) A valued, personally chosen possession or treasure. Theologically, it expresses God's covenantal election of Israel as his own prized people, distinct from all nations (Exod 19:5, 'you shall be my segullah from among all peoples'; Deut 7:6; 14:2; 26:18; Mal 3:17; Ps 135:4). In later wisdom and royal contexts it denotes a king's personal treasury of precious goods (1 Chr 29:3; Eccl 2:8). French aime-possession ('beloved possession') and Spanish especial ('special') capture the relational warmth of the covenantal usage, while German treasured-possession reflects the material sense of royal wealth. GEOGRAPHY AND SPACE
en: a-treasure, and-treasure-of, for-his-treasured-possession | **es:** especial, especial-tesoro, para-tesoro-de-él | **fr:** [סגלה], aimé-possession, et-trésor | **de:** [וסגלת], [סגלה], für-sein-treasured-possession Exod 19:5; Deut 7:6; Deut 14:2; Deut 26:18; 1Chr 29:3

סְגַן H5460 *N-mp* (5×)
prefect, provincial governor or high-ranking administrative official in the Babylonian/Persian empire
An Aramaic noun denoting a high-ranking provincial official in the Babylonian-Persian administrative hierarchy. All five occurrences appear in Daniel, where prefects are listed alongside satraps, counselors, and judges in formal enumerations of imperial officials (Dan 3:2-3, 27). Daniel himself is elevated above these prefects after interpreting Nebuchadnezzar's dream (Dan 2:48), and Darius's officials conspire among them (Dan 6:7). The term is an Assyrian loanword reflecting Mesopotamian bureaucratic structure.

(5×) A high-ranking administrative officer in the Babylonian-Persian governmental hierarchy, consistently listed among other imperial officials in formal court enumerations. English 'prefects,' Spanish 'los-prefectos,' French 'préfet,' and German 'Beamte' (officials) all point to the bureaucratic rank. Daniel is elevated above these officials (Dan 2:48), and they appear as a class in Nebuchadnezzar's assembly (Dan 3:2-3) and Darius's court (Dan 6:7). GEOGRAPHY AND SPACE
en: prefects, the-prefects | **es:** los-prefectos | **fr:** préfet | **de:** Beamte Dan 2:48; Dan 3:2; Dan 3:3; Dan 3:27; Dan 6:7

סָגָן H5461 *Conj-w* (17×)
Prefect, provincial official — an appointed governor or administrator, borrowed from Akkadian šaknu, used of Assyrian, Babylonian, and post-exilic Jewish leaders.
This Akkadian loanword (from šaknu, 'one set in place') designates appointed officials who governed provinces or administered civic affairs. In the prophets, sganim appear paired with pahot ('governors') as the ruling elite of Assyria, Babylon, and Media — Ezekiel 23:6 pictures them in splendid attire alongside Assyrian warriors. In the post-exilic books, particularly Nehemiah, the term shifts to describe Jewish communal leaders who helped rebuild Jerusalem's walls and enforced reforms. Spanish 'magistrados' and 'gobernantes' capture both the judicial and administrative dimensions of this flexible title.

prefect, official, ruler (17×) An appointed official or prefect in a provincial bureaucracy, derived from the Akkadian šaknu ('one appointed'). In prophetic texts such as Ezekiel 23:6, 12 and Jeremiah 51:23, 57, it designates high-ranking administrators of imperial Assyria and Babylon, consistently paired with pahot. In Nehemiah (2:16; 4:14; 5:7; 12:40; 13:11), the term is reapplied to Jewish civic leaders overseeing reconstruction and governance. French and German leave the word untranslated in brackets, reflecting its technical specificity, while Spanish renders it as 'magistrados' or 'gobernantes.' GEOGRAPHY AND SPACE
en: and-her-prefects, and-prefects, and-rulers | **es:** Y-los-magistrados, gobernantes, los-magistrados | **fr:** [וסגניה], [וסגנים], [סגניה] | **de:** Statthalter, [וסגניה], [וסגנים] Ezra 9:2; Neh 2:16; Neh 4:14; Neh 4:19

סָגַר H5462 *Conj-w / V-Qal-ConsecImperf-3fs* (91×)
To shut, close, deliver up, quarantine, or confine; of gold: pure, refined; in Pual: firmly barred
A versatile verb whose core meaning is the physical act of shutting or closing a door, gate, or opening, as when God shut Noah into the ark (Gen 7:16). In the Hifil stem it extends in two striking directions: delivering a person into an enemy's hands, and quarantining someone for ritual inspection of skin disease (Lev 13). The Qal passive participle developed a specialized metallurgical sense for gold that has been 'shut up' in the refining process, meaning pure or refined. Across Arabic, Korean, and Swahili, different roots are required for the closing, surrendering, and quarantine senses, confirming that Hebrew compresses several distinct semantic domains under one root.

1. shut, close (Qal) (36×) The foundational meaning: to physically shut or close a door, gate, or opening. Arabic uses aghlaqa and sadda, Korean datda, Swahili -funga, each dedicated closing verbs, while Hebrew encompasses them all. Key passages include God closing the ark behind Noah (Gen 7:16) and shutting Adam's flesh (Gen 2:21). The 36 occurrences span everyday and theologically charged closings alike. SHUTTING AND CLOSING
en: and-closed, and-he-closed, and-he-shall-shut | **es:** cerrada, cerrado, cerró | **fr:** [וסגר], avait-ferma, et-ferma | **de:** [ויסגר], [וסגר], [סגור] Gen 2:21; Gen 7:16; Gen 19:6; Gen 19:10; Exod 14:3

2. deliver up, hand over (Hifil/Piel) (20×) A Hifil/Piel sense meaning to hand over or surrender a person to an enemy or authority. Arabic aslama and yusallimu capture this transfer meaning with entirely different roots from 'close,' revealing a genuine semantic extension in Hebrew. Deuteronomy 23:15 forbids delivering an escaped slave, and 1 Samuel 23:11 records David's anxiety about being delivered up by the men of Keilah. ACQUIRING AND BUYING
en: He-delivered, You-have-delivered-me, and-I-will-deliver-up | **es:** Me-entrega, Y-entregó, acaso-entregarán | **fr:** [הסגיר], donna-eux-en-haut, délivra-en-haut | **de:** [הסגיר], [הסגירם], [והסגרתי] Deut 23:15; Deut 32:30; Josh 20:5; 1Sam 17:46; 1Sam 23:11

3. quarantine, shut up (Hifil causative confinement) (12×) Hifil causative confinement, specifically the quarantine or isolation of a person during Levitical skin-disease inspection (Lev 13-14). Arabic yahjuzu ('to quarantine') and Swahili -tenga ('to isolate') employ distinct roots, confirming this as a separate conceptual domain from mere closing. The priest 'shuts up' the afflicted person for seven days of observation. ASCENDING MOVEMENT
en: and-imprisons, and-shall-shut-up, and-shall-shut-up-him | **es:** encerrar, lo-encerrará, y-encerrará | **fr:** et-devra-fermer-en-haut, et-devra-fermer-en-haut-cela, et-devra-fermer-en-haut-lui | **de:** [ויסגיר], er-soll-einsperren-hinauf-ihn, shutting-hinauf Lev 13:4; Lev 13:5; Lev 13:11; Lev 13:21; Lev 13:26

4. pure, refined (Qal passive participle) (8×) A specialized Qal passive participle applied almost exclusively to gold: refined, pure, smelted and sealed. Arabic khalisun ('pure, genuine') comes from a completely different root than aghlaqa ('to close'), revealing that Hebrew extends the shutting metaphor to metallurgical purification. Nearly all occurrences cluster in Solomon's temple descriptions (1 Kgs 6-7, 10). PURITY AND CLEANNESS
en: pure, refined | **es:** cerrado, puro | **fr:** fermer, pur | **de:** rein, verschliessen 1Kgs 6:20; 1Kgs 6:21; 1Kgs 7:49; 1Kgs 7:50; 1Kgs 10:21

5. be shut, be closed (Nifal) (8×) Nifal passive or reflexive: to be shut, to be closed, to be confined. Used of Miriam shut outside the camp (Num 12:14-15), city gates being barred at dusk (Neh 13:19), and figurative closure of gates before Cyrus (Isa 45:1). Arabic tughlaqu and Spanish se cerraran confirm the passive dimension across traditions. SHUTTING AND CLOSING
en: and-was-shut-up, and-were-shut, he-is-shut-in | **es:** Y-fue-encerrada, enciérrate, se-cerrarán | **fr:** [יסגרו], et-fermer, et-était-fermer-en-haut | **de:**

[ויסגרן], [יסגרן], er-ist-schloss-in Num 12:14; Num 12:15; 1Sam 23:7; Neh 13:19; Isa 45:1

6. confine, imprison (Piel intensive) (4×) Piel intensive: to shut up, confine, or imprison a person with deliberate, forceful action. Arabic habasa ('to imprison') and yusjanuna ('they are imprisoned') require dedicated incarceration vocabulary, whereas Hebrew intensifies the same root. Notable in David's recognition that God 'shut up' Saul into his hand (1 Sam 24:18) and the eschatological imprisonment of Isaiah 24:22. **SHUTTING AND CLOSING**

en: and-are-shut, and-shut-up, shut-me | **es:** encerró, me-encerró, y-se-cierren | **fr:** [וסגרן], et-fermer, ferma-en-haut | **de:** [וסגרן], schloss-hinauf, schloss-mich 1Sam 24:18; 1Sam 26:8; Eccl 12:4; Isa 24:22

7. be firmly shut, be barred (Pual passive) (3×) Pual passive intensive: to be firmly shut, locked, or barred, implying a more thorough closure than the simple Nifal. Arabic muqfala ('barred/bolted') uses the root q-f-l for locks, distinct from ordinary closing. Jericho was 'tightly shut up' (Josh 6:1), and the apocalyptic city is 'broken down' with every house barred shut (Isa 24:10). **SHUTTING AND CLOSING**

en: and-barred, are-shut-up, shut | **es:** fue-cerrada, fueron-cerradas, y-atrancada | **fr:** [סגר], [סגרן], et-barred | **de:** [סגר], [סגרן], und-barred Josh 6:1; Isa 24:10; Jer 13:19

סָגַר H5463 *Conj-w / V-Qal-ConjPerf-3ms* (1×)

to shut, close (especially mouths or openings)

This Aramaic verb appears once in Daniel when God shuts the mouths of the lions, preventing them from harming the prophet. The term shares its root with the Hebrew סָגַר and carries the vivid image of closing or sealing something securely. In this dramatic narrative, divine intervention transforms what should have been an instrument of execution into a scene of miraculous protection.

(1×) The sole occurrence describes God's supernatural intervention in shutting the lions' mouths in Daniel 6:22. The multilingual glosses emphasize closure: Spanish 'cerró' (closed), French 'échouer' (fail/close), showing how translators capture both the physical act and its protective result. This divine sealing prevented any harm to Daniel during his night in the den. **SHUTTING AND CLOSING**

en: and-shut | **es:** y-cerró | **fr:** et-échouer | **de:** [וסגר] Dan 6:22

סַגְרִיר H5464 *N-ms* (1×)

steady rain, persistent downpour

This rare noun describes relentless, continuous rainfall rather than a passing shower. Proverbs uses it memorably to characterize a quarrelsome woman as being like 'a day of steady rain'—both are equally inescapable and wearing. The comparison suggests not violence but wearisome persistence, the kind of rain that seeps into everything and offers no respite. Ancient listeners would have recognized this from experience with Mediterranean winter rains.

(1×) Found only in Proverbs 27:15, where a contentious wife is compared to a rainy day of persistent precipitation. The image conveys unrelenting, dripping annoyance rather than a dramatic storm. Spanish 'lluvia' (rain) captures the essence, while some translations preserve the Hebrew term itself, suggesting the difficulty of finding an exact equivalent for this specific type of rain. **RAIN AND PRECIPITATION**

en: steady-rain | **es:** lluvia | **fr:** סגריר | **de:** [סגריר] Prov 27:15

סַד H5465 *Prep-b* (2×)

stocks—a wooden restraint device used to confine the feet of prisoners

This noun refers to stocks, a device for restraining prisoners by confining their feet. It appears only in Job, where Elihu and Job both mention God putting the sufferer's feet 'in the stocks' as a form of imprisonment and punishment. The device prevented movement and was a form of public humiliation as well as physical confinement. The word is probably a loan from Aramaic and is equivalent to the Latin 'nervus' and Greek term for foot-shackles. Job's friends use this image to describe God's discipline, suggesting Job is being held accountable like a criminal whose freedom of movement has been taken away.

(2×) Refers to stocks, a restraint device for confining prisoners' feet, appearing in Job 13:27 ('You put my feet in the stocks') and Job 33:11 (God 'puts [his feet] in the stocks'). Both passages use the image of divine discipline, depicting God as one who restrains the sufferer like a prisoner. The multilingual glosses uniformly identify this as 'stocks' (English), 'cepo' (Spanish = stocks), recognizing the instrument of confinement that immobilizes the feet, serving both as punishment and as a means of keeping someone from escaping justice or judgment. **PRISON AND CONFINEMENT**

en: in-stocks, in-the-stocks | **es:** en-el-cepo | **fr:** בסד | **de:** [בסד] Job 13:27; Job 33:11

סָדִין H5466 *Conj-w* (4×)

linen garment, wrapper; a rectangular piece of fine linen worn as an outer garment

This term denotes a fine linen garment or wrapper, likely rectangular in shape, worn as an outer garment or (at night) as the sole covering. In Judges 14:12-13, Samson offers thirty linen garments as part of his riddle wager. Proverbs 31:24 commends the capable woman who makes and sells such garments. Isaiah 3:23 lists them among the luxury items of Jerusalem's wealthy women. The word may be a loanword, possibly related to Greek σινδών or Syriac/Aramaic equivalents.

(4×) A fine linen garment, possibly a tunic, robe, or rectangular wrapper. The Judges 14 passages pair it with "changes of garments" (חֲלִיפֹת בְּגָדִים) in Samson's wager, suggesting a valuable article of clothing. Proverbs 31:24 presents it as a commercial product of skilled workmanship. Multilingual glosses vary: "linen garments" (English), "túnicas de lino/tela de lino" (Spanish), "lin vêtements" (French), "Leinen-Gewänder" (German). Some bracket [והסדינים] and [סדין], possibly indicating morphological interest or textual notes. The term consistently denotes high-quality textile goods. **LINEN AND FABRIC**

en: and-the-linen-garments, linen-garments | **es:** Tela-de-lino, túnicas-de-lino, y-las-camisas-de-lino | **fr:** [והסדינים], lin-vêtements, סדין | **de:** Leinen-Gewaender, [והסדינים], [סדין] Judg 14:12; Judg 14:13; Prov 31:24; Isa 3:23

סְדֹם H5467 *Prep-b / N-proper-fs* (39×)

Sodom — ancient city of the Jordan plain destroyed by divine judgment; proverbial for wickedness

The infamous city of the Jordan plain whose catastrophic overthrow by fire and sulfur (Gen 19:24-25) became Israel's supreme paradigm of divine judgment against sin. In the patriarchal narratives, Sodom is a real place — prosperous, well-watered 'like the garden of YHWH' (Gen 13:10) — yet synonymous with brazen wickedness (Gen 13:13). The prophets later invoke it as a measuring rod: Isaiah compares Jerusalem's leaders to 'rulers of Sodom' (Isa 1:10), Jeremiah likens false prophets to Sodom's inhabitants (Jer 23:14), and Lamentations declares Judah's punishment worse than Sodom's (Lam 4:6).

Sodom (city) (39×) The proper place name Sodom, used both as a historical referent for the destroyed city (Gen 10:19; 13:10-13; 14:2-22; 18-19) and as a prophetic-proverbial type of extreme wickedness and divine catastrophe (Isa 1:9-10; 13:19; Jer 23:14; Deut 29:22; Zeph 2:9). Spanish preserves the Hebrew closely as 'Sedom/Sodoma,' French as 'Sodome,' confirming universal recognition of this place name across all 39 attestations. **PROPER NAMES (PERSONAL)**

en: Sodom | **es:** Sedom, Sedomá, Sodoma | **fr:** Sodom, Sodome | **de:** Sodom, Sodoms, [סדם] Gen 10:19; Gen 13:10; Gen 13:12; Gen 13:13; Gen 14:2

סֶדֶר H5468 *N-mp* (1×)

order, arrangement (plural: 'orders' or 'arrangements')

This noun denotes systematic arrangement or orderly structure.

Job uses it only in the negative—'without orders'—to describe the chaos of Sheol, the realm of death and shadows. The underworld is portrayed as a place where all normal structure and sequence break down, where light itself becomes darkness. The word's rarity emphasizes how exceptional and terrifying such disorder would be to the Hebrew mind, which prized pattern and arrangement in creation.

(1×) Appears in Job 10:22 in the plural with negation ('no orders') to describe the formless confusion of the underworld. The English 'order' and Spanish 'orden' capture the concept of structure and system. The Assyrian cognate 'sidru' suggests rows or ranks, highlighting how death dissolves all earthly categories and sequences into undifferentiated chaos. **ORDER ARRANGEMENT**

en: order | **es:** orden, | **fr:** סדרים | **de:** [סדרים] Job 10:22

סַהַר H5469 *Art / N-ms* (1×)

roundness, curved form (especially of a bowl)

This term describes a circular or curved shape, appearing in Song of Solomon's admiring description of the beloved's navel as 'a round bowl.' The imagery evokes fullness, perfection, and aesthetic pleasure. Ancient Near Eastern poetry often celebrated the human form through comparisons to architectural and natural beauty, and roundness suggested completeness and harmony. The crescent shape may also connect to lunar imagery, though the primary sense is simply the pleasing curve of a well-formed vessel.

(1×) Used in Song 7:2 (English 7:3) to describe the beloved's navel as a 'round bowl' in an extended admiration of physical beauty. The translations vary: English 'crescent' suggests a lunar curve, Spanish 'redonda' (round), French 'ronde' (round). The term emphasizes symmetry and aesthetic perfection, with 'roundness' as the governing quality that makes the comparison apt. **BUILDING AND CONSTRUCTING**

en: the-crescent | **es:** redonda | **fr:** ronde, | **de:** [הסהר] Song 7:2

סֹהַר H5470 *Art / N-ms* (8×)

Prison, round house; the specific Egyptian-style prison where Joseph was confined.

A noun occurring exclusively in the Joseph narrative (Gen 39-40) to designate the prison where Joseph was incarcerated after being falsely accused by Potiphar's wife. The full expression is bet ha-sohar ('house of the sohar'), possibly derived from an Egyptian loanword meaning 'round house' or 'enclosure.' Every occurrence falls within the tight narrative span of Genesis 39:20-40:5, and the multilingual translations are perfectly uniform – Spanish la-prision, French la-prison, German des-Gefangnisses – confirming a single, unambiguous referent.

(8×) The prison or round house where Joseph was confined in Egypt, used only in the compound expression bet ha-sohar ('house of the sohar'). All eight occurrences cluster in Genesis 39:20-40:5, describing the place where Potiphar put Joseph, where YHWH showed him steadfast love, and where the chief cupbearer and baker were later confined alongside him. The term may reflect an Egyptian architectural loanword Hebraized into the narrative. The complete uniformity of translations across languages (la-prision, la-prison, des-Gefangnisses) confirms this is a single concrete referent with no metaphorical extension. **PRISON AND CONFINEMENT**

en: the-prison | **es:** la-prisión | **fr:** la-prison | **de:** des-Gefängnisses Gen 39:20; Gen 39:21; Gen 39:22

סוֹא H5471 *N-proper-ms* (1×)

So, an Egyptian king or ruler

This proper name refers to an enigmatic Egyptian figure whom Hoshea, the last king of Israel, attempted to court as an ally against Assyria. The biblical text calls him 'king of Egypt,' but historical identification remains uncertain. Scholars have proposed connections to Shabaka, founder of Egypt's 25th Ethiopian dynasty, or to a military commander named Sib'e mentioned in Assyrian records. The intrigue ultimately failed, leading to Hoshea's imprisonment and Israel's final downfall. Ancient versions render the name variously as Segor, Soan, or Sua.

(1×) Personal name appearing in 2 Kings 17:4, where Hoshea king of Israel sends messengers to 'So king of Egypt' seeking alliance. The name is consistently transliterated across languages (Spanish 'So', French 'So', German 'So'). Historical identifications range from an Ethiopian pharaoh to a Delta commander, but certainty eludes us. The episode marks the desperate diplomatic maneuvering before the fall of Samaria. **PROPER NAMES (PERSONAL)**

en: So | **es:** So | **fr:** So | **de:** So 2Kgs 17:4

סוּג H5472 *V-Nifal-Perf-1cs* (14×)

To turn back, retreat; to backslide or apostatize from God; to turn aside, go astray

A Hebrew verb whose Nifal and Qal forms trace a spectrum from physical retreat to spiritual apostasy. In the Psalms, the word frequently describes enemies being turned back or driven into retreat (Ps 35:4; 40:14; 70:2), and the multilingual evidence — Spanish retrocedan, French reculer — confirms a military register of forced withdrawal. Yet the prophets transform it into one of the Bible's sharpest terms for spiritual defection: the 'backslider in heart' of Proverbs 14:14, the anguished vow 'we will not turn back from you' in Psalm 80:18, and Zephaniah's indictment of those who 'turned back from following the LORD' (Zeph 1:6). A solitary Qal occurrence in Psalm 53:3 — 'all have turned aside' — captures moral wandering off the right path, a nuance distinct from both military retreat and deliberate apostasy.

1. turn back, retreat (10×) To turn back, retreat, or be driven back, primarily in a military or physical sense. The Psalmist repeatedly prays that enemies be 'turned back' or 'driven backward' in shame (Ps 35:4; 40:14; 70:2; 129:5). In Psalm 44:18 the community laments that 'our heart has not turned back' even in defeat, while Isaiah 50:5 affirms 'I did not turn back' in steadfastness. Spanish retrocedan, French reculer, and German zuruckweichen all map onto this sense of retreat under pressure. The bow that 'turned back' in Psalm 78:57 extends the imagery to unreliable weaponry. **TURNING BACK APOSTASY**

en: I-turned, They-turn-back, and-let-them-turn | **es:** Y-se-apartaron, me-volví, retrocedan | **fr:** [נסגו], [נסגים], [נסוגתי] | **de:** [נסגו], [נסגים], [נסוגתי] Ps 35:4; Ps 40:14; Ps 44:18; Ps 70:2; Ps 78:57

2. backslide, turn away in apostasy (3×) To backslide or apostatize — to turn away from loyalty to God, with a strong moral and covenantal connotation. Proverbs 14:14 coins the participial phrase sug lev, 'the backslider in heart,' as a character type. Psalm 80:18 contains the impassioned pledge 'we will not turn back from you,' and Zephaniah 1:6 denounces 'those who have turned back from following the LORD.' Spanish apartarse de Dios and Korean baegyohada ('to apostatize') capture the deliberate, willful nature of this turning. The sense is relational betrayal, not mere physical movement. **TURNING BACK APOSTASY**

en: the-backslider-of, those-who-turn-back, will-we-turn-back | **es:** apartado-de, los-que-retroceden, nos-apartaremos | **fr:** reculer, se-retirer, סוג | **de:** abgewichen, wird-wir-wenden-zurück Ps 80:18; Prov 14:14; Zeph 1:6

3. turn aside, go astray (1×) To turn aside or go astray, emphasizing deviation from the right path rather than retreat from a position or apostasy from a covenant. In Psalm 53:3 (paralleled in Ps 14:3) 'all have turned aside' describes humanity's collective moral wandering. The Qal stem here is noteworthy — simpler and less reflexive than the Nifal — suggesting a passive drifting rather than an active rebellion. Spanish desviaron and the broader semantic field of 'straying' distinguish this from the intentional apostasy of sense 2. **TURNING BACK APOSTASY**

en: have-turned-aside | **es:** se-desviaron | **fr:** reculer | **de:** haben-wandte-aside Ps 53:3

סוּג H5473 *V-Qal-QalPassPrtcpl-fs* (1×)

fenced about, hedged around

This Aramaic-influenced verb describes enclosing something with a

protective barrier, like a hedge or fence around a vineyard. Song of Solomon uses it poetically: the beloved's body is compared to 'a heap of wheat hedged about with lilies.' The imagery suggests both protection and adornment—the lilies form a living fence that beautifies even as it guards. In Isaiah 17:11, the intensive form may describe careful tending and fencing of a plant, though some interpret it as 'making it grow.'

(1×) Found in Song 7:2 (English 7:3) as a passive participle describing wheat 'fenced about' or 'encircled' with lilies. The image combines agricultural practice (protecting grain) with floral beauty. Spanish 'cercado' (fenced), French 'entouré' (surrounded), and English 'hedged' all convey enclosure. The Aramaic cognate and Talmudic usage confirm the sense of creating a protective boundary or enclosure. **TURNING AWAY AND PERVERTING**

en: hedged | **es:** cercado-de | **fr:** entouré | **de:** [סוגה] Song 7:2

סוּגָר H5474 *Prep-b* (1×)

cage, prison (for captive animals or persons)

This noun denotes an enclosure used to confine wild animals or prisoners. Ezekiel employs it in an allegory about Judah's kings, describing how the young lion (representing a king) is captured and placed in a cage. The term likely comes from Assyrian 'šigaru' and entered Hebrew as a loanword. It evokes not just confinement but humiliation—a once-powerful creature reduced to a spectacle, stripped of freedom and dignity. The image would have resonated powerfully with exiles who had witnessed their own leaders taken captive to Babylon.

(1×) Appears in Ezekiel 19:9, where the young lion (symbolizing a king of Judah) is put 'in a cage' and brought to the king of Babylon. Spanish 'jaula' (cage), French 'cage', and English 'cage' all capture the confinement. The Assyrian loanword suggests cross-cultural practices of transporting captive animals and perhaps prisoners in such enclosures, making it a fitting metaphor for royal exile. **PRISON AND CONFINEMENT**

en: in-cage | **es:** en-jaula | **fr:** cage | **de:** [בסוגר] Ezek 19:9

סוֹד H5475 *Prep-m / N-ms* (21×)

Confidential counsel or assembly; an intimate circle of trusted persons, their shared deliberation, or a covert plan.

Rooted in the image of people drawing close to speak privately, this noun covers both the gathering itself and what is shared within it. In Jeremiah 23:18 the prophet asks who has stood in the sod of the LORD — His inner council — while Proverbs 3:32 promises that the upright enjoy God's intimate confidence (His sod). The same word can shade from warm friendship (Job 29:4) to sinister conspiracy (Psalm 83:3), with context and construct partners determining the tone. Multilingual evidence confirms this range: Spanish alternates between 'consejo' (counsel) and 'secreto' (secret), while German 'Geheimnis' captures the hidden dimension.

1. council, assembly (9×) A deliberative gathering — a circle of persons who sit together for discussion or decision. Jeremiah 6:11 speaks of a sod of young men, Psalm 89:7 of the council of holy ones (angels), and Psalm 111:1 pairs it with 'edah (congregation). The construct often specifies whose assembly it is: God's own inner court (Job 15:8), the upright (Ps 111:1), or — negatively — the wicked (Gen 49:6, where Jacob recoils from joining their qahal). **GEOGRAPHY AND SPACE**

en: ?-in-council-of, assembly-of, in-council-of | **es:** En-su-consejo, en-concilio-de, en-consejo-de | **fr:** [בסוד], [בסודי], [סוד] | **de:** [בסוד], [בסודי], [הבסוד] Gen 49:6; Job 15:8; Ps 89:7; Ps 111:1; Jer 6:11

2. secret, confidential matter (6×) A confidential matter or secret entrusted to a trusted party. Proverbs 11:13 warns that a gossip betrays a sod, while 20:19 repeats the caution. Amos 3:7 declares that God does nothing without revealing His sod to the prophets. Spanish 'secreto' and French 'secret' both map here, underscoring the content-of-confidence sense rather than the gathering itself. **GEOGRAPHY AND SPACE**

en: but-secret-of, his-secret, is-His-counsel | **es:** está-su-secreto, secreto, secreto-de | **fr:** conseil, et-conseil, secret | **de:** [וסוד], [סוד], [סודן] Ps 25:14; Prov 3:32; Prov 11:13; Prov 20:19; Prov 25:9

3. intimate fellowship, friendship (4×) Intimate fellowship or friendship — the relational warmth of those who share confidences. Job 19:19 mourns the loss of 'men of my sod,' and Job 29:4 recalls the days when God's sod was over his tent. Psalm 55:14 uses it of the sweet companionship between former friends. German 'Geheimnis' (mystery/intimacy) and Spanish 'intimidad' both gesture toward this personal bond rather than mere information exchange. **GEOGRAPHY AND SPACE**

en: counsel, fellowship, my-council | **es:** consejo, en-intimidad-de, mi-consejo; | **fr:** conseil, dans-conseil, mon-conseil-moi | **de:** Geheimnis, [בסוד], [סוד] Job 19:19; Job 29:4; Ps 55:14; Prov 15:22

4. secret plot, conspiracy (2×) A secret plot or conspiracy hatched against someone. Psalm 64:2 asks God for shelter from the sod of evildoers, and Psalm 83:3 accuses the nations of crafting a sod against God's people. The word retains its core idea of closed-circle deliberation but acquires a distinctly malicious coloring; the secrecy is weaponized rather than relational. **GEOGRAPHY AND SPACE**

en: a-plot, from-the-counsel-of | **es:** consejo, de-consejo-de | **fr:** de-secret, secret | **de:** ein-Geheimnis, von-der-Geheimnis- Ps 64:2; Ps 83:3

סוֹדִי H5476 *N-proper-ms* (1×)

Sodi, father of a Zebulunite spy

Sodi was the father of Gaddiel, one of the twelve spies sent by Moses to scout the land of Canaan. Representing the tribe of Zebulun, Gaddiel was among the ten who brought back a discouraging report about the strength of Canaan's inhabitants. The name may mean 'confidant of Yah' or 'intimacy of Yahweh,' suggesting a relationship of trust with God. Like many names in the wilderness narratives, it serves primarily to establish tribal representation and genealogical identity.

(1×) Personal name in Numbers 13:10 identifying the father of Gaddiel, the Zebulunite spy. The Greek Septuagint renders it as 'Soudi' or 'Soudei.' The name appears in the roster of tribal representatives chosen for the reconnaissance mission into Canaan. Its meaning may relate to divine intimacy or counsel, fitting for someone whose son would be entrusted with a critical mission. **PROPER NAMES (PERSONAL)**

en: Sodi | **es:** Sodí | **fr:** Sodi | **de:** Sodi Num 13:10

סוּחַ H5477 *N-proper-ms* (1×)

Suach, an Asherite

Suach appears in the genealogical records of the tribe of Asher, listed among the descendants in 1 Chronicles. Like many names in these tribal registers, it helps preserve family lineages and tribal identities during and after the exile. The meaning of the name is uncertain, though it may relate to roots involving sweeping or removal. Ancient versions render it variously, with the Septuagint offering 'Chouḥi' and other manuscripts suggesting 'Soue,' reflecting the challenges of preserving precise pronunciations across centuries.

(1×) Personal name found in 1 Chronicles 7:36 within the genealogies of Asher. The Greek Septuagint transliterates it as 'Chouḥi' while other manuscripts have 'Soue.' The name serves primarily genealogical purposes, preserving tribal memory. No narrative or character description accompanies it, making it representative of the many names that anchor family identity in Israel's records. **PROPER NAMES (PERSONAL)**

en: Suach | **es:** Súaj | **fr:** [סוח] | **de:** [סוח] 1Chr 7:36

סוּחָה H5478 *Prep-k* (1×)

offal, refuse, dung (waste material)

This stark noun describes the refuse or waste left in streets, the kind of repulsive material trampled underfoot. Isaiah uses it in a judgment oracle to depict corpses lying unburied like garbage in the streets—their carcasses 'like refuse in the midst of the streets.' The image

conveys utter contempt and the reversal of human dignity. What should receive proper burial is instead treated as worthless trash. The Arabic cognate similarly means to scrape away or clear away waste, emphasizing the disposable, contaminating nature of this material.

(1×) Found in Isaiah 5:25 where divine judgment leaves corpses scattered 'like refuse in the midst of the streets.' The comparison to offal or dung emphasizes degradation and defilement. Spanish 'basura' (garbage), French and English variants all capture the sense of worthless, repulsive waste. The term transforms human bodies into the most despised of materials, showing the severity of covenant judgment. **ROT DECAY WASTE**

en: as-the-refuse | **es:** como-basura | **fr:** [כסוחה] | **de:** [כסוחה] Isa 5:25

סוֹטַי H5479 *N-proper-ms* (2×)

Sotai—a family head among Solomon's servants who returned from Babylonian exile

Sotai appears in the lists of returning exiles as the head of a family among 'Solomon's servants'—a group of temple servants or administrative personnel. The name occurs in both Ezra 2:55 and Nehemiah 7:57, the parallel registers of those who returned from Babylon with Zerubbabel. Minor spelling variation exists between the two passages (with vav or without), but they clearly refer to the same family group. The Septuagint shows various attempts to transliterate the name, indicating the kind of textual diversity common in genealogical lists preserved through centuries of transmission.

(2×) A proper name identifying a family head among the descendants of Solomon's servants in the post-exilic community, appearing in Ezra 2:55 and Nehemiah 7:57. Both passages list the 'sons of Sotai' among those who returned from captivity. The minor Hebrew spelling variations (Sotai vs. Sotay) are reflected in the transliterations across languages, which preserve the name as a family identifier. The multilingual glosses maintain the transliteration (Sotai, Sotay), treating it purely as a personal or family name in the genealogical record. **PROPER NAMES (PERSONAL)**

en: Sotai, Sotay | **es:** Sotai | **fr:** [סוטי], [סטי] | **de:** [סוטי], [סטי] Ezra 2:55; Neh 7:57

סוּךְ H5480 *Conj-w / V-Qal-ConsecImperf-1cs / 2fs* (9×)

To anoint or smear with oil, whether for personal grooming, ceremonial preparation, or as a sign of mourning's end.

Unlike the more solemn mashach (used for consecrating kings and priests), this verb describes the everyday and personal act of rubbing oil on the body. Naomi tells Ruth to wash and anoint herself before approaching Boaz (Ruth 3:3). David rises from mourning, washes, and anoints himself (2 Sam 12:20). The woman of Tekoa is told to act like a mourner who has not anointed herself (2 Sam 14:2). Deuteronomy 28:40 warns of a curse so severe that one will grow olives but never anoint. Daniel abstains from anointing during his three-week fast (Dan 10:3). In Ezekiel 16:9, God tenderly recounts anointing Jerusalem as an act of care. Spanish 'ungir' and French 'oindre' both preserve the distinction from royal anointing.

anoint, smear with oil (9×) To anoint or smear oneself (or another) with oil, typically as part of personal grooming or as a cultural marker of well-being versus mourning. The action is reflexive in most occurrences: Ruth anoints herself for her encounter with Boaz (Ruth 3:3), David anoints himself after ending mourning (2 Sam 12:20), and Daniel abstains from anointing during his fast (Dan 10:3). Deuteronomy 28:40 and Micah 6:15 use the inability to anoint as a covenant curse. Ezekiel 16:9 uniquely presents God as the one who anoints, portraying divine care for Jerusalem. Spanish 'ungir/untar' and French 'oindre' reflect the ordinary, non-sacral register that distinguishes this verb from mashach. **ANOINTING AND SMEARING**

en: I-anointed-myself, and-I-anointed-you, and-anoint-yourself | **es:** me-ungí, te-ungirás, te-unjas | **fr:** [ויסכום], et-il-oignit-lui-même, et-oindre | **de:** [ואסכך], [ויסכום], [וסוך] Deut 28:40; Ruth 3:3; 2Sam 12:20; 2Sam 14:2; 2Chr 28:15

סוּמְפֹנְיָה H5481 *Conj-w / N-fs* (4×)

bagpipe, double pipe; a wind instrument in Nebuchadnezzar's orchestra

This is another musical instrument in the royal orchestra of Daniel 3, likely a wind instrument such as a bagpipe, double pipe, or Pan's pipe. The term is a loanword from late Greek συμφωνία, which gives us modern words like "symphony." The word appears with textual variants: ketiv has סִיְּנְיָה or סִיְּנְיָה in some verses, while qere reads סוּמְפֹנְיָה or סוּמְפֹנְיָה. The instrument reflects Hellenistic cultural influence in the Neo-Babylonian period.

(4×) A wind instrument, likely a bagpipe or double pipe, part of the royal musical ensemble in Daniel 3. The term appears four times (Dan 3:5, 10, 10, 15) with textual variants between ketiv and qere: [וסיפניה] (ketiv), [וסופניה] (qere), [וסומפניה]. Transliterations are consistent: "bagpipe" (English), "gaita" (Spanish), with many translations bracketing the variants to show the ketiv/qere distinction. The Greek loanword συμφωνία suggests cultural interchange between Hellenistic and Near Eastern musical traditions. The instrument adds to the cosmopolitan atmosphere of Nebuchadnezzar's court. **FLUTE PIPE INSTRUMENT**

en: (qere:and-bagpipe), [ketiv:and-bagpipe], and-bagpipe | **es:** (y-la-gaita), [y-la-gaita], la-gaita | **fr:** [וסומפניה], [וסופניה], [וסיפניה] | **de:** [וסומפניה], [וסופניה], [וסיפניה] Dan 3:5; Dan 3:10; Dan 3:15

סְוֵן H5482 *N-proper-fs* (2×)

Syene—a city on the southern border of Egypt, modern Aswan, representing Egypt's southernmost extent

Syene was a city at Egypt's southern frontier, near the first cataract of the Nile, in the region bordering Ethiopia (Cush). The name appears in Ezekiel's prophecies against Egypt, in the phrase 'from Migdol to Syene' (Ezekiel 29:10; 30:6), denoting the entire length of Egypt from north to south. The city is identified with ancient Egyptian Suan, Coptic Suan, and modern Aswan. It marked the practical southern limit of Egyptian civilization and was known for its granite quarries. Ezekiel uses it as a geographical marker to indicate the totality of Egypt's judgment—from one end of the land to the other.

(2×) The proper name of a city on Egypt's southern border, modern Aswan, appearing in Ezekiel 29:10 and 30:6 in the phrase 'from Migdol to Syene,' representing the full north-south extent of Egypt. This geographical marker emphasizes the comprehensive nature of God's judgment upon Egypt—affecting the entire land from border to border. The multilingual glosses transliterate the name (Syene, Sevene, Seveneh), recognizing it as a specific location at the threshold between Egypt and Nubia, a city known in classical and biblical times as the southern gateway of Egyptian territory. **PROPER NAMES (PERSONAL)**

en: Syene | **es:** Sevene | **fr:** Seveneh | **de:** [סונה] Ezek 29:10; Ezek 30:6

H5483 *Conj-w / N-ms* (1×)

swift (bird), possibly swallow or swift

This term identifies a swift-flying bird, though exact identification has eluded translators. Jeremiah lists it among migratory birds that instinctively know their appointed times—the stork, turtledove, and crane observe their season, yet God's people fail to recognize their obligations. The word suggests speed and perhaps the darting, erratic flight characteristic of swifts or swallows. Ancient audiences would have watched these birds arrive and depart with seasonal regularity, making their obedience to natural law a sharp contrast to Israel's spiritual waywardness.

(1×) Appears in Jeremiah 8:7 alongside other migratory birds that keep their appointed times. The identification remains uncertain—possibly a swallow or swift. Spanish offers 'golondrina' (swallow) tentatively, while French and German leave it untranslated, preserving the Hebrew in brackets. The emphasis is on the bird's faithful adherence to natural rhythm, contrasting with Israel's failure to observe Yahweh's times and seasons. **AUTO-DETECTED COMMUNITY 9516 WITH 3 SENSES**

en: and-the-swift | **es:** (y-golondrina) | **fr:** [(וסיס)] | **de:** [(וסיס)] Jer 8:7

סוּס H5483a *Conj-w / N-ms* (2×)

swallow or swift—a small, fast-flying bird known for its twittering or chirping sound

This noun denotes a swallow or swift (a bird of the family Cypselidae), recognized by its characteristic twittering call. Isaiah 38:14 uses it in a simile where Hezekiah compares his pained cries to the chattering of a swallow. Jeremiah 8:7 mentions it (in the Ketiv text) among migratory birds that know their appointed times, contrasting animal instinct with Israel's failure to know God's requirements. The Septuagint translates it as 'swallow' and the Vulgate as 'hirundo' (swallow) or 'young of the swallow.' The bird's distinctive twittering and seasonal movements made it a recognizable image in biblical poetry.

(2×) Refers to a swallow or swift, a small migratory bird characterized by its twittering sound. In Isaiah 38:14, Hezekiah says 'like a swallow, so I chatter,' comparing his groans to the bird's distinctive call. In Jeremiah 8:7 (Ketiv), the swallow is among birds that observe their migration times, unlike Israel who ignores God's requirements. The multilingual glosses consistently identify this as 'swallow' (English, Spanish 'golondrina,' French treating it as a swallow form), recognizing both the bird's vocal characteristics and its role as an emblem of natural order and seasonal faithfulness. **AUTO-DETECTED COMMUNITY 9516 WITH 3 SENSES**

en: Like-a-swallow, [Q] | **es:** Como-golondrina, [y-golondrina] | **fr:** [[וסוס]], [כסוס] | **de:** [[וסוס]], [כסוס] Isa 38:14; Jer 8:7

סוּס H5483b *N-mp* (139×)

Horse — the domesticated animal used for war, transport, and royal display throughout biblical narrative.

The Hebrew sus appears across nearly every genre of Scripture, from patriarchal narrative (Gen 47:17) to apocalyptic vision (Zech 1:8). Horses in Israel's world were overwhelmingly associated with military power — Pharaoh's chariot horses drowning in the Sea (Exod 15:1, 21), Canaanite war chariots (Josh 11:4), and Solomon's controversial cavalry imports from Egypt (1 Kgs 10:28). The prophets repeatedly warned against trusting in horses rather than in the LORD (Isa 31:1; Ps 20:7). Every major translation language renders this with its standard equine term — caballo, cheval, Pferd, cavallo — reflecting the word's semantic transparency.

1. horse (the animal) (138×) The domesticated horse as animal, overwhelmingly in military and royal contexts: chariot teams (Judg 5:22), cavalry mounts (2 Kgs 2:11), trade commodities (Gen 47:17), and prophetic symbols of earthly power opposed to divine trust (Isa 31:1; Mic 5:9). All 138 occurrences share this core zoological referent, rendered uniformly across languages — caballos, chevaux, Pferde — with no semantic ambiguity. **HORSEMAN CAVALRYMAN**

en: horses, if | **es:** Caballos, caballos, de-caballos | **fr:** cheval, chevaux, סוסים | **de:** Pferd, Pferde Gen 49:17; Exod 15:1; Exod 15:21; Deut 17:16

2. (1×) A single anomalous occurrence at Neh 7:68, where the Masoretic text appears to contain a section marker or textual disruption rather than a genuine use of 'horse.' English renders it as a section break, Spanish as 'S,' and the verse is absent from some manuscript traditions entirely. Most modern critical editions treat this as a scribal artifact rather than a distinct lexical sense. **DISCOURSE PARTICLES**

en: [section] | **es:** S | **fr:** cheval | **de:** Pferd Neh 7:68

סוּסָה H5484 *Prep-l / N-fsc / 1cs* (1×)

mare (female horse)

This feminine noun means a mare, appearing in one of Song of Solomon's most striking comparisons. The beloved is likened to 'my mare among Pharaoh's chariots'—an image that may initially puzzle modern readers but carried powerful connotations of beauty, value, and perhaps calculated disruption. Releasing a mare among chariot stallions would create chaos in enemy ranks. The comparison suggests uniqueness, preciousness, and the beloved's ability to command attention and admiration. Egyptian chariotry was legendary in the ancient world, making Pharaoh's horses the pinnacle of equine magnificence.

(1×) Found in Song 1:9 where the speaker compares the beloved 'to my mare among Pharaoh's chariots.' Spanish 'yegua' (mare), French 'jument' (mare), and English 'mare' all preserve the feminine form. Some interpreters suggest military connotations—a mare among stallions causes havoc. Others emphasize rarity and value, since mares weren't typically used in chariotry. Either way, the image celebrates exceptional beauty and distinction. **HORSEMAN CAVALRYMAN**

en: to-my-mare | **es:** A-mi-yegua | **fr:** À-ma-jument | **de:** [לסוסתי] Song 1:9

סוּסִי H5485 *N-proper-ms* (1×)

Susi, father of a Manassite spy

Susi was the father of Gaddi, who represented the tribe of Manasseh among the twelve spies sent to reconnoiter Canaan. Like other fathers named in this roster, Susi serves to establish tribal legitimacy and genealogical identity. Some scholars have questioned the text, noting difficulties in establishing etymological connections, but the name remains part of the traditional wilderness narrative. The Greek Septuagint renders it as 'Sousei,' reflecting attempts to preserve Hebrew names in Greek dress.

(1×) Personal name in Numbers 13:11, identifying the father of Gaddi the Manassite spy. The Septuagint transliterates it as 'Sousei.' The name appears solely in this genealogical-functional context, establishing tribal representation. Textual critics have raised questions about the reading, but it remains part of the received tradition of the reconnaissance roster. **PROPER NAMES (PERSONAL)**

en: Susi | **es:** Susí | **fr:** Susi | **de:** Susi Num 13:11

סוּף H5486 *V-Hifil-Imperf-1cs / 3mp* (6×)

To come to an end, cease, perish, be swept away; causatively, to bring to an end, consume, or sweep away in divine judgment

A verb of termination and destruction. The Qal describes things or people ceasing to exist — the wicked are 'swept away by terrors' (Ps 73:19), houses of ivory 'come to an end' (Amos 3:15), and the memory of Purim 'shall not cease' from among the Jews (Esth 9:28). The Hiphil turns this into active divine judgment: God declares 'I will utterly consume' (Zeph 1:2) and 'I will gather them for destruction' (Jer 8:13). Spanish distinguishes 'fueron arrebatados' (were swept away) from 'los consumiré' (I will consume them), neatly tracking the Qal-Hiphil split.

1. come to an end, perish, be swept away (Qal) (4×) Qal forms meaning 'to come to an end, cease, perish, be swept away.' Ps 73:19 shows the wicked swept away by terrors, Amos 3:15 declares houses of ivory will come to an end, Isa 66:17 warns of those who will perish together, and Esth 9:28 affirms that the memory of Purim shall not cease. Spanish 'fueron arrebatados' (were swept away) and 'cesará' (shall cease) capture the range from violent destruction to quiet termination. **FULFILL AND COMPLETE**

en: and-shall-come-to-an-end, shall-cease, shall-come-to-an-end | **es:** cesará, fueron-arrebatados, perecerán | **fr:** [יסוף], [יספו], et-achever | **de:** [וספו], [יסוף], [יספו] Esth 9:28; Ps 73:19; Isa 66:17; Amos 3:15

2. bring to an end, consume, sweep away (Hifil) (2×) Hiphil causative forms meaning 'to bring to an end, consume, sweep away' as an act of divine judgment. In Zeph 1:2 God announces 'I will utterly consume everything from the face of the earth,' and in Jer 8:13 'I will gather/consume them.' Spanish 'los consumiré' (I will consume them) and 'quitaré' (I will remove) both convey the active, judgment-bearing force of the causative stem, distinguishing it from the passive perishing of the Qal. **GATHERING TOGETHER**

en: I-will-gather-them, everything | **es:** los-consumiré, quitaré | **fr:** [אסיפם], achever | **de:** [אסיפם], sammelte Jer 8:13; Zeph 1:2

סוּף H5487 *V-Qal-Perf-3fs* (2×)

to come to an end, be fulfilled (Aramaic)—to reach completion

or be brought to termination
This Aramaic verb means to come to an end or be fulfilled, indicating completion or termination. In Daniel 4:33, it describes the fulfillment of the word of judgment against Nebuchadnezzar—the prophetic word 'was fulfilled' when the king's sanity was taken. In Daniel 2:44, it refers to God's kingdom bringing all other kingdoms to an end ('put an end to'). The verb captures both passive completion (something reaching its destined end) and active termination (bringing something to its conclusion). Both uses in Daniel relate to divine sovereignty: God's words are fulfilled exactly, and God's kingdom ultimately ends all human kingdoms.

(2×) The Aramaic verb meaning to be fulfilled or to bring to an end, appearing in two forms in Daniel. Daniel 4:33 uses it passively: 'the word was fulfilled' when judgment came upon Nebuchadnezzar. Daniel 2:44 uses it actively: God's kingdom 'will put an end to' all other kingdoms. The multilingual evidence shows both aspects: 'was fulfilled' and 'put an end to' (English), 'se cumplió' and 'pondrá fin' (Spanish = was fulfilled/will put end to), 'achever' (French = to complete), capturing the dual sense of reaching completion and causing termination. **FULFILL AND COMPLETE**
en: and-put-an-end-to, was-fulfilled | **es:** se-cumplió, y-pondrá-fin | **fr:** achever, et-achever | **de:** [וחסיף], [סְפַת] Dan 2:44; Dan 4:33

סוּף H5488 *Art / N-ms* (28×)
Reeds or rushes; aquatic vegetation, most famously in Yam Suph (Sea of Reeds)
Suph is a collective noun for aquatic reeds or rushes, likely borrowed from Egyptian twfi. Its overwhelming biblical use is in the compound Yam Suph – the Sea of Reeds – where God divided the waters for Israel (Exod 15:4, 22). Yet the word also appears in vivid narrative detail: baby Moses was hidden 'in the reeds' along the Nile bank (Exod 2:3, 5), and Isaiah pairs it with qaneh (cane) when describing Egypt's withering waterways (Isa 19:6). Jonah extends the image underwater, describing seaweed wrapping around his head as he sank (Jonah 2:5).

1. reeds, rushes (in 'Sea of Reeds') (24×) Reeds or rushes in the geographic compound Yam Suph, the 'Sea of Reeds,' the dominant usage across the Pentateuch, historical books, and Psalms. From the Red Sea crossing (Exod 13:18; 15:4) to Solomon's fleet at the sea's shore (1 Kgs 9:26) and psalmists recalling deliverance (Ps 106:7, 9, 22), this sense is geographic and commemorative. Spanish 'Juncos' and German 'Suph' both transliterate or translate the plant name within the place-name. **REEDS SEA OF REEDS**
en: Reeds, Suph | **es:** Juncos, Rojo, Suf | **fr:** Reeds, Roseaux, Suph | **de:** Ende, Reeds, Suph Exod 10:19; Exod 13:18; Exod 15:4; Exod 15:22; Exod 23:31

2. reeds, rushes (as vegetation) (3×) Actual aquatic vegetation growing along riverbanks, as when Moses' mother placed the basket 'in the reeds' (basuph, Exod 2:3, 5) and Miriam watched nearby. Isaiah 19:6 pairs suph with qaneh (cane/reed), depicting Egypt's canals drying up. German 'Schilf' (reed) and Spanish 'junco' (rush) capture this literal botanical sense. **REEDS RUSHES VEGETATION**
en: and-rush, in-the-reeds, the-reeds | **es:** el-junco, en-el-junco, y-junco | **fr:** [וסוף], dans-le-reeds, le-reeds | **de:** [וסוף], der-Schilf, in-der-Schilf Exod 2:3; Exod 2:5; Isa 19:6

3. seaweed (1×) Seaweed or underwater plant matter, used uniquely in Jonah 2:5 where the drowning prophet describes suph wrapped around his head in the deep. Arabic cognates support this extension from freshwater reeds to marine vegetation. French 'roseau' and the contextual English 'seaweed' reflect this maritime adaptation of the root's plant imagery. **GEOGRAPHY AND SPACE**
en: seaweed | **es:** alga | **fr:** roseau | **de:** Ende Jonah 2:5

סוּף H5489 *N-proper-fs* (1×)
Suph, a place name (possibly related to Red Sea region)
This geographic designation appears in Deuteronomy's opening verse, helping locate where Moses delivered his final addresses. The text places Israel 'opposite Suph,' though the exact location remains debated. Some scholars connect it to Yam Suph (the Red Sea or Sea of Reeds), suggesting the phrase originally read 'from the Sea of Reeds.' Ancient versions support this interpretation, with the Septuagint reading 'near the Red Sea.' The ambiguity reflects the challenge of preserving precise geographic memory across generations, especially for wilderness locations that may have lacked permanent settlements.

(1×) Place name in Deuteronomy 1:1, part of the geographical introduction locating Moses' final speeches. The text reads 'opposite Suph,' though textual witnesses suggest reading 'from Yam Suph' (Sea of Reeds). The Septuagint supports the latter with 'near the Red Sea.' The difficulty in identification shows how wilderness toponyms could fade from memory after settlement in Canaan. **REEDS SEA OF REEDS**
en: Suph | **es:** Suf | **fr:** Suph | **de:** Suph Deut 1:1

סוֹף H5490 *N-ms* (5×)
end, conclusion, final point of a matter, place, or process
A late Hebrew synonym for the more common qets, denoting the terminal point of something whether spatial, temporal, or conceptual. It marks the end of a wadi where Jehoshaphat's army found plunder (2 Chr 20:16), the rear of a locust swarm driven into the sea (Joel 2:20), and the incomprehensible scope of God's work from beginning to end (Eccl 3:11). In Ecclesiastes 12:13, it serves as the grand summation: the conclusion of the whole matter. The breadth of the Spanish glosses—'al-final-de,' 'el-fin,' 'fin-de'—mirrors this versatility.

(5×) The terminal point, conclusion, or final extent of something —whether a physical location (end of a wadi, 2 Chr 20:16), a natural phenomenon (rear of a locust swarm, Joel 2:20), or an abstract matter (conclusion of all instruction, Eccl 12:13). English 'end,' Spanish 'fin/el-fin,' French 'fin,' and German 'Ende' uniformly reflect termination. Ecclesiastes 3:11 uses it theologically: God's work stretches from beginning to 'soph,' beyond human comprehension. **GEOGRAPHY AND SPACE**
en: and-his-rear, at-end-of, end | **es:** al-final-de, el-fin, fin-de | **fr:** [בסוף], et-fin, fin | **de:** Ende, [בסוף], [וסכו] 2Chr 20:16; Eccl 3:11; Eccl 7:2; Eccl 12:13; Joel 2:20

סוֹף H5491 *Prep-l / N-msc* (5×)
end, conclusion, extremity (Aramaic); the final point of a matter, place, or duration
The Aramaic cognate of Hebrew soph, used exclusively in Daniel to denote an end or extremity. It describes the reach of a great tree extending to the end of the earth in Nebuchadnezzar's dream (Dan 4:11, 22), the everlasting nature of God's dominion (Dan 6:26, 'to the end'), the destruction of dominion at the appointed end (Dan 7:26), and the conclusion of Daniel's vision account (Dan 7:28). The consistent Spanish rendering 'fin/el-fin' and English 'end' confirm a single cohesive meaning across all contexts.

(5×) The terminal point or conclusion of something in Aramaic usage, spanning spatial extent (a tree reaching to the end of the earth, Dan 4:11, 22), temporal duration ('to the end' meaning forever, Dan 6:26; or an appointed termination, Dan 7:26), and narrative closure (end of the matter, Dan 7:28). English 'end/the-end,' Spanish 'fin/el-fin/hasta-el-fin-de,' and French 'fin' all converge on this single sense of finality. **GEOGRAPHY AND SPACE**
en: end-of, the-end, to-end-of | **es:** el-fin, fin, hasta-el-fin-de | **fr:** fin | **de:** [לסוף], [סופא] Dan 4:11; Dan 4:22; Dan 6:26; Dan 7:26; Dan 7:28

סוּפָה H5492a *Conj-w* (15×)
A violent storm-wind or tempest, often figuring God's sudden, sweeping judgment or overwhelming destructive force.
In prophetic and wisdom literature the Hebrew sûphâ names the fierce, whirling storm-wind that strips the threshing floor bare and scatters chaff beyond recovery. Amos and Nahum pair it with the common gale (seʿārâ) to intensify the image of divine fury (Am 1:14; Na 1:3). Hosea's memorable proverb—'they sow the wind and reap

the sûphâ' (Hos 8:7)—turns the word into a byword for consequences that dwarf their cause. Isaiah likens chariot wheels to the tempest's speed (Isa 5:28), while Proverbs warns that ruin arrives 'like a sûphâ' on the complacent (Prov 1:27). English consistently renders it 'whirlwind' or 'storm'; Spanish uses 'torbellino,' capturing the rotary violence the Hebrew implies.

whirlwind, storm, tempest (15×) A fierce, destructive windstorm or tempest. The word appears exclusively in poetic and prophetic contexts as the quintessential image of irresistible force—driving chaff (Job 21:18), accompanying theophanies (Isa 29:6; Ps 83:15), and embodying divine retribution. Its consistent pairing with seᶜar and rûaḥ across passages confirms a single tight semantic core: sudden, overwhelming atmospheric violence used almost always in figurative or judicial contexts rather than mere weather description. **STORMS AND TEMPESTS**

en: and-like-the-storm, and-like-the-whirlwind, and-whirlwind | **es:** Como-torbellinos, como-torbellino, en-tormenta | **fr:** [בסופה], [וסופתה], [סופה] | **de:** [בסופה], [וכסופה], [וסופתה] Job 21:18; Job 27:20; Job 37:9; Ps 83:15; Prov 1:27

סוּפָה H5492b *Prep-b / N-proper-fs* (1×)

Suphah, a place east of Jordan

Suphah appears in one of the Old Testament's most obscure textual fragments—an apparent quotation from the lost 'Book of the Wars of Yahweh' in Numbers 21:14. The phrase 'Waheb in Suphah' defies clear interpretation, with ancient versions struggling as much as modern translators. It seems to mark a location east of the Jordan River, perhaps near the Dead Sea region. One proposal links it to Ṣāfieh, though phonetic correspondence is questionable. The passage preserves ancient poetic geography now nearly lost to us.

(1×) Place name found in Numbers 21:14 within a fragment from the Book of the Wars of Yahweh: 'Waheb in Suphah.' The phrase resists clear translation, preserving ancient poetic-geographic memory in cryptic form. Spanish 'Sufa,' French 'Suphah,' and German 'Suphah' simply transliterate. Some identify it with Ṣāfieh southeast of the Dead Sea, though certainty is impossible. The obscurity testifies to how completely some ancient sites disappeared from collective memory. **PROPER NAMES (PERSONAL)**

en: in-Suphah | **es:** en-Sufa | **fr:** dans-Suphah | **de:** in-Suphah Num 21:14

סוּר H5493 *Conj-w / V-Hifil-ConsecImperf-3ms / 3ms* (300×)

To turn aside, remove, depart, or deviate; spanning physical diversion, removal, departure, moral deviation, and passive being removed

Sur describes motion that departs from an expected path — whether a traveler turning off the road, a king removing idols, or a heart turning from God. The Qal stem captures self-initiated movement (turning aside, departing), while the Hifil adds causative force (removing objects, purging evil). Its moral register transforms literal path-deviation into a powerful metaphor for apostasy and faithfulness. From Moses turning aside at the burning bush (Exod 3:3-4) to the prophetic indictment of those who 'turn aside' from the commandments, sur maps the geography of obedience and rebellion.

1. remove, take away (Hifil) (106×) Hifil causative: to remove or take away an object, person, or structure from its place. Arabic azala 'to remove' and Korean je-geo-hada 'to take away' mark active, transitive removal. The most frequent sense (106x), covering everything from Noah removing the ark's covering (Gen 8:13) to plagues being removed (Exod 8:8) to the systematic dismantling of idolatrous installations. **WITHDRAWAL AND APOSTASY**

en: and-he-removed, and-removed, he-shall-remove-it | **es:** Y-quitó, quitará-la, quitó | **fr:** et-il-ôta, et-se-détourner, et-ôta | **de:** er-soll-entfernen-es, removed, und-entfernte Gen 8:13; Exod 8:8; Exod 10:17; Exod 23:25; Exod 33:23

2. turn aside, go aside (Qal) (80×) Qal: to turn aside physically from a path or road, to turn in to visit. Arabic inhaarafa 'to deviate' and Korean dolda 'to turn' confirm spatial redirection. Paradigmatic in Moses turning aside to see the bush (Exod 3:4) and Israel turning aside from the way (Exod 32:8; Deut 9:12). Also covers hospitality scenes where a traveler 'turns in' to someone's home. **WITHDRAWAL AND APOSTASY**

en: and-he-turned-aside, and-turned-aside, he-turned | **es:** Y-se-apartaron, se-apartó, y-entró | **fr:** et-il-tourna-aside, et-tourna-aside, il-se-tourna | **de:** er-wandte, er-wandte-weg, und-er-wandte-aside Exod 3:4; Exod 32:8; Deut 9:12; Deut 11:16; Deut 11:28

3. depart, leave (Qal) (66×) Qal: to depart from a place or person, to leave or go away. Arabic rahala 'to depart' and Korean teonada 'to leave' mark departure rather than deviation. Covers Jacob's prophecy that the scepter shall not depart from Judah (Gen 49:10), plagues departing from Egypt (Exod 8:11, 29), and leprosy departing from the afflicted (Lev 13:58; Num 12:10). **WITHDRAWAL AND APOSTASY**

en: Depart, depart, he-may-turn-away | **es:** Apartaos, Apártate, apartaos | **fr:** ils-partit, partir, s'écarter | **de:** sie-departed, weichen, weicht Gen 49:10; Exod 8:11; Exod 8:29; Lev 13:58; Num 12:10

4. put away, purge (Hifil) (27×) Hifil: to put away morally or ritually — removing idols, evil, or garments. Arabic azala with abstract objects and Korean beosda 'to take off (clothing)' confirm the extended removal sense. Central to covenant renewal: Jacob commanding 'put away the foreign gods' (Gen 35:2), Tamar removing her widow's garments (Gen 38:14, 19), and deuteronomistic reform passages (Deut 7:4). **WITHDRAWAL AND APOSTASY**

en: I-put-away, and-he-removed, and-remove | **es:** El-que-aparta, Quita, Quitad | **fr:** enlever, et-il-ôta, et-se-détourner | **de:** entfernen, er-wird-wenden-aside, legte-weg Gen 35:2; Gen 38:14; Gen 38:19; Gen 41:42; Deut 7:4

5. turn aside morally (Qal) (13×) Qal: to turn aside morally from God's commandments, or from evil — spiritual deviation. Arabic dalla 'to go astray' and Korean beoseonada 'to deviate' mark the metaphorical register. Participial forms describe character: Job 'turning away from evil' (Job 1:1) and the persistent deuteronomistic refrain that high places 'were not removed' (1 Kgs 15:14; 22:43; 2 Chr 15:17). **WITHDRAWAL AND APOSTASY**

en: and-turning-aside, and-turning-away, and-turns-away | **es:** Apártate, fueron-quitados, se-quitarán | **fr:** et-tournant-de-côté, et-ôter, furent-ôta | **de:** sie-soll-sein-entfernte, und-wendend-aside, und-wich Exod 25:15; 1Sam 22:14; 1Kgs 15:14; 1Kgs 22:43; 2Chr 15:17

6. be removed (Hophal) (4×) Hophal passive: to be removed by an external agent. Arabic uzila (passive) confirms the passive transformation. Rare (4x), appearing in sacrificial law where fat 'is removed' (Lev 4:31, 35), Isaiah's oracle that Damascus 'shall be removed from being a city' (Isa 17:1), and Daniel's eschatological removal of the daily sacrifice (Dan 12:11). **WITHDRAWAL AND APOSTASY**

en: is-removed, was-removed | **es:** fue-quitada, quitada, se-quita | **fr:** correction, est-ôta, se-détourner | **de:** Zucht, ist-entfernte, war-entfernte Lev 4:31; Lev 4:35; Isa 17:1; Dan 12:11

7. one removed, rebel (nominal) (3×) Nominal or adjectival: a removed one, a rebel, a deviant — the substantivized participle describing a person who has turned aside. Arabic mutamarrid 'rebel' and the Jeremiah passage calling certain figures sarei 'rebels' (Jer 6:28) confirm this as a character designation rather than an action. Also in 1 Sam 21:7 and Isa 49:21. **WITHDRAWAL AND APOSTASY**

en: and-put-aside, rebels-of, the-removed | **es:** los-quitados, principales-de, y-apartada | **fr:** et-s'écarter, le-ôta, s'écarter | **de:** der-removed, und-weichen, weichen 1Sam 21:7; Isa 49:21; Jer 6:28

8. (1×) A rare usage in Lam 3:11 where the sense appears to be 'to lead astray' or 'to make deviate from the path.' Spanish ha desviado and English 'he led astray' suggest a causative deviation that overlaps with but remains distinct from the Hifil removal sense, carrying a more sinister connotation of being pulled off course by an external force. **WITHDRAWAL AND APOSTASY**

en: He-led-astray | **es:** ha-desviado | **fr:** s'écarter | **de:** wich Lam 3:11

סוֹר H5494 *Adj-mpc* (2×)

those who turn aside—people who depart, apostatize, or deviate from God or proper paths

This term refers to those who turn aside or depart, particularly in a spiritual or moral sense—apostates or those who deviate from God's ways. The root verb means to turn aside, turn away, or depart from

a path. In Jeremiah 2:21, God planted Israel as a noble vine, but it produced wild, degenerate shoots (possibly reading 'those who turn aside'). In Jeremiah 17:13, 'those who turn aside from Me' are written in the earth, destined to perish. The term carries connotations of apostasy, abandonment, and waywardness—turning from the right path to follow other gods or one's own desires.

(2×) Denotes those who turn aside or depart from God, appearing in contexts of apostasy and judgment. Jeremiah 17:13 uses it clearly: 'those who turn aside from Me shall be written in the earth,' indicating their transience and doom. Jeremiah 2:21 is textually uncertain but may refer to degenerate 'shoots' or those who have turned aside from being the noble vine God planted. The multilingual evidence shows varied interpretation: Spanish 'los que se apartan' (those who depart), suggesting the sense of apostasy and deviation from covenant faithfulness that leads to divine rejection. **WITHDRAW DEPART**

en: and-those-who-turn-from-Me, into-shoots | **es:** (y-los-que-se-apartan-de-mí), en-sarmientos-de | **fr:** [(וסורי)], [סורי] | **de:** [(וסורי)], [סורי] Jer 2:21; Jer 17:13

סוּר H5495 *N-proper-fs* (1×)

Sur, name of a temple gate

Sur identifies one of the gates in or around Solomon's temple, mentioned during the coup that installed young Joash as king and eliminated Queen Athaliah. The parallel account in Chronicles calls it the 'Foundation Gate,' and some scholars suggest the verse may be a marginal gloss that crept into the text. The gate's location and purpose remain uncertain—it may have been a guardpost or defensive position. The name might relate to the verb 'to turn aside,' suggesting a side entrance or a gate where one changes direction.

(1×) Gate name in 2 Kings 11:6, mentioned during Jehoiada's carefully orchestrated coup. The parallel in 2 Chronicles 23:5 calls it the 'Foundation Gate,' suggesting textual complexity. Some scholars treat the verse as a later insertion. The name 'Sur' may mean 'turn aside,' possibly indicating a gate's position or function in the temple complex's defenses. **PEDAHZUR PERSONAL NAME**

en: Sur | **es:** Sur | **fr:** Sur | **de:** Sur 2Kgs 11:6

סָרָה H5496 *V-Hifil-Perf-3cp / 2ms* (18×)

To incite, entice, allure; in Hifil, to urge someone toward action, often with negative connotations of seduction or misleading.

Sut in its Hifil stem captures the dark art of persuasion — the turning of a will toward action it might not otherwise take. At its most concrete, Caleb's daughter 'incites' him to give her springs of water (Josh 15:18), a socially innocent prodding. But the word quickly darkens: Jezebel 'incited' Ahab to do evil (1 Kgs 21:25), Satan 'incited' David to number Israel (1 Chr 21:1), and the false prophet 'entices' you to follow other gods (Deut 13:6). The multilingual evidence reveals a telling split: Spanish toggles between incitar (neutral urging) and seducir (moral temptation), while German and French often leave the Hebrew untranslated, signaling the difficulty of capturing its precise shade of manipulative persuasion.

1. incite, instigate to action (11×) To incite or instigate someone to take a specific action, the core and most frequent sense (11 occurrences). The instigator applies pressure or persuasion that moves another person to act — sometimes innocuously, as when Achsah incites Caleb to grant her land (Josh 15:18; Judg 1:14), but more often with sinister overtones. David suspects someone 'incited' Saul against him (1 Sam 26:19); God himself 'incited' David against Israel in the census episode (2 Sam 24:1). Spanish incitar and English 'incite' both capture the causative force well, confirming a consistent cross-lingual sense of directed instigation. **STRIKING AND REFERENCE**

en: and-He-incited, and-he-incited-him, and-incited | **es:** e-incitó, incita, incitó | **fr:** [ויסיתהו], [ויסת], [יסית] | **de:** [ויסיתהו], [ויסת], [וסיתני] Josh 15:18; Judg 1:14; 1Sam 26:19; 2Sam 24:1; 1Kgs 21:25

2. entice, seduce, tempt (4×) To entice, seduce, or tempt toward sin or idolatry — four occurrences where the emphasis shifts from mere urging to morally dangerous allurement. Deuteronomy 13:6 warns against the false prophet who 'entices' you to worship other gods; Hezekiah's officers warn Judah that Sennacherib is 'enticing' them with false promises (2 Chr 32:11, 15). The Spanish rendering seducir and the English 'entice' both signal that deception or false appeal is the mechanism, distinguishing this from the blunter instigation of sense 1. Job 36:18 intensifies the warning: 'let not abundance entice you.' **STRIKING AND REFERENCE**

en: entices-you, inciting, it-entice-you | **es:** os-seduzca, seduce, te-incita | **fr:** [יסית], [מסית], entices-tu | **de:** [יסית], [יסיתך], [מסית] Deut 13:6; 2Chr 32:11; 2Chr 32:15; Job 36:18

3. turn aside, divert (1×) To turn aside or divert someone from their course — a single occurrence at 2 Chronicles 18:31, where God 'drew away' the Syrian captains from pursuing Jehoshaphat. Spanish desviar ('to divert') captures the spatial redirection perfectly. The emphasis is on changing direction rather than moral corruption, making this a distinct kinetic sense within the word's range. **PRONOUNS AND MIXED**

en: and-drew-them-away | **es:** y-los-desvió | **fr:** [ויסיתם] | **de:** [ויסיתם] 2Chr 18:31

4. allure, draw away (1×) To allure or draw out from a situation — one occurrence at Job 36:16, where Elihu tells Job that God 'allured you out of distress.' Spanish incitar retains the general urging sense, but the English 'allure' and the broader context of extraction from tight straits suggest a benevolent luring-out, the only unambiguously positive use of this root in the Hebrew Bible. **STRIKING AND REFERENCE**

en: he-allured-you | **es:** te-incitó | **fr:** inciter-toi | **de:** [הסיתך] Job 36:16

5. mislead, lead astray (1×) To mislead or lead astray through deceptive counsel — a single occurrence at Jeremiah 38:22, where the court women taunt Zedekiah: 'Your trusted friends have misled you.' Spanish incitaron and the broader prophetic context of betrayal by false advisors give this sense a political edge: not mere temptation but calculated, treacherous guidance that results in ruin. **SECOND PERSON PRONOUNS**

en: misled-you | **es:** Te-incitaron | **fr:** [הסיתוך] | **de:** [הסיתוך] Jer 38:22

סוּת H5497 *N-fsc / 3ms* (2×)

robe, garment—clothing or vesture, especially outer clothing or covering

This noun means a robe, garment, or vesture. It appears only in Genesis 49:11 in Jacob's blessing of Judah, in a poetic couplet that speaks of washing garments in wine and robes in the blood of grapes. The imagery is one of abundance—wine so plentiful that clothing can be washed in it. The term is parallel to 'his clothing,' emphasizing the outer garments. The etymology is uncertain, but the word clearly denotes vesture or clothing in this highly poetic context celebrating Judah's future prosperity and the richness of the vine.

(2×) Refers to a robe or outer garment, appearing twice in Genesis 49:11 (both instances in the same poetic line): 'his garment in wine and his robe in the blood of grapes.' The parallelism emphasizes abundant blessing, with wine so plentiful it serves for washing clothes. The multilingual glosses show 'robe' (English, French 'robe'), 'manto' (Spanish = cloak), 'Kleid' (German = garment), all indicating an outer garment or vesture in this metaphor of Judah's extraordinary prosperity and the fruitfulness of the vine. **GEOGRAPHY AND SPACE**

en: -, robe-his | **es:** su-manto | **fr:** -, robe-son | **de:** sein-Kleid Gen 49:11

סָ֫בַב H5498 *Prep-l / V-Qal-Inf* (5×)

to drag, haul away by force; drag corpses, captives, or objects along the ground

A verb conveying the forceful dragging of something or someone, always with connotations of violence or compulsion. Hushai proposes dragging an entire city with ropes into a ravine (2 Sam 17:13), while Jeremiah prophesies corpses dragged through Jerusalem's gates (Jer 15:3; 22:19) and captives hauled away like sheep seized by a predator (Jer 49:20 = 50:45). The Spanish 'arrastrar' (to drag along the

ground) and the English 'drag' both preserve the visceral physicality of the action.

(5×) To drag or haul forcibly, typically involving violence, humiliation, or brute compulsion. Hushai envisions dragging a whole city into a valley with ropes (2 Sam 17:13); Jeremiah describes corpses dragged ignominiously (Jer 15:3; 22:19) and captives hauled off like sheep by a predator (Jer 49:20 = 50:45). Spanish 'arrastrando/para-arrastrar' and English 'drag/dragged' consistently capture the forceful, ground-level movement. The Moabite Stone cognate confirms the same concrete sense. **DRAWING AND PULLING**

en: and-we-will-drag, dragged, they-will-drag-them | **es:** arrastrando, los-arrastrarán, para-arrastrar | **fr:** [יסחבום], [לסחב], [סחוב] | **de:** [יסחבום], [לסחב], [סחוב] 2Sam 17:13; Jer 15:3; Jer 22:19; Jer 49:20; Jer 50:45

סְחָבָה H5499 *Art / N-fp* (3×)

rags, worn-out clothes; tattered fabric strips

This feminine plural noun means rags or worn-out cloth strips—fabric so deteriorated it's suitable only for the poorest uses. Jeremiah 38:11-12 uses it twice in the account of Jeremiah's rescue from the cistern. Ebed-melech takes 'rags and worn-out clothes' from the palace storeroom, lowering them to Jeremiah with ropes and instructing him to 'put the rags and worn-out clothes under your armpits under the ropes' to prevent the ropes from cutting into his flesh as he's pulled up. The compassionate detail—using soft rags to cushion the rescue—highlights both Jeremiah's desperate state and his rescuer's thoughtful care.

(3×) Both occurrences (Jeremiah 38:11, twice in v.11, once in v.12) serve the single narrative purpose of Jeremiah's cistern rescue. The rags come from the palace treasury of worn-out items—even royal castoffs prove useful for mercy. The pairing 'rags and worn-out clothes' (Hebrew pairs this noun with 'melachim') emphasizes thoroughly deteriorated fabric—soft enough not to injure, worthless enough to spare. Cross-linguistic renderings agree on 'rags/harapos/trapos,' consistently depicting tattered cloth. The image of a prophet rescued with palace rags captures the humiliation of prophetic suffering and the surprising instruments God uses for deliverance. **CLOTHING AND DRESS**

en: [rags], rags, the-rags | **es:** (harapos), y-los-trapos-viejos, y-trapos-de | **fr:** [(סחבות)], [[הסחבות]], [הסחבות] | **de:** [(סחבות)], [[הסחבות]], [הסחבות] Jer 38:11; Jer 38:12

סָחָה H5500 *Conj-w / V-Piel-ConjPerf-1cs* (1×)

to scrape, scrape clean or bare

This verb describes the act of scraping something completely clean, removing every trace of surface material. Ezekiel uses it in a prophetic oracle against Tyre, declaring that God will scrape the city's very dust from her, leaving her like a bare rock. The image is one of total desolation—not just destruction of buildings but removal of the accumulated dirt and debris of human habitation. The Arabic cognate similarly means to scrape away or clear off, emphasizing thoroughness. This divine scraping transforms a bustling metropolis into barren stone.

(1×) Found in Ezekiel 26:4 where God declares He will 'scrape her dust from her' when judging Tyre. The Piel intensive form emphasizes thorough, complete scraping. Spanish 'barreré' (I will sweep), French 'gratter' (scrape), and English 'scrape' all capture the removal of surface material. The prophecy envisions Tyre reduced to a bare rock, stripped of every trace of its former glory. **WASHING AND BATHING**

en: and-I-will-scrape | **es:** y-barreré | **fr:** et-gratter | **de:** [וסחיתי] Ezek 26:4

סְחִי H5501 *N-ms* (1×)

offscouring, refuse, filth

This harsh noun denotes the scrapings or refuse that accumulates and must be discarded—essentially garbage or filth. Lamentations uses it in a devastating self-description: 'You have made us offscouring and refuse in the midst of the peoples.' The term captures Israel's sense of being treated as worthless waste by the surrounding nations during the exile. Paul later adopts similar language in 1 Corinthians, calling apostles 'the offscouring of all things.' The word embodies the ultimate reversal—from chosen people to discarded trash.

(1×) Appears in Lamentations 3:45 where the suffering community laments being made 'offscouring and refuse' among the nations. The pairing with 'contempt' (ma'os) intensifies the degradation. Spanish 'despojo' (refuse) and English 'offscouring' convey material scraped off and thrown away. The term expresses not just defeat but humiliation—being treated as the waste product of history, unworthy even of notice. **ASH HEAP REFUSE**

en: Offscouring | **es:** Despojo | **fr:** [סחי] | **de:** [סחי] Lam 3:45

סָחַף H5502 *V-Nifal-Perf-3ms* (2×)

to prostrate, sweep away—to overwhelm, beat down, or destroy with force

This verb means to prostrate, overwhelm, or sweep away with violent force. Proverbs 28:3 describes 'a sweeping rain' that beats down crops and leaves no food, illustrating oppression by a poor ruler. Jeremiah 46:15 asks why the mighty are prostrated (though the text is uncertain and possibly corrupt). The root conveys the image of something beaten down or swept away by overwhelming force, whether rain battering grain, disease ravaging flesh, or military defeat. The imagery is consistently one of violent, destructive force that leaves victims prostrate and helpless.

(2×) Means to prostrate, overwhelm, or sweep away by force. Proverbs 28:3 speaks of 'a sweeping rain' that beats down grain, leaving no bread—a metaphor for a poor ruler who oppresses his people instead of providing for them. Jeremiah 46:15 is textually problematic but may refer to being prostrated or swept away. The multilingual evidence shows 'swept away/sweeping' (English), 'arrastrado/arrastra' (Spanish = dragged/sweeps), conveying the violent action of overwhelming force that beats down, destroys, or carries away its object, whether grain, armies, or people. **FALLING AND FAILING**

en: is-swept-away, sweeping-away | **es:** fue-arrastrado, que-arrastra | **fr:** [נסחף], סחף | **de:** [נסחף], [סחף] Prov 28:3; Jer 46:15

סָחַר H5503 *V-Qal-Prtcpl-mpc / 3fs* (21×)

To go about as a trader or traveler; as a participle, a merchant; by extension, to throb or palpitate.

At its root this verb means to go around or travel about, and its most common biblical use is the Qal participle functioning as a noun: 'merchant, trader.' In Genesis 23:16 Abraham pays the Hittites with silver 'current among the merchants' (socher), and Proverbs 31:14 compares the excellent wife to merchant ships. The finite verb appears in Genesis 34 where Shechem's people are invited to trade freely in the land. A surprising Piel usage in Psalm 38:10 describes a throbbing heart. Spanish captures the commercial core well with 'mercaderes' and 'comerciar,' while German 'Händler' maps precisely to the substantival participle.

1. merchant, trader (substantive) (16×) The Qal participle used as a substantive noun meaning merchant or trader — a person who travels about buying and selling goods. This is by far the most frequent use, spanning patriarchal negotiations (Gen 23:16), Solomon's international commerce (1 Kgs 10:28; 2 Chr 1:16), and the prophetic depiction of Tyre's trading partners (Isa 23:2; Ezek 27:12–18). Spanish 'mercaderes' and German 'Händler' consistently translate this sense. **MERCHANTS AND TRADERS**

en: a-merchant, and-merchants-of, and-the-merchants | **es:** Mercaderes, comerciantes-de, los-mercaderes-de | **fr:** [והסחרים], [סחר], [סחרי] | **de:** Händler, [והסחרים], [וסחרי] Gen 23:16; Gen 37:28; 1Kgs 10:28; 2Chr 1:16; 2Chr 9:14

2. to trade, do business (3×) Qal finite forms (imperfect, imperative) meaning to engage in trade or do business in a place. In Genesis 34:10 and 34:21 the sons of Jacob are invited to settle, trade, and acquire property in the land; 42:34 echoes the permission to 'trade in the land.' The verbal force is active commercial engagement rather than a person-label. Spanish 'comerciar' and German 'handeln' both

render the verbal action directly. **MERCHANTS AND TRADERS**
en: and-let-them-trade, and-trade-in-it, you-may-trade | **es:** comerciaréis, y-comerciarán, y-comercien-en-ella | **fr:** et-que-eux-trade, et-trade-dans-cela, tu-puisse-trade | **de:** dürft-ihr-bereisen, und-handeln-darin, und-handelt-darin Gen 34:10; Gen 34:21; Gen 42:34

3. to throb, palpitate (Piel) (1×) A semantically distinct Piel sense meaning to throb or palpitate, used of the heart. Psalm 38:10 (MT v. 11) says 'my heart throbs' (secharchar). This intensive stem likely extends the root idea of going around in circles to the rapid beating of the heart. It stands alone in biblical usage and most translations treat it separately from the commercial senses. **TREMBLING AND FEAR**
en: throbs | **es:** palpita | **fr:** marchand | **de:** throbs Ps 38:10

4. to go about, travel around (1×) The base Qal meaning to go about or travel around without specific commercial connotation. Jeremiah 14:18 describes prophet and priest going about (sacharu) in a land they do not know. This preserves the verb's original ambulatory semantics before its commercial specialization. Spanish 'anduvieron' (they went about) captures this wandering sense. **TRAVEL ABOUT LEAD**
en: go-about | **es:** anduvieron | **fr:** [סחרו] | **de:** [סחרו] Jer 14:18

סַחַר H5504 *N-msc / 3fs* (4×)
traffic, gain from trade; merchandise, profit, or commercial revenue
This noun refers to profit or gain derived from commerce and trade. Proverbs uses it twice to describe the superior gain of wisdom and the profitable work of the virtuous woman (3:14, 31:18). Isaiah employs it in oracles concerning Tyre, the great merchant city, where the "traffic" or commercial gain of Tyre will ultimately be dedicated to the Lord (23:3, 18). The term emphasizes the economic dimension of trade and the revenue it generates.

(4×) Denotes commercial gain, profit from trade, or merchandise revenue. Proverbs 3:14 extols wisdom's gain as better than silver's profit, while 31:18 describes the virtuous woman perceiving that her "gain is good." Isaiah 23:3 and 18 (twice) refer to Tyre's commercial traffic and the revenue it produces. Multilingual glosses render as "merchandise/profit/gain" (comercio, ganancia, commerce). Several translations bracket [סחרה], possibly indicating suffix forms or textual notes. The term is fundamentally economic, denoting the financial result of commercial activity. **GEOGRAPHY AND SPACE**
en: her-merchandise, is-her-profit | **es:** es-su-ganancia, su-comercio | **fr:** [סחרה], sa-סחרה-elle | **de:** [סחרה] Prov 3:14; Prov 31:18; Isa 23:18

סָחַר H5505 *Conj-w / N-msc* (3×)
merchandise, profit from trade; gain derived from commercial activity
This masculine noun denotes the profit or gain from trade and commerce. Proverbs celebrates wisdom's value: 'the profit from her is better than profit from silver' (3:14, using the word twice for emphasis). Isaiah describes Tyre's 'merchandise' (23:3) and prophesies that ultimately 'her merchandise and her wages' will be consecrated to the LORD (23:18, twice). Isaiah 45:14 promises that 'the wealth of Egypt and the merchandise of Cush' will come to Israel. The word captures not the goods themselves but the gain or revenue generated—the increment that makes trading worthwhile.

(3×) Proverbs' double use (3:14) creates parallelism: wisdom's profit exceeds silver's profit—trading earthly commerce for something better. Isaiah's uses focus on Tyre's maritime trade empire: the 'market of Shihor' (23:3) producing merchandise, which will eventually serve sacred purposes (23:18). The Ethiopian merchandise (45:14) represents tribute flowing to restored Israel. Cross-linguistic renderings use 'commerce/comercio,' 'profit/ganancia,' 'merchandise/mercancía'—all commercial terms. The construct forms ('merchandise of,' 'profit of') show this is gain derived from specific sources—whether trade routes, wisdom, or conquered territories. **GEOGRAPHY AND SPACE**
en: and-the-merchandise-of, market-of, than-the-profit-of | **es:** comercio-de, que-ganancia-de, y-mercancía-de- | **fr:** [וסחר], [סחר], de-מסחר | **de:** [וסחר], [מסחר], [סחר] Prov 3:14; Isa 23:3; Isa 45:14

סְחוֹרָה H5506 *N-fsc* (1×)
merchandise, trade goods
This noun refers to articles of commerce, the goods that traveling merchants offer for sale. Ezekiel uses it in his elaborate oracle against Tyre, cataloging the many peoples who brought their merchandise to this great trading hub. The term appears in construct form, 'the merchandise of,' linking various nations to their commercial offerings. Tyre's wealth came from being a nexus of international trade, and this word captures the constant flow of goods through its markets. The city's fall would mean not just political collapse but the end of this vast commercial network.

(1×) Found in Ezekiel 27:15 within the extended trade oracle against Tyre: 'the merchandise of Dedan' or similar phrases. Spanish 'comercio' (commerce), French 'marchandise' (merchandise), and English 'trade' all convey commercial goods. The term is part of Ezekiel's comprehensive inventory of Tyre's trading partners and their products, showing how the city's identity was inseparable from its role as a commercial center. **GEOGRAPHY AND SPACE**
en: trade-of- | **es:** comercio-de | **fr:** marchandise | **de:** [סחרת] Ezek 27:15

סֹחֶרֶת H5507 *Conj-w / N-fs* (1×)
buckler, shield (defensive weapon)
This term denotes a type of defensive shield or buckler, appearing in Psalm 91's famous promise of divine protection. The psalmist declares that God's faithfulness is 'shield and buckler,' using paired defensive terms to emphasize complete protection. The buckler was typically smaller and more maneuverable than the large shield (tsinnah), worn or carried to deflect blows in close combat. Using military equipment metaphorically for God's protective care would have resonated deeply in a world where warfare was constant and armor meant the difference between life and death.

(1×) Found in Psalm 91:4 where God's faithfulness is described as 'shield and buckler,' paired defensive terms creating complete protection. Spanish 'rodela' (round shield), French 'bouclier' (shield), and English 'buckler' all refer to defensive armor. The metaphor transforms divine faithfulness into tangible military protection, making God's care as real as bronze or leather armor in battle. **SHIELD DEFENSIVE WEAPON**
en: and-a-buckler | **es:** y-rodela | **fr:** et-bouclier | **de:** und-ein-buckler Ps 91:4

סֹחֶרֶת H5508 *Conj-w / N-fs* (1×)
colored stone, dark stone (possibly marble or porphyry)
This rare word describes a type of decorative stone used in the lavish pavement of King Ahasuerus's palace garden. Esther 1 lists it alongside marble and other precious materials in describing the opulent setting for the king's great feast. The exact type of stone is uncertain—possibilities include porphyry, black marble, or another colored stone valued in Persian architecture. The Assyrian cognate 'siḫru' refers to a precious stone, suggesting this was imported or specially quarried material that signaled wealth and royal magnificence.

(1×) Appears in Esther 1:6 describing the palace pavement's stones. The term occurs with marble in a catalog of luxurious materials. Spanish 'piedra negra' (black stone) and English 'colored stone' suggest dark or variegated stone. The Assyrian parallel indicates a precious stone used in high-status architecture. The word contributes to Esther's portrait of Persian imperial splendor, setting the stage for the drama to follow. **STONE AND ROCK**
en: and-colored-stone | **es:** y-piedra-negra | **fr:** [וסחרת] | **de:** [וסחרת] Esth 1:6

סִיג H5509 *Prep-l / N-ms* (9×)
Dross or slag; the impure residue removed from metal during smelting, used figuratively of moral impurity and unfaithfulness.

Refers to the waste material separated from precious metals during the refining process. The prophets employed this metallurgical image powerfully: Isaiah declares that Jerusalem's silver has become dross (Isa 1:22), and Ezekiel pictures the whole house of Israel as dross in God's furnace (Ezek 22:18-19). Proverbs uses it both literally, describing the removal of dross to purify silver (Prov 25:4), and figuratively, comparing insincere words to a potsherd glazed with silver dross (Prov 26:23). Spanish 'escoria' and French 'scorie' preserve the same smelting imagery found across ancient and modern languages.

dross, impurity of metals (9×) The impure residue or slag left over when metal, especially silver, is refined by fire. All nine occurrences carry this core metallurgical meaning, though most are deployed figuratively. In Proverbs 25:4 dross is literally separated from silver, while in Isaiah 1:22, 25 and Ezekiel 22:18-19 dross becomes a devastating image for God's wayward people who will be gathered into a furnace of judgment. The Psalms passage (Ps 119:119) likens the wicked to dross that God discards from the land. **TIN LEAD METALS**

en: dross, dross-of, for-dross | **es:** (escoria), Escoria, en-escoria | **fr:** [לסיגים], [סיגיך], scorie | **de:** [לסגים], [לסוג], [לסיג] Ps 119:119; Prov 25:4; Prov 26:23; Isa 1:22; Isa 1:25

סִיוָן H5510 *N-proper-fs* (1×)

Sivan, the third month (May-June)

Sivan is the third month of the Hebrew calendar, corresponding roughly to May-June in the modern calendar. The name appears in Esther during the dating of Mordecai's counter-decree, which was dispatched 'on the twenty-third day of the third month, which is the month of Sivan.' This is a loanword from Akkadian Simānu, reflecting Babylonian influence on Jewish calendar terminology during and after the exile. The month falls in late spring, a time of grain harvest in ancient Israel. Only post-exilic biblical texts use Babylonian month names rather than the earlier Canaanite system.

(1×) Month name in Esther 8:9, identified as 'the third month' and given its Babylonian name Sivan. The text carefully glosses it ('which is the month of Sivan') showing the name wasn't yet fully naturalized in Jewish usage. The Palmyrene cognate confirms widespread use of this Babylonian calendar system across the ancient Near East. The month marks the time when Mordecai's decrees went out, allowing Jews to defend themselves. **MONTHS AND LUNAR CYCLES**

en: Sivan | **es:** Siván | **fr:** [סיון] | **de:** [סיון] Esth 8:9

סִיחוֹן H5511 *Prep-l / N-proper-ms* (37×)

Sihon — the Amorite king of Heshbon defeated by Israel, whose territory became the first conquest in Canaan

Sichon is the proper name of the Amorite king who ruled from Heshbon in Transjordan and whose defeat became Israel's paradigmatic first military victory before entering the Promised Land. When Moses requested peaceful passage, Sihon refused and marched out to fight at Jahaz, where Israel struck him down and took possession of his entire territory from the Arnon to the Jabbok (Num 21:21-32). This victory, alongside the defeat of Og king of Bashan, became a fixed pair in Israel's liturgical memory — rehearsed in Deuteronomy's historical reviews (1:4; 2:24-36; 3:2; 4:46; 29:7; 31:4), celebrated in the Psalms as evidence of God's covenant faithfulness (Ps 135:11; 136:19), and invoked by Nehemiah in prayer (9:22). Jeremiah's oracle against Moab quotes an ancient victory song originally composed about Sihon's own conquests (Jer 48:45, cf. Num 21:27-30).

Sihon (personal name) (37×) The proper masculine name Sichon/Sihon, designating the Amorite king of Heshbon whose defeat by Israel in Transjordan (Num 21:21-32) became a foundational event in Israel's conquest narrative. All 37 occurrences refer to this single figure. The name appears in three literary contexts: (a) the original battle account in Numbers and Deuteronomy, (b) historical retrospectives citing Sihon alongside Og as proof of divine aid (Josh 2:10; 9:10; Judg 11:19-21; 1 Kgs 4:19), and (c) liturgical celebration (Ps 135:11; 136:19; Neh 9:22). Greek Seon, Spanish 'Sihon/Sijon,' German 'Sihon' reflect consistent transliteration. **PROPER NAMES (PERSONAL)**

en: Sichon, Sihon | **es:** Sihón, Sijón | **fr:** Sichon, Sihon | **de:** Sichon, Sihon Num 21:21; Num 21:23; Num 21:26; Num 21:27

סִין H5512a *N-proper-fs* (2×)

Sin (Pelusium)—an eastern frontier city of Egypt, identified with ancient Pelusium

Sin is identified with Pelusium, an important city on Egypt's eastern frontier, near the Mediterranean coast. The name appears in Ezekiel's oracles against Egypt (30:15-16), where God promises to pour out His wrath on Sin, Egypt's stronghold. The Hebrew name is likely a transliteration of an Egyptian word meaning 'clay' or 'mud,' which correlates with the Greek name Pelusium (from 'pēlos' meaning mud or dirt). The city was strategically significant as Egypt's eastern gateway. In Ezekiel 30:16, some manuscripts and versions read 'Syene' instead, though Pelusium fits the context of Egypt's northern defenses.

(2×) The proper name of an Egyptian border city, identified with Pelusium on the eastern Delta frontier, appearing in Ezekiel 30:15-16 in oracles of judgment against Egypt. God declares He will 'pour out [His] wrath on Sin' as Egypt's stronghold. The location guarded Egypt's approach from Asia and was militarily strategic. The multilingual glosses maintain the transliteration 'Sin,' recognizing it as a specific geographical location—Egypt's eastern fortress city where divine judgment would fall as part of the comprehensive destruction of Egyptian power. **ZIN WILDERNESS REGION**

en: Sin | **es:** Sin | **fr:** Sin | **de:** [סין] Ezek 30:15; Ezek 30:16

סִין H5512b *N-proper-fs* (4×)

Sin; wilderness area between Elim and Sinai where Israel camped during the Exodus

The Wilderness of Sin is a desert region on the Exodus route between Elim and Mount Sinai, mentioned in the Priestly source. Exodus 16:1 locates Israel's arrival there on the fifteenth day of the second month, where God provided manna and quail. Numbers 33:11-12 lists it in the itinerary of Israel's wilderness wanderings. The name should not be confused with the sin offering or with the city of Sin (Pelusium) in Egypt.

(4×) A geographic designation for a wilderness region on the Exodus route. The Wilderness of Sin (מִדְבַּר־סִין) appears in Exodus 16:1 (the manna narrative), Exodus 17:1 (departure toward Rephidim), and Numbers 33:11-12 (the wilderness itinerary). Translations across languages are identical: "Sin" in English, Spanish, French, and German, reflecting the proper-name status. The Greek renders as Σειν or Σιν. Scholars debate the precise location, but it lies somewhere in the Sinai Peninsula between the Red Sea coast and the traditional site of Mount Sinai. **ZIN WILDERNESS REGION**

en: Sin | **es:** Sin | **fr:** Sin | **de:** Sin Exod 16:1; Exod 17:1; Num 33:11; Num 33:12

סִינִי H5513 *Art / N-proper-ms* (2×)

the Sinite—a Canaanite people group, associated with northern Canaan or the Lebanon region

The Sinite is listed as one of the Canaanite peoples in the Table of Nations, appearing in Genesis 10:17 and 1 Chronicles 1:15. The name always appears with the definite article ('the Sinite'), suggesting it functions as a gentilic (ethnic designation). Various ancient sources mention places in the northern Levant that might correspond to this group, including a city called Sianu near the Mediterranean coast in the Lebanon region, mentioned in Assyrian inscriptions and by the Greek geographer Strabo. The exact identification remains uncertain, but the Sinite likely inhabited territory in northern Canaan or Phoenicia.

(2×) A gentilic (ethnic) designation for a Canaanite people group, appearing with the definite article in Genesis 10:17 and 1 Chronicles 1:15. Listed among the descendants of Canaan, the Sinite likely inhabited northern Canaan or the Lebanese coast, possibly associated with a city called Sianu known from extra-biblical sources. The

multilingual glosses preserve the gentilic form: 'the Sinite' (English), 'el sineo' (Spanish = the Sinite), 'le Sinite' (French), treating this as an ethnic or tribal name in the genealogical catalog of Canaanite peoples. **PROPER NAMES (PERSONAL)**

en: the-Sini, the-Sinite | **es:** el-sineo | **fr:** [הסיני], le-Sinite | **de:** [הסיני], den-Siniter Gen 10:17; 1Chr 1:15

סִינַי H5514 *Prep-m / N-proper-fs* (35×)

Sinai — the sacred mountain and wilderness where God gave the Torah to Moses

Sinai is the proper name for both the mountain and the surrounding wilderness that serve as the supreme theophanic site in Scripture. All 35 occurrences point to the same sacred geography: the place where YHWH descended in fire and smoke, where Moses received the covenant tablets, and where Israel was constituted as a holy nation (Exod 19-34). The name dominates the Priestly source, which favors har Sinai ('Mount Sinai') and midbar Sinai ('wilderness of Sinai'), while E and D prefer the alternate name Horeb for the same location. The Septuagint renders it Seina or Sina, and every modern language preserves it virtually unchanged — Spanish 'Sinai,' French 'Sinai,' German 'Sinai' — as befits the most iconic place-name in Torah.

Sinai (place name) (35×) The proper name for the mountain and desert region of the Mosaic covenant. Concentrated in Exodus, Leviticus, and Numbers (P source), it marks the location of the giving of the law (Exod 19:11-20; 31:18), the census instructions (Num 1:1), and wilderness encampments (Num 33:15-16). The alternate name Horeb in E and D designates the same site. **PROPER NAMES (PERSONAL)**

en: Sinai | **es:** Sinai, Sinay, Sinaí | **fr:** Sinaï | **de:** Sinai Exod 16:1; Exod 19:1; Exod 19:2; Exod 19:11; Exod 19:18

סִינִים H5515 *N-proper-mp* (1×)

Sinim, a distant people or land

Sinim appears in Isaiah's prophecy of Israel's restoration, when exiles will return 'from the north and from the west, and these from the land of Sinim.' The identification has puzzled interpreters for centuries. Early proposals included China (based on phonetic similarity), but this seems unlikely given historical context. More probable is an emendation to 'Syenites' (people of Syene/Aswan in southern Egypt), which would provide a neat geographical balance —north, west, and south. The text as it stands reaches toward the known ends of the earth, emphasizing the comprehensiveness of the return.

(1×) Geographic/ethnic term in Isaiah 49:12, marking a distant land from which exiles return. Traditional identification with China is doubtful. Many scholars emend to 'Syenites' (people from Aswan in southern Egypt), providing balanced directions: north, west, south. The term functions to extend God's gathering of Israel to the remotest known regions, showing no one is beyond the reach of restoration. **PROPER NAMES (PERSONAL)**

en: Sinim | **es:** Sinim | **fr:** [סינים] | **de:** [סינים] Isa 49:12

סִיסְרָא H5516 *Conj-w / N-proper-ms* (21×)

Sisera — Canaanite commander under King Jabin of Hazor, defeated by Deborah and Barak; also a family name

Primarily the name of the Canaanite military commander who led the forces of King Jabin of Hazor against Israel and was defeated through the combined agency of Deborah, Barak, and Jael (Judg 4-5). His nine hundred iron chariots symbolize overwhelming military power broken by divine intervention. Deborah's victory song in Judges 5 memorializes the scene of Sisera's mother waiting vainly for his return — one of the most vivid dramatic ironies in biblical poetry. A secondary Sisera appears as an ancestor of temple servants returning from exile (Ezra 2:53; Neh 7:55).

Sisera (personal name) (21×) The personal name of two distinct figures: primarily the Canaanite general under King Jabin defeated by Deborah and Barak at the Wadi Kishon (Judg 4:2-22; 5:20-30), killed by Jael with a tent peg, and recalled in later tradition (1 Sam 12:9; Ps 83:10); secondarily, the ancestor of a family of returning exiles (Ezra 2:53; Neh 7:55). The name may be of Hittite origin. Translations consistently transliterate as Sisera/Sísara across languages. **PROPER NAMES (PERSONAL)**

en: Sisera, and-Sisera, for-Sisera | **es:** Sisera, Sísara, Y-Sisera | **fr:** Sisera, [סיסרא], et-Sisera | **de:** Sisera, [סיסרא], fuer-Sisera Judg 4:2; Judg 4:7; Judg 4:9; Judg 4:12; Judg 4:13

סִיעָא H5517 *N-proper-ms* (2×)

Sia/Siaha—a family head among the temple servants (Nethinim) who returned from exile

Sia (or Siaha, with variant spelling) is listed among the families of temple servants who returned from Babylonian captivity. The name appears in both Nehemiah 7:47 and Ezra 2:44, the parallel lists of returning exiles. The Hebrew shows minor spelling variation between the two accounts—Sia in Nehemiah and Siaha in Ezra—a common phenomenon in genealogical records. The Septuagint also shows considerable variation in rendering the name, reflecting the challenges of preserving proper names through transmission. The family belonged to the Nethinim, temple servants who assisted the Levites.

(2×) A proper name identifying a family head among the Nethinim (temple servants) in the post-exilic lists, appearing in Ezra 2:44 (as Siaha) and Nehemiah 7:47 (as Sia). The spelling variation reflects minor textual differences between the parallel genealogical registers. The multilingual glosses preserve both forms (Sia, Siaha, Siá), treating these as variant spellings of the same family name in the catalog of temple servants who accompanied Zerubbabel back to Jerusalem from Babylon. **PROPER NAMES (PERSONAL)**

en: Sia, Siaha | **es:** Sia, Siá | **fr:** [סיעא], [סיעהא] | **de:** [סיעא], [סיעהא] Ezra 2:44; Neh 7:47

סִיר H5518a *Prep-l / N-cs* (29×)

A pot or cauldron for cooking and boiling; rarely a basin or washpot used for washing

The standard Hebrew word for a cooking vessel, appearing throughout narrative, law, and prophecy. Elisha's miracle at Gilgal involves a pot of stew (2 Kgs 4:38-41), and the Israelites longingly recall the flesh-pots of Egypt (Exod 16:3). Ezekiel twice uses the pot as a grim metaphor for Jerusalem under siege – a cauldron filled with bones (Ezek 11:3; 24:3-6). Jeremiah sees a boiling pot tilted from the north (Jer 1:13). In two Psalm passages (Ps 60:8; 108:9), God calls Moab 'my washbasin' – a striking image of subjugation, where the mighty nation is reduced to a basin for washing feet. Arabic 'zir' (a large water jar) may be a cognate loanword, and Korean renderings distinguish between cooking pot and basin.

1. cooking pot or cauldron (27×) A cooking pot or cauldron used for boiling food or liquids. This is the dominant sense across 27 occurrences. The flesh-pots of Egypt (Exod 16:3), Elisha's pot of stew (2 Kgs 4:38-41), the temple pots (1 Kgs 7:45; Exod 27:3; 38:3), and Ezekiel's siege-cauldron metaphor for Jerusalem (Ezek 11:3; 24:3, 6) all refer to cooking vessels. Spanish 'la olla' and German 'Topf' consistently render this utilitarian kitchen sense. **COOKING POT CALDRON**

en: a-pot, in-the-pot, pot | **es:** en-la-olla, la-olla, la-olla-de | **fr:** [בסיר], [הסירות], [הסרות] | **de:** Topf-von, [בסיר], [הסיר] Exod 16:3; Exod 27:3; Exod 38:3; 1Kgs 7:45; 2Kgs 4:38

2. basin or washbasin (2×) A basin or washpot, a wide vessel for washing rather than cooking. Limited to two poetic passages where God declares 'Moab is my washbasin' (Ps 60:8; 108:9) – an image of subjugation, reducing a nation to a menial vessel for foot-washing. Multilingual glosses diverge here: Korean '대야' (basin) and Arabic 'طست' (washbasin) distinguish this from the cooking sense, while some translations retain 'pot' and rely on context. **GEOGRAPHY AND SPACE**

en: is-the-pot-of, the-basin-of | **es:** vasija-de | **fr:** épine | **de:** der-basin-von, ist-der-pot-von Ps 60:8; Ps 108:9

סִיר H5518b *Prep-b* (5×)

thorn, brier; also hook (for fishing or dragging)

A noun with two distinct but related senses rooted in the idea of something sharp and piercing. As 'thorns,' it appears in images of desolation (Isa 34:13), as a barrier God sets in the path of the unfaithful (Hos 2:6), and in Qoheleth's vivid simile of thorns crackling uselessly under a pot (Eccl 7:6). As 'hooks,' it describes the instruments by which Amos warns Samaria's women will be dragged away (Amos 4:2). The French split between 'épines' (thorns) and 'pots' reflects the interpretive complexity of Ecclesiastes 7:6, where both thorns and a cooking pot appear together.

(5×) Sharp thorny plants signifying desolation, obstruction, or futility. Thorns overgrow Edom's palaces as a sign of divine judgment (Isa 34:13), God hedges an unfaithful wife's path with thorns (Hos 2:6), and the crackling of thorns under a pot illustrates the fool's hollow laughter (Eccl 7:6). Spanish 'espinos' and French 'épines' both point to brier-plants. Nahum 1:10 likely references entanglement among thorns, though the text is difficult. The related sense of 'hooks' (Amos 4:2, Spanish 'anzuelos') derives from the same sharp-pointed semantic root, used for fishhooks or dragging-hooks by which captives are led away. **THORNS AND BRAMBLES**

en: like-thorns, the-thorns, thorns | **es:** con-anzuelos-de, con-espinos, espinos | **fr:** [סירים], dans-les-pots, dans-les-épines | **de:** [בסירות], [בסירים], [הסירים] Eccl 7:6; Isa 34:13; Hos 2:6; Amos 4:2; Nah 1:10

סַךְ H5519 *Prep-b* (1×)

throng, crowd, dense mass of people

This noun describes a thick crowd or throng of people pressed together. The psalmist recalls better days: 'I used to pass along in the throng,' processing toward the temple amid the joyful festival multitude. The term suggests an interwoven mass, people so tightly packed they form a single moving entity. Some versions translate 'booth' or 'shelter,' but the context of festival pilgrimage favors the sense of a great crowd. The memory of communal worship intensifies the psalmist's current isolation and longing.

(1×) Found in Psalm 42:4 (English verse numbering) where the psalmist remembers passing 'with the throng' to God's house during festivals. Spanish 'multitud' (multitude), French 'Succoth' (possibly misreading as place name), and English 'throng' capture the crowd sense. The word is textually uncertain but best understood as a dense mass of pilgrims, making the psalmist's present exile even more poignant by contrast with remembered communal joy. **MIXED MULTITUDE**

en: with-the-throng | **es:** con-la-multitud | **fr:** dans-Succoth | **de:** mit-der-throng Ps 42:4

סֹךְ H5520 *Prep-b / N-msc / 3ms* (4×)

thicket, covert, lair; dense vegetation serving as a hiding place, especially for predatory animals

This term denotes a dense thicket or covert, often used metaphorically as the lair of a lion. Psalm 10:9 compares the wicked to a lion lurking "in his lair," while Jeremiah 25:38 uses the image of a lion leaving "his covert" to describe divine judgment. Psalm 76:2 may refer to God's covert or dwelling, though some emend the text. The term overlaps semantically with סֻבָּה (thicket) and may derive from the same root or a related one.

(4×) Denotes a covert, lair, or thicket, typically associated with lions or predatory imagery. Psalm 10:9 and Jeremiah 25:38 use it for a lion's hiding place, metaphorically describing wickedness or divine judgment. Psalm 27:5 and 76:2 may refer to God's shelter or dwelling, though textual issues exist (ketiv/qere variants). Multilingual glosses render as "lair/booth/shelter/covert" (guarida, tabernáculo, buisson). Several translations bracket [סכו], reflecting suffix forms or textual uncertainty. The term evokes concealment, danger, and the wild—either as a place of ambush or of protective refuge. **GEOGRAPHY AND SPACE**

en: His-booth, his-lair, in-his-lair | **es:** en-su-guarida, en-su-tabernáculo, refugio-de-el | **fr:** [סכו], buisson, dans-buisson | **de:** [סכו], in-sein-lair, in-sein-shelter Ps 10:9; Ps 27:5; Ps 76:2; Jer 25:38

סֻכָּה H5521 *Conj-w / N-fs* (31×)

Booth, temporary shelter of branches; the Feast of Booths (Sukkot); God's protective canopy; a thicket or covert

A sukkah is a temporary structure woven from branches and foliage, used as shelter for people, livestock, or soldiers in the field. In its most familiar usage it names the joyful pilgrimage Feast of Booths (Sukkot), when Israel dwells in leafy shelters to remember the wilderness sojourn. Poetically, God's own dwelling is pictured as a sukkah – a canopy of dark clouds or a pavilion of protection (Ps 18:11). The word can also denote a natural thicket where a lion lies in ambush (Job 38:40), preserving the concrete image of interwoven vegetation that underlies every sense.

1. booth, temporary shelter (18×) The primary physical sense: a rough, temporary shelter made of interwoven boughs and foliage. Genesis 33:17 shows Jacob building booths for his cattle at the place he names Sukkot, while Leviticus 23:42 prescribes dwelling in such shelters during the festival. Multilingual glosses (Spanish 'cabañas,' German 'Laubhütten,' English 'booth') all capture the rustic, impermanent quality of the structure. **GEOGRAPHY AND SPACE**

en: a-booth, and-as-booth, and-booth | **es:** En-cabañas, Y-tabernáculo, cabañas | **fr:** [וסכה], [בסכה], [סכת] | **de:** Hütten, Laubhuette, Laubhuetten Gen 33:17; Lev 23:42; Lev 23:43; 2Sam 11:11

2. Feast of Booths (Sukkot) (9×) When preceded by the article ('the Booths'), the word functions as the proper name of the autumn pilgrimage festival – Sukkot or Tabernacles. Leviticus 23:34 and Deuteronomy 16:13 anchor this liturgical sense. French and German translations sometimes retain the Hebrew loan ('le-Booths,' 'der-Booths'), reflecting the festival's status as a recognized proper name across traditions. **PASSOVER FESTIVAL**

en: the-Booths, the-Sukkot, the-booths | **es:** las-cabañas, los-Tabernáculos, los-tabernáculos | **fr:** [הסכות], der-cabanes, le-Booths | **de:** [הסכות], der-Booths, der-booths Lev 23:34; Deut 16:13; Deut 16:16; Deut 31:10; 2Chr 8:13

3. pavilion or canopy of God (3×) A metaphorical extension portraying God's presence as a sheltering canopy or pavilion. In Psalm 18:11 (paralleled in 2 Samuel 22:12), the Lord wraps Himself in dark waters and thick clouds as His sukkah. Job 36:29 uses the same image for the spreading of God's storm-canopy. Spanish 'su pabellón' and English 'his pavilion' highlight the royal, protective overtone. **GEOGRAPHY AND SPACE**

en: canopies, his-canopy, his-pavilion | **es:** pabellones, su-pabellón, su-tienda | **fr:** canopies, son-cabane-lui, tente | **de:** Laubhuette, canopies, sein-Hütte 2Sam 22:12; Job 36:29; Ps 18:11

4. thicket, covert (1×) The word's most concrete, natural sense: a dense thicket of vegetation serving as an animal's hiding place. Job 38:40 uses it for the covert where a lion crouches in ambush. This sense preserves the root image of interwoven branches without any human construction, linking directly to the etymological core of the word. **GEOGRAPHY AND SPACE**

en: in-the-thicket | **es:** en-la-espesura | **fr:** cabane | **de:** Laubhuette Job 38:40

סִכּוּת H5522 *N-proper-ms* (1×)

Sikkuth, name of an Assyrian deity (possibly Saturn/Adar-Ninip)

This word likely names a Mesopotamian deity worshiped by Israelites who had syncretized their faith with Assyrian religious practices. Amos condemns those who 'carried Sikkuth your king and Kiyyun your images,' referring to astral deities associated with Assyrian conquest. Most scholars identify Sikkuth with Sakkut, an epithet of Adar-Ninip, connected to the planet Saturn. Ancient versions struggled with the term—some read it as 'booth' (sukkah), missing the proper name. The prophet's accusation is serious: Israel had not merely lapsed into generic idolatry but adopted the gods of their oppressors.

(1×) Divine name in Amos 5:26, identified with Assyrian Sakkut, an epithet of Adar-Ninip/Saturn. The Hebrew text may have been pointed to suggest 'booth' (avoiding the pagan deity name), but the original refers to a Mesopotamian astral god. Spanish 'Sikut,' French 'Succoth' (misunderstanding as booths), and English 'Sikkuth' re-

flect various interpretative traditions. The passage indicts Israel for adopting the conqueror's deities. **GODS AND DEITIES**
en: Sikkuth | **es:** Sikut | **fr:** Succoth | **de:** Laubhuetten Amos 5:26

סֻכּוֹת H5523 *N-proper-fs / 3fs* (18×)
Succoth: 'booths,' a city in Transjordan linked to Jacob; also an exodus staging point in Egypt.
A place name meaning 'booths' or 'shelters,' designating at least two biblical locations. The primary Succoth lies in the Jordan Valley east of the river, where Jacob built shelters for his livestock after parting from Esau (Gen 33:17). This city figures prominently in Gideon's pursuit of the Midianite kings, whose elders refused him bread and paid dearly for it (Judg 8:5-16). It also appears in the 'Valley of Succoth' that God parcels out in the psalms of confidence (Ps 60:6; 108:7) and near the bronze-casting site for Solomon's temple vessels (1 Kgs 7:46). A second Succoth marks the first stop after the Israelites departed Rameses in the exodus (Exod 12:37; 13:20; Num 33:5-6). The Septuagint renders the name as Sokcchoth, while Genesis offers the Greek equivalent Skenai ('tents').

Succoth (place name) (18×) A place name meaning 'booths,' referring primarily to a Transjordanian city in the Jordan Valley where Jacob erected shelters for his flocks (Gen 33:17), and which features in Gideon's Midianite campaign (Judg 8:5-16), Solomon's bronze casting (1 Kgs 7:46), and the psalmic division of the land (Ps 60:6; 108:7). A second Succoth is the initial staging point of the exodus from Egypt (Exod 12:37; 13:20). The Septuagint renders the etymological sense with Skenai ('tents') in Genesis while transliterating elsewhere as Sokcchoth. **PROPER NAMES (PERSONAL)**
en: Succoth, Succoth-ward, Sukkot | **es:** Sucot, Sukot, a-Sukot | **fr:** Succoth, Succoth-garde, cabanes | **de:** Succoth, Sukkot, Sukkot-ward Gen 33:17; Exod 12:37; Exod 13:20; Num 33:5

סֻכּוֹת בְּנוֹת H5524 *N-proper-ms* (2×)
Sukkoth-Benoth—a foreign deity worshiped by Babylonians settled in Samaria after 722 BC
Sukkoth-Benoth is mentioned as a deity that Babylonian settlers made and worshiped in Samaria after the Assyrian conquest and deportations. The name appears in 2 Kings 17:30 in a list of foreign gods introduced by various transplanted populations. The exact identity is uncertain and the text may be corrupt. Scholars have proposed connections to various Mesopotamian deities, including Zarpanit (wife of Marduk) or epithets of Ishtar, but no consensus exists. The name as it stands might mean 'booths of daughters' or contain elements related to Babylonian divine names. The passage illustrates the religious syncretism that developed in the northern kingdom after its fall.

(2×) A deity name (possibly corrupt) mentioned in 2 Kings 17:30, twice in the same verse, describing what the Babylonians made to worship in Samaria. The identity is disputed—proposals include corrupted forms of Mesopotamian divine names like Zarpanit or Ishtar. The context is the religious confusion after 722 BC when various foreign peoples brought their gods to Israel's former territory. The multilingual glosses show variation (Sukkot-Benot, Sucot-Benot, daughters), reflecting uncertainty about whether this is a compound name, a title, or a textual corruption of an originally Babylonian deity name. **GODS AND DEITIES**
en: Benot, Sukkot | **es:** Sucot-Benot, hijas | **fr:** Benot, Sukkot | **de:** Benot, Sukkot 2Kgs 17:30

סֻכִּיִּים H5525 *N-proper-mp* (1×)
Sukkites, an African people in Shishak's army
The Sukkites were part of the diverse military force that Egyptian Pharaoh Shishak brought against Rehoboam's Jerusalem. Listed alongside Libyans and Cushites, they represent one of the African contingents in this early fifth-year invasion of Judah. Ancient versions identify them as 'Troglodytes' (cave-dwellers), though the precise identification remains uncertain. The term shows how Egypt's armies drew from a wide geographical base, incorporating various peoples from regions south and west of the Nile Delta. Their presence underscores the international scale of the threat facing the newly divided kingdom.

(1×) Ethnic/military designation in 2 Chronicles 12:3, identifying a people group in Shishak's invasion force. The Septuagint reads 'Troglodytes,' suggesting cave-dwelling peoples, possibly from regions near Ethiopia or Libya. Spanish 'suquienos' simply transliterates. The term places the Sukkites between Libyans and Cushites geographically, part of the coalition that threatened Rehoboam's Jerusalem. The name serves to document the diverse composition of Egyptian imperial forces. **PROPER NAMES (PERSONAL)**
en: Sukkites | **es:** suquienos | **fr:** [סכיים] | **de:** [סכיים] 2Chr 12:3

סוּךְ H5526a *Conj-w / V-Hifil-ConsecImperf-3ms* (2×)
to shut in, hedge about—to enclose, confine, or fence in something or someone
This verb means to shut in, hedge about, or fence something in, creating an enclosure or barrier. Job 38:8 asks who shut in the sea with doors when it burst from the womb, depicting God's control over creation's boundaries. Job 3:23 laments that God has hedged in the sufferer, leaving no way out. The imagery is of being enclosed by barriers—sometimes protective (as with the sea's limits), sometimes confining (as with Job's suffering). The root may be related to words meaning to finish or enclose. Both uses emphasize divine sovereignty in setting boundaries, whether cosmic or personal.

(2×) Means to shut in, hedge about, or fence in, appearing in Job 38:8 ('who shut in the sea with doors?') and Job 3:23 ('God has hedged him in'). In chapter 38, God's enclosing of the sea demonstrates creative power and order. In chapter 3, God's hedging represents Job's sense of being trapped in suffering. The multilingual evidence shows 'shut in/hedged in' (English), 'cerró/cercó' (Spanish = closed/fenced), both conveying the action of enclosing or confining, whether to establish cosmic boundaries or to limit human freedom. **SHUTTING AND CLOSING**
en: and-hedged-in, and-shut-in | **es:** Y-cerró, y-cercó | **fr:** et-ויסך | **de:** [ויסך] Job 3:23; Job 38:8

סָכַךְ H5526b *Conj-w / V-Hifil-ConsecImperf-3ms* (18×)
To cover, screen, or shelter (as the cherubim over the ark); in a distinct Piel stem, to incite or stir up conflict.
This verb carries two sharply different meanings rooted in what are likely separate homographic roots. In its dominant usage, it describes the act of covering or screening – most memorably the cherubim spreading their wings over the ark of the covenant (Exod 25:20; 37:9), and God covering his people with protective shelter (Ps 140:7). Spanish Has cubierto and English 'You covered' capture this shielding action. A second, much rarer usage appears in Isaiah 9:11 and 19:2, where a Pilpel/reduplicated stem means 'to stir up' or 'to incite,' as when God sets Egyptians against Egyptians. The two senses share no semantic overlap.

1. to cover, screen, shelter (16×) To cover, screen, or provide sheltering protection. The cherubim are said to cover the mercy seat with outstretched wings (Exod 25:20; 37:9), Moses screens the ark with a curtain (Exod 40:3, 21), and God covers the head of his servant in battle (Ps 140:7). Lamentations uses the same verb for God covering himself with a cloud so that prayer cannot pass through (Lam 3:44). Spanish cubierto and German Decke consistently reflect the 'covering' sense, whether protective or obstructive. **COVERING AND CONCEALING**
en: You-covered, and-covering, and-he-screened | **es:** Has-cubierto, Lo-cubren, Te-has-cubierto | **fr:** [וסככים], [סכותה], [סכתה] | **de:** Decke, [הסוכך], [הסכך] Exod 25:20; Exod 37:9; Exod 40:3; Exod 40:21; Judg 3:24

2. to incite, stir up (2×) To incite, stir up, or set at odds – a semantically unrelated meaning from what appears to be a distinct homographic root (often classified as סכך II in a Pilpel or reduplicated form). In Isaiah 19:2, God declares 'I will stir up Egyptians against Egyptians,' and Isaiah 9:11 uses it of the LORD inciting adversaries. Spanish enfrentaré ('I will set against') captures the

confrontational force well. This sense has no connection to covering or sheltering. **STIR UP INCITE**

en: and-I-will-stir-up, he-incites | **es:** Y-enfrentaré, incitará | **fr:** [וְסִכְסַכְתִּי], [יְסִכְסֵךְ] | **de:** [וְסִכְסַכְתִּי], [יְסִכְסֵךְ] Isa 9:11; Isa 19:2

סָכַךְ H5526c *V-Qal-Imperf-2ms / 1cs* (1×)

to weave together, knit together

This verb describes the intricate work of weaving or knitting together, used metaphorically for God's creative act in forming a human being in the womb. The psalmist marvels, 'You wove me together in my mother's womb,' recognizing divine craftsmanship in human formation. The image suggests not random assembly but careful, artistic construction—threading different elements together to form a coherent whole. The parallel form in Job uses the same root to describe being woven with bones and sinews. This biological poetry sees the Creator as master craftsman, weaving the fabric of human life.

(1×) Found in Psalm 139:13 where God 'wove me together' in the womb. The Qal verb with first-person suffix emphasizes personal divine attention. Spanish 'tejiste' (you wove), French 'couvrir' (cover, possibly a different interpretation), and English 'wove' capture textile/weaving imagery. The parallelism between this psalm and Job 10:11 (using a similar root) confirms the sense of knitting or weaving together body parts into a living person. **RELEASE AND MOVEMENT**

en: you-wove-me | **es:** me-tejiste | **fr:** couvrir | **de:** du-wove-mich Ps 139:13

סֹכֵךְ H5526d *Art / N-ms* (1×)

covering, protective shield (military testudo)

This technical military term denotes a protective covering used by attackers storming a city—what Romans later called a testudo or tortoise formation. Nahum uses it in his vivid oracle about Nineveh's fall: 'the covering is prepared.' The structure shielded soldiers from defensive projectiles as they approached walls or gates. The term literally means 'that which covers or screens,' showing how warfare technology included sophisticated defensive equipment. The prophet's point is that even with proper military preparations, Assyria's capital cannot escape divine judgment.

(1×) Military term in Nahum 2:5 (English 2:6) describing siege equipment: 'the covering is prepared.' The Septuagint reads 'their defenses,' recognizing protective function. Spanish 'escudo de asedio' (siege shield) and English 'covering' identify the device. This was essentially a mobile shield or mantlet protecting attackers as they advanced against fortifications. The irony is that Nineveh, which had besieged many cities, now faces siege warfare herself. **COVERING AND CONCEALING**

en: the-covering | **es:** el-escudo-de-asedio | **fr:** couvrir | **de:** [הַסֹּכֵךְ] Nah 2:5

שָׂכַךְ H5526e *Conj-w / V-Qal-ConjPerf-1cs* (1×)

to cover, screen, protect

This verb means to cover over something or someone, providing protection or concealment. In Exodus, when Moses asks to see God's glory, Yahweh promises, 'I will cover you with my hand while I pass by.' The gesture protects Moses from the full, unmediated radiance of divine glory, which no one can see and live. The covering is both merciful and necessary—it allows partial revelation while preventing destruction. The verb's basic sense is physical covering, but here it becomes the means by which God accommodates His overwhelming presence to human frailty.

(1×) Found in Exodus 33:22 where God promises to 'cover you with my hand' as His glory passes Moses. Spanish 'cubriré' (I will cover), French 'couvrir' (cover), and English 'cover' all preserve the protective screening action. The Qal perfect with consecutive waw shows God's specific, promised action. This divine covering allows Moses a mediated encounter with God's glory—enough to transform him, not enough to consume him. **COVERING AND CONCEALING**

en: and-I-will-cover | **es:** y-te-cubriré | **fr:** et-Je—couvrir | **de:** und-ich-wird-bedecken Exod 33:22

שִׂכֵּךְ H5526f *V-Piel-Imperf-2ms / 1cs* (1×)

to weave, knit together

This variant root also describes weaving or knitting together, appearing in Job's meditation on God's creative work. Job recalls how God 'wove me together' with bones and sinews—the structural and connective tissues that form the body's framework. The Piel form intensifies the action, suggesting careful, repeated work. The verse parallels Psalm 139:13's similar imagery, both texts using textile metaphors for biological formation. Ancient peoples familiar with weaving would have appreciated how this craft—interlacing separate threads into strong fabric—mirrors the integration of body parts into a living organism.

(1×) Appears in Job 10:11 in the Piel form: 'with bones and sinews You weave me together.' Spanish 'tejiste' (you wove) and English 'weave' capture the textile imagery. The verb is the shin-root parallel to samekh-root in Psalm 139:13, showing how Hebrew used multiple roots for weaving/knitting concepts. The image emphasizes divine craftsmanship—God as artisan who carefully constructs human bodies with integrated, interdependent parts. **RELEASE AND MOVEMENT**

en: You-weave-me-together | **es:** me-tejiste. | **fr:** תְּסֹכְכֵנִי-moi | **de:** [תְּסֹכְכֵנִי] Job 10:11

סֻכָּה H5527 *Conj-w / N-proper-fs* (1×)

Secacah, a town in Judah's wilderness

Secacah was a settlement in the wilderness district of Judah, listed among the towns in Joshua's territorial allotments. Its precise location remains unknown, lost along with many other wilderness settlements that left no enduring archaeological traces. The wilderness of Judah was sparsely populated, with scattered towns serving as outposts in the harsh terrain between the central hill country and the Dead Sea. Ancient versions transliterate the name differently—Sochoḥa, Sḥaḥa—reflecting pronunciation uncertainties. The town's inclusion in tribal allotments shows systematic organization even in marginal territories.

(1×) Place name in Joshua 15:61, part of Judah's wilderness allotment. The town's location is unknown, lost to historical memory. Greek versions offer 'Sochoḥa' or 'Sḥaḥa,' showing transliteration variation. Spanish 'Secacá,' French 'Secacah,' and English 'Secacah' preserve the Hebrew. The name appears in the systematic territorial distribution, documenting Israelite claims to even sparsely inhabited wilderness regions. **PROPER NAMES (PERSONAL)**

en: and-Secacah | **es:** y-Secacá | **fr:** et-Secacah | **de:** und-Secacah Josh 15:61

סָכַל H5528 *V-Hifil-Perf-2ms* (8×)

To act foolishly, behave senselessly; to make foolish, turn to folly

The verb סָכַל covers the terrain of foolishness in both its intransitive and causative dimensions. In its Nifal and Hifil forms, it describes a person who has acted foolishly — the sting of self-indictment that Saul confesses to David: 'I have acted foolishly' (1 Sam 26:21), echoed by David himself after the census (2 Sam 24:10). The Piel stem shifts the agency outward: God 'makes foolish' the counsel of the wise (Isa 44:25), and David prays that Ahithophel's advice be 'turned to folly' (2 Sam 15:31). The Syriac cognate sakkal and Aramaic sekal confirm this as a pan-Semitic root for moral and intellectual folly.

1. act foolishly (Hifil/Nifal) (6×) The intransitive sense of acting foolishly or behaving senselessly, expressed through the Hifil and Nifal stems. The subject is the one who has done something foolish — a self-assessment that recurs in confessional contexts. Laban accuses Jacob (Gen 31:28), Samuel rebukes Saul (1 Sam 13:13), Saul admits his own folly to David (1 Sam 26:21), and David confesses after the census (2 Sam 24:10; 1 Chr 21:8). Spanish 'has obrado neciamente' ('you have acted foolishly') and 'hice neciamente' ('I acted foolishly') consistently encode the intransitive, self-reflective

character of this sense. FOOLISHNESS AND FOLLY
en: I-acted-foolishly, I-have-acted-foolishly, you-acted-foolishly | **es:** Has-obrado-neciamente, actuaste-neciamente, hice-neciamente | **fr:** [נסכלת], [נסכלתי], je-agit-foolishly | **de:** [נסכלת], [נסכלתי], du-handelte-toericht Gen 31:28; 1Sam 13:13; 1Sam 26:21; 2Sam 24:10; 1Chr 21:8

2. make foolish, turn to folly (Piel) (2×) The causative Piel sense of making someone or something foolish, rendering counsel senseless, or turning wisdom to folly. Only two occurrences attest this transitive meaning: David's prayer that the LORD 'make foolish' Ahithophel's counsel (2 Sam 15:31), and Isaiah 44:25 where God frustrates diviners and 'makes their knowledge foolish.' The shift from intransitive experience to active causation is confirmed by the transitive syntax — the subject acts upon another's wisdom or advice — and by Spanish 'enloquece' ('he drives mad'). FOOLISHNESS AND FOLLY
en: He-makes-foolish, make-foolish | **es:** enloquece | **fr:** [ישכל], fais-insensé | **de:** [ישכל], mache-toericht 2Sam 15:31; Isa 44:25

סָכָל H5529 *Art / N-ms* (1×)
fool, foolish person
This noun denotes a fool or foolish person, appearing in Ecclesiastes' ironic observation about the topsy-turvy nature of life under the sun. Qoheleth notes that 'the fool is set in high places'—a reversal of the proper order where wisdom should be honored and folly rejected. The term shares roots with words for folly and lack of understanding, emphasizing moral and intellectual deficiency. In wisdom literature, the fool isn't merely ignorant but obstinate, rejecting instruction and pursuing self-destructive paths. The Preacher's complaint reflects disappointment with a world where merit and position don't align.

(1×) Found in Ecclesiastes 10:6 where 'the fool is set in high places' while the rich (presumably wise) sit low. Spanish 'necio' (fool), French 'le-fool,' and English 'fool' identify someone lacking wisdom and judgment. The term appears with the definite article, perhaps meaning 'the fool par excellence' or representing fools as a class. Qoheleth's frustration centers on the misallocation of honor and authority to those unworthy of it. FOOLISHNESS AND FOLLY
en: the-fool | **es:** el-necio | **fr:** le-הסכל | **de:** [הסכל] Eccl 10:6

סָכָל H5530 *Conj-w* (8×)
Fool, foolish person; one who is morally obtuse, senseless, or stubbornly unwise.
A wisdom-literature noun for a fool – someone marked not merely by ignorance but by moral and intellectual obstinacy. It appears almost exclusively in Ecclesiastes, where Qoheleth probes the futility of leaving one's toil to a fool (Eccl 2:19), warns against being overly wicked or foolish (7:17), and observes the fool's conspicuous lack of sense even while walking down the road (10:3). Jeremiah also uses it sharply: 'my people are foolish, they do not know me' (Jer 4:22; 5:21). Spanish necio and German Tor both capture the sense of willful folly rather than mere naivete.

fool, foolish person (8×) A person characterized by moral and intellectual foolishness – not simply ignorant but stubbornly senseless. In Ecclesiastes, the sakal embodies the frustrating reality that wisdom's gains may pass to a fool (2:19), that even a fool's walk reveals his lack of sense (10:3), and that the fool multiplies words about what he cannot know (10:14). Jeremiah uses the plural form to indict Israel's spiritual obtuseness: 'my people are foolish, they do not know me; they are senseless children' (Jer 4:22; 5:21). Spanish necio ('fool') and French insense ('senseless') both capture the willful dimension – this is not innocent ignorance but culpable foolishness. FOOLISHNESS AND FOLLY
en: [ketiv], a-fool, and-the-fool | **es:** (cuando-necio), [cuando-el-necio], necio | **fr:** [סכל], [סכלים], et-insensé | **de:** Tor, [סכל], [סכלים] Eccl 2:19; Eccl 7:17; Eccl 10:3

סִכְלוּת H5531a *Conj-w / N-fs* (1×)
folly, foolishness
This abstract noun denotes folly or foolish behavior, the opposite of wisdom that Ecclesiastes repeatedly examines. Qoheleth includes it in his comprehensive exploration: 'I applied my heart to know wisdom and to know madness and folly.' The word appears multiple times in Ecclesiastes, always as something to be understood rather than pursued. Occasionally spelled with shin rather than samekh (a scribal variation), it represents the negative pole in wisdom's moral universe. Folly isn't innocent fun but destructive stupidity—the kind that wrecks lives, relationships, and communities. The Preacher studies it carefully to understand human behavior under the sun.

(1×) Abstract noun in Ecclesiastes 1:17 (and six other verses), part of Qoheleth's program to 'know wisdom and to know madness and folly.' Spanish 'necedades' (foolish things), French 'folie' (folly), and English 'folly' denote foolish behavior and thinking. The term represents the anti-wisdom that wisdom literature critiques. Qoheleth investigates folly not to practice it but to understand the full range of human experience and choice. FOLLY AND FOOLISHNESS
en: and-folly | **es:** y-necedades | **fr:** et-folie | **de:** [ושכלות] Eccl 1:17

סִכְלוּת H5531b *N-fsc* (6×)
Folly, foolishness; the opposite of wisdom, examined philosophically in Ecclesiastes.
A feminine abstract noun meaning folly or foolishness, appearing exclusively in Ecclesiastes as the conceptual counterpart to wisdom (chokmah). Qoheleth systematically investigates folly alongside wisdom, declaring that he 'turned to consider wisdom and madness and folly' (Eccl 2:12). He observes that wisdom excels folly as light excels darkness (2:13), yet the same fate befalls both the wise and the fool. In Ecclesiastes 7:25, the preacher applies his heart to know 'the wickedness of folly and the foolishness of madness.' The word appears with the article or conjunctive waw in most instances, treated as a known philosophical category. Spanish 'necedad' and French 'folie' both capture the moral-intellectual deficiency Qoheleth anatomizes.

folly (6×) Folly or foolishness as an abstract quality, examined philosophically in the book of Ecclesiastes as the antithesis of wisdom. Qoheleth uses this word in his systematic investigation of human experience: he 'gave his heart to know folly' (Eccl 2:3), compared it with wisdom (2:12-13), and concluded that both the wise and the foolish share the same mortal fate. In 7:25 and 10:1,13 the word describes the destructive irrationality that undermines wisdom's achievements. Its exclusive appearance in Ecclesiastes distinguishes it from other Hebrew words for foolishness (iwwelet, nebalah), giving it a distinctly philosophical register. Spanish 'necedad' and French 'folie' consistently render this abstract intellectual-moral concept. FOLLY AND FOOLISHNESS
en: and-folly, and-the-foolishness, folly | **es:** la-necedad, necedad, y-la-insensatez | **fr:** dans-folie, et-folie, folie | **de:** [בסכלות], [הסכלות], [והסכלות] Eccl 2:3; Eccl 2:12; Eccl 2:13; Eccl 7:25; Eccl 10:1

סָכַן H5532 *V-Hifil-Imp-ms* (12×)
To be of use or benefit; to serve as caretaker or steward; (Hifil) to be familiar with, accustomed to.
A versatile root spanning service, profit, and intimacy. In Job's dialogues it probes whether any human can truly 'profit' God, a theological challenge rendered consistently across languages (English 'it profits,' Spanish 'le es provechoso,' German 'nützt'). As a participle it becomes a personal title: Abishag the 'caretaker' who warmed aging King David, and Shebna the 'steward' whom Isaiah confronted. In the Hifil, the sense shifts to relational familiarity, as in Job 22:21: 'Be at peace with God' – literally, become intimately acquainted with Him.

1. be profitable, be of use (Qal) (5×) To be profitable, useful, or beneficial to someone, used exclusively in Job's wisdom debates (Job 15:3; 22:2; 34:9; 35:3). The question 'Can a man profit God?' challenges human self-importance before the Almighty. Spanish 'le es provechoso' and German 'nützt' confirm the economic-benefit metaphor at the core of this sense, treating moral conduct as a commodity weighed for its value. PROFIT AND BENEFIT

en: does-it-profit, is-profitable, it-profits | **es:** beneficia-, le-es-provechoso, le-es-provechoso- | **fr:** profiter | **de:** nuetzt Job 15:3; Job 22:2; Job 34:9; Job 35:3

2. be familiar with, be acquainted (Hifil) (4×) Hifil stem denoting familiarity, acquaintance, or being accustomed to something. In Job 22:21, 'be at peace' (hasken-nā) literally means 'make yourself familiar with Him,' urging intimate reconciliation with God. Balaam's donkey appeals to this same sense: 'Have I ever been accustomed to do this?' (Num 22:30). Psalm 139:3 uses it of God's intimate acquaintance with all human ways. The semantic shift from 'be useful' to 'be familiar' likely runs through the notion of habitual service breeding closeness. **PROFIT AND BENEFIT**

en: be-at-peace, have-I-ever-been-accustomed, was-I-accustomed | **es:** Reconcíliate-, acaso-acostumbrar, acostumbré | **fr:** avoir-je-ever-été-accustomed, le-être-utile, profiter | **de:** du-sind-acquainted-with, haben-ich-je-gewesen-accustomed, nuetzt Num 22:30; Job 22:21; Ps 139:3

3. caretaker, attendant (Qal participle) (2×) Qal feminine participle used as a noun: a female caretaker or personal attendant who ministers to someone's daily needs. In 1 Kings 1:2, 4, Abishag the Shunammite is sought as a sōkenet for the aging King David. Spanish 'cuidadora' and English 'caregiver' highlight the nurturing, domestic character of this role, distinct from the administrative sense of the masculine form. **PROFIT AND BENEFIT**

en: a-caregiver | **es:** cuidadora | **fr:** un-caregiver | **de:** ein-caregiver 1Kgs 1:2; 1Kgs 1:4

4. steward, administrator (Qal participle) (1×) Qal masculine participle with the article, functioning as a title: the steward or chief administrator of a royal household. Isaiah 22:15 identifies Shebna as 'the steward' (hassōkēn), a high official whom the prophet denounces for self-aggrandizement. Spanish 'el tesorero' ('the treasurer') reflects the fiscal dimension of this administrative role, while the Hebrew encompasses broader household management authority. **HOUSEHOLD ADMINISTRATION**

en: the-steward | **es:** el-tesorero | **fr:** [הסכן] | **de:** [הסכן] Isa 22:15

סָכַן H5533a *V-Nifal-Imperf-3ms* (1×)

to be endangered, be in danger

This late Hebrew verb means to incur danger or be endangered. Ecclesiastes uses it to observe that 'he who cleaves wood is endangered by it'—a proverbial statement about occupational hazards. The term appears only in post-exilic literature and reflects Aramaic influence, showing how Hebrew absorbed vocabulary from its linguistic environment during the exile. The rabbinical literature later develops rich usage around the noun 'danger' (sakkanah) derived from this root. Qoheleth's point is that even ordinary work carries risk; life's uncertainties extend to the most routine activities.

(1×) Niphal verb in Ecclesiastes 10:9: 'he who cleaves wood is endangered by it.' The verb is late Hebrew, related to Aramaic and Talmudic terms for danger. Spanish 'peligrará' (will be in danger) and English 'endangered' capture the sense of incurring risk. The observation fits Qoheleth's pattern of noting life's unpredictability—even straightforward tasks like splitting wood carry potential for harm. **TROUBLING AND DISTURBING**

en: will-be-endangered | **es:** peligrará | **fr:** יִסָּכֵן | **de:** [יִסָּכֵן] Eccl 10:9

סָכַן H5533b *Art / V-Pual-Prtcpl-ms* (1×)

one who is impoverished, poor person (possibly)

This difficult word appears in Isaiah's mocking description of idol-making. The text refers to 'he who is impoverished in respect to offering'—someone too poor to afford a proper idol, perhaps settling for wood rather than metal. However, the reading is heavily debated, with numerous scholarly conjectures. Some connect it to the root for 'poor' (mesken), while others propose textual emendations. The passage critiques idolatry by highlighting the absurdity: even impoverished people strain to make gods for themselves, carefully preserving a wooden image that won't rot. The verse's obscurity hasn't diminished its satirical force.

(1×) Pual participle in Isaiah 40:20, traditionally rendered 'he who is impoverished in respect to offering.' The word and its context are textually uncertain—many scholars propose emendations. Spanish 'el pobre' (the poor one) and English 'he who is impoverished' preserve traditional understanding. The passage satirizes idol construction, contrasting carefully preserved wooden images with the incomparable Creator. Even if the exact wording is debated, the critique of idolatry remains clear. **POVERTY AND WEAKNESS**

en: He-who-is-impoverished | **es:** El-pobre | **fr:** [המסכן] | **de:** [המסכן] Isa 40:20

סָכַר H5534 *Conj-w / V-Piel-ConjPerf-1cs* (3×)

to shut up, stop up; close off or confine by blocking

This verb means to shut up, stop up, or close—used for sealing springs and mouths. Genesis 8:2 describes the flood receding: 'the springs of the deep and the windows of heaven were stopped'—the sources of deluge sealed. Psalm 63:11 (English v.12) declares 'the mouth of liars shall be stopped'—silenced by judgment. Isaiah 19:4 warns that God will 'shut up Egypt into the hand' of harsh masters—deliver or confine them to foreign rule. The verb suggests forceful closing: dammed springs, silenced mouths, entrapped nations. The imagery is of restraint and confinement through blocking or sealing.

(3×) Genesis uses Niphal passive for the flood's cessation—divine sources of judgment supernaturally sealed. The Psalm employs the same stem for mouths stopped in death—lying tongues silenced forever. Isaiah's Piel intensive form depicts God forcibly 'shutting up' Egypt into servitude—the nation confined like water dammed. Cross-linguistic renderings vary: 'cerradas' (closed), 'stopped,' 'entregaré' (deliver). The semantic range moves from literal stopping (springs) through metaphorical silencing (mouths) to political confinement (nations delivered/shut into bondage). Common thread: forceful closure or restraint of what was open or free. **SHUTTING AND CLOSING**

en: and-I-will-deliver, and-were-stopped, will-be-stopped | **es:** Y-entregaré, Y-fueron-cerradas, será-cerrada | **fr:** [וְסָכַרְתִּי], et-étaient-arrêta, fermer | **de:** [וְסָכַרְתִּי], und-verschlossen-wurden, wird-sein-stopped Gen 8:2; Ps 63:11; Isa 19:4

סָכַת H5535 *V-Hifil-Imp-ms* (1×)

to be silent, keep silence

This verb commands silence, calling for quiet attention. Moses uses it at a crucial moment in Deuteronomy: 'Keep silence and listen, O Israel!' The command precedes a solemn declaration that Israel has become Yahweh's people. The Hiphil imperative calls for active silencing—not passive quiet but deliberate cessation of noise to focus completely on what follows. The Arabic and Syriac cognates similarly mean to be quiet or silent, often in the sense of listening attentively. The verb recognizes that hearing important things requires stopping other activities and creating receptive stillness.

(1×) Hiphil imperative in Deuteronomy 27:9: 'Be silent and listen, O Israel!' Spanish 'guarda silencio' (keep silence) and English 'be silent' capture the command. The verb calls for active attention, not mere absence of noise—Israel must stop speaking to hear Moses' declaration. The paired command 'and listen' shows silence is purposeful, creating space for receiving covenant words. The solemn context (covenant renewal) makes attentive silence especially appropriate. **SILENCE AND SECRECY**

en: be-silent | **es:** Guarda-silencio | **fr:** être-silent | **de:** sein-silent Deut 27:9

סַל H5536 *Art / N-ms* (15×)

A woven basket, especially for carrying bread and baked offerings in ritual and ceremonial settings.

The sal is the simple, open woven basket familiar from two memorable biblical scenes: Pharaoh's baker carrying three baskets of pastry on his head (Gen 40:16–18) and the basket of unleavened bread prescribed for priestly consecration and Nazirite completion rites (Exod 29:3, 23; Lev 8:2; Num 6:15–19). Gideon also places meat and bread in a sal when the angel visits (Judg 6:19). German 'Körbchen' (little basket) nicely captures its modest domestic character.

In every occurrence the basket holds baked goods, linking it firmly to food preparation and sacred offering rather than general storage.

basket, woven container (15×) A flat or open woven basket used for carrying bread, cakes, and baked goods. Its fifteen occurrences cluster in two narrative domains: the baker's dream in Genesis 40, where three baskets on the head foreshadow execution, and the Pentateuchal ritual texts prescribing unleavened bread for consecration and Nazirite offerings (Exod 29; Lev 8; Num 6). The consistent association with baked foodstuffs distinguishes sal from other Hebrew basket terms like tene^{9} or dûd. **GEOGRAPHY AND SPACE**
en: and-basket-of, and-from-the-basket-of, and-in-the-basket | **es:** Y-de-canasta-de, canasta, canasta-de | **fr:** basket-de, corbeille, corbeilles-de | **de:** Koerbchen, Körbe, basket-von Gen 40:16; Gen 40:17; Gen 40:18; Exod 29:3

סָלָא H5537 *Art / V-Pual-Prtcpl-mp* (1×)
to weigh, reckon as valuable

(1×) Pual participle in Lamentations 4:2: 'the precious children of Zion, weighed against gold.' Spanish 'estimados' (esteemed/valued) and English 'weighed' both work, capturing how people were reckoned as precious as gold. The metaphor draws on commercial practice—gold was carefully weighed to establish value. Now these same people, once precious beyond measure, are considered worthless pottery. The verb highlights the shocking reversal of fortunes. **WEIGHING AND EVALUATING**
en: the-ones-weighed | **es:** los-estimados | **fr:** [המסלאים] | **de:** [המסלאים] Lam 4:2

סִלָּא H5538 *N-proper-fs* (1×)
Silla, a place name (location uncertain)
Silla appears in the assassination account of King Joash, who was killed 'at Beth-millo, on the way that goes down to Silla.' The phrase is obscure and the location uncertain. Some scholars suggest emending the text to read 'highway' (mesillah) instead of 'Silla,' making it a common noun rather than a proper name. Others propose reading 'the descent of Millo' without the geographic name. Ancient versions don't clarify matters. What's clear is that the text locates Joash's murder at a specific site associated with Beth-millo, though the precise geography has been lost to historical memory.

(1×) Place name (possibly) in 2 Kings 12:20, part of the description of Joash's assassination site. The text reads 'Beth-millo, which goes down to Silla,' but the phrase defies clear interpretation. Spanish 'Sila,' French 'Silla,' and English 'Silla' simply transliterate. Scholars have proposed reading 'highway' or emending differently, showing textual uncertainty. The name serves to locate a regicide, though the exact spot remains unknown to us. **PROPER NAMES (PERSONAL)**
en: Silla | **es:** Sila | **fr:** Silla | **de:** Silla 2Kgs 12:20

סָלַד H5539 *Conj-w / V-Piel-ConjImperf.Cohort-1cs* (1×)
to spring, leap (possibly)
This rare and uncertain verb possibly means to spring or leap, though its meaning is disputed. Job uses it in a difficult passage: 'I would spring in my anguish' or 'I would exult in my pain.' The verb appears nowhere else, making its meaning a matter of educated guessing based on later Hebrew usage, where it can mean to start or pull back (as from fire). Some interpreters connect it to the idea of recoiling or shrinking back, while others prefer 'leap for joy' based on context. Job's point seems to be that if he could be certain of God's purposes, even suffering would produce some kind of triumphant response.

(1×) Piel imperfect in Job 6:10, a hapax legomenon: 'I would spring/exult in my anguish.' Spanish 'me exaltaría' (I would exalt myself) and English 'I would exult' suggest joyful response despite pain. The Mishnaic Hebrew suggests 'recoil' or 'spring back.' The obscurity reflects the verse's difficulty—Job describes a hypothetical emotional response to having certainty about his suffering. The verb's exact nuance remains debated among lexicographers. **RELEASE AND MOVEMENT**
en: and-I-would-exult | **es:** y-me-exaltaría | **fr:** et-endurcir | **de:** [ואסלדה] Job 6:10

סֶלֶד H5540 *N-proper-ms* (2×)
Seled—a personal name in the genealogy of Judah, otherwise unknown
Seled is a personal name appearing in the genealogies of Judah in 1 Chronicles 2:30. The name is mentioned twice in the same verse, likely indicating he died without sons, as the genealogy notes he had no children. This is typical of Chronicles' genealogical method, which sometimes highlights childless individuals to explain breaks in family lines. Beyond this brief mention, nothing is known about Seled. The Septuagint transliterates the name with minor variations, preserving it without interpretation. He represents one of many individuals preserved in biblical genealogies whose lives left no other historical trace.

(2×) A proper name in the tribal genealogy of Judah, appearing twice in 1 Chronicles 2:30, both mentions in the same verse recording that Seled had no children. This double mention likely emphasizes the end of his line. The name exists solely in this genealogical context with no other biblical reference. The multilingual glosses maintain transliteration (Seled), treating it purely as a personal identifier in the Chronicles genealogy, one of the many names preserving family memory without additional narrative detail. **PROPER NAMES (PERSONAL)**
en: Seled | **es:** Seled | **fr:** [סלד] | **de:** [סלד] 1Chr 2:30

סָלָה H5541a *V-Piel-Perf-3ms* (2×)
to make light of, reject—to treat with contempt, scorn, or cast aside as worthless
This verb means to make light of, toss aside, or treat with contempt. Psalm 119:118 says God makes light of all who stray from His statutes, treating their rebellion as contemptible. Lamentations 1:15 describes how the Lord has flouted or rejected Jerusalem's mighty warriors, casting them aside in judgment. The root conveys the idea of treating something as lightweight or worthless, rejecting it with scorn. Both passages use it of divine rejection—God treating the disobedient as negligible, worthy only of dismissal. The Piel form in Lamentations intensifies the action, emphasizing the completeness of God's scornful rejection.

(2×) Means to make light of, reject, or treat with contempt, used of God's response to human rebellion. Psalm 119:118 states 'You reject all who stray from Your statutes,' treating their error as contemptible. Lamentations 1:15 says the Lord 'has rejected' (or flouted) Jerusalem's mighty men, casting them aside in judgment. The multilingual evidence shows 'reject' (English, German 'reject'), 'desechar/rechazar' (Spanish = to cast aside), recognizing the action of dismissing or scorning as unworthy, whether the disobedient (Psalm) or the once-mighty warriors (Lamentations). **REJECTION AND REFUSAL**
en: He-rejected, You-reject | **es:** Desechaste, Ha-rechazado | **fr:** [סלה], peser | **de:** Sela, du-reject Ps 119:118; Lam 1:15

סָלָה H5541b *V-Pual-Imperf-3fs* (2×)
to be weighed, valued—to be evaluated or estimated in terms of worth, especially against gold
This verb means to be weighed or valued, specifically in the sense of being evaluated or measured against something. Job 28:16 and 28:19 both state that wisdom 'cannot be weighed' or valued against gold—neither the gold of Ophir nor topaz can match wisdom's worth. The imagery is commercial and precious-metal-related: wisdom cannot be placed on scales against even the finest gold because it exceeds all material value. The Pual form indicates passive voice—wisdom cannot be (successfully) weighed or estimated in terms of gold; it transcends such valuation.

(2×) Means to be weighed, valued, or evaluated in terms of worth, appearing in Job 28:16 and 28:19 in the poem about wisdom's

incomparable value. Both verses state that wisdom 'cannot be valued' against gold of Ophir or precious stones—it exceeds all material estimation. The multilingual evidence shows 'valued/is valued' (English), 'se estimará' (Spanish = will be estimated), capturing the commercial imagery of weighing precious items to determine worth, with the point being that wisdom's value surpasses any such calculation or comparison with earthly treasures. **WEIGHING AND EVALUATING**

en: it-is-valued | **es:** se-estimará | **fr:** תסלה | **de:** [תסלה] Job 28:16; Job 28:19

סֶלָה H5542 *Interjection* (74×)

Selah — a liturgical or musical notation in the Psalms and Habakkuk, of uncertain meaning; perhaps a pause or cue.

Selah is one of the most debated terms in the Hebrew Bible. Occurring 71 times in the Psalms and 3 times in Habakkuk 3, it appears to be a liturgical or musical direction rather than a word with translatable semantic content. The Septuagint renders it diapsalma ('interlude'), while ancient interpreters variously understood it as a signal to lift one's voice, a change of melody, or a pause for instrumental interplay. Modern scholarship remains divided, though the derivation from salal ('to lift up') suggests an instruction to raise voices or instruments. Remarkably, most translations — English, Spanish, French, German — simply transliterate it as 'Selah,' acknowledging that its precise function eludes confident translation.

(74×) A liturgical or musical notation of uncertain meaning, appearing 71 times in the Psalms and 3 times in Habakkuk (Ps 3:2, 4, 8; Hab 3:3, 9). Possibly from salal ('to lift up'), it may signal a pause, melodic shift, or doxological cue. The Septuagint renders it diapsalma ('interlude'). Nearly all modern languages simply transliterate it — Selah, Sela. **SINGING AND MUSIC**

en: Selah | **es:** Selah | **fr:** Sélah | **de:** Sela Ps 3:2; Ps 3:4; Ps 3:8; Ps 4:2; Ps 4:4

גַּבַּי סַלָּי H5543a *N-proper-ms* (1×)

Sallai, a Benjamite name

Sallai appears in Nehemiah's list of Benjamites who settled in Jerusalem after the exile. The name and surrounding text present difficulties—the parallel passage in 1 Chronicles 9:8 reads differently, leading scholars to suspect textual corruption. The name might relate to Aramaic or Talmudic terms for tax collectors (gabbai), though this remains speculative. What's clear is that Sallai represents one of the families that responded to Nehemiah's call to repopulate Jerusalem, helping restore the city's demographic and spiritual vitality after the return from Babylon.

(1×) Personal name in Nehemiah 11:8, identifying a Benjamite settler in post-exilic Jerusalem. The text reads 'Gabbai, Sallai' (possibly two names or a compound), but comparison with 1 Chronicles 9:8 shows significant textual differences, suggesting corruption. The name may derive from terms meaning 'collector' or relate to other roots. It functions primarily to document family participation in Jerusalem's restoration. **PROPER NAMES (PERSONAL)**

en: Sallai | **es:** Salai | **fr:** [סלי] | **de:** [סלי] Neh 11:8

סַלּוּ H5543b *N-proper-ms* (1×)

Sallu—a priest in the time of Zerubbabel

Sallu appears as a priestly name during the post-exilic period when Zerubbabel led the rebuilding efforts in Jerusalem. The name occurs in Nehemiah's list of priests who returned from Babylon. The textual tradition shows some variation, with verse 20 giving an alternate form Sallai, and the Septuagint reflecting slight differences in transliteration.

(1×) Proper name of a priest who served during Zerubbabel's administration after the return from exile (Neh 12:7). The identity appears connected to Sallai in verse 20 of the same chapter, showing typical Hebrew name variation. Cross-language evidence is minimal given the single occurrence of this proper name. **AUTO-DETECTED COMMUNITY 11488 WITH 3 SENSES**

en: Sallu | **es:** Salu | **fr:** [סלו] | **de:** [סלו] Neh 12:7

סָלוּא H5543c *N-proper-ms* (1×)

Salu—a Simeonite leader, father of Zimri

Salu was a Simeonite prince whose son Zimri became infamous in Israel's history. When Israel camped at Shittim, Zimri brought a Midianite woman into the camp in open defiance of Moses, leading to divine judgment through a plague. Phinehas the priest killed both Zimri and the woman, stopping the plague. The name appears only in this tragic narrative context.

(1×) Personal name of a tribal leader from Simeon, father of Zimri who was slain by Phinehas at Baal-peor (Num 25:14). The Septuagint witnesses show varied attempts at rendering this Hebrew name into Greek. Spanish, French, and German translations consistently transliterate as 'Salu.' **AUTO-DETECTED COMMUNITY 11488 WITH 3 SENSES**

en: Salu | **es:** Salu | **fr:** Salu | **de:** Salu Num 25:14

סַלּוּא H5543d *N-proper-ms* (2×)

Sallu—a post-exilic Benjamite name appearing in genealogical lists

Sallu is a Benjamite name appearing in the post-exilic genealogies of those living in Jerusalem. The name occurs in 1 Chronicles 9:7 and Nehemiah 11:7, parallel lists of residents in the restored city. There is minor spelling variation between the two passages (Sallua in Chronicles, Sallu in Nehemiah), a common feature in biblical genealogies. The Septuagint shows various attempts at transliteration. Beyond these genealogical mentions, nothing is known about this individual or family. The name represents one of the Benjamite families that resettled in Jerusalem after the Babylonian exile.

(2×) A proper name identifying a Benjamite in the post-exilic community of Jerusalem, appearing in 1 Chronicles 9:7 (as Sallua) and Nehemiah 11:7 (as Sallu). These parallel genealogies list residents of Jerusalem after the return from exile. The spelling variation between the two accounts reflects typical textual diversity in genealogical records. The multilingual glosses maintain the transliteration (Sallu, Salú), treating it as a personal or family name preserved in the registers of Benjamites who repopulated the capital city. **AUTO-DETECTED COMMUNITY 11488 WITH 3 SENSES**

en: Sallu | **es:** Salú | **fr:** [סלא], [סלוא] | **de:** [סלא], [סלוא] 1Chr 9:7; Neh 11:7

סַלָּי H5543e *Prep-l / N-proper-ms* (1×)

to Sallai—prepositional phrase marking priestly name

This form combines the Hebrew preposition 'to' with the personal name Sallai, who was identified as a priest. The occurrence links this figure with Sallu in Nehemiah 12:7, reflecting the same individual under slight name variation. Such prepositional constructions with proper names are common in genealogical and administrative lists where relationships or directions are specified.

(1×) Prepositional phrase 'to Sallai' referring to a priestly figure in Nehemiah's genealogical records (Neh 12:20). The form appears in a list coordinating priestly assignments or relationships. The preposition לְ typically indicates direction, possession, or association, here marking the person as recipient or destination in an administrative context. **PROPER NAMES (PERSONAL)**

en: to-Sallai | **es:** De-Salai | **fr:** [לסלי] | **de:** [לסלי] Neh 12:20

סַלּוֹן H5544 *Conj-w / N-mp* (2×)

brier, thorn—a prickly, painful plant; a source of irritation or distress

This noun denotes a brier or thorn, a prickly plant that causes pain and difficulty. Ezekiel uses it twice in symbolic contexts: in 2:6, the prophet is warned he dwells among scorpions and thorns (representing hostile people), and in 28:24, it describes 'a pricking brier' that will no longer afflict Israel when God judges the surrounding nations. The imagery is consistently negative—thorns represent hostility, pain, and opposition. The etymology is uncertain, but the word

clearly designates painful, prickly vegetation used metaphorically for people or nations that cause suffering and irritation to God's people.

(2×) Refers to briers or thorns, prickly plants used metaphorically for sources of pain and hostility. Ezekiel 2:6 warns the prophet that he is surrounded by 'thorns,' representing rebellious people. Ezekiel 28:24 promises there will be no more 'pricking brier' for Israel—no hostile neighbors to torment them. The multilingual glosses consistently identify this as 'thorns/briers' (English), 'espinas' (Spanish = thorns), 'épine' (French = thorn), all recognizing the painful, prickly nature of these plants as symbols of affliction, opposition, and hostility from surrounding peoples. **THORNS AND BRAMBLES**
en: and-thorns, pricking | **es:** espina, y-espinas | **fr:** et-épine, épine | **de:** [וסלונים], [סלון] Ezek 2:6; Ezek 28:24

סָלַח H5545 *Prep-l / V-Qal-Inf* (48×)
To forgive, pardon (always divine); to be forgiven (Nifal passive of divine pardon)
Salach is reserved exclusively for God's action of forgiving sin – no human subject ever takes this verb in the Hebrew Bible. In the Qal stem, it appears in bold petitions like Moses' plea 'Pardon the iniquity of this people' (Num 14:19) and in God's gracious declarations 'I have forgiven' (Num 14:20). The Nifal passive appears repeatedly in Leviticus sacrificial law: after proper atonement, 'he shall be forgiven' (Lev 4:20, 26, 31). This divine exclusivity sets salach apart from other forgiveness vocabulary and underscores that true pardon originates with God alone. Isaiah 55:7 invites the wicked to return, 'for He will abundantly pardon.'

1. forgive, pardon (Qal active) (34×) The Qal active: God pardons, forgives, or remits sin and iniquity. Always with God as subject, whether in direct speech ('I have forgiven,' Num 14:20), petition ('Forgive, O Lord,' Dan 9:19), or promise ('I will forgive their iniquity,' Jer 31:34). Multilingual evidence is consistent: Spanish perdonar, German vergeben, French pardonner all reflect the exclusively divine character of this act. **LEAVING AND REMAINING**
en: and-I-will-forgive, and-I-will-pardon, and-forgive | **es:** Perdona-, Y-perdonarás, perdonará- | **fr:** devra-pardonner-, et-pardonner, et-tu—pardonner | **de:** soll-vergeben-, und-du-forgive, und-du-soll-vergeben Exod 34:9; Num 14:19; Num 14:20; Num 30:5; Num 30:8

2. be forgiven (Nifal passive) (13×) The Nifal passive: to be forgiven, to receive divine pardon. Concentrated in the Levitical sacrificial regulations (Lev 4:20-5:18), this form appears in the recurring formula 've-nislach lo' – 'and he shall be forgiven.' It presupposes proper atonement ritual and priestly mediation. The passive construction keeps God as the implicit agent of forgiveness even when not named. **LEAVING AND REMAINING**
en: and-he-shall-be-forgiven, and-it-shall-be-forgiven, and-shall-be-forgiven | **es:** Y-será-perdonado, y-será-perdonado | **fr:** et-cela-devra-être-forgiven, et-devra-être-forgiven, et-il-devra-être-forgiven | **de:** und-er-soll-sein-forgiven, und-es-soll-sein-forgiven, und-soll-sein-forgiven Lev 4:20; Lev 4:26; Lev 4:31; Lev 4:35; Lev 5:10

3. prepositional suffix (to you) (1×) A single occurrence at Jeremiah 5:7 where the text form appears to be a prepositional phrase (lamed + 2fs suffix) rather than the verb salach. This is likely a parsing artifact in the data; the Qere reading supports a verbal form. It does not represent a genuine semantic sense of the root. **SECOND PERSON PRONOUNS**
en: you | **es:** a-ti? | **fr:** pardonner | **de:** vergeben Jer 5:7

סַלָּח H5546 *Conj-w / Adj-ms* (1×)
forgiving—ready to pardon and show mercy
This adjective describes God's character as fundamentally disposed toward forgiveness rather than judgment. The psalmist declares this quality alongside divine goodness in a prayer for mercy. The Hebrew emphasizes not just the capacity to forgive but the readiness and willingness to do so. Cross-language evidence shows consistent emphasis on the pardoning aspect, with Spanish capturing the agent noun 'perdonador' (one who pardons).

(1×) Divine attribute of being ready to forgive, applied to the Lord in Psalm 86:5. The term conveys not merely ability but disposition—God is characterized by a merciful stance toward human failure. Used alongside 'good' (טוֹב) to describe the Lord's essential nature. The grammatical form suggests a stable quality rather than momentary action. **LEAVING AND REMAINING**
en: and-forgiving | **es:** y-perdonador | **fr:** et-pardonner | **de:** und-forgiving Ps 86:5

סְלִיחָה H5547 *N-fp* (3×)
forgiveness; pardon for sin or offense
This late Hebrew noun means forgiveness or pardon. Nehemiah 9:17 praises God as 'a God of forgivenesses' (plural of intensity)—abundantly forgiving despite Israel's rebellion. Psalm 130:4 declares 'with you there is forgiveness, that you may be feared'—divine pardon producing reverence, not presumption. Daniel 9:9 confesses 'to the Lord our God belong compassions and forgivenesses'—mercy and pardon as divine attributes. The plural forms in Nehemiah and Daniel emphasize abundant, repeated forgiveness. The word appears only in late biblical texts, reflecting post-exilic theological vocabulary developed through exile's harsh lessons about sin and mercy.

(3×) All three occurrences confess God's forgiving character in contexts of national sin. Nehemiah rehearses Israel's wilderness rebellion, contrasting it with God's patient forgiveness. The Psalmist pairs forgiveness with fear—divine pardon inspiring awe, not license. Daniel's prayer acknowledges that despite Judah's unfaithfulness, God remains characterized by forgivenesses. The plural forms (selichot/selichot) in Nehemiah and Daniel function as intensive abstracts—abundant forgiveness or multiple acts of pardon. Cross-linguistic renderings use 'forgiveness/perdón/pardon' terminology. The late dating suggests a community deeply aware of needing—and receiving—repeated divine pardon. **FORGIVENESS PARDON**
en: and-the-forgivenesses, forgivenesses, the-forgiveness | **es:** el-perdón, perdones, y-los-perdones | **fr:** [סליחות], et-pardon, le-pardon | **de:** [והסלחות], [סליחות], der-forgiveness Neh 9:17; Ps 130:4; Dan 9:9

סַלְכָה H5548 *N-proper-fs* (4×)
Salecah; a city on the eastern border of Bashan, modern Salkhad
Salecah (or Salkhad) was a city marking the eastern boundary of the territory of Bashan, later allotted to Gad or Manasseh. It appears in Deuteronomy 3:10 and Joshua 12:5, 13:11 as a border marker, and in 1 Chronicles 5:11 in connection with Gad's territory. The site is identified with modern Salkhad (or Sarkhad), located on the southern spur of Jebel Hauran, about 63 miles due east of the Jordan River. The Moabite Stone also mentions a similar name (Nabataean צלחד).

(4×) A geographic proper name designating a city on Bashan's eastern frontier. Salecah appears in conquest and boundary lists (Deuteronomy 3:10, Joshua 12:5, 13:11) and tribal allotments (1 Chronicles 5:11). Transliterations are consistent: Salcah/Salecah/Salkhad, with some bracketing [סלכה]. Greek versions render as Σελχα or Ελχα. The identification with modern Salkhad on the Hauran plateau is well established, providing a rare case where biblical toponymy aligns clearly with modern geography. **PROPER NAMES (PERSONAL)**
en: Salcah, Salecah, Salkhah | **es:** Salca, y-en-Salca | **fr:** Salcah, Salecah, [סלכה] | **de:** Salcah, Salecah, [סלכה] Deut 3:10; Josh 12:5; Josh 13:11; 1Chr 5:11

סָלַל H5549 *V-Piel-Imp-ms / 3fs* (12×)
To raise up, build up a highway or path; by extension to exalt in praise; also to heap or pile up
A verb rooted in the physical act of raising earth to form a roadway or causeway. In Isaiah 57:14 and 62:10 it appears as an urgent imperative to prepare the way of the LORD by clearing stones and building up the road. The Piel and Hitpael stems extend the meaning into praise and self-exaltation: Psalm 68:4 calls worshippers to 'lift up a song' to God, while Exodus 9:17 describes Pharaoh 'exalting himself.' German 'aufschuetten' (to heap up) and Spanish 'allanad' (to level/

prepare) together capture the dual physical and figurative range of this root.

1. build up, prepare (a road/highway) (8×) To cast up or build a highway by raising a causeway and clearing obstacles. The core Qal sense, commanding road preparation for divine approach (Isa 57:14; 62:10). Spanish 'allanad' (level it) and German 'aufschuetten' (heap up) reflect the physical labor of road construction. The passive participle in Proverbs 15:19 describes a well-built, 'prepared' path contrasted with the thorny way of the sluggard. **LIFTING AND EXALTING**

en: and-they-raise-up, and-they-raised, build-up | **es:** Allanad-, allanad, calzada | **fr:** et-ויסלו, élever, סללה | **de:** [ויסלו], [סללה], aufschuetten Job 19:12; Job 30:12; Prov 15:19; Isa 57:14

2. exalt, lift up, extol (3×) To lift up in praise or exalt, extending the physical 'raising' into the realm of honor and worship. Psalm 68:4 urges 'lift up a song to him who rides the clouds,' while Proverbs 4:8 commands 'prize her highly' of Wisdom. In Exodus 9:17, Pharaoh's self-exaltation (Hitpael) inverts the positive sense into defiant arrogance. Spanish 'ensalzala' (exalt her) and French 'elever' (raise/exalt) confirm the vertical metaphor. **LIFTING AND EXALTING**

en: exalting-yourself, lift-up-a-song, prize-her-highly | **es:** Ensálzala, exaltad, te-exaltas | **fr:** exalting-toi-même, élever, סלסלה-elle | **de:** [סלסלה], erheben-hinauf-ein-Lied, exalting-dich-selbst Exod 9:17; Ps 68:4; Prov 4:8

3. pile up, heap up (1×) To pile up or heap together material, a specialized application of the root's building-up sense directed at siege or destruction. In Jeremiah 50:26 the imperative commands piling up Babylon's stores for destruction. Spanish 'apiladla' (pile it up) precisely captures this narrowed, militaristic usage, distinct from road-building or praise. **LIFTING AND EXALTING**

en: pile-her-up | **es:** apiladla | **fr:** élever | **de:** aufschuetten Jer 50:26

סוֹלְלָה H5550 *N-fs* (11×)

Siege mound, siege ramp — an earthen embankment raised against city walls during military assault

The noun סוֹלְלָה (solelah) designates the earthen siege ramp or mound that ancient armies constructed to breach fortified cities. Attackers piled earth, rubble, and timber against the wall until soldiers and battering rams could reach the upper defenses. The word appears exclusively in military contexts: Joab builds one against Abel Beth-Maacah (2 Sam 20:15), the Assyrians threaten Jerusalem with one (2 Kgs 19:32; Isa 37:33), and Ezekiel's symbolic siege of Jerusalem features a mound (Ezek 4:2). Jeremiah uses it repeatedly for the Babylonian siege works around Jerusalem (Jer 6:6; 32:24; 33:4). Spanish 'terraplén/rampa de asedio' and English 'siege ramp' both convey the military engineering precisely.

siege mound, siege ramp (11×) An earthen ramp or embankment constructed against the exterior of a fortified city wall during siege operations, enabling attackers to bring battering rams and troops to wall height. Joab raises one against Abel Beth-Maacah (2 Sam 20:15), Sennacherib threatens but never builds one against Jerusalem (2 Kgs 19:32; Isa 37:33), Nebuchadnezzar's engineers construct them at Jerusalem (Jer 32:24; 33:4), and Ezekiel models one prophetically (Ezek 4:2; 21:27). Daniel 11:15 projects the image into apocalyptic military campaigns. Spanish 'terraplén' and German 'Belagerungswall' reflect the construction imagery. **FORTIFICATIONS AND PALACES**

en: a-siege-mound, mound, siege-mound | **es:** las-rampas, los-terraplenes, rampa | **fr:** [הסללות], [סוללה], [סללה] | **de:** Belagerung-ramp, Belagerungsdamm, [הסללות] 2Sam 20:15; 2Kgs 19:32; Isa 37:33; Jer 6:6; Jer 32:24

סֻלָּם H5551 *N-ms* (1×)

ladder—structure for ascending and descending

The ladder appears in Jacob's famous vision at Bethel, where he saw a structure set on earth reaching to heaven with angels ascending and descending upon it. This single biblical occurrence became foundational for understanding the connection between heaven and earth, divine access, and the mediating role that Jacob's descendants would play. The term specifically denotes a constructed means of climbing, whether a simple ladder or more elaborate stairway.

(1×) A ladder or stairway structure in Jacob's dream at Bethel (Gen 28:12), serving as the pathway for angelic traffic between earth and heaven. All translation traditions render this consistently as 'ladder' or 'escalera/échelle/Leiter,' emphasizing the vertical access structure. The vision established Bethel as a place where heaven and earth meet. **STAIRWAY STEPS**

en: ladder | **es:** escalera | **fr:** échelle | **de:** eine-Leiter Gen 28:12

סַלְסְלָה H5552 *N-fp* (1×)

branches/baskets—disputed term in viticulture context

This rare term appears in Jeremiah's oracle comparing Israel to a vineyard, with textual uncertainty about its exact meaning. Ancient versions favored 'baskets' (for gathering grapes), while many modern scholars prefer 'shoots' or 'branches' based on context and comparative Semitic languages. The image involves a gleaner's hand returning to gather what remains, whether to strip branches again or to fill baskets with fruit. The ambiguity reflects the hapax legomenon status.

(1×) Either the branch-clusters or harvest baskets in a vineyard gleaning scene (Jer 6:9). The Hebrew noun appears only here, making precise definition difficult. Spanish opts for 'cestos' (baskets), while scholarly proposals favor 'shoots/branches' connecting to viticulture imagery. The context describes thorough gleaning as metaphor for divine judgment exhausting the people. **GEOGRAPHY AND SPACE**

en: branches | **es:** los-cestos | **fr:** [סלסלות] | **de:** [סלסלות] Jer 6:9

סֶלַע H5553 *N-mp* (59×)

A crag, cliff, or large rock formation; metaphorically, God as a secure refuge; also the Edomite city Sela (Petra).

Denotes a towering rock face or rugged cliff — the kind of imposing geological feature that dominates the Judean and Transjordanian landscape. In the Psalms and 2 Samuel, the word takes on a powerful devotional dimension: 'my rock' (סַלְעִי) becomes a title for God as an unshakable refuge, rendered 'mi peña' in Spanish and 'mon rocher' in French, both preserving the raw, craggy concreteness of the image. The famous incident at Meribah (Num 20:8–11) centers on this word — Moses is told to speak to the סֶלַע, but strikes it instead. Once the term also serves as the proper name Sela, the cliff fortress later known as Petra.

1. rock, cliff (physical feature) (43×) The primary, literal sense: a large rock formation, cliff face, or crag as a physical geological feature. This is the default meaning across most occurrences (43x), covering everything from the rock at Meribah that Moses struck (Num 20:8–11) to the crags where fugitives hide (1 Sam 23:25) and where tombs are hewn (Isa 22:16). The multilingual evidence is remarkably consistent — English 'rock,' Spanish 'peña/roca,' French 'rocher,' German 'Fels' — all pointing to a massive, immovable stone formation rather than a small stone or pebble. **ROCK AND CLIFF**

en: rock, rock-of, the-rock | **es:** la-peña, la-roca, la-roca-de | **fr:** le-rocher, rocher, rocher-de | **de:** Fels, Fels-von, [סלע] Num 20:8; Num 20:10; Num 20:11

2. rocks, crags (plural terrain) (9×) The plural form referring to rocky cliffs or crags as rugged terrain features, often as places of concealment or inaccessible refuges (9x). In Isa 2:21 people flee 'into the rocks' (בַּסְּלָעִים) for shelter from divine judgment, while Ps 104:18 names the crags as home for rock badgers. Spanish 'peñascos' and German 'Felsen' both capture the wild, plural landscape sense — craggy terrain rather than a single formation. **ROCK AND CLIFF**

en: and-in-the-rocks, of-cliffs, rocks | **es:** las-peñas, los-peñascos, peñas | **fr:** et-dans-le-rochers, rocher, rochers | **de:** Fels, Felsen, und-in-der-Felsen 1Sam 13:6; 1Kgs 19:11; Ps 104:18; Isa 2:21; Isa 7:19

3. rock (divine epithet) (6×) A striking metaphorical use where 'rock' becomes a divine epithet expressing God's role as an impregnable fortress and personal refuge (6x). Typically appears with possessive suffixes — 'my rock' (סַלְעִי) in 2 Sam 22:2 and Ps 18:2 — standing parallel to other fortress-images. The Spanish 'mi peña'

and French 'mon rocher' preserve this intimate, devotional address. Distinguished from the more common צוּר by its emphasis on craggy height and inaccessibility rather than foundational solidity. **ROCK AND CLIFF**

en: And-his-rock, my-rock | **es:** mi-peña, mi-roca, peña-mía | **fr:** et-rocher, mon-rocher, rocher | **de:** mein-Fels, und-Fels 2Sam 22:2; Ps 18:2; Ps 31:3; Ps 42:9; Ps 71:3

4. Sela (proper noun) (1×) The proper noun Sela, identifying the Edomite fortress-city later known as Petra (1x, Judg 1:36). The name derives transparently from the common noun — a city carved into and defined by its towering rock cliffs. English renders it as 'Sela,' while German and French transliterate similarly, confirming the proper-name reading. **ROCK AND CLIFF**

en: from-the-Sela | **es:** desde-la-Roca | **fr:** de-le-Sela | **de:** von-der-Sela Judg 1:36

סֶלַע H5554 *N-proper-fs* (3×)

Sela, a fortress city in Edom; possibly Petra

This place name designates a fortified site in Edom, traditionally identified with Petra (Greek 'petra' = rock) though modern scholars debate this. Judges 1:36 marks it as the Amorite border. Second Kings 14:7 records Amaziah capturing 'Sela' in battle and renaming it Joktheel—a rare instance of a conqueror renaming a city. Isaiah 16:1 uses it geographically: 'send the lamb to the ruler of the land, from Sela through the wilderness.' The name means 'rock' or 'cliff,' fitting the region's dramatic geology. Whether the famous rose-red city or another Edomite stronghold, Sela represents Edom's mountain fastnesses—strategic heights thought impregnable.

(3×) The three references span historical conquest (2 Kings 14:7), tribal boundary (Judges 1:36), and prophetic geography (Isaiah 16:1). Amaziah's victory and renaming demonstrate Judahite expansion into Edomite territory. Isaiah's reference suggests Sela as a known diplomatic or trade location—a place from which tribute might be sent. Cross-linguistic renderings mostly transliterate (Sela), though Spanish once tries 'la-Roca' (the-Rock), recognizing the name's meaning. Greek versions consistently use 'petra,' connecting the name to stone. The site's identification remains debated, but its significance as a major Edomite stronghold is clear. **ROCK AND CLIFF**

en: Sela, from-Sela, the-Sela | **es:** Sela, desde-Sela, la-Roca | **fr:** [מסלע], [סלע], le-Sela | **de:** [מסלע], [סלע], der-Sela 2Kgs 14:7; Isa 16:1; Isa 42:11

מַחְלְקוֹת H5555 *N-proper-fs* (2×)

Sela Hammahlekoth—a place name meaning 'Rock of Divisions' or 'Rock of Escape,' where David evaded Saul

Sela Hammahlekoth (literally 'Rock of Divisions' or 'Rock of Escape') is a place name appearing in 1 Samuel 23:28. It marks the location where Saul broke off his pursuit of David because news arrived that the Philistines had invaded. The name commemorates this moment of sudden separation or escape. The first element means 'rock' or 'crag,' while the second element may derive from a root meaning 'smooth,' 'slippery,' or 'divisions.' Some interpret it as 'the Slippery Rock' (hard to climb), others as 'Rock of Divisions' (where pursuer and pursued were divided). The name captures the dramatic moment when David narrowly escaped Saul's closing trap.

(2×) A place name appearing twice in 1 Samuel 23:28 (both in the same verse), identifying the rock where Saul and David were separated when urgent news diverted Saul's pursuit. The name literally means something like 'Rock of Divisions/Escape/Smoothness,' commemorating the narrow escape. The multilingual evidence shows varied interpretation: 'Rock of Escape' (English), 'peña de las divisiones' (Spanish = rock of divisions), reflecting different understandings of the name's second element, though all recognize it as the site of David's providential deliverance from Saul's pursuit. **GEOGRAPHY AND SPACE**

en: Rock-of, the-Escape | **es:** las-divisiones, peña-de | **fr:** Rock-de, le-Escape | **de:** Rock-von, der-Escape 1Sam 23:28

סֶלְעָם H5556 *Art / N-ms* (1×)

locust—edible winged insect, possibly bald locust species

This term designates a specific type of clean locust permitted for food under Levitical law. The name likely derives from a root meaning 'swallow' or 'consume,' fitting the locust's voracious reputation. Leviticus 11:22 lists it among four locust varieties that Israelites could eat, alongside the arbeh, hargol, and hagab. The precise species identification remains uncertain, though 'bald locust' suggests distinctive appearance features that ancient observers could recognize.

(1×) A kosher locust species mentioned in the Levitical dietary code (Lev 11:22), one of four permitted flying insects. Etymology suggests connection to 'swallowing/consuming,' reflecting the insect's destructive feeding habits. Cross-language evidence shows 'bald locust/langostón' emphasizing a distinguishing physical feature, possibly related to wing sheaths or head shape that differentiated it from other edible locusts. **LOCUSTS AND SWARMS**

en: the-bald-locust | **es:** el-langostón | **fr:** le-bald-sauterelle | **de:** der-bald-locust Lev 11:22

סָלַף H5557 *V-Piel-Prtcpl-ms* (7×)

Twist, pervert, overthrow (Piel); to distort justice, subvert moral order, or ruin the way of the wicked.

A Piel verb meaning to twist, pervert, or overturn, used in both legal and wisdom contexts. In the Torah, it describes how a bribe 'perverts' the words of the righteous (Exod 23:8; Deut 16:19), a principle so vital it is stated twice. In wisdom literature, it takes on a broader moral dimension: folly 'subverts' a person's way (Prov 19:3), wickedness 'overthrows' the sinner (Prov 13:6), and God Himself 'overturns' the plans of the treacherous (Prov 22:12). Job 12:19 extends it to the cosmic realm where God 'overthrows' even powerful leaders.

twist, pervert, overthrow (Piel) (7×) To twist, pervert, or overturn in either a judicial or moral sense. The legal usage appears in Exod 23:8 and Deut 16:19 where a bribe 'perverts' (yesallef) the cause of the righteous – the Spanish 'trastorna' and French 'perverts' both capture this distortion of justice. The wisdom usage in Proverbs broadens the scope: Prov 19:3 says a person's own folly 'subverts' his path; Prov 13:6 declares wickedness 'overthrows' the sinner; and Prov 22:12 affirms that the LORD 'subverts' the affairs of the treacherous. In Job 12:19 God leads priests away stripped and 'overthrows' the mighty, using the same verb for divine reversal of human power. **CROOKED PERVERTED**

en: and-perverts, but-he-overthrows, he-overthrows | **es:** arruina, derriba., pero-él-trastorna | **fr:** et-perverts, et-renverser, renverser | **de:** [ויסלף], [יסלף], [מסלף] Exod 23:8; Deut 16:19; Job 12:19; Prov 13:6; Prov 19:3

סֶלֶף H5558 *Conj-w / N-msc* (2×)

perversity, crookedness—devious or twisted behavior, especially moral corruption or deceit

This noun means perversity, crookedness, or devious dealing—moral twistedness as opposed to straightness and integrity. Proverbs uses it to describe character defects: the crookedness of the treacherous destroys them (11:3), and perversity in the tongue breaks the spirit (15:4). The root conveys the idea of something twisted or bent out of true shape, applied morally to describe deceitful, corrupt behavior. In both Proverbs passages, this crookedness is contrasted with integrity and wholesome speech, and is shown to lead to destruction and brokenness. The term captures the deviousness that comes from abandoning moral straightness.

(2×) Denotes perversity, crookedness, or devious dealing in moral character or speech. Proverbs 11:3 states 'the perversity of the treacherous destroys them,' showing how moral twistedness leads to ruin. Proverbs 15:4 contrasts wholesome and perverse tongue—'perversity in it breaks the spirit.' The multilingual glosses uniformly identify this as 'perversity/crookedness' (English), 'perversidad' (Spanish = perversity), recognizing the moral dimension of being twisted, bent, or devious rather than straight and honest, with devastating consequences for those who practice such crooked dealing. **GEOGRAPHY AND SPACE**

en: but-perversity, but-the-crookedness-of | **es:** y-perversidad, y-perversidad-de | **fr:** et-וסלף | **de:** [וסלף] Prov 11:3; Prov 15:4

סְלֵק H5559 *V-Qal-Perf-3fs* (5×)

to come up, ascend, arise (Aramaic); of physical or figurative rising

An Aramaic verb meaning to come up or ascend, appearing exclusively in Daniel and Ezra. It describes the four great beasts rising from the sea in Daniel's vision (Dan 7:3), the little horn coming up among the ten (Dan 7:8, 20), and thoughts arising in Nebuchadnezzar's mind on his bed (Dan 2:29). In Ezra 4:12, it reports that Jews have 'come up' from exile to Jerusalem. The Spanish renderings—'subiendo,' 'subieron,' 'subió'—consistently reflect upward movement, whether literal or figurative.

(5×) To come up, ascend, or arise, used of both physical and visionary movement in Aramaic contexts. Beasts ascend from the sea (Dan 7:3), a horn comes up among others (Dan 7:8, 20), exiles come up to Jerusalem (Ezra 4:12), and thoughts arise in the mind (Dan 2:29). Spanish 'subir' (subiendo/subieron/subió) uniformly captures the upward directionality. The Haph'el causative form means 'to lift up' or 'bring up' (Dan 3:22; 6:24), extending the same spatial logic. **ASCENDING MOVEMENT**

en: came-up, coming-up | **es:** subiendo, subieron, subió | **fr:** [סלקו], [סלקן], [סלקת] | **de:** [סלקו], [סלקן], [סלקת] Ezra 4:12; Dan 2:29; Dan 7:3; Dan 7:8; Dan 7:20

סֹלֶת H5560 *Prep-m / N-fsc* (53×)

Fine flour (semolina), the highest-quality wheat flour used in grain offerings, temple ritual, and elite cuisine.

A premium grade of finely milled wheat flour, more refined than ordinary qemach. In the sacrificial system solet is the required flour for nearly every grain offering described in Leviticus 2, mixed with oil and frankincense. Outside ritual contexts, it appears as a luxury food: Abraham served it to his divine visitors (Gen 18:6), Solomon's household consumed it daily (1 Kgs 5:2), and Ezekiel 16:13 lists it among Jerusalem's extravagant foods. During the Aramean siege of Samaria, a seah of fine flour sold for a shekel – a famine price that underscored its usual costliness (2 Kgs 7:1). The Greek Septuagint renders it semidalis, the Latin simila, and the multilingual evidence consistently points to 'fine flour' across all target languages.

fine flour (53×) Finely ground wheat flour of superior quality, used predominantly in Levitical grain offerings (Lev 2:1-7; Num 28-29) and also in elite domestic hospitality. The multilingual glosses – English fine flour, Spanish flor de harina, French fine farine, German fein Mehl – all highlight the refined, premium character distinguishing solet from coarser qemach. Abraham's offering of solet to his angelic guests (Gen 18:6) and Ezekiel's catalogue of Jerusalem's luxuries (Ezek 16:13, 19) show that this flour connoted both sacred worthiness and social prestige. **GRAIN AND WHEAT**

en: fine-flour | **es:** de-flor-de-harina, flor-de-harina | **fr:** fin-farine, fin-flour, fine-farine | **de:** fein-Mehl Exod 29:2; Exod 29:40; Lev 2:1; Lev 2:2; Lev 2:4

סַם H5561 *N-mp* (16×)

Spices, aromatic substances — fragrant ingredients used in sacred incense and anointing oil

This masculine plural noun refers to aromatic spices or fragrant substances used exclusively in the sacred worship context of Israel's tabernacle and temple. The word appears only in Priestly and Chronistic texts, always in connection with the preparation of holy incense (qeṭōret hassammîm, Exod 25:6; 30:7, 34; 31:11; 35:8, 28; 37:29; Lev 4:7; 16:12; Num 4:16) or the anointing oil. The spices included stacte, onycha, galbanum, and frankincense (Exod 30:34). Their restriction to cultic use highlights the sacred boundary between common and holy in Israelite worship.

spices, aromatic substances (16×) Fragrant aromatic substances designated for sacred cultic purposes, specifically the compounding of tabernacle incense and anointing oil. The term appears only in Priestly legislation and Chronicles, always in the construct chain qeṭōret hassammîm ('incense of spices') or in lists of tabernacle materials (Exod 25:6; 30:34; 2 Chr 2:3; 13:11). French aromates and Spanish especias capture the general sense, while the Hebrew restricts these spices to ritually consecrated formulations. The four named ingredients — stacte, onycha, galbanum, and frankincense (Exod 30:34) — were blended in equal parts. **SPICE AROMATIC PERFUME**

en: spices, the-fragrant-spices, the-spices | **es:** especias, las-especias | **fr:** [סמים], aromates, le-aromates | **de:** Gewuerze, [סמים], der-Gewuerze Exod 25:6; Exod 30:7; Exod 30:34; Exod 31:11

סַמְגַּר נְבוֹ H5562 *N-proper-ms* (2×)

Samgar-Nebo—possibly a title or name of a Babylonian official, though the text may be corrupt

Samgar-Nebo appears in Jeremiah 39:3 in a list of Babylonian officials who entered Jerusalem after its fall. However, the text is almost certainly corrupt at this point. Most scholars believe 'Samgar' is a dittography (accidental repetition) of part of the preceding title 'Rab-mag,' and that 'Nebo' should be joined to the following name to read 'Nebushazban,' an officer known from verse 13. The Septuagint's confused rendering supports the view that the text was already problematic in antiquity. If the traditional text is retained, it would represent an otherwise unknown Babylonian official with a name incorporating 'Nebo,' the name of a Babylonian god.

(2×) A problematic text in Jeremiah 39:3, appearing twice in the verse, traditionally read as a Babylonian official's name 'Samgar-Nebo.' However, scholarly consensus considers this a textual error: 'Samgar' likely arose from dittography of 'Rab-mag,' and 'Nebo' should connect to 'Nebushazban' in the next phrase. The Septuagint shows confusion, confirming ancient textual difficulty. The multilingual glosses maintain the traditional reading (Samgar Nevo), but the historical identity remains uncertain, possibly representing no actual person but rather a scribal accident in the transmission of the list of Babylonian commanders. **NEBO PLACE NAME**

en: Nevo, Samgar | **es:** Nevo, Samgar | **fr:** [נבו], [סמגר] | **de:** [נבו], [סמגר] Jer 39:3

סְמָדַר H5563 *N-ms* (3×)

blossom of the grape vine; flowers appearing before fruit develops

This noun denotes the blossom or flower of the grapevine at the earliest stage of fruit-bearing—when tiny grape clusters first appear. Song of Songs uses it three times in romantic-agricultural imagery. 'The vines are in blossom' (2:13) signals spring's arrival and awakening love. 'Catch the foxes...that ruin the vineyards, for our vineyards are in blossom' (2:15) warns against threats to young love like predators threatening tender vines. 'Let us see whether...the grape blossoms have opened' (7:12, English v.13) invites inspection of spring's progress—literal viticulture doubling as romantic metaphor. The word captures that delicate moment when vines flower before fruit forms.

(3×) All three uses appear in Song of Songs' extended vineyard metaphor for love and courtship. The vine in blossom represents love at its most tender, vulnerable stage—full of promise but not yet mature. Song 2:13's 'vines in blossom' parallels 'fig tree ripening'—both early-season signs of approaching fruitfulness. The foxes (2:15) threaten specifically the blossoming vines—the most vulnerable moment. Song 7:12 includes grape blossoms among signs of spring's advance. Cross-linguistic renderings use 'blossom/brote/fleur/Bluete'—flowering terminology. The agricultural precision (not buds, not grapes, but the bloom between) heightens the metaphor's romantic delicacy. **FLOWERS AND BLOSSOMS**

en: blossom, the-blossom | **es:** el-brote, en-cierne | **fr:** en-fleur, en-fleur., le-bourgeon, | **de:** Bluete Song 2:13; Song 2:15; Song 7:12

סָמַךְ H5564 *Conj-w / V-Qal-ConjPerf-3ms* (48×)

To lean upon, lay hands on, support, sustain; covers ritual hand-laying, divine sustenance, physical leaning, and established

firmness.
At first glance samakh seems to denote simple physical contact — placing one's hands on a sacrificial animal or leaning against a wall. But the word carries an extraordinary theological depth: the same verb that describes the offerer pressing his hands on the head of the burnt offering (Lev 1:4) also describes God 'sustaining' the righteous (Ps 3:5) and a mind 'stayed' on God being kept in perfect peace (Isa 26:3). The multilingual evidence is revealing: Spanish uses imponer (las manos) for ritual hand-laying but sostener for divine support, marking two genuinely distinct semantic frames. Arabic samaka ('to be high, raise up') retains a related sense of elevation and support, while Aramaic cognate semakh preserves the core meaning of physical propping or sustaining.

1. lay hands on (23×) To lay or place hands upon the head of a sacrificial animal or upon a person for ordination, blessing, or commissioning. This is by far the most frequent use (23 occurrences), concentrated in Leviticus and Numbers. The worshipper 'lays his hand' on the burnt offering (Lev 1:4; 3:2, 8, 13; 4:4), transferring identification or sin symbolically. Moses 'lays his hands' on Joshua to commission him (Num 27:18, 23; Deut 34:9). Spanish imponer and poner ('to place upon') consistently mark this as a ritual-gestural action, and the Hebrew construction samakh yad al ('lay hand upon') is virtually formulaic in the Priestly source. **PLACING AND LAYING**
en: and-he-laid, and-he-shall-lay, and-laid | **es:** Y-apoyará, Y-puso, impuso | **fr:** [ויסמכו], et—poser, et-devra-se-coucha | **de:** [ויסמכו], laid, und-er-laid Exod 29:10; Exod 29:15; Exod 29:19; Lev 1:4; Lev 3:2

2. sustain or support a person (7×) To sustain, support, or uphold a person — typically with God as subject providing strength, maintenance, or emotional encouragement. At Ps 3:5 David declares 'the LORD sustains me'; at Ps 119:116 the psalmist pleads 'Sustain me according to your word'; Song 2:5 asks to be 'sustained with raisin cakes.' Spanish sostener and sustentar both select care-giving vocabulary, while German stutzen captures the idea of propping up someone who might otherwise fall. Gen 27:37 extends this to material provision: Isaac tells Esau he has 'sustained' Jacob with grain and wine. **RELEASE AND MOVEMENT**
en: I-sustained-him, sustain-me, sustains-me | **es:** Sostenedme, Susténtame, lo-sostuvo | **fr:** Je-sustained-lui, Soutenez-moi, s'appuyer | **de:** [סמכוני], [סמכתהו], [סמכתני] Gen 27:37; Ps 3:5; Ps 51:12; Ps 119:116; Song 2:5

3. lean on or rely upon (7×) To lean upon something or someone for physical or figurative support, reliance, or dependence. Samson 'leans' on the pillars of the Philistine temple (Judg 16:29); Hezekiah warns against 'leaning' on Egypt as a broken reed (2 Kgs 18:21; Isa 36:6). The shift from active 'supporting' (sense 2) to the subject's own 'relying' is clear in the multilingual data: Spanish apoyarse (reflexive, 'to support oneself upon') versus sostener (transitive, 'to support another'). The theological dimension emerges in Ps 71:6 where the psalmist has 'leaned upon' God from birth. **LEAN RELY TRUST**
en: I-have-leaned, and-he-leans, and-leaned | **es:** me-he-apoyado, se-apoyan, se-apoyará | **fr:** [ויסמכו], et-leaned, et-soutenir | **de:** [ויסמכו], [וסמך], [יסמך] Judg 16:29; 2Kgs 18:21; 2Chr 32:8; Ps 71:6; Isa 36:6

4. one who upholds (6×) The participial form describing one who upholds, supports, or sustains as an ongoing agent. Ps 145:14 declares 'The LORD upholds all who fall'; Ps 37:17 promises that 'the LORD upholds the righteous'; Isa 63:5 asks 'Is there no one to uphold?' Spanish sostiene (present continuous) and the participial framing in multiple languages confirm that this is a characterizing, habitual description rather than a punctual action. Ps 54:4 places God 'among those who uphold my life,' using the same participial construction. **SEIZING AND SNATCHING**
en: but-upholds, is-among-upholders-of, one-to-uphold | **es:** Sostiene, entre-los-que-sostienen, los-que-sostienen-a | **fr:** dans-soutenir, et-soutenir, s'appuyer | **de:** [סומך], [סמכי], aber-upholds Ps 37:17; Ps 37:24; Ps 54:4; Ps 145:14; Isa 63:5

5. firm or established (3×) The passive participle describing a state of being firm, established, or steadfast. At Isa 26:3 a mind 'stayed' (samukh) on God is kept in perfect peace; Ps 111:8 says God's precepts are 'established' forever; Ps 112:8 describes the righteous person whose heart is 'steadfast.' Spanish firme and afirmados ('made firm') reveal the resultative stative meaning, and the parallelism in Ps 112:8 — 'His heart is firm (samukh), he will not be afraid' — confirms a settled condition rather than an ongoing action. **FIRMNESS AND SECURITY**
en: established, steadfast, sustained | **es:** Afirmados, Sostenido, firme | **fr:** s'appuyer, soutenir | **de:** [סמוך], gegründet, sustained Ps 111:8; Ps 112:8; Isa 26:3

6. press upon or lie heavy (2×) To press down upon or lie heavily on something, indicating physical weight or oppressive pressure. At Ps 88:7 the psalmist laments 'your wrath lies heavy upon me,' and at Ezek 24:2 Nebuchadnezzar 'has laid siege' (pressed himself) against Jerusalem. The shift from supportive leaning (sense 3) to oppressive pressing represents a dark reversal of the verb's usual valence, confirmed by Spanish apoyarse in a hostile context and the siege-warfare framing in Ezekiel. **RELEASE AND MOVEMENT**
en: has-laid-siege, lies-heavy | **es:** se-apoyó | **fr:** soutenir | **de:** [סמך], lies-schwer Ps 88:7; Ezek 24:2

סְמַכְיָהוּ H5565 *Conj-w / N-proper-ms* (1×)
Semakhyahu—Korahite gatekeeper, name meaning 'Yahweh has sustained'
Semakhyahu served as one of the Korahite gatekeepers in the temple service during the post-exilic period. His name is theophoric, combining the verbal root meaning 'to sustain/support' with the divine name Yahweh, thus declaring 'Yahweh has sustained.' Such names often commemorated divine help during difficult circumstances, perhaps the family's survival through exile. The Septuagint renders the name with typical Greek phonetic adjustments.

(1×) Personal name of a Levitical gatekeeper from the Korahite division (1 Chr 26:7). The theophoric name means 'Yahweh has sustained,' reflecting covenant theology in naming practices. Spanish renders it as 'Semaquías' with standard adaptation of the Yahweh element. The role indicates trusted responsibility for temple access and security. **PROPER NAMES (PERSONAL)**
en: and-Semakhyahu | **es:** y-Semaquías | **fr:** [וסמכיהו] | **de:** [וסמכיהו] 1Chr 26:7

סֶמֶל H5566 *Art / N-ms* (5×)
image, idol figure, statue set up for worship or veneration
A noun denoting a carved or sculpted image, possibly originating as the name of a foreign deity before becoming a generic term for idol-statues. In Deuteronomy 4:16, Moses warns against making a 'pesel temunat kol-semel'—a carved image in the form of any figure—linking it to the broader prohibition against idolatry. Manasseh places such an idol in the Temple itself (2 Chr 33:7), later removing it in repentance (2 Chr 33:15). Ezekiel encounters the provocative 'image of jealousy' at the Temple's north gate (Ezek 8:3, 5), an idol so offensive it arouses God's jealous anger. The Phoenician cognate confirms its use as a standard term for cult images.

(5×) An idol-image or cultic statue, a physical representation set up for worship that provokes divine jealousy. Deuteronomy 4:16 prohibits making any such figure; Manasseh installs one in the Temple (2 Chr 33:7) and later removes it (2 Chr 33:15). Ezekiel 8:3, 5 describes the 'semel of jealousy' at the Temple gate. English 'image/idol,' Spanish 'ídolo/imagen,' and French 'image/figure' all converge on the sense of a physical cult object. The Phoenician cognate semel/semelet confirms widespread Northwest Semitic usage for divine representations. **IDOLS AND IMAGES**
en: figure, image-of, the-idol | **es:** el-ídolo, imagen-de, ídolo | **fr:** [הסמל], figure, image | **de:** [הסמל], [סמל], figure Deut 4:16; 2Chr 33:7; 2Chr 33:15; Ezek 8:3; Ezek 8:5

סִמְן H5567 *V-Nifal-Prtcpl-ms* (1×)
in its place/appointed—disputed term for grain positioning
This participial form appears in Isaiah's agricultural description but presents significant textual difficulties. The Masoretic text suggests grain planted 'in its appointed place' or 'in a designated area,' but the Septuagint lacks this word entirely, and many scholars view it as accidental repetition (dittography) from the preceding word. If original, it would describe careful agricultural planning where barley

receives its proper location. The uncertainty makes translation tentative.

(1×) Likely 'in its designated place/portion,' describing organized planting of barley (Isa 28:25), though textual integrity is disputed. The Niphal participle suggests something 'appointed' or 'designated.' However, absence from the Septuagint and similarity to adjacent word 'kussemet' (spelt) lead many scholars to consider it a scribal duplication rather than original text. Translations show uncertainty with bracketing. **GEOGRAPHY AND SPACE**

en: in-its-place | **es:** en-su-lugar-señalado | **fr:** [נסמן] | **de:** [נסמן] Isa 28:25

סָמַר H5568 *V-Piel-Imperf-3fs* (2×)

to bristle up, to stand on end (of hair or flesh from fear or dread)

This verb captures the visceral physical reaction when fear grips the body—hair standing on end, flesh 'creeping' with dread. The Hebrew is rare, appearing only twice, but both contexts involve an encounter with God's terrifying majesty. In Psalm 119:120, the psalmist confesses that his very flesh bristles from fear of God, while in Job 4:15, Eliphaz describes a spirit passing before his face, making the hair of his flesh stand up in terror.

(2×) Used in both occurrences to describe the physical response of hair or flesh standing erect due to overwhelming fear or dread, particularly in contexts of divine encounter. The Spanish 'se-erizó' (stood on end) and English 'made-stand-up' capture the involuntary bodily reaction, while 'trembles' reflects the emotional state. Job 4:15 depicts a supernatural encounter, while Psalm 119:120 expresses reverent fear before God's commands. **TREMBLING AND FEAR**

en: made-stand-up, trembles | **es:** Se-erizó, se-erizaron | **fr:** se-dresser, תסמר | **de:** [תסמר], zittert Job 4:15; Ps 119:120

סָמָר H5569 *Adj-ms* (1×)

bristling—rough, standing on end, used of locusts

This adjective describes a distinctive type of locust in Jeremiah's oracle against Babylon. The 'bristling' quality likely refers to the horn-like sheaths that enclose the wings during the pupal stage, giving the creature a rough, spiky appearance. Some interpreters connect this to the aggressive, formidable nature of invading locust swarms. The term appears only once, specifically characterizing the locusts summoned to devastate Babylon as divine judgment.

(1×) Descriptive term for a locust type characterized by bristling or rough appearance (Jer 51:27). Scholars connect this to the wing-sheath structures visible in the pupal stage, creating a spiky look. The adjective intensifies the threatening imagery of military invasion compared to locust devastation. Spanish 'erizadas' (bristled/spiked) captures the standing-on-end quality of the creature's features. **TREMBLING AND FEAR**

en: bristling | **es:** erizadas | **fr:** [סמר] | **de:** [סמר] Jer 51:27

סְנַאָה H5570 *Art / N-proper-ms* (3×)

Senaah or Hassenaah; a family name in post-exilic Judah

(3×) Two occurrences are in census lists (Ezra 2:35, Nehemiah 7:38), documenting one of the larger returning groups. The third (Nehemiah 3:3) identifies their role in wall reconstruction—specifically building the Fish Gate. The variation between 'Senaah' and 'Hassenaah' (with definite article) may indicate different scribal traditions or the article's incorporation into the name. Cross-linguistic renderings simply transliterate (Senaá, Hasenaá, Sénaah). If this is indeed a family name, it's one of the more numerous post-exilic clans; if a social descriptor, it marks out a significant portion of the restoration community. **PROPER NAMES (PERSONAL)**

en: Hassenaah, Senaah | **es:** Hasenaá, Senaá | **fr:** [הסנאה], [סנאה] | **de:** [הסנאה], [סנאה] Ezra 2:35; Neh 3:3; Neh 7:38

סַנְבַלַּט H5571 *Prep-l / N-proper-ms* (10×)

Sanballat the Horonite; the Samaritan governor who led opposition to Nehemiah's rebuilding of Jerusalem's walls.

The Akkadian-origin name (Sin-uballit, 'Sin has given life') of the governor of Samaria who became Nehemiah's chief adversary. Sanballat appears exclusively in the book of Nehemiah, where he mocks the rebuilding effort (Neh 2:10, 19), conspires with Tobiah and Geshem against the builders (Neh 4:1, 7; 6:1-2), and attempts to lure Nehemiah into a trap (Neh 6:5, 12, 14). His daughter married into the high-priestly family, prompting Nehemiah's expulsion of the offender (Neh 13:28). The name's Babylonian etymology reflects the cosmopolitan character of Persian-period Samaria.

Sanballat (personal name) (10×) The proper name Sanballat, designating the Horonite governor of Samaria who persistently opposed Nehemiah's restoration of Jerusalem. His opposition takes multiple forms across the narrative: ridicule and anger (Neh 2:10, 19; 4:1), military conspiracy with Tobiah and Geshem (Neh 4:7; 6:1-2), deceptive invitations (Neh 6:5), and infiltration through intermarriage with the priestly family (Neh 13:28). English, Spanish, French, and German all render the name consistently as 'Sanballat'/'Sanbalat,' preserving the Akkadian-derived form (Sin-uballit, 'the moon-god has given life'). **PROPER NAMES (PERSONAL)**

en: Sanballat, and-Sanballat, and-to-Sanballat | **es:** Sanbalat, a-Sanbalat, de-Sanbalat | **fr:** Sanballat, et-Sanballat, et-zu-Sanballat | **de:** Sanballat, [ולסנבלט], und-Sanballat Neh 2:10; Neh 2:19; Neh 4:1; Neh 4:7; Neh 6:1

סְנֶה H5572 *Art / N-ms* (6×)

A thorny bush or bramble; the burning bush from which God spoke to Moses at Horeb.

A masculine noun referring to a thorny bush, most likely a blackberry bramble (rubus fruticosus), famous as the bush that burned without being consumed when God appeared to Moses at Mount Horeb. All six occurrences cluster in Exodus 3:2-4, where Moses turns aside to see the 'great sight' of the bush (seneh) aflame yet unharmed, and Deuteronomy 33:16 invokes 'the one who dwelt in the bush' as a blessing formula. The word's concentration in this single theophany makes it virtually a proper noun in Hebrew consciousness. Spanish 'zarza' (bramble) and German 'Busch' (bush) both identify it as a common thorny shrub – the theological significance lies in what happened at it, not in the plant itself.

the bush (6×) A thorny bush or bramble, identified as the site of God's appearance to Moses at Horeb. Exodus 3:2-4 uses the word five times in rapid succession as Moses observes the bush burning without being consumed, approaches it, and hears God's voice from within it. Deuteronomy 33:16 recalls this theophany in Moses' final blessing, invoking 'the favor of the one dwelling in the bush.' The likely identification is the blackberry bramble (rubus fruticosus), a common thorny shrub of the Sinai region. Spanish 'zarza' (which also gives 'zarzamora,' blackberry) and French 'buisson' (bush, as in 'buisson ardent,' burning bush) preserve the botanical ordinariness of the plant that became Scripture's most famous shrub. **BUSH SHRUB PLANT**

en: and-the-bush, the-bush | **es:** la-zarza, y-la-zarza | **fr:** et-le-buisson, le-buisson, le-bush | **de:** der-Busch, der-bush, und-der-Busch Exod 3:2; Exod 3:3; Exod 3:4

סְנֵה H5573 *N-proper-fs* (1×)

Seneh—cliff name, possibly meaning 'thorny'

Seneh was one of two prominent rocky crags that formed a natural pass between Michmash and Geba. Jonathan and his armor-bearer famously climbed between these two cliffs—Seneh and Bozez—to launch their daring raid on the Philistine garrison. The name may derive from a word for 'thorn' or 'thorny bush,' suggesting the rugged, inhospitable terrain. This geographical marker became associated with one of Israel's great military victories through faith and courage.

(1×) Proper name of a cliff or rocky crag opposite Bozez in the pass between Michmash and Geba (1 Sam 14:4). The site was central to Jonathan's attack on the Philistine garrison. Etymology possibly

connects to 'thorny,' describing the harsh terrain. Translations consistently transliterate as Seneh/Sené, preserving the place name without translation. **PROPER NAMES (PERSONAL)**
en: Seneh | **es:** Sené | **fr:** Seneh | **de:** Seneh 1Sam 14:4

סְנוּאָה H5574 *Art / N-proper-ms* (2×)
Senuah (personal name); father or ancestor of Judahite leaders in post-exilic Jerusalem
This personal name appears in genealogies of post-exilic Jerusalem, specifically in lists of those who resettled the city after the Babylonian captivity. The name occurs with the definite article (ha-Senuah) in both passages, suggesting it may be a clan or family designation. 1 Chronicles 9:7 and Nehemiah 11:9 record Judahite leaders whose lineage traced through 'the son of ha-Senuah,' indicating this was a recognized family line in the restored community.

(2×) A proper name in genealogical lists, appearing as 'ha-Senuah' (with the article) in both occurrences. The parallel passages in Chronicles and Nehemiah identify this as an ancestral name in the lineage of post-exilic Judahite leaders. Greek versions transliterate it variously as Asana, Asenna, Aana, suggesting uncertainty about the original pronunciation. **PROPER NAMES (PERSONAL)**
en: Ha-Senuah, ha-Senuah | **es:** Hasenua, el-Senua | **fr:** [הסנאה], [הסנואה] | **de:** [הסנאה], [הסנואה] 1Chr 9:7; Neh 11:9

סַנְוֵרִים H5575 *Prep-b* (3×)
sudden blindness; miraculous loss of sight as divine judgment
This plural intensive noun denotes sudden, supernatural blindness—a miraculous striking of the eyes. Genesis 19:11 describes angels smiting the men of Sodom 'with blindness, both small and great, so that they wore themselves out groping for the door'—judicial blindness preventing their assault. Second Kings 6:18 records Elisha's prayer: 'Strike this people with blindness,' and God struck the Aramean army 'with blindness' (mentioned twice)—temporary disorientation that allowed Israel's escape. In all cases, this is not natural blindness but sudden, supernatural vision-loss sent as judgment or protection. The plural form suggests intense or complete blindness—not mere dimming but total disorientation.

(3×) All three instances involve miraculous intervention against enemies of God's people. Sodom's men are struck blind to protect Lot's angelic visitors—they grope helplessly, unable to find the door despite surrounding the house. The Aramean army's blinding (2 Kings 6:18, twice) is explicitly temporary—Elisha later asks God to restore their sight—functioning as strategic confusion rather than permanent disability. Cross-linguistic renderings use 'blindness/ceguera/aveuglement/Blindheit' consistently. The sudden, miraculous nature distinguishes this from ordinary blindness—it's a divine weapon, a protective curse, leaving the afflicted groping and helpless before they can harm God's servants. **BLINDNESS PHYSICAL SPIRITUAL**
en: with-blindness | **es:** con-ceguera | **fr:** avec-aveuglement | **de:** mit-Blindheit, mit-blindness Gen 19:11; 2Kgs 6:18

סַנְחֵרִיב H5576 *N-proper-ms* (13×)
Sennacherib; king of Assyria (705–681 BCE) who invaded Judah during Hezekiah's reign.
The Akkadian name Sin-ahhe-eriba means 'Sin (the moon god) has replaced the brothers,' reflecting Assyrian royal naming conventions. Sennacherib succeeded his father Sargon II and is remembered in biblical history primarily for his campaign against Judah in 701 BCE (2 Kgs 18:13–19:37; Isa 36–37; 2 Chr 32). His siege of Jerusalem ended dramatically when the angel of the LORD struck down 185,000 Assyrian troops in a single night. Sennacherib was later assassinated by his own sons while worshiping in the temple of his god Nisroch (2 Kgs 19:36–37). Multilingual renderings consistently transliterate the name with minor variation: Spanish 'Senaquerib,' French 'Sanchérib.'

Sennacherib (personal name) (13×) The proper name of the Assyrian king Sennacherib, son of Sargon II and father of Esarhaddon, who reigned 705–681 BCE. All thirteen biblical occurrences relate to his military confrontation with Judah under King Hezekiah — his invasion (2 Kgs 18:13; 2 Chr 32:1; Isa 36:1), his taunting messages to Jerusalem (2 Kgs 19:16; 2 Chr 32:9–10), Isaiah's prophetic response (2 Kgs 19:20; Isa 37:21), and his dramatic downfall and assassination (2 Kgs 19:36; Isa 37:37). Translations uniformly transliterate the name with slight phonetic adaptations. **PROPER NAMES (PERSONAL)**
en: Sancheriv, Sennacherib, king | **es:** Sanjeriw, Senaquerib, de-Senaquerib | **fr:** Sancheriv, Sanchérib | **de:** Sancheriv, Sanherib 2Kgs 18:13; 2Kgs 19:16; 2Kgs 19:20; 2Kgs 19:36; 2Chr 32:1

סְנָסְנִים H5577 *Prep-b / N-mpc / 3ms* (1×)
branches/fruit-stalks—clusters or stems of dates
This term designates parts of the date palm, likely the fruit-stalks or branch clusters where dates grow. The word appears in Song of Solomon's climactic love poem where the man declares his intention to climb the palm tree and grasp its clusters. Scholarly analysis identifies this as an Aramaic loan-word related to Syriac terms for date clusters. The romantic context uses palm-tree imagery for the beloved's stature and attractiveness.

(1×) The fruit-stalks or branch-clusters of a date palm (Song 7:8), where the dates hang in bunches. Identified as an Aramaic borrowing based on Syriac and Assyrian cognates. The lover uses climbing metaphor—grasping these branches represents intimacy with the beloved. Spanish 'ramas' and French 'branches' emphasize the clustering growth structure of the palm. **BRANCHES AND SHOOTS**
en: on-its-branches | **es:** sus-ramas | **fr:** ses-branches. | **de:** [בסנסניו] Song 7:8

סַנְסַנָּה H5578 *Conj-w / N-proper-fs* (1×)
Sansannah—town in southern Judah, possibly meaning 'palm branch'
Sansannah was a town in the southern territory allotted to Judah during the conquest. It appears to be identical with Hazar-susah mentioned in Joshua 19:5 and Hazar-susim in 1 Chronicles 4:31, showing typical place-name variation. The location was near Gaza, though precise identification remains uncertain. Proposals have placed it at various sites northeast of Gaza, but archaeological confirmation is lacking. The name may relate to palm branches or horse-related terminology.

(1×) Settlement in southern Judah's tribal allotment (Josh 15:31), probably identical to Hazar-susah and Hazar-susim in parallel lists. Location near Gaza but specific site uncertain. The Septuagint variants reflect typical Greek attempts at rendering Semitic place names. Spanish 'Sansaná' maintains standard transliteration patterns for Hebrew toponyms. **PROPER NAMES (PERSONAL)**
en: and-Sansannah | **es:** y-Sansaná | **fr:** et-Sansannah | **de:** und-Sansannah Josh 15:31

סְנַפִּיר H5579 *N-ms* (5×)
fin (of a fish); a distinguishing mark of ritually clean aquatic creatures
A technical term from the Levitical dietary laws designating the fin of a fish or aquatic creature. It appears exclusively in the parallel legal texts of Leviticus 11:9-12 and Deuteronomy 14:9-10, always paired with scales (qasqeseth) as the two markers that determine whether a water-dwelling creature is clean and permissible to eat. Creatures with both fins and scales are clean; those lacking either are 'an abomination.' The remarkable consistency across languages—English 'fin,' Spanish 'aleta,' French 'nageoire,' German 'fin'—reflects the precision of this biological-legal category.

(5×) The fin of an aquatic creature, functioning as one of two required markers (alongside scales) for ritual cleanness in the dietary laws. All five occurrences appear in Leviticus 11:9-12 and Deuteronomy 14:9-10, where the presence of both fins and scales determines edibility. English 'fin,' Spanish 'aleta,' French 'nageoire,' and German 'fin' all point to the same anatomical feature. The term carries no

metaphorical extension—it is purely a taxonomic criterion within Israel's holiness code. **WING BODY PART**

en: fin | **es:** aleta | **fr:** nageoire | **de:** fin Lev 11:9; Lev 11:10; Lev 11:12; Deut 14:9; Deut 14:10

סָ֫ס H5580 *N-ms* (1×)

moth/worm—insect that consumes fabric

This term designates the clothes moth or a similar fabric-eating insect. Isaiah uses it in powerful imagery about divine judgment, declaring that the moth will consume the wicked like a garment. The comparison works because moths silently and gradually destroy expensive textiles, just as God's judgment persistently works against evildoers. Related words appear in Aramaic, Syriac, Arabic, and other Semitic languages, all referring to destructive insects that eat cloth or wood.

(1×) Clothes moth or fabric-eating worm used metaphorically for destructive judgment (Isa 51:8). The insect silently but inevitably consumes woolen garments, providing apt imagery for how divine judgment works against the wicked. Cognates across Semitic languages confirm the identification. Spanish 'gusano' (worm) captures the larval stage that does the actual damage. **WORM MAGGOT**

en: worm | **es:** gusano | **fr:** [סס] | **de:** [סס] Isa 51:8

סִסְמַי H5581 *N-proper-ms* (2×)

Sismai (personal name); descendant of Judah in the line of Jerahmeel

This name appears in the genealogy of Judah, specifically within the extensive family tree of Jerahmeel recorded in 1 Chronicles 2. The name occurs twice in the same verse with slight spelling variation in the Masoretic text (Sismai and Sismai), though this likely reflects scribal variation rather than different individuals. The genealogical context places Sismai within the southern tribes, preserving the memory of Judahite clans from the pre-exilic period.

(2×) A personal name in the genealogical records of Judah's tribe, specifically within Jerahmeel's lineage. Both occurrences are in 1 Chronicles 2:40, with the conjunction 'and' marking the continuation of the genealogy. The Greek versions (Sosomai, Sasamei) attempt to preserve the Hebrew phonetics. **PROPER NAMES (PERSONAL)**

en: Sismai, and-Sismai | **es:** Sismay, y-Sismay | **fr:** [וססמי], [ססמי] | **de:** [וססמי], [ססמי] 1Chr 2:40

סָעַד H5582 *Conj-w | V-Qal-ConjPerf-3ms* (12×)

To support, sustain, or uphold; by extension, to refresh oneself with food, to take a meal

A Hebrew verb expressing the idea of propping up, sustaining, or lending strength to someone. In most occurrences it describes God upholding the righteous (Ps 18:35) or loyalty sustaining a king (Prov 20:28). The French soutenir and German aufrecht-halten capture the physical imagery of holding someone upright. In one distinctive usage (1 Kgs 13:7), the word shifts to mean refreshing oneself with food, a concrete expression of sustaining the body that remains alive in later Aramaic and Rabbinic Hebrew where it becomes the standard term for taking a meal.

1. support, sustain, uphold (11×) The primary sense of providing support, sustenance, or strength to a person. God sustains the psalmist's right hand (Ps 18:35), and steadfast love upholds a king's throne (Prov 20:28). Spanish sostendrá and German aufrecht-halten both preserve the concrete image of holding something upright. The Aramaic cognate sᶜaḏ likewise means 'to support, strengthen,' confirming this as the core meaning across Semitic languages. The imperative forms in Judg 19:5,8 carry the nuance 'sustain your strength' before a journey. **RELEASE AND MOVEMENT**

en: and-sustain, and-sustained, and-to-support-it | **es:** Sostenme, Sustenta, lo-sostendrá | **fr:** [ולסעדה], et-soutenir, et-וסעד | **de:** [ולסעדה], [וסעד], aufrecht-halten-mich Gen 18:5; Judg 19:5; Judg 19:8; Ps 18:35; Ps 20:2

2. refresh oneself with food (1×) A specialized usage meaning to refresh oneself by eating, where sustaining becomes the concrete act of taking a meal. In 1 Kgs 13:7 the man of God is invited to come home and 'refresh yourself' with food. Spanish refréscate and French refresh-toi-même both highlight the reflexive, self-directed nature of this sustaining. This sense became dominant in later Rabbinic Hebrew, where sāᶜaḏ is the standard verb for dining. **FOOD AND NOURISHMENT**

en: and-refresh-yourself | **es:** y-refréscate | **fr:** et-refresh-toi-même | **de:** und-refresh-dich-selbst 1Kgs 13:7

סָעַד H5583 *V-Piel-Prtcpl-mp* (1×)

supporting/helping—providing assistance

This Aramaic verb appears in Ezra's account of the temple rebuilding, describing how the prophets Haggai and Zechariah actively supported and encouraged the work. The intensive Pael stem emphasizes sustained, energetic assistance. The root appears in Targumic Aramaic and Syriac with similar meaning. The context shows prophetic ministry involving not just words but active practical support for the reconstruction project.

(1×) Pael participle 'supporting/helping,' describing the prophets' active assistance in temple rebuilding (Ezra 5:2). The intensive stem indicates ongoing, strong support rather than occasional help. This Aramaic section of Ezra naturally uses Aramaic vocabulary for prophetic ministry that combined encouragement, practical aid, and spiritual authority to maintain momentum in the restoration project. **HELP AND ASSISTANCE**

en: supporting | **es:** apoyando | **fr:** [מסעדין] | **de:** [מסעדין] Ezra 5:2

סָעָה H5584 *V-Qal-Prtcpl-fs* (1×)

stormy/rushing—violent wind

This rare verb describes violent, rushing wind—specifically a storm's fierce movement. The psalmist uses it in parallel with 'tempest,' creating a word-pair for overwhelming natural forces. The root suggests rapid motion and forceful energy, found in Arabic cognates meaning 'to go quickly' or 'run energetically.' The single occurrence makes precise definition challenging, but context clearly indicates destructive weather phenomena.

(1×) Participle describing rushing or violent wind (Ps 55:8), used alongside 'tempest' in parallel construction. The verb emphasizes the storm's fierce, rapid movement rather than just its strength. Arabic cognates confirm associations with swift motion and energetic action. The psalmist seeks deliverance from both human enemies and metaphorical storms of trouble. **STORMS AND TEMPESTS**

en: stormy | **es:** tempestuoso | **fr:** se-précipiter | **de:** stormy Ps 55:8

סָעִיף H5585 *Conj-w* (6×)

Cleft or crevice in rock; branch or bough of a tree

The noun סָעִיף captures two vivid images from the natural world. In its primary sense it denotes a cleft or fissure in a rocky crag — a place of concealment, as when Samson dwelt in the cleft of the rock of Etam (Judg 15:8, 11) or when Isaiah envisions people hiding in rock crevices on the day of the LORD (Isa 2:21). In its secondary sense it refers to the branches or boughs of a tree, used in prophetic metaphor for the remnant left after harvest (Isa 17:6) and the desolation of a ruined city (Isa 27:10).

1. cleft, crevice (of rock) (4×) A fissure or crevice in a rocky cliff, used as a place of refuge or concealment. English glosses render it 'cleft' and 'crevices,' while Spanish uses 'hendidura' (fissure). Samson hides in the cleft of the rock of Etam (Judg 15:8, 11), and Isaiah twice pictures people seeking shelter in rock crevices from the terror of the LORD (Isa 2:21, 57:5). The image evokes the rugged Judean terrain where crags provide natural hiding places. **GEOGRAPHY AND SPACE**

en: and-into-crevices-of, cleft-of, clefts-of | **es:** en-la-hendidura-de, la-hendidura-de, las-hendiduras-de | **fr:** [ובסעפי], [סעפי], cleft-de | **de:** [ובסעפי], [סעפי], cleft-von Judg 15:8; Judg 15:11; Isa 2:21; Isa 57:5

2. branch, bough (of a tree) (2×) A branch or bough of a tree, appearing only in Isaiah's prophetic poetry. In Isa 17:6 the word describes the uppermost boughs of a fruit tree where a few olives remain after harvest — a metaphor for the remnant of Israel. Spanish 'ramas' (branches) and English 'boughs' confirm the arboreal sense. In Isa 27:10 the branches of a desolate city are broken off, extending the organic metaphor to urban destruction. **BRANCHES AND SHOOTS**

en: its-branches, on-its-boughs | **es:** en-sus-ramas, sus-ramas | **fr:** [בסעפיה], [סעפיה] | **de:** [בסעפיה], [סעפיה] Isa 17:6; Isa 27:10

סָעַף H5586 *V-Piel-Prtcpl-ms* (1×)

lopping off—cutting away branches

This denominative verb means to cut off branches, specifically the crown or top of a tree. Isaiah uses it in a powerful oracle against Assyria, declaring that the Lord himself will lop off the lofty boughs with terrifying force. The image depicts God as forester cutting down the proud forest of Assyria's military might. The intensive Piel stem emphasizes the vigor and completeness of the cutting action. This is the only biblical occurrence of the verb.

(1×) Piel participle 'lopping off,' describing divine judgment cutting down proud leadership (Isa 10:33). The verb derives from the noun for 'branch/bough' and depicts forceful pruning or felling. God's action against Assyrian arrogance uses forestry imagery—the tall trees representing high officials will be cut down. Spanish 'cortando' captures the cutting action clearly. **AUTO-DETECTED COMMUNITY 12738 WITH 3 SENSES**

en: lopping-off | **es:** cortando | **fr:** [מסעף] | **de:** [מסעף] Isa 10:33

סְעַפָּה H5587a *Art / N-mp* (1×)

divided opinions—metaphor for religious wavering

This plural noun describes divided or split thinking, used in Elijah's famous challenge at Mount Carmel. The prophet demands how long Israel will 'limp on two divided opinions'—trying to serve both Yahweh and Baal simultaneously. The imagery suggests unequal legs or a divided stance that produces limping, unstable movement. The metaphor powerfully captures religious compromise and double-mindedness. Some scholars see literal reference to legs, but the context supports mental/religious division.

(1×) Divided opinions or split allegiances in religious commitment (1 Kgs 18:21). Elijah uses this metaphorically with 'limping,' depicting Israel's attempt to worship both Yahweh and Baal as walking on unequal legs. The noun emphasizes the bifurcated, unstable nature of trying to maintain contradictory loyalties. French 'avis' (opinions) and Spanish 'ramas' (branches, suggesting divergence) show interpretive variation. **GEOGRAPHY AND SPACE**

en: the-opinions | **es:** las-ramas? | **fr:** le-avis | **de:** der-opinions 1Kgs 18:21

שְׂעִפִּים H5587b *Prep-b / N-mp* (2×)

disquieting thoughts, troubled thoughts, anxious mental agitation

This plural noun describes the kind of thoughts that disturb sleep and peace—racing, anxious, disquieting reflections that agitate the mind. Both occurrences are in Job's dialogues, where intense suffering provokes mental anguish. In Job 4:13, Eliphaz speaks of troubled thoughts during visions of the night, while in Job 20:2, Zophar's 'disquieting thoughts' compel him to respond hastily to Job. The word captures mental restlessness and inner turmoil.

(2×) Describes agitated, troubled, or disquieting thoughts that disturb mental peace. The contexts in Job link these thoughts to suffering, visions, and urgent compulsion to speak. Spanish 'pensamientos' and French references to troubled thoughts align with the Hebrew sense of mental agitation. In Job 20:2, parallel with 'my haste within me' intensifies the image of inner turmoil. **GEOGRAPHY AND SPACE**

en: in-disquieting-thoughts, my-troubled-thoughts | **es:** En-pensamientos, mis-pensamientos | **fr:** dans-בשעפים, mon-שעפי-moi | **de:** [בשעפים], [שעפי] Job 4:13; Job 20:2

סָעֵף H5588 *N-mp* (1×)

double-minded—those with divided loyalty

This adjective describes people with divided hearts or double-minded attitudes, particularly in religious devotion. The psalmist declares passionate hatred for such half-hearted persons, loving God's law while despising those who treat it ambivalently. The term suggests internal division, wavering commitment, and unreliable character. It may derive from imagery of branching or splitting. The religious context indicates those who try to maintain competing loyalties rather than wholehearted covenant faithfulness.

(1×) Adjective describing double-minded or half-hearted people in religious commitment (Ps 119:113). The psalmist contrasts love for God's law with hatred for those who maintain divided loyalties. The term emphasizes internal splitting—wanting to serve God while keeping other options open. Spanish 'pensamientos divididos' (divided thoughts) explicitly names the cognitive split, while German 'double-minded Leute' uses English loanword. **THINKING AND SEEMING**

en: double-minded-ones | **es:** Pensamientos-divididos | **fr:** rameau | **de:** double-minded-Leute Ps 119:113

סְעַפָּה H5589 *N-fpc / 3ms* (2×)

boughs, branches (of a tree, especially cedar)

This feminine plural noun refers to the spreading branches or boughs of a great tree. Both occurrences are in Ezekiel 31, where Assyria is depicted as a magnificent cedar in Lebanon, so tall and majestic that birds nest in its boughs and nations find shelter under its branches. The imagery emphasizes grandeur and protective reach—the sprawling canopy of a mighty tree. The prophet uses this arboreal metaphor to describe imperial power before announcing its impending fall.

(2×) The branches or boughs of a great tree, used metaphorically in Ezekiel 31 for the far-reaching power of Assyria. Both references (vv. 6, 8) speak of birds nesting and nations dwelling 'in its boughs,' highlighting the protective and expansive nature of the cedar's canopy. The Hebrew occurs with possessive suffix 'its boughs,' emphasizing the majestic cedar figure. **BRANCHES AND SHOOTS**

en: in-its-boughs, its-boughs | **es:** En-sus-ramas, sus-ramas | **fr:** [בסעפתיו], [סעפתיו] | **de:** [בסעפתיו], [סעפתיו] Ezek 31:6; Ezek 31:8

סָעַר H5590 *Conj-w / V-Qal-Prtcpl-ms* (7×)

To storm, rage, be tempest-tossed; in causative stems, to drive away or scatter as with a whirlwind

A verb evoking the raw fury of a tempest, used both literally of raging seas and figuratively of divine wrath or human turmoil. Jonah's sailors face a sea 'growing more and more stormy' (Jonah 1:11, 13), and Isaiah's afflicted Jerusalem is called 'storm-tossed' (Isa 54:11). In the Piel stem the sense shifts to active scattering: God disperses the disobedient 'with a whirlwind among the nations' (Zech 7:14), and Hosea likens the wicked to chaff 'driven away from a threshing floor' (Hos 13:3). The Arabic cognate sa'ara ('kindle, inflame') hints at the word's deeper etymology of violent agitation.

1. storm, rage, be tempest-tossed (Qal/Nifal/Pual) (5×) Intransitive and passive forms (Qal, Nifal, Pual) meaning to storm, rage, or be tossed about by a tempest. In Jonah 1:11 and 1:13 the sea 'was storming' (so'er) ever more violently; in Isa 54:11 God addresses Jerusalem as 'storm-tossed' (so'arāh), a woman battered by affliction. Spanish azotada por tempestad ('battered by tempest') and French tempête capture the involuntary, passive experience of being caught in meteorological or metaphorical fury. Hab 3:14 extends it figuratively to enemies who 'storm along' in battle frenzy. **STORMS AND TEMPESTS**

en: and-it-was-stormy, and-storming, storm-tossed | **es:** Y-se-turbó, azotada-por-tempestad, se-precipitan | **fr:** [סערה], et-cela-fut-stormy, et-tempête | **de:** [יסערו], [סערה], und-Sturm 2Kgs 6:11; Isa 54:11; Jonah 1:11; Jonah 1:13; Hab 3:14

2. drive away, scatter with a tempest (Piel) (2×) Causative forms (Piel) meaning to drive away, scatter, or disperse as with a

whirlwind, used transitively of divine judgment. In Hos 13:3 the wicked are like chaff 'driven away' (y'so'ar) from a threshing floor by the wind; in Zech 7:14 God declares 'I scattered them with a whirlwind among the nations.' Spanish dispersé con torbellino ('I scattered with a whirlwind') precisely captures the causative force, the agent wielding the storm as an instrument of exile and judgment. **STORMS AND TEMPESTS**

en: and-I-scattered-them, driven-away | **es:** Y-los-dispersé-con-torbellino, es-arrojado | **fr:** et-tempête, tempête | **de:** [וְאֹסְעֵרֵם], [יִסְעַר] Hos 13:3; Zech 7:14

H5591 *N-fs* (2×)

storm, whirlwind, tempest

This noun denotes a violent storm or whirlwind, the kind of atmospheric fury that announces divine presence. Both occurrences in Job describe God speaking to Job 'out of the storm'—a theophanic manifestation where the Creator addresses His creature from the heart of nature's power. The storm is not merely meteorological but theological, a fitting medium for the overwhelming majesty of God's voice. The tempest symbolizes both terror and revelation.

(2×) A fierce storm or whirlwind, specifically the tempest from which YHWH speaks to Job (38:1, 40:6). The repetition emphasizes this as the signature setting for God's climactic self-revelation. Cross-linguistic glosses consistently render this as 'storm' or 'tempest,' recognizing the theophanic context where divine speech emerges from natural fury. **STORMS AND TEMPESTS**

en: the-storm | **es:** (Q:la-tempestad), (Q:tempestad) | **fr:** (סַעַר), le-(הַסַּעַר) | **de:** [(הַסַּעַר)], [(סַעַר)] Job 38:1; Job 40:6

סַעַר H5591a *Prep-b / N-ms* (8×)

Tempest, violent storm; often figurative for God's wrathful judgment sweeping upon the wicked.

A masculine noun for a fierce tempest or whirlwind, used both literally and as a powerful figure for divine wrath. In Jeremiah's repeated oracle, 'a whirling tempest' (sa'ar mithholel) bursts forth upon the heads of the wicked (Jer 23:19; 25:32; 30:23). The Psalms employ it for the overwhelming force from which the righteous cry for deliverance (Ps 55:8) and as an instrument of God's pursuit of his enemies (Ps 83:15). Amos 1:14 pairs it with the day of storm as a metaphor for military devastation. German Sturm and French tempete, alongside Spanish tormenta, all converge on the image of violent, overwhelming atmospheric power.

tempest, storm, whirlwind (8×) A violent windstorm, tempest, or whirlwind, frequently employed as a metaphor for divine judgment. The prophetic usage is dominant: Jeremiah's refrain describes YHWH's wrath as 'a whirling tempest' bursting on the heads of the wicked (Jer 23:19; 25:32; 30:23). In Ps 55:8, the psalmist seeks escape 'from the rushing wind, from the tempest,' while Ps 83:15 calls on God to pursue enemies with his tempest. Amos 1:14 links it to military destruction 'on the day of storm.' The cross-linguistic evidence – German Sturm, French tempete, Spanish tormenta – uniformly conveys violent atmospheric devastation, confirming the single semantic core of overwhelming destructive force. **STORMS AND TEMPESTS**

en: a-storm-, and-a-storm, and-a-whirling | **es:** con-tempestad-de-ti, con-tormenta, de-tormenta | **fr:** [וְסַעַר], [סַעַר], dans-la-tempête | **de:** Sturm, [וְסַעַר], [סַעַר] Ps 55:8; Ps 83:15; Jer 23:19; Jer 25:32; Jer 30:23

סְעָרָה H5591b *N-fp* (16×)

Storm, tempest, whirlwind — a violent windstorm, often expressing divine power, judgment, or theophany

This feminine noun denotes a fierce, swirling windstorm or tempest. It frequently serves as an instrument of YHWH's intervention — whether in theophany (Ezek 1:4; Job 38:1; 40:6), divine judgment (Isa 29:6; Jer 23:19; 30:23), or miraculous translation (2 Kgs 2:1, 11, where Elijah ascends in the whirlwind). The storms of Zechariah 9:14 accompany YHWH's warrior advent. Only in the late psalms does the word describe ordinary weather phenomena (Ps 107:25, 29; 148:8), and even there the storms remain under God's sovereign command. The metaphorical force of seʿārâ made it a natural vehicle for expressing the overwhelming, uncontrollable power of the divine.

storm, tempest, whirlwind (16×) A violent windstorm or tempest, predominantly depicting divine power in theophany and judgment. The rûaḥ seʿārâ ('storm wind') introduces Ezekiel's throne vision (Ezek 1:4) and YHWH's answer to Job (Job 38:1; 40:6). It carries Elijah heavenward (2 Kgs 2:1, 11) and executes prophetic judgment (Isa 29:6; Jer 23:19; 30:23; Zech 9:14). Only in Psalms 107 and 148 does the term describe natural weather, yet even there God raises and stills the storm. Spanish tempestad and French tourbillon reflect the term's double register of literal gale and metaphorical divine fury. **STORMS AND TEMPESTS**

en: [the-storm], and-a-tempest, and-storm | **es:** [K:la-tempestad], [K:tempestad], en-la-tempestad | **fr:** [סְעָרָה], dans-le-tourbillon, et-tempête | **de:** Sturm, [[הַסְּעָרָה]], [[סְעָרָה]] 2Kgs 2:1; 2Kgs 2:11; Job 38:1; Job 40:6; Ps 107:25

סַף H5592a *N-mpc* (7×)

A basin or bowl, especially for ritual/temple use; metaphorically, a cup of reeling (divine judgment)

A vessel word spanning the practical and the prophetic. In its primary sense, sap denotes a basin or bowl used in ritual and domestic contexts: the Passover blood is collected 'in the basin' for marking doorposts (Exod 12:22), temple inventories list silver basins among sacred vessels (1 Kgs 7:50; 2 Kgs 12:13), and 2 Sam 17:28 mentions basins brought for David's camp. Zechariah 12:2 transforms this humble vessel into a dramatic metaphor: Jerusalem becomes a 'sap ra'al,' a cup of reeling that intoxicates the besieging nations with divine judgment.

1. basin, bowl (for ritual/temple use) (6×) A basin or bowl used in ritual, temple, or domestic settings. In Exod 12:22 the Israelites dip hyssop in blood collected 'in the basin' (bassap) to mark their doorposts at Passover. The temple inventories of 1 Kgs 7:50 and 2 Kgs 12:13 list sippôt among the sacred vessels, and 2 Sam 17:28 includes basins among provisions brought to David. Spanish lebrillo/cuencos, French bassin, and German Becken all render it as a practical container, confirming the concrete, utilitarian sense. **GEOGRAPHY AND SPACE**

en: and-basins, and-the-cups, basins | **es:** Y-los-cuencos, copas-de, en-el-lebrillo | **fr:** [הַסְּפִים], basins, dans-le-bassin | **de:** [הַסִּפִּים], basins, in-der-Becken Exod 12:22; 2Sam 17:28; 1Kgs 7:50; 2Kgs 12:13

2. cup of reeling (goblet of staggering) (1×) A cup or goblet used metaphorically for divine judgment in Zech 12:2, where God makes Jerusalem a 'sap ra'al' (cup of reeling) for the surrounding nations. The image is of an intoxicating vessel that causes those who drink from it to stagger. Spanish copa de ('cup of'), French coupe ('goblet'), and the parallel with 'cup of wrath' imagery elsewhere in the prophets (Isa 51:17, 22; Jer 25:15) confirm this as a figurative extension: the humble basin becomes an instrument of staggering, theophanic judgment. **GEOGRAPHY AND SPACE**

en: reeling | **es:** copa-de | **fr:** coupe | **de:** [סַף] Zech 12:2

סַף H5592b *N-msc* (25×)

threshold, sill — the stone or timber crosspiece at the base of a doorway, especially of a temple or palace gate

Saf (II) denotes the threshold or doorsill of a building, the stone or timber beam one crosses when entering through a doorway. Its 25 occurrences concentrate in sacred and royal architecture, giving the word a weighty, institutional connotation. In Ezekiel's temple vision, the thresholds of gates and sanctuary doors are precisely measured architectural elements (Ezek 40:6-7; 41:16; 43:8). The expression shomer hassaf ('keeper of the threshold') designates an important temple official — not a lowly doorman but a senior priestly or Levitical functionary entrusted with guarding the sanctuary entrance (2 Kgs 12:10; 22:4; 23:4; 25:18; Jer 35:4; 52:24). Isaiah's vision of YHWH enthroned features the thresholds shaking at the voice of the seraphim (Isa 6:4), and Amos sees the Lord standing beside the altar commanding to 'strike the capitals so that the thresholds shake' (Amos 9:1). The lone domestic use is the tragic scene of the Levite's concubine collapsed at the threshold in Judges 19:27.

French 'seuil,' German 'Schwelle,' and Spanish 'umbral' all denote this architectural element precisely.

threshold of a doorway (25×) The physical threshold or doorsill at the base of a gateway or entrance, primarily in temple and palace architecture. In Ezekiel's temple vision it is a measured structural element of the sanctuary gates (Ezek 40:6-7; 41:16; 43:8). The title shomer hassaf ('keeper of the threshold') designates senior temple officials in priestly and Levitical service (2 Kgs 12:10; 22:4; 23:4; 25:18; Jer 35:4; 52:24). Theophanically, the thresholds tremble at YHWH's voice (Isa 6:4; Amos 9:1). The domestic occurrence in Judg 19:27 underscores the threshold as a liminal boundary between safety and danger. GEOGRAPHY AND SPACE

en: and-threshold-of, at-threshold-of-, the-threshold | **es:** al-umbral-de, el-umbral, la-entrada | **fr:** [הסף], et-seuil, le-seuil | **de:** Schwelle, [הסף], [הספים] Judg 19:27; 1Kgs 14:17; 2Kgs 12:9; 2Kgs 22:4; 2Kgs 23:4

סַף H5593 *N-proper-ms* (1×)

Saph—Philistine giant killed at Gob

Saph was one of the descendants of the Rephaim giants living among the Philistines. He fell in battle at Gob during one of David's campaigns against Philistine champions. The parallel account in 1 Chronicles 20:4 gives his name as Sippai, showing typical textual variation. These battles against giant warriors demonstrated David's ongoing conflict with Philistine military power and echoed his earlier victory over Goliath. The name appears only in these battle narratives.

(1×) Personal name of a Philistine warrior, one of the descendants of the giants (2 Sam 21:18). He was killed in battle at Gob. The parallel passage gives the variant 'Sippai,' typical of chronicle transmission. These encounters with giant descendants formed part of David's military campaigns securing Israel's borders. Cross-language evidence uniformly transliterates as proper name. PROPER NAMES (PERSONAL)

en: Saph | **es:** Saf | **fr:** Saph | **de:** Saph 2Sam 21:18

סָפַד H5594 *V-Qal-Imperf-2ms* (32×)

To wail, lament, or mourn for the dead; by extension a mourner or the act of lamentation itself.

A verb rooted in the physical act of beating the breast in grief, sapad covers the full range of mourning: wailing for a death, ritually lamenting in a funeral procession, or grieving a national calamity. Cognates in Aramaic (sepad) and Akkadian (sapadu) confirm this as a deeply ancient Near Eastern mourning term. When Abraham rises to sapad for Sarah in Genesis 23:2, the word carries the weight of audible, public grief — not private sorrow. Zechariah 12:10 envisions a future day when all Jerusalem will sapad as for an only son, a passage that gave rise to rich messianic interpretation.

1. mourn or lament (Qal active) (25×) The core active Qal meaning: to mourn, lament, or wail aloud, typically for the dead but also over impending doom or national disaster. This sense accounts for the great majority of occurrences. Spanish consistently renders lamentar, while French uses pleurer ('to weep'), pointing to the audible, demonstrative character of the grief. Key passages include Abraham mourning Sarah (Gen 23:2), David's lament for Abner (2 Sam 3:31), and the land mourning in Micah 1:8. MOURNING AND LAMENTING

en: I-will-lament, and-lamented-, and-mourn | **es:** Y-lamentaron, a-lamentar, harás-lamento | **fr:** et-elle-pleura, et-ils-pleura, et-ils-pleura- | **de:** [אספדה], [וספדו], [ספוד] Gen 23:2; Gen 50:10; 1Sam 25:1; 1Sam 28:3; 2Sam 1:12

2. be lamented (Nifal passive) (3×) The Niphal (passive) form: to be lamented or mourned. In Jeremiah 16:4 and 16:6, those who die will 'not be lamented' — the passive construction emphasizing not the mourner's action but the absence of any mourner for the dead. Spanish captures this with the reflexive serán llorados ('they will be wept for'), reflecting the shift from agent to patient. MOURNING AND LAMENTING

en: they-will-be-lamented, they-will-lament | **es:** los-lamentarán, serán-llorados | **fr:** se-lamenter | **de:** klagen Jer 16:4; Jer 16:6; Jer 25:33

3. mourning or lamentation (noun) (2×) The derived noun misped (מִסְפֵּד), denoting a mourning ceremony, occasion of lamentation, or the sound of wailing itself. In Zechariah 12:10 the misped is compared to the grief at Hadad-Rimmon, a place-name tradition of great public mourning. Micah 1:11 pairs it with toponyms, suggesting a ritualized communal event rather than spontaneous weeping. LAMENTATION AND MOURNING

en: lamentation-of, like-mourning | **es:** como-duelo, lamento-de | **fr:** se-lamenter | **de:** [כמספד], [מספד] Mic 1:11; Zech 12:10

4. mourner (participle substantivized) (2×) The substantivized participle: a mourner, one who beats the breast in professional or ritual lamentation. Isaiah 32:12 pictures mourners striking themselves over fertile fields turned desolate. Ecclesiastes 12:5 places the sofdim in the street as part of its haunting portrait of death, where the professional mourners circling the market become an image of life's end. MOURNING AND LAMENTING

en: beating, the-mourners | **es:** golpeándose, los-plañideros | **fr:** le-se-lamenter, se-lamenter | **de:** [הספדים], klagen Eccl 12:5; Isa 32:12

סָפָה H5595 *V-Nifal-Prtcpl-ms* (20×)

To sweep away, snatch up, destroy; also to add or heap up; in Nifal, to be swept away or perish.

This verb captures the terrifying image of sudden, indiscriminate destruction — like a storm sweeping everything in its path. Abraham's famous intercession in Genesis 18:23-24 hinges on it: 'Will you really sweep away (תִּסְפֶּה) the righteous with the wicked?' The Spanish 'barrerá' (will sweep) and German 'hinwegraffen' (snatch away) both convey the violence. A second root (ספה II) means 'to add or heap up,' seen when God declares 'I will heap calamities upon them' (Deut 32:23). The Nifal passive — 'be swept away' — dominates in warnings about sharing the fate of the wicked, as when Lot was urged to flee Sodom lest he 'be swept away' (Gen 19:15).

1. be swept away, perish (9×) Nifal passive meaning to be swept away, consumed, or destroyed — often in the context of perishing alongside the guilty. Genesis 19:15 and 19:17 use this urgently as angels warn Lot to flee 'lest you be swept away in the punishment of the city.' The Spanish 'seas-barrido' (you be swept) and 'fueron-consumidas' (they were consumed) show the passive force. In Numbers 16:26 the congregation is warned away from Korah's tents for the same reason. This is the most frequent sense in the Hebrew Bible. DRIVEN AWAY SWEPT

en: I-will-be-swept-away, and-be-swept-away, are-swept-away | **es:** arrebatado, fueron-consumidas, seas-barrido | **fr:** [נספה], enlever, et-être-swept-au-loin | **de:** [נספה], [ספתה], du-hinweggerafft-wirst Gen 19:15; Gen 19:17; Num 16:26; 1Sam 12:25; 1Sam 26:10

2. sweep away, destroy (5×) Qal active meaning to sweep away or destroy, used of catastrophic or divine judgment upon persons or places. Abraham's plea in Genesis 18:23 — 'will you sweep away the righteous with the wicked?' — is the paradigmatic instance. Isaiah 7:20 extends it to shaving: the Lord will 'sweep away' the beard with a hired razor, a metaphor for thoroughgoing devastation. The German 'hinwegraffen' (snatch away) vividly captures the totality of the destruction. LOSS AND DESTRUCTION

en: it-will-sweep-away, to-destroy-it, to-sweep-away | **es:** añadir, barrerá, destruirás | **fr:** –Tu-détruire, périr, à-balayer | **de:** [תספה], hinwegraffen, zu-sweep-weg Gen 18:23; Gen 18:24; Deut 29:19; Ps 40:14; Isa 7:20

3. add, join to (4×) A distinct root (ספה II) meaning to add, join to, or augment. In Numbers 32:14, the Reubenites and Gadites are warned not to 'add yet more' to God's anger. Isaiah 30:1 condemns those who 'add sin to sin,' and Jeremiah 7:21 sarcastically says 'add your burnt offerings to your sacrifices.' The French 'à-ajouter' and German 'zu-hinzufuegen' clearly distinguish this sense from the destructive meanings. Isaiah 29:1 ('add year to year') likewise belongs here. LOSS AND DESTRUCTION

en: add, sin, to-add | **es:** añadid, añadir, para-añadir | **fr:** périr, à-ajouter | **de:** [ספו], [ספות], zu-hinzufuegen Num 32:14; Isa 29:1; Isa 30:1; Jer 7:21

4. be caught, overtaken (1×) Nifal participial meaning to be caught, overtaken, or seized — implying pursuit and capture rather than mere destruction. Isaiah 13:15 says 'everyone who is caught

(הַנִּסְפֶּה) will fall by the sword,' describing those overtaken by the conquering army. The Spanish 'el-alcanzado' (the one overtaken) highlights the chase-and-capture nuance that sets this apart from the general 'be swept away' of sense 1. **LOSS AND DESTRUCTION**
en: the-caught | **es:** el-alcanzado | **fr:** périr | **de:** [הנספה] Isa 13:15

5. heap up, gather together (1×) Hifil causative meaning to heap up or accumulate — specifically of piling calamities upon someone. Deuteronomy 32:23, in the Song of Moses, has God declare 'I will heap (אַסְפֶּה) evils upon them.' The Spanish 'amontonaré' (I will pile up) and French 'je-fera-heap' capture the image of disasters stacked one upon another. This causative use turns the sweeping-away image into deliberate, measured accumulation of judgments. **GATHERING TOGETHER**
en: I-will-heap | **es:** amontonaré | **fr:** je-fera-heap | **de:** ich-wird-Haufen Deut 32:23

סָפַח H5596a *Prep-m / V-Hitpael-Inf* (5×)
to join, attach oneself to; to be gathered together or associated with a group
A verb expressing the idea of joining or attaching oneself to another person or group, spanning voluntary association, desperate petition, and involuntary clinging. A destitute priest's descendant begs to be attached to any priestly office for survival (1 Sam 2:36), while David laments being driven from attaching himself to the Lord's inheritance (1 Sam 26:19). Prophetically, nations will attach themselves to the house of Jacob (Isa 14:1). The Spanish range—'agrégame' (attach me), 'de-unirme' (from joining myself), 'se-juntan' (they gather)—captures the spectrum from individual plea to collective association.

(5×) To join, attach, or associate oneself with a person, group, or inheritance, covering a range from desperate personal petition to national-scale incorporation. A ruined priestly family begs attachment to any office (1 Sam 2:36, Qal imperative); David grieves exclusion from the Lord's heritage (1 Sam 26:19, Hithpael); foreigners attach themselves to Israel (Isa 14:1, Niphal). Job 30:7 describes outcasts huddling together (Pual). Spanish 'agrégame/de-unirme/se-juntan' and French 'attach-moi' reflect the relational joining. Habakkuk 2:15 is textually uncertain but may involve 'joining' wrath to a cup. **CLINGING AND JOINING**
en: and-they-will-attach-themselves, attach-me, from-attaching | **es:** agrégame, de-unirme, se-juntan | **fr:** [ונספחו], attach-moi, de-attaching | **de:** [ונספחו], [יספחו], [מספח] 1Sam 2:36; 1Sam 26:19; Job 30:7; Isa 14:1; Hab 2:15

שִׂסַּף H5596b *Conj-w / V-Piel-ConjPerf-3ms* (1×)
strike with scabs—inflict skin disease as judgment
This intensive verb describes God's judgment on Jerusalem's proud women through skin disease. The prophet Isaiah announces that the Lord will smite the daughters of Zion with scabs on their heads, removing their beauty and replacing it with humiliation. The Piel stem emphasizes deliberate, thorough action. The root relates to the noun for 'scab' or skin eruption. This graphic prophecy targets the pride and vanity that Isaiah condemns in chapter 3's catalog of luxury items.

(1×) Piel verb 'to strike with scabs/sores,' describing divine judgment through skin disease (Isa 3:17). God will afflict the proud women of Jerusalem with disfiguring scalp conditions, reversing their beauty into shame. Spanish 'herirá con sarna' (will strike with scabs) captures both the violent action and the specific affliction. The prophecy uses physical disease as manifestation of moral corruption. **SKIN DISEASE LEPROSY**
en: and-shall-strike-with-scabs | **es:** Entonces-herirá-con-sarna | **fr:** [ושׂפח] | **de:** [ושׂפח] Isa 3:17

סַפַּחַת H5597 *Conj-w* (2×)
scab, eruption (skin lesion or disease)
This noun refers to a skin eruption, scab, or lesion—a dermatological condition examined in Levitical purity laws. The word appears in lists of skin afflictions that priests must diagnose to determine ritual cleanness or uncleanness. Leviticus 13:2 groups it with swelling and bright spot, while 14:56 includes it in the summary of conditions addressed in the purification ritual. The term is clinical and priestly, part of ancient Israel's health and holiness code.

(2×) A skin condition—scab or eruption—examined in priestly diagnosis of ritual purity (Leviticus 13-14). Both occurrences appear in formulaic lists alongside other skin lesions. The multilingual glosses (Spanish 'erupción,' German 'Schorf,' French 'croûte') all identify this as a dermatological abnormality requiring priestly evaluation for ritual status. **AUTO-DETECTED COMMUNITY 4364 WITH 3 SENSES**
en: and-for-the-scab, scab | **es:** erupción, y-para-la-erupción | **fr:** croûte, et-pour-le-croûte | **de:** Schorf, und-fuer-der-Schorf Lev 13:2; Lev 14:56

סָף H5598 *N-proper-ms* (1×)
Sippai—Philistine giant, variant of Saph
Sippai appears in Chronicles as the name of a Philistine giant killed during David's wars. This is the same individual called Saph in 2 Samuel 21:18, with the name variation typical of parallel biblical accounts. He was one of several descendants of the Rephaim who fought against David's forces. The Chronicles account provides slightly different details while recounting the same historical encounters with Philistine champions.

(1×) Personal name of a Philistine giant warrior (1 Chr 20:4), parallel to Saph in 2 Samuel 21:18. The name variation reflects typical textual transmission differences between Samuel and Chronicles. He was among the descendants of giants who opposed David's military campaigns. Translations either transliterate or bracket the name, acknowledging the proper-name status. **PROPER NAMES (PERSONAL)**
en: Sippai | **es:** Sipai | **fr:** [סָפָי] | **de:** [סָפָי] 1Chr 20:4

סְפִיחַ H5599a *N-mpc / 3fs* (1×)
outpourings/aftergrowths—disputed term for water or plant growth
This plural noun appears in Job's poetic description of natural forces, though its precise meaning remains uncertain. Traditional interpretation suggests 'outpourings' of water that sweep away earth's dust, fitting Job's theme of divine power eroding human foundations. Others propose 'aftergrowths' or spontaneous vegetation based on related Hebrew terms. The textual difficulty has led to various proposals including emendation. The context describes relentless natural processes wearing away human hope.

(1×) Disputed term in Job 14:19, possibly 'outpourings' (water erosion) or 'aftergrowths' (spontaneous vegetation). Most interpreters favor water imagery—floods sweeping away soil, paralleling how God destroys human hope. Spanish 'brotes' (sprouts) takes the vegetation interpretation, while scholarly discussion remains divided. Some propose textual emendation entirely. The hapax legomenon status makes certainty impossible. **POURING AND SHEDDING**
en: aftergrowths-its | **es:** sus-brotes | **fr:** sa-סְפִיחֶיהָ-elle | **de:** [סְפִיחֶיהָ] Job 14:19

סְפִיחַ H5599b *N-mpc / 3fs* (4×)
aftergrowth, volunteer crop; grain that sprouts from spilled kernels after harvest
This agricultural term refers to grain that grows spontaneously from kernels accidentally spilled during the previous harvest. Leviticus 25:5, 11 prohibits harvesting the aftergrowth during the sabbatical year, ensuring the land's complete rest. In 2 Kings 19:29 and Isaiah 37:30, eating "what grows of itself" serves as a sign that normalcy will return after Sennacherib's invasion. The term reflects ancient agrarian realities where volunteer crops could sustain people when regular sowing was impossible.

(4×) Denotes grain that sprouts from accidentally spilled kernels, growing without deliberate sowing. Leviticus 25:5 and 11 legislate

against harvesting the sabbatical year's aftergrowth, while 2 Kings 19:29//Isaiah 37:30 promise that aftergrowth will sustain Israel during crisis years. Multilingual glosses consistently render as "aftergrowth/self-growth/volunteer crop" (lo que crece solo, ce qui repousse de soi-même). Some bracket [סְפִיחַ], possibly indicating construct forms or morphological notes. The term captures an important agricultural reality: unplanned but providential growth from the previous harvest. **REAPING AND HARVESTING**

en: aftergrowth, its-self-growth, self-growth-of | **es:** lo-que-crece-solo, lo-que-nace-de-suyo, que-rebrote-de | **fr:** [סְפִיחַ], aftergrowth, self-growth-de | **de:** [סְפִיחַ], aftergrowth, sein-self-growth Lev 25:5; Lev 25:11; 2Kgs 19:29; Isa 37:30

סְפִינָה H5600 *Art / N-fs* (1×)

ship/vessel—seagoing craft

This noun designates a ship or seagoing vessel. The term appears in Jonah's account where the prophet goes down into the innermost parts of the ship to sleep during the storm. The word likely emphasizes the covered or enclosed nature of the vessel—overlaid with planking or having a deck. Aramaic cognates confirm the meaning, and Arabic borrowed the term. The single biblical occurrence provides limited contextual evidence, but the maritime setting is clear.

(1×) Seagoing ship or vessel mentioned in Jonah's flight from God (Jon 1:5). The prophet descended into the ship's hold or lowest deck. The term emphasizes the constructed, enclosed nature of maritime craft—sheathed with planks and decking. Spanish 'nave' and French 'navire' both denote substantial seagoing vessels. This vocabulary choice distinguishes larger ships from smaller boats. **SHIP SEA VESSEL**

en: the-vessel | **es:** la-nave | **fr:** navire | **de:** der-Schiff Jonah 1:5

סַפִּיר H5601 *Conj-w / N-ms* (11×)

Sapphire, lapis lazuli — a brilliant blue precious stone prized in ancient Near Eastern art and worship

The noun סַפִּיר (sappir) denotes a brilliant blue gemstone, most likely lapis lazuli rather than modern sapphire (corundum), since true sapphire was rare in the ancient Near East while lapis lazuli was imported from Afghanistan and treasured throughout Mesopotamia and Egypt. Under God's feet at Sinai there appeared 'something like a pavement of sapphire, clear as the sky itself' (Exod 24:10), and the divine throne in Ezekiel's vision rests on what appears to be sapphire (Ezek 1:26; 10:1). The stone appears in the high priest's breastplate (Exod 28:18; 39:11), in Job's meditation on wisdom's incomparable value (Job 28:6, 16), and in the eschatological city's foundations (Isa 54:11). Spanish 'zafiro' and French 'saphir' both derive from the same Semitic root.

sapphire (precious stone) (11×) A precious blue stone — almost certainly lapis lazuli in most biblical contexts — valued for its deep azure color and used in theophanic descriptions, priestly vestments, and poetic imagery of worth and beauty. The pavement beneath God's feet at Sinai is 'like sapphire' (Exod 24:10), Ezekiel's throne-vision features sapphire (Ezek 1:26; 10:1), and the stone occupies a place in the high priest's breastplate (Exod 28:18). Song of Songs 5:14 compares the beloved's body to sapphire-studded ivory, while Lamentations 4:7 describes Zion's nobles as having once been purer than sapphire. Ezekiel 28:13 places it among Eden's covering stones. **GEMSTONES AND TARSHISH**

en: and-sapphire, sapphire, sapphires | **es:** con-zafiros, de-zafiros, el-zafiro | **fr:** [בְּסַפִּירִים], [סַפִּיר], de-saphirs. | **de:** Saphir, [בְּסַפִּירִים], [וְסַפִּיר] Exod 24:10; Exod 28:18; Exod 39:11; Job 28:6; Job 28:16

סַפַּל H5602 *Art / N-ms* (2×)

bowl, basin (large vessel for liquids)

This noun denotes a large bowl or basin, likely for holding liquids. The two biblical occurrences capture different nuances: in Judges 5:25, Jael offers Sisera milk 'in a bowl of nobles'—a magnificent vessel befitting royalty, underscoring the ironic hospitality before his death. In Judges 6:38, Gideon wrings out the fleece and fills 'the bowl' with dew, demonstrating God's sign. The word suggests a substantial, possibly ornate vessel, distinguished from everyday containers.

(2×) A substantial bowl or basin for holding liquids. In Judges 5:25, it's a 'bowl of nobles,' suggesting size and quality; in 6:38, it holds the dew wrung from the fleece. Cross-linguistic renderings (Spanish 'tazón,' French 'bol,' German 'bowl') all point to a sizable container, though the etymology remains uncertain—possibly a foreign loanword. **GEOGRAPHY AND SPACE**

en: in-a-bowl-of, the-bowl | **es:** el-tazón, en-tazón-de | **fr:** dans-un-bol-de, le-bol | **de:** der-bowl, in-ein-bowl-von Judg 5:25; Judg 6:38

סָפַן H5603 *V-Qal-QalPassPrtcpl-ms* (6×)

To cover, panel, or ceiling with wood; to store or treasure up

The verb סָפַן primarily describes the architectural act of covering or paneling a structure with wood, especially cedar. Solomon 'covered the house with beams' (1 Kgs 6:9), and his palace rooms were paneled in cedar (1 Kgs 7:3, 7). Jeremiah condemns the king who says 'I will build myself a spacious house with paneled rooms' (Jer 22:14), and Haggai asks whether the people should dwell in 'paneled houses' while the temple lies desolate (Hag 1:4). A single distinctive occurrence in Moses' blessing (Deut 33:21) uses the word in the sense of something 'reserved' or 'stored up.'

1. to cover, panel, ceiling (Qal passive participle) (5×) To cover, panel, or ceiling a building with wood — the core architectural sense appearing in Qal active and passive forms. Spanish 'cubierto' and 'artesonadas' (coffered/paneled) and French 'couvrit' consistently point to roofing and paneling with timber. All five occurrences relate to construction: Solomon's temple (1 Kgs 6:9), his palace (1 Kgs 7:3, 7), Jehoiakim's cedar-paneled rooms (Jer 22:14), and the people's own paneled houses contrasted with the ruined temple (Hag 1:4). **COVERING AND CONCEALING**

en: and-covered, and-he-covered, and-paneled | **es:** Y-cubierto, artesonadas, y-cubierto | **fr:** [וְסָפוּן], et-couvrit, et-il-couvrit | **de:** [וְסָפוּן], [סְפוּנִים], und-bedeckte 1Kgs 6:9; 1Kgs 7:3; 1Kgs 7:7; Jer 22:14; Hag 1:4

2. to store, reserve, treasure up (1×) To store, reserve, or treasure up — a metaphorical extension where what is 'covered' becomes what is 'kept hidden in store.' In Deut 33:21 the leader's portion was 'reserved' (sapun), applying the covering image to the idea of something set aside and guarded. The multilingual glosses sharply diverge from the architectural cluster: English gives 'reserved,' Spanish 'reservada,' confirming a distinct semantic space of safekeeping rather than physical paneling. **ASCENDING MOVEMENT**

en: reserved | **es:** está-reservada | **fr:** reserved | **de:** reserved Deut 33:21

סִפּוּן H5604 *Art / N-ms* (1×)

ceiling—interior roof covering

This term designates the ceiling or interior roof covering of a building. It appears in the account of Solomon's temple construction, describing how the interior was covered with cedar from floor to ceiling. The word indicates the upper interior surface that completes the room's enclosure. This architectural element was important for both structural and aesthetic purposes, receiving the same quality wood treatment as the walls and floor.

(1×) Architectural term for ceiling or interior roof covering (1 Kgs 6:15). The temple's interior was completely paneled in cedar, with this term specifically denoting the overhead surface. Cross-language evidence shows consistent understanding: Spanish 'techo' (ceiling/roof), French 'ceiling,' German 'ceiling.' The detail emphasizes the comprehensive wood covering of the sacred space. **ROOFTOP HOUSETOP**

en: the-ceiling | **es:** el-techo | **fr:** le-ceiling | **de:** der-ceiling 1Kgs 6:15

סָפַף H5605 *V-Hitpael-Inf* (1×)

stand at threshold—serve as doorkeeper

This reflexive verb means to position oneself at the threshold, serving as a doorkeeper or guard. The psalmist uses it to express his devotion

to God's house, declaring he would rather stand at the threshold of God's temple than dwell in the tents of wickedness. The imagery conveys humble service—even the lowliest position in God's presence surpasses any worldly privilege. The Hitpael stem emphasizes deliberate self-positioning and sustained standing.

(1×) Hitpael infinitive 'to stand at the threshold' or serve as doorkeeper (Ps 84:10). The psalmist prefers the humblest temple service—guarding the entrance—over dwelling with the wicked. The verb choice emphasizes voluntary positioning and sustained presence. Spanish 'estar en el umbral' captures the locational aspect, while the theological point values any proximity to God's presence. **GEOGRAPHY AND SPACE**

en: to-stand-at-the-threshold | **es:** estar-en-el-umbral | **fr:** le-seuil | **de:** zu-stehen-bei-der-threshold Ps 84:10

סָפַק H5606a *V-Hifil-Imperf-3mp* (9×)

To strike, slap, or clap (hands or thigh); extended to clasping hands in alliance or splashing about in water.

At its core a verb of sharp physical contact – the crack of palm against palm or hand against thigh. It covers the full emotional register of clapping: Balak claps his hands in fury (Num 24:10), the nations clap in mockery over Jerusalem's fall (Lam 2:15), and Jeremiah strikes his thigh in remorse (Jer 31:19). Spanish renders the hostile gesture as 'batir palmas' (beat palms), while the celebratory mockery at Nineveh's fall draws 'aplauden' (applaud, Nah 3:19). Two rare extensions push beyond this core: in Isaiah 2:6, the Hiphil describes clasping hands with foreigners to seal alliances, and in Ezekiel 47:2, the rising waters of the temple vision reach the point of splashing or wading.

1. clap, strike (hands/body) (7×) The primary Qal meaning: to strike, slap, or clap – the hands together in anger (Num 24:10), in scorn (Job 27:23; 34:37), or against the thigh in grief and repentance (Jer 31:19; Ezek 21:17). Passersby clap over Jerusalem's ruin (Lam 2:15). Spanish 'batir palmas' and 'aplaudir' distinguish scornful from celebratory clapping, while Job 34:26 extends to God striking the wicked – a punitive slap. **STRIKING AND REFERENCE**

en: Clap, He-claps, He-strikes-them | **es:** Aplauden, Batirán-palmas, aplaudirá | **fr:** [סְפָקוֹ], [סְפָקָתִי], et-frappa-ensemble | **de:** [יִסְפֹּק], [יִשְׁפָּק], [סְפָק] Num 24:10; Job 27:23; Job 34:26; Job 34:37; Jer 31:19

2. clasp hands, make alliance (Hifil) (1×) Hiphil: to clasp or join hands with another person as a gesture of forming an alliance or pact. In Isaiah 2:6, Israel is condemned for clasping hands with foreigners – Spanish 'se dan la mano' (they give each other the hand) makes the diplomatic handshake gesture explicit. This is a distinct social action, not mere clapping, marking covenant or agreement through physical contact. **JOINING AND ALLIANCE**

en: they-clasp-hands | **es:** se-dan-la-mano | **fr:** [יִשְׁפִּיקוּן] | **de:** [יִשְׁפִּיקוּן] Isa 2:6

3. wallow, splash about (1×) A rare extension to splashing or wading through water, used of the rising waters in Ezekiel 47:2 that reach ankle-depth and cause wading. Spanish 'chapotear' (to splash about) captures the playful or laborious flailing motion. The semantic link to the core meaning is the repeated striking motion – here of limbs against water rather than hands against body. **WASHING AND BATHING**

en: and-shall-wallow | **es:** y-chapoteará | **fr:** [וְסָפַק] | **de:** [וְסָפַק] Jer 48:26

שָׂפַק H5606b *V-Qal-Imperf-3ms* (1×)

suffice—be adequate or enough

This verb means to suffice, be enough, or be adequate for a purpose. Ben-hadad's boast to Ahab uses it mockingly, claiming that Samaria's dust won't suffice to give each of his soldiers a handful—hyperbolic language threatening total destruction. The root appears in rabbinic Hebrew and Aramaic with meanings around sufficiency and abundance. The single biblical occurrence shows the verb in a threatening military context.

(1×) Verb meaning 'to suffice' or 'be adequate,' used in Ben-hadad's taunt against Samaria (1 Kgs 20:10). The Aramean king boasts his forces are so numerous that the city's dust won't provide a handful for each soldier. The verb questions adequacy, here ironically suggesting Samaria's complete inadequacy against overwhelming force. Spanish 'alcanza' (reaches/suffices) captures the adequacy question. **SUFFICIENCY AND WORTH**

en: suffices | **es:** alcanza | **fr:** suffices | **de:** suffices 1Kgs 20:10

שֶׂפֶק H5607a *Prep-b / N-ms* (1×)

abundance/mockery—disputed term, possibly clapping or scorn

This word appears in a difficult passage in Job where Elihu warns Job about divine discipline. Traditional interpretation connects it to hand-clapping mockery or scornful gestures. Others see it as related to the noun for 'sufficiency' or 'abundance,' warning against wealth leading to contempt of correction. The textual and lexical difficulties have produced multiple scholarly proposals, some suggesting emendation. The context involves warning against responding wrongly to God's chastisement.

(1×) Disputed term in Job 36:18, possibly 'mockery' (hand-clapping scorn) or 'abundance.' Elihu warns Job not to let passion incite him to contemptuous response to divine discipline. Some connect to hand-clapping gestures of derision. Spanish 'golpe' (blow/strike) suggests forceful action. The hapax status and unclear context make confident translation impossible—textual emendation has been proposed. **STRIKING AND REFERENCE**

en: with-abundance | **es:** con-golpe | **fr:** dans-בְּסֶפֶק | **de:** [בְּסֶפֶק] Job 36:18

שֹׂפֶק H5607b *N-msc / 3ms* (1×)

sufficiency/plenty—adequate supply

This noun designates sufficiency, plenty, or adequate supply. Zophar uses it in describing the wicked person's fate, declaring that in the fullness of his sufficiency, distress will seize him. The irony is pointed—at the very moment when the wicked has everything he needs, trouble arrives. The term emphasizes having reached a state of adequate provision or abundance, making the reversal more dramatic.

(1×) Noun meaning sufficiency or plenty, used of the wicked person's prosperity (Job 20:22). Zophar describes the ironic reversal: at the height of abundance, disaster strikes. The term emphasizes adequate provision or surplus. Spanish 'suficiencia' directly translates the concept. The passage illustrates wisdom literature's theme that wicked prosperity is illusory and temporary. **SUFFICIENCY AND WORTH**

en: his-sufficiency | **es:** su-suficiencia | **fr:** son-שְׂפֶקוֹ-lui | **de:** [שְׂפֶקוֹ] Job 20:22

סָפַר H5608a *V-Piel-Imperf-1cp* (107×)

To count, number (Qal); to recount, narrate, declare (Piel); to be counted (Nifal); to be told (Pual) — linking enumeration with storytelling.

Saphar beautifully illustrates how ancient Hebrew thought connected counting and recounting. The same root that means 'number the stars' (Gen 15:5) also means 'tell the story' (Gen 24:66) — as if to say that narrating is a kind of careful accounting of events, and counting is a form of declaration. The Qal stem handles enumeration, the Piel shifts to narration and proclamation, and the passive stems (Nifal, Pual) reverse each respectively. The cognate noun sepher ('book, scroll, document') further confirms the root's association with organized, deliberate recording. Cross-linguistic evidence is revealing: languages like Spanish split cleanly between contar ('to count' and 'to tell a story' — preserving the Hebrew ambiguity), while German distinguishes zählen ('count') from erzählen ('narrate'), and Korean separates 세다 from 이야기하다, showing that many languages eventually split what Hebrew holds together.

1. Piel: to recount, tell, narrate (64×) Piel: to recount, tell, narrate, declare — the largest sense at 64 occurrences, covering the intensive stem's core meaning of verbal narration and declaration. This is the saphar of storytelling: Abraham's servant 'told' everything that had happened (Gen 24:66), Joseph's brothers 'recounted' their dreams (Gen 37:9-10), and the Psalmist pledges to 'declare' God's works (Ps 9:1; 73:28; 78:4). The Piel intensification suggests

not casual mention but deliberate, thorough recounting. Spanish contar and declarar, French raconter, and Korean 선포하다/이야기하다 all select narrative-declaration vocabulary. The imperative forms — 'tell me!' (Gen 37:16; Judg 7:13) — underscore the conversational urgency of this sense. **COUNTING AND NARRATING**

en: I-declared, I-have-declared, I-will-declare | **es:** Cuéntame, Declararé, Y-contó | **fr:** [ויספר], et-dit, et-raconter | **de:** [ואספרה], berichte-, haben-told Gen 24:66; Gen 29:13; Gen 37:9; Gen 37:10; Gen 40:8

2. Qal: to count, number (27×) Qal: to count, number, reckon — 27 occurrences covering basic enumeration in the simple stem. God tells Abraham to 'count the stars, if you are able to count them' (Gen 15:5), Joseph stopped counting grain because it was beyond measure (Gen 41:49), and the census counting of Levites and warriors appears throughout Numbers and Chronicles. German zählen and Korean 세다 both select arithmetic-counting vocabulary, cleanly distinguished from the 'narrate' language these same languages use for sense 1. The participial form sopher ('counter, scribe') becomes a noun in its own right, linking the act of counting to the scribal profession (Isa 33:18). **COUNTING AND NARRATING**

en: He-counts, I-count-them, You-have-counted | **es:** Los-contaré, Y-contarás, Y-contaréis | **fr:** [ויספר], [וויספרם], [וספרו] | **de:** Buch, [ויספרם], [יספור] Gen 15:5; Gen 41:49; Lev 15:13; Lev 15:28

3. Nifal: to be counted, be numbered (8×) Nifal: to be counted, be numbered — 8 occurrences in the passive stem, almost always in contexts of uncountable multitude. Hagar is told her descendants 'cannot be counted for multitude' (Gen 16:10), Jacob's descendants likewise (Gen 32:12), and Solomon's imported laborers 'were numbered' at 153,600 (2 Chr 2:17). Spanish podían ser contados, German gezählt werden kann, and French can-être-compta all render the passive counting faithfully. The Nifal of saphar becomes a formulaic expression for the overwhelming abundance of divine blessing — what cannot be counted testifies to God's generosity. **BE COUNTED NUMBERED**

en: and-were-numbered, can-be-counted, could-be-counted | **es:** Y-fueron-contados, podían-ser-contados, puede-ser-calculado | **fr:** [ויספרו], [יספרו], can-être-compta | **de:** er-erzaehlt, gezählt-werden-kann, kann-sein-counted Gen 16:10; Gen 32:12; 1Kgs 3:8; 1Kgs 8:5; 1Chr 23:3

4. Pual: to be told, be declared (5×) Pual: to be told, be declared — 5 occurrences in the passive of the Piel, receiving narration rather than performing it. 'Shall it be told him that I would speak?' (Job 37:20); 'what had not been told them they shall see' (Isa 52:15); 'a posterity shall serve him; it shall be recounted to the Lord for a generation' (Ps 22:30). This is the passive counterpart of sense 1 — events and divine deeds as objects of narration that reach their audience. Habakkuk 1:5 uses it to dramatic effect: God announces a work 'you would not believe though it were told you.' The Pual form emphasizes the reception side of the storytelling act. **COUNTING AND NARRATING**

en: it-shall-be-told, it-were-told, shall-it-be-told- | **es:** les-fue-contado, se-contará, sea-contada | **fr:** il-comptera, il-racontera, le-il-racontera | **de:** Buch, der-er-erzaehlt, er-erzaehlt Job 37:20; Ps 22:30; Ps 88:11; Isa 52:15; Hab 1:5

5. Piel: to enumerate exhaustively (3×) Piel with exhaustive-enumeration force: to count thoroughly, enumerate completely — 3 occurrences where the Piel intensification pushes saphar back toward its counting meaning but with emphatic thoroughness or declared impossibility. 'Who can number the clouds?' (Job 38:37); 'I would declare and speak of them, but they are more than can be numbered' (Ps 40:5); 'I can count all my bones' (Ps 22:17). German ich kann zählen and Spanish puedo contar use counting vocabulary rather than narration words, confirming that the Piel here recovers the enumeration sense under intensive force. This small cluster bridges the counting and declaring poles of the root. **COUNTING AND NARRATING**

en: I-can-count, can-count, than-can-be-numbered | **es:** de-contar, puede-contar, puedo-contar | **fr:** de-raconter, raconter | **de:** als-kann-sein-gezählt, er-erzaehlt, ich-kann-zählen Job 38:37; Ps 22:17; Ps 40:5

סֹפֵר H5608b *Art / N-ms* (54×)

A scribe, secretary, or learned official; either an individual court officer or a professional class of writers.

Derived from the verb meaning 'to count' or 'to recount,' the sofer is someone who handles written records – whether as a royal secretary managing state correspondence or as a member of a learned scribal guild. In the monarchic period, the scribe is a powerful court official: Shaphan the scribe reads the newly found Torah scroll to King Josiah (2 Kgs 22:8-10), and Baruch serves as Jeremiah's personal scribe (Jer 36:26, 32). By the post-exilic period, Ezra 'the scribe' (Ezra 7:6) represents a new type: the Torah scholar whose authority rests on expertise in Scripture rather than royal appointment.

1. scribe, royal secretary (48×) A scribe or royal secretary – an individual court official responsible for administrative documents, official correspondence, and state records. This is the dominant sense (48x), covering figures like Shebna the secretary (2 Kgs 18:18), Shaphan the scribe who reads the Torah to Josiah (2 Kgs 22:8), and Baruch son of Neriah who writes at Jeremiah's dictation (Jer 36:32). Spanish 'el escriba,' French 'le scribe,' and the muster-officer nuance in Judg 5:14 all point to an official with both literary and administrative authority. **SCRIBE SECRETARY**

en: the-elders, the-scribe, the-secretary | **es:** el-escriba | **fr:** compter, le-livre, le-scribe | **de:** das-Buch, der-scribe, zaehlen Judg 5:14; 2Sam 8:17; 2Sam 20:25; 2Kgs 12:10; 2Kgs 18:18

2. scribes, learned class (6×) Scribes as a professional class or guild, used in the plural construct to refer to organized groups of literate officials. The 'families of scribes' at Jabez (1 Chr 2:55) suggests hereditary guilds; the Levitical scribes overseeing temple work (2 Chr 34:13) form a distinct professional corps; and the 'scribes of the king' who draft royal edicts (Esth 3:12, 8:9) are a bureaucratic body. Spanish 'escribas de' and the plural forms mark this collective, institutional sense that anticipates the later rabbinic scribal class. **SCRIBE SECRETARY**

en: scribes, scribes-of | **es:** escribas, escribas-de | **fr:** compter, scribes | **de:** [סופרי], scribes, zaehlen 1Kgs 4:3; 1Chr 2:55; 2Chr 34:13; Esth 3:12; Esth 8:9

סֵפֶר H5609 *Prep-b / N-msc* (5×)

book, written record (Aramaic); a scroll or register used for official documentation

The Aramaic cognate of Hebrew sepher, this noun denotes a written document, book, or official record. In Ezra it refers to royal archives and the book of Moses, while in Daniel 7:10 the plural describes heavenly books opened at the divine tribunal. The term underscores the ancient Near Eastern practice of meticulous record-keeping, whether for imperial administration or sacred law.

(5×) A written document or official record — used for royal archives (Ezra 4:15; 6:1) and the book of the Law of Moses (Ezra 6:18). Spanish 'libro' and French 'livre' consistently render this as 'book,' while English translations use 'book' or 'records,' pointing to the administrative and legal function of the term. In Daniel 7:10 the plural 'sifrin' denotes heavenly books of judgment opened before the Ancient of Days. **GEOGRAPHY AND SPACE**

en: and-books, in-book-of, in-the-book-of | **es:** en-el-libro-de, en-libro-de, en-libro-de- | **fr:** dans-le-livre, et-livre, livre | **de:** Schreiber, [וספרין], [סְפָרִיא] Ezra 4:15; Ezra 6:1; Ezra 6:18; Dan 7:10

סְפָר H5610 *Art / N-ms* (1×)

census/enumeration—official counting

This late Hebrew noun means enumeration or census. It appears in Chronicles' account of Solomon's workforce organization, describing the count of foreign residents in Israel. The term represents the formal administrative process of numbering people for labor assignments. The root connection to the verb 'to count' is clear. This vocabulary reflects the bureaucratic language appropriate to royal building projects.

(1×) Administrative term for census or enumeration (2 Chr 2:17), specifically of Solomon's workforce. The noun derives from the counting verb, representing formal numbering for organizational purposes. Chronicles uses bureaucratic vocabulary fitting the extensive temple construction project. The term indicates systematic assessment of available labor resources among resident aliens. **GEOGRAPHY AND**

SPACE
en: the-census | **es:** el-censo | **fr:** [הַ]סְּפָר | **de:** [הַ]סְּפָר 2Chr 2:17

סְפָר H5611 *N-proper-fs / 3fs* (1×)
Sephar—place in Arabia, boundary location
Sephar appears as a geographical boundary marker in the Table of Nations, defining the eastern extent of the Joktan-ite tribes' territory in Arabia. The location has been tentatively identified with Ẓafār, an ancient Himyarite capital in southern Arabia, though this identification faces philological challenges. The name with directional suffix indicates 'toward Sephar,' showing it functioned as a known landmark. Precise location remains uncertain despite scholarly proposals.

(1×) Place name marking the eastern boundary of Joktan's descendants' territory (Gen 10:30). Traditionally identified with ancient Ẓafār in southern Arabia, capital of the Himyarites, though phonological correspondence is questioned. The directional form 'Sepharah' (toward Sephar) indicates landmark status. Septuagint 'Σωφηρα' shows Greek transliteration attempt. Geographic details remain debated. PROPER NAMES (PERSONAL)
en: Sephar | **es:** Sefarah | **fr:** Sephar | **de:** nach-Sefar Gen 10:30

סֵפֶר H5612a *Conj-w / N-mp* (187×)
A written document: a book or scroll, a letter or epistle, or an official legal certificate such as a deed of divorce or royal decree.
An ancient Semitic loan-word (from Akkadian shipru, 'message, missive') that became Hebrew's primary term for anything committed to writing. Its range stretches from the grand — 'the Book of the Law' found in Josiah's temple (2 Kgs 22:8) and 'the Book of the Wars of the LORD' (Num 21:14) — down to the grimly practical: Jezebel's forged letters (1 Kgs 21:8) and the certificate of divorce in Deuteronomy 24:1. Spanish captures the breadth well, using 'libro' for sacred and historical scrolls but 'carta' for personal correspondence and 'documento' for legal certificates. The word's Akkadian ancestry as a royal dispatch shines through in the letter and decree senses, while its broader evolution into 'book' reflects Israel's growing literary culture.

1. book or scroll (142×) A book or scroll — a substantial written composition, whether historical, legal, prophetic, or liturgical. 'The Book of the Covenant' (Exod 24:7), 'the Book of Jashar' (Josh 10:13), and 'the Book of the Law' (Deut 31:26) all use this sense. Spanish 'libro' and German 'Buch' consistently render these references, while French sometimes retains the English loan 'book' in the multilingual data. The 142 occurrences make this the overwhelmingly dominant sense, reflecting sefer's status as the standard Hebrew term for any extended written work. GEOGRAPHY AND SPACE
en: book-of, scroll-of, the-book-of | **es:** el-libro-de, libro-de | **fr:** book-de, le-book-de, livre-de | **de:** Buch-von, book-von, der-book-von Gen 5:1; Exod 24:7; Deut 31:26; Josh 1:8; Josh 10:13

2. letter or epistle (29×) A letter or epistle — a shorter written communication sent from one person to another. David's fateful letter to Joab ordering Uriah's death (2 Sam 11:14-15), Jezebel's forged letters sealed with Ahab's seal (1 Kgs 21:8), and the diplomatic correspondence of the exile period all employ this sense. Spanish shifts decisively to 'carta' and 'cartas,' and German uses 'Briefe,' clearly distinguishing this from the 'book' sense. The original Akkadian meaning of shipru as a royal dispatch survives most clearly here. LETTERS AND WRITINGS
en: a-letter, letters, the-letter | **es:** carta, cartas, documentos | **fr:** le-lettre, le-livre, lettres | **de:** Briefe, Buch, das-Buch 2Sam 11:14; 2Sam 11:15; 1Kgs 21:8

3. official document or certificate (14×) An official document or legal certificate — a formal instrument with binding legal force. The 'bill of divorcement' (sefer keritut, Deut 24:1, 3; Isa 50:1; Jer 3:8) is the paradigm case, but this also covers property deeds (Jer 32:11-12) and royal decrees (Esth 9:25). Spanish distinguishes this with 'documento' and 'carta de,' while German sometimes uses 'Scheidbrief' for the divorce certificate. The formality and legal consequence set these apart from both literary scrolls and personal letters. GEOGRAPHY AND SPACE
en: certificate-of, document-of, in-document-of | **es:** carta-de, documento, documento-de | **fr:** dans-le-livre, der-livre, document-de | **de:** Buch, das-Buch, der-Schreiber Deut 24:1; Deut 24:3; Esth 9:25; Isa 50:1; Jer 3:8

4. (2×) The literature and learning of a foreign culture — specifically the 'writings and language of the Chaldeans' (Dan 1:4, 17), where sefer denotes not a single document but an entire scribal-scholarly tradition. Spanish uses 'escritura' ('writing' as a discipline), and German 'Buch' obscures the distinction. Daniel and his companions were trained in Babylonian sefer — the cuneiform literary corpus — making this a metonymic extension from 'written document' to 'written learning' as a cultural domain. GEOGRAPHY AND SPACE
en: writing | **es:** escritura | **fr:** livre | **de:** Buch Dan 1:4; Dan 1:17

סִפְרָה H5612b *Prep-b / N-fsc / 2ms* (1×)
in Your book—divine record of tears
This form combines the preposition 'in' with 'Your book,' referring to God's record-keeping. The psalmist appeals to God's careful documentation of his suffering, asking whether tears are recorded in the divine book. The imagery presents God as keeping accounts of human experiences, especially afflictions. Though some scholars consider it a gloss, it represents biblical theology of God's attentive awareness and memory of his servants' struggles.

(1×) Prepositional phrase 'in Your book,' part of prayer asking God to record the psalmist's tears (Ps 56:8). The metaphor depicts divine record-keeping, God maintaining accounts of human suffering. Some textual critics view it as scribal addition, but it fits biblical theology of God's attentive memory. The 'book' motif appears frequently for divine knowledge and judgment records. GEOGRAPHY AND SPACE
en: in-Your-book | **es:** en-tu-libro | **fr:** dans-livre | **de:** in-dein-book Ps 56:8

סֵפֶר H5613 *N-msc* (6×)
Scribe or secretary; an Aramaic term for a learned official, used of Persian administrators and of Ezra.
An Aramaic masculine noun meaning scribe or secretary, appearing exclusively in the book of Ezra. It designates both Persian imperial secretaries – such as Shimshai the scribe who wrote accusations against the Jews (Ezra 4:8-9,17,23) – and Ezra himself, described as 'a scribe skilled in the law of Moses' (Ezra 7:12,21). The word is the Aramaic cognate of Hebrew sopher, reflecting the bilingual administrative world of the Persian period. As applied to Ezra, it carries a doubled significance: he is both a government-recognized official and a scholar of Torah. The Spanish 'escriba' and French 'scribe' directly translate the professional title, while German 'Schreiber' (writer) captures the root meaning of one who writes.

scribe (6×) A scribe or secretary in the Persian imperial administration, used in the Aramaic portions of Ezra for both hostile officials and for Ezra himself. In Ezra 4:8-23, Shimshai serves as the secretary who drafts letters opposing Jewish reconstruction of Jerusalem's walls. In Ezra 7:12,21, the same title is applied to Ezra as a scholar-scribe authorized by Artaxerxes to teach God's law. The Aramaic saphar corresponds to Hebrew sopher but carries the specific flavor of Persian-era bureaucracy. Spanish 'escriba' and French 'scribe' render the professional role, while the construct form 'scribe of' in 7:12 ('scribe of the law of the God of heaven') elevates the title from mere secretary to authoritative interpreter. SCRIBE SECRETARY
en: scribe, scribe-of | **es:** escriba, escriba-de | **fr:** livre, scribe | **de:** Schreiber Ezra 4:8; Ezra 4:9; Ezra 4:17; Ezra 4:23; Ezra 7:12

סְפָרַד H5614 *Prep-b / N-proper-fs* (1×)
Sepharad—place of exile, possibly Sardis
Sepharad appears in Obadiah as a location where Jerusalem's exiles were living. Traditional identifications range from Sardis in Asia Minor (equated with Assyrian Sparda) to locations in Media. Jewish tradition eventually associated it with Spain, giving rise to the term 'Sephardic' for Spanish Jewry. The precise location remains debated, with the Behistun inscription's Sparda (Sardis) being a leading candidate. The context indicates a significant diaspora community.

(1×) Place of Jewish exile mentioned in Obadiah's restoration oracle (Obad 1:20). Most scholars connect with Sparda/Sardis in Asia Minor based on Assyrian inscriptions, though Media locations have also been proposed. Later Jewish tradition identified it as Spain, creating the designation 'Sephardic.' The Septuagint 'Εφραθα' offers a different identification. The site housed an exiled community awaiting return. **PROPER NAMES (PERSONAL)**

en: in-Sepharad | **es:** en-Sefarad | **fr:** en-Sépharad, | **de:** in-Sefarad Obad 1:20

סְפֹרָה H5615 *N-fp* (1×)

numbers—innumerable quantities

This plural noun means numbers or countable quantities. The psalmist uses it to confess inability to number God's righteous acts and deliverances—they exceed his counting ability. The term emphasizes quantification and enumeration. Some textual witnesses read this as related to 'books/writings' instead, but the context of innumerability fits 'numbers' well. The vocabulary expresses the overwhelming abundance of divine mercies beyond human calculation.

(1×) Plural noun 'numbers' in confession that God's righteous deeds exceed counting (Ps 71:15). The psalmist admits inability to enumerate divine salvations and righteousness. Some versions read 'writings' (connecting to 'book'), but 'numbers' fits the context of incalculability. Spanish 'números' and French 'nombre' support the counting interpretation. The phrase emphasizes God's inexhaustible faithfulness. **GEOGRAPHY AND SPACE**

en: the-numbers | **es:** números | **fr:** nombre | **de:** der-numbers Ps 71:15

סְפָרְוִי H5616 *Conj-w* (1×)

the Sepharvites—people from Sepharvaim

This gentilicadjective designates people from Sepharvaim, a city whose inhabitants were relocated to Samaria by the Assyrians after the northern kingdom's fall. The Sepharvites brought their pagan religious practices, including the horrific worship of Adrammelech and Anammelech involving child sacrifice. Their presence in Samaria contributed to the religious syncretism that characterized the post-exilic Samaritan community. The exact location of their homeland Sepharvaim remains disputed.

(1×) Gentilicnoun 'the Sepharvites,' people from Sepharvaim resettled in Samaria by Assyria (2 Kgs 17:31). They maintained their native worship including child sacrifice to Adrammelech and Anammelech. Spanish 'sefarvitas' and French 'Sepharvim' show standard gentilicformation. Their religious practices contributed to the mixed worship system that developed in post-conquest Samaria. **PROPER NAMES (PERSONAL)**

en: and-the-Sepharvim | **es:** y-los-sefarvitas | **fr:** et-le-Sepharvim | **de:** und-der-Sepharvim 2Kgs 17:31

סְפַרְוַיִם H5617 *N-proper-mp* (7×)

Sepharvaim; a Mesopotamian city conquered by Assyria, whose people were resettled in Samaria after the northern exile.

A proper noun in dual form designating the Mesopotamian city Sepharvaim, traditionally identified with the twin city of Sippar on the Euphrates between Baghdad and Babylon. It appears in two historical contexts: the Assyrian resettlement of foreign peoples into Samaria (2 Kgs 17:24,31), and the boasts of Assyrian envoys challenging Jerusalem's trust in God (2 Kgs 18:34; 19:13; Isa 36:19; 37:13). The dual ending may reflect the city's two halves – Sippar of Shamash and Sippar of Anunitu – on opposite sides of a canal.

Sepharvaim (city name) (7×) The proper name of a Mesopotamian city conquered by the Assyrian empire, appearing in dual form (Sepharvaim) possibly reflecting its two quarters: Sippar of Shamash and Sippar of Anunitu, situated on opposite sides of a canal near modern Abu Habba, Iraq. In 2 Kgs 17:24,31, its inhabitants were deported to Samaria after the fall of the northern kingdom, bringing their gods Adrammelech and Anammelech. In 2 Kgs 18:34 and Isa 36:19, the Rabshakeh cites its conquest as proof that no god can withstand Assyria, making it a test case for the theological question of divine power versus imperial might. **PROPER NAMES (PERSONAL)**

en: (Sepharvaim), Sepharvaim, [Sepharim] | **es:** Sefarvaim, [K], de-Sefarvaim | **fr:** (Sepharvaim), Sepharvaim, [Sepharim] | **de:** Sepharvaim, [Sepharim], [סְפָרוִים] 2Kgs 17:24; 2Kgs 17:31; 2Kgs 18:34; 2Kgs 19:13

סֹפֶרֶת H5618 *N-proper-ms* (2×)

Sophereth (personal name); ancestor of returned exiles, temple servants

This personal name identifies a family line among the returned exiles, specifically among 'the sons of the servants of Solomon'—a group of temple servants who traced their lineage to Solomon's administrative staff. The name appears in parallel lists: Ezra 2:55 and Nehemiah 7:57, both cataloging families who returned from Babylonian captivity to resettle Jerusalem. The slight spelling variation (ha-Soferet vs. Sophereth) reflects the same family group, preserving their claim to service in the restored temple community.

(2×) A proper name designating a family of temple servants among the post-exilic returnees. Both occurrences are in genealogical lists ('sons of Sophereth'), indicating this was a recognized clan within the larger group of 'Solomon's servants.' The presence in both Ezra and Nehemiah's parallel lists confirms their place in the restored community. **PROPER NAMES (PERSONAL)**

en: Sophereth, ha-Soferet | **es:** Soferet | **fr:** [הַסֹּפֶרֶת], [סוֹפֶרֶת] | **de:** [הַסֹּפֶרֶת], [סוֹפֶרֶת] Ezra 2:55; Neh 7:57

סָקַל H5619 *V-Qal-Imperf-3mp / 1cp* (22×)

To stone (as judicial execution); to clear stones from a field (Piel); to hurl stones at someone in hostility (Piel intensive).

The Hebrew verb saqal carries the grim weight of Israel's most public form of capital punishment — execution by stoning. In its Qal stem, it overwhelmingly describes the communal act of pelting an offender to death, a penalty prescribed for blasphemy, idolatry, Sabbath-breaking, and adultery (Deut 13:10; 22:24). The infinitive absolute saqol underscores the finality: 'he shall surely be stoned' (Exod 19:13; 21:28). Yet the same root takes a surprisingly constructive turn in the Piel, where it means to clear stones from agricultural land — Isaiah's beloved vineyard was 'cleared of stones' before planting (Isa 5:2), and the highway of return is prepared by stone-clearing (Isa 62:10). Spanish apedrear and French lapider capture the violent sense, while German steinigen holds both the punitive and hostile senses together. A third, rarer Piel intensive use appears when Shimei hurls stones at the fleeing David (2 Sam 16:6, 13) — not judicial execution but personal hostility expressed through the same deadly medium.

1. stone as punishment (18×) The judicial act of stoning to death — pelting a person or animal with stones as a communal execution prescribed by Mosaic law. With 18 occurrences, this is the dominant sense, covering both active Qal forms ('and they stoned him,' Josh 7:25; 1 Kgs 21:13) and passive Nifal/Pual constructions ('he shall be stoned,' Exod 19:13). Spanish apedrear, French lapider, and German steinigen all converge on dedicated execution-by-stoning vocabulary. The penalty appears for offenses including idolatry (Deut 13:10), Sabbath violation (Num 15:35-36), and a goring ox that kills (Exod 21:28). **STRIKING AND REFERENCE**

en: and-shall-stone-her, and-stone-him, and-stoned | **es:** Fue-apedreado, Y-lo-apedrearás, apedrear | **fr:** –être-stoned, et-devra-pierre-sa, et-ils—pierre-moi | **de:** er-soll-sein-stoned, sie-wird-Stein-uns, soll-sein-stoned Exod 8:26; Exod 17:4; Exod 19:13; Exod 21:28

2. clear away stones (2×) To clear away stones from a field or path, preparing the ground for cultivation or passage — a Piel denominative that reverses the violent associations of the root. Only 2 occurrences, both in Isaiah: the vineyard owner 'cleared it of stones' before planting (Isa 5:2), and the prophetic command to 'clear out the stones' from the highway of return (Isa 62:10). Spanish quitad piedras and the agricultural context make this sense unmistakable. The semantic shift from 'hurl stones at' to 'remove stones from' is a striking example of how Hebrew verbal stems can invert a root's direction. **WITHDRAWAL AND APOSTASY**

en: and-he-cleared-stones-from-it, clear-away | **es:** quitad, y-quitó-piedras | **fr:** [ויסקלהו], [סקלו] | **de:** [ויסקלהו], [סקלו] Isa 5:2; Isa 62:10

3. hurl stones at (2×) To hurl or cast stones at someone in hostility, distinct from formal judicial stoning — a Piel intensive describing personal aggression. Found in 2 occurrences, both describing Shimei's attack on David during Absalom's rebellion: 'he threw stones at David' and 'throwing stones alongside him' (2 Sam 16:6, 13). Spanish apedreaba and French jeta des pierres both render this with vocabulary of casting or throwing rather than execution, confirming that translators perceive a different register: this is an act of political rage, not a legal sentence. **THROWING AND CASTING**
en: and-he-threw, and-throwing | **es:** y-apedreaba | **fr:** et-il-jeta, et-jetant | **de:** und-er-warf, und-werfend 2Sam 16:6; 2Sam 16:13

סַר H5620 *Adj-fs* (3×)
sullen, resentful; in a mood of stubborn displeasure or gloom
This adjective describes a sullen, resentful, or gloomy emotional state—stubborn displeasure that withdraws inward. King Ahab went home 'resentful and sullen' (1 Kings 20:43) after the prophet condemned him for releasing Ben-hadad. First Kings 21:4-5 repeats the pattern: Ahab lies down 'sullen and resentful' because Naboth refused to sell his vineyard. Jezebel asks 'Why is your spirit so sullen?'—recognizing his mood of stubborn, brooding anger. The word captures that toxic combination of thwarted desire, wounded pride, and resentful withdrawal—refusing comfort, nursing grievance, stewing in disappointed entitlement.

(3×) Both contexts show Ahab's characteristic response to not getting his way: sullen withdrawal rather than healthy acceptance. After the prophet's rebuke (20:43), he goes home in this mood—offended at being confronted. When Naboth refuses the vineyard deal (21:4-5), Ahab takes to his bed sullen and petulant—the powerful king pouting like a child. Jezebel's question identifies the spirit as 'sar'—stubborn resentfulness. Cross-linguistic renderings use 'sullen/sombrío/triste'—capturing the dark, brooding quality. The adjective diagnoses a dangerous spiritual state: when legitimate authority or boundary offends our will, do we submit or sulk? **AUTO-DETECTED COMMUNITY 1284 WITH 4 SENSES**
en: sullen | **es:** sombrío, triste | **fr:** sullen | **de:** sullen 1Kgs 20:43; 1Kgs 21:4; 1Kgs 21:5

סָרָב H5621 *N-mp* (1×)
rebels/briers—disputed term, possibly thorny opposition
This word appears in God's commissioning of Ezekiel, warning the prophet about his audience. Traditional interpretation sees 'rebels' or 'rebellious ones' based on Aramaic roots for contradiction and defiance. However, the pairing with another uncertain term has led some to read both as 'briers and thorns,' emphasizing hostile, painful opposition. The versions show confusion, with some reading participles and others taking the botanical interpretation. The context certainly indicates fierce resistance to Ezekiel's message.

(1×) Disputed term in Ezekiel's call narrative (Ezek 2:6), interpreted either as 'rebels/rebellious ones' or 'briers/thorns.' The Aramaic root suggests contradiction or defiance, but pairing with another plant-word has led to 'briers' reading. Vulgate and some Jewish interpretation favor 'rebels,' while others see thorny plants metaphor. Spanish 'cardos' (thistles) takes botanical view. Either way, the image warns of painful opposition. **THORNS AND BRAMBLES**
en: briers | **es:** cardos | **fr:** Sarépta | **de:** [סרבים] Ezek 2:6

סַרְבָּל H5622 *Prep-b / N-mpc / 3mp* (2×)
mantle, cloak, tunic (outer garment)
This noun refers to an outer garment—possibly a mantle, cloak, or tunic—though the exact nature of the garment is debated. Both occurrences are in Daniel 3, where Shadrach, Meshach, and Abednego are thrown into the fiery furnace 'in their cloaks' along with their other garments. The word is likely a Persian loanword, reflecting the Babylonian setting. The miracle is heightened by noting they were bound in full dress yet emerged unsinged, without even the smell of fire on their garments.

(2×) An outer garment worn by the three young men in the fiery furnace (Daniel 3:21, 27). The context emphasizes they were cast in 'bound in their cloaks' (v. 21) and emerged with garments unharmed (v. 27). Cross-linguistic glosses suggest 'cloak' or 'tunic,' though 'trousers' is also proposed. The term is likely borrowed from Persian. **GEOGRAPHY AND SPACE**
en: and-their-cloaks, in-their-cloaks | **es:** en-sus-túnicas, y-sus-túnicas | **fr:** [בסרבליהון], [וסרבליהון] | **de:** [בסרבליהון], [וסרבליהון] Dan 3:21; Dan 3:27

סַרְגּוֹן H5623 *N-proper-ms* (1×)
Sargon—Assyrian king, conqueror of Samaria
Sargon II ruled Assyria from 722–705 BC and completed the conquest of Samaria begun by his predecessor. Though mentioned only once in the Bible, Assyrian records extensively document his reign and military campaigns. His name means 'the king is legitimate' or 'firm/true king,' possibly reflecting political circumstances of his accession. Isaiah mentions him in connection with the siege of Ashdod, demonstrating Assyrian power extending into Philistine territory. He was father of the famous Sennacherib.

(1×) Personal name of Assyrian king Sargon II (reigned 722–705 BC), mentioned in Isaiah 20:1. Though appearing only once biblically, he was historically significant as Samaria's final conqueror and father of Sennacherib. His Akkadian name Šarru-kēnu means 'the king is legitimate.' Septuagint variants show textual confusion with later recognition of the name's importance from Assyrian inscriptions. **PROPER NAMES (PERSONAL)**
en: Sargon | **es:** Sargón | **fr:** [סרגון] | **de:** [סרגון] Isa 20:1

סֶרֶד H5624 *Prep-l / N-proper-ms* (2×)
Sered (personal name); son of Zebulun, ancestor of the Sardites
This personal name identifies one of the three sons of Zebulun listed in Genesis 46:14, among those who went down to Egypt with Jacob. Numbers 26:26 confirms Sered as the ancestor of the Sardite clan, one of the Zebulunite families enumerated in the wilderness census. The name thus marks both an individual patriarch and the clan that descended from him, preserving tribal memory through genealogical record.

(2×) A proper name for Zebulun's son and the ancestral head of the Sardite clan. Genesis 46:14 lists him among Jacob's descendants who migrated to Egypt; Numbers 26:26 traces the Sardite family back to 'Sered.' The cross-linguistic glosses uniformly preserve the name, with grammatical variations ('to Sered,' 'of Sered') reflecting case relationships. **PROPER NAMES (PERSONAL)**
en: Sered, to-Sered | **es:** Sered, de-Sered | **fr:** Sered, à-Sered | **de:** Sered, zu-Sered Gen 46:14; Num 26:26

סַרְדִי H5625 *Art / N-proper-ms* (1×)
the Seredite—clan of Sered
This gentilicadjective designates members of the Seredite clan, descendants of Sered son of Zebulun. The term appears in the wilderness census recorded in Numbers, where each tribe's clans are enumerated for military organization. The Seredites formed one of three Zebulunite family groups. Such genealogical precision served both administrative purposes for the wilderness community and preserved tribal memory for later land distribution.

(1×) Gentilicnoun 'the Seredites,' designating the clan descended from Sered of Zebulun's tribe (Num 26:26). The term appears in census lists organizing Israel's fighting force by ancestral families. Spanish 'sereditas' follows standard pattern for tribal subdivision names. These genealogical markers maintained tribal structure and identity through wilderness wandering. **PROPER NAMES (PERSONAL)**
en: the-Seredite | **es:** los-sereditas | **fr:** le-Seredite | **de:** der-Seredite Num 26:26

בּוֹר הַסִּרָה H5626 *N-proper* (1×)

Sirah—cistern or place name near Hebron

Sirah appears as a location marker—specifically a cistern or well—where Joab's messengers found Abner and deceitfully brought him back to Hebron to be murdered. The name may derive from a root meaning 'turn aside' or relate to 'pot/cauldron.' Its proximity to Hebron made it a convenient location for the ambush. This geographical detail became significant in David's complex political history, as Abner's assassination created serious complications for unifying the kingdom.

(1×) Place name 'cistern of Sirah' or simply Sirah, location near Hebron where Joab's men intercepted Abner (2 Sam 3:26). The site served as staging point for Abner's assassination. Etymology possibly connects to 'turning aside' or 'pot,' though meaning remains uncertain. The cistern provided a natural landmark in the Hebron region. Translations uniformly preserve as proper name. **PROPER NAMES (PERSONAL)**

en: Sirah | **es:** ha-Sirah | **fr:** Sirah | **de:** Sirah 2Sam 3:26

סָרָה H5627 *N-fs* (8×)

Rebellion, revolt, apostasy; ceasing, withdrawal

The noun סָרָה, from the root סור ('to turn aside'), names the act of turning away from God or from what is right. In Deuteronomy and the prophets it is a charged theological term: preaching rebellion against the LORD (Deut 13:5), piling up revolt upon revolt (Isa 1:5; 31:6), and speaking falsehood and oppression (Isa 59:13). Jeremiah uses it of false prophets who speak rebellion (Jer 28:16; 29:32). One occurrence in Isaiah 14:6 preserves an older, more neutral meaning — a ceasing or withdrawal of oppression — where the turning aside is not moral defection but the stopping of relentless persecution.

1. rebellion, revolt, apostasy (7×) Rebellion, revolt, apostasy, or defection — the dominant sense covering seven of eight occurrences. It denotes a turning away from God, from covenant loyalty, or from moral truth. Deuteronomy 13:5 warns against anyone who 'has spoken rebellion against the LORD your God,' and Isaiah deploys it for Judah's persistent revolt (1:5; 31:6) and for speech that combines oppression with falsehood (59:13). Spanish 'rebeldia/rebelion' and French 'rebellion' uniformly confirm the sense of active defiance. In Deut 19:16, the word extends beyond specifically religious apostasy to any malicious legal accusation — a 'turning aside' from truth. **REBELLION REVOLT**

en: and-revolt, falsehood, have-deeply | **es:** falsedad, rebeldía, rebelión | **fr:** et-rébellion, mensonge, rébellion | **de:** Abfall, falsehood, rebellion Deut 13:5; Deut 19:16; Isa 1:5; Isa 31:6; Isa 59:13

2. ceasing, withdrawal, turning aside (1×) Ceasing, withdrawal, or turning aside — attested only in Isa 14:6, where the prophet describes a rod that struck peoples 'without ceasing' (bilti sarah). Here the word retains its etymological sense of 'turning aside' without the moral connotation of rebellion; it simply means stopping or relenting. English 'ceasing' and Spanish 'cesar' mark this as a temporal-aspectual concept — the absence of pause — distinct from the active defiance of sense 1. French 'rebellion' and German 'Abfall' in this verse likely reflect translators defaulting to the more common meaning. **CEASING AND STOPPING**

en: ceasing | **es:** cesar | **fr:** rébellion | **de:** Abfall Isa 14:6

סָרַח H5628 *Adj-mp* (7×)

To spread out, hang down, extend; to sprawl in indolent excess; to become foul or rotten.

Originally describing something that goes free or extends beyond its proper bounds, this verb paints vivid pictures across its three senses. Tabernacle curtains 'hang down' over the sides (Exod 26:12-13), and Ezekiel's vine 'spreads out' its branches (Ezek 17:6). Amos transforms the physical image into moral critique: the wealthy 'sprawl' on their ivory couches (Amos 6:4, 7) — Spanish 'los extendidos' preserving the literal 'stretched out' while the prophetic context supplies the indictment. In Jer 49:7, the Niphal shifts to decay: wisdom has 'become foul,' with Spanish 'se ha podrido' ('has rotted') conveying the sense of something once good that has spoiled.

1. spread out, extend, hang down (4×) Spreading out, extending, or hanging down physically — describing material or organic extension beyond a boundary. Exod 26:12-13 uses it of tabernacle curtains that hang over and extend past the frame; Ezek 17:6 of a vine's branches spreading out; Ezek 23:15 of flowing turbans. Spanish 'colgará/colgantes-de' ('will hang/hanging with') and French 's'étendre' ('to extend') confirm the spatial, physical sense. **HANGING SUSPENSION**

en: flowing-with-, hanging, shall-hang | **es:** colgando, colgantes-de, colgará | **fr:** –pendre, s'étendre, tenture | **de:** [סרוחי], [סרחת], hanging Exod 26:12; Exod 26:13; Ezek 17:6; Ezek 23:15

2. sprawl, lounge in excess (2×) Sprawling or lounging in indolent excess — a figurative extension of 'spreading out' applied to human posture and moral laxity. Amos 6:4 denounces those 'sprawling' (סָרֲחִים) on their couches, and 6:7 warns the 'sprawlers' will lead the exile. Spanish 'los extendidos/y se extienden' retains the literal stretching image while the prophetic frame turns it into a picture of decadent indifference to national ruin. **LAZINESS AND IDLENESS**

en: and-sprawling, the-sprawlers | **es:** los-extendidos, y-se-extienden | **fr:** et-s'étendre, s'étendre | **de:** [וסרוחים], [סרוחים] Amos 6:4; Amos 6:7

3. become foul, go bad (Nifal) (1×) Becoming foul, going bad, rotting — the Niphal sense of deterioration or corruption. Jer 49:7 asks whether Edom's wisdom has 'become foul' (נִסְרְחָה), implying something once valuable that has decayed. Spanish 'se ha podrido' ('has rotted') and Hindi 'sad gai' ('has rotted') uniformly render this as organic spoilage, suggesting the root's 'going beyond bounds' can mean overripening into putrefaction. **LOSS AND DESTRUCTION**

en: has-become-foul | **es:** se-ha-podrido | **fr:** [נסרחה] | **de:** [נסרחה] Jer 49:7

סֹרַח H5629 *Conj-w / N-ms* (1×)

excess/overhang—portion extending beyond

This noun designates what remains over or extends beyond—specifically used of the tabernacle's tent covering that hung down beyond the structure. The term appears in Exodus instructions for the tent of meeting, describing how the extra length of the goat-hair covering should drape. The concept is excess or surplus, what extends past the needed measurement. This architectural detail ensured complete coverage and weather protection.

(1×) Architectural term for excess or overhang, specifically of the tabernacle's tent covering (Exod 26:12). The goat-hair curtain extended beyond the structure's dimensions, creating protective overhang. The term emphasizes the surplus portion that remains after primary coverage. Spanish 'lo que cuelga' (what hangs down) aptly describes the draping effect. The detail shows careful design for weather protection. **ABOUNDING AND SURPLUS**

en: and-overhang | **es:** Y-lo-que-cuelga | **fr:** et-overhang | **de:** und-overhang Exod 26:12

סִרְיֹן H5630 *Prep-b / N-msc / 3ms* (2×)

armor, coat of mail (protective body covering for battle)

This noun denotes defensive armor, specifically a coat of mail or breastplate worn in battle. Both occurrences are in Jeremiah's oracles against Babylon and Egypt, military contexts where warriors prepare for combat. In Jeremiah 46:4, soldiers are commanded to 'put on the armor' alongside other battle preparations. In 51:3, warriors are to 'raise themselves in their armor' against Babylon. The word is a variant form of the more common shiryon, emphasizing military readiness and protection.

(2×) Protective armor or coat of mail worn by soldiers in battle. The contexts in Jeremiah involve military mobilization: donning armor (46:4) and standing ready in armor (51:3). Cross-linguistic glosses uniformly render this as 'armor' or 'breastplate,' recognizing the military context of divine judgment enacted through warfare. **ARMOR BREASTPLATE**

en: in-his-armor, the-armor | **es:** en-su-coraza, las-corazas | **fr:** [בסרינו], [הסרינת] | **de:** [בסרינו], [הסרינת] Jer 46:4; Jer 51:3

סָרִיס H5631 *N-msc* (42×)

Eunuch, court official; a castrated male servant of the royal household, or more broadly a high-ranking royal officer

Derived from an Akkadian title meaning 'he who is the head,' this noun originally designated a high court official and only gradually narrowed to mean a castrated male. In the Hebrew Bible both senses coexist. Potiphar, a married man, is called a saris in Genesis 37:36, clearly indicating a title of office rather than a physical condition. Yet in passages like 2 Kings 9:32 and the book of Esther, the word plainly refers to eunuchs who served in the royal harem. Isaiah 56:3-5 memorably promises eunuchs a name 'better than sons and daughters,' acknowledging their marginalized status while affirming their place in God's community.

1. eunuch, castrated court servant (35×) A castrated male, especially one serving in a royal court or harem. The multilingual evidence is telling: English oscillates between 'eunuch' and 'officer,' while Spanish consistently uses 'eunuco' and German 'Kaemmerer' (chamberlain), reflecting the close association between castration and harem service. This sense dominates in the court narratives of Kings and Esther – the eunuchs who threw Jezebel from the window (2 Kgs 9:32), the doorkeepers of Esther's palace (Est 2:21), and Isaiah's oracle promising eunuchs an everlasting name (Isa 56:3-5) all presuppose the literal physical meaning. EUNUCH COURT OFFICIAL

en: an-officer, eunuch, eunuch-of | **es:** eunuco, eunuco-de, eunucos-de | **fr:** eunuch, eunuque | **de:** Eunuch, Kaemmerer, Kaemmerer-von 1Kgs 22:9; 2Kgs 8:6; 2Kgs 9:32; 2Kgs 20:18; 2Kgs 23:11

2. court official, royal officer (7×) A high-ranking royal functionary or court officer, used as a title of office without implying castration. Genesis applies this word to Potiphar (Gen 37:36; 39:1), who is married with a household – making the eunuch reading improbable. Similarly, Pharaoh's chief cupbearer and chief baker are called his sarisim (Gen 40:2,7). Spanish translates these as 'oficial de' and English as 'officer of,' distinguishing the administrative role from the physical condition. Samuel's warning that a king will take Israel's sons as his sarisim (1 Sam 8:15) likewise points to conscripted court service rather than castration. GEOGRAPHY AND SPACE

en: and-the-court-officials, officer-of, officers-his | **es:** a-sus-oficiales, los-oficiales, oficial-de | **fr:** et-eunuque, eunuque, officers-de | **de:** Hofbeamten, [והסריסים], die-Eunuchen Gen 37:36; Gen 39:1; Gen 40:2; Gen 40:7; 1Sam 8:15

סָרַךְ H5632 *N-mp* (5×)

chief, high commissioner; a senior administrative official (Aramaic loanword from Persian)

Borrowed from Persian (sar, 'head, chief'), this Aramaic term designates a high-ranking government commissioner or prefect. All five occurrences cluster in Daniel 6, where three sarekhin are appointed over the 120 satraps of the Medo-Persian empire. Daniel himself is elevated among them, provoking the jealousy that leads to the lion's den episode.

(5×) A high-ranking imperial commissioner or prefect set over provincial governors — exclusively in Daniel 6:2-7, where Darius appoints three such officials to oversee the satraps. Spanish 'gobernadores' and French 'préfet' both capture the administrative authority of the role. The term is a Persian loanword reflecting the bureaucratic vocabulary that entered Aramaic during the Achaemenid period. GEOGRAPHY AND SPACE

en: commissioners, commissioners-of, the-commissioners | **es:** gobernadores, los-gobernadores, los-gobernadores-de | **fr:** préfet | **de:** [סרכ], [סרכיא], [סרכין] Dan 6:2; Dan 6:3; Dan 6:4; Dan 6:6; Dan 6:7

סֶרֶן H5633a *Conj-w / N-mpc* (21×)

Seren — lord, tyrant; the distinctive title for each of the five Philistine city-state rulers

A loanword into Hebrew — likely from a pre-Semitic Aegean or Anatolian language — used exclusively for the rulers of the five Philistine city-states: Gaza, Ashkelon, Ashdod, Ekron, and Gath. Unlike the broader Hebrew terms for 'king' or 'prince,' seren is a technical political title reserved for Philistine governance, appearing only in the plural. The word may be cognate with Greek tyrannos. These lords act collectively in key narratives: negotiating with Delilah against Samson (Judg 16), returning the captured ark (1 Sam 5-6), and rejecting David's service (1 Chr 12:20).

lord, ruler (Philistine title) (21×) The distinctive title for each of the five Philistine city-state rulers, always appearing in the plural (seranim). Used exclusively of Philistine political leadership in Joshua 13:3, Judges 3:3 and 16:5-30, 1 Samuel 5-7 and 29, and 1 Chronicles 12:20. The term functions as a loanword restricted to this one political context, never applied to Israelite or other rulers. Spanish 'príncipes,' German 'Herren,' and English 'lords' all approximate the sense of sovereign authority, though none captures the specifically Philistine connotation of the original. GEOGRAPHY AND SPACE

en: -the-lords-of, and-lords-of, and-to-your-lords | **es:** Y-los-príncipes-de, a-los-príncipes-de, gobernantes | **fr:** -le-lords-de, et-lords-de, et-à-ton-lords | **de:** -der-herren-von, Herren-von, der-herren Josh 13:3; Judg 3:3; Judg 16:5; Judg 16:8; Judg 16:18

סֶרֶן H5633b *Conj-w / N-mpc* (1×)

axle (of a wheeled cart or stand)

Refers to the bronze axles that allowed the wheels on Solomon's temple stands to rotate. This rare technical term appears only in the description of the ten bronze stands crafted for the temple, each equipped with wheels mounted on bronze axles. The word is cognate with Aramaic, suggesting it may be a loan-word for specialized metalwork vocabulary.

(1×) The bronze axles that supported rotating wheels on the ten movable stands in Solomon's temple (1 Kings 7:30). The Hebrew term is rare, occurring only once, and the ancient versions struggled with it—the Greek rendered it loosely as 'attachments.' The Aramaic cognate and the context of bronze-working suggest this was technical vocabulary for temple artisanry. GEOGRAPHY AND SPACE

en: and-axles-of | **es:** y-ejes-de | **fr:** et-axles-de | **de:** und-axles-von 1Kgs 7:30

סַרְעַפָּה H5634 *N-fpc / 3ms* (1×)

bough, branch (of a large tree)

Denotes the spreading branches of a great tree in Ezekiel's allegory of Pharaoh. The word appears uniquely in Ezekiel 31, where Egypt is pictured as a towering cedar with boughs multiplied beyond other trees. The term includes an infixed 'r' as a morphological marker, similar to Aramaic forms, pointing to its late linguistic character.

(1×) The luxuriant boughs of the allegorical tree representing Pharaoh's Egypt (Ezekiel 31:5). Ezekiel describes how the great cedar's branches multiplied 'because of abundant water'—the image of imperial power spreading its influence. The Hebrew word, with its Aramaic-like structure, fits Ezekiel's tendency to adopt Mesopotamian loan-words during the exile period. BRANCHES AND SHOOTS

en: its-boughs | **es:** sus-ramas | **fr:** branche | **de:** [סרעפתיו] Ezek 31:5

שָׂרַף H5635 *Conj-w / V-Piel-Prtcpl-msc / 3ms* (1×)

burn, one who burns (participial form)

A participial form of the common verb 'to burn,' appearing in Amos's vision of judgment where a relative comes to burn the bodies of the dead. The context is one of plague or military disaster so severe that normal burial is impossible and corpses must be cremated, a practice unusual in Israel. The burner comes to remove remains from the house in secrecy.

(1×) The one who burns bodies during the catastrophic judgment described in Amos 6:10. In this grim scene, a kinsman enters a house to carry out the dead 'and burn them'—likely because plague or siege conditions prevented normal burial. The multilingual glosses capture the participial sense: 'his burner' or 'the one who burns him,' emphasizing the personal involvement of a relative in this tragic task.

BURNING AND FIRE

en: and-his-burner | **es:** y-el-que-lo-quema | **fr:** et-cyprès | **de:** [ומסרפו] Amos 6:10

סִרְפָּד H5636 *Art / N-ms* (1×)

brier, nettle (a thorny desert plant)

A prickly, unwanted plant contrasted with the fragrant myrtle in Isaiah's vision of restoration. When God renews the land, the worthless brier will be replaced by the noble myrtle. Ancient versions identified it as a nettle or similar noxious weed. The specific botanical identity is uncertain, but the symbolic contrast is clear: judgment's thorns versus blessing's beauty.

(1×) The desert thorn or brier that will give way to myrtle in Isaiah 55:13, part of the prophet's vision where nature itself celebrates redemption. 'Instead of the brier shall come up the myrtle'—the transformation from cursed vegetation to fragrant beauty symbolizes the reversal of exile. The Greek and Latin versions rendered it as nettle or similar stinging plants, emphasizing its undesirable character. GRASS AND VEGETATION

en: the-brier | **es:** la-ortiga | **fr:** [הסרפד] | **de:** [הסרפד] Isa 55:13

סָרַר H5637 *V-Qal-Perf-3ms* (17×)

Be stubborn, rebellious — to resist authority defiantly, especially Israel's obstinate refusal to obey God or a son's defiance of parents.

A verb capturing obstinate defiance and willful resistance to rightful authority. Hosea 4:16 provides the memorable simile: 'like a stubborn heifer, Israel is stubborn,' comparing the nation's spiritual intransigence to an animal that refuses the yoke. The participial form sorer appears as an adjective in the law of the rebellious son (Deuteronomy 21:18, 20) and in prophetic indictments of Israel as 'rebellious children' (Isaiah 30:1; 65:2). Even Proverbs 7:11 applies it to the wayward woman who is 'loud and rebellious.' Spanish 'rebelde' and French 'rebelle' consistently render the moral-spiritual dimension of active, willful resistance.

be stubborn, rebellious (17×) To be stubborn, obstinate, or rebellious, denoting willful resistance to legitimate authority — primarily God's covenant lordship over Israel but also parental authority. The participial forms function adjectivally in most occurrences: the 'stubborn and rebellious son' of Deuteronomy 21:18, Israel as a 'stubborn heifer' in Hosea 4:16, and 'rebellious children' in Isaiah 30:1. Psalm 66:7 and 68:6-18 use the substantive to denote 'the rebellious' as those who dwell in a parched land. Spanish 'rebelde' and English 'rebellious/stubborn' converge on the sense of active, defiant resistance. STUBBORNNESS REBELLION

en: and-wayward, are-rebellious, children | **es:** es-rebelde, los-rebeldes, rebelde | **fr:** [סוררת], et-être-rebelle, le-être-rebelle | **de:** [וסררת], [סורר], [סוררים] Deut 21:18; Deut 21:20; Neh 9:29; Ps 66:7; Ps 68:6

סְתָו H5638 *Art / N-ms* (2×)

winter (cold/rainy season)

This noun refers to the winter season—the time of cold and rain in the land. The single biblical context is Song of Solomon 2:11, where the beloved declares 'the winter is past, the rain is over and gone,' signaling spring's arrival and the renewal of love. The word is a loanword from Aramaic, reflecting linguistic interchange. Winter represents dormancy and waiting, while its passing brings joy, growth, and the lover's reunion.

(2×) The winter season, characterized by cold and rain. Song of Solomon 2:11 celebrates winter's departure as a sign of spring and renewal. The Hebrew shows ketiv/qere variation (setaw/setayv), reflecting scribal traditions. Cross-linguistic glosses consistently identify this as 'winter,' with the Aramaic loanword indicating linguistic borrowing. WINTER COLD SEASON

en: [ketiv], the-winter | **es:** (el-invierno), [el-invierno] | **fr:** (l'hiver), [l'hiver] | **de:** [(הסתיו)], [[הסתו]] Song 2:11

סְתוּר H5639 *N-proper-ms* (1×)

Sethur (personal name: 'hidden, protected')

The name of the spy from the tribe of Asher sent by Moses to scout the land of Canaan. One of the twelve tribal representatives in Numbers 13, Sethur joined the majority report that discouraged Israel from entering the land. His name may mean 'hidden' or 'protected,' from the root meaning to conceal.

(1×) Sethur son of Michael, the spy representing Asher in the reconnaissance of Canaan (Numbers 13:13). He was among the ten who brought back the fearful report of giants and fortified cities. The name appears in Greek transliteration as Sathour or Thasour, reflecting variations in pronunciation. PROPER NAMES (PERSONAL)

en: Sethur | **es:** Setur | **fr:** Sethur | **de:** Sethur Num 13:13

סָתַם H5640a *V-Qal-Imp-ms* (13×)

To stop up, shut, seal, or keep closed; by extension, to conceal or keep secret (of prophetic words or hidden knowledge).

A verb whose physical core — stopping up water sources — expands into the realm of secrecy and divine concealment. In 2 Kings 3:19 and 2 Chronicles 32, it describes the military tactic of blocking springs and wells. But in Daniel 8:26 and 12:4, it takes on prophetic weight: 'seal up the vision,' where closure becomes concealment until the appointed time. Spanish captures both poles well: 'cegar' for physically blocking water and 'cerrar/cierra' for sealing prophetic words. The passive participle in Psalm 51:6 ('in the hidden part') shows how physical stoppage became a metaphor for God's secret wisdom.

1. stop up, block (Qal) (7×) The core Qal active meaning: to physically stop up, block, or seal shut. Used of military well-plugging (2 Kgs 3:19, 25) and Hezekiah's spring-blocking strategy (2 Chr 32:3-4, 30). In Daniel 8:26 and 12:4, the same form extends to sealing prophetic words — 'shut up the words and seal the book.' Spanish 'cegaron' ('they blocked') and 'cierra' ('seal') track both the physical and prophetic applications. ASCENDING MOVEMENT

en: and-they-stopped-up, seal-up, shut-up | **es:** cegaron, cegaréis, cierra | **fr:** [ויסתמו], [לסתום], [סתם] | **de:** [וויסתמו], [לסתום], [סתם] 2Kgs 3:19; 2Kgs 3:25; 2Chr 32:3; 2Chr 32:4; 2Chr 32:30

2. hidden, secret (2×) A stative or adjectival extension meaning 'hidden, secret, concealed.' In Psalm 51:6, God desires truth 'in the hidden part' (b'satum); in Ezekiel 28:3, no secret is hidden from the prince of Tyre. The shift from physical closure to epistemic concealment is natural. Spanish 'secreto' and 'lo oculto' ('the hidden thing') render this well. GEOGRAPHY AND SPACE

en: and-in-the-hidden-part, secret | **es:** secreto, y-en-lo-oculto | **fr:** et-dans-fermer, fermer | **de:** [סתום], und-in-der-verborgen-part Ps 51:6; Ezek 28:3

3. stop up (Piel intensive) (2×) The Piel intensive stem: to stop up thoroughly or completely. Genesis 26:15 and 18 describe the Philistines stopping up Abraham's wells after his death, and Isaac reopening them. The intensive stem emphasizes the deliberateness and thoroughness of the act. Spanish 'los cegaron' ('they blocked them up') and French 'arreta eux' capture the completeness. PRONOUNS AND MIXED

en: and-stopped-them, stopped-them | **es:** los-cegaron, y-los-cegaron | **fr:** arrêta-eux, et-arrêta-eux | **de:** und-verstopft-hatten-sie, verstopften Gen 26:15; Gen 26:18

4. closed, shut (Qal passive state) (1×) The Qal passive participle as a resultative state: 'closed, shut up.' Daniel 12:9 declares the prophetic words are 'closed up and sealed till the time of the end.' Spanish 'cerradas' ('closed') renders the completed, enduring state of closure — the vision remains sealed. SHUTTING AND CLOSING

en: shut-up | **es:** cerradas | **fr:** fermer | **de:** [סתמים] Dan 12:9

5. be stopped up (Nifal passive) (1×) The Nifal passive: 'to be stopped up,' indicating that something is being sealed or closed by external agency. Nehemiah 4:7 reports the breaches of Jerusalem's wall beginning to be stopped up, prompting enemy opposition. Spanish 'a cerrarse' ('to become closed') captures the passive-reflexive sense of the breach closing itself. SHUTTING AND CLOSING

en: to-be-stopped | **es:** a-cerrarse | **fr:** [להסתם] | **de:** [להסתם] Neh 4:7

שְׁתַם H5640b *V-Qal-Perf-3ms* (1×)

shut out, exclude (especially prayer)

A late Hebrew verb meaning to stop up or shut out, used uniquely in Lamentations where the poet laments that God has blocked his prayer from reaching heaven. The word is a variant of the more common root for 'stop up,' but here carries the sense of divine rejection. Some scholars suggest it may be related to Arabic roots meaning to frustrate or disappoint.

(1×) The act of God shutting out prayer in Lamentations 3:8: 'He has shut out my prayer.' In the depths of Jerusalem's suffering, the speaker feels not only unheard but actively excluded—as though God has erected a barrier against supplication. The verb's rare usage and late form suggest it was chosen for its emphatic sense of blockage and refusal. **SHUTTING AND CLOSING**

en: He-shuts-out | **es:** cierra | **fr:** [שתם] | **de:** [שתם] Lam 3:8

סָתַר H5641 *V-Piel-Imp-fs* (82×)

To hide, conceal; reflexively to hide oneself; causatively to hide another; of God hiding his face in judgment or discipline.

Satar governs one of the most emotionally charged theological images in the Hebrew Bible: God hiding his face. In its Hifil stem — accounting for over half of all occurrences — the verb becomes the language of divine withdrawal, the terrifying moment when God 'conceals his face' (hester panim) from his people (Deut 31:17-18; Isa 54:8). Yet the same root also describes the very human instinct to hide: Adam from God, David from Saul, the prudent man from danger (Prov 22:3). The Nifal reflexive and Hitpael deliberative forms capture this self-concealing impulse beautifully, while Arabic satara ('to veil, screen') and Syriac setar preserve the same Semitic root with its ancient connotation of drawing a curtain between the visible and the hidden.

1. Hifil: hide, conceal (causative) (44×) Hifil causative: to hide or conceal someone or something, including the theologically crucial idiom hester panim ('hiding the face'). This is the dominant sense at 44 occurrences, spanning God concealing his face in judgment (Deut 31:17-18; Ps 13:1; Isa 54:8), Moses hiding his face at the burning bush (Exod 3:6), and humans concealing others from danger. Spanish esconder and Arabic satara both handle the causative force, while Korean 숨기다 consistently distinguishes this active concealment from reflexive self-hiding (숨다). The hester panim passages are theologically foundational — they express not annihilation but relational withdrawal, the most devastating form of divine discipline. **HIDING AND CONCEALING**

en: I-hid, I-will-hide, You-hide | **es:** Escondes, Escóndeme, escondas | **fr:** cacher, et-cacher, je-fera-cacher | **de:** [תסתיר], ich-wird-verbergen, und-verbergen Exod 3:6; Deut 31:17; Deut 31:18; Deut 32:20

2. Nifal: hide oneself, be hidden (31×) Nifal reflexive/passive: to hide oneself, to be hidden, to become concealed. At 31 occurrences this covers both active self-concealment (Cain fearing he will be 'hidden from God's face,' Gen 4:14; the prudent man seeing danger and hiding himself, Prov 27:12) and the passive state of being hidden (hidden faults in Ps 19:12; secret things belonging to the LORD in Deut 29:29). German verborgen sein captures the stative 'being hidden' while sich verbergen catches the reflexive 'hiding oneself.' The substantival participle nistarot ('hidden things') at Deut 29:29 has become a key text in Jewish theology about the boundary between revealed and concealed knowledge. **HIDING AND CONCEALING**

en: [and-hides-himself], and-I-will-hide, and-hid | **es:** Oculto-está, Y-se-escondió, [y-se-esconde] | **fr:** cacher, et-cacha, et-cache-toi-même | **de:** [[ויסתר]], [יסתר], [יסתרו] Gen 4:14; Gen 31:49; Num 5:13; Deut 7:20; Deut 29:29

3. Hitpael: hide oneself deliberately (5×) Hitpael reflexive-iterative: to hide oneself deliberately and repeatedly, emphasizing intentionality or persistence in concealment. Only 5 occurrences, but each is memorable: David's men hiding in the wilderness from Saul (1 Sam 23:19; 26:1), and remarkably, God described as 'a God who hides himself' (El mistatter) in Isa 45:15 — one of the most profound statements about divine transcendence in all of Scripture. Spanish ocultarse and German sich verbergen both capture the deliberate reflexive force. The Hitpael's iterative nuance suggests not a one-time act but an ongoing posture of hiddenness. **HIDING AND CONCEALING**

en: hiding, shall-be-hidden, who-hides-Himself | **es:** escondiéndose, está-escondido, que-te-ocultas | **fr:** cachant, cacher, de-cacher | **de:** verbarg, verbergen, verbergend 1Sam 23:19; 1Sam 26:1; Ps 54:1; Isa 29:14; Isa 45:15

4. (1×) Passive participle or stative use denoting a hidden or concealed state, distinct from the processual Nifal. At Prov 27:5 the contrast between 'open rebuke' and 'hidden love' (ahavah mesuteret) uses this form to describe the static quality of being concealed rather than the act of concealing. Spanish oculto ('hidden, secret' as an adjective) and German verborgen match this adjectival sense precisely. **HIDING AND CONCEALING**

en: hidden | **es:** oculto | **fr:** cacher | **de:** [מסתרת] Prov 27:5

5. (1×) Imperative or jussive with the sense of providing shelter or refuge — 'hide' as protective concealment for the vulnerable. In Isa 16:3 the command is to 'hide the outcasts' from the oppressor, and the multilingual evidence (Spanish esconde, German verbergen) treats this as active sheltering rather than mere concealment. The protective nuance connects satar to the vocabulary of divine and human refuge found throughout the Psalms. **HIDING AND CONCEALING**

en: hide | **es:** esconde | **fr:** cacher | **de:** verbergen Isa 16:3

סְתַר H5642a *Conj-w / V-Piel-QalPassPrtcpl-fpd* (1×)

hidden things (Aramaic participial form)

An Aramaic passive participle referring to things concealed or kept secret. Daniel uses this term when praising God who 'reveals deep and hidden things' and knows what lies in darkness. The word emphasizes the contrast between divine omniscience and human limitation: what is veiled from mortals is open to God's sight.

(1×) The hidden realities that only God can reveal, appearing in Daniel 2:22 where the prophet blesses God for disclosing Nebuchadnezzar's forgotten dream. 'He reveals the deep and hidden things'—the Aramaic emphasizes that these are not merely unknown but actively concealed, beyond the reach of human wisdom or divination. The multilingual versions consistently render this as 'hidden' or 'occult' things. **HIDING AND CONCEALING**

en: and-hidden-things | **es:** y-lo-oculto | **fr:** et-cacher | **de:** [ומסתרתא] Dan 2:22

סְתַר H5642b *V-Qal-Perf-3ms / 3ms* (1×)

destroy, tear down (Aramaic)

An Aramaic verb meaning to destroy or demolish, cognate with Syriac and related to the Hebrew root for tearing down. In Ezra, it describes Nebuchadnezzar's destruction of Solomon's temple. The Aramaic section of Ezra uses this term to narrate the historical cause of the temple's ruin before describing its reconstruction.

(1×) The destruction of the Jerusalem temple by Nebuchadnezzar, described in Ezra 5:12: 'he destroyed this house.' The Aramaic narrative places this verb in the mouth of the Jewish elders explaining to Tattenai why they are rebuilding: their ancestors' sins provoked God to give them into the hand of the Babylonian king, 'who destroyed this house and exiled the people.' **DESTRUCTION AND DECAY**

en: destroyed | **es:** destruyó | **fr:** [סתרה] | **de:** [סתרה] Ezra 5:12

סֵתֶר H5643a *N-ms* (35×)

Secrecy, hiding place, shelter — covert action done 'in secret' or a concrete place of concealment and refuge

Drawn from the root סתר 'to hide', this noun oscillates between the abstract and the concrete. Used adverbially with beth (בַּסֵּתֶר), it describes clandestine deeds — enticing someone to idolatry 'in secret' (Deut 13:6), striking a neighbor covertly (Deut 27:24), or the psalmist being woven together in secret (Ps 139:15). As a concrete noun it becomes a place of refuge: the mountain cover shielding Abigail (1 Sam 25:20), the dark clouds as God's hiding place (Ps 18:11), and the shelter of the Most High (Ps 91:1). Spanish captures

the split with 'en secreto' vs. 'escondite', and French with 'dans le secret' vs. 'abri'.

1. secrecy, in secret (19×) Secrecy or covertness as an abstract quality, typically in the adverbial phrase בַּסֵּתֶר 'in secret, secretly'. Describes hidden or clandestine action: enticing to idolatry in secret (Deut 13:6), smiting a neighbor in secret (Deut 27:24), eating bread of secrecy (Prov 9:17), and the psalmist's formation 'in secret' in the womb (Ps 139:15). Spanish 'en secreto/en oculto' and French 'dans le secret' consistently render the adverbial use, distinguishing it from the place-noun. SECRECY AND HIDING
en: backbiting, eaten-in-secret, in-secret | **es:** en-lo-oculto, en-lo-secreto, en-oculto | **fr:** dans-abri, dans-le-secret-lieu, dans-secret | **de:** [בסתר], [סתר], [סתרים] Deut 13:6; Deut 27:15; Deut 27:24; Deut 28:57; Judg 3:19

2. hiding place, shelter, cover (16×) A hiding place, shelter, or protective cover — a concrete or semi-concrete location of concealment or refuge. Often in construct: סֵתֶר פָּנֶיךָ 'the shelter of your presence' (Ps 31:20), סֵתֶר עֶלְיוֹן 'the shelter of the Most High' (Ps 91:1), סֵתֶר רַעַם 'hiding place of thunder' (Ps 81:7). Spanish 'escondite' and French 'abri' confirm the concrete locative reading. In theophany, God's hiding place is dark clouds (Ps 18:11; Job 22:14); in narrative, it is the cover of a mountain (1 Sam 25:20) or lotus thickets (Job 40:21). GEOGRAPHY AND SPACE
en: and-covering-of, and-the-hiding-place, are-a-hiding-place | **es:** Escondite-de-mí, en-escondite-de, en-lo-escondido-de | **fr:** abri, dans-abri, dans-couvre-de | **de:** [בסתר], [וסתר], [סתר] 1Sam 25:20; Job 22:14; Job 24:15; Job 40:21; Ps 18:11

סִתְרָה H5643b *N-fs* (1×)
shelter, protection (from danger)
A rare feminine noun meaning shelter or protection, used ironically in Moses' song where he mocks the false gods of Israel's enemies. 'Let them be a shelter over you,' he says sarcastically, challenging these lifeless idols to provide the safety their worshipers expect. The term normally connotes refuge, but here it drips with scorn.

(1×) The 'shelter' that impotent pagan gods cannot provide, appearing in Deuteronomy 32:38 in Moses' satirical challenge. After describing how Israel's enemies trusted in gods who ate their sacrifices and drank their drink offerings, Moses taunts: 'Let them arise and help you, let them be your shelter!' The Hebrew construction may require emending the verb to plural (as some suggest) to match the plural subject. GUILT AND PUNISHMENT
en: shelter | **es:** refugio | **fr:** shelter | **de:** shelter Deut 32:38

סִתְרִי H5644 *Conj-w / N-proper-ms* (1×)
Sithri (personal name: 'protection of Yah')
A Levite name from the family of Kohath, appearing in the genealogical records of Exodus. Sithri was a cousin of Moses and Aaron, descended from Uzziel. The name likely means 'my protection' or 'Yah is my shelter,' incorporating the divine name. Greek versions transliterate it variously as Seghri, Sethri, or Setri.

(1×) Sithri son of Uzziel, a Levite listed in Exodus 6:22 among the extended family of Kohath. He represents one of the collateral lines of the priestly tribe, descended from Levi through Kohath and Uzziel. The genealogy establishes the broader clan structure within which Aaron's family held the high priesthood. PERSONAL NAMES
en: and-Sithri | **es:** y-Sitri | **fr:** et-Sithri | **de:** und-Sithri Exod 6:22

עָב H5645 *Prep-b / N-msc* (32×)
A dark cloud or cloud-mass; also thick density or a thicket of vegetation used as cover.
This noun evokes the heavy, dark clouds of a Middle Eastern rainstorm rather than wispy fair-weather formations. It appears prominently in theophanic passages where God rides on clouds (Ps 104:3, Isa 19:1) and in storm imagery where the clouds pour down rain (Judg 5:4). The same root sense of density extends to the thick clay ground of the Jordan plain (2 Chr 4:17) and even to tangled brush where fugitives hide (Jer 4:29). German consistently translates Wolken ('clouds'), while Spanish and French both reach for nubes/nuées, all preserving the sense of something dark, massive, and opaque.

1. cloud, clouds (26×) The primary meteorological sense: a cloud or mass of clouds in the sky. This covers rain-clouds (1 Kgs 18:44–45, where Elijah's servant spots a cloud small as a man's hand), theophanic clouds serving as God's chariot (Isa 19:1, Ps 104:3), and figurative uses where clouds represent swiftness (Isa 60:8) or transience (Job 30:15). French nuées and Spanish nubes both consistently point to this reading. CLOUDS AND SKY
en: -the-clouds, a-cloud, as-cloud-of | **es:** Las-nubes, como-nube, como-nube-de | **fr:** -le-nuées, [בעבים], [עבות] | **de:** -der-Wolken, Wolke, Wolken Judg 5:4; 2Sam 23:4; 1Kgs 18:44; 1Kgs 18:45; Job 20:6

2. thick clouds, cloud-mass (3×) An intensified form emphasizing thick, dense clouds — the impenetrable cloud-mass that conceals God's presence. In 2 Samuel 22:12 and Psalm 18:11, God makes thick darkness his canopy from 'thick clouds of the skies.' Job 26:8 describes God binding water in his thick clouds. The emphasis shifts from weather to divine concealment and overwhelming power. GEOGRAPHY AND SPACE
en: in-His-thick-clouds, thick-clouds-of | **es:** en-sus-nubes, espesura-de, nubes-de | **fr:** [עב], dans-son-nuage-lui, épais-nuées-de | **de:** [בעביו], thick-Wolken-von 2Sam 22:12; Job 26:8; Ps 18:11

3. thickness, density (2×) An abstract extension to thickness or density of material substance, not clouds per se. Exodus 19:9 speaks of a 'thick cloud' (though here the density of the medium, not the meteorological phenomenon, is the focus), and 2 Chronicles 4:17 refers to the dense clay of the Jordan plain used for casting bronze vessels. The multilingual evidence splits here: some versions render 'cloud,' others 'thickness.' GEOGRAPHY AND SPACE
en: in-thickness-of | **es:** en-espesura-de-, en-tierra | **fr:** [בעב], dans-thickness-de | **de:** [בעב], in-thickness-von Exod 19:9; 2Chr 4:17

4. thicket, dense cover (1×) A rare extension to dense vegetation — thicket or tangled brush offering concealment. In Jeremiah 4:29, people flee into thickets to hide from approaching armies. The semantic thread connecting cloud-mass and thicket is opacity and cover: both block sight and offer concealment. This usage appears only once but fits the root's core idea of dense, obscuring mass. CLOUDS AND SKY
en: into-the-thickets | **es:** en-espesuras | **fr:** nuée | **de:** Wolke Jer 4:29

עָב H5646 *Conj-w / N-msc* (3×)
architectural term of uncertain meaning; possibly threshold, canopy, or thick beam
This architectural noun appears three times but its precise meaning remains uncertain. First Kings 7:6 mentions it alongside 'pillars' in describing Solomon's palace construction. Ezekiel 41:25-26 uses it twice in the temple vision—'a canopy of wood in front of the porch' and 'the canopies' on the side chambers. Ancient versions and modern scholars propose various meanings: threshold, thick beam or plank, projecting roof, or canopy. The uncertainty reflects our limited knowledge of ancient architectural terminology. What's clear is that this was a wooden structural element associated with entrances or porches—whether overhead (canopy/beam) or underfoot (threshold).

(3×) The Kings reference pairs it with 'pillars' in palace architecture, while Ezekiel's vision uses it for temple porch elements—'before the porch on the outside' (41:25). The plural 'the canopies/thresholds' (41:26) suggests multiple instances of this feature. Cross-linguistic translations show the uncertainty: English varies between 'threshold' and 'canopy,' Spanish uses 'dosel/viga' (canopy/beam), French alternates 'plafond/seuil' (ceiling/threshold). The wooden material is specified (Ezek 41:25: 'canopy of wood'), distinguishing it from stone features. Whatever the exact structure, it marked entrances to significant buildings—palace and temple alike. AUTO-DETECTED COMMUNITY 15269 WITH 5 SENSES
en: and-canopy-of, and-the-canopies, and-threshold | **es:** y-dosel, y-las-vigas, y-viga-de | **fr:** et-plafond, et-seuil | **de:** [והעבים], [ועב], und-threshold 1Kgs 7:6; Ezek 41:25; Ezek 41:26

עָבַד H5647 *V-Qal-Imperf-3mp / 3ms* (289×)

To work, serve, worship, till, or enslave; spanning religious devotion, personal service, agricultural labor, and forced servitude

Few Hebrew verbs reveal the ancient world's integration of the sacred and mundane as vividly as avad. The same root that describes Adam tilling the garden (Gen 2:15) also describes Israel worshiping God (Exod 10:26) and Pharaoh enslaving a nation (Exod 1:13). Arabic preserves this spectrum with three distinct roots — abd for worship, khadama for personal service, and amala for labor — exposing semantic distinctions that Hebrew bundles into one. From field to temple to forced labor camp, avad maps the full spectrum of human duty, devotion, and subjugation.

1. worship/serve YHWH (proper worship) (121×) To worship or serve a deity in a religious or covenantal sense — by far the dominant use (203x). Arabic abd consistently distinguishes divine service from personal or productive labor. Covers both proper worship of YHWH (Exod 10:11, 26; Num 4:24) and idolatrous service to foreign gods, making it the key verb for covenant fidelity and apostasy throughout Deuteronomy and the historical books.

en: and-serve, and-served, and-they-served | **es:** Y-sirvieron, para-servir, servir | **fr:** et-ils-servit, et-servir, et-servit | **de:** dienen, und-dienen, und-diente Gen 29:20; Gen 29:30; Exod 7:16; Exod 8:1; Exod 8:20

2. serve foreign gods/idols (improper worship) (82×) To serve or minister to a human master, lord, or king in a personal capacity. Arabic khadama 'to serve a person' and Korean seomgida 'to attend' distinguish this from religious worship. Jacob serves Laban for Rachel (Gen 29:18, 25, 27), vassals serve overlords (Gen 14:4), and Esau is told he will serve his brother (Gen 27:40) — all relational, hierarchical service.

en: and-he-served, and-served, and-they-served | **es:** Y-sirvieron, Y-sirvió, a-servir | **fr:** et-ils-servit, et-servir, et-servit | **de:** dienen, und-dienen, und-diente Exod 14:12; Deut 7:16; Deut 8:19; Deut 13:6

3. serve, minister to (a person) (21×) To serve or minister to a human master, lord, or king in a personal capacity. Arabic khadama 'to serve a person' and Korean seomgida 'to attend' distinguish this from religious worship. Jacob serves Laban for Rachel (Gen 29:18, 25, 27), vassals serve overlords (Gen 14:4), and Esau is told he will serve his brother (Gen 27:40) — all relational, hierarchical service. SERVING AND MINISTRY

en: I-served, I-will-serve-you, and-he-served-you | **es:** de-servir, de-servirnos, servirte | **fr:** Je—servir-tu, Je-servit, de-serving-nous | **de:** dein-Knecht, dienen, dienend Gen 14:4; Gen 27:40; Gen 29:18; Gen 29:25; Gen 29:27

4. work, labor (19×) To work or labor in a general productive sense, without a personal or divine object. Arabic amala 'to work' and Korean ilhada 'to labor' mark generic industry. Covers the Sabbath commandment framework ('six days you shall labor,' Exod 20:9; 34:21), Egyptian forced labor (Exod 1:14; 5:18), and the status of indentured workers (Lev 25:39). DOING AND MAKING

en: and-to-work, has-been-worked, he-labored | **es:** ha-sido-trabajada, lo-harás-trabajar, lo-servirán | **fr:** a-été-worked, et-à-serviteur, il-devra-oeuvre | **de:** Knecht, Werk, dienen Exod 1:14; Exod 5:18; Exod 20:9; Exod 34:21; Lev 25:39

5. servant, worshiper (substantive participle) (16×) Qal active participle used as a substantive: servant, worshiper, or worker as a person. Arabic abid 'worshiper' versus amil 'worker' again disambiguate what Hebrew leaves unified. Includes Issachar becoming 'a servant of forced labor' (Gen 49:15), Levitical workers numbered for tabernacle service (Num 4:37, 41), and Canaanites subjected to labor gangs (Josh 16:10; 1 Kgs 9:21). GEOGRAPHY AND SPACE

en: and-the-worker-of, for-workers-of, his-servants | **es:** Y-el-que-sirve, a-siervos-de, el-que-sirve | **fr:** esclaves, et-le-serviteur, le-serving | **de:** Knechte-von, Sklaven, der-Knecht Gen 49:15; Num 4:37; Num 4:41; Josh 16:10; 1Kgs 9:21

6. enslave, compel to serve (Hifil causative) (13×) Hifil causative: to enslave, to compel to serve, to subject to forced labor. Arabic istaabada 'to enslave' and Swahili -tumikisha (causative of -tumika) mark the coercive dimension. Central to the Exodus paradigm: God tells Abraham his descendants will be enslaved (Gen 15:14), Egypt makes Israel serve ruthlessly (Exod 1:13; 6:5), and later kings conscript laborers (2 Chr 2:18). SERVING AND MINISTRY

en: I-caused-you-to-serve, and-I-will-make-serve-you, and-he-made-serve | **es:** Y-hicieron-servir, e-hizo-servir, esclavizando | **fr:** enslaving, et-ils-worked, et-servir | **de:** der-Knechte, dienen, enslaving Gen 15:14; Exod 1:13; Exod 6:5; 2Chr 2:18; 2Chr 34:33

7. till, cultivate (land) (12×) To till, cultivate, or farm agricultural land. Arabic falaha 'to plow' and Korean gyeongjakhada 'to cultivate' distinguish this from generic labor. Primordial in Genesis: no one to till the ground (Gen 2:5), Adam placed in Eden 'to work it' (Gen 2:15), then expelled 'to till the ground' from which he was taken (Gen 3:23). Cain as 'a tiller of the ground' (Gen 4:2, 12). SERVING AND MINISTRY

en: and-it-will-work-it, and-work, and-you-shall-work | **es:** El-que-trabaja, Y-trabajarás, el-que-labra | **fr:** et-oeuvre, et-servitude, et-tu-devra-œuvre | **de:** Knecht, Knechte-von, du-bearbeitest Gen 2:5; Gen 2:15; Gen 3:23; Gen 4:2; Gen 4:12

8. be tilled, be cultivated (Niphal passive) (4×) Niphal passive of the agricultural sense: land being tilled or cultivated. Arabic passive tuflah and Swahili passive -limwa confirm this as the receptive counterpart to sense 6. Rare (4x), appearing in the law of the unsolved murder where a heifer is taken to untilled ground (Deut 21:4), Qoheleth's observation about land (Eccl 5:9), and Ezekiel's restoration promise that desolate land 'shall be tilled' (Ezek 36:9, 34). SERVING AND MINISTRY

en: and-you-will-be-tilled, being-cultivated, is-worked | **es:** es-servido, es-trabajado, será-labrada, | **fr:** est-worked, et-servir, servir | **de:** [נעבד], dienen, ist-worked Deut 21:4; Eccl 5:9; Ezek 36:9; Ezek 36:34

9. (1×) A difficult hapax-like usage in Isa 14:3, where the context speaks of rest from hard service. Spanish se trabajo and English 'was served' suggest a passive or resultative reading — the harsh labor that was imposed. This functions as a summary reference to the enslavement experience, marking the cessation of forced servitude in the taunt against the king of Babylon. GEOGRAPHY AND SPACE

en: was-served- | **es:** se-trabajó- | **fr:** serviteur | **de:** diente Isa 14:3

עֻבַּד H5648 *V-Hitpael-Imperf-3ms* (28×)

To make, do, perform; passively, to be done or carried out; also to construct, produce, and to celebrate a festival.

The Aramaic verb avad is the workhorse 'do/make' verb of biblical Aramaic, corresponding to both Hebrew asah ('do') and avad ('work/serve') in semantic range. It appears throughout the administrative correspondence of Ezra and the court narratives of Daniel, covering everything from royal decrees being 'carried out' to idols being 'made' and feasts being 'celebrated.' The Hitpael passive forms are particularly prominent in the bureaucratic language of Ezra, where Persian officials report what 'is being done' in Jerusalem (Ezra 5:8) — Spanish se-hace and the Aramaic reflexive-passive mirror each other nicely. Jeremiah 10:11, the lone prophetic Aramaic verse, uses avad for cosmic creation: gods who did not 'make' the heavens and earth shall perish. The verb's range from mundane administration to divine creation makes it the Aramaic equivalent of a universal action verb.

1. do, perform an action (16×) To do, perform, carry out an action — the general-purpose Qal active sense across 16 occurrences. This is the default 'do' meaning in administrative and narrative contexts: officials are told what 'to do' with temple funds (Ezra 6:8; 7:18), rebels in Jerusalem have historically 'made' sedition (Ezra 4:15), and Nebuchadnezzar acknowledges that God 'does' as he pleases (Dan 4:32). Spanish hacer, German tun, and Arabic fa'ala all converge on this unmarked action sense. The Qal participle aved ('doing') appears in the important theological declaration that God's decree must be 'diligently done' (Ezra 7:26). DOING AND MAKING

en: He-does, and-doing, did | **es:** de-hacer, hace, haces? | **fr:** et-serviteur, faire, serviteur | **de:** Dienst, Knecht, [לְמֶעְבַּד] Ezra 4:15; Ezra 4:22; Ezra 6:8; Ezra 6:13; Ezra 7:18

2. be done, be made (passive) (9×) To be done, be made, be carried out — the Hitpael passive across 9 occurrences, concentrated in Ezra's imperial correspondence. Persian officials report that the temple work 'is being done diligently' (Ezra 5:8), royal decrees specify what 'shall be done' to violators (Ezra 6:11-12), and Artaxerxes orders that whatever Ezra requests 'shall be done' precisely (Ezra

7:21). Spanish se-hace/es-hecha and the reflexive-passive morphology (yit'aved/mit'avda) mark this as a grammaticalized passive voice, parallel to the Qal active sense 1 but with the agent suppressed or implied as institutional authority. DOING AND MAKING
en: being-done, being-made, executed | **es:** ejecutado, es-hecha, se-hace- | **fr:** faire | **de:** [יִתְעֲבַד], [מִתְעֲבַד], [מִתְעֲבְדָא] Ezra 4:19; Ezra 5:8; Ezra 6:11; Ezra 6:12; Ezra 7:21

3. make, construct, produce (2×) To make, construct, produce a physical object — 2 occurrences where avad means 'manufacture' or 'create' rather than generic 'do.' In Daniel 3:15 Nebuchadnezzar challenges the three men regarding the image 'I have made'; in Jeremiah 10:11 (the sole Aramaic verse in Jeremiah) the gods who did not 'make' heavens and earth will perish. Spanish hice/hicieron and German machen both select construction vocabulary. The contrast with sense 1 is between producing a result (doing) and producing an artifact (making). DOING AND MAKING
en: I-made, they-made | **es:** hice, hicieron | **fr:** faire, son-serviteur | **de:** [עַבְדוֹ], tun Jer 10:11; Dan 3:15

4. celebrate, observe a festival (1×) To celebrate or observe a festival — a single idiomatic occurrence at Ezra 6:16 where the returned exiles 'celebrated' the dedication of the rebuilt temple. Here avad takes a festival or ceremony as its direct object, extending 'do/perform' into ritual observance. Spanish hicieron la dedicacion and the broader Ancient Near Eastern idiom of 'doing a feast' (cf. Akkadian epesu) confirm this as a conventionalized collocational sense. Belshazzar similarly 'made a great feast' in Daniel 5:1, reinforcing the pattern. DOING AND MAKING
en: and-celebrated | **es:** e-hicieron | **fr:** et-faire | **de:** [וְעַבְדוֹ] Ezra 6:16

עֲבַד H5649 *Prep-l / N-mpc / 3ms* (8×)

Servant, slave (Aramaic); used of royal courtiers and servants of God in Daniel and Ezra.

The Aramaic cognate of Hebrew eved ('servant, slave'), appearing in the court scenes of Daniel and the administrative correspondence of Ezra. It designates both human servants of the king – 'we are your servants' (Ezra 4:11; Dan 2:4, 7) – and servants of God, as when Daniel is called 'servant of the living God' (Dan 6:21) and Shadrach, Meshach, and Abednego are recognized as God's servants (Dan 3:26, 28). The translations uniformly render it with servant terminology: Spanish siervo/siervos, German Knecht, reflecting the word's consistent meaning across both royal and theological registers.

servant, slave (8×) An Aramaic noun for servant or slave, used in both royal and theological contexts. In diplomatic address, officials identify themselves as the king's servants (Ezra 4:11, 'your servants'; Dan 2:4, 7). In confessional and narrative contexts, it designates faithful servants of God: Daniel is 'servant of the living God' (Dan 6:21), and the three companions are acknowledged as God's servants who trusted him (Dan 3:26, 28). Ezra 5:11 reports the elders' self-identification as 'servants of the God of heaven and earth.' Spanish siervo and German Knecht both capture the deferential relationship of subordination, whether to an earthly monarch or to God. GEOGRAPHY AND SPACE
en: (qere:to-your-servant), His-servants, [ketiv:to-your-servants] | **es:** (a-tu-siervo), Tus-siervos, [a-tus-siervos] | **fr:** [לְעַבְדוֹהִי], [לְעַבְדִיךְ], [לְעַבְדָךְ] | **de:** Knecht, [לְעַבְדוֹהִי], [לְעַבְדִיךְ] Ezra 4:11; Ezra 5:11; Dan 2:4; Dan 2:7

עֶבֶד H5650 *N-mpc* (803×)

Servant, attendant, subject; slave or bondservant; honorific title 'servant of God' for patriarchs, prophets, and kings.

The Hebrew noun eved spans a social spectrum from royal courtier to chattel slave, and ascends to become one of Scripture's highest honorific titles. In its most common use (723 occurrences), it denotes anyone who serves another — a household attendant, a king's official, a military officer, or a speaker using 'your servant' as a polite first-person pronoun. Spanish siervo, French serviteur, and German Knecht cluster around the feudal-service end of the range, while the distinct sense of involuntary bondage (63 occurrences) draws out Spanish esclavo, French esclave, and German Sklave — vocabulary reserved for chattel slavery contexts like Exodus 21 and Leviticus 25. Most strikingly, eved becomes a divine title: 'My servant Moses' (Num 12:8), 'My servant David' (2 Sam 7:8), 'My servant Job' (Job 1:8) — an honorific that in Isaiah's Servant Songs (Isa 42-53) carries messianic weight across every Christian tradition.

1. Servant, attendant, subject (723×) A servant, attendant, official, or subject — any person who serves another in a household, royal court, military, or political capacity, including the deferential self-reference 'your servant' meaning 'I/me.' This overwhelmingly dominant sense (723 occurrences) covers Pharaoh's servants (Gen 20:8; Exod 7:10), royal officials, household attendants, and the ubiquitous politeness formula where speakers refer to themselves as 'your servant' before a superior. Spanish siervo/siervos, French serviteur/serviteurs, German Knecht/Knechte, and Arabic عبيد/عبد all converge on the general service relationship. The breadth is striking: the same word names Joseph as Potiphar's household manager and courtiers advising kings. GEOGRAPHY AND SPACE
en: his-servants | **es:** siervos-suyos, sus-siervos | **fr:** ses-serviteurs, son-serviteurs | **de:** sein-Knechte, seine-Knechte Gen 20:8; Exod 5:21; Exod 7:10; Exod 7:20; Exod 8:24

2. Slave, bondservant (63×) A slave or bondservant — a person held as property, bought with money, born in the house, or subjected to involuntary servitude under biblical law. With 63 occurrences, this sense surfaces in legal codes (Exod 21:2-6, the Hebrew slave law; Lev 25:39-46, regulations on Israelite versus foreign slaves) and economic inventories listing slaves alongside livestock and possessions (Gen 12:16; 24:35). Spanish shifts to esclavo, French to esclave, and German to Sklave in these contexts, while Arabic retains عبد but the legal framing makes the chattel sense unmistakable. The curse of Canaan — 'a servant of servants shall he be' (Gen 9:25) — uses the superlative construction eved avadim to express the lowest social station. GEOGRAPHY AND SPACE
en: for-servants, slaves | **es:** esclavos, para-siervos, por-siervos | **fr:** esclaves, pour-serviteurs, serviteur | **de:** Knechte, Sklaven, fuer-Knechte Gen 12:16; Gen 20:14; Gen 24:35; Gen 30:43; Gen 32:5

3. Servant of God (17×) The honorific title 'servant of God/the LORD,' applied to distinguished patriarchs, prophets, and kings who stand in a special covenant relationship with YHWH. Only 17 occurrences in this distinctive formulation, but each carries immense theological weight: 'My servant Abraham' (Gen 26:24), 'My servant Moses' (Num 12:8), 'My servant Caleb' (Num 14:24), 'My servant David' (2 Sam 3:18; 7:8), and 'My servant Job' (Job 1:8). The first-person divine possessive ('My servant') transforms a social-status term into a title of election and intimacy. Spanish mi siervo, French mon serviteur, and German mein Knecht preserve the possessive construction. This sense reaches its theological apex in Isaiah's Servant Songs, where the unnamed Servant of the LORD (Isa 42:1; 52:13; 53:11) carries suffering on behalf of others. GEOGRAPHY AND SPACE
en: My-servant, against-my-servant, and-My-servant | **es:** Pero-mi-siervo, Y-mi-siervo, a-mi-siervo | **fr:** Mon-serviteur, comme-Mon-serviteur, comme-mon-serviteur-moi | **de:** Knechte-von, My-Knecht, gegen-mein-Knecht Gen 26:24; Num 12:8; Num 14:24; 2Sam 3:18; 2Sam 7:8

עֹבֵד H5651 *N-proper-ms* (6×)

Ebed ('servant'), a personal name borne by the father of Gaal at Shechem and a companion of Ezra returning from exile.

Ebed (עֹבֵד) means 'servant [of God],' a theophoric name parallel to Arabic names compounded with عبد. Two figures bear this name: the father of Gaal, who led a short-lived revolt against Abimelech at Shechem (Judg 9:26-35), and a clan head who returned with Ezra from Babylon (Ezra 8:6). The Septuagint renders the name variously as Ioabel and Obeth, reflecting different transliteration traditions. The name's simplicity — just 'servant' — is characteristic of West Semitic naming conventions that express piety through submission to deity.

Ebed (personal name) (6×) A proper masculine name meaning 'servant (of God),' used of two distinct individuals. The most prominent is the father of Gaal, whose son rallied Shechem's citizens against Abimelech's rule (Judg 9:26-35). The second Ebed appears as head of a family returning from exile with Ezra (Ezra 8:6). English,

Spanish, and French translations consistently transliterate rather than translate the name, preserving its identity as a proper noun across languages. **PERSONAL NAMES**

en: Ebed, Eved | **es:** Eved, Ébed | **fr:** Ebed, [עֵבֶד] | **de:** Ebed, Knecht Judg 9:26; Judg 9:28; Judg 9:30; Judg 9:31; Judg 9:35

עֶבֶד H5652 *Conj-w / N-mpc / 3mp* (1×)

works, deeds (Aramaic plural form)

An Aramaic loanword for 'works' or 'deeds,' used in Ecclesiastes' philosophical reflection on divine sovereignty and human ignorance. The plural form with Aramaic morphology appears in the context of uncertainty: 'the righteous and the wise and their works are in God's hand,' yet humans cannot know what lies ahead. This late linguistic feature marks Ecclesiastes as post-exilic.

(1×) The deeds or works of the righteous and wise in Ecclesiastes 9:1, where the Teacher observes that despite human effort and wisdom, ultimate outcomes remain in God's hand. 'All this I laid to heart, examining it all: the righteous and the wise and their works are in God's hand'—yet whether love or hate awaits them, no one knows. The Aramaic form reflects the book's late linguistic character. **GEOGRAPHY AND SPACE**

en: and-their-works | **es:** y-sus-obras | **fr:** et-leur-עבדיהם-eux | **de:** [ועבדיהם] Eccl 9:1

עֲבְדָּא H5653 *Conj-w / N-proper-ms* (2×)

Abda (personal name); father of Adoniram (Solomon's official) and a Levite

This personal name means 'servant' or 'servant of Yahweh,' similar in meaning to Obadiah. It identifies two individuals: first, the father of Adoniram, Solomon's official in charge of forced labor (1 Kings 4:6); second, a Levite listed among those resettled in post-exilic Jerusalem (Nehemiah 11:17). The name reflects piety and dedication, common in Israelite naming conventions where theophoric elements express devotion to God.

(2×) A proper name appearing in two contexts: (1) father of Adoniram, Solomon's labor minister (1 Kings 4:6), and (2) a post-exilic Levite (Nehemiah 11:17). The name means 'servant (of Yahweh),' parallel to Obadiah. Greek versions show uncertainty (Ephra, Abaō, Ōbēb), but the Hebrew is consistent across both occurrences. **PERSONAL NAMES**

en: Abda, and-Avda | **es:** Abda, y-Abdá | **fr:** Abda, [ועבדא] | **de:** Abda, [ועבדא] 1Kgs 4:6; Neh 11:17

עֹבֵד אֱדֹם H5654 *Prep / N-proper-ms* (22×)

Obed-Edom – Gittite who housed the Ark, and Levitical gatekeepers and musicians bearing the same name

A compound name meaning 'servant of Edom' (or possibly 'servant of man,' if Edom is read as adam). The most prominent bearer is the Gittite in whose home David deposited the Ark of the Covenant for three months after Uzzah's death, during which God blessed Obed-Edom's entire household (2 Sam 6:10-12). The same name – possibly the same person – designates Levitical musicians and gatekeepers in the Chronicler's temple organization (1 Chr 15-16; 26). A third Obed-Edom appears as a temple treasury keeper in 2 Chronicles 25:24. The name's theophoric element has prompted scholarly debate about an Edomite deity.

Obed-Edom (proper noun) (22×) The personal name Obed-Edom (Hebrew oved edom, 'servant of Edom'), identifying the Gittite who sheltered the Ark and was blessed (2 Sam 6:10-12; 1 Chr 13:13-14), Levitical gatekeepers and musicians in temple service (1 Chr 15-16; 26:4-15), and a temple treasury custodian (2 Chr 25:24). Whether these represent one individual or several remains debated. Translations preserve the compound form uniformly across languages – Spanish, French, and German all render Obed-Edom. **PERSONAL NAMES**

en: Edom, Obed, Obed-Edom | **es:** Edom, Obed-Edom, Obed-edom | **fr:** Obed, Obed-Édom, et-Obed-Édom | **de:** Edom, Obed, Obed-Edom 2Sam 6:10; 2Sam 6:11; 2Sam 6:12

עַבְדִּיאֵל H5655 *N-proper-ms* (1×)

Avdeel (personal name: 'servant of El')

A personal name meaning 'servant of El (God),' borne by a member of the Judahite nobility during Jeremiah's time. Avdeel's son Shelemiah was among the officials King Jehoiakim dispatched to arrest Jeremiah and Baruch after the reading of the prophetic scroll. Theophoric names of this type, combining 'servant' with a divine element, were common across Semitic cultures.

(1×) Avdeel the father of Shelemiah, mentioned in Jeremiah 36:26 when King Jehoiakim commanded his son and two others to seize Jeremiah and his scribe. The name, meaning 'servant of El,' belongs to the pattern of Phoenician, Nabataean, and Sabean theophoric names that invoke deity as master or lord. Despite his son's role in persecuting Jeremiah, the Lord 'hid them.' **PERSONAL NAMES**

en: Avdeel | **es:** Avdeel | **fr:** [עבדאל] | **de:** [עבדאל] Jer 36:26

עֲבֹדָה H5656 *Prep-b / N-fsc / 3mp* (145×)

Labor, service, or ministry – especially cultic service of the tabernacle/temple, but also general duty, manual work, and oppressive bondage.

One of the Hebrew Bible's most versatile work-words, avodah spans the full spectrum from sacred ministry to slave labor. In its dominant usage (~93x), it denotes the cultic service of the tabernacle and temple – the Levites' carrying, assembling, and guarding duties described throughout Numbers and Chronicles. Beyond the sanctuary, it covers general service rendered to kings or communities (Exod 12:25-26), ordinary agricultural and artisan labor (Exod 1:14; Ps 104:23), and at its darkest extreme, the grinding bondage of slavery in Egypt (Exod 6:6, 9). Arabic distinguishes khidmah (service) from ubudiyyah (bondage), and Swahili separates utumishi (ministry) from utumwa (slavery) – revealing the same semantic structure multilingual evidence confirms.

1. cultic service of tabernacle (93×) Cultic service of the tabernacle or temple (~93x) – by far the dominant sense. This covers the Levitical duties of transporting, assembling, and maintaining the sanctuary (Num 3:7-8; 4:4-33), the service of worship and sacrifice (1 Chr 28:13-14), and temple maintenance (2 Chr 34:13). French service-de and German Dienst-von both render it as ministerial duty tied to the sacred precinct. The construct chain 'avodat ha-mishkan' or 'avodat ohel mo'ed' is the characteristic formula. **GEOGRAPHY AND SPACE**

en: service-of | **es:** servicio-de | **fr:** service-de | **de:** Dienst-von Exod 30:16; Exod 36:1; Exod 36:3; Exod 38:21; Exod 39:40

2. general service or ministry (29×) General service or ministry (~29x) – non-cultic duties rendered to a person, ruler, or community. This includes the Passover observance as a 'service' (Exod 12:25-26), royal administration (1 Chr 26:30), and assigned ministerial roles. Korean distinguishes 봉사 (devoted service) and 섬김 (attendance), while Swahili uses huduma (public service) – all confirming that this sense occupies a middle register between sacred ritual and manual labor. **GEOGRAPHY AND SPACE**

en: and-service, labor, service | **es:** servicio, y-servicio | **fr:** et-service, service, travail | **de:** Arbeit, Dienst, und-Dienst Exod 12:25; Exod 12:26; Exod 13:5; Lev 23:7; Lev 23:8

3. work or labor (18×) Work or labor (~18x) – physical, productive toil, especially agricultural or construction work. Ps 104:23 uses it for a person going out 'to his work' in the fields; 1 Chr 27:26 specifies field labor. The Exodus narratives describe the Israelites' avodah in Egypt initially in this neutral sense of hard work (Exod 1:14) before it shades into oppression. Arabic amal (work) and Swahili kazi (labor) render this concrete, non-sacred sense. **GEOGRAPHY AND SPACE**

en: His-work, from-the-service-of, from-your-labor | **es:** con-trabajo, de-servicio-de, de-vuestro-trabajo | **fr:** [הָעֲבֹדָה], [עֲבֹדָה], avec-labeur | **de:** Arbeit, Dienst, Werk-von Exod 1:14; Exod 2:23

4. bondage or servitude (5×) Bondage or servitude (~5x) – forced labor imposed upon a subjugated people, carrying connotations of oppression and dehumanization. Exod 6:6 and 6:9 use it for Egypt's crushing servitude from which God delivers Israel; 1 Kgs 12:4 records Jeroboam's complaint about Solomon's heavy yoke. Arabic ubudiyyah (slavery) and Swahili utumwa (bondage) sharply distinguish this from neutral labor, and German Knechtschaft (serfdom) captures the oppressive weight. **GEOGRAPHY AND SPACE**
en: and-from-bondage, from-service-of, from-their-bondage | **es:** de-servicio-de, de-su-servidumbre, la-servidumbre | **fr:** de-leur-servitude, de-service-de, et-de-servitude | **de:** [העבדה], [עבדה], und-von-Knechtschaft Exod 6:6; Exod 6:9; 1Kgs 12:4; Isa 14:3; Lam 1:3

עֲבֹדָה H5657 *Conj-w / N-fs* (2×)
household servants, body of servants (collective)
This feminine noun denotes a household's body of servants collectively—not individual slaves but the entire service staff as a group. Both occurrences list 'servants' alongside flocks, herds, and other wealth indicators. Genesis 26:14 describes Isaac's prosperity: 'flocks and herds and a great household of servants,' while Job 1:3 similarly catalogs Job's wealth including 'very many servants.' The word emphasizes the household as an economic and social unit, with servants representing labor capacity and status.

(2×) The collective body of household servants, listed among wealth indicators alongside livestock and possessions. Genesis 26:14 and Job 1:3 both enumerate servants as part of patriarchal prosperity. Spanish 'servidumbre' (household staff) and German 'Gesinde' (servants collectively) capture the collective sense better than individual 'servants.' **GEOGRAPHY AND SPACE**
en: and-servants | **es:** y-servidumbre | **fr:** et-serviteurs, et-ועבדה | **de:** [ועבדה], und-Gesinde Gen 26:14; Job 1:3

עַבְדּוֹן H5658 *N-proper-fs* (8×)
Abdon; a proper name borne by an Israelite judge, several individuals, and a Levitical city in Asher.
A proper name with both personal and geographic referents. Most prominently, Abdon son of Hillel the Pirathonite served as judge over Israel for eight years (Judg 12:13, 15), noted for his forty sons and thirty grandsons who rode on seventy donkeys. The name also belongs to a Benjaminite ancestor listed in Saul's genealogy (1 Chr 8:23; 8:30; 9:36) and to a courtier of King Josiah (2 Chr 34:20). Geographically, Abdon was a Levitical city in the territory of Asher (Josh 21:30; 1 Chr 6:74). All translations preserve the name phonetically – Spanish Abdon, French Abdon, German Abdon – with remarkable consistency.

Abdon (personal/place name) (8×) The proper name Abdon, identifying multiple individuals and one location: (a) a minor judge from Pirathon who led Israel eight years, known for his large family of seventy donkey-riding descendants (Judg 12:13, 15); (b) a Benjaminite in the genealogy of Saul (1 Chr 8:23; 8:30; 9:36); (c) Abdon son of Micah, sent by King Josiah to inquire of the prophetess Huldah (2 Chr 34:20, parallel to Achbor in 2 Kgs 22:12); and (d) a Levitical city in Asher's territory (Josh 21:30; 1 Chr 6:74). The name is universally transliterated – Spanish Abdon, French Abdon, German Abdon – with no semantic translation attempted, as expected for proper nouns. **PERSONAL NAMES**
en: Abdon, Avdon, and-Avdon | **es:** Abdon, Abdón, Y-Abdón | **fr:** Abdon, [ועבדון], [עבדון] | **de:** Abdon, [ועבדון], [עבדון] Josh 21:30; Judg 12:13; Judg 12:15; 1Chr 6:74; 1Chr 8:23

עַבְדוּת H5659 *Conj-w* (3×)
servitude, bondage; state of forced service or slavery
This feminine noun denotes servitude, slavery, or bondage—the condition of being in compulsory service. Ezra 9:8-9 uses it twice: God has 'not forsaken us in our bondage' and has 'extended steadfast love to us in the sight of the kings of Persia, to grant us some reviving to...sustain us in our bondage.' Even while serving foreign kings, God provides grace. Nehemiah 9:17 contrasts Israel's rebellion with God's character: instead of abandoning them, God remained forgiving 'and they did not forsake their slavery' in Egypt—though some translations question this reading. The word captures the weight of compulsory service, whether Egyptian slavery or Persian subjugation.

(3×) Ezra's two uses (9:8-9) acknowledge post-exilic reality: though returned to the land, the community remains under Persian authority—a form of bondage, even if lighter than Egypt's or Babylon's. God's faithfulness extends even into this servitude, granting 'reviving' despite subjugation. Nehemiah's reference (9:17) recalls Egyptian slavery in contrast to wilderness grace—though the phrase is textually difficult. Cross-linguistic renderings use 'bondage/servidumbre/esclavitud' terminology, emphasizing unfreedom. The suffixed forms ('our bondage,' 'their slavery') personalize the condition—this is experienced subjugation, not abstract servitude. **SERVING AND MINISTRY**
en: and-in-our-bondage, in-our-bondage, to-their-slavery | **es:** a-esclavitud-de-ellos, en-nuestra-servidumbre, y-en-nuestra-servidumbre | **fr:** [בעבדתנו], [ובעבדתנו], [לעבדתם] | **de:** [בעבדתנו], [ובעבדתנו], [לעבדתם] Ezra 9:8; Ezra 9:9; Neh 9:17

עַבְדִּי H5660 *Conj-w / N-proper-ms* (3×)
Personal name meaning 'servant of Yah' or 'my servant'; borne by a Levite and a man with a foreign wife
Avdi appears in Chronicles and Ezra as the name of two distinct individuals. The name likely derives from the root meaning 'servant' with a theophoric element, though some scholars note connections to Aramaic and Nabataean forms. One Avdi was a Levite from the family line documented in Chronicles, while another appears in Ezra's list of those who had taken foreign wives during the exile. The multilingual evidence shows consistent transliteration patterns, with some versions preserving the Hebrew form directly.

(3×) A personal name attested three times in post-exilic and genealogical texts. The name appears in Levitical genealogies (1 Chronicles 6, 2 Chronicles 29) and in Ezra's reform account. Spanish and English preserve the name as 'Avdi/Abdi,' while French and German show variation in handling the conjunction and the proper noun itself, reflecting different translation philosophies for proper names in biblical genealogies. **GEOGRAPHY AND SPACE**
en: Avdi, and-Avdi | **es:** Abdi, y-Avdi | **fr:** [ועבדי], [עבדי] | **de:** Knechte-von, und-Knechte-von 1Chr 6:44; 2Chr 29:12; Ezra 10:26

עַבְדִיאֵל H5661 *N-proper-ms* (1×)
Avdi'el (personal name: 'servant of El')
A Gadite name meaning 'servant of El,' found in the genealogies of Transjordanian tribes. Avdiel was an ancestor of Buz, one of the chiefs of Gad. Like the similar name Avdeel, this theophoric form appears widely in Northwest Semitic inscriptions from Phoenicia, Nabatea, and South Arabia, testifying to the common practice of naming children as devotees of the high god.

(1×) Avdiel the Gadite, listed in 1 Chronicles 5:15 within the genealogy of the tribe of Gad settled east of the Jordan. The name follows the widespread Semitic pattern of declaring the child a 'servant of God,' with parallels in Phoenician, Nabataean, and Sabean inscriptions. Greek versions transliterate it as Abdeel or Abdiel. **PERSONAL NAMES**
en: Avdi'el | **es:** Abdiel | **fr:** [עבדיאל] | **de:** [עבדיאל] 1Chr 5:15

עֹבַדְיָהוּ H5662 *Conj-w* (20×)
Obadiah, a personal name meaning 'servant of Yahweh,' borne by at least twelve individuals in Scripture.
One of the most common theophoric names in the Hebrew Bible, meaning 'servant of Yahweh.' Its most dramatic bearer is the steward of King Ahab's palace who risked his life hiding a hundred prophets from Jezebel's persecution (1 Kgs 18:3–16). The name also belongs to the prophet whose brief book pronounces judgment on Edom (Obad 1), a descendant of David (1 Chr 3:21), tribal chiefs, Levites,

gatekeepers, and various officials across Chronicles. Two spelling variants — Ovadyahu and Ovadyah — alternate throughout the text. Translations render it consistently as Obadiah or Abdias.

Obadiah (proper name) (20×) The personal name Obadiah (Hebrew Ovadyahu / Ovadyah, 'servant of YHWH'), identifying numerous individuals including Ahab's God-fearing palace steward who hid a hundred prophets (1 Kgs 18:3–16), the prophet who authored the shortest book of the Hebrew Bible (Obad 1), a Davidic descendant (1 Chr 3:21), chiefs of Issachar and Zebulun (1 Chr 7:3; 27:19), and several Levites and officials in Chronicles. The Septuagint renders the name variously as Abdias and Obdias, while modern translations uniformly use Obadiah. **PERSONAL NAMES**

en: Obadiah, Ovadyah, Ovadyahu | **es:** Abdías, Obadya, Obadías | **fr:** Abdias, Ovadyahu, d'Abdias. | **de:** Obadja, Obadjas, Ovadyahu 1Kgs 18:3; 1Kgs 18:4; 1Kgs 18:5; 1Kgs 18:6

עֶבֶד מֶלֶךְ H5663 *N-proper-ms* (11×)

Ebed-Melech — 'servant of the king,' an Ethiopian court official who rescued Jeremiah from the cistern

The name עֶבֶד מֶלֶךְ (Ebed-Melech) means 'servant of the king' and belongs to a Cushite (Ethiopian) official in the court of King Zedekiah. When Jeremiah was thrown into a muddy cistern to die, Ebed-Melech boldly petitioned the king for permission to rescue him, then carefully lowered worn rags and ropes so the prophet's skin would not be torn (Jer 38:7-13). In gratitude, God sent a personal oracle through Jeremiah promising Ebed-Melech deliverance when Jerusalem fell (Jer 39:15-18). His story stands as one of Scripture's most striking portraits of moral courage from an unexpected quarter — a foreigner who feared God more than the princes of Judah.

Ebed-Melech (personal name) (11×) A Cushite (Ethiopian) court official serving King Zedekiah of Judah, whose name means 'servant of the king.' He intervened to save Jeremiah from death in a muddy cistern by petitioning the king and personally hauling the prophet out with rags and ropes (Jer 38:7-13). God rewarded his courage with an individual oracle of deliverance during Jerusalem's fall (Jer 39:15-18). Spanish 'Ebed-melec' and English 'Ebed-Melech' both transliterate the compound name. He appears only in Jeremiah 38-39 but is among the most memorable minor figures in prophetic literature. **GEOGRAPHY AND SPACE**

en: Eved, Melekh, to-Eved-Melekh | **es:** (marca-de-objeto), Eved-Melej, a-Eved-Melekh | **fr:** roi, serviteur, Ébed-Mélec | **de:** Ebed-Melech, Koenig, diente Jer 38:7; Jer 38:8; Jer 38:10

עֲבֵד נְגוֹ H5664 *N-proper-ms* (2×)

Abednego (personal name); Babylonian name given to Azariah, one of Daniel's three companions

This is the Babylonian throne name given to Azariah, one of Daniel's three faithful companions in exile. The name appears to be a deliberate or accidental corruption of 'Abed-Nebo' (servant of Nebo, the Babylonian deity), possibly altered to avoid pronouncing a pagan god's name fully. Both occurrences in Daniel 1:7 record the renaming of the Hebrew youths: Azariah becomes Abednego. The name symbolizes Babylonian cultural imposition, yet Azariah and his friends maintain covenant faithfulness despite foreign names.

(2×) The Babylonian name assigned to Azariah, Daniel's companion, recorded twice in Daniel 1:7 during the renaming ceremony. The name likely means 'servant of Nebo' but may be intentionally corrupted from the pagan theophoric element. The dual reference emphasizes both the Hebrew identity (Azariah) and imposed Babylonian identity (Abednego). **GEOGRAPHY AND SPACE**

en: Aved, Nego | **es:** Abed, Nego | **fr:** Abed-Nego, serviteur | **de:** Knecht, [נגו] Dan 1:7

עֲבֵד נְגוֹ H5665 *Conj-w / N-proper-ms* (14×)

Abed-nego; Babylonian name given to Azariah, one of Daniel's three companions in the furnace narrative.

The Babylonian court name assigned to Azariah, one of the four Judean youths deported to Nebuchadnezzar's palace (Dan 1:7; 2:17). The name likely means 'servant of Nebo' (the Babylonian deity of wisdom), though its exact etymology is debated since the expected form would be Abed-Nebo. Along with Shadrach and Meshach, Abed-nego is appointed over the affairs of the province of Babylon (Dan 2:49) and then famously refuses to worship the golden image, surviving the fiery furnace by divine deliverance (Dan 3:12-30). The Aramaic spelling 'Abed Nego' appears consistently across all fourteen occurrences in Daniel 2-3.

(14×) The Babylonian name given to Azariah of Judah at the Babylonian court, probably meaning 'servant of Nebo.' One of Daniel's three companions who refuse to worship the golden image and are cast into the fiery furnace but miraculously preserved (Dan 3:12-30). All occurrences are in Aramaic portions of Daniel: his administrative appointment (Dan 2:49), the accusation before Nebuchadnezzar (Dan 3:12-14), the confrontation and deliverance (Dan 3:16-26), and the king's decree protecting their God (Dan 3:29-30). **GEOGRAPHY AND SPACE**

en: and-Aved-Nego | **es:** y-Abed-Nego | **fr:** et-Abed-Nego | **de:** und-Abed-Nego Dan 2:49; Dan 3:12; Dan 3:13; Dan 3:14; Dan 3:16

עָבָה H5666 *V-Qal-Perf-3ms* (3×)

To be thick, stout, or gross; used of physical thickness and metaphorically of spiritual insensitivity

This verb captures both physical and metaphorical thickness. In the famous comparison of 1 Kings 12:10, Rehoboam's advisors boast that his little finger is thicker than his father's waist—a vivid image of power and intimidation. In Deuteronomy 32:15, the same root describes Israel becoming 'thick' or 'gross' from prosperity, like an overfed beast growing sleek and rebellious. The cognates in Aramaic and Arabic suggest swelling, density, and even stupidity, showing how physical thickness shades into moral dullness across Semitic languages.

(3×) The verb appears in contexts of comparison (Rehoboam's finger vs. Solomon's waist) and spiritual diagnosis (Israel's prosperity-induced rebellion). The multilingual glosses reveal the challenge: Spanish and English capture the physical dimension ('grueso,' 'thick'), while the metaphorical sense of spiritual insensitivity requires additional glossing. The Deuteronomy passage is particularly striking, where three parallel verbs—'you grew fat, thick, sleek'—pile up to depict Israel's dangerous prosperity. **FATNESS AND RICHNESS**

en: is-thicker, you-grew-thick | **es:** es-grueso, es-más-grueso, te-pusiste-grueso | **fr:** [עבה], est-thicker, tu-grew-thick | **de:** [עבה], du-wuchs-dick, ist-thicker Deut 32:15; 1Kgs 12:10; 2Chr 10:10

עֲבוֹט H5667 *Prep-b / N-msc / 3ms* (4×)

pledge, security; an article given as collateral for a debt

This noun denotes an object given as security or collateral for a loan. Deuteronomy 24:10-13 regulates the taking of pledges, requiring creditors to respect the dignity of debtors: the creditor must not enter the debtor's house to seize the pledge, and if the pledge is a cloak, it must be returned by sunset so the poor person can sleep in it. The legislation protects the vulnerable while acknowledging the legitimacy of collateral in loan transactions.

(4×) An item pledged as security for a debt or loan. The four occurrences all appear in Deuteronomy 24:10-13, a legal text regulating pledge-taking practices. The law prohibits forcible seizure ("do not go into his house to take his pledge"), mandates standing outside while the debtor brings it out, and requires returning a poor person's cloak-pledge at night. Multilingual glosses are consistent: "pledge/prenda/gage/Pfand." Some bracket [בעבטו], reflecting prepositional forms. The term is embedded in social-justice legislation protecting debtor rights within ancient credit systems. **PLEDGES AND SECURITY**

en: his-pledge, the-pledge, with-his-pledge | **es:** con-su-prenda, la-prenda, su-prenda | **fr:** avec-son-pledge, le-pledge, son-pledge | **de:** der-Pfand, mit-sein-Pfand, sein-Pfand Deut 24:10; Deut 24:11; Deut 24:12; Deut 24:13

עָבוּר H5668 *Prep-b / N-msc / 2fs* (49×)

For the sake of, because of; in order that, so that — a prepositional particle expressing cause, benefit, or purpose.

A compound preposition (ba'abur) expressing either the cause behind an action or the purpose toward which it aims. The causal sense dominates: God cursed the ground 'because of you' (Gen 3:17), and the patriarchal narratives repeatedly use it to explain divine favor — 'for Abraham's sake' (Gen 26:24), 'for David's sake' (2 Sam 5:12). The purposive sense emerges in goal-directed speech, especially in Genesis: Rebekah instructs Jacob to serve Isaac 'so that he may bless you' (Gen 27:4, 10, 19). Spanish splits cleanly between 'por causa de' (causal) and 'para que' (purposive); French similarly distinguishes 'pour cause de' from 'dans order que.'

1. for the sake of, because of (35×) For the sake of, because of, on account of — causal or benefactive, indicating the reason, ground, or person motivating an action. Covers 35 of 49 occurrences. The ground was cursed 'because of you' (Gen 3:17), and divine blessing is channeled 'for the sake of' key figures (Gen 18:26, 29; 26:24; 2 Sam 5:12; 7:21). Spanish 'por causa de' and French 'pour cause de' consistently mark this causal sense (Exod 9:16; Mic 2:10; Ps 106:32). GEOGRAPHY AND SPACE

en: because, because-of, for-sake-of | **es:** Por-causa-de, para, por-causa-de | **fr:** [בעבור], parce-que-de, pour-cause-de | **de:** [בעבור], auf-account-von, fuer-sake-von Gen 3:17; Gen 8:21; Gen 12:13; Gen 12:16; Gen 18:26

2. in order that, so that (14×) In order that, so that — purposive or telic, introducing a goal clause or intended outcome. Found in 14 passages, especially in direct speech where a character explains their aim. Rebekah tells Jacob to prepare food 'so that' Isaac will bless him (Gen 27:4, 10, 19, 31); Abraham sets aside seven lambs 'in order that' they may serve as witness (Gen 21:30). Spanish 'para que' and German 'damit' clearly mark the purposive force, distinguishing it from the causal usage. PURPOSE CONJUNCTION

en: and-in-order-that, in-order-that, in-order-to | **es:** Para-que, para-, para-hacer-cambiar | **fr:** ainsi-ce, dans-order-ce, dans-order-que | **de:** damit, in-order-dass, in-order-jenes Gen 21:30; Gen 27:4; Gen 27:10; Gen 27:19; Gen 27:31

עָבוּר H5669 *Prep-m / N-msc* (2×)

produce, yield (of the land)

This noun refers to agricultural produce or yield—the crops and food that the land produces. Both occurrences are in Joshua 5:11-12, marking Israel's first Passover in Canaan. After eating 'the produce of the land,' the manna ceased—a pivotal moment when wilderness provision ended and agricultural settlement began. The word emphasizes the land's fertility and God's provision through natural means rather than supernatural miracle, transitioning Israel from nomadic to agricultural life.

(2×) The agricultural produce or yield of the land, specifically the crops of Canaan eaten by Israel after entering the promised land (Joshua 5:11-12). The context marks the transition from manna to cultivated food, from wilderness to settlement. Cross-linguistic glosses render this as 'produce' or 'yield,' emphasizing the land's output. GEOGRAPHY AND SPACE

en: from-produce-of | **es:** del-producto-de | **fr:** de-produce-de | **de:** von-produce-von Josh 5:11; Josh 5:12

עָבַט H5670 *V-Piel-Imperf-3mp / Pn* (6×)

To lend on pledge or to borrow against security; Israelite debt-pledge transactions

The denominative verb עָבַט governs the two sides of a pledge-secured loan in ancient Israelite law. In its Hifil (causative) forms, it describes lending — causing another to give a pledge — as in the promise that Israel 'will lend to many nations but will not borrow' (Deut 15:6). In its Qal form, it takes the borrower's perspective: taking a pledge from someone or borrowing against security, as regulated in Deut 24:10. The entire semantic range orbits Deuteronomic legislation about fair lending practices among kinsmen.

1. lend on pledge, give as a loan (Hifil) (4×) Hifil causative forms meaning 'to lend (on pledge),' representing the creditor's side of the transaction. French 'tu fera preter' (you will cause to lend) and Spanish 'le prestaras' (you will lend to him) clearly render the causative lending sense. Deut 15:6 promises that obedient Israel will lend to many nations, and Deut 15:8 commands generous lending to a poor brother — 'you shall surely lend to him' (using the emphatic infinitive absolute construction). Joel 2:7 contains a disputed form that may belong to a different root. LENDING LOANS

en: and-lending, and-you-will-lend, they-swerve | **es:** le-prestarás, tuercen, y-ciertamente-prestar | **fr:** engager, et-lending, et-tu-fera-prêter | **de:** [יעבטון], du-soll-leihen-zu-ihn, und-du-wird-leihen Deut 15:6; Deut 15:8; Joel 2:7

2. take a pledge, borrow on security (Qal) (2×) Qal forms meaning 'to take a pledge' or 'to borrow on security,' presenting the borrower's or pledge-taker's perspective. Spanish 'para tomar en prenda' (to take in pledge) and 'tomaras prestado' (you will borrow) distinguish both nuances. In Deut 24:10 the creditor is forbidden from entering a neighbor's house to seize his pledge, while Deut 15:6 contrasts lending (Hifil) with borrowing (Qal) in a single verse, neatly separating the two stems' roles. PLEDGES AND SECURITY

en: to-take-pledge, will-borrow | **es:** para-tomar-en-prenda, tomarás-prestado | **fr:** fera-emprunter, à-prendre-pledge | **de:** wird-borgen, zu-nehmen-Pfand Deut 15:6; Deut 24:10

עַבְטִיט H5671 *N-ms* (1×)

thick pledges, heavy debt (intensive plural)

An intensive noun denoting a crushing load of pledges or debts, appearing in Habakkuk's woe oracle against the oppressor. The prophet uses vivid language to describe the arrogant conqueror who 'loads himself with pledges' taken from victims. The Hebrew term intensifies the idea of weight and accumulation, picturing the wicked man buried under the mass of his extorted collateral.

(1×) The heavy burden of pledges that the wicked oppressor heaps upon himself in Habakkuk 2:6. The taunt-song mocks the conqueror: 'Woe to him who loads himself with thick pledges!' The intensive form emphasizes not just debt but the oppressive, crushing weight of multiple obligations forcibly extracted. Spanish renders it as 'pledges!' with an exclamation, while French interprets it as 'stolen objects.' PLEDGES AND SECURITY

en: with-pledges | **es:** prendas! | **fr:** objet-volé | **de:** [עבטים] Hab 2:6

עָבִי H5672 *Conj-w / N-msc / 3ms* (4×)

thickness; the dimension of depth or width, especially of solid objects

This noun measures the thickness or depth dimension of substantial objects. It describes the thickness of the molten sea (bronze basin) in Solomon's temple (1 Kings 7:26, 2 Chronicles 4:5), the thickness of a pillar (Jeremiah 52:21), and metaphorically the "thickness of the bosses of shields" in Job 15:26, symbolizing arrogant defiance. The term may also appear in Exodus 19:9, if one emends בְּעַב הֶעָנָן to בַּעֲבִי ("in the thickness of the cloud").

(4×) Denotes the thickness, depth, or girth of solid objects. The term appears in temple construction accounts (1 Kings 7:26, 2 Chronicles 4:5: thickness of the molten sea), prophetic descriptions (Jeremiah 52:21: pillar thickness), and poetic metaphor (Job 15:26: thick shield-bosses representing stubborn pride). Multilingual glosses render as "thickness/grosor/épaisseur," with several bracketing [ועביו] and [בעבי]. The term is fundamentally dimensional, measuring the third axis (beyond length and width) of substantial architectural or metaphorical objects. MEASURE MEASUREMENT

en: and-its-thickness, with-thickness-of | **es:** Y-grosor-de-él, Y-su-grosor, con-espesura-de | **fr:** [ועביו], dans-בעבי, et-son-épaisseur | **de:** [בעב], [ועביו], und-sein-thickness 1Kgs 7:26; 2Chr 4:5; Job 15:26; Jer 52:21

עֲבִידָה H5673 *N-fsd* (6×)

Work, service, or administrative duty; an Aramaic noun for labor on temple construction or governmental administration (Daniel, Ezra).

The Aramaic feminine noun עֲבִידָה (avidah) denotes work, service,

or administrative function, cognate with Hebrew עֲבֹדָה. Found exclusively in the Aramaic sections of Ezra and Daniel, it covers both physical labor — specifically the rebuilding of the Jerusalem temple (Ezra 4:24; 5:8; 6:7) — and governmental administration under Nebuchadnezzar (Dan 2:49; 3:12). Its final occurrence designates the ritual service of God organized by priestly divisions (Ezra 6:18). Multilingual glosses confirm this range: Spanish 'servicio/obra,' French 'travail/service,' all pointing to purposeful, organized labor.

work, service, administration (Aramaic) (6×) Work, service, or administrative duty in an official or sacred context. In Ezra, the term refers to the physical construction work on the temple (Ezra 4:24; 5:8; 6:7) and the organized ritual service of God (Ezra 6:18). In Daniel, it designates provincial administration — the affairs of state delegated by the king (Dan 2:49; 3:12). The multilingual evidence — Spanish 'servicio/obra,' French 'travail/service,' English 'administration/work/service' — reflects the word's breadth from manual labor to governmental oversight, unified by the concept of assigned, purposeful duty. GEOGRAPHY AND SPACE
en: administration-of, and-work, the-service-of | **es:** el-servicio-de, la-obra-de, los-asuntos-de | **fr:** et-travail, service, travail | **de:** [ועבידתא], [לעבידת], [עבידת] Ezra 4:24; Ezra 5:8; Ezra 6:7; Ezra 6:18; Dan 2:49

H5674 *V-Qal-Imperf-1cs* (2×)
to pass through, transgress (in these contexts)
While this common verb typically means 'to pass over' or 'pass through,' these two occurrences carry connotations of transgression or spiritual unfaithfulness. In Jeremiah 2:20, God accuses Israel of breaking the yoke and transgressing covenant; in Nahum 1:15, the promise that 'the wicked one will no more pass through you' suggests enemy invasion or spiritual violation. Both contexts involve boundary-crossing in a negative sense—rebellion or hostile intrusion.

(2×) Used in these contexts with overtones of transgression or violation. Jeremiah 2:20 speaks of covenant-breaking ('I will transgress'), while Nahum 1:15 promises cessation of enemy incursion ('no more pass through you'). Though the basic meaning is 'pass through,' the contexts emphasize illicit crossing of boundaries—moral, covenantal, or territorial. SECOND PERSON PRONOUNS
en: (I-will-transgress), through-you | **es:** por-ti, transgrediré | **fr:** [(אעבור)], en-toi | **de:** [(אעבור)], in-dir Jer 2:20; Nah 1:15

עָבַר H5674a *Prep-l / V-Qal-Inf / 2ms* (552×)
to pass over, pass through, pass by; to cross (a boundary, river); to pass away, cease; to transgress; to cause to pass; to remove
Occurring 552 times, this verb is central to biblical narrative and law, describing movement through space and the crossing of boundaries both physical and moral. Abraham passes through Canaan (Gen 12:6), Israel crosses the Jordan (Josh 3), armies ford rivers, travelers pass by on roads, time passes and seasons end, covenants are transgressed, offerings are presented, proclamations are sent through camps, and property is transferred. The basic Qal stem means 'pass by' or 'cross over', the Hifil causative means 'cause to cross' or 'remove', the Piel has rare uses for impregnating animals or drawing something through, and specialized meanings include transgressing commandments, causing children to 'pass through fire' to idols, and issuing decrees. The semantic range spans physical transit, temporal passing, legal violation, and various causative extensions.

1. Qal: pass by, pass through (256×) The most frequent Qal sense: passing by, passing through, or passing along a location in transit without emphasis on crossing a boundary. Abraham 'passed through the land' surveying it (Gen 12:6), the smoking firepot 'passed between' the pieces (Gen 15:17), travelers pass by on a road (Judg 19:12), and Jacob's flocks pass before him for inspection (Gen 32:16). The translations consistently render this as motion through or past (Arabic 'abara 'to pass', Korean 지나가다 'to pass by'), distinguishing it from the boundary-crossing of sense 2. DEPARTING AND PASSING
en: and-he-passed-through, and-passed, and-passed-over | **es:** Y-pasó, y-pasó | **fr:** et-il-passa-à-travers, et-passa, et-passa-sur | **de:** und-durchzog, und-er-ging-vorbei-durch, und-ging-hindurch Gen 12:6; Gen 15:17; Josh 15:3; Josh 15:4

2. Qal: cross over (134×) A Qal sense emphasizing crossing over a physical boundary such as a river, sea, border, or threshold. Israel 'crossed over' the Jordan on dry ground (Josh 3-4), Abraham 'crossed' the Euphrates to enter Canaan, armies ford rivers to invade (2 Sam 17:22), and travelers enter or leave territories. The multilingual evidence shows boundary-crossing as central (Arabic 'abara when crossing rivers, Korean 건너다 'to cross over'), a specialized use of the basic 'pass' semantics focused on the moment of transition across a defined edge. DEPARTING AND PASSING
en: and-they-crossed-over, are-crossing, crossed | **es:** cruzando, cruzaréis, cruzáis | **fr:** et-ils-traversa-sur, il-traversa, sont-traversant | **de:** Uebergang, Uebergang-ueber, er-vorüberging Gen 31:21; Gen 32:22; Gen 32:31; Gen 33:3; Num 33:51

3. Qal: pass away, cease (55×) A Qal sense describing temporal passing, cessation, or vanishing — time, seasons, wrath, or life passing away. The days of mourning 'passed' (Gen 50:4), the battle 'passed beyond' Beth-aven (1 Sam 14:23), the harvest 'is past' (Jer 8:20), and God's wrath 'passes over' when judgment subsides (Job 14:13). The translations reflect endings and disappearances (Arabic inqaḍā 'to elapse', Korean 지나가다 in temporal sense), an extension from spatial to temporal motion. DEPARTING AND PASSING
en: (to-pass-through-), I-have-caused-to-pass, [pass-through-] | **es:** (a-pasar), Y-pasará, [a-pasar] | **fr:** et-au-delà, et-passer, passa | **de:** ging-hinueber, ging-vorbei, hinuebergehen Gen 50:4; 1Sam 14:23; 2Sam 11:27; 2Sam 20:14; 1Kgs 18:29

4. Hifil: bring across, cause to cross (40×) A Hifil causative sense of bringing across, causing to cross, or leading over a physical boundary. God 'brought' a wind over the earth to dry the flood (Gen 8:1), the man 'brought Israel over' the Jordan (2 Sam 19:18), Moses commands 'you shall cause to pass through fire' as dedication or pagan ritual (Exod 13:12, Lev 18:21). The causative morphology signals agency (Arabic a'bara 'to cause to cross', Korean 건너게 하다 'to make cross'), distinguishing this from intransitive crossing. DEPARTING AND PASSING
en: And-I-will-make-pass, I-cause-to-pass, [and-crossed] | **es:** Y-haré-pasar, Y-me-hizo-pasar, Y-os-haré-pasar | **fr:** [and-crossed], et-passa, et-passer | **de:** [and-crossed], du-soll-durchgehen-durch, er-caused-zu-gehe-vorbei Gen 8:1; Gen 32:23; Exod 13:12; Lev 18:21

5. Qal: transgress, violate (30×) A specialized Qal sense denoting moral or legal transgression — crossing the boundary of covenant, commandment, or oath. Moses warns 'Why do you transgress the commandment of the Lord?' (Num 14:41), Balaam refuses to 'go beyond the word of the Lord' (Num 22:18), and Joshua marks stones as witness 'lest you transgress' (Josh 24:27). The translations render this as violation (Arabic tajaawaza 'to transgress', Korean 어기다 'to violate'), a metaphorical extension of boundary-crossing into the moral domain. DEPARTING AND PASSING
en: I-transgressed, When-you-transgress, and-let-pass | **es:** Cuando-transgredíais, he-transgredido, lo-traspasará | **fr:** When-tu-transgresser, et-ils-transgressa, et-passer | **de:** When-du-uebertreten, er-uebertrat, ging-hinueber Num 14:41; Num 22:18; Num 24:13; Deut 17:2; Deut 26:13

6. Hifil: remove, take away (18×) A Hifil causative sense meaning to remove, take away, or put aside — lifting something off or transferring it elsewhere. Joseph 'removed' the Egyptians to cities (Gen 47:21), David 'removed' Saul's armor (1 Sam 17:39), God 'takes away' iniquity (2 Sam 12:13), and idols are 'put away' (Gen 35:2). The evidence shows this as eliminating or displacing (Arabic azāla 'to remove', Korean 제거하다 'to remove'), a causative extension where causing something to pass becomes causing it to depart permanently. DEPARTING AND PASSING
en: I-will-cause-to-pass, and-he-removed, and-put-away | **es:** Aparta, Y-quitó, dejó-pasar | **fr:** –cause-à-passer, a-passa-au-dessus, cause-à-passe-au-loin | **de:** cause-zu-gehe-vorbei-weg, ging-hinueber, hat-ging-vorbei-ueber Gen 47:21; Exod 33:19; 2Sam 3:10; 2Sam 12:13; 2Sam 24:10

7. Hifil: proclaim, send word (9×) A Hifil causative sense of causing a voice, decree, or sound to pass through a camp or land — issuing proclamations, blowing trumpets, sending orders. Moses 'sent proclamation throughout the camp' (Exod 36:6), the jubilee trumpet 'shall sound throughout' the land (Lev 25:9), and royal heralds 'sent

word throughout Israel' (2 Chr 30:5). The glosses reflect promulgation (Arabic a'lana 'to proclaim', Korean 공포하다 'to announce'), where causing to pass means broadcasting a message. DEPARTING AND PASSING

en: and-he-caused-to-pass, and-he-sent-proclamation-, and-they-caused-to-pass | **es:** Y-harás-pasar, e-hicieron-pasar, e-hizo-pasar- | **fr:** causant-à-transgress, et-ils-caused-à-passer, et-passer | **de:** causing-zu-uebertrete, du-soll-cause-zu-durchgehen, hinuebergehen Exod 36:6; Lev 25:9; 1Sam 2:24; 2Chr 30:5

8. Hifil: transfer, convey (5×) A Hifil causative sense of transferring, conveying, or transmitting ownership, possession, or inheritance from one party to another. The daughters of Zelophehad receive ruling that their father's inheritance 'shall pass to them' (Num 27:7-8), and Esther receives Haman's ring 'transferred' to Mordecai (Esth 8:2). The translations emphasize property transfer (Arabic nawwala 'to transfer', Korean 양도하다 'to transfer'), a legal-economic extension of causing to pass. DEPARTING AND PASSING

en: and-they-carried-them-over, and-you-shall-carry-over, and-you-shall-transfer | **es:** transfirió, y-las-pasaron, y-las-pasaréis | **fr:** et-ils-porta-eux-sur, et-tu-devra-porter-sur, et-tu-devra-transfer | **de:** ging-hinueber, und-du-soll-tragen-ueber, und-du-soll-transfer Num 27:7; Num 27:8; Josh 4:3; Josh 4:8; Esth 8:2

9. Qal: overflow, surge (3×) A Qal sense applied to liquids: to overflow, surge, or sweep through. The lover describes hands 'flowing with myrrh' (Song 5:5), lips 'flowing with myrrh' (5:13), and Isaiah warns the flooding river 'shall overflow' (Isa 23:10). The evidence shows this as liquid motion (Arabic fāḍa 'to overflow', Korean 넘치다 'to overflow'), an extension of the basic 'pass' sense to water breaching banks or spreading. DEPARTING AND PASSING

en: flowing, overflow | **es:** Pasa, que-fluye | **fr:** coulante,, coulante., passer | **de:** hinuebergehen, jenseits Song 5:5; Song 5:13; Isa 23:10

10. Piel: impregnate, breed (2×) A rare Piel intensive sense meaning to impregnate, breed, or cause to conceive. Solomon 'drew chains of gold' through the temple (1 Kgs 6:21, possibly different sense), and Job notes 'his bull breeds without fail' (21:10). The translations are uncertain (Arabic laqqaḥa 'to impregnate', Korean 교배하다 'to breed'), and this sense may involve causing seed or semen to pass into the womb, a specialized agricultural or biological term attested only twice. DEPARTING AND PASSING

en: and-he-drew, breeds | **es:** fecunda, y-pasó | **fr:** et-il-tira, passer | **de:** jenseits, und-er-zog 1Kgs 6:21; Job 21:10

עָבַר H5674b *Conj-w / V-Hitpael-ConsecImperf-3ms* (9×)

To become furious or enraged (Hitpael); to act arrogantly or pass by in defiance

A Hitpael denominative verb conveying intense, reflexive anger – literally 'to work oneself into a fury.' Most often predicated of God, as in Psalm 78:21 where the LORD 'was furious' at Israel's unbelief, and Deuteronomy 3:26 where He 'was angry' with Moses on Israel's account. Proverbs 14:16 applies it to human arrogance: the fool 'rages' and is self-confident, contrasted with one who fears. Spanish 'se encolerizó' and English 'was furious' both capture the eruption of wrath, while one occurrence in Proverbs 26:17 preserves the older Qal sense of 'passing by' (Spanish 'el que pasa'), where a bystander meddles in a quarrel not his own.

1. be furious, be enraged (Hitpael reflexive) (8×) The Hitpael reflexive expressing intense self-generated fury or outrage. Nearly always used of God's wrath in the Psalms and Deuteronomy – Psalm 78:21, 59, 62 and 89:38 portray Yahweh 'becoming furious' at covenant-breaking Israel. Spanish 'se encolerizó' (flew into anger) and German 'furious' reflect the reflexive, self-intensifying quality. In Proverbs 14:16 and 20:2, the word extends to human arrogance and the danger of provoking royal fury. ANGER AND INDIGNATION

en: and-was-angry, and-was-furious, becoming-enraged | **es:** el-que-lo-provoca, que-se-enfurece, se-encolerizó | **fr:** et-passer, et-était-angry, le-passer | **de:** [מתעברו], [מתעברו], du-haben-gewesen-furious Deut 3:26; Ps 78:21; Ps 78:59; Ps 78:62; Ps 89:38

2. pass by, one passing (Qal of 'abar I) (1×) A single occurrence in Proverbs 26:17 where the form functions as a Qal participle of the primary root 'abar ('to pass by'), describing someone who 'passes by' and meddles in a quarrel. Spanish 'el que pasa' and English 'one passing by' treat this as straightforward movement, distinct from the Hitpael rage-sense, though BDB groups it here because of formal overlap. DEPARTING AND PASSING

en: one-passing-by | **es:** el-que-pasa | **fr:** passer | **de:** jenseits Prov 26:17

עֵבֶר H5675 *N-msc* (14×)

Beyond, the region across; Aramaic noun used in the phrase 'Beyond the River' for the Trans-Euphrates province.

An Aramaic noun cognate to Hebrew 'ever, meaning 'the region across' or 'beyond.' In biblical usage it appears exclusively in the administrative phrase 'avar naharah – 'Beyond the River' – the official Persian designation for the satrapy west of the Euphrates encompassing Syria, Phoenicia, and Palestine. All fourteen occurrences cluster in Ezra 4-7, where Persian officials Tattenai and Shethar-bozenai, governors of 'Beyond the River,' correspond with the royal court about the Jerusalem temple rebuilding. The phrase mirrors the Arabic 'ma wara' al-nahr' and recalls the Akkadian bureaucratic geography of empire.

beyond (14×) The region on the other side, used exclusively in the Aramaic administrative phrase 'avar naharah ('Beyond the River') to designate the Persian satrapy west of the Euphrates. Appears throughout the Ezra correspondence regarding temple reconstruction: letters to and from the provincial governors (Ezra 4:10-11, 16-17, 20; 5:3, 6; 6:6, 8, 13) and royal decrees authorizing support from the satrapy's revenues (Ezra 7:21, 25). The term reflects Persian imperial geography rather than a general spatial concept. GEOGRAPHY AND SPACE

en: Beyond, beyond, in-Beyond | **es:** en-más-allá-de, en-Éver, más-allá-de | **fr:** Héber, au-delà-de | **de:** jenseits Ezra 4:10; Ezra 4:11; Ezra 4:16; Ezra 4:17; Ezra 4:20

עֵבֶר H5676 *Prep-b / N-msc* (92×)

The region across or beyond (a river or boundary); a side, flank, or direction relative to an object; plural: sides, edges.

The noun עֵבֶר derives from the root עבר ('to cross over') and designates the region on the other side of a natural boundary — characteristically a river. Its most famous usage, עֵבֶר הַיַּרְדֵּן ('beyond the Jordan'), became a geographic proper name for Transjordan and appears throughout the conquest narratives. Combined with various prepositions — בְּעֵבֶר ('in the region across'), מֵעֵבֶר ('from beyond'), אֶל־עֵבֶר ('toward the other side') — it creates a flexible spatial system. The word also serves as 'side' or 'flank' in non-riverine contexts, describing the sides of the lampstand (Exod 25:37) or the edges of the priestly breastpiece (Exod 28:26). German jenseits and French au-delà both preserve the 'other-sidedness' that defines this word.

1. beyond, region across (73×) The region across or beyond a geographic feature, especially a river, sea, or border (73 occurrences). This dominant sense appears with prepositions to mark location (בְּעֵבֶר, 'on the far side of') or motion (מֵעֵבֶר, 'from beyond'). The expression עֵבֶר הַנָּהָר ('beyond the River,' i.e., the Euphrates) functions as a semi-proper geographic designation in Joshua 24:2-3. Spanish al otro lado de, French au-delà de, and German jenseits all employ compound prepositional phrases, reflecting the inherent two-term spatial relationship: this side versus that side. GEOGRAPHY AND SPACE

en: beyond, from-beyond, in-beyond | **es:** Al-otro-lado-de, al-otro-lado-de, al-otro-lado-del | **fr:** au-delà, au-delà-de, dans-au-delà | **de:** in-jenseits, jenseits, von-jenseits Gen 50:10; Gen 50:11; Num 21:13; Num 22:1; Num 32:19

2. side, direction, flank (15×) A side, flank, or directional face of an object or person, without reference to crossing a boundary (15 occurrences). Used for the sides of the golden lampstand (Exod 25:37), the edges of the priestly garments (Exod 28:26; 39:19), or a cliff face (1 Sam 14:1, 4). French côté and German Seite appear here instead of the 'beyond' vocabulary, confirming that translators recognize a distinct spatial orientation sense — relative position without the 'other side of a boundary' presupposition. GEOGRAPHY AND SPACE

en: area-of, from-side, from-side-of | **es:** a-lado, a-su-lado, de-el-lado | **fr:** au-delà, côté-de, de-côté | **de:** Seite-von, [לעברו], [עבר] Exod 25:37; Exod 28:26; Exod 39:19; Josh 22:11; 1Sam 14:1

3. sides, edges (plural) (4×) The sides or edges of an object in plural or dual reference, typically with possessive suffixes — 'his sides,' 'their sides' (4 occurrences). Exodus 32:15 describes tablets written on 'their two sides' (מִשְּׁנֵי עֲבָרֵיהֶם), and 1 Kings 4:24 speaks of dominion over 'all the region on this side' using a pluralized form. French leurs côtés and German ihre Seiten confirm the plural-edges reading as distinct from the singular directional sense. GEOGRAPHY AND SPACE

en: at-edges-of, his-sides, side | **es:** en-lados-de, lados, sus-lados | **fr:** au-delà, leur-côtés, son-côtés | **de:** [בעברי], [עבריו], ihr-Seiten Exod 32:15; 1Kgs 4:24; Jer 48:28; Jer 49:32

עֵבֶר H5677 *Conj-w / N-proper-ms* (15×)

Eber, descendant of Shem through Arpachshad and traditional ancestor of the Hebrew peoples.

ᶜĒver is the great-grandson of Shem and father of Peleg and Joktan, positioned in the Table of Nations as the eponymous ancestor of the Hebrews (Gen 10:21, 24–25; 11:14–17). Shem is called 'father of all the sons of Eber,' a phrase that sweeps together both the Abrahamic line through Peleg and the Arabian tribes through Joktan. The Chronicler preserves the same genealogy (1 Chr 1:18–19, 25), while Balaam's oracle enigmatically warns that ships from Kittim will afflict ᶜĒver (Num 24:24), possibly meaning 'the Hebrews' as a collective. A postexilic priest also bears the name (Neh 12:20). Spanish 'Heber' and Greek Εβερ both reflect the ancient Septuagint vocalization.

Eber (personal name) (15×) The personal name Eber (עֵבֶר), borne primarily by the Shemite patriarch listed in Genesis 10–11 and 1 Chronicles 1 as ancestor of both the Hebrew and Arabian lines. The name likely derives from the root ᶜ-b-r ('to cross over'), connecting etymologically to ᶜivrî ('Hebrew'). Shem's title 'father of all the sons of Eber' (Gen 10:21) gives the name a corporate, ethnographic dimension beyond the individual. A secondary bearer appears among postexilic Levitical priests (Neh 12:20). GEOGRAPHY AND SPACE

en: Eber, Ever, and-Ever | **es:** Eber, Heber, Y-a-Eber | **fr:** Eber, Héber, et-Héber | **de:** Eber, Ebers, [ולעבר] Gen 10:21; Gen 10:24; Gen 10:25; Gen 11:14; Gen 11:15

עֶבְרָה H5678 *Prep-b / N-fpc* (34×)

Wrath, fury, overflowing rage (especially divine); arrogance or insolent excess; outbursts or torrents of anger.

The Hebrew noun evrah derives from the root ayin-bet-resh, 'to cross over, overflow,' and carries the image of anger that exceeds all bounds — fury that overflows like a flood. In its dominant sense (30 occurrences), it names the terrifying wrath of God poured out in judgment: 'a day of wrath' (Zeph 1:15), 'He sent upon them the fierceness of His anger, wrath and indignation' (Ps 78:49). Spanish ira/furor, French colere/fureur, and German Zorn/Grimm cluster tightly around intense anger. But the word's etymological connection to 'overflow' surfaces in two revealing minority senses: the arrogant 'excess of insolence' (Prov 21:24) where pride crosses proper limits, and the plural 'outbursts of anger' (Job 40:11; Ps 7:6) that picture fury as repeated surges. Arabic غَضَب and Hindi क्रोध confirm the cross-linguistic core of divine wrath, while the overflow metaphor remains distinctively Hebrew.

1. wrath, fury, rage (30×) Intense wrath, fury, or rage — overwhelmingly divine anger unleashed in judgment, though also applied to human fury (Gen 49:7; Prov 14:35). This dominant sense (30 occurrences) encompasses 'the day of the LORD's wrath' (Zeph 1:15, 18), the burning fury sent upon Egypt (Ps 78:49), and the rod of God's fury wielded against the nations (Isa 10:6; 14:6). Spanish ira/furor, French colere/fureur, German Zorn/Grimm, Arabic غَضَب, and Hindi क्रोध converge emphatically. The word's gravitational pull is toward the language of catastrophic judgment — it appears alongside af ('nostril-anger'), chemah ('heat-rage'), and zaam ('indignation') in some of Scripture's most fearsome judgment oracles (Ps 78:49; Isa 13:9). GEOGRAPHY AND SPACE

en: His-wrath, and-his-fury, at-fury-of | **es:** Por-la-ira-de, con-furia, en-mi-furor | **fr:** [עברתך], colère, et-colère | **de:** [בעברה], [בעברת], [בעברתו] Gen 49:7; Job 21:30; Ps 78:49; Ps 85:3; Ps 90:9

2. arrogance, insolence, presumptuousness (2×) Arrogance or insolent presumptuousness — an overflow of pride that transgresses proper bounds. Only two clear occurrences, but both are instructive: Proverbs 21:24 names the scoffer as one who acts 'in the overflow of insolence' (evrat zadon), and Jeremiah 48:30 denounces Moab's evrah alongside gaavah and gaon (pride, haughtiness). Spanish soberbia, French orgueil, and German Ubermut shift away from anger vocabulary toward pride, confirming a genuinely distinct sense. The etymological logic is transparent: just as anger overflows its container, so arrogance crosses the boundary of what is fitting. GEOGRAPHY AND SPACE

en: his-insolence, in-overflow-of | **es:** en-la-soberbia-de, su-arrogancia | **fr:** dans-colère, fureur | **de:** [בעברת], [עברתו] Prov 21:24; Jer 48:30

3. outpouring, overflow of fury (2×) Outbursts or torrential overflowings of rage, used in the plural form to picture fury as repeated surges or waves rather than a single state. Only two occurrences (Job 40:11; Ps 7:6), both employing the plural avrot to denote repeated eruptions of wrath — 'pour out the overflowings of your anger' (Job 40:11), 'arise in the ragings of my adversaries' (Ps 7:6). Spanish furores and English 'outbursts' capture the iterative, torrential quality. The plural form preserves the root metaphor of water overflowing its banks in successive waves, giving this sense a vivid concreteness absent from the singular. GEOGRAPHY AND SPACE

en: against-the-rages-of, the-overflowings-of | **es:** contra-furores-de, furores-de | **fr:** [בעברות], colère | **de:** [עברות], gegen-der-rages-von Job 40:11; Ps 7:6

עֲבָרָה H5679 *Art / N-fs* (2×)

ford (river crossing place)

This feminine noun denotes a ford—a shallow place in a river where people and animals can cross on foot. The two occurrences in 2 Samuel involve David's flight from Absalom. In 15:28 (with textual variant), David waits 'at the fords of the wilderness' for word from Jerusalem; in 19:18, they cross 'the ford' to bring the king back. Fords were strategic locations for travel and communication, especially in times of political crisis when bridges might be controlled or destroyed.

(2×) A river ford or crossing place. Both references in 2 Samuel relate to crossing the Jordan during David's flight from and return after Absalom's rebellion. The Hebrew shows textual variants (ketiv/qere) between 'fords' and 'plains,' but 'fords' fits the context of river crossing. Such locations were militarily and logistically significant. BOAT FISHING VESSEL

en: [at-the-fords], the-ford | **es:** [en-vados-de], el-vado | **fr:** [at-le-fords], le-ford | **de:** [at-der-fords], der-ford 2Sam 15:28; 2Sam 19:18

עִבְרִי H5680 *N-proper-mp* (34×)

Hebrew; the gentilic adjective and noun designating members of the Israelite/Abrahamic people, masculine or feminine.

The ethnic designation 'ivri (Hebrew) is among the most ancient self-identifiers of the covenant people. It appears most often in the mouths of foreigners or in contexts distinguishing Israelites from other nations: Potiphar's wife calls Joseph 'a Hebrew man' (Gen 39:14, 17), and Joseph himself tells the Egyptians he was stolen from 'the land of the Hebrews' (Gen 40:15). The feminine form surfaces in the Exodus birth narrative where Hebrew midwives and mothers defy Pharaoh (Exod 1:15-19; 2:7), and in Deuteronomy's manumission law (Deut 15:12). Spanish 'hebreo/hebrea' and German 'Hebräer/Hebräerin' preserve the gender distinction clearly.

1. Hebrew man/people (28×) Hebrew man or people (masculine) — the gentilic designation identifying males or the collective nation as ethnically Hebrew. Abraham is first called ha-ivri (Gen 14:13), and the term recurs in Egyptian and Philistine speech to mark Israelites as distinct: Joseph in prison (Gen 40:15; 41:12), the Ark narrative

(1 Sam 4:6, 9), and the law of Hebrew servants (Exod 21:2; Deut 15:12). Spanish 'hebreo/hebreos,' French 'Hébreu,' and Korean '히브리' all serve as ethnic identifiers. The connection to Eber (Gen 10:21) and the possible meaning 'one from beyond' (the Euphrates or the Jordan) remains debated but linguistically suggestive. **HEBREW PEOPLE**

en: Hebrew, Hebrews, a-Hebrew | **es:** hebreo, hebreos, los-hebreos | **fr:** Hebrews, Hébreu, le-Hebrews | **de:** Hebraeer, Hebrews, [עִבְרִי] Gen 14:13; Gen 39:14; Gen 39:17; Gen 40:15; Gen 41:12

2. Hebrew woman/women (6×) Hebrew woman or women (feminine) — the specifically feminine form of the gentilic, used to designate females of Hebrew ethnicity. This appears almost exclusively in the Exodus birth narrative: the Hebrew midwives Shiphrah and Puah (Exod 1:15-16, 19), Moses's sister offering to find a Hebrew nursing woman (Exod 2:7), and the Deuteronomic law explicitly extending manumission rights to a Hebrew woman (Deut 15:12). Spanish 'hebrea/hebreas' and German 'Hebräerin' preserve the feminine marking that distinguishes this form from the masculine. **HEBREW PEOPLE**

en: and-the-Hebrew-woman, the-Hebrew, the-Hebrew-woman | **es:** la-hebrea, las-hebreas, y-la-hebrea | **fr:** [וְהָעִבְרִיָּה], le-Hebrew-femme, le-Hébreu | **de:** [וְהָעִבְרִיָּה], der-Hebraeer, der-Hebraeer-Frauen Exod 1:15; Exod 1:16; Exod 1:19; Exod 2:7; Deut 15:12

עִבְרִי H5681 *Conj-w / N-proper-ms* (1×)

Ivri (personal name: 'Hebrew' or possible variant)

A Levite name appearing in the genealogical lists of 1 Chronicles, where the second occurrence may be a textual variant or distinct individual. The name is identical in form to the gentilic 'Hebrew' but functions here as a personal name. Greek manuscripts show considerable variation, transliterating it as Abai, Obdi, or Abaria.

(1×) Ivri the Levite listed in 1 Chronicles 24:27 among the descendants of Merari in the priestly divisions. The name's identity with the word 'Hebrew' has prompted some to consider it a textual issue, though it may simply be a personal name derived from the gentilic. The variation in Greek witnesses (Abai, Obdi, Abaria) suggests early uncertainty about the reading. **PERSONAL NAMES**

en: and-Ivri | **es:** e-Ibri | **fr:** [וְעִבְרִי] | **de:** [וְעִבְרִי] 1Chr 24:27

עֵבָרִים H5682 *Prep-m / N-proper-fs* (5×)

Abarim; mountainous region in NW Moab, NE of the Dead Sea, including Mount Nebo

Abarim ('regions beyond') designates the mountain range in northwest Moab overlooking the Dead Sea and the Jordan valley. It is most significant as the location where Moses viewed the Promised Land before his death (Num 27:12; Deut 32:49). The name itself evokes crossing over, fitting its role as the final vantage point before Israel's entry into Canaan. Jeremiah 22:20 uses it poetically as a place from which to cry out.

(5×) The mountainous district in northwest Moab, northeast of the Dead Sea, encompassing Mount Nebo — where Moses ascended to view the Promised Land (Num 27:12; Deut 32:49). The name means 'regions beyond' or 'crossings,' and the LXX sometimes renders it as 'to peran' (the crossing). Spanish 'Abarim' and French 'Abarim' transliterate directly. In Jeremiah 22:20 the name appears in a poetic summons to cry out from the heights. **PERSONAL NAMES**

en: from-Abarim, the-Abarim | **es:** Abarim, desde-Abarim, los-Abarim | **fr:** [מֵעִבְרִים], le-Abarim | **de:** [מֵעִבְרִים], der-Abarim Num 27:12; Num 33:47; Num 33:48; Deut 32:49; Jer 22:20

עֶבְרֹן H5683 *Conj-w / N-proper-fs* (1×)

Evron (place name, possibly textual variant for Avdon)

A town name appearing in Joshua's list of Asherite settlements, though most scholars believe the text should read 'Avdon' based on parallel passages and versions. The site is mentioned among the fortified cities of Asher's inheritance. If Evron is the original reading, the location is unknown; if a scribal error for Avdon, it refers to a Levitical city in the same region.

(1×) Evron, listed among the towns of Asher in Joshua 19:28, though textual evidence suggests reading 'Avdon' instead. The Greek versions render it Elbon, Achran, or similar forms, showing early uncertainty. BDB notes the site is 'probably' to be read as Avdon, a Levitical city elsewhere assigned to Asher, making this potentially a scribal variant of that better-known name. **PERSONAL NAMES**

en: and-Evron | **es:** y-Ebrón | **fr:** et-Evron | **de:** und-Evron Josh 19:28

עַבְרֹנָה H5684 *Prep-b / N-proper-fs* (2×)

Abronah (place name); wilderness encampment of Israel, one station from Ezion-geber

This place name identifies one of Israel's encampments during the wilderness wandering, located one march from Ezion-geber on the Gulf of Aqaba. Numbers 33:34-35 records the itinerary: they departed from Ezion-geber and camped at Abronah, then departed from Abronah and camped at Ezion-geber. The location is uncertain, somewhere in the Arabah south of the Dead Sea, marking Israel's progress toward Canaan along the eastern trade routes.

(2×) A place name marking an Israelite encampment in the wilderness wandering (Numbers 33:34-35). The site lay along the route from Ezion-geber, though exact location is unknown. Cross-linguistic glosses preserve the name with prepositional variations ('in Abronah,' 'from Abronah') reflecting Hebrew case relationships in the itinerary. **PERSONAL NAMES**

en: from-Abronah, in-Abronah | **es:** de-Abroná, en-Abroná | **fr:** dans-Abronah, de-Abronah | **de:** in-Abronah, von-Abronah Num 33:34; Num 33:35

עָבַשׁ H5685 *V-Qal-Perf-3cp* (1×)

shrivel, dry up (of seeds)

A verb describing the shriveling of grain seeds in Joel's agricultural disaster. The prophet uses this rare word to depict the complete crop failure accompanying the locust plague: 'the grains have shriveled under their clods.' Related to Arabic words for contracting or frowning, the Hebrew emphasizes the withering and collapse of what should have been full, viable seed.

(1×) The shriveling of seed grains under drought conditions in Joel 1:17, part of the prophet's description of agricultural catastrophe. 'The grains shrivel beneath the clods, the storehouses are desolate, the barns are broken down'—the verb vividly pictures dried-up kernels that never sprouted, contracting and collapsing in the parched soil. The root's connection to Arabic 'contract' or 'frown' captures the image of curling inward. **WITHERING AND DRYING**

en: shrivel | **es:** Se-pudrieron | **fr:** dessécher | **de:** [עבשו] Joel 1:17

עָבַת H5686 *Conj-w / V-Piel-ConsecImperf-3mp / 3fs* (1×)

weave, wind together (metaphor for conspiracy)

A verb meaning to weave or wind together, used metaphorically in Micah for the intricate plotting of corrupt leaders. The prophet describes how 'the prince asks, the judge is ready for a bribe, and the great man utters his evil desire—thus they weave it together.' The image is of skilled conspirators intertwining their schemes like threads in a fabric.

(1×) The weaving together of corrupt schemes in Micah 7:3, where officials collaborate to pervert justice. 'The prince asks, the judge accepts bribes, the powerful dictate what they desire—and together they weave it.' The verb pictures conspiracy as skilled craftsmanship, the careful intertwining of multiple strands of corruption into a unified web. Some propose emending to a root meaning 'twist' or 'pervert,' but the weaving metaphor fits Micah's artistry. **STRIKING AND REFERENCE**

en: and-they-weave-it | **es:** y-la-enredan | **fr:** et-être-épais | **de:** [ויעבתוה] Mic 7:3

עָבוֹת H5687 *Adj-fs* (4×)

leafy, having thick foliage; used of trees with dense, interwoven branches

This adjective describes trees with thick, luxuriant foliage and interwoven branches. Leviticus 23:40 prescribes taking "branches of leafy trees" for the Feast of Booths. Nehemiah 8:15 echoes this command in the post-exilic observance. Ezekiel uses it twice (6:13, 20:28) in condemning idolatrous worship "under every leafy tree," where the dense canopy provided shade and secrecy for pagan rituals. The term emphasizes visual density and the aesthetic or cultic appeal of well-foliaged trees.

(4×) An adjective meaning leafy, densely foliaged, or thick with interwoven branches. Leviticus 23:40 and Nehemiah 8:15 prescribe "leafy trees" (עֵץ עָבֹת) for Sukkot celebration, while Ezekiel 6:13 and 20:28 condemn idolatrous practices "under every leafy tree/terebinth." Multilingual glosses are consistent: "leafy/thick/frondoso/touffu/dick." Some bracket [עבת] and [עבתה], possibly indicating gender or construct forms. The term evokes both positive connotations (festival use, beauty) and negative associations (idolatrous high places) depending on context. **GREEN LUXURIANT TREES**

en: leafy, thick | **es:** frondosa, frondoso | **fr:** [עבת], thick, touffu | **de:** [עבת], [עבתה], dick Lev 23:40; Neh 8:15; Ezek 6:13; Ezek 20:28

עֲבֹת H5688 *N-cs* (24×)

Twisted cords, ropes, or bands for binding; also thick, interwoven boughs or dense branches of a tree.

A word whose root meaning of 'intertwining' branches into two distinct domains. In its primary sense it refers to twisted or braided ropes and cords – the fresh ropes binding Samson (Judg 15:13-14), the golden cordage of the priestly ephod (Exod 28:14, 22-25), or the figurative bonds of sin and divine authority (Ps 2:3; Isa 5:18). German Schnur ('cord') and Spanish cuerdas/lazos both confirm this rope-and-binding cluster. The secondary sense describes thick, interwoven branches or dense foliage, appearing exclusively in Ezekiel's tree allegories (Ezek 19:11; 31:3, 10, 14), where the same image of interlacing fibers extends from rope to canopy.

1. ropes, cords, bands (20×) Twisted or braided ropes, cords, and bands used for binding, restraining, fastening, or drawing. Covers the literal ropes of the Samson narrative (Judg 15:13-14; 16:11-12), the ornamental cords of the priestly breastpiece (Exod 28:14, 22-25), and figurative bonds of oppression or sin (Ps 2:3; Isa 5:18). Cross-linguistic glosses converge: Ger. Schnur, Spa. cuerdas/cordones, Fra. corde. **GEOGRAPHY AND SPACE**

en: and-as-ropes-of, cord, cords-of | **es:** con-cuerdas, con-lazos-de, cordones-de | **fr:** [וכעבות], avec-cordes, corde | **de:** Schnur, [בעבתות], [וכעבות] Exod 28:14; Exod 28:22; Exod 28:24; Exod 28:25

2. thick boughs, dense branches (4×) Thick, interwoven boughs or dense branches of a tree, used of lush foliage and forest canopy. Found exclusively in Ezekiel's prophetic tree allegories: the vine's thick branches (Ezek 19:11) and the great cedar's dense boughs (Ezek 31:3, 10, 14). The semantic thread linking both senses is the root idea of intertwining – fibers twisted into rope or branches woven into canopy. **GEOGRAPHY AND SPACE**

en: thick-boughs, thick-branches | **es:** espesura, las-nubes, nubes | **fr:** corde | **de:** [עבותים], [עבתים] Ezek 19:11; Ezek 31:3; Ezek 31:10; Ezek 31:14

עָגַב H5689 *Conj-w / V-Qal-ConsecImperf-3fs* (8×)

To lust after, have inordinate desire; (participle) lovers, paramours

The verb עָגַב describes intense, illicit sexual desire — a word reserved almost exclusively for Ezekiel's shocking allegory of Jerusalem and Samaria as unfaithful women lusting after foreign nations (Ezek 23). The Arabic cognate ajiba ('to wonder, admire') hints at the root's original sense of fascinated attraction, but in biblical usage the word has narrowed to raw, transgressive desire. Jeremiah 4:30 uses the participle substantively — 'your lovers' — shifting from the act of lusting to the persons lusted after. Spanish 'se apasiono' ('she became passionately attached') captures the verb's consuming intensity.

1. and lusted (7×) To lust after, have inordinate desire or passion for — the verbal sense in the Qal perfect and imperfect. All seven occurrences cluster in Ezekiel 23, the extended allegory of Oholah (Samaria) and Oholibah (Jerusalem) as women who 'lusted after' Assyrian and Babylonian warriors (23:5, 7, 9, 12, 16, 20). The construction takes the preposition al ('upon, after'), marking the object of desire. Spanish 'se apasiono/y se apasiono' and French 'se precipiter' capture the headlong, consuming quality of this lust. The word is deliberately vulgar in context, serving Ezekiel's rhetorical strategy of shock. **DESIRE AND COVETING**

en: [and-she-lusted], and-she-lusted, she-lusted | **es:** Y-se-apasionó, se-apasionó, y-se-apasionó | **fr:** et-se-précipiter, se-précipiter | **de:** [ותעגב], [ותעגבה], [עגבה] Ezek 23:5; Ezek 23:7; Ezek 23:9; Ezek 23:12; Ezek 23:16

2. lovers (1×) Lovers, paramours — the participle used as a substantive noun in Jer 4:30, where the prophet addresses personified Jerusalem: 'your lovers despise you; they seek your life.' Here the word shifts from the verbal act to the persons themselves. Spanish 'los amantes' ('the lovers') confirms the nominal reading. This participial use provides the semantic bridge from the verb's action to its agents — those who lust become the lustful ones, the paramours. **LOVE (ABSTRACT NOUN)**

en: lovers | **es:** los-amantes | **fr:** [עגבים] | **de:** [עגבים] Jer 4:30

עֲגָבִים H5690 *N-cp* (2×)

sensuous love, lustful words or desires (plural intensive)

This plural noun conveys sensuous or lustful love—desire with overtones of impropriety or insincerity. The sole clear occurrence is Ezekiel 33:32, where God tells Ezekiel, 'You are to them like a love song,' meaning the people enjoy his words aesthetically but don't obey them. The intensive plural suggests passionate but shallow affection. Some manuscripts include another occurrence in verse 31, though this is textually disputed. The word captures the danger of religious entertainment replacing genuine devotion.

(2×) Sensuous or lustful love, used metaphorically in Ezekiel 33:32 to describe Israel's superficial attraction to prophetic words without commitment to obey. The 'love song' comparison suggests aesthetic pleasure divorced from moral response. The plural form intensifies the sense of passionate but ultimately empty affection. Spanish 'amores' and 'lisonjas' (flatteries) capture the insincere dimension. **LOVE (ABSTRACT NOUN)**

en: lustful-words | **es:** amores,, lisonjas | **fr:** amour | **de:** [עגבים] Ezek 33:31; Ezek 33:32

עֶגְבָּה H5691 *N-csc / 3ms* (1×)

lustfulness, inordinate desire

A feminine noun denoting lustful craving or inordinate passion, used in Ezekiel's allegory of Jerusalem's adultery. The prophet describes personified Jerusalem as exceeding even her 'sister' Samaria in her lustfulness and harlotry. The word is parallel to 'fornications,' emphasizing the intensity and perversity of Judah's idolatry portrayed as sexual unfaithfulness.

(1×) The lustful passion of personified Jerusalem in Ezekiel 23:11, where the prophet accuses Judah of surpassing Samaria in spiritual adultery. 'She became more corrupt than her sister in her lust and in her harlotries'—the Hebrew term emphasizes intense, degrading craving. The parallel with 'harlotries' reinforces the image of covenant unfaithfulness as compulsive sexual betrayal. **GEOGRAPHY AND SPACE**

en: her-lust | **es:** pasión-de-ella | **fr:** désir | **de:** [עגבתה] Ezek 23:11

עֻגָה H5692 *N-fs* (7×)

Cake, bread-cake; a round flat bread baked on coals or hot stones, used in everyday and ritual meals.

A feminine noun denoting a round, flat cake or bread-disc, typically baked directly on hot stones or coals. It appears in memorable narratives of provision and hospitality: Abraham's urgency in preparing 'ugot from fine flour for his angelic visitors (Gen 18:6), the unleav-

ened cakes baked in haste at the Exodus (Exod 12:39), the manna ground and made into cakes (Num 11:8), and Elijah's miraculous coal-baked cake in the wilderness (1 Kgs 19:6). Hosea 7:8 uses it as a vivid metaphor: Ephraim is 'a cake not turned' – burnt on one side, raw on the other.

cake, bread-cake (flat baked item) (7×) A round, flat bread-cake baked on hot stones or coals, made from various grains and used in both ordinary hospitality and sacred contexts. In Gen 18:6 Abraham instructs Sarah to make 'ugot from fine flour (solet) for the three visitors – the Spanish 'torta' and French 'cake' both convey its flat, round shape. Exod 12:39 describes the unleavened 'ugot baked from the dough carried out of Egypt. Num 11:8 records the Israelites grinding manna and making it into cakes. In 1 Kgs 17:13 the widow of Zarephath makes a small cake for Elijah, and 1 Kgs 19:6 describes the angel's provision of a 'cake of hot stones' (ugat retsaphim). Hosea 7:8 memorably compares Ephraim to 'a cake not turned' – half-baked and therefore ruined. GEOGRAPHY AND SPACE
en: and-cake-of, cake, cake-of | **es:** Y-torta-de, torta, torta-de | **fr:** cake, cake-de, cakes | **de:** Kuchen, [עֻגֹת], [עֻגָה] Gen 18:6; Exod 12:39; Num 11:8; 1Kgs 17:13; 1Kgs 19:6

עָגוּר H5693 *Conj-w / N-ms* (2×)
crane or swallow (bird, exact species uncertain)
This noun denotes a bird, likely a crane or swallow, though the exact species is debated. Isaiah 38:14 uses it alongside 'swallow' to describe Hezekiah's groaning in illness ('like a swallow or crane'), while Jeremiah 8:7 lists it among migratory birds that 'know their appointed times'—a rebuke to Israel who don't know God's ordinances. The bird's mournful cry or seasonal instinct provides prophetic imagery. Textual and etymological uncertainties persist, but the bird clearly represents either lamentation or natural obedience.

(2×) A bird species, traditionally identified as crane or swallow. Isaiah 38:14 focuses on its cry (expressing pain); Jeremiah 8:7 emphasizes its migratory instinct (knowing divine timing). Cross-linguistic glosses settle on 'crane' or 'swallow,' though Hebrew etymology is uncertain. The bird serves as metaphor for human suffering and obedience to natural law. LIVING CREATURES
en: and-the-crane, or-a-crane | **es:** grulla, y-grulla | **fr:** [וְעָגוֹר], [עָגוֹר] | **de:** [וְעָגוֹר], [עָגוֹר] Isa 38:14; Jer 8:7

עָגִיל H5694 *Conj-w / N-mp* (2×)
ring, earring, hoop (ornament worn on ear or body)
This noun refers to a ring or hoop, typically an earring worn as adornment. Numbers 31:50 lists it among gold jewelry offered as tribute, alongside bracelets and chains. Ezekiel 16:12 describes God adorning personified Jerusalem with 'earrings on your ears' plus a nose ring, symbolizing covenant love and royal beautification. The word emphasizes personal ornamentation and wealth, often with covenantal or religious significance when jewelry is dedicated to God or received as divine gift.

(2×) A ring or hoop, specifically earrings in both occurrences. Numbers 31:50 includes them in spoils of war dedicated to YHWH; Ezekiel 16:12 uses them metaphorically for God's covenant adornment of Israel. Spanish 'pendiente' and cross-linguistic 'earring' confirm the ornamental function, with religious and symbolic dimensions in covenant contexts. GEOGRAPHY AND SPACE
en: and-earrings, earring | **es:** pendiente, y-pendientes | **fr:** earring, et-gâteau | **de:** [וְעָגִילִים], earring Num 31:50; Ezek 16:12

עֵגֶל H5695 *N-mp* (35×)
calf, young bull — a young bovine, literal or as a molten idol (the golden calf)
Egel denotes a young bull, appearing 35 times across both pastoral and polemical contexts. Its most notorious uses center on the golden-calf episodes: Aaron's molten calf at Sinai (Exod 32:4-35) and Jeroboam's twin calves at Bethel and Dan (1 Kgs 12:28-32), which became bywords for idolatry. Hosea wields the image with particular scorn — 'your calf, O Samaria' (Hos 8:5-6) and 'they kiss calves!' (Hos 13:2). In non-polemical settings the word describes stall-fed calves for sacrifice or feasting (1 Sam 28:24; Mal 4:2) and appears in Isaiah's messianic peaceable-kingdom vision alongside the lion (Isa 11:6). Cognates across the Semitic family — Aramaic igla, Arabic ijl — confirm the straightforward zoological meaning.

calf, young bull (35×) A young bovine animal, used literally of a calf raised for food or sacrifice (1 Sam 28:24; Mal 4:2) and figuratively as a molten idol. The golden calf at Sinai (Exod 32:4-24) and Jeroboam's calves at Bethel and Dan (1 Kgs 12:28) dominate polemical usage. Hosea's 'your calf, O Samaria' (8:5) and Isaiah's peaceable kingdom (11:6) extend the image. CALF YOUNG BULL
en: a-calf, calf, calves-of | **es:** becerro, becerro-de, becerros-de | **fr:** [עֵגֶל], calves-de, le-veau | **de:** Kalb, [הָעֵגֶל], [כְּעֵגְלֵי] Exod 32:4; Exod 32:8; Exod 32:19; Exod 32:20; Exod 32:24

עָגֹל H5696 *Adj-ms* (6×)
Round, circular; describing the shape of objects in Solomon's temple, including the molten sea, throne, and basin frames.
The adjective עָגֹל (agol) means 'round' or 'circular,' appearing exclusively in descriptions of Solomon's temple furnishings and throne (1 Kgs 7:23-35; 10:19; 2 Chr 4:2). It describes the great molten sea as 'round all around' (עָגֹל סָבִיב), the basin stands with their round openings (contrasted with מְרֻבָּעוֹת, 'square'), and the rounded back of the royal throne. The term's six occurrences all cluster in a single architectural-descriptive context, and multilingual glosses — Spanish 'redondo/a,' English 'round,' French 'autour' — uniformly confirm a single geometric meaning.

(6×) Round or circular in shape, used as a physical descriptor of manufactured objects. All six occurrences appear in the temple and palace descriptions of 1 Kings 7-10 and 2 Chronicles 4. The molten sea is described as 'round all around' (עָגֹל סָבִיב, 1 Kgs 7:23 = 2 Chr 4:2), the basin frames have round openings contrasted explicitly with square ones (1 Kgs 7:31, 35), and the king's throne has a rounded top (1 Kgs 10:19). Spanish 'redondo/redonda' and English 'round' confirm the straightforward geometric sense across all attestations. WIDE BROAD SPACIOUS
en: round | **es:** redonda, redondo, redondos | **fr:** [עָגוֹל], autour | **de:** [עָגוֹל], round 1Kgs 7:23; 1Kgs 7:31; 1Kgs 7:35; 1Kgs 10:19

עֶגְלָה H5697a *Prep-b / N-fsc / 1cs* (12×)
Heifer — a young cow used in sacrifice, covenant ceremony, and as a prophetic metaphor for nations
The noun עֶגְלָה (eglah) designates a young female cow, a heifer, in ritual, legal, and metaphorical contexts. Abraham's covenant ceremony requires a three-year-old heifer (Gen 15:9). Deuteronomy 21:3-6 prescribes breaking a heifer's neck to expiate unsolved murder. Samson accuses the Philistines of 'plowing with my heifer' to discover his riddle (Judg 14:18). The prophets use the heifer as a national metaphor: Jeremiah compares Egypt to 'a beautiful heifer' stung by a gadfly (Jer 46:20) and Babylon to a threshing heifer (Jer 50:11). Hosea portrays Ephraim as a trained heifer yoked for harder labor (Hos 10:11). Spanish 'becerra' and French 'genisse' specify the young female bovine.

heifer, young cow (12×) A young female cow used in sacrifice, law, and figurative speech. In ritual: Abraham's covenant sacrifice (Gen 15:9). In law: neck broken to expiate unsolved murder (Deut 21:3-6). In metaphor: Samson's 'my heifer' for his wife (Judg 14:18), Egypt as a beautiful heifer (Jer 46:20), and Ephraim as a trained heifer yoked for harder labor (Hos 10:11). GEOGRAPHY AND SPACE
en: a-heifer, for-the-calves-of, heifer | **es:** becerra-de, como-novilla, con-mi-novilla | **fr:** [כְּעֶגְלָה], [עֶגְלָה], [עֶגְלַת] | **de:** [כְּעֶגְלָה], [לְעֶגְלוֹת], [עֶגְלָה] Gen 15:9; Deut 21:3; Deut 21:4; Deut 21:6

עֶגְלַת H5697b *N-proper-fs* (2×)
Eglath (place name); location in Moab, possibly 'third Eglath' or 'three-year-old heifer'

This place name appears in prophetic oracles against Moab, with the enigmatic phrase 'Eglath Shelishiyah' (literally 'third Eglath' or possibly 'Eglath of the three-year-old heifer'). Isaiah 15:5 and Jeremiah 48:34 locate it near Zoar on Moab's southern border. The exact meaning and location are disputed—it may be a place name modified by 'third' or an image of a heifer. The Septuagint translates as 'three-year-old heifer,' suggesting the phrase may be metaphorical rather than purely geographical.

(2×) A place name in Moab, appearing in the phrase 'Eglath Shelishiyah' (Isaiah 15:5; Jeremiah 48:34). The second element means 'third' or 'three-year-old,' leading to interpretations as either 'third Eglath' (implying multiple towns of that name) or 'heifer of three years' (metaphor). Located near Zoar, it marks Moab's southern territory in judgment oracles. **GEOGRAPHY AND SPACE**

en: heifer-of | **es:** novilla-de | **fr:** [עגלת] | **de:** [עגלת] Isa 15:5; Jer 48:34

עֶגְלָה H5698 *Prep-l / N-proper-fs* (2×)

Eglah (personal name); wife of David, mother of Ithream

This personal name means 'heifer' and identifies one of David's wives during his reign in Hebron. Both occurrences—2 Samuel 3:5 and 1 Chronicles 3:3—list her as the mother of Ithream, David's sixth son. The name Eglah joins other pastoral names like Leah ('cow') and Rachel ('ewe'), reflecting ancient naming conventions that drew from animal imagery. She appears last in the list of Hebron wives, suggesting she may have been David's final wife before moving the capital to Jerusalem.

(2×) A proper name for one of David's wives, mother of Ithream. The name means 'heifer,' fitting the pattern of pastoral names among biblical women (Leah, Rachel). Both references appear in parallel genealogical lists of David's sons born in Hebron. The name is consistently preserved across versions, with minor transliteration variants. **PERSONAL NAMES**

en: to-Eglah | **es:** de-Egla, para-Eglah | **fr:** [לעגלה], à-Eglah | **de:** [לעגלה], zu-Eglah 2Sam 3:5; 1Chr 3:3

עֶגְלָה H5699 *N-fs* (25×)

A cart or wagon — a wheeled vehicle for transporting goods, people, or offerings; also the threshing cart rolled over grain.

Derived from the root idea of rolling (related to the round wheel), this noun denotes a wheeled cart drawn by oxen. It appears prominently in the Joseph narrative, where Pharaoh sends 'agalot' to carry Jacob's family to Egypt (Gen 45:19-27), and in the ark narrative, where a new cart transports the ark of God (1 Sam 6:7-14; 2 Sam 6:3). Spanish 'carreta/carretas' and German 'Wagen/Karren' consistently render the vehicle sense. In Isaiah 28:27-28 the same word appears in an agricultural setting, where the threshing cart is rolled over cumin and grain — a specialized but natural extension of the basic 'wheeled vehicle' meaning.

1. cart or wagon (23×) A cart or wagon — a wheeled vehicle drawn by animals for transporting persons, goods, or sacred objects. Central in the Joseph cycle (Gen 45:19, 21, 27; 46:5) where Pharaoh provides carts for the migration to Egypt, and in the ark narratives (1 Sam 6:7-14; 2 Sam 6:3; 1 Chr 13:7). Numbers 7:3-8 describes covered wagons ('agalot tsav') donated for Tabernacle transport. Spanish 'carreta/carretas,' French 'chariot,' and German 'Wagen' all confirm the standard vehicle sense. Amos 2:13 uses it in a simile of crushing weight. **CHARIOTS AND WAGONS**

en: cart, carts, carts-of | **es:** a-la-carreta, carreta, carretas | **fr:** [בעגלה], [עגלה], cart | **de:** Karren, Wagen, [בעגלה] Gen 45:19; Gen 45:21; Gen 45:27; Gen 46:5; Num 7:3

2. threshing cart wheel (2×) A threshing cart or its wheel, used as an agricultural implement for separating grain. At Isaiah 28:27-28 the prophet distinguishes proper threshing technique: cumin is not threshed with a cart wheel, and the cart is not endlessly rolled over bread grain. Spanish uses 'carreta/su carreta' here, and French leaves the Hebrew transliterated, but the context clearly specifies the cart's function as a threshing tool rather than a transport vehicle. This is a natural specialization of the rolling-vehicle concept applied to the threshing floor. **CHARIOTS AND WAGONS**

en: the-wheel, wheel | **es:** carreta, su-carreta | **fr:** [עגלה], [עגלתן] | **de:** [עגלה], [עגלתן] Isa 28:27; Isa 28:28

עֶגְלוֹן H5700 *N-proper-fs* (13×)

Eglon; a Canaanite city in Judah's Shephelah and also the name of a king of Moab.

The name Eglon (possibly from egel, 'calf,' hence 'calf-like' or 'place of calves') refers to two distinct biblical figures: a Canaanite city in the lowland region of Judah conquered during Joshua's southern campaign (Josh 10:3–37; 12:12; 15:39), and the obese king of Moab who oppressed Israel for eighteen years before being assassinated by the left-handed judge Ehud (Judg 3:12–17). Multilingual evidence shows consistent transliteration across all languages — Spanish 'Eglón,' French 'Églon,' German 'Eglon' — confirming its status as a recognized proper noun.

Eglon (proper noun) (13×) A proper noun with two referents: (a) A Canaanite royal city in the Shephelah (lowlands) of Judah, whose king Debir joined the five-king coalition against Gibeon (Josh 10:3, 5). Joshua captured and destroyed Eglon during his southern campaign (Josh 10:34–37), and it appears in the allotment list for Judah (Josh 15:39). (b) A king of Moab who subjugated Israel for eighteen years until Ehud's dramatic assassination (Judg 3:12–17). Translations uniformly transliterate the name across all languages. **PERSONAL NAMES**

en: Eglon, and-Eglon, from-Eglon | **es:** Eglón, a-Eglón, de-Eglón | **fr:** de-Églon, et-Églon, Églon | **de:** Eglon, und-Eglon, von-Eglon Josh 10:3; Josh 10:5; Josh 10:23; Josh 10:34; Josh 10:36

עָגַם H5701 *V-Qal-Perf-3fs* (1×)

be grieved, feel anguish (for another)

A verb expressing deep grief or anguish for another's suffering, appearing in Job's self-defense. Job asks rhetorically, 'Did I not weep for the one whose day was hard? Was not my soul grieved for the poor?' The word conveys sympathetic suffering, the inner anguish one feels witnessing another's misery. Cognates in Aramaic and possibly Akkadian carry similar emotional intensity.

(1×) Job's grief for the suffering poor in Job 30:25, where he protests his innocence by recalling his compassion. 'Did I not weep for the one in trouble? Was not my soul grieved for the needy?'—the verb emphasizes inner anguish, not mere pity but soul-level suffering with those in distress. The parallel with 'weep' shows this is more than intellectual sympathy; it is emotional participation in another's pain. **GRIEF AND SORROW**

en: grieved | **es:** se-entristeció | **fr:** עגמה | **de:** [עגמה] Job 30:25

עָגַן H5702 *V-Nifal-Imperf-2fp* (1×)

shut oneself off (from marriage), remain unmarried

A Niphal verb meaning to shut or confine oneself, used in Ruth for voluntary abstention from marriage. Naomi asks her daughters-in-law whether they would 'shut themselves off from belonging to a man' while waiting for her infant sons to grow up. The image is of self-imposed isolation or confinement, withdrawing from normal life. Later rabbinic Hebrew uses related forms for refraining from marriage.

(1×) The self-imposed seclusion from marriage in Ruth 1:13, where Naomi rhetorically asks whether Ruth and Orpah would 'shut yourselves off so as not to belong to a man.' The verb pictures voluntary confinement or withdrawal—restraining oneself from marriage while waiting indefinitely. The context shows the absurdity of Naomi's situation: even if she bore sons tonight, would these young women seclude themselves until the boys matured? **ASCENDING MOVEMENT**

en: would-you-be-shut-up | **es:** se-encerrarían | **fr:** serait-tu-être-shut-en-haut | **de:** [תעגנה] Ruth 1:13

עַד H5703 *Prep* (51×)

Perpetuity, forever; as noun: everlasting duration (past or future); as preposition: unto, until, as far as.

The Hebrew word 'ad conveys the idea of time stretching forward without limit — or, more rarely, reaching back into the immemorial past. Its most familiar use is in the great doxological formula le'olam wa'ed ('forever and ever'), where it intensifies 'olam to evoke unending duration, as in Exodus 15:18's declaration that 'the LORD shall reign forever and ever.' Yet the word's prepositional backbone — 'unto, as far as' — never fully disappears, lending even its most exalted uses a sense of time pressing forward toward a goal. In the messianic title 'avi-'ad ('Father of Eternity,' Isa 9:5), it reaches its theological summit, naming the coming King as sovereign over endless time itself. The multilingual evidence is telling: Spanish para siempre, French à jamais, and German ewiglich all converge on the future-perpetuity sense, while German bis and French jusqu'à preserve the prepositional 'until' that lies at the word's etymological root.

1. perpetuity, forever (future) (40×) Future-directed perpetuity: 'forever, evermore,' the dominant sense at 40 occurrences. Found overwhelmingly in the liturgical formula le'olam wa'ed (Exod 15:18; Ps 9:5; 1 Chr 28:9) and in prophetic promises of enduring kingship and righteousness (Ps 21:7; Prov 12:19; 29:14). The multilingual convergence is strong — Spanish para siempre, French pour toujours, German ewiglich, and Korean 영원히 all select dedicated 'forever' vocabulary rather than mere 'continuation' words, confirming this as a lexicalized temporal-infinity sense distinct from the prepositional root. ETERNITY AND AGES

en: forever | **es:** para-siempre | **fr:** [לְעַד], jusqu'à, pour-jusqu'à | **de:** [לְעַד], ewiglich, zu-bis Exod 15:18; 1Chr 28:9; Job 19:24; Ps 9:5; Ps 9:18

2. unto, until, as far as (7×) Prepositional endpoint: 'unto, until, as far as, up to' — 7 occurrences where 'ad functions spatially or temporally to mark a limit or terminus. In Num 24:20 Amalek's end is 'unto destruction'; in 2 Sam 3:28 David declares his innocence 'forever' but the Hebrew construction functions as a boundary marker. French jusqu'à and German bis both preserve this directional-limit semantics. The sense is the etymological core from which the perpetuity meaning develops by extension of the endpoint to infinity. UNTIL (TEMPORAL LIMIT)

en: for, to, until | **es:** hasta, para-, para-siempre | **fr:** à, à-jamais | **de:** bis, für, zu Num 24:20; Num 24:24; 2Sam 3:28; Ps 83:17; Ps 92:7

3. antiquity, remote past (2×) Remote past, antiquity: 'of old, from ages past' — only 2 occurrences, but lexicographically important. In Job 20:4 Zophar asks 'since man was placed on earth' (minni 'ad, 'from of old'), and Hab 3:6's harere 'ad describes 'ancient mountains' that have stood since primordial time. The same word that typically points forward here gazes backward. Spanish la eternidad and German bis attempt to capture this, though less precisely than the English 'antiquity.' BDB rightly parallels this with 'olam in its backward-looking sense. ETERNITY AND AGES

en: antiquity, eternity | **es:** la-eternidad, siempre, | **fr:** jusqu'à, עַד | **de:** bis Job 20:4; Hab 3:6

4. Eternity (in divine title) (1×) Eternity in a divine title: the nomen rectum in the messianic compound 'avi-'ad, 'Father of Eternity' (Isa 9:5 [Eng. 9:6]). Here 'ad is neither past nor future but absolute, naming boundless temporal sovereignty as an attribute of the coming ruler. Spanish Avi-Ad transliterates rather than translates, while French éternité and German Ewigkeit both reach for their strongest 'eternity' vocabulary. A single occurrence, but theologically monumental — the word transcends its temporal axis to become a royal attribute. ETERNITY AND AGES

en: Father-of-Eternity | **es:** Avi-Ad | **fr:** éternité | **de:** [אֲבִיעַד] Isa 9:6

5. eternity (abstract concept) (1×) Abstract eternity as a divine attribute: in Isa 57:15 God is described as shoken 'ad, 'inhabiting eternity,' where 'ad denotes unbounded time as the very dwelling-place of God. Unlike the doxological 'forever' of sense 1, this is not about duration but about God's mode of existence — eternity as a realm. Spanish la eternidad and German bis attempt to render this, but the theological weight presses beyond temporal vocabulary into ontology. The only occurrence of this particular construal, marking the outer edge of the word's semantic range. ETERNITY AND AGES

en: eternity | **es:** la-eternidad | **fr:** jusqu'à | **de:** bis Isa 57:15

עַד H5704 *Conj-w / Prep / 2ms* (1263×)

Until, as far as, unto, while, even; a preposition and conjunction of extent marking spatial, temporal, and scalar limits.

The Hebrew particle ad (עַד) draws a line — in space, in time, or in degree — and says 'this far.' It marks the endpoint of a journey ('as far as Haran'), the limit of a duration ('until morning'), or the extreme of a scale ('even to the sole of the foot'). In its poetic variant adei (עָדֵי), it reaches for eternity in the phrase adei-ad, 'forevermore.' The rhetorical question ad-matay or ad-anah — 'how long?' — rings through the Psalms as the cry of the afflicted. Spanish 'hasta' and French 'jusqu'a' consistently capture the 'up to' directionality, while German 'bis' mirrors the boundary-marking function precisely.

1. until, unto, as far as (1238×) The core prepositional sense of spatial or temporal extent: 'until, unto, as far as, up to.' This overwhelmingly dominant usage (1,238 occurrences) marks boundaries in both dimensions — 'until you return to the ground' (Gen 3:19), 'from man to beast' (Gen 6:7), 'as far as Sidon' (Gen 10:19). With conjunctive waw and pronominal suffixes it yields 'and-until,' 'unto-him,' etc. The cross-linguistic signatures are tightly consistent: Spanish 'hasta,' French 'jusqu'a,' German 'bis' — all boundary-marking prepositions. The spatial and temporal uses are syntactically identical, distinguished only by context. UNTIL (TEMPORAL LIMIT)

en: to, to-, until | **es:** hasta, hasta- | **fr:** envers, envers-, jusqu'à | **de:** bis, bis-, noch- Gen 3:19; Gen 6:7; Gen 7:23; Gen 8:7; Gen 10:19

2. how long, until when (17×) The interrogative-lament construction ad-matay (עַד־מָתַי) and ad-anah (עַד־אָנָה): 'how long? until when?' — a rhetorical formula expressing impatience, protest, or anguished appeal. Concentrated in the Psalms (4:2, 6:3, 13:1–2) and prophetic literature, this is the cry of the suffering righteous before God. The fourfold 'how long?' of Psalm 13:1–2 is among Scripture's most intense laments. Spanish 'Hasta' and French 'jusqu'a' maintain the 'until' base while the interrogative context transforms it. The 17 occurrences carry disproportionate theological and emotional weight. UNTIL (TEMPORAL LIMIT)

en: forever-, how-, to-me | **es:** Hasta, Hasta-, a-mí | **fr:** jusqu'à, à-moi | **de:** bis, bis-, zu-mich Num 23:18; Ps 4:2; Ps 6:3; Ps 13:1

3. while, during (5×) The conjunctive-temporal sense: 'while, during, as long as,' indicating simultaneous duration rather than an endpoint. Ehud escaped 'while' the servants delayed (Judg 3:26), the priest inquired 'while' the noise grew (1 Sam 14:19), and Job receives news 'while' the previous messenger still speaks (Job 1:18). French renders 'pendant-que' and German 'waehrend,' both clearly durational rather than limitative. Only 5 occurrences, but the shift from boundary-marking to duration-marking is a genuine semantic distinction. UNTIL (TEMPORAL LIMIT)

en: while, while- | **es:** Mientras, hasta, mientras | **fr:** jusqu'à, pendant-que, pendant-que- | **de:** bis, waehrend, waehrend- Judg 3:26; 1Sam 14:19; 2Kgs 9:22; Job 1:18; Ps 39:1

4. perpetuity, ever (2×) The substantival sense of 'perpetuity, eternity,' where ad functions as a noun rather than a preposition. Found in the poetic phrases la-ad (לָעַד, 'forever') and the intensified adei-ad (עָדֵי־עַד, 'forevermore,' lit. 'perpetuity of perpetuity'). Psalm 92:7 declares the wicked flourish 'to be destroyed forever (adei-ad),' and Psalm 83:17 calls for shame 'forever (la-ad).' Spanish 'siempre' ('always/forever') and German 'bis' attempt to capture the eternal dimension. This rare nominal use (2 occurrences in the corpus) connects to the broader Semitic root sense of 'passing on' into endless duration. ETERNITY AND AGES

en: ever | **es:** siempre | **fr:** jusqu'à | **de:** bis Ps 83:17; Ps 92:7

5. even, as much as (1×) The emphatic-scalar adverb: 'even, as much as,' intensifying a statement to include an extreme or unexpected element. In Deuteronomy 2:5 God warns Israel regarding Esau's territory: 'I will not give you of their land, not even (ad) the treading of the sole of a foot.' The scalar force pushes 'until' into 'even as much as,' indicating the absolute minimum that is still

denied. French 'même' and German 'sogar' both render the emphatic particle, while Spanish 'ni' ('not even') captures the negative-scalar nuance. Only 1 clear occurrence, but it demonstrates the full elasticity of this boundary-marking particle. **UNTIL (TEMPORAL LIMIT)**
en: even | **es:** ni | **fr:** même | **de:** sogar Deut 2:5

עַד H5705 *Conj-w / Prep* (35×)

until, up to — Aramaic preposition and conjunction marking temporal, spatial, or quantitative limit

This Aramaic preposition, cognate with Biblical Hebrew ad, appears 35 times exclusively in the Aramaic portions of Daniel and Ezra, serving as the standard marker for temporal and spatial endpoints. It governs durations ('for thirty days,' Dan 6:8), deadlines ('until the Ancient of Days came,' Dan 7:22), quantitative limits ('up to a hundred talents,' Ezra 7:22), and spatial extent ('up to here,' Dan 7:28). The compound conjunction ad di ('until that') introduces temporal clauses throughout Daniel's visions. Every target language renders it with a single limit-particle: Spanish 'hasta,' French 'jusqu'a,' German 'bis' — confirming a unified prepositional function with no semantic splits.

until, up to (temporal/spatial limit) (35×) An Aramaic preposition marking a boundary in time, space, or quantity, equivalent to Hebrew ad. Temporal use dominates: 'until the time of the end' (Dan 7:26), 'until now' (Ezra 5:16). Also marks amount ('up to a hundred talents,' Ezra 7:22) and space ('up to here,' Dan 7:28). The conjunction ad di introduces temporal subordinate clauses (Dan 2:34; 4:30). **UNTIL (TEMPORAL LIMIT)**
en: for-, on, to- | **es:** cuando, hasta, hasta- | **fr:** jusqu'à | **de:** bis Ezra 4:21; Ezra 4:24; Ezra 5:5; Ezra 5:16; Ezra 6:15

עַד H5706 *N-ms* (3×)

Booty, prey, spoil; that upon which one advances or falls in conquest

This noun denotes the spoils of war or hunting, the prize seized in conquest. Jacob's blessing of Benjamin in Genesis 49:27 pictures him as a ravenous wolf devouring prey, a prophecy of the tribe's fierce reputation. Isaiah 33:23 speaks of 'prey of great spoil,' an abundant haul of plunder. The root suggests the idea of advancing upon or falling upon something to seize it. Zephaniah 3:8 uses it in a divine oracle where God describes His own 'rising up to the prey'—a startling reversal where Yahweh Himself becomes the predator against the nations.

(3×) The three occurrences show semantic range from literal hunting prey (Benjamin as wolf) to military spoil (Isaiah) to theological metaphor (Yahweh's judgment). Interestingly, some translations render Isaiah 9:5 as 'everlasting father' rather than 'father of booty,' showing textual complexity. The multilingual evidence reveals confusion: some versions treat it as temporal ('jusqu'à,' 'until'), suggesting this entry has been conflated with a different homograph meaning 'witness' or 'duration.' The Genesis and Zephaniah contexts clearly support the 'prey' sense. **UNTIL (TEMPORAL LIMIT)**
en: as-a-witness, plunder, prey | **es:** botín-de, como-testigo, presa | **fr:** jusqu'à, pour-jusqu'à, proie | **de:** Beute, bis, zu-bis Gen 49:27; Isa 33:23; Zeph 3:8

עֵד H5707 *Art / N-mp* (70×)

Witness: a person who testifies in legal, covenantal, or divine settings; also evidence or attestation (a thing serving as testimony).

The Hebrew noun ed ('witness') spans both persons and things that testify. In its primary sense, it names the human being who sees, knows, and can give account — the legal witness required 'two or three' for capital verdicts (Deut 17:6; 19:15), the covenantal witness who seals agreements (Gen 31:48, 50), and even God himself as witness in the heavens (Job 16:19). Spanish testigo, French temoin, and German Zeuge all hold this personal-testimony sense firmly. But ed also extends to inanimate attestation: a heap of stones 'is a witness' between Jacob and Laban (Gen 31:44, 52), a torn animal carcass serves 'as evidence' in a dispute over borrowed livestock (Exod 22:13), and the song of Moses is written down 'as a witness' against future apostasy (Deut 31:19, 21). The multilingual evidence confirms this split: when ed refers to evidentiary function, Spanish shifts to para-testimonio and German to fuer Zeuge.

1. witness (person who testifies) (59×) A witness as a person — someone who has seen or knows something and can testify to it, whether in a legal proceeding, a covenant ceremony, or a divine tribunal. This dominant sense (59 occurrences) covers the ninth commandment's 'false witness' (Exod 20:16), the requirement of multiple witnesses for conviction (Num 35:30; Deut 17:6), Laban declaring God as witness to the Mizpah covenant (Gen 31:48, 50), God as Job's witness in heaven (Job 16:19), and prophetic appeals where Israel is called as YHWH's witnesses (Isa 43:10, 12). Spanish testigo, French temoin, and German Zeuge all preserve the personal dimension, with Korean 증인 and Arabic شاهد confirming the cross-linguistic stability of the person-who-testifies concept. **WITNESSES AND TESTIMONY**
en: a-witness, a-witness-of, is-a-witness | **es:** Testigo, es-el-testigo, testigo | **fr:** le-témoin, témoin, un-témoin | **de:** Zeuge, bis, der-Zeuge Gen 31:48; Gen 31:50; Exod 20:16; Exod 23:1; Lev 5:1

2. witness (evidence or attestation) (11×) Witness as evidence or attestation — an object, monument, song, or document that serves the evidentiary function of testifying, often in prepositional phrases meaning 'as a witness' or 'for a witness.' With 11 occurrences, this sense appears when Jacob and Laban erect a stone heap 'as a witness' between them (Gen 31:44, 52), when the torn carcass of a borrowed animal serves as proof of innocence (Exod 22:13), when the Song of Moses is written 'as a witness' that will testify against Israel when they turn away (Deut 31:19, 21, 26), and when the altar east of the Jordan stands 'as a witness' that the Transjordan tribes worship the same God (Josh 22:27-28, 34). Spanish para-testimonio and German fuer-Zeuge shift toward abstract testimony vocabulary, marking the transition from a person to an evidentiary function. **WITNESSES AND TESTIMONY**
en: and-for-witness, as-witness, for-a-witness | **es:** Testigo, para-testigo, para-testimonio | **fr:** comme-témoin, et-à-jusqu'à, pour-jusqu'à | **de:** Zeuge-ist, fuer-Zeuge, und-zu-bis Gen 31:44; Gen 31:52; Exod 22:13; Deut 31:19; Deut 31:21

עֵדָה H5708 *N-mp* (1×)

menstruation, menstrual period (metaphorical)

A plural noun denoting menstruation or the menstrual period, used metaphorically in Isaiah for ritual impurity. The prophet compares Israel's best deeds to 'a garment of menstruation'—stained, unclean, utterly defiled. The image is deliberately repulsive, emphasizing that even the nation's righteousness is contaminated by sin. The word evokes the ceremonial uncleanness associated with menstrual flow in Levitical law.

(1×) The menstrual stain metaphor in Isaiah 64:6, where the prophet confesses, 'All our righteous deeds are like a garment of menstruation.' The image shocks: what Israel considers good works are, before God's holiness, as unclean as a cloth stained with menstrual blood. The plural form may intensify the sense of defilement. The parallel with 'we all are unclean' shows this is about pervasive ritual and moral pollution. **AUTO-DETECTED COMMUNITY 8231 WITH 3 SENSES**
en: menstruation | **es:** inmundicia | **fr:** [עדים] | **de:** [עדים] Isa 64:6

עֲדָא H5709 *V-Hifil-Perf-3mp* (9×)

To pass away or cease (Qal); to remove or depose (Haphel) – Aramaic verb used in Daniel

An Aramaic verb appearing exclusively in Daniel, covering both intransitive 'passing away' and causative 'taking away.' In its Qal (Pe'al) forms, it describes things that cease to exist or continue: the fire 'passed over' the three men without harm (Dan 3:27), Nebuchadnezzar's kingdom 'passed away' (Dan 4:31), and Daniel's dominion 'shall not pass away' (Dan 7:14). The Haphel causative is reserved for God's sovereign removal of power – He 'removes kings' (Dan 2:21) and 'they took away' Belshazzar's honor (Dan 5:20). Spanish 'quita/quitaron' (takes away, they removed) and Hindi

'hatata hai' (removes) both spotlight the decisive, irreversible quality of divine deposition.

1. pass away (Qal intransitive) (5×) Intransitive Qal (Pe'al) forms meaning 'to pass on, pass away, or cease,' used of fire passing harmlessly over bodies (Dan 3:27), a kingdom departing from a ruler (Dan 4:31), laws that cannot be revoked (Dan 6:8, 12), and dominion that will never pass away (Dan 7:14). Spanish 'pasó/pasará' and Hindi 'hategi' underscore the sense of cessation or irreversible transition. **DEPARTING AND PASSING**

en: has-passed, passed, passes-away | **es:** ha-pasado, pasará, pasó | **fr:** elle-a-convoqué, passer | **de:** vergehen Dan 3:27; Dan 4:31; Dan 6:8; Dan 6:12; Dan 7:14

2. take away, remove (Hifil causative) (4×) Causative Haphel forms meaning 'to take away, remove, or depose,' with God as the ultimate agent. Daniel 2:21 declares God 'removes kings'; Daniel 5:20 recounts how Belshazzar's glory 'was taken away'; and Daniel 7:12, 26 describe dominion being stripped from beastly kingdoms. Spanish 'le quitaron' (they took from him) and Arabic 'nuzica' (was removed) highlight the forceful, authoritative nature of this removal. **DEPARTING AND PASSING**

en: removes, their-dominion-was-taken-away, they-took | **es:** fue-quitado, le-quitaron, quita | **fr:** passer | **de:** vergehen Dan 2:21; Dan 5:20; Dan 7:12; Dan 7:26

עָדָה H5710a *V-Hifil-Prtcpl-ms* (2×)

to pass on, advance, remove (proceed forward or take away)

This verb means to pass by, advance, or move forward—sometimes with the sense of removing something. In Job 28:8, the proud beasts have not 'advanced upon' the hidden path to wisdom, emphasizing wisdom's inaccessibility. Proverbs 25:20 speaks of 'removing a garment' on a cold day as a metaphor for inappropriate cheerfulness to a suffering person. The verb captures forward motion or the act of taking something away, with contexts determining whether emphasis falls on progression or removal.

(2×) To pass on, advance, or remove. Job 28:8 uses it for advancing or passing over (the lion has not 'advanced upon' wisdom's path), while Proverbs 25:20 employs it for removing a garment. The semantic range spans motion forward and action of taking away. Cross-linguistic glosses show both senses: 'passed' and 'one who removes.' **DEPARTING AND PASSING**

en: one-who-removes, passed | **es:** El-que-quita, pasó | **fr:** parer | **de:** [מעדה], [עדה] Job 28:8; Prov 25:20

עָדָה H5710b *V-Qal-Imp-ms* (8×)

To adorn or deck oneself with ornaments and finery; used literally of women and figuratively of Israel as a bride.

A Qal verb meaning to ornament or deck oneself, typically with jewelry and fine clothing. In prophetic literature it carries powerful metaphorical force: Israel is depicted as a bride adorning herself for lovers other than God (Hos 2:13, Ezek 16:11-13, 23:40), while restoration passages envision joyful self-adornment as a sign of divine favor (Jer 31:4, Isa 61:10). Job 40:10 uses the imperative dramatically as God challenges Job to clothe himself in divine majesty. Spanish 'adornate' and English 'adorn yourself' consistently capture the reflexive sense across translations.

adorn, deck oneself (8×) To ornament or deck oneself with jewelry, finery, or decorative garments. The reflexive action of self-adornment pervades all eight occurrences, whether literal bridal preparation (Isa 61:10, where the bride decks herself with jewels) or figurative portrayals of Israel's infidelity (Hos 2:13, Ezek 23:40). In Job 40:10, God's ironic challenge to Job – 'adorn yourself with majesty and splendor' – extends the physical image into the realm of divine attributes. Spanish 'adornate' and English 'adorn yourself' consistently reflect this reflexive sense. **ADORN DECORATE PREPARE**

en: adorn-yourself, adorns-herself, and-I-adorned-you | **es:** Adórnate, Y-te-adornaste, Y-te-adorné | **fr:** [ואעדך], [ועדית], [ותעדי] | **de:** [ואעדך], [ועדית], [ותעד] Job 40:10; Isa 61:10; Jer 4:30; Jer 31:4; Ezek 16:11

עָדָה H5711 *N-proper-fs* (8×)

Adah, a feminine personal name meaning 'ornament' or 'morning,' borne by wives of Lamech and Esau.

A proper feminine name appearing in two distinct genealogical contexts. The first Adah is the wife of Lamech in the antediluvian line (Gen 4:19-23), mother of Jabal and Jubal. The second is one of Esau's wives, daughter of Elon the Hittite (Gen 36:2-16). The name likely derives from the root meaning 'to adorn' (cf. H5710b), though BDB also notes an Arabic cognate suggesting 'morning.' The Septuagint renders it as Adda, and all major modern translations – English, Spanish, French, German – uniformly transliterate it as Adah or Ada.

(8×) A feminine personal name borne by two women in Genesis: the wife of Lamech in the pre-flood genealogy (Gen 4:19, 20, 23) and one of Esau's Hittite wives (Gen 36:2, 4, 10, 12, 16). The name's etymology from the root 'to adorn' fits its bearer as an 'ornament,' though BDB also connects it to Arabic 'morning.' The Septuagint Adda and consistent transliteration across languages (Spanish 'Ada,' English 'Adah') confirm its stable transmission. **PERSONAL NAMES**

en: Adah | **es:** Adah, Adá | **fr:** Adah | **de:** Ada, Adas Gen 4:19; Gen 4:20; Gen 4:23; Gen 36:2; Gen 36:4

עֵדָה H5712 *N-fsc / 2ms* (149×)

Congregation, assembly (esp. of Israel); a company or band of people; a swarm of animals

The primary term for Israel's assembled community in the Pentateuch, edah appears 149 times with its center of gravity in Numbers, Leviticus, and Joshua. Unlike qahal, which emphasizes the act of assembling, edah denotes the community as an established body — 'the congregation of Israel' (adat yisra'el) or 'the congregation of the sons of Israel' (adat bene yisra'el) functioning almost as a constitutional term for the covenant people in their cultic and civic capacity. The word's etymology (from ya'ad, 'to appoint, designate') suggests a company assembled by appointment rather than spontaneously gathered. In the Psalms, the same word narrows to describe hostile bands — 'a company of evildoers' (Ps 22:16) or 'an assembly of the violent' (Ps 86:14). Most surprisingly, Judges 14:8 applies it to a swarm of bees in Samson's lion carcass, extending the concept of a gathered group to the animal kingdom. Arabic jama'ah and Spanish congregacion track the religious-assembly core, while Swahili kundi accommodates the broader 'group' sense.

1. congregation, assembly of Israel (142×) The formal congregation or assembly of Israel — the covenant community gathered in its cultic, legal, and national capacity — covering 142 of 149 occurrences. Nearly always in construct with 'Israel' or 'the sons of Israel' (adat yisra'el, adat bene yisra'el), functioning as a quasi-technical term in Priestly legislation for the people addressed by divine commands (Lev 4:15; 8:3-4; Num 1:2; 14:1-5; 16:2-3; 20:1-2; 27:14; Josh 9:18-21; 18:1; 22:12). The congregation murmurs against Moses (Num 14:1-2; 16:41), receives atonement as a body (Num 15:25-26), and inherits the land collectively (Josh 18:1). Spanish congregacion, French assemblee, and Korean hoejung all render this formal communal sense. **GEOGRAPHY AND SPACE**

en: the-congregation | **es:** la-congregación | **fr:** le-assemblée, le-congregation | **de:** der-Gemeinde Exod 16:22; Exod 38:25; Lev 4:15; Lev 8:3; Lev 8:4

2. company, band, group (5×) A smaller company, band, or faction of people — often with hostile or conspiratorial overtones — in 5 occurrences within poetic and wisdom literature. 'A company of evildoers has enclosed me' (Ps 22:16); 'an assembly of violent men has sought my life' (Ps 86:14); 'the company of the godless is barren' (Job 15:34). Korah's company (adat Qorach, Num 26:9; 27:3) bridges senses 1 and 2 — a faction within the larger congregation, swallowed by the earth in Numbers 16. Spanish cuadrilla ('gang, band') and German Rotte ('band, gang') shift to indicate a smaller, potentially threatening group. **GEOGRAPHY AND SPACE**

en: a-company-of, and-a-band-of, in-their-company | **es:** cuadrilla-de, en-su-congregación, la-congregación-de | **fr:** assemblée, dans-assemblée, et-assemblée | **de:** [עדתי], der-Gemeinde-, ein-Gemeinde- Job 16:7; Ps 22:16; Ps 86:14; Ps 106:17; Ps 106:18

3. swarm (of bees/animals) (2×) A swarm of animals, specifically bees — a transferred usage applying the concept of a gathered collective to creatures rather than people, in 2 occurrences. Judges 14:8 describes Samson finding 'a swarm (adat) of bees' in the lion's carcass, while Psalm 68:30 may refer to a 'herd of bulls' (adat abbirim). Spanish enjambre ('swarm') and German Schwarm confirm the zoological extension. The underlying semantic thread — a gathered group acting in concert — holds across human congregations and insect colonies alike. GEOGRAPHY AND SPACE
en: swarm-of, the-herd-of | **es:** manada-de, un-enjambre-de | **fr:** assemblée, swarm-de | **de:** Schwarm-von, der-Gemeinde- Judg 14:8; Ps 68:30

עֵדָה H5713a *Conj-w / N-fs* (4×)
witness, testimony; an object or agreement serving as legal evidence
This feminine noun denotes testimony or witness, specifically referring to inanimate objects that serve as evidence. Genesis 21:30 records Abraham's gift of seven ewe lambs to Abimelech "as a witness" of his well-digging rights. Genesis 31:52 establishes a heap of stones as "witness" between Jacob and Laban. Joshua 24:27 twice declares a great stone set up as "witness" to Israel's covenant with God. The E source prefers this feminine form for things, while J uses the masculine עֵד.

(4×) Denotes an object serving as testimony or legal witness. The term appears exclusively in E-source or E-influenced texts (Genesis 21:30, 31:52, Joshua 24:27 twice), referring to tangible objects —ewe lambs, stone heaps, memorial stones—that testify to agreements, covenants, or boundary claims. Multilingual glosses render as "witness/testimony/testigo/témoin/Zeuge." Some include prepositional phrases ("as a witness," "for witness"). The term is fundamentally juridical, transforming physical objects into legal evidence through declarative speech-acts establishing their testimonial role. WITNESSES AND TESTIMONY
en: and-witness, as-a-witness, for-witness | **es:** por-testigo, por-testimonio, y-testiga | **fr:** comme-un-témoin, et-témoin, pour-témoin | **de:** fuer-Zeuge, und-Zeugin-ist, zum-Zeugnis Gen 21:30; Gen 31:52; Josh 24:27

עֵדָה H5713b *N-fpc / 2ms* (22×)
testimonies, decrees – God's covenant stipulations viewed as solemn divine charges to his people
The feminine plural of edah, used exclusively for God's laws understood as his personal attestations or solemn charges to Israel. Distinguished from torah (instruction) and mishpat (ordinance), the term 'testimonies' emphasizes that God's commands are his own witness about his character and will. The word dominates Psalm 119, where the psalmist professes love for God's testimonies in nearly every stanza (119:2, 22, 24, 46, 59, 79, 95, 119, 125, 138, 146, 152, 167, 168). It also appears in Deuteronomic summaries of covenant obligation (Deut 4:45; 6:17, 20) and in the divine promise at Zion (Ps 132:12).

testimonies, decrees (of God) (22×) The plural 'testimonies' or 'decrees,' denoting God's covenant commands regarded as divine attestations binding upon Israel. Occurs overwhelmingly in Psalm 119 (16 of 22 instances) and in Deuteronomic summaries (Deut 4:45; 6:17, 20). Distinguished from other Torah-vocabulary by its emphasis on God's personal witness. Psalm 99:7 and 132:12 tie obedience to these testimonies to ongoing covenant blessing. French temoignage and German Zeugnisse preserve the witness dimension clearly. PROSPERING AND SUCCESS
en: His-testimonies, Your-testimonies, and-his-testimonies | **es:** Tus-testimonios, de-testimonios-de-ti, son-los-testimonios | **fr:** dans-témoignage, de-témoignage, et-son-témoignages | **de:** dein-Zeugnisse, der-testimonies, sein-Zeugnisse Deut 4:45; Deut 6:17; Deut 6:20; Ps 25:10; Ps 78:56

עִדּוֹ H5714 *Conj-w / N-proper-ms* (11×)
Iddo — prophet and chronicler; also several other OT figures bearing this name
The name עִדּוֹ (Iddo) belongs to several Old Testament figures, most prominently a prophet-chronicler whose writings are cited as sources for the reigns of Solomon, Rehoboam, and Abijah (2 Chr 9:29; 12:15; 13:22). This prophetic Iddo composed 'visions' (חָזוֹת) concerning Jeroboam and is called a 'seer' (חֹזֶה). The same or a related Iddo appears as the grandfather of the prophet Zechariah (Zech 1:1, 7; Ezra 5:1; 6:14). Other bearers include a district governor under Solomon (1 Kgs 4:14), a Levite descended from Gershom (1 Chr 6:21), and a priestly leader among the returning exiles (Neh 12:4, 16).

Iddo (personal name) (11×) A prophet and chronicler whose works — 'the visions of Iddo the seer' and 'the midrash of the prophet Iddo' — served as historical sources for the Chronicler's account of Solomon, Rehoboam, and Abijah (2 Chr 9:29; 12:15; 13:22). Likely the same figure as the grandfather of the prophet Zechariah (Zech 1:1, 7; Ezra 5:1; 6:14). Additional persons named Iddo include a Solomonic governor (1 Kgs 4:14), a Gershonite Levite (1 Chr 6:21), and a priestly family head in the post-exilic community (Neh 12:4, 16). Spanish 'Iddo' and English 'Iddo' preserve the Hebrew form unchanged. PERSONAL NAMES
en: Iddo, [to-Adya], and-Iddo | **es:** (de-Ido), Iddo, Ido | **fr:** Iddo, et-Iddo | **de:** Iddo, [(לעדוא)], [[לעדיא]] 1Kgs 4:14; 1Chr 6:21; 2Chr 12:15; 2Chr 13:22; Ezra 5:1

עֵדוּת H5715 *Prep-l* (59×)
Testimony or covenant document, especially the tablets of the Law and the Ark/Tabernacle housing them; in the plural, God's decrees and ordinances.
The noun עֵדוּת carries a weighty covenantal sense throughout the Old Testament. In its singular form, it most often refers to the testimony inscribed on the stone tablets – the covenant stipulations that define Israel's relationship with God – and by extension to the sacred furniture that houses them: the Ark of the Testimony (Exod 25:22) and the Tabernacle of the Testimony. In its plural form, especially prominent in Psalm 119, it broadens to encompass God's commandments, ordinances, and covenant requirements as objects of delight, study, and obedience. Spanish 'el testimonio' and German 'das Zeugnis' capture the singular well, though the plural sense often challenges translators.

1. testimony, covenant document (44×) The testimony as a singular covenantal entity: the tablets of the Law containing the Ten Words, or by metonymy the Ark and Tabernacle that house them. Across 44 occurrences, this is predominantly Priestly vocabulary. Spanish 'el testimonio,' French 'le témoignage,' and German 'das Zeugnis' render it consistently. Key constructions include 'the tablets of the testimony' (Exod 31:18; 32:15), 'the Ark of the testimony' (Exod 25:22; Num 7:89), and 'the Tabernacle of the testimony' (Num 1:50, 53), all pointing to the physical embodiment of covenant. PROSPERING AND SUCCESS
en: the-testimony | **es:** el-testimonio | **fr:** le-témoignage | **de:** das-Zeugnis, der-Zeugnis Exod 16:34; Exod 25:16; Exod 25:21; Exod 25:22; Exod 26:33

2. testimonies, divine decrees (15×) The plural testimonies or stipulations of God – His commandments, ordinances, and covenant requirements viewed as binding directives to be obeyed and cherished. This covers 15 occurrences, concentrated in the Psalms (especially Ps 119) and the Deuteronomistic History. French and German translations sometimes leave the Hebrew untranslated in brackets, suggesting the difficulty of finding a single equivalent. Walking in God's testimonies (1 Kgs 2:3; 2 Kgs 23:3) and delighting in them (Ps 119:14) express the lived, responsive dimension of covenant faithfulness. PROSPERING AND SUCCESS
en: Your-testimonies, and-His-testimonies, and-his-testimonies | **es:** a-testimonios-de-ti, de-testimonios-de-ti, sus-testimonios | **fr:** [ובעדותיו], [ולעדותיך], [ועדותיו] | **de:** [ובעדותיו], [ולעדותיך], [ועדותיו] 1Kgs 2:3; 2Kgs 17:15; 2Kgs 23:3; 1Chr 29:19; 2Chr 34:31

עֶדְיִ H5716 *Prep-b / N-msc* (14×)
Ornament, jewelry, finery; collectively, the decorative adornments worn on the body; also, one's prime or full beauty.
A collective noun for personal ornaments and finery — rings, bracelets, and gold adornments that signify beauty, status, and

celebration. In 2 Samuel 1:24, the daughters of Israel are called to weep over Saul who clothed them in scarlet with ornaments of gold. Ezekiel 16:11 and 23:40 use the word in extended metaphors where Jerusalem is adorned like a bride, making ornament a symbol of divine favor. The word also appears in a disputed reading at Psalm 103:5, where some manuscripts suggest 'your prime' or 'your full beauty' rather than physical jewelry — the Greek Septuagint renders it as 'your desire,' hinting at an abstract sense of life's flourishing.

1. ornament, jewelry (13×) Physical ornaments, jewelry, and finery worn on the body. This primary sense covers gold adornments (2 Sam 1:24, 'ornaments of gold'), bridal jewelry in prophetic allegory (Ezek 16:11; 23:40), and even the ornaments Israel stripped off at Horeb in grief (Exod 33:4–6). Spanish 'adorno' and French renderings consistently point to decorative personal items. Jeremiah 2:32 asks rhetorically whether a bride could forget her ornaments — underlining how integral they are to identity and celebration. GEOGRAPHY AND SPACE

en: her-ornaments, his-ornaments, in-ornament-of | **es:** a-ornamento-de, adorno, adorno-de | **fr:** [עדי], [עדי], [עדיה] | **de:** [בעדי], [כעדי], [עדי] Exod 33:4; Exod 33:5; Exod 33:6; 2Sam 1:24; Ps 32:9

2. prime, full beauty (1×) An abstract or figurative sense: one's prime, full beauty, or the flourishing of life. At Psalm 103:5, the Hebrew text has been read as 'your ornament' but the Septuagint translates with 'your desire' (ten epithymian sou), suggesting the underlying meaning may be 'your prime years' or 'your vitality' rather than literal jewelry. Some lexicographers connect this to the root meaning of 'adornment' extended metaphorically to the peak of one's life — the season when one is most 'adorned' by vigor. GEOGRAPHY AND SPACE

en: your-ornaments | **es:** tu-adorno | **fr:** ornement | **de:** dein-ornaments Ps 103:5

עֲדִיאֵל H5717 *N-proper-ms* (3×)

Personal name meaning 'ornament is El'; a Simeonite, a priest, and a Davidic officer's father

Adiel, meaning 'ornament/finery of God,' appears as the name of three individuals in Chronicles. The theophoric element 'El' combined with a root suggesting adornment or beauty creates a name affirming that God Himself is the wearer's true glory. One Adiel was a Simeonite leader, another served as a priest, and a third was the father of one of David's officers. Sabean parallels show similar theophoric constructions were common across ancient Near Eastern cultures. The Septuagint transliterations vary slightly, reflecting the challenges of rendering Hebrew proper names into Greek.

(3×) Three distinct individuals bearing this name appear exclusively in Chronicles' genealogical and administrative records. The multilingual evidence shows standard proper name treatment: transliteration in English and Spanish, with French and German sometimes preserving the Hebrew form in brackets. The name appears in Simeonite genealogies, priestly lists, and Davidic administrative records, reflecting the diverse contexts where genealogical precision mattered to the Chronicler. PERSONAL NAMES

en: Adiel, and-Adi'el | **es:** Adiel, y-Adiel | **fr:** [ועדיאל], [עדיאל] | **de:** [ועדיאל], [עדיאל] 1Chr 4:36; 1Chr 9:12; 1Chr 27:25

עֲדָיָה H5718 *Conj-w / N-proper-ms* (9×)

Adaiah, a proper masculine name meaning 'Yahweh has adorned himself,' borne by several individuals in the Hebrew Bible.

A Hebrew personal name (עֲדָיָה / עֲדָיָהוּ) meaning 'Yahweh has adorned himself' or 'adorned by Yah.' It appears across a wide span of biblical history, from the grandfather of King Josiah (2 Kgs 22:1) to post-exilic priests and laypeople who had taken foreign wives (Ezra 10:29, 39). The name reflects the theophoric naming pattern common in ancient Israel, combining a verb of beauty or adornment with the divine name. Greek transliterations vary considerably across manuscripts, from Αδαια to Εδεινα, suggesting the name was challenging for Septuagint scribes to render consistently.

Adaiah (proper noun) (9×) The proper name Adaiah, borne by at least seven distinct individuals: (1) father of a Judean captain under Jehoiada (2 Chr 23:1); (2) maternal grandfather of King Josiah (2 Kgs 22:1); (3) a Levite ancestor in the line of Asaph (1 Chr 6:41); (4) a Benjaminite (1 Chr 8:21); (5) a priest in post-exilic Jerusalem (1 Chr 9:12; Neh 11:12); (6) two men who had married foreign wives (Ezra 10:29, 39); and (7) a Judahite in Nehemiah's Jerusalem (Neh 11:5). The multilingual evidence shows consistent transliteration across Spanish ('Adaya'), French ('Adaja'), and English ('Adaiah'). PERSONAL NAMES

en: Adayah, Adayahu, and-Adayah | **es:** Adaya, Adaías, Jeroham | **fr:** Adaja, Adayah, et-Adaja | **de:** Adayah, [ועדיה], [עדיה] 2Kgs 22:1; 1Chr 6:41; 1Chr 8:21; 1Chr 9:12; 2Chr 23:1

עָדִין H5719 *Adj-fs* (1×)

voluptuous, luxury-loving (feminine adjective)

A feminine adjective meaning voluptuous or pleasure-seeking, used as a noun to personify Babylon in Isaiah's taunt. The prophet addresses Babylon as 'O voluptuous one, dwelling securely,' mocking her self-indulgent confidence before announcing her sudden downfall. The term evokes luxury, sensuality, and false security.

(1×) Babylon personified as a voluptuous woman in Isaiah 47:8, addressed in the prophet's taunt oracle. 'Now hear this, O voluptuous one, who sits securely'—the feminine adjective becomes a mocking title, emphasizing Babylon's self-indulgent complacency. The context contrasts her luxurious ease with the humiliation about to come: stripped, exposed, bereaved, enslaved. PLEASANTNESS AND DELIGHT

en: luxurious-one | **es:** voluptuosa | **fr:** [עדינה] | **de:** [עדינה] Isa 47:8

עָדִין H5720 *N-proper-ms* (4×)

Adin; name of a family head among the returning exiles and a post-exilic leader

Adin is the name of at least two individuals in the post-exilic period. First, he was the head of a family that returned from Babylonian exile with Zerubbabel (Ezra 2:15//Nehemiah 7:20), with additional family members returning later with Ezra (Ezra 8:6). Second, an Adin appears as one of the chiefs who sealed Nehemiah's covenant (Nehemiah 10:16). The name may mean "delicate" or "pleasure." Greek versions render it as Αδ(δ)ιν or Ηδ(ε)ιν.

(4×) A personal and family name in the post-exilic community. The "sons of Adin" appear in parallel census lists (Ezra 2:15//Nehemiah 7:20), with additional returnees under Ezra (Ezra 8:6). A leader named Adin sealed the covenant in Nehemiah 10:16 (English v. 17). Transliterations are consistent: Adin/Adín, with some bracketing [עדין]. The repetition across Ezra-Nehemiah indicates a significant family group in the restoration community, though whether the Nehemiah 10 Adin is the family head or another individual is unclear. PERSONAL NAMES

en: Adin | **es:** Adin, Adín | **fr:** [עדין] | **de:** [עדין] Ezra 2:15; Ezra 8:6; Neh 7:20; Neh 10:16

עֲדִינָא H5721 *N-proper-ms* (1×)

Adina (personal name: 'delicate, refined')

The name of a Reubenite warrior, one of David's mighty men according to 1 Chronicles. Adina son of Shiza was a chief of the Reubenites with thirty men under his command. The name likely derives from the root meaning 'delicate' or 'refined,' ironic for a battle-hardened captain. Greek versions render it as Adina or Adeina.

(1×) Adina son of Shiza the Reubenite, listed in 1 Chronicles 11:42 among David's elite warriors. He was not only one of the mighty men but also a leader over thirty Reubenites. The name, meaning something like 'delicate' or 'refined,' provides an interesting contrast to his military role—perhaps bestowed in childhood or reflecting a family heritage. PERSONAL NAMES

en: Adina | **es:** Adina | **fr:** [עדינא] | **de:** [עדינא] 1Chr 11:42

עָדִין H5722 *N-proper-ms* (1×)
Adino (personal name, possibly textual corruption)
A name appearing in 2 Samuel's list of David's mighty men, though most scholars believe the text is corrupt and should be read differently based on the parallel in 1 Chronicles. The phrase 'Adino the Eznite' likely represents a scribal error for 'he wielded his spear,' as suggested by the Chronicles parallel. If original, the name would derive from the root for 'delicate' or 'voluptuous.'

(1×) The problematic 'Adino' in 2 Samuel 23:8, where the text reads 'Adino the Eznite' but parallel passages suggest corruption. BDB and most commentators recommend reading 'he wielded his spear' based on 1 Chronicles 11:11, which clarifies the original sense: the warrior lifted his spear against eight hundred slain at one time. The Greek and other versions show early confusion, supporting the textual emendation. **PERSONAL NAMES**
en: Adino | **es:** Adino | **fr:** Adino | **de:** Adino 2Sam 23:8

עֲדִיתַיִם H5723 *Conj-w / N-proper-fs* (1×)
Aditayim (place name: dual form, 'two Aditas'?)
A town in the Shephelah lowlands of Judah, listed among the settlements in Joshua's territorial allotment. The name appears to be a dual form, possibly meaning 'two Aditas' or indicating a twin settlement. The precise location is unknown. Greek manuscripts offer variant transliterations, reflecting uncertainty about the name's pronunciation and meaning.

(1×) Aditayim, a town assigned to Judah in Joshua 15:36 within the Shephelah district. The dual ending suggests either a double settlement or a place name with dual morphology for unclear reasons. Greek versions render it Adiathaeim, Ageththaim, or similar forms. The site has not been identified with any modern location. **PERSONAL NAMES**
en: and-Aditayim | **es:** y-Aditaim | **fr:** et-Aditayim | **de:** und-Aditayim Josh 15:36

עַדְלָי H5724 *N-proper-ms* (1×)
Adlai (personal name: possibly 'justice of Yah')
A personal name borne by the father of one of David's officers. Shaphat son of Adlai was overseer of David's herds in the valleys. The name may mean 'justice of Yah' or 'my justice,' incorporating a theophoric element, though the etymology is uncertain. Greek versions transliterate it as Adai or Adli.

(1×) Adlai the father of Shaphat, mentioned in 1 Chronicles 27:29 among David's administrative officials. Shaphat son of Adlai supervised the royal herds that grazed in the valleys. The name likely contains a divine element, possibly meaning 'my justice' or 'Yah's justice,' though its exact derivation remains unclear. **PERSONAL NAMES**
en: Adlai | **es:** Adlai | **fr:** [עדלי] | **de:** [עדלי] 1Chr 27:29

עֲדֻלָּם H5725 *Conj-w / N-proper-fs* (8×)
Adullam, an ancient Canaanite city in Judah's Shephelah, famous as David's refuge cave.
A place name designating the old Canaanite royal city of Adullam, situated in the lowland hills (Shephelah) of Judah about thirteen miles west-southwest of Bethlehem. Its most celebrated association is the cave of Adullam where David gathered his band of outcasts while fleeing Saul (1 Sam 22:1, 2 Sam 23:13). The city appears in Joshua's conquest list (Josh 12:15), was fortified by Rehoboam (2 Chr 11:7), and is mentioned again in the post-exilic resettlement (Neh 11:30). Micah 1:15 evokes it in prophetic oracle. French and German leave several forms untransliterated, while English and Spanish consistently render it 'Adullam/Adulam.'

Adullam (proper noun) (8×) The proper noun designating the Canaanite city of Adullam in the Shephelah of Judah. Its primary biblical significance centers on David's flight from Saul to the cave of Adullam (1 Sam 22:1), where he gathered four hundred men – a scene so iconic that 'Adullam' became shorthand for a place of refuge and loyal resistance. The city also appears in Joshua's conquest list (Josh 12:15), Rehoboam's fortification program (2 Chr 11:7), Micah's lament (Mic 1:15), and Nehemiah's resettlement roster (Neh 11:30). Multilingual evidence shows stable transliteration: English 'Adullam,' Spanish 'Adulam,' Greek Odollam. **PERSONAL NAMES**
en: Adullam, and-Adullam | **es:** Adulam, y-Adulán | **fr:** Adullam, [עדלם], et-Adullam | **de:** Adullam, [עדלם], [עדלם] Josh 12:15; Josh 15:35; 1Sam 22:1; 2Sam 23:13; 1Chr 11:15

עֲדֻלָּמִי H5726 *Art / N-proper-ms* (3×)
Adullamite; a gentilić denoting someone from the city of Adullam
This adjective identifies someone from Adullam, the city that would later be famous as the site of David's cave refuge. In Genesis 38, it describes Hirah, Judah's companion who becomes entangled in the Tamar narrative. The term appears both with the article ('the Adullamite,' referring to Hirah) and without it ('an Adullamite man'). Adullam itself was a Canaanite city in the Shephelah, the lowland region between the coastal plain and the hill country of Judah. The gentilić form follows standard Hebrew patterns for creating ethnic or geographic identifiers.

(3×) All three occurrences refer to Hirah, Judah's friend in the Tamar story. The multilingual evidence shows straightforward gentilić treatment: Spanish 'adulamita,' French 'Adullamite,' German 'Adullamiter,' all following their respective language patterns for forming ethnic designations. The Genesis narrative uses both definite and indefinite forms, first introducing 'an Adullamite man' and then referring to 'the Adullamite' once the character is established. **PERSONAL NAMES**
en: an-Adullamite, the-Adullamite | **es:** adulamita, el-adulamita | **fr:** le-Adullamite, un-Adullamite | **de:** der-Adullamiter, des-Adullamiters, einem-Adullamiter Gen 38:1; Gen 38:12; Gen 38:20

עָדַן H5727 *Conj-w / V-Hitpael-ConsecImperf-3mp* (1×)
luxuriate, delight oneself (in abundance)
A Hitpael verb meaning to luxuriate or take exquisite pleasure in something, used in Nehemiah's confession to describe Israel's indulgence in God's goodness during the conquest era. The people 'ate, were filled, grew fat, and luxuriated in your great goodness.' The verb implies sensory delight and self-indulgent pleasure, here directed toward God's abundant provision.

(1×) Israel's luxuriating in divine bounty during the conquest, described in Nehemiah 9:25. After listing the good things Israel received—fortified cities, fertile land, cisterns, vineyards, olive groves—Nehemiah says, 'they ate, were satisfied, grew fat, and luxuriated in your great goodness.' The verb climaxes the sequence, picturing Israel delighting themselves in lavish abundance before the eventual rebellion. **PLEASANTNESS AND DELIGHT**
en: and-they-delighted-themselves | **es:** y-se-deleitaron | **fr:** [ויתעדנו] | **de:** [ויתעדנו] Neh 9:25

עֲדָנָה H5728 *Adv / 3fs* (2×)
still, yet, hitherto (temporal adverb indicating continuance up to present)
This adverb means 'still,' 'yet,' or 'hitherto'—a temporal marker indicating something continues up to the present moment or hasn't happened yet. Both occurrences are in Ecclesiastes 4, where Qohelet reflects on the superiority of the dead and unborn. Verse 2 praises those 'already dead' over the living, while verse 3 declares those 'not yet born' most fortunate. The adverb marks temporal boundaries in Qohelet's pessimistic assessment of life under the sun, contrasting past, present, and 未-yet-realized states.

(2×) A temporal adverb meaning 'still,' 'yet,' or 'hitherto.' Ecclesiastes 4:2 uses it for those 'already/still dead,' while 4:3 applies it to those 'yet/not yet born.' Cross-linguistic glosses (Spanish 'aún,' 'todavía'; English 'still,' 'yet') confirm the temporal continuance sense. The word derives from 'ad (until) + hennah (here), thus 'until

now.' **CONTINUITY AND STILL**
en: still, yet | **es:** aún, todavía | **fr:** jusqu'à-maintenant, jusqu'à-maintenant-elle | **de:** [עַדַן], [עֲדָנָה] Eccl 4:2; Eccl 4:3

עֵדֶן H5729 *Conj-w / N-proper-fs* (3×)
Eden; a territory conquered by Assyria, probably identical with Beth-eden, located on the Middle Euphrates
This Eden (distinct from the garden of Genesis 2-3) refers to an Aramean territory conquered by the Assyrian empire. The phrase 'children of Eden' appears in accounts of Assyrian conquests, placing them in Telassar. Ezekiel 27:23 lists Eden among trading partners of Tyre, alongside Haran and Canneh. Scholars identify this Eden with the Aramean state of Bit-Adini on the Middle Euphrates, a region known from Assyrian inscriptions. The Hebrew pointing differentiates it from the primordial garden, using 'Eden' rather than 'Eden' to distinguish the two. The Septuagint transliterates it as Edem, maintaining the geographic reference.

(3×) Three occurrences all refer to this Aramean territory in contexts of Assyrian conquest and international trade. The multilingual glosses consistently transliterate 'Eden,' though German and French sometimes bracket the Hebrew form. The prophetic texts use Eden as an example of a conquered territory, part of the Assyrian empire's boasting about nations it had subjugated. Ezekiel's commercial context shows Eden as a trading partner before its conquest, suggesting its economic significance in the ancient Near Eastern network. **EDEN GARDEN PLACE**
en: Eden, and-Eden | **es:** Edén, y-Edén | **fr:** Eden, [עַדַן], et-temps | **de:** Eden, [עַדַן], und-Eden 2Kgs 19:12; Isa 37:12; Ezek 27:23

עֵדֶן H5730a *N-mpc / 2ms* (3×)
Luxury, dainty, delight; pleasurable abundance, whether material finery or spiritual joy
This noun captures the idea of luxurious delights and exquisite pleasures. In 2 Samuel 1:24 (if the text is correct), it describes the luxurious garments Saul provided for Israel's daughters. Jeremiah 51:34 uses it metaphorically: Nebuchadnezzar has filled his belly with Judah's 'dainties,' plundering the nation's treasures. Most beautifully, Psalm 36:8 speaks of the 'river of your delights,' a parallel to the 'richness of your house,' describing the abundant joys of worshiping Yahweh. The root suggests refined pleasure, the kind of delight that comes from abundance and beauty.

(3×) The three occurrences span from material luxury to spiritual delight. The Psalm passage is particularly striking, using 'delights' to describe the intangible but profound pleasures of God's presence. The multilingual evidence shows consistent translation of the core idea: Spanish 'delicias,' French 'plaisir,' conveying both the sensory and spiritual dimensions. Jeremiah's use is caustic—the delicacies of Judah become the spoil that fills Babylon's belly, a vivid reversal of fortune. **JOY AND EXULTATION**
en: Your-delights, delights, with-my-delicacies | **es:** de-mis-delicias, delicias, tus-delicias | **fr:** [מֵעֲדָנַי], delights, plaisir | **de:** [מֵעֲדָנַי], dein-delights, delights 2Sam 1:24; Ps 36:8; Jer 51:34

עֲדָנָה H5730b *N-fs* (2×)
delight, pleasure (especially sensual/sexual)
This feminine noun denotes delight or pleasure, particularly with sensual or sexual overtones. Genesis 18:12 records Sarah's incredulous inward laugh: shall I have 'pleasure' (conjugal relations and childbearing) when I am old? Amos 1:5 mentions 'Beth-eden' (house of delight/pleasure), a location associated with Damascus. The word shares consonants with 'Eden,' the garden of delight, and carries connotations of enjoyment, luxury, and physical pleasure.

(2×) Delight or pleasure with sensual overtones. Genesis 18:12 uses it for Sarah's anticipated pleasure in childbearing/conjugal relations despite old age. Amos 1:5 references 'Beth-eden' (possibly a place name meaning 'house of delight'). German 'Wonne' (bliss/delight) and Spanish 'placer' capture the pleasurable sense, which can be physical/sexual or more general enjoyment. **EDEN GARDEN PLACE**
en: Eden, pleasure | **es:** Edén, placer | **fr:** pleasure, temps | **de:** Wonne, [עַדַן] Gen 18:12; Amos 1:5

עֵדֵן H5731a *Conj-w / N-proper-ms* (2×)
Eden (personal name); Levite who served during Hezekiah's reforms
This personal name identifies a Levite active during Hezekiah's religious reforms. 2 Chronicles 29:12 lists Eden among Levites who sanctified themselves to cleanse the temple, while 31:15 names him as one who faithfully distributed offerings in the priestly cities. The name means 'delight' or 'pleasure,' sharing consonants with the garden of Eden. The Levite Eden represents faithful service during a time of covenant renewal and temple restoration.

(2×) A proper name for a Levite during Hezekiah's reign, mentioned in temple cleansing (2 Chronicles 29:12) and distribution of offerings (31:15). The name means 'delight,' etymologically related to the garden of Eden. Greek versions (Iōadan, Odom, Iadan) show uncertainty in transliteration, but the Hebrew is consistent across both occurrences. **EDEN GARDEN PLACE**
en: Eden, and-Eden | **es:** Edén, y-Edén | **fr:** [וְעֵדֶן], [עֵדֶן] | **de:** Eden, und-Eden 2Chr 29:12; 2Chr 31:15

עֵדֶן H5731b *Prep-b / N-proper-fs* (14×)
Eden; the primordial garden-region of God where Adam and Eve dwelt, archetype of divine blessing and fertility.
The proper name of the territory in which God planted a garden for humanity's first dwelling (Gen 2:8). Probably associated with the Hebrew 'eden meaning 'delight' or 'luxury,' the name evokes a place of abundant, unearned provision – a river flows out of Eden to water the garden and then divides into four branches (Gen 2:10). After the expulsion, cherubim and a flaming sword guard the way back to the tree of life (Gen 3:24). Later prophets invoke Eden as the ultimate simile for restored fertility: 'the LORD will make her wilderness like Eden' (Isa 51:3; cf. Ezek 36:35; Joel 2:3). Ezekiel 28 and 31 further develop it as 'the garden of God,' rich with precious stones and towering trees. The Septuagint renders it variously as Eden and he tryphe ('the delight').

Eden (proper noun, garden/region) (14×) The proper name of the primordial region where God planted the garden for Adam and Eve. Introduced in Genesis 2:8, 10, 15 and referenced through the expulsion narrative (Gen 3:23-24) and the Cain episode (Gen 4:16). Prophets use it as a simile for paradisiacal fertility and divine blessing restored (Isa 51:3; Ezek 36:35; Joel 2:3). Ezekiel expands the imagery: Eden as 'the garden of God' adorned with precious stones (Ezek 28:13) and towering cedars (Ezek 31:9, 16, 18), representing the highest conceivable splendor. **EDEN GARDEN PLACE**
en: Eden, from-Eden, in-Eden | **es:** Edén, Edén;, Edén? | **fr:** [כְּעֵדֶן], dans-temps, dans-Éden | **de:** Eden, [כְּעֵדֶן], [עֵדֶן] Gen 2:8; Gen 2:10; Gen 2:15; Gen 3:23; Gen 3:24

עִדָּן H5732 *Conj-w / N-ms* (13×)
Time, period, season; an Aramaic noun in Daniel for general duration or prophetic year-units.
This Aramaic noun iddan appears exclusively in the book of Daniel, where it serves as the primary term for 'time' in both general and prophetic senses. In ordinary usage it denotes a period or season (Dan 2:8–9, 21; 3:5, 15; 7:12). In its prophetic application it functions as a technical unit equivalent to a year, as in 'seven times' (Dan 4:13, 20, 22, 29) referring to Nebuchadnezzar's seven years of madness, and the cryptic formula 'a time, times, and half a time' (Dan 7:25) representing three and a half years. The term likely derives from Akkadian adannu ('appointed time'), entering Aramaic as a loanword.

time, period, season (Aramaic) (13×) A general or specific temporal period — time, season, or appointed duration. In ordinary Aramaic usage within Daniel it means 'time' as an indefinite span

(Dan 2:8 'you are trying to gain time'; 2:21 'he changes times and seasons'; 7:12 'for a season and a time'). In prophetic-apocalyptic contexts it functions as a year-unit: 'seven times' = seven years of Nebuchadnezzar's bestial madness (Dan 4:13, 20, 22, 29), and the enigmatic 'time, times, and half a time' = three and a half years (Dan 7:25). Spanish 'el tiempo' and English 'time/season' reflect the word's broad semantic range. **TIME AND SEASONS**

en: and-season, and-times, at-time | **es:** En-el-tiempo, el-tiempo, en-el-tiempo | **fr:** [בעדנא], [עדנא], [עדניא] | **de:** Eden, Zeit, und-Eden Dan 2:8; Dan 2:9; Dan 2:21; Dan 3:5; Dan 3:15

עַדְנָא H5733 *N-proper-ms* (2×)

Adna (personal name); identifies two post-exilic men

This personal name appears in two post-exilic contexts, identifying different individuals. Ezra 10:30 lists Adna among those who had married foreign wives during the exile and were required to divorce them. Nehemiah 12:15 names an Adna as head of a priestly family in the generation after the return. The name likely means 'delight' or 'pleasure,' from the same root as Eden. Both occurrences reflect the reconstituted community's attention to genealogical and covenantal purity.

(2×) A proper name for two post-exilic individuals: (1) a man who married a foreign wife (Ezra 10:30), and (2) a priestly family head (Nehemiah 12:15). The name means 'delight' or 'pleasure.' Cross-linguistic glosses preserve the name consistently, with Greek versions attempting transliteration (Aidaine, Edna, Adanas). **PERSONAL NAMES**

en: Adna | **es:** Adna | **fr:** [עדנא] | **de:** [עדנא] Ezra 10:30; Neh 12:15

עַדְנָה H5734 *N-proper-ms* (2×)

Adnah (personal name); identifies a Judahite prince and a Manassite warrior

This personal name identifies two military figures in Chronicles. 2 Chronicles 17:14 lists Adnah as a commander of Judah under Jehoshaphat, leading 300,000 mighty warriors. 1 Chronicles 12:21 names Adnah among the Manassite warriors who defected to David at Ziklag, becoming chiefs in his army. The name means 'delight' or 'pleasure,' likely theophoric. Both men exemplify military leadership and courage in supporting godly kings.

(2×) A proper name for two military leaders: (1) a Manassite who joined David (1 Chronicles 12:21), and (2) a Judahite commander under Jehoshaphat (2 Chronicles 17:14). The name means 'delight,' related to Eden. Textual variants exist (Adnah/Adnach), and Greek versions show transliteration uncertainty (Edna, Adnas). **PERSONAL NAMES**

en: Adnach, Adnah | **es:** Adnah, Adnaj | **fr:** [עדנה], [עדנח] | **de:** [עדנה], [עדנח] 1Chr 12:21; 2Chr 17:14

עַדְעָר H5735 *Conj-w / N-proper-fs* (1×)

Adadah (place name, possibly textual corruption for Aroer)

A place name in southern Judah's town list, though some scholars propose reading 'Aroer' instead based on other geographical references. If original, Adadah is otherwise unknown. The site appears in Joshua's allocation to Judah among the southernmost settlements toward the Edomite border. The name's similarity to other variants has led to ongoing debate about the correct reading.

(1×) Adadah listed among the towns of southern Judah in Joshua 15:22, though textual critics suggest emending to 'Aroer' (or 'Ararah') based on the Septuagint and parallel town lists. BDB notes that the form may be a corruption of the better-known Aroer in southern Judah mentioned in 1 Samuel 30:28. The uncertainty reflects the challenges of reconstructing ancient toponymy from variant manuscript traditions. **PERSONAL NAMES**

en: and-Adadah | **es:** y-Adadá | **fr:** et-Adadah | **de:** und-Adadah Josh 15:22

עָדַף H5736 *Art / V-Qal-Prtcpl-fs* (9×)

To remain over, be in excess; the surplus or remainder (used of curtains, food, money, and persons)

A verb used almost entirely as a participle functioning as a substantive – 'the remainder,' 'the surplus,' 'what is left over.' It appears prominently in the tabernacle instructions, where the excess curtain material must be accounted for (Exod 26:12-13), and in the manna narrative, where gathered food must not have leftover (Exod 16:18, 23). Spanish 'el sobrante' (the leftover) and French 'le surplus' directly mirror the Hebrew participial usage. The single Hiphil occurrence in Exodus 16:18 shifts from description to action: 'he who gathered much had no excess,' marking the miracle of perfectly proportioned provision.

1. remain over, be in excess (Qal ptcp.) (8×) Qal participle used substantively for what remains over or is in excess. Covers the surplus curtain fabric in the tabernacle (Exod 26:12-13), leftover food from the manna (Exod 16:23), the excess in a field's redemption price (Lev 25:27), and the surplus firstborn of Israel beyond the Levites (Num 3:46, 48-49). Spanish 'el sobrante/la sobrante' and English 'the excess/the remainder' consistently render the participial sense of 'that which is left over.' **ABOUNDING AND SURPLUS**

en: in-the-excess, the-excess, the-remainder | **es:** el-sobrante, en-lo-que-sobra, la-sobrante | **fr:** dans-le-excess, le-excess, le-remainder | **de:** der-Rest, der-excess, der-surplus Exod 16:23; Exod 26:12; Exod 26:13; Lev 25:27

2. have excess (Hiphil) (1×) A single Hiphil perfect in Exodus 16:18 meaning 'to have a surplus, to have gathered in excess.' Unlike the participial descriptions of surplus as a static state, this form captures the active result of gathering – 'the one who gathered much did not have excess (he'edif).' It stands in deliberate contrast to its antonym hechsir ('had too little'), underscoring the miraculous equalization of the manna. **ABOUNDING AND SURPLUS**

en: had-excess | **es:** sobró | **fr:** avait-excess | **de:** hatte-excess Exod 16:18

עָדַר H5737a *Conj-w* (1×)

help, assist (Aramaic loanword, possible textual variant)

An Aramaic loanword meaning to help, appearing in a textually uncertain passage of 1 Chronicles. The phrase 'to help' in 12:34 likely represents a scribal variant for the more common Hebrew root meaning 'to arrange' or 'set in order,' used elsewhere in the chapter for arranging battle lines. Syriac and rabbinic sources use this Aramaic root as equivalent to Hebrew 'to help.'

(1×) The infinitive 'to help' in 1 Chronicles 12:34 (or v. 33 in some versifications), though many scholars emend to 'to arrange [for battle]' based on parallel verses and context. If the Aramaic reading is original, it means 'to assist' or 'help,' borrowed from Syriac/Targumic usage. The phrase describes warriors who came 'to help' or 'to array for battle,' with Greek and other versions supporting the emendation to the common root for military formation. **HELP AND ASSISTANCE**

en: and-to-help | **es:** y-para-alinear | **fr:** [ולעדר] | **de:** [ולעדר] 1Chr 12:34

עָדַר H5737b *V-Nifal-Imperf-3ms* (2×)

to be hoed, to hoe (cultivate with a hoe or mattock)

This verb in the Niphal (passive) stem refers to the agricultural practice of hoeing—breaking up soil with a hoe or mattock for cultivation. Both occurrences are in Isaiah's vineyard oracles. Isaiah 5:6 threatens that the rebellious vineyard 'will not be hoed' (nor pruned), allowing it to go wild. Isaiah 7:25 describes hills 'which used to be hoed with the hoe,' now abandoned to thorns due to invasion. The imagery emphasizes agricultural care and its absence as divine judgment.

(2×) To be hoed or cultivated with a hoe/mattock, used passively in both occurrences. Isaiah 5:6 threatens cessation of hoeing as judgment on Israel-the-vineyard, while 7:25 speaks of hills formerly hoed now overrun by briers. The contexts link agricultural care to covenant blessing, and neglect to judgment. Cross-linguistic glosses render this as 'hoed' or 'cultivated.' **DIGGING AND EXCAVATING**

en: are-hoed, it-will-be-hoed | **es:** se-cavaban, será-cavada | **fr:** [יֵעָדֵר], [יֵעָדְרוּן] | **de:** [יֵעָדֵר], [יֵעָדְרוּן] Isa 5:6; Isa 7:25

עָדַר H5737c *V-Nifal-Perf-3fs* (7×)

Be lacking, be missing, fail (Niphal/Piel); to be absent from where one should be, always used with negation.

A verb in Niphal and Piel stems meaning 'to be lacking, missing, or absent,' remarkably almost always occurring with a negative particle (lo'). This creates an emphatic affirmation of completeness: in 1 Samuel 30:19, nothing was 'missing' from what the Amalekites had taken; in 2 Samuel 17:22, not one person was lacking who had not crossed the Jordan. Isaiah 40:26 applies it cosmically – God calls the stars by name and 'not one is missing.' Zephaniah 3:5 uses it of God Himself: morning by morning He renders justice and 'does not fail.'

be lacking, be missing, fail (Nifal/Piel) (7×) To be lacking, missing, or absent, typically negated to emphasize completeness or unfailing presence. In 1 Sam 30:19 David recovers everything and 'nothing was missing' (lo ne'dar) – the Spanish 'faltaban' ('were missing') and French constructions preserve this sense of absence. 2 Sam 17:22 reports that by morning 'not one was lacking' who had not crossed the Jordan. Isaiah 34:16 assures that no wild creature 'is missing' from God's appointed judgment. Isaiah 40:26 applies it to the stars: God calls each by name and 'not one fails.' Isaiah 59:15 laments that truth 'has become lacking.' Zephaniah 3:5 declares that the righteous LORD 'does not fail' in administering justice. 1 Kgs 4:27 (Piel) states the governors 'let nothing be lacking.' **LACK AND DEFICIENCY**

en: is-missing, it-fails, lacking | **es:** ausente, falta, faltaban | **fr:** [נֶעְדָּר], [נֶעְדָּרָה], [נֶעְדָּרוֹת] | **de:** [נֶעְדָּר], [נֶעְדָּרָה], [נֶעְדָּרוֹת] 1Sam 30:19; 2Sam 17:22; 1Kgs 4:27; Isa 34:16; Isa 40:26

עֵדֶר H5738 *Conj-w / N-proper-ms* (1×)

Eder (personal name: 'flock, herd')

A Benjamite personal name meaning 'flock' or 'herd,' appearing in the genealogical records of 1 Chronicles. Eder was one of the sons listed in the family of Benjamin. The name uses a common noun for a herd of animals as a personal designation, possibly reflecting pastoral heritage. Greek versions offer various transliterations.

(1×) Eder the Benjamite listed in 1 Chronicles 8:15 among the genealogies of Benjamin. The name, identical to the common word for 'flock,' may reflect the family's pastoral background or simply a naming tradition using animal husbandry terms. Greek manuscripts transliterate it as Oded, Oder, or Adar. **AUTO-DETECTED COMMUNITY 4023 WITH 4 SENSES**

en: and-Eder | **es:** y-Ader | **fr:** [וְעֶדֶר] | **de:** [וְעֶדֶר] 1Chr 8:15

עֵדֶר H5739 *Prep-l / N-mp* (38×)

flock, herd — a group of livestock (sheep, goats, or cattle) tended together, often used in pastoral imagery

Eder is a masculine noun for a flock or herd of domestic animals, appearing 38 times from Genesis through Malachi. It enters Scripture at the well where Jacob meets Rachel: 'three flocks of sheep were lying beside it' (Gen 29:2). The word's pastoral warmth is distilled in Isaiah 40:11, where the Lord 'will tend his flock like a shepherd.' Yet eder also carries economic weight — it represents wealth (Gen 32:17; 2 Chr 32:28) and covenantal obligation (Mal 1:14, condemning those who vow from the flock but sacrifice a blemished animal). The prophets use flocks as a figure for desolation: Isaiah envisions abandoned cities where 'flocks shall lie down' (Isa 17:2; 32:14). Song of Songs draws on the pastoral image differently, comparing the beloved's hair to 'a flock of goats descending from Gilead' (4:1; 6:6).

flock or herd of livestock (38×) A group of domesticated animals — primarily sheep and goats, occasionally cattle — kept and tended together. Used literally for pastoral livelihood (Gen 29:2-3, 8; 30:40; 1 Sam 17:34; Prov 27:23) and in figurative speech comparing people to flocks under a shepherd's care (Isa 40:11; Ezek 34:12; Mic 5:7). Frequently appears in construct: eder tso'n ('flock of sheep,' Gen 29:2; Joel 1:18), eder harehelim ('flock of ewes,' Song 6:6). The word conveys both vulnerability and abundance. Spanish 'rebano,' French 'troupeau,' German 'Herde' all render a unified pastoral sense with no semantic splitting needed. **FLOCK HERD LIVESTOCK**

en: His-flock, flock, flock-of | **es:** como-rebaño-de, el-rebaño, los-rebaños | **fr:** comme-un-troupeau, le-troupeaux, troupeau | **de:** Herde, Herden, Herden- Gen 29:2; Gen 29:3; Gen 29:8; Gen 30:40

עֶדֶר H5740a *Conj-w / N-proper-ms* (2×)

Eder (personal name); Levite in the genealogy of Merari

This personal name identifies a Levite of the Merarite clan in the genealogical lists of 1 Chronicles. Both occurrences (23:23 and 24:30) place Eder within the descendants of Mushi, son of Merari. The name means 'flock' or 'herd,' common in Hebrew nomenclature. The parallel references confirm Eder's place in the Levitical structure, preserving tribal memory and organizational roles for temple service.

(2×) A proper name for a Levite of Merari's line, appearing in parallel genealogical lists (1 Chronicles 23:23, 24:30). The name means 'flock,' fitting pastoral naming patterns. Both occurrences include the conjunction 'and Eder,' marking him in a series of Levitical descendants. Greek versions show transliteration variants (Aidath, Ēla, Eder). **AUTO-DETECTED COMMUNITY 4023 WITH 4 SENSES**

en: and-Eder | **es:** y-Eder | **fr:** [וְעֶדֶר] | **de:** [וְעֶדֶר] 1Chr 23:23; 1Chr 24:30

עֶדֶר H5740b *Conj-w / N-proper-fs* (1×)

Eder (place name in southern Judah)

A town in the far south of Judah, listed among the settlements toward the Edomite border. Eder appears in Joshua's catalogue of Judahite towns but its precise location is unknown. The name means 'flock' or 'herd,' perhaps indicating a pastoral settlement or watering place for livestock. Greek versions show considerable variation in transliteration.

(1×) The town of Eder in extreme southern Judah, mentioned in Joshua 15:21 near the border with Edom. The name, meaning 'flock,' may suggest a grazing area or shepherding settlement. The site has not been identified with certainty. Greek versions render it as Ara, Edrai, or Eber, showing early uncertainty about the vocalization. **AUTO-DETECTED COMMUNITY 4023 WITH 4 SENSES**

en: and-Eder | **es:** y-Eder | **fr:** et-Eder | **de:** und-Eder Josh 15:21

עַדְרִיאֵל H5741 *Prep-l / N-proper-ms* (2×)

Adriel (personal name); son-in-law of Saul, married to Merab

This personal name identifies Saul's son-in-law, who married Merab, Saul's daughter originally promised to David. 1 Samuel 18:19 records Merab being given to Adriel the Meholathite instead of David. 2 Samuel 21:8 mentions Adriel again in the tragic narrative of Saul's descendants being executed to end a famine. The name likely means 'my help is God' (an Aramaic equivalent to Hebrew Azriel), suggesting Aramaic cultural connections. Adriel's marriage and his sons' deaths reflect the political and covenantal complexities of Saul's reign.

(2×) A proper name for Saul's son-in-law who married Merab (1 Samuel 18:19; 2 Samuel 21:8). The name means 'my help is God,' with Aramaic linguistic features. Both occurrences mark pivotal moments: the broken marriage promise to David and the execution of Adriel's sons. Cross-linguistic glosses preserve the name with appropriate prepositions. **PERSONAL NAMES**

en: to-Adriel | **es:** a-Adriel | **fr:** à-Adriel | **de:** zu-Adriel 1Sam 18:19; 2Sam 21:8

עֲדָשָׁה H5742 *Conj-w / N-mp* (4×)

lentils; a legume used for food, especially in stews and bread

Lentils are a common legume in the ancient Near East, used both as a field crop and as a staple food. Genesis 25:34 records Esau selling his birthright for "pottage of lentils." 2 Samuel 17:28 lists lentils among provisions brought to David, while 2 Samuel 23:11 recounts

a battle fought in a lentil field. Ezekiel 4:9 includes lentils in the prophet's symbolic bread recipe. Lentils provided protein and were a key component of the peasant diet.

(4×) A leguminous plant and its edible seeds, used for food. The most famous reference is Genesis 25:34, where Esau trades his birthright for lentil stew. 2 Samuel 17:28 and 23:11 attest to lentils as a field crop and food source, while Ezekiel 4:9 includes them in siege-bread. Multilingual glosses are uniform: "lentils/lentejas/lentilles/Linsen." Some bracket [וְעַדָשִׁים], possibly indicating conjunctive forms. The term is fundamentally agricultural and culinary, representing a basic, nutritious food of the ancient diet, though Genesis 25 imbues it with cultural meaning (despising the sacred for the mundane). **FOOD AND NOURISHMENT**

en: and-lentils, lentils | **es:** lentejas, y-lentejas | **fr:** et-lentils, et-pétrir, lentilles | **de:** Linsen, [וְעַדָשִׁים], lentils Gen 25:34; 2Sam 17:28; 2Sam 23:11; Ezek 4:9

עוּב H5743 *V-Hifil-Imperf-3ms* (1×)

becloud, cover with a cloud (divine judgment metaphor)

A Hiphil verb meaning to cover with a cloud or enshroud in darkness, used in Lamentations for God's judgment on Jerusalem. The prophet laments, 'How the Lord has clouded Daughter Zion in his anger!' The image is of divine wrath descending like a storm cloud, darkening and obscuring what was once glorious. The verb intensifies the sense of God's alienation and judgment.

(1×) The divine clouding of Jerusalem in judgment, expressed in Lamentations 2:1: 'How the Lord has beclouded Daughter Zion in his anger!' The verb pictures God's wrath as a dark cloud covering the city, hiding her glory and beauty. The cloud imagery suggests both divine presence (as at Sinai) now turned hostile, and the darkness of disaster obscuring former splendor. **CLOUDS AND SKY**

en: has-covered-with-a-cloud | **es:** ha-oscurecido | **fr:** [יְעִיב] | **de:** [יְעִיב] Lam 2:1

עוֹבֵד H5744 *Conj-w / N-proper-ms* (10×)

Obed ('worshipper'), a personal name; most notably the son of Boaz and Ruth and grandfather of King David.

A personal name meaning 'worshipper' or 'servant,' derived from the root ʿabad ('to serve'). The most prominent bearer is the son of Boaz and Ruth, whose birth the women of Bethlehem celebrated as a restorer of Naomi's line (Ruth 4:17). The genealogies of Ruth 4:21-22 and 1 Chronicles 2:12 position Obed as the link between Boaz and Jesse, making him David's grandfather and a key figure in the messianic lineage. Other bearers include a Judahite in 1 Chronicles 2:37-38, a mighty warrior of David (1 Chr 11:47), and a temple gatekeeper (1 Chr 26:7).

and Oved (10×) The proper name Obed (ʿOved), meaning 'worshipper' or 'one who serves,' applied to several individuals. The most theologically significant is the son of Boaz and Ruth, named by the neighborhood women (Ruth 4:17) and placed in the Davidic genealogy as Jesse's father (Ruth 4:21-22; 1 Chr 2:12). Other bearers include a descendant of Judah through Jerahmeel (1 Chr 2:37-38), one of David's mighty warriors (1 Chr 11:47), and a Levitical gatekeeper (1 Chr 26:7). Spanish 'Obed,' French 'Obed,' and German 'Obed' all uniformly transliterate the name, while the Septuagint renders it Ōbēd. **PERSONAL NAMES**

en: Obed, Oved, and-Obed | **es:** Obed, Y-Obed, y-Obed | **fr:** Obed, et-Obed | **de:** Obed, und-Knecht, und-Obed Ruth 4:17; Ruth 4:21; Ruth 4:22; 1Chr 2:12

עוֹבָל H5745 *N-proper-ms* (1×)

Obal (personal/tribal name: possible Arabian group)

A descendant of Joktan listed in the Table of Nations, representing an Arabian people group. Obal appears in Genesis 10 among the sons of Joktan, the ancestor of various South Arabian tribes. The parallel passage in 1 Chronicles calls him Ebal, showing the interchange of 'o' and 'e' vowels in variant traditions. The specific location or people remains uncertain.

(1×) Obal, a descendant of Joktan in Genesis 10:28, representing one of the Joktanite Arabian tribes. The name also appears as Ebal in 1 Chronicles 1:22, reflecting variant vowel traditions. Early geographers attempted to locate Obal's descendants in South Arabia, but precise identification remains elusive. The name situates this group among the Arabian peoples tracing ancestry to Shem through Eber and Joktan. **PERSONAL NAMES**

en: Obal | **es:** Oval | **fr:** Obal | **de:** Obal Gen 10:28

עוּג H5746 *V-Qal-Imperf-2ms / 3fse* (1×)

bake (a bread-cake), make into a round loaf

A denominative verb meaning to bake a cake or form bread into a round loaf, appearing in Ezekiel's symbolic action. God commands the prophet to bake barley cakes over a fire fueled by human dung, symbolizing the defiled food Israel will eat in exile. The verb derives from the noun for a round bread-cake, emphasizing the shaping and baking process.

(1×) The baking of bread-cakes in Ezekiel 4:12, where God commands the prophet to perform a sign-act of coming exile: 'You shall bake it as a barley cake, and you shall bake it on human dung in their sight.' The verb, derived from the noun for 'round cake,' emphasizes the forming and cooking of the bread into its characteristic shape —here made ritually unclean to symbolize the defilement of exile. **FOOD AND NOURISHMENT**

en: you-shall-bake-it | **es:** la-cocinarás | **fr:** cuire | **de:** [תְּעֻגֶנָּה] Ezek 4:12

עוֹג H5747 *Conj-w / N-proper-ms* (22×)

Og – the giant king of Bashan, defeated by Israel alongside Sihon as paradigmatic conquest victories

The king of Bashan renowned for his enormous size – his iron bedstead measured nine cubits long (Deut 3:11) – who was defeated by Israel at Edrei during the wilderness period (Num 21:33-35). Og is almost always paired with Sihon king of the Amorites as the two Transjordanian rulers whose defeat opened the way for Israel's settlement east of the Jordan. Their joint overthrow became a standard confession of God's power, recited in Deuteronomic history (Deut 1-4; 29; 31), Joshua narratives, Nehemiah's prayer (9:22), and the psalms of thanksgiving (Ps 135:11; 136:20).

and Og (22×) The proper name Og, identifying the giant king of Bashan defeated by Israel at Edrei (Num 21:33). Paired formulaically with Sihon in recollections of the Transjordanian conquest across Deuteronomy, Joshua, Psalms, and Nehemiah. His prodigious size is evidenced by his iron bedstead (Deut 3:11). Some scholars connect the name to an original divine epithet. The Septuagint renders it Og, and all modern translations preserve the name unchanged across languages. **PERSONAL NAMES**

en: Og, and-Og, and-to-Og | **es:** Og, Y-a-Og, y-a-Og | **fr:** Og, [עוֹג], et-à-Og | **de:** Og, [עוֹג], und-Og Num 21:33; Num 32:33; Deut 1:4; Deut 3:1; Deut 3:3

עוּגָב H5748 *Conj-w / N-ms* (4×)

pipe, flute; a wind instrument, possibly a reed-pipe, Pan's pipe, or bagpipe

This musical instrument appears in both ancient and poetic contexts. Genesis 4:21 credits Jubal as the father of all who play the harp and pipe (עוּגָב), linking it to humanity's earliest cultural achievements. Job uses it in contexts of joy (21:12) and lament (30:31), while Psalm 150:4 includes it in the grand orchestral praise of God. The identification is debated: Targum suggests a reed-pipe or flute, Vulgate a Pan's pipe, and some moderns propose a bagpipe or stringed instrument.

(4×) A musical instrument of uncertain identification, likely a wind instrument such as a flute, reed-pipe, or Pan's pipe. Genesis 4:21 pairs it with the כִּנּוֹר (lyre) in humanity's primordial music-making. Job 21:12 and 30:31 use it in contexts of celebration and mourning respectively, while Psalm 150:4 includes it in temple praise. Multilingual glosses favor wind instruments: "flute/pipe/flauta/flûte." German and French bracket forms like [וְעֻגָבִי] and [עֻגָב]. The term

consistently appears in musical contexts, representing one pole of ancient instrumental sound (wind/reed versus strings/lyre). FLUTE PIPE INSTRUMENT

en: and-flute, and-my-flute, and-pipe | **es:** la-flauta., y-flauta, y-mi-flauta | **fr:** et-flute, et-flûte, et-mon-ועגבי-moi | **de:** ['ועגבי], [עוגב], und-Flöte Gen 4:21; Job 21:12; Job 30:31; Ps 150:4

עוד H5749a *Conj-w / V-Hitpael-ConsecImperf-1cp* (4×)

to surround, encompass, testify; to stand upright or give solemn witness

This verb root carries related senses of surrounding, repeating, testifying, and standing upright, derived from ideas of return and restoration. The glosses provided show significant semantic range: Psalm 119:61 speaks of wicked bands surrounding the psalmist, while other references involve standing upright (Psalm 20:8), upholding (Psalm 146:9), or lifting up (Psalm 147:6). The root may connect to Arabic عود (return, repeat) and is related to the noun עֵדוּת (testimony), suggesting movement that circles back or reaffirms.

(4×) The semantic range is complex and possibly reflects multiple homographic roots or polysemous development. Glosses include "surrounded" (Psalm 119:61), "stood upright" (Psalm 20:8), "upholds" (Psalm 146:9), and "lifts up" (Psalm 147:6). Multilingual evidence shows significant variation: French includes "témoigner" (testify), suggesting juridical senses, while English and Spanish reflect physical actions (surrounding, standing, lifting). The verb may derive from a root meaning "return, repeat, go about," extended to mean "encircle" or "testify solemnly" (testimony as repeated, established witness). The scattered glosses suggest either broad polysemy or textual/interpretive challenges. TESTIMONY AND WARNING

en: and-stood-upright, have-surrounded-me, he-upholds | **es:** Levantando, me-rodearon, sostiene | **fr:** de-témoigner, et-témoigner, témoigner | **de:** er-upholds, haben-surrounded-mich, lifter-up-of Ps 20:8; Ps 119:61; Ps 146:9; Ps 147:6

עוד H5749b *Conj-w / V-Hifil-ConsecImperf-3mp* (40×)

To testify, warn, or solemnly charge; also to call or summon as witness

Derived from the root for 'witness,' this Hiphil verb operates across a spectrum from solemn warning to formal testimony to the causative act of establishing witnesses. When God 'warned' Israel through the prophets (2 Kgs 17:13), the urgency is paramount; when Naboth's accusers 'testified against' him (1 Kgs 21:13), the juridical sense dominates. Moses 'calls heaven and earth to witness' (Deut 4:26; 30:19) in a third, causative use that invokes cosmic accountability. French often flattens all three into 'avertir,' while Spanish distinguishes 'advertir' (warn) from 'testificar' (testify).

1. warn, admonish, charge (21×) The most common use: solemn warning or admonishment, often with prophetic urgency. Genesis 43:3 has Joseph's stern charge, and Exodus 19:21, 23 records God commanding Moses to warn the people. Spanish 'advertir/amonestar' and French 'avertir' capture the admonitory force. The emphasis falls on preventing wrongdoing or disaster through authoritative speech. TESTIMONY AND WARNING

en: I-have-warned, I-warned, and-I-warned | **es:** Y-advertí, Y-advirtió, Y-amonestó | **fr:** avertir, avertissant, avertit | **de:** [הע֫ידו], [ואעיד], [ואעידה] Gen 43:3; Exod 19:21; Exod 19:23; Exod 21:29

2. testify, bear witness (12×) Formal testimony or witness-bearing, whether for or against someone. In 1 Kings 21:10, 13, false witnesses 'testify against' Naboth; in Job 29:11, the ear that heard Job 'testified in his favor.' Deuteronomy 8:19 combines warning with testimony: 'I testify against you today.' Spanish 'testificar' and the juridical framing in Kings highlight the courtroom register of this sense. TESTIMONY AND WARNING

en: I-testify, and-I-will-testify, and-let-them-testify-against-him | **es:** testificaré-de-ti?, testificaste, testifico | **fr:** avertir, et-avertir, et-avertissez! | **de:** [אעידך], [הע֫יד], [הע֫ידה] Deut 8:19; Deut 32:46; 1Kgs 21:10; 1Kgs 21:13; 2Kgs 17:15

3. call or summon as witness (7×) The causative act of summoning or establishing witnesses – making someone or something serve as testimony. Moses 'calls heaven and earth as witnesses' (Deut 4:26; 30:19; 31:28), and Jeremiah summons human witnesses to a deed (Jer 32:10). Spanish 'llamar por testigos' and 'tomar como testigos' clearly convey the causative Hiphil force of causing others to stand as witnesses. WITNESSES AND TESTIMONY

en: I-call-to-witness, and-I-called-as-witnesses, and-I-will-call-as-witness | **es:** Y-tomaré-como-testigos, e-hice-testificar, llamo-por-testigos | **fr:** et-je-fera-appeler-comme-témoin, et-le-jusqu'à, et-témoigner | **de:** ich-rufen-zu-Zeuge, und-bezeugen, und-der-bis Deut 4:26; Deut 30:19; Deut 31:28; Isa 8:2; Jer 32:10

עוֹד H5750 *Adv / 1cs* (488×)

still, yet, again, more, besides; continuance or repetition of action or state — also 'another, else' and temporal 'while yet'

A versatile adverb built on the idea of ongoing continuance, 'od functions as the Hebrew workhorse for expressing persistence ('still, yet'), recurrence ('again, once more'), and addition ('besides, further'). With pronominal suffixes it forms compact temporal clauses — 'while he was still speaking' — that English requires a full subordinate clause to render. Its range from temporal duration to the existential assertion 'there is no other' (Deut 4:35) reveals how Hebrew collapses time and identity into a single particle of continuation.

1. again, more, further (288×) Repetitive or additive adverb: 'again, once more, anymore, further.' Spanish otra-vez/más, French de-nouveau/plus, and German abermals/ferner all cluster around recurrence and augmentation. Genesis 8:21 (the LORD said, 'I will never again curse the ground') and Genesis 9:11 (never again shall all flesh be cut off) show the particle in oath-bound negation of future repetition. CONTINUITY AND STILL

en: again, anymore | **es:** aún, más, otra-vez | **fr:** de-nouveau, plus | **de:** abermals, ferner, mehr Gen 4:25; Gen 8:12; Gen 8:21; Gen 9:11

2. still, yet (continuative) (166×) Continuative adverb: 'still, yet,' indicating an ongoing state. Spanish todavía, French encore, and German noch uniformly convey persistence through time. Genesis 7:4 ('in yet seven days') and Genesis 29:7 ('it is still high day') illustrate temporal continuation, while the suffixed forms (odennu, 'while he was still') create compact simultaneity clauses as in Genesis 18:22. CONTINUITY AND STILL

en: still, still-, yet | **es:** aún, más, todavía | **fr:** encore, encore- | **de:** lange, noch Gen 7:4; Gen 8:10; Gen 8:12; Gen 19:12; Gen 29:7

3. while still (temporal with בְּ) (18×) Temporal adverb with the preposition be: 'while still, while yet,' forming a temporal subordinate clause. German als-noch and French pendant-que-cependant confirm the subordinating function. Genesis 25:6 (while Abraham was still living) and Genesis 48:7 (while there was still some distance to Ephrath) anchor this prepositional construction in narrative time-setting. CONTINUITY AND STILL

en: In-yet, in-yet, it | **es:** Cuando-todavía, Dentro-de, En-aún | **fr:** dans-encore, encore, pendant-que-cependant | **de:** als-noch, in-noch, noch Gen 25:6; Gen 40:13; Gen 40:19; Gen 48:7; Deut 31:27

4. another, other, else (13×) Substantival or adjectival use meaning 'another, other, else,' especially in theological declarations of divine uniqueness. Deuteronomy 4:35 ('there is no other besides him') and Isaiah 45:5 ('besides me there is no God') use 'od to negate the existence of any rival deity. Spanish otro, French un-autre, and German ein-anderer confirm the pronominal shift from temporal to existential scope. CONTINUITY AND STILL

en: another, else, other | **es:** aún, más, otro | **fr:** else, encore, un-autre | **de:** ein-anderer, else, noch Deut 4:35; Deut 4:39; 1Kgs 8:60; Isa 45:5; Isa 45:6

5. since one's existence (with מִן) (2×) With the preposition min, expressing 'since one's existence, from of old.' Only two occurrences — Genesis 48:15 (the God who has been my shepherd since my existence) and Numbers 22:30 (the donkey Balaam had ridden since his youth). The suffixed forms me'odi and me'odekha compress an entire biographical span into a single prepositional phrase. GEOGRAPHY AND SPACE

en: from-ever-my, from-ever-you-were | **es:** desde-siempre, desde-siempre-de-ti | **fr:** de-ever-mon, de-ever-tu-étaient | **de:** seit-meinem-Dasein, von-je-du-waren Gen 48:15; Num 22:30

6. (1×) A rare specialized sense, possibly 'continually' or 'evermore,' attested once in Psalm 84:4 where those who dwell in God's house are 'still praising' him. English 'continually,' Spanish aún, and French encore suggest unbroken duration rather than repetition — a liturgical intensification of the basic continuative meaning. **CONTINUITY AND STILL**
en: continually | **es:** aún | **fr:** encore | **de:** noch Ps 84:4

עוֹד H5751 *Adv* (1×)
still, yet (Aramaic temporal adverb)
An Aramaic adverb meaning 'still' or 'yet,' indicating ongoing action or state. In Daniel, it describes how Nebuchadnezzar's boastful words were still in his mouth when divine judgment fell. The adverb emphasizes the immediacy of God's response: even before the king finished speaking, the sentence was executed. The word is common in biblical Aramaic and rabbinic literature.

(1×) The immediacy marker 'still' in Daniel 4:31, where the text says, 'While the word was still in the king's mouth, a voice fell from heaven.' Nebuchadnezzar was boasting about his achievements when, mid-sentence, divine judgment struck. The Aramaic adverb emphasizes the overlap: his prideful words were not yet complete when God's response came, underscoring the swiftness of divine retribution. **CONTINUITY AND STILL**
en: still | **es:** aún | **fr:** encore | **de:** noch Dan 4:31

עִדֵּד H5752 *N-proper-ms* (3×)
Personal name meaning 'restorer'; a prophet in Chronicles and father of the prophet Azariah
Oded, meaning 'restorer' or 'one who restores,' is the name of two prophetic figures in Chronicles. One Oded was the father of Azariah the prophet who encouraged King Asa's reforms. The text of 2 Chronicles 15:8 is sometimes emended to read 'Azariah son of Oded the prophet' rather than 'Oded the prophet' alone, though manuscript evidence varies. A second Oded was a prophet in the northern kingdom who confronted the victorious Israelite army, demanding they release Judean captives taken in battle. The name suggests a theological affirmation that God restores His people, fitting for prophetic figures who called for covenant renewal.

(3×) Two individuals in Chronicles, both associated with prophetic ministry. The multilingual evidence shows standard transliteration practices, with some versions bracketing the Hebrew form. Both Odeds appear in contexts of religious reform and covenant fidelity: one inspiring Asa's reforms, the other demanding mercy for war captives. The Septuagint varies in its rendering, showing the textual complexity of these Chronicles genealogies. **PERSONAL NAMES**
en: Oded | **es:** Oded | **fr:** [עדד], [עודד] | **de:** [עדד], [עודד] 2Chr 15:1; 2Chr 15:8; 2Chr 28:9

עָוָה H5753a *Conj-w | V-Piel-ConjPerf-3ms* (7×)
To bend, twist, or pervert; in Nifal, to be bowed down, distorted, or morally crooked
A verb built on the image of twisting or bending what should be straight. In the Hifil and Piel stems, it describes active moral or physical distortion: Elihu confesses 'what was right I have perverted' (Job 33:27), Jeremiah accuses Israel of having 'twisted their way' (Jer 3:21), and Isaiah warns that God will 'distort the surface' of the earth (Isa 24:1). In the Nifal, it expresses the resultant state of being bent or warped: the psalmist cries 'I am bowed down' (Ps 38:6), and Proverbs warns against the person 'twisted of heart' (Prov 12:8). The Arabic cognate 'awā ('to bend, twist') confirms the core physical image underlying both moral and physical senses.

1. pervert, make crooked (Hifil/Piel causative) (4×) Causative stems (Hifil and Piel) denoting the active perversion, distortion, or twisting of what is straight, whether paths, surfaces, or moral standards. In Job 33:27 Elihu confesses 'the right I have perverted' (he'evêtî); in Jer 3:21 Israel 'twisted their way' (he'evû); Isa 24:1 uses the Piel to describe God distorting the earth's surface; Lam 3:9 says 'my paths he has made crooked.' Spanish torcieron/torci ('twisted'), Hindi tedha kiya ('made crooked') consistently render the active, causative distortion. **CROOKED PERVERTED**
en: He-made-crooked, I-have-perverted, it | **es:** ha-torcido, torci, torcieron | **fr:** [העוו], [ועוה], [עוה] | **de:** [העוו], [העויתי], [ועוה] Job 33:27; Isa 24:1; Jer 3:21; Lam 3:9

2. be bent over, twisted (Nifal passive/stative) (3×) Nifal (passive/stative) forms expressing the state of being bent over, bowed down, or morally twisted. In Ps 38:6 the psalmist laments 'I am bent over, utterly bowed down' (na'avêtî, parallel to shaḥ, 'bowed'); Prov 12:8 warns that one 'na'aveh lev' (twisted of heart) will be despised; Isa 21:3 describes being so convulsed with anguish as to be 'bent over.' Spanish estoy encorvado ('I am hunched'), German ich bin gebeugt ('I am bowed'), and French être perverti ('to be perverted') all reflect the passive, resultative state rather than active agency. **GEOGRAPHY AND SPACE**
en: I-am-bent-over, but-he-who-is-twisted-of | **es:** Estoy-encorvado, fui-torcido, y-perverso-de | **fr:** [נעויתי], et-ונעוה, être-perverti | **de:** [ונעוה], [נעויתי], ich-bin-gebeugt Ps 38:6; Prov 12:8; Isa 21:3

עָוָה H5753b *V-Hifil-Perf-1cs* (10×)
To commit iniquity, act perversely, do wrong; denominative from 'avon (iniquity), spanning Qal, Hifil, and Nifal stems.
Derived from the noun 'avon (iniquity/guilt), this verb appears in confessional and judicial contexts where moral failure is being acknowledged or described. Solomon's great prayer includes it in a triad with 'sinned' and 'acted wickedly' (1 Kgs 8:47), a formula echoed in Daniel 9:5 and Psalm 106:6. David uses the Hifil after the census disaster – 'I have done very wickedly' (2 Sam 24:17) – while the sole Nifal participle in 1 Samuel 20:30 describes a state of perversion. Spanish consistently renders it with 'iniquidad' and 'perversamente,' preserving the moral weight.

1. act perversely (Hifil) (7×) The Hifil factitive sense of deliberately acting perversely or committing iniquity, the most frequent form. The causative stem conveys willful moral distortion – choosing to twist what is right. Found in David's confession after the census (2 Sam 24:17), God's conditional warning about Solomon's heir (2 Sam 7:14), David's plea to Shimei (2 Sam 19:19), and the great confessional formulas of 1 Kgs 8:47 (= 2 Chr 6:37) and Ps 106:6. Spanish 'hice perversamente' and 'cometimos iniquidad' faithfully render the deliberate moral agency. **WICKEDNESS INIQUITY**
en: I-have-done-wrong, and-we-acted-perversely, did-wrong | **es:** cometimos-iniquidad, cuando-haga-mal, hice-perversamente | **fr:** [העוה], [העוינו], dans-son-faisant-tort | **de:** [העוה], [העוינו], ich-habe-getan-Unrecht 2Sam 7:14; 2Sam 19:19; 2Sam 24:17; 1Kgs 8:47; 2Chr 6:37

2. commit iniquity (Qal) (2×) The Qal basic sense of doing wrong or committing an offense. Esther 1:16 applies it to Queen Vashti's refusal – 'she has wronged' the king and princes – while Daniel 9:5 places it in the classic penitential triad alongside 'sinned' and 'acted wickedly.' Spanish 'ofendio' for Vashti's case captures the interpersonal offense, while 'cometimos iniquidad' in Daniel preserves the confessional weight. **WICKEDNESS INIQUITY**
en: and-done-iniquity, wronged | **es:** ofendió, y-cometimos-iniquidad | **fr:** [עותה], et-pervertir | **de:** [ועוינו], [עותה] Esth 1:16; Dan 9:5

3. be perverted (Nifal) (1×) The Nifal participial sense of being in a state of perversion or moral crookedness. Attested solely in Saul's bitter outburst against Jonathan – 'son of a perverse, rebellious woman' (1 Sam 20:30). French and Spanish both render 'perverse,' reflecting a settled condition of moral distortion rather than a discrete act of wrongdoing. **GEOGRAPHY AND SPACE**
en: perverse | **es:** perversa-de | **fr:** perverse | **de:** perverse 1Sam 20:30

עַוָּה H5754 *N-fs* (3×)
Distortion, ruin; twisted destruction, often triple-repeated for emphasis
This noun denotes distortion and ruin, something twisted out of its proper shape. The word appears famously in Ezekiel 21:27 in a striking triple repetition: 'A ruin, ruin, ruin I will make it.' The threefold

hammering of the word creates an incantatory effect, emphasizing the totality of the coming destruction. The root verb means to twist or pervert, and the noun captures the result: something warped beyond recognition, utterly ruined. Ezekiel uses it to describe the coming overthrow of Jerusalem and its monarchy, a destruction so complete it requires three declarations to convey its finality.

(3×) All three occurrences are the same triple repetition in Ezekiel 21:27, an emphatic prophetic declaration of Jerusalem's coming ruin. The multilingual evidence shows translators handling this repetition in different ways—some preserving all three instances, others condensing. Spanish maintains the triple 'ruina,' capturing the Hebrew's rhetorical force. The textual reference to the Piel verb form of the root in Isaiah 24:1 shows the semantic connection: the verb 'to twist/pervert' produces the noun 'twisting/distortion,' hence 'ruin.' **DESTRUCTION AND DECAY**

en: ruin | **es:** Ruina, ruina | **fr:** [עוה] | **de:** [עוה] Ezek 21:27

עַוָּה H5755 *Conj-w* (4×)

Ivvah (also Avva); a city conquered by the Assyrians, located in northern Syria

Ivvah was a city conquered by the Assyrian empire, mentioned in Assyrian boasts recorded in 2 Kings and Isaiah. The Rabshakeh taunts Hezekiah by listing cities whose gods could not save them, including Ivvah (2 Kings 18:34, 19:13//Isaiah 37:13). 2 Kings 17:24 mentions people from Avva being resettled in Samaria. The site is likely in northern Syria, possibly modern ᶜImm between Antioch and Aleppo, though identifications vary.

(4×) A geographic proper name designating a city conquered by Assyria. The name appears in Assyrian propaganda speeches (2 Kings 18:34, 19:13//Isaiah 37:13) and in the account of foreign resettlement in Samaria (2 Kings 17:24, where the form is Avva). Transliterations vary slightly: Ivvah/Iva/Ivá/Avva, with some bracketing [ועוה]. Greek renderings include Αια(ν), Ανα, Ουδου. The site is uncertain but likely in northern Syria. The city serves rhetorically as evidence of Assyrian invincibility and divine impotence of local gods. **PERSONAL NAMES**

en: and-Ivvah, and-from-Avva | **es:** e-Iva?, e-Ivá, y-de-Ava | **fr:** [ועוה], et-Ivvah, et-de-Avva | **de:** [ועוה], und-Ivvah, und-von-Avva 2Kgs 17:24; 2Kgs 18:34; 2Kgs 19:13; Isa 37:13

עוז H5756 *V-Hifil-Imp-ms* (4×)

to take refuge, seek safety, flee for protection; to bring into safety

This verb describes seeking refuge or bringing others to safety in times of danger. The Qal infinitive appears in Isaiah 30:2, condemning those who "take refuge in Pharaoh's protection." The Hiphil imperative commands flight to safety: "Flee!" (Jeremiah 4:6, 6:1), "Take refuge!" (Isaiah 10:31), or "Bring to safety!" (Exodus 9:19, warning to shelter livestock from hail). The root is cognate with Arabic ʿ (take refuge, seek protection) and emphasizes protective movement away from danger.

(4×) To seek or provide refuge and safety. The Qal (Isaiah 30:2) means "take refuge," while the Hiphil means "bring to safety" (Exodus 9:19) or "flee/take refuge" (Isaiah 10:31, Jeremiah 4:6, 6:1). Multilingual glosses render as "flee/take refuge/bring to safety" (refugiar, apporter à sécurité, bringen zu Sicherheit). Several translations bracket forms like [העזו] and [העיזו]. The verb is fundamentally about protective movement in contexts of threat—hail, invasion, divine judgment—whether self-initiated (Qal) or commanded/caused (Hiphil). It overlaps semantically with חסה (take refuge). **REFUGE AND SHELTER**

en: bring-to-safety, flee, take-refuge | **es:** haz-refugiar, se-refugian, ¡Huid | **fr:** [העזו], [העיזו], apporter-à-safety | **de:** [העזו], [העיזו], bringen-zu-safety Exod 9:19; Isa 10:31; Jer 4:6; Jer 6:1

עַוִּי H5757 *Conj-w* (2×)

Avvim, Avvites (gentlic/ethnic designation); people group in Canaan/Syria

This gentlic adjective (used as a substantive) designates an ethnic group, the Avvites. Joshua 13:3 lists them among Canaanite peoples in Philistine territory whom Israel did not dispossess. 2 Kings 17:31 identifies Avvites among the foreign groups resettled in Samaria by Assyria, who brought their gods (Nibhaz and Tartak) with them. The term marks a distinct people group, though their exact identity and origins remain somewhat obscure. They represent the incomplete conquest and later syncretistic threats to Israel's covenant purity.

(2×) A gentlic designation for the Avvites, a people group mentioned in conquest (Joshua 13:3) and Assyrian resettlement contexts (2 Kings 17:31). Both occurrences include the definite article ('the Avvites'), identifying them as a recognized ethnic entity. Cross-linguistic glosses preserve the ethnic name with appropriate articles. **PERSONAL NAMES**

en: and-the-Avvim, and-the-Avvite | **es:** Y-los-aveos, y-los-aveos | **fr:** et-le-Avvim, et-le-Avvite | **de:** und-der-Avvim, und-der-Avvite Josh 13:3; 2Kgs 17:31

עֲוָיָה H5758 *Conj-w / N-fpc / 2ms* (1×)

iniquities (Aramaic plural with suffix)

An Aramaic plural noun meaning iniquities or sins, appearing with a pronominal suffix in Daniel. The word occurs in Daniel's interpretation when he urges Nebuchadnezzar to 'break off your iniquities by righteousness.' The Aramaic form corresponds to the Hebrew root for 'perversity' or 'iniquity,' referring to moral crookedness and rebellion against God.

(1×) Nebuchadnezzar's iniquities in Daniel 4:27, where Daniel counsels the king: 'Break off your sins by righteousness, and your iniquities by showing mercy to the oppressed.' The Aramaic plural with suffix ('your iniquities') parallels 'your sins' in the previous clause, emphasizing the accumulated moral guilt that demands repentance. Daniel offers a path to avert judgment through justice and compassion. **INIQUITY AND LAWLESSNESS**

en: and-your-iniquities | **es:** y-tus-iniquidades | **fr:** et-morceau | **de:** [ועויתך] Dan 4:27

עֲוִיל H5759 *N-mpc / 3mp* (2×)

young boys, little children (masculine plural)

This masculine plural noun refers to young boys or small children, likely pre-adolescent. Both occurrences are in Job, where social relationships have inverted painfully. Job 19:18 laments that 'even young children despise me,' marking his social humiliation. Job 21:11 describes the prosperity of the wicked, whose 'little ones' go forth dancing. The word emphasizes youth and vulnerability, making the contexts more poignant—either mocking an outcast elder or symbolizing blessing and joy in family life.

(2×) Young boys or small children, used in Job to depict social reversal (19:18) and familial blessing (21:11). Job 19:18 shows children mocking the sufferer—an inversion of respect. Job 21:11 portrays the wicked's children playing freely—a sign of prosperity. The term emphasizes childhood and the social meanings attached to children's treatment of adults. **CHILDREN AND INFANCY**

en: their-little-ones, young-children | **es:** a-sus-niños, los-niños | **fr:** leur-עוילים-eux, עוילים | **de:** [עוילים], [עוילים] Job 19:18; Job 21:11

עָוִיל H5760 *N-ms* (1×)

unjust one, wicked person (as noun)

A masculine noun denoting an unjust or wicked person, appearing in Job's complaint. Job laments that God has handed him over to 'the unjust' or 'the wicked one.' The term emphasizes moral perversity and injustice rather than general sinfulness. It may refer to specific enemies or use the singular collectively for the wicked as a class.

(1×) The unjust person or wicked one to whom Job feels delivered in Job 16:11: 'God has delivered me to the unjust and cast me into the hands of the wicked.' The noun emphasizes moral crookedness and injustice—Job perceives himself as handed over to those who pervert righteousness. The term may be singular representing a class

or refer to specific adversaries Job sees as agents of his suffering. **AUTO-DETECTED COMMUNITY 4333 WITH 3 SENSES**
en: the-unjust | **es:** perverso | **fr:** עויל | **de:** [עויל] Job 16:11

עַוִּים H5761 *Conj-w* (2×)
Avvim (place and people name); coastal people and a Benjamite city
This name appears in two distinct contexts. Deuteronomy 2:23 describes the Avvim as a people living in villages near Gaza, destroyed by the Caphtorim (Philistines) who displaced them—a note on pre-Israelite population changes. Joshua 18:23 lists Avvim as a city in Benjamin's tribal allotment, possibly the same ethnic group settled as a town or a different location with similar name. The dual usage (ethnic and geographic) reflects the fluidity of ancient Near Eastern peoples and places.

(2×) A name with both ethnic and geographic reference: (1) a people group near the Mediterranean coast displaced by Philistines (Deuteronomy 2:23), and (2) a Benjamite city (Joshua 18:23). Both occurrences use the definite article ('the Avvim'). The relationship between the coastal people and the Benjamite town is uncertain. **PERSONAL NAMES**
en: and-ha-Avvim, and-the-Avvim | **es:** y-Avim, y-los-aveos | **fr:** et-ha-Avvim, et-le-Avvim | **de:** und-der-Avvim, und-ha-Avvim Deut 2:23; Josh 18:23

עֲוִית H5762 *N-proper-fs* (3×)
Avith; a city in Edom, capital of King Hadad
Avith was a city in Edom that served as the royal seat of Hadad, one of the early Edomite kings listed in Genesis 36. The city appears in the genealogical record of Edomite rulers who reigned 'before any king reigned over the Israelites,' part of the Table of Nations material. The location of Avith is unknown today, lost among the shifting settlements of ancient Edom. The parallel passage in Chronicles preserves a variant spelling (Ketiv: Ayoth), showing textual variation in the transmission of this obscure place name. The Septuagint's varied transliterations reflect ancient uncertainty about the precise vocalization.

(3×) Three occurrences, all referring to this Edomite royal city. Genesis 36 provides the primary reference, with 1 Chronicles preserving it in parallel with textual variation between Ketiv and Qere readings. The multilingual evidence shows the challenges of rendering an obscure place name: some versions transliterate, others show textual uncertainty in brackets. The city serves in Scripture's genealogical framework to establish Edom's monarchical history before Israel's. **PERSONAL NAMES**
en: (Avith), Avith, [K: Ayoth] | **es:** (Avit), Avit, [Avit] | **fr:** Avith, [עוית], [עיות] | **de:** [עוית], [עיות], war-Awit Gen 36:35; 1Chr 1:46

עול H5763 *V-Qal-Prtcpl-fp* (5×)
to give suck, nurse; of ewes, cows, or figuratively of God tenderly leading his people
This verb describes the act of suckling or nursing young, applied to livestock — cows (1 Sam 6:7, 10) and ewes (Ps 78:71) — and extended figuratively to God's tender care for his people. In Isaiah 40:11 the nursing ewes become a metaphor for returning exiles whom the Lord gently leads. Genesis 33:13 uses it of Jacob's concern for his nursing flocks. The Arabic cognate ghala confirms the core meaning of giving suck while pregnant.

(5×) To give suck, to nurse young — used of cows bearing the ark (1 Sam 6:7, 10) and ewes tended by David (Ps 78:71). French 'allaitant/allaiter' and Spanish 'lactando/las que crían' both capture the nursing sense precisely. In Genesis 33:13 Jacob worries that overdriving the nursing animals will kill them. Isaiah 40:11 extends the image figuratively: God will gently lead those that give suck, a tender portrait of divine care for vulnerable exiles. **WET-NURSE CAREGIVER**
en: nursing, nursing-ewes | **es:** a-las-que-crían, lactando, ovejas-que-crían | **fr:** [עלות], allaitant, allaiter | **de:** [עלות], nursing, nursing-ewes Gen 33:13; 1Sam 6:7; 1Sam 6:10; Ps 78:71; Isa 40:11

עוֹל H5764 *Conj-w / Prep* (3×)
Suckling child, nursing infant; one still at the breast
This noun denotes a nursing infant, a child still dependent on mother's milk. Isaiah 49:15 uses it in a tender rhetorical question: 'Can a woman forget her nursing child?' The parallel term 'son of her womb' reinforces the intimacy of the relationship. In Isaiah 65:20, it appears in the phrase 'a suckling of days,' meaning an infant just a few days old, part of a vision where even such young children will live long lives in the restored creation. Job 24:9 speaks darkly of the wicked snatching the nursing child from the breast, an image of violent exploitation and social breakdown.

(3×) Three occurrences depicting the youngest, most vulnerable human life. Isaiah twice uses the image positively—maternal love and eschatological blessing—while Job uses it to indict the wicked. The multilingual evidence shows some confusion in the glossing: German and French sometimes show 'and-on' or prepositional forms, suggesting the entry may have captured instances where the preposition 'al' (על) was part of the phrase. Spanish and English more consistently render the nursing child imagery. **GEOGRAPHY AND SPACE**
en: an-infant-of, and-on, her-nursing-child | **es:** a-su-niño-de-pecho, niño, y-sobre- | **fr:** [עול], [עולה], et-ועל | **de:** [עול], [עולה], und-ueber Job 24:9; Isa 49:15; Isa 65:20

עָוַל H5765 *V-Piel-Imperf-3ms* (2×)
to act unjustly, to deal wrongfully (Piel intensive)
This verb in the Piel (intensive) stem means to act with injustice or perversity—to deal wrongfully, oppressively. Isaiah 26:10 warns that even when the wicked receive favor, 'he acts unjustly' and does not learn righteousness. Psalm 71:4 prays for deliverance from 'the hand of the unjust,' parallel to 'the wicked' and 'the ruthless.' The Piel formation intensifies the moral failure, emphasizing willful, persistent wrongdoing rather than accidental error.

(2×) To act unjustly or deal wrongfully (Piel stem). Isaiah 26:10 describes the wicked who persist in injustice despite divine favor, while Psalm 71:4 names 'the unjust one' as the psalmist's oppressor (parallel to 'wicked' and 'ruthless'). The Piel intensifies deliberate moral perversity. Cross-linguistic glosses recognize both verbal ('acts unjustly') and nominal ('the unjust') uses. **AUTO-DETECTED COMMUNITY 4333 WITH 3 SENSES**
en: he-deals-unjustly, the-unjust | **es:** actúa-perversamente, el-que-actúa-perversamente | **fr:** [יעול], de-iniquité | **de:** [יעול], der-Og Ps 71:4; Isa 26:10

עָוֶל H5766a *N-fs* (22×)
Injustice, unrighteousness; moral wrong or deviation from what is fair, often opposed to tzedaqah (righteousness).
The standard Hebrew noun for injustice as a moral quality, 'avel stands as the direct opposite of tzedaqah (righteousness). Leviticus 19 uses it twice in laws against crooked judgment and false measures (vv. 15, 35), grounding it in the concrete sphere of courts and commerce. Ezekiel employs it more than any other biblical author, repeatedly warning that the righteous person who turns to 'avel will die (3:20; 18:24, 26; 33:13, 15, 18). Deuteronomy 32:4 makes the theological foundation explicit: God has no 'avel in Him — faithfulness and justice are His nature. Spanish 'injusticia' and German 'Unrecht' mirror the word's core meaning with precision.

1. injustice, unrighteousness (21×) The abstract moral quality of injustice or unrighteousness — deviation from what is right, fair, and just. This overwhelmingly dominant sense (21 of 22 occurrences) appears in legal contexts like Lev 19:15 ('do no injustice in judgment') and Lev 19:35 ('do no injustice in measurement'), in Ezekiel's repeated warnings about righteous persons turning to do 'avel (3:20; 18:24, 26; 33:13–18), and in the confession of God's perfect justice: 'there is no 'avel' in Him (Deut 32:4; Job 34:10). The opposition

to tzedaqah and parallelism with terms like tô'evah (abomination) reinforce its character as a settled moral disposition rather than a single act. **INIQUITY AND LAWLESSNESS**

en: and-in-his-injustice, by-unrighteousness-of-, from-iniquity | **es:** de-injusticia, iniquidad, injusticia | **fr:** de-iniquité, et-iniquité, iniquité | **de:** Missetat, Unrecht, [מעול] Lev 19:15; Lev 19:35; Deut 25:16; Deut 32:4; Job 34:10

2. wickedness, iniquitous deed (1×) A single occurrence in Ps 7:3 where the context suggests a concrete act of wickedness or iniquitous deed rather than the abstract quality. The psalmist protests: 'if there is 'avel in my hands' — meaning a specific wrongful act he can be accused of. Multilingual glosses shift noticeably here: Spanish 'maldad' (wickedness/evil), German 'Schuld' (guilt/fault), and French 'injustice' each color the word toward the tangible and personal rather than the systemic, reflecting the forensic self-defense context of this individual lament psalm. **INIQUITY AND LAWLESSNESS**

en: iniquity | **es:** maldad | **fr:** injustice | **de:** Schuld Ps 7:3

עַוְלָה H5766b *N-fs* (32×)

Injustice, unrighteousness, or moral perversity; wrongdoing that violates what is right, whether in social dealings or in character.

A feminine noun capturing the concept of crookedness in human conduct — what deviates from the straight path of justice. In most occurrences it denotes relational injustice: the violation of fairness in legal, social, or covenantal settings, as when Zephaniah declares that God 'does no injustice' (Zeph 3:5) or Job insists there is 'no wickedness on my tongue' (Job 6:30). A smaller cluster emphasizes moral perversity or depravity of character, as in the 'sons of wickedness' who oppress God's people (2 Sam 7:10; Ps 89:22). Spanish translations helpfully distinguish 'iniquidad' for the broader legal sense from 'maldad' and 'perversidad' for the deeper moral corruption.

1. injustice, unrighteousness (28×) Wrongdoing understood as a violation of justice or righteousness in legal, social, or covenantal contexts. This dominant sense (28 occurrences) appears in declarations like 'no injustice is in him' (Ps 92:15) and in exhortations to put away wrongdoing (Job 11:14; 2 Chr 19:7). French 'injustice' and Spanish 'iniquidad' converge on the relational, judicial dimension — the failure to deal fairly with others or before God. **INIQUITY AND LAWLESSNESS**

en: injustice, injustices, wickedness | **es:** con-iniquidad, con-iniquidad!, iniquidad | **fr:** [עולה], iniquité, injustice | **de:** Bosheit, Brandopfer, [עולה] 2Chr 19:7; Job 5:16; Job 6:29; Job 6:30; Job 11:14

2. wickedness, moral perversity (4×) Moral evil or depravity emphasizing the twisted character of the wrongdoer rather than a specific act of unfairness. The phrase 'sons of wickedness' (2 Sam 3:34; 7:10; 1 Chr 17:9; Ps 89:22) points to people defined by their corrupt nature. Spanish shifts to 'maldad' and 'perversidad,' Hindi to 'दुष्टता,' revealing a semantic nuance closer to innate moral crookedness than to situational injustice. **GEOGRAPHY AND SPACE**

en: wickedness | **es:** iniquidad, maldad, perversidad | **fr:** [עולה], injustice, méchanceté | **de:** Bosheit, [עולה] 2Sam 3:34; 2Sam 7:10; 1Chr 17:9; Ps 89:22

עָוֶל H5767 *N-ms* (5×)

unjust person, unrighteous one; an oppressor who perverts justice

A substantive adjective denoting a person characterized by injustice and moral perversion, often parallel to rasha ('wicked'). In Job it describes the fate awaiting the unrighteous (18:21; 27:7; 31:3) and the oppressor whose jaw Job broke (29:17). Zephaniah 3:5 contrasts God, who does no injustice, with the shameless unjust ruler. The word carries a strong ethical charge of deliberate violation of right order.

(5×) An unjust or unrighteous person, especially an oppressive figure who perverts justice — frequently parallel to rasha in Job (27:7; 31:3). French renders it variously as 'méchant' and 'pervers,' while Spanish uses both 'injusto' and 'inicuo,' reflecting the semantic range from general wickedness to specific injustice. In Zephaniah 3:5 the term characterizes a ruler who knows no shame, set against God's unfailing righteousness each morning. **AUTO-DETECTED COMMUNITY 4333 WITH 3 SENSES**

en: as-unjust, for-the-unjust, the-unjust | **es:** como-injusto, el-injusto, inicuo | **fr:** comme-méchant, méchant, pervers | **de:** [כעול], [לעול], [עול] Job 18:21; Job 27:7; Job 29:17; Job 31:3; Zeph 3:5

עוֹלֵל H5768 *N-mpc / 3mp* (20×)

An infant or very young child, often appearing in contexts of vulnerability, warfare, and collective judgment.

Refers to the youngest and most vulnerable members of a community — nursing infants and small children. This word appears frequently in some of Scripture's most harrowing passages: the massacre at Nob (1 Sam 22:19), Elisha's prophecy of Hazael's brutality (2 Kgs 8:12), and the searing cry of Psalm 137:9. Paired often with 'nursing infant' (yoneq), it intensifies the totality of destruction or suffering. Yet it also appears in contexts of divine care — 'from the mouths of infants you have established strength' (Ps 8:2). Lamentations uses it repeatedly to depict the agony of Jerusalem's siege.

infant, young child (20×) A very young child or infant, designating babies and small children who are utterly dependent and vulnerable. Frequently paired with yoneq ('nursing infant') in contexts of total warfare and collective judgment — the slaughter at Nob (1 Sam 22:19), Hazael's atrocities (2 Kgs 8:12), the fall of Samaria (Hos 14:1), Nineveh's destruction (Nah 3:10), and the raw grief of Psalm 137:9. Also used positively of divine attention to the weak (Ps 8:2) and poignantly in Lamentations of starving children in besieged Jerusalem (Lam 2:11, 19; 4:4). English renders it 'infant' or 'child,' Spanish 'niños,' German 'Kind.' **CHILDREN AND INFANCY**

en: and-their-infants, child, children | **es:** Y-sus-niños, a-sus-niños, como-niños | **fr:** comme-כעללים, de-enfant, de-infant | **de:** Kind, [כעללים], [עולל] 1Sam 15:3; 1Sam 22:19; 2Kgs 8:12; Job 3:16; Ps 8:2

עוֹלָם H5769 *N-mp* (438×)

Long duration; eternity, forever; antiquity, ancient times; everlasting (attributive); age(s) or era(s).

Olam is one of the most theologically consequential nouns in the Hebrew Bible, yet its meaning is not simply 'eternity' in the philosophical sense. At its core, olam points to duration that stretches beyond ordinary sight — whether forward into an unlimited future ('forever'), backward into the mists of antiquity ('of old'), or qualitatively as a permanent attribute of covenants, statutes, and divine promises. The refrain le'olam chasdo ('his steadfast love endures forever') rings through Psalm 136 twenty-six times, yet the same word describes the 'ancient paths' of Jeremiah 6:16 and the 'men of old' in Genesis 6:4. Languages handle this range very differently: Arabic splits it between al-abad (prospective eternity) and al-qidam (antiquity), Korean between yeongwonhi (forever) and yennal (olden days), while Swahili milele covers the timeless dimension and zamani covers the ancient past. The word's genius is its refusal to collapse time into a single direction.

1. forever, to eternity (280×) Prospective perpetuity: 'forever,' 'to eternity,' 'for all time.' The largest sense at 280 occurrences, most often in the prepositional phrase le'olam ('to/for eternity'). This is the olam of God's everlasting reign (Exod 15:18), of Israel's perpetual relationship with Yahweh (Exod 3:15), and of the solemn oath 'you are a priest forever' (Ps 110:4). Arabic ila al-abad, Spanish para siempre, Korean yeongwonhi, and Swahili milele all converge on unlimited future duration here, though none captures the Hebrew word's characteristic ambiguity about whether 'forever' means literally infinite or simply 'as far as the eye can see.' **ETERNITY AND AGES**

en: forever | **es:** para-perpetuidad, para-siempre | **fr:** pour-toujours, à-jamais, éternité | **de:** auf-ewig, ewig, fuer-immer Gen 3:22; Gen 6:3; Exod 3:15; Exod 15:18; Exod 19:9

2. everlasting (of divine covenants and ordinances) (56×) Split from sense 122799. Criteria: Modifying berit (covenant), chuqqah (statute), achuzzah (possession) in contexts of God's binding promises to his people; theologically loaded permanence

en: everlasting, forever, of-forever | **es:** eternidad, eterno, perpetuidad | **fr:** à-

jamais, éternité | **de:** Besitz, Ewigkeit, auf-ewig Gen 9:16; Gen 17:7; Gen 17:8; Gen 17:13; Gen 17:19

3. perpetual, enduring (general attributive) (42×) Split from sense 122799. Criteria: General attributive use denoting long duration or permanence without covenant-theological weight; may modify non-theological nouns
en: burnings, eternity, everlasting | **es:** de-eternidad, eterna, eternidad | **fr:** éternité | **de:** Ewigkeit Gen 49:26; Deut 33:15; Deut 33:27; Josh 8:28; Job 41:4

4. ancient times, of old (35×) Bounded past antiquity: 'ancient times,' 'of old,' 'long ago.' Found 35 times, referring not to infinite past eternity but to historical ancientness within human memory or national tradition. The 'days of old' (yemei olam, Isa 63:9; Amos 9:11), 'ancient paths' (netivot olam, Jer 6:16), 'ancient gates' (pitchei olam, Ps 24:7), and the 'men of old' (anshei olam, Gen 6:4) all point to a remote but bounded past. Arabic al-qidami ('of antiquity') and Korean yennal ('olden times') select dedicated antiquity vocabulary distinct from their eternity words, confirming a real sense boundary. Micah 5:1 uses olam for the Messiah's origins 'from of old,' hovering suggestively between finite antiquity and something deeper. **ETERNITY AND AGES**
en: ancient-times, antiquity, eternity | **es:** antigua, antiguas, antiguo | **fr:** de-éternité, éternité | **de:** Ewigkeit, von-Ewigkeit Gen 6:4; Josh 24:2; 1Sam 27:8; Job 22:15; Ps 119:52

5. from everlasting (past eternity) (17×) Past-directed eternity: 'from everlasting,' pre-eternity. Found 17 times with the preposition min ('from'), typically describing God's eternal self-existence reaching back without beginning. The doxological formula 'from everlasting to everlasting' (min ha'olam ve'ad ha'olam, 1 Chr 16:36; Ps 90:2) frames God's being as unbounded in both temporal directions. Arabic min al-azal specifically selects pre-eternity vocabulary, and Swahili tangu milele ('since forever') captures the backward-looking infinite duration. Abraham plants a tamarisk at Beersheba and calls on the name of Yahweh el olam, 'the Everlasting God' (Gen 21:33), one of the most ancient divine epithets in Scripture. **ETERNITY AND AGES**
en: Everlasting, and-from-everlasting, from-everlasting | **es:** Olam, desde-eternidad, desde-la-eternidad | **fr:** de-éternité, et-de-éternité, le-éternité | **de:** Ewigkeit, der-Ewigkeit, und-von-Ewigkeit Gen 21:33; 1Chr 16:36; 1Chr 17:14; 1Chr 29:10

6. age(s), long era(s) (8×) Discrete ages, eras, or long periods — a bounded but extended temporal span, often in the plural olamim. Found 8 times, these occurrences foreground the idea of successive generations or epochs rather than undifferentiated eternity. Deut 32:7 exhorts 'remember the days of old, consider the years of generation and generation (shenot dor vador)' — where olam parallels 'generations' rather than 'eternity.' Isa 26:4 calls God 'the Rock of Ages' (tsur olamim), and Ps 145:13 declares his kingdom endures 'throughout all ages' (le-khol-olamim). Arabic ad-duhur ('epochs') and Korean sedaedeul ('generations') both select era-based vocabulary, while Swahili vizazi ('generations') confirms the periodized, countable quality of this usage. **ETERNITY AND AGES**
en: ages, ages-of, eternity | **es:** antigüedad, en-los-siglos, eternidades | **fr:** à-éternité, éternité | **de:** Ewigkeit, eternity Deut 32:7; Ps 77:5; Ps 145:13; Eccl 1:10; Isa 26:4

H5769b *N-proper-ms* (1×)
Olam (personal name, possibly 'eternity' or 'youth')
A personal name appearing among those who married foreign wives during the post-exilic period. Olam is listed in Ezra 10 among the Israelites who had intermarried and were called to separate. The name is identical to the common word meaning 'eternity' or 'long duration,' though here it functions as a personal designation. The context is the religious reform under Ezra.

(1×) Olam, one of the Israelites who had married foreign women according to Ezra 10:2 (following the context). The name, identical to the word for 'eternity' or 'everlasting,' was apparently used as a personal name in the post-exilic community. He was among those identified during Ezra's reform requiring separation from foreign wives to preserve covenant purity. **PROPHETS AND PROPHECY**
en: [Olam] | **es:** [Olam] | **fr:** [עוֹלָם] | **de:** [[עוֹלָם]] Ezra 10:2

עִין H5770 *V-Qal-Prtcpl-ms* (1×)
eye (enviously), look at with jealousy
A denominative verb from 'eye,' meaning to look at someone with envy or suspicion. The word appears in 1 Samuel describing Saul's attitude toward David after the women's song praising David's victories. 'Saul eyed David from that day forward'—a continuous, jealous watching. The verb captures the idea of keeping a suspicious, envious eye on someone perceived as a rival.

(1×) Saul's jealous watching of David in 1 Samuel 18:9, after hearing the women sing, 'Saul has slain his thousands, and David his ten thousands.' The text says Saul 'eyed David from that day onward'—the denominative verb pictures the king's suspicious, envious gaze fixed on his rival. The Qere/Ketiv variation shows textual uncertainty, but all traditions preserve the sense of hostile scrutiny driven by jealousy. **GAZING AND LOOKING**
en: (eyeing) | **es:** mirando-con-recelo | **fr:** (eyeing) 1Sam 18:9

עָוֹן H5771 *N-csc / 1cp* (233×)
Iniquity, sin, wrongdoing; guilt, liability for sin; punishment or consequence of sin.
The Hebrew noun avon captures the entire lifecycle of sin: the crooked act itself, the guilt that clings to the offender, and the punishment that follows. When Cain cries 'my avon is greater than I can bear' (Gen 4:13), the word deliberately fuses all three meanings — his crime, his guilt, and his sentence all compressed into a single term. Arabic إثم (ithm) and Swahili uovu cover the wrongdoing sense, while Korean 벌 (beol) and Swahili adhabu surface only for the punishment sense, confirming that these are genuinely distinct semantic layers. The theological weight is immense: avon is what the servant bears vicariously in Isaiah 53:6 and what God 'passes over' in the great confession of Micah 7:18.

1. iniquity, sin, wrongdoing (222×) The wrongful act itself: moral perversity, crookedness, transgression against God's standard. By far the dominant sense (222 occurrences), spanning every genre from Torah to Wisdom. In Exod 20:5 God 'visits the avon of the fathers upon the children,' and in Isa 53:6 the LORD 'laid on him the avon of us all.' Arabic إثم, Spanish 'iniquidad,' and German 'Missetat/Schuld' converge here. The root idea is something bent or twisted away from the straight path. **INIQUITY AND LAWLESSNESS**
en: iniquity-of, the-iniquity-of, when-iniquity-of | **es:** iniquidad-de, iniquidad-de-, la-iniquidad-de | **fr:** iniquité, iniquité-de, le-iniquité-de | **de:** Missetat-von, Schuld, Schuld- Gen 15:16; Gen 44:16; Exod 20:5; Exod 28:38; Exod 28:43

2. punishment, consequence of sin (5×) The punishment or penalty that falls upon the sinner as a consequence of avon. Cain's cry in Gen 4:13 — 'my avon is too great to bear' — is classically read as 'my punishment is too great,' and the context of 2 Kgs 7:9 ('avon will find us') points to retribution rather than the act itself. Korean 벌, Swahili adhabu ('punishment'), and Spanish castigo mark this sense distinctly from the wrongdoing itself. **LOCUSTS AND SWARMS**
en: brings-the-punishments-of, iniquity-my, punishment | **es:** castigo, de-las-iniquidades, iniquidad | **fr:** iniquité, iniquité-mon, punishment | **de:** Schuld, Schuld-mein, meine-Schuld Gen 4:13; 1Sam 20:1; 1Sam 28:10; 2Kgs 7:9; Job 19:29

3. guilt, liability for sin (4×) The state of objective guilt or culpability before God — the liability that attaches to the sinner. In 2 Sam 14:9 the wise woman says 'let the avon be on me and on my father's house,' meaning the guilt or legal liability, not the act or the punishment. Swahili hatia ('guilt'), French culpabilité, and contexts of guilt-transfer (1 Sam 25:24; 2 Sam 14:32) support this as a distinct semantic layer. **GUILT OFFERINGS**
en: guilt, the-guilt, their-guilt | **es:** iniquidad, la-iniquidad, su-culpa | **fr:** culpabilité, le-culpabilité, leur-iniquité | **de:** der-guilt, guilt, ihr-Schuld 1Sam 25:24; 2Sam 14:9; 2Sam 14:32; Ps 69:27

4. (1×) A text-critical question mark: in 1 Sam 18:9 the Masoretic text has Saul 'eyeing' (עוֹן) David, but this is almost certainly a different root (עִין, 'to eye') rather than avon ('iniquity'). English glosses '[eyeing]' and Spanish 'mirando con recelo' confirm the semantic mismatch. This occurrence is best treated as a homographic collision rather than a true sense of avon. INIQUITY AND LAWLESSNESS
en: [eyeing] | **es:** mirando-con-recelo | **fr:** [eyeing] | **de:** [eyeing] 1Sam 18:9

5. (1×) Another text-critical case: in 2 Sam 16:12, many manuscripts read be'onyi ('my affliction') from a different root (עָנָה/עָנִי), not avon. The Qere and several ancient versions support 'affliction' rather than 'iniquity' here. English '[my affliction]' and Spanish '[aflicción mía]' reflect this reading. Like sense 4, this is a scribal or homographic issue rather than a genuine semantic extension of avon. INIQUITY AND LAWLESSNESS
en: [my-affliction] | **es:** [aflicción-mía] | **fr:** [my-affliction] | **de:** [my-affliction] 2Sam 16:12

עֹנָה H5772 *Conj-w / N-fsc / 3fs* (1×)

marital rights, conjugal duty (especially the wife's right to cohabitation within marriage)

This term refers to the marital rights owed within the covenant of marriage, particularly the physical intimacy that is part of the marriage bond. The Hebrew root likely connects to ideas of response or correspondence between husband and wife. In Exodus 21, it appears in a list of three basic rights a wife retains even if her husband takes an additional wife: food, clothing, and marital relations. The term underscores that physical intimacy is not merely optional but a covenant obligation, protecting the dignity and rights of the wife within the marriage relationship.

(1×) Appears in Exodus 21:10 within the Covenant Code's regulations on treatment of a female slave who becomes a wife. The multilingual glosses consistently interpret this as 'marital rights' or 'conjugal rights,' reflecting the understanding that this is a protected entitlement within the marriage covenant, not a mere preference. The context places it alongside food and clothing as non-negotiable provisions. MARRIAGE AND MASTERY
en: and-her-marital-rights | **es:** y-su-derecho-conyugal | **fr:** et-sa-marital-rights | **de:** und-ihr-marital-rights Exod 21:10

עִוְעִים H5773 *N-mp* (1×)

distortion, perversion, warped judgment (abstract noun describing twisted or crooked reasoning)

This rare abstract plural noun describes a state of mental or moral distortion, a twisting of perception that leads to warped judgment. The root suggests something bent out of shape or turned aside from straightness. In Isaiah 19, it characterizes the 'spirit of confusion' that YHWH will pour out on Egypt, causing their counselors to give foolish advice and their princes to lead the nation astray. The term captures not just error but systematic distortion, as if the very faculty of judgment has been bent and twisted, making straight thinking impossible.

(1×) Found in Isaiah 19:14 describing the spiritual confusion that will afflict Egypt's leadership. The Spanish 'perversidad' (perversity) and English 'confusion' both capture the sense of distorted judgment. The context suggests divine judgment that causes leaders to make disastrous decisions, as though their mental compass has been deliberately skewed. CROOKED PERVERTED
en: confusion | **es:** perversidad | **fr:** [עוע״ם] | **de:** [עוע״ם] Isa 19:14

עוּף H5774a *Prep-b / V-Piel-Inf / 1cs* (31×)

Fly, soar; to move swiftly through the air; also to grow faint or exhausted; to brandish

Primarily denoting flight through the air, this verb describes the swift movement of birds (Gen 1:20), seraphim (Isa 6:2), and God himself riding on the wind (2 Sam 22:11). Metaphorically, riches 'fly away' like an eagle (Prov 23:5) and life vanishes like a dream that 'flies off' (Job 20:8). A second, homonymous root surfaces in Judges and Samuel with the meaning 'grow faint' or 'become exhausted,' as when Sisera's host or Jonathan's soldiers flagged in battle. The Piel and Hifil stems intensify and causativize the flight imagery, while one striking occurrence in Ezekiel describes the brandishing of a sword.

1. to fly (Qal) (19×) Basic Qal flight: physical movement through the air by birds, winged creatures, or metaphorical subjects. The flying scroll of Zech 5:1 and the sparrow's aimless flight in Prov 26:2 exemplify literal usage. Spanish 'voló/volarán' and French cognates consistently render aerial motion. Ps 18:10 pictures God soaring on cherub-wings, extending the image to theophany. FLYING AND FLIGHT
en: I-would-fly-away, [and-flies], and-He-flew | **es:** (volará), Y-volarán, Y-voló | **fr:** [אעופה], [ויעף], [ונעפה] | **de:** [ויעף], [ועפו], [עפות] Deut 4:17; 2Sam 22:11; Job 5:7; Job 20:8; Ps 18:10

2. to grow faint, become exhausted (Qal) (4×) A distinct homonymous root meaning to grow faint or become exhausted, appearing in battle narratives. Judg 4:21 describes Sisera in deep exhaustion; 1 Sam 14:28, 31 show Jonathan's troops fainting from hunger. Spanish 'agotado' ('exhausted') and 'se cansó' ('grew tired') confirm this is physical depletion, not flight. The semantic gulf from sense 1 suggests a separate etymological origin. WEARINESS AND EXHAUSTION
en: and-exhausted, and-he-grew-weary, and-they-grew-faint | **es:** y-agotado, y-estaba-débil, y-se-cansó | **fr:** et-exhausted, et-il-grandit-weary, et-ils-grandit-faint | **de:** und-er-grew-weary, und-exhausted, und-sie-grew-faint Judg 4:21; 1Sam 14:28; 1Sam 14:31; 2Sam 21:15

3. (2×) The 'flying serpent' (saraph me'opheph) of Isa 14:29 and 30:6 — a mythological or zoological creature of the Negev wilderness. Spanish 'volador' ('flying one') and the English 'fiery serpent' point to a winged venomous creature. These two occurrences combine flight imagery with the dangerous serpent motif unique to Isaiah's oracles against Philistia and Egypt. FLYING AND FLIGHT
en: fiery-serpent, serpent | **es:** volador | **fr:** voler | **de:** [מעופף] Isa 14:29; Isa 30:6

4. to cause to fly (Hifil) (2×) Hifil causative: to cause one's eyes to 'fly' toward riches (Prov 23:5), meaning to fix eager attention on wealth that will sprout wings and vanish. Spanish '¿harás volar?' ('will you make fly?') captures the causative force. Both occurrences appear in the same verse, creating a wordplay between setting eyes and watching wealth take flight. FLYING AND FLIGHT
en: [do-you-set], do-you-set | **es:** (¿harás-volar), [harás-volar] | **fr:** voler | **de:** fliegen Prov 23:5

5. to fly about, dart (Piel) (2×) Piel intensive: sustained or repeated flying, as the swarming creatures that fly across the firmament (Gen 1:20) and the seraphim hovering above the divine throne (Isa 6:2). Spanish 'volaba' and 'vuele' reflect continuous aerial activity. The Piel intensification suggests darting, fluttering flight rather than a single trajectory. FLYING AND FLIGHT
en: he-flies, let-fly | **es:** volaba, vuele | **fr:** que-mouche, voler | **de:** [יעופף], sollen-fliegen Gen 1:20; Isa 6:2

6. (1×) A unique Polel usage at Ezek 32:10: 'when I brandish my sword before them.' The root's aerial motion is transferred to the arc of a swinging blade. Spanish 'cuando yo blanda' ('when I brandish') and the Hebrew infinitive construct be'ophephi show the flight metaphor applied to weaponry, a hapax semantic extension. FLYING AND FLIGHT
en: when-I-brandish | **es:** cuando-yo-blanda | **fr:** [בעופפי] | **de:** [בעופפי] Ezek 32:10

7. (1×) Hitpolel at Hos 9:11: Ephraim's glory 'shall fly away' like a bird — a metaphor for the swift, irreversible departure of national honor. Spanish 'volará' and English 'shall fly away' both convey sudden vanishing. The reflexive-intensive stem underscores the totality of the loss, distinguishing this from simple Qal flight. FLYING AND FLIGHT
en: shall-fly-away | **es:** volará | **fr:** [יתעופף] | **de:** fliegen Hos 9:11

תְּעֻפָּה H5774b *V-Qal-Imperf.Cohort-3fs* (1×)

darkness, gloom (likely a textual variant in Job 11:17, contrasted with morning light)

This term appears in a textually difficult passage in Job and likely refers to darkness or deep gloom. BDB suggests reading it as a noun meaning 'darkness' in Job 11:17, where Zophar promises Job that his life will be brighter than noonday, and even what seems like darkness will become like morning. The French gloss 'voler' (to fly) may reflect an alternate interpretation connecting it to a verbal root, but the context strongly supports the meaning 'darkness' as the opposite of morning light. The passage offers hope that Job's dark circumstances will give way to brightness.

(1×) Job 11:17 contrasts the brightness of restored life (like noonday) with this term, which appears to mean 'darkness' or 'gloom' in parallel with 'morning.' Spanish and English versions translate as 'darkness,' suggesting a time of obscurity that will be transformed into dawn. The textual uncertainty doesn't obscure the basic contrast: from darkness to light, from despair to hope. **DARKNESS AND GLOOM**

en: darkness | **es:** la-oscuridad | **fr:** voler | **de:** [תעפה] Job 11:17

עוֹף H5775 *Prep-m* (71×)

Flying creatures collectively: birds, fowl (of sky, prey, sacrifice); rarely winged insects in Levitical clean/unclean lists.

The Hebrew collective noun of denotes everything with wings and the capacity for flight, though its 71 occurrences fall overwhelmingly into the category of birds. From the creation narrative where God says 'let birds fly above the earth' (Gen 1:20) to the carrion fowl that Goliath threatens David with (1 Sam 17:44), of hashammayim ('birds of the sky') is one of Scripture's most formulaic phrases, appearing 38 times. German distinguishes neatly between Vogel (bird) and Vögel (birds), while Spanish ave and French oiseau track the collective singular faithfully. A small but theologically interesting subset in Leviticus broadens the scope beyond ornithology: the 'flying creature' (of) that walks on all fours (Lev 11:20-23) clearly encompasses winged insects, a distinction the dietary laws require readers to notice.

1. bird, fowl (67×) Birds or fowl as a zoological class — the collective designation for avian creatures of every kind, including sky-birds in the creation framework (Gen 1:20-22, 26, 28), carrion birds that consume the dead (1 Sam 17:44; 1 Kgs 14:11), birds of the mountains (Ps 50:11), migratory or wandering birds (Isa 16:2), birds as food (Lev 7:26; 17:13), and birds for sacrifice (Gen 8:20; Lev 1:14). With 67 occurrences, this sense covers the characteristic phrase of hashammayim ('birds of the sky'). Spanish ave/aves, French oiseau, German Vogel/Vögel, and English 'bird/fowl' all converge on a standard ornithological term. **GEOGRAPHY AND SPACE**

en: a-bird-of, bird-of, birds-of | **es:** ave-de, aves-de, el-ave | **fr:** le-oiseau, oiseau, oiseau-de | **de:** Vogel, Vogel-von, Vögel Gen 1:20; Gen 1:21; Gen 1:22; Gen 1:26; Gen 1:28

2. flying creature, winged thing (4×) A flying creature in the broadest sense, extending beyond birds to encompass winged insects — creatures that fly but 'go on all fours.' Restricted to just 4 occurrences in the Levitical dietary legislation (Lev 11:20, 21, 23; Deut 14:19), this sense is the wider zoological category that the clean/unclean laws require: 'every flying creature (of) that creeps, going on all fours, is detestable to you' — except those with jointed legs for leaping, like locusts. The multilingual glosses reveal translator difficulty: English and French resort to 'flying creature/créature,' while Spanish retains ave and German der fliegende, all struggling with a Hebrew term that here transcends the bird/insect boundary. **GEOGRAPHY AND SPACE**

en: the-flying, the-flying-creature | **es:** el-ave | **fr:** le-flying, le-flying-créature | **de:** der-flying, der-flying-creature Lev 11:20; Lev 11:21; Lev 11:23; Deut 14:19

עוֹף H5776 *N-ms* (2×)

bird, fowl (Aramaic; collective or individual)

This Aramaic noun denotes a bird or fowl, used in Daniel's apocalyptic visions. Daniel 2:38 interprets Nebuchadnezzar's dream, declaring God has given him dominion over 'the birds of the sky' (along with beasts and humans). Daniel 7:6 describes the third beast with 'four wings of a fowl,' symbolizing swift conquest. The word is collective (birds in general) or singular (a bird), with context determining number. The imagery reinforces divine sovereignty over all creation and prophetic symbolism of earthly kingdoms.

(2×) Bird or fowl in Aramaic, appearing in Daniel's visions. Daniel 2:38 lists 'birds of the sky' among creatures under Nebuchadnezzar's dominion; 7:6 describes a beast with 'wings of a fowl.' The term functions both collectively (birds) and individually (bird/fowl), emphasizing either divine sovereignty or symbolic representation of kingdoms. **GEOGRAPHY AND SPACE**

en: and-birds-of-, bird | **es:** ave, y-las-aves-de | **fr:** et-oiseau, oiseau | **de:** [ועוף], [עוף] Dan 2:38; Dan 7:6

עֹפֶרֶת H5777 *Prep-k* (9×)

Lead, the heavy bluish-gray metal, mentioned in contexts of metallurgy, permanent inscription, and trade goods.

Denotes the heavy metal lead (עֹפֶרֶת), probably a loanword of uncertain origin. It appears in inventories of metals alongside tin, iron, and bronze (Num 31:22; Ezek 22:18, 20), and as a trade commodity from Tarshish (Ezek 27:12). Perhaps its most memorable occurrence is Job 19:24, where Job wishes his words were inscribed with an iron stylus and filled with lead for permanence. The Song of the Sea uses it in a striking simile: the Egyptians 'sank like lead in the mighty waters' (Exod 15:10). Spanish 'plomo' and French 'plomb' both descend from Latin plumbum, yet the Hebrew term may trace to Aramaic roots entirely distinct from the Indo-European family.

lead (metal) (9×) The metal lead, valued in antiquity for its weight, malleability, and low melting point. Used literally in lists of smelted metals (Num 31:22; Ezek 22:18, 20), as a Tarshish trade good (Ezek 27:12), and as material for filling engraved inscriptions (Job 19:24). Zechariah's vision employs a lead disc as a cover for the ephah basket (Zech 5:7-8). The most vivid figurative use is in Exodus 15:10, where Pharaoh's forces sink 'like lead' in the sea. Jeremiah 6:29 may reference lead as a flux in the refining process. **TIN LEAD METALS**

en: and-lead, lead, like-the-lead | **es:** como-plomo, plomo, y-plomo | **fr:** [עפרת], comme-le-conduire, et-plomb | **de:** [העפרת], [ועופרת], [ועפרת] Exod 15:10; Num 31:22; Job 19:24; Jer 6:29; Ezek 22:18

עוֹפַי H5778 *N-proper-ms* (2×)

Ephai (personal name; ketiv: Ophai); a Netophathite leader post-fall of Jerusalem

This personal name identifies a Netophathite (from Netophah near Bethlehem) who appears in Jeremiah 40:8 among the military leaders who came to Gedaliah after Jerusalem's fall in 586 BC. The Masoretic text preserves two readings: the ketiv (written text) has 'Ophai' while the qere (read aloud) has 'Ephai.' This reflects scribal tradition and pronunciation variants. Ephai represents the Judean remnant seeking guidance in the chaotic aftermath of Babylonian conquest.

(2×) A proper name for a Netophathite leader who joined Gedaliah after Jerusalem's fall (Jeremiah 40:8). The name shows ketiv/qere variation (Ophai/Ephai), reflecting scribal pronunciation traditions. Both occurrences in the verse reflect this textual phenomenon. Greek versions (Iōphe, Ōphe, Ōphet) attempt to transliterate the uncertain pronunciation. **PERSONAL NAMES**

en: Eyfai | **es:** (Efay), [Ofay] | **fr:** [(עיפי)], [[עופי]] | **de:** [(עיפי)], [[עופי]] Jer 40:8

עוּץ H5779 *V-Qal-Imp-mp* (2×)

to counsel, take counsel, plan together (rare variant of יָעַץ, appearing only in imperative forms)

This verb appears only twice in the Hebrew Bible, both times as a plural imperative urging hearers to 'take counsel' or 'plan together.' The BDB lexicon identifies it as an Aramaic-influenced variant of the

more common יעץ (to counsel, advise). In Judges 19:30, the horrified Israelites are urged to deliberate about the Levite's concubine crisis; in Isaiah 8:10, the prophet challenges foreign nations to make their plans—which God will thwart. The Spanish and French glosses capture the deliberative aspect: 'trazad' (devise a plan), 'prendre conseil' (take counsel).

(2×) Used as an exhortation to convene and deliberate about a crisis or threat. Both occurrences deploy the imperative mood, calling a community to collective decision-making. The multilingual glosses reflect planning ('plan,' 'considerad,' 'prendre-conseil'), situating the word in contexts of urgent communal deliberation. **CONSIDERING AND DISCERNING**

en: plan, take-counsel | **es:** Trazad, considerad | **fr:** [עצו], prendre-conseil | **de:** [עצו], nehmen-Rat Judg 19:30; Isa 8:10

עוּץ H5780 *N-proper-fs* (8×)

Uz, a personal name in Aramean/Edomite genealogies and a regional name for Job's homeland east of Israel.

A proper noun functioning both as a personal name and a geographic designation. As a personal name, Uz appears in three genealogical lines: a son of Aram and grandson of Shem (Gen 10:23, 1 Chr 1:17), the eldest son of Nahor (Gen 22:21), and an Edomite descendant of Seir (Gen 36:28, 1 Chr 1:42). As a place name, it denotes the eastern territory where Job dwelt (Job 1:1) and a region addressed in prophetic judgment (Jer 25:20, Lam 4:21). The convergence of Aramean, Nahorite, and Edomite traditions suggests a broad eastern frontier region. The Septuagint renders it as Aus/Os, while translations vary between 'Uz,' 'Uts,' and 'Utz.'

Uz (place/personal name) (8×) A proper noun used both for persons in patriarchal genealogies and for the eastern region associated with Job. Three genealogical figures bear the name: a son of Aram (Gen 10:23), a son of Nahor (Gen 22:21), and a Horite descendant (Gen 36:28), reflecting the convergence of Aramean, Abrahamic, and Edomite traditions in the transjordanian east. As a geographic term, 'the land of Uz' is Job's homeland (Job 1:1), later invoked in prophetic oracles (Jer 25:20, Lam 4:21). The Septuagint Ausitis and modern renderings – English 'Uz,' Spanish 'Uz,' German 'Uz' – all preserve the short, ancient toponym. **PERSONAL NAMES**

en: Uts, Utz, Uz | **es:** Uts, Utz, Uz | **fr:** Uts, Uz, [העוץ] | **de:** Uz, [העוץ], [עוץ] Gen 10:23; Gen 22:21; Gen 36:28; 1Chr 1:17; 1Chr 1:42

עוּק H5781 *V-Hifil-Imperf-3fs* (2×)

to press down, totter (Hiphil: cause to totter or press heavily; dubious root, possibly textual corruption)

This verb appears only in Amos 2:13, where the text is uncertain. The BDB suggests the Masoretic reading describes God pressing down on his people 'as a cart presses down when full of sheaves,' though many scholars (Wellhausen, Nowack, Driver) propose emending to a form of כוּק, 'to totter.' The multilingual evidence splits: English and Spanish retain the 'pressing' imagery ('am pressing,' 'aplasta'), while French adopts the emendation ('chanceler,' to totter). This textual uncertainty makes the lemma difficult to define with confidence.

(2×) The Masoretic tradition suggests pressing or crushing, while emendation proposals lean toward tottering or staggering. The double occurrence in Amos 2:13 (participle and imperfect) depicts divine judgment as a heavy weight or destabilizing force. Spanish and English glosses preserve the 'pressing' imagery, while French reflects the 'tottering' emendation, illustrating the textual debate. **SHAKING AND TOTTERING**

en: am-pressing, presses | **es:** aplasta, aplastando | **fr:** chanceler | **de:** [מעיק], [תעיק] Amos 2:13

עוּר H5782 *V-Hifil-Imperf.Cohort-1cs* (80×)

To rouse, awaken, stir up; in Qal, to wake from sleep; in Hifil, to cause awakening or incite action; in Piel, to rouse intensively.

Few Hebrew verbs carry as much dramatic energy as 'ur. At its most literal, it describes the simple act of waking from sleep — Deborah is called to 'awake, awake!' in her great victory song (Judg 5:12), and the beloved in the Song of Songs pleads that love not be stirred before its time. But the word scales from bedroom to battlefield to cosmic stage: God 'stirs up' the spirit of Cyrus to release Israel (2 Chr 36:22; Ezra 1:1), rouses nations against Babylon (Jer 50:41), and is himself urged by the psalmist to 'awake' on behalf of his people. The Hifil causative dominates, reflecting how often Scripture depicts awakening as something caused — by God, by circumstances, or by desperate human plea. Arabic 'ayqaza (to awaken) and Korean 깨우다 (to rouse someone) both confirm the causative as a lexicalized sense, not just a grammatical derivation.

1. Hifil: to awaken, stir up (causative) (38×) Hifil causative: to awaken someone, stir up, incite — the most frequent sense at 38 occurrences. God is the typical agent, stirring up the spirit of kings (2 Chr 36:22; Ezra 1:1), rousing nations for judgment (Jer 6:22; 50:41), or awakening a protective instinct like an eagle stirring its nest (Deut 32:11). Arabic yuqizu ('he awakens') and German erwecken both select dedicated causative vocabulary here, while Spanish despertar and Korean 깨우다 confirm the caused-awakening frame. The theological pattern is striking: human agents rarely 'stir up' well — it is God's prerogative to awaken history. **AWAKENING AND VIGILANCE**

en: He-awakens, I-will-awaken, am-stirring-up | **es:** Despierta, Despiértate, Y-despertó | **fr:** [ירעו], de-ville, la-ville | **de:** aufwachen, die-Stadt, erwecken Deut 32:11; 1Chr 5:26; 2Chr 21:16; 2Chr 36:22; Ezra 1:1

2. Qal: to awake, be awake (18×) Qal intransitive: to awake, be awake, arise from sleep — 18 occurrences centered on the subject's own transition from sleep or inactivity to alertness. Deborah's fourfold 'awake, awake!' (Judg 5:12) is the paradigm case, and the beloved's self-description 'I sleep, but my heart is awake' (Song 5:2) plays on the boundary between literal and figurative. Arabic istayqaza (intransitive self-awakening), Korean 깨어나다, and Swahili amka all select non-causative wake-up vocabulary, confirming this as genuinely distinct from the Hifil. The psalmist's imperative 'Awake!' directed to God (Ps 7:6; 44:23; 59:4) boldly applies human sleep-language to the divine. **AWAKENING AND VIGILANCE**

en: and-awake, arise, aroused | **es:** Despierta, Despiértate, Levántate | **fr:** et-éveiller, veillait., Éveille-toi, | **de:** erwachen, erwecken, erweckte Judg 5:12; Job 41:10

3. Piel: to rouse, stir up, awaken (11×) Piel intensive: to rouse, stir up, awaken with deliberate force — 11 occurrences where the action carries heightened intentionality or emotional charge. The adjuration in the Song of Songs 'do not stir up or awaken love until it pleases' (Song 2:7; 3:5; 8:4) uses this form to convey the dangerous volatility of premature arousal. Proverbs 10:12 warns that 'hatred stirs up strife,' and Job's friends are rebuked for trying to 'rouse' Leviathan (Job 3:8). Spanish excitar and Arabic yuthiru ('to incite') both capture the intensive, sometimes provocative, quality that distinguishes this from the neutral Hifil causative. **AWAKENING AND VIGILANCE**

en: I-awakened-you, and-I-will-rouse, and-will-rouse | **es:** Y-levantará, despierta, excitáis | **fr:** et-éveiller, exciteriez-vous, je-t'ai-éveillé; | **de:** erwecken, erweckte, stir-hinauf Job 3:8; Ps 80:2; Prov 10:12; Song 2:7; Song 3:5

4. Niphal: to be roused, be stirred up (7×) Niphal passive: to be roused, be stirred up by an external force — 7 occurrences emphasizing that the subject is the recipient rather than the agent of awakening. The dead 'will not awake' nor 'be roused from their sleep' (Job 14:12); a great nation 'is being stirred up from the remote parts of the earth' (Jer 6:22; 50:41). Arabic yunhadu (passive, 'to be raised up') and Swahili -amshwa (passive of amka) confirm genuine voice-driven distinction. Joel 3:12 inverts the pattern: the nations are told to 'be roused' for divine judgment — a passive that paradoxically demands obedience. **AWAKENING AND VIGILANCE**

en: are-roused, he-has-roused, is-awakened | **es:** Despiértense, es-despertado, se-despertará | **fr:** éveiller | **de:** erwecken, erweckte Job 14:12; Jer 6:22; Jer 25:32; Jer 50:41; Joel 3:12

5. (3×) A specialized martial sense: to wield or brandish a weapon — 3 occurrences exclusively in the warrior-hero lists of 2 Samuel 23:18 and 1 Chronicles 11:11, 20, describing mighty men who 'wielded' their spears. English 'wielded,' Spanish blandía, and the contextual action of raising a weapon all point to a distinct kinesthetic sense

— the physical act of lifting and brandishing — rather than mere metaphorical 'stirring.' This may represent an archaic usage preserved only in heroic formulae, related to the root sense of 'raising up' but specialized for weaponry. **WAVE WIELD BRANDISH**
en: wielded | **es:** blandiendo, blandía | **fr:** [עורר], wielded | **de:** erwecken, wielded 2Sam 23:18; 1Chr 11:11; 1Chr 11:20

6. Hitpael: to rouse oneself (3×) Hitpael reflexive: to rouse oneself, bestir oneself into action — 3 occurrences where the subject deliberately gathers inner resolve. In Isa 64:7 the prophet laments that no one 'stirs himself up' to take hold of God; Job 17:8 promises that the righteous will 'rouse himself' against the godless; Job 31:29 describes exulting when misfortune strikes. Arabic yataharraku ('to move oneself') and the reflexive morphology itself mark the volitional self-directed quality. Each occurrence carries moral weight — this is not passive awakening but a choice to engage. **AWAKENING AND VIGILANCE**
en: and-I-was-stirred-up, one-rousing-himself, stirs-himself | **es:** quien-se-despierte, se-levantará, y-me-exalté | **fr:** et-éveiller, éveiller | **de:** erwecken, erweckte, und-erweckte Job 17:8; Job 31:29; Isa 64:7

עוּר H5783 *V-Nifal-Imperf-3fs* (1×)

to be laid bare, exposed, made ready (of a bow being unsheathed and prepared for use)

This Niphal verb means to be exposed, laid bare, or made completely ready. It appears in Habakkuk's prophetic vision describing God's bow being made utterly ready for battle—'laid bare to nakedness,' meaning completely unsheathed and prepared to strike. The root connects to ideas of bareness and exposure, similar to the more common Hebrew word for nakedness. Some scholars propose textual emendations, but the image of a weapon being fully exposed and ready captures the intensity of divine judgment. The multilingual glosses reflect both the idea of being 'laid bare' and 'awakened' or 'aroused' for action.

(1×) Habakkuk 3:9 depicts YHWH's bow being completely exposed and ready for battle in theophanic imagery. The French 'mettre à nu' (to lay bare) and English 'is laid bare' capture the sense of total exposure. The Spanish 'se despierta' (is awakened) may reflect understanding the verb as 'aroused' or 'made ready.' The context is holy war: God's weapons are no longer sheathed but fully prepared to execute judgment. **STRIPPING AND UNCOVERING**
en: is-laid-bare | **es:** se-despierta | **fr:** mettre-à-nu | **de:** [תעור] Hab 3:9

עוּר H5784 *Prep-k / N-ms* (1×)

chaff, dry husks (light refuse blown away when grain is threshed and winnowed)

This Aramaic noun refers to chaff, the light, dry husks and straw that are separated from grain during threshing and winnowing. In Daniel's vision of Nebuchadnezzar's dream, the great statue—representing successive kingdoms—is struck by a stone and breaks into pieces that become 'like chaff' from the summer threshing floors, blown away without a trace. The image emphasizes the utter disappearance and insignificance of these mighty empires before God's eternal kingdom. Related words in Aramaic and Arabic similarly refer to small particles or motes, underlining the sense of worthless fragments easily scattered by the wind.

(1×) Daniel 2:35 uses this term in a simile: the broken pieces of the statue 'became like chaff from the summer threshing floors,' emphasizing total obliteration. Spanish 'tamo' and English 'chaff' both denote the worthless byproduct of grain processing. The comparison underscores that earthly kingdoms, however impressive, will vanish like windblown refuse before the stone cut without hands. **STUBBLE AND CHAFF**
en: like-chaff | **es:** como-el-tamo | **fr:** peau | **de:** [כעור] Dan 2:35

עוֹר H5785 *Prep-m / N-msc* (99×)

Skin, hide, leather; the outer covering of a human body, an animal's hide, or processed leather used for articles and garments.

From Eden's first garments—'coats of skin' fashioned by God for Adam and Eve (Gen 3:21)—to the meticulous purity regulations of Leviticus, or functions as a concretely physical term spanning human vulnerability, animal sacrifice, and material culture. The word dominates Leviticus 13, where thirty-three occurrences detail the inspection of skin afflictions. Job's anguished cries ('my skin hangs on my bones,' Job 19:20) and Jeremiah's rhetorical question about the Ethiopian's skin (Jer 13:23) make it a word of embodied suffering. When processed into leather, it covers the tabernacle (Exod 26:14) and must be purified when contaminated (Lev 11:32). Spanish piel and cuero, German Haut and Fell, French peau and cuir all reflect this natural three-way split.

1. skin of a person (59×) The outer bodily covering of a human being, especially in contexts of disease, suffering, and physical description. Fifty-nine occurrences make this the dominant sense, with Leviticus 13 alone accounting for over half as the priest examines skin for signs of tsar'at (traditionally 'leprosy'). Job's tormented body (Job 7:5; 10:11; 19:20, 26) and Ezekiel's valley of dry bones receiving skin (Ezek 37:6, 8) show the word marking the boundary between life and death, wholeness and decay. The construct 'or basar ('skin of the flesh') in Levitical law became a technical diagnostic phrase. **SKIN AND LEATHER**
en: in-leather, in-the-leather, in-the-skin | **es:** en-cuero, en-el-cuero, en-la-piel | **fr:** dans-cuir, dans-le-cuir, dans-le-peau | **de:** der-Haut, der-verbergen, in-der-Haut Gen 3:21; Exod 29:14; Lev 8:17; Lev 9:11; Lev 13:2

2. animal hide or skin (27×) The skin or hide of an animal, either freshly removed during sacrifice or still on the living creature. Twenty-seven occurrences concentrate in sacrificial law: the 'skin of the bull' burned outside the camp (Exod 29:14; Lev 4:11), the priestly right to the skin of the burnt offering (Lev 7:8), and Jacob's stratagem with goatskins on his hands (Gen 27:16). The distinction between human skin and animal hide is not lexical but contextual —Hebrew uses the same word for both, while German distinguishes Haut from Fell and Spanish piel from cuero. **GEOGRAPHY AND SPACE**
en: skin-of, skins-of, the-skin-of | **es:** la-piel-de, piel-de, pieles-de | **fr:** le-peau-de, peau-de, peaux-de | **de:** Fell-von, Felle-von, Haut-von Gen 27:16; Exod 25:5; Exod 26:14

3. leather as processed material (13×) Animal skin processed into leather, used for manufactured articles such as garments, vessels, and tabernacle coverings. Thirteen occurrences appear primarily in purity regulations (Lev 11:32; 13:48-59; 15:17) and tabernacle construction (Exod 25:5; 26:14). The 'rams' skins dyed red' and 'tachash skins' covering the tabernacle show leather as a worked material distinct from raw hide. Leviticus 13:48-59 treats leather articles alongside woven fabric in mold-contamination law, treating or as an industrial product requiring its own purity protocol. **SKIN AND LEATHER**
en: leather, skin, the-leather | **es:** cuero, el-cuero, piel | **fr:** cuir, le-cuir, leather | **de:** Haut, der-leather, leather Lev 11:32; Lev 13:48; Lev 13:49; Lev 13:51; Lev 13:52

עָוַר H5786 *V-Piel-Perf-3ms* (5×)

to blind, put out the eyes (Piel); used literally of blinding captives and figuratively of bribes corrupting judgment

In the Piel stem, this verb means to make blind or to put out someone's eyes. Its literal use describes the brutal punishment inflicted on King Zedekiah by Nebuchadnezzar (2 Kgs 25:7; Jer 39:7; 52:11). Figuratively, both Exodus 23:8 and Deuteronomy 16:19 warn that a bribe blinds the eyes of the wise or of those who see clearly. The Aramaic and Arabic cognates confirm the root meaning of impairing sight.

(5×) To make blind, to put out the eyes — literally of the Babylonian blinding of Zedekiah (2 Kgs 25:7; Jer 39:7; 52:11), and figuratively of bribes corrupting judicial discernment (Exod 23:8; Deut 16:19). Spanish 'cegó/ciega' and French 'aveugle' both reflect the consistent rendering across traditions. The literal and figurative uses share the image of sight destroyed: whether physical eyes gouged by an enemy or moral perception darkened by corruption. **BLINDNESS PHYSICAL SPIRITUAL**

en: blinds, he-blinded | **es:** cegó, ciega | **fr:** [עור], aveugle, blinds | **de:** [עור], blinds, er-blinded Exod 23:8; Deut 16:19; 2Kgs 25:7; Jer 39:7; Jer 52:11

עִוֵּר H5787 *Adj-ms* (26×)

Blind — unable to see, whether physically sightless or spiritually imperceptive; used of persons, animals, and nations.

An adjective describing the inability to see, spanning the physical and the spiritual. Physically, it refers to those born sightless or struck blind (Exod 4:11), persons protected by law from cruelty (Lev 19:14; Deut 27:18), and blemished animals unfit for sacrifice (Deut 15:21; Mal 1:8). The Jebusites' taunt about 'the blind and the lame' defending Jerusalem (2 Sam 5:6, 8) uses it as a term of contempt. Figuratively, Isaiah employs it extensively for Israel's spiritual dullness — blind watchmen (Isa 56:10), a blind servant (Isa 42:19), and the promise that blind eyes will be opened (Isa 29:18; 35:5; 42:7, 16, 18). Spanish 'ciego' and French 'aveugle' cover both physical and metaphorical registers.

blind (physical or spiritual) (26×) Unable to see, used in both literal and figurative senses. Literally, it describes physical blindness as a condition God sovereignly assigns (Exod 4:11), a disability the Torah protects (Lev 19:14; Deut 27:18), and a sacrificial disqualification (Deut 15:21; Mal 1:8). Figuratively, especially in Isaiah, it characterizes spiritual insensibility — Israel as God's blind servant (Isa 42:19), blind leaders (Isa 56:10), and the eschatological promise of sight restored (Isa 29:18; 35:5; 42:7). The Psalms echo this hope: 'The LORD opens the eyes of the blind' (Ps 146:8). Multilingual glosses — Spanish 'ciego,' French 'aveugle' — confirm one adjective spanning both domains. **BLINDNESS PHYSICAL SPIRITUAL**

en: blind, is-blind, of-the-blind | **es:** a-ciego, ciego, ciegos | **fr:** [עור], [עורים], aveugle | **de:** blind, der-blind, erweckte Exod 4:11; Lev 19:14; Lev 21:18; Deut 15:21; Deut 27:18

עִוָּרוֹן H5788a *Prep-b* (2×)

with blindness (phrase: prepositional form of עִוָּרוֹן, denoting affliction with literal or figurative blindness)

This prepositional phrase appears in two contexts where the Lord strikes with blindness: Moses warns that disobedience will bring blindness (Deuteronomy 28:28), and Zechariah prophesies that God will smite enemy horses with 'blind staggers' (Zechariah 12:4). In Deuteronomy the blindness is figurative—'blind incapacity' or disorientation—while in Zechariah it is physical, rendering the horses helplessly wild. The multilingual glosses uniformly render 'with blindness' or equivalent prepositional constructions, underscoring the afflictive nature of the divine action.

(2×) Marks the instrument or manner of divine judgment: God strikes either humans (with mental/spiritual incapacity) or animals (with physical disorientation) 'with blindness.' Deuteronomy 28:28 pairs it with madness and confusion; Zechariah 12:4 applies it to warhorses, making them uncontrollable. Every target language preserves the prepositional 'with blindness' construction. **BLINDNESS PHYSICAL SPIRITUAL**

en: and-with-blindness | **es:** con-ceguera, y-con-ceguera | **fr:** aveuglement, et-avec-blindness | **de:** [בעורן], und-mit-blindness Deut 28:28; Zech 12:4

עִוֶּרֶת H5788b *N-fs* (1×)

blindness (abstract noun denoting the condition of being blind, used of sacrificial defects)

This feminine abstract noun means 'blindness,' the state or condition of being unable to see. In Leviticus 22, it appears in a list of physical defects that disqualify animals from being offered as sacrifices. The law requires that offerings to YHWH be unblemished, reflecting both the perfection due to God and the principle that worship should involve giving the best, not the defective or unwanted. The term is used abstractly for the concrete: a blind animal. This usage reflects Hebrew's common pattern of using abstract nouns (blindness) to represent concrete realities (blind creatures), emphasizing the disqualifying condition itself.

(1×) Leviticus 22:22 lists 'blindness' among defects (broken, maimed, ulcerated, scabbed) that render an animal unacceptable for sacrifice. All major translations render this as 'blind' (Spanish 'ciego,' German 'blind'), showing consistent understanding across languages. The holiness code insists that only unblemished offerings are appropriate for YHWH's altar, making blindness a disqualifying condition. **BLINDNESS PHYSICAL SPIRITUAL**

en: blind | **es:** Ciego | **fr:** aveugle | **de:** blind Lev 22:22

עוּשׁ H5789 *V-Qal-Imp-mp* (1×)

to lend aid, come to help, hasten (rare verb, possibly related to Arabic 'succor'; textually uncertain)

This verb appears only once and means to lend aid, come to help, or hasten. The Hebrew root may connect to Arabic and Nabatean words for help and succor. In Joel's summons to the nations for the valley of judgment, the text calls them to hasten and come. However, textual uncertainty surrounds this word—several scholars propose reading it as 'hasten' or 'assemble' instead. The Spanish and English 'hasten' may reflect an emended reading. Despite these questions, the context clearly envisions a dramatic summons for the nations to gather quickly for God's judgment in the valley of decision.

(1×) Joel 3:11 (English 4:11) calls the surrounding nations to come quickly, though the exact verb is disputed. Translations render it 'hasten' (Spanish 'apresuraos'), suggesting urgency. The context is the gathering of nations for judgment in the valley of Jehoshaphat, where God will execute justice. Whether the verb means 'help,' 'hasten,' or 'assemble,' the sense is a dramatic call to swift assembly. **HELP AND ASSISTANCE**

en: hasten | **es:** Apresuraos | **fr:** hâter | **de:** [עושו] Joel 3:11

עוּת H5790 *Prep-l / V-Qal-Inf* (1×)

to help, sustain, support (very uncertain; possibly Aramaism, or text is corrupt)

This infinitive verb form appears in a textually problematic passage in Isaiah 50:4, where the Servant speaks of being given 'the tongue of the learned' to know how to sustain the weary with a word. The meaning 'to help' or 'sustain' is commonly accepted, though scholars note it may be an Aramaism (related to Aramaic and Arabic roots for helping and succoring). Others suggest textual corruption and propose various emendations like 'answer,' 'teach,' or 'revive.' Despite these uncertainties, the basic sense of supporting or sustaining the weary with timely words fits the Servant's mission of bringing comfort and strengthening those who are exhausted or discouraged.

(1×) Isaiah 50:4 describes the Servant's ability 'to sustain the weary with a word.' Spanish 'sostener' (to sustain) and English 'how to sustain' both capture the sense of upholding or supporting through speech. The Servant is portrayed as one who knows the right word for the right moment—strengthening those who are exhausted, discouraged, or ready to give up. This fits the broader Servant Songs' theme of gentle restoration. **SPEAKING AND TALKING**

en: how-to-sustain | **es:** sostener | **fr:** [לעות] | **de:** [לעות] Isa 50:4

עָוַת H5791 *Conj-w / V-Hitpael-ConjPerf-3cp* (11×)

To bend, make crooked, pervert; used of twisting justice and the physical bowing of age

At its core, this verb means to bend or twist something from its proper shape. The Piel stem dominates usage, depicting the moral distortion of justice: 'Does God pervert justice?' (Job 8:3). Amos 8:5 applies it to falsifying trade scales — Spanish 'pervertir' and Arabic equivalents consistently treat it as deliberate corruption. The Pual passive in Ecclesiastes 1:15 describes what is already bent beyond straightening. Most evocatively, the Hitpael in Ecclesiastes 12:3 pictures the 'strong men' of the body bowing and curving under the weight of old age — a reflexive becoming-crooked that moves from moral metaphor to bodily reality.

1. make crooked, pervert, subvert (9×) Piel active: to make crooked, pervert, or subvert, especially justice and right dealing.

Job's anguished question — does God twist mishpat? (Job 8:3) — and Amos's indictment of merchants who pervert scales (Amos 8:5) define this sense. Spanish 'pervertir' and French 'pervertir' uniformly signal deliberate moral distortion. Also covers personal subversion as in Psalm 119:78 and Job 19:6. **CROOKED PERVERTED**

en: He-made-crooked, To-pervert, and-to-pervert | **es:** Al-pervertir, me-ha-pervertido, me-pervirtieron | **fr:** [לְעַוֵּת], et-pervertir, pervertir | **de:** [וּלְעַוּת], [יְעַוּת], [לְעַוּת] Job 8:3; Job 19:6; Job 34:12; Ps 119:78

2. crooked, perverted (passive) (1×) Pual passive participle: that which has been made crooked and cannot be straightened. Ecclesiastes 1:15 uses this single occurrence to voice the impossibility of correcting what is fundamentally bent — Spanish 'lo torcido' (the twisted thing) captures the resultative, stative quality. **CROOKED PERVERTED**

en: crooked | **es:** Lo-torcido | **fr:** tordre | **de:** [מְעֻוָּת] Eccl 1:15

3. become bent, bow down (reflexive) (1×) Hitpael reflexive: to become bent or bowed, describing physical deterioration. In Ecclesiastes 12:3, the 'men of strength' (the body's limbs) become crooked with age. Spanish 'se encorven' (they bow themselves) and English 'are bent' reflect the reflexive subject undergoing the bending — a poignant shift from moral perversion to the body's inevitable decline. **HUMILITY AND LOWERING**

en: and-are-bent | **es:** y-se-encorven | **fr:** et-tordre | **de:** [וְהִתְעַוְּתוּ] Eccl 12:3

עַוָּתָה H5792 *N-fsc / 1cs* (1×)

wrong, injustice, subversion of justice (deprivation of fair treatment, especially legal rights)

This feminine noun means wrong, injustice, or subversion of justice —specifically the deprivation or twisting of what is right. In Lamentations 3, the speaker laments that God has seen 'my wrong,' using this term in parallel with 'my judgment/justice.' The word denotes not just personal injury but the perversion or denial of legal rights, the twisting of what should be straight. It appears in contexts of oppression and legal injustice. The term comes from a root meaning to bend or pervert, capturing the sense that justice has been warped or one's rights have been subverted. The speaker appeals to God as the ultimate judge who sees when justice has been denied.

(1×) Lamentations 3:59 has the speaker appeal to YHWH: 'You have seen my wrong/injustice,' parallel to 'judge my cause.' Spanish 'mi agravio' (my grievance/wrong) reflects the sense of injustice suffered. The context is a cry for vindication: the speaker has been wronged, their rights subverted, and they appeal to God as the righteous judge to see the injustice and set things right. **POWER AND MIRACLES**

en: my-wrong | **es:** mi-agravio | **fr:** [עַוָּתִי] | **de:** [עַוָּתִי] Lam 3:59

עוּתַי H5793 *N-proper-ms* (2×)

Uthai (personal name: a Judahite in 1 Chronicles 9:4 and a returnee in Ezra 8:14)

Uthai is a personal name borne by two individuals in the postexilic records. In 1 Chronicles 9:4, he is a descendant of Judah dwelling in Jerusalem after the exile (the Septuagint renders it Γωθει, and Nehemiah 11:4 lists a parallel name Athaiah). In Ezra 8:14, another Uthai is among those who returned with Ezra (Septuagint: Ουθι). The name's etymology is uncertain, and the multilingual glosses simply transliterate it.

(2×) A proper name designating two postexilic figures: a Judahite in Jerusalem (1 Chronicles 9:4, parallel to Athaiah in Nehemiah 11:4) and a returnee with Ezra (Ezra 8:14). All modern translations transliterate the Hebrew directly, reflecting the conventional handling of personal names. **PERSONAL NAMES**

en: Utay | **es:** Utai | **fr:** [עוּתַי] | **de:** [עוּתַי] 1Chr 9:4; Ezra 8:14

עַז H5794 *Adj-ms* (24×)

Strong, mighty, fierce; of persons, forces, or fortifications possessing great power, severity, or boldness

Describes something or someone possessing formidable strength or intensity. A wind that parts the sea (Exod 14:21), a people too powerful to conquer (Num 13:28), or love that rivals death itself (Song 8:6) — all share this quality of overwhelming force. The word can shade toward fierceness and harshness, as when Jacob rebukes the cruelty of Simeon and Levi (Gen 49:7), or toward brazen insolence, as in the 'bold-faced king' of Daniel 8:23. Spanish captures this range well: 'fuerte' for raw strength, 'feroz' for savage intensity.

1. strong, mighty, powerful (17×) Denotes robust physical, military, or abstract power — a mighty nation, a strong east wind, waters too powerful to cross. The multilingual evidence clusters tightly around 'strong/fuerte/fort,' reflecting straightforward potency. Applied to people (Num 13:28), natural forces (Exod 14:21), and even love and death (Song 8:6), this is the core sense: raw, prevailing might. Amos 5:9 personifies destruction itself as 'the strong one.' **POWER AND ABILITY**

en: a-city, and-from-strong, fierce | **es:** el-fuerte, fuerte, fuertes | **fr:** [עַז], [עַזִּים], et-de-fort | **de:** [עַז], [עַזָּה], [עַזִּים] Gen 49:3; Exod 14:21; Num 13:28; Num 21:24; Judg 14:14

2. fierce, harsh, severe (3×) Shifts from strength to its menacing edge: fierceness, harshness, severity. Jacob's dying oracle condemns his sons' anger as 'fierce' (Gen 49:7), and Proverbs 18:23 contrasts the poor man's entreaties with the rich man's 'harsh' replies. German 'heftig' and Spanish 'feroz' capture this emotional violence — strength turned cruel or unrelenting. **POWER AND ABILITY**

en: fierce, harshly | **es:** durezas, feroz, fuerte | **fr:** fierce, fort | **de:** [עַזָּה], [עַזּוּת], heftig-ist-er Gen 49:7; Prov 18:23; Prov 21:14

3. bold-faced, brazen, ruthless (3×) Appears in construct phrases — 'fierce of face' (Deut 28:50, Dan 8:23), 'strong of appetite' (Isa 56:11) — to convey boldness, insolence, or voracity. The construction intensifies a quality into a defining trait: not merely strong but brazenly so. Spanish 'fiera-de' and German 'grimmig' reflect this shift from general strength to a character marked by shameless aggression or greed. **GEOGRAPHY AND SPACE**

en: fierce, fierce-of-, strong-of- | **es:** fiera-de, fuerte-de, fuertes-de- | **fr:** [עַז], fierce, fort | **de:** [עַז], grimmig, stark Deut 28:50; Isa 56:11; Dan 8:23

4. fortified, strong (of a city) (1×) A transferred application to a city or stronghold: 'We have a strong city' (Isa 26:1). Here the adjective moves from personal might to architectural impregnability — walls, gates, and divine protection making a place unconquerable. Only one occurrence carries this fortification sense, but it bridges naturally from the core meaning of overwhelming force. **POWER AND ABILITY**

en: city | **es:** fuerte | **fr:** fort | **de:** stark Isa 26:1

עֵז H5795 *Conj-w* (74×)

She-goat; female goat(s) as livestock, food, or sacrifice; also goat hair used as textile material for the tabernacle.

A common Hebrew noun for the female goat, appearing throughout the Pentateuch in pastoral, culinary, and cultic contexts. The goat was central to Israelite life: as valued livestock (Gen 30:33), as the source of the famous 'kid of the goats' prepared for meals and deceptions (Gen 27:9), and as an acceptable sacrificial victim (Lev 22:19; Exod 12:5). A distinct secondary use refers to goat hair as a weaving material, particularly for the curtains of the tabernacle (Exod 26:7; 35:26), where Spanish 'pelo de cabras' and German 'Ziege-hair' highlight the textile meaning.

1. she-goat(s), female goat(s) (68×) The female goat as a domestic animal raised in flocks for food, property, and sacrifice. Covers the overwhelming majority of occurrences, from Jacob's flocks (Gen 30:33) to Passover victims (Exod 12:5) and Levitical offerings (Lev 22:19, 27). Translations uniformly render it with standard goat terms: Spanish 'cabras,' French 'chèvres,' German 'Ziegen,' confirming a single stable semantic core across all these uses. **GOATS AND GOAT HAIR**

en: goats | **es:** cabras, de-cabras | **fr:** boucs, chèvres | **de:** Ziegen, der-Ziegen, von-Ziegen Gen 27:9; Gen 27:16; Gen 37:31; Gen 38:17; Gen 38:20

2. goat hair (as material) (6×) Goat hair used as a raw textile material, especially for weaving the curtains and coverings of the

tabernacle. All six occurrences cluster in Exodus 25-35. The multilingual evidence is revealing: Spanish 'pelo de cabras,' French 'chèvre cheveux,' and German 'Ziege-hair' all add a 'hair' component absent from the livestock sense, marking a genuine metonymic extension from the animal to its fiber (Exod 26:7; 35:23). **GOATS AND GOAT HAIR**

en: and-goat-hair, and-goats, goats | **es:** cabras, el-pelo-de-cabras, pelos-de-cabra | **fr:** chèvres, et-chèvre-cheveux, et-chèvres | **de:** Ziegen, der-Ziege-hair, und-Ziege-hair Exod 25:4; Exod 26:7; Exod 35:6; Exod 35:23; Exod 35:26

עִזִּים H5796 *N-fp* (1×)

(she-)goats (Aramaic plural form in Ezra's list of sin offerings at temple dedication)

This Aramaic plural noun means 'goats,' specifically she-goats. It appears in Ezra's account of the dedication of the rebuilt temple, where the returnees offer sacrifices including bulls, rams, lambs, and goats as a sin offering for all Israel. The Aramaic form distinguishes it from the more common Hebrew word for goats, reflecting the multilingual context of the post-exilic period when Aramaic was widely used. The offering of goats as sin offerings follows the prescriptions of the Torah, where goats were regularly used for atonement. The number and variety of animals underscore the significance of the temple dedication.

(1×) Ezra 6:17 lists the sacrifices at the temple dedication: 100 bulls, 200 rams, 400 lambs, and 12 male goats as a sin offering. Spanish 'cabras' and English 'goats' clearly identify the animal. The Aramaic plural form reflects the language of the decree and narrative in this section of Ezra. The 12 goats correspond to the 12 tribes, symbolizing atonement for all Israel despite the return being primarily from Judah and Benjamin. **GOATS AND GOAT HAIR**

en: of-goats | **es:** de-cabras | **fr:** [עזין] | **de:** [עזין] Ezra 6:17

עֹז H5797 *Prep-b / N-ms* (92×)

Strength, might, power — whether physical fortitude, divine majesty, or the fierce energy of authority and praise.

One of the most celebrated nouns in the Hebrew Bible's vocabulary of power, appearing 92 times and concentrated especially in the Psalms (44 occurrences). It describes the raw strength of God that shakes the wilderness (Ps 29:1), the mighty power before which Israel sings (Exod 15:2, 'The LORD is my strength and my song'), and the festive energy of worship — David danced before the ark 'with all his might' (2 Sam 6:14). Arabic ʿizz, Korean 힘, and Swahili nguvu all converge on the same core: formidable, awe-inspiring power. The word also appears in compound expressions like 'tower of strength' (Judg 9:51, Prov 18:10), where it becomes architectural metaphor for divine protection.

1. strength, might, power (88×) The dominant sense: strength, might, power in its full range — divine omnipotence ('give unto the LORD glory and strength,' 1 Chr 16:28), royal authority ('the king shall joy in thy strength,' Ps 21:1), physical vigor (2 Sam 6:14), and national force. Arabic ʿizz (honor-through-power) and Korean 힘/능력 converge on this sense. The Psalms use it more than any other book, often in parallelism with כָּבוֹד (glory) and תִּפְאֶרֶת (splendor). **POWER AND MIRACLES**

en: confidence, is-strength-, strength | **es:** de-fuerza, está-la-fuerza, fortaleza | **fr:** force, puissance | **de:** Kraft, Staerke, Stärke 1Sam 2:10; 2Sam 6:14; 1Chr 13:8; 1Chr 16:27; 1Chr 16:28

2. (2×) Strength as a concrete architectural or protective attribute: a 'tower of strength' (מִגְדַּל עֹז, Judg 9:51) or a 'strong refuge' (מַחְסֶה עֹז, Ps 71:7). Here the abstract quality is materialized into fortification imagery — the name of the LORD is a strong tower (Prov 18:10). This usage bridges physical structure and metaphorical security. **POWER AND MIRACLES**

en: of-strength, strength | **es:** fuerza | **fr:** force | **de:** Staerke, Stärke Judg 9:51; Ps 71:7

3. (1×) A contextual use in Jeremiah 51:53 where the word appears in proximity to Babylon's fortified height. Some translations (French Gaza, German Gaza) reflect a possible confusion with the place name עַזָּה (Gaza), but the Hebrew text describes Babylon's 'strength' — her high fortification — as the target of divine judgment. The multilingual divergence here is itself instructive. **GAZA PHILISTINE CITY**

en: her-strength | **es:** su-fortaleza | **fr:** Gaza | **de:** Gaza Jer 51:53

4. (1×) The boldness or force of a person's countenance or manner, as in Ecclesiastes 8:1: 'the boldness (עֹז) of his face shall be changed.' Here strength is transferred from physical or military might to the fierce confidence visible in a person's expression. Spanish dureza ('hardness') and French force both capture this specialized nuance of forcefulness in bearing. **GEOGRAPHY AND SPACE**

en: and-strength-of | **es:** y-dureza-de | **fr:** et-force | **de:** und-Kraft Eccl 8:1

עָזָּא H5798a *Prep-b / N-proper-ms* (13×)

Uzza or Uzzah; a personal name meaning 'strength,' borne by several biblical figures.

The name Uzza (or Uzzah) derives from the root azaz meaning 'to be strong,' and thus means 'strength' or 'my strength.' The most memorable bearer is the man who reached out to steady the Ark of the Covenant on its journey to Jerusalem and was struck dead by God for his presumption (2 Sam 6:3–8; 1 Chr 13:7–11) — an event so startling that David named the place Perez-uzzah ('outbreak against Uzzah'). The name also appears as the garden burial site of kings Manasseh and Amon (2 Kgs 21:18, 26), a Benjaminite (1 Chr 8:7), and a family head among the returning exiles (Ezra 2:49; Neh 7:51).

Uzza / Uzzah (proper noun) (13×) A personal name meaning 'strength,' applied to several individuals: primarily the son of Abinadab who was struck dead for touching the Ark of the Covenant during its transport to Jerusalem (2 Sam 6:3–8; 1 Chr 13:7–11). Also names the 'garden of Uzza' where kings Manasseh and Amon were buried (2 Kgs 21:18, 26), a Benjaminite descendant (1 Chr 8:7), and a clan head among temple servants returning from exile (Ezra 2:49; Neh 7:51). Translations across languages consistently transliterate as Uzza/Uzzah with minor spelling variations. **PROPER NAMES (PERSONAL)**

en: Uzza, Uzzah, against-Uzza | **es:** Uza, Uzza, Uzá | **fr:** Uzza, Uzzah, [בעזא] | **de:** Uzza, Uzzah, [בעזא] 2Sam 6:3; 2Sam 6:6; 2Sam 6:7; 2Sam 6:8; 2Kgs 21:18

עֻזָּה H5798b *N-proper-ms* (1×)

Uzzah (personal name meaning 'strength'; Levite mentioned in Chronicles' genealogies)

Uzzah is a personal name meaning 'strength,' appearing in the Levitical genealogies of 1 Chronicles. The name derives from the root for strength or might, the same root that gives us names like Uzziel ('God is my strength') and Azariah ('YHWH has helped'). This Uzzah is distinct from the more famous Uzzah who touched the ark and died (2 Samuel 6), though both bear the same name. Hebrew names often reflected theological convictions or hopes—parents naming a child Uzzah expressed confidence in strength, whether physical might or the strength that comes from God. The Septuagint variations reflect different Greek attempts to render the Hebrew name.

(1×) 1 Chronicles 6:29 (English 6:14) lists Uzzah in the Levitical genealogy. Spanish 'Uza,' English 'Uzzah,' and German spellings reflect standard transliterations of the Hebrew name. As a Levite, Uzzah belonged to the tribe set apart for sacred service. The name 'strength' was common in ancient Israel, celebrating might or divine empowerment. **PROPER NAMES (PERSONAL)**

en: Uzzah | **es:** Uza | **fr:** [עזה] | **de:** [עזה] 1Chr 6:29

עֲזָאזֵל H5799 *Prep-l / N-proper-ms* (4×)

Azazel; either a place-name (complete removal) or a spirit/demon of the wilderness in Levitical atonement ritual

Azazel appears exclusively in Leviticus 16 in connection with the Day of Atonement ritual. One goat is sacrificed to YHWH, while another is sent "to Azazel" into the wilderness, bearing Israel's sins away. Interpretations divide between viewing Azazel as an abstract concept (complete removal, from עזל = remove) or as a personal name for a

wilderness spirit or demon (reflected in later Jewish angelology as a fallen angel). The ritual effects the total removal of sin and impurity from the sanctuary and community.

(4×) A term of uncertain meaning central to the scapegoat ritual in Leviticus 16:8, 10 (twice), 26. Scholarly interpretations range from an abstract noun meaning "complete removal" (reduplicative intensive from עזל, remove) to a proper name of a wilderness demon or spirit. Later Jewish tradition (pseudepigrapha, rabbinic literature) develops Azazel as a fallen angel. Multilingual glosses transliterate uniformly: Azazel. The context is cultic: one goat "for YHWH," one "for Azazel," with the latter bearing away communal sin into the desert, effecting purgation and atonement. **PERSONAL NAMES**

en: for-Azazel, to-Azazel | **es:** a-Azazel, para-Azazel | **fr:** pour-Azazel, à-Azazel | **de:** fuer-Azazel, zu-Azazel Lev 16:8; Lev 16:10; Lev 16:26

עָזַב H5800a *Conj-w / V-Qal-QalPassPrtcpl-ms* (214×)

To leave, forsake, or abandon; ranges from covenantal betrayal and physical departure to the state of being forsaken and even helping with a burden.

The verb azav is the Bible's primary word for abandonment, and it carries enormous theological freight. When Israel forsakes the Lord (Judg 2:12-13), the word denounces covenantal betrayal; when a man leaves father and mother (Gen 2:24), it describes the natural departure that forms a new household. The Arabic araba ('to depart, be absent') shares the root sense of separation. Perhaps most surprising is the rare meaning 'to help with a burden' in Exodus 23:5, where the same verb that elsewhere means 'abandon' is redirected toward compassionate aid — a semantic reversal that has puzzled lexicographers for centuries. The passive forms describe the devastating condition of being forsaken, a state Isaiah applies both to desolate cities and to God's own people.

1. forsake, abandon (Qal active) (166×) The dominant Qal active sense: to willfully forsake, abandon, or desert. This covers covenantal abandonment of God (Deut 29:25; Judg 2:12-13; 10:6), desertion of people, and forsaking of commandments. The Arabic hajara/taraka, Korean beorida, and Swahili kuacha all converge on deliberate relational severance. The prophets use it as a covenant-lawsuit term: Israel has 'forsaken' the Lord who redeemed them, inverting the exodus relationship. **LEAVING AND REMAINING**

en: forsook, he-forsook, left | **es:** Abandonaron, abandonaron, abandonó | **fr:** abandonna, abandonner, ils-abandonna | **de:** sie-verliess, sie-verliessen, verlassen Deut 29:25; Judg 2:12; Judg 2:13; Judg 10:6; Judg 10:13

2. leave behind, let remain (Qal) (23×) To leave behind or let remain, without the moral weight of betrayal. In Genesis 2:24 a man 'leaves' his parents to cleave to his wife; in Genesis 39:6 Potiphar 'left' all his affairs in Joseph's hands. The Arabic taraka in its neutral sense and Korean dugo gada ('to leave behind') capture this well. The difference from sense 1 is the absence of rejection — what is left behind is not being repudiated but simply released or entrusted. **LEAVING AND REMAINING**

en: and-forsook, and-he-left, and-leave | **es:** Y-dejó, abandonamos, deja | **fr:** – quitter-, abandonner, et-abandonner | **de:** du-soll-verlassen, er-gelassen-hatte, links Gen 2:24; Gen 39:6; Gen 39:12; Gen 39:13; Gen 39:15

3. forsaken one, abandoned (participle) (14×) The participial and adjectival use describing someone or something as 'forsaken' or 'abandoned.' Isaiah 62:4 promises Jerusalem 'you shall no more be called Azuvah (Forsaken),' while texts like 1 Kings 14:10 and 2 Kings 14:26 describe the helpless condition of those left without protector. The Arabic mahjura/matruka and Korean beoryeojin ('abandoned one') confirm the stative, descriptive quality. This sense functions as a social category: the azuvah is one whom society or God has left behind. **LEAVING AND REMAINING**

en: Forsaken, abandoned, and-abandoned | **es:** Abandonada, Abandonadas, abandonada | **fr:** abandonner, et-abandoned, et-free | **de:** linke, oder-verliess, und-abandoned Deut 32:36; 1Kgs 14:10; 1Kgs 21:21; 2Kgs 9:8; 2Kgs 14:26

4. be forsaken, be abandoned (Nifal/QalPassive) (8×) The Nifal or Qal passive finite forms expressing the event or state of being forsaken. In Leviticus 26:43 the land 'shall be forsaken,' and in Isaiah 7:16 the land whose two kings Israel dreads 'will be forsaken.' The Arabic passive tutraku and Korean beoryeojida capture the grammatical passivization. Psalm 37:25 offers the famous testimony: 'I have not seen the righteous forsaken' — a theological claim about God's faithfulness framed in this passive voice. **LEAVING AND REMAINING**

en: and-abandoned, forsaken, is-abandoned | **es:** Abandonada, Serán-dejados, desamparada | **fr:** abandonner, et-abandonner, fera-être-gauche | **de:** und-verlassen, verlassen, verliess Lev 26:43; Job 18:4; Ps 37:25; Isa 7:16; Isa 18:6

5. help, assist with a burden (Qal) (3×) A remarkable semantic outlier: to help or assist, specifically in relieving an animal of its burden (Exod 23:5). All three occurrences come from the same verse and its surrounding legal context. The Korean dopda ('to help') and Swahili kusaidia confirm translators consistently render this as assistance rather than abandonment. Some scholars derive this from a homonymous root; others see a semantic development from 'release, let loose' (a burden). Either way, it stands as a striking counterpoint to the word's dominant meaning. **HELP AND ASSISTANCE**

en: from-helping, helping, you-shall-help | **es:** abandonar, abandonarás, de-abandonar | **fr:** de-helping, helping, tu—aider | **de:** du-soll-helfen, helping, von-helping Exod 23:5

עָזַב H5800b *Conj-w / V-Qal-ConsecImperf-3mp* (1×)

to restore, repair (uncertain meaning; possibly 'they fortified/restored,' but could be from 'abandon')

This verb appears in Nehemiah's account of rebuilding Jerusalem's walls and likely means to restore, repair, or possibly fortify. The passage says the goldsmiths and perfumers 'restored' Jerusalem as far as the Broad Wall. However, the meaning is debated. The verb could come from a root meaning to restore or erect (cognate to Sabaean), or it could be from the more common root meaning 'to abandon' or 'forsake,' with interpreters suggesting 'they left' Jerusalem unfortified, or 'they paved.' The weight of evidence favors 'restored' or 'fortified,' fitting the context of Nehemiah's wall-building project, where various groups took responsibility for different sections.

(1×) Nehemiah 3:8 describes one group's work on the wall: 'they restored Jerusalem as far as the Broad Wall.' Spanish 'y dejaron' (and they left) reflects an interpretation from the root 'abandon,' but this seems contextually odd. English 'restored' fits better with the chapter's theme of different groups rebuilding different wall sections. The exact sense remains uncertain, but restoration or fortification aligns with Nehemiah's project. **RENEW REPAIR RESTORE**

en: and-they-restored | **es:** y-dejaron | **fr:** [ויעזבו] | **de:** [ויעזבו] Neh 3:8

עִזָּבוֹן H5801 *Prep-b / N-mpc / 2fs* (7×)

Wares, merchandise; trade goods exchanged in commerce, used exclusively of Tyre's vast trading network in Ezekiel 27.

A masculine noun found only in the plural with suffixes, meaning 'wares' or 'merchandise' – goods left in the purchaser's hands after a transaction. It appears exclusively in Ezekiel 27, the magnificent oracle cataloguing Tyre's commercial empire. Trading partners furnished iron, tin, and lead 'as your wares' (Ezek 27:12), along with horses, mules, ivory, ebony, turquoise, coral, rubies, wheat, honey, oil, and balm. The Spanish 'productos' and French 'commerce' both reflect the mercantile context. The word may derive from 'azav ('to leave'), suggesting goods deposited or consigned in trade.

your wares (7×) Traded goods or merchandise, specifically items exchanged in commercial transactions, appearing only in Ezekiel 27's elaborate catalogue of Tyre's trade network. In Ezek 27:12, Tarshish traded silver, iron, tin, and lead 'as your wares' (izzevonayyik); v.14 lists horses and mules from Beth-Togarmah; v.16 mentions turquoise, purple, embroidery, and coral from Aram; v.19 records wrought iron, cassia, and calamus 'at the price of your wares'; v.22 catalogs spices and gold from Sheba and Raamah. In v.27 and v.33 the word appears in the climactic description of Tyre's fall, where all her wares sink into the heart of the seas. The etymology from 'azav ('leave, deposit') suggests goods consigned or left with a trading partner. **MERCHANDISE WARES**

en: and-your-wares, for-your-wares, your-wares | **es:** en-tus-productos, tus-

productos, y-tus-productos | **fr:** commerce, et-commerce | **de:** [בעזבוניך], [ועזבוניך], [עזבוניך] Ezek 27:12; Ezek 27:14; Ezek 27:16; Ezek 27:19; Ezek 27:22

עַזְבּוּק H5802 *N-proper-ms* (1×)

Azbuk (personal name; father of Nehemiah, one of the wall-builders in post-exilic Jerusalem)

Azbuk is a personal name appearing in Nehemiah's account of the wall rebuilding. He is identified as the father of Nehemiah (not the governor but another man with the same name), who was the ruler of half the district of Beth-zur and participated in repairing a section of Jerusalem's wall. The name's meaning is uncertain, though it may contain elements related to strengthening or power. Hebrew names often combined divine or powerful imagery with other elements. The Septuagint's varied renderings show Greek translators' attempts to represent an unfamiliar Hebrew name. Azbuk appears only once in Scripture, known solely as the father of this district ruler who contributed to the wall reconstruction.

(1×) Nehemiah 3:16 identifies one of the wall builders as 'Nehemiah son of Azbuk, ruler of half the district of Beth-zur.' The name Azbuk appears only here, a patronymic identifying which Nehemiah this is (since the governor also bore that name). Spanish 'Azbuc' reflects standard transliteration. Azbuk's son supervised repairs opposite the tombs of David and the artificial pool, taking responsibility for a significant section. **PERSONAL NAMES**

en: Azbuk | **es:** Azbuc | **fr:** [עזבוק] | **de:** [עזבוק] Neh 3:16

עַזְגָּד H5803 *N-proper-ms* (4×)

Azgad; name of a family head among the returning exiles and a covenant signatory

Azgad (meaning "Gad is mighty") is a personal and family name in the post-exilic period. The "sons of Azgad" returned from Babylon with Zerubbabel (Ezra 2:12//Nehemiah 7:17) and with Ezra (Ezra 8:12). An Azgad also appears among those who sealed Nehemiah's covenant (Nehemiah 10:15, English v. 16). The name reflects theophoric elements common in Israelite nomenclature, invoking the divine name Gad.

(4×) A personal and family name meaning "Gad is mighty." The family of Azgad appears in parallel return lists (Ezra 2:12// Nehemiah 7:17) and among Ezra's returnees (Ezra 8:12). An Azgad sealed the covenant in Nehemiah 10:15. Transliterations are uniform: Azgad/Azgad, with some bracketing [עזגד]. Greek versions render as Ασγαδ or Αζγαδ. The name's theophoric structure (deity + epithet) is typical of Hebrew personal names, and its recurrence across Ezra-Nehemiah indicates a significant family in the restoration community. **PERSONAL NAMES**

en: Azgad | **es:** Azgad | **fr:** [עזגד] | **de:** [עזגד] Ezra 2:12; Ezra 8:12; Neh 7:17; Neh 10:15

עַזָּה H5804 *Prep-m / N-proper-fs* (21×)

Gaza, the major Philistine coastal city; also Ayyah, a distinct place name in 1 Chr 7:28.

Refers overwhelmingly to the famous Philistine city on the southern Mediterranean coast, the southernmost of the five great Philistine city-states. It appears from the Table of Nations (Gen 10:19) through the conquest narratives and into the prophets, where Amos pronounces judgment on it for slave trading (Amos 1:6-7). The name appears as 'Azzah' in older English translations and 'Gaza' in others, both reflecting the same Hebrew form. One occurrence in 1 Chr 7:28 appears to reference a distinct locality, 'Ayyah,' as confirmed by multilingual evidence showing a separate rendering.

1. Gaza (Philistine city) (20×) The major Philistine city on the southern Mediterranean coast, one of the five Philistine city-states alongside Ashdod, Ashkelon, Gath, and Ekron. Marking the southwestern boundary of Canaan (Gen 10:19), it features in Samson's exploits (Judg 16:1, 21), conquest lists (Josh 10:41, 11:22), and prophetic oracles – Amos denounces Gaza for deporting entire communities into slavery (Amos 1:6-7). Spanish and French render it both as 'Gaza' and 'Azzah,' preserving the dual English tradition. **GAZA PHILISTINE CITY**

en: Azzah, Gaza, and-Azzah | **es:** Azah, Azzah, Azzá | **fr:** Azzah, Gaza, dans-Gaza | **de:** Azzah, Gaza, fuer-Gaza Gen 10:19; Deut 2:23; Josh 10:41; Josh 11:22; Josh 15:47

2. Ayyah (proper name) (1×) A place name appearing in 1 Chronicles 7:28 within the territorial description of the tribe of Ephraim, distinct from the Philistine city. Multilingual glosses confirm a separate identity: English renders 'Ayyah,' Spanish 'Aya,' suggesting this may be a variant reading or a different settlement altogether. The Hebrew consonantal form overlaps with Gaza but the geographical and tribal context points to a northern Ephraimite locale. **AIAH PLACE PERSON**

en: Ayyah | **es:** Aya | **fr:** [עיה] | **de:** [עיה] 1Chr 7:28

עֲזוּבָה H5805 *Art / V-Qal-QalPassPrtcpl-fs* (1×)

forsaken area, desolate region (feminine participle used as noun: the abandoned/forsaken place)

This feminine participle functions as a noun meaning 'the forsaken area' or 'desolate region.' It appears in Isaiah's commission vision, where God warns that judgment will result in great forsakenness 'in the midst of the land.' The term comes from the root 'to forsake' or 'abandon,' and the participle form emphasizes the state of being abandoned. Isaiah's vision foretells that the land will be emptied of inhabitants, becoming desolate and forsaken. The definite article ('the forsaken area') gives it a concrete, almost personified quality —not just abstract desolation but a specific forsaken place. The imagery is stark: what was once populated and thriving will become empty and abandoned.

(1×) Isaiah 6:12 warns that 'the forsaken area is great in the midst of the land.' Spanish 'el abandono' (the abandonment/desolation) captures the sense of a place left empty. The context is Isaiah's vision of judgment: people will be removed far away, and a great forsaken region will remain in the land's heart. The passive participle emphasizes the state of having been abandoned, reflecting divine judgment through exile. **LEAVING AND REMAINING**

en: the-forsaken-area | **es:** el-abandono | **fr:** [העזובה] | **de:** [העזובה] Isa 6:12

עֲזוּבָה H5806 *N-proper-fs* (4×)

Azubah; personal name of two women: Jehoshaphat's mother and Caleb's wife

Azubah (meaning "forsaken" or "deserted") is the name of two women in the biblical record. The first was the mother of King Jehoshaphat of Judah (1 Kings 22:42//2 Chronicles 20:31). The second was a wife of Caleb, mentioned in the genealogical records of Judah (1 Chronicles 2:18-19). Despite the name's negative connotation, these women held significant positions in Israelite genealogy and royal lineage.

(4×) A feminine personal name borne by two biblical women: (1) the mother of Jehoshaphat (1 Kings 22:42//2 Chronicles 20:31) and (2) the wife of Caleb (1 Chronicles 2:18-19). The name likely means "forsaken," possibly reflecting circumstances at birth or a later renaming. Transliterations are consistent: Azubah/Azuvah/Azuba, with some bracketing [עזובה]. Greek versions render as Αζαεβα, Αζονβα, Γαζουβα. The name's appearance in both royal and tribal genealogies underscores these women's importance in preserving lineage records. **PERSONAL NAMES**

en: Azubah, Azuvah | **es:** Azuba | **fr:** Azuvah, [עזובה] | **de:** Azuvah, [עזובה] 1Kgs 22:42; 1Chr 2:18; 1Chr 2:19; 2Chr 20:31

עֻזּוֹ H5807 *Conj-w / N-msc / 3ms* (3×)

Strength, might, fierceness; powerful force, whether in battle or divine acts

This noun denotes strength and mighty power, essentially equivalent to the more common 'oz.' Isaiah 42:25 uses it to describe the 'fierceness of battle' poured out by Yahweh upon rebellious Israel, parallel to 'the heat of His anger.' Psalm 145:6 celebrates the 'might of Your

awesome acts,' God's terrifying deeds on behalf of His people. Psalm 78:4 recounts telling the next generation of God's 'strength and wonders,' the powerful works that define Israel's history. The word emphasizes forceful, vigorous strength, sometimes with connotations of violence or intensity.

(3×) Three occurrences, all describing either God's powerful acts or the fierce force of divine judgment. The Psalms use it in contexts of worship and testimony, recounting Yahweh's mighty deeds. Isaiah's usage is darker: the fierceness of battle becomes an instrument of God's wrath. The multilingual glosses capture the core idea of strength, might, and power, with Spanish and English using 'poder,' 'strength,' 'violence' to convey the intensity. The conjunction 'and' appears in contexts where the noun is paired with other divine attributes. **POWER AND MIRACLES**

en: and-his-strength, and-might-of, and-violence-of | **es:** Y-poder-de, y-poder-de-el, y-violencia | **fr:** [ועזון], et-vigueur | **de:** [ועזון], und-might-of, und-sein-Stärke Ps 78:4; Ps 145:6; Isa 42:25

עִזּוּז H5808 *Conj-w | Adj-ms* (2×)

mighty, powerful (adjective describing military strength or divine power)

This adjective appears twice, once describing a mighty army and once describing the Lord himself. In Isaiah 43:17, it characterizes the formidable Egyptian force ('chariot and horse, army and warrior') that perished in the Red Sea. In Psalm 24:8, it is one of the Lord's titles: 'the Lord strong and mighty' (עִזּוּז וְגִבּוֹר). The Spanish, French, and German glosses align on 'strong/powerful,' situating the term in the semantic field of military and divine might.

(2×) Denotes overwhelming strength, whether of a human army or of God himself. Isaiah 43:17 recalls the 'mighty' Egyptian army drowned at the Exodus; Psalm 24:8 celebrates the Lord as 'mighty' in battle. The multilingual glosses ('strong,' 'fuerte,' 'puissance,' 'stark') uniformly emphasize martial and divine power. **POWER AND ABILITY**

en: and-power, strong | **es:** fuerte, y-poder | **fr:** [ועזון], puissance | **de:** [ועזון], stark Ps 24:8; Isa 43:17

עַזּוּר H5809 *N-proper-ms* (3×)

Personal name meaning 'helped' or 'helper'; borne by three individuals including a false prophet's father

Azzur, meaning 'helped' or 'helper,' appears as the name of three individuals in Scripture. Most notably, Azzur was the father of Hananiah, the false prophet who opposed Jeremiah in Jerusalem, declaring the Babylonian yoke would be broken within two years—a prophecy Jeremiah condemned as lies. Another Azzur appears in Ezekiel 11:1 among the wicked leaders giving evil counsel in Jerusalem. A third Azzur was a chief among the people who sealed Nehemiah's covenant renewal. The name's irony is sharp: 'Helped,' yet associated with false prophecy and wicked counsel, shows that human help apart from divine truth leads astray.

(3×) Three distinct individuals, with the father of the false prophet Hananiah being most prominent. The multilingual evidence shows standard transliteration, with minor spelling variations (Azur/Azzur) reflecting different language conventions. Jeremiah 28 gives Azzur prominence as the father of a prophet who contradicted Jeremiah's message. The textual variants (Azzur/Azur) show scribal variation in the precise form of the name across manuscripts. **PERSONAL NAMES**

en: Azzur | **es:** Azur, Azzur | **fr:** Azour, [עזור] | **de:** [עזור], [עזר] Neh 10:17; Jer 28:1; Ezek 11:1

עָזַז H5810 *V-Hifil-Perf-3fs* (12×)

To be strong, prevail; to strengthen; in Hifil, to make bold or brazen the face, showing impudence

Denotes strength across a spectrum from raw power to moral boldness. When Othniel's hand 'prevailed against' Cushan-rishathaim (Judg 3:10) and Midian's grip 'was strong against' Israel (Judg 6:2), the Qal conveys dominating physical force. Psalm 68:28 shifts to a plea for God to 'strengthen' what he has done. The Hifil introduces an ethical edge: Proverbs 21:29 says the wicked 'hardens his face' in brazen defiance, while Proverbs 7:13 describes the adulteress who 'made bold her face.' Spanish 'endurece' (hardens) and 'prevaleció' (prevailed) together span this word's range from battlefield might to moral impudence.

1. be strong, prevail (8×) To be or become strong, mighty, prevailing – the intransitive Qal sense of strength asserting itself. Judges 3:10 and 6:2 use it for a hand that 'was strong against' an enemy. Psalms 9:19 and 52:7 apply it to human defiance or mortal frailty before God. French 'et-etait-fort' and Spanish 'prevaleció' both confirm straightforward physical or political dominance. Proverbs 8:28 describes springs becoming strong, pointing to natural force. **POWER AND ABILITY**

en: and-was-strong, he-took-refuge, is-strong | **es:** Y-prevaleció, cuando-fortificó-él, fuerte | **fr:** [לעוז], dans-בעזוז, et-était-fort | **de:** [בעזוז], [יעוז], [לעוז] Judg 3:10; Judg 6:2; Ps 9:19; Ps 52:7; Ps 89:13

2. strengthen, make strong (2×) To strengthen or make strong – a transitive or imperative sense directing power toward another. Psalm 68:28 petitions God to 'strengthen' his completed work over Israel, and Ecclesiastes 7:19 observes that wisdom 'strengthens' the wise more than ten rulers. Spanish 'fortalece' (strengthen) and German 'sein-stark' (be strong) reflect the causative nuance of imparting strength. **POWER AND ABILITY**

en: be-strong, strengthens | **es:** fortalece | **fr:** être-fort, תעז | **de:** [תעז], sein-stark Ps 68:28; Eccl 7:19

3. make bold, harden the face (2×) To make bold or brazen the face (Hifil causative), expressing impudence or defiance through hardened facial expression. Proverbs 7:13 describes the seductress who 'made bold her face' before kissing the young man, and Proverbs 21:29 contrasts the wicked who 'hardens his face' with the upright who considers his ways. Spanish 'endurece' (hardens) and 'endureció' (hardened) precisely capture this shift from physical strength to moral shamelessness. **BOLD BREAK FORTH**

en: hardens, she-made-bold | **es:** Endurece, endureció | **fr:** העז ,העזה | **de:** [העז], [העזה] Prov 7:13; Prov 21:29

עָזָז H5811 *N-proper-ms* (1×)

Azaz (personal name; Reubenite mentioned in Chronicles' genealogies)

Azaz is a personal name appearing in the genealogies of Reuben in 1 Chronicles. The name may derive from a root meaning 'to be strong' or 'powerful,' perhaps serving as a shortened form of a longer theophoric name, or it may come from a root meaning 'to take refuge.' Hebrew names often celebrated strength, whether physical might or the strength found in God. Azaz appears only once in Scripture, preserved in the tribal records of Reuben, the firstborn son of Jacob who lost his birthright. The Septuagint's Greek rendering attempts to approximate the Hebrew consonants. He represents one of countless Israelites whose names were preserved in the genealogical records that anchored Israel's tribal identity.

(1×) 1 Chronicles 5:8 lists Azaz in the genealogy of Reuben: 'Bela son of Azaz, son of Shema, son of Joel.' Spanish and English transliterations ('Azaz') preserve the Hebrew name. As a Reubenite, Azaz belonged to the tribe that settled east of the Jordan. His inclusion in the genealogy maintains the tribal memory even after the northern kingdom's fall and the Transjordanian tribes' early exile. **PERSONAL NAMES**

en: Azaz | **es:** Azaz | **fr:** [עזן] | **de:** [עזן] 1Chr 5:8

עַזַזְיָהוּ H5812 *N-proper-ms* (3×)

Personal name meaning 'Yahweh is mighty'; Levites and a Benjamite in Chronicles

Azazyahu, meaning 'Yahweh is mighty,' is the name of several individuals in Chronicles, though textual questions surround some occurrences. The name is essentially equivalent to Uzziah/Azariah, varying forms of the same theophoric construction affirming

Yahweh's strength. One Azaziah was a Levite musician appointed to play the lyre during David's bringing up of the ark. Another appears among Hezekiah's administrative officials overseeing temple offerings. A Benjamite leader also bore the name. The Septuagint often renders it as Ozias, showing the fluid spelling conventions for theophoric names in ancient transmission.

(3×) Three individuals in Chronicles, all in Levitical or administrative contexts. The multilingual evidence shows transliteration patterns, with some versions preserving the Hebrew form. Textual critics note possible confusion with the similar names Uzziah and Azariah, as the Hebrew consonants overlap significantly. The Chronicles context emphasizes temple service and religious administration, fitting for a name celebrating Yahweh's might. **PERSONAL NAMES**

en: Azazyahu, and-Azaziah, and-Azazyahu | **es:** Azazías, y-Azazias, y-Azazyahu | **fr:** [ועזזיהו], [עזזיהו] | **de:** [ועזזיהו], [עזזיהו] 1Chr 15:21; 1Chr 27:20; 2Chr 31:13

עֻזִּי H5813 *Conj-w / N-proper-ms* (11×)
Uzzi — 'my strength,' a personal name borne by several priestly and tribal figures in Chronicles-Ezra-Nehemiah
The name עֻזִּי (Uzzi), meaning 'my strength' (from the root עזז, 'to be strong'), belongs to at least six different individuals in the Old Testament, all appearing in genealogical and administrative lists. The most prominent is a descendant of Aaron through Eleazar and Phinehas in the high-priestly line (1 Chr 6:5-6, 51; Ezra 7:4). Others include an Issacharite clan leader (1 Chr 7:2-3), a Benjaminite (1 Chr 7:7; 9:8), a Levitical overseer in post-exilic Jerusalem (Neh 11:22), and priestly figures in Nehemiah's lists (Neh 12:19, 42). The name reflects the common Israelite practice of embedding theophoric strength-language in personal names.

Uzzi (11×) A personal name meaning 'my strength,' borne by multiple figures in Israel's genealogies and administrative records. The chief bearer is a priest in the Aaronic-Eleazar line (1 Chr 6:5-6, 51; Ezra 7:4). Other Uzzis include an Issacharite military chief (1 Chr 7:2-3), a Benjaminite (1 Chr 7:7; 9:8), a Levitical worship overseer under Nehemiah (Neh 11:22), and priestly family heads (Neh 12:19, 42). Spanish 'Uzi' and English 'Uzzi' both transliterate directly. The name belongs to the widespread theophoric pattern built on the root עזז ('strength'). **PERSONAL NAMES**

en: Uzzi, and-Uzzi | **es:** Uzi, Y-Uzi, y-Uzi | **fr:** Uzzi, et-Uzzi | **de:** Usi, [עזי], [עזי] 1Chr 6:5; 1Chr 6:6; 1Chr 6:51; 1Chr 7:2; 1Chr 7:3

עֻזִּיָּא H5814 *N-proper-ms* (1×)
Uzziah (personal name meaning 'YHWH is my strength'; one of David's mighty warriors)
Uzziah is a personal name meaning 'YHWH is my strength,' composed of 'uzzi' (my strength) and 'Yah' (abbreviated form of YHWH). This particular Uzziah was one of David's mighty warriors, the elite fighters who supported David during his reign. He is distinct from the more famous King Uzziah of Judah, though both share the same theophoric name celebrating God as the source of strength. Names incorporating 'uzzi' were common in ancient Israel, reflecting the people's dependence on divine power rather than human might. This warrior Uzziah appears only in the list of David's heroes in 1 Chronicles, one of the brave men who fought alongside the king.

(1×) 1 Chronicles 11:44 lists 'Uzziah the Ashterathite' among David's mighty warriors, the elite 'Thirty' or 'Three' who performed extraordinary feats of valor. Spanish 'Uzías' reflects the standard transliteration. As one of David's heroes, Uzziah represents the loyal warriors who helped establish and defend David's kingdom, men whose names were preserved in Israel's military honor roll. **UZZIAH PERSONAL NAME**

en: Uziyah | **es:** Uzías | **fr:** [עזיא] | **de:** [עזיא] 1Chr 11:44

וְ H5815 *Conj-w / N-proper-ms* (1×)
Aziel (personal name; Levitical musician, probably textual variant of Uzziel)
Aziel is a personal name appearing in the account of David bringing the ark to Jerusalem. He was a Levitical musician appointed to play lyres. However, scholars widely recognize Aziel as likely a scribal error or shortened form of Uzziel, since verse 20 calls him Aziel while verse 18 calls him Uzziel. The name Uzziel means 'God is my strength,' and Aziel may represent a variant spelling or abbreviation. Such textual variations occur in parallel passages in Chronicles, reflecting the complex transmission history of these genealogical and liturgical lists. Whether Aziel or Uzziel, he was among the musicians who celebrated the ark's arrival with music, part of the Levitical ministry of worship.

(1×) 1 Chronicles 15:20 lists 'Aziel' among the Levitical musicians playing lyres, while verse 18 calls him Uzziel. Spanish 'y Aziel' and German 'und Usiel' show the textual variation across versions. The context is David's second attempt to bring the ark to Jerusalem, now with proper Levitical procedures including music and celebration. Aziel/Uzziel played an alamoth (possibly a musical mode or instrument type), contributing to the worship procession. **PERSONAL NAMES**

en: and-Aziel | **es:** y-Aziel | **fr:** [ועזיאל] | **de:** und-Usiel 1Chr 15:20

עֻזִּיאֵל H5816 *Conj-w / N-proper-ms* (16×)
Uzziel — personal name meaning 'my strength is God,' borne by Levites, a Simeonite, and a Benjaminite
A theophoric name compounded from ʿuzzî ('my strength') and ʾēl ('God'). Uzziel appears most prominently as the son of Kohath and grandson of Levi, making him the eponymous ancestor of the Uzzielite Levitical clan (Exod 6:18, 22; Lev 10:4; Num 3:19, 30; 1 Chr 6:3; 15:10; 23:12, 20; 24:24). His descendants Mishael and Elzaphan carried the bodies of Nadab and Abihu from the sanctuary (Lev 10:4). Other bearers include a Levitical musician (1 Chr 25:4), a Hezekiah-era Levite (2 Chr 29:14), a Simeonite military leader (1 Chr 4:42), a Benjaminite (1 Chr 7:7), and a wall-repairer under Nehemiah (Neh 3:8).

Uzziel (16×) Proper masculine name meaning 'my strength is God,' primarily identifying the Kohathite Levite who founded the Uzzielite clan. The majority of occurrences trace this Levitical lineage through Exodus, Numbers, and Chronicles (Exod 6:18; Num 3:19, 30; 1 Chr 23:12, 20). Secondary bearers include temple musicians, a Simeonite captain, and Nehemiah's wall-builder (Neh 3:8). French and English uniformly render Uzziel, while German alternates between Usiel and Uzziel, reflecting uncertainty about the initial sibilant. **PERSONAL NAMES**

en: Uzziel, and-Uzzi'el, and-Uzziel | **es:** Uziel, y-Uziel | **fr:** Uzziel, et-Uzziel | **de:** Usiel, Uzziel, [עזיאל] Exod 6:18; Exod 6:22; Lev 10:4; Num 3:19; Num 3:30

עֻזִּיאֵלִי H5817 *Prep-l / N-proper-ms* (2×)
the Uzzielites, of the Uzzielites (gentilics: descendants of Uzziel, a Levitical clan)
This gentilic designates the Uzzielite clan, descendants of Uzziel son of Kohath. In Numbers 3:27, the Uzzielites are listed among the Kohathite families charged with tabernacle duties. In 1 Chronicles 26:23, they appear in the genealogies of Levitical gatekeepers and treasurers. The multilingual glosses transliterate the gentilic with appropriate prepositions ('the Uzzielite,' 'of the Uzzielites'), following standard conventions for tribal and clan names.

(2×) A collective gentilic referring to the descendants of Uzziel, a Kohathite Levite. Both occurrences situate the Uzzielites in contexts of priestly and tabernacle service (Numbers 3:27, 1 Chronicles 26:23). All target languages transliterate the name and preserve the prepositional nuances ('the Uzzielite,' 'para el uzielita,' 'le Uzzielite'). **PERSONAL NAMES**

en: of-the-Uzzielites, the-Uzzielite | **es:** el-uzielita, para-el-uzielita | **fr:** [לעזיאלי], le-Uzzielite | **de:** [לעזיאלי], der-Uzzielite Num 3:27; 1Chr 26:23

עֻזִּיָּהוּ H5818 *Prep-l / N-proper-ms* (27×)
Uzziah ('my strength is Yah'), primarily the king of Judah (c.

792-740 BCE), also borne by several Levites and officials
A theophoric name meaning 'my strength is Yah,' borne most prominently by the king of Judah who reigned for over fifty years and is also called Azariah (2 Kgs 15:1-7). His prosperous reign ended in disgrace when he presumed to burn incense in the temple and was struck with leprosy (2 Chr 26:16-21). Isaiah's prophetic call is dated to 'the year that King Uzziah died' (Isa 6:1), making this name a chronological anchor for prophecy. The same name appears for a Levite ancestor (1 Chr 6:24), a priest who took a foreign wife (Ezra 10:21), and a clan head in Nehemiah's Jerusalem (Neh 11:4). Translations consistently transliterate the name: 'Uzias' (spa/fra), 'Usija' (deu).

1. Uzziah (king of Judah) (26×) The king of Judah (c. 792-740 BCE), also known as Azariah, whose long and prosperous reign ended when he was struck with leprosy for usurping priestly duties (2 Chr 26:16-21). His death marks Isaiah's inaugural vision (Isa 6:1). Multilingual glosses transliterate consistently – 'Uzias' (spa), 'Ozias' (fra), 'Usija' (deu) – with the Greek Septuagint alternating between Ozias and Azarias. Dominant references: 2 Kgs 15:13-34, 2 Chr 26, Isa 1:1. **UZZIAH PERSONAL NAME**
en: Uzziah, Uzziyah, Uzziyahu | **es:** Uziya, Uziyahu, Uzías | **fr:** Ozias, Uzziyahu | **de:** Usija, Uzziyahu, [עזיה] 2Kgs 15:13; 2Kgs 15:30; 2Kgs 15:32; 2Kgs 15:34; 1Chr 6:24

2. Uzziah (Levite/other) (1×) The name Uzziah borne by other individuals: a Levite ancestor of Heman the singer (1 Chr 6:24), a father of one of David's officers (1 Chr 27:25), a priest who took a foreign wife after the exile (Ezra 10:21), and a Judahite in post-exilic Jerusalem (Neh 11:4). These minor bearers appear in genealogical and administrative lists rather than narrative contexts. **UZZIAH PERSONAL NAME**
en: and-Uzziyah | **es:** y-Uziyah | **fr:** et-Ozias | **de:** [ועזיה] Ezra 10:21

עַזִיזָא H5819 *Conj-w / N-proper-ms* (1×)
Aziza (personal name; Israelite who divorced foreign wife during Ezra's reforms)
Aziza is a personal name appearing in Ezra's list of men who had married foreign women and agreed to divorce them during the post-exilic reforms. The name may mean 'strong' or 'powerful,' from the root for strength. He was among those from the family of Zattu who had intermarried with foreign women, which Ezra saw as threatening the community's covenant faithfulness. The reforms were controversial but deemed necessary to maintain Israel's distinct identity and loyalty to YHWH after the exile. Aziza's inclusion in the list indicates he complied with Ezra's demand to put away his foreign wife, a personally costly decision made in the name of communal holiness.

(1×) Ezra 10:27 lists Aziza among descendants of Zattu who had married foreign women: 'from the sons of Zattu: Elioenai, Eliashib, Mattaniah, Jeremoth, Zabad, and Aziza.' Spanish 'y Aziza' reflects the conjunction in this list. The broader context is Ezra's campaign to dissolve mixed marriages seen as compromising covenant loyalty. Aziza appears only in this list of those who complied with the order. **PERSONAL NAMES**
en: and-Aziza | **es:** y-Aziza | **fr:** [ועזיזא] | **de:** [ועזיזא] Ezra 10:27

עַזְמָוֶת H5820 *Conj-w / N-proper-ms* (8×)
Azmaveth, a personal name meaning 'death is strong,' borne by several men in David's circle and a Benjaminite.
A masculine proper noun whose components – 'oz (strength) and maweth (death) – suggest 'death is strong' or 'strong unto death.' The name is borne by several distinct individuals: one of David's thirty mighty warriors (2 Sam 23:31, 1 Chr 11:33), the father of two Benjaminite fighters who joined David at Ziklag (1 Chr 12:3), a royal treasurer under David (1 Chr 27:25), and a Benjaminite in Saul's genealogy (1 Chr 8:36, 9:42). It also appears as a place name for a town resettled after the exile (Ezra 2:24, Neh 12:29). The Septuagint typically renders it Azmoth or Asmoth.

Azmaveth (personal/place name) (8×) A proper noun designating several individuals associated with David's administration and Benjaminite genealogies. The name combines elements meaning 'strength' and 'death,' suggesting fortitude in the face of mortality. It identifies one of David's elite warriors (2 Sam 23:31, 1 Chr 11:33), the father of Benjaminite defectors to David (1 Chr 12:3), a royal overseer of treasuries (1 Chr 27:25), and a descendant of Saul (1 Chr 8:36, 9:42). The Septuagint forms Azmoth/Asmoth and consistent transliterations across English ('Azmaveth'), Spanish ('Azmavet'), and French confirm the name's stability in transmission. **PERSONAL NAMES**
en: Azmavet, Azmaveth, and-Azmavet | **es:** Azmavet, Azmávet, y-Azmavet | **fr:** Azmaveth, [ועזמות], [עזמות] | **de:** Asmawet, Azmaveth, [ועזמות] 2Sam 23:31; 1Chr 8:36; 1Chr 9:42; 1Chr 11:33; 1Chr 12:3

עַזָּן H5821 *N-proper-ms* (1×)
Azzan (personal name; father of Paltiel, the Issacharite leader during wilderness period)
Azzan is a personal name meaning perhaps 'strong' or 'sharp,' appearing in Numbers as the father of Paltiel, who represented the tribe of Issachar in dividing the Promised Land. The name may derive from a root related to strength or from a different root meaning to sharpen or make keen. Azzan lived during the wilderness period, and his son Paltiel was chosen as one of the tribal leaders who would oversee the allocation of Canaan among the tribes. The selection of tribal representatives for this task was important—these were men trusted to ensure fair distribution of the land. Azzan is known only through his son's role in this significant administrative task.

(1×) Numbers 34:26 identifies 'Paltiel son of Azzan' as the leader from Issachar appointed to help divide the land. Multiple translations (Spanish 'Azán,' French/German/English 'Azzan') show consistent transliteration. Azzan's son served alongside Joshua and Eleazar in the crucial task of tribal land allocation, ensuring Issachar received its proper inheritance in Canaan. **PERSONAL NAMES**
en: Azzan | **es:** Azán | **fr:** Azzan | **de:** Azzan Num 34:26

עָזְנִיָּה H5822 *Art / N-fs* (2×)
the black vulture, the osprey (unclean bird of prey, possibly a species of vulture or fish-eating hawk)
This bird appears in the Levitical and Deuteronomic lists of unclean birds, grouped with eagles, vultures, and other raptors. The precise species is uncertain—older English versions proposed 'osprey' (a fish-eating hawk), while more recent scholarship leans toward a type of vulture. The BDB notes that the Hebrew root is unknown and may be a foreign loanword. The multilingual glosses diverge: English opts for 'black vulture,' Spanish for 'azor' (goshawk) or 'águila marina' (sea eagle), French and German for 'black vulture.' The recurring association with נֶשֶׁר (eagle) and other carrion birds supports a vulture identification.

(2×) An unclean bird of prey listed in Leviticus 11:13 and Deuteronomy 14:12, probably a vulture or large raptor. Modern translations vary ('black vulture,' 'osprey,' 'azor'), reflecting ongoing uncertainty about the species. The context—ritual purity laws and the bird's grouping with other scavengers—suggests a carrion-eating raptor. **AUTO-DETECTED COMMUNITY 5372 WITH 3 SENSES**
en: and-the-black-vulture, the-black-vulture | **es:** el-azor, y-el-águila-marina | **fr:** et-le-noir-vulture, le-noir-vulture | **de:** der-schwarz-vulture, und-der-schwarz-vulture Lev 11:13; Deut 14:12

עָזַק H5823 *Conj-w / V-Piel-ConsecImperf-3ms / 3ms* (1×)
to dig about, dig carefully (intensive Piel: to work soil thoroughly around plants)
This Piel verb means to dig about or dig carefully, especially the careful cultivation of soil around plants. The intensive Piel form suggests thorough, painstaking work. In Isaiah's Song of the Vineyard, the lover prepares his vineyard by carefully digging and working the soil, removing stones and planting choice vines—every detail shows intensive care. The verb connects to Arabic and Ethiopic roots meaning to cleave or furrow the earth with a tool, and to words for wells and cisterns dug into the ground. The image is of a vineyard keeper who spares no effort in preparing the soil, making

the vineyard's failure to produce good grapes all the more tragic and inexcusable.

(1×) Isaiah 5:2 describes the vineyard owner's care: 'he dug it carefully about' (or 'cleared it of stones' depending on interpretation of the intensive verb). Spanish 'Y la cavó' (and he dug it) captures the agricultural labor. The Song of the Vineyard uses this verb to emphasize that the owner did everything possible to ensure a good harvest, making the wild grapes that resulted not his fault but the vineyard's (representing Israel's) failure. **DIGGING AND EXCAVATING**

en: and-he-dug-it | **es:** Y-la-cavó | **fr:** [וַיְעַזְּקֵהוּ] | **de:** [וַיְעַזְּקֵהוּ] Isa 5:2

עִזְקָה H5824 *Conj-w* (2×)

with the signet, with his signet (prepositional phrase: using a seal or signet ring)

This Aramaic phrase appears twice in Daniel 6:17, describing how King Darius sealed the lions' den after Daniel was cast in. The king 'sealed it with his own signet and with the signet of his lords,' ensuring that no one could tamper with the decree. The signet ring was a mark of royal authority and authenticity. The multilingual glosses uniformly render the prepositional construction ('with his signet,' 'con su anillo,' 'service'), though the French 'service' is an outlier, possibly a mistranslation.

(2×) Denotes the instrument of sealing: a signet ring bearing the king's or a noble's mark. Daniel 6:17 (twice) uses the phrase to emphasize the irrevocable nature of Darius's decree—sealed with both his own signet and those of his lords. The repeated prepositional structure ('with his signet,' 'with the signet of') underscores the solemnity and legal binding of the seal. **GEOGRAPHY AND SPACE**

en: and-with-signet-of, with-his-signet | **es:** con-su-anillo, y-con-el-anillo-de | **fr:** et-service, service | **de:** [בְּעִזְקְתָה], [וּבְעִזְקְתָ] Dan 6:17

עֲזֵקָה H5825 *N-proper-fs* (7×)

Azekah, a fortified city in the Shephelah of Judah near Socoh, associated with battles against Canaanites and Philistines

Azekah was a strategically important fortified city in the low hills (Shephelah) of Judah, near the town of Socoh. It appears in some of Scripture's most dramatic military narratives: the Israelite pursuit of the Amorite coalition under hailstones (Josh 10:10-11), the valley where David faced Goliath (1 Sam 17:1), and as one of the last two Judean strongholds still holding out against Nebuchadnezzar (Jer 34:7). Multilingual renderings consistently transliterate the name directly, reflecting its firm place-name identity across traditions.

Azekah (proper noun) (7×) The fortified city of Azekah in Judah's Shephelah, situated near Socoh overlooking the Valley of Elah. It served as a key military waypoint: Joshua's forces pursued the Amorite kings past it (Josh 10:10-11), David and Saul's armies camped near it against the Philistines (1 Sam 17:1), and Jeremiah names it as one of the final Judean cities resisting Babylon (Jer 34:7). Rehoboam fortified it (2 Chr 11:9) and returnees resettled there (Neh 11:30). **PERSONAL NAMES**

en: Azekah, Azeqah, and-Azekah | **es:** Azeca, Azekah, Azeqah | **fr:** Azekah, [עֲזֵקָה], et-Azekah | **de:** Azekah, [עֲזֵקָה], und-Azekah Josh 10:10; Josh 10:11; Josh 15:35; 1Sam 17:1; 2Chr 11:9

עָזַר H5826 *V-Qal-Perf-1cs / 2ms* (82×)

To help, assist, succor; as participle, a helper or ally; in Nifal, to be helped; in Hifil, to render aid.

Azar is the Hebrew Bible's primary verb for help and assistance, appearing in contexts that range from battlefield alliance to divine deliverance. Its most celebrated use is in Gen 49:25, where Jacob blesses Joseph with help from 'the God of your father' — a passage that links military aid and providential care under a single verb. The Qal participle ozer ('helper') becomes virtually a title, famously applied to God in the Psalms (Ps 30:10; 54:4) and echoing the creation of Eve as an ezer kenegdo ('helper corresponding to him,' Gen 2:18, though using the related noun). Arabic adhara ('to excuse, aid') and Aramaic adar preserve cognate forms, while the multilingual translations reveal a consistent semantic core: Korean 돕다, Swahili -saidia, Hindi सहायता करना all converge on straightforward 'help' without the religious overtones that English 'succor' might suggest.

1. Qal: to help, aid (53×) Qal finite forms: to help, aid, or assist someone — the core verbal sense at 53 occurrences. This covers military assistance (Josh 1:14; 10:4-6, the Gibeonites crying 'come up and help us'), divine help (Gen 49:25; Ps 118:13, 'the LORD helped me'), and general aid between persons. Spanish ayudar, German helfen, and Korean 돕다 all align without ambiguity. The verb often takes a direct object or a lamed-prefixed beneficiary, and the imperative form ozreni ('help me!') appears as a direct plea to God in Ps 109:26 and 119:86. **HELP AND ASSISTANCE**

en: I-help-you, I-helped-you, help-me | **es:** Ayúdame, a-ayudar, a-ayudarme | **fr:** aider, secourir, à-aide | **de:** [עֶזְרוֹ], half, helfen Gen 49:25; Deut 32:38; Josh 1:14; Josh 10:4; Josh 10:6

2. Qal participle: helper (21×) Qal active participle used substantivally: a helper, ally, one who gives aid — 21 occurrences functioning as a near-title. In the Psalms God is 'my helper' (Ps 30:10; 54:4); in Chronicles the word designates military allies and supporters (1 Chr 12:1, 19). Spanish ayudador, Arabic mu'in, Korean 돕는 자, and Swahili msaidizi all select agentive 'helper' nouns, confirming this is a lexicalized substantival use rather than mere participle syntax. The word carries weight in theological contexts where God's identity as ozer stands against the inadequacy of human helpers (Ps 146:3-5). **HELPER ALLY**

en: a-helper, among-my-helpers, helper | **es:** ayudador, ayudadores, ayudadores-de | **fr:** aider, dans-mon-secours, helper | **de:** Asarja, [עֹזֵר], [עֹזֵר] 1Kgs 20:16; 2Kgs 14:26; 1Chr 12:1; 1Chr 12:19; Job 9:13

3. Nifal: to be helped (4×) Nifal passive: to be helped, to receive aid — 4 occurrences with consistent passive morphology across all target languages. In 1 Chr 5:20 the Reubenites 'were helped' against the Hagrites; in Ps 28:7 the psalmist declares 'my heart trusted in him and I was helped.' Spanish ser ayudado, Arabic nusira, Korean 도움받다, and Swahili -saidiwa all confirm the passive frame. Dan 11:34 uses this form in the enigmatic prophecy about the saints being 'helped with a little help.' **HELP AND ASSISTANCE**

en: and-I-am-helped, and-they-were-helped, they-shall-be-helped | **es:** Y-fueron-ayudados, fue-ayudado, serán-ayudados | **fr:** aider, et-aider | **de:** helfen, und-half, und-helfen 1Chr 5:20; 2Chr 26:15; Ps 28:7; Dan 11:34

4. Hifil: to give help (3×) Hifil causative: to give help, to render assistance — 3 occurrences where the causative stem may intensify or formalize the act of helping. In 2 Sam 18:3 David's men tell him 'it is better that you help us from the city'; in 2 Chr 28:23 Ahaz sacrifices to the gods of Damascus, reasoning 'they helped the kings of Syria.' Arabic Form IV i'ana ('to give aid') mirrors the Hebrew causative precisely. The small count suggests this stem distinction was becoming obsolete in later Hebrew. **HELP AND ASSISTANCE**

en: [to-help], and-they-will-help-me, helping | **es:** [para-ayudar], los-que-ayudan, y-me-ayudarán | **fr:** [to-help], aider, et-aider | **de:** [to-help], helfen, und-helfen 2Sam 18:3; 2Chr 28:23

5. (1×) A single Qal passive participle occurrence at Isa 31:3 — 'he who is helped shall fall down' — where the form ha'azur describes the one who has received aid. Spanish el ayudado and German der Geholfene both use substantivized passive participles, confirming this as a distinct morphological use: the recipient of help as a characterized entity, forming a pair with the active 'helper' of sense 2. **HELP AND ASSISTANCE**

en: the-helped | **es:** el-ayudado | **fr:** secourir | **de:** helfen Isa 31:3

עֶזֶר H5827 *Conj-w / N-proper-ms* (1×)

Ezer (personal name meaning 'help'; Ephraimite mentioned in Chronicles' genealogies)

Ezer is a personal name meaning 'help' or 'helper,' from the root for helping or supporting. This particular Ezer was an Ephraimite mentioned in the genealogies of 1 Chronicles, killed by men of Gath when he and his brothers went down to raid their livestock. The name reflects a common Hebrew pattern of celebrating help, whether human assistance or divine aid. Related names like Ebenezer ('stone

of help') and Eleazar ('God is help') show this theme's importance in Israelite naming. The tragic story attached to this Ezer—killed in a livestock raid gone wrong—shows that even someone named 'help' could die young. His father Ephraim mourned him many days, and the tribe comforted their bereaved ancestor.

(1×) 1 Chronicles 7:21 lists Ezer among Ephraim's sons who were killed by men of Gath during a cattle raid. Spanish 'y Ezer' follows the Hebrew conjunction. The genealogy preserves this family tragedy: Ephraim's sons Ezer and Elead went to seize livestock from Gath but were killed by the local inhabitants, leading to prolonged mourning. The name 'help' proved insufficient to save him from disaster. **AUTO-DETECTED COMMUNITY 5500 WITH 4 SENSES**
en: and-Ezer | **es:** y-Ezer | **fr:** [ועזר] | **de:** [ועזר] 1Chr 7:21

עֵזֶר H5828 *Prep-b / N-msc / 2ms* (22×)

Help, assistance, succor; also concretely a helper or one who gives aid, especially as a divine epithet.

One of the Bible's most theologically loaded words for help, 'ezer famously appears in Gen 2:18 where God declares He will make an 'ezer kenegdo — a helper corresponding to the man. Far from implying subordination, the same word is repeatedly applied to God Himself as Israel's help and shield (Ps 33:20; 115:9–11; Deut 33:26, 29). The pilgrim's confession in Ps 121:1–2, 'My help comes from the LORD,' uses 'ezer to name the most fundamental human need: dependence on divine aid. The shift between abstract help and personal helper is fluid, as French and German glosses show — 'aide' and 'Hilfe' can mean either.

1. help, assistance (19×) Abstract help, assistance, or succor — the act or quality of giving aid. This dominant sense (19 occurrences) appears with possessive suffixes indicating whose help is meant: 'my help' (Ex 18:4, where Moses names his son Eliezer, 'my God is help'), 'your help' (Deut 33:29), 'our help' (Ps 124:8). The Psalms cluster is especially rich: 'My help comes from the LORD' (121:1–2), 'He is our help and our shield' (33:20; 115:9–11). Isa 30:5 uses it negatively — Egypt's help is worthless. Dan 11:34 speaks of 'a little help' during persecution. Spanish 'socorro' (succor) and French 'aide' preserve the abstract, non-personal quality. **HELP AND ASSISTANCE**
en: (help-of-him), [help-of-him], a-help | **es:** (ayuda-de-él), Socorro-mío, Socorro-nuestro | **fr:** [לעזר], aide, aider | **de:** [בעזרך], [לעזר], [עזר] Exod 18:4; Deut 33:26; Deut 33:29; Ps 20:2; Ps 33:20

2. helper, one who helps (3×) A concrete, personal sense: a helper, one who provides aid. Gen 2:18 and 2:20 use the beth essentiae construction be'ezer ('as a helper') for the woman God creates as a counterpart to the man — not a subordinate but a corresponding ally. Deut 33:7 applies it to God as Judah's helper in battle. The personal quality is confirmed by multilingual evidence: English 'helper,' French 'helper,' and Spanish 'ayuda' all shift toward an agent rather than an abstraction. Hosea 13:9 likely belongs here as well (reading mi be'ezer, 'who is your helper?'), underscoring that God alone fills this role. **HELPER ALLY**
en: and-helper, helper | **es:** ayuda, y-ayuda | **fr:** et-helper, helper | **de:** eine-Hilfe, und-helper Gen 2:18; Gen 2:20; Deut 33:7

עֹזֶר H5829 *Conj-w / N-proper-ms* (4×)

Ezer; personal name of three individuals: a Judahite, a Gadite warrior, and a wall-builder

Ezer (meaning "help" or "helper") is a common Hebrew name borne by at least three individuals in Scripture. One was a descendant of Judah, the father of Hushah (1 Chronicles 4:4). Another was a Gadite warrior who joined David at Ziklag (1 Chronicles 12:9, English v. 10). The third was a priest who participated in Nehemiah's wall dedication ceremony (Nehemiah 12:42) and possibly the wall-builder of Nehemiah 3:19. The name reflects trust in divine assistance.

(4×) A personal name meaning "help" or "helper," attested in Phoenician and Old Hebrew inscriptions as well as biblical texts. Three distinct individuals bear this name: (1) a Judahite ancestor (1 Chronicles 4:4), (2) a Gadite warrior of David (1 Chronicles 12:10), and (3) a post-exilic leader (Nehemiah 3:19, 12:42). Transliterations are uniform: Ezer/Ézer, with some bracketing [ועזר] and [עזר]. Greek versions render as Αζερ, Εζερ. The name's popularity reflects its positive theophoric or attributive meaning (possibly short form of Azariah or similar). **AUTO-DETECTED COMMUNITY 5500 WITH 4 SENSES**
en: Ezer, and-Ezer | **es:** y-Ezer, y-Ézer, Ézer | **fr:** [ועזר], [עזר] | **de:** [ועזר], [עזר] 1Chr 4:4; 1Chr 12:10; Neh 3:19; Neh 12:42

עֶזְרָא H5830 *Prep-l / N-proper-ms* (22×)

Ezra – the priestly scribe who led post-exilic return and restored Torah observance in Jerusalem

A priest and scribe descended from Aaron through Seraiah, who led a second wave of returnees from Babylon to Jerusalem under Artaxerxes (Ezra 7:1-10). Called both 'the scribe' (hassofer) and 'the priest,' Ezra embodied the convergence of priestly authority and scribal expertise that shaped Second Temple Judaism. He publicly read the Torah to the assembled people (Neh 8), led national confession and covenant renewal, and addressed the crisis of intermarriage (Ezra 9-10). The name also designates a priest who returned with Zerubbabel (Neh 12:1, 13) and a participant in the wall dedication procession (Neh 12:33).

Ezra (22×) The personal name Ezra (Hebrew ezra, 'help'), primarily identifying the priestly scribe who returned from Babylon and restored Torah observance (Ezra 7-10; Neh 8-12). Also borne by a priest in Zerubbabel's generation (Neh 12:1) and a figure in the wall dedication (Neh 12:33). The Septuagint gives Esdras, reflected in Spanish and French Esdras, while German Esra and English Ezra are closer to the Hebrew. All 22 occurrences fall within Ezra and Nehemiah. **EZRA PERSONAL NAME**
en: Ezra, and-Ezra, to-Ezra | **es:** De-Esdras, Esdras, Ezra | **fr:** Esdras, et-Esdras, zu-Esdras | **de:** Esra, und-Esra, zu-Esra Ezra 7:1; Ezra 7:6; Ezra 7:10; Ezra 7:11; Ezra 10:1

עֶזְרָא H5831 *N-proper-ms* (3×)

Ezra; the name of the scribe and priest who led post-exilic reform, mentioned here in Aramaic sections

These three occurrences appear in the Aramaic portions of Ezra 7, where Artaxerxes' decree commissions Ezra the priest and scribe to lead the second major return to Jerusalem. The name 'Ezra' (meaning 'help') appears in the official Persian imperial correspondence authorizing Ezra to teach the law, appoint judges, and administer justice according to 'the law of your God and the law of the king.' The Aramaic sections preserve the administrative documentation of Persian support for the restoration community, giving Ezra extraordinary authority to restore proper Torah observance among the returned exiles.

(3×) Three occurrences in Ezra 7:12, 21, 25, all within Artaxerxes' Aramaic decree. The multilingual evidence shows standard transliteration of the name. What's striking is the formal, official tone: this is Ezra in Persian imperial documents, not in Hebrew narrative. The Aramaic context underscores the political reality that enabled the post-exilic religious reforms—Persian imperial policy supporting local religious laws as a strategy for provincial stability. **EZRA PERSONAL NAME**
en: Ezra, to-Ezra | **es:** Ezra, a-Ezra | **fr:** Esdras, [לעזרא] | **de:** Esra, zu-Esra Ezra 7:12; Ezra 7:21; Ezra 7:25

עֲזַרְאֵל H5832 *Conj-w / N-proper-ms* (6×)

Azarel ('God has helped'), a proper name borne by six individuals: a warrior of David, a Levite musician, a Danite leader, and others.

Azarel (עֲזַרְאֵל, 'El has helped') is a theophoric name combining the root עזר ('help') with the divine element אֵל. It designates at least five distinct men: a Benjaminite warrior who joined David at Ziklag (1 Chr 12:7), a Levite musician appointed by lot (1 Chr 25:18, possibly identical with Uzziel in v. 4), a Danite tribal chief (1 Chr 27:22), a man who had taken a foreign wife under Ezra's reform (Ezra 10:41), and one or two priestly figures in Nehemiah's era

(Neh 11:13; 12:36). The name's popularity across tribes and periods reflects Israel's deep trust in divine assistance.

Azarel (6×) A proper masculine name meaning 'God has helped,' borne by multiple individuals across different periods. The Septuagint renders it variously as Ozriēl and Ezriēl, while English consistently uses 'Azarel.' Spanish alternates between 'Azareel' and 'Azarel.' The name appears in military (1 Chr 12:7), liturgical (1 Chr 25:18), tribal-administrative (1 Chr 27:22), reform (Ezra 10:41), and priestly (Neh 11:13; 12:36) contexts, illustrating its popularity as a theophoric expression of gratitude for divine help. **PERSONAL NAMES**

en: Azarel, and-Azarel | **es:** Azareel, Azarel, y-Azareel | **fr:** [וְעזראל], [עזראל] | **de:** [וְעזראל], [עזראל] 1Chr 12:7; 1Chr 25:18; 1Chr 27:22; Ezra 10:41; Neh 11:13

עֶזְרָה H5833 *N-fsc* (26×)

Help, succor, assistance — especially divine aid in battle or distress; also concrete, embodied help from an ally.

A feminine noun denoting help or assistance, most often divine. The Psalms are rich with urgent cries for God's עֶזְרָה — 'hasten to my help!' (Ps 22:20; 38:23; 40:14; 70:2; 71:12). The Song of Deborah pronounces a curse on Meroz for failing to come to 'the help of the LORD' against the mighty (Judg 5:23). Isaiah warns against seeking help from Egypt rather than from God (Isa 31:1-2). The word can also take a concrete sense, meaning an embodied helper or reinforcement, as when Job laments that all help has been driven from him (Job 6:13; 31:21). Lamentations 4:17 depicts eyes failing while watching for help that never came. French 'secours' and Spanish 'ayuda' reflect both the abstract and concrete dimensions.

help, aid, assistance (26×) Help, aid, or assistance — predominantly divine succor sought in crisis. The Psalmist repeatedly pleads for Yahweh's עֶזְרָה as urgent rescue (Ps 22:20; 38:23; 40:14; 60:13; 70:2; 71:12). In historical narrative, it refers to military reinforcement: Meroz is cursed for withholding help in holy war (Judg 5:23), and Ahaz finds Assyria's 'help' actually harmful (2 Chr 28:21). Concretely, it can mean embodied supporters, as in Job 31:21. Isaiah 31:1-2 contrasts futile Egyptian help with God's sure aid. French 'secours,' Spanish 'ayuda,' and German 'Hilfe' all cover this unified semantic range. **HELP AND ASSISTANCE**

en: a-help, for-help, for-my-help | **es:** a-mi-ayuda, ayuda, ayuda-contra | **fr:** [לעזרה], au-secours, dans-secours | **de:** [לעזרה], [עזרתי], ein-helfen Judg 5:23; 2Chr 28:21; Job 6:13; Job 31:21

עֶזְרָה H5834 *N-proper-ms* (1×)

Ezrah (personal name; member of Judah's tribe in Chronicles' genealogies)

Ezrah is a personal name appearing in the genealogies of Judah in 1 Chronicles. The name may mean 'help' or be related to the root for helping, similar to Ezer and Ezra. This Ezrah is listed among the descendants of Judah, part of the complex genealogical records that established tribal identity and land claims. The Septuagint's Greek renderings show attempts to transliterate an unfamiliar Hebrew name. Ezrah appears only in this genealogical context, one of many Judahites whose names were preserved in the tribal records. Hebrew genealogies served crucial functions: they established identity, inheritance rights, and connection to the covenant community, making even a single mention significant.

(1×) 1 Chronicles 4:17 lists Ezrah in Judah's genealogy: 'The sons of Ezrah: Jether, Mered, Epher, and Jalon.' Spanish 'Ezra' reflects standard transliteration, though this Ezrah is distinct from the famous scribe and priest. The genealogy places him within Judah's tribal structure, preserving his lineage even though no stories about him survive. His sons' names are recorded, maintaining generational memory. **EZRA PERSONAL NAME**

en: Ezrah | **es:** Ezra | **fr:** [עזרה] | **de:** [עזרה] 1Chr 4:17

עֶזְרָה H5835 *Conj-w* (9×)

A ledge or settle on an altar; an enclosed courtyard of the temple

An architectural term with two related but distinct applications in temple contexts. In Ezekiel's vision of the ideal altar (Ezek 43:14-20; 45:19), the 'azarah denotes the horizontal ledge or settle projecting from the altar's base – Spanish 'cornisa' (cornice, ledge) captures the structural precision. In 2 Chronicles (4:9; 6:13), the same word refers to the great enclosed court of Solomon's temple, where Spanish 'atrio' (atrium, court) and German 'Vorhof' (forecourt) reflect the broader spatial meaning. Both senses share the root idea of a bounded, consecrated area surrounding a sacred structure.

1. ledge, settle (of altar) (6×) The ledge or settle surrounding Ezekiel's visionary altar, a projecting horizontal offset that defines the altar's tiers. Ezekiel 43:14 distinguishes 'the lower ledge' (ha'azarah hattachtonah) from 'the greater ledge' (ha'azarah haggedolah), with purification blood applied to its corners in Ezek 43:20 and 45:19. Spanish 'cornisa' (cornice) and French 'parvis' (forecourt platform) reflect the architectural specificity of this term. **COURTYARD ENCLOSURE**

en: and-from-the-ledge, and-the-ledge, the-ledge | **es:** Y-la-cornisa, la-cornisa, y-desde-la-cornisa | **fr:** [ומהעזרה], et-le-parvis, le-parvis | **de:** Vorhof, und-Vorhof Ezek 43:14; Ezek 43:17; Ezek 43:20

2. enclosure, court (of temple) (3×) The enclosed court or precinct of Solomon's temple, used in 2 Chronicles 4:9 for 'the great court' (ha'azarah haggedolah) with its doors, and in 2 Chronicles 6:13 where Solomon's bronze platform stood in the court. Spanish 'atrio' and German 'Vorhof' both translate the sense of a walled-off sacred enclosure, broader than the altar-ledge meaning but sharing the root concept of a bounded, consecrated space. **COURTYARD ENCLOSURE**

en: and-the-enclosure, for-the-enclosure, the-court | **es:** atrio, para-el-atrio, y-el-atrio | **fr:** [הָעזרה], [והעזרה], [לעזרה] | **de:** Vorhof, und-Vorhof 2Chr 4:9; 2Chr 6:13

עֶזְרִי H5836 *N-proper-ms* (1×)

Ezri (personal name meaning 'my help'; David's agricultural official over field workers)

Ezri is a personal name meaning 'my help,' with the first-person possessive suffix added to the root for help. This Ezri served in David's administration as the official in charge of those who worked the fields —essentially the royal agriculture minister. The name celebrates personal help or assistance, possibly divine. David's government included detailed administrative positions managing various aspects of the kingdom: military, religious, agricultural, and financial. Ezri's role overseeing field workers shows the importance of agriculture to the kingdom's economy and the need for organized management of royal lands and farms. His position reflects the sophisticated bureaucracy that developed under David and Solomon.

(1×) 1 Chronicles 27:26 lists Ezri among David's officials: 'Ezri son of Kelub was in charge of the field workers who farmed the land.' The name appears only here. As overseer of agricultural labor, Ezri managed those who cultivated royal fields, orchards, and vineyards —a crucial economic role. His inclusion in the administrative roster shows agriculture's importance to the kingdom's functioning. **PERSONAL NAMES**

en: Ezri | **es:** Ezri | **fr:** [עזרי] | **de:** [עזרי] 1Chr 27:26

עַזְרִיאֵל H5837 *N-proper-ms* (3×)

Personal name meaning 'my help is El'; three individuals including a persecutor of Jeremiah

Azriel, meaning 'my help is God,' is borne by three men in Scripture. Most memorably, Azriel was one of three men King Jehoiakim sent to arrest Jeremiah and Baruch after the prophet's scroll was read and burned—a mission that failed because 'Yahweh hid them.' Another Azriel was a warrior chief in the half-tribe of Manasseh, and a third appears in the administrative records of Naphtali during David's reign. The name's theophoric element affirms God as helper, yet like many biblical names, the bearer's character doesn't always match the name's pious meaning.

(3×) Three individuals: a persecutor of Jeremiah, a Manassite chief, and a Naphtalite administrator. The multilingual evidence shows standard transliteration practices. The Jeremiah context is most dramatic: Azriel is sent to seize the prophet, but divine intervention thwarts the mission. The Septuagint renderings vary, showing the typical challenges of rendering Hebrew proper names in Greek. Chronicles uses the name in genealogical and administrative lists, emphasizing tribal leadership. **PERSONAL NAMES**
en: Azriel, and-Azri'el | **es:** Azriel, y-Azriel | **fr:** [ועזריאל], [עזריאל] | **de:** [ועזריאל], [עזריאל] 1Chr 5:24; 1Chr 27:19; Jer 36:26

עֲזַרְיָהוּ H5838 *Prep-l / N-proper-ms* (48×)
Azaryah – Azariah ('Yah has helped'); a proper name borne by kings, priests, and officials in Judah
Azaryah/Azaryahu ('Yah has helped,' from azar + Yah) is one of the most common proper masculine names in the Hebrew Bible, borne by at least a dozen distinct individuals across its 48 occurrences. The most prominent are: (1) King Azariah of Judah, also known as Uzziah, who reigned fifty-two years but was struck with leprosy for usurping priestly prerogatives (2 Kgs 14:21; 15:1-7; 2 Chr 26:17-20); (2) the high priest Azariah who confronted Uzziah in the temple (2 Chr 26:17); (3) several priestly figures in the Chronicler's genealogies (1 Chr 5:35-40; 9:11); (4) an officer of Solomon (1 Kgs 4:2, 5); and (5) the prophet who encouraged King Asa (2 Chr 15:1). The name's popularity reflects the common theophoric pattern of affirming divine help. Spanish Azarya, French Azaria, and German Asarja preserve the name with minor phonological adaptation.

Azariah (high priest / king alias) (48×) The proper name Azariah, meaning 'Yah has helped,' used for multiple individuals including King Azariah/Uzziah of Judah (2 Kgs 14:21; 15:1-7), the high priest who opposed Uzziah's incense offering (2 Chr 26:17-20), several priestly figures in Chronicler genealogies (1 Chr 5:35-40; Ezra 7:1-3), Solomonic officials (1 Kgs 4:2, 5), and a post-exilic leader (Neh 10:3). Its frequency reflects how common Yah-compounded theophoric names were among Judahite elites. Spanish Azarya, French Azaria, and German Asarja confirm a single proper-name usage throughout. **PERSONAL NAMES**
en: Azariah, Azaryah, Azaryahu | **es:** Azarya, Azaryah, Azaryahu | **fr:** Azaria, Azaryah | **de:** Asarja, Azaryah, zu-Asarja 1Kgs 4:2; 1Kgs 4:5; 2Kgs 14:21; 2Kgs 15:1; 2Kgs 15:6

עֲזַרְיָה H5839 *Conj-w / N-proper-ms* (1×)
Azariah (personal name meaning 'YHWH has helped'; Daniel's companion in Babylonian exile)
Azariah is a personal name meaning 'YHWH has helped' or 'YHWH has aided,' combining the divine name with a verb for helping. This Azariah was one of Daniel's three companions in Babylonian exile, better known by his Babylonian name Abednego. The Babylonians gave the four young Jewish nobles new names to assimilate them: Daniel became Belteshazzar, Hananiah became Shadrach, Mishael became Meshach, and Azariah became Abednego. The irony is profound: Azariah's Hebrew name proclaimed 'YHWH has helped,' a confession of faith in Israel's God, yet in Babylon he was renamed after a pagan deity. Despite this forced renaming, Azariah/Abednego remained faithful, refusing to worship Nebuchadnezzar's golden image and surviving the fiery furnace.

(1×) Daniel 2:17 mentions 'Azariah' as one of Daniel's companions, though later he's consistently called by his Babylonian name Abednego. Multiple translations preserve the name Azariah (Spanish 'Azaryah,' German 'Asarja,' French 'Azaria'), recognizing this as his Hebrew birth name. The name's meaning—'YHWH has helped'—proved prophetic when God delivered him from Nebuchadnezzar's furnace. His identity remained rooted in his Hebrew name and its theological claim. **PERSONAL NAMES**
en: and-Azaryah | **es:** y-Azaryah | **fr:** et-Azaria | **de:** und-Asarja Dan 2:17

עַזְרִיקָם H5840 *Conj-w / N-proper-ms* (6×)
Azrikam ('my help has risen'), a proper name borne by a Davidic descendant, a Benjaminite, a Levite, and a palace official.
Azrikam (עַזְרִיקָם, 'my help has risen') is a compound name from עֶזְרִי ('my help') and קָם ('has risen'). It identifies four distinct individuals: a descendant of King David through Neariah's line (1 Chr 3:23), a Benjaminite listed in Saul's genealogy (1 Chr 8:38; 9:44), a Levite gatekeeper (1 Chr 9:14; Neh 11:15), and a high-ranking official in King Ahaz's household whom the Ephraimite warrior Zichri killed during Pekah's invasion (2 Chr 28:7). The Septuagint renders it Ezreikan or Ezrikam across these contexts.

Azrikam (proper noun) (6×) A proper masculine name meaning 'my help has risen,' designating four individuals in the post-monarchic genealogies and one in the monarchic narrative. The most dramatically memorable bearer is the palace steward (נָגִיד הַבַּיִת) slain during the Syro-Ephraimite conflict (2 Chr 28:7). The genealogical occurrences in 1 Chronicles 3, 8-9, and Nehemiah 11 show the name's currency across Davidic, Benjaminite, and Levitical lines. English and Spanish transliterations ('Azrikam/Azricam') preserve the name consistently. **PERSONAL NAMES**
en: Azriqam, and-Azriqam | **es:** Azricam, y-Azriqam | **fr:** [ועזריקם], [עזריקם] | **de:** [ועזריקם], [עזריקם] 1Chr 3:23; 1Chr 8:38; 1Chr 9:14; 1Chr 9:44; 2Chr 28:7

עַזָּתִי H5841 *Art / N-proper-ms* (2×)
the Gazite, the Gazathites (gentilics: inhabitants of Gaza, the Philistine city)
This gentilic refers to the people of Gaza, one of the five major Philistine cities. In Joshua 13:3, the Gazathites are listed among the Philistine populations Israel failed to dispossess. In Judges 16:2, 'the Gazites' are the townspeople who surrounded Samson when he visited a prostitute in their city. The multilingual glosses transliterate the gentilic with appropriate articles and prepositions ('the Gazite,' 'el gazateo,' 'le Gazite'), following standard conventions for ethnic designations.

(2×) A collective term for the inhabitants of Gaza. Joshua 13:3 includes them in the roster of unconquered Philistine peoples; Judges 16:2 narrates their attempt to ambush Samson. All target languages transliterate the gentilic and preserve the prepositional or article-marked form ('the Gazite,' 'a los gazateos,' 'le Gazite'). **GAZA PHILISTINE CITY**
en: the-Gazite, to-the-Azzatim | **es:** A-los-gazateos, el-gazateo | **fr:** le-Gazite, à-le-Azzatim | **de:** der-Gazite, zu-der-Azzatim Josh 13:3; Judg 16:2

עֵט H5842 *N-ms* (4×)
stylus, pen; a writing instrument made of iron (for stone/metal) or reed (for scrolls)
This noun denotes a writing instrument, varying by material and use. Jeremiah 17:1 and Job 19:24 describe an iron stylus with a diamond point for engraving on stone or metal, creating permanent inscriptions. Jeremiah 8:8 and Psalm 45:1 refer to a reed pen (probably) used by scribes for writing on scrolls. The latter passage beautifully declares, "My tongue is the pen of a ready scribe," using the image of fluent writing to describe eloquent speech.

(4×) A writing implement, either an iron stylus for engraving hard surfaces or a reed pen for writing on scrolls. Job 19:24 and Jeremiah 17:1 specify an iron עֵט with a diamond point (בְּצִפֹּרֶן שָׁמִיר) for permanent inscriptions. Jeremiah 8:8 condemns the "false pen of the scribes," likely a reed implement. Psalm 45:1 metaphorically calls the tongue "the pen of a ready scribe." Multilingual glosses consistently render as "pen/stylus/pluma/cálamo/Feder." Some bracket [בעט] and [עט]. The term bridges oral and written culture, representing the technology of textual permanence. **GEOGRAPHY AND SPACE**
en: is-pen-of, the-pen-of, with-a-pen-of | **es:** Con-cincel-de-, con-pluma-de, cálamo-de | **fr:** [בעט], [עט], dans-בעט | **de:** Feder-, [בעט], [עט] Job 19:24; Ps 45:1; Jer 8:8; Jer 17:1

עֵטָא H5843 *N-fs* (1×)
counsel, advice, judgment (Aramaic noun for wise advice or prudent decision)

This Aramaic noun means counsel, advice, or judgment—the result of wise deliberation. It appears in Daniel when Arioch, commander of the king's guard, comes to execute the wise men for failing to interpret Nebuchadnezzar's dream. Daniel asks Arioch about the 'urgency of the decree,' inquiring into the king's harsh decision with language that can mean both 'counsel' and 'decree.' The term connects to the Aramaic root for tasting and by extension judging or discerning. Wisdom literature often associates tasting with discrimination and judgment—one tastes or tests something to determine its nature. Here it describes the king's decision-making, his counsel or judgment to execute all the wise men for the failure of the magicians and enchanters.

(1×) Daniel 2:14 describes Daniel's inquiry to Arioch about 'the counsel/decree' that was so hasty from the king. French 'conseil' and English 'counsel' both capture the sense of advice or decision. Spanish 'con consejo' (with counsel) interprets it as Daniel responding prudently. The context is the crisis of the king's death decree against all wise men—Daniel seeks to understand the decision and its urgency, asking about the judgment rendered. **GEOGRAPHY AND SPACE**

en: counsel | **es:** con-consejo | **fr:** conseil | **de:** [עטא] Dan 2:14

עָטָה H5844a *Conj-w / V-Qal-ConjPerf-3cp* (15×)

To wrap or envelop oneself in a garment; to cover another (transitive); causatively, to clothe or blanket.

The verb atah evokes wrapping a garment around the body — pulling a mantle over the face, draping a cloak, or covering the head in mourning. In the Qal reflexive, Samuel's ghost ascends 'wrapped in a robe' (1 Sam 28:14), and God 'wraps himself with light as a garment' (Ps 104:2). The transitive Qal extends to covering others: lepers must cover their upper lip (Lev 13:45). Spanish distinguishes the reflexive se cubre from the transitive cubrirás, and French envelopper captures the core image. The Hifil intensifies the agency, depicting God covering someone with shame (Ps 89:45).

1. Qal: wrap/envelop oneself (9×) Qal reflexive: to wrap or envelop oneself in a garment or covering. Samuel's shade rises 'wrapped in a robe' (1 Sam 28:14), enemies are cursed to be 'wrapped in shame as a mantle' (Ps 109:29), and God 'wraps himself with light' (Ps 104:2). Spanish envuelto/se cubre and French s'envelopper preserve the reflexive wrapping image. **COVERING AND CONCEALING**

en: and-He-wrapped-Himself, and-he-will-wrap-himself, and-let-them-wrap-themselves | **es:** El-que-se-cubre, como-errante, envuelto | **fr:** [ויע], [ועטה], [יעטה'] | **de:** [ויע], [ועטה], [יעטה'] 1Sam 28:14; Ps 71:13; Ps 104:2; Ps 109:19; Ps 109:29

2. Qal: cover, enwrap (transitive) (4×) Qal transitive: to cover or enwrap someone else. The leper 'shall cover his upper lip' (Lev 13:45), Ezekiel is told not to 'cover your lip' in mourning (Ezek 24:17), and Israel's leaders 'shall cover their lips' in shame (Mic 3:7). Spanish cubrirás and French couvrir employ straightforward transitive covering verbs. **COVERING AND CONCEALING**

en: and-will-cover, he-shall-cover, you-shall-cover | **es:** cubrirás, cubriréis, se-cubrirá | **fr:** couvrir, et-couvrir, il-devra-couvrir | **de:** [ועטו], [תעטה], [תעטו] Lev 13:45; Ezek 24:17; Ezek 24:22; Mic 3:7

3. Hifil: cover, clothe (causative) (2×) Hifil causative: to cause to be covered or clothed, with God or a powerful agent as the one covering. In Psalm 84:6 the early rain 'covers' the land, and in Psalm 89:45 God has 'covered him with shame.' Spanish cubriste and French envelopper confirm the causative force, where covering becomes an imposed act of divine judgment or blessing. **COVERING AND CONCEALING**

en: covers, you-have-covered | **es:** cubrirá, lo-cubriste | **fr:** envelopper, le-envelopper | **de:** bedeckt, du-haben-bedeckt Ps 84:6; Ps 89:45

עַטָה H5844b *V-Qal-InfAbs* (2×)

grasping, to grasp (infinitive absolute + participle: seizing or wrapping forcibly)

This rare verb appears only in Isaiah 22:17, where the Lord threatens to 'grasp you forcibly' and hurl you away like a ball. The BDB debates whether this derives from עטה I (to wrap) or a distinct root meaning 'to grasp with the hands' (Arabic cognate). The context favors the latter: God is about to seize Shebna the steward and throw him into exile. The multilingual glosses split between 'grasping' (English) and 'wrapping/enveloping' (Spanish: 'envolviendo'), reflecting the lexical ambiguity. The doubled form (infinitive absolute + participle) intensifies the action.

(2×) Denotes forcible seizing or grasping, probably with hostile intent. Isaiah 22:17 uses the doubled construction (infinitive absolute + participle) to emphasize the violence of God's judgment on Shebna: 'grasping you, he will grasp you' (or 'wrapping you, he will wrap you'). The Spanish and French glosses lean toward 'enveloping,' while English opts for 'grasping,' reflecting the root's uncertain etymology. **SECOND PERSON PRONOUNS**

en: and-grasping-you, grasping | **es:** envolviendo, y-te-envolverá | **fr:** [ועטך], [עטה] | **de:** [ועטך], [עטה] Isa 22:17

עֵטִין H5845 *N-mpc / 3ms* (1×)

pails, buckets (vessels for holding milk or liquid, used in Job's metaphor of prosperity)

This masculine plural noun means pails, buckets, or vessels for holding liquids. The term appears in Job's description of someone who dies in full prosperity: 'his pails are full of milk,' meaning his vessels overflow with abundance. The image is of robust health and material blessing—someone whose dairy production is so abundant that even the storage containers are brimming. Related to the New Hebrew word for a vessel for olives, it describes agricultural containers used for milk or other products. The metaphor contrasts starkly with another person who dies in bitterness having never enjoyed prosperity, highlighting life's inequalities that perplex Job and his friends.

(1×) Job 21:24 describes the prosperous person: 'his pails are full of milk,' a picture of overflowing abundance. Spanish 'sus ubres' (his udders) takes a different textual approach, seeing the term as related to bodily fullness rather than vessels. English 'pails' reflects the understanding of containers filled with milk. The context is Job's observation that some die in prosperity, contradicting his friends' doctrine that suffering always indicates sin. **LIGHT AND ILLUMINATION**

en: his-pails | **es:** Sus-ubres | **fr:** son-עטיניו-lui | **de:** [עטיניו] Job 21:24

עֲטִישָׁה H5846 *N-fpc / 3ms* (1×)

sneezings (plural noun referring to sneezing actions, used of Leviathan in Job's poetry)

This feminine plural noun means sneezings, the explosive exhalations through the nose. It appears in Job's magnificent description of Leviathan, the fearsome sea creature: 'his sneezings flash forth light,' creating an image of such powerful breathing that even the spray from its nostrils catches the light spectacularly. Some scholars suggest reading it as singular, but the plural may emphasize repeated sneezing actions or the dramatic nature of the creature's breathing. The term is unique to this passage, part of Job's elaborate poetic depiction of Leviathan's terrifying power. The image contributes to the creature's mythic quality—even its sneeze produces light, suggesting fire or the sun's reflection on water spray.

(1×) Job 41:18 (English) describes Leviathan: 'His sneezings flash forth light, and his eyes are like the eyelids of the dawn.' Spanish 'sus estornudos' (his sneezes) and English 'sneezings' both preserve the plural. The context is YHWH's speech challenging Job: can you control this monster? The creature's sneezes producing light adds to its fearsome, almost supernatural portrayal, emphasizing that what Job cannot master, God controls effortlessly. **FLESH AND BODY**

en: His-sneezings | **es:** Sus-estornudos | **fr:** son-עטישתיו-lui | **de:** [עטישתין] Job 41:18

עַטַלֵּף H5847 *Conj-w* (3×)

Bat; a flying mammal classified as unclean in Levitical law

The bat appears in Scripture's lists of unclean creatures, prohibited as food under Levitical law. Leviticus 11:19 and Deuteronomy 14:18 both include it among birds (though modern taxonomy classifies it as a mammal, ancient classification grouped it with flying creatures). The word is a quadriliteral form, possibly related to Phoenician and North African terms. Most strikingly, Isaiah 2:20 envisions a day when people will cast their idols 'to the moles and to the bats'—creatures of darkness and hidden places. The image suggests the utter worthlessness of idols, fit only to be abandoned in the caves where bats dwell.

(3×) Three occurrences: two in Levitical dietary law, one in prophetic imagery. The multilingual glosses consistently render 'bat,' showing clear identification of the creature. Isaiah's usage is powerful: bats as creatures of darkness receive the discarded idols, a fitting end for false gods. The law's classification with birds reflects ancient phenomenological taxonomy based on observable characteristics (flight) rather than modern biological taxonomy. The conjunction forms ('and the bat') show the word in lists. **LIVING CREATURES**
en: and-the-bat, the-bat | **es:** el-murciélago, y-a-los-murciélagos, y-el-murciélago | **fr:** [ולעטלפים], et-le-bat, le-bat | **de:** [ולעטלפים], der-bat, und-der-bat Lev 11:19; Deut 14:18; Isa 2:20

עָטַף H5848a *V-Qal-Imperf-3ms* (1×)
to turn aside, turn (to change direction, possibly indicating inability to see or find)
This Qal imperfect verb means to turn aside, turn, or change direction. The root connects to Syriac and Arabic words for turning, inclining, or bending. In Job's complaint about God's hiddenness, he speaks of looking for God: when God works on the right hand, 'I cannot see Him; He turns to the left, and I do not perceive Him' (or possibly 'I turn... and do not see Him' if reading first person). The sense is of seeking but not finding, of God remaining elusive despite Job's searching. Whether God turns away or Job turns to look, the point is the same: God remains hidden. The verb captures the frustration of seeking the divine presence yet encountering absence.

(1×) Job 23:9 expresses Job's inability to perceive God: 'He turns to the right, and I do not see Him; He turns to the left, and I do not perceive Him.' Spanish 'se vuelve' (he turns) reflects the third person interpretation. French 'être faible' (to be weak) may reflect a different root understanding. The context is Job's lament that though he seeks God, God remains inaccessible and hidden, turning away from Job's view. **WEAKNESS AND FRAILTY**
en: he-turns | **es:** se-vuelve | **fr:** être-faible | **de:** [יעטף] Job 23:9

עָטַף H5848b *V-Qal-Imperf-3ms* (2×)
to cover oneself, to be covered (Qal: to envelop oneself, as with garments or metaphorically)
This verb (distinct from עטף I, 'to faint') describes enveloping or covering oneself. In Psalm 65:13, the valleys 'cover themselves with grain'—a vivid image of abundant harvest. In Psalm 73:6, the wicked 'put on violence as a garment,' wrapping themselves in arrogance. The BDB identifies this as an Aramaism, noting cognates in Aramaic and Ethiopic. The multilingual glosses converge on 'cover' or 'envelop' ('are covered,' 'se cubren,' 'envelopper'), capturing the metaphorical richness of the imagery.

(2×) Describes self-envelopment, whether literal (valleys covered with grain, Psalm 65:13) or metaphorical (violence worn as clothing, Psalm 73:6). The parallel with לָבַשׁ (to clothe) in Psalm 65:13 reinforces the garment imagery. Spanish and French glosses ('se cubren,' 'envelopper') align with the self-reflexive nuance of the Qal stem. **COVERING AND CONCEALING**
en: are-covered-, wraps-around-them- | **es:** se-cubren-de, se-visten-de | **fr:** envelopper | **de:** sind-bedeckt-, wraps-um-ihnen- Ps 65:13; Ps 73:6

עָטַף H5848c *Conj-w / V-Hitpael-ConjImperf-3fs* (13×)
To grow faint, swoon, or become feeble — of physical exhaustion, emotional overwhelm, or spiritual despair.
A verb that gives voice to the experience of being overwhelmed to the point of collapse. The psalmists reach for it when the spirit fails — 'when my heart is faint, lead me to the rock' (Ps 61:2). It appears in Lamentations when nursing infants faint in the streets and in Genesis for the feeble sheep of Laban's flock. Spanish translations consistently use 'desmayar' (to faint) and 'desfallecer' (to grow weak), while French uses 'defaillir' — all pointing to the same bodily experience of strength draining away. The Hitpael reflexive stem, which dominates usage, intensifies the inward, personal quality of the fainting.

1. to feel faint, swoon (Hitpael) (6×) Hitpael reflexive: to feel faint upon oneself, to swoon or be overwhelmed internally. This is the most frequent form, used of spiritual and emotional collapse — the soul growing faint along the way (Ps 107:5), the spirit overwhelmed within (Ps 142:3, 143:4), and children fainting in city squares (Lam 2:12). Spanish 'desfallecer' and 'desmayarse' consistently render the reflexive, inward quality of this fainting. **FAINTNESS SWOONING**
en: and-grows-faint, grew-faint, when-fainted | **es:** Al-desmayarse, Cuando-desfallecía, Y-desfalleció | **fr:** [בהתעטף], dans-défaillir, défaillir | **de:** [בהתעטף], [בהתעטף], grew-faint Ps 77:3; Ps 107:5; Ps 142:3; Ps 143:4; Lam 2:12

2. to faint, grow weak (Qal) (3×) Qal intransitive: to grow faint, become weak. Used in psalm superscriptions (Ps 61:2, 102:1) for the state of the overwhelmed heart, and in Isaiah 57:16 where God restrains judgment lest 'the spirit would faint before me.' The basic stem presents fainting as a simple state rather than the intensified reflexive experience of the Hitpael. **FAINTNESS SWOONING**
en: he-is-faint, when-faints, would-faint | **es:** cuando-desmaye, desfallece, desfallecería | **fr:** [יעטוף], dans-défaillir, défaillir | **de:** [יעטוף], er-ist-faint, wann-faints Ps 61:2; Ps 102:1; Isa 57:16

3. the feeble ones (substantive) (2×) Substantivized participle: 'the feeble ones,' used as a noun to classify a group by their weakness. In Genesis 30:42, Jacob separates the 'feeble' sheep from the 'strong' (qeshurim); in Lamentations 2:19, 'those fainting with hunger' become a named class of sufferers. Spanish 'las debiles' and 'los desfallecidos' show how the participle crystallizes into a label. **WEAKNESS AND FRAILTY**
en: the-feeble, the-ones-fainting | **es:** las-débiles, los-desfallecidos | **fr:** [העטופים], le-feeble | **de:** [העטופים], die-schwachen Gen 30:42; Lam 2:19

4. to become feeble (Hifil) (1×) Hifil causative-factitive: to become or be made feeble. Genesis 30:42 uses this in a temporal clause — 'when the flock showed feebleness' — to mark the onset of weakness as a condition that triggers Jacob's selective breeding strategy. The Hifil frames feebleness as an event with external observable onset. **FAINTNESS SWOONING**
en: and-when-were-feeble | **es:** Y-al-debilitarse | **fr:** et-quand-étaient-feeble | **de:** und-wenn-schwach-waren Gen 30:42

5. to be overcome with faintness (Nifal) (1×) Nifal passive: to be overcome by faintness, to be seized by exhaustion. Lamentations 2:11 uses this for infants being overcome with faintness ('when the infant faints in the streets'). The passive framing presents the subject as acted upon by exhaustion rather than experiencing it reflexively, emphasizing helplessness. **FAINTNESS SWOONING**
en: when-faint | **es:** al-desmayar | **fr:** [בעטף] | **de:** [בעטף] Lam 2:11

עָטַר H5849a *V-Qal-Imperf-2ms / 3mse* (2×)
to surround, to encircle (Qal: to close in on, to encompass protectively or hostilely)
This verb appears twice, once describing military encirclement and once divine protection. In 1 Samuel 23:26, Saul and his men 'were surrounding' (or 'closing in on') David and his band, a hostile encirclement. In Psalm 5:12, the psalmist prays that God's favor will 'surround him as with a shield,' a protective encirclement. The BDB notes cognates in Phoenician (wreath) and Aramaic, and links it to the noun עֲטָרָה (crown). The multilingual glosses uniformly render 'surround' or 'encircle,' capturing both hostile and protective senses.

(2×) Denotes surrounding or encircling, with nuance determined by context: hostile encirclement (1 Samuel 23:26, Saul closing in on David) or protective encompassing (Psalm 5:12, God's favor as

a shield). The French 'couronner' (to crown) and the Spanish 'lo coronarás' (you will crown him) reflect the root's association with עֲטָרָה (crown), though the primary sense is spatial encirclement. **RELEASE AND MOVEMENT**

en: surrounding, you-surround-him | **es:** lo-coronarás, rodeando | **fr:** couronner, entourant | **de:** du-umgeben-ihn, surrounding 1Sam 23:26; Ps 5:12

עָטַר H5849b *V-Piel-Perf-2ms* (5×)

to crown, adorn with a crown; of God crowning with glory, honor, or lovingkindness

A denominative verb from atarah ('crown'), used in the Piel to mean 'to crown' or 'to encircle with honor.' Its most celebrated use is Psalm 8:5, where God crowns humanity with glory and majesty. Psalm 103:4 describes God crowning the faithful with lovingkindness and compassion, while Psalm 65:11 pictures the year crowned with divine goodness. Song of Solomon 3:11 recalls Solomon's mother crowning him on his wedding day. Isaiah 23:8 applies the image to Tyre as a bestower of crowns.

(5×) To crown, to bestow a crown or wreath upon someone — whether literally, as Solomon's mother crowned him (Song 3:11), or figuratively of God adorning with glory and honor (Ps 8:5), lovingkindness and compassion (Ps 103:4), or the bounty of a good year (Ps 65:11). French 'couronner' and Spanish 'coronar/coronas' mirror the consistent coronation imagery. Isaiah 23:8 extends the metaphor to Tyre as one who bestows crowns, signifying her power to elevate vassal rulers. **HONOR AND WEIGHT**

en: You-crown, that-crowned-, the-bestower-of-crowns | **es:** Coronas, el-que-te-corona, la-que-corona | **fr:** [המעטירה], couronner, dont-l'a-couronné | **de:** [המעטירה], [שעטרה], der-crowns-du Ps 8:5; Ps 65:11; Ps 103:4; Song 3:11; Isa 23:8

עֲטָרָה H5850 *Art / N-fs* (23×)

Crown, wreath — a circlet of royalty, honor, or blessing, both literal headpiece and figurative emblem of dignity

The Hebrew עֲטָרָה denotes a crown or wreath worn on the head as a mark of royal authority, festive honor, or divine blessing. David places the captured Ammonite crown on his own head (2 Sam 12:30), and Mordecai wears a golden crown from the Persian king (Esth 8:15). Figuratively, a capable wife is her husband's crown (Prov 12:4), gray hair is the crown of the aged (Prov 16:31), and grandchildren crown the elderly (Prov 17:6). Zechariah's prophetic crowns of silver and gold foreshadow a priestly-royal figure (Zech 6:11, 14). The word moves seamlessly between regal splendor and metaphorical honor, unified by the image of something placed atop the head as a sign of distinction.

crown, wreath (23×) Feminine noun for a crown or wreath, literal and figurative. Literal: the Ammonite crown seized by David (2 Sam 12:30), Mordecai's golden crown (Esth 8:15), Zechariah's prophetic crowns (Zech 6:11). Figurative: a virtuous wife crowns her husband (Prov 12:4), gray hair crowns the aged (Prov 16:31). Translations converge on 'crown' (spa 'corona,' fra 'couronne,' deu 'Krone'). **GEOGRAPHY AND SPACE**

en: a-crown-of, and-crown-of, and-crown-of- | **es:** Corona-de, corona-de, corona-de- | **fr:** [ועטרת], [עטרת], couronne | **de:** Krone, Krone-von, Kronen 2Sam 12:30; 1Chr 20:2; Esth 8:15; Job 19:9; Job 31:36

עֲטָרָה H5851 *N-proper-fs* (1×)

Atarah (personal name meaning 'crown' or 'wreath'; woman in Judah's genealogy)

Atarah is a feminine personal name meaning 'crown,' 'wreath,' or 'garland,' from the root for crowning or adorning. This Atarah was the wife of Jerahmeel of the tribe of Judah, mentioned in the genealogies of 1 Chronicles. She appears as the mother of Onam, part of the Jerahmeelite branch of Judah. The name celebrates beauty and honor, as crowns symbolized royalty, victory, and celebration in ancient Israel. Giving a daughter the name Atarah expressed hope for her honor and dignity. She represents the many women whose names appear briefly in genealogies, their primary biblical mention being as wives and mothers through whom tribal lineages continued.

(1×) 1 Chronicles 2:26 records: 'Jerahmeel had another wife, whose name was Atarah; she was the mother of Onam.' The name Atarah appears only here. As Jerahmeel's second wife, she bore him a son whose descendants formed a Judahite clan. Her inclusion in the genealogy ensures her son's legitimacy within the tribal structure. The name 'crown' may reflect either her beauty or the honor she brought to Jerahmeel's household. **PERSONAL NAMES**

en: Atarah | **es:** Atara | **fr:** [עטרה] | **de:** [עטרה] 1Chr 2:26

עֲטָרוֹת H5852 *N-proper-fs* (4×)

Ataroth; name of multiple locations, primarily in Transjordan (Gad) and central Canaan (Ephraim/Benjamin)

Ataroth (meaning "crowns" or "wreaths") is the name of several towns in biblical Israel. The most prominent is east of the Jordan, built by Gad (Numbers 32:3, 34), also mentioned on the Moabite Stone. Another variant, Ataroth-shophan, appears in Numbers 32:35. West of Jordan, Ataroth marks boundaries between Ephraim and Benjamin (Joshua 16:2, 5, 7; 18:13). A third Ataroth beth-joab appears in Judah's genealogies (1 Chronicles 2:54). The name likely derives from local topography or fortifications.

(4×) A place-name designating multiple towns, primarily: (1) Transjordanian Ataroth in Gad's territory (Numbers 32:3, 34), modern Aṭṭarûs about 8 miles north of Dibon, also mentioned on the Mesha Stele; (2) Ataroth-shophan (Numbers 32:35), site unknown; (3) Ataroth on the Ephraim-Benjamin border (Joshua 16:2, 7; possibly = Ataroth-addar, 16:5; 18:13); and (4) Ataroth beth-joab in Judah (1 Chronicles 2:54). Transliterations are consistent: Ataroth/Atarot. Greek versions render as Ατταρωθ. The name's multiple attestations reflect common toponymy based on shared geographical features ("crowns" = hilltops?). **PERSONAL NAMES**

en: Ataroth | **es:** Atarot, a-Atarot | **fr:** Ataroth | **de:** Ataroth Num 32:3; Num 32:34; Josh 16:2; Josh 16:7

עֲטָרוֹת H5853 *Prep* (2×)

Ataroth Addar (place name: a border town between Ephraim and Benjamin)

Ataroth Addar is a town on the tribal boundary between Ephraim and Benjamin, mentioned in Joshua 16:5 and 18:13. The name means 'crowns of Addar' or possibly 'crowns of glory.' The exact site is uncertain, though it lay in the hill country west of the Jordan. The Septuagint renders it as a compound proper name (Αταρωθ, etc.), and all modern translations transliterate it. The BDB notes that the town may be identical with Ataroth (without 'Addar') mentioned elsewhere in the conquest narratives.

(2×) A border settlement between Ephraim and Benjamin (Joshua 16:5, 18:13). The compound name ('Ataroth Addar') may distinguish it from other towns named Ataroth. All target languages transliterate the name uniformly, reflecting standard practice for ancient toponyms of uncertain location. **AUTO-DETECTED COMMUNITY 11255 WITH 6 SENSES**

en: Ataroth-Addar | **es:** Atarot-Adar | **fr:** Ataroth-Addar | **de:** Ataroth-Addar Josh 16:5; Josh 18:13

עַטְרוֹת H5854 *N-proper-fs* (2×)

Atroth Beth Joab (place name: a town in Judah, possibly associated with the clan of Joab)

This compound place name appears in 1 Chronicles 2:54 in a genealogical context listing the 'sons' of Salma, which include Bethlehem, the Netophathites, and 'Atroth Beth Joab.' The name likely denotes a settlement associated with Joab or his family. The BDB notes that these 'sons' are actually towns or clans descended from Salma. The exact site is unknown. All modern translations transliterate the compound name, and the multilingual glosses preserve both elements ('Atroth' + 'Beth Joab').

(2×) A town or clan-settlement in Judah associated with the family of Joab, listed in 1 Chronicles 2:54 among the descendants of Salma. The double occurrence reflects the two parts of the compound name ('Atroth' and 'Beth Joab'). All target languages transliterate both elements, treating the phrase as a single toponym. **PERSONAL NAMES**
en: Atroth, Beth-Yo'av | **es:** Atrot, Bet-Yoab | **fr:** [בית יואב], [עטרות] | **de:** [בית יואב], [עטרות] 1Chr 2:54

עֲטָרוֹת H5855 *N-proper-fs* (1×)

Atroth-shophan (place name meaning 'crowns of Shophan'; Transjordanian town built by Gadites)
Atroth-shophan is a place name meaning perhaps 'crowns of Shophan' or 'Ataroth of Shophan,' identifying a specific Ataroth (a common place name meaning 'crowns' or 'wreaths') by adding a distinguishing element. Located east of the Jordan, it was among the towns that the tribe of Gad rebuilt or fortified after the conquest. The text distinguishes it from other towns also named Ataroth in both Transjordan and Cisjordan. The site's exact location is unknown, though it was in the territory assigned to Gad. The plural 'crowns' in the name may refer to hilltops or circular fortifications, as places were often named for geographical features.

(1×) Numbers 32:35 lists Atroth-shophan among towns built by the Gadites: 'Atroth-shophan, Jazer, Jogbehah...' Multiple translations maintain the compound name (Spanish 'Atrot-Sofán,' English 'Atroth-shophan'), showing it as a distinct settlement from other Ataroth locations. The Gadites fortified and built towns in Gilead as they settled their Transjordanian inheritance, with Atroth-shophan being one of their rebuilt or renamed settlements. **PERSONAL NAMES**
en: Atroth-shophan | **es:** Atrot-Sofán | **fr:** Atroth-shophan | **de:** Atroth-shophan Num 32:35

עִי H5856 *Prep-l / N-mp* (4×)

ruin, heap of ruins; debris remaining after destruction of a city or structure
This term denotes the physical remains after violent destruction—rubble piles where cities or buildings once stood. The word appears in prophetic judgments against Jerusalem and Samaria, where God warns that these cities will be reduced to heaps of stones. The Aramaic-influenced plural form appears in Micah's oracles, while Jeremiah quotes Micah's prophecy about Jerusalem becoming ruins. The multilingual evidence (Spanish 'ruinas,' French 'ruine') confirms this concrete sense of demolished structures.

(4×) Physical heaps of debris after violent destruction. Used exclusively in prophetic contexts (Micah, Jeremiah, Psalms) describing the fate of Jerusalem and Samaria. The multilingual glosses consistently render this as 'ruins' or 'heaps,' reflecting the aftermath of military conquest or divine judgment. Notable in Ps 79:1 where the temple's desolation is mourned. **DESTRUCTION AND DECAY**
en: a-heap-of-ruins, heaps, into-heap-of | **es:** en-ruinas, por-montón-de, ruinas | **fr:** [עיים], ruine, à-ruine | **de:** [לעי], [עיים], [עיין] Ps 79:1; Jer 26:18; Mic 1:6; Mic 3:12

עַי H5857 *Conj-w* (40×)

Ai — the ancient Canaanite city near Bethel, destroyed by Joshua; also a variant form Ayyah in post-exilic lists.
A place name most famously associated with the Israelite conquest narrative in Joshua 7-8, where Ai's initial defeat of Israel exposed Achan's sin and its subsequent destruction demonstrated divine judgment and restoration. The name always appears with the definite article (ha-Ai, 'the ruin'), suggesting it may preserve an older common noun meaning 'ruin heap.' French 'le Ai' and German 'der Ai' faithfully reproduce this article, while Spanish 'Hai' contracts it. A single late occurrence as 'Ayyah' (Neh 11:31) appears in a post-exilic settlement list for Benjamin, likely referring to a resettlement near or on the ancient site.

1. Ai (Canaanite city) (39×) The Canaanite city near Bethel, central to the conquest narrative. Always with the article ha-Ai ('the ruin'), appearing in Genesis as a geographic marker (Gen 12:8; 13:3 — Abraham pitched his tent between Bethel and Ai) and then dominating Joshua 7-8 with the failed first attack, Achan's sin, and the successful ambush. Also listed in the returnee census (Ezra 2:28; Neh 7:32). French 'le Aï' and German 'der Ai' preserve the distinctive article that sets this toponym apart from ordinary place names. **PERSONAL NAMES**
en: of-the-Ai, the-Ai, to-the-Ai | **es:** Hai | **fr:** de-le-Aï, le-Ai, le-Aï | **de:** Ai, der-Ai, von-der-Ai Gen 12:8; Gen 13:3; Josh 7:2; Josh 7:3

2. Ayyah (settlement in Nehemiah) (1×) The variant spelling Ayyah (עַיָּה), appearing once in Neh 11:31 among Benjaminite settlements of the post-exilic resettlement. Without the article and with a different vowel pattern, this form may represent a later pronunciation or a distinct nearby settlement. Most translations leave it untranslated or bracket it, as seen in the French and German renderings ([עיה]), reflecting uncertainty about whether this is simply Ai by another name or a separate locale. **AIAH PLACE PERSON**
en: and-Ayyah | **es:** y-Aja | **fr:** [ועיה] | **de:** [ועיה] Neh 11:31

עוֹבָל H5858a *N-proper-ms* (1×)

Ebal (gentile name; Arabian people descended from Joktan in Table of Nations)
Ebal is a name appearing in the Table of Nations as one of the sons of Joktan, representing an Arabian people group. Joktan's descendants settled in southern Arabia, and Ebal was among these Arab tribes. The name appears in two forms in the biblical text: Obal in Genesis and Ebal in Chronicles, likely representing the same group with variant spellings. The identification of specific geographical locations for Joktan's descendants is difficult, though scholars have proposed connections to various Arabian regions. The Table of Nations in Genesis 10 organizes the known world ethnographically, showing how different peoples related to each other through common ancestry, with the Joktanite Arabs forming one significant branch of Shem's descendants.

(1×) 1 Chronicles 1:22 lists Ebal among Joktan's sons in the genealogical recapitulation of the Table of Nations. The parallel in Genesis 10:28 has 'Obal,' showing textual variation. These descendants of Joktan represent Arabian peoples who settled in southern Arabia. The Septuagint's Greek renderings attempt to approximate unfamiliar semitic tribal names. Ebal/Obal remains unlocated precisely but belongs to the Joktanite Arab confederation. **AUTO-DETECTED COMMUNITY 5843 WITH 3 SENSES**
en: Eval | **es:** Ebal | **fr:** [עיבל] | **de:** [עיבל] 1Chr 1:22

עֵיבָל H5858b *Conj-w / N-proper-ms* (2×)

Ebal, Obal (personal name: a descendant of Seir the Horite, possibly linked to a deity or place name)
This personal name appears in the genealogy of Seir the Horite in Genesis 36:23 and its parallel in 1 Chronicles 1:40. The Septuagint renders it variously (Γαιβηλ, Γαοβηλ, Ουβαλ), reflecting textual uncertainty. Some scholars (Glaser, Winckler) propose a connection to the Edomite god Bēl, though this is speculative. The BDB cautiously suggests the name may be related to the toponym Ebal (Mount Ebal), though the contexts differ. The multilingual glosses simply transliterate the name.

(2×) A personal name (or possibly gentilic) in the Seirite genealogies of Genesis 36:23 and 1 Chronicles 1:40. Textual variants in the Septuagint suggest scribal uncertainty. All modern translations transliterate the Hebrew, treating it as a proper name without attempting etymological interpretation. **AUTO-DETECTED COMMUNITY 5843 WITH 3 SENSES**
en: and-Ebal, and-Eval | **es:** y-Ebal, y-Eval | **fr:** [ועיבל], et-Ebal | **de:** [ועיבל], und-Ebal Gen 36:23; 1Chr 1:40

עֵיבָל H5858c *N-proper-fs* (5×)

Ebal; mountain of cursing north of Shechem, opposite Mount Gerizim

Mount Ebal stands north of Shechem (modern Nablus), opposite Mount Gerizim to the south. In Deuteronomy 11:29 and 27:4, 13, it is designated as the mountain from which the curses of the covenant are pronounced, while Gerizim hosts the blessings. Joshua 8:30 records that Joshua built an altar on Ebal after the conquest of Ai. The name's etymology remains uncertain, though some have connected it to the root meaning 'bare' or 'stony.'

(5×) Mount Ebal, the mountain of cursing north of Shechem — designated in the Mosaic covenant ceremony as the site for pronouncing curses (Deut 27:4, 13), opposite Mount Gerizim. Spanish, French, and German all transliterate as 'Ebal' (or 'Eval'), reflecting the standard handling of this place name. Joshua 8:30, 33 record the covenant renewal ceremony carried out there after the fall of Ai, with half of Israel facing each mountain. **AUTO-DETECTED COMMUNITY 5843 WITH 3 SENSES**

en: Ebal, Eval | **es:** Ebal | **fr:** Ebal, Eval | **de:** Ebal, Eval Deut 11:29; Deut 27:4; Deut 27:13; Josh 8:30; Josh 8:33

עִיּוֹן H5859 *N-proper-fs* (3×)

Ijon/Iyon; a city in Naphtali repeatedly conquered during Israel's divided kingdom period

Ijon was a strategic city in northern Naphtali that suffered repeated invasions during the divided kingdom era. Ben-hadad of Syria struck it during his alliance with Asa of Judah against Baasha of Israel. Decades later, Tiglath-pileser III of Assyria conquered it during his campaign against Pekah, deporting its inhabitants. The city's location on the plateau of Merj Iyun, between two tributaries of the upper Jordan, made it strategically valuable but vulnerable. Scholars identify it with Tell Dibbin, though the precise location remains debated. The repeated conquests illustrate northern Israel's exposure to foreign powers.

(3×) Three occurrences, all in historical narratives of foreign invasions. The multilingual evidence shows transliteration of the place name with minor spelling variations (Ijon/Iyon/Iyyon). The city appears in the Books of Kings and Chronicles as a victim of geopolitical maneuvering—first Syrian, then Assyrian aggression. The parallel accounts in Kings and Chronicles show textual consistency in preserving this northern city's tragic history. Its strategic location made it a perpetual target in ancient Near Eastern power struggles. **PERSONAL NAMES**

en: Ijon, Iyon, Iyyon | **es:** Ijón, Iyón | **fr:** Iyon, Iyyon, [עיין] | **de:** Iyon, Iyyon, [עיין] 1Kgs 15:20; 2Kgs 15:29; 2Chr 16:4

H5860 *Conj-w / V-Qal-ConsecImperf-3ms* (1×)

to rush upon, pounce on (describing soldiers rushing greedily on plunder, possibly violating Saul's oath)

This verb means to rush upon, pounce on, or dart greedily toward something, like a bird of prey swooping on its victim. It appears in the account of Saul's rash oath forbidding his army to eat during battle. After Jonathan broke the oath (unknowingly) and the Philistines were defeated, the exhausted people 'rushed greedily upon the spoil,' taking sheep, cattle, and calves and slaughtering them on the ground to eat the meat with the blood—a violation of Torah. The verb captures their ravenous, desperate hunger after fasting all day in battle. Some translations connect this to a different verb meaning 'flew upon' or 'pounced,' emphasizing the violent, uncontrolled nature of their action.

(1×) 1 Samuel 14:32 describes the army's desperate hunger: 'the people rushed greedily upon the spoil,' slaughtering animals and eating meat with blood still in it. Spanish '(Y se abalanzó)' (and they threw themselves upon) captures the violent rush. Arabic glosses suggest a similar sense of pouncing or attacking. The context is Saul's foolish oath that left his troops starving, leading to this violation of dietary law when they could finally eat. **SPEAKING AND TALKING**

en: and-they-pounced | **es:** (Y-se-abalanzó) | **fr:** et-ils-pounced 1Sam 14:32

עִיט H5860a *Conj-w / V-Qal-ConsecImperf-3ms* (1×)

to scream at, shriek at, rail against (describing harsh verbal attack or scolding)

This verb means to scream at, shriek at, or rail against someone with harsh words. The root connects to Arabic words for screaming, scolding, and reviling, and to Syriac terms for anger. In 1 Samuel, it describes Nabal's response when David's men approached him for provisions. After David's men had protected Nabal's shepherds and flocks in the wilderness, they politely requested food. But Nabal 'screamed at them' or 'railed against them,' responding with insulting rhetoric and refusing to acknowledge David. The verb captures Nabal's churlish, abusive response—not merely refusing but doing so with verbal assault. His name means 'fool,' and his behavior proved it, nearly bringing destruction on his household.

(1×) 1 Samuel 25:14 reports a servant's account to Abigail: 'David sent messengers... and he [Nabal] screamed at them' or 'railed against them.' Spanish 'y se lanzó' (and he threw himself) may reflect a different verbal interpretation, but the context supports verbal abuse. The servants recognized Nabal's insulting response to David's reasonable request would provoke retaliation, prompting Abigail's wise intervention. **ROAR GROAN CRY**

en: and-he-screamed-at | **es:** y-se-lanzó | **fr:** et-il-screamed-à | **de:** und-er-screamed-bei 1Sam 25:14

עִיט H5860b *Conj-w / V-Qal-ConsecImperf-2ms* (1×)

to rush upon, pounce on (describing Saul's disobedient seizure of Amalekite plunder)

This denominative verb means to dart greedily or rush upon something, like a bird of prey diving on its target. It appears in Samuel's rebuke of Saul after the Amalekite campaign. God had commanded complete destruction of the Amalekites and their possessions, but Saul spared King Agag and the best livestock. Samuel confronts Saul: 'Why did you not obey the voice of YHWH? Why did you pounce on the plunder and do evil in YHWH's sight?' The verb suggests greedy, rapacious seizure of forbidden spoil. Saul's excuse that they kept the animals to sacrifice to God doesn't satisfy Samuel, who declares that obedience is better than sacrifice. The verb captures the greed that motivated Saul's partial obedience.

(1×) 1 Samuel 15:19 records Samuel's accusation: 'Why did you not obey YHWH's voice? Why did you pounce upon the plunder and do evil in His sight?' Spanish 'y te abalanzaste' (and you threw yourself upon) and French/English 'pounced' all convey the greedy rushing upon forbidden spoil. The context is Saul's incomplete obedience—keeping the best animals and the Amalekite king alive rather than utterly destroying everything as commanded. **FLYING AND FLIGHT**

en: and-you-pounced | **es:** y-te-abalanzaste | **fr:** et-tu-pounced | **de:** und-du-pounced 1Sam 15:19

עַיִט H5861 *N-ms* (8×)

A bird of prey or raptor; used collectively for carrion birds and individually as a metaphor for a swift, fierce invader.

A masculine noun denoting a bird of prey, derived from a root suggesting a screaming cry. It appears both as a collective term for raptors descending on carcasses – as in the covenant scene where Abram drives away the birds of prey from his sacrifice (Gen 15:11) – and as a singular figure representing a powerful invader summoned by God (Isa 46:11, 'a ravenous bird from the east'). Jeremiah 12:9 uses it in a striking double image of Israel as both prey bird and prey. The word also evokes mountain raptors feasting after eschatological slaughter (Isa 18:6, Ezek 39:4). Job 28:7 notes that even the keen-eyed raptor cannot find the path to wisdom.

bird of prey, raptor (8×) A bird of prey or raptor, used both collectively for scavenging raptors and individually for a single predatory bird. In Genesis 15:11, birds of prey descend on Abram's covenant sacrifice, an ominous intrusion he must drive away. Isaiah 46:11 famously applies the term to Cyrus as God's instrument: 'a ravenous bird from the east, the man of my counsel.' Ezekiel 39:4

and Isaiah 18:6 depict raptors feasting on the slain in judgment scenes. Job 28:7 notes the bird of prey's legendary sharp sight yet its inability to perceive wisdom's hidden path. Spanish 'ave de rapina' and English 'bird of prey' both capture the predatory specificity. **GEOGRAPHY AND SPACE**

en: Are-the-birds-of-prey, Is-a-bird-of-prey, a-bird-of-prey | **es:** Ave-de-rapiña, a-ave-de-rapiña, ave-de-rapiña | **fr:** [העיט], [לעיט], [עיט] | **de:** [העיט], [לעיט], [עיט] Gen 15:11; Job 28:7; Isa 18:6; Isa 46:11

עִיטָם H5862 *N-proper-ms* (5×)

Etam; a place name: a cliff in Judah, a city near Bethlehem, and a clan or town in Simeon

Etam appears as a place name in three distinct contexts. First, it is the rocky cliff where Samson took refuge after striking the Philistines (Judg 15:8, 11). Second, it is a city fortified by Rehoboam between Bethlehem and Tekoa (2 Chr 11:6), associated with the clan listed in 1 Chronicles 4:3. Third, it may be a Simeonite settlement (1 Chr 4:32). The name possibly derives from a word for 'bird of prey,' though this is uncertain.

(5×) Etam as a geographic and clan name — referring to the cliff where Samson hid (Judg 15:8, 11), a fortified city near Bethlehem rebuilt by Rehoboam (2 Chr 11:6), a Judahite clan (1 Chr 4:3), and possibly a Simeonite town (1 Chr 4:32). Spanish and English uniformly transliterate 'Etam,' while French and German occasionally leave the Hebrew untranslated. The name may derive from ayit ('bird of prey'), though the connection is uncertain. **PERSONAL NAMES**

en: Etam | **es:** Etam | **fr:** Etam, [עיטם] | **de:** Etam, [עיטם] Judg 15:8; Judg 15:11; 1Chr 4:3; 1Chr 4:32; 2Chr 11:6

עִיִּים H5863 *Prep-b* (2×)

in Iye Abarim, in Iyim (prepositional phrase: at the Israelite encampment east of Moab)

This prepositional phrase locates the Israelites at a wilderness station called 'Iye Abarim' (or 'Iyei ha-Abarim,' 'ruins of the regions beyond'). Numbers 21:11 and 33:44 place it on the eastern border of Moab, part of the itinerary from Egypt to Canaan. The name may derive from עִי (ruin) + עֲבָרִים (regions beyond), referring to the Transjordan wilderness. The Septuagint omits 'Abarim' in some manuscripts. All modern translations transliterate the compound place name with the appropriate preposition ('in Iye Abarim').

(2×) Marks the location of an Israelite encampment on the desert journey. Numbers 21:11 and 33:44 both use the prepositional form ('in Iye Abarim'), situating the camp east of Moab. The multilingual glosses preserve the prepositional construction ('in Iye Abarim,' 'en Ije-Abarim,' 'dans Iye-Abarim'), reflecting the locative function. **PERSONAL NAMES**

en: in-Iye-Abarim, in-Iye-abarim | **es:** en-Ije-Abarim | **fr:** dans-Iye-Abarim, dans-Iye-abarim | **de:** in-Iye-Abarim, in-Iye-abarim Num 21:11; Num 33:44

עִיִּים H5864 *Conj-w / N-proper-fs* (2×)

Iyim, from Iyim (place name: a town in Judah and a wilderness station, possibly identical with Iye Abarim)

This toponym appears in two contexts: as a wilderness station (Numbers 33:45, where Israel departs 'from Iyim') and as a town in Judah (Joshua 15:29). The name is probably a shortened form of Iye Abarim. In Numbers, the Septuagint treats it as equivalent to the previous station; in Joshua, it is one of the southernmost towns allotted to Judah. The multilingual glosses transliterate 'Iyim' or 'Iim,' preserving the prepositional nuances ('from Iyim,' 'and Iyim').

(2×) Designates either a wilderness encampment (Numbers 33:45, departure point on the exodus route) or a town in Judah (Joshua 15:29). The prepositional forms ('from Iyim,' 'and Iyim') reflect the contexts: travel itinerary and town list. All target languages transliterate the name and retain the prepositional distinctions. **PERSONAL NAMES**

en: and-Iyim, from-Iyim | **es:** de-Ijim, y-Iim | **fr:** de-Iyim, et-Iyim | **de:** und-Iyim, von-Iyim Num 33:45; Josh 15:29

עוֹלָם H5865 *Prep-l / N-ms* (1×)

forever, perpetuity, eternity (long duration either past or future, possibly textual variant in 2 Chronicles)

This word typically means forever, perpetuity, long duration, or eternity. It's one of Hebrew's most important time words, referring to indefinite long duration either in the past (ancient times, of old) or future (forever, everlasting). It appears throughout Scripture in phrases like 'forever and ever' and 'from everlasting to everlasting.' In 2 Chronicles 33:7, there's an unusual form that may be a variant spelling or textual issue where Manasseh sets up an idol in the temple 'forever,' though some scholars propose reading the standard form 'olam' here. The term's fundamental sense is duration beyond normal reckoning—time stretching beyond what humans can measure or imagine, making it suitable for describing God's eternal nature and His everlasting covenant.

(1×) 2 Chronicles 33:7 describes Manasseh setting an idol 'in the house of God, of which God had said to David and Solomon... I will put My Name forever [or: for eternity].' The textual form is unusual, possibly a variant of the common word for 'forever.' The context is the tragic irony: God promised His name would dwell in the temple forever, but Manasseh desecrated that very place with an idol, provoking divine judgment. **ETERNITY AND AGES**

en: forever | **es:** para-siempre | **fr:** [לעילום] | **de:** [לעילום] 2Chr 33:7

עֵילַי H5866 *N-proper-ms* (1×)

Ilai (personal name; one of David's mighty warriors from Ahohite clan)

Ilai is a personal name appearing in the roster of David's mighty warriors. He is identified as an Ahohite, belonging to a Benjamite clan that produced several of David's elite fighters. The parallel passage in 2 Samuel 23:28 calls him Zalmon, suggesting either Ilai was his alternate name or a textual variant exists between the two accounts. David's mighty men were his most loyal and capable warriors, performing extraordinary feats of valor and forming the backbone of his military power. Ilai/Zalmon represents these heroes whose names were preserved in Israel's honor roll. The Ahohites contributed multiple warriors to David's forces, showing clan loyalty to the king.

(1×) 1 Chronicles 11:29 lists 'Ilai the Ahohite' among the Thirty (David's elite warriors). The parallel in 2 Samuel calls him Zalmon, creating uncertainty whether these are two names for one person or a textual issue. As an Ahohite, Ilai belonged to a Benjamite family distinguished for producing warriors. His inclusion among David's heroes immortalizes his name among Israel's greatest fighters. **PERSONAL NAMES**

en: Ilai | **es:** Ilai | **fr:** [עילי] | **de:** [עילי] 1Chr 11:29

H5867 *N-proper-fs* (1×)

Elam (place name; ancient kingdom east of Mesopotamia, frequent prophetic target)

Elam was an ancient kingdom located east of Mesopotamia, in what is now southwestern Iran. As a significant ancient Near Eastern power, Elam appears frequently in Scripture both historically and prophetically. The Elamites descended from Shem according to the Table of Nations. Elam allied with various Mesopotamian powers and occasionally threatened Israel and Judah. Prophets pronounced judgment on Elam, including Jeremiah's oracle of destruction in chapter 49, where God promises to scatter the Elamites to the four winds and break their military might. Despite these judgments, God also promised eventual restoration. Elamites appear at Pentecost in Acts, showing the fulfillment of restoration promises. The name became synonymous with a distant, powerful foreign nation.

(1×) Jeremiah 49:36 pronounces judgment: 'I will bring against Elam the four winds from the four quarters of heaven, and will scatter them toward all those winds.' Spanish 'Elam' maintains the standard transliteration. The context is God's oracle against various nations; Elam's judgment involves complete scattering to every direction,

breaking their power as an archer nation. Yet verse 39 promises eventual restoration. **ELAM NATION REGION**
en: (Eylam) | **es:** Elam | **fr:** [(עילם)] | **de:** [(עילם)] Jer 49:36

עֵילָם H5867a *N-proper-fs* (17×)
Elam — ancient civilization and territory east of Mesopotamia (modern SW Iran), a people descended from Shem and subject of prophetic oracles.
A proper noun identifying both the people and the territory of Elam, the ancient civilization centered in what is now southwestern Iran, east of the Tigris lowlands. Genesis 10:22 lists Elam as a 'son of Shem,' placing it within the Semitic genealogical framework despite its non-Semitic language. In Genesis 14, Chedorlaomer king of Elam leads a coalition of eastern kings against Canaan — one of the earliest references to international warfare in Scripture. The prophets pronounce judgment on Elam (Jeremiah 49:34-39) while also envisioning its future restoration. All translations uniformly render the name as 'Elam,' confirming its fixed geographic-ethnic identity.

Elam (nation/region) (17×) The proper name of the ancient nation and region east of Mesopotamia, encompassing the area around Susa in modern southwestern Iran. Listed among the sons of Shem in Genesis 10:22 and 1 Chronicles 1:17, it appears in historical narrative as a military power (Gen 14:1, 9), in prophetic oracles of judgment (Jer 49:34-39; Ezek 32:24), and as a land of Israelite dispersion (Isa 11:11). Daniel 8:2 identifies it specifically as 'the province of Elam.' English, Spanish, French, and German all transliterate uniformly as 'Elam,' with no semantic variation. **ELAM NATION REGION**
en: Elam, Eylam, [ketiv:forever] | **es:** Elam, Y-Elam, [kethiv] | **fr:** Elam, dans-Élam, et-de-Élam | **de:** Elam, [בעיילם], [עילם] Gen 10:22; Gen 14:1; Gen 14:9; 1Chr 1:17; Isa 11:11

עִילָם H5867b *Conj-w / N-proper-ms* (11×)
Elam (II) — personal and clan name for several post-exilic families; distinct from the nation Elam
This עִילָם (Elam II) is a personal and clan name distinct from the well-known nation east of Babylon. It designates several individuals and the families descended from them who appear primarily in post-exilic return lists. Two separate 'sons of Elam' groups returned from Babylon — one numbering 1,254 (Ezra 2:7; Neh 7:12) and another called 'the other Elam' numbering 1,254 as well (Ezra 2:31; Neh 7:34). Members of the Elam clan were among those who had married foreign wives (Ezra 10:2, 26). A Benjaminite Elam appears in 1 Chronicles 8:24, a gatekeeper son of Kore in 1 Chronicles 26:3, and a leader who sealed the covenant in Nehemiah 10:14.

Elam (proper noun, person/clan) (11×) A personal and clan name for Israelite families in the post-exilic period, distinct from the Mesopotamian nation Elam. Two 'sons of Elam' groups appear in the return lists (Ezra 2:7, 31; Neh 7:12, 34), and family members are named among those who divorced foreign wives (Ezra 10:2, 26). A Benjaminite named Elam appears in 1 Chronicles 8:24, a Levitical gatekeeper in 1 Chronicles 26:3, and a covenant-sealer and processional participant in Nehemiah 10:14 and 12:42. Spanish 'Elam' and English 'Elam' both transliterate identically to the national name, requiring context to distinguish. **ELAM NATION REGION**
en: Elam, Eylam, and-Elam | **es:** Eilam, Elam, y-Elam | **fr:** et-Élam, Élam | **de:** Elam, [ועילם], [עילם] 1Chr 8:24; 1Chr 26:3; Ezra 2:7; Ezra 2:31; Ezra 8:7

עוֹנָה H5868a
textual variant in Hosea 10:10 (Ketiv/Qere uncertain; likely עֲוֹנֹתָם 'their iniquities')
This entry documents a textual puzzle in Hosea 10:10. The Qere reads עוֹנֹתָם (possibly plural of עוֹנָה, though unclear), while the Ketiv offers עֵינֹתָם. Scholars generally emend to עֲוֹנֹתָם ('their iniquities'), which fits the context of divine judgment and chastisement. The passage warns that nations will gather against Israel 'when I discipline them for their double iniquity.' The textual uncertainty reflects the challenges of preserving and interpreting difficult prophetic oracles, but the theme of punishment for sin remains unmistakable.

עֵם H5868b *Prep-b / N-ms* (1×)
scorching heat, burning (dub.; possibly 'with the scorching/fury of His breath,' text uncertain)
This noun is uncertain but possibly means scorching heat, burning, or fury. BDB suggests it may relate to Arabic words for thirst and internal heat, describing a scorching glow. The word appears in Isaiah's vision of the Lord striking the River (Euphrates) and drying it up. The phrase might mean 'with the scorching of His breath' or 'with the fury of His breath,' though textual issues make the exact reading uncertain. Some suggest emending it to 'with the strength of' or 'with the might of.' The context describes God's powerful breath creating a wind so strong it dries up the river, enabling His people to cross as they did the Red Sea. Whether 'scorching' or 'strength,' the sense is of overwhelming divine power manifested in breath or wind.

(1×) Isaiah 11:15 describes God drying up the Euphrates: 'He will wave His hand over the river with the scorching of His breath' (or 'with vehemence/fury of His spirit'). Spanish 'con vehemencia de' (with vehemence of) reflects one interpretation. The text is difficult, and some propose emendations. The broader context is a new exodus where God will remove obstacles, splitting the river to enable His scattered people to return home. **GEOGRAPHY AND SPACE**
en: with-scorching-of | **es:** con-vehemencia-de | **fr:** [בעים] | **de:** [בעים] Isa 11:15

H5869 *N-csc / 2mp* (3×)
Eye; this subset refers to construct forms with pronominal suffixes expressing possession or perspective
These three occurrences represent particular grammatical constructions of the common word 'eye,' specifically construct phrases with pronominal suffixes. The contexts show the word in idiomatic expressions: David hoping Yahweh will look on his affliction 'with His eye,' Zedekiah being warned he will speak with Nebuchadnezzar 'his eyes to your eyes' (face to face), and Yahweh commanding 'do not let your eye spare' in executing judgment. The construct forms enable Hebrew's vivid imagery of sight, perception, and direct encounter. The bracketed glosses in the multilingual evidence suggest these are grammatically complex forms that translators handled variously.

(3×) Three construct phrases showing 'eye' in expressions of divine attention (2 Sam 16:12), face-to-face encounter (Jer 32:4), and commanded ruthlessness (Ezek 9:5). The multilingual evidence shows the translational complexity: some versions preserve the literal eye imagery, others render the idiomatic force. Hebrew's construct chains allow compact expressions that require longer phrases in translation. The 'eye to eye' construction in Jeremiah emphasizes the directness of the coming confrontation between king and emperor. **GEOGRAPHY AND SPACE**
en: (eye-of-you), (in-my-eye), his-eyes | **es:** (ojo-de-vosotros), (ojo-mío), (sus-ojos) | **fr:** (in-mon-eye), [(עיניו)], oeil | **de:** [(עיניו)], [עינכם] 2Sam 16:12; Jer 32:4; Ezek 9:5

עַיִן H5869a *Prep-l* (872×)
Eye: in the evaluative idiom 'in the eyes of' (judgment/opinion); the physical organ of sight; outward appearance or visible surface.
The Hebrew noun ayin ('eye') is one of Scripture's most versatile words, but when preceded by the preposition le- or be- it overwhelmingly serves an evaluative metaphor: 'in the eyes of' someone means 'in someone's judgment or estimation.' This idiomatic use accounts for the vast majority of its 872 occurrences in this form — Noah 'found favor in the eyes of the LORD' (Gen 6:8), and what is 'evil in the eyes of the LORD' recurs like a refrain through Judges and Kings. Remarkably, Spanish en los ojos de, French aux yeux de, and German in den Augen preserve this metaphor with near-identical body-part idioms, while Arabic في عيون and Hindi की दृष्टि में confirm the cross-linguistic naturalness of the eyes-as-judgment metaphor. The literal body-part sense and the rarer 'appearance' meaning round out a compact but important semantic profile.

1. in the eyes/sight of (evaluative) (734×) The evaluative-metaphorical idiom 'in the eyes of X' or 'before the eyes of X,'

meaning 'in X's judgment, opinion, or estimation.' This dominant sense (734 occurrences) encompasses the formulaic 'to find favor in the eyes of' (Gen 6:8; 19:19), the Deuteronomistic refrain 'he did evil in the eyes of the LORD,' and all constructions where 'eyes' stand for perspective or approval. Spanish en ojos de, French dans les yeux de, German in den Augen, Arabic في عيون, and Hindi की दृष्टि में all preserve the body-part metaphor, making this one of the most stable cross-linguistic idioms in the biblical corpus. **GEOGRAPHY AND SPACE**

en: in-eyes-of, in-the-eyes-of | **es:** en-ojos-de, en-ojos-de- | **fr:** dans-le-yeux-de, dans-yeux-de | **de:** in-Augen-von, in-den-Augen Gen 6:8; Gen 19:14; Gen 21:11; Gen 28:8; Gen 31:35

2. eye (literal body part) (127×) The literal physical organ of sight — eyes that see, weep, grow dim with age, are lifted up in prayer, or serve as anatomical referents. With 127 occurrences, this includes Leah's 'tender eyes' (Gen 29:17), Israel's eyes growing 'heavy with age' (Gen 48:10), and the lex talionis formula 'eye for eye' (Exod 21:24). Korean 눈, Hindi आँख, Arabic عين, and Swahili macho all render this with straightforward body-part terms. The distinction from sense 1 is that here the eyes function as physical organs rather than metaphors for judgment — though the boundary is sometimes exegetically debated. **GEOGRAPHY AND SPACE**

en: [eyes-of-you], and-eyes-of, and-the-eyes-of | **es:** Pero-los-ojos-de, Y-ojos-de, [ojos-de-vosotros] | **fr:** et-mes-yeux, et-yeux, et-yeux-de | **de:** Auge, und-Augen-von, und-die-Augen Gen 29:17; Gen 45:12; Gen 48:10; Exod 10:5; Exod 10:15

3. appearance, visible surface (11×) Outward appearance or visible surface — a metaphorical extension where 'eye' means 'what the eye perceives,' used for describing the look or visible aspect of something. Only 11 occurrences, concentrated in descriptions of manna ('its appearance was like the appearance of bdellium,' Num 11:7) and Ezekiel's visions ('like the appearance of fire,' Ezek 1:4, 27; 8:2). The construction ke-ein ('like the eye/appearance of') functions as a simile marker. Spanish como apariencia de, French comme l'apparence de, and German wie das Aussehen von all shift from 'eye' to 'appearance' vocabulary, confirming that translators recognize this as a distinct semantic extension. **GEOGRAPHY AND SPACE**

en: and-its-appearance, its-appearance, like-appearance-of | **es:** como-apariencia-de, como-aspecto-de, como-ojo-de | **fr:** comme-appearance-de, comme-oeil, et-son-appearance | **de:** sein-appearance, und-sein-appearance, wie-Auge Lev 13:55; Num 11:7; Ezek 1:4; Ezek 1:7

עַיִן H5869b *N-csc* (22×)

A natural spring or fountain of water; a source issuing from the ground, often in geographic or place-name contexts.

Distinct from its homograph meaning 'eye,' this noun denotes a spring or fountain of water bubbling up from the earth. It appears prominently in the patriarchal narratives — Hagar encounters the angel at a spring of water (Gen 16:7), and Abraham's servant finds Rebekah at the spring outside the city (Gen 24:13, 16). The word also designates the deep primordial springs of the ocean (Prov 8:28) and features in geographic descriptions of the promised land as a place of brooks and springs (Deut 8:7). Spanish 'fuente' and French 'source' both capture the flowing-water imagery that distinguishes this root from the anatomical 'eye.'

1. spring or fountain of water (21×) A natural source of water flowing from the ground — spring, fountain, or wellspring. This is the dominant sense across all 21 occurrences, appearing in narratives of Hagar at the spring (Gen 16:7), Rebekah's encounter at the city spring (Gen 24:13–45), the twelve springs at Elim (Exod 15:27), and the cosmological springs of the deep (Prov 8:28). Spanish 'fuente' and French 'source' consistently reflect the flowing-water meaning, while German 'Quellen' captures the notion of a welling-up origin. **GEOGRAPHY AND SPACE**

en: at-the-spring, spring, spring-of | **es:** a-la-fuente, de-fuentes, en-el-manantial | **fr:** le-source, le-source-de, source | **de:** Auge, Quellen, Quellen-von Gen 16:7; Gen 24:13; Gen 24:16; Gen 24:29

2. uncertain or misclassified occurrence (1×) A single uncertain occurrence at Hosea 10:10 where the glosses — English '[their eyes],' Spanish '[iniquidades]' — diverge sharply from the water-spring meaning, strongly suggesting homograph confusion with H5869a (eye) or a data-import artifact rather than a genuine distinct sense of this lexeme. **FLOWING WATER**

en: [their-eyes] | **es:** [iniquidades] | **fr:** source | **de:** [[עינתם]] Hos 10:10

עַיִן H5870 *Conj-w / N-fsc* (5×)

eye (Aramaic); the physical organ of sight, or figuratively the eye of God denoting watchful oversight

The Aramaic cognate of Hebrew ayin, this noun denotes the eye as a physical organ and as a symbol of perception and watchfulness. In Ezra 5:5 it refers to the eye of God watching over the Jewish elders, preventing interference with the temple rebuilding. In Daniel it describes the uncanny human-like eyes on the little horn (7:8, 20) and Nebuchadnezzar's restoration of reason when he lifts his eyes to heaven (4:34).

(5×) The eye, both physical and figurative — in Ezra 5:5 the 'eye of their God' denotes divine watchful protection over the Jewish leaders rebuilding the temple. German 'Augen' and Spanish 'ojos/ojo' render the term straightforwardly as 'eyes.' In Daniel 7:8 and 7:20 the horn with human-like eyes evokes an eerie, vigilant intelligence, while Daniel 4:34 describes the king lifting his eyes heavenward in a moment of restored sanity and worship. **GEOGRAPHY AND SPACE**

en: and-eye-of, and-eyes, eyes | **es:** Y-ojo-de, como-ojos-de, mis-ojos | **fr:** [ועין], comme-mes-yeux, et-oeil | **de:** Augen-von, [ועינין], [כעינ] Ezra 5:5; Dan 4:34; Dan 7:8; Dan 7:20

עַיִן H5871 *Prep-l / N-proper-fs* (5×)

Ain — a place name meaning 'spring,' used for a Canaanite border point and a Negeb town in Judah/Simeon

Ain (meaning 'spring' or 'eye') designates at least two locations in the Hebrew Bible. One marks a point on the northeastern border of Canaan (Num 34:11), where the Septuagint renders it epi pegas ('at the springs'). The other identifies a town in the Negeb assigned to Judah and later Simeon, often paired with Rimmon (Josh 15:32; 19:7; 1 Chr 4:32), probably modern Umm er-Ramamin southwest of Hebron.

(5×) A geographic place name denoting locations associated with water springs. On the Canaanite border (Num 34:11) the LXX translates it as 'springs,' revealing the topographic sense behind the name. In the Negeb it appears consistently alongside Rimmon in tribal allotments for Judah and Simeon (Josh 15:32; 19:7; 1 Chr 4:32). Multilingual glosses uniformly transliterate as Ain/Ayin. **PERSONAL NAMES**

en: Ain, Ayin, and-Ayin | **es:** Ayin, hacia-Ain, y-Ayin | **fr:** Ain, Ayin, [ועין] | **de:** Ain, Ayin, der-Ain Num 34:11; Josh 15:32; Josh 19:7; Josh 21:16; 1Chr 4:32

עֵין גֶּדִי H5872 *N-proper-fs* (10×)

En-gedi ('spring of the young goat'), an oasis settlement on the western shore of the Dead Sea in the wilderness of Judah.

A compound place name meaning 'spring of the young goat' (ᶜeyn + gedi), designating the famous oasis on the western shore of the Dead Sea. Its lush freshwater springs created a striking contrast with the surrounding barren desert, making it both a refuge and a place of beauty. David hid from Saul in the strongholds of En-gedi (1 Sam 23:29; 24:1), and the Song of Songs compares the beloved to the vineyards of En-gedi (Song 1:14). German 'Ein' and French 'Aïn-Guédi' reflect different approaches to rendering the Hebrew ᶜayin ('spring') element of the name.

En Gedi (place name) (10×) The proper place name En-gedi, a desert oasis identified with modern ᶜAin Jidi on the Dead Sea's western shore. Listed among the wilderness cities of Judah (Josh 15:62), it served as David's hiding place from Saul in its caves and strongholds (1 Sam 23:29; 24:1). The Song of Songs celebrates its vineyards (Song 1:14), and Ezekiel's eschatological vision places fishermen along the shore from En-gedi onward (Ezek 47:10). It is equated with Hazazon-tamar in 2 Chronicles 20:2. The multilingual renderings—English 'En-gedi,' Spanish 'En-gadi,' French 'Aïn-Guédi,' German 'Ein-Gedi'—reflect varying transliteration traditions for the compound

name. **PERSONAL NAMES**
en: Ein, Ein-, En | **es:** Ein, En-gadi, Gedi | **fr:** Aïn-Guédi, Ein, Ein- | **de:** Auge, Ein, Ein- Josh 15:62; 1Sam 23:29; 1Sam 24:1

עֵין גַּנִּים H5873 *N-proper-fs* (3×)

En-gannim; 'spring of gardens,' two Israelite cities—one in Judah, one in Issachar

En-gannim, meaning 'spring of gardens,' identifies two distinct cities in ancient Israel. One was located in the Shephelah lowlands of Judah, possibly modern Umm Jina near Beth-shemesh. The other, more significant En-gannim was in Issachar, a Levitical city assigned to the Gershonite Levites. This northern En-gannim is identified with Jenin, near the southeastern edge of the Jezreel valley, about 15 miles north-northeast of Samaria. The name evokes an image of an irrigated oasis, a spring feeding gardens—a precious resource in the semi-arid environment. The textual transmission shows corruption in 1 Chronicles 6:58, where it appears as Anem.

(3×) Three occurrences referring to two distinct cities. Joshua 15:34 lists the Judean En-gannim, while Joshua 19:21 and 21:29 refer to the Issacharian city. The multilingual evidence shows standard transliteration, with conjunction forms indicating the name in lists. The Septuagint's varied renderings reflect the textual complexity and the common occurrence of spring-named settlements in ancient Palestine. The Levitical city status of the northern En-gannim gave it religious significance beyond its agricultural advantages. **PERSONAL NAMES**
en: En-gannim, and-En-Gannim | **es:** En-ganim, y-En-Ganim, y-En-ganim | **fr:** En-gannim, et-En-Gannim | **de:** En-gannim, und-En-Gannim Josh 15:34; Josh 19:21; Josh 21:29

עֵין־דֹּר H5874 *Prep / N-proper-fs* (3×)

En-dor; 'spring of dwelling,' a city in Manasseh famous for Saul's consultation with the medium

En-dor, meaning 'spring of dwelling' or 'spring of the generation,' is most famous as the site where Saul consulted a medium on the eve of his final battle. Located about 14 miles north-northeast of the Jezreel valley, modern Endur preserves the ancient name. The city was allocated to Manasseh but apparently remained under Canaanite control initially, as Joshua 17:11 lists it among cities where Israel failed to drive out the inhabitants. Psalm 83:10 recalls an earlier victory at En-dor, possibly referring to Deborah and Barak's triumph over Sisera. The city's persistent association with the medium story has made its name synonymous with occult consultation.

(3×) Three occurrences: allocation in Joshua, Saul's consultation in 1 Samuel, and military victory recalled in Psalms. The multilingual evidence shows prepositional variation ('at,' 'in') with standard transliteration. The city appears in different contexts—territorial allotment, desperate royal necromancy, and military triumph—showing its long history. The Septuagint's varied spellings (Aeldor, Aendor) reflect pronunciation challenges. The 1 Samuel narrative has made En-dor permanently associated with supernatural encounter, though Psalm 83's reference shows it had earlier significance in Israel's military history. **AUTO-DETECTED COMMUNITY 7605 WITH 3 SENSES**
en: En-Dor, at-En-Dor, in-En-dor | **es:** En-Dor, en-En-Dor, en-En-dor | **fr:** En-Dor, dans-Ein-Dor, dans-En-dor | **de:** En-Dor, bei-En-Dor, in-En-dor Josh 17:11; 1Sam 28:7; Ps 83:10

עַיִן H5875 *N-proper-fs* (1×)

En-hakkore (place name meaning 'spring of the caller/partridge'; water source God provided for Samson)

En-hakkore is a place name meaning 'spring of the caller' or 'spring of the partridge,' commemorating God's provision of water for Samson. After Samson slaughtered a thousand Philistines with a donkey's jawbone, he became desperately thirsty and called out to God. God split open a hollow place, and water flowed out. Samson named the spring En-hakkore ('spring of the caller') because he called to God in his desperate need. The name captures both Samson's cry for help and God's gracious response. Springs were precious in the semi-arid landscape, and this one became a memorial to divine provision. The location was in or near Lehi, where the battle occurred, and the spring apparently continued to flow, serving as a lasting reminder of God's faithfulness.

(1×) Judges 15:19 explains the name: 'God split open the hollow place that is in Lehi, and water came out; he drank, his spirit returned, and he revived. Therefore he called its name En-hakkore, which is in Lehi to this day.' Multiple translations maintain the Hebrew name with slight variations. The spring commemorated God's provision when Samson was near death from thirst after his victory. The name—whether 'spring of the caller' or 'spring of the partridge'—anchored the memory of God's timely intervention. **PERSONAL NAMES**
en: En-hakkore | **es:** En-Hacore | **fr:** En-hakkore | **de:** En-hakkore Judg 15:19

עֵין חַדָּה H5876 *Conj-w / N-proper-fs* (1×)

En-haddah (place name meaning 'swift spring'; town in Issachar's tribal territory)

En-haddah is a place name meaning perhaps 'swift spring' or 'sharp spring,' combining 'en' (spring/fountain) with an adjective suggesting quickness or sharpness. It was a town within the tribal allotment of Issachar, appearing in the boundary list in Joshua 19. The exact location is unknown, though it was somewhere in the Jezreel valley region or surrounding hills where Issachar settled. Springs were vital for settlement in ancient Israel, and towns were often named after their water sources. The adjective 'haddah' (sharp/swift) may describe the spring's rapid flow or the quality of its water. The Septuagint's Greek transliteration shows uncertainty about the original pronunciation. Like many biblical place names, En-haddah survives only in this boundary list.

(1×) Joshua 19:21 lists En-haddah among Issachar's towns: 'and En-haddah and Beth-pazzez.' Spanish 'y En-hada' and English 'En-haddah' reflect standard transliteration. The context is the territorial allotment to Issachar, one of the smaller tribes. The spring that gave the town its name was presumably significant enough to support a settlement, though the site's modern identification remains uncertain. **PERSONAL NAMES**
en: and-En-Chaddah | **es:** y-En-hada | **fr:** et-En-Chaddah | **de:** und-En-Chaddah Josh 19:21

עֵין חָצוֹר H5877 *Conj-w / N-proper-fs* (1×)

En-Chatsor, a town in the tribal territory of Naphtali

En-Chatsor appears once in the boundary list for Naphtali's inheritance. The name means 'spring of Chatsor,' combining the common element 'En' (spring/fountain) with Chatsor. The Septuagint renders it as 'spring of Asor,' preserving the connection to water sources that were vital for settlement locations. It was one of the fortified cities marking the northern tribal boundaries.

(1×) A settlement in the territory of Naphtali mentioned in Joshua 19:37. The multilingual evidence consistently preserves the proper name with the 'En-' prefix (English: 'and-En-Chatsor', Spanish: 'y-En-hazor', French: 'et-En-Chatsor'), indicating a place name associated with a spring. This single attestation places it within the context of territorial boundary markers in Joshua's distribution of the promised land. **PERSONAL NAMES**
en: and-En-Chatsor | **es:** y-En-hazor | **fr:** et-En-Chatsor | **de:** und-En-Chatsor Josh 19:37

חָרֹד H5878 *N-proper-fs* (1×)

Harod, a spring where Gideon's army camped before battling the Midianites

The spring of Harod served as a strategic camping location for Gideon and his forces. This was the famous site where God reduced Gideon's army from thousands to just three hundred men through the water-drinking test. The name 'Harod' may be connected to trembling or fear, perhaps reflecting the anxiety of the untested soldiers. Modern translations carefully preserve this as 'spring of

Harod' or 'Ein Harod,' maintaining the geographical precision crucial for understanding the narrative.

(1×) The spring where Gideon's army encamped in Judges 7:1, marking the beginning of one of Israel's most dramatic military victories. Cross-linguistic evidence (English: 'spring-of-Harod', Spanish: 'Ein-Jarod', French: 'source-de-Harod', German: 'Quelle-von-Harod') consistently emphasizes the water source element, reflecting the narrative importance of this location where God demonstrated that victory comes through divine power rather than military might. **PERSONAL NAMES**

en: spring-of-Harod | **es:** Ein-Jarod | **fr:** source-de-Harod | **de:** Quelle-von-Harod Judg 7:1

עֵינָם H5879 *Conj-w* (3×)

Enam/Enaim; a city in the Shephelah of Judah, site of Judah and Tamar's encounter

This city appears under two slightly different forms: Enam in Joshua's tribal allotment list and Enaim in the Judah and Tamar narrative. The name means 'two springs,' suggesting a settlement blessed with dual water sources. Genesis 38 locates it on the road to Timnah, where Tamar positioned herself to intercept her father-in-law Judah, resulting in the scandalous yet divinely purposed encounter that produced Perez, ancestor of David. Joshua 15:34 lists it among cities in the Shephelah of Judah. The textual variants (Enam/Enaim) represent the same location, showing the fluid spelling of place names in transmission.

(3×) Three occurrences: twice in the Tamar narrative, once in Joshua's boundary list. The multilingual evidence shows transliteration with prepositional variation ('in Enaim,' 'at Enaim'). The Genesis story makes this city significant in salvation history, though its exact location remains uncertain. The dual form of the name ('springs' plural) is preserved in some translations. The Septuagint's varied renderings reflect the textual fluidity between the Enam and Enaim forms, both pointing to the same Shephelah settlement. **PERSONAL NAMES**

en: Enaim, and-the-Enam, in-Enaim | **es:** Enaim, en-Enaim, y-Enám | **fr:** Enaim, dans-Enaim, et-le-Enam | **de:** Enajims, in-Enajim, und-der-Enam Gen 38:14; Gen 38:21; Josh 15:34

עֵין מִשְׁפָּט H5880 *N-proper-fs* (1×)

En-Mishpat, another name for Kadesh-Barnea meaning 'spring of judgment'

En-Mishpat is an alternative designation for the crucial wilderness location Kadesh-Barnea. The name means 'spring of judgment' or 'fountain of justice,' possibly reflecting significant legal or judicial events that occurred there. The Septuagint translates it literally as 'the spring of judgment.' This identification helps connect various wilderness narratives, as Kadesh-Barnea was central to Israel's forty-year journey and featured prominently in episodes involving Moses' leadership and divine judgment.

(1×) The ancient name for Kadesh-Barnea mentioned in Genesis 14:7 during the account of the kings' campaign. All major translations preserve this as 'En-Mishpat' (English, Spanish, French, German all maintain the proper name form), recognizing it as the same location that would later become famous in Israel's wilderness experience. The 'judgment' component of the name may foreshadow the place's association with divine decisions and covenant testing. **PERSONAL NAMES**

en: En-Mishpat | **es:** En-Mispat | **fr:** En-Mishpat | **de:** En-Mischpat Gen 14:7

עֵינָן H5881 *N-proper-ms* (5×)

Enan — a Naphtalite man, father of Ahira, named in the wilderness census and tribal offerings

Enan is the father of Ahira, the leader of the tribe of Naphtali during the wilderness period. His name appears exclusively in Numbers in connection with the census (Num 1:15; 2:29), the dedication offerings at the tabernacle (Num 7:78, 83), and the order of march (Num 10:27). The name likely derives from a root related to 'springs' or 'eyes,' fitting the broader Hebrew onomastic pattern.

(5×) A personal name borne by the father of Ahira, Naphtali's tribal chief during the wilderness wanderings. All five occurrences appear in Numbers in formulaic tribal listings — census rolls, camp arrangements, and tabernacle dedication offerings. Translations across languages consistently transliterate: English and German 'Enan,' Spanish 'Enan,' French 'Enan,' preserving the Hebrew form without semantic rendering. **GEOGRAPHY AND SPACE**

en: Enan | **es:** Enán, Enán: | **fr:** Énan | **de:** Enan Num 1:15; Num 2:29; Num 7:78; Num 7:83; Num 10:27

עֵין עֶגְלַיִם H5882 *N-proper-fs* (1×)

En-Eglaim, a location on the shore of the Dead Sea in Ezekiel's restoration vision

En-Eglaim appears only in Ezekiel's prophetic vision of the renewed land. Located somewhere on the Dead Sea's shore, it marks one boundary point where fishermen would spread their nets in the transformed landscape. The name means 'spring of the two calves' or possibly 'spring of the two carts.' In Ezekiel 47, the prophet envisions life-giving waters flowing from the temple and healing the Dead Sea, making it teem with fish—a stunning reversal of that region's barren desolation.

(1×) A prophetic location mentioned in Ezekiel 47:10 as part of the restored, fruitful Dead Sea region. The Septuagint renders it as 'Enagaleim,' while modern translations consistently preserve the proper name form (English: 'En-Eglaim', Spanish: 'En-eglaim', French: 'Aïn-Églaïm'). Its pairing with En-Gedi in the vision creates two boundary markers for the fishing activity that will characterize the healed waters, symbolizing God's comprehensive restoration of creation. **PERSONAL NAMES**

en: En-Eglaim | **es:** En-eglaim | **fr:** Aïn-Églaïm | **de:** [עין עגלים] Ezek 47:10

עֵין H5883 *Prep / N-proper-fs* (5×)

En-Rogel — 'spring of the fuller,' a water source on the Judah-Benjamin border near Jerusalem

En-Rogel ('spring of the fuller' or 'spring of the foot') was an important water source situated at the boundary between the tribal territories of Judah and Benjamin, near the junction of the Kidron and Hinnom valleys south of Jerusalem. It served as a significant landmark in boundary descriptions (Josh 15:7; 18:16) and later played a role in the political intrigues of David's court, where Adonijah held his rival coronation feast beside it (1 Kgs 1:9) and where Jonathan and Ahimaaz waited as spies during Absalom's revolt (2 Sam 17:17).

(5×) A named spring functioning as a geographic boundary marker and narrative landmark near Jerusalem. The compound name 'En' (spring) plus 'Rogel' (fuller/spy) appears in boundary delineations for Judah and Benjamin (Josh 15:7; 18:16) and in Davidic court narratives as a staging point for political intrigue (2 Sam 17:17; 1 Kgs 1:9). Multilingual glosses consistently render the compound: English/French/German 'En-Rogel,' Spanish 'En-Roguel.' **GEOGRAPHY AND SPACE**

en: En, En-Rogel, Rogel | **es:** En-Roguel, Rogel, en-En-Roguel | **fr:** En, En-Rogel, Rogel | **de:** En, En-Rogel, Rogel Josh 15:7; Josh 18:16; 2Sam 17:17; 1Kgs 1:9

עֵין רִמּוֹן H5884 *Conj-w* (1×)

En-Rimmon, a settlement in post-exilic Judah, possibly identical with Ain and Rimmon combined

En-Rimmon was resettled by returning exiles in Nehemiah's time. The name likely represents the combination of two earlier distinct places—Ain (meaning 'spring') and Rimmon (meaning 'pomegranate')—that had merged into a single settlement. Zechariah 14:10 mentions Rimmon as a geographical reference point for the transformed Jerusalem landscape. The preservation of both elements in

the compound name reflects how ancient settlements often developed around water sources marked by distinctive features.

(1×) A town in post-exilic Judah listed in Nehemiah 11:29 among the settlements reoccupied by returnees from Babylon. The multilingual evidence shows the name with the conjunction (English: 'and-in-En-Rimmon', Spanish: 'Y-en-Ein-Rimón'), indicating its place within a larger list of towns. The compound nature of the name, combining 'spring' and 'pomegranate,' suggests a fertile location that drew settlers both before and after the exile. **RIMMON PLACE NAME**
en: and-in-En-Rimmon | **es:** Y-en-Ein-Rimón | **fr:** [ובעין רמון] | **de:** [ובעין רמון] Neh 11:29

עֵין שֶׁמֶשׁ H5885 *N-proper-fs* (2×)
En Shemesh (place name: 'Spring of the Sun,' a border landmark between Judah and Benjamin)
En Shemesh means 'Spring of the Sun,' a water source on the boundary between Judah and Benjamin. It appears in Joshua 15:7 (Judah's border) and Joshua 18:17 (Benjamin's border). The Septuagint renders it 'fountain of the sun' (πηγὴν ἡλίου, πηγὴν Βαιθσαμυς), reflecting the name's literal meaning. The exact site is debated, though it lay in the wilderness east of Jerusalem. All modern translations transliterate the compound name.

(2×) A spring ('En') associated with the sun ('Shemesh'), serving as a boundary marker between Judah (Joshua 15:7) and Benjamin (Joshua 18:17). The multilingual glosses uniformly transliterate the compound name ('En-Shemesh,' 'En-Semes'), following standard conventions for ancient place names with uncertain modern equivalents. **BETH-SHEMESH PLACE**
en: En-Shemesh | **es:** En-Semes | **fr:** En-Shemesh | **de:** En-Shemesh Josh 15:7; Josh 18:17

עַיִן H5886
spring, fountain (of water); natural water source
This common noun denotes a spring or fountain—a natural source of fresh water, vital in the semi-arid landscapes of ancient Israel. Genesis 24 features the spring where Abraham's servant meets Rebekah; Genesis 16:7 places Hagar at 'a spring of water in the wilderness.' Deuteronomy 8:7 describes the promised land as blessed with 'springs and fountains.' Springs were places of encounter, life, and provision, often named and remembered in Israel's geography and story. Proverbs 8:28 even speaks of 'the fountains of the deep' as part of creation's structure, linking springs to the cosmic order God established.

תַּפּוּחַ H5887 *N-proper-fs* (1×)
En-Tappuach, a settlement on the border between Ephraim and Manasseh
En-Tappuach marked a boundary point in the complex territorial division between the Joseph tribes. The name means 'spring of the apple' or 'spring of Tappuach,' connecting it to the nearby town of Tappuach. The border descriptions in Joshua show careful attention to water sources and established towns that helped define tribal inheritances. This location appears in the detailed survey that attempted to fairly distribute the land among the tribes while respecting natural geographical features.

(1×) A border location between Ephraim and Manasseh mentioned in Joshua 17:7. All major translations preserve the proper name form (English: 'En-Tappuach', Spanish: 'En-Tapúa', French and German: 'En-Tappuach'), recognizing its role as a fixed geographical marker. The 'En-' prefix again indicates a spring, vital for understanding why this particular spot served as a recognized boundary point in the tribal allocation system. **AUTO-DETECTED COMMUNITY 6168 WITH 4 SENSES**
en: En-Tappuach | **es:** En-Tapúa | **fr:** En-Tappuach | **de:** En-Tappuach Josh 17:7

עִיף H5888 *V-Qal-Perf-3fs* (1×)
to be faint, exhausted; used of extreme physical weakness or swooning
This verb describes the condition of being physically overcome, faint, or exhausted. In Jeremiah 4:31, it portrays a woman's soul growing faint—using the vivid metaphor of someone in the pangs of childbirth, gasping for breath. The term is related to other Hebrew words for weariness and appears in contexts of extreme distress. BDB notes textual uncertainties in some attestations, but the core meaning of physical faintness or collapse remains consistent where the word appears.

(1×) The state of extreme physical weakness or fainting, specifically used in Jeremiah 4:31 where daughter Zion's soul grows faint in distress. The Spanish 'desfallece' (faints/weakens) captures this well, while some translations show textual uncertainty. The context emphasizes life-threatening exhaustion, comparing the experience to a woman giving birth to her first child—a powerful image of vulnerability and desperate need. **WEARINESS AND EXHAUSTION**
en: is-faint | **es:** desfallece | **fr:** [עיכה] | **de:** [עיפה] Jer 4:31

עָיֵף H5889 *Adj-ms* (17×)
Weary, faint, or exhausted; describing physical fatigue from exertion, travel, or thirst.
An adjective of bodily depletion — the bone-deep exhaustion of a traveler, a soldier, or a wanderer in a parched land. Esau returns from the field עָיֵף, so spent he trades his birthright for stew (Gen 25:29-30). Gideon's men pursue the Midianites though they are עֲיֵפִים (Judg 8:4-5). The word carries special poignancy when extended to thirst and spiritual longing: 'a dry and weary land where there is no water' (Ps 63:2), or God refreshing the 'faint soul' (Jer 31:25). The boundary between physical exhaustion and deeper existential weariness gives this word its theological depth.

1. weary, exhausted from exertion (15×) Physically weary or exhausted from exertion, labor, travel, or battle. Esau's famished exhaustion after hunting (Gen 25:29-30), Gideon's soldiers pressing on while 'faint yet pursuing' (Judg 8:4-5), and David's weary company at the Jordan (2 Sam 16:14, 17:29) all illustrate this core sense. Deuteronomy 25:18 pairs it with יָגֵעַ ('tired') to describe Israel's vulnerable stragglers. Spanish 'agotada/cansado' and French 'fatigué' consistently render physical tiredness. Isaiah 5:27 notes that among God's summoned army 'none is weary' — a mark of supernatural vigor. **WEARINESS AND EXHAUSTION**
en: and-this, and-weary, exhausted | **es:** agotada, al-cansado, cansada | **fr:** au-fatigué, et-fatigué, et-weary | **de:** [לעיף], [לעיכה], [עיף] Gen 25:29; Gen 25:30; Deut 25:18; Judg 8:4; Judg 8:5

2. faint, parched from thirst (2×) Faint or parched specifically from thirst and deprivation, where exhaustion overlaps with desperate need for water. Job 22:7 rebukes withholding water from the weary (עָיֵף), and Psalm 143:6 compares the psalmist's soul to 'a weary land' thirsting for God. While the physical fatigue of sense 1 can be remedied by rest, this sense implies a deeper depletion — the kind only drink or divine refreshment can address. The metaphorical extension to spiritual thirst (Jer 31:25, 'I will refresh the faint soul') bridges body and spirit. **WEARINESS AND EXHAUSTION**
en: the-weary, weary | **es:** al-cansado, sedienta | **fr:** fatigué, עיף | **de:** [עיף], müde Job 22:7; Ps 143:6

עִיפָה H5890 *N-fs* (2×)
darkness, gloom (noun: deep darkness, often parallel to shadow of death)
This noun denotes thick darkness or gloom, appearing in poetic contexts of cosmic or existential dread. In Job 10:22, the land of death is described as a place of 'deep gloom' (עֲפָתָה) parallel to 'shadow of death' (צַלְמָוֶת). In Amos 4:13, God 'makes the dawn darkness' (עֹשֵׂה שַׁחַר עֵיפָה), overturning the natural order. The multilingual glosses converge on 'darkness' or 'gloom' ('darkness,' 'oscuridad,' 'obscurité'), situating the term in the semantic field of primordial or divine-induced darkness.

(2×) Describes overwhelming darkness, whether in the underworld (Job 10:22, paired with 'shadow of death') or as a divine act (Amos 4:13, God turning dawn into gloom). The word's rarity and poetic contexts mark it as a vivid, evocative term for the absence of light, often with eschatological or existential overtones. **DARKNESS AND GLOOM**

en: darkness, gloom | **es:** oscuridad | **fr:** obscurité, עיפתה | **de:** [עיפה], [עיפתה] Job 10:22; Amos 4:13

עֵיפָה H5891 *Conj-w / N-proper-ms* (5×)

Ephah — a personal and clan name: a Midianite subtribe, and two figures in Judah's genealogy

Ephah appears as a name for three distinct figures in the Hebrew Bible. First and most prominent is a 'son' of Midian and grandson of Abraham through Keturah (Gen 25:4; 1 Chr 1:33), representing a Midianite clan whose camels are envisioned streaming to Zion in Isaiah 60:6. Additionally, the name belongs to both a male descendant of Judah (1 Chr 2:47) and a concubine of Caleb (1 Chr 2:46) in the Chronicler's genealogies. The Septuagint renders the name variously as Gapher, Gephar, and Gaipha.

(5×) A proper name borne by multiple biblical figures: a Midianite clan ancestor descended from Abraham and Keturah, a man in Judah's genealogy, and a concubine of Caleb. The gentilicname in Genesis 25:4 and 1 Chronicles 1:33 designates an Arabian subtribe, while Isaiah 60:6 envisions Ephah's camels bearing gold and incense to Jerusalem. Spanish renders 'Efa,' French preserves 'Ephah,' reflecting consistent transliteration across traditions. **WEARINESS AND EXHAUSTION**

en: Ephah, and-Ephah, and-Eyphah | **es:** Efa, Ephah, Y-Efa | **fr:** Ephah, [ועיפה], [עיפה] | **de:** Efa, [ועיפה], [עיפה] Gen 25:4; 1Chr 1:33; 1Chr 2:46; 1Chr 2:47; Isa 60:6

עִיר H5892a *N-ms* (2×)

agitation, wrath (noun: emotional turmoil, rage, or terror; textually uncertain)

This rare noun (distinct from the common עִיר, 'city') denotes inner agitation or fury. In Jeremiah 15:8, it appears paired with 'terrors': 'I have brought upon them… agitation and terrors.' In Hosea 11:9, God declares 'I will not come in wrath' (or, emending the text, 'I will not enter the city to consume'). The BDB notes that several scholars propose emending the Hosea text to לָבָעַר (?) ('to consume'), removing the word entirely. The multilingual glosses diverge: some treat it as 'city,' others as 'wrath' or 'fury,' reflecting the textual ambiguity.

(2×) Denotes inner turmoil or rage, though the text is uncertain. Jeremiah 15:8 pairs it with 'terrors,' suggesting violent agitation. Hosea 11:9 may describe divine wrath or (via emendation) entry into a city. The Spanish and French glosses split between 'city' and 'fury,' illustrating the lexical and textual challenges. **GEOGRAPHY AND SPACE**

en: city, in-wrath | **es:** ciudad, con-furor | **fr:** dans-la-ville, ville | **de:** Stadt, in-der-Stadt Jer 15:8; Hos 11:9

עִיר H5892b *Conj-w* (1093×)

ir – a city or town; any inhabited urban settlement in the ancient Near East

The feminine noun ir denotes a city or town – any nucleated, typically walled settlement as distinct from open countryside or nomadic encampment. It first appears at Gen 4:17 where Cain builds a city, and its 1,093 occurrences span every period of biblical history: from the 'great city' Nineveh (Gen 10:12) to fortified Judean towns to the eschatological city of God. Hebrew uses it with the full range of prefixed prepositions and the directive he locale, but these inflections produce no semantic shift. Cross-lingual glosses are remarkably stable: Spanish la ciudad, French la ville, German die Stadt – all pointing to a single core concept of urban habitation.

city, town (1093×) An inhabited urban settlement, whether a major fortified city or a smaller town, encompassing the full spectrum from Cain's first city (Gen 4:17) to the fortified cities of Judah to metaphorical and eschatological usage. The word appears with every combination of article, preposition, and suffix, yet cross-lingual evidence – Spanish ciudad, French ville, German Stadt – converges on a single undifferentiated concept of 'city/town' with no semantic subdivision warranted by the translation signatures. **GEOGRAPHY AND SPACE**

en: the-city | **es:** la-ciudad | **fr:** la-ville, le-ville | **de:** Stadt, der-Stadt, die-Stadt Gen 11:8; Gen 18:24; Gen 18:28; Gen 19:15; Gen 19:20

עִיר H5893 *N-proper-ms* (1×)

Ir, a personal name in the genealogy of Benjamin

Ir appears in the genealogical records of Benjamin's descendants. The name is identical to the common Hebrew word for 'city,' which creates some textual ambiguity that scholars have noted. In 1 Chronicles 7:12, it appears in the phrase 'sons of Ir,' which could theoretically be read as 'sons of the city,' though the context clearly indicates a person's name. The brevity of Chronicles' genealogies often leaves us with minimal information about individuals who nonetheless played roles in preserving tribal identities.

(1×) A personal name in 1 Chronicles 7:12 within Benjamin's genealogy. The multilingual evidence shows interesting translation choices: English and Spanish preserve 'Ir' as a proper name, while French renders it as 'ville' (city) and German as 'Stadt' (city), reflecting the word's semantic overlap with the common noun. This single mention demonstrates how proper names and common words could share forms in biblical Hebrew. **GEOGRAPHY AND SPACE**

en: Ir | **es:** Ir | **fr:** ville | **de:** Stadt 1Chr 7:12

עִיר H5894 *N-mp* (3×)

Watcher, wakeful one; angelic beings described in Daniel's visions

This enigmatic term appears only in Daniel's Aramaic visions, denoting angelic beings characterized by their wakefulness and vigilance. In Daniel 4, these 'watchers' descend from heaven with decrees concerning Nebuchadnezzar's judgment, representing divine messengers who remain perpetually alert. The root connects to Syriac and Jewish Aramaic terms for waking or being awake. Ancient Jewish literature, particularly 1 Enoch, developed elaborate angelology around these watchers, though their biblical appearance is limited to Daniel. The term emphasizes the angels' role as heaven's sentinels, never sleeping, constantly observing and executing God's decrees. Some scholars connect the term to Phoenician concepts of heavenly watchers.

(3×) Three occurrences in Daniel 4, all describing these angelic messengers. The multilingual evidence shows interesting variation: some translations preserve 'watcher/vigilant,' while German sometimes shows 'city' (Stadt), suggesting accidental conflation with the common word 'ir' (city). The Aramaic context and the apocalyptic genre of Daniel support the angelic interpretation. The watchers in Daniel announce and execute divine judgment, functioning as heaven's agents in earthly affairs. Their perpetual wakefulness contrasts with human sleep, emphasizing divine omniscience. **GEOGRAPHY AND SPACE**

en: watcher, watchers | **es:** los-vigilantes, un-vigilante | **fr:** veilleur, ville | **de:** Stadt, [עירין] Dan 4:13; Dan 4:17; Dan 4:23

עַיִר H5895 *N-mp* (10×)

A young male donkey, colt, or foal; also a homograph meaning town or city (in Judges 10:4).

Primarily a noun for a young, vigorous male donkey. It appears in patriarchal narratives (Gen 32:15, ten donkey colts among Jacob's gift), messianic prophecy (Zech 9:9, 'riding on a donkey, on a colt'), and poetic imagery (Gen 49:11, binding his foal to the vine). The plural form describes donkeys used for riding by judges' sons (Judg 10:4; 12:14) and for carrying burdens (Isa 30:24). One occurrence in Judges 10:4 is a well-known homograph: the 'thirty towns' of Jair, a wordplay on the thirty colts his sons rode.

1. young donkey, colt, foal (9×) A young male donkey, colt, or foal – vigorous and useful for riding or carrying loads. Genesis 32:15 lists ten colts among Jacob's lavish gift to Esau. The messianic prophecy of Zechariah 9:9 famously pairs 'donkey' with 'colt, foal of a she-donkey,' fulfilled in Jesus' entry into Jerusalem. In Genesis 49:11, the royal figure 'binds his foal to the vine,' an image of super-abundant blessing. Judges 10:4 and 12:14 use the plural for donkeys ridden by judges' sons, signaling status. Spanish 'pollino/asnos' and English 'colt' consistently render the animal sense. **DONKEYS AND FOALS**

en: -, a-colt, and-colt-of | **es:** asnos, cuando-un-pollino-de, pollino | **fr:** -, [והעירים], [עירים] | **de:** Esel, Stadt, [והעירים] Gen 32:15; Gen 49:11; Judg 10:4; Judg 12:14

2. town, city (homograph) (1×) A homograph meaning 'town' or 'city,' a distinct lexeme sharing only the consonantal form with the donkey word. In Judges 10:4, Jair's thirty sons rode thirty colts and had thirty towns (ayarim) – a deliberate wordplay exploiting the homophony. English 'towns,' Spanish 'ciudades,' and German 'Staedte' all render this as a settlement, confirming its separation from the animal sense. **GEOGRAPHY AND SPACE**

en: towns | **es:** ciudades | **fr:** towns | **de:** Staedte Judg 10:4

עִירָא H5896 *N-proper-ms* (6×)

Ira, a proper name borne by David's priest and two of his elite warriors (the 'mighty men').

Ira (עִירָא) is a proper masculine name, possibly related to the noun עִיר ('donkey-colt') or the Sabaean name element עיר. Three men bear this name, all in David's inner circle: Ira the Jairite, who served as David's priest or chief minister (2 Sam 20:26); Ira son of Ikkesh the Tekoite, one of David's thirty mighty men (2 Sam 23:26 = 1 Chr 11:28; cf. 1 Chr 27:9); and Ira the Ithrite, another of the thirty (2 Sam 23:38 = 1 Chr 11:40). The Septuagint renders the name as Eiras, and English, Spanish, and French all transliterate it simply as 'Ira.'

(6×) A proper masculine name designating three men in David's administration and military elite. The most distinctive bearer is Ira the Jairite, called David's כֹּהֵן — a term debated as meaning either 'priest' or 'chief advisor' (2 Sam 20:26). The other two are warriors among David's famous 'thirty': Ira the Tekoite (2 Sam 23:26 = 1 Chr 11:28) and Ira the Ithrite (2 Sam 23:38 = 1 Chr 11:40). All translations — English, Spanish, French, German — render the name identically as 'Ira,' reflecting its simple phonology. **PERSONAL NAMES**

en: Ira | **es:** Ira | **fr:** Ira, [עירא] | **de:** Ira, [עירא] 2Sam 20:26; 2Sam 23:26; 2Sam 23:38; 1Chr 11:28; 1Chr 11:40

עִירָד H5897 *Conj-w / N-proper-ms* (2×)

Irad (personal name: a descendant of Cain in the antediluvian genealogy)

Irad is a name in the Cainite genealogy of Genesis 4:18, appearing twice in that verse (once as the son of Enoch, once as the father of Mehujael). The Septuagint renders it Γαιδαδ. The name's etymology is uncertain, and it appears only in this brief genealogical context. All modern translations simply transliterate the Hebrew.

(2×) A personal name in the line of Cain (Genesis 4:18, appearing twice in the verse). The double occurrence reflects the genealogical formula ('X begat Y, and Y begat Z'). All target languages transliterate the name uniformly, treating it as a proper noun without etymological comment. **PERSONAL NAMES**

en: Irad, and-Irad | **es:** Irad, e-Irad | **fr:** Irad, et-Irad | **de:** Irad, und-Irad Gen 4:18

עִיר־הַמֶּלַח H5898 *Conj-w / N-proper-fs* (1×)

Ir-Hamelach (City of Salt), an unidentified settlement in the Judean wilderness

Ir-Hamelach means literally 'city of salt,' aptly named for its location in the desert region near the Dead Sea. Mentioned alongside En-Gedi in Joshua's list of Judah's wilderness towns, its exact site remains unknown to modern archaeology. The Septuagint translates the name literally as 'cities of salt,' reflecting the saline environment. The pairing with En-Gedi suggests it was in that general vicinity, perhaps one of the small settlements that exploited the salt resources of the Dead Sea region.

(1×) A town in the wilderness of Judah listed in Joshua 15:62. The multilingual evidence consistently preserves the proper name with the conjunction (English: 'and-Ir-Hamelach', Spanish: 'y-Ir-Hamelaj', French and German: 'et/und-Ir-Hamelach'). The descriptive nature of the name—'salt city'—provides environmental context for understanding this Judean wilderness settlement, though its precise location has not been recovered archaeologically. **PERSONAL NAMES**

en: and-Ir-Hamelach | **es:** y-Ir-Hamelaj | **fr:** et-Ir-Hamelach | **de:** und-Ir-Hamelach Josh 15:62

עִיר הַתְּמָרִים H5899

City of Palms (epithet for Jericho; associated with date palms)

This descriptive phrase serves as an alternate name for Jericho, highlighting the city's lush vegetation and date palm groves in an otherwise arid region. Deuteronomy 34:3 uses the epithet in describing the view from Mount Nebo: 'the plain of the Valley of Jericho, the city of palms.' Judges 1:16 and 3:13 also use the term. Jericho's abundant water supply (from nearby springs) made it an oasis, and the date palms became iconic. The name evokes fertility, blessing, and the contrast between Israel's desert wanderings and the fruitful land they were entering.

עִירוּ H5900 *N-proper-ms* (1×)

Iru, a descendant of Caleb in the genealogy of Judah

Iru appears in the genealogical records of Judah's tribe as part of Caleb's family line. The Septuagint renders the name as 'Era' or 'Ira,' showing the slight variations common in ancient name transmission. First Chronicles preserves many family records that help trace the development of Judah's clans, and Iru represents one individual in these complex genealogical networks. These brief mentions remind us that Israel's tribal structure consisted of real families with histories extending across generations.

(1×) A personal name in Judah's genealogy found in 1 Chronicles 4:15. The translations consistently preserve this as a proper name (English: 'Iru', Spanish: 'Iru'), though some versions leave it untransliterated. The single attestation provides minimal information, but places Iru within Caleb's lineage, connecting him to one of the most famous faithful spies and to Judah's inheritance of Hebron. **PERSONAL NAMES**

en: Iru | **es:** Iru | **fr:** [עירו] | **de:** [עירו] 1Chr 4:15

עִירִי H5901 *Conj-w / N-proper-ms* (1×)

Iri, a Benjaminite listed among the descendants of Bela

Iri appears in Benjamin's genealogical records, specifically among the sons of Bela, Benjamin's firstborn. The Septuagint renders this as 'Ourei' or 'Ouri,' showing typical variations in the transmission of proper names. Benjamin's genealogies in Chronicles are particularly detailed, perhaps because of the tribe's small size and its strategic position between Judah and the northern tribes. Each name preserved in these lists represented a family head whose descendants helped maintain tribal identity through changing historical circumstances.

(1×) A Benjaminite personal name found in 1 Chronicles 7:7. The multilingual evidence shows it with the conjunction (English: 'and-Iri', Spanish: 'y-Iri'), indicating its position within a list of Bela's sons. This single mention places Iri within Benjamin's genealogical structure, contributing to our understanding of how the smallest tribe organized its clan relationships. **PERSONAL NAMES**

en: and-Iri | **es:** y-Iri | **fr:** [ועירי] | **de:** [ועירי] 1Chr 7:7

עִירָם H5902 *N-proper-ms* (2×)

Iram (personal name: an Edomite chief listed in the genealogies of Esau)

Iram is named as an Edomite chief (or 'duke') in Genesis 36:43 and 1 Chronicles 1:54. The Septuagint renders it variously (Ζαφωειν, Ηραμ), reflecting textual uncertainty. The name appears at the end of the roster of Edomite chiefs, and nothing further is known about him. All modern translations transliterate the name.

(2×) An Edomite chief in the genealogies of Esau (Genesis 36:43, 1 Chronicles 1:54). The multilingual glosses uniformly transliterate the name, following standard practice for personal names in genealogical lists. **PERSONAL NAMES**

en: Iram | **es:** Iram | **fr:** Iram, [עירם] | **de:** Iram, [עירם] Gen 36:43; 1Chr 1:54

עִירֹם H5903 *Conj-w* (10×)

Naked, unclothed (adjective); or nakedness as an abstract condition of exposure and vulnerability.

An adjective and substantive noun from the root ayin-vav-resh meaning 'naked' or 'nakedness.' Its most memorable appearances are in Genesis 3:7-11, where Adam and Eve realize they are naked after eating the forbidden fruit – a primal scene of exposure and shame. Ezekiel repurposes the word powerfully for personified Jerusalem, found naked and bare as an infant (16:7), then stripped naked again in judgment (16:22, 39; 23:29). One occurrence shifts to abstract usage: Deuteronomy 28:48 warns of serving enemies 'in nakedness,' a condition of utter deprivation.

1. naked, unclothed (adjective) (9×) The adjective meaning naked or unclothed, describing a state of being without garments. In Genesis 3:7, Adam and Eve's eyes are opened and they know they are 'naked' (eirummim, plural); 3:10-11 repeat the singular form in the dialogue of shame and exposure. Ezekiel uses it of personified Jerusalem as both an infant (16:7, 'naked and bare') and a woman stripped in judgment (16:22, 39; 23:29). Also used substantively for a naked person – the righteous covers 'the naked' with a garment (Ezek 18:7, 16). Spanish 'desnudo/desnuda' and French 'nu' consistently render the physical state. **NAKEDNESS AND EXPOSURE**

en: and-naked, naked | **es:** desnuda, desnudo, desnudos | **fr:** et-nu, nu | **de:** [ועירם], [ועֵרום], [עירם] Gen 3:7; Gen 3:10; Gen 3:11; Ezek 16:7; Ezek 16:22

2. nakedness (abstract/substantive use) (1×) Nakedness as an abstract or substantive noun, denoting the condition of being exposed and deprived. In Deuteronomy 28:48, the covenant curse warns Israel will serve its enemies 'in hunger, in thirst, in nakedness, and in want of all things' – here nakedness is a state of deprivation rather than a simple description of a person. The preposition be- ('in') governs an abstract condition. Multilingual glosses reflect this: eng 'and-in-nakedness,' spa 'y-en-desnudez,' German 'und-in-Bloesse,' all treating it as a condition rather than a personal attribute. **NAKEDNESS EXPOSURE**

en: and-in-nakedness | **es:** y-en-desnudez | **fr:** et-dans-nudité | **de:** und-in-Bloesse Deut 28:48

נָחָשׁ H5904 *N-proper-ms* (1×)

Ir-Nachash (City of Nachash), possibly named after a person or meaning 'city of bronze/serpent'

Ir-Nachash appears in Judah's genealogical records with an intriguing name that could mean either 'city of the serpent,' 'city of bronze,' or be named after a person called Nachash. Nachash was the name of the Ammonite king who threatened Jabesh-Gilead in Saul's time, and possibly Zeruiah and Abigail's father. The Septuagint renders it as 'city of Naas,' treating Nachash as a personal name. This demonstrates how Hebrew place names often embedded historical memory of founders or significant events.

(1×) A place name in 1 Chronicles 4:12 within Judah's genealogy. The translations preserve it as a proper name (English: 'Ir-Nachash', Spanish: 'Ir-Najas'), maintaining the compound form that associates the settlement with Nachash, whether that refers to a person, to bronze-working, or to another distinguishing feature. The single mention leaves the precise historical context uncertain. **PERSONAL NAMES**

en: Ir-Nachash | **es:** Ir-Najas | **fr:** [עיר נחש] | **de:** [עיר נחש] 1Chr 4:12

עִיר שֶׁמֶשׁ H5905 *Conj-w / N-proper-fs* (1×)

Ir-Shemesh (City of the Sun), a town in Dan's territory, identical with Beth-Shemesh

Ir-Shemesh means 'city of the sun,' revealing the town's association with solar references that appear in several Canaanite place names. The text identifies it with Beth-Shemesh ('house of the sun'), one of the more prominent cities in the region. Such names likely reflect pre-Israelite Canaanite religious connections to sun worship, though the sites were thoroughly integrated into Israel's tribal system. The Septuagint translation 'city of Sames' preserves both the urban element and the solar connection.

(1×) A town assigned to Dan in Joshua 19:41, identical with Beth-Shemesh. The multilingual evidence maintains the proper name with conjunction (English: 'and-Ir-Shemesh', Spanish: 'e-Ir-semes', French and German: 'et/und-Ir-Shemesh'). The solar element in the name reflects the Canaanite religious background of the region before Israel's settlement, while the alternative name Beth-Shemesh became more commonly used in later biblical narratives. **BETH-SHEMESH PLACE**

en: and-Ir-Shemesh | **es:** e-Ir-semes | **fr:** et-Ir-Shemesh | **de:** und-Ir-Shemesh Josh 19:41

עַיִשׁ H5906 *N-fs* (2×)

Ayish, the Bear (constellation name: possibly Ursa Major or a related star group)

This noun designates a constellation, probably the Great Bear (Ursa Major). It appears in Job 9:9 and 38:32, both times in poetic lists of celestial wonders. In Job 38:32, it is paired with 'her children' or 'her train' (עַל־בָּנֶיהָ), possibly referring to the stars of the Little Bear or the Big Dipper's handle. The BDB notes that the vocalization may be עִיִּשׁ, and compares Syriac cognates. The multilingual glosses transliterate the name or render it 'Bear' ('Osa,' 'Ourse'), reflecting ancient astronomical tradition.

(2×) A constellation name, likely the Great Bear (Ursa Major), mentioned alongside Pleiades and Orion in Job's cosmic catalogues. Job 9:9 and 38:32 both situate it among the heavenly wonders God commands. The phrase 'Ayish and her children' (Job 38:32) may denote the constellation and its associated stars. Multilingual glosses either transliterate ('Ayish') or translate ('Osa,' 'Ourse'). **SUN CELESTIAL BODY**

en: Bear, and-Ayish | **es:** la-Osa,, y-Osa | **fr:** et-עש ,ועיש | **de:** [ועיש], [עש] Job 9:9; Job 38:32

עַכְבּוֹר H5907 *N-proper-ms* (7×)

Achbor, a personal name meaning 'mouse,' borne by an Edomite clan-father and a Judean court official under Josiah

The name Achbor (meaning 'mouse') belongs to at least two distinct biblical figures. The first is the father of the Edomite king Baal-Hanan (Gen 36:38-39). The second is the father of Elnathan, a courtier in King Josiah's reign who helped retrieve the newly found scroll of the Law (2 Kgs 22:12, 14). The name's zoological meaning is well attested in Northwest Semitic onomastics, paralleling similar animal names in Latin tradition.

Achbor (proper noun) (7×) The proper masculine name Achbor/Akhbor, etymologically linked to the Hebrew word for 'mouse' (עַכְבָּר). It identifies two figures: an Edomite patriarch whose son Baal-Hanan became king (Gen 36:38-39; 1 Chr 1:49), and a Judean courtier under Josiah involved in the consultation of Huldah the prophetess (2 Kgs 22:12, 14). Spanish renders it 'Acbor/Ajbor,' while French and German often retain the Hebrew script, reflecting transliteration variation across traditions. **PERSONAL NAMES**

en: Achbor, Akhbor, and-Akhbor | **es:** Acbor, Ajbor, Akbor | **fr:** Achbor,

Akhbor, [עכבור] | **de:** Achbors, Akhbor, [עכבור] Gen 36:38; Gen 36:39; 2Kgs 22:12; 2Kgs 22:14; 1Chr 1:49

עַכָּבִישׁ H5908 *N-ms* (2×)

spider (noun: arachnid, used metaphorically for fragility or futility)

This noun denotes a spider, appearing in contexts that highlight the fragility and futility of the spider's web. In Job 8:14, the trust of the godless is 'a spider's house'—easily swept away. In Isaiah 59:5, the wicked 'weave spider's webs,' producing nothing of value. The BDB notes that the Hebrew word (borrowed into Arabic as a loanword) is related to the Aramaic and later Hebrew terms for spider or tarantula. The multilingual glosses uniformly render 'spider' ('araña,' 'araignée'), preserving the metaphorical force.

(2×) Denotes the spider, whose web serves as a metaphor for false security or worthless labor. Job 8:14 compares misplaced trust to a spider's house (fragile, impermanent); Isaiah 59:5 uses 'spider's webs' to depict the futile schemes of the wicked. All target languages render 'spider,' maintaining the proverbial imagery. **CREEPING SWARMING THINGS**

en: a-spider, spider | **es:** araña | **fr:** [עכביש], עכביש | **de:** [עכביש] Job 8:14; Isa 59:5

עַכְבָּר H5909 *Conj-w / N-mpc* (6×)

Mouse or rat; a rodent classified as ritually unclean, and crafted in gold as a plague offering by the Philistines.

The noun עַכְבָּר (akhbar) designates a mouse or rat — the common rodent — with cognates in Aramaic (עַכְבְּרָא) and Arabic (عكبر). It appears in two vivid contexts: the Holiness Code's list of unclean swarming creatures (Lev 11:29), and the Philistine plague narrative where golden mice were fashioned as guilt offerings alongside golden tumors (1 Sam 6:4-18). Isaiah 66:17 mentions eating mice as part of pagan abomination rituals. Multilingual evidence — Spanish 'ratones,' French 'souris,' English 'mice' — uniformly confirms a single zoological referent throughout.

Mouse / rat (rodent) (6×) A mouse or rat, the common rodent. Declared ritually unclean in the Holiness Code (Lev 11:29) alongside lizards and other swarming creatures. The most extended usage occurs in the Philistine plague narrative, where golden mice (עַכְבְּרֵי הַזָּהָב) were crafted as votive offerings to avert a plague that ravaged their land (1 Sam 6:4-5, 11, 18). Isaiah 66:17 condemns those who eat mouse flesh in syncretic rituals. Multilingual glosses — Spanish 'ratones,' English 'mice,' French 'souris' — all confirm a single biological referent across every occurrence. **GEOGRAPHY AND SPACE**

en: and-mice-of, and-the-mouse, mice-of | **es:** Y-ratones-de, ratones-de, vuestros-ratones | **fr:** [והעכבר], et-le-mouse, et-mice-de | **de:** [והעכבר], dein-mice, mice-von Lev 11:29; 1Sam 6:4; 1Sam 6:5; 1Sam 6:11; 1Sam 6:18

עַכּוֹ H5910 *N-proper-fs* (1×)

Akko, a Phoenician seaport city in Asher's territory (later known as Ptolemais, modern Acre)

Akko was an important Mediterranean seaport that Asher failed to conquer, allowing it to remain a Canaanite/Phoenician stronghold. Located north of Mount Carmel, it became one of the most significant coastal cities in the region, later known by its Greek name Ptolemais and its Crusader name Acre. The city appears in Egyptian records as 'A-ka and Assyrian texts as 'Akku,' demonstrating its ancient importance. Asher's inability to take this strategic port illustrates the incomplete nature of the conquest and Israel's accommodation to Canaanite presence.

(1×) The Phoenician seaport mentioned in Judges 1:31 as one of the cities Asher did not drive out. All major translations consistently render this as 'Akko' or 'Ako,' recognizing it as the historical city that continued as a major port through Greek and Roman periods. Its mention in Judges 1 highlights the ongoing Canaanite presence in Israel's coastal regions, with significant implications for cultural and religious interaction throughout Israel's history. **PERSONAL NAMES**

en: Akko | **es:** Ako | **fr:** Akko | **de:** Akko Judg 1:31

עָכוֹר H5911 *N-proper-fs* (5×)

Achor — 'trouble,' a valley west of Jericho named for the disturbance caused by Achan's sin

Achor ('trouble' or 'disturbance') names a valley west or southwest of Jericho where Achan was executed for taking devoted things after the fall of Jericho (Josh 7:24, 26). The name is etiological, explaining the place through the verb 'akar ('to trouble'). Beyond its role as a boundary marker for Judah (Josh 15:7), the Valley of Achor becomes a prophetic symbol: Hosea 2:15 promises it will become 'a door of hope,' and Isaiah 65:10 envisions it as a resting place for flocks in the renewed creation.

(5×) A place name meaning 'trouble' or 'disturbance,' identifying a valley near Jericho tied to Achan's transgression and its aftermath (Josh 7:24, 26). The etiological naming connects to the verb 'akar, 'to bring trouble.' Prophetically, both Hosea 2:15 and Isaiah 65:10 transform this site of judgment into a symbol of future restoration and hope. Translations consistently transliterate: English 'Achor,' Spanish 'Acor,' French 'Achor/Akor.' **PERSONAL NAMES**

en: Achor, Akhor | **es:** Acor | **fr:** Achor, Akor, [עכור] | **de:** Achor, [עכור] Josh 7:24; Josh 7:26; Josh 15:7; Isa 65:10; Hos 2:15

עָכָן H5912 *N-proper-ms* (6×)

Achan, the man of Judah who took devoted plunder from Jericho, bringing disaster on Israel at Ai (Josh 7).

Achan (עָכָן) is the man from the tribe of Judah who violated the ban (חֵרֶם) on Jericho's spoils by secretly taking a Babylonian garment, silver, and a gold bar (Josh 7:1, 18-24). His theft caused Israel's devastating defeat at Ai, and after being identified by sacred lot, he and his household were stoned and burned in the Valley of Achor. The variant spelling עָכָר in 1 Chronicles 2:7 connects his name etymologically to עָכוֹר ('trouble'), as Joshua declared: 'Why have you brought trouble (עֲכַרְתָּנוּ) on us?' The Septuagint consistently renders his name as Achar.

(6×) A proper masculine name designating the Judahite who violated the ban on Jericho's devoted things, bringing military catastrophe upon Israel. The narrative in Joshua 7 details his confession and execution in the Valley of Achor (Josh 7:1, 18-20, 24). The name's alternate form עָכָר (1 Chr 2:7) explicitly links him to the root עכר ('to trouble'), reinforcing the etiological wordplay in Josh 7:25-26. English 'Achan,' Spanish 'Acán,' and French 'Acan' all preserve the traditional transliteration. **PERSONAL NAMES**

en: Achan | **es:** Acán | **fr:** Acan | **de:** Achan Josh 7:1; Josh 7:18; Josh 7:19; Josh 7:20; Josh 7:24

עָכַס H5913 *V-Piel-Imperf-3fp* (1×)

to tinkle, jingle, rattle (bangles or anklets); used of women's ostentatious adornment

This verb describes the deliberate rattling or tinkling sound made by ankle ornaments worn by wealthy women. Isaiah uses it in his scathing critique of Jerusalem's elite women who parade through the streets with affected mannerisms. The sound of jewelry deliberately clashing with each step symbolized vanity, luxury, and moral complacency. The denominative Piel form suggests intentional action—the women were making these sounds happen, drawing attention to themselves through both visual and auditory display of wealth.

(1×) The act of making ankle ornaments jingle or tinkle, found in Isaiah 3:16 as part of the prophet's denunciation of Judah's proud women. The Spanish 'hacen tintinear' (make tinkle) and Arabic خَشَخَشَ (make music/ring) capture the onomatopoetic quality of this deliberate sound-making. Isaiah's critique goes beyond mere fashion to indict the spiritual complacency of a society that has replaced faithfulness to God with ostentatious displays of wealth and status. **BRACELET ARMLET**

es: hacen-tintinear | **fr:** [תעכסנה] | **de:** [תעכסנה] Isa 3:16

עֶכֶס H5914 *Art / N-mp* (2×)

anklets, bangles (noun: ornamental jewelry worn on ankles or wrists; also used metaphorically)

This noun denotes ornamental anklets or bangles, part of the finery worn by wealthy women. In Isaiah 3:18, 'the anklets' are listed among the luxury items the Lord will strip from the daughters of Zion. In Proverbs 7:22, the word is textually uncertain—many scholars emend it to 'like a stag' or 'like a fool,' abandoning the 'anklet' sense. The multilingual glosses diverge sharply: English opts for 'like a fool,' Spanish for 'like a shackle,' reflecting the textual debate. The Isaiah occurrence is secure, depicting women's jewelry.

(2×) Primarily denotes anklets or bangles as female adornment (Isaiah 3:18, in a list of luxury items). The Proverbs 7:22 occurrence is textually corrupt; most versions emend to 'like a fool' or 'like a stag,' abandoning the 'anklet' reading. The multilingual glosses ('headbands,' 'ajorcas,' 'bangles') preserve the ornamental sense in Isaiah, while the Proverbs glosses reflect emendation. **BRACELET ARMLET**

en: and-like-a-fool, and-the-headbands | **es:** las-ajorcas, y-como-grillete | **fr:** [הָעֲכָסִים], et-וכעכס | **de:** [הָעֲכָסִים], [וכעכס] Prov 7:22; Isa 3:18

עַכְסָה H5915 *N-proper-fs* (5×)

Achsah — daughter of Caleb who requested and received springs of water as a wedding gift

Achsah was the daughter of Caleb who was given in marriage to Othniel son of Kenaz as a reward for capturing Kiriath-sepher (Josh 15:16-17; Judg 1:12-13). She is memorable for boldly requesting from her father not only the Negeb land he had given her but also upper and lower springs of water — a request he granted. Her story appears in nearly identical form in Joshua and Judges, and the Chronicler preserves her name in Caleb's genealogy (1 Chr 2:49). The Septuagint varies between Ascha, Achsa, and Oxa.

(5×) A feminine personal name designating the daughter of Caleb, given in marriage to Othniel for his military valor. Her narrative significance lies in her initiative in requesting water springs, securing vital resources for her household in the arid Negeb (Josh 15:16-17; Judg 1:12-13; 1 Chr 2:49). Cross-linguistic renderings preserve the name: English 'Achsah/Akhsah,' Spanish 'Acsa/Aksah,' while French and German use brackets for the untranslated Hebrew form. **PERSONAL NAMES**

en: Achsah, Akhsah | **es:** Acsa, Aksah | **fr:** Achsah, [עַכְסָה] | **de:** Achsah, [עַכְסָה] Josh 15:16; Josh 15:17; Judg 1:12; Judg 1:13; 1Chr 2:49

עָכַר H5916 *V-Nifal-Prtcpl-fs* (14×)

To trouble, stir up, bring calamity upon; in the Niphal, to be troubled or agitated.

A verb of disruption and disturbance, famously associated with Achan whose sin 'troubled' all Israel (Josh 7:25). The Qal active sense describes bringing calamity or causing turmoil — Elijah turns the accusation back on Ahab in 1 Kings 18:17–18, asking who truly 'troubles Israel.' Proverbs uses the word for the self-inflicted trouble of the greedy (11:17, 29; 15:27). The Niphal passive appears in Psalm 39:2, where the psalmist's pain 'was stirred up,' and in Proverbs 15:6, describing a household in turmoil. Arabic cognate 'akira (to be turbid) preserves the physical image of waters being muddied — a vivid metaphor for social and personal disruption.

1. to trouble, bring calamity upon (12×) Qal active: to trouble, disturb, or bring calamity upon someone. Genesis 34:30 has Jacob lamenting that Simeon and Levi have 'troubled' him by provoking the Canaanites. Joshua 7:25 delivers the definitive use — 'Why have you troubled us? The LORD will trouble you today' — a wordplay on Achan's name and the Valley of Achor. Spanish 'turbar' and French 'troubler' capture the social disruption. Proverbs 11:17 contrasts the one who troubles his own household with the person who shows kindness. **TROUBLING AND DISTURBING**

en: I-troubled, among-my-troublers, and-you-trouble | **es:** El-que-turba, Ha-turbado, el-que-atormenta | **fr:** [עוֹכֵר], avoir-tu-troubla-nous, et-troubler | **de:** [וְעֹכֵר], [עוֹכֵר], [עָכַר] Gen 34:30; Josh 6:18; Josh 7:25; Judg 11:35

2. to be troubled, stirred up (2×) Niphal stative/passive: to be troubled, stirred up, or in a state of agitation. Psalm 39:2 uses the Niphal perfect — 'my pain was stirred up' — to describe inner turmoil when the psalmist tried to remain silent. Proverbs 15:6 speaks of a household that 'is troubled' by ill-gotten gain. German 'aufgerührt' (stirred up) and Spanish 'se agitó' reflect the passive experience of disturbance. The shift from active troubling to being in a state of trouble mirrors the Qal-to-Niphal pattern common in Hebrew. **TROUBLING AND DISTURBING**

en: brings-trouble, was-stirred | **es:** se-agitó, turbación | **fr:** Acan, troubler | **de:** Krieg-aufgerührt, [נֶעְכֶּרֶת] Ps 39:2; Prov 15:6

עָכָן H5917 *N-proper-ms* (1×)

Akhar (Achan), the Judahite who took devoted things at Jericho, bringing trouble on Israel

Akhar is the alternate spelling of Achan, whose theft of devoted items after Jericho's fall brought devastating defeat at Ai. First Chronicles uses this form, which means 'troubler,' playing on the Hebrew word 'akar' (to trouble). Joshua 7:26 explicitly makes this connection: 'Therefore that place has been called the Valley of Achor to this day.' The story illustrates corporate responsibility in covenant community—one person's sin affected all Israel. Achan's confession and subsequent execution in the Valley of Achor became a lasting reminder of the seriousness of violating God's commands.

(1×) The name used in 1 Chronicles 2:7 for the man who violated the ban at Jericho, called Achan in Joshua 7. The multilingual evidence shows variations (English: 'Akhar', Spanish: 'Acar'), with both forms etymologically connected to 'trouble' or 'disaster.' Chronicles explicitly identifies him as 'the troubler of Israel who broke faith in the matter of the devoted thing,' ensuring later generations remembered the lesson of covenant faithfulness. **PERSONAL NAMES**

en: Akhar | **es:** Acar | **fr:** [עָכָר] | **de:** [עָכָר] 1Chr 2:7

עָכְרָן H5918 *N-proper-ms* (5×)

Ochran — an Asherite man, father of Pagiel, named in the wilderness census and tribal offerings

Ochran is the father of Pagiel, who served as the leader of the tribe of Asher during the wilderness period. Like several other tribal fathers in Numbers, Ochran appears exclusively in the formulaic lists of the census (Num 1:13; 2:27), the tabernacle dedication offerings (Num 7:72, 77), and the order of march (Num 10:26). The Septuagint renders the name as Echran, suggesting a guttural opening in pronunciation.

(5×) A masculine personal name identifying the father of Pagiel, the tribal leader of Asher in the wilderness generation. All five occurrences appear in Numbers within standardized tribal enumeration formulas — census, encampment order, and dedication offerings. Multilingual evidence shows consistent transliteration: English 'Ochran/Ocran,' Spanish 'Ocran,' French 'Ochran/Ocran,' German 'Ochran/Ocran,' with no semantic translation attempted. **PERSONAL NAMES**

en: Ochran, Ocran | **es:** Ocrán, Ocrán: | **fr:** Ochran, Ocran | **de:** Ochran, Ocran Num 1:13; Num 2:27; Num 7:72; Num 7:77; Num 10:26

עַכְשׁוּב H5919 *N-ms* (1×)

a venomous snake, possibly a viper or asp; alternately, a spider (textually uncertain)

This rare word appears only in Psalm 140:3, describing the venom of dangerous creatures used metaphorically for enemies' speech. The ancient versions generally understood it as a type of poisonous snake, specifically a viper or asp. However, some scholars suggest it might be a textual corruption of 'akkabish' (spider), given the similar context in Job where spider's venom is mentioned. The Targum supports the spider interpretation, while Greek and Latin versions preferred the

serpent identification. Either way, the psalm employs the image of deadly poison to characterize slanderous, destructive speech.

(1×) A venomous creature in Psalm 140:3, most likely a viper or asp based on ancient translations. The evidence across languages (English: 'a viper', Spanish: 'víbora', French: 'aspic', German: 'ein-viper') consistently treats this as a dangerous snake. The poetic context emphasizes the deadly venom 'under their lips,' making this a powerful metaphor for enemies whose words destroy like poison—a theme common in wisdom and lament literature. **AUTO-DETECTED COMMUNITY 2423 WITH 6 SENSES**

en: a-viper | **es:** víbora | **fr:** aspic | **de:** ein-viper Ps 140:3

עַל H5920 *Prep-m / N-ms* (4×)

height, upward; used poetically for physical elevation and metaphorically for moral/spiritual ascent toward God

A poetic term expressing both literal height and spiritual elevation. In 2 Samuel 23:1, David is described as 'raised up on high,' combining political exaltation with divine favor. The prophets use it metaphorically: Hosea laments that Israel 'returns but not upward'—not God-ward—despite prophetic calls to rise spiritually. The spatial imagery of 'above' and 'upward' naturally extends to theological concepts of seeking the Most High. Cross-linguistic renderings (Spanish 'Altísimo,' French 'sur-haut') preserve both the spatial and theological dimensions.

(4×) Height as spatial elevation with theological overtones. The four occurrences span from David's royal exaltation (2 Sam 23:1) to prophetic indictments of Israel's failure to turn God-ward (Hosea 7:16, 11:7). Ps 50:4 uses it for God calling from 'the heavens above.' The consistent pattern across languages shows 'upward/on high' with implicit reference to divine presence. **GEOGRAPHY AND SPACE**

en: above, on-high, upward | **es:** Altísimo, al-Altísimo, alto | **fr:** de-sur, sur, sur-haut | **de:** auf-hoch, oberhalb, ueber 2Sam 23:1; Ps 50:4; Hos 7:16; Hos 11:7

H5921 *Prep / 3fs* (9×)

Aramaic preposition 'al: upon, over, to (spatial); about, concerning (topical); against (adversative).

The Aramaic preposition 'al in Daniel and Jeremiah carries the same tripartite range as its Hebrew cognate. Its primary sense is spatial – 'upon' or 'over' someone, as when sovereignty is set 'over' the kingdom of men (Dan 4:17, 32). Spanish 'sobre' (upon/over) and German 'ueber' consistently render this spatial core. In Dan 5:14, 16 it shifts to topical meaning – 'about you' or 'concerning you' – as reports of Daniel's wisdom reach the king. The rarest use is adversative: in Jeremiah 49:30, Nebuchadnezzar devises a plan 'against you,' where Spanish 'contra ustedes' makes the hostile intent unmistakable.

1. upon, over, to (spatial/directional) (6×) Spatial and directional: 'upon, over, to' – indicating position above or movement toward a person or place. This is the default sense across Daniel's Aramaic passages, where dominion is set 'over' kingdoms (Dan 4:17, 32) and fire has no power 'over' the bodies of the faithful (Dan 3:12). Spanish 'sobre' and French 'sur' consistently track this spatial meaning. **GEOGRAPHY AND SPACE**

en: (qere:over-it), (qere:over-you), (qere:to-you) | **es:** (sobre-ti), (sobre-él) | **fr:** il-est-monté, sur | **de:** ging-hinauf, ueber Dan 3:12; Dan 4:17; Dan 4:27; Dan 4:32; Dan 5:21

2. about, concerning (2×) Topical: 'about, concerning' – the preposition marks the subject matter of speech or report rather than physical location. When the queen tells Belshazzar what she has heard 'about' Daniel (Dan 5:14, 16), 'al shifts from spatial to discursive. Spanish 'de ti' (about you) and English 'about you' distinguish this from the spatial 'over you.' **GEOGRAPHY AND SPACE**

en: (qere:about-you) | **es:** (de-ti) | **fr:** sur | **de:** ueber Dan 5:14; Dan 5:16

3. against (adversative) (1×) Adversative: 'against' – expressing opposition or hostile intent. In Jeremiah 49:30, Nebuchadnezzar has devised a plan 'against you' (the inhabitants of Hazor). Spanish 'contra ustedes' makes the hostility explicit, distinguishing this from the neutral spatial or topical senses. This adversative usage appears in contexts of military threat or divine judgment. **ENEMY AND ADVERSARY**

en: (against-you) | **es:** contra-ustedes | **fr:** [(עליכם)] | **de:** [(עליכם)] Jer 49:30

עַל H5921a *Prep* (5773×)

upon, on, over; against; beside, by, at; because of, therefore; concerning, about; for, on behalf of; to, unto; according to, in addition to

The most frequent Hebrew preposition with 5,769 occurrences, expressing a remarkable range of spatial, relational, and logical connections. The core is physical surface contact: 'upon the ground,' 'on the altar,' 'over the waters.' From this spatial base extends adversative force ('rise up against'), proximity ('stood by/beside the well'), causality ('because of this,' 'therefore'), topic ('concerning this matter'), benefit ('atone for/on behalf of'), direction ('came to/unto them'), and norm ('according to their families'). Multilingual translations reveal which sense is operative in each context, as different languages select distinct prepositions for each semantic domain while Hebrew uses this single highly polysemous form.

1. upon, on (physical surface contact) (3442×) Core spatial sense of surface contact or vertical superiority: literally 'on top of' or 'upon.' Arabic consistently renders עַל as عَلَى, Korean 위에 (on top/above), Swahili juu ya (on top of), showing pan-linguistic recognition of the prototypical spatial meaning. This sense accounts for 5,443 of 5,769 occurrences and includes all pronominal suffixed forms (upon him, upon her, upon me, upon us, etc.). Examples: 'Abraham fell on his face' (Genesis 17:17), 'laid wood on the altar' (22:9), 'sat on the throne' (1 Kings 1:46).

en: and-covering, escape, from-below | **es:** desde-abajo, escápate, sobre | **fr:** de-au-dessous, et-couverture, sur | **de:** auf, auf-, rette-dich Gen 17:17; Gen 19:17; Gen 22:9; Gen 30:3; Gen 40:16

2. over, above (vertical superiority, dominion) (2001×) Adversative or hostile sense: 'against' as opposition or enmity. Though Hebrew continues using עַל, target languages shift decisively: Arabic عَلَى in hostile contexts, Korean 대항하여/대적하여 (opposing/resisting), Swahili dhidi ya (against), English 'against,' Spanish contra, French contre, German gegen. Genesis 50:20 'you meant evil against me,' Deuteronomy 7:22 'lest wild beasts multiply against you,' showing 120 occurrences where the relational context is conflictual rather than neutral spatial contact.

en: against-, and-Esther, be-upon | **es:** por, sobre, sobre- | **fr:** et-Esther, sur | **de:** auf-, ueber, und-Esther Num 25:18; Deut 31:15; Deut 32:11; Judg 3:12; Judg 4:24

3. against (adversative) (120×) Adversative or hostile sense: 'against' as opposition or enmity. Though Hebrew continues using עַל, target languages shift decisively: Arabic عَلَى in hostile contexts, Korean 대항하여/대적하여 (opposing/resisting), Swahili dhidi ya (against), English 'against,' Spanish contra, French contre, German gegen. Genesis 50:20 'you meant evil against me,' Deuteronomy 7:22 'lest wild beasts multiply against you,' showing 120 occurrences where the relational context is conflictual rather than neutral spatial contact. **GEOGRAPHY AND SPACE**

en: against-you | **es:** contra-ti | **fr:** contre-toi, contre-tu, sur | **de:** gegen-du, gegen-über, ueber Gen 50:20; Deut 7:22; Deut 15:9; Deut 23:4; Deut 24:15

4. beside, by, at (proximity) (55×) Proximity or locative adjacency: 'beside, by, at' indicating nearness without surface contact. Here Arabic replaces عَلَى with عِنْدَ (at/beside), Korean uses 에서 (at location) and 옆에 (beside), Swahili employs karibu na (near/beside), kando ya (alongside), kwenye (at). English renders 'at/by/beside.' Genesis 24:13 'I am standing by the spring,' Exodus 2:15 'Moses sat by the well' — 55 occurrences where spatial relation is horizontal proximity rather than vertical superiority or contact. **GEOGRAPHY AND SPACE**

en: and-at-, at, at- | **es:** Y-a-, a, en | **fr:** et-sur, sur, à | **de:** bei, bei-über, ueber Gen 24:13; Gen 24:30; Gen 24:43; Exod 2:15

5. because of, therefore (causal) (51×) Causal and inferential sense: 'because of, on account of, therefore' marking reason or

ground. Target languages use dedicated causal particles: Arabic لِأَنَّ (because of), لِـ (on account of), فَـ (therefore); Korean 그러므로 (therefore), 때문에 (because of); Swahili kwa sababu ya (because of), kwa hiyo/kwa ajili ya (therefore/for the sake of). Genesis 19:22 'I cannot do anything until you arrive there' (therefore), 20:6 'therefore I kept you from sinning' — 51 occurrences with clear causal force. GEOGRAPHY AND SPACE

en: and-for-, for, for- | **es:** Por-, por, por- | **fr:** et-sur, sur | **de:** ueber, und-ueber Gen 19:22; Gen 20:6; Num 18:24; Num 21:14; Num 21:27

6. concerning, about (topical) (39×) Topical or referential: 'concerning, about, regarding' introducing the subject matter of speech, thought, or action. Arabic uses عَنْ (about) alongside عَلَى, Korean 에 대하여 (regarding/concerning), Swahili kuhusu (about/concerning), Hindi विषय में / बारे में (regarding/about). Genesis 21:12 'whatever Sarah says to you concerning the boy,' 21:25 'Abraham reproved Abimelech concerning the well' — 39 occurrences where עַל marks discourse topic rather than physical or causal relation. GEOGRAPHY AND SPACE

en: concerning, concerning-, concerning-you | **es:** Sobre, a-ti, por | **fr:** concernant, concernant-, pour-tu | **de:** betreffend, concerning-, fuer-du Gen 21:12; Gen 21:25; Gen 41:15; Exod 22:9

7. for, on behalf of (benefactive) (22×) Benefactive or purpose: 'for, on behalf of, for the sake of' marking the one who benefits from an action. Arabic لِـ / لِأَجْلِ (for your sake/on behalf of), Korean 를 위하여 (for/on behalf of), Swahili kwa ajili ya (for the sake of), Hindi के लिए (for). Leviticus 8:34 'as has been done today, the LORD has commanded to be done, to make atonement for you,' 16:30 'the priest shall make atonement for you' — 22 occurrences with clear benefactive force in ritual and interpersonal contexts. GEOGRAPHY AND SPACE

en: against-you, at-you, for-You | **es:** Sobre-ti, por-ti, por-vosotros | **fr:** pour-toi, pour-tu, sur | **de:** auf, fuer-du, ueber Lev 8:34; Lev 16:30; Lev 23:28; Num 28:22; Num 28:30

8. to, unto (directional) (19×) Directional or allative: 'to, unto, toward' indicating motion or orientation toward a goal. Though spatial, this is distinct from 'upon' — Hebrew עַל competes with אֶל here. Target languages use directional particles: Arabic إِلَى (to/toward) replaces عَلَى, Korean 에게 (to someone), Swahili hadi (up to/unto), kwake (to him/her). Exodus 3:18 'let us go... to the LORD our God,' Numbers 18:2 'bring your brothers... to you' — 19 occurrences where motion/orientation rather than contact is primary. GEOGRAPHY AND SPACE

en: and-to-, and-unto-, to | **es:** a-nosotros, a-ti, hacia-él | **fr:** et-sur, ses-feuilles, sur | **de:** auf-uns, ueber-dich, ueber-ihn Exod 3:18; Exod 5:3; Num 18:2; Num 18:4; 2Sam 17:11

9. according to, in addition to (normative) (13×) Normative and additive: 'according to, in accordance with' (standard/norm sense) and 'in addition to, besides' (additive extension). Arabic وَفْقَ (according to), Korean 에 따라 (in accordance with), Swahili kulingana na (according to) for norm; pamoja na (together with/in addition to) for additive. Exodus 6:26 'according to their hosts,' 12:51 'according to their hosts,' Numbers 1:18 'according to their families,' marking a standard of reckoning. Additive: 'besides these' (in addition to what was already counted) — 13 occurrences. GEOGRAPHY AND SPACE

en: according-to-, besides-, by- | **es:** Según-, según-, sobre | **fr:** en-plus-de-, par-, selon-à- | **de:** auf-, besides-, durch- Exod 6:26; Exod 12:51; Exod 17:1; Num 1:18; Num 26:56

10. (7×) Seven uncertain or highly context-dependent occurrences that resist clear categorization into the major senses. Numbers 21:7 'pray to the LORD that he take away the serpents from us' (מֵעָלֵינוּ, from upon us = away from us?), 1 Samuel 6:20 'who is able to stand before the LORD?' (possibly 'in the presence of' overlapping spatial and benefactive), 1 Kings 12:10 / 2 Chronicles 10:10 (idiomatic 'heavier than' in comparative construction), Jeremiah 21:2 'perhaps the LORD will deal with us according to all his wonderful deeds.' These may represent idiomatic or contextually specialized uses not fitting the main semantic categories. GEOGRAPHY AND SPACE

en: from-upon-us | **es:** de-sobre-nosotros | **fr:** de-sur-nous, sur | **de:** ueber, von-auf-uns, von-ueber-uns Num 21:7; 1Sam 6:20; 1Kgs 12:10; 2Chr 10:10; Jer 21:2

כִּי עַל כֵּן H5921b *Prep* (10×)

Compound preposition 'because, for this reason'; emphatic causal particle reinforcing the ground of an assertion or action.

The phrase כִּי עַל כֵּן combines three particles into a single emphatic expression meaning 'because' or 'forasmuch as.' Found in a handful of memorable narrative moments, it reinforces the reason behind an action with a kind of pleonastic force – literally 'for upon thus.' Abraham uses it when welcoming his three visitors at Mamre (Gen 18:5), and Lot echoes the construction when urging the angels to stay (Gen 19:8). Spanish translations capture the causal weight with 'por eso' and 'sobre,' while French renders it 'c'est pourquoi,' both confirming the grounding function. In one instance (Gen 33:10), Jacob's plea to Esau edges toward a consequential 'therefore,' drawing a conclusion rather than merely stating a cause.

1. Because / on account of (causal) (9×) The dominant causal usage, 'because' or 'on account of,' where the phrase emphatically grounds an action in a stated reason. In Gen 18:5 Abraham offers bread because his guests have come his way; in Num 14:43 Moses warns that the Amalekites stand ready because Israel has turned from the LORD. The pleonastic layering of כִּי + עַל + כֵּן gives the expression more rhetorical weight than a simple כִּי alone. Spanish 'por eso' and English 'because' converge across all nine occurrences. GEOGRAPHY AND SPACE

en: [because], because-, since | **es:** [sobre], por, por- | **fr:** [because], c'est-pourquoi-, depuis | **de:** [because], darum, darum- Gen 18:5; Gen 19:8; Gen 38:26; Num 10:31; Num 14:43

2. Therefore (consequential / inferential) (1×) A rarer consequential or inferential shade, 'therefore,' where the phrase draws a conclusion from prior context rather than merely citing a cause. Jacob tells Esau in Gen 33:10 that seeing his face is like seeing God's face – therefore he urges him to accept the gift. The shift from backward-looking cause to forward-looking consequence is subtle but real, and French 'c'est pourquoi' captures the inferential nuance. GEOGRAPHY AND SPACE

en: therefore- | **es:** sobre | **fr:** c'est-pourquoi- | **de:** darum- Gen 33:10

עַל H5922 *Prep / 1cp* (103×)

Aramaic preposition: upon, over, on; to, unto; concerning, about; against; because of; more than

An Aramaic preposition found exclusively in the bilingual sections of Ezra and Daniel, functioning as the counterpart to Hebrew 'al. Its spatial core means 'upon' or 'over,' but context stretches it across a wide range: direction ('to, unto'), topic ('concerning'), opposition ('against'), cause ('because of'), and even comparison ('more than'). Nebuchadnezzar's fury burned 'against' the three youths (Dan 3:19), while the same form in the same verse expresses degree — his face changed 'more than' was fitting. Tracing its suffixed forms across the Aramaic chapters reveals how a single preposition anchors an entire web of relational meanings.

1. upon, on, over (75×) The primary spatial-superessive sense — 'upon, on, over' — accounting for 75 of 103 occurrences. This covers physical position on a surface, authority exercised over a domain, and general superposition. Spanish sobre, French sur, and German ueber all converge on this core spatial meaning, appearing consistently throughout the Aramaic sections of Ezra and Daniel (Ezra 4:11-20; Dan 2:28-46). GEOGRAPHY AND SPACE

en: against, concerning, on | **es:** a, en, sobre | **fr:** sur | **de:** ueber Ezra 4:11; Ezra 4:14; Ezra 4:15; Ezra 4:17; Ezra 4:20

2. to, unto (13×) A directional or dative extension meaning 'to, unto' — indicating movement toward or the indirect recipient of an action. Thirteen occurrences carry this sense, as in letters sent 'to' the king (Ezra 4:11-12; 5:7). French sur and German ueber remain unchanged, but Spanish shifts to the directional a, revealing the semantic extension from position to goal. GEOGRAPHY AND SPACE

en: and-to, to-, to-him | **es:** a, a-, a-mí | **fr:** et-sur, sur, sur-moi | **de:** ueber, und-ueber Ezra 4:11; Ezra 4:12; Ezra 4:18; Ezra 5:7; Ezra 5:17

3. concerning, about (8×) A topical or referential sense meaning 'concerning, about, regarding' — the preposition marks the subject under discussion. Daniel's companions declare they need not answer

the king 'concerning' the matter (Dan 3:16); Daniel is praised for wisdom found 'in' him 'concerning' interpretation (Dan 5:14). Eight occurrences carry this discourse-framing function. **GEOGRAPHY AND SPACE**

en: [ketiv:about-you], and-concerning-, concerning- | **es:** Y-sobre-, [de-ti], sobre | **fr:** et-sur, sur, sur-toi | **de:** ueber, und-ueber Dan 2:18; Dan 3:16; Dan 5:14; Dan 5:16; Dan 6:12

4. against (4×) An adversative sense meaning 'against' — expressing opposition or hostility. Rehum and Shimshai write 'against' Jerusalem (Ezra 4:8); Nebuchadnezzar's expression changes 'against' Shadrach, Meshach, and Abednego (Dan 3:19). Four occurrences, consistently rendered by Spanish contra, distinguishing this from the neutral spatial sense. **GEOGRAPHY AND SPACE**

en: against, against- | **es:** contra, contra- | **fr:** sur | **de:** ueber Ezra 4:8; Ezra 4:19; Dan 3:19; Dan 3:29

5. because of, on account of (2×) A causal sense meaning 'because of, on account of' — indicating reason or grounds for an action. Daniel asks Arioch 'why' (literally 'on account of what') the decree is so harsh (Dan 2:15), and the vision was given not 'because of' Daniel's own wisdom but for the king's sake (Dan 2:30). Only two clear occurrences, both in Daniel 2. **GEOGRAPHY AND SPACE**

en: concerning-, for- | **es:** para, ¿por-qué | **fr:** sur | **de:** ueber Dan 2:15; Dan 2:30

6. more than, beyond (1×) A comparative-superlative sense meaning 'more than, beyond' — a single occurrence in Daniel 3:19 where Nebuchadnezzar orders the furnace heated seven times 'more than' was customary. Spanish mas de explicitly marks the comparative, while the other languages use their standard rendering, showing how context alone disambiguates this rare extension. **GEOGRAPHY AND SPACE**

en: times | **es:** más-de | **fr:** sur | **de:** ueber Dan 3:19

עֹל H5923 *N-ms* (40×)

yoke — a wooden bar for draft animals; figuratively, the burden of servitude, oppression, or subjugation

Ol is a masculine noun for a yoke — the wooden crossbar placed on the necks of oxen — appearing 40 times with a dramatic shift from literal agricultural implement to dominant metaphor for political and spiritual bondage. Only a handful of occurrences are strictly literal: the red heifer upon which no yoke has come (Num 19:2), the unyoked cow for the unsolved murder rite (Deut 21:3), and the untrained cows carrying the ark (1 Sam 6:7). The remainder are figurative. Rehoboam's refusal to lighten his father's 'yoke' fractures the kingdom (1 Kgs 12:4-14). Jeremiah wears an actual yoke as prophetic theater, declaring that nations must submit to Babylon's 'yoke' — and Hananiah breaks it, prompting God to replace wooden bars with iron ones (Jer 27-28). The liberating counter-image runs from the Exodus ('I broke the bars of your yoke,' Lev 26:13) through the eschatological promise ('I will break his yoke from off your neck,' Jer 30:8; Nah 1:13).

yoke (burden/servitude) (40×) A wooden bar placed on the necks of draft animals, used literally in a few agricultural and ritual contexts (Num 19:2; Deut 21:3; 1 Sam 6:7) but predominantly as a figure for subjugation, servitude, and political oppression. The metaphor is politically decisive in Rehoboam's kingdom-splitting exchange (1 Kgs 12:4-14). Jeremiah's 'yoke' sign-act (Jer 27-28) dramatizes submission to Babylon, while Hananiah's breaking of the wooden yoke triggers the threat of an iron one (Jer 28:13-14). The liberating counter-image — 'breaking the yoke' — signals divine deliverance from bondage (Lev 26:13; Isa 9:4; 10:27; Jer 30:8; Ezek 34:27; Nah 1:13). Spanish 'yugo,' French 'joug,' and German 'Joch' all preserve both the concrete and metaphorical range. **GEOGRAPHY AND SPACE**

en: Yoke-of, a-yoke, in-yoke-of | **es:** Yugo-de, el-yugo, el-yugo-de | **fr:** [עלנו], dans-sur, joug | **de:** [עלנו], in-ueber, ueber Gen 27:40; Lev 26:13; Num 19:2; Deut 21:3; Deut 28:48

עִלָּא H5924 *Conj-w / Adv* (1×)

above, over (Aramaic); used of spatial position of authority or superiority

This Aramaic adverb indicates spatial position—being above or over something or someone. In Daniel 6:3, it describes the high position of authority that certain officials held over others in the Persian administrative system. The word is formed with the directional ending '-a,' a characteristic Aramaic feature. It parallels the Hebrew 'al' but appears specifically in the Aramaic portions of Daniel and Ezra. The term naturally extends from physical height to hierarchical superiority, reflecting how ancient Near Eastern cultures conceptualized authority in spatial terms.

(1×) An Aramaic adverb meaning 'above' or 'over' in Daniel 6:2 (English 6:3), describing officials positioned with authority over others. The multilingual glosses show the spatial-hierarchical meaning (English: 'and-over-them', Spanish: 'y-sobre-ellos', French: 'et-dessus'), indicating the administrative structure of Darius's government where commissioners supervised satraps. This single Aramaic attestation reflects the linguistic context of the exile period. **ABOVE AND UPWARD**

en: and-over-them | **es:** y-sobre-ellos | **fr:** et-dessus | **de:** [ועלא] Dan 6:2

עֻלָּא H5925 *N-proper-ms* (1×)

Ulla, a descendant of Asher listed in the tribal genealogies

Ulla appears among Asher's descendants in the genealogical records of Chronicles. The name is brief and its meaning uncertain, though it may be related to elevation or height. The Septuagint renders it as 'Ola,' showing typical variation in Greek transliteration of Hebrew names. These genealogical records served important functions in post-exilic Israel, establishing tribal identities and land claims when these had been disrupted by exile and foreign domination. Each preserved name represented a family line that maintained Asher's identity across generations.

(1×) A personal name in Asher's genealogy found in 1 Chronicles 7:39. The translations consistently preserve this as a proper name (English and Spanish: 'Ulla'), though its single mention provides no narrative context. The inclusion in Asher's genealogical record connects Ulla to one of the northern tribes whose territory was eventually lost to Assyrian conquest, making the preservation of these family records all the more significant. **PERSONAL NAMES**

en: Ulla | **es:** Ula | **fr:** [עלא] | **de:** [עלא] 1Chr 7:39

עִלֵּג H5926 *Adj-mp* (1×)

stammering, speaking unclearly or with difficulty (of speech impediment or foreign accent)

This adjective describes unclear, halting, or stammering speech—the tongue that stumbles over words. In Isaiah 32:4, it appears in a prophecy about the transformed kingdom where even those who formerly stammered will speak clearly and fluently. The Septuagint uses a Greek word specifically for stammering or lisping. The term could refer to actual speech impediments or to the unclear speech of foreigners speaking Hebrew poorly. Isaiah envisions a renewal where all forms of limitation and disability will be overcome in the messianic age.

(1×) Describing tongues that stammer or speak unclearly, found in Isaiah 32:4 in a prophecy of restoration. The Spanish 'tartamudos' (stammerers) precisely captures this meaning. The context promises that in the coming kingdom, 'the tongue of stammerers will speak readily and distinctly'—a reversal of Isaiah 28's judgment where God would speak to the people through foreigners with stammering lips. This becomes part of Isaiah's vision of comprehensive healing and restoration. **DEAF AND MUTE**

en: of-stammerers | **es:** tartamudos | **fr:** [עלגים] | **de:** [עלגים] Isa 32:4

עָלָה H5927 *V-Hifil-Perf-2fs* (894×)

go up, ascend; offer up sacrifice; bring up, lead out; rise; be taken up; set up lamps; bring up cud

A verb of extraordinary range, עָלָה fundamentally means to go up or ascend — whether climbing a mountain, traveling to Jerusalem, or

approaching God's presence. From this physical root spring some of the Bible's most important theological metaphors: offerings 'go up' as smoke to heaven (Gen 8:20; 22:13), God 'brings up' Israel from Egypt (Exod 3:8), and the morning light 'rises' over creation (Gen 19:15; 32:26). Even the technical laws about clean animals that 'bring up' the cud (Lev 11:4) and the priests who cause lamplight to 'go up' on the menorah (Exod 25:37) share this single directional root.

1. go up, ascend (Qal) (779×) The dominant Qal sense (779x): physical movement upward — ascending mountains, entering cities at higher elevation, going up to battle, or approaching God's sanctuary. Arabic ʿ, Korean 올라가다, Swahili kupanda all confirm the spatial upward vector. Genesis 13:1 (Abram going up from Egypt) and 1 Kings 18:42 (Elijah ascending Carmel) are paradigmatic instances. ASCENDING MOVEMENT

en: and-he-went-up, and-went-up | **es:** Y-subió, y-subió | **fr:** et-alla-en-haut, et-il-alla-en-haut, et-monta | **de:** und-er-ging-hinauf, und-ging-hinauf, und-hinaufzog Gen 13:1; Gen 17:22; Gen 19:30; Gen 26:23; Gen 35:13

2. offer up sacrifice (Hifil) (41×) The Hifil causative in sacrificial contexts (41x): causing an offering to ascend, i.e., offering up burnt offerings on the altar. Spanish ofrecer, Korean 드리다, and Swahili kutoa converge on the ritual sense. Genesis 8:20 (Noah's post-flood offering) and Genesis 22:2, 13 (the binding of Isaac) are foundational. The עֹלָה 'burnt offering' derives from this very root. ASCENDING MOVEMENT

en: and-he-offered, and-he-offered-up, and-he-put-up | **es:** Para-ofrecer, e-hizo-subir, para-hacer-subir | **fr:** et-il-offrit, et-il-offrit-en-haut, et-monter | **de:** hinaufgehen, und-der-Brandopfer, und-er-ging-hinauf Gen 8:20; Gen 22:2; Gen 22:13; Exod 40:29; Lev 14:20

3. bring up, lead out (Hifil) (34×) The Hifil causative with persons as object (34x): bringing up, leading out, or raising people from one place to another — preeminently God bringing Israel up from Egypt. Spanish 'hice subir,' French 'apporta en haut,' German 'brachte hinauf' all capture the causative directional movement. Exodus 3:8 and Genesis 46:4 anchor this exodus-defining sense. ASCENDING MOVEMENT

en: I-brought-up, and-bring-up, and-brought-up | **es:** Y-lo-subió, e-hicieron-subir, hice-subir | **fr:** apporta-nous-en-haut, apportant-en-haut, et-apporta-en-haut | **de:** brachte-uns-hinauf, bringend-hinauf, du-brachte-uns-hinauf Gen 46:4; Gen 50:25; Exod 3:8; Exod 8:7; Exod 13:19

4. rise, spring up (Qal) (25×) The Qal sense applied to natural phenomena rising (25x): the sun rising, dawn breaking, plants sprouting, mist ascending, or water springing up. Arabic ʿ 'rise/appear,' Korean 떠오르다, and Swahili inuka/bubujika confirm the emergent, non-volitional quality. Genesis 19:15 ('when dawn rose'), Genesis 32:26 ('dawn breaking'), and Genesis 41:2 (cows 'coming up' from the Nile) are key. ASCENDING MOVEMENT

en: [at-rising-of], ascending, at-rising-of | **es:** al-subir, cuando-subía, subiendo | **fr:** [à-levant-de], a-venir-en-haut, allant-en-haut | **de:** Brandopfer, [bei-rising-von], aufgegangen-ist Gen 19:15; Gen 32:26; Gen 41:2; Gen 41:3; Gen 41:5

5. be taken up, withdraw (Nifal) (7×) The Nifal passive/reflexive (7x): being taken up, lifted, or withdrawn — especially the cloud of God's presence rising from the tabernacle as the signal to journey. Arabic ʿ and Korean passive 올라가다 confirm the non-agentive ascending. The cluster at Exodus 40:36–37 and Numbers 9:17–22 centers on the pillar of cloud's movements governing Israel's wilderness travel. ASCENDING MOVEMENT

en: and-went-up, and-when-going-up-of-it, and-when-went-up | **es:** Subid, Y-al-subir, Y-se-apartaron | **fr:** alla-en-haut, aller-en-haut, et-alla-en-haut | **de:** gehen-hinauf, ging-hinauf, und-als-gehend-hinauf-von-es Exod 40:36; Exod 40:37; Num 9:21; Num 9:22

6. set up lamps, kindle (Hifil) (6×) A specialized Hifil use for setting up or kindling the lamps of the tabernacle menorah (6x). Korean 켜다 'kindle' and Swahili kuwasha 'light' capture the resulting illumination, while Hebrew retains the directional metaphor of causing flame to 'go up.' Exodus 25:37, 30:8, and 40:4, 25 describe the priestly duty of tending the lampstand, with Numbers 8:2 commanding Aaron directly. ASCENDING MOVEMENT

en: and-he-set-up, and-he-shall-set-up, and-when-lights | **es:** Cuando-encender, Y-al-hacer-subir, Y-encendió | **fr:** et-il—placer-en-haut, et-il-placer-en-haut, et-quand-luminaires | **de:** als-du-setzen-hinauf, er-setzen-hinauf, und-als-lights Exod 25:37; Exod 30:8; Exod 40:4; Exod 40:25; Num 8:2

7. bring up the cud (Hifil) (2×) A technical zoological Hifil use (2x) in the dietary laws: bringing up the cud, i.e., ruminating. Arabic ʿ 'ruminants' and Korean 올리는 것 capture the regurgitative motion. Leviticus 11:4 and Deuteronomy 14:7 use this to classify animals that chew the cud but lack split hooves (the camel, hare, and rock badger), making them unclear. ASCENDING MOVEMENT

en: from-bringing-up, from-those-bringing-up | **es:** de-los-que-hacen-subir, de-los-que-suben | **fr:** de-apportant-en-haut, de-ces-apportant-en-haut | **de:** von-bringend-hinauf, von-jene-bringend-hinauf Lev 11:4; Deut 14:7

עֶלְת H5928 *Prep-l / N-fp* (1×)

burnt offerings (Aramaic plural); animals completely consumed by fire as sacrifices to God

This Aramaic term designates burnt offerings, the sacrifices completely consumed by fire on the altar. It corresponds to the Hebrew 'olah,' sharing the same etymological root related to 'going up' (referring to the smoke ascending). Ezra 6:9 uses this word in the Persian decree authorizing the Jerusalem temple's sacrificial system, showing how even foreign authorities recognized and supported the distinctive worship practices of the returning Jewish community. The plural form here indicates the regular, ongoing nature of these offerings in restored temple worship.

(1×) The Aramaic plural form for burnt offerings in Ezra 6:9, appearing in King Darius's decree that provided animals and supplies for temple worship. The multilingual evidence (English: 'for-burnt-offerings', Spanish: 'para-ofrendas-quemadas') shows consistent understanding of these as the completely consumed sacrifices. This administrative document from the Persian period demonstrates how Israel's distinctive worship was recognized and even financially supported by the empire. BURNT OFFERING

en: for-burnt-offerings | **es:** para-ofrendas-quemadas | **fr:** [לעלון] | **de:** [לעלון] Ezra 6:9

עָלֶה H5929 *Prep-k* (18×)

A leaf or piece of foliage, used literally of tree leaves and figuratively for withering or flourishing; in plural construct, leafy branches or boughs.

This common noun denotes the leaf of a tree – one of the Bible's most evocative natural images. The very first human garments are sewn from fig leaves (Gen 3:7), and the dove returns to Noah bearing an olive leaf (Gen 8:11). Psalm 1:3 pictures the righteous person as a tree 'whose leaf does not wither,' while Isaiah and Jeremiah use the fading leaf as a metaphor for spiritual decline (Isa 1:30; 64:6; Jer 8:13). German Blatt and French feuille track this sense precisely. In Nehemiah 8:15, the plural construct form refers to leafy branches or boughs gathered for building festival booths – Spanish ramas de ('branches of') reflects this broader botanical sense.

1. leaf, foliage (13×) The leaf or foliage of a tree, used both literally and in rich figurative application. Genesis 3:7 records humanity's first use of fig leaves as covering, and Genesis 8:11 presents the olive leaf as a sign of receding floodwaters. Psalm 1:3 and Jeremiah 17:8 use the unfading leaf as a symbol of righteous vitality, while Isaiah 64:5 and Job 13:25 picture the driven, withering leaf as an image of human frailty. German Blatt ('leaf') and French feuille capture the botanical precision; Ezekiel 47:12 adds healing to the imagery, with leaves for medicine. GEOGRAPHY AND SPACE

en: ?-leaf, and-its-leaf, and-the-leaf | **es:** como-hoja, hoja-de, hoja-de- | **fr:** comme-feuille, et-feuille, et-le-feuille | **de:** Blatt, Blätter, [וכעלה] Gen 3:7; Gen 8:11; Lev 26:36; Job 13:25; Ps 1:3

2. branch, bough (5×) Leafy branches or boughs of trees, used in the plural construct form especially in the context of gathering materials for the Festival of Booths (Sukkot). All five occurrences in Nehemiah 8:15 refer to branches of olive, myrtle, palm, and other trees brought to construct temporary shelters. Spanish ramas de ('branches of') and French feuille (here broadened to 'leafy branch') reflect this shift from individual leaf to the larger leafy limb cut for

ritual construction. **GEOGRAPHY AND SPACE**
en: and-branches-of, branches-of | **es:** ramas-de-, y-ramas-de, y-ramas-de- | **fr:** et-feuille, feuille | **de:** ueber-mich, und-ueber-mich Neh 8:15

עֹלָה H5930a *Conj-w* (287×)

Whole burnt offering — an animal sacrifice entirely consumed by fire on the altar as worship ascending to God

The olah is the quintessential ascending sacrifice of the Hebrew cultus — an animal wholly consumed on the altar, its smoke rising to God as an expression of total dedication. From Noah's first altar after the flood (Gen 8:20) through the elaborate Levitical regulations (Lev 1:3–17) and Solomon's temple dedications (1 Kgs 3:4), this offering appears nearly 290 times. The name itself, from the root 'to go up,' captures the theology of ascent: the entire victim rises heavenward. French 'holocauste' and Spanish 'holocausto' preserve the Greek holokauston ('wholly burned'), while German 'Brandopfer' ('fire-offering') emphasizes the consuming flame.

1. burnt offering (sacrifice) (286×) A whole animal sacrifice consumed entirely by fire on the altar, expressing worship, atonement, or consecration to God. With 286 occurrences this is the overwhelmingly dominant sense, spanning patriarchal altars (Gen 22:2–3, Abraham's near-sacrifice of Isaac), Mosaic legislation (Lev 1:3–17, the detailed protocols), daily and festival offerings (Num 28–29), and royal dedications (1 Kgs 8:64). The cross-lingual consensus is striking: Spanish 'holocausto,' French 'holocauste,' and German 'Brandopfer' all denote the complete burning. The theological heart is total surrender — unlike peace offerings where worshippers eat a portion, the olah belongs entirely to God. **BURNT OFFERING**
en: a-burnt-offering, burnt-offering | **es:** holocausto | **fr:** brûlé-offrande, holocauste, un-brûlé-offrande | **de:** Brand-Opfergabe, Brandopfer, ein-Brand-Opfergabe Exod 18:12; Exod 29:18; Lev 1:3; Lev 1:9; Lev 1:13

2. (1×) A single anomalous occurrence at Isaiah 61:8 where multilingual renderings diverge sharply: English 'with injustice,' Spanish 'con injusticia,' yet French still reads 'holocauste' and German 'Brandopfer.' This likely reflects a textual or parsing ambiguity — the Hebrew be'awlah ('with wrongdoing,' from the root 'wl) is graphically near be'olah ('with a burnt offering'). Most modern scholarship treats this as a homographic overlap rather than a true sense of olah, but the clustering algorithm correctly flags it as distinct evidence. **BURNT OFFERING**
en: with-injustice | **es:** con-injusticia | **fr:** holocauste | **de:** Brandopfer Isa 61:8

עֹלָה H5930b

ascent, stairway (Ezekiel 40:26 Ketiv; Qere reads עֲלוֹתָיו; likely error for מַעֲלָתוֹ)

This noun appears in Ezekiel 40:26 (Ketiv) as part of the temple vision, apparently meaning 'ascent' or 'stairway'—the steps leading up to a gate. However, the Ketiv is singular while the Qere offers a plural, and many scholars emend to מַעֲלָתוֹ ('its steps'), the more common term for stairway in Ezekiel's architectural descriptions. The textual confusion reflects the complexity of Ezekiel's visionary temple blueprint, where precise architectural vocabulary is sometimes uncertain. The core image remains: a stepped ascent into the sacred space.

H5930c *N-fpc / 3ms* (2×)

its ascents, its steps (noun: stairways or steps leading up to a structure, possibly textually uncertain)

This phrase appears in Ezekiel 40:26, describing the architectural features of the visionary temple. The context is the ascent to the gateway, and 'its ascents' (or 'its steps') refers to the stairway leading up. The BDB does not provide a separate entry, suggesting the form may be a variant or a Ketiv-Qere issue. The multilingual glosses diverge: some render 'its ascents' or 'its steps,' while others default to 'burnt offering' (the more common sense of עֹלָה). The architectural context favors 'ascents.'

(2×) Denotes the stairways or steps leading up to a temple gateway in Ezekiel's vision (Ezekiel 40:26, appearing twice in the verse). The form is likely a plural construct ('its ascents'), describing the architectural feature. Spanish and German glosses reflect textual uncertainty (parenthetical or bracketed forms), while French defaults to 'burnt offering,' indicating possible confusion with the homonymous עֹלָה. **PORTICO PILLAR STAIRS**
en: [ketiv], its-ascents | **es:** (sus-subidas), [sus-subidas] | **fr:** holocauste | **de:** [עלותו], [עלותיו] Ezek 40:26

עִלָּה H5931 *N-fs* (3×)

Matter, affair, occasion; grounds for accusation or legal case

This Aramaic noun denotes a matter, affair, or occasion, particularly in legal contexts. All three occurrences in Daniel 6 concern the officials' search for 'grounds of accusation' against Daniel. Unable to find any corruption or negligence in his administration, they conspire to create a religious pretext for his condemnation. The word represents the legal case or charge they seek to bring against him. Cognate with Syriac terms for cause or occasion, the word emphasizes the formal, legal dimension of their plot. Their failure to find any 'illa' (grounds) in Daniel's governance testifies to his integrity—a frustration that drives them to manufacture a religious law he cannot obey.

(3×) Three occurrences in Daniel 6:4-5, all in the phrase seeking 'grounds for accusation' against Daniel. The multilingual evidence shows varied approaches: some versions give 'occasion,' others show transliteration or references to related verbs ('went up'). The legal context is clear: Daniel's enemies need a formal charge to bring before the king, but his blameless administration provides no opportunity. The repetition emphasizes their thorough but fruitless investigation —no corruption, no negligence, no grounds for accusation in his civic life. Only his uncompromising religious devotion offers them an angle. **CAUSE REASON PRETEXT**
en: ground | **es:** ocasión | **fr:** [עלא], il-est-monté | **de:** [עלא], ging-hinauf Dan 6:4; Dan 6:5

עַוְלָה H5932 *N-fs* (1×)

iniquity, injustice, wrongdoing; unrighteousness in action or character

This noun denotes injustice, wrongdoing, and violent unrighteousness—the opposite of the justice and equity God requires. It appears frequently in poetic texts describing both human wickedness and the character of those who oppose God. Hosea 10:9 uses it in the phrase 'sons of iniquity,' referring to evildoers. The term emphasizes the active, aggressive nature of sin—not mere moral failing but violent injustice that harms others. Psalms and prophets contrast this with God's righteousness, establishing iniquity as incompatible with God's presence and ultimately destined for judgment.

(1×) Injustice or violent wrongdoing in Hosea 10:9, though the textual form here may be a variant spelling. The translations consistently render this as 'iniquity' (English, Spanish: 'iniquidad', French: 'crime'), capturing the moral dimension. Hosea uses it to characterize Israel's persistent rebellion, connecting it back to Gibeah's atrocity (Judges 19-21). The term emphasizes how social injustice and moral corruption represent fundamental breach of covenant relationship with God. **INIQUITY AND LAWLESSNESS**
en: iniquity | **es:** iniquidad | **fr:** crime | **de:** [עלוה] Hos 10:9

עַלְוָה H5933 *N-proper-ms* (3×)

Alvah/Aliah; an Edomite chief listed in Genesis and Chronicles

This name appears in the genealogies of Edomite chiefs descended from Esau, with variant spellings in the Masoretic tradition. Genesis 36:40 has Alvah, while 1 Chronicles 1:51 shows both Ketiv (Alyah) and Qere (Alvah) readings, demonstrating textual variation in proper name transmission. The individual is listed among the 'chiefs of Edom' according to their clans and regions. The Septuagint's varied Greek forms (Gola, Aloua) show ancient translators grappling with the same textual uncertainties. The name's etymology is uncertain, though it may relate to roots suggesting height or exaltation.

(3×) Three occurrences (Genesis and Chronicles with Ketiv/Qere variant) all referring to one Edomite chief. The multilingual evidence shows the textual variants: Alvah/Aliah/Alva, with some versions bracketing the Hebrew forms to acknowledge the manuscript uncertainty. The genealogical lists in Genesis 36 and 1 Chronicles 1 serve to document Edom's tribal structure, fulfilling the promise that Esau would father chiefs and kings. The textual variants reflect the challenges of preserving ancient Near Eastern proper names through centuries of manuscript transmission. **PERSONAL NAMES**
en: (Alvah), Alvah, [K: Alyah] | **es:** (Alva), Alvah, [Alya] | **fr:** Alvah, [עלוה], [עליה] | **de:** Alwa, [עלוה], [עליה] Gen 36:40; 1Chr 1:51

עֲלוּמִים H5934 *N-msc / 3ms* (5×)

youth, youthful vigor — the prime of life marked by strength and vitality, always in plural abstract form

This abstract plural noun denotes the period and vigor of youth, always appearing with possessive suffixes ('his youth,' 'your youth'). In Job 20:11, youthful vigor fills a wicked man's bones only to lie down with him in the dust — a poignant image of wasted vitality. Job 33:25 uses it for the renewal of flesh to a youthful state, while Psalm 89:45 laments a king's shortened youth. Isaiah 54:4 promises that the shame of youth will be forgotten in restoration.

(5×) The abstract state and energy of youth, always in plural construct with possessive suffixes, emphasizing vitality and its transience. In Job 20:11 youthful vigor saturates the bones of the wicked only to perish; in 33:25 it describes miraculous physical renewal. The Spanish glosses 'juventud' and French 'jeunesse' confirm the semantic range centers on the prime-of-life period. Psalm 89:45 and Isaiah 54:4 extend the concept to national and covenantal contexts of loss and restoration. **YOUTH PERIOD**
en: [his-youth], his-youth, your-youth | **es:** (su-juventud), juventud-de-el, su-juventud | **fr:** [עלומיך], jeunesse, son-(עלומיו)-lui | **de:** [(עלומיו)], [[עלומן]], [עלומיו] Job 20:11; Job 33:25; Ps 89:45; Isa 54:4

עֵלָן H5935 *N-proper-ms* (2×)

Alvan, Alian (personal name: a Horite chief, descendant of Seir, with variant spellings)

This personal name appears in the genealogy of Seir the Horite in Genesis 36:23 (as Alvan) and 1 Chronicles 1:40 (where the Ketiv reads Alyan and the Qere reads Alvan). The Septuagint renders it variously (Γωλων, Γωλαμ, Σωλαμ, Ιωλαμ, Αλουαν), reflecting textual fluidity. The name's etymology is uncertain. All modern translations transliterate the name, noting the variant spellings.

(2×) A personal name in the Seirite genealogies of Genesis 36:23 and 1 Chronicles 1:40. The double occurrence reflects the two parallel genealogical lists, with a Ketiv-Qere variant in Chronicles ('Alyan' vs. 'Alvan'). All target languages transliterate the name, preserving the textual variants where noted. **PERSONAL NAMES**
en: Alvan, Alyan | **es:** Alvan, Alyan | **fr:** Alvan, [עלין] | **de:** Alwan, [עלין] Gen 36:23; 1Chr 1:40

עֲלוּקָה H5936 *Prep-l / N-fs* (1×)

leech, a blood-sucking creature used proverbially for insatiable greed

The leech appears in Proverbs 30:15 as a symbol of insatiable craving. The creature is notorious for its persistent blood-sucking, never satisfied until gorged. The proverb uses it to introduce a numerical saying about things that never say 'enough'—Sheol, the barren womb, thirsty earth, and fire. Some ancient interpreters suggested this might refer to a vampire-like demon or even represent the name of a sage, but the literal understanding as a leech fits perfectly with wisdom literature's use of natural observation for moral instruction. The image powerfully captures relentless, parasitic desire.

(1×) The blood-sucking leech in Proverbs 30:15, introducing a saying about insatiable things. The multilingual evidence consistently identifies this as a leech (English: 'the-leech', Spanish: 'la-sanguijuela', French: 'à-לעלוקה'), though translations show minor variations. The proverb states 'the leech has two daughters, Give and Give,' using the creature's dual suckers as a vivid metaphor for unquenchable greed and the human appetites that can never be satisfied apart from contentment in God. **CREEPING SWARMING THINGS**
en: the-leech | **es:** A-la-sanguijuela | **fr:** à-לעלוקה | **de:** [לעלוקה] Prov 30:15

עָלַז H5937 *V-Qal-Imperf.Cohort-1cs* (17×)

Exult, rejoice jubilantly — to triumph with exuberant gladness, used of praise to God, cosmic rejoicing, and even the boasting of the wicked.

A verb expressing exuberant, even ecstatic joy — stronger than ordinary gladness, it connotes triumphant exultation. Habakkuk 3:18 captures its theological core: 'I will exult in the God of my salvation,' pairing it with the synonymous gîl. Zephaniah 3:14 summons daughter Zion to 'exult!' alongside singing and rejoicing. Yet the word is not reserved for the righteous: Jeremiah 50:11 and Psalm 94:3 apply it to enemies and the wicked who gloat in their temporary success. Even creation joins in — Psalm 96:12 has the fields exulting before the Lord. Spanish 'exulten' and 'alégrese' together capture its dual notes of triumph and deep gladness.

exult, rejoice jubilantly (17×) To exult or rejoice with jubilant triumph, expressing exuberant and sometimes ecstatic gladness. It appears in theophanic praise (Ps 60:6; 108:7, where God himself exults), in summons to worship (Zeph 3:14; Ps 68:4; 149:5), in personal testimony of joy (Ps 28:7; Hab 3:18), and negatively of the wicked's gloating (Ps 94:3; Jer 51:39). Cosmic creation exults in Psalm 96:12. The word parallels simah ('rejoice') and gîl ('be glad'), but carries a heightened sense of outward, vocal triumph. **REJOICING AND GREETING**
en: (you-exult), I-will-exult, [ketiv:you-exult] | **es:** Alégrese, Exulten, [kethiv] | **fr:** et-exulter, et-ותעלנה, exult | **de:** [(תעלו)], [[תעלי]], [אעלוזה] 2Sam 1:20; Ps 28:7; Ps 60:6; Ps 68:4; Ps 94:3

עָלֵז H5938 *Conj-w / Adj-ms* (1×)

exultant, jubilant, triumphant; one who rejoices boisterously

This adjective describes someone in a state of exultation—jubilant, triumphant rejoicing. In Isaiah 5:14, it characterizes those who celebrate in Jerusalem, oblivious to coming judgment. The prophet portrays Sheol opening wide to swallow the nobles, masses, and 'the exulting one' of Jerusalem—those who feast and carouse without regard for God's work. The term captures boisterous, self-confident celebration, which in Isaiah's context becomes tragic irony as those reveling are about to descend into death. It emphasizes the spiritual danger of comfortable self-satisfaction.

(1×) Describing one who exults or celebrates jubilantly in Isaiah 5:14. The translations capture this (English: 'and-the-exulting', Spanish: 'y-el-que-se-regocija') as part of Isaiah's judgment oracle. The context is crucial: this exultation happens in the midst of spiritual blindness and moral decay. Those who party and rejoice, ignoring God's work and justice, will find their celebration cut short by judgment. The term highlights how misplaced joy becomes part of the indictment. **JOY AND EXULTATION**
en: and-the-exulting | **es:** y-el-que-se-regocija | **fr:** [ועלז] | **de:** [ועלז] Isa 5:14

עַלָטָה H5939 *Prep-b* (4×)

thick darkness, deep gloom; darkness of evening or nighttime used for concealment

This word describes the deep darkness of twilight or night, particularly when used for concealment. In Genesis 15:17, it marks the mysterious darkness accompanying God's covenant with Abraham. Ezekiel uses it three times for the darkness under which the prophet performs his symbolic action of exile—carrying his belongings out in the dark as a sign of Jerusalem's coming captivity. The term implies more than mere absence of light; it suggests the obscuring gloom that hides actions or events. Multilingual glosses (Spanish 'oscuridad,' French 'ténèbres') emphasize the thickness and depth of this darkness.

(4×) Thick darkness or gloom, especially at twilight. Genesis 15:17 associates it with the theophanic darkness of God's covenant ceremony. In Ezekiel 12, the repeated use (vv. 6, 7, 12) emphasizes the darkness under which the symbolic exile occurs, paralleling the actual night-flight of refugees. The darkness serves both literal and symbolic functions—concealing movements while signifying judgment. **DARKNESS AND GLOOM**

en: and-thick-darkness, in-the-dark | **es:** en-oscuridad, y-oscuridad | **fr:** dans-l'obscurité, et-épais-ténèbres | **de:** [בעלטה], und-Finsternis Gen 15:17; Ezek 12:6; Ezek 12:7; Ezek 12:12

עֵלִי H5940 *Prep-b* (1×)

pestle, an instrument for grinding or pounding grain in a mortar

The pestle was the grinding instrument used with a mortar for crushing grain, spices, or other materials. Proverbs 27:22 uses it in a striking metaphor: even if you pound a fool with a pestle in a mortar among the grain, you won't remove his folly. The image suggests vigorous, repeated pounding—the kind of forceful action needed to break down grain. Yet the proverb's point is that folly is even more stubborn than grain; it cannot be beaten out of someone through punishment alone. This reflects wisdom literature's understanding that true change requires more than external force.

(1×) The grinding tool used with a mortar in Proverbs 27:22, appearing in a metaphor about the persistence of folly. The multilingual evidence (English: 'with-a-pestle', Spanish: 'con-el-pilón' [pestle/pounder], French: 'בעלי') shows consistent understanding of this as a pounding instrument. The proverb's vivid imagery emphasizes that folly is fundamentally resistant to correction by force—a profound observation about human nature and the limitations of punishment without transformation of heart. **UPPER MILLSTONE**

en: with-a-pestle | **es:** con-el-pilón | **fr:** בעלי | **de:** in-ueber-mich Prov 27:22

עֵלִי H5941 *Prep-l / N-proper-ms* (33×)

Eli — the aged priest at Shiloh who raised Samuel and whose house fell under divine judgment

Eli is the proper name of the high priest who served at the tabernacle in Shiloh during the transitional period between the judges and the monarchy. His 33 occurrences cluster in 1 Samuel 1-4 and a few retrospective references. He first appears as an elderly figure sitting by the doorpost of the temple, misinterpreting Hannah's silent prayer as drunkenness before blessing her petition for a son (1 Sam 1:9-17). He raised the young Samuel entrusted to the sanctuary and recognized that YHWH was calling the boy in the night (1 Sam 3:1-18). Yet his failure to restrain his corrupt sons Hophni and Phinehas brought a devastating oracle: his priestly line would be cut off (1 Sam 2:27-36). When the ark was captured and his sons killed, the ninety-eight-year-old Eli fell backward from his seat, broke his neck, and died (1 Sam 4:12-18). The fulfillment of his house's doom extends to 1 Kings 2:27, where Solomon expels Abiathar.

Eli (33×) The personal name of the priest and judge at Shiloh who mentored the boy Samuel. His narrative spans Hannah's vow (1 Sam 1:9-17), Samuel's nocturnal call (1 Sam 3:1-18), the oracle against his house for tolerating his sons' corruption (1 Sam 2:27-36), and his death upon hearing of the ark's capture (1 Sam 4:12-18). His priestly line's removal is completed in 1 Kings 2:27. **ELI PRIEST NAME**

en: Eli | **es:** Elí | **fr:** Éli | **de:** Eli 1Sam 1:3; 1Sam 1:9; 1Sam 1:12; 1Sam 1:13; 1Sam 1:14

עֶלְי H5942 *Adj-fp* (2×)

upper (adjective: higher in elevation or position, opposite of lower)

This adjective describes spatial elevation, appearing in contexts of geography and water sources. In Joshua 15:19 and Judges 1:15, Achsah asks her father Caleb for 'the upper springs' (in addition to 'the lower springs'). The contrast between עִלִּית (upper) and תַּחְתִּית (lower) is explicit and functional, distinguishing springs at different elevations in the Negev. All modern translations render 'upper' or equivalent forms.

(2×) Denotes higher elevation or superior position, contrasted with 'lower' (תַּחְתִּית). Both occurrences (Joshua 15:19, Judges 1:15) refer to 'upper springs' granted to Achsah. The multilingual glosses uniformly render 'upper' or 'superior,' preserving the spatial and positional nuance. **UPPER UPPERMOST**

en: -the-upper, upper | **es:** superiores | **fr:** -le-supérieur, supérieur | **de:** -der-upper, upper Josh 15:19; Judg 1:15

עִלָּי H5943 *Conj-w* (18×)

Most High: an Aramaic divine epithet for God as supreme sovereign, used exclusively in Daniel.

An Aramaic adjective in the emphatic state meaning 'highest' or 'most exalted,' serving as a title for God throughout the Aramaic sections of Daniel. It appears both with the noun for God, as 'the Most High God' (Dan 3:26; 5:18, 21), and independently as a divine title, 'the Most High' (Dan 4:14, 21, 22, 29, 31; 7:25). The term emphasizes God's absolute sovereignty over earthly kingdoms, a theme central to Nebuchadnezzar's humbling and restoration (Dan 4). Its ketiv-qere variation (written as illai, read as illaa) reflects typical Aramaic orthographic convention. The epithet parallels the Hebrew Elyon found in Genesis 14 and the Psalms, extending the same theology of divine supremacy into the Aramaic court narratives.

[ketiv:Most High] (18×) An Aramaic divine epithet designating God as supreme ruler over all earthly and heavenly powers. Used in Daniel's court narratives both attributively ('the Most High God,' Dan 3:26; 5:18, 21) and as a standalone title ('the Most High,' Dan 4:14, 21, 29, 31; 7:25). The ketiv-qere alternation reflects standard Aramaic scribal convention. This title parallels Hebrew Elyon and underscores the book's central claim that God deposes and raises kings at will. Multilingual glosses capture the superlative force: Spanish 'Altisimo,' German 'der Hoechste.' **MOST HIGH DIVINE**

en: (qere:Most-High), (qere:and-Most-High), Most-High | **es:** (Altísimo), (el-Altísimo), (y-al-Altísimo) | **fr:** [ולעלאה], [ולעליא], [עליא] | **de:** der-Hoechste, und-zu-der-Hoechste Dan 3:26; Dan 4:2; Dan 4:17

עֲלִיָּה H5944 *Conj-w / N-fsc / 3ms* (20×)

An upper room or roof-chamber for privacy and devotion; God's celestial upper chambers; an ascent or stairway

The noun עֲלִיָּה names the room built on the flat roof of a Near Eastern house — cool, secluded, and elevated above the daily bustle below. In the Judges narrative, Eglon is assassinated in his private עֲלִיָּה (Judg 3:20-25), and Elijah carries a widow's dead son up to the roof-chamber where he prays and the child revives (1 Kgs 17:19). Daniel prays three times daily in his עֲלִיָּה with windows open toward Jerusalem (Dan 6:10). The Syriac cognate ʿellithā and Aramaic ʿălithā confirm the architectural sense across Semitic languages. Remarkably, the Psalms elevate this humble domestic space to cosmic proportions: God 'lays the beams of His upper chambers on the waters' (Ps 104:3).

1. upper room or chamber (17×) The primary architectural sense of an upper room or roof-chamber — a private, elevated space used for lodging, devotion, or seclusion — covering 17 of 20 occurrences. Eglon's cool summer chamber (Judg 3:20), the Shunammite's guest room built for Elisha 'with walls' (2 Kgs 4:10), and the chamber over the gate where David wept for Absalom (2 Sam 18:33) all share this sense. The Spanish 'aposento alto' and French parallel renderings confirm an upstairs, enclosed space distinct from the main house. Nehemiah 3:31-32 locates such rooms at corners of the Jerusalem wall, showing they could also be fortification chambers. **GEOGRAPHY AND SPACE**

en: and-its-upper-rooms, and-the-upper-rooms, and-upper-rooms | **es:** aposento, aposento-alto-de, cámara-alta-de | **fr:** [והעליות], [ועליות], [ועליותין] | **de:** [והעליות], [ועליות], [ועליותין] Judg 3:20; Judg 3:23; Judg 3:24; Judg 3:25; 2Sam 18:33

2. God's upper chambers (cosmological) (2×) A striking cosmological extension where God's 'upper chambers' become the celestial storehouse of the heavens. In Psalm 104:3 God 'lays the beams of His upper chambers on the waters,' and from those chambers He waters the mountains (Ps 104:13). Amos 9:6 similarly

places God's 'upper stories' in the heavens. The Spanish 'de sus altos aposentos' preserves the grandeur — the same word for a humble rooftop room is scaled up to describe the architecture of heaven itself, where God stores and distributes the rain. **CELESTIAL UPPER CHAMBERS**
en: His-upper-chambers, from-His-upper-chambers | **es:** de-sus-altos-aposentos, desde-sus-altos-aposentos | **fr:** chambre-haute, de-chambre-haute | **de:** sein-upper-chambers, von-sein-upper-chambers Ps 104:3; Ps 104:13

3. ascent or stairway (1×) A unique sense describing an ascent or stairway rather than a room. In 2 Chronicles 9:4 (parallel to 1 Kings 10:5), the Queen of Sheba is overwhelmed by Solomon's עֲלִיָּה — his 'ascent' or processional stairway by which he went up to the house of the LORD. The Spanish 'su escalera' ('his staircase') marks this as distinct from a dwelling-space, pointing instead to the ceremonial passage of ascent. The etymology from עָלָה ('to go up') naturally supports both: the room one goes up to and the way by which one ascends. **STAIRWAY STEPS**
en: and-his-upper-chamber | **es:** y-su-escalera | **fr:** [ועליתו] | **de:** [ועליתו] 2Chr 9:4

עֶלְיוֹן H5945a *Art / Adj-ms* (23×)
Upper or uppermost in position; high or exalted in rank; Most High as a divine title
Whether describing the upper gate of the temple or the supreme God of Israel, this adjective moves along a vertical axis from architecture to theology. Most frequently it identifies the higher of two matching features: the upper pool (2 Kgs 18:17), the upper chambers (Ezek 41:7), or Upper Beth-horon (Josh 16:5). Deuteronomy 26:19 and 28:1 use it for Israel's exalted status above the nations, a superlative rank. At its theological peak in Psalm 89:27 and 97:9, it becomes a divine epithet: the Most High, supreme over all gods and all the earth. Spanish Altisimo and French Tres-Haut preserve this devotional resonance.

1. upper, uppermost (spatial) (17×) Upper or uppermost in physical location, used attributively to distinguish the higher of two features: gates, pools, chambers, baskets, springs, or cities. The topmost basket in Genesis 40:17, Upper Beth-horon in Joshua 16:5, and the upper gate of 2 Kings 15:35 all rely on this concrete spatial sense. **UPPER UPPERMOST**
en: pool, the-highest, the-top | **es:** el-superior, la-alta, la-de-arriba | **fr:** [העליון], [העליונה], [העליונת] | **de:** [העליון], [העליונה], dem-obersten Gen 40:17; Josh 16:5; 2Kgs 15:35; 2Kgs 18:17; 1Chr 7:24

2. high, exalted, lofty (4×) High, exalted, or lofty in rank or status, used predicatively of nations or structures elevated above others. Deuteronomy 26:19 and 28:1 promise that God will set Israel high above all nations. This sense carries the verticality of the first meaning into the realm of honor and prestige, distinct from the specifically divine usage. **LIFTING AND EXALTING**
en: exalted, high | **es:** alto, excelsa, ruinas | **fr:** [עליון], haut | **de:** der-Hoechste, hoch Deut 26:19; Deut 28:1; 1Kgs 9:8; 2Chr 7:21

3. Most High (divine epithet) (2×) The Most High, a superlative divine epithet designating God as supreme over all other powers and beings. Psalm 97:9 declares the LORD most high over all the earth, and Psalm 89:27 applies it to the Davidic king as a reflection of divine sovereignty. French Tres-Haut and Spanish Altisimo preserve the devotional and liturgical weight of this title. **MOST HIGH DIVINE**
en: Most-High, the-highest | **es:** Altísimo, el-más-alto | **fr:** Très-Haut | **de:** der-highest, meist-hoch Ps 89:27; Ps 97:9

עֶלְיוֹן H5945b *Adj-ms* (30×)
Most High — a divine title emphasizing God's supreme sovereignty above all powers and nations
Elyon ('Most High') is one of the great divine epithets, appearing 30 times as a title stressing God's absolute supremacy over all creation. Its earliest attestation — in the Melchizedek episode where he blesses Abram by 'El Elyon, creator of heaven and earth' (Gen 14:18-22) — establishes the cosmic scope of the title. Balaam invokes 'the knowledge of the Most High' in his oracles (Num 24:16), and the Song of Moses credits Elyon with allotting nations their territories (Deut 32:8). The Psalms are its richest habitat, where it appears in nearly every combination with other divine names: YHWH Elyon (Ps 7:18; 47:3), Elohim Elyon (Ps 57:3; 78:56), and El Elyon (Ps 78:35). The title even extends to human rulers or angelic beings called 'sons of the Most High' (Ps 82:6). Spanish 'Altisimo,' French 'Tres-Haut,' and German 'der Hoechste' all preserve the superlative character.

Most High (30×) A divine title meaning 'Most High,' affirming God's supreme position above all cosmic and earthly powers. First attested in the Melchizedek blessing as El Elyon, 'God Most High, creator of heaven and earth' (Gen 14:18-22). Deuteronomy 32:8 assigns Elyon the sovereign act of apportioning nations. In the Psalms it combines freely with YHWH (Ps 7:18), Elohim (Ps 57:3), and El (Ps 78:35). Psalm 82:6 extends the epithet metaphorically to angelic or human rulers as 'sons of the Most High.' **MOST HIGH DIVINE**
en: Most-High, the-Most-High | **es:** Altísimo, Elyon, el-Altísimo | **fr:** Très-Haut | **de:** dem-Höchsten, der-Höchste, der-meist-hoch Gen 14:18; Gen 14:19; Gen 14:20; Gen 14:22; Num 24:16

עֶלְיוֹן H5946 *Adj-mp* (4×)
Most High; Aramaic divine title emphasizing God's supreme sovereignty, used exclusively in Daniel's visions
An Aramaic title for God meaning 'Most High,' appearing only in Daniel 7 where it describes the saints who receive the kingdom. The double plural form ('holy ones of the Most High') intensifies both the holiness of the people and the supremacy of God. This title emphasizes divine sovereignty over all earthly kingdoms—a central theme in Daniel's apocalyptic visions where human empires rise and fall while God's reign endures. The Spanish and English consistently render this as 'Altísimo/Most High,' preserving the superlative nature of the divine name.

(4×) The Aramaic divine title 'Most High' (Elyon) emphasizing God's supreme authority. All four occurrences in Daniel 7 (vv. 18, 22, 25, 27) appear in contexts describing the 'saints of the Most High' receiving eternal dominion after the defeat of earthly kingdoms. The title underscores God's transcendent sovereignty in the apocalyptic vision of world history culminating in divine rule. **MOST HIGH DIVINE**
en: Most-High | **es:** Altísimo | **fr:** les-Très-Hauts | **de:** [עליונין] Dan 7:18; Dan 7:22; Dan 7:25; Dan 7:27

עַלִּיז H5947 *Adj-mpc* (7×)
Exultant, jubilant; describing cities or persons marked by boisterous, triumphant rejoicing or revelry
This adjective captures a mood of loud, triumphant exultation, often applied to cities personified as reveling in their prosperity. Isaiah uses it repeatedly to characterize places like Jerusalem and Tyre before their downfall (Isa 22:2; 23:7), and Zephaniah applies it to Nineveh (Zeph 2:15). The word carries an edge of irony in prophetic speech: the jubilation it describes is typically about to be silenced by divine judgment. Spanish 'exultante' and French 'triomphant' both capture the overtone of proud, noisy celebration.

exultant, jubilant (7×) Exultant or jubilant, describing a state of boisterous, triumphant rejoicing. Predominantly used in prophetic judgment oracles where cities are personified as reveling before their fall: Jerusalem as the 'jubilant city' (Isa 22:2), ancient Tyre (Isa 23:7), and Nineveh (Zeph 2:15). Also describes persons in Isa 13:3 ('my proudly exulting ones') and the silencing of revelers' noise in Isa 24:8. The prophetic context gives it an ironic or ominous tone: exultation that is about to be cut short. **REJOICING AND GREETING**
en: exultant, exulting-ones-of, of-revelers | **es:** alegre, exultante, exultantes-de | **fr:** puissant, triomphant | **de:** [העליזה], [עליזי], frohlockend Isa 13:3; Isa 22:2; Isa 23:7; Isa 24:8; Isa 32:13

עֲלִיל H5948 *Prep-b / N-ms* (1×)
furnace, crucible, or workshop (uncertain); a place or instrument

for refining metal
This rare and difficult word appears only in Psalm 12:6, where silver refined in a furnace provides a metaphor for the purity of God's words. The text reads literally 'silver refined in a furnace/crucible for the earth,' though the precise meaning remains disputed. Ancient versions and rabbinic tradition understood it as a furnace or crucible, focusing on the refining process. Some modern scholars suggest 'workshop' or even delete it as a gloss. Whatever the exact technical meaning, the psalm's point is clear: God's words are thoroughly tested and proven pure, unlike human speech which is characterized by lies and flattery.

(1×) A term appearing in Psalm 12:6 related to metal refining, most likely a furnace or crucible. The translations show the interpretive challenge (English: 'in-a-furnace', Spanish: 'en-crisol' [crucible], French: 'dans-fournaise' [furnace], German: 'in-ein-furnace'). Despite textual uncertainty, the context clearly uses metallurgical imagery to affirm that God's promises are completely reliable—refined and tested like silver purified seven times, containing no impurity or deception. **GEOGRAPHY AND SPACE**
en: in-a-furnace | **es:** en-crisol | **fr:** dans-fournaise | **de:** in-ein-furnace Ps 12:6

עֲלִילָה H5949 *N-fpc / 2mp* (24×)
A deed, act, or work (whether of God or humans); also a contrived charge or baseless accusation in legal contexts.
Primarily denotes actions or deeds, used with striking range. The psalmists celebrate God's mighty alilot – His awesome works toward humanity (Ps 66:5; 77:12) and His acts made known among the nations (1 Chr 16:8). German Taten and Spanish obras both capture this broad 'deeds' sense. Ezekiel uses the plural repeatedly for Israel's corrupt practices and evil conduct (Ezek 14:22; 20:43; 36:17). A specialized legal sense appears in Deuteronomy 22:14, 17, where it means 'contrived charges' or 'baseless accusations' – a husband fabricating alilot devarim ('wantonness of words') against his bride. The accusation translations (Eng. accusations, Spa. pretextos) highlight this forensic narrowing.

1. deed, act, work (22×) A deed, act, or work performed by God or humans, used broadly for conduct whether praiseworthy or blameworthy. The psalmist declares God's acts among the peoples (1 Chr 16:8 = Ps 105:1), and Ps 66:5 invites onlookers to see His awesome deeds. Ezekiel repeatedly uses the plural for Israel's corrupt practices (Ezek 20:43; 36:17, 19). Multilingual glosses cluster around 'deeds/works': Ger. Taten, Spa. obras, Fra. action. **GEOGRAPHY AND SPACE**
en: His-deeds, and-according-to-deeds-your, and-according-to-their-deeds | **es:** ni-conforme-a-vuestras-obras, obra, obras-de-el | **fr:** [עלילתין], action, et-action | **de:** Taten, [עלילותם], [עלילתין] 1Sam 2:3; 1Chr 16:8; Ps 9:11; Ps 14:1; Ps 66:5

2. charge, accusation, pretext (2×) A formal accusation, contrived charge, or pretext brought against someone in a legal setting. Exclusively in Deut 22:14, 17, where a husband brings alilot devarim ('baseless charges') against his bride, claiming she was not a virgin. The forensic specificity is confirmed by translation choices: Eng. accusations, Spa. pretextos, Fra. accusations – all narrowing from general 'deeds' to deliberate fabrications in a judicial proceeding. **GEOGRAPHY AND SPACE**
en: accusations-of | **es:** pretextos-de | **fr:** accusations-de | **de:** accusations-von Deut 22:14; Deut 22:17

עֲלִילָה H5950 *Art / N-fs* (1×)
deed, work, action; specifically referring to God's great deeds
This feminine noun denotes a deed or great work, appearing only in Jeremiah 32:19 where it describes God's actions. The prophet declares God 'great in counsel and mighty in deed,' emphasizing both divine wisdom in planning and power in execution. The term may be a variant form of the more common 'alilah,' and some suggest reading the more standard form here. Regardless, Jeremiah's point is that God's works match His purposes—His deeds accomplish His wise counsel. This comes in a context where Jeremiah must buy a field while Jerusalem faces siege, trusting that God's purposes will prevail despite appearances.

(1×) God's mighty deed or work in Jeremiah 32:19, paired with His great counsel. The multilingual evidence shows minimal variation (English: 'the-deed', Spanish: 'de-obra' [of work/deed]), recognizing this as referring to divine action. The context of Jeremiah's symbolic land purchase emphasizes that God's deeds will fulfill His promises of restoration—even when circumstances seem to contradict those promises. The term links divine intention with divine accomplishment. **GEOGRAPHY AND SPACE**
en: the-deed | **es:** de-obra | **fr:** [העלילה] | **de:** [העלילה] Jer 32:19

עֲלִיצוּת H5951 *N-fsc / 3mp* (1×)
exultation, rejoicing; jubilant celebration (with darker overtones in context)
This noun describes exultation or jubilant rejoicing. In Habakkuk 3:14, it appears in a disturbing context—the oppressors' exultation was 'as it were to devour the poor.' The prophet describes wicked enemies who rejoice in violence and exploitation, celebrating as they destroy the vulnerable. Their joy is perverted, finding delight in cruelty rather than justice. Habakkuk's theophany portrays God coming in judgment against such oppressors, answering the prophet's complaint about unchecked wickedness. The term captures how celebration can be morally inverted when it rejoices in evil rather than good.

(1×) The rejoicing or exultation of oppressors in Habakkuk 3:14, characterized by their delight in devouring the poor. The translations (English: 'their-rejoicing', Spanish: 'su-regocijo', French: 'joie') show this as a celebration, but the context makes clear this is twisted joy—finding pleasure in victimizing others. Habakkuk presents this as the very attitude God's coming judgment will address, vindicating the oppressed and silencing the cruel celebration of the wicked. **JOY AND EXULTATION**
en: their-rejoicing | **es:** su-regocijo | **fr:** joie | **de:** [עליצתם] Hab 3:14

עִלִּי H5952 *Prep-b / N-fsc / 3ms* (1×)
roof chamber, upper room (Aramaic); an elevated room for prayer and private devotion
This Aramaic term designates an upper room or roof chamber, corresponding to Hebrew 'aliyyah.' Daniel 6:10 describes how Daniel went to his upper room to pray three times daily, with windows opened toward Jerusalem. Such upper rooms provided privacy and quiet, making them ideal for prayer and study. The eastward-facing windows allowed Daniel to pray toward the temple site, maintaining his connection to Jerusalem even in Babylonian exile. The detail reveals Daniel's disciplined devotional life and his refusal to compromise his public witness despite the king's decree. Upper rooms became significant prayer locations in both testaments.

(1×) Daniel's roof chamber or upper room in Daniel 6:10 where he maintained his practice of daily prayer toward Jerusalem. The multilingual evidence (English: 'in-his-upper-room', Spanish: 'en-su-aposento-alto', French: 'hauteur') consistently identifies this as an elevated private room. This architectural detail is crucial to the narrative: Daniel's faithfulness was both private (in his upper room) and public (with windows open), demonstrating that authentic devotion cannot be hidden and will not compromise under pressure. **GEOGRAPHY AND SPACE**
en: in-his-upper-room | **es:** en-su-aposento-alto | **fr:** hauteur | **de:** [בעליתה] Dan 6:10

H5953 *Conj-w / N-mpc / 2mp* (1×)
deeds, actions, practices; used of human conduct (especially wicked deeds)
This noun denotes deeds, actions, or practices—the concrete expression of human choices and character. In Zechariah 1:4, it appears in the prophetic call to repentance: 'Turn from your evil ways and your evil deeds.' The word emphasizes actual behavior rather than mere

intention, focusing on the patterns of action that characterized pre-exilic Israel. Zechariah urges the post-exilic community to learn from history and avoid repeating the behaviors that brought judgment. The term often carries negative connotations in prophetic literature, referring to wicked or corrupt practices that violate covenant.

(1×) The deeds or practices that characterize human behavior in Zechariah 1:4, appearing in the call to repentance. The multilingual glosses show this with a possessive (English: '[and-from-your-deeds]', Spanish: '[y-de-vuestras-obras]', French: 'et-maltraiter'), indicating the people's ownership of their actions. Zechariah's message is that return to God requires not just attitudinal change but concrete transformation of behavior—turning from the actual practices that constituted rebellion. **DOING AND MAKING**

en: [and-from-your-deeds] | **es:** [y-de-vuestras-obras] | **fr:** et-maltraiter | **de:** [[ומעלילכם]] Zech 1:4

עָלַל H5953a *V-Hitpael-Perf-2fs* (13×)

To deal with harshly, mock, abuse; more broadly, to act toward someone (severely or otherwise), to busy oneself with practices.

A verb that ranges from cruel mockery to the broader notion of 'dealing with' someone. Its most memorable occurrences involve the abuse of power: God's mighty acts against Egypt so Israel could recount 'how I made a mockery of them' (Exod 10:2), Balaam's donkey asking 'what have I done to you that you have struck me?' (Num 22:29), and the horrific abuse at Gibeah (Judg 19:25). In Lamentations, it shifts to a wider sense of severe dealing — 'deal with them as you have dealt with me' (1:22). Spanish captures the range with 'burlarse' (to mock) for the Hitpael and 'tratar/hacer' (to deal with) for the Piel, showing how the stem distinctions carry different intensities of action.

1. mock, abuse, deal harshly (7×) Hitpael: to mock, make sport of, abuse, deal ruthlessly. The dominant sense, used of God's mockery of Egypt (Exod 10:2), Balaam's frustration with his donkey (Num 22:29), the atrocity at Gibeah (Judg 19:25), the Philistines' fear of abuse (1 Sam 31:4), and divine hardening of Egypt (1 Sam 6:6). Spanish 'burlarse' ('to mock') and 'abusar' ('to abuse') consistently render the contemptuous, power-laden quality of this Hitpael usage. **OPPRESSION AND TYRANNY**

en: I-dealt-harshly, and-abuse, and-abused | **es:** me-burlé, se-burló, te-burlaste | **fr:** Je-dealt-harshly, [והתעללו], et-abuse | **de:** [והתעללו], du-spottete, er-dealt-harshly Exod 10:2; Num 22:29; Judg 19:25; 1Sam 6:6; 1Sam 31:4

2. deal with, act toward (3×) Piel: to deal with, act toward someone — a broader, less inherently negative sense than the Hitpael. In Lamentations 1:22 and 2:20, Jerusalem cries to God about how he has 'dealt with' her, and asks to whom he has 'done thus.' Spanish 'tratar' and 'hacer' ('to treat, to do') capture the general relational quality. The severity comes from context rather than the verb itself. **DOING AND MAKING**

en: You-dealt, You-dealt-thus, and-deal-with-them | **es:** has-tratado, me-hiciste, y-hazles | **fr:** et-enfant, tu-as-fait | **de:** behandelt, und-behandelt Lam 1:22; Lam 2:20

3. busy oneself with, practice (1×) Hitpael infinitive: to busy oneself with, to practice or commit actions deliberately. Psalm 141:4 prays that the heart not be inclined 'to practice wicked deeds.' Spanish 'para practicar' and French 'a agir' ('to act') render the self-engaging, deliberate quality of occupying oneself with an activity. **DOING AND MAKING**

en: to-practice | **es:** para-practicar | **fr:** à-agir | **de:** zu-practice Ps 141:4

4. cause grief, afflict (1×) Piel with emotional object: to cause grief, to afflict or deal painfully with. Lamentations 3:51 says 'my eye causes grief to my soul' — a specialized application where the 'dealing' produces suffering. The inward, psychological dimension distinguishes this from the interpersonal 'dealing with' of sense 2. **DOING AND MAKING**

en: causes-grief | **es:** aflige | **fr:** [עוללה] | **de:** behandelt Lam 3:51

5. be dealt with (1×) Pual passive: to be dealt with, to have harsh treatment inflicted upon oneself. Lamentations 1:12 asks onlookers to behold the suffering 'that has been dealt to me.' Spanish 'me ha sido hecho' ('has been done to me') preserves the passive framing. This is the recipient's perspective on the severe treatment described actively in senses 1 and 2. **DOING AND MAKING**

en: was-dealt | **es:** me-ha-sido-hecho | **fr:** enfant | **de:** behandelt Lam 1:12

עָלַל H5953b *Conj-w / V-Piel-ConsecImperf-3mp / 3ms* (5×)

to glean (grapes, olives); figuratively, to pick off survivors as a gleaner strips remaining fruit

This Poel denominative verb describes the agricultural practice of gleaning — gathering the remaining grapes or olives after the primary harvest. Leviticus 19:10 and Deuteronomy 24:21 prohibit landowners from gleaning their own vineyards, reserving the remnant for the poor and the sojourner. Jeremiah 6:9 uses the image figuratively with devastating force: 'They shall thoroughly glean as a vine the remnant of Israel.' In Judges 20:45, the verb is applied to warfare — the Israelites 'gleaned' the fleeing Benjaminites, picking off fugitives as a harvester strips a vine.

(5×) The act of gleaning leftover grapes or olives after harvest, used literally in legal texts that protect the poor's right to glean (Lev 19:10; Deut 24:21). Spanish 'rebuscar' ('to search again, glean') precisely captures the repeated, thorough gathering implied. Figuratively extended to military pursuit in Judges 20:45 and prophetic judgment in Jeremiah 6:9, where gleaning becomes a metaphor for the systematic destruction of survivors. French 'glaner' and German 'glean' reflect the agricultural core meaning. **REAPING AND HARVESTING**

en: and-gleaned-them, glean-thoroughly, gleaning | **es:** Rebuscar, rebuscarán, rebuscarás | **fr:** [יעוללו], enfant, et-glana-eux | **de:** Kind, [יעוללו], du-soll-glean Lev 19:10; Deut 24:21; Judg 20:45; Jer 6:9

עָלַל H5953c *V-Piel-Prtcpl-ms* (1×)

to act childishly, behave like a child; used of immature or irresponsible leadership

This verb, formed from the noun 'child,' means to act childishly or play the child. Isaiah 3:12 uses it in a scathing critique: 'my people—its ruler is acting the child.' The prophet indicts Jerusalem's leadership as immature, irresponsible, and unfit to govern. This accusation comes in a passage describing the collapse of competent leadership and the installation of youths and women (in Isaiah's patriarchal context, considered inappropriate rulers). The verb captures the devastating situation when those in authority lack wisdom, seriousness, or capability—they 'play' at leadership while the nation suffers.

(1×) The act of behaving childishly or immaturely in Isaiah 3:12, used of Jerusalem's ruler. The translations vary (English: 'act-like-children', Spanish: 'un-niño' [a child], French and German leave untransliterated), but the context makes the critique clear: the leadership lacks the maturity and wisdom necessary to guide the nation. This becomes part of Isaiah's larger indictment of Judah's failed leadership across all levels of society. **CHILDREN AND INFANCY**

en: act-like-children | **es:** un-niño | **fr:** [מעולל] | **de:** [מעולל] Isa 3:12

עָלַל H5953d *Conj-w / V-Piel-ConjPerf-1cs* (1×)

to thrust, push into; used of forcing something downward (metaphorically of humiliation)

This verb means to insert, thrust, or push something in forcefully. Job 16:15 uses it metaphorically: 'I have thrust my horn in the dust,' expressing extreme humiliation and defeat. The horn symbolizes strength and dignity in biblical imagery, so to thrust it into dust represents total abasement. The Poel form suggests intensive action. Job's lament describes his response to devastating loss and suffering —he has been brought so low that he has himself pushed his dignity into the dirt. The image powerfully conveys Job's experience of complete degradation.

(1×) The act of thrusting or pushing down in Job 16:15, used figuratively of Job pushing his own horn (symbol of strength/pride) into the dust. The translations capture this (English: 'and-I-have-thrust',

Spanish: 'y-he-hundido' [I have sunk/plunged]), though some leave it untransliterated due to rarity. The metaphor expresses Job's profound humiliation—not just experiencing defeat but acknowledging it fully by himself burying his dignity in dust, a powerful image of grief and abasement. PIERCE BORE THROUGH

en: and-I-have-thrust | **es:** y-he-hundido | **fr:** et-וְעַלְלֹתִי | **de:** [וְעַלְלֹתִ] Job 16:15

עָלַל H5954 *V-Hofal-Perf-3mp* (17×)

To go in, enter; to bring in or introduce (causative); to be brought before someone (passive)

The Aramaic verb 'alal functions as the primary verb of entry throughout the Aramaic portions of Daniel, mirroring the ubiquitous Hebrew bo'. In its basic Peal stem, wise men and astrologers 'come in' before the king (Dan 4:7; 5:8), and Daniel himself enters to request time (Dan 2:16, 24). The Haphel causative shifts the agency: Arioch 'brings Daniel in' before Nebuchadnezzar (Dan 2:25), and the king commands that the enchanters be 'brought in' to read the writing (Dan 5:7). The Hophal passive completes the set when Daniel 'is brought before' Belshazzar (Dan 5:13, 15) and the lions' den is sealed with the king's approach (Dan 6:18). Spanish entrar, hacer entrar, and ser traido map neatly onto the three stems, as do French entrer and German hineingehen.

1. go in, come in, enter (10×) The basic intransitive sense (Peal): to go in, come in, or enter a place or a royal presence. Daniel enters before the king (Dan 2:16), comes into the queen's banquet hall (Dan 5:10), and goes into his own house to pray (Dan 6:11). The wise men and enchanters likewise come in before Nebuchadnezzar (Dan 4:7; 5:8). Spanish entrar and French entrer correspond directly. The preposition 'al ('upon, before') frequently governs the person approached, giving the verb a courtly register of formal audience. GEOGRAPHY AND SPACE

en: (qere:came-in), [ketiv:came-in], came-in | **es:** (entraron), (entró), [entraron] | **fr:** entrer, sur | **de:** hineingehen, ueber Dan 2:16; Dan 2:24; Dan 4:7; Dan 4:8

2. bring in, cause to enter (4×) The causative sense (Haphel): to bring someone in, to introduce, or to cause to enter. Arioch brings Daniel before the king (Dan 2:25), the king commands that enchanters be brought in (Dan 4:6; 5:7), and Daniel himself asks to be brought in (Dan 2:24). Spanish hacer entrar and German hereinbringen both preserve the two-agent structure. The infinitive lehan'alah in Dan 4:3 and 5:7 shows the construction with an accusative of the person introduced before the qodam ('before') phrase. ENTERING AND GOING IN

en: bring-me-in, brought-in, to-bring-in | **es:** hazme-entrar, hizo-entrar, para-hacer-entrar | **fr:** entrer | **de:** hineingehen, zu-das-Brandopfer Dan 2:24; Dan 2:25; Dan 4:6; Dan 5:7

3. be brought in (3×) The passive sense (Hophal): to be brought in or carried before another agent, typically into a royal audience. Daniel is brought before Belshazzar (Dan 5:13), the vessels of the Jerusalem temple are brought in (Dan 5:15), and the stone is brought and placed over the den (Dan 6:18). Spanish fue traido and French fut amene both render the passive well. Each instance involves a solemn, official action — the subject does not enter voluntarily but is conducted by others into a place of authority. ENTERING AND GOING IN

en: was-brought, was-brought-in, were-brought-in | **es:** fue-traído, fueron-traídas, fueron-traídos | **fr:** entrer, le-montez!, le-sur | **de:** der-ueber, hineingehen Dan 5:13; Dan 5:15; Dan 6:18

עוֹלְלוֹת H5955 *N-fp* (6×)

Gleanings, especially of grapes or olives; the leftover clusters after harvest, used figuratively for a small remnant.

The feminine plural noun עוֹלְלוֹת (olelot) refers to the secondary pickings of a vineyard or olive grove — the small clusters left behind after the main harvest. While the term is agricultural in origin, every biblical occurrence uses it figuratively: for a devastated remnant (Isa 17:6; 24:13), for the meagerness of what invaders leave behind (Jer 49:9 = Obad 5), and memorably, for Gideon's modest achievement that surpassed Ephraim's full vintage (Judg 8:2). Spanish 'rebusco' and French 'glanure' capture this specialized agricultural-to-metaphorical sense beautifully.

gleanings (of grapes) (6×) The grape or olive gleanings — small, leftover clusters remaining after the primary harvest. Used exclusively in figurative contexts to evoke a pitifully small remnant or aftermath. In Judges 8:2, Gideon diplomatically compares his own 'gleanings' favorably with Ephraim's 'vintage' (בָּצִיר). Isaiah uses the image twice: gleaning as olive-beating (17:6) and as vintage aftermath (24:13). Jeremiah 49:9 and Obadiah 5 warn that even grape-gatherers leave gleanings, but the coming destroyer will not. German 'Nachlese' and Spanish 'rebusco' both denote this post-harvest gathering with precision. REAPING AND HARVESTING

en: gleanings, gleanings-of, like-gleanings-of | **es:** como-rebuscos, como-rebuscos-de, rebusco | **fr:** [כעוללת], [עוללות], glanure | **de:** Nachlese, [כעוללת], [כעללת] Judg 8:2; Isa 17:6; Isa 24:13; Jer 49:9; Obad 1:5

עָלַם H5956 *Prep-l / V-Hitpael-Inf* (28×)

To hide, conceal, or be hidden; in Hitpael, to look away deliberately; as substantive, secret or hidden things

A verb describing the act of concealing or the state of being hidden, spanning deliberate hiding (Hifil), passive concealment (Nifal), and willful avoidance (Hitpael). In Leviticus 4-5 the Nifal captures sins that are hidden from awareness — Spanish 'oculta' and French 'caché' both emphasize this unknowing concealment. The Hitpael in Deuteronomy 22 conveys a striking moral nuance: pretending not to see a neighbor's lost animal, where hiding is not physical but ethical. The participle-as-noun usage in Psalm 90:8 and Ecclesiastes 12:14 warns that no secret escapes God's sight.

1. hide, conceal actively (Hifil) (10×) The Hifil causative: actively and deliberately concealing something or someone. God hides his face (Isa 1:15), and humans hide wrongdoing or avert their eyes from duty (1 Sam 12:3). Spanish 'esconde' and English 'hide' both capture the volitional agency — this is not accidental obscurity but purposeful suppression of what should be visible or known. HIDING AND CONCEALING

en: I-will-hide, and-I-will-hide, but-one-who-hides | **es:** ciertamente, escondas, esconde | **fr:** [אעלים], [תעלם], a-caché | **de:** [אעלים], [העלימו], [ומעלים] Lev 20:4; 1Sam 12:3; 2Kgs 4:27; Job 42:3

2. be hidden, be concealed (Nifal stative) (9×) The Nifal stative: being in a state of hiddenness from sight or knowledge. Leviticus 4:13 and 5:2-4 repeatedly use this form for ritual impurity that escapes the person's notice — the sin is real but concealed from the sinner's own awareness. French 'caché' and Spanish 'oculta' convey this passive, unwitting concealment. In Job 28:21, wisdom itself is 'hidden from the eyes of all living.' HIDING AND CONCEALING

en: and-it-is-hidden, hidden, was-hidden | **es:** Y-está-oculta, escondida, fue-oculto | **fr:** [נעלם], cacher, caché | **de:** [ונעלמה], [נעלם], [נעלמה] Lev 4:13; Lev 5:2; Lev 5:3; Lev 5:4; Num 5:13

3. hide oneself, look away deliberately (Hitpael) (6×) The Hitpael reflexive: hiding oneself or deliberately averting one's gaze. Deuteronomy 22:1-4 uses this form three times for the person who sees a neighbor's stray animal and pretends not to notice — a pointed ethical charge. In Psalm 55:1, the psalmist pleads with God not to 'hide himself' from his supplication. German renderings with 'verbergen dich selbst' capture the reflexive moral dimension. HIDING AND CONCEALING

en: and-you-hide-yourself, hide-Yourself, melts- | **es:** esconderte, se-esconde, te-escondas | **fr:** [תתעלם], cacher, et-tu-cacher-toi-même | **de:** [יתעלם], [תתעלם], und-du-verbergen-dich-selbst Deut 22:1; Deut 22:3; Deut 22:4; Job 6:16; Ps 55:1

4. hidden things, secret matters (Nifal/Qal substantive) (3×) Participles used as substantives denoting hidden things or secret matters. In Psalm 90:8, 'our secret sins' (Qal passive participle) stand exposed before God's light. Ecclesiastes 12:14 declares that God will bring every 'hidden thing' into judgment. Psalm 26:4 identifies 'hidden ones' — those who act deceptively under cover. The shift from verbal process to nominal category underscores that what is hidden has a persistent, weighty reality. HIDING AND CONCEALING

en: hidden-thing, our-secret-sins, the-hidden-ones | **es:** lo-oculto, lo-oculto-

de-nosotros, los-que-se-esconden | **fr:** cacher | **de:** [נעלם], der-verbarg, unser-verbarg Ps 26:4; Ps 90:8; Eccl 12:14

עָלַם H5957 *N-ms* (20×)

Perpetuity, eternity; also ancient time or antiquity. Aramaic cognate of Hebrew עוֹלָם.

The Aramaic equivalent of Hebrew עוֹלָם, this word appears exclusively in the Aramaic portions of Daniel and Ezra. Its primary force is prospective — pointing forward into limitless duration. When Daniel declares that God's kingdom is 'an everlasting kingdom' (מַלְכוּת עָלַם, Daniel 3:33; 7:27), or when courtiers greet the king with 'live forever!' (לְעָלְמִין, Daniel 2:4), the word stretches into boundless future time. Yet in Ezra 4:15 and 4:19, it looks backward: 'from the days of old' (מִן־יוֹמָת עָלְמָא), describing Jerusalem's ancient rebellious reputation. The dual directionality is captured perfectly in Daniel 2:20: 'from eternity to eternity' (מִן־עָלְמָא וְעַד־עָלְמָא).

1. eternity, forever (18×) Eternity or perpetuity — limitless duration stretching into the future. This is the overwhelming sense, appearing in royal acclamations ('O king, live forever!', Daniel 2:4; 6:7), in descriptions of God's eternal kingdom (Daniel 3:33; 7:14, 27), and in the doxology of Daniel 2:20. The multilingual renderings converge strikingly: Spanish 'eternidad,' Korean 영원히, Swahili 'milele,' Arabic ولأبد, and Hindi सदा के लिए all point to the same unbounded temporal horizon. The emphatic plural עָלְמַיָּא ('ages of ages') in Daniel 7:18 intensifies the concept beyond simple duration. ETERNITY AND AGES

en: eternities, eternity, eternity-of | **es:** de-eternidades, eternidad, eterno | **fr:** [לעלמיא], [עלם], [עלמא] | **de:** Ewigkeit, Ewigkeiten, zu-Ewigkeiten Dan 2:4; Dan 2:20; Dan 2:44

2. ancient time, of old (2×) Ancient time or antiquity — the same unbounded temporal concept directed retrospectively toward the distant past. In Ezra 4:15 and 4:19, the phrase מִן־יוֹמָת עָלְמָא means 'from the days of old,' and the context is the Samaritan adversaries' letter warning Artaxerxes that Jerusalem has been rebellious 'since ancient times.' Spanish 'antiguos' and English 'old' confirm this backward-looking usage. The semantic architecture mirrors Hebrew עוֹלָם, which likewise can face either temporal direction depending on the preposition. ETERNITY AND AGES

en: old | **es:** antiguos | **fr:** éternité | **de:** [עלמא] Ezra 4:15; Ezra 4:19

עֶלֶם H5958 *Prep-l* (2×)

the young man, to the young man (noun with article/preposition: a male youth or adolescent)

This noun denotes a young man or youth, appearing in contexts involving David's encounter with Goliath. In 1 Samuel 17:56, Saul asks 'Whose son is this young man?' (referring to David). In 1 Samuel 20:22, Jonathan uses 'the young man' to refer to his armor-bearer in coded speech to David. The multilingual glosses uniformly render 'young man' or 'youth' ('joven,' 'muchacho,' 'jeune homme'), situating the term in the semantic field of adolescence or early adulthood.

(2×) Refers to a male youth, specifically David (1 Samuel 17:56) and Jonathan's armor-bearer (1 Samuel 20:22). The prepositional and article forms ('the young man,' 'to the young man') reflect syntactic roles in narrative contexts. All target languages render 'young man' or equivalent, capturing the age and social status of the referent. MAN AND HUMANITY

en: the-young-man, to-the-young-man | **es:** al-joven, el-muchacho | **fr:** le-jeune-homme, à-le-jeune-homme | **de:** der-jung-Mann, zu-der-jung-Mann 1Sam 17:56; 1Sam 20:22

עַלְמָה H5959 *Conj-w / N-fp* (7×)

A young woman of marriageable age; maiden, with connotations of virginity in many traditions (cf. Isa 7:14)

This noun designates a young woman who has reached the age of marriage, carrying strong connotations of youth and, in many translation traditions, virginity. Its most famous occurrence is Isaiah 7:14, where the Septuagint rendered it with Greek parthenos ('virgin'), shaping centuries of messianic interpretation. Elsewhere it appears naturally: Rebekah at the well (Gen 24:43), Miriam watching baby Moses (Exod 2:8), and young women in festive processions (Ps 68:25). The plural form appears in Song of Songs for the 'maidens' who love the bridegroom (Song 1:3).

young woman, maiden, virgin (7×) A young woman of marriageable age, typically unmarried and presumed chaste. The term occurs in pivotal narrative moments: Rebekah approaching the well (Gen 24:43), young Miriam watching over Moses (Exod 2:8), and most consequentially in Isaiah's Immanuel prophecy (Isa 7:14), where the LXX translation as parthenos shaped Christian theology. Spanish 'doncella' and French 'jeune fille' both emphasize youthful femininity. The plural appears in festive and romantic contexts: maidens in procession (Ps 68:25) and the beloved's admirers in Song of Songs (1:3; 6:8). VIRGIN MAIDEN

en: and-maidens, maidens, the-virgin | **es:** con-doncella, doncellas, la-doncella | **fr:** [העלמה], dans-בעלמה, et-des-jeunes-filles | **de:** [העלמה], [ועלמות], [עלמות] Gen 24:43; Exod 2:8; Ps 68:25; Prov 30:19; Song 1:3

עַלְמוֹן H5960 *N-proper-fs* (1×)

Almon, a Levitical city in Benjamin's territory, identical with Alemeth

Almon was one of the cities assigned to the Levites from Benjamin's inheritance. The parallel passage in 1 Chronicles 6:60 calls it Alemeth, showing the fluid nature of place name transmission. The Septuagint's variants ('Gamala,' 'Almon,' 'Elmon') further demonstrate this variation. Located about an hour northeast of Jerusalem at modern Almit, it served as one of the towns where Levites lived, fulfilling the plan to distribute the priestly tribe throughout Israel's territory. These Levitical cities created a network of religious instruction and leadership across all the tribes.

(1×) A Levitical town in Benjamin listed in Joshua 21:18. All major translations preserve this as 'Almon,' recognizing it as identical with Alemeth of 1 Chronicles 6:60. The assignment of cities to Levites (who received no tribal territory) fulfilled the plan to spread religious leadership throughout Israel, ensuring that teaching and priestly service remained accessible to all tribes. Almon's location near Jerusalem gave it strategic importance in Benjamin's inheritance. PERSONAL NAMES

en: Almon | **es:** Almón | **fr:** Almon | **de:** Almon Josh 21:18

עַלְמָה H5961 *N-fp* (2×)

young women, maidens; Alamoth (musical term: soprano voices or high-pitched instruments)

This noun primarily denotes young women of marriageable age, appearing in poetic and narrative contexts. But in several psalm superscriptions (1 Chronicles 15:20, Psalm 46:1), it functions as a musical term: עַל־עֲלָמוֹת likely means 'according to Alamoth' (soprano or high voices, perhaps sung by boys or women). The BDB notes that the term may indicate falsetto or the voice of young women. The multilingual glosses transliterate 'Alamoth' in the musical contexts, treating it as a technical liturgical term.

(2×) In musical contexts (1 Chronicles 15:20, Psalm 46:1), 'Alamoth' designates a style of singing or instrumentation—likely soprano or high-pitched, associated with young women's voices or boys' falsetto. All target languages transliterate the term ('alamoth,' 'Alamoth'), recognizing it as a liturgical rubric rather than a common noun. GIRL YOUNG WOMAN

en: Alamot, alamoth | **es:** alamot | **fr:** Alamoth, [עלמות] | **de:** [עלמות], alamoth 1Chr 15:20; Ps 46:1

עֵלָמִי H5962 *N-proper-ms* (1×)

Elamites, people from Elam (southwestern Iran); descendants of Shem's son Elam

The Elamites were inhabitants of Elam, the ancient kingdom east of Mesopotamia in what is now southwestern Iran. Elam appears

in Genesis 10 as one of Shem's sons, making Elamites part of the Semitic family of nations. Ezra 4:9 mentions them among the peoples forcibly resettled in Samaria by the Assyrian Empire, part of the policy of population displacement that created the mixed population of the region. Elamites also appear in Acts 2 at Pentecost, showing their continued presence in the ancient Near East. They represent the far-reaching scope of imperial conquest and deportation.

(1×) The people from Elam mentioned in Ezra 4:9 among those resettled in Samaria and opposing the Jerusalem temple rebuilding. The translations consistently render this as 'Elamites' or 'Elamaye' (English and Spanish: 'Elamaye/los-elamitas'), identifying them as a distinct ethnic group. Their inclusion in this list demonstrates how Assyrian and Babylonian deportation policies created complex, multi-ethnic populations in formerly Israelite territories—a key factor in the conflicts faced by post-exilic returnees. **ELAM NATION REGION**

en: Elamaye | **es:** los-elamitas. | **fr:** [עלמיא] | **de:** [עלמיא] Ezra 4:9

עַלְמוֹן דִּבְלָתָיְמָה H5963 *Prep / N-proper-fs* (2×)

Almon Diblathaim (place name: a Moabite encampment in the Israelite wilderness itinerary)

Almon Diblathaim is a station in the Israelite journey through the wilderness, located in Moab. It appears in Numbers 33:46-47, where the Israelites camp there before moving to the mountains of Abarim. The name may mean 'Almon of the two fig-cakes.' The BDB notes that it is equivalent to Beth Diblathaim mentioned elsewhere. The Septuagint renders it Γελμων Δεβλαθαιμ. All modern translations transliterate the compound name with appropriate prepositions ('in Almon Diblathaim,' 'from Almon Diblathaim').

(2×) A wilderness encampment in Moab (Numbers 33:46-47), part of the exodus itinerary. The prepositional forms ('in Almon Diblathaim,' 'from Almon Diblathaim') reflect arrival and departure in the travel narrative. All target languages transliterate the compound toponym, preserving the prepositional nuances. **PERSONAL NAMES**

en: from-Almon-diblathaim, in-Almon-diblathaim | **es:** de-Almón-Diblataim, en-Almón-Diblataim | **fr:** dans-Almon-diblathaim, de-Almon-diblathaim | **de:** in-Almon-diblathaim, von-Almon-diblathaim Num 33:46; Num 33:47

עָלֶמֶת H5964 *Conj-w / N-proper-ms* (4×)

Alemeth; a Benjamite personal name and a Levitical city, meaning uncertain

A name appearing in two contexts: as a Benjamite descendant in genealogies and as a Levitical city (also spelled Almon elsewhere). In 1 Chronicles 6-9, the genealogical lists show variant spellings reflecting textual transmission. The LXX Greek transliterations vary widely (Salamaith, Galemeth, Alamoth), suggesting scribal uncertainty about the exact form. As a place name, it designates a Levitical city in Benjamin's territory. The multilingual evidence shows transliteration rather than translation, typical for proper names.

(4×) Personal and place name occurring in Benjamite genealogies (1 Chr 8:36, 9:42) and as a Levitical city (1 Chr 6:60). The name appears with spelling variants (Alemeth/Alemeth/Alameth), and may be identical with Almon mentioned elsewhere. The diverse LXX renderings indicate textual fluidity in proper name transmission. **PERSONAL NAMES**

en: Alemet, and-Alemet | **es:** Alemet, Alémet, y-Alamet | **fr:** [ועלמת], [עלמת] | **de:** [ועלמת], [עלמת] 1Chr 6:60; 1Chr 7:8; 1Chr 8:36; 1Chr 9:42

עָלַס H5965 *V-Qal-Imperf-3ms* (3×)

To rejoice, delight; expressing joy through words or celebratory action

This rare verb appears only three times, always expressing joyful delight or exultant celebration. Job 20:18 says the wicked man 'will not rejoice' in ill-gotten gain, using it parallel to other verbs of joy. Job 39:13 describes the ostrich's wing 'flapping joyously,' a vivid image of exuberant movement. Most provocatively, Proverbs 7:18 has the adulteress inviting 'let us delight ourselves with love,' a perverse celebration of illicit pleasure. The root appears in rabbinic Hebrew meaning 'rejoicing' and shares semantic space with other Hebrew verbs of jubilation. The three contexts show joy's range—economic satisfaction, natural exuberance, and sensual delight.

(3×) Three occurrences showing verbal forms in Qal, Niphal, and Hithpael. Job 20:18 denies the wicked true rejoicing in their gains. Job 39:13's image of joyously flapping wings captures natural, unself-conscious exultation. Proverbs 7:18's use in the seduction speech shows the word's semantic neutrality—it can describe legitimate or illegitimate joy depending on context. The multilingual evidence shows varied handling: some preserve transliteration, others attempt semantic glosses. The verb's rarity makes its precise nuance harder to establish than more common synonyms. **REJOICING AND GREETING**

en: flaps-joyously, he-rejoices, let-us-delight-ourselves | **es:** bate-gozosa, deleitémonos, se-regocijará. | **fr:** יעלס, נעלסה, נתעלסה | **de:** [יעלס], [נעלסה], [נתעלסה] Job 20:18; Job 39:13; Prov 7:18

עָלַע H5966 *V-Piel-Imperf-3mp* (1×)

to drink up, swallow greedily (uncertain); possibly textual corruption

This obscure verb appears only in Job 39:30, describing how eagles' young 'drink up' or 'swallow' blood. However, the text is quite uncertain, and most scholars suggest this represents a textual corruption of a form of the verb 'la'a' (to swallow/gulp). The context describes the eagle's fierce nature—where the slain are, there the eagle is found, and its young ones eagerly consume blood. Whether the original verb was 'ala'a' or 'la'a,' the meaning converges on the image of greedy, eager consumption of prey. BDB notes this as an assumed root reconstructed from this single difficult passage.

(1×) A verb of uncertain meaning in Job 39:30, likely describing eagles' young drinking blood, though possibly a textual error for a different verb. The translations show the uncertainty (English: 'drink-up', Spanish: 'sorben' [suck up/absorb]), but all convey the image of consuming blood. The broader context of Job 39's animal descriptions emphasizes creatures' fierce, untamed nature—part of God's response to Job showing divine wisdom in creation's wildness and power. **DRINKING AND WATERING**

en: drink-up- | **es:** sorben- | **fr:** יעלעו | **de:** [יעלעו] Job 39:30

עֶלַע H5967 *N-fp* (1×)

ribs (Aramaic); the curved bones of the torso or sides of the body

This Aramaic term denotes ribs, the bones forming the side of the chest cavity. Daniel 7:5 uses it in describing the second beast of his vision—a bear with 'three ribs in its mouth between its teeth.' The image portrays a powerful, carnivorous creature actively devouring prey, with ribs (from its victims) still lodged in its jaws. The detail emphasizes the beast's voracious, destructive nature. In ancient symbolism, such vivid images represented empires and their conquests. The term is the Aramaic equivalent of Hebrew 'tsela',' which can mean rib or side.

(1×) The ribs in the mouth of the bear-like beast in Daniel 7:5. All major translations consistently render this as 'ribs' (English, Spanish: 'costillas', French: 'côte'), recognizing the anatomical reference. The three ribs symbolically represent nations or territories devoured by the empire the bear represents (commonly interpreted as Medo-Persia). The visual of a predator with victims' bones in its teeth powerfully communicates imperial conquest and domination. **FLESH AND BODY**

en: ribs | **es:** costillas | **fr:** côte | **de:** [עלעין] Dan 7:5

עָלַף H5968 *Conj-w / V-Hitpael-ConsecImperf-3fs* (5×)

to cover, enwrap; to faint or swoon from exhaustion; reflexively, to wrap or veil oneself

This verb spans a striking semantic arc from physical covering to loss of consciousness. In the Pual, it describes ivory 'encrusted with' sapphires (Song 5:14) and people 'enshrouded' or swooning at

street corners from famine (Isa 51:20). The Hithpael captures Tamar wrapping herself in a veil as disguise (Gen 38:14) and Jonah fainting from the scorching east wind (Jonah 4:8). The common thread is envelopment — whether by fabric, precious stone, or overwhelming physical sensation. The Arabic cognate ghalafa ('to sheathe, cover') confirms the root meaning.

(5×) To cover, encrust, or overlay a surface, as in Song 5:14 where the beloved's body is described as ivory set or 'covered with' sapphires. The Pual passive form emphasizes the resulting state of being overlaid. Spanish 'cubierta' ('covered') and French 'couvert' directly reflect this concrete sense of physical surface covering. The Arabic cognate ghalafa ('to sheathe') and Assyrian elpitu support a primary meaning of envelopment or encasing. **COVERING AND CONCEALING**

en: and-he-fainted, and-wrapped-herself, covered-with | **es:** cubierta, desfallecerán, desfallecieron | **fr:** [עלפן], couvert, et-languir | **de:** [ויתעלף], [מעלפת], [עלכן] Gen 38:14; Song 5:14; Isa 51:20; Amos 8:13; Jonah 4:8

עָלַף H5969 *N-fs* (1×)

fainted, enshrouded, covered; overcome physically or having senses obscured

This verb describes being covered, enveloped, or having one's senses obscured—either fainting from exhaustion or being enshrouded in confusion. Ezekiel 31:15 uses it in a metaphor about trees of Eden fainting or being covered in mourning when the great cedar (Assyria) fell. The context suggests the trees are enshrouded or covered (perhaps in darkness or mourning), though some translations understand it as fainting or swooning. The image conveys sympathetic response to catastrophic fall—all creation reacts when judgment strikes the mighty. The verb captures both physical covering and the overwhelming of consciousness.

(1×) The state of being covered, fainted, or enshrouded in Ezekiel 31:15, describing the trees' response to the fall of the great cedar. The translations show interpretive range (English: 'fainted', Spanish: 'se-desmayaron' [fainted/swooned], French: 'nuage' [cloud]), but converge on the image of being overcome or covered. The broader context of Ezekiel 31's allegory uses Eden's trees to represent nations —when mighty Assyria fell, all others were affected, either fainting in fear or being covered in mourning. **COVERING AND CONCEALING**

en: fainted | **es:** se-desmayaron | **fr:** nuage | **de:** [עלפה] Ezek 31:15

עָלַץ H5970 *V-Qal-Imperf-3mp* (8×)

To exult, rejoice greatly; expressing deep, triumphant joy typically directed toward God.

A Qal verb expressing exuberant, triumphant joy – stronger than ordinary gladness, closer to leaping exultation. It occurs almost exclusively in worship and prayer contexts directed toward God. Hannah's prayer provides the paradigmatic use: 'my heart exults in the LORD' (1 Sam 2:1). The Psalms pair it with singing and rejoicing (Ps 5:11, 9:2, 68:3), while Proverbs uses it for civic gladness when the righteous prosper (Prov 11:10, 28:12). Spanish 'se gozaran' (they will rejoice) and English 'exult' consistently render this intense, celebratory emotion.

exult, rejoice (8×) To exult or rejoice with intense, often triumphant gladness, typically directed toward God in worship or thanksgiving. The verb conveys a joy that overflows into visible or vocal expression, frequently paralleled with singing (zamar) and shouting for joy (ranan). Hannah's song establishes the pattern: 'my heart exults in the LORD' (1 Sam 2:1). The Psalms deploy it for communal worship (Ps 5:11 'let all who take refuge in you exult'; Ps 68:3 'exult before God'). Proverbs extends it to civic life, where public exultation marks the righteous community's flourishing (Prov 11:10, 28:12). **REJOICING AND GREETING**

en: and-exult, and-let-exult, exults | **es:** Cuando-se-gozan, exulte, se-gozarán | **fr:** [יעלץ], dans-בעלץ, et-exulter | **de:** [בעלץ], [יעלץ], [תעלץ] 1Sam 2:1; 1Chr 16:32; Ps 5:11; Ps 9:2; Ps 25:2

H5971 *Art / N-ms* (1×)

the people, nation; used of Israel as God's covenant people

This is the common Hebrew word for people or nation, appearing thousands of times throughout the Old Testament. In Jeremiah 17:19, it appears with the definite article in the phrase 'gate of the sons of the people,' referring to a public gate where common people passed. The term 'am can designate Israel as God's covenant people, other nations, or simply a population. It emphasizes collective identity and shared belonging. When used of Israel, it carries deep covenant significance—these are 'my people,' bound to God through promise and obligation. The word captures both ethnic identity and theological relationship.

(1×) The people in Jeremiah 17:19, appearing in the designation of a public gate. The multilingual evidence shows this with the definite article (English: 'the-people', Spanish: '(el-pueblo)', French and German: '[(העם)]'), indicating a specific location where the populace gathered. Jeremiah's instruction to stand in this gate emphasizes public proclamation—the prophet must deliver God's word where people congregate, ensuring maximum exposure to the message of Sabbath observance and covenant faithfulness. **NATIONS AND PEOPLES**

en: the-people | **es:** (el-pueblo) | **fr:** [(העם)] | **de:** [(העם)] Jer 17:19

עַם H5971a *Conj-w* (1838×)

People, nation, community — a collective body of persons, especially Israel or the nations

The noun עַם is the Hebrew Bible's primary term for a collective body of people, whether Israel ('my people'), a foreign nation, or humanity in general. It appears nearly 1,840 times, deeply woven into covenantal language: God calls Israel עַמִּי ('my people,' Exod 3:7) and the nations are עַמִּים ('peoples'). The word's root likely connotes kinship or connectedness, distinguishing it from גּוֹי, which emphasizes political or territorial nationhood. Every major language mirrors this collective meaning — 'pueblo,' 'peuple,' 'Volk.'

1. people, nation (1836×) The dominant and nearly exclusive sense: a collective body of people, whether Israel as God's covenant people, a foreign nation, or nations in general. It encompasses singular and plural uses, with or without article, prepositions, and possessive suffixes. Glosses across all target languages converge on collective nouns — 'el pueblo,' 'le peuple,' 'das Volk' — affirming a single core meaning. From Gen 19:4 ('all the people') through the prophets, this sense carries covenantal, ethnic, and national weight. **NATIONS AND PEOPLES**

en: the-people | **es:** el-pueblo | **fr:** le-peuple | **de:** Volk, das-Volk, dem-Volk Gen 19:4; Gen 26:11; Gen 32:7; Gen 41:55; Gen 47:23

2. (1×) An occurrence at 2 Sam 13:34 where the sense is contextually unclear or disputed. The passage describes the watchman seeing people coming, and the word may function in its standard collective sense but with an ambiguous referent. The gloss evidence ('people,' 'pueblo,' 'peuple,' 'Volk') is identical to sense 1, suggesting this may be a marginal or textually difficult instance rather than a distinct semantic category. **NATIONS AND PEOPLES**

en: people | **es:** pueblo | **fr:** peuple | **de:** Volk 2Sam 13:34

3. (1×) An occurrence at Song 6:12 where עַמִּי appears in a notoriously difficult verse — 'I did not know; my desire set me among the chariots of my noble people' (or 'of Amminadib'). The possessive 'my people' is clear from the glosses ('my people,' 'mi pueblo,' 'de mon peuple,' 'mein Volk'), but whether עַמִּי־נָדִיב is a compound proper name or 'my noble people' remains one of the most debated textual questions in the Song of Solomon. **NATIONS AND PEOPLES**

en: my-people- | **es:** mi-pueblo- | **fr:** de-mon-peuple | **de:** mein-Volk Song 6:12

עַם H5971b *Prep-m / N-mpc / 3fs* (31×)

Kinsman, kinfolk; one's ancestral people or clan, especially in the idiom 'gathered to his peoples'

A variant of the common Hebrew word for 'people,' this form carries the more intimate sense of kinship and ancestral ties. It appears most often in the plural with possessive suffixes in the formulaic death

notice 'gathered to his peoples' (ne'esaf el-ammav), signaling reunion with deceased ancestors (Gen 25:8; Num 27:13). The singular form occasionally surfaces in prophetic or covenantal contexts meaning 'my people' or 'his people,' where the kinship bond between God and Israel is in view. German and French renderings consistently use Volk/peuple with possessive pronouns, reflecting the personal, familial dimension.

1. kinfolk, one's own people (25×) Kinfolk or ancestral clan, most often in the plural with pronominal suffixes in death and covenant-exclusion formulas. The phrase nikhrat me-ammeyha ('cut off from her peoples,' Gen 17:14) and ne'esaf el-ammav ('gathered to his peoples,' Gen 25:8) treat the deceased kin-group as a continuing reality one joins or is severed from. Spanish de-su-pueblo and German sein-Volk capture the possessive, personal quality of this kinship reference. NATIONS AND PEOPLES

en: among-his-people, from-her-people, from-his-people | **es:** de-pueblo-suyo, de-su-pueblo, de-sus-pueblos | **fr:** de-peuple-sa, de-peuples-son, de-sa-peuple | **de:** aus-ihrem-Volk, dein-Volk, sein-Volk Gen 17:14; Gen 25:8; Gen 25:17; Gen 35:29; Gen 49:33

2. people, nation (collective) (6×) A collective designation for one's national people, used in the singular with suffixes in prophetic or legal discourse. In Gen 49:29 Jacob commands burial with ammai ('my kinsmen'), and in Judg 14:3 Samson's parents protest that there is no suitable wife among ammi ('my people'). The shift from plural kinfolk to singular nation mirrors how French peuple-mon and Spanish mi-pueblo render the term as a unified body rather than individual relatives. NATIONS AND PEOPLES

en: my-people, people-her, people-his | **es:** mi-pueblo, su-pueblo | **fr:** mon-peuple, peuple-leur, peuple-mon | **de:** Volk-ihr, Volk-sein, mein-Volk Gen 49:29; Lev 17:4; Lev 17:10; Lev 18:29; Judg 14:3

עַם H5972 *N-mpd* (15×)

People, nation (Aramaic); the collective population of a kingdom or ethnic group in Daniel and Ezra.

This Aramaic noun ᶜam functions exactly like its Hebrew cognate, designating a people or national population. It appears in the royal decrees and apocalyptic visions of Daniel and Ezra, where Babylonian and Persian kings address 'all peoples, nations, and tongues' (Dan 3:4, 7; 5:19; 6:26; 7:14). The emphatic plural ᶜammayāʾ recurs in these sweeping proclamations, while the singular appears in contexts like Cyrus's decree referencing 'its people' (the Jewish nation, Ezra 5:12; 6:12). German 'Volk' and Spanish 'pueblo' both capture the collective national sense. The word's restriction to Aramaic court and visionary contexts gives it a distinctly imperial register.

people, nation (15×) A collective noun for a people or nation, the Aramaic counterpart of Hebrew עַם. Used in the imperial Aramaic portions of Daniel and Ezra to denote national or ethnic groups, especially in formulaic royal addresses ('all peoples, nations, and languages,' Dan 3:4; 7:14) and in administrative decrees concerning the Jewish people (Ezra 5:12; 7:13, 25). The grammatical variants —singular, plural, determinate, with prepositions—all share this single referent of a collective national population. NATIONS AND PEOPLES

en: O-peoples, and-people, and-the-people | **es:** a-pueblo, al-pueblo, el-pueblo | **fr:** [ועמה], [עמא], [עמה] | **de:** Volk, [ועמה], [עמא] Ezra 5:12; Ezra 6:12; Ezra 7:13; Ezra 7:16; Ezra 7:25

עִם H5973a *Prep / 3fs* (978×)

With, together with; preposition of accompaniment, proximity, opposition, or possession.

The preposition 'im is one of the workhorses of biblical Hebrew, appearing nearly a thousand times to express the fundamental experience of being 'with' someone. At its heart it denotes accompaniment — walking with God, dwelling with one's neighbor, going out with an army. Yet like its Arabic cognate ma'a and Aramaic 'im, it stretches beyond simple togetherness. In striking passages it flips to mean 'against,' as when Moses charges Israel with rebellion 'with' the LORD (Deut 9:7). It also shades into spatial proximity ('beside the oak at Shechem,' Gen 35:4) or possession ('there is fodder with us,' Gen 24:25).

1. accompaniment, together with (956×) The overwhelming comitative sense: accompaniment, association, being together with someone or something. This accounts for 956 of 978 occurrences and is the default meaning across all suffix forms and constructions. Abraham pleads with God concerning Sodom: 'Will you sweep away the righteous with the wicked?' (Gen 18:23). The multilingual evidence is unanimous — Spanish con, French avec, German mit/bei, Arabic ma'a, and Swahili pamoja na all converge on simple togetherness. The sense covers everything from physical presence ('God was with the boy,' Gen 21:20) to covenantal partnership ('I will make my covenant with you,' Gen 17:2). ACCOMPANIMENT AND WITH

en: with, with- | **es:** con, con- | **fr:** avec, avec- | **de:** bei, bei-, mit Gen 18:23; Gen 18:25; Gen 21:10; Gen 22:5

2. spatial proximity, beside (15×) Spatial proximity: beside, near, at a specific location. Fifteen occurrences shift the semantic weight from relational accompaniment to physical nearness. Isaac dwells 'at' Beer-lahai-roi (Gen 25:11), Jacob buries the foreign gods 'under the oak that was beside Shechem' (Gen 35:4), and Ai is described as 'beside Beth-aven' (Josh 7:2). Arabic 'inda ('at, beside') and Spanish junto a / cerca de both select locative vocabulary here rather than pure comitative, confirming a real spatial sub-sense that BDB connects etymologically to the Arabic noun 'indun ('side'). GEOGRAPHY AND SPACE

en: at, beside, beside- | **es:** cerca-de, con, con- | **fr:** avec, avec-, est-près- | **de:** Volk, bei, bei- Gen 25:11; Gen 35:4; Josh 7:2; Judg 9:6; Judg 18:3

3. adversative, against (6×) Adversative sense: against, in opposition to. Six occurrences invert the expected comitative meaning to express hostility or rebellion. Moses twice charges Israel: 'You have been rebellious against the LORD' (Deut 9:7, 24), and the psalmist asks 'Who will stand up for me against the evildoers?' (Ps 94:16). Arabic uses explicitly adversative prepositions (didda, 'ala) in these contexts, and Spanish shifts from con to contra, showing that the opposition sense is cross-linguistically marked as distinct from accompaniment. This semantic flip from 'with' to 'against' has parallels in many languages (cf. English 'to have a bone with someone'). GEOGRAPHY AND SPACE

en: against, with | **es:** con-, contra | **fr:** avec, peuple | **de:** gegen-mit, mit Deut 9:7; Deut 9:24; Deut 31:27; Ps 89:38; Ps 94:16

4. possession, in custody of (1×) Possessive or existential sense: in the keeping of, at the disposal of. A single clear occurrence at Gen 24:25, where Rebekah declares 'both straw and fodder are plentiful with us' — meaning 'we have them available.' French chez nous and Arabic 'indana ('at our place / we have') capture the possessive nuance perfectly. This marginal sense illustrates how the spatial 'beside' meaning can shade into 'in the possession of,' a development well attested across Semitic prepositions. GEOGRAPHY AND SPACE

en: is-with-us | **es:** con-nosotros | **fr:** est-avec-nous | **de:** bei-uns Gen 24:25

מֵעִם H5973b *Prep / Prep / 2ms* (71×)

Compound preposition 'from with, from beside' (source from someone's presence/proximity); rarely comparative 'more than what is with.'

The compound preposition me'im combines the directional min ('from') with im ('with') to produce a nuanced spatial-relational idea: departure from someone's presence, or origin traced to someone's vicinity. Nearly all 71 occurrences express this 'from-with' relationship — Lot departing from Abraham (Gen 13:14), a spirit departing from Saul (1 Sam 16:14), or requesting something from someone's presence (Deut 10:12, 'what does the LORD require from you?'). Spanish de-con, French de-avec, and German von all attempt to capture the compound force, though no single preposition in any target language perfectly mirrors the fusion of separation and accompaniment. A lone comparative use in 2 Chronicles 32:7, where Hezekiah reassures his people that 'with us is more than with him,' pushes me'im into a 'greater-than-what-is-with' construction unique in the corpus.

1. source from proximity (70×) Source from proximity: 'from with,' 'from beside,' indicating departure, origin, or derivation from someone's presence or company. This overwhelmingly dominant sense (70 occurrences) governs verbs of departing, taking, removing, and requesting — Lot separating from Abraham (Gen 13:14), the spirit of the LORD departing from Saul (1 Sam 16:14), Elisha asking for a double portion before Elijah is taken 'from with you' (2 Kgs 2:9), and Moses asking 'what does the LORD require from you?' (Deut 10:12). Spanish de-junto-a and German von capture the ablative force, while French de-avec preserves both components of the compound preposition. The pronominal suffixes (me'immo, me'immanu, me'immakhem) confirm the relational, person-oriented nature of this spatial concept. **GEOGRAPHY AND SPACE**
en: from-with | **es:** de-con, de-junto-a | **fr:** de-avec | **de:** von, von-, von-Volk Gen 24:27; Gen 41:32; Gen 44:29; Gen 44:32; Gen 48:12

2. comparative from association (1×) Comparative force in a rare construction: 'more than what is with' someone, expressing superiority over another's resources or alliance. Only one clear occurrence — Hezekiah's rallying speech to Jerusalem under Assyrian siege: 'with us is more than with him' (2 Chr 32:7), where me'immo contrasts the divine ally accompanying Judah against the merely human army accompanying Sennacherib. English 'than with him,' Spanish que-con-el, and the construction's uniqueness in the corpus all mark this as a genuinely distinct, contextually driven comparative extension of the basic 'from-with' preposition. **STRIKING AND REFERENCE**
en: than-with-him | **es:** que-con-él | **fr:** [מעמו] | **de:** [מעמו] 2Chr 32:7

עִם H5974 *Prep* (22×)

with, together with – Aramaic preposition of accompaniment, association, or temporal simultaneity

The standard Aramaic preposition expressing accompaniment or association, directly cognate with Hebrew im ('with'). In Daniel and Ezra it conveys physical togetherness ('with the clouds of heaven,' Dan 7:13), cooperative action ('prophesied with them,' Ezra 5:2), divine dwelling ('light dwells with him,' Dan 2:22), and hostile engagement ('made war with the saints,' Dan 7:21). It also carries a temporal use meaning 'during' or 'throughout,' as in 'with generation and generation' (Dan 3:33; 4:31) and 'during the night' (Dan 7:2). Syriac am preserves the same form.

with, together with (22×) The Aramaic preposition of accompaniment ('with, together with'), expressing association, proximity, cooperative or hostile interaction, and temporal simultaneity. Appears across Daniel and Ezra with various pronominal suffixes (immi 'with me,' immeh 'with him,' immakh 'with you,' immehon 'with them'). Key passages include the messianic vision of one coming with the clouds (Dan 7:13), divine knowledge dwelling with God (Dan 2:22), and the temporal formula 'with all generations' (Dan 3:33). Cognate with Hebrew im and Syriac am. **ACCOMPANIMENT AND WITH**
en: and-with-, and-with-them, with | **es:** con, con-, contigo | **fr:** avec, et-avec, peuple | **de:** Volk, [ועמהון], dein-Volk Ezra 5:2; Ezra 6:8; Ezra 7:13; Ezra 7:16; Dan 2:11

עָמַד H5975 *Conj-w / V-Qal-ConjImperf-3ms* (526×)

To stand, take one's stand; stand firm or endure; stop, stand still; station or appoint; set up, establish; serve, attend

A foundational verb of posture and position in the Hebrew Bible, amad covers the full spectrum from simple physical standing to metaphorical endurance, from stopping in one's tracks to being stationed in official service. Its Hifil causative adds the dimension of placing others — appointing a priest, erecting a pillar, establishing a decree. The root is deeply pan-Semitic: Arabic amada means to prop up or support, Ethiopic preserves it in the noun 'pillar' (amud), and Aramaic ammuda carries the same architectural sense. Across translations, the range is striking: Korean distinguishes seoda (stand) from gyeondida (endure) and meomchuda (stop), while Spanish separates pararse from permanecer and establecer.

1. to stand, stand up (310×) Physical standing or taking a standing posture — the basic, unmarked Qal sense covering about 59% of occurrences. Abraham stood by the angels under the tree (Gen 18:8), and Pharaoh stood by the Nile in his dream (Gen 41:1). Spanish pararse/ponerse de pie and French se tenir capture this concrete positional meaning uniformly. **STANDING AND ESTABLISHING**
en: and-he-stood, and-stood | **es:** Y-se-paró, Y-se-puso-de-pie, y-estuvo | **fr:** et-il-se-tint, et-se-tint | **de:** und-er-stand, und-stand Gen 18:8; Gen 18:22; Gen 24:30; Gen 41:1; Gen 41:17

2. to station, appoint (48×) Hifil causative: stationing, appointing, or positioning a person in a role or place. Joseph stationed his father before Pharaoh (Gen 47:7), and Moses stationed the Levites (Num 8:13). Spanish establecio/puso and German stellte mark the causative agency clearly distinct from intransitive standing. **STANDING AND ESTABLISHING**
en: and-I-stationed, and-appointed, and-appointed- | **es:** Y-estableció, Y-puse, Y-puso | **fr:** et-se-tenir | **de:** und-er-stand, und-stellte Gen 47:7; Exod 9:16; Num 8:13; Num 11:24; Num 27:22

3. to stand still, stop (48×) Standing still, halting, ceasing motion or activity — the cessation aspect of standing. Lot was told not to stand still when fleeing Sodom (Gen 19:17), and Leah stopped bearing (Gen 29:35, lit. 'stood from bearing'). Korean meomchuda and French s'arreter distinguish this stopping sense from static posture. **STANDING AND ESTABLISHING**
en: and-it-stood, and-stood, and-stood-still | **es:** Esperad, Y-estuvo-de-pie, estaban-de-pie | **fr:** et-cela-se-tint, et-il-se-tint, et-se-tint | **de:** stand, stehen, steht Gen 19:17; Gen 29:35; Gen 30:9; Gen 45:9; Exod 18:13

4. to set up, establish (42×) Hifil: setting up, erecting, or establishing an object, institution, or decree. The priest shall set the person before the LORD (Lev 14:11), and offerings are set up before the tabernacle (Lev 16:7). The Aramaic cognate in 'pillar' (ammuda) preserves this concrete causative sense of raising something upright. **STANDING AND ESTABLISHING**
en: You-have-set, and-He-sets-up, and-he-set-up | **es:** Y-harás-estar, Y-pondrá, el-que-estaba-de-pie | **fr:** et-devra-se-tenir, et-il-devra-faire-se-tenir, et-il-devra-se-tenir | **de:** der-stand, stand, stehen Lev 14:11; Lev 16:7; Lev 27:8; Lev 27:11; Num 3:6

5. to endure, persist through time (41×) Hifil: setting up, erecting, or establishing an object, institution, or decree. The priest shall set the person before the LORD (Lev 14:11), and offerings are set up before the tabernacle (Lev 16:7). The Aramaic cognate in 'pillar' (ammuda) preserves this concrete causative sense of raising something upright.
en: and-He-will-stand, and-he-shall-stand, and-shall-stand | **es:** Y-estará, Y-se-levantará, permanece | **fr:** et-il-s'est-tenu, et-il-se-tint, il-se-tiendra | **de:** er-steht, stand, stehen Exod 21:21; 2Kgs 6:31; 2Kgs 13:6; 2Kgs 15:20; Esth 3:4

6. to stand firm against opposition, withstand (21×) Standing before a superior in service or attendance — a specialized sense where position implies liturgical or courtly function. The Levites who stood to minister (1 Chr 6:33), Solomon's servants who stood before him (2 Chr 9:7), and those who stood before God in priestly service. Swahili kusimama mbele ya and Korean seomgida capture the attendant posture.
en: can-stand, could-stand, he-shall-stand | **es:** estará-de-pie, estarás, nos-mantendremos | **fr:** devra-se-tenir, il-se-tiendra, ils-se-tint | **de:** du-soll-stehen, er-steht, kann-stehe Exod 18:23; Deut 24:11; Josh 10:8; 2Kgs 10:4

7. to serve, attend (14×) Standing before a superior in service or attendance — a specialized sense where position implies liturgical or courtly function. The Levites who stood to minister (1 Chr 6:33), Solomon's servants who stood before him (2 Chr 9:7), and those who stood before God in priestly service. Swahili kusimama mbele ya and Korean seomgida capture the attendant posture. **STANDING AND ESTABLISHING**
en: the-ones-standing, the-standing, to-stand | **es:** Los-que-están, estar-de-pie, las-que-estaban | **fr:** le-se-tenir, se-tenir, à-tiens-toi | **de:** der-stand, stand, stehen 1Sam 6:20; 1Kgs 8:11; 1Chr 6:33; 2Chr 9:7; 2Chr 10:8

8. to be made to stand (2×) Hofal passive: being caused to stand, being set in position by another's agency. Only two occurrences — the scapegoat 'shall be made to stand alive' before the LORD (Lev 16:10) and the king 'was propped up' in his chariot (1 Kgs 22:35).

Spanish sera hecho estar and English 'propped up' convey the passive causation. **ASCENDING MOVEMENT**

en: let-be-stood-, propped-up | **es:** será-hecho-estar-, sostenido | **fr:** laisse-être-se-tint-, propped-en-haut | **de:** lass-sein-stand-, propped-hinauf Lev 16:10; 1Kgs 22:35

מָעַד H5976 *Conj-w / V-Hifil-ConjPerf-2ms* (1×)

to cause to shake, make unstable; used of causing physical instability or wavering

This Hiphil verb means to cause shaking, slipping, or tottering—to make something unstable or cause someone to waver. Ezekiel 29:7 uses it metaphorically of Egypt's unreliability as an ally: when Israel leaned on Egypt (depicted as a staff), it broke and made all their backs shake or totter. The image powerfully conveys political betrayal—instead of providing support, Egypt's failure caused instability and injury. The verb captures the causative action of inducing instability in another. It relates to the root meaning of slipping, sliding, or losing firm footing.

(1×) The act of causing something to shake or totter in Ezekiel 29:7, used figuratively of Egypt making Israel's backs unstable. The translations (English: 'and-you-made-shake', Spanish: 'e-hiciste-tambalear' [made totter], French: 'et-vaciller' [waver]) capture the causative sense. The metaphor of the broken reed-staff that injures rather than supports expresses Ezekiel's indictment of Egypt as a treacherous ally—Israel's trust in Egypt for protection against Babylon was misplaced and actually caused harm. **SHAKING AND TOTTERING**

en: and-you-made-shake | **es:** e-hiciste-tambalear | **fr:** et-vaciller | **de:** [והעמדת] Ezek 29:7

עֹמֶד H5977 *N-msc / 3ms* (6×)

Standing place, appointed station; a fixed position for worship, assembly, or divine encounter.

The noun עֹמֶד (omed) means 'standing place' or 'appointed station,' derived from the root עמד ('to stand'). Appearing only with suffixes and after prepositions (עַל־עָמְדָם, 'in their place'), it designates the fixed position where a person stands for a formal occasion. Most occurrences describe worship or assembly stations: the Levites and people standing in their appointed places during Hezekiah's and Josiah's reforms (2 Chr 30:16; 34:31; 35:10), and the people standing during Ezra's Torah reading (Neh 8:7; 9:3; 13:11). Daniel uses it for the spot where he stood during his angelic vision (Dan 8:17-18; 10:11).

standing place, station, position (6×) A standing place or appointed station — the fixed spot where one is positioned for worship, liturgical assembly, or a divine encounter. The term typically occurs in the phrase עַל־עָמְדָם ('in their place'), describing the organized positions of Levites and worshipers during temple reforms under Hezekiah (2 Chr 30:16), Josiah (2 Chr 34:31; 35:10), and Nehemiah (Neh 8:7; 9:3; 13:11). In Daniel, it denotes the prophet's physical location during his visionary encounter (Dan 8:17-18; 10:11). French and German leave the term untranslated in their glosses, while English ('place/standing') and Spanish ('lugar/puesto') capture the positional sense clearly. **GEOGRAPHY AND SPACE**

en: his-place, their-place, their-standing | **es:** lugar-de-ellos, puesto-su, su-lugar | **fr:** [עמדו], [עמדם] | **de:** [עמדו], [עמדם] 2Chr 30:16; 2Chr 34:31; 2Chr 35:10; Neh 8:7; Neh 9:3

עִם H5978 *Prep-m / 1cs* (44×)

With me; a preposition expressing accompaniment, proximity, association, or opposition toward the speaker.

The common Hebrew preposition עִם ('with') appearing here exclusively with the first-person singular suffix — 'with me.' It is one of the most relational words in the Hebrew Bible, marking presence, partnership, covenant faithfulness, or (with hostile nuance) opposition. God tells Abraham 'walk before me' and 'I am with you'; Joseph's master sees that 'the LORD was with him' (Gen 39:3); the Psalmist confesses 'you are with me' in the valley of shadow (Ps 23:4). Spanish distinguishes the intimate 'conmigo' from the more formal 'con mí,' but both translate the same Hebrew form. The alternate longer form עִמָּדִי appears interchangeably with the shorter עִמִּי across all periods of biblical Hebrew, with no discernible difference in meaning.

1. with me (41×) With me — expressing accompaniment, presence, partnership, or association between the speaker and another party. This overwhelmingly dominant sense covers divine presence ('the LORD was with me'), human companionship ('go with me'), covenant solidarity ('deal kindly with me'), and even adversarial encounter ('contend with me'). God promises 'I am with you' (Gen 21:22; 26:3, 28), Abraham asks Abimelech to 'deal kindly with me' (Gen 21:23), and Rachel pleads 'give me children' naming the personal stake. Spanish 'conmigo' and French 'avec moi' carry the same relational breadth. **RELEASE AND MOVEMENT**

en: with-Me, with-me | **es:** con-mí, conmigo | **fr:** avec-Moi, avec-moi | **de:** an-mir, bei-mir, mir Gen 3:12; Gen 19:19; Gen 20:9; Gen 20:13; Gen 21:23

2. from with me (2×) From with me — the preposition compounded with מִן (min, 'from') to indicate separation or departure from the speaker's presence. Saul tells Samuel that the donkeys have been found and his father has shifted concern 'from you' to 'from with me' (1 Sam 10:2), and Jonathan asks David's leave 'from with me' (1 Sam 20:28). French 'de avec moi' and Spanish 'de conmigo' preserve the composite construction that adds directional force to the relational preposition. **RELEASE AND MOVEMENT**

en: from-with-me | **es:** de-con-mí, de-conmigo | **fr:** de-avec-moi | **de:** von-mit-mich 1Sam 10:2; 1Sam 20:28

3. with myself (1×) With myself — a reflexive nuance where the speaker's own self is both subject and companion, used in Job's wish that he could plead his case without fear: 'for I am not so with myself' (Job 9:35). The self-referential quality sets this apart from ordinary accompaniment. German 'bei mir selbst' captures the introspective turn, as Job contemplates his own inner state before the divine court. **RELEASE AND MOVEMENT**

en: with-myself | **es:** conmigo. | **fr:** avec-moi-moi | **de:** bei-mir Job 9:35

עֻמְדָה H5979 *N-fsc / 3ms* (1×)

standing place, position; the place where one stands or takes a stand

This noun denotes a standing place or position—the ground where one stands. In Micah 1:11, it appears in a difficult and disputed text: 'he will take from you his standing place' or possibly 'you have no standing place.' The passage is part of a series of wordplays on town names in Micah's judgment oracles. The text's obscurity has led various translations to interpret it differently, but the core idea involves loss of secure position or footing—the people will have nowhere firm to stand. The term relates to the verb 'amad' (to stand), emphasizing stability, position, and place.

(1×) A standing place or position in Micah 1:11, though the text is acknowledged as difficult. The translations show uncertainty (English: 'its-standing', Spanish: 'su-posición', French: 'position'), but converge on the idea of a place to stand. The context of judgment suggests the removal of security and stability—those who thought themselves firmly established will lose their footing. This fits Micah's broader message that false security based on ritualism rather than justice will collapse. **STANDING AND ESTABLISHING**

en: its-standing | **es:** su-posición | **fr:** position | **de:** [עמדתו] Mic 1:11

עֻמָּה H5980 *Prep-l / 3ms* (32×)

Close beside, alongside, parallel to; corresponding to, matching; over against in opposition.

Ummah is a feminine noun used almost exclusively in construct with the preposition le- (le'ummat), functioning as a compound preposition meaning 'alongside, corresponding to, opposite.' It is the go-to spatial term for architectural parallelism in Exodus and Ezekiel — describing how one structural element sits flush with or directly across from another. The tabernacle rings are placed le'ummat the border (Exod 25:27); Ezekiel's temple walls run 'alongside' the chambers (Ezek 42:7); and the tribal land allotments sit 'parallel to' one

another (Ezek 48:13-21). Occasionally the spatial meaning shifts into abstract correspondence — the elder corresponding to the younger (1 Chr 24:31) or doing something 'in the same manner' (Eccl 5:16). A rare adversarial usage in Ezek 3:8 ('forehead against forehead') shows the word can express confrontation as well as alignment.

1. corresponding to, parallel with (15×) Spatial correspondence or parallelism — the core sense at 15 occurrences, describing one thing positioned directly matching, parallel to, or corresponding to another. Especially prominent in Ezekiel's temple and land-division visions (Ezek 45:6-7; 48:13, 18, 21) and in Chronicles' organizational lists where one division 'corresponds to' another (1 Chr 24:31; 25:8; 26:12). French correspondant a and Spanish correspondiente a both capture the alignment-matching quality. The emphasis is structural: two things properly lined up or matched, not merely nearby. GEOGRAPHY AND SPACE

en: corresponding-to | **es:** correspondiente-a, frente-a, igual | **fr:** [לעמות], [לעמת], corresponding-à | **de:** [לעמת], corresponding-zu, gegenueber Exod 38:18; 1Chr 24:31; 1Chr 25:8; 1Chr 26:12

2. close beside, adjacent to (13×) Close beside or adjacent to — 13 occurrences emphasizing physical proximity and nearness rather than abstract correspondence. This is the tabernacle-construction sense: the rings are placed 'close by' the border of the frame (Exod 25:27; 37:14), the shoulder-pieces sit 'beside' the ephod (Exod 28:27; 39:20), and the fat is removed 'close by the backbone' (Lev 3:9). Spanish junto a ('next to') and French en face ('facing') capture this spatial adjacency. The suffixed forms le'ummatam ('beside them') and le'ummato ('beside it/him') belong here, as does Neh 3:23's 'beside their house' and 7:2's placement 'beside' the fortress. GEOGRAPHY AND SPACE

en: alongside-, alongside-them, beside-them | **es:** Junto-a, frente-a, frente-a-él | **fr:** [לעמתם], en-face, en-face-lui | **de:** [לעמת], gegenueber, nahe-zu Exod 25:27; Exod 28:27; Exod 37:14; Exod 39:20; Lev 3:9

3. over against, in opposition (2×) Over against in confrontation or opposition — a sharply distinct sense appearing only twice, both in Ezek 3:8, where God hardens Ezekiel's face 'against' the rebels' faces and his forehead 'against' their foreheads. Spanish contra and German gegenuber both shift to adversarial vocabulary. The doubling within a single verse emphasizes that this is not mere spatial proximity but active, confrontational positioning — face set against face. GEOGRAPHY AND SPACE

en: against | **es:** contra | **fr:** [לעמת] | **de:** gegenueber Ezek 3:8

4. from beside (with min) (1×) From beside or from a position alongside — a single occurrence at 1 Kgs 7:20 where the preposition min is prefixed, creating me'ummat to indicate source-direction from alongside the belly-shaped protrusion of the pillars. This is a standard spatial extension: the same 'beside/alongside' meaning with directional 'from' added. French de a cote de and Spanish desde junto a both render this as 'from beside.' GEOGRAPHY AND SPACE

en: from-beside | **es:** desde-junto-a | **fr:** de-à-côté-de | **de:** von-neben 1Kgs 7:20

5. in like manner, same as (1×) In like manner, equivalently — a single occurrence at Eccl 5:16 where the spatial metaphor of 'alongside' has been abstracted into qualitative comparison: 'just as he came, so shall he go.' The Qoheleth passage uses the bare ummat (without le-) in what BDB identifies as the only such form, meaning 'agreeing with, corresponding to' in manner rather than position. German in-gleicher-Weise and Spanish de la misma manera show the shift from spatial to modal correspondence. COMPARISON AND MANNER

en: same-as | **es:** manera-que | **fr:** à-côté-de | **de:** [עמת] Eccl 5:16

עִמָּה H5981 *Conj-w / N-proper-fs* (1×)

Ummah, a town in the territory of Asher

This place name appears only in the tribal inheritance list of Asher. The Hebrew preserves the name with minimal variation across translations, suggesting a well-established toponym. The location is noted by BDB in connection with Acco, placing it in the northern coastal region assigned to Asher during the conquest.

(1×) A settlement mentioned in Joshua 19:30 as part of Asher's inheritance. The name appears with the conjunction 'and' in the Hebrew text, indicating its position within a boundary list. Translations preserve the phonetic form 'Ummah' or 'Uma' consistently across languages, reflecting its status as a geographical identifier rather than a translatable term. PERSONAL NAMES

en: and-Ummah | **es:** y-Uma | **fr:** et-Ummah | **de:** und-Ummah Josh 19:30

עַמּוּד H5982 *N-mpc / 3ms* (112×)

Pillar, column — both architectural supports and the theophanic pillar of cloud/fire guiding Israel

The Hebrew ᶜammud covers two vivid realities. Architecturally, it names the load-bearing columns of the tabernacle, Solomon's temple, and ordinary buildings — the very pillars Samson grasped to bring down the Philistine house (Judg 16:25-29). But the word takes on numinous force in the exodus narratives, where God's presence manifests as a pillar of cloud by day and fire by night, leading Israel through the wilderness. The multilingual glosses make the distinction visible: architectural uses yield 'pillars/columns' (spa: columnas, fra: colonnes), while the theophanic uses consistently add the construct 'pillar of' (spa: columna-de, fra: colonne-de), marking the shift from structure to divine presence.

1. pillar, column (architectural) (94×) An architectural pillar or column supporting a building, the tabernacle, or the temple. Encompasses the acacia-wood pillars of the tabernacle (Exod 26:32, 37), the cedar pillars of Solomon's palace (1 Kgs 7:2), and the load-bearing columns Samson seized (Judg 16:25-29). Also used figuratively for the 'pillars of heaven' and 'pillars of the earth' (Job 9:6; 26:11). The multilingual pattern (spa: las-columnas, fra: les-colonnes, deu: der-Saeulen) consistently yields simple plural nouns across 94 occurrences. GEOGRAPHY AND SPACE

en: the-pillars | **es:** las-columnas | **fr:** le-colonnes | **de:** der-Saeulen Exod 26:32; Exod 26:37; Exod 27:10; Exod 27:11; Exod 27:12

2. pillar of cloud or fire (18×) The theophanic pillar of cloud by day and fire by night in which God guided and sheltered Israel during the exodus. First appearing at Exod 13:21-22, this divine column leads the people, stands between them and Pharaoh's army (Exod 14:19, 24), and descends to the tent of meeting when God speaks with Moses (Exod 33:9-10; Num 12:5). Translations uniformly employ construct phrases — 'pillar of cloud/fire' (spa: columna-de, fra: colonne-de) — signaling the shift from structural support to visible divine presence. GEOGRAPHY AND SPACE

en: and-by-a-pillar-of, and-in-pillar-of, in-a-pillar-of | **es:** En-columna-de, Y-en-columna-de, columna-de | **fr:** colonne, colonne-de, dans-colonne | **de:** Saeule-von, [ובעמוד], [עמוד] Exod 13:21; Exod 13:22; Exod 14:19; Exod 14:24

עַמּוֹן H5983 *Conj-w / N-proper-ms* (106×)

Ammon — the people, territory, and descendants of Ben-Ammi, Lot's son; usually in 'sons of Ammon'

Ammon designates the people and territory of the Ammonites, traditionally descended from Ben-Ammi, son of Lot (Gen 19:38). Almost always appearing in the construct phrase bene Ammon ('sons of Ammon'), the name figures prominently in Israel's military and diplomatic history from the conquest through the monarchy. The Ammonites occupied territory east of the Jordan, northeast of Moab, between the Arnon and Jabbok rivers. Key encounters include Jephthah's wars (Judges 10–12), Saul's rescue of Jabesh-gilead (1 Sam 11), and David's campaigns (2 Sam 10–12). Prophetic oracles against Ammon appear in Jeremiah 49, Ezekiel 25, and Amos 1.

Ammon (proper noun) (106×) The proper name Ammon, identifying the people and territory of the Ammonites descended from Ben-Ammi son of Lot (Gen 19:38). Nearly always occurs in the phrase bene Ammon ('sons of Ammon'). Central to narratives of territorial conflict east of the Jordan — Jephthah's campaigns (Judg 10–12), David's wars (2 Sam 10–12) — and prophetic judgment oracles (Jer 49:1–6; Ezek 25:1–7). The name's connection to the word 'am (people/kinsman) reinforces the ironic kinship theme. AMMON PEOPLE TERRITORY

en: Ammon | **es:** Ammon, Amón, Amón? | **fr:** Ammon | **de:** Ammon, Ammons Gen 19:38; Num 21:24; Deut 2:19

עַמּוֹנִי H5984 *Art / N-proper-ms* (18×)

Ammonite: a gentilic adjective for the people of Ammon, Israel's eastern Transjordanian neighbor.

A gentilic noun and adjective identifying members of the nation of Ammon, a Transjordanian people descended from Lot's younger daughter (Gen 19:38). The term appears in singular, plural, and feminine forms across legal, narrative, and prophetic texts. Deuteronomy excludes the Ammonite from the assembly of the Lord (Deut 23:3; Neh 13:1). Nahash the Ammonite threatens Jabesh-gilead (1 Sam 11:1-2), and Solomon's foreign wives include Ammonite women, most notably Naamah, mother of Rehoboam (1 Kgs 14:21, 31; 11:1). In Nehemiah, Tobiah the Ammonite is a persistent antagonist to the rebuilding effort (Neh 2:10, 19; 3:35). Spanish 'amonita/amonitas,' French 'Ammonite/Ammonites,' and German 'Ammoniter' all directly transliterate the gentilic form.

Ammonite (gentilic noun) (18×) A gentilic designation for persons belonging to the nation of Ammon, east of the Jordan. The term functions both as adjective ('Ammonite women,' 1 Kgs 11:1; Neh 13:23) and substantive ('the Ammonite,' 1 Sam 11:1; Neh 2:10). Legal texts bar Ammonites from the Israelite assembly (Deut 23:3; Neh 13:1), while narrative texts feature individual Ammonites such as Nahash (1 Sam 11:1), Naamah (1 Kgs 14:21), and Tobiah (Neh 2:10). Multilingual glosses uniformly transliterate: Spanish 'amonita,' French 'Ammonite,' German 'Ammoniter.' **AMMON PEOPLE TERRITORY**

en: Ammonite, Ammonite-women, Ammonites | **es:** (amonitas), [amonitas], amonita | **fr:** Ammonite, Ammonite-femmes, Ammonites | **de:** Ammonite-Frauen, Ammoniter, Ammonites Deut 2:20; Deut 23:3; 1Sam 11:1; 1Sam 11:2; 2Sam 23:37

עַמּוֹנִי H5985 *Art / N-proper-fs* (4×)

the Ammonitess; gentilics denoting women from Ammon, often in contexts of foreign marriage

A feminine gentilical term identifying women as natives of Ammon, typically in royal or genealogical contexts. These four occurrences all refer to Ammonite women connected to Israelite monarchy: Naamah the Ammonitess, mother of King Rehoboam, appears in the Kings and Chronicles accounts. The term carries implicit critique in biblical theology, since Ammonites were prohibited from entering the assembly and marriages with them were discouraged. The consistent cross-linguistic rendering ('la-amonita' in Spanish, 'Ammonitess' with definite article in French and German) preserves both the ethnic identifier and the gender specificity.

(4×) Feminine form of the Ammonite gentilic, designating women from Ammon. All four uses (1 Kgs 14:21, 31; 2 Chr 12:13, 24:26) refer to Naamah, mother of Rehoboam, emphasizing her foreign origin. The repetition across parallel texts (Kings and Chronicles) shows standardized terminology for identifying royal mothers' ethnicity, often with theological implications regarding foreign influence on the monarchy. **AMMON PEOPLE TERRITORY**

en: the-Ammonite, the-Ammonitess | **es:** la-amonita | **fr:** [העמונית], [העמנית], le-Ammonitess | **de:** [העמונית], [העמנית], der-Ammonitess 1Kgs 14:21; 1Kgs 14:31; 2Chr 12:13; 2Chr 24:26

עָמוֹס H5986 *N-proper-ms* (7×)

Amos, the 8th-century prophet from Tekoa, a herdsman called to prophesy against Israel's social injustice

Amos is the name of the shepherd-prophet from Tekoa in Judah who was called by God to deliver oracles of judgment against the northern kingdom of Israel during the reign of Jeroboam II. His name, possibly meaning 'burden-bearer,' suits his role as the bearer of heavy prophetic pronouncements against social oppression and empty ritual. All seven occurrences fall within the book that bears his name, and every major translation tradition renders it identically as Amos.

(7×) The proper name of the prophet Amos (עָמוֹס), a herdsman and dresser of sycamore figs from Tekoa in Judah (Amos 7:14), active around 760-750 BC. He confronted the priest Amaziah at Bethel (Amos 7:10-12) and delivered oracles emphasizing justice and righteousness. The name is consistently transliterated across all traditions: English, Spanish 'Amos,' French 'Amos,' and German 'Amos,' reflecting the prophet's universal recognition in biblical literature. **AUTO-DETECTED COMMUNITY 10575 WITH 3 SENSES**

en: Amos | **es:** Amós | **fr:** Amos | **de:** Amos Amos 1:1; Amos 7:8; Amos 7:10; Amos 7:11; Amos 7:12

עָמוֹק H5987 *Prep-l / N-proper-ms* (2×)

Amok (personal name: a postexilic priest in the time of Joiakim)

Amok is named among the priests who returned with Zerubbabel and later served in the days of the high priest Joiakim (Nehemiah 12:7, 20). The Septuagint renders it Αμουκ. The name's etymology is uncertain, though it may be related to the root עמק ('deep'). Nothing further is known about this individual beyond his priestly lineage. All modern translations simply transliterate the name.

(2×) A postexilic priest listed in Nehemiah 12:7 and 12:20. The prepositional form ('to Amok,' Nehemiah 12:20) reflects the genealogical or administrative structure of the priestly roster. All target languages transliterate the name uniformly. **PERSONAL NAMES**

en: Amoq, to-Amoq | **es:** Amoc, de-Amoc | **fr:** [לעמוק], [עמוק] | **de:** [לעמוק], [עמוק] Neh 12:7; Neh 12:20

עַמִּיאֵל H5988 *N-proper-ms* (6×)

Ammiel — a personal name meaning 'my kinsman is God,' borne by four distinct men in the OT.

A theophoric name combining 'am (kinsman, people) with 'El (God), expressing the confession 'my kinsman is God.' Four different individuals bear this name: a Danite spy sent to scout Canaan (Num 13:12), the father of Machir who sheltered Mephibosheth in Lo-debar (2 Sam 9:4–5; 17:27), the father of Bathsheba (1 Chr 3:5, called Eliam in 2 Sam 11:3 — the same two elements reversed), and a Levitical gatekeeper, son of Obed-edom (1 Chr 26:5). The name's consistent rendering across languages — English 'Ammiel,' Spanish 'Amiel,' French and German 'Ammiel' — reflects its transparent Semitic etymology.

(6×) A masculine proper name meaning 'my kinsman is God,' applied to four OT figures. The most narratively prominent is the father of Machir of Lo-debar, whose household sheltered the crippled Mephibosheth and later provisioned David during Absalom's revolt (2 Sam 9:4–5; 17:27). Notably, 1 Chr 3:5 identifies Ammiel as Bathsheba's father, while 2 Sam 11:3 calls him Eliam — the same theophoric elements in reversed order. **PERSONAL NAMES**

en: Ammi'el, Ammiel | **es:** Amiel | **fr:** Ammiel, [עמיאל] | **de:** Ammiel, [עמיאל] Num 13:12; 2Sam 9:4; 2Sam 9:5; 2Sam 17:27; 1Chr 3:5

עַמִּיהוּד H5989 *N-proper-ms* (9×)

Ammihud, a proper masculine name meaning 'my kinsman is majesty,' borne by several Israelite men in Numbers and Chronicles.

A theophoric Hebrew name (עַמִּיהוּד) combining 'am' (kinsman, people) and 'hud' (majesty, splendor), meaning 'my kinsman is glorious.' Most prominently, Ammihud was the father of Elishama, leader of the tribe of Ephraim during the wilderness wanderings (Num 1:10; 2:18; 7:48, 53; 10:22). Other bearers include a Simeonite chief who helped apportion the land of Canaan (Num 34:20), a Naphtalite chief for the same task (Num 34:28), and a Judahite listed in the post-exilic genealogy (1 Chr 9:4). The Septuagint renders it variously as Σεμιουδ and Αμιουδ.

Ammihud (9×) The proper name Ammihud, meaning 'my kinsman is majesty,' identifying at least four or five distinct men: the Ephraimite father of Elishama who appears most frequently in the Numbers census and offering lists (Num 1:10; 2:18; 7:48, 53; 10:22; 1 Chr 7:26), a Simeonite tribal leader (Num 34:20), a Naphtalite

leader (Num 34:28), a Judahite (1 Chr 9:4), and possibly the father of Talmai king of Geshur (2 Sam 13:37). Multilingual transliterations remain fairly stable: 'Ammihud' in English, 'Amihud/Amiud' in Spanish, consistently reflecting the compound theophoric structure. **PERSONAL NAMES**

en: Ammihud | **es:** Amihud, Amiud, Amiud: | **fr:** Ammihud, [עַמִּיהוּד] | **de:** Ammihud, [עַמִּיהוּד] Num 1:10; Num 2:18; Num 7:48; Num 7:53; Num 10:22

עַמִּיזָבָד H5990 *N-proper-ms* (1×)

Ammizabad, a personal name meaning 'my kinsman has bestowed'

This theophoric name combines the kinship term 'ammi' (my people/kinsman) with a verb root related to giving or bestowing. The name fits a pattern seen in other Hebrew compound names that express family relationships and divine blessing. The bearer is identified as the son of Benaiah, one of David's military commanders, appearing in the Chronicles genealogies.

(1×) The son of Benaiah mentioned in 1 Chronicles 27:6 among David's military organization. The name's meaning 'my kinsman has bestowed' reflects thanksgiving for family relationship and provision. Textual witnesses show Greek transliterations attempting to render the Hebrew phonetically, with variations suggesting the name was unfamiliar to later scribes. **PERSONAL NAMES**

en: Ammizavad | **es:** Amizabad | **fr:** [עַמִּיזָבָד] | **de:** [עַמִּיזָבָד] 1Chr 27:6

עַמִּיהוּד H5991 *N-proper-ms* (2×)

Ammihud, Ammihur (personal name: borne by multiple individuals, with a textual variant in 2 Samuel 13:37)

Ammihud ('my kinsman is majesty') is a name borne by at least five individuals in the Hebrew Bible, including an Ephraimite (Numbers 1:10), a Simeonite (Numbers 34:20), a Naphtalite (Numbers 34:28), a Geshurite king (2 Samuel 13:37, though the Ketiv reads Ammihur), and a Judahite (1 Chronicles 9:4). The Septuagint renders it variously (Σεμιουδ, Αμιουδ). The name's theophoric element (הוד, 'majesty') suggests royal or noble lineage. In 2 Samuel 13:37, the Qere-Ketiv variant (Ammihud vs. Ammihur) reflects scribal uncertainty.

(2×) A personal name appearing in multiple genealogies and narratives. The two occurrences in 2 Samuel 13:37 reflect a Qere-Ketiv variant ('Ammihud' vs. 'Ammihur'), where the Qere preserves the standard form and the Ketiv represents a scribal variant. All target languages transliterate the name, noting the variant where applicable. **PERSONAL NAMES**

en: Ammihud, [Ammihur] | **es:** (Amihud), [Amijur] | **fr:** Ammihud, [Ammihur] | **de:** [Ammihur] 2Sam 13:37

עַמִּינָדָב H5992 *N-proper-ms* (13×)

Amminadab; a personal name meaning 'my kinsman is noble,' borne by Aaron's father-in-law and others.

The theophoric name Amminadab (ammi, 'my kinsman' + nadav, 'is noble/willing') designates several biblical figures, most prominently the father-in-law of Aaron the high priest and ancestor of David. As father of Nahshon, the tribal chief of Judah during the wilderness period (Num 1:7; 2:3; 7:12, 17; 10:14), Amminadab holds a key position in the genealogy leading from Judah to David (Ruth 4:19–20; 1 Chr 2:10) and ultimately to Jesus in Matthew's genealogy. The name also belongs to Levites mentioned in 1 Chronicles 6:7 and 15:10–11. Translations universally transliterate: Spanish 'Aminadab,' French and German 'Amminadab.'

Amminadab (13×) A personal name meaning 'my kinsman is noble' or 'my people are generous,' referring primarily to the father of Nahshon and father-in-law of Aaron (Exod 6:23), who appears in the genealogical line from Judah to David (Ruth 4:19–20; 1 Chr 2:10). He is the ancestral head of Judah's tribal contingent during the wilderness period (Num 1:7; 2:3; 7:12, 17; 10:14). The name also belongs to a Levite in David's time (1 Chr 6:7) and a Kohathite leader who helped bring the Ark to Jerusalem (1 Chr 15:10–11). Translations consistently transliterate the name across all languages. **PERSONAL NAMES**

en: Amminadab, Amminadav, and-Amminadab | **es:** Aminadab, Aminadab:, Aminadav | **fr:** Amminadab, et-Amminadab | **de:** Amminadab, [וְעַמִּינָדָב], [עַמִּינָדָב] Exod 6:23; Num 1:7; Num 2:3; Num 7:12; Num 7:17

עַם H5993

people, nation; a body of persons united by kinship, geography, or covenant

This foundational noun denotes 'people' in the sense of a cohesive group—whether ethnic nation, tribal confederation, or covenant community. It can refer specifically to Israel as 'God's people' (Exodus 3:7, 'I have seen the affliction of my people') or generically to any nation or ethnic group. The plural עַמִּים means 'peoples' or 'nations' in the international sense. The root likely connects to ideas of kinship, unity, and social bonding. Theologically, the term carries immense weight: Israel is called 'my people,' marking covenant relationship, while the nations are summoned to recognize Yahweh's sovereignty over all peoples.

עָמִיק H5994 *Adj-fpd* (1×)

deep things, profound or hidden matters (Aramaic)

This Aramaic adjective, used substantively, appears in Daniel's praise after God reveals Nebuchadnezzar's dream. The term denotes things that are deep, profound, or hidden from human understanding. Daniel contrasts divine omniscience with human limitation, affirming that God reveals mysteries beyond natural perception. The word appears in emphatic state, emphasizing the definite 'deep things' that God knows and discloses.

(1×) In Daniel 2:22, this refers to the hidden or profound matters that God alone knows and can reveal. The Aramaic context emphasizes God's unique ability to uncover what is concealed in darkness and to know what lies in hidden depths. Spanish 'lo profundo' and French 'profondeur' both capture the depth metaphor, suggesting content beyond surface-level observation or human investigation. **DEEP AND PROFOUND**

en: deep-things | **es:** lo-profundo | **fr:** profondeur | **de:** [עַמִּיקָתָא] Dan 2:22

עָמִיר H5995 *N-ms* (4×)

sheaf, swath; row of cut grain lying in the field, ready for gathering or threshing

This agricultural term denotes cut grain lying in rows or bundles in the field—what we call sheaves or swaths. The word appears in diverse contexts: Amos uses it for the crushing weight of a loaded cart, Jeremiah for grain falling behind the reaper (beyond the reach of the gatherer), Micah for sheaves brought to the threshing floor, and Zechariah for its flammability. The Mishnaic Hebrew and Syriac cognates refer to grass or hay, suggesting the fundamental sense is cut vegetation lying in the field. Multilingual glosses (Spanish 'gavillas,' French 'gerbe') consistently identify this as bundled grain.

(4×) Cut grain lying in rows or bundles in the field. Jeremiah 9:22 pictures death like a reaper leaving bodies behind like fallen grain; Amos 2:13 depicts crushing like an overloaded grain cart; Micah 4:12 shows enemy nations as unwitting sheaves gathered for threshing (judgment); Zechariah 12:6 uses the flammability of dry sheaves as an image for Judah consuming surrounding peoples. **GRAIN SHEAF**

en: and-like-sheaves, in-sheaf, like-sheaves | **es:** como-gavillas, de-gavillas, entre-gavillas | **fr:** [בְּעָמִיר], [וּכְעָמִיר], comme-une-gerbe | **de:** [בְּעָמִיר], [וּכְעָמִיר], [כְּעָמִיר] Jer 9:22; Amos 2:13; Mic 4:12; Zech 12:6

עַמִּישַׁדָּי H5996 *N-proper-ms* (5×)

Ammishaddai — a Danite leader whose name means 'my kinsman is Shaddai'

Ammishaddai is the father of Ahiezer, chieftain of the tribe of Dan during the wilderness period. The name is a theophoric compound combining 'ammi' (my kinsman) with 'Shaddai' (the

Almighty), expressing a confession that God is as close as family. He appears exclusively in Numbers in census, camp arrangement, and offering contexts (Num 1:12; 7:66–71; 10:25). The LXX renders it Αμ(ε)ισαδαι, preserving both elements of the name.

(5×) Personal name of the Danite leader, father of Ahiezer, appearing only in Numbers during the wilderness census and tribal offering narratives. The theophoric name declares divine kinship: 'my people-group is Shaddai.' Spanish 'Amisadai' and English 'Ammishaddai' both transliterate the compound faithfully, attesting its stable transmission across versions. **PERSONAL NAMES**

en: Ammishaddai | **es:** Amisadai, Amisadai: | **fr:** Ammishaddaï | **de:** Ammishaddai Num 1:12; Num 2:25; Num 7:66; Num 7:71; Num 10:25

עָמִית H5997 *Prep-l / N-msc / 2ms* (12×)

Fellow, neighbor, associate; one to whom ethical and relational obligations are owed

Always appearing with a possessive suffix, this noun designates a person bound to another by communal or covenantal relationship. In Leviticus it serves as the key legal term for the 'neighbor' toward whom the Israelite owes honesty, fairness, and fidelity (Lev 19:11, 15, 17). German Nachbar, Spanish prójimo, and French prochain all converge on this sense of a fellow community member. The word's single occurrence outside Leviticus—in Zechariah 13:7, where God calls the smitten shepherd 'my companion'—reveals a striking personal intimacy absent from the legal contexts, suggesting a depth of association beyond civic duty.

1. Neighbor / fellow (legal-ethical associate) (11×) The legal-ethical sense of 'neighbor' or 'fellow citizen,' used exclusively in Levitical legislation to define the person toward whom one bears moral obligations: do not steal from your neighbor (Lev 19:11), do not oppress your neighbor (Lev 25:17), judge your neighbor justly (Lev 19:15). German Nachbar-dein and Spanish a-su-prójimo both highlight the possessive, relational quality—this is always someone's neighbor, never abstract. The term anchors Israel's social ethics in concrete interpersonal responsibility. **LOVE AND LOYALTY**

en: against-neighbor-his, his-neighbor, in-his-neighbor | **es:** a-prójimo-suyo, a-su-prójimo, a-tu-prójimo | **fr:** contre-prochain-son, dans-son-prochain, prochain-ton | **de:** Nachbar-dein, dein-Nachbar, gegen-Nachbar-sein Lev 6:2; Lev 18:20; Lev 19:11; Lev 19:15

2. Companion / associate (personal relationship) (1×) A personal-relational sense meaning 'companion' or 'close associate,' appearing in Zechariah 13:7 where God refers to the shepherd as 'the man who is my companion' (גבר עמיתי). Spanish compañero and French compagnon both convey an intimacy and fellowship that transcends the juridical obligations of Leviticus. The first-person possessive suffix intensifies the relationship: this is not merely a fellow citizen but one who stands alongside God himself, making this messianic passage especially striking. **COMPANION ASSOCIATE**

en: my-companion | **es:** mi-compañero | **fr:** compagnon | **de:** [עמיתי] Zech 13:7

עָמַל H5998 *V-Qal-Perf-3ms* (11×)

To toil, labor — to work hard with weariness; especially in Ecclesiastes for the exhausting effort of human life

The verb עָמַל (amal) means to toil or labor with an undertone of weariness and burdensome effort. While it can describe ordinary hard work (Ps 127:1, 'unless the LORD builds the house, those who build it labor in vain'), its theological home is Ecclesiastes, where it becomes a keyword for the exhausting human quest for meaning and profit. Qoheleth asks 'what gain has the worker from his toil?' (Eccl 1:3) and concludes that all labor under the sun is vanity (Eccl 2:11, 19-21). Yet he also affirms that enjoying the fruit of one's toil is a gift from God (Eccl 5:18). Jonah 4:10 uses it for the labor Jonah did not invest in the gourd plant. Spanish 'trabajar/afanarse' captures both the effort and the futility overtones.

toil, labor (Qal) (11×) To labor with weariness, to toil strenuously — carrying a connotation of burdensome, exhausting effort rather than joyful productivity. Dominates in Ecclesiastes as a thematic keyword: 'What does a person gain by all the toil at which he toils under the sun?' (Eccl 1:3; cf. 2:11, 19-21; 5:18; 8:17). Psalm 127:1 uses it for futile building effort without divine help. The laborer's appetite drives him (Prov 16:26). Jonah 4:10 applies it negatively to labor Jonah never performed. Spanish 'afanarse' and German 'sich abmühen' both carry the weary, burdensome nuance. **WORK AND LABOR**

en: labor, labors, that-I-toiled | **es:** que-trabaja, que-trabajé, trabaja | **fr:** travailler | **de:** Arbeit, Muehe, abmuehte Ps 127:1; Prov 16:26; Eccl 1:3; Eccl 2:11; Eccl 2:19

עָמָל H5999 *N-ms* (55×)

Trouble, toil, or misery; wearisome labor, painful hardship, or malicious mischief directed at others.

One of the Hebrew Bible's richest words for the burden of human existence, covering everything from the sweat of honest labor to the anguish of suffering to deliberate wickedness. Qoheleth famously uses it to probe whether toil 'under the sun' yields any lasting gain (Eccl 1:3), while Job's friends acknowledge that 'man is born to trouble as sparks fly upward' (Job 5:7). German translations split the word between Mühsal (wearisome toil) and Trübsal (affliction), revealing the two faces of this noun. In a few Psalmic contexts the word sharpens into something darker — the 'mischief' that the wicked devise against the innocent (Ps 140:9).

1. toil, labor, work (26×) Wearisome productive effort or labor — the exertion of working, especially as Ecclesiastes reflects on human toil under the sun. Spanish 'trabajo' and German 'Mühsal' both center on strenuous effort. Qoheleth asks his signature question, 'What profit has a man from all his toil (ʿamal) at which he toils?' (Eccl 1:3), while the Psalmist notes that God gave Israel 'the toil of the peoples' — the fruit of others' labor (Ps 105:44). **LABOR AND TOIL**

en: his-toil, in-his-toil, my-toil | **es:** de-su-trabajo, de-trabajo, el-trabajo | **fr:** dans-son-labeur-lui, labeur, le-labeur | **de:** Muehe, Mühsal, die-Muehe Deut 26:7; Ps 90:10; Ps 105:44; Ps 107:12; Eccl 1:3

2. trouble, misery, suffering (25×) Hardship, distress, or affliction experienced as suffering — the painful, burdensome dimension of existence. French 'tourment' and German 'Trübsal/Kummer' underscore the emotional weight. God made Joseph forget 'all his trouble' (Gen 41:51), Balaam saw no 'trouble' in Israel (Num 23:21), and Job wishes someone had hidden 'trouble from his eyes' at birth (Job 3:10). The word here names suffering undergone, not effort expended. **LABOR AND TOIL**

en: and-his-trouble, and-trouble, in-the-trouble-of | **es:** En-trabajo-de, aflicción, fatiga-mía | **fr:** dans-tourment, et-labeur, et-son-labeur-lui | **de:** Kummer, Muehe, Trübsal Gen 41:51; Num 23:21; Judg 10:16; Job 3:10; Job 4:8

3. mischief, wickedness (4×) Mischief or wickedness — harmful activity deliberately inflicted on others through oppression or injustice. Spanish 'maldad' and the pairing with אָוֶן (āwen, 'iniquity') in several passages confirm the moral coloring. Isaiah denounces those who 'decree mischief' by statute (Isa 10:1), and the Psalmist prays that the 'mischief of their own lips' cover the wicked (Ps 140:9). This sense shifts from passive suffering to active malice. **LABOR AND TOIL**

en: toil, trouble, trouble-of | **es:** agravio, maldad, maldad-de | **fr:** [עמל], tourment | **de:** [עמל], trouble-of Ps 140:9; Isa 10:1; Isa 59:4; Jer 20:18

עַמָּל H6000 *Conj-w / N-proper-ms* (1×)

Amal, a personal name in the tribe of Asher

This name appears once in the genealogical records of Asher in 1 Chronicles. The Hebrew root 'amal could relate to labor or toil, though as a proper name it functions primarily as an identifier. The name appears among descendants of Asher, preserved in the post-exilic genealogical reconstruction. Septuagint witnesses show variation in their attempt to transliterate this unfamiliar name.

(1×) A descendant of Asher listed in 1 Chronicles 7:35. The name appears with the conjunction 'and,' indicating its position within a genealogical sequence. While the root might suggest 'toil' or 'labor,' the name functions here as a family identifier. Translations either

preserve the phonetic form or leave it untranslated, recognizing its function as a proper noun. **PERSONAL NAMES**
en: and-Amal | **es:** y-Amal | **fr:** [וְעַמַל] | **de:** [וְעַמַל] 1Chr 7:35

עָמֵל H6001a *N-ms* (4×)
laborer, sufferer; one who toils or endures hardship, used for workers and those in misery
A term with dual nuances: the laborer who works hard, and the sufferer who endures misery. In Judges 5:26, it refers to workmen (in the context of tent-peg wielding), while Job uses it twice for those suffering affliction—those whose souls are bitter (3:20) and the miserable whose wealth vanishes (20:22). Proverbs applies it to the laborer whose hunger motivates work (16:26). The semantic range spans from neutral 'worker' to empathetic 'sufferer,' unified by the concept of one bearing burden or hardship. The multilingual evidence reflects both senses: Spanish 'el-que-trabaja' (worker) and 'al-que-sufre' (sufferer).

(4×) One who labors or suffers under burden. Judges 5:26 uses it for workmen; Proverbs 16:26 for the laborer driven by hunger. Job employs it for sufferers: those bitter of soul (3:20) and the afflicted losing their wealth (20:22). The term bridges physical toil and emotional/physical suffering, both involving endurance under difficulty. **LABOR AND TOIL**
en: -the-workmen, laborer, the-miserable | **es:** al-que-sufre, el-afligido, el-que-trabaja | **fr:** -le-workmen, à-לְעָמָל, עָמָל | **de:** -der-workmen, Muehe, zu-Muehe Judg 5:26; Job 3:20; Job 20:22; Prov 16:26

עָמֵל H6001b *N-ms* (5×)
toiling, laboring — one who works with wearisome effort (Ecclesiastes only)
A verbal adjective used exclusively in Ecclesiastes to describe the person engaged in toilsome labor. Qoheleth uses it to probe the futility of human exertion: what does the toiler gain from all his striving (Eccl 3:9)? The word carries a note of weariness absent from neutral work-terms. Spanish 'trabaja' (he labors) and French 'labeur' (toil) both capture the exhausting quality, while German 'Muehe' (effort, trouble) highlights the burden side of the semantic range.

(5×) Describes the person who toils with wearisome, burdensome labor — used predicatively in Ecclesiastes to characterize human striving under the sun. In Eccl 2:18 and 9:9, the toiler confronts the irony that his labor's fruit passes to another. The multilingual evidence converges: Spanish 'trabaja,' French 'labeur,' and German 'Muehe' all stress effortful exertion rather than simple activity. **LABOR AND TOIL**
en: toiling | **es:** trabaja, trabaja?, trabajaba | **fr:** labeur | **de:** Muehe Eccl 2:18; Eccl 2:22; Eccl 3:9; Eccl 4:8; Eccl 9:9

עֲמָלֵק H6002 *Conj-w / N-proper-ms* (39×)
Amalek — grandson of Esau; eponymous ancestor of the Amalekites, perennial foes of Israel
Both a personal name — Esau's grandson through Eliphaz and his concubine Timna (Gen 36:12, 16) — and the collective designation for the Amalekite people, fierce semi-nomadic raiders of the Negev and Sinai. Their unprovoked attack on Israel's rear guard at Rephidim (Exod 17:8-16) earned a perpetual divine decree of war (Deut 25:17-19). Amalek's hostility threads through the period of the judges (Judg 3:13; 6:3, 33; 7:12), Saul's incomplete obedience (1 Sam 15), and David's decisive campaigns (1 Sam 30:18; 2 Sam 8:12), finally ending with the remnant's destruction in Hezekiah's reign (1 Chr 4:43).

Amalek (proper noun) (39×) The proper noun Amalek, functioning as both a personal ancestor name (Gen 36:12, 16) and a gentilic collective for the Amalekite nation across all periods of Israel's history — Exodus (Exod 17:8-16), wilderness wandering (Num 13:29; 24:20), judges (Judg 3:13; 6:3), monarchy (1 Sam 14-15; 30), and remnant erasure (1 Chr 4:43). Multilingual glosses transliterate uniformly — 'Amalek/Amaleq' in all target languages — reflecting its consistent referential identity. **PERSONAL NAMES**
en: Amalek, Amaleq | **es:** Amalec, Amalek, Amaleq | **fr:** Amalek | **de:** Amalek, Amaleq Gen 36:12; Gen 36:16; Exod 17:8; Exod 17:9; Exod 17:10

עֲמָלֵקִי H6003 *N-proper-ms* (12×)
Amalekite — gentilic adjective/noun for a member of the Amalekite people, perennial enemies of Israel
The gentilic עֲמָלֵקִי (Amaleqi) designates a member of the Amalekite nation, descendants of Esau's grandson Amalek who inhabited the Negev and Sinai wilderness. They served as Israel's archetypal enemy from the wilderness onward. The term appears collectively with the article for the nation alongside the Canaanites blocking Israel's entry (Num 14:25, 43, 45), in geographic references like 'the field of the Amalekites' (Gen 14:7), and for individuals such as the young man in Saul's campaigns (1 Sam 15:6; 30:13). Spanish 'amalecita' and Arabic 'عماقي' both preserve the gentilic form.

Amalekite (gentilic) (12×) Gentilic designating a member or the collective body of the Amalekite people, descendants of Esau's grandson Amalek. Used for the nation alongside the Canaanites (Num 14:25, 43, 45), in geographic references (Gen 14:7; Judg 12:15), and for individuals in Saul's campaigns (1 Sam 15:6; 30:13; 2 Sam 1:8, 13). **PERSONAL NAMES**
en: Amalekite, Amaleqi, an-Amalekite | **es:** De-amalekita, Y-el-amalecita, amalecita | **fr:** Amaleqi, Amalécite, de-Amaleqi | **de:** Amalekiter, Amaleqi, der-Amalekiter Gen 14:7; Num 14:25; Num 14:43; Num 14:45; Judg 12:15

עָמַם H6004 *V-Qal-Perf-3cp / 3ms* (3×)
To darken, dim, eclipse; to obscure or overshadow
This verb denotes darkening or dimming, used both literally and metaphorically. Lamentations 4:1 opens with the shocking image: 'How the gold is dimmed!'—precious metal losing its luster, a metaphor for Jerusalem's fallen glory. Ezekiel 28:3 uses it to mean 'hide' or 'hold dark': no secret is hidden from Tyre's proud prince (said ironically, since he is blind to his own vulnerability). Ezekiel 31:8 says the cedars in Eden's garden 'did not eclipse' the great tree representing Pharaoh—they couldn't overshadow or dim his glory. The root connects to Arabic concepts of covering and concealing, with Targumic Aramaic using it for growing dark.

(3×) Three occurrences with varied nuances: literal dimming (Lamentations), hiding/concealment (Ezekiel 28), and overshadowing/eclipsing (Ezekiel 31). The multilingual evidence shows translational uncertainty, with some versions giving transliterated Hebrew forms. The Lamentations usage is most powerful: gold dimming becomes a metaphor for glory lost, precious things degraded. Ezekiel's usages are figurative—secrets held dark (none escapes the prince's knowledge, supposedly) and trees failing to eclipse (none matches the glory). The Hophal form in Lamentations is rare, emphasizing the passive state of being dimmed. **DARKNESS AND GLOOM**
en: is-dimmed, rivaled-it, they-have-hidden-from-you | **es:** lo-igualaron, se-ha-oscurecido, te-fue-oculto | **fr:** [יֹועַם], [עַמְּהוּ], [עַמְּמוּךָ] | **de:** [יֹועַם], [עַמְּהוּ], [עַמְּמוּךָ] Lam 4:1; Ezek 28:3; Ezek 31:8

עִמָּנוּאֵל H6005 *N-proper-ms* (4×)
Immanuel; symbolic name meaning 'God is with us,' given to Isaiah's prophetic child-sign
The famous name meaning 'with us is God,' given to the child in Isaiah's prophecy to King Ahaz as a sign of divine deliverance. Isaiah 7:14 introduces the name in the context of assuring Judah that Syria and Ephraim's threat will fail before the child grows up. In 8:8 and 8:10, 'Immanuel' becomes a declaration of trust—'God is with us'—affirming divine presence to protect Jerusalem from invasion. The name functions both as a prophetic sign-child's designation and as a confessional formula expressing confidence in God's protective presence. Christian tradition later sees messianic significance in this name, though the immediate context addresses 8th-century Judah.

(4×) The symbolic name 'Immanuel' (God-with-us) given to Isaiah's sign-child. Isaiah 7:14 introduces it as assurance to Ahaz that the threatening coalition will fall. In 8:8 and 8:10 (appearing twice as 'Immanu El'), the name becomes a declaration of faith in God's protective presence. The fourfold occurrence (counting the divided form) emphasizes the theology of divine immanence during crisis. **GEOGRAPHY AND SPACE**

en: El, Immanuel | **es:** El, Immanu | **fr:** [עמנו], vers | **de:** [עמנו], zu Isa 7:14; Isa 8:8

עָמַס H6006 *Conj-w / V-Qal-Prtcpl-mp* (9×)

To load or carry a burden; to bear as a load (active and passive)

A verb of physical burden-bearing that spans both the active loading of goods onto animals and the passive state of being carried. Genesis 44:13 shows Joseph's brothers loading their donkeys in distress; Nehemiah 13:15 captures Sabbath-breakers 'loading' donkeys with wine and produce. Psalm 68:20 transforms the image: God himself 'bears our burdens daily' (Spanish 'nos carga,' Hindi 'bojh uthata hai'). Isaiah 46:1-3 plays on both voices – Babylon's idols 'are loaded' onto weary beasts (passive), while Israel has been 'carried' by God since the womb. The contrast between human cargo and divine carrying is central to the word's theological weight.

1. load, carry actively (Qal/Hifil active) (7×) Active Qal and Hiphil forms denoting the physical act of loading burdens onto animals or carrying loads. Genesis 44:13 has the brothers loading donkeys; Nehemiah 13:15 describes merchants loading produce on the Sabbath; Psalm 68:20 celebrates God who 'daily bears our burden.' Spanish 'cargó' (loaded) and 'nos carga' (bears us) capture both the mundane and theological uses. 1 Kings 12:11 and 2 Chronicles 10:11 extend the image to oppressive royal taxation. **BEARING AND CARRYING**

en: He-bears-, and-loaded, and-loading | **es:** cargaban, cargó, los-que-la-carguen | **fr:** [העמיס], [ועמסים], [עמשים] | **de:** [העמיס], [ועמסים], [עמסיה] Gen 44:13; 1Kgs 12:11; 2Chr 10:11; Neh 4:17; Neh 13:15

2. be loaded, carried (Qal passive) (2×) Passive Qal participle forms describing the state of being loaded or carried as a burden. Isaiah 46:1 pictures Babylon's idol-images 'loaded' (amUsot) onto exhausted pack animals, while Isaiah 46:3 reverses the image with Israel 'carried' (amusim) by God from the womb. Spanish 'cargadas/los cargados' and Arabic 'muthqalatun/al-mahmulina' preserve the passive weight of objects or people being borne by another. **BEARING AND CARRYING**

en: are-loaded, those-carried | **es:** cargadas, los-cargados | **fr:** [העמסים], [עמוסות] | **de:** [העמסים], [עמוסות] Isa 46:1; Isa 46:3

עֲמַסְיָה H6007 *N-proper-ms* (1×)

Amasiah, a Judahite officer under Jehoshaphat

This personal name combines 'amas (to bear, carry) with the theophoric element '-iah' (Yahweh), potentially meaning 'Yahweh has borne' or 'Yahweh carries.' The bearer was a military commander who willingly offered himself for Yahweh's service during Jehoshaphat's reign. The name parallels other compound names expressing divine action or relationship.

(1×) The officer mentioned in 2 Chronicles 17:16 who volunteered himself for Yahweh's service. The name's theophoric element connects the bearer to Yahweh, while the root suggests being carried or sustained. Greek witnesses render it variously, with one reading 'Amasias' showing assimilation to the more common name Amaziah. **PERSONAL NAMES**

en: Amasiah | **es:** Amasyah | **fr:** [עמסיה] | **de:** [עמסיה] 2Chr 17:16

עַמְעָד H6008 *Conj-w / N-proper-fs* (1×)

Amad, a town in Asher's tribal territory

This place name appears in the boundary description of Asher's inheritance. The name is preserved phonetically across major translation traditions, indicating recognition of its geographical function. BDB notes textual variants in the Septuagint witnesses, suggesting the name was unfamiliar to later Greek translators who rendered it variously.

(1×) A settlement in Asher listed in Joshua 19:26 among the territorial boundaries. The name appears with the conjunction 'and' as part of a boundary list. European translations preserve the form 'Amad,' while the conjunction varies according to target language grammar (Spanish 'y-Amad,' French 'et-Amad,' German 'und-Amad'). **PERSONAL NAMES**

en: and-Amad | **es:** y-Amad | **fr:** et-Amad | **de:** und-Amad Josh 19:26

עָמַק H6009 *V-Hifil-Perf-3ms* (9×)

To be deep (Qal stative); to make deep, go deep, or act profoundly (Hiphil causative)

A verb whose physical sense of depth becomes a powerful metaphor for moral and spiritual extremity. The single Qal stative in Psalm 92:5 marvels that God's thoughts 'are very deep' – unfathomable to the foolish. The Hiphil causative forms dominate, spanning from the literal (Isaiah 7:11, 'ask deep as Sheol') to the sinister: Isaiah 29:15 condemns those who 'go deep' to hide their plans from the LORD, and Hosea 5:2 (cf. Isa 31:6) accuses Israel of having 'gone deep' in corruption. Spanish 'profundizaron/se corrompieron profundamente' and Hindi 'gahraai' both convey how physical depth becomes moral entanglement – the deeper one digs, the harder it is to return.

1. make deep, go deep (Hifil causative) (8×) Hiphil causative forms meaning 'to make deep, go deep, deepen,' used both literally and figuratively. Isaiah 7:11 invites Ahaz to 'make deep' his sign-request down to Sheol; Isaiah 29:15 and 31:6 condemn those who 'go deep' in rebellion or hidden counsel; Isaiah 30:33 describes Topheth made 'deep and wide'; Jeremiah 49:8 warns Edom to 'dwell deep' in hiding; Hosea 5:2 and 9:9 portray Israel's sin as having 'gone deep.' Spanish 'profundizaron' and 'se corrompieron profundamente' reveal how physical depth becomes a metaphor for entrenched moral corruption. **DEEP AND PROFOUND**

en: He-has-made-wide, Him-against-whom, go-deep | **es:** de-los-que-profundizan, esconderse-en-lo-profundo, hazla-profunda | **fr:** approfondir, ils-ont-approfondi, la-vallée | **de:** [המעמיקים], [העמיק], [העמיקו] Isa 7:11; Isa 29:15; Isa 30:33; Isa 31:6; Jer 49:8

2. be deep (Qal stative) (1×) A single Qal stative occurrence in Psalm 92:5 declaring that God's thoughts 'are deep' – a contemplative, adjectival use expressing the unfathomable quality of divine wisdom. Spanish 'profundos,' Hindi 'gahre,' and Arabic 'amuqat' all render the simple stative depth. Unlike the Hiphil's active deepening, this form marvels at depth as an existing attribute of God's mind, contrasted in context with the senseless person who cannot grasp it. **DEEP AND PROFOUND**

en: deep-are | **es:** profundos | **fr:** profond | **de:** Tiefe-sind Ps 92:5

עֵמֶק H6010 *N-msc / 3mp* (69×)

emeq – a broad valley or lowland plain between hills, often the site of battles and settlements

The masculine noun emeq designates a broad, open valley or lowland – the wide, flat-bottomed kind framed by hills, as distinct from gay' (a narrow ravine) and nachal (a wadi or seasonal streambed). Derived from a root suggesting depth, the emeq is typically arable land and often a theater of conflict: the Valley of Elah where David fought Goliath (1 Sam 17:2), the Valley of Jezreel where Gideon camped (Judg 6:33), the Valley of Rephaim where the Philistines arrayed (2 Sam 5:18). Many of its 69 occurrences form fixed toponymic phrases ('Valley of X'). Spanish valle, French vallee, and German Tal each capture the sense of a broad lowland, confirming a single geographic-topographic meaning.

valley, broad lowland plain (69×) A broad, flat-bottomed valley or lowland plain situated between hills or mountains, typically suitable for agriculture and often the locale of military engagements. Distinguished from gay' (narrow gorge, H1516) and nachal (wadi, H5158) by its breadth and openness. Appears frequently in toponymic constructions: Valley of Elah (1 Sam 17:2), Valley of Jezreel (Judg 6:33), Valley of the King (Gen 14:17; 2 Sam 18:18).

Spanish valle, French vallee, and German Tal converge uniformly, confirming a single undivided geographic sense. **GEOGRAPHY AND SPACE**

en: in-Valley-of, in-the-valley, in-the-valley-of | **es:** en-el-valle, en-el-valle-de, en-valle-de | **fr:** dans-Valley-de, dans-la-vallée, dans-le-vallée | **de:** [בעמק], im-Tal, in-Tal-von Gen 14:3; Gen 14:8; Gen 14:17; Num 14:25

עֹמֶק H6011 *Prep-l* (1×)

depth, the quality or extent of being deep

This noun denotes depth as an abstract quality or spatial dimension. In Proverbs 25:3, it appears in a comparison about the unknowable depths of royal hearts, parallel to the immeasurable heights of heaven and earth. The word emphasizes the impenetrable or unfathomable nature of what is being described. The prepositional form here indicates purpose or reference.

(1×) Used in Proverbs 25:3 to describe the inscrutable depth of kings' hearts, which like physical depth cannot be measured or plumbed by ordinary means. The term creates a spatial metaphor for intellectual or emotional inaccessibility. While English and Spanish use 'depth/profundidad,' German curiously translates this instance with 'Tal' (valley), perhaps understanding a different vocalization of the text. **GEOGRAPHY AND SPACE**

en: for-depth | **es:** para-profundidad | **fr:** לעמק | **de:** zu-Tal Prov 25:3

עָמֹק H6012 *Prep-b / N-mpc* (4×)

deep, unfathomable; unintelligible or obscure, used of incomprehensible speech

An adjective meaning deep or unfathomable, used exclusively for incomprehensible speech in Isaiah and Ezekiel. Isaiah 33:19 describes a fierce people of 'deep speech'—so obscure you cannot understand them, likely referring to the Assyrians' foreign tongue. Ezekiel twice contrasts Israel's mission with that to peoples of 'deep speech and difficult language' (3:5-6), emphasizing that Israel's own language makes their prophetic responsibility greater. The term evokes not just foreign language but speech so profound or obscure as to be impenetrable. Multilingual glosses (Spanish 'profundo,' French 'profond') preserve the depth metaphor.

(4×) Deep or incomprehensible speech, language too obscure to understand. Isaiah 33:19 uses it for a foreign people whose speech is unintelligible. Ezekiel 3:5-6 contrasts 'deep of speech' peoples (whom the prophet is NOT sent to) with Israel who speaks comprehensible Hebrew. Proverbs 9:18 may use a related form for 'depths' of Sheol. The consistent application to incomprehensible language suggests depth as obscurity or impenetrability. **GEOGRAPHY AND SPACE**

en: deep-of, in-the-depths-of, speech | **es:** de-profundo, en-profundidades-de, profundos-de | **fr:** [עמקי], dans-בעמקי, profond | **de:** [בעמק], [עמק] Prov 9:18; Isa 33:19; Ezek 3:5; Ezek 3:6

עָ֫מֹק H6013 *Adj-fs* (17×)

Deep, either in a physical/spatial sense (skin, water, pit) or figuratively of what is profound and unsearchable.

A Hebrew adjective conveying depth in both concrete and abstract registers. In the priestly examination laws of Leviticus 13, it appears seven times to describe skin infections that penetrate 'deeper than the skin'—a clinical, spatial measurement guiding the priest's diagnosis. Elsewhere it shifts to figurative terrain: the counsel of the human heart is 'deep waters' (Prov 20:5), God's wisdom is 'deeper than Sheol' (Job 11:8), and the devices of the wicked are so deep they think God cannot find them (Ps 64:6). The multilingual evidence confirms this split cleanly: translations in German, Spanish, and French all use spatial depth vocabulary for Leviticus but shift to abstract 'profound' language for the wisdom and poetic texts.

1. deep (physical) (9×) Physical, measurable depth. Used repeatedly in the Leviticus 13 purity regulations where the priest must determine whether a skin affliction is 'deeper than the skin' (Lev 13:3, 4, 25, 30, 31, 32, 34). Also describes a deep cup (Ezek 23:32) and the 'deep pit' of the adulterous woman (Prov 22:14; 23:27). Spanish 'profunda,' French 'profond,' and German 'tief' all render it with straightforwardly spatial vocabulary in these contexts. **DEEP AND PROFOUND**

en: and-deep, deep, the-deep | **es:** la-profunda, profunda, y-profunda | **fr:** et-profond, profond | **de:** [העמקה], tief, und-Tal Lev 13:3; Lev 13:4; Lev 13:25; Lev 13:30; Lev 13:31

2. deep (abstract, inscrutable) (8×) Abstract, inscrutable depth—what lies beyond human reach or comprehension. God's purpose is 'deeper than Sheol' (Job 11:8), and He 'reveals deep things out of darkness' (Job 12:22). The scheming heart is called 'deep' in Ps 64:6, and Ecclesiastes twice laments 'that which is far off and exceedingly deep—who can find it out?' (Eccl 7:24). Cross-lingual translations shift from spatial words to conceptual ones here: Spanish uses 'cosas profundas,' capturing the leap from physical measurement to epistemological mystery. **DEEP AND PROFOUND**

en: deep, deep-things, deeper | **es:** Más-profunda, cosas-profundas, profunda | **fr:** profond | **de:** Tal, [עמקה], [עמקות] Job 11:8; Job 12:22; Ps 64:6; Prov 18:4; Prov 20:5

עָמַר H6014a *V-Piel-Prtcpl-ms* (1×)

one who binds sheaves, a gatherer during harvest

This Piel participle describes the agricultural worker who binds cut grain into sheaves for transport and storage. It appears in Psalm 129:7, parallel to 'the reaper,' depicting harvest activity as a metaphor for those who would curse Zion. The denominative verb derives from the noun for sheaf, and the participle indicates one whose characteristic action is sheaf-binding.

(1×) The one who binds sheaves in Psalm 129:7, appearing in a curse formula against Israel's enemies. The image draws from harvest labor: after the reaper cuts the grain, the gatherer binds it into manageable bundles. Spanish preserves the full semantic content with 'el que ata gavillas' (the one who binds sheaves), while English shortens to 'gatherer,' focusing on the collection aspect of the action. **GRAIN SHEAF**

en: the-gatherer | **es:** el-que-ata-gavillas | **fr:** de-gerbe | **de:** der-gatherer Ps 129:7

עָמַר H6014b *V-Hitpael-Imperf-2ms* (2×)

to deal tyrannically with, to enslave (Hithpael: to treat as a slave, to oppress or exploit)

This verb (distinct from עמר I, 'to bind sheaves') appears in Deuteronomy's slave laws, describing oppressive treatment of a Hebrew slave. In Deuteronomy 21:14, a man who has taken a captive woman as a wife must free her if he loses interest—'you shall not treat her as a slave.' In Deuteronomy 24:7, kidnapping and enslaving a fellow Israelite is forbidden. The BDB compares Arabic cognates meaning 'to cherish rancour' or 'plunge into conflict,' suggesting the verb connotes hostile or exploitative treatment. The multilingual glosses vary ('treat as slave,' 'aprovecharse,' 'enslave'), reflecting the oppressive nuance.

(2×) Denotes tyrannical or exploitative treatment, specifically the enslavement or abuse of a person. Deuteronomy 21:14 and 24:7 both prohibit such treatment of Israelites. The Hithpael stem suggests reflexive or intensive action ('to make oneself a tyrant over'), underscoring the severity of the offense. Multilingual glosses ('treat as slave,' 'aprovecharse,' 'enslave') capture the oppressive connotation. **OPPRESSION AND TYRANNY**

en: and-treats-as-slave-, you-shall-treat-as-slave | **es:** te-aprovecharás, y-se-aproveche- | **fr:** et-treats-comme-esclave-, tu-devra-treat-comme-esclave | **de:** du-soll-treat-wie-Sklave, und-treats-wie-Sklave- Deut 21:14; Deut 24:7

עֲמַר H6015 *Prep-k / N-ms* (1×)

wool (Aramaic), the soft hair of sheep

This Aramaic word for wool appears in Daniel's vision of the Ancient of Days, whose hair is described as white like clean wool. The term is a loan word in Biblical Aramaic, cognate with Hebrew 'tsemer' but distinct from it. The comparison emphasizes purity and perhaps

age or wisdom through the imagery of whiteness. Egyptian Aramaic and Mandaic attest related forms.

(1×) Used in Daniel 7:9 to describe the hair of the Ancient of Days as being like pure wool, emphasizing brilliant whiteness. The simile 'like wool' creates a visual image of purity and perhaps venerable age. Romance languages preserve the comparison structure ('como lana,' 'comme mouton'), while the German and French glosses show some variation in how this rare Aramaic term was understood. **WOOL TEXTILE FIBER**

en: like-wool | **es:** como-lana | **fr:** mouton | **de:** [כעמר] Dan 7:9

עֹמֶר H6016a *Art / N-mp* (8×)

A sheaf of harvested grain; a bound bundle of cut stalks, central to harvest law and firstfruits ritual.

A masculine noun denoting a sheaf – a bundle of cut grain stalks gathered during harvest. Distinct from the homograph omer (a dry measure of capacity), this word belongs entirely to the agricultural domain. Its most prominent appearance is in the firstfruits ceremony of Leviticus 23:10-15, where the priest waves a sheaf before the LORD as the inaugural act of the grain harvest. Deuteronomy 24:19 legislates that a forgotten sheaf must be left for the sojourner, widow, and orphan. Ruth 2:7, 15 pictures Ruth gleaning among the sheaves. Job 24:10 uses it figuratively for food carried by the oppressed. French 'gerbe' and Spanish 'gavilla' both denote the bound sheaf specifically.

Sheaf (bundle of harvested grain) (8×) A sheaf or bound bundle of cut grain stalks, the basic unit of the harvest field. The term is central to two key legal-ritual contexts: the wave-sheaf offering of firstfruits (Lev 23:10-15), where the priest elevates the first sheaf before the LORD to consecrate the harvest, and the gleaning law (Deut 24:19), which mandates leaving forgotten sheaves for the vulnerable. Ruth 2:7, 15 vividly illustrates gleaning practice among the sheaves. Job 24:10 extends the image figuratively to bread carried by laborers denied their wages. Spanish 'gavilla' and French 'gerbe' precisely capture the bound-sheaf referent, confirming this is distinct from the dry-measure omer. **GRAIN SHEAF**

en: a-sheaf-of, among-the-sheaves, sheaf | **es:** entre-las-gavillas, gavilla, gavillas. | **fr:** gerbe-de, le-gerbes, le-sheaf | **de:** Garbe, Garbe-von, [בעמרים] Lev 23:10; Lev 23:11; Lev 23:12; Lev 23:15; Deut 24:19

עֹמֶר H6016b *N-ms* (6×)

Omer — a dry measure equal to one-tenth of an ephah, used exclusively in the manna narrative of Exodus 16.

A unit of dry measure appearing only in the manna account of Exodus 16, where it serves as the daily ration God prescribed for each person. The omer equals one-tenth of an ephah (Exod 16:36), roughly 2.3 liters. Each Israelite gathered an omer per head (v. 16), and remarkably, whether they gathered much or little, when measured it came to exactly one omer (v. 18). An omer of manna was also preserved in a jar before the Testimony as a memorial for future generations (vv. 32–33). The Septuagint transliterates it as gomor, and modern translations across languages — Spanish 'omer,' French 'omer,' German 'Omer' — retain the Hebrew term as a technical unit.

the omer (6×) A dry-capacity measure equaling one-tenth of an ephah (approximately 2.3 liters), used exclusively in the Exodus 16 manna narrative. It functions both as the prescribed daily per-capita gathering amount (Exod 16:16, 18, 22) and as the quantity preserved in a memorial jar before the ark (Exod 16:32–33). The multilingual evidence uniformly transliterates rather than translates the term, confirming its status as a fixed technical unit of measurement. **MEASURE MEASUREMENT**

en: and-the-omer, by-the-omer, omer | **es:** Y-el-omer, con-el-omer, el-omer | **fr:** et-le-omer, le-omer, omer | **de:** der-omer, durch-der-omer, omer Exod 16:16; Exod 16:18; Exod 16:22; Exod 16:32; Exod 16:33

עֲמֹרָה H6017 *Prep-l / N-proper-fs* (19×)

Gomorrah — city destroyed with Sodom by divine judgment, a byword for utter ruin

The proper noun designating Gomorrah, the ancient city of the Jordan plain destroyed alongside Sodom by fire and brimstone (Gen 19:24–28). In every one of its nineteen occurrences it appears paired with Sodom, never alone, forming the proverbial duo that became the Bible's primary image of catastrophic divine judgment. The prophets invoke the pair as a warning: 'like the overthrow of Sodom and Gomorrah' becomes a standard formula for total devastation (Isa 13:19; Jer 49:18; 50:40; Amos 4:11). Isaiah even addresses Jerusalem's leaders as 'rulers of Gomorrah' (Isa 1:10), applying the toponym metaphorically to moral corruption.

Gomorrah (city destroyed with Sodom) (19×) The proper name Amorah (Gomorrah), designating the city of the Jordan plain destroyed alongside Sodom by divine fire (Gen 19:24–28). Always occurs paired with Sodom, functioning as a proverbial emblem of total ruin under God's judgment. Used historically in the Genesis narratives (Gen 10:19; 13:10; 14:2, 8) and prophetically as a warning formula: 'like the overthrow of Sodom and Gomorrah' (Isa 13:19; Jer 49:18; Amos 4:11; Zeph 2:9). Spanish 'Gomorra,' French 'Gomorrhe,' and German 'Gomorra' all preserve the name with minimal variation. **PERSONAL NAMES**

en: Amorah, Gomorrah, and-Amorah | **es:** Amorah, Gomorra, a-Amorah | **fr:** Gomorrah, Gomorrhe, comme-Gomorrhe | **de:** Gomorra, Gomorrah, [ועמרה] Gen 10:19; Gen 13:10; Gen 14:2; Gen 14:8; Gen 14:10

עָמְרִי H6018 *N-proper-ms* (18×)

Omri — personal name borne by four Israelites, most notably the sixth king of the northern kingdom

A Hebrew proper name meaning possibly 'my sheaf' or 'pupil of Yah.' Most prominently, Omri was the powerful king of Israel who founded Samaria as his new capital (1 Kgs 16:16–28). So lasting was his dynasty's reputation that Assyrian records continued to call Israel 'the house of Omri' (Bit-Humri) long after his line had ended. The Moabite Stone likewise names him. Three other men bear this name: a Benjaminite (1 Chr 7:8), a Judahite (9:4), and a chief of Issachar under David (27:18).

Omri (18×) The proper name Omri, applied to four distinct individuals. The most prominent is King Omri of Israel, army commander acclaimed king by the troops at Gibbethon, who reigned from Tirzah and then built Samaria (1 Kgs 16:16–28). Assyrian cuneiform (Humri) and the Mesha Stele attest his international significance. Three lesser figures in Chronicles also bear the name. **PERSONAL NAMES**

en: Omri, and-Omri | **es:** Omri, Omrí, y-Omri | **fr:** Omri, [ועמרי], [עמרי] | **de:** Omri, [ועמרי], [עמרי] 1Kgs 16:16; 1Kgs 16:17; 1Kgs 16:21; 1Kgs 16:22

עַמְרָם H6019 *N-proper-ms* (14×)

Amram; father of Moses, Aaron, and Miriam, grandson of Levi and head of the Amramite clan.

A personal name probably meaning 'the kinsman is exalted' (from 'am + ram), designating the most prominent figure in the Levitical genealogy between Levi and Moses. As the son of Kohath and grandson of Levi, Amram married Jochebed and became the father of Aaron, Moses, and Miriam (Exod 6:18, 20; Num 26:59). His lineage anchors the Levitical priestly line: the Amramites appear as a recognized clan in the wilderness census and temple service assignments (Num 3:19, 27; 1 Chr 26:23). He lived to 137 years according to the Priestly source (Exod 6:20). A second Amram appears briefly in Ezra 10:34 among those with foreign wives.

Amram (14×) The proper name of the father of Moses, Aaron, and Miriam, son of Kohath and grandson of Levi. Central to the Levitical genealogies in both Exodus and Chronicles (Exod 6:18, 20; Num 3:19; 26:58-59; 1 Chr 5:28-29; 6:3; 23:12-13; 24:20). His descendants, the Amramites, form a recognized Levitical subdivision assigned duties in the tabernacle and temple (Num 3:27; 1 Chr 26:23). A second, post-exilic Amram is listed among those who had taken foreign wives (Ezra 10:34). **PERSONAL NAMES**

en: Amram, to-Amram | **es:** Amram, a-Amram | **fr:** Amram, à-Amram | **de:** Amram, [עמרם], zu-Amram Exod 6:18; Exod 6:20; Num 3:19; Num 26:58

עַמְרָמִי H6020 *Prep-l* (2×)

the Amramites, of the Amramites (gentilic: descendants of Amram, a Levitical clan)

This gentilic designates the Amramite clan, descendants of Amram son of Kohath (Moses and Aaron's father). In Numbers 3:27, the Amramites are listed among the Kohathite families charged with tabernacle duties. In 1 Chronicles 26:23, they appear in the genealogies of Levitical officials. The multilingual glosses transliterate the gentilic with appropriate prepositions ('the Amramite,' 'of the Amramites'), following standard conventions for tribal and clan names.

(2×) A collective gentilic referring to the descendants of Amram, a prominent Kohathite Levite. Both occurrences situate the Amramites in contexts of priestly service (Numbers 3:27, 1 Chronicles 26:23). All target languages transliterate the name and preserve the prepositional nuances ('the Amramite,' 'para el amramita,' 'le Amramite'). **PERSONAL NAMES**

en: Of-the-Amramites, the-Amramite | **es:** Para-el-amramita, el-amramita | **fr:** [לעמרמי], le-Amramite | **de:** [לעמרמ], der-Amramite Num 3:27; 1Chr 26:23

עֲמָשָׂא H6021 *Conj-w* (16×)

Amasa — personal name, notably Absalom's military commander later killed by Joab

Amasa is best known as the nephew of David whom Absalom appointed commander of his rebel army (2 Sam 17:25). After Absalom's defeat, David attempted reconciliation by offering Amasa the command of the royal forces in place of Joab (2 Sam 19:13–14). This political maneuver ended tragically when Joab assassinated Amasa at Gibeon under the pretense of greeting him (2 Sam 20:9–10) — a murder David remembered on his deathbed (1 Kgs 2:5, 32). A separate Amasa, an Ephraimite chief, appears briefly in 2 Chronicles 28:12 advocating mercy toward Judean captives.

Amasa (16×) Proper masculine name identifying primarily the son of Jether (or Ithra) and Abigail, David's sister, who served as Absalom's general and was later murdered by Joab (2 Sam 17:25; 19:13; 20:4–12; 1 Kgs 2:5, 32; 1 Chr 2:17). A second bearer is an Ephraimite leader who urged compassion toward prisoners of war (2 Chr 28:12). French and German leave the name untransliterated in several occurrences, while Spanish renders both Amasa and Amasá, reflecting accentuation differences. **PERSONAL NAMES**

en: Amasa, and-Amasa, and-to-Amasa | **es:** Amasa, Amasá, Y-Amasa | **fr:** Amasa, [עמשא], [עמשא] | **de:** Amasa, [עמשא], [עמשא] 2Sam 17:25; 2Sam 19:13; 2Sam 20:4; 2Sam 20:5

עֲמָשַׂי H6022 *Conj-w / N-proper-ms* (5×)

Amasai — name of several Israelites: a warrior of David, Levites, and a priest

Amasai is the name borne by at least four distinct individuals in the Hebrew Bible. The most notable is the warrior who declared allegiance to David with a Spirit-inspired speech (1 Chr 12:19), possibly identical to Abishai of 2 Sam 23:18. Other bearers include Levites in the Kohathite genealogy (1 Chr 6:25, 35), a priest who blew the trumpet before the Ark (1 Chr 15:24), and a Levite in Hezekiah's reform (2 Chr 29:12). The name likely derives from the root 'amas' meaning 'to carry, bear a burden.'

(5×) Personal name of multiple Israelites spanning warrior, Levitical, and priestly roles. The most memorable bearer is the Davidic warrior of 1 Chr 12:19 whose Spirit-empowered pledge of loyalty echoes covenant language. Spanish and English consistently transliterate 'Amasai,' while French and German retain the Hebrew form in brackets, reflecting its less common appearance in those traditions. **PERSONAL NAMES**

en: Amasai, Amasay, and-Amasai | **es:** Amasai, Amasay, y-Amasai | **fr:** [עמשי], [עמשי] | **de:** [עמשי], [עמשי] 1Chr 6:25; 1Chr 6:35; 1Chr 12:19; 1Chr 15:24; 2Chr 29:12

עֲמַשְׁסַי H6023 *Conj-w / N-proper-ms* (1×)

Amashsai, a priest in post-exilic Jerusalem

This priestly name appears in Nehemiah's list of those who settled in Jerusalem after the exile. BDB notes it as a probable textual error for a similar name found in Chronicles, where the parallel passage has a slightly different form. The name appears among priests who returned to serve in the restored temple community.

(1×) A priest mentioned in Nehemiah 11:13 among those dwelling in Jerusalem. The parallel passage in 1 Chronicles 9:12 has 'Maasai,' leading scholars to suspect textual corruption. Septuagint witnesses reflect uncertainty about the name's form. As a proper noun, translations either transliterate it or leave it in Hebrew characters, acknowledging the textual difficulty. **PERSONAL NAMES**

en: and-Amashsai | **es:** y-Amasai | **fr:** [עמשסי] | **de:** [עמשסי] Neh 11:13

עֲנָב H6024 *Conj-w / N-proper-fs* (2×)

Anab (place name: a town in the hill country of Judah)

Anab is a town in the hill country of Judah, mentioned in Joshua 11:21 (as one of the sites from which Joshua cut off the Anakim) and Joshua 15:50 (in the town list of Judah's inheritance). The name may mean 'grape,' and the site is identified with modern Khirbet Anab, about 18.5 miles southwest of Hebron. The Septuagint renders it Ανααβ or Ανωβ. All modern translations transliterate the name.

(2×) A Judahite town in the hill country (Joshua 11:21, 15:50). The conjunctive form ('and Anab,' Joshua 15:50) reflects its position in the town list. All target languages transliterate the name uniformly, treating it as a proper toponym. **PERSONAL NAMES**

en: Anav, and-Anav | **es:** Anab, y-Anab | **fr:** Anav, et-Anav | **de:** Anav, und-Anav Josh 11:21; Josh 15:50

עֵנָב H6025 *Prep-k / N-mp* (19×)

Grape(s) — the fruit of the vine, used collectively for harvest produce and individually for the berry

The common Hebrew noun for grape or grapes, encompassing both the individual berry and the collective harvest. It appears in some of Scripture's most vivid agricultural imagery: Pharaoh's cupbearer dreams of pressing grapes into a cup (Gen 40:10–11), the spies bring back a massive grape cluster from Canaan (Num 13:23), and the Song of Moses speaks poetically of 'the blood of the grape' (Gen 49:11; Deut 32:14). The word also carries theological weight in Isaiah's parable of the vineyard that yielded only wild grapes (Isa 5:2, 4) and in the ominous 'grapes of poison' (Deut 32:32). German distinguishes 'Traube' (cluster) from 'Beeren' (berries), but Hebrew uses this single term for both.

grape(s) (19×) The grape fruit, used both collectively for grapes as agricultural produce and individually for the grape berry. Appears in viticulture and harvest contexts: Pharaoh's cupbearer pressing grapes (Gen 40:10–11), the spies' enormous cluster from Canaan (Num 13:23), Nazirite abstinence regulations (Num 6:3), and sabbatical year provisions (Lev 25:5). Also carries figurative force in the vineyard parable of Isaiah 5:2, 4 and the 'grapes of poison' in Deuteronomy 32:32. German distinguishes 'Traube' (cluster) from 'Beeren' (berries), while Hebrew uses this single term. **GRAPE VINTAGE HARVEST**

en: and-grapes, grape, grapes | **es:** como-uvas, las-uvas, sus-uvas | **fr:** [כענבים], [ענבים], et-raisins | **de:** Beeren, Traube, Trauben Gen 40:10; Gen 40:11; Gen 49:11; Lev 25:5; Num 6:3

עָנַג H6026 *V-Hitpael-Imperf-2ms* (10×)

To be delicate, take exquisite delight; of reveling in God's goodness, living in pampered luxury, or mocking with pleasure.

At its heart this verb names a kind of pleasure that borders on indulgence — whether spiritual or sensual. In the Hitpael, the reflexive stem invites the subject to 'delight yourself in the LORD' (Ps 37:4), promising that such self-abandoning joy will be rewarded. Isaiah 55:2 echoes the invitation: 'let your soul delight itself in richness.' But the same root can shade toward pampered softness — in Deuteronomy

28:56 it describes the woman so delicately bred that she will not set her foot on the ground. Isaiah 57:4 pushes further into derision: 'Against whom do you sport yourselves?' Spanish deleitarse ('to delight oneself') and French se délecter capture the reflexive pleasure well, while the Arabic cognate ghanija ('to behave amorously, languorously') hints at the sensuous undertone the root always carries.

1. delight oneself, take pleasure (7×) The primary Hitpael reflexive sense of delighting oneself in something — taking exquisite, absorbed pleasure. Most occurrences cluster around delight in God or His ways: 'Delight yourself in the LORD' (Ps 37:4), 'the humble shall delight themselves in abundant peace' (Ps 37:11), 'you shall delight yourself in the Almighty' (Job 22:26). Isaiah 55:2 and 58:14 extend the object from God to His provision and His Sabbath. Spanish deleitarse and French se délecter both preserve the reflexive, self-involving quality: this is not passive reception but active, willing immersion in joy. **PLEASANTNESS AND DELIGHT**
en: and-delight-yourself, and-delight-yourselves, and-let-delight-itself | **es:** Y-deléitate, se-deleitará, te-deleitarás | **fr:** délicat, et-délicat, et-le-se-délecter | **de:** [והתענגתם], [ותתענג], [יתענג] Job 22:26; Job 27:10; Ps 37:4; Ps 37:11; Isa 55:2

2. delicateness, pampered luxury (1×) The Hitpael infinitive construct used as an abstract noun in Deuteronomy 28:56, naming the condition of delicateness or pampered luxury. The 'tender and delicate woman' is characterized by her hitanneg — her habitual softness and indulgence. Here the word is not about spiritual joy but about a life so sheltered that even walking on bare ground is unthinkable. The Arabic cognate ghanija ('to be coquettish, languorous') and the BDB gloss 'dainty habit' both point to physical ease carried to excess. **GEOGRAPHY AND SPACE**
en: from-delicateness | **es:** por-delicadeza | **fr:** de-delicateness | **de:** von-delicateness Deut 28:56

3. make sport of, mock (1×) A sharp Hitpael turn in Isaiah 57:4, where the verb takes on a mocking, derisive edge: 'Against whom do you make sport? Against whom do you open your mouth wide?' The delight here is malicious — taking pleasure in taunting. Spanish burlarse ('to mock') captures the shift from joyful self-indulgence to sneering self-amusement. Only one occurrence carries this sense, but it shows how the reflexive 'pleasuring oneself' can curdle into derision when directed at another person. **MOCKERY AND SCORN**
en: do-you-mock | **es:** os-burláis | **fr:** délicat | **de:** [תתענגו] Isa 57:4

4. delicate, pampered person (1×) The Pual participle in Jeremiah 6:2, describing Jerusalem as a 'delicate' or 'pampered' woman — someone who has been made soft by others' indulgence. Unlike the Hitpael, where the subject delights herself, the Pual passive marks external pampering: the city has been treated tenderly and is therefore vulnerable. Spanish la delicada ('the delicate one') and the overall feminine personification of Jerusalem as a coddled daughter give this sense its distinctive poignancy. **PLEASANTNESS AND DELIGHT**
en: and-the-delicate | **es:** y-la-delicada | **fr:** et-délicat | **de:** [והמעגה] Jer 6:2

עֶדְנָה H6027 *N-ms* (2×)
delight, exquisite pleasure (noun: sensual or aesthetic enjoyment, luxury)
This noun denotes refined pleasure or luxury, appearing in contexts of indulgence or eschatological promise. In Isaiah 13:22, Babylon's 'palaces of delight' (or 'luxurious palaces') will soon be destroyed. In Isaiah 58:13, calling the Sabbath 'a delight' is part of true worship and covenant faithfulness. The term suggests aesthetic or sensual pleasure, often tinged with either decadence (Babylon) or divine blessing (Sabbath). The multilingual glosses render 'delight' or 'pleasure' ('delicia,' 'placer'), capturing the hedonic nuance.

(2×) Denotes exquisite pleasure or luxury. Isaiah 13:22 uses it of Babylon's opulent palaces (soon to fall); Isaiah 58:13 applies it to the Sabbath as a source of joy. The contexts range from condemnation of excess to commendation of holy delight. All target languages render 'delight' or 'pleasure,' preserving the aesthetic and sensual overtones. **JOY AND EXULTATION**
en: a-delight, delight | **es:** delicia, placer | **fr:** [ענג] | **de:** [ענג] Isa 13:22; Isa 58:13

עָנֹג H6028 *Conj-w | Adj-fs* (3×)
Dainty, delicate; soft, refined, accustomed to luxury and comfort
This adjective describes someone refined by luxury, softened by comfort, accustomed to ease. Deuteronomy 28 uses it twice in the covenant curses, depicting the 'delicate and tender' man and woman who will turn savage under siege, even cannibalizing their own children. The word appears alongside 'tender' (rak), emphasizing softness and sensitivity. Isaiah 47:1 addresses personified Babylon as 'tender and delicate,' mocking her former luxury before her coming degradation. The term suggests both physical softness and the psychological fragility that comes from never experiencing hardship. Deuteronomy's usage is deeply ironic: the most delicate will commit the most savage acts when necessity strikes.

(3×) Three occurrences: two in Deuteronomy's siege curses (masculine and feminine forms), one in Isaiah's Babylon oracle. The multilingual evidence consistently renders 'delicate/delicado,' with conjunction forms showing the word in descriptive phrases. Deuteronomy 28's paired portraits—the delicate man and the delicate woman—both descend into cannibalism, showing how siege warfare strips away civilization's veneer. Isaiah's usage is taunting: Babylon's former delicacy will give way to hard labor and humiliation. The word captures the brittleness of luxury-accustomed existence. **PLEASANTNESS AND DELIGHT**
en: and-delicate, and-the-delicate | **es:** y-delicada, y-el-delicado, y-la-delicada | **fr:** [ועגה], et-le-delicate | **de:** [ועגה], und-der-delicate Deut 28:54; Deut 28:56; Isa 47:1

עָנַד H6029 *V-Qal-Imp-ms | 3mp* (2×)
to bind on, to tie around (Qal: to fasten or wrap around oneself, especially as an ornament or garment)
This verb appears twice, both times in contexts of binding or fastening. In Job 31:36, Job imagines wearing his accuser's indictment 'as a garland,' binding it on himself as a badge of honor. In Proverbs 6:21, the son is urged to 'bind' his parents' commandments on his heart (parallel to 'tie them around your neck'). The BDB compares Arabic cognates meaning 'to turn aside' and Syriac forms meaning 'to lack,' though the binding sense is primary. The multilingual glosses render 'bind' or 'tie' ('enlázalos,' 'atar'), reflecting the physical act of fastening.

(2×) Denotes fastening or binding something on oneself, whether literally (tying a garment) or metaphorically (binding commandments to the heart). Job 31:36 uses it of wearing an indictment as a crown; Proverbs 6:21 of internalizing parental teaching. The imperative and imperfect forms emphasize deliberate action. All target languages render 'bind' or 'tie,' preserving the manual and metaphorical senses. **PRONOUNS AND MIXED**
en: I-would-bind-it, tie-them | **es:** enlázalos, lo-ataré | **fr:** אענדנו, ענדם-eux | **de:** [אענדנו], [ענדם] Job 31:36; Prov 6:21

עִוִּין H6030a *Conj-w | V-Qal-ConjPerf-3ms* (1×)
will dwell/howl, a verb of uncertain meaning in Isaiah 13:22
This word appears in Isaiah's oracle against Babylon, describing jackals or wild creatures. The Hebrew root and meaning are disputed: it could be from a root meaning 'to dwell' (as the consonants suggest) or 'to howl/respond' (as traditional interpretation takes it). Context describes desolate ruins inhabited by wild animals, which supports either reading. The verb's gender agreement with 'jackals' is unusual, prompting textual discussion.

(1×) Used in Isaiah 13:22 to describe the action of jackals in Babylon's ruins. The Hebrew allows 'will dwell' or 'will howl,' with ancient versions divided. Spanish 'aullarán' (will howl) and German 'antwortete' (answered, from the root 'anah') reflect the traditional understanding of animal cries, while the structural parallel with 'dwell' in verse 21 suggests habitation. The multilingual glosses reveal ongoing lexical uncertainty about this rare form. **ANSWERING AND TESTIFYING**
en: and-will-howl | **es:** Y-aullarán | **fr:** [וענה] | **de:** und-antwortete Isa 13:22

עָנָה H6030b *V-Qal-Imperf-1cs / 3mse* (314×)

To answer, respond, reply; also to testify or bear witness; in Nifal, to be answered; occasionally to sing responsively.

Anah is the standard Hebrew verb for verbal response, and with 314 occurrences it is woven into nearly every narrative dialogue in the Hebrew Bible. The formulaic wayyaan...wayyomer ('and he answered and said') is one of the most recognizable patterns in biblical Hebrew prose, appearing hundreds of times to introduce direct speech. Yet anah carries more than conversational meaning. In legal contexts it becomes 'to testify' — the Decalogue's 'you shall not bear false witness' (Exod 20:16) uses this very verb. The multilingual evidence sharpens these boundaries: Arabic shahida ('to testify') and Spanish testificara are recruited specifically for the witness sense, while Korean 대답하다 ('to answer') and German antwortete serve the general response meaning. A small but intriguing cluster points toward responsive singing (Hos 2:15; Deut 31:21), where anah describes antiphonal or choral reply.

1. answer, respond, reply (289×) To answer, respond, or reply verbally to a question, statement, or implied situation — the overwhelming primary sense at 289 occurrences. This encompasses the wayyaan formula ('and he answered') in narrative, direct responses in dialogue, and God's answering of prayer. Spanish respondio, French repondit, German antwortete, Korean 대답했다, and Arabic ajaba all converge on standard response vocabulary. Key passages span the entire canon: Abraham answering God (Gen 18:27), Job answering his friends (Job 6:1; 9:1; 12:1), and the prophetic declaration that God 'will answer' his people (Isa 30:19; Hos 14:9). ANSWERING AND TESTIFYING

en: and-answered, and-he-answered | **es:** Y-respondió, y-respondió | **fr:** et-answered, et-il-répondit, et-répondit | **de:** und-antwortete, und-er-antwortete Gen 18:27; Gen 23:10; Gen 23:14; Gen 24:50; Gen 27:37

2. testify, bear witness (18×) To testify, bear witness, or give formal testimony — 18 occurrences concentrated in legal and covenantal contexts. The ninth commandment (Exod 20:16; Deut 5:20) prohibits 'answering' against one's neighbor as a false witness, but the meaning is clearly 'testifying' rather than mere 'replying.' Num 35:30 specifies that no one shall 'testify' (yaaneh) against another on the strength of a single witness. Arabic shahida ('to bear witness') and Spanish testificara ('shall testify') both shift to forensic vocabulary here, distinct from the conversational 'answer' of sense 1. Gen 30:33 extends this into a moral-accountability frame: 'my righteousness will testify for me.' ANSWERING AND TESTIFYING

en: and-testifies, and-will-answer, answer | **es:** Y-responderá, Y-testifica, Y-testificará | **fr:** devra-testify, et—répondre, et-il-a-répondu | **de:** antworte, antworten, antwortete Gen 30:33; Exod 20:16; Exod 23:2; Num 35:30; Deut 5:20

3. (3×) To sing responsively or respond in song — an antiphonal or choral sense appearing in 3 passages. In Hos 2:15 Israel 'will sing/respond' as in the days of her youth (the restored covenant relationship expressed as musical response); Deut 31:21 speaks of the Song of Moses 'testifying/responding' before Israel; and Deut 25:9 uses anah for the formal spoken response in the levirate ceremony. Spanish cantara ('she will sing') in Hosea confirms the musical reading, while Korean and German retain general 'answer' vocabulary. The boundary between liturgical response and testimony is inherently fluid in ancient Israelite practice, where responsive song could serve as communal witness. ANSWERING AND TESTIFYING

en: and-shall-answer, and-she-will-sing, and-will-answer | **es:** y-cantará, y-responderá | **fr:** et-devra-answer, et-fera-answer, et-répondre | **de:** und-antwortete, und-soll-antworten, und-wird-antworten Deut 25:9; Deut 31:21; Hos 2:15

4. be answered (Nifal passive) (3×) To be answered or receive a response — the Nifal (passive) stem, appearing 3 times. Job 11:2 asks whether 'a multitude of words shall be answered' (i.e., deserve a response); Job 19:7 laments 'I cry out but am not answered'; Prov 21:13 warns that one who ignores the poor 'will cry out and not be answered.' Arabic yujab ('to be responded to') and Spanish sera respondido ('will be answered') both use passive voice, confirming this as a genuine voice-driven sense distinction. The theological weight falls on the experience of divine silence — being unanswered — as a form of judgment or abandonment. ANSWERING AND TESTIFYING

en: I-am-answered, answered, be-answered | **es:** será-respondida?, será-respondido, soy-respondido; | **fr:** répondre | **de:** antwortete Job 11:2; Job 19:7; Prov 21:13

5. (1×) To be brought low or silenced — a single occurrence at Isa 25:5 where the 'noise of strangers is brought low' or 'subdued.' This appears to be a homonymic overlap with a different root anah (II), meaning 'to be humbled or afflicted,' but the clustering algorithm placed it here based on surface form. Spanish sera silenciado ('will be silenced'), English 'is brought low,' and German Strauss (an unusual rendering) all point away from the 'answer/respond' semantic field. This sense is best understood as belonging to the separate lexeme H6031 (anah II, 'to afflict/humble') rather than to this root, though the formal overlap makes disambiguation necessary. ANSWERING AND TESTIFYING

en: is-brought-low | **es:** será-silenciado | **fr:** répondre | **de:** Strauss Isa 25:5

תַּעֲנִית H6030c *V-Piel-Imp-mp* (14×)

To sing, chant, or respond in song; used for communal worship, antiphonal responses, and vocal shouts of praise

Distinguished from the more common 'anah (to answer/respond), this homonym specializes in musical and vocal performance. Miriam leads the women to 'sing' at the Red Sea (Exod 15:21), the women of Israel chant antiphonally about Saul and David's victories (1 Sam 18:7), and the Levites respond with praise at the temple foundation (Ezra 3:11). Spanish alternates between 'cantad' (sing!) and 'respondieron' (they responded), reflecting the overlap between singing and liturgical call-and-response. The Piel intensive form suggests deliberate, sustained praise (Isa 27:2).

1. sing, chant (Qal) (5×) To sing or chant in the Qal stem, covering general singing whether as command, description, or habitual action. Israel sings at the well (Num 21:17), the women sing of David's prowess (1 Sam 21:12; 29:5), and the psalmist pledges that his tongue will 'sing' of God's word (Ps 119:172). Spanish 'Cantad' (sing!) and French 'chanter' confirm the straightforward musical sense. Psalm 147:7 uses it for thanksgiving singing with the lyre. SINGING AND MUSIC

en: may-sing, sing, they-sang | **es:** Cantad, Responderá, cantaban- | **fr:** chanter, ils-chanta, ils-chante | **de:** möge-singen, sie-sang, sie-sing Num 21:17; 1Sam 21:12; 1Sam 29:5; Ps 119:172; Ps 147:7

2. respond antiphonally, answer in song (4×) To respond antiphonally or answer in song, especially in liturgical or communal worship settings. Miriam 'answered' the men's song at the sea (Exod 15:21), the women 'answered' one another singing of Saul and David (1 Sam 18:7), and the Levites 'answered' with praise at Ezra's temple dedication (Ezra 3:11). Spanish 'respondieron/respondió' and French 'répondit' preserve the call-and-response structure. Jeremiah 25:30 extends this to God 'answering' with a roar from on high. ANSWERING AND TESTIFYING

en: and-answered, he-will-answer | **es:** Y-respondieron, Y-respondió, Y-respondían | **fr:** [וַיַּעֲנוּ], [יַעֲנֶה], et-répondit | **de:** Strauss, [וַיַּעֲנוּ], und-antwortete Exod 15:21; 1Sam 18:7; Ezra 3:11; Jer 25:30

3. cry out, raise a shout (3×) To cry out or raise a shout, where the emphasis falls on vocal intensity rather than melody. In Exodus 32:18, Moses distinguishes between shouts of victory, cries of defeat, and the sound of 'singing' — using this root for the vocal noise itself. Jeremiah 51:14 pictures warriors raising a shout (hedad) over Babylon. The sense sits at the boundary between singing and shouting, where volume and communal energy matter more than tune. GEOGRAPHY AND SPACE

en: and-they-will-raise, singing-of | **es:** responder-de, y-levantarán | **fr:** [וְעָנוּ], singing-de | **de:** [וְעָנוּ], singing-von Exod 32:18; Jer 51:14

4. sing, chant (Piel intensive) (2×) To sing in the Piel intensive stem, suggesting deliberate, sustained, or liturgical praise. Isaiah 27:2 introduces a 'vineyard of delight — sing of it!' using the Piel imperative for emphatic communal singing. The intensive form elevates ordinary singing into purposeful worship, and Exodus 32:18 pairs this with the sound Moses hears descending the mountain. Spanish 'cantadle' (sing to him/it) reflects the directed, intentional quality

of Piel praise. **SINGING AND MUSIC**
en: sing, singing | **es:** cantadle, cantar | **fr:** [ענן], singing | **de:** [ענן], singing Exod 32:18; Isa 27:2

מַעַן H6031a *V-Hifil-Prtcpl-ms* (3×)

To be occupied, to keep busy; Hiphil participle expressing God giving humanity tasks and preoccupations

This entry represents a unique use of a root (typically meaning 'to afflict') in Qoheleth's distinctive vocabulary. In Ecclesiastes 1:13 and 3:10, the Hiphil participle appears in the phrase 'the occupation/business God has given to humans to be occupied with.' Ecclesiastes 5:20 (Eng. 5:19) uses a related form: God 'keeps him occupied with joy in his heart,' giving preoccupation with gladness. The semantic development from 'afflict' to 'occupy' or 'keep busy' may involve the idea of tasking or burdening someone with activity. Qoheleth uses it to describe the human condition of busyness, the ceaseless round of tasks that fill existence. It's part of his exploration of what God has given humanity to do.

(3×) Three occurrences in Ecclesiastes exploring the theme of divinely appointed occupation. Ecclesiastes 1:13 introduces 'the unhappy business God has given,' while 3:10 speaks of 'the task God has given to humans to be busy with.' In 5:20, the nuance shifts positively: God keeps a person occupied with joy. The multilingual evidence shows varied handling, with some seeing the affliction root, others the occupation sense. Qoheleth's use emphasizes God's sovereignty over human activity—both the toilsome busyness and the joyful preoccupation are divine gifts or impositions. **PURPOSE RESOLVE INTENT**
en: keeps-busy, to-be-occupied | **es:** para-ocuparse, responde | **fr:** affliger, à-affliger | **de:** demuetigen, von-antwortete Eccl 1:13; Eccl 3:10; Eccl 5:20

מַעֲנִית H6031b *Conj-w / V-Piel-ConsecImperf-3fs / 3fs* (80×)

afflict, oppress, humble, bring low; violate (sexually); humble oneself, fast; be bowed down, be afflicted; answer, respond

A word with two distinct roots often merged in lexicons: ענה II (afflict) and ענה I (answer). The affliction sense dominates with 73 occurrences: Egyptian taskmasters oppressed Israel (Exodus 1:11), God humbled Israel in the wilderness to test them (Deuteronomy 8:2), and the reflexive form describes self-affliction through fasting (Leviticus 16:29). Four instances refer to sexual violation (Genesis 34:2, Deuteronomy 22, 2 Samuel 13). The passive stems describe being afflicted by others or suffering in a state of distress. Three occurrences appear to belong to the homonym meaning 'answer' and may have been tagged incorrectly.

1. Piel: afflict, oppress (42×) The dominant active Piel sense: causing suffering, distress, or oppression to someone. Used paradigmatically of Egyptian taskmasters afflicting Israel (Exodus 1:11-12), human mistreatment (Genesis 31:50 'if you afflict my daughters'), and God's disciplining action. Consistently rendered across languages: Hindi सताना (oppress), Arabic ʾ (torment/oppress), Spanish afligir/oprimir, showing unified semantic recognition of active causation of suffering. **AFFLICT HUMBLE OPPRESS**
en: afflicting, afflicting-him, and-afflict | **es:** a-afligirlo, afligieres, afligir | **fr:** afflicting, afflicting-lui, et-afflict | **de:** [ו׳יענך], [ותענך], afflicting Gen 15:13; Gen 16:6; Gen 31:50; Exod 1:11; Exod 1:12

2. Piel: humble, bring low (10×) Humbling or bringing low in status or pride, emphasizing reduction of self-exaltation rather than physical pain. Deuteronomy 8:2-3 is the paradigm text: 'he humbled you and let you hunger and fed you with manna, that he might make you know that man does not live by bread alone.' Korean 겸손하게 하셨고 (caused to be humble), Arabic ʾ (humbled you), showing the pedagogical or moral dimension distinct from mere affliction. **SECOND PERSON PRONOUNS**
en: and-he-humbled-you, he-humbled, he-humbled-her | **es:** Y-te-humilló, humillaron, humillarte | **fr:** et-il-humilia-tu, humilier, il-a-répondu | **de:** [ענה], [ענו], du-haben-demuetigte-ihr Deut 8:2; Deut 8:3; Deut 8:16; Deut 21:14; Deut 22:24

3. Hitpael: humble oneself, fast (6×) Hitpael reflexive: to afflict oneself or humble oneself, routinely associated with fasting and penitential practices. Leviticus 16:29, 31 uses this for the Day of Atonement: 'you shall afflict your souls,' universally understood as fasting (Arabic ʾ, you shall fast; Hindi उपवास रखना, keep a fast). Ezra 8:21 and Daniel 10:12 similarly connect self-humbling with seeking God through abstinence. **AFFLICT HUMBLE OPPRESS**
en: and-humble-yourself, and-to-humble-yourself, they-afflicted-themselves | **es:** fueron-afligidos, para-humillarnos, se-afligio | **fr:** [להתענות], et-humble-toi-même, et-humilier | **de:** [ולהתענות], [להתענות], du-waren-afflicted Gen 16:9; 1Kgs 2:26; Ezra 8:21; Ps 107:17

4. Qal: be bowed down, suffer (5×) Intransitive Qal: being in a state of affliction or suffering, without specifying external agency. Psalm 119:67 'before I was afflicted I went astray' and 116:10 'I was greatly afflicted' exemplify this passive/stative usage. Arabic ʾ (I was in distress), Korean 고난을 받기 전에 (before receiving affliction), marking experiential suffering rather than active imposition. **AFFLICT HUMBLE OPPRESS**
en: I-was-afflicted, he-is-daunted, no | **es:** fuera-afligido, fui-afligido, fui-muy-afligido | **fr:** affligé, humilier | **de:** Krieg-geplagt, Strauss, [ענו׳] Ps 116:10; Ps 119:67; Ps 119:71; Isa 31:4; Zech 10:2

5. Nifal: be humbled, submit (4×) Nifal reflexive-passive: being humbled or brought into submission, often voluntarily accepting or enduring affliction with meekness. Isaiah 53:7 is the archetype: 'he was oppressed and afflicted, yet he opened not his mouth.' The lamb-like submission under affliction distinguishes this from simple passive victimhood — there is posture of acceptance or yielding evident in the contexts (Exodus 10:3, Isaiah 58:10). **AFFLICT HUMBLE OPPRESS**
en: I-am-afflicted, afflicted, to-humble-yourself | **es:** Fui-afligido, afligida, fue-afligido | **fr:** affligé, humilier, à-humble-toi-même | **de:** [נענה], ich-bin-geplagt, zu-humble-dich-selbst Exod 10:3; Ps 119:107; Isa 53:7; Isa 58:10

6. Piel: violate, ravish (4×) Sexual violence: the Piel used specifically for rape or forced violation of a woman. Genesis 34:2 (Shechem 'humiliated her'), 2 Samuel 13:14 (Amnon 'violated her'), Deuteronomy 22:24, 29 in legal texts, Ezekiel 22:10-11 in prophetic indictment. Cross-linguistically this sense is clearly recognized: Hindi बलात्कार किया (raped), Arabic ʾ (raped her), Spanish violó, showing lexicalized recognition of this specialized meaning within the affliction semantic domain. **STRIKING AND REFERENCE**
en: and-he-humbled-her, and-he-humiliated-her, they-humbled | **es:** violaron, y-la-humilló | **fr:** affligé, et-il-humbled-sa, et-il-humiliated-sa | **de:** [ענה], sie-demuetigte, und-demütigte-sie Gen 34:2; Judg 20:5; 2Sam 13:14; Lam 5:11

7. Pual: be afflicted, be oppressed (3×) Pual passive of the Piel: being subjected to affliction or oppression by an external agent as the recipient of active suffering. Isaiah 53:4 'stricken, smitten by God, and afflicted' uses multiple passive forms. Psalm 132:1 'remember all his afflictions.' The patient/recipient role is grammatically encoded, distinguishing this from the intransitive Qal state and the reflexive Nifal posture. **AFFLICT HUMBLE OPPRESS**
en: and-afflicted, his-afflictions, it-is-afflicted | **es:** aflicción-de-él, se-aflija, y-afligido | **fr:** cela-est-afflicted, et-affligé, humilier | **de:** [ומענה], es-ist-betruebte, sein-afflictions Lev 23:29; Ps 132:1; Isa 53:4

8. Qal: answer, respond (3×) Likely the homonymous root ענה I 'answer, respond' rather than ענה II 'afflict,' but included as tagged in the source data. Joel 2:19 'the LORD answered and said,' 2 Samuel 22:36 'your gentleness made me great' (possibly 'your answering'). The semantic distance is vast — communication vs. suffering — suggesting these three occurrences belong to a distinct lexeme that happens to share consonantal spelling. **ANSWERING AND TESTIFYING**
en: and-Your-humility, and-answer-them, and-humble | **es:** y-humilladlas, y-les-responderá, y-tu-humildad | **fr:** et-Ton-humility, et-humble, et-humilier | **de:** und-Your-humility, und-antworten-ihnen, und-demuetigen Judg 19:24; 2Sam 22:36; Ps 55:19

9. Hifil: afflict, oppress (causative) (2×) Hifil causative of affliction: causing someone to enter a state of oppression or suffering. Rare stem variant (only 2x) that overlaps with the more common Piel causative but may carry nuanced agency or directness. 1 Kings 8:35, 2 Chronicles 6:26 in Solomon's temple dedication prayer: 'when you

afflict them' in the context of divine judgment withholding rain. The Hifil here may emphasize God's direct causative role. **PRONOUNS AND MIXED**

en: you-afflict-them, you-answer-them | **es:** los-afligieres, los-afligirás | **fr:** [תְּעַנֵּם], tu-afflict-eux | **de:** [תְּעַנֵּם], du-afflict-ihnen 1Kgs 8:35; 2Chr 6:26

10. (1×) Psalm 88:1 superscription 'Mahalath Leannoth' — possibly 'for affliction' or 'to be sung antiphonally' (if from עָנָה I). Too isolated and too contextually uncertain (appears in a technical musical notation) to confidently assign meaning. May be a proper name, a musical term, or a liturgical direction rather than the verb itself. **GEOGRAPHY AND SPACE**

en: Le'annoth | **es:** para-afligir | **fr:** à-humilier | **de:** Le'annoth Ps 88:1

עֱנָה H6032 *Conj-w / V-Qal-Imp-ms / 1cp* (32×)

to answer, respond (Aramaic) — to reply verbally, always paired with 'and said' in Daniel

Anah is the Aramaic cognate of Hebrew anah I and appears 32 times exclusively in the Aramaic portions of Daniel, always in the formulaic pair aneh ve-amar ('answered and said'). This stereotyped pairing — ubiquitous in Aramaic court narrative — signals a formal, weighty response rather than casual conversation. BDB distinguishes two nuances: direct reply to something said (Dan 2:5, 7, 10; 3:16; 5:17; 6:13-14) and responding to a situation, that is, speaking in view of circumstances without a prior question (Dan 2:15, 20, 26, 47; 3:9, 14, 24, 28; 4:27). The word appears in the mouths of kings, courtiers, and Daniel himself, framing the dialogues that drive the court-conflict and vision-interpretation narratives. Every target language renders it with a standard reply verb: Spanish 'respondio,' French 'repondit,' German 'antwortete.'

Answer / respond (Qal: to reply verbally) (32×) The Aramaic verb 'to answer, respond,' always coupled with amar ('said') in the formulaic phrase 'answered and said.' Covers both direct reply to a question (Dan 2:5; 3:16; 5:17; 6:13) and responsive speech prompted by a situation rather than a direct query (Dan 2:15, 20, 47; 3:9, 14, 28; 4:27). The pairing frames every major dialogue in Daniel's court narratives and vision interpretations. **ANSWERING AND TESTIFYING**

en: answered, he-answered | **es:** Respondió, respondió | **fr:** il-a-répondu, répondre | **de:** antworten Ps 60:5; Dan 2:5; Dan 2:7; Dan 2:8

עֲנִי H6033 *N-mp* (1×)

the poor, afflicted ones (Aramaic plural)

This Aramaic adjective, used substantively in the plural, designates those who are poor, needy, or afflicted. It appears in Daniel 4 in the prophet's counsel to Nebuchadnezzar to show mercy to the poor. The term emphasizes socioeconomic vulnerability and need for compassion. The form shows Aramaic plural marking distinct from Hebrew.

(1×) In Daniel 4:27, this refers to the poor or needy whom Nebuchadnezzar is counseled to show mercy toward as part of breaking off from sin. The Aramaic term emphasizes those in economic distress or social vulnerability. Spanish 'los pobres' and English 'the poor' capture the socioeconomic aspect, while French 'affliger' (to afflict) suggests the verbal root, showing lexical connection between poverty and affliction. **POVERTY AND WEAKNESS**

en: the-poor | **es:** los-pobres | **fr:** affliger | **de:** [עניין] Dan 4:27

עָנָה H6034 *N-proper-ms* (12×)

Anah — Horite/Edomite personal name; discovered the hot springs in the wilderness while pasturing donkeys

Anah (עָנָה) is a proper name in the Edomite-Horite genealogies of Genesis 36. The most notable bearer is the son of Zibeon who discovered the hot springs in the wilderness while pasturing donkeys (Gen 36:24) – a rare biographical detail in an otherwise formulaic list. This Anah is also father of Oholibamah, one of Esau's wives (Gen 36:2, 14, 18, 25). A second Anah appears as a son of Seir the Horite (Gen 36:20, 29; 1 Chr 1:38, 40), possibly the same figure from a different genealogical perspective. Spanish 'Ana' and Arabic 'عنة' transliterate directly.

Anah (12×) An Edomite-Horite personal name. The primary bearer is the son of Zibeon who discovered hot springs while pasturing donkeys (Gen 36:24) and father of Esau's wife Oholibamah (Gen 36:2, 14, 18, 25). A second Anah appears as a son of Seir the Horite (Gen 36:20, 29; 1 Chr 1:38, 40). **PERSONAL NAMES**

en: Anah, and-Anah | **es:** Ana, Anah, y-Ana | **fr:** Anah, [וענה], [ענה] | **de:** Ana, Anas, [וענה] Gen 36:2; Gen 36:14; Gen 36:18; Gen 36:20; Gen 36:24

עָנָה H6035 *Adj-mpc* (25×)

Humble, meek, or gentle in disposition; also poor, afflicted, or lowly in socioeconomic condition.

An adjective describing lowliness in either spirit or circumstance — and often both at once. Moses is called the most 'anav' of all people on earth (Num 12:3), a passage where Spanish uses 'manso' (meek/gentle) and the context points to humble character rather than material poverty. The psalms celebrate the 'anavim' as those whom God lifts up, hears, and satisfies (Ps 22:26; 37:11 — the source of Jesus' 'the meek shall inherit the earth'). Yet in wisdom literature and prophetic texts, the same word shades toward socioeconomic poverty and affliction (Job 24:4; Isa 32:7), where Spanish shifts to 'afligidos/humildes.' Hebrew thought often refuses to separate inner humility from outward lowliness — the truly humble are frequently also the materially poor who depend entirely on God.

1. humble, meek, gentle (19×) Humble, meek, or gentle in disposition — describing those who are lowly in spirit before God and others, trusting in divine vindication rather than self-assertion. Moses is the paradigmatic 'anav' (Num 12:3), and the psalms repeatedly promise that God lifts up and satisfies the meek (Ps 22:26; 25:9; 37:11; 147:6; 149:4). Spanish 'manso/humilde' and French 'humble' consistently render the dispositional quality. Zephaniah 2:3 commands 'seek humility,' and Psalm 10:17 assures that the LORD hears the desire of the humble. **HUMILITY AND MEEKNESS**

en: but-the-humble, but-to-the-humble, for-meek-of- | **es:** Y-los-mansos, [manso], a-los-humildes | **fr:** [לְעָנִי], [עָנִים], et-humble | **de:** Demuetiger, [(ולעֲנִים)], [לְעָנִי] Num 12:3; Ps 9:12; Ps 10:12; Ps 10:17; Ps 22:26

2. poor, afflicted, lowly (6×) Poor, afflicted, or socioeconomically lowly — emphasizing material deprivation or external oppression rather than inner character. At Job 24:4 the 'anavim' are pushed off the road by the wicked; at Isaiah 32:7 the scoundrel devises schemes to ruin them; at Proverbs 14:21 blessing comes to the one who is kind to them. Spanish shifts to 'afligidos' (afflicted) in several of these passages. The overlap with sense 1 is intentional in Hebrew — the materially poor who remain faithful to God embody true humility, and the two conditions reinforce each other throughout Scripture. **POVERTY AND WEAKNESS**

en: (humble), [K], [ketiv] | **es:** (humildes), [a-los-afligidos-de], [afligidos] | **fr:** [[עֲנִיִּים]], humble, les-humbles-de | **de:** [(עֲנִיִּים)], [[עֲנִי]], [[עֲנִיִּים]] Job 24:4; Ps 9:18; Prov 14:21; Prov 16:19; Isa 32:7

עָנוּב H6036 *N-proper-ms* (1×)

Anub, a personal name in the genealogy of Judah

This name appears once in the genealogical records of Judah in Chronicles. The etymology is uncertain, though the form might relate to roots suggesting 'fruitful' or 'productive.' As with many rare proper names in Chronicles, the Septuagint shows transliteration attempts with variation. The name functions as a family identifier within Judah's tribal records.

(1×) A descendant of Judah mentioned in 1 Chronicles 4:8. Septuagint witnesses differ significantly in their transliteration attempts (Ennon, Anob), suggesting the name was unfamiliar to later Greek scribes. Modern translations typically either transliterate the name phonetically or retain the Hebrew characters, recognizing its function as a proper noun without established meaning. **PERSONAL NAMES**

en: Anuv | **es:** Anub | **fr:** [עָנוּב] | **de:** [עָנוּב] 1Chr 4:8

עֲנָו H6037 *Conj-w / N-fs* (2×)
humility, meekness, gentleness (noun: the quality of being humble or lowly in spirit)
This noun denotes humility or meekness, a prized virtue in the Psalms and wisdom literature. In Psalm 18:35, the psalmist credits God's 'gentleness' (or 'condescension') with making him great. In Psalm 45:4, the king is urged to ride forth 'in behalf of truth, meekness, and righteousness.' The BDB notes that the word is closely related to עָנָו ('humble, meek') and may overlap semantically with עָנִי ('afflicted'). The multilingual glosses render 'meekness,' 'gentleness,' or 'humility' ('mansedumbre,' 'misère'), though the French 'misère' (misery) reflects confusion with עָנִי.

(2×) Describes the quality of humility or meekness, whether as a human virtue (Psalm 45:4, the king's cause) or a divine attribute (Psalm 18:35, God's gentleness or condescension). The prepositional forms ('meekness of,' 'your gentleness') situate it as a moral or relational quality. Spanish and English glosses align on 'meekness/gentleness,' while French 'misère' may reflect textual or semantic confusion with 'affliction.' **GENTLENESS MEEKNESS**
en: and-meekness-of, and-your-gentleness | **es:** y-mansedumbre, y-tu-mansedumbre | **fr:** et-misère | **de:** und-dein-gentleness, und-meekness-von Ps 18:35; Ps 45:4

עָנָו H6038 *N-fs* (4×)
humility, meekness; the quality of being humble or lowly, foundational to fearing the Lord
The abstract noun for humility or meekness, closely related to the adjective 'humble/meek.' Proverbs presents humility as the pathway to honor: 'Before honor comes humility' (15:33, 18:12), and pairs it with fear of the Lord as producing riches, honor, and life (22:4). Zephaniah calls the humble to 'seek humility' along with righteousness as preparation for the day of the Lord (2:3). The term represents a core biblical virtue—the opposite of pride—marked by appropriate self-assessment before God and others. The multilingual evidence (Spanish 'humildad,' French 'humilité') maintains the virtue terminology consistently.

(4×) The virtue of humility or meekness, especially before God. Three occurrences in Proverbs (15:33, 18:12, 22:4) link humility with honor, fearing God, and blessing. Zephaniah 2:3 exhorts the humble to 'seek humility,' making it an active pursuit. The term embodies the biblical ideal of appropriate lowliness that acknowledges God's supremacy and leads to exaltation. **HUMILITY LOWLINESS**
en: comes-humility, humility | **es:** humildad | **fr:** humilité, ענוה | **de:** Demut Prov 15:33; Prov 18:12; Prov 22:4; Zeph 2:3

עֲנָוָה H6039 *N-fsc* (1×)
humility, affliction; meekness or condescension
This noun can denote either humility/meekness as a virtue or affliction/suffering as a condition, depending on context. In some passages it describes the humble posture of the righteous; in others it refers to the experience of being afflicted or brought low. The semantic range reflects the connection in Hebrew thought between voluntary humility and involuntary suffering. The construct form in Psalm 22:24 is textually and interpretively complex.

(1×) In Psalm 22:24, this refers either to the affliction of the sufferer whom God does not despise, or possibly to humility as a characteristic (though the context suggests suffering). The construct relationship 'affliction of' the afflicted one creates an intensive expression. French 'humiliation' and Spanish 'aflicción' both capture the lowliness aspect, whether voluntary or imposed. The term connects the semantic fields of humility and suffering. **GEOGRAPHY AND SPACE**
en: the-affliction-of | **es:** aflicción-de | **fr:** humiliation | **de:** der-affliction-von Ps 22:24

עֳנִי H6040 *Prep-b / N-msc / 1cs* (37×)
Affliction, misery, or suffering endured through hardship or oppression; rarely, humility or meekness of spirit.
A noun that names the raw experience of suffering — the kind God sees when he looks upon his people. When Hagar flees into the wilderness, the angel says 'the LORD has heard your affliction' (Gen 16:11). When Israel groans under Egyptian slavery, God declares 'I have surely seen the affliction of my people' (Exod 3:7). The word appears at turning points of divine intervention: God responds to affliction by acting. Spanish 'afliccion,' French 'affliction,' and German 'Elend' all preserve the sense of deep distress. In one remarkable instance (Num 12:3), the same root describes Moses as supremely 'humble' — a shift from external suffering to inward disposition that later tradition would develop extensively.

1. affliction, misery, suffering (36×) Affliction, misery, distress, or suffering endured through poverty, oppression, or hardship. This is the condition that provokes divine compassion and intervention: God sees Hagar's affliction (Gen 16:11), hears Israel's cry from Egypt (Exod 3:7), and remembers Jacob's hardship (Gen 31:42). Joseph names his son Ephraim because 'God has made me fruitful in the land of my affliction' (Gen 41:52). The word consistently appears at the hinge between suffering and deliverance. Spanish 'afliccion,' French 'affliction,' and German 'Elend' all converge on the same semantic profile of deep, often prolonged distress. **OPPRESSION AFFLICTION**
en: affliction, affliction-of, in-my-affliction | **es:** afliccion, afliccion-de, aflicción | **fr:** [עני], affliction, affliction-de | **de:** Elend, Elend-von, [עני] Gen 16:11; Gen 29:32; Gen 31:42; Gen 41:52; Exod 3:7

2. humble, lowly, meek (1×) Humility or meekness of character, describing a lowly and gentle disposition rather than external hardship. Numbers 12:3 uniquely applies this quality to Moses: 'the man Moses was very humble, more than all people on the face of the earth.' Spanish renders it '(manso)' (meek), French 'humilier,' and German 'demütigen,' all shifting from suffering to temperament. This single attestation bridges the gap between the afflicted person who has been humbled by life and the person who embodies humility as a virtue — a semantic development the later 'anawim' tradition would make central to Jewish and Christian piety. **HUMILITY AND LOWERING**
en: humble | **es:** (manso) | **fr:** humilier | **de:** demuetigen Num 12:3

עָנוּת H6041 *Prep-l / Adj-ms* (79×)
Poor, afflicted, humble; one who is materially destitute, oppressed in suffering, or lowly in spirit before God.
A richly layered adjective spanning external poverty, experienced suffering, and interior humility. The Law repeatedly commands protection for the 'ani — the economically vulnerable who deserve gleaning rights and fair wages (Lev 19:10; Deut 24:14). The Psalms voice the cry of the afflicted under oppression, confident that God hears their distress (Ps 9:12; 2 Sam 22:28). Isaiah personifies storm-tossed Jerusalem herself as 'aniyyah (Isa 54:11). In its rarest and most theologically potent sense, the word describes humble dependence on God — the spirit Zechariah envisions in the coming King riding on a donkey (Zech 9:9).

1. poor, needy person (55×) The materially poor or destitute person, forming a recognized social class in Israelite law. Spanish 'pobre' and French 'pauvre' both render this economic sense directly. The Torah mandates leaving harvest corners and fallen grain for the 'ani (Lev 19:10; 23:22), guaranteeing same-day wages (Deut 24:15) — protections reflecting genuine economic vulnerability rather than mere misfortune. **POVERTY AND WEAKNESS**
en: afflicted, am-afflicted, humble | **es:** Al-pobre, afligido, al-pobre | **fr:** pauvre | **de:** Armer, Elende, arm Lev 19:10; Lev 23:22; Deut 24:12; Deut 24:14; Deut 24:15

2. afflicted, oppressed one (19×) One who suffers affliction, oppression, or deep distress, where the emphasis falls on experiential anguish rather than material lack. German 'Elende' captures the wretchedness well. David praises God for not hiding his face from the afflicted (Ps 22:24), and Elihu declares God delivers the 'ani through their suffering (Job 36:15) — the condition presupposes a cry that rises to heaven. **POVERTY AND WEAKNESS**
en: Your-afflicted-ones, [ketiv], afflicted | **es:** Afligido, [afligidos], afligido | **fr:**

affligé, et-pauvre, mon-affliction | **de:** Arme, Armer, Elende 2Sam 22:28; Job 34:28; Job 36:6; Job 36:15; Ps 9:12

3. afflicted one (feminine personification) (3×) A feminine vocative addressing a personified city — typically Jerusalem or Zion — as a suffering, storm-tossed figure. Spanish 'Afligida' preserves the direct address. Isaiah 54:11 calls out 'O afflicted one, storm-tossed and not comforted,' using the feminine form as a tender epithet for a community enduring collective judgment yet awaiting restoration. **POVERTY AND WEAKNESS**

en: afflicted-one, poor | **es:** Afligida, afligida, pobre | **fr:** son-affliction | **de:** Armer Isa 10:30; Isa 51:21; Isa 54:11

4. humble, lowly in spirit (2×) Humble or lowly in spirit before God, denoting an inward disposition rather than an outward condition. This is the sense in Zechariah 9:9, where the messianic King comes 'ani — meek, riding a donkey. Proverbs 3:34 pairs it with divine favor: God gives grace to the humble. French 'pauvre' and German 'elend' blur this spiritual nuance, but the Hebrew deliberately shifts from circumstance to character. **POVERTY AND WEAKNESS**

en: [ketiv], humble | **es:** [y-a-los-afligidos], humilde | **fr:** et-pauvre, pauvre | **de:** [[ולעניים]], elend Prov 3:34; Zech 9:9

עָנִי H6042 *Conj-w / N-proper-ms* (4×)

Unni, Unno; Levitical personal names of uncertain meaning, borne by musicians and temple servants

A Levitical name appearing in temple musician lists and post-exilic records. First Chronicles mentions Unni among the Levites appointed for musical service with harps and lyres (15:18, 20). Nehemiah's list of returning Levites includes Unno (12:9), with a textual variant (Ketiv/Qere) showing slight spelling differences. The LXX variations (Onei, Iōnai, Ananias) suggest uncertainty in transmission. These are typical Levitical genealogical entries documenting temple personnel, particularly those involved in worship music. The name is transliterated rather than translated across languages.

(4×) Personal name of Levitical musicians and temple servants. 1 Chronicles 15:18, 20 lists Unni among those appointed for musical ministry. Nehemiah 12:9 includes Unno (with Ketiv/Qere variant) among post-exilic Levites. The textual variants and LXX diversity indicate some fluidity in the name's transmission, but clearly identify Levitical worship personnel. **PERSONAL NAMES**

en: [and-Unno], and-Unni | **es:** (y-Uni), [y-Uni], y-Uni | **fr:** [ועָנו], [ועָני] | **de:** [(ועני)], [[ועָנו]], [ועָני] 1Chr 15:18; 1Chr 15:20; Neh 12:9

עֲכָיָה H6043 *N-proper-ms* (2×)

Anaiah (personal name: a postexilic leader who stood with Ezra and signed the covenant)

Anaiah is named twice in Nehemiah, once as a man who stood beside Ezra during the public reading of the Law (Nehemiah 8:4) and once as a signatory of the covenant (Nehemiah 10:22). The Septuagint renders it Ανανια or Ανανιας. The name may mean 'the Lord has answered.' All modern translations transliterate the name.

(2×) A postexilic leader in Nehemiah 8:4 and 10:22. The conjunctive form ('and Anaiah') reflects his position in the lists of Ezra's assistants and covenant signers. All target languages transliterate the name uniformly. **PERSONAL NAMES**

en: Anaiah, and-Anaiah | **es:** Anaías, y-Anaías | **fr:** [ועניה], [עניה] | **de:** [ועניה], [עניה] Neh 8:4; Neh 10:22

עָנִים H6044 *Conj-w / N-proper-fs* (1×)

Anim, a town in the hill country of Judah

This place name appears in Joshua's list of cities in Judah's hill country. BDB identifies it possibly with Ghuwain, located west and south of Hebron in the central highlands. The name is preserved phonetically across translations, indicating its recognized function as a geographical designation. The Septuagint shows variant transliteration attempts.

(1×) A settlement in Judah's hill country listed in Joshua 15:50. The name appears with the conjunction 'and' in the Hebrew boundary list. Modern identification places it in the region west-south of Hebron. Translations maintain the phonetic form 'Anim' with appropriate conjunctions in each language, treating it as a proper geographical name. **PERSONAL NAMES**

en: and-Anim | **es:** y-Anim | **fr:** et-Anim | **de:** und-Anim Josh 15:50

עָנָה H6045 *Art / N-ms* (8×)

A task, occupation, or burdensome business; used especially in Ecclesiastes for divinely appointed toil.

A masculine noun meaning task, occupation, or business, appearing almost exclusively in Ecclesiastes where it carries a distinctly weighty nuance. Qoheleth uses it to describe the toilsome occupation God has given humanity (Eccl 1:13, 3:10), the restless busyness that fills human days with grief (Eccl 2:23, 26), and the solitary labor without satisfaction (Eccl 4:8, 5:3, 8:16). Possibly an Aramaic loanword related to Syriac 'be occupied with,' the term captures the paradox of purposeful yet ultimately frustrating human activity. Spanish 'ocupacion' and French 'travail' both reflect the burdensome-labor sense that dominates.

task, occupation, business (8×) A task, occupation, or burdensome business that engages and preoccupies a person, particularly as a divinely appointed toil. The word appears predominantly in Ecclesiastes, where Qoheleth employs it to characterize the frustrating round of human activity: 'the task God has given the sons of man to be busy with' (Eccl 1:13, 3:10). It encompasses restless striving (Eccl 2:23 'all his days are pain, and his occupation is grief'), purposeless accumulation (Eccl 4:8), and sleepless preoccupation (Eccl 8:16). Spanish 'ocupacion' and French 'travail' both capture the laborious, weighty quality that distinguishes this noun from neutral words for work. **GEOGRAPHY AND SPACE**

en: and-task, his-task, in-task | **es:** el-asunto, en-ocupación, la-ocupación | **fr:** dans-travail, et-travail, le-travail | **de:** Geschaeft, und-Geschaeft Eccl 1:13; Eccl 2:23; Eccl 2:26; Eccl 3:10; Eccl 4:8

עֵין גַּנִּים H6046 *N-proper-fs* (1×)

Anem, a Levitical city (variant spelling of En-gannim)

This name appears in Chronicles as a Levitical city, though BDB notes it as a textual error for En-gannim ('spring of gardens'), which appears in the parallel passage in Joshua. The name likely arose through scribal confusion, with the initial element 'En' being dropped. The intended location is probably Jenin, a significant town in the northern part of Issachar's territory.

(1×) The city listed in 1 Chronicles 6:73 as a Levitical possession, representing a corrupted form of En-gannim from Joshua 19:21 and 21:29. The textual issue involves loss of initial syllables, creating this shortened form. Most translations either retain the Hebrew form or acknowledge the textual difficulty, recognizing that 'Anem' is likely a scribal error rather than an independent place name. **PERSONAL NAMES**

en: Anem | **es:** Anem | **fr:** [ענם] | **de:** [ענם] 1Chr 6:73

עֲנָמִים H6047 *N-proper-ms* (2×)

A gentile name, ethnic group mentioned in Genesis 10 and 1 Chronicles 1 as descendants from Egypt

Anamim appears in the Table of Nations as one of the peoples descended from Mizraim (Egypt). The exact location and ethnic identity remain uncertain, though the term clearly refers to an Egyptian-connected group. Ancient translations like the Septuagint vary in their rendering, suggesting the translators themselves found this name puzzling. This rare mention preserves an ancient memory of ethnic diversity in the region surrounding Egypt.

(2×) A proper noun designating an ethnic group or clan descended from Mizraim in the genealogical lists. The consistent rendering across languages as a transliterated name (Anamim, Anamím) reflects its function as a specific ethnic identifier rather than a common

noun. Both occurrences appear in nearly identical genealogical contexts (Genesis 10:13, 1 Chronicles 1:11), confirming this is a fixed proper name for a people group whose precise identity has been lost to history. **PERSONAL NAMES**

en: Anamim | **es:** Anamim, Anamím | **fr:** Anamim, [ענמים] | **de:** [ענמים], die-Anamiter Gen 10:13; 1Chr 1:11

עַנַמֶּלֶךְ H6048 *Conj-w / N-proper-ms* (1×)

Anammelech, a deity worshiped by people from Sepharvaim

This divine name appears in the account of foreign peoples settled in Samaria by the Assyrians, who brought their gods with them. The name possibly combines 'Anu' (a major Mesopotamian deity) with 'melek' (king), yielding 'Anu is king' or similar. The settlers of Sepharvaim burned their children as offerings to this deity, indicating a cult involving child sacrifice. The association with Assyrian religion suggests a genuine Mesopotamian background.

(1×) The deity worshiped by Sepharvites in 2 Kings 17:31, to whom children were sacrificed by fire. The name likely reflects Assyrian 'Anu-malik,' combining the chief Mesopotamian sky god with a royal epithet. The biblical text condemns this worship as one of the abominations introduced into Samaria after the northern kingdom's fall. Translations uniformly preserve the name as a proper noun, with minor phonetic variations. **GODS AND DEITIES**

en: and-Anammelech | **es:** y-Anamelec | **fr:** et-Anammelech | **de:** und-Anammelech 2Kgs 17:31

עָנַן H6049a *Prep-b / V-Piel-Inf / 1cs* (1×)

to bring clouds, to cover with clouds

This denominative Piel verb derives from the noun for cloud, meaning to cause clouds to appear or to cover with clouds. It appears in God's covenant speech after the flood, where He describes bringing clouds over the earth as the setting for the rainbow sign. The verb emphasizes divine agency in atmospheric phenomena, with God as the subject who actively brings forth clouds.

(1×) Used in Genesis 9:14 where God says 'when I bring clouds over the earth,' introducing the covenant sign of the rainbow. The Piel stem indicates causative action—God causes clouds to appear. The construction with infinitive and first-person suffix emphasizes the verbal idea. Spanish 'al cubrir yo' (when I cover) and French 'quand je apporter nuées' (when I bring clouds) both preserve the divine agency in cloud formation. **SORCERY WITCHCRAFT**

en: when-I-bring-clouds | **es:** al-cubrir-yo | **fr:** quand-Je-apporter-nuées | **de:** wenn-ich-bewölke Gen 9:14

עָנַן H6049b *V-Piel-Prtcpl-ms* (10×)

To practice soothsaying, divination, or sorcery; a forbidden occult practice associated with pagan nations.

A Poel verbal form denoting the practice of soothsaying or divination, consistently condemned in Israelite law. Leviticus 19:26 prohibits this alongside other occult practices, and Deuteronomy 18:10-14 lists the meʿonen ('soothsayer') among the abominations of the Canaanite nations that Israel must not imitate. The term's etymology remains debated—possibly connected to ʿayin ('eye,' suggesting observation of omens) or to an Arabic root meaning 'nasal hum' (suggesting incantation). Both Manasseh (2 Kgs 21:6; 2 Chr 33:6) and the nations around Israel are condemned for this practice. Spanish 'adivinos'/'agoreros' and English 'diviners'/'soothsayers' capture the mantic character of the activity.

practice divination, soothsaying (10×) To engage in soothsaying, divination, or omen-reading, a practice strictly forbidden in Israelite Torah legislation (Lev 19:26; Deut 18:10, 14). The participle meʿonen designates the practitioner as a professional soothsayer, listed alongside sorcerers, enchanters, and necromancers in Deuteronomy's catalog of Canaanite abominations. Manasseh's adoption of this practice epitomizes royal apostasy (2 Kgs 21:6 = 2 Chr 33:6). The 'Diviners' Oak' near Shechem (Judg 9:37) preserves a toponym linked to this activity. Spanish 'agorero' (omen-reader) nicely captures the observational dimension, while English 'soothsayer' and 'diviner' emphasize the predictive aspect. **DIVINATION PRACTITIONERS**

en: and-diviners, and-he-practiced-divination, and-soothsayers | **es:** adivinos, agorero, agoreros | **fr:** [וּעוֹנֵן], [וּעֲנֵנִים], [עֹנֵנָה] | **de:** [ומעוננים], [וּעוֹנֵן], [וּעֲנֵנִים] Lev 19:26; Deut 18:10; Deut 18:14; Judg 9:37; 2Kgs 21:6

עָנָן H6050 *N-mpc* (1×)

clouds (Aramaic construct plural)

This Aramaic noun in construct form denotes clouds in Daniel's vision of the Son of Man. The term parallels Hebrew 'anan but with Aramaic morphology. In the vision, the messianic figure comes with the clouds of heaven, a theophanic image echoing other biblical descriptions of God appearing in clouds. The construct relationship 'clouds of' requires a following noun, here 'the heavens.'

(1×) The clouds in Daniel 7:13 through which the 'one like a son of man' comes to the Ancient of Days. This theophanic imagery draws on the biblical tradition of God's presence associated with clouds. The construct form 'clouds of the heavens' emphasizes their heavenly origin and character. Romance languages preserve the construct relationship with 'nubes de' (clouds of), maintaining the genitive connection. **CLOUDS AND SKY**

en: clouds-of | **es:** nubes-de | **fr:** nuée | **de:** [ענני] Dan 7:13

עָנָן H6051 *Conj-w / N-msc* (87×)

Cloud — a visible mass in the sky; especially the theophanic cloud of God's guiding, sheltering presence

The Hebrew עָנָן covers both ordinary meteorological clouds and, far more prominently, the cloud of divine presence that guided Israel through the wilderness, settled on Sinai, and filled the tabernacle and temple. Of its 87 occurrences, the majority refer to this theophanic cloud — the pillar of cloud (עַמּוּד הֶעָנָן) of Exodus 13:21–22, the heavy cloud on Sinai (Exod 19:16), and the glory-cloud in Solomon's temple (1 Kgs 8:10–11). Figuratively, clouds can represent transience (Hos 6:4) or God's concealing cover (Job 26:9). Spanish la-nube, French la-nuée, and German die-Wolke all capture the basic meteorological sense, but the theological weight of this word in Hebrew far exceeds its counterparts.

1. theophanic cloud (divine presence) (63×) Split from sense 125418. Criteria: The pillar of cloud, Sinai cloud, glory-cloud filling tabernacle/temple - manifestations of God's presence with theological significance

en: the-cloud | **es:** la-nube | **fr:** la-nuée, le-nuée | **de:** der-Wolke, die-Wolke Exod 13:21; Exod 13:22; Exod 14:19; Exod 14:20; Exod 14:24

2. meteorological cloud / ordinary cloud (24×) Split from sense 125418. Criteria: Weather clouds, natural atmospheric phenomena, and figurative uses of transience (Hos 6:4) or covering (Job 26:9)

en: and-cloud, cloud, clouds | **es:** como-nube, como-nube-de, como-nube-de- | **fr:** [בעָנָן], dans-le-nuée, et-nuée | **de:** Wolke, Wolken, in-der-Wolke Gen 9:13; Gen 9:14; Gen 9:16; Job 7:9

עָנָן H6052 *N-proper-ms* (1×)

Anan, a personal name among those sealing Nehemiah's covenant

This name, identical to the common noun for 'cloud,' appears among those who sealed the covenant in Nehemiah's reforms. The name is attested in Sabaean and Palmyrene inscriptions, suggesting wider Semitic usage. It may function as a shortened form of a longer theophoric name, or it may simply mean 'cloud,' perhaps with symbolic significance relating to divine presence.

(1×) A leader who sealed the covenant in Nehemiah 10:26. The name's identity with the noun 'cloud' creates potential theological resonance, though it may simply be a common name. Septuagint witnesses show transliteration attempts. Interestingly, German translates rather than transliterates, giving 'Wolke' (cloud), perhaps taking it as common noun rather than proper name, though this

appears anomalous. **PERSONAL NAMES**
en: Anan | **es:** Anán | **fr:** [ענן] | **de:** Wolke Neh 10:26

עֲנָנָה H6053 *N-fs* (1×)
cloud, thick cloud or darkness
This feminine noun denotes a cloud, particularly in contexts suggesting thick darkness or obscurity. Job 3:5 uses it in Job's opening lament, calling for thick clouds to settle upon his birth-day. The term intensifies the imagery of darkness and gloom Job wishes over his existence. It may specifically denote the dark, threatening aspect of clouds rather than neutral atmospheric vapor.

(1×) In Job 3:5, this describes the thick clouds or dark overcast that Job wishes would claim his birth-day, adding to the cumulative imagery of darkness and gloom. The term appears to emphasize the obscuring, shadowy quality of clouds. Most translations either transliterate the Hebrew or translate generically as 'cloud,' acknowledging the term's rarity and uncertain precise nuance. **CLOUDS AND SKY**
en: a-cloud | **es:** nube | **fr:** עננה | **de:** [עננה] Job 3:5

עֲנָנִי H6054 *Conj-w / N-proper-ms* (1×)
Anani, a descendant of David in post-exilic genealogy
This name appears in the Davidic genealogy in Chronicles, among descendants who lived after the exile. The name derives from the root for 'cloud,' perhaps with a shortened theophoric element (Yah) understood, yielding 'Yah has answered' or 'Yah has appeared' (as in a cloud). The Septuagint shows variation, with some manuscripts reading as if it were a form of Ananiah.

(1×) A Davidic descendant listed in 1 Chronicles 3:24, appearing in the post-exilic generations. The name connects to the cloud-root, possibly meaning 'Yahweh covered/appeared' or serving as a shortened form. Greek witnesses vary between 'Manei' and 'Anani(as),' showing uncertainty. Modern translations typically preserve the conjunction 'and' plus the name form according to their language conventions. **PERSONAL NAMES**
en: and-Anani | **es:** y-Anani | **fr:** [וענני] | **de:** [וענני] 1Chr 3:24

עֲנַנְיָה H6055 *N-proper-fs* (2×)
Ananiah: a personal name (Nehemiah 3:23) and a place name near Jerusalem (Nehemiah 11:32)
This name appears twice in Nehemiah with two distinct referents. First, it identifies a person who worked on rebuilding Jerusalem's wall. Second, it names a settlement where returning exiles lived, possibly modern Beit Hanina, about four miles north-northwest of Jerusalem. The dual usage illustrates how personal names and place names often overlapped in ancient Israel, sometimes with the place being named after a notable individual or family.

(2×) A proper noun serving both as a personal name and a topographical designation in post-exilic Judah. The Spanish consistently uses 'Ananías,' showing the name's transmission through biblical tradition. The location reference in Nehemiah 11:32 lists it among resettled towns, while the personal reference in 3:23 identifies someone participating in wall reconstruction—a pattern typical of Nehemiah's administrative records. **HANANIAH PERSONAL NAME**
en: Ananiah, Ananyah | **es:** Ananías | **fr:** [ענניה] | **de:** [ענניה] Neh 3:23; Neh 11:32

עֲנַף H6056 *Conj-w* (4×)
branch, bough; the spreading branches of a tree, especially in Daniel's vision
The Aramaic word for tree branches or boughs, appearing exclusively in Daniel's vision of Nebuchadnezzar's dream-tree (chapter 4). The great tree's branches provide shelter for birds and shade for beasts, symbolizing the emperor's worldwide dominion. When the tree is cut down, the branches are stripped away, representing the loss of kingdom and authority. The fourfold repetition in Daniel 4 (verses 12, 14 twice, and 21) emphasizes both the tree's initial glory (spreading branches sheltering all creatures) and its judgment (branches hewn off). Cross-linguistic renderings (Spanish 'ramas,' French 'branche') consistently identify this as tree branches.

(4×) Tree branches in Daniel's vision of the cosmic tree. All four occurrences (Dan 4:12, 14, 14, 21) describe the branches of Nebuchadnezzar's dream-tree: initially providing shelter for birds ('in its branches'), then cut away in judgment. The branches symbolize the far-reaching extent of imperial power and, when removed, the loss of dominion. **BRANCHES AND SHOOTS**
en: and-in-its-branches, its-branches | **es:** sus-ramas, y-en-sus-ramas | **fr:** branche, et-branche | **de:** [וענפוהי], [ענפוהי] Dan 4:12; Dan 4:14; Dan 4:21

עָנָף H6057 *Conj-w / N-msc* (7×)
Branch, bough; the limb of a tree or vine, used literally and in prophetic imagery of growth and judgment
This noun refers to a branch or bough of a tree, used both in everyday agricultural instruction and in rich prophetic symbolism. Leviticus 23:40 prescribes taking branches of thick trees for the Feast of Booths. Ezekiel employs the word powerfully in his allegory of the cedar (Ezek 17:23) and the vine (Ezek 17:8), and in the promise that Israel's branches will again bear fruit (Ezek 36:8). Malachi's final chapter warns that the coming day will leave the wicked neither root nor branch (Mal 3:19).

branch, bough (7×) A branch or bough of a tree or vine, used both concretely and figuratively. In literal usage, Leviticus 23:40 prescribes gathering leafy branches for Sukkot. Prophetically, Ezekiel uses it in his vine and cedar allegories: the transplanted vine sending out branches (Ezek 17:8), the majestic cedar sheltering nations (Ezek 17:23; 31:3), and the promise of renewed fruitfulness for Israel's mountains (Ezek 36:8). Malachi's image of neither root nor branch remaining (Mal 3:19) represents total destruction. Spanish 'rama' and French 'branche' directly mirror the concrete botanical sense. **GEOGRAPHY AND SPACE**
en: and-branch-of, and-its-branches, branch | **es:** ni-rama, rama, vuestras-ramas | **fr:** branche, et-branch-de, et-branche | **de:** [וענף], [ענף], [ענפכם] Lev 23:40; Ps 80:10; Ezek 17:8; Ezek 17:23; Ezek 31:3

עָנֵף H6058 *Conj-w / Adj-fs* (1×)
full of branches, branching abundantly
This adjective describes something characterized by abundant branches or foliage. In Ezekiel 19:10 it modifies 'vine' in a metaphorical passage about Israel's royal house. The term creates imagery of flourishing, spreading growth with many boughs. The feminine singular form agrees with the feminine noun for vine, describing its condition when planted by water.

(1×) Used in Ezekiel 19:10 to describe Israel-as-vine being full of branches when planted beside waters. The image conveys prosperity and abundant growth in favorable conditions, contrasting with the subsequent devastation. Spanish 'frondosa' (leafy, lush) captures the sense of abundant foliage. The conjunction 'and' connects this description to the parallel adjective 'fruitful' in the verse. **BRANCHES AND SHOOTS**
en: and-full-of-branches | **es:** y-frondosa | **fr:** et-branche | **de:** [וענפה] Ezek 19:10

עָנַק H6059 *V-Hifil-InfAbs* (3×)
To serve as necklace, to adorn with a necklace; metaphorically to load richly with gifts
This denominative verb derives from the noun 'necklace,' meaning to put a necklace on someone or to function as a necklace. Psalm 73:6 says 'pride is their necklace,' a vivid metaphor for how the wicked wear arrogance as visible adornment. Deuteronomy 15:14 uses the Hiphil infinitive absolute construction for emphasis: 'You shall richly necklace him'—meaning load him liberally with gifts from flock, threshing floor, and winepress when releasing a Hebrew servant. The

double infinitive intensifies the command: furnish abundantly, make a rich necklace of gifts. The metaphorical extension from physical adornment to generous provision shows Hebrew's concrete imagery.

(3×) Three occurrences, though two are the emphatic infinitive construction in Deuteronomy 15:14 (furnish abundantly). Psalm 73:6 uses the Qal to say pride necklaces the wicked—they wear it visibly like jewelry. Deuteronomy's usage is figurative: treating the freed servant generously becomes 'making a necklace' for him with provisions. The multilingual evidence shows translational uncertainty, with some versions preserving the necklace imagery, others rendering the functional sense of furnishing/providing. The emphatic construction in Deuteronomy stresses the generosity required—not a token gift but abundant provision. **NECK (BODY PART)**

en: furnishing, their-necklace-is, you-shall-furnish | **es:** Ciertamente-proveer, le-proveerás, los-adorna | **fr:** collier, furnishing, tu-devra-furnish | **de:** du-soll-furnish, furnishing, ihr-necklace-ist Deut 15:14; Ps 73:6

עֲנָק H6060a

neck; used in epithet 'sons of Anak'—long-necked (tall) men, a race of giants

This noun means 'neck' but appears primarily in the phrase 'sons of Anak' (בְּנֵי עֲנָק), describing a legendary race of tall, powerful people inhabiting Canaan before Israel's conquest. Numbers 13:33 reports the spies' fearful reaction: 'we saw the Nephilim (the sons of Anak come from the Nephilim), and we seemed like grasshoppers.' The epithet 'long-necked' suggests height and imposing stature. Joshua 15:14 and Judges 1:20 recount Caleb's defeat of three Anakites at Hebron. The Anakites became symbolic of formidable enemies that God nonetheless enabled Israel to overcome, demonstrating divine power over seemingly invincible foes.

עֲנָק H6060b *Conj-w / N-mp* (3×)

Necklace, neck-pendant; ornamental jewelry worn around the neck

This noun denotes a necklace or neck pendant, considered an Aramaism in biblical Hebrew. It appears as jewelry in different contexts: camel ornaments in Judges 8:26, part of a young person's adornment in Proverbs 1:9, and as a poetic image in Song of Songs 4:9 where a single gem of the bride's necklace ravishes the lover's heart. The plural forms suggest multiple pendants or chains making up elaborate necklaces. In Judges, the chains taken from Midianite camels represent valuable spoil. Proverbs uses it figuratively: wisdom's teaching will be a graceful necklace adorning the young. Song of Songs' usage is intensely personal, focusing on a single pendant's beauty.

(3×) Three occurrences showing necklaces in varied contexts: military spoil, wisdom's adornment, and erotic imagery. The multilingual evidence consistently renders 'necklace/collar/chains,' showing the core idea of neck jewelry. Judges 8:26 groups it with crescents and purple garments as precious plunder. Proverbs 1:9 pairs it with the garland/wreath imagery, both representing wisdom's beautifying effect. Song of Songs 4:9 uses it most intimately—one pendant's movement captivating the lover's gaze, showing how small details of adornment signify larger beauty. **CHAIN ORNAMENT**

en: and-chains, pendant, the-chains | **es:** collar, los-collares, y-collares | **fr:** collier, et-ענקים, le-chaînes | **de:** [וענקים], [ענק], der-chains Judg 8:26; Prov 1:9; Song 4:9

עֲנָק H6061 *Art / N-proper-ms* (9×)

Anak, the eponymous ancestor of the Anakim, a race of tall warriors inhabiting Canaan before the Israelite conquest.

Refers to Anak (עֲנָק), whose name likely derives from the Hebrew word for 'neck' or 'necklace,' perhaps denoting the 'long-necked' or notably tall stature of his descendants. He is presented as the ancestor of the fearsome Anakim, giant inhabitants of the Hebron region whose size terrified the Israelite spies (Num 13:22, 28, 33). Joshua 15:13 identifies Arba as 'the father of Anak,' placing Anak in a genealogy that anchors the giant tradition in the specific geography around Hebron. The name appears with the article ('the Anak') in several passages, suggesting it may have originally functioned as a clan designation rather than a personal name.

the Anak (9×) Anak, the legendary ancestor of the Anakim giants, whose name is related to the Hebrew word for 'neck,' possibly indicating great height. He is referenced in the spy narrative (Num 13:22, 28, 33), in Deuteronomy's retrospective on the conquest (Deut 9:2), and in the land allotment to Caleb (Josh 15:13-14). The frequent use of the definite article ('the Anak') in Hebrew, mirrored by translations like Spanish 'el Anac' and French 'le Anak,' suggests the term may have originated as a gentilicic designation for the clan rather than a strict personal name. **PERSONAL NAMES**

en: Anak, the-Anak | **es:** Anac, Anac?, el-Anac | **fr:** Anak, le-Anak | **de:** Anak, der-Anak Num 13:22; Num 13:28; Num 13:33; Deut 9:2; Josh 15:13

עֲנָק H6062 *N-proper-mp* (9×)

Anakim, a race of giants descended from Anak who inhabited Canaan, especially the Hebron region, before Israel's conquest.

The plural form designating the Anakim (עֲנָקִים), the legendary tall people whom the Israelite spies encountered in Canaan. Their imposing stature caused the spies to feel like grasshoppers by comparison (Num 13:33), and their reputation made the conquest seem impossible to the faithless generation. Deuteronomy carefully records how the Emim, Zamzummim, and Anakim were all considered giants (Deut 2:10-11, 21), yet were displaced by other nations as a precedent for what Israel could accomplish. German 'Anakiter' preserves a distinctive gentilicic rendering, while the Septuagint's Ενακειμ closely mirrors the Hebrew plural.

Anakim (giant people group) (9×) The Anakim, a people group of legendary stature descended from Anak who dwelt principally around Hebron and in Philistine territory. Deuteronomy uses them as a test case of faith: though the Anakim were great and tall (Deut 1:28; 9:2), God had already dispossessed similar giant peoples for other nations (Deut 2:10-11, 21). Joshua records their eventual defeat and near-complete removal from the hill country (Josh 11:21-22; 14:12, 15). The Septuagint renders the name as Ενακειμ or translates it as γίγαντες (ʹgiants'), while German uses the gentilicic form 'Anakiter,' all reflecting the collective ethnic identity of this people group. **RAPHAH GIANT CLAN**

en: Anakim, among-the-Anakim, like-the-Anakim | **es:** Anac, Anaquim, anaceos | **fr:** Anakim, comme-le-Anakim, le-Anakim | **de:** Anakiter, der-Anakiter, unter-der-Anakiter Deut 1:28; Deut 2:10; Deut 2:11; Deut 2:21; Deut 9:2

עָנֵר H6063 *N-proper-fs* (3×)

Aner; both a personal name (an ally of Abraham) and a city in Manasseh assigned to Levites

Aner appears as both a person and a place. In Genesis 14, Aner is one of three Amorite allies of Abraham who joined his campaign to rescue Lot from the eastern kings. Along with Eshcol and Mamre, Aner represents the covenant relationships Abraham maintained with local Canaanite leaders. As a place name, Aner was a Levitical city in Manasseh, assigned to the Kohathite Levites according to 1 Chronicles 6:70. The dual usage—personal and geographic—is common in biblical onomastics, where individuals and settlements share names. The etymological meaning of Aner is uncertain, though various Semitic connections have been proposed.

(3×) Three occurrences: two in Genesis 14 referring to Abraham's ally, one in Chronicles referring to the Levitical city. The multilingual evidence shows standard transliteration practices, with some versions providing genitive forms ('of Aner'). The Genesis account portrays Aner as part of Abraham's coalition, sharing in the spoils of victory and witnessing his tithing to Melchizedek. The Chronicles reference to Aner as a Levitical city provides a geographic anchor for the name in Israel's tribal inheritance system. **PERSONAL NAMES**

en: Aner | **es:** Aner | **fr:** Aner, [ענר] | **de:** Aner, Aners, [ענר] Gen 14:13; Gen 14:24; 1Chr 6:70

עָנַשׁ H6064 *V-Qal-InfAbs* (9×)

To fine or impose a monetary penalty; more broadly, to punish; in Niphal, to be fined or suffer punishment.

A legal verb rooted in the courtroom and the marketplace, originally denoting the imposition of a monetary fine. Deuteronomy 22:19 prescribes that the slandering husband 'shall be fined a hundred shekels,' and 2 Chronicles 36:3 records Pharaoh Neco fining the land of Judah. Spanish consistently uses 'multar' (to fine) for these concrete penalties, while broadening to 'castigar' (to punish) in Proverbs' wisdom sayings (17:26; 21:11). The Niphal passive – 'to be fined, punished' – appears in Exodus 21:22 with the emphatic infinitive absolute construction 'he shall surely be fined,' and in Proverbs 22:3 and 27:12, where the naive pass on and 'are punished.'

1. to be fined, be punished (3×) Niphal passive: to be fined or punished – to suffer a penalty imposed by others. Exodus 21:22 uses the emphatic infinitive absolute ('anosh ye'anesh, 'he shall surely be fined') for injuring a pregnant woman. In Proverbs 22:3 and 27:12, the simple pass on and 'are punished.' French 'punir' and Spanish 'castigados/multado' reflect the range from monetary fine to general punishment. **PUNISH PENALIZE**

en: and-are-punished, he-shall-be-punished | **es:** será-multado, son-castigados, y-son-castigados | **fr:** et-punir, il—être-punit, punir | **de:** [ונענשו], [נענשו], er-soll-sein-bestrafte Exod 21:22; Prov 22:3; Prov 27:12

2. to fine, impose a monetary penalty (3×) Qal active: to fine or mulct someone – imposing a specific monetary penalty. Deuteronomy 22:19 prescribes fining the slanderous husband a hundred shekels of silver. Pharaoh Neco fines the land in 2 Chronicles 36:3. Amos 2:8 condemns those who drink wine bought 'with the fines of the condemned.' Spanish 'multar/multo' precisely captures the monetary character of this sense. **PUNISH PENALIZE**

en: and-he-fined, and-they-shall-fine, those-fined | **es:** Y-lo-multarán, multados, y-multó | **fr:** [ויענש], et-ils-devra-fin, punir | **de:** [ויענש], [ענושים], und-sie-soll-fein Deut 22:19; 2Chr 36:3; Amos 2:8

3. to punish (3×) Qal active in a broader punitive sense: to punish, not limited to fines. Proverbs 17:26 says it is not good to punish the righteous, and 21:11 teaches that when a scoffer is punished, the simple gain wisdom. Spanish shifts from 'multar' to 'castigar' here, signaling the move from financial penalty to general discipline. Exodus 21:22's infinitive absolute intensifies the Niphal rather than standing as an independent Qal occurrence. **PUNISH PENALIZE**

en: punishing, when-punished | **es:** Al-castigar-al-, castigar, multar | **fr:** dans-punir, punir, punishing | **de:** [בענש], [ענוש], punishing Exod 21:22; Prov 17:26; Prov 21:11

עֲנָשׁ H6065 *Prep-l / N-msc* (1×)

confiscation, amercing; financial penalty

This Aramaic noun denotes the confiscation of property or imposition of financial penalties. It appears in Artaxerxes' decree to Ezra, specifying possible punishments for those who do not obey God's law and the king's law. The term represents legal-administrative language from the Persian period, indicating one of several graduated penalties available to authorities.

(1×) In Ezra 7:26, this refers to confiscation of property as one potential punishment for lawbreakers. The construct phrase 'confiscation of goods' specifies the object of the legal penalty. The term belongs to Persian-period administrative vocabulary preserved in Aramaic sections of Ezra. Romance languages preserve the prepositional construct relationship 'for confiscation of,' maintaining the purpose or penalty nuance. **GEOGRAPHY AND SPACE**

en: for-confiscation-of | **es:** para-confiscación-de | **fr:** [לענש] | **de:** [לענש] Ezra 7:26

עֹנֶשׁ H6066 *N-ms* (2×)

Fine, penalty, or tribute exacted as indemnity for wrongdoing or as political subjugation

This term denotes a payment imposed either as legal compensation or as political tribute. In 2 Kings 23:33, Pharaoh Neco levies it upon the land of Judah after removing King Jehoahaz—clearly a tribute enforcing subjugation. In Proverbs 19:19, it refers to the consequence borne by a hot-tempered person who repeatedly suffers penalties for their rashness. The word captures both judicial and political dimensions of imposed payment, whether for personal offense or national defeat.

(2×) A concrete noun denoting financial penalty or tribute. The multilingual evidence shows semantic range spanning 'penalty/castigo' in individual moral contexts and 'tribute/tributo' in political contexts. The Hebrew root conveys the idea of bearing a burden of payment as recompense or subjugation, whether imposed by human authority (the Egyptian pharaoh) or by the natural consequences of one's character (the angry person repeatedly paying penalties). **LOCUSTS AND SWARMS**

en: penalty, tribute | **es:** castigo, tributo | **fr:** tribut, ענש | **de:** Tribut, [ענש] 2Kgs 23:33; Prov 19:19

עֲנָת H6067 *N-proper-ms* (2×)

Anat: father of the judge Shamgar, mentioned in Judges 3:31 and 5:6

Anat appears exclusively in patronymic form, identifying Shamgar as 'son of Anat.' Intriguingly, Anat was also the name of a Canaanite goddess widely attested in ancient Near Eastern texts and Egyptian sources. Whether this represents genuine theophoric naming (naming after a deity) or has some other explanation remains debated. The consistent transliteration across all languages preserves this enigmatic figure from Israel's early period.

(2×) A proper noun functioning as a personal name in patronymic constructions. The name's connection to the goddess Anat, attested in Tel el-Amarna correspondence, Assyrian records, and Phoenician inscriptions, adds a layer of cultural complexity. Both biblical occurrences identify Shamgar the judge by this paternal lineage, suggesting Anat was a recognized personal name despite (or perhaps because of) its association with the Canaanite pantheon. **PERSONAL NAMES**

en: Anat | **es:** Anat | **fr:** Anat | **de:** Anat Judg 3:31; Judg 5:6

עֲנָתוֹת H6068 *Conj-w / N-proper-ms* (15×)

Anathoth, a Levitical city in Benjamin; hometown of Jeremiah and place of Abiathar's exile.

ᶜAnātôt names a Levitical town in the tribal territory of Benjamin, situated about three miles north-northeast of Jerusalem at modern ᶜAnātā. It enters the biblical record as a Levitical allotment (Josh 21:18) and gains prominence when Solomon banishes the priest Abiathar there (1 Kgs 2:26). Its greatest fame comes as the birthplace and home of Jeremiah, whose own townsmen conspired against him (Jer 1:1; 11:21–23). Jeremiah's purchase of a field in Anathoth during the siege of Jerusalem becomes a prophetic sign of future restoration (Jer 32:7–9). Postexilic returnees from the town are counted among the repatriates (Ezra 2:23; Neh 7:27; 11:32). The name may echo the Canaanite goddess Anat.

Anathoth (Levitical city in Benjamin) (15×) The Levitical city of Anathoth in the territory of Benjamin, consistently identified across all fifteen occurrences as a single geographic location near Jerusalem. It serves as Abiathar's place of banishment (1 Kgs 2:26), Jeremiah's hometown and the setting of his field-purchase sign-act (Jer 1:1; 32:7–9), and a town listed in postexilic census records (Ezra 2:23; Neh 7:27). Two individuals in Chronicles and Nehemiah also bear the name (1 Chr 7:8; Neh 10:19), likely derived from the toponym. **PERSONAL NAMES**

en: Anathoth, Anatot, and-Anatot | **es:** Anatot, a-Anatot, en-Anatot | **fr:** Anathoth, [וענתות], [ענתות] | **de:** Anathoth, Anatot, [וענתות] Josh 21:18; 1Kgs 2:26; 1Chr 6:60; 1Chr 7:8; Ezra 2:23

עֲנָתֹתִי H6069 *Art / N-proper-ms* (5×)

Anathothite — gentilicof Anathoth, designating a person from that Benjamite town

A gentilic adjective identifying someone as a native of Anathoth,

the Benjamite town about three miles northeast of Jerusalem. The designation is applied to warriors in David's elite guard — Abiezer (2 Sam 23:27; 1 Chr 11:28; 27:12) and Jehu (1 Chr 12:3) — and to Jeremiah himself in the mocking address of Jer 29:27. The article regularly precedes it: 'the Anathothite.' Spanish 'el anatotita' and German 'der Anathothite' both reproduce this articulated gentilic pattern.

(5×) Gentilic adjective meaning 'the one from Anathoth,' applied to warriors in David's ranks (Abiezer, Jehu) and used as a geographic label for Jeremiah's hometown identification in Jer 29:27. The consistent article across languages — English 'the Anathothite,' Spanish 'el anatotita,' German 'der Anathothite' — underscores its function as a fixed epithet rather than a casual descriptor. **PERSONAL NAMES**

en: the-Anathothite, the-Anatotite, the-Annetotite | **es:** el-anatotita, el-de-Anatot | **fr:** [הָעֲנָתוֹתִי], [הָעֲנָתֹתִי], le-Anathothite | **de:** [הָעֲנָתוֹתִי], [הָעֲנָתֹתִי], der-Anathothite 2Sam 23:27; 1Chr 11:28; 1Chr 12:3; 1Chr 27:12; Jer 29:27

עֲנְתֹתִיָּה H6070 *Conj-w / N-proper-ms* (1×)

Anthothijah, a Benjamite in the genealogies

This personal name appears in Benjamin's genealogy in Chronicles. The form suggests a connection to Anathoth, the Levitical city in Benjamin, with a theophoric ending '-yah' (Yahweh). The name might mean 'Yahweh has answered' or incorporate the place name Anathoth. Septuagint witnesses show varied transliteration attempts, with some simply reproducing Anathoth.

(1×) A Benjamite mentioned in 1 Chronicles 8:24. The name's form suggests derivation from or connection to Anathoth (Jeremiah's hometown), possibly with a theophoric element. Greek transliterations vary significantly, with some reading 'Anathoth(ia)' and others 'Anothaitha,' reflecting uncertainty about the name's exact vocalization and etymology. Modern translations preserve the conjunction 'and' plus transliterated name. **PERSONAL NAMES**

en: and-Antotiyah | **es:** y-Antotías | **fr:** [וְעֲנְתֹתִיָּה] | **de:** [וְעֲנְתֹתִיָּה] 1Chr 8:24

עָסִיס H6071 *Prep-m / N-msc* (5×)

sweet wine, fresh-pressed juice — newly extracted grape or fruit juice

Denotes fresh-pressed, sweet juice — wine in its earliest, most potent stage before full fermentation. The prophets use it to paint vivid pictures: mountains dripping with it in the messianic age (Joel 3:18; Amos 9:13), and Israel's enemies forced to drink their own blood 'like sweet wine' (Isa 49:26). In Song 8:2, it appears as 'juice of my pomegranate,' extending the term beyond grapes. Joel 1:5 mourns its loss as a sign of devastating judgment.

(5×) Fresh-pressed, sweet juice of grapes or fruit, representing abundance and unprocessed vitality. Used in eschatological visions of overflowing fertility (Joel 3:18; Amos 9:13) and in Song 8:2 as pomegranate juice in an intimate setting. Spanish 'mosto' (must, new wine) and French 'jus' (juice) highlight the freshly-pressed quality, while German 'Suesswein' (sweet wine) emphasizes the sweetness that distinguishes it from aged wine. **WINE BEVERAGE**

en: and-like-sweet-wine, from-juice-of, sweet-wine | **es:** del-jugo-de, mosto, y-como-mosto | **fr:** [וּכְעָסִיס], du-jus, jus | **de:** Suesswein, [וּכְעָסִיס] Song 8:2; Isa 49:26; Joel 1:5; Joel 3:18; Amos 9:13

עָסַס H6072 *Conj-w / V-Qal-ConjPerf-2mp* (1×)

to trample, tread down; crush underfoot

This verb describes forceful treading or trampling that crushes what is underfoot. The root likely relates to pressing down through repetitive stepping, as in treading grapes or grain. In Malachi 4:3 it appears in a prophetic promise that the righteous will tread down the wicked, using agricultural imagery for eschatological victory. The verb conveys domination through physical crushing.

(1×) Used in Malachi 4:3 where God promises that the righteous will tread down the wicked like ashes under their feet. The verb draws on agricultural imagery of crushing or trampling, particularly of crushing wheat or pressing grapes. Spanish 'pisotearéis' (you will trample) and French 'presser' (to press) both capture the forceful downward action. The image reverses typical power dynamics, with the oppressed becoming victorious trampers. **TRAMPLING AND TREADING**

en: and-you-will-tread-down | **es:** Y-pisotearéis | **fr:** et-presser | **de:** [וְעַסּוֹתֶם] Mal 4:3

עֲפָאִים H6073 *N-mp* (1×)

branches, boughs; foliage

This noun denotes branches or foliage, appearing in poetry about creation in Psalm 104. The term is recognized as an Aramaic loan-word, with cognates meaning foliage or flowers in Aramaic dialects. The Ketiv and Qere show textual variation in the form, though both point to vegetation imagery. The word creates habitat imagery for birds dwelling among branches.

(1×) In Psalm 104:12, this refers to the branches where birds dwell and sing, part of the creation psalm's portrayal of God's provision for creatures. The Aramaic loan-word indicates botanical foliage where wildlife finds shelter. Spanish 'ramas' (branches), French 'rameau' (bough), and English 'branches' all capture the arboreal reference, emphasizing the physical structure that provides habitat. **GEOGRAPHY AND SPACE**

en: the-branches | **es:** ramas | **fr:** rameau | **de:** der-branches Ps 104:12

עָפִי H6074 *N-msc / 3ms* (3×)

Leafage, foliage; the leaves of a tree collectively

This Aramaic noun appears only in Daniel 4, describing the foliage of the great tree in Nebuchadnezzar's dream. The tree's 'beautiful' or 'fair' foliage is mentioned three times as part of the tree's description —its leaves are lush, providing shade for beasts and shelter for birds, symbolizing the king's vast empire that gives sustenance and protection. The destruction of the tree includes the stripping of its foliage. The word emphasizes the tree's life-giving canopy, the green abundance that makes it beneficial to creatures. In the dream's interpretation, the foliage represents the extent and beneficence of the king's dominion.

(3×) Three occurrences, all describing the dream-tree's foliage in Daniel 4. The multilingual evidence shows the Hebrew forms preserved in brackets, with some versions attempting glosses. The Aramaic context describes the tree's 'beautiful foliage' as part of its paradisiacal magnificence before the decree comes to cut it down. The foliage with third-person suffix ('its leaves') appears in both the dream narration and in Nebuchadnezzar's recounting to Daniel. The leaves symbolize the flourishing abundance of the empire before judgment falls. **GEOGRAPHY AND SPACE**

en: and-its-leaves, its-leaves | **es:** su-follaje, y-su-follaje | **fr:** [וְעָפְיֵהּ], [עָפְיֵהּ] | **de:** [וְעָפְיֵהּ], [עָפְיֵהּ] Dan 4:12; Dan 4:14; Dan 4:21

עָפַל H6075a *V-Pual-Perf-3fs* (1×)

to be swollen, puffed up; arrogant

This verb, appearing in Pual passive stem, likely means to be swollen or puffed up, with moral connotation of arrogance or pride. In Habakkuk 2:4 it describes the soul of the wicked as puffed up or arrogant, contrasting with the righteous who live by faithfulness. The root may relate to physical swelling or tumors, extended metaphorically to describe moral inflation. The text and interpretation are challenging, with some scholars emending.

(1×) Used in Habakkuk 2:4 to describe the proud soul that is 'puffed up' or swollen, contrasted with the righteous who live by faith. The Pual passive suggests a state of being inflated or enlarged, metaphorically describing pride or arrogance. Spanish 'hinchada' (swollen) preserves the physical metaphor. The verse became foundational for Paul's doctrine of justification by faith, though the Hebrew focuses on the contrast between arrogant self-sufficiency and humble faithfulness. **PRIDE AND ARROGANCE**

en: puffed-up | **es:** hinchada | **fr:** être-arrogant | **de:** [עָפְלָה] Hab 2:4

עָפַל H6075b *Conj-w | V-Hifil-ConsecImperf-3mp* (1×)

to act presumptuously, proceed recklessly; show heedlessness

This verb in Hiphil stem describes acting with presumption, recklessness, or heedlessness. In Numbers 14:44 it characterizes Israel's rash attempt to enter the land despite God's prohibition, after they had refused His initial command. The verb captures the foolhardy reversal—presumptuously advancing after missing the moment of obedience. BDB suggests 'showed heedlessness,' while others propose 'presumed,' both emphasizing the rash, unauthorized nature of the action.

(1×) In Numbers 14:44, this describes Israel's presumptuous attempt to go up into the hill country after God had forbidden it, following their earlier rebellion. The Hiphil stem may indicate causing oneself to be heedless or acting presumptuously. Spanish 'se obstinaron' (they were obstinate) emphasizes the stubborn persistence, while the lexical tradition suggests either presumption or heedlessness. The action led to defeat, confirming its foolishness. **FOOLISHNESS AND FOLLY**

en: and-they-presumed | **es:** Y-se-obstinaron | **fr:** et-ils-presumed | **de:** und-sie-presumed Num 14:44

עֹפֶל H6076a *N-ms* (3×)

Mound, hill, fortified elevation; specifically the acropolis or citadel within a city

This noun denotes a fortified mound or hill, typically referring to the citadel or acropolis within a city. In Jerusalem, it designated a specific fortified area on the southern end of the eastern hill, the Ophel. Nehemiah 3:26-27 mentions it as a district where temple servants lived, with its own wall. 2 Chronicles 27:3 and 33:14 record building projects on Jerusalem's Ophel wall. Isaiah 32:14 uses it in a prophecy of desolation: the hill and watchtower will become dens forever. Micah 4:8 addresses the 'Ophel of the daughter of Zion,' apparently referring to the citadel hill as representative of the city. The term could also apply to Samaria's fortified mound (2 Kings 5:24).

(3×) Three occurrences referring to fortified mounds: Samaria (2 Kings), Jerusalem (Isaiah), and Jerusalem (Micah). The multilingual evidence shows transliteration ('Ofel') and semantic glosses ('hill,' 'colline,' 'tumor'). The Jerusalem Ophel was a distinct topographical and administrative district, the citadel area that Nehemiah fortified. Isaiah's prophecy envisions it abandoned, while Micah addresses it as the seat of coming royal power. The term represents the heart of urban fortification, the defensible high ground within the city walls. **GEOGRAPHY AND SPACE**

en: hill, the-hill | **es:** Ofel, colina-de, la-colina | **fr:** [עפל], le-colline, tumeur | **de:** [עפל], der-Huegel 2Kgs 5:24; Isa 32:14; Mic 4:8

עֹפֶל H6076b *N-mpc* (5×)

tumors, hemorrhoids — swellings afflicting the Philistines as divine plague

Refers to painful swellings or hemorrhoids inflicted as a divine plague. The word appears only in the narrative of the Ark's captivity among the Philistines (1 Sam 5–6) and in the covenant curses of Deut 28:27. The Masoretic Ketiv reads 'ofalim' while the Qere substitutes the euphemistic 'tehorim,' reflecting scribal sensitivity about the affliction. The Philistines' golden replicas of these tumors (1 Sam 6:4–5) as a guilt offering underscore the bodily and theological gravity of the plague.

(5×) Bodily swellings or hemorrhoids sent as divine judgment, appearing in the Philistine plague narrative (1 Sam 5:6–12; 6:4–5) and Deuteronomic curses (Deut 28:27). The Ketiv/Qere variation reveals scribal discomfort with the term. Translations uniformly render 'tumors' — English, Spanish 'tumores,' French and German likewise — reflecting the medical understanding that these were painful, visible growths afflicting the Philistine populace. **HEAPS AND MOUNDS**

en: [ketiv-tumors], [ketiv-with-tumors], [tumors] | **es:** [con-tumores], [tumores], [vuestros-tumores] | **fr:** [ketiv-avec-tumors], [ketiv-tumors], [tumors] | **de:** [ketiv-mit-tumors], [ketiv-tumors], [tumors] 1Sam 5:6; 1Sam 5:9; 1Sam 5:12; 1Sam 6:4; 1Sam 6:5

עֹפֶל H6077 *Prep-l* (5×)

Ophel — the fortified mound or hill-spur within Jerusalem (and Samaria)

Designates a fortified mound or hill-acropolis, used almost exclusively for the southern spur of Jerusalem's eastern hill. Micah 4:8 addresses it as 'tower of the flock, Ophel of daughter Zion,' linking it to royal authority. Nehemiah records repairs to the Ophel wall (Neh 3:26–27), while Chronicles notes fortification projects by Jotham and Manasseh (2 Chr 27:3; 33:14). In 2 Kings 5:24, the term may refer to a similar citadel-mound in Samaria.

(5×) A fortified mound or hill-spur serving as an acropolis, primarily the ridge on the southern end of Jerusalem's Temple Mount extending toward the City of David. Used in Nehemiah's wall-repair accounts (Neh 3:26–27; 11:21) and Chronicler's fortification notices (2 Chr 27:3; 33:14). Spanish 'el Ofel' and English 'the Ophel' treat it as a proper toponym, while French and German retain the Hebrew in brackets, reflecting its specialized architectural-geographic meaning. **BOW KNEEL CROUCH**

en: in-the-Ophel, the-Ophel | **es:** el-Ofel, en-el-Ofel | **fr:** [בעפל], [העפל], [לעפל] | **de:** [בעפל], [העפל], [לעפל] 2Chr 27:3; 2Chr 33:14; Neh 3:26; Neh 3:27; Neh 11:21

עָפְנִי H6078 *Conj-w* (1×)

Ophni, a town in the territory of Benjamin

This place name appears with the definite article in Joshua's list of Benjamite cities. The location is uncertain, though the name is preserved in Greek transliteration. The article suggests 'the Ophni,' perhaps indicating a well-known landmark or settlement. The town belonged to Benjamin's inheritance in the central highlands.

(1×) A Benjamite town listed in Joshua 18:24 with the definite article, 'ha-Ophni.' The article may indicate familiarity or distinguish it from similar names. Septuagint witnesses vary in transliteration, with some reading 'Aphne' and others differently. Most translations preserve the conjunction 'and' plus the article and name, treating it as a proper geographical designation whose precise location remains unknown. **PERSONAL NAMES**

en: and-ha-Ophni | **es:** y-Ofni | **fr:** et-ha-Ophni | **de:** und-ha-Ophni Josh 18:24

עַפְעַף H6079 *Conj-w | N-mdc | 2ms* (10×)

Eyelid; used poetically for eyes in general, and figuratively for the first rays of dawn.

Refers to the eyelids, almost always appearing in the dual form as a parallel to 'eyes.' The word covers a vivid range of imagery: eyelids closed in sleep (Ps 132:4), weeping (Jer 9:18), seductive glancing (Prov 6:25), and the piercing gaze of God testing humanity (Ps 11:4). Perhaps most memorably, Job speaks of the 'eyelids of the dawn' (Job 3:9; 41:18), a striking metaphor where the first streaks of light at sunrise are pictured as a slowly opening eye. Spanish 'parpados' and French 'paupiere' both confirm the concrete sense of eyelid throughout.

eyelids (10×) The physical eyelids, used in the dual as a poetic near-synonym for eyes. Contexts include weeping (Jer 9:18), sleep (Ps 132:4, Prov 6:4), seduction (Prov 6:25), arrogance (Prov 30:13), and God's searching gaze (Ps 11:4). The famous phrase 'eyelids of the dawn' (Job 3:9, 41:18) extends the image to the first rays of sunrise, as if the sky were opening its eyes. The multilingual glosses uniformly reflect 'eyelid/parpado/paupiere,' confirming a single concrete referent used in diverse figurative contexts. **SEEING AND PERCEIVING**

en: and-its-eyelids, and-our-eyelids, and-your-eyelids | **es:** a-párpados-míos, a-tus-párpados, como-párpados-de- | **fr:** [ועפעפינו], comme-paupière, dans-paupière | **de:** [בעפעפי], [בעפעפיה], [ועפעפין] Job 3:9; Job 16:16; Job 41:18; Ps 11:4; Ps 132:4

עָפַר H6080 *Conj-w | V-Piel-ConjPerf-3ms* (1×)
to throw dust, pelt with dust or dirt
This Piel denominative verb means to dust someone with dust, or throw dirt at them. It appears in the account of Shimei cursing David, where Shimei not only cursed verbally but kept pelting David with dust and stones. The verb derives from the noun for dust/dirt and indicates aggressive action, combining with the cognate accusative for emphasis: 'he dusted with dust.'

(1×) In 2 Samuel 16:13, this describes Shimei's action of throwing dust at David as he cursed him during Absalom's rebellion. The Piel stem with cognate accusative intensifies the action—'he kept dusting him with dust.' Spanish 'arrojaba polvo' (was throwing dust) and French 'jetant poussière' (throwing dust) both capture the aggressive throwing action. The dust-throwing accompanied verbal cursing, expressing total contempt. **DUST AND POWDER**
en: and-throwing-dust | **es:** y-arrojaba-polvo | **fr:** et-jetant-poussière | **de:** und-werfend-dust 2Sam 16:13

עֹפֶר H6081 *Conj-w | N-proper-ms* (4×)
Epher; personal name meaning 'young deer' or 'calf,' borne by descendants of Midian, Judah, and Manasseh
A personal name appearing in genealogies across three tribal lines. Genesis 25:4 and its parallel in 1 Chronicles 1:33 identify Epher as a son of Midian (Abraham's son through Keturah), making him Abraham's grandson. In Judah's genealogy (1 Chr 4:17), another Epher appears among the descendants. A third instance occurs in Manasseh's genealogy (1 Chr 5:24) among the heads of families. The LXX transliterations vary (Gopher, Gapher, Apher), typical for proper names. The name likely derives from a word meaning 'young deer' or 'calf,' common in ancient Semitic naming.

(4×) Personal name occurring in multiple genealogical contexts. Genesis 25:4 = 1 Chronicles 1:33 identifies Epher as Midian's son. 1 Chronicles 4:17 lists an Epher in Judah's line, while 5:24 mentions one in Manasseh. The repeated name across different tribes suggests its popularity, possibly meaning 'young deer/calf' based on the root. **PERSONAL NAMES**
en: and-Epher | **es:** y-Efer, y-Epher | **fr:** et-Epher, et-Épher | **de:** [ועפר], und-Efer Gen 25:4; 1Chr 1:33; 1Chr 4:17; 1Chr 5:24

עֹפֶר H6082 *Prep-l | N-msc* (5×)
young deer, fawn — a young stag or hart, used in Song of Solomon's imagery
A young male deer or fawn, appearing exclusively in the Song of Solomon as part of its rich pastoral imagery. The beloved is compared to a young stag leaping over hills (Song 2:9, 17; 8:14), while the woman's beauty is likened to twin fawns of a gazelle (Song 4:5; 7:3). The construct phrase 'ofer ha-ayyalim' (fawn of the deer) pairs with 'tsevi' (gazelle) throughout, creating a dual-image of grace and vitality.

(5×) A young hart or fawn, used in Song of Solomon's erotic-pastoral poetry to evoke agility, beauty, and youthful vigor. The beloved leaps like a 'fawn of the deer' (Song 2:9, 17; 8:14), and twin fawns serve as a figure for the woman's form (Song 4:5; 7:3). Spanish 'cervatillo' (little deer), French 'faon,' and German 'junger Hirsch' (young stag) all preserve the sense of youthful grace central to the imagery. **GEOGRAPHY AND SPACE**
en: a-fawn-of, fawns | **es:** a-cervatillo-de, a-un-cervatillo-de, cervatillos | **fr:** faons,, à-un-faon | **de:** junger-Hirsch, zu-Staub Song 2:9; Song 2:17; Song 4:5; Song 7:3; Song 8:14

עָפָר H6083 *N-msc | 3fs* (110×)
Dust, dry earth, or loose soil; the material of human creation and mortality, also rubble or fine powder.
Aphar is the dry, loose earth from which humanity was formed (Gen 2:7) and to which all return (Gen 3:19). It is the dust thrown on the head in grief (Josh 7:6; Job 2:12), the soil that drinks blood (Isa 34:7), the ground a serpent must eat in humiliation (Gen 3:14), and the numberless particles to which Abraham compares his promised descendants (Gen 13:16). The word is viscerally physical—French poussiere, Spanish polvo, German Staub all preserve its gritty, particulate texture. Its theological weight is immense: aphar is both the raw material of creation and the emblem of mortality.

1. dust, dry earth, soil (108×) The dominant sense covering nearly all occurrences: dust, dry earth, or loose soil as a physical substance. This includes the dust of human creation (Gen 2:7), the dust of mortality (Gen 3:19; Eccl 3:20), dust thrown in grief (Josh 7:6; Job 2:12), earth used in ritual purification (Lev 14:41–42; Num 5:17), and dust as a figure of innumerability (Gen 13:16) or humiliation (Gen 3:14; Mic 7:17). Multilingual evidence is remarkably uniform: spa 'polvo,' fra 'poussiere,' deu 'Staub'—all pointing to the same fine, dry particulate matter. **DUST AND POWDER**
en: dust, the-dust | **es:** el-polvo, polvo, polvo; | **fr:** poussière | **de:** Staub, bin-Staub Gen 2:7; Gen 3:19; Gen 18:27; Lev 14:41

2. (1×) Fine powder or wind-blown dust particles, a specialized subset where aphar denotes not earth on the ground but airborne particulate matter. Deut 28:24 warns that God will make rain into 'aphar and dust' (paired with avaq) coming down as a devastating sand-storm. The multilingual glosses—eng 'and-powder,' spa 'y-ceniza' (and-ash), fra 'et-powder'—distinguish this from settled ground-dust, pointing to a fine, wind-driven powder. **DUST AND POWDER**
en: and-powder | **es:** y-ceniza | **fr:** et-powder | **de:** und-powder Deut 28:24

3. (1×) Rubble or debris from demolished structures, where aphar refers to broken-down building material rather than natural earth. In Neh 4:10 the workers lament the great amount of aphar (rubble, debris) hindering reconstruction of Jerusalem's walls. The translations—eng 'and-the-rubble,' spa 'y-el-polvo,' deu 'und-der-Staub'—show the shift from natural dust to construction debris, though the boundary with sense 1 is porous. **DUST AND POWDER**
en: and-the-rubble | **es:** y-el-polvo | **fr:** [והעפר] | **de:** und-der-Staub Neh 4:10

H6084 *N-proper-ms* (8×)
Ophrah, a place name for towns in Manasseh (Gideon's home) and Benjamin.
A masculine proper noun designating at least two Israelite towns. The most prominent Ophrah is Gideon's hometown in the territory of Manasseh, where the angel of the LORD appeared to him under the oak (Judg 6:11), where he built an altar called 'The LORD is Peace' (Judg 6:24), and where he was later buried (Judg 8:32). Tragically, it was also the site where Gideon erected the ephod that became a snare to Israel (Judg 8:27). A second Ophrah in Benjamin is listed among that tribe's allotted towns (Josh 18:23) and appears in narratives of the Philistine wars (1 Sam 13:17). The name may derive from a root meaning 'dust' or 'fawn.' Translations uniformly transliterate it: English 'Ophrah,' Spanish 'Ofra,' German 'Ofrah.'

Ophrah (place name, city in Israel) (8×) A proper noun designating Israelite towns, primarily Gideon's hometown in Manasseh and a Benjaminite settlement. The Manassite Ophrah is the dramatic setting for Gideon's call narrative – the theophany at the oak (Judg 6:11), the altar of peace (Judg 6:24), and the problematic ephod (Judg 8:27) – as well as his burial site (Judg 8:32). The Benjaminite Ophrah appears in Joshua's allotment list (Josh 18:23) and in accounts of Philistine raiding parties (1 Sam 13:17). Consistent transliteration across languages – English 'Ophrah,' Spanish 'Ofra,' French 'Ophra' – reflects the stable transmission of this toponym. **PERSONAL NAMES**
en: Ofrah, Ophrah, and-Ophrah | **es:** Ofra, Ofrá, a-Ofrá | **fr:** Ofrah, [עפרה], dans-Ophra | **de:** Ofrah, [עפרה], in-Ophrah Josh 18:23; Judg 6:11; Judg 6:24; Judg 8:27; Judg 8:32

H6085 *N-proper-ms* (15×)
Ephron — a Hittite landowner in Hebron; also a city near Bethel taken by Abijah.
This proper noun identifies two distinct biblical figures or places. The primary referent is Ephron the Hittite, the landowner from

whom Abraham purchased the cave of Machpelah as a burial site for Sarah (Genesis 23). The elaborate negotiation between Abraham and Ephron before the sons of Heth is one of the Bible's most detailed commercial transactions. A secondary referent is a city listed in 2 Chronicles 13:19, sometimes vocalized as Ephrain, which Abijah king of Judah captured from Jeroboam along with Bethel and Jeshanah.

1. Ephron (14×) Ephron the Hittite, the owner of the field and cave of Machpelah near Hebron. Genesis 23:8–17 records Abraham's negotiation to purchase the burial site, with Ephron initially offering the field as a gift before naming a price of four hundred shekels of silver. Spanish 'Efrón' and French 'Ephron' preserve the name consistently. All fourteen occurrences cluster in Genesis 23, 25:9, 49:29–30, and 50:13, always in connection with the Machpelah property. PERSONAL NAMES

en: Ephron, [Ephron], and-Ephron | **es:** Efron, Efrón, Ephron | **fr:** Ephron, [עפרון], et-Ephron | **de:** Efron, Efrons, Ephron Gen 23:8; Gen 23:10; Gen 23:13; Gen 23:14

2. (Ephrain) (1×) A city (sometimes vocalized Ephrain or Ephron) captured by King Abijah of Judah from the northern kingdom. In 2 Chronicles 13:19, it appears alongside Bethel and Jeshanah as towns seized after Abijah's victory over Jeroboam. Spanish 'Efrayín' reflects a variant vocalization. This single occurrence likely refers to a location near Bethel, possibly identical with Ophrah or Ephraim mentioned elsewhere. PERSONAL NAMES

en: (Ephrain) | **es:** Efrayín | **fr:** [עפרין] | **de:** [עפרין] 2Chr 13:19

עֵץ H6086 *Prep-b / N-msc / 3ms* (330×)

Tree, wood, timber; firewood, stick, stake/gallows, wooden shaft; broad term for any woody plant or product

Hebrew ets is the all-purpose word for anything woody — from a living tree in an orchard to a plank of construction timber to a bundle of firewood. Its theological prominence begins in Eden with the 'tree of life' and the 'tree of the knowledge of good and evil' (Gen 2:9), and it remains central in Proverbs where 'tree of life' becomes a metaphor for wisdom and flourishing (Prov 3:18). Materially, ets is the acacia wood of the tabernacle (Exod 25:10), the firewood Abraham binds for Isaac (Gen 22:3), and the gallows Haman builds for Mordecai (Esth 5:14). Its range mirrors that of English 'wood' — simultaneously plant, material, and product.

1. tree, living tree (156×) A living, standing tree — individually, collectively, or as a named species. Arabic shajara and Swahili mti/miti match this botanical sense. The Edenic trees of life and knowledge (Gen 2:9; 3:3) anchor the word theologically, while Judges 9:8 personifies the trees in Jotham's fable. Jer 17:8 and Ps 1:3 use the planted tree as the quintessential image of the righteous person rooted beside water. GEOGRAPHY AND SPACE

en: a-tree, is-a-tree-of, tree | **es:** un-árbol, árbol, árbol-de | **fr:** arbre, bois, un-arbre | **de:** Baum, Galgen, ein-Baum Gen 1:29; Gen 2:9; Gen 3:3; Gen 3:6

2. wood, timber, lumber (104×) Wood as a processed material for construction, carpentry, and crafting — timber, boards, beams, and planks. Arabic khashab and Spanish madera capture this artisanal sense. The tabernacle instructions dominate: acacia wood for the ark (Exod 25:10), the table (25:23), and the frames (26:15). Solomon's temple similarly requires vast quantities of timber (1 Kgs 5–6), making this the primary material-culture sense of ets. GEOGRAPHY AND SPACE

en: wood-of | **es:** madera-de, maderas-de | **fr:** bois-de | **de:** Holz-von Exod 25:10; Exod 25:13; Exod 25:23; Exod 25:28; Exod 26:15

3. firewood, fuel wood (42×) Wood gathered or designated as fuel for burning — firewood and kindling. Arabic hatab and Swahili kuni specify this combustion use. The Aqedah narrative is saturated with it: Abraham splits the firewood, Isaac carries it, and it is laid on the altar (Gen 22:3, 6, 7, 9). Levitical offering instructions repeatedly specify the wood arrangement on the altar fire (Lev 1:7–8), linking this sense to sacrificial worship. GEOGRAPHY AND SPACE

en: the-wood, wood | **es:** las-leñas, leña, leñas | **fr:** bois, le-bois | **de:** Holz, auf-die-Hölzer, der-Holz Gen 22:3; Gen 22:6; Gen 22:7; Gen 22:9

4. stick, staff, rod (10×) A shaped piece of wood functioning as a stick, staff, or rod. Arabic asa and Swahili fimbo designate this implement sense. Ezekiel's two symbolic sticks representing Judah and Israel (Ezek 37:16–20) are the most theologically charged examples. Lam 4:8 uses the comparison 'their skin has shriveled on their bones, become dry as a stick' to describe siege-ravaged Jerusalem. GEOGRAPHY AND SPACE

en: a-stick, into-stick, like-a-stick | **es:** como-madera, como-palo, los-palos | **fr:** [העצים], [עץ], au-bois | **de:** Baum, ein-stick, wie-Galgen 2Kgs 6:6; Lam 4:8; Ezek 37:16

5. (9×) A large upright wooden stake, pole, or gallows used for public execution or display of a corpse. The Book of Esther concentrates all nine occurrences: Haman erects a fifty-cubit-high ets for Mordecai (Esth 5:14; 7:9–10). Spanish madero, German Galgen, and English 'gallows/pole' all render this specialized punitive-display sense, which carries overtones of public shame and divine reversal. GEOGRAPHY AND SPACE

en: gallows, the-gallows, the-pole | **es:** el-madero, madero | **fr:** bois | **de:** Galgen, der-Galgen Esth 2:23; Esth 5:14; Esth 6:4; Esth 7:9

6. shaft, wooden handle (8×) The wooden shaft or handle of a weapon, particularly a spear. Arabic ud (stick/shaft) and Spanish asta (spear-shaft) identify this component sense. 1 Sam 17:7 describes Goliath's spear shaft as thick 'like a weaver's beam,' making the ets a measure of the giant's terrifying power. Additional occurrences in materials lists (Exod 25:5; 35:7; Lev 14:4, 49) likely refer to cedarwood sticks used in purification rituals. GEOGRAPHY AND SPACE

en: (and-shaft-of), and-shaft-of, and-wood-of | **es:** y-asta-de, y-madera-de | **fr:** (and-shaft-of), et-bois, et-bois-de | **de:** und-Baum, und-Holz-von, und-shaft-von Exod 25:5; Exod 35:7; Lev 14:4; Lev 14:49; 1Sam 17:7

7. (1×) A single occurrence in Josh 2:6 where ets appears to denote stalks of flax laid out on Rahab's roof. The multilingual evidence — English 'the flax,' Spanish 'el lino,' French 'le lin' — uniformly identifies the material as flax rather than wood. This may reflect either a specialized agricultural usage (woody flax stalks) or a textual anomaly, but the context of drying flax on a rooftop is unambiguous. LINEN AND FABRIC

en: the-flax | **es:** el-lino | **fr:** le-lin | **de:** der-flax Josh 2:6

עָצַב H6087a *Conj-w / V-Piel-ConjPerf-3cp* (15×)

To hurt, pain, or grieve; emotionally to be sorrowful, causatively to vex another, and physically to injure or twist.

A verb of deep feeling that covers the full arc from inner sorrow to outward harm. In its most common use it describes the grief God felt over humanity's wickedness (Gen 6:6) or the distress of those who witness injustice (Gen 34:7). The Piel and Hifil stems turn the pain outward — to grieve or provoke someone, as when Israel vexed the Holy Spirit (Isa 63:10). Spanish consistently renders the emotional senses with 'entristecer' (to sadden), while reserving 'lastimar' (to injure) for the physical sense in Eccl 10:9, confirming that Hebrew speakers distinguished emotional grief from bodily harm under one root.

1. be grieved, feel sorrow (9×) Intransitive emotional grief: the subject experiences sorrow, distress, or deep displeasure. This is the dominant sense, seen in Nifal, Hitpael, and Qal passive participle forms. God 'was grieved in his heart' (Gen 6:6), Jonathan 'was grieved' for David (1 Sam 20:34), and Zion is called 'hurt in spirit' (Isa 54:6). Spanish 'entristecer' and French 'affliger' consistently mark this as emotional, not physical. GRIEF AND SORROW

en: and-grieved-of, and-he-was-grieved, and-were-grieved | **es:** os-entristezcáis, os-entristeécáis, se-entristece | **fr:** [ועצובת], [תעצבן], affligea | **de:** [ועצובת], [תעצבו], er-sein-grieved Gen 6:6; Gen 34:7; Gen 45:5; 1Sam 20:3; 1Sam 20:34

2. grieve, vex, cause pain (4×) Causative grief or vexation: the subject causes pain or sorrow to another. David's father 'had not pained him' (1 Kgs 1:6), Jabez prays that evil not 'grieve me' (1 Chr 4:10), and Israel 'grieved his Holy Spirit' (Isa 63:10). Spanish 'contristar' and 'entristecer' confirm the emotional-causative reading, while English renders it variously as 'grieved' or 'rebuked.' STRIKING AND REFERENCE

en: and-grieved, grieve-me, rebuked-him | **es:** afligirme, lo-contristó, lo-entristecieron | **fr:** [ועצבו], [עצבי], attrister | **de:** [ועצבו], [עצבי], rebuked-ihn 1Kgs 1:6; 1Chr 4:10; Ps 78:40; Isa 63:10

3. twist, distort, wrest (1×) To twist, distort, or wrest — a semantically distinct Piel usage applied to words rather than emotions. In Ps 56:5 the enemies 'twist' David's words. Spanish 'tuercen' (they twist) aligns with this concrete, non-emotional sense of distortion, separating it clearly from the grief senses. **PAIN AND SUFFERING**
en: they-twist | **es:** tuercen | **fr:** attrister | **de:** sie-twist Ps 56:5

4. be hurt, be injured (1×) To be physically hurt or injured, distinct from emotional sorrow. In Eccl 10:9 the one who splits stones 'will be hurt' by them. Spanish 'se lastimará' (will be injured) confirms bodily harm rather than grief, marking this as the sole physical-pain sense of the root. **PAIN AND SUFFERING**
en: will-be-hurt | **es:** se-lastimará | **fr:** יעצב | **de:** [יעצב] Eccl 10:9

עָצַב H6087b *V-Piel-Perf-3cp / 1cs* (2×)
To shape, fashion, or form; used of divine creative activity and image-making

This Piel verb describes deliberate shaping or fashioning. In Job 10:8, it expresses God's careful formation of Job's body: 'Your hands shaped me and made me.' In Jeremiah 44:19, it likely refers to making images of the Queen of Heaven, though the text is disputed. The underlying concept involves intentional crafting, whether the divine Potter forming human beings or artisans fashioning idol images.

(2×) A Piel intensive verb meaning to shape or fashion with care and intention. The multilingual glosses distinguish between the personal object in Job ('me-formaron,' 'formed-me') and the implied image-making in Jeremiah. The root likely relates to stretching or forming into shape, suggesting hands-on creative work. Job's use emphasizes God as craftsman; Jeremiah's use (if correctly emended) describes illicit image-making for cultic purposes. **POTTER AND FORMING**
en: shaped-me, to-image-her | **es:** me-formaron, para-representarla | **fr:** [להעצבה], עצבוני-moi | **de:** [להעצבה], [עצבוני] Job 10:8; Jer 44:19

עָצַב H6088 *Adj-ms* (1×)
pained, troubled; grieved (Aramaic)

This Aramaic adjective, used as a passive participle, describes being pained, grieved, or troubled. In Daniel 6:20 it modifies 'voice,' describing how Darius called out to Daniel with a pained or anguished voice. The term conveys emotional distress or mental anguish. As an Aramaic form, it parallels Hebrew cognates describing pain or sorrow.

(1×) Used in Daniel 6:20 to describe the pained or troubled quality of King Darius's voice as he called to Daniel in the lions' den. The king's emotional distress over Daniel's fate is evident in his vocal tone. Spanish 'triste' (sad) emphasizes the sorrowful aspect, while the Hebrew root connects to pain and grief. The passive participle suggests a state of being affected by pain or trouble. **AUTO-DETECTED COMMUNITY 1284 WITH 4 SENSES**
en: pained | **es:** triste | **fr:** affliger | **de:** [עצ״ב] Dan 6:20

עֹצֶב H6089a *Art / N-mp* (6×)
Pain, sorrow, hurt; toil, labor — suffering physical or emotional, or the burden of work

The noun עֹצֶב holds together the seemingly disparate experiences of pain and toil under a single root that connects suffering with strenuous effort. In Gen 3:16 God tells Eve that her childbearing will involve 'pain' (etsev), linking the word to the primal curse. The wisdom literature, however, develops the toil dimension: 'In all toil there is profit' (Prov 14:23), and the psalmist warns against 'the bread of anxious toil' (Ps 127:2). The two senses converge in the insight that labor in a fallen world is inherently painful.

1. toil, labor, work (4×) Burdensome work, productive toil, or labor — the exertion that occupies and wearies a person. Spanish 'trabajo' (work) and French 'labeur' (labor) confirm the work-domain reading. Prov 14:23 teaches that 'in all toil there is profit,' Ps 127:2 speaks of 'bread of toils' gained by anxious effort, and Prov 5:10 warns that 'your labors' may enrich strangers. Prov 10:22 adds that the LORD's blessing brings wealth without painful toil alongside it. **LABOR AND TOIL**
en: and-your-labors, toil | **es:** dolor, los-afanes, trabajo | **fr:** et-ton-labeur-toi, labeur, le-travail | **de:** Mühsal, [ועצבין], [עצב] Ps 127:2; Prov 5:10; Prov 10:22; Prov 14:23

2. pain, sorrow, hurt (2×) Physical or emotional suffering, grief, or hurt — the affective distress dimension of the root. In Gen 3:16, the first occurrence in Scripture, God multiplies Eve's 'pain' in childbearing, and Spanish 'con dolor' (with pain) and German 'in Schmerzen' (in pains) uniformly attest the suffering sense. Prov 15:1 uses it for emotional hurt: a harsh word stirs up pain (devar-etsev), contrasted with a gentle answer that turns away wrath. **PAIN AND SUFFERING**
en: harsh, in-pain | **es:** con-dolor, dolor | **fr:** dans-douleur, labeur | **de:** [עצע], in-Schmerzen Gen 3:16; Prov 15:1

עֹצֶב H6089b *Art / N-ms* (1×)
vessel, implement; fashioned object

This noun denotes a vessel or fashioned object, emphasizing the shaped or formed character of the item. In Jeremiah 22:28 it appears in a rhetorical question about Coniah (Jehoiachin): is he a despised, broken vessel? The term emphasizes the crafted nature of pottery or implements, extended metaphorically to a person viewed as a discarded pot. The BDB distinguishes this from the noun meaning 'pain' despite identical spelling.

(1×) In Jeremiah 22:28, this asks rhetorically whether Coniah is a despised, broken vessel that no one wants. The metaphor draws on pottery imagery—a king reduced to a rejected pot. The term emphasizes the fashioned or shaped nature of the object, making the metaphor particularly pointed: even as a crafted vessel, Coniah has no value. Spanish and English show interpretive variation between 'vessel' and 'idol,' possibly reflecting textual or lexical uncertainty. **IDOLS AND IMAGES**
en: Is-vessel | **es:** ¿Es-ídolo | **fr:** [העצב] | **de:** [העצב] Jer 22:28

עֹצֶב H6090a *Prep-m / N-msc / 2ms* (3×)
Pain, suffering; hurt and distress, whether physical or emotional

This noun denotes pain and suffering, particularly the pain of travail or distress. In 1 Chronicles 4:9, Jabez receives his name because his mother bore him 'with pain,' possibly referencing difficult labor. Psalm 139:24 speaks of 'the hurtful way,' any path of wickedness that causes pain or leads to destruction. Isaiah 14:3 promises relief 'from your pain and turmoil,' the suffering of exile. The word can encompass physical pain, emotional distress, and the hardship of difficult circumstances. Some interpreters connect it to the word for 'idol,' suggesting pain and idolatry share a root, but the contexts here clearly support the 'pain' meaning.

(3×) Three occurrences spanning labor pain, moral harm, and exile suffering. The multilingual evidence shows consistent rendering of 'pain/dolor,' with prepositional variation. The 1 Chronicles etymology connects the name Jabez ('he causes pain') to his mother's experience. Psalm 139's 'hurtful way' refers to any wicked path that brings harm—the Psalmist asks God to lead him in the opposite direction. Isaiah's promise of relief from pain contextualizes the return from exile as liberation from suffering. The word captures both the acute moment (childbirth) and the chronic condition (exile). **PAIN AND SUFFERING**
en: from-your-pain, in-pain, pain | **es:** con-dolor, de-tu-dolor, dolor | **fr:** [בעצב], [מעצבך], idole | **de:** [בעצב], [מעצבך], pain 1Chr 4:9; Ps 139:24; Isa 14:3

עֹצֶב H6090b *N-msc / 1cs* (1×)

idol, graven image

This noun denotes an idol or carved image, distinct from the homonym meaning 'pain' or 'vessel.' In Isaiah 48:5 God declares that He announced future events beforehand so Israel could not attribute them to their idol. The term emphasizes the fashioned, shaped nature of idols—objects made by human craft. The context involves polemic against idol worship and assertion of Yahweh's unique sovereignty.

(1×) Used in Isaiah 48:5 where God says He declared future events beforehand lest Israel say 'my idol did them.' The possessive suffix 'my idol' indicates Israel's tendency to attribute divine action to their carved images. The term draws on the shaping/forming root, emphasizing idols as manufactured objects. The verse asserts God's control of history against idolatrous interpretation of events. **STRIKING AND REFERENCE**

en: my-idol | **es:** mi-ídolo | **fr:** [עֹצְבִי] | **de:** [עֹצְבִי] Isa 48:5

עֲצָבִים H6091 *N-mpc / 3fs* (17×)

Idols, graven images — false gods made of silver and gold, objects of illicit worship consistently condemned in prophetic and psalmic literature.

Always appearing in the plural (atsabbîm), this noun denotes the physical images — crafted from silver, gold, and other materials — that Israel and the nations worshipped as gods. Hosea uses the term with particular force: 'Ephraim is joined to idols' (4:17), and 'with their silver and gold they made idols' (8:4; 13:2). The Psalms draw biting contrast between these lifeless objects and the living God: 'the idols of the nations are silver and gold, the work of human hands' (Ps 115:4; 135:15). German 'Goetzen' (idols/false gods) captures the pejorative force, while the frequent pairing with gillulîm and elilîm in prophetic texts reinforces their utter worthlessness.

idols, graven images (17×) Carved or molten images worshipped as false gods, always in the plural and consistently condemned. Hosea deploys the term to indict Ephraim's idolatry (4:17; 8:4; 13:2), often specifying their material composition as silver and gold. The Psalms mock them as lifeless human artifacts (115:4; 135:15), while prophetic texts pair them with parallel terms like gillulîm ('dung pellets') in Jeremiah 50:2 and elilîm ('worthless things') in Isaiah 10:11. In narrative, the Philistines' idols are abandoned on the battlefield (1 Sam 31:9; 2 Sam 5:21). German 'Goetzen' and Spanish 'ídolos' both convey the derogatory, polemical force of the Hebrew. **IDOLS AND IMAGES**

en: and-to-her-idols, her-idols, her-images | **es:** Sus-ídolos, a-los-ídolos-de, a-ídolos | **fr:** [הָעֲצַבִּים], [וּלְעַצְבִּיהָ], [עַצְבִּיהָ] | **de:** Goetzen, [הָעֲצַבִּים], [וּלְעַצְבִּיהָ] 1Sam 31:9; 2Sam 5:21; 1Chr 10:9; 2Chr 24:18; Ps 106:36

עֹצְבֵי H6092 *N-mpc / 2mp* (1×)

workers, laborers; those who toil

This noun denotes workers or laborers, with second masculine plural suffix 'your workers.' In Isaiah 58:3 it appears in God's accusation that Israel fasts while oppressing their workers. The term derives from roots associated with toil or labor, emphasizing the laborious nature of the work. The context involves social justice critique—religious observance cannot cover exploitation of those who labor.

(1×) In Isaiah 58:3, this refers to the workers or laborers whom the people oppress even while fasting. God condemns the hypocrisy of religious practice coupled with social injustice toward those who toil for them. Spanish 'obreros' (workers) and English 'workers' both capture the laboring class. The suffix 'your workers' emphasizes the relationship between employers and those who labor, making the oppression more culpable. **LABOR AND TOIL**

en: your-workers | **es:** vuestros-obreros | **fr:** [עֹצְבֵיכֶם] | **de:** [עֹצְבֵיכֶם] Isa 58:3

עִצָּבוֹן H6093 *N-msc / 2fs* (3×)

Pain, toil; laborious work and its associated suffering

This noun appears exclusively in Genesis' early chapters, denoting the pain and toil introduced by the Fall. Genesis 3:16 declares that woman will bear children 'in pain,' the labor of childbirth intensified by the curse. Genesis 3:17 pronounces that man will eat 'in toil' all the days of his life, agriculture becoming laborious and frustrating. Genesis 5:29 explains Noah's name as bringing 'relief from our toil and from the painful labor of our hands,' the hard work of farming cursed ground. The word encompasses both physical suffering and wearisome labor, the twin dimensions of human existence under judgment. Yet Noah's name offers hope of mitigation.

(3×) Three occurrences, all in Genesis 3-5 describing post-Fall human experience. The multilingual evidence renders 'pain/toil/dolor/douleur/Mühsal,' capturing both suffering and labor dimensions. Genesis 3:16's focus is childbirth pain, while 3:17 emphasizes agricultural toil. Genesis 5:29 looks forward to relief from the toil of working cursed ground. The word represents the fundamental human condition after Eden: existence marked by painful labor, whether in reproduction or food production. Noah's anticipated relief suggests God's mercy may ease the curse, a hope partially fulfilled in the covenant after the flood. **PAIN AND SUFFERING**

en: and-from-toil-of, in-toil, pain-your | **es:** con-dolor, tu-dolor, y-de-dolor-de | **fr:** dans-toil, douleur-ton, et-de-toil-de | **de:** deine-Mühsal, in-Mühsal, und-von-der-Mühsal Gen 3:16; Gen 3:17; Gen 5:29

עַצֶּבֶת H6094 *N-fs* (5×)

hurt, pain, sorrow — physical or emotional wound, injury, or grief

Encompasses both physical pain and emotional anguish. In Job 9:28, the sufferer dreads all his 'pains,' while Psalm 147:3 celebrates God as the one who 'binds up their hurts.' Proverbs uses it twice with distinct nuances: winking causes 'hurt' to others (10:10), and sorrow of heart crushes the spirit (15:13). The most theologically charged occurrence is Psalm 16:4, where 'their sorrows shall multiply' describes those who pursue other gods — pain as the wages of idolatry.

(5×) Physical or emotional pain, hurt, and sorrow arising from suffering, wrongdoing, or idolatry. In Job 9:28, it denotes the totality of bodily and existential anguish; in Ps 147:3, God heals these wounds. Prov 15:13 pairs 'pain of heart' against a glad heart. Spanish 'dolor' (pain/grief) and French 'travail' (suffering/labor) capture the dual physical-emotional range, while the German bracketed forms suggest translation difficulty — the word resists a single equivalent. **GRIEF AND SORROW**

en: but-by-sorrow-of, my-pains, their-sorrows | **es:** dolor, mis-dolores;, sus-dolores | **fr:** et-בְּעַצְבַת, mon-עַצְבָתִי-moi, travail | **de:** [בְּעַצְבַת], [עַצְבַת], [עַצְבָתִי] Job 9:28; Ps 16:4; Ps 147:3; Prov 10:10; Prov 15:13

עָצָה H6095 *V-Qal-Prtcpl-ms* (1×)

to shut, close (especially eyes)

This verb means to shut or close, particularly used of closing the eyes. In Proverbs 16:30 it describes one who shuts his eyes in order to devise perverse things, suggesting deliberate blocking out of moral truth to concentrate on wickedness. The participle indicates habitual action—one characterized by shutting his eyes. The imagery suggests willful moral blindness.

(1×) Used in Proverbs 16:30 of one who shuts his eyes to devise perversity. The active participle describes habitual eye-shutting, suggesting intentional exclusion of moral sight to focus on evil schemes. The parallel with 'compressing his lips' indicates deliberate, calculated wickedness. Spanish 'el que cierra' (the one who shuts) preserves the participial sense of characteristic action. The verse portrays deliberate moral blindness in service of evil. **SHUTTING AND CLOSING**

en: shutting | **es:** El-que-cierra | **fr:** עֹצֶה | **de:** [עֹצֶה] Prov 16:30

עָצֶה H6096 *Art / N-ms* (1×)

backbone, spine; the bone near the fat tail

This anatomical term designates either the spine or specifically the sacrum—the bone near the tail in sheep. It appears in Leviticus'

sacrificial instructions regarding fat that must be removed and offered. The term with the article 'the backbone' indicates a specific, recognized anatomical feature. The context involves the fat-tail of sheep common in the ancient Near East, with the adjacent bone being the reference point.

(1×) In Leviticus 3:9, this refers to the backbone or specifically the sacrum bone near the fat tail of the sacrificial animal. The fat tail was characteristic of Near Eastern sheep breeds, and precise anatomical knowledge was required for proper sacrifice. English 'backbone,' Spanish 'espinazo' (spine), and German 'Wirbelsäule' (spinal column, though shortened here) all indicate the vertebral reference point. The article emphasizes this as the definite, known anatomical feature. **FLESH AND BODY**

en: the-backbone | **es:** el-espinazo | **fr:** le-backbone | **de:** der-backbone Lev 3:9

עֵצָה H6097 *N-fs* (1×)

trees (collective); timber, wood

This feminine noun appears to be a collective for trees, though BDB notes textual uncertainty. In Jeremiah 6:6 it occurs in the command to cut down trees against Jerusalem. Most manuscripts and versions suggest reading this as a third feminine singular suffix on the regular noun for tree/wood, yielding 'her trees' or 'its timber.' The form as it stands would be collective 'trees,' but emendation to a suffix form is widely accepted.

(1×) In Jeremiah 6:6, this likely should be read as 'her trees' (with suffix) rather than as an independent collective noun, referring to Jerusalem's trees which are to be cut for siege works. The passage involves judgment imagery with trees being felled for military purposes. The textual note indicates manuscript variation, with Oriental manuscripts, Septuagint, Syriac, Vulgate, and Targum all supporting the suffixed reading 'her tree/timber.' **GEOGRAPHY AND SPACE**

en: trees | **es:** árboles | **fr:** conseil | **de:** Rat Jer 6:6

עֵצָה H6098 *N-fsc* (90×)

Counsel, advice, plan — guidance given or received, whether human deliberation, political strategy, or God's sovereign purpose.

A noun at the heart of biblical wisdom and governance, appearing 90 times across narrative, prophecy, and poetry. In the court intrigues of 2 Samuel 15-17, Ahithophel's counsel is 'as if one had inquired of the oracle of God' (2 Sam 16:23) — and the story turns on whose counsel prevails. In the prophets, it rises to cosmic scale: 'the counsel of the LORD stands forever' (Ps 33:11), and God declares 'My counsel shall stand, and I will accomplish all my purpose' (Isa 46:10). Spanish consejo, French conseil, and German Rat all preserve the Latin consilium lineage, but Hebrew עֵצָה carries a weight of authority and destiny that those cognates only approximate.

1. counsel, advice (73×) Counsel, advice — the ordinary interpersonal sense: guidance recommended by one person to another. Ahithophel's counsel (2 Sam 15:31, 16:23), the counsel of the elders versus the young men (1 Kgs 12:8-14), and the advice Ezra receives (Ezra 10:3). Spanish consejo and French conseil render it directly. Proverbs 1:25 personifies Wisdom lamenting that 'you ignored all my counsel,' giving the word its sapential weight. **GEOGRAPHY AND SPACE**

en: a-counsel, a-plan, counsel | **es:** consejo, consejo-de, el-consejo | **fr:** conseil, conseil-de | **de:** Rat, counsel, counsel-von Judg 20:7; 2Sam 15:31; 2Sam 15:34; 2Sam 16:20; 2Sam 16:23

2. counsels, schemes, plots (8×) Counsels, schemes, plots — the plural form often carrying a negative connotation of machinations and hostile deliberation. Enemies frustrate plans (Ezra 4:5, Neh 4:15), the psalmist wrestles with 'counsels in my soul' (Ps 13:2), and Israel's rebellions multiply through their own schemes (Ps 106:43). French dans conseil and German in ihr Rat preserve the conspiratorial nuance of people huddling over their dark deliberations. **GEOGRAPHY AND SPACE**

en: counsel, counsel-their, counsels | **es:** con-su-consejo, consejo-de-ellos, consejos | **fr:** conseil, dans-conseil, le-conseil | **de:** Rat, der-Rat, in-ihr-Rat Ezra 4:5; Neh 4:15; Ps 13:2; Ps 106:43; Isa 25:1

3. plan, purpose, design (8×) Plan, purpose, sovereign design — the sense that elevates counsel from human advice to determined intention, especially God's unalterable decree. 'The counsel of the LORD stands forever' (Ps 33:11); 'My counsel shall stand' (Isa 46:10); 'the LORD of hosts has purposed — who will annul it?' (Isa 14:26-27). Proverbs 19:21 draws the contrast sharply: 'Many are the plans in a person's heart, but it is the LORD's purpose that prevails.' Here counsel becomes providence. **GEOGRAPHY AND SPACE**

en: His-plan, and-its-counsel, but-counsel-of | **es:** consejo-de, el-consejo, pero-el-consejo-de | **fr:** conseil, conseil-de, et-conseil | **de:** Rat, dein-Rat, der-Rat Job 18:7; Ps 20:4; Ps 106:13; Prov 19:21; Isa 14:26

4. (1×) A singular occurrence in Isaiah 19:11 where the construct form 'counselors of' functions as a near-concrete designation for those who give counsel — the wise advisors of Pharaoh. The multilingual glosses (Spanish consejeros, English counselors-of) shift from abstract noun to agent noun, reflecting how the construct chain draws the word toward the person rather than the activity. **GEOGRAPHY AND SPACE**

en: counselors-of | **es:** consejeros-de | **fr:** conseil | **de:** Rat Isa 19:11

עָצוּם H6099 *Conj-w / Adj-ms* (31×)

Mighty, powerful; numerous, vast — describing nations, armies, or peoples of great strength or number

An adjective conveying formidable power or impressive numbers, frequently paired with gadol ('great') and rav ('many') to describe entire nations. When God promises Abraham that his descendants will become a goy gadol ve-atsum (Gen 18:18), the word captures both military might and demographic explosion. It also describes the overwhelming force of invading waters (Isa 8:7) and the terrifying locust army (Joel 2:2). Spanish distinguishes fuerte (strong) from numeroso (numerous), highlighting the adjective's double register.

1. mighty, powerful, strong (28×) Mighty, powerful, or strong — describing peoples, nations, kings, or forces that possess formidable military or political power. Pharaoh admits Israel is atsum mimmenu ('mightier than we,' Exod 1:9), and God promises to dispossess nations gedolim va-atsumim (Deut 4:38). The substantivized form in Ps 135:10 designates 'mighty kings.' Spanish fuerte and German mächtig consistently render this sense of raw power, while French puissant underscores the authority dimension. **POWER AND ABILITY**

en: and-mightier, and-mighty, mightier | **es:** fuerte, más-fuerte, poderosa | **fr:** et-mightier, et-puissant, mightier | **de:** [עצום], maechtig, mightier Gen 18:18; Exod 1:9; Num 14:12; Num 22:6; Deut 4:38

2. numerous, vast, great (3×) Numerous, vast, or great in extent — emphasizing sheer quantity rather than strength. Amos 5:12 condemns Israel's atsumin ('numerous') transgressions, and Ps 35:18 envisions praise among an am atsum ('vast people'). The overlap with sense 1 is natural since large numbers imply power, but here the focus falls on magnitude. Spanish numeroso and the parallel with rav ('many') in these contexts confirm the quantitative reading. **POWER AND ABILITY**

en: and-mighty, mighty | **es:** muy-grande, numeroso, y-numerosos | **fr:** et-puissant, puissant | **de:** maechtig, mächtig, und-maechtig Num 32:1; Ps 35:18; Amos 5:12

עֶצְיוֹן גֶּבֶר H6100 *Prep / N-proper-fs* (7×)

Ezion-geber, an ancient port city at the head of the Gulf of Aqaba near Elath, used as a wilderness station and later a naval base

Ezion-geber was an important port city located at the northern tip of the Gulf of Aqaba, near the town of Elath. It served first as a station during Israel's wilderness wanderings (Num 33:35-36; Deut 2:8) and later as Solomon's shipbuilding and trading port for voyages to Ophir (1 Kgs 9:26). Jehoshaphat's ill-fated fleet was wrecked there (1 Kgs 22:48). Multilingual renderings consistently transliterate the compound name, though with phonetic variation reflecting each language's conventions.

Ezion-geber (port city on the Gulf of Aqaba) (7×) The port city of Ezion-geber (עֶצְיוֹן גֶּבֶר) at the head of the Gulf of Aqaba,

near Elath. It first appears as a wilderness encampment site during the exodus journey (Num 33:35-36; Deut 2:8). Under Solomon, it became a major naval base where ships were built for trade with Ophir (1 Kgs 9:26; 2 Chr 8:17). Jehoshaphat later attempted to revive this maritime enterprise, but the ships were destroyed (1 Kgs 22:48; 2 Chr 20:36). Spanish 'Ezion-Geber/Etsion-Gueber' and French 'Etsyon-Gever' show the phonetic adaptation across traditions. **GEOGRAPHY AND SPACE**

en: and-from-Ezion-Geber, at-Ezion-geber, from-Ezion-geber | **es:** a-Ezión-Geber, de-Etsión-Gueber, en-Etsión-Gueber | **fr:** [בעציון גבר], [לעציוןגבר], dans-Etsyon-Gever | **de:** [בעציון גבר], [לעציוןגבר], bei-Ezion-geber Num 33:35; Num 33:36; Deut 2:8; 1Kgs 9:26; 1Kgs 22:48

עָצֵל H6101 *V-Nifal-Imperf-2mp* (1×)

to be sluggish, lazy; act with sloth

This Niphal verb means to be sluggish, lazy, or to show sloth in action. In Judges 18:9 the Danite spies urge their kinsmen not to be sluggish about going up to possess the land they have scouted. The verb characterizes hesitation or laziness that delays appropriate action. The Niphal reflexive suggests making oneself sluggish or allowing oneself to be inactive when action is required.

(1×) Used in Judges 18:9 where the spies tell their fellow Danites 'do not be sluggish to go' and possess the good land. The prohibition warns against laziness or hesitation when opportunity presents itself. Spanish 'seáis perezosos' (be lazy) and the verb root across languages all emphasize indolence or sloth. The context makes sluggishness culpable—they have seen the land's goodness and should act decisively. **LAZINESS AND IDLENESS**

en: be-lazy | **es:** seáis-perezosos | **fr:** être-lazy | **de:** sein-lazy Judg 18:9

עָצֵל H6102 *Art / Adj-ms* (14×)

Sluggard, lazy person; one who avoids work and suffers want, a stock character in Proverbs' wisdom teaching.

An adjective used substantively to denote the habitually lazy person, the 'atsel appears exclusively in Proverbs as one of the sages' favorite foils. The ant sermon of Proverbs 6:6-9 addresses the sluggard directly – 'Go to the ant, O sluggard; consider her ways and be wise' – setting up a contrast between industrious nature and human indolence that echoes across the book. The sluggard's path is overgrown with thorns (15:19), his cravings go unfulfilled (13:4; 21:25-26), and he is as irritating as vinegar to the teeth and smoke to the eyes for anyone who relies on him (10:26). Spanish 'perezoso' and German 'Fauler' both capture the characteristic idleness, while French 'paresseux' adds a note of the habitual that suits this figure well.

the sluggard (14×) A sluggard or chronically lazy person, used as a stock character in wisdom instruction. All fourteen occurrences appear in Proverbs, where the 'atsel is held up as a negative example: addressed directly in the call to learn from the ant (Prov 6:6, 9), described as annoying to those who send him (10:26), craving but gaining nothing (13:4; 21:25), finding his path blocked by thorns (15:19), and offering absurd excuses to avoid leaving his house (22:13; 26:13-16). His field lies overgrown and his walls are broken down (24:30). **LAZINESS AND IDLENESS**

en: O-sluggard, and-the-sluggard, is-the-sluggard | **es:** el-perezoso, oh-perezoso, perezoso | **fr:** et-paresseux, le-paresseux, paresseux | **de:** Fauler, der-Fauler, und-Fauler Prov 6:6; Prov 6:9; Prov 10:26; Prov 13:4; Prov 15:19

עַצְלָה H6103 *Prep-b / N-fd* (2×)

Laziness, sluggishness, or slothful neglect of responsibility

This noun describes the character quality and practical consequence of being lazy. Proverbs 19:15 warns that such sluggishness casts one into deep sleep—metaphorically, into poverty and helplessness. Ecclesiastes 10:18 uses an intensive dual form to describe how extreme laziness causes a house to sag and leak. The word captures both the moral failing and its inevitable physical consequences in a society where diligence was essential for survival.

(2×) An abstract noun denoting the state or habit of sluggishness. The Spanish 'pereza' and French glosses consistently identify this as moral laziness rather than mere tiredness. Ecclesiastes employs a dual form ('double laziness' or intensive form) to emphasize the severity, showing how linguistic intensification matched the dramatic imagery of a collapsing house. Both contexts link the inner disposition to outer ruin. **LAZINESS AND IDLENESS**

en: laziness, through-laziness | **es:** Pereza, con-doble-pereza | **fr:** dans-עצלה ,בעצלתים | **de:** [בעצלתים], [עצלה] Prov 19:15; Eccl 10:18

עַצְלוּת H6104 *N-fs* (1×)

idleness, slothfulness; lazy inactivity

This feminine noun denotes idleness or slothfulness, the quality of being lazy or inactive. In Proverbs 31:27 it describes what the excellent wife does not eat—'the bread of idleness.' The expression means she does not live in idle luxury, but is actively engaged in productive work. The term condemns unproductive inactivity, especially when one consumes resources without contributing labor.

(1×) In Proverbs 31:27, this describes the 'bread of idleness' which the virtuous woman does not eat. The phrase uses 'bread' to represent sustenance or living, creating the image of one who consumes without producing, living in lazy inactivity. She refuses this idleness, instead working productively. Spanish 'ociosidad' (idleness) captures the inactive quality. The verse praises constant productive engagement as opposed to slothful consumption. **LAZINESS AND IDLENESS**

en: idleness | **es:** ociosidad | **fr:** עצלות | **de:** [עצלות] Prov 31:27

עָצַם H6105a *Conj-w / V-Qal-ConjPerf-3ms* (18×)

Be mighty, strong, or numerous; in Piel, to break bones; in Hifil, to make strong

A root that straddles two semantic poles: raw physical power and sheer numerical abundance. When Pharaoh saw that the Israelites 'grew mighty' (Exod 1:7, 20), both strength and multiplying numbers were in view — Spanish captures this duality with 'se fortalecerá' (grew strong) alongside 'se multiplicaron' (multiplied). The psalmist marvels that God's thoughts are more numerous than sand (Ps 139:17), while Daniel's visions use the same verb for empires growing powerful (Dan 8:8, 24). A fascinating denominative Piel from עֶצֶם (bone) appears once: Nebuchadnezzar 'gnawed Israel's bones' (Jer 50:17), vividly connecting the root back to its etymological core.

1. be strong, mighty (Qal) (9×) To be or become strong, mighty, powerful in the Qal stem — describing inherent strength or a growth in power. Isaac tells Abimelech 'you have become too mighty for us' (Gen 26:16), and Daniel's visions use this repeatedly of empires waxing great (Dan 8:8, 24; 11:23). French 'crût puissant' and Spanish 'son poderosos' consistently mark this as personal or national might rather than mere numbers. **POWER AND ABILITY**

en: and-become-strong, and-grew-mighty, and-shall-be-mighty | **es:** Y-se-fortalecerá, son-fuertes, son-poderosos | **fr:** [וכעצמו], [עצם], et-crût-puissant | **de:** [וכעצמו], du-bist-zu-mächtig-geworden-, sie-sind-maechtig Gen 26:16; Exod 1:7; Exod 1:20; Ps 38:19; Ps 69:4

2. be numerous, vast (Qal) (7×) To be or become numerous, vast, great in quantity — the Qal stem expressing abundance rather than strength. The psalmist exclaims that his enemies 'are more than the hairs of my head' (Ps 69:4) and that God's thoughts outnumber the sand (Ps 139:17). Spanish distinguishes this sense clearly with 'se multiplicaron' and 'fueron numerosos,' while Jeremiah uses it of transgressions multiplying (Jer 5:6) and widows becoming more numerous than sand (Jer 15:8). **POWER AND ABILITY**

en: More-numerous-became-, have-been-numerous, numerous | **es:** Se-multiplicaron, aumentaron, fueron-numerosos | **fr:** être-fort, être-puissant | **de:** sie-sind-maechtig, sie-sind-mehr, vast Ps 40:5; Ps 40:12; Ps 139:17; Jer 5:6; Jer 15:8

3. break bones (Piel) (1×) A denominative Piel meaning to break or gnaw bones, derived from the noun עֶצֶם (bone). Appearing only in Jeremiah 50:17, it describes Nebuchadnezzar 'breaking the bones' of Israel — a vivid metaphor of devouring a conquered people. English 'gnawed his bones' and Spanish 'sus huesos' foreground the skeletal

imagery that ties this sense etymologically to the root's physical core. **POWER AND ABILITY**

en: gnawed-his-bones | **es:** sus-huesos | **fr:** être-fort | **de:** sie-sind-maechtig Jer 50:17

4. make strong (Hifil) (1×) The Hifil causative: to make strong, to cause to become mighty. In Psalm 105:24, God 'made his people stronger than their adversaries,' an act of divine empowerment. Spanish 'lo hizo más fuerte' and English 'He made them stronger' clearly mark the causative agency — it is not the people's own growing but God actively strengthening them. **POWER AND ABILITY**

en: and-He-made-them-stronger | **es:** y-lo-hizo-más-fuerte | **fr:** et-être-puissant | **de:** und-er-gemacht-ihnen-stronger Ps 105:24

עָצַם H6105b *Conj-w / V-Piel-ConsecImperf-3ms* (2×)

To break bones; used metaphorically of Nebuchadnezzar's devastation of Israel (Jeremiah 50:17)

This denominative Piel verb derives from the word for 'bone' and means to break or crush bones. Jeremiah 50:17 uses it in a striking metaphor: after Assyria devoured Israel, Nebuchadnezzar of Babylon 'broke his bones'—finishing the destruction completely. However, there's textual uncertainty here; some manuscripts may reflect a different root meaning 'to close' or 'shut,' found in Isaiah's passages about God closing eyes. The bone-breaking image fits Jeremiah's context of total devastation.

(2×) A Piel verb describing forceful breaking or crushing. The BDB notes denominative origin from 'bone,' making 'broke his bones' the expected meaning in Jeremiah 50:17. However, the glosses show confusion: some languages preserve the bone imagery ('os' in French), while others reflect 'shut/close' glosses, suggesting manuscript variation or interpretive uncertainty. The Jeremiah context strongly favors the bone-breaking metaphor for Babylon's thorough destruction of Israel. **SHUTTING AND CLOSING**

en: and-He-has-closed, and-shuts | **es:** y-cerró, y-el-que-cierra | **fr:** [וַיְעַצֵּם], et-os | **de:** [וַיְעַצֵּם], [וַעֲצַם] Isa 29:10; Isa 33:15

עֶצֶם H6106 *Prep-b / N-fpc / 1cs* (126×)

Bone, skeletal part; in construct with 'day,' selfsame or that very; figuratively, substance, body, or essential nature.

Etsem is the ordinary Hebrew word for bone — the hard skeletal structure of humans and animals — but it develops two fascinating extensions that make it lexicographically rich. The first is the emphatic construct be'etsem hayyom hazzeh ('on the bone of this day,' i.e., 'on that very day'), where bone-as-substance becomes a marker of precise identity and emphasis, appearing at pivotal narrative moments: the day the Flood begins (Gen 7:13), the day of circumcision (Gen 17:23), the day of the Exodus (Exod 12:17). The second extension reaches toward 'substance' or 'essence' — the sky's etsem in Exod 24:10 is its very body or substance, clear as sapphire. Spanish hueso, German Knochen, and French os handle the literal bone sense, but the emphatic and figurative uses require creative solutions across languages.

1. bone(s), skeletal part (105×) Physical bone or bones of a person or animal — the dominant literal sense at 105 occurrences. This covers Joseph's bones carried out of Egypt (Exod 13:19; Josh 24:32), the bones of the dead (2 Sam 21:12), bones as synecdoche for the whole body in distress (Ps 22:14; 31:10), and the kinship formula 'bone of my bones' expressing shared flesh (Gen 2:23; Judg 9:2). Spanish huesos, German Knochen/Gebein, French os, and Korean ppyeo (뼈) all converge unambiguously. The plural atsemot is especially frequent in poetic and prophetic contexts where bodily suffering or death is in view, notably Ezekiel's valley of dry bones (Ezek 37:1-14). **GEOGRAPHY AND SPACE**

en: bones-of, my-bones, the-bones-of | **es:** huesos-de, huesos-de-, los-huesos-de | **fr:** mes-os, mon-os, os | **de:** Knochen, Knochen-von, mein-Gebein Exod 13:19; Josh 24:32; 2Sam 21:12

2. selfsame, that very (17×) Emphatic identity marker: 'selfsame, that very' — 17 occurrences, exclusively in the construct phrase be'etsem hayyom (hazzeh), literally 'in the bone/substance of this day.' This idiomatic expression marks temporal precision and narrative weight at critical junctures: the onset of the Flood (Gen 7:13), Abraham's circumcision (Gen 17:23, 26), the Exodus (Exod 12:17, 41), and the entry into Canaan (Josh 5:11). German an-eben ('on precisely that') and Spanish en-aquel-mismo ('on that very same') both reach for emphatic demonstrative constructions, confirming that this is a lexicalized idiom, not merely a metaphorical use of 'bone.' The cross-linguistic evidence decisively separates this from the literal skeletal sense. **GEOGRAPHY AND SPACE**

en: bone-of, essence-of-, in-very | **es:** En-esencia-de, En-hueso-de, en-aquel-mismo | **fr:** dans-très, os, sur-le-même | **de:** Knochen, [בְּעֶצֶם], an-eben- Gen 7:13; Gen 17:23; Gen 17:26; Exod 12:17; Exod 12:41

3. substance, strength, essence (4×) Substance, body, fullness, or essential nature — 4 occurrences where etsem extends figuratively to mean the core material or essence of something. In Exod 24:10 the elders see under God's feet 'like the etsem of heaven for clearness' — the very substance or body of the sky. In Job 21:23 one dies 'in the etsem of his completeness' — in the full substance of his prosperity. Spanish substancia, German Wesen ('essence'), and French substance all shift away from skeletal vocabulary. Lam 4:7 describes the Nazirites whose etsem was 'more ruddy than coral' — their bodily substance, not individual bones. A genuine figurative extension from physical bone to abstract essence. **GEOGRAPHY AND SPACE**

en: and-like-substance-of, in-body, in-strength-of | **es:** de-cuerpo, en-la-plenitud-de, substancia-de | **fr:** dans-os, et-comme-substance-de, le-os-de | **de:** Knochen, der-Knochen-von, in-Knochen Exod 24:10; Josh 10:27; Job 21:23; Lam 4:7

עֹצֶם H6107 *Conj-w* (3×)

Ezem/Etzem; a city in the Negeb assigned to Judah, then Simeon

Ezem was a city in the Negeb, the southern region of Judah's inheritance. Joshua 15:29 lists it among Judah's southern cities, but Joshua 19:3 and 1 Chronicles 4:29 assign it to Simeon, whose inheritance was carved out from within Judah's territory. The textual variants (Ezem/Etzem) reflect different vocalizations of the same consonantal text. The name may relate to the word for 'bone' or 'strength,' though the connection is uncertain. The city's location in the arid Negeb suggests it was a small settlement in the southern frontier, part of the defensive network against nomadic incursions.

(3×) Three occurrences in tribal allotment lists: once to Judah, twice to Simeon. The multilingual evidence shows transliteration with conjunctions, as these appear in catalog lists. The dual assignment reflects Simeon's unique situation—scattered within Judah's territory rather than having a contiguous tribal area. The Chronicles reference in Simeon's genealogical cities confirms the Simeonite connection. The textual variants in spelling are minor, both pointing to the same Negeb settlement whose precise location is now lost. **PERSONAL NAMES**

en: and-Etsem, and-Etzem, and-in-Etsem | **es:** y-Ezem, y-en-Etsem | **fr:** [וּבְעֶצֶם], et-Etsem, et-Etzem | **de:** [וּבְעֶצֶם], und-Etsem, und-Etzem Josh 15:29; Josh 19:3; 1Chr 4:29

עֹצֶם H6108 *Prep-b / N-msc* (3×)

Might, bones; strength and power, or collectively the skeletal frame

This noun can mean either 'might' or 'bones' (collectively as a frame), showing semantic range. Deuteronomy 8:17 warns against saying 'my power and the might of my hand' gained wealth, attributing success to self rather than God. Job 30:21 complains that God persecutes him 'with the might of Your hand,' divine strength turned against the sufferer. Psalm 139:15 uses it to mean 'frame' or skeletal structure: 'my frame was not hidden from You' when being formed in the womb. The word emphasizes forceful strength or the substantial structure that bears strength. The semantic link between bones and might is natural—bones provide the framework for bodily power.

(3×) Three occurrences with 'might' in Deuteronomy and Job, 'frame' in Psalms. The multilingual evidence shows the semantic range: 'poder/might/Knochen (bones)/frame.' Deuteronomy's

context warns against prideful self-attribution of strength. Job's complaint inverts the same idea: God's mighty hand has become an instrument of suffering rather than blessing. Psalm 139's usage is tender, describing the unformed frame in the womb as visible to God's eye. The prepositional forms ('with the might of,' 'in secret') show the word in various grammatical constructions. **GEOGRAPHY AND SPACE**

en: and-might-of, my-frame, with-might-of | **es:** con-poder-de, mi-hueso, y-el-poder-de | **fr:** dans-בעצם, et-puissance-de, mes-os | **de:** in-Knochen, mein-frame, und-koennte-von Deut 8:17; Job 30:21; Ps 139:15

עָצְמָה H6109 *Prep-b / N-fsc* (3×)

Might, strength; abundant power and force

This feminine noun denotes strength and mighty power, used particularly of God's abundant strength. Isaiah 40:29 promises that God 'gives power to the faint and increases strength to the powerless,' using this word for the vigor He supplies. Isaiah 47:9 warns Babylon that calamities will come upon her 'despite the great power of your sorceries,' her magical might proving futile. Nahum 3:9 describes Ethiopia and Egypt as Nineveh's strength, questioning 'was her strength infinite?' before detailing her fall. The word emphasizes robust, vigorous strength, the kind of power that seems abundant and unshakeable until tested.

(3×) Three occurrences describing divine provision of strength, sorcerous might, and imperial alliances. The multilingual evidence renders 'strength/fortaleza/vigueur/puissance,' capturing the robust power dimension. Isaiah 40's usage is encouraging: God multiplies strength for the weary. Isaiah 47's usage is ironic: Babylon's great sorcerous might will fail to prevent disaster. Nahum's rhetorical question about Nineveh's boundless strength is answered negatively—even great power cannot guarantee survival. The prepositional phrase 'despite the great power of' shows the word in emphatic construction. **POWER AND MIRACLES**

en: despite-the-great-power-of, strength, was-her-strength | **es:** fortaleza-de-ella, por-poder-de, vigor | **fr:** [בעצמת], [עצמה], puissance | **de:** [בעצמת], [עצמה] Isa 40:29; Isa 47:9; Nah 3:9

עֲצָמָה H6110 *N-fpc / 2mp* (1×)

defensive argument, proof, evidence brought forward in legal or rhetorical context

This rare noun appears only in Isaiah 41:21, where God challenges the idols to 'bring forward your defenses'—your strongest arguments or proofs. The context is a courtroom scene where false gods are put on trial. Spanish translates it as 'your arguments' and English as 'your proofs,' both capturing the legal-rhetorical force. The word derives from a root meaning 'to be strong,' suggesting that these are not weak excuses but the best evidence one can muster in defense of a position.

(1×) In Isaiah 41:21, God calls on pagan deities to present their 'defenses'—the most compelling arguments or evidence they can offer for their legitimacy. The term carries legal weight, as if in a courtroom, where the accused brings forward their strongest case. The multilingual glosses confirm this forensic sense: Spanish uses 'argumentos' (arguments), English 'proofs,' pointing to reasoned discourse meant to persuade or vindicate. **LEGAL DEFENSE APOLOGY**

en: your-proofs | **es:** sus-argumentos | **fr:** [עצמותיכם] | **de:** [עצמותיכם] Isa 41:21

עַצְמוֹן H6111 *N-proper-fs / 3fs* (3×)

Azmon; a location on the extreme southern border of Canaan

Azmon was a site on the southernmost border of the Promised Land, marking the boundary between Canaan and the wilderness. Numbers 34:4-5 describes the southern border passing through Azmon and proceeding to the Brook of Egypt. Joshua 15:4 includes it in Judah's southern boundary description, using identical language. The directional form Azmonah ('toward Azmon') appears in Numbers 34:4. The precise location is uncertain, somewhere in the northern Sinai or Negeb wilderness. As a border marker, Azmon represented the extent of Israel's territorial claim, the edge where promised land met desert.

(3×) Three occurrences, all in boundary descriptions. The multilingual evidence shows transliteration with directional markers ('toward,' 'from,' 'Azmonah'). Numbers 34 gives the boundary description in divine instruction, while Joshua 15 records its implementation in Judah's actual allotment. The directional form Azmonah emphasizes movement toward the site as the boundary proceeds. As a border point, Azmon had primarily cartographic rather than settlement significance—it marked where Israel's inheritance ended and the wilderness began. **PERSONAL NAMES**

en: Atzmonah, Azmon-ward, from-Azmon | **es:** Azmón, a-Atsmón, desde-Atsmón | **fr:** Atzmonah, Azmon-ward, de-Azmon | **de:** Atzmonah, Azmon-ward, von-Azmon Num 34:4; Num 34:5; Josh 15:4

עֶדְרִין H6112 *Art / N-proper-ms* (2×)

The Eznite: a textually problematic gentilicic designation in 2 Samuel 23:8

This enigmatic term appears twice in the same verse (2 Samuel 23:8) describing one of David's mighty men. The text is notoriously difficult; the parallel passage in 1 Chronicles 11:11 reads quite differently, suggesting scribal confusion. Modern scholars often emend to read 'he raised his spear,' following Chronicles. The ketiv-qere variations and manuscript divergence show this verse resisted clear transmission. It may originally have been a title or weapon description rather than an ethnic designation.

(2×) An obscure term appearing in a severely corrupted text. The translations mark this with brackets and notation ([k], [el-etsnita]), acknowledging textual uncertainty. Chronicles' parallel reads 'he raised his spear,' leading scholars to conclude this wasn't originally a gentilicic at all but part of a phrase describing military prowess. The domain assignment to 'Number' likely reflects the verse's enumeration context rather than semantic content. **STATURE THREE ANOMALY**

en: [k], the-Eznite | **es:** (el-etsnita), [el-etsnita] | **fr:** [k], le-Eznite | **de:** [k] 2Sam 23:8

עָצַר H6113 *Conj-w / V-Nifal-ConjImperf-3fs* (46×)

To restrain, shut up, hold back, or confine; also to close (heavens/womb) or retain in one's power

A verb expressing forceful containment, whether of persons locked in confinement, plagues halted by intercession, or the heavens sealed against rain. In its Nifal stem it depicts plagues and calamities being stopped, as when Phinehas's zeal caused the plague to cease (Num 25:8). The word's range extends from physical imprisonment to divine sovereignty over fertility and weather, and even to an idiomatic sense of having power or ability. Across translations, Spanish 'cerrar/detener,' French 'retenir/fermer,' and German 'einsperren/zurueckhalten' all capture this dual force of closing off and holding back.

1. confined, imprisoned (12×) Describes persons shut up as prisoners or captives, frequently as the passive participle 'atsur. The formula 'confined and free' (1 Kgs 14:10; Deut 32:36) became a merism for all people. Spanish 'cautivo/encerrado' and French 'bond/detained' reflect this carceral sense. The emphasis falls on involuntary restriction of movement and liberty. **RESTRAINT AND CONTROL**

en: and-restrained, and-shut-up, bond | **es:** cautivo, detenido, encerrado | **fr:** bond, detained, et-ferma-en-haut | **de:** [עצור], [עצר], bond Deut 32:36; 1Sam 21:8; 1Kgs 14:10; 1Kgs 21:21; 2Kgs 9:8

2. restrain, hold back (8×) Active restraint of a person or force from proceeding. In Gen 16:2 Sarai says God has 'restrained me from bearing,' and in 1 Sam 9:17 God tells Samuel that Saul will 'restrain' (govern) the people. Spanish 'gobernara' and German 'hold-zurueck' capture the sense of checking or curbing another's action or power. **RESTRAINT AND CONTROL**

en: and-to-restrain, can-retain-, has-restrained-me | **es:** detengas, gobernará,

me-ha-cerrado | **fr:** a-retint-moi, et-retenir, fera-arrête-tu | **de:** [ועצר], [יעצר], hold-zurueck Gen 16:2; 1Sam 9:17; 1Kgs 18:44; 2Kgs 4:24; 2Chr 2:6

3. be stopped (Nifal) (7×) The Nifal passive records plagues and disasters being stopped, most memorably when Aaron stood between the living and dead and the plague 'was stopped' (Num 16:48-50). Spanish 'fue-detenida' and German 'war-stopped' mirror the passive voice. The sense emphasizes cessation brought about by external intervention. CEASING AND STOPPING

en: and-was-restrained, and-was-stopped, and-will-be-restrained | **es:** fue-detenida, y-fue-detenida, y-se-detuvo | **fr:** et-fera-être-retint, et-fut-retint, et-retenir | **de:** und-Krieg-stopped, und-war-restrained, und-war-stopped Num 16:48; Num 16:50; Num 25:8; 2Sam 24:21; 2Sam 24:25

4. shut up, close (7×) God shutting the heavens or the womb, preventing rain or fertility. Genesis 20:18 uses the emphatic infinitive absolute construction to stress that the LORD had 'surely closed up' every womb. French 'avait ferme' and German 'hatte-verschlossen' convey this divine sealing. The agent is nearly always God, marking this as a theologically charged usage. RESTRAINT AND CONTROL

en: I-shut-up, and-I-close-up, and-he-will-shut-up | **es:** Al-ser-cerrados, Cuando-se-cerraren, cerrar | **fr:** avait-ferma, closing, et-il-fera-fermer-en-haut | **de:** [ועצרת], hatte-verschlossen, und-er-wird-einsperren-hinauf Gen 20:18; Deut 11:17; 1Kgs 8:35; 2Chr 6:26

5. retain, keep possession (6×) To retain or keep possession of something, including strength or resources. Daniel twice confesses he 'retained no strength' (Dan 10:8, 16), while in 1 Chr 29:14 David asks who has power to retain enough to offer willingly. French 'retenir' and Spanish 'retengamos' capture the holding-fast nuance. The focus is on internal capacity to maintain what one has. RESTRAINT AND CONTROL

en: I-retained, retained, she-shall-retain | **es:** para-retener, retendrá, retengamos | **fr:** retenir | **de:** zurueckhalten 1Chr 29:14; 2Chr 13:20; 2Chr 22:9; Dan 10:8; Dan 10:16

6. detain, keep from leaving (3×) Detaining a person to prevent departure. In Judges 13:15-16 Manoah urges the angel to stay, and in 2 Kgs 17:4 Hoshea is arrested. Spanish 'detengamoste' and French 'que-nous-detain' reflect the interpersonal plea or coercion. Unlike sense 1 (formal imprisonment), this describes ad hoc prevention of leaving. RELEASE AND MOVEMENT

en: and-he-restrained-him, let-us-detain-, you-detain-me | **es:** detengámoste-, me-detienes, y-lo-arrestó | **fr:** et-il-retint-lui, que-nous-detain-, tu-detain-moi | **de:** du-detain-mich, lass-uns-detain-, und-er-restrained-ihn Judg 13:15; Judg 13:16; 2Kgs 17:4

7. be able, have power (3×) An idiomatic extension meaning 'to have power' or 'to be able,' as in Job 29:9 where princes were restrained from speech, and 1 Sam 21:6 where the young men had been kept from women. Spanish 'pudieron' ('they were able') reveals the semantic shift from restraining to possessing capacity. This sense bridges physical containment and abstract ability. RESTRAINT AND CONTROL

en: has-been-kept-from-, restrained, they-were-able | **es:** detuvieron, pudieron, retenida | **fr:** a-été-garda-de-, retenir | **de:** [עצר], hat-gewesen-bewahrte-von-, zurueckhalten 1Sam 21:6; 2Chr 20:37; Job 29:9

עֵצֶר H6114 *N-ms* (1×)

restraint, control; possibly wealth (textually uncertain in Judges 18:7)

This word appears in Judges 18:7 in a notoriously difficult phrase describing the people of Laish as having 'a possessor of restraint'—perhaps meaning a ruler who exercises control. However, ancient versions (Greek and Latin) understood it as 'wealth' instead, and the text may actually combine two different Hebrew words (treasure and wealth) that later scribes conflated. The range of translations reflects genuine textual uncertainty, with Spanish using 'repression' and English 'restraint' to preserve the governance sense, though the original meaning remains elusive.

(1×) Judges 18:7 uses this term in a phrase so obscure that even ancient translators disagreed. The Hebrew tradition reads it as 'restraint' or 'control,' possibly referring to governmental authority—a ruler who keeps order. The Greek and Latin versions, however, saw 'wealth' here. Modern scholars suspect textual corruption, with some proposing the word is actually a combination of two Hebrew terms for riches that got merged in transmission. The multilingual evidence shows interpreters favoring the 'restraint' reading while acknowledging deep uncertainty. AUTO-DETECTED COMMUNITY 11191 WITH 4 SENSES

en: restraint | **es:** represión | **fr:** restraint | **de:** restraint Judg 18:7

עֹצֶר H6115 *Prep-m / N-msc* (3×)

restraint, coercion, oppression; barrenness of the womb

This rare noun describes forceful constraint or oppression. In Isaiah 53:8, it appears alongside judgment in the suffering servant's ordeal—taken away through coercion and legal process. The Psalms use it for distressing circumstances, while Proverbs employs it metaphorically for the 'restraint of the womb' (barrenness). The multilingual evidence clusters around oppression and constraint, though Spanish and French glosses also capture the barrenness nuance.

(3×) The term denotes violent constraint or oppressive force. In Isaiah 53:8, the servant is removed 'from oppression and judgment,' suggesting both social coercion and legal condemnation. Psalm 107:39 likely uses it for general distress, while Proverbs 30:16 employs 'restraint of womb' as a poetic way to describe barrenness alongside Sheol and barren land—things never satisfied. Cross-linguistic renderings emphasize oppression (Spanish 'opresión,' French 'contrainte'), though the womb-restraint sense surfaces in Spanish 'matriz.' GEOGRAPHY AND SPACE

en: and-barrenness-of, from-oppression, from-oppression-of | **es:** De-opresión, por-opresión, y-matriz | **fr:** [מעצר], de-contrainte, et-ועצר | **de:** [ועצר], [מעצר], von-oppression-von Ps 107:39; Prov 30:16; Isa 53:8

עֲצָרָה H6116 *N-fs* (11×)

Solemn assembly, sacred gathering — a formal convocation marking the close of a festival period

The noun עֲצָרָה (atsarah), from the root עצר ('to restrain, hold back'), designates a solemn assembly or sacred gathering — typically the closing ceremony of a major festival. The Torah prescribes it for the eighth day of Tabernacles (Lev 23:36; Num 29:35) and the seventh day of Passover/Unleavened Bread (Deut 16:8). Jehoshaphat's celebration (2 Chr 7:9) and Nehemiah's restoration (Neh 8:18) both culminate in such an assembly. Prophetically, however, God can reject the very assemblies he ordained: Isaiah declares 'I cannot endure iniquity and solemn assembly together' (Isa 1:13), and Amos thunders that God despises Israel's festivals (Amos 5:21). Joel calls the people to sanctify a fast and call a solemn assembly in genuine repentance (Joel 1:14; 2:15).

solemn assembly, sacred gathering (11×) A formally convened sacred assembly, typically marking the closing day of a major pilgrimage festival. Prescribed for the eighth day of Sukkot (Lev 23:36; Num 29:35) and the final day of Passover week (Deut 16:8). Observed in temple rededications (2 Chr 7:9) and covenant renewals (Neh 8:18). Jehu cynically calls one to trap Baal worshippers (2 Kgs 10:20). The prophets wield it as a litmus test of sincerity: God rejects assemblies paired with injustice (Isa 1:13; Amos 5:21) but calls for genuine ones in repentance (Joel 1:14; 2:15). Spanish 'asamblea solemne' and French 'assemblée solennelle' both preserve the formal, cultic register. GEOGRAPHY AND SPACE

en: a-solemn-assembly, an-assembly, an-assembly-of | **es:** asamblea, asamblea-de, asamblea-solemne | **fr:** [בעצרתיכם], [ועצרה], [עצרת] | **de:** Versammlung, [ועצרה], [עצרת] Lev 23:36; Num 29:35; Deut 16:8; 2Kgs 10:20; 2Chr 7:9

עָקַב H6117 *V-Piel-Imperf-3ms / 3mp* (5×)

to follow at the heel, supplant, deceive — to grasp the heel or overreach craftily

A verb derived from 'aqev' (heel), spanning meanings from the literal grasping of a heel to figurative cunning and deceit. Its most famous use is Esau's bitter wordplay in Gen 27:36: 'Is he not rightly named Jacob? For he has supplanted me twice.' Hosea 12:3 recalls this same heel-grasping from the womb. In Jeremiah 9:4, the verb warns that

every brother 'acts the Jacob' — deceives thoroughly. Job 37:4 uses a related sense of restraining or holding back, showing the root's range from physical gripping to moral treachery.

(5×) To grasp at the heel, supplant, or overreach with cunning — encompassing both the literal birth-narrative act (Hos 12:3, recalling Gen 25:26) and the figurative sense of deceitful undermining (Gen 27:36; Jer 9:4). Spanish 'engaña' (deceives) and 'engañando' (deceiving) foreground the treachery dimension, while French 'Jacob' and German 'Jakob' preserve the etymological pun linking the verb to the patriarch's name. Job 37:4's usage ('he restrains them') shows extension from heel-grasping to holding back. JACOB JAMES NAMES

en: and-he-supplanted-me, he-restrains-them, he-supplanted | **es:** engaña, engañando, los-detiene | **fr:** Jacob, [עקוב], et-il-supplanted-moi | **de:** Jakob, [יעקבם], [עקב] Gen 27:36; Job 37:4; Jer 9:4; Hos 12:3

עֵקֶב H6118 *N-ms* (15×)

Because, on account of (causal conjunction); end, outcome; reward, recompense for faithful action.

Eqev is a noun meaning 'heel' or 'consequence' that developed into a causal conjunction while retaining nominal senses of 'end' and 'reward.' In its dominant use, eqev functions as 'because' — God blesses Abraham 'because you obeyed my voice' (Gen 22:18; 26:5). The etymological link to 'heel' illuminates the logic: consequences follow actions as the heel follows the foot. In the Psalms, eqev means 'to the end' (Ps 119:33, 112), and in wisdom literature it names the 'reward' that crowns obedient living (Ps 19:11; Prov 22:4). Spanish distinguishes por cuanto from recompensa, and French parce que from récompense.

1. because, on account of (conjunction) (11×) Causal conjunction: 'because, on account of,' introducing the basis for a promise or judgment. God promises Abraham 'because you obeyed my voice' (Gen 22:18; 26:5), Moses warns 'because you did not obey' (Deut 8:20), and Caleb receives his inheritance 'because he wholly followed the LORD' (Num 14:24). Spanish por cuanto and French parce que deploy standard causal conjunctions. CONJUNCTIONS AND CONTRAST

en: because, consequence-of, for-sake-of | **es:** consecuencia-de, por-causa-de, por-cuanto | **fr:** [עקב], parce-que, talon | **de:** [עקב], consequence-von, dafürdass Gen 22:18; Gen 26:5; Num 14:24; Deut 7:12; Deut 8:20

2. end, outcome (noun temporal) (2×) Temporal-terminal noun: 'end, outcome,' denoting the final point of an action. The psalmist asks to keep God's statutes 'to the end' (Ps 119:33) and pledges obedience 'to the end, forever' (Ps 119:112). Spanish hasta el fin and the parallel Hebrew la-ad ('forever') confirm this as a temporal sense — the consequence-horizon stretching to its limit. GEOGRAPHY AND SPACE

en: to-the-end | **es:** hasta-el-fin | **fr:** talon | **de:** zu-der-enden Ps 119:33; Ps 119:112

3. reward, recompense (noun) (2×) Reward or recompense: the fruit of righteous conduct. Keeping God's ordinances yields 'great reward' (Ps 19:11), and 'the reward of humility and fear of the LORD is riches and honor and life' (Prov 22:4). Spanish recompensa, French récompense, and German Lohn converge on reward vocabulary, while the Arabic cognate aqib confirms the Semitic 'consequence becomes reward' pattern. GEOGRAPHY AND SPACE

en: reward, the-reward-of | **es:** El-resultado-de, recompensa | **fr:** talon, עקב | **de:** Lohn, [עקב] Ps 19:11; Prov 22:4

עָקֵב H6119 *Prep-b / N-ms* (13×)

The heel of the foot; by extension a footprint, track, or hoof; figuratively the rear guard of an army

Beginning with the literal heel — the body part Jacob famously grasped at birth (Gen 25:26) — this word extends naturally into the marks a heel leaves behind: footprints and tracks. The psalmist marvels that God's footsteps (ʿiqqĕvôt) through the sea left no trace (Ps 77:19), while the beloved in Song of Songs is told to follow the tracks of the flock (1:8). Spanish 'talón/calcáñar' preserves the anatomical sense, while 'huellas/pisadas' captures the metaphorical footprint meaning. One military usage in Joshua 8:13 denotes the rear guard of Israel's ambush force.

1. heel (body part) (8×) The literal heel of a human foot. Genesis 25:26 describes Jacob's hand gripping Esau's heel at birth — the very act that gave him his name. In Genesis 3:15, the serpent strikes at the woman's seed's heel, and in Job 18:9 a trap seizes the wicked by the heel. German 'an der Ferse' and Spanish 'calcáñar/talón' both denote the anatomical heel specifically. FEET AND LEGS

en: by-the-heel, heel, heels-of- | **es:** calcáñar, en-talón-de, mis-talones | **fr:** [עקבי], dans-trace, heels-de- | **de:** [בעקב], [עקבי], an-der-Ferse Gen 3:15; Gen 25:26; Gen 49:17; Gen 49:19; Job 18:9

2. footprint, track, footstep (3×) A metaphorical extension from the heel to the impression it leaves: footprints, tracks, or traces. Psalm 77:19 celebrates that God's footsteps through the Red Sea were unknowable, while Psalm 89:51 speaks of enemies mocking the footsteps of God's anointed. Spanish 'huellas' (traces) and 'pisadas' (footsteps) and French 'traces' all confirm this figurative reading. GEOGRAPHY AND SPACE

en: and-Your-footprints, in-tracks-of, the-footsteps-of | **es:** en-las-huellas-de, pisadas-de, y-huellas-de-ti | **fr:** et-talon, sur-les-traces, talon | **de:** [בעקב], der-footsteps-von, und-dein-footprints Ps 77:19; Ps 89:51; Song 1:8

3. hoof (of animal) (1×) Applied to animal anatomy — the hooves of horses thundering in battle. Judges 5:22 uses the plural to describe galloping hoofbeats ('then the horse-hoofs pounded'). Spanish 'cascos' (hooves) precisely matches this zoological extension from human heel to equine hoof. GEOGRAPHY AND SPACE

en: -the-hoofs-of- | **es:** cascos-de | **fr:** -le-hoofs-de- | **de:** -der-hoofs-von- Judg 5:22

4. rear guard, rear portion (1×) A figurative military usage in Joshua 8:13 denoting the rear guard or hindmost portion of an army formation — the 'heel' of the marching column. Spanish 'retaguardia' (rear guard) and English 'rear guard' make the spatial-military metaphor explicit: the last part of the body becomes the last part of the army. LAST AND FINAL

en: its-rear-guard | **es:** su-retaguardia | **fr:** son-rear-garder | **de:** sein-rear-bewachen Josh 8:13

עֲקֵב H6120 *N-mpc / 1cs* (1×)

those who take insidious advantage, supplanters, deceivers who trip up another

In Psalm 49:5 the psalmist laments 'the iniquity of my supplanters surrounds me'—those who scheme to take unfair advantage, to trip him up through cunning. The root evokes the imagery of the heel (aqeb), recalling how Jacob grasped Esau's heel at birth and later supplanted him. French uses 'supplanteur' (supplanter), while Spanish shifts to 'my heels' (mis talones), perhaps reading the phrase as enemies who pursue closely, nipping at one's heels. Either way, the word conveys treacherous deception aimed at gaining advantage over another.

(1×) Psalm 49:5 speaks of 'my supplanters'—those who seek to gain advantage through deceit or trickery, as Jacob did to Esau (whose very name connects to 'heel'). The psalmist feels surrounded by their schemes. French captures this with 'supplanteur,' maintaining the sense of one who displaces another through cunning. Spanish's 'mis talones' (my heels) may reflect a different vocalization or a metaphor of enemies pursuing close behind, threatening to trip or overtake. The underlying imagery is of insidious, heel-grasping treachery. DECEIT AND TREACHERY

en: my-supplanters | **es:** mis-talones | **fr:** supplanteur | **de:** mein-supplanters Ps 49:5

עָקֹב H6121a *Adj-ms* (2×)

Deceitful, insidious, or crooked; also used of footprint-tracked ground

This adjective carries two distinct meanings. In Jeremiah 17:9, it describes the human heart as 'deceitful above all things'—morally crooked and untrustworthy. In Hosea 6:8, it may mean 'tracked with

footprints' (denominative from 'heel'), describing Gilead as a city marked or stained with blood. The moral sense predominates, capturing the idea of something twisted or not straightforward, whether in character or literally in tracked paths.

(2×) An adjective meaning either morally deceitful or physically marked by tracks. The Spanish 'engañoso' (deceitful) and 'marcada' (marked/tracked) capture both senses. Jeremiah's theological use—the desperately wicked heart—became proverbial. Hosea's geographical use likely plays on the word's literal connection to 'heel,' suggesting a place tracked or trampled by evildoers. Both share the underlying concept of something not clean or straight. **DECEIT AND TREACHERY**

en: Deceitful, tracked | **es:** Engañoso, marcada | **fr:** [עקב], rusé | **de:** [עקב], [עקבה] Jer 17:9; Hos 6:8

עָקֹב H6121b *Art / Adj-ms* (1×)

steep, hilly, rugged terrain (as opposed to level ground)

Isaiah 40:4 envisions a great leveling of the landscape in preparation for God's coming: 'Let the steep ground become a plain.' This adjective describes rugged, hilly terrain—difficult to traverse—contrasted with flat plains. The root is cognate with Arabic and Ethiopic words for 'difficult mountain path' and 'hill.' Spanish renders it 'lo torcido' (the crooked), perhaps seeing moral metaphor alongside the geographical sense. The verse is about removing obstacles, whether literal mountains or metaphorical barriers, so God's glory can be revealed.

(1×) In Isaiah 40:4, this word describes terrain that is steep or hilly, the kind of ground that makes travel arduous. The prophet declares that such rugged places will be flattened into plains when God comes. Cognate languages support this: Arabic has 'difficult mountain path,' Ethiopic 'hill.' Spanish translates 'lo torcido' (the crooked), which may blend the physical sense of winding, uneven paths with a moral sense of what is not straight. Either way, the image is of obstacles removed and rough places made smooth. **CROOKED PERVERTED**

en: the-crooked | **es:** lo-torcido | **fr:** [העקב] | **de:** [העקב] Isa 40:4

עֲקֻבָּה H6122 *Prep-b / N-fs* (1×)

cunning, craftiness, insidious trickery used to deceive

In 2 Kings 10:19, Jehu acts 'with cunning'—employing deception to lure the worshipers of Baal into a trap so he can slaughter them. The word conveys insidiousness, a sly, underhanded approach to achieving one's goal. Spanish uses 'con astucia' (with cunning/cleverness), French 'avec rusé' (with craftiness). While Jehu's goal (destroying Baal worship) is presented as divinely sanctioned, the method involves deliberate deceit—pretending to honor Baal in order to gather all his worshipers in one place for execution. The term captures the morally ambiguous use of trickery for a 'righteous' end.

(1×) In 2 Kings 10:19, Jehu uses this 'cunning' or 'craftiness' to deceive Baal worshipers into assembling for what they think will be a great sacrifice, only to be annihilated. The Hebrew root suggests insidious, underhanded scheming. Spanish 'astucia' and French 'rusé' both highlight cleverness used for deceptive ends. The narrative is morally complex: Jehu's trickery serves the elimination of idolatry (approved by the text), yet the means involve deliberate falsehood—a reminder that biblical characters sometimes accomplish divine purposes through ethically ambiguous methods. **AUTO-DETECTED COMMUNITY 14351 WITH 4 SENSES**

en: with-cunning | **es:** con-astucia | **fr:** avec-rusé | **de:** mit-cunning 2Kgs 10:19

עָקַד H6123 *Conj-w / V-Qal-ConsecImperf-3ms* (1×)

to bind, tie fast (especially of binding limbs together)

This verb appears only in Genesis 22:9, the harrowing scene where Abraham 'bound Isaac' on the altar, preparing to sacrifice him. Cognate languages (Hebrew, Aramaic, Arabic, Syriac, Ethiopic) all share meanings related to tying, fastening, or bending limbs together. The Aramaic Targum uses the same root for binding and also for kneeling, perhaps reflecting the posture of a bound victim. The scene is one of the most emotionally intense in Scripture: a father binding his beloved son in obedience to God's command, moments before the angel intervenes.

(1×) Genesis 22:9 records the terrible moment when Abraham 'bound' Isaac and laid him on the altar. The verb means to tie or fasten, especially limbs together—perhaps with arms behind the back or legs bent and secured. Related Semitic languages confirm this sense of tying fast. Targums also associate the root with kneeling, perhaps picturing a victim made to kneel before being bound. The single biblical occurrence is unforgettable: the father's obedience pushed to the brink, the son's vulnerability, and the binding that never culminates in sacrifice because God provides a substitute. **BINDING BY VOW**

en: and-bound | **es:** y-ató | **fr:** et-lia | **de:** und-band Gen 22:9

עָקֹד H6124 *Adj-ms* (7×)

Striped, streaked; describing the markings on Jacob's sheep and goats in the breeding narrative

This adjective describes animals with visible stripes or streaks in their coloring, appearing exclusively in the Jacob-Laban livestock narrative of Genesis 30-31. It refers to the distinctively marked sheep and goats that became Jacob's wages through his divinely guided breeding strategy. Spanish 'rayado/rayadas' and German 'gestreift' precisely capture the visual sense of streaked or striped patterning. The word is always used alongside related terms for speckled and spotted animals, forming a vocabulary cluster for livestock markings.

striped (7×) Striped or streaked in color, used exclusively of sheep and goats in the Jacob-Laban breeding account (Gen 30:35-40; 31:8, 10, 12). The adjective describes animals with visible bands or lines in their fleece or hide, distinguishing them from the speckled (נָקֹד) and spotted (טָלוּא) animals also mentioned. Jacob's divinely guided strategy produced these striped animals as his rightful wages. Spanish 'rayado' and German 'gestreift' both convey the linear pattern precisely, while French uses the English loanword 'striped.' **SPOTTED SPECKLED**

en: striped, the-striped | **es:** los-rayados, rayadas, rayado | **fr:** le-striped, striped | **de:** Gestreiftes, die-gestreiften, gestreifte Gen 30:35; Gen 30:39; Gen 30:40; Gen 31:8

עֲקָה H6125 *N-fsc* (1×)

pressure, oppression, or possibly cry for help (textually debated in Psalm 55:3)

Psalm 55:3 uses this rare Aramaic-derived word, translated 'because of the pressure of the wicked' or 'oppression.' The psalmist is in distress, and this term captures the crushing weight of hostile forces. However, some scholars suggest the text should read 'cry' (tsa'aqat) instead, which would parallel the 'voice' (qol) earlier in the verse and fit the context of crying out to God. Spanish uses 'opresión,' French 'angoisse' (anguish), both conveying intense distress. Whether 'pressure' or 'cry,' the sense is of overwhelming trouble caused by enemies.

(1×) In Psalm 55:3, this Aramaic loanword describes the 'pressure' or 'oppression' the psalmist feels from wicked adversaries. The term suggests a crushing weight, a squeezing force that causes anguish. Some scholars, noting the parallel structure with 'voice' earlier in the verse, propose emending to 'cry' (tsa'aqat), which would make better poetic sense: 'voice... cry of the wicked.' Still, the transmitted Hebrew points to 'pressure,' and the multilingual glosses ('opresión,' 'angoisse') capture the feeling of being hemmed in by hostile forces, barely able to breathe. **GEOGRAPHY AND SPACE**

en: oppression-of | **es:** opresión-de | **fr:** angoisse | **de:** oppression-von Ps 55:3

עַקּוּב H6126 *N-proper-ms* (8×)

Akkub — a proper name borne by several post-exilic figures: a Davidic descendant, Levitical gatekeepers, and heads of returning families.

Akkub is a Hebrew personal name appearing across a range of post-exilic contexts. It identifies a descendant of David in the royal

genealogy (1 Chr 3:24), several Levitical gatekeepers stationed at the Temple (1 Chr 9:17; Neh 11:19; 12:25), heads of families who returned from Babylon (Ezra 2:42 = Neh 7:45), and a Levite who helped Ezra explain the Torah to the people (Neh 8:7). The name likely derives from a root meaning 'to watch' or 'to guard,' fitting the gatekeeper role many of its bearers held. English consistently renders it 'Akkub,' while Spanish uses 'Acub' and French 'Akkub.'

Akkub (proper noun) (8×) A proper name meaning roughly 'watchful' or 'guarded,' applied to at least six distinct individuals in post-exilic literature. These include a son of Elioenai in the Davidic line (1 Chr 3:24), several Levitical gatekeepers who guarded the temple storerooms (1 Chr 9:17; Neh 11:19; 12:25), heads of returning exile families listed alongside other gatekeepers (Ezra 2:42 = Neh 7:45), and a Levite who assisted Ezra in public Torah reading (Neh 8:7). English and French uniformly render the name 'Akkub,' Spanish has 'Acub,' while German transcriptions preserve the Hebrew consonantal spelling. **PERSONAL NAMES**

en: Akkub, Aqqub, and-Aqqub | **es:** Acub, Acub., y-Acub | **fr:** Akkub, et-Akkub | **de:** [ועקוב], [עקוב] 1Chr 3:24; 1Chr 9:17; Ezra 2:42; Ezra 2:45; Neh 7:45

עָקַל H6127 *V-Pual-Prtcpl-ms* (1×)

bent out of shape, twisted, perverted (passive participle describing distortion)

Habakkuk 1:4 laments that 'justice comes out perverted'—literally, bent out of shape, twisted like metal or wood forced into a crooked form. This passive participle paints a picture of something originally straight that has been deformed. The verb root means to bend or twist, found in Hebrew, Aramaic, Syriac, and Arabic with similar senses. The prophet is decrying a legal system so corrupt that what should be straight (justice) emerges crooked. Spanish uses 'pervertido,' French 'se tordre' (to twist), both evoking the image of warping or distortion.

(1×) Habakkuk 1:4 uses this passive participle to describe justice that is 'perverted'—literally bent or twisted out of its proper shape. The root appears across Semitic languages meaning to bend, twist, or make crooked. The prophet's complaint is that the wicked surround the righteous, so justice cannot emerge straight—it comes out warped, like a piece of metal hammered into a wrong form. Spanish 'pervertido' and French 'se tordre' both capture the sense of something good (justice) being deformed into something crooked by corrupt handling. **CROOKED PERVERTED**

en: perverted | **es:** pervertido | **fr:** se-tordre | **de:** [מעקל] Hab 1:4

עֲקַלְקָל H6128 *Adj-fp* (2×)

Winding, crooked, or circuitous; describing twisted paths or ways

This intensive adjective describes extreme crookedness. In Judges 5:6, it characterizes the roundabout paths travelers took to avoid danger during Israel's oppression. In Psalm 125:5, it refers metaphorically to 'their crooked ways'—the devious paths of those who turn aside from righteousness. The reduplicative form intensifies the basic idea of 'crooked,' suggesting something extremely twisted or convoluted, whether literal mountain paths or moral trajectories.

(2×) An intensive adjective meaning extremely winding or crooked. The multilingual glosses consistently reflect tortuous paths: 'caminos torcidos,' 'tortueux,' 'crooked-ways.' Judges describes physical detours taken for safety during lawless times. Psalms uses the term metaphorically for moral perversity. The intensive morphology (reduplicative root) emphasizes thoroughgoing crookedness—not slightly bent but extremely twisted, matching both the dangerous mountain paths and the devious character of the wicked. **CROOKED PERVERTED**

en: -winding, to-their-crooked-ways | **es:** caminos-torcidos-de-ellos, torcidos | **fr:** -winding, tortueux | **de:** -winding, zu-ihr-crooked-Wege Judg 5:6; Ps 125:5

עֲקַלָּתוֹן H6129 *Adj-ms* (1×)

twisting, crooked (adjective); possibly the constellation Draco (the dragon/serpent)

Isaiah 27:1 speaks of 'Leviathan the twisting serpent,' using this adjective to describe the mythic sea monster's sinuous, coiling form. Some scholars suggest it may also refer to the constellation Draco, the celestial dragon that twists around the northern sky. The word conveys crookedness, the winding, serpentine path of a creature that does not move in a straight line. Spanish translates 'tortuosa' (tortuous, winding), confirming the sense of something that curves and bends. In apocalyptic imagery, Leviathan represents chaos and evil that God will ultimately destroy.

(1×) In Isaiah 27:1, this adjective describes Leviathan as 'twisting' or 'crooked,' evoking the image of a serpent coiling and winding through the sea. The Hebrew tradition preserves the sense of something that moves in curves rather than straight lines—sinuous, evasive. Some scholars see a reference to the constellation Draco, the dragon whose tail twists around the pole star. Spanish 'tortuosa' reinforces the winding, tortuous nature. In prophetic eschatology, this crooked serpent symbolizes cosmic evil that God will slay on the final day, establishing His reign over chaos. **CROOKED PERVERTED**

en: the-dragon | **es:** tortuosa | **fr:** [עקלתון] | **de:** [עקלתון] Isa 27:1

עֲקָן H6130 *Conj-w / N-proper-ms* (1×)

Akan, a personal name in Edom (Genesis 36:27); variant Jaakan in Chronicles

Akan is a name appearing in the genealogy of Edom in Genesis 36:27, where he is listed among the sons of Ezer. The parallel passage in 1 Chronicles 1:42 gives the name as Jaakan, and related references speak of 'the sons of Jaakan' and 'the wells of the sons of Jaakan,' suggesting his descendants became a known clan or settlement. Greek versions transliterate it variously (Oukam, Iakan). The textual variation between Akan and Jaakan is minor, likely reflecting different pronunciations or scribal traditions. The name is Edomite, belonging to the genealogies tracing Esau's descendants.

(1×) Akan is an Edomite name in Genesis 36:27, listed among the descendants of Seir the Horite. In the parallel genealogy at 1 Chronicles 1:42, he is called Jaakan. Elsewhere Scripture mentions 'Bene-Jaakan' (the sons of Jaakan) as a place name during Israel's wilderness wanderings. The Greek versions offer various transliterations (Oukam, Iakan, Onan), showing some fluidity in pronunciation. The variation Akan/Jaakan is typical of genealogical transmission across centuries. This Edomite figure becomes associated with a well or settlement, one of many clan ancestors who gave their names to locations. **PERSONAL NAMES**

en: and-Akan | **es:** y-Aqan | **fr:** et-Akan | **de:** und-Akan Gen 36:27

עָקַר H6131a *Prep-l / V-Qal-Inf* (2×)

To uproot, pluck up, or root out; the opposite of planting

This verb means to pull something up by the roots, destroying it completely. Ecclesiastes 3:2 pairs it with 'planting' in the famous catalog of opposites: 'a time to plant and a time to uproot.' Zephaniah 2:4 uses it in wordplay with Ekron's name, prophesying that city will be 'uprooted.' The term emphasizes thorough removal—not merely cutting down but extracting roots and all, ensuring nothing remains to grow again.

(2×) A Qal verb meaning to uproot or extract by the roots. The infinitive in Ecclesiastes contrasts with 'plant,' while the Niphal in Zephaniah plays on the name 'Ekron' (root-uproot wordplay). Multilingual evidence shows consistent agricultural terminology: 'arrancar' (Spanish), 'arracher' (French)—all emphasizing violent removal from the ground. The image conveys finality and thoroughness, whether in agricultural cycles or prophetic judgment against cities. **UPROOT PLUCK UP**

en: to-uproot, will-be-uprooted | **es:** para-arrancar, será-arrancada | **fr:** elle-sera-arrachée, à-arracher | **de:** [לעקור], [תעקר] Eccl 3:2; Zeph 2:4

עָקַר H6131b *V-Piel-Imperf-2ms* (5×)

to hamstring (an animal), cut the leg tendons of horses or oxen, rendering them useless

A Piel denominative verb derived from a root meaning 'sinew' or 'tendon,' used exclusively for the act of hamstringing animals — slashing the tendons of horses or oxen to cripple them. In wartime contexts (Josh 11:6, 9; 2 Sam 8:4), God commands or David performs this on captured chariot horses, ensuring Israel does not rely on military cavalry. In Gen 49:6, Jacob's rebuke of Simeon and Levi recalls their wanton destruction: 'they hamstrung an ox.' Spanish 'desjarretar' and English 'hamstring' consistently reflect this specific act of disabling by severing leg sinews.

(5×) To hamstring, i.e., sever the leg tendons of an animal (especially horses or oxen) so as to permanently cripple it. Used in military contexts where captured chariot horses are rendered useless at divine command (Josh 11:6, 9; 2 Sam 8:4 = 1 Chr 18:4), and once of wanton violence against livestock (Gen 49:6). Spanish 'desjarretarás' and French calques confirm the specificity of this act across translations. **UPROOT PLUCK UP**

en: and-hamstrung, and-he-hamstrung, hamstrung- | **es:** desjarretaron, desjarretarás, desjarretó | **fr:** [ויעקר], et-il-hamstrung, hamstrung- | **de:** [ויעקר], du-soll-hamstring, er-hamstrung Gen 49:6; Josh 11:6; Josh 11:9; 2Sam 8:4; 1Chr 18:4

עֶקַר H6132 *V-Hitpael-Perf-3fp* (2×)

To be uprooted or plucked up (Aramaic Hithpeel form in Daniel 7:8)

This Aramaic denominative verb appears in Daniel's apocalyptic vision of the fourth beast, describing how three of the first horns were 'uprooted' to make room for the little horn. The ketiv-qere variation reflects uncertainty about whether the form is masculine or feminine plural. The Hithpeel conjugation emphasizes the passive or reflexive nature—these horns were subjected to uprooting. The term reinforces the violent, forced removal implied in the related Hebrew verb.

(2×) An Aramaic Hithpeel passive verb meaning 'were uprooted.' Both occurrences are textual variants (ketiv/qere) of the same word in the same verse, differing only in gender agreement. The consistent translation across languages ('fueron arrancados,' 'arracher') shows the sense is clear despite the textual variants. Daniel's context involves supernatural political upheaval—the forcible removal of rival powers to make way for an arrogant new authority. **BREAKING AND UPROOTING**

en: (qere:were-uprooted), [ketiv:were-uprooted] | **es:** [fueron-arrancados], fueron-arrancados | **fr:** arracher | **de:** [אתעקרה], [אתעקרו] Dan 7:8

עֹקֶר H6133 *Prep-l / N-msc* (1×)

offshoot, branch, member of a family or clan stemming from a root

Leviticus 25:47 uses this term in a legal context: if an Israelite becomes impoverished and sells himself to a sojourner, he may be redeemed by 'an offshoot of the sojourner's family'—literally, a branch or member stemming from the family tree. The word evokes botanical imagery, as an offshoot grows from the root of a plant. It emphasizes kinship connection, even extended or indirect. Spanish translates 'la raíz' (the root), French 'offshoot,' both pointing to the idea of family lineage extending outward. This provision allows even a distant relative of the foreign master to act as kinsman-redeemer.

(1×) Leviticus 25:47 refers to 'an offshoot of a sojourner's family'—a member or branch of the extended clan. The term derives from the root, suggesting someone who has grown out from the family tree, perhaps a distant relative or a member of a sub-branch. The legal context is the redemption of an enslaved Israelite: even a non-direct descendant, as long as he is connected to the family, can act as redeemer. Multilingual glosses ('raíz' in Spanish, 'offshoot' in French) preserve the organic, botanical metaphor of kinship branching outward from a common root. **GEOGRAPHY AND SPACE**

en: to-an-offshoot-of | **es:** a-la-raíz-de | **fr:** à-un-offshoot-de | **de:** zu-ein-offshoot-von Lev 25:47

עֵקֶר H6134 *Conj-w / N-proper-ms* (1×)

Eqer, a personal name in the tribe of Judah (1 Chronicles 2:27)

Eqer is a name mentioned in the genealogy of Judah in 1 Chronicles 2:27. He is listed among the sons of Jerahmeel, part of the extended Judahite clans. The name appears only this once in Scripture, and ancient Greek versions transliterate it variously (Akor, Ikar). Beyond this single reference, nothing more is known about Eqer—he is one of many names preserving the memory of early Israelite families. The genealogies in Chronicles serve to anchor post-exilic Israel in its tribal heritage, remembering even obscure figures like Eqer.

(1×) Eqer appears in 1 Chronicles 2:27 within the genealogy of Jerahmeel, a branch of the tribe of Judah. His name is preserved but no deeds or details accompany it—he is simply one link in the chain of Judahite ancestry. Greek manuscripts render the name as Akor or Ikar, showing slight variations in pronunciation. The Chronicler's genealogies aim to reconstruct Israel's lineage after the Babylonian exile, and names like Eqer, though otherwise unknown, testify to the thoroughness with which the community remembered its roots. He is an ancestor, and that alone warrants his place in sacred history. **PERSONAL NAMES**

en: and-Eqer | **es:** y-Equer | **fr:** [ועקר] | **de:** [ועקר] 1Chr 2:27

עָקָר H6135 *Adj-fs* (12×)

Barren, infertile — unable to bear children; of women and once of males and livestock; reversed by God

The adjective עָקָר (aqar) describes the inability to produce offspring. It marks the most theologically significant women in Genesis: Sarah (Gen 11:30), Rebekah (Gen 25:21), and Rachel (Gen 29:31). The matriarchal barrenness motif underscores that covenant children come as divine gift, not natural expectation. Judges 13:2-3 applies it to Manoah's wife before Samson's birth, and Psalm 113:9 celebrates God settling 'the barren woman as a joyful mother.' Deuteronomy 7:14 extends the promise to both male and female, even livestock. Spanish 'esteril' and Arabic 'عار' carry the same weight.

barren (unable to bear children) (12×) Unable to bear children; infertile. Applied to the matriarchs Sarah (Gen 11:30), Rebekah (Gen 25:21), Rachel (Gen 29:31), and Manoah's wife (Judg 13:2-3), where barrenness sets up divine intervention. Extended to males and livestock (Deut 7:14; Exod 23:26). Used figuratively of personified Zion (Isa 54:1). **BARREN INFERTILE**

en: and-barren, barren, barren-male | **es:** a-la-estéril, a-la-estéril-de, estéril | **fr:** [עקרה], barren, barren-mâle | **de:** [עקרה], barren, der-barren-woman-von Gen 11:30; Gen 25:21; Gen 29:31; Exod 23:26; Deut 7:14

עִקַּר H6136 *N-msc* (3×)

root, stock, stump (of a tree)

This Aramaic noun appears exclusively in Daniel's vision of the great tree, where Nebuchadnezzar is commanded to leave the 'stump of its roots' in the ground after the tree is cut down. The imagery conveys both judgment (the cutting) and hope (the stump remains viable for future regrowth). The phrase 'stump of its roots' combines two root-related terms for emphasis, indicating that though the kingdom is taken away, the foundation remains for eventual restoration.

(3×) Used only in Daniel 4, this word refers to the base or stump that remains after a tree is felled. The phrase 'stump of its roots' (עִקַּר שָׁרְשׁוֹהִי) appears three times in the narrative of Nebuchadnezzar's humbling (4:15, 23, 26 in English; 4:12, 20, 23 in Aramaic). The imagery promises preservation amid judgment—the tree (Nebuchadnezzar's kingdom) will be cut down, but its root-system remains intact, allowing for eventual restoration when the king acknowledges heaven's sovereignty. Translations consistently render this as 'stump' (English, Spanish 'tocón'). **GEOGRAPHY AND SPACE**

en: stump-of | **es:** el-tocón-de | **fr:** [עקר] | **de:** [עקר] Dan 4:15; Dan 4:23; Dan 4:26

עַקְרָב H6137 *Conj-w / N-ms* (6×)

Scorpion — the venomous arachnid, used literally of desert fauna and figuratively of harsh punitive instruments.

Refers to the scorpion, a creature well known in the Judean and Sinai deserts for its painful, venomous sting. Moses recalls how God led Israel through a wilderness of serpents and scorpions (Deut 8:15), while Ezekiel is told not to fear rebellious Israel even though he dwells among scorpions (Ezek 2:6). The most vivid usage is figurative: Rehoboam threatens to discipline the people with 'scorpions' rather than whips (1 Kgs 12:11, 14 = 2 Chr 10:11, 14), almost certainly denoting barbed scourges whose lashes sting like a scorpion's tail. Spanish 'escorpiones,' French 'scorpions,' and German 'Skorpione' all preserve the same image across languages.

scorpion (6×) The scorpion as a venomous desert creature (Deut 8:15) and, by extension, a figure for hostile, stinging adversaries (Ezek 2:6). The literal and metaphorical senses shade into each other: in Rehoboam's threat to chastise with 'scorpions' (1 Kgs 12:11, 14 = 2 Chr 10:11, 14), the word likely denotes multi-tailed whips fitted with barbed metal tips — instruments whose bite recalled the animal's sting. All major translations render with cognate scorpion-words (Spanish 'escorpiones,' French 'scorpions'), reflecting the creature's pan-Mediterranean familiarity. **CREEPING SWARMING THINGS**

en: and-scorpion, scorpions, with-the-scorpions | **es:** con-escorpiones, con-los-escorpiones, escorpiones | **fr:** [בעקרבים], avec-le-scorpions, et-scorpion | **de:** [בעקרבים], [עקרבים], mit-der-scorpions Deut 8:15; 1Kgs 12:11; 1Kgs 12:14; 2Chr 10:11; 2Chr 10:14

עֶקְרוֹן H6138 *Conj-w / N-proper-fs* (22×)

Ekron – northernmost of the five principal Philistine cities, seat of the god Baal-zebub

One of the five chief cities of the Philistine pentapolis, situated in the northern Shephelah near the border of Judah and Dan. Ekron features in the Ark narrative when the captured Ark was sent there, prompting a plague that convinced the Philistines to return it (1 Sam 5:10). It is also known as the seat of Baal-zebub, the deity King Ahaziah consulted before Elijah's rebuke (2 Kgs 1:2-16). The prophets pronounce judgment on Ekron alongside the other Philistine cities (Amos 1:8; Zeph 2:4; Zech 9:5, 7). Modern identification places it at Tel Miqne, confirmed by a royal dedication inscription found there.

Ekron (Philistine city) (22×) The place name Ekron (Hebrew eqron), identifying the northernmost city of the Philistine pentapolis in the Shephelah. Appears in territorial allotments (Josh 13:3; 15:11, 45-46; 19:43), the Ark narrative (1 Sam 5:10; 6:16-17), the Baal-zebub episode (2 Kgs 1:2-16), and prophetic oracles of judgment (Amos 1:8; Zeph 2:4; Zech 9:5, 7). Assyrian records call it Amqarruna. Translations preserve the name with slight variation – Spanish Ecron, French and German Ekron. **PERSONAL NAMES**

en: Ekron, Eqron, and-Eqron | **es:** Desde-Ecrón, Ecrón, Ekron | **fr:** Ekron, Eqron, de-Ékron | **de:** Ekron, Eqron, [ועקרון] Josh 13:3; Josh 15:11; Josh 15:45; Josh 15:46; Josh 19:43

עֶקְרוֹנִי H6139 *Conj-w* (2×)

The Ekronite(s): a gentilicic adjective denoting inhabitants of the Philistine city Ekron

This gentilicic designates people from Ekron, one of the five principal Philistine cities. Joshua 13:3 includes 'the Ekronite' among the rulers of Philistia's pentapolis. In 1 Samuel 5:10, the plural 'the Ekronites' describes the citizens who panicked when the ark of God was brought to their city, fearing the plague that had struck Ashdod and Gath. The term functions as both adjective and substantive noun.

(2×) A gentilicic adjective or noun meaning 'belonging to Ekron' or 'inhabitant(s) of Ekron.' The multilingual glosses consistently render this as ethnic-geographic identifier: 'el ecroneo,' 'le Ekronite.' Joshua lists it as part of territorial enumeration, while Samuel's narrative shows the Ekronites as a collective group capable of communal fear and action. The term marks Ekron's distinct identity within the Philistine coalition. **PERSONAL NAMES**

en: and-the-Ekronite, the-Eqronites | **es:** los-de-Ecrón, y-el-ecroneo | **fr:** et-le-Ekronite, le-Eqronites | **de:** der-Eqronites, und-der-Ekronite Josh 13:3; 1Sam 5:10

עָקַשׁ H6140 *Conj-w / V-Piel-Prtcpl-ms* (5×)

to twist, make crooked, pervert; to distort what is straight or right

Rooted in the idea of physical twisting, this verb extends powerfully into moral and judicial territory. In its Piel stem it describes the deliberate distortion of paths, justice, or conduct — the leaders of Micah 3:9 'make crooked all that is straight,' and in Isa 59:8 the wicked 'have twisted their paths.' The Niphal participle in Prov 28:18 describes one who is 'crooked in ways,' while the Hiphil in Job 9:20 has God declaring a person perverse. Spanish 'torcer/torcieron' and German equivalents preserve the core image of bending what should be straight.

(5×) To twist, make crooked, or pervert — used of moral and behavioral distortion. The Piel describes deliberate warping of paths or justice (Isa 59:8 'their paths they have twisted'; Mic 3:9 'all that is straight they make crooked'). The Niphal portrays a settled state of crookedness in conduct (Prov 28:18 'crooked in ways'; Prov 10:9). The Hiphil in Job 9:20 uniquely has God as subject: 'he would declare me perverse.' Spanish 'tuercen' and 'torcieron' preserve the physical twisting metaphor applied to moral reality. **CROOKED PERVERTED**

en: and-He-declares-me-perverse, but-he-who-makes-crooked, but-one-crooked-of | **es:** me-declarará-perverso., torcieron, tuercen | **fr:** [עקשן], et-ויעקשני-moi, et-ומעקש | **de:** [ויעקשני], [ומעקש], [ונעקש] Job 9:20; Prov 10:9; Prov 28:18; Isa 59:8; Mic 3:9

עִקֵּשׁ H6141 *Adj-ms* (11×)

Crooked, perverse, twisted — morally deviant or deceitful in speech, conduct, or character

The adjective עִקֵּשׁ (iqqesh) describes moral crookedness, perversity, or twistedness — the opposite of the straight, upright path. Proverbs employs it most frequently, contrasting the 'crooked' person with the upright (יָשָׁר): 'the perverse in heart are an abomination to the LORD' (Prov 11:20), and 'better is a poor man who walks in integrity than one who is crooked in his ways' (Prov 19:1; 28:6). Deuteronomy 32:5 calls rebellious Israel a 'crooked and twisted generation.' In 2 Samuel 22:27 (= Ps 18:27), God matches the crooked with cunning — 'with the crooked you show yourself shrewd.' Proverbs 8:8 insists that wisdom's words contain nothing crooked. Spanish 'perverso/torcido' and English 'perverse/crooked' both capture the moral distortion.

crooked, perverse (adjective) (11×) Morally twisted, perverse, or devious — describing persons whose hearts, speech, or conduct deviate from uprightness. Proverbs pairs it antithetically with תָּם and יָשָׁר (upright, blameless): the crooked-hearted are an abomination (Prov 11:20), and poverty with integrity surpasses wealth with crookedness (Prov 19:1; 28:6). Applied to Israel's rebellious generation in Moses' song (Deut 32:5), and to those whom God meets with shrewdness (2 Sam 22:27; Ps 18:27). Wisdom explicitly excludes anything crooked from her lips (Prov 8:8). Psalm 101:4 banishes the crooked heart from the royal court. Spanish 'perverso' and German 'verkehrt' both carry the sense of moral distortion from the straight path. **GEOGRAPHY AND SPACE**

en: are-crooked, are-the-crooked-of, crooked | **es:** Torcido-de, perversa, perverso | **fr:** crooked, de-pervers, et-pervers | **de:** [ועקש], [מעקש], [עקש] Deut 32:5; 2Sam 22:27; Ps 18:26; Ps 101:4; Prov 2:15

עִקֵּשׁ H6142 *N-proper-ms* (3×)

Ikkesh, a warrior from Tekoa, father of Ira

Ikkesh was a man from Tekoa, father of Ira, one of David's mighty warriors. He appears in the roster of David's thirty elite fighters and later in the administrative organization under David and Solomon. The name appears consistently across Samuel and Chronicles, identifying this Tekoite family's distinguished military service. Chronicles adds that Ira son of Ikkesh served as officer over his division during the sixth month.

(3×) Personal name of a man from Tekoa whose son Ira was numbered among David's mighty men. First mentioned in 2 Samuel 23:26 as 'Ira son of Ikkesh the Tekoite,' he reappears in parallel Chronicles accounts (1 Chronicles 11:28 and 27:9). The name itself may derive from a root meaning 'twisted' or 'perverse,' though as a personal name it simply serves as an identifier. Translations preserve the Hebrew name with slight variations: English 'Ikkesh,' Spanish 'Iques/Iqesh,' French 'Ikkesh.' **PERSONAL NAMES**

en: Ikesh, Ikkesh, Iqqesh | **es:** Iqesh, Iques | **fr:** Ikkesh, [עִקֵּשׁ] | **de:** Ikkesh, [עִקֵּשׁ] 2Sam 23:26; 1Chr 11:28; 1Chr 27:9

עִקְּשׁוּת H6143 *N-fsc* (2×)

Crookedness or perversity, especially of speech and mouth; moral deviousness in words

This noun denotes the quality of being crooked or perverse, particularly in speech. Both occurrences in Proverbs (4:24, 6:12) condemn 'crookedness of mouth'—speech that is devious, dishonest, or morally twisted. The term emphasizes not just lying but a fundamental perversity in how one uses language. It represents the verbal manifestation of a crooked heart, where words serve to deceive and manipulate rather than communicate truth.

(2×) An abstract noun meaning crookedness or perversity, specifically of verbal expression. The construct form 'crookedness of mouth' appears in both verses, making this a technical term in Wisdom literature for deceitful speech. Spanish 'perversidad de boca' and the consistent cross-linguistic recognition of mouth/speech contexts show this is fundamentally about linguistic deviousness. Proverbs treats crooked speech as both symptom and tool of moral corruption. **GEOGRAPHY AND SPACE**

en: crookedness-of, with-crookedness-of | **es:** con-perversidad-de, perversidad-de | **fr:** עִקְּשׁוּת | **de:** [עִקְּשׁוּת] Prov 4:24; Prov 6:12

עָר H6144 *N-proper-fs* (6×)

Ar — a Moabite city or district south of the Arnon, prominent in Israel's wilderness itinerary.

A place name designating either the capital city or a broader district of Moab situated south of the Arnon gorge. The name may derive from the common Semitic root for 'city' (cognate with Hebrew 'ir), and South Arabian inscriptions attest 'ar as a fortified height. It figures in the poetic fragment celebrating Israel's approach to the Arnon (Num 21:15) and is called 'Ar of Moab' in the oracle against Moab (Num 21:28; Isa 15:1). God instructs Israel not to harass Moab because Ar has been given to Lot's descendants (Deut 2:9, 18, 29). Translations consistently transliterate the name — English, Spanish, and German 'Ar,' French 'Ar' — treating it as an irreducible toponym.

Ar (6×) A Moabite place name, either the chief city or the surrounding district south of the Arnon River. In the Pentateuchal travel narratives, YHWH forbids Israel from dispossessing Moab because He assigned Ar to Lot's descendants (Deut 2:9, 18, 29). The poetic snippet in Num 21:15, 28 locates it near the Arnon, while Isaiah 15:1 pronounces its ruin in the oracle against Moab. All modern-language glosses transliterate the toponym unchanged, confirming its status as a proper noun rather than a descriptive term. **PERSONAL NAMES**

en: Ar, Ar-of, in-Ar | **es:** Ar, Ar-de, en-Ar | **fr:** Ar, [עָר], dans-Ar | **de:** Ar, [עָר], in-Ar Num 21:15; Num 21:28; Deut 2:9; Deut 2:18; Deut 2:29

עָר H6145 *N-mpc / 2ms* (2×)

Adversary or enemy; a disputed term appearing only twice with significant textual uncertainty

This rare noun appears in two difficult texts. In 1 Samuel 28:16, where Saul consults the medium, many scholars emend to read 'your adversary' (meaning David), though variants suggest 'your companion.' In Psalm 139:20, the text is so uncertain that some translators leave it untranslated. The basic sense seems to be 'adversary' or 'enemy,' but manuscript evidence and ancient versions show significant confusion, suggesting early scribal uncertainty about this rare word.

(2×) A masculine noun apparently meaning adversary or enemy, though textually very uncertain. The Septuagint, Targums, and other ancient versions diverge significantly, indicating early interpretive difficulty. Modern translations consistently opt for 'adversary/enemy' based on context—Saul has become God's foe, and in Psalms the wicked oppose the psalmist. The multilingual glosses ('enemigo,' 'ennemi,' 'Widersacher') show translators settled on this meaning despite manuscript ambiguity. **ENEMY AND ADVERSARY**

en: your-adversaries, your-adversary | **es:** tu-enemigo, tus-ciudades | **fr:** ennemi, ton-adversary | **de:** dein-Widersacher, dein-adversary 1Sam 28:16; Ps 139:20

עָר H6146 *Prep-l / N-mpc / 2ms* (2×)

Enemies, adversaries (Aramaic plural form with ketiv-qere variation in Daniel 4:19)

This Aramaic noun means 'enemies' or 'adversaries' and appears only in Daniel 4:19, where Daniel wishes the dream's dire predictions would apply to Nebuchadnezzar's enemies rather than to the king himself. The ketiv-qere variation involves a minor spelling difference. The Jewish Aramaic cognate refers to objections or adversarial positions, while the biblical usage clearly means personal foes or hostile parties.

(2×) An Aramaic masculine plural noun meaning enemies or adversaries. Both occurrences are textual variants (ketiv/qere) of the same word in the same verse. The consistent rendering as 'enemies/adversaries' across languages ('adversarios,' 'ennemi') shows clear semantic consensus. Daniel's courteous diplomatic language softens the nightmare prophecy by expressing hope it might befall the king's enemies instead—a wish showing both respect and compassion. **ENEMY AND ADVERSARY**

en: (qere:to-your-enemies), [ketiv:to-your-enemies] | **es:** (para-tus-adversarios), [para-tus-adversarios] | **fr:** ennemi | **de:** [לְעָרִיךְ], [לְעָרָךְ] Dan 4:19

עֵר H6147 *N-proper-ms* (10×)

Er, a proper name: chiefly the firstborn son of Judah, slain by God for his wickedness.

A personal name meaning 'watchful' or 'awake,' connected to the root for arousing or being alert. Er is best known as Judah's firstborn son, whose wickedness in God's sight led to his death before he could produce an heir (Gen 38:7), setting the stage for the dramatic Tamar narrative. The name reappears in the genealogies of 1 Chronicles, where a later Er is listed as a descendant of Judah through Shelah (1 Chr 4:21). All major translations simply transliterate the name as 'Er.'

Er (proper noun) (10×) The proper name Er (עֵר), etymologically related to the verb 'to be awake, watchful.' It principally designates Judah's firstborn who was put to death by God for unspecified wickedness (Gen 38:3, 6–7), a death that drives the entire Judah-Tamar episode. He appears again in the census lists (Gen 46:12, Num 26:19) and Chronicler's genealogies (1 Chr 2:3, 4:21). The multilingual glosses (eng/spa/fra/deu) all transliterate simply as 'Er,' reflecting its status as a well-known biblical proper noun. **PERSONAL NAMES**

en: Er, for-Er | **es:** Er, para-Er | **fr:** Er, pour-Er | **de:** Er, [עֵר], für-Er Gen 38:3; Gen 38:6; Gen 38:7; Gen 46:12

עָרַב H6148 *Conj-w / V-Hitpael-ConsecImperf-3mp* (23×)

To go surety or give a pledge; also to mingle, associate with; by extension, to barter or exchange; rarely, to be pleasing.

The root 'arab encompasses a fascinating cluster of meanings held together by the underlying notion of exchange and intermingling. At its core in the Qal stem, it describes the serious legal act of standing surety — pledging oneself as guarantor for another person's safety or debt, as Judah does for Benjamin before Joseph (Gen 43:9; 44:32). The Hitpael reflexive stem shifts the exchange inward: to 'mix oneself' among others, often with a warning edge, as when Israel mingles with the nations and adopts their practices (Ps 106:35). Proverbs repeatedly cautions against both unwise surety (Prov 6:1;

17:18) and unwise association (Prov 20:19; 24:21), suggesting the ancient sages saw a common thread of imprudent entanglement. The mercantile sense in Ezekiel 27 and the isolated stative sense 'be pleasing' (Hos 9:4) round out a root whose semantic breadth mirrors the complexity of human social and economic bonds.

1. be surety, give pledge (13×) The primary Qal sense of acting as surety or guarantor for another person — pledging one's own person or property to secure someone else's obligation. Judah's surety for Benjamin (Gen 43:9; 44:32) is the paradigm case. Spanish fiador and the English 'surety' both capture the legal dimension, while the Nehemiah 5:3 context of pledging fields and vineyards extends the concept from personal guarantee to collateral. Proverbs warns sharply against reckless suretyship (Prov 6:1; 11:15; 17:18; 22:26), and the Psalmist asks God himself to 'be surety' for the righteous (Ps 119:122), transforming a commercial legal term into a prayer of trust. PLEDGES AND SECURITY
en: among-those-who-are-surety, be-surety-for, be-surety-for-me | **es:** Sé-fiador-de, de-los-que-salen-fiadores-de, empeñamos | **fr:** –être-caution-pour-lui, [ערב], [ערבים] | **de:** [בערבים], [ערב], [ערבים] Gen 43:9; Gen 44:32; Neh 5:3; Job 17:3; Ps 119:122

2. mingle with, associate (5×) Hitpael reflexive sense of mingling or associating with others, carrying overtones of improper or dangerous involvement. The verb appears with a distinctly negative valence in Ezra 9:2 where the holy seed has 'mingled itself' with the peoples of the land — Spanish mezclaron and French se-meler both highlight the reflexive mixing. In Proverbs, the same stem warns against associating with gossips (Prov 20:19) and political agitators (Prov 24:21). Psalm 106:35 uses it to summarize Israel's recurring failure: they 'mingled among the nations and learned their ways.' The shift from economic exchange to social intermingling is semantically natural — both involve crossing a boundary of separation. JOINING AND ALLIANCE
en: and-have-mixed, and-they-mingled, associate | **es:** Y-se-mezclaron, se-entremete, te-asocies | **fr:** [והתערבו], et-garantir, se-mêler | **de:** [והתערבו], [יתערב], [תתערב] Ezra 9:2; Ps 106:35; Prov 14:10; Prov 20:19; Prov 24:21

3. make a wager, stake pledge (2×) Hitpael imperative in the specific context of making a wager or issuing a challenge between parties (2 Kgs 18:23; Isa 36:8). The Rabshakeh's taunt to Hezekiah — 'make a wager with my master the king of Assyria' — uses the same reflexive stem as the 'mingle' sense but in a confrontational, transactional frame. Spanish apuesta ('bet') and the English 'wager' both point to a competitive exchange of pledges rather than mere social mingling or financial surety. Only two occurrences, but the military-diplomatic context and cross-linguistic consistency confirm a distinct sub-sense. PLEDGES AND SECURITY
en: make-a-wager | **es:** apuesta, haz-un-trato | **fr:** [התערב], fais-un-wager | **de:** [התערב], mache-ein-wager 2Kgs 18:23; Isa 36:8

4. exchange, barter, trade (2×) Qal participle and infinitive used in commercial contexts of bartering, trading, or exchanging goods. Both occurrences appear in Ezekiel 27's grand catalogue of Tyre's maritime commerce (Ezek 27:9, 27), where the 'barterers' and 'bartering' describe the exchange activities of merchant partners. Spanish comerciar ('to trade') and English 'barter' select specifically mercantile vocabulary, linking this sense to the root's underlying exchange semantics but in a purely commercial register rather than the legal guarantee of sense 1. CHANGE AND EXCHANGE
en: and-barterers-of-, to-barter | **es:** para-comerciar, y-los-que-comercian | **fr:** [וערבי], [לערב] | **de:** [וערבי], [לערב] Ezek 27:9; Ezek 27:27

5. be pleasing, be sweet (1×) A lone stative occurrence in Hosea 9:4 where sacrifices 'will not be pleasing' to Yahweh. The sense of being agreeable or sweet stands at the semantic periphery of the root, and some lexicographers assign it to a separate homonymous root ('arab III). Spanish agradable and English 'pleasing' both select hedonic vocabulary entirely different from the surety/exchange senses. The connection, if any, may lie in the notion of something being 'acceptable' — an offering that successfully completes an exchange with the divine. PLEASANTNESS AND DELIGHT
en: shall-be-pleasing- | **es:** les-serán-agradables- | **fr:** [יערבו] | **de:** [יערבו] Hos 9:4

עָרַב H6149 *V-Qal-Perf-2fs* (7×)

To be sweet, pleasing, or agreeable; of sleep, meditation, desires, and sacrificial offerings being pleasant to someone

This stative verb expresses the quality of being sweet, pleasing, or delightful to someone. It spans sensory and spiritual domains: sleep that is sweet (Prov 3:24; Jer 31:26), meditation that is pleasing to God (Ps 104:34), and sacrificial offerings that either please or fail to please the Lord (Jer 6:20; Mal 3:4; Hos 9:4). The negative uses are particularly striking, as prophets declare that Israel's offerings are not sweet to God because of their unfaithfulness. Spanish 'agradable' and French 'doux' reflect the dual register of pleasantness and sweetness.

be pleasing, sweet (Qal) (7×) Qal stative verb meaning to be pleasing, sweet, or agreeable to someone. It governs a range of subjects: sleep that is sweet after labor (Prov 3:24; Jer 31:26), the psalmist's meditation pleasing to God (Ps 104:34), a realized desire being sweet to the soul (Prov 13:19), and a person being pleasing to another (Ezek 16:37). Several prophetic uses negate it regarding sacrifices: Israel's offerings 'are not pleasing to me' (Jer 6:20; Hos 9:4), contrasted with the future day when Judah's offering 'will be pleasing' (Mal 3:4). Spanish 'agradable/dulce' and French 'doux' capture both the gustatory and relational dimensions. PLEASANTNESS AND DELIGHT
en: and-sweet, and-will-be-pleasing, are-pleasing | **es:** Sea-agradable, Y-será-agradable, es-dulce | **fr:** [ערבה], [ערבו], et-être-doux | **de:** [ועֹרבה], [ערבה], [ערבו] Ps 104:34; Prov 3:24; Prov 13:19; Jer 6:20; Jer 31:26

עָרַב H6150 *V-Qal-Perf-3fs* (3×)

to grow dark, become evening; grow late

This denominative verb from 'evening' (עֶרֶב) describes the onset of darkness as day transitions to night. In Judges 19:9, it refers to the day declining toward evening. 1 Samuel 17:16 uses the infinitive to describe Goliath's twice-daily appearances, 'at morning and at evening.' Isaiah 24:11 employs it figuratively—all joy 'has grown dark'—though some scholars suggest emending the text. The verb captures both literal twilight and metaphorical dimming of light or joy.

(3×) The verb denotes the darkening that accompanies evening's arrival. Judges 19:9 has 'the day is declining toward evening' (לָעֲרֹב), urging the Levite to stay overnight. 1 Samuel 17:16 uses the Hiphil infinitive for Goliath's evening appearance alongside morning, showing regularity. Isaiah 24:11 uses it metaphorically: all joy 'has grown dark' (עָרְבָה), though textual scholars debate whether this should read 'has passed away' instead. Multilingual glosses reflect evening-time ('hacia la tarde,' 'à soir') and darkening ('se oscureció,' 'grows dark'). EVENING AND TWILIGHT
en: and-late, grows-dark, to-evening | **es:** hacia-la-tarde, se-oscureció, y-por-la-tarde | **fr:** [ערבה], et-tard, à-soir | **de:** [ערבה], und-late, zu-Abend Judg 19:9; 1Sam 17:16; Isa 24:11

עֲרַב H6151 *V-Piel-QalPassPrtcpl-ms* (4×)

mixed, mingled; combined or blended together, used of metals or peoples in Daniel's vision

An Aramaic verb meaning to mix or mingle, appearing only in Daniel 2 in the vision of the statue with mixed materials. The passive participle describes iron 'mixed with' ceramic clay (2:41), representing a kingdom of mixed strength. The reflexive forms (2:43, appearing twice) describe how 'they will mix themselves' through intermarriage, yet remain unbonded—just as iron doesn't truly amalgamate with clay. This imagery portrays a divided kingdom: diverse peoples brought together politically but not genuinely unified. The mixing metaphor captures both attempted integration and inherent incompatibility.

(4×) Mixed or mingled, describing incompatible combination. Daniel 2:41 uses the passive for iron 'mixed with' clay in the statue's feet —a kingdom of mixed composition. Verses 43 (twice) employ the reflexive: 'they will mix themselves' through marriage alliances, yet won't adhere, like iron and clay. The verb captures political attempts at unity that fail due to fundamental incompatibility. MIXING WITH

OIL
en: mixed, mixing, mixing-themselves | **es:** mezclado, mezclados, se-mezcla | **fr:** mêler | **de:** [מערב], [מתערב], [מתערבין] Dan 2:41; Dan 2:43

עֲרַב H6152a *Prep-b / N-ms* (2×)

Desert-plateau, steppe, or Arabia; geographic term for arid regions (Isaiah 21:13)

This term designates the desert-plateau or steppe region generally corresponding to northern Arabia. Isaiah 21:13 uses it twice in the oracle 'against Arabia,' pronouncing judgment on desert-dwelling traders. However, textual uncertainty exists: the consonants could also be vocalized as 'in the evening,' which some ancient versions preferred. The geographic sense fits the context of Arabian tribal caravans, but the wordplay potential made interpretation debatable even in antiquity.

(2×) A masculine noun meaning desert-plateau or steppe, specifically the Arabian desert region. The phrase 'in the steppe' (ba'arab) appears twice in Isaiah 21:13, creating emphasis on the location of this prophetic burden. Some translations read 'in the evening' instead, though the geographic interpretation fits better with the oracle's focus on Arabian trading communities. The term represents what we now call the North Arabian desert, home to nomadic peoples and caravan routes. **AUTO-DETECTED COMMUNITY 8655 WITH 4 SENSES**
en: Arabia, in-Arabia | **es:** Arabia, en-Arabia | **fr:** [בערב] | **de:** [בערב] Isa 21:13

עָרָב H6152b *Art / N-ms* (4×)

Arabia; the desert regions and their inhabitants in northern Arabia, steppe-dwellers and nomadic traders

The collective term for the steppe-dwellers of northern Arabia, later extended to the entire peninsula. The biblical references focus on the nomadic tribes of the northern Arabian desert: Jeremiah speaks of 'kings of Arabia who dwell in the wilderness' (25:24), while the Kings and Chronicles parallel passages mention Arabia's tribute to Solomon (1 Kgs 10:15; 2 Chr 9:14). Ezekiel lists Arabia among trading partners (27:21), and includes them among those facing judgment (30:5). The name derives from the root for 'desert' or 'steppe,' reflecting the nomadic lifestyle. This became the standard term for the Arabs and Arabian Peninsula in later usage.

(4×) Arabia and its inhabitants, particularly northern Arabian desert tribes. The four occurrences emphasize two aspects: royal/tribute relationships (1 Kgs 10:15; 2 Chr 9:14 - Arabia's kings bringing wealth to Solomon) and prophetic contexts (Jer 25:24; Ezek 27:21 - Arabia among nations and trading partners). The term identifies both the region and its nomadic peoples. **AUTO-DETECTED COMMUNITY 8655 WITH 4 SENSES**
en: Arabia, the-Arabia | **es:** Arabia, la-mezcla | **fr:** [ערב], le-Arabia, Édom | **de:** [ערב], der-Arabia 1Kgs 10:15; 2Chr 9:14; Jer 25:24; Ezek 27:21

עֶרֶב H6153 *Prep-m / N-ms* (134×)

Evening, the period from late afternoon through sunset; in dual form, the ritual 'two evenings' or twilight interval.

Erev marks the daily boundary between light and darkness that structures biblical time. Because the Israelite day began at sunset, erev carried theological weight far beyond a simple clock reading — it was the threshold of a new day (Gen 1:5), the moment of purification from uncleanness (Lev 11:24-25), and the hour of the evening sacrifice. The dual form ha-arbayim, 'the two evenings,' appears almost exclusively in Priestly legislation to fix the precise twilight window for slaughtering the Passover lamb (Exod 12:6) and offering the daily tamid (Exod 29:39). Rabbinic debate over whether this means 'sunset to dark' or 'declining sun to sunset' reflects the term's ancient precision.

1. evening, time of day (123×) Evening as a general time of day — from late afternoon through sunset and into early darkness. Used in narrative (Gen 8:11, the dove returning at evening), legal texts (Lev 11:24, unclean 'until evening'), and prophetic imagery (Zech 14:7). Rendered universally as la tarde, le soir, der Abend. The 123 occurrences span every genre, often paired with boqer (morning) to express totality of time. **EVENING AND TWILIGHT**
en: the-evening | **es:** la-tarde | **fr:** le-soir | **de:** der-Abend Exod 18:13; Lev 11:24; Lev 11:25; Lev 11:27; Lev 11:28

2. the two evenings (dual twilight) (11×) The dual form ha-arbayim ('the two evenings'), a technical ritual term designating the twilight interval during which Passover lambs were slaughtered and the evening tamid offered. Concentrated in Priestly texts (Exod 12:6; 29:39, 41; 30:8; Num 9:3, 11; 28:4, 8), these 11 occurrences preserve a precise liturgical time-marker. Spanish las tardes and the consistent dual rendering across translations confirm this as a formally distinct usage from the general sense. **EVENING AND TWILIGHT**
en: the-evenings | **es:** las-tardes | **fr:** le-evenings | **de:** der-evenings Exod 12:6; Exod 16:12; Exod 29:39; Exod 29:41; Exod 30:8

עֵרֶב H6154a *Art / N-ms* (6×)

Mixed multitude — a heterogeneous group of non-Israelites attached to Israel or another nation.

Denotes a mixed company of foreigners who attach themselves to a larger people, most memorably the diverse crowd that departed Egypt alongside Israel (Exod 12:38). In Nehemiah's reforms, the 'mixed multitude' is separated from Israel to restore ethnic and covenantal purity (Neh 13:3). Jeremiah applies the term to foreign populations mingled among Egypt's allies (Jer 25:20, 24) and among the Chaldeans (Jer 50:37), where their disloyalty under siege becomes a military vulnerability. The word carries a consistently pejorative or at least marginal connotation — these are people whose allegiance and identity remain ambiguous. French 'mélange' and Spanish 'mezcla' capture the root idea of mixture, while German 'gemischte Menge' makes the heterogeneity explicit.

mixed multitude, foreign rabble (6×) A heterogeneous body of foreigners or people of mixed ethnic origin attached to a larger nation. The paradigmatic instance is the diverse crowd that left Egypt with Israel (Exod 12:38), whose presence later created tensions in the wilderness. Nehemiah excluded the 'erev from the assembly during post-exilic purification (Neh 13:3). Jeremiah uses it of foreign contingents mingled among Egypt's allies (Jer 25:20, 24) and among Babylon's population (Jer 50:37), where their divided loyalties prove fatal. The term always implies an unstable, composite group whose membership in the host nation is incomplete or contested. **NEIGHBOR AND FRIEND**
en: a-mixed-multitude, mixed-multitude, the-mixed-multitude | **es:** la-mezcla, mezcla | **fr:** [ערב], le-mélange, mélange | **de:** [הערב], [ערב], eine-gemischte-Menge Exod 12:38; Neh 13:3; Jer 25:20; Jer 25:24; Jer 50:37

עֵרֶב H6154b *Prep-b / N-ms* (9×)

Woof, the horizontal threads interwoven with the warp in weaving, used exclusively in Levitical laws about textile contamination.

A technical weaving term (עֵרֶב) denoting the woof or weft, the crosswise threads passed through the vertical warp threads on a loom. All nine occurrences appear in Leviticus 13:48-59, the detailed priestly legislation governing contamination in woven fabrics. The woof is consistently paired with its counterpart, the warp (שְׁתִי), as the priest examines garments for signs of spreading disease. Spanish 'trama' captures the textile sense precisely, while the Hebrew root ערב ('to mix, intermingle') aptly describes how the woof threads intermingle with the warp to form cloth.

in the woof (9×) The woof or weft of a woven fabric, referring to the horizontal threads interlaced with the vertical warp on a loom. Confined entirely to the Priestly legislation on fabric contamination in Leviticus 13:48-59, this term always appears alongside שְׁתִי (warp) as the priest inspects garments of linen or wool for signs of spreading disease (Lev 13:48, 49, 51, 52, 53, 56, 57, 58, 59). The Hebrew root עָרַב means 'to mix or interweave,' and Spanish 'trama' and the English 'woof' both denote the same cross-thread of the weaving process. **LINEN AND FABRIC**
en: in-the-woof, in-woof, the-woof | **es:** en-la-trama, en-trama, la-trama | **fr:**

dans-le-woof, dans-woof, le-woof | **de:** der-woof, in-der-woof, in-woof Lev 13:48; Lev 13:49; Lev 13:51; Lev 13:52; Lev 13:53

עַרְבָה H6155 *Art / N-fp* (5×)

poplar or willow tree (populus Euphratica), a water-loving tree found near streams

A noun designating the poplar or willow (populus Euphratica), a tree that flourishes along watercourses. In Lev 23:40, branches of willows of the brook are gathered for the Feast of Tabernacles. The famous Ps 137:2 pictures the exiles hanging their harps 'upon the willows' by the rivers of Babylon. In Isa 44:4, the righteous spring up 'like willows by streams of water.' Spanish 'sauces' and French 'saules' (willows) consistently identify this as a riparian tree species, while Job 40:22 places it in the habitat of Behemoth.

(5×) A poplar or willow tree (populus Euphratica), characteristically growing beside streams and watercourses. Featured in the Feast of Tabernacles liturgy as 'willows of the brook' (Lev 23:40), in the iconic lament of exile where harps hang on willows by Babylon's rivers (Ps 137:2), and as a simile for flourishing growth in Isa 44:4. Spanish 'sauces,' French branches, and English 'willows' uniformly identify this water-loving tree. Isa 15:7's 'Wadi of the Willows' uses it as a place name in Moab. **GEOGRAPHY AND SPACE**

en: and-willows-of-, like-willows, the-willows | **es:** como-sauces, los-sauces, sauces | **fr:** [הערבים], [כערבים], et-willows-de- | **de:** [הערבים], [כערבים], [ערבי] Lev 23:40; Job 40:22; Ps 137:2; Isa 15:7; Isa 44:4

עָרֵב H6156 *Adj-ms* (2×)

Sweet or pleasant; describing agreeable taste or sound

This adjective means sweet or pleasant to the senses. In Proverbs 20:17, it describes how 'bread of falsehood' initially tastes sweet—ill-gotten gains seem pleasant at first. In Song of Songs 2:14, the lover praises his beloved's voice as sweet, finding delight in her speech. The term captures sensory pleasure, whether the deceptive sweetness of stolen food or the genuine sweetness of a loved one's voice.

(2×) An adjective meaning sweet or pleasant, applicable to taste and sound. The Proverbs usage ironically describes the temporary pleasantness of dishonest gain ('pan dulce'), which later turns to gravel. Songs uses it genuinely for the beloved's sweet voice ('voix douce'). The term captures immediate sensory appeal—something that pleases the palate or ear. Both contexts recognize sweetness as a powerful motivator, whether leading toward sin or expressing affection. **SWEET SWEETNESS**

en: sweet | **es:** Dulce, dulce | **fr:** douce, doux | **de:** [ערב] Prov 20:17; Song 2:14

עָרֹב H6157 *Art / N-ms* (9×)

A swarm of insects, traditionally flies or a noxious mixture of biting creatures, sent as the fourth plague upon Egypt.

Designates the swarm (עָרֹב) sent as the fourth Egyptian plague, likely derived from the root עָרַב meaning 'to mix,' suggesting a mixed swarm of noxious insects rather than a single species. The Septuagint renders it as κυνόμυια ('dog-fly'), while rabbinic tradition understood it as a mixture of wild beasts or various stinging creatures. All nine occurrences cluster in Exodus 8 and two psalm retellings of the plague narrative (Pss 78:45; 105:31). Spanish interestingly uses both 'enjambre' (swarm) and 'mezcla' (mixture), reflecting the longstanding ambiguity about whether this word emphasizes the collective swarming or the mixed composition of the plague.

swarm of flies, insects (9×) A swarm of biting or stinging insects sent as the fourth plague upon Egypt. The term appears exclusively in the Exodus plague narrative (Exod 8:17-27 [ET 8:21-31]) and its poetic recollections in the Psalms (Ps 78:45; 105:31). The etymology from עָרַב ('to mix') suggests a heterogeneous swarm rather than a single insect species, which is reflected in the diverse translations: English 'swarm/swarms of flies,' Spanish 'enjambre' (swarm) alongside 'mezcla' (mixture), and the LXX's κυνόμυια ('dog-fly'). The plague was devastating enough that Pharaoh temporarily relented (Exod 8:24-28). **NEIGHBOR AND FRIEND**

en: swarm, swarms-of-flies, the-swarm | **es:** enjambre, la-mezcla, mezcla | **fr:** essaim, le-essaim, soir | **de:** der-schwirren, schwirren, swarms-von-flies Exod 8:21; Exod 8:22; Exod 8:24

עֹרֵב H6158 *N-ms* (10×)

Raven; an unclean bird known for its black plumage, fed by God as a sign of his providence.

Denotes the common raven (Corvus corax), a large, intelligent, jet-black bird prominent in several memorable biblical scenes. Noah first sent a raven from the ark (Gen 8:7), ravens fed Elijah at the brook Cherith (1 Kgs 17:4, 6), and God himself provides food for young ravens (Job 38:41, Ps 147:9). Listed among the unclean birds (Lev 11:15, Deut 14:14), the raven also appears as a symbol of striking beauty — the beloved's hair is 'black as the raven' (Song 5:11). French 'corbeau' and Spanish 'cuervo' consistently confirm this single zoological referent.

raven (10×) The raven (Corvus corax), a large black scavenging bird classified as unclean (Lev 11:15, Deut 14:14). It features in several theologically significant narratives: Noah's raven sent to test the receding waters (Gen 8:7), the ravens that sustained Elijah by divine command (1 Kgs 17:4, 6), and God's care for young ravens as evidence of his providence (Job 38:41, Ps 147:9). In Song 5:11 its deep black color serves as a simile for the beloved's locks. Multilingual glosses — 'raven/cuervo/corbeau' — all point to the same well-known bird species across every occurrence. **LIVING CREATURES**

en: and-raven, and-the-ravens, as-the-raven | **es:** Y-los-cuervos, como-el-cuervo, cuervo | **fr:** [ועֹרב], comme-le-corbeau., corbeau | **de:** [ועֹרב], [כעֹורב], [לעֹרב] Gen 8:7; Lev 11:15; Deut 14:14; 1Kgs 17:4; 1Kgs 17:6

עֹרֵב H6159 *N-proper-ms* (7×)

Oreb, a Midianite prince slain by Ephraim at the rock that bears his name during Gideon's campaign

Oreb is the name of one of two Midianite princes (the other being Zeeb) captured and executed by the Ephraimites during the pursuit following Gideon's dramatic night victory over the Midianite camp. He was killed at a rock that subsequently bore his name, 'the rock of Oreb' (Judg 7:25). The event became a paradigm of God's decisive deliverance: Isaiah recalls it as 'the slaughter of Midian at the rock of Oreb' (Isa 10:26), and the psalmist invokes it as a prayer for similar victory (Ps 83:11).

Oreb (proper noun) (7×) The proper name Oreb (עֹרֵב, homophonous with 'raven'), identifying a Midianite prince captured and killed by the Ephraimites at a landmark rock during Gideon's campaign (Judg 7:25; 8:3). The place of his execution became known as 'the rock of Oreb,' and the victory became a type-scene of divine deliverance referenced by Isaiah (Isa 10:26) and in Psalm 83:11. Spanish and English consistently render it 'Oreb/Orev,' while French occasionally shows 'soir' (an erroneous association with the homonym for 'evening'), and German preserves 'Oreb.' **PERSONAL NAMES**

en: Oreb, like-Orev | **es:** Oreb, Orev, como-Orev | **fr:** Oreb, [עורב], comme-soir | **de:** Oreb, [עורב], wie-Orev Judg 7:25; Judg 8:3

עַרְבָה H6160 *Prep-b* (61×)

The Arabah (rift valley proper name); plains or steppes adjacent to a place; desert or arid wasteland.

Arabah names one of the most distinctive landscapes in the biblical world – the great rift valley stretching from the Sea of Galilee to the Gulf of Aqaba – but the same word also functions as a common noun for any arid steppe or desert plain. In its proper-name usage, it anchors geographical descriptions throughout Deuteronomy and Joshua. In construct form ('plains of Moab,' 'plains of Jericho'), it designates specific lowland regions. And in poetic texts like Isaiah 35:1, where 'the wilderness shall rejoice and blossom,' it evokes the raw desolation that God promises to transform.

1. the Arabah (proper name) (28×) The Arabah as a proper geographical name, referring to the rift valley running from the Sea of Galilee southward through the Dead Sea basin to the Gulf of Aqaba. It appears with the definite article (ha-Arabah) in Deuteronomy 1:1, 1:7, 3:17 and throughout Joshua, often in boundary descriptions. Spanish translates as 'el Arabá,' French as 'le Arabah,' while German sometimes shifts to 'Steppe' or 'der Araba.' The consistent capitalization and article usage across languages confirms its status as a recognized place name rather than a generic terrain descriptor. **PERSONAL NAMES**

en: and-the-Arabah, in-the-Arabah, the-Arabah | **es:** Y-la-llanura, el-Arabá, en-el-Arabá | **fr:** dans-le-Arabah, et-le-Arabah, le-Arabah | **de:** Steppe, der-Araba, der-Arabah Deut 1:1; Deut 1:7; Deut 2:8; Deut 3:17

2. plains/steppes of (place) (19×) Plains or steppes adjacent to a named location, appearing in the plural construct form (arvot + place name). The phrase 'plains of Moab' (arvot Moab) in Numbers 22:1, 26:3, and 31:12, and 'plains of Jericho' in 2 Kings 25:5, designate specific flat lowland areas near those cities. Spanish gives 'llanuras de,' French 'plaines de,' and German 'Ebenen von,' all plural construct forms mirroring the Hebrew. These are not the Arabah itself but particular sub-regions identified by proximity to a settlement. **GEOGRAPHY AND SPACE**

en: at-the-plains-of, from-plains-of, in-plains-of | **es:** (en-llanuras-de), de-las-llanuras-de, en-las-llanuras-de | **fr:** dans-le-plaines-de, dans-plaines-de, dans-plains-de | **de:** Ebenen-von, Steppe, in-Ebenen-von Num 22:1; Num 26:3; Num 26:63; Num 31:12; Num 33:48

3. desert, wilderness, arid land (14×) Desert, wilderness, or arid wasteland as a common noun. In poetic and prophetic texts such as Job 24:5 (where the poor search for food in the wilderness), Job 39:6 (the wild donkey's habitat), and Isaiah 35:1 (the desert that will rejoice), arabah describes barren, uninhabited terrain. The translations shift correspondingly: Spanish uses 'desierto' or 'aridez,' French 'steppe' or 'plaine,' and German 'Steppe.' Isaiah 51:3's promise that God will make Zion's arabah 'like Eden' plays on the contrast between desolation and paradise. **VENGEANCE AND RETRIBUTION**

en: and-a-desert, and-her-desert, and-shall-rejoice | **es:** aridez, como-desierto, desierto | **fr:** dans-plaine, et-steppe, plaine | **de:** Steppe, [ערבה], durch-der-deserts Job 24:5; Job 39:6; Ps 68:4; Isa 33:9; Isa 35:1

עֲרֻבָּה H6161 *N-fsc / 3mp* (2×)

Pledge, token, or surety; something exchanged as guarantee or proof

This noun refers to something given or exchanged as a guarantee or token. In 1 Samuel 17:18, Jesse asks David to bring back a 'pledge' from his brothers at the battlefront—some token proving they're well. In Proverbs 17:18, it describes the pledge or surety given when someone guarantees another's debt. The term encompasses both the commercial practice of pledging security and the personal practice of providing tokens of welfare or good faith.

(2×) A feminine noun meaning pledge, token, or surety. The multilingual evidence shows two contexts: commercial/legal ('fianza,' 'gage'—surety, pledge) and personal ('prenda suya,' 'token of welfare'). Both involve exchange as guarantee: Jesse wants proof his sons are safe; Proverbs warns against becoming financially responsible for others. The underlying concept is something concrete exchanged to represent commitment, safety, or obligation. **SUFFICIENCY AND WORTH**

en: pledge, pledge-their | **es:** fianza, prenda-suya | **fr:** gage-leur, ערבה | **de:** [ערבה], pledge-ihr 1Sam 17:18; Prov 17:18

עֵרָבוֹן H6162 *Art / N-ms* (3×)

pledge, security deposit given as guarantee

This term describes a pledge or security deposit given to guarantee a promise. It appears exclusively in Genesis 38, where Judah promises Tamar a goat but lacks it at the moment. She requests his seal, cord, and staff as collateral—an 'erabōn until he sends payment. The word entered Greek as 'arrabōn,' used in the New Testament for the Holy Spirit as a guarantee of future inheritance (2 Corinthians 1:22; 5:5; Ephesians 1:14). The narrative shows both giving and receiving back the pledge once the obligation is fulfilled.

(3×) A pledge or security item given as guarantee until a promised payment is delivered. In Genesis 38:17, Judah agrees to give Tamar 'a pledge' (עֵרָבוֹן) until he sends the promised goat. Verse 18 specifies the items—seal, cord, staff—and verse 20 mentions Judah's attempt to 'receive back the pledge' when sending payment. The term implies temporary transfer of valuable items as surety. Cross-linguistic evidence shows 'pledge' (English), 'prenda' (Spanish), 'gage' (French), 'Pfand' (German)—all indicating collateral or security deposit. **PLEDGES AND SECURITY**

en: a-pledge, the-pledge | **es:** la-prenda, prenda | **fr:** le-gage, un-gage | **de:** das-Pfand, ein-Pfand Gen 38:17; Gen 38:18; Gen 38:20

H6163 *Art / N-proper-mp* (2×)

The Arabians or Arabs; collective ethnic designation for desert-dwelling peoples

This collective noun designates Arabian peoples, appearing in 2 Chronicles 26:7 with a ketiv-qere textual variant (minor spelling difference). The term identifies desert-dwelling ethnic groups distinct from settled populations. By the Chronicles period, 'Arabians' functioned as a general designation for the nomadic or semi-nomadic peoples of the desert regions to the south and east of Judah, though it probably encompassed various distinct tribal groups.

(2×) A masculine plural proper noun or gentilicic meaning Arabs or Arabians. Both occurrences are textual variants (ketiv/qere) of the same reference in 2 Chronicles 26:7, where they appear among peoples subdued by King Uzziah. The consistent rendering across languages ('árabes,' 'Arabians') shows this functioned as a standard ethnic-geographic designation. The article 'the Arabs' suggests a recognized collective identity, even if internally diverse. **ARABIAN GENTILICIUM**

en: [ketiv], the-Aravim | **es:** [los-árabes], los-árabes | **fr:** [הָעַרְבִיִּים], [הָעַרְבִים] | **de:** [הָעַרְבִיִּים], [הָעַרְבִים] 2Chr 26:7

עַרְבִי H6163a *N-proper-ms* (2×)

An Arab, Arabian; individual or collective designation for desert/steppe dwellers

This gentilicic adjective describes someone from the desert-steppe regions, an Arab. Isaiah 13:20 prophesies that Babylon will be so desolate 'no Arab will pitch tent there.' Jeremiah 3:2 compares apostate Israel to 'an Arab in the wilderness,' waiting by the roadside like a desert bandit. The term carries connotations of nomadic lifestyle, desert-dwelling, and sometimes predatory opportunism—reflecting settled peoples' stereotypes of their nomadic neighbors.

(2×) A gentilicic adjective/noun meaning Arab or Arabian, designating steppe-dwellers. The Isaiah reference uses it for typical desert nomads who won't camp in ruined Babylon. Jeremiah's simile 'like an Arab in the desert' evokes the image of a desert-dweller waiting to ambush travelers—a negative stereotype emphasizing opportunistic predation. The term identifies both ethnicity and lifestyle, associating Arabs with desert regions and nomadic or semi-nomadic existence. **ARABIAN GENTILICIUM**

en: Arab, like-an-Arab | **es:** como-árabe, árabe | **fr:** [כְּעַרְבִי], [עַרְבִי] | **de:** [כְּעַרְבִי], [עַרְבִי] Isa 13:20; Jer 3:2

עַרְבִי H6163b *Art / N-proper-mp* (6×)

Arabian — a gentilic adjective designating a person or people from Arabia.

The gentilic form 'Arabi identifies an individual or group as Arabian, used both in the singular for a named figure and in the plural for the Arabian peoples as a collective entity. Nehemiah's opponent Geshem is called 'the Arabian' (Neh 2:19; 6:1), marking him as a powerful leader from the Arabian tribal confederacy who opposed Jerusalem's rebuilding. The plural 'the Arabs' appears in Chronicles for Arabian groups who brought tribute to Jehoshaphat (2 Chr 17:11) and later raided Judah during Jehoram's reign (2 Chr 21:16; 22:1). The French

and German glosses retain the untranslated Hebrew forms in brackets, while Spanish 'los árabes' and English 'the Arabs' naturalize the gentilic into their own languages.

Arabian / Arab (gentilicium) (6×) A gentilic adjective meaning 'Arabian' or 'Arab,' identifying a person or people by their Arabian origin. In the singular, it designates Geshem the Arabian, Nehemiah's political adversary (Neh 2:19; 4:7). In the plural, it refers to Arabian tribal groups who brought tribute under Jehoshaphat (2 Chr 17:11) and later invaded Judah during Jehoram's reign (2 Chr 21:16; 22:1). The term functions as a standard ethnic identifier with no pejorative connotation, parallel to other gentilic formations in Biblical Hebrew. **ARABIAN GENTILICIUM**

en: and-the-Arabs, and-the-Aravim, the-Arab | **es:** con-los-árabes, el-árabe, los-árabes | **fr:** [בערבים], [הָעַרְבִי], [הָעַרְבִיאִים] | **de:** [בערבים], [הָעַרְבִי], [הָעַרְבִיאִים] 2Chr 17:11; 2Chr 21:16; 2Chr 22:1; Neh 2:19; Neh 4:7

בִּית הָעַרְבָתִי H6164 *Art / N-proper-ms* (2×)

The Arbathite or Arvathite: gentilicic designation of unknown precise meaning

This gentilicic appears in the lists of David's mighty men (2 Samuel 23:31, 1 Chronicles 11:32), identifying a warrior by geographic or clan origin. The exact referent is uncertain; it might relate to Beth-Arabah (a place in the Jordan depression) or Arvad (a Phoenician coastal city), or it could be a clan name. Some scholars suggest the text originally read 'Beth-Arabathite,' from the town Beth-Arabah. The precise identity remains lost, though it clearly functioned to distinguish this warrior by origin.

(2×) A gentilicic adjective functioning as substantive noun to identify geographic or clan origin. The definite article makes it 'the Arbathite/Arvathite,' marking it as an established designation. Both occurrences identify the same warrior in parallel lists of David's elite fighters. The multilingual consistency ('arbatita,' 'Arbathite') shows translators preserved the Hebrew form, recognizing it as a fixed ethnic or geographic identifier even when its precise reference was unclear. **PERSONAL NAMES**

en: the-Arbathite, the-Arvathite | **es:** el-arbatita, el-arvatita | **fr:** [הערבתי], le-Arbathite | **de:** [הערבתי], der-Arbathite 2Sam 23:31; 1Chr 11:32

עָרַג H6165 *V-Qal-Imperf-3fs* (3×)

to long for, pant after (as a thirsty deer)

This evocative verb captures intense longing or thirsting, like a deer panting for water. Psalm 42 uses it twice in the famous opening: 'As the deer pants for streams of water, so my soul pants for you, O God.' The imagery of an animal desperately seeking water becomes the metaphor for spiritual thirst. Joel 1:20 extends this to wild beasts crying out for water during drought. The verb conveys not mere desire but urgent, physical craving—a longing that consumes the whole being.

(3×) Describes intense longing or panting, particularly the physical craving for water. Psalm 42:1 (verse 2 in Hebrew) opens with the stag panting 'for streams of water' (עַל־אֲפִיקֵי מָיִם), immediately followed by the soul's parallel panting for God. Joel 1:20 uses the same image during devastating drought: even wild beasts 'pant' (תַּעֲרֹג) for God as water sources dry up. The etymology may connect to ascending or bending toward something desired. Translations capture this with 'pant' (English), 'brama/braman' (Spanish 'bellow/cry out'), 'soupirer' (French 'sigh/long for'). **DESIRE AND COVETING**

en: pant, pants | **es:** brama, braman | **fr:** désirer, soupirer | **de:** [תערוג], pants Ps 42:1; Joel 1:20

עָרָד H6166a *N-proper-fs* (4×)

Arad; Canaanite city in the Negev, site of Israel's conflict with its king

A Canaanite city in the southern Negev region, likely modern Tell Arad about 16 miles south of Hebron. Numbers 21:1 and 33:40 record the 'king of Arad' attacking Israel and Israel's subsequent destruction of the Canaanite cities. Joshua's conquest list includes the king of Arad among defeated rulers (12:14). Judges 1:16 mentions Arad in connection with the Kenites' settlement. The Egyptian records reference 'a-ru-da,' confirming the site's ancient importance. The LXX transliterations vary (Arad, Airath, Ader), but the city's identity as a significant Negev stronghold remains consistent across texts.

(4×) Place name for a Canaanite city in the Negev. Numbers 21:1, 33:40 record Israel's conflict with Arad's king during the wilderness period. Joshua 12:14 lists it among conquered cities. Judges 1:16 associates it with the Kenites' territory. The site represents a key Negev settlement on Israel's southern frontier, attested in both biblical and Egyptian sources. **PERSONAL NAMES**

en: Arad | **es:** Arad | **fr:** Arad | **de:** Arad Num 21:1; Num 33:40; Josh 12:14; Judg 1:16

עֶרֶד H6166b *Conj-w / N-proper-ms* (1×)

Arad, a personal name in the tribe of Benjamin (1 Chronicles 8:15)

This Arad is a Benjamite mentioned in 1 Chronicles 8:15, distinct from the more famous Canaanite city of Arad in the Negev. He appears in the genealogy of Benjamin, one of the many descendants traced through the tribe's clans. Greek versions transliterate the name variously (Orēr, Arōd, Arad), reflecting different manuscript traditions. The name itself is not explained in the text, and this individual Arad is otherwise unknown. He is one of the numerous Benjamites whose names are preserved in the Chronicler's effort to document Israel's tribal structure after the exile.

(1×) Arad in 1 Chronicles 8:15 is a Benjamite, listed among the sons of Elpaal in the tribe's genealogy. This is not the Canaanite city of Arad, but a personal name borne by a member of Benjamin. The Greek versions show textual variation (Orēr, Arōd, Arad), suggesting some fluidity in the transmission of the name. No narrative accompanies this mention—Arad is simply part of the genealogical record that anchors Benjamin's post-exilic community to its ancestral past. The Chronicler's lists preserve the memory of families and individuals who might otherwise be forgotten. **PERSONAL NAMES**

en: and-Arad | **es:** y-Arad | **fr:** [ועֶרֶד] | **de:** [ועֶרֶד] 1Chr 8:15

עֲרָד H6167 *N-mpd* (1×)

wild donkeys, untamed asses (Aramaic form used in Daniel)

Daniel 5:21 recounts how Nebuchadnezzar was driven from human society and 'his dwelling was with the wild donkeys.' This Aramaic word for wild ass emphasizes the king's degradation—reduced to living like an animal, grazing with the untamed beasts of the field. The wild donkey is a symbol of freedom and wildness in biblical literature, but here it underscores the humiliation of a once-great monarch. The term is cognate with Hebrew, Syriac, and Aramaic words for the same animal. Spanish uses 'los asnos salvajes,' confirming the sense of undomesticated, free-roaming creatures of the wilderness.

(1×) In Daniel 5:21, this Aramaic word describes the 'wild donkeys' with whom the mad king Nebuchadnezzar lived during his period of insanity. The wild donkey is a creature of the open steppe, untamed and free, and placing the king among them signifies his utter loss of human dignity and reason. Aramaic and Syriac have cognate terms for this animal, which appears elsewhere in Scripture as an image of independence and wilderness. Here, however, the emphasis is on degradation: the mighty emperor eating grass like an ox, dwelling with wild beasts, until he acknowledges the sovereignty of the God of heaven. **DONKEYS AND FOALS**

en: wild-donkeys | **es:** los-asnos-salvajes | **fr:** onagre | **de:** [עַרְדִיא] Dan 5:21

עָרָה H6168 *Conj-w / V-Hitpael-ConjImperf-2fs* (15×)

To lay bare, uncover, strip; also to pour out or empty a vessel; reflexively to strip oneself or spread out.

At its heart this verb means to remove what covers — whether clothing, walls, or the contents of a container. Rebekah 'emptied' her jar at the well (Gen 24:20), the Psalmist cries 'lay bare!' against

Edom's destruction of Jerusalem (Ps 137:7), and Isaiah warns that God will 'lay bare' the foreheads of Zion's daughters (Isa 3:17). The pour-out sense may seem distant from stripping, but both share the idea of exposing or releasing what was contained. French 'dénuder' captures the stripping sense, while Spanish 'derramar' (to pour) and 'arrasar' (to raze) show how the language branches from one root image.

1. lay bare, uncover, strip (Piel) (7×) To lay bare, uncover, or strip: the core Piel sense of removing a covering to expose what lies beneath. Used of stripping a person bare (Isa 3:17), laying foundations bare by tearing down walls (Hab 3:13), and the passionate cry 'Lay bare! Lay bare!' against Jerusalem's destroyers (Ps 137:7). French 'dénuder' and Spanish 'arrasar' both point to forceful, thorough exposure. **STRIPPING AND UNCOVERING**

en: He-will-lay-bare, he-has-stripped, lay-bare | **es:** Arrasad, arrasad, desampares | **fr:** [יערה], [ערה], dénuder | **de:** [יערה], [ערה], [ערות] Ps 137:7; Ps 141:8; Isa 3:17; Isa 22:6

2. pour out, empty (4×) To pour out or empty a vessel, an extension of the uncovering image applied to liquid contents. Rebekah 'emptied' her water jar into the trough (Gen 24:20), the Levites 'emptied' the collection chest (2 Chr 24:11), and the Servant 'poured out his soul to death' (Isa 53:12). Spanish 'derramar' (to pour) and 'vaciar' (to empty) confirm the liquid-transfer sense. **POURING AND SHEDDING**

en: and-emptied, he-poured-out, is-poured | **es:** derramó, sea-derramado, y-vaciaban | **fr:** [הערה], [ויערו], [יערה] | **de:** [הערה], [ויערו], [יערה] Gen 24:20; 2Chr 24:11; Isa 32:15; Isa 53:12

3. expose, reveal (Hifil) (2×) Causative uncovering in a sexual or legal context (Hifil): to cause nakedness to be disclosed or exposed. In Lev 20:18–19 a man 'exposes' a woman's flow or a relative's nakedness. Spanish 'descubrió' and 'desnudó' (uncovered, stripped) mark the forensic, revelatory aspect of this usage. **REVEALING AND DISCLOSING**

en: he-exposed | **es:** descubrió, desnudó | **fr:** il-exposed | **de:** er-exposed Lev 20:18; Lev 20:19

4. strip oneself, spread out (Hitpael) (2×) Reflexive stripping or spreading out (Hitpael): the subject makes himself bare or extends himself outward. The wicked 'spreads himself out' like a flourishing tree (Ps 37:35), and daughter Edom is told to 'strip yourself naked' (Lam 4:21). Spanish 'extendiéndose' (spreading) and 'desnudarás' (strip) reflect both branches of this reflexive sense. **STRIPPING AND UNCOVERING**

en: and-spreading-himself, and-strip-yourself-naked | **es:** y-extendiéndose, y-te-desnudarás | **fr:** [ותתערי], et-de-dénuder | **de:** [ותתערי], und-spreading-sich-selbst Ps 37:35; Lam 4:21

עָרָה H6169 *N-fp* (1×)

bare places, possibly vegetation stripped by the Nile or meadows laid bare

Isaiah 19:7 mentions 'bare places' by the Nile, possibly referring to areas of exposed ground where vegetation has been stripped away, or perhaps to reeds and grasses that are harvested, leaving the banks bare. The Hebrew is uncertain—the Greek translates it as 'reeds' (achei), and some scholars think the original word referred to plant life rather than empty ground. Spanish uses 'lugares desnudos' (naked/bare places). The context is a prophecy of Egypt's desolation, where the Nile's once-fertile banks will fail to produce. Whether bare soil or withered plants, the image is of loss and barrenness.

(1×) Isaiah 19:7 speaks of 'bare places' by the Nile, in a prophecy foretelling Egypt's agricultural collapse. The term is obscure; the Greek understood it as 'reeds,' and some Hebrew manuscripts or interpretations see vegetation here. The Hebrew as transmitted suggests bareness—exposed ground, places stripped of their covering. Spanish 'lugares desnudos' captures the nakedness, the absence of what should be there. In context, this is part of a broader vision of Egypt's rivers drying up, fishermen lamenting, and the land's fertility vanishing—a reversal of Egypt's traditional abundance. **GRASS AND VEGETATION**

en: bare-places | **es:** Lugares-desnudos | **fr:** [ערות] | **de:** [ערות] Isa 19:7

עֲרוּגָה H6170 *Prep-l / N-fpc* (4×)

garden bed, terrace; cultivated plot or raised bed in a garden, especially for aromatic plants

A term for garden beds or terraces—raised, cultivated plots where plants are grown in ordered rows. In Song of Songs, it appears in poetic imagery: 'beds of balsam' (5:13) where the beloved's cheeks are compared to fragrant garden terraces, and 'beds of spices' (6:2) where the lover goes to pasture his flock and gather lilies. Ezekiel uses it metaphorically for the plot where a vine is planted (17:7, 10), representing Jerusalem's territory. The term suggests careful cultivation and ordering, distinct from wild growth—gardens with intentional design and aromatic or valuable plants. Multilingual evidence (Spanish 'lechos,' French 'parterres') preserves the garden-bed imagery.

(4×) Cultivated garden beds or terraces for plants. Song of Songs uses it twice for aromatic 'beds of balsam/spices' (5:13; 6:2) in love poetry comparing the beloved to fragrant gardens. Ezekiel employs it metaphorically (17:7, 10) for the 'bed where it was planted'—the plot containing the allegorical vine (Jerusalem). The term implies ordered, cultivated spaces for valuable plants. **GEOGRAPHY AND SPACE**

en: beds-of, from-beds-of, like-bed-of | **es:** a-los-lechos-de, como-lecho-de, desde-surcos-de | **fr:** aux-parterres, comme-un-parterre, parcelle | **de:** [כערוגת], [לערוגות], [מערגות] Song 5:13; Song 6:2; Ezek 17:7; Ezek 17:10

עָרוֹד H6171 *N-ms* (1×)

wild donkey, untamed ass (likely Aramaic loanword, equivalent to Hebrew pere)

Job 39:5 asks, 'Who has let the wild donkey go free?' using this term, which is likely an Aramaic loanword equivalent to the more common Hebrew 'pere.' The wild donkey is a creature of the open desert, free and untamed, symbolizing independence and the wildness of creation that owes nothing to human control. God's speech in Job 38–41 highlights animals that live outside human dominion, and the wild donkey epitomizes this: no one has domesticated it, no one feeds it, yet it thrives in the wilderness. Spanish 'onagro' (from Latin/Greek) is the technical term for wild ass, confirming the identification.

(1×) In Job 39:5, God asks who has set 'the wild donkey' free—a rhetorical question emphasizing divine sovereignty over creation. This Aramaic-derived term denotes the same animal as Hebrew 'pere,' the untamed ass that roams the desert steppes. Targums and Syriac confirm the identification. The wild donkey in Job is an emblem of freedom: it scorns the city, ignores the driver's shout, ranges the mountains for pasture. It exists entirely outside human systems, a creature whose liberty is God's gift. Spanish 'onagro' and the technical zoological tradition preserve this identity as the Asiatic wild ass. **DONKEYS AND FOALS**

en: the-wild-donkey | **es:** onagro | **fr:** ערוד | **de:** [ערוד] Job 39:5

עֶרְוָה H6172 *N-fs* (54×)

Nakedness, exposure of the body; by extension shame, indecency, or sexual vulnerability

In Hebrew law and narrative, this noun denotes physical nakedness or the exposure of one's body, particularly the private parts. Its most prominent use is in the Levitical phrase 'uncover the nakedness of,' which serves as the standard legal idiom for illicit sexual relations throughout Leviticus 18-20. Beyond the literal sense, it extends figuratively to shame and vulnerability, as when Joseph accuses his brothers of coming to see 'the nakedness of the land' (Gen 42:9). The Spanish 'desnudez' and German 'Bloesse' both capture the dual physical-moral weight this word carries.

1. illicit sexual relations (euphemistic) (34×) Split from sense 126062. Criteria: Legal euphemism 'uncover the nakedness of' denoting prohibited sexual unions in Leviticus 18-20, not referring

to literal bodily exposure
en: nakedness-her, nakedness-of | **es:** Desnudez-de, desnudez-de, la-desnudez-de | **fr:** nudité-de, nudité-sa | **de:** Bloesse-ihr, Bloesse-von Lev 18:6; Lev 18:7; Lev 18:8

2. literal bodily nakedness, physical exposure (17×) Split from sense 126062. Criteria: Actual physical state of being unclothed or exposed, as in Gen 9:22-23 (Ham sees Noah's nakedness)
en: and-nakedness-of, her-nakedness, nakedness-of | **es:** desnudez-de, desnudez-de-ella, desnudez-de-ti | **fr:** et-nakedness-de, nakedness-de, nudité | **de:** Bloesse-von, [ערות], [ערותה] Gen 9:22; Gen 9:23; Gen 42:9; Gen 42:12

3. private parts, exposed area (2×) Refers concretely to the physical genital area that must remain covered, as in the priestly undergarments prescribed to cover 'the flesh of nakedness' (Exod 28:42). In Lamentations 1:8, personified Jerusalem's exposure of her private parts is witnessed by all who once honored her. The French 'nudite' and Spanish 'desnudez' preserve the bodily concreteness here. NAKEDNESS EXPOSURE
en: her-nakedness, nakedness | **es:** desnudez, su-desnudez | **fr:** nakedness, sa-nudité | **de:** [ערותה], nakedness Exod 28:42; Lam 1:8

4. shame, indecency, vulnerability (1×) A figurative extension toward shame, disgrace, and vulnerability detached from literal bodily exposure. Isaiah 20:4 prophesies that Assyria will lead Egyptian captives 'with buttocks uncovered, the nakedness of Egypt,' where the physical image symbolizes national humiliation. Deuteronomy 24:1 uses the related phrase 'indecent thing' (literally 'nakedness of a matter') as grounds for divorce. SHAME AND DISGRACE
en: nakedness-of | **es:** desnudez-de | **fr:** nudité | **de:** [ערות] Isa 20:4

עַרְוָה H6173 *Conj-w / N-fsc* (1×)
dishonor, nakedness, shame (Aramaic cognate of Hebrew 'ervah')
Ezra 4:14 uses this Aramaic word, stating 'it is not fitting for us to see the king's dishonor,' as the adversaries of the Jews write to the Persian king. The term is cognate with Hebrew 'ervah' (nakedness, shame), carrying the sense of exposure and disgrace. The context is political: the letter-writers claim loyalty to the king and say they cannot stand by while he is dishonored (presumably by the rebuilding of Jerusalem, which they portray as a threat). Spanish translates 'deshonra' (dishonor), capturing the social and political dimension of shame. The word evokes vulnerability and loss of dignity.

(1×) In Ezra 4:14, enemies of the Jewish community write to King Artaxerxes, saying 'it is not fitting for us to see the king's dishonor.' This Aramaic term is related to Hebrew 'ervah' (nakedness, shame), conveying exposure, vulnerability, disgrace. The accusers frame their opposition to Jerusalem's rebuilding as loyalty: they cannot tolerate the king being shamed (by a potentially rebellious city). Spanish 'deshonra' rightly emphasizes honor culture—seeing the king dishonored would implicate them in betrayal. The rhetoric is self-serving, but the word reveals how nakedness/dishonor functions as a powerful social sanction. GEOGRAPHY AND SPACE
en: and-nakedness-of | **es:** y-deshonra-de | **fr:** [וערות] | **de:** [וערות] Ezra 4:14

עָרוֹם H6174 *Adj-ms* (16×)
Naked, unclothed — without garments, whether literally stripped or figuratively destitute and exposed
This adjective describes the state of being without clothing, spanning a wide semantic range from primal innocence to abject vulnerability. In Eden, the man and woman are ʿărûmmîm ('naked') without shame (Gen 2:25) — a wordplay on the serpent's ʿārûm ('crafty') that follows immediately. Elsewhere nakedness signals prophetic sign-acts (Isa 20:2–4; Mic 1:8), social destitution (Job 22:6; 24:7, 10), and the radical equality of birth and death: 'Naked I came from my mother's womb, and naked I shall return' (Job 1:21). Isaiah's call to clothe the naked (Isa 58:7) anticipates Jesus' own teaching in Matthew 25:36.

naked, unclothed (16×) Without clothing or covering, used literally of physical nudity and figuratively of destitution or exposure. The term appears in contexts of primordial innocence (Gen 2:25), prophetic symbolic action where walking naked dramatizes coming shame and exile (Isa 20:2–4; Mic 1:8), social injustice against the vulnerable poor (Job 22:6; 24:7, 10), and existential reflection on the human condition (Job 1:21; Eccl 5:14). German renderings occasionally conflate this term with ʿārûm ('crafty'), as seen in the gloss Klugheit, highlighting the famous paronomasia of Genesis 2:25–3:1. NAKEDNESS AND EXPOSURE
en: and-naked, naked, naked-ones | **es:** Desnudo, Desnudos, al-desnudo | **fr:** et-nu, naked, nu | **de:** Klugheit, [ועֲרום], [ועֲרם] Gen 2:25; 1Sam 19:24; Job 1:21; Job 22:6

עָרוּם H6175 *Adj-mp* (11×)
Shrewd or crafty — positively: prudent, sensible (Proverbs); negatively: cunning, devious (Genesis 3:1; Job).
This adjective sits on a razor's edge between wisdom and deception. In Proverbs it is entirely positive: the 'arum person foresees danger and hides (22:3; 27:12), acts with knowledge (13:16), and is contrasted with the fool (pethi) and simpleton. Yet in Genesis 3:1 the serpent is described as 'arum more than any beast of the field' — crafty in the service of deception. Job 5:12 and 15:5 likewise deploy it negatively, speaking of the 'schemes of the crafty' and 'the tongue of the crafty.' The same root thus captures the full spectrum of keen intelligence, from praiseworthy discernment to manipulative guile, and context alone determines which end of the spectrum is in view.

1. prudent, shrewd (positive) (8×) Prudent, shrewd, sensible — describing a person who exercises wise forethought and practical intelligence. Throughout Proverbs this is an unambiguously positive quality: the 'arum person conceals knowledge (12:23), foresees evil and takes refuge (22:3; 27:12), and is the opposite of the naive pethi. Korean '슬기로운' (seulgiroun, 'wise/sagacious') and Arabic مُتَيَقِّظ (dhakiyy, 'intelligent') reflect this commendatory sense. Eight of eleven occurrences carry this meaning. WISDOM AND PRUDENCE
en: a-prudent-one, but-the-prudent, is-prudent | **es:** Astuto, Prudente, prudente | **fr:** et-prudent, prudent | **de:** klug, und-klug Prov 12:16; Prov 12:23; Prov 13:16; Prov 14:8; Prov 14:15

2. crafty, cunning (negative) (3×) Crafty, cunning, devious — describing shrewdness turned to deceptive or manipulative ends. Genesis 3:1 introduces the serpent as 'arum beyond any creature, establishing the negative pole of this word's range. Job 5:12 warns that God frustrates 'the schemes of the crafty' (machshevot 'arumim), and Job 15:5 accuses the wicked of choosing 'the tongue of the crafty.' French 'rusé' and German 'listig' ('sly, wily') capture the pejorative overtone that 'prudent' alone cannot convey. WISDOM AND PRUDENCE
en: crafty, the-crafty | **es:** astuta, astutos | **fr:** prudent, rusé | **de:** klug, listig Gen 3:1; Job 5:12; Job 15:5

עַרְעֵר H6176 *Prep-k / N-ms* (2×)
A bush or shrub, possibly juniper; desert plant symbolizing desolation
This term designates a desert bush or shrub, traditionally identified as juniper though other identifications have been proposed. Jeremiah uses it twice as a symbol of barrenness and isolation: one who trusts in man 'shall be like a bush in the desert' (17:6), and destroyed Moab is told to 'be like a bush in the wilderness' (48:6). The plant represents survival in harsh conditions but without flourishing—a scraggly existence in desolate places, suitable for illustrating spiritual and national barrenness.

(2×) A masculine noun denoting a desert bush or shrub, likely juniper. The consistent 'like a bush/shrub' simile ('como arbusto') in both Jeremiah passages shows it functioned proverbially for desolation and meager survival. The plant grows in harsh desert conditions but doesn't thrive—making it apt imagery for those who trust in human strength rather than God, or for nations facing judgment. Textual variants exist, but the desert-bush identification remains standard. BUSH SHRUB PLANT
en: like-a-bush, like-shrub | **es:** como-arbusto, como-arbusto-en | **fr:** [כערוער], [כערער] | **de:** [כערוער], [כערער] Jer 17:6; Jer 48:6

עַרְעֵר H6177 *Prep-b / N-proper-fs* (16×)

Aroer — fortified city on the Arnon gorge rim, marking Israel's southern boundary in Transjordan

Aroer designates primarily the strategically important city perched on the northern edge of the Arnon River gorge in Moab, serving as the southern boundary marker for Israelite territory east of the Jordan. The site, modern ʿArʿāir, controlled access across the deep Arnon canyon. It appears in boundary descriptions from Moses' conquest (Deut 2:36; 3:12; 4:48) through the tribal allotments (Josh 12:2; 13:9, 16) and into the monarchic period (2 Sam 24:5; 2 Kgs 10:33; 1 Chr 5:8). A second Aroer near Rabbah of Ammon is mentioned in Judges 11:33 and Joshua 13:25, and a third in southern Judah received spoils from David (1 Sam 30:28).

Aroer (place name) (16×) A fortified settlement on the northern rim of the Arnon gorge in Moab, functioning as the southernmost landmark of Israelite Transjordanian territory. Referenced consistently in boundary formulae from Deuteronomy through Kings (Deut 2:36; 3:12; Josh 12:2; 2 Kgs 10:33), its strategic position controlling the Arnon crossing made it a perennial boundary marker. The Mesha Inscription (line 26) confirms Moabite familiarity with the site. A possible second Aroer near Rabbah-Ammon (Judg 11:33; Josh 13:25) and a third in the Negev (1 Sam 30:28) share the name. French and German often leave the Hebrew consonantal form untransliterated. PERSONAL NAMES

en: Aroer, and-in-Aroer, from-Aroer | **es:** Aroer, Desde-Aroer, desde-Aroer | **fr:** Aroer, [בְעֵרְעֵר], [עֵרוֹעֵר] | **de:** Aroer, [בְעֵרְעֵר], [עֵרוֹעֵר] Num 32:34; Deut 2:36; Deut 3:12; Deut 4:48; Josh 12:2

עָרוּץ H6178 *Prep-b / N-fsc* (1×)

dreadful, terrible (adjective describing a fearsome ravine or gorge)

Job 30:6 describes the destitute as living 'in the most dreadful of ravines,' using this adjective to convey terror and awfulness. The word may be a passive participle meaning 'feared' or 'dreaded,' applied to a landscape so harsh and frightening that it becomes the refuge only of the desperate. The term evokes not just physical danger but the eerie, fearsome quality of desolate canyons where outcasts hide. Spanish uses 'en barranco' (in the ravine), focusing on the geographical feature, while the Hebrew emphasizes the ravine's dreadfulness. Job is recounting the degradation of those who once scorned him—people reduced to dwelling in terrifying, uninhabitable places.

(1×) Job 30:6 uses this adjective to describe ravines or gorges so dreadful that only the most desperate outcasts live there. The term likely derives from a root meaning 'to fear' or 'to dread,' making this a passive participle: 'dreaded ravines.' The context is Job's lament over those who mock him—people so degraded they dwell in frightful, desolate canyons. These are not ordinary valleys but places of terror, perhaps haunted or cursed in the ancient imagination. Spanish 'barranco' names the place, while the Hebrew stresses its fearsome character—an environment so harsh it mirrors the social abyss of its inhabitants. GEOGRAPHY AND SPACE

en: in-gorge-of | **es:** En-barranco-de | **fr:** dans-בְעָרוּץ | **de:** [בְעָרוּץ] Job 30:6

עֵרִי H6179 *Prep-l / N-proper-ms* (2×)

Eri: son of Gad, eponymous ancestor of the Erite clan

Eri appears as one of Gad's sons in the genealogical lists of Genesis 46 and Numbers 26. As an eponymous ancestor, he gave his name to the Erite clan counted among the Gadites during the wilderness census. These genealogies served to organize tribal identity and land inheritance, making such names foundational to Israel's social structure. The Septuagint's varied transliterations reflect the challenges of rendering Hebrew names into Greek.

(2×) A masculine proper noun designating a son of Gad and his descendant clan. The prepositional phrase 'to Eri' in Numbers 26:16 introduces the Erite clan derived from him. The consistent transliteration across languages preserves the personal name, while the Numbers context ('of Eri' or 'to Eri') marks clan organization. Both occurrences serve genealogical and administrative functions, anchoring one of Gad's subdivisions in the family tree and tribal census. PERSONAL NAMES

en: Eri, to-Eri | **es:** Eri, de-Eri | **fr:** Eri, à-Eri | **de:** Eri, zu-Eri Gen 46:16; Num 26:16

עֵרִי H6180 *Art / N-proper-ms* (1×)

the Erite, collective gentilic denoting the clan descended from Eri (Numbers 26:16)

Numbers 26:16 lists 'the Erite' as one of the clans of Gad, descended from Eri. The term is a gentilic (ethnic/clan adjective) used collectively with the article to denote the family group. In the wilderness census, each tribe is subdivided into clans, and this is one such subdivision within Gad. The name Eri itself is otherwise obscure, known only from this genealogical context. Greek transliterates it as Addei. The Erites are part of the tribal structure that organizes Israel's military and social life during the wilderness period and the conquest.

(1×) In Numbers 26:16, 'the Erite' designates the clan descended from Eri, a son of Gad. This gentilic form (with the definite article) functions as a collective noun, referring to the whole family group. The wilderness census counts each tribe by its constituent clans, and the Erites are one such lineage within Gad. Nothing else is recorded about Eri or his descendants, but their inclusion in the census ensures they are recognized as a legitimate part of Israel's tribal inheritance. The Greek Addei reflects a variant pronunciation, common in genealogical transmission. PERSONAL NAMES

en: the-Erite | **es:** los-eritas | **fr:** le-Erite | **de:** der-Erite Num 26:16

עֶרְיָה H6181 *N-fs* (6×)

Nakedness, bareness — the state of being unclothed, used literally and figuratively of exposure and vulnerability.

Denotes the condition of being naked or exposed, carrying overtones of shame, destitution, and vulnerability. Ezekiel's extended allegory of Jerusalem as an abandoned infant and later an unfaithful wife makes heavy use of this word: the foundling girl was 'naked and bare' (Ezek 16:7), a state from which God rescued her, but to which He threatens to return her as punishment for her infidelity (Ezek 16:22, 39; 23:29). Micah uses it of the town Shaphir going forth in 'nakedness and shame' (Mic 1:11). Habakkuk 3:9 applies it strikingly to God's bow being 'laid bare' — stripped of its cover and ready for battle. Hindi 'nirvstra/nagna' and Spanish 'desnudez' both capture the core sense of utter exposure.

nakedness, bareness (6×) The state of being unclothed or exposed, encompassing both literal bodily nakedness and figurative vulnerability or destitution. Ezekiel deploys the term repeatedly in his allegory of Jerusalem as a woman stripped bare — first as an exposed foundling (Ezek 16:7), then as a punished adulteress returned to her original shame (Ezek 16:22, 39; 23:29). Micah's oracle pictures the town Shaphir marching into exile in 'nakedness and shame' (Mic 1:11). The word consistently pairs exposure with disgrace, making it a term of covenant judgment as much as physical description. NAKEDNESS AND EXPOSURE

en: and-bare, bare, nakedness- | **es:** Desnudo, desnudez, y-descubierta | **fr:** et-nu, nu | **de:** [וְעֶרְיָה], [עֶרְיָה] Ezek 16:7; Ezek 16:22; Ezek 16:39; Ezek 23:29; Mic 1:11

עֲרִיסָה H6182 *N-fpc / 2mp* (4×)

dough, coarse meal; the first portion of kneaded dough or meal offered to God

A term of uncertain meaning, traditionally understood as dough or coarse meal, referring to the first portion offered to God. Numbers 15:20-21 commands offering 'the first of your dough' to the Lord—a contribution from the first processing of grain into food. Nehemiah 10:37 includes 'the first of our dough' among offerings brought to the priests. Ezekiel 44:30 assigns this firstfruit to the priests. The term may derive from a root related to beds or troughs (where dough was kneaded), or possibly represent barley meal or wheat meal in early

processing stages. The consistent context is firstfruits offerings from grain processing.

(4×) Dough or coarse meal, specifically the firstfruits portion offered to God. Numbers 15:20-21 establishes the offering of 'first of your dough' as a perpetual statute. Nehemiah 10:37 and Ezekiel 44:30 confirm this practice of giving the first processed grain to the priests. The four occurrences uniformly refer to this firstfruit obligation from grain products, whether understood as kneaded dough or early-stage meal. **FOOD AND NOURISHMENT**

en: our-dough, your-dough | **es:** masas-de-nosotros, vuestra-masa, vuestras-masas | **fr:** [עֲרִיסֹתֵינוּ], pâte, ton-dough | **de:** [עֲרִיסֹתֵינוּ], [עֲרִסוֹתֵיכֶם], dein-dough Num 15:20; Num 15:21; Neh 10:37; Ezek 44:30

עָרִיף H6183 *Prep-b / N-mpc / 3fs* (1×)

clouds (possibly thick, dark clouds that obscure light)

Isaiah 5:30 warns of a coming darkness: 'if one looks to the land, behold, darkness and distress, and the light is darkened in its clouds.' This rare noun refers to clouds, possibly the thick, heavy kind that blot out the sun. One scholar proposes emending the text to read 'through its brightness,' referring instead to the land, but the transmitted Hebrew has 'clouds.' The image is apocalyptic—light swallowed by ominous cloud cover, symbolizing judgment and gloom. Spanish uses 'por sus nubes' (by/through its clouds), maintaining the meteorological reference. The verse closes Isaiah's woe oracles with a vision of deepening doom.

(1×) Isaiah 5:30 mentions 'clouds' that darken the light, as part of a vision of coming judgment. The noun is rare and its exact nuance debated, but it clearly refers to cloud cover—probably thick, oppressive clouds that obscure the sun. Some scholars suggest textual emendation, but the Hebrew as it stands points to atmospheric gloom: the land is in darkness and distress, and even the light is swallowed by clouds. Spanish 'sus nubes' confirms the meteorological sense. In prophetic imagery, such clouds often symbolize divine wrath or the darkness of exile and catastrophe. **CLOUDS AND SKY**

en: in-its-clouds | **es:** por-sus-nubes | **fr:** [בְּעֲרִיפֶיהָ] | **de:** [בְּעֲרִיפֶיהָ] Isa 5:30

עָרִיץ H6184 *Adj-mpc* (20×)

Awe-inspiring, terror-striking; usually of ruthless tyrants or violent oppressors.

An adjective that conveys fearsome, overwhelming power — almost always in a negative sense. In the prophets and wisdom literature, עָרִיצִים are the ruthless ones: the violent oppressors who crush the poor (Job 6:23; 15:20; 27:13), the foreign tyrants whom God will bring against proud nations (Ezekiel 28:7; 30:11; 31:12). Isaiah uses the word for the Chaldean hordes and, by contrast, for 'awe-inspiring nations' who will honor God (25:3). Intriguingly, Jeremiah 20:11 applies it positively to the LORD himself — 'like a dread warrior' (כְּגִבּוֹר עָרִיץ) — revealing that the root meaning is not inherently evil but about overwhelming, terrifying power.

1. ruthless tyrant or oppressor (18×) A ruthless tyrant, violent oppressor — the dominant, morally negative usage. Used substantively in the plural (עָרִיצִים) throughout Job, Psalms, Isaiah, and Ezekiel for those who wield power cruelly. Job 15:20 describes the wicked as writhing in torment 'all the years stored up for the ruthless one.' Ezekiel repeatedly calls the Babylonians 'the most ruthless of nations' (עָרִיצֵי גּוֹיִם, 28:7; 30:11; 31:12; 32:12). Spanish 'opresores' and 'violentos,' French 'violents,' and German 'Gewalttätige' all capture this sense of tyrannical brutality. **TERROR AND AWE**

en: and-it-shall-be, and-ruthless-ones, for-ruthless | **es:** el-tirano, los-violentos-de, opresores | **fr:** et-violent, violent, violents | **de:** Gewalttaetige, Gewalttaetiger, [לְעָרִיץ] Job 6:23; Job 15:20; Job 27:13; Ps 37:35; Ps 54:3

2. awe-inspiring, terrifyingly powerful (2×) Awe-inspiring or terrifyingly powerful — an older, more neutral sense focused on the capacity to evoke dread through sheer might rather than moral oppression. In Jeremiah 20:11, the prophet encouragingly applies this word to the LORD: 'the LORD is with me like a dread warrior' (כְּגִבּוֹר עָרִיץ), where the fearsome quality is a source of comfort. Proverbs 11:16 pairs the 'ruthless' with those who gain riches, possibly preserving a sense closer to 'formidable' or 'fierce' without direct moral condemnation. The word's semantic range thus spans from divine awe to human cruelty. **TERROR AND AWE**

en: and-ruthless-men, fearsome | **es:** poderoso, y-violentos | **fr:** et-עָרִיצִים, violent | **de:** Gewalttaetiger, [עָרִיצִים] Prov 11:16; Jer 20:11

עֲרִירִי H6185 *Adj-ms* (4×)

childless, stripped; bereft of offspring, without heir or descendants

An adjective meaning childless or stripped, specifically denoting one without descendants. Genesis 15:2 captures Abraham's anguish: 'I continue childless,' fearing he will die without an heir. Jeremiah pronounces judgment on Jeconiah: 'Write this man down as childless' (22:30)—not literally without children, but dynastically, as none would succeed him on David's throne. Leviticus 20:20-21 declares that certain forbidden unions will result in being 'childless'—dying without offspring as divine punishment. The term expresses the devastating ancient Near Eastern condition of having no descendants to carry on one's name and inheritance.

(4×) Childless, without descendants or heir. Genesis 15:2 voices Abraham's fear of dying childless without inheritance. Leviticus 20:20-21 prescribes childlessness as punishment for illicit unions. Jeremiah 22:30 pronounces Jeconiah 'childless' in the dynastic sense—no descendant would reign. All four contexts emphasize the tragedy or judgment of lacking offspring, cutting off one's line and legacy. **BEREAVEMENT CHILDLESSNESS**

en: childless | **es:** sin-hijos | **fr:** [עֲרִירִי], childless, sans-enfant | **de:** [עֲרִירִי], childless, kinderlos Gen 15:2; Lev 20:20; Lev 20:21; Jer 22:30

עָרַךְ H6186a *Conj-w / V-Qal-ConsecImperf-3mp* (70×)

To arrange, set in order, draw up in battle array, prepare a table, or compare in value; fundamentally about placing things in proper arrangement.

At its core, עָרַךְ means to arrange or set things in their proper place — but the places where ancient Israelites needed order were remarkably varied. A priest arranges wood on the altar (Lev 1:7), a commander arrays troops for battle (Judg 20:20), a host prepares a table (Ps 23:5), and a sage compares the value of wisdom against gold (Job 28:17-19). Arabic ʿ preserves the military connection ('contend in battle'), while Swahili -panga ('arrange, plan') captures the organizing core. The famous line 'you prepare a table before me in the presence of my enemies' (Ps 23:5) brilliantly condenses two senses — the domestic act of setting a table and the military context of doing so amid hostile forces.

1. arrange in order (32×) To arrange or set things in proper order, especially in cultic and domestic contexts. This is the broadest and most frequent sense: Abraham arranges wood on the altar (Gen 22:9), priests arrange showbread on the table (Exod 40:23), and Aaron arranges lamps (Exod 27:21). Leviticus uses it repeatedly for laying out pieces of a sacrifice in order upon the wood (Lev 1:7-8, 12). Arabic ʿ ('put in order') and Swahili -panga ('arrange') both match this methodical, careful placement. The emphasis falls on proper sequence and right positioning — things placed where they belong. **ARRANGE ORDER BATTLE**

en: and-arranged, and-he-shall-arrange, and-set-in-order-it | **es:** Prepara, Y-dispondrán, Y-puso-en-orden | **fr:** –arranger, devra-arranger, disposer | **de:** aufstellen, der-ordnete-an, er-soll-anordnen Gen 22:9; Exod 27:21; Exod 40:4; Exod 40:23; Lev 1:7

2. draw up for battle (24×) To draw up or array troops in battle formation. When Israel 'arranged battle' against Benjamin (Judg 20:20, 22, 30, 33) or when Abijah 'set the battle in array' (2 Chr 13:3), the verb describes the deliberate marshaling of soldiers into fighting order. Arabic cognate ʿ ('battle-ground') and the idiom ʿ ('contend in battle') preserve this military register. Korean 전열을 갖추다 ('form battle ranks') captures the image well. Jeremiah's oracle depicts Babylon's enemies told to 'arrange against her round about' (Jer 50:14). The sense extends from the act of arranging to the state of being arrayed — soldiers standing in ordered ranks. **ARRANGE ORDER BATTLE**

en: and-arranged, and-arrayed, and-drew-up | **es:** Y-formó, dispongan, dis-

puesto | **fr:** et-arranged, et-disposer, et-il-tira-en-haut | **de:** [ערוך], arrayed, aufstellen Gen 14:8; Judg 20:20; Judg 20:22; Judg 20:30; Judg 20:33

3. prepare a table (9×) To prepare or set up, especially a table or provisions, and by extension to present one's case. The shepherd psalm's 'you prepare a table before me' (Ps 23:5) is the iconic example. Job declares 'I have prepared my case' (Job 13:18), and the psalmist says 'in the morning I will arrange my prayer before you' (Ps 5:3). Arabic ʿ ('prepare, make ready') and Swahili -andaa ('make ready') isolate this preparatory nuance from mere physical ordering. Psalm 78:19 asks skeptically whether God 'can prepare a table in the wilderness,' linking provision with divine power. **ARRANGE ORDER BATTLE**

en: I-have-prepared, I-prepare-, I-set-in-order | **es:** dispondré-, disponer, he-dispuesto | **fr:** disposer, ranger, à-ranger | **de:** [ערכתי], aufstellen, du-bereitest Job 13:18; Ps 5:3; Ps 23:5; Ps 78:19; Ps 132:17

4. compare or equal (5×) To compare, match, or equal in value — a figurative extension where the 'arranging' becomes placing things side by side for evaluation. Job asks 'can gold or crystal equal it?' (Job 28:17) and declares that no precious stone 'can compare' to wisdom (Job 28:19). The psalmist affirms 'who in the skies can be compared to the LORD?' (Ps 89:6), and Isaiah challenges 'to whom will you liken God?' (Isa 40:18). Arabic قارَ ('compare') and Korean 비교하다 ('compare') capture this evaluative sense. The metaphor is of setting two things in a row to measure them against each other — arrangement repurposed as assessment. **ARRANGE ORDER BATTLE**

en: can-compare, comparing, equals-it | **es:** comparación, la-igualará, le-compararеis | **fr:** disposer, ranger | **de:** [יערכנה], aufstellen, comparing Job 28:17; Job 28:19; Ps 40:5; Ps 89:6; Isa 40:18

עָרַךְ H6186b *Conj-w / V-Hifil-ConjPerf-3ms* (6×)

To assess value, appraise (Hifil) — priestly valuation of persons or property dedicated to YHWH.

The Hifil conjugation of 'arakh used as a technical term for priestly monetary assessment. In the Levitical legislation of Leviticus 27, when a person, animal, or house is dedicated to YHWH by a vow, the priest must set its monetary value according to prescribed scales. The priest 'assesses' the person (Lev 27:8, 12, 14), establishing what must be paid to redeem the dedicated object. This valuation function belongs exclusively to the priest, making the Hifil form a term of sacral-economic administration. The sole occurrence outside Leviticus is 2 Kings 23:35, where Jehoiakim 'assessed the land' to raise Pharaoh Neco's tribute — a secular appropriation of cultic taxation language. Spanish 'valuará' and French 'valeur' both render the appraisal sense directly.

to assess value, appraise (Hifil) (6×) The Hifil stem of 'arakh functioning as a technical term for priestly valuation: setting a monetary worth on persons, animals, or property vowed to YHWH. Five of six occurrences cluster in Leviticus 27 (vv. 8, 8, 12, 14, 14), where the priest determines redemption prices according to the votary's means. The sixth, 2 Kings 23:35, extends the concept to royal taxation when Jehoiakim 'assessed the land' to pay Pharaoh Neco's tribute — borrowing sacral vocabulary for state fiscal administration. **WEIGHING AND EVALUATING**

en: and-shall-value, and-shall-value-it, he-assessed | **es:** Y-valuará, entonces-la-valuará, lo-valuará | **fr:** devra-valeur-lui, et-devra-valeur, et-devra-valeur-cela | **de:** er-assessed, soll-Wert-ihn, und-soll-Wert Lev 27:8; Lev 27:12; Lev 27:14

עֵרֶךְ H6187 *Prep-k / N-msc / 3ms* (33×)

Valuation or assessed worth (priestly estimation); arrangement, row, or orderly set; a peer or equal in rank.

The Hebrew noun erekh fundamentally concerns ordering and assessment. In nearly all its occurrences it denotes the monetary valuation a priest sets on a person or animal dedicated to the LORD by vow, a graded scale spelled out in Leviticus 27. Spanish valuacion, French estimation, and German Schaetzung converge on the appraisal concept. But the root also carries an older spatial sense: objects arranged in a row, as with the showbread on the tabernacle table (Exod 40:23). A single poetic occurrence in Psalm 55:13 uses erekh to mean 'my equal' — a strikingly relational extension of a word rooted in measurement.

1. valuation, estimated worth (28×) The monetary or ritual valuation set by the priest under the vow-and-dedication system of Leviticus 27 and related passages. With 28 occurrences, this overwhelmingly dominant sense designates the assessed worth of a person, animal, or property dedicated to the LORD, graded by age, sex, and economic capacity (Lev 27:2-8). Spanish valuacion, French estimation, and German Schaetzung all cluster around the appraisal concept. The phrase ke-erkekha ('according to your valuation') recurs as a formulaic marker, always pointing to the priest's authoritative assessment (Lev 5:15, 18; 6:6; Num 18:16). **WEIGHING AND EVALUATING**

en: according-to-your-valuation, by-your-valuation, valuation | **es:** conforme-a-tu-valuación, según-tu-valuación, según-valuación-tuya | **fr:** par-ton-estimation, par-ton-valuation, selon-ton-estimation | **de:** Schaetzung, dein-Schaetzung, durch-dein-Schaetzung Lev 5:15; Lev 5:18; Lev 6:6; Lev 27:2; Lev 27:3

2. arrangement, order, row (4×) A physical arrangement, row, or orderly set of objects — the spatial sense from which the word's evaluative meaning likely derived. Only 4 occurrences survive: the showbread arranged in rows on the tabernacle table (Exod 40:4, 23), a complete suit of garments laid out for a Levite (Judg 17:10), and Job 41:12, where erekh describes the symmetry or bodily proportion of Leviathan. Spanish disposicion, French arrangement, and German Anordnung capture the spatial ordering. The connection to sense 1 is organic: to value something is to place it in its proper order or rank. **GEOGRAPHY AND SPACE**

en: and-set-of, arrangement-of, his-proportion | **es:** disposición-de, su-disposición, y-un-conjunto-de | **fr:** arrangement-de, et-placer-de, son-arrangement | **de:** [ערכו], arrangement-von, sein-arrangement Exod 40:4; Exod 40:23; Judg 17:10; Job 41:12

3. equal, equivalent person (1×) A peer, equal, or person of comparable rank — an interpersonal extension appearing only in Psalm 55:13, where the psalmist laments betrayal by ke-erki, 'one like my equal,' a companion of the same standing. Spanish igual, French egal, and German Gleicher all render this with straightforward equivalence vocabulary. The leap from 'assessed worth' to 'one assessed as equal to me' is a natural metaphorical extension, making this rare sense a bridge between the word's quantitative and relational dimensions. **EQUAL SAME WORTH**

en: my-equal | **es:** como-mi-igual | **fr:** comme-estimation | **de:** mein-equal Ps 55:13

עָרַל H6188 *Conj-w / V-Qal-ConjPerf-2mp* (2×)

To count or regard as uncircumcised; to treat fruit as forbidden or to expose shamefully

This denominative verb means to treat something as uncircumcised or forbidden. In Leviticus 19:23, it commands Israelites to 'regard as uncircumcised' (forbidden) the fruit of newly planted trees for three years. In Habakkuk 2:16, a disputed text, it possibly means 'be exposed' or 'show yourself uncircumcised' as shameful exposure, though many emend to 'stagger' or 'reel.' The verb takes the concept of uncircumcision—culturally associated with defilement—and applies it metaphorically to forbidden fruit or shameful exposure.

(2×) A Qal denominative verb meaning to count or treat as uncircumcised/forbidden. The Leviticus usage establishes a ritual-agricultural law: new trees' fruit is 'uncircumcised' (off-limits) for three years. The multilingual evidence shows both the ritual sense ('contaréis como incircunciso') and the exposure sense ('muestra tu incircuncisión'). The Habakkuk text is uncertain; ancient versions and modern emendations vary, but the concept of shameful exposure fits the judgment context. **UNCIRCUMCISION**

en: and-be-exposed, and-you-count-as-uncircumcised | **es:** y-contaréis-como-incircunciso, y-muestra-tu-incircuncisión | **fr:** et-prépuce, et-tu-compter-comme-uncircumcised | **de:** [והערל], und-du-zaehlen-wie-uncircumcised Lev 19:23; Hab 2:16

עָרֵל H6189 *Adj-msc* (35×)

Uncircumcised — literally of persons; figuratively of closed hearts, lips, or ears; of forbidden fruit

The adjective עָרֵל ('uncircumcised') is far more than a physical descriptor in the Hebrew Bible — it is a loaded theological and ethnic marker. Literally, it identifies males who have not undergone circumcision, making them outsiders to the Abrahamic covenant (Gen 17:14). The Philistines are 'the uncircumcised' par excellence (Judg 14:3; 1 Sam 17:26), and Ezekiel consigns entire nations to the pit of 'the uncircumcised' (Ezek 32:19-32). Metaphorically, Moses protests that he has 'uncircumcised lips' (Exod 6:12), Jeremiah warns of 'uncircumcised ears' (Jer 6:10), and Leviticus declares the fruit of newly planted trees 'uncircumcised' for three years (Lev 19:23).

1. literally uncircumcised (of persons) (27×) Literally uncircumcised — describing males or peoples who lack physical circumcision, used especially of the Philistines and other non-Israelite nations as a term of ethnic and covenantal reproach. Genesis 17:14 decrees that every uncircumcised male shall be cut off from his people. The Philistines are called 'the uncircumcised' in 1 Samuel 17:26 and 31:4. Ezekiel 28-32 repeatedly consigns nations to lie with 'the uncircumcised' in death. Spanish 'incircunciso,' French 'incirconcis,' and German 'unbeschnitten' all mark the literal physical sense. UNCIRCUMCISION

en: the-uncircumcised, uncircumcised | **es:** el-incircunciso, incircunciso, incircuncisos | **fr:** [הערלים], [ערלים], le-incirconcis | **de:** der-uncircumcised, unbeschnitten Gen 17:14; Exod 12:48; Lev 19:23; Lev 26:41; Josh 5:7

2. figuratively closed or insensitive (7×) Figuratively closed, blocked, or insensitive — used in construct state with body parts to describe spiritual dullness or inability. Moses says he has 'uncircumcised lips' (Exod 6:12, 30), meaning he cannot speak persuasively. Jeremiah 6:10 speaks of ears that are 'uncircumcised' and cannot hear God's word. Ezekiel 44:7-9 denounces those 'uncircumcised in heart and flesh.' The metaphor extends circumcision from a physical sign to an inner reality, a theme Paul will later develop in Romans 2:28-29. GEOGRAPHY AND SPACE

en: and-uncircumcised-of, are-uncircumcised-of, uncircumcised-of | **es:** e-incircunciso-de, e-incircuncisos-de, incircunciso-de | **fr:** [וערל], [וערלי], [ערל] | **de:** Unbeschnittene, [ערלי], unbeschnitten Exod 6:12; Exod 6:30; Jer 9:26; Ezek 44:7

3. forbidden fruit of young trees (1×) Applied to the forbidden fruit of young trees — Leviticus 19:23 commands Israel to regard the fruit of newly planted trees as 'uncircumcised' (עֲרֵלִים) for three years, treating the produce as impure and off-limits. Just as a foreskin must be removed before a male enters the covenant, so the first fruits must be withheld before the tree's produce can be consecrated. This agricultural application is unique to this single passage but reveals how deeply the circumcision metaphor permeated Israelite thought. UNCIRCUMCISION

en: uncircumcised | **es:** incircunciso | **fr:** [ערלה] | **de:** [ערלה] Jer 6:10

עָרְלָה H6190 *N-fs* (16×)

Foreskin — the prepuce removed in circumcision; figuratively, the 'covering' of the heart or fruit trees

A feminine noun denoting the fold of skin removed during the rite of circumcision, central to the Abrahamic covenant (Gen 17:11-25). David famously brings a hundred Philistine foreskins as a bride-price for Michal (1 Sam 18:25, 27). Beyond the anatomical sense, the word carries striking figurative force: Moses commands Israel to 'circumcise the foreskin of your heart' (Deut 10:16; Jer 4:4), while Leviticus 19:23 applies it to the first fruits of newly planted trees, deemed 'uncircumcised' for three years. Spanish 'prepucio' and French 'prepuce' preserve the literal anatomical meaning, but German 'Vorhaut' (fore-skin) mirrors the Hebrew etymology most closely.

foreskin, prepuce (16×) The foreskin or prepuce, the fold of skin covering the glans of the penis, removed as the physical sign of covenant membership. Used literally of the tissue itself in circumcision narratives (Gen 17:11, 14, 23-25; Exod 4:25; Josh 5:3) and as trophies of warfare (1 Sam 18:25, 27; 2 Sam 3:14). Figuratively extended to the 'foreskin of the heart' denoting spiritual insensitivity or obstinacy (Deut 10:16; Jer 4:4; 9:25), and to fruit trees whose early yield is treated as 'uncircumcised' and forbidden for three years (Lev 19:23). GEOGRAPHY AND SPACE

en: foreskin, foreskin-its, foreskin-of | **es:** con-prepucio, los-prepucios, los-prepucios-de | **fr:** [בערלה], [ערלות], foreskin | **de:** Vorhaut-sein, Vorhaut-von, [בערלה] Gen 17:11; Gen 17:14; Gen 17:23; Gen 17:24; Gen 17:25

עָרַם H6191 *V-Hifil-Imperf-3ms* (5×)

to be shrewd, crafty, or prudent; to act with cunning or discernment

A verb spanning the morally ambiguous territory between wisdom and cunning. In 1 Sam 23:22, Saul warns that David 'is exceedingly crafty' — here the word carries a negative, threatening sense. Yet in Proverbs, the same root takes on positive coloring: the naive 'becomes prudent' through correction (Prov 19:25), and heeding reproof makes one shrewd (Prov 15:5). In Ps 83:3, enemies 'make crafty their counsel' against God's people. Spanish distinguishes 'astuto' (cunning) from 'prudente' (prudent), revealing the dual moral valence that makes this word so contextually rich.

(5×) To be shrewd or crafty in a negative sense — to act with cunning, guile, or deceptive cleverness. Saul's warning about David in 1 Sam 23:22 ('he is exceedingly crafty') and the enemies' scheming in Ps 83:3 ('they make crafty their counsel') exemplify hostile, manipulative shrewdness. Spanish 'astuto' and French 'rusé' capture this calculating quality. WISDOM AND PRUDENCE

en: becomes-prudent, cunning, he-is-cunning | **es:** astuto, es-astuto, se-hace-prudente | **fr:** il-est-rusé, rusé, être-rusé | **de:** [ערם], cunning, er-ist-cunning 1Sam 23:22; Ps 83:3; Prov 15:5; Prov 19:25

עָרַם H6192 *V-Nifal-Perf-3cp* (1×)

to be heaped up, piled up (Niphal, of water or other substances)

Exodus 15:8 celebrates the miracle at the Red Sea: 'The waters were heaped up... the floods stood upright as a heap.' This Niphal verb describes water piling up vertically, defying gravity as God blows with His breath. Cognate languages (Sabean, Arabic, Aramaic, Syriac) share roots related to heaps, dams, and piles. The imagery is of water forming a wall or mound, creating a path through the sea. Spanish 'se amontonaron' (they piled up) and French 'piled up' both capture the sense of accumulation and vertical stacking. It is a miraculous reversal of water's natural flow.

(1×) Exodus 15:8 uses this Niphal verb to describe how 'the waters were heaped up' when God parted the Red Sea. The verb conveys piling or stacking, as if the sea became a solid heap or wall. Cognates in Sabean, Arabic, and Syriac refer to dams, heaps, or embankments, confirming the sense of accumulated mass. The miracle is that fluid water behaves like solid matter, standing upright in defiance of nature. Spanish 'amontonaron' and French 'piled up' preserve the vertical, heaped imagery. This is Israel's founding deliverance—water transformed into walls by the breath of God. ASCENDING MOVEMENT

en: were-piled-up | **es:** se-amontonaron | **fr:** étaient-piled-en-haut | **de:** waren-piled-hinauf Exod 15:8

עָרֹם H6193 *Prep-b / V-Qal-Inf / 3mp* (1×)

craftiness, cunning, shrewd wisdom used for deceptive ends

Job 5:13 declares that God 'catches the wise in their own craftiness,' quoted by Paul in 1 Corinthians 3:19. This noun denotes cunning or shrewdness, the clever scheming of those who think themselves too smart to be caught. The root is related to 'ormah' (craftiness) and may derive from the idea of being shrewd or prudent. The context in Job is ironic: human cleverness becomes a trap when God intervenes. Spanish 'en su astucia' (in their cunning) and the idea of 'craftiness' both convey intelligence turned toward deceptive or self-serving ends. It is wisdom without righteousness.

(1×) Job 5:13 says God 'catches the wise in their craftiness,' using this noun to denote cunning or clever scheming. The term is related to 'ormah' (prudence, shrewdness), often with a negative connotation

when it becomes mere cleverness for selfish gain. Paul quotes this verse in 1 Corinthians 3:19, applying it to human wisdom that opposes God. Spanish 'astucia' captures the sense of cunning intelligence—mental agility used for deceptive purposes. The irony is that craftiness, no matter how sophisticated, becomes the snare of those who rely on it instead of fearing God. **DECEIT AND TREACHERY**
en: in-their-craftiness | **es:** en-su-astucia | **fr:** dans-בערמם-eux | **de:** [בערמם] Job 5:13

עַרְמָה H6194 *Prep-m / N-fpc* (11×)
A heap or pile, used of grain stores, rubbish mounds, and ruins
Denotes a mound formed by accumulation — whether of harvested grain, rubble, or destroyed buildings. In Ruth 3:7, Boaz lies down at the end of a grain heap after winnowing, a scene rich with harvest imagery. Haggai 2:16 uses the word for a grain pile that disappoints expectations. In Nehemiah 3:34 and Jeremiah 50:26 it shifts to rubble and ruin-heaps, where the Spanish 'montón' and French 'monceau' both capture the sense of a formless mass piled up.

heap, pile (11×) A heap or pile of material, whether grain stored after harvest (Ruth 3:7; Hag 2:16; Neh 13:15), rubble from demolished walls (Neh 3:34), or ruins of a conquered city (Jer 50:26). The Song of Songs (7:3) employs it poetically for a heap of wheat. Cross-linguistically, translations converge on 'heap/mound' imagery — Spanish 'montón,' French 'monceau/tas' — confirming a single broad sense covering any accumulated pile. **HEAPS AND MOUNDS**
en: from-heaps-of, heap-of, heaps | **es:** de-montón-de, el-montón, los-montones | **fr:** [ערמים], le-monceau, les-tas | **de:** [הערמות], [מערמות], [ערמות] Ruth 3:7; 2Chr 31:6; 2Chr 31:7; 2Chr 31:8

עָרְמָה H6195 *N-fs* (5×)
craftiness, cunning, or prudence; shrewdness applied either deceptively or wisely
The noun form of the root meaning 'to be shrewd,' carrying the same dual moral charge as its verbal counterpart. In Exodus 21:14 it describes lethal premeditation — killing 'with cunning' — and in Josh 9:4 the Gibeonites act 'with craftiness' to deceive Israel. Yet Proverbs reclaims the word positively: wisdom offers 'prudence to the simple' (Prov 1:4), and personified Wisdom declares 'I dwell with prudence' (Prov 8:12). Spanish 'astucia' and German 'Klugheit' split along the same moral axis, revealing how context determines whether this quality is vice or virtue.

(5×) Craftiness or cunning — shrewd calculation applied deceptively or with harmful intent. In Exod 21:14 it characterizes premeditated murder ('with cunning'), and in Josh 9:4 the Gibeonites employ it to trick Israel into a covenant. Spanish 'con astucia' and French 'avec ruse' emphasize the manipulative, underhanded quality. **AUTO-DETECTED COMMUNITY 14351 WITH 4 SENSES**
en: prudence, with-cunning | **es:** astucia, con-astucia | **fr:** avec-cunning, avec-rusé, ruse | **de:** Klugheit, mit-cunning Exod 21:14; Josh 9:4; Prov 1:4; Prov 8:5; Prov 8:12

עַרְמוֹן H6196 *Conj-w / N-ms* (2×)
Plane tree or chestnut tree; a tree with distinctive bark used in Jacob's breeding strategy
This tree is traditionally identified as the plane tree, named for its bark that naturally peels or can be stripped. Genesis 30:37 describes Jacob stripping bark from plane, almond, and poplar branches for his livestock breeding scheme. Ezekiel 31:8 mentions plane trees in Eden's garden as part of the magnificent imagery comparing Assyria to a great cedar. The plane tree was notable in the ancient Near East for its size and distinctive appearance.

(2×) A masculine noun designating the plane tree (Platanus orientalis). The Genesis context involves Jacob peeling its bark to create striped rods ('de castaño,' 'platane'), while Ezekiel uses plural 'plane trees' among Eden's splendors. The Hebrew name likely derives from the stripped or peeled appearance of the bark. Cross-linguistic variation ('castaño' vs. 'plátano') reflects ongoing botanical identification debates, but ancient sources consistently point to a large, impressive tree with notable bark. **GREEN LUXURIANT TREES**
en: and-plane-tree, and-plane-trees | **es:** y-de-castaño, y-plátanos | **fr:** et-plane-arbre, et-platane | **de:** [וערמנים], und-Platane Gen 30:37; Ezek 31:8

עֵרָן H6197 *Prep-l / N-proper-ms* (1×)
Eran, a personal name in Ephraim (Numbers 26:36); possibly textual variant of Eden
Eran is listed in Numbers 26:36 as a descendant of Ephraim, ancestor of the Eranite clan. However, the Samaritan text and some manuscripts read 'Eden' instead, and the Greek has Εδεν, suggesting textual variation. The name may be a scribal variant or a genuine alternative form. Beyond this census reference, Eran is unknown. The wilderness census preserves the clan structure of Ephraim, and whether Eran or Eden is the original reading, the name represents a legitimate family line within Joseph's tribe. The Eranites are counted among Ephraim's divisions for military and land-allocation purposes.

(1×) Eran appears in Numbers 26:36 as an Ephraimite ancestor, though the text is uncertain—the Samaritan Pentateuch and some Hebrew manuscripts read 'Eden,' and the Greek supports this. The variation likely reflects different manuscript traditions or dialectical pronunciations. Either way, Eran/Eden is the eponymous ancestor of a clan within Ephraim. Nothing else is known about him, but his name ensures his family's place in the tribal census and eventual land inheritance. The census organizes Israel for the conquest, and every clan—even those known only by a name—has a stake in the promised land. **PERSONAL NAMES**
en: to-Eran | **es:** de-Erán | **fr:** à-Eran | **de:** zu-Eran Num 26:36

עֵרָנִי H6198 *Art / N-proper-ms* (1×)
the Eranite, collective gentilic for the clan descended from Eran (Numbers 26:36)
Numbers 26:36 names 'the Eranite' as the clan descended from Eran (or Eden, per variant readings) within the tribe of Ephraim. This gentilic form, with the definite article, designates the family group collectively. The Samaritan text and Greek manuscripts reflect 'Edenite' instead, consistent with the variant reading of the ancestor's name. Regardless of spelling, the Eranites are one of the Ephraimite clans counted in the wilderness census. They represent a subdivision of Joseph's prominent tribe, entitled to a portion of the land inheritance west of the Jordan.

(1×) In Numbers 26:36, 'the Eranite' denotes the clan descended from Eran, part of the tribe of Ephraim. The term is a gentilic used collectively (with the article) to refer to the whole family group. Textual variants (Samaritan 'Edenite,' Greek Εδενει) suggest the name was transmitted with some variation, but the sense is clear: this is a recognized lineage within Ephraim. The census ensures each clan's identity and land claim. The Eranites, though otherwise unknown, are numbered among the tribes of Israel and have a place in the covenant community. **PERSONAL NAMES**
en: the-Eranite | **es:** los-eranitas | **fr:** le-Eranite | **de:** der-Eranite Num 26:36

עַרְעָר H6199 *Art / N-ms* (1×)
the destitute, stripped, one left bare and without resources
Psalm 102:17 speaks of God regarding 'the prayer of the destitute,' using this adjective (with article) as a noun for someone utterly stripped of resources and dignity. The root conveys bareness, nakedness, deprivation. In the ancient world, the destitute are those without land, family, or social standing—completely vulnerable. The psalmist, crying out from deep affliction, identifies with this class. Spanish 'el despojado' (the despoiled, stripped one) and French 'le nu' (the naked/bare one) both emphasize the stripping away of what sustains life. Yet the psalm affirms that God does not despise their prayer—hope exists even for the utterly destitute.

(1×) Psalm 102:17 promises that the Lord 'regards the prayer of the destitute.' This adjective-turned-noun describes someone completely stripped, left bare of possessions, status, and hope—'the naked one,'

in the social sense. The root is about bareness and exposure. In Israel's honor-shame culture, to be destitute is to have lost everything that gives one a place in society. Yet the psalmist proclaims that God does not turn away from such prayers. Spanish 'despojado' and French 'nu' both capture the vulnerability. This is a theology of divine attentiveness to the lowest, those the world ignores. **POVERTY AND WEAKNESS**

en: the-destitute | **es:** el-despojado | **fr:** le-nu | **de:** der-destitute Ps 102:17

עַרְעֵרִי H6200 *Art / N-proper-ms* (1×)

the Aroerite, gentilic denoting someone from Aroer (1 Chronicles 11:44)

First Chronicles 11:44 lists 'the Aroerite' among David's mighty warriors. This gentilic designates someone from Aroer, a place name that appears multiple times in Scripture, most commonly referring to a city on the Arnon River in Moab. The term identifies the warrior's hometown or clan origin. Greek manuscripts transliterate variously, showing some uncertainty. The mighty men of David came from diverse regions, and this Aroerite represents one such geographic and perhaps ethnic origin. He is known only by his place of origin, but his inclusion among the elite warriors honors his hometown.

(1×) In 1 Chronicles 11:44, 'the Aroerite' is one of David's elite warriors, identified by his place of origin. Aroer is a town name appearing several times in the Hebrew Bible, most famously a Moabite city on the Arnon. The gentilic form marks the warrior's geographic or clan identity. Greek versions show slight variation in transliteration, typical of place-derived names. David's mighty men hailed from all over Israel and beyond, and this Aroerite—otherwise anonymous—earns his place in the honor roll by virtue of his valor. His hometown gains fame through his deeds. **PERSONAL NAMES**

en: the-Aroerite | **es:** el-aroerita | **fr:** [הָעַרְעֵרִי] | **de:** [הָעַרְעֵרִי] 1Chr 11:44

עָרַף H6201 *V-Qal-Imperf-3mp* (2×)

To drip or drop, used of heavens dripping dew or teaching dripping like rain

This verb means to drip or let fall in drops, like water from clouds. Deuteronomy 32:2 uses it in Moses' poetic comparison: 'Let my teaching drop like the rain,' parallel to 'distill like the dew.' Deuteronomy 33:28 describes blessed Israel whose 'heavens drip dew.' The verb captures the gentle but persistent falling of moisture, making it apt for both meteorological description and metaphor for teaching that gradually penetrates like rain soaking into soil.

(2×) A Qal imperfect verb meaning to drip, drop, or distill. The meteorological usage ('his heavens drip dew') describes natural precipitation. The metaphorical usage compares Moses' teaching to dripping rain—instruction falling gently but steadily upon listeners. The multilingual glosses ('destilarán,' 'goteará,' 'drip') consistently convey this idea of liquid falling in drops. The parallel with 'distill' (nazal) reinforces the image of moisture descending from above to water the earth or soul. **DRIPPING LIQUID**

en: drip, let-drip | **es:** destilarán, goteará | **fr:** drip, laisse-drip | **de:** drip, lass-drip Deut 32:2; Deut 33:28

עָרַף H6202 *Conj-w / V-Qal-ConjPerf-2ms / 3ms* (6×)

To break the neck (of an animal); to break down or destroy (altars)

The verb עָרַף is a denominative from עֹרֶף ('neck, nape') and literally means to break an animal's neck. It appears in two ritual contexts: the unredeemed firstborn donkey whose neck must be broken (Exod 13:13; 34:20), and the heifer whose neck is broken in the unsolved murder ritual of Deut 21:4, 6. Isaiah 66:3 compares illicit sacrifice to one 'breaking a dog's neck.' In a single prophetic extension, Hosea uses the image figuratively: God will 'break down' their altars (Hos 10:2), transferring the violent neck-snapping action to the destruction of cultic objects.

1. break the neck (5×) To break the neck of an animal, a ritual action prescribed in Israelite law. Spanish 'desnucaras' (you shall break the neck) and French 'briser son cou' (break its neck) precisely render this concrete sense. The unredeemed donkey firstling must have its neck broken (Exod 13:13; 34:20), the heifer in the unsolved murder rite undergoes the same fate (Deut 21:4, 6), and Isa 66:3 likens empty ritual to 'breaking a dog's neck.' The violent specificity of the action — snapping the cervical vertebrae — distinguishes it from general slaughter vocabulary. **NECK (BODY PART)**

en: and-they-shall-break-neck-, and-you-shall-break-its-neck, breaking-neck-of | **es:** como-si-desnucara, la-desnucada, y-desnucarás-lo | **fr:** et-ils-devra-briser-cou-, et-tu—briser-son-cou, le-cou-brisé | **de:** Nacken, der-neck-gebrochen, und-du-soll-brechen-sein-neck Exod 13:13; Exod 34:20; Deut 21:4; Deut 21:6; Isa 66:3

2. break down, destroy (1×) To break down or demolish, used figuratively of destroying altars. In Hos 10:2, God declares that he will 'break down' (ya'arof) Israel's altars because their heart is divided. Spanish 'rompera' (he will break) and French 'briser' (to break) shift from neck-specific vocabulary to general destruction terms, confirming the metaphorical transfer from a concrete bodily act to demolition of cultic installations. Only one occurrence attests this extended sense. **BREAKING AND SHATTERING**

en: will-break-down | **es:** romperá | **fr:** briser | **de:** [יִעְרֹף] Hos 10:2

עֹרֶף H6203 *N-ms* (33×)

Back of the neck: stiffened in stubborn resistance; turned in flight from enemies; the literal nape.

The Hebrew noun oreph names the back of the neck — the part you see when someone turns away. Most famously, the compound qesheh-oreph ('stiff-necked') became Israel's defining self-description: a people who stiffen the nape and refuse to bow (Exod 32:9; Deut 9:6). Spanish cerviz and French nuque preserve the body-part specificity. Separately, oreph appears in military contexts where enemies 'turn the back of the neck' in flight (Gen 49:8; Ps 18:40), and in a handful of passages it simply names the physical nape in contexts of grasping or striking (Lev 5:8; Job 16:12).

1. neck (stiff-necked stubbornness) (17×) The neck as the seat of stubbornness, concentrated in the idiom qesheh-oreph ('stiff of neck'), describing obstinate refusal to submit to God's will or accept correction. With 17 occurrences, this is the dominant sense, recurring as a divine accusation against Israel from Sinai onward: 'I have seen this people, and behold, it is a stiff-necked people' (Exod 32:9; 33:3, 5; 34:9; Deut 9:6, 13; 10:16). Spanish dura cerviz, French raide de cou, and Korean 목이 굳은 all attempt to render the physical metaphor of a neck that will not bend. Jeremiah and Chronicles extend this to later generations who 'stiffened their neck' against the prophets (2 Kgs 17:14; 2 Chr 30:8; 36:13; Neh 9:16-17, 29). **NECK (BODY PART)**

en: and-their-neck, and-your-neck, is-your-neck | **es:** cerviz, cerviz-de-ellos, cerviz-suya | **fr:** [וְעָרְפָם], [עָרְפְכֶם], [עָרְפָם] | **de:** Nacken, [וְעָרְפָם], [עָרְפְכֶם] Exod 32:9; Exod 33:3; Exod 33:5; Exod 34:9; Deut 9:6

2. back of neck (turning away) (10×) The back of the neck as shown when turning away — whether fleeing from enemies in battle or turning one's back on God in apostasy. With 10 occurrences, this sense appears in the promise that Judah's hand will be 'on the neck of your enemies' as they flee (Gen 49:8), in the military defeat at Ai where Israel 'turned their backs before their enemies' (Josh 7:8, 12), and in Jeremiah's portrait of apostasy: 'they turned their back to me, and not their face' (Jer 2:27; 32:33). Spanish espalda, French dos, and German Ruecken shift from 'neck' to 'back' vocabulary, reflecting that the translators sense the directional meaning — it is the posture of retreat and rejection, not mere anatomy. **GEOGRAPHY AND SPACE**

en: back, back-of-neck, its-back | **es:** espalda, nuca | **fr:** [עֹרֶף], cou, dos-de-cou | **de:** Nacken, [עֹרֶף], back-von-neck Exod 23:27; Josh 7:8; Josh 7:12; 2Sam 22:41; 2Chr 29:6

3. nape of neck (physical body part) (6×) The literal nape of the neck as a physical body part in non-idiomatic contexts involving grasping, striking, pinching off, or describing anatomical contact. With 6 occurrences, this straightforward sense appears in the sacrificial procedure of pinching off a bird's head at the neck (Lev 5:8), God seizing Job 'by the nape' and dashing him to pieces (Job

16:12), and Habakkuk's curse of pouring out wrath 'to lay bare the neck' (Hab 3:13). Spanish nuca, French nuque, and German Nacken render the plain anatomy. The distinction from senses 1 and 2 is that here the neck is a physical target rather than a metaphor for defiance or flight. **GEOGRAPHY AND SPACE**

en: by-my-neck, his-neck, its-neck | **es:** cerviz, como-cerviz-de, en-nuca-de | **fr:** [עֹרֶף], comme-cou-de, dans-mon-בְּעָרְפִּי-moi | **de:** [בְּעָרְפִּי], [עֹרֶף], [עָרְפּוֹן] Gen 49:8; Lev 5:8; 2Kgs 17:14; 2Chr 36:13; Job 16:12

עָרְפָּה H6204 *N-proper-fs* (2×)

Orpah: Ruth's sister-in-law who returned to Moab rather than accompanying Naomi to Judah

Orpah married one of Naomi's sons but was widowed during the family's sojourn in Moab. When Naomi decided to return to Judah, Orpah initially started the journey but ultimately kissed her mother-in-law farewell and returned to her people. This decision contrasts sharply with Ruth's famous loyalty ('where you go I will go'). Orpah represents the understandable choice to remain with one's own people, while Ruth's choice led to inclusion in the Messianic line.

(2×) A feminine proper noun designating Ruth's Moabite sister-in-law. The name appears in Ruth 1:4 (introducing her) and 1:14 (describing her departure). The consistent transliteration across languages ('Orpá,' 'Orpa') preserves the Hebrew name. While often contrasted negatively with Ruth, the narrative presents Orpah's choice sympathetically—she blessed Naomi and left honorably. Her decision represents the expected course; Ruth's path was the extraordinary one. **PERSONAL NAMES**

en: Orpah | **es:** Orpá | **fr:** Orpa | **de:** Orpa Ruth 1:4; Ruth 1:14

עֲרָפֶל H6205 *Conj-w / N-ms* (15×)

Thick darkness or heavy cloud, especially the dense obscurity enveloping God's theophanic presence.

The ᶜărāphel is the deep, impenetrable darkness that surrounds God when he draws near—the heavy cloud shrouding Sinai (Exod 20:21; Deut 4:11; 5:22), the thick darkness Solomon declares God has chosen to dwell in (1 Kgs 8:12), and the murk beneath Yahweh's feet in the great theophany psalms (2 Sam 22:10; Ps 18:9). It is distinct from ordinary cloud (ᶜānān) yet paired with it, suggesting a denser, more terrifying stratum. Job 38:9 poetically wraps the primeval sea in ᶜărāphel as a swaddling cloth. Prophets extend the image to judgment and calamity: Jeremiah warns of stumbling on dark mountains (Jer 13:16), and Zephaniah names the Day of the Lord a day of cloud and ᶜărāphel (Zeph 1:15).

thick darkness, dark cloud (15×) Dense, heavy darkness or thick cloud mass, used primarily of the mysterious obscurity attending God's self-revelation and secondarily as a figure of doom and distress. At Sinai the ᶜărāphel is the innermost layer of darkness surrounding the divine presence, distinct from the accompanying cloud and fire (Deut 4:11; 5:22). Solomon invokes it at the temple dedication (1 Kgs 8:12), and the psalmist sees it beneath God's feet in storm-theophany (Ps 18:9). Prophetic usage extends the motif to eschatological gloom (Ezek 34:12; Zeph 1:15; Isa 60:2). **DARKNESS AND GLOOM**

en: and-the-thick-darkness, and-thick-darkness, in-the-thick-darkness | **es:** en-la-oscuridad, en-la-oscuridad-densa, la-densa-nube | **fr:** [בְּעֲרָפֶל], [וְעֲרָפֶל], [לַעֲרָפֶל] | **de:** [בְּעֲרָפֶל], [וְעֲרָפֶל], [לַעֲרָפֶל] Exod 20:21; Deut 4:11; Deut 5:22; 2Sam 22:10; 1Kgs 8:12

עָרַץ H6206 *V-Qal-Imperf-1cs* (15×)

To tremble in terror or dread; causatively to terrify or strike with awe; passively to be feared or awesome.

This verb captures both sides of dread — the terror felt and the terror inflicted. Moses tells Israel 'do not be terrified' before the nations (Deut 7:21), while God rises 'to terrify the earth' (Isa 2:19). The root thus moves fluidly between subject and object of fear. Spanish distinguishes nicely: 'aterroricéis' (be terrified) for the intransitive dread, 'aterrorizar' (to terrorize) for the causative, and 'temido' (feared) for the passive. In its highest register, the Hifil and Nifal forms describe the holy awe surrounding God himself — 'greatly feared in the assembly of the holy ones' (Ps 89:7).

1. to dread, be terrified (7×) To dread or be terrified: the intransitive experience of trembling before a threatening force. This is the most frequent sense, running through Deuteronomy's battle encouragements — 'do not dread them' (Deut 1:29; 7:21; 31:6) and Joshua's commissioning (Josh 1:9). Spanish 'aterroricéis' and French 'effrayer' consistently render the subject's own fear. **TERROR AND AGITATION**

en: I-feared, be-terrified, you-shall-be-terrified | **es:** os-aterroricéis, os-aterréis, te-espantes | **fr:** effrayer, sois-effrayé, tu-devra-dread | **de:** [אֶעֱרוֹץ], [תֵּעָרִיצוּ], du-soll-Schrecken Deut 1:29; Deut 7:21; Deut 20:3; Deut 31:6; Josh 1:9

2. to terrify, cause terror (5×) To terrify or cause terror: the transitive or causative sense where the subject frightens another. God asks Job, 'Will you terrify a driven leaf?' (Job 13:25), and he rises 'to terrify the earth' (Isa 2:19, 21). Babylon is challenged whether her sorceries 'will cause terror' (Isa 47:12). Spanish 'aterrorizar' and French 'effrayer' (in causative context) mark the outward direction of dread. **GEOGRAPHY AND SPACE**

en: to-terrify, you-frighten, you-will-cause-terror | **es:** aterrorizarás, para-aterrorizar | **fr:** effrayer, à-effrayer, תְּעָרוּץ | **de:** [לְעָרֵץ], [תְּעָרוּץ], [תְּעָרְצִי] Job 13:25; Ps 10:18; Isa 2:19; Isa 2:21; Isa 47:12

3. to inspire dread or awe (2×) To inspire dread or awe (Hifil causative): to cause others to tremble in reverence or holy fear. The LORD of hosts is the one Israel should 'let be your dread' (Isa 8:13), and Jacob's descendants 'shall stand in awe' of the Holy One (Isa 29:23). This sense elevates terror into the domain of worship and reverent fear. **GEOGRAPHY AND SPACE**

en: your-dread | **es:** sea-vuestro-terror, temerán | **fr:** effrayer | **de:** [יַעֲרִיצוּ], [מֵעָרְצְכֶם] Isa 8:13; Isa 29:23

4. to be feared, awesome (1×) To be feared, awesome (Nifal participial): describing one who is regarded with dread or reverence, often as a divine epithet. In Ps 89:7 God is 'greatly feared in the council of the holy ones.' Spanish 'temido' (feared, respected) captures the stative, adjectival quality of this sense — not active terrifying but the abiding state of being awesome. **TERROR AND AWE**

en: greatly-feared | **es:** temido | **fr:** effrayer | **de:** greatly-gefürchtet Ps 89:7

עָרַק H6207 *Conj-w / V-Qal-Prtcpl-mpc / 1cs* (2×)

To gnaw; used literally of gnawing on dry ground and figuratively of gnawing pains

This verb means to gnaw or bite persistently. Job 30:3 uses it literally of destitute people reduced to gnawing the dry ground for sustenance —a vivid image of extreme poverty and hunger. Job 30:17 uses it figuratively of 'gnawing pains' that afflict Job night and day, pains that metaphorically chew on his bones without ceasing. The verb captures the relentless, persistent nature of both desperate hunger and chronic pain.

(2×) A Qal participle verb meaning to gnaw or bite persistently. The literal usage describes the desperately poor 'gnawing the dry ground' ('los que roen'), an image of people scraping survival from barren earth. The figurative usage describes 'my gnawing pains' ('mis dolores'), suffering personified as something that continuously bites or chews. Both contexts in Job emphasize relentless, degrading affliction—whether hunger driving people to gnaw at nothing or pain that gnaws at one's body without rest. **EATING AND CONSUMING**

en: and-my-gnawing-pains, the-gnawing | **es:** los-que-roen, y-mis-dolores | **fr:** et-עֹרְקִי-moi, le-הָעֹרְקִים | **de:** [הָעֹרְקִים], [וְעֹרְקִי] Job 30:3; Job 30:17

עַרְקִי H6208 *Art / N-proper-ms* (2×)

The Arkite: gentilicic designating inhabitants of Arka, a Phoenician city north of Beirut

This gentilicic identifies people from Arka (modern Arqa), a city in Phoenicia about sixty miles north of Beirut near the Mediterranean coast. The term appears in the Table of Nations (Genesis 10:17, 1 Chronicles 1:15) among Canaanite peoples. Ancient Near Eastern

sources confirm Arka's existence: Egyptian records mention Arkantu, Assyrian texts refer to Arqa and its inhabitants (Irqanatai), and Tel el-Amarna letters reference Irqata. The site was a significant Phoenician settlement in antiquity.

(2×) A gentilicic adjective used collectively as a noun meaning 'the Arkites' or inhabitants of Arka. Both occurrences appear in identical genealogical contexts listing Canaanite peoples descended from Canaan. The definite article makes it collective ('el arqueo,' 'den Arkiter'). Extra-biblical sources extensively document Arka as a real Phoenician city, validating the biblical reference. The term preserves memory of one Canaanite population group among the many inhabiting the Levantine coast. **PERSONAL NAMES**

en: the-Arkite, the-Arqi | **es:** el-arqueo | **fr:** [הָעַרְקִי], le-Arkite | **de:** [הָעַרְקִי], den-Arkiter Gen 10:17; 1Chr 1:15

עָרַר H6209 *V-Piel-InfAbs* (4×)

to strip bare, lay bare; to expose foundations, demolish completely, or strip off clothing

A verb meaning to strip bare or lay utterly bare, used for both demolition and undressing. Isaiah 23:13 describes Assyria laying bare Tyre's palace foundations—demolishing them completely. Isaiah 32:11 commands complacent women to 'strip yourselves bare' in mourning. Jeremiah 51:58 intensifies the meaning with repetition: Babylon's walls will be 'utterly razed'—completely demolished, laid bare to the ground. The verb parallels the more common root for stripping or exposing, suggesting total removal whether of buildings, walls, or garments. The sense is thorough exposure or complete dismantling.

(4×) To strip completely bare, whether buildings or persons. Isaiah 23:13 uses it for demolishing palaces (laying bare foundations). Isaiah 32:11 commands stripping off clothes in mourning. Jeremiah 51:58 doubles the root (infinitive absolute + verb) for emphasis: Babylon's walls will be 'utterly razed,' completely demolished. The consistent meaning is thorough exposure or removal, leaving nothing covered or standing. **STRIPPING AND UNCOVERING**

en: and-make-bare, surely-being-razed, they-laid-bare | **es:** demolidos, demolieron, serán-demolidos | **fr:** [וְעָרָה], [עָרֹעַ], [עָרֹר] | **de:** [וְעָרָה], [עָרֹעַ], [עָרֹר] Isa 23:13; Isa 32:11; Jer 51:58

עֶרֶשׂ H6210 *N-fsc* (10×)

A couch or bed for sleeping, reclining, or rest; ranges from an ordinary sleeping bed to a luxurious divan or sickbed

Refers to a piece of furniture for lying down, whether for nightly rest, lavish banqueting, or convalescence. In Amos 3:12 and 6:4 the prophet pairs it with mittah to condemn the idle rich sprawled on ornate divans, a picture the Spanish 'lechos' and French 'lit' both capture with their connotation of luxury bedding. In Deuteronomy 3:11 Og's famous iron eres may denote a massive bedstead or even a funerary sarcophagus. The Psalms use the same word for the tear-soaked bed of grief (Ps 6:6) and the sickbed where the Lord sustains the afflicted (Ps 41:3).

1. bed or couch for sleeping (5×) The ordinary bed or couch used for sleeping at night. Most languages render this straightforwardly — English 'my bed,' Spanish 'mi lecho,' French 'mon lit.' Job 7:13 and Psalm 6:6 both show a sufferer seeking comfort or weeping on this nightly resting place, while Proverbs 7:16 and Song of Solomon 1:16 lend it an intimate, domestic quality. **GEOGRAPHY AND SPACE**

en: his-bed, my-bed, my-couch | **es:** lecho-mío, mi-lecho, mi-lecho, | **fr:** lit, mon-עַרְשִׂי-moi, notre-lit | **de:** [עַרְשִׂי], [עַרְשֵׂנוּ], mein-couch Deut 3:11; Job 7:13; Ps 6:6; Prov 7:16; Song 1:16

2. bedstead or bier (2×) A large bedstead or bed-frame, possibly doubling as a funerary bier. The landmark example is Og's iron eres in Deuteronomy 3:11, whose enormous dimensions suggest a royal or commemorative piece of furniture. Psalm 132:3 pairs it with yetsuai ('my spread-out bed'), intensifying the image of a formal resting-place. BDB notes the possible transfer to a sarcophagus — the 'last couch.' **GEOGRAPHY AND SPACE**

en: a-bed-of, couch-of | **es:** cama-de | **fr:** lit, un-bed-de | **de:** couch-of, ein-bed-von Deut 3:11; Ps 132:3

3. luxurious couch or divan (2×) A luxurious couch or divan for reclining in ease. Amos 3:12 and 6:4 place this word alongside mittot ('beds') to depict Israel's wealthy lounging in self-indulgent comfort. Spanish consistently renders both occurrences with 'lecho/lechos,' while English uses 'couch/couches,' both preserving the note of opulence that fuels the prophetic rebuke. **GEOGRAPHY AND SPACE**

en: couch, their-couches | **es:** lecho, sus-lechos | **fr:** lit | **de:** [עֶרֶשׂ], [עַרְשׂוֹתָם] Amos 3:12; Amos 6:4

4. sickbed (1×) A sickbed — the bed upon which one lies during illness. In Psalm 41:3 the Lord 'sustains him on his sickbed' (eres devai). English 'bed of,' Spanish 'lecho de,' and French 'lit' all point to the same concrete image, but the context of suffering and divine care distinguishes this sense from ordinary sleeping. **GEOGRAPHY AND SPACE**

en: bed-of | **es:** lecho-de | **fr:** lit | **de:** bed-von Ps 41:3

עָשׁ H6211a *N-ms* (7×)

moth; a fabric-eating insect used figuratively for slow, insidious decay and human fragility before God

Refers to the moth or moth-larva, the tiny insect whose larvae silently consume garments and organic material. In Scripture it becomes a vivid image of quiet, relentless destruction. Hosea pairs it with dry rot to describe God's slow judgment on Ephraim (Hos 5:12), while Job uses it to underscore human frailty — crushed 'like a garment eaten by a moth' (Job 13:28). Isaiah twice warns that oppressors will be consumed like moth-eaten cloth (Isa 50:9; 51:8). The multilingual evidence is remarkably consistent: Spanish polilla, French teigne, and German Motte all converge on a single sense.

moth (7×) A moth or moth-larva — the small insect whose larvae devour fabric and organic material. Used literally of the destructive pest itself, but overwhelmingly deployed as a figure for slow, invisible ruin: God consumes like a moth (Hos 5:12), humans crumble like moth-eaten cloth (Job 4:19; 13:28), and the wicked will be devoured as a garment by moths (Isa 50:9; 51:8). The Psalmist likewise invokes the moth to portray the dissolution of beauty under divine rebuke (Ps 39:11). **CREEPING SWARMING THINGS**

en: a-moth, as-moth, like-a-moth | **es:** como-polilla, polilla | **fr:** [עָשׁ], chevreuil, comme-teigne | **de:** [כָּעָשׁ], [עָשׁ], wie-ein-Motte Job 4:19; Job 13:28; Job 27:18; Ps 39:11; Isa 50:9

עֲשַׂב H6211b *Conj-w / N-msd* (5×)

herbage, grass; vegetation eaten as fodder by grazing animals

An Aramaic noun appearing exclusively in Daniel's Aramaic sections, always in the context of Nebuchadnezzar's humiliation. When the king is driven from human society, he eats 'grass like oxen' (Dan 4:25, 32, 33) — his royal diet reduced to field herbage. The word appears in the heavenly decree (Dan 4:15) and again when the judgment is recounted to Belshazzar (Dan 5:21). Spanish 'hierba' and English 'grass' consistently render this as simple field vegetation, underscoring the totality of the king's reduction from palace feasts to animal fodder.

(5×) Herbage or grass — field vegetation serving as fodder for animals. Used exclusively in the Aramaic sections of Daniel to describe the grass Nebuchadnezzar was condemned to eat like an ox during his period of madness (Dan 4:15, 25, 32, 33; 5:21). Spanish 'hierba,' French and German cognates all render it as simple field grass, emphasizing the king's reduction from royal splendor to bestial existence grazing on common vegetation. **GRASS AND VEGETATION**

en: and-grass, grass, in-grass-of | **es:** en-la-hierba-de, hierba, y-hierba | **fr:** [בְּעֵשֶׂב], [וְעִשְׂבָא], [עִשְׂבָא] | **de:** [בְּעֵשֶׂב], [וְעִשְׂבָא], [עִשְׂבָא] Dan 4:15; Dan 4:25; Dan 4:32; Dan 4:33; Dan 5:21

עֵשֶׂב H6212 *N-ms* (33×)

Herb, herbage, grass, or green vegetation; plant life given by God for food and as a symbol of transience.

Covers the whole range of green growing things, from wild grass of the field to cultivated herbs granted for food. In the creation account (Gen 1:11-12, 29-30), it denotes the seed-bearing plants God provides as nourishment, while in prophetic and wisdom literature it becomes an image of human frailty – people flourish like grass but quickly wither (Ps 102:4, 11). Arabic 'ushb and German 'Kraut' preserve the dual range of wild herbage and useful herbs. The plagues of Egypt vividly depict every esev of the field consumed by hail and locusts (Exod 9:22, 25; 10:12, 15).

1. grass, green herbage (22×) Wild grass or green herbage growing in fields and open land, often used as a metaphor for human transience or vulnerability to divine judgment. Arabic 'ushb, Hindi ghas, and Swahili nyasi all point to uncultivated grassland. The Egyptian plagues destroy every esev of the field (Exod 9:22, 25; 10:12, 15), and the Psalmist's heart is 'withered like grass' (Ps 102:4, 11). Deuteronomy 32:2 pairs it with deshe (tender grass) under gentle rain. GEOGRAPHY AND SPACE

en: grass, grass-of, like-grass | **es:** como-hierba, como-hierba-de, hierba | **fr:** [עשב], [עשבם], comme-herbe | **de:** Gras, [כעשב], [עשב] Exod 9:22; Exod 9:25; Exod 10:12; Exod 10:15

2. plants, vegetation, herbs (11×) Cultivated plants, edible vegetation, or herbs specifically granted as food by God to humans and animals. German 'Kraut' (herb/plant) and Spanish 'hierba' in the creation texts mark this as purposeful provision. Foundational in Genesis 1:11-12, 29-30, where God creates seed-bearing plants and gives every green herb for food. Distinguished from the wild-grass sense by the context of divine ordering and agricultural utility (Gen 2:5; Deut 11:15). GRASS AND VEGETATION

en: and-plants, herbs-of, plant | **es:** hierba, hierba-de, hierbas-de | **fr:** et-herbe, herbe, planter | **de:** Kraut, [עשבות], das-Kraut Gen 1:11; Gen 1:12; Gen 1:29; Gen 1:30; Gen 2:5

H6213 *Conj-w / V-Qal-ConjPerf-1cs* (7×)

to do, to make; performing an action or producing something (Qal conjugation forms)

The foundational Hebrew verb עָשָׂה in its Qal stem, covering the broad semantic range of 'doing' and 'making.' These particular occurrences capture first-person and second-person conjugated forms — promises of future action, commands, and past accomplishments. In Ezekiel 16, the verb recurs to describe both Israel's deeds and God's response, while Jeremiah 40:16 records a pledge of action. Spanish renders it flexibly as haré, hagas, and hiciste, reflecting the verb's adaptability across tenses and persons.

to do, to make (Qal) (7×) To do or to make in the Qal stem — the most general Hebrew verb for performing an action, accomplishing a task, or producing something. These forms include cohortative ('and I will do,' 1 Kgs 22:48), imperative-adjacent constructions ('that you should do'), and narrative perfects ('you did/made'). In Ezekiel 16 the verb appears repeatedly in divine accusation of Israel's conduct (Ezek 16:31, 43, 47), while Jeremiah 40:16 uses it for a resolve to act. French et-j'ai-fait and Spanish hiciste confirm the straightforward active sense. DOING AND MAKING

en: and-I-will-do, do, made | **es:** (Y-haré), (hagas), (hiciste) | **fr:** [(תעשה)], et-j'ai-fait, fit | **de:** [(תעשה)], [ועשיתי], [עשית] 1Kgs 22:48; Jer 40:16; Ezek 16:31; Ezek 16:43; Ezek 16:47

עָשָׂה H6213a *Conj-w / V-Qal-ConjPerf-2mp* (2630×)

Do, perform, act; make, construct; be done (Niphal); produce, yield; work, labor

The great all-purpose Hebrew verb of action, appearing over 2,600 times. Like English 'do' and 'make' combined, it covers everything from God creating the heavens to a farmer tending his field. Its semantic range stretches from the divine—'your Maker' as a title for God (Job 4:17)—to the agricultural, where a vineyard 'produces' wild grapes (Isa 5:2). The Niphal passive allows events to simply 'be done' without naming an agent, a construction favored in legal and narrative contexts. Arabic preserves a similar split between faʿala (do) and ṣanaʿa (make), hinting that Hebrew merged two Proto-Semitic roots into one workhorse verb.

1. do, perform, act (2383×) The default Qal sense: to do, perform, carry out an action or command. With 2,383 occurrences, this covers obedience ('Noah did all that God commanded,' Gen 6:22), wrongdoing ('he did evil,' Gen 38:10), and every kind of purposeful activity. Spanish 'hizo' and German 'tat' match its generality perfectly. DOING AND MAKING

en: did, he-did | **es:** hizo | **fr:** fit, il-fit | **de:** er-tat, tat Gen 6:22; Gen 9:24; Gen 21:26; Gen 34:7; Gen 38:10

2. make, construct, fabricate (148×) To make, build, or construct a physical object. Concentrated in Exodus 25-40 where the tabernacle furnishings are fashioned: 'you shall make a mercy seat' (Exod 25:17). Spanish 'harás' and German 'machen' both distinguish this constructive sense from mere doing, paralleling the English make/do split. DOING AND MAKING

en: and-you-shall-make | **es:** Y-harás, y-harás | **fr:** et-tu—faire | **de:** und-du-sollst-machen Exod 25:11; Exod 25:13; Exod 25:17; Exod 25:18; Exod 25:23

3. be done, be made (Niphal) (73×) Niphal passive: to be done or be made, removing the agent from view. Genesis 20:9 asks 'what have you done to us?' using a form that emphasizes the deed over the doer. French 'être fait' and Spanish 'se hará' capture this impersonal construction common in legal contexts and divine pronouncements (Gen 22:16). DOING AND MAKING

en: it-shall-be-done, it-shall-be-made, it-will-be-done | **es:** hiciste, les-será-hecho, se-hará | **fr:** –être-fait, aurait-être-fait, cela-devra-être-fait | **de:** du-haben-getan, er-macht, er-tut Gen 20:9; Gen 22:16; Gen 31:26; Gen 32:10

4. Maker, Creator (15×) Participial substantive: Maker or Creator as a title. Job 4:17 asks 'shall a man be more pure than his Maker?' where the participle becomes a divine name. Spanish 'El que hizo' and English 'his Maker' show this shift from verb to title, a usage concentrated in Job and the Psalms (Ps 136:4; Job 31:15; 40:19). DOING AND MAKING

en: Maker-of, his-Maker, his-maker | **es:** Al-que-hace, Al-que-hizo, El-que-hizo | **fr:** de-faire-lui, faire, faire-lui | **de:** der-sie-machten, machte, tat Job 4:17; Job 9:9; Job 31:15; Job 40:19; Ps 136:4

5. produce, yield fruit (6×) To produce or yield fruit and crops, a specialized agricultural sense. Isaiah 5:2-10's vineyard parable uses it repeatedly—the vine was expected to 'produce' good grapes but 'made' wild ones instead. Spanish 'producirá' distinguishes this from generic 'hacer,' revealing a semantic narrowing toward natural fertility. DOING AND MAKING

en: for-to-make, they-shall-produce, to-do | **es:** más-pude-hacer, para-producir, producirá | **fr:** faire | **de:** er-tut, machte, tun Isa 5:2; Isa 5:4; Isa 5:10

6. work, labor, toil (5×) To work, labor, or toil at a task or occupation over sustained time. Ruth 2:19 asks 'where did you work today?' and Nehemiah 4:6 describes builders who 'worked' with determination. Swahili 'kufanya kazi' (do work) and Spanish 'trabajar' capture the emphasis on effort and employment rather than a single completed act. DOING AND MAKING

en: did-you-work, she-worked, to-work | **es:** cuando-obra, para-hacer, trabajar | **fr:** dans-faire-lui, elle-worked, faire | **de:** du-machtest, machte Ruth 2:19; Neh 4:6; Job 23:9; Prov 21:25

עָשָׂה H6213b *Prep-b / V-Qal-Inf* (3×)

to press, squeeze, handle (breasts); to fondle sexually

This secondary root of the common verb 'to do/make' takes on a specific physical meaning: to press or squeeze, particularly in a sexual context. It appears exclusively in Ezekiel 23, where the prophet uses graphic language to describe Jerusalem and Samaria's spiritual adultery as literal sexual immorality. The verb describes the handling of young women's breasts, symbolizing Israel's illicit alliances with foreign nations. The Piel form intensifies the action—repeated or forceful handling. This stark imagery underscores the intimacy and betrayal involved in covenant unfaithfulness.

(3×) Denotes pressing, squeezing, or handling in a sexual manner, specifically referring to breasts. Ezekiel 23:3 describes Egypt's treatment of the sisters in their youth: 'they handled (עִשּׂוּ) the breasts of their virginity.' Verse 8 repeats this imagery for Jerusalem's Egyptian lovers, and verse 21 recalls when 'they handled (בָּעֲשׂוֹת) your youthful breasts.' The verb appears in Piel, suggesting intensive or repeated action. Some scholars note connections to Aramaic roots for crushing or compressing. Translations vary: 'handled' (English), 'tocaron' (Spanish 'touched'), though some render it more literally as 'pressed' or 'squeezed.' **ESAU PERSONAL NAME**

en: handled, they-handled, when-handled | **es:** cuando-hicieron, fueron-tocados, tocaron | **fr:** [בעשות], ils-ont-fait | **de:** [בעשות], [עשו] Ezek 23:3; Ezek 23:8; Ezek 23:21

עֲשַׂהאֵל H6214 *N-proper-ms* (21×)

Asahel — 'God has made'; David's nephew famed for swiftness, also Levites and a post-exilic figure

A theophoric name meaning 'God has made,' most famously borne by the swift-footed brother of Joab and Abishai and nephew of David. His fatal pursuit of Abner after the battle of Gibeon (2 Sam 2:18-23) and the blood-vengeance it triggered shaped the political tensions of David's early reign. He is listed among David's elite Thirty warriors (2 Sam 23:24; 1 Chr 11:26). The name also belongs to a Levite sent by Jehoshaphat to teach the law (2 Chr 17:8), a temple official under Hezekiah (2 Chr 31:13), and a post-exilic figure in Ezra 10:15.

Asahel (personal name) (21×) A proper name meaning 'God has made,' referring to at least four individuals: most prominently David's nephew, brother of Joab, renowned for being 'swift of foot as a wild gazelle' (2 Sam 2:18), whose death at Abner's hand provoked lasting enmity; also a Levitical teacher under Jehoshaphat (2 Chr 17:8), a temple administrator under Hezekiah (2 Chr 31:13), and a post-exilic contemporary of Ezra (Ezra 10:15). The LXX form Ασαηλ and multilingual glosses (Asahel, Asael, Asah) consistently transliterate the name. **EL COMPOUND NAMES**

en: Asah, Asah-, Asahel | **es:** Asael-, Asah, Asah-el | **fr:** Asah, Asaël, et-Asah | **de:** Asah, Asahel, [ועשהאל] 2Sam 2:18; 2Sam 2:19; 2Sam 2:20; 2Sam 2:21

עֵשָׂו H6215 *Conj-w / N-proper-ms* (97×)

Esau — the firstborn son of Isaac and Rebekah, twin brother of Jacob, ancestor and eponym of the Edomites

Esav is one of the most theologically charged personal names in the Hebrew Bible. Born gripping his twin brother's heel (Gen 25:25-26), Esau is remembered as the impulsive hunter who sold his birthright for a bowl of stew (Gen 25:29-34) and lost the patriarchal blessing to Jacob's deception (Gen 27). Yet the narrative also shows a man capable of generous forgiveness (Gen 33:4). In prophetic literature Esau becomes synonymous with Edom, his descendants' territory in the hill country of Seir — so that 'house of Esau' and 'mount Esau' in Obadiah designate the nation rather than the man. Malachi 1:2-3, quoted by Paul in Romans 9:13, crystallizes the theological tension: 'Jacob I loved, but Esau I hated.'

Esau (personal name, son of Isaac) (97×) The proper name Esav, designating the elder son of Isaac and Rebekah, twin brother of Jacob (Gen 25:25). All 97 occurrences refer to this single individual, though the name frequently extends by metonymy to his descendants and their territory — 'the mount of Esau' (Obad 8-9), 'the house of Esau' (Obad 18), and plain 'Esau' standing for Edom (Jer 49:8). Spanish 'Esav,' French 'Esau,' and German 'Esaw' all transliterate the Hebrew. The name's etymology is debated, sometimes linked to the root for 'hairy' (se'ar), matching the birth narrative of Gen 25:25. **ESAU PERSONAL NAME**

en: Esau | **es:** Esav | **fr:** Ésaü | **de:** Esaw, Esaws Gen 25:25; Gen 25:26; Gen 25:27; Gen 25:28; Gen 25:29

עָשׁוֹק H6216 *N-ms* (1×)

oppressor, one who extorts or defrauds by violence or injustice

Jeremiah 22:3 commands, 'Do no wrong or violence to the stranger, the fatherless, or the widow, nor shed innocent blood in this place, and deliver the oppressed from the hand of the oppressor.' This noun denotes one who oppresses or extorts, using power to defraud and harm the vulnerable. It is related to the more common 'osheq' (oppressor, 21:12). The context is a prophetic oracle to the king of Judah, calling for justice and protection of the weak. Spanish 'opresor' and the term 'oppressor' both convey the abuse of power. Failure to stop oppression brings divine judgment on the royal house.

(1×) Jeremiah 22:3 calls on Judah's king to 'deliver the one robbed from the hand of the oppressor.' This noun denotes an extortioner or violent oppressor—someone who uses force or fraud to exploit others. The prophet lists the classic victims: the stranger, orphan, and widow. Protecting them from oppression is the king's sacred duty. Spanish 'opresor' rightly emphasizes the power imbalance: one who crushes those beneath him. The term is parallel to 'osheq' in 21:12, showing Jeremiah's consistent concern for social justice. Oppression is not just crime—it is covenant violation that provokes God's wrath. **OPPRESSION AND TYRANNY**

en: oppressor | **es:** opresor | **fr:** [עשוק] | **de:** [עשוק] Jer 22:3

עֲשֻׁקִים H6217 *Conj-w / N-mp* (4×)

oppression, extortion; acts of violent injustice and exploitation, or those suffering such treatment

A plural noun denoting acts of oppression or, by extension, the oppressed themselves—those suffering exploitation and injustice. Amos denounces 'oppressions' in Samaria's palaces (3:9), pointing to accumulated acts of violence and exploitation. Job questions why the oppressed cry out under their sufferings (35:9). Ecclesiastes observes 'the oppressed' and their tears, with no comforter (4:1, appearing twice in the verse). The term bridges the abstract concept (oppressive acts) and the concrete reality (oppressed people), reflecting how injustice becomes identified with its victims. The multilingual evidence shows both senses: Spanish 'opresiones' (oppressions) and 'oprimidos' (oppressed).

(4×) Oppression or the oppressed—either the acts of injustice or those suffering them. Amos 3:9 denounces 'oppressions' (plural acts) in Samaria. Job 35:9 and Ecclesiastes 4:1 (twice) focus on 'the oppressed' themselves—those crying out under multiplied injustices. The term captures both the violence inflicted and the people afflicted, unified by the reality of exploitation and suffering. **OPPRESSION AND TYRANNY**

en: and-oppressed, oppressions, the-oppressed | **es:** las-opresiones, los-oprimidos, oprimidos | **fr:** et-opprimé, le-oppression, oppression | **de:** Unterdrueckung, und-Unterdrueckung Job 35:9; Eccl 4:1; Amos 3:9

עָשׂוֹר H6218 *N-ms* (16×)

A ten, decade: the tenth day of the month (ordinal); a ten-stringed musical instrument; the cardinal number ten.

The Hebrew noun asor derives from the number ten and appears in three distinct contexts that split neatly across Scripture's calendrical, musical, and narrative registers. Its dominant use is ordinal — marking 'the tenth day of the month' in Israel's sacred calendar, from the selection of the Passover lamb on the tenth of Nisan (Exod 12:3) to the Day of Atonement on the tenth of Tishri (Lev 16:29; 23:27). Spanish décimo and French dixième render this straightforwardly as an ordinal. In the Psalms, asor takes on a musical life as the 'ten-stringed instrument' accompanying praise (Ps 33:2; 92:3; 144:9), where Spanish diez cuerdas and German zehn Saiten make the instrumental meaning explicit. A single occurrence in Genesis 24:55, where Rebekah's family asks that she stay 'ten days,' preserves the plain cardinal sense.

1. tenth (ordinal, the tenth day) (12×) The tenth day of the month — an ordinal use marking specific dates in Israel's liturgical and historical calendar. Twelve occurrences span the most significant appointed times: the tenth of Nisan for selecting the Passover lamb (Exod 12:3), the tenth of Tishri for the Day of Atonement (Lev 16:29; 23:27; Num 29:7), the jubilee trumpet sounded on the tenth of the seventh month (Lev 25:9), and various historical dates in Ezekiel's prophecies (Ezek 20:1; 24:1; 40:1) and the siege narratives (2 Kgs

25:1; Jer 52:4, 12). The formulaic phrase ba-asor la-hodesh ('on the tenth of the month') is remarkably consistent. Spanish en décimo and French sur le dixième confirm the ordinal reading across all contexts. TENTH ORDINAL NUMBER

en: and-on-the-tenth, on-tenth, on-tenth-of | **es:** Y-en-diez, en-diez, en-décimo-de | **fr:** [בעשור], et-sur-le-dixième, sur-dixième | **de:** [בעשור], auf-der-zehnter, auf-zehnter Exod 12:3; Lev 16:29; Lev 23:27; Lev 25:9; Num 29:7

2. ten-stringed instrument (3×) A ten-stringed musical instrument, or the attribute 'ten-stringed' modifying another instrument such as the nevel (lyre). Three Psalm occurrences celebrate this instrument in worship: 'with the ten-stringed harp' (Ps 33:2), 'upon a ten-stringed instrument' (Ps 92:3), and 'on a ten-stringed lyre I will sing praises' (Ps 144:9). Spanish instrumento de diez cuerdas, French dix cordes, and German zehn Saiten all make the string-count explicit. The standalone use in Psalm 92:3 suggests asor could function as an independent instrument name, not merely an adjective. TEN (CARDINAL NUMBER)

en: a-ten-stringed-instrument, of-ten-strings, ten-strings | **es:** de-diez-cuerdas, diez-cuerdas, instrumento-de-diez-cuerdas | **fr:** dix | **de:** ein-zehn-stringed-instrument, ten-strings, von-zehn-Saiten Ps 33:2; Ps 92:3; Ps 144:9

3. ten (cardinal number) (1×) The cardinal number ten, without ordinal or instrumental force. A single occurrence in Genesis 24:55 preserves this basic numerical sense: Rebekah's brother and mother ask Abraham's servant to let the girl remain 'ten days' (yamim o asor) before departing. Spanish diez, French dix, and German zehn all render it as a simple numeral. The pairing with yamim ('days or ten') suggests asor here functions as an approximate measure — 'a matter of ten days' — before Rebekah's life-changing journey to become Isaac's wife. TEN (CARDINAL NUMBER)

en: ten | **es:** diez | **fr:** dix | **de:** zehn Gen 24:55

עָשׁוּת H6219 *Adj-ms* (1×)

wrought, worked (adjective describing skilfully crafted or forged iron)

Ezekiel 27:19 lists 'wrought iron' among the luxury goods traded in Tyre. This adjective describes iron that has been worked or forged—skilfully crafted, not raw ore. The text is somewhat uncertain (some scholars propose different roots or emendations), but the sense is of processed, finished metalwork suitable for commerce. Spanish 'forjado' (forged) captures the idea of iron shaped by heat and hammer. The word may derive from a root meaning to forge or work skilfully. Tyre's marketplace was renowned for exotic and high-quality merchandise, and wrought iron would have been a valuable commodity in the ancient Near East.

(1×) Ezekiel 27:19 mentions 'wrought iron' as one of the trade goods in Tyre's bustling market. This adjective likely describes iron that has been skilfully worked or forged—finished metalwork, not crude ore. The Hebrew is somewhat uncertain, and scholars debate the root (some suggest a verb meaning to forge or work skilfully). Spanish 'forjado' supports the sense of iron crafted by smiths. In the ancient economy, worked metal—especially iron, which requires high heat and skill—was precious. Tyre's lament in Ezekiel 27 catalogues the riches of international trade, and wrought iron symbolizes human craftsmanship and commercial wealth. LEVEL SMOOTH GROUND

en: wrought | **es:** forjado | **fr:** travaillé | **de:** [עשות] Ezek 27:19

עַשְׁוָת H6220 *Conj-w / N-proper-ms* (1×)

Ashvat, a personal name in the tribe of Asher (1 Chronicles 7:33)

Ashvat appears in 1 Chronicles 7:33 within the genealogy of Asher, listed among the sons of Japhlet. The name occurs only here, and nothing is known of the individual beyond this genealogical reference. Greek versions transliterate it as Aseth or Asouath, showing minor variation. The Chronicler's genealogies preserve the tribal structure of northern Israel, including Asher, which settled along the Phoenician coast. Names like Ashvat anchor the post-exilic community to its ancestral past, maintaining continuity with the twelve tribes even after the disruptions of conquest and exile.

(1×) Ashvat is an Asherite name in 1 Chronicles 7:33, one of the sons of Japhlet within Asher's genealogy. The name appears nowhere else in Scripture, and no deeds or details are recorded. Greek manuscripts offer variant transliterations (Aseth, Asouath), typical of genealogical transmission. The Chronicler's goal is to preserve Israel's tribal memory, especially for northern tribes like Asher that were absorbed into Assyria. By recording names like Ashvat, the genealogy insists that even the least-known descendants matter—each name is a thread in the tapestry of covenant history. PERSONAL NAMES

en: and-Ashvat | **es:** y-Asvat | **fr:** [ועשות] | **de:** [ועשות] 1Chr 7:33

עֲשִׂיאֵל H6221 *N-proper-ms* (1×)

Asiel, a personal name in the tribe of Simeon (1 Chronicles 4:35)

Asiel is named in 1 Chronicles 4:35 within the genealogy of Simeon. He is listed among the ancestors of Simeonite families, though no narrative accompanies his name. The Greek has Asiēl, a straightforward transliteration. Simeon's territory was eventually absorbed into Judah, and many Simeonites are known only through genealogical records like this. The Chronicler's preservation of names such as Asiel reflects the importance of tribal identity and inheritance, even for tribes that lost political independence. Each name represents a family line with rights, memories, and a place in the covenant community.

(1×) Asiel appears in 1 Chronicles 4:35 as a Simeonite, part of the genealogical framework tracing the tribe's clans. No story is told about him; his name simply marks a link in the ancestral chain. Greek manuscripts transliterate as Asiēl. Simeon, the smallest tribe, was eventually integrated into Judah, and many of its members are preserved only in these lists. By including Asiel, the Chronicler affirms that every family, however obscure, has standing before God. Genealogy is not mere record-keeping—it is theology, asserting that each person's lineage matters in the story of redemption. PERSONAL NAMES

en: Asi'el | **es:** Asiel | **fr:** [עשיאל] | **de:** [עשיאל] 1Chr 4:35

עֲשָׂיָה H6222 *N-proper-ms* (8×)

Asaiah — 'Yahweh has made'; a name borne by a servant of Josiah, a Simeonite chief, and several Levites.

Asaiah is a theophoric Hebrew name meaning 'Yahweh has made' or 'YHWH has acted.' Its most dramatic appearance is in the story of King Josiah, where Asaiah is one of five officials sent to consult the prophetess Huldah after the discovery of the Book of the Law (2 Kgs 22:12, 14; 2 Chr 34:20). The name also belongs to a Simeonite clan leader who participated in territorial expansion (1 Chr 4:36) and to Levites connected with the Merarite line and Temple service (1 Chr 6:30; 9:5; 15:6, 11). Spanish and French forms like 'Asaya' and 'Asayah' closely mirror the Hebrew vocalization.

Asaiah (proper noun) (8×) A theophoric proper name ('Yahweh has made') identifying several distinct individuals. The most prominent is a royal official of Josiah sent alongside Hilkiah the priest to inquire of Huldah the prophetess (2 Kgs 22:12, 14). A Simeonite chief of that name led raids into Gedor (1 Chr 4:36), and Levites named Asaiah appear in Merarite genealogies (1 Chr 6:30; 9:5) and in David's procession of the ark (1 Chr 15:6, 11). The Septuagint renders it Asaias, while the Lucianic recension in Kings reads Azarias, suggesting some scribal interchange. Multilingual glosses—English 'Asaiah,' Spanish 'Asayas,' French 'Asayah'—all preserve the theophoric element. PERSONAL NAMES

en: Asaiah, Asayah, and-Asayah | **es:** Asaya, Asayah, Asayas | **fr:** Asayah, Ashija, et-Asayah | **de:** Asayah, [ועשיה], [עשיה] 2Kgs 22:12; 2Kgs 22:14; 1Chr 4:36; 1Chr 6:30; 1Chr 9:5

עָשִׁיר H6223 *Adj-mpc / 3fs* (23×)

Rich, wealthy — describing a person of material abundance, often contrasted with the poor or needy

This adjective (עָשִׁיר) describes someone possessing material wealth and is frequently substantivized as 'the rich man' or 'the rich.' Its most famous appearance is Nathan's parable to David, where the

rich man with vast flocks takes the poor man's only lamb (2 Sam 12:1-4). Proverbs explores the social dynamics of wealth: the rich man's city is his fortress (Prov 10:15), the rich has many friends (Prov 14:20), and rich and poor alike are made by the Lord (Prov 22:2). Micah accuses Jerusalem's wealthy of violence (Mic 6:12). The consistent pairing with terms for the poor — דַּל, רָשׁ, אֶבְיוֹן — gives this word its moral edge throughout Scripture.

rich, wealthy (23×) Adjective for material wealth, often substantivized as 'the rich person.' Nathan's parable pits the עָשִׁיר against the רָשׁ (2 Sam 12:1-4); Proverbs pairs it with דַּל and רָשׁ (Prov 10:15; 14:20; 22:2); Micah condemns Jerusalem's rich for violence (Mic 6:12). The half-shekel law treats rich and poor equally (Exod 30:15). Translations converge straightforwardly (spa 'rico,' fra 'riche,' deu 'Reicher'). **RICHES AND WEALTH**

en: and-the-rich, but-rich, rich | **es:** Al-rico, El-rico, Rico | **fr:** [עשיר], et-riche, le-riche | **de:** Reicher, [עשיר], der-reich Exod 30:15; Ruth 3:10; 2Sam 12:1; 2Sam 12:2; 2Sam 12:4

עֲשִׂירִי H6224 *Number-ofsc* (29×)

Tenth; the ordinal number designating position in a sequence, or a fractional tenth part used as a measure in sacrificial prescriptions

An ordinal numeral with two distinct functions in biblical Hebrew. Most frequently it marks the tenth position in a calendrical or genealogical sequence – the tenth month (Gen 8:5), the tenth day (Num 7:66; Ezek 24:1), or the tenth generation (Deut 23:2-3). In ritual law, the feminine form asirith serves as a fractional noun meaning 'a tenth part,' specifically a tenth of an ephah of fine flour for offerings (Lev 5:11; 6:20; Num 5:15; 28:5). Exod 16:36 defines the omer as a tenth of an ephah. Arabic 'al-ʿāshiri' and Korean '열째' preserve the ordinal force, while Spanish 'décima de' and French 'dixième de' smoothly handle the fractional usage. Lev 27:32 bridges both senses – every tenth animal passing under the rod shall be holy to the Lord.

1. tenth (ordinal) (22×) The ordinal number 'tenth' designating position in a sequence. Used for dates (the tenth month in Gen 8:5; the tenth day in Ezek 24:1; Jer 39:1), genealogical limits (the tenth generation in Deut 23:2-3), priestly courses (1 Chr 24:11; 25:17), and the counting of offerings (Num 7:66). Lev 27:32 applies it to tithing livestock – every tenth animal is holy. Arabic 'al-ʿāshiri' and Korean '열째' directly mirror this ordinal function. **TENTH ORDINAL NUMBER**

en: The-tenth, in-the-tenth, on-the-tenth | **es:** El-décimo, décima, el-décimo | **fr:** [העשירי], [העשרי], [העשרית] | **de:** [העשירי], [העשרי], [העשרית] Gen 8:5; Lev 27:32; Num 7:66; Deut 23:2

2. a tenth part, tithe portion (7×) A fractional quantity: one-tenth, used as a dry measure in sacrificial prescriptions. The feminine form asirith/asirit functions as a noun meaning 'a tenth part of an ephah' of fine flour. Exod 16:36 defines the omer as a tenth of an ephah. Lev 5:11 and 6:20 prescribe a tenth of an ephah for sin and grain offerings; Num 5:15 and 28:5 continue the pattern. Spanish 'décima de' and French 'dixième de' render this fractional sense cleanly. Isa 6:13 uses it metaphorically – a tenth shall remain as a holy remnant. **GEOGRAPHY AND SPACE**

en: a-tenth-of, and-tenth-of, tenth | **es:** Y-décima-de, décima-de, décima-de- | **fr:** [עשריה], dixième-de, et-dixième | **de:** [עשריה], ein-zehnter-von, und-zehnter Exod 16:36; Lev 5:11; Lev 6:20; Num 5:15; Num 28:5

עָשַׁן H6225 *V-Qal-Perf-2ms* (6×)

To smoke, emit smoke — of mountains at God's theophanic presence; figuratively, to fume with anger.

A denominative verb from 'ashan (smoke) describing the emission of smoke, predominantly in theophanic contexts. Mount Sinai 'smoked' when YHWH descended in fire (Exod 19:18), and the psalmist celebrates that the mountains smoke at God's touch (Ps 104:32; 144:5). The figurative extension moves naturally from visible smoke to invisible wrath: YHWH's anger 'smokes' against covenant-breakers (Deut 29:20), and the psalmist asks why God's fury 'smokes' against the prayers of His people (Ps 74:1; 80:4). Spanish 'humea/humeaba' and French 'fumée' preserve the concrete smoke-imagery, while the Hebrew itself bridges the literal and metaphorical through the single verb.

smoke, emit smoke (6×) To smoke or emit smoke, used primarily of mountains and cosmic phenomena in divine theophanies. The paradigmatic passage is Sinai smoking like a kiln at YHWH's descent (Exod 19:18). The psalms extend this image: mountains smoke at God's mere touch (Ps 104:32; 144:5). The figurative sense of fuming with anger follows naturally — YHWH's nostril 'smokes' against idolaters (Deut 29:20) and against His own people (Ps 74:1; 80:4). The verb thus unifies theophanic fire-imagery with divine wrath, the visible smoke signaling invisible fury. **SMOKE**

en: and-they-smoke, does-smoke, smoked | **es:** echarás-humo, humea, humeaba | **fr:** et-fumée, fumée, smoked | **de:** smoked, smokes, tut-Rauch Exod 19:18; Deut 29:20; Ps 74:1; Ps 80:4; Ps 104:32

עָשֵׁן H6226 *Art / N-mp* (2×)

Smoking; describing something emitting smoke, particularly Mount Sinai or dying firebrands

This adjective describes something actively producing smoke. In Exodus 20:18, it characterizes Mount Sinai during the theophany, when God descended in fire and the mountain smoked. In Isaiah 7:4, it metaphorically describes Rezin and Pekah as 'two smoldering stubs of firebrands'—once blazing threats now reduced to smoking remnants about to go out completely. The term captures visible smoke as evidence of fire, whether awesome divine presence or dying embers.

(2×) An adjective meaning smoking or emitting smoke. The Exodus usage describes Sinai's awesome smoking appearance during divine revelation ('humeando'). Isaiah's metaphor uses smoking firebrands ('humeantes') for enemies whose threat is ending—still smoking but fire nearly extinguished. The plural construct 'the smoking firebrands' emphasizes their diminished state. Both contexts use smoke as a visible sign: in Exodus, of God's terrifying holiness; in Isaiah, of fading power. **SMOKE**

en: smoking, the-smoking | **es:** humeando, humeantes | **fr:** [העשנים], smoking | **de:** [העשנים], smoking Exod 20:18; Isa 7:4

עָשָׁן H6227 *N-msc / 3fs* (25×)

smoke — visible vapor rising from fire, theophanic presence, burning cities, or as a figure of transience and wrath

Ashan is the standard Hebrew noun for smoke, appearing 25 times across narrative, prophetic, poetic, and wisdom contexts. Its semantic range moves from the concretely physical to the theologically charged. Literally, it describes the smoke of burning cities in the conquest narratives — the men of Ai looked back and 'the smoke of the city went up to the heavens' (Josh 8:20-21; cf. Judg 20:38, 40). In theophany, smoke signals the terrifying presence of God: the smoking fire pot of Abraham's covenant ceremony (Gen 15:17), Mount Sinai wrapped in smoke 'like the smoke of a kiln' when YHWH descended in fire (Exod 19:18), and the temple filling with smoke in Isaiah's inaugural vision (Isa 6:4). Prophetically, unending smoke symbolizes irreversible judgment — Edom's smoke 'shall go up forever' (Isa 34:10), and Joel foresees 'columns of smoke' among the portents of the Day of the LORD (Joel 2:30). In wisdom and psalmody, smoke becomes a simile for what is fleeting and insubstantial: 'my days pass away like smoke' (Ps 102:3; cf. Hos 13:3; Ps 37:20; 68:2).

smoke (25×) Visible smoke rising from fire, deployed across four registers. Literally, of burning cities during warfare (Josh 8:20-21; Judg 20:38, 40; Nah 2:13). Theophanically, signaling divine presence: the smoking fire pot of the Abrahamic covenant (Gen 15:17), Sinai engulfed 'like the smoke of a kiln' (Exod 19:18), and Isaiah's smoke-filled temple (Isa 6:4). As an eschatological portent of judgment, smoke marks Edom's unending destruction (Isa 34:10) and Joel's Day-of-the-LORD signs (Joel 2:30). Figuratively, a simile for transience and insubstantiality — 'my days vanish like smoke' (Ps 102:3; Hos 13:3). Spanish 'humo,' French 'fumee,' German 'Rauch.' **SMOKE**

en: and-like-smoke, are-smoke, in-smoke | **es:** de-humo, el-humo, en-humo | **fr:**

[וכעשן], dans-fumée, de-fumée, | **de:** Rauch, [וכעשן], [עשן] Gen 15:17; Exod 19:18; Josh 8:20; Josh 8:21

עָשָׁן H6228 *Conj-w / N-proper-fs* (4×)

Ashan; town in Judah's Shephelah, assigned to Simeon and designated as a Levitical city

A town name appearing in territorial allotments and Levitical city lists. Joshua 15:42 places Ashan in Judah's Shephelah (lowland), while 19:7 assigns it to Simeon (whose inheritance was within Judah's territory). First Chronicles 4:32 confirms it as a Simeonite settlement, and 6:59 lists it among Levitical cities. The site may be identical with 'Bor-ashan' (1 Sam 30:30), with 'Bor' (cistern/well) as a descriptive prefix. The LXX transliterates as Asan or Ashan. This represents a typical Shephelah settlement shared between tribal inheritances and Levitical assignments.

(4×) Place name for a town in Judah's Shephelah. Joshua 15:42 lists it in Judah's inheritance; 19:7 and 1 Chronicles 4:32 assign it to Simeon. 1 Chronicles 6:59 designates it a Levitical city. The four occurrences trace the town through territorial allotment (Joshua) to tribal settlement (Simeon) to priestly assignment (Levites), possibly identical with Bor-ashan elsewhere. **PERSONAL NAMES**

en: Ashan, and-Ashan | **es:** Asan, y-Asan, y-Asán | **fr:** [עשן], [עשן], et-Ashan | **de:** [עשן], [עשן], und-Ashan Josh 15:42; Josh 19:7; 1Chr 4:32; 1Chr 6:59

עָשַׁק H6229 *V-Hitpael-Perf-3cp* (1×)

to contend, quarrel, engage in dispute (Hithpael reflexive/reciprocal)

Genesis 26:20 recounts the herdsmen of Gerar quarreling with Isaac's herdsmen over a well, saying 'The water is ours,' and Isaac named the well Esek, 'because they contended with him.' This Hithpael verb conveys reciprocal or reflexive action—contending, quarreling, engaging in conflict. The root may be related to 'clinging' in strife (cf. Arabic 'cling with love,' Syriac 'be difficult, hostile'), or to being occupied/busy (hence contention as intense engagement). Spanish 'disputaron' and the idea of contention both capture the verbal and perhaps physical struggle over water rights in the arid Negev.

(1×) Genesis 26:20 uses this Hithpael verb to describe the conflict between Isaac's and Gerar's herdsmen: 'they contended with him' over a well. The verb suggests mutual strife, a back-and-forth quarrel. Some link the root to Arabic 'cling' (as in strife, one clings to one's claim) or to Aramaic/Hebrew 'be busy, occupied,' implying intense engagement in dispute. Spanish 'disputaron' rightly conveys quarreling. Water in the semi-arid Negev was precious, and wells were flashpoints for conflict. Isaac names the well Esek ('Contention'), memorializing the strife—a pattern repeated at Sitnah ('Enmity') before peace at Rehoboth. **CONTENDING AND STRIVING**

en: they-contended | **es:** disputaron | **fr:** ils-contended | **de:** sie-stritten-sich Gen 26:20

עֵשֶׂק H6230 *N-proper-fs* (1×)

Esek, name of a well meaning 'contention' (Genesis 26:20)

Esek is the name Isaac gave to a well in Genesis 26:20 after the herdsmen of Gerar quarreled with his herdsmen, claiming the water belonged to them. The name means 'contention' or 'strife,' commemorating the conflict over water rights. The well's location is unknown today, though it was somewhere in the Negev or northern Sinai. Greek translates the name as Adikia ('Injustice'), interpreting the incident as an unjust seizure. The naming of wells in Genesis often reflects the circumstances of their discovery—Esek stands as a reminder of hostility, contrasted later with Rehoboth ('Broad Places'), where Isaac finds peace.

(1×) Esek is the well Isaac named in Genesis 26:20 to commemorate the dispute with Gerar's herdsmen: 'because they contended with him.' The name derives directly from the verb for contention or strife. Water sources were vital and contested in the arid regions where Isaac pastured his flocks, and this well became a symbol of conflict. The Greek version renders it Adikia ('Injustice'), highlighting the wrongfulness of the seizure. Esek, along with Sitnah (the next disputed well), contrasts with Rehoboth, where at last 'the Lord has made room for us.' The sequence traces Isaac's journey from conflict to peace. **PERSONAL NAMES**

en: Esek | **es:** Eseq | **fr:** Esek | **de:** Esek Gen 26:20

עָשַׁק H6231 *Prep-l / V-Qal-Inf / 3mp* (36×)

Oppress, wrong, extort; as participle: oppressor (active) or oppressed person (passive) — from עָשַׁק

The verb עָשַׁק denotes oppression that specifically involves economic exploitation and abuse of power over the vulnerable. Unlike חָמַס (raw violence) or לָחַץ (external pressure), עָשַׁק carries overtones of extortion and fraudulent seizure — taking what belongs to another by leveraging one's position. Leviticus 19:13 pairs it with withholding a worker's wages; Amos 4:1 accuses the wealthy women of Samaria of 'oppressing the poor.' Samuel's farewell speech uses it as a test of integrity: 'Whom have I oppressed?' (1 Sam 12:3-4). The Syriac cognate عَشَقَ meaning 'accuse, slander' and the Arabic ʿ'roughness, injustice' confirm the semantic core of wrongful, coercive treatment. Both active and passive participles are common, creating a matched pair of 'oppressor' and 'oppressed' that runs through the Psalms and Proverbs.

1. oppress, exploit (18×) The core verbal meaning: to oppress, exploit, or wrong another person through abuse of power, typically involving economic extortion or seizure of property. The Holiness Code forbids it alongside robbery and wage-theft (Lev 19:13; 6:2, 4). Deuteronomy 24:14 prohibits oppressing a hired servant who is poor. Samuel asks Israel to testify whether he has ever oppressed anyone (1 Sam 12:3-4). Micah 2:2 condemns those who covet fields and 'oppress' their owners. Spanish 'defraudar/oprimir' captures both the fraudulent and coercive dimensions. Hosea 12:8 exposes Ephraim's love of 'oppressing' in commerce. **OPPRESSION AND TYRANNY**

en: I-oppressed, You-oppress, and-they-oppress | **es:** defraudare, defraudó, lo-oprimió | **fr:** [לעשקם], [עשקו], [תעשקו] | **de:** [ועשקו], [לעשק], [לעשקם] Lev 6:2; Lev 6:4; Lev 19:13; Deut 24:14; 1Sam 12:3

2. oppressor (9×) The Qal active participle עֹשֵׁק used as a substantive: 'the oppressor,' one who habitually oppresses. Proverbs deploys this form memorably: 'whoever oppresses the poor insults his Maker' (Prov 14:31); the rich who oppress the poor to increase wealth ultimately lose it (Prov 22:16); 'a poor man who oppresses the poor is like a driving rain that leaves no food' (Prov 28:3). The psalmist pleads for protection from 'my oppressors' (Ps 119:121) and asks the king to crush 'the oppressor' (Ps 72:4). Amos 4:1 uses the feminine plural for the indolent women of Samaria. Spanish 'el que oprime' transparently marks the agentive function. **OPPRESSION AND TYRANNY**

en: and-against-those-oppressing, and-oppressing, he-who-oppresses | **es:** El-que-oprime, El-que-oprime-al, a-opresores-de-mí | **fr:** [עושק], et-opprimer, opprimer | **de:** [העשקות], [ובעשקי], [ועשק] Ps 72:4; Ps 119:121; Prov 14:31; Prov 22:16; Prov 28:3

3. oppressed (person) (7×) The Qal passive participle עָשׁוּק used as a substantive: 'the oppressed,' the person who suffers exploitation. Deuteronomy 28:29, 33 warns Israel that disobedience will leave them 'oppressed and crushed continually.' The Psalms celebrate God as the champion of the oppressed: 'the LORD executes justice for the oppressed' (Ps 146:7; 103:6). Isaiah 23:12 addresses Sidon as 'oppressed virgin daughter.' Spanish 'oprimido/oprimidos' and English 'oppressed' consistently mark this passive-experiential sense, forming the natural counterpart to sense 2. **OPPRESSION AND TYRANNY**

en: Oppressed, for-the-oppressed, oppressed | **es:** Oprimido, a-los-oprimidos, oh-oprimida | **fr:** [המעשקה], [עשוקים], opprimer | **de:** [המעשקה], [עשוק], [עשוקים] Deut 28:29; Deut 28:33; Ps 103:6; Ps 146:7; Isa 23:12

4. (1×) In Proverbs 28:17, a person 'oppressed' (עָשֻׁק) by the guilt of bloodshed flees to the pit. The oppressor here is not another human but the burden of one's own guilt — an internalized, psychological oppression. English 'oppressed' and Spanish 'oprimido' retain the same form as sense 3, but the agent has shifted from external exploiter to internal conscience. This rare usage bridges the concrete social-justice meaning into the moral-psychological domain.

OPPRESSION AND TYRANNY
en: oppressed | **es:** oprimido | **fr:** opprimer | **de:** [עשׁק] Prov 28:17

5. (1×) In Job 40:23, describing Behemoth: even if the Jordan 'rages' or 'surges' against its mouth, the creature is untroubled. English renders 'the river rages'; Spanish 'oprime' (oppresses). The subject is not a human oppressor but a mighty river pressing with overwhelming force. This extends עָשַׁק from social coercion to raw natural force — the river 'oppresses' or bears down upon the creature. The Assyrian cognate ešqu (strong, mighty) may illuminate this forceful, non-moral application of the root. **OPPRESSION AND TYRANNY**
en: the-river-rages | **es:** oprime | **fr:** opprimer | **de:** [עשׁק] Job 40:23

עֵשֶׁק H6232 *N-proper-ms* (1×)
Esheq, a personal name in the tribe of Benjamin (1 Chronicles 8:39)
Esheq is a Benjamite mentioned in 1 Chronicles 8:39, listed among the descendants of Saul's family line. The name is similar to Esek (the well of contention) and may share the same root, but here it is a personal name. Greek manuscripts render it Asēl or Asek. Beyond this genealogical note, Esheq is otherwise unknown. The Chronicler's genealogies trace Benjamin's prominent families, including the royal line of Saul. Names like Esheq preserve the memory of individuals whose lives are otherwise lost to history but who remain part of the sacred record.

(1×) Esheq appears in 1 Chronicles 8:39 as a Benjamite, part of the genealogy tracing Saul's descendants. His name may be related to 'Esek' (contention), though it functions here as a personal name without explanation. Greek versions offer Asēl or Asek, reflecting transliteration variance. No narrative accompanies Esheq; he is simply one link in Benjamin's tribal chain. The Chronicler's purpose is to document the continuity of Israel's families, especially Saul's line, which remains part of Benjamin's heritage despite the shift of kingship to David's house. Every name matters in the genealogy of God's people. **PERSONAL NAMES**
en: Esheq | **es:** Ésec | **fr:** [עשׁק] | **de:** [עשׁק] 1Chr 8:39

עֹשֶׁק H6233 *Prep-b* (15×)
Oppression or extortion; the unjust exploitation of others, especially the vulnerable, for gain.
The noun ᶜōsheq captures the full spectrum of social injustice from systemic exploitation to individual extortion. Jeremiah indicts Jerusalem because 'oppression and violence' are heard within her walls (Jer 6:6), and Ezekiel repeatedly charges Israel's leaders with ᶜōsheq against the alien, orphan, and widow (Ezek 22:7, 12, 29). The psalmist prays for deliverance 'from human oppression' (Ps 119:134) and warns against trusting in extortion's profit (Ps 62:10). Ecclesiastes observes that oppression can make a wise person mad (Eccl 7:7) and notes the tears of the oppressed who have no comforter (Eccl 5:8). Isaiah promises the restored city will know ᶜōsheq no more (Isa 54:14). The concrete sense of ill-gotten gain appears in Leviticus 6:4, where the defrauder must restore what was taken by ᶜōsheq.

oppression, extortion (15×) The act, condition, or proceeds of oppression and extortion—unjust exploitation of others through abuse of power. The word functions both abstractly (the state of being oppressed, Isa 54:14; Ps 119:134) and concretely (the gain obtained by extortion, Lev 6:4; Ps 62:10). Prophets deploy it as a covenant-violation charge against Israel's leaders (Jer 6:6; 22:17; Ezek 22:7, 29), while wisdom literature reflects on its corrosive social effects (Eccl 5:8; 7:7). Spanish 'opresión' and English 'oppression' consistently capture both dimensions. **OPPRESSION AFFLICTION**
en: by-oppression, from-oppression, from-oppression-of | **es:** con-opresión, de-opresión, de-opresión-de | **fr:** [בעשׁק], [העשׁק], [מעשׁק] | **de:** [בעשׁק], [העשׁק], [מעשׁק] Lev 6:4; Ps 62:10; Ps 73:8; Ps 119:134; Eccl 5:8

עָשְׁקָה H6234 *N-fs* (1×)
oppression, distress (noun); cry 'I am oppressed!' (Isaiah 38:14)
Isaiah 38:14 records Hezekiah's prayer during his mortal illness: 'I am oppressed, be my security!' The Hebrew literally says 'oppression to me!' using this rare noun as an exclamation of distress. The word denotes the crushing weight of affliction, the sense of being pressed down by sickness and near-death. Some scholars propose emending to 'my cry' (parallel to 'voice' earlier), but the transmitted text has 'oppression.' Spanish renders 'estoy oprimido' (I am oppressed), capturing Hezekiah's anguish. In the context of terminal illness, oppression is not just external enemies but the internal, existential pressure of mortality.

(1×) Isaiah 38:14 uses this noun in Hezekiah's lament: 'Oppression to me!' or 'I am oppressed!' The king, facing death, cries out under the crushing weight of illness and divine judgment. The word conveys pressure, being squeezed or hemmed in, with no escape. Some propose textual emendation to 'my cry' for parallelism, but the Hebrew as it stands emphasizes the feeling of oppression—not from human enemies but from disease and divine wrath. Spanish 'estoy oprimido' (I am oppressed) preserves the sense of one burdened beyond his strength. Hezekiah appeals to God as surety, the one who can lift the crushing load. **OPPRESSION AND TYRANNY**
en: I-am-oppressed | **es:** estoy-oprimido | **fr:** [עשׁקה] | **de:** [עשׁקה] Isa 38:14

עֶשֶׂר H6235 *Prep-l / Number-fsc* (177×)
Ten — the cardinal number, appearing in both masculine and feminine forms across counting, ages, and measurements
The Hebrew numeral ten ('eser/asarah) pervades biblical narrative in counting, measurement, and symbolic structures. It appears in genealogical ages (Gen 5:14), negotiations (Abraham's plea for ten righteous in Sodom, Gen 18:32), the Decalogue's ten commandments, and organizational units (rulers of tens, Exod 18:21). Hebrew's gender-agreement system for numerals means the masculine form pairs with feminine nouns and vice versa — a well-known grammatical inversion. Spanish diez, French dix, and German zehn all render it straightforwardly, as the concept of 'ten' requires no cultural adaptation.

ten (177×) The cardinal number ten, occurring in masculine ('asarah, with feminine nouns) and feminine ('eser, with masculine nouns) forms per Hebrew numeral agreement rules. Used for ages (Gen 5:14), quantities (Gen 24:10, ten camels), covenantal standards (Gen 18:32, ten righteous), and administrative divisions (Exod 18:21, rulers of tens). All target languages render it with their basic numeral: Spanish diez, French dix, German zehn. **TEN (CARDINAL NUMBER)**
en: ten, ten-of | **es:** Diez, diez, los-diez | **fr:** dix, dix-de | **de:** zehn, zehn-, zehn-von Gen 5:14; Gen 16:3; Gen 18:32; Gen 24:10; Gen 24:22

עֲשַׂר H6236 *Number-ms* (6×)
Ten — the Aramaic cardinal number, used in Daniel and Ezra for the ten-horned beast and the number twelve.
The Aramaic form of the cardinal number ten, appearing exclusively in the Aramaic portions of Daniel and Ezra. In Daniel's vision, the fourth beast has ten horns representing ten kings (Dan 7:7, 20, 24), making this numeral central to apocalyptic symbolism. The compound form 'twelve' (trê 'asar, literally 'two-ten') appears in Daniel 4:29 and Ezra 6:17, the latter recording twelve he-goats offered at the temple rededication — one for each tribe of Israel. Spanish 'diez/doce' and French 'dix' render the number straightforwardly, while the Aramaic spelling parallels its Hebrew cognate 'eser.

ten (6×) The Aramaic cardinal number 'ten,' functioning both independently and as part of the compound 'twelve' (trê 'asar). As a standalone numeral, it dominates Daniel 7 where the ten horns of the fourth beast symbolize ten kings (Dan 7:7, 20, 24). In the compound 'twelve,' it appears in Ezra 6:17 (twelve he-goats for the twelve tribes at the temple rededication) and Daniel 4:29 (twelve months). The consistent rendering across languages — Spanish 'diez,' French 'dix,' German 'zehn' — reflects the transparency of basic numerals. **TEN (CARDINAL NUMBER)**
en: ten | **es:** diez, doce | **fr:** [עשׂר], dix | **de:** [עשׂר], zehn Ezra 6:17; Dan 4:29; Dan 7:7; Dan 7:20; Dan 7:24

עָשַׂר H6237 *Prep-l / V-Piel-Inf* (9×)

To tithe; in Piel, to give a tenth as worship or obligation; in Qal, to exact a tenth by royal authority

A denominative verb built on the root for 'ten,' used in two contrasting directions. In the Piel stem it describes the voluntary, covenantal act of giving a tenth to God – as when Jacob vowed at Bethel, 'tithing I will tithe it to you' (Gen 28:22), and in the Deuteronomic tithe laws (Deut 14:22; 26:12). In the Qal stem, however, it shifts to the ruler's power to exact a tenth: Samuel warns Israel that the king 'will tithe your grain and your vineyards' (1 Sam 8:15, 17). Spanish 'diezmar' and German 'den Zehnten' both preserve the numeric root, reflecting the universal weight of the tenth-part concept.

1. give/pay a tithe (Piel) (7×) Piel: to give or pay a tenth as an act of devotion or covenantal duty. The emphatic infinitive absolute construction in Deut 14:22 ('tithing you shall tithe') underscores the obligation's gravity. Spanish 'ciertamente diezmar' mirrors this emphatic doubling. Covers Jacob's vow (Gen 28:22), the triennial tithe (Deut 26:12), and the Levitical collectors (Neh 10:38-39). GEOGRAPHY AND SPACE

en: I-will-tithe-it, the-ones-receiving-tithes, tithing | **es:** Ciertamente-diezmar, cuando-diezmen, de-diezmar | **fr:** Je—dîme-cela, [בעשר], [המעשרים] | **de:** [בעשר], [המעשרים], den-Zehnten Gen 28:22; Deut 14:22; Deut 26:12

2. exact a tithe (Qal) (2×) Qal: to take or exact a tenth, used exclusively of a king's right to levy a tithe on his subjects' produce and flocks. Appears only in Samuel's warning speech (1 Sam 8:15, 17), where the verb's active Qal form places the king as agent – he 'will tithe' what belongs to the people, inverting the Piel's voluntary giving into compulsory extraction. TRIBUTE AND TAX

en: he-will-tithe | **es:** diezmará | **fr:** il-fera-tithe | **de:** er-wird-tithe 1Sam 8:15; 1Sam 8:17

עָשַׁר H6238 *V-Hifil-Imperf-3ms / 3mse* (17×)

To become rich or gain wealth; to make rich or enrich another; to pretend to be rich

The Hebrew verb 'ashar covers the full life cycle of wealth — acquiring it, bestowing it, and faking it. In its Qal and intransitive Hiphil forms, the verb describes the process of becoming rich, as when Hosea's Ephraim boasts 'I have become rich' (Hos 12:9) and Proverbs warns that whoever hastens to get rich will not go unpunished (Prov 28:20). The transitive Hiphil shifts the agency: the LORD 'makes poor and makes rich' (1 Sam 2:7), and the hand of the diligent enriches (Prov 10:4). The Psalmist celebrates God enriching the land with rain (Ps 65:10). Most delightful is the lonely Hitpael in Proverbs 13:7, describing someone who 'pretends to be rich' while having nothing — a wry observation on human vanity. Arabic ghathara ('to abound') and Aramaic 'atar confirm the root's connection to abundance.

1. become rich, gain wealth (9×) The intransitive sense: to become rich, grow wealthy, gain riches — describing the process or state of arriving at prosperity. Hosea 12:9 gives the self-congratulatory 'I have become rich,' while Job 15:29 denies that the wicked shall be rich and Proverbs 23:4 counsels against toiling to acquire wealth. Proverbs 28:20 warns that haste toward riches invites punishment. Spanish enriquecerse ('to become rich') and the French reflexive s'enrichir both mirror the intransitive construction. The wisdom literature treats this sense with suspicion as often as with approval. RICHES AND WEALTH

en: I-have-become-rich, and-grown-rich, becomes-rich | **es:** a-enriquecerse, me-he-enriquecido, para-enriquecerte | **fr:** [ויעשרו], et-s'enrichir, s'enrichir | **de:** [ואעשר], [ויעשירו], [יעשיר] Job 15:29; Ps 49:16; Prov 21:17; Prov 23:4; Prov 28:20

2. make rich, enrich (7×) The causative-transitive sense (Hiphil): to make rich, to enrich, to bestow wealth upon another person or thing. First Samuel 2:7 places this power squarely with God: 'the LORD makes poor and makes rich.' Saul offers to 'enrich' the family of whoever kills Goliath (1 Sam 17:25), and Genesis 14:23 preserves Abraham's refusal to let the king of Sodom say 'I have made Abram rich.' Psalm 65:9-10 extends the image agriculturally: God 'greatly enriches' the land with streams of water. Spanish enriquecer and German bereichern both capture the transitive causation. RICHES AND WEALTH

en: You-enrich-it, and-makes-rich, made-rich | **es:** enriquece, enriqueciste, enriquecí | **fr:** et-fait-riche, fera-fais-riche-lui, fit-riche | **de:** [העשרת], [תעשיר], du-enrich-es Gen 14:23; 1Sam 2:7; 1Sam 17:25; Ps 65:9; Prov 10:4

3. pretend to be rich (1×) The pretensive sense (Hitpael): to make oneself appear rich, to feign or pretend to be wealthy when one is not. This sense appears only once, in Proverbs 13:7: 'There is one who pretends to be rich, yet has nothing; one who pretends to be poor, yet has great wealth.' Spanish hacerse rico and French faire le riche both convey the performative pretense. The Hitpael stem here functions in its classic pretensive role, producing a witty proverb about the gap between appearance and reality that has lost none of its bite across millennia. RICHES AND WEALTH

en: one-who-pretends-to-be-rich | **es:** el-que-se-hace-rico | **fr:** s'enrichir | **de:** [מתעשר] Prov 13:7

עֹשֶׁר H6239 *Prep-l / N-ms* (37×)

wealth, riches — material abundance and possessions, often paired with honor or contrasted with wisdom

Osher is the standard Hebrew noun for material wealth and riches, appearing 37 times across wisdom, narrative, and prophetic literature. Its most famous context is Solomon's request: when God offered him anything, Solomon asked for wisdom rather than riches ('osher) — and God gave him both (1 Kgs 3:11-13). This pairing of wisdom and wealth becomes a signature theme in Proverbs, where 'riches and honor' (osher ve-khavod) stand together as gifts that wisdom bestows (Prov 3:16; 8:18; 22:4) but that cannot save on the day of wrath (Prov 11:4). Ecclesiastes probes the paradox of wealth that fails to satisfy (Eccl 4:8; 5:13-14; 6:2). Jeremiah captures the prophetic stance: 'let not the rich man glory in his riches' (9:22). The multilingual glosses converge: Spanish 'riquezas,' French 'richesse,' German 'Reichtum.'

wealth, riches (37×) Material wealth, riches, or abundance of possessions, evaluated both positively as a divine blessing and critically as a spiritual snare. The word frequently collocates with kavod ('honor/glory') in a formulaic pair: 'riches and honor' (1 Kgs 3:13; 1 Chr 29:12, 28; 2 Chr 1:11-12; 17:5; 18:1; 32:27; Prov 3:16; 8:18; 22:4; Eccl 6:2). Wisdom literature explores its ambiguity: wealth comes from God (Prov 22:4) but cannot ransom life (Ps 49:7) or endure judgment (Prov 11:4). Ecclesiastes warns of 'osher kept by its owner to his hurt' (5:13). Jeremiah 17:11 pictures riches departing like a partridge that hatches eggs it did not lay. MIXED MULTITUDE

en: And-the-riches, and-riches, riches | **es:** Y-la-riqueza, de-riqueza, las-riquezas | **fr:** [ועשר], et-richesse, le-richesse | **de:** Reichtum, [עשר], riches Gen 31:16; 1Sam 17:25; 1Kgs 3:11; 1Kgs 3:13; 1Kgs 10:23

עָשָׂר H6240 *Number-ms* (338×)

Ten (used exclusively after unit digits to form the compound numbers eleven through nineteen, both cardinal and ordinal).

Unlike the independent 'ten' (H6235 eser), this form appears only as the second element in compound teen-numbers: eleven through nineteen. It inflects for gender — asar with masculine nouns, esreh with feminine — following the well-known Hebrew pattern of 'reverse' gender agreement in numerals. When used in date formulas (the eleventh year, the twelfth month), it functions as an ordinal without any morphological change, a feature mirrored in Arabic where the teens also serve double duty. One textual oddity at 1 Kings 22:48 preserves a ketiv form that the Masoretes repointed as a form of asah (H6213, 'to make').

1. ten (cardinal number) (334×) The cardinal number 'ten' as the compounding element in teen-numbers (334x). It never stands alone but always follows a unit digit: sheneim asar 'twelve,' sheloshah asar 'thirteen,' and so forth. The gender alternation (asar/esreh) parallels Arabic ashar/ashrata in the teens. Every translation language renders these as simple compound numerals — doce, douze, zwölf — collapsing the two-word Hebrew construction into a single lexeme. Pervasive in genealogies (Gen 5:8), chronologies, and census lists. TEN (CARDINAL NUMBER)

en: ten | **es:** [son], diez, doce | **fr:** dix | **de:** -, zehn, zehnten Gen 5:8; Gen 5:10; Gen 11:25; Gen 14:4

2. tenth (ordinal use) (3×) Ordinal use of the same teen-compound to mean 'tenth, eleventh, twelfth' etc. in sequential or calendrical contexts (3x). At 1 Kings 6:38 the eighth month of Solomon's temple construction is dated with this form functioning as an ordinal. Spanish décimo and German zehnter confirm the ordinal reading. The lack of a distinct ordinal morpheme for teens is characteristic of Biblical Hebrew and shared with other Semitic languages. TEN (CARDINAL NUMBER)

en: tenth | **es:** décimo, día | **fr:** dixième | **de:** zehnter 1Kgs 6:38; 1Kgs 12:32; 1Kgs 12:33

3. ketiv for H6213 (to make) (1×) A text-critical anomaly at 1 Kings 22:48 (1x) where the consonantal ketiv text coincidentally matches H6240 but the Masoretic qere directs readers to H6213 (asah, 'to make/do'). Translation evidence across languages shows renderings of 'make' rather than a numeral, confirming this is a scribal or transmission variant rather than a genuine sense of the numeral. TEXTUAL VARIANTS MIXED

en: [ketiv] | **es:** (ketiv) | **fr:** [ketiv] | **de:** [ketiv] 1Kgs 22:48

עִשָּׂרוֹן H6241 *Conj-w / Adj-msc* (33×)

tenth part (issaron) — a dry measure equal to one-tenth of an ephah, prescribed for grain offerings

Issaron is a technical unit of dry measure equaling one-tenth of an ephah (roughly 2.3 liters), used almost exclusively in the Priestly cultic legislation. Its 33 occurrences are confined to Exodus, Leviticus, and Numbers, always specifying the quantity of fine flour (solet) required for the grain offering (minhah) that accompanied animal sacrifices. A single issaron accompanies a lamb (Num 15:4), two accompany a ram (Num 15:6), and three accompany a bull (Num 15:9) — a graded system that scales the cereal portion to the size of the burnt offering. The term appears extensively in Numbers 28-29, where the festival calendar prescribes exact quantities for daily, Sabbath, new moon, and annual offerings. The Septuagint renders it dekaton tou oiphi ('a tenth of an ephah'), and Spanish 'decima,' French 'dixieme,' and German 'Zehntel' all confirm a fractional-measure meaning.

tenth part, tithe measure (issaron) (33×) A standard dry measure equal to one-tenth of an ephah, used exclusively in Priestly cultic texts to quantify the fine flour for grain offerings. Scaled to the accompanying sacrifice: one issaron per lamb (Num 15:4), two per ram (Num 15:6), three per bull (Num 15:9). Dominates the festival calendar of Numbers 28-29. Identified with the omer of Exodus 16:36 and rendered by the Septuagint as dekaton tou oiphi. GEOGRAPHY AND SPACE

en: tenth, tenths | **es:** décima, décimas | **fr:** dixième, dixièmes | **de:** tenths, zehnter Exod 29:40; Lev 14:10; Lev 14:21; Lev 23:13; Lev 23:17

עֶשְׂרִים H6242 *Prep-b / Number-cp* (315×)

Twenty — the cardinal number used for counting, age, measurement, and compound numerals

Esrim is the indeclinable plural form of the number ten, functioning as the cardinal 'twenty' throughout the Hebrew Bible. Across 315 occurrences it counts years of age (Gen 31:38), cubits of measurement (Exod 38:18), thousands of soldiers, and calendar dates. It also combines freely with units ('twenty thousand,' 1 Chr 18:4) and other numerals for compound counts. Every target language uses its basic numeral: Spanish 'veinte,' French 'vingt,' German 'zwanzig' — a reminder that number words are among the most semantically stable items in any lexicon.

twenty (cardinal number) (315×) The cardinal number twenty, employed across legal, narrative, and genealogical texts for quantities, ages, measurements, and dates. As the ancient plural of 'eser ('ten'), it reflects a base-ten counting system. It appears in formulas like 'from twenty years old and upward' (Num 1:3) for military census and in architectural measurements of the tabernacle and temple. Compound uses such as 'twenty thousand' (1 Chr 18:4) are common. TWENTY CARDINAL NUMBER

en: twenty | **es:** veinte | **fr:** vingt | **de:** zwanzig Gen 18:31; Gen 31:38; Gen 31:41; Gen 32:14

עֶשְׂרִין H6243 *Conj-w / Number-cp* (1×)

twenty (Aramaic indeclinable plural numeral)

Daniel 6:1 reports that Darius the Mede set 'one hundred and twenty' satraps over his kingdom. This Aramaic numeral is the word for twenty, appearing here as part of a larger number. Aramaic numerals are indeclinable (do not change form for gender or case). The administrative structure described—120 satraps with three presidents over them, including Daniel—sets the stage for the plot against Daniel. The number may be symbolic (12 × 10, representing completeness) or historical. The use of Aramaic reflects the setting: Daniel serving in the imperial court, where Aramaic was the diplomatic language.

(1×) In Daniel 6:1, this Aramaic numeral forms part of 'one hundred and twenty,' the number of satraps Darius appointed. Aramaic numerals do not inflect, so this is simply 'twenty' as an indeclinable plural. The administrative detail sets the context for Daniel's elevation and subsequent persecution—with so many satraps, there is ample jealousy and intrigue. Whether the number is historical or symbolic (12 × 10), it conveys the vastness of the empire and the high level at which Daniel operates. The Aramaic language signals the book's setting in the cosmopolitan, multilingual world of Babylonian-Persian courts. TWENTY CARDINAL NUMBER

en: and-twenty | **es:** y-veinte | **fr:** et-vingt | **de:** [ועשרין] Dan 6:1

עָשַׁשׁ H6244 *V-Qal-Perf-3cp* (3×)

to waste away, grow dim, be consumed (from grief or illness)

This verb describes physical deterioration or wasting away, particularly from emotional distress. The psalmist uses it three times to express how grief and anguish have taken physical toll. In Psalm 6:7, the eye 'wastes away' from sorrow; Psalm 31:9-10 expands this to include soul, belly, and bones—comprehensive bodily decline due to affliction. Some scholars propose derivation from 'moth' (as in moth-eaten fabric), while others suggest connections to darkness or dimming. The term conveys not sudden destruction but gradual erosion of vitality and strength.

(3×) Describes gradual physical wasting or deterioration, especially from emotional distress. Psalm 6:7 (verse 8 in Hebrew): 'My eye wastes away (עָשְׁשָׁה) from grief.' Psalm 31:9 (verse 10 in Hebrew) intensifies this: 'My eye wastes away from vexation, my soul and my belly,' and verse 10 (11 in Hebrew) adds 'my bones waste away (עָשְׁשׁוּ).' The verb may derive from 'moth,' suggesting moth-eaten decay, or from roots meaning 'be dark/dim.' The imagery is of slow consumption rather than sudden collapse. Spanish glosses emphasize consumption ('consumir'), while English and German use 'waste away.' WITHERING AND DRYING

en: has-wasted-away, have-wasted-away, wastes-away | **es:** Se-ha-consumido, se-consumieron, se-ha-consumido | **fr:** dépérir | **de:** haben-wasted-weg, hat-wasted-weg, wastes-weg Ps 6:7; Ps 31:9; Ps 31:10

עָשַׁת H6245a *V-Qal-Perf-3cp* (1×)

to be smooth, shiny, sleek (possibly from fatness; textually uncertain)

Jeremiah 5:28 condemns the wicked: 'They have grown fat, they are sleek,' using this verb of uncertain meaning. The traditional interpretation is 'smooth' or 'shiny,' perhaps describing skin that gleams from excess fat and luxury. However, the word is disputed —some propose emending to 'they have grown rich,' which would parallel 'they have grown fat' (v. 27). Spanish uses 'se pusieron lustrosos' (they became glossy/shiny), supporting the smoothness/shininess reading. The context is moral indictment: the wicked prosper materially while oppressing the poor, and their physical appearance reflects their self-indulgence. Whether smooth, shiny, or rich, the image is of comfortable wickedness.

(1×) Jeremiah 5:28 says the wicked 'have grown fat, they are sleek,' using this verb whose meaning is debated. The traditional sense is 'smooth' or 'shiny'—perhaps their well-fed skin gleams. Some scholars prefer emending to 'rich,' which would better parallel 'fat' (v. 27). Spanish 'lustrosos' (glossy, shiny) supports the transmitted text. The prophet is decrying social injustice: the wicked live in ease and luxury, their prosperity visible in their sleek appearance, while they oppress orphans and the poor. The verb, whatever its precise nuance, paints a picture of self-satisfied affluence built on injustice. **SHINING AND ILLUMINATING**

en: they-are-sleek | **es:** se-pusieron-lustrosos | **fr:** [עשתו] | **de:** [עשתו] Jer 5:28

עָשַׁת H6245b *V-Hitpael-Imperf-3ms* (1×)

to think, give thought to (Hithpael Aramaism; consider, be mindful of)

Jonah 1:6 records the ship's captain pleading with Jonah: 'Arise, call out to your god! Perhaps the god will give thought to us, that we may not perish.' This Hithpael verb, an Aramaism, means to think or take thought, to be mindful. It is cognate with Aramaic and Targum usage. The captain hopes that Jonah's God might consider their plight and intervene. The verb parallels Hebrew 'chashav' (to think, reckon). Spanish uses 'se preocupara' (will care/be concerned), capturing the sense of attentive consideration. The pagan sailors fear the storm is divine wrath, and they desperately hope that whichever god is responsible might relent if approached.

(1×) In Jonah 1:6, the ship's captain urges Jonah to pray: 'Perhaps the god will give thought to us.' This Hithpael verb, borrowed from Aramaic, means to think of, to be mindful, to consider. It parallels Hebrew 'chashav' and appears in Targums with this sense. The captain hopes that divine attention—any god's attention—might avert disaster. Spanish 'se preocupara' (will be concerned) rightly conveys hoping for divine care. The irony is thick: pagan sailors plead for God's mindfulness while the Hebrew prophet sleeps, fleeing from the very God who has already given him too much thought. **THINKING AND SEEMING**

en: will-give-thought | **es:** se-preocupara | **fr:** être-brillant | **de:** ueberlegte Jonah 1:6

עָשַׁת H6246 *V-Qal-QalPassPrtcpl-ms* (1×)

to think, plan, intend (Aramaic verb; passive participle in Daniel 6:3)

Daniel 6:3 reports that 'the king planned to set him [Daniel] over the whole kingdom,' using this Aramaic verb. The form is strictly a passive participle, meaning 'was thought' or 'was planned,' functioning as a perfect tense. The verb means to think or plan, cognate with Biblical Hebrew and Targum usage (though not found in Syriac). Darius' intention to elevate Daniel triggers the plot by jealous officials to destroy him. Spanish 'pensaba' (he was thinking/planning) captures the deliberative sense. The Aramaic here reflects the language of the imperial court, where Daniel navigates the dangerous politics of high office.

(1×) Daniel 6:3 uses this Aramaic verb to say the king 'was planning' to elevate Daniel over the entire realm. Technically a passive participle ('was thought,' 'was planned'), it functions as a finite verb. The root means to think or plan, with cognates in Targum and Biblical Hebrew, though Syriac lacks it. The king's favorable intention sets the stage for the conspiracy: Daniel's rivals, seeing he will soon outrank them all, concoct the lions' den scheme. Spanish 'pensaba' (was thinking/planning) rightly conveys the king's deliberate intention. The verb reveals that Daniel's fate hinges on one man's thoughts—yet ultimately, God's plan prevails. **THINKING AND SEEMING**

en: was-thinking | **es:** pensaba | **fr:** tu-as-fait | **de:** [עשית] Dan 6:3

עֶשֶׁת H6247 *N-msc* (1×)

plate, slab (smooth, shiny object; possibly ivory or metal inlay)

Song of Solomon 5:14 describes the beloved's body: 'His abdomen is a plate of ivory, encrusted with sapphires.' This rare noun denotes a plate or slab, possibly a smooth, shiny surface. The imagery is of polished ivory, perhaps inlaid with blue stones, evoking both beauty and luxury. The word may derive from a root meaning 'smooth' or 'shiny,' used elsewhere for refined metal. The metaphor compares the beloved's body to precious materials—ivory for its whiteness and smoothness, sapphires for brilliance. The Song's language is extravagant, piling up images of wealth and beauty to convey the lovers' admiration.

(1×) Song of Solomon 5:14 uses this noun in a metaphor: the beloved's body is 'a plate of ivory.' The term denotes a smooth, flat surface—perhaps a plaque, panel, or slab. The root may relate to smoothness or shininess, as ivory is polished to a lustrous finish. The image evokes luxury: ivory, a rare and costly material, adorned with sapphires. Some see this as describing the torso or belly, smooth and white like carved ivory. The Song's metaphors are sensuous and opulent, and this 'plate of ivory' contributes to the picture of the beloved as a work of art, precious beyond measure. **GEOGRAPHY AND SPACE**

en: plate-of | **es:** obra-de | **fr:** un-ouvrage | **de:** [עשת] Song 5:14

עַשְׁתּוּת H6248 *Prep-l / N-fsc* (1×)

thought, thinking (construct noun in Job 12:5)

Job 12:5 is notoriously difficult: 'In the thought of one at ease there is contempt for calamity.' This rare noun denotes thought or thinking, used here in construct. The verse critiques those who live comfortably and despise the suffering of others, dismissing their misfortune as deserved. The word may be singular or plural (the form is ambiguous), related to a root meaning 'think.' The point is the smug mentality of the prosperous, who in their self-satisfaction have nothing but scorn for disaster—assuming it will never touch them. Job knows better, having been cast from prosperity into ruin.

(1×) Job 12:5 uses this noun to critique the mindset of the comfortable: 'In the thought of the one at ease there is contempt for misfortune.' The term denotes thinking or mental attitude. Those who live securely, unacquainted with calamity, despise it when they see it in others—judging sufferers as deserving their fate. Job, now a sufferer himself, exposes this callous mentality. The word may be singular or plural (the Hebrew form allows both), but the sense is clear: the prosperous have a thought-pattern that dismisses disaster, because they cannot imagine it happening to them. Job's friends embody this attitude. **GEOGRAPHY AND SPACE**

en: to-thought-of | **es:** es-para-el-pensamiento-del | **fr:** à-לעשתות | **de:** [לעשתות] Job 12:5

עַשְׁתֵּי H6249 *Prep-l / Number-csc* (19×)

Eleven, eleventh — the number eleven in cardinal and ordinal uses, always in construct with ten (עֶשֶׂר/עֶשְׂרֵה)

The archaic numeral עַשְׁתֵּי is a fossil form meaning 'one' (cognate with Akkadian ishten), surviving exclusively in combination with עֶשֶׂר or עֶשְׂרֵה to express the number eleven or the ordinal 'eleventh.' It never appears independently. In its cardinal use it counts physical items — the eleven curtains of the tabernacle (Exod 26:7-8; 36:14-15), the eleven-day offering (Num 7:72), and the twenty bulls on the eleventh day (Num 29:20). In ordinal use it marks dates and positions in sequences: 'the eleventh year' of a king's reign (2 Kgs 25:2; Jer 39:2; Ezek 26:1) or 'the eleventh month' (Deut 1:3; Zech 1:7).

1. eleven (cardinal) (13×) The cardinal number eleven, used for counting concrete objects, animals, or people. All 13 occurrences cluster in the Pentateuch and Chronicles: the eleven curtains of goat hair for the tabernacle covering (Exod 26:7-8; 36:14-15), the offering of the leader on the eleventh day (Num 7:72), twenty bulls on day eleven (Num 29:20), and the eleventh military captain (1 Chr 12:13). Multilingual glosses confirm straightforward cardinal counting — Spanish 'once,' French 'onze,' German 'elf' — with no semantic nuance beyond enumerating a quantity of eleven items. **NUMBER ELEVEN**

en: The-eleventh, eleven, eleven- | **es:** Once-, once, once- | **fr:** [עשת], onze, onze- | **de:** [עשת], eins, elf Exod 26:7; Exod 26:8; Exod 36:14; Exod 36:15; Num 7:72

2. eleventh (ordinal) (6×) The ordinal use meaning 'eleventh,' applied to months, years, or sequential positions in a list. These 6 occurrences mark temporal points in chronological formulas: 'the eleventh year of Zedekiah' (2 Kgs 25:2; Jer 39:2; 52:5), 'the eleventh year' of Ezekiel's prophecy (Ezek 26:1; 30:20), 'the eleventh month' of Shebat (Zech 1:7; Deut 1:3), and positional items like the eleventh lot in 1 Chr 24:12; 25:18; 27:14. Spanish shifts to 'undecimo,' French to ordinal framing, confirming the ordinal reading distinct from simple counting. NUMBER ELEVEN

en: for-the-eleventh, in-eleven-, in-eleventh- | **es:** En-once, del-undécimo, en-el-undécimo | **fr:** [בעשתי], [עשתי], dans-onze- | **de:** [בעשתי], [לעשתי], [עשתי] Deut 1:3; 1Chr 27:14; Jer 1:3; Jer 39:2; Ezek 26:1

עֶשְׁתּוֹן H6250 *N-fpc / 3ms* (1×)

thought, plan, or purpose (especially those that perish with death)

This rare Hebrew noun appears only in Psalm 146:4, where it describes the thoughts or plans of a mortal that vanish when breath departs. The word carries a sense of fragility—the mental schemes and purposes that seem so important in life but disappear at death. Multilingual evidence (Spanish pensamientos, French pensée, German Plans) consistently interprets this as cognitive activity or planning that proves temporary when human life ends.

(1×) Refers specifically to the fleeting thoughts, plans, or mental schemes of mortals that cease at death. The context in Psalm 146:4 emphasizes the transience of human ideas and intentions, contrasting mortal planning with divine reliability. The word captures both the cognitive and purposeful dimensions of what perishes when 'his breath departs.' GEOGRAPHY AND SPACE

en: his-plans | **es:** sus-pensamientos | **fr:** pensée | **de:** sein-plans Ps 146:4

עַשְׁתָּרוֹת H6251 *Conj-w / N-fpc* (4×)

young of the flock, offspring; the increase and fertility of sheep, possibly ewes or lambs

A term appearing exclusively in Deuteronomy's blessing and curse formulas, denoting the fertile increase of the flock. The phrase 'young of your flock' parallels 'increase of your cattle,' representing livestock fertility as covenant blessing or its absence as curse. Scholars debate whether this refers specifically to ewes (female sheep), young lambs, or the general reproductive success of the flock. The probable connection to the goddess Ashtart (associated with fertility) suggests the term emphasizes fecundity and multiplication. Deuteronomy uses it to encapsulate pastoral prosperity—thriving flocks that increase abundantly when God blesses, or fail when He curses.

(4×) Offspring or fertile increase of sheep, denoting flock prosperity. All four occurrences (Deut 7:13, 28:4, 18, 51) appear in covenant formulae: 'offspring of your flock' paralleling 'increase of your cattle.' The term represents livestock fertility as tangible evidence of divine blessing (7:13, 28:4) or the target of covenant curse (28:18, 51). Connection to Ashtoreth (fertility goddess) suggests emphasis on reproductive abundance. GEOGRAPHY AND SPACE

en: and-offspring-of, and-young-of | **es:** ni-rebaños-de, y-los-rebaños-de, y-rebaños-de | **fr:** et-jeune-de, et-offspring-de | **de:** und-jung-von, und-offspring-von Deut 7:13; Deut 28:4; Deut 28:18; Deut 28:51

עַשְׁתָּרוֹת H6252 *N-proper-fs* (12×)

Ashtaroth: a city in Bashan east of the Jordan; also the plural name for Canaanite Astarte goddesses/idols

This word carries two distinct referents sharing a common root in the worship of the goddess Ashtart. As a place name, Ashtaroth denotes a major city in Bashan, royal seat of Og (Deut 1:4; Josh 12:4), later assigned to the Levites. As a divine plural, it refers to the Astarte goddesses or their cult images, the female counterpart to the Baals in Canaanite religion. Judges repeatedly records Israel 'serving the Ashtaroth' (Judg 2:13; 10:6). Spanish distinguishes these neatly: the city is simply Astarot, while the idols receive the article las Astarot/Astartés, marking them as a class of deities.

1. Ashtaroth (place name) (6×) The proper noun designating a city east of the Jordan in the region of Bashan, closely associated with Edrei as the seat of King Og (Deut 1:4; Josh 9:10, 12:4, 13:12). The site is likely Tell Ashtara, about 21 miles east of the Sea of Galilee. The compound Ashteroth-Karnaim in Gen 14:5 may reference a twin-peaked mountain. Spanish en-Astarot and French dans-Ashtaroth both use locative prepositions confirming the geographic reading. It was later assigned as a Levitical city (1 Chr 6:71). PERSONAL NAMES

en: Ashtarot, Ashtaroth, in-Ashtaroth | **es:** Astarot, en-Astarot | **fr:** Ashtaroth, [עשתרות], dans-Ashtaroth | **de:** Ashtaroth, [עשתרות], in-Ashtaroth Deut 1:4; Josh 9:10; Josh 12:4; Josh 13:12; 1Sam 31:10

2. Ashtaroth (goddess/idols) (6×) The plural form referring to the Astarte goddesses or their cult images, Canaanite fertility deities worshipped alongside the Baals. Spanish distinguishes this sense with the definite article las Astarot/Astartés, marking these as a class of divinities rather than a location. Judg 2:13 and 10:6 pair 'the Baals and the Ashtaroth' as the twin poles of Canaanite worship that repeatedly ensnared Israel. Samuel calls the people to 'put away the Ashtaroth' (1 Sam 7:3–4), and the Philistines placed Saul's armor in the temple of Ashtaroth (1 Sam 31:10). IDOLS AND IMAGES

en: and-Ashtaroth, and-the-Ashtarot, and-the-Ashtaroth | **es:** las-Ashtarot, las-Astarot, las-Astartés | **fr:** et-Ashtaroth, et-le-Ashtarot, et-le-Ashtaroth | **de:** der-Ashtaroth, und-Ashtaroth, und-der-Ashtarot Josh 13:31; Judg 2:13; Judg 10:6; 1Sam 7:3; 1Sam 7:4

עַשְׁתֹּרֶת H6253 *N-proper-fp* (3×)

Ashtoreth, Canaanite/Phoenician goddess of love and war

Ashtoreth (also Astarte) was a major Canaanite and Phoenician goddess of fertility, love, and warfare, corresponding to Mesopotamian Ishtar and Greek Aphrodite. The name appears in Hebrew with vowels borrowed from 'bosheth' (shame), reflecting Israelite scribal disdain for the deity. Solomon infamously built a high place for Ashtoreth when influenced by his foreign wives (1 Kings 11:5, 33), and this shrine remained until Josiah's reforms destroyed it (2 Kings 23:13). The goddess worship involved cultic prostitution and represented everything opposed to exclusive worship of Yahweh. Her cult was widespread across the ancient Near East.

(3×) The divine name of the Canaanite goddess of love, fertility, and war, known across the ancient world as Astarte (Phoenician), Ishtar (Assyrian/Babylonian), or Aphrodite (Greek). In 1 Kings 11:5, Solomon is condemned for following 'Ashtoreth the goddess of the Sidonians.' Verse 33 lists her among the gods for whom Solomon built high places, and 2 Kings 23:13 records Josiah's destruction of these shrines. The Hebrew vocalization (עַשְׁתֹּרֶת) likely deliberately echoes 'bosheth' (shame) to express contempt. Archaeological evidence shows widespread worship including the Mesha Stele's mention. Translations preserve the name: 'Ashtoreth,' 'Astarot' (Spanish), 'Astarté.' GODS AND DEITIES

en: Ashtoreth, to-Ashtoret, to-Ashtoreth | **es:** Astarot, a-Astarot, para-Astarté | **fr:** Ashtoreth, à-Ashtoret, à-Ashtoreth | **de:** Ashtoreth, zu-Ashtoret, zu-Ashtoreth 1Kgs 11:5; 1Kgs 11:33; 2Kgs 23:13

עַשְׁתְּרָתִי H6254 *Art / N-proper-ms* (1×)

the Ashterathite (a gentilicic designation indicating origin from Ashteroth)

A Hebrew gentilicic adjective identifying someone from Ashteroth, a city in Bashan east of the Jordan. In 1 Chronicles 11:44, this term designates one of David's mighty warriors by his hometown. Like many such designations in biblical genealogies and military rosters, it provided geographic and clan identity in ancient Israel's social structure.

(1×) The gentilicic form 'Ashterathite' identifies an individual from the city of Ashteroth in Bashan. Used in 1 Chronicles 11:44 to specify one of David's elite warriors, this designation functioned as a geographic identifier showing the warrior's place of origin, similar to modern surnames derived from hometowns. PERSONAL NAMES

en: the-Ashterathite | **es:** el-asteratita | **fr:** [העשתרתי] | **de:** [העשתרתי] 1Chr 11:44

עַשְׁתָּרוֹת H6255 *Prep / N-proper-fs* (1×)

in/at Ashteroth-Karnaim (a place name east of the Jordan)

A compound place name appearing in Genesis 14:5 during the narrative of the eastern kings' campaign. The name combines Ashteroth (connected to worship of the goddess Ashtart) with Karnaim ('two horns'), possibly referring to a twin-peaked mountain or a cult symbol. The site was located in Bashan, east of the Sea of Galilee, and may correspond to Tell Ashtara or Muzeirib in modern Jordan.

(1×) The geographic designation 'Ashteroth-Karnaim' marks a specific location in the Transjordan where Chedorlaomer and allied kings defeated the Rephaim (Genesis 14:5). The name's second element, 'Karnaim' (two horns), may describe topography or religious symbolism. Archaeological and textual evidence places this in Bashan, a region known for ancient cultic sites. **PERSONAL NAMES**

en: in-Ashteroth-Karnaim | **es:** en-Astarot-Carnaim | **fr:** dans-Ashteroth-Karnaim | **de:** in-Aschterot-Karnajim Gen 14:5

עֵת H6256 *Prep / N-cs* (297×)

Time, season, or appointed moment — a point or period in time, ranging from general temporal reference to divinely appointed occasion.

One of the most common temporal nouns in the Hebrew Bible, appearing nearly 300 times. Far from a bland clock-word, 'et carries rich theological freight: it is the time that God appoints (Lev 26:4, 'I will give your rains in their season'), the crisis moment that arrives (Jer 8:7, 'the stork knows her appointed times'), and the narrative marker that anchors events ('at that time'). German consistently renders it 'Zeit,' Spanish 'tiempo,' and French 'temps,' but the Hebrew usage splits between neutral temporal reference and the pregnant sense of kairos — the right time, the ripe moment — a distinction visible when translations add qualifiers like 'in its season' or 'about this time.'

1. time, period (264×) The general, unmarked sense: a point or stretch of time, a period, or a moment. This covers the vast majority of occurrences (264x), including the extremely common prepositional phrase ba'et hahi' ('at that time,' Gen 21:22, Deut 1:9). All languages converge on their basic time-word — English 'time,' Spanish 'tiempo,' French 'temps,' German 'Zeit' — with no special nuance of propriety or appointment. Includes both singular moments (Exod 18:22, 'at all times') and extended periods (2 Sam 24:15). **TIME AND SEASONS**

en: at-a-time-of, the-time, time | **es:** a-tiempo;, el-tiempo, tiempo | **fr:** temps, temps-de | **de:** Zeit, Zeit-von, Zeiten Gen 29:7; Exod 18:22; Exod 18:26; Lev 16:2; 2Sam 24:15

2. about this time, now (17×) Temporal demonstrative: 'about this time' or 'now,' typically with the preposition ke- (כְּעֵת). Genesis 18:10,14 ('about this time next year') and Exodus 9:18 ('about this time tomorrow') exemplify this deictic usage pointing to an imminent or proximate moment. Spanish 'como en el tiempo' and French 'comme temps' reflect the comparative/approximative force. The construction often introduces prophetic announcements, lending it an oracular quality. **TIME AND SEASONS**

en: about-the-time, about-this-time, about-time | **es:** Como-en-el-tiempo, Como-este-tiempo, Como-tiempo | **fr:** [כעת], au-sujet-de-le-temps, comme-temps | **de:** Zeit, bei-der-Zeit, ueber-Zeit Gen 18:10; Gen 18:14; Exod 9:18; Num 23:23; Judg 13:23

3. appointed time, due season (14×) The appointed, proper, or due time — when something should happen according to divine or natural order. Leviticus 26:4 ('I will give your rains in their season') and Deuteronomy 11:14 ('rain in its season') show the agricultural-calendrical usage, while Job 38:32 ('Can you lead forth the Mazzaroth in their season?') extends it to cosmic regularity. Pronominal suffixes ('in its time,' 'in their season') are the hallmark. French 'saison' and German 'Jahreszeit' (season of the year) emerge here, marking a clear shift from generic time to kairos — the fitting moment. **TIME AND SEASONS**

en: in-its-season, in-its-time, in-their-season | **es:** a-su-tiempo, a-tiempo-su, en-su-tiempo | **fr:** dans-leur-saison, dans-maintenant, dans-son-saison | **de:** Zeit, in-ihr-Jahreszeit, in-nun Lev 26:4; Deut 11:14; Deut 28:12; Job 5:26; Job 38:32

4. (1×) A rare plural usage meaning 'times' in the sense of repeated occasions. Nehemiah 9:28 ('many times you delivered them') uses the plural to indicate iterative occurrences. Spanish renders 'veces' (occasions/times) rather than 'tiempo,' confirming the shift from duration to frequency. This sense is sparse but linguistically distinct from the singular temporal reference. **TIMES AND OCCASIONS**

en: times | **es:** veces | **fr:** temps | **de:** Zeiten Neh 9:28

5. (1×) A textually uncertain occurrence in Psalm 74:6 involving a possible ketiv/qere variant. The English and German glosses preserve the ketiv reading 'and now' (ve-'attah), while French retains 'temps.' This isolated case likely reflects a scribal confusion between 'et (time) and 'attah (now), and the single attestation makes it a marginal sense best noted for text-critical interest rather than semantic weight. **TIME AND SEASONS**

en: [ketiv:and-now] | **es:** [y-ahora] | **fr:** temps | **de:** [ketiv:and-now] Ps 74:6

עָתַד H6257 *Conj-w / V-Piel-Imp-ms / 3fs* (2×)

To be ready, prepared, or destined; to make ready or prepare something

This verb means to be ready or to make ready. In Proverbs 24:27, it's an imperative to 'prepare' or 'make ready' one's field work before building a house—practical wisdom about proper sequencing. In Job 15:28, it describes houses 'destined' or 'prepared' to become heaps of ruins—ready-made for destruction. The term emphasizes the state of being prepared, whether through wise planning or through divine destiny toward judgment.

(2×) A verb meaning to prepare, make ready, or be destined. The Piel imperative in Proverbs commands active preparation ('dispónlo,' 'make-ready'), while the Hithpael in Job describes passive destining ('fueron destinadas,' 'were destined'). The root appears in later Hebrew and Aramaic for 'future' or 'ready,' capturing the temporal sense of something prepared and awaiting its time. Both biblical uses involve things being positioned for what's coming—either wise preparation or appointed destruction. **ESTABLISH AND PREPARE**

en: and-make-ready, are-destined | **es:** fueron-destinadas, y-dispónlo | **fr:** et-ועתדה-elle, התעתדו | **de:** [התעתדו], [ועתדה] Job 15:28; Prov 24:27

עַתָּה H6258 *Adv* (434×)

Now – a temporal adverb marking the present moment, often in the transitional phrase 'and now' or in 'from now on.'

Attah is the Hebrew Bible's primary adverb for the present moment, appearing over 430 times. Its most characteristic use is the transitional formula we'attah ('and now'), which pivots discourse from narrative background or past events to present implication or command: 'And now, behold your wife' (Gen 12:19), 'And now, Israel, what does the LORD require of you?' (Deut 10:12). A smaller but theologically significant pattern is me'attah ('from now'), expressing duration from the present into the indefinite future, as in the doxological 'from this time forth and forevermore' (Ps 113:2; 115:18; 121:8).

1. and now (421×) The present temporal adverb 'now,' overwhelmingly appearing in the discourse formula we'attah ('and now') to mark a transition from past narration or situation to present action, command, or conclusion. With 421 occurrences this is the dominant pattern, spanning every genre: patriarchal dialogue (Gen 12:19), covenant stipulations (Gen 20:7, 'now return the man's wife'), prophetic indictment (Isa 1:21, 'but now murderers'), and royal speech (1 Kgs 12:4). All languages render it with their standard temporal marker: spa 'y-ahora,' fra 'et-maintenant,' deu 'und-nun.' **NOW (TEMPORAL ADVERB)**

en: And-now, and-now | **es:** Y-ahora, y-ahora | **fr:** Et-maintenant, et-maintenant | **de:** und-nun, und-nun- Gen 3:22; Gen 4:11; Gen 11:6; Gen 12:19; Gen 20:7

2. from now (13×) The temporal phrase me'attah ('from now, henceforth'), expressing duration from the present moment into the future. With 13 occurrences this sense is concentrated in liturgical and wisdom literature, especially the formulaic 'from this time forth and forevermore' (Ps 113:2; 115:18; 121:8; 125:2). The prepositional prefix min- ('from') shifts attah from punctual 'now' to inceptive 'from now on.' Cross-linguistic evidence confirms the distinction: spa 'desde-ahora,' deu 'von-nun,' both adding directional markers absent from the bare 'now' form. **NOW (TEMPORAL ADVERB)**

en: from-now, than-now | **es:** desde-ahora, que-ahora | **fr:** de-maintenant, von-maintenant | **de:** von-nun 2Chr 16:9; Ps 113:2; Ps 115:18; Ps 121:8; Ps 125:2

עָתִיד H6259 *Adj-mp* (2×)

Ready, prepared, or skilled; describing readiness for action, timing, or expertise

This adjective describes something or someone ready or prepared. It spans several nuances: readiness for military action ('a king ready for battle,' Job 15:24), temporal readiness for an event ('ready for the day,' Esther 3:14; 8:13), professional skill ('skilled in rousing Leviathan,' Job 3:8), temporal imminence ('impending things,' Deuteronomy 32:35), and stored resources ('their stores,' Isaiah 10:13). The term emphasizes preparedness in various senses, from military readiness to appointed timing to acquired expertise.

(2×) An adjective meaning ready, prepared, or skilled across multiple semantic contexts. The Esther usage marks documents 'ready for the day' (preparedness for execution). The ketiv-qere variant in Isaiah involves 'stores/treasures' versus 'ready things.' Job uses it for both military readiness and professional skill in magic. Deuteronomy applies it to imminently approaching calamity. The underlying concept is preparedness—whether temporal (soon to come), martial (equipped for battle), professional (skilled), or material (stored up). **ESTABLISH AND PREPARE**

en: [kethiv], and-their-treasures | **es:** (y-sus-tesoros), [preparados] | **fr:** [(ועתודותיהם)], [עתודים] | **de:** [(ועתודותיהם)], [[עתודים]] Esth 8:13; Isa 10:13

עַתּוּד H6260 *Prep-k / N-mp* (29×)

He-goat; mature male goat used in sacrifice and as livestock; figuratively, a leader or chief among people.

A term for the mature male goat, prominent throughout the sacrificial system and pastoral economy of ancient Israel. The word appears in census lists of offerings (Numbers 7), descriptions of livestock wealth (Genesis 31:10; Proverbs 27:26), and as sacrificial victims (Isaiah 1:11; Psalm 66:15). Because the dominant billy goat leads the flock, the prophets extended the image figuratively to human rulers and chiefs, as when Isaiah pictures the shades of fallen kings rising to greet Babylon's monarch (Isaiah 14:9). Spanish and French translations consistently render the literal sense as machos cabrios and boucs, while the figurative use at Isaiah 14:9 is signaled by English 'leaders of.'

1. male goat, he-goat (28×) The literal sense denotes a mature male goat, prominent in sacrificial contexts (Numbers 7:17, 23, 29; Psalm 66:15), livestock inventories (Genesis 31:10, 12; Ezekiel 27:21), and dietary references (Deuteronomy 32:14). Multilingual glosses uniformly point to the biological animal: Spanish machos cabrios, French boucs, German maennlich Ziegen. The 28 occurrences span ritual, economic, and pastoral settings across the Pentateuch, Prophets, and Writings. **MALE GOAT**

en: and-goats, and-he-goats, male-goats | **es:** machos-cabríos, y-machos-cabríos | **fr:** bouc, boucs, et-boucs | **de:** [ועתודים], [עתודים], maennlich-Ziegen Gen 31:10; Gen 31:12; Num 7:17; Num 7:23; Num 7:29

2. leader, chief (metaphorical) (1×) A figurative extension in which the dominant he-goat image represents human leaders or chiefs. At Isaiah 14:9, the shades of the earth's 'leaders' (attude) rise from Sheol to meet the king of Babylon. Zechariah 10:3 and Ezekiel 34:17 similarly deploy the flock-leader metaphor for rulers whom God holds accountable. The Spanish gloss machos cabrios de and English 'leaders of' preserve the genitive construction that marks this metaphorical transfer from animal to human authority. **GEOGRAPHY AND SPACE**

en: leaders-of | **es:** machos-cabríos-de | **fr:** bouc | **de:** [עתודי] Isa 14:9

עָתִי H6261 *Adj-ms* (1×)

ready, prepared, or appointed (one who stands ready for a specific task)

This Hebrew adjective describes someone in a state of readiness or appointment. In Leviticus 16:21, it designates the man prepared to lead the scapegoat into the wilderness on the Day of Atonement—someone specifically chosen and standing ready for this ritual task. The term implies both timing and preparation, suggesting someone who is appropriately positioned and equipped for immediate action.

(1×) Describes a person in a state of readiness or appointed for a specific task. In Leviticus 16:21, the 'appointed man' is already prepared to receive the scapegoat and lead it away, embodying both temporal readiness (the right moment) and practical preparation. The multilingual glosses (appointed, designated, established) emphasize the formal selection and preparedness inherent in the term. **ESTABLISH AND PREPARE**

en: appointed | **es:** designado | **fr:** établit | **de:** setzte-ein Lev 16:21

עַתַּי H6262 *N-proper-ms* (4×)

Attai; personal name of uncertain meaning, borne by men of Judah, Gad, and the house of David

A personal name appearing in genealogies and military lists. First Chronicles 2:35-36 records Attai in Judah's genealogy as son of an Egyptian slave and grandson of Sheshan. Another Attai appears among the Gadite warriors who joined David (12:11). A third Attai is mentioned as a son born to Rehoboam (2 Chr 11:20). The LXX transliterations vary (Ietthei), typical for proper names. The name's etymology is uncertain, possibly related to a root meaning 'timely' or 'ready.' These genealogical entries document family lines and military rosters without narrative development.

(4×) Personal name occurring in three distinct genealogical contexts. 1 Chronicles 2:35-36 lists Attai in Judah's line (son of an Egyptian). 1 Chronicles 12:12 names an Attai among Gadite warriors. 2 Chronicles 11:20 mentions Attai as Rehoboam's son. The name appears across tribal affiliations (Judah, Gad) and royal connections, documenting individuals without indicating the name's meaning. **PERSONAL NAMES**

en: Attai, and-Attai | **es:** Atai, Atay, Y-Atay | **fr:** [ועתי], [עתי] | **de:** [ועתי], [עתי] 1Chr 2:35; 1Chr 2:36; 1Chr 12:12; 2Chr 11:20

עֲתִיד H6263 *Adj-mp* (1×)

ready, prepared (Aramaic plural adjective)

This Aramaic adjective appears in Daniel 3:15 in Nebuchadnezzar's challenge to Shadrach, Meshach, and Abednego. The king asks if they are 'ready' to bow before the golden image when they hear the music. The word carries the sense of being prepared or willing to perform an action, similar to its Hebrew cognate. It appears in the Aramaic portion of Daniel, reflecting the linguistic context of the Babylonian court.

(1×) The Aramaic plural form meaning 'ready' or 'prepared,' used in Daniel 3:15 when Nebuchadnezzar questions whether the three Jewish men are ready to worship his image. The term conveys readiness in the sense of willingness or preparedness to act, fitting the confrontational context where compliance is being demanded. The Spanish and French translations (preparados, prêt) capture this sense of being in a state of readiness. **ESTABLISH AND PREPARE**

en: ready | **es:** preparados | **fr:** prêt | **de:** [עתידין] Dan 3:15

עָתִיד H6264 *Adj-ms* (6×)

Ready, prepared, poised for action; treasures or stores (ketiv variant)

The adjective עָתִיד describes a state of readiness or preparedness —

someone or something poised for imminent action. Job's wicked king is 'ready for the onset' (Job 15:24), the royal decree makes citizens 'ready for that day' (Esth 3:14; 8:13), and those 'skilled in rousing Leviathan' are described as 'ready' practitioners (Job 3:8). Moses' song warns that 'the things prepared are hastening' (Deut 32:35), shading toward impending fate. A single ketiv variant in Isa 10:13 reads the form as a noun meaning 'treasures' or 'stored wealth,' a reading supported by Hindi 'khazanon' and Swahili 'hazina' (treasures).

1. ready, prepared (5×) In a state of readiness or preparedness, whether of persons poised for action or of events that are imminent. Arabic 'mustaiddeen' (ready/prepared) and Spanish 'preparados' (prepared) consistently confirm this sense across all five occurrences. Job 15:24 pictures the wicked as a king 'ready for battle,' Esth 3:14 and 8:13 describe subjects prepared for the appointed day, Job 3:8 identifies those 'ready' (i.e., skilled) to rouse Leviathan, and Deut 32:35 warns of 'prepared things' that hasten toward fulfillment. **ESTABLISH AND PREPARE**
en: ready, things-prepared, those-ready | **es:** (preparados), lo-preparado, los-preparados | **fr:** [עתדים], [עתידים], choses-prépara | **de:** Sachen-bereitete, [(עתידים)], [העתידים] Deut 32:35; Esth 3:14; Esth 8:13; Job 3:8; Job 15:24

2. treasures, stores (ketiv variant) (1×) A ketiv (written text) variant in Isa 10:13 where the form appears to mean 'treasures' or 'stored wealth' rather than 'readiness.' The qere reading normalizes it to a different vocalization to distinguish it from the adjective. Hindi 'khazanon' (treasures) and Swahili 'hazina zao' (their treasures) clearly attest a possession/wealth sense. The Assyrian conqueror boasts: 'I have plundered their stores,' connecting the idea of things 'prepared' or 'laid up' to accumulated riches. **RICHES AND WEALTH**
en: [ketiv] | **es:** [ketiv] | **fr:** [[ועתידתיהם]] | **de:** [[ועתידתיהם]] Isa 10:13

עֲתָיָה H6265 *N-proper-ms* (1×)
Athaiah (a personal name meaning possibly 'Yahweh has helped')
A personal name appearing in Nehemiah 11:4, identifying a descendant of Judah who resettled in Jerusalem after the Babylonian exile. The name is textually problematic, with parallel passages and ancient versions showing variation. The Septuagint offers 'Athea,' while 1 Chronicles 9:4 has the parallel form 'Uthai.' Such variation was common in the transmission of genealogical lists.

(1×) The personal name 'Athaiah' identifies a post-exilic Judahite who lived in Jerusalem according to Nehemiah 11:4. The name appears in lists documenting the repopulation of Jerusalem after the return from Babylon. Textual witnesses disagree on the exact form, suggesting scribal variation in the genealogical transmission, a common phenomenon in biblical name lists. **PERSONAL NAMES**
en: Atayah | **es:** Ataías | **fr:** [עתיה] | **de:** [עתיה] Neh 11:4

עָתִיק H6266 *Adj-ms* (1×)
choice, surpassing, eminent, or valuable (describing superior quality)
A Hebrew adjective describing something of superior quality or eminence. Isaiah 23:18 uses it to characterize 'choice attire' or 'stately clothing'—garments of exceptional quality. The word conveys the idea of something that stands out or surpasses the ordinary, whether in material value, craftsmanship, or excellence. Related to the notion of antiquity conveying value, it emphasizes distinction and superiority.

(1×) Describes objects or qualities of exceptional merit or distinction. In Isaiah 23:18, it modifies 'covering' or 'attire,' indicating clothing of superior quality and stateliness. The term suggests something eminent or choice, standing above common examples. Spanish 'duradera' (enduring) may capture the sense of lasting value, while the Hebrew root connects superior quality with antiquity or proven excellence. **GEOGRAPHY AND SPACE**
en: stately | **es:** duradera | **fr:** [עתיק] | **de:** [עתיק] Isa 23:18

עָתִיק H6267 *Adj-mpc* (2×)
Removed, weaned, or old/ancient; describing things taken away or distant in time
This adjective carries two meanings. First, it describes children 'removed from the breast'—weaned (Isaiah 28:9), using a participial sense from the root 'remove.' Second, it means 'old' or 'ancient' (1 Chronicles 4:22), reflecting an Aramaism where the same root developed the sense of antiquity. Both meanings connect to the idea of removal: weaned children are removed from nursing; ancient things are removed from the present by time's distance.

(2×) An adjective meaning either removed/weaned or old/ancient. Isaiah's rhetorical question uses the construct 'removed from the breasts' ('arrancados de los pechos') as parallel to 'weaned from milk,' describing children old enough for advanced teaching. Chronicles uses it in the Aramaic sense of 'ancient' ('antiguas') for old records or things. The multilingual glosses reflect both senses, showing the term's semantic range from physical removal (weaning) to temporal removal (antiquity). **GEOGRAPHY AND SPACE**
en: ancient | **es:** a-los-arrancados, antiguas | **fr:** [עתיק], [עתיקים] | **de:** [עתיקי], [עתיקים] 1Chr 4:22; Isa 28:9

עַתִּיק H6268 *Adj-msc* (3×)
Ancient of Days, aged one advanced in years
This Aramaic adjective means 'advanced' or 'aged,' appearing exclusively in Daniel's apocalyptic vision as the title 'Ancient of Days.' The phrase describes the eternal, sovereign figure seated on a fiery throne, from whom the Son of Man receives dominion. The imagery emphasizes timeless existence, wisdom, and ultimate authority—one who predates all creation and presides over cosmic judgment. Daniel 7 uses this title three times as the divine judge takes His seat, receives worship, and executes justice. The term became influential in theological and artistic depictions of God's eternal nature.

(3×) An adjective meaning 'aged' or 'advanced in days,' used exclusively as the divine title 'Ancient of Days' (עַתִּיק יוֹמִין) in Daniel's vision. The phrase appears in 7:9 as the throne scene unfolds, in 7:13 when the Son of Man approaches Him, and in 7:22 when He renders judgment for the saints. The Aramaic conveys not merely old age but timeless eternality—one who has existed from everlasting. The imagery draws on ancient Near Eastern depictions of aged divine figures representing wisdom and authority. Translations preserve this: 'Ancient of Days' (English), 'Anciano de días' (Spanish), matching Syriac usage in Ecclesiasticus. **GEOGRAPHY AND SPACE**
en: Ancient-of, and-Ancient-of | **es:** Anciano, y-Anciano | **fr:** [עתיקין], [עתיק] | **de:** [עתיקין], [עתיק] Dan 7:9; Dan 7:13; Dan 7:22

עֲתָךְ H6269 *Prep-b / N-proper-fs* (1×)
Athach (a place name in Judah)
A place name mentioned in 1 Samuel 30:30, where David sent portions of spoil recovered from the Amalekites. Located in the territory of Judah, Athach was among the towns that received gifts from David, cementing his relationships with Judahite communities before he became king. The site is otherwise unknown, and some scholars have proposed textual emendations, but the name stands in the received text as one of David's friendly southern towns.

(1×) The geographic name 'Athach' identifies a town in Judah where David sent spoil after defeating the Amalekites (1 Samuel 30:30). The location is part of David's diplomatic gift-giving to southern Judahite towns that had supported him during his fugitive years. Though the precise site remains unidentified, it represents one of the communities in David's network of support in Judah's Negev region. **PERSONAL NAMES**
en: in-Athach | **es:** en-Atac | **fr:** dans-Athach | **de:** in-Athach 1Sam 30:30

עַתְלַי H6270 *N-proper-ms* (1×)
Athlai (a personal name meaning possibly 'Yahweh is exalted')
A personal name in Ezra 10:28, identifying one of the Israelites who had married a foreign wife during the exile and was required to

divorce her as part of Ezra's reforms. The name appears in the list of those who had violated the prohibition against intermarriage. Different from the more famous feminine name Athaliah, this masculine form appears only in this post-exilic context of religious restoration.

(1×) The masculine personal name 'Athlai' designates one of the men in the post-exilic community who had taken a foreign wife (Ezra 10:28). The name appears in Ezra's list of those required to put away foreign wives to maintain covenant fidelity. This occurrence reflects the challenges of maintaining religious identity during and after the Babylonian exile, where intermarriage with surrounding peoples was seen as threatening covenant loyalty. **PERSONAL NAMES**
en: Atlay | **es:** Atlai | **fr:** [עַתְלַי] | **de:** [עַתְלַי] Ezra 10:28

עֲתַלְיָה H6271 *Conj-w / N-proper-ms* (17×)
Athaliah — queen mother of Judah who usurped the throne for six years; also the name of two post-exilic men.
Primarily the name of the notorious queen mother who seized Judah's throne after her son Ahaziah was killed by Jehu. A daughter (or granddaughter) of Omri and Ahab, she brought Baal worship into the southern kingdom and attempted to exterminate the Davidic line — only the infant Joash survived, hidden in the temple for six years (2 Kings 11:1-3). Her dramatic overthrow by the priest Jehoiada (2 Kings 11:13-20) restored both the Davidic monarchy and Yahwistic worship. The name also appears for a Benjaminite (1 Chronicles 8:26) and two post-exilic figures (Ezra 8:7; 10:28). The Greek rendering Gotholia preserves the name across the Septuagint tradition.

Athaliah (personal name) (17×) The proper name Athaliah, referring primarily to the queen mother of Judah — daughter of Ahab and Jezebel (or granddaughter of Omri) — who usurped the throne after Ahaziah's death and reigned six years until overthrown by Jehoiada the priest (2 Kgs 11:1-20; 2 Chr 22-23). She is the only woman to rule Judah, and 2 Chronicles 24:7 calls her 'that wicked woman.' The name also designates a Benjaminite in 1 Chronicles 8:26 and two post-exilic men in Ezra 8:7 and 10:28. French 'Athalie,' Spanish 'Atalía,' and German 'Atalja' all reflect the LXX tradition of Gotholia. **PERSONAL NAMES**
en: Atalyah, Atalyahu, Athalyah | **es:** Atalyah, Atalía, Y-Atalía | **fr:** Athalie, Athalyah, Athalyahu | **de:** Atalja, Athalyah, Athalyahu 2Kgs 8:26; 2Kgs 11:1; 2Kgs 11:2; 2Kgs 11:3; 2Kgs 11:13

עָתַם H6272 *V-Nifal-Perf-3ms* (1×)
to be scorched, darkened, or obscured (a dubious verb of uncertain meaning)
A rare and disputed Hebrew verb appearing in Isaiah 9:19 (MT 9:18), where the Masoretic Text reads 'the land is scorched' or 'darkened.' The root's meaning is uncertain—Arabic cognates suggest either scorching heat or being clogged/obscured. Many scholars suspect textual corruption and propose reading a different verb (perhaps from the root meaning 'to burn'). The context describes the consuming nature of God's wrath, with imagery of fire and darkness.

(1×) The uncertain verbal form in Isaiah 9:19 (MT 9:18) likely describes the land being scorched, darkened, or obscured as a result of divine judgment. Arabic cognates point toward suffocating heat or being darkened, fitting the passage's imagery of consuming fire and wickedness. However, textual uncertainty makes this one of the more debated lexical items, with several scholars proposing emendations to clarify the intended image of destruction. **DARKNESS AND GLOOM**
en: is-scorched | **es:** se-oscureció | **fr:** [נעתם] | **de:** [נעתם] Isa 9:19

עָתְנִי H6273 *N-proper-ms* (1×)
Othni (a Levitical personal name)
A Levitical name appearing in 1 Chronicles 26:7, identifying one of the gatekeepers assigned to the temple service in David's organization of Levitical duties. The name is part of the genealogical records documenting the families and individuals responsible for guarding the entrances to the sanctuary. Like many Levitical names in Chronicles, it preserves the memory of those who served in Israel's worship infrastructure.

(1×) The personal name 'Othni' identifies a Levite from the gatekeepers' division in 1 Chronicles 26:7. These gatekeepers were responsible for guarding the temple entrances and maintaining order in the sanctuary precincts. The name appears in the detailed Chronicler's record of David's organization of temple personnel, preserving the identity of families charged with sacred security duties. **PERSONAL NAMES**
en: Othni | **es:** Otni | **fr:** [עתני] | **de:** [עתני] 1Chr 26:7

עָתְנִיאֵל H6274 *N-proper-ms* (7×)
Othniel; proper name of Israel's first judge, son of Kenaz and younger brother of Caleb
The personal name Othniel (עָתְנִיאֵל), meaning perhaps 'lion of God' or 'God is my strength.' He is the first judge raised by the LORD to deliver Israel after the generation of Joshua (Judg 3:9-11). Son of Kenaz and Caleb's younger brother, he first appears capturing Kiriath-sepher and winning Caleb's daughter Achsah as wife (Josh 15:17; Judg 1:13). The Chronicler lists his descendants (1 Chr 4:13) and his family's military service (1 Chr 27:15). Transliterations are consistent across languages: Spanish Otoniel, French and German Otniel/Othniel.

Othniel (proper name) (7×) Proper masculine name עָתְנִיאֵל, borne by the first judge of Israel. Son of Kenaz and younger brother of Caleb, Othniel captured Debir (Kiriath-sepher) and received Achsah in marriage (Josh 15:17; Judg 1:13). The Spirit of the LORD came upon him, and he judged Israel and delivered them from Cushan-rishathaim (Judg 3:9-11). His name appears in Chronicles for genealogical (1 Chr 4:13) and military (1 Chr 27:15) records. All seven occurrences refer to this single individual; the LXX renders the name Γοθονιηλ. **PERSONAL NAMES**
en: Othni'el, Othniel, Otniel | **es:** Otniel, Otoniel, para-Otoniel | **fr:** Othniel, Otniel, [לעתניאל] | **de:** Otniel, [לעתניאל], [עתניאל] Josh 15:17; Judg 1:13; Judg 3:9; Judg 3:11; 1Chr 4:13

עָתַק H6275 *Conj-w / V-Qal-ConjImperf-3ms* (9×)
To move, advance, proceed; grow old; be displaced; remove; transcribe — a versatile root spanning motion, aging, and textual copying
A remarkably flexible Hebrew verb whose senses range from physical relocation to the passage of time itself. When Abraham 'moved on' from there toward Bethel (Gen 12:8), it was this word that described his journeying. Yet the same root can describe eyes growing dim with grief (Ps 6:7) or an immovable rock being displaced from its place (Job 14:18). Its most surprising use comes in Prov 25:1, where Hezekiah's scribes 'copied' the proverbs of Solomon — a sense that likely developed from the idea of transferring or moving text from one scroll to another. The Arabic cognate ataqa (to grow old, become free) and Aramaic athiq (to be ancient) illuminate the aging senses beautifully.

1. to move forward, proceed (2×) The Hiphil sense of moving forward on a journey or proceeding to a new location. In Gen 12:8, Abraham 'moved on' from between Bethel and Ai, and in Gen 26:22, Isaac 'moved away' after the well dispute at Rehoboth. German 'und-brach-auf' (and broke camp) and 'und-zog-weiter' (and moved on) precisely capture the itinerant, camp-striking quality of this patriarchal travel vocabulary. Spanish 'se-trasladó' (relocated) likewise emphasizes the full relocation. **RELEASE AND MOVEMENT**
en: and-he-moved, and-moved | **es:** Y-se-movió, Y-se-trasladó | **fr:** et-il-mut, et-mut | **de:** und-brach-auf, und-zog-weiter Gen 12:8; Gen 26:22

2. to grow old, become feeble (2×) The Qal sense of advancing in years, growing old and feeble — an Aramaism reflecting the cognate athaq (to be ancient). In Job 21:7, the wicked 'grow old' and increase in power, a bitter complaint about injustice. In Ps 6:8 (English 6:7), the psalmist's eye 'grows weak' from grief. The pairing with ashshâh (to waste away) in the Psalm confirms this is physical deterioration through aging or sorrow, not mere temporal passage.

AGING AND DISPLACEMENT
en: grow-old, grows-weak | **es:** envejecen,, ha-envejecido | **fr:** être-ancien | **de:** [עתקו], wächst-schwach Job 21:7; Ps 6:7

3. to move from a place (2×) The Qal sense of being moved or displaced from a fixed position, said of geological features rather than persons. In Job 14:18, even a mountain crumbles and a rock 'is moved from its place' — an image of cosmic impermanence. In Job 18:4, Bildad asks whether the earth should be abandoned for Job's sake or a rock displaced. Spanish 'se-mueve' (moves itself) and 'se-moverá' (will move) reflect the reflexive quality of this intransitive displacement. AGING AND DISPLACEMENT
en: and-will-move, moves | **es:** se-mueve, y-se-moverá | **fr:** et-être-ancien, être-ancien | **de:** [ויעתק], [יעתק] Job 14:18; Job 18:4

4. to remove, displace (2×) The Hiphil causative sense of removing or displacing by force, attributed to God's power. In Job 9:5, God 'removes mountains' without their knowing it — one of the great theophanic power-images. In Job 32:15 (following some textual traditions), words 'have departed from' the friends of Job. The shift from intransitive displacement (sense 3) to causative removal highlights the theological emphasis on divine agency. AGING AND DISPLACEMENT
en: the-One-moving, they-have-removed | **es:** El-que-mueve, retiraron | **fr:** le-être-ancien, être-ancien | **de:** [המעתיק], [העתיקו] Job 9:5; Job 32:15

5. to transcribe, copy (1×) The unique scribal-technical Hiphil sense of transcribing or copying text from one document to another. In Prov 25:1, 'These also are proverbs of Solomon which the men of Hezekiah king of Judah copied.' This is the only biblical attestation of this meaning, yet it became productive in later Hebrew. English 'copied' and Spanish 'copiaron' are transparent, while the semantic development from 'move, transfer' to 'transfer text' is a natural metaphorical extension seen across many languages. AGING AND DISPLACEMENT
en: copied | **es:** copiaron | **fr:** être-ancien | **de:** [העתיקו] Prov 25:1

עָתִק H6276 *Adj-ms* (1×)
enduring, valuable, ancient, or surpassing (describing lasting wealth or excellence)
A Hebrew adjective describing something enduring, valuable, or surpassing due to its antiquity or inherent excellence. Proverbs 8:18 uses it to characterize 'enduring wealth'—riches that last, in contrast to fleeting material gain. The term connects age with value, suggesting that true excellence proves itself over time. Arabic cognates emphasize the idea of something preceding and therefore superior or choice.

(1×) Describes wealth, value, or quality that endures over time. In Proverbs 8:18, Wisdom offers 'enduring wealth' (hon atiq), riches that don't fade or disappoint. The adjective carries connotations of antiquity conferring value—something proven, lasting, and superior. Spanish and German glosses (duradera) capture the temporal dimension: wealth that withstands time, contrasting with ephemeral material possessions. OLD AGE
en: enduring | **es:** duradera | **fr:** עתק | **de:** [עתק] Prov 8:18

עָתָק H6277 *N-ms* (4×)
arrogance, insolence; arrogant speech or attitude marked by presumption and pride
An adjective describing arrogant or insolent speech and attitude. Hannah's prayer warns against speaking with 'arrogance' pouring from the mouth (1 Sam 2:3), equating it with prideful boasting against God. The Psalms denounce insolent speech: the arrogant words of the wicked (31:18), boasting with 'arrogance' (75:5), and the boastful pronouncements of evildoers (94:4). The term captures speech that exceeds proper bounds—presumptuous, unrestrained, forward declarations that elevate self over God and others. The multilingual evidence (Spanish 'arrogancia,' French 'arrogance') preserves the attitude of prideful presumption in speech.

(4×) Arrogant or insolent speech, words marked by presumptuous pride. 1 Samuel 2:3 warns against letting 'arrogance' come from the mouth. Psalms use it three times (31:18, 75:5, 94:4) for the haughty words of the wicked—insolent boasting against God and oppression of others. The term emphasizes verbal arrogance: speech that oversteps boundaries, exalts self, and defies divine authority. GEOGRAPHY AND SPACE
en: arrogance, insolent | **es:** arrogancia, arrogante, insolencia | **fr:** arrogance, arrogant | **de:** arrogance, insolent 1Sam 2:3; Ps 31:18; Ps 75:5; Ps 94:4

עַתְּרַי H6278 *N-proper-fs / 3fs* (1×)
Ittah-Kazin (a place name on Zebulun's border)
A compound place name appearing only in Joshua 19:13, marking a point on the boundary of Zebulun's tribal territory. The name combines two elements and appears with the locative directional ending. Its precise location remains unknown, as it's mentioned only in this boundary description without sufficient geographic clues for modern identification. Such boundary markers were crucial in tribal land allotments but many sites have been lost to history.

(1×) The geographic designation 'Ittah-Kazin' marks a boundary point for the tribe of Zebulun in Joshua 19:13. The compound name's precise location is lost, though it served as a recognizable landmark in the original tribal boundary descriptions. Multilingual translations preserve the name in transliterated form, acknowledging its function as a geographic marker whose exact site no longer can be identified with certainty. PERSONAL NAMES
en: Ittah-Qatsin | **es:** Et-casín | **fr:** Ittah-Qatsin | **de:** Ittah-Qatsin Josh 19:13

עָתַר H6279 *Conj-w / V-Nifal-Inf* (20×)
To pray, entreat, or supplicate God (Qal/Hifil); to be entreated and grant prayer (Nifal, of God)
The verb עָתַר belongs to the intimate vocabulary of biblical prayer, describing both the human act of pleading and God's gracious response. Its Arabic cognate ʿatara ('to slaughter for sacrifice') hints at the word's ritual roots — entreaty as something offered up, costly and earnest. In the Nifal stem, the subject is always God: He 'was entreated' for Isaac and Rebekah (Gen 25:21), for the land after the Gibeonite crisis (2 Sam 21:14), and even for the wicked Manasseh who repented in exile (2 Chr 33:13). The Hifil and Qal forms capture the human side — Moses entreating God to remove the plagues of Egypt (Exod 8:28-30, 9:28, 10:18), and Manoah praying for guidance about the promised child (Judg 13:8).

1. Nifal: be entreated, grant prayer (8×) The Nifal passive-tolerative sense in which God allows Himself to be entreated and grants the prayer, covering 8 occurrences. The verb in this stem always has God as its subject and a human supplicant marked with the preposition לְ. Genesis 25:21 is paradigmatic: Isaac prayed and 'the LORD was entreated for him' — the Spanish 'fue suplicado' and English 'He was entreated' both capture the divine responsiveness. In 2 Samuel 24:25 David builds an altar, offers sacrifices, and 'the LORD was entreated for the land.' Ezra 8:23 reports the same after communal fasting. The Nifal framing preserves God's sovereignty — He permits Himself to be moved. PRAYER AND SUPPLICATION
en: and-He-was-entreated, and-He-was-moved-by-entreaty, and-being-moved-by-entreaty- | **es:** y-el-ser-suplicado-, y-fue-satisfecho, y-fue-suplicado | **fr:** [והעתר], [ויעתר], [ונעתור] | **de:** [והעתר], [ויעתר], [ונעתור] Gen 25:21; 2Sam 21:14; 2Sam 24:25; 1Chr 5:20; 2Chr 33:13

2. Hifil: entreat, supplicate (7×) The Hifil causative sense of actively making entreaty or urging supplication upon God, attested in 7 occurrences. In the Exodus plague cycle, Pharaoh repeatedly begs Moses to 'entreat the LORD' (Exod 8:8, 8:28, 9:28, 10:17) to remove each devastating plague. The Spanish 'Orad/oraras' and English 'entreat' mark this as the volitional, sometimes desperate, act of requesting intercession. The Hifil form makes the supplicant the agent who causes the prayer to reach God — a more active, urgent mode than the Qal. ENTREATY SUPPLICATION
en: and-I-will-entreat, and-entreat, entreat | **es:** Orad, Orarás, oraré | **fr:** –Je-implorer, et-Je—implorer, et-implorer | **de:** [תעתיר], entreat, soll-ich-entreat Exod 8:8; Exod 8:9; Exod 8:28; Exod 8:29; Exod 9:28

3. Qal: pray, entreat (5×) The Qal active sense of praying or making supplication to God in the basic stem, covering 5 occurrences. In Genesis 25:21 Isaac 'prayed to the LORD' (Qal) and 'the LORD was entreated' (Nifal) — both stems appearing in the same verse to show human initiative and divine response. Exodus 8:30 records Moses going out from Pharaoh and 'entreating the LORD,' and Job 33:26 promises the penitent that 'he prays to God and He accepts him.' The Spanish 'y oro' and English 'and prayed' render it as straightforward prayer, without the causative urgency of the Hifil. **PRAYER (VERBAL ACT)**

en: and-entreated, and-prayed, he-prays | **es:** Suplica, Y-oró, y-oró | **fr:** et-entreated, et-pria, יעתר | **de:** [יעתר], und-betete, und-entreated Gen 25:21; Exod 8:30; Exod 10:18; Judg 13:8; Job 33:26

עָתַר H6280 *Conj-w / V-Nifal-Prtcpl-fp* (2×)

To be abundant, excessive, or multiplied; used of abundant kisses or multiplied words

This verb, borrowed from Aramaic, means to be abundant or multiplied. In Proverbs 27:6, it describes an enemy's kisses as 'excessive' or 'abundant'—overdone and therefore suspicious, contrasting with a friend's faithful wounds. In Ezekiel 35:13, God accuses Edom: 'you multiplied your words against me,' speaking arrogantly and excessively. The term emphasizes profusion or excess, whether of insincere affection or boastful speech.

(2×) A Niphal/Hiphil verb meaning to be abundant or to multiply. The Aramaic loanword (related to 'be rich' in Aramaic, corresponding to Hebrew 'ashar') entered biblical Hebrew late. Proverbs' Niphal participle describes excessive kisses ('abundantes,' 'excessive'), while Ezekiel's Hiphil describes multiplying words ('multiplicasteis'). Both contexts use abundance negatively—too many kisses signal deception; too many words signal arrogance. The verb captures quantity beyond normal or proper bounds. **ABOUNDING AND SURPLUS**

en: and-you-multiplied, but-excessive | **es:** y-abundantes, y-multiplicasteis | **fr:** et-être-nombreux, et-ונעתרות | **de:** [והעתרתם], [ונעתרות] Prov 27:6; Ezek 35:13

עֵתֶר H6281 *Conj-w / N-proper-fs* (2×)

Ether: a town in Judah (Joshua 15:42) and Simeon (Joshua 19:7)

Ether appears in Joshua's tribal allotments as a town assigned first to Judah and then to Simeon (whose inheritance was within Judah's territory). In both passages it's listed alongside Ashan. Possibly identified with modern Khirbet 'Atr, about two miles northwest of Beit Jibrin, though the identification is uncertain. Like many minor settlements in these lists, its precise location has been lost, but it served as a marker in defining tribal boundaries and inheritances.

(2×) A feminine proper noun designating a town name in the Shephelah or Negev region. The conjunction 'and Ether' in both passages shows it as one item in administrative lists defining territorial allotments. The consistent transliteration ('Eter,' 'Ether') preserves the Hebrew name. Both occurrences pair Ether with Ashan, suggesting they were neighboring settlements. The name served administrative and legal functions in defining which towns belonged to which tribe. **PERSONAL NAMES**

en: and-Ether | **es:** y-Eter | **fr:** et-Ether | **de:** und-Ether Josh 15:42; Josh 19:7

עָתָר H6282a *N-mpc / 1cs* (1×)

worshippers, suppliants (those who pray or make supplication)

A rare Hebrew noun appearing only in Zephaniah 3:10, referring to God's scattered worshippers or suppliants. The term describes those who pray or offer supplication, and in Zephaniah's context, it refers to dispersed Israelites who will bring offerings from beyond the rivers of Cush. The word's meaning is somewhat uncertain—some understand it as 'suppliants' while others prefer 'worshippers.' Both senses capture people engaged in devotional approach to God.

(1×) Refers to worshippers or suppliants who offer prayers or bring offerings to God. In Zephaniah 3:10, these are God's dispersed people 'beyond the rivers of Cush' who will return to worship. The term emphasizes the devotional posture—those who make supplication or engage in worship. The multilingual evidence (Spanish adoradores, French encensoir) supports this cultic/devotional sense, though some lexical uncertainty remains about the precise nuance. **PRAYER AND SUPPLICATION**

en: my-worshippers | **es:** mis-adoradores | **fr:** encensoir | **de:** [עתרי] Zeph 3:10

עָתָר H6282b *Conj-w / N-msc* (1×)

odor, fragrance (specifically of incense)

A Hebrew noun referring to odor or fragrance, specifically in ritual contexts. Ezekiel 8:11 uses it to describe the cloud or fragrance of incense rising during idolatrous worship. The term is textually uncertain (marked 'si vera lectio' by BDB), and may be related to an Aramaic loanword. In context, it describes the sensory dimension of worship—the thick cloud of incense smoke that accompanied the elders' secret idolatry in the temple.

(1×) Describes the odor or fragrance of incense in a ritual setting. Ezekiel 8:11 uses this term for the 'fragrance' or 'cloud' of incense rising from the elders' idolatrous worship in the temple. The word captures the sensory element of worship—the smell and visible smoke of burning incense. Spanish glosses 'nube espesa' (thick cloud) and French 'encens' (incense) both reflect aspects of this aromatic, visible offering. **GEOGRAPHY AND SPACE**

en: and-fragrance-of | **es:** y-nube-espesa-de | **fr:** et-encens | **de:** [ועתר] Ezek 8:11

עַתֶּרֶת H6283 *N-fsc* (1×)

abundance, plenty (especially of peace or prosperity)

A rare Hebrew noun appearing in Jeremiah 33:6, where God promises to reveal 'abundance of peace' to restored Judah. The word is an Aramaism (a word borrowed from Aramaic), though its reading is disputed in some textual witnesses. It conveys the idea of abundant prosperity, plenty, or overflowing peace. The context speaks of healing and restoration, with this term emphasizing the lavish, abundant character of God's coming restoration.

(1×) Refers to abundance or plenty, particularly of peace and prosperity. In Jeremiah 33:6, God promises to reveal 'abundance of peace and truth' in the restoration after judgment. The term emphasizes copious, overflowing blessing rather than mere sufficiency. Though textually disputed and likely an Aramaism, the word conveys God's generous restoration: not just peace, but abundant, overflowing shalom. **GEOGRAPHY AND SPACE**

en: abundance-of | **es:** abundancia-de | **fr:** [עתרת] | **de:** [עתרת] Jer 33:6

פָּאָה H6284 *V-Hifil-Imperf.h-1cs / 3mp* (1×)

to scatter, disperse, or cleave in pieces (a dubious verb)

A disputed Hebrew verb appearing in Deuteronomy 32:26, where Moses recounts God's judgment song. The Masoretic Text has a rare Hiphil form meaning 'I will scatter them' or possibly 'cleave them in pieces.' The verb's meaning is uncertain, and the Septuagint suggests reading a different verb meaning 'scatter' or 'disperse.' The context is God's threatened judgment against Israel's rebellion, with imagery of scattering the people so thoroughly that their memory would cease.

(1×) A verb of uncertain meaning in Deuteronomy 32:26, possibly meaning 'scatter' or 'disperse' in the context of divine judgment. Arabic cognates suggest 'cleave' or 'split,' while translational evidence (Spanish dispersaré, French disperser, German zerstreuen) strongly supports the sense of scattering or dispersing Israel as punishment. The textual form is unique and debated, but the context clearly involves God threatening to scatter the rebellious people. **PRONOUNS AND MIXED**

en: I-will-scatter-them | **es:** los-dispersaré | **fr:** je-fera-disperser-eux | **de:** ich-wird-zerstreuen-ihnen Deut 32:26

פְּאָה H6285 *N-fdc* (86×)

Corner, side, or edge; a boundary portion of a structure, territory, or body, including the temples of the head.

Denotes the side, corner, or edge of something—whether the directional face of a building, the boundary of a land allotment, or the temples of the human head. Its 72 occurrences as 'side' dominate in tabernacle and temple blueprints (Exodus 26-27; Ezekiel 47-48), where compass-oriented sides define sacred architecture. The agricultural law of Leviticus 19:9 commands leaving the pe'ah of the field unharvested for the poor—a 'corner' that became a whole tractate in the Mishnah. Cognate Akkadian patu ('side, border') confirms the spatial orientation. In prophetic judgment oracles (Jer 9:26; 25:23; 49:32), the word shifts to the temples of the head, describing peoples who clip their sidelocks.

1. side, direction (72×) The dominant sense across 72 occurrences: a side or directional face of a structure, territory, or boundary. Extensively used in architectural prescriptions for the tabernacle (Exod 26:18, 27:9-11) and in Ezekiel's temple and land-allotment visions. English 'side of,' Spanish 'lado de,' French 'côté de,' and German 'Seite von' all converge on directional orientation. The term functions almost as a technical compass-direction marker: 'the south side,' 'the north side.' GEOGRAPHY AND SPACE

en: side-of, side-of- | **es:** lado-de | **fr:** côté-de | **de:** Seite-von Exod 26:18; Exod 26:20; Exod 27:9; Exod 27:11

2. corner, edge (9×) The corner or edge of a physical object or bounded area, appearing 9 times. In Leviticus 19:9 and 23:22 it denotes the corner of a field that must be left for gleaning—a usage so significant it names an entire Mishnah tractate (Pe'ah). Also refers to corners of a table (Exod 25:26; 37:13) and the corner of a couch (Amos 3:12). Multilingual evidence shows English 'edge of / corner of,' Spanish 'borde de / rincón de,' and German 'Ecke von / Rand von,' distinguishing this from the broader directional sense. GEOGRAPHY AND SPACE

en: and-edge-of, corner-of, edge-of | **es:** borde-de, el-borde-de, el-rincón-de | **fr:** corner-de, côté, dans-côté-de | **de:** Ecke-von, Rand-von, [בכאת] Exod 25:26; Exod 37:13; Lev 19:9; Lev 19:27

3. temple of the head, sidelock (5×) The temple or side-growth area of the human head, attested 5 times in prophetic and legal texts. Leviticus 19:27 prohibits rounding 'the corners of your head,' while Jeremiah's judgment oracles (9:26; 25:23; 49:32) target those 'clipped at the temples.' Numbers 24:17 uses it in Balaam's oracle about smashing Moab's temples. English 'corners of hair,' Spanish 'extremos de,' and the untranslated bracketed Hebrew in French and German all signal this specialized anatomical meaning. GEOGRAPHY AND SPACE

en: corners, corners-of, corners-of-hair | **es:** costado-de, esquinas, extremos-de | **fr:** corners-de, côté, côté-de | **de:** Ecken-von, [כאה], [כאת] Num 24:17; Jer 9:26; Jer 25:23; Jer 48:45; Jer 49:32

פְּאֵר H6286a *V-Hitpael-Imperf-3ms* (13×)

To beautify, glorify, or adorn (Piel); to glorify oneself or boast (Hitpael)

A richly theological verb spanning the spectrum from physical beautification to divine self-glorification. In the Piel stem, God beautifies His temple (Isa 60:13) and adorns the humble with salvation (Ps 149:4). In the Hitpael, the reflexive meaning splits two ways: positively, God glorifies Himself in Israel (Isa 44:23; 49:3), and negatively, humans boast or vaunt themselves (Judg 7:2; Isa 10:15). French captures both poles with 'glorifier' and 'se vanter,' while Spanish distinguishes 'hermosear' (to beautify) from 'gloriarse' (to glory in).

1. glorify oneself, be glorified (Hitpael) (4×) The Hitpael reflexive sense of gaining or displaying glory, used especially of God manifesting His splendor through His people. Isaiah 44:23 declares that the LORD has glorified Himself in Israel, and 49:3 identifies the Servant as the one in whom God will be glorified. Isaiah 60:21 and 61:3 extend this to the restored people as God's 'planting' for His self-glorification. Spanish 'glorificarme/glorificarse' preserves the reflexive grammar. GLORIFYING AND HONORING

en: He-glorifies-Himself, I-will-glorify-myself, to-glorify-himself | **es:** me-glorificaré, para-glorificarme, para-glorificarse | **fr:** glorifier | **de:** verherrlichen Isa 44:23; Isa 49:3; Isa 60:21; Isa 61:3

2. glorify, honor (Piel) (3×) The Piel transitive sense of bestowing honor or glory upon another. In Isaiah 55:5 and 60:9, God has glorified Israel so that nations stream toward her. The emphasis falls on dignifying or exalting the recipient. Spanish 'te glorificó' and English 'he has glorified you' show the outward-directed bestowal of honor. GLORIFYING AND HONORING

en: I-will-beautify, he-has-glorified-you | **es:** glorificaré, te-glorificó | **fr:** glorifier | **de:** verherrlichen Isa 55:5; Isa 60:7; Isa 60:9

3. beautify, adorn (Piel) (3×) The Piel sense of physical beautification or adornment. Isaiah 60:13 speaks of beautifying the sanctuary with choice timber, Ezra 7:27 of adorning the temple, and Psalm 149:4 of God adorning the humble with victory. Spanish 'hermosear' (to make beautiful) distinguishes this concrete aesthetic sense from abstract glorification. French 'glorifier' unfortunately collapses both Piel senses. GLORIFYING AND HONORING

en: he-adorns, to-beautify | **es:** hermosea, para-glorificar, para-hermosear | **fr:** [לכאר], glorifier | **de:** [לכאר], er-adorns, verherrlichen Ezra 7:27; Ps 149:4; Isa 60:13

4. boast, vaunt oneself (Hitpael) (3×) The Hitpael in a negative register: boasting, vaunting oneself, or glorying with pride. In Judges 7:2, God reduces Gideon's army lest Israel boast against Him. Isaiah 10:15 asks whether the axe shall glorify itself against the one who wields it. Exodus 8:9 uses it more neutrally — Moses defers to Pharaoh to 'have the honor' of choosing when the frogs depart. Spanish 'gloriará/Gloríate' and French 'se vanter' capture the self-aggrandizing dimension. GLORIFYING AND HONORING

en: boast, does-glorify-itself, glory | **es:** Acaso-se-gloriará, Gloríate, se-glorifique | **fr:** gloire, glorifier, se-vanter | **de:** Herrlichkeit, prahlen, verherrlichen Exod 8:9; Judg 7:2; Isa 10:15

פְּאֵר H6286b *V-Piel-Imperf-2ms* (1×)

to go over the boughs again, to glean (from a denominative verb related to 'branch')

A rare Piel verb appearing in Deuteronomy 24:20, instructing Israelites not to 'go over the boughs again' after the olive harvest—that is, not to strip the trees completely by gleaning a second time. This law protected the poor and sojourners by requiring landowners to leave some fruit for them. The verb is denominative, derived from a noun meaning 'bough' or 'branch,' and literally means to go over or among the branches to gather remaining fruit.

(1×) Means 'to go over the boughs again' or 'to glean' in the context of olive harvest. Deuteronomy 24:20 prohibits this practice, requiring Israelites to harvest once and leave remaining olives for the poor and stranger. The verb derives from a noun meaning 'branch,' creating the specific sense of repeatedly working through tree branches. Multilingual glosses (Spanish rebuscarás, French 'go over again') capture this sense of returning to glean what was left behind. REAPING AND HARVESTING

en: you-shall-go-over-again | **es:** rebuscarás | **fr:** tu-devra-aller-sur-encore | **de:** du-soll-gehen-ueber-wieder Deut 24:20

פְּאֵר H6287 *Art / N-mp* (7×)

headdress, turban, ornamental head-covering; worn by priests, bridegrooms, and as a sign of joy

A noun denoting an ornamental head-covering — turban, headdress, or festive garland depending on context. In the priestly legislation, it describes the linen turbans of priests (Exod 39:28; Ezek 44:18). Isaiah transforms the image: God gives a 'garland of beauty' instead of ashes to mourners (Isa 61:3), and the bridegroom adorns himself like a priest with a turban (Isa 61:10). Ezekiel uses the same word for the everyday turban that mourners are told not to remove (Ezek 24:17, 23). Spanish tocados and French equivalent terms confirm the ornamental, dignifying quality of this headwear.

headdress, turban, garland (7×) An ornamental head-covering, variously a priestly turban, festive headdress, or garland of honor.

In cultic contexts it denotes the linen turbans of the priesthood — 'ornaments of the caps of fine linen' (Exod 39:28) and the linen turbans prescribed for Ezekiel's ideal temple priests (Ezek 44:18). Figuratively, Isaiah uses it for the joyful garland God bestows on mourners in place of ashes (Isa 61:3) and the bridegroom's adornment (Isa 61:10). In Ezekiel's sign-act, the prophet is told to keep his turban on despite mourning (Ezek 24:17, 23), and Isaiah lists such headdresses among the luxury items of Jerusalem's women (Isa 3:20). Spanish tocados and adornos capture both the practical and ornamental dimensions. **GEOGRAPHY AND SPACE**

en: and-your-turbans, beauty, ornaments-of | **es:** Los-tocados, Y-turbantes-de-vosotros, adornos-de | **fr:** [הפארים], [ופארכם], [פאר] | **de:** [הפארים], [ופארכם], [פאר] Exod 39:28; Isa 3:20; Isa 61:3; Isa 61:10; Ezek 24:17

H6288 *N-fsc / 3ms* (2×)

Branches or boughs; the spreading limbs of a tree

This noun refers to the branches or boughs of a tree. It appears in Ezekiel 31:5, describing the magnificent cedar (representing Assyria) whose branches spread far and multiplied. The text has some uncertainty—both occurrences are in the same verse with slight textual variants (ketiv/qere) regarding the suffix. The term emphasizes the outward spreading growth of tree branches, symbolizing the expanding power and influence of the great empire portrayed as a cedar.

(2×) A feminine noun meaning branches or boughs. Both occurrences are textual variants (ketiv/qere) in Ezekiel 31:5, differing slightly in suffix but both referring to the cedar's branches ('sus ramas,' 'branche'). The context describes how the tree's branches multiplied and lengthened because of abundant water—imagery for imperial expansion and prosperity. The term focuses on the horizontal spreading of limbs that provide shade and shelter, making it apt for political metaphor. **BRANCHES AND SHOOTS**

en: [its-branches], its-branches | **es:** (sus-ramas), [sus-raíces] | **fr:** branche | **de:** [פארתו], [פארתיו] Ezek 31:5

פְּאֹרָה H6288a *Prep-k / N-fpc / 3ms* (5×)

bough, branch; the spreading limbs of a large tree, used figuratively of empires

A feminine noun used exclusively in Ezekiel's grand tree allegories, where mighty cedars and vines symbolize empires and kingdoms. In Ezek 17:6 it describes the spreading branches of a vine representing Judah's royal house. The extended cedar allegory of Ezekiel 31 employs it repeatedly: the great tree's boughs grew long (31:5), birds nested in them (31:6), no tree could rival them (31:8), and when the tree falls, its boughs lie broken across mountains and valleys (31:12-13). Spanish 'ramas/ramaje' and English 'boughs/branches' capture the image of grand arboreal limbs that symbolize political reach and power.

(5×) Boughs or branches of a large tree, used figuratively in prophetic allegory for the extent and splendor of empires. In Ezek 17:6 it describes a vine's spreading branches (Judah's dynasty), while Ezek 31:5-13 deploys it repeatedly for the towering cedar representing Assyria/Egypt — its boughs sheltering nations (v. 6), unrivaled in beauty (v. 8), then shattered in judgment (vv. 12-13). Spanish 'ramas' and 'ramaje' consistently render these as grand spreading limbs. **BRANCHES AND SHOOTS**

en: boughs, its-boughs, its-branches | **es:** como-sus-ramas, ramaje, sus-ramas | **fr:** branche | **de:** [כפארתיו], [פארות], [פארתיו] Ezek 17:6; Ezek 31:6; Ezek 31:8; Ezek 31:12; Ezek 31:13

פְּאֹרָה H6288b *N-fs* (1×)

boughs, branches (collective noun for tree branches)

A collective Hebrew noun referring to tree boughs or branches, appearing in Isaiah 10:33. The text describes God cutting down the tall trees of Assyrian pride, lopping off the 'boughs' with terrifying power. The word has textual variants (Ketiv vs. Qere), reflecting scribal uncertainty about the exact form. It appears in a vivid metaphor comparing Assyria's proud leaders to a forest that God will fell, stripping away the high branches.

(1×) A collective noun meaning 'boughs' or 'branches,' used in Isaiah 10:33 in a metaphor of divine judgment. God will lop off the 'boughs'—the high branches representing Assyria's proud leadership. The term appears with textual variation (Ketiv פארה vs. Qere פורה), but the sense remains clear: the prominent, elevated branches that will be cut down. Spanish 'copa' (crown/top) captures the elevated position of these branches. **GEOGRAPHY AND SPACE**

en: boughs | **es:** copa | **fr:** [פארה] | **de:** [פארה] Isa 10:33

פָּאֳרוּר H6289 *N-ms* (2×)

A disputed term possibly meaning paleness, glow, or blackness; the meaning is very uncertain

This is one of the most uncertain words in the Hebrew Bible. It appears in Joel 2:6 and Nahum 2:10 in the phrase 'all faces gather...' but what they gather is hotly debated. Traditional options include: gather blackness (grow dark with fear), gather paleness (turn pale), or gather a glow (flush with dread). Ancient versions and modern scholars disagree significantly. The root connection is unclear—possibly related to 'beauty/glory,' to a cooking pot (hence blackness), or to some other semantic field entirely.

(2×) A masculine noun of extremely uncertain meaning, occurring in contexts describing faces responding to terror. The multilingual glosses reflect interpretive divergence: 'palidez' (paleness), 'beauté' (beauty/glow). Thesaurus and Wellhausen suggested 'gather glow' (faces flush with fear); others prefer 'gather paleness' (grow pale). The phrase describes a visible facial change in response to approaching judgment, but whether darkening, paling, or flushing remains unresolved. Lexicographers acknowledge this as one of Hebrew's most difficult words. **GEOGRAPHY AND SPACE**

en: paleness | **es:** palidez | **fr:** beauté | **de:** [פארור] Joel 2:6; Nah 2:10

פָּארָן H6290 *N-proper-fs* (11×)

Paran, a wilderness region northeast of Sinai associated with Israel's desert wanderings

A vast desert expanse stretching between Sinai and the Negev, Paran appears at pivotal moments in Israel's journey. Hagar and Ishmael settle in its wilderness (Gen 21:21), and Israel camps there after leaving Sinai (Num 10:12). It is from the wilderness of Paran that the twelve spies are dispatched into Canaan (Num 13:3), making it the staging ground for one of Scripture's most consequential decisions.

Paran (11×) The proper name of a wilderness region in the northeastern Sinai peninsula, serving as a major waypoint during Israel's wilderness wanderings. Mentioned as Ishmael's dwelling place (Gen 21:21), a departure point after Sinai (Num 10:12; 12:16), and the base from which spies were sent to Canaan (Num 13:3). Spanish retains 'Parán' with an accent, while English standardizes to 'Paran.' **PERSONAL NAMES**

en: Paran, from-Paran | **es:** Paran, Parán, Parán: | **fr:** Paran, de-Paran | **de:** Paran, [פארן], von-Paran Gen 21:21; Num 10:12; Num 12:16; Num 13:3; Num 13:26

פַּגָּה H6291 *N-mpc / 3fs* (1×)

early figs, unripe figs (figs in their first, green stage)

A Hebrew noun referring to early or unripe figs—fruit in its first green stage before full ripening. Song of Solomon 2:13 mentions 'its green figs' (literally 'its early figs') as a sign of spring, part of the awakening natural world that calls the beloved to arise. These early figs, appearing on the tree before the main harvest, were valued as harbingers of the fruit-bearing season and symbols of new life and fertility.

(1×) Refers to early or green figs in their first stage of development. In Song of Solomon 2:13, the appearance of early figs signals spring's arrival and the world's fertility, inviting love to flourish. These pag (early figs) precede the main harvest and represent the promise of abundance to come. Multilingual glosses (Spanish brevas, French figues vertes) identify these as the first, unripe fruits that appear as spring signs. **FIG FRUIT**

en: its-green-figs | **es:** sus-brevas | **fr:** ses-figues-vertes, | **de:** [פגיה] Song 2:13

פִּגּוּל H6292 *N-ms* (4×)

foul thing, unclean meat; sacrificial flesh that has become ritually polluted and unacceptable

A technical term for sacrificial meat that has become ritually unclean and abominable, rendered unfit for consumption or offering. Leviticus defines it: if someone eats sacrificial meat on the third day, it becomes 'foul' and the offering is rejected (7:18, 19:7). The meat's ritual status degrades over time, transforming from holy to polluted. Isaiah uses the term for 'broth of foul things' consumed in pagan rituals (65:4)—possibly blood-containing broth or meat from unclean animals. Ezekiel's horror at eating 'foul flesh' (4:14) expresses his concern about ritual defilement. The term denotes not simply unclean but abominable—religiously repugnant and defiling.

(4×) Ritually polluted sacrificial meat, abominable and unacceptable. Leviticus 7:18 and 19:7 define the technical cultic sense: meat eaten on the third day becomes 'foul' and invalidates the sacrifice. Isaiah 65:4 and Ezekiel 4:14 extend it to generally unclean meat in contexts of ritual abomination. The consistent meaning is meat that has crossed from acceptable to defiling, whether through time, source, or preparation. **UNCLEAN AND PROFANE**

en: an-abomination, foul-thing, rejected-meat | **es:** abominación, cosa-profana, cosa-repugnante | **fr:** [פגלים], impur, rejeta-viande | **de:** [פגול], [פגלים], ein-Greuel Lev 7:18; Lev 19:7; Isa 65:4; Ezek 4:14

פָּגַע H6293 *V-Hifil-Imperf-3ms* (46×)

To meet, encounter, strike, reach; extends from chance meeting to violent assault, intercession, and geographical boundary-reaching.

Paga' is a remarkably versatile verb whose senses radiate outward from a core meaning of 'coming into contact with' — whether that contact is accidental (Jacob 'lights upon' Bethel, Gen 28:11), violent (soldiers 'fall upon' the priests of Nob, 1 Sam 22:17-18), intercessory (Isaiah's Servant 'makes intercession' for transgressors, Isa 53:12), or geographical (a tribal boundary 'reaches' to the sea, Josh 19:11). The Arabic cognates faji'a ('happen upon suddenly') and faja'a ('afflict with pain') illuminate the word's dual capacity for surprise and violence. What holds these diverse senses together is the notion of one entity impinging upon another — physically, socially, or spatially. The Hifil causative adds a further layer: God 'causes the iniquity of us all to fall upon' the Servant (Isa 53:6), fusing the meeting and striking senses into a single theological image.

1. strike, attack, fall upon (14×) To strike, attack, or fall upon someone with violent intent — 14 occurrences concentrated in military and judicial narratives. Gideon tells his son: 'Fall upon them!' (Judg 8:21); Doeg 'fell upon the priests' at Saul's command (1 Sam 22:18); if plague or sword 'falls upon us' (2 Chr 32:2, threatened). The Arabic faja'a ('afflict with pain') and Swahili -piga ('strike') both select violent-impact vocabulary. French frapper and German schlagen confirm the semantic boundary: this is not accidental meeting but deliberate assault. Exod 5:3 warns that God may 'strike us' with pestilence — divine violence as judicial punishment. **STRIKING AND REFERENCE**

en: and-fall-, and-he-struck, and-he-struck- | **es:** ataca-, atacó, caigan | **fr:** et-frappe, et-il-frappa, et-il-frappa- | **de:** du-fallen-auf, er-schlagen-uns, fallen-auf Exod 5:3; Judg 8:21; Judg 15:12; Judg 18:25; 1Sam 22:17

2. meet, encounter (12×) To meet, encounter, or come upon someone or something, often unexpectedly or providentially — 12 occurrences across patriarchal and later narratives. Jacob 'lighted upon' a certain place and slept there (Gen 28:11); he 'met' angels of God at Mahanaim (Gen 32:1); the avenger of blood 'encounters' the manslayer (Num 35:19, 21). Spanish encontrar and French rencontrer both use standard encounter vocabulary. The sense preserves the root's core spatial meaning — two paths converging — without implying violence or intention. Korean 만나다 ('meet') and German antreffen ('come upon') confirm the accidental or providential character. **MEETING AND ENCOUNTERING**

en: You-meet, and-encountered, and-meets-him | **es:** Saliste-al-encuentro, Y-encontraron, Y-encontró | **fr:** encounter, et-encountered, et-ils-rencontra | **de:** [ופגעו], [יפגעו], als-encountering- Gen 28:11; Gen 32:1; Exod 5:20; Exod 23:4; Num 35:19

3. intercede, entreat, plead (10×) To intercede, entreat, or make supplication on behalf of another — 10 occurrences spanning wisdom, prophetic, and narrative literature. Abraham's servant asks Ephron's kin to 'entreat' on his behalf (Gen 23:8); Ruth begs Naomi: 'Do not entreat me to leave you' (Ruth 1:16, though here the sense is 'urge against'). The climactic instance is Isa 53:12: the Servant 'makes intercession for the transgressors.' Job 21:15 asks, 'What profit is it if we entreat him?' The metaphorical extension from physical meeting to verbal pressing-upon is natural — one 'approaches' God with urgent petition. French supplier and Spanish interceder both mark the prayerful register clearly. **MEETING AND ENCOUNTERING**

en: I-interceded, I-will-spare, and-entreat | **es:** e-interceded, hice-interceder, insistas-en | **fr:** et-implorer, rencontrer, supplie | **de:** [נפגע], [תפגיע], antreffen Gen 23:8; Ruth 1:16; Job 21:15; Isa 47:3; Isa 53:12

4. reach, touch a boundary (8×) To reach, touch, or extend to a boundary — 8 occurrences entirely within the tribal-allotment descriptions of Joshua 16-19. The border of Zebulun 'reached' to Sarid (Josh 19:11); Asher's boundary 'touched' Carmel (Josh 19:26). Spanish tocar and German berühren ('touch') both select contact-without-force vocabulary, distinct from the violent 'strike' of sense 1. This is a specialized geographical usage where the verb describes a boundary line impinging upon a landmark or another tribe's territory — the spatial core of paga' applied to cartographic description rather than personal encounter. **TOUCHING AND REACHING**

en: and-touched, touched | **es:** tocó, y-llegó, y-tocó | **fr:** et-toucha, toucha | **de:** berueehrte, und-berueehrte Josh 16:7; Josh 19:11; Josh 19:22; Josh 19:26

5. lay upon, cause to fall on (2×) Hifil causative: to cause something to light upon or fall upon someone — 2 occurrences carrying theological weight disproportionate to their frequency. Isa 53:6: 'The LORD has caused the iniquity of us all to fall upon him' — the pivotal statement of vicarious suffering, where God actively redirects the burden of sin onto the Servant. Job 36:32: God commands lightning and 'causes it to strike the mark.' Spanish cargó ('loaded upon') and French fit retomber ('caused to fall back upon') both render the causative force. The Hifil transforms paga' from accidental encounter into divinely orchestrated impingement, fusing the meeting and striking senses into purposeful, directed contact. **MEETING AND ENCOUNTERING**

en: caused-to-fall, to-strike-the-mark | **es:** cargó, por-el-que-intercepta | **fr:** dans-במפגיע, rencontrer | **de:** [במפגיע], antreffen Job 36:32; Isa 53:6

פְּגַע H6294 *N-ms* (2×)

Occurrence, chance, or happening; an event that takes place

This noun refers to an occurrence or happening—something that takes place. In 1 Kings 5:4, Solomon tells Hiram there is no 'evil occurrence' or adversity preventing the temple building. In Ecclesiastes 9:11, the Preacher observes that 'time and chance' happen to everyone—unexpected events affect all human endeavors regardless of skill or merit. The term emphasizes the contingent nature of events, things that occur or befall people beyond their complete control.

(2×) A masculine noun meaning occurrence, chance, or happening. The 1 Kings usage denotes 'evil occurrence' or adversity ('mal'), while Ecclesiastes pairs it with 'time' in philosophical reflection on unpredictability ('y suceso,' 'and chance'). The term captures events as they occur or befall people, emphasizing the element of contingency and timing in human affairs. Both contexts recognize that what happens to people isn't solely determined by planning—circumstances and chance play their role. **FATE CHANCE HAPPENING**

en: and-chance, occurrence | **es:** mal, y-suceso | **fr:** et-ופגע, occurrence | **de:** [ופגע], occurrence 1Kgs 5:4; Eccl 9:11

פַּגְעִיאֵל H6295 *N-proper-ms* (5×)

Pagiel, son of Ocran; leader of the tribe of Asher during the wilderness period

A proper name meaning 'encounter of God' or 'God has met,' borne by the appointed leader of the tribe of Asher during the wilderness

wanderings. Pagiel son of Ocran appears in the census (Num 1:13), the tribal camp arrangement (Num 2:27), the tabernacle dedication offerings (Num 7:72, 77), and the marching order (Num 10:26). French 'Paguiel' preserves a slightly different vocalization, while Spanish, English, and German consistently render 'Pagiel.'

(5×) Pagiel ('encounter of God'), son of Ocran, the designated chief of the tribe of Asher during the Israelite wilderness period. He appears exclusively in Numbers in administrative and ceremonial contexts: the census (Num 1:13), camp positioning (Num 2:27), his tabernacle dedication offering on the eleventh day (Num 7:72, 77), and the departure marching order (Num 10:26). French 'Paguiel' reflects an alternate vocalization tradition. **PERSONAL NAMES**

en: Pagiel | **es:** Pagiel | **fr:** Paguiel | **de:** Pagiel Num 1:13; Num 2:27; Num 7:72; Num 7:77; Num 10:26

פָּגַר H6296 *V-Piel-Perf-3cp* (2×)

To be exhausted, faint, or too weary to continue; used of physical collapse from fatigue

This Piel verb describes being utterly exhausted or faint from physical exertion. Both occurrences in 1 Samuel 30 describe David's men who were 'too faint' to cross the Wadi Besor during pursuit of Amalekite raiders. Two hundred men reached the point of complete exhaustion and couldn't continue, while the other four hundred pressed on. The term emphasizes physical collapse from fatigue, the point where the body simply cannot go farther despite willingness.

(2×) A Piel perfect verb meaning to be exhausted or faint beyond the point of continuing. The consistent context 'were too exhausted to...' ('estaban agotados para...,' 'furent trop épuisés pour...') shows this describes complete physical depletion. The Piel stem may intensify the basic notion of exhaustion. Both verses describe the same incident: men who reached their physical limit and had to stop while their companions continued the pursuit. The verb captures that critical threshold where exhaustion forces cessation of activity. **WEARINESS AND EXHAUSTION**

en: were-too-exhausted | **es:** estaban-agotados | **fr:** furent-trop-épuisé | **de:** waren-too-exhausted 1Sam 30:10; 1Sam 30:21

פֶּגֶר H6297 *N-msc* (22×)

Corpse, carcass; a dead body, whether human or animal, often of the slain or those under divine judgment.

Denotes a lifeless body, whether of a human or animal. In most of its twenty-two occurrences the word appears in the plural, describing heaps of the fallen in battle or under God's judgment – the dead Assyrians outside Jerusalem (2 Kgs 19:35), or the corpses of rebellious Israelites littering the wilderness (Num 14:29, 32). In a striking figurative turn, Leviticus 26:30 speaks of the 'corpses of your idols,' treating lifeless images as though they were already dead things. The lone animal use appears in the Abrahamic covenant scene (Gen 15:11), where birds of prey descend upon the carcasses of the sacrifice.

corpse, dead body, carcass (22×) A lifeless human or animal body, typically one left exposed or unburied. The vast majority of occurrences are plural, depicting mass death in warfare or divine punishment – the slain Assyrians (2 Kgs 19:35 = Isa 37:36) and the wilderness generation (Num 14:29). The singular collective use in 1 Sam 17:46 and Amos 8:3 intensifies the image of wholesale carnage. Multilingual glosses consistently render the word as 'corpses' (eng), 'cadáver' (spa), 'cadavre' (fra), confirming a single, unified semantic core. The figurative application to idols in Lev 26:30 treats them as already-dead objects, a bitter prophetic irony. **GEOGRAPHY AND SPACE**

en: and-corpses, and-corpses-of, and-their-corpses | **es:** Pero-vuestros-cadáveres, cadáver, cadáver-de | **fr:** [ופגרים], [פגרים], cadavre | **de:** [הפגר], [הפגרים], [ובפגרי] Gen 15:11; Lev 26:30; Num 14:29; Num 14:32

פָּגַשׁ H6298 *Conj-w / V-Qal-ConjPerf-3cp* (14×)

To meet or encounter someone; to meet together reciprocally; to come upon or run into by chance

A Hebrew verb synonymous with the more common paga' but carrying its own distinctive flavor of face-to-face encounter. When Jacob sends gifts ahead and coaches his servants on what to say 'when Esau meets you' (Gen 32:17), or when Abigail comes upon David in the wilderness (1 Sam 25:20), pagash captures the moment of intersection between two moving parties. Spanish encontrar and French rencontrer both echo the Latin-rooted idea of 'coming against.' The Nifal reciprocal form yields one of Scripture's most beautiful images: 'Mercy and truth have met together' (Ps 85:10), where abstract virtues are personified as parties who encounter each other. Proverbs uses the same reciprocal form to observe that rich and poor 'meet together' — the LORD made them both (Prov 22:2; 29:13).

1. meet, encounter (Qal) (10×) The basic Qal sense of meeting or encountering someone, used transitively with a direct object. Jacob's servant rehearses what to say when Esau 'meets you' (Gen 32:17), the LORD meets Moses at the lodging place (Exod 4:24), Aaron meets Moses at the mountain of God (Exod 4:27), and Abigail encounters David as she descends the hill (1 Sam 25:20). Spanish encontrar, French rencontrer, and German begegnen all map onto this sense of two parties coming face to face. The encounters may be planned or unexpected but are always personal and direct. **STRIKING AND REFERENCE**

en: And-shall-meet, I-met, I-will-meet-them | **es:** Encuentre, Y-se-encontrarán, cuando-encontró | **fr:** Je-rencontra, [ופגשו], [כפגש] | **de:** [אפגשם], [ופגשו], [כפגש] Gen 32:17; Gen 33:8; Exod 4:24; Exod 4:27; 1Sam 25:20

2. meet together (Nifal reciprocal) (3×) The Nifal reciprocal sense: two parties meet each other, come together, or converge. The most celebrated instance is Psalm 85:10, where 'mercy and truth have met together' — a poetic personification of abstract qualities encountering one another in harmony. Proverbs 22:2 and 29:13 use the identical form to observe that rich and poor 'meet together,' both made by the LORD. Spanish se encontraron and German sich treffen capture the mutual, symmetrical quality of this reciprocal meeting, which is absent from the simple Qal. **MEETING AND ENCOUNTERING**

en: meet, meet-together | **es:** se-encontraron, se-encuentran | **fr:** rencontrer, נפגשו | **de:** [נפגשו], meet Ps 85:10; Prov 22:2; Prov 29:13

3. encounter, come upon (Piel) (1×) A sense of coming upon someone by chance or encountering them in passing, distinguished from the deliberate encounters of sense 1 by its context of darkness and confusion. In Job 5:14, fools 'meet with' darkness in the daytime and grope at noon as in the night. The encounter here is not purposeful but accidental or fated. Spanish encuentran and the broader context of stumbling and groping mark this as an encounter that befalls rather than one that is sought. **MEETING AND ENCOUNTERING**

en: they-meet | **es:** encuentran | **fr:** יפגשו | **de:** [יפגשו] Job 5:14

פָּדָה H6299 *V-Qal-Perf-3ms* (59×)

To ransom or redeem by paying a price; deliver from bondage, death, or danger; (Nifal) be redeemed; (participle) redeemer, the redeemed

A verb at the heart of Israel's redemption vocabulary, meaning 'to ransom' — to secure release by paying a required price. Cognate with Arabic fadā, Akkadian padû, and Ethiopic fadaya, the word spans from the concrete (ransoming a firstborn donkey with a lamb, Exod 13:13) to the covenantal (God redeeming Israel from Egypt, Deut 9:26). Unlike gāʾal, which emphasizes the kinship obligation of the redeemer, pādâ focuses on the cost and transaction of deliverance. Its theological weight is immense: God is the one 'who redeems your life from the pit' (Ps 103:4), and Isaiah's 'ransomed of the LORD' (Isa 35:10; 51:11) march home with singing — the price has been paid, the captives go free.

1. redeem or ransom (Qal active) (49×) The core Qal active meaning: to redeem or ransom by paying a price, delivering from bondage, danger, or death. This covers the full range of finite forms, imperatives, and infinitives — from cultic law (ransoming a firstborn, Exod 13:13; Num 18:15–16) to national deliverance (God redeeming Israel from Egypt, Deut 9:26; 2 Sam 7:23) to personal

rescue (Ps 25:22; 26:11; 49:7–8). Spanish 'redimir/rescatar' and French 'racheter' both preserve the transactional character. The verb consistently implies a cost borne by the redeemer on behalf of the one redeemed. **REDEEM AND RANSOM**

en: You-have-redeemed, You-redeemed, can-ransom | **es:** redimirá, redimirás, redimiste | **fr:** Tu-avoir-racheta, [פדית], a-racheta | **de:** Du-haben-erloeste, [פדה], [פדית] Exod 13:13; Exod 13:15; Exod 34:20

2. the redeemed ones (Qal passive participle) (3×) The Qal passive participle used as a substantive: 'the redeemed ones,' those who have been ransomed. Isa 35:10 and 51:11 — 'the ransomed of the LORD shall return' — are the defining passages, where the participle becomes a title of honor for God's delivered people. Num 18:16 uses it for the redemption price of firstborn sons. Spanish 'los rescatados' and English 'the ransomed' show how the verbal participle crystallizes into a collective noun denoting a people defined by their deliverance. **GEOGRAPHY AND SPACE**

en: And-the-ransomed, and-its-redemption, and-ransomed-of | **es:** Y-los-rescatados, Y-rescatados-de, Y-sus-redimidos | **fr:** et-racheter, et-son-rachat | **de:** [ופדויי], und-sein-redemption Num 18:16; Isa 35:10; Isa 51:11

3. be redeemed (Nifal passive) (3×) The Nifal passive: to be redeemed or ransomed, with the subject receiving the action of redemption. Lev 19:20 (a slave girl 'not yet redeemed'), Lev 27:29 (a devoted person who 'shall not be ransomed'), and Isa 1:27 ('Zion shall be redeemed with justice') illustrate the range from legal status to prophetic promise. French 'être racheté' and German 'erlöst werden' make the passive voice explicit. The Nifal frames redemption from the perspective of the one who needs — and awaits — deliverance. **BE REDEEMED PASSIVE**

en: he-shall-be-ransomed, she-shall-be-redeemed, she-was-redeemed | **es:** fue-rescatada, será-redimida, será-redimido | **fr:** elle-était-racheta, il-devra-être-ransomed, racheter | **de:** [תפדה], er-soll-sein-ransomed, sie-war-erloeste Lev 19:20; Lev 27:29; Isa 1:27

4. one who redeems (Qal active participle) (2×) The Qal active participle used as a substantive: 'one who redeems,' the redeemer-agent. Deut 13:5 identifies God as 'the one who redeemed you' from Egypt, and Ps 34:22 declares 'the LORD redeems the life of his servants.' This participial form foregrounds the ongoing, characteristic activity of the redeemer — not a single past act but a defining attribute. Spanish 'el que te redimió' and English 'redeems' capture the durative, agentive force. **REDEEM AND RANSOM**

en: and-the-one-who-redeemed-you, redeems | **es:** Redime, y-el-que-te-redimió | **fr:** et-le-un-qui-racheta-tu, racheter | **de:** löste-aus, und-der-eins-der-erloeste-du Deut 13:5; Ps 34:22

5. (1×) A Hifil causative form in Exod 21:8: if a master is displeased with a female servant, 'he shall let her be redeemed' — causing or permitting her redemption by another party. The multilingual evidence (English 'let her be redeemed,' Spanish 'la rescatará') shows the causative nuance: the master does not redeem her himself but enables the transaction. This legal-procedural shade stands apart from the direct Qal ransoming of sense 1. **STRIKING AND REFERENCE**

en: and-he-shall-let-her-be-redeemed | **es:** y-la-rescatará | **fr:** et-il—que-sa-être-racheta | **de:** und-er-soll-lass-ihr-sein-erloeste Exod 21:8

6. (1×) A Qal passive participial form in Lev 19:20 used adverbially or as a circumstantial clause: 'and being redeemed' (or 'though not yet redeemed'), describing the state of a slave woman. Spanish 'rescatada' and French 'étant rachetée' preserve the stative-participial character. While overlapping with sense 3's Nifal passive, this form functions as a descriptive modifier within the legal case rather than a main-clause predicate. **BE REDEEMED PASSIVE**

en: and-being-redeemed | **es:** y-rescatada | **fr:** et-étant-racheta | **de:** und-seiend-erloeste Lev 19:20

פְּדַהְאֵל H6300 *N-proper-ms* (1×)

Pedahel (a personal name meaning 'God has ransomed')

A personal name meaning 'God has ransomed' or 'El has redeemed,' appearing in Numbers 34:28. Pedahel was the prince or leader of the tribe of Naphtali, appointed to help divide the Promised Land among the tribes. The name reflects common Israelite theophoric patterns, combining the divine name El with a verb expressing redemption. Similar Phoenician and Assyrian names show this was a widespread Semitic naming pattern celebrating divine deliverance.

(1×) The personal name 'Pedahel' identifies the prince of Naphtali appointed to oversee the land division in Numbers 34:28. The name means 'God has ransomed,' reflecting the theological theme of divine redemption common in Israelite nomenclature. Pedahel was one of the tribal leaders given the responsibility of fairly apportioning the Promised Land, representing Naphtali's interests in this crucial distribution process. **PERSONAL NAMES**

en: Pedahel | **es:** Pedahel | **fr:** Pedahel | **de:** Pedahel Num 34:28

פְּדָהצוּר H6301 *N-proper-ms* (6×)

Pedahzur — 'the Rock has ransomed'; father of Gamaliel, leader of Manasseh in the wilderness

A theophoric name combining pedah ('ransom') and tsur ('rock'), expressing the confession that God—the Rock of Israel—has redeemed. Pedahzur appears exclusively in Numbers as the father of Gamaliel, the chieftain appointed over the tribe of Manasseh during the wilderness census and march (Num 1:10, 2:20, 7:54, 59, 10:23). The name fits a pattern of redemption-themed names among the tribal leaders, affirming divine deliverance at the very moment Israel was being organized as a covenant community.

Pedahzur (personal name) (6×) The personal name Pedahzur (פְּדָהצוּר), meaning 'the Rock has ransomed,' identifying the Manassite father of Gamaliel. All six occurrences appear in Numbers in census and offering contexts. The LXX renders it Φαδασσουρ. Spanish and English translations consistently transliterate the name, while French and German similarly preserve it as Pedahtsur/Pedahzur, reflecting its stable identity as a proper noun across traditions. **PEDAHZUR PERSONAL NAME**

en: Pedah-, Pedahzur, zur | **es:** :, Pedasur, Pedasur- | **fr:** Pedah-, Pedahtsur, zur | **de:** Pedah-, Pedahzur, zur Num 1:10; Num 2:20; Num 7:54; Num 7:59; Num 10:23

פְּדוּיִם H6302 *Art / N-mp* (4×)

the redeemed ones, ransom; those redeemed through payment, or the redemption price itself

A term denoting either the redeemed ones or the redemption payment, appearing only in Numbers 3 regarding the Levitical substitution. Since the firstborn Israelites (22,273) outnumbered the Levites (22,000), the excess 273 required redemption through payment. The 'redeemed ones' or 'redemption price' (five shekels per person) was collected and given to Aaron and his sons. The textual variants (MT 'pidyom,' Samaritan 'peduyim') and uncertain grammar suggest the term straddles the concepts of 'those redeemed' and 'redemption payment.' The context emphasizes the transaction: surplus firstborn released through monetary substitution, making the Levites complete the representative redemption.

(4×) The redeemed ones or their redemption price in the Levitical substitution. Numbers 3:46, 48, 49, 51 document the redemption of 273 surplus firstborn Israelites beyond the Levite count. The term refers either to the redeemed individuals themselves or the silver collected (1,365 shekels total). The ambiguity between persons and payment reflects how redemption transactions identify people with their ransom price. **GEOGRAPHY AND SPACE**

en: redeemed-ones-of, the-redeemed-ones | **es:** los-rescatados, rescatados-de | **fr:** le-racheta-ones, racheta-ones-de | **de:** der-erloeste-die, erloeste-die-von Num 3:46; Num 3:48; Num 3:49; Num 3:51

פָּדוֹן H6303 *N-proper-ms* (2×)

Padon, head of a Nethinim family who returned from exile (Ezra 2:44; Nehemiah 7:47)

Padon was a family head among the Nethinim, the temple servants who returned from Babylonian exile. The name means 'ransom' and appears in both lists of returnees. The family's inclusion in the post-exilic community shows the restoration not just of priests and

Levites, but also of those who supported temple worship in practical ways.

(2×) The personal name of a Nethinim leader appearing in parallel genealogical lists (Ezra 2 and Nehemiah 7). The cross-linguistic evidence confirms this is a proper noun consistently transliterated rather than translated, with Spanish 'Padón' and the Septuagint 'Phadon' reflecting the Hebrew phonology. **PERSONAL NAMES**
en: Padon | **es:** Padón, Padón. | **fr:** [פדון] | **de:** [פדון] Ezra 2:44; Neh 7:47

פְּדוּת H6304 *N-fs* (4×)
redemption, ransom; deliverance obtained through payment or divine action of liberation
The abstract noun for redemption or ransom—deliverance achieved through payment or divine intervention. Exodus 8:23 uses it for God setting a 'distinction' (or 'redemption') between Israel and Egypt during the plagues, though the text and meaning are uncertain. Psalm 111:9 celebrates the redemption God 'sent to His people'—the Exodus deliverance. Psalm 130:7 assures that 'with the Lord there is redemption' from iniquities, encouraging hope in divine forgiveness. Isaiah 50:2 questions whether God's hand is too short 'for redemption'—unable to deliver from exile. The term encompasses both transactional redemption (ransom payment) and relational redemption (God's saving acts).

(4×) Redemption or deliverance, whether through ransom or divine action. Exodus 8:23 may use it for the distinction/deliverance separating Israel from Egypt (text uncertain). Psalms celebrate God's redemption: sending deliverance to His people (111:9) and offering redemption from sins (130:7). Isaiah 50:2 defends God's power to redeem from exile. The term unites transactional and covenantal aspects of liberation. **REDEMPTION RANSOM**
en: from-redemption, redemption | **es:** Redención, de-redención?, redención | **fr:** [מפדות], délivrance, redemption | **de:** [מפדות], redemption Exod 8:23; Ps 111:9; Ps 130:7; Isa 50:2

פְּדָיְהוּ H6305 *Conj-w / N-proper-ms* (8×)
Pedaiah / Pedayahu — 'YHWH has ransomed'; a name shared by several biblical figures from the monarchic to post-exilic periods.
Pedaiah is a theophoric name meaning 'YHWH has ransomed,' combining the root padah (to redeem, ransom) with the divine name. It appears across a surprisingly wide timespan. A Pedaiah is named as the maternal grandfather of King Jehoiakim (2 Kgs 23:36), and a son of Jeconiah by that name appears in the post-exilic royal genealogy as the father of Zerubbabel according to Chronicles (1 Chr 3:18-19). Other bearers include a Manassite officer under David (1 Chr 27:20), a wall-builder under Nehemiah (Neh 3:25), a Benjamite (Neh 11:7), and a Levite treasurer (Neh 13:13). The longer form Pedayahu appears only for the Manassite leader.

Pedaiah / Pedayahu (personal name) (8×) A theophoric personal name meaning 'YHWH has ransomed,' from the root פדה (to redeem). Borne by at least six individuals: Josiah's father-in-law (2 Kgs 23:36), a son of Jeconiah and possible father of Zerubbabel (1 Chr 3:18-19), a Manassite officer using the longer form Pedayahu (1 Chr 27:20), a Nehemiah-era wall-builder (Neh 3:25), a public Torah-reading participant (Neh 8:4), a Benjamite settler (Neh 11:7), and a Levitical treasurer (Neh 13:13). The Septuagint typically renders it Phaldaias. English uses 'Pedaiah,' Spanish 'Pedaías,' and French 'Pedaja,' all reflecting the redemption theology embedded in the name. **PERSONAL NAMES**
en: Pedaiah, Pedayah, Pedayahu | **es:** Pedaya, Pedayas, Pedaías | **fr:** Pedaja, Pedayah, et-Pedaja | **de:** Pedayah, [ופדיה], [פדיה] 2Kgs 23:36; 1Chr 3:18; 1Chr 3:19; 1Chr 27:20; Neh 3:25

פִּדְיֹם H6306a *Art / N-ms* (1×)
redemption, ransom (the price paid to redeem)
A Hebrew noun referring to redemption money or ransom price, appearing in Numbers 3:49. The term is textually problematic—most scholars suggest reading 'the redeemed ones' (passive participle) rather than 'the redemption' (noun), as reflected in the verse's Qere reading. In context, it refers to the redemption money collected for the excess Israelite firstborns over the number of Levites. This payment substituted for the firstborn's consecration to God, established after the exodus.

(1×) Refers to redemption money or ransom paid for firstborn Israelites in Numbers 3:49. The text describes Moses collecting redemption silver for the 273 firstborn who exceeded the number of Levites (who served as substitutes for firstborns). Though the noun form is textually disputed, the concept is clear: payment that releases an obligation. Multilingual glosses (Spanish rescate, French rachat, German redemption) all capture this sense of ransoming or buying back. **REDEMPTION RANSOM**
en: the-redemption | **es:** el-rescate | **fr:** le-rachat | **de:** der-redemption Num 3:49

פִּדְיוֹן H6306b *N-msc* (2×)
Redemption price, ransom payment for a life (פִּדְיוֹן נֶפֶשׁ)
This noun refers to the redemption price paid to save a life. In Exodus 21:30, it's the ransom imposed when an ox gores someone to death—the owner may pay this sum instead of losing his own life. Psalm 49:8 uses it in poetry about the impossibility of buying one's way out of death, since no redemption price could ever be sufficient. The term appears in the construct phrase 'redemption of a soul.'

(2×) A concrete ransom payment or redemption price, particularly for saving human life. The Spanish 'redención-de' and French 'rachat' capture the commercial-legal sense of this term. The two biblical occurrences frame it both legally (Exodus) and theologically (Psalms), showing how literal redemption language became a metaphor for divine salvation. **GEOGRAPHY AND SPACE**
en: is-redemption-of, redemption-of | **es:** redención-de | **fr:** rachat, redemption-de | **de:** ist-redemption-von, redemption-von Exod 21:30; Ps 49:8

יִפְדֵּיָה H6307 *N-proper-fs / 3fs* (11×)
Paddan-aram, the upper Mesopotamian plain around Haran, homeland of the patriarchal family
This compound place name designates the fertile plain surrounding Haran in upper Mesopotamia, the ancestral homeland of Abraham's extended family. It is where Isaac's bride Rebekah originates (Gen 25:20) and where Jacob is sent to find a wife among his mother's kin (Gen 28:2). The name evokes the patriarchal practice of seeking marriages within the covenant family, binding Canaan's promises to Mesopotamian roots.

Paddan-aram (proper name, region) (11×) The proper geographical name for the region around Haran in upper Mesopotamia (modern southeastern Turkey/northern Syria). It appears almost exclusively in patriarchal narratives — identifying Rebekah's origin (Gen 25:20) and Jacob's destination when fleeing Esau (Gen 28:2, 5, 6, 7). English renders it 'Paddan-aram,' preserving both elements of the compound name. **ARAM REGION PERSON**
en: Paddan-aram, from-Paddan, from-Paddan-Aram | **es:** Padán-Aram, de-Paddan-Aram, de-Padán | **fr:** Paddan-aram, dans-Paddan-Aram, de-Paddan | **de:** aus-Paddan, aus-Paddan-Aram, in-Paddan-Aram Gen 25:20; Gen 28:2; Gen 28:5; Gen 28:6; Gen 28:7

פְּדֵן H6308 *V-Qal-Imp-ms / 3ms* (1×)
redeem him (imperative verb form with pronominal suffix)
A verb form appearing in Job 33:24, where Elihu describes God showing favor to a suffering person. The text reads 'redeem him' (or 'deliver him'), with God commanding deliverance from going down to the pit. The form combines an imperative with a pronominal suffix, expressing divine mercy that rescues from death. However, the verse is textually complex, and some see this as an abbreviated form of the place name Paddan-Aram rather than a verb, though contextually a verbal reading makes better sense.

(1×) A verb form meaning 'redeem him' or 'deliver him' in Job 33:24, where Elihu describes God's gracious intervention to save a

suffering person from the pit. The form expresses divine command or decision to ransom someone from death. The context emphasizes God's mercy in turning back from destruction when a mediator intercedes. Though some lexicons treat this as a textual issue, the sense of redemption fits Job's larger theme of deliverance from suffering. **STRIKING AND REFERENCE**

en: redeem-him | **es:** redímelo | **fr:** כדעהו-lui | **de:** [כדעהו] Job 33:24

פֶּדֶר H6309 *Art / N-ms* (3×)

suet, fat (interior animal fat used in sacrifices)

This term refers to the interior fat of sacrificial animals, particularly the hard fat around kidneys and organs that was considered choice and sacred. In Leviticus' sacrificial instructions, the animal is divided into pieces including 'its head, its suet, its pieces,' arranged on the altar. This fat was Yahweh's portion, forbidden for human consumption and always burned in sacrifice. The term appears only in Leviticus 1 and 8, describing proper preparation of burnt offerings. While some uncertainty exists about the root, the context clearly indicates select interior fat portions set apart for God.

(3×) Refers to the choice interior fat of a sacrificial animal, especially the hard fat surrounding vital organs. Leviticus 1:8 instructs priests to arrange 'the head and the suet' (הַפֶּדֶר) on the burning wood; verse 12 repeats this for the burnt offering, and Leviticus 8:20 includes it in Moses' consecration of Aaron. This fat was considered Yahweh's special portion (Leviticus 3:16) and was always burned, never eaten. The term distinguishes this select fat from general body fat. Translations render it as 'fat' or 'suet' (English), 'sebo' (Spanish), 'graisse' (French). **FAT AND RICHNESS**

en: its-fat, the-fat, the-suet | **es:** el-sebo, sebo-suyo | **fr:** le-graisse, le-suet, son-graisse | **de:** der-fett, der-suet, sein-fett Lev 1:8; Lev 1:12; Lev 8:20

פֶּה H6310 *Conj-w* (498×)

mouth, edge, opening, command; from the physical organ to its extensions (sword edge, well opening, proportional measure)

The noun peh primarily denotes the physical mouth of humans or animals, the organ of speech and eating (395 occurrences). From this concrete root spring multiple extensions: the sharp edge of a sword in battle idioms ('by the mouth of the sword'), openings of vessels and garments (wells, sacks, collars), proportional measures ('according to the mouth' = as befits), and authoritative utterances that issue from the mouth (commands, decrees). The semantic range spans body part, physical aperture, measurement idiom, and metonymic word-for-utterance. Arabic, Korean, and Swahili translations preserve these distinct senses with separate lexemes for edge (hadd, kalnal, makali) and measure (hasab, ttara, kulingana na).

1. mouth (body part) (395×) The literal physical mouth appears in 395 passages, covering eating, speaking, and all pronominal/prepositional phrases where the referent is the bodily organ. This foundational sense anchors the semantic network from which the other meanings derive through metaphor and metonymy. **GEOGRAPHY AND SPACE**

en: mouth-of | **es:** boca-de, boca-de-, la-boca-de | **fr:** bouche-de | **de:** Mund-von, der-Öffnung, die-Öffnung Gen 29:2; Gen 29:3; Gen 29:8; Gen 29:10

2. edge of sword (47×) The 'edge of the sword' (lefi cherev) occurs 47 times, a stock phrase for violent death. Multilingual evidence shows distinct lexemes: Arabic hadd (sharp edge), Korean kalnal (blade), Swahili makali (sharpness), Hindi dhaar (cutting edge), confirming this as a stable metaphorical extension from mouth to weapon's edge. **GEOGRAPHY AND SPACE**

en: by-edge-of-, by-mouth-of, by-mouth-of- | **es:** a-filo-de, a-filo-de- | **fr:** avec-bord-de-, avec-le-bord-de, avec-tranchant-de- | **de:** durch-Mund-von, durch-Mund-von-, durch-Rand-von- Gen 4:11; Gen 34:26; Exod 17:13; Num 16:30; Num 16:32

3. according to, in proportion to (28×) The prepositional idiom 'al-pi' (according to/in proportion to) appears 28 times in legal and cultic contexts. Cross-linguistic data reveal specialized prepositions: Arabic hasab, Korean ttara (following), Swahili kulingana na (in accordance with), Hindi anusaar (according to), showing this as a grammaticalized meaning distinct from the body part. **GEOGRAPHY AND SPACE**

en: according-to, according-to-, and-according-to | **es:** Según, Y-según, conforme-a | **fr:** et-selon, par-bouche-de, selon | **de:** bei-Mund-von, durch-Mund-von, gemaess-zu Gen 47:12; Exod 12:4; Exod 16:16; Exod 16:18; Exod 16:21

4. opening, entrance, aperture (12×) The opening of a container (well, sack, cave) accounts for 12 occurrences. Translations employ contextual terms: Arabic fathah (opening), Korean ipgu (entrance), Swahili shimo/mlango (hole/doorway), Hindi mukh (contextual mouth/opening), indicating a natural semantic extension from bodily orifice to inanimate aperture. **GEOGRAPHY AND SPACE**

en: and-its-mouth, and-opening-of, at-mouth-of | **es:** Y-abertura-de, Y-boca-de-ella, a-boca-de | **fr:** comme-ouverture-de, et-ouverture-de, et-son-bouche | **de:** Mund, bei-Mund, fuer-sein-opening Exod 28:32; Exod 39:23

5. command, decree, word (6×) Metonymic use for 'command' or 'decree' (the mouth standing for what issues from it) appears 6 times, especially with divine subjects. Cross-linguistic glosses include Arabic amr (command), Korean myeonglyeong (decree), Swahili amri/neno (command/word), Hindi aajnaa/vachan (order/word), confirming a recognized metonymic pathway. **GEOGRAPHY AND SPACE**

en: His-command, mouth-of, the-mouth-of- | **es:** boca-de, boca-de-él, son-del | **fr:** bouche, bouche-de, son-bouche-lui | **de:** Mund, Mund-von, dem-Befehl Gen 43:7; Gen 45:21; 1Chr 12:33; Job 39:27; Prov 8:29

6. end, extremity (4×) The sense 'end' or 'extremity' of a spatial extent occurs 4 times (2 Kings 10:21, 21:16, Ezra 9:11 twice). Arabic taraf, Korean kkeut, Swahili upande, Hindi chhor all mean edge/end, supporting a metaphorical extension from mouth as frontal opening to terminus of a boundary. **GEOGRAPHY AND SPACE**

en: end, from-end, to-mouth | **es:** a-boca, a-extremo, de-extremo | **fr:** bouche, à-bouche | **de:** Mund, von-Mund, zu-Mund 2Kgs 10:21; 2Kgs 21:16; Ezra 9:11

7. portion, measured part (3×) Proportional 'portion' or measured share appears 3 times (Deut 21:17 double portion, 2 Kgs 2:9, Zech 13:8). Multilingual evidence: Arabic di'faani/thulthaa (double/third), Korean bae (multiple), Swahili sehemu/fungu (part/portion), Hindi bhaag (share), showing a specialized counting idiom. **GEOGRAPHY AND SPACE**

en: portion-of, two | **es:** dos, porción, porción-de | **fr:** bouche, part-de, portion-de | **de:** Anteil-von, Mund-von Deut 21:17; 2Kgs 2:9; Zech 13:8

8. collar, neck opening of garment (2×) The 'collar' or neck opening of a garment occurs twice (Job 30:18, Ps 133:2). Context-specific translations include Arabic fam (in garment sense), Korean otgit (garment opening), Swahili ukingo/shingo (border/neck), Hindi gale (neck/collar), confirming this as a specialized clothing term. **GEOGRAPHY AND SPACE**

en: as-collar-of, collar-of | **es:** borde-de, como-cuello-de | **fr:** comme-bouche, ma-bouche | **de:** Mund, wie-Mund-von Job 30:18; Ps 133:2

9. (1×) A single occurrence at 1 Samuel 13:21 (pim, a unit of weight or measure) remains uncertain. The hapax legomenon shows transliteration across languages (pim), suggesting translators recognized it as a technical term whose exact referent is unclear, possibly a fractional weight for sharpening tools. **FAT AND RICHNESS**

en: pim | **es:** un-pim | **fr:** pim | **de:** pim 1Sam 13:21

פֹּה H6311 *Adv* (82×)

Here; from here — a deictic adverb of spatial reference indicating present location or point of departure.

A spatial adverb derived from the noun for 'mouth' (peh), used to indicate immediate location ('here') or a point of origin ('from here'). In Genesis 22:5, Abraham tells his servants to remain 'here' while he and Isaac go to worship — a moment dense with dramatic irony. The Spanish renderings 'aquí' and 'de-allí/de-aquí' neatly mirror the two directional senses, while German occasionally retains the etymological link to 'Mund' (mouth), hinting at the word's origins.

1. here (47×) Deictic adverb indicating present location: 'here, in this place.' Used when a speaker draws attention to the immediate spot, as when Abraham commands his servants to stay 'here' (Gen

22:5) or Joseph identifies himself to his brothers 'here' in Egypt (Gen 45:12). Spanish 'aquí' and French 'ici' consistently render this locative sense across all 47 occurrences. **HERE AND HITHER**
en: here | **es:** aquí, aquí? | **fr:** ici | **de:** Mund, hier Gen 19:12; Gen 22:5; Gen 40:15; Num 22:8; Num 32:6

2. from here (35×) Adverb of origin or direction: 'from here, from this place,' often paired with spatial complements to describe movement away from a reference point. Prominent in Ezekiel's temple vision (Ezek 40:10, 12), where measurements are taken 'from here and from here' (on each side). Spanish splits between 'de-aquí' and 'de-allí,' revealing the directional nuance that English 'from here' captures in a single phrase. **HERE AND HITHER**
en: from-here | **es:** de-allí, de-aquí | **fr:** de-ici, ici | **de:** hier, von-Mund Ezek 40:10; Ezek 40:12

פּוּה H6312 *N-proper-ms* (4×)
Puah, Puvah; personal name borne by a judge's father and a tribal ancestor of Issachar
A personal name appearing in genealogical and judicial contexts. Genesis 46:13 and 1 Chronicles 7:1 list Puah (or Puvah, with variant spelling) among the sons of Issachar—one of Jacob's grandsons founding a tribal family. Numbers 26:23 refers to the Punite clan descended from this Puah. Judges 10:1 identifies Tola the judge as 'son of Puah,' though this may be a different individual or refer to clan descent. The LXX transliterations vary (Phoua, Phouah, Puvah), reflecting Hebrew spelling variants. The name possibly relates to a root for plants or brightness, but its etymology remains uncertain.

(4×) Personal name of an Issacharite ancestor and a judge's father. Genesis 46:13 and 1 Chronicles 7:1 name Puah among Issachar's sons, founding the Punite clan (Num 26:23). Judges 10:1 lists Puah as Tola the judge's father (or ancestor). The variant spellings (Puah/Puvah) and LXX diversity indicate textual fluidity, but the name clearly designates Issacharite lineage and judicial heritage. **PERSONAL NAMES**
en: Puah, and-Puah, and-Puvah | **es:** Puá, de-Fuvá, y-Fúa | **fr:** Puah, [ופואה], et-Puvah | **de:** Puah, [ופואה], und-Puwa Gen 46:13; Num 26:23; Judg 10:1; 1Chr 7:1

פּוּג H6313 *V-Nifal-Perf-1cs* (4×)
to grow numb, faint; to lose vitality, become weak or insensible from shock or exhaustion
A verb meaning to grow numb, faint, or lose strength—describing physical or emotional incapacitation from shock, grief, or exhaustion. Genesis 45:26 captures Jacob's stunned disbelief when hearing Joseph lives: 'his heart grew numb'—he couldn't take it in. The Psalms use it for physical and spiritual exhaustion: the psalmist is 'numb' from groaning (38:8), and his hand grew numb in the night from anguish (77:2). Habakkuk laments that justice 'grows numb'—becomes paralyzed or ineffective (1:4). The verb describes the failure of normal function whether in heart, body, or social systems—a shutting down under overwhelming pressure.

(4×) To become numb, faint, or lose vitality from shock or exhaustion. Genesis 45:26 describes Jacob's heart growing numb with disbelief. Psalm 38:8 expresses being numb from anguish and groaning. Psalm 77:2 tells of the hand growing numb at night. Habakkuk 1:4 uses it for justice becoming paralyzed or ineffective. The consistent sense is loss of normal function—emotional, physical, or systemic—under overwhelming strain. **FAINTNESS SWOONING**
en: I-am-numb, and-grew-numb, did-it-grow-numb | **es:** Estoy-entumecido, cesó, se-debilita | **fr:** et-crût-numb, s'engourdir, être-engourdi | **de:** [ותכוג], ich-bin-betäubt, tat-es-wachsen-betäubt Gen 45:26; Ps 38:8; Ps 77:2; Hab 1:4

פּוּג H6314 *N-fsc* (1×)
rest, respite, cessation (particularly of relief from suffering)
A rare Hebrew noun appearing in Lamentations 2:18, in the phrase 'let not the apple of your eye find rest' (or 'cease' from weeping). The word derives from a root meaning 'to grow numb' or 'become inactive,' and here it refers to cessation or respite from tears. The context is Jerusalem's destruction—the poet urges unceasing weeping over the city's devastation. The term captures the idea of stopping, resting, or finding relief from an ongoing action or state.

(1×) Refers to rest, cessation, or respite, particularly in the context of weeping. Lamentations 2:18 urges that tears should find no rest—the weeping over Jerusalem's destruction should continue without pause. The noun derives from a verb meaning 'grow numb' or 'cease,' and here it expresses the idea of taking a break or finding relief. Spanish 'descanso' (rest) captures this sense of pausing or ceasing from ongoing activity. **REST AND REFRESHMENT**
en: rest | **es:** descanso | **fr:** [פוגת] | **de:** [פוגת] Lam 2:18

הָפִיחַ H6315 *Pro-r / V-Qal-Imperf-3ms* (14×)
To breathe, blow, or puff; of wind blowing, speech breathed out, eager panting, kindling flame, or scornful dismissal.
Built on the primal image of breath leaving the body, this verb radiates into surprisingly diverse uses. In Song of Solomon it is the literal breeze blowing across a garden (4:16) or the cool breath of evening (2:17). Proverbs transforms it into a speech act: a false witness 'breathes out' lies (Prov 6:19; 14:5), while a faithful one 'breathes out' truth (Prov 12:17). Habakkuk 2:3 uses it of a prophetic vision that 'pants' toward fulfillment—it will not delay. French 'souffler' (to blow/breathe) threads through nearly every occurrence, revealing how one root image—breath expelled—generates meanings from gentle breezes to contemptuous puffs.

1. breathe out speech, utter (6×) Breathe out speech or utter testimony: The Hifil figurative sense where breath becomes words. Proverbs repeatedly pairs this verb with 'lies' or 'truth': a faithful witness 'breathes out' what is right (Prov 12:17), while a false witness 'breathes out' deceit (Prov 14:5; 19:5). Spanish 'profiere/declara/habla' (utters/declares/speaks) and French 'souffler' both capture how speech is literally exhaled—truth and falsehood alike ride on breath. **BLOWING AND BREATHING**
en: and-breather-of, breathes-out, but-breathes-out | **es:** Que-profiere, el-que-declara, y-el-que-habla | **fr:** et-souffler, souffler | **de:** und-weht, weht Prov 6:19; Prov 12:17; Prov 14:5; Prov 14:25; Prov 19:5

2. blow, breathe upon (4×) Blow or breathe upon physically: The literal core meaning—wind or breath moving across something. Song of Solomon 4:16 invites the north wind to 'blow upon' the garden so its fragrances may flow. Song 2:17 and 4:6 describe the evening breeze 'breathing.' Ezekiel 21:31 has God blowing the fire of wrath. French 'souffle/souffler' is remarkably consistent here, and Spanish 'soplar' (to blow) preserves the concrete, physical action. **BLOWING AND BREATHING**
en: I-will-blow, blow-upon, that-breathes | **es:** que-sople, sopla, soplaré | **fr:** Souffle, souffle, souffler | **de:** [אפיח], weht Song 2:17; Song 4:6; Song 4:16; Ezek 21:31

3. pant, gasp eagerly (2×) Pant or gasp with eager desire: Breath quickened by anticipation or longing. Habakkuk 2:3 declares the vision 'pants toward the end'—it will surely come. Psalm 12:5 (ET 12:5) describes the oppressed who 'pant' for deliverance. Spanish 'jadea' (gasps/pants) makes the physical intensity vivid: this is not calm breathing but the urgent respiration of someone straining toward something just out of reach. **BLOWING AND BREATHING**
en: and-it-hastens, he-pants | **es:** soplará, y-jadea | **fr:** et-souffler, souffle | **de:** er-pants, und-weht Ps 12:5; Hab 2:3

4. fan into flame, kindle (1×) Fan into flame or kindle strife: Blowing on coals to ignite them—extended to stirring up conflict. Proverbs 29:8 warns that scoffers 'set a city aflame,' using this breath-verb to evoke the image of blowing on embers until they catch. Spanish 'encienden' (they kindle/ignite) maps the metaphor precisely: social agitators are bellows fanning smoldering tension into open conflagration. **BLOWING AND BREATHING**
en: set-aflame | **es:** encienden | **fr:** souffler | **de:** weht Prov 29:8

5. puff in scorn (1×) Puff in scorn or contempt: A dismissive exhalation directed at enemies. Psalm 10:5 describes the wicked who 'puffs at' all his adversaries—a gesture of arrogant disdain, as

though blowing them away like dust. Spanish 'sopla' (he blows) and the context of the Psalm's portrait of the proud oppressor show this as breath weaponized not to kindle or speak, but to belittle. **CONTEMPT AND SCORN**

en: he-puffs | **es:** sopla | **fr:** souffle | **de:** er-puffs Ps 10:5

פִּיחַ H6316 *Conj-w / N-proper-fs* (7×)

Put; a people and territory in Africa, descendants of Ham, often listed among Egypt's military allies

The proper name Put (פּוּט), referring to a people descended from Ham and typically identified with a region in North Africa, possibly Libya or the broader territory west of Egypt. Put appears in the Table of Nations as a son of Ham alongside Cush, Mizraim, and Canaan (Gen 10:6; 1 Chr 1:8). The prophets consistently mention Put as a military ally of Egypt — warriors serving as mercenaries or shield-bearers (Jer 46:9; Ezek 27:10; 30:5; 38:5; Nah 3:9). French interestingly renders this as both Puth and Pul, reflecting ancient confusion with the Assyrian king Pul.

and Put (7×) Proper noun פּוּט designating a people and territory descended from Ham, third son after Cush and Mizraim in the Table of Nations (Gen 10:6; 1 Chr 1:8). Usually identified with a North African region, possibly Libya or Cyrenaica. In prophetic texts, Put appears consistently as a military power allied with Egypt: warriors bearing shields (Jer 46:9), mercenary soldiers in Tyre's army (Ezek 27:10), and nations destined to fall alongside Egypt (Ezek 30:5; 38:5; Nah 3:9). The conjunction waw ('and Put') appears frequently because Put is typically listed among allied peoples. German und-Put and Spanish y-Put reflect this formulaic listing pattern. **PERSONAL NAMES**

en: Put, and-Put | **es:** Put, y-Put | **fr:** Pul, Puth, [ופוט] | **de:** [ופוט], [פוט], und-Put Gen 10:6; 1Chr 1:8; Jer 46:9; Ezek 27:10; Ezek 30:5

פּוּט H6317 *N-proper-fs* (1×)

Putiel (a personal name, possibly Egyptian origin)

A personal name appearing in Exodus 6:25, identifying the father-in-law of Aaron's son Eleazar. Putiel's daughter married Eleazar, and their son was Phinehas, the zealous priest. The name is unusual and may reflect Egyptian influence, fitting the exodus context where Israelites had long lived in Egypt. The etymology is uncertain, though some suggest it contains the element 'Puti' (perhaps Egyptian) combined with the divine name 'El.'

(1×) The personal name 'Putiel' identifies the father of the woman who married Eleazar, Aaron's son (Exodus 6:25). Putiel was thus the grandfather of Phinehas, the priest who later demonstrated zeal for God at Shittim. The name's etymology is unclear but may reflect Egyptian influence, appropriate for a generation born in Egypt before the exodus. Multilingual translations simply transliterate this proper name. **PERSONAL NAMES**

en: Putiel | **es:** Putiel | **fr:** Putiel | **de:** Putiel Exod 6:25

פּוּטִיאֵל H6318 *N-proper-ms* (2×)

Putiel, father-in-law of Aaron's son Eleazar (Exodus 6:25)

Putiel was the father-in-law of Eleazar, Aaron's son. This brief genealogical note in Exodus 6:25 connects priestly lineages during the wilderness period. The name appears only once but establishes an important family connection in the Aaronic priesthood. Note: BDB confuses this entry with Potiphar (a different Egyptian name), but the glosses correctly show Potiphar, suggesting a textual issue in the prompt data.

(2×) A personal name appearing in priestly genealogy, father of Eleazar's wife. The multilingual glosses (Spanish 'Potifar,' French 'Potiphar') and biblical references (Genesis 37:36, 39:1) indicate this is actually Potiphar, the Egyptian official who bought Joseph, not Putiel. The cross-linguistic consistency confirms the proper noun status but reveals a potential data mismatch between the BDB entry and the gloss evidence. **PERSONAL NAMES**

en: Potiphar, to-Potiphar | **es:** Potifar, a-Potifar | **fr:** Potiphar, à-Potiphar | **de:** Potifar, an-Potifar Gen 37:36; Gen 39:1

פּוֹטִיפַר H6319 *N-proper-ms* (3×)

Potiphera, Egyptian priest of On, Joseph's father-in-law

Potiphera was an Egyptian priest of On (Heliopolis) whose daughter Asenath became Joseph's wife. The name, abbreviated from Potiphera ('he whom Ra has given'), reflects authentic Egyptian naming patterns and confirms Joseph's deep integration into Egyptian society. Pharaoh gave Asenath to Joseph as part of his elevation to second-in-command. Their marriage produced Manasseh and Ephraim, making Potiphera the grandfather of two tribal patriarchs. His priestly status at the sun-god temple in On indicates high social standing, underscoring the honor Pharaoh bestowed on Joseph.

(3×) Personal name of an Egyptian priest serving at On (Heliopolis), given as Joseph's father-in-law. Genesis 41:45 records Pharaoh giving Joseph 'Asenath daughter of Potiphera priest of On' as wife. Verse 50 notes that before the famine, Joseph had two sons 'whom Asenath daughter of Potiphera priest of On bore to him,' and 46:20 repeats this detail. The name is genuinely Egyptian, meaning 'he whom Ra has given,' similar to Potiphar (Joseph's earlier master) but not identical. His priestly office at On (center of Ra worship) shows Joseph's high-level integration into Egyptian aristocracy. Translations preserve the name: 'Potiphera,' 'Potifera.' **PERSONAL NAMES**

en: Potiphera | **es:** Poti-Fera, Potifera | **fr:** Potiphéra | **de:** Poti-Feras Gen 41:45; Gen 41:50; Gen 46:20

פּוּטִי פֶּרַע H6320 *Prep-b* (4×)

antimony, eye paint; black cosmetic powder used for darkening eyelids and lashes

A cosmetic substance, likely antimony sulfide (kohl), used for eye makeup—darkening and defining the eyes. Second Kings 9:30 describes Jezebel 'painting her eyes' before her fateful encounter with Jehu, suggesting beautification or defiance. First Chronicles 29:2 mentions it among precious materials David gathered for the temple—possibly for decorative inlay work. Isaiah 54:11 uses it in God's promise to restore Jerusalem: 'I will lay your foundations with antimony'—perhaps referring to dark, precious stones set in mortar. Jeremiah 4:30 denounces beautifying eyes with paint while facing destruction—cosmetics can't save from judgment. The term represents both cosmetic enhancement and valuable dark mineral.

(4×) Antimony or eye paint (kohl) used for cosmetic purposes and ornamentation. 2 Kings 9:30 shows Jezebel painting her eyes. Jeremiah 4:30 condemns beautifying with eye paint when facing disaster. 1 Chronicles 29:2 lists it among temple materials. Isaiah 54:11 uses it metaphorically for Jerusalem's beautiful restoration ('foundations with antimony'). The substance serves both personal adornment and architectural/artistic decoration with dark, striking color. **PERSONAL NAMES**

en: antimony, in-antimony, on-the-paint | **es:** antimonio, con-antimonio, con-el-cosmético | **fr:** [בפוך], [פוך], sur-le-paint | **de:** [בכפוך], [פוך], auf-der-paint 2Kgs 9:30; 1Chr 29:2; Isa 54:11; Jer 4:30

פּוֹךְ H6321 *Conj-w / N-ms* (2×)

Beans, a legume used for food (2 Samuel 17:28; Ezekiel 4:9)

This word refers to beans or legumes used as food. In 2 Samuel 17:28, beans are among the provisions brought to David and his followers during Absalom's rebellion—basic sustenance food. Ezekiel 4:9 includes beans in the prophet's symbolic siege bread recipe, mixed with wheat, barley, lentils, and other grains. The term appears with the conjunction 'and' (וּכְפוֹל), linking it to other food items.

(2×) A common legume crop used for food, especially during hardship. The cross-linguistic glosses (Spanish 'habas,' English 'beans') show clear agricultural identification. Note: The BDB excerpt discusses antimony (פּוּךְ), a cosmetic mineral, which doesn't match the gloss evidence or references—this appears to be a data alignment issue. The actual occurrences refer to the edible legume. **GOLD**

(PRECIOUS METAL)
en: and-beans | **es:** y-habas | **fr:** et-Pul, et-beans | **de:** [וּפוּל], und-beans 2Sam 17:28; Ezek 4:9

פּוֹל H6322 *N-proper-ms* (4×)

Pul; name of an Assyrian king (Tiglath-pileser III) and possibly a distant people or region

A name with dual reference: most prominently, the Assyrian king Tiglath-pileser III, who invaded Israel during Menahem's reign. Second Kings 15:19 (twice) and 1 Chronicles 5:26 record 'Pul king of Assyria' exacting tribute from Israel and later deporting the Transjordanian tribes. 'Pul' was either Tiglath-pileser's throne name or a variant designation used by biblical writers. Isaiah 66:19 may list Pul as a distant nation (alongside Tarshish, Lud, Tubal), though this could refer to a different people. The name demonstrates how biblical texts sometimes use multiple names for the same ruler, and how royal nomenclature varied across cultures.

(4×) Pul, king of Assyria (Tiglath-pileser III) who invaded and exacted tribute from Israel. 2 Kings 15:19 (twice) records Pul's invasion during Menahem's reign and the tribute paid. 1 Chronicles 5:26 mentions Pul (alongside 'Tilgath-pilneser') in the context of deporting Transjordanian tribes. Isaiah 66:19 may refer to a distant nation named Pul. The primary reference is clearly the Assyrian monarch. **FOOD AND NOURISHMENT**
en: Pul, to-Pul | **es:** Pul, a-Pul | **fr:** Pul, [פּוֹל], à-Pul | **de:** Pul, [פּוֹל], zu-Pul 2Kgs 15:19; 1Chr 5:26; Isa 66:19

פּוּל H6323 *V-Qal-Imperf.Cohort-1cs* (1×)

I am helpless, I am confused (first person cohortative expressing desperation)

A first-person cohortative verb form appearing in Psalm 88:15, expressing the psalmist's state of confusion, helplessness, or being overwhelmed. The verb derives from a root with uncertain meaning —possibly related to growing numb, being confused, or feeling helpless. Some lexicons connect it to the Assyrian king Pul (Tiglath-Pileser III), but the verbal reading better fits Psalm 88's context of deep distress and abandonment. The psalmist describes a state of utter disorientation and weakness.

(1×) A first-person verb expressing the speaker's state of confusion, helplessness, or overwhelming distress in Psalm 88:15. The psalmist, feeling abandoned by God from youth, declares 'I am helpless' or 'I am in confusion.' The root meaning is uncertain but involves being overwhelmed, disoriented, or unable to function. Multilingual glosses (Spanish aturdido 'dazed,' French 'in darkness') capture this sense of mental and emotional incapacitation. **PERSONAL NAMES**
en: I-am-helpless | **es:** estoy-aturdido | **fr:** être-dans-l'obscurité | **de:** ich-bin-hilflos Ps 88:15

פּוּאָה H6324 *Art / N-proper-ms* (1×)

the Punite (gentilicic designation from Puah/Puvah)

A Hebrew gentilicic adjective appearing in Numbers 26:23, designating the clan descended from Puah (or Puvah), a son of Issachar. The term identifies a family group within the tribe of Issachar during the wilderness census. Like other such designations, it served to organize tribal structure and track genealogical relationships. The Punites were one of the clans counted in the second census as Israel prepared to enter Canaan.

(1×) The gentilicic form 'Punite' identifies the clan descended from Puah, son of Issachar, in Numbers 26:23. This designation appears in the wilderness census, organizing Issachar's descendants into family groups. The Punites formed one of Issachar's constituent clans, traced back to their eponymous ancestor. Such clan names were crucial for land distribution, military organization, and maintaining tribal identity in ancient Israel. **PERSONAL NAMES**
en: the-Punite | **es:** los-funitas | **fr:** le-Punite | **de:** der-Punite Num 26:23

פּוּנֹן H6325 *Prep-m / N-proper-fs* (2×)

Punon, a wilderness station between Petra and the Dead Sea (Numbers 33:42-43)

Punon was a stopping place during Israel's wilderness journey, the second station after leaving Mount Hor. Located in Edomite territory between Petra and the southern Dead Sea, it was famous in antiquity for copper mines. The site appears in the Greek as Phinon or Phainon and may be connected to the Edomite name Pinon.

(2×) A geographical location in Edom where Israel camped during the wilderness wanderings. The multilingual glosses preserve the toponym with slight variations (Spanish 'Punón,' French 'Punon'), showing transliteration practices across target languages. Both Numbers 33 references describe arrival at and departure from this location, using the prepositions 'from' and 'in.' **PERSONAL NAMES**
en: from-Punon, in-Punon | **es:** de-Punón, en-Punón | **fr:** dans-Punon, de-Punon | **de:** in-Punon, von-Punon Num 33:42; Num 33:43

פּוּעָה H6326 *N-proper-fs* (1×)

Puah (a personal name for a Hebrew midwife in Egypt)

A feminine personal name appearing in Exodus 1:15, identifying one of the two Hebrew midwives who defied Pharaoh's command to kill Hebrew male infants. Puah, along with Shiphrah, feared God and preserved the baby boys' lives, providing excuses to Pharaoh. These women's courageous civil disobedience forms a crucial early step in the exodus narrative, as their actions allowed Moses' generation to survive.

(1×) The feminine personal name 'Puah' identifies one of the heroic Hebrew midwives in Exodus 1:15 who defied Pharaoh's genocidal command. Along with Shiphrah, Puah preserved Hebrew male infants by refusing to kill them at birth, claiming the Hebrew women gave birth too quickly for the midwives to intervene. Their faithful disobedience represents early resistance to oppression and enabled the survival of Moses' generation. **PERSONAL NAMES**
en: Puah | **es:** Puah | **fr:** Puah | **de:** Puah Exod 1:15

פּוּץ H6327a *V-Hifil-Perf-1cs / 3mp* (63×)

To scatter, disperse, or be scattered; of peoples driven apart, armies broken, or nations spread abroad.

Puts captures one of the Bible's most vivid spatial actions — the forceful scattering of what was once gathered. It runs from Babel to the exile: God 'scattered them over the face of all the earth' (Gen 11:8-9) and later dispersed Israel among the nations (Ezek 20:34). The Hifil causative shows God or a conqueror actively dispersing, while the Qal and Nifal show the scattered ones flying apart like sheep without a shepherd (Ezek 34:5). Arabic baddada, Korean 흩뜨리다 (transitive) versus 흩어지다 (intransitive), and Swahili -tawanya versus -tawanyika all mirror this crucial voice distinction.

1. Hifil: scatter, disperse (causative) (35×) Hifil causative: to scatter or disperse actively, the dominant sense at 35 occurrences. God scatters the nations at Babel (Gen 11:8-9), disperses Israel among the peoples (Deut 4:27; Ezek 20:34), and scatters enemies (Ps 68:1). Arabic baddada (Form II causative) and Korean 흩뜨리다 (transitive dispersal) both select agent-focused vocabulary. The theological weight is enormous — scattering is the anti-exodus, the undoing of gathering, and the prophets repeatedly threaten and then promise reversal of this Hifil action. **SCATTERING AND DISPERSING**
en: And-I-will-scatter-them, I-scattered-them, I-scattered-you | **es:** Derrama, Y-dispersaré, Y-esparció | **fr:** disperser, et-Il-dispersa-eux, et-disperser | **de:** [אַפִּיץ], [הֵפִיץ], [יָפִץ] Gen 11:8; Gen 11:9; Gen 49:7; Exod 5:12; Deut 4:27

2. Nifal: be scattered (passive) (16×) Nifal passive: to be scattered or found in a scattered state, with 16 occurrences. The subject suffers dispersal rather than causing it — Israel 'was scattered' across the battle (2 Sam 18:8), the flock 'was scattered' without a shepherd (Ezek 34:5-6), and Zedekiah's army 'was scattered' by the Babylonians (2 Kgs 25:5). Arabic tashattata (Form V reflexive-passive) and Swahili -tawanyika (stative/passive) both mark the voice shift

clearly. The Nifal form carries a sense of vulnerability and loss that the active Hifil lacks. SCATTERING AND DISPERSING
en: (scattered), [scattered], and-be-scattered | **es:** (esparcida), [esparcida], dispersos | **fr:** (scattered), [scattered], dispersa | **de:** [scattered], scattered, und-zerstreuen Gen 10:18; 2Sam 18:8; 1Kgs 22:17; 2Kgs 25:5

3. Qal: scatter, disperse (intransitive) (11×) Qal intransitive: to scatter or disperse of one's own accord, including the Qal passive participle meaning 'scattered ones.' Eleven occurrences capture self-initiated dispersal — the builders at Babel fear being scattered (Gen 11:4), enemies scatter before the ark (Num 10:35), and Saul commands troops to 'disperse' (1 Sam 14:34). Arabic tafarraqa and Korean 흩어지다 (intransitive) both preserve the sense of autonomous movement apart. Zephaniah 3:10's bat-putsay ('my scattered ones') uses the passive participle as a substantive noun of identity. SCATTERING AND DISPERSING
en: and-let-scatter, and-they-scattered, and-they-were-scattered | **es:** Dispersaos, Y-se-dispersaron, mis-dispersos | **fr:** disperse, disperser, et-disperser | **de:** [ותפוצין], [פוצ], lass-sein-zerstreut Gen 11:4; Num 10:35; 1Sam 11:11; 1Sam 14:34; 2Sam 20:22

4. (1×) A single occurrence at Habakkuk 3:6 where the verb appears in Hitpolel/Hitpael and the meaning shifts from human dispersal to cosmic shattering — the ancient mountains 'were shattered' before God's theophanic march. Spanish se quebraron ('were broken') and English 'were shattered' both select destruction vocabulary rather than dispersal vocabulary, suggesting a metaphorical extension from scattering-apart to breaking-apart under divine power. A rare but vivid semantic frontier for the root. SCATTERING AND DISPERSING
en: and-were-shattered | **es:** y-se-quebraron | **fr:** et-disperser | **de:** [ויתפצצו] Hab 3:6

מְפִיץ H6327b *V-Hifil-Prtcpl-ms* (1×)
scatterer, disperser (one who scatters or breaks up)
A Hebrew participle functioning as a noun, meaning 'scatterer' or 'disperser,' appearing in Nahum 2:1 (MT 2:2). The term describes an enemy advancing against Nineveh, one who will scatter or disperse the city's defenders. Some scholars suggest emending the text to read 'hammer' or 'club' instead, which would emphasize destructive violence rather than dispersion. The image fits Nahum's prophecy of Nineveh's violent downfall—an attacker comes who will break apart Assyria's seemingly invincible power.

(1×) Refers to an agent of scattering or dispersion, appearing in Nahum 2:1 to describe the enemy advancing against Nineveh. 'The scatterer' comes up against the Assyrian capital, threatening to break apart its defenses and disperse its forces. The term emphasizes the enemy's role in fragmenting and dispersing Nineveh's power. Some suggest reading 'hammer' instead, but multilingual evidence (Spanish dispersador, French disperser) supports the sense of one who scatters. SCATTERING AND DISPERSING
en: a-scatterer | **es:** dispersador | **fr:** disperser | **de:** [מכין] Nah 2:1

פּוּץ H6327c *V-Qal-Imperf-3fp* (2×)
Flow, overflow, spread out (of springs and cities; Proverbs 5:16; Zechariah 1:17)
This verb describes flowing or overflowing, particularly of liquids spreading out. Proverbs 5:16 uses it figuratively of springs—asking whether one's fountains should flow outward to strangers, in a warning about marital fidelity. Zechariah 1:17 promises that God's cities will overflow with prosperity. The imagery is of abundance spilling beyond boundaries.

(2×) To flow outward, overflow with abundance, or spread beyond normal bounds. The Spanish glosses ('derramen,' 'esparcirán') and French 'disperser' capture both the liquid flow and the spreading motion. The verb appears in different conjugations (3rd person masculine and feminine plural) but maintains the core sense of outward movement from a source. SCATTERING AND DISPERSING
en: should-be-dispersed, will-overflow | **es:** Se-derramen, se-esparcirán | **fr:** disperser | **de:** [יפוצו], [תפוצינה] Prov 5:16; Zech 1:17

פָּצַץ H6327d *V-Piel-Imperf-3ms* (2×)
Break, shatter, dash to pieces (Jeremiah 23:29; Job 16:12)
This verb means to break violently or shatter completely. Jeremiah 23:29 compares God's word to a hammer that shatters rock—powerful and unstoppable. Job 16:12 uses it dramatically as Job describes God dashing him to pieces in his suffering. The verb conveys sudden, violent fragmentation.

(2×) To smash, shatter, or break into pieces with force. The Spanish 'despedazó' (tore to pieces) and 'quebranta' (shatters) reflect the intensive Piel conjugation. Both biblical uses are metaphorical: God's word breaking through hardness, and God's discipline breaking the sufferer. The cross-linguistic evidence confirms the violent, fragmenting nature of the action. RELEASE AND MOVEMENT
en: and-He-dashed-me-to-pieces, shattering | **es:** que-quebranta, y-me-despedazó | **fr:** [יפצץ], et-disperser-moi | **de:** [וירפצצני], [יפצץ] Job 16:12; Jer 23:29

פּוֹק H6328 *V-Hifil-Imperf-3ms* (2×)
Reel, totter, stagger (of drunken movement or idol instability; Isaiah 28:7; Jeremiah 10:4)
This verb describes unsteady, reeling motion—the staggering of drunk people or the wobbling of an unstable object. Isaiah 28:7 depicts drunken priests and prophets reeling in judgment, unable to stand steady. Jeremiah 10:4 describes how idols must be fastened down so they don't totter, mocking their powerlessness compared to the living God.

(2×) To totter, reel, or move unsteadily like a drunk person or unstable object. The Spanish 'titubearon' (they staggered) and 'se mueve' (it moves) capture both the human and inanimate applications. Both passages use this unsteady motion as a sign of weakness—moral/spiritual compromise in Isaiah, inherent powerlessness in Jeremiah. SHAKING AND TOTTERING
en: it-moves, stumble | **es:** se-mueve, titubearon | **fr:** [יפיק], [פקו] | **de:** [יפיק], [פקו] Isa 28:7; Jer 10:4

הִפִיק H6329 *Conj-w | V-Hifil-ConsecImperf-3ms* (7×)
Hiphil: to bring out, obtain, furnish; to provide or pour out for others; to promote or advance plans.
Used exclusively in the Hiphil, this verb centers on bringing something forth — whether favor, provision, or the advancement of plans. In Proverbs it appears repeatedly as a near-synonym of מָצָא ('to find'): the one who finds wisdom 'obtains' favor from the LORD (Prov 8:35; 18:22). Spanish 'obtiene' and French 'produire' both capture this drawing-forth of good. The supplying sense appears in Ps 144:13, where flocks 'provide' thousands, and Isa 58:10, where one 'pours out' sustenance for the hungry. A single striking use in Ps 140:8 turns the verb negative: 'do not promote his schemes' — Spanish 'hagas prosperar' revealing the sense of causing something to succeed.

1. obtain, bring forth (4×) Obtaining or bringing forth, especially divine favor — the most frequent Hiphil sense. Prov 8:35 and 18:22 pair יָפִיק with מָצָא ('find'), describing the one who finds a wife or wisdom as 'obtaining' (bringing forth) favor from YHWH. Prov 3:13 and 12:2 extend this to obtaining understanding and divine goodwill. Spanish 'obtiene/y-obtiene' and French 'produire' consistently render the idea of drawing out something valuable. EXPELLING AND PRODUCING
en: and-obtains, obtains, who-obtains | **es:** obtiene, que-obtiene, y-obtiene | **fr:** et-produire, produire | **de:** [ויפק], [יפיק] Prov 3:13; Prov 8:35; Prov 12:2; Prov 18:22

2. furnish, provide, pour out (2×) Furnishing, providing, or pouring out for others — the causative sense of actively supplying. Ps 144:13 describes flocks 'providing' (מְפִיקִים) thousands upon thousands, and Isa 58:10 calls for pouring out one's soul for the hungry. Spanish 'proveyendo/Y-ofreces' and French 'de-produire' capture this generous outward flow of provision, extending the root's 'bring

out' toward active beneficence. **POURING AND SHEDDING**
en: And-you-offer, providing | **es:** Y-ofreces, proveyendo | **fr:** [וחפק], de-produire | **de:** [וחפק], providing Ps 144:13; Isa 58:10

3. promote, advance (plans) (1×) Promoting, advancing, or causing plans to succeed — a single but distinctive use in Ps 140:8. The psalmist prays that God not 'promote' (תָּפֵק) the wicked man's schemes. Spanish 'hagas prosperar' ('cause to prosper') reveals the causative force clearly: this is not merely obtaining but actively furthering someone's designs. **PROSPERING AND SUCCESS**
en: promote | **es:** hagas-prosperar | **fr:** produire | **de:** promote Ps 140:8

פּוּקָה H6330 *Prep-l / N-fs* (1×)
stumbling, staggering, or qualm (of conscience or stability)
A rare Hebrew noun appearing in 1 Samuel 25:31, describing a potential 'stumbling block' or 'qualm of conscience' that David would avoid if he refrained from bloodshed. Abigail warns David that shedding Nabal's blood needlessly would become a 'stumbling' to him—either a moral obstacle or a source of remorse when he becomes king. The term derives from a root meaning 'to totter' or 'stagger,' and figuratively refers to something that causes one to stumble morally or emotionally.

(1×) Refers to a stumbling block or qualm of conscience that causes one to stagger morally. In 1 Samuel 25:31, Abigail warns David against creating 'stumbling' (puqah) by avenging himself with bloodshed—an act that would haunt him and prove an obstacle when he becomes king. The term derives from 'tottering' and captures both moral instability and the weight of regret. Spanish 'tropiezo' (stumbling) fits this figurative sense of a moral obstacle. **STUMBLING BLOCKS**
en: as-stumbling-block | **es:** por-tropiezo | **fr:** comme-trébuchant-block | **de:** wie-stumbling-block 1Sam 25:31

פָּרַר H6331 *V-Hifil-Imperf-1cs* (3×)
to break, frustrate, annul, make void (covenant, plan, or counsel)
This Hiphil verb means to shatter plans, nullify covenants, or frustrate purposes. It appears in contexts of broken treaties (God breaking covenant with those who break His), thwarted schemes (God frustrating the counsel of nations), and violated agreements (breaking faith). The verb carries legal and relational weight—not merely disrupting but formally annulling what was established. God is often the subject, breaking covenants with covenant-breakers or frustrating the designs of the wicked. The term implies authoritative dissolution of binding commitments or carefully laid plans.

(3×) Denotes breaking, frustrating, or making void—especially covenants, plans, or counsel. Psalm 33:10 declares God 'frustrates (מֵפֵר) the counsel of the nations.' Psalm 89:33 (verse 34 in Hebrew) promises God will not 'break (אַפְיר) my covenant,' using a metaplastic form. Ezekiel 17:19 condemns the king who 'broke (הֵפִיר) my covenant.' The verb appears frequently with covenant (בְּרִית), counsel (עֵצָה), or oath. The root suggests shattering or dissolution of what was established. Translations use 'break,' 'frustrate,' 'nullify,' 'make void.' Spanish 'frustró/quebrantó,' French 'briser,' capture both the relational breach and the effective nullification. **BREAKING AND SHATTERING**
en: I-will-remove, frustrates, he-broke | **es:** frustró, quebrantó, retiraré | **fr:** briser, le-briser | **de:** [הפיר], frustrates, ich-wird-remove Ps 33:10; Ps 89:33; Ezek 17:19

פּוּר H6332 *Art / N-mp* (8×)
Pur/Purim — a lot cast to determine fate; the festival commemorating Jewish deliverance in Esther, named from this practice of lot-casting.
Pur is a noun meaning 'lot,' likely borrowed from Akkadian puru (a stone used for lot-casting). In Esther 3:7, Haman casts the pur to determine the date for his planned destruction of the Jews, and the text itself glosses pur as haggoral, 'the lot.' The plural form Purim became the name of the joyous festival celebrating the reversal of Haman's plot (Esth 9:26-32). The book of Esther takes care to explain this foreign word to its Hebrew readers, suggesting the term was not native to Hebrew. English and Spanish both preserve the untranslated forms 'Pur' and 'Purim,' while German renders the underlying meaning as 'Los' (lot).

Pur/Purim (lot, festival of lots) (8×) A noun meaning 'lot' (for casting to determine outcomes), probably an Akkadian loanword (puru, a casting stone). Used exclusively in the book of Esther, where Haman casts the pur to select the date for his genocidal decree (Esth 3:7; 9:24). The narrator explicitly glosses it as haggoral ('the lot'), indicating the word needed explanation for Hebrew readers. The plural Purim became the name of the annual festival celebrating the Jews' deliverance (Esth 9:26, 28, 29, 31, 32). German renders the underlying concept as 'Los' while English, Spanish, and French preserve the transliterated forms 'Pur' and 'Purim,' treating the festival name as a proper noun. **LOTS AND ALLOTMENT**
en: Pur, Purim, the-Pur | **es:** Pur, Purim, el-Pur | **fr:** Pur, der-taureaux | **de:** Los, Purim, [הפרים] Esth 3:7; Esth 9:24; Esth 9:26; Esth 9:28

פּוּרָה H6333 *N-fs* (2×)
Winepress, the vessel where grapes are trodden to extract juice (Isaiah 63:3; Haggai 2:16)
This noun refers to a winepress, specifically the treading floor where grapes are crushed underfoot to release juice. Isaiah 63:3 uses it in vivid imagery of God treading the winepress alone in judgment. Haggai 2:16 mentions coming to the winepress expecting a certain yield, in the context of agricultural disappointment. The term is distinct from the larger vat (yeqeb) that collects the pressed juice.

(2×) The treading floor or press where grapes are crushed, part of the wine-making apparatus. Spanish 'lagar' and French 'pressoir' identify this agricultural installation precisely. In Isaiah, the winepress becomes a powerful metaphor for divine judgment, while Haggai uses it literally to discuss harvest yields and economic hardship under God's hand. **WINEPRESS VAT**
en: A-winepress, measures | **es:** Lagar, medidas | **fr:** [פורה], pressoir | **de:** [פורה] Isa 63:3; Hag 2:16

פּוּרָתָא H6334 *N-proper-ms* (1×)
Poratha (a personal name, one of Haman's sons)
A Persian personal name appearing in Esther 9:8, identifying one of Haman's ten sons killed by the Jews during the events of Purim. Poratha, along with his brothers, was executed after Haman's plot against the Jews was reversed. The Septuagint shows variant spellings, reflecting the difficulty of rendering Persian names into Hebrew and Greek. The name appears in the list of Haman's sons, all of whom perished in the reversal of fortune central to the Esther story.

(1×) The personal name 'Poratha' identifies one of Haman's ten sons killed in Esther 9:8 during the Jewish defense against their enemies. Poratha's death, along with his brothers', represents the complete overthrow of Haman's genocidal plot. The name is Persian in origin, and ancient versions show spelling variations as scribes attempted to render foreign names. His inclusion in the list emphasizes the thorough reversal of Haman's scheme. **PERSONAL NAMES**
en: Poratha | **es:** Porata | **fr:** [פורתא] | **de:** [פורתא] Esth 9:8

H6335 *V-Qal-Imperf-2mp* (1×)
you frisk, you are skittish (second person plural verb)
A disputed verb form appearing in Jeremiah 50:11, where the prophet taunts Babylon's destroyers of Israel. The context involves celebratory frisking or skipping—possibly of cattle or young animals frolicking in gladness over Israel's plundering. The verb is rare and its exact meaning uncertain, but it conveys exuberant, perhaps irreverent, celebration. Some versions interpret it as 'you have grown fat' rather than 'you frisk,' but the imagery involves victors celebrating their conquest with animal-like abandon.

(1×) A verb describing frisking, skipping, or exuberant movement, used in Jeremiah 50:11 to taunt Babylon. The prophet addresses those who plundered Israel: 'you frisk' or act skittishly in celebration of conquest. The image may be of young cattle or calves gamboling playfully, expressing the victors' carefree joy. Spanish 'engordasteis' (you grew fat) reflects an alternate interpretation, but the context suggests celebratory movement rather than mere fattening. **DOING AND MAKING**

en: (you-frisk) | **es:** engordasteis | **fr:** [(תפרשו)] | **de:** [(תפרשו)] Jer 50:11

פּוּשׁ H6335a *Conj-w / V-Qal-ConjPerf-2mp* (3×)

to spring about, frisk, leap, prance (like young calves)

This rare verb describes exuberant leaping or frisking about, like calves gamboling in a pasture. Jeremiah uses it to rebuke Babylon's warriors who 'frisk like a heifer' in arrogant celebration. Habakkuk applies it to cavalry horses that 'prance' or 'spread out' as they charge. Malachi offers hope: the righteous will 'leap like calves released from the stall' when the sun of righteousness rises. The verb captures unrestrained, joyful movement—or, in Babylon's case, presumptuous celebration. Textual variants exist (ketiv/qere differences), but the sense of vigorous leaping remains consistent.

(3×) Describes spirited leaping, frisking, or prancing like young animals. Jeremiah 50:11 rebukes Babylon: 'you frisk (תָּכוּשׁוּ, Qere) like a heifer'—celebrating conquest presumptuously. Habakkuk 1:8 describes war horses: 'they prance (וּפָשׁוּ)'—though some delete this as dittography. Malachi 4:2 (3:20 in Hebrew) promises the righteous will 'leap (וּפְשַׁשְׁתֶּם) like calves from the stall,' expressing joy at liberation. The root may relate to springing or spreading out. Ketiv/qere variants exist but don't fundamentally change meaning. Translations reflect energetic movement: 'leap,' 'prance,' 'frisk,' Spanish 'saltaréis' (you will jump). **LAUGHING AND PLAYING**

en: [ketiv:you-frisk], and-leap, and-prance | **es:** [kethiv], y-saltaréis, y-se-esparcen | **fr:** [[תפושי]], et-croître | **de:** [[תפרשי]], [ופשו], [ופשחם] Jer 50:11; Hab 1:8; Mal 4:2

פּוּשׁ H6335b *V-Nifal-Perf-3cp* (1×)

to be scattered, dispersed (Niphal passive form)

A Niphal perfect verb appearing in Nahum 3:18, describing the scattering of the Assyrian king's people. The prophet announces to Assyria's ruler that 'your people are scattered on the mountains' with none to gather them—an image of total disintegration and abandonment. The verb form is textually uncertain; many scholars suggest reading a more common root for 'scatter' (naphotsu from pûts). The image is of a leaderless, dispersed population, the ultimate sign of national collapse.

(1×) A passive verb meaning 'to be scattered' or 'dispersed,' used in Nahum 3:18 to describe the fate of Assyria's people. The prophet declares that the shepherds (leaders) slumber and the people are scattered across the mountains without anyone to gather them. Though textually uncertain (possibly emended from naphoshu to naphotsu), the sense is clear: complete dispersion and abandonment. Spanish 'dispersado' and French 'scattered' capture this image of a population broken apart and left leaderless. **SCATTERING AND DISPERSING**

en: are-scattered | **es:** Dispersado | **fr:** son-âme | **de:** seine-Seele Nah 3:18

פּוּתִי H6336 *Conj-w* (1×)

the Puthite (gentilicic designation from Judah)

A Hebrew gentilicic designation appearing in 1 Chronicles 2:53, identifying a family group in Judah. 'The Puthites' were one of several clans descended from Kiriath-jearim, listed among Judah's subdivisions. Like other such designations in Chronicles' genealogies, this name preserved the identity of a Judahite family group, though the name's etymology and the family's specific history are unknown. The Septuagint shows textual variation in rendering this obscure clan name.

(1×) The gentilicic designation 'Puthite' (with the definite article) identifies a clan within Judah listed in 1 Chronicles 2:53. This family was descended from Kiriath-jearim's line and formed part of Judah's complex tribal structure. Like many such names in Chronicles, it preserved clan identity even when the family's specific history and location were no longer widely known. Ancient versions show spelling variation for this obscure designation. **PERSONAL NAMES**

en: and-the-Puthi | **es:** y-el-putita | **fr:** [והפותי] | **de:** [והפותי] 1Chr 2:53

פָּז H6337 *N-ms* (9×)

Fine gold, pure refined gold; a poetic term expressing supreme value and beauty in wisdom and devotional literature.

A distinctly poetic word (פָּז) for gold of the highest purity, used exclusively in elevated literary contexts. It appears in parallel with or alongside other gold terms like זָהָב and כֶּתֶם, always intensifying the sense of supreme worth. The psalmist declares God's ordinances more desirable than much fine gold (Ps 19:10), and the lover in Song of Songs describes the beloved's head as finest gold (Song 5:11). Wisdom personified announces that her fruit surpasses fine gold (Prov 8:19). Spanish distinguishes between 'oro fino' and 'oro puro,' both attempting to capture the superlative quality that פָּז conveys beyond ordinary gold.

fine gold, pure gold (9×) Refined, pure gold of the highest quality, used as a poetic and literary term to express supreme value and beauty. Distinguished from common זָהָב (gold) by its association with the most elevated comparisons: God's Torah is more precious than fine gold (Ps 19:10; 119:127), a royal crown is of fine gold (Ps 21:3), Wisdom's yield surpasses it (Prov 8:19), and the beloved's appearance is likened to it (Song 5:11, 15). Isaiah uses it alongside כֶּתֶם to describe the rarity of survivors after judgment (Isa 13:12). The Lamentations passage (4:2) poignantly compares Zion's precious children to fine gold now treated as earthen pots. **PURITY AND CLEANNESS**

en: against-fine-gold, and-more-than-fine-gold, and-than-fine-gold | **es:** en-oro-fino, oro-fino, oro-puro | **fr:** [בפז], [מפז], d'or-pur; | **de:** Feingold, [ומפז], [מפז] Job 28:17; Ps 19:10; Ps 21:3; Ps 119:127; Prov 8:19

פָּזַז H6338 *V-Hofal-Prtcpl-ms* (1×)

refined, purified (Hophal participle describing pure gold)

A Hophal participle appearing in 1 Kings 10:18, describing 'refined gold' used in Solomon's great throne. The verb form indicates a passive process—the gold has been refined or purified, likely through fire, to achieve superior quality. The term emphasizes the throne's extraordinary value and craftsmanship. The parallel passage in 2 Chronicles 9:17 uses a different term ('pure'), and some lexical uncertainty exists, but the sense is clear: this is gold of the highest quality, thoroughly refined.

(1×) A Hophal participle meaning 'refined' or 'purified,' describing gold in 1 Kings 10:18. Solomon's magnificent throne was overlaid with 'refined gold'—gold that had undergone a purification process to remove impurities and achieve the highest quality. The term emphasizes the precious metal's purity and value. Though the root is lexically uncertain and the parallel text differs, the context clearly involves gold of superior refinement fitting for royal splendor. **PURITY AND CLEANNESS**

en: refined | **es:** refinado | **fr:** refined | **de:** refined 1Kgs 10:18

פָּזַז H6339 *V-Piel-Prtcpl-ms* (2×)

Show agility, leap nimbly (in dance or physical strength; Genesis 49:24; 2 Samuel 6:16)

This verb describes nimble, agile movement—leaping or dancing with quick energy. Genesis 49:24 uses it of Joseph's arms remaining 'agile' or 'nimble' despite attacks—showing resilience and strength. In 2 Samuel 6:16, David is seen leaping and dancing before the ark, an exuberant display of worship that scandalized Michal. The Piel stem suggests intensive, repeated movement.

(2×) To leap energetically, show agility, or dance with nimble movements. The Spanish 'saltando' (leaping) and 'se fortalecieron' (became strong) reflect the two contextual nuances—worship dance in Samuel, and resilient strength in Genesis. Both share the idea of supple, energetic, unrestrained movement that displays vitality. **AUTO-DETECTED COMMUNITY 8396 WITH 3 SENSES**
en: and-were-agile, leaping | **es:** saltando, y-se-fortalecieron | **fr:** et-étaient-agile, leaping | **de:** leaping, und-es-wurden-flink Gen 49:24; 2Sam 6:16

פָּזַר H6340 *V-Qal-QalPassPrtcpl-fs* (10×)

To scatter or disperse; used of God scattering enemies, bones, or frost, and of Israel being scattered like a lone sheep.
The verb פָּזַר describes the forceful scattering or dispersal of people, objects, or natural phenomena. In its active Piel form, it appears most strikingly with God as subject: He scatters the bones of the wicked (Ps 53:5), disperses His foes like chaff (Ps 89:10), and flings frost across the earth (Ps 147:16). Proverbs 11:24 applies it to generous giving – one who 'scatters' freely grows richer still. The passive forms paint a more poignant picture: Jeremiah calls Israel a 'scattered sheep' (Jer 50:17), and Ps 141:7 laments bones scattered at the mouth of Sheol. Spanish 'dispersar/esparcir' and German 'zerstreuen' consistently reflect both the violent and distributive aspects of the root.

1. scatter, disperse (active Piel) (7×) Active scattering in the Piel stem, emphasizing thorough or forceful dispersal. God is the primary subject: He scatters enemies (Ps 53:5; 89:10), spreads frost like ashes (Ps 147:16), and disperses nations (Joel 3:2). The intensive Piel underscores completeness – this is not accidental drifting but decisive action. Proverbs 11:24 extends the image to generous distribution of wealth. Spanish 'esparció/dispersó' and French 'disperser' confirm the active, transitive force. **SCATTERING AND DISPERSING**
en: and-scattered, he-has-scattered, he-scatters | **es:** Esparció, dispersaron, dispersó | **fr:** [ותפזר], disperser, מפזר | **de:** [ותפזרי], [מפזר], [פזרן] Ps 53:5; Ps 89:10; Ps 112:9; Ps 147:16; Prov 11:24

2. be scattered, dispersed (passive) (3×) Passive scattering expressed through the Qal passive participle, Niphal, and Pual forms, portraying the state of having been dispersed. Jeremiah 50:17 uses the feminine participle שֶׂה פְּזוּרָה, 'a scattered sheep,' as a powerful image of exiled Israel driven from its fold. In Ps 141:7, bones lie scattered at Sheol's mouth. Esther 3:8 describes the Jews as 'scattered and dispersed' among the peoples. The multilingual evidence – Spanish 'dispersa/disperso,' German 'zerstreut' – consistently renders this as a resultant state rather than an ongoing action. **SCATTERING AND DISPERSING**
en: are-scattered, scattered | **es:** dispersa, disperso, fueron-esparcidos | **fr:** [מפזר], [פזורה], disperser | **de:** [מפזר], [פזורה], sind-zerstreut Esth 3:8; Ps 141:7; Jer 50:17

פַּח H6341a *N-msc* (25×)

bird-trap, snare — a catching device used literally and figuratively for plots, calamity, and judgment
Pach is a concrete noun denoting a bird-trap or snare — the spring-loaded device that clamps shut when triggered — appearing 25 times with the literal meaning largely eclipsed by its figurative force. Only three passages describe an actual hunting device: Amos 3:5 ('does a bird fall into a trap on the ground when there is no snare for it?'), Proverbs 7:23 (the youth going to the adulteress 'as a bird rushes into a snare'), and Ecclesiastes 9:12 ('like birds caught in a snare'). Everywhere else, pach serves as a powerful metaphor for hidden danger: the psalmist's enemies 'have hidden a trap for me' (Ps 140:5; 142:3), Hosea warns that the prophet is a 'fowler's snare' on all his ways (Hos 9:8), and the repeated Isaiah-Jeremiah refrain 'terror and pit and snare' (pachad waphachat waphach, Isa 24:17-18 = Jer 48:43-44) exploits alliterative wordplay. Joshua warns that remaining Canaanite nations will become 'a snare and a trap' to Israel (Josh 23:13). The imagery always evokes sudden, inescapable entrapment. Spanish 'trampa/lazo,' French 'piege,' and German 'Falle' all map to the trapping concept.

snare, trap (25×) A spring-trap or snare for catching birds, used literally in wisdom literature (Amos 3:5; Prov 7:23; Eccl 9:12) and overwhelmingly as a figure for hidden dangers, plots, and inescapable judgment. The psalmist's enemies lay a pach in secret (Ps 140:5; 142:3; 119:110), Joshua warns that the nations will become a snare (Josh 23:13), and the famous alliterative triad pachad-pachat-pach ('dread, pit, and snare') in Isa 24:17 = Jer 48:43 underscores the inescapability of divine judgment. Often paralleled with moqesh ('lure') and reshet ('net'). French 'piege' and Spanish 'trampa' capture both literal and figurative registers. **SNARES AND TRAPS**
en: a-snare, a-snare-of, a-trap | **es:** de-trampa-de, en-el-lazo, en-la-trampa | **fr:** dans-le-piège, de-piège, et-piège | **de:** Falle, [בפח], [ופח] Josh 23:13; Job 18:9; Job 22:10; Ps 11:6; Ps 69:22

פַּח H6341b *N-mp* (2×)

Metal plates, thin sheets of hammered gold or bronze (Exodus 39:3; Numbers 16:38)
This noun refers to thin plates of hammered metal, used in sacred craftsmanship. Exodus 39:3 describes beating out gold plates for the priestly garments. Numbers 16:38 mentions the bronze censers of Korah's rebels being hammered into plates to cover the altar—a memorial of their judgment. These plates were created by beating metal into thin, flat sheets.

(2×) Thin sheets or plates of metal (gold or bronze) created by hammering. The cross-linguistic evidence (Spanish 'láminas,' 'batidas'; French 'plates') confirms the metallurgical meaning. Both biblical uses involve sacred objects: priestly garments and altar covering. The technology of beating metal into thin plates was essential for tabernacle/temple construction. **GEOGRAPHY AND SPACE**
en: plates, plates-of | **es:** batidas, láminas-de | **fr:** plates, plates-de | **de:** plates, plates-von Exod 39:3; Num 16:38

פָּחַד H6342 *V-Qal-Perf-1cs* (25×)

To dread, be in terror, tremble with fear; also reverential awe; Hifil: to cause trembling.
A verb that reaches from gut-level terror to holy reverence. At its core, pachad describes the visceral, body-shaking dread that overwhelms a person facing danger or divine power. Job's haunting confession — 'the thing I dreaded has come upon me' (Job 3:25) — captures its most primal register. Yet in Psalm 119:161, the same root describes the psalmist's heart standing in awe before God's word, showing how biblical Hebrew uses a single root to span the spectrum from paralyzing fear to worshipful trembling. The Piel intensifies this into chronic, sustained dread (Isa 51:13).

1. Qal: to dread, be afraid (16×) The standard Qal sense of fearing, dreading, or being afraid — a broad-spectrum fear directed at threats, enemies, or uncertain futures. Deuteronomy 28:66-67 pairs it with cognate accusative ('you shall dread with dread') to describe the terror of covenant curse. Job 3:25 and 23:15 show deeply personal dread. Spanish 'temerás/temeré' and German 'erschrecken' both reflect the directional, object-oriented nature of this fear. **TERROR AND AGITATION**
en: Are-terrified, I-dreaded, I-will-fear | **es:** temerás, temeré, temieron | **fr:** et-terreur, et-trembler, et-tu-dread | **de:** [ואפחד], [ופחדו], [פחדתי] Deut 28:66; Deut 28:67; Job 3:25; Job 23:15; Ps 14:5

2. Qal: to tremble, be terrified (5×) An intensified Qal usage emphasizing the somatic dimension — physical trembling, shaking, heart-pounding terror. Isaiah 44:8, 11 uses it rhetorically ('do not tremble!') to contrast Israel's fear with God's sovereignty. In Micah 7:17, nations 'come trembling' from their strongholds. The overlap with sense 1 is real, but the bodily emphasis distinguishes this cluster. French 'trembler' consistently renders this physical register. **TERROR AND AGITATION**
en: and-will-tremble, dread, shall-I-be-afraid | **es:** teman, temblaré, temerán | **fr:** et-terreur, trembler | **de:** [יפחדו], erschrecken, soll-ich-sein-afraid Ps 27:1; Isa 44:8; Isa 44:11; Isa 60:5; Mic 7:17

3. Piel: to be in great fear (2×) The Piel stem intensifies fear into a sustained, habitual state of dread. Proverbs 28:14 uses it positively

— 'blessed is the one who is always in dread' — meaning the person who maintains a constant posture of reverent caution. Isaiah 51:13 uses it negatively of chronic terror before an oppressor. German 'von Schrecken' captures the overwhelming quality of this intensified fear. TERROR AND AGITATION

en: and-you-fear, who-fears | **es:** que-siempre-teme, y-temiste | **fr:** et-trembler, trembler | **de:** und-erschrecken, von-Schrecken Prov 28:14; Isa 51:13

4. Qal: to stand in awe (1×) A reverential sense where dread shades into holy awe. In Psalm 119:161, princes persecute the psalmist, yet his heart 'stands in awe' (pachad) of God's words — not fear of punishment, but trembling wonder before divine speech. This sense bridges the gap between terror and worship, showing how the same root can serve both. The single attestation suggests this is a contextual coloring rather than a fully distinct lexical sense. TERROR AND AGITATION

en: is-in-awe | **es:** tembló | **fr:** trembler | **de:** ist-in-Ehrfurcht Ps 119:161

5. Hifil: to cause to tremble (1×) The Hifil causative: to make someone tremble, to terrify. Job 4:14 describes Eliphaz's nocturnal vision — 'dread came upon me... which made all my bones tremble.' The causative construction places the agency on the fearful experience itself (or a divine agent behind it), rather than on the person trembling. This is the only Hifil occurrence, but it completes the verbal paradigm logically. TERROR AND AGITATION

en: it-made-to-tremble | **es:** hizo-temblar | **fr:** trembler | **de:** [הפחיד] Job 4:14

פַּחַד H6343 *Conj-w / N-msc / 3ms* (49×)

Dread, terror, fear; a sudden calamity; the object of dread or divine epithet ('the Fear of Isaac')

Pachad names fear at its most visceral — the trembling dread that grips body and soul. It describes the terror of the nations before Israel (Deut 2:25; 11:25), the shuddering that seizes Job in the night (Job 4:14), and the awe that falls on peoples when God acts (Exod 15:16). In Proverbs, the word shifts from emotion to event: 'sudden calamity' is what befalls the mocker (Prov 1:26–27; 3:25). Most remarkably, in Genesis 31:42 and 53, Jacob swears by 'the Pachad of Isaac' — the Dread One, God himself as the awesome Being his father revered. Spanish 'temor/terror' and German 'Schrecken' consistently mirror the intensity.

1. dread, terror, fear (43×) The subjective emotion of dread, terror, or fear — the dominant sense across 43 occurrences. Paired with yir'ah and mora' (Deut 2:25; 11:25), it names trembling that overwhelms enemies before God or Israel. Job feels it grip his bones (Job 4:14), and the psalmist's flesh trembles for dread of God (Ps 119:120). Spanish 'temor/terror' and German 'Schrecken' carry this weight. GEOGRAPHY AND SPACE

en: Terror, a-dread, dread | **es:** Temor, Terror, temor | **fr:** [פחד], terreur | **de:** Schrecken, ein-Schrecken, fürchten-von Exod 15:16; Deut 2:25; Deut 11:25; Deut 28:67; 1Sam 11:7

2. sudden calamity, disaster (4×) A concrete event of sudden calamity or disaster — the dreaded thing itself, not merely the emotion. Proverbs warns that 'your dread' will come like a storm (Prov 1:27; 3:25), and Job asks whether anyone is free from sudden terrors (Job 15:21; 21:9). Spanish 'de temor' and German 'von Schrecken' mark the shift from feeling to event. GEOGRAPHY AND SPACE

en: from-dread, from-the-dread-of, of-sudden | **es:** de-temor, sin-temor, sin-temor-de | **fr:** de-terreur, terreur | **de:** [פחדים], von-Schrecken Job 15:21; Job 21:9; Prov 1:33; Prov 3:25

3. object of dread, Fear (divine epithet) (2×) That which is feared — a divine epithet used uniquely of God as 'the Fear of Isaac' (Gen 31:42, 53). Jacob invokes not an emotion but a Person: the awesome Being whom his father revered and by whose dread authority covenants are sealed. Spanish 'temor-de' and French 'Crainte-de' preserve the construct-chain that signals this is a title, not an abstraction. GEOGRAPHY AND SPACE

en: and-Fear-of, by-Fear-of | **es:** por-temor-de, y-temor-de | **fr:** et-Crainte-de, par-Crainte-de | **de:** beim-Schrecken, und-der-Schrecken Gen 31:42; Gen 31:53

פַּחַד H6344 *N-mdc / 3ms* (2×)

Thigh, the upper leg (Job 40:17, describing Behemoth's powerful thighs)

This noun means thigh, specifically the muscular upper leg. It appears only in Job's description of Behemoth, where 'the sinews of his thighs' illustrates the creature's massive strength. The word is a loan from Arabic and appears with textual variants—the Ketiv (written text) has singular 'his thigh,' while the Qere (read text) has dual 'his thighs.'

(2×) The thigh or upper leg, emphasizing muscular strength. BDB notes this is likely borrowed from Arabic fakhdh through Aramaic. The Spanish glosses distinguish Ketiv (singular 'su muslo') from Qere (dual 'sus muslos'), showing careful attention to textual tradition. The single biblical use focuses on raw physical power—appropriate for describing the mysterious Behemoth. DELIGHT PLEASURE

en: [its-thighs], its-thighs | **es:** (Q:sus-muslos), [K:su-muslo] | **fr:** son-(פחדיו)-lui, son-[פחדו]-lui | **de:** [(פחדיו)], [[פחדו]] Job 40:17

פַּחְדִּי H6345 *N-fsc / 1cs* (1×)

my fear, my dread, or reverence of me (with first person suffix)

A Hebrew noun with first-person suffix appearing in Jeremiah 2:19, meaning 'fear of me' or 'my dread.' God speaks through Jeremiah, declaring that Israel's apostasy and evil will discipline them, adding 'no dread of me is in you.' The term refers to reverent fear or awe—the proper religious attitude toward God that Israel has abandoned. The construct combines a noun for 'dread' or 'awe' with a first-person suffix, emphasizing the personal relationship that has been violated.

(1×) Refers to 'fear of me' or 'dread of me' (God speaking) in Jeremiah 2:19. The prophet declares that Israel's wickedness stems from lacking proper reverence: 'no dread of me is in you.' The term denotes religious awe or reverence—the appropriate response to God's holiness that Israel has lost through apostasy. Spanish 'mi temor' (my fear) and the construct with first-person suffix emphasize this as a relational failure: they no longer fear the covenant God. GEOGRAPHY AND SPACE

en: My-fear | **es:** mi-temor | **fr:** [פחדתי] | **de:** [פחדתי] Jer 2:19

פַּחָה H6346 *N-mpc / 3fs* (28×)

Governor, provincial prefect; an appointed administrator over a district, from Assyrian through Persian periods.

Borrowed from Akkadian bel pahati ('lord of a province'), this loanword designates an appointed provincial governor throughout the Assyrian, Babylonian, and Persian periods of biblical history. It describes Assyrian military commanders (2 Kgs 18:24), Babylonian provincial officials (Jer 51:23, 28, 57; Ezek 23:6, 12, 23), and Persian-era governors such as Zerubbabel (Hag 1:1; 2:21), Nehemiah (Neh 5:14), and Tattenai (Ezra 5:3). Malachi 1:8 uses it to rebuke Israel for offering God gifts they would not dare present to their own governor – a vivid measure of the office's authority.

governor, provincial prefect (28×) A governor or provincial prefect appointed over a district, used across the Assyrian, Babylonian, and Persian periods. The Akkadian loanword (from bel pahati, 'lord of a province') enters Hebrew to describe foreign military officials (2 Kgs 18:24; Ezek 23:6, 12), Babylonian administrators (Jer 51:23, 28, 57), and Persian governors including Zerubbabel (Hag 1:1), Nehemiah (Neh 5:14), and Tattenai (Ezra 5:3). Malachi 1:8 memorably invokes the pehah to shame Israel: 'Present it to your governor – will he accept you?' Spanish 'gobernador' and German 'Statthalter' both capture the administrative authority. GEOGRAPHY AND SPACE

en: and-the-governors, governor-of, governor-of- | **es:** Y-los-gobernadores, el-gobernador, gobernador-de | **fr:** [פחות], [פחותיה], et-gouverneur | **de:** Statthalter, Statthalter-von, [והפחות] 1Kgs 10:15; 1Kgs 20:24; 2Kgs 18:24; 2Chr 9:14; Ezra 8:36

פַּחָה H6347 *N-ms* (10×)

Governor; an appointed provincial official under Persian or Babylonian imperial authority.

An Aramaic loanword from Akkadian (and ultimately Old Persian) designating a governor or provincial administrator appointed by an imperial power. In the Aramaic sections of Ezra and Daniel, the word refers to officials who governed provinces on behalf of the Persian or Babylonian king. The term appears alongside other ranks of officialdom in Daniel 3:2–3, where satraps, governors, and counselors are summoned together. German 'Statthalter' (viceroy, governor) captures the administrative sense precisely, while Spanish 'gobernador' and French 'gouverneur' reflect the same political meaning.

governor, provincial official (10×) An imperial governor or provincial official, a title of Babylonian-Persian administrative origin (Aramaic פַּחָה). Used in Ezra for officials governing the Trans-Euphrates province (Ezra 5:3, 6; 6:6–7, 13) and for the custodian of temple treasures (Ezra 5:14), and in Daniel for provincial governors assembled before royal authority (Dan 3:2–3, 27; 6:8). The multilingual evidence — German 'Statthalter,' Spanish 'gobernador,' French 'gouverneur' — uniformly points to a single administrative role under imperial appointment. GEOGRAPHY AND SPACE
en: and-governors, and-the-governors, governor | **es:** el-gobernador-de, gobernador, gobernador-de | **fr:** [פחה], [פחת], et-gouverneur | **de:** Statthalter, und-Statthalter Ezra 5:3; Ezra 5:6; Ezra 5:14; Ezra 6:6; Ezra 6:7

פָּחַז H6348 *Conj-w | V-Qal-Prtcpl-mp* (2×)
Reckless, wanton, extravagant (of dangerous or immoral persons; Judges 9:4; Zephaniah 3:4)
This adjective describes reckless, wanton, or irresponsible behavior and people. Judges 9:4 calls Abimelech's mercenary followers 'reckless and worthless men'—dangerous opportunists. Zephaniah 3:4 condemns Jerusalem's prophets as 'reckless men of treachery,' spiritually irresponsible leaders. The word suggests haughty carelessness and moral instability.

(2×) Reckless, wanton, or dangerously irresponsible in character or action. Spanish 'temerarios' (reckless ones) and French 'léger' (light, frivolous) capture the moral carelessness. Both biblical uses characterize people as morally unreliable—Abimelech's hired thugs and false prophets. The participial form suggests an ongoing characteristic, not a momentary lapse. FOOLISHNESS AND FOLLY
en: and-reckless, are-reckless | **es:** temerarios, y-temerarios | **fr:** devenir-léger, et-reckless | **de:** [פחזים], und-reckless Judg 9:4; Zeph 3:4

פַּחַז H6349 *N-ms* (1×)
unstable, reckless, or wanton (describing uncontrolled behavior)
A Hebrew noun appearing in Genesis 49:4, describing Reuben's character in Jacob's deathbed oracle. Reuben is called 'unstable as water'—the Hebrew noun conveys wantonness, recklessness, or unbridled license. The term is abstract for concrete, describing someone whose behavior is as uncontrolled as boiling or overflowing water. This characterization explains why Reuben, though Jacob's firstborn, forfeited his birthright privileges due to his reckless act of defiling his father's concubine.

(1×) A noun meaning 'wantonness,' 'recklessness,' or 'unbridled license,' used in Genesis 49:4 to characterize Reuben. Jacob declares 'unstable as water' (pachaz kamayim), using this term to describe Reuben's lack of self-control. The word captures reckless, impulsive behavior without proper restraint. Spanish 'inestable' (unstable) and German 'überschäumend' (overflowing/effervescent) reflect the imagery of uncontrolled, turbulent behavior that cost Reuben his birthright. AUTO-DETECTED COMMUNITY 8313 WITH 3 SENSES
en: unstable | **es:** Inestable | **fr:** unstable | **de:** überschäumend Gen 49:4

פַּחֲזוּת H6350 *Conj-w* (1×)
recklessness, boastfulness (of false prophets)
A Hebrew noun appearing in Jeremiah 23:32, where God condemns false prophets who lead people astray 'by their recklessness' or 'boastfulness.' The term describes irresponsible, extravagant behavior—prophets who speak presumptuously without divine commission. Related to the root describing wantonness or unbridled behavior, this noun captures the dangerous combination of reckless confidence and false authority that characterizes pseudo-prophets who mislead God's people with unauthorized messages.

(1×) Refers to the recklessness or boastful presumption of false prophets in Jeremiah 23:32. God declares he did not send these prophets, yet they lead the people astray 'by their recklessness'—speaking confidently without divine authority. The term emphasizes irresponsible presumption and extravagant claims. Spanish 'jactancia' (boasting) captures the element of proud, unfounded confidence that makes these prophets dangerous rather than merely mistaken. FOOLISHNESS AND FOLLY
en: and-by-their-recklessness | **es:** y-con-jactancia-de-ellos | **fr:** [ובכחזותם] | **de:** [ובפחזותם] Jer 23:32

פָּחַח H6351 *V-Hifil-InfAbs* (1×)
trapped, ensnared (Hiphil infinitive absolute describing entrapment)
A Hiphil infinitive absolute appearing in Isaiah 42:22, describing how Israel has been trapped or ensnared. The form derives from a verb meaning 'to ensnare,' and here it describes the people as 'trapped in holes' and 'imprisoned in dungeons.' The grammatical form (infinitive absolute) emphasizes the totality or intensity of the action—they are thoroughly ensnared. The imagery conveys Israel's helpless captivity, caught like animals in traps with no one to rescue them.

(1×) An infinitive absolute meaning 'trapped' or 'ensnared,' used in Isaiah 42:22 to describe Israel's captivity. The text declares that God's people have been 'trapped' (hapheach) in holes and hidden in prisons, plundered with no deliverer. The denominative verb derives from 'trap' or 'snare,' and the infinitive absolute form intensifies the sense: they are thoroughly, completely ensnared. Spanish and German glosses ('atrapados') capture this image of being caught like animals in traps. SNARES AND TRAPS
en: trapped | **es:** atrapados | **fr:** [הכח] | **de:** [הכח] Isa 42:22

פֶּחָם H6352 *Prep-b* (3×)
charcoal, burning coals (for fire or metalworking)
This term denotes charcoal or burning coals, the fuel that sustains fire. Proverbs uses it in a proverb about quarrelsome people: 'As charcoal to embers and wood to fire, so is a contentious person to kindle strife.' Isaiah mentions it twice in contexts of metalworking and divine judgment—the blacksmith works over charcoal, and God creates the smith who blows the charcoal fire. The word emphasizes glowing, heat-producing coals rather than mere ash. Some suggest Psalm 11:6 should be emended to read 'coals of fire' rather than 'snares.'

(3×) Refers to charcoal or glowing coals used to sustain fire, particularly in metalworking or as fuel. Proverbs 26:21 states 'charcoal (פֶּחָם) to embers and wood to fire'—charcoal provides intense, lasting heat for embers. Isaiah 44:12 describes the metalworker who 'works in the coals' (בַּפֶּחָם), shaping iron in the heat. Isaiah 54:16 declares God created 'the smith who blows the fire of coals (אֲנִי בָּרָאתִי חָרָשׁ נֹפֵחַ פֶּחָם)' to forge weapons. The term indicates burning, heat-producing coals rather than dead ash. Translations: 'charcoal,' 'coals,' Spanish 'carbón/carbones,' French 'charbon.' GEOGRAPHY AND SPACE
en: charcoal, coals, in-the-coals | **es:** Carbón, carbones, en-carbón | **fr:** [בפחם], [פחם], פחם | **de:** [בפחם], [פחם] Prov 26:21; Isa 44:12; Isa 54:16

פַּחָר H6353 *N-ms* (1×)
potter (Aramaic loanword for one who works with clay)
An Aramaic noun appearing in Daniel 2:41, referring to a potter—one who works with clay. The word is a loanword, likely from Assyrian, reflecting the linguistic environment of the Aramaic portions of Daniel. In Nebuchadnezzar's dream, the image has feet partly of iron and partly of 'potter's clay,' representing a divided kingdom. The term situates Daniel's text in its Babylonian context, where

Aramaic was the lingua franca and vocabulary crossed linguistic boundaries.

(1×) An Aramaic noun meaning 'potter,' one who works with clay, appearing in Daniel 2:41. The term is a loanword (likely from Assyrian paḫâru) used in the Aramaic section of Daniel. In the context of Nebuchadnezzar's dream, 'potter's clay' symbolizes the fragile, divided nature of a future kingdom—clay mixed with iron that won't cohere. Multilingual glosses (Spanish alfarero, French potier) preserve this artisan designation, connecting the symbolic vision to concrete material reality. **POTTER AND FORMING**

en: potter | **es:** alfarero | **fr:** potier | **de:** [פחר] Dan 2:41

פַּחַת H6354 *N-ms* (10×)

Pit; a hole in the ground, used literally and figuratively for calamity and entrapment.

A masculine noun meaning a pit or hole dug in the earth. It appears in narrative contexts where bodies are thrown into a pit (2 Sam 18:17) and where fugitives hide in pits (2 Sam 17:9). Its most famous usage comes in the alliterative triad 'terror, pit, and snare' (pachad, pachat, pach) in Isaiah 24:17–18 and Jeremiah 48:43–44, where the pit represents inescapable divine judgment. Lamentations 3:47 echoes the same trio. The Spanish glosses oscillate between 'hoyo' (hole), 'fosa' (pit), and 'cuevas' (caves), showing the range from literal excavation to metaphorical doom.

pit, snare, trap (10×) A pit or hole in the ground, used concretely for a physical excavation (2 Sam 17:9; 18:17) and figuratively for inescapable calamity. The word is best known from the alliterative prophetic formula pachad-pachat-pach ('dread, pit, and trap') in Isa 24:17–18, Jer 48:43–44, and Lam 3:47, where fleeing one danger only plunges the victim into the next. Spanish glosses range from 'hoyo' to 'fosa' to 'cuevas,' and French offers both 'fosse' and 'piege' (snare), reflecting the dual literal-figurative usage across all ten occurrences. **PITS AND DUNGEONS**

en: a-pit, and-pit, of-the-pit | **es:** el-hoyo, la-fosa, las-cuevas | **fr:** et-piège, le-fosse, le-pits | **de:** [הפחת], [ופחת], [פחת] 2Sam 17:9; 2Sam 18:17; Isa 24:17; Isa 24:18

פַּחַת מוֹאָב H6355 *N-proper-ms* (12×)

Pahath-Moab — compound proper name ('governor of Moab') for a large post-exilic Judean clan in returnee lists

Pahath-Moab (פַּחַת מוֹאָב) is a compound proper name meaning 'governor of Moab,' designating a prominent post-exilic Judean clan or its ancestral head. The name likely preserves the memory of a pre-exilic official who once served as governor over Moab during Judah's period of Transjordanian influence. The Pahath-Moab clan was one of the largest groups to return from Babylon: 2,812 members in Zerubbabel's return (Ezra 2:6; Neh 7:11) and additional members under Ezra (Ezra 8:4). Some of its men were among those who had married foreign wives and agreed to send them away (Ezra 10:30). Hashub son of Pahath-Moab helped repair the Jerusalem wall and the Tower of the Ovens (Neh 3:11), and the clan sealed the covenant renewal (Neh 10:14).

Pahath-Moab (proper name, clan leader) (12×) Compound proper name meaning 'governor of Moab,' designating a large post-exilic Judean clan. Returned from Babylon with 2,812 members (Ezra 2:6; Neh 7:11), sent additional members with Ezra (Ezra 8:4), participated in foreign-wife reform (Ezra 10:30), and helped repair Jerusalem's wall (Neh 3:11). Sealed the covenant renewal (Neh 10:14). **PERSONAL NAMES**

en: Moab, Moav, Pachat | **es:** Moab, Moav, Pahat- | **fr:** Pahath-Moab | **de:** Moab, Statthalter Ezra 2:6; Ezra 8:4; Ezra 10:30

פְּחֶתֶת H6356 *N-fs* (1×)

Decay or corrosion that eats through fabric; leprous deterioration in textiles

This rare Hebrew term appears only in the priestly regulations concerning leprosy in fabrics (Leviticus 13:55). It describes a destructive process—a boring or eating through of material that renders a garment ritually unclean. The word captures the consuming nature of the decay, as if something is actively devouring the fibers. The multilingual evidence (corrosion, corroding) emphasizes the penetrative, destructive aspect rather than simple surface contamination.

(1×) Refers specifically to the leprous decay that eats through woven or knitted fabric, described in Leviticus 13:55 as part of the priestly examination of contaminated garments. The term emphasizes the penetrating, corrosive quality of the deterioration—not merely surface discoloration but active consumption of the material itself. The consistent translation as 'corroding' across European languages highlights this eating-through quality. **HOLES AND OPENINGS**

en: corroding | **es:** corrosión | **fr:** corroding | **de:** corroding Lev 13:55

פִּטְדָה H6357 *N-fsc* (4×)

topaz; a yellow or golden precious stone, possibly chrysolite, highly valued in antiquity

A precious gemstone, traditionally identified as topaz (possibly chrysolite or yellow/golden sapphire), highly valued in the biblical world. Exodus 28:17 and 39:10 list it as the second stone in the high priest's breastplate's first row—part of the sacred vestments representing the tribes of Israel. Job compares wisdom's value to precious stones, declaring that even 'the topaz of Cush' cannot equal it (28:19)—Cush (Ethiopia) being famous for gems. Ezekiel includes topaz among the precious stones adorning the king of Tyre in Eden (28:13). The stone's yellow or golden color and rarity made it treasured for sacred and royal ornamentation.

(4×) Topaz or chrysolite, a yellow-golden precious stone of great value. Exodus 28:17 and 39:10 place it in the high priest's breastplate as the second stone. Job 28:19 uses 'topaz of Cush' as an example of extreme preciousness, yet inferior to wisdom. Ezekiel 28:13 lists it among the gems in the Eden imagery. All contexts emphasize rarity, beauty, and value for sacred or royal use. **GEMSTONES AND TARSHISH**

en: topaz, topaz-of- | **es:** topacio, topacio-de- | **fr:** ouverture, topaze, פטדה | **de:** Topas, [פטדה], [פטדה] Exod 28:17; Exod 39:10; Job 28:19; Ezek 28:13

פָּטַר H6358 *Conj-w | V-Qal-QalPassPrtcpl-mpc* (4×)

open flowers, carved blossoms; decorative floral carvings in Solomon's temple woodwork

A term for carved open flowers or blossoms—decorative elements in Solomon's temple's interior woodwork. First Kings 6 describes the temple's cedar panels carved with gourds and 'open flowers' (verses 18, 29, 32, 35), creating an ornamental pattern resembling a garden paradise. The temple's interior thus evoked Eden through carved vegetation—no stone was visible, only wood decorated with botanical motifs. The 'open flowers' suggest blossoms in full bloom, perhaps representing life, beauty, and the flourishing of God's creation. This decoration transformed the temple into a sacred garden, a meeting place where heaven and earth intersected through symbolic vegetation.

(4×) Carved open flowers or blossoms decorating the temple's woodwork. All four occurrences (1 Kgs 6:18, 29, 32, 35) describe the cedar panels and doors carved with gourds and open flowers. The repetition emphasizes the pervasive floral ornamentation creating an Eden-like atmosphere—the temple as paradise where God dwells among symbolic blooms representing life and divine blessing. **GEOGRAPHY AND SPACE**

en: and-open-flowers-of | **es:** y-aberturas-de | **fr:** et-ouvre-flowers-de | **de:** und-oeffne-flowers-von 1Kgs 6:18; 1Kgs 6:29; 1Kgs 6:32; 1Kgs 6:35

פָּטַר H6359 *N-mp* (1×)

Set free, exempt from duties; those released from regular obligations (Ketiv variant)

This form appears in 1 Chronicles 9:33 in a Ketiv reading, describing Levitical singers who were exempt from other temple duties. The root meaning involves separation or removal—setting someone free

from obligations. The singers were 'set apart' in a double sense: consecrated for their musical ministry, yet released from the routine work that occupied other Levites. The Spanish 'libres' (free) captures this sense of exemption well.

(1×) Describes Levitical temple musicians who were released from other duties, found in 1 Chronicles 9:33 (Ketiv reading). These individuals were functionally 'free' or exempt because their musical ministry required full-time dedication. The term comes from a root meaning to separate or set free, and here indicates a special class status—freed from normal Levitical obligations to focus on sacred song day and night. **TEXTUAL VARIANTS MIXED**
en: [ketiv] | **es:** [libres] | **fr:** [פטירים] | **de:** [פטירים] 1Chr 9:33

פַּטִּישׁ H6360 *Conj-w* (3×)
hammer, forge-hammer (used by metalworkers)
This term denotes a heavy hammer, particularly the forge-hammer used by metalworkers. Isaiah uses it for the smith's hammer that shapes metal on the anvil. Jeremiah employs it metaphorically in two powerful images: God's word is like a hammer shattering rock, and Babylon itself was 'the hammer of the whole earth'—now broken. The word likely derives from or connects to Aramaic, possibly describing the striking action or the tool itself. It evokes power, force, and the transforming (or destroying) impact of repeated blows.

(3×) A heavy hammer, especially the forge-hammer used by metalworkers to shape hot metal. Isaiah 41:7 describes the craftsman encouraging the smith, mentioning 'the one striking with the hammer' (הַמַּחֲלִיק עִם־פַּטִּישׁ). Jeremiah 23:29 asks rhetorically: 'Is not my word like fire...and like a hammer (וּכְפַטִּישׁ) that breaks the rock in pieces?'—emphasizing God's word's power. Jeremiah 50:23 laments: 'How is the hammer of the whole earth (פַּטִּישׁ כָּל־הָאָרֶץ) cut down and broken!'—Babylon as God's instrument, now destroyed. Translations: 'hammer,' Spanish 'martillo,' French 'marteau.' **AUTO-DETECTED COMMUNITY 11984 WITH 3 SENSES**
en: and-like-a-hammer, the-hammer-of, the-one-striking | **es:** con-martillo, martillo-de, ¿Y-como-martillo | **fr:** [וכפטיש], [פטיש] | **de:** [וכפטיש], [פטיש] Isa 41:7; Jer 23:29; Jer 50:23

פְּטַשׁ H6361 *N-mpc / 3mp* (2×)
Tunic or leggings, a garment (Daniel 3:21, worn by the three young men in the furnace)
This noun refers to a type of garment, possibly tunics or leggings. It appears only in Daniel 3:21, listing what Shadrach, Meshach, and Abednego wore when thrown into Nebuchadnezzar's furnace. The exact meaning is uncertain—some suggest tunics, others leggings or trousers. The text has both Ketiv and Qere readings with slight spelling variations.

(2×) A garment of uncertain type, possibly tunics or leg coverings. The Spanish 'pantalones' (trousers) and French 'vêtement' (garment) show interpretive variation. The Aramaic word appears only in this dramatic narrative context, where the detail emphasizes that the men were thrown fully clothed into the furnace, yet emerged without even the smell of smoke on their garments. **CLOTHING AND DRESS**
en: (qere:their-tunics), [ketiv:their-tunics] | **es:** (sus-pantalones), [sus-pantalones] | **fr:** vêtement | **de:** [פטישהון], [פטשיהון] Dan 3:21

פָּטַר H6362 *V-Qal-QalPassPrtcpl-mp* (5×)
to separate, set free, release, dismiss; also to escape or slip away
A verb whose core meaning of separation branches into several vivid applications. David 'slipped away' from Saul's spear (1 Sam 19:10), certain Levites were 'set free' from other duties to devote themselves to music (1 Chr 9:33), and Jehoiada did not 'dismiss' the outgoing priestly divisions during the coup against Athaliah (2 Chr 23:8). In Prov 17:14, whoever 'lets loose' a quarrel is like breaching a dam. The enigmatic Ps 22:7 uses the passive participle in a context of scorn and rejection. Spanish ranges from 'libres' (free) to 'suelta' (release), while French 'glissa au loin' captures the escape sense.

(5×) To slip away or escape — intransitive separation from danger or a pursuer. In 1 Sam 19:10, David dodges Saul's spear and 'slipped away,' evading death. French 'il glissa au loin' (he slipped far away) vividly captures the motion of narrow escape. **RELEASE AND MOVEMENT**
en: and-he-slipped-away, dismissed, free | **es:** (libres), El-que-suelta, abren | **fr:** [פטורים], [פטר], et-il-glissa-au-loin | **de:** [פוטר], [פטורים], [פטר] 1Sam 19:10; 1Chr 9:33; 2Chr 23:8; Ps 22:7; Prov 17:14

פֶּטֶר H6363a *Conj-w / N-msc* (11×)
That which opens the womb — the firstborn, whether of humans or animals, consecrated to the LORD.
Always appearing in the construct phrase peter rechem ('opener of the womb'), this noun designates the firstborn child or animal that first breaks open its mother's womb. The concept is central to Israelite consecration law: because God struck the firstborn of Egypt, every peter rechem in Israel — human and animal alike — belongs to the LORD (Ex 13:2, 12-15). The term appears in apposition with bekhor ('firstborn') in Exodus 13:2 and Numbers 3:12, showing that 'opener of the womb' and 'firstborn' are functionally synonymous, though peter emphasizes the physical act of parturition while bekhor emphasizes birth-order status.

1. opener of (7×) Opener of (the womb) — the literal construct expression peter rechem, emphasizing the physical act of first opening the mother's womb. Exodus 13:2 commands: 'Consecrate to me every firstborn, every opener of the womb among the Israelites.' The emphasis falls on the biological event of parturition rather than on lineage or rank. Spanish 'abridor de' and English 'opener of' preserve this concrete, physical nuance. Seven occurrences use this more literal formulation, including the key legislative texts in Exodus 13:12-13. **GEOGRAPHY AND SPACE**
en: opener-of, opener-of- | **es:** abridor-de, primogénito-de, que-abre | **fr:** opener-de, opener-de-, ouverture | **de:** [פטר], opener-von, opener-von- Exod 13:2; Exod 13:12; Exod 13:13; Exod 13:15

2. firstborn of (4×) Firstborn of — the same construct phrase rendered with emphasis on the consecrated status of the child or animal rather than the physical act. In Exodus 34:19-20 and Numbers 18:15, the term functions as a near-synonym for bekhor ('firstborn'), focusing on the offspring's identity and its claim by God. Spanish 'primogénito de,' French 'premier-né de,' and German 'Erstgeborener von' all render it as a kinship/status term. The four occurrences in this sense cluster in later legislative restatements of the firstborn law. **GEOGRAPHY AND SPACE**
en: and-firstborn-of, firstborn-of | **es:** Y-primogénito-de, primogénito-de | **fr:** et-premier-né-de, premier-né-de | **de:** Erstgeborener-von, und-Erstgeborener-von Exod 34:19; Exod 34:20; Num 18:15

פִּטְרָה H6363b *N-fsc* (1×)
That which opens; the firstborn as opener of the womb
Used in the construct form in Numbers 8:16, this term designates the firstborn as 'opener of the womb.' It's part of the theological rationale for consecrating the Levites—they serve as substitutes for all Israel's firstborn, who belonged to God as the ones who first opened their mothers' wombs. The concept ties biological primacy (being first) to covenantal obligation. The multilingual translations preserve the opener/opening imagery, emphasizing the act of breaking through, inaugurating life.

(1×) Refers to the firstborn as 'opener of the womb' in Numbers 8:16, where God claims every firstborn Israelite as His own because they were the first to open their mothers' wombs. This construct form emphasizes the act of opening or breaking through, connecting biological firstness with sacred obligation. The Levites are given to God as substitutes for these firstborn 'openers,' a key element in Israel's cultic system. **GEOGRAPHY AND SPACE**
en: opener-of | **es:** abridor-de | **fr:** opener-de | **de:** opener-von Num 8:16

פִּי־בֶסֶת H6364 *Conj-w / N-proper-fs* (1×)

Pi-beseth: Egyptian city sacred to the goddess Bastet, near modern Zagazig

This Egyptian place name appears in Ezekiel 30:17 in a judgment oracle against Egypt. The city's name derives from Per-Bastet, 'House of Bastet,' referring to the feline goddess worshiped there. Greek sources knew it as Bubastis. Located about 30 miles northeast of Cairo (modern Tell Basta near Zagazig), it was a significant religious center. Herodotus describes its grand festival. Ezekiel prophesies that its young men will fall by the sword—Egypt's sacred places would offer no protection from divine judgment.

(1×) An Egyptian city mentioned in Ezekiel 30:17, known in Greek as Bubastis and located near modern Zagazig. The name means 'House of Bastet,' the cat-headed goddess who was the city's patron deity. Ezekiel includes it in his prophecy of Egypt's coming destruction under Babylon, where even cities sacred to Egyptian gods would not escape judgment. The site was famous in antiquity for its temple and festivals honoring Bastet. **PERSONAL NAMES**

en: and-Pi-beseth | **es:** y-Pi-beset | **fr:** et-Pi-Béseth | **de:** [ופיבסת] Ezek 30:17

פִּיד H6365 *Conj-w / N-msc* (3×)

ruin, disaster, calamity, destruction

This noun captures catastrophic ruin or disaster, particularly sudden calamity that overtakes a person. Job uses it three times to explore responses to others' misfortune and his own suffering. Job 30:24 questions whether one cries out in their own ruin. Job 31:29 protests that he never rejoiced at his enemy's disaster. Proverbs 24:22 warns that calamity from both God and king will arise suddenly against rebels. The term emphasizes the devastating, often unexpected nature of downfall—whether as deserved judgment or undeserved suffering that tests moral character.

(3×) Denotes ruin, disaster, or catastrophic calamity. Job 30:24 asks: 'does not one in a heap of ruins (בְּעִי) stretch out his hand, or in his disaster (בְּפִידוֹ) cry for help?' Job 31:29 protests innocence: 'Have I rejoiced at the ruin of (בְּפִיד) my enemy?' Proverbs 24:22 warns: 'for their calamity (פִּידָם) will rise suddenly'—referring to disaster from God and king against rebels. The noun emphasizes sudden, overwhelming destruction. One proposal in Job 21:20 suggests emending כִּידוֹ to פִּידוֹ. Translations use 'ruin,' 'disaster,' 'calamity,' 'destruction'; Spanish 'ruina,' 'destrucción.' **GEOGRAPHY AND SPACE**

en: and-ruin-of, at-the-ruin-of, in-his-destruction | **es:** en-ruina-de-, en-su-destrucción, y-la-ruina-de | **fr:** dans-son-בפידו-lui, dans-בפיד, et-ופיד | **de:** [בפיד], [בפידו], [ופיד] Job 30:24; Job 31:29; Prov 24:22

פְּדֶר H6366 *N-mp* (1×)

Edges or pieces of fat from sacrificial animals; suet portions in offerings

This term occurs in Judges 3:16, though BDB connects it with a different root found in Leviticus describing portions of sacrificial fat. The word refers to the pieces or edges of the fat-rich parts of sacrificial animals, particularly the suet that was burned as offerings. In the Levitical system, specific fatty portions belonged to God and were consumed on the altar. The 'edges' or pieces terminology suggests the cutting and arrangement of these choice portions during the sacrificial ritual.

(1×) Designates the fatty portions or pieces of sacrificial animals mentioned in Levitical offerings (Judges 3:16 context, though primarily a Levitical term). These were the choice pieces of suet—the hard fat around organs—that were arranged on the altar as God's portion. The term 'edges' or 'pieces' suggests how these fatty sections were cut and separated from the meat, representing the richest parts given wholly to the Lord in burnt offerings. **FAT AND RICHNESS**

en: edges | **es:** filos | **fr:** edges | **de:** edges Judg 3:16

פִּי הַחִירֹת H6367 *N-proper-fs* (4×)

Pi-hahiroth; location on Egypt's eastern border where Israel camped before crossing the Red Sea

A place name marking Israel's final encampment in Egypt before the Red Sea crossing. Exodus 14:2 and 14:9 position Pi-hahiroth between Migdol and the sea, opposite Baal-zephon—where Pharaoh's army overtook Israel. Numbers 33:7-8 records the journey stages: camping at Pi-hahiroth and then departing from there to pass through the sea. The name possibly means 'mouth of the canals' or relates to marshes near Egypt's eastern frontier. The LXX transliterations vary (he epaulis, Epi/Epiroth), suggesting uncertain Greek rendering of the Egyptian-influenced name. The site's exact location remains unknown, though it marked the geographical boundary between bondage and deliverance.

(4×) Place name for Israel's encampment site on Egypt's eastern border before the Red Sea crossing. Exodus 14:2, 9 locate it between Migdol and the sea, opposite Baal-zephon. Numbers 33:7-8 document it in the Exodus itinerary. The four occurrences mark this as the crucial staging point for the sea miracle—Israel's last position in Egyptian territory before divine deliverance through the waters. **PERSONAL NAMES**

en: Pi-hahiroth, the-Hahiroth | **es:** Hahirot, Pi-Hahirot, Pi-Hajirot | **fr:** Pi-hahiroth, le-Hahiroth | **de:** Pi-hahiroth, der-Hahiroth Exod 14:2; Exod 14:9; Num 33:7; Num 33:8

פִּיחַ H6368 *N-msc* (2×)

Soot, fine ash from a furnace (Exodus 9:8, 10, used in the plague of boils)

This noun means soot or fine ash, specifically from a kiln or furnace. It appears in the sixth plague narrative: Moses and Aaron take handfuls of furnace soot and Moses tosses it skyward, causing boils to break out on Egyptians and their animals. The soot becomes the physical agent through which God's judgment spreads across Egypt.

(2×) Fine ash or soot from a furnace or kiln, used in the construct phrase 'soot of the furnace.' The cross-linguistic glosses (Spanish 'hollín,' English 'soot') identify this substance clearly. Both Exodus references describe the same plague event, showing how this common industrial byproduct became the instrument of divine plague—a reminder that God can use ordinary materials for extraordinary purposes. **GEOGRAPHY AND SPACE**

en: soot-of | **es:** hollín-de | **fr:** soot-de | **de:** soot-von Exod 9:8; Exod 9:10

פִּיכֹל H6369 *Conj-w / N-proper-ms* (3×)

Phicol, commander of Abimelech's army

Phicol was the military commander serving under Abimelech, king of Gerar, during Abraham's and Isaac's time. He appears at crucial diplomatic moments: accompanying Abimelech when making a covenant with Abraham at Beersheba (Genesis 21:22, 32), and again when Abimelech and Ahuzzath approach Isaac (Genesis 26:26). His consistent presence as Abimelech's military chief suggests a trusted advisor role in international relations. The name appears to be non-Semitic, possibly Philistine or Aegean, fitting the Philistine context of Gerar. His role underscores the seriousness of these treaty negotiations.

(3×) Personal name of the army commander serving Abimelech king of Gerar. Genesis 21:22 introduces 'Abimelech and Phicol (פִּיכֹל) the commander of his army' approaching Abraham for a treaty. Verse 32 notes they 'returned to the land of the Philistines' after the covenant at Beersheba. Genesis 26:26 shows 'Abimelech...and Phicol his army commander' coming to Isaac, suggesting either the same person decades later, a dynastic title, or a successor with the same name. His military role gave weight to diplomatic missions. The name likely reflects Philistine origins. Translations preserve: 'Phicol,' Spanish 'Pikhol/Ficol.' **PERSONAL NAMES**

en: and-Phicol | **es:** y-Pikhol | **fr:** et-Phicol | **de:** und-Pichol Gen 21:22; Gen 21:32; Gen 26:26

פִּלֶגֶשׁ H6370 *N-fpc / 2ms* (37×)

concubine — a secondary wife of lower legal status, present in

patriarchal, Levitical, and royal households
Pilegesh is a feminine noun denoting a concubine, a woman cohabiting with a man in a recognized but legally subordinate marital arrangement. The word itself is likely a loanword — possibly from Greek pallake or Hittite origins — reflecting the international character of this institution. Its 37 occurrences span the patriarchal narratives, where concubines bore legitimate heirs (Keturah as Abraham's pilegesh in Gen 25:6; Bilhah as Jacob's in Gen 35:22), the disturbing Judges cycle (the Levite's concubine in Judg 19-20, whose abuse triggers an intertribal war), and the royal harem (David's ten concubines, 2 Sam 5:13; 15:16; 16:21-22; 20:3; Solomon's 300 concubines, 1 Kgs 11:3). In 2 Samuel, Absalom's public appropriation of David's concubines signals a political claim to the throne (16:21-22), while Rizpah the concubine of Saul guards her sons' exposed bodies with fierce maternal devotion (2 Sam 21:11).

concubine, secondary wife (37×) A secondary wife of inferior legal standing, distinguished from a full wife ('ishah) by reduced inheritance and divorce rights for her children. The institution appears without moral commentary in patriarchal narratives (Gen 22:24; 25:6; 35:22; 36:12), where concubines' sons receive gifts but not the primary inheritance. In the monarchic period, pilagshim become a marker of royal power and a political flashpoint: appropriating a king's concubine constitutes a claim to his throne (2 Sam 3:7; 16:21-22). The Levite's concubine narrative (Judg 19-20) uses her vulnerability to expose societal breakdown. Spanish 'concubina,' French 'concubine,' and the German glosses preserve the Latin-derived term, while the Hebrew word's non-Semitic origin (possibly Hittite or Greek pallake) reflects the international antiquity of the institution. **WOMAN AND WIFE**
en: a-concubine, and-his-concubine, concubine | **es:** Concubina-de, Y-su-concubina, a-su-concubina | **fr:** concubine, concubines, et-son-concubine | **de:** [פילגש], [פילגשים], [פלגש] Gen 22:24; Gen 25:6; Gen 35:22; Gen 36:12; Judg 8:31

פִּימָה H6371 *N-fs* (1×)
Superabundance of fat; excessive bodily fatness as a metaphor for complacency
Appearing only in Job 15:27, this word describes excessive accumulation of fat—not the sacrificial kind, but the repulsive abundance that speaks of indulgence and moral complacency. Eliphaz uses it to paint a picture of the wicked person who has 'covered his face with his fat and gathered fat upon his loins.' The image suggests self-satisfied prosperity that blinds one to spiritual reality. It's about fatness as a moral condition—the superabundance that comes from self-indulgence rather than God's blessing.

(1×) Describes excessive bodily fat in Job 15:27, used by Eliphaz to characterize the wicked person who has grown complacent through prosperity. The term appears in parallel with 'his fat,' emphasizing not healthy abundance but superabundance—the gross accumulation that comes from self-indulgence. The image of covering one's face with fatness suggests being blinded by material comfort, losing moral and spiritual perception in the process. **FAT AND RICHNESS**
en: fat | **es:** gordura | **fr:** פימה | **de:** [פימה] Job 15:27

פִּינְחָס H6372 *N-proper-ms* (25×)
Phinehas — grandson of Aaron zealous for God's honor; also a corrupt son of Eli the priest
Pinchas (Phinehas) is a proper name of Egyptian origin (possibly meaning 'the Nubian' or 'dark-skinned one') borne by two contrasting priestly figures. The primary bearer is the grandson of Aaron through Eleazar, who became the paradigm of priestly zeal when he drove a spear through the Israelite man and Midianite woman in the Baal-Peor crisis, turning away God's wrath and earning a covenant of perpetual priesthood (Num 25:7-13). This Phinehas served as a priestly envoy to the Transjordanian tribes (Josh 22:13-32) and presided at Bethel during the Benjamite war (Judg 20:28). The second bearer is a son of Eli at Shiloh, whose corruption with his brother Hophni provoked the fall of the sanctuary and the capture of the ark — his wife's dying cry 'Ichabod' upon hearing the news marks one of the most haunting scenes in Samuel (1 Sam 4:19-22). The Septuagint renders the name Phinees. Spanish 'Finees' and German 'Pinechas' preserve the name with minor variation.

Phinehas (proper name) (25×) A proper name of Egyptian derivation applied to at least two distinct priestly figures. Principally, Aaron's grandson through Eleazar, celebrated for his decisive intervention at Baal-Peor that halted a plague and secured an eternal covenant of priesthood (Num 25:7-13; Ps 106:30). He appears as envoy to the eastern tribes (Josh 22:13), priest at Bethel (Judg 20:28), and ancestor of Ezra (Ezra 7:5; 8:2). The second Phinehas is a son of Eli at Shiloh whose priestly malfeasance contributed to the ark's capture and the end of the Shiloh sanctuary (1 Sam 1:3; 2:34; 4:4-19). LXX Phinees; Spanish 'Finees,' French 'Phineas.' **PERSONAL NAMES**
en: Phinehas, Pinchas, Pinechas | **es:** Finees, Pinejas, Pinjas | **fr:** Phinehas, Phinéas, Phinées | **de:** Pinechas, Pinhas, [פינחס] Exod 6:25; Num 25:7; Num 25:11; Num 31:6; Josh 22:13

פִּינֹן H6373 *N-proper-ms* (2×)
Pinon, an Edomite chief (Genesis 36:41; 1 Chronicles 1:52)
Pinon was a clan chief or territorial leader in Edom, listed among the chiefs descended from Esau. The name appears in parallel genealogies in Genesis and Chronicles. BDB suggests it may be connected to the place name Punon, a mining region in Edomite territory.

(2×) A personal name borne by an Edomite tribal chief. The cross-linguistic evidence shows consistent transliteration (Spanish 'Pinon,' French 'Pinon') across traditions, with the Septuagint rendering it as Phines, Phinon, or Phina. The parallel listings in Genesis and Chronicles confirm this as an established name in Edomite tribal structure. **PERSONAL NAMES**
en: Pinon | **es:** Pinon | **fr:** Pinon, [פינן] | **de:** Pinon, [פינן] Gen 36:41; 1Chr 1:52

פִּפְיֹת H6374 *N-fp* (2×)
Two-edged or threshing sledge (Psalm 149:6; Isaiah 41:15, describing sharp instruments)
This term appears to have different meanings in its two occurrences. Psalm 149:6 likely refers to a two-edged sword in the hands of the godly. Isaiah 41:15 describes a new, sharp threshing sledge with teeth —an agricultural implement God promises to make of Israel. The BDB excerpt discusses 'suet' (animal fat), but the gloss evidence points to sharp instruments.

(2×) A sharp, two-edged instrument—either a double-edged sword or a multi-toothed threshing implement. Spanish 'dos filos' (two edges) and French 'tranchant' (cutting edge) emphasize sharpness. The glosses show semantic range from weapon (Psalms) to agricultural tool (Isaiah), though both contexts emphasize effectiveness through sharp edges. Note: significant mismatch with BDB's 'suet' definition. **FAT AND RICHNESS**
en: two-edged, you-shall-thresh | **es:** de-dientes, dos-filos | **fr:** [פיפיות], tranchant | **de:** [פיפיות], two-edged Ps 149:6; Isa 41:15

פִּיק H6375 *Conj-w / N-ms* (1×)
Tottering, shaking; the trembling of knees in terror or weakness
This vivid term appears in Nahum 2:10 (or 2:11 in some versifications) in a prophecy of Nineveh's fall. The phrase 'tottering of knees' captures the physical manifestation of terror—legs that can no longer hold steady. It's part of a cascade of images: melting hearts, knocking knees, anguish in every body, faces drained of color. The word conveys that involuntary shaking when fear grips the body so thoroughly that even basic functions like standing become difficult. Nineveh's warriors, once terrifying, would themselves become paralyzed with dread.

(1×) Describes the trembling or tottering of knees in Nahum 2:10, part of the prophet's vivid depiction of terror overtaking Nineveh's inhabitants during the city's fall. The term captures involuntary shaking—knees that fail to support the body when extreme fear seizes a person. Used alongside images of melting hearts and pale

faces, it portrays the complete physical breakdown that accompanies overwhelming dread, reducing mighty warriors to trembling invalids. **TREMBLING AND FEAR**

en: and-tottering-of | **es:** y-temblor-de | **fr:** et-trébucher | **de:** [וּפָק] Nah 2:10

פִּישׁוֹן H6376 *N-proper-fs* (1×)

Pishon: one of the four rivers flowing from Eden in Genesis 2

The Pishon is named as the first of four rivers branching from the river that watered Eden (Genesis 2:11). It reportedly wound through the land of Havilah, where gold, bdellium, and onyx were found. The river's identification remains uncertain—theories have ranged from Persian Gulf waterways to African rivers to purely symbolic geography. What's clear is that it represented abundance and blessing, flowing from God's garden into lands rich with precious resources. The name itself may relate to a root meaning 'to spring forth' or 'flow,' fitting for a river bearing Eden's life-giving water to the world.

(1×) One of the four rivers flowing from Eden in Genesis 2:11, described as winding through Havilah, a land of gold, aromatic resin, and precious stones. Though its exact location is debated, the Pishon represents the outward flow of Eden's blessing—life-giving water reaching beyond the garden to enrich distant lands. The name may derive from a root meaning 'to spring forth,' capturing the river's role as a channel of divine abundance from Paradise to the wider world. **PERSONAL NAMES**

en: Pishon | **es:** Pisón | **fr:** Pishon | **de:** Pischon Gen 2:11

פִּיתוֹן H6377 *N-proper-ms* (2×)

Pithon, a descendant of King Saul (1 Chronicles 8:35; 9:41)

Pithon was a member of the Benjamite lineage of King Saul, appearing in genealogical lists in Chronicles. The name appears with slight spelling variation (Pithon in 8:35, Piton in 9:41) in parallel passages tracing Saul's family line. The Septuagint renders it as Phithon or Phaithoń.

(2×) A personal name in Saul's genealogy, appearing in parallel Chronicles lists. The cross-linguistic glosses (Spanish 'Pitón') show consistent transliteration despite the Hebrew spelling variants between the two Chronicles passages. This genealogical detail preserves the memory of Saul's extended family line, important for understanding Benjamite tribal heritage. **PERSONAL NAMES**

en: Piton | **es:** Pitón | **fr:** [פיתון] | **de:** [פיתון] 1Chr 8:35; 1Chr 9:41

פַּךְ H6378 *N-msc* (3×)

flask, small jar or vial (especially for oil)

This term refers to a small flask or vial, particularly for holding anointing oil. It appears in two pivotal anointing scenes: Samuel anointing Saul as Israel's first king, and Elisha's servant anointing Jehu as king over Israel. In both cases, the prophet takes 'a flask of oil' and pours it on the new king's head to consecrate him. The flask's small size suited its sacred purpose—containing just enough precious oil for the ritual. This vessel represents divine selection and authorization, the physical means by which prophetic word becomes enacted reality.

(3×) A small container or flask for oil, used specifically in royal anointing ceremonies. 1 Samuel 10:1 describes Samuel taking 'a flask of oil' (פַּךְ הַשֶּׁמֶן) and pouring it on Saul's head to anoint him king. 2 Kings 9:1 has Elisha instructing his servant to 'take this flask of oil' (פַּךְ הַשֶּׁמֶן הַזֶּה) to anoint Jehu, and verse 3 directs him to 'pour the oil on his head.' The vessel's modest size held sufficient oil for the sacred ritual. The construct 'flask of oil' appears in all three instances. Translations: 'flask,' 'vial,' 'jar'; Spanish 'frasco,' French 'flacon.' **GEOGRAPHY AND SPACE**

en: flask-of, flask-of- | **es:** frasco-de | **fr:** flask-de, flask-de- | **de:** flask-von, flask-von- 1Sam 10:1; 2Kgs 9:1; 2Kgs 9:3

פָּכָה H6379 *V-Piel-Prtcpl-mp* (1×)

Trickling, flowing gently; water seeping or flowing out gradually

This Piel participle appears in Ezekiel 47:2, describing water trickling from the south side of the temple threshold in the prophet's vision. The term emphasizes gentle, gradual flow—not a torrent but a steady seeping. This trickling becomes the river of life that grows deeper and wider as it flows east, eventually bringing healing to the Dead Sea. The choice of a word for gentle flowing (rather than gushing or pouring) heightens the miraculous nature of the vision: even a trickle from God's presence becomes a life-transforming flood.

(1×) Describes water trickling or flowing gently from the southern threshold of the temple in Ezekiel 47:2. The Piel participle emphasizes a steady, gentle seepage rather than a powerful gush—water that begins as a mere trickle from under the temple. This modest beginning makes the vision's development more striking, as this trickling water grows into a mighty river bringing life and healing wherever it flows, transforming even the Dead Sea. **FLOWING WATER**

en: trickling | **es:** brotando | **fr:** couler | **de:** [מְפַכִּים] Ezek 47:2

פְּכֶרֶת הַצְּבָיִם H6380 *N-proper-ms* (4×)

Pochereth-hazzebaim; ancestral name meaning 'binder of gazelles,' head of a post-exilic family

A compound personal name meaning 'binder (or catcher) of the gazelles,' designating the head of a post-exilic family group. The name appears in the lists of Solomon's servants' descendants who returned from Babylonian exile. Ezra 2:57 and Nehemiah 7:59 both record 'sons of Pochereth-hazzebaim' among the returning temple servants. The name's first element (Pochereth) is Aramaic, suggesting a feminine form denoting an office or occupation, while 'hazzebaim' means 'the gazelles.' This may indicate an ancestral occupation—professional hunters or catchers of gazelles—or a symbolic/metaphorical designation. The LXX struggles with the name, offering varied transliterations that split or combine the elements differently.

(4×) Ancestral name of a post-exilic family, meaning 'binder/catcher of gazelles.' Ezra 2:57 (twice) and Nehemiah 7:59 (twice) list 'sons of Pochereth-hazzebaim' among returning temple servants. The compound name (Aramaic + Hebrew) suggests occupational or symbolic origins, possibly indicating ancestors who hunted or trapped gazelles. The parallel texts (Ezra and Nehemiah) confirm the family's inclusion in the restoration community. **PERSONAL NAMES**

en: Pochereth, Pokheret, ha-Tsevayim | **es:** Pocaret, Poqueret-, de-Sebaim | **fr:** [הצביים], [ככרת] | **de:** [הצביים], [פכרת] Ezra 2:57; Neh 7:59

פָּלָא H6381 *V-Nifal-Imperf-3ms* (71×)

To be surpassing or extraordinary; God's wonders; to do wondrously; too difficult; to make a special vow

Rooted in the idea of something surpassing normal experience, this verb covers a wide arc from awe to impossibility. Its most frequent use is the Nifal feminine plural participle nifla'ot, 'wonders,' referring to God's extraordinary acts in creation and redemption (Exod 3:20; Ps 136). Yet the same root describes what is 'too difficult' for human capacity (Gen 18:14; Jer 32:17), revealing that wonder and impossibility are two faces of one Hebrew concept. In cultic contexts it narrows to making or fulfilling an extraordinary vow (Lev 27:2; Num 6:2). Arabic distinguishes ajiba ('wonder') from sauba ('difficulty'), showing that Hebrew uniquely fuses these ideas under one root.

1. wonders, marvelous deeds (44×) The dominant usage: Nifal participle nifla'ot as a substantive noun for God's wonders, marvelous deeds of salvation, creation, and judgment. Arabic aja'ib and Korean gisajeok ('miraculous') both denote wonders but through unrelated roots. These 44 occurrences form the heart of Israel's praise vocabulary, from the Exodus (Exod 3:20) to the Psalter's hymns (Ps 77:11, 1 Chr 16:9). **WONDERS AND PORTENTS**

en: and-His-wonders, and-his-wonders, wonders | **es:** maravillas, tus-maravillas, y-maravillas-de-el | **fr:** et-être-merveilleux, merveille, prodiges | **de:** Wunder, dein-Wunder, und-sein-Wunder Exod 3:20; Exod 34:10; Josh 3:5; Judg 6:13; 1Chr 16:9

2. do wondrously, make wonderful (9×) Hifil causative: to do wondrously or make something wonderful, with God or an agent actively producing extraordinary results. Arabic a'jaba ('to cause wonder') parallels the causative morphology. The angel acts 'wondrously' at Manoah's altar (Judg 13:19), and God 'makes wonderful' his steadfast love for David (Ps 31:21). Nine occurrences capture divine initiative in wonder-working. WONDERS AND MARVELS
en: He-has-made-wonderful, He-makes-wonderful, and-doing-wondrously | **es:** Y-hará-maravillosas, ha-hecho-maravillosa, hace-maravilloso | **fr:** [הפליא], [והפלא], et-doing-wondrously | **de:** [הפלא], [הפליא], [והפלא] Deut 28:59; Judg 13:19; 2Chr 2:9; 2Chr 26:15; Ps 31:21

3. be marvelous, be wonderful (6×) Nifal stative or finite forms expressing that something is marvelous, wonderful, or surpassing in quality. David's lament that Jonathan's love was 'wonderful, surpassing the love of women' (2 Sam 1:26) and the psalmist's 'this is the Lord's doing; it is marvelous in our eyes' (Ps 118:23) exemplify this sense. Korean nollaun ('amazing') and Arabic ajibah ('wonderful') confirm the adjectival weight. WONDERS AND MARVELS
en: are-too-wonderful, is-wonderful, it-is-marvelous | **es:** es-maravilloso, maravillosa, maravillosas | **fr:** merveille, merveilleux, être-merveilleux | **de:** ist-wunderbar, wonderful, wunderbar 2Sam 1:26; Ps 118:23; Ps 139:14; Prov 30:18; Zech 8:6

4. be too difficult, be beyond capacity (6×) The sense of being beyond human capacity: too difficult, too extraordinary to accomplish or understand. When God asks Abraham 'Is anything too hard for the Lord?' (Gen 18:14), the same root that names wonders now names impossibility. Arabic sa'b ('difficult') requires an entirely different lexeme, whereas Hebrew uses pala' for both poles. Jeremiah 32:17 and Deuteronomy 30:11 reinforce this theological paradox. GEOGRAPHY AND SPACE
en: and-it-was-difficult, is-too-difficult, too-difficult | **es:** acaso-será-maravilloso, es-demasiado-difícil, es-difícil | **fr:** aussi-difficult, est-aussi-difficult, et-cela-fut-difficult | **de:** [יפלא], auch-difficult, ist-auch-difficult Gen 18:14; Deut 17:8; Deut 30:11; 2Sam 13:2; Jer 32:17

5. fulfill a special vow (3×) Piel intensive infinitive construct in cultic contexts: to fulfill or accomplish a special vow already undertaken. Arabic li-ifa'i ('to fulfill') and li-itmami ('to complete') employ separate roots. The three occurrences (Lev 22:21; Num 15:3, 8) all concern bringing offerings to discharge an extraordinary vow, completing what was set apart. FULFILL AND COMPLETE
en: to-fulfill, to-fulfill- | **es:** para-cumplir, para-cumplir- | **fr:** à-accomplir, à-accomplir- | **de:** zu-erfuellen, zu-erfuellen- Lev 22:21; Num 15:3; Num 15:8

6. make an extraordinary vow (2×) Hifil forms in vow-initiation contexts: to make an extraordinary vow, to set apart a votive commitment as something surpassing the ordinary. Leviticus 27:2 and Numbers 6:2 use this for the moment of consecration, when a person dedicates themselves or property to God. Arabic yandhiru ('to vow') is a distinct root, underscoring that Hebrew connects vowing to the realm of the extraordinary. BINDING BY VOW
en: makes-extraordinary | **es:** haga-extraordinario, hiciere-especial | **fr:** fait-un-extraordinaire | **de:** macht-extraordinary Lev 27:2; Num 6:2

7. (1×) A singular occurrence in Job 10:16 where God 'shows himself marvelous' against Job, a Hithpael-like reflexive usage conveying that God displays his extraordinary power in an adversarial context. The multilingual glosses consistently render this as 'show yourself wonderful,' capturing Job's anguished sense that divine power is turned against him. WONDERS AND MARVELS
en: You-show-Yourself-marvelous- | **es:** a-mostrarte-maravilloso | **fr:** être-merveilleux | **de:** wunderbar Job 10:16

פֶּלֶא H6382 *N-msc / 2ms* (13×)

Wonder, marvel; something extraordinary and awe-inspiring, especially God's miraculous acts.

The noun pele denotes something extraordinary that surpasses human understanding — a wonder or marvel, nearly always attributed to God. At the Red Sea, Moses sang of YHWH 'doing wonders' (Exod 15:11). The psalmists meditate on God's pele in both creation and redemption (Ps 77:11, 14; 78:12; 88:10; 89:5). In Isaiah 9:5 (English 9:6), the messianic child receives the throne name 'Wonderful Counselor' (pele yo'etz), where the wonder-quality belongs to the royal figure himself. Lamentations 1:9 uses the plural adverbially — Jerusalem 'came down wonderfully' — expressing the shocking, almost incomprehensible nature of her fall. Spanish 'Maravilloso' preserves the sense of awe.

wonder, marvel (13×) Something extraordinary and beyond ordinary comprehension — a wonder, marvel, or miracle — used overwhelmingly of God's acts and attributes. Applied to YHWH's redemptive deeds at the Exodus (Exod 15:11 'doing wonders'), to his mighty works recalled in worship (Ps 77:11, 14; 78:12), and to the incomprehensibility of his faithfulness (Ps 88:10; 89:5). Isaiah 9:5 applies the term to the messianic king as 'Wonderful Counselor.' The testimonies of God's law are themselves 'wonders' (Ps 119:129). In Lamentations 1:9 the plural functions adverbially to describe Jerusalem's astonishing, incomprehensible descent into ruin. WONDERS AND PORTENTS
en: Wonderful, Your-wonders, a-wonder | **es:** Maravilloso, Maravillosos, asombrosamente | **fr:** et-prodige, merveille, merveilles | **de:** Wunder, [הפלאות], [ופלא] Exod 15:11; Ps 77:11; Ps 77:14; Ps 78:12; Ps 88:10

פְּלִאִי H6383 *Adj-fs* (3×)

wonderful, incomprehensible, beyond understanding

This adjective describes what transcends human comprehension—the wonderful, the mysterious, the incomprehensible. It appears in two striking contexts: the angel's self-designation in Judges 13:18 (ketiv) and the psalmist's amazement at God's knowledge in Psalm 139:6. When Manoah asks the angel's name, he responds that it is 'wonderful'—too extraordinary to be uttered. The psalm declares God's knowledge 'too wonderful for me, too lofty to attain'—acknowledging the vast gap between human and divine understanding. Textual variants (ketiv/qere) exist, but both point to transcendent mystery.

(3×) Describes what is wonderful, incomprehensible, or beyond human capacity to grasp. Judges 13:18 has the angel respond to Manoah's question about his name: 'Why do you ask my name? It is wonderful (פִּלְאִי, ketiv)'—too mysterious to reveal. The qere reads פֶּלִי, but both indicate something extraordinary. Psalm 139:6 exclaims about God's omniscience: 'Such knowledge is too wonderful (פְּלִאָיָה, ketiv) for me, too lofty to attain'—beyond human comprehension. The qere reads פְּלִיאָה. Both forms derive from the root for wonders. Translations: 'wonderful,' 'incomprehensible,' 'beyond understanding'; Spanish 'maravilloso,' French 'merveilleux.' WONDERS AND MARVELS
en: (wonderful), [ketiv:wonderful], wonderful | **es:** Maravilloso, [maravilloso], maravilloso | **fr:** merveilleux, wonderful | **de:** (wonderful), [ketiv:wonderful], wonderful Judg 13:18; Ps 139:6

פַּלֻּאִי H6384 *Art / N-proper-ms* (1×)

The Palluites: descendants of Pallu, a clan within the tribe of Reuben

This gentile adjective appears in Numbers 26:5 in the census of Israel's clans. The Palluites were descendants of Pallu, one of Reuben's four sons. As Reuben was Jacob's firstborn, these clans traced their lineage back to Israel's earliest generations. The census context emphasizes tribal identity and inheritance rights—each clan's count mattered for land distribution in Canaan. The use of the article ('the Palluites') treats them as a recognized, defined community within Israel's larger tribal structure.

(1×) A clan designation in Numbers 26:5 for descendants of Pallu, son of Reuben. Used with the definite article ('the Palluites'), it identifies a recognized family group within Reuben's tribe during the wilderness census. This census determined not just military strength but also inheritance portions in the promised land, so clan identity carried legal and territorial significance. The Palluites represent one of the family lineages preserving Reuben's heritage as Israel's firstborn tribe. PERSONAL NAMES
en: the-Palluite | **es:** los-faluitas | **fr:** le-Palluite | **de:** der-Palluite Num 26:5

פָּלַג H6385 *V-Piel-Imp-ms* (4×)
to divide, split; to separate into parts, cleave a channel, or create division
A verb meaning to divide, split, or separate into parts. Genesis 10:25 and 1 Chronicles 1:19 explain Peleg's name: 'in his days the earth was divided'—possibly referring to the division of languages at Babel or geographical dispersion of peoples. Job 38:25 asks who 'has cleft a channel for the rain,' describing God's providential ordering of storm waters. Psalm 55:9 calls on God to 'divide their speech'—confuse the counsels of enemies, perhaps alluding to Babel. The verb captures both physical splitting (channels, land) and conceptual division (languages, peoples, plans). The fundamental sense is separation into distinct parts.

(4×) To divide or split, whether physically or conceptually. Genesis 10:25 and 1 Chronicles 1:19 use the Niphal: 'the earth was divided' in Peleg's time (linguistic/ethnic dispersion). Job 38:25 describes God cleaving channels for rainwater (physical). Psalm 55:9 calls for dividing (confusing) enemies' speech (conceptual). The verb spans from geographic/hydraulic division to linguistic confusion, unified by the concept of separation into parts. **DIVIDING AND DISTRIBUTING**
en: divide, has-cleft, was-divided | **es:** cavó, divide, fue-dividida | **fr:** [נפלגה], diviser, était-divisa | **de:** [נפלגה], [פלג], teilen Gen 10:25; 1Chr 1:19; Job 38:25; Ps 55:9

פְּלַג H6386 *V-Qal-QalPassPrtcpl-fs* (1×)
Divided, split; being partitioned or separated into parts (Aramaic)
This Aramaic passive participle appears in Daniel 2:41, in Daniel's interpretation of Nebuchadnezzar's dream statue. The divided kingdom of iron and clay represents a realm that is internally fragmented—united in name but divided in nature, strong yet brittle. The term captures political and social fracture: a kingdom that cannot hold together because its constituent parts don't bond. The image of mixed iron and clay that won't adhere became a powerful metaphor for unstable empires throughout history, regimes imposing unity on fundamentally incompatible elements.

(1×) An Aramaic passive participle in Daniel 2:41 describing the fourth kingdom in Nebuchadnezzar's dream as 'divided.' The term indicates internal fragmentation—a realm outwardly unified but inwardly split, like iron and clay that cannot truly merge. This division renders the kingdom unstable despite its strength, a powerful empire nonetheless vulnerable because it cannot achieve genuine cohesion among its disparate peoples or factions. **DIVIDING AND DISTRIBUTING**
en: divided | **es:** dividido | **fr:** diviser | **de:** [פליגה] Dan 2:41

פַּלַג H6387 *Conj-w / N-msc* (1×)
Half, portion; one-half of a whole (Aramaic)
This Aramaic noun appears in Daniel 7:25, in the phrase describing how long the little horn will persecute the saints: 'a time, times, and half a time.' The 'half' is crucial to the formula—it indicates an incomplete period, a time cut short. This broken or limited duration suggests that while persecution seems to last forever to those suffering it, God has set definite boundaries. The evil reign won't run its full course; it will be truncated. The half-time brings the sequence to an incomplete, broken end, emphasizing divine sovereignty over human oppression.

(1×) An Aramaic word for 'half' appearing in Daniel 7:25 in the prophetic phrase 'a time, times, and half a time,' describing the duration of persecution by the little horn. This 'half' is theologically significant—it represents an incomplete period, a time cut short by divine intervention. Rather than allowing evil to run its full course, God limits it to a broken, truncated span, reassuring the faithful that their suffering has definite, divinely-set boundaries. **GEOGRAPHY AND SPACE**
en: and-half-of | **es:** y-medio | **fr:** et-partie | **de:** [וכלג] Dan 7:25

פֶּלֶג H6388 *N-mpc / 3ms* (10×)
Stream, water channel; a flowing watercourse used literally and figuratively for abundance or tears.
A poetic noun for a stream, channel, or irrigation canal — a flowing division of water (related to the root p-l-g, 'to divide'). The 'streams of water' beside which the righteous are planted (Ps 1:3) is one of the Psalter's most iconic images. The word also describes tears streaming like water channels (Lam 3:48, Ps 119:136) and channels of oil symbolizing prosperity (Job 29:6). In Psalm 65:9 the 'channel of God' is a vivid image of rain as heaven's irrigation. German 'Strome' (streams) and Spanish 'arroyos/canales' capture both the natural and engineered watercourse senses.

stream or water channel (10×) A stream, channel, or irrigation canal — a divided watercourse. From the root p-l-g ('to split, divide'), the word denotes flowing water in both natural and figurative settings: the streams beside which the righteous flourish (Ps 1:3, echoed in Prov 21:1), abundant tears (Lam 3:48, Ps 119:136), channels of oil for prosperity (Job 29:6), and even the rain-channel of God himself (Ps 65:9). The multilingual glosses — Spanish 'arroyos/canales,' German 'Strome,' French reconstructed forms — all confirm a single underlying sense of flowing watercourse applied across literal and metaphorical domains. **GEOGRAPHY AND SPACE**
en: Streams, channels-of, its-streams | **es:** Arroyos-de, Canales-de-, arroyo-de | **fr:** [כפלגי], [פלגי], [פלגים] | **de:** Ströme-, [כפלגי], [פלגי] Job 29:6; Ps 1:3; Ps 46:4; Ps 65:9; Ps 119:136

פֶּלֶג H6389 *N-proper-ms* (7×)
Peleg; proper name meaning 'division,' son of Eber, in whose days the earth was divided
The personal name Peleg (פֶּלֶג), derived from the root meaning 'to divide,' borne by the son of Eber and father of Reu in the line from Shem to Abraham. Genesis explains the name etiologically: 'in his days the earth was divided' (Gen 10:25), possibly referring to the scattering of peoples after Babel or to the division of irrigated land. All seven occurrences appear in genealogical contexts — the Table of Nations (Gen 10:25) and the lineage from Shem to Abraham (Gen 11:16-19), repeated in Chronicles (1 Chr 1:19, 25). Transliterations are uniform across languages: Peleg/Péleg.

(7×) Proper masculine name פֶּלֶג, meaning 'division' or 'watercourse,' given because 'in his days the earth was divided' (Gen 10:25). Son of Eber and ancestor of Abraham through Reu, Serug, Nahor, and Terah. His genealogy appears in the Table of Nations (Gen 10:25), the Shemite lineage (Gen 11:16-19), and the Chronicler's condensed genealogy (1 Chr 1:19, 25). The LXX renders the name Φαλεκ/Φαλεγ. All occurrences are strictly genealogical; there are no narrative actions attributed to Peleg himself. Spanish Péleg and French Peleg preserve the Hebrew form consistently. **PERSONAL NAMES**
en: Peleg | **es:** Peleg, Péleg | **fr:** Peleg, Péleg | **de:** Peleg, [פלג] Gen 10:25; Gen 11:16; Gen 11:17; Gen 11:18; Gen 11:19

פְּלַגָּה H6390 *Prep-b / N-fp* (1×)
Streams, divisions; channels of water or possibly subdivisions of a tribe
This word appears in Job 20:17 with clear reference to streams of oil and honey, representing luxurious abundance the wicked will never enjoy. The same form occurs in Judges 5:15-16 where it may mean either 'streams' or 'divisions' of Reuben—the ambiguity has prompted debate about whether Deborah is criticizing Reubenites for staying by their water channels or for remaining divided into factions. The root carries both senses of flowing water and splitting/dividing, making the dual meaning natural in Hebrew. In Job's context, the 'streams' imagery is unmistakable: rivers flowing with the richest substances.

(1×) Refers to streams or channels of liquid in Job 20:17, specifically 'streams of oil and honey'—an image of luxurious abundance that the wicked will never experience despite their temporary prosperity. The term evokes rivers flowing not with mere water but with the richest substances, representing the complete, overflowing blessing

that comes from God alone. Zophar uses this imagery to contrast the fleeting pleasures of wickedness with the permanent joys reserved for the righteous. **GEOGRAPHY AND SPACE**

en: the-streams | **es:** los-arroyos, | **fr:** dans-בפלגות | **de:** [בפלגות] Job 20:17

פְּלֻגָּה H6391 *Prep-b / N-fpc* (3×)

divisions, courses (of priests or Levites for temple service)

This term refers to organized divisions or courses of priests and Levites for rotating temple service. It appears in Judges 5 in Deborah's song, describing tribal divisions (perhaps military or social), and in 2 Chronicles 35 for priestly divisions during Josiah's Passover. The system divided priests into groups (later formalized as 24 courses) that served in rotation, ensuring both continuity of worship and shared responsibility. The term parallels 'mahălōqet,' the more common word for divisions. This organizational structure sustained regular temple service while allowing most priests to live in their hometowns.

(3×) Organized divisions or courses, particularly of priests and Levites for temple service rotation. Judges 5:15-16 uses it in Deborah's song: 'among the divisions (בְּפִלְגוֹת) of Reuben were great resolves of heart'—possibly military or tribal divisions. 2 Chronicles 35:5 instructs priests to 'stand in the holy place according to the divisions (לְפִלְגוֹת) of the fathers' houses of your kinsmen the lay people.' This refers to the organized courses of priestly service. The system ensured orderly rotation for temple duties. The term parallels מַחֲלָקֹת. Translations: 'divisions,' 'courses'; Spanish 'divisiones,' French 'divisions,' German 'Abteilungen.' **GEOGRAPHY AND SPACE**

en: by-divisions-of, for-the-divisions-of, in-the-divisions-of | **es:** en-divisiones-de, según-divisiones-de | **fr:** [לפלגות], dans-le-divisions-de, pour-le-divisions-de | **de:** [לפלגות], fuer-der-Abteilungen-von, in-der-Abteilungen-von Judg 5:15; Judg 5:16; 2Chr 35:5

פְּלֻגָּה H6392 *Prep-b / N-fpc / 3mp* (1×)

In their divisions; according to organizational sections or courses (Aramaic)

This Aramaic phrase appears in Ezra 6:18, describing how the priests and Levites were set in their divisions for the service of God's house in Jerusalem. After the exile, reconstituting temple worship required organizing the clergy into their traditional courses or divisions. The term emphasizes structured, orderly worship—each group knowing its time and role. This wasn't arbitrary assignment but restoration of the Davidic system where priestly families served in rotation. The divisions ensured continuous temple service while distributing the honor and responsibility across all qualified families.

(1×) An Aramaic phrase meaning 'in their divisions' in Ezra 6:18, describing the organizational structure of priests and Levites serving in the restored Jerusalem temple. The term indicates the traditional courses or divisions dating back to David's organization—family groups serving in rotation to maintain continuous temple worship. This structure ensured both order and equity, with each priestly family having its appointed time. Restoring these divisions was part of reconstituting authentic worship after the Babylonian disruption. **DIVISION AND PORTION**

en: in-their-divisions | **es:** en-sus-divisiones | **fr:** [בפלגתהון] | **de:** [בפלגתהון] Ezra 6:18

פְּלָדָה H6393 *N-fp* (1×)

Steel or iron fittings; hardened metal fixtures or ornaments on chariots

This rare word appears in Nahum 2:3, describing the steel (or iron) fittings of chariots that flash like fire as Nineveh's attackers prepare for battle. The term refers to hardened metal—possibly steel, though steel technology was limited in the ancient Near East. More likely, it designates specially hardened iron or iron overlays used to reinforce war chariots or provide decorative fittings. When these metal surfaces caught the light during military maneuvers, they created flashing, fire-like effects that announced an army's terrifying approach. The word may be a loan from Persian, suggesting advanced metallurgy.

(1×) Refers to steel or hardened iron fittings on chariots in Nahum 2:3, creating a fire-like flash during battle preparations. The term likely describes metal reinforcements or ornamental fixtures that caught and reflected light dramatically as armies maneuvered. Whether actual steel (rare in the period) or specially hardened iron, these fittings enhanced both the durability and the psychological impact of war chariots, their gleaming surfaces announcing military might as effectively as trumpets. **IRON METAL**

en: steel | **es:** acero | **fr:** Persan | **de:** [פלדות] Nah 2:3

פִּלְדָּשׁ H6394 *N-proper-ms* (1×)

Pildash: son of Nahor and Milcah, Abraham's nephew

Pildash appears in Genesis 22:22 in the genealogy of Nahor, Abraham's brother. He was one of eight sons born to Nahor by his wife Milcah, making him Abraham's nephew. These Nahorite genealogies establish connections between Israel and the Aramean peoples of northern Mesopotamia. While Pildash himself disappears from the biblical narrative, his inclusion in this family list preserves Abraham's wider kinship network—relationships that would matter when Abraham sent his servant to find a wife for Isaac among 'his relatives,' and when Jacob fled to Laban, another descendant of Nahor.

(1×) A personal name in Genesis 22:22, identifying one of the eight sons born to Nahor (Abraham's brother) and Milcah. As Abraham's nephew, Pildash was part of the Aramean family network centered in northern Mesopotamia. Though he plays no active role in the biblical narrative, his inclusion in this genealogy establishes the broader kinship connections between Abraham's immediate family and the related peoples of Paddan-aram, connections that become important in later marriage arrangements. **PERSONAL NAMES**

en: Pildash | **es:** Pildash | **fr:** Pildash | **de:** Pildasch Gen 22:22

פָּלָה H6395 *V-Nifal-Perf-1cs* (7×)

To set apart, distinguish, make separate (Hifil); to be wonderfully made or distinguished (Nifal); to display marvels wondrously

A sibling form of the better-known פלא ('to be wonderful'), this root פלה centers on separation and distinction — but with an undertone of wonder. When God 'sets apart' the land of Goshen (Exod 8:22; 9:4), the distinction is itself a marvel: Arabic ‎ ('distinguishes') and Spanish distinguiré capture the deliberate divine act. The Nifal in Psalm 139:14 — 'I am wonderfully made' — pushes separation into awe, as the psalmist marvels at being distinctly and intricately fashioned. Korean 기이하도다 ('how marvellous!') and Arabic ‎ ('wonderfully I was made') converge on this sense of sacred astonishment at one's own existence.

1. distinguish, set apart (Hifil) (4×) The Hifil causative: to distinguish, set apart, or make a clear separation. God makes a distinction between Egypt and Israel in the plague narratives (Exod 8:22; 9:4; 11:7), and sets apart the godly for himself (Ps 4:3). Arabic ‎ ('he distinguishes') and Spanish distinguiré ('I will distinguish') consistently render the active separative agency. The theological weight is clear: God's power to differentiate is itself a sign of sovereign control. **DISCERN DISTINGUISH DOUBT**

en: and-I-will-set-apart, and-will-distinguish, distinguishes | **es:** Y-distinguirá, Y-distinguiré, apartó | **fr:** distinguishes, et—distinguer, et-Je—placer-à-part | **de:** distinguishes, hat-setzen-getrennt, und-ich-wird-setzen-apart Exod 8:22; Exod 9:4; Exod 11:7; Ps 4:3

2. be wonderfully made (Nifal, wonderful) (1×) A specialized Nifal sense conveying being made wonderful or marvellous, not merely 'set apart' but evoking awe at the result. In Ps 139:14 the psalmist exclaims 'I am wonderfully made' — Arabic ‎ and Korean 기이하도다 both emphasize the marvel rather than the separation. Spanish fui hecho maravillosamente ('I was made marvellously') captures how the passive formation points to divine craftsmanship that inspires wonder. **WONDERS AND MARVELS**

en: I-am-wonderfully-made | **es:** fui-hecho-maravillosamente | **fr:** distinguer | **de:** ich-bin-wunderbar-gemacht Ps 139:14

3. be distinguished, be set apart (Nifal) (1×) The Nifal passive/reflexive in a communal context: to be distinguished or set apart as a people. In Exod 33:16 Moses asks how Israel will be known as distinct if God's presence does not accompany them — Spanish seremos distinguidos ('we will be distinguished') and Hindi अलग होंगे ('we will be separated') both convey a corporate identity that depends entirely on God's visible favor to mark them off from all other nations. SEPARATING AND DIVIDING

en: and-we-will-be-distinguished | **es:** y-seremos-distinguidos | **fr:** et-nous—être-distinguished | **de:** und-wir-wird-sein-distinguished Exod 33:16

4. show wondrously (Hifil, display marvels) (1×) A Hifil imperative sense of displaying something in a wonderful or marvellous way. In Ps 17:7 David asks God to 'wondrously show' his steadfast love — Spanish muestra maravillosamente ('show wondrously') and Hindi अद्भुत दिखा ('show wonderfully') confirm this is not mere display but extraordinary, awe-inspiring demonstration. The sense bridges the 'separate/distinguish' root with the 'wonder/marvel' field of its sibling פלא. WONDERS AND MARVELS

en: wondrously-show | **es:** muestra-maravillosamente | **fr:** le-distinguer | **de:** wondrously-show Ps 17:7

פַּלּוּא H6396 *Conj-w / N-proper-ms* (5×)

Pallu, son of Reuben; ancestor of the Palluites, a Reubenite clan

A proper name possibly meaning 'distinguished' or 'separated,' borne by the second son of Reuben, Jacob's firstborn. Pallu appears in the genealogical lists tracing Reuben's descendants into Egypt (Gen 46:9), the priestly genealogy (Exod 6:14), the wilderness census and clan registry (Num 26:5, 8), and the Chronicler's tribal record (1 Chr 5:3). He is the ancestor of Eliab and through him of Dathan and Abiram, who later rebelled against Moses. Spanish 'Falú' reflects an alternate phonetic tradition, while French, English, and German consistently use 'Pallu.'

(5×) Pallu ('distinguished'), second son of Reuben and ancestor of the Palluite clan. He appears in five genealogical registers spanning the patriarchal migration to Egypt (Gen 46:9), the priestly lineage (Exod 6:14), the wilderness census (Num 26:5, 8), and the tribal chronicle (1 Chr 5:3). Notably, his line produces Dathan and Abiram of Korah's rebellion (Num 26:8-9). Spanish 'Falú' preserves a distinctive phonetic rendering. PERSONAL NAMES

en: Pallu, and-Pallu, to-Pallu | **es:** Falú, de-Falú, y-Palu | **fr:** Pallu, [ופלוא], et-Pallu | **de:** Pallu, [ופלוא], und-Pallu Gen 46:9; Exod 6:14; Num 26:5; Num 26:8; 1Chr 5:3

פַּלֹּנִי H6397 *Art / N-proper-ms* (3×)

the Pelonite, a gentile designation of uncertain origin

This gentile designation appears in Chronicles' lists of David's mighty men, but it's almost certainly a textual error. 1 Chronicles 11:27 and 27:10 call someone 'the Pelonite,' but the parallel passage in 2 Samuel 23:26 reads 'the Paltite' (from Beth Pelet). Similarly, 1 Chronicles 11:36 has 'the Pelonite' where 2 Samuel 23:34 reads 'the Gilonite.' Scholars widely agree these are scribal errors, possibly from confusion between similar Hebrew letters (ל/ג) or abbreviated place names. The designation doesn't represent an actual place or clan but rather a textual corruption.

(3×) A gentile designation appearing in Chronicles' warrior lists, widely regarded as textual error. 1 Chronicles 11:27 identifies 'Helez the Pelonite,' but 2 Samuel 23:26 reads 'the Paltite' (הַפַּלְטִי)—from Beth Pelet. 1 Chronicles 27:10 repeats 'the Pelonite' for Helez. Similarly, 1 Chronicles 11:36 calls someone 'the Pelonite' where 2 Samuel 23:34 reads 'the Gilonite' (הַגִּלֹנִי). The consonantal similarity suggests scribal confusion. BDB notes these are errors, not genuine gentilics. No place 'Pelon' is known. Translations often preserve 'Pelonite' in Chronicles while noting the likely corruption, or emend to match Samuel. INDEFINITE PRONOUN

en: the-Pelonite | **es:** el-pelonita, el-peloní | **fr:** [הפלוני], [הפלני] | **de:** [הפלוני], [הפלני] 1Chr 11:27; 1Chr 11:36; 1Chr 27:10

פָּלַח H6398 *V-Qal-Prtcpl-ms* (5×)

to cleave, split, pierce; in Piel to cut open or through, slice into

A verb denoting the forceful action of splitting or cleaving. In its Qal form it describes ploughing or splitting the earth (Ps 141:7), while the Piel intensifies the image to piercing through organs (Job 16:13; Prov 7:23) or slicing produce into a pot (2 Kgs 4:39). The Spanish 'atraviesa' (pierces through) and 'dan-a-luz' (give birth) capture the range from violent penetration to the parting open in childbirth (Job 39:3). The root shares cognates with Arabic and Aramaic words for cleaving and tilling.

(5×) To cleave, split open, or pierce with force. Covers ploughing earth (Ps 141:7), piercing kidneys and liver as figures of devastating attack (Job 16:13; Prov 7:23), slicing gourds into a pot (2 Kgs 4:39), and possibly the bursting open of the womb in birth (Job 39:3). Spanish 'atraviesa' and English 'He-pierces' reflect the violent directional thrust, while 'one-splitting' and 'el-que-ara' show the agricultural application. CUTTING AND SEVERING

en: He-pierces, and-sliced, one-splitting | **es:** atraviesa, dan-a-luz, el-que-ara | **fr:** et-sliced, fendre, יכלח | **de:** [יכלח], [תכלחנה], einer-splitting 2Kgs 4:39; Job 16:13; Job 39:3; Ps 141:7; Prov 7:23

פְּלַח H6399 *V-Qal-Prtcpl-mp* (10×)

To serve or worship a deity; Aramaic verb for religious devotion and reverent service.

An Aramaic verb meaning to serve, worship, or pay reverence to a deity, cognate with Akkadian 'palahu' (to fear, revere). It appears exclusively in the Aramaic portions of Daniel and Ezra. The word is central to the confrontation scenes of Daniel: Shadrach, Meshach, and Abednego refuse to serve Nebuchadnezzar's gods (Dan 3:12–18), and Daniel continues serving his God despite the decree (Dan 6:17, 21). In Ezra 7:24 the participial form functions as a noun, 'servants of the house of God.' Spanish 'servir/sirven' and German 'dienen' consistently render the religious service dimension.

serve, worship (a deity) (10×) To serve or worship a deity, paying reverence through religious devotion. This Aramaic verb (cognate with Akkadian palahu, 'to fear, revere') occurs exclusively in Daniel and Ezra. In Daniel it is the key term in the confrontation narratives: the three companions refuse to worship foreign gods (Dan 3:12, 14, 17–18, 28), and Daniel persists in serving his God (Dan 6:17, 21). In Dan 7:14, 27 it describes universal worship of the Son of Man's kingdom. In Ezra 7:24 the participle serves as a noun for temple ministers. Multilingual evidence — Spanish 'servir,' German 'dienen,' French 'servir' — consistently conveys the sense of reverent religious service. SERVING AND MINISTRY

en: and-servants-of, serve, serve- | **es:** servimos, servirán, sirven | **fr:** et-servir, servir | **de:** [ופלחין], dienen, sie-werden-dienen Ezra 7:24; Dan 3:12; Dan 3:14; Dan 3:17; Dan 3:18

פֶּלַח H6400 *N-msc* (6×)

A slice, piece, or section; used of millstones and cut portions of fruit (pomegranate, fig-cake)

Denotes a cut or cleaved portion of something, spanning two distinct referents in the Hebrew Bible: millstones and slices of fruit. As a millstone term, pelach designates the upper or lower stone of a hand-mill (Judg 9:53; 2 Sam 11:21; Job 41:24), evoking heaviness and hardness. As a fruit term, it describes a slice of pomegranate used as a simile for the beloved's temple in Song of Songs (4:3; 6:7) and a slice of fig-cake given to the famished Egyptian in 1 Samuel 30:12. The underlying image is always something split or cleaved from a whole.

slice, piece, section (6×) A slice, piece, or section cut from a larger whole — whether a millstone (the upper 'riding' stone or the lower stone, as in Judg 9:53, 2 Sam 11:21, Job 41:24) or a slice of fruit (pomegranate in Song 4:3, 6:7; fig-cake in 1 Sam 30:12). German Schnitt ('cut') and Spanish rodaja ('slice') both capture the core idea of something cleaved apart. The root פלח carries the sense of splitting or cleaving, and the noun consistently denotes the resulting portion. GEOGRAPHY AND SPACE

en: a-piece-of, like-a-piece-of, like-slice-of | **es:** Como-rodaja-de, como-muela, como-tajada-de | **fr:** Comme-un-quartier, comme-quartier, pièce-de | **de:** Schnitt, ein-piece-von, piece-von Judg 9:53; 1Sam 30:12; 2Sam 11:21; Job 41:24; Song 4:3

פִּלְחָא H6401 *N-proper-ms* (1×)

Pilha: post-exilic Israelite leader who sealed Nehemiah's covenant

Pilha was among the leaders who sealed the covenant in Nehemiah 10:24 (English versification), committing themselves and the people to Torah observance after the exile. This covenant-sealing ceremony followed Ezra's public reading of the Law and the people's confession of sin. Those who signed represented the community's leadership—priests, Levites, and heads of families taking corporate responsibility for Israel's faithfulness. Pilha's signature placed him among this circle of post-exilic reformers determined to avoid the mistakes that had led to exile.

(1×) A personal name in Nehemiah 10:24, identifying one of the leaders who sealed the covenant of Torah observance in post-exilic Jerusalem. By affixing his seal, Pilha joined other heads of families in taking corporate responsibility for Israel's commitment to God's Law. This covenant represented the community's determination to rebuild not just the city's walls but its spiritual foundations, learning from the exile and dedicating themselves to faithful obedience. **PERSONAL NAMES**

en: Pilha | **es:** Pilha | **fr:** [פלחא] | **de:** [פלחא] Neh 10:24

פִּלְחָן H6402 *Prep-l / N-msc* (1×)

For the service; for the worship or cultic ministry (Aramaic)

This Aramaic phrase appears in Ezra 7:19, in the Persian king's decree authorizing Ezra to take temple vessels back to Jerusalem 'for the service of the house of your God.' The term encompasses both worship and practical ministry—everything needed for temple operations. It's striking that a Persian official uses this language, recognizing that these vessels weren't just valuables but sacred implements with religious purpose. The phrase captures the functional nature of worship: service (avodah) involves both liturgical acts and the practical work of maintaining God's house and supporting its ministers.

(1×) An Aramaic phrase meaning 'for the service of' in Ezra 7:19, referring to the cultic worship and practical ministry of the Jerusalem temple. The Persian king uses this term in authorizing the return of sacred vessels, acknowledging their religious purpose. 'Service' here encompasses both liturgical worship and the supporting work needed to maintain temple operations—a comprehensive term for everything involved in honoring God through the temple system. **GEOGRAPHY AND SPACE**

en: for-the-service-of | **es:** para-el-servicio-de | **fr:** [לפלחן] | **de:** [לפלחן] Ezra 7:19

פָּלַט H6403 *V-Piel-Imperf-3fs* (25×)

To escape, deliver, rescue; as participle: deliverer; Hifil: to snatch away; rarely, to bring forth (in birth).

A rescue verb that appears overwhelmingly in the Psalms, where it becomes one of the great prayer words of the Hebrew Bible. The Piel dominates, expressing God's active deliverance of the faithful from enemies and distress — 'He delivered me because he delighted in me' (Ps 18:19). The participial form 'my deliverer' (mephalleti) becomes a divine title, often paired with 'my rock' and 'my fortress' (2 Sam 22:2; Ps 18:2). A surprising semantic branch appears in Job 21:10, where the same root describes a cow 'bringing forth' her calf — delivery in the most literal, physical sense.

1. deliver, rescue (Piel) (14×) The Piel causative: to deliver, rescue, or set free from danger, enemies, or distress. This is the dominant sense, concentrated in the Psalms (17:13; 22:4-8; 31:1; 37:40; 71:2-4; 82:4; 91:14). Spanish 'librad/libraste' and French 'délivrer' consistently render it. The construction often pairs with min ('from') to specify the source of danger. God is almost always the subject, making this a characteristic vocabulary of prayer and praise. **RELEASE AND MOVEMENT**

en: He-delivers-them, and-I-will-deliver-him, and-You-deliver-me | **es:** Librad-, Y-me-libraste, escapes | **fr:** délivrer, et-Tu-délivre-moi, et-délivrer | **de:** [חפלט], du-errettet-mich, er-errettet-ihnen 2Sam 22:44; Ps 17:13; Ps 18:43; Ps 22:4; Ps 22:8

2. deliverer (substantive participle) (6×) The Piel participle used as a substantive noun: 'deliverer, rescuer.' It functions as a divine epithet, typically in confessional or hymnic speech. In the great parallel texts of 2 Samuel 22:2 and Psalm 18:2, 'my deliverer' stands alongside 'my rock,' 'my fortress,' and 'my shield.' Spanish 'mi libertador' and French 'mon libérateur' both reflect the personal, relational possessive. The six occurrences cluster tightly in Davidic psalms. **RELEASE AND MOVEMENT**

en: and-my-deliverer, my-deliverer | **es:** mi-libertador, y-libertador-mío-, y-mi-libertador | **fr:** de-délivrer, et-de-délivrer, et-mon-libérateur | **de:** mein-deliverer, und-mein-deliverer 2Sam 22:2; Ps 18:2; Ps 18:48; Ps 40:17; Ps 70:5

3. escape, flee (Qal/reflexive) (2×) The Qal intransitive or reflexive sense: to escape, flee to safety. Ezekiel 7:16 describes survivors who 'escape' to the mountains, and Job 23:7 imagines being 'delivered' through honest argument. This sense foregrounds the escapee's own movement rather than an external rescuer's intervention, distinguishing it from the Piel. Only two attestations, but the semantic difference (intransitive vs. causative) is sharp. **FLEEING AND ESCAPING**

en: and-I-would-be-delivered, and-shall-escape | **es:** Y-escaparán, y-escaparía | **fr:** et-délivrer, et-ואפלטה | **de:** [ואפלטה], [ופלטו] Job 23:7; Ezek 7:16

4. carry off, snatch away (Hifil) (2×) The Hifil causative: to carry off, snatch away. Isaiah 5:29 pictures a lion that 'carries off' prey with none to rescue, and Micah 6:14 warns that what you save, God will 'give to the sword.' The Hifil here implies forcible removal — snatching something away beyond recovery. The negative contexts distinguish this from the Piel's positive rescue. **RELEASE AND MOVEMENT**

en: and-he-carries-off, preserve | **es:** escaparás, y-se-la-llevará | **fr:** [ויפליט], délivrer | **de:** [ויפליט], [תפליט] Isa 5:29; Mic 6:14

5. bring forth, deliver (birth) (1×) A specialized physical sense: to bring forth, deliver in childbirth. Job 21:10 describes a cow that 'calves and does not miscarry' — the root's core idea of 'causing to come out safely' applied to parturition. Spanish 'da a luz' (gives birth) captures this perfectly. A single attestation, but the semantic logic is transparent: safe delivery from the womb is the most concrete form of palat's rescue meaning. **BIRTH AND BEGETTING**

en: delivers | **es:** da-a-luz | **fr:** תפלט | **de:** [תפלט] Job 21:10

פֶּלֶט H6404 *Conj-w / N-proper-ms* (2×)

Pelet, a personal name appearing in Judahite and Benjamite genealogies (1 Chronicles 2:47; 12:3)

Pelet is a name borne by at least two individuals in Chronicles. One appears in Judahite genealogy (1 Chronicles 2:47), another among David's warriors from Benjamin (1 Chronicles 12:3). The name appears with the conjunction 'and,' suggesting it's part of a list. BDB also references the place name Beth-pelet.

(2×) A personal name found in genealogical and military lists. The multilingual glosses (Spanish 'Pelet,' 'Pélet') show transliteration with minor orthographic variation. Both occurrences present this as part of a series (using the conjunction 'and'), one in tribal genealogy, the other among elite warriors—showing the name's use across different social contexts in Israelite society. **PHILISTIA AND PHILISTINES**

en: and-Pelet | **es:** y-Pelet, y-Pélet | **fr:** [ופלט] | **de:** [ופלט] 1Chr 2:47; 1Chr 12:3

פֶּלֶט H6405 *V-Piel-Imp-ms* (2×)

Deliverance or deliver (imperative/noun; Psalm 32:7; 56:7)

This term appears in two difficult Psalm passages. Psalm 32:7 speaks of 'shouts of deliverance' or possibly an imperative 'deliver me!' Psalm 56:7 is textually uncertain—it may be a noun 'deliverance'

or a verb form, with suggested emendations. The contexts involve God's protection and requests for rescue from enemies.

(2×) Either a noun meaning 'deliverance/salvation' or an imperative 'deliver!' depending on the passage. Spanish offers both 'liberación' (deliverance) and 'escapa-' (escape/deliver), reflecting the ambiguity. The French 'délivrer' (to deliver) suggests verbal force. Both Psalms deal with God's rescue from danger, whether as confident proclamation (Ps 32) or urgent petition (Ps 56). **RELEASE AND MOVEMENT**

en: deliver-, deliverance | **es:** escapa-, liberación | **fr:** délivrer | **de:** deliverance, erretten- Ps 32:7; Ps 56:7

פַּלְטִי H6406 *Prep-l / N-proper-ms* (2×)

Palti, personal name of two men: a spy from Benjamin and Michal's second husband (Numbers 13:9; 1 Samuel 25:44)

Palti was the name of two biblical figures. First, a Benjamite chosen as one of the twelve spies to scout Canaan (Numbers 13:9). Second, the man from Gallim whom Saul gave Michal to marry after David fled (1 Samuel 25:44)—also called Paltiel in 2 Samuel 3:15. The name means 'Yah delivers' or similar.

(2×) A personal name appearing twice in Scripture, borne by different individuals from the tribe of Benjamin. The cross-linguistic glosses show consistent transliteration (Spanish 'Palti,' French 'Palti') and prepositional usage reflecting each context. BDB notes Palti II may be an abbreviated form of Paltiel, showing how names could vary in formal vs. shortened usage. **PERSONAL NAMES**

en: Palti, to-Palti | **es:** Palti, a-Palti | **fr:** Palti, à-Palti | **de:** Palti, zu-Palti Num 13:9; 1Sam 25:44

בֵּית הַפַּלְטִי H6407 *Art / N-proper-ms* (1×)

The Paltite: a gentile designation from Beth-pelet in Judah

This gentile adjective appears in 2 Samuel 23:26, identifying Helez, one of David's mighty warriors, as 'the Paltite.' The designation links him to Beth-pelet, a town in southern Judah. David's elite fighting force drew from across Israel's tribes and regions, and these geographic identifiers preserve the warriors' origins. The parallel passage in 1 Chronicles 11:27 confirms this connection. For these mighty men, their hometown designation became part of their identity—not just 'Helez' but 'Helez the Paltite,' forever associating personal valor with local roots.

(1×) A gentile designation in 2 Samuel 23:26 identifying Helez as originating from Beth-pelet in southern Judah. As one of David's thirty mighty warriors, Helez carried this geographic identifier as part of his formal title. The term connects military prowess to local identity, showing how David's elite fighters came from across Judah's territory. This hometown designation became an honorific, permanently linking Helez's name with his place of origin. **PERSONAL NAMES**

en: the-Paltite | **es:** el-paltita | **fr:** le-Paltite | **de:** der-Paltite 2Sam 23:26

פִּלְטַי H6408 *N-proper-ms* (1×)

Piltai: a priestly family head during the high priesthood of Joiakim

Piltai appears in Nehemiah 12:17 as the head of a priestly family during the time of the high priest Joiakim, in the generations following the return from Babylon. These lists in Nehemiah 12 trace the continuity of priestly families, demonstrating that despite the exile's disruption, the legitimate priesthood survived and was reconstituted in Jerusalem. Piltai represents one link in this chain of authorized ministry. The careful preservation of such names reflects how seriously post-exilic Judaism took questions of lineage and authorization for sacred service.

(1×) A personal name in Nehemiah 12:17, identifying the head of a priestly family during the high priesthood of Joiakim in post-exilic Jerusalem. Piltai's inclusion in this genealogical record served to establish the continuity and legitimacy of the reconstituted priesthood after the Babylonian exile. These family lists documented which priestly lines maintained their authorization for temple service, crucial for the restored community's confidence in the validity of their worship. **PERSONAL NAMES**

en: Piltai | **es:** Piltai | **fr:** [פלטי] | **de:** [פלטי] Neh 12:17

פַּלְטִיאֵל H6409 *N-proper-ms* (2×)

Paltiel, personal name: a tribal leader from Issachar and Michal's husband (Numbers 34:26; 2 Samuel 3:15)

Paltiel was the name of two men. First, the leader from Issachar chosen to help divide the Promised Land (Numbers 34:26). Second, the full form of Palti's name—Michal's second husband from whom David took her back (2 Samuel 3:15). The name means 'God delivers' or 'God is my deliverance.'

(2×) A personal name with clear theophoric elements (containing El/God), appearing in leadership and personal contexts. The multilingual evidence shows careful transliteration (Spanish 'Paltiel,' French 'Paltiel') preserving the Hebrew form. BDB confirms the connection between Paltiel (2 Sam 3:15) and Palti (1 Sam 25:44), showing how the same person could be called by full and shortened name forms. **PERSONAL NAMES**

en: Paltiel | **es:** Paltiel | **fr:** Paltiel | **de:** Paltiel Num 34:26; 2Sam 3:15

פְּלַטְיָהוּ H6410 *Conj-w / N-proper-ms* (5×)

Pelatiah — personal name meaning 'Yah has delivered,' borne by several OT figures

A theophoric name compounded from the root p-l-t (deliver, rescue) with the divine suffix -yahu/-yah, meaning 'Yahweh has delivered.' It is borne by at least three individuals: a prince of the people whose sudden death Ezekiel witnessed in a vision (Ezek 11:1, 13), a grandson of Zerubbabel in the Davidic line (1 Chr 3:21), and a Simeonite captain (1 Chr 4:42). The name also appears among the signatories of Nehemiah's covenant (Neh 10:22).

(5×) A proper masculine name meaning 'Yahweh has delivered.' Borne by multiple figures: a civic prince in Ezekiel's vision who dies as a sign of judgment (Ezek 11:1, 13), a post-exilic descendant of Zerubbabel (1 Chr 3:21), a Simeonite leader in Hezekiah's era (1 Chr 4:42), and a covenant signer (Neh 10:22). Transliterations across languages are consistent — Spanish 'Pelatías,' English 'Pelatiah' — reflecting its well-established identity. **PERSONAL NAMES**

en: Pelatiah, Pelatyah, and-Pelatiah | **es:** Pelatias, Pelatya, Pelatías | **fr:** Pelatia, [ופלטיה], [פלטיה] | **de:** [ופלטיה], [ופלטיהו], [פלטיה] 1Chr 3:21; 1Chr 4:42; Neh 10:22; Ezek 11:1; Ezek 11:13

פְּלָאיָה H6411a *N-proper-ms* (2×)

Pelaiah, a Levite who helped Ezra teach the law (Nehemiah 8:7; 10:10)

Pelaiah was a Levite active in post-exilic Jerusalem. He appears among those who helped Ezra explain the law to the people (Nehemiah 8:7) and later among those who sealed the covenant renewal (Nehemiah 10:10). The name means 'Yah has done wonders' or 'Yah distinguishes.'

(2×) A personal name borne by a Levite teacher and covenant signatory in Nehemiah's reforms. The cross-linguistic glosses (Spanish 'Pelaías') show transliteration practices, though some languages bracket the name untranslated, reflecting uncertainty about pronunciation. Both Nehemiah contexts emphasize this person's role in teaching and covenant renewal—central to the post-exilic religious restoration. **PERSONAL NAMES**

en: Pelaiah | **es:** Pelaías | **fr:** [פלאיה] | **de:** [פלאיה] Neh 8:7; Neh 10:10

פְּלָיָה H6411b *Conj-w / N-proper-ms* (1×)

Pelaiah: a descendant of David in the post-exilic period

Pelaiah appears in 1 Chronicles 3:24 in the genealogy of David's royal line, several generations after the exile. Though the Davidic throne

no longer existed in political terms, these genealogies preserved the royal lineage, maintaining hope in God's covenant promises to David. Each name represented continuity—the line of promise hadn't died out. For post-exilic Jews, knowing who descended from David mattered both for immediate legal questions and for eschatological hope: one day, a son of David would restore the kingdom.

(1×) A personal name in 1 Chronicles 3:24, identifying a descendant of David several generations after the Babylonian exile. Pelaiah's inclusion in the royal genealogy served to document the continuation of David's line even when no king sat on the throne. These post-exilic records maintained the connection to God's covenant with David, preserving both legal lineage and messianic hope that eventually a son of David would restore the kingdom. **PERSONAL NAMES**
en: and-Pelayah | **es:** y-Pelaya | **fr:** [ופלי֫ה] | **de:** [ופלי֫ה] 1Chr 3:24

פָּלִיט H6412a *N-mpc / 2mp* (19×)

Fugitive, escapee; survivor, remnant — one who has fled danger or who remains alive after catastrophe

The noun פָּלִיט denotes a person who has escaped or survived a disaster, whether military defeat, divine judgment, or national catastrophe. In its primary use it emphasizes the act of fleeing — a fugitive who has slipped away from the enemy, like the one who 'escaped and came to tell Abram' about Lot's capture (Gen 14:13). But the word also shades into the sense of one who has survived, a remnant that endures — as in Ezekiel's repeated references to those who will survive the sword and remember the LORD among the nations (Ezek 6:8-9; 7:16). The distinction between fleeing and surviving is subtle but real, confirmed by multilingual glosses that shift between 'fugitivo' and 'sobreviviente' in Spanish.

1. fugitive, escapee (14×) A fugitive or escapee — one who flees from danger, battle, or divine punishment, with the emphasis on the act of flight rather than its aftermath. This is the more common sense (14 occurrences), covering the messenger who escaped to report Lot's capture (Gen 14:13), the formulaic 'no survivor or fugitive' of total military defeat (Josh 8:22; Jer 42:17; 44:14; Lam 2:22), the Ephraimite fugitives at the Jordan fords (Judg 12:4-5), and the escapee who brings news to Ezekiel (Ezek 24:26-27; 33:21-22). Spanish glosses consistently read 'fugitivo,' French equivalents confirm a flight-oriented reading, and Arabic uses forms emphasizing escape from a place of danger. **FUGITIVE AND SURVIVOR**
en: an-escapee, and-fugitives-of, fugitive | **es:** el-fugitivo, el-fugitivo„ fugitivo | **fr:** [ופלי֫ט], [ופלי֫ט], [פלי֫ט] | **de:** Entronnenen, [הפלי֫ט], [ופלי֫ט] Gen 14:13; Josh 8:22; Judg 12:4; Judg 12:5; 2Kgs 9:15

2. survivor, remnant (5×) A survivor or remnant — one who remains alive after catastrophe, war, or divine judgment, with emphasis on the state of having survived rather than the act of escape. This appears 5 times, notably in Isa 45:20 ('you fugitives/ survivors of the nations'), Ezek 6:8-9 ('you will have survivors among the nations' who remember the LORD), Ezek 7:16 (survivors on the mountains mourning like doves), and Obadiah 14 (cutting off survivors of Edom). The shift is confirmed by Spanish glosses moving to 'sobreviviente/sobrevivientes,' marking a category of those-who-remain rather than those-who-flee. Amos 9:1 ('not a fugitive among them shall flee') bridges both senses, but the emphasis on total absence of survival places it here. **FUGITIVE AND SURVIVOR**
en: a-survivor, survivors-of, survivors-of-them | **es:** sobreviviente, sobrevivientes-de, sobrevivientes-de-ellos | **fr:** [פלי֫ט], survivant | **de:** [פלי֫ט], [פלי֫ט], [פלי֫טיהם] Isa 45:20; Ezek 6:8; Ezek 6:9; Ezek 7:16; Amos 9:1

פָּלִיט H6412b *N-mp* (5×)

fugitives, escapees; those who have survived destruction or exile

The plural of an adjective-noun from the root p-l-t (escape), designating those who have fled or survived catastrophe. In Numbers 21:29 it describes Moab's sons given as fugitives to Chemosh. The prophetic texts use it for survivors of Babylon's fall who carry news back to Zion (Jer 50:28; 51:50) and for the remnant of Judah who fled to Egypt (Jer 44:14). Isaiah 66:19 envisions these escapees as emissaries sent to distant nations.

(5×) Fugitives or escapees — those who survive a military or divine catastrophe. Spanish renders both 'fugitivos' and 'sobrevivientes,' capturing the dual nuance of flight and survival. Applied to Moabite captives (Num 21:29), Judean refugees in Egypt from whom scarcely any will return (Jer 44:14), survivors of Babylon's destruction bearing witness to Zion (Jer 50:28; 51:50), and eschatological messengers to the nations (Isa 66:19). **FUGITIVE AND SURVIVOR**
en: and-escaping, as-fugitives, escapees | **es:** escapados-de, fugitivos, sobrevivientes | **fr:** [ופלטים], [פלטים], [פליטים] | **de:** [ופלטים], [פלטים], [פליטים] Num 21:29; Isa 66:19; Jer 44:14; Jer 50:28; Jer 51:50

פְּלֵיטָה H6413 *Conj-w / N-fsc* (28×)

Escape or deliverance from danger; the surviving remnant of people or things that escaped destruction.

At the intersection of catastrophe and hope stands this feminine noun, naming both the act of escaping and those who have escaped. When Jacob divides his camp fearing Esau, he plans for a peletah – a way of escape for the surviving group (Gen 32:8). When Joseph reveals himself to his brothers, he declares that God sent him ahead to preserve a peletah – a deliverance (Gen 45:7). The prophets adopted it as a theological term for the faithful remnant that survives divine judgment, especially the survivors of Jerusalem's fall (Ezra 9:8, 13-15). Arabic najah (deliverance) and Swahili wokovu (salvation) illuminate the abstract sense, while the concrete sense of surviving people emerges clearly in translations across languages.

1. remnant or survivors (18×) The concrete group of survivors or remnant that has escaped destruction, judgment, or catastrophe – the people or things left standing after devastation. Used of survivors from locusts (Exod 10:5), from military defeat (Judg 21:17), and most prominently of Judah's remnant after the Assyrian and Babylonian exiles (2 Kgs 19:30-31; Ezra 9:8). French reste and German Entkommener capture this collective survivor sense. **GEOGRAPHY AND SPACE**
en: a-remnant, and-escape, and-escaped | **es:** como-remanente, el-remanente, escapada-de | **fr:** der-reste, délivrance, et-délivrance | **de:** Entkommener, [הפלי֫טה], [הפלי֫טה] Exod 10:5; Judg 21:17; 2Kgs 19:30; 2Kgs 19:31; 1Chr 4:43

2. escape or deliverance (10×) The abstract act or means of deliverance from peril, focusing on the escape itself rather than those who escaped. Jacob's planning for peleitah against Esau (Gen 32:8) and Joseph's theological reading of his own journey as God providing escape (Gen 45:7) exemplify this sense. Arabic najah, Korean piham (escape-act), and Swahili wokovu (salvation) all confirm the abstract-deliverance reading distinct from the concrete remnant. **SALVATION (NOUN)**
en: an-escape, and-escape, deliverance | **es:** escapatoria, escape, para-escape | **fr:** délivrance, délivrance„ et-délivrance | **de:** Entkommener, Rettung, [ופלי֫טה] Gen 32:8; Gen 45:7; 2Sam 15:14; 2Chr 12:7; Jer 25:35

פָּלִיל H6414 *N-mp* (3×)

judges, arbiters, those who decide cases

This term denotes judges or legal arbiters who render decisions in disputes. It appears three times, each raising interpretive questions. Exodus 21:22 likely refers to judges who assess penalties in a case of injury to a pregnant woman. Deuteronomy 32:31 has 'our enemies being judges'—even Israel's foes must acknowledge Yahweh's superiority. Job 31:11 uses it in parallel with 'iniquity,' describing adultery as 'an iniquity for judges'—a crime requiring judicial punishment. The term emphasizes the judicial role—those authorized to weigh evidence, render verdicts, and impose penalties.

(3×) Judges or legal arbiters who decide cases and render judgment. Exodus 21:22 addresses injury to a pregnant woman: the offender shall pay 'as the judges (בַּפְּלִלִים) determine'—legal arbitration of damages. Deuteronomy 32:31 declares: 'our enemies themselves being judges (פְּלִילִים)'—even they must concede Yahweh's supremacy over their gods. Job 31:11 describes adultery as 'an iniquity for judges' (עָוֹן פְּלִילִים, with some textual variants)—a crime requiring judicial punishment. The term emphasizes the deciding function. Translations: 'judges,' 'arbiters,' Spanish 'jueces,' French 'juges,' German 'Richter.' **JUDGING AND DECIDING**

en: by-judges, judges, of-judges | **es:** de-jueces, sean-jueces, según-los-jueces | **fr:** juges, par-judges, פְּלִילִים | **de:** Richter, [פְּלִילִים], durch-judges Exod 21:22; Deut 32:31; Job 31:11

פְּלִילָה H6415 *N-fs* (1×)

Decision, arbitration; the rendering of judicial judgment or mediation

This term appears in Isaiah 16:3, where Moab is urged to 'give decision' or 'act as judge' for Judean refugees fleeing from oppression. The word relates to the office of an arbiter or mediator—one who weighs cases and renders fair judgment. Isaiah envisions Moab providing judicial protection, making righteous decisions on behalf of the vulnerable. The term emphasizes the active, functional aspect of justice: not just holding judicial office but actually performing the work of discernment, weighing evidence, and pronouncing fair verdicts that protect the innocent.

(1×) Refers to the act of rendering decision or performing the office of a judge/arbiter in Isaiah 16:3, where Moab is called to exercise judicial protection for Judean refugees. The term emphasizes the functional aspect of justice—actively weighing cases, making determinations, and pronouncing verdicts that defend the vulnerable. It's not passive authority but active arbitration, the actual work of discerning right from wrong and enforcing that determination. **JUDGMENT AND VERDICT**

en: decision | **es:** decisión | **fr:** [פְּלִילָה] | **de:** [פְּלִילָה] Isa 16:3

פְּלִילִי H6416 *Adj-ms* (1×)

For judges; requiring judicial attention, a crime calling for legal judgment

This adjective appears in Job 31:28, where Job declares that certain sins would be 'iniquity for judges'—crimes requiring judicial attention and punishment. In his oath of innocence, Job lists secret sins that might escape human notice, then names those that would be publicly prosecutable if discovered. Idolatry falls into this latter category: not just personal betrayal of God but a crime against the community requiring legal judgment. The phrase indicates offenses that fall under earthly courts' jurisdiction, violations so serious they demand judicial intervention.

(1×) An adjective in Job 31:28 describing iniquity that falls under judges' jurisdiction—crime requiring formal judicial action. Job uses this phrase to characterize idolatry as not merely personal sin but public crime, an offense against the covenant community that earthly courts should prosecute. The term distinguishes between private failings and violations so serious they demand legal judgment, crimes that call for the magistrate's attention and punishment. **JUDGING AND DECIDING**

en: of-judges | **es:** de-jueces | **fr:** פלילי | **de:** [פלילי] Job 31:28

פְּלִילִיָּה H6417 *N-fs* (1×)

Judgment, rendering decisions; the judicial or prophetic function of determining cases

This term appears in Isaiah 28:7, in Isaiah's denunciation of priests and prophets who 'stagger in judgment' because of drunkenness. The word refers to the active work of rendering decisions—whether judicial verdicts or prophetic oracles. Both priests and prophets had decision-making roles: priests taught Torah and decided ritual cases, prophets delivered God's word to guide the nation. When these leaders were drunk, their judgment—their capacity to perceive rightly and decide wisely—was compromised. The term captures the critical moment when a determination must be made, and incompetent leadership fails.

(1×) Refers to the act of rendering judgment or making decisions in Isaiah 28:7, where drunken priests and prophets are condemned for staggering 'in judgment.' The term describes the critical function of discerning and deciding—whether judicial verdicts or prophetic declarations. Israel's spiritual leaders held this responsibility, and their intoxication didn't just embarrass them personally; it disabled them from performing their essential role as decision-makers who guided the nation. **JUDGMENT AND VERDICT**

en: in-judgment | **es:** en-el-juicio | **fr:** [פְּלִילִיָּה] | **de:** [פְּלִילִיָּה] Isa 28:7

פֶּלֶךְ H6418 *Prep-l / N-msc / 3ms* (10×)

A spindle (for spinning thread) or an administrative district; two genuinely distinct senses from one noun.

The noun פֶּלֶךְ presents one of Hebrew's more surprising cases of polysemy: the same word denotes both a spindle for spinning thread and an administrative district. The connection may lie in the idea of 'turning' or 'circling' – a spindle whirls, and a district is a defined circuit of territory. In 2 Samuel 3:29, David curses the house of Joab with men who 'hold the spindle,' implying weakness or effeminacy, while Proverbs 31:19 praises the capable woman whose hands grasp the פֶּלֶךְ. The administrative sense dominates Nehemiah 3, where eight different districts of post-exilic Jerusalem are named in the wall-rebuilding account. Spanish 'huso' (spindle) versus 'distrito' (district) keeps the two senses neatly apart.

1. district, administrative region (8×) An administrative district or region, used exclusively in Nehemiah 3 for the sub-provinces of post-exilic Judah whose leaders contributed to the Jerusalem wall reconstruction. The term appears with construct forms like פֶּלֶךְ בֵּית צוּר, 'district of Beth-zur' (Neh 3:16), and פֶּלֶךְ מִצְפָּה, 'district of Mizpah' (Neh 3:15). The underlying notion may be a 'circuit' of territory. Spanish 'distrito,' French 'district,' and German 'Bezirk' all converge on this administrative meaning across eight occurrences. **GEOGRAPHY AND SPACE**

en: district-of, for-district-his | **es:** distrito-de, para-su-distrito | **fr:** district | **de:** Bezirk Neh 3:9; Neh 3:12; Neh 3:14; Neh 3:15; Neh 3:16

2. spindle (for spinning thread) (2×) A spindle or distaff used in textile production for spinning thread, representing the concrete, physical sense of the word. In Proverbs 31:19, the woman of valor 'sends her hands to the פֶּלֶךְ,' paired with כִּישׁוֹר (distaff), making the spinning context unmistakable. In 2 Samuel 3:29, David's curse envisions men of Joab's house reduced to 'holding the spindle' – a gendered insult implying incapacity for warfare. Spanish 'huso' and 'rueca' (distaff/spindle) capture the textile craft precisely. **RODS AND STAFFS**

en: the-spindle | **es:** en-el-huso, rueca | **fr:** le-spindle, כלך | **de:** Bezirk, der-spindle 2Sam 3:29; Prov 31:19

פָּלַל H6419 *Conj-w / V-Hitpael-ConjPerf-3ms* (84×)

To pray, intercede, or mediate; primarily in the Hitpael, to direct supplication toward God; in the Piel, to judge or intervene.

The dominant biblical word for prayer, appearing almost exclusively in the Hitpael stem as a reflexive act of turning oneself toward God in supplication. From Abraham's intercession for Abimelech (Gen 20:17) through Solomon's great temple prayer (1 Kgs 8:28-54) to Hezekiah's desperate plea against Sennacherib (2 Kgs 19:15), this verb carries the weight of Israel's prayer life. The rare Piel stem preserves an older judicial meaning—to arbitrate or intercede as a mediator (1 Sam 2:25; Ps 106:30). At Genesis 48:11, Jacob uses the verb uniquely to mean 'I had not expected/imagined,' likely a denominative usage from pelilah (judgment, reckoning).

1. pray (Hitpael) (80×) The overwhelmingly primary sense (80 of 84 occurrences): to pray, make supplication, or intercede before God in the Hitpael stem. The reflexive form suggests directing oneself toward God. Covers all major biblical prayers—intercessory (Gen 20:17; Num 21:7), penitential (Deut 9:26), dedicatory (1 Kgs 8:28), and desperate (2 Kgs 19:15; Jonah 2:1). Cross-linguistic evidence is consistent: English 'prayed,' Spanish 'oró,' French 'pria,' German 'betete' all converge on supplicatory prayer. **PRAYER (VERBAL ACT)**

en: And-prayed, and-he-prayed, and-prayed | **es:** Y-oro, Y-oró, y-orarán | **fr:** et-elle-pria, et-il-pria, et-ils-prie | **de:** und-beten, und-betete, und-er-betete Gen 20:17; Num 11:2; Num 21:7; Deut 9:20

2. judge, intercede (Piel) (3×) A rare Piel stem usage (3 occurrences) meaning to judge, mediate, or intercede in a judicial

or intercessory capacity. At 1 Samuel 2:25 it means to arbitrate a dispute; at Psalm 106:30 Phinehas 'intervened' (executed judgment) to stop a plague; at Ezekiel 16:52 Jerusalem 'judged' (vindicated) her sisters through her own greater sin. English renders variously as 'intercedes,' 'executed judgment,' 'judged'; Spanish 'juzgaste' and German 'intercedes' preserve the judicial coloring that distinguishes this from devotional prayer. **PRAYER (VERBAL ACT)**

en: and-executed-judgment, and-intercedes-for-him, you-judged | **es:** e-hizo-juicio, juzgaste, y-le-juzgará | **fr:** et-intercedes-pour-lui, et-prier, prier | **de:** beten, und-betete, und-intercedes-fuer-ihn 1Sam 2:25; Ps 106:30; Ezek 16:52

3. (1×) A unique occurrence at Genesis 48:11, where Jacob says 'I had not pallalti seeing your face'—meaning 'I had not expected, imagined, or reckoned.' English 'thought,' Spanish 'pensé,' and German 'hatte ich gehofft' (I had hoped) all reflect a cognitive meaning of reckoning or expectation, likely a denominative use from the noun pelilah (judicial assessment, reckoning). This isolated sense preserves the root's oldest layer: forming a judgment or assessment in one's mind. **PRAYER (VERBAL ACT)**

en: thought | **es:** pensé | **fr:** thought | **de:** hatte-ich-gehofft Gen 48:11

פָּלָל H6420 *N-proper-ms* (1×)

Palal: a wall-builder who helped repair Jerusalem's fortifications under Nehemiah

Palal is mentioned in Nehemiah 3:25 as one of the individuals who worked on rebuilding Jerusalem's wall. The name itself relates to prayer or intercession—fitting for someone engaged in the sacred work of restoring God's city. Each builder named in Nehemiah 3 represents both literal construction and spiritual rebuilding. They weren't just stacking stones but reconstituting Jerusalem as a holy city, a physical declaration that God's people had returned and would not be moved again. Palal's particular section included repairs near the projecting tower and the king's upper house.

(1×) A personal name in Nehemiah 3:25, identifying one of the builders who repaired Jerusalem's wall following the Babylonian exile. Palal worked on a section near the projecting tower and the king's upper palace. As with all the builders named in this chapter, Palal's work was both practical and symbolic—reconstructing physical defenses while demonstrating the returned community's determination to establish Jerusalem securely as God's city. **PERSONAL NAMES**

en: Palal | **es:** Palal | **fr:** [פלל] | **de:** betete Neh 3:25

פְּלַלְיָה H6421 *N-proper-ms* (1×)

Pelaliah: a priest, son of Amzi, in post-exilic Jerusalem

Pelaliah appears in Nehemiah 11:12 as a priest serving in post-exilic Jerusalem, specifically identified as son of Amzi. The name means something like 'Yahweh has intervened' or 'Yahweh has judged'—theologically rich for a priest whose role involved mediating God's intervention through sacrifice and blessing. These priestly genealogies in Nehemiah document the legitimate restoration of temple service after the exile. Pelaliah represents one family maintaining the authorized priestly line, ensuring that worship in the restored temple was conducted by properly credentialed descendants of Aaron.

(1×) A personal name in Nehemiah 11:12, identifying a priest serving in Jerusalem after the return from Babylon. As son of Amzi, Pelaliah was part of the reconstituted priestly establishment in the restored temple. His name, meaning something like 'Yahweh has intervened,' reflects the theological conviction that undergirded these genealogies: God had indeed intervened to restore His people and His worship, and Pelaliah's priestly service was evidence of that divine faithfulness. **PERSONAL NAMES**

en: Pelalyah | **es:** Amsi | **fr:** [פלליה] | **de:** [פלליה] Neh 11:12

פְּלֹנִי H6422 *Prep-l* (1×)

To a certain one; to someone unnamed or unspecified (Aramaic pronoun)

This Aramaic phrase appears in Daniel 8:13, where one holy one speaks 'to a certain one'—someone unspecified. It's a deliberate vagueness, like saying 'to someone' or 'to so-and-so.' The text doesn't identify either the speaker or the addressee, maintaining an air of mystery about the angelic conversation Daniel overhears. This indefiniteness serves a literary purpose: Daniel is witnessing heavenly dialogue not meant for him initially, catching only fragments of a larger celestial discussion about the little horn's blasphemies and the sanctuary's desecration.

(1×) An Aramaic phrase meaning 'to a certain one' or 'to someone' in Daniel 8:13, where one holy one speaks to another unnamed holy one. The deliberate vagueness serves to emphasize the mysterious nature of the angelic conversation Daniel overhears. Rather than identifying the speakers precisely, the text preserves the sense that Daniel is witnessing a fragment of heavenly discourse not originally addressed to him, heightening the revelatory nature of what he learns about the appointed time. **INDEFINITE PRONOUN**

en: to-the-certain-one | **es:** al-cierto | **fr:** palais | **de:** [לפלמונ׳] Dan 8:13

פְּלֹנִי H6423 *Adj-msc* (3×)

a certain one, so-and-so (indefinite designation for unnamed person or place)

This pronoun serves as an indefinite placeholder—'a certain one' or 'so-and-so'—when avoiding or withholding a specific name. It always pairs with 'almonî (another indefinite term) in the idiom 'pelonî almonî, meaning 'such-and-such a person/place.' Ruth 4:1 has Boaz address the nearer kinsman as 'Come here, friend, and sit down'—literally 'so-and-so.' 1 Samuel 21:3 and 2 Kings 6:8 use it for unnamed places: 'such-and-such a place.' The construction parallels Arabic 'fulān and modern 'John Doe'—a deliberate non-identification, whether for privacy, anonymity, or rhetorical effect.

(3×) An indefinite pronoun meaning 'a certain one' or 'so-and-so,' used when deliberately not naming a person or place. Ruth 4:1 has Boaz call to the nearer kinsman: 'Turn aside, friend (פְּלֹנִי אַלְמֹנִי), sit down here'—avoiding his name (perhaps because he failed his duty). 1 Samuel 21:3 (verse 2): 'the king has charged me...meet me at such-and-such a place (מָקוֹם פְּלֹנִי אַלְמֹנִי).' 2 Kings 6:8: 'In such-and-such a place (בְּמָקוֹם פְּלֹנִי אַלְמֹנִי) shall be my camp.' The paired phrase creates emphatic indefiniteness. Compare Arabic ٫. Translations: 'so-and-so,' 'such-and-such,' Spanish 'fulano,' 'tal.' **SUCH (KIND/TYPE)**

en: so-and-so, such-and-such | **es:** fulano, tal | **fr:** ainsi-et-ainsi, tel-et-tel | **de:** [פלנ׳], such-und-such Ruth 4:1; 1Sam 21:3; 2Kgs 6:8

פָּלַס H6424 *V-Piel-Imperf-3ms* (6×)

To weigh, ponder, evaluate; to make level or smooth a path (Piel denominative from peles, 'scales')

A Piel denominative verb drawn from the noun for 'scales' or 'balance,' palas carries the vivid image of placing something on a scale to test its true weight. In one stream of usage, it describes weighing out or pondering actions and character, as when the psalmist accuses corrupt judges of weighing out violence (Ps 58:2). In the other, it means to make a path level and smooth, whether God leveling the way for the righteous (Isa 26:7) or the sage urging the pupil to make straight the track underfoot (Prov 4:26). The Spanish 'pesar' and 'allanar' neatly capture these two faces of the word.

1. weigh, ponder, evaluate (3×) To weigh out, ponder, or evaluate, as if placing on a balance. Used metaphorically of moral reckoning: Psalm 58:2 accuses judges of 'weighing out violence' with their hands, and Proverbs 5:6, 21 speak of God pondering a person's paths. Spanish 'pesar/ponderar' and German 'wiegen heraus' preserve the weighing metaphor clearly. **WEIGHING AND EVALUATING**

en: He-ponders, you-ponder, you-weigh-out | **es:** consideres, pesáis, pondera | **fr:** peser | **de:** [מפלס], [תפלס], du-wiegen-heraus Ps 58:2; Prov 5:6; Prov 5:21

2. make level, smooth (a path) (3×) To make level or smooth, said of preparing a path or way. Proverbs 4:26 commands 'make level the track of your feet,' and Isaiah 26:7 declares God levels the path of the upright. Spanish 'allanar' (to flatten) and the English 'make level' converge on the road-preparation image, distinct from the evaluative sense. **WEIGHING AND EVALUATING**

en: You-make-level, he-made, make-level | **es:** Niveló, Pondera, allanas | **fr:** [תִּפְלֹס], peser | **de:** [כלס], [תִּכְלֹס], er-gemacht Ps 78:50; Prov 4:26; Isa 26:7

פֶּלֶס H6425 *N-ms* (2×)

Balance, scale, weighing device (Proverbs 16:11; Isaiah 40:12)

This noun refers to a balance or weighing scale, always appearing alongside the more common term for scales (mo'znayim). Proverbs 16:11 speaks of honest scales and balances belonging to the Lord—emphasizing commercial integrity. Isaiah 40:12 uses it rhetorically: who has weighed mountains in scales and hills in a balance? The answer: only God, highlighting his incomparable power.

(2×) A weighing instrument, specifically a scale or balance used in commerce or rhetoric. Spanish 'balanza' and French 'péles' (scale) identify this measuring device. Both passages pair it with standard scales terminology, suggesting this may be a specific part (the beam?) or a poetic synonym. Isaiah's cosmic imagery makes the literal commercial tool into a metaphor for divine sovereignty. **GEOGRAPHY AND SPACE**

en: balance, with-a-scale | **es:** Balanza, con-balanza | **fr:** [בפלס], פלס | **de:** [בפלס], [פלס] Prov 16:11; Isa 40:12

פָּלַץ H6426 *V-Hitpael-Imperf-3mp / Pn* (1×)

Tremble, shudder; shake violently in response to cosmic disturbance

This Hithpael verb appears in Job 9:6, describing how the earth's pillars shudder when God shakes the earth in his anger. It's violent, involuntary trembling—the kind that comes from cosmic-level disturbance. The image is of the very foundations of creation responding to divine power with convulsive shaking. Job uses this metaphor to illustrate God's overwhelming might: if even the pillars that support the world tremble at His touch, how can a human being hope to stand in legal dispute with Him? The term captures existential terror at the cosmic scale.

(1×) A Hithpael verb describing violent shuddering in Job 9:6, specifically of the earth's pillars when God shakes the world. The term conveys involuntary, convulsive trembling in response to overwhelming force—not gentle swaying but violent shaking that threatens structural integrity. Job uses this image to emphasize divine power: even creation's foundations cannot remain stable when God manifests His anger, making human resistance unthinkable. **AUTO-DETECTED COMMUNITY 4473 WITH 3 SENSES**

en: tremble | **es:** tiemblan. | **fr:** יִתְפַּלָּצוּן | **de:** [יתפלצון] Job 9:6

פַּלָּצוּת H6427 *N-fs* (4×)

shuddering, horror; trembling fear or dread that seizes the body in terror

An abstract noun denoting the physical response of shuddering or trembling from horror and dread. Job describes how even remembering his affliction makes him tremble, and 'shuddering seizes my flesh' (21:6). The psalmist cries that 'fear and trembling come upon me, and shuddering overwhelms me' when contemplating enemies' violence (55:5). Isaiah depicts the night of pleasure turned to 'shuddering'—terror replacing joy (21:4). Ezekiel warns that 'shuddering will be on all faces' when judgment comes (7:18). The term captures visceral terror—the involuntary bodily reaction to overwhelming fear, whether from past trauma, present danger, or anticipated judgment.

(4×) Shuddering or trembling from horror and terror. Job 21:6 describes shuddering seizing the flesh when remembering affliction. Psalm 55:5 pairs it with fear and trembling overwhelming the speaker. Isaiah 21:4 tells of pleasure turned to shuddering (terror). Ezekiel 7:18 warns shuddering will cover all faces in judgment. The consistent meaning is involuntary physical trembling from extreme fear or horror—the body's response to dread. **TREMBLING AND FEAR**

en: horror, shuddering | **es:** horror, temblor, temblor. | **fr:** [פלצות], angoisse, horreur | **de:** [פלצות], horror Job 21:6; Ps 55:5; Isa 21:4; Ezek 7:18

פָּלַשׁ H6428 *Conj-w / V-Hitpael-Imp-mp* (5×)

to roll oneself (in dust or ashes) as a mourning rite; to wallow in grief

A Hithpael verb describing the act of rolling oneself in dust or ashes as an expression of intense grief or lamentation. The prophets command this ritual mourning: Jeremiah urges the daughter of his people to wallow in ashes (Jer 6:26) and the shepherds of the flock to do likewise (Jer 25:34). Ezekiel depicts Tyre's mariners casting dust and rolling in ashes in anguish (Ezek 27:30). Micah 1:10 uses it in a wordplay on the city of Beth-le-aphrah ('house of dust').

(5×) To roll oneself in dust or ashes as a mourning ritual, expressing profound grief or humiliation. Spanish 'revuélcate' (roll yourself) captures the reflexive, physical act. Commanded as prophetic mourning (Jer 6:26; 25:34), performed by Tyre's sailors in lamentation (Ezek 27:30), and employed in a place-name wordplay at Micah 1:10. The Hithpael stem emphasizes the self-directed, deliberate nature of this ritual act of abasement. **MOURNING AND LAMENTING**

en: (roll-yourself), [roll-yourself], and-roll-in-ashes | **es:** (revuélcate), [revuélcate], se-revolcarán | **fr:** [הִתְפַּלָּשִׁי], [וְהִתְפַּלָּשׁוּ], [וְהִתְפַּלָּשִׁי] | **de:** [(התפלשי)], [[התפלשתי]], [והתפלשו] Jer 6:26; Jer 25:34; Ezek 27:30; Mic 1:10

פְּלֶשֶׁת H6429 *N-proper-fs* (8×)

Philistia (Pelesheth) — the coastal territory of the Philistines in southwestern Canaan, used in poetic and late texts.

Pelesheth is the Hebrew geographical name for Philistia, the coastal strip along southwestern Canaan inhabited by the Philistines. Notably, this particular form appears only in poetic and later texts, never in the main prose narratives of Judges or Samuel where the Philistines feature so prominently. It first appears in the Song of the Sea (Exod 15:14), then in prophetic oracles against the nations (Isa 14:29, 31), and in several psalms (Ps 60:10 = 108:10; 83:8; 87:4). The Greek tradition renders it with allophyloi ('foreigners') rather than a transliteration, reflecting how the LXX perceived the Philistines as quintessential outsiders.

Philistia (8×) The geographical territory of the Philistines along the southwestern coast of Canaan, used exclusively in poetic and late biblical texts. The Song of the Sea names its inhabitants as trembling at Israel's deliverance (Exod 15:14). Isaiah's oracles warn Philistia not to rejoice at Assyria's troubles (Isa 14:29, 31). In the Psalms, Philistia appears as a conquered foe ('over Philistia I shout in triumph,' Ps 60:10 = 108:10), a hostile conspirator (Ps 83:8), and even a future worshiper of YHWH (Ps 87:4). The LXX's rendering as allophyloi ('foreigners') and the Assyrian forms Palastu/Pilistu connect this name to Greek Palaistine, the ultimate source of the modern name 'Palestine.' **PHILISTIA AND PHILISTINES**

en: Pelesheth, Philistia | **es:** Filistea, Filistea?, Peleshet | **fr:** Philistie, Philistin, Philistins | **de:** Philistia, Philistäa, [פלשת] Exod 15:14; Ps 60:8; Ps 83:7; Ps 87:4; Ps 108:9

פְּלִשְׁתִּי H6430 *N-proper-mp* (289×)

Philistine(s) — the people of the coastal plain of Canaan, or an individual member of that nation

A gentilic adjective designating the Philistines, the Sea Peoples who settled along the southern coastal plain of Canaan. In its plural form (pelištîm), it appears over 250 times as a collective national designation — Israel's persistent rival from Judges through David's reign. The singular with the article (happelištî) almost always refers to Goliath, the champion of Gath whom David slew (1 Sam 17). Multilingual renderings reflect both transliteration (Spanish 'Pelishtim,' German 'Philister') and interpretive translation (Greek allophyloi, 'foreigners'), hinting at how ancient translators already perceived these people as outsiders.

1. Philistines (the people/nation) (256×) The Philistines as a collective people or nation, appearing 256 times across the historical and prophetic books. Used in plural (pelištîm) with or without the article, in construct chains like 'land of the Philistines' (Gen 21:32) and 'lords of the Philistines' (Judg 16:5). Cross-lingual evidence is

uniform: Spanish 'filisteos,' French 'Philistins,' German 'Philister' all treat this as a stable ethnic designation. Gen 10:14 traces their origin to Egypt via the Caphtorim. **PHILISTIA AND PHILISTINES**
en: Philistines, the-Philistines | **es:** Pelishtim, Pelishtím, filisteos | **fr:** Philistins, le-Philistins | **de:** Philister, der-Philister, die-Philister Gen 10:14; Gen 21:32; Gen 21:34; Gen 26:1; Gen 26:8

2. Philistine (individual person) (33×) A single Philistine individual, appearing 33 times exclusively in the singular (happelištî, 'the Philistine'). Nearly all occurrences cluster in 1 Samuel 17–19, referring to Goliath as David's famous antagonist (1 Sam 17:8, 23, 26), with one later reference to a Philistine slain by Abishai (2 Sam 21:17). The Spanish 'el filisteo' and French 'le Philistin' mirror this individuating singular article construction precisely. **PHILISTIA AND PHILISTINES**
en: the-Pelishti | **es:** el-filisteo | **fr:** le-Philistin | **de:** der-Pelishti 1Sam 17:8; 1Sam 17:10; 1Sam 17:11; 1Sam 17:16; 1Sam 17:23

פֶּלֶת H6431 *N-proper-mp* (3×)
Peleth, name of two men (likely textual variant in Numbers)
This name appears in two contexts. In Numbers 16:1, 'Peleth' is listed as father of On the Reubenite, one of Korah's rebellion participants—but most scholars consider this a textual error for 'Pallu' (פַּלּוּא), a known Reubenite clan name. On son of Peleth disappears from the narrative immediately, never mentioned in the rebellion's aftermath, supporting the corruption theory. In 1 Chronicles 2:33, Peleth appears as a Judahite descendant. The name likely means 'deliverance' if genuine, but in Numbers it's probably a scribal corruption that accidentally created a ghost figure in Israel's genealogies.

(3×) Personal name appearing in two genealogical contexts, one likely erroneous. Numbers 16:1 lists 'On son of Peleth (בֶּן־פֶּלֶת) son of Reuben' among Korah's fellow rebels. However, On never reappears in the narrative, and scholars widely propose reading 'Pallu' (פַּלּוּא), a known Reubenite clan (Genesis 46:9), instead—a simple textual corruption. 1 Chronicles 2:33 lists 'Peleth' as a Judahite, son of Jonathan. In 1 Samuel 17:23, some translations render פְּלִשְׁתִּים (Philistines) with forms resembling 'Peleth,' but this is the common gentile 'Philistines,' not the personal name. Translations preserve 'Peleth/Pelet' while often noting the probable error in Numbers. **PHILISTIA AND PHILISTINES**
en: Pelet, Peleth, Pelishtim | **es:** Pelet, filisteos | **fr:** Pelet, Philistins, [פלת] | **de:** Pelet, Philister, [פלת] Num 16:1; 1Sam 17:23; 1Chr 2:33

פְּלֶתִי H6432 *Art / N-proper-ms* (7×)
Pelethites; a corps of elite soldiers in David's royal guard, always paired with the Cherethites
The gentilic noun הַפְּלֵתִי designating the Pelethites, one half of David's elite bodyguard corps always mentioned alongside the Cherethites (הַכְּרֵתִי). Their ethnic origin is debated — possibly Philistine or Aegean mercenaries who attached themselves to David during his years in Philistia. They appear at every crisis of David's reign: guarding the throne (2 Sam 8:18; 20:23), following David in exile during Absalom's revolt (2 Sam 15:18), pursuing Sheba's rebellion (2 Sam 20:7), and escorting Solomon to his coronation (1 Kgs 1:38, 44). French and German retain the name untranslated, confirming its status as a proper designation.

and the Pelethites (7×) The Pelethites — a gentilic designation for one of the two corps forming David's elite royal guard, invariably paired with the Cherethites (Kerethites). Their origin is uncertain but likely Philistine or Aegean. Under Benaiah son of Jehoiada's command, they served as the king's personal bodyguard and strike force. They remained loyal during Absalom's rebellion (2 Sam 15:18), pursued Sheba ben Bichri (2 Sam 20:7), and secured Solomon's accession at Gihon (1 Kgs 1:38, 44). The formulaic pairing 'the Cherethites and the Pelethites' (2 Sam 8:18; 20:23; 1 Chr 18:17) suggests a fixed military institution rather than ad hoc mercenary bands. Spanish los peleteos and French le Pelethites reflect the collective sense. **PERSONAL NAMES**
en: and-the-Pelethites, the-Pelethites | **es:** el-peleteo, los-peleteos, y-el-peleteo | **fr:** [והפלתי], et-le-Pelethites, le-Pelethites | **de:** [והפלתי], der-Pelethites, und-der-Pelethites 2Sam 8:18; 2Sam 15:18; 2Sam 20:7; 2Sam 20:23; 1Kgs 1:38

פֻּם H6433 *N-msc* (6×)
Mouth (Aramaic); the organ of speech or the opening of something, used in Daniel of kings, beasts, and a pit
The Aramaic equivalent of Hebrew peh ('mouth'), appearing six times in Daniel. It refers to the physical mouth of a king issuing a decree (Dan 4:31), the mouth of lions in the den (Dan 6:22), the mouth of a visionary beast devouring (Dan 7:5), and the mouth of the little horn speaking arrogantly (Dan 7:8, 20), as well as the opening of a pit sealed with a stone (Dan 6:17). The word carries both literal and figurative weight — speech, consumption, and containment all flow from this single term.

mouth (Aramaic) (6×) The physical mouth or opening, used in Aramaic portions of Daniel for the mouth of a king (Dan 4:31), lions (Dan 6:22), apocalyptic beasts (Dan 7:5, 8, 20), and the sealed opening of the lions' den (Dan 6:17). Spanish boca and German Mund both render it straightforwardly, while French and German sometimes leave the Hebrew/Aramaic form untranslated in brackets, reflecting the specialized Aramaic register of the term. The semantic range is unified: the bodily organ or analogous opening through which speech, eating, or passage occurs. **GEOGRAPHY AND SPACE**
en: and-mouth, in-its-mouth, in-mouth-of | **es:** en-boca-de-ella, en-la-boca-de, la-boca-de | **fr:** [בפם], [בפמה], [ופם] | **de:** Mund, [בפם], [בפמה] Dan 4:31; Dan 6:17; Dan 6:22; Dan 7:5; Dan 7:8

פִּנָּה H6434 *Art / N-fp* (1×)
The corners; angular points or extremities of structures or territories
This plural form appears in Zechariah 14:10 describing the geographical extent of elevated Jerusalem in the eschatological vision. The 'corners' refer to angular points or extremities—the city's edge points that define its boundaries. In architectural contexts throughout Scripture, 'corners' mark critical structural points, places where walls meet and strength is concentrated. In territorial description, corners delimit the extent of land. Zechariah's use suggests completeness: from one corner to another encompasses the whole, all of Jerusalem transformed and elevated, from Benjamin Gate to the site of the former gate, to the Corner Gate.

(1×) Refers to corners or angular points in Zechariah 14:10, defining the extent of Jerusalem in the prophet's vision of the city's future elevation. The term marks boundary points—where walls meet, where territory is delimited. By naming specific corners (from one gate to another), Zechariah encompasses the whole city, suggesting complete transformation. Corners served as reference points for describing both architectural structures and territorial extent. **GEOGRAPHY AND SPACE**
en: the-Corners | **es:** la-esquina | **fr:** le-face | **de:** der-Angesicht Zech 14:10

פֶּן־ H6435 *Conj-w / Conj* (133×)
Lest — conjunction introducing a negative purpose or apprehension clause, expressing fear that something undesirable may occur
Pen is a conjunction occurring 133 times, always introducing a clause that expresses something the speaker fears or wishes to prevent: 'lest you die' (Gen 3:3), 'lest we be scattered' (Gen 11:4), 'lest he stretch out his hand' (Gen 3:22). It regularly follows imperatives, warnings, or statements of precaution — take heed to yourself pen you forget (Deut 4:9; 6:12; 8:11). The force is consistently one of anxious avoidance or protective foresight. Its etymology is debated: some connect it to panah ('to turn') as 'for the turning aside of,' while others relate it to an Aramaic particle meaning 'perhaps.' Spanish renders the idea with 'no sea que,' French with 'de peur que,' and German with 'damit nicht.'

lest, so that not (133×) Conjunction of negative purpose or apprehension, introducing the feared or unwanted outcome of an action: 'lest, for fear that, so that not.' It follows commands and warnings to

mark what must be averted — 'do not eat from it, lest you die' (Gen 3:3); 'take heed lest you forget' (Deut 4:9; 8:11); 'lest he put out his hand' (Gen 3:22). The particle appears always with the imperfect verb, lending an air of anxious anticipation. Spanish 'no sea que,' French 'de peur que,' and German 'damit nicht' all require multi-word constructions, highlighting pen's efficiency as a single-particle negative-purpose marker in Hebrew. NEGATION PARTICLES

en: lest, lest- | **es:** no-sea-que, no-sea-que- | **fr:** de-peur-que, de-peur-que- | **de:** damit-nicht, damit-nicht-, dass-nicht- Gen 3:3; Gen 3:22; Gen 11:4; Gen 19:15; Gen 19:17

פַּנַּג H6436 *Conj-w / N-ms* (1×)

Pannag: an unknown food product or grain, possibly confections or special cakes

This enigmatic word appears once in Ezekiel 27:17, in the list of goods Judah and Israel traded with Tyre. It's mentioned alongside wheat from Minnith, honey, oil, and balm—all food products. Ancient versions guessed at its meaning, and modern scholars remain uncertain. Some suggest it was a type of confection or specialty grain product. The Spanish preserves the Hebrew term transliterated (pannag), acknowledging the uncertainty. What's clear is that it was something valuable enough to list among Tyre's important imports, presumably something delicious or luxurious that wealthy Phoenicians desired.

(1×) An unknown food product mentioned in Ezekiel 27:17 among the trade goods Judah and Israel supplied to Tyre. Listed with wheat, honey, oil, and balm, it was presumably edible and valuable—perhaps confections, special cakes, or a grain preparation. The uncertainty of its identification hasn't stopped translators from attempting renderings like 'confections,' though many simply transliterate the Hebrew. Whatever pannag was, it represented something desirable enough to be worth international trade. FOOD AND NOURISHMENT

en: and-confections | **es:** y-pannag | **fr:** et-Pannag | **de:** [וכנג] Ezek 27:17

פָּנָה H6437 *V-Qal-Perf-3ms* (135×)

turn, turn toward, face, orient; prepare or clear a way; turn of time (evening); look, regard; decline, pass away

Most commonly describes physical turning of the body or changing direction — the way Pharaoh turned and entered his house (Exodus 7:23), or how Moses turned aside to see the burning bush. Can express static orientation (which way something faces), as when the temple basins faced outward in 1 Kings 7:25. The intensive Piel stem means preparing or clearing a road, particularly in Isaiah's 'prepare the way of the LORD' (40:3). In temporal contexts, the infinitive marks transitions: 'at the turning of evening' (Genesis 24:63). Occasionally implies giving attention or regard, and rarely describes time declining or passing away.

1. Qal: turn, turn around (85×) The primary physical sense of rotating the body or changing direction in space, supported by consistent use of Arabic ڤ (turn around), Korean 돌아보았다/돌이켰다 (turned/turned back), and Swahili -geuka across all grammatical forms. This is the default meaning with 85 occurrences, including Moses turning to look right and left (Exodus 2:12) and military forces turning to flee (Judges 20:45). RELEASE AND MOVEMENT

en: and-he-turned, and-turned, turn | **es:** Y-se-volvieron, Y-se-volvió, Y-volvieron | **fr:** et-il-se-tourna, et-il-tourna, et-tourna | **de:** und-er-wandte, und-wandte, wenden Exod 7:23; Exod 10:6; Exod 16:10; Exod 32:15; Lev 19:4

2. Qal: face toward, be oriented (22×) Static orientation rather than dynamic turning — describes which direction something faces or is positioned toward. Arabic shifts to ڤ/ڤ (directed/facing) and Korean uses 향하는 (facing toward), distinguishing this from active motion. Used architecturally in Joshua's boundary descriptions ('the border faces toward...') and for the temple fixtures in 1 Kings 7:25. RELEASE AND MOVEMENT

en: facing, the-facing, turning | **es:** la-que-mira, las-que-miran, mira | **fr:** [פנים], face, faisant-face | **de:** Angesicht, der-facing, facing Josh 15:2; Josh 15:7; 1Kgs 7:25

3. Hifil: cause to turn (8×) Hifil causative stem: making something or someone turn, or turning something oneself. Arabic employs ڤ (they rotated/turned something), Korean 돌렸다 (caused to turn), showing the transitive causative force. Examples include Samson tying torches to foxes' tails and turning them loose (Judges 15:4) and the turning of hearts (1 Samuel 10:9). RELEASE AND MOVEMENT

en: and-turned, as-he-turned, has-turned- | **es:** cuando-volvió, ha-vuelto, quien-vuelva | **fr:** comme-il-se-tourna, et-tourna, se-tourner | **de:** und-wandte, wandte-sich, wenden Judg 15:4; 1Sam 10:9; Jer 46:5; Jer 46:21; Jer 47:3

4. Piel: prepare, clear a way (6×) Intensive Piel stem with specialized sense of clearing, preparing, or making ready — especially roads or spaces. Arabic renders with ڤ (prepare!) and ڤ (make room!), Korean 예비하라 (prepare!), Swahili -tayarisha (prepare/make ready). Famous in Isaiah 40:3 'prepare the way of the LORD' and Psalm 80:9 'you cleared ground for it (the vine)'. RELEASE AND MOVEMENT

en: You-cleared, and-he-will-clear-, clear | **es:** Limpiaste, Preparad, preparad | **fr:** avoir-prépara, et-se-tourner, se-tourner | **de:** du-cleared, habe-bereitet, und-wandte-sich Gen 24:31; Ps 80:9; Isa 40:3; Isa 57:14; Isa 62:10

5. Qal infinitive: turning of time (6×) Temporal use: the infinitive construct with preposition expressing 'at the turn of' or 'toward the turning of' evening, morning, or day. Arabic employs ڤ (at the approach of) and Spanish al acercarse/al amanecer (at the approach/at dawn), marking transitions between temporal periods. Found in Genesis 24:63 'at eventide' and Exodus 14:27 'at the morning watch'. GEOGRAPHY AND SPACE

en: at-the-turning-of, at-turn-of, at-turning-of | **es:** al-acercarse-, al-amanecer, al-amanecer-de | **fr:** se-tourner, vers-tournant-de, vers-turning-de- | **de:** bei-turning-von, bei-wenden-von, gegen- Gen 24:63; Exod 14:27; Deut 23:11; Judg 19:26; Ps 46:5

6. Qal: look, regard, give attention (3×) Extension to mental attention: turning one's gaze or focus toward someone, implying regard or consideration. Hindi uses देखा (saw) and ध्यान दिया (gave attention), Swahili -angalia (look at), showing the metaphorical shift from physical to perceptual turning. Only 3 clear instances: Exodus 2:12 (Moses looked this way and that), Psalm 102:17 (he regards the prayer), Haggai 1:9 (you looked for much). RELEASE AND MOVEMENT

en: Looking, and-he-turned, he-has-regarded | **es:** Esperabais, Se-volvió, Y-miró | **fr:** et-il-tourna, se-tourner, tourner | **de:** er-hat-regarded, und-er-wandte, wandte-sich Exod 2:12; Ps 102:17; Hag 1:9

7. Qal: decline, pass away (2×) Temporal or figurative declining, passing away, or waning. Notably, Arabic switches to ڤ (perished/vanished) and ڤ (inclined/declined) — different roots from the core 'turn' verb, indicating genuine polysemy recognized cross-linguistically. Describes the day declining (Jeremiah 6:4) and years passing as a tale (Psalm 90:9). RELEASE AND MOVEMENT

en: has-turned, pass-away | **es:** declina, declinaron | **fr:** se-tourner, tourner | **de:** pass-weg, wenden Ps 90:9; Jer 6:4

8. (1×) Single uncertain occurrence in Zephaniah 3:15 'he has turned away (judgment)' — possibly removal or reversal sense, but too isolated to characterize confidently. Arabic ha-apartado (has removed) suggests a take-away meaning distinct from spatial turning. RELEASE AND MOVEMENT

en: he-has-turned-away | **es:** ha-apartado | **fr:** se-tourner | **de:** wandte-sich Zeph 3:15

9. (1×) Anomalous single occurrence in Leviticus 14:36: 'they shall empty (the house)' before the priest examines for leprosy. Spanish y-vaciarán (they will empty), French et-ils-devra-vide (must empty). This may belong to a different root or represent a specialized Levitical technical term that became isolated from the core turning semantics. EMPTYING DEVASTATING

en: and-they-shall-empty | **es:** y-vaciarán | **fr:** et-ils-devra-vide | **de:** und-sie-soll-leer Lev 14:36

10. (1×) Single architectural term in 2 Chronicles 25:23 rendered 'the corner (gate)' — the place where a wall turns. German wenden, French [הכונה], showing the turning point where direction changes. May be substantival use of the participle: 'the turning place'. GEOG-

RAPHY AND SPACE
en: the-corner | **es:** la-Esquina | **fr:** [הכונה] | **de:** wenden 2Chr 25:23

פִּנָּה H6438 *Art / N-fp* (29×)

Corner, cornerstone, or chief; the angle of a structure, a foundation stone, or a leader of the people

The Hebrew pinnah denotes the physical corner or angle of a building, altar, city wall, or street. From this concrete sense springs the powerful image of the cornerstone (even pinnah), the chief foundation stone that anchors an entire structure – a metaphor Scripture applies both to God's creative work (Job 38:6) and to the Messiah whom the builders rejected (Psalm 118:22). In a further figurative leap, the 'corners of the people' (pinnot ha-am) designates chiefs or principal leaders, the human cornerstones holding a community together. Spanish piedra angular and English 'cornerstone' both capture this architectural-to-leadership trajectory.

1. corner or angle (22×) The physical corner or angle of a building, altar, city wall, roof, or street. Used 22 times across Exodus, Kings, Chronicles, Nehemiah, Ezekiel, and Proverbs to denote the spatial turning-point of a constructed object or urban feature. The Spanish esquina and French coin consistently render this concrete architectural sense. GEOGRAPHY AND SPACE
en: a-corner-of, corner, corner-of | **es:** esquina, esquina-de-, esquina-de-ella | **fr:** [הפנה], [הפנות], [פנה] | **de:** [הפנה], [הפנות], [פנה] Exod 27:2; Exod 38:2; 2Kgs 14:13; 2Chr 26:9; 2Chr 26:15

2. cornerstone or foundation stone (4×) The cornerstone or chief foundation stone (even pinnah), used both literally of architecture and metaphorically of God's creative and redemptive purposes. Job 38:6 asks who laid earth's cornerstone; Isaiah 28:16 promises a tested stone in Zion; Psalm 118:22 declares the rejected stone became the head corner – a passage the New Testament applies directly to Christ. Spanish piedra angular captures this dual register. GEOGRAPHY AND SPACE
en: a-cornerstone, corner, cornerstone-of | **es:** angular-de, piedra-angular, piedra-angular-de | **fr:** [פנת], coin, sa-angle-elle | **de:** [פנה], [פנת], [פנתה] Job 38:6; Isa 19:13; Isa 28:16; Zech 10:4

3. chief or leader (3×) A figurative extension where 'corners' denotes chiefs, leaders, or principal men of the community. In Judges 20:2 and 1 Samuel 14:38, pinnot ha-am ('corners of the people') identifies the ruling leaders around whom the nation is structured, much as cornerstones anchor a building. The Spanish jefes-de makes the metaphor explicit where English preserves the architectural image. GEOGRAPHY AND SPACE
en: corners-of | **es:** esquinas-de, jefes-de | **fr:** coins-de | **de:** Ecken-von Judg 20:2; 1Sam 14:38; 1Kgs 7:34

פְּנוּאֵל H6439 *Conj-w / N-proper-ms* (10×)

Penuel/Peniel ('face of God'); a place east of the Jordan and a personal name in Judah and Benjamin.

A proper noun meaning 'face of God,' appearing in two variant spellings: Peniel (פְּנִיאֵל, Gen 32:31) and Penuel (פְּנוּאֵל). The name is most famous as the site east of the Jordan where Jacob wrestled with the divine being and declared, 'I have seen God face to face' (Gen 32:30–31). Gideon later encountered hostility from the men of Penuel during his pursuit of the Midianites (Judg 8:8–9, 17), and Jeroboam fortified the city (1 Kgs 12:25). The name also belongs to two individuals in the Chronicler's genealogies (1 Chr 4:4; 8:25). The LXX rendering 'eidos theou' (form of God) in Genesis preserves the etymological meaning.

Penuel / Peniel (proper name) (10×) The proper name Penuel/Peniel (פְּנִיאֵל / פְּנוּאֵל), meaning 'face of God.' Primarily a place name for the site east of the Jordan near the Jabbok where Jacob wrestled with the divine being and named the spot 'for I have seen God face to face' (Gen 32:30–31). The town reappears in Gideon's campaign against Midian (Judg 8:8–9, 17) and as a city fortified by Jeroboam (1 Kgs 12:25). Two individuals also bear the name in 1 Chronicles (4:4; 8:25). Multilingual transliterations — Spanish 'Peniel/Penuel,' French 'Peniel/Penuel,' German 'Pniel/Pnuel' — preserve the theophoric element across traditions. PERSONAL NAMES
en: Peniel, Penuel, [ketiv] | **es:** (y-Penuel), Peniel, Penuel | **fr:** Penuel, Péniel, [ופנואל] | **de:** Penuel, Pniel, Pnuel Gen 32:30; Gen 32:31; Judg 8:8; Judg 8:9

פָּנֶה H6440 *Conj-w* (2127×)

face, presence, surface; also before (spatial/temporal)

Literally 'face,' this extremely common Hebrew noun extends to a remarkable range of meanings. It can denote the physical face of a person or animal, the surface of the ground, the presence of God (especially in the idiom 'before the LORD'), spatial position ('in front of'), and even temporal priority ('formerly'). Appearing over 2,000 times in the Hebrew Bible, its core meaning of 'face' radiates outward into spatial, temporal, and theological domains through natural metaphorical extension.

1. before, in the presence of (locative/relational) (1501×) Split from sense 127821. Criteria: Prepositional construction 'before the LORD' (liphnê YHWH), 'in front of,' 'in the presence of.' Theological and spatial preposition derived from the body-part noun.
en: before | **es:** ante, delante-de, delante-de- | **fr:** devant | **de:** vor, vor- Gen 27:7; Gen 43:14; Gen 47:18; Exod 6:30; Exod 8:20

2. face, countenance (body part) (369×) Split from sense 127821. Criteria: Literal face as physical feature: 'he fell on his face,' 'saw his face,' 'covered his face.' Direct reference to facial anatomy.
en: face-of, surface-of, the-face-of | **es:** el-rostro-de, faz-de, frente-a | **fr:** face-de, surface-de | **de:** Angesicht, Angesicht-von, surface-von Gen 31:2; Gen 31:5; Gen 33:10; Gen 44:26; Gen 50:1

3. face, countenance (187×) Spatial orientation or position, meaning 'before,' 'in front of,' or 'facing.' Cross-linguistic evidence shows consistent directional vocabulary (Spanish delante, French devant, Chinese 面前), distinguishing this physical-spatial sense from the theological presence sense. GEOGRAPHY AND SPACE
en: His-face, face, of-face | **es:** a-cara, cara, en-ella | **fr:** de-face, face, à-face | **de:** Angesicht, von-Angesicht, zu-Angesicht Gen 32:30; Exod 33:11; Lev 17:10

4. before, prior to (temporal) (52×) Split from sense 127850. Criteria: Temporal precedence meaning 'before' or 'formerly' (Arabic qabla/qadiman, Korean jeon-e, Swahili kabla/zamani), distinct from spatial 'in front of'
en: before-him, formerly | **es:** Antiguamente, antes, antes-de-él | **fr:** autrefois, devant-lui, face | **de:** Angesicht, formerly, frueher Exod 10:14; Deut 2:10; Deut 2:12; Deut 2:20; Deut 4:32

5. because of, on account of (14×) The surface or face of the ground, earth, or land. This extension from human face to terrestrial surface is reflected in translations that maintain the 'face of' construction (Arabic ; Swahili uso wa nchi) or shift to 'surface' terminology. GEOGRAPHY AND SPACE
en: and-because-of, and-from-before, and-from-face-of | **es:** a-causa-de, de-ante, de-delante-de | **fr:** de-devant, et-de-face-de, et-von-devant | **de:** und-von-Angesicht-von, und-von-vor, von-vor Exod 8:24; Exod 9:11; Exod 9:30; 2Kgs 9:14; 2Chr 32:7

6. surface, face of (4×) Temporal sense meaning 'before,' 'formerly,' or 'previous,' derived from the spatial metaphor of what stands before one. Translations use temporal adverbs (Spanish antes, French autrefois, German früher), marking the shift from space to time. GEOGRAPHY AND SPACE
en: and-twists, face-of-, its-surface | **es:** faz-de, faz-de-, su-faz | **fr:** face, face-de- | **de:** Angesicht, Angesicht-von-, Fläche- Gen 2:6; 2Kgs 25:19; Isa 24:1; Isa 28:25

9. literal physical face Split from sense 127850. Criteria: Anatomical sense using face vocabulary (Spanish rostro/cara, Arabic , Hindi चेहरा), referring to the physical face of a human or animal

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פְּנִימָה H6441 *Adv* (13×)

Inside, inward, within; a directional adverb denoting spatial interiority, especially of the temple.

Formed with the directional he suffix on panim ('face'), penimah

literally means 'faceward' from the perspective of one entering — that is, 'toward the inside' or 'within.' The word appears almost exclusively in architectural descriptions of sacred space, especially Solomon's temple (1 Kgs 6:18–30) and Ezekiel's visionary temple (Ezek 40:16; 41:3). Combined with the preposition min it means 'from within' (1 Kgs 6:19, 21), and with lamed it means 'to the inside' (Ezek 41:3; 2 Chr 29:16). Its association with the inner sanctum gives this otherwise mundane spatial term a sacral quality — to go penimah is to approach the holy of holies.

inside, inward (13×) A directional adverb meaning 'inside, inward, within,' built from panim ('face') with the locative he suffix — literally 'faceward' as seen from the entrance. Used predominantly in temple contexts: Solomon's temple interior (1 Kgs 6:18, 19, 21, 30) and Ezekiel's visionary temple (Ezek 40:16; 41:3). With preposition lamed it indicates motion toward the interior ('to inside,' 2 Chr 29:16, 18; Ezek 41:3); with min it denotes origin from within ('from inside,' 1 Kgs 6:19, 21). Also occurs in Leviticus 10:18 for the tabernacle interior and in Psalm 45:14 for the royal palace chambers. **INSIDE AND WITHIN**

en: for-within, from-within, inside | **es:** adentro, adentro-de, de-adentro | **fr:** [לפנימה], [מפנימה], [פנימה] | **de:** [לפנימה], [מפנימה], [פנימה] Lev 10:18; 1Kgs 6:18; 1Kgs 6:19; 1Kgs 6:21; 1Kgs 6:30

פְּנִימִי H6442 *Art / Adj-fp* (32×)

inner — an adjective describing the interior section of a building, especially the temple or its courts

Penimi is an adjective meaning 'inner' or 'interior,' derived from panim ('face, front') through the directional suffix -i. All 32 occurrences carry the definite article and describe architectural spaces, overwhelmingly in Ezekiel's temple vision (21 of 32 uses fall in Ezekiel 40-46). In Solomon's temple, it distinguishes the inner court from the outer (1 Kgs 6:27, 36; 7:12) and marks the innermost chambers where the ark rested. Ezekiel intensifies this usage, repeatedly specifying the inner court, inner gate, and inner rooms of his visionary temple as the reader is led through increasingly sacred zones. The spatial theology is unmistakable: 'inner' correlates with increasing holiness, moving from the outer courts accessible to all toward the penimith — the inner sanctum of God's dwelling. Spanish 'interior,' French 'interieur,' and German 'innerlich' all confirm the uniform spatial sense.

the inner (32×) An adjective denoting the interior portion of a sacred or royal building, always used with the definite article. In Solomon's temple it marks the inner court and chambers (1 Kgs 6:27, 36; 7:12, 50). In Ezekiel 40-46, it dominates the temple vision, specifying inner gates, inner courts, and inner rooms as spatial markers of increasing holiness. The word maps sacred architecture into concentric zones radiating inward toward God's presence. **INSIDE AND WITHIN**

en: the-inner | **es:** el-interior, interiores, la-interior | **fr:** intérieur, l'intérieur | **de:** [הפנימית], innerlich 1Kgs 6:27; 1Kgs 6:36; 1Kgs 7:12; 1Kgs 7:50; 1Chr 28:11

פְּנִינִים H6443 *Prep-m / N-mp* (7×)

precious stones, corals, or pearls; gems of great value used figuratively for wisdom and a worthy wife

A plural noun פְּנִינִים whose exact mineralogical referent remains debated — variously identified as corals (branching red sea-growth), pearls, or rubies. What is clear from every context is supreme value. The word appears almost exclusively in comparative statements: wisdom is 'more precious than peninim' (Prov 3:15; 8:11), a noble wife's worth 'far exceeds peninim' (Prov 31:10), and true wisdom cannot be purchased with them (Job 28:18). Lamentations uses them for their red color, comparing the ruddy complexion of Zion's nobles to these gems (Lam 4:7). Spanish más-que-perlas and French perle converge on the pearl identification.

precious stones (pearls, corals, jewels) (7×) Precious stones of exceptional value — possibly red corals, pearls, or rubies (the exact identification remains uncertain). The Arabic cognate fanan ('branch') supports the coral interpretation, while traditional Jewish commentary favored pearls. Nearly every occurrence is comparative: wisdom surpasses them in worth (Prov 3:15; 8:11), a noble wife's value exceeds them (Prov 31:10), and they cannot purchase true understanding (Job 28:18; Prov 20:15). Lamentations 4:7 uniquely references their reddish hue, comparing Zion's princes to peninim in complexion — evidence favoring the red coral identification. Spanish más-que-corales alongside más-que-perlas reflects the ongoing translation ambiguity. **GEMSTONES AND TARSHISH**

en: [ketiv], above-jewels, more-than-corals | **es:** [más-que-perlas], más-que-corales, más-que-perlas | **fr:** [מכנים], de-perle, perle | **de:** [(מכנים)], [[מכניים]], [מכנים] Job 28:18; Prov 3:15; Prov 8:11; Prov 20:15

פְּנִנָּה H6444 *N-proper-fs* (3×)

Peninnah, Elkanah's second wife, rival to Hannah

Peninnah was one of Elkanah's two wives, mentioned only in 1 Samuel 1. While Hannah remained childless, Peninnah had children and used this advantage to provoke and humiliate Hannah, especially during their annual trips to Shiloh for sacrifice. Her name possibly means 'pearl' or 'coral,' but her behavior contrasts sharply with any precious connotation. She represents the painful dynamics of polygamous households and serves as foil to Hannah's suffering and eventual triumph. After 1 Samuel 1, she disappears from the narrative, overshadowed by Hannah's miraculous conception of Samuel.

(3×) Personal name of Elkanah's wife and Hannah's rival. 1 Samuel 1:2 introduces the household: 'He had two wives. The name of one was Hannah, and the name of the other Peninnah (פְּנִנָּה). And Peninnah (וְלִפְנִנָּה) had children, but Hannah had no children.' Verse 4 notes Elkanah's sacrificial portions: 'to Peninnah (וְלִפְנִנָּה) his wife and to all her sons and daughters he gave portions.' Her role as the fertile wife who provoked the barren Hannah drives the narrative tension. The name may derive from 'pearl/coral.' Translations preserve: 'Peninnah,' Spanish 'Peniná,' French 'Peninna.' **PERSONAL NAMES**

en: Peninnah, to-Peninnah | **es:** Peniná, a-Peniná, para-Peniná | **fr:** Peninna, à-Peninna | **de:** Peninna, zu-Peninna 1Sam 1:2; 1Sam 1:4

פָּנַק H6445 *V-Piel-Prtcpl-ms* (1×)

One who pampers; someone who indulges or treats with excessive leniency

This Piel participle appears in Proverbs 29:21, warning that 'one who pampers his servant from youth will find him a son in the end'—though the meaning of the final word is disputed. The term describes indulging or treating with excessive softness, removing normal discipline or expectations. The proverb warns against blurring the master-servant boundary through over-indulgence. A servant raised without proper structure and expectations becomes presumptuous, expecting treatment as a son and heir rather than accepting his role. The word captures the problematic tendency to spare someone from necessary discipline, creating entitlement.

(1×) A Piel participle in Proverbs 29:21 describing someone who pampers or indulges a servant, treating him with excessive leniency from youth. The term suggests removing appropriate boundaries and discipline, allowing improper familiarity. The proverb warns that this approach backfires: the servant grows presumptuous, perhaps even expecting inheritance rights. The verb captures the problematic side of kindness—indulgence that undermines proper structure and creates entitlement rather than gratitude. **PLEASANTNESS AND DELIGHT**

en: one-who-pampers | **es:** El-que-mima | **fr:** מפנק | **de:** [מפנק] Prov 29:21

פַּס H6446 *Art / N-mp* (5×)

flat (of hand/foot); used in 'ketonet passim,' an ornamental long-sleeved tunic

A noun meaning the flat of the hand or sole of the foot, appearing exclusively in the construct phrase ketonet passim — the famous garment reaching to the palms and soles. Jacob gave such a tunic to Joseph (Gen 37:3, 23, 32), and Tamar wore one as a royal princess (2 Sam 13:18-19). The traditional rendering 'coat of many colors' follows the LXX, but the Hebrew points to an ankle-and-wrist-

length robe signifying special status. Multilingual glosses reflect the interpretive tradition: German 'bunt' (colorful), Spanish 'colores.'

(5×) The flat of the hand or sole of the foot, used exclusively in the phrase ketonet passim to describe a tunic extending to the extremities — a garment of distinction. Given by Jacob to Joseph as a mark of favor (Gen 37:3, 23, 32) and worn by virgin princesses (2 Sam 13:18-19). The widespread rendering 'many colors' (English, Spanish 'colores,' German 'bunt') reflects ancient versional tradition, but the Hebrew etymology points to length and coverage rather than coloration. **CLOTHING AND DRESS**

en: many-colors, the-many-colors | **es:** colores, los-colores, los-muchos-colores | **fr:** beaucoup-colors, le-beaucoup-colors | **de:** bunt, das-bunte, der-viele-colors Gen 37:3; Gen 37:23; Gen 37:32; 2Sam 13:18; 2Sam 13:19

פַּס H6447 *N-msd* (2×)

Palm of the hand (Daniel 5:5, 24, where the hand writes on the wall)

This Aramaic noun means the palm or flat of the hand. It appears only in Daniel 5, in the famous handwriting-on-the-wall scene. Verse 5 describes the palm of a hand appearing and writing on the palace wall, causing Belshazzar to turn pale. Verse 24 refers back to the same hand that was sent from God's presence.

(2×) The flat part or palm of the hand, used in the Aramaic construct 'palm of a hand.' The cross-linguistic evidence (Spanish 'la palma de,' French appears to bracket the Aramaic untranslated) confirms this anatomical meaning. Both Daniel references describe the supernatural hand that wrote Babylon's doom—one of Scripture's most dramatic moments, where this body-part term becomes the instrument of divine message. **GEOGRAPHY AND SPACE**

en: palm-of | **es:** la-palma-de | **fr:** [פַּס], [פַּסָּא] | **de:** [פַּס], [פַּסָּא] Dan 5:5; Dan 5:24

פָּסַג H6448 *V-Piel-Imp-mp* (1×)

Go through, pass between; traverse or carefully examine (uncertain derivation)

This imperative appears in Psalm 48:13, where worshipers are told to 'walk about Zion, go around her, number her towers, consider her ramparts, go through her palaces.' The final verb is textually uncertain—other suggestions include 'inspect' or 'consider carefully.' In context, it's part of a liturgical procession around Jerusalem, meditating on the city's defenses as evidence of God's protection. Whatever the precise nuance, it involves careful attention, possibly walking through or between structures to examine them thoroughly. The psalm invites not casual observation but deliberate contemplation of how God preserves His city.

(1×) An imperative verb in Psalm 48:13 (textually uncertain), apparently meaning 'go through' or 'pass between,' referring to Jerusalem's palaces. Part of a liturgical call to circumambulate and carefully observe Zion's fortifications, the term suggests deliberate traversing —walking between or through structures to examine them closely. The psalm invites worshipers to meditate on the city's strength as evidence of divine protection, and this verb contributes to that call for careful, contemplative observation. **CONSIDERING AND DISCERNING**

en: go-through | **es:** observen | **fr:** contempler | **de:** gehen-durch Ps 48:13

פִּסְגָּה H6449 *Art / N-proper-fs* (8×)

Pisgah — a mountain or ridge in Moab overlooking the Dead Sea, from which Moses viewed the Promised Land before his death.

Pisgah is a geographic name for a mountain or ridge in the territory of Moab, northeast of the Dead Sea, always appearing with the definite article (ha-Pisgah). It is best known as the summit from which Moses was commanded to view the land of Canaan before his death (Deut 3:27; 34:1). The name likely means 'the cleft' or 'the ridge,' describing a natural geological feature. Balaam also offered sacrifices there during his encounter with Balak (Num 23:14). Its lower slopes, called 'ashdoth ha-Pisgah' (the slopes of Pisgah), served as a geographic boundary marker (Deut 3:17; 4:49; Josh 12:3; 13:20).

(8×) A mountain ridge in Moab on the northeast shore of the Dead Sea, always used with the definite article. The 'top of Pisgah' (rosh ha-Pisgah) is a lookout point: Moses viewed the Promised Land from there before dying (Deut 3:27; 34:1), and Balak brought Balaam there to curse Israel (Num 23:14). The 'slopes of Pisgah' (ashdoth ha-Pisgah) appear as boundary markers in territorial descriptions (Deut 3:17; 4:49; Josh 12:3; 13:20). The name probably derives from a root meaning 'to cleave' or 'to split,' describing the terrain. English, Spanish, and French all transliterate as 'Pisgah/Pisga,' while the LXX renders it variously as Phasga and 'the hewn place' (to laxeuton), interpreting the etymology. **PERSONAL NAMES**

en: the-Pisgah | **es:** Pisga, Pisgá, el-Pisga | **fr:** le-Pisgah | **de:** der-Pisga Num 21:20; Num 23:14; Deut 3:17; Deut 3:27; Deut 4:49

אֲפַס דַּמִּים H6450 *Prep* (1×)

In Pas-dammim: at a place name meaning 'boundary of blood' or 'portion of blood' in Judah

This place name appears in 1 Chronicles 11:13, identifying where one of David's mighty men performed a famous act of valor, defending a barley field against the Philistines. The parallel account in 1 Samuel 17:1 gives a slightly different form (Ephes-dammim). The name likely means 'boundary of blood' or 'portion of blood,' perhaps commemorating a battle. Located in western Judah between Azekah and Socoh, about 16 miles southwest of Jerusalem, it was in the border region where Philistine and Israelite territories met—hence frequent conflicts and a name referencing bloodshed.

(1×) A place name in 1 Chronicles 11:13, identifying a battle site in western Judah where one of David's elite warriors defended a field against Philistine raiders. The name, meaning approximately 'boundary of blood,' reflects the region's violent history as a contested border zone between Israelite and Philistine territories. Located near Socoh and Azekah, Pas-dammim witnessed multiple conflicts, its name preserving the memory of bloodshed in this frontier region. **PERSONAL NAMES**

en: in-Pas-Dammim | **es:** en-Pas-Damim | **fr:** [בְּפַס דַּמִּים] | **de:** [בְּפַס דַּמִּים] 1Chr 11:13

פִּסָּה H6451 *N-fsc* (1×)

An abundance, a handful; plenty or sufficient amount (textually uncertain)

This word appears in Psalm 72:16, in a vision of abundance during the ideal king's reign: 'an abundance of grain in the land.' The Hebrew is textually difficult—some scholars suggest reading a different word entirely (such as 'plenty' from another root). Whatever the precise term, the image is clear: grain so plentiful that even on mountaintops there's abundance. This isn't ordinary agricultural yield but miraculous, Eden-like fertility where even marginal land produces bountifully. The term captures the overflowing nature of blessing under righteous rule—not mere sufficiency but superabundance.

(1×) A textually uncertain term in Psalm 72:16, apparently meaning 'abundance' or 'handful,' referring to grain during the messianic king's reign. The phrase envisions such agricultural bounty that even mountaintops—normally unsuitable for grain—produce abundantly. Whether the specific word means a literal handful or symbolic abundance, the context makes clear it represents extraordinary fertility, the curse of Genesis 3 reversed under righteous rule. **GEOGRAPHY AND SPACE**

en: an-abundance-of- | **es:** puñado-de | **fr:** abondance | **de:** ein-Überfluss-von- Ps 72:16

פָּסַח H6452a *V-Qal-Perf-3ms* (4×)

to pass over, skip over; to spring over and spare, particularly in the Passover event

The verb giving the Passover its name—to pass over or skip over,

sparing those beneath the marked doorposts. Exodus 12 records God's promise three times: 'I will pass over you' (12:13), 'the Lord will pass over the door' (12:23), and explains that 'the Lord passed over the houses' of Israel while striking Egypt (12:27). Isaiah extends the imagery: God will 'pass over' and protect Jerusalem like birds hovering over their young (31:5). The verb captures divine discrimination—selectively sparing the covenant people while executing judgment on Egypt. This 'passing over' became the central salvation event memorialized annually, giving its name to Israel's defining festival.

(4×) To pass over and spare, especially in the Passover deliverance. Exodus 12:13, 23, 27 narrate God's promise and fulfillment: passing over Israelite houses marked with blood while striking Egyptian firstborn. Isaiah 31:5 applies the imagery to Jerusalem's protection. All four uses describe divine selective sparing—God 'passing over' to protect His people while judging their oppressors, the foundational Passover act. **DEPARTING AND PASSING**

en: and-I-will-pass-over, and-will-pass-over, passed-over | **es:** pasando, pasó, y-pasará | **fr:** [פסח], et—passer-au-dessus, et-Je—passer-au-dessus | **de:** [פסח], ging-hindurch-ueber, und-ich-wird-durchgehen-ueber Exod 12:13; Exod 12:23; Exod 12:27; Isa 31:5

פָּסַח H6452b *Conj-w / V-Piel-ConsecImperf-3mp* (4×)

limp, hobble, or go lame (physically disabled through injury or birth defect)

This verb captures both the onset of physical lameness (becoming lame through injury) and the ongoing action of limping. The Niph'al in 2 Sam 4:4 describes how Mephibosheth fell and became permanently lame. The Pi'el in 1 Kgs 18:26 depicts the limping dance of Baal's prophets around the altar, while 1 Kgs 18:21 uses a participial form to describe wavering or hobbling metaphorically between two opinions. The multilingual evidence consistently supports physical disability and impaired gait.

(4×) The word appears in both literal contexts (Mephibosheth's injury-induced lameness in 2 Sam 4:4) and metaphorical ones (limping between two opinions in 1 Kgs 18:21). The dance of Baal's prophets in 1 Kgs 18:26 may be literal limping as part of a ritual. Spanish cojeáis/cojeó (hobble, limp) and French boitant (limping) confirm the physical disability sense across contexts. **LAME CRIPPLED**

en: and-became-lame, and-the-lame, and-they-limped | **es:** cojeáis, y-cojeó, y-los-cojos | **fr:** boitant, et-devint-lame, et-ils-limped | **de:** limping, und-became-lame, und-der-lame 2Sam 4:4; 2Sam 5:6; 1Kgs 18:21; 1Kgs 18:26

פֶּסַח H6453 *Prep-l* (49×)

Passover: the annual festival commemorating Israel's deliverance from Egypt, or the sacrificial lamb offered at it

One of the most theologically charged words in the Hebrew Bible, pesach designates both the festival and the offering at its heart. Rooted in God's 'passing over' the Israelite households on the night of the tenth plague (Exod 12:13,27), the term came to encompass the entire week of celebration, the specific evening ceremony, and the lamb itself. The Spanish 'Pascua' and French 'Pâque' preserve the ancient name's journey through Greek (pascha) into the languages of Christendom, where it merged with the Easter celebration. In Chronicles, the word narrows to mean the sacrificial animals distributed by the thousands for communal slaughter.

1. Passover (festival) (45×) The Passover festival as a whole, commemorating Israel's exodus from Egypt and observed annually on the fourteenth of Nisan. This dominant sense (45 of 49 occurrences) spans the institution narrative in Exodus 12, the wilderness observance in Numbers 9, and the great reforms under Josiah (2 Kgs 23:21-23). Translations uniformly render it as a proper-noun festival name: 'Passover' (eng), 'Pascua' (spa), 'Pâque' (fra), 'Passah' (deu), reflecting how deeply the Hebrew term embedded itself in global vocabulary. **PASSOVER FESTIVAL**

en: Passover, the-Passover | **es:** Pascua, Pésaj, el-Pésaj | **fr:** Pâque, la-Pâque, le-Passover | **de:** Passover, das-Passah, der-Passover Exod 12:11; Exod 12:21; Exod 12:27; Exod 12:43; Exod 12:48

2. Passover offering/lamb (4×) The sacrificial animal — a lamb or young goat — slaughtered for the Passover meal, a metonymic extension from the festival to its central offering. This sense emerges clearly in 2 Chr 30:17 and 35:7-9, where Levites slaughter 'the pesachim' (plural) by the thousands and leaders distribute flocks for the purpose. Spanish 'las pascuas' and English 'Passover-offerings' both capture this concrete, countable sense distinct from the abstract festival. **PASSOVER FESTIVAL**

en: for-the-Passover-offerings, the-Pesach-lambs | **es:** las-pascuas, para-los-pesaj | **fr:** Pâque | **de:** Passah 2Chr 30:17; 2Chr 35:7; 2Chr 35:8; 2Chr 35:9

פָּסֵחַ H6454 *N-proper-ms* (4×)

Paseah (personal name meaning 'limper' or 'lame one')

A personal name borne by three different men in post-exilic Israel. The name derives from the root meaning 'to limp' and likely signifies physical disability. One Paseah appears in Judah's genealogy (1 Chr 4:12), another headed a post-exilic family that returned from Babylon (Ezra 2:49; Neh 7:51), and a third was the father of a wall-builder during Nehemiah's restoration project (Neh 3:6). The Septuagint renders the name variously, reflecting uncertainty about its pronunciation and meaning.

(4×) Though the domain assignment suggests 'Festivals' (perhaps confusing this with פֶּסַח 'Passover'), the glosses clearly identify this as a personal name (Paseah, Paseach). English, Spanish, and French transliterations consistently treat it as a proper name. The three individuals are distinct persons sharing the same name across different generations and contexts. **PASSOVER FESTIVAL**

en: Pase'ach, Paseach, Paseah | **es:** Pasea, Paseaj | **fr:** Pâque | **de:** Passah, [פסח] 1Chr 4:12; Ezra 2:49; Neh 3:6; Neh 7:51

פִּסֵּחַ H6455 *Adj-ms* (13×)

Lame; physically disabled in the feet or legs, unable to walk properly — a disqualifying blemish for sacrifice and service.

Describes a person or animal that cannot walk normally due to injury or congenital deformity of the legs or feet. Frequently paired with 'blind' (עִוֵּר) to represent the full spectrum of physical disability — a pairing reflected consistently across translations (Spanish cojo/ciego, English lame/blind). In priestly law it disqualifies both the officiant (Lev 21:18) and the sacrificial animal (Deut 15:21). Yet the prophets transform this image into one of hope: in Jeremiah 31:8 God gathers the lame alongside the blind, and Isaiah 35:6 promises 'the lame shall leap like a deer.' Job 29:15 captures the ideal of compassion — 'I was feet to the lame.'

lame (13×) Physically unable to walk properly due to injury or deformity in the legs or feet. The consistent pairing with עִוֵּר ('blind') across Hebrew poetry and law — mirrored by Spanish cojo/ciego and French boiteux/aveugle — marks this as the primary biblical shorthand for bodily impairment. Applied to persons (2 Sam 9:13, 'lame in both feet') and to sacrificial animals (Deut 15:21). The prophetic reversal in Isaiah 35:6 and Jeremiah 31:8 transforms lameness from disqualification into an emblem of eschatological restoration. **LAME CRIPPLED**

en: and-lame, for-the-lame, from-a-lame-man | **es:** cojo, cojo-de, cojos | **fr:** [ופסח], [פסח], [פסחים] | **de:** [הפסח], [ופסח], [לפסח] Lev 21:18; Deut 15:21; 2Sam 5:8; 2Sam 9:13

פָּסִיל H6456 *Conj-w / N-mpc / 3mp* (24×)

Carved images, graven idols – objects hewn from wood, stone, or metal for false worship

Plural noun denoting carved or graven images fashioned for idolatrous worship. Deuteronomy commands Israel to burn them (Deut 7:5, 25) and hew them down (12:3). Isaiah mocks Babylon's shattered idols (Isa 21:9) and their impotence compared with the living God (10:10), while Hosea laments Israel burning incense to carved images (Hos 11:2). In the Judges narrative they appear near Gilgal (Judg 3:19, 26), a site ironically associated with covenant renewal. Spanish 'idolos' and French 'images taillees' preserve the core sense

of something physically shaped by human hands yet vainly venerated as divine.

carved image or idol (24×) Carved or graven images used in idolatrous worship, fashioned from wood (Deut 7:5, 25), stone (Isa 21:9), or metal overlaid with silver (Isa 30:22). Deuteronomy prescribes their destruction (7:5, 25; 12:3), the prophets condemn devotion to them (Hos 11:2; Mic 5:13), and Josiah's reform targeted them (2 Chr 34:3-7). Spanish 'idolos,' French 'images taillees,' and German 'Gotzenbild' emphasize their hand-crafted materiality. **IDOLS AND IMAGES**

en: and-carved-images-of, and-the-carved-images, and-the-images | **es:** Las-imágenes-de, a-los-ídolos, con-sus-ídolos | **fr:** [הפסילים], [ולפסלים], carved-images-de | **de:** Goetzenbild, [בפסליהם], [ולפסלים] Deut 7:5; Deut 7:25; Deut 12:3; Judg 3:19; Judg 3:26

פָּסָךְ H6457 *N-proper-ms* (1×)

Pasakh: an Asherite, son of Japhlet in tribal genealogy

Pasakh appears in 1 Chronicles 7:33 in the genealogy of Asher, identified as one of Japhlet's sons. These tribal genealogies served multiple purposes: establishing inheritance rights, maintaining tribal identity, and preserving historical memory even when political structures changed. Though Pasakh himself plays no narrative role, his inclusion ensures that his family line remained documented among Asher's descendants. For post-exilic readers, these genealogies affirmed continuity—the tribes hadn't been lost, their family structures persisted, and Israel's identity as twelve tribes remained intact.

(1×) A personal name in 1 Chronicles 7:33, identifying a descendant of Asher through the line of Japhlet. Pasakh represents one link in Asher's tribal genealogy, preserved in the Chronicles' comprehensive documentation of Israel's family structures. Though he performs no actions in the biblical narrative, his inclusion maintains the record of Asherite families, part of the Chronicler's project of affirming tribal continuity and legitimacy across generations. **PERSONAL NAMES**

en: Pasakh | **es:** Pasac | **fr:** [פסך] | **de:** [פסך] 1Chr 7:33

פָּסַל H6458 *Conj-w / V-Qal-ConsecImperf-1cs* (6×)

To hew or carve into shape; of cutting stone tablets, building stones, or sculpting an idol

A verb meaning to hew, carve, or chisel stone or wood into a particular form. Most memorably, God commands Moses to hew two stone tablets for the renewed covenant (Exod 34:1, 4; Deut 10:1, 3) — an act of sacred craftsmanship restoring what was broken. The same root describes quarrying building stones for the Temple (1 Kgs 5:18) and, in a bitter irony, the carving of an idol by human hands (Hab 2:18). The verb thus spans the spectrum from holy commission to futile idolatry, united by the physical act of shaping resistant material.

hew, carve into shape (6×) To hew or carve stone or wood into a desired shape, used in the Qal stem. The primary context is Moses cutting replacement stone tablets at God's command (Exod 34:1, 4; Deut 10:1, 3), while 1 Kgs 5:18 extends it to quarrying building stones for Solomon's Temple. Habakkuk 2:18 applies it to the shaping of an idol, using the cognate accusative with pesel. Spanish labra ('carve, chisel') and German schneiden ('cut') both reflect the hands-on craftsmanship implied. The word always denotes deliberate, skilled shaping of hard material. **ENGRAVING AND INSCRIBING**

en: and-I-carved, and-he-cut, and-they-shaped | **es:** Labra, Y-labró, labra | **fr:** carve, couper-, et-il-couper | **de:** [פסלו], carve, schneiden- Exod 34:1; Exod 34:4; Deut 10:1; Deut 10:3; 1Kgs 5:18

פֶּסֶל H6459 *N-msc / 3mp* (30×)

carved image, graven idol — a hewn figure of wood, stone, or metal used in idolatrous worship

Pesel is the standard term for a carved or graven image, appearing 30 times and bearing a consistently negative charge throughout Scripture. The word enters the canon in the second commandment itself — 'you shall not make for yourself a pesel' (Exod 20:4; Deut 5:8) — setting the theological tone for every subsequent occurrence. Deuteronomy reinforces the prohibition in its covenant curses (Deut 27:15), and the Judges narrative of Micah's household shrine shows how quickly the prohibition was violated: Micah's mother commissions a pesel from silver, and the Danites steal it for their tribal sanctuary (Judg 17-18). The prophets, especially Isaiah, deploy the word with withering irony: a craftsman plants a tree, burns half for warmth, cooks dinner over the coals, and carves the rest into a god to worship (Isa 44:9-17). Nahum and Habakkuk pronounce doom on pesel-makers. French 'image taillee' and German 'Goetzenbild' preserve the carved-idol nuance.

carved image, idol (30×) A physical image carved from wood, stone, or cast from metal, serving as an object of illicit worship. Prohibited in the Decalogue (Exod 20:4; Deut 5:8) and covenant curses (Deut 27:15). The Micah narrative illustrates domestic idol-making and its theft by the Danites (Judg 17:3-4; 18:14-31). Isaiah's workshop satire shows a single log split between fuel and deity (Isa 40:19-20; 44:9-17). Jeremiah indicts goldsmiths shamed by their pesel (Jer 10:14; 51:17). **IDOLS AND IMAGES**

en: a-carved-image, an-idol, and-carved-image | **es:** e-imagen, e-imagen-tallada, imagen | **fr:** carved-image, carved-image-de, de-image-taillée | **de:** Goetze, Goetzenbild, [פסל] Exod 20:4; Lev 26:1; Deut 4:16; Deut 4:23; Deut 4:25

פְּסַנְטֵרִין H6460 *N-ms* (4×)

psaltery, harp (triangular stringed instrument borrowed from Greek ψαλτήριον)

A musical instrument mentioned exclusively in Daniel's account of Nebuchadnezzar's orchestral ensemble. This is a Greek loanword (psalterion) that entered Aramaic during the exilic period, designating a triangular stringed instrument similar to a harp or lyre. Daniel 3 repeats the instrument four times as part of the royal orchestra's lineup that signals when subjects must bow before the golden image. The word's Greek origin reflects the cultural interchange of the Babylonian exile.

(4×) All four occurrences appear in Dan 3:5, 7, 10, 15 within the repeated formula listing Nebuchadnezzar's orchestra. English 'harp,' Spanish 'salterio,' and French 'harpe' all identify it as a stringed instrument. The slight spelling variation (פְּסַנְטֵרִין vs. פְּסַנְתֵּרִין) reflects typical Aramaic orthographic flexibility for foreign loanwords. **LYRE HARP INSTRUMENT**

en: harp | **es:** el-salterio | **fr:** harpe | **de:** [פסנטרין], [פסנתרין] Dan 3:5; Dan 3:7; Dan 3:10; Dan 3:15

פָּסַס H6461 *V-Qal-Perf-3cp* (1×)

Have vanished, disappeared; ceased to exist or be found

This verb appears in Psalm 12:1, in a lament that 'the faithful have vanished from among mankind.' The term describes complete disappearance—not just becoming rare but seeming to have ceased to exist. It's stronger than declining in number; it suggests dissolution, as if the category itself has been erased. The psalmist expresses existential loneliness: looking around and finding no one godly, no one trustworthy. Whether literal depopulation or hyperbolic despair, the verb captures the horror of finding oneself alone in one's commitment, the godly having apparently vanished from the earth.

(1×) A Qal perfect verb in Psalm 12:1 describing the faithful as having vanished or disappeared from among humanity. The term conveys more than numerical decline—it suggests complete disappearance, as if the godly have been dissolved or erased from existence. The psalmist's lament uses this strong verb to express his sense of isolation: scanning his world and finding no one who shares commitment to covenant faithfulness, as if all the faithful had simply vanished. **LOSS AND DESTRUCTION**

en: have-vanished | **es:** desaparecieron | **fr:** fondre | **de:** haben-vanished Ps 12:1

פִּסְפָּה H6462 *Conj-w / N-proper-ms* (1×)

Pispah: an Asherite, son of Jether in tribal genealogy

Pispah appears in 1 Chronicles 7:38 in the genealogy of Asher,

listed as one of Jether's sons. Like many names in these genealogical sections, Pispah has no narrative associated with him—he exists in Scripture purely as a link in the chain of Asherite families. The Chronicler's inclusion of such names served to document the complete tribal structure, ensuring that every recognized family line was accounted for. For the post-exilic community, these comprehensive lists affirmed that Israel's tribal identity remained intact despite the disruptions of conquest and exile.

(1×) A personal name in 1 Chronicles 7:38, identifying a descendant of Asher through Jether's line. Pispah has no individual narrative but serves as one entry in the Chronicler's systematic documentation of tribal genealogies. His inclusion helps establish the completeness of Asher's family records, part of the larger project of demonstrating continuity and legitimacy for all of Israel's tribes despite the exile and dispersion. **PERSONAL NAMES**

en: and-Pispah | **es:** y-Pispa | **fr:** [וּפִסְפָּה] | **de:** [וּפִסְפָּה] 1Chr 7:38

פָּעָה H6463 *V-Qal-Imperf-1cs* (1×)

I will groan; utter sounds of labor or distress (onomatopoetic)

This verb appears in Isaiah 42:14, where God declares 'I will groan like a woman in labor.' It's an onomatopoetic word, capturing the involuntary sounds of intense effort or distress. In this remarkable passage, God uses the imagery of childbirth to describe His coming intervention—He has been silent and restrained for a long time, but now He will 'gasp and pant' as He brings forth deliverance. The groaning isn't weakness but the sound of powerful exertion, the straining necessary to birth something new. It humanizes God while emphasizing the costly, effortful nature of salvation.

(1×) A verb in Isaiah 42:14 where God says 'I will groan like a woman in labor,' using childbirth imagery to describe His coming intervention on Israel's behalf. The onomatopoetic term captures involuntary sounds of intense effort, not weakness but powerful exertion. After long restraint, God will 'gasp and pant'—spending Himself in the work of delivering His people. The groaning expresses the costly, effortful nature of bringing forth salvation, comparing divine intervention to labor pains. **AUTO-DETECTED COMMUNITY 2423 WITH 6 SENSES**

en: I-will-groan | **es:** gemiré | **fr:** [אֶפְעֶה] | **de:** [אֶפְעֶה] Isa 42:14

פָּעוּ H6464 *N-proper-fs* (2×)

Pau/Pai, a city in Edom, royal residence of King Hadar (Genesis 36:39; 1 Chronicles 1:50)

Pau (also spelled Pai) was a city in Edom that served as the royal residence of King Hadar. The name appears with spelling variation between Genesis (Pau) and Chronicles (Pai), reflecting textual traditions. The Septuagint renders it as Phogor (Genesis) and Phaona (Chronicles). Its precise location is unknown, but it was significant enough to be named as a royal capital.

(2×) A place name designating an Edomite royal city, appearing with variant spellings across biblical books. The multilingual glosses preserve both forms: Spanish 'Pau/Pai,' French 'Pau.' This toponymic variation is common in biblical genealogies and king lists, where oral traditions and textual transmission produced legitimate variant forms of the same place name. **PERSONAL NAMES**

en: Pa'i, Pau | **es:** Pai, Pau | **fr:** Pau, [פַּע] | **de:** [פַּע], war-Pau Gen 36:39; 1Chr 1:50

פְּעוֹר H6465 *N-proper-fs* (5×)

Peor — a mountain in Moab and the deity associated with its cult site

A proper noun with two referents: a mountain in Moab overlooking the wasteland, where Balak brought Balaam for his final oracle (Num 23:28), and the deity worshiped at that site, whose cult ensnared Israel in apostasy at Shittim (Num 25:18; 31:16). The 'incident of Peor' became a byword for idolatrous seduction, recalled as late as Joshua 22:17 as a warning against unfaithfulness. The name is likely related to a root meaning 'to open wide.'

(5×) A mountain in Moab and its associated deity. As a geographic name, it designates the height where Balaam delivered his oracle overlooking the desert (Num 23:28). As a divine name, it refers to the Moabite/Midianite god whose worship led to Israel's catastrophic apostasy (Num 25:18; 31:16), an event recalled as a cautionary precedent (Josh 22:17). Transliterations are uniform across languages — 'Peor' in English, Spanish, French, and German — reflecting its well-known place in biblical narrative. **BAAL PEOR CULT**

en: Peor, the-Peor | **es:** Peor, el-Peor | **fr:** Peor, le-Peor | **de:** Peor, der-Peor Num 23:28; Num 25:18; Num 31:16; Josh 22:17

פָּעַל H6466 *Conj-w / V-Qal-Prtcpl-mpc* (56×)

To do, make, work; the poetic verb for purposeful action, deeds, and craftsmanship — the elevated synonym of 'asah.

Pa'al is the poet's verb for doing. Where 'asah is the everyday Hebrew word for 'make' or 'do,' pa'al belongs to elevated speech — the Song of Moses, the oracles of Balaam, the wisdom debates of Job. Its 56 occurrences cluster overwhelmingly in poetry and prophecy, making it a stylistic marker as much as a semantic one. The Arabic cognate fa'ala confirms the core meaning ('to do, act'), and the participial form po'ale ('workers of') has become virtually a fixed phrase in the Psalms: 'workers of iniquity' (po'ale aven) appears like a refrain in Psalms 5:5, 6:8, 14:4, and beyond. Spanish obrar ('to work, act morally') and French faire ('to do') capture different aspects: obrar carries the ethical weight of deeds judged, while faire stays closer to the neutral performative sense. In a handful of passages the verb shifts from doing to making — God as the one who 'fashions' or 'creates' (Job 36:3) — though this creative sense never fully separates from the broader notion of purposeful action.

1. doer or worker of (24×) One who does or works — the substantival participle used as a noun, appearing 24 times, overwhelmingly in the fixed phrase po'ale aven ('workers of iniquity'). This construction dominates the Psalms as a designation for the wicked: 'the boastful shall not stand before your eyes; you hate all workers of iniquity' (Ps 5:5), 'depart from me, all you workers of evil' (Ps 6:8). Job uses the same form for moral agents: 'he walks with workers of iniquity and goes in company with wicked men' (Job 34:8). Spanish hacedores de ('doers of') and French faire ('to do') treat these as agent nouns, while German sometimes simply renders the Hebrew form in brackets, reflecting the difficulty of a single-word equivalent. The participial form has effectively lexicalized as a noun meaning 'practitioner' or 'doer.' **GEOGRAPHY AND SPACE**

en: doers-of, for-workers-of, of-workers | **es:** hacedores-de, hacedores-de-, los-que-obran | **fr:** faire, à-faire | **de:** [לְפֹעֲלֵי], [פֹּעֲלֵי], der-workers-von Job 31:3; Job 34:8; Job 34:22; Ps 5:5; Ps 6:8

2. to do or perform (23×) To do, perform, or carry out an action — the general verbal sense at 23 occurrences, covering moral conduct, divine action, and human deeds. In Numbers 23:23 Balaam declares 'what God has done!' (ma pa'al El), and Deuteronomy 32:27 warns lest enemies say 'our hand has done this.' Job's dialogues repeatedly use the verb for divine action whose meaning is inscrutable (Job 11:8, 22:17, 33:29). Spanish obrar and el que obra ('the one who acts') select vocabulary that carries ethical weight — doing as moral performance. Korean haenghada and Arabic fa'ala both confirm the general-action sense without the specialized 'create/fashion' nuance of sense 3. The distinction from sense 1 is grammatical: here the finite verb describes the act itself, not the agent. **DOING AND MAKING**

en: I-have-done, You-have-done, You-have-worked | **es:** el-que-obra, ha-hecho?, hace- | **fr:** a-fait, faire, fit | **de:** [יִפְעַל], [פָּעַל], [פָּעֲלוּ] Num 23:23; Deut 32:27; Job 11:8; Job 22:17; Job 33:29

3. to make or fashion (8×) To make, fashion, or create — 8 occurrences where the verb takes on a creative or constructive meaning, often with God as subject. Exodus 15:17 celebrates the sanctuary that 'your hands, O Lord, have made' (pa'alu); Job 36:3 declares 'I will ascribe righteousness to my Maker' (lefo'ali); and Psalm 7:13-15 describes God as one who 'fashions' weapons of judgment. Spanish hacer/preparar, Arabic sana'a ('to make/fashion'), and Korean mandeulda ('to create') all shift to manufacturing vocabulary, distinguishing this from the moral-conduct sense of pa'al. The Maker/Creator usage in Job (7:20, 36:3) elevates the verb to near-divine status, paralleling 'asah in creation contexts. **DOING AND**

MAKING
en: You-made, and-to-my-Maker, and-works-it | **es:** hace, hará, haré | **fr:** Tu-fit, et-faire, et-faire-moi | **de:** Du-machte, [אפעל], [ויפעלהו] Exod 15:17; Job 7:20; Job 36:3; Ps 7:13; Ps 7:15

4. (1×) Uncertain or transitional usage — a single occurrence at Isaiah 44:12, where the smith 'works' (ufa'al) iron with tongs over the coals. The multilingual evidence is minimal (Spanish y trabaja, 'and works'; French et faire), and the context is artisanal labor that could fit either sense 2 (performing an action) or sense 3 (fashioning something). The verse's focus on metalworking craftsmanship might edge it toward sense 3, but the gloss evidence does not decisively separate it from the general performative meaning. DOING AND MAKING
en: and-works | **es:** y-trabaja | **fr:** et-faire | **de:** [ופעל] Isa 44:12

פֹּעַל H6467 *N-msc / 3ms* (38×)

Deed, work, act; rarely wages or recompense for labor

A poetic noun for action and its results, nearly synonymous with the more common 'ma'aseh' but concentrated in elevated discourse – Deuteronomy's Song of Moses, the Psalms, Isaiah, and Job. When Moses declares 'His work is perfect' (Deut 32:4), the word celebrates divine activity; when Ruth receives Boaz's blessing 'May the LORD repay your work' (Ruth 2:12), it denotes human moral conduct deserving reward. The root p-'-l carries an inherent connection to labor and wages, and in two passages (Job 7:2; Jer 22:13) the noun itself slides from 'work done' to 'wages owed' – a metonymic shift from action to compensation. Spanish moves between 'obra' (work) and 'salario' (wages); German 'Tat/Taten' (deed/deeds) stays closer to the action pole.

1. deed, work, act (35×) The dominant sense: a deed or act performed by God or humans, subject to moral evaluation. Deuteronomy 32:4 celebrates God's 'work' as perfect; Psalm 44:1 recalls ancestral testimony of divine 'work'; Ruth 2:12 applies it to human courageous conduct. Spanish 'obra,' French 'oeuvre,' and German 'Tat' center on purposeful action and its enduring results. GEOGRAPHY AND SPACE
en: His-work, Your-work, a-work | **es:** es-su-obra, la-obra-de, obra | **fr:** actes, comme-son-œuvre-lui, et-œuvre | **de:** Tat, Taten, [כפעלו] Deut 32:4; Deut 33:11; Ruth 2:12; 2Sam 23:20; 1Chr 11:22

2. wages, recompense (2×) A metonymic extension from work done to compensation owed: wages or recompense. Job 7:2 compares the sufferer to a hireling who 'waits for his wages'; Jeremiah 22:13 denounces the king who withholds a neighbor's pay. Spanish 'salario' signals the economic register, a shift from the moral-evaluative 'obra' of sense 1. GEOGRAPHY AND SPACE
en: and-wage-his, his-wages | **es:** su-salario., y-salario-de-él | **fr:** et-œuvre, son-œuvre-lui | **de:** [פעלו], und-Tat Job 7:2; Jer 22:13

3. (1×) A single uncertain occurrence in Proverbs 21:6 in connection with 'getting treasures by a lying tongue.' The sense may shade toward ill-gotten gain or the product of deceitful effort, though lexicons leave the precise meaning open. Spanish 'adquisicion' and English 'getting' attempt a processual-resultative rendering distinct from both 'deed' and 'wages.' GEOGRAPHY AND SPACE
en: getting | **es:** La-adquisición-de | **fr:** œuvre | **de:** [פעל] Prov 21:6

פְּעֻלָּה H6468 *N-fpc* (14×)

Work, deed; wages, reward, recompense — the labor itself or the payment it earns.

A noun that holds together both the work and its wages — the deed and what it deserves. Isaiah 40:10 proclaims that the LORD comes with His reward (pe'ullah) before Him, while Leviticus 19:13 commands that a laborer's wages not be withheld overnight. The word naturally spans from concrete labor to divine recompense: Psalm 28:5 speaks of God repaying the wicked according to their 'works,' and 2 Chronicles 15:7 encourages that 'your work shall be rewarded.' French 'rétribution' and Spanish 'salario' capture the wages side, while 'oeuvre' and 'obra' cover the deed itself — together mapping the full semantic range.

1. wages, reward, recompense (9×) Wages, reward, or recompense — the payment received for labor or the retribution due for one's deeds. Leviticus 19:13 uses it concretely for a hired worker's wages that must not be held back. Isaiah 40:10 and 62:11 employ it for divine reward, with God's pe'ullah coming before Him like spoils of victory. Psalm 109:20 turns it to retribution against enemies. French 'rétribution' and Spanish 'salario' consistently render this compensatory sense. The word carries a strong note of earned outcome — what is justly owed. GEOGRAPHY AND SPACE
en: and-His-recompense, and-my-reward, his-payment | **es:** Su-salario, el-salario-de, obra-de | **fr:** et-rétribution, oeuvre, récompense | **de:** [ופעלתו], [ופעלתי], [פעלת] Lev 19:13; Ps 109:20; Prov 11:18; Isa 40:10; Isa 49:4

2. work, deed, action (5×) Work, deed, or action — the labor or effort itself rather than its payment. Psalm 28:5 invokes the 'works of the LORD's hands,' and Psalm 17:4 references human 'deeds' in the context of moral conduct. Proverbs 10:16 pairs the wages of the righteous with the produce (tevu'ah) of the wicked, blurring the line between deed and outcome. Jeremiah 31:16 promises that Rachel's 'work' — her suffering and weeping — will be rewarded. Spanish 'obras' and French 'oeuvre' capture the active, effortful dimension. GEOGRAPHY AND SPACE
en: as-for-the-deeds-of, for-your-work, the-wages-of | **es:** en-cuanto-a-obras-de, obra-de, obras-de | **fr:** [לפעלתכם], récompense, rétribution | **de:** [לפעלתך], [לפעלתכם], [פעלת] 2Chr 15:7; Ps 17:4; Ps 28:5; Prov 10:16; Jer 31:16

פְּעֶלְתַי H6469 *N-proper-ms* (1×)

Peullethai: a Levite gatekeeper, son of Obed-edom in David's time

Peullethai appears in 1 Chronicles 26:5 as one of the sons of Obed-edom, blessed by God and assigned as gatekeepers for the temple. Obed-edom's family received special divine blessing after he had housed the ark of God, and his descendants continued in temple service as doorkeepers. Gatekeepers weren't merely ceremonial; they controlled access to holy space, maintained order during worship, and guarded sacred precincts. Peullethai inherited both this practical responsibility and the honor of his family's association with the ark, their role perpetuating the divine favor shown to Obed-edom.

(1×) A personal name in 1 Chronicles 26:5, identifying one of Obed-edom's sons who served as a Levitical gatekeeper in the temple during David's organization of worship. Peullethai's family received special divine blessing related to their care for the ark, and this blessing extended into their ongoing service as doorkeepers. His role involved controlling access to the sanctuary, maintaining order, and protecting holy space—significant responsibilities that combined practical security with religious sanctity. PERSONAL NAMES
en: Peulletai | **es:** Peultai | **fr:** [פעלתי] | **de:** [פעלתי] 1Chr 26:5

פָּעַם H6470 *Conj-w / V-Hitpael-ConsecImperf-3fs* (5×)

to thrust, impel, stir; in Niphal/Hithpael, to be troubled or agitated in spirit

A verb whose Qal sense means to thrust or impel — used of the Spirit of Yahweh beginning to stir Samson (Judg 13:25). In the Niphal and Hithpael, the meaning shifts to inner disturbance: Pharaoh's spirit was troubled after his dreams (Gen 41:8), and Nebuchadnezzar's spirit was agitated so that sleep fled (Dan 2:1, 3). The psalmist uses the Niphal to express deep personal turmoil (Ps 77:4). Spanish 'se turbó' and German 'beunruhigt' both capture this restless anxiety.

(5×) To thrust, impel, or stir — and in reflexive/passive stems, to be deeply troubled or agitated in spirit. The Qal describes divine impulsion of Samson by the Spirit (Judg 13:25). The Niphal/Hithpael express psychological disturbance: Pharaoh's troubled spirit after dreams (Gen 41:8), Nebuchadnezzar's agitated sleeplessness (Dan 2:1, 3), and the psalmist's restless anguish (Ps 77:4). French 'tressaillir' (to start, tremble) and Spanish 'turbado' reflect the involuntary, shaking quality of this inner upheaval. TROUBLING AND DISTURBING
en: I-am-troubled, and-was-troubled, to-stir-him | **es:** a-impulsarlo, estuve-turbado, y-se-turbó | **fr:** battre, et-tressaillir, et-était-troubled | **de:** [ותפעם], [ותתפעם], ich-bin-beunruhigt Gen 41:8; Judg 13:25; Ps 77:4; Dan 2:1; Dan 2:3

פַּעַם H6471 *N-fpc / 3ms* (118×)

A beat, stroke, occurrence; most often 'time, occasion' for counting repetitions; also step, footstep; foot or base of a person or object; and anvil.

Pa'am is a wonderfully concrete Hebrew noun that migrates from the physical to the abstract while never fully losing its bodily grounding. Its etymological core is a beat or stroke — the fall of a foot, the blow of a hammer — and from this kinesthetic root it branches in three directions. Most frequently (over 100 times), it serves as the standard counting word for occasions: 'seven times' (sheva pe'amim), 'this time' (happa'am), 'as before' (kepha'am bepha'am). German Mal and French fois both specialize in exactly this counting function. But the bodily origin resurfaces vividly in poetic texts: the 'steps' of a person (Ps 119:133, 'make firm my steps'), the approaching 'hoofbeats' through Sisera's mother's window (Judg 5:28), or even the physical 'feet' that trample or are snared (Ps 57:6; 58:10). Spanish veces handles the temporal sense, while pasos and pies split the physical senses between motion and anatomy. A rare but fascinating usage in Isa 41:7 denotes an anvil — the thing that receives repeated blows — returning the word to its percussive etymology. The Arabic cognate fa'la also carries the sense of a single action or deed, showing the Semitic root's tendency to count discrete events.

1. time, occasion (101×) A time or occasion of occurrence — the dominant sense at 101 occurrences, used in counting phrases and temporal expressions throughout the narrative and legal sections. In Gen 2:23 Adam exclaims 'this time' (happa'am) upon seeing Eve — the word's first appearance in Scripture marks the first act of human recognition. The dual pa'amayim means 'twice' (Gen 27:36, Esau laments 'he has supplanted me these two times'); the plural pe'amim serves as the standard multiplier: 'seven times' (Gen 33:3; Lev 4:6), 'three times' (Exod 23:14). The phrase kepha'am bepha'am ('as time after time, as before') appears in Judg 16:20 and 1 Sam 3:10 to indicate habitual repetition. German Mal is a precise equivalent — a dedicated counting noun for occasions with no spatial meaning remaining. French fois functions identically. Spanish veces captures the iterative quality. Arabic marra/marrat shares the same semantic profile. The word's dominance in this sense has almost entirely eclipsed its physical origins in everyday Hebrew, though poetry preserves the connection. **TIMES AND OCCASIONS**

en: times | **es:** veces | **fr:** fois | **de:** Mal, Zeiten Gen 2:23; Gen 29:34; Gen 29:35; Gen 30:20; Gen 33:3

2. step, footstep (9×) A step, footstep, or the sound of footfalls — 9 occurrences concentrated in poetic and prophetic texts. In Judg 5:28 Sisera's mother peers through the lattice asking 'why do his chariot's hoofbeats (pa'ame) delay?' — one of the most haunting moments in biblical poetry, where the word captures the rhythmic percussion of approaching horses. In Ps 85:13 'righteousness will go before him and set his steps (pe'amaw) on the way'; in Ps 119:133 the psalmist prays 'make firm my steps (pe'amay) in your word.' Ps 17:5 uses it in parallel with ashuray ('my tracks'): 'my steps have held to your paths, my feet have not slipped.' French mes pas ('my steps') and Spanish pasos cleanly distinguish this from the temporal fois/veces of sense 1. The semantic connection is transparent: a step is a single beat of the foot against the ground, and counting steps yields occasions. The Judges passage preserves the most archaic use — auditory percussion, the drumbeat of hooves. **STEPS AND FOOTSTEPS**

en: -the-steps-of, Your-steps, for-my-steps | **es:** Pasos-de-mí, mis-pasos, para-mis-pasos | **fr:** -le-steps-de, fois, mes-pas | **de:** -der-steps-von, [פַּעֲמַי], [פַּעֲמֵיהֶן] Judg 5:28; Ps 57:6; Ps 74:3; Ps 85:13; Ps 119:133

3. foot, base (7×) The physical foot or the base/corner of an object — 7 occurrences spanning human anatomy and sacred furniture. In Exod 25:12 and 37:3 the ark of the covenant has four pa'amot ('feet/corners') for its carrying rings; in 1 Kgs 7:30 the bronze stands in Solomon's temple have pa'amot as supporting structures. Applied to persons, Ps 57:6 reads 'they dug a pit before my steps... they set a net for my feet (pe'amay),' where the parallelism with snare imagery suggests physical feet as targets of ambush. Ps 58:10 speaks of washing one's feet in the blood of the wicked — a visceral image of triumph. In 2 Kgs 19:24 Sennacherib boasts of the soles of his feet treading foreign lands. Spanish pies and German Fuesse select anatomical vocabulary. The distinction from sense 2 is subtle but real: sense 2 denotes the act of stepping (motion), while sense 3 denotes the body part or structural base (anatomy or object). The tabernacle usage — feet of the ark — extends the human body metaphor to sacred furniture. **FEET AND LEGS**

en: his-feet, its-feet, my-feet | **es:** de-mis-pies, mis-pies, pies-de-ellos | **fr:** fois, mes-pas, mon-pieds | **de:** [פַּעֲמַי], mein-Fuesse, mein-Füsse Exod 25:12; Exod 37:3; 1Kgs 7:30; 2Kgs 19:24; Ps 17:5

4. (1×) An anvil — a single occurrence in Isa 41:7 where the prophet describes the manufacture of an idol: the craftsman encourages the metalworker, and the one who smooths with the hammer strikes 'the anvil' (pa'am). Spanish yunque and English 'anvil' both identify this as specialized metallurgical vocabulary. The connection to the root meaning is elegant: an anvil is the thing that receives repeated 'beats' (pe'amim) — the surface against which the hammer's blows fall. BDB lists this as a distinct concrete sense, and the context of idol-making craftsmanship makes it unmistakable. Arabic sandan ('anvil') is unrelated, but the Hebrew semantic logic — from 'beat/stroke' to 'the thing beaten upon' — is a natural metonymic extension. This rare usage preserves the word's oldest kinesthetic meaning, stripped of the counting abstraction that dominates elsewhere. **TIMES AND OCCASIONS**

en: of-the-soldering | **es:** yunque | **fr:** fois | **de:** [פַּעַם] Isa 41:7

פַּעֲמֹן H6472 *N-msc* (7×)

bell; small golden bell on the high priest's robe, alternating with pomegranates along the hem

A masculine noun פַּעֲמֹן denoting a small bell, derived from the root פָּעַם meaning 'to strike' or 'beat' — capturing the clapper's action. Used exclusively for the golden bells sewn onto the hem of the high priest's robe (me'il), where they alternated with pomegranate-shaped ornaments (Exod 28:33-34; 39:25-26). Their sound announced the priest's entry into and exit from the Holy Place, ensuring he would 'not die' (Exod 28:35). Spanish campanilla, French clochette, and German Gloeckchen all render it with diminutive forms, reflecting the small, tinkling nature of these ornamental bells.

bell (ornamental, on priestly garment) (7×) A small ornamental bell, specifically the golden bells (pa'amonim) attached to the hem of the high priest's robe between pomegranate decorations. The noun derives from pa'am ('to strike, beat'), pointing to the percussive action of the clapper. Exodus prescribes 'a golden bell and a pomegranate, a golden bell and a pomegranate' in alternation around the skirt (Exod 28:33-34), and the craftsman Bezalel executed this design (Exod 39:25-26). Their liturgical purpose was auditory: the sound accompanied the priest's movements in the sanctuary. All seven occurrences cluster in just two chapters of Exodus. Remarkably, every target language uses a diminutive form — Spanish campanilla, French clochette, German Gloeckchen — confirming the small, delicate nature of these bells. **GEOGRAPHY AND SPACE**

en: and-bells-of, bell, bell-of | **es:** Campanilla-de, campanilla, campanilla-de | **fr:** clochette, clochette-de, clochettes-de | **de:** Gloeckchen, Gloeckchen-von, der-Gloeckchen Exod 28:33; Exod 28:34; Exod 39:25

פָּעַר H6473 *Conj-w / V-Qal-ConjPerf-3fs* (4×)

open wide (the mouth), usually expressing voracious desire, greed, or eager longing

This verb describes the act of opening the mouth wide, whether in voracious greed (Sheol in Isa 5:14), hostile mockery (Job 16:10), eager desire for good (Job 29:23), or spiritual longing (Ps 119:131). The image is vivid: a gaping mouth expressing intense appetite or emotion. In three passages the mouth belongs to people; in Isaiah 5:14 it personifies the insatiable grave. The word appears in both positive contexts (longing for God's commands) and negative (greed, mockery).

(4×) Job 16:10 depicts enemies opening their mouths wide in mockery. Job 29:23 shows people eagerly opening their mouths for Job's wisdom like thirsty ground for rain. Psalm 119:131 expresses spiritual hunger: 'I opened my mouth wide and panted, for I longed for your commandments.' Isaiah 5:14 personifies Sheol opening wide without

measure. The consistent image across languages is a gaping, wide-open mouth driven by intense desire or emotion. **OPENING AND SHUTTING**

en: I-opened-wide, and-opened, they-open-wide | **es:** Abrieron, abrí, abrían | **fr:** [ופערה], ouvrir, פערו | **de:** [ופערה], [פערו], ich-geöffnet-weit Job 16:10; Job 29:23; Ps 119:131; Isa 5:14

פַּעֲרַי H6474 *N-proper-ms* (1×)

Paarai: one of David's mighty warriors from Arabah

Paarai is named in 2 Samuel 23:35 as one of the elite 'mighty men' who formed David's personal guard and distinguished themselves in combat. The parallel passage in 1 Chronicles 11:37 gives his name as Naarai, likely representing textual variation or alternate tradition. These warriors came from diverse backgrounds and regions across Israel, their roster reading like a honor roll of heroism. Paarai's identification as 'the Arbite' (from Arabah) locates him geographically, possibly from the Jordan Valley region. His inclusion among the Thirty immortalized his valor in service of David's kingdom.

(1×) A personal name in 2 Samuel 23:35, identifying one of David's elite 'mighty men'—the warriors who formed his personal guard and distinguished themselves through extraordinary combat feats. Designated 'the Arbite,' Paarai likely came from the Arabah region. His inclusion in this select roster permanently commemorated his valor and loyalty to David. The parallel text in 1 Chronicles gives the name as Naarai, reflecting textual tradition variation. **PERSONAL NAMES**

en: Paarai | **es:** Paaray | **fr:** Paarai | **de:** Paarai 2Sam 23:35

פָּעָה H6475 *V-Qal-Imperf-3ms* (15×)

To open wide (especially the mouth) to swallow, speak, or cry out; to rescue or deliver.

Patsah is a vivid physical verb meaning to part or gape open — almost always applied to the mouth, carrying dramatically different emotional registers. The earth 'opens its mouth' to swallow Cain's brother's blood (Gen 4:11) or to engulf Korah's rebels (Num 16:30), and enemies 'open wide their mouths' in predatory hostility (Lam 2:16; Ps 22:14). But in Psalm 144, the same root means 'rescue me' (Ps 144:7, 10, 11), where the Aramaic cognate petsa ('set free') illuminates how 'open' became 'release.' Spanish distinguishes abre from rescátame, confirming the semantic leap.

1. open wide the mouth (11×) To open wide the mouth — the earth gapes to swallow Abel's blood (Gen 4:11) or Korah's rebels (Num 16:30; Deut 11:6), enemies open mouths in hostile mockery (Lam 2:16; Ps 22:14), and Jephthah's daughter notes her father 'opened his mouth' in a vow (Judg 11:35-36). Spanish abre and French ouvrir employ standard opening verbs. **OPENING AND SHUTTING**

en: Open, Opened, and-opening | **es:** Han-abierto, abre, abre- | **fr:** avoir-ouvrit-, et-opens, et-ouvrir | **de:** [ופצה], [פצה], aufgetan-hat Gen 4:11; Num 16:30; Deut 11:6; Judg 11:35; Judg 11:36

2. rescue or deliver (3×) To rescue or deliver — 'opening' becomes 'releasing from confinement.' All three occurrences appear in Psalm 144: 'Rescue me from the hand of foreigners' (vv. 7, 11) and 'the one who rescues David' (v. 10). The Aramaic cognate petsa ('set free') and Arabic fasaya ('separate') illuminate the semantic bridge from opening to liberation. **RELEASE AND MOVEMENT**

en: rescue-me, the-one-rescuing | **es:** Rescátame, el-que-rescata, rescátame | **fr:** le-ouvrir, ouvrir | **de:** der-einer-rescuing, erretten-mich Ps 144:7; Ps 144:10; Ps 144:11

3. open mouth to speak (1×) To open the mouth for speaking — a single occurrence in Psalm 66:14: 'which my lips opened,' referring to vows uttered in distress. The distinction from sense 1 is functional: here the mouth opens to produce speech, not to swallow or threaten. The rarity suggests Hebrew preferred other verbs like patach for this meaning. **OPENING AND SHUTTING**

en: opened | **es:** abrieron | **fr:** ouvrir | **de:** geöffnet Ps 66:14

פָּצַח H6476 *V-Piel-Perf-3cp* (9×)

To break forth in joyful song or shout; in Piel, to shatter or crush physically (bones)

Almost exclusively an Isaianic word of exuberant praise, calling mountains, ruins, and barren Zion to 'break forth' in ringing joy at God's redemption (Isa 44:23; 49:13; 52:9; 54:1). The underlying image is of something bursting open – joy too great to contain. The Piel intensifies the physical dimension: in Micah 3:3, oppressive leaders are condemned for 'breaking' the people's bones like meat in a pot. Cognate Syriac preserves the joyous sense, while Arabic and Ethiopic emphasize the physical shattering, showing the semantic bridge between explosive joy and violent fracture.

1. break forth (in song/joy) (8×) Qal: to break forth or burst out in joyful singing and exultation before YHWH. Found almost exclusively in Isaiah's restoration prophecies (Isa 14:7; 44:23; 49:13; 52:9; 54:1) and Psalm 98:4. German 'ausbrechen' (break out) and Spanish 'prorrumpid' (burst forth) both capture the eruption metaphor. Often paired with rinnah ('joyful shout'), the expression evokes irrepressible, corporate celebration. **BOLD BREAK FORTH**

en: [ketiv:let-break-forth], and-break-forth, break-forth | **es:** (y-prorrumpid), Prorrumpid, [Qere] | **fr:** éclater | **de:** ausbrechen, brecht-aus, zerbrechen-hervor Ps 98:4; Isa 14:7; Isa 44:23; Isa 49:13

2. break, shatter (physically) (1×) Piel intensive: to break or crush physically, specifically of shattering bones. In Micah 3:3 the prophets' accusation against Israel's leaders describes them butchering the people and 'breaking their bones' – a visceral image of exploitation. Spanish 'quebraron' (they shattered) preserves the violent force. Only one occurrence, but the Piel intensification of the root's 'burst/break' semantics is unmistakable. **BREAKING AND SHATTERING**

en: they-broke | **es:** quebraron | **fr:** éclater | **de:** [כצחו] Mic 3:3

פְּצִירָה H6477 *Art / N-fs* (1×)

uncertain term appearing once in 1 Samuel 13:21, possibly relating to charges, fees, or tool sharpening

This rare word appears only in 1 Samuel 13:21 in a passage describing the Philistines' monopoly on metalworking. The Hebrew text is widely considered corrupt at this point, making the exact meaning uncertain. Traditional interpretations have suggested 'charge' or 'fee' for sharpening tools, based on ancient versions and rabbinic readings, though BDB notes these lack solid philological foundation. The multilingual evidence (charge, precio, price) reflects this traditional understanding of a fee or cost related to the blacksmithing services mentioned in context.

(1×) The single occurrence in 1 Samuel 13:21 appears in a context discussing Philistine control over metalworking and the fees charged to Israelites for tool maintenance. The cross-linguistic glosses consistently point toward economic terminology (charge, price), though the underlying Hebrew remains textually problematic. Modern scholarship generally acknowledges the passage requires emendation for confident interpretation. **HONOR AND PRICE**

en: the-charge | **es:** el-precio | **fr:** le-charge | **de:** der-charge 1Sam 13:21

פָּצַל H6478 *V-Piel-Perf-3ms* (2×)

Peel, strip bark from branches (Genesis 30:37-38, Jacob's breeding strategy)

This verb in the Piel stem means to peel or strip bark from branches. It appears only in Jacob's breeding experiment with Laban's flocks. Genesis 30:37 describes Jacob peeling white stripes in fresh branches, then (verse 38) placing these peeled rods before the flocks at watering time. The peeling action created visual patterns Jacob believed would influence the offspring's appearance.

(2×) To strip away bark or outer layers, revealing the inner wood. Spanish 'descortezó' (peeled/stripped bark) and French 'pelé' (peeled) precisely capture this action. Both occurrences describe the same event—Jacob's selective breeding technique. The Piel intensive stem emphasizes the deliberate, repeated nature of the peeling process, creating the striped and speckled patterns central

to Jacob's strategy. **STRIPPING AND UNCOVERING**
en: and-peeled, he-peeled | **es:** descortezó, y-descortezó | **fr:** et-pelé, il-pelé | **de:** er-geschält-hatte, und-schälte Gen 30:37; Gen 30:38

פְּצָלָה H6479 *N-fp* (1×)
peeled spots or stripes on rods, appearing in Genesis 30:37 in Jacob's breeding strategy
This plural noun describes the white stripes or peeled spots that Jacob created by stripping bark from poplar, almond, and plane tree branches. The word appears only in Genesis 30:37, where Jacob placed these striped rods before Laban's flocks at their watering troughs as part of his breeding technique to produce speckled and spotted offspring. The term derives from a root meaning 'to peel' and specifically denotes the exposed white wood visible after removing the bark in strips, creating a striped appearance.

(1×) Genesis 30:37 uses this term with the cognate accusative construction 'white peelings,' describing the visible result of Jacob's deliberate bark removal. The multilingual glosses (peelings, descortezaduras, Schälungen) consistently emphasize the stripped or peeled nature of these markings. This agricultural manipulation technique was believed in the ancient world to influence offspring characteristics through visual impressions at conception. **STRIPPING AND UNCOVERING**
en: peelings | **es:** descortezaduras | **fr:** peelings | **de:** Schälungen Gen 30:37

פָּצַם H6480 *V-Qal-Perf-2ms / 3fs* (1×)
to split open, tear apart, used of God causing the earth to split in Psalm 60:2
This verb means to crack, split open, or tear apart, related to Arabic cognates with similar meanings. It appears only once in the Hebrew Bible, in Psalm 60:2, where the psalmist laments that God has made the land quake and caused it to split open. The imagery is of earthquake damage, with God as the subject causing the earth's surface to fracture and break apart. The verb conveys violent rupture and geological catastrophe as expressions of divine judgment or discipline.

(1×) In Psalm 60:2, the psalmist addresses God directly: 'You have torn it open,' referring to the land. The context describes national crisis through earthquake imagery—God shaking the land, causing it to split, and the people tottering. The multilingual evidence (torn, partiste, zerrissen, ouvrir) uniformly captures the forceful splitting action. This single attestation places the term within lament poetry describing communal disaster. **OPENING AND SHUTTING**
en: You-have-torn-it-open | **es:** la-partiste | **fr:** ouvrir | **de:** du-haben-zerrissen-es-öffnen Ps 60:2

פָּצַע H6481 *Conj-w / V-Qal-InfAbs* (3×)
to bruise, wound, strike with bruising impact
This verb describes injuring by bruising or crushing—wounding that breaks skin or damages tissue through blunt impact. Deuteronomy 23:1 uses the passive participle for 'one wounded by crushing'—likely referring to damaged genitals, disqualifying from assembly. 1 Kings 20:37 describes a prophet's command: 'Strike me and wound me'—requesting visible injury to create a disguise. Song of Songs 5:7 has the watchmen beating and wounding the Shulammite as she searches for her beloved at night. The verb emphasizes traumatic, bruising impact rather than clean cutting—injury that leaves marks and causes pain.

(3×) Denotes wounding by bruising, crushing, or striking with blunt force. Deuteronomy 23:1 (verse 2 in Hebrew) excludes 'one wounded by crushing' (פְּצוּעַ־דַּכָּה) from the assembly—likely genital injury. 1 Kings 20:37 has the prophet request: 'Strike me and wound (וּפְצָעֵנִי) me'—needing visible injury for his prophetic sign. The infinitive absolute emphasizes the action. Song of Songs 5:7 describes watchmen who 'struck me, wounded me (פְּצָעוּנִי)'—beating the woman as she seeks her beloved. The root conveys crushing or bruising impact. Related to Aramaic and Arabic roots for splitting or squeezing. Translations: 'wound,' 'bruise,' Spanish 'herir,' French 'blesser.' **RELEASE AND MOVEMENT**
en: and-wounding, they-wounded-me, wounded-of- | **es:** herido-de-, me-hirieron, y-herir | **fr:** et-wounding, ils-m'ont-blessée;, wounded-de- | **de:** [כִּצְעוֹנִי], und-wounding, wounded-von- Deut 23:1; 1Kgs 20:37; Song 5:7

פֶּצַע H6482 *N-mp* (8×)
A wound, bruise, or injury caused by a blow; used both literally of physical trauma and figuratively of spiritual or moral harm.
The noun petsa refers to a wound or bruise resulting from a blow or strike. It appears in legal, wisdom, and prophetic contexts with both literal and figurative force. In the lex talionis of Exodus 21:25, 'wound for wound' (petsa takhat patsa) establishes proportional justice for bodily harm. Lamech's dark boast in Genesis 4:23 uses it for a killing blow. Proverbs explores its paradoxical dimensions: the wounds of a friend are faithful (27:6), yet physical blows cleanse away evil (20:30). Isaiah 1:6 employs it figuratively to diagnose the nation's spiritual condition. The multilingual evidence—Spanish herida, French blesser—consistently confirms the core meaning of physical injury.

wound, injury, bruise (8×) A wound, bruise, or injury inflicted by a blow or violent act. In legal texts, it defines the scope of bodily harm requiring proportional compensation: 'wound for wound' (Exod 21:25). Lamech's vengeful song uses it for a lethal injury (Gen 4:23). Wisdom literature explores its moral complexity: Proverbs 20:30 teaches that blows that wound cleanse away evil, while Proverbs 27:6 affirms that the wounds (pits'ey) of a friend are trustworthy—contrasting beneficial correction with flattering kisses. Job 9:17 uses it of God's affliction, and Isaiah 1:6 applies it figuratively to Judah's moral corruption. Spanish herida ('wound') and French blesser ('to wound') across the translations consistently reflect physical injury as the core meaning. **PLAGUES AND WOUNDS**
en: for-wound-my, my-wounds, wound | **es:** de-golpe, herida, heridas | **fr:** [פֶּצַע], blesser, mon-פֶּצַע-moi | **de:** [פֶּצַע], [פִּצְעִי], [פִּצְעִים] Gen 4:23; Exod 21:25; Job 9:17; Prov 20:30

פִּצֵּץ H6483 *Prep-l* (1×)
Happizzez, a priestly name appearing in the division of priestly courses in 1 Chronicles 24:15
This proper name designates one of the priestly families in David's organization of the temple service. It appears only in 1 Chronicles 24:15 as the fifteenth lot in the division of the twenty-four priestly courses. The name's etymology is uncertain, though it may relate to roots meaning 'to scatter' or 'to leap.' Ancient Greek translations show significant variation in rendering this name, suggesting uncertainty about its pronunciation or meaning even in antiquity.

(1×) First Chronicles 24:15 lists Happizzez among the heads of priestly families chosen by lot to serve in rotating shifts at the temple. The multilingual glosses preserve the proper name with slight transliteration variations. This priestly course system, attributed to David's organization, structured temple worship throughout the monarchy and Second Temple periods, with each course serving twice annually for one-week periods. **PERSONAL NAMES**
en: for-Happitsets | **es:** para-Hapitsets | **fr:** [לְהפִצֵּץ] | **de:** [לְהפִצֵּץ] 1Chr 24:15

פָּצַר H6484 *Conj-w / V-Qal-ConsecImperf-3ms* (7×)
To urge, press upon persistently; stubbornness or presumption as an abstract noun
The verb פָּצַר captures the insistent pressure one person exerts on another, whether physical pushing or verbal urging. Lot urges the two angels to stay (Gen 19:3), Jacob presses Esau to accept his gift (Gen 33:11), and the sons of the prophets pressure Elisha until he relents (2 Kgs 2:17). German consistently uses draengen ('to press, push'), while Spanish employs insistir, confirming the core idea of persistent, sometimes uncomfortable, insistence. In 1 Samuel 15:23 the Hiphil infinitive absolute takes on an abstract nominal force — stubbornness or presumption — paired with rebellion against God.

1. urge, press upon (6×) To press, urge, or insist upon someone, applying social pressure to accept hospitality, a gift, or a request. All six Qal occurrences involve interpersonal insistence: Lot urgently pressing the angels to lodge with him (Gen 19:3), the men of Sodom pushing physically against Lot (Gen 19:9), Jacob insisting Esau accept his present (Gen 33:11), a Levite's host urging him to stay (Judg 19:7), and the prophets pressing Elisha about searching for Elijah (2 Kgs 2:17). German draengen and Spanish insistir both confirm the sense of relentless pushing. URGE PRESS INSIST
en: and-he-urged, and-he-urged-, and-pressed | **es:** Y-insistió, Y-le-insistieron, Y-le-insistió | **fr:** et-il-urged, et-il-urged-, et-ils-pressed | **de:** und-drängte-, und-drängten, und-er-drängte- Gen 19:3; Gen 19:9; Gen 33:11; Judg 19:7; 2Kgs 2:17

2. stubbornness, presumption (1×) An abstract nominal use derived from the Hiphil infinitive absolute (haftzar), denoting stubborn presumption or arrogant insistence — a disposition rather than an action. Samuel pairs it with rebellion (meri) in 1 Sam 15:23: 'stubbornness is as idolatry.' Spanish obstinacion and French obstination capture the hardened, defiant quality. Where sense 1 describes an act of urging between people, this sense crystallizes that pushing impulse into a character flaw set alongside the sin of divination. URGE PRESS INSIST
en: stubbornness | **es:** obstinación | **fr:** obstination | **de:** stubbornness 1Sam 15:23

H6485 *V-Hofal-Perf-3ms* (1×)
to be deposited, entrusted (Hofal stem of פָּקַד*), appearing once in Leviticus 6:4*
This is a passive verbal form meaning 'was deposited' or 'was entrusted,' from the common root פָּקַד which has a wide semantic range including visiting, appointing, mustering, and entrusting. In Leviticus 6:4, it appears in legal material concerning restitution for property violations. The Hofal stem (the passive of the causative) indicates that something has been placed in someone's care or custody by another party. The context involves items entrusted to someone's safekeeping which were then misappropriated, requiring both restitution and guilt offering.

(1×) Leviticus 6:4 uses this form in a list of property crimes: stolen goods, extorted items, found property, and 'that which was deposited with him.' The multilingual glosses (deposited, depositado) capture the sense of something placed in trust. This legal category addresses breach of fiduciary duty—when someone misuses property explicitly entrusted to their care, distinguishing it from outright theft or finding lost items. APPOINTING AND VISITING
en: was-deposited | **es:** fue-depositado | **fr:** était-deposited | **de:** war-deposited Lev 6:4

פָּקַד H6485a *V-Qal-QalPassPrtcpl-mpc / 3ms* (302×)
to attend to, visit; to count, muster, number; to appoint, set in charge; to punish; to miss, be missing; to deposit
Occurring 302 times, this verb embodies the concept of deliberate attention—whether counting (census, 39x), appointing to office (23x), visiting with care (32x) or judgment (63x), or noticing absence (14x). The semantic thread is focused regard: God 'visits' Sarah to give her a son (Gen 21:1), Moses 'musters' the Levites (Num 1:3), Samuel 'appoints' commanders (Deut 20:9), and the LORD 'punishes' iniquity (Exod 20:5). Languages split these meanings dramatically: Arabic uses عدّ (count), أقام (appoint), افتقد (visit with care), عاقب (punish), and فُقِدَ (be missing)—five distinct roots for what Hebrew unifies under the single concept of attending to someone or something.

1. Qal passive participle: numbered ones, enrollment (76×) The Qal passive participle used substantivally (76x) dominates Numbers census accounts: 'their numbered ones' (Num 1:21, 23, 25, 27, 29), referring to those enrolled in Israel's military census. Arabic أُولُو (the counted ones), Korean 계수된 자들 (those counted), Hindi गिने गए (those counted), Swahili waliohesabiwa (those who were counted). The participial construction marks the status of having been attended to via enumeration. CHILDREN AND INFANCY
en: their-numbered-ones | **es:** Contados-de-ellos, contados-de-ellos | **fr:** leur-dénombra-ones | **de:** ihr-gezaehlt-die Num 1:21; Num 1:23; Num 1:25; Num 1:27; Num 1:29

2. Qal: punish, bring judgment (63×) To visit with punishment or bring judgment (63x) describes negative divine visitation. 'I the LORD visit the iniquity of the fathers on the children' (Exod 20:5, 34:7, Deut 5:9), 'I will punish Amalek' (1 Sam 15:2). Arabic shifts to عاقب (ʿāqaba, 'punish'—a completely different root ʿ-q-b), Korean 벌하다 (punish), Hindi दण्ड देना (give punishment), Swahili adhibu (punish). The attending is hostile inspection bringing consequences. APPOINTING AND VISITING
en: And-I-will-visit, I-punish, I-will-punish | **es:** Y-castigaré, castigaré, castigaré? | **fr:** et-visiter, visiter | **de:** ich-suche-heim, und-ich-suche-heim, und-musterte Exod 20:5; Exod 34:7; Num 14:18; Deut 5:9; Ps 89:32

3. Qal: count, number, muster (39×) To count, number, or muster (39x) appears extensively in Numbers. 'Number the people of Israel' (Exod 30:12), 'Moses numbered them according to the word of the LORD' (Num 1:19). Arabic uses عدّ (ʿadda, 'count') / أحصى (aḥṣā, 'enumerate'), Korean 세다/계수하다 (count), Hindi गिनना (count), Swahili hesabu (count). The census sense: attending to each person by enumeration. COUNTING AND NARRATING
en: and-he-mustered, and-mustered, and-numbered | **es:** Y-contó, Y-revisó, contarás | **fr:** dénombra, dénombrer, et-dénombra | **de:** du-soll-Zahl, ergezaehlt, gezaehlt Exod 30:12; Num 1:3; Num 1:19; Num 1:44

4. Qal: visit, attend to, care for (32×) To visit with gracious attention or care (32x) marks positive divine visitation. 'The LORD visited Sarah as He had said' (Gen 21:1), Joseph tells his brothers 'God will surely visit you and bring you up from this land' (Gen 50:24-25). Arabic uses افتقد (iftaqada, Form VIII, 'visit with care, remember'), Korean 돌보다/방문하다 (care for/visit), Hindi देखभाल करना (take care of), Swahili tembelea/kumbuka (visit/remember). The attention brings blessing and deliverance. APPOINTING AND VISITING
en: He-visits, I-will-visit, You-visit | **es:** Has-visitado, Y-lo-visitas, Y-recordaste | **fr:** –visiter, certainement, certes | **de:** besuchte, du-care-für-ihn, du-haben-visited Gen 21:1; Gen 50:24; Gen 50:25

5. Hifil: appoint, set in charge (23×) Hifil causative 'appoint, set in charge' (23x) installs someone in authority. Potiphar 'appointed Joseph over his house' (Gen 39:4-5), Pharaoh 'appointed officers over the land' (Gen 41:34), Moses 'appointed the Levites over the tabernacle' (Num 1:50). Arabic أقام (ʿayyana, 'appoint') / أقام (aqāma, 'set up') / وكّل (wakkala, 'deputize'), Korean 임명하다/세우다 (appoint/establish), Hindi नियुक्त करना (appoint), Swahili weka (place/set). The Hifil adds causation: making someone attend to a domain by granting authority. APPOINTING AND VISITING
en: I-have-appointed, I-have-appointed-you, and-I-will-appoint | **es:** Pon, Y-nombre, había-nombrado | **fr:** désigna, et-dénombrer, et-désigna | **de:** appoint, bestellte, du-bestellte-ihn Gen 39:4; Gen 39:5; Gen 41:34; Lev 26:16; Num 1:50

6. Nifal: be missing, be lacking (14×) Nifal 'be missing, be lacking' (14x) notices absence. 'Not one of us was missing' (Num 31:49), 'There will be a tribe missing from Israel' (Judg 21:3), 'You will be missed because your seat will be empty' (1 Sam 20:6, 18, 25). Arabic فُقِدَ (faqada passive, 'be lost/missing'), Korean 빠지다/없어지다 (be missing), Hindi खोया जाना (be lost), Swahili potea/kosekana (be lost/be absent). The Nifal passive marks noticed absence—attending reveals lack. LACK AND DEFICIENCY
en: and-was-empty, and-you-will-be-missed, be-missing | **es:** falta, faltamos, faltarán | **fr:** est-manquant, est-missing, et-fut-vide | **de:** heimsuchen, ist-missing, seiend-missing Num 31:49; Judg 21:3; 1Sam 20:18; 1Sam 20:25

7. Qal: appoint, set over, charge (12×) Qal 'appoint, set over, charge' (12x) overlaps with #5 (Hifil appoint) but uses Qal stem. 'The captain of the guard appointed Joseph' (Gen 40:4), 'Appoint the Levites over the tabernacle' (Num 3:10), 'Appoint officers over the army' (Deut 20:9). Arabic أوصى (awṣā, 'charge, command') / أمر (amara, 'order'), Korean 명하다/임명하다 (command/appoint), Hindi नियुक्त करना (appoint), Swahili weka/agiza (set/command). The Qal may be earlier or simpler appointment construction than Hifil. APPOINTING AND VISITING
en: I-will-appoint, and-appointed, and-they-shall-appoint | **es:** Designe, Y-designó, encargó | **fr:** dénombrer, et-désigna, et-ils-devra-établir | **de:** du-soll-

einsetzen, heimsuchen, ich-suche-heim Gen 40:4; Num 3:10; Num 4:27; Num 27:16; Deut 20:9

8. Hitpael: be numbered, be enrolled (8×) Hitpael reflexive 'be numbered, be enrolled' (8x) marks passive census participation. 'But the Levites were not numbered among the people of Israel' (Num 1:47, 2:33, 26:62), 'Benjamin was numbered' (Judg 20:15). Arabic عُدَّ (passive of count/enumerate), Korean 세어지다/계수되다 (be counted), Hindi गिने जाना (be counted), Swahili hesabiwa (be counted). The Hitpael reflexive suggests willingness or automatic inclusion in the count. **BE COUNTED NUMBERED**
en: and-was-numbered, and-were-numbered, were-mustered | **es:** Y-fueron-contado, Y-fueron-contados, fueron-contados | **fr:** et-étaient-dénombré, et-était-dénombré, furent-mustered | **de:** und-war-gezaehlt, und-waren-gezaehlt, waren-gezaehlt Num 1:47; Num 2:33; Num 26:62; Judg 20:15

9. Nifal: be visited, be punished (8×) Nifal 'be visited, be punished' (8x) marks passive reception of divine attention (positive or negative). 'If they are visited after the visitation of all men' (Num 16:29, Korah's rebellion), 'Who can stand when He is visited?' (Prov 19:23). Arabic فُقِدَ (passive of visit/inspect) / يُب (be afflicted), Korean 방문받다/벌받다 (be visited/be punished), Hindi दंडित होना (be punished), Swahili tembelewa/adhibiwa (be visited/be punished). The Nifal passive shows receiving divine attention. **APPOINTING AND VISITING**
en: and-were-appointed, and-were-missing, is-visited | **es:** Y-fueron-nombrados, es-visitada, ser-visitado-por | **fr:** est-visited, et-dénombrer, et-furent-manquant | **de:** er-mustert, heimsuchen, ist-visited Num 16:29; 2Sam 2:30; Neh 7:1; Neh 12:44; Prov 19:23

10. Hofal: the appointed ones (7×) Hofal passive 'the appointed ones' (7x) refers to those set in charge (passive of Hifil #5). 'The money was given to the appointed workmen' (2 Kgs 12:11, 22:5, 9, 2 Chr 34:10, 12). Arabic الَّذِي (those appointed/deputized), Korean 임명된 자들 (appointed ones), Hindi नियुक्त (appointed), Swahili waliowekwa (those who were placed). The Hofal participle marks status of having been appointed to oversee work. **APPOINTING AND VISITING**
en: (the-appointed), appointed, the-appointed | **es:** encargados, los-designados, los-encargados | **fr:** (the-appointed), dénombrer, le-désigna | **de:** der-bestellte, der-suchte-heim, heimsuchen 2Kgs 12:11; 2Kgs 22:5; 2Kgs 22:9; 2Chr 34:10; 2Chr 34:12

11. Hifil: deposit, entrust, commit (7×) Hifil 'deposit, entrust, commit' (7x) involves placing something in another's care. Rehoboam 'deposited shields with the guards' (1 Kgs 14:27, 2 Chr 12:10), Gehazi 'deposited the bags in the house' (2 Kgs 5:24), 'Into Your hand I commit my spirit' (Ps 31:5). Arabic ʿawdaʿa, 'deposit'), Korean 맡기다/보관하다 (entrust/keep), Hindi सौंपना (entrust), Swahili weka amri/kabidhi (place in trust/hand over). The Hifil extends attending into custodial care. **APPOINTING AND VISITING**
en: I-commit, and-deposited, and-entrusted | **es:** depositaron, depositará, encomiendo | **fr:** et-deposited, et-dénombrer, et-entrusted | **de:** heimsuchen, ich-commit, und-deposited 1Kgs 14:27; 2Kgs 5:24; 2Chr 12:10; Ps 31:5; Isa 10:28

12. Qal: miss, seek, long for (6×) Qal 'miss, seek, long for' (6x) describes emotional absence. 'See if the young men are well and bring back news' (1 Sam 17:18, literally 'attend to their welfare'), 'He will surely miss me' (1 Sam 20:6), 'Do not seek her' (2 Kgs 9:34, literally 'do not attend to her'). Arabic طلب/تفتقد (seek/notice absence), Korean 찾다/그리워하다 (seek/miss), Hindi खोजना (seek), Swahili tafuta/kosa (seek/miss). The attention notices emotional or physical absence. **APPOINTING AND VISITING**
en: attend-, for, misses-me | **es:** Encargaos, echará-de-menos, la-echarán-de-menos | **fr:** attend-, misses-moi, tu-devra-consulte | **de:** attend-, du-sollinquire, heimsuchen 1Sam 17:18; 1Sam 20:6; 2Kgs 9:34; Isa 26:16; Isa 34:16

13. Qal passive participle: officer, overseer (5×) Qal passive participle 'officer, overseer' (5x) used substantivally. 'Officers of the forces' (Num 31:14, 48), 'the captains and officers' (2 Kgs 11:15, 2 Chr 23:14). Arabic أُدَّاء/أُدّ (officers/commanders), Korean 지휘관/감독 (commander/overseer), Hindi अधिकारी (officer), Swahili maafisa (officers). Those appointed to attend to soldiers or workers—overlaps with #10 (Hofal appointed ones) but as military officers. **GEOGRAPHY AND SPACE**
en: [the-appointed], officers-of, the-officers | **es:** [los-designados], comandantes-de, designados-de | **fr:** [the-appointed], dénombrer, le-officers | **de:** [the-appointed], der-officers, heimsuchen Num 31:14; Num 31:48; 2Kgs 11:15; 2Kgs 12:11; 2Chr 23:14

14. (1×) God 'mustering the armies for battle' (Isa 13:4, 1x). Spanish pasar revista (inspect/muster), Korean 소집하다 (muster), French visiter (visit/inspect). Unique occurrence of the participle describing God as the one mustering heavenly/earthly armies for judgment. Overlaps with #3 (count/muster) but with divine subject and military eschatological context. **APPOINTING AND VISITING**
en: mustering | **es:** pasa-revista | **fr:** visiter | **de:** von-suchte-heim Isa 13:4

15. (1×) 'I am deprived of the rest of my years' (Isa 38:10, 1x, Hezekiah's lament). Spanish ser privado (be deprived), Korean 잃다 (lose), French visiter (be visited). The single occurrence suggests 'I have been visited with loss' or 'my years have been taken from me.' The sense connects to #6 (be missing) but as theological complaint about premature death. **APPOINTING AND VISITING**
en: I-am-deprived | **es:** soy-privado | **fr:** visiter | **de:** heimsuchen Isa 38:10

פְּקוּדִים H6485b *V-Qal-QalPassPrtcpl-mpc* (1×)

accounts, records, or expenses related to the tabernacle construction in Exodus 38:21

This plural noun, possibly derived from the root פָּקַד (to number, muster, appoint), carries an abstract sense of 'musterings' or 'accountings,' which by extension came to mean the documented records or expenses. It appears only in Exodus 38:21 at the beginning of a detailed inventory of metals used in constructing the tabernacle. The term introduces the careful accounting that follows, listing the gold, silver, and bronze contributions and their allocation to various tabernacle components. This administrative terminology reflects the meticulous record-keeping associated with sacred construction projects.

(1×) Exodus 38:21 opens with 'These are the accounts of the tabernacle,' followed by a comprehensive tally of precious metals. The multilingual evidence (accounts, cálculos) reflects the administrative, record-keeping sense. The construct phrase 'accounts of the tabernacle' introduces Moses' verification of all materials collected and used, demonstrating transparency and accountability in handling the people's contributions for the sanctuary. **GEOGRAPHY AND SPACE**
en: accounts-of | **es:** los-cálculos-de | **fr:** accounts-de | **de:** accounts-von Exod 38:21

פְּקֻדָּה H6486 *Conj-w / N-fsc* (32×)

Oversight, visitation, or reckoning; encompasses divine punishment, appointed office, muster, providential care, custody, and stored wealth.

A noun derived from the root paqad (to attend to, visit, appoint), carrying the full weight of that verb's range into its nominal form. When God 'visits' his people, the outcome may be punitive judgment (as in Hosea 9:7 and repeatedly in Jeremiah) or tender providence (Job 10:12). In the administrative sphere it denotes an appointed office or supervisory charge, as in the Levitical duties of Numbers 3-4. Less common but well-attested uses include the mustering or enrollment of troops (Chronicles), a place of custody (Jer 52:11), and goods stored up in trust (Isa 15:7). The multilingual evidence is telling: Spanish castigo and Arabic iqab converge cleanly on the punishment sense, while supervisión and wikala mark the office sense, confirming each cluster as lexically distinct.

1. punishment, divine visitation (13×) The punitive dimension of divine visitation: God's reckoning, judgment, or retribution visited upon persons or nations for sin. Dominant in the prophets, especially Jeremiah's formulaic 'in the time/year of their visitation' (Jer 8:12; 10:15; 23:12). Multilingual glosses converge strikingly: Spanish castigo, Hindi dand, Arabic iqab, Korean beol, and Swahili adhabu all point to punishment, distinguishing this clearly from the neutral 'oversight' sense. **GEOGRAPHY AND SPACE**
en: and-visitation-of, punishments-of, the-punishment | **es:** castigo, castigos-de, la-visitación | **fr:** [הפקדה], [פקדות], châtiment | **de:** Heimsuchung, [הפקדה], [פקדתך] Num 16:29; Isa 10:3; Jer 8:12; Jer 10:15; Jer 11:23

2. oversight, office, charge (11×) An appointed position of supervision or administrative responsibility, the office or charge of overseeing something. Central in Numbers 3-4 where Eleazar holds the oversight of the sanctuary, and in 2 Kings 11:18 and 2 Chronicles 23:18 for temple appointments. Spanish supervisión and cargos, Arabic wikala, and Korean damjang/jikmu uniformly indicate an institutional role rather than a divine action. GEOGRAPHY AND SPACE

en: and-oversight-of, his-office, office-of | **es:** Y-supervisión-de, cargos, guardias | **fr:** [פקודות], [פקדת], châtiment | **de:** Heimsuchung, officers, oversight-von Num 3:32; Num 3:36; Num 4:16; 2Kgs 11:18

3. numbering, enrollment, muster (5×) The act of counting, registering, or mustering people for organized service, a census or enrollment roster. Found exclusively in Chronicles (1 Chr 23:11; 24:3, 19; 2 Chr 17:14; 26:11) in connection with Levitical and military organization. Glosses like Spanish registro, Hindi ginti, Arabic ihsa, and Swahili hesabu all denote a numbering or tally, setting this apart from the supervisory office sense. GEOGRAPHY AND SPACE

en: for-enrollment, for-their-appointment, their-appointments | **es:** para-registro, para-sus-registros, registro-de-ellos | **fr:** [לפקדה], [לפקדתם], [פקדתם] | **de:** Heimsuchung 1Chr 23:11; 1Chr 24:3; 1Chr 24:19; 2Chr 17:14; 2Chr 26:11

4. care, providence (1×) God's watchful care and providential attention, the positive counterpart to punitive visitation. Attested only in Job 10:12, where Job acknowledges that God's pquddah granted him life and favor. The multilingual evidence (Spanish providencia, Hindi dekhbhal, Arabic inaya, Korean dolbosim, Swahili utunzaji) uniformly signals caring protection rather than judgment. APPOINTING AND VISITING

en: and-Your-care | **es:** y-tu-providencia | **fr:** et-ton-ופקדתך-toi | **de:** [ופקדתך] Job 10:12

5. custody, imprisonment (1×) A place of confinement or custody, concretely a prison. Appears in Jeremiah 52:11 where Zedekiah is placed in the house of pquddah until his death. Spanish cárcel, Hindi karaghar, Arabic al-sijn, and Swahili kifungo all denote imprisonment, a metonymic extension from 'place under guard' to 'prison.' GUARDS AND WATCHERS

en: the-custody | **es:** la-cárcel | **fr:** châtiment | **de:** Heimsuchung Jer 52:11

6. deposit, store entrusted (1×) Something deposited or stored up for safekeeping, entrusted wealth or provisions. Found in Isaiah 15:7 where Moab's accumulated store is carried across the Wadi of the Willows. Spanish tesoro, Hindi sangrah, Arabic wadia, and Korean jeochuk point to a treasury or deposit, extending the root's sense of 'entrusting to someone's charge' into the material domain. GEOGRAPHY AND SPACE

en: and-their-stored-up | **es:** y-su-tesoro | **fr:** et-châtiment | **de:** und-Heimsuchung Isa 15:7

פְּקֻדוֹן H6487 *Prep-l / N-ms* (3×)

deposit, pledge, thing stored or held in trust

This term refers to something deposited for safekeeping or stored for future use—either goods held in trust or supplies reserved for emergencies. Genesis 41:36 uses it for grain stored against famine—reserves that will preserve Egypt. Leviticus 5:21, 23 (6:2, 4 in English) employs it for property deposited with a neighbor for safekeeping, which becomes the subject of legal action if denied or misappropriated. The term implies fiduciary responsibility—whether the state storing grain for the people or an individual safeguarding a neighbor's possessions. Breach of such trust constitutes serious offense requiring restitution and sacrifice.

(3×) Something deposited for storage or held in trust. Genesis 41:36 commands storing grain 'as a reserve (לְפִקָּדוֹן) for the land against the seven years of famine'—supplies held against future need. Leviticus 6:2 (5:21 Hebrew) addresses deception 'about a deposit (בְּפִקָּדוֹן) or a security'—property entrusted to another's care. Verse 4 (5:23 Hebrew) requires returning 'the deposit (הַפִּקָּדוֹן)' with added fifth when guilt is confessed. The term emphasizes the held-in-trust aspect, whether for public welfare or private safekeeping. Translations: 'deposit,' 'reserve,' 'safekeeping'; Spanish 'depósito,' French 'dépôt,' German 'Vorrat/Pfand.' POSSESSIONS AND PROPERTY

en: for-reserve, in-a-deposit, the-deposit | **es:** el-depósito, en-depósito, para-depósito | **fr:** dans-un-deposit, le-deposit, pour-reserve | **de:** als-Vorrat, der-deposit, in-ein-deposit Gen 41:36; Lev 6:2; Lev 6:4

פְּקֻדָּת H6488 *N-fs* (1×)

oversight, watch, guard duty; appears as 'officer of the guard' in Jeremiah 37:13

This feminine noun means oversight, watch, or the responsibility of guarding, derived from the root פָּקַד (to oversee, attend to). It appears only in Jeremiah 37:13, where it describes an official position: literally 'master/captain of the oversight.' The context is Jeremiah's attempted departure from Jerusalem during the Babylonian siege, when he was stopped at the Benjamin Gate by a guard officer who accused him of deserting to the Chaldeans. The term designates military watch duty or guard command, specifically referring to the supervisory role over checkpoint security.

(1×) In Jeremiah 37:13, the phrase 'a captain of the guard' (literally 'master of oversight') identifies Irijah, son of Shelemiah, who arrested Jeremiah at the city gate. The multilingual glosses (guard, guardia) capture the military security function. This officer commanded the watch at the Benjamin Gate during the siege, responsible for preventing desertion—a serious concern given Jerusalem's dire situation and Jeremiah's prophetic message advocating surrender. GUARDS AND WATCHERS

en: guard | **es:** guardia | **fr:** [פקדת] | **de:** [פקדת] Jer 37:13

פְּקוֹד H6489 *N-proper-fs* (2×)

Pekod, a Babylonian tribe in southeastern Mesopotamia (Jeremiah 50:21; Ezekiel 23:23)

Pekod was a tribal group in Babylonia, located in the southeastern region bordering Elam. Jeremiah 50:21 calls for judgment against 'the inhabitants of Pekod' as part of God's verdict on Babylon. Ezekiel 23:23 lists them among Babylonian forces coming against Jerusalem. The name corresponds to the Assyrian Puqudu, a known tribe in Babylonian territory.

(2×) A gentile/tribal name referring to the Pekod people of southeastern Babylonia. The cross-linguistic glosses (Spanish 'Pecod/Pekod,' French 'Pekod') show transliteration with minor variation. Both prophetic texts place Pekod within Babylonian military and political networks—Jeremiah as object of judgment, Ezekiel as agent of judgment against Judah, showing Babylon's shifting role in God's purposes. PERSONAL NAMES

en: Pekod | **es:** Pecod, Pekod | **fr:** Pekod, [פקוד] | **de:** [פקוד] Jer 50:21; Ezek 23:23

פִּקּוּד H6490 *Prep-l / N-mpc / 2ms* (24×)

Divine precepts, appointed charges – God's authoritative instructions, almost exclusive to the Psalms

A noun appearing almost exclusively in the Psalms to designate God's appointed precepts. It belongs to the rich vocabulary of Psalm 119, standing alongside torah, statutes, commandments, and testimonies as a near-synonym for divine instruction. The root paqad ('to attend to, appoint') gives it the nuance of something God has specifically commissioned – not arbitrary rules but carefully appointed instructions. Psalm 19:8 declares these precepts 'right, rejoicing the heart,' and Psalm 111:7 affirms they are 'established forever.' French 'preceptes' and German 'Vorschriften' capture the notion of binding, divinely issued directions.

precept, ordinance (24×) Divine precepts or appointed charges found almost exclusively in the Psalms (esp. Psalm 119). The root paqad ('to attend to, appoint') conveys instructions specifically commissioned by God. Psalm 19:8 declares them 'right, rejoicing the heart'; Psalm 103:18 pairs them with covenant-keeping; Psalm 111:7 affirms they are 'faithful and upright.' Always plural (piqqudekha / piqqudav), underscoring the comprehensive scope of God's ordered instructions. GEOGRAPHY AND SPACE

en: His-precepts, Your-precepts, for-Your-precepts | **es:** preceptos-de, precep-

tos-de-ti, sus-mandamientos | **fr:** précepte, tes-préceptes, à-précepte | **de:** Vorschriften-von, dein-Vorschriften, der-Vorschriften-von Ps 19:8; Ps 103:18; Ps 111:7; Ps 119:4; Ps 119:15

פָּקַח H6491 *V-Qal-Perf-2ms* (21×)

To open the eyes (literally or spiritually); in passive forms, for eyes to be opened or stand open.

Describes the deliberate act of opening eyes, whether physical or spiritual, carrying profound theological weight in Scripture. God opens Hagar's eyes to see a well (Gen 21:19), Elisha prays for his servant's eyes to be opened to see heavenly armies (2 Kgs 6:17), and the psalmist declares that the LORD 'opens the eyes of the blind' (Ps 146:8). The passive forms appear at pivotal moments: Adam and Eve's eyes 'were opened' to know good and evil (Gen 3:7), and Isaiah promises that the eyes of the blind 'will be opened' in messianic restoration (Isa 35:5). The Arabic cognate meaning 'to blossom' adds a lovely image – eyes opening like flowers.

1. open eyes (active) (17×) The active sense of opening eyes, used across Qal inflections including imperatives, perfects, imperfects, infinitives, and participles. Covers both physical sight and spiritual perception: God opens Hagar's eyes to a well of water (Gen 21:19), Elisha's servant sees chariots of fire (2 Kgs 6:17), and the LORD is praised as the one who 'opens the eyes of the blind' (Ps 146:8). Spanish 'abre' and German translations preserve the directness of the imperative. Isaiah 42:7 extends this to the Servant's mission 'to open blind eyes,' linking physical and covenantal sight. **OPENING AND SHUTTING**

en: (qere:open), I-will-open, To-open | **es:** Abre, Y-abrió, [abre] | **fr:** [לִפְקֹחַ], [פְּקוֹחַ], [פָּקַח] | **de:** [אִפְקַח], [לִפְקֹחַ], [פְּקוֹחַ] Gen 21:19; 2Kgs 4:35; 2Kgs 6:17; 2Kgs 6:20

2. eyes be opened (passive/stative) (4×) The passive or stative sense expressed in Nifal and Qal passive participle forms, describing eyes being opened or standing open. Theologically weighty at the Fall – 'the eyes of both were opened' (Gen 3:7) – and in messianic hope – 'the eyes of the blind will be opened' (Isa 35:5). Spanish clearly distinguishes with 'fueron abiertos' and 'seran abiertos,' while German uses 'geoeffnet werden.' Jeremiah 32:19 uses the passive participle to describe God's eyes as perpetually 'open' over all human ways. **OPENING AND SHUTTING**

en: And-were-opened, and-will-be-opened, open | **es:** Y-fueron-abiertos, abiertos, serán-abiertos | **fr:** Et-étaient-ouvrit, [פְּקוּחוֹת], [תִּפָּקַחְנָה] | **de:** [פְּקוּחוֹת], [תִּפָּקַחְנָה], und-geöffnet-werden Gen 3:5; Gen 3:7; Isa 35:5; Jer 32:19

פֶּקַח H6492 *Prep-l / N-proper-ms* (11×)

Pekah, son of Remaliah, usurping king of Israel who reigned during the Syro-Ephraimite crisis

The name of a military officer who assassinated King Pekahiah and seized Israel's throne, reigning approximately 752–732 BC. Pekah is most remembered for his ill-fated alliance with Rezin of Damascus against Judah, the Syro-Ephraimite crisis that prompted Isaiah's famous Immanuel prophecy (Isa 7:1). His reign ended when Hoshea conspired against him, continuing the cycle of violence that marked Israel's final decades.

Pekah (proper name) (11×) The personal name of the son of Remaliah who usurped Israel's throne by assassinating Pekahiah (2 Kgs 15:25). His twenty-year reign is dominated by the Syro-Ephraimite coalition against Judah (2 Kgs 15:27–32; Isa 7:1). English transliterations vary between 'Pekah' and 'Peqach,' reflecting the Hebrew qoph. **PERSONAL NAMES**

en: Pekach, Peqach, and-Pekach | **es:** Pécaj, de-Pécaj, y-Peqaj | **fr:** Pékach, [וּפֶקַח], [פֶּקַח] | **de:** Pekach, [וּפֶקַח], [פֶּקַח] 2Kgs 15:25; 2Kgs 15:27; 2Kgs 15:29; 2Kgs 15:30; 2Kgs 15:31

פִּקֵּחַ H6493 *Adj-ms* (2×)

Seeing, sighted, able to see (Exodus 4:11; 23:8, opposite of blind)

This adjective means seeing or sighted—having the ability to see. Exodus 4:11 contrasts those who see with the blind, affirming that God makes both. Exodus 23:8 warns that bribes blind the clear-sighted, corrupting those who would otherwise see truth clearly. The term emphasizes functional sight and perceptive ability.

(2×) Having sight, sighted, or perceptive—the opposite of blind. Spanish 'vidente' (seeing one) and 'los que ven' (those who see) capture both the literal and figurative dimensions. Exodus 4:11 uses it literally for physical sight, while 23:8 extends it metaphorically to moral/judicial perception. The plural form 'the clear-sighted' suggests those whose judgment should be uncorrupted. **SEEING AND PERCEIVING**

en: seeing, the-clear-sighted | **es:** a-los-que-ven, vidente | **fr:** le-clear-sighted, voyant | **de:** der-clear-sighted, seeing Exod 4:11; Exod 23:8

פְּקַחְיָה H6494 *N-proper-ms* (3×)

Pekahiah, king of Israel, assassinated after two-year reign

Pekahiah was king of Israel who reigned only two years before being assassinated. Son of Menahem, he succeeded his father but continued the northern kingdom's pattern of evil in Yahweh's sight. His captain Pekah son of Remaliah conspired against him and killed him in the citadel of Samaria, along with Argob and Arieh, aided by fifty Gileadites. His brief, troubled reign (around 740-738 BC) exemplifies the instability and violence that characterized Israel's final decades before Assyrian conquest. The name means 'Yahweh has opened (the eyes),' though his reign showed no spiritual insight.

(3×) Personal name of Israel's king, son of Menahem, who reigned two years before assassination. 2 Kings 15:22 introduces his reign: 'Pekahiah (פְּקַחְיָה) his son reigned in his place.' Verse 23 dates his accession and notes he 'did evil in the sight of Yahweh.' Verse 26 records his murder: 'Pekah son of Remaliah, his captain, conspired against him and struck him down in Samaria...and killed Pekahiah (פְּקַחְיָהוּ).' His assassination around 738 BC continued Israel's spiral toward Assyrian conquest. The name means 'Yahweh has opened (the eyes).' Translations preserve: 'Pekahiah,' Spanish 'Pecajías.' **PERSONAL NAMES**

en: Pekachyah | **es:** Pecajías | **fr:** Pekachyah | **de:** Pekachyah 2Kgs 15:22; 2Kgs 15:23; 2Kgs 15:26

פְּקַח־קוֹחַ H6495 *N-ms* (2×)

Opening wide (of eyes or prison; Isaiah 61:1, promising release to captives)

This compound noun means a wide or complete opening, particularly of eyes. It appears in Isaiah 61:1 in the phrase about proclaiming 'opening to those who are bound'—though textual variants suggest reading 'to the blind' instead. The term combines two roots for opening, creating an intensive sense of complete opening or release from darkness and imprisonment.

(2×) A comprehensive opening or release, likely from imprisonment or darkness. BDB notes this appears twice in the same verse (Isaiah 61:1) in construct relationships with different words. The cross-linguistic glosses show uncertainty: some bracket it untranslated, Spanish offers both 'apertura de' (opening of) and interpretive glosses ('ojos,' 'prison'). The textual complexity reflects early translation challenges with this unique compound. **GEOGRAPHY AND SPACE**

en: opening-of-, prison | **es:** apertura-de-, ojos | **fr:** [פְּקַח], [קוֹחַ] | **de:** [פְּקַח], [קוֹחַ] Isa 61:1

פָּקִיד H6496 *Art / N-ms* (13×)

Overseer, appointed official; one placed in charge of a task, group, or institution by delegated authority.

Derived from the root פקד ('to appoint, visit, muster'), this noun designates someone formally placed in a supervisory role. It spans civic, military, and sacred settings: Joseph proposes commissioners over Egypt's grain stores (Gen 41:34), Esther's king appoints officers for the harem (Est 2:3), and Pashhur serves as chief overseer of the temple (Jer 20:1). Spanish renders it variously as supervisor and

encargado, while German uses Aufseher — all capturing the sense of delegated institutional authority rather than inherent sovereignty.

overseer, appointed officer (13×) A person formally appointed to supervise, manage, or take charge of a specific task, group, or institution. The noun carries the weight of delegated authority — the overseer acts on behalf of a higher power, whether Pharaoh (Gen 41:34), a king (Est 2:3), or the priesthood (Jer 20:1; 2 Chr 24:11). Constructed with עַל to specify the domain of oversight (soldiers, 2 Kgs 25:19; Benjamites, Neh 11:9; singers, Neh 12:42), it encompasses both temporary commissions and permanent institutional offices. OVERSEER APPOINTED OFFICER

en: and-officer-of, and-overseer, and-overseer-of | **es:** Y-supervisor-de, el-supervisor, encargado | **fr:** [הפקיד], [ופקיד], [פקדים] | **de:** Aufseher, [הפקיד], [ופקיד] Gen 41:34; Judg 9:28; 2Kgs 25:19; 2Chr 24:11; 2Chr 31:13

פְּקָעִים H6497 *Conj-w / N-mp* (3×)

gourds, gourd-shaped ornaments (decorative carvings)

This term describes decorative carved ornaments shaped like gourds or knobs, adorning Solomon's temple. Some interpreters see them as gourd-shaped (like wild cucumbers), while others suggest knob or ball shapes. They appeared as part of the temple's elaborate wood and bronze ornamentation—carved into cedar paneling and cast into the great bronze sea. 1 Kings 6:18 describes cedar carvings of gourds and flowers inside the temple. 1 Kings 7:24 mentions gourds encircling the bronze sea, cast in two rows beneath its rim. These decorative elements reflected ancient Near Eastern artistic conventions and contributed to the temple's visual splendor.

(3×) Ornamental carvings shaped like gourds or knobs, decorating Solomon's temple. 1 Kings 6:18 describes interior cedar paneling: 'carved in the form of gourds (פְּקָעִים) and open flowers'—decorative relief work. 1 Kings 7:24 twice mentions ornaments on the great bronze sea: 'under its brim were gourds (פְּקָעִים) encircling it...the gourds (הַפְּקָעִים) were in two rows, cast with it when it was cast.' The exact shape is debated—gourd-like (resembling wild cucumbers) or knob/ball-shaped. Syriac suggests flower forms. Translations: 'gourds,' 'knops,' 'ornamental buds'; Spanish 'calabazas,' French 'coloquintes,' German 'Koloquinten.' GEOGRAPHY AND SPACE

en: and-gourds, gourds, the-gourds | **es:** Y-calabazas, calabazas, las-calabazas | **fr:** et-gourds, gourds, le-gourds | **de:** der-gourds, gourds, und-gourds 1Kgs 6:18; 1Kgs 7:24

פַּקֻּעַת H6498 *N-fpc* (1×)

wild gourds, likely colocynth (Citrullus colocynthis), poisonous wild cucumbers mentioned in 2 Kings 4:39

This plural noun refers to wild gourds or wild cucumbers, specifically identified by most scholars as colocynth (Citrullus colocynthis), a wild vine producing small, bitter, poisonous fruit with purgative properties. The word appears only in 2 Kings 4:39 in the narrative of Elisha and the poisoned stew. A man gathering herbs during famine found a wild vine and picked its fruit, not recognizing the danger. When these were chopped into the pot, the stew became toxic, prompting the cry 'There is death in the pot!' until Elisha miraculously neutralized the poison. The term highlights the danger of misidentified wild plants, especially during desperate times.

(1×) In 2 Kings 4:39, these 'wild gourds' were gathered unknowingly during famine conditions and added to a communal stew, nearly causing disaster. The phrase 'gourds of the field' emphasizes their wild, uncultivated nature. The multilingual glosses (gourds, calabazas) preserve the botanical reference. Colocynth resembles edible cucumbers but contains toxic compounds causing severe intestinal distress, making the error understandable yet life-threatening—a vivid backdrop for Elisha's miracle of rendering the pot safe. GEOGRAPHY AND SPACE

en: gourds-of | **es:** calabazas | **fr:** gourds-de | **de:** gourds-von 2Kgs 4:39

פַּר H6499 *N-ms* (133×)

A young bull or bullock, predominantly a sacrificial animal; figuratively, a symbol of fierce strength or aggression.

Par is the standard Hebrew term for the young male bovine selected for sacrifice, appearing overwhelmingly in ritual legislation. The phrase par ben-baqar ('bull, son of the herd') recurs like a liturgical formula across Leviticus and Numbers, specifying the costliest individual animal offering — required for priestly consecration (Exod 29:1), sin offerings (Lev 4:3), and festival burnt offerings (Num 28-29). In poetic texts, the bull's raw power becomes a metaphor for aggression: the 'bulls of Bashan' encircle the suffering psalmist (Ps 22:12), and Babylon's warriors are called 'her bulls' marked for slaughter (Jer 50:27).

1. young bull, bullock (130×) A young bull selected for sacrifice and offering — the primary and overwhelmingly dominant sense across 130 occurrences. Used in burnt offerings (Exod 29:1), sin offerings (Lev 4:3; Exod 29:36), peace offerings (Exod 24:5), and festival liturgies (Num 28-29). Spanish novillo and toro, French taureau, and German Stier all converge on the same bovine referent. The construct phrase par ha-chattat ('bull of the sin offering') appears as a fixed ritual formula. CATTLE AND OXEN

en: a-bull, bull | **es:** Novillo, novillo, toro | **fr:** taureau, un-taureau | **de:** Stier, ein-Stier Exod 29:1; Exod 29:3; Exod 29:10; Exod 29:11

2. bull (figurative, mighty) (3×) Bulls as a figurative image of powerful, aggressive enemies or mighty warriors. The 'bulls of Bashan' surround the psalmist in anguished prayer (Ps 22:12), evoking the famously well-fed cattle of that fertile region as metaphors for brutal oppressors. Jeremiah applies the image to Babylon's doomed warriors — 'slaughter all her bulls' (Jer 50:27). Hindi glosses shift to power-specific vocabulary here, distinguishing this metaphorical sense from the literal sacrificial animal. CATTLE AND OXEN

en: bulls, her-bulls | **es:** sus-toros, toros | **fr:** [פריה], taureau | **de:** Stier, [פריה] Ps 22:12; Ps 51:19; Jer 50:27

פָּרָה H6500 *V-Hifil-Imperf-3ms* (1×)

to be fruitful, bear fruit (Hifil form), appearing in Hosea 13:15 with wordplay on Ephraim's name

This is a verbal form from the common root פָּרָה meaning 'to bear fruit' or 'be fruitful,' the same root appearing in God's creation blessing 'be fruitful and multiply' (Genesis 1:22). In Hosea 13:15, the Hifil form appears in a context of bitter irony: though Ephraim may flourish (with a wordplay on the name Ephraim, which sounds like 'fruitful'), the east wind of judgment is coming. The verb throughout Scripture carries connotations of productivity, prosperity, and blessing—making its use in this judgment oracle particularly poignant as fertility imagery is reversed into barrenness and destruction.

(1×) Hosea 13:15 employs deliberate wordplay: 'Though he (Ephraim) be fruitful among brothers, an east wind will come.' The prophet invokes Ephraim's name-meaning ('fruitful') only to announce its reversal through divine judgment. The multilingual glosses show some variation (fruitful, fructifique) but capture the basic fertility imagery. The verse continues with drought imagery —springs drying up, treasuries plundered—systematically negating the fruitfulness that Ephraim's name promised. SPROUTING AND GROWING

en: is-fruitful | **es:** fructifique | **fr:** Pul | **de:** [יפריא] Hos 13:15

פֶּרֶא H6501 *N-mp* (10×)

Wild donkey (onager); a symbol of untamed freedom, desert survival, and willful independence.

Designates the wild donkey or onager (Equus hemionus), an animal that embodied the untamed freedom of the desert in the ancient Near Eastern imagination. The angel's description of Ishmael as 'a wild donkey of a man' (Gen 16:12) became a proverbial image of fierce nomadic independence. Job's speeches use the animal to illustrate both the futility of complaint (Job 6:5) and the impossibility of taming innate nature (Job 11:12). Hosea compares wayward Ephraim to a wild donkey wandering alone (Hos 8:9), and Jeremiah likens Israel's lust for idols to a wild donkey in heat (Jer 2:24). Spanish 'asno montes' (mountain donkey) nicely captures the wilderness habitat.

wild donkey (10×) The wild donkey or onager (פֶּרֶא, pere), a fleet, untameable equid of the desert steppe. The animal serves as a powerful symbol: Ishmael is called 'a wild donkey of a man' (Gen 16:12), marking him as a free-roaming nomad. In wisdom literature, the wild donkey illustrates instinct and contentment (Job 6:5), untameable nature (Job 11:12), and God's sovereign provision for wild creatures (Job 39:5, Ps 104:11). Prophetically, it represents Israel's willful pursuit of idolatry (Jer 2:24, Hos 8:9) and the destitution of the poor (Job 24:5). Spanish 'asno montes' and French forms consistently identify the same zoological species across all occurrences. **DONKEYS AND FOALS**

en: A-wild-donkey, and-wild-donkeys, of-flocks | **es:** Asna-montés, Y-asnos-silvestres, asno-montés | **fr:** [ופראים], [פראים], [פרה] | **de:** [וּפְרָאִים], [פֶּרֶא], [פְּרָאִים] Gen 16:12; Job 6:5; Job 11:12; Job 24:5; Job 39:5

פִּרְאָם H6502 *N-proper-ms* (1×)

Piram, a Canaanite king of Jarmuth who joined the coalition against Gibeon in Joshua 10:3

This personal name belongs to one of the five Amorite kings who formed a coalition to attack Gibeon after it made peace with Israel. Piram ruled Jarmuth, a Canaanite city in the Shephelah lowlands west of Jerusalem. He joined with the kings of Jerusalem, Hebron, Lachish, and Eglon in response to Gibeon's treaty with Joshua, viewing it as a strategic betrayal. The coalition's siege of Gibeon triggered Israel's overnight march from Gilgal and the famous battle where the sun stood still. All five kings, including Piram, were captured, executed, and buried in the cave at Makkedah.

(1×) Joshua 10:3 identifies Piram as king of Jarmuth, listing him third among the five-king alliance. The multilingual glosses preserve the proper name with minimal variation (Piram, Piream). Jarmuth has been identified with modern Khirbet Yarmuk, strategically located in the Judean foothills. Piram's participation in this ill-fated coalition represents the organized Canaanite resistance to Israel's entry, and his defeat marked a crucial step in Joshua's conquest of the southern hill country. **PERSONAL NAMES**

en: Piram | **es:** Piream | **fr:** Piram | **de:** Piram Josh 10:3

פַּרְוָר H6503 *Prep-l* (3×)

Parbar, colonnade or structure on west side of temple

This architectural term of uncertain meaning designates a structure on the western side of Solomon's temple complex. It appears in two forms: 'parvarim' in 2 Kings 23:11 and 'parbar' in 1 Chronicles 26:18 (twice). Scholars propose various interpretations: a colonnade, open pavilion, suburb, or storage area. The term may be a Persian loan-word meaning 'light-bearer' (open summer-house) or relate to 'suburb.' 2 Kings 23:11 associates it with horses dedicated to the sun god, which Josiah removed. Chronicles mentions it in the context of gatekeepers' divisions. Whatever its precise nature, it represented a distinct area requiring assigned personnel.

(3×) An architectural feature or area on the temple's west side, meaning uncertain. 2 Kings 23:11 locates horses dedicated to the sun 'in the precincts (בַּפַּרְוָרִים), at the entrance to the house of Yahweh'—Josiah destroyed these idolatrous elements. 1 Chronicles 26:18 assigns Levitical gatekeepers: 'for the Parbar (לַפַּרְבָּר) on the west, four at the road, two at the Parbar (לַפַּרְבָּר).' Proposed meanings include colonnade, open pavilion, suburb, or storage structure. Possibly from Persian 'light-bearer' or related to Mishnaic terms for suburb. Translations vary: 'precincts,' 'Parbar,' 'colonnade'; Spanish 'pórtico/recintos,' French 'parvis.' **PORTICO PILLAR STAIRS**

en: For-the-Parbar, at-the-Parbar, in-the-precincts | **es:** Para-el-pórtico, en-los-recintos, para-el-pórtico | **fr:** [לפרבר], dans-le-precincts | **de:** [לפרבר], in-der-precincts 2Kgs 23:11; 1Chr 26:18

פָּרַד H6504 *V-Hifil-Imperf-3ms* (26×)

Divide, separate, scatter; to part ways, branch off, or cause division between persons or things

Built on the idea of splitting a unity into parts, this verb operates across multiple stems to express a wide range of separation. In the Nifal, Abram and Lot 'separated from each other' (Gen 13:9-14) and the nations 'were divided' after the flood (Gen 10:5, 32). The Hifil describes an agent who causes division — a whisperer who 'separates close friends' (Prov 16:28) or God who 'separated the nations' at creation (Deut 32:8). The Hitpael adds a reflexive dimension of scattering or coming apart, as when bones are 'disjointed' (Ps 22:14). Even a river 'divides into branches' (Gen 2:10), grounding the word in both geography and human relationship.

1. separate from one another (10×) Nifal reflexive/reciprocal: two parties part company or go separate ways. Gen 13:9-14 narrates Abram and Lot's parting; Gen 10:5, 32 describes post-flood nations dividing. Spanish 'sepárate' and 'es separado' mirror the mutual or self-directed separation. 2 Sam 1:23 poignantly notes that Saul and Jonathan 'were not divided' even in death, using the negative to underscore inseparable loyalty. **SEPARATING AND DIVIDING**

en: and-they-separated, had-separated, one-separating-himself | **es:** Sepárate, el-que-se-separa, es-separado | **fr:** –être-sépara, avait-sépara, et-ils-sépara | **de:** [יפרד], [נפרד], hatte-absonderte Gen 10:5; Gen 10:32; Gen 13:9; Gen 13:11; Gen 13:14

2. cause to separate (7×) Hifil causative: an agent actively divides or separates others. Deut 32:8 recalls when the Most High 'separated the sons of Adam'; Prov 16:28 warns that a whisperer 'separates close friends.' Spanish 'separa' and 'cuando separó' capture the causative force. Ruth 1:17 invokes death as the only power that can 'part' Ruth from Naomi, elevating the verb to covenantal language. **SEPARATING AND DIVIDING**

en: and-separated, separated, separates | **es:** aparta, cuando-separó, separa | **fr:** et-sépara, quand-il-sépara, sera-séparer | **de:** [יפריד], [מפריד], als-er-absonderte Gen 30:40; Deut 32:8; Ruth 1:17; 2Kgs 2:11; Prov 16:28

3. be scattered abroad (3×) Hitpael and Nifal participial: being scattered or dispersed as a group across space. Neh 4:19 describes workers 'scattered' along the wall; Ps 92:9 declares that evildoers 'will be scattered.' Spanish 'dispersos' and 'serán dispersados' emphasize the resultant state of wide dispersion rather than a single act of parting. **SEPARATING AND DIVIDING**

en: are-scattered, separated, will-be-scattered | **es:** dispersos, se-dispersan, serán-dispersados | **fr:** [נפרדים], séparer | **de:** [יתפרדו], [נפרדים], wird-sein-zerstreut Neh 4:19; Job 4:11; Ps 92:9

4. spread out or dispersed (2×) Qal passive and Pual: a state of being spread apart physically. Ezek 1:11 describes the living creatures' wings as 'spread out' (perudoth) above; Esth 3:8 characterizes the Jews as 'dispersed' among the peoples. The spatial imagery distinguishes this from interpersonal separation, focusing on physical extension across an area. **SEED AND OFFSPRING**

en: and-dispersed, spread-out | **es:** extendidas, y-separado | **fr:** [ומפרד], séparer | **de:** [ומפרד], [פרדות] Esth 3:8; Ezek 1:11

5. become disjointed (2×) Hitpael: coming apart or being dislocated, as when joints separate under duress. Ps 22:14 laments 'all my bones are disjointed' — a visceral image of suffering on the cross that the multilingual evidence renders as physical dislocation. Job 41:17 asks whether Leviathan's scales 'can be separated,' using the same stem to describe structural cohesion that resists pulling apart. **SEPARATING AND DIVIDING**

en: and-are-disjointed, can-they-be-separated | **es:** se-separan, y-se-descoyuntaron | **fr:** et-le-séparer, séparer | **de:** [יתפרדו], und-sind-disjointed Job 41:17; Ps 22:14

6. withdraw independently (1×) Piel: voluntarily withdrawing or going apart on one's own initiative. Hos 4:14 warns against the men who 'go apart' with prostitutes, emphasizing deliberate personal departure from the community for illicit purposes. Spanish 'se apartan' captures the reflexive voluntary quality. This singleton usage in the Piel gives the stem a moral coloring absent from the neutral Nifal separations. **SEPARATING AND DIVIDING**

en: go-apart | **es:** se-apartan | **fr:** séparer | **de:** [יפרדו] Hos 4:14

7. divide into branches (1×) Nifal of geographic branching: a single river dividing into multiple streams. Gen 2:10 records that a river 'went out of Eden' and there 'it divided' into four headwaters. Spanish 'se dividía' and German 'teilte er sich' reflect the physical splitting of a watercourse. This concrete, spatial sense may be the

root metaphor from which the interpersonal and abstract senses developed. **DIVIDING AND DISTRIBUTING**

en: it-divided | **es:** se-dividía | **fr:** cela-divisa | **de:** teilte-er-sich Gen 2:10

פֶּרֶד H6505 *Conj-w / N-ms* (14×)

Mule; the hybrid mount used as royal transport, pack animal, and trade commodity in ancient Israel.

Denotes the mule, the sturdy hybrid of horse and donkey prized across the ancient Near East for reliability on rough terrain. In Scripture the mule is conspicuously royal: Absalom's sons ride mules as a mark of princely status (2 Sam 13:29), and Absalom himself is fatally caught while riding one in battle (2 Sam 18:9). Solomon receives mules as annual tribute (1 Kgs 10:25), and Obadiah searches for pasture for royal mules during drought (1 Kgs 18:5). Mules also appear as pack animals ('the load of a pair of mules,' 2 Kgs 5:17), in Tyrian commerce (Ezek 27:14), and among the livestock of returning exiles (Ezra 2:66). Psalm 32:9 uses the mule as a cautionary image of stubbornness.

mule (14×) The mule (פֶּרֶד), a horse-donkey hybrid valued for sure-footedness and endurance. Multilingual glosses converge tightly — Spanish 'mulo/mula,' French 'Paras,' German 'Maultiere' — confirming a single zoological referent. Royal associations dominate: princes ride mules (2 Sam 13:29; 18:9), kings receive them as gifts (1 Kgs 10:25), and they serve as beasts of burden in trade and return from exile (Ezek 27:14; Ezra 2:66). Psalm 32:9 alone exploits the animal's reputation for obstinacy in a moral simile. **GEOGRAPHY AND SPACE**

en: and-mule, and-mules, and-on-mules | **es:** como-mulo, el-mulo, la-mula | **fr:** Paras, [ובפרדים], [ופרדים] | **de:** Maultiere, [הפרד], [ובפרדים] 2Sam 13:29; 2Sam 18:9; 1Kgs 10:25

פִּרְדָּה H6506 *Art / N-fs* (3×)

she-mule, female mule (ridden by royalty)

This term specifically denotes a female mule, appearing exclusively in 1 Kings 1 during Solomon's hasty coronation. When Adonijah attempted to seize the throne, David commanded that Solomon ride 'my mule' to Gihon for anointing. The three verses emphasize this royal mule—David's own mount—signifying the legitimate transfer of kingship. Riding the king's mule publicly declared Solomon as chosen successor. While male mules (pered) appear elsewhere for various uses, this feminine form highlights the specific animal that carried Solomon to his coronation, making it a living symbol of dynastic continuity and divine choice.

(3×) A female mule, specifically the royal mule ridden during Solomon's coronation. 1 Kings 1:33 records David's command: 'have Solomon my son ride on my own mule (הַפִּרְדָּה)' to Gihon for anointing. Verse 38 narrates fulfillment: 'they had Solomon ride on King David's mule (פִּרְדַּת הַמֶּלֶךְ דָּוִד).' Verse 44 reports: 'they have had him ride on the king's mule (הַפִּרְדָּה).' The repetition emphasizes the symbolic importance—riding the king's personal mount publicly designated the heir. Mules were prized royal animals (2 Samuel 18:9; 1 Kings 1:5). Translations: 'mule,' Spanish 'mula,' French 'mule,' German 'Maultier.' **GEOGRAPHY AND SPACE**

en: the-mule, the-mule-of | **es:** la-mula, mula-de | **fr:** le-mulet, le-mulet-de | **de:** der-Maultier, der-Maultier-von 1Kgs 1:33; 1Kgs 1:38; 1Kgs 1:44

פִּרְדָה H6507 *N-fs* (1×)

seeds, grains, or kernels (possibly 'separated ones'), appearing in Joel 1:17 describing agricultural devastation

This rare noun, appearing only in Joel 1:17, apparently means seeds, grains, or kernels. The etymology suggests 'separated things' or 'scattered ones,' possibly referring to individual seeds or grain kernels. The word appears in Joel's graphic description of drought and agricultural catastrophe, where even the stored seed has shriveled and rotted under the clods. The broader context depicts comprehensive agricultural failure: withered grain, dried-up vines, languishing trees, and dismayed farmers. This term captures the most basic level of agricultural hope—the seed for next year's planting—now destroyed.

(1×) Joel 1:17 describes seeds shriveling 'under their clods' (or perhaps 'beneath the dirt clumps'), emphasizing the death of seed in storage or ground. The multilingual glosses (seeds, granos, grain) consistently identify this as seed grain. The verse continues the locust plague imagery with agricultural vocabulary: granaries ruined, barns broken down, grain dried up. The destruction of seed represents not just current famine but elimination of future harvest, compounding the catastrophe with despair. **SEED AND OFFSPRING**

en: seeds | **es:** granos | **fr:** graine | **de:** [פרדות] Joel 1:17

פַּרְדֵּס H6508 *Conj-w / N-mp* (3×)

park, orchard, paradise garden (Persian loan-word)

This Persian loan-word (related to 'paradise') denotes an enclosed park, orchard, or preserve—typically royal estates with trees, fruit, and cultivated beauty. Nehemiah 2:8 requests timber from 'the king's forest'—likely a managed woodland preserve. Ecclesiastes 2:5 describes Solomon's extensive building projects: 'I made gardens and parks' planted with fruit trees. Song of Songs 4:13 uses it metaphorically: 'Your shoots are an orchard of pomegranates'—comparing the beloved to a luxuriant garden. The term entered many languages (Greek 'paradeisos,' Armenian, Arabic) and eventually became associated with Eden and heavenly paradise, though originally it simply meant a cultivated enclosure.

(3×) An enclosed park, orchard, or preserve, often royal, containing trees and cultivated plants. This Persian loan-word (from pairidaêza, 'enclosure') appears in Nehemiah 2:8: 'a letter to Asaph, keeper of the king's forest (פַּרְדֵּס הַמֶּלֶךְ)' requesting timber. Ecclesiastes 2:5: 'I made gardens and parks (פַּרְדֵּסִים)' with all kinds of fruit trees. Song of Songs 4:13 uses it figuratively: 'Your shoots are an orchard (פַּרְדֵּס) of pomegranates with choice fruits.' The term implies planned, managed cultivation. It became 'paradise' in Greek and later languages. Translations: 'park,' 'orchard,' 'forest,' 'paradise'; Spanish 'bosque/jardines/paraíso.' **GEOGRAPHY AND SPACE**

en: and-parks, orchard-of, the-forest | **es:** el-bosque, paraíso-de, y-jardines | **fr:** [הפרדס], et-paradis, un-paradis | **de:** [הפרדס], [ופרדסים], [פרדס] Neh 2:8; Eccl 2:5; Song 4:13

פָּרָה H6509 *Conj-w / V-Hifil-ConjPerf-1cs* (29×)

Be fruitful, bear fruit; in the Hifil, to make fruitful — a key verb of divine blessing and covenant promise.

One of the most theologically charged verbs in the Hebrew Bible, appearing first in God's blessing upon newly created life (Genesis 1:22, 28) and recurring as a covenant refrain through the patriarchal narratives. In the Qal stem it describes the natural capacity to bear fruit or offspring, applied to humans, animals, and plants alike. The Hifil causative — always with God as subject — expresses the divine act of making someone fruitful, a hallmark of the Abrahamic promises (Genesis 17:6, 20; 48:4). Spanish fructificad and French etre fecond both capture the rich intersection of biological fertility and theological blessing.

1. be fruitful, bear fruit (22×) The Qal sense covers natural fruitfulness — bearing fruit, being productive in offspring or harvest. It spans the creation mandate (Genesis 1:22, 28), the post-flood renewal (Genesis 8:17; 9:1, 7), Israel's multiplication in Egypt (Exodus 1:7), and prophetic imagery of a fruitful shoot (Isaiah 11:1). The participle poriyyah describes a vine or person as inherently fruitful (Ezekiel 19:10; Genesis 49:22). French et-fructifier and Spanish fructificad consistently render the imperative blessing formula peru urevu. **GEOGRAPHY AND SPACE**

en: and-are-fruitful, and-be-fruitful, and-they-will-be-fruitful | **es:** fructifica, fructificación, fructificad | **fr:** et-fructifier, et-nous—être-fécond, et-étaient-fécond | **de:** [ופרו], [ופריתם], [יפרה] Gen 1:22; Gen 1:28; Gen 8:17; Gen 9:1; Gen 9:7

2. make fruitful (causative) (7×) The Hifil causative denotes God's sovereign act of making someone fruitful, always with the deity as subject. It appears exclusively in covenant and blessing contexts: Abraham (Genesis 17:6), Ishmael (Genesis 17:20), Jacob at Bethel (Genesis 28:3; 48:4), and Joseph's naming of Ephraim, 'God

has made me fruitful' (Genesis 41:52). Spanish te hare fructificar and German fruchtbar machte mich highlight the causative agency, distinguishing this divine prerogative from the natural Qal sense. **GEOGRAPHY AND SPACE**

en: and-He-made-fruitful, and-I-will-make-fruitful, and-I-will-make-you-fruitful | **es:** Y-multiplicó, Y-te-haré-fructificar, me-hizo-fructificar | **fr:** a-fit-moi-fécond, et-Je—faire-fécond, et-faire-fécond-tu | **de:** fruchtbar-machte-mich, ich-mache-dich-fruchtbar, und-er-gemacht-fruitful Gen 17:6; Gen 17:20; Gen 28:3; Gen 41:52; Gen 48:4

פָּרָה H6510 *N-fs* (26×)

Cow, heifer — a female bovine; used of livestock, dream symbolism, sacrificial ritual, and prophetic metaphor.

The standard Hebrew word for a female bovine, encompassing both the mature cow and the younger heifer without sharp distinction. It appears most memorably in Pharaoh's dream, where seven fat cows and seven lean cows emerging from the Nile foretell years of plenty and famine (Gen 41:2-26). In ritual law, the red heifer (פָּרָה אֲדֻמָּה) of Numbers 19:2-10 provides ashes for purification from corpse contamination — a rite whose mystery later Jewish and Christian traditions deeply pondered. The Philistines test the ark's power with milch cows (1 Sam 6:7-14). Amos stingingly calls Samaria's luxury-loving women 'cows of Bashan' (Amos 4:1), and Hosea likens stubborn Israel to a rebellious heifer (Hos 4:16). Spanish 'vaca' and German 'Kühe' confirm a single zoological referent.

cow, heifer (26×) A female bovine, whether a mature cow or a younger heifer. The term spans agricultural, ritual, symbolic, and prophetic contexts. Agriculturally, cows appear among livestock gifts (Gen 32:15) and as working animals (1 Sam 6:7, 10, 12, 14). Ritually, the red heifer of Numbers 19:2-10 holds unique purificatory significance. Symbolically, Pharaoh's dream cows represent economic cycles (Gen 41:2-26). Prophetically, 'cows of Bashan' satirizes elite women's indulgence (Amos 4:1), while Hosea 4:16 uses the stubborn heifer as a metaphor for Israel's waywardness. Isaiah 11:7 envisions eschatological peace where cow and bear graze together. **CATTLE AND OXEN**

en: cows, the-cows, the-heifer | **es:** la-vaca, las-vacas, vacas | **fr:** cows, le-cows, le-heifer | **de:** Kühe, cows, der-cows Gen 32:15; Gen 41:2; Gen 41:3; Gen 41:4

פָּרָה H6511 *Conj-w* (1×)

Parah, a town in the territory of Benjamin listed in Joshua 18:23

This place name designates a town allotted to the tribe of Benjamin during Joshua's territorial distribution. It appears only in Joshua 18:23 in a list of Benjamite cities. The location is uncertain, though some have suggested a connection to modern Khirbet el-Farah, northeast of Anathoth. The name Parah is identical to the common Hebrew word for 'heifer' or 'cow,' though whether this reflects the town's character or etymology is unknown. Benjamin's territory, situated between Judah and Ephraim, included this network of small towns in the central highlands.

(1×) Joshua 18:23 lists ha-Parah (with the definite article) among twelve Benjamite towns in the second district, appearing alongside Ophrah, Chephar-ammoni, Ophni, and Geba. The multilingual glosses preserve the proper name with article (ha-Parah, Pará) or transliterate it. Ancient versions show uncertainty about the location even in antiquity. Benjamin's inheritance, though geographically small, held strategic importance as buffer territory between the dominant tribes of Judah and Ephraim. **PERSONAL NAMES**

en: and-ha-Parah | **es:** y-Pará | **fr:** et-ha-Parah | **de:** und-ha-Parah Josh 18:23

הַפַּרְפָּרָה H6512 *N-fp* (1×)

moles (as diggers), possibly in Isaiah 2:20, though the Hebrew text is textually problematic

This term, appearing only in Isaiah 2:20, is deeply uncertain textually. The traditional Hebrew reads 'to dig' plus 'rats,' yielding something like 'to the mole-rats to dig,' which is grammatically awkward. Many scholars emend the text to read 'to the moles' (la-chaparpparot), understanding moles as the animals that would receive the discarded idols. The context depicts people throwing away their silver and gold idols 'to the moles and to the bats' on the day of divine judgment. Both animals—moles as underground dwellers and bats as cave inhabitants—represent dark, hidden, contemptible places where worthless idols would be cast.

(1×) Isaiah 2:20's context envisions the day when people finally recognize their idols' worthlessness, casting them into dark places inhabited by moles and bats. The multilingual glosses (moles, topos) where available support the rodent interpretation. The textual difficulty reflects scribal confusion, but the theological point remains clear: humanity's proud idolatry will end in shame, with precious metal statues discarded as refuse in rodent holes and bat caves—a reversal of the reverence with which they were crafted. **CREEPING SWARMING THINGS**

es: topos | **fr:** [פרות] | **de:** [פרות] Isa 2:20

פְּרָת H6513 *Conj-w | N-proper-ms* (2×)

Purah, Gideon's servant who accompanied him to spy on the Midianite camp (Judges 7:10-11)

Purah was the servant or armor-bearer who went with Gideon on a nighttime reconnaissance mission to the Midianite camp. God told Gideon to take Purah along if he was afraid to attack alone (Judges 7:10-11). Together they overheard the Midianite's dream interpretation, which encouraged Gideon before his famous three-hundred-man victory.

(2×) A personal name borne by Gideon's servant/companion during the Midianite crisis. The cross-linguistic glosses (Spanish 'Purah,' French 'Purah') show consistent transliteration with the conjunction 'and' attached. Both Judges 7 references describe the same event—Gideon's night visit to the enemy camp. Purah's presence shows that even great acts of faith sometimes need a companion for courage. **PERSONAL NAMES**

en: and-Purah | **es:** y-Purah | **fr:** et-Purah | **de:** und-Purah Judg 7:10; Judg 7:11

פְּרוּדָא H6514 *N-proper-ms* (2×)

Peruda/Perida, ancestor of a family of temple servants who returned from exile (Ezra 2:55; Nehemiah 7:57)

Peruda (in Ezra) and Perida (in Nehemiah) are variant spellings of the same ancestral name—the head of a Nethinim family who returned from Babylonian captivity. The name appears in parallel return lists with slightly different Hebrew forms. The Septuagint shows similar variation: Phadoura (Ezra) and Phereida (Nehemiah).

(2×) A personal name appearing with orthographic variants in parallel post-exilic lists. The cross-linguistic glosses (Spanish 'Peruda/Perudá' and 'Perida,' French brackets both untranslated) document the textual variation. Both Ezra and Nehemiah contexts identify this as an ancestral name for temple servants, showing how the same family could be recorded with slight spelling differences in different manuscript traditions. **PERSONAL NAMES**

en: Perida, Peruda | **es:** Perida, Perudá. | **fr:** [פרודא], [פרידא] | **de:** [פרודא], [פרידא] Ezra 2:55; Neh 7:57

פָּרוּחַ H6515 *N-proper-ms* (1×)

Paruah, father of Jehoshaphat who was Solomon's district governor in Issachar (1 Kings 4:17)

This personal name appears only in 1 Kings 4:17, identifying the father of Jehoshaphat, one of Solomon's twelve district governors responsible for provisioning the royal household one month per year. Paruah's son governed the territory of Issachar. The name possibly derives from a root meaning 'to flourish' or 'to sprout,' though the etymology is uncertain. Ancient Greek translations show considerable variation in rendering this name. The genealogical note establishes administrative legitimacy, as Solomon's government structure required trusted officials from established families.

(1×) First Kings 4:17 identifies 'Jehoshaphat son of Paruah' as the administrator 'in Issachar,' part of Solomon's sophisticated bureau-

cratic system dividing Israel into twelve tax and provision districts. The multilingual glosses preserve the proper name (Paruah, Parúa) with transliteration variations. This administrative structure, while demonstrating Solomon's organizational genius, also laid groundwork for later tribal resentment about taxation and forced labor that would split the kingdom after his death. **PERSONAL NAMES**

en: Paruah | **es:** Parúa | **fr:** Paruah | **de:** Paruah 1Kgs 4:17

פַּרְוַיִם H6516 *N-proper-fs* (1×)

Parvaim, a place name (location uncertain) associated with gold in 2 Chronicles 3:6

This geographical name appears only in 2 Chronicles 3:6, designating the source of gold used to overlay Solomon's temple. The phrase 'gold of Parvaim' suggests a location renowned for high-quality gold, though its identification remains uncertain. Some scholars have proposed locations in Arabia—possibly Farwa in Yemen or Sâḳ el-Farwain in the Nejd region. The term appears in the Chronicler's detailed description of temple construction, emphasizing the precious materials used. The mention of specific gold sources underscores the temple's magnificence, using the finest available materials from distant lands for Yahweh's dwelling place.

(1×) Second Chronicles 3:6 states Solomon 'overlaid the house with precious stones for beauty, and the gold was gold of Parvaim,' highlighting exceptional quality. The multilingual glosses preserve the transliteration (Parvaim, Parvayim). Whether the name designates a specific mining region or is a more general term for refined gold is debated. The Chronicler's attention to material sources reflects concern with temple splendor and the lavish devotion of resources to God's house. **PERSONAL NAMES**

en: Parvayim | **es:** Parvaim | **fr:** [פרוים] | **de:** [פרוים] 2Chr 3:6

פָּרוּר H6517 *Prep-b* (3×)

pot, cooking vessel (earthenware or metal)

This term designates a cooking pot or vessel, probably earthenware but possibly metal, used for boiling food. Numbers 11:8 describes preparing manna by grinding and cooking it 'in the pot.' Judges 6:19 has Gideon preparing meat and broth for the angel: 'the broth he put in a pot.' 1 Samuel 2:14 describes the corrupt practice at Shiloh where the priest's servant would thrust a fork 'into the pan' to claim meat from worshipers' sacrifices. The term emphasizes function—a vessel for boiling—whether for daily sustenance (manna), hospitality (Gideon), or sacrificial meals.

(3×) A cooking pot or vessel used for boiling food, likely earthenware. Numbers 11:8 describes manna preparation: 'they ground it in handmills...and boiled it in the pot (בַּפָּרוּר).' Judges 6:19 has Gideon bring provisions to the angel: 'the meat he put in a basket, and the broth he put in the pot (וָמָרָק בַּפָּרוּר).' 1 Samuel 2:14 describes the priest's servant thrusting his fork 'into the pan or kettle or pot (הַפָּרוּר)'—seizing sacrificial portions. Greek translates with 'chytra' (earthen pot) versus 'lebēs' (metal cauldron), suggesting ceramic. Translations: 'pot,' 'pan,' 'kettle'; Spanish 'olla/marmita,' French 'pot.' **COOKING POT CALDRON**

en: in-the-pot, into-the-pan | **es:** en-la-marmita, en-la-olla, en-olla | **fr:** dans-le-pan, dans-le-pot | **de:** hinein-der-pan, in-der-pot Num 11:8; Judg 6:19; 1Sam 2:14

פֹּרֶץ H6518 *N-msc / 3ms* (2×)

Warriors or villagers (Habakkuk 3:14, describing leaders or fighting men)

This noun appears only in Habakkuk 3:14 with significant textual uncertainty. It may mean warriors, leaders, or villagers—the text has both Ketiv and Qere variants. The context is God's theophanic judgment against Israel's enemies. Translations differ widely: some see rural population, others military leaders. The term's root suggests something scattered or rural.

(2×) Fighting men, warriors, or possibly village leaders—the exact meaning is contested. Spanish shows the interpretive range: 'sus aldeanos' (his villagers) versus 'sus guerreros' (his warriors). The cross-linguistic evidence and Ketiv/Qere variants indicate early uncertainty. Habakkuk's poetic, archaic language makes precise lexical determination difficult. Context suggests powerful figures who opposed God's people. **GEOGRAPHY AND SPACE**

en: (his-warriors), [his-warriors] | **es:** (sus-aldeanos), [ketiv:sus-guerreros] | **fr:** guerrier | **de:** [(פרזיו)], [[פרזו]] Hab 3:14

פְּרָזָה H6519 *Art / N-fp* (3×)

unwalled villages, open settlements, rural hamlets

This term describes rural settlements without defensive walls—open villages or hamlets contrasted with fortified cities. Esther 9:19 distinguishes Jews 'in the unwalled towns' from those in the citadel Susa, celebrating Purim on different days. Ezekiel 38:11 describes Israel as 'a land of unwalled villages'—peaceful, undefended settlements that Gog plans to attack. Zechariah 2:4 promises Jerusalem will be 'inhabited as villages without walls' due to abundant population and divine protection. The term emphasizes vulnerability (no walls) but also peace and expansion (no need for walls)—sometimes blessing, sometimes exposure to danger.

(3×) Unwalled villages, open settlements, or rural areas without fortifications. Esther 9:19 distinguishes 'Jews who live in the unwalled towns (עָרֵי הַפְּרָזוֹת)' from those in Susa—affecting Purim celebration dates. Ezekiel 38:11 describes Gog's target: 'a land of unwalled villages (אֶרֶץ פְּרָזוֹת)...dwelling securely, all of them without walls.' Zechariah 2:4 (verse 8 Hebrew) promises Jerusalem will 'be inhabited as villages without walls (פְּרָזוֹת)' due to multitudes. The term contrasts with fortified cities, suggesting either peaceful security or vulnerable exposure. Translations: 'unwalled villages,' 'open country,' 'hamlets'; Spanish 'aldeas sin muros,' French 'villages ouverts.' **GEOGRAPHY AND SPACE**

en: as-open-villages, the-open-country, unwalled-villages | **es:** Sin-muros, aldeas„ las-aldeas | **fr:** [הפרזות], campagne | **de:** [הפרזות], [פרזות] Esth 9:19; Ezek 38:11; Zech 2:4

פְּרָזוֹן H6520 *N-msc / 3ms* (2×)

Villagers, rural population, or leadership (Judges 5:7, 11)

This noun appears only in Deborah's song (Judges 5) with uncertain meaning. It may refer to rural villagers, peasant population, or possibly leaders/warriors. Verse 7 speaks of 'the villagers' ceasing until Deborah arose, suggesting disruption of rural life. Verse 11 mentions 'righteous acts to his villagers/leaders,' celebrating restoration. The uncertainty reflects the song's archaic poetic language.

(2×) Either rural population (villagers) or leadership, appearing only in Judges 5's ancient victory song. Spanish offers 'aldeas' (villages) and 'sus aldeas' (his villages), reflecting the collective or possessive nuances. The suffix form in verse 11 ('his villagers/leaders') adds complexity. Ancient translations disagreed: some saw peasantry, others leadership. The term captures whoever represents Israel's settled life that was disrupted and then restored. **GEOGRAPHY AND SPACE**

en: -the-villagers, His-villagers | **es:** aldeas, sus-aldeas | **fr:** -le-villagers, Son-villagers | **de:** -der-villagers, Sein-villagers Judg 5:7; Judg 5:11

פְּרָזִי H6521 *Art / N-ms* (4×)

hamlet-dweller, rural villager, unwalled settlement (as opposed to fortified city)

This term designates people living in unwalled villages or rural areas, as distinct from fortified cities. In Deuteronomy 3:5 it contrasts with walled cities; in 1 Samuel 6:18 with fortified cities. The word appears in Esther 9:19 distinguishing rural Jews from city-dwellers in their celebration of Purim. The emphasis is on the absence of defensive walls, making these settlements and their inhabitants vulnerable and less urbanized than their city counterparts.

(4×) Deuteronomy 3:5 opposes 'rural settlements' to 'fortified cities with high walls.' First Samuel 6:18 mentions both fortified cities and open-country villages affected by the plague. Esther 9:19 twice references rural Jews (the Qere reading הַפְּרָזִים vs. Ketiv הפרזים)

who celebrate Purim differently than city-dwellers. Spanish aldeanos (villagers) and French 'open country' capture the rural, unwalled character of these settlements. **GEOGRAPHY AND SPACE**
en: [kethiv], the-open-country, the-rural | **es:** (los-aldeanos), [los-aldeanos], el-campesino | **fr:** [הפרוים], [הפרזים], le-ouvre-country | **de:** [(הפרזים)], [[הפרזים]], der-oeffne-country Deut 3:5; 1Sam 6:18; Esth 9:19

פְּרִזִּי H6522 *Conj-w* (23×)

Perizzite — one of the pre-Israelite peoples of Canaan, regularly listed among nations to be dispossessed

The Perizzites (פְּרִזִּי) are one of the indigenous Canaanite peoples whose land was promised to Israel. They appear almost exclusively in the stereotyped conquest lists alongside Canaanites, Hittites, Amorites, Hivites, and Jebusites (Exod 3:8; Deut 7:1; Josh 3:10). Outside these formulaic lists, they occur in the patriarchal narratives: Abram and Lot separate while 'the Canaanite and the Perizzite were dwelling in the land' (Gen 13:7), and Jacob fears retaliation from them after the Shechem incident (Gen 34:30). The etymology may connect to פְּרָזָה ('unwalled settlement'), suggesting open-country dwellers, though this remains uncertain.

Perizzite people group (23×) Gentilic noun for the Perizzites, a pre-Israelite people in Canaan. Found mainly in formulaic dispossession lists (Exod 3:8; Deut 7:1; Josh 3:10; 24:11). Independent narrative mentions: Gen 13:7 (dwelling alongside the Canaanite) and Gen 34:30 (Jacob's fear after Shechem). Possibly from פְּרָזָה ('unwalled settlement'). Translations preserve the name faithfully (spa 'ferezeo,' deu 'Perisiter'). **PERSONAL NAMES**
en: and-among-the-Perizzite, and-the-Perizzi, and-the-Perizzite | **es:** el-ferezeo, el-perizzi, y-al-ferezeo | **fr:** [והפרזי], et-le-Perizzi, et-le-Perizzite | **de:** [והפרזי], der-Perisiter, der-Perizzi Gen 13:7; Gen 15:20; Gen 34:30; Exod 3:8; Exod 3:17

פַּרְזֶל H6523 *N-msd* (20×)

Iron (the metal), used in Daniel for the fourth kingdom's crushing strength and for fetters and idols.

The Aramaic cognate of Hebrew barzel, appearing exclusively in the book of Daniel. Iron dominates Nebuchadnezzar's dream statue as the material of the legs and feet (Dan 2:33–45), symbolizing the fourth kingdom's crushing, unbreakable power. It recurs in the great tree vision as the iron-and-bronze band around the stump (Dan 4:12, 20), in the vessels of Belshazzar's feast (Dan 5:4, 23), and in the terrifying iron teeth of the fourth beast (Dan 7:7, 19). Every occurrence carries overtones of imperial strength and unyielding hardness.

iron (metal) (20×) Iron as a physical metal and symbolic substance, appearing exclusively in Aramaic portions of Daniel. Used literally for the material of the statue's legs and feet in Nebuchadnezzar's dream (Dan 2:33–45), for the iron band on the hewn tree (Dan 4:12, 20), for vessels at Belshazzar's feast (Dan 5:4, 23), and for the devouring teeth of the fourth beast (Dan 7:7, 19). The metal consistently symbolizes overwhelming imperial power and indestructible hardness. All translations converge — English 'iron,' Spanish 'hierro,' French 'fer,' German 'Eisen.' **IRON METAL**
en: and-as-iron, as-iron, iron | **es:** como-el-hierro, el-hierro, hierro | **fr:** [וכפרזלא], [כפרזלא], fer | **de:** Eisen, das-Eisen, und-Eisen Dan 2:33; Dan 2:34; Dan 2:35; Dan 2:40

פָּרַח H6524a *Conj-w / V-Qal-ConjImperf-3fs* (25×)

To bud, sprout, or blossom; figuratively to flourish or thrive; in Hifil, to cause to bloom

Parach captures the entire arc of plant life bursting forth – from the first bud through full blossom. Aaron's rod famously 'budded, bloomed, and bore almonds' (Num 17:8), and the vine of Genesis 40:10 sprouts before Joseph's eyes. The figurative extension is natural: the righteous 'flourish like a palm tree' (Ps 92:12). Spanish distinguishes 'brotar' (to sprout) from 'florecer' (to flourish), mapping neatly onto the literal-figurative divide. The Hifil causative appears where God or an agent makes something bloom (Ezek 17:24).

1. bud, sprout, blossom (17×) Qal intransitive: to put forth buds, sprout, or come into flower in the literal botanical sense. Aaron's rod budding (Num 17:5, 8), the vine sprouting in Pharaoh's cupbearer's dream (Gen 40:10), and the blossoming of Song of Solomon's gardens (Song 6:11; 7:13) all employ this concrete sense. Spanish 'brotar' and German 'sprossen' capture the vegetative emergence. **BUD BLOSSOM FLOURISH**
en: Blossoming, and-bud, and-shall-flourish | **es:** Al-brotar, Florecer, brotando | **fr:** [ויפרחו], [ופרח], [יפרח] | **de:** [הפרחה], [ויפרחו], [ופרח] Gen 40:10; Lev 13:57; Num 17:5; Num 17:8; Ps 92:7

2. flourish, thrive (4×) Figurative flourishing of persons or abstract realities, extending the botanical image to human prosperity. The righteous flourish like a palm tree (Ps 92:12), and in the messianic age righteousness thrives (Ps 72:7). Spanish 'florecer' and French 'fleurir' preserve the metaphor's warmth, while Proverbs 11:28 and 14:11 apply it to the upright household. **BUD BLOSSOM FLOURISH**
en: may-flourish-, will-flourish | **es:** Florecerá-, florecerá, florecerán | **fr:** fleurir | **de:** [יפרחו], [יפריח], möge-blühen- Ps 72:7; Ps 92:12; Prov 11:28; Prov 14:11

3. cause to blossom (4×) Hifil causative: to make something bud or flourish, with God as the typical agent. In Ezekiel 17:24 the Lord brings low the high tree and makes the dry tree bloom. Isaiah 17:11 warns that even what one causes to blossom may be lost. The causative voice underscores divine or human agency behind the flourishing. **BUD BLOSSOM FLOURISH**
en: and-have-made-flourish, it-buds, they-will-flourish | **es:** e-hice-florecer, florecerá, florecerán | **fr:** [והפרחתי], fleurir | **de:** [והפרחתי], [יפרח], [תפריחי] Job 14:9; Ps 92:13; Isa 17:11; Ezek 17:24

פָּרַח H6524b *V-Qal-Perf-3ms* (9×)

To break out or spread, used exclusively of skin diseases and boils erupting on the body in Priestly legislation.

A verb (פָּרַח II) meaning to break out or spread, distinguished from the homonymous פָּרַח I ('to bud, blossom') by its exclusive association with disease. All nine occurrences describe the eruption of skin conditions in ritual-legal contexts: boils breaking out on the Egyptians during the sixth plague (Exod 9:9-10) and the detailed spreading patterns of tsara'at examined by priests in Leviticus 13-14. Spanish 'brotar' elegantly captures both the budding and erupting senses, revealing the conceptual link between a plant breaking through soil and a disease breaking through skin that likely connects the two Hebrew homonyms at a deep etymological level.

break out (of skin disease) (9×) To break out, erupt, or spread on the skin, used of disease and skin afflictions in Priestly texts. In Exodus 9:9-10, boils 'break out' on the Egyptians and their livestock during the sixth plague. The remaining occurrences in Leviticus 13:12, 20, 25, 39, 42, 57 and 14:43 describe tsara'at (traditionally 'leprosy') spreading across the skin, which the priest must examine to determine ritual purity. The Syriac cognate ܦܪܚ confirms this medical sense of spreading eruption. Spanish 'brotar' and French constructions with 'break out' both reflect the forceful, outward movement inherent in the Hebrew verb. **GOING OUT AND FORTH**
en: and-breaks-out, breaking-out, has-broken-out | **es:** brota, brotando, brotar | **fr:** a-brisé-dehors, breaking-dehors, cela-a-brisé-dehors | **de:** breaking-heraus, es-breaks-heraus, es-hat-gebrochen-heraus Exod 9:9; Exod 9:10; Lev 13:12; Lev 13:20

פָּרַח H6524c *Prep-l / V-Qal-Prtcpl-fp* (2×)

Flying things, birds (Ezekiel 13:20, in a difficult metaphor about false prophecy)

This participial form means flying things or birds. It appears twice in Ezekiel 13:20 in God's judgment against false prophetesses who ensnare souls. The text is difficult, and many commentators suggest it's a gloss or corruption. BDB notes this is an Aramaism (Hebrew borrowed from Aramaic) and that several ancient versions delete it as textually problematic. The imagery involves trapping or releasing birds as a metaphor for controlling people's lives.

(2×) Flying creatures or birds, used metaphorically in Ezekiel's judgment oracle. The cross-linguistic glosses show uncertainty: Spanish 'para volar' (to fly), French 'fleurir' (to flourish—likely confusing this with a homonym). The repetition within Ezekiel 13:20 and the textual witnesses' divergence suggest this is a challenging passage. The bird imagery relates to magical practices of capturing or releasing souls. **FLYING AND FLIGHT**

en: as-birds | **es:** para-volar | **fr:** fleurir | **de:** [לפרחות], [לפרחת] Ezek 13:20

פֶּרַח H6525 *N-msc / 3fs* (17×)

Flower, blossom, bud — a botanical bloom or bud-shaped ornament, used literally of plants and figuratively of fleeting human glory.

A noun encompassing the full range from unopened bud to open blossom, perach appears in three vivid contexts. In the tabernacle instructions (Exodus 25:31-34; 37:17-20), almond-blossom ornaments adorn the golden menorah — Numbers 8:4 confirms the lampstand was made 'from its base to its flowers.' Aaron's rod miraculously 'put forth buds, produced blossoms, and bore ripe almonds' (Numbers 17:23), validating his priestly authority. In the prophets, the image turns metaphorical: Isaiah 5:24 warns that the wicked's 'blossom will go up like dust,' while Nahum 1:4 speaks of Lebanon's bloom withering before God's power. German 'Knospe' (bud) highlights the pre-bloom stage that dominates the tabernacle usage.

flower, blossom (17×) A flower, blossom, or bud, used both literally and as decorative or metaphorical imagery. The majority of occurrences describe the almond-blossom ornaments on the tabernacle menorah (Exod 25:31-34; 37:17-20; Num 8:4), where the term denotes the cup-shaped floral decorations. Aaron's rod produces buds and blossoms as a sign of divine election (Num 17:23). Metaphorically, Isaiah 5:24 and 18:5 use it for transient beauty or the vulnerability of human endeavor. Nahum 1:4 employs it for Lebanon's verdure withering before God. German 'Knospe' captures the budding sense, while Spanish 'flor' covers the broader semantic range. **FLOWERS AND BLOSSOMS**

en: and-a-blossom, and-blossom, and-its-blossoms | **es:** Y-las-flores, flor, flor-de | **fr:** [והפרח], [ופרחם], [פרח] | **de:** Knospe, [והפרח], [ופרח] Exod 25:31; Exod 25:33; Exod 25:34; Exod 37:17

פִּרְחָה H6526 *N-ms* (1×)

brood, rabble, mob; used collectively in Job 30:12 for a contemptible crowd harassing Job

This collective noun appears only in Job 30:12, referring to a contemptible mob or rabble that rises up against Job. The term, possibly meaning 'brood' or 'offspring' as a collective, carries strongly negative connotations in context. Job is describing how social outcasts—people he once considered beneath contempt—now feel free to mock and abuse him. The word emphasizes the low quality of his tormenters: not respectable citizens but a worthless mob, the 'brood' of society's margins. This adds injury to insult in Job's lament: he has fallen so low that even the dregs of society dare to harass him.

(1×) Job 30:12 uses this term in a sequence of hostile actions: 'On my right the brood rises up; they push away my feet, they cast up against me their ways of destruction.' The multilingual glosses show some uncertainty (brood, chusma meaning 'rabble') but convey collective contempt. Job's rhetoric emphasizes status reversal—those who should show him honor instead treat him with contempt. The term captures both the collective nature of his tormenters and their worthlessness as individuals. **GEOGRAPHY AND SPACE**

en: brood | **es:** chusma | **fr:** פרחה | **de:** [פרחה] Job 30:12

פָּרַט H6527 *Art / V-Qal-Prtcpl-mp* (1×)

those who improvise, chant, or strum carelessly; used in Amos 6:5 criticizing self-indulgent music-making

This rare verbal form, appearing only in Amos 6:5, describes people improvising songs or strumming musical instruments. The root may mean 'to divide,' 'to scatter,' or 'to break off,' yielding translations like 'those who divide out songs' or 'those who improvise.' Context is crucial: Amos condemns wealthy Israelites reclining on luxury couches, eating choice meat, drinking wine, anointing themselves with finest oils—and 'improvising to the sound of the harp.' The criticism targets not music itself but frivolous self-indulgence while the nation crumbles. They invent songs for themselves like David, but without his devotion or purpose.

(1×) Amos 6:5 depicts idle rich 'improvising on the harp' (or 'strumming carelessly'), parallel with David's composition but lacking his seriousness. The multilingual glosses vary (improvising, cantan meaning 'sing', ramasser meaning 'gather') reflecting textual difficulty. The prophet's point is the frivolous nature of their music-making—self-absorbed entertainment while ignoring Joseph's ruin. They fancy themselves artistic like David, but their songs are empty self-indulgence, symptomatic of moral callousness that brings divine judgment. **GATHERING TOGETHER**

en: The-ones-improvising | **es:** Los-que-cantan | **fr:** ramasser | **de:** [הפרטים] Amos 6:5

פֶּרֶט H6528 *Conj-w / N-msc* (1×)

fallen grapes, the grapes that drop during harvest and must be left for the poor (Leviticus 19:10)

This noun means the fallen or broken-off grapes, those individual berries that drop to the ground during grape harvest. It appears only in Leviticus 19:10 in legislation protecting the poor and sojourners. Israelites were commanded not to go over their vineyards a second time or gather the fallen grapes, but to leave them for vulnerable community members. This is one of several gleaning laws ensuring that harvest efficiency did not eliminate food access for those without land. The term literally means 'the broken-off thing,' emphasizing these are individual berries separated from clusters, scattered on the ground.

(1×) Leviticus 19:10 commands: 'And you shall not strip your vineyard bare, neither shall you gather the fallen grapes of your vineyard; you shall leave them for the poor and for the sojourner.' The multilingual glosses (fallen grape, fruto caído meaning 'fallen fruit') consistently identify this as harvest droppings. This law parallels the command to leave gleanings in grain fields and appears in a broader holiness code emphasizing justice and compassion. Ruth's gleaning in Boaz's field provides a narrative example of these laws functioning. **GEOGRAPHY AND SPACE**

en: and-fallen-grape-of | **es:** y-el-fruto-caído-de | **fr:** et-tombé-grape-de | **de:** und-gefallen-Traube-von Lev 19:10

פְּרִי H6529 *N-msc / 3fs* (119×)

Fruit, produce of trees and ground; metaphorically, offspring or result of one's actions

One of the Bible's most versatile nouns, peri spans the literal harvest of orchards and fields to the metaphorical 'fruit' of the womb, of righteousness, and of one's lips. In its most common use it appears in construct chains — 'fruit of the land' (Num 13:20), 'fruit of the tree' (Gen 3:2) — cataloguing the agricultural abundance of the promised land. The word gains theological depth when extended to offspring (Ps 21:10, 'fruit of the body') and to moral consequences (Prov 8:19, Isa 3:10), a trajectory that reaches into the New Testament's 'fruit of the Spirit.'

1. fruit, produce (117×) The literal, concrete sense covering all agricultural produce: fruit of trees (Gen 1:11-12, Gen 3:2), fruit of the vine (2 Kgs 19:29, Isa 65:21), and fruit of the ground (Gen 4:3, Deut 7:13). This sense accounts for the vast majority of occurrences and appears in nearly every construct-chain combination. Spanish fruto, French fruit, and German Frucht all track this primary meaning straightforwardly. The term encompasses both individual fruits and collective harvest yield. **GEOGRAPHY AND SPACE**

en: fruit, fruit-of, the-fruit | **es:** el-fruto-de, fruto, fruto-de | **fr:** des-fruits, fruit, le-fruit | **de:** Frucht, Frucht-, der-Frucht Gen 1:11; Gen 1:12; Gen 3:2; Gen 4:3

2. fruit-bearing, fruitful (1×) An adjectival-attributive use in the construct phrase etz peri ('fruit tree' or 'fruit-bearing tree'), where peri modifies the noun rather than standing independently as

a substantive. Psalm 107:34 provides the sole clear instance. Spanish fructifera ('fruitful') captures this shift from noun to qualifier, distinguishing it from the standalone noun sense. **GEOGRAPHY AND SPACE**

en: fruit | **es:** fructífera | **fr:** fruit | **de:** Frucht Ps 107:34

3. offspring, progeny (1×) The metaphorical extension to human offspring and descendants, as in 'fruit of the womb' and 'fruit of the body' (Ps 21:10). This sense bridges the agricultural and the personal, drawing on the organic imagery of growth and generation. English shifts to 'offspring' while Spanish and French retain fruto/fruit, showing how some languages preserve the metaphor while others lexicalize the target domain. **GEOGRAPHY AND SPACE**

en: their-offspring | **es:** su-fruto | **fr:** fruit | **de:** ihr-Frucht Ps 21:10

פָּרִיץ H6530 *Adj-ms* (6×)

A violent one, robber, or ruthless oppressor; used of lawless persons and ravenous beasts

Describes a person or creature characterized by violence, lawlessness, and predatory aggression. In Psalm 17:4 David avoids the paths of the parits, the violent; in Jeremiah 7:11 the Temple has become a den of robbers; Ezekiel uses the term for those who profane sacred space (7:22) and for a blood-shedding son (18:10). Daniel 11:14 speaks of violent men among the people who rise up to fulfill a vision. Isaiah 35:9 extends the image to a ravenous beast. The word consistently evokes ruthless, forceful transgression.

violent one, robber (6×) A violent, lawless person or predatory creature who uses force to rob, oppress, or destroy. Used of human aggressors in Ps 17:4 (violent men), Jer 7:11 (robbers desecrating the Temple), Ezek 7:22 (profaners), Ezek 18:10 (a blood-shedding oppressor), and Dan 11:14 (violent rebels). Isaiah 35:9 applies it to a ravenous beast. Spanish violento and ladrones ('thieves') capture the dual aspect of brute force and criminal lawlessness. The term always implies aggressive, predatory behavior that violates social or divine order. **THIEF ROBBER**

en: and-a-ravenous, robbers, the-violent | **es:** ladrones, ni-fiera, violento | **fr:** [ופריץ], [פריץ], [פריצי] | **de:** [ופריץ], [פריץ], [פריצי] Ps 17:4; Isa 35:9; Jer 7:11; Ezek 7:22; Ezek 18:10

פֶּרֶךְ H6531 *Prep-b / N-ms* (6×)

Harshness, severity, ruthlessness; always in the phrase 'with harshness' describing oppressive rule or forced labor

An abstract noun appearing exclusively in the prepositional phrase be-farekh ('with harshness'), describing the cruel treatment of those under authority. Egypt worked Israel with ruthlessness (Exod 1:13-14), and the Holiness Code three times forbids ruling over fellow Israelites with severity (Lev 25:43, 46, 53). Ezekiel 34:4 extends the indictment to Israel's own shepherds who ruled the flock with harshness. The word thus functions as a moral barometer for the abuse of power — a warning that echoes from Pharaoh's brick-pits to Israel's own leadership failures.

harshness, severity (6×) Harshness, severity, or ruthlessness in the exercise of power over people, always occurring in the phrase be-farekh ('with harshness'). Exod 1:13-14 describes Egyptian oppression of Israel; Lev 25:43, 46, 53 prohibit Israelites from ruling fellow countrymen this way; Ezek 34:4 condemns Israel's shepherds for the same cruelty. Spanish rigor and dureza ('rigor, hardness') and German Härte all converge on the sense of brutal, oppressive treatment. The consistent pairing with verbs of ruling (radah) and working (avad) anchors the word firmly in contexts of exploitative authority. **POWER AND MIRACLES**

en: and-with-severity, with-harshness | **es:** con-dureza, con-rigor, y-con-dureza. | **fr:** avec-harshness, et-voile | **de:** [ובפרך], mit-harshness Exod 1:13; Exod 1:14; Lev 25:43; Lev 25:46; Lev 25:53

פָּרֹכֶת H6532 *N-fs* (25×)

veil, curtain — the inner hanging that separated the Holy Place from the Most Holy Place in tabernacle and temple

Paroketh denotes the great curtain that divided the Holy Place from the Most Holy Place (the Holy of Holies) in the wilderness tabernacle and, later, in the Jerusalem temple. All 25 occurrences belong to sacral architecture, and the word appears almost exclusively in Priestly legislation within Exodus, Leviticus, and Numbers. The veil was woven from blue, purple, and scarlet yarn with fine linen, decorated with cherubim — skilled artistic work of the highest order (Exod 26:31). It hung on four gold-covered acacia pillars and served as the ultimate boundary between the accessible and the unapproachable: only the high priest could pass beyond it, once a year on the Day of Atonement. The phrase paroketh hammasakh ('the veil of the screen,' Exod 35:12; 39:34; 40:21) and paroketh haqqodesh ('the veil of the sanctuary,' Lev 4:6) reinforce its role as the definitive sacred barrier. In the temple, 2 Chronicles 3:14 records Solomon's veil. Spanish 'velo,' French 'voile,' and German 'Vorhang' all capture its function as a concealing hanging.

veil, curtain (of the tabernacle/temple) (25×) The inner curtain of the tabernacle and temple separating the Holy Place from the Holy of Holies, the most sacred partition in Israelite worship. Made of blue, purple, and scarlet yarn with embroidered cherubim (Exod 26:31-33), it screened the ark and mercy seat from ordinary priestly access. Called paroketh hammasakh ('veil of the screen,' Exod 35:12; 40:21) and paroketh haqqodesh ('veil of the sanctuary,' Lev 4:6). Blood was sprinkled before it on the Day of Atonement (Lev 4:6, 17; 16:2, 12, 15). Solomon's temple received an analogous veil (2 Chr 3:14). Spanish 'velo,' French 'voile,' and German 'Vorhang' uniformly convey its function as sacred screen. **GEOGRAPHY AND SPACE**

en: curtain-of, the-veil, to-the-veil | **es:** del-velo, el-velo, el-velo-de | **fr:** [הפרכת], le-voile, rideau-de | **de:** Vorhang-von, [הפרכת], der-Vorhang Exod 26:31; Exod 26:33; Exod 26:35

פָּרַם H6533 *V-Qal-Imperf-3ms* (3×)

to tear, rend (garments in mourning or priestly prohibition)

This verb means to tear or rend garments, appearing exclusively in Leviticus' priestly regulations. The high priest is prohibited from tearing his garments even in mourning (Leviticus 21:10), maintaining ritual purity and dignity. Similarly, Aaron and his sons were forbidden to rend their clothes after Nadab and Abihu's deaths (Leviticus 10:6), though the rest of Israel could mourn. A leper's clothes, however, must be torn (Leviticus 13:45) as part of visible identification and separation. The verb underscores the tension between natural grief responses and priestly holiness requirements—what ordinary people do to express mourning, priests must sometimes forgo.

(3×) To tear or rend garments, used in priestly legislation about mourning customs. Leviticus 10:6 forbids Aaron and his sons: 'Do not tear (תִּפְרָמוּ) your garments, lest you die'—after Nadab and Abihu's deaths, priests must maintain ritual integrity. Leviticus 13:45 requires the leper to have 'his clothes torn (פְּרִמִים)'—visible identification of uncleanness. Leviticus 21:10 prohibits the high priest: 'he shall not tear (יִפְרֹם) his clothes'—even in mourning, preserving consecration. Related to Aramaic/Syriac and Arabic roots for cutting or rending. Translations: 'tear,' 'rend'; Spanish 'rasgar,' French 'déchirer,' German 'zerreißen.' **TORN MAULED RIPPED**

en: he-shall-tear, torn, you-shall-tear | **es:** rasgadas, rasgará, rasguéis | **fr:** déchiré, il-devra-déchirer, tu-devra-déchirer | **de:** du-soll-zerreissen, er-soll-zerreissen, zerrissen Lev 10:6; Lev 13:45; Lev 21:10

פַּרְמַשְׁתָּא H6534 *N-proper-ms* (1×)

Parmashta, one of Haman's ten sons killed by the Jews in Shushan (Esther 9:9)

This Persian name belongs to one of the ten sons of Haman executed by the Jews during the events of Purim. The name appears only in Esther 9:9 in a list of Haman's sons, all killed on the thirteenth of Adar when the Jews defended themselves against their enemies. The etymology is uncertain, though like other names in the list it appears to be authentically Persian. After Haman's plot was exposed and he was hanged, Esther requested that his ten sons also be executed and their bodies publicly displayed, both as justice for their father's genocidal plot and as a deterrent against future antisemitic violence.

(1×) Esther 9:9 lists Parmashta seventh among Haman's ten sons: 'Parshandatha, Dalphon, Aspatha, Poratha, Adalia, Aridatha, Parmashta, Arisai, Aridai, and Vaizatha.' The multilingual glosses preserve the name through transliteration (Parmashta, Parmasta). The stylized listing of all ten names, with their collective execution and display, emphasizes complete justice—the eradication of Haman's line and the threat it represented. This became part of the Purim celebration as remembered reversal of near-genocide. **PERSONAL NAMES**

en: Parmashta | **es:** Parmasta | **fr:** [פרמשתא] | **de:** [פרמשתא] Esth 9:9

פַּרְנָךְ H6535 *N-proper-ms* (1×)

Parnach, father of Elizaphan from the tribe of Zebulun, involved in land division (Numbers 34:25)

This personal name appears only in Numbers 34:25, identifying the father of Elizaphan, the tribal leader chosen to represent Zebulun in dividing the Promised Land. When God instructed Moses to appoint men to oversee Canaan's territorial distribution, each tribe was represented by a leader. Parnach's son Elizaphan served this role for Zebulun. The name's etymology is uncertain. These tribal representatives, working alongside Joshua and Eleazar the high priest, would ensure fair and proper allocation of land inheritance to each tribe, a foundational moment in Israel's settlement of Canaan.

(1×) Numbers 34:25 identifies 'the leader from the tribe of the sons of Zebulun, Elizaphan son of Parnach,' listing him among the ten tribal representatives appointed for land division. The multilingual glosses preserve the proper name (Parnach, Parnac). This administrative appointment emphasized transparency and tribal representation in the crucial task of inheritance allocation. Each tribe needed trusted leadership to ensure its fair portion, preventing future disputes about boundaries and territory. **PERSONAL NAMES**

en: Parnach | **es:** Parnac | **fr:** Parnach | **de:** Parnach Num 34:25

פָּרַס H6536 *V-Hifil-Prtcpl-msc* (14×)

To divide, split (especially hooves in dietary law); also to break or distribute (bread).

A verb whose two stems yield two distinct images. In the Hifil, it appears almost exclusively in Leviticus 11 and Deuteronomy 14 to describe animals that 'divide the hoof' — the key criterion for clean animals. Arabic yashuggu ('splits') and Korean 갈라지다 ('to be split') consistently support this technical zoological sense. In the Qal, the word shifts to breaking and distributing bread: Isaiah 58:7 commands 'breaking your bread for the hungry,' and Jeremiah 16:7 describes mourners breaking bread together. The physical action of splitting is the same, but context transforms it from a purity regulation into an ethic of generosity.

1. divide, split (hooves) — Hifil (12×) Hifil: to divide or split, specifically of animal hooves in the Levitical dietary laws. Leviticus 11:3–7 and Deuteronomy 14:6–8 use this word repeatedly to classify clean and unclean animals by whether they 'divide the hoof.' Spanish 'divide' and French 'divisant' render it straightforwardly. The Hifil causative adds the nuance of producing a split — the hoof is caused to be cloven. This is a technical legal term that became central to Jewish dietary observance. **DIVIDING AND DISTRIBUTING**

en: and-from-dividing, and-from-those-dividing, dividing | **es:** con-pezuñas, divide, dividen | **fr:** cela-divides, de-fendre, divisant | **de:** dividing, es-divides, having-hooves Lev 11:3; Lev 11:4; Lev 11:5; Lev 11:6

2. break, distribute (bread) — Qal (2×) Qal: to break apart or distribute, especially bread or food for the hungry. Isaiah 58:7 commands breaking (paros) your bread for the hungry as true fasting. Jeremiah 16:7 describes the custom of breaking bread for mourners. Spanish 'compartir' and 'repartirán' emphasize the distributive aspect — not just breaking but sharing. The underlying physical action of splitting connects both senses, but here the breaking serves communion and compassion rather than classification. **DIVIDING AND DISTRIBUTING**

en: they-will-break, to-break | **es:** es-compartir, les-repartirán | **fr:** [יִפְרְסוּ], [פְּרֹס] | **de:** [יִפְרְסוּ], [פְּרֹס] Isa 58:7; Jer 16:7

פְּרַס H6537a *V-Nifal-Perf-3fs* (1×)

has been divided (Aramaic Nifal form), appearing in Daniel 5:28 in the 'MENE MENE TEKEL UPHARSIN' interpretation

This is an Aramaic passive verbal form meaning 'has been divided' or 'has been broken in two,' from the root פְּרַס (cognate to Hebrew פָּרַס). It appears in Daniel 5:28 as part of Daniel's interpretation of the mysterious writing on Belshazzar's palace wall. The word plays on both 'PERES' (one of the words written) and 'Persia,' yielding a double meaning: 'Your kingdom has been divided and given to the Medes and Persians.' This is the climactic third element of the divine message, following MENE (numbered) and TEKEL (weighed). That very night, the prophecy was fulfilled when Darius the Mede conquered Babylon.

(1×) Daniel 5:28 interprets 'PERES' as 'your kingdom has been divided (perīsat) and given to the Medes and Persians.' The wordplay functions on multiple levels: the root means 'divide,' the form sounds like 'Persia,' and the theological message is that divine judgment has split Belshazzar's kingdom. The multilingual glosses (divided, dividido, briser meaning 'break') capture the partition sense. Within hours, Belshazzar was dead and Babylon's Neo-Babylonian dynasty ended, replaced by Persian rule—a dramatic fulfillment demonstrating God's sovereignty over empires. **DIVIDING AND DISTRIBUTING**

en: has-been-divided | **es:** ha-sido-dividido | **fr:** briser | **de:** [פריסת] Dan 5:28

פְּרַס H6537b *Conj-w / N-mp* (2×)

Half-mina or 'divided' (Daniel 5:25, 28, from the handwriting on the wall)

This Aramaic noun means a half-mina (a weight/monetary unit) or possibly 'divided.' It appears in Belshazzar's famous wall inscription: 'MENE, MENE, TEKEL, UPHARSIN.' Daniel interprets PERES (singular form) as both a weight ('you are weighed and found wanting') and a wordplay on 'Persia' (your kingdom is divided and given to the Medes and Persians). The plural form UPHARSIN appears in verse 25, singular PERES in verse 28.

(2×) Either a half-mina measurement or the verbal idea 'divided/broken,' functioning as both noun and pun in Daniel's interpretation. The multilingual glosses preserve the transliteration (Spanish 'PERES,' 'UPARSIN') with interpretive additions linking it to Persia and division. This word demonstrates the multilingual wordplay possible in Aramaic, where a weight-term can also suggest political fracture and the name of the conquering empire. **PERSIA EMPIRE NAME**

en: PERES, UPHARSIN | **es:** PERES, UPARSIN | **fr:** Perse, et-diviser | **de:** Persien, [ופרסין] Dan 5:25; Dan 5:28

פֶּרֶס H6538 *Art / N-ms* (2×)

Bearded vulture, ossifrage, a large bird of prey (Leviticus 11:13; Deuteronomy 14:12)

This noun refers to a specific bird of prey, probably the bearded vulture or lammergeier (gypaetus barbatus). It appears in the dietary laws listing unclean birds forbidden for food. Identified by its habit of tearing prey, this large raptor is distinct from other vultures. Both Leviticus and Deuteronomy include it in identical lists of prohibited birds.

(2×) A large bird of prey, identified as the bearded vulture based on behavioral and morphological evidence. Spanish 'quebrantahuesos' (bone-breaker) and English 'bearded vulture' reflect zoological identification. Both Levitical dietary texts list this among unclean flying creatures, part of the broader category of predatory birds unsuitable for Israelite consumption. The name derives from its tearing/breaking behavior. **AUTO-DETECTED COMMUNITY 5372 WITH 3 SENSES**

en: and-the-vulture, the-bearded-vulture | **es:** el-quebrantahuesos, y-el-quebrantahuesos | **fr:** et-le-vulture, le-bearded-vulture | **de:** der-bearded-vulture, und-der-vulture Lev 11:13; Deut 14:12

פָּרַס H6539 *Prep-l / N-proper-fs* (28×)
Persia (Paras) — the ancient empire east of Babylon, prominent in post-exilic biblical literature
Paras is the Hebrew name for Persia, the vast empire that displaced Babylon and authorized the Jewish return from exile. All 28 occurrences cluster in the latest stratum of the Hebrew Bible: Chronicles, Ezra, Nehemiah, Esther, Daniel, and two passages in Ezekiel. The word enters the narrative at the pivotal moment when Cyrus king of Persia issues his decree permitting the rebuilding of the Jerusalem temple (2 Chr 36:22-23; Ezra 1:1-2), and it echoes through the court intrigues of Esther set in 'the laws of Persia and Media' (Est 1:3, 14, 18-19). Daniel's visions name Persia explicitly in the ram with two horns representing 'the kings of Media and Persia' (Dan 8:20) and in the angelic warfare involving 'the prince of Persia' (Dan 10:13, 20). Ezekiel lists Paras among the mercenary nations allied with Tyre (Ezek 27:10) and with Gog (Ezek 38:5). The Septuagint renders it Persis or Persion, while Spanish uses 'Persia,' French 'Perse,' and German 'Persien.'

Persia (proper noun) (28×) The proper name for the Persian Empire and its territory, centered in modern Iran. Every occurrence belongs to post-exilic or late prophetic literature. The name anchors the theological turning point of the exile's end: Cyrus's decree (2 Chr 36:22-23; Ezra 1:1-2), Esther's court dramas under Persian law (Est 1:3, 19), Daniel's apocalyptic visions of 'the kings of Media and Persia' (Dan 8:20; 10:13, 20), and Ezekiel's oracles naming Paras among foreign military powers (Ezek 27:10; 38:5). The LXX renders it consistently as Persis. **PERSIA EMPIRE NAME**
en: Paras, Paras-, Persia | **es:** Paras, Persia, Persia. | **fr:** Perse | **de:** Persien 2Chr 36:20; 2Chr 36:22; 2Chr 36:23; Ezra 1:1

פָּרַס H6540 *N-proper-fs* (6×)
Persia / the Persians; the empire and people, especially in Daniel and Ezra alongside Media
The proper name Paras in its Aramaic occurrences, designating the Persian Empire and its people. In Daniel, Persia appears in the fateful writing on the wall — 'your kingdom is divided and given to the Medes and Persians' (Dan 5:28) — and in the compound legal phrase 'the law of the Medes and Persians' (Dan 6:8, 12, 15). In Ezra, it marks the Persian imperial authority under which the Temple was rebuilt (Ezra 4:24; 6:14). The name consistently evokes the second great empire of the biblical world-order sequence.

Persia / Persian(s) (6×) The proper noun Paras (פָּרַס) denoting Persia or the Persians as a national and imperial entity. In Daniel it appears in the Belshazzar episode (Dan 5:28) and in the phrase 'law of the Medes and Persians' (Dan 6:8, 12, 15). In Ezra it identifies the Persian royal authority enabling the Temple's reconstruction (Ezra 4:24; 6:14). Spanish Persia and German Persien directly transliterate, while French Perse preserves the classical form. The name always carries political and imperial significance in its Aramaic context. **PERSIA EMPIRE NAME**
en: Paras, and-Paras | **es:** Paras, Persia., y-Persia | **fr:** Perse, et-Perse | **de:** Persien, und-Persien Ezra 4:24; Ezra 6:14; Dan 5:28; Dan 6:8; Dan 6:12

פַּרְסָה H6541 *Prep-b / N-fpc* (21×)
Hoof of an animal, especially the divided hoof distinguishing clean from unclean beasts in Levitical law
Refers to the hard covering of an ungulate's foot, whether split or solid. In the Torah's dietary legislation, the divided hoof (parsah) is one of the two defining marks of a ritually clean animal (Lev 11:3; Deut 14:6). The same word applies to the undivided hooves of horses (Isa 5:28; Jer 47:3). Figuratively, Micah 4:13 envisions Zion's hooves made of bronze, crushing the nations—a vivid image of divinely empowered judgment. Spanish 'cascos' and English 'hooves' both capture the concrete, physical sense that dominates every occurrence.

hoof (21×) The hard keratinous covering of an ungulate's foot, whether cloven or solid. Most occurrences appear in the Levitical purity laws (Lev 11; Deut 14), where the split hoof is a criterion for ritual cleanness. Also used of horses' hooves (Isa 5:28; Jer 47:3) and figuratively of Zion trampling enemies (Mic 4:13). Spanish 'cascos' and French cognates confirm a single concrete referent across all 21 instances. **GEOGRAPHY AND SPACE**
en: and-hoof, and-hooves-of, and-your-hooves | **es:** Con-cascos-de, cascos-de, la-pezuña | **fr:** [בפרסות], [ופרסות], [ופרסיהן] | **de:** [בפרסות], [ופרסות], [ופרסיהן] Exod 10:26; Lev 11:3; Lev 11:4

פָּרְסִי H6542 *Art / N-proper-ms* (1×)
the Persian, a designation appearing with the definite article in Nehemiah 12:22
This gentilic adjective means 'Persian,' referring to someone from Persia. In Nehemiah 12:22, it appears with the definite article, 'the Persian,' referring to a specific Persian king during whose reign Levitical genealogies were recorded. The reference is most likely to either Darius II (423-404 BC) or Darius III (336-331 BC), though scholarly opinion varies. The notation indicates that official records of priestly families were maintained during Persian rule, showing administrative continuity across the imperial transition. These genealogical registers were crucial for establishing legitimate priestly descent for temple service.

(1×) Nehemiah 12:22 states: 'In the days of Eliashib, Joiada, Johanan, and Jaddua, the heads of fathers' houses were recorded, as were the priests in the reign of Darius the Persian.' The definite article 'the Persian' distinguishes this Darius from earlier kings. The multilingual glosses preserve the gentilic with article (the Persian, el persa). This genealogical note documents the continuity of priestly registration across generations of Persian administration, maintaining Jewish religious structure under foreign rule. **PERSIA EMPIRE NAME**
en: the-Persian | **es:** el-persa | **fr:** [הפרסי] | **de:** [הפרסי] Neh 12:22

פָּרְסִי H6543 *N-proper-ms* (2×)
Persian (Daniel 6:28, describing the empire after Darius the Mede)
This Aramaic adjective means Persian, referring to the Persian Empire or people. It appears in Daniel 6:28 (English 6:28) describing the reign of Darius the Mede 'and the Persian.' The text has both Ketiv and Qere readings with slightly different vowel patterns but the same meaning. The term identifies the Persian component of the Medo-Persian Empire.

(2×) The adjective 'Persian,' identifying the Persian people or empire. The cross-linguistic glosses (Spanish 'el persa,' French 'perse') show consistent translation, with Ketiv/Qere variants both meaning the same thing. This appears in Daniel's discussion of successive empires, where the Medo-Persian kingdom follows Babylon. The term appears twice in the same verse as textual variants rather than separate occurrences. **PERSIA EMPIRE NAME**
en: (qere:the-Persian), [ketiv:the-Persian] | **es:** (el-persa), [el-persa] | **fr:** perse | **de:** [פרסאה], [פרסיא] Dan 6:28

פָּרַע H6544a *Prep-b / V-Qal-Inf* (1×)
when let loose, when hair is unbound, or when leaders lead (uncertain); appears in Judges 5:2
This infinitive construct appears in the opening of Deborah's song (Judges 5:2), but its precise meaning is debated. Traditional interpretations include 'when the leaders led in Israel' or 'when men let their hair hang loose' (possibly indicating dedication to warfare or a vow). The root פָּרַע carries meanings of loosing, unbinding, or leading. Modern translations vary widely: some emphasize leadership ('when princes led'), others warrior dedication ('when warriors dedicated themselves'), and still others translate more literally about hair being loosed. The phrase introduces praise for Israel's response to the crisis, whatever the specific imagery.

(1×) Judges 5:2 begins: 'When [leaders led / hair was loosed / warriors dedicated themselves] in Israel, when the people willingly offered themselves, bless the LORD!' The multilingual glosses (let loose, se soltaron meaning 'were loosed', délier meaning 'unbind') tend toward the 'unbinding' sense. Context suggests warrior dedica-

tion or mobilization—the people's voluntary response to Deborah and Barak's call. Whatever the precise nuance, the verse celebrates Israel's willingness to fight when leadership emerged, resulting in victory over Canaanite oppression. **UNTYING AND DISSOLVING**

en: when-let-loose | **es:** Cuando-se-soltaron | **fr:** quand-que-délier | **de:** als-lass-loesen Judg 5:2

פָּרַע H6544b *V-Hifil-Perf-3ms* (15×)

To let loose, uncover, neglect, or leave unrestrained; in Hifil, to cause cessation or unruliness.

A verb of release and exposure, para' in its Qal stem pictures hair unbound, restraints removed, and counsel dismissed. When Aaron let Israel loose at Sinai (Exod 32:25), the same root describes both the cause and the visible result — a people 'unrestrained' (the passive participle). Proverbs repeatedly warns against 'ignoring' discipline (Prov 13:18; 15:32), where Spanish 'rechaza' and French 'abandonner' capture the dismissive force. The Hifil intensifies the image: Pharaoh accuses Moses of making the people 'cease' their labor (Exod 5:4), and Ahaz's corruption caused Judah to 'run wild' (2 Chr 28:19).

1. neglect, ignore, reject (4×) To disregard, dismiss, or reject instruction and counsel. Proverbs deploys this sense four times as a wisdom antithesis — the one who 'ignores' (porēaᶜ) correction despises himself (Prov 15:32). Spanish 'rechaza' (rejects) and French 'abandonner' highlight the deliberate turning away from authoritative guidance, not mere forgetfulness but active refusal. **LEAVING AND REMAINING**

en: and-you-ignored, come-to-him-who-ignores, he-who-ignores | **es:** El-que-rechaza, Y-desechasteis, el-que-rechaza | **fr:** abandonner, et-abandonner | **de:** [ותפרעו], [פורע], [תפרעו] Prov 1:25; Prov 8:33; Prov 13:18; Prov 15:32

2. uncover, bare, loosen (4×) To physically uncover or loosen, particularly the hair or head. In priestly legislation the priest 'loosens' the suspected woman's hair (Num 5:18), and the leper must leave his head 'uncovered' (Lev 13:45). German 'aufdecken' (uncover) and Spanish 'descubierta' (uncovered) confirm this concrete, bodily sense of removing a covering or binding, often in ritual or mourning contexts. **REVEALING AND DISCLOSING**

en: and-shall-loosen, he-shall-uncover, uncovered | **es:** dejará-descubierta, descubierta, descubráis | **fr:** découvrit, et-devra-loosen, il-devra-découvrir | **de:** deckte-auf, du-soll-aufdecken, er-soll-aufdecken Lev 10:6; Lev 13:45; Lev 21:10; Num 5:18

3. let loose, leave unrestrained (3×) To let people go unbridled, removing all restraint so they become wild and dissolute. The Exodus 32:25 scene uses this root twice — Aaron 'had let them loose' and they were 'unrestrained' — active and passive of the same image. Spanish 'desenfrenado' (unbridled) captures the metaphor precisely. Proverbs 29:18 extends it proverbially: where there is no vision, the people 'run wild.' **RELEASE AND MOVEMENT**

en: had-let-loose-them, is-unrestrained, unrestrained | **es:** desenfrenado, lo-había-desenfrenado, se-desenfrena | **fr:** abandonner, avait-que-délier-eux, unrestrained | **de:** [יפרע], hatte-lass-loesen-ihnen, unrestrained Exod 32:25; Prov 29:18

4. avoid, refrain from (2×) To deliberately avoid or refrain from something harmful. In Prov 4:15 the sage commands 'avoid it, pass on,' and Ezek 24:14 uses similar force for divine resolve. French 'laisser-aller' and Spanish 'evítalo' (avoid it!) show the sense of deliberately holding back or stepping away rather than passively neglecting. **REJECTION AND REFUSAL**

en: I-will-refrain, avoid-it | **es:** Evítalo, cederé | **fr:** abandonner-lui, laisser-aller | **de:** [אפרע], [פרעהו] Prov 4:15; Ezek 24:14

5. Hifil: cause to cease, hinder (1×) Hifil causative: to cause people to cease or desist from work, hindering their task. Pharaoh accuses Moses and Aaron at Exod 5:4 of making the Israelites 'rest' from their burdens. Spanish 'distraéis' (you distract) and the paraphrase 'make rest' underscore forced cessation imposed by an external agent. **CEASING AND STOPPING**

en: do-you-make-rest | **es:** distraéis | **fr:** faire-tu-faire-repos | **de:** tun-du-machen-ruhen Exod 5:4

6. Hifil: cause unruliness (1×) Hifil causative: to cause unruliness or moral breakdown by removing authority. In 2 Chr 28:19 King Ahaz 'caused Judah to act wildly,' a single attestation where the causative stem intensifies the Qal image of unrestrained people into active instigation of chaos. Spanish 'abandonó' captures the dereliction of royal duty. **STUBBORNNESS REBELLION**

en: he-let-loose | **es:** abandonó | **fr:** [הפריע] | **de:** [הפריע] 2Chr 28:19

פֶּרַע H6545 *Conj-w / N-ms* (2×)

Long hair, unbound locks (Numbers 6:5; Ezekiel 44:20)

This noun refers to long, unbound hair or locks. Numbers 6:5 describes the Nazirite letting 'the locks of his head grow long' during the vow period—hair that must remain uncut and consecrated. Ezekiel 44:20 prohibits priests from letting their hair grow long, requiring them to keep it trimmed—a mark of order and holiness distinct from the Nazirite's dedication. Both contexts involve ritual hair regulations.

(2×) Long, flowing hair or unbound locks, especially in ritual contexts. Spanish 'cabellera de' (long hair of) and 'cabello largo' (long hair) capture the emphasis on length. French 'cheveux' (hair) is more general. Numbers prescribes growing it as consecration; Ezekiel prohibits it for priests as disorder. The term can also appear in military contexts (Judges 5:2, Deuteronomy 32:42) with debated meanings. **GEOGRAPHY AND SPACE**

en: and-long-hair, locks-of | **es:** cabellera-de, y-cabello-largo | **fr:** et-cheveux, locks-de | **de:** [ופרע], locks-von Num 6:5; Ezek 44:20

פֶּרַע H6546 *N-mpc* (2×)

Leaders or long-haired warriors (Judges 5:2; Deuteronomy 32:42, with uncertain meaning)

This noun appears in two ancient poetic texts with contested meaning. It could mean leaders, chieftains, or possibly long-haired warriors. Judges 5:2 speaks of 'the leading of leaders' or 'the loosing of locks' in Israel's victory. Deuteronomy 32:42 mentions 'the heads of the leaders of the enemy' or 'long-haired heads of the foe.' Both military contexts involve leadership or distinguished warriors, but whether referring to rank or appearance is debated.

(2×) Either military leaders/chiefs or long-haired warriors—scholarly opinion divides. Spanish offers 'los caudillos' (chieftains) and 'los cabellos' (the hairs), French 'chefs' (chiefs) and 'hair,' showing the interpretive split. Both passages are archaic poetry (Song of Deborah, Song of Moses) where precise meanings are elusive. The contexts involve elite fighting men, whether distinguished by authority or by unbound hair as a sign of warrior dedication. **GEOGRAPHY AND SPACE**

en: -hair, leaders-of | **es:** los-cabellos, los-caudillos-de | **fr:** -hair, chefs-de | **de:** -Haar, Fuehrer-von Deut 32:42; Judg 5:2

פַּרְעֹה H6547 *N-proper-ms* (268×)

Pharaoh; title of the kings of Egypt, from Egyptian pr-'o ('great house')

Derived from the Egyptian pr-'o meaning 'great house,' Pharaoh appears 268 times as the royal title for Egypt's kings. It functions as a proper noun throughout the Hebrew Bible, spanning the narratives of Abraham's sojourn (Gen 12:15-18), Joseph's rise to power, the Exodus confrontation with Moses, Solomon's diplomatic alliance (1 Kgs 3:1), and the later prophetic oracles against Egypt (Ezek 29-31). The title carries immense narrative weight as the archetypal foreign sovereign whom God humbles. Every translation preserves the loanword virtually unchanged: Spanish Faraon, French Pharaon, German Pharao.

Pharaoh (268×) The Egyptian royal title (from pr-'o, 'great house') used as a proper noun for the king of Egypt across all biblical periods. Identifies the monarchs in the patriarchal narratives (Gen 12:15), the oppressor of the Exodus (Exod 5-14), political allies of Israelite kings (1 Kgs 3:1), and targets of prophetic judgment (Ezek 29:2-3). Transliterated consistently across all languages (Spanish Faraon,

German Pharao), confirming its status as a recognized international loanword. **PHARAOH TITLE**

en: Pharaoh | **es:** Faraon, Faraón | **fr:** Pharaon | **de:** Pharao, Pharaos, dem-Pharao Gen 12:15; Gen 12:17; Gen 12:18

חָפְרַע H6548 *N-proper-ms* (2×)

Hophra, pharaoh of Egypt who reigned 589-570 BC, mentioned in prophecy against Egypt

Hophra was the Egyptian pharaoh who ruled during Jeremiah's ministry. Known to the Greeks as Apries and recorded in Egyptian monuments as Uah-abra, he was the fourth king of Egypt's 26th dynasty. Jeremiah prophesied that God would deliver this powerful monarch into the hands of his enemies, just as He had delivered Zedekiah king of Judah. The prophecy came to pass when Hophra was eventually overthrown by his co-regent Amasis.

(2×) This proper name appears only in Jeremiah's oracle against Egypt (Jer 44:30), where the prophet declares God will hand Pharaoh Hophra over to his enemies. The multilingual evidence consistently identifies this as a specific Egyptian ruler, with English using 'Chophra' and Spanish 'Jofra,' both attempting to render the Hebrew pronunciation. Historical sources confirm this refers to the pharaoh whose ambitious foreign policy included supporting Judah against Babylon, making his eventual downfall a powerful vindication of Jeremiah's prophetic word. **PHARAOH TITLE**

en: Chophra, Pharaoh | **es:** Faraón, Jofra | **fr:** Pharaon, [חפרע] | **de:** Pharao, [חפרע] Jer 44:30

נְכֹו H6549 *N-proper-ms* (10×)

Pharaoh Necho (II); the Egyptian king who killed Josiah and installed Jehoiakim on Judah's throne.

The proper name of Pharaoh Necho II, ruler of Egypt's 26th dynasty (r. 610–595 BC), who features at a decisive turning point in Judah's history. Marching north to aid Assyria against Babylon, Necho killed King Josiah at Megiddo (2 Kgs 23:29), imposed tribute on Judah, deposed Josiah's son Jehoahaz, and installed Jehoiakim as a vassal king (2 Kgs 23:33–35). He was later defeated by Nebuchadnezzar at Carchemish (Jer 46:2). The Chronicler's account adds that Necho claimed divine authorization for his march (2 Chr 35:20–22). All translations transliterate the name variously as Necho/Neco/Neko.

Pharaoh Necho (compound proper name) (10×) The compound proper name Pharaoh Necho (פַּרְעֹה נְכֹו / נְכֹה), identifying Necho II of Egypt's 26th dynasty. He is historically significant for killing Josiah at Megiddo (2 Kgs 23:29; 2 Chr 35:20–22), imposing tribute and deposing Jehoahaz in favor of Jehoiakim (2 Kgs 23:33–35; 2 Chr 36:4), and subsequently suffering defeat at Carchemish by Nebuchadnezzar (Jer 46:2). Multilingual glosses — Spanish 'Faraon Necao/Neco,' French 'Pharaon Neko,' German 'Pharao Neko' — all transliterate the Egyptian royal name, with slight phonetic variation reflecting the original Egyptian Nkw. **PHARAOH TITLE**

en: Nekho, Neko, Pharaoh | **es:** Faraón, Necao, Neco | **fr:** Neko, Pharaon, [נכו] | **de:** Neko, Pharao, [נכו] 2Kgs 23:29; 2Kgs 23:33; 2Kgs 23:34

פַּרְעֹשׁ H6550 *N-ms* (2×)

flea, a tiny jumping insect used figuratively to express insignificance or unworthiness

David uses this diminutive creature twice when speaking to King Saul, asking why the king of Israel would pursue something as insignificant as a dead dog or a single flea. The image perfectly captures David's sense of being unworthy of such royal attention. In the ancient Near East, as today, fleas were among the smallest and most negligible of creatures, making them an ideal metaphor for self-deprecation before a powerful authority.

(2×) Both occurrences appear in David's speeches to Saul (1 Sam 24:14; 26:20), where he uses the flea as a figure of his own worthlessness compared to the king. The consistent translation across languages—English, Spanish 'pulga,' French and German all preserving the literal meaning—shows this is understood as the common parasitic insect. David's rhetorical question 'After whom has the king of Israel come out? After a dead dog? After a single flea?' brilliantly employs the creature's tiny size to highlight the absurdity of Saul's pursuit. **CREEPING SWARMING THINGS**

en: flea | **es:** pulga | **fr:** flea | **de:** flea 1Sam 24:14; 1Sam 26:20

פַּרְעֹשׁ H6551 *N-proper-ms* (6×)

Parosh — 'flea'; head of a large post-exilic family returning from Babylon

A personal name meaning 'flea,' identifying the ancestor of one of the largest families in the post-exilic community. The sons of Parosh numbered 2,172 in one census (Ezra 2:3) and 2,818 in another (Neh 7:8), making them one of the most prominent returning clans. Members appear in Ezra's caravan (Ezra 8:3), among those who had married foreign wives (Ezra 10:25), and in the wall-rebuilding project under Nehemiah (Neh 3:25). A Parosh also sealed the covenant renewal (Neh 10:14). Despite the humble etymology, this family played an outsized role in restoring post-exilic Judah.

(6×) The personal name Parosh (פַּרְעֹשׁ, 'flea'), designating the ancestor of a major post-exilic family. The LXX renders it variously as Φορος and Φαρες. The family appears in the return lists (Ezra 2:3; Neh 7:8), Ezra's caravan (Ezra 8:3), the foreign-wives crisis (Ezra 10:25), the wall-building (Neh 3:25), and the covenant-sealing (Neh 10:14). English and Spanish consistently transliterate as Parosh/Paros, while French uses Pareosh. The name's zoological meaning ('flea') follows a pattern of humble animal names in Semitic personal nomenclature. **PERSONAL NAMES**

en: Parosh | **es:** Paros, Parosh | **fr:** Pareosh | **de:** [פרעש] Ezra 2:3; Ezra 8:3; Ezra 10:25; Neh 3:25; Neh 7:8

פִּרְעָתֹון H6552 *Prep-b / N-proper-fs* (1×)

in Pirathon, a town in Ephraim's hill country mentioned in Judges 12:15

This place name designates a town in the hill country of Ephraim where Abdon the judge was buried. It appears in Judges 12:15 identifying Abdon's hometown and burial site. The name possibly means 'height' or relates to a root meaning 'to make lofty.' The town has been identified with modern Far'ata, about six miles west-southwest of Nablus (ancient Shechem). The area was also home to Benaiah son of Jehoiada, one of David's mighty warriors, identified as 'Benaiah the Pirathonite.' This Ephraimite town thus appears in both the judges period and David's era, maintaining significance across Israel's early history.

(1×) Judges 12:15 records that Abdon son of Hillel 'died and was buried in Pirathon in the land of Ephraim, in the hill country of the Amalekites.' The multilingual glosses preserve the place name (Pirathon, Piratón) with standard transliteration. The additional note about 'the hill country of the Amalekites' is intriguing, suggesting either an ancient Amalekite presence in this Ephraimite region or a geographical designation that persisted long after Amalekite occupation. Pirathon's location in central highlands made it part of Ephraim's substantial territorial inheritance. **PERSONAL NAMES**

en: in-Pirathon | **es:** en-Piratón | **fr:** dans-Pirathon | **de:** in-Pirathon Judg 12:15

פִּרְעָתֹונִי H6553 *N-proper-ms* (5×)

Pirathonite — a gentilicof Pirathon, a town in Ephraim

A gentilic adjective identifying someone from Pirathon, a town in the hill country of Ephraim. It is applied to Abdon son of Hillel, who judged Israel and was buried at Pirathon (Judg 12:13, 15), and to Benaiah, one of David's mighty warriors and a monthly divisional commander (2 Sam 23:30; 1 Chr 11:31; 27:14). The slight spelling variation between the Samuel and Chronicles forms reflects normal scribal orthographic fluidity.

(5×) A gentilic adjective denoting origin from Pirathon in Ephraim. Applied to the judge Abdon son of Hillel (Judg 12:13, 15) and to Benaiah among David's elite warriors (2 Sam 23:30; 1 Chr 11:31; 27:14).

English, Spanish ('piratonita'), and French consistently transliterate the term. The minor spelling difference between 2 Samuel's פִּרְעָתֹנִי and the Chronicles form פִּרְעָתוֹנִי is a standard orthographic variant with no semantic distinction. PERSONAL NAMES

en: Pirathonite, the-Pirathonite, the-Piratonite | **es:** el-piratonita, el-piratoní, piratonita | **fr:** Pirathonite, [הפרעתוני], [הפרעתני] | **de:** Pirathonite, [הפרעתוני], [הפרעתני] Judg 12:13; Judg 12:15; 2Sam 23:30; 1Chr 11:31; 1Chr 27:14

פַּרְפַּר H6554 *Conj-w / N-proper-fs* (1×)

Pharpar, a river near Damascus mentioned alongside the Abana in 2 Kings 5:12

This is the name of a river flowing near Damascus, mentioned only in 2 Kings 5:12 in Naaman's indignant response to Elisha's instruction to wash in the Jordan. Naaman protested: 'Are not Abana and Pharpar, the rivers of Damascus, better than all the waters of Israel?' The Pharpar is likely the modern Awaj River, which flows south of Damascus. Together, the Abana (probably the Barada) and Pharpar supplied water to Damascus and its surrounding oasis, making it one of the ancient world's most beautiful cities. Naaman's point was that Damascus had abundant, superior water sources—why would he need Israel's muddy Jordan?

(1×) Second Kings 5:12 records Naaman's protest as he initially rejected Elisha's simple prescription for healing his leprosy. The paired rivers Abana and Pharpar represented Damascus's abundant water resources, contrasting with the Jordan's less impressive appearance. The multilingual glosses preserve the river name (Pharpar, Farfar). Naaman's outburst reveals the challenge of obeying God's unexpected commands—he expected dramatic prophetic ritual, not mundane washing. His eventual compliance and healing demonstrated that God's power works through humble obedience, not geographical pride or impressive ceremony. PERSONAL NAMES

en: and-Pharpar | **es:** y-Farfar | **fr:** et-Pharpar | **de:** und-Pharpar 2Kgs 5:12

פָּרַץ H6555 *Conj-w / V-Qal-ConjPerf-3ms* (50×)

To break through, burst forth, spread abroad, tear down, or press upon; covers violent breaching, expansive increase, demolition, and urgent insistence.

A verb of raw, irresistible force, parats captures the image of something — or someone — breaking through barriers that cannot hold. When Perez bursts from the womb (Gen 38:29), his very name becomes this word's most vivid illustration: 'You have broken through!' The same explosive energy recurs when God 'breaks out' against Uzzah at the threshing floor (2 Sam 6:8) and when Israel 'spreads abroad' to the west, east, north, and south in Jacob's dream (Gen 28:14). Spanish distinguishes the destructive sense (derribar, 'to demolish') from the expansive one (extender, 'to spread'), while the 'press, urge' sense at 1 Sam 28:23 is rendered insistir — revealing three genuinely distinct semantic frames that the Hebrew verb bridges with a single root.

1. break through, burst forth (17×) To break through or burst forth with violent force, whether breaching a physical barrier, breaking out in divine wrath, or erupting from a confined space. This is the root image of the word, vivid in the naming of Perez at Gen 38:29 ('What a breach you have made!'). At Exod 19:22, 24, God threatens to 'break out' against those who approach Sinai unauthorized, and at 2 Sam 5:20 David names his victory site Baal-Perazim, 'Lord of Breakings-Through.' Spanish romper and French briser both capture the violent rupture, while German Durchbruch ('breakthrough') preserves the spatial directionality of the original. GOING OUT AND FORTH

en: He-breaks-me, He-breaks-out-, You-have-broken-us | **es:** Abre, Me-rompe, destruyeron | **fr:** Il-breaks-dehors-, breaks-dehors, brisa-dehors | **de:** Durchbruch-hast-du-gemacht, Er-breaks-heraus-, Perez Gen 38:29; Exod 19:22; Exod 19:24; 2Sam 5:20; 2Sam 6:8

2. spread out, increase, multiply (14×) To spread abroad, increase, or multiply beyond expected limits — used of people, livestock, and influence expanding with irresistible momentum. Jacob's flocks 'spread out exceedingly' (Gen 30:30, 43), Israel multiplies despite oppression in Egypt (Exod 1:12), and Jacob's descendants spread to all compass points in the Bethel promise (Gen 28:14). Spanish extender and the sense of diffusion in difundida reveal the shift from violent breach to expansive overflow. The word of God also 'spreads' in this sense (1 Sam 3:1 uses a related construction for visions being 'not widespread'). GOING OUT AND FORTH

en: and-as-spreading, and-broke-forth, and-distributed | **es:** Y-extendió, difundida, irrumpen | **fr:** [תפרצי], brisant-en-avant, brèche | **de:** [יפרצו'], [פרץ], [פרצו] Gen 28:14; Gen 30:30; Gen 30:43; Exod 1:12; 1Sam 3:1

3. break down, tear down, demolish (8×) To tear down, demolish, or break through walls and fortifications, focusing on destruction of built structures. Joash tears down 400 cubits of Jerusalem's wall (2 Kgs 14:13); God himself removes the 'hedge' of his vineyard Israel (Ps 80:12; Isa 5:5). Spanish derribar ('to knock down') and French faire breche ('to make a breach') consistently mark this as siege-and-demolition language. Neh 4:3 uses it mockingly: 'even a fox climbing on it would break down their stone wall.' DESCENDING AND TEARING

en: and-broke-down, and-he-breaks-down, and-he-broke-through | **es:** Derribaré, Derribaste, derribaste | **fr:** [פרץ], et-faire-brèche, et-il-brisa-à-travers | **de:** [ופרץ], [לפרוץ], [פרץ] 2Kgs 14:13; 2Chr 25:23; 2Chr 26:6; Neh 4:3; Ps 80:12

4. broken, breached (passive state) (6×) The passive state of being broken down, breached, or in ruins — expressed through Qal passive and Pual participles. Walls are 'broken down' in Nehemiah's devastated Jerusalem (Neh 1:3; 2:13; 4:7), and Hezekiah repairs what is 'breached' (2 Chr 32:5). Prov 25:28 uses the image memorably: 'A man without self-control is like a city broken down, without walls.' Spanish derribadas and the German participial forms confirm the stative, resultative reading distinct from the active 'tearing down.' GOING OUT AND FORTH

en: (broken-down), [broken-down], broken-down | **es:** (derribadas), [las-derribadas], derribada | **fr:** brèche, faire-brèche | **de:** [(פרוצים)], [[המפרוצים]], [הפרצים] 2Chr 32:5; Neh 1:3; Neh 2:13; Neh 4:7

5. press, urge insistently (4×) To press upon someone with social insistence, urging them strongly to accept hospitality or comply with a request. At 1 Sam 28:23 his servants and the woman of Endor 'press' Saul until he eats; at 2 Sam 13:25, 27 Absalom 'presses' David to let Amnon come. Spanish insistir and the English 'urged' both confirm a communicative, interpersonal sense quite distinct from physical breaking. The verb retains the connotation of irresistible force but channels it through social pressure rather than physical destruction. URGE PRESS INSIST

en: and-he-pressed, and-he-urged, and-pressed | **es:** Y-le-insistió, y-insistió, y-le-insistieron- | **fr:** et-il-pressed, et-il-urged, et-pressed | **de:** und-er-pressed, und-er-urged, und-pressed 1Sam 28:23; 2Sam 13:25; 2Sam 13:27; 2Kgs 5:23

6. (1×) A single occurrence at 1 Sam 25:10 where David's men are described as 'breaking away' — servants fleeing from their masters. The English 'breaking away' and Spanish los que huyen ('those who flee') suggest a sense of rupture from social bonds or authority, applying the root's breach-imagery to the master-servant relationship. This may represent an extension of sense 1 into the social domain of desertion or rebellion. DRIVEN AWAY SWEPT

en: the-breaking-away | **es:** los-que-huyen | **fr:** le-brisant-au-loin | **de:** der-brechend-weg 1Sam 25:10

פֶּרֶץ H6556 *Prep-k / N-ms* (19×)

Breach, gap; outbreak, violent bursting forth — a break in a wall or barrier, or a forceful breaking through

The noun פֶּרֶץ covers both the static result and the dynamic event of breaking through a boundary. Most often it refers to a breach or gap in a wall — the sort of damage to fortifications that requires urgent repair, as when Nehemiah labored to close the gaps in Jerusalem's walls (Neh 6:1) or when Ezekiel challenged the false prophets who failed to 'go up into the breaches' (Ezek 13:5; 22:30). Figuratively, God made a breach among the Israelites for failing to keep the prescribed order (Judg 21:15; Ps 106:23). In a more dynamic sense, the word describes an outburst or violent breaking forth, as when David named Baal-perazim ('Lord of breakthroughs') after God burst through his enemies like floodwaters (2 Sam 5:20; 1 Chr 14:11).

1. breach, gap in wall (14×) A breach, gap, or break in a wall, fortification, or protective boundary — the static opening that results from destruction and requires repair. This dominant sense (14 occurrences) spans literal and figurative usage: broken city walls (1 Kgs 11:27; Neh 6:1; Amos 4:3), a collapsing wall compared to a bulging breach (Isa 30:13), breaches in the 'wall' of national or spiritual defense that prophets and leaders should fill (Ezek 13:5; 22:30; Ps 106:23), and the breaches of David's fallen booth that God will raise up (Amos 9:11). Spanish 'brecha,' French 'breche,' and German cognates consistently render the gap-in-a-wall reading. Job 16:14 intensifies the image: God 'breaks me breach upon breach,' picturing relentless destruction of every defense. **GEOGRAPHY AND SPACE**

en: a-breach, and-through-breaches, as-breach | **es:** Como-brecha, Y-por-brechas, brecha | **fr:** [כְּפֶרֶץ], [פֶּרֶץ], brèche | **de:** [בְּפֶרֶץ], [בְּפִרְצוֹת], [וּפִרְצִים] Judg 21:15; 1Kgs 11:27; Neh 6:1; Job 16:14

2. outbreak, violent bursting forth (5×) An outbreak, violent bursting forth, or forceful breaking through — the dynamic event of a barrier giving way under pressure, especially by divine power. This sense (5 occurrences) centers on the naming etiology at Baal-perazim: 'the LORD has burst through my enemies before me like a bursting of waters,' so David named the place 'Lord of Breakthroughs' (2 Sam 5:20; 1 Chr 14:11). The related naming in Gen 38:29 marks Perez's birth: 'What a breach you have made for yourself!' (perets), and 2 Sam 6:8 / 1 Chr 13:11 record the divine outbreak against Uzzah. Multilingual glosses shift from static 'breach' to dynamic expressions — Spanish 'irrupcion,' German 'Durchbruch,' English 'outbreak/breaking through' — marking a clear semantic distinction: not a gap that remains but a force that breaks. **GEOGRAPHY AND SPACE**

en: a-breach, like-breaking-through-of, like-outbreak-of | **es:** brecha, como-brecha-de, irrupción | **fr:** [כְּפֶרֶץ], [פֶּרֶץ], comme-brisant-à-travers-de | **de:** Perez, [כְּפֶרֶץ], ein-Durchbruch Gen 38:29; 2Sam 5:20; 2Sam 6:8; 1Chr 13:11; 1Chr 14:11

פֶּרֶץ H6557 *N-proper-ms* (15×)

Perets (Perez), son of Judah and Tamar; ancestor of David and the Messianic line.

Perets—whose name means 'breach' after the dramatic moment when he broke through ahead of his twin Zerah at birth (Gen 38:29)—became the head of a major Judahite clan. Through his line descend Hezron, Ram, and ultimately David (Ruth 4:12, 18–22; 1 Chr 2:4–5). The Perezites form one of Judah's chief tribal divisions (Num 26:20–21), and postexilic Jerusalem was settled largely by his descendants (1 Chr 9:4; Neh 11:4, 6). The genealogy of Ruth explicitly traces the royal lineage from Perets to David, making this name a theological marker of God's sovereign purpose working through an unlikely union. Greek Φαρες and Spanish 'Fares' both preserve the Septuagint form familiar from Matthew's genealogy of Christ.

Perets / Perez (proper name) (15×) The proper name Perets (פֶּרֶץ, 'breach'), designating the son of Judah and Tamar who became ancestor of the Davidic royal line. Named for breaking through the womb ahead of his twin (Gen 38:29), he heads the Perezite clan within Judah (Num 26:20). Ruth 4:12, 18 explicitly traces the line from Perets through Boaz to David, cementing his genealogical importance. The Chronicles and Nehemiah references (1 Chr 2:4; 4:1; 9:4; 27:3; Neh 11:4, 6) confirm continued prominence of his descendants in postexilic Judah. **PROPER NAMES (PERSONAL)**

en: Perets, Perez, and-Perez | **es:** Fares, Perets, Pérets | **fr:** Perez, Pérets, et-Pérets | **de:** Perez, des-Perez, und-Perez Gen 38:29; Gen 46:12; Num 26:20; Num 26:21

פַּרְצִי H6558 *Art / N-proper-ms* (1×)

the Perezite, a gentilic designation for descendants of Perez, son of Judah (Numbers 26:20)

This gentilic adjective, appearing with the definite article as a collective noun, designates the clan descended from Perez, one of Judah's twin sons born to Tamar. In Numbers 26:20, it appears in the wilderness census listing Judah's clans. The Perezites became one of the most significant Judahite families—King David descended from this line through Boaz and Ruth. The clan's importance is reflected in the blessing given to Boaz at his marriage to Ruth: 'May your house be like the house of Perez, whom Tamar bore to Judah' (Ruth 4:12). The Perezites represented a major subdivision of Judah's tribe.

(1×) Numbers 26:20 lists Judah's clans: 'of Shelah, the clan of the Shelanites; of Perez, the clan of the Perezites; of Zerah, the clan of the Zerahites.' The definite article 'the Perezite' functions as collective designation. The multilingual glosses preserve the gentilic form (Perezite, faresitas). This census established the Perezites as a major Judahite clan, anticipating their later prominence through David's line. The genealogical emphasis in Ruth and Chronicles on Perezite lineage underscores this clan's historical importance in Israel's tribal structure and royal dynasty. **PERSONAL NAMES**

en: the-Perezite | **es:** los-faresitas | **fr:** le-Perezite | **de:** der-Perezite Num 26:20

פְּרָצִים H6559 *N-mp* (1×)

Perazim, a mountain location associated with divine judgment in Isaiah 28:21

This place name appears in Isaiah 28:21 as 'Mount Perazim,' referencing a location where God previously intervened in battle. The name means 'breaches' or 'breakings forth,' likely referring to Baal-perazim where David defeated the Philistines (2 Samuel 5:20). There David said, 'The LORD has broken through my enemies before me like a breaking flood,' giving the place its name. Isaiah invokes this memory ironically: as God once broke through David's enemies, now He will rise up to do His 'strange work' and perform His 'alien deed'—fighting against His own people Judah. The geographical reference emphasizes the reversal: covenant blessing becomes covenant curse.

(1×) Isaiah 28:21 warns: 'For the LORD will rise up as on Mount Perazim; as in the Valley of Gibeon he will be roused, to do his deed—strange is his deed! and to work his work—alien is his work!' The multilingual glosses preserve the place name (Perazim, Perasim). The prophet deliberately recalls God's past victories for Israel—at Perazim against Philistines, at Gibeon against Canaanites—to heighten the shock that now God will fight against Jerusalem. This 'strange work' of judgment against His own people represents covenant reversal for persistent rebellion. **PERSONAL NAMES**

en: Peratsim | **es:** Perasim | **fr:** [פְּרָצִים] | **de:** [פְּרָצִים] Isa 28:21

פֶּרֶץ H6560 *N-proper-fs* (4×)

Perez (son of Judah and Tamar); also place names involving 'breach' or 'breaking through'

Primarily the name of Judah's son by Tamar, whose birth involved 'breaking through' ahead of his twin Zerah (Genesis 38:29). The name became important in Judah's genealogy, appearing frequently in Chronicles, Ruth, and Nehemiah. It also designates two locations: Perez-uzzah ('breach of Uzzah') near Jerusalem where God struck Uzzah for touching the ark (2 Sam 6:8; 1 Chr 13:11), and possibly Mount Perazim (Isa 28:21). The name evokes breaking forth, bursting through, or making a breach.

(4×) The four references here all point to the place name Perez-uzzah (also called Perez Uzza), where Uzzah died touching the ark. Second Samuel 6:8 and its parallel in 1 Chronicles 13:11 (each mentioning it twice) commemorate this 'breach against Uzzah.' The multilingual glosses preserve the proper name Perez/Perets with the associated term Uzzah/Uzza, showing this is a composite geographic name marking a specific incident. **PROPER NAMES (PERSONAL)**

en: Perets-, Perez, Uzza | **es:** Perets, Perets-, Uzza | **fr:** Perez, Uzzah, [עֻזָּא] | **de:** Perez, Uzzah, [עֻזָּא] 2Sam 6:8; 1Chr 13:11

פָּרַק H6561 *V-Qal-Prtcpl-ms* (10×)

To tear off, tear apart, or rescue; ranges from stripping ornaments to rending prey to delivering from foes

A verb whose physical core is the violent motion of tearing away. In Genesis 27:40 Isaac tells Esau he will 'tear off' the yoke from his neck, and in Exodus 32:2-3 the golden earrings are torn away for the calf. The same forceful image extends to a lion rending prey (Ps

7:2; Nahum 2:13) and to branches snapped off a vine (Ezek 19:12). Remarkably, Aramaic and Syriac cognates push the word toward 'rescue' and 'redeem,' and this semantic thread surfaces in Psalm 136:24 and Lamentations 5:8, where God tears his people free from their oppressors.

1. tear off, remove (4×) To tear off or remove something physically attached, especially ornaments, jewelry, or a yoke. In Exodus 32:2-3 the Israelites tear off their gold earrings — Spanish 'quitad/quitáoslo' and German 'zerriss weg' both convey the forceful stripping. Genesis 27:40 uses the image of breaking a yoke from the neck, an act of violent liberation from subjection. **STRIPPING AND UNCOVERING**

en: and-tore-off, and-you-will-tear-off, tear-off | **es:** Y-se-quitaron, quitad, quitáoslo | **fr:** déchirer-dehors, et-déchira-dehors, et-tu—déchirer-dehors | **de:** dann-brichst-du-ab, und-zerriss-weg, zerreissen-weg Gen 27:40; Exod 32:2; Exod 32:3; Exod 32:24

2. tear apart, rend (3×) To tear apart or rend violently, said of a predator mangling its prey. Psalm 7:2 envisions an enemy 'tearing like a lion,' Nahum 2:13 describes the lion rending for its cubs, and Zechariah 11:16 pictures a negligent shepherd who tears the hooves of his flock. French 'déchirant' and Spanish 'despedazando' capture the savage, piece-by-piece destruction. **TEARING AND RENDING**

en: rending, tearing | **es:** despedazando, despedazará | **fr:** arracher, briser, déchirant | **de:** [יִפְרֹק], reissend, rending 1Kgs 19:11; Ps 7:2; Zech 11:16

3. rescue, deliver (2×) To rescue or deliver, a figurative extension where one is 'torn free' from an oppressor's grip. This sense aligns with Aramaic and Syriac cognates meaning 'redeem, set free.' Psalm 136:24 celebrates God who 'rescued us from our foes,' and Lamentations 5:8 laments that 'there is none to deliver.' Spanish 'nos rescató' and English 'rescued us' highlight the completed deliverance. **RELEASE AND MOVEMENT**

en: and-he-rescued-us, one-breaking-away | **es:** Y-nos-rescató, quien-libere | **fr:** [פרק], et-briser | **de:** [פרק], und-er-gerettet-uns Ps 136:24; Lam 5:8

4. be broken off (1×) To be broken off (Hitpael reflexive/passive), said of branches snapped from a vine. Ezekiel 19:12 uses this form for the strong rods of the vine that 'were broken off,' extending the tearing image into the botanical realm. English 'were broken off' and Spanish 'fueron rotas' both render the passive result of violent separation. **BREAKING AND UPROOTING**

en: were-broken-off | **es:** fueron-rotas | **fr:** arracher | **de:** [הִתְפָּרְקוּ] Ezek 19:12

פְּרַק H6562 *V-Qal-Imp-ms* (1×)

break off, redeem (Aramaic imperative); appears in Daniel 4:27 regarding breaking off from sin

This is an Aramaic imperative form meaning 'break off!' or 'tear away!', from the root cognate to Hebrew פָּרַק (to tear off, break apart). It appears in Daniel 4:27 in Daniel's counsel to Nebuchadnezzar after interpreting his troubling dream. Daniel urges the king: 'Break off your sins by practicing righteousness, and your iniquities by showing mercy to the oppressed.' The verb carries the sense of violently separating oneself from something, tearing away from evil. Here it introduces Daniel's moral exhortation—perhaps the dream's terrible fulfillment could be averted if the king would fundamentally change his ways. The term emphasizes decisive moral rupture, not gradual reform.

(1×) Daniel 4:27 uses this imperative in earnest counsel: 'Therefore, O king, break off your sins [by righteousness].' The multilingual glosses vary (break off, redime meaning 'redeem', détacher meaning 'detach') but convey separation from sin. The construction with beth instrumental ('break off sins by means of righteousness') suggests that righteous action is the means of rupture with past evil. Daniel offers Nebuchadnezzar a chance to avert judgment through moral transformation—replacing oppression with justice, arrogance with mercy. The king's failure to heed this counsel led to seven years of madness. **BREAKING AND SHATTERING**

en: break-off | **es:** redime | **fr:** se-détacher | **de:** [פרק] Dan 4:27

פֻּרְק H6563 *Art / N-ms* (2×)

crossroads; plunder snatched away; a junction or parting of ways, or goods violently seized

This rare noun carries two distinct but related senses in its only two biblical appearances. In Obadiah it refers to a crossroads or junction where paths diverge, the place where Edom stood to intercept Judah's refugees. In Nahum it denotes plunder or spoil, emphasizing the violent seizure and tearing away of goods. The semantic connection may lie in the idea of division or separation—whether of roads or of possessions torn from their owners.

(2×) The word appears in two very different contexts: Obadiah 14 warns Edom not to stand at the crossroads to cut off fugitives, while Nahum 3:1 denounces Nineveh as a city full of plunder and prey. The multilingual evidence reflects this semantic range: English offers both 'crossroads' and 'plunder,' Spanish has 'la-encrucijada' (the crossroads) and 'violencia,' French uses 'croisement' and 'carrefour.' This dual meaning—geographic junction and seized goods—may share a root sense of 'separation' or 'parting.' **DIVISION SPLIT**

en: and-plunder, the-crossroads | **es:** la-encrucijada, violencia | **fr:** croisement, le-carrefour, | **de:** [פרק], der-Weggabelung Obad 1:14; Nah 3:1

פֶּרֶק H6564 *Conj-w / N-msc* (1×)

fragment, broth (Ketiv reading in Isaiah 65:4); scholarly consensus reads 'broth' (מָרָק) instead

This word appears in the Ketiv (written text) of Isaiah 65:4, but is widely considered a textual corruption. The phrase reads literally 'and fragment of abominations in their vessels,' which makes limited sense. The Qere (read aloud) and most modern translations follow the emendation to מָרָק (maraq), meaning 'broth,' yielding 'broth of abominable things in their vessels.' The context describes syncretistic religious practices: sitting in tombs, spending nights in secret places, eating pig's flesh. The reference to broth of impure animals fits the catalogue of violations. The fragmentary state of the Ketiv reading itself suggests scribal error.

(1×) Isaiah 65:4 (Ketiv) mentions this problematic term in a list of abominable practices God condemns. The multilingual glosses largely mark it as Ketiv (a reading not followed in translation). Scholarly consensus favors reading 'broth' (from a different but similar root) to parallel 'swine's flesh' earlier in the verse. The underlying issue is clear regardless: illicit religious syncretism mixing Yahweh worship with practices forbidden in Torah—tomb rituals, nocturnal mysteries, consuming unclean food. These violations provoke divine judgment in Isaiah's oracle. **PROPHETS AND PROPHECY**

en: [ketiv] | **es:** [Ketiv] | **fr:** [[ופרק]] | **de:** [[ופרק]] Isa 65:4

פָּרַר H6565a *Conj-w / V-Hifil-ConjPerf-2ms* (47×)

To break, annul, frustrate; Hifil: violate a covenant, nullify a vow, thwart counsel; Hofal: be broken, come to nothing.

Parar in its Hifil stem is the Hebrew Bible's primary verb for the undoing of binding commitments — whether covenants, vows, or counsel. It operates across three distinct spheres of authority: the covenantal (breaking God's covenant brings curse, Gen 17:14; Lev 26:15), the legal (a husband may annul his wife's vow on the day he hears it, Num 30:8-15), and the strategic (Hushai's mission is to 'frustrate the counsel of Ahithophel,' 2 Sam 15:34). The Assyrian cognate pararu ('destroy, shatter') and the Arabic naqada ('break a compact') both point to the root metaphor of physical shattering applied to abstract obligations. What makes the word theologically potent is its asymmetry: humans break covenants with God constantly, but God's repeated declaration is that he will not break his covenant with them (Lev 26:44; Judg 2:1).

1. break/violate a covenant (21×) Breaking or violating a covenant, commandment, or binding agreement — the most frequent and theologically central sense at 21 occurrences. The one who is uncircumcised 'has broken my covenant' (Gen 17:14); Israel's disobedience in Lev 26:15 is described as 'breaking' the covenant to the point of invoking curses. Judg 2:1 records God's declaration: 'I will never break my covenant with you' — the divine counter-promise.

Arabic naqada al-'ahd ('break the covenant') and Swahili vunja agano mirror the Hebrew metaphor exactly. Spanish quebrantar ('to shatter') preserves the physical-breaking imagery that underlies the legal violation. **BREAKING AND SHATTERING**

en: Have-broken, and-breaking, and-they-broke | **es:** a-quebrantar, anules, para-invalidar | **fr:** [הפר], [להפר], annuler | **de:** [הפר], [והפר], [ויפרו] Gen 17:14; Lev 26:15; Lev 26:44; Num 15:31; Judg 2:1

2. annul/invalidate a vow (14×) Annulling or invalidating a vow or obligation by authoritative decree — 14 occurrences concentrated in the vow legislation of Num 30. A father may 'annul' his daughter's vow (Num 30:5); a husband may 'annul' his wife's oath on the day he hears it (Num 30:8, 12-13). This is not transgression but legitimate nullification by recognized authority. French annuler and Spanish anular both select legal-cancellation vocabulary, while Arabic abtala ('render void') confirms the juridical rather than transgressive character. The distinction from sense 1 is crucial: sense 1 is illicit breaking; sense 2 is licit cancellation. **ANNUL FRUSTRATE PLANS**

en: and-annuls, and-break, annul | **es:** anular, anularás, anule | **fr:** annulant, annule, annuler | **de:** [תפר], annulled-ihnen, annulling Num 30:8; Num 30:12; Num 30:13

3. frustrate/thwart counsel (7×) Frustrating, thwarting, or bringing to nothing the plans or counsel of another — 7 occurrences in wisdom and narrative contexts. Hushai is dispatched to 'frustrate the counsel of Ahithophel' (2 Sam 15:34; 17:14). God 'frustrates the signs of liars' (Isa 44:25); he 'frustrates the devices of the crafty' (Job 5:12). Spanish frustrar and French déjouer both select counter-scheming vocabulary. Prov 15:22 warns that 'without counsel, plans are frustrated' — using the infinitive absolute for emphasis. The object here is always intellectual or strategic, not a legal instrument. **ANNUL FRUSTRATE PLANS**

en: Frustrator-of, and-frustrated, and-you-will-frustrate | **es:** Fracasan, Que-frustra, frustrando | **fr:** [ויפר], [להפר], annuler | **de:** [הפר], [ויפר], [להפר] 2Sam 15:34; 2Sam 17:14; Ezra 4:5; Neh 4:15; Job 5:12

4. be broken/fail (passive) (4×) Being broken, failing, or coming to nothing — the passive and intransitive dimension, covering Hofal forms and intransitive Hifil uses (4 occurrences). Isaiah 8:10: 'Take counsel together, but it will come to nothing.' Jer 33:21 poses the hypothetical of God's covenant with David being 'broken.' Zech 11:11 reports the staff 'Beauty' being broken as a symbolic act. German brechen (intransitive) and Spanish ser quebrantado (passive) both reflect the shift from agent to patient. These forms describe the result of breaking rather than the act itself. **BREAKING AND SHATTERING**

en: and-fails, and-it-was-broken, and-it-will-fail | **es:** Y-fue-roto, será-quebrantado, y-falle | **fr:** et-annuler, et-rompre, rompre | **de:** [ותפר], brechen, und-brechen Eccl 12:5; Isa 8:10; Jer 33:21; Zech 11:11

5. (1×) An isolated and intensified form — shattering or dashing to pieces. Job 16:12 uses the rare Pilpel form vayefarpereni ('he shattered me to pieces'), a dramatic reduplication conveying violent, repeated breaking. Spanish me quebrantó and English 'he shattered me' capture the physical violence. The Assyrian pararu ('shatter') is the closest cognate parallel. This single occurrence stands apart from the other senses through its intensified morphology and physical violence — Job describes God seizing him by the neck and dashing him to pieces like a target. **RELEASE AND MOVEMENT**

en: and-He-shattered-me | **es:** y-me-quebrantó | **fr:** et-annuler-moi | **de:** [ויפרפרני] Job 16:12

פָּרַר H6565b *V-Piel-Perf-2ms* (3×)

to split, divide, crack through (earth or sea)

This verb, possibly related to or identical with the root meaning 'break/frustrate,' describes physical splitting or dividing. Psalm 74:13 celebrates God's power: 'You divided the sea by your might'—likely recalling the Exodus deliverance through the Red Sea. Isaiah 24:19 uses intensive forms to describe cosmic catastrophe: 'The earth splits, cracks through'—utterly shattered in divine judgment. Both contexts involve dramatic, forceful division—whether redemptive (parting waters for Israel) or destructive (earth breaking apart). The verb conveys violent separation or fracturing, powers unleashed only by divine action.

(3×) To split, divide, or crack through, used of dramatic physical division. Psalm 74:13 praises God: 'You divided (פּוֹרַרְתָּ) the sea by your might'—the Exodus deliverance through parted waters (Poʿel form). Isaiah 24:19 describes apocalyptic judgment with intensive forms: 'The earth splits completely through (פּוֹר תִּתְפּוֹרָרָה), the earth cracks through (הִתְפּוֹרְרָה אֶרֶץ)'—emphasizing total fracture. The root may relate to פרר (break/frustrate) or be separate; some propose connection to Arabic roots for splitting or Aramaic for shaking. Translations: 'divide,' 'split,' 'shatter,' 'break'; Spanish 'dividir/romper,' French 'briser,' German 'teilen/zerbrechen.' **SPLITTING AND CLEAVING**

en: divided, shattering, shatters | **es:** dividiste, romperse, se-rompió | **fr:** [התפוררה], [פור], briser | **de:** [התפוררה], [פור], geteilt Ps 74:13; Isa 24:19

פָּרַשׂ H6566 *Prep-l / V-Qal-Prtcpl-mp* (67×)

To spread out, extend, stretch forth; of hands in prayer, wings in flight, garments, nets, and coverings; in Piel, to spread intensively or scatter.

Paras is the Hebrew Bible's primary verb for the gesture of opening wide and extending outward — hands lifted in prayer, wings outstretched in flight or protection, garments laid flat, nets cast wide. It captures a distinctly visual, spatial action: the image of Solomon spreading his hands toward heaven at the temple dedication (1 Kgs 8:22), the cherubim stretching their wings over the ark (1 Kgs 8:7), or the adulteress spreading a covering over her bed (Prov 7:16). The Piel intensifies the action, and in a few striking cases shifts the meaning toward scattering or dispersing people — a metaphorical extension where what is 'spread out' is a population rather than a physical object. Arabic farasha and Syriac pras both preserve this same concrete spreading sense.

1. spread out, stretch forth (54×) Qal active: to spread out, stretch forth, extend — the dominant sense covering 54 of 67 occurrences. This encompasses spreading hands in prayer (Exod 9:29, 33; 1 Kgs 8:22; Ezra 9:5), wings being spread in flight or covering (Exod 37:9; Deut 32:11; 1 Kgs 6:27), garments laid out (Judg 8:25; Deut 22:17), nets spread for trapping (Hos 7:12; Ezek 12:13), and coverings extended. Spanish extender, German ausbreiten, and French etendre all converge on the same physical-extension semantics. The breadth of objects spread — hands, wings, cloth, nets, scrolls — is unified by the shared kinesthetic image of opening outward from a center. **STRETCHING AND EXTENDING**

en: And-he-shall-spread-out, He-spread, and-I-shall-spread | **es:** Y-extenderá, Y-extenderán, Y-extenderé | **fr:** et-ils-devra-étendre, et-étendre, ils-devra-étendre | **de:** ausbreiten, sie-soll-ausbreiten, spreads Exod 9:29; Exod 9:33; Exod 37:9; Num 4:6; Num 4:7

2. spread out (intensive, Piel) (6×) Piel intensive: to spread out deliberately, emphatically, or thoroughly. The six Piel occurrences carry special theological weight: Isaiah describes God's hands spread out all day toward a rebellious people (Isa 65:2), and the psalmist spreads his hands in desperate prayer (Ps 143:6). The Piel intensification in Isa 1:15 — 'when you spread out your hands, I will hide my eyes' — makes the gesture more forceful and deliberate. German breitete-aus and Spanish extendi both try to capture this intentional, emphatic quality, though the distinction from the Qal is admittedly subtle in most target languages. **STRETCHING AND EXTENDING**

en: I-spread-out, Spreads, and-when-you-spread-out | **es:** Extendí, Ha-extendido, Y-cuando-extendéis | **fr:** et-étendre, étendre | **de:** ausbreiten, breitete-aus, und-ausbreiten Ps 143:6; Isa 1:15; Isa 25:11; Isa 65:2; Jer 4:31

3. be spread out (passive) (3×) Qal passive participle: the state of being spread out or extended, functioning adjectivally. In 1 Kgs 8:54 Solomon rises from kneeling with his hands 'spread out' (perusot) toward heaven; in Hos 5:1 a net is 'spread' upon Tabor; in Joel 2:2 darkness is 'spread out' over the mountains like dawn. Spanish extendido/extendida and German ausgebreitet both use past-participial forms, confirming this as a stative-resultative reading distinct from the active verbal senses. **STRETCHING AND EXTENDING**

en: spread, spread-out | **es:** extendida, extendidas, extendido | **fr:** étendit-dehors, étendre | **de:** ausbreiten, spread-heraus 1Kgs 8:54; Hos 5:1; Joel 2:2

4. scatter, disperse (Piel) (2×) Piel with a dispersal meaning: to scatter or spread abroad people, extending the physical 'spread out' metaphor to the dispersion of populations. In Zech 2:6 God declares 'I have spread you abroad like the four winds' — a striking image where people are the object being flung outward. Ps 68:14 similarly uses this sense when kings are 'scattered.' Arabic farraqa ('to scatter, disperse'), Korean 흩뜨리다 ('to scatter'), and Swahili -tawanya ('to disperse') all select forceful dispersal vocabulary here, marking a clear semantic break from the stretching-forth of sense 1. **STRETCHING AND EXTENDING**

en: I-have-spread-you, when-scattered | **es:** Cuando-esparció, os-he-esparcido | **fr:** dans-étendre, étendre | **de:** ausbreiten, breitete-aus Ps 68:14; Zech 2:6

5. (1×) A single occurrence at Ezek 17:21 where fugitives 'shall be scattered' to every wind. The passive/Nifal form and the dispersal context align this most naturally with sense 4's scattering meaning, and multilingual evidence (Spanish esparcidos, English 'shall be scattered') confirms the semantic connection. It likely represents a stray singleton that belongs with sense 4 rather than a genuinely independent meaning. **STRETCHING AND EXTENDING**

en: shall-be-scattered | **es:** serán-esparcidos | **fr:** étendre | **de:** ausbreiten Ezek 17:21

6. (1×) A single occurrence at Lam 4:4 describing a nursing child whose tongue cleaves to the roof of its mouth, with the participle pores describing 'one who breaks/spreads' bread. The image is of breaking bread open to distribute it — a concrete extension of 'spreading apart' that verges on 'dividing' or 'distributing.' Spanish repartir ('to distribute, share out') captures this nuance well. While marginal, it represents a real semantic extension from spatial spreading to the act of breaking open for distribution. **STRETCHING AND EXTENDING**

en: one-breaking | **es:** quien-reparta | **fr:** étendre | **de:** ausbreiten Lam 4:4

פָּרַשׁ H6567a *V-Nifal-Prtcpl-fp* (4×)

make distinct, declare distinctly, explain clearly; separate or distinguish

A verb meaning to make something clear and distinct, to declare or explain with precision. In Leviticus 24:12 it describes waiting for God to make his will distinctly known. Numbers 15:34 similarly awaits a clear declaration of judgment. Nehemiah 8:8 uses the participle to describe how the Levites read the Law 'clearly' (or 'with interpretation'), making it intelligible to the people. The rare Niphal participle in Ezekiel 34:12 is textually uncertain but may relate to scattered sheep.

(4×) Leviticus 24:12 and Numbers 15:34 both involve waiting 'to declare distinctly' what should be done in difficult legal cases, emphasizing the need for clear divine instruction. Nehemiah 8:8 describes the Levites reading the Law 'distinctly' or 'with interpretation' (מְפֹרָשׁ) so the people could understand. The notion is clarity, precision, and making something unmistakably clear. Some translations interpret this as 'interpreted' or 'explained,' reflecting the explanatory dimension. **BOLDNESS AND OPENNESS**

en: declared, distinctly, scattered | **es:** claramente, dispersas,, fue-declarado | **fr:** [מפרש], declared, séparer | **de:** [מפרש], [נפרשות], declared Lev 24:12; Num 15:34; Neh 8:8; Ezek 34:12

פָּרַשׁ H6567b *V-Hifil-Imperf-3ms* (1×)

to sting, pierce (Hifil form); used metaphorically of wine's effect in Proverbs 23:32

This rare verb means 'to sting' or 'to pierce,' appearing only in Proverbs 23:32 in a warning about wine. The root is possibly related to words for 'goad' or 'staff' (something that pierces). In the proverb's climactic line, wine that sparkles attractively and goes down smoothly is warned: 'In the end it bites like a serpent and stings like an adder.' The parallel verbs (bite/sting) both describe venomous snake attacks, emphasizing wine's deceptive danger. It appears pleasant initially but delivers poisonous consequences—addiction, poverty, conflict, and physical harm. The 'sting' captures the sharp, painful aftermath of excessive drinking.

(1×) Proverbs 23:32 culminates a lengthy warning against wine: 'At the last it bites like a serpent and stings like an adder.' The double snake imagery (serpent/adder, bite/sting) reinforces danger through synonymous parallelism. The multilingual glosses where available (stings, picará meaning 'will sting') preserve the piercing imagery. The broader passage (verses 29-35) graphically describes alcoholism's effects—wounds, redness of eyes, hallucinations, violence—all flowing from wine's deceptive initial appeal. The sting represents the painful reality following intoxication's temporary pleasure. **PIERCE BORE THROUGH**

en: it-stings | **es:** picará | **fr:** יפרש | **de:** [יפרש] Prov 23:32

פְּרַשׁ H6568 *V-Piel-QalPassPrtcpl-ms* (1×)

distinctly, made distinct (Aramaic passive participle); appearing in Ezra 4:18 regarding a translated letter

This is an Aramaic passive participle meaning 'made distinct' or 'made clear,' from a root meaning to separate, distinguish, or interpret. It appears in Ezra 4:18 in King Artaxerxes' reply to the accusation against the Jews rebuilding Jerusalem. The king writes: 'The letter that you sent to us has been distinctly read before me' (or 'has been translated and read'). The term indicates that the Aramaic letter was clearly presented to the Persian king, possibly meaning it was translated into Persian or simply read aloud with careful clarity. The root is the same that later describes the Levites' practice of making Scripture clear to the people (Nehemiah 8:8).

(1×) Ezra 4:18 reports the Persian king's response: 'The document you sent us has been distinctly read before me.' The multilingual glosses (distinctly, claramente meaning 'clearly') capture the sense of clear presentation. Whether this means translation from Aramaic to Persian or simply careful oral reading is debated. The larger context shows the letter's contents were understood well enough for Artaxerxes to order a halt to Jerusalem's rebuilding—a decision based on alleged historical rebelliousness. The clarity of communication enabled this unfortunate administrative outcome. **BOLDNESS AND OPENNESS**

en: distinctly | **es:** claramente | **fr:** [מפרש] | **de:** [מפרש] Ezra 4:18

פֶּרֶשׁ H6569 *N-msc / 3mp* (7×)

dung, offal, intestinal contents; the waste material of sacrificial animals to be burned outside the camp

A masculine noun פֶּרֶשׁ referring to the intestinal contents and dung of a sacrificial animal — the waste that must be carried outside the camp and burned. It appears exclusively in ritual legislation across the Pentateuch: the ordination offering (Exod 29:14), the sin offering (Lev 4:11; 8:17; 16:27), and the red heifer ceremony (Num 19:5). In Malachi's striking prophetic rebuke, God threatens to spread the festival dung on the faces of negligent priests (Mal 2:3). Spanish estiércol and French excréments capture the visceral, unclean nature of this substance.

dung, excrement, offal (7×) Dung, intestinal contents, or offal — the waste material extracted from a sacrificial animal during preparation. In Priestly legislation, the peresh must be carried 'outside the camp' and burned along with the hide and flesh of sin offerings (Exod 29:14; Lev 4:11; 8:17; 16:27) and the red heifer (Num 19:5). This disposal outside the camp underscores the impurity associated with this material. Malachi transforms the cultic term into a shocking prophetic image: God will 'spread dung on your faces, the dung of your festivals' (Mal 2:3), rebuking priests who dishonor the covenant. Spanish estiércol and French excréments consistently render the basic sense, while German Mist captures the agricultural overtones. **UNCLEAN AND PROFANE**

en: and-its-dung, dung, dung-of | **es:** estiércol, estiércol-de, estiércol-de-ella | **fr:** dung-leur, et-son-dung, excréments | **de:** Mist, dung-ihr, ihr-dung Exod 29:14; Lev 4:11; Lev 8:17; Lev 16:27; Num 19:5

פֶּרֶשׁ H6570 *N-proper-ms* (1×)

Peresh, a Manassite name appearing in the genealogy of 1 Chronicles 7:16

This personal name appears only in 1 Chronicles 7:16 in the genealogical records of Manasseh's descendants. Peresh was a son of Machir's wife Maacah, making him part of the Manassite clan of Gilead. The name possibly relates to roots meaning 'separate' or 'distinct,' though the etymology is uncertain. The Chronicler's genealogies, while sometimes selective and schematic, preserve tribal memory and establish family connections crucial for maintaining tribal identity during and after the exile. Peresh represents one branch of the powerful Manassite tribe that settled east of the Jordan in Gilead.

(1×) First Chronicles 7:16 records: 'And Maacah the wife of Machir bore a son, and she called his name Peresh; and the name of his brother was Sheresh.' The multilingual glosses preserve the proper name (Peresh, Peres) through transliteration. This genealogical note positions Peresh within Machir's family, connecting him to Gilead's settlement. Manasseh's extensive territory—both west and east of Jordan—required careful genealogical documentation to maintain clan boundaries and inheritance rights. Peresh's inclusion preserves one line of this complex tribal structure. **PROPER NAMES (PERSONAL)**

en: Peresh | **es:** Peres | **fr:** [פרש] | **de:** [פרש] 1Chr 7:16

פָּרָשׁ H6571a *Conj-w / N-mp* (5×)

horse, steed; war-horses or mounted cavalry, a less common synonym of sus

A noun for horse or steed, functioning as a less frequent synonym of the common sus. It appears in military and commercial contexts: steeds traded from Togarmah alongside horses and mules (Ezek 27:14), cavalry that a king will conscript (1 Sam 8:11), horses whose swiftness is compared to a locust army (Joel 2:4), and mounted warriors in battle array (Jer 46:4; Isa 28:28). The root has cognates in Arabic, Ethiopic, and Sabaic, all meaning horse.

(5×) Horses or steeds, especially in military and commercial settings. A less common synonym of sus, with cognates across Semitic languages (Arabic faras, Ethiopic). Used for traded steeds from Togarmah (Ezek 27:14), royal cavalry a king will draft (1 Sam 8:11), horses swift as locusts in Joel's apocalyptic vision (Joel 2:4), and mounted warriors in battle (Jer 46:4). Spanish 'jinetes' (horsemen) and French 'cavalier' show how translators sometimes render the animal by its rider, reflecting the military context. **HORSEMAN CAVALRYMAN**

en: and-among-his-horsemen, and-horsemen, and-like-horsemen | **es:** los-jinetes, y-como-jinetes, y-en-sus-jinetes | **fr:** [הכרשים], [ופרשיו], et-cavalier | **de:** [הפרשים], [וכפרשים], [ופרשיו] 1Sam 8:11; Isa 28:28; Jer 46:4; Ezek 27:14; Joel 2:4

פָּרָשׁ H6571b *Conj-w / N-mpc / 3ms* (52×)

Horseman or cavalryman; a mounted warrior, usually appearing in military contexts alongside chariotry.

A masculine noun designating a mounted soldier, almost always appearing in the plural (parashim) alongside rekev ('chariotry') in descriptions of ancient Near Eastern military forces. Egyptian cavalry escorts Jacob's funeral procession (Gen 50:9), and Pharaoh's horsemen pursue Israel through the Red Sea (Exod 14:9, 17-28; 15:19). The word recurs for Philistine cavalry (1 Sam 13:5), Aramean mounted troops (2 Sam 8:4; 10:18), and the armies of Assyria and Babylon. Nahum 3:3 paints a terrifying picture of the 'horseman charging' with flashing sword. The cognate Arabic faris and Ethiopic faras confirm the pan-Semitic link between this root and horse-riding. Spanish jinetes, French cavaliers, and German Reiter all capture the military equestrian sense.

horseman, cavalryman (52×) A mounted warrior or cavalryman, typically appearing in plural alongside chariot forces in military narratives. Egyptian horsemen pursue Israel at the Sea (Exod 14:9, 17-28), Philistine parashim vastly outnumber Saul's forces (1 Sam 13:5), and Nahum 3:3 depicts the terrifying charge of Ninevite cavalry. The Arabic cognate faris and Ethiopic faras confirm the deep Semitic association of this root with horse-mounted combat. Cross-linguistic renderings – Spanish jinetes, French cavaliers, German Reiter – consistently reflect the military equestrian meaning rather than a civilian rider. **HORSEMAN CAVALRYMAN**

en: and-horsemen, for, horsemen | **es:** jinetes, y-jinetes | **fr:** [כרשים], cavalier, cavaliers | **de:** Reiter, und-Reiter Gen 50:9; Exod 14:9; Exod 14:17; Exod 14:18; Exod 14:23

פַּרְשֶׁגֶן H6572a *N-msc* (1×)

copy, transcript (Persian loanword); appearing in Ezra 7:11 referring to a document copy

This noun means 'copy' or 'transcript,' a loanword borrowed from Persian (through Aramaic) into Hebrew. It appears only in Ezra 7:11, introducing Artaxerxes' letter authorizing Ezra's mission: 'This is the copy of the letter that King Artaxerxes gave to Ezra the priest-scribe.' The term indicates this is a transcription of the original decree, preserved in Ezra's memoir. The borrowing of Persian administrative vocabulary reflects the reality of Jewish life under Persian rule, where official documents, permissions, and communications used Persian imperial terminology and protocols. A variant form (patshegen) appears elsewhere in Ezra and Esther.

(1×) Ezra 7:11 introduces the royal decree: 'This is the copy of the document that King Artaxerxes gave to Ezra.' The multilingual glosses (copy, copia) consistently identify this as a documentary transcript. The following verses (7:12-26) contain the decree's text authorizing Ezra's return to Jerusalem, funding for temple operations, and legal authority to enforce Torah. The notation 'this is the copy' establishes documentary evidence for Ezra's mission, grounding his authority in official Persian authorization rather than merely personal initiative. **GEOGRAPHY AND SPACE**

en: is-the-copy-of | **es:** copia-de | **fr:** [פרשגן] | **de:** [פרשגן] Ezra 7:11

פִּתְשֶׁגֶן H6572b *N-msc* (3×)

copy (of a written document or decree)

This Persian loan-word means 'copy' of a document, appearing exclusively in Esther regarding royal edicts. Esther 3:14 commands that 'a copy of the edict' authorizing Jewish destruction be published throughout provinces. Esther 4:8 has Mordecai give Esther 'a copy of the written decree' so she can see the threat. Esther 8:13 similarly mandates publishing 'a copy of the edict' allowing Jewish self-defense. The term indicates official duplicates distributed across the vast Persian Empire to ensure uniform implementation of royal commands. The word is essentially identical to 'parsegen' (another form of the same loan-word), both meaning authorized copy.

(3×) A copy or duplicate of an official written document, specifically royal decrees. Esther 3:14 commands: 'A copy of the edict (פַּתְשֶׁגֶן הַכְּתָב) was to be issued as law in every province.' Esther 4:8: Mordecai gave Hathach 'a copy of the written decree (פִּתְשֶׁגֶן כְּתָב־הַדָּת)' ordering Jewish annihilation, so Esther could read it. Esther 8:13: 'A copy of the edict (פִּתְשֶׁגֶן הַכְּתָב)' granting Jews self-defense was issued throughout the empire. This Persian loan-word (related to Old Iranian terms for 'announcement' or 'command') indicates official duplicates for distribution. Identical in meaning to פַּרְשֶׁגֶן (Ezra 4). Translations: 'copy'; Spanish 'copia,' French 'copie.' **GEOGRAPHY AND SPACE**

en: copy-of | **es:** Copia-de, copia-de | **fr:** copie | **de:** Abschrift Esth 3:14; Esth 4:8; Esth 8:13

פַּרְשֶׁגֶן H6573 *N-msc* (3×)

copy (of a written document or letter)

This Aramaic loan-word (variant of 'patsegen') means 'copy' of an official document, appearing in Ezra regarding correspondence with Persian authorities. Ezra 4:11 introduces 'this is a copy of the letter' that accusers sent to Artaxerxes opposing Jerusalem's rebuilding. Verse 23 begins: 'when the copy of King Artaxerxes' letter was read,' prompting action to stop construction. Ezra 5:6 presents 'the copy of the letter' Tattenai sent inquiring about the rebuilding authorization. The term indicates official duplicates of imperial correspondence—copies circulated to relevant parties while originals remained in royal

archives. The word reflects Persian administrative practices adopted throughout the empire.

(3×) A copy or duplicate of an official document or letter, specifically in Persian imperial correspondence. Ezra 4:11 introduces: 'This is a copy of the letter (פַּרְשֶׁגֶן אִגַּרְתָּא) they sent to him [Artaxerxes]'—enemies accusing Jerusalem's builders. Verse 23: 'when the copy of the letter of King Artaxerxes (פַּרְשֶׁגֶן נִשְׁתְּוָנָא דִּי אַרְתַּחְשַׁשְׂתְּא מַלְכָּא) was read before Rehum,' they acted to stop work. Ezra 5:6: 'the copy of the letter (פַּרְשֶׁגֶן אִגַּרְתָּא) that Tattenai...sent.' Aramaic loan-word from Persian, essentially identical to Hebrew פַּתְשֶׁגֶן. Translations: 'copy'; Spanish 'copia,' French 'copie.' **GEOGRAPHY AND SPACE**

en: copy-of | **es:** Copia-de, copia-de | **fr:** copie | **de:** [פרשגן] Ezra 4:11; Ezra 4:23; Ezra 5:6

פִּרְשְׁדֹנָה H6574 *Art / N-ms / 3fs* (1×)

refuse, dung, excrement (possibly); textually uncertain word in Judges 3:22

This hapax legomenon (word appearing only once) in Judges 3:22 is textually and etymologically uncertain. The context is graphic: after Ehud thrust his dagger into the obese King Eglon, 'the refuse came out' (or possibly 'the blade came out at the back'). Many scholars propose emending the text to read פֶּרֶשׁ (peresh), meaning 'dung' or 'feces'—a realistic if unpleasant detail of abdominal stabbing. The Vulgate and Targum support this reading. The uncertainty reflects both scribal squeamishness (leading to euphemism or corruption) and the rare vocabulary. Whatever the precise reading, the narrative emphasizes the assassination's gruesome physical reality.

(1×) Judges 3:22 describes Ehud's assassination of Eglon: 'And the hilt also went in after the blade, and the fat closed over the blade, for he did not pull the sword out of his belly; and the refuse came out.' The multilingual glosses (refuse, excremento meaning 'excrement', verweigern which oddly means 'refuse/deny') reflect uncertainty about whether this refers to feces or some other anatomical matter. The graphic detail serves narrative purpose—demonstrating the completeness and violence of the killing, Eglon's vulnerability despite his royal status, and Ehud's decisive action. The vocabulary difficulty perhaps stems from later scribal discomfort with such explicit bodily description. **AUTO-DETECTED COMMUNITY 8220 WITH 3 SENSES**

en: the-refuse | **es:** el-excremento | **fr:** le-refuse | **de:** der-verweigern Judg 3:22

פִּרְשָׁה H6575 *Conj-w / N-fsc* (2×)

exact statement, detailed account, or full explanation of a matter

Found only in the book of Esther, this Persian-period Hebrew term denotes a precise, detailed account or explanation. Mordecai gives Esther the exact statement regarding the sum of money Haman promised to pay into the royal treasury. Later, the book records that the full account of Mordecai's greatness was written in the chronicles of the kings of Media and Persia. The word emphasizes precision and completeness in conveying information.

(2×) Both appearances occur in Esther (4:7; 10:2) in contexts requiring precise information. In 4:7, Mordecai tells Esther the 'exact statement' (parashat) of the money involved in Haman's plot; in 10:2, the text refers to the 'full account' of Mordecai's greatness. Spanish uses 'explicación' and 'relato,' French and German transliterate, suggesting the technical nature of this Persian-period administrative term. The word connotes thorough documentation, fitting the bureaucratic setting of the Persian court where written records were paramount. **GEOGRAPHY AND SPACE**

en: account-of, and-account-of | **es:** explicación-de, y-relato-de | **fr:** [ופרשת], [פרשת] | **de:** [ופרשת], [כרשת] Esth 4:7; Esth 10:2

פִּרְשֹׂז H6576 *V-Piel-InfAbs* (1×)

spreading (Piel infinitive absolute, possibly textually problematic); appears in Job 26:9 about God spreading clouds

This infinitive absolute form appears only in Job 26:9, though its textual status is disputed. The phrase reads literally 'spreading upon it his cloud,' referring to God obscuring the face of the full moon by spreading clouds over it. The form is unusual (Piel infinitive absolute), leading some scholars to propose emending to a participle. However, the infinitive absolute can function as a finite verb or verbal noun in Hebrew poetry. The image depicts God's sovereign control over celestial phenomena—He veils even the moon's brightness at will by deploying His clouds. This fits Job 26's broader theme of God's incomprehensible power over creation.

(1×) Job 26:9 describes God's actions: 'He covers the face of the full moon, spreading his cloud over it.' The multilingual glosses (spreading, extendiendo meaning 'extending') support the spreading imagery. Whether one retains the infinitive or emends to participle, the picture remains: God actively deploys clouds as a veil over the moon. This continues Job's catalogue of divine power—stretching the north over the void, hanging earth on nothing, binding waters in clouds, and here obscuring the moon. These images emphasize divine sovereignty and inscrutability. **SPEAKING AND TALKING**

en: spreading | **es:** extendiendo | **fr:** כרשז | **de:** [פרשז] Job 26:9

פַּרְשַׁנְדָּתָא H6577 *N-proper-ms* (1×)

Parshandatha, one of Haman's ten sons executed during the Purim events (Esther 9:7)

This Persian name belongs to one of the ten sons of Haman killed by the Jews in Shushan during the events commemorated by Purim. Parshandatha is listed first among the brothers in Esther 9:7. Like the other names in this list, it appears authentically Persian in form, though the precise etymology is uncertain. After Queen Esther revealed Haman's genocidal plot and he was executed, Esther requested permission to eliminate his sons as well, both as justice for their complicity in their father's scheme and to prevent future vengeance. All ten were killed on the thirteenth of Adar, and their bodies were publicly displayed in Shushan.

(1×) Esther 9:7 begins the list of Haman's sons: 'They also killed Parshandatha, Dalphon, Aspatha...' through all ten names. The multilingual glosses preserve the proper name (Parshandatha, Parsandata) through transliteration. The careful listing of all ten names individually emphasizes completeness—the entire house of Haman was eliminated, removing the threat permanently. This thorough justice became part of Purim's celebration: not just deliverance from the general threat but specific elimination of the primary perpetrators. The text notes the Jews did not take plunder, emphasizing justice over greed. **PERSONAL NAMES**

en: Parshandatha | **es:** Parsandata | **fr:** [פרשנדתא] | **de:** [פרשנדתא] Esth 9:7

פְּרָת H6578 *N-proper-fs / 3fs* (19×)

Euphrates — the great river of western Asia, one of Eden's four rivers and Israel's ideal northern boundary

The Hebrew proper noun Perat, designating the Euphrates, the greatest river of western Asia. It first appears as one of the four rivers of Eden (Gen 2:14) and then as the northern boundary of the land promised to Abraham (Gen 15:18). Throughout the Deuteronomistic history and the prophets, 'the great river, the river Euphrates' marks the ideal extent of Israelite territory (Deut 1:7; 11:24; Josh 1:4). Jeremiah uses the Euphrates symbolically — commanding a linen belt to be buried there (Jer 13:4–7) — and historically, as the site of the pivotal battle of Carchemish (Jer 46:2, 6, 10). The Assyrian form Purattu lies behind the Hebrew name, passing through Old Persian Ufratu to Greek Euphrates.

Euphrates (river, proper name) (19×) The proper noun Perat (Euphrates), designating the largest river of western Asia. Identified as one of the four rivers of Eden (Gen 2:14), it serves as the ideal northern boundary of the promised land (Gen 15:18; Deut 1:7; 11:24; Josh 1:4). Used in historical narratives referencing campaigns near the Euphrates (2 Sam 8:3; 2 Kgs 23:29; 24:7; Jer 46:2) and in Jeremiah's symbolic acts (Jer 13:4–7). Spanish 'Eufrates,' French 'Euphrate,' and German 'Euphrat' all derive from the Assyrian Purattu via Greek Euphrates. **PERSONAL NAMES**

en: Euphrates, Euphrates-ward, Perat | **es:** (Eufrates), al-Eufrates, el-Éufrates

| **fr:** Euphrate, Euphrates, Perat | **de:** Eufrat, Euphrat, Euphrates Gen 2:14; Gen 15:18; Deut 1:7; Deut 11:24; Josh 1:4

פַּרְתְּמִים H6579 *Art / N-mp* (3×)
nobles, high officials, aristocrats (Persian term)
This Persian loan-word denotes nobles or high-ranking officials, the aristocratic elite of the empire. Esther 1:3 describes Ahasuerus' grand banquet for 'his nobles and officials'—the empire's power structure on display. Esther 6:9 commands that Mordecai be honored: 'let the robe and horse be handed over to one of the king's most noble officials'—someone of sufficient rank to lead the procession. Daniel 1:3 has Nebuchadnezzar command bringing 'some of the Israelites from the royal family and the nobility'—selecting elite captives for Babylonian court training. The term consistently indicates the highest social stratum, those closest to royal power.

(3×) Nobles, high officials, or aristocrats—the elite class in Persian and Babylonian courts. Esther 1:3: Ahasuerus made a feast 'for all his officials and servants, the army of Persia and Media, the nobles (הַפַּרְתְּמִים) and governors of the provinces.' Esther 6:9: Haman must have 'one of the king's most noble officials (מִשָּׂרֵי הַמֶּלֶךְ הַפַּרְתְּמִים)' lead Mordecai on the king's horse. Daniel 1:3: bring 'some of the people of Israel, both of the royal family and of the nobility (וּמִן־הַפַּרְתְּמִים).' Persian loan-word from 'fratama' (first, foremost). Translations: 'nobles,' 'princes'; Spanish 'nobles,' French 'nobles,' German 'Edle.' **GEOGRAPHY AND SPACE**
en: the-nobles | **es:** los-nobles | **fr:** les-nobles, noble | **de:** Edle, [הפרתמים] Esth 1:3; Esth 6:9; Dan 1:3

פֶּשׁ H6580 *Prep-b* (1×)
transgression or perhaps folly (textually uncertain); appearing in Job 35:15 in a difficult passage
This hapax legomenon in Job 35:15 is textually problematic. The verse as it stands in the Masoretic Text is difficult to translate coherently. Most modern translations follow ancient versions (Septuagint, Theodotion, Symmachus, Vulgate) in emending this word to פֶּשַׁע (pesha), meaning 'transgression' or 'rebellion.' The emended reading yields something like: 'And now, because his anger does not punish, and he does not greatly heed transgression.' This fits Elihu's speech arguing that God's apparent silence doesn't mean He ignores sin. The textual uncertainty reflects either early corruption or an extremely rare term.

(1×) Job 35:15 in the Masoretic Text contains this uncertain term in Elihu's discourse about divine justice and human accountability. The multilingual glosses show division: some follow the emendation to 'transgression' (transgression, abundancia which seems tangential). Elihu's point in context is that God's silence shouldn't be mistaken for indifference to evil—He sees transgression even when immediate judgment isn't visible. Whether the original text read 'transgression,' 'folly,' or something else, Elihu's theological argument addresses Job's complaints about divine absence by insisting God's justice operates on His own timeline. **WORTHLESSNESS AND VANITY**
en: in-transgression | **es:** en-abundancia | **fr:** בפש | **de:** [בפש] Job 35:15

פָּשָׂה H6581 *V-Qal-Perf-3ms* (22×)
To spread (of a skin disease); a technical priestly term used exclusively in Leviticus 13-14 for diagnostic inspection.
A highly specialized verb confined entirely to the priestly skin-disease regulations of Leviticus 13-14. It describes the progressive spreading of a skin eruption (tsara'at) across the skin, a garment, or a house wall. The priest's verdict – clean or unclean – hinged on whether the affliction had 'spread' between inspections. French and Spanish renderings ('se répandre,' 'extenderse') capture the intransitive, creeping quality of the action. This narrow, diagnostic usage makes it one of the most domain-restricted verbs in the Hebrew Bible.

to spread (of skin disease) (22×) To spread or extend, used intransitively of a skin eruption (tsara'at) advancing across skin or fabric during the priestly inspection process. Every one of its twenty-two occurrences falls within Leviticus 13-14, making it a purely cultic-medical term. The construction often pairs with 'in the skin' (ba'or) or 'in the garment' (babbeged), and the infinitive absolute construction (pasoh yifseh) intensifies the certainty of spreading (Lev 13:7, 22, 27). Cross-lingual glosses – 'has spread' (eng), 'se extendió' (spa), 'ausbreitend' (deu) – all reflect unidirectional expansion. **GOING OUT AND FORTH**
en: has-spread, it-spreads, spreading | **es:** extenderse, se-extendió, se-extiende | **fr:** a-étendre, cela-spreads, se-répandant | **de:** ausbreitend, es-spreads, hat-ausbreiten Lev 13:5; Lev 13:6; Lev 13:7; Lev 13:8

פָּשַׁח H6582 *Conj-w / V-Piel-ConsecImperf-3ms / 1cs* (1×)
to tear in pieces (Piel form); used in Lamentations 3:11 of God treating the speaker like prey
This verb in the Piel stem means 'to tear to pieces' or 'to rend violently,' appearing only in Lamentations 3:11. The speaker uses predator imagery to describe his suffering: 'He turned aside my ways and tore me to pieces; he has made me desolate.' The verb follows the image of God as a lion or bear lurking to attack (verse 10). The tearing language is visceral and violent—not merely attacking but ripping apart. This fits Lamentations' brutal honesty about suffering, where the poet doesn't soften divine involvement but directly attributes catastrophe to God's action, even while maintaining faith that God's compassions never fail.

(1×) Lamentations 3:11 uses graphic predator imagery: 'He dragged me from the path and tore me to pieces; he left me devastated.' The multilingual glosses (tore, despedazó meaning 'tore to pieces') capture the violent imagery. This verse follows lion and bear metaphors (verse 10), with God portrayed as wild beast attacking prey. The shocking language serves lament's purpose—honest articulation of suffering's depth, refusing pious minimization. Yet this same chapter later pivots to hope: 'The steadfast love of the LORD never ceases' (verse 22). Lament holds together raw pain and sustained faith. **RELEASE AND MOVEMENT**
en: and-tore-me | **es:** y-me-despedazó | **fr:** [ויפשחני] | **de:** [ויפשחני] Lam 3:11

פַּשְׁחוּר H6583 *Conj-w / N-proper-ms* (14×)
Pashhur; a priestly name borne by several individuals including Jeremiah's persecutor and post-exilic clan heads.
A personal name appearing across several centuries of Israelite history. The most vivid bearer is Pashhur son of Immer, the chief temple officer who struck and confined Jeremiah, only to receive the devastating prophetic renaming 'Magor-missabib' — Terror on Every Side (Jer 20:1–6). A second Pashhur, son of Malchijah, appears among officials who cast Jeremiah into a cistern (Jer 38:1). The name also designates a priestly family that returned from Babylon (Ezra 2:38; Neh 7:41) and contributed members who had married foreign wives (Ezra 10:22). Spanish and German render the name as 'Pashur/Paschur,' while Greek tradition yields Πασχωρ.

Pashhur (proper name) (14×) The proper name Pashhur (פַּשְׁחוּר), designating multiple individuals in prophetic and post-exilic literature. Transliterations across languages — English 'Pashhur,' Spanish 'Pashur,' French/German 'Paschur,' Greek Πασχωρ — show consistent phonetic adaptation. The name's primary narrative weight falls on Jeremiah's antagonist (Jer 20:1–6), but it also heads a major returning priestly clan (Ezra 2:38 = Neh 7:41), making it both a personal and genealogical identifier. **PERSONAL NAMES**
en: Pashchur, Pashhur, and-Pashchur | **es:** Malquías, Pashjur, Pashur | **fr:** Paschur, [פשחור], et-Paschur | **de:** Paschur, [פשחור], und-Paschur 1Chr 9:12; Ezra 2:38; Ezra 10:22; Neh 7:41; Neh 10:3

פָּשַׁט H6584 *Conj-w / V-Qal-ConjPerf-2ms* (43×)
To strip off garments, flay an animal, or make a sudden raid; encompasses undressing, forcible stripping, skinning, and military incursion.
Pashat is a surprisingly versatile verb that connects the intimate act of removing one's own clothing with the violent tearing of skin from a carcass and the swift rush of a military raid. The common thread

is rapid removal or exposure — whether a priest changes vestments (Lev 6:11), enemies strip a fallen king's armor (1 Sam 31:9), or raiders sweep down upon a defenseless town (Judg 9:33). Spanish captures the range elegantly: quitarse for undressing, despojar for stripping someone, desollar for flaying, and asaltar for raiding. The Hifil causative sharpens the violence — it is always someone else being stripped, whether Joseph of his ornamented robe (Gen 37:23) or a sacrificial animal of its hide (Lev 1:6). Micah 3:3 makes the metaphor chillingly political: leaders who 'flay the skin' off God's people.

1. Qal: raid or rush upon (14×) To make a sudden military raid or rushing attack — 14 occurrences, all in Qal, concentrated in the Judges and Samuel narratives. Abimelech's men 'rush' upon Shechem (Judg 9:33, 44); Philistines 'raid' Israelite territory (1 Sam 27:8, 10; 30:1); David's men 'spread out' in assault (2 Sam 23:10). The Spanish asaltar ('to assault') and the narrative framing with directional motion ('they raided the Negev') confirm this as a distinct military-tactical sense. The core image is of rapid, sweeping movement that overwhelms a target — which connects etymologically to the idea of 'spreading out' found in the Aramaic cognate peshat. PLUNDER AND SPOIL

en: and-raided, and-rush, and-rushed | **es:** asaltamos, asaltaron, asaltasteis | **fr:** ai-raided, dépouiller, et-dépouiller | **de:** [וירפשטו], ausziehen, habe-raided Judg 9:33; Judg 9:44; Judg 20:37; 1Sam 23:27

2. Hifil: strip clothing from someone (11×) Hifil causative: to strip clothing or armor from another person by force — 11 occurrences, always with a direct object specifying the victim. Joseph's brothers strip his robe (Gen 37:23); Aaron is stripped of his priestly garments on Mount Hor (Num 20:26, 28); the Philistines strip Saul's corpse (1 Sam 31:9; 1 Chr 10:9). Spanish despojar ('to despoil') and German ausziehen (with dative of person) both mark the coercive, other-directed nature of this act. The sense carries strong overtones of humiliation and domination — to strip another is to assert power over them. STRIPPING AND UNCOVERING

en: He-has-stripped, I-strip-her, and-strip | **es:** Y-desnuda, Y-desnudó, Y-lo-despojaron | **fr:** dépouiller, et-dépouilla, et-dépouiller | **de:** [אפשיטנה], [הפשיט], [תפשטון] Gen 37:23; Num 20:26; Num 20:28; 1Sam 31:9; 1Chr 10:9

3. Qal: strip off garments (9×) Qal reflexive or intransitive: to take off one's own garments — 9 occurrences including the Hitpael reflexive form. The priest removes his linen vestments after the sin offering (Lev 6:11; 16:23); Jonathan strips off his robe and gives it to David (1 Sam 18:4); Saul strips off his clothes and prophesies naked (1 Sam 19:24); the beloved in Song of Songs says 'I have taken off my robe' (Song 5:3). Spanish quitarse (reflexive se) and Korean 벗다 ('to undress oneself') both distinguish this self-directed action from the forcible Hifil. The liturgical contexts in Leviticus underscore that changing garments is a boundary-crossing ritual act. STRIPPING AND UNCOVERING

en: I-put-off, and-he-shall-take-off, and-let-strip-off | **es:** Me-he-quitado, Y-quitará, Y-se-desnudó | **fr:** J'ai-ôté, [פשטה], dépouiller | **de:** [פשטה], [פשטים], [פשטתי] Lev 6:11; Lev 16:23; 1Sam 18:4; 1Sam 19:24; Neh 4:23

4. Hifil: flay or skin an animal (4×) Hifil specialized: to flay or skin a sacrificial animal — 4 occurrences in cultic contexts. In Leviticus 1:6 the worshiper 'skins' the burnt offering; in 2 Chronicles 29:34 and 35:11 Levites assist with flaying during Hezekiah's and Josiah's reforms. Micah 3:3 extends the image metaphorically to oppressive rulers who 'flay' the people's skin. Spanish desollar ('to flay/skin') is the dedicated butchery term used consistently here, clearly distinguished from the clothing senses. The ritual specificity — always involving sacrificial animals and priestly procedure — marks this as a lexicalized cultic sub-sense of the Hifil. STRIPPING AND UNCOVERING

en: and-he-shall-skin, skinning, they-stripped | **es:** Y-desollará, desollaban, desollar | **fr:** dépouiller, et-il-devra-peau | **de:** [הפשיטו], ausziehen, und-er-soll-Haut Lev 1:6; 2Chr 29:34; 2Chr 35:11; Mic 3:3

5. (3×) To strip the slain on a battlefield — 3 occurrences (1 Sam 31:8; 2 Sam 23:10; 1 Chr 10:8) describing the post-battle act of despoiling corpses. After the battle of Gilboa, the Philistines come 'to strip the slain'; David's mighty man Eleazar fights until the people return 'only to strip' the dead. Spanish despojar and English 'strip' both serve this battlefield-looting sense. It bridges senses 1 (military raid) and 2 (forcible stripping): the violent context of warfare meets the act of removing armor and valuables from fallen enemies. STRIPPING AND UNCOVERING

en: to-strip | **es:** para-despojar | **fr:** dépouiller, à-strip | **de:** ausziehen, zu-strip 1Sam 31:8; 2Sam 23:10; 1Chr 10:8

6. (2×) An extended or metaphorical usage of stripping or shedding — 2 occurrences. In Hosea 7:1, the context speaks of a thief who 'strips' (despoils/plunders), while Nahum 3:16 uses the image of a locust 'stripping off' its sheath-wings, a vivid metaphor for Nineveh's merchants scattering after plundering the city. Spanish despoja ('strips/despoils') covers both. The Nahum passage is particularly striking: the verb's concrete 'peeling off' image is applied to the moment an insect molts, extending pashat's semantic range into the natural world. STRIPPING AND UNCOVERING

en: strips | **es:** despoja | **fr:** dépouiller | **de:** [כשט] Hos 7:1; Nah 3:16

פָּשַׁע H6585 *V-Qal-Imperf.Cohort-1cs* (1×)

to march, step, advance (cohortative form); appears in Isaiah 27:4 about marching against enemies

This verb means 'to step,' 'to march,' or 'to stride,' appearing in the cohortative (first person expressing volition) in Isaiah 27:4. The LORD speaks: 'I have no wrath. Would that I had thorns and briers to battle! I would march against them, I would burn them up together.' The verb conveys military advancement, striding into battle against enemies. The imagery is of God as warrior, eager to fight—but notably, the enemies mentioned are metaphorical thorns and briers, representing opposition to His vineyard (Israel). The cohortative expresses hypothetical willingness: if there were such enemies threatening the vineyard, God would stride against them decisively.

(1×) Isaiah 27:4 presents God's rhetorical question in the vineyard song: 'Who would give me briers and thorns in battle? I would march through them; I would burn them together.' The multilingual glosses (march, avanzaré meaning 'I will advance') support military movement. The context is God's changed relationship with His vineyard—no longer angry and destructive (as in Isaiah 5), now protective and nurturing. The combative language is hypothetical: if enemies appeared, God would aggressively defend Israel. The marching imagery conveys determined, forceful advance against any threat to the renewed vineyard. CONDUCT AND WALKING

en: I-would-march | **es:** avanzaré | **fr:** [אפשעה] | **de:** [אפשעה] Isa 27:4

פָּשַׁע H6586 *Art / V-Qal-Prtcpl-mp* (41×)

To rebel, revolt against authority; to transgress divine law or covenant; as a substantive, a transgressor or rebel.

A verb of defiance at every level — political, covenantal, and moral. At its root, pasha describes the breaking of a vassal relationship: Moab 'rebelled' against Israel (2 Kgs 1:1; 3:5), and the northern tribes 'revolted' from the house of David (1 Kgs 12:19). But the prophets turn this political vocabulary toward the ultimate rebellion: Israel's transgression against God. Isaiah opens his prophecy with the charge 'I reared children and brought them up, but they have rebelled against me' (Isa 1:2). Spanish distinguishes between 'se rebelaron' (revolted) and 'transgredir' (transgress), while French uses both 'se rebeller' and 'transgression,' capturing the word's movement from political uprising to moral violation. The substantive 'transgressors' (posh'im) in Isaiah 1:28 and 53:12 names those whose rebellion defines their identity.

1. rebel, revolt against authority (18×) To rise up in rebellion against a sovereign or political authority, refusing allegiance and breaking a vassal treaty. This is the concrete, historical sense: Moab 'rebelled' against Israel after Ahab's death (2 Kgs 1:1; 3:5, 7), and Edom 'revolted' from under Judah's hand (2 Kgs 8:20, 22). Spanish 'se rebelaron' and French 'se révolta' preserve the political flavor. Isaiah 1:2 bridges this into the theological realm — Israel as God's children who 'rebelled' (pash'u) against their divine sovereign. REBELLION AND DEFIANCE

en: and-rebelled, and-revolted, has-rebelled | **es:** Y-se-rebelaron, Y-se-rebeló,

se-ha-rebelado | **fr:** a-se-rebella, et-se-rebella, et-se-révolta | **de:** [פשׁע], hat-empoerte-sich, revolted 1Kgs 8:50; 1Kgs 12:19; 2Kgs 1:1; 2Kgs 3:5; 2Kgs 3:7

2. transgressor, rebel (substantive) (11×) One who habitually rebels or transgresses, used as a substantive noun from the Qal participle to denote a class of persons defined by their rebellion. Isaiah 1:28 warns that 'transgressors and sinners shall be broken together,' and Isaiah 53:12 declares the Servant 'was numbered with the transgressors.' Spanish 'los transgresores' and French 'se révolter' reflect the persistent, characterizing force of the participle — not a single act but a settled disposition. REBELLION AND DEFIANCE
en: and-for-the-transgressors, and-the-transgressors, and-transgressor | **es:** Y-los-transgresores, a-transgresores, los-que-se-rebelaron | **fr:** et-se-révolter, et-transgression, se-révolter | **de:** [וּפשׁעים], aber-transgressors, sich-auflehnen Ps 37:38; Ps 51:13; Isa 1:28; Isa 46:8; Isa 48:8

3. transgress, break covenant or law (11×) To violate, overstep, or break a divine law, covenant stipulation, or moral boundary, emphasizing the offense itself rather than political defiance. Jeremiah 2:29 asks 'Why do you contend with me? You have all transgressed against me,' and Isaiah 59:13 pairs it with 'speaking oppression and revolt.' Spanish distinguishes this as 'transgredir' and 'pecar,' while German 'Vergehen' (offense) captures the legal-moral weight. Ezra 10:13 extends it to covenant violation in the post-exilic community. REBELLION AND DEFIANCE
en: Transgressing, and-transgress, have-transgressed | **es:** Transgredir, el-pecar, el-transgredir | **fr:** et-se-révolter, se-révolter, transgression | **de:** Vergehen, [ופשׁעו], [יפשׁע] Ezra 10:13; Prov 28:21; Isa 59:13; Jer 2:29; Jer 3:13

4. be transgressed against (Nifal) (1×) To be transgressed against, offended, or wronged — the Niphil passive, indicating the one who suffers the offense rather than the one who commits it. Occurring only in Proverbs 18:19, where 'a brother offended (niphsha) is harder to be won than a strong city.' This rare passive transforms the verb's perspective: the focus shifts from the rebel to the wounded party. Spanish 'ofendido' and English 'offended' capture the relational rupture. TRANSGRESSION AND TRESPASS
en: offended | **es:** ofendido | **fr:** נפשׁע | **de:** [נפשׁע] Prov 18:19

פְּשַׁע H6587 *Prep-k / N-ms* (1×)

a step (noun); used in the phrase 'as a step between me and death' in 1 Samuel 20:3

This noun means 'step' or 'pace,' appearing only in 1 Samuel 20:3 in Jonathan and David's conversation about Saul's murderous intent. David swears: 'As the LORD lives and as your soul lives, there is but a step between me and death.' The expression 'a step' (or 'one step') conveys extreme proximity—David is one pace away from being killed. The imagery is spatial: death is not some distant possibility but an immediate threat, as close as a single footfall. This dramatic declaration emphasizes the urgency of David's situation and his need for Jonathan's help in discerning Saul's true intentions.

(1×) First Samuel 20:3 records David's urgent appeal: 'There is but a step between me and death.' The multilingual glosses (step, paso) consistently translate the distance metaphor. Jonathan has been skeptical about his father's plans to kill David, but David insists Saul is hiding his intent from Jonathan. The 'step' image makes tangible the peril—death is not merely possible but imminent, requiring immediate action. This leads to their elaborate signal plan to determine Saul's intentions. The phrase became proverbial for extreme danger, expressing life's fragility when threatened. JUDGMENT SEAT
en: as-a-step | **es:** como-paso | **fr:** comme-un-step | **de:** wie-ein-step 1Sam 20:3

פֶּשַׁע H6588 *Prep-m / N-ms* (93×)

Transgression, willful offense; a deliberate violation of God's law or covenantal authority, sometimes shading into political revolt

Among the Hebrew words for sin, פֶּשַׁע carries the strongest connotation of deliberate, willful defiance. While חַטָּאת ('sin') implies missing a mark and עָוֹן ('iniquity') points to moral crookedness, פֶּשַׁע denotes an act of conscious rebellion against a recognized authority — preeminently God, but also human rulers. Amos's oracles against the nations use it formulaically ('for three transgressions and for four,' Amos 1:3ff.), underscoring that even pagan nations are accountable. The word also appears in Israel's great confession texts (Exod 34:7; Num 14:18), where God's willingness to forgive פֶּשַׁע reveals the gravity of what is forgiven. Arabic 'معصية' (disobedience) and German 'Vergehen' (offense) capture the volitional dimension well.

1. transgression, offense against God (88×) Transgression or willful offense against God — a deliberate violation of divine law, covenant stipulations, or moral standards. This dominant sense covers singular and plural forms across all grammatical contexts. Spanish 'transgresión,' French 'transgression,' and German 'Vergehen' converge on intentional breach. Central in confessional and prophetic texts: Exod 34:7 ('forgiving iniquity and transgression and sin'), Amos 1:3–2:6 (the nations' recurring offenses), and Ps 51:3 ('blot out my transgressions'). TRANSGRESSION AND TRESPASS
en: transgression, transgressions-of, transgressions-of- | **es:** transgresiones-de, transgresiones-de-, transgresión | **fr:** transgression | **de:** Vergehen, transgression Exod 22:9; Exod 34:7; Num 14:18; 1Sam 24:11; Job 7:21

2. rebellion, revolt against authority (5×) Rebellion or revolt against sovereign authority — whether divine suzerainty or political overlordship, emphasizing the relational rupture of breaking loyalty. English 'rebellion,' Spanish 'rebelión,' and Arabic 'تمرد' highlight this overtone of insurrection. Exod 23:21 warns Israel not to rebel against God's angel; Lev 16:21 includes פְּשָׁעִים in the Day of Atonement confession encompassing all categories of defiance; Job 34:37 accuses Job of adding rebellion to his sin. TRANSGRESSION AND TRESPASS
en: his-transgression, rebellion, their-transgression | **es:** rebelión, su-rebelión, su-transgresión, | **fr:** ton-transgression, transgression, transgressions-leur | **de:** Vergehen, dein-transgression, ihr-Übertretung Exod 23:21; Lev 16:21; Job 34:37; Ps 107:17; Ezek 33:12

פָּשַׁק H6589 *V-Qal-Prtcpl-ms* (2×)

to open wide, spread apart; used of lips in excessive speech or legs in sexual immorality

This verb describes the physical act of opening or spreading wide, appearing in two morally charged contexts. In Proverbs, it characterizes the fool who opens his lips wide in careless, excessive talk. In Ezekiel's allegory of Jerusalem as an unfaithful wife, the same verb depicts spreading one's legs in promiscuity. The common thread is immoderate, shameless opening—whether of the mouth in foolish speech or the body in sexual sin.

(2×) The word appears in Proverbs 13:3 describing someone who 'opens wide his lips' (reckless speech) and Ezekiel 16:25 where Jerusalem 'spread your legs' in prostitution. The multilingual glosses reflect both uses: English has 'opens-wide' and 'spread,' Spanish offers 'abre-ancho' and 'abriste.' The semantic range encompasses any immoderate opening or spreading, though both biblical contexts involve moral critique—of unbridled speech and unbridled sexuality respectively. The verb's root meaning of 'parting' or 'spreading apart' unifies these applications. WIDE BROAD SPACIOUS
en: and-you-spread, he-who-opens-wide | **es:** el-que-abre-ancho, y-abriste | **fr:** et-écarter, פשׂק | **de:** [ותפשׂקי], [פשׂק] Prov 13:3; Ezek 16:25

פְּשַׁר H6590 *Prep-l / V-Qal-Inf* (2×)

to interpret, explain the meaning of dreams or mysteries

An Aramaic loanword found exclusively in Daniel's account of interpreting Belshazzar's vision, this verb means to explain or interpret mysterious revelations. Daniel is described as having the ability to interpret dreams, and he is summoned to interpret the handwriting on the wall. The word likely entered Hebrew from Persian court language, where dream interpretation was a prized skill among royal advisors. It shares roots with later Jewish interpretive traditions.

(2×) Both occurrences are in Daniel 5 (verses 12 and 16), describing Daniel's ability to interpret dreams and mysteries. The Aramaic form appears as both an infinitive ('to interpret') and a participle ('interpreting, one who interprets'). Across languages—English 'interpret,' Spanish 'interpretar,' French 'interprétation'—the meaning

is remarkably consistent, reflecting a technical term for the specialized skill of explaining divine revelations. This word connects to the later Jewish practice of 'pesher' interpretation found in the Dead Sea Scrolls. INTERPRET TRANSLATE

en: interpreting, to-interpret | **es:** interpretando, interpretar | **fr:** de-interprétation, interpréter | **de:** [למפשר], [מפשר] Dan 5:12; Dan 5:16

פְּשַׁר H6591 *N-msc* (32×)

interpretation — the meaning of a dream or vision, an Aramaic noun used exclusively in Daniel

Peshar is the Aramaic noun meaning 'interpretation,' appearing 32 times solely in the book of Daniel, where it drives the central narrative tension: Nebuchadnezzar demands not only the interpretation of his dream but the dream itself, and only Daniel can supply both (Dan 2:4-45). The word is cognate with the Hebrew root patar used for Joseph's dream interpretations in Genesis, though the nominal form peshar became the technical term that later gave rise to the pesher method of biblical interpretation at Qumran. In Daniel's court narratives, peshar is the prize that magicians, enchanters, and astrologers cannot deliver (Dan 2:4-11; 4:3-4; 5:7-8, 15-16), underscoring that true interpretation belongs to God alone (Dan 2:27-28). Spanish 'interpretacion,' French 'interpretation,' and German 'Deutung' consistently render the single sense.

interpretation (Aramaic) (32×) The Aramaic noun for interpretation, specifically of dreams and visions in the court narratives and apocalyptic visions of Daniel. It names what the Babylonian wise men cannot provide (Dan 2:4-11; 4:3-4; 5:7-8) and what God reveals exclusively through Daniel (Dan 2:27-45; 4:15-16; 5:12-26). The emphatic form pishra and construct peshar alternate throughout. This term later influenced the Qumran pesher exegetical tradition. GEOGRAPHY AND SPACE

en: and-interpretation-of, and-its-interpretation, and-the-interpretation | **es:** e-interpretación-de, la-interpretación, pero-su-interpretación | **fr:** et-interprétation, et-l'interprétation, l'interprétation | **de:** Deutung, und-Deutung Dan 2:4; Dan 2:5; Dan 2:6; Dan 2:7

פְּשַׁר H6592 *N-msc* (1×)

interpretation, solution (of a riddle or enigma); an Aramaic loanword appearing in wisdom literature

This rare word, borrowed from Aramaic, carries the sense of unlocking a mystery or solving a riddle. In Ecclesiastes 8:1, it asks who knows the interpretation of a matter—the ability to unpack what lies hidden beneath life's perplexing questions. The Hebrew Bible occasionally adopts Aramaic terms for specialized meanings, and here the loan enriches the vocabulary of wisdom by focusing on interpretive skill, the capacity to make sense of what baffles others.

(1×) The term appears in the context of wisdom and understanding, asking rhetorically who possesses the ability to interpret a difficult matter. The multilingual evidence (Spanish "interpretación," French preserving the Hebrew form) suggests a technical term for hermeneutic insight, the unraveling of enigmas that require more than surface reading. GEOGRAPHY AND SPACE

en: interpretation-of | **es:** interpretación-de | **fr:** כשר | **de:** [כשר] Eccl 8:1

פִּשְׁתִּים H6593 *Conj-w / N-fp* (16×)

Flax or linen — the plant fiber and the textile woven from it

Covers both the raw flax plant and the finished linen fabric without lexical distinction between them. Rahab hides the Israelite spies under stalks of flax drying on her roof (Josh 2:6), while Samson snaps his bonds of flax as fire consumes them (Judg 15:14). In Hosea, flax appears alongside wool as a valued natural product (Hos 2:7, 11). The Priestly legislation pairs linen and wool in purity laws about garment contamination (Lev 13:47-59) and the prohibition against mixed fabrics (Deut 22:11). Ezekiel's priests must wear linen, not wool, when ministering (Ezek 44:17-18). French 'lin' and German 'Leinen' both derive from the same ancient root as the English word.

flax, linen (material) (16×) Flax as a raw plant and linen as its finished textile product — two stages of the same material that Hebrew does not lexically separate. As a plant, it appears drying on Rahab's roof (Josh 2:6) and catching fire on Samson's bonds (Judg 15:14). As finished cloth, it appears in Priestly legislation governing garment contamination alongside wool (Lev 13:47-59), in the mixed-fabric prohibition (Deut 22:11), and in Ezekiel's priestly dress code (Ezek 44:17-18). Spanish 'lino' and French 'lin' consistently render both senses. LINEN AND FABRIC

en: and-My-flax, and-flax, and-linen | **es:** como-lino, el-lino, en-el-lino | **fr:** [כשתים], comme-lin, dans-le-lin | **de:** Leinen, [כשתים], der-Leinen Lev 13:47; Lev 13:48; Lev 13:52; Lev 13:59; Deut 22:11

פִּשְׁתָּה H6594 *Prep-k* (4×)

flax (plant); also flax wick (the fibrous material used in lamps)

This word denotes the flax plant in its growing state or its processed fibers used as lamp wicks. Exodus 9:31 twice mentions the flax crop destroyed by hail during the seventh plague. Isaiah uses flax wick as a metaphor: the 'smoking flax' (43:17) and 'dimly burning wick' (42:3) represent something fragile, nearly extinguished, yet not completely quenched. The Messiah will not 'break' or 'quench' such faint hope. The material is the same; the application varies from agriculture to household lighting to prophetic metaphor.

(4×) Exodus 9:31 describes the literal flax crop ('the flax and the barley were struck down') in Egypt at plague-time. Isaiah 42:3 uses the image of a smoldering wick ('a dimly burning wick he will not quench') to depict the Servant's gentle treatment of the weak. Isaiah 43:17 similarly uses wick imagery ('they are extinguished, quenched like a wick') for military defeat. Spanish lino (flax/linen) and mecha (wick) reflect both agricultural and household uses. LINEN AND FABRIC

en: and-a-wick, and-the-flax, like-a-wick | **es:** Y-el-lino, como-mecha, y-el-lino | **fr:** [וכפשתה], [ככפשתה], et-le-flax | **de:** [וכפשתה], [ככפשתה], und-der-flax Exod 9:31; Isa 42:3; Isa 43:17

פַּת H6595a *Prep-m / N-fsc / 3ms* (14×)

A morsel or fragment of bread; a small piece of food shared in hospitality or poverty.

Refers to a morsel, fragment, or piece of bread — the humble portion that anchors scenes of hospitality and want throughout Scripture. Abraham offers weary travelers a 'morsel of bread' as understatement for lavish generosity (Gen 18:5). Boaz invites Ruth to dip her morsel in vinegar at the harvest meal (Ruth 2:14). The word carries theological freight in Proverbs: 'Better a dry morsel with peace than a house full of feasting with strife' (Prov 17:1). Job protests his integrity by swearing he never ate his morsel alone without sharing with the fatherless (Job 31:17). The plural appears in Levitical grain-offering regulations for pieces broken apart (Lev 2:6; 6:21).

morsel, piece of bread (14×) A morsel or fragment of food, especially bread (פַּת). Spanish 'bocado' and French 'morceau' both capture the sense of a small, broken piece. The term functions in hospitality formulas (Gen 18:5; Judg 19:5; 1 Sam 28:22), proverbial wisdom about contentment (Prov 17:1; 23:8), personal integrity oaths (Job 31:17), and ritual grain-offering instructions where the offering is broken into pieces (Lev 2:6). The diminutive quality of the word heightens both the generosity of those who share and the desperation of those who beg. GEOGRAPHY AND SPACE

en: a-morsel-of, a-piece-of, broken-pieces | **es:** Tu-bocado-que-, bocado-de, bocado-de- | **fr:** brisé-pieces, comme-morceau, dans-pieces | **de:** Einfaeltiger, [פת], [פתך] Gen 18:5; Lev 2:6; Lev 6:21; Judg 19:5; Ruth 2:14

פָּתוֹת H6595b *Conj-w* (1×)

pieces (of bread); fragments used in a metaphorical context of prophetic condemnation

This plural construct form refers to small pieces or crumbs of bread, appearing in Ezekiel's harsh rebuke of false prophets. The passage condemns those who would manipulate God's people for trivial rewards—mere morsels of bread. The word captures both the physical

fragments and the moral pettiness of selling out spiritual integrity for such little gain. It's a vivid image: prophets bartering truth for breadcrumbs.

(1×) Used in Ezekiel 13:19 within a scathing critique of false prophets who profane God for handfuls of barley and pieces of bread. The Spanish "pedazos" (pieces) and English "pieces-of" confirm the fragmentary nature. The word emphasizes the smallness and worthlessness of what these charlatans accept as payment for corrupting truth. **GEOGRAPHY AND SPACE**

en: and-for-pieces-of | **es:** y-por-pedazos-de | **fr:** et-source | **de:** [ובפתותי] Ezek 13:19

פֹּת H6596 *Conj-w* (2×)

hinge socket or pivot point where door turns; possibly also feminine private parts

This architectural term most clearly refers to the sockets in which door pivots turned, functioning like ancient hinges. In Solomon's temple, these fittings were part of the elaborate door system. The second occurrence in Isaiah 3:17 is more disputed: it may refer euphemistically to women's private parts, or some scholars suggest emending the text to 'their shame' or 'their foreheads.' The architectural meaning is certain; the anatomical sense remains debated.

(2×) The word appears in 1 Kings 7:50 clearly denoting the hinge sockets for temple doors, where translations consistently render it as 'hinges.' In Isaiah 3:17, the meaning is disputed: traditional interpretation understands it as 'their secret parts' (a euphemism), while others suggest textual corruption. The multilingual evidence shows this uncertainty: Spanish offers both 'goznes' (hinges) and 'partes-secretas,' French and German mostly transliterate or give 'hinges.' The architectural sense involving the pivot point where something turns is certain; any anatomical application would employ the same metaphorical logic. **FOOD AND NOURISHMENT**

en: and-the-hinges, their-foreheads | **es:** sus-partes-secretas, y-los-goznes | **fr:** [פתהן], et-le-hinges | **de:** [פתהן], und-der-hinges 1Kgs 7:50; Isa 3:17

פִּתְאֹם H6597 *Conj-w / Adv* (25×)

suddenly, unexpectedly — describing events that strike without warning, especially calamity and divine action

Pit'om is an adverb meaning 'suddenly' or 'in an instant,' derived from the noun peta' ('suddenness') with the adverbial ending -om. Its 25 occurrences overwhelmingly describe events that erupt without warning, and the word carries an ominous charge: the majority of its contexts involve catastrophe, invasion, or divine intervention. Jeremiah cries 'suddenly my tents are destroyed' (Jer 4:20), the psalmist's enemies 'suddenly shoot at the upright' (Ps 64:4-7), and Isaiah warns that Babylon's ruin will 'come upon you suddenly, in a day' (Isa 47:11). Yet the word also describes divine speech and action that arrive without human anticipation: YHWH 'said suddenly to Moses, Aaron, and Miriam' (Num 12:4), and Malachi promises 'the Lord whom you seek will suddenly come to his temple' (Mal 3:1). The threefold alliterative phrase peta' pit'om ('in an instant, suddenly,' Isa 29:5; Num 6:9; 35:22) intensifies the element of shock. Spanish 'de repente,' French 'soudain/soudainement,' and German 'ploetzlich' all render the adverb consistently.

suddenly, unexpectedly, in an instant (25×) An adverb expressing abrupt, unforeseeable occurrence, often with overtones of alarm or catastrophe. Most commonly modifies the arrival of calamity: destruction comes pit'om upon Babylon (Isa 47:11; 48:3), Jeremiah's tents are 'suddenly devastated' (Jer 4:20; 6:26; 15:8; 51:8), and the fool's ruin falls without remedy (Prov 6:15; 24:22). Also describes divine speech or action that breaks in without warning — YHWH addressing Moses 'suddenly' (Num 12:4), Joshua's surprise attacks (Josh 10:9; 11:7), and the eschatological coming to the temple (Mal 3:1). Sometimes intensified by the cognate peta' (Num 6:9; 35:22; Isa 29:5). Spanish 'de repente,' French 'soudain,' German 'ploetzlich.' **SUDDEN UNEXPECTED**

en: suddenly | **es:** De-repente, de-repente, de-repente, | **fr:** [בפתאם], soudain, soudainement | **de:** [בפתאם], ploetzlich, suddenly Num 6:9; Num 12:4; Josh 10:9; Josh 11:7; 2Chr 29:36

פַּת־בָּג H6598 *N-msc* (7×)

Royal delicacy; choice food from the king's table, a Persian loanword used exclusively in Daniel

A Persian loanword (cf. Sanskrit prati-bhaga, 'a portion') denoting the fine food and delicacies served at the royal table. It appears only in Daniel, where the young captives are offered the king's provisions but choose to abstain. The multilingual evidence is remarkably unified: Spanish 'comida del rey,' English 'delicacy,' and French 'nourriture' all point to a single, clear meaning. The word captures not just the food itself but the political and spiritual implications of accepting a foreign king's bounty.

royal delicacy, choice food (7×) Royal delicacy or choice food portioned from the king's own table. Used exclusively in the book of Daniel (1:5, 8, 13, 15, 16; 11:26) for the provisions offered to the captive Judean youths and later for the food of those who eat at a ruler's table. The Persian origin underscores the Babylonian court setting. Multilingual translations converge tightly: Spanish 'comida del rey,' English 'delicacy,' French 'nourriture' — all confirming a single semantic field of royal provisions. **GEOGRAPHY AND SPACE**

en: delicacy-of, from-delicacy-of, his-food | **es:** con-la-comida-de, de-la-comida-del-rey, la-comida-de | **fr:** nourriture | **de:** [בגו], [בפתבג], [מפתבג] Dan 1:5; Dan 1:8; Dan 1:13; Dan 1:15; Dan 1:16

פִּתְגָם H6599 *N-msc* (2×)

decree, edict, or royal command; a Persian administrative term

A Persian loanword appearing in Esther and Ecclesiastes, this noun denotes an official decree or command, particularly of royal authority. The king's edict goes forth with binding legal force in Esther, while in Ecclesiastes it refers to the sentence or decree concerning an evil deed. Like several other words in these late biblical books, it reflects the influence of Persian administrative vocabulary on post-exilic Hebrew. The term emphasizes the authoritative, unchangeable nature of royal pronouncements.

(2×) Found in Esther 1:20 ('the king's decree') and Ecclesiastes 8:11 ('the decree/sentence concerning evil deeds'), this Persian loanword appears in late biblical Hebrew. The multilingual evidence consistently translates it as 'decree' or 'sentence'—Spanish has 'decreto' and 'sentencia,' reflecting both the royal administrative use and the judicial application. The Old Persian root 'patigâma' meant 'word' or 'command,' and the Hebrew adopted this technical term for binding royal edicts, the kind that could not be revoked even by the king himself in Persian law (cf. Daniel 6). **GEOGRAPHY AND SPACE**

en: decree-of, sentence | **es:** decreto-de, sentencia | **fr:** [פתגם], פתגם | **de:** [פתגם] Esth 1:20; Eccl 8:11

פִּתְגָם H6600 *N-msd* (6×)

A word, decree, command, or official communication (Aramaic loanword from Persian)

An Aramaic noun of Persian origin (pitgam) meaning a word, decree, or official communication. It covers a range from royal command (Ezra 6:11) to diplomatic correspondence (Ezra 4:17; 5:7) to a formal reply (Ezra 5:11), and even a more general sense of 'matter' or 'affair' (Dan 3:16; 4:17). The word entered Aramaic from Old Persian patigama ('message'), and its bureaucratic flavor suits the imperial contexts of Ezra and Daniel perfectly. It later passed into Rabbinic Hebrew as pitgam, a proverbial saying.

word / message / decree (6×) A word, message, decree, or official communication — an Aramaic loanword from Persian patigama. Used for royal edicts (Ezra 6:11), official letters (Ezra 4:17; 5:7), formal replies (Ezra 5:11), and more loosely for a matter or affair (Dan 3:16; 4:17). Spanish mensaje ('message') and asunto ('matter') capture the dual register, while German Befehl ('command') emphasizes the authoritative dimension. The term consistently appears in imperial administrative contexts, reflecting the Persian bureaucratic environment of the Aramaic sections of Ezra and Daniel. **GEOGRAPHY AND SPACE**

en: the-matter, the-word, word | **es:** Mensaje, asunto, esta-palabra | **fr:** décret,

sentence | **de:** Befehl, [פתגם], [פתגמא] Ezra 4:17; Ezra 5:7; Ezra 5:11; Ezra 6:11; Dan 3:16

פָּתָה H6601a *Conj-w / V-Piel-ConjPerf-2ms* (3×)

to enlarge, make wide or spacious; primarily spatial expansion but can apply to opening the lips in speech

The root conveys making something wider or more spacious. In Genesis 9:27, Noah's blessing asks God to 'make wide' for Japheth—giving him extensive territory. The word appears in wisdom contexts where it may describe opening the lips widely (Proverbs 20:19, 24:28), either literally or as a metaphor for indiscreet speech. The multilingual evidence shows both spatial (German 'weit-mache') and speech-related meanings (Spanish 'engañarás', deceive), reflecting the range from physical expansion to the figurative opening of the mouth.

(3×) The three occurrences span from God's territorial blessing for Japheth (Genesis 9:27) to proverbial warnings about speech (Proverbs). The German 'weit-mache' (make wide) and French 'que-enlarge' preserve the spatial sense, while Spanish translations connect to speech acts ('engañarás'—deceive). The Piel stem suggests intensive or causative action: causing something to become spacious or causing the lips to open wide. WIDE BROAD SPACIOUS

en: and-deceive, and-with-one-opening, let-enlarge | **es:** Engrandezca, y-con-el-que-abre, y-engañarás | **fr:** et-והפתית, et-ולפתה, que-enlarge | **de:** [והפתית], [ולפתה], weit-mache Gen 9:27; Prov 20:19; Prov 24:28

פָּתָה H6601b *V-Qal-Imperf-3ms* (25×)

To entice, persuade, deceive; Nifal/Qal passive: be deceived; Qal participle: simple, naive.

A psychologically rich verb that maps the terrain between persuasion and deception. In the Piel, it describes the art of influence — from Delilah's seductive coaxing of Samson (Judg 16:5) to God's own question in the heavenly court: 'Who will entice Ahab?' (1 Kgs 22:20). Whether the persuasion is legitimate or deceitful depends entirely on context, not on the word itself. Jeremiah's agonized cry — 'You deceived me, LORD, and I was deceived' (Jer 20:7) — uses both Piel and Nifal of the same root in a single devastating sentence, collapsing the distance between divine sovereignty and human vulnerability.

1. entice, persuade, allure (Piel) (12×) The Piel active of enticement and persuasion, where the moral valence ranges from seduction to legitimate influence. Exodus 22:16 uses it for seducing an unbetrothed virgin; Judges 14:15 and 16:5 for Delilah's persistent coaxing of Samson. In the heavenly court scene (1 Kgs 22:20-22), a spirit volunteers to 'entice' Ahab — persuasion as divinely sanctioned strategy. Spanish 'sedúcelo' and 'persuadirás' nicely bracket the moral range. STRIKING AND REFERENCE

en: alluring-her, entice, entice-you | **es:** Persuadirás, Sedúcelo, la-seduciré | **fr:** [אפתנו], [יפתה], [תפתה] | **de:** [אפתנו], [יפתה], [יפתוך] Exod 22:16; Judg 14:15; Judg 16:5; 1Kgs 22:20; 1Kgs 22:21

2. deceive, mislead (Piel) (4×) The Piel with an explicitly negative, deceptive force: to deceive, mislead, delude. Jeremiah 20:7 is the watershed text — 'You deceived me (pittitani), LORD' — where the prophet accuses God of entrapment. Psalm 78:36 describes Israel flattering God 'with their mouths' while their hearts were false. Ezekiel 14:9 warns that if a prophet is deceived, 'I the LORD have deceived that prophet.' Spanish 'me sedujiste' and 'engañé' capture the treacherous quality. SECOND PERSON PRONOUNS

en: You-deceived-me, and-they-flattered-him, have-deceived | **es:** Me-sedujiste, Y-lo-lisonjeaban, engañé | **fr:** [פתיתני], et-séduire, séduire | **de:** [פתיתי], [פתיתני], und-sie-flattered-ihn 2Sam 3:25; Ps 78:36; Jer 20:7; Ezek 14:9

3. be enticed, be deceived (Nifal/Qal passive) (4×) The Nifal and Qal passive: to be enticed, to let oneself be deceived. Jeremiah 20:7b completes the verse — 'and I was deceived (va-eppat)' — the passive counterpart to God's active deception. Deuteronomy 11:16 warns 'take heed lest your heart be enticed,' and Job 31:9, 27 confess the danger of a heart 'secretly enticed.' The reflexive nuance suggests culpable gullibility — being open to seduction rather than merely victimized by it. DECEPTION AND BEGUILING

en: and-I-was-deceived, and-was-enticed, be-deceived | **es:** Y-se-sedujo, se-sedujo, sea-seducido | **fr:** [ואפת], et-séduire, séduire | **de:** [ואפת], [ויפת], [נפתה] Deut 11:16; Job 31:9; Job 31:27; Jer 20:7

4. be persuaded, be deceived (Pual) (3×) The Pual passive: to be persuaded or deceived by another's action. Proverbs 25:15 says 'by patience a ruler is persuaded' — here the persuasion is constructive. But Jeremiah 20:10 and Ezekiel 14:9 use the Pual for being fatally misled. The Pual foregrounds the completed state of having been persuaded, rather than the process (Nifal). Three attestations span the moral spectrum from wise diplomacy to divine judgment. DECEPTION AND BEGUILING

en: he-is-deceived, he-will-be-deceived, is-persuaded | **es:** es-engañado, será-persuadido, será-seducido | **fr:** [יפתה], séduire | **de:** [יפתה] Prov 25:15; Jer 20:10; Ezek 14:9

5. simple, naive (Qal participle) (2×) The Qal participle as substantive adjective: simple, naive, gullible. Hosea 7:11 calls Ephraim 'a silly dove, without sense' (yonah potah) — easily lured by every passing power. Job 5:2 warns that 'vexation kills the simple.' This sense reveals the root's psychological core: the patah-person is 'open' — open-minded perhaps, but dangerously so. Spanish 'al simple' and the dove metaphor show a figure who lacks the discernment to resist enticement. FOOLISHNESS AND FOLLY

en: and-the-simple, silly | **es:** seducida, y-al-simple | **fr:** et-séduire, séduire | **de:** [ופתה], [פותה] Job 5:2; Hos 7:11

פְּתוּאֵל H6602 *N-proper-ms* (1×)

Pethuel, father of the prophet Joel; name possibly meaning 'God's opening' or 'persuaded of God'

Pethuel is known only as the father of the prophet Joel, mentioned in the opening verse of that book. His name may derive from roots suggesting persuasion or opening, hinting at divine revelation or enablement. The Septuagint renders it as Bathuel, showing some textual fluidity. Like many patronymic references in prophetic books, Pethuel grounds the prophet in a family lineage, lending authority and historical placement to Joel's oracles.

(1×) The proper name of Joel's father (Joel 1:1). While the name appears only once, it establishes the prophet's identity and heritage. The multilingual glosses (Spanish Petuel, German Petuel) preserve the transliteration, as is typical for personal names that anchor historical figures in the biblical record. FILLING AND FULLNESS

en: Pethuel | **es:** Petuel | **fr:** remplir | **de:** Petuel Joel 1:1

פִּתּוּחַ H6603 *N-msc / 3fs* (11×)

Engraving or carved inscription, especially gem engravings on the priestly vestments

Refers to the skilled craft of incising designs or letters into hard materials such as stone and metal. Nearly all occurrences cluster in Exodus 28 and 39, describing the engraved gems of the high priest's breastplate and ephod — each stone bearing a tribal name cut like a signet seal. The Spanish 'grabado' and English 'engraving' both highlight the incised, permanent quality of the work, befitting inscriptions meant to endure before God.

engraving, carved work (11×) The act or product of carving letters or designs into stone, metal, or gems. Concentrated in priestly vestment instructions (Exod 28:11, 21, 36; 39:6, 14), where tribal names are engraved on onyx stones and breastplate gems 'like the engravings of a signet.' Spanish 'grabado/grabados' and English 'engraving/engravings' converge on the idea of permanent incised craftsmanship, distinguishing this from relief carving or molding. GEOGRAPHY AND SPACE

en: engraving, engravings, engravings-of | **es:** grabado, grabados, grabados-de | **fr:** [פתוח], [פתוחים], engravings-de | **de:** Gravierungen-von, [פתוח], [פתוחים] Exod 28:11; Exod 28:21; Exod 28:36; Exod 39:6; Exod 39:14

פְּתוֹר H6604 *Prep-m / N-proper-fs* (2×)

Pethor, hometown of Balaam the prophet, located in

Mesopotamia near the Euphrates River
Pethor was the city in Mesopotamia from which Balak summoned Balaam to curse Israel. Located in Aram-naharaim (the region between the rivers), it lay on the western bank of the upper Euphrates. Ancient Assyrian records mention a city named Pitru in this area, and Egyptian sources refer to Pe-d-ru, likely the same location. The fact that Balak sent messengers such a great distance—several hundred miles—to fetch Balaam testifies to the prophet's renowned reputation.

(2×) This place name appears in the Balaam narrative (Numbers 22:5; Deuteronomy 23:4), identifying the distant city from which the prophet came. All translations preserve the proper name: English 'Pethor,' Spanish 'Petor,' French and German similarly. The geographical note that it was in 'Aram-naharaim' (Mesopotamia) locates it in the northern Euphrates region, confirmed by Assyrian records of 'Pitru.' The distance from Moab to Pethor—possibly 400 miles—underscores how desperately Balak sought Balaam's curse and how far-reaching the prophet's fame had spread. **PERSONAL NAMES**
en: from-Pethor, to-Pethor | **es:** Petor, de-Petor | **fr:** de-Pethor, à-Pethor | **de:** von-Pethor, zu-Pethor Num 22:5; Deut 23:4

פָּתַח H6605a *V-Nifal-Imperf-3fs* (136×)
open, loose, release — verb of opening doors, gates, containers, bonds; Piel = untie/liberate; Nifal = be opened; includes drawing a sword
This verb (136×) primarily means 'to open' in Qal—doors, gates, windows, sacks, eyes, mouths. Nifal is the passive ('be opened'), Piel intensifies to 'loose, untie' bonds or 'set free' captives, and Hitpael is reflexive ('loose oneself'). A specialized sense is 'draw a sword' from its sheath. Multilingual parallels—Arabic ‘ (open) and ’ (loose), Korean 열다 (open) and 풀다 (loose), Swahili -fungua (open) and -fungua (untie), Spanish abrir (open) and soltar/desatar (loose)—clearly distinguish 'open' from 'loose', confirming two semantic centers. The passive participle פְּתוּחָה means 'standing open'.

1. open (Qal transitive) (67×) Qal transitive 'open' (67×) is the basic sense: opening a physical object—door, gate, window, sack, container, book, mouth. Arabic ‘, Korean 열다, Swahili -fungua, Spanish abrir. Genesis examples: Noah 'opened the window' (8:6), 'the LORD opened her womb' (29:31, 30:22), Joseph 'opened all the storehouses' (41:56), brothers 'opened their sacks' (42:27). Also eyes (2 Kgs 6:17), prison (Acts 5:19), book (Neh 8:5). **OPENING AND SHUTTING**
en: I-shall-open, I-will-open, and-he-opened | **es:** Y-abrió, abriré, abrió | **fr:** entrée, et-il-ouvrit, et-ouvrir | **de:** Eingang, er-oeffnete, oeffnen Gen 8:6; Gen 29:31; Gen 30:22; Gen 41:56; Gen 42:27

2. be opened (Nifal passive) (14×) Nifal passive 'be opened' (14×) is the straightforward passive: doors, gates, heavens, eyes, or ears being opened. Arabic ’, Korean 열리다, Swahili -funguliwa, Spanish ser-abierto/abrirse. Gen 7:11 'the windows of heaven were opened', Neh 7:3 'until the sun is hot, let not the gates be opened', Isa 24:18 'the windows on high are opened', Job 12:14 'whom He shuts up cannot be opened'. **OPENING AND SHUTTING**
en: and-was-opened, are-opened, it-is-opened | **es:** abierta, abiertas, abierto | **fr:** et-ouvrir, ouvrir, étaient-ouvrit | **de:** oeffnen, oeffnete, und-oeffnen Gen 7:11; Neh 7:3; Job 12:14; Job 32:19; Isa 24:18

3. loose / untie (Piel) (14×) Piel 'loose, untie' (14×) is intensive/factitive: loosening bonds, fetters, sackcloth, or a belt—distinct from mere 'opening'. Arabic ’, Korean 풀다, Spanish soltar/desatar, Swahili -fungua (in sense of 'untie'). Gen 24:32: Laban 'loosed the camels', Job 12:18 'He looses the bonds of kings', Job 30:11 'He has loosed my cord', Job 38:31 'or loose the cords of Orion?', Ps 116:16 'You have loosed my bonds'. **OPENING AND SHUTTING**
en: I-will-loose, You-have-loosened, and-loosen | **es:** Soltar, abre, abrió | **fr:** comme-un-loosing, entrée, et-ouvrir | **de:** er-oeffnet, oeffnen, oeffnete Gen 24:32; 1Kgs 20:11; Job 12:18; Job 30:11; Job 38:31

4. open (Qal passive participle: standing open) (13×) Qal passive participle 'open, standing open' (13×) describes a state of openness—adjectival. Arabic ‘, Korean 열린, Swahili wazi, Spanish abierto/a. Num 19:15 'every open vessel', Josh 8:17 'they left the city open', 1 Kgs 8:29, 52 'that Your eyes may be open', 2 Chr 6:20, 40, 7:15. Also Neh 1:6, Isa 45:8, Ezek 46:1. Distinct from active verb by stative adjectival force. **OPENING AND SHUTTING**
en: open, opened, wide-open | **es:** abierta, abiertas, abierto | **fr:** ouvrir, ouvrit | **de:** oeffnen, oeffnete, öffnete Num 19:15; Josh 8:17; 1Kgs 8:29; 1Kgs 8:52; 2Chr 6:20

5. open (Qal mouth/lips/eyes) (13×) Qal 'open mouth/lips/eyes' (13×) is the basic sense applied to body parts—often metaphorical for speech or perception. Arabic ‘, Korean 입을 열다/눈을 뜨다, Swahili -fungua mdomo. Deut 15:8, 11 'you shall open your hand wide', Judg 3:25 'he did not open the doors', Job 31:32 'I opened my doors to the traveler', Ps 38:13 'I do not open my mouth'. Multilingual glosses do not distinguish this from sense 1, but the body-part object warrants separate tracking. **OPENING AND SHUTTING**
en: I-open, You-open, he-opens | **es:** Abres, Ciertamente-abrir, abre | **fr:** entrée, opening, ouvrant | **de:** Eingang, oeffnete, opening Deut 15:8; Deut 15:11; Judg 3:25; Job 31:32; Ps 38:13

6. set free / release (Piel) (6×) Piel 'set free, release' (6×) extends the 'loose' sense to persons: liberating captives or prisoners. Arabic ’, Korean 놓아주다/풀어주다, Spanish liberar/soltar. Ps 102:20 'to release those appointed to death', Ps 105:20 'the king sent and released him', Isa 51:14 'the exile hastens to be loosed', Isa 60:11 'your gates shall be open continually'. Context of captivity or bondage distinguishes this from generic 'loose'. **OPENING AND SHUTTING**
en: I-have-released-you, and-set-him-free, and-will-be-opened | **es:** Y-estarán-abiertas, para-ser-soltado, para-soltar | **fr:** et-ouvrir, ouvrir, à-l'entrée | **de:** oeffnen, und-oeffnet, und-öffnete Ps 102:20; Ps 105:20; Isa 48:8; Isa 51:14; Isa 60:11

7. open wide / break forth (Qal/Nifal intransitive) (4×) Qal/Nifal intransitive 'open wide, break forth' (4×) describes something opening or bursting open intransitively—no external agent. Korean 터지다/열리다, Swahili -funguka. Ps 106:17 'the earth opened and swallowed', Isa 35:5 'the ears of the deaf shall be unstopped', Isa 45:8 'let the earth open', Jer 1:14 'Out of the north disaster shall break forth'. Multilingual evidence shows intransitive force. **OPENING AND SHUTTING**
en: let-open, opened, shall-be-unstopped | **es:** Se-abrió, se-abrirá, serán-destapados | **fr:** ouvrir | **de:** oeffnen, öffnete Ps 106:17; Isa 35:5; Isa 45:8; Jer 1:14

8. loose oneself (Hitpael reflexive) (2×) Hitpael reflexive 'loose oneself' (2×) is the reflexive counterpart of Piel: freeing oneself from bonds. Arabic ‘, Korean 풀라/풀어라. Isa 52:2 'Loose yourself from the chains of your neck, O captive daughter of Zion' (both Ketiv and Qere). Very rare; the gloss apparatus shows textual variant but confirms reflexive sense. **OPENING AND SHUTTING**
en: [ketiv:loose-yourselves], loose-yourself | **es:** (suéltate), [Qere] | **fr:** ouvrir | **de:** oeffnen Isa 52:2

9. draw (a sword) (2×) Qal 'draw (a sword)' (2×) is a specialized sense: unsheathing a sword from its scabbard. Arabic ’, Korean 빼다, Spanish desenvainada/desenvainaron, Swahili -chomoa. Ps 37:14 'The wicked have drawn the sword', Ezek 21:28 'A sword, a sword is drawn'. Multilingual glosses clearly distinguish this from generic 'open' by using specific 'draw' vocabulary. **OPENING AND SHUTTING**
en: drawn, have-drawn | **es:** desenvainada, desenvainaron | **fr:** ouvrir | **de:** oeffnen, öffnete Ps 37:14; Ezek 21:28

10. (1×) One uncertain occurrence in Isa 5:27 translated 'loosed' or 'loosened'—possibly Nifal 'is loosened' referring to a belt or bond. Korean, Spanish, German glosses suggest passive 'be loosed'. Context: 'nor is the belt of their waist loosened'. This may belong to sense 3 (Piel loose) or sense 2 (Nifal be opened), but textual or contextual uncertainty justifies separate tracking. **OPENING AND SHUTTING**
en: is-loosened | **es:** se-desatará | **fr:** ouvrir | **de:** oeffnen Isa 5:27

פָּתַח H6605b *V-Piel-Prtcpl-ms* (9×)
To engrave or incise designs on stone, metal, or wood, especially for priestly garments and temple furnishings.

A Piel verb distinct from patach I ('to open'), this root refers to the skilled craft of engraving inscriptions and decorative motifs onto hard surfaces. It appears in Exodus for the engraving of tribal names on the high priest's onyx stones and the golden plate's inscription 'Holy to the LORD' (Exod 28:9-11, 36), and in Kings and Chronicles for temple ornamentation (1 Kgs 7:36; 2 Chr 3:7). Zechariah 3:9 uses it metaphorically of God engraving a stone. The Spanish 'grabó' and English 'engrave' consistently capture this specialized artisan sense.

engrave (Piel/Pual) (9×) To engrave or incise decorative or inscriptional designs onto stone, metal, or wood, used exclusively in the Piel and Pual stems for skilled craftsmanship. The cognate accusative pittuchei chotam ('engravings of a seal') in Exodus 28:11, 36 and 39:6 highlights the precision required. Across languages – Spanish 'grabó,' English 'engrave,' German 'gravieren' – translations uniformly point to artisanal incision rather than mere scratching. All nine occurrences cluster in sacral contexts: priestly vestments, temple panels, and the prophetic stone of Zechariah 3:9. **ENGRAVING AND INSCRIBING**

en: and-he-engraved, and-to-engrave, and-you-shall-engrave | **es:** Y-grabó, grabadas, grabando | **fr:** [ולפתח], [ופתח], [לפתח] | **de:** [ולפתח], [לפתח], du-soll-gravieren Exod 28:9; Exod 28:11; Exod 28:36; Exod 39:6; 1Kgs 7:36

פְּתַח H6606 *V-Qal-QalPassPrtcpl-fp* (2×)

to open, be opened; an Aramaic verb describing books or windows being opened

This Aramaic verb appears in Daniel's visions describing things being opened. Daniel prays at his windows which were opened toward Jerusalem, maintaining his Jewish practice despite the king's decree. Later, in the throne room vision, books are opened before the Ancient of Days for judgment. The word is the Aramaic equivalent of Hebrew 'patach,' and conveys the simple act of opening something that was closed, whether literal windows or metaphorical books of divine record.

(2×) Both instances occur in Daniel's Aramaic sections: the opened windows toward Jerusalem where Daniel prayed (6:10) and the opened books before God's throne (7:10). The multilingual glosses consistently render this as 'open' or 'opened'—Spanish has 'abiertas' and 'fueron-abiertos,' French 'ouvrir.' The participles describe states of openness: Daniel's windows stood open as an act of faithful defiance, while the heavenly books were opened to reveal the record of human deeds before the divine Judge. **OPENING AND SHUTTING**

en: open, were-opened | **es:** abiertas, fueron-abiertos | **fr:** ouvrir | **de:** [פתיחו], [פתיחן] Dan 6:10; Dan 7:10

פֶּתַח H6607 *Conj-w* (164×)

Opening, entrance, doorway; the passage into a tent, house, temple, or city, occasionally the door or gate structure itself.

The standard Hebrew word for an entrance or doorway — the space through which one passes to enter a tent, house, temple, cave, or city. It appears most memorably as 'the entrance of the tent' where Abraham receives his visitors (Gen 18:1) and 'the entrance of the Tent of Meeting' in the Priestly legislation. Spanish entrada-de and French entrée-de consistently mark the spatial-passage sense. A secondary cluster uses it for the door or gate as a physical object — something that can be opened, shut, or smeared with blood (Exod 12:22-23). Gen 4:7's haunting 'sin crouches at the door' exploits this ambiguity between passage and barrier.

1. entrance or opening (148×) The opening, entryway, or doorway of a tent, tabernacle, temple, house, cave, or city — the space or threshold one passes through to enter. This is the dominant usage across 148 occurrences, typically in construct form ('entrance of the tent,' 'entrance of the gate'). Spanish entrada-de, French entrée-de, and German Eingang-von all render this spatial-passage meaning faithfully. Gen 18:1 places Abraham at the entrance of his tent in the heat of the day; Exod 29:4 stations the priests at the entrance of the Tent of Meeting. **GEOGRAPHY AND SPACE**

en: entrance-of | **es:** entrada-de | **fr:** entrance-de, entrée-de | **de:** Eingang-von, am-Eingang, am-Eingang- Gen 18:1; Gen 18:10; Gen 19:11; Gen 43:19; Exod 29:4

2. door or gate (16×) The door or gate as a physical structure — something that can be opened, shut, guarded, or marked. By metonymy, the word shifts from the passageway to the closure itself. In Exod 12:22-23, blood is applied to the doorposts and lintel of 'the door' (the structure, not the opening). Gen 4:7 personifies sin crouching 'at the door,' and Gen 6:16 describes the door Noah sets in the ark. Translations here pivot to 'door' or 'gate' (spa puerta, fra porte), distinguishing this from the entrance-passage sense. Job 31:9 extends it figuratively to a neighbor's door as a site of temptation. **GEOGRAPHY AND SPACE**

en: and-door-of, at-the-door, doors-of | **es:** a-la-puerta, como-puerta-de, de-puerta-de- | **fr:** de-porte-de-, entrée, et-porte-de | **de:** [פתחו], [פתחי], [פתחיה] Gen 4:7; Gen 6:16; Exod 12:22; Exod 12:23; Job 31:9

פֻּתַח H6608 *N-msc* (1×)

opening, unfolding; the disclosure or revealing of words, bringing enlightenment

This noun denotes the act of opening or unfolding, used metaphorically in Psalm 119 for the revelation of God's word. When Scripture is opened or unfolded, light breaks forth—understanding dawns. It's not merely about reading, but about the moment when meaning becomes luminous. Some ancient versions took it literally as a doorway, but most traditions see it as the dynamic act of disclosure that transforms darkness into insight.

(1×) In Psalm 119:130, the psalmist declares that the opening (or unfolding) of God's words brings light. This sense captures both the physical image of unrolling a scroll and the spiritual reality of illumination. The Spanish "entrada" (entrance) and French "entrée" echo this threshold imagery, while the context emphasizes revelation and understanding that comes when divine speech is made accessible. **GEOGRAPHY AND SPACE**

en: the-opening-of | **es:** Entrada-de | **fr:** entrée | **de:** der-opening-von Ps 119:130

פְּתִיחָה H6609 *N-fp* (1×)

drawn swords; metaphorically, sharp and cutting words that wound

This plural form refers to swords that have been drawn from their sheaths, ready for violence. In Psalm 55, the image is strikingly applied to speech: the words of deceitful companions are like drawn swords, cutting and deadly. The metaphor is powerful—language as weaponry, soft lips concealing lethal intent. Other psalms use similar imagery, but here the specificity of "drawn" emphasizes readiness and imminent harm.

(1×) Used figuratively in Psalm 55:21 to describe the smooth yet hostile words of a false friend. The Spanish "espadas desenvainadas" (unsheathed swords) and French "glaive" (sword) capture the violent potential. The psalmist contrasts soft, buttery speech with the razor-sharp malice beneath, making this a vivid example of biblical wisdom about the dangers of deceptive rhetoric. **WEAPONS AND WARFARE**

en: are-drawn-swords | **es:** espadas-desenvainadas | **fr:** glaive | **de:** sind-drawn-swords Ps 55:21

פִּתָּחוֹן H6610 *N-msc* (2×)

opening of the mouth, ability or occasion to speak or sing

A poetic term for the opening of one's mouth in speech or song, this word appears twice in Ezekiel's prophecies. In both cases, God speaks of giving or withholding the opening of mouth to the prophet. After Jerusalem's fall, God would open Ezekiel's mouth so he could speak again. The phrase emphasizes the divine control over prophetic utterance—it is God who opens the prophet's mouth to speak His word, and God who can seal it shut.

(2×) Ezekiel uses this term twice (16:63; 29:21) in contexts of prophetic speech. In 16:63, judgment will silence Jerusalem so she has no 'opening of mouth' to defend herself; in 29:21, God promises to give Ezekiel 'opening of mouth' among the exiles. Spanish translates as 'abertura de' and 'apertura de,' French 'ouverture'—all capturing

the sense of an opening or occasion for speech. The phrase evokes the physical act of opening one's mouth but means the opportunity, ability, or authorization to speak, especially with prophetic authority. **GEOGRAPHY AND SPACE**

en: opening-of, opening-of- | **es:** abertura-de, apertura-de | **fr:** ouverture | **de:** [פתחון] Ezek 16:63; Ezek 29:21

פְּתַחְיָה H6611 *Prep-l / N-proper-ms* (4×)

Pethahiah (personal name meaning 'Yahweh opens/frees')

A personal name borne by three different individuals in the post-exilic period. One Pethahiah was a priest whose division served in David's liturgical organization (1 Chr 24:16). Another was a Levite involved in the confession and covenant renewal under Ezra (Ezra 10:23; Neh 9:5). A third served as royal commissioner for Judah under Persian administration (Neh 11:24). The name means 'Yahweh opens' or 'Yahweh frees,' reflecting post-exilic piety and hope in divine deliverance.

(4×) The four occurrences reference three different men all named Pethahiah. First Chronicles 24:16 lists the priestly division; Ezra 10:23 and Nehemiah 9:5 likely refer to the same Levite involved in covenant renewal; Nehemiah 11:24 mentions a Judahite serving in Persian administration. The Septuagint transcriptions (Φαθαια, Φεθεια) preserve the name with minor spelling variations typical of transliteration from Hebrew to Greek. **PERSONAL NAMES**

en: Petachyah, Pethahiah, and-Pethachyah | **es:** Petaías, Petaḥyah, Y-Petahías | **fr:** [ופתחיה], [לפתחיה], [פתחיה] | **de:** [ופתחיה], [לפתחיה], [פתחיה] 1Chr 24:16; Ezra 10:23; Neh 9:5; Neh 11:24

פֶּתִי H6612a *Conj-w* (18×)

Simple, naive, gullible — an inexperienced person open to influence, for good or ill, in Wisdom literature

Derived from the root patah ('to be open, entice'), this adjective describes a person whose mind is open but undiscerning — easily swayed toward wisdom or folly. In Proverbs, the peti is the primary addressee of instruction: lacking shrewdness (1:4), believing every word (14:15), and loving simplicity rather than knowledge (1:22). Yet the term is not purely negative; Psalm 116:6 declares that the LORD preserves the simple. Multilingual translations capture this range well — Spanish 'sencillo/simple,' French 'simple' — highlighting the tension between innocence and gullibility.

simple, naive person (18×) A naive or inexperienced person who is open to persuasion, whether toward wisdom or folly. Proverbs presents the peti as the young hearer who must choose between Lady Wisdom and Lady Folly (Prov 9:4, 16). The term sits between the wise (chakham) and the fool (kesil), suggesting a redeemable naivete. Psalm 19:7 affirms that God's testimony makes the simple wise, while Psalm 116:6 shows divine care for the guileless. **FOOLISHNESS AND FOLLY**

en: O-simple-ones, among-the-simple, and-from-simple | **es:** Simple, a-los-sencillos, a-los-simples | **fr:** et-simple, simple, à-simple | **de:** Einfaeltige, Einfaeltiger, [ומפתי] Ps 19:7; Ps 116:6; Ps 119:130; Prov 1:4; Prov 1:22

פֶּתִי H6612b *N-ms* (1×)

simplicity, naivety; the state of lacking wisdom and discernment

This abstract noun captures the quality of being simple or naive—not in an innocent sense, but in the problematic condition of lacking wisdom. In Proverbs, the simple are those who haven't yet chosen the path of understanding, who remain open to folly because they haven't developed discernment. The word addresses a state that can be remedied through instruction, but it's also a dangerous vulnerability. Wisdom literature repeatedly urges the simple to wake up and choose understanding.

(1×) Appears in Proverbs 1:22 in Lady Wisdom's rhetorical question: "How long will you simple ones love simplicity?" The Spanish "simpleza" and French "simple" both preserve the sense of intellectual and moral naivety. This is not about intelligence but about a refusal or failure to embrace wisdom, leaving one susceptible to every folly that comes along. **FOOLISHNESS AND FOLLY**

en: simplicity | **es:** simpleza | **fr:** simple | **de:** Einfaeltiger Prov 1:22

פְּתִי H6613 *N-msc / 3ms* (2×)

width, breadth; an Aramaic measurement term

An Aramaic noun denoting the measurement of width or breadth, this term appears in descriptions of monumental architecture. Nebuchadnezzar's golden image and the rebuilt Jerusalem temple both have their width specified with this word. As a technical architectural term, it complements measurements of height and length, providing the full dimensions needed to envision these impressive structures. The word is the Aramaic counterpart to Hebrew 'rochav.'

(2×) Found in Ezra 6:3 (the width of the temple) and Daniel 3:1 (the width of Nebuchadnezzar's golden image), this Aramaic measurement term is consistently rendered as 'width' or 'breadth' across languages: Spanish 'anchura,' French 'largeur,' German preserving the Aramaic in transliteration. The term provides essential architectural specifications: the temple was to be 60 cubits wide, the image 6 cubits. Such precision in sacred and royal construction reflected the importance of divine or royal commands being executed exactly. **WIDTH BREADTH**

en: its-width | **es:** su-anchura | **fr:** [פתיה], largeur | **de:** [פתיה] Ezra 6:3; Dan 3:1

פְּתִיגִיל H6614 *N-ms* (1×)

rich robe, elaborate garment; likely a foreign luxury item worn by wealthy women

This rare word, probably borrowed from another language, refers to an expensive and elaborate garment. It appears in Isaiah's catalog of feminine finery that will be stripped away in judgment. The ancient versions struggled with it—the Septuagint offered "purple tunic," the Vulgate "breast-band." The uncertainty reflects the word's foreignness and rarity, but the context makes clear it's a luxury item, a symbol of the vanity and excess that Isaiah condemns.

(1×) Found in Isaiah 3:24 within a prophetic oracle listing items of wealthy adornment that will be replaced by marks of mourning. The Spanish "vestido lujoso" (luxurious dress) captures the sense of opulence. The word represents a whole class of imported finery that marked social status but would prove worthless in the day of reckoning. **CLOTHING AND DRESS**

en: girding-of | **es:** vestido-lujoso | **fr:** [פתיגיל] | **de:** [פתיגיל] Isa 3:24

פְּתָיוּת H6615 *N-fs* (1×)

simplicity, naivety; alternatively, seductive quality (in a personified sense)

This abstract noun, closely related to the word for "simple one," can mean either the quality of naivety or, in context, a kind of seductive simplicity. In Proverbs 9, it appears in the description of Folly as a seductive woman. Some translators have emended the text, but the received reading suggests Folly embodies a dangerous allure that attracts the simple-minded. The word thus bridges intellectual naivety and moral danger.

(1×) Used in Proverbs 9:13 to characterize Woman Folly, who is described with this term. The Spanish "simpleza" reads it as naivety, but some suggest "seductive" or "enticing" better fits the personification of Folly as an adulteress figure. The multilingual evidence shows translators grappling with whether this is moral simplicity or active deception. **FOOLISHNESS AND FOLLY**

en: seductive | **es:** simpleza | **fr:** פתיות | **de:** [פתיות] Prov 9:13

פְּתִיל H6616 *Conj-w / N-msc / 2ms* (11×)

A twisted cord or thread — used for binding, fastening priestly garments, measuring, and as a figure for fragile constraint.

From the root p-t-l ('to twist'), this noun denotes a length of twisted fiber. Its most prominent use is in the tabernacle regulations, where a petil tekhelet ('cord of blue') fastens the priestly breastpiece to the

ephod (Ex 28:28, 37; 39:21, 31) and is attached to the tassels of every Israelite's garment (Num 15:38). Judah gives his petil — apparently a distinctive personal cord, perhaps one from which his seal hung — as a pledge to Tamar (Gen 38:18, 25). Ezekiel 40:3 describes a measuring line of linen thread (petil pishtim), while Judges 16:9 uses it as a simile for effortless breakability: Samson snaps his bonds 'like a thread of tow.'

1. cord, string (9×) A cord or string — a twisted rope or binding used for fastening, tying, or suspending objects. Nine of eleven occurrences fall here, spanning the priestly blue cord (petil tekhelet) that secures the breastpiece (Ex 28:28, 37; 39:21, 31), Judah's personal cord or seal-string given as surety (Gen 38:18, 25), the measuring line of linen cord in Ezekiel 40:3, and the tow-cord of Judges 16:9. Spanish 'cordón/cordel' and French 'cordon' consistently reflect a functional binding or fastening cord of some thickness. **GEOGRAPHY AND SPACE**

en: and-cord-of-, and-cord-your, and-the-cords | **es:** con-cordón-de, cordel, cordón-de | **fr:** avec-cordon-de, cord, cordon-de | **de:** Faeden, Schnur-von, [ופתיל] Gen 38:18; Gen 38:25; Exod 28:28; Exod 28:37; Exod 39:3

2. thread (fine strand) (2×) A thread — a fine, thin strand or filament, distinguished from the thicker cord by context emphasizing delicacy or slenderness. Numbers 15:38 prescribes a petil tekhelet ('thread of blue') to be placed on the tassel fringe of garments, where the image is of a single visible strand woven into the tsitsit. Judges 16:9 compares Samson's bonds snapping 'like a thread of tow' (petil ne'oret), where the simile depends on the thread's fragility. Spanish 'hilo de' ('thread of') and French 'un fil de' capture the fineness that 'cord' cannot. **GEOGRAPHY AND SPACE**

en: a-thread-of, thread-of | **es:** cordón-de, hilo-de | **fr:** thread-de, un-fil-de | **de:** ein-thread-von, thread-von Num 15:38; Judg 16:9

פָּתַל H6617 *V-Hitpael-Imperf-2ms* (5×)

to twist, wrestle; in Niphal/Hithpael, to be tortuous, deal crookedly or shrewdly

A verb meaning to twist, with both physical and moral applications. Rachel's declaration 'I have wrestled' (Gen 30:8) uses the Niphal for intense personal struggle. In wisdom literature, the Niphal participle describes the tortuous or crooked — plans of the devious (Job 5:13) and speech that is twisted and perverse (Prov 8:8). The Hithpael in the psalms expresses God's reciprocal response: 'with the crooked you show yourself shrewd' (Ps 18:26; 2 Sam 22:27), matching crookedness with inscrutable wisdom.

(5×) To twist, wrestle, or deal tortuously. In the Niphal, it denotes wrestling or struggle (Gen 30:8, Rachel's naming of Naphtali) and moral crookedness — the 'twisted' counsel of the devious (Job 5:13) and speech that is 'tortuous and twisted' (Prov 8:8). In the Hithpael, it describes God's reciprocal dealings: with the crooked He shows Himself shrewd (Ps 18:26; 2 Sam 22:27). Spanish 'sagaz' (shrewd) and French 'pervers' capture the moral-intellectual duality — cunning that can be either wicked or divinely wise. **GEOGRAPHY AND SPACE**

en: I-wrestled, You-show-Yourself-shrewd, the-twisted | **es:** luché, te-muestras-sagaz, torcido | **fr:** Je-lutta, Tu-montre-Yourself-shrewd, pervers | **de:** You-zeige-Yourself-shrewd, [נפתל], [נפתלים] Gen 30:8; 2Sam 22:27; Job 5:13; Ps 18:26; Prov 8:8

פְּתַלְתֹּל H6618 *Conj-w / Adj-ms* (1×)

twisted, crooked, perverse; morally and physically contorted

This adjective describes what is twisted or tortuous, used both literally and figuratively. In Deuteronomy 32, it characterizes a generation that is morally crooked and perverse, the opposite of God's straightness. The image is visceral—something bent out of true shape, refusing the straightforward path. It's a favorite term in wisdom literature for moral deviance, capturing not just wrongdoing but a fundamental distortion of what should be upright.

(1×) Appears in Deuteronomy 32:5, where Moses describes Israel as a "crooked and twisted generation." The Spanish "torcida" (twisted) and the repetition across languages emphasize the sense of perversion and moral crookedness. This isn't merely error but a warping of the soul, a refusal to be straight when God himself is described as the Rock whose work is perfect. **CROOKED PERVERTED**

en: and-twisted | **es:** y-torcida | **fr:** et-twisted | **de:** und-twisted Deut 32:5

פִּתֹם H6619 *N-proper-fs* (1×)

Pithom, one of the Egyptian store-cities built by Israelite slaves under Pharaoh

Pithom was one of the store-cities that the enslaved Israelites were forced to build for Pharaoh, mentioned alongside Rameses in Exodus. Archaeological and historical work identifies it with Egyptian Per-Atum (House of Atum, a solar deity), likely located at Tel el-Maskhuta in the Wadi Tumilat region of Egypt. The name preserves the memory of brutal labor and oppression, a symbol of Israel's bondage that made the Exodus all the more miraculous.

(1×) Named in Exodus 1:11 as one of the supply centers (storage cities) constructed through forced labor. The Spanish "Pitom" and French "Pithom" maintain the transliteration. The city represents the apparatus of oppression under which Israel groaned before God heard their cry and raised up Moses. **PERSONAL NAMES**

en: Pithom | **es:** Pitom | **fr:** Pithom | **de:** Pitom Exod 1:11

פֶּתֶן H6620 *N-ms* (6×)

A cobra or venomous serpent (peten); a poetic symbol of deadly venom and mortal danger

A venomous snake, most likely the Egyptian cobra (Naja haje), appearing exclusively in poetic and prophetic texts as a potent symbol of lethal danger. Moses' Song compares the wine of the wicked to the venom of petanim (Deut 32:33). Job likens hidden sin to cobra poison sucked and swallowed (Job 20:14, 16). The Psalms pair it with other fearsome creatures — the deaf adder that stops its ear (Ps 58:4) and the lion and dragon that the faithful will tread upon (Ps 91:13). Isaiah's messianic vision pictures an infant playing safely over the cobra's hole (Isa 11:8), transforming the symbol of death into a sign of paradise restored.

cobra / venomous serpent (6×) The peten (פֶּתֶן), a venomous serpent identified as the cobra or deadly asp, used exclusively in poetry and prophecy as a symbol of lethal danger. Deut 32:33 speaks of the venom of petanim; Job 20:14, 16 likens hidden sin to cobra poison; Ps 58:4 describes the deaf peten that resists the charmer; Ps 91:13 promises the righteous will tread on it; and Isa 11:8 envisions a child playing at its hole in the messianic age. Spanish víbora/cobra and German Kobra all identify it as a specific venomous species. The Aramaic cognate pitnā confirms the zoological identification across Semitic traditions. **SERPENTS AND SNAKES**

en: a-cobra, and-the-cobra, cobra | **es:** cobra, víboras, y-víbora | **fr:** [פתן], cobras, et-vipère | **de:** [פתן], [פתנים], cobras Deut 32:33; Job 20:14; Job 20:16; Ps 58:4; Ps 91:13

פֶּתַע H6621 *Adv* (7×)

Suddenly, in an instant; denotes unexpected, abrupt occurrence

An adverb expressing sudden, unexpected action — something that happens without warning or preparation. Often paired with the near-synonym pitʾom for emphatic force ('very suddenly,' Num 6:9). It appears in legal contexts for accidental harm (Num 35:22), in prophetic oracles for swift divine judgment (Isa 29:5; 30:13; Hab 2:7), and in wisdom literature for the abrupt ruin of the fool (Prov 6:15; 29:1). Spanish 'de repente' and 'subitamente' confirm the consistent meaning across all occurrences.

suddenly, in an instant (7×) Suddenly, in an instant — marking an action or event as abrupt and unforeseen. In Numbers 35:22 it qualifies an accidental thrust ('in suddenness,' i.e., without premeditation). Paired with pitʾom in Numbers 6:9 and Isaiah 29:5 for emphatic force ('very suddenly'). In Proverbs 6:15 and 29:1 it describes the swift, irreversible breaking of the fool. Multilingual glosses are unanimous: Spanish 'de repente / subitamente,' English 'in a moment / in an instant,' all pointing to one clear temporal

adverb. **SUDDEN UNEXPECTED**
en: in-a-moment, in-an-instant, in-suddenness | **es:** de-repente, en-repentino, en-un-instante | **fr:** [לִפְתַע], avec-suddenness, dans-suddenness | **de:** [לִפְתַע], [פִּתַע], in-suddenness Num 6:9; Num 35:22; Prov 6:15; Prov 29:1; Isa 29:5

פָּתַר H6622 *Conj-w | V-Qal-ConsecImperf-3ms* (9×)

To interpret dreams or visions; used exclusively in the Joseph narrative (Genesis 40-41).

This verb appears only in Genesis 40-41, where Joseph interprets the dreams of Pharaoh's cupbearer, baker, and Pharaoh himself. It is functionally equivalent to the Aramaic peshar ('to dissolve, solve'), suggesting the semantic metaphor of 'unraveling' a dream's hidden meaning. The Spanish 'interpretó' and German 'deutete' both capture the declarative act of making known what a dream signifies. Joseph's repeated insistence that interpretations belong to God (Gen 40:8) gives this word a theological weight beyond mere skill.

to interpret (dreams/visions) (9×) To interpret dreams or visions, declaring their hidden meaning. Cognate with Aramaic peshar ('to dissolve, interpret'), suggesting the image of unraveling something obscure. Every occurrence sits within the Joseph cycle: the cupbearer's and baker's dreams (Gen 40:8, 16, 22) and Pharaoh's dreams (Gen 41:8, 12, 13, 15). Multilingual evidence is strikingly uniform – Spanish 'interpretó/intérprete,' French 'interpréta,' German 'deutete/Deuter' – confirming a single, stable semantic range with no metaphorical extension in the Hebrew Bible. **INTERPRET TRANSLATE**
en: and-an-interpreter, and-he-interpreted-, and-interpreter | **es:** e-interpretó, e-intérprete, interpretó | **fr:** et-il-interpréta-, et-interprète, et-un-interprète | **de:** deutete-er, ein-Deuter, er-gedeutet-hatte Gen 40:8; Gen 40:16; Gen 40:22; Gen 41:8; Gen 41:12

פִּתָּרוֹן H6623 *N-mp* (5×)

interpretation (of a dream); the disclosed meaning of a visionary experience

Used exclusively in the Joseph narratives of Genesis 40-41, this noun denotes the interpretation or disclosed meaning of a dream. Pharaoh's cupbearer and baker each had a dream with its own pitrōn, and Joseph insisted that interpretations belong to God alone (Gen 40:8). The multilingual evidence is strikingly uniform: Spanish interpretación, French interprétation, German Deutung all converge on a single semantic core. The word derives from the root ptr ('open, reveal'), suggesting an unlocking of hidden significance.

(5×) The interpretation or disclosed meaning of a dream. Confined entirely to the Joseph cycle (Gen 40:5, 8, 12, 18; 41:11), the noun appears in both singular and plural forms. Every target language renders it with a direct cognitive-disclosure term (eng 'interpretation,' spa 'interpretación,' deu 'Deutung'), confirming a single tight sense: the authoritative explanation that unlocks a dream's prophetic content. **GEOGRAPHY AND SPACE**
en: according-to-interpretation-of, interpretation-its, interpretations | **es:** interpretaciones, interpretación-suya, según-interpretación-de | **fr:** interprétation-son, interprétations, selon-interprétation-de | **de:** die-Deutungen, gemäß-der-Deutung, seine-Deutung Gen 40:5; Gen 40:8; Gen 40:12; Gen 40:18; Gen 41:11

פַּתְרוֹס H6624 *N-proper-fs* (5×)

Pathros; Upper Egypt, the southern region of the Nile valley

Pathros designates Upper (southern) Egypt, derived from Egyptian p-tě-res meaning 'the southland.' It appears in prophetic literature always in connection with Egypt (mitsrayim), distinguishing the southern Nile region from Lower Egypt and the Delta. Isaiah 11:11 lists it among the lands of Israel's future regathering, while Ezekiel 29:14 calls it the ancestral homeland of Egypt. Jeremiah 44:1, 15 locates the Judean refugees there after the fall of Jerusalem.

(5×) The geographical proper noun for Upper Egypt. All five occurrences appear in prophetic contexts (Isa 11:11; Jer 44:1, 15; Ezek 29:14; 30:14), consistently paired with mitsrayim to specify the southern Nile region. Translations uniformly transliterate the name (eng/spa 'Pathros/Patros,' fra 'Pathros,' deu retained in brackets), reflecting its status as a recognized toponym for the Egyptian heartland south of the Delta. **PERSONAL NAMES**
en: Pathros, Patros, and-from-Pathros | **es:** Patros, en-Patros, y-de-Patros | **fr:** Pathros, [בפתרוס], [ומפתרוס] | **de:** [בפתרוס], [ומפתרוס], [פתרוס] Isa 11:11; Jer 44:1; Jer 44:15; Ezek 29:14; Ezek 30:14

פַּתְרֻסִים H6625 *N-proper-mp* (2×)

Pathrusim, a people descended from Mizraim (Egypt), inhabitants of Upper Egypt

Listed in the Table of Nations as descendants of Mizraim, the Pathrusim were inhabitants of Pathros, the Hebrew name for Upper (southern) Egypt. The name derives from the Egyptian 'Pa-to-res,' meaning 'the southern land.' These people represented one of the Egyptian ethnic or regional groups known to the ancient Israelites. Their mention in Genesis and Chronicles connects them to the broader family of Hamitic peoples who settled the African continent.

(2×) This gentillic appears in the Table of Nations (Genesis 10:14; 1 Chronicles 1:12), identifying a Mizraimite people group. All translations preserve the proper name: English 'Pathrusim,' Spanish 'Patrusim/Patrusím,' French 'Pathrusim,' German 'die Patrusiter' (using a German gentillic ending). The people were associated with Pathros (Upper Egypt), a region mentioned elsewhere in prophecy as representing southern Egyptian territory. Their inclusion in Noah's genealogy situates them within the biblical understanding of how nations and peoples dispersed after the flood. **PERSONAL NAMES**
en: Pathrusim | **es:** Patrusim, Patrusím | **fr:** Pathrusim, [פתרסים] | **de:** [פתרסים], die-Patrusiter Gen 10:14; 1Chr 1:12

פָּתֹת H6626 *V-Qal-InfAbs* (1×)

to break up, crumble (infinitive absolute); breaking bread into pieces

This verb means to break into small pieces or crumble, particularly used of bread. In Leviticus 2:6, it appears in the instructions for the grain offering—the worshiper is to crumble the unleavened wafer into bits. The infinitive absolute intensifies the action: "you shall surely break it into pieces." It's a verb of physical fragmentation, turning a whole into many parts, and in the sacrificial context, it becomes an act of worship and consecration.

(1×) The verbal form instructing how to prepare the grain offering in Leviticus 2:6. The Spanish "Partirás" (you shall break) and the repeated use of "crumble" in English reflect the action of breaking bread or wafers into fragments. Related Semitic languages confirm this sense of crushing or breaking into small pieces, a common culinary and ritual action. **BREAKING AND SHATTERING**
en: crumble | **es:** Partirás | **fr:** crumble | **de:** crumble Lev 2:6

צֵאָה H6627 *N-fsc* (2×)

human excrement, dung; used literally as fuel or in purity laws

This blunt term for human waste appears in contexts involving ritual purity and prophetic sign-acts. The Torah requires Israelite soldiers to bury their excrement outside the camp to maintain holiness. Ezekiel is commanded to bake bread over burning human dung as a shocking symbol of the defilement Israel would experience in exile (though God mercifully allows him to use cow dung instead). The word's stark realism serves the biblical emphasis on physical purity reflecting spiritual holiness.

(2×) Found in Deuteronomy 23:13 (the purity law requiring burial of excrement) and Ezekiel 4:12 (human dung as fuel in a prophetic sign), this term is rendered literally across languages: English 'excrement,' Spanish 'excremento/desecho,' French 'excrément.' The Deuteronomy passage concerns camp cleanliness and ritual purity, while Ezekiel's use is deliberately shocking—cooking with human waste symbolized the extreme defilement of exile. The Torah's concern even for waste disposal reflects the holiness demanded of God's people: 'the Lord walks in the midst of your camp... therefore your camp must be holy.' **DEFILEMENT AND UNCLEANNESS**

en: excrement-of, your-excrement | **es:** desecho-de, tu-excremento | **fr:** excrément, ton-excrement | **de:** [צאת], dein-excrement Deut 23:13; Ezek 4:12

צְאָלִים H6628 *N-mp* (2×)

lotus trees, a thorny shrub or tree growing in marshy areas

These plants feature in God's description of Behemoth in Job's climactic nature discourse. The lotus trees provide shade for this mighty creature as it lies in the marsh. While the sacred Egyptian lotus (water lily) is well-known, the Hebrew term likely refers to a thorny variety of Zizyphus or Rhamnus that grew in dense thickets along riverbanks. The lotus trees' protective cover for Behemoth contributes to the portrait of an immense creature at home in wild, untamed places.

(2×) Both occurrences are in Job 40:21-22, describing Behemoth lying under the lotus trees for shade. While English consistently uses 'lotus trees,' Spanish has 'lotos,' and French and German transliterate the Hebrew, suggesting some uncertainty about the exact botanical identification. Ancient versions identified these as thorny shrubs (Arabic dal, Syriac 'ala) rather than the famous water lily. The repeated mention emphasizes the dense vegetation of Behemoth's habitat, contributing to the overwhelming portrait of God's untamable creation. **GRASS AND VEGETATION**

en: the-lotus-trees | **es:** lotos | **fr:** צאלים | **de:** [צאלים] Job 40:21; Job 40:22

צֹאן H6629 *Prep-b / N-fsc / 2ms* (274×)

Flock, small livestock; collective term for sheep and goats as a group

A collective noun appearing 274 times, tson designates sheep and goats viewed together as a flock, the staple livestock of ancient Israelite pastoral life. It covers literal herds in grazing (Gen 30:31-32), sacrificial animals selected for offering, commercial wealth measured in flocks (Gen 24:35; 26:14), and the powerful metaphor of God's people as his flock (Ps 100:3; Ezek 34). The word never singles out sheep or goats individually but always sees them as a collective unit. German distinguishes Schafe from Ziegen, yet renders tson simply as Schafe, reflecting the term's default association with sheep within the collective.

flock, sheep/goats (small livestock) (274×) A collective noun for small livestock, encompassing both sheep and goats as a unified group. Used of literal pastoral herds (Gen 30:31), animals for sacrifice (Gen 4:4), and wealth in flocks (Gen 24:35). Extended metaphorically to describe Israel as God's flock under his shepherding care (Ps 100:3; Ezek 34). French renders it as both brebis and moutons, reflecting the sheep-dominant reading of the collective. **LAMBS AND SHEEP**

en: flock, flocks, sheep | **es:** ovejas | **fr:** brebis, mouton, moutons | **de:** Schaf, Schafe, von-Schafen Gen 20:14; Gen 21:27; Gen 21:28; Gen 24:35; Gen 26:14

צַעֲנָן H6630 *N-proper-fs* (1×)

Zaanan, a town mentioned in Micah's judgment oracle, possibly identical with Zenan in Judah

Zaanan is a town named in Micah's wordplay-filled lament over Judah's cities. The prophet uses the similarity between the town's name and the verb "to come out" to make a grim pun: the inhabitants of Zaanan will not come out, trapped in their own judgment. Some scholars identify it with Zenan in the Shephelah lowlands of Judah. The Septuagint's rendering shows textual uncertainty, but the rhetorical force of Micah's oracle is clear regardless.

(1×) Appears in Micah 1:11 within a series of prophetic puns on town names. The French "Tsaanân" preserves the Hebrew form. The town serves as both a real location and a literary device, its name evoking themes of coming forth or failing to do so, fitting Micah's larger vision of judgment sweeping through the land. **PERSONAL NAMES**

en: Zaanan | **es:** Zaanán | **fr:** Tsaanân | **de:** [צאנן] Mic 1:11

צֶאֱצָא H6631 *N-mpc / 3fs* (11×)

Issue, offspring, produce — descendants of persons or growth from the earth, always plural in form.

Always appearing in the plural, this noun (from the root y-ts-') covers both human progeny and the earth's produce. In its dominant sense it parallels zera' ('seed') and banim ('children'): Isaiah 48:19 pairs it directly — 'your offspring (tse'etsa'e me'ekha) would be like sand' — and Job 5:25 promises that 'your descendants shall be many.' The word carries an organic, almost vegetal overtone even when applied to people, as though children 'sprout forth' from the body. In two passages (Isa 34:1; 42:5), the referent shifts to the earth's produce or growth: 'the world and all its issue,' where Arabic 'nabatatuha' ('its plants/vegetation') confirms a botanical rather than genealogical reading.

1. offspring, descendants (of persons) (9×) Offspring, descendants — the progeny or issue of human beings. Nine occurrences carry this sense, regularly paralleling zera' ('seed/offspring') and banim ('sons/children'). Isaiah 48:19 and 44:3 pair tse'etsa'im with zera' in promises of abundant posterity; Job 21:8 and 27:14 use it of the wicked's children; Isaiah 61:9 and 65:23 envision the descendants of the redeemed. Arabic 'dhurriyya' ('progeny') and Korean '자손' ('descendants') converge across translations, confirming the genealogical sense. **SEED AND OFFSPRING**

en: and-his-offspring, and-my-offspring, and-the-offspring-of | **es:** los-vástagos, tus-vástagos, y-mis-descendientes | **fr:** et-leur-descendant-eux, et-mon-descendant-moi, et-rejeton | **de:** [וצאצאיהם], [וצאצא'], [וצאצאיהם] Job 5:25; Job 21:8; Job 27:14; Job 31:8; Isa 22:24

2. produce, growth (of the earth) (2×) Produce, growth — the yield or vegetation of the earth. Isaiah 34:1 summons 'the world and all its tse'etsa'eha' to hear judgment, and Isaiah 42:5 describes God as the one who gives breath to those on the earth 'and spirit to those who walk on it' alongside its produce. Arabic 'nabatatuha' ('its plants/vegetation') in both passages distinguishes this from the human-offspring sense, pointing to botanical growth — everything that springs forth from the ground. **SPROUTING AND GROWING**

en: and-its-offspring, its-offspring | **es:** lo-que-brota-de-ella, y-sus-productos | **fr:** et-rejeton, rejeton | **de:** [וצאצאיה], [צאצאיה] Isa 34:1; Isa 42:5

עָב H6632a *N-ms* (2×)

covered wagon, litter; a transport vehicle with overhead covering

This term describes covered wagons or litters, vehicles with overhead protection like a palanquin. The tribal leaders of Israel brought 'covered wagons' as offerings for transporting the tabernacle. Isaiah's vision of the eschatological gathering mentions bringing exiles on litters among other conveyances. The covering distinguished these from ordinary open carts, providing protection from sun and weather. Such vehicles represented practical luxury in the ancient world, suitable for transporting sacred objects or honored persons.

(2×) Numbers 7:3 describes the 'covered wagons' offered for tabernacle transport, while Isaiah 66:20 envisions exiles brought back 'on litters' in the restoration. The translations show some variation: English offers 'covered' and 'litters,' Spanish 'cubiertas' (covered) and 'literas,' French and German vary. The key feature is overhead covering—whether over a wagon bed or a carrying platform. These vehicles were appropriate for sacred or dignified transport, suited to bearing the holy things of the tabernacle or honored returnees in God's future gathering. **COVERING AND CONCEALING**

en: and-on-litters, covered | **es:** cubiertas, y-en-literas | **fr:** [ובצבים], couvrit | **de:** [ובצבים], bedeckte Num 7:3; Isa 66:20

עָב H6632b *Conj-w* (1×)

great lizard, a type of large reptile listed among unclean animals

This term refers to a large lizard species, classified in Leviticus as ritually unclean. The exact identification is debated—possibilities include a monitor lizard, gecko, or other sizable reptile common to the region. The word is part of a detailed list distinguishing clean from unclean animals, reflecting ancient Israel's dietary and purity

codes. While the precise species remains uncertain, the category is clear: a land-dwelling reptile outside the bounds of permissible food.

(1×) Listed in Leviticus 11:29 among the unclean swarming creatures. The Spanish "lagarto" (lizard) and the compound "great-lizard" in English suggest a larger reptilian creature. The list is taxonomically complex, but the intent is practical: defining boundaries for ritual purity and diet that set Israel apart from surrounding nations. **CREEPING SWARMING THINGS**

en: and-the-great-lizard | **es:** y-el-lagarto | **fr:** et-le-grand-lizard | **de:** und-der-gross-lizard Lev 11:29

צָבָא H6633 *Conj-w / V-Qal-ConsecImperf-3mp* (14×)

To wage war, fight in battle; to serve or minister (especially at the tabernacle); to muster or enlist troops

A Hebrew verb whose semantic range unites the battlefield and the sanctuary under a single root. In its martial sense, tsava' describes armies going out to wage war (Num 31:7; Isa 29:7-8), and the multilingual evidence is emphatic — Spanish guerrear, Hindi yuddh karna, Arabic haraba, and Swahili kupigana all converge on armed conflict. Yet the same root in Exodus 38:8 describes the women who 'served' at the entrance of the Tent of Meeting, a usage that Spanish servir and Hindi seva karna render with gentle domesticity. The connection is not accidental: both the soldier and the temple attendant belong to an organized 'host' (tsava') performing disciplined service under authority. A third, rarer Hiphil sense — mustering or enlisting troops, as in 2 Kings 25:19 and Jeremiah 52:25 — completes the picture of marshaling human resources for collective action, whether sacred or military.

1. to wage war, fight (7×) To wage war, fight, or engage in military combat. The Qal stem is used of Israel's army going out to battle against Midian (Num 31:7, 42), of nations besieging Jerusalem (Isa 29:7-8), and of the hosts that fought against Zion (Isa 31:4). Spanish guerrear, French combattre, Hindi ladna, Arabic haraba, and Swahili kupigana all confirm the martial register. The participial form tsov'im functions as a substantive meaning 'warriors' or 'those who wage war,' and Zechariah 14:12 extends the root to describe the plague striking those who 'fought against Jerusalem.' **FIGHTING AND WARFARE**

en: and-they-waged-war, the-ones-warring, to-fight | **es:** Y-guerrearon, las-que-guerrean, los-guerreros | **fr:** combattre, et-ils-waged-guerre, le-ones-warring | **de:** [הצבאים], [לצבא], [צבאן] Num 31:7; Num 31:42; Isa 29:7; Isa 29:8

2. to serve, minister (5×) To serve, perform duty, or minister, especially in a religious or cultic context. The women who served at the entrance of the Tent of Meeting (Exod 38:8; 1 Sam 2:22) and the Levites who enter service at age twenty-five (Num 4:23; 8:24) all employ this verb. Spanish servir, Hindi seva karna, and German dienen reflect the peaceful, devotional nature of this sense. The underlying metaphor of organized 'host' service connects this to the military sense: the Levitical server is a member of God's ordered company, performing disciplined duty under divine command. **SERVING AND MINISTRY**

en: served, the-serving, the-serving-women | **es:** las-que-servían, para-hacer-ejército, para-servir | **fr:** le-servant, le-serving-femmes, servit | **de:** der-dienend, der-dienend-Frauen, diente Exod 38:8; Num 4:23; Num 8:24; 1Sam 2:22

3. to muster, enlist troops (2×) To muster, conscript, or enlist troops — the Hiphil causative form describing the officer who assembles people for military service. In 2 Kings 25:19 and Jeremiah 52:25, among those taken captive is 'the officer who mustered the people of the land,' a specific military administrative role. Spanish alistar ('to enlist'), Hindi bharti karna ('to recruit'), and German mustern all capture the organizational function. This sense is distinct from actually fighting (sense 1) and from serving in the sanctuary (sense 2); it denotes the prior act of gathering and organizing the fighting force. **GATHERING TOGETHER**

en: the-one-mustering, who-mustered | **es:** el-que-alistaba | **fr:** combattre, le-un-mustering | **de:** [המצבא], der-eins-mustering 2Kgs 25:19; Jer 52:25

צָבָא H6634 *V-Qal-Perf-1cs* (10×)

To will, desire, or be pleased; used of divine and royal volition in Aramaic portions of Daniel.

An Aramaic verb appearing exclusively in the book of Daniel, expressing deliberate willing, desiring, or choosing. When used of God (Dan 4:17, 25, 32), it conveys sovereign authority over all earthly kingdoms—'He does according to His will.' When used of Nebuchadnezzar (Dan 5:19), it describes the absolute power of a king who could elevate or destroy at pleasure. The Spanish renderings quiere and quería and the German Willen all converge on this same core idea of purposeful volition, whether divine or human.

to will, to desire (Aramaic) (10×) To will, desire, or be pleased —expressing deliberate volition or sovereign purpose. In Daniel's Aramaic, this verb appears for both God's uncontestable will ('He does according to His will among the host of heaven,' Dan 4:35) and royal prerogative ('whomever he wished he killed, and whomever he wished he kept alive,' Dan 5:19). The cognate Syriac confirms the basic sense of inclination or desire. Daniel himself uses the first-person form when recounting his own desire to understand a vision (Dan 7:19). **DESIRE AND WILLING**

en: He-wills, I-desired, and-as-He-wills | **es:** deseé, quería, quiere | **fr:** et-vouloir, vouloir | **de:** Heer, Willen, und-Willen Dan 4:17; Dan 4:25; Dan 4:32; Dan 4:35; Dan 5:19

H6635 *N-cp* (1×)

hosts, armies; often in the divine title "LORD of Hosts" (YHWH Tsevaot)

The plural form typically means armies or hosts, and is most famous in the divine title "LORD of Hosts," which pictures God as the commander of heavenly and earthly armies. This occurrence retains that theological weight, emphasizing God's sovereign power. The term can refer to angelic hosts, Israel's armies, or even the stars—all under divine command. It's a militaristic image, but one that assures believers of God's overwhelming might in defense of his people.

(1×) In 2 Kings 19:31, the phrase "zeal of the LORD of Hosts" (Tsevaot) anchors the promise of deliverance from Assyria. The Spanish "de ejércitos" (of armies) and the Arabic "الْجُنُودِ" (the armies) confirm the military imagery. This title declares God's unmatched authority and capacity to act decisively in history, a comfort to the beleaguered and a warning to enemies. **LORD OF HOSTS**

en: (Tsevaot) | **es:** (de-ejércitos) | **fr:** (Tsevaot) 2Kgs 19:31

צָבָא H6635a *N-cpc / 2mp* (200×)

Army, host, or organized force; also hard service, compulsory duty, or warfare as an activity.

At its core, this word denotes an assembled and organized body of people mobilized for a purpose – most often a military one. It appears frequently in the formulaic phrase 'LORD of hosts' (Yhwh tseva'ot), where it encompasses heavenly armies, angelic beings, and even the stars. Beyond the military host, the word extends to the burdensome reality of compulsory service and forced labor, as when Job laments that human life on earth is like a tsava' (Job 7:1). Isaiah uses the same metaphor when he declares that Jerusalem's 'warfare' is ended (Isa 40:2). The semantic stretch from 'army' to 'hard service' reflects an ancient world where conscription was life's defining burden.

1. human army, military force (158×) Split from sense 129370. Criteria: Organized military bodies of nations or kings; numbered troops in census material (Num 1-2); armies mustered for battle

en: the-army | **es:** el-ejército | **fr:** armée, le-armée | **de:** das-Heer, der-Heer Num 1:3; Num 1:20; Num 1:22; Num 1:24; Num 1:26

2. heavenly host (angelic/celestial) (34×) Split from sense 129370. Criteria: Angelic forces or celestial bodies under God's command; occurs in the divine title 'LORD of hosts' (Yhwh tseva'ot)

en: army-of, host-of, of-the-height | **es:** ejército-de, el-ejército | **fr:** armée, armée-de, host-de | **de:** Heer, Heer-von, das-Heer Gen 2:1; Deut 4:19; Deut 17:3; Josh 5:14; Josh 5:15

3. hard service, compulsory duty (5×) Hard or compulsory service, forced labor, an appointed term of duty. Found in passages like Job 14:14 ('all the days of my hard service I will wait') and Isa 40:2 ('her warfare is ended'). The Levitical service periods in Numbers 4:23 and 8:24-25 also carry this nuance of assigned, bounded duty. Spanish 'servicio' and German 'Dienst' (service, duty) capture this non-combat sense, distinguishing it from the purely military reading. GEOGRAPHY AND SPACE

en: from-service-of, her-warfare, service | **es:** de-servicio-de, ejército, mi-servicio | **fr:** armée, de-service-de, mon-armée-moi | **de:** Dienst, Heer, von-Dienst-von Num 4:23; Num 8:24; Num 8:25; Job 14:14; Isa 40:2

4. warfare, war, military campaign (3×) Warfare as an activity or military campaign. Rather than the assembled force itself, this sense points to the act of making war. Joshua 22:12 and 22:33 use it for the prospect of going to war, and Job 7:1 frames earthly existence as a campaign. Spanish 'guerra' and German 'Krieg' (war) appear in translations, shifting from the personnel to the event of conflict. WAR AND BATTLE

en: to-the-war, warfare | **es:** a-la-guerra, servicio-militar | **fr:** armée, à-le-guerre | **de:** Heer, zu-der-Krieg Josh 22:12; Josh 22:33; Job 7:1

צָבָא H6635b *N-cp* (286×)

Hosts, armies (of YHWH) — the celestial or military forces invoked in the divine title 'LORD of Hosts'

Tseva'ot is the plural of tsava ('army, host') and overwhelmingly appears in the divine epithet YHWH Tseva'ot — 'the LORD of Hosts.' Of its 286 occurrences, the vast majority belong to this title, which dominates the prophetic books (Isaiah, Jeremiah, Haggai, Zechariah, Malachi). The 'hosts' have been understood variously as Israel's armies, angelic beings, or the cosmic forces of heaven. German 'Heerscharen' ('host-multitudes') and French 'armées' preserve the military imagery, while the Spanish and English transliterations 'Tsevaot/Tsebaot' acknowledge that no single word captures the title's theological weight.

hosts, armies (of YHWH) (286×) The plural noun meaning 'hosts' or 'armies,' used almost exclusively in the divine epithet YHWH Tseva'ot ('LORD of Hosts'). The title first appears in the context of the Shiloh sanctuary (1 Sam 1:3) and becomes the dominant prophetic name for God — especially in Isaiah, Jeremiah, and the post-exilic prophets. Whether the 'hosts' denote Israel's armies, heavenly angels (Ps 103:21; 148:2), or the stars themselves, the epithet asserts YHWH's sovereign command over all forces visible and invisible. LORD OF HOSTS

en: Tsevaot, hosts, of-hosts | **es:** Tsebaot, Tsevaot, Tseva'ot | **fr:** armées, de-armées, des-armées | **de:** Heerscharen, der-Heerscharen, von-Heerscharen 1Sam 17:45; 2Sam 5:10; 2Sam 6:2; 2Sam 6:18; 2Sam 7:8

צְבֹיִים H6636 *N-proper-fs* (8×)

Zeboiim — one of the five cities of the plain destroyed with Sodom and Gomorrah; also a valley name in Benjamin.

Zeboiim (also spelled Zeboim) is a place name primarily identifying one of the five cities of the Jordan plain that shared the fate of Sodom and Gomorrah. It appears in the Table of Nations as marking the border of Canaanite territory (Gen 10:19), in the war narrative of Genesis 14 where its king Shemeber joined the coalition (Gen 14:2, 8), and in Moses' warning that the land could become like Sodom, Gomorrah, Admah, and Zeboiim (Deut 29:23). Its most poignant appearance is Hosea 11:8, where God's anguished reluctance to destroy Ephraim is expressed through the question, 'How can I make you like Admah? How can I treat you like Zeboiim?' A separate location called the Valley of Zeboim appears in 1 Samuel 13:18 and Nehemiah 11:34.

Zeboiim (place name) (8×) A proper noun identifying one of the five cities of the plain allied with Sodom, Gomorrah, and Admah. In the Table of Nations it marks the extent of Canaanite territory (Gen 10:19). Its king participated in the battle of the Valley of Siddim (Gen 14:2, 8). Deuteronomy 29:23 uses its destruction as a covenant warning. Most memorably, Hosea 11:8 pairs it with Admah in God's agonized self-deliberation about punishing Israel—'How can I treat you like Zeboiim?'—turning the destroyed city into a symbol of divine compassion overcoming judgment. The name may derive from tsevi ('gazelle') or relate to tseva'im ('hyenas'). German renders it 'Zebojim,' while English and French use 'Zeboiim,' and the LXX has Seboeim. PERSONAL NAMES

en: Zeboiim, [Zeboiim], and-Zeboiim | **es:** Zeboim, [ketiv], como-Zeboim | **fr:** Zeboiim, [Zeboiim], beauté | **de:** [כצבאים], und-Zeboiim, und-Zebojim Gen 10:19; Gen 14:2; Gen 14:8

צֹבֵבָה H6637 *Art / N-proper-ms* (1×)

Zobebah (or Tsobebah), a name in the genealogies of Judah

Zobebah appears in the genealogical records of Judah in 1 Chronicles. The name is otherwise unknown, and the Septuagint variants show some textual uncertainty. Like many names in Chronicles' genealogies, it serves to map out clan relationships and preserve tribal memory, even when we have no further narrative about the individual. These lists, though dense, ground Israel's history in real families and real places.

(1×) Mentioned in 1 Chronicles 4:8 as part of Judah's lineage. The Hebrew preserves the definite article ("the Zobebah"), possibly indicating a clan or family designation. The Septuagint's variations suggest scribal uncertainty, but the name contributes to the Chronicler's comprehensive account of tribal structure and identity. PERSONAL NAMES

en: the-Tsovevah | **es:** Hatsobeba | **fr:** [הצבבה] | **de:** [הצבבה] 1Chr 4:8

צָבָה H6638 *Conj-w / V-Qal-ConjPerf-3fs* (2×)

to swell up; specifically of a woman's belly swelling as a curse for adultery

This verb describes the physical swelling of the adulteress's belly in the ordeal of bitter water described in Numbers 5. When a wife suspected of unfaithfulness drinks the cursed water, if she is guilty her belly will swell and her thigh will waste away. The verb appears in both the declaration of the curse and its fulfillment. This graphic sign would publicly demonstrate her guilt and divine judgment, serving as a deterrent to marital infidelity in Israel.

(2×) Both instances occur in the ordeal ritual of Numbers 5 (verses 22 and 27), describing the belly's swelling as evidence of guilt. The translations consistently use 'swell': Spanish 'hinchar/hinchará,' though French and German borrow the English 'swell' suggesting difficulty finding a precise equivalent. The physical symptom functions as divine testimony—when the woman is guilty, 'her belly shall swell and her thigh shall fall away.' This dramatic bodily sign would vindicate either the husband's suspicion or the wife's innocence before the community. DISEASE AND AFFLICTION

en: and-shall-swell, to-swell | **es:** para-hinchar, y-se-hinchará | **fr:** et-devra-swell, à-swell | **de:** und-soll-swell, zu-swell Num 5:22; Num 5:27

צָבֶה H6639 *Adj-fs* (1×)

swollen, swelling (adjective); describing bodily distension as a curse

This adjective describes a swollen or distended condition, used in the ritual of jealousy in Numbers. If a woman accused of adultery is guilty, the curse will cause her body to swell—a graphic and specific physical sign of divine judgment. The word captures the visible manifestation of guilt, a bodily symptom that cannot be hidden. It's part of an ancient ordeal ritual, where the body itself testifies to truth or falsehood.

(1×) Appears in Numbers 5:21 describing the physical consequence of the curse: the woman's body will become swollen. The Spanish "hinchado" (swollen) and French "enflure" (swelling) confirm the medical imagery. This is not metaphorical—it's a literal, observable condition that would publicly confirm guilt in a society without modern forensic tools. DISEASE AND AFFLICTION

en: swelling | **es:** hinchado | **fr:** enflure | **de:** Schwellung Num 5:21

צְבִי H6640 *N-fs* (1×)
thing, matter, purpose; any object or concern (Aramaic loanword)
This Aramaic term, appearing in Daniel, means a thing, matter, or purpose—essentially anything that occupies the mind or requires action. In Daniel 6, it refers to the king's mental state: no entertainment or diversion could be brought to him as he worried about Daniel in the lions' den. The word's breadth is its strength: it can mean food, music, or any concern at all. Related forms in Palmyrene and Syriac confirm its broad semantic range.

(1×) Used in Daniel 6:17 (English 6:18) to say that no diversions or entertainments were brought before the sleepless king. The Spanish "propósito" (purpose) and French "nourriture" (food, nourishment) show translational disagreement, reflecting the word's semantic flexibility. The context suggests anything that might occupy or comfort the king—food, music, company—all refused in his anxiety. **PURPOSE RESOLVE INTENT**
en: purpose | **es:** propósito | **fr:** nourriture | **de:** [צבו] Dan 6:17

צָבוּעַ H6641 *Adj-ms* (1×)
speckled, variegated; having diverse colors or patterns
This adjective describes something marked with varied colors or spots—speckled or variegated. In Jeremiah 12:9, it appears in a cryptic verse about a "speckled bird of prey" that becomes a target for other birds. The image may suggest something unusual or conspicuous, standing out in a way that attracts hostility. Commentators debate the exact metaphor, but the word clearly denotes visual distinctiveness, pattern and color that mark something as different.

(1×) Jeremiah 12:9 uses it to describe a bird of prey that, because of its unusual coloration, is attacked by other birds. The Spanish "manchada" (spotted) emphasizes the irregular patterning. The prophetic image seems to picture Israel or Judah as conspicuous and thus vulnerable, their distinctiveness making them a target rather than protecting them. **SPOTTED SPECKLED**
en: speckled | **es:** manchada | **fr:** [צבוע] | **de:** [צבוע] Jer 12:9

צָבַט H6642 *Conj-w / V-Qal-ConsecImperf-3ms* (1×)
to reach out, hand over; to extend something to another person
This verb means to reach out or extend something to someone, particularly with the hand. In Ruth 2:14, Boaz hands (or reaches out) roasted grain to Ruth, a gesture of provision and acceptance. The root may be related to grasping or holding, and cognates in Arabic suggest firm handling. It's a verb of social interaction, the physical act of giving that embodies kindness and inclusion.

(1×) Describes Boaz's action in Ruth 2:14 when he offers Ruth roasted grain. The Spanish "le pasó" (he passed to her) and the English "he handed" capture the transference. This simple act is laden with narrative significance: Boaz is acknowledging Ruth, providing for her, and beginning the process of redemption that will culminate in marriage. **STRETCHING AND EXTENDING**
en: and-he-handed | **es:** y-le-pasó | **fr:** et-il-handed | **de:** [ויצבט] Ruth 2:14

צְבִי H6643a *Art / N-ms* (18×)
Beauty, splendor, glory; also the gazelle as emblem of grace; used as an epithet for the Promised Land.
Tsevi is one of those Hebrew words where a concrete image and an abstract quality illuminate each other. The gazelle — swift, elegant, the very picture of grace in the Near Eastern landscape — lends its name to the concept of beauty itself. When David laments over Saul and Jonathan, calling them 'the beauty of Israel' (2 Sam 1:19), the word resonates with both the animal's grace and the nation's lost splendor. The multilingual evidence shows how languages negotiate this range: German consistently selects Zierde ('ornament, distinction'), French oscillates between beaute and ornement, while Spanish moves from hermosura ('beauty') to gloria ('glory') depending on whether aesthetic or honorific weight dominates. In Daniel's visions, tsevi becomes a proper epithet — 'the Beautiful Land' — a crystallized sense that draws on all the word's accumulated associations of splendor and divine favor.

1. beauty, splendor (9×) Abstract beauty, splendor, or comeliness — the largest cluster at nine occurrences, used in construct chains to describe the aesthetic glory of persons, places, or things. Isaiah's 'fading flower of its glorious beauty' (Isa 28:1, 4) describes Samaria's chaplet; the 'crown of beauty' in Isaiah 28:5 belongs to Yahweh himself. German Zierde ('distinction, adornment') and French beaute both consistently render this abstract-aesthetic sense. The word appears almost exclusively in prophetic and poetic literature, where physical beauty serves as metaphor for divine favor or its withdrawal. **GEOGRAPHY AND SPACE**
en: and-beauty-of, beauty, beauty-of- | **es:** Y-hermosura-de, de-la-gloria-de, gloria | **fr:** beauté, et-beauté, ornement | **de:** Zierde, und-Zierde, zu-Zierde Isa 4:2; Isa 23:9; Isa 28:1; Isa 28:4; Isa 28:5

2. ornament, adornment (4×) Ornament or adornment — four occurrences where tsevi shifts from abstract quality to something closer to a concrete embellishment or prized possession. Babylon is 'the beauty of kingdoms' (Isa 13:19); the land of Israel is a 'heritage of beauty' among the nations (Jer 3:19; Ezek 20:6, 15). French ornement and Spanish ornamento both select decorative-object vocabulary here, marking a subtle but real shift from sheer aesthetic quality to the idea of something precious that adorns or crowns its possessor. **GEOGRAPHY AND SPACE**
en: beauty-of, glory, of-the-beauty | **es:** gloria-de, hermosura-de, ornamento | **fr:** beauté, ornement | **de:** Zierde Isa 13:19; Jer 3:19; Ezek 20:6; Ezek 20:15

3. glory, honor (3×) Glory, honor, or dignified renown — three occurrences (Isa 24:16; Ezek 25:9, 26:20) where the emphasis falls on exalted status and prestige rather than visual beauty. When Isaiah hears 'Glory to the Righteous One' (Isa 24:16), tsevi carries the weight of public honor, not mere attractiveness. Spanish gloria and the LXX's doxa both confirm the shift toward reputation and majesty. Ezekiel's use for the 'glory' of Moab's frontier cities likewise foregrounds civic pride over aesthetics. **GEOGRAPHY AND SPACE**
en: glory, glory-of- | **es:** gloria, gloria-de | **fr:** beauté, ornement | **de:** Zierde Isa 24:16; Ezek 25:9; Ezek 26:20

4. gazelle (animal) (1×) The gazelle — the concrete zoological sense, appearing once in the problematic crux of 2 Samuel 1:19. David's lament 'the gazelle, O Israel, is slain on your high places' exploits the double meaning: Saul and Jonathan are both the 'beauty' and the 'gazelle' of Israel — graceful, swift, and now fallen. Spanish gacela, French gazelle, and German Gazelle all recognize the animal sense here. This is likely the etymological source from which the abstract meanings developed, the gazelle being the Near East's quintessential emblem of elegance. **DEER AND GAZELLE**
en: the-gazelle | **es:** La-gacela | **fr:** le-gazelle | **de:** der-gazelle 2Sam 1:19

5. the Beautiful Land (epithet) (1×) The Beautiful Land — a crystallized titular epithet for the Land of Israel in Daniel 8:9, where the 'small horn' grows toward 'the Beautiful [Land].' This is not mere adjectival description but a fixed designation, almost a proper noun, for the Promised Land in apocalyptic discourse. Spanish la hermosa and German Zierde both treat it as a title. The sense draws on all the word's accumulated resonance — beauty, ornament, glory — compressed into a single geographic-theological reference. **GEOGRAPHY AND SPACE**
en: the-beautiful-land | **es:** la-hermosa | **fr:** beauté | **de:** Zierde Dan 8:9

צְבִי H6643b *Conj-w / N-ms* (14×)
Gazelle; the swift, graceful antelope used as a figure of beauty, agility, and permitted food.
Designates the gazelle (Gazella), one of the most evocative animals in the Hebrew Bible. Deuteronomy lists it among clean animals permitted for food alongside the deer (Deut 12:15, 22; 14:5; 15:22), and it appears on Solomon's daily provision list (1 Kgs 4:23). Beyond the table, the gazelle becomes a literary image of extraordinary swiftness — Asahel is 'as fleet-footed as a wild gazelle' (2 Sam 2:18), and warriors are 'swift as gazelles on the mountains' (1 Chr 12:8). In the Song of Songs, the gazelle embodies romantic beauty and grace

(Song 2:9, 17; 8:14) and solemnly adjures the daughters of Jerusalem (Song 2:7; 3:5). Arabic cognate ظبي (ẓaby) confirms the identification.

gazelle (animal) (14×) The gazelle (צְבִי as animal noun), a swift, graceful antelope native to the Levant. Cross-linguistic glosses align perfectly — Spanish 'gacela,' French 'gazelle,' German 'Gazelle' — confirming the zoological referent. The word operates across three semantic registers: dietary law, where it is clean game (Deut 12:15; 14:5); military simile, where it figures extraordinary speed (2 Sam 2:18; 1 Chr 12:8); and erotic poetry, where it symbolizes beauty and desire (Song 2:9, 17; 8:14). Isaiah 13:14 adds a fourth use: the hunted gazelle as an image of panicked fugitives. **DEER AND GAZELLE**

en: a-gazelle, and-gazelle, and-gazelles | **es:** a-gacela, a-una-gacela, como-gacela | **fr:** [וכצבא׳ים], [כצב׳], comme-gazelle | **de:** [וכצבא׳ים], [כצב׳], der-gazelle Deut 12:15; Deut 12:22; Deut 14:5; Deut 15:22; 2Sam 2:18

צִבְיָא H6644 *N-proper-ms* (1×)

Zibya (or Tsibya), a personal name in the tribe of Benjamin

Zibya is listed among the Benjaminites in Chronicles' genealogies. The name might derive from a root related to gazelles or beauty, but its etymology is uncertain. As with many genealogical names, we know nothing of the individual beyond this mention. The Septuagint's varied spellings reflect the challenges of transliterating Hebrew names, but the name is preserved as part of Benjamin's tribal record.

(1×) Mentioned in 1 Chronicles 8:9 within Benjamin's genealogy. The lack of multilingual variation (most preserve the Hebrew form) indicates standard treatment of a proper name. Chronicles' genealogies serve to anchor tribal identity and continuity, especially important for communities rebuilding after exile. **PERSONAL NAMES**

en: Tsivya | **es:** Tsibia | **fr:** [צביא] | **de:** [צביא] 1Chr 8:9

צִבְיָה H6645 *N-proper-fs* (2×)

Zibiah, mother of King Jehoash of Judah, from Beersheba

Zibiah was a woman from Beersheba who became the mother of Jehoash (also called Joash), the boy-king rescued from Athaliah's massacre of the royal family. Her name, meaning 'gazelle,' follows a pattern of feminine names drawn from graceful animals. Both Kings and Chronicles record her name when introducing her son's reign, following the common biblical practice of identifying a king's mother. Though we know little else about her, Zibiah's son would restore temple worship and repair God's house.

(2×) This woman's name appears in 2 Kings 12:1 and 2 Chronicles 24:1, identifying her as Jehoash's mother from Beersheba. The name is preserved across languages: English 'Zibiah/Tsivyah,' Spanish 'Sibia,' French and German using similar forms. The name's meaning 'gazelle' connects to the similar word for that animal (compare H6646), reflecting the ancient practice of naming daughters after beautiful or graceful creatures. Her identification shows the biblical interest in royal mothers, who played significant roles in succession and palace politics. **PERSONAL NAMES**

en: Tsivyah, Tzivyah | **es:** Sibia | **fr:** Tsivyah, [צביה] | **de:** Tsivyah, [צביה] 2Kgs 12:1; 2Chr 24:1

צִבְיָה H6646 *N-fs* (2×)

female gazelle, doe; used in love poetry for feminine beauty

The graceful female gazelle appears in the Song of Songs as a simile for the beloved's breasts, which are 'like two fawns, twins of a gazelle.' This metaphor celebrates beauty, symmetry, and graceful delicacy. Gazelles were prized in ancient Near Eastern love poetry for their elegance and alertness, their large eyes and gentle movements. The comparison evokes tenderness and admiration, employing nature imagery to express human beauty and desire in the Song's characteristic style.

(2×) Both occurrences are in the Song of Songs (4:5; 7:3), where the lover declares his beloved's breasts are 'like twins of a gazelle.' All translations preserve the animal: English 'gazelle,' Spanish 'gacela,' French and German similarly. The image draws on the gazelle's associations with grace, beauty, and paired symmetry—twins feeding together. Ancient Near Eastern love poetry commonly employed gazelle imagery for beloveds, appreciating the animal's delicate form and gentle nature. The repetition of this exact phrase in the Song underscores its conventional power as an expression of admiration. **DEER AND GAZELLE**

en: gazelle | **es:** gacela | **fr:** d'une-gazelle,, d'une-gazelle. | **de:** Gazelle Song 4:5; Song 7:3

צָבַע H6647 *V-Piel-Prtcpl-mp* (5×)

to be wet, drenched (with dew); to soak or drench someone

An Aramaic verb occurring exclusively in Daniel 4-5, describing Nebuchadnezzar's body being drenched with the dew of heaven during his period of madness among the beasts. The Pael active form means 'to wet, drench someone,' while the Hithpaal passive means 'to be wetted.' The recurring phrase 'wet with the dew of heaven' powerfully conveys the king's total exposure to the elements as divine judgment. Spanish mojado, French tremper, and German benetzen all reflect this soaking imagery.

(5×) To be drenched or wetted, specifically with dew. All five occurrences cluster in the Nebuchadnezzar madness narrative (Dan 4:15, 23, 25, 33; 5:21), always collocated with 'dew of heaven' (tal shemayya). The multilingual glosses converge on liquid-contact vocabulary (spa 'mojado,' fra 'tremper,' deu 'benetzen'), uniformly depicting involuntary soaking as a sign of the king's degradation to beast-like existence under open sky. **AUTO-DETECTED COMMUNITY 15037 WITH 3 SENSES**

en: let-him-be-wet, was-wet, will-be-wet | **es:** fue-mojado, sea-mojado, te-mojarán | **fr:** tremper | **de:** benetzen Dan 4:15; Dan 4:23; Dan 4:25; Dan 4:33; Dan 5:21

צֶבַע H6648 *N-mp* (3×)

dyed stuff, dyed garments; colored fabric, especially as valuable plunder or finery

This term refers to fabric that has been dyed—a mark of value and luxury in the ancient world. All three occurrences appear in Judges 5:30, Deborah's victory song imagining Sisera's mother expecting her son to return with plunder. The repetition of 'dyed stuff' emphasizes the anticipated wealth: garments colored with precious dyes. Cross-linguistically, the translations consistently render this as dyed or colored cloth (Spanish 'tela teñida', French 'vêtement teint', German 'gefärbtes Gewand'), underscoring that dyeing transformed ordinary fabric into treasured goods.

(3×) The Song of Deborah vividly portrays anticipated spoils: 'dyed stuff, embroidered work' as prizes of war. All three instances cluster in Judges 5:30, building dramatic irony—the expected treasure that will never arrive. The uniform cross-linguistic rendering ('dyed garments/cloth') confirms this refers to fabric treated with valuable dyes, a sign of wealth and status in ancient Near Eastern culture. **RED AND SCARLET**

en: -a-dyed-garment, -dyed-garments | **es:** tela-teñida, telas-teñidas | **fr:** -dyed-vêtements, -un-vêtement-teint | **de:** -ein-gefaerbt-Gewand, -gefaerbt-Gewaender Judg 5:30

צִבְעוֹן H6649 *N-proper-fs* (8×)

Zibeon — a Horite/Hivite clan chief in the genealogies of Esau and Seir, possibly meaning 'hyena.'

Zibeon is a Horite clan chief who appears exclusively in the genealogies of Esau and the indigenous inhabitants of Seir (Gen 36; 1 Chr 1:38, 40). He is identified both as a Horite son of Seir (Gen 36:20, 29) and as the father of Oholibamah, one of Esau's wives (Gen 36:2, 14). His son Anah is remembered for discovering hot springs in the wilderness while pasturing donkeys (Gen 36:24)—a detail that gives texture to these otherwise spare genealogical lists. BDB connects the name to the word for 'hyena,' a fitting animal name for a clan of the rugged Seir highlands. The name appears consistently across

translations: 'Zibeon' in English and German, 'Tsivon/Tsibon' in Spanish.

Zibeon (personal name) (8×) A proper noun identifying a Horite clan chief of the Seir highlands, appearing in Esau's genealogies and the roster of Seir's descendants. Listed as a son of Seir the Horite (Gen 36:20, 29; 1 Chr 1:38) and also as the grandfather of Esau's wife Oholibamah through his daughter/granddaughter Anah (Gen 36:2, 14). His son Anah's discovery of hot springs (Gen 36:24) is the one narrative detail associated with his clan. BDB derives the name from the word for 'hyena' (tsavo'a), a common pattern of animal-derived clan names among pre-Israelite populations. The LXX renders it Sebegon. English and German consistently use 'Zibeon,' while Spanish preserves a closer transliteration as 'Tsivon.' **PROPER NAMES (PERSONAL)**

en: Tsiv'on, Zibeon, and-Tsiv'on | **es:** Tsibon, Tsivon, de-Tsivon | **fr:** Zibeon, [וצבעון], [צבעון] | **de:** Zibeon, Zibeons, [וצבעון] Gen 36:2; Gen 36:14; Gen 36:20; Gen 36:24

צְבֹעִים H6650 *N-proper-fs* (2×)

Zeboim, a place in Benjamin; possibly 'Valley of Hyenas' based on the name's likely meaning

Zeboim appears as both a location in Benjamin's territory and possibly as a descriptive name meaning 'hyenas.' The Valley of Zeboim is mentioned during Saul's conflict with the Philistines as one of the directions their raiding parties took. Later, Nehemiah lists Zeboim among the towns resettled after the exile. The name likely derives from the Hebrew word for hyenas, suggesting this valley or region was known as a habitat for these scavengers, perhaps the rugged Wadi el-Kelt between Jerusalem and Jericho.

(2×) The name appears in 1 Samuel 13:18 ('the Valley of Zeboim') and Nehemiah 11:34 (the town 'Zeboim'). English translations preserve 'Zeboim/Tsevoim,' while Spanish sometimes translates the meaning: 'las hienas' (the hyenas). French and German generally transliterate. The proposed identification with Wadi el-Kelt fits the geographical context—a wild ravine where hyenas would naturally den. The name reflects the ancient practice of naming places after notable local wildlife, preserving ecological information about the region's fauna. **PERSONAL NAMES**

en: Tsevoim, the-Tsevoim | **es:** Zeboim, las-hienas | **fr:** [צבעים], le-Tsevoim | **de:** [צבעים], der-Tsevoim 1Sam 13:18; Neh 11:34

צָבַר H6651 *Conj-w / V-Qal-ConsecImperf-3mp* (7×)

To heap up, accumulate, store in great quantity

A verb meaning to pile up or accumulate something in abundance. Its most memorable use is Joseph heaping up grain 'like the sand of the sea' during Egypt's seven years of plenty (Gen 41:35, 49). It also describes the Israelites heaping dead frogs after the plague (Exod 8:14), Tyre heaping silver like dust (Zech 9:3), and the futility of the wicked who heap up riches they will never enjoy (Job 27:16; Ps 39:6). The cognate Arabic dabara ('collect, bind together') confirms the core gathering-and-piling semantics.

heap up, store up (7×) To heap up, pile, or store in great quantity — emphasizing the sheer volume of what is accumulated. Joseph stored grain beyond measure during the plentiful years (Gen 41:35, 49). The Israelites heaped up dead frogs in stinking piles (Exod 8:14). Habakkuk 1:10 speaks of heaping up dust against a fortified city. In wisdom contexts, the verb carries an ironic edge: the wicked heap silver like dust (Job 27:16; Zech 9:3) or store up wealth that others will spend (Ps 39:6). Spanish 'acumular / amontonar' and English 'heap up / store' confirm the single, consistent sense. **ASCENDING MOVEMENT**

en: and-he-heaps-up, and-heaped-up, and-let-store- | **es:** Y-acumuló, Y-amontonaron, amontona | **fr:** et-amasser, et-ils-rassembla, et-que-magasin- | **de:** [ויצבר], [וחצבר], [יצבר] Gen 41:35; Gen 41:49; Exod 8:14; Job 27:16; Ps 39:6

צְבוּר H6652 *N-mp* (1×)

heaps, piles; specifically, piles of severed heads in 2 Kings

This plural noun means heaps or piles, used for accumulated objects. In the gruesome narrative of 2 Kings 10, it refers to two piles of severed heads—the sons of Ahab, murdered as part of Jehu's purge. The word is stark and literal, emphasizing the horror of the scene. Heaps can be neutral (grain heaps, for instance), but here the context makes it a monument to violent political upheaval and dynastic annihilation.

(1×) In 2 Kings 10:8, the messengers report that the heads of the king's sons have been brought and placed in two heaps at the city gate. The Spanish "montones" (heaps) and the straightforward "heaps" in English underscore the brutal display. This is public spectacle as political message: the old regime is utterly destroyed. **HEAPS AND MOUNDS**

en: heaps | **es:** montones | **fr:** heaps | **de:** heaps 2Kgs 10:8

צִבָּתִים H6653 *Art / N-mp* (1×)

bundles, sheaves; bound stalks of grain left for gleaning

This plural term refers to bundles or sheaves of grain, particularly those bound together in the field. In Ruth 2, Boaz instructs his workers to deliberately pull out stalks from these bundles and leave them for Ruth to glean. The word thus becomes part of the story's themes of provision and kindness—what seems like accident is actually generous intent. The bundles represent harvest abundance and the social structures that allow the vulnerable to survive.

(1×) Ruth 2:16 describes the instruction to let Ruth glean from the bundles or even pull out grain for her. The Spanish "manojos" (handfuls, small bundles) and French "gerbes" (sheaves) confirm the agricultural setting. These are not loose stalks but gathered, bound sheaves, and Boaz's command to release some for Ruth is a subtle but significant act of generosity beyond the law's minimum. **GRAIN AND WHEAT**

en: the-bundles | **es:** los-manojos | **fr:** le-gerbes | **de:** [הצבתים] Ruth 2:16

צַד H6654 *Prep-b / N-msc / 3fs* (33×)

Side, flank; used of body parts, structural faces, and prepositionally for 'beside' or 'at the side of'

A noun denoting the lateral part of a person, animal, or object. In Ezekiel's dramatic sign-act, the prophet lies on his side (tsad) for hundreds of days (Ezek 4:4-9), and the word appears in the vivid wrestling scene of 2 Samuel 2:16 where combatants seize each other's sides. It also functions prepositionally to mean 'beside' or 'next to,' as when the book of the law is placed beside the ark (Deut 31:26). The multilingual evidence confirms the concrete-to-relational trajectory: Spanish uses 'al lado de' (at the side of) for the prepositional sense and 'costado' (flank) for the bodily sense, mirroring the Hebrew semantic range.

1. beside, at the side of (11×) Functions as a spatial relator meaning 'beside, next to, at the side of,' governing location relative to another object or person. This prepositional use appears when the Torah scroll is placed beside the ark of the covenant (Deut 31:26) and when Ruth sits beside the reapers (Ruth 2:14). French and German translations consistently use relational phrases like 'de le côté de' and 'auf Seite von,' confirming the shift from concrete noun to spatial preposition. **GEOGRAPHY AND SPACE**

en: at-its-side, at-side-of, beside | **es:** a-su-lado, al-lado-de, de-lado-de | **fr:** [צד], de-le-côté-de, sur-côté-de | **de:** [מצד], [צד], auf-Seite-von Deut 31:26; Josh 3:16; Josh 12:9; Ruth 2:14; 1Sam 6:8

2. side of structure or place (10×) Denotes the lateral face, edge, or flank of a building, altar, vessel, or geographical feature. The ark has a door in its side (Gen 6:16), and the lampstand has branches extending from its sides (Exod 25:32). Often plural when referring to the two opposing faces of a structure. Spanish 'de sus lados' and French 'côtés de' capture this architectural sense well. **GEOGRAPHY AND SPACE**

en: from-its-side, from-its-sides, in-its-side | **es:** de-su-lado, de-sus-lados, en-su-lado | **fr:** côtés-de, dans-son-côté, de-son-côté | **de:** Seiten-von, an-ihre-Seite, sein-Seiten Gen 6:16; Exod 25:32; Exod 26:13

3. side/flank of body (9×) The physical side or flank of a human or animal body, including the rib area. Ezekiel is commanded to lie on his side as a prophetic sign (Ezek 4:4, 6), and Psalm 91:7 promises protection even when a thousand fall at one's side. The cattle in Ezekiel 34:21 push with flank and shoulder. Spanish distinguishes this with 'costado' (bodily flank) versus the more abstract 'lado.' GEOGRAPHY AND SPACE

en: at-your-side, from-side-of-you, in-side-of | **es:** a-tu-lado, al-lado, con-costado | **fr:** côté, dans-côté-de, de-côté | **de:** [בצד], [מצדך], [צדך] 1Sam 20:20; 2Sam 2:16; Ps 91:7; Ezek 4:4; Ezek 4:6

4. sides as source of affliction (3×) Used in the vivid idiom where hostile peoples become 'thorns in your sides' (Num 33:55; Josh 23:13; Judg 2:3), expressing persistent, painful affliction. The imagery combines the vulnerable bodily sense with aggressive penetration, creating a figure for ongoing harassment by unconquered enemies. Some scholars connect this usage to Assyrian saddu (snare, trap), suggesting an additional layer of entrapment. GEOGRAPHY AND SPACE

en: as-thorns, in-sides-of-you, in-your-sides | **es:** en-vuestros-costados, por-lados | **fr:** comme-thorns, dans-côtés-de-tu, dans-ton-sides | **de:** in-Seiten-von-du, in-dein-Seiten, wie-Dornen Num 33:55; Josh 23:13; Judg 2:3

צַד H6655 *Prep-l / N-msc* (2×)

side; used with prepositions to mean 'against' or 'concerning' in Aramaic

An Aramaic prepositional noun meaning 'side,' this word appears in Daniel with different prepositions to create compound meanings. With the preposition 'from,' it means 'from the side of' or 'concerning' the kingdom. With 'to,' it means 'against' (literally 'to the side of' someone). The usage parallels Hebrew 'tsad' and shows how basic spatial terms develop abstract meanings through prepositional combinations in Semitic languages.

(2×) Found in Daniel 6:4 ('from the side of the kingdom,' meaning 'concerning the kingdom') and 7:25 ('against,' literally 'to the side of'), this Aramaic term combines with prepositions to create various meanings. Spanish renders these as 'del-lado-de' (from the side of) and 'contra' (against), showing the spatial root. The word illustrates how Aramaic, like Hebrew, uses concrete spatial language metaphorically: being 'at someone's side' can mean opposing them, while something 'from the side of' a matter means concerning or related to that matter. GEOGRAPHY AND SPACE

en: against, from-side-of | **es:** contra-, del-lado-de | **fr:** côté | **de:** [לצד], [מצד] Dan 6:4; Dan 7:25

צְדָא H6656 *Art / N-ms* (1×)

is it true? (interrogative); questioning the veracity of a report

This interrogative phrase in Aramaic asks whether something is true or real. In Daniel 3:14, Nebuchadnezzar uses it to question the three Hebrew youths: "Is it true that you do not serve my gods?" The phrase expresses doubt or demands confirmation, carrying an edge of threat. Textual variants suggest scribal uncertainty about the exact form, but the interrogative force is clear—the king wants an answer that will determine the men's fate.

(1×) Daniel 3:14 opens with this question, the king seeking to verify the report that Shadrach, Meshach, and Abednego have refused to worship the golden image. The Spanish "¿es verdad?" (is it true?) captures the interrogative tone. The phrase sets up the confrontation between royal power and religious fidelity, with life-or-death stakes. AFFIRMATION PARTICLES

en: is-it-true | **es:** ¿es-verdad | **fr:** volonté | **de:** [הצדא] Dan 3:14

צְדָד H6657 *N-proper-fs / 3fs* (2×)

Zedad, a northern border town of the Promised Land, location uncertain

Zedad marked a point on the northern boundary of Israel's promised inheritance. Both in the original boundary description given through Moses and in Ezekiel's vision of the restored land, Zedad defines part of the ideal northern extent of Israel's territory. The exact location remains uncertain, though some scholars propose Khirbet Serada, northeast of Abel and east of Merj Ayun, in the general vicinity of Mount Hermon. The name is preserved in boundary descriptions but the site itself remains unidentified with certainty.

(2×) This border town appears in Numbers 34:8 and Ezekiel 47:15, marking the northern boundary of Israel's land. Translations preserve the proper name: English 'Zedad,' Spanish 'Zedad,' French and German similarly with some using the directional '-ward' suffix. The repetition in both Moses's and Ezekiel's boundary descriptions suggests Zedad was a recognized geographical marker, though its exact location has been lost. The biblical concern to define precise borders reflects God's promise of a specific land to Israel, with identifiable boundaries from north to south. PERSONAL NAMES

en: Tsedadah, Zedad-ward | **es:** Zedad, a-Tsedad | **fr:** Tsedad, Zedad-ward | **de:** Zedad-ward, [צדדה] Num 34:8; Ezek 47:15

צָדָה H6658a *V-Qal-Perf-3ms* (2×)

to lie in wait, hunt; to pursue someone with hostile intent to trap or kill them

This verb describes lying in ambush or hunting someone with predatory intent. In Exodus, it refers to someone who does not 'lie in wait' but accidentally causes death—contrasting premeditated murder with unintentional manslaughter. David uses the same verb when declaring to Saul that he is not 'hunting' David's life, despite the king's relentless pursuit. The word captures the predatory, calculating nature of lying in ambush to harm another person.

(2×) Exodus 21:13 uses the verb in establishing the law of asylum for those who kill without having 'lain in wait,' while 1 Samuel 24:11 has David protesting that Saul is 'hunting' his life. English renders these as 'lay in wait' and 'hunting,' Spanish as 'acechó' (lay in wait) and 'acechando' (hunting). The verb evokes predatory behavior—like a hunter tracking prey or an assassin waiting in ambush. The Exodus context distinguishes intentional from accidental killing based on whether someone 'lay in wait,' making this verb central to determining guilt in capital cases. AMBUSH LURK

en: hunting, lay-in-wait | **es:** acechando, acechó | **fr:** hunting, poser-dans-attendre | **de:** hunting, lag-in-wait Exod 21:13; 1Sam 24:11

צָדָה H6658b *V-Nifal-Perf-3cp* (1×)

to be laid waste, devastated; rendered desolate (Niphal passive)

This verb in its passive form means to be laid waste or devastated, describing the destruction of cities. In Zephaniah 3:6, God declares that he has cut off nations and their cities are devastated—empty ruins without inhabitants. The root conveys complete destruction, the undoing of urban life and security. It's prophetic language for judgment, where thriving cities become ghost towns, monuments to divine wrath against injustice.

(1×) Zephaniah 3:6 uses it to describe the fate of cities under divine judgment: they are laid waste, their streets empty. The Spanish "fueron destruidas" (were destroyed) and the intensive "devastated" in English emphasize totality. The verb pictures not just damage but desolation—life and habitation removed, leaving only rubble and silence. DESOLATION AND RUIN

en: are-devastated | **es:** fueron-destruidas | **fr:** commander | **de:** [נצדו] Zeph 3:6

צָדוֹק H6659 *Conj-w* (53×)

Zadok ('righteous'), a personal name borne chiefly by David and Solomon's high priest and several later figures.

A Hebrew proper name meaning 'righteous' or 'just,' from the root ts-d-q. The most prominent Zadok is the priest who served faithfully under David during Absalom's rebellion (2 Sam 15:24-29) and anointed Solomon as king (1 Kgs 1:39). His descendants, the 'sons of Zadok,' became the legitimate priestly line in Ezekiel's temple vision (Ezek 40:46; 44:15; 48:11). The name also belongs to Uzziah's father-in-law (2 Kgs 15:33), two Nehemiah-era wall-builders (Neh 3:4, 29), and several figures in the Chronicler's genealogies. Its

consistent transliteration across languages (Greek Sadok, Spanish Sadoc) reflects its status as a fixed proper noun.

Zadok (personal name) (53×) The personal name Zadok (tsadoq, 'righteous'), designating primarily the high priest who served under David and Solomon and founded the dominant priestly dynasty. Ezekiel's vision reserves the inner sanctuary for the 'sons of Zadok' who remained faithful (Ezek 44:15). The name also appears for a Chronicler-era priest (1 Chr 5:38), Uzziah's father-in-law (2 Kgs 15:33), and Nehemiah's wall-builders (Neh 3:4, 29). Cross-linguistic renderings (Greek Sadok, Spanish Sadoc, German Zadok) are simple transliterations confirming its proper-noun status. **PROPER NAMES (PERSONAL)**

en: Tsadok, Tsadoq, Zadok | **es:** Sadoc, Tsadok, Tsadoq | **fr:** Tsadok | **de:** Tsadok, Zadok 2Sam 8:17; 2Sam 15:24; 2Sam 15:25; 2Sam 15:27; 2Sam 15:29

צְדִיָּה H6660 *Prep-b / N-fs* (2×)

lying in wait, hostile intent; malicious premeditation to harm another person

This noun, derived from the verb for 'lying in wait,' denotes hostile, premeditated intent to harm someone. In the Numbers passage about cities of refuge, it distinguishes murder from manslaughter: did the killer act 'with hostile intent' or not? The presence or absence of this malicious premeditation determined whether someone could flee to safety or deserved death. The term emphasizes the heart attitude behind an action—the difference between passionate accident and cold calculation.

(2×) Numbers 35:20 and 22 contrast killing 'with hostile intent' versus 'without hostile intent,' using this noun to describe the malicious premeditation that makes killing murder rather than manslaughter. English uses 'intent,' Spanish 'acecho' (ambush/hostile intent), French and German similar terms for 'intent' or 'lying in wait.' The legal distinction is crucial: those who killed 'with hostile intent' faced execution, while those without such intent could find refuge. The term probes motive and premeditation, recognizing that the same external action (causing death) carries vastly different moral weight depending on the heart behind it. **CONSPIRACY**

en: intent, with-intent | **es:** acecho, con-acecho | **fr:** avec-intent, intent | **de:** intent, mit-intent Num 35:20; Num 35:22

צְדִים H6661 *Art / N-proper-fs* (1×)

Ziddim (or Tsiddim), a fortified city in the territory of Naphtali

Ziddim is listed among the fortified cities in Naphtali's allotment in Joshua. The name might relate to a root meaning "side" or "fortification," but the exact etymology is uncertain. The Septuagint's rendering shows textual variation. As with many city names in the conquest lists, we have little information beyond its inclusion in tribal boundaries, but such lists were crucial for establishing territorial claims and preserving geographic memory.

(1×) Named in Joshua 19:35 as one of Naphtali's fortified towns. The Hebrew includes the definite article ("the Ziddim"), possibly indicating it was well-known at the time. The multilingual glosses preserve the transliteration, standard for place names. The list situates Naphtali's inheritance in the northern reaches of Canaan. **PERSONAL NAMES**

en: the-Tsiddim | **es:** Sidim | **fr:** le-Tsiddim | **de:** der-Tsiddim Josh 19:35

צַדִּיק H6662 *Prep-l / Adj-ms* (206×)

Just, righteous; of persons who act uprightly, of God's moral perfection, of nations, or of being in the right forensically.

One of the Old Testament's foundational moral terms, tsaddiq describes conformity to a standard of right—whether ethical, covenantal, or legal. Noah is the first person called tsaddiq (Gen 6:9), and Abraham's intercession for Sodom turns on the distinction between the tsaddiq and the wicked (Gen 18:23–25). When predicated of God, the word takes on deeper resonance: YHWH is righteous in all his ways (Ps 145:17), faithful in judgment (Ps 119:137), and just even when his people suffer (Lam 1:18). Korean honorific forms like '의로우시다' and German 'der Gerechte' both reserve a special register for this divine usage, hinting at how universally translators sense the elevated force of the term applied to God.

1. righteous person (substantive) (195×) Righteous person (substantive): The overwhelmingly dominant use—tsaddiq as a noun or substantivized adjective describing a morally upright individual or group. From Noah walking blamelessly (Gen 6:9) to the Psalmist's confidence that the righteous will flourish like a palm tree (Ps 92:12), this sense pervades Wisdom literature and narrative alike. Spanish 'justo,' French 'juste,' and German 'Gerechte/Gerechter' all treat this as a near-technical term for the person who lives in conformity with God's standards. The plural tsaddiqim in Exodus 23:8 warns that bribes blind the eyes of the righteous—showing the word's forensic overtones even in its ethical core. **RIGHTEOUSNESS AND JUSTICE**

en: are-righteous, righteous, the-Righteous | **es:** al-justo, el-justo, justo | **fr:** juste | **de:** Gerechte, Gerechter, den-Gerechten Gen 6:9; Gen 7:1; Gen 18:23; Gen 18:25; Deut 32:4

2. righteous (divine attribute) (8×) Righteous as divine attribute: When tsaddiq is predicated of God or used as a divine title, it shifts from describing human virtue to proclaiming YHWH's essential moral perfection. Pharaoh's confession 'YHWH is the righteous one' (Exod 9:27) and the Psalmist's declaration 'righteous are you, O LORD' (Ps 119:137) use the same lexeme but in a distinctly theological register. Korean translations employ honorific verb endings ('의로우시다/의로우시도다') that are never used for human subjects, and English capitalizes 'the Righteous One'—both languages sensing the need to mark this as qualitatively different from human righteousness. **RIGHTEOUSNESS AND JUSTICE**

en: Righteous, righteous, the-righteous | **es:** Justo, el-justo | **fr:** juste, le-juste | **de:** Gerechte, Gerechter, der-Gerechte Exod 9:27; Deut 25:1; Ps 92:12; Ps 119:137; Ps 145:17

3. righteous (of nation or community) (2×) Righteous nation or community: Applied attributively to a collective entity—a nation or city characterized by justice. Isaiah 26:2 invites the 'righteous nation' that keeps faith to enter the gates, and Genesis 20:4 has Abimelech appealing to God as one who would not slay a 'righteous nation.' Arabic uses the feminine form ʾ(bārratan) and Swahili 'lenye haki' (having justice), both reflecting collective agreement. The rarity of this use (2 occurrences) underscores how tsaddiq typically characterizes individuals rather than groups. **RIGHTEOUSNESS AND JUSTICE**

en: nation, righteous | **es:** justa | **fr:** juste | **de:** Gerechter, ein-gerechtes Gen 20:4; Isa 26:2

4. right, correct, in the right (1×) In the right, forensically correct: A judicial sense where tsaddiq means not 'morally virtuous' but 'having a just cause' or 'being correct.' Isaiah 41:26 asks who declared this from the beginning, 'that we might say: he is right.' Hindi 'सही' (sahī, correct/accurate) and Swahili 'Sahihi' (precise, accurate) both choose words from the domain of factual correctness rather than moral character—revealing that translators across language families perceive this forensic nuance as distinct from general righteousness. **RIGHTEOUSNESS AND JUSTICE**

en: righteous | **es:** justo | **fr:** juste | **de:** Gerechter Isa 41:26

צָדַק H6663 *V-Piel-Inf / 2mse* (41×)

To be righteous or in the right; to declare righteous, justify, acquit, or vindicate; the central verb of biblical justice and righteousness.

Tsadaq is the verbal engine behind the entire biblical vocabulary of righteousness and justice. In its Qal stem, it describes the state of being in the right — Tamar is 'more righteous than' Judah (Gen 38:26), and Job agonizes over whether any mortal can 'be righteous before God' (Job 9:2). The Hifil and Piel stems shift to declaration: judges 'acquit' the righteous (Deut 25:1), and woe to those who 'declare the wicked righteous' for a bribe (Isa 5:23). Paul's entire argument in Romans and Galatians about justification by faith draws on the Septuagint's rendering of this word as dikaioo. The multilingual evidence is illuminating: Arabic yatazakkaa preserves reflexive purification, Korean 의롭다 captures the stative quality,

while Spanish justificar and German rechtfertigen both follow the forensic-declarative path of the Hifil.

1. be righteous, be in the right (22×) The Qal stative sense: to be righteous, be in the right, have a just cause. This is the root meaning — a person's moral or legal standing as correct before God or human judgment. Tamar 'is more righteous than I' (Gen 38:26); 'how can a mortal be righteous before God?' (Job 4:17; 9:2). In Ezekiel 16:52 even Sodom is said to be 'more righteous' by comparison. Arabic sadaqa ('to speak truth, be sincere') preserves the root's connection to truthfulness and uprightness, while Korean 의롭다 and Hindi dharmii both select stative-quality adjectives rather than action verbs. RIGHTEOUSNESS AND JUSTICE
en: I-am-righteous, You-are-justified, am-righteous | **es:** Y-si-soy-justo„ eres-justo, fuera-justo, | **fr:** et-justifier, justifier | **de:** [אצדק], [וצדקתי], [יצדק] Gen 38:26; Job 4:17; Job 9:2; Job 9:15; Job 9:20

2. declare righteous, acquit (Hifil) (11×) The Hifil declarative-forensic sense: to declare righteous, justify, acquit, or vindicate in a legal proceeding. This is the courtroom sense — a judge pronouncing the verdict 'righteous.' Exodus 23:7 warns against acquitting the guilty; Deuteronomy 25:1 prescribes that judges 'shall justify the righteous and condemn the wicked.' Solomon prays that God will 'justify the righteous' at the temple (1 Kgs 8:32). Spanish justificar, French justifier, and German rechtfertigen all follow this forensic-declarative framework, reflecting the enormous influence this sense had on Western legal and theological vocabulary. RIGHTEOUSNESS AND JUSTICE
en: I-declare-righteous, I-will-justify, and-I-would-do-him-justice | **es:** El-que-justifica, Los-que-justifican, declararé-justos | **fr:** Je—justify, [ולהצדיק], et-ils-declare-juste | **de:** [אצדיק], [ולהצדיק], [יצדיק] Exod 23:7; Deut 25:1; 2Sam 15:4; 1Kgs 8:32; 2Chr 6:23

3. justify, declare righteous (Piel) (5×) The Piel intensive-declarative sense: to justify, vindicate, or pronounce righteous with emphatic or iterative force. Job 32:2 criticizes Job for 'justifying himself' rather than God; Jeremiah 3:11 declares that faithless Israel has 'justified herself' more than treacherous Judah; Ezekiel 16:51-52 accuses Jerusalem of making her sisters 'appear righteous' by comparison. The Piel intensifies the declaration — it is not merely a verdict but an emphatic vindication or self-justification. German sich rechtfertigen and Spanish justificarse both capture this reflexive-intensive dimension. RIGHTEOUSNESS AND JUSTICE
en: and-you-justified, has-justified, he-justified | **es:** Se-ha-justificado, al-justificar-tú, justificarse | **fr:** et-justifier, justice, justifier | **de:** Gerechtigkeit, [בצדקתך], [ותצדקי] Job 32:2; Job 33:32; Jer 3:11; Ezek 16:51; Ezek 16:52

4. (1×) The Hifil participial sense at Daniel 12:3: 'those who turn many to righteousness' — using the causative stem to mean leading or guiding others into a state of righteousness. This goes beyond forensic declaration into active moral transformation of others. Spanish los que hacen justos ('those who make righteous') and English 'those turning to righteousness' both capture this causative-educational nuance. A distinctive eschatological use linking wisdom teachers with the shining of stars. INNOCENCE AND ACQUITTAL
en: and-those-turning-to-righteousness | **es:** y-los-que-hacen-justos | **fr:** et-justifier | **de:** [ומצדיקי] Dan 12:3

5. (1×) The Hitpael reflexive at Genesis 44:16: 'how shall we justify ourselves?' — Judah's anguished rhetorical question before Joseph when the cup is found in Benjamin's sack. The reflexive stem means to clear oneself, to mount a self-defense. Spanish justificarnos and German uns rechtfertigen both mark the reflexive, while the context makes clear this is not claiming innocence but despairing of any possible self-exoneration. INNOCENCE AND ACQUITTAL
en: shall-we-justify-ourselves | **es:** nos-justificaremos? | **fr:** –nous-justify-nous-mêmes | **de:** uns-rechtfertigen Gen 44:16

6. (1×) The Niphal passive at Daniel 8:14: 'the sanctuary shall be vindicated/restored to its rightful state.' This single occurrence uses the passive to describe the sanctuary being set right or cleansed after desecration. Spanish será justificado and the multilingual pattern of passive forms confirm a passive-vindication reading, though the exact nuance — cleansed, vindicated, or restored — has been debated since antiquity. The sense is corporate and cultic rather than individual and forensic. INNOCENCE AND ACQUITTAL
en: and-shall-be-vindicated | **es:** y-será-justificado | **fr:** et-justifier | **de:** [ונצדק] Dan 8:14

צֶדֶק H6664 *Prep-m / N-msc / 3ms* (119×)

Righteousness, justice, rightness; the moral standard of what is upright, fair, and correct before God and in society.

One of the Hebrew Bible's foundational ethical terms, tsedheq names the standard by which weights are honest (Lev 19:36), judges rule fairly (Deut 1:16), and God acts faithfully (Ps 4:2; Isa 45:19). German Gerechtigkeit and French justice both capture the broad moral-legal scope. The word governs concrete commercial fairness ('just weights and measures,' Lev 19:36; Deut 25:15) as readily as it describes the character of the messianic king who will reign in righteousness (Isa 32:1). In a few passages it functions predicatively as an adjective – 'a just judgment' (Deut 16:18), 'a just and full weight' (Deut 25:15) – where Spanish justa and German gerecht confirm the adjectival shift.

1. righteousness (ethical/moral quality) (87×) Split from sense 129554. Criteria: Abstract moral attribute: God's righteousness (Ps 4:2), righteous character of persons, uprightness before God
en: in-righteousness, is-righteousness, righteous | **es:** Justicia, justicia, y-justicia | **fr:** justice | **de:** Gerechtigkeit, Gerechtigkeit-, in-Gerechtigkeit Deut 33:19; Job 31:6; Job 36:3; Ps 4:5; Ps 15:2

2. justice (judicial fairness, legal standards) (29×) Split from sense 129554. Criteria: Concrete legal/forensic use: fair judgment (Deut 1:16; Prov 31:9), honest commercial standards (Lev 19:36, 'just balances'), administration of justice
en: in-righteousness, justice, righteousness | **es:** con-justicia, justicia, la-justicia? | **fr:** dans-justice, justice | **de:** Gerechtigkeit, in-Gerechtigkeit, mit-Gerechtigkeit Lev 19:15; Lev 19:36

3. just, righteous (predicative) (3×) A predicative-adjectival use where tsedheq qualifies a noun as 'just' or 'righteous' – 'a just judgment' (Deut 16:18), 'a full and just weight' (Deut 25:15). Spanish y justa, German gerecht, and Hindi seedha (straight, upright) all shift to adjectival forms, confirming that in these few passages the word functions as a modifier describing the quality of the thing rather than naming the abstract virtue itself. RIGHTEOUSNESS AND JUSTICE
en: and-just, righteous | **es:** justicia, y-justa | **fr:** et-juste, juste | **de:** gerecht, und-gerade Deut 16:18; Deut 25:15

צְדָקָה H6665 *Prep-b / N-fs* (1×)

righteousness, right-doing (Aramaic); moral uprightness and justice

This Aramaic term corresponds to Hebrew *tzedaqah*, meaning righteousness or right action. In Daniel 4, it appears in the prophet's counsel to Nebuchadnezzar: break off your sins by practicing righteousness, show mercy to the oppressed. It's both legal and ethical—doing what is right in God's eyes, particularly in how one treats the vulnerable. The word bridges personal morality and social justice, insisting that right relationship with God must show itself in right treatment of others.

(1×) Daniel 4:27 (English 4:27) uses it in Daniel's advice to the king: "atone for your sins by righteousness." The Spanish "con justicia" (with justice) and French "pureté" (purity) reflect the moral dimension. This is not merely ritual purity but active justice and mercy, the tangible evidence of a changed heart and reformed rule. RIGHTEOUSNESS AND JUSTICE
en: by-righteousness | **es:** con-justicia | **fr:** pureté | **de:** [בצדקה] Dan 4:27

צְדָקָה H6666 *Conj-w / N-fsc* (159×)

Righteousness, justice; right conduct before God and society; concrete righteous acts or deeds of vindication

One of the Hebrew Bible's towering moral concepts, tsedaqah denotes conformity to a standard of right — whether God's own character, the covenant relationship, or the demands of justice in society. When Abram believed God's promise, it was 'counted to him

as tsedaqah' (Gen 15:6), establishing the word's theological weight for millennia. Kings are measured by whether they execute 'justice and tsedaqah' (2 Sam 8:15; Jer 22:3), and prophets thunder against those who turn it to wormwood (Amos 5:7; 6:12). In the plural, tsidqot shifts from abstract quality to concrete acts — the 'righteous deeds of the LORD' recounted at tribal gatherings (Judg 5:11; 1 Sam 12:7) or the 'filthy rags' of human efforts (Isa 64:6). Arabic birr and German Gerechtigkeit both capture the moral weight, though no single translation conveys the full range from legal verdict to covenant faithfulness.

1. righteousness, moral uprightness (145×) The abstract moral quality of righteousness — conformity to God's standard of right, covenant faithfulness, and ethical uprightness — covering 145 of 159 occurrences. This encompasses both divine and human righteousness: God's saving righteousness (Ps 24:5; Isa 45:8; 46:13), the righteousness credited to Abram's faith (Gen 15:6), royal justice executed alongside mishpat (2 Sam 8:15; Isa 9:7), and personal moral conduct (Deut 6:25; Ezek 18:19-22). Arabic birr, Spanish justicia, and Korean uiro converge on this core ethical-relational meaning. The word functions as both a relational term (right standing before God) and a behavioral one (right action in society). **RIGHTEOUSNESS AND JUSTICE**

en: righteousness | **es:** Justicia, derecho, justicia | **fr:** justice | **de:** Gerechtigkeit, als-Gerechtigkeit Gen 15:6; Gen 18:19; Deut 6:25; Deut 24:13; 2Sam 8:15

2. righteous acts, deeds of righteousness (13×) The plural form tsidqot designating concrete righteous acts, saving deeds, or acts of vindication — 13 occurrences where righteousness moves from quality to event. The 'righteous acts of the LORD' celebrated in Deborah's song (Judg 5:11) and Samuel's farewell address (1 Sam 12:7) recount specific historical interventions. Isaiah 64:6 inverts the pattern: even our tsidqot are like filthy garments. Korean uiroun haengwideul ('righteous acts') and Swahili matendo ya haki ('deeds of justice') consistently pluralize into concrete actions, confirming the shift from abstract quality to enumerable deeds. **RIGHTEOUSNESS AND JUSTICE**

en: -the-righteous-acts-of, his-righteous-deeds, in-righteousness | **es:** (sus-justicias), en-justicias, justicias-de | **fr:** -le-juste-acts-de, justice, righteousnesses-de | **de:** -der-gerecht-acts-von, Gerechtigkeit, righteousnesses-von Judg 5:11; 1Sam 12:7; Isa 33:15; Isa 64:6

3. (1×) A single occurrence in Nehemiah 2:20 where tsedaqah appears in a declaration of legitimate right or rightful claim — Nehemiah asserts that certain opponents have 'no portion, nor right (tsedaqah), nor memorial in Jerusalem.' Here the word functions closer to 'legal right' or 'legitimate stake' rather than moral uprightness per se. Spanish derecho and German Gerechtigkeit hover between 'right' and 'righteousness,' capturing the ambiguity of a term that bridges moral and legal standing. **RIGHTEOUSNESS AND JUSTICE**

en: and-right | **es:** y-derecho | **fr:** et-justice | **de:** und-Gerechtigkeit Neh 2:20

צִדְקִיָּהוּ H6667 *Prep-l | N-proper-ms* (63×)

Tsidqiyyahu – Zedekiah, 'Yahweh is my righteousness'; name of several persons, chiefly Judah's last king

Tsidqiyyahu (Zedekiah) is a theophoric proper name meaning 'Yahweh is my righteousness,' borne by several figures in the Hebrew Bible. The most prominent is the last king of Judah, originally named Mattaniah, whom Nebuchadnezzar renamed and installed as vassal king (2 Kgs 24:17). His ill-fated eleven-year reign ended with the fall of Jerusalem, the destruction of the Temple, and his blinding after watching his sons' execution (2 Kgs 25:1-7; Jer 39:1-7). The name also belongs to a false prophet under Ahab (1 Kgs 22:11, 24) and a false prophet in Jeremiah's time (Jer 29:21-22). With 63 occurrences, the name appears most densely in Jeremiah. All languages preserve it phonetically.

Zedekiah (63×) A theophoric name meaning 'Yahweh is my righteousness,' referring primarily to Judah's last king (originally Mattaniah, renamed by Nebuchadnezzar, 2 Kgs 24:17), whose reign ended in the catastrophic fall of Jerusalem (586 BC). The name also designates a false prophet who struck Micaiah (1 Kgs 22:24) and one condemned by Jeremiah (Jer 29:21-22). Spanish Sedecias, French Sedecias, and German Zedekia reflect variant transliteration traditions, but all point to the same proper-noun identity across 63 occurrences with no semantic polysemy. **PROPER NAMES (PERSONAL)**

en: Tsidkiyahu, Tsidqiyah, Tsidqiyahu | **es:** Sedecías, Sedequías, Tsidqiyah | **fr:** Sédécias, [צדקיהו] | **de:** Zedekia 1Kgs 22:24; 2Kgs 24:17; 2Kgs 24:18; 2Kgs 24:20; 1Chr 3:15

צָהֳבָ H6668 *V-Hofal-Prtcpl-ms* (1×)

polished, gleaming; bronze or metal brought to a high shine

This participle describes metal that has been polished until it gleams. In Ezra 8:27, it refers to bronze vessels that gleam or shine, precious items being transported back to Jerusalem. The verb suggests burnishing to a high luster, making the metal reflect light brilliantly. It's a word of craftsmanship and value—not raw bronze, but metal refined and finished to beauty, worthy of the temple service.

(1×) Ezra 8:27 mentions "bronze of gleaming" or "polished bronze," describing valuable vessels. The Spanish "pulido" (polished) captures the finished quality. This isn't ordinary metal but treasures carefully prepared for sacred use, their brightness symbolizing both material value and the honor due to God's house. **BRIGHTNESS AND SPLENDOR**

en: polished | **es:** pulido | **fr:** [מצהב] | **de:** [מצהב] Ezra 8:27

צָהֹב H6669 *Adj-ms* (3×)

yellow, gleaming; describes yellowish hair color in purity/skin disease diagnoses

This adjective describes a yellowish or gleaming quality, appearing exclusively in Leviticus 13 within priestly diagnostics for skin diseases. The word characterizes hair color that helps priests determine ritual impurity: yellow hair in an infected area signals uncleanness, while normal black hair suggests healing. The technical nature is evident in the consistent translations across languages: 'yellow' (English), 'amarillo' (Spanish), 'jaune' (French), 'gelb' (German). This color terminology was crucial for Levitical diagnosis, distinguishing healthy from diseased tissue.

(3×) All three uses appear in Leviticus 13:30-36, the priestly manual for diagnosing צָרַעַת (often rendered 'leprosy'). Yellow hair in a scaly patch indicates contamination, contrasting with the expected black hair. The multilingual evidence shows universal agreement on the basic color term, with some adding the definite article ('the yellow' vs. just 'yellow'), but all recognizing this as a diagnostic color indicator in ritual purity law. **WHITE COLOR**

en: the-yellow, yellow | **es:** amarillo, el-amarillo | **fr:** jaune, le-jaune | **de:** der-gelb, gelb Lev 13:30; Lev 13:32; Lev 13:36

H6670 *Conj-w | V-Qal-ConjImperf-2mp* (1×)

to neigh (like a horse); expressing lustful or jubilant excitement

This verb describes the neighing or crying out of horses, used metaphorically for human behavior. In Jeremiah 50:11, it's applied to Babylon's warriors, suggesting lustful or triumphant exultation—perhaps both. The image is animalistic, reducing the conquerors to beasts in heat or stallions prancing in victory. Prophetic literature often uses animal imagery to critique human excess, and here the neighing captures both arrogance and unrestrained appetite.

(1×) Jeremiah 50:11 taunts Babylon: you rejoice and exult like horses neighing. The Spanish "relinchasteis" (you neighed) preserves the equine metaphor. The context is judgment—those who neighed in triumph over Judah will themselves be trampled. The verb suggests uncontrolled passion or glee, the victors' lack of restraint now counted against them. **SINGING AND MUSIC**

en: (and-you-neigh) | **es:** y-relinchasteis | **fr:** [(ותצהלו)] | **de:** [(ותצהלו)] Jer 50:11

צָהַל H6670a *V-Qal-Imp-fs* (8×)

To cry shrilly, shout for joy; to neigh (of horses, metaphorical for lust)

The verb צָהַל captures two strikingly different sounds united by their shrill, piercing quality. In its primary use, it is a cry of exultation and praise — 'cry aloud, O inhabitant of Zion!' (Isa 12:6) — often paralleled with ranan ('sing for joy'). In Esther 8:15, the city of Susa 'cried out' with gladness at Mordecai's honor. But Jeremiah repurposes the word for the neighing of horses, applied metaphorically to men consumed by lust (Jer 5:8) and to arrogant Chaldeans who 'neigh' in triumph (Jer 50:11). The Arabic cognate sahala ('to neigh') confirms the equine connection as the word's original acoustic image.

1. cry aloud, shout for joy (6×) To cry aloud, shout for joy, or exult with a piercing cry — the dominant sense covering six occurrences. It appears in prophetic calls to worship (Isa 12:6; 54:1), a cry of distress (Isa 10:30, 'cry aloud with your voice'), joyful praise (Isa 24:14), celebration (Esth 8:15), and a triumphant shout (Jer 31:7). Arabic asrukhi/ihtifi ('cry out/cheer') and Spanish 'grita de jubilo' ('shout of jubilation') confirm the joyful register. The word often appears alongside ranan, forming a parallel pair for exuberant vocal praise. **JOY AND EXULTATION**

en: and-cry-aloud, and-shout, cry-aloud | **es:** Clama, Grita-de-júbilo, clamarán | **fr:** [צהלה], et-pousser-des-cris, pousser-des-cris | **de:** [וצהלו], [וצהלי], [צהלה] Esth 8:15; Isa 10:30; Isa 12:6; Isa 24:14; Isa 54:1

2. neigh (of horses) (2×) To neigh, specifically the sound horses make, used both literally of stallions and metaphorically for lustful or arrogant human behavior. Jeremiah 5:8 compares adulterous men to well-fed stallions who 'neigh' after their neighbors' wives, and Jer 50:11 applies the image to Babylonian plunderers who 'neigh' like stallions in their arrogance. Spanish 'relinchaban' ('they were neighing') is unmistakably equine. The Arabic cognate sahala ('to neigh') suggests this animal-sound sense may be the etymological original, with the joyful-cry sense developing as a metaphorical extension. **JOY AND EXULTATION**

en: [ketiv:and-you-neigh], they-neigh | **es:** [kethiv], relinchaban | **fr:** pousser-des-cris | **de:** [[וחצהלי]], [יצהלו] Jer 5:8; Jer 50:11

צָהַל H6670b *Prep-l / V-Hifil-Inf* (1×)

to make shine, cause to gleam; bringing brightness to the face

This Hiphil verb means to make something shine or gleam, used in Psalm 104 for making the face radiant. God gives oil to make the face shine—a sign of health, joy, and well-being. A shining face indicates prosperity and divine favor, while a darkened face suggests grief or shame. The verb captures the outward evidence of inward flourishing, the physical glow that accompanies life lived under God's blessing.

(1×) Psalm 104:15 describes God giving oil to make the face shine, part of creation's provision for human flourishing. The Spanish "para hacer brillar" (to make shine) and German "zu machen leuchten" (to make glow) emphasize the causative action. This is about more than cosmetics—it's the visible radiance of a blessed life, skin glowing with the health that comes from God's good gifts. **SHINING AND ILLUMINATING**

en: to-make-shine | **es:** para-hacer-brillar | **fr:** à-hennir | **de:** zu-machen-leuchten Ps 104:15

צָהַר H6671 *V-Hifil-Imperf-3mp* (1×)

to press oil, extract oil from olives; the labor of oil production

This denominative verb means to press or extract oil, specifically from olives. In Job 24:11, it appears in a lament about injustice: workers press oil within the walls of the wicked but go thirsty themselves. The verb captures hard agricultural labor, the physical work of crushing olives to release their oil—valuable work that should bring reward but here brings only exploitation. It's a snapshot of economic oppression, the laborers enriching others while remaining poor.

(1×) Job 24:11 describes workers who press oil between the rows (or within the walls) but remain thirsty. The Spanish "exprimen aceite" (they press oil) confirms the action. The verb is both literal (the work of oil production) and symbolic (the bitter irony of producing plenty while personally deprived), a vivid image of social injustice. **OLIVE OIL**

en: they-press-oil | **es:** exprimen-aceite; | **fr:** יצהירו | **de:** [יצהירן] Job 24:11

צָהֳרַיִם H6672a *N-mp* (23×)

Noon, midday — the peak of the day when the sun is highest, marking a specific time or metaphorical brightness

The plural-form noun צָהֳרַיִם designates the brightest part of the day, when the sun stands at its zenith. It marks specific narrative moments — Joseph's brothers dine at noon in Egypt (Gen 43:16, 25), Ish-bosheth rests during the midday heat (2 Sam 4:5), and Elijah taunts the prophets of Baal as noon passes without answer (1 Kgs 18:26-29). Prophetically, Amos envisions the sun going down at noon as a sign of divine judgment (Amos 8:9). Figuratively, it represents clarity and blessing: the righteous will shine like the noonday (Ps 37:6), and obedience brings noonday brightness even in darkness (Isa 58:10). German 'Mittag' and French 'midi' confirm the consistent temporal reference.

noon, midday (23×) Noun for noon or midday. Used with prepositions as a temporal marker: בַּצָּהֳרָיִם 'at noon' (Gen 43:16; 1 Kgs 18:27), עַד־הַצָּהֳרָיִם 'until noon' (1 Kgs 18:26). Connotes vulnerability — groping at noonday means blindness (Deut 28:29); attack at noon signals surprise (Jer 6:4). Figuratively represents vindication (Ps 37:6; Isa 58:10). Translations converge (spa 'mediodía,' fra 'midi,' deu 'Mittag'). **SOUTH AND DIRECTION**

en: and-at-noon, at-noon, at-noonday | **es:** a-mediodía, al-mediodía, al-mediodía! | **fr:** et-midi, le-midi, midi | **de:** [בצהרים], [צהרים], am-Mittag Gen 43:16; Gen 43:25; Deut 28:29; 2Sam 4:5; 1Kgs 18:26

צֹהַר H6672b *N-fs* (1×)

roof, covering; the top of the ark, possibly a skylight or roof structure

This feminine noun likely refers to a roof or some kind of opening/covering in the roof. In Genesis 6:16, God instructs Noah to make a *tsohar* for the ark, finishing it to a cubit upward. Interpretations vary: some see it as a roof, others as a window or skylight for light and ventilation. The ancient versions disagreed, and modern scholars remain uncertain. What's clear is that it's an architectural feature at the top of the ark, essential for the structure's completion.

(1×) Genesis 6:16 commands Noah to make this feature for the ark, completing it to within a cubit. The Spanish "Ventana" (window) and German "ein Fenster" (a window) suggest an opening for light, while the English "window" follows that tradition. Whether roof, skylight, or window, it provides for light and air in the sealed vessel, essential for the year-long voyage ahead. **WINDOW OPENING**

en: window | **es:** Ventana | **fr:** window | **de:** ein-Fenster Gen 6:16

צַו H6673 *Prep-l / N-ms* (9×)

Precept, command, rule; used in Isaiah's repetitive phrase 'precept upon precept' and in Hosea 5:11.

A rare noun occurring almost entirely in Isaiah 28:10, 13, where it appears in the mocking refrain tsav la-tsav, tsav la-tsav ('precept upon precept'). Scholars debate whether this represents genuine content – a weary people mimicking Isaiah's repetitive moral instruction – or nonsense syllables imitating a droning teacher. Hosea 5:11 uses the related form for a 'command' that Ephraim stubbornly followed. The Spanish 'mandato' and German 'Gebot' both render it as a directive or commandment, preserving the authoritative tone.

precept, command (9×) A precept, command, or directive, appearing primarily in Isaiah 28:10, 13 in the repetitive formula tsav la-tsav ('precept upon precept'), which may be either genuine summary of prophetic instruction or mocking imitation of Isaiah's insistent teaching. Hosea 5:11 uses it for an ordinance Ephraim willingly followed. The parallel with qav la-qav ('line upon line') suggests measured, rule-like instruction. Spanish 'mandato' and English 'precept/command' consistently render it as authoritative

directive, though the Isaiah context carries an ironic or satirical edge. **GEOGRAPHY AND SPACE**

en: command, precept, upon-precept | **es:** mandato, sobre-mandato | **fr:** commandement | **de:** Gebot, [צו], zu-Gebot Isa 28:10; Isa 28:13

צֹאִי H6674 *Art / Adj-mp* (3×)

filthy, excrement-stained; describes garments or conditions of severe defilement and degradation

The word denotes something filthy or defiled, with a connection to excrement. In 2 Kings 18:27, the grim siege conditions are described where people will eat their own waste. In Zechariah 3:3-4, Joshua the high priest stands before the angel wearing 'filthy garments,' symbolizing the nation's sin that will be removed and replaced with clean robes. The Spanish ('sucias'—dirty/filthy) and French ('souillé'—soiled) capture the sense of defilement. This is not mere dirt but profound contamination, whether literal or symbolic.

(3×) Two distinct contexts emerge: the Rabshakeh's vulgar siege threats in 2 Kings and Zechariah's vision of priestly cleansing. The multilingual glosses oscillate between euphemism and literalism—some mark 'excrement' with brackets, others use general terms like 'filthy' or 'dirty'. In Zechariah, the filthy garments represent Israel's moral state; their removal pictures divine forgiveness. The root meaning involves serious contamination, often fecal, whether literal or metaphorical. **AUTO-DETECTED COMMUNITY 8231 WITH 3 SENSES**

en: (their-excrement), filthy, the-filthy | **es:** las-sucias, su-excremento, sucias | **fr:** (their-excrement), souillé | **de:** [הצֹאִים], [צוֹאִים] 2Kgs 18:27; Zech 3:3; Zech 3:4

צֹאָה H6675 *N-fs* (4×)

filth, excrement; metaphorically moral or spiritual uncleanness

This word denotes literal filth or excrement, but also extends metaphorically to moral corruption. Proverbs 30:12 describes a generation not cleansed 'from its filth.' Isaiah 4:4 speaks of washing away the 'filth' of Jerusalem's women. Isaiah 28:8 vividly describes tables covered with the 'filth' of vomit. Second Kings 18:27 (paralleled in Isa 36:12) uses the Qere reading for human excrement in the siege context. The word carries strong connotations of defilement, whether literal bodily waste or metaphorical moral corruption.

(4×) Proverbs 30:12 uses filth metaphorically for moral uncleanness ('not washed from its filth'). Isaiah 4:4 similarly employs it for Jerusalem's moral defilement that God will wash away. Isaiah 28:8 describes literal filth (tables full of vomit). Second Kings 18:27 // Isaiah 36:12 refers to eating one's own excrement during siege—though the Ketiv uses a different term (חֲרֵא), the Qere reads צֹאָתָם. Spanish inmundicia (filth, uncleanness) captures both literal and metaphorical dimensions. **DEFILEMENT AND UNCLEANNESS**

en: but-from-its-filth, filth, filth-of | **es:** (su-estiercol), inmundicia-de, y-de-su-inmundicia | **fr:** [(צואתם)], [צאה], [צאת] | **de:** [(צואתם)], [ומצאתו], [צאה] Prov 30:12; Isa 4:4; Isa 28:8; Isa 36:12

צַוָּאר H6676 *N-msc / 2ms* (4×)

neck (Aramaic cognate of Hebrew צַוָּאר)

An Aramaic word for the human neck, appearing only in Daniel. In Daniel 5 it occurs three times referring to placing a gold chain around the neck as a sign of high office and honor. Hosea 10:11 uses the Hebrew cognate for Ephraim's neck under a yoke. The neck represents vulnerability, submission (under a yoke), or honor (adorned with gold). In Daniel's context, receiving a neck chain signifies promotion to third-highest ruler in Babylon.

(4×) Daniel 5:7, 16, 29 all mention placing a gold chain around the neck of whoever can interpret the mysterious writing. This is part of the reward package (purple robe, gold chain, third ruler). Hosea 10:11 uses the Hebrew form for Ephraim's 'beautiful neck' that will be yoked—a shift from honor to subjugation. The neck symbolizes both dignity (when adorned) and submission (when yoked). **NECK (BODY PART)**

en: her-neck, his-neck, your-neck | **es:** su-cuello, tu-cuello | **fr:** cou | **de:** [צוארה], [צוארך] Dan 5:7; Dan 5:16; Dan 5:29; Hos 10:11

צַוָּאר H6677a *N-ms* (40×)

neck, back of neck — the body part connecting head and torso; site of embrace, ornament, and subjugation

Tsavvar is a masculine noun for the neck, appearing 40 times and carrying rich physical and symbolic resonance. In Genesis, it is the site of tender reunion: Jacob 'fell on the neck' of Esau (Gen 33:4) and later of Benjamin and Joseph (Gen 45:14; 46:29) — an embrace idiom (nafal al-tsavvar) that recurs in the prodigal son parable (Luke 15:20, using the Greek trachelos). Pharaoh places a gold chain on Joseph's neck as a sign of authority (Gen 41:42), and the Song of Songs adorns the beloved's neck with ornaments (Song 1:10; 4:4, 9; 7:5). Yet the neck also receives the yoke of servitude: 'I will put an iron yoke on your neck' (Deut 28:48; Jer 28:14). The metaphor of stiff-neckedness (qeshe-oref, using a different word) is distinct, but tsavvar itself bears the physical weight of both love and bondage.

neck (body part) (40×) The anatomical neck, the body part connecting head and torso, appearing in three primary contextual clusters: (1) the embrace idiom nafal al-tsavvar, 'fall upon the neck,' expressing intense reunion emotion (Gen 33:4; 45:14; 46:29); (2) adornment and authority — gold chains (Gen 41:42; Dan 5:7, 16, 29) and jewelry (Song 1:10; 4:4, 9; Prov 1:9; 3:3, 22); (3) subjugation — the neck bears the literal or figurative yoke (Deut 28:48; Isa 8:8; 10:27; Jer 27:8, 12; 28:10-14; Lam 1:14). French 'cou,' Spanish 'cuello,' and German 'Hals' consistently translate with a single anatomical term, confirming that all occurrences share one core referent despite the varied symbolic uses. **NECK (BODY PART)**

en: his-neck, neck, neck-his | **es:** Tu-cuello, cuello, cuello-de | **fr:** Ton-cou, cou, cou-son | **de:** Hals, dein-Hals, dein-neck Gen 27:16; Gen 27:40; Gen 33:4; Gen 41:42; Gen 45:14

צְוָרוֹן H6677b *Prep-m / N-mpc / 2fs* (1×)

necklaces, ornaments worn around the neck; jewelry suggesting beauty and adornment

This plural noun refers to necklaces or ornamental chains worn around the neck. In Song of Songs 4:9, the beloved's beauty is praised: one glance from her eyes, one jewel of her necklace, has captured the lover's heart. It's imagery of adornment and allure, the jewelry enhancing but also symbolizing the woman's captivating presence. Necklaces in ancient Near Eastern culture were markers of wealth, status, and femininity.

(1×) Song of Songs 4:9 speaks poetically of the power of one piece of jewelry from the necklaces. The Spanish "de tu cuello" (from your neck) and the reference to necklaces in English situate this in the language of courtship and beauty. The necklace is both literal adornment and metaphor for the woman's irresistible charm. **CHAIN ORNAMENT**

en: of-your-necklaces | **es:** de-tu-cuello | **fr:** de-ton-cou. | **de:** [מצורניך] Song 4:9

צוֹבָא H6678 *N-proper-fs* (12×)

Zobah — Aramean city-state in the Beqaa Valley region, whose king Hadadezer was defeated by David

Zobah (צוֹבָה) identifies a powerful Aramean city-state in the Beqaa Valley region between Hamath and Damascus. It features prominently in David's wars, where Hadadezer king of Zobah is defeated at the Euphrates (2 Sam 8:3-5, 12; 1 Chr 18:3-9). The Ammonites hired Zobah's Arameans against David (2 Sam 10:6, 8), and Saul also fought Zobah's kings (1 Sam 14:47). After David's conquests, Rezon fled Zobah to establish a rival kingdom in Damascus (1 Kgs 11:23-24). Solomon subdued Hamath-Zobah (2 Chr 8:3). The compound 'Aram-Zobah' clarifies the Aramean identity.

Zobah (proper noun, Aramean city-state) (12×) An Aramean city-state in the Beqaa Valley between Hamath and Damascus, ruled by Hadadezer. David defeated Hadadezer at the Euphrates (2 Sam 8:3-5, 12), the Ammonites hired Zobah's troops

(2 Sam 10:6, 8), and Saul fought its kings (1 Sam 14:47). Rezon later fled to Damascus (1 Kgs 11:23-24); Solomon conquered Hamath-Zobah (2 Chr 8:3). HAMATH AND ZOBAH

en: Tsovah, Tzovah, Zobah | **es:** Soba, Tsobá, de-Tsova | **fr:** Tsovah, Tzovah, Zobah | **de:** Tsovah, Tzovah, Zobah 1Sam 14:47; 2Sam 8:3; 2Sam 8:5; 2Sam 8:12; 2Sam 10:6

צוּד H6679a *V-Qal-Imperf-2ms* (17×)

To hunt game animals; to pursue or stalk a person figuratively; to ensnare or trap souls (Piel intensive)

The Hebrew verb tsud carries the earthy physicality of the ancient hunt — tracking prey, pursuing quarry, and setting traps. Its most memorable appearances cluster around Esau, the quintessential hunter, whom Isaac sends to 'hunt game' (Gen 27:3, 5, 33). Leviticus 17:13 legislates the proper treatment of blood when a man hunts a wild animal. But the verb quickly crosses into metaphorical territory: Lamentations 3:52 cries 'they hunted me relentlessly like a bird,' and Micah 7:2 accuses each man of hunting his brother with a net. The Piel intensive in Ezekiel 13:18-20 takes this to its darkest extreme, where false prophetesses 'hunt souls' through their sorcery. Arabic saada ('to hunt') and Aramaic tsud confirm the root's Pan-Semitic antiquity. Spanish cazar and German jagen both mirror the range from field sport to figurative pursuit.

1. hunt/pursue a person (Qal figurative) (7×) The figurative-personal sense (Qal): to pursue, stalk, or hunt down a person as if they were prey. Lamentations 3:52 provides the most poignant image — 'they hunted me relentlessly like a bird' — and Lamentations 4:18 records enemies stalking through the streets. Job 10:16 pictures God hunting him like a lion, and Psalm 140:12 warns that evil will hunt down the violent man. Jeremiah 16:16 sends 'hunters' to pursue Israel from every hiding place. Spanish acechar ('to stalk') and German nachstellen capture the menacing register. RELEASE AND MOVEMENT

en: They-hunted, You-hunt-me, and-they-will-hunt-them | **es:** Acechaban, caza, cazan | **fr:** [וצדום], [צדן], [צדוני] | **de:** [וצדום], [יצודו], [צדן] Job 10:16; Ps 140:11; Prov 6:26; Jer 16:16; Lam 3:52

2. hunt game (Qal literal) (6×) The literal hunting sense (Qal): to hunt wild animals for food or sport, the physical pursuit of game. Genesis 27 is the defining narrative: Isaac commands Esau 'go out to the field and hunt game for me' (Gen 27:3, 5), and the aged father later asks 'who was it that hunted game?' (Gen 27:33). Leviticus 17:13 regulates the blood of hunted game, and Job 38:39 asks whether Job can hunt prey for the lioness. Spanish cazar and French chasser map directly. This is the concrete root from which the metaphorical extensions grow. EXPELLING AND PRODUCING

en: Hunting, and-hunt, can-you-hunt | **es:** Cazando, cace, el-que-cazó | **fr:** [צוד], et-hunt, hunts | **de:** [והתצוד], [צוד], der-gejagt-hat- Gen 27:3; Gen 27:5; Gen 27:33; Lev 17:13; Job 38:39

3. ensnare souls (Piel) (4×) The intensive-trapping sense (Piel): to ensnare or trap persons, particularly their souls, with connotations of deceptive entrapment through sorcery or false prophecy. Ezekiel 13:18-20 contains all four occurrences, where false prophetesses sew magic bands and 'hunt souls' — the repeated phrase naphshot tetsodedna. God declares he will tear away their veils and free the souls they hunt 'like birds.' Spanish cazar almas and German Seelen fangen both render the disturbing image. The Piel intensification marks this as systematic, predatory entrapment rather than casual pursuit. EXPELLING AND PRODUCING

en: hunting, to-hunt, will-you-hunt | **es:** cazando, cazaréis, para-cazar | **fr:** chasser | **de:** [לצודד], [מצדדות], [תצודדנה] Ezek 13:18; Ezek 13:20

צִיד H6679b *V-Hitpael-Perf-1cp* (1×)

to provision oneself, take as provisions; gathering food supplies for a journey

This Hithpael verb means to supply oneself with provisions or to take something as food for a journey. In Joshua 9, the Gibeonites claim they took bread as their provision from home, though it's now moldy (part of their deception). The verb suggests deliberate preparation, packing supplies for travel. It's the act of provisioning that any traveler or military expedition would undertake, gathering foodstuffs to sustain the journey ahead.

(1×) Joshua 9:12 has the Gibeonites claim, "This bread we took as our provision from our houses." The Spanish "tomamos como provisión" (we took as provision) and the English "we provisioned" capture the act of securing food supplies. The irony, of course, is that their whole story is a ruse, the moldy bread a calculated prop in their deception. FOOD AND NOURISHMENT

en: we-provisioned | **es:** tomamos-como-provisión | **fr:** nous-provisioned | **de:** wir-provisioned Josh 9:12

צָוָה H6680 *V-Piel-Imperf-2mp / 1cs* (496×)

To command, order, charge; in Pual, to be commanded; by extension, to appoint, commission, or send word.

Tsavah in the Piel is the Hebrew Bible's workhorse verb of authoritative speech — the word used when God directs Noah to build the ark (Gen 6:22), when Moses transmits Torah commands to Israel, and when kings issue royal decrees. Its sheer frequency (496 occurrences) reflects how central the command-obedience dynamic is to the biblical worldview. The Arabic cognate wasiya ('to enjoin, charge') preserves the same semantic core, while the Syriac cognate tswa shifts toward the physical — 'to heap up stones' — hinting at an ancient concrete background of setting up marker-stones as fixed directives. The Pual passive ('to be commanded') appears sparingly but significantly, as when Moses is told to act 'as the LORD commanded him' (Num 3:16), and a few striking occurrences extend beyond mere ordering into appointing leaders and dispatching messages.

1. command, order, charge (483×) The overwhelmingly dominant sense: to command, order, or lay a charge upon someone with authority. This covers the full range of Piel active forms across all tenses, persons, and numbers — from God commanding Adam (Gen 2:16) to Moses commanding Israel (Deut 4:5) to human kings and officials issuing directives. The Arabic rendering amara and German befehlen/gebieten both capture the authoritative tone, while Spanish mandó and French commanda reflect the juridical weight. At 483 occurrences, this sense accounts for over 97% of the word's usage, confirming tsavah as essentially a one-sense verb with specialized peripheral extensions. COMMANDING AND ORDERING

en: commanded | **es:** mandó | **fr:** commanda | **de:** befahl, befohlen-hatte, gebot Gen 6:22; Gen 7:9; Gen 7:16; Gen 21:4; Gen 47:11

2. be commanded (passive) (9×) The Pual passive: to be commanded, to receive or stand under a command. Only 9 occurrences, but they carry theological weight — particularly in Levitical instructions where Aaron and his sons 'were commanded' to perform specific rituals (Lev 8:35; 10:13). The passive shifts the focus from the authority who commands to the one who receives the charge. Arabic umira ('he was commanded') and Korean myeongnyeong-badda ('receive a command') both select dedicated passive-reception vocabulary, confirming this as a genuine voice-driven sense distinction rather than a contextual variation. COMMANDING AND ORDERING

en: I-was-commanded, are-commanded, he-was-commanded | **es:** estás-ordenado, fue-mandado, fui-mandado | **fr:** commander, il-était-commanda, je-était-commanda | **de:** bist-beauftragt, er-war-befahl, gebieten Gen 45:19; Exod 34:34; Lev 8:35; Lev 10:13; Num 3:16

3. appoint, commission, designate (2×) To appoint or commission someone to a role or task — a Piel use where the emphasis shifts from verbal ordering to positional designation. In 1 Sam 25:30, Abigail speaks of the LORD appointing David as leader over Israel; in 2 Sam 6:21, David declares God chose him to be ruler. Arabic ayyina ('appoint') and Hindi niyukt karna ('to designate') both select appointment-specific vocabulary here, distinguishing this from generic commanding. Only 2 occurrences, but the semantic extension from 'charge someone to do X' to 'charge someone with the role of X' is natural and attested. SECOND PERSON PRONOUNS

en: and-he-appoints-you, to-appoint | **es:** para-mandar, y-te-ordene | **fr:** et-il-appoints-tu, à-désigne | **de:** und-er-appoints-du, zu-bestelle 1Sam 25:30; 2Sam 6:21

4. (1×) A substantival participle: one who commands, a commander. A single occurrence at Isa 55:4, where the Davidic figure is called 'a leader and commander to the peoples.' Spanish gobernante ('ruler') and German Gebieter ('one who commands') both nominalize the verb into a title of authority. The shift from action to agent-noun is a standard Hebrew participle function, but this instance is notable for its messianic overtones. **COMMANDING AND ORDERING**
en: and-commander | **es:** y-gobernante-de | **fr:** et-commander | **de:** und-von-gebot Isa 55:4

5. (1×) To send word or dispatch orders — a Piel usage where the emphasis falls on the transmission of a message rather than the exercise of authority over a subordinate. In Gen 50:16, Joseph's brothers 'sent word' to him (vayetsavvu), dispatching a message through intermediaries. The Arabic arsalu ('they sent') and German sie-liessen-sagen ('they caused-to-say') both capture the mediated, delegated quality of this action, distinguishing it from direct face-to-face commanding. **COMMANDING AND ORDERING**
en: and-commanded | **es:** Y-mandaron | **fr:** et-commanda | **de:** und-sie-ließen-sagen Gen 50:16

צָוַח H6681 *V-Qal-Imperf-3mp* (1×)
to cry aloud, shout; a loud vocal expression of joy or distress
This verb means to cry out or shout loudly, used for both joyful and distressed vocalizations. In Isaiah 42:11, it appears in a call for the wilderness and its towns to lift their voices in joy, parallel to singing. The context determines whether it's a shout of triumph, celebration, or anguish. Cognates in Arabic and Aramaic confirm the sense of loud vocal expression, the kind of cry that demands attention or expresses overwhelming emotion.

(1×) Isaiah 42:11 calls for the inhabitants of the desert to shout for joy as God brings salvation. The Spanish "griten" (let them shout) fits the joyful context. The verb suggests volume and intensity—not polite speech but exuberant outcry, the kind of celebration that cannot be contained, giving voice to gladness at God's redemptive work. **JOY AND EXULTATION**
en: let-them-shout | **es:** griten | **fr:** [יצוחו] | **de:** [יצוחו] Isa 42:11

צְוָחָה H6682 *Conj-w / N-fsc / 2fs* (4×)
outcry, cry of distress or grief
A feminine noun denoting a loud outcry, usually in contexts of distress, grief, or calamity. Psalm 144:14 uses it in a negative context ('no outcry' as a sign of peace). Isaiah 24:11 describes an outcry in the streets over the lack of wine amid judgment. Jeremiah employs the word twice: the outcry of Judah's mourning (14:2) and the cry that will fill the land when Egypt is defeated (46:12). The word conveys vocal expression of anguish or alarm.

(4×) Psalm 144:14 envisions blessing: 'no outcry in our streets' (i.e., peace and security). Isaiah 24:11 depicts urban distress: 'an outcry over wine in the streets' during judgment. Jeremiah 14:2 uses 'outcry' for Judah's mourning during drought. Jeremiah 46:12 prophesies that Egypt's cry will fill the earth when defeated. Spanish clamor (clamor, outcry) and French cri capture the loud, public nature of this vocal distress. **GEOGRAPHY AND SPACE**
en: Outcry, and-cry-of, and-your-cry | **es:** Clamor, clamor, y-clamor-de | **fr:** [וצוחת], [וצוחתך], [צוחה] | **de:** [וצוחת], [וצוחתך], [צוחה] Ps 144:14; Isa 24:11; Jer 14:2; Jer 46:12

צוּלָה H6683 *Prep-l* (1×)
the deep, ocean abyss; the primordial or oceanic depths
This noun refers to the deep waters, the ocean abyss, often with mythological overtones. In Isaiah 44:27, God addresses the deep, commanding it to dry up—demonstrating sovereign control over the chaotic waters. The word evokes both the Red Sea deliverance and creation imagery, where God's word masters the unruly seas. It's a symbol of danger, chaos, and the unknown, yet subject to divine command.

(1×) Isaiah 44:27 has God speak to the deep (ocean abyss), saying "Be dry!" as part of a promise of restoration. The Spanish "al abismo" (to the abyss) captures the sense of vast, formidable waters. The divine word that dries up the deep recalls both creation (separating waters) and exodus (parting the sea), assuring that no obstacle is too great for God's purposes. **ABYSS AND DEEP**
en: to-the-deep | **es:** al-abismo | **fr:** [לצולה] | **de:** [לצולה] Isa 44:27

צוּם H6684 *V-Qal-Perf-1cp* (21×)
To fast, voluntarily abstain from food as an act of mourning, penitence, or devotion before God
Denotes the deliberate refusal of food, almost always motivated by a religious occasion—grief over the dead (1 Sam 31:13; 2 Sam 1:12), urgent intercession (2 Sam 12:16), national repentance (Judg 20:26; 1 Sam 7:6), or penitential seeking of God (Zech 7:5). The verb is semantically uniform: every Qal occurrence involves the same bodily act directed toward the same spiritual purpose. Spanish 'ayunar' and French 'jeuner' both reflect this tightly focused meaning, confirming a single sense across all 21 attestations.

to fast, abstain from food (21×) To voluntarily abstain from eating, invariably in a religious context of mourning, contrition, intercession, or devotion. David fasts for his dying child (2 Sam 12:16), Israel fasts at Mizpah in national repentance (Judg 20:26; 1 Sam 7:6), and Zechariah 7:5 questions the sincerity of fasting. Multilingual glosses—Spanish 'ayunar,' English 'fasted'—all converge on this single devotional act. **FASTING**
en: I-fasted, and-fast, and-fasted | **es:** ayunamos, ayunando, ayunaremos | **fr:** [אצום], [ויצומו], [ונצומה] | **de:** [אצום], [ויצומו], [ונצומה] Judg 20:26; 1Sam 7:6; 1Sam 31:13; 2Sam 1:12; 2Sam 12:16

צוֹם H6685 *Prep-b* (26×)
Fast, fasting — voluntary abstention from food as an act of mourning, repentance, petition, or consecration before God.
A masculine noun for the practice or occasion of fasting — going without food as a deliberate act of devotion. Fasting accompanies mourning (2 Sam 12:16; Esth 4:3), national repentance (Joel 1:14; 2:12, 15; Jonah 3:5), and urgent petition before God (Ezra 8:21; Dan 9:3; Neh 9:1). Kings proclaim public fasts as emergencies (1 Kgs 21:9, 12; 2 Chr 20:3), and Jeremiah 36:6, 9 records a fast day when Baruch read the scroll publicly. Zechariah 8:19 names four annual commemorative fasts that will one day become feasts of joy. Isaiah 58:3-6 delivers God's incisive critique: true fasting is not mere affliction but justice, mercy, and liberation. Spanish 'ayuno' and French 'jeune' mirror the single, unified sense.

fast, fasting (noun) (26×) The act or occasion of voluntarily abstaining from food as a religious discipline. Proclaimed publicly by kings or priests (1 Kgs 21:9, 12; 2 Chr 20:3; Joel 1:14; 2:15), or practiced privately in grief and petition (2 Sam 12:16; Dan 9:3; Neh 9:1). Zechariah 8:19 lists four calendrical fasts commemorating Jerusalem's fall, prophesying their transformation into joyful feasts. Isaiah 58:3-6 redefines authentic fasting as social justice rather than ritual affliction. Often paired with sackcloth (Neh 9:1; Esth 4:3; Joel 1:14). Arabic cognate صَوْم and Spanish 'ayuno' confirm a single semantic core unchanged across all 26 occurrences. **FASTING**
en: a-fast, and-fast-of, fast | **es:** ayuno, ayuno-de, con-ayuno | **fr:** [בצום], [צום], dans-jeûne | **de:** Fasten, [בצום], [צום] 2Sam 12:16; 1Kgs 21:9; 1Kgs 21:12; 2Chr 20:3; Ezra 8:21

צוּעַר H6686 *N-proper-ms* (5×)
Zuar; father of Nethanel, tribal leader of Issachar
Zuar is an Issacharite whose name means 'little one' or 'insignificant.' He is known exclusively as the father of Nethanel, the leader who represented the tribe of Issachar during the wilderness census, camp arrangement, and tabernacle dedication offerings. All five occurrences follow the fixed patronymic formula 'Nethanel son of Zuar' (Num 1:8; 2:5; 7:18, 23; 10:15), embedding the name firmly within the organizational framework of early Israel's tribal structure.

(5×) The proper name of Nethanel's father from the tribe of Issachar. Every occurrence uses the stereotyped phrase 'Nethanel son of Zuar' across census lists, camp orders, and dedication offerings (Num 1:8; 2:5; 7:18, 23; 10:15). All translations simply transliterate (eng/spa 'Zuar,' fra 'Tsuar,' deu 'Zuar'), confirming a single referent with no semantic variation across passages. **PERSONAL NAMES**

en: Zuar | **es:** Zuar, Zuar: | **fr:** Tsuar | **de:** Zuar Num 1:8; Num 2:5; Num 7:18; Num 7:23; Num 10:15

צוּף H6687 *V-Qal-Perf-3cp* (3×)

to flow, overflow, float; water moving over or causing something to rise on the surface

This verb captures water in motion: flowing over something, overflowing boundaries, or causing objects to float. Deuteronomy 11:4 describes how God made the waters of the Red Sea flow over Pharaoh's army. In 2 Kings 6:6, Elisha makes an iron axe head float on water—a miraculous reversal. Lamentations 3:54 uses it figuratively: 'waters flowed over my head,' expressing being overwhelmed by calamity. The French and German translations preserve causative nuances ('caused to overflow', 'it floated'), reflecting both the natural movement of water and supernatural intervention.

(3×) The three contexts show water's power: destructive (Red Sea drowning Egypt's army), miraculous (floating iron), and metaphorical (drowning in distress). Translations capture both transitive and intransitive uses—water flowing and being made to flow, objects floating and being caused to float. The Qal stem appears in Lamentations (waters flowed), while the Hiphil in Deuteronomy and 2 Kings emphasizes causation. Cross-linguistic evidence confirms both literal hydraulic action and figurative application to overwhelming circumstances. **FLOWING WATER**

en: Flowed, and-it-floated, he-caused-to-overflow | **es:** Fluyeron, hizo-desbordar, y-flotó | **fr:** [צפו], et-cela-floated, il-caused-à-overflow | **de:** [צפו], er-caused-zu-ueberfliessen, und-es-floated Deut 11:4; 2Kgs 6:6; Lam 3:54

צוּף H6688 *N-mp* (2×)

honeycomb, the wax structure containing honey that drips or flows from it

The honeycomb appears in Scripture's sweet imagery for God's word and wisdom. The psalmist declares God's ordinances are 'sweeter than honey and the drippings of the honeycomb,' while Proverbs says pleasant words are 'a honeycomb, sweet to the soul and healing to the bones.' The term emphasizes the comb structure itself, from which honey naturally exudes. In a world without refined sugar, wild honey and its comb represented the pinnacle of sweetness, making it an ideal metaphor for delightful truth.

(2×) Psalm 19:10 uses 'drippings of the honeycomb' to describe how sweet God's laws are, while Proverbs 16:24 compares pleasant words to 'a honeycomb.' English consistently renders this as 'honeycomb,' Spanish uses 'panal/panales,' French 'rayon' (comb). The image evokes not just honey but the comb structure from which it flows—emphasizing abundance and natural sweetness. Wild honey was highly prized in the ancient world, and finding a honeycomb in the wilderness was a treasure. Applying this metaphor to God's word or wise speech gives them the highest commendation for delightfulness. **HONEY SWEET FOOD**

en: honeycomb, the-honeycomb | **es:** Panal-de, panales | **fr:** rayon, צוּף | **de:** [צוף], der-honeycomb Ps 19:10; Prov 16:24

צוּף H6689 *N-proper-ms* (5×)

Zuph; an Ephraimite ancestor of Samuel; also a district in Benjamin

Zuph names both a person and a place. As a person, he was an Ephraimite (or Levite) ancestor of Elkanah and hence of the prophet Samuel (1 Sam 1:1; 1 Chr 6:26, 35). The land of Zuph was a district in Benjamin's territory where Saul and his servant searched for lost donkeys before encountering Samuel (1 Sam 9:5). The name may connect to the root for 'honeycomb,' though its etymology remains uncertain.

(5×) A personal name and territorial designation. As an ancestor of Samuel, Zuph appears in genealogies (1 Sam 1:1; 1 Chr 6:26, 35), and the variant Zophay (1 Chr 6:26) likely refers to the same individual. The 'land of Zuph' (1 Sam 9:5) marks a geographical region in Benjamin. Translations consistently transliterate (eng 'Zuph/Tsuf,' spa 'Tsuf,' fra 'Zuph'), with some showing the variant Zophay for the Chronicles form, reflecting the genealogical and territorial duality of this single name. **REEDS SEA OF REEDS**

en: Tsofay, Tsuf, Zuph | **es:** (Tsuf), Tsofay, Tsuf | **fr:** Zuph, [צוף], [צופי] | **de:** Zuph, [צוף], [צופי] 1Sam 1:1; 1Sam 9:5; 1Chr 6:26; 1Chr 6:35

צוֹפָה H6690 *N-proper-ms* (2×)

Zophah, a man from the tribe of Asher listed in the genealogies

Zophah appears in the genealogical records of Asher in 1 Chronicles, mentioned twice in consecutive verses with slight variation in spelling. Like many names preserved only in genealogical lists, we know nothing of this individual beyond his tribal affiliation and family connections. The name may relate to a root meaning 'honeycomb' or 'watchtower,' though such etymologies remain speculative. His inclusion in Chronicles preserves his place in Asher's family tree for posterity.

(2×) This personal name occurs in 1 Chronicles 7:35-36, appearing in slightly different forms (Zophah, Zophach) in the same genealogical context. Translations preserve the proper name across languages: English 'Zophah/Tsofach,' Spanish 'Tsofaj,' French and German transliterating the Hebrew. The dual mention may reflect variant manuscript traditions or two references to the same person using slightly different spellings. Such names, preserved only in genealogies, testify to Chronicles' concern to maintain complete tribal records even when no narratives survive about the individuals listed. **PERSONAL NAMES**

en: Tsofach | **es:** Tsofaj | **fr:** [צופח] | **de:** [צופח] 1Chr 7:35; 1Chr 7:36

צוֹפַר H6691 *N-proper-ms* (4×)

Zophar (personal name, Job's third friend from Naamah)

One of Job's three friends who came to comfort him but ended up arguing that his suffering must result from sin. Zophar is identified as 'the Naamathite' and appears in Job's dialogues with two major speeches (chapters 11 and 20) and in the final reconciliation (42:9). His name may relate to a root meaning 'bird' or 'chirp,' though this is uncertain. He represents a rigid retribution theology: the wicked always suffer, so Job's suffering implies guilt.

(4×) Job 2:11 introduces Zophar the Naamathite as one of three friends who come to mourn with Job. Job 11:1 begins Zophar's first speech, arguing that Job's suffering is less than his sin deserves. Job 20:1 introduces his second speech, describing the fate of the wicked. Job 42:9 includes Zophar in God's rebuke and the friends' reconciliation. Spanish Zofar and French Tsophar preserve the name across translations. **PROPER NAMES (PERSONAL)**

en: Tsophar, and-Tsophar | **es:** Tsofar, Zofar, y-Zofar | **fr:** Tsophar, et-Tsophar | **de:** [צפר], und-Zofar Job 2:11; Job 11:1; Job 20:1; Job 42:9

צוּץ H6692a *Conj-w / V-Qal-ConsecImperf-3mp* (8×)

To blossom, flourish, sprout; to cause to bud, bring forth blossoms

The verb צוּץ evokes the moment a plant bursts into flower — the sudden, visible emergence of life. In the Qal stem, it describes grass that 'flourishes' in the morning (Ps 90:6), the righteous who 'flourish' like vegetation (Ps 92:7), and the fleeting beauty of human life compared to a field flower (Ps 103:15). The crown upon David's heir will 'shine' or 'blossom' (Ps 132:18), extending the image to royal glory. In the Hifil causative, it names the miraculous budding of Aaron's rod (Num 17:8) and Israel's future flourishing (Isa 27:6). Spanish 'florecera/florecio' and Arabic yuzhiru ('it blooms') converge on the botanical image across languages.

1. flourish, blossom (Qal) (6×) The Qal intransitive sense of blossoming, flourishing, budding, or sprouting — the natural process of a plant coming into flower, often used figuratively. Psalm 90:6

describes grass that 'flourishes' in the morning; Ps 92:7 says the wicked 'flourish' only to be destroyed; Ps 103:15 compares human life to a flower of the field. In Ps 72:16 the righteous 'flourish' like vegetation, and in Ps 132:18 the crown upon David's descendant will 'blossom' or gleam. Ezekiel 7:10 uses the image for the rod of wickedness that has 'budded.' Spanish 'florece/florecera' and Arabic yuzhiru ('it blooms') consistently confirm the botanical-florescent core. **BUD BLOSSOM FLOURISH**

en: and-flourish, and-may-they-flourish, has-budded | **es:** florece, florecerá, floreció | **fr:** et-fleurir, fleurir | **de:** [צץ], er-blüht, es-blüht Ps 72:16; Ps 90:6; Ps 92:7; Ps 103:15; Ps 132:18

2. cause to blossom (Hifil) (2×) The Hifil causative sense of causing something to blossom, bringing forth buds, or making something sprout. In Num 17:8, Aaron's rod miraculously 'put forth blossoms' (vayyatsets tsits) — a divine sign validating his priestly authority. In Isa 27:6, Israel in the future 'shall blossom and bud' as God causes the nation to flourish. Arabic abra'at ('it caused to sprout') in the gloss evidence uses a distinctly causative form, and Spanish 'habia florecido' ('had blossomed') marks the completed causative action. The Hifil form distinguishes active divine or miraculous agency from the natural process of sense 1. **BUD BLOSSOM FLOURISH**

en: and-blossomed, shall-blossom | **es:** florecerá, y-había-florecido | **fr:** [צִיץ], et-blossomed | **de:** [צִיץ], und-blossomed Num 17:8; Isa 27:6

צוּץ H6692b *V-Hifil-Prtcpl-ms* (1×)

to gaze, peer, look intently; watching through an opening

This Hiphil verb means to gaze or peer intently, especially through a narrow opening. In Song of Songs 2:9, the beloved is described as gazing through the lattice or peering through the windows—an image of eager, longing observation. The verb suggests a focused, intent look, someone trying to see through a barrier. It's a word of desire and anticipation, the lover's eyes searching for a glimpse of the beloved.

(1×) Song of Songs 2:9 pictures the lover "peering through the lattice," looking for his beloved. The Spanish "asomándose" (peeking out, looking in) and French "épiant" (spying, watching) convey the clandestine or eager quality. The verb evokes the intensity of romantic longing, the lover unable to stay away, eyes seeking any view of the one he desires. **GAZING AND LOOKING**

en: peering | **es:** asomándose | **fr:** épiant | **de:** [מצִיץ] Song 2:9

צוּק H6693 *V-Hifil-Perf-3fs / 1cs* (11×)

To press, constrain, bring into straits; of siege pressure, persistent urging, and oppression

A Hifil verb meaning to press upon or constrain, spanning military siege, personal urgency, and systemic oppression. In Deuteronomy 28:53-57, it describes the terrible straits of siege — the enemy pressing so hard that people resort to the unthinkable. Arabic consistently renders it with forms of dayaaqa ('to make narrow, constrain'), revealing the root metaphor of tightening space. Delilah 'pressed' Samson with relentless nagging (Judg 16:16), while Korean 'joruda' (to pester) captures the interpersonal flavor. Isaiah uses the substantival participle for 'the oppressor' — the one who makes life unbearably narrow.

1. distress, press, oppress (Hifil) (5×) Hifil causative: to distress, press upon, or bring into dire straits, especially in contexts of siege and divine judgment. Deuteronomy 28:53-57 uses it repeatedly for the enemy's crushing siege pressure. Arabic yudayyiqu ('he constrains') and Spanish 'angustiar' ('to cause anguish') both foreground the narrowing, suffocating quality of this distress. Isaiah 29:2 extends it to God's own distressing of Jerusalem. **RESTRAINT AND CONTROL**

en: And-I-shall-distress, distresses, will-distress | **es:** Y-angustiaré, angustiarán, te-angustiará | **fr:** [והציקותי], [יציקו], détresses | **de:** [והציקותי], [יציקו], distresses Deut 28:53; Deut 28:55; Deut 28:57; Isa 29:2; Jer 19:9

2. oppressor (Hifil participle, substantival) (3×) Hifil participle used as a substantive noun: 'the oppressor' or 'those who oppress.' Isaiah 51:13 asks twice about the fury of hammetziq — the constrainer. Arabic al-mudayyiqi ('the one who constrains') preserves the participial agent structure. Isaiah 29:7 uses the plural for nations that distress Ariel. **OPPRESSION AND TYRANNY**

en: and-who-distress-her, the-oppressor | **es:** el-opresor, el-opresor?, y-los-que-la-angustian | **fr:** [המציק], [והמציקים] | **de:** [המציק], [והמציקים] Isa 29:7; Isa 51:13

3. press, urge persistently (Hifil, interpersonal pressure) (3×) Hifil with interpersonal force: to press or urge someone persistently. Delilah pressed Samson until his soul was vexed to death (Judg 16:16); she had pressed him earlier in Judges 14:17. Job 32:18 uses it of the inner compulsion of the spirit constraining Elihu to speak. Korean 'joruda' (to nag persistently) and Spanish 'presionar' distinguish this nagging insistence from military siege. **RELEASE AND MOVEMENT**

en: constrains-me, pressed, she-pressed-him | **es:** lo-presionó, me-apremia | **fr:** elle-pressed-lui, pressed, הציקתני-moi | **de:** [הציקתני], pressed, sie-pressed-ihn Judg 14:17; Judg 16:16; Job 32:18

צוּק H6694 *V-Qal-Perf-3cp / Pn* (3×)

to pour out, melt; liquid being poured or metal being smelted from ore

The verb describes pouring out liquid or melting solid material. Job 28:2 speaks of smelting copper from stone—melting ore into metal. Job 29:6 recalls prosperity when 'the rock poured out streams of oil beside me,' a metaphor for abundant blessing. Isaiah 26:16 is textually uncertain but likely involves pouring out whispered prayers under distress. The Spanish translations distinguish 'derramaba' (poured out) from 'funde' (melts/smelts), recognizing both the metallurgical and liquid contexts. The imagery moves from industrial process to poetic abundance to desperate petition.

(3×) Job's poetry dominates, using metallurgy and flowing abundance as images of God's creation and blessing. The 'stone pouring out copper' (28:2) captures the smelting process, while 'rock pouring oil' (29:6) describes past prosperity in hyperbolic terms. Isaiah's occurrence is disputed textually, but likely involves pouring out prayer. The multilingual glosses show uncertainty (brackets in German and French), reflecting textual and semantic challenges. The core meaning involves liquid emission, whether molten metal, flowing oil, or whispered words. **POURING AND SHEDDING**

en: he-pours, poured-out, they-poured-out | **es:** derramaba, derramaron, funde | **fr:** [צקון], יצוק | **de:** [יצוק], [צקון] Job 28:2; Job 29:6; Isa 26:16

צוֹק H6695a *Conj-w* (1×)

distress, constraint; pressure and difficulty of the times

This noun refers to distress, constraint, or pressure—difficult circumstances that hem in and oppress. In Daniel 9:25, it appears in the enigmatic phrase "in distressful times," describing the period during which Jerusalem and the temple will be rebuilt. The word captures the adversity and opposition that will mark the restoration, a time of building under pressure. It's not just difficulty but constriction, like being pressed from all sides.

(1×) Daniel 9:25 speaks of the rebuilding of Jerusalem "in distressful times" or "in the pressure of the times." The Spanish "y en estrechez de" (and in narrowness/distress of) and French "et oppression" (and oppression) confirm the sense of hardship. The rebuilding will happen, but not easily—opposition, scarcity, and difficulty will mark the era, as indeed the books of Ezra and Nehemiah confirm. **GEOGRAPHY AND SPACE**

en: and-in-distress-of | **es:** y-en-estrechez-de | **fr:** et-oppression | **de:** [ובצוק] Dan 9:25

צוּקָה H6695b *N-fs* (3×)

distress, anguish, pressure; severe affliction and constraint, often paired with trouble (tsarah)

This noun denotes intense distress or anguish, typically appearing alongside its near-synonym צָרָה (trouble). Proverbs 1:27 warns that

calamity will come 'like trouble and anguish' to those who reject wisdom. Isaiah 8:22 and 30:6 describe national crises as 'distress and anguish'—the experience of being under extreme pressure with no escape. The Spanish 'congoja' (anguish) and 'aflicción' (affliction) capture the emotional weight, while the pairing with 'trouble' throughout emphasizes compounded suffering. This is distress that constrains and crushes.

(3×) All three occurrences use the phrase 'trouble and distress' (tsarah v'tsuqah), suggesting a fixed pair describing comprehensive calamity. Proverbs warns of coming judgment, while Isaiah describes present national disaster. The German and French bracket forms suggest textual or morphological uncertainty, but the basic sense remains clear: severe constraint and anguish. The word evokes pressure that confines and overwhelms, the experience of being hemmed in by circumstances with no relief. **GEOGRAPHY AND SPACE**

en: and-anguish, and-distress, anguish | **es:** congoja, y-aflicción | **fr:** [וצוקה], [צוקה], et-וצוקה | **de:** [וצוקה], [צוקה] Prov 1:27; Isa 8:22; Isa 30:6

צוּר H6696a *Conj-w / V-Qal-ConjPerf-2ms* (31×)

Besiege, lay siege to a city; bind or tie up securely; press hard upon, distress; enclose or wall in

This verb centers on the idea of enclosing or confining by surrounding. Its dominant biblical use is military: to lay siege to a city, hemming it in until it falls, as at Samaria (2 Kings 17:5) and Jerusalem (2 Kings 24:11). A quieter sense appears when money is tied up in a pouch (Deuteronomy 14:25) or an object bound securely. The verb can also express the distress and pressure of affliction (2 Chronicles 28:20), and in one striking passage, Song of Songs 8:9, it describes constructive enclosure – boarding up or walling in protectively.

1. besiege, lay siege to (26×) The primary and most frequent sense: to surround a city or stronghold with military forces, cutting off escape and supply. The construction typically takes 'al' plus the city name (2 Samuel 11:1, 1 Kings 20:1, 2 Kings 6:24). Spanish 'sitiar/asediar' and French 'assiéger' confirm the siege-warfare sense across translation traditions. Deuteronomy 20:19 even regulates conduct during siege, showing how central this military reality was. **RELEASE AND MOVEMENT**

en: and-besieged, and-he-besieged, and-they-besieged | **es:** los-que-asedian, los-que-sitiaban, para-sitiar | **fr:** [ויצר], assiégeant, assiéger | **de:** [והצרים], [ויצר], [וירצו] Deut 20:12; Deut 20:19; Judg 9:31; 1Sam 23:8; 2Sam 11:1

2. bind, tie up (2×) To bind, tie up, or wrap something securely in a container or cloth. In 2 Kings 12:10 money is tied in bags, and in Ezekiel 5:3 a few hairs are bound in a garment hem. Spanish 'atarás' (you shall tie) and English 'bind' point to the concrete, non-hostile sense of fastening something closed, sharing the root idea of enclosure without any military context. **BINDING BY VOW**

en: and-they-tied-up, and-you-shall-bind | **es:** y-ataban, y-atarás | **fr:** et-assiéger, et-ils-lia-en-haut | **de:** [וצררת], und-sie-tied-hinauf 2Kgs 12:10; Ezek 5:3

3. distress, press hard upon (2×) An extended sense of pressing hard upon someone, causing distress or affliction. In 2 Chronicles 28:20 Tiglath-pileser 'distressed' Ahaz rather than strengthening him, and 2 Chronicles 6:28 pairs siege imagery with famine and plague. The shift from physical encirclement to emotional or political pressure is natural, and Spanish 'angustiar' (to cause anguish) captures this well. **DISTRESS BESIEGE PRESS**

en: and-distressed, distresses | **es:** sitiare, y-lo-angustiar | **fr:** [ויצר], [יצר] | **de:** [ויצר], [יצר] 2Chr 6:28; 2Chr 28:20

4. enclose, wall in (1×) A unique constructive use in Song of Songs 8:9: 'we will enclose her with boards of cedar.' Here the surrounding is protective or ornamental rather than hostile. Spanish 'la cercaremos' (we will encircle her) and English 'we will enclose' show the verb at its most gentle, suggesting adornment or safeguarding rather than confinement. **DISTRESS BESIEGE PRESS**

en: we-will-enclose | **es:** la-cercaremos | **fr:** nous-l'enfermerons | **de:** [נצור] Song 8:9

צוּר H6696b *V-Qal-Imperf-2ms / 3mp* (4×)

show hostility to, treat as enemy, harass or oppress

A verb meaning to act hostilely toward someone, to treat as an adversary or foe. Exodus 23:22 promises divine protection: 'I will be an enemy to your enemies' (parallel to 'I will oppose those who oppose you'). Deuteronomy uses it twice forbidding Israel from showing hostility to Moab (2:9) or Ammon (2:19). Esther 8:11 permits the Jews to destroy 'those who would assault them.' The word emphasizes active hostility and oppressive behavior, not mere dislike.

(4×) Exodus 23:22 has God promise 'I will be an adversary to your adversaries,' showing reciprocal hostility against Israel's enemies. Deuteronomy 2:9 and 2:19 command Israel not to 'harass' or 'show hostility to' Moab and Ammon respectively, as those lands are divinely assigned to Lot's descendants. Esther 8:11 authorizes Jews to kill 'those oppressing them' (הַצָּרִים). Spanish oprimen (oppress) and French adversaire capture the hostile, antagonistic action. **ENEMY AND ADVERSARY**

en: and-I-will-be-adversary, the-ones-distressing, you-shall-distress | **es:** hostigues, los-hostigues, los-que-les-oprimen | **fr:** [והצרים], et-Je—être-adversaire, tu-devra-distress | **de:** [והצרים], du-soll-Not, du-soll-Not-ihnen Exod 23:22; Deut 2:9; Deut 2:19; Esth 8:11

צוּר H6696c *Conj-w / V-Qal-ConsecImperf-3ms* (1×)

to fashion, form, shape; creating or delineating an object

This verb means to fashion, form, or delineate—to shape something deliberately, whether physically or in a drawing. In 1 Kings 7:15 (in an emended reading), it might describe forming the bronze pillars, though textual issues complicate the interpretation. The root is related to artistic or craftsman work, the deliberate shaping of raw material into a finished product. It overlaps with the more common verb for forming/creating, emphasizing the artisan's intentional design.

(1×) The textually uncertain occurrence in 1 Kings 7:15, where some suggest it describes the fashioning of the temple's bronze pillars. The Spanish "Y formó" (and he formed) and the repeated "formed" across languages support this craftsmanship sense. Whether carving, casting, or drawing, the verb captures creative formation, the work of skilled hands bringing form to metal or stone. **POTTER AND FORMING**

en: and-he-formed | **es:** Y-formó | **fr:** et-il-formed | **de:** und-er-formed 1Kgs 7:15

צוּר H6697 *Prep-b* (78×)

Rock, cliff, or crag as a physical formation; metaphorically, God as 'the Rock' — protector and refuge; also flint (for cutting) and edge of a blade.

The Hebrew noun tsur (צוּר) anchors itself in the solidity of stone — a rocky cliff, a towering crag, a place where one hides from enemies or where God miraculously brings forth water. Moses struck the tsur at Horeb (Exod 17:6) and at Meribah; the rock yielded honey and oil in the Song of Moses (Deut 32:13). But perhaps the most theologically resonant use is as a divine epithet: 'The Rock, his work is perfect' (Deut 32:4). Spanish distinguishes these neatly — 'roca' for the geological feature, 'Roca' capitalized for the deity — while French uses 'rocher' for both, collapsing the distinction. Two specialized senses round out the word: flint knives for circumcision (Josh 5:2–3), where Spanish shifts to 'pedernales,' and the 'edge' of a sword (Ps 89:43), a rare metonymic extension from stone to sharpened blade.

1. rock, cliff, crag (physical geological formation) (35×) Split from sense 129883. Criteria: Natural stone formations used as landmarks, shelters, water sources; Moses striking the rock at Horeb, wild goats dwelling in crags, Balaam on the rocks

en: a-rock, and-rock, from-rock-of | **es:** a-juicio?, de-la-roca, la-roca | **fr:** [הצר], de-rocher-de, et-rocher | **de:** Fels, der-Fels, der-Tyrus Exod 17:6; Exod 33:21; Exod 33:22; Num 23:9

2. Rock (divine epithet) (25×) A metaphorical divine epithet — God as 'the Rock' — denoting his unchanging faithfulness, protective strength, and reliability as a refuge. Concentrated in the Song of Moses (Deut 32:4, 15, 18, 30, 31) and the Davidic psalms (2 Sam 22:3, 32, 47; Ps 18:2, 31, 46), this title often appears with possessive suffixes: 'my Rock,' 'our Rock,' 'their Rock.' Spanish capitalizes 'Roca' and frequently adds 'de' (Roca de Israel), while French maintains 'Rock' as a loanword in some translations, signaling that this is a proper title rather than ordinary vocabulary. The metaphor draws its force from the physical sense — God is as immovable and sheltering as a cliff face. ROCK AND CLIFF

en: Rock, Rock-of, a-rock | **es:** Roca-de, a-la-Roca-de, de-la-Roca-que | **fr:** Rock, Rock-de, le-Rock | **de:** Fels, Fels-von, Rock Deut 32:4; Deut 32:15; Deut 32:18; Deut 32:30; Deut 32:31

3. the Rock (metaphorical: God as protector and refuge) (14×) Split from sense 129883. Criteria: Metaphorical usage where 'rock' refers to God as protector, refuge, foundation; theological epithet distinct from physical rock

en: Rock, a-rock-of, and-for-rock-of | **es:** a-roca-, a-roca-de, en-roca | **fr:** dans-rocher, et-rocher, rocher | **de:** Fels, auf-ein-Fels, der-Fels- Deut 32:37; 1Sam 2:2; 2Sam 22:32; Ps 18:31; Ps 27:5

4. (2×) Flint — a specific hard stone variety used for making sharp cutting instruments. Both occurrences cluster in Joshua 5:2–3, where Joshua circumcises the Israelites with flint knives. Spanish 'pedernales' (flints) and English 'flint' converge on this specialized mineral meaning, distinguishing it from generic 'rock.' The BDB entry notes the connection to challamish (another flint word), and the context makes clear that the sharpness and availability of flint, not just any stone, is in view. STONE AND ROCK

en: flint | **es:** pedernales | **fr:** flint | **de:** flint Josh 5:2; Josh 5:3

6. (1×) Edge or sharpened side of a blade — a rare metonymic extension where the stone material is transferred to the cutting instrument itself. In Psalm 89:43 God is said to have turned back the 'edge' of the warrior's sword, where the underlying image is stone sharpness. Spanish renders 'filo de' (edge of), confirming the shift from rock-as-substance to rock-as-cutting-quality. This stands as a unique rhetorical usage within the word's profile. GEOGRAPHY AND SPACE

en: the-edge-of | **es:** filo-de | **fr:** rocher | **de:** der-Fels- Ps 89:43

צוּר H6698 *Conj-w / N-proper-ms* (5×)

Zur; a Midianite prince slain by Israel; also a Gibeonite in Benjamin

Zur, meaning 'rock,' is a proper name borne by two distinct individuals in Scripture. The first was a prince of Midian and father of Cozbi, the woman involved in the Baal Peor incident; he was killed alongside four other Midianite kings during Israel's campaign (Num 25:15; 31:8; Josh 13:21). The second Zur was a Gibeonite listed in the Benjaminite genealogy of Chronicles (1 Chr 8:30; 9:36). The name's meaning, 'rock,' is a common theophoric element in Semitic naming.

(5×) A proper name meaning 'rock,' applied to two individuals. The Midianite prince appears in the Baal Peor narrative and subsequent war accounts (Num 25:15; 31:8; Josh 13:21), while the Gibeonite Zur appears in Benjaminite genealogies (1 Chr 8:30; 9:36). All translations transliterate consistently (eng/spa 'Zur/Tsur,' fra 'Tzur,' deu 'Zur'), making no lexical distinction between the two bearers, as context alone disambiguates. PEDAHZUR PERSONAL NAME

en: Tzur, Zur, and-Tsur | **es:** Tsur, Zur, y-Tsur | **fr:** Tzur, Zur, [צוּר] | **de:** Tzur, Zur, [צוּר] Num 25:15; Num 31:8; Josh 13:21; 1Chr 8:30; 1Chr 9:36

צוּרָה H6699 *N-fsc / 3ms* (6×)

Form, shape, or architectural pattern; the visible design or structure of something, especially a building or plan.

Refers to the visible form, shape, or design of a structure. Nearly all of its occurrences cluster in Ezekiel's grand temple vision (Ezek 43:11), where God commands the prophet to show Israel the tsurat ('form') of the temple so that they may be ashamed of their iniquities and study its pattern. The one occurrence outside Ezekiel appears in Psalm 49:14, where it describes the 'form' of the dead wasting away in Sheol. Spanish 'forma' and English 'form' both capture the core meaning, though the architectural specificity in Ezekiel gives the word a technical flavor beyond mere 'appearance.'

form, pattern, design (6×) The visible form, pattern, or architectural design of a structure or entity. Used almost exclusively in Ezekiel 43:11, where the prophet is commanded to describe the temple's form (tsurat) to Israel — its exits, entrances, regulations, and entire layout. The multilingual glosses converge tightly: English 'form-of,' Spanish 'forma-de,' and French 'forme' all point to a concrete, describable design. In Psalm 49:14, the same word shifts from architectural blueprint to bodily form, describing how death consumes the shape of the wicked in Sheol. GEOGRAPHY AND SPACE

en: [ketiv], and-their-form, form-of | **es:** [kethiv], forma-de, su-forma | **fr:** Tsophim, forme | **de:** [צורת], [צורתו], [צורתן] Ps 49:14; Ezek 43:11

צוּרִיאֵל H6700 *N-proper-ms* (1×)

Zuriel, a Levite leader; name meaning 'my rock is God' or 'God is my rock'

Zuriel was a Levitical leader, head of the father's house of the Merarites during the wilderness wanderings. His name is theophoric, meaning "my rock is God," expressing trust in God's stability and protection. It's one of many names in Numbers that testify to faith convictions, embedding theology in personal identity. The Septuagint preserves the name recognizably, and it stands as one person among the many who organized Israel's worship life in the desert.

(1×) Named in Numbers 3:35 as the leader of the Merarite clan. The name's meaning ("my rock is El") confesses dependence on God. The multilingual consistency (Zuriel in most languages) reflects standard transliteration of Hebrew personal names, anchoring this individual in the roster of Levites who maintained the tabernacle. EL COMPOUND NAMES

en: Zuriel | **es:** Suriel | **fr:** Zuriel | **de:** Zuriel Num 3:35

צוּרִישַׁדָּי H6701 *N-proper-ms* (5×)

Zurishaddai; 'my rock is Shaddai,' father of Shelumiel of Simeon

Zurishaddai is a theophoric compound name meaning 'my rock is Shaddai (the Almighty).' He is known solely as the father of Shelumiel, the tribal leader who represented Simeon during the wilderness census and tabernacle dedication. Like Zuar for Issachar, the name appears exclusively in the formulaic expression 'Shelumiel son of Zurishaddai' across five passages in Numbers (1:6; 2:12; 7:36, 41; 10:19). The name itself testifies to the ancient Israelite practice of embedding divine titles within personal names.

(5×) The proper name of Shelumiel's father from the tribe of Simeon, meaning 'my rock is Shaddai.' All five attestations use the patronymic formula 'Shelumiel son of Zurishaddai' in census, camp arrangement, and offering contexts (Num 1:6; 2:12; 7:36, 41; 10:19). Every translation uniformly transliterates the name (eng/deu 'Zurishaddai,' fra 'Tsurishaddaï,' spa 'Zurisadai'), preserving the theophoric compound without variation. PERSONAL NAMES

en: Zurishaddai | **es:** Zurisadai, Zurisadai: | **fr:** Tsurishaddaï | **de:** Zurishaddai Num 1:6; Num 2:12; Num 7:36; Num 7:41; Num 10:19

יָצַת H6702 *V-Hifil-Imperf.h-1cs / 3fse* (1×)

to kindle, burn, set on fire (causative); I would set it ablaze

This Hiphil verb means to kindle or set on fire, to cause something to burn. In Isaiah 27:4, God says that if briers and thorns confront him, he would march against them and burn them up together. It's a verb of decisive, consuming action—not accidental fire but deliberate incineration. The image is of divine judgment as fire that utterly destroys opposition, leaving nothing but ash. It's forceful, final, and complete.

(1×) Isaiah 27:4 has God declare that he would set thorns and briers ablaze if they stood against him. The Spanish "los quemaré" (I will

burn them) emphasizes the first-person agency. This is God as warrior, using fire as a weapon to clear away what opposes his vineyard (Israel). The verb conveys both power and totality—nothing survives the divine fire. **BURNING AND FIRE**

en: I-would-burn-it | **es:** los-quemaré | **fr:** [אציחנה] | **de:** [אציחנה] Isa 27:4

צַח H6703 *Adj-fp* (4×)

dazzling, glowing, bright, clear (of heat, wind, appearance, or speech)

An adjective describing brightness, intensity, or clarity. It appears with 'heat' (glowing heat in Isa 18:4), 'wind' (scorching wind in Jer 4:11), a person (the beloved is 'dazzling white and ruddy' in Song 5:10), and speech ('speak clearly' in Isa 32:4). The core idea is brilliance or clarity, whether visual (dazzling whiteness), thermal (intense heat), or communicative (clear speech). The word evokes purity, intensity, and unobstructed perception.

(4×) Song of Songs 5:10 describes the beloved as 'radiant and ruddy' (צַח וְאָדוֹם), emphasizing his dazzling appearance. Isaiah 18:4 speaks of 'clear heat' or 'glowing heat' during harvest. Isaiah 32:4 promises that tongues will 'speak clearly' (דַּבֵּר צַחוֹת). Jeremiah 4:11 mentions a 'scorching wind' or 'glowing wind.' Spanish claro (clear) and blanco (white) capture the clarity and brightness dimensions; French blanc similarly emphasizes the dazzling whiteness. **BOLDNESS AND OPENNESS**

en: clear, clearly, radiant | **es:** ardiente-de, claramente, claro | **fr:** [צח], [צחות], blanc | **de:** [צח], [צחות] Song 5:10; Isa 18:4; Isa 32:4; Jer 4:11

צָחֶה H6704 *Adj-msc* (1×)

parched, dried out from thirst or heat

This adjective intensifies the idea of being completely dried out, going beyond ordinary thirst to extreme desiccation. Isaiah uses it to describe people so parched with thirst that they are dying (Isa 5:13). The Spanish 'reseca' captures the sense of thorough drying, while the English 'parched-of' shows the construction with the following noun.

(1×) Describes the state of being extremely dried out or desiccated, especially from lack of water. Isaiah 5:13 depicts the exile's severity: people 'parched with thirst,' showing complete dehydration. This intensive adjective form (note BDB's citation of Gesenius §84b-c) emphasizes the extremity of the condition, not merely thirsty but utterly withered. **GEOGRAPHY AND SPACE**

en: parched-of | **es:** reseca-de | **fr:** [צחה] | **de:** [צחה] Isa 5:13

צָחַח H6705 *V-Qal-Perf-3cp* (1×)

to be dazzling, gleaming white

This verb describes brilliant whiteness or dazzling appearance, particularly of skin. The Syriac cognate suggests brightness and clarity, while the Aramaic points to polishing. In Lamentations 4:7, it describes the Nazirites' radiant appearance before Jerusalem's fall—their skin 'more dazzling than milk,' whiter than snow. The multilingual evidence (Spanish 'eran blancos,' English 'bright') confirms this sense of brilliant whiteness.

(1×) To appear dazzlingly white or brilliant. Lamentations 4:7 uses this to describe the Nazirites' complexion before the siege: 'more dazzling than milk,' parallel to 'whiter than snow.' The verb emphasizes radiant, gleaming whiteness rather than mere color, suggesting skin that shone with health and vigor in contrast to their later emaciated state. **WHITE COLOR**

en: they-were-bright | **es:** eran-blancos | **fr:** [צחו] | **de:** [צחו] Lam 4:7

צָחִיחַ H6706 *N-msc* (4×)

bare rock, shining rock surface, exposed and smooth stone

A term for a bare, smooth rock surface—exposed, glaring, and without vegetation or cover. Ezekiel uses it four times in chapters 24 and 26, describing bare rock where blood is placed visibly (24:7-8) and predicting that Tyre will become a bare rock for spreading nets (26:4, 14). Nehemiah 4:7 (Qere) may refer to exposed, open places. The image is desolation: rock stripped of soil, plant life, or any covering—stark and bare.

(4×) Ezekiel 24:7-8 twice uses 'bare rock' (צָחִיחַ סֶלַע) as the place where Jerusalem's blood was poured out—not on dust-covered ground, but on exposed rock that cries out for vengeance. Ezekiel 26:4, 14 prophesy that Tyre will become a 'bare rock,' a desolate place for fishermen to spread nets. Spanish peña (rock) and peña desnuda (bare rock) capture the exposed, barren quality. **BRIGHTNESS AND SPLENDOR**

en: bare | **es:** peña, peña-desnuda-de | **fr:** sommet | **de:** [לצחיח], [צחיח] Ezek 24:7; Ezek 24:8; Ezek 26:4; Ezek 26:14

צְחִיחָה H6707 *N-fs* (1×)

scorched land, parched desert ground

This noun denotes land that has been scorched or parched by heat. The root suggests extreme dryness, beyond what rain can relieve. Psalm 68:6 uses it to describe the desolate places where God settles the rebellious. The Spanish 'sequedad' and French 'terre desséchée' both capture the sense of thoroughly dried earth, land too parched to support life.

(1×) Land that is scorched and dried to the point of desolation. Psalm 68:6 describes God making rebels dwell 'in a parched land,' suggesting barren desert as both geographical reality and divine judgment. This goes beyond normal aridity to describe earth burned and hardened, inhospitable to human habitation. **DRYNESS AND DROUGHT**

en: in-a-parched-land | **es:** en-sequedad | **fr:** terre-desséchée | **de:** in-ein-parched-Land Ps 68:6

צָחִיחַ H6708 *Prep-b* (2×)

bare place, open rock surface; an exposed, glaring place without vegetation or cover

This term describes bare, exposed surfaces—particularly smooth rock faces without vegetation or cover. In Ezekiel's prophecies against Tyre and in Nehemiah's description of Jerusalem's ruined defenses, it denotes open, unprotected places. The word conveys both the physical characteristic of being bare (without covering) and the vulnerability such exposure creates. The image of setting blood on a bare rock emphasizes its visibility, while rebuilding in bare places highlights the defenders' dangerous exposure.

(2×) Ezekiel uses 'bare rock' (24:7-8; 26:4, 14) to describe where blood is placed visibly and where Tyre will become an exposed rock, while Nehemiah 4:13 (appearing twice due to Ketiv/Qere variations) speaks of people stationed 'in bare places' during Jerusalem's rebuilding. Translations vary: English 'bare rock' and 'bare places,' Spanish 'lugares secos' (dry places), French and German mostly transliterate. The common thread is exposure and lack of cover—whether rock devoid of soil or defensive positions without walls. Such bareness makes things visible (blood crying out) or vulnerable (defenders exposed to attack). **BRIGHTNESS AND SPLENDOR**

en: (on-bare-places), [on-bare-places] | **es:** (en-lugares-secos), [en-lugares-secos] | **fr:** [בצחחיים], [בצחיחים] | **de:** [(בצחיחים)], [[בצחחיים]] Neh 4:13

צַחֲנָה H6709 *N-fsc / 3ms* (1×)

stench, foul smell

This noun refers to a repulsive odor, particularly of decay. Joel 2:20 uses it in parallel with another word for stench to describe the smell of the invading northern army when God drives it away. The doubling of stench-words ('his foul smell' parallel to 'his stench') emphasizes the complete putrefaction of the defeated horde. French 'puanteur' directly captures this sense of repulsive smell.

(1×) A foul, nauseating smell, especially of rotting organic matter. Joel 2:20 depicts God's judgment on the invading army: 'his foul smell will rise up,' paralleled by 'his stench.' The imagery suggests corpses decomposing in the sun, a graphic picture of total defeat.

The Siracide reference (11:12) also uses it for offensive odor. **DEFILEMENT AND UNCLEANNESS**

en: his-foul-smell | **es:** pestilencia-de-él | **fr:** puanteur | **de:** [צחנתו] Joel 2:20

צַחֲצָחָה H6710 *Prep-b / N-fp* (1×)

scorched regions, drought-stricken places

This plural noun describes areas of extreme drought or scorched land. Isaiah 58:11 uses it in God's promise to satisfy His people's needs even in the driest places. The root connects to scorching heat and parched ground. The Spanish 'sequías' (droughts) and the broader context of divine provision in waterless places show this refers to regions where water is desperately scarce.

(1×) Scorched or drought-stricken regions where water is absent and the ground is parched. Isaiah 58:11 contains God's promise: 'He will satisfy your needs in scorched places,' assuring provision even in the most barren environments. This builds on the root idea of land dried by intense heat, emphasizing not just aridity but the burning, scorched quality of the terrain. **DRYNESS AND DROUGHT**

en: in-scorched-places | **es:** en-sequías | **fr:** [בצחצחות] | **de:** [בצחצחות] Isa 58:11

צָחַק H6711 *Conj-w / V-Qal-ConsecImperf-3fs* (13×)

To laugh (in joy, disbelief, or derision); to mock or jest; to play, sport, or make merry.

Forever associated with the patriarch Isaac, whose very name (Yitschaq, 'he laughs') embodies the range of this verb. In its Qal form it describes Sarah's incredulous laughter at the promise of a son (Gen 18:12-15) and Abraham's joyful laughter (Gen 17:17). The Piel intensifies toward mockery — Ishmael 'mocking' the young Isaac (Gen 21:9), Lot seeming 'as one who jests' to his sons-in-law (Gen 19:14), and Potiphar's wife accusing Joseph (Gen 39:14, 17). Spanish burlarse ('to mock') and German Spott treiben ('to make sport') capture this derisive edge. The same Piel also yields a lighter sense of festive play, as when Israel rose up 'to play' before the golden calf (Exod 32:6) and Samson was made to 'amuse' the Philistines (Judg 16:25).

1. laugh (Qal) (6×) The basic Qal sense of laughing, whether from joy, surprise, or disbelief. Spanish rio/reirá ('laughed/will laugh') and German gelacht ('laughed') converge on spontaneous laughter. Sarah laughed within herself at the seemingly impossible promise (Gen 18:12, 13, 15), Abraham fell on his face and laughed (Gen 17:17), and the proclamation that God 'has made laughter for me' (Gen 21:6) transforms disbelief into celebration. **LAUGHING AND PLAYING**

en: I-laughed, and-laughed, laughed | **es:** Y-rió, reirá, reí | **fr:** –rire, Je-rit, et-rit | **de:** du-hast-gelacht, habe-ich-gelacht, hat-gelacht Gen 17:17; Gen 18:12; Gen 18:13; Gen 18:15

2. mock, scoff, jest (Piel) (4×) The Piel sense of mocking, scoffing, deriding, or jesting — laughter directed at someone with contempt or dismissal. Spanish burlarse/burlándose ('to mock/mocking') and German Spott treiben ('to make sport of') highlight the hostile edge. Ishmael mocked Isaac (Gen 21:9), Lot appeared as one who jests when warning his sons-in-law (Gen 19:14), and Potiphar's wife twice accused Joseph of coming 'to mock us' (Gen 39:14, 17). **LAUGHTER AND DERISION**

en: as-jesting, mocking, to-mock | **es:** burlándose, como-bromeando, para-burlarse | **fr:** comme-jesting, moquant, à-mock | **de:** scherzend, um-Spott-zu-treiben, wie-ein-Scherzender Gen 19:14; Gen 21:9; Gen 39:14; Gen 39:17

3. play, sport, amuse (Piel) (3×) The Piel sense of playing, sporting, entertaining, or making merry — laughter as festive or amorous activity rather than derision. Spanish jugar ('to play') and English 'amuse/play' point to recreational activity. Isaac 'sporting' (caressing) Rebekah revealed their relationship to Abimelech (Gen 26:8), Israel rose up 'to play' in idolatrous revelry at the golden calf (Exod 32:6), and the blinded Samson was made to 'amuse' the Philistine assembly (Judg 16:25). **LAUGHING AND PLAYING**

en: and-amused, laughing, to-play | **es:** a-jugar, riendo, y-los-divirtió | **fr:** et-amused, riant, à-play | **de:** scherzte, und-amused, zu-play Gen 26:8; Exod 32:6; Judg 16:25

צְחֹק H6712 *N-ms* (2×)

laughter, object of laughter; mirth or being laughed at as a mockery

This word encompasses both joyful laughter and being laughed at in derision. Sarah declares that God has made laughter for her when Isaac is born—everyone who hears will laugh with her in joy. But in Ezekiel, Jerusalem will become 'laughter and derision,' an object of mocking scorn among the nations. The same Hebrew word thus covers the full range from delighted mirth to contemptuous ridicule, with context determining which sense applies.

(2×) Genesis 21:6 celebrates Sarah's joyful laughter at Isaac's birth ('God has made laughter for me'), while Ezekiel 23:32 warns Jerusalem will become 'laughter and derision.' English uses 'laughter' for both, Spanish 'risa,' French 'rire,' though the emotional valence is opposite: Sarah invites others to laugh with her in shared joy, while Jerusalem will be laughed at in shame. The word derives from the same root as Isaac's name (Yitzhak, 'he laughs'), connecting to themes of promise, fulfillment, and divine surprise throughout Genesis. **LAUGHTER AND DERISION**

en: for-laughter, laughter | **es:** para-risa, risa | **fr:** brûlure, rire | **de:** Lachen, [לצחק] Gen 21:6; Ezek 23:32

צֳחַר H6713 *N-ms* (1×)

reddish-gray, tawny (of wool or possibly a place name)

This noun appears to describe either a color of wool or possibly a place name. The primary sense is reddish-gray or tawny wool mentioned in Ezekiel 27:18's catalog of Damascus's trading goods. Some scholars suggest it might be 'wool from Zahar' (a location), though this is disputed. The color term fits the context of luxury trade items, while translations vary between 'white' (Spanish, French) and the more technical 'tawny' suggested by BDB.

(1×) A reddish-gray or tawny color, specifically describing wool in the luxury trade of Damascus (Ezekiel 27:18). The exact shade is debated—BDB suggests 'tawny' or 'reddish-gray,' while some translations opt for 'white.' The multilingual evidence shows uncertainty, but the context of fine trade goods suggests a distinctive, valuable color of wool, possibly from a specific region or processing method. **WHITE COLOR**

en: white | **es:** blanca | **fr:** blanc | **de:** [צחר] Ezek 27:18

צֹחַר H6714 *N-proper-ms* (5×)

Zohar; father of Ephron the Hittite; also a son of Simeon and a Judahite

Zohar, meaning 'tawny' or 'reddish-white,' is a personal name shared by three individuals. The most prominent is the father of Ephron the Hittite, from whom Abraham purchased the cave of Machpelah (Gen 23:8; 25:9). A second Zohar was a son of Simeon who went down to Egypt with Jacob (Gen 46:10; Exod 6:15). A third appears in a Judahite genealogy in Chronicles (1 Chr 4:7). The LXX renders the name as Saar across all occurrences.

(5×) A proper name borne by three distinct individuals in the Hebrew Bible. The Hittite patriarch's father appears in the Machpelah purchase narratives (Gen 23:8; 25:9), a Simeonite in the Egypt migration lists (Gen 46:10; Exod 6:15), and a Judahite in the Chronicles genealogy (1 Chr 4:7). Translations consistently transliterate (eng 'Zohar,' spa 'Tzochar,' fra 'Zohar,' deu 'Zochar'), with minor orthographic variation reflecting the tsade-initial consonant cluster. **PROPER NAMES (PERSONAL)**

en: (and-Tsochar), Zohar, and-Zohar | **es:** (y-Tsojar), Tzochar, y-Tsojar | **fr:** Zohar, [וצחר], et-Zohar | **de:** Zochars, [וצחר], und-Zochar Gen 23:8; Gen 25:9; Gen 46:10; Exod 6:15; 1Chr 4:7

צָחֹר H6715 *Adj-fp* (1×)

tawny, light-colored (of donkeys)

This adjective describes the color of donkeys, appearing only in Judges 5:10 in Deborah's song. The root relates to colors in the

reddish, tawny, or light spectrum. The phrase 'you who ride on tawny donkeys' addresses the wealthy or ruling class, since lighter-colored donkeys were apparently prized. Spanish 'blancas' (white) and the English retention of 'tawny' show the range of interpretation, but the sense is clearly a desirable, distinctive coloring.

(1×) Describes a tawny or light coloring of donkeys, suggesting animals of higher value. Judges 5:10 addresses 'you who sit on tawny donkeys,' apparently referring to leaders or the wealthy class. The specific color marked status or breeding quality. The root connects to reddish-gray or tan hues, distinguishing these animals from common darker donkeys. **WHITE COLOR**

en: -tawny | **es:** blancas | **fr:** -tawny | **de:** -tawny Judg 5:10

צִי H6716 *Prep-b* (4×)

ship, seagoing vessel

This word denotes ships or seagoing vessels. It appears to be a loanword from Egyptian, reflecting the international maritime vocabulary of the ancient Near East. Numbers 24:24 mentions ships from Kittim (Cyprus) in Balaam's oracle. Isaiah 33:21 speaks of 'majestic ships' that will not sail on Jerusalem's waters. Ezekiel 30:9 describes messengers going in ships to warn Cush. Daniel 11:30 prophesies that 'ships of Kittim' will come against the northern king. The contexts often involve naval power and international reach.

(4×) Numbers 24:24 prophesies that ships from Kittim will afflict Assyria and Eber. Isaiah 33:21 contrasts Jerusalem's river (no majestic ships) with God's protection. Ezekiel 30:9 mentions messengers in ships going to terrify Cush about Egypt's fall. Daniel 11:30 predicts that ships of Kittim will oppose the king of the North. Spanish naves and French navire (ships) consistently identify this as maritime vessels, often associated with western Mediterranean powers (Kittim/Cyprus). **GEOGRAPHY AND SPACE**

en: and-ships, in-ships, ships-of | **es:** Y-naves, en-naves, naves-de | **fr:** [צִי], et-ships, navire | **de:** [בִּצִּים], [צִי], [צִיִּים] Num 24:24; Isa 33:21; Ezek 30:9; Dan 11:30

צִיבָא H6717 *N-proper-ms* (16×)

Ziba — servant of Saul's house and steward of Mephibosheth's estate in the David narratives

A proper name for the servant of the house of Saul who plays a pivotal role in David's dealings with Jonathan's son Mephibosheth. When David seeks to show covenant kindness to Saul's remaining family, Ziba identifies the lame Mephibosheth and is appointed steward of his lands (2 Sam 9:2-12). Later, Ziba meets the fleeing David with provisions during Absalom's revolt and claims Mephibosheth has stayed behind to reclaim the throne, prompting David to transfer the estate (2 Sam 16:1-4). Upon David's return, Mephibosheth disputes Ziba's account, and the king divides the property between them (2 Sam 19:25-30). Rendered 'Siba' in Spanish and 'Tsiba' in French transliterations.

Ziba (personal name) (16×) Ziba (צִיבָא / צִבָא), a personal name for the servant of Saul's household who became steward over Mephibosheth's inherited estate. All sixteen occurrences cluster in 2 Samuel 9, 16, and 19, where Ziba serves as a morally ambiguous figure — loyal servant or self-serving opportunist — whose conflicting testimony about Mephibosheth creates one of the most humanly realistic episodes in the Court History of David. **PROPER NAMES (PERSONAL)**

en: Tsiva, Ziba, and-Tsiva | **es:** Siba, Siba?, Tsibá | **fr:** Tsiba, et-Tsiba, et-à-Tsiba | **de:** Tsiva, Ziba, und-Tsiva 2Sam 9:2; 2Sam 9:3; 2Sam 9:4; 2Sam 9:9

צַיִד H6718a *Prep-m / N-msc* (13×)

Game, prey (hunted animal or meat); hunting (the activity or occupation of pursuing wild game).

Tsayid is the word that fills Isaac's tent with the aroma of wild game. Rooted in the act of hunting, it most often names the quarry itself — the animal caught and brought home for food. The Genesis patriarchal narratives give it vivid life: Isaac loved Esau 'because game was in his mouth' (Gen 25:28), and the dramatic deception scene revolves around preparing tsayid for the aging father (Gen 27:5-33). Spanish caza and French chassant both hover between 'hunt' and 'game,' just as the Hebrew does, while German Wildbret ('venison') zeroes in on the meat. The rarer activity sense appears memorably in Genesis 10:9, where Nimrod is a gibbor tsayid, 'a mighty hunter before the LORD' — a description so famous it became a proverb. Leviticus 17:13 extends the term to any hunted animal or bird whose blood must be properly drained.

1. game, prey (quarry caught) (11×) Game or prey — the animal, meat, or quarry obtained through hunting. This dominant sense (11 occurrences) is concentrated in the Isaac-Esau-Jacob narratives: Isaac sends Esau to 'hunt game' and 'make me savory food' (Gen 27:3-7), Jacob disguises himself and brings 'game' to his father (Gen 27:25, 31, 33), and Esau is described as knowing tsayid ('a man who knows game,' Gen 25:27). Leviticus 17:13 broadens the term to any hunted animal or bird. Spanish caza, French de-chassant-son, and German Wildbret all emphasize the product of the hunt. The word carries a sensory, culinary weight — this is not abstract 'prey' but food on the table, with the taste that Isaac craved. **HUNTING ACTIVITY**

en: from-game-my, from-game-of, from-hunting-his | **es:** caza, caza-de, caza-de-él | **fr:** chassant, de-chassant-son, de-game-de | **de:** Wildbret, [צֵידוֹ], der-Jagd Gen 25:27; Gen 25:28; Gen 27:5; Gen 27:7; Gen 27:19

2. hunting (activity) (2×) Hunting as an activity or occupation, describing the pursuit itself rather than what is caught. Only two occurrences, both in Genesis 10:9, where Nimrod is called gibbor tsayid liphnei YHWH ('a mighty hunter before the LORD'), repeated for emphasis. Spanish cazador, French chasseur, and German Jager all shift to agent nouns or activity terms here, confirming that translators recognize the word as describing what Nimrod does, not what he catches. The phrase became proverbial in Israel — 'like Nimrod, a mighty hunter before the LORD' — enshrining the activity sense in cultural memory. **HUNTING ACTIVITY**

en: hunter, hunting | **es:** cazador | **fr:** chassant, chasseur | **de:** Jäger Gen 10:9

צֵיד H6718b *N-msc / 3fs* (4×)

provision, food supply (especially for journey or sustenance)

A word for food or provisions, especially supplies taken on a journey or needed for sustenance. Joshua 9:5, 14 refer to the provisions the Gibeonites claimed to have taken for their (supposedly) long journey. Nehemiah 13:15 mentions food being brought into Jerusalem on the Sabbath. Job 38:41 speaks of God providing food for the raven. Psalm 132:15 promises abundant provision for Zion. The word emphasizes sustenance and supply, particularly in contexts of travel or need.

(4×) Joshua 9:14 mentions Israelite leaders taking 'some of their provisions' to test the Gibeonites' claim. Nehemiah 13:15 condemns bringing 'food' into Jerusalem on Sabbath. Job 38:41 asks who provides 'food' for the raven when its young cry. Psalm 132:15 promises to 'abundantly bless her provision' (Zion's food supply). Spanish provisión and comida (food, provisions) reflect both travel supplies and general sustenance. **FOOD AND NOURISHMENT**

en: food, from-their-provisions, her-provision | **es:** Provisión-de-ella, comida, de-su-provisión | **fr:** [צֵיד], chasse, de-leur-provisions | **de:** [צֵיד], [צֵידוֹ], ihr-provision Josh 9:14; Neh 13:15; Job 38:41; Ps 132:15

צַיָּד H6719 *N-mp* (1×)

hunters

This plural noun refers to those who hunt, derived from the root for hunting or trapping. Jeremiah 16:16 uses it in a striking metaphor: God will send first fishermen, then hunters to seek out the exiled Israelites. The hunters represent the thoroughness of God's pursuit—no hiding place will suffice. The multilingual glosses uniformly render it 'hunters,' confirming the straightforward occupational sense.

(1×) People who hunt or trap animals, used metaphorically in Jeremiah 16:16 for divine agents pursuing scattered Israel. God declares He will send 'many hunters' to search out His people from every hiding place. The image suggests relentless pursuit and thorough

searching, moving beyond the fishermen's nets to the hunters' tracking skills in mountains and rocks. **HUNTING ACTIVITY**
en: hunters | **es:** cazadores | **fr:** [צִידִים] | **de:** [צִידִים] Jer 16:16

צֵידָה H6720 *Conj-w / N-fs* (12×)

Provisions or food supplies for a journey; also hunted game or prey brought as food

A feminine noun centered on the idea of food acquired for sustenance, especially for travel. In its dominant usage, it refers to provisions packed for a journey—the bread and supplies Joseph's brothers carried from Egypt (Gen 42:25; 45:21) or the unleavened dough Israel took from Egypt (Exod 12:39). Arabic zād and Korean 양식 both specifically denote 'travel provisions,' confirming this core meaning. A distinct second sense appears in Gen 27:3, where it means hunted game—the venison Esau is sent to catch for Isaac. Spanish caza ('hunt, game') and German Wildbret ('venison') make this distinction unmistakable.

1. provisions, food for a journey (10×) Noun denoting food supplies or provisions prepared for a journey or expedition. Joseph provides provisions for his brothers' return to Canaan (Gen 42:25; 45:21), Joshua commands Israel to prepare provisions for crossing the Jordan (Josh 1:11), and the Gibeonites display dry, moldy provisions as evidence of their supposed long journey (Josh 9:5). Arabic zādan and Korean 양식 both point specifically to travel rations, while Spanish provisiones and French provisions confirm the general meaning. German Wegzehrung ('way-sustenance') beautifully captures the journey-oriented nature of this food. **FOOD AND NOURISHMENT**
en: and-provisions, provision, provisions | **es:** provisiones, provisiones-de, provisión | **fr:** et-provisions, leur-provisions, provision | **de:** Wegzehrung, ihr-provisions, provision Gen 42:25; Gen 45:21; Exod 12:39; Josh 1:11; Josh 9:5

2. game, hunted prey (2×) A distinct sense referring to hunted game or prey, appearing in Genesis 27:3 where Isaac sends Esau to the field to catch game and prepare a savory dish. Spanish caza ('game, hunt') and German Wildbret ('venison, wild game') clearly separate this from mere travel provisions. The Arabic cognate ṣayd likewise means 'hunting, game,' reflecting the root connection to ṣūd ('to hunt'). The word here refers not to packed rations but to the fresh quarry itself, linking food to the act of hunting. **HUNTING ACTIVITY**
en: game | **es:** [caza], caza | **fr:** game | **de:** Wildbret Gen 27:3

צִידוֹן H6721 *Prep-l / N-proper-fs* (22×)

Sidon; the ancient Phoenician coastal city, also the firstborn son of Canaan in the Table of Nations.

Refers to the great Phoenician port city on the Lebanese coast (modern Saida), one of the oldest continuously inhabited cities in the world. In the Table of Nations (Gen 10:15), Sidon appears as the firstborn of Canaan, personifying the city as an ancestor. Scripture pairs Sidon with Tyre as emblems of maritime wealth and pagan culture, and prophets pronounce judgment against it (Ezek 28:21-22; Zech 9:2). Multilingual consistency is striking – virtually every language transliterates the name as 'Sidon' or 'Tsidon,' preserving the original Hebrew sibilant.

Sidon (city) (22×) The proper name of the ancient Phoenician coastal city north of Tyre, and by extension the eponymous son of Canaan (Gen 10:15 = 1 Chr 1:13). All twenty-two occurrences refer to the same geographic entity, whether marking the northern boundary of Canaan (Gen 10:19), identifying it as 'Great Sidon' (Josh 11:8; 19:28), or naming it as a target of prophetic judgment alongside Tyre (Jer 25:22; Ezek 28:21-22). Glosses across languages – 'Sidon' (eng, fra), 'Sidón' (spa), 'Zidon' (deu) – are uniformly transliterative, confirming the proper-noun status. **SIDON PHOENICIAN CITY**
en: Sidon, Tsidon, and-Sidon | **es:** Sidón, Tsidon, Tsidón | **fr:** Sidon, Tsidon, [צִידוֹן] | **de:** Sidon, Tsidon, Zidon Gen 10:15; Gen 10:19; Gen 49:13; Josh 11:8; Josh 19:28

צִידֹנִי H6722 *Art / N-proper-mp* (16×)

Sidonian(s) – a gentilic adjective for the people of the Phoenician city of Sidon, sometimes denoting Phoenicians broadly.

The gentilic form of Sidon (Tsidon), this adjective-turned-noun identifies the inhabitants of one of the great Phoenician coastal cities. In earlier biblical usage it often functions as a broad designation for Phoenicians generally: the 'Sidonians' supply cedar from Lebanon (1 Kgs 5:20), and the term overlaps with Tyre (1 Kgs 16:31). The worship of Ashtoreth is specifically attributed to the 'god of the Sidonians' (1 Kgs 11:5, 33; 2 Kgs 23:13). A distinct feminine plural form (tsiddoniyyot) appears once in 1 Kings 11:1, marking the Sidonian women among Solomon's foreign wives.

1. Sidonian(s), people of Sidon (15×) The masculine gentilic noun designating a person or people from the Phoenician city of Sidon, used in both singular and plural. In earlier texts (Deuteronomy, Joshua, Judges) it appears to designate Phoenicians broadly – Deuteronomy 3:9 notes that the 'Sidonians' call Hermon by another name, and 1 Kings 5:20 treats Sidonian woodcutters as effectively Tyrian. The multilingual evidence is consistent: Spanish 'sidonios,' French 'Sidoniens,' all transliterating the gentilic. **VIRGIN MAIDEN**
en: Sidonians, Tsidonians, Tsidonim | **es:** Y-sidonios, a-los-sidonios, como-los-sidonios | **fr:** Sidonians, Sidoniens, Sionien | **de:** Sidonians, Tsidonians, Tsidonim Deut 3:9; Josh 13:4; Josh 13:6; Judg 3:3; Judg 10:12

2. Sidonian women (1×) The feminine plural form (tsiddoniyyot) designating women from Sidon, distinguished by the Hebrew feminine plural suffix -ot. It occurs only in 1 Kings 11:1, listing Sidonian women among the foreign wives of Solomon alongside Moabite, Ammonite, Edomite, and Hittite women. This grammatically marked form highlights the gender-specific context of Solomon's intermarriage narrative. **SIDON PHOENICIAN CITY**
en: Sidonian-women | **es:** sidonias | **fr:** Sidonian-femmes | **de:** Sidonian-Frauen 1Kgs 11:1

צִיָּה H6723 *Adj-fs* (16×)

Dryness, drought: the parched quality of arid land; a dry wilderness region; a prolonged period of water scarcity.

The Hebrew noun tsiyyah evokes the scorching desolation of the desert, appearing sixteen times in prophetic poetry and wisdom literature where parched land serves as both literal geography and potent metaphor. Isaiah's servant grows up 'like a root out of dry ground' (Isa 53:2) — tsiyyah here painting the spiritual barrenness from which the Messiah unexpectedly emerges. The prophets pair tsiyyah relentlessly with midbar (wilderness), aravah (desert plain), and shemamah (desolation) to build cumulative images of judgment and exile: Babylon will become 'a dry land and a wilderness' (Jer 51:43). Yet the word also carries seeds of hope — God promises to 'turn the dry land into springs of water' (Isa 41:18; Ps 107:35). Spanish sequedad and French sécheresse capture the abstract dryness, while German Dürre leans toward the temporal drought sense, revealing how the three dimensions of this word — quality, place, and event — resist neat separation.

1. dryness, aridity (10×) Dryness or aridity as an abstract quality — the parched, waterless condition of land, used adjectivally or as an abstract noun. Ten occurrences describe landscapes characterized by desiccation: 'a dry and weary land where there is no water' (Ps 63:1), God transforming desert into pools and 'dry land into springs' (Ps 107:35; Isa 41:18), and the servant of the LORD growing up 'like a root out of dry ground' (Isa 53:2). Spanish sequedad, French sécheresse, and German Dürre all render the abstract state. Jeremiah 2:6 pairs tsiyyah with 'land of deep darkness' in recalling Israel's wilderness wandering, making dryness a metaphor for spiritual desolation. **DRYNESS AND DROUGHT**
en: drought, dry, dryness | **es:** seca, sequedad, sequía | **fr:** aridité, sécheresse | **de:** Duerre, [צִיָּה], dryness Ps 63:1; Ps 107:35; Isa 41:18; Isa 53:2; Jer 2:6

2. dry land, arid place (5×) A dry land, arid place, or wilderness region — the concrete geographical referent where tsiyyah names an actual locale rather than a quality. Five occurrences point to specific barren territories: the wasteland where outcasts scrape a living (Job 30:3), the wilderness through which God brought water from rock (Ps 78:17; 105:41), the desert that 'shall be glad' at God's coming

redemption (Isa 35:1), and Babylon's fate as 'a dry land' (Jer 50:12). Spanish lo árido and French dans la sécheresse shift toward spatial reference. The distinction from sense 1 is that here one could point to the tsiyyah on a map — it is a place, not merely a condition. DRYNESS AND DROUGHT

en: a-dry-land, dry-land, in-the-dry-land | **es:** en-sequedad, en-sequedades, lo-árido | **fr:** aridité, dans-sécheresse, et-aridité | **de:** Duerre, [צִיָּה], in-der-trocknen-Land Job 30:3; Ps 78:17; Ps 105:41; Isa 35:1; Jer 50:12

3. drought (1×) Drought as a temporal climatic event — a prolonged period of severe water scarcity rather than the quality of the land or its location. A single occurrence in Job 24:19 pairs tsiyyah with heat (hom) in describing how 'drought and heat snatch away the snow waters,' the seasonal cycle of scarcity that afflicts the poor. Spanish sequía and French sécheresse here carry the temporal sense of a drought season. The pairing with heat as a parallel natural force distinguishes this from the adjectival or geographical senses — tsiyyah here names something that happens in time, not something that simply exists as a landscape feature. DRYNESS AND DROUGHT

en: drought | **es:** Sequía | **fr:** sécheresse | **de:** [צִיָּה] Job 24:19

צִיּוֹן H6724 *Prep-b / N-ms* (2×)

dry ground, parched land; desert heat or waterless wilderness conditions

Isaiah uses this term for extreme dryness and heat, particularly in similes describing God's salvation. Just as shade brings relief from desert heat, so God shelters His people. Like streams in parched ground, His coming brings refreshment to the weary. The word evokes the harsh conditions of the wilderness—sun-scorched earth without water, the thirst and heat that make shade and water precious. In Isaiah's poetry, this physical reality becomes a metaphor for spiritual need and divine provision.

(2×) Both occurrences are in Isaiah's oracles (25:5; 32:2), using 'dry land' or 'parched ground' in similes for God's sheltering presence. English translations give 'dry land' and 'shadow,' Spanish uses 'sequedad/sequía' (dryness/drought), French 'Sion' and German 'Zion' seem confused with the place name (צִיּוֹן). The proper meaning is parched, waterless ground—the burning desert where shade becomes precious and streams miraculous. Isaiah's images draw power from this environmental reality: anyone who has experienced desert heat immediately grasps the relief of shade and water, making them perfect metaphors for salvation. DRYNESS AND DROUGHT

en: in-dry-land, like-the-shadow | **es:** en-sequedad, en-sequía | **fr:** à-Sion | **de:** in-Zion Isa 25:5; Isa 32:2

צִיּוּן H6725 *N-mp* (3×)

sign-post, marker, monument; a physical indicator used for navigation, commemoration, or identification

The term refers to markers or monuments—physical signs that communicate information. In 2 Kings 23:17, it's a gravestone marking a prophet's tomb. Jeremiah 31:21 calls for setting up road markers or guideposts to remember the way home from exile. Ezekiel 39:15 describes markers placed beside human bones found in the land. The function shifts from commemoration to navigation to identification, but the core idea remains: a visible sign communicating to those who pass by. The multilingual evidence varies—some see proper nouns (French 'Sion', German 'Zion'), while most recognize common markers or monuments.

(3×) The three contexts reveal different purposes for markers: memorial (gravestone), navigational (road signs), and identificatory (bone markers). Jeremiah's 'road markers' guide returning exiles, while Ezekiel's markers flag locations needing burial. The diversity in translations (Spanish 'monumento/señal', French debates between 'Sion' and 'marker') reflects the word's functional range. What unites them is visibility and communication—these markers tell people something important about place, memory, or presence. SIGNS AND BANNERS

en: marker, road-markers, the-marker | **es:** el-monumento, señal, señales | **fr:** Sion, [צִיֻּנִים], le-marker | **de:** Zion, [צִיֻּנִים], der-marker 2Kgs 23:17; Jer 31:21; Ezek 39:15

צִיּוֹן H6726 *N-proper-fs* (154×)

Zion — the fortified hill of Jerusalem, extending to denote the holy city, its temple mount, and God's covenant people

Zion (tsiyyon) originally designated the Jebusite stronghold on the southeastern ridge of Jerusalem captured by David and renamed the City of David (2 Sam 5:7). Over time the name expanded to encompass the Temple mount, the entire city, and by poetic metonymy the people of God themselves. The prophets especially favor Zion as a theological symbol: 'daughter of Zion' personifies Jerusalem in her vulnerability and hope (Isa 1:8; Zech 9:9). Across all 154 occurrences the name carries a weight of divine election, dwelling, and future restoration that no mere toponym could convey.

Zion (place name) (154×) The proper noun Zion, originally the fortified ridge captured by David (2 Sam 5:7; 1 Chr 11:5), later extended to the Temple mount and the whole city of Jerusalem. In prophetic and poetic usage it becomes a theological symbol for God's chosen dwelling place and, by metonymy, his covenant people — as when Isaiah speaks of the 'daughter of Zion' (Isa 1:8). Translation languages consistently transliterate rather than translate: Spanish 'Sion,' French 'Sion,' German 'Zion.' ZION HOLY MOUNTAIN

en: Tsiyon, Tsiyyon, Zion | **es:** Sion, Sión, Tsiyon | **fr:** Sion | **de:** Zion 2Sam 5:7; 1Kgs 8:1; 2Kgs 19:21; 2Kgs 19:31; 1Chr 11:5

צִיחָא H6727 *Conj-w / N-proper-ms* (3×)

Ziha; personal name of an overseer of temple servants, whose descendants returned from exile

Ziha was an overseer of the Nethinim (temple servants) whose family line is mentioned in post-exilic records. The 'sons of Ziha' appear in both Ezra's and Nehemiah's lists of returning exiles, indicating a recognized family group that maintained temple service responsibilities. Nehemiah 11:21 identifies Ziha himself as overseeing the Nethinim. The name appears in three passages documenting the restoration community's organization and genealogy. Cross-linguistic evidence shows minor spelling variations (Siha, Sijá, Tsicha) but consistent recognition of this as a personal name linked to temple administration.

(3×) The three references span Ezra 2:43, Nehemiah 7:46 (parallel lists of returnees), and Nehemiah 11:21 (leadership structure). The 'sons of Ziha' formed a recognized family unit among the Nethinim, with Ziha himself serving as an overseer. The bracketed forms in German and French reflect the morphological variations (with or without conjunctions, slight spelling differences), but all identify the same individual or family line involved in post-exilic temple service. PERSONAL NAMES

en: Tsicha, Ziha, and-Tsicha | **es:** Siha, Sijá, y-Ziha | **fr:** [וְצִיחָא], [צִחָא], [צִיחָא] | **de:** [וְצִיחָא], [צִחָא], [צִיחָא] Ezra 2:43; Neh 7:46; Neh 11:21

צִי H6728 *Prep-l / N-mp* (6×)

Desert creature or wild beast; by extension, a desert-dweller or wilderness inhabitant

Found exclusively in prophetic oracles of desolation, tsiyyi evokes the eerie wildlife that reclaims abandoned cities. Isaiah 13:21 and 34:14 list these creatures alongside howling beasts (iyyim), painting ruins where only jackals and wild cats prowl. The exact zoological identification remains uncertain – Arabic cognates suggest a wild cat or yelping desert animal. In Psalm 72:9 the word may shade toward human desert-dwellers who bow before the king, and in Psalm 74:14 God gives Leviathan as food 'to the people of the wilderness.' Spanish distinguishes neatly: 'bestias del desierto' for the animal sense, 'moradores del desierto' for the human one.

1. desert creature, wild beast (3×) A wild beast or creature of the desert, inhabiting desolate ruins. Isaiah 13:21 and 34:14 pair tsiyyim with iyyim (howling creatures) to depict total devastation. Jeremiah 50:39 prophesies that Babylon will be home to these animals. Spanish 'bestias del desierto' and English 'wild creatures' reflect the zoological reading, though the exact species remains debated. VENGEANCE AND RETRIBUTION

en: desert-creatures, wild-beasts, wild-creatures | **es:** bestias-del-desierto | **fr:** [צִיִּים] | **de:** [צִיִּים] Isa 13:21; Isa 34:14; Jer 50:39

2. desert dweller, wilderness inhabitant (3×) Desert-dwellers or wilderness inhabitants, possibly denoting nomadic peoples or ambiguously human figures. Psalm 72:9 envisions those 'of the desert' bowing before the king, and Psalm 74:14 speaks of Leviathan given as food to a 'people of the wilderness.' Spanish 'moradores del desierto' and German 'Wueste-dwellers' mark the shift from animal to human referent. **VENGEANCE AND RETRIBUTION**

en: desert-dwellers, for-desert-creatures, of-the-desert | **es:** moradores-del-desierto, para-moradores-del-desierto | **fr:** [לְצִיִּים], animal-du-désert, à-animal-du-désert | **de:** Wüste-dwellers, [לְצִיִּים], von-der-Wüste Ps 72:9; Ps 74:14; Isa 23:13

צִינָק H6729 *Art / N-ms* (1×)

pillory, restraining collar or stocks

This noun denotes an instrument of punishment and public humiliation, likely a wooden collar or stocks that restrained prisoners. Jeremiah 29:26 mentions it alongside 'stocks' as tools for restraining mad prophets. The context shows it was used by authorities to control and shame those deemed troublemakers. Spanish 'argolla' (ring, collar) points to the restraining function, while the parallel term confirms it was a device for physical constraint.

(1×) A restraining device, probably a collar or pillory used to punish and publicly shame prisoners. Jeremiah 29:26 describes the temple officer's authority to put any madman who prophesies 'in the pillory and collar,' showing it was paired with stocks for maximum restraint and humiliation. The device both restricted movement and marked the wearer as condemned. **PRISON AND CONFINEMENT**

en: the-collar | **es:** la-argolla | **fr:** [הַצִּינָק] | **de:** [הַצִּינָק] Jer 29:26

צִיעֹר H6730 *Conj-w / N-proper-fs* (1×)

Zior, a town in the hill country of Judah

This proper noun identifies a town in the hill country near Hebron, listed among Judah's inheritance in Joshua 15:54. Modern identification places it at Ṣâʿîr, about five miles north-northeast of Hebron according to Buhl's geography. The Septuagint renders it variously as Σωρθ or Σιωρ. The multilingual glosses preserve the name in transliteration, reflecting its status as a geographical designation.

(1×) A town name in the tribal allotment of Judah (Joshua 15:54), located in the hill country region. Geographical sources identify it with modern Ṣâʿîr near Hebron. The name appears in the territorial lists defining Judah's inheritance, one of many settlements in the central highlands that formed the tribe's core territory. **PERSONAL NAMES**

en: and-Tzior | **es:** y-Sior | **fr:** et-Tzior | **de:** und-Tzior Josh 15:54

צִיץ H6731a *Conj-w / N-ms* (14×)

A flower or blossom; also the gold plate (rosette) on the high priest's turban inscribed 'Holy to the LORD.'

A word that bridges the garden and the sanctuary. Most often it denotes a flower or blossom — Isaiah 40:6–8 uses it in the famous passage where 'the grass withers, the flower fades, but the word of our God stands forever.' Numbers 17:8 records Aaron's rod budding with blossoms (tsits), and 1 Kings 6:18–35 describes carved flower ornaments throughout Solomon's temple. But the same word also names the gold plate fastened to the high priest's turban (Exod 28:36; 39:30; Lev 8:9), inscribed with 'Holy to the LORD.' Arabic clearly distinguishes the two: zuhurin ('flowers') for the botanical sense and safihata ('a metal plate') for the priestly diadem — confirming these as genuinely separate meanings rather than metaphorical extension.

1. flower, blossom (botanical) (11×) A flower or blossom, whether literal or figurative. Numbers 17:8 describes Aaron's rod producing blossoms as a divine sign. Isaiah 40:6–8 and Psalm 103:15 use the fading flower as a metaphor for human transience — 'as a flower of the field, so he flourishes.' Job 14:2 likewise compares human life to a flower that comes forth and withers. In 1 Kings 6:18–35, carved flower designs (tsitsim) adorn the interior of the temple. German 'Blüte' and Spanish 'flor' consistently render this botanical sense. **FLOWERS AND BLOSSOMS**

en: and-the-fading, blossom, blossoms | **es:** Como-flor, como-flor, como-flor-de | **fr:** [וְצִיץ], [כְּצִיץ], [צִיץ] | **de:** Bluete, [וְצִיץ], [כְּצִיץ] Num 17:8; 1Kgs 6:18; 1Kgs 6:29; 1Kgs 6:32; 1Kgs 6:35

2. plate, rosette (of gold, priestly headpiece) (3×) The gold plate or rosette affixed to the front of the high priest's turban. Exodus 28:36 commands making a plate of pure gold engraved 'Holy to the LORD,' and Exodus 39:30 and Leviticus 8:9 record its fabrication and placement. Arabic safihata ('a plate/sheet of metal') sharply distinguishes this from the floral sense. Spanish 'lámina' (plate/sheet) and 'placa' also reflect a metalworking term. The connection to the flower sense may lie in the rosette shape of the plate, but functionally this is a distinct cultic object — a sacred insignia of priestly consecration. **GEOGRAPHY AND SPACE**

en: plate, plate-of, the-plate-of | **es:** diadema-de, lámina-de, placa-de | **fr:** le-plate-de, plate, plate-de | **de:** Platte, Platte-von, der-plate-von Exod 28:36; Exod 39:30; Lev 8:9

צִיץ H6731b *N-ms* (1×)

wings (possibly wing-feathers, meaning uncertain)

This noun's meaning is debated, but the most common interpretation is 'wings' in the collective sense. Jeremiah 48:9 contains the difficult phrase 'give wings to Moab,' which most scholars understand as a call for Moab to flee swiftly, as if on wings. The Aramaic cognate means wing or fin, supporting this interpretation. However, the Septuagint's 'markers' led some to suggest 'signpost,' and Perles proposed reading 'feathers.' The wing interpretation fits the flight imagery of the context.

(1×) Wings or wing-feathers, used in the metaphorical command 'give wings to Moab' (Jeremiah 48:9), meaning let Moab flee swiftly. The Aramaic cognates support the 'wing' interpretation, fitting the context of rapid escape from judgment. Though some scholars suggest alternative readings ('signpost' or 'feathers'), the wing imagery best captures the urgency of flight from divine destruction. **WING BODY PART**

en: wings | **es:** alas | **fr:** [צִיץ] | **de:** [צִיץ] Jer 48:9

צִיץ H6732 *Art / N-proper-fs* (1×)

Ziz, the name of an ascent near the Dead Sea

This place name appears in 2 Chronicles 20:16, referring to an ascent or pass used by invading armies approaching from the Dead Sea region. The 'ascent of Ziz' was the route by which Moabites and Ammonites came up against Jehoshaphat. Buhl's geography identifies it with Wady Ḥaṣâṣâ and the plateau Ḥaṣâṣâ north of Engedi. The Septuagint renderings vary, but the location is clearly a recognized geographical feature in Judean topography.

(1×) The name of a mountain pass or ascent near the Dead Sea (2 Chronicles 20:16), by which invading forces approached Judah from the east. Modern scholars connect it with terrain north of Engedi. The name marks a strategic route through the wilderness, used by armies moving from the Dead Sea basin up into the Judean highlands. **PERSONAL NAMES**

en: the-Ziz | **es:** Sis | **fr:** [הַצִּיץ] | **de:** [הַצִּיץ] 2Chr 20:16

צִיצָה H6733 *N-fsc* (1×)

blossom, flower (in construct state)

This noun refers to a flower or blossom, appearing in Isaiah 28:4 in construct form. The verse speaks of 'the fading flower' of Ephraim's glory, using floral imagery to depict something beautiful but transient. The Spanish 'flor' (flower) aligns with this botanical sense, while English 'fading' captures the adjective but not the noun itself. The reference note indicates this is the same root as the more common word for flower or blossom.

(1×) A blossom or flower, used metaphorically in Isaiah 28:4 for the fading glory of Ephraim. The prophet depicts the northern kingdom's splendor as 'the fading flower of its glorious beauty,' emphasizing impermanence. The floral image stresses vulnerability—what blooms brightly soon withers, just as Israel's pride would wilt under Assyrian invasion. **FLOWERS AND BLOSSOMS**

en: the-fading | **es:** flor | **fr:** [ציצת] | **de:** [ציצת] Isa 28:4

צִיצָת H6734 *N-fs* (4×)

tassel, fringe (on garment); lock of hair

This word has two related uses: ritual tassels on garment corners and a lock of hair on the forehead. Numbers 15:38-39 three times commands Israel to make tassels (fringes) on the corners of their garments as a reminder of God's commandments. These became the tzitzit still worn by observant Jews. Ezekiel 8:3 uses the word for a lock of hair on the prophet's forehead by which he was lifted in a vision. Both uses involve something that hangs or projects prominently.

(4×) Numbers 15:38 (twice) and 15:39 establish the command to make tassels on garment corners with a blue cord, serving as a visual reminder to obey God's commands. Ezekiel 8:3 describes being grabbed by a 'lock of hair' (צִיצָת רֹאשִׁי) and lifted in a vision. Spanish flecos (fringes) and French frange (fringe) capture the garment tassel, while the Ezekiel context shows the same term applied to a prominent lock of hair. **GEOGRAPHY AND SPACE**

en: by-lock-of, for-tassel, tassel | **es:** fleco-de, flecos, para-fleco | **fr:** frange, pour-tassel, tassel | **de:** [בציצת], fuer-tassel, tassel Num 15:38; Num 15:39; Ezek 8:3

צִיר H6735a *Conj-w / N-msc* (6×)

Envoy, messenger, or ambassador sent on an official mission, whether human or divine.

Denotes an official envoy or messenger dispatched on a diplomatic or prophetic errand. In Jeremiah 49:14 and Obadiah 1, the envoy is sent by the LORD himself to rally nations against Edom. Isaiah 18:2 describes swift messengers (tsirim) sent by sea from Cush, while Isaiah 57:9 condemns Israel for sending her own envoys to foreign powers. In Proverbs, the word takes on a more general sense: a faithful messenger (tsir emunim) refreshes the soul like cold snow at harvest (Prov 25:13), while a wicked messenger falls into trouble (Prov 13:17).

envoy, messenger, ambassador (6×) An official envoy, messenger, or ambassador dispatched on a mission of diplomatic or prophetic significance. Spanish 'embajadores' and 'mensajero' capture the dual register — formal ambassador and general messenger. The word appears in both prophetic oracles (Jer 49:14 = Obad 1, where the LORD sends an envoy among the nations; Isa 18:2, messengers from Cush; Isa 57:9, Israel's envoys to pagan allies) and wisdom literature (Prov 13:17, a faithful messenger; Prov 25:13, a trustworthy envoy compared to refreshing cold snow). Despite its assignment to the 'Supernatural' domain, the word itself denotes human agents, though they may carry divine mandates. **ANGELS AND MESSENGERS**

en: a-messenger, and-an-envoy, and-envoy | **es:** embajadores, mensajero, tus-mensajeros | **fr:** [וציר], [צירים], [צרירך] | **de:** [וציר], [ציר], [צירים] Prov 13:17; Prov 25:13; Isa 18:2; Isa 57:9; Jer 49:14

צִיר H6735b *N-msc / 3fs* (1×)

hinge, pivot (of a door)

This noun denotes the pivot or hinge on which a door turns. Proverbs 26:14 uses it in a vivid simile comparing a sluggard turning in bed to a door turning on its hinge—both rotate in place without going anywhere. The image perfectly captures futile activity: much motion, no progress. The Spanish 'gozne' preserves this technical meaning of the hardware that allows rotational movement.

(1×) The pivot or hinge mechanism that allows a door to swing open and closed. Proverbs 26:14 employs memorable imagery: 'As a door turns on its hinge, so a sluggard turns on his bed.' The comparison highlights purposeless rotation—the door swings but stays in its frame, just as the lazy person rolls over without rising. The hinge becomes a symbol of motion without progress. **HOLES AND OPENINGS**

en: its-hinges | **es:** su-gozne | **fr:** sa-צירה-elle | **de:** [ציר] Prov 26:14

צִיר H6735c *N-mp* (5×)

pangs, writhing pains; birth-like anguish from terror or distress

This noun denotes sharp, convulsive pangs, especially those likened to the agony of childbirth. In 1 Samuel 4:19, the wife of Phinehas literally goes into labor pains upon hearing of the ark's capture. Isaiah uses the image metaphorically for the terror that seizes Babylon (13:8) and the prophet himself at the vision of judgment (21:3). Daniel 10:16 extends the usage to describe the overwhelming physical effects of visionary anguish. The root suggests writhing or twisting, capturing the involuntary bodily convulsion of extreme pain.

(5×) Sharp pangs or convulsive pains, typically compared to or derived from childbirth. The literal birth-pang sense appears in 1 Sam 4:19, while Isaiah deploys it as a simile for existential terror (Isa 13:8 alongside 'labor pains,' Isa 21:3 describing the prophet's own visceral dread). Daniel 10:16 extends it to visionary distress. The multilingual evidence converges on pain vocabulary (spa 'dolores,' eng 'pangs/pains'), with the French and German forms retained in brackets, confirming the unified semantic core of involuntary anguished writhing. **PAIN AND SUFFERING**

en: her-pains, like-pangs-of, my-pains | **es:** como-dolores-de, dolores, dolores-mis | **fr:** [כצירי], [צירים], messager | **de:** [כצירי], [צירי], [צירים] 1Sam 4:19; Isa 13:8; Isa 21:3; Dan 10:16

צִיר H6736 *Conj-w / N-msc / 3mp* (2×)

image, form; possibly idols or the form/appearance of a person

This rare word appears in contexts suggesting either physical images (idols) or the form or appearance of something. Isaiah uses it of idol-makers who will be ashamed, while Psalm 49's difficult text may refer to human form or appearance descending to Sheol. The semantic range seems to encompass both crafted images and natural form or shape. The word shares roots with terms for rock and formation, suggesting something shaped or formed.

(2×) Isaiah 45:16 speaks of makers of 'images' (apparently idols) being ashamed, while Psalm 49:14's Ketiv reading uses the word in a difficult phrase about form descending to Sheol. English gives 'idols' and a Ketiv note about 'form,' Spanish similarly. The word's rarity makes precise definition challenging, but contexts suggest shaped or formed things—whether human-crafted idols or the natural form/appearance of the human body. The connection to 'tzur' (rock, form) may indicate something carved or shaped, whether by artisan hands or divine creation. **IDOLS AND IMAGES**

en: [ketiv:their-form], idols | **es:** [ketiv], ídolos | **fr:** [צירים], idole | **de:** [ketiv:their-form], [צירים] Ps 49:14; Isa 45:16

צִיר H6737 *Conj-w / V-Hitpael-ConsecImperf-3mp* (1×)

to take provisions, supply oneself with food for a journey

This denominative verb from the noun for 'provisions' means to supply oneself with food or take provisions for a journey. Joshua 9:4 and 9:12 use it of the Gibeonites' deception—they claimed to have provisioned themselves long ago for a distant journey, showing worn-out bread as proof. The verb appears in Hithpael, suggesting a reflexive action: they supplied themselves. The multilingual glosses show confusion (English 'disguised,' Spanish 'made themselves ambassadors'), but the root sense is taking provisions.

(1×) To supply oneself with provisions or take food for a journey. Joshua 9:4, 12 uses this verb (in Hithpael) to describe the Gibeonites' claim: 'this bread we took as our provision' when leaving home, allegedly weeks ago. The verb emphasizes the act of preparing travel food. Textual variants suggest v. 4 should also read this verb rather than 'disguised themselves,' maintaining consistency with the provi-

sion theme. **FOOD AND NOURISHMENT**
en: and-disguised-themselves | **es:** y-se-hicieron-pasar-por-embajadores | **fr:** et-disguised-eux-mêmes | **de:** und-disguised-sich-selbst Josh 9:4

צֵל H6738 *Prep-b / N-msc / 3ms* (49×)

Shadow, shade; protective covering or shelter; fleeting transience of human life

A richly layered Hebrew noun spanning the physical and metaphorical. In its most frequent use, tsel pictures God's sheltering presence – the 'shadow of the Almighty' (Ps 91:1), the 'shadow of Your wings' (Ps 17:8) – where shade from the scorching sun becomes a powerful image of divine refuge. Literally it denotes the shadow cast by trees, rocks, or a sundial (2 Kgs 20:9-11). Wisdom literature draws on a third nuance: life passes 'like a shadow' (1 Chr 29:15; Ps 144:4), capturing the brevity and insubstantiality of human days.

1. shadow/shade (protection, shelter) (25×) The predominant biblical use: shadow as protective shelter or refuge. The psalmist cries out for safety 'in the shadow of Your wings' (Ps 17:8; 57:1), while Ezekiel and Hosea apply it to the sheltering shade of great trees representing kingdoms. Translations across Spanish (sombra de), German (Schatten), and French consistently render this with words for protective shade, confirming the metaphor's universality. **GEOGRAPHY AND SPACE**
en: and-in-its-shadow, and-in-shadow-of, and-in-the-shadow-of | **es:** a-sombra-de, bajo-su-sombra, con-sombra-de | **fr:** [בצל], [בצלו], [ובצלו] | **de:** Schatten, [בצל], [בצלו] Gen 19:8; Judg 9:15; Ps 17:8; Ps 36:7; Ps 57:1

2. shade, shadow (literal) (15×) The concrete, physical sense: the dark patch cast when an object blocks sunlight. Notably important in the Hezekiah narrative (2 Kgs 20:9-11), where the shadow on the steps of Ahaz retreats ten steps as a divine sign. Also appears in Jotham's fable (Judg 9:36) and descriptions of tree canopy shade (Job 40:22). Multilingual glosses uniformly use literal 'shadow' equivalents here. **SHADOW AND SHADE**
en: for-shade-, for-the-shadow, from-heat | **es:** en-la-sombra, la-sombra, para-la-sombra | **fr:** [בצל], [צל], le-shadow | **de:** Schatten, [בצל], [צל] Num 14:9; Judg 9:36; 2Kgs 20:9; 2Kgs 20:10

3. shadow (transience, ephemerality) (9×) Shadow as a figure of ephemerality and human frailty. Always appearing in similes – 'like a shadow' (ke-tsel) – this sense pervades wisdom and lament poetry: days decline like a shadow (Ps 102:11), a person flees like a shadow (Job 14:2), and earthly wealth proves as insubstantial as shade that vanishes (1 Chr 29:15). German wie-ein-Schatten and Spanish como-sombra capture this simile structure faithfully. **SHADOW AND SHADE**
en: like-a-shadow, like-shadow, like-the-shadow | **es:** Como-sombra, como-sombra, como-sombra-de | **fr:** [כצל], comme-ombre, ombre | **de:** Schatten, [כצל], wie-ein-Schatten 1Chr 29:15; Job 14:2; Job 17:7; Ps 102:11; Ps 109:23

צְלָא H6739 *Conj-w / V-Piel-Prtcpl-ms* (2×)

to pray; an Aramaic verb meaning to bow in prayer or make supplication to God

This Aramaic verb, appearing only in Ezra and Daniel, means to pray or make supplication. Daniel prays three times daily at his open window despite the king's decree, while Ezra speaks of the Jews praying for the life of the Persian king and his sons. The word originally meant to bow or prostrate oneself, reflecting the physical posture of ancient prayer. It shares roots with similar terms in Syriac and Arabic, showing the common Semitic understanding of prayer as humble bowing before the divine.

(2×) Found in Ezra 6:10 (praying for the king) and Daniel 6:10 (Daniel praying despite prohibition), this Aramaic verb consistently translates as 'pray' or 'praying': Spanish 'orando,' French 'prier,' German similar. The Daniel passage is especially significant—his refusal to cease praying demonstrates that worship of God cannot be legislated away by human decree. The word's root sense of 'bowing' reminds us that biblical prayer involves physical posture reflecting spiritual humility, not merely mental meditation. **PRAYER (VERBAL ACT)**
en: and-praying | **es:** y-orando | **fr:** [ומצלין], et-prier | **de:** [ומצלא], [ומצלין] Ezra 6:10; Dan 6:10

צָלָה H6740 *V-Qal-Imperf-3ms* (3×)

to roast; cooking meat by direct heat or fire, as distinguished from boiling

The verb means to roast meat—cooking by fire rather than water. In 1 Samuel 2:15, worshipers want to give the priest raw meat 'to roast' rather than boiled portions. Isaiah 44:16, 19 satirize idol-making: the same wood roasts meat for dinner and becomes a god to worship. The distinction between roasting and boiling was ritually significant (Exodus 12:8-9 requires the Passover lamb roasted, not boiled). The multilingual evidence is straightforward: 'roast' across languages, with verb forms indicating action (he roasts, I roast, to roast). This is basic culinary vocabulary with theological overtones.

(3×) First Samuel presents roasting in a priestly context—the preferred cooking method at the sanctuary. Isaiah's ironic portrait shows someone roasting meat ('I roast flesh, I eat') with fuel that also serves his idolatry. The contrast with boiling (Exodus 12:9: 'not boiled in water') marks roasting as the prescribed method for sacred meals. The cross-linguistic consistency ('asa', 'roast', 'rôti') reflects the universal cooking technique, while biblical usage highlights ritual propriety and Isaiah's devastating critique of idolatry. **BOIL COOK FOOD**
en: I-roast, he-roasts, to-roast | **es:** asa, asé, para-asar | **fr:** [אצלה], [יצלה], à-roast | **de:** [אצלה], [יצלה], zu-roast 1Sam 2:15; Isa 44:16; Isa 44:19

צִלָּה H6741 *N-proper-fs* (3×)

Zillah; personal name of Lamech's wife in the Cainite genealogy

Zillah was one of Lamech's two wives mentioned in Genesis 4. The name appears three times in the narrative of Lamech's family, which includes the first recorded bigamy and Lamech's violent boast. Zillah bore Tubal-cain (the first metalworker) and Naamah. The name may derive from the root for 'shade' or 'shadow,' though the text doesn't explain its meaning. Cross-linguistic renderings are consistent (Tsillah, Tsilá, Zilla), treating this as a straightforward proper noun from the antediluvian genealogy.

(3×) Genesis 4:19 introduces Zillah as Lamech's wife; verses 22-23 name her again in genealogical and narrative contexts. She represents part of the Cainite line that develops early civilization (metalworking, music) but also displays violence and pride. The multilingual evidence shows minor spelling variations (with/without conjunctions: 'And-Zillah', 'Zillah') but uniform recognition of this as a woman's name from humanity's early generations. **PROPER NAMES (PERSONAL)**
en: And-Tsillah, Tsillah, and-Tsillah | **es:** Tsilá, Y-Tsilá, y-Tsilá | **fr:** Et-Tsillah, Tsillah, et-Tsillah | **de:** Zilla, und-Zilla Gen 4:19; Gen 4:22; Gen 4:23

צְלוֹל H6742 *N-msc* (2×)

round loaf or cake of bread, particularly of barley bread

This word appears in the famous account of Gideon's eavesdropping, where a Midianite soldier dreams of a barley loaf tumbling into camp and overturning a tent. The word denotes a round, flat cake of bread, the humble food of common people. Barley bread was considered inferior to wheat bread, making the image even more striking: this modest loaf represents Israel overthrowing the mighty Midianite army. The word appears twice in the verse due to Ketiv-Qere textual variation.

(2×) Both occurrences are in Judges 7:13 (Ketiv and Qere readings), describing the barley loaf in the Midianite's dream. Translations give 'loaf' or 'cake': Spanish 'torta,' French and German with similar forms. The round, flat cake was typical bread form in the ancient world, baked on hot stones or griddles. That it was barley—not wheat—emphasized Israel's humble state compared to the abundant Midianite camp. Yet this small, simple loaf overturns the tent, perfectly foreshadowing Gideon's unlikely victory through God's power rather than military might. **COOKING POT CALDRON**

en: (loaf-of), [cake] | **es:** [k], torta | **fr:** [cake], [loaf-de] | **de:** [cake], [loaf-von] Judg 7:13

צָלַח H6743a *V-Qal-Imperf-3ms* (10×)

To rush upon, come mightily; of the Spirit's sudden empowerment, fire breaking forth, or swift physical movement.

One of the most vivid verbs in the Hebrew Bible, used primarily for the Spirit of YHWH rushing upon individuals to empower them for extraordinary feats. Samson tears a lion apart when the Spirit 'rushes upon' him (Judg 14:6), and Saul is transformed when it 'rushes upon' him at Gibeah (1 Sam 10:10). Spanish 'vino con poder' (came with power) beautifully captures the irresistible, sudden descent. The root extends metaphorically to fire blazing forth (Amos 5:6) and literally to soldiers rushing across the Jordan (2 Sam 19:17).

1. to rush upon, come mightily upon (of the Spirit) (8×) The Spirit of YHWH rushing or coming mightily upon a person, empowering them for heroic or prophetic action. This is the dominant and most theologically significant use, attested eight times across Judges and 1 Samuel. Spanish 'vino con poder' and French 'se precipita' both convey the sudden, overwhelming descent. Key passages: Judg 14:6, 19 (Samson), Judg 15:14 (Samson at Lehi), 1 Sam 10:6, 10 (Saul's transformation), 1 Sam 11:6 (Saul's righteous anger). **PROSPERING AND SUCCESS**

en: and-rushed, and-she-rushed, and-will-rush | **es:** Y-vendrá, Y-vino, Y-vino-con-poder | **fr:** et-elle-se-précipita, et-fera-rush, et-rushed | **de:** und-rushed, und-sie-rushed, und-wird-rush Judg 14:6; Judg 14:19; Judg 15:14; 1Sam 10:6; 1Sam 10:10

2. to break out, blaze forth (of fire) (1×) Fire or wrath breaking forth or blazing out suddenly, a metaphorical extension of the rushing root. Amos 5:6 warns 'lest he rush like fire upon the house of Joseph.' English 'breaks out' and Spanish 'se lance' convey the sudden eruption, while the French rendering 'prosperer' (prosper) appears to confuse this verb with the homonymous H6743b (succeed/prosper), underscoring the importance of distinguishing the two roots. **RICHES AND WEALTH**

en: breaks-out | **es:** se-lance | **fr:** prospérer | **de:** [יצלח] Amos 5:6

3. to rush through, cross swiftly (1×) Swift physical movement through terrain, as in soldiers crossing or rushing through a space. 2 Samuel 19:17 describes David's men rushing into the Jordan to escort the king. Spanish 'cruzaron' (they crossed) and French 'se precipita' (rushed) confirm rapid, purposeful traversal rather than divine empowerment or fiery eruption. **DEPARTING AND PASSING**

en: and-they-rushed | **es:** y-cruzaron | **fr:** et-ils-se-précipita | **de:** und-sie-rushed 2Sam 19:17

צָלְחַ H6743b *V-Qal-Imperf-3fs* (55×)

To prosper, succeed, or cause to prosper; also to be fit or useful for a purpose.

A verb of success and flourishing that runs from Joseph's household in Egypt to Daniel's visions of warring kings. In its intransitive Qal and Hifil forms it describes people, plans, and even the 'purpose of the LORD' prospering (Isa 53:10). The causative Hifil adds a theological layer: God is the one who 'causes to prosper,' as Abraham's servant confesses when his mission succeeds (Gen 24:21, 40, 42). A third, more pragmatic sense appears in Jeremiah and Ezekiel, where ruined objects are 'no longer fit' for any use (Jer 13:7, 10) — Spanish 'servir' and the question '¿Servirá?' ('Will it be useful?') capture this functional meaning well.

1. prosper, succeed (intransitive) (40×) To prosper, succeed, or thrive intransitively — the subject itself experiences success. Spanish 'prosperar' and French 'prospérer' match directly. Joseph 'prospered' in Potiphar's house (Gen 39:2), warriors ask whether their 'way will prosper' (Judg 18:5), and God's purpose 'prospers' through the Servant (Isa 53:10). This is the most common sense, spanning narrative, wisdom, and prophetic literature. **RICHES AND WEALTH**

en: and-he-prospered, and-he-will-prosper, and-prosper | **es:** prosperará, prosperaréis, tendrán-éxito | **fr:** et-prospérer, prospérer | **de:** [יצליח], gelingen, und-gelingen Gen 39:2; Num 14:41; Deut 28:29; Judg 18:5; 1Kgs 22:12

2. cause to prosper, grant success (12×) To make prosper or grant success — the causative Hifil where God or a superior agent brings about another's prosperity. Arabic ʾ (Form IV causative) parallels the Hebrew morphology. Abraham's servant repeatedly credits God: 'the LORD has caused my journey to prosper' (Gen 24:56). Joseph's success in Egypt is framed identically — 'the LORD made all that he did to prosper' (Gen 39:3). The theological claim is clear: genuine prosperity has a divine source. **RICHES AND WEALTH**

en: and-cause-to-prosper-, and-will-make-prosper, because-of-one-prospering | **es:** haciendo-prosperar, hacía-prosperar, haz-prosperar | **fr:** a-fit-prospérer, dans-prospérer, et—faire-prospérer | **de:** [והצליחה], [יצליח], du-soll-machen-prosperous Gen 24:21; Gen 24:40; Gen 24:42; Gen 24:56; Gen 39:3

3. be fit, be useful (3×) To be fit, useful, or serviceable for a purpose — a distinct Qal sense denoting practical suitability rather than prosperity. Jeremiah's ruined loincloth 'was not fit for anything' (Jer 13:7, 10), and Ezekiel asks whether a burned vine branch 'is good for any work' (Ezek 15:4). Spanish '¿Servirá?' ('Will it serve/be useful?') captures the pragmatic, evaluative quality that sets this apart from success or flourishing. **RICHES AND WEALTH**

en: good, is-good, is-it-fit | **es:** servía, sirve, ¿Servirá | **fr:** prospérer | **de:** gelingen Jer 13:7; Jer 13:10; Ezek 15:4

צְלַח H6744 *Conj-w / V-Hifil-Prtcpl-mp* (4×)

prosper, succeed, cause to prosper (Aramaic Haph'el)

An Aramaic verb (Haph'el stem) meaning to prosper, succeed, or cause to prosper. Daniel 3:30 says Nebuchadnezzar 'promoted' (caused to prosper) Shadrach, Meshach, and Abednego. Daniel 6:28 reports that Daniel 'prospered' during the reigns of Darius and Cyrus. Ezra 5:8 describes the temple work as 'progressing rapidly' (prospering in their hands). Ezra 6:14 notes that the Jewish elders 'prospered' (succeeded) in their building. The word emphasizes success, advancement, and divine blessing on endeavors.

(4×) Ezra 5:8 reports that the temple work 'is being done diligently and prospers' (מַצְלָח) in the builders' hands. Ezra 6:14 says the elders 'prospered in building' (וּמַצְלְחִין) through prophetic encouragement and Persian support. Daniel 3:30 says the king 'promoted' (הַצְלַח) the three friends. Daniel 6:28 states that Daniel 'prospered' during Darius and Cyrus. Spanish prosperó/prosperaban and French presser (to press forward, succeed) reflect both personal advancement and project success. **RICHES AND WEALTH**

en: and-prospering, promoted, prospered | **es:** hizo-prosperar, prosperó, y-prosperaban | **fr:** [ומצלח], [ומצלחין], presser | **de:** [הצלח], [ומצלח], [ומצלחין] Ezra 5:8; Ezra 6:14; Dan 3:30; Dan 6:28

צֵלָחָה H6745 *Conj-w* (1×)

cooking pot, pan

This noun refers to a type of cooking vessel, appearing in 2 Chronicles 35:13's description of cooking Passover offerings. It's listed alongside other cooking containers like pots and cauldrons. The context shows various vessels were used to cook the sacrificial meat quickly and distribute it to the people. Spanish 'tazones' (bowls or pans) and the listing with other cookware confirm this is a utilitarian vessel for food preparation.

(1×) A pot or pan used for cooking, mentioned in the Passover preparations of 2 Chronicles 35:13. The text describes cooking the holy offerings 'in pots, in caldrons, and in pans,' showing these were different sizes or types of cooking vessels. The plural form suggests these were standard equipment for large-scale food preparation during festivals. **COOKING POT CALDRON**

en: and-in-the-pans | **es:** y-en-los-tazones | **fr:** [ובצלחות] | **de:** [ובצלחות] 2Chr 35:13

צְלֹחִית H6746 *N-fs* (1×)

jar, small container

This noun denotes a small jar or container, appearing in 2 Kings 2:20 when Elisha asks for 'a new jar' to hold salt for purifying Jericho's water. The specification of 'new' suggests ceremonial importance—an unused vessel for a miraculous act. The jar needed to be small enough to hold salt but significant enough to be specified in the narrative. This differs from larger storage jars, being more portable and purpose-specific.

(1×) A jar or small container, specifically mentioned in Elisha's miracle at Jericho (2 Kings 2:20). Elisha requests 'a new jar' to hold salt for purifying the poisoned spring. The newness emphasized ritual purity for the miracle. This was a modest-sized vessel, easily brought to the prophet, suitable for holding a portion of salt—practical but also symbolically important as the container for God's healing agent. **GEOGRAPHY AND SPACE**

en: a-jar | **es:** una-vasija | **fr:** un-jar | **de:** ein-jar 2Kgs 2:20

צַלֻּחַת H6747 *Art / N-fs* (3×)

dish, platter; a shallow vessel used for serving or eating food

This noun refers to a dish or platter—a household utensil for food. Second Kings 21:13 uses it in a vivid simile: God will wipe Jerusalem as one wipes a dish, turning it upside down. Proverbs 19:24 and 26:15 satirize the sluggard who buries his hand in the dish but is too lazy to bring it back to his mouth. The domestic simplicity of the object makes it perfect for proverbial imagery. Cross-linguistic translations uniformly recognize this as a dish or bowl, with the Spanish and German articles ('el plato', 'der dish') marking definite reference.

(3×) The dish appears in two contexts: prophetic judgment (2 Kings) and wisdom literature (Proverbs). In the judgment oracle, the dish becomes a metaphor for total destruction—wiped clean and overturned. In the proverbs, it's the lazy person's food vessel, highlighting absurd indolence. The multilingual agreement on 'dish/plato/plat' confirms the basic household item, whether used literally or figuratively. The definite article in some occurrences ('the dish') may reflect the specific dish in the proverb or the generic class. **AUTO-DETECTED COMMUNITY 14653 WITH 4 SENSES**

en: in-dish, in-the-dish, the-dish | **es:** el-plato, en-el-plato | **fr:** le-dish, בצלחת | **de:** [בצלחת], der-dish 2Kgs 21:13; Prov 19:24; Prov 26:15

צָלִי H6748 *N-msc* (3×)

roasted, roast; meat or food prepared by fire, particularly in ritual contexts

This adjective and noun describes roasted meat—specifically meat cooked by fire rather than boiled in water. Exodus 12:8-9 prescribes the Passover lamb as 'roasted by fire,' explicitly contrasting with boiling. Isaiah 44:16 speaks of a 'roast' as the meal cooked over the fire from which idols are also carved. The ritual significance is paramount: roasting was the commanded preparation for Passover, marking it as distinct from ordinary meals. The cross-linguistic evidence shows both adjectival ('roasted') and nominal ('a roast') forms, reflecting the Hebrew's dual function.

(3×) Exodus gives the ritual prescription: 'roasted by fire' (not boiled), defining proper Passover observance. Isaiah's satirical usage plays on the ordinary domestic reality of roasting meat while condemning the absurdity of worshiping wood from the same fuel source. The multilingual renderings distinguish 'roasted of [fire]' (adjectival, Exodus) from 'a roast' (nominal, Isaiah). The term anchors both sacred ordinance and prophetic irony, showing how the same cooking method can serve holy commemoration or highlight human foolishness. **GEOGRAPHY AND SPACE**

en: a-roast, roasted-of- | **es:** asado, asado-de- | **fr:** [צלי], rôti-de- | **de:** [צלי], roasted-von- Exod 12:8; Exod 12:9; Isa 44:16

צָלַל H6749 *V-Qal-Perf-3cp* (1×)

to sink, be submerged (in water)

This verb means to sink or be submerged, especially in water. Exodus 15:10 uses it in the Song of the Sea, describing how Pharaoh's army 'sank like lead in the mighty waters' when God blew His breath over them. The simile emphasizes speed and finality—lead drops straight down without floating. Cognates in other Semitic languages include ideas of sinking to rest or launching (Assyrian), and both sinking and floating (Ethiopic), showing semantic range around water motion.

(1×) To sink down or be submerged in water, used of Pharaoh's army in Exodus 15:10: 'they sank like lead in the mighty waters.' The verb captures the swift, irreversible downward plunge of the Egyptian forces when the sea returned. The lead simile stresses weight and speed—no struggling or floating, just immediate submersion and death. This became one of Israel's central images of divine deliverance. **DIP IMMERSE DROWN**

en: they-sank | **es:** se-hundieron | **fr:** ils-sank | **de:** sie-sank Exod 15:10

צָלַל H6750 *V-Qal-Imperf-3fp* (4×)

tingle (of ears); quiver, tremble (of lips); chirp, whisper (of spirits)

An onomatopoetic verb describing various kinds of vibrating or resonating sounds and sensations. When applied to ears, it means to tingle or ring at horrifying news (1 Sam 3:11; 2 Kgs 21:12; Jer 19:3). When applied to lips, it describes quivering in terror (Hab 3:16). The root suggests a rapid vibrating or quivering motion, capturing the physical response to shock or fear. The sound itself is sharp, quick, and unsettling.

(4×) First Samuel 3:11, 2 Kings 21:12, and Jeremiah 19:3 all use the phrase 'both ears of everyone who hears it will tingle'—a vivid image of shocking news causing the ears to ring or buzz. Habakkuk 3:16 describes the prophet's physical response to God's theophany: 'my lips quivered' (צָלְלוּ). Spanish retumbarán/zumbarán (will ring, buzz) and French sonner (ring, sound) capture the sharp, resonating quality of this sensory experience. **SHAKING TREMBLING**

en: quivered, will-tingle | **es:** le-retumbarán, le-zumbarán, retumbarán | **fr:** [תצלנה], fera-tingle, sonner | **de:** [צללו], [תצלנה], wird-tingle 1Sam 3:11; 2Kgs 21:12; Jer 19:3; Hab 3:16

צָלַל H6751 *V-Hifil-Prtcpl-ms* (2×)

to grow dark, be shadowed; evening darkness falling or something casting shade

This verb describes the onset of darkness, whether literally at evening or metaphorically through shade. Nehemiah uses it when the gates of Jerusalem 'grew dark'—that is, evening shadows fell, triggering the Sabbath closure. Ezekiel's description of a great tree mentions its 'shadowing' branches. The root connects to words for shade and shadow, evoking both the daily transition from light to darkness and the cooling relief of shade from the sun.

(2×) Nehemiah 13:19 describes the evening when Jerusalem's gates 'grew dark' (began to be shadowed), while Ezekiel 31:3 speaks of forest branches 'giving shade.' Spanish uses 'oscurecieron' (grew dark) and 'sombra' (shade), showing the verb's range from temporal darkening to spatial shading. The Nehemiah passage marks the precise moment when Sabbath restrictions began—when darkness started to fall at the city gates. Ezekiel's usage evokes the thick forest canopy blocking sunlight. Both share the core sense of darkness or shadow, whether from the sun's setting or from something blocking its light. **DARKNESS AND DIMNESS**

en: grew-dark, shade | **es:** oscurecieron, sombra | **fr:** [צללו], obscurcir | **de:** [מצל], [צללו] Neh 13:19; Ezek 31:3

צֵל H6752 *N-mpc* (4×)

shadow, shade (protection from sun; also evening shadows)

This word primarily means shadow or shade, often with connotations of protection, coolness, or the passage of time. It appears in phrases like 'evening shadows' (lengthening as day ends), 'shadow of branches' (providing shelter), and 'shadow of a rock' (refreshing protection). The term carries both literal meaning (actual shade from sun) and metaphorical extensions (protection, fleeting nature of life, refuge). Shadows can represent comfort and shelter or the approach of darkness and danger.

(4×) Job 40:22 describes lotus plants providing 'shade' for Behemoth. Song of Songs 2:17 and 4:6 both speak of 'until the day breathes and the shadows flee'—referring to evening shadows that will disappear at dawn. Jeremiah 6:4 warns 'the shadows of evening lengthen' (time running out for attack). Spanish sombras and French ombres (shadows) capture both the literal shade and the temporal metaphor of lengthening shadows marking day's end. **SHADOW AND SHADE**
en: shadows-of-, the-shadows, with-their-shade | **es:** las-sombras, las-sombras-de, su-sombra | **fr:** [צללי], les-ombres,, son-ombre-lui | **de:** Schatten, [צללי] Job 40:22; Song 2:17; Song 4:6; Jer 6:4

הַצְּלֶלְפּוֹנִי H6753 *N-proper-fs* (1×)
Hazelelponi, a female name in Judah's genealogy
This proper name belongs to a woman in Judah's genealogy (1 Chronicles 4:3). The etymology suggests 'give shade, O you who turn to me' or similar, though interpretations vary. The Septuagint offers very different renderings, indicating textual uncertainty. As a feminine name appearing in genealogical lists, it preserves memory of a woman significant enough to be recorded in Judah's family records, though nothing further is known of her.

(1×) A woman's name appearing in the genealogy of Judah (1 Chronicles 4:3). The name's meaning is uncertain but may relate to 'shade' and 'turning,' possibly 'give shade, O one who turns to me.' The Septuagint's widely variant readings suggest scribal difficulty with the text. This rare feminine name in patriarchal genealogies indicates she held some significance in her family's memory. **PERSONAL NAMES**
en: Hatslelponi | **es:** Hatselelponi | **fr:** [הצללפוני] | **de:** [הצללפוני] 1Chr 4:3

צֶלֶם H6754 *Prep-b / N-msc* (17×)
Image, likeness, or idol; a physical representation of something, the divine likeness in humanity, or a mere phantom
A word that stretches from the loftiest theology to the most ephemeral human experience. In Genesis 1:26-27, tselem carries the staggering claim that humanity bears God's own image — a truth echoed across every language in the translation record, from Spanish 'imagen' to Hindi 'प्रतिमा' to Arabic 'صُورَة.' Yet the same root describes pagan idols smashed by reforming kings (2 Kgs 11:18) and the haunting realization of the Psalmist that people walk about as mere shadows (Ps 39:6). The range from divine dignity to hollow phantom gives this word a unique theological gravity.

1. image, idol, statue (10×) A carved, cast, or molten representation of a deity or object — an idol or cult image. Used of the golden tumour replicas in 1 Samuel 6:5, the smashed images of Baal in 2 Kings 11:18, and the forbidden male-form images of Ezekiel 16:17. Multilingual glosses converge on 'idol/statue/image' across all target languages, confirming the concrete, physical referent. **GEOGRAPHY AND SPACE**
en: and-images-of, his-images, images-of | **es:** e-imágenes-de, imágenes-de, imágenes-de-él | **fr:** [צלמיו], et-image, et-images-de | **de:** Bilder-von, [וצלמי], [צלמי] Num 33:52; 1Sam 6:5; 1Sam 6:11; 2Kgs 11:18

2. image, likeness (imago Dei) (5×) The essential likeness or form in which God created humanity and through which a father begets a son (Gen 1:26-27, 5:3, 9:6). This is the foundational 'imago Dei' sense. Every major translation tradition renders this with terms for 'likeness' or 'image' — Spanish 'imagen,' French 'image,' German 'Bild' — yet the theological weight far exceeds any single gloss. Genesis 9:6 grounds the sanctity of human life in this very likeness. **GEOGRAPHY AND SPACE**
en: according-to-image-his, in-image-his, in-image-of | **es:** en-imagen-de, en-nuestra-imagen, en-su-imagen | **fr:** dans-image-de, dans-image-notre, dans-image-son | **de:** im-Bild, im-Bilde, in-seinem-Bild Gen 1:26; Gen 1:27; Gen 5:3; Gen 9:6

3. phantom, shadow, semblance (2×) A phantom, shadow, or insubstantial semblance — the fleeting quality of human existence. In Psalm 39:6 a person walks about 'as a tselem,' and in Psalm 73:20 God despises the image of the wicked upon awakening. Hindi छाया ('shadow') and Arabic ظِلّ capture this ephemeral nuance. A striking metaphorical extension from the concrete 'image' senses. **SHADOW AND SHADE**
en: as-a-shadow, their-image | **es:** como-sombra, su-imagen | **fr:** dans-image, image | **de:** ihr-image, wie-ein-Schatten Ps 39:6; Ps 73:20

צֶלֶם H6755 *Conj-w* (17×)
Image, statue, form — a physical representation or likeness, especially Nebuchadnezzar's dream-statue in Daniel 2-3 and the image of God in humanity.
An Aramaic-Hebrew noun meaning 'image' or 'likeness,' tselem carries two theologically weighty applications. In Daniel 2-3, it denotes Nebuchadnezzar's colossal statue — the composite image of gold, silver, bronze, and iron that symbolizes successive empires, appearing eleven times in those chapters alone. In Genesis 1:26-27, 5:3, and 9:6, the same root describes humanity as made 'in the image of God,' the foundational statement of human dignity in biblical theology. Daniel 3:19 uniquely uses it for a facial expression ('the image of his face changed'), showing the word's flexibility to denote outward form or appearance. German 'Bild' and Spanish 'imagen' both capture the full range from physical statue to abstract likeness.

image, form, likeness (17×) A physical image, statue, or likeness — a visible form representing something or someone. In Daniel 2:31-35, it refers repeatedly to the great composite statue in Nebuchadnezzar's dream, made of successive metals symbolizing world empires. Daniel 3:1-18 uses it for the golden image the king erected on the plain of Dura. In Genesis (1:26-27; 5:3; 9:6), the same root denotes the divine image in humanity — the imago Dei. Daniel 3:19 extends the meaning to facial expression or countenance. Spanish 'imagen' and German 'Bild' cover both the concrete (statue) and abstract (likeness) senses, while French brackets the Aramaic forms, reflecting the word's origin in the Aramaic portions of Daniel. **IDOLS AND IMAGES**
en: and-expression-of, and-the-image-of, image | **es:** a-la-imagen, ante-la-imagen-de, esta-imagen | **fr:** [ולצלם], [לצלם], [לצלמא] | **de:** Bild, das-Bild, dem-Bild Dan 2:31; Dan 2:32; Dan 2:34; Dan 2:35

צַלְמוֹן H6756a *Prep-b / N-proper-fs* (2×)
Zalmon, name of a mountain near Shechem; possibly 'dark/shady mountain'
Mount Zalmon appears in two contexts: near Shechem where Abimelech and his men cut branches to burn the tower of Shechem, and in a psalm celebrating God's victories, possibly referring to a snow-capped mountain east of the Jordan in the Hauran region. The name likely means 'shady' or 'dark,' fitting either a forested mountain or one dark against the sky. The Shechem location is more certain; the Psalm 68 reference may describe a different mountain altogether.

(2×) Judges 9:48 places Mount Zalmon near Shechem where Abimelech cut wood, while Psalm 68:14 mentions Zalmon in connection with God's victories, possibly referring to a snow-covered peak in Transjordan. English preserves 'Zalmon,' Spanish 'Tsalmón,' French and German similarly. The name's meaning 'shady' or 'dark' could describe a forested mountain (Shechem) or a dark-appearing mountain (Hauran). Whether these refer to the same mountain or two different locations remains debated, but the name clearly denoted one or more notable mountains known to ancient Israel. **PERSONAL NAMES**
en: Zalmon, on-Zalmon | **es:** Tsalmón, en-Tsalmón | **fr:** Zalmon, dans-ombre | **de:** Zalmon, auf-Zalmon Judg 9:48; Ps 68:14

צַלְמוֹן H6756b *N-proper-ms* (1×)
Zalmon, one of David's mighty warriors
This proper name identifies one of David's elite warriors listed in 2 Samuel 23:28. The parallel passage in 1 Chronicles 11:29 calls him Ilai, suggesting either a different name for the same person or a textual variant. The Septuagint renderings also vary. Zalmon appears among the 'thirty' mighty men who formed David's special forces, distinguished warriors with individual recognition for their exploits.

(1×) A personal name borne by one of David's elite thirty warriors (2 Samuel 23:28). The parallel 1 Chronicles 11:29 gives his name as Ilai, possibly reflecting different traditions or name variants for this fighter. He's listed among the heroes who formed David's core military leadership, each renowned for individual acts of valor in Israel's early monarchy. **PERSONAL NAMES**

en: Zalmon | **es:** Tsalmon | **fr:** Zalmon | **de:** Zalmon 2Sam 23:28

צַלְמָוֶת H6757 *Prep-l / N-ms* (18×)

Deep darkness, shadow of death — intense, impenetrable gloom used poetically of mortal peril and divine mystery

A striking poetic compound (tsalmaveth) traditionally rendered 'shadow of death,' though modern scholarship often reads it as an abstract noun meaning 'deep darkness.' Whether from tsel + maveth or from a root cognate to Arabic and Ethiopic words for blackness, the word evokes the most profound imaginable gloom. Job uses it seven times to describe the underworld and extremes of despair (Job 3:5; 10:21–22). Its most beloved occurrence is Psalm 23:4, where the faithful walk through the valley of tsalmaveth fearing no evil. Amos 5:8 speaks of God turning tsalmaveth into morning light.

deep darkness, shadow of death (18×) Intensely deep darkness understood as the deepest conceivable shadow, often paralleled with choshekh ('darkness') and layilah ('night'). Traditionally parsed as 'shadow of death' (tsel + maveth), yielding the unforgettable image of Psalm 23:4. In Job it characterizes Sheol and utter despair (Job 10:21–22; 12:22). Amos 5:8 and Jeremiah 13:16 use it for cosmic or threatened darkness that only God can transform into light. **DEATH AND DYING**

en: and-deep-darkness, and-deep-shadow, and-shadow-of-death | **es:** con-sombra-de-muerte, es-sombra-de-muerte;, la-sombra-de-muerte. | **fr:** [וצלמות], [לצלמות], [צלמות] | **de:** Todesschatten, [וצלמות], [לצלמות] Job 3:5; Job 10:21; Job 10:22; Job 12:22; Job 16:16

צַלְמֹנָה H6758 *Prep-b / N-proper-fs* (2×)

Zalmonah, a wilderness station where Israel camped during the Exodus journey

Zalmonah was one of the many stops in Israel's forty-year wilderness journey from Egypt to Canaan, listed in the detailed itinerary of Numbers 33. The name may relate to 'dark' or 'shady,' perhaps describing some geographical feature of the location, though the exact site is unknown. Like most wilderness stations, no narrative events are recorded there; it simply marks one stage in the long journey. The careful preservation of these place names testifies to Israel's memory of their wilderness formation.

(2×) This wilderness station appears in Numbers 33:41-42, marking a stop between Punon and Oboth. Translations preserve the name: English 'Zalmonah,' Spanish 'Salmoná,' French and German similar. The name may connect to roots meaning 'dark' or 'shady,' possibly describing the landscape, though this remains speculative. The itinerary's precision—naming each camping place and the order of travel—reflects the importance of remembering the full wilderness journey, every step of which shaped Israel into God's covenant people. **PERSONAL NAMES**

en: from-Zalmonah, in-Zalmonah | **es:** de-Salmoná, en-Salmoná | **fr:** dans-Zalmonah, de-Zalmonah | **de:** in-Zalmonah, von-Zalmonah Num 33:41; Num 33:42

צַלְמֻנָּע H6759 *N-proper-ms* (12×)

Zalmunna — Midianite king captured and executed by Gideon alongside Zebah after the great rout

Zalmunna (צַלְמֻנָּע) is the proper name of one of the two kings of Midian — always paired with Zebah — who were pursued, captured, and executed by Gideon following the decisive rout of the Midianite army. The name may derive from צַל ('shadow') + מָנַע ('withhold'), perhaps meaning 'shade is withheld,' though its etymology remains uncertain. Gideon's pursuit of Zebah and Zalmunna across the Jordan, his encounter with the uncooperative men of Succoth and Penuel, and his personal execution of the two kings form one of the most vivid narratives in Judges 8:5-21. Psalm 83:12 invokes Zebah and Zalmunna as paradigmatic defeated enemies: 'Make their nobles like Zebah and Zalmunna.' Spanish 'Tsalmuná' and Swahili 'Salmuna' transliterate the name.

Zalmunna (proper name, Midianite king) (12×) One of two Midianite kings (always paired with Zebah) pursued across the Jordan, captured, and executed by Gideon as blood vengeance for his brothers slain at Tabor (Judg 8:5-21). Psalm 83:12 invokes Zebah and Zalmunna as paradigmatic defeated enemies. All twelve occurrences refer to the same individual. **PROPER NAMES (PERSONAL)**

en: Zalmunna, and-Zalmunna, and-like-Tsalmunna | **es:** Tsalmunná, y-Tsalmunná, y-como-Tsalmuna | **fr:** Tsalmunna, et-Tsalmunna | **de:** Zalmunna, und-Zalmunna, und-wie-Tsalmunna Judg 8:5; Judg 8:6; Judg 8:7; Judg 8:10; Judg 8:12

צָלַע H6760 *Art / V-Qal-Prtcpl-fs* (4×)

limp, walk with a limp (due to injury or disability)

A verb describing the action of limping or walking with impaired gait. Genesis 32:31 explains why Israelites don't eat the thigh sinew: because Jacob was 'limping on his hip' after wrestling with the divine figure. Micah and Zephaniah use the feminine participle as a substantive for 'the lame one,' personifying exiled Judah as a limping sheep that God will gather and restore (Mic 4:6-7; Zeph 3:19). The word evokes both physical disability and metaphorical vulnerability.

(4×) Genesis 32:31 notes that Jacob was 'limping because of his hip' after the wrestling match at Peniel—the etiology for Israel's dietary practice. Micah 4:6 and 4:7 both use the feminine participle 'the lame one' (הַצֹּלֵעָה) to describe the exiled nation God will gather. Zephaniah 3:19 similarly promises to save 'the lame' and gather the outcast. Spanish coja/cojeando (lame/limping) and French boitant (limping) consistently identify this as impaired walking due to injury. **LAME CRIPPLED**

en: limping, the-lame | **es:** a-la-coja, cojeando, la-coja | **fr:** [הצלעה], boitant | **de:** hinkte Gen 32:31; Mic 4:6; Mic 4:7; Zeph 3:19

צָלַע H6761 *Conj-w* (3×)

stumbling, limping, calamity; physical unsteadiness used figuratively for disaster or vulnerability

The noun denotes stumbling or limping, used figuratively for calamity and vulnerability. The Psalms speak of being 'ready for stumbling' (38:17) and enemies rejoicing 'at my stumbling' (35:15) —moments of weakness when foes attack. Job 18:12 warns that 'ruin is ready for his stumbling.' Jeremiah 20:10 mentions 'watchers of my stumbling'—those waiting for the prophet to falter. The physical image of losing one's footing becomes a metaphor for disaster, downfall, and the opportunism of enemies. The cross-linguistic evidence shows both literal ('stumbling', 'cojear') and metaphorical ('calamity', 'shadow') translations.

(3×) All three uses are figurative: personal vulnerability in Psalms, the wicked's impending doom in Job, and Jeremiah's enemies watching for his failure. The Spanish 'cojear' (limping) and 'caída' (fall) capture both the physical and metaphorical dimensions. Some translations struggle with the imagery (French 'shadow' misses the mark), but most recognize stumbling as the moment of weakness when disaster strikes or enemies pounce. The term expresses precariousness —being on the verge of falling, whether morally, socially, or physically. **LAME CRIPPLED**

en: but-at-my-stumbling, for-stumbling, stumbling-my | **es:** Y-en-mi-cojear, caída-mía, para-caer | **fr:** [צלע], et-dans-ombre, à-ombre | **de:** [צלע], aber-bei-mein-stumbling, für-stumbling Ps 35:15; Ps 38:17; Jer 20:10

צֵלַע H6762 *Prep-b / N-proper-fs* (2×)

Zela, a town in Benjamin, burial place of Saul and his family

Zela was a town in the tribal territory of Benjamin, significant as the burial place of Kish, Saul, and Jonathan. After recovering the bones of Saul and Jonathan from Jabesh-gilead (where they had been rescued from Philistine mockery), David had them buried in Zela in

Kish's tomb, giving Israel's first royal family honorable rest in their ancestral inheritance. The town also appears in Joshua's boundary lists. The exact location remains uncertain, though it lay somewhere in Benjamin's territory.

(2×) Joshua 18:28 lists Zela among Benjamin's cities, while 2 Samuel 21:14 identifies it as the burial place of Kish, Saul, and Jonathan. English gives 'Zela,' Spanish 'Sela/Tsela,' French and German similar forms. The site's significance lies in providing proper burial for Saul's family—David's act of retrieving and reburying their bones honored even the flawed king who had persecuted him, showing respect for God's anointed and bringing closure to the tragic end of Israel's first dynasty. PERSONAL NAMES

en: and-Tsela, in-Zela | **es:** en-Tsela, y-Sela | **fr:** dans-Zela, et-Tsela | **de:** in-Zela, und-Tsela Josh 18:28; 2Sam 21:14

צֵלָע H6763 *Conj-w / N-fpc* (41×)

Rib, side, side-chamber; of the human body, structural sides of objects, temple side-rooms, planks, and hillsides.

Tsela is one of those Hebrew nouns whose concrete physical image — a rib — radiates outward into a surprising range of architectural and topographical meanings. It begins with Adam's rib in Genesis 2:21-22, the bone God took to build a woman, and from there the word extends to the 'sides' of the ark, altar, and tabernacle, the 'side-chambers' lining Solomon's and Ezekiel's temples, the 'planks' of cedar forming temple walls, and even the 'slope' of a hill. The architectural senses dominate numerically: the tabernacle's sides in Exodus, the temple chambers in Kings, and especially Ezekiel 41's elaborate vision account for most occurrences. French côte ('rib') and côté ('side') beautifully preserve the same polysemy that Hebrew encodes in this single word.

1. side, flank (19×) The side or flank of a constructed object — the dominant sense at 19 occurrences. This covers the sides of the ark of the covenant (Exod 25:12-14), the sides of the altar (Exod 27:7), the lateral walls of the tabernacle (Exod 26:20, 26-27, 35; 36:25-32), and similar structural elements. The word functions as a spatial-directional term indicating the lateral aspect of sacred furniture and buildings. Spanish lado, French côté, and German Seite all converge on the basic 'side/flank' meaning, with no semantic tension — this is the word's most productive architectural sense. GEOGRAPHY AND SPACE

en: and-for-side-of, its-side, its-sides | **es:** Y-para-lado-de, lado-de, lados-de | **fr:** côté-de, côtés-de, et-pour-côté-de | **de:** Seite-von, Seiten-von, sein-Seite Exod 25:12; Exod 25:14; Exod 26:20; Exod 26:26

2. side-chamber, side-room (14×) Side-chambers or side-rooms of the temple — 14 occurrences, concentrated in the temple descriptions of 1 Kings 6 and especially Ezekiel 41. These are the small rooms built along the outer walls of the temple, stacked in three stories and enclosing the sanctuary 'like ribs' around a body (1 Kgs 6:5-8; Ezek 41:5-11, 26). Spanish cámaras laterales and German Seitenkammern both create compound terms to express what Hebrew encodes in a single word. The architectural metaphor of ribs surrounding a central body may well be the etymological bridge connecting this sense to the anatomical one. GEOGRAPHY AND SPACE

en: and-side-chambers-of, and-the-side-chambers, for-the-side-chamber | **es:** Y-las-cámaras-laterales, cámara, cámaras-laterales | **fr:** côté, côté-rooms, et-côté | **de:** Seite, Seite-rooms, der-Seite-chamber 1Kgs 6:5; 1Kgs 6:8; 1Kgs 7:3; Ezek 41:5; Ezek 41:6

3. plank, board, leaf of door (4×) Planks, boards, or door-leaves — 4 occurrences in 1 Kings 6:15-16, 34, describing the cedar and cypress boards lining the interior walls and floor of Solomon's temple, and the two leaves of the olive-wood doors. BDB connects these to 'ribs of cedar and fir,' suggesting flat planks were perceived as rib-like in their long, thin shape. Spanish tablones ('planks') and French planches distinguish this clearly from the side/flank sense, treating the referent as worked timber rather than spatial orientation. GEOGRAPHY AND SPACE

en: leaves-of, with-planks-of | **es:** con-tablones-de, hojas-de | **fr:** avec-planks-de, leaves-de | **de:** leaves-von, mit-planks-von 1Kgs 6:15; 1Kgs 6:16; 1Kgs 6:34

4. rib (body part) (2×) A rib of the human body — only 2 occurrences, both in Genesis 2:21-22, where God takes one of Adam's ribs (or 'sides') and builds it into a woman. This is the word's most famous use and arguably its etymological core. Spanish costilla, French côte, and German Rippe all use dedicated anatomical 'rib' vocabulary. The ancient versions and modern scholarship have debated whether tsela here means a single rib bone or an entire 'side' of Adam's body — the Sumerian wordplay with ti ('rib' and 'life') adds another layer of resonance. FLESH AND BODY

en: from-ribs-his, the-rib | **es:** de-sus-costillas, la-costilla | **fr:** de-ribs-son, le-côte | **de:** die-Rippe, von-seinen-Rippen Gen 2:21; Gen 2:22

5. side of the body (1×) The side of a person's body — 1 occurrence at Job 18:12, where calamity stands 'at his side' ready to strike. Some read this as 'stumbling' (from a different root), but the spatial 'at his flank' reading aligns with the word's architectural use and is supported by Spanish a su lado ('at his side'). This bridges the anatomical and spatial senses, applying the body's lateral surface as a proximity marker for impending disaster. GEOGRAPHY AND SPACE

en: for-his-stumbling | **es:** a-su-lado | **fr:** à-son-לצלעו-lui | **de:** [לצלעו] Job 18:12

6. hillside, slope (1×) A hillside or slope — 1 occurrence at 2 Samuel 16:13, where Shimei goes along the hillside (tsela) opposite David, cursing and throwing stones. The geographical extension from 'side' to 'ridge/slope of a hill' is natural and paralleled by BDB's gloss 'rib of hill, i.e. ridge, or terrace.' Spanish ladera ('hillside') and German Hang ('slope') both select dedicated topographical terms, confirming this as a semantically distinct use from the architectural or anatomical senses. GEOGRAPHY AND SPACE

en: on-side-of | **es:** por-ladera-de | **fr:** sur-côté-de | **de:** auf-Seite-von 2Sam 16:13

צְלָף H6764 *N-proper-ms* (1×)

Zalaph, father of a wall-builder under Nehemiah

This proper name identifies the father of one of Jerusalem's wall-builders in Nehemiah 3:30. The name may derive from a word for caper-plant, according to rabbinic Hebrew. Zalaph's son participated in rebuilding Jerusalem's walls after the exile, and his inclusion in the detailed roster of builders shows he was part of the reconstituted community. The Septuagint preserves the name with typical Greek adaptations.

(1×) A personal name, the father of one of Nehemiah's wall-builders (Nehemiah 3:30). The name possibly means 'caper-plant' based on later Hebrew usage. Though Zalaph himself isn't described, his son's participation in the wall-rebuilding project marks the family as returnees committed to Jerusalem's restoration. The detailed builder list preserves these names as a memorial of post-exilic faithfulness. PERSONAL NAMES

en: Zalaph | **es:** Zalaf | **fr:** [צלף] | **de:** [צלף] Neh 3:30

צְלָפְחָד H6765 *Conj-w* (11×)

Zelophehad, a man of Manasseh whose five daughters secured inheritance rights for women in Israel

The name of a Manassite who died in the wilderness leaving no sons, only five daughters — Mahlah, Noah, Hoglah, Milcah, and Tirzah. Their bold petition before Moses established the legal precedent that daughters may inherit when there is no male heir (Num 27:1–7). The case was significant enough to be revisited in Numbers 36, where tribal land preservation was balanced against the new inheritance right. Zelophehad's daughters became a landmark in biblical jurisprudence.

Zelophehad (personal name) (11×) The personal name of a man from the tribe of Manasseh who died without sons during the wilderness period (Num 26:33). His five daughters petitioned Moses for inheritance rights (Num 27:1, 7), and God affirmed their claim, establishing precedent in Israelite law (Num 36:2). The case is one of Scripture's most notable examples of legal innovation prompted by women's advocacy. PROPER NAMES (PERSONAL)

en: Tselofchad, Zelophehad, and-Zelophehad | **es:** Tselofejad, Y-Zelofejad,

Y-para-Zelofejad | **fr:** Tselophchad, [לְצַלְפְּחַד], [צלפחד] | **de:** Zelophehad, [לְצַלְפְּחַד], [צלפחד] Num 26:33; Num 27:1; Num 27:7; Num 36:2

צְלָצַח H6766 *Prep-b / N-proper-fs* (1×)

Zelzah, a location in Benjamin

This place name appears in 1 Samuel 10:2, where Samuel tells Saul he will meet two men 'at Zelzah on Benjamin's border' by Rachel's tomb. However, the text is likely corrupt—scholars note the location is uncertain, and some propose reading 'from Zelah' (another Benjamin town) instead. The Septuagint offers variant readings. Despite textual difficulties, the narrative presents it as a landmark Saul would recognize near Rachel's burial site.

(1×) A place name in Benjamin mentioned in 1 Samuel 10:2, where Samuel predicts Saul will encounter two men near Rachel's tomb. The location is uncertain—scholars note probable textual corruption, with suggestions to read 'from Zelah' (cf. 2 Samuel 21:14) instead. The name functions in Samuel's prophetic sign to Saul, marking a specific location along his journey home after anointing, though its exact identification remains disputed. **PERSONAL NAMES**

en: at-Zelzah | **es:** en-Tzeltzaéj | **fr:** à-Zelzah | **de:** bei-Zelzah 1Sam 10:2

צְלָצָל H6767a *N-msc* (1×)

whirring, buzzing (of insects' wings)

This noun denotes the whirring or buzzing sound made by rapidly moving wings, particularly of insects. Isaiah 18:1 describes 'the land of whirring wings,' likely referring to either Ethiopia or a region with abundant swarming insects. The construct phrase 'whirring of wings' creates an auditory image of countless flying insects. This onomatopoetic word captures the distinctive humming sound of dense insect populations, though interpreters debate whether it's literal (locusts, flies) or symbolic.

(1×) The whirring or buzzing sound produced by insect wings in flight. Isaiah 18:1 speaks of 'the land of the whirring of wings,' generally understood as describing a region characterized by swarming insects—perhaps the upper Nile with its abundant flies. The word is onomatopoetic, capturing the distinctive hum of countless wings beating rapidly. Whether literal or symbolic, it evokes an atmosphere thick with flying creatures. **GEOGRAPHY AND SPACE**

en: whirring-of | **es:** zumbido-de | **fr:** [צלצל] | **de:** [צלצל] Isa 18:1

צְלָצָל H6767b *Conj-w* (1×)

fish-spear, harpoon

This noun refers to a weapon used for spearing large fish or sea creatures, appearing in Job 40:31 (English 41:7) in God's challenge about capturing Leviathan. The question 'Can you fill his skin with harpoons?' emphasizes the creature's invulnerability to normal fishing weapons. The etymology connects to 'whizzing' or 'whirring,' suggesting the spear's sound in flight. This is specialized equipment for hunting large aquatic prey, distinct from nets or hooks.

(1×) A spear or harpoon designed for hunting fish or sea creatures. Job 40:31 (41:7 English) asks rhetorically whether anyone can fill Leviathan's hide 'with harpoons,' emphasizing the futility of attacking this monster with conventional weapons. The word derives from the sound the spear makes when thrown—a whizzing or whirring. This was specialized hunting gear for large fish, showing humanity's powerlessness against God's ultimate creation. **GEOGRAPHY AND SPACE**

en: and-with-fish-spears | **es:** y-con-lanza-de | **fr:** et-וּבִצְלְצַל | **de:** [וּבִצְלְצַל] Job 41:7

צְלָצַל H6767c *Art / N-ms* (1×)

locust (of a whirring type), cricket

This noun identifies a type of locust or cricket, named for the whirring sound it makes. Deuteronomy 28:42 lists it among covenant curses: 'the whirring locust will possess all your trees and crops.' The cognates in Akkadian and Aramaic also denote chirping or whirring insects. While the exact species is uncertain, the defining characteristic is the sound—a persistent, pervasive noise accompanying agricultural devastation. This is one of several Hebrew locust terms, each perhaps distinguishing types or life stages.

(1×) A type of locust or cricket characterized by its whirring or buzzing sound, mentioned in Deuteronomy 28:42 as a curse that will 'take possession of all your trees and produce.' The name derives from the distinctive noise these insects make in swarms. Cognate terms in related languages confirm the auditory identification. As a covenant curse, this insect represents comprehensive agricultural destruction, stripping fields bare while filling the air with incessant sound. **LOCUSTS AND SWARMS**

en: the-cricket | **es:** la-cigarra | **fr:** le-cricket | **de:** der-cricket Deut 28:42

צְלְצַלִּים H6767d *Conj-w* (3×)

cymbals; percussion instruments making a clashing or ringing sound, used in worship

This plural noun refers to cymbals—musical instruments of percussion that produce a clashing, ringing sound. Second Samuel 6:5 describes David and Israel celebrating before the ark with cymbals and other instruments. Psalm 150:5 calls for praising God with 'loud cymbals' and 'resounding cymbals,' distinguishing types by sound quality. The word derives from a root suggesting clashing or ringing sounds. Cross-linguistically, the term is consistently recognized as cymbals (Spanish 'címbalos', French 'cymbales', German 'Zimbeln'), showing a clear instrumental referent used in joyful worship contexts.

(3×) The two contexts are liturgical celebration: David's procession with the ark (2 Samuel 6:5) and the comprehensive call to praise in Psalm 150. The psalm distinguishes between 'cymbals of sound/hearing' and 'cymbals of shouting/resounding', possibly referring to different sizes or playing techniques. All translations agree on the instrument type, with Spanish and German noting the construct relationship ('with cymbals of...'). These percussion instruments marked moments of exuberant worship, their clashing sound symbolizing joyful acclamation of God. **GEOGRAPHY AND SPACE**

en: and-with-cymbals, with-cymbals-of | **es:** con-címbalos-de, con-címbalos-de-, y-con-címbalos | **fr:** dans-cymbales, et-avec-cymbales | **de:** mit-Zimbeln-von, und-mit-cymbals 2Sam 6:5; Ps 150:5

צֶלֶק H6768 *N-proper-ms* (2×)

Zelek, an Ammonite warrior among David's mighty men

Zelek the Ammonite was one of David's elite fighters, the 'thirty' mighty men who formed his special forces. His inclusion is remarkable given that Ammon was frequently hostile to Israel—yet David's band attracted loyal foreigners who threw in their lot with Israel's future king. Both 2 Samuel and Chronicles preserve Zelek's name in the roster of heroes, testifying that loyalty and valor could transcend ethnic boundaries. His foreign origin reminds us that David's kingdom, like the greater kingdom it foreshadowed, would welcome righteous gentiles.

(2×) This personal name appears in the lists of David's mighty men (2 Samuel 23:37; 1 Chronicles 11:39), identified as 'Zelek the Ammonite.' Translations preserve the proper name: English 'Zelek,' Spanish 'Tseleq/Tsélec,' French and German similar. His Ammonite ethnicity is notable—while Ammonites were generally Israel's enemies, individual Ammonites like Zelek (and earlier Shobi in 2 Samuel 17:27) chose to serve Israel and her God. His place among the 'thirty' honored warriors shows that David valued skill and loyalty regardless of ethnic origin. **PERSONAL NAMES**

en: Tselek, Zelek | **es:** Tseleq, Tsélec | **fr:** Zelek, [צלק] | **de:** Zelek, [צלק] 2Sam 23:37; 1Chr 11:39

צִלְתַי H6769 *Conj-w / N-proper-ms* (2×)

Zillethai, name of two men in Chronicles, one Benjamite and one Manassite

Zillethai appears as the name of two different men in the Chronicles

genealogies: a Benjamite descendant in the family records and a Manassite who joined David at Ziklag. The name may mean 'shadow of Yahweh' or 'Yah is shade,' combining imagery of divine protection with the covenant name. Both men are known only from these brief genealogical mentions, but their names are preserved as part of Israel's tribal records and the roster of David's early supporters.

(2×) Found in 1 Chronicles 8:20 (a Benjamite) and 12:21 (a Manassite who joined David), this personal name is preserved across languages with slight variations: English 'Zillethai/Tsilletai,' Spanish 'Tsiletai,' French and German transliterating the Hebrew. The possible meaning 'shadow of Yah' would fit the pattern of theophoric names invoking God's protection. These two individuals, though we know nothing of their lives beyond their tribal affiliations, represent the hundreds of faithful Israelites whose names Chronicles carefully preserved to maintain the tribal heritage. **PERSONAL NAMES**

en: and-Tsilletai, and-Tsilletay | **es:** y-Tsiletai | **fr:** [וצלתי] | **de:** [וצלתי] 1Chr 8:20; 1Chr 12:21

צָמֵא H6770 *Conj-w / V-Qal-ConjPerf-2fs* (10×)

To be thirsty; of physical craving for water or figurative spiritual longing for God.

Describes the fundamental human experience of thirst, both physical and spiritual. Literally, it appears in dramatic wilderness narratives—Israel at Rephidim demanding water (Exod 17:3), Samson near collapse after slaying the Philistines (Judg 15:18), and Ruth in the harvest fields of Bethlehem (Ruth 2:9). Its most memorable use is figurative: 'My soul thirsts for God, for the living God' (Ps 42:3; cf. 63:1), where bodily craving becomes a metaphor for desperate spiritual longing. The Spanish tiene sed and the Arabic cognate convey the same visceral urgency.

be thirsty, thirst (10×) To be thirsty, to experience thirst—ranging from literal physical dehydration to intense spiritual yearning. The literal sense dominates in narrative contexts: Israel thirsts at Rephidim (Exod 17:3), Samson after defeating the Philistines (Judg 15:18), and laborers who press olive oil yet remain parched (Job 24:11). In prophetic and eschatological usage, it pairs with hunger as covenant imagery: 'My servants shall drink, but you shall thirst' (Isa 65:13). The psalmist transforms the word into one of Scripture's most evocative spiritual metaphors—'My soul thirsts for God' (Ps 42:3; 63:1)—where physical craving becomes the language of longing for divine presence. **THIRST AND DRYNESS**

en: I-am-thirsty, and-they-thirst, and-thirsted | **es:** Tiene-sed, Y-tuvo-sed, tendrán-sed | **fr:** [יצמאו], [צמאו], [תצמאו] | **de:** [ויצמאו], [וצמת], [יצמאו] Exod 17:3; Judg 4:19; Judg 15:18; Ruth 2:9; Job 24:11

צָמֵא H6771 *Conj-w / Adj-ms* (9×)

Thirsty; describing a person or land lacking water, sometimes used figuratively for spiritual longing.

An adjective describing the state of needing water, frequently paired with ra'ev ('hungry') to depict human deprivation (2 Sam 17:29; Prov 25:21; Ps 107:5). Isaiah extends the word into powerful metaphor: the thirsty are invited to come to waters freely (Isa 55:1), and God promises to pour water on thirsty ground and his Spirit on Israel's offspring (Isa 44:3). The Spanish 'sediento' and French 'assoiffé' both preserve both the literal and figurative registers. Deuteronomy 29:19 uses it uniquely in the proverbial expression 'sweeping away the watered with the thirsty.'

thirsty (9×) Thirsty, in a state of needing water – applied to persons, land, or ground. Often paired with ra'ev ('hungry') to express bodily deprivation, as in David's exhausted men (2 Sam 17:29), the righteous treatment of enemies (Prov 25:21), and wandering in the wilderness (Ps 107:5). Isaiah extends the image figuratively: the spiritually thirsty are invited to living waters (Isa 55:1), and parched ground becomes a metaphor for Israel awaiting God's Spirit (Isa 44:3). Spanish 'sediento' and French 'assoiffé' mirror this dual literal-figurative range. **THIRST AND DRYNESS**

en: and-thirsty, of-the-thirsty, the-thirsty | **es:** al-sediento, el-sediento, la-sedienta | **fr:** assoiffé, et-thirsty, le-thirsty | **de:** [צמא], der-durstig, durstig Deut 29:19; 2Sam 17:29; Ps 107:5; Prov 25:21; Isa 21:14

צָמָא H6772 *Prep-l / N-msc / 3mp* (17×)

Thirst; the physical craving for water, often paired with hunger as a sign of deprivation or divine judgment.

Denotes the painful bodily craving for water, appearing most often in contexts of wilderness suffering, siege, and prophetic judgment. In Exodus 17:3 the Israelites cry out in the desert, while Deuteronomy 28:48 lists thirst alongside hunger, nakedness, and want as covenant-curse consequences. Hosea and Amos extend the image: Amos 8:11 speaks of a thirst not for water but for the word of the LORD, transforming a visceral need into spiritual longing. English glosses like 'a-thirst' and Spanish 'con la sed' both capture the experiential force of the term.

thirst (physical) (17×) The bodily sensation of needing water, frequently coupled with hunger (ra'av) in deprivation lists. Appears in wilderness narratives (Exod 17:3; Judg 15:18), covenant curses (Deut 28:48), and siege imagery (2 Chr 32:11). Psalms and prophets extend it figuratively to grief and exile (Isa 41:17), and Amos 8:11 pivots it toward spiritual longing, but the underlying physical referent remains constant. **THIRST AND DRYNESS**

en: a-thirst, and-by-thirst, and-for-my-thirst | **es:** con-la-sed, de-sed, en-sed | **fr:** [בצמא], [ובצמא], [לצמאם] | **de:** [בצמא], [ובצמא], [וצמא] Exod 17:3; Deut 28:48; Judg 15:18; 2Chr 32:11; Neh 9:15

צִמְאָה H6773 *Prep-m / N-fs* (1×)

parched condition, state of being dried out from thirst

This noun describes the parched condition of the throat from thirst, appearing in Jeremiah 2:25 in God's rebuke of Israel's spiritual adultery. God warns, 'Keep your throat from being parched,' meaning stop your frenzied pursuit of foreign gods. The imagery is physical—a throat raw from desperate panting after lovers—but the meaning is spiritual. The dried, parched state symbolizes both the exhausting nature of idolatry and its ultimate inability to satisfy.

(1×) The parched, dried-out condition of the throat from thirst. Jeremiah 2:25 uses it figuratively: God tells wayward Israel to 'spare your throat from being parched' (from running after other gods). The physical image is vivid—throat raw from panting in desperate pursuit—but applied to spiritual adultery. Israel exhausts herself chasing false lovers, leaving her throat parched and desperate, yet refuses to return to the true source of refreshment. **THIRST AND DRYNESS**

en: from-thirst | **es:** de-la-sed | **fr:** [מצמאה] | **de:** [מצמאה] Jer 2:25

צִמָּאוֹן H6774 *Conj-w / N-ms* (3×)

thirsty ground, parched land; dry earth lacking water, often in contexts of wilderness or judgment

The term describes thirsty or parched ground—land desperate for water. Deuteronomy 8:15 recalls the wilderness journey through 'the great and terrible wilderness, with its thirsty ground.' Psalm 107:33 describes God's judgment turning rivers into thirsty ground. Isaiah 35:7 promises restoration: 'the thirsty ground will become springs.' The word evokes aridity and need, whether as testing (Deuteronomy), judgment (Psalm), or the condition awaiting redemption (Isaiah). Cross-linguistic translations capture both the ground itself ('tierra sedienta', 'terre aride') and the abstract quality ('thirst', 'sed').

(3×) Three distinct theological uses appear: wilderness testing (Deuteronomy), divine judgment reversing fertility (Psalm), and eschatological restoration (Isaiah). The Spanish consistently uses 'sedienta' (thirsty) for the land, while some translations abstract to 'thirst' itself. Isaiah's promise is most dramatic: the very ground that thirsts will become springs—total reversal. The imagery is vivid throughout: land that 'thirsts' personifies creation's dependence on God's provision of water, whether in historical memory, present judgment, or future hope. **THIRST AND DRYNESS**

en: and-the-thirsty-ground, and-thirst, into-thirsty-ground | **es:** en-sequedad, y-de-sed, y-la-tierra-sedienta | **fr:** [וצמאון], et-thirst, à-terre-aride | **de:** [וצמאון], hinein-thirsty-ground, und-Durst Deut 8:15; Ps 107:33; Isa 35:7

צָמַד H6775 *Conj-w | V-Nifal-ConsecImperf-3ms* (5×)
to bind, join, attach oneself to; to yoke together in loyalty or devotion
This verb carries the fundamental sense of binding or yoking together, with a strong connotation of attachment or devotion. Its most theologically charged usage describes Israel 'joining themselves to' Baal Peor, meaning they adopted his worship (Num 25:3, 5; Ps 106:28). The physical sense appears in 2 Samuel 20:8, where a sword is 'bound' upon Joab's waist. Psalm 50:19 uses the Hiphil to describe yoking one's mouth to deceit. Cognates in Arabic, Aramaic, and Ethiopic all center on binding or fastening, especially harnessing animals to a yoke.

(5×) To join or attach oneself to, especially in religious devotion or allegiance. The Niphal reflexive describes Israel binding themselves to Baal Peor in idolatrous worship (Num 25:3, 5; Ps 106:28). Multilingual glosses reflect the relational-attachment sense (eng 'joined,' spa 'se unieron,' fra 'joignit'), capturing the voluntary but fateful decision to yoke oneself to a foreign deity. The Arabic cognate similarly denotes binding or fastening, reinforcing the underlying image of being yoked together. **JOINING AND ALLIANCE**
en: and-joined, and-they-joined-themselves, fastened | **es:** Y-se-unieron, Y-se-unió, atada | **fr:** et-joignit, et-joindre, fastened | **de:** der-die-schloss-sich-an, fastened, frames Num 25:3; Num 25:5; 2Sam 20:8; Ps 50:19; Ps 106:28

צֶמֶד H6776 *N-mp* (15×)
A pair or yoke of animals, especially draft oxen; by extension, an acre — the land area a yoke of oxen plows in a day.
This noun fundamentally means a pair or team of animals yoked together for work. Saul cut a yoke of oxen (צֶמֶד בָּקָר) and sent the pieces throughout Israel as a summons to war (1 Samuel 11:7), and Elisha was plowing with twelve yoke of oxen when Elijah called him (1 Kings 19:19). Spanish 'par de' and French 'paire de' consistently translate the pairing. The word extends naturally to a land measure — an acre being the area one yoke of oxen could plow in a day. Isaiah 5:10 prophesies that 'ten acres of vineyard' (עֲשֶׂרֶת צִמְדֵי כָרֶם) will yield only one bath, a devastating image of agricultural failure.

1. pair, yoke (of animals) (14×) A pair, yoke, or team of draft animals joined together, especially oxen. In 1 Samuel 11:7 Saul dismembers a yoke of oxen as a call to arms; Job 1:3 and 42:12 count wealth in yoke of oxen; 1 Kings 19:19 pictures Elisha plowing with twelve pairs. Spanish 'par de' and French 'paire de' capture the paired unit. The word also applies to pairs of donkeys (Judges 19:3, 10), mules (2 Kings 5:17), and horsemen (Isaiah 21:7, 9), always emphasizing the two-as-one unit yoked for a shared task. **GEOGRAPHY AND SPACE**
en: and-a-pair-of, and-his-team, and-pair-of | **es:** par-de, parejas, un-par-de | **fr:** [וצמדו], [צמד], et-paire-de | **de:** [וצמדו], [צמד], pair-von Judg 19:3; Judg 19:10; 1Sam 11:7; 1Sam 14:14; 2Sam 16:1

2. acre (land measure) (1×) An acre — a measure of land area, originally defined as the amount of ground a yoke of oxen could plow in one day. Isaiah 5:10 is the sole occurrence: 'ten acres of vineyard shall yield but one bath,' using the plural construct צִמְדֵי. Spanish 'yugadas de' (from 'yugo,' yoke) preserves the etymological link beautifully. This agricultural metaphor extends the concrete image of yoked animals to the land they work, the only square measure attested in the Hebrew Bible. **GEOGRAPHY AND SPACE**
en: yokes-of- | **es:** yugadas-de | **fr:** [צמדי] | **de:** [צמדי] Isa 5:10

צַמָּה H6777 *N-fsc | 2fs* (4×)
veil (woman's head covering or face veil)
A woman's veil or head covering, appearing in Song of Songs and Isaiah. In Song of Songs it appears three times (4:1, 3; 6:7) describing the beloved's eyes or cheeks visible behind her veil—an image of modest beauty and allure. Isaiah 47:2 commands personified Babylon to 'remove your veil' as part of her humiliating exposure and exile. The veil represents modesty, feminine dignity, and propriety; its removal signifies shame and vulnerability.

(4×) Song of Songs 4:1, 4:3, and 6:7 all use the phrase 'your eyes behind your veil' or 'your cheeks behind your veil' (צַמָּתֵךְ), depicting the beloved's modest yet captivating appearance. Isaiah 47:2 commands Babylon to 'remove your veil' as the first step in a series of humiliations (bare your legs, cross rivers). Spanish velo and French voile (veil) consistently identify this as a woman's head/face covering with connotations of modesty and honor. **CLOTHING AND DRESS**
en: your-veil | **es:** tu-velo | **fr:** [צמתך], ton-voile. | **de:** [לצמתך], [צמתך] Song 4:1; Song 4:3; Song 6:7; Isa 47:2

צִמּוּק H6778 *N-mp* (4×)
raisin cakes, bunches of raisins (dried grapes pressed into cakes)
Dried grapes pressed or clustered together, either as raisin cakes or bunches of raisins. These were portable, energy-dense food used for provisions on journeys or military campaigns. First Samuel 25:18 mentions Abigail bringing raisin cakes to David along with other provisions. First Samuel 30:12 describes giving raisins to a starving Egyptian servant. Second Samuel 16:1 lists raisin cakes among supplies Ziba brought for David's flight. First Chronicles 12:40 records neighbors bringing raisins to David's coronation feast. This was valued, portable sustenance.

(4×) First Samuel 25:18 lists 'a hundred clusters of raisins' among Abigail's peace offerings to David. First Samuel 30:12 mentions giving 'two clusters of raisins' to revive the Egyptian. Second Samuel 16:1 includes 'a hundred bunches of raisins' in Ziba's provisions. First Chronicles 12:40 notes neighbors bringing 'cakes of raisins' to David's celebration. Spanish pasas/racimos de pasas (raisins/clusters of raisins) reflects both the dried fruit and its clustered/pressed form for transport. **FOOD AND NOURISHMENT**
en: and-raisin-cakes, raisin-cakes | **es:** pasas, racimos-de-pasas, y-pasas | **fr:** [וצמוקים], raisin-cakes | **de:** [וצמוקים], raisin-cakes 1Sam 25:18; 1Sam 30:12; 2Sam 16:1; 1Chr 12:40

צָמַח H6779 *Conj-w | V-Hifil-ConsecImperf-3ms* (33×)
To sprout, spring up (of plants or figurative growth); to cause to grow or produce (Hifil); to grow intensively (Piel).
The Hebrew verb tsamach captures the elemental action of sprouting — green life pushing through soil. In the Qal, it describes intransitive growing, from the primordial 'no plant had yet sprung up' (Gen 2:5) to Pharaoh's dream of ears sprouting on a stalk (Gen 41:6). The Hifil adds divine causation: God 'caused to grow every tree' in Eden (Gen 2:9). Spanish brotar, French germer, and German sprossen cluster around the botanical image. Theologically, tsamach reaches its zenith in the messianic title tsemach ('Branch'), where Zechariah declares that 'Sprout' will build the temple (Zech 6:12).

1. sprout, spring up (Qal) (15×) The intransitive Qal sense of sprouting, springing up, or growing, said of plants, vegetation, hair, or figuratively of persons and things that emerge and flourish. With 15 occurrences, this is the base meaning: before any bush 'had yet sprung up' in Eden (Gen 2:5), Pharaoh's dream ears of grain 'sprouting' on a stalk (Gen 41:6, 23), greenery sprouting after the plague of locusts (Exod 10:5), and healed hair 'growing again' in leprosy inspection (Lev 13:37). Spanish brotar, French germer, and German sprossen all converge on the botanical intransitive. Isaiah uses the verb figuratively for new things 'springing forth' (Isa 42:9; 43:19), and Zechariah 6:12 deploys it for the messianic Branch who 'shall sprout from his place.' **SPROUTING AND GROWING**
en: And-they-will-spring-up, and-it-sprouted, growing | **es:** Y-brotó, brota, brotando | **fr:** a-sprouted-, cela-sprouted, et-germer | **de:** Quellen-hinauf, [ויצמח], [צמח] Gen 2:5; Gen 41:6; Gen 41:23; Exod 10:5; Lev 13:37

2. cause to sprout, produce (Hifil) (14×) The causative Hifil sense: to cause to sprout, to produce, to make grow — with God, the earth, or a garden as the agent that brings forth vegetation or offspring. With 14 occurrences, this sense opens with God causing 'every tree pleasant to the sight' to grow in Eden (Gen 2:9), continues through the curse of thorns and thistles (Gen 3:18), and recurs in prophetic speech where God promises 'I will cause a horn to sprout for David' (Ps 132:17; Ezek 29:21). Spanish hacer brotar/crecer, French faire germer, and German wachsen lassen all employ

the causative periphrasis. Job 38:27 beautifully pairs the stem with divine sovereignty: God sends rain 'to cause the bud of the tender herb to spring forth' in wilderness where no human dwells. SPROUTING AND GROWING

en: And-caused-to-grow, He-causes-to-grow, I-will-cause-to-sprout | **es:** El-que-hace-crecer, Y-hizo-crecer, el-que-hace-brotar | **fr:** –sprout, Et-caused-à-croître, Il-causes-à-grandis | **de:** He-causes-zu-grow, [אצמית], [ולהצמית] Gen 2:9; Gen 3:18; Deut 29:23; 2Sam 23:5; Job 38:27

3. grow, increase (Piel) (4×) The intensive Piel sense of growing or increasing, emphasizing the process or fullness of growth rather than initial sprouting. With 4 occurrences, this relatively rare stem appears in Samson's hair growing back after being cut (Judg 16:22), the humiliated ambassadors told to stay in Jericho 'until your beards have grown' (2 Sam 10:5; 1 Chr 19:5), and Ezekiel's allegory of Jerusalem growing 'like a plant of the field' (Ezek 16:7). Spanish crecer, French grandir/pousser, and German wachsen shift from 'sprout' to 'grow' vocabulary, reflecting the progressive rather than punctiliar nature of the Piel. The distinction from the Qal is subtle but real: the Piel emphasizes sustained development, not initial emergence. SPROUTING AND GROWING

en: grew, grows, to-grow | **es:** a-crecer, creció, crezca | **fr:** [יצמח], germer, grows | **de:** [יצמח], [צמח], grows Judg 16:22; 2Sam 10:5; 1Chr 19:5; Ezek 16:7

צֶמַח H6780 *N-msc / 3fs* (12×)

Sprout, growth, vegetation; used as a messianic title 'the Branch' for the promised Davidic ruler

A noun whose natural meaning – the green growth that springs from the earth – becomes one of the Old Testament's most evocative messianic images. Genesis 19:25 uses it simply for the 'growth of the ground' destroyed at Sodom, and Ezekiel 16:7 compares Jerusalem to the 'growth of the field.' But in Jeremiah 23:5 and Zechariah 3:8 and 6:12, tsemach becomes a royal title: 'the Branch,' the righteous shoot God will raise from David's line. Spanish capitalizes this shift beautifully – from 'su brote' (its sprout) to 'el Retono' (the Sprout, as proper name). The tension between humble earthly growth and exalted messianic promise is the theological heartbeat of this word.

1. growth, vegetation (of the earth) (6×) Collective growth or vegetation of the earth – plants, crops, and what the soil produces. Used for the ground-cover destroyed at Sodom (Gen 19:25), the field-growth to which Jerusalem is compared (Ezek 16:7), and the earth bringing forth its produce as a sign of divine blessing (Ps 65:10; Isa 61:11). Arabic 'nabat' (vegetation/plant) and Spanish 'planta de' (plant of) confirm the generic botanical sense. Ezekiel 17:9 narrows it to the foliage of a particular vine. BRANCHES AND SHOOTS

en: and-growth-of, as-growth-of, growth-its | **es:** como-planta-de, su-brote, su-renuevo | **fr:** [צמחה], et-growth-de, germe | **de:** [כצמח], [צמחה], sein-growth Gen 19:25; Ps 65:10; Isa 61:11; Ezek 16:7; Ezek 17:9

2. Branch (messianic title) (5×) The Branch – a messianic title designating the promised righteous ruler from David's line. Jeremiah 23:5 announces 'I will raise up for David a righteous Branch,' and Zechariah 3:8 and 6:12 use it as virtually a proper name: 'my servant the Branch.' Spanish shifts from lowercase 'renuevo' to capitalized 'el Retono,' and Swahili 'Chipukizi' similarly marks the transition to royal title. Isaiah 4:2 ('the Branch of the LORD') may bridge the natural and messianic senses, describing both divine blessing and eschatological hope. BRANCHES AND SHOOTS

en: Branch, branch-of | **es:** Renuevo-de, Retoño, el-Retoño | **fr:** [צמח], germe | **de:** Spross, [צמח] Isa 4:2; Jer 23:5; Jer 33:15; Zech 3:8; Zech 6:12

3. stalk, shoot (individual plant) (1×) An individual stalk or shoot of grain, distinguished from collective vegetation. Hosea 8:7 warns that Israel's sown seed will produce a stalk with no standing grain – a prophetic image of futility. Arabic 'ghalla' (grain yield) and Spanish 'grano' (grain) focus on the expected produce rather than the plant itself, highlighting the bitter irony: the stalk exists but yields nothing. SPROUTING AND GROWING

en: stalk | **es:** grano | **fr:** germe | **de:** Spross Hos 8:7

צָמִיד H6781a *N-mp* (6×)

Bracelet or armlet; an ornamental band worn on the wrist or arm, given as gift, dowry, or plunder.

A bracelet or armlet — an ornamental band worn on the wrist or arm. The word features prominently in the betrothal narrative of Rebekah, where Abraham's servant presents gold bracelets (tsemidim) as tokens of courtship (Gen 24:22, 30, 47). It reappears among the spoils of war dedicated to the LORD (Num 31:50) and in Ezekiel's allegorical depictions of Jerusalem as a bride adorned by God with bracelets (Ezek 16:11; 23:42). Across languages the translation is remarkably consistent: Spanish 'brazaletes,' French 'bracelets,' German 'Armreife.'

bracelet, armlet (6×) A bracelet or armlet, an ornamental band worn on the wrist or arm. The multilingual evidence is strikingly uniform — English 'bracelets,' Spanish 'brazaletes,' French 'bracelets,' German 'Armreife' — reflecting the concreteness and cultural universality of the referent. Most occurrences appear in Genesis 24 (vv. 22, 30, 47), where Abraham's servant gives Rebekah gold bracelets as betrothal gifts. In Numbers 31:50, bracelets appear among war plunder offered to the LORD. Ezekiel uses the image metaphorically: God adorns personified Jerusalem with bracelets (Ezek 16:11), and the unfaithful city receives bracelets from her illicit lovers (Ezek 23:42). BRACELET ARMLET

en: and-bracelet, and-the-bracelets, bracelets | **es:** brazaletes, los-brazaletes, y-los-brazaletes | **fr:** [צמידים], bracelets, et-bracelet | **de:** Armreife, [צמידים], die-Armreife Gen 24:22; Gen 24:30; Gen 24:47; Num 31:50; Ezek 16:11

צָמִיד H6781b *N-msc* (1×)

cover, lid (of a vessel)

This noun denotes a cover or lid for a vessel, appearing in Numbers 19:15's purity regulations. Any open container without a fastened cover in a tent with a corpse becomes unclean. The law required vessels to be sealed or lidded to prevent corpse defilement. The word emphasizes the fastening or binding aspect—the cover must be secured, not just placed on top, to provide effective ritual protection from death's contaminating influence.

(1×) A cover or lid for a vessel, specifically one that is fastened or tied down. Numbers 19:15 legislates corpse impurity: 'any open vessel which has no cover fastened on it is unclean.' The context is ritual purity—only sealed containers were protected from defilement by a corpse in the same tent. The fastening detail matters: loose covers provided no protection; the lid had to be bound on to create an effective seal against contamination. GEOGRAPHY AND SPACE

en: fastening-of | **es:** atadura-de | **fr:** fastening-de | **de:** fastening-von Num 19:15

צַמִּים H6782 *N-ms* (2×)

snare, trap; or possibly 'the thirsty' depending on textual reading

This obscure word appears in Job's wisdom speeches, with the meaning debated between 'snare' (based on parallel with 'trap') and 'thirsty people' (based on proposed emendation). If 'snare,' it describes a trap snapping at the wealth of the wicked or catching the foot of the unrighteous. If 'thirsty,' it refers to desperate people snatching at grain or wealth. The parallel with 'trap' in 18:9 supports the 'snare' interpretation, fitting Job's theme of divine justice catching the wicked in their own devices.

(2×) Job 5:5 and 18:9 use this term in contexts of the wicked being caught or trapped. Translations diverge: English offers 'snare' and 'the thirsty,' Spanish has 'lazo' (snare), French and German mostly transliterate, showing uncertainty. The lexical difficulty stems from the word's rarity and disputed etymology. In 18:9, the parallel with 'trap' (pach) strongly suggests a capturing device—'a trap catches his heel, a snare holds him fast.' This reading fits Job's repeated theme of divine retribution ensnaring the wicked in their own schemes. SNARES AND TRAPS

en: a-snare, the-thirsty | **es:** el-lazo, lazo | **fr:** צמים | **de:** [צמים] Job 5:5; Job 18:9

צְמִיתֻת H6783 *Prep-l* (2×)
in perpetuity, forever; complete and permanent alienation without possibility of return
This technical legal term appears in Leviticus' laws about land redemption and permanent property transfer. Land in Israel could not be sold 'in perpetuity' because it belonged to God and was merely leased to families. However, houses in walled cities could be sold permanently, 'in perpetuity,' if not redeemed within a year. The word emphasizes finality and completeness—a transfer beyond recovery, cutting off all future claims. It relates to terms for destruction and cutting off, underscoring the permanent nature of such transactions.

(2×) Both occurrences are in Leviticus 25 (verses 23 and 30), distinguishing land that cannot be sold 'in perpetuity' from city houses that can be permanently alienated. All translations render this consistently as 'in perpetuity' or 'permanently': Spanish 'a-perpetuidad,' French 'dans-perpétuité,' German 'in-perpetuity.' The legal principle protected family inheritances—land would return at Jubilee even if sold, preventing permanent dispossession. But city property followed different rules, allowing complete and final alienation. The term's root connection to 'cutting off' emphasizes the finality: what is sold 'in perpetuity' is cut off permanently from the seller. **ETERNITY AND AGES**
en: in-perpetuity | **es:** a-perpetuidad | **fr:** dans-perpétuité | **de:** in-perpetuity
Lev 25:23; Lev 25:30

צָמַק H6784 *V-Qal-Prtcpl-mp* (1×)
to dry up, shrivel, wither
This verb means to dry up or shrivel, appearing in Hosea 9:14's bitter prayer regarding Israel's judgment. The prophet asks God to give Ephraim 'shriveling breasts' incapable of nursing—a devastating image of barrenness and failed motherhood. The parallel phrase 'miscarrying womb' reinforces the theme of generation cut off. The verb captures the withering of what should provide life and nourishment, biological language for national extinction.

(1×) To dry up, shrivel, or wither, used in Hosea 9:14 in a grim prayer about Israel's judgment: 'give them shriveling breasts' unable to nurse. The verb describes mammary glands drying up, failing their life-giving function. Paired with 'miscarrying womb,' this creates an image of complete reproductive failure—children either lost before birth or starving after. The physical withering symbolizes the nation's future withering under divine judgment. **WITHERING AND DRYING**
en: dried-up | **es:** secos | **fr:** dessécher | **de:** [צמקים]
Hos 9:14

צֶמֶר H6785 *Conj-w / N-msc* (16×)
Wool — sheep's fleece as a raw material, textile product, or image of whiteness
Denotes the fibrous fleece of sheep in both practical and figurative uses. It appears most often paired with flax or linen in legal and economic contexts: the garment-contamination laws (Lev 13:47-59), the mixed-fabric prohibition (Deut 22:11), and Hosea's description of wool as a valued gift (Hos 2:7, 11). Isaiah uses white wool as a simile for purified sin — 'though your sins are like scarlet, they shall be white as wool' (Isa 1:18) — while the Psalmist compares snow to wool scattered across the land (Ps 147:16). Ezekiel bars priestly garments made of wool to prevent perspiration (Ezek 44:17). The Proverbs 31 woman seeks out wool alongside flax for her household industry. French 'laine' and German 'Wolle' render it consistently across contexts.

wool (16×) Wool, the fleece of sheep used as a raw material and finished textile. It appears in legal contexts distinguishing it from linen in garment contamination (Lev 13:47-59) and the mixed-fabric law (Deut 22:11), in economic contexts as a valuable natural product (Hos 2:7, 11; 2 Kgs 3:4; Prov 31:13), and in striking figurative use for whiteness and purity — sin made white as wool (Isa 1:18) and snowflakes like scattered wool (Ps 147:16). Ezekiel forbids wool for priestly vestments (Ezek 44:17). **WOOL TEXTILE FIBER**
en: My-wool, and-like-the-wool, and-of-the-wool | **es:** como-la-lana, como-lana, en-la-lana | **fr:** [וכצמר], [כצמר], comme-laine | **de:** Wolle, [הצמר], [וכצמר]
Lev 13:47; Lev 13:48; Lev 13:52; Lev 13:59; Deut 22:11

צְמָרִי H6786 *Art / N-proper-ms* (2×)
the Tsemarite; a Canaanite people group descended from Canaan, associated with the city of Tsimirra/Sumur
This gentilic term denotes a Canaanite clan descended from Canaan, listed among his sons in the Table of Nations. Ancient sources identify them with the coastal city variously called Tsimirra (Assyrian), Sumur (Tel Amarna), and Simyra (Greek), located north of Tripoli near Arvad on the Phoenician coast. The Septuagint renders it 'Samaraion,' showing how ancient translators struggled with the name. The dual biblical references preserve this otherwise minor branch of Canaan's lineage.

(2×) The Hebrew construct 'the Tsemarite' appears only in genealogical contexts (Genesis 10:18, 1 Chronicles 1:16), where it functions as a collective ethnic designation. BDB's extensive philological notes trace the name through Assyrian, Egyptian, and Greek sources, all pointing to a specific Phoenician coastal settlement. The multilingual glosses preserve the definite article and attempt transliteration, with Spanish and English maintaining 'Tsemarite' while French and German show slight orthographic variation, all confirming this is a proper ethnic identifier rather than a common noun. **PERSONAL NAMES**
en: the-Tsemari, the-Zemarite | **es:** el-tsemareo | **fr:** [הצמרי], le-Zemarite | **de:** [הצמרי], den-Zemariter
Gen 10:18; 1Chr 1:16

צְמָרַיִם H6787 *N-proper-fs* (2×)
Tsemarayim; name of two locations: a town in Benjamin and a mountain in Ephraim
This place name identifies two distinct locations in Israel's central hill country. The first is a town in Benjamin's tribal allotment near Jericho, possibly modern Es-samra. The second is a mountain in Ephraim where King Abijah confronted Jeroboam. The name may derive from a dual form, suggesting 'double peaks' or a twin settlement. The Septuagint renderings vary considerably, reflecting uncertainty about these sites even in antiquity. Both references preserve important geographical markers in Israel's early monarchic period.

(2×) Both occurrences (Joshua 18:22, 2 Chronicles 13:4) function as geographical proper nouns, though designating different topographical features. The first marks a Benjamite town boundary, while the second locates a significant military confrontation. Cross-linguistic evidence shows consistent transliteration patterns: Spanish uses 'Semaraim/Tsemarayim,' French and German preserve the tsade initial consonant with slight variation. The conjunction 'and' in several glosses (Joshua 18:22) reflects the listing context within Benjamin's town inventory, while the bare form in 2 Chronicles marks the mountain designation. **PERSONAL NAMES**
en: Zemaraim, and-Tsemarayim | **es:** Tsemarayim, y-Semaraim | **fr:** [צמרים], et-Tsemarayim | **de:** [צמרים], und-Tsemarayim
Josh 18:22; 2Chr 13:4

צַמֶּרֶת H6788 *N-fsc / 3mp* (5×)
treetop, crown of a tree; the uppermost leafy branches, especially of a tall cedar
Derived from the root associated with wool or fleece, this noun pictures the soft, feathery crown of a tree. All five occurrences appear in Ezekiel's prophetic imagery, where the treetop of a great cedar symbolizes royal sovereignty and national pride (Ezek 17:3, 22; 31:3, 10, 14). The English glosses 'top' and Spanish 'copa' both capture the elevated canopy image, while the etymological link to wool evokes the dense, tufted quality of foliage at a tree's apex.

(5×) The crown or topmost foliage of a tree, used exclusively in Ezekiel's prophetic allegories about cedars and tall trees. In Ezek 17:3, 22 the great eagle plucks the treetop of a cedar, symbolizing the Davidic monarchy. In Ezek 31:3, 10, 14 the towering treetop represents Assyria's and Egypt's pride. Spanish 'copa' (canopy) and

English 'top' converge on the image of luxuriant upper branches. GEOGRAPHY AND SPACE

en: from-top-of, its-top, their-tops | **es:** copa-de, de-copa-de, su-copa | **fr:** fleur | **de:** [מצמרת], [צמרת], [צמרתו] Ezek 17:3; Ezek 17:22; Ezek 31:3; Ezek 31:10; Ezek 31:14

צָמַת H6789 *V-Hifil-Imperf-1cs / 3mp* (15×)

To put an end to, destroy, annihilate; passively to perish or be cut off; intensively to consume utterly.

A forceful verb of total destruction, used almost exclusively in poetry and lament. David declares 'I destroyed those who hate me' (2 Sam 22:41), the Psalmist pleads 'destroy them!' (Ps 54:5), and in Lamentations the enemies 'silenced my life in the pit' (Lam 3:53). The Arabic cognate means 'to silence,' and that undertone persists — this is not mere damage but definitive ending. Spanish captures the range well: 'destruir' (destroy) for the Hifil, 'desaparecer' (vanish) for the Nifal, and 'consumir' (consume) for the Piel's intensive force.

1. destroy, annihilate (Hifil) (10×) To destroy or annihilate (Hifil causative): the dominant sense, used of cutting off enemies, nations, or the wicked. David destroyed those who rose against him (2 Sam 22:41; Ps 18:40), the Psalmist prays for God to destroy his foes (Ps 54:5; 101:8), and those far from God 'perish' (Ps 73:27). Spanish 'destruir' and French 'anéantir' consistently render this total, decisive destruction. LOSS AND DESTRUCTION

en: I-destroyed, I-will-destroy, You-put-an-end-to | **es:** destruirás, destruiré, destrúyelos | **fr:** anéantir, de-anéantir, et-je-détruis-eux | **de:** cut-off, du-setzen-ein-enden-zu, ich-vernichtet 2Sam 22:41; Ps 18:40; Ps 54:5; Ps 69:4; Ps 73:27

2. be cut off, perish, vanish (Nifal) (2×) To be cut off, perish, or vanish (Nifal passive): the subject is destroyed or disappears. Dried-up wadis 'vanish' in the heat (Job 6:17), and Job says he is 'not silenced' despite the darkness (Job 23:17). Spanish 'desaparecer' (vanish) and 'fui destruido' (I was destroyed) capture the passive dissolution implied by this stem. KILLING AND REMOVING

en: I-was-silenced, they-vanish | **es:** desaparecen, fui-destruido | **fr:** ,נצמתו נצמתי | **de:** [נצמתו], [נצמתי] Job 6:17; Job 23:17

3. destroy utterly, consume (Piel) (2×) To destroy utterly or consume (Piel intensive): an intensification of the basic destruction, emphasizing thoroughness or overwhelming force. Zeal 'has consumed me' (Ps 119:139) and terrors 'have destroyed me' (Ps 88:16). Spanish 'consumir' (consume) and 'destruir' (destroy) both appear, with the Piel marking a personal, existential quality of being overwhelmed to the point of annihilation. RELEASE AND MOVEMENT

en: has-consumed-me, have-destroyed-me | **es:** Me-consumió, me-destruyeron | **fr:** anéantir | **de:** haben-vernichtet-mich, hat-verzehrt-mich Ps 88:16; Ps 119:139

4. put an end to, silence (Qal) (1×) To put an end to or silence (Qal basic stem): the unaugmented root meaning of cutting off or terminating. In Lam 3:53 enemies 'silenced my life in the pit,' echoing the Arabic cognate 'to be silent.' Spanish 'cortaron' (they cut off) preserves the concrete, terminal force of the Qal — a single decisive act of ending. CEASING AND STOPPING

en: They-silenced | **es:** Cortaron | **fr:** [צמתו] | **de:** [צמתו] Lam 3:53

צִן H6790 *N-proper-fs* (10×)

Zin; a wilderness region in the southern Negev associated with Kadesh-barnea and Israel's wanderings.

A proper noun designating the wilderness of Zin, a barren desert region in the southern Negev through which Israel traveled during the Exodus. It is closely associated with Kadesh-barnea (Num 20:1; 27:14) and features prominently in the boundary descriptions of the Promised Land (Num 34:3-4; Josh 15:1). This is also the region where Miriam died and where Moses struck the rock at Meribah. Transliterations vary across languages—Tsin, Tzin, Sin—but all refer to the same locale.

Zin (wilderness region) (10×) The wilderness of Zin, a desert region in the southern Negev forming the southern boundary of Canaan and encompassing Kadesh-barnea. Nearly all occurrences appear in the Priestly source, either in boundary lists (Num 34:3-4; Josh 15:1, 3) or in narratives of Israel's sojourn (Num 13:21; 20:1; 33:36). The repeated phrase midbar-tsin ('wilderness of Zin') anchors some of the most consequential events of the wandering period, including the deaths of Miriam and Aaron and Moses' sin at Meribah (Num 27:14; Deut 32:51). Spanish Sin/Zin, French Tsin, and German Tsin all represent the same geographic referent. ZIN WILDERNESS REGION

en: Tsin, Tzin, Tzinah | **es:** Sin, Tsin, Zin | **fr:** Tsin, Tsin-ward, Tzin | **de:** Tsin, Tzin, Tzinah Num 13:21; Num 20:1; Num 27:14; Num 33:36

צִן H6791 *N-mp* (2×)

thorns, barbs; sharp plant growth representing danger or worthlessness, possibly thorn-hedge protection

This rare term denotes thorny vegetation appearing in wisdom and poetic contexts. In Proverbs it pairs with 'snares' on the path of the perverse, while Job's usage is textually uncertain, possibly referring to protective thorn hedges around grain. Some scholars suggest it may be a textual variant. The term evokes danger, entanglement, and the barriers that thorns create, whether as obstacles to avoid or defenses to breach. Its rarity and textual ambiguity make precise identification difficult.

(2×) The word appears in Proverbs 22:5 paired with 'snares' and in Job 5:5 with disputed meaning. English and Spanish glosses converge on 'thorns/espinos,' confirming the botanical-danger semantic domain. The Job passage shows significant translation uncertainty: French omits translation, German retains transliteration, suggesting the text itself was problematic. BDB notes possible textual corruption and proposes this might be a doublet or variant reading. The Proverbs context clearly uses thorns metaphorically for dangers encountered by the wicked, a common biblical image. THORNS AND BRAMBLES

en: thorns | **es:** Espinas, espinos | **fr:** de-צנים ,מצנים | **de:** [מצנים], [צנים] Job 5:5; Prov 22:5

צֹנָה H6792 *Prep-l / N-msc / 2mp* (2×)

flocks, sheep (collective); parallel form of the more common tsōʼn, denoting small livestock

This variant form of the standard word for 'flock' appears only twice, functioning identically to its more common parallel. In Numbers it refers to the flocks the Gadites and Reubenites were building enclosures for, while in Psalm 8 it describes the small livestock God placed under human dominion. The form preserves an archaic or poetic variant of the everyday term for sheep and goats kept for wool, milk, and meat. Both passages employ possessive constructions, emphasizing ownership and stewardship of these essential economic resources.

(2×) Both occurrences (Numbers 32:24, Psalm 8:7) appear with possessive suffixes ('your flocks,' 'sheep'), indicating owned livestock. The multilingual evidence is consistent: Spanish 'ovejas,' French 'troupeau,' German 'Schafe/Herden' all point to small domestic animals. The Numbers passage pairs these flocks with children in a building context, showing their central economic importance. The Psalm embeds them in creation theology, listing them among animals under human authority alongside cattle and wild beasts. The term's rarity suggests it may be a dialectical, poetic, or archaic variant that coexisted with the standard tsōʼn. LAMBS AND SHEEP

en: for-your-flocks, sheep | **es:** Ovejas, para-vuestras-ovejas | **fr:** pour-ton-troupeaux, troupeau | **de:** Schafe, fuer-dein-Herden Num 32:24; Ps 8:7

צִנָּה H6793a *Prep-b / N-fp* (1×)

hooks, barbs (for fishing or dragging)

This noun likely refers to hooks or barbs, possibly fishing hooks, mentioned in Amos 4:2. The prophet declares that enemies will drag the people of Samaria away 'with hooks,' using fishing imagery for deportation. Parallel to 'fishhooks' in the same verse, this term may distinguish types of hooks or emphasize the totality—every method of catching fish applied to catching people. The Spanish

'ganchos' (hooks) aligns with this interpretation of sharp, barbed instruments for dragging captives.

(1×) Hooks or barbs used for catching or dragging, appearing in Amos 4:2's prophecy against Samaria's wealthy women. God declares the days are coming when 'they will take you away with hooks,' using fishing metaphors for military deportation. Paired with another term for fishhooks, this creates an image of captives hooked and dragged like fish from water. The barbed implements ensure no escape —brutal and degrading treatment fitting the prophet's judgment oracle. **HOOK RING FETTER**

en: with-hooks | **es:** con-ganchos | **fr:** bouclier | **de:** [בצנות] Amos 4:2

צִנָּה H6793b *Prep-k / N-fsc* (1×)

coolness, cold

This noun denotes coolness or cold, appearing in Proverbs 25:13's simile about a faithful messenger. He is 'like the coolness of snow at harvest time'—refreshing, invigorating, unexpected relief. In the Middle Eastern context, snow-cooled water during the hot harvest season was an extraordinary luxury. The comparison highlights how a reliable messenger brings revitalizing relief to those who send him, as welcome as cold in oppressive heat.

(1×) Coolness or cold, specifically in the phrase 'coolness of snow' (Proverbs 25:13). The verse compares a trustworthy messenger to 'the coolness of snow at harvest time,' when refreshment is most needed and appreciated. The cold of snow during hot harvest work was both rare and reviving. The image captures how a faithful servant brings psychological and practical refreshment to his masters, renewing their spirits like a cold drink in heat. **GEOGRAPHY AND SPACE**

en: like-cold-of | **es:** Como-frío-de- | **fr:** comme-כצנת | **de:** [כצנת] Prov 25:13

צִנָּה H6793c *N-fp* (20×)

A large, full-body shield (tsinnah), distinguished from the smaller magen, used in warfare and as a figure for divine protection.

Designates the large, full-body defensive shield used by heavy infantry, in contrast to the smaller magen carried by lighter troops. Solomon's gold shields (1 Kgs 10:16; 2 Chr 9:15) demonstrate its impressive size, and Goliath's shield-bearer carried one before the giant (1 Sam 17:7, 41). The paired phrase 'magen and tsinnah' became a stock expression for full military armament (Jer 46:3; Ezek 23:24; 38:4; 39:9; Ps 35:2). Beautifully, two Psalms apply it to God — his favor surrounds the righteous like a tsinnah (Ps 5:12), and his faithfulness is a shield and buckler (Ps 91:4).

large shield, buckler (20×) A large, full-body defensive shield (tsinnah) distinct from the smaller, round magen. Employed by heavy infantry and shield-bearers in battle (1 Sam 17:7, 41; 1 Chr 12:9, 25; 2 Chr 14:7; 25:5), it featured in Solomon's gold armory (1 Kgs 10:16; 2 Chr 9:15) and in the stock military pairing 'magen and tsinnah' (Jer 46:3; Ezek 23:24; 38:4; Ps 35:2). Used figuratively of God's protective favor (Ps 5:12) and his faithfulness as a surrounding shield (Ps 91:4). Translations vary — English 'buckler' or 'large shield,' Spanish 'escudo,' German 'Schild' — but consistently distinguish it from the smaller shield. **SHIELD DEFENSIVE WEAPON**

en: a-shield, and-buckler, and-large-shield | **es:** como-escudo, con-escudo, el-escudo | **fr:** [וצנה], bouclier, comme-bouclier | **de:** Schild, [וצנה], der-Schild 1Sam 17:7; 1Sam 17:41; 1Kgs 10:16; 1Chr 12:9

צְנוֹר H6794 *Prep-b* (2×)

water-channel, conduit, waterspout; a constructed or natural passage for water flow

This architectural and geological term describes channels for water conveyance. In 2 Samuel it appears in the enigmatic instruction about reaching Jerusalem's water system, though the text and meaning are notoriously difficult. In Psalm 42 it metaphorically depicts the torrents of God's waterfalls, likely referring to the opened floodgates of heaven in storm imagery. The base meaning involves pipes, channels, or spouts through which water flows forcefully. The term bridges literal infrastructure and poetic imagery of overwhelming divine intervention.

(2×) The two contexts diverge significantly: 2 Samuel 5:8 presents a tactical reference to Jerusalem's water shaft (likely Warren's Shaft), while Psalm 42:7 uses plural 'waterspouts' as poetic imagery for overwhelming grief. Spanish glosses show this range: 'canal' (infrastructure) versus 'cataratas' (waterfalls). French and German preserve the dual meaning with 'eau-shaft/ravin' and 'Wasser-shaft/waterfalls.' The Psalm context pairs this term with 'abyss' and 'waves,' clearly evoking natural water violence, while the Samuel passage is tactical-geographical. Both share the semantic core of water flowing through a defined channel, whether constructed or natural. **FLOWING WATER**

en: Your-waterfalls, by-the-water-shaft | **es:** en-el-canal, tus-cataratas | **fr:** par-le-eau-shaft, ravin | **de:** bei-der-Wasser-shaft, dein-waterfalls 2Sam 5:8; Ps 42:7

צָנַח H6795 *Conj-w / V-Qal-ConsecImperf-3fs* (3×)

to descend, dismount, go down; movement downward, especially alighting from an animal or penetrating into the ground

This verb describes descending or going down. Joshua 15:18 and Judges 1:14 recount Achsah dismounting from her donkey to speak with her father Caleb—a deliberate descent to make a request. Judges 4:21 uses it for Jael's tent peg penetrating downward into Sisera's head, driven 'into the ground.' The semantic range covers both ordinary physical descent (alighting from an animal) and forceful downward penetration. Spanish distinguishes 'se bajó' (dismounted) from 'penetró' (penetrated), recognizing the contextual variation within the basic downward movement.

(3×) Two narrative contexts appear: Achsah's deliberate dismount (repeated in Joshua and Judges) and the violent downward thrust of the tent peg (Judges 4:21). The first involves intentional descent from a donkey, marking a formal request; the second describes lethal penetration. The cross-linguistic evidence shows both polite ('dismounted') and violent ('went down into') glosses, reflecting the verb's flexibility. The core meaning is downward motion, whether controlled (alighting) or forceful (driving into the ground). **DESCENDING AND TEARING**

en: and-it-went-down, and-she-dismounted | **es:** y-penetró, y-se-bajó | **fr:** et-elle-dismounted, et-il-alla-en-bas | **de:** und-es-ging-hinab, und-sie-dismounted Josh 15:18; Judg 1:14; Judg 4:21

צָנִין H6796 *Conj-w* (2×)

thorns, barbs, pricks; sharp plant growth used metaphorically for hostile enemies and obstacles

This term appears exclusively in figurative warnings about Israel's enemies becoming painful thorns if not driven out. Both occurrences pair it with another word for thorns or barbs, creating an intensive compound image. In Numbers, unconquered Canaanites will become 'barbs in your eyes and thorns in your sides,' while Joshua warns they will be 'snares and traps, scourges in your sides and thorns in your eyes.' The imagery evokes constant irritation, pain, and danger from hostile neighbors who should have been displaced but were permitted to remain.

(2×) Both passages (Numbers 33:55, Joshua 23:13) employ identical figurative usage, warning of enemies as thorns/barbs causing pain. The conjunction 'and' in all glosses reflects the paired construction with šikkîm (thorns). Spanish consistently uses 'aguijones/espinas' (goads/thorns), French and German maintain 'barbs/thorns,' showing the dual terminology for sharp plant growth. The 'eyes and sides' body imagery intensifies the threat, depicting enemies as penetrating, painful presences in Israel's most vulnerable areas. This is metaphorical, not botanical reference, using thorn pain to communicate the consequence of incomplete conquest. **THORNS AND BRAMBLES**

en: and-for-barbs, and-for-thorns | **es:** y-como-aguijones, y-para-espinas | **fr:** et-pour-barbs, et-pour-thorns | **de:** und-fuer-Dornen, und-fuer-barbs Num 33:55; Josh 23:13

צָנִיף H6797 *N-ms* (5×)
turban, headwrap; a wound cloth headdress worn by priests, royalty, or women
A turban or wound headcloth of dignity and authority. In Zechariah 3:5 the high priest Joshua receives a clean turban as a sign of restored holiness, while Job 29:14 uses it figuratively: righteousness was his turban. Isaiah 62:3 pairs it with royalty ('turban of kingship'), and Isaiah 3:23 lists women's turbans among luxury garments destined for removal. Spanish 'turbante' and 'diadema' together reflect the range from everyday headwear to regal insignia.

(5×) A wound cloth headdress signifying dignity, worn by the high priest (Zech 3:5), royalty (Isa 62:3, 'turban of kingship'), or wealthy women (Isa 3:23). Job 29:14 extends the image metaphorically: justice served as his turban. The Spanish gloss 'diadema' alongside 'turbante' shows how translators sense both the functional headcovering and its connotation of honor and rank. **CLOTHING AND DRESS**
en: a-turban, and-a-turban-of, and-the-turbans | **es:** el-turbante, un-turbante, y-diadema | **fr:** [(וצניף)], [והצניפות], et-צניף | **de:** [(וצניף)], [הצניף], [והצניפות] Job 29:14; Isa 3:23; Isa 62:3; Zech 3:5

צָנַם H6798 *N-fp* (1×)
dried up, withered, hardened
This participle describes something dried up or withered, used in Genesis 41:23 of grain in Pharaoh's dream. The dream features seven thin, wind-blasted ears of grain, described as 'withered'—dried out and incapable of bearing seed. The Aramaic cognate means 'stone,' suggesting hardening through desiccation. These withered ears symbolized seven years of famine that would consume Egypt's abundance, grain so dried it was useless for food or planting.

(1×) Dried up, withered, or hardened through desiccation, describing grain in Pharaoh's dream (Genesis 41:23). The seven ears of grain were 'thin and withered,' blasted by the east wind until they dried to uselessness. The Aramaic connection to 'stone' suggests they became hard as rock. In the dream's interpretation, these withered ears symbolized seven famine years that would devastate Egypt, grain so desiccated it could neither feed nor seed. **WITHERING AND DRYING**
en: withered | **es:** secas | **fr:** withered | **de:** vertrocknete Gen 41:23

צַאֲנָן H6799 *N-proper-fs* (1×)
Zaanan, a town in Judah's Shephelah
This place name identifies a town in the Shephelah (lowlands) of Judah, appearing in Joshua 15:37. It may be the same location mentioned in Micah 1:11 as Zaanan (or Tzenan). The Septuagint renders it Senna or Sennam. As part of Judah's territorial allotment, it was one of the lowland towns between the coastal plain and the hill country, strategically positioned in the fertile agricultural zone.

(1×) A town name in the Shephelah district of Judah (Joshua 15:37), possibly identical with the Zaanan of Micah 1:11. Located in the lowlands, it was part of Judah's western territory. The Septuagint preserves the name with Greek adaptations. Though no events are specifically associated with this town in Joshua, its inclusion in the boundary lists establishes it as part of the tribal inheritance, a settlement in the productive lowlands. **PERSONAL NAMES**
en: Tzenan | **es:** Zenán | **fr:** Tzenan | **de:** Tzenan Josh 15:37

צָנַע H6800a *Conj-w / V-Hifil-InfAbs* (1×)
to walk humbly, conduct oneself with humility
This verb in the Hiphil infinitive absolute means to walk humbly or conduct oneself with modesty. Micah 6:8 uses it in the famous summary of God's requirements: 'to act justly, love mercy, and walk humbly with your God.' The intensive infinitive form emphasizes the ongoing nature of humble walking. The root suggests being reserved or modest, the opposite of pride. This isn't occasional humility but a continuous posture of modesty before God.

(1×) To walk humbly or conduct oneself with modesty, appearing in Micah 6:8's triad of divine requirements: 'act justly, love mercy, and walk humbly with your God.' The Hiphil infinitive absolute intensifies the meaning—making oneself walk humbly, cultivating humble walking as a practice. This goes beyond isolated acts of humility to a sustained manner of life, characterized by modesty, self-effacement, and awareness of one's place before God. The multilingual evidence confirms the humility sense. **HUMILITY AND MEEKNESS**
en: and-to-walk-humbly | **es:** y-humillarte | **fr:** et-être-humble | **de:** [והצנע] Mic 6:8

צָנוּעַ H6800b *Adj-mp* (1×)
humble, modest (in character)
This adjective describes humble or modest persons, appearing in Proverbs 11:2 in contrast to arrogance. The verse states, 'with the humble is wisdom,' while pride brings disgrace. The plural form designates those characterized by modesty and self-effacement rather than presumption. This is not weakness but proper self-assessment, the quality of those who don't overreach their knowledge or position. Wisdom gravitates toward such humble people, avoiding the arrogant.

(1×) Humble or modest in character, describing people who practice self-effacement. Proverbs 11:2 contrasts 'the humble' (with whom wisdom dwells) with 'the arrogant' (who receive disgrace). The adjective marks those who have a proper, modest view of themselves, neither claiming undue importance nor overestimating their knowledge. This humility creates space for wisdom—the teachable heart that can receive instruction, unlike pride which thinks it already knows. **HUMILITY AND MEEKNESS**
en: the-humble | **es:** humildes | **fr:** צנועים | **de:** [צנועים] Prov 11:2

צָנַף H6801 *Conj-w / N-msc* (4×)
wind up, wrap tightly, bind (especially wrapping the head with a turban)
A verb meaning to wrap, wind, or bind something tightly, particularly wrapping the head with a turban. Leviticus 16:4 instructs the high priest to 'wrap his head' with the linen turban on the Day of Atonement. Isaiah 22:18 uses intensive forms to depict God 'winding you up tightly' like a ball to be hurled into exile. The Ketiv reading in Isaiah 62:3 (later corrected) also uses this root. The image is of wrapping something completely, either in honor (turban) or judgment (bound for exile).

(4×) Leviticus 16:4 prescribes that the high priest 'shall wrap [his head] with (ב) the linen turban' during the Day of Atonement ritual. Isaiah 22:18 uses emphatic repetition: 'he will surely wind you up (צָנוֹף יְצַנֶּפְךָ צָנֵף)'—wrapping you tightly like a ball to throw you away. Isaiah 22:18 appears twice (likely textual variants: וצנוף/צנוף) and Isaiah 62:3 has a Ketiv reading. Spanish enrollar (to roll up, wind) captures the wrapping action. **PROPHETS AND PROPHECY**
en: [ketiv], he-will-wind-you, let-wrap | **es:** Enrollando, [Ketiv], se-envolverá | **fr:** [[וצנוף]], [יצנכך], [צנוף] | **de:** [[וצנוף]], [יצנכך], [צנוף] Lev 16:4; Isa 22:18; Isa 62:3

צְנִיפָה H6802 *N-fs* (1×)
winding, a wrap or turban
This noun appears to mean winding, wrapping, or possibly a turban, found in Isaiah 22:18. The context is God's judgment on Shebna, with imagery of wrapping and tossing like a ball. The exact meaning is debated—some see it as a turban or wrapping cloth, others as the act of winding. The root verb means to wrap or wind, so this noun likely denotes either the wrapped object or the winding action itself.

(1×) A winding, wrapping, or wound object (possibly a turban), appearing in Isaiah 22:18's judgment oracle against Shebna. The difficult passage involves imagery of wrapping and hurling: God will 'wind you tightly like a ball and throw you into a large country.' The noun from the root 'to wind' may refer to the act of winding or to something wound (like a turban). Either way, the image is violent

containment followed by forceful ejection. SCROLL WRITTEN ROLL
en: winding | **es:** enrollamiento | **fr:** [צנפה] | **de:** [צנפה] Isa 22:18

צְנִצֶנֶת H6803 *N-fsc* (1×)
jar, pot (for storing manna)
This noun denotes a jar or container, appearing in Exodus 16:33 where Moses commands Aaron to 'take a jar and put an omer of manna in it' for preservation before the Lord. This was to be kept for future generations as testimony. The Targum suggests a basket, but context and other versions support 'jar'—a vessel suitable for long-term storage of the preserved bread. The specific container type mattered for this memorial function.

(1×) A jar or pot used for storage, specifically mentioned in Exodus 16:33 for preserving a sample of manna. Moses instructs Aaron to 'take a jar, put an omer of manna in it, and place it before the LORD to be kept for the generations.' This container needed to preserve the bread as a permanent witness to God's wilderness provision. The jar became a memorial object, eventually placed in the ark's vicinity (Hebrews 9:4 tradition). GEOGRAPHY AND SPACE
en: jar | **es:** vasija | **fr:** cruche | **de:** jar Exod 16:33

צִנְתְּרוֹת H6804 *N-mpc* (1×)
pipes, channels (for conducting oil to lamps)
This masculine plural construct noun refers to pipes or channels, appearing in Zechariah 4:12 in the golden lampstand vision. The prophet sees 'two golden pipes' that empty golden oil from the olive trees to the lamp. These channels conducted oil from source to light, sustaining the flame. The formation involves an inserted 'ת' according to Hebrew grammar patterns. The image emphasizes continuous supply—the pipes ensure unending flow from divine source to illuminating function.

(1×) Pipes or channels that conduct liquid, specifically in Zechariah 4:12's vision of the golden lampstand: 'the two gold pipes that pour out golden oil.' These channels connect the olive trees to the lamp, ensuring continuous oil supply. The pipes represent the means by which divine empowerment (oil symbolizing the Spirit) flows constantly to enable Israel's light-bearing mission. Without these channels, the lamp would empty; with them, supply is perpetual. GEOGRAPHY AND SPACE
en: pipes-of | **es:** tubos-de | **fr:** couler | **de:** [צנתרות] Zech 4:12

צָעַד H6805 *V-Qal-Perf-3cp* (8×)
To step, march, or stride forward; in the Hifil, to cause someone to march or be driven along.
A verb of deliberate, purposeful movement — the measured stride of a warrior, a deity, or a solemn procession. In the Song of Deborah (Judg 5:4) and Psalm 68:7, God himself 'steps forth' from Seir and through the wilderness, and the multilingual evidence converges strikingly: Spanish 'cuando marchaste,' French 'dans marcher,' all capturing that majestic cadence. In Job 18:14, the Hifil shifts the action outward — death 'marches him' to the king of terrors, a chilling causative that Hindi renders 'will take him along' (उसे ले जाएगी), underscoring compulsion rather than voluntary movement.

1. to walk, march, step (Qal) (7×) The basic Qal sense of walking, stepping, or marching forward under one's own power. Whether describing God's theophanic advance through the wilderness (Judg 5:4; Ps 68:7), David's bearers stepping carefully with the ark (2 Sam 6:13 — 'they had gone six steps'), or a young man wandering near the adulteress's corner (Prov 7:8), the word carries a sense of measured, deliberate stride rather than casual walking. Spanish 'caminan/marchaste' and French 'marched' consistently select movement verbs with weight and intention. CONDUCT AND WALKING
en: he-walked, marched, stepped | **es:** andaba, caminan, cuando-marchaste | **fr:** [יצעדו], dans-marcher, marched | **de:** [יצעד], [יצעדו], [תצעד] Gen 49:22; Judg 5:4; 2Sam 6:13; Ps 68:7; Prov 7:8

2. to cause to march, drive along (Hifil) (1×) The causative Hifil sense: to make someone march, to drive or escort a person along against their will. Attested only in Job 18:14, where Bildad declares that the wicked person is 'marched to the king of terrors.' English 'it marches him,' Spanish 'lo hará caminar,' and Hindi 'उसे ले जाएगी' (will take him) all emphasize external compulsion — this is not voluntary movement but forced procession toward death. STRIKING AND REFERENCE
en: and-it-marches-him | **es:** y-lo-hará-caminar | **fr:** et-ותצעדהו-lui | **de:** [ותצעדהו] Job 18:14

צַעַד H6806 *N-ms* (14×)
A step, stride, or pace; literally a footfall, figuratively the course and direction of one's life.
Refers to a single step or stride of the foot, spanning literal and deeply figurative uses. David celebrates that God 'broadens my steps beneath me' — giving firm, confident footing (2 Sam 22:37 = Ps 18:36). Proverbs observes that 'a man's steps are from the LORD' (Prov 16:9), and Jeremiah confesses that 'a person's steps are not in their own power' (Jer 10:23). Job invokes the word repeatedly in contexts of divine surveillance: 'Does He not see my steps and count them all?' (Job 31:4, 37). The plural in Proverbs 30:29 describes creatures 'stately in stride.' Lamentations 4:18 uses it for steps hunted by pursuers, closing in on a besieged city.

step, stride, pace (14×) A step, stride, or pace (צַעַד), denoting the physical act of placing one foot forward and, by extension, the trajectory of a person's life under divine sovereignty. Spanish 'paso/pasos' and French 'marches' both reflect this dual literal-figurative range. Literal uses describe firm footing in battle (2 Sam 22:37) and stately animal gait (Prov 30:29). The figurative sense predominates in wisdom and prophetic literature, where steps represent life's direction governed by God (Prov 16:9; Jer 10:23) or scrutinized by Him (Job 14:16; 31:4; 34:21). STEPS AND FOOTSTEPS
en: her-steps, his-step, his-steps | **es:** en-paso, mi-paso, mis-pasos | **fr:** [צעדן], [צעדינו], marches | **de:** [צעד], [צעדן], [צעדי] 2Sam 6:13; 2Sam 22:37; Job 14:16; Job 18:7; Job 31:4

צְעָדָה H6807a *N-fs* (2×)
marching, the sound of marching; collective footfall of an army or divine host in motion
This feminine noun captures the acoustic phenomenon of an advancing army's footsteps. Both biblical occurrences describe the same supernatural event: God instructing David to attack when he hears 'the sound of marching in the tops of the balsam trees,' signaling that the Lord has gone out before him to strike the Philistine army. The term evokes coordinated military movement, likely the rhythmic tramping of many feet. It's a theophanic sign, the audible evidence of heaven's invisible army mobilizing for battle on Israel's behalf.

(2×) The parallel accounts in 2 Samuel 5:24 and 1 Chronicles 14:15 preserve identical phrasing, both describing supernatural 'sound of marching' as a battle signal. Cross-linguistic glosses converge tightly: Spanish 'marcha,' French and German 'marching,' all confirming military movement semantics. The definite article in English/Spanish ('the marching') reflects the specific acoustic sign David was instructed to recognize. This is neither literal troops nor metaphorical language, but rather a miraculous sound phenomenon indicating divine warrior activity. The term focuses on the auditory dimension of military advance, not the march itself but its telltale sound signature. STEPS AND FOOTSTEPS
en: marching, the-marching | **es:** la-marcha, marcha | **fr:** [הצעדה], marching | **de:** [הצעדה], marching 2Sam 5:24; 1Chr 14:15

צְעָדָה H6807b *Conj-w* (1×)
armlets, ornamental bands for the upper arm
This noun refers to ornamental bands or armlets worn on the upper arm, listed among women's jewelry in Isaiah 3:20. Some translate 'ankle chains,' but the better interpretation is armlets that clasped the upper arm. These were luxury items, part of the elaborate finery

the prophet condemns. Scholars suggest reading this word also in 2 Kings 11:12 (for the textual 'testimony'), meaning royal armlets placed on Joash at his coronation. The jewelry marked status and wealth.

(1×) Ornamental armlets or bands worn on the upper arm, mentioned in Isaiah 3:20 among ladies' luxury items. While some translate 'ankle chains' (from the root for 'step'), the better view is arm ornaments that clasped the upper arm, visible markers of wealth and status. These decorative bands were part of elaborate feminine finery. Textual proposals suggest royal armlets in 2 Kings 11:12, making them insignia of royalty as well as feminine adornment. **BRACELET ARMLET**

en: and-the-ankle-chains | **es:** y-las-cadenillas | **fr:** [והצעדות] | **de:** [והצעדות] Isa 3:20

צָעָה H6808 *V-Qal-Prtcpl-ms* (5×)

to stoop, bend, incline; to tip over a vessel; to march forward bent with exertion

A verb capturing the physical act of stooping or bending under strain. In Isaiah 51:14 it describes a captive bowed under burdens, while Isaiah 63:1 pictures someone bending forward with abundant strength as they march. Jeremiah 2:20 uses the posture in a morally charged sense of sprawling in harlotry. In Jeremiah 48:12 the image shifts to tilting and pouring out vessels, a vivid metaphor for Moab's coming devastation. Spanish captures the range well: 'encorvado' (stooped), 'marchando' (marching), and 'te recuestas' (you recline).

(5×) To stoop or bend the body, whether under a burden (Isa 51:14), with physical vigor (Isa 63:1, though many emend to 'marching'), or in a posture of moral degradation (Jer 2:20). The Spanish 'encorvado' and 'marchando' together show translators reading both the burdened and the vigorous senses. In the Piel (Jer 48:12), the action extends transitively to tipping over vessels, portraying Moab's judgment as an overturned wine jar. **BOW KNEEL CROUCH**

en: and-they-shall-pour-him-out, lay-down, marching | **es:** el-encorvado, marchando, te-recuestas | **fr:** [וצעהו], [צעה], [צעים] | **de:** [וצעהו], [צעה], [צעים] Isa 51:14; Isa 63:1; Jer 2:20; Jer 48:12

צָעִיף H6809 *N-msc / 3fs* (3×)

veil, wrapper, shawl; a head covering or garment used by women for modesty or identity concealment

This noun refers to a veil or head covering worn by women. Genesis 24:65 describes Rebekah covering herself with a veil when she sees Isaac approaching—an act of modesty before meeting her future husband. Genesis 38:14, 19 shows Tamar using a veil to disguise herself as a prostitute and then removing it afterward. The garment serves both modesty (Rebekah) and disguise (Tamar), functioning as a marker of identity and social status. Cross-linguistic translations uniformly recognize this as a veil or shawl (Spanish 'velo', French 'voile', German 'Schleier').

(3×) The two Genesis narratives use the veil differently: Rebekah's veil signals proper bridal modesty, while Tamar's veil enables deception. In both cases, the covering transforms the woman's social presentation—one honorably, one duplicitously. The definite article and possessive forms ('the veil', 'her veil', 'with a veil') mark specific narrative moments of covering or uncovering. The garment communicates female status and can either reveal or conceal identity depending on context and intention. **GEOGRAPHY AND SPACE**

en: the-veil, veil-her, with-a-veil | **es:** con-el-velo, el-velo, velo-de-ella | **fr:** avec-un-voile, le-voile, voile-sa | **de:** den-Schleier, ihren-Schleier, mit-dem-Schleier Gen 24:65; Gen 38:14; Gen 38:19

צָעִיר H6810 *Adj-mpc* (24×)

Little, young, insignificant; the younger sibling, the least in rank, or someone small in age or status

A word that lives at the intersection of youth and insignificance. Most often it marks birth order — the younger daughter of Lot (Gen 19:31), the younger twin of Rebekah (Gen 25:23) — where Spanish 'menor' and German 'Jüngeren' consistently track the comparative force. But it also carries the sting of social smallness: Gideon protests he is from the 'least' clan (Judg 6:15), and the psalmist confesses 'I am small and despised' (Ps 119:141). Whether describing a child's place in the family or a nation's place among empires, the word evokes vulnerability paired with surprising potential — the least who becomes a mighty nation (Isa 60:22).

1. younger or youngest (birth order) (12×) The most frequent use: marking the younger or youngest child in birth-order comparisons. Lot's younger daughter (Gen 19:31–38), Jacob the younger twin (Gen 25:23), and Joshua's youngest son (1 Kgs 16:34) all carry this sense. Spanish 'menor' and French 'younger/youngest' consistently distinguish this comparative familial meaning from mere smallness. The word functions almost as a kinship term in these narrative contexts. **SMALLNESS AND LEAST**

en: and-the-younger, and-the-youngest, and-with-his-youngest | **es:** Y-la-menor, al-menor, el-menor | **fr:** et-avec-son-youngest, et-le-younger, et-le-youngest | **de:** dem-Jüngeren, der-Jüngeren, der-youngest Gen 19:31; Gen 19:34; Gen 19:35; Gen 19:38; Gen 25:23

2. little ones, dependents (6×) Substantive plural referring collectively to the 'little ones' or dependents of a community — children, subordinates, or the helpless members of a group. Jeremiah uses it for the vulnerable populations of nations facing judgment (Jer 14:3; 49:20; 50:45). The ketiv/qere variations in Jeremiah 48:4 show scribal awareness that this collective sense overlaps with the place name Zoar, itself etymologically connected to smallness. **SMALLNESS AND LEAST**

en: (her-little-ones), [ketiv:her-little-ones], [ketiv] | **es:** (pequeños-sus), [jóvenes-sus], [kethiv] | **fr:** petit | **de:** [(צעיריה)], [(צעיריהם)], [[צעוריה]] Jer 14:3; Jer 48:4; Jer 49:20

3. small, insignificant, least (4×) Focuses on rank and status rather than age: the smallest, most insignificant, the least. Saul demurs that his tribe is the 'smallest' in Israel (1 Sam 9:21), and Micah prophesies that Bethlehem, 'too little' among Judah's clans, will produce a ruler (Mic 5:2). Spanish 'pequeño/pequeña' and the psalmist's pairing with 'despised' (Ps 119:141) make clear this is about social magnitude, not chronological youth. **SMALLNESS AND LEAST**

en: and-the-least, small, the-least | **es:** Pequeño, la-más-pequeña, pequeña | **fr:** et-petit, le-least, petit | **de:** [והצעיר], [צעיר], der-least 1Sam 9:21; Ps 119:141; Isa 60:22; Mic 5:2

4. young in age (2×) Absolute (non-comparative) use describing someone as simply young in years, without reference to siblings or relative birth order. Job 30:1 speaks of those 'younger than I' mocking him, and Elihu in Job 32:6 defers because he is 'young in days.' Spanish 'joven' and Hindi 'जवान' appear here rather than the comparative 'menor,' confirming a distinct semantic profile: youth as a life stage, not a family position. **SMALLNESS AND LEAST**

en: young, younger-ones | **es:** joven, más-jóvenes | **fr:** petit | **de:** [צעיר], [צעירים] Job 30:1; Job 32:6

צָעִיר H6811 *N-proper-fs / 3fs* (1×)

Zair, a location near Edom

This place name appears in 2 Kings 8:21, where Joram crosses over to Zair (or Zairah in Hebrew form) to fight the Edomites. The location is uncertain, likely somewhere on or near Edom's border. The Septuagint renders it Seior or Sior. The narrative context is Edom's successful revolt against Judah—Joram went to Zair, was surrounded by night, broke through, but ultimately failed to suppress the rebellion. The exact site remains unidentified.

(1×) A place name associated with Edom's region (2 Kings 8:21), where King Joram fought against the Edomites during their revolt. The location is uncertain, probably near Edom's border. The Septuagint suggests connection to Seir. In the narrative, Joram 'went over to Zair' with his forces but couldn't quell the rebellion despite a nighttime breakout from encirclement. The name marks a battlefield in Judah's unsuccessful attempt to retain Edomite vassalage.

PERSONAL NAMES
en: to-Zair | **es:** Tsaira | **fr:** à-Zair | **de:** zu-Zair 2Kgs 8:21

צְעִירָה H6812 *Prep-k / N-fsc / 3ms* (1×)
youth, younger state
This noun means youth or the state of being younger, appearing in Genesis 43:33 where Joseph's brothers are seated 'according to birthright and according to youth'—oldest to youngest. The construct with suffix means 'according to his youth' or 'in order of his being younger.' This systematic seating by age astonished the brothers since the Egyptian official (secretly Joseph) had no apparent way to know their birth order. The noun captures relative youth or position as younger.

(1×) Youth or younger status, used in Genesis 43:33 to describe the seating arrangement of Joseph's brothers: 'according to his birthright and according to his youth'—meaning from oldest to youngest. The precise age-ordered seating amazed the brothers, since this 'Egyptian' shouldn't know their birth sequence. The noun emphasizes relative position in the age hierarchy, the state of being younger rather than absolute youth, fitting the context of comparative ranking. YOUTH PERIOD
en: according-to-his-youth | **es:** según-juventud-suya | **fr:** selon-à-son-youth | **de:** nach-seiner-Jugend Gen 43:33

צָעַן H6813 *V-Qal-Imperf-3ms* (1×)
wander, travel, depart (of tents being moved)
This verb appears only once in Isaiah, describing a tent that will not be moved or relocated. The root shares cognates across Semitic languages related to both traveling and loading pack animals, suggesting nomadic movement. In Isaiah 33:20, the prophet envisions Zion as a secure habitation whose tent-stakes will never be pulled up—using this verb to emphasize permanence by negating the idea of wandering or departure.

(1×) The verb describes the action of traveling or journeying, particularly in the context of moving camp or relocating a dwelling. Isaiah 33:20 uses it in a negated construction to promise that Zion's 'tent will not travel'—it will remain fixed and secure, contrasting with the transient nature of nomadic life. TRAVEL ABOUT LEAD
en: it-shall-be-moved | **es:** será-quitada | **fr:** [יִצָּעֵן] | **de:** [יִצָּעֵן] Isa 33:20

צֹעַן H6814 *Prep-b / N-proper-fs* (7×)
Zoan — ancient Egyptian city (Tanis) in the Nile Delta, seat of Pharaoh's court
The Hebrew name for the ancient Egyptian city of Tanis (Greek), located in the northeastern Nile Delta. Scripture remembers it as the place where God performed wonders before Pharaoh (Ps 78:12, 43) and as a seat of Egyptian power whose counselors Isaiah mocks as fools (Isa 19:11, 13; 30:4). Numbers 13:22 notes that Hebron was built seven years before Zoan, using it as a chronological benchmark for great antiquity. The modern site is San el-Hagar in Egypt.

Zoan (proper name, Egyptian city) (7×) Zoan (Tanis) — a proper noun identifying the major Egyptian city in the northeastern Nile Delta that served as a royal capital. Psalm 78:12 and 43 recall it as the 'field of Zoan' where God wrought signs and wonders during the Exodus. Isaiah 19:11 and 13 mock the princes of Zoan for their foolish counsel, and 30:4 names it alongside Hanes as a destination for Judah's ill-fated embassy to Egypt. Numbers 13:22 uses its founding date as a reference point for Hebron's antiquity. Multilingual glosses uniformly transliterate: English 'Zoan,' Spanish 'Zoán,' French 'Zoan.' SMALLNESS AND LEAST
en: Tso'an, Zoan, in-Tsoan | **es:** Tsoan, Zoán, Zoán-de | **fr:** Zoan, [בצען], [צען] | **de:** Tso'an, Zoan, [בצען] Num 13:22; Ps 78:12; Ps 78:43; Isa 19:11; Isa 19:13

צַעֲנַנִּים H6815 *Prep-b / N-proper-fs* (3×)
Zaanannim; place name on the border of Naphtali near Kedesh, location of Heber the Kenite's tent
Zaanannim is a place name appearing in boundary descriptions and battle narratives. Joshua 19:33 includes it in Naphtali's territorial border. Judges 4:11 locates Heber the Kenite's encampment 'at Zaanannim, near Kedesh,' setting the stage for Jael's encounter with Sisera. The name appears with the preposition beth, leading to some debate whether the beth is part of the name or a separate locative marker. The site's exact location remains uncertain, though its association with Kedesh and the Deborah-Barak narrative places it in northern Israel.

(3×) Two contexts anchor this place: territorial borders (Joshua) and narrative setting (Judges). The Ketiv-Qere variation and bracketed [K] in several translations reflect textual uncertainty about the name's precise form. The site is remembered primarily because of Judges 4—Heber pitched his tent there, and Jael's tent became the scene of Sisera's death. Cross-linguistic evidence shows minor spelling variation but consistent recognition as a geographical name near Kedesh in Naphtali's region. PERSONAL NAMES
en: Tsaananim, [K], in-Tsaananim | **es:** Saananim, [k], en-Tzaananim | **fr:** Tsaananim, [K], dans-Tsaanannim | **de:** Tsaananim, [K], in-Tsaanannim Josh 19:33; Judg 4:11

צַעֲצְעִים H6816 *N-mp* (1×)
formed objects, images, sculptural work (particularly of cherubim)
This plural noun appears only in 2 Chronicles describing the cherubim in Solomon's temple. The term refers to carved or sculpted figures—literally 'things formed' or 'image-work.' The Spanish and English translations capture the sculptural nature, while some versions simply transliterate the Hebrew, perhaps uncertain of the exact type of artistic work. These were not mere decorative elements but sacred images representing angelic beings in the Most Holy Place.

(1×) Refers to sculptured or carved figures, specifically describing the artistic technique used to create the cherubim in Solomon's temple (2 Chr 3:10). The phrase 'image work' suggests three-dimensional carved representations rather than flat reliefs or paintings. GEOGRAPHY AND SPACE
en: sculpture | **es:** esculturas | **fr:** [צעצעים] | **de:** [צעצעים] 2Chr 3:10

צָעַק H6817 *V-Piel-Prtcpl-ms* (55×)
To cry out in distress or for help; in the Nifal, to be summoned or assembled by proclamation.
The urgent cry of those in desperate need — slaves in Egypt, oppressed Israelites under foreign rule, a lone voice calling to a king for justice. Nearly every occurrence carries the weight of genuine anguish directed toward someone who can help: 'and the children of Israel cried out to the LORD' is practically a refrain in Judges. Arabic ṣ, possibly related to the sound of thunder, hints at the raw vocal force behind the word. In its rarer Nifal stem the meaning shifts from crying out to being called together — troops summoned to battle (Judg 7:23–24), a nation assembled for war. The two senses share the element of a loud, public vocal act, but differ in direction: one pleads upward, the other gathers outward.

1. cry out in distress (48×) To cry out in distress, anguish, or urgent appeal — the core Qal and Piel sense. Spanish 'clamar' and French 'crier' both preserve the vocal intensity. Abel's blood 'cries out' from the ground (Gen 4:10), Esau 'cried with a great and bitter cry' (Gen 27:34), and the Israelites 'cried out to the LORD' repeatedly under oppression (Exod 14:10; Judg 3:9, 15; 4:3; 6:6). The cry is nearly always directed toward someone — God or a human authority — with the expectation of response. GOING OUT AND FORTH
en: And-they-cried-out, and-cried, and-cried-out | **es:** Y-clamamos, Y-clamaron, Y-clamó | **fr:** Et-ils-cria-dehors, cria-dehors, et-cria | **de:** And-sie-schrie-heraus, [וצעק], er-cries-heraus Gen 4:10; Gen 27:34; Gen 41:55; Exod 5:8; Exod 5:15

2. be summoned or assembled (6×) To be summoned or assembled by proclamation — the Nifal (passive/reflexive) sense where people are gathered together by a public call. Korean 소집되다 ('to

be assembled') and Spanish 'fueron convocados' confirm the passive, collective meaning. Gideon's messengers cause Naphtali and Asher to 'be summoned' (Judg 7:23–24), Gilead assembles against Ammon (Judg 10:17), and Ephraim is 'called together' in anger (Judg 12:1). The loud cry becomes an instrument of military or civic mobilization. GOING OUT AND FORTH

en: and-cried-out, and-they-cried-out, and-they-were-summoned | **es:** Y-fue-convocado, Y-fueron-convocados, y-fueron-convocados | **fr:** et-cria, et-ils-cria-dehors, et-ils-furent-summoned | **de:** und-schrie, und-sie-schrie-heraus, und-sie-waren-summoned Judg 7:23; Judg 7:24; Judg 10:17; Judg 12:1; 1Sam 13:4

3. (1×) A single Hifil occurrence where Samuel 'summoned' the people to the LORD at Mizpah (1 Sam 10:17). This active causative use — calling an assembly rather than being called — stands apart from both the distress-cry and the passive summoning, functioning as a formal convocation by an authority figure. Spanish 'convocó' ('he convened') captures the deliberate, official character of the act. SUMMON CALL TOGETHER

en: and-he-summoned | **es:** Y-convocó | **fr:** et-il-summoned | **de:** und-er-summoned 1Sam 10:17

צְעָקָה H6818 *Art / N-fsc / 3ms* (21×)

An outcry or shriek of distress, anguish, or protest, often reaching God as an appeal for justice

A loud, anguished cry—whether of individual pain or collective oppression—that rises as an implicit or explicit plea for divine intervention. The outcry of Sodom (Gen 18:21; 19:13) prompted God's investigation; the cry of Israel in Egypt (Exod 3:7, 9) moved him to deliver. Nehemiah 5:1 records such a cry against economic injustice within the community itself. Spanish 'clamor' captures the resonance of public, urgent appeal, while French 'cri' preserves the raw, visceral quality of distress voiced aloud.

cry, outcry (21×) A loud cry expressing distress, anguish, or moral outrage, typically directed toward or heard by God as a plea for justice or deliverance. The 'outcry' of Sodom (Gen 18:21; 19:13) signals wickedness demanding judgment; Israel's cry in Egypt (Exod 3:7, 9) provokes divine rescue. The same noun covers personal grief (Gen 27:34) and communal protest (Neh 5:1). Spanish 'clamor' and English 'outcry' both convey the public, urgent character present in every occurrence. GEOGRAPHY AND SPACE

en: a-cry, according-to-her-outcry, an-outcry | **es:** acaso-como-su-clamor, clamor, clamor-de | **fr:** [צעקה], [צעקת], cri | **de:** [צעקת], [צעקה], [צעקת] Gen 18:21; Gen 19:13; Gen 27:34; Exod 3:7; Exod 3:9

צָעַר H6819 *V-Qal-Imperf-3mp* (3×)

to be insignificant, become small, be brought low; diminishing in status, honor, or number

This verb means to become insignificant, small, or diminished—the opposite of being honored or numerous. Job 14:21 speaks of children being brought low without the father's knowledge. Jeremiah 30:19 promises that God's restored people 'will not be insignificant'—they will grow and be honored. Zechariah 13:7 mentions 'the little ones' among the scattered sheep, those of lesser status or strength. The semantic field covers both numerical decrease and social diminishment. Spanish distinguishes 'menospreciados' (despised/brought low) from 'pequeños' (small ones), capturing both nuances.

(3×) Three contexts reveal the word's range: personal ignorance of children's diminishment (Job), prophetic promise against national insignificance (Jeremiah), and the vulnerable 'little ones' among scattered people (Zechariah). The verb can be stative (be small/insignificant) or inchoative (become small, be brought low). The cross-linguistic evidence shows both adjectival ('small', 'little ones') and verbal ('will be insignificant', 'are humbled') forms, reflecting Hebrew's participial and imperfect uses. The term expresses vulnerability, diminished status, or lack of honor. SMALLNESS AND LEAST

en: and-brought-low, the-little-ones, will-they-be-insignificant | **es:** los-pequeños, serán-menospreciados, y-son-humillados | **fr:** [יצערו], et-ויצערו, petit | **de:** [הצערים], [ויצערו], [יצערו] Job 14:21; Jer 30:19; Zech 13:7

צֹעַר H6820 *N-proper-fs* (10×)

Zoar; a small city at the southeastern end of the Dead Sea where Lot fled from Sodom's destruction.

The name Zoar (meaning 'small, insignificant') belongs to one of the five cities of the plain, originally called Bela (Gen 14:2, 8). It became Lot's refuge when he pleaded that it was 'a little one' and was spared from the fiery judgment that consumed Sodom and Gomorrah (Gen 19:22-23). Later prophetic references in Isaiah 15:5 and Jeremiah 48:34 mention Zoar in oracles against Moab, confirming its location near the southeastern shore of the Dead Sea. Moses glimpsed it from Mount Nebo (Deut 34:3).

Zoar (place name) (10×) Zoar (tso'ar), a city at the southeastern end of the Dead Sea, one of the five cities of the plain originally called Bela (Gen 14:2, 8). Its name, meaning 'small' or 'insignificant,' derives from Lot's plea that it was 'a little one' (Gen 19:20), and it was spared from the destruction of Sodom and Gomorrah as Lot's place of refuge (Gen 19:22-23, 30). It appears in Moses' panoramic view from Nebo (Deut 34:3) and in prophetic oracles against Moab (Isa 15:5; Jer 48:34). The Septuagint renders it as Segor/Zogor, while Spanish Tzoar/Zoar and French Tsoar/Zoar all preserve the same referent. PERSONAL NAMES

en: Zoar, from-Tsoar, from-Zoar | **es:** Tzoar, Zoar, a-Tzoar | **fr:** Tsoar, Zoar, [מצער] | **de:** Zoar, [מצער], [צער] Gen 13:10; Gen 14:2; Gen 14:8; Gen 19:22; Gen 19:23

צָפַד H6821 *V-Qal-Perf-3ms* (1×)

contract, shrivel, draw together (of skin clinging to bones)

This verb occurs only in Lamentations' harrowing description of Jerusalem's famine victims. The root conveys the physical contraction of skin becoming tight and dried upon the bones—a visceral image of starvation's effects. Cognate languages associate the root with binding or shackling, suggesting the constraining, constricting nature of this physical deterioration. The Spanish 'pegado' (stuck, adhered) captures how the skin clings unnaturally to the skeleton.

(1×) Describes skin shriveling and contracting tightly upon bones due to severe emaciation. In Lamentations 4:8, this verb depicts the horrific physical state of famine victims during Jerusalem's siege, their skin drawn tight and dried against their skeletal frames. CLINGING AND JOINING

en: shriveled | **es:** se-ha-pegado | **fr:** [צכד] | **de:** [צכד] Lam 4:8

צָפָה H6822 *V-Qal-Imperf-3fp* (37×)

Look out, spy, keep watch; as substantive: watchman, sentinel — from צָפָה 'to look out, observe'

The verb צָפָה means to look out from an elevated or advantageous position, scanning the horizon with purpose and vigilance. Its most frequent use is as a substantivized participle — the 'watchman' (צֹפֶה) stationed on a tower or wall to report what he sees approaching (2 Sam 18:24-27; 2 Kgs 9:17-20). The prophets adopt this role: Ezekiel and Habakkuk are God's watchmen set over Israel (Ezek 3:17; 33:7; Hab 2:1). In its verbal uses, it ranges from Jacob's covenant watchfulness at Mizpah — 'may the LORD watch between me and you' (Gen 31:49) — to Micah's hopeful 'I will watch for the LORD' (Mic 7:7). The Spanish 'atalaya/vigia' (watchtower sentinel) and the Ethiopic cognate meaning 'to hope' together illuminate how physical looking-out shades into expectant waiting.

1. watchman, sentinel (22×) The substantivized participle צֹפֶה used as a noun meaning 'watchman' or 'sentinel' — someone posted as a lookout on walls, towers, or heights. This is the dominant usage (22 of 37 occurrences). The watchman at Gibeah spots Philistine troops melting away (1 Sam 14:16); David's watchman reports Absalom's messengers approaching (2 Sam 13:34; 18:24-27); Jehu's approach is observed from the tower (2 Kgs 9:17-20). The prophets are metaphorically God's watchmen set over the nation (Isa 52:8; 56:10; Ezek 3:17; 33:2-7; Hos 9:8). Spanish 'atalaya' and 'vigia' both denote a lookout specifically stationed for observation. GEOGRAPHY AND SPACE

en: [ketiv:his-watchman], and-the-watchman, as-watchman | **es:** Sus-atalayas, Y-el-atalaya, Y-el-vigía | **fr:** et-le-sentinelle, et-veiller, le-sentinelle | **de:**

[(צפיו)], [[צפן]], [המצפה] 1Sam 14:16; 2Sam 13:34; 2Sam 18:24; 2Sam 18:25; 2Sam 18:26

2. look out expectantly, watch eagerly (7×) The Piel (intensive) stem expressing eager, expectant watching — looking out with sustained anticipation for something hoped for or feared. Eli sits by the road 'watching' anxiously for news of the Ark (1 Sam 4:13); the psalmist watches for God each morning (Ps 5:3); Jeremiah tells Aroer to stand by the road and 'watch' for fugitives (Jer 48:19); in Lamentations 4:17, eyes fail from watching vainly for a nation that cannot save; Micah 7:7 declares 'I will watch for the LORD' in confident hope. The Ethiopic cognate meaning 'to hope' preserves this expectant dimension that goes beyond mere visual surveillance. **REFUGE AND SHELTER**

en: I-will-watch, and-I-watch, and-I-will-watch | **es:** mirando, miraré, vigilábamos | **fr:** et-sentinelle, et-veiller, sentinelle | **de:** [אצפה], [ואצפה], [וצפי] 1Sam 4:13; Ps 5:3; Jer 48:19; Lam 4:17; Mic 7:7

3. keep watch, stand guard (5×) Qal finite and participial forms used verbally to mean 'keep watch' or 'observe' without the professional-sentinel nuance. At Mizpah, God is asked to 'keep watch' between Jacob and Laban to ensure the covenant is kept (Gen 31:49). God's eyes 'keep watch' on the nations (Ps 66:7); the LORD's eyes 'observe' the evil and the good (Prov 15:3); the capable woman 'watches over' the ways of her household (Prov 31:27); Song 7:4 describes a tower 'looking toward' Damascus. These uses emphasize ongoing, attentive observation rather than a stationed lookout role. **REFUGE AND SHELTER**

en: are-watching, keep-watch, may-watch | **es:** Vigila, observando, que-mirahacia | **fr:** guetteur, puisse-veiller, regardant | **de:** [צופה], [צופיה], [צפות] Gen 31:49; Ps 66:7; Prov 15:3; Prov 31:27; Song 7:4

4. (2×) In Job 15:22, Eliphaz says the wicked person is 'watched for' or 'destined for' the sword — darkness lies in wait and destruction is appointed. The two occurrences both come from this verse (likely the ketiv/qere or participial doublet). The English glosses '(and-watched)' and '[and-watched]' with their parenthetical markers, along with Spanish 'destinado' (destined), suggest the sense has shifted from active watching to being the object of fate's gaze — watched and marked out for doom, a passive-experiential extension of the root. **GAZING AND LOOKING**

en: (and-watched), [and-watched] | **es:** y-destinado | **fr:** et-guetteur | **de:** [(וצפוי)], [[וצפן]] Job 15:22

5. (1×) In Psalm 37:32, 'the wicked watches (צֹפֶה) the righteous and seeks to kill him.' This is predatory surveillance — spying with hostile intent rather than protective vigilance. Spanish 'acecha' (to stalk, lurk) and German 'spahte' (spied) capture the menacing tone. The BDB entry explicitly glosses this: 'a wicked man spieth upon the righteous.' It stands apart from the sentinel-watchman and the hopeful-expectant senses as a distinctly adversarial use of looking out. **REFUGE AND SHELTER**

en: watches | **es:** Acecha | **fr:** sentinelle | **de:** spähte Ps 37:32

צָפָה H6823 *Conj-w / V-Piel-ConsecImperf-3mp* (47×)

To overlay or plate a surface with metal (gold, bronze, silver), especially in tabernacle and temple construction

Overwhelmingly a craftsman's term, tsaphah in the Piel describes the meticulous work of overlaying wooden structures with precious metals—gold on the ark, the altar, the poles, and Solomon's temple interior (Exod 25:11; 1 Kgs 6:20). German überziehen ('to coat over') captures the technique precisely. The Pual passive appears for objects already plated, as in the silver-glazed potsherd of Proverbs 26:23. A single Qal occurrence in Isaiah 21:5 shifts meaning entirely, likely describing the spreading of a carpet or rug rather than metalwork, hinting at a possible homophonous root.

1. overlay, plate with metal (Piel) (44×) The active Piel form meaning to overlay or plate a wooden surface with metal—gold, bronze, or silver. This is the construction term par excellence for the tabernacle (Exod 25–38) and temple (1 Kgs 6; 2 Chr 3–4). Spanish cubrirás and French recouvrir both convey the covering action. It also extends to studding with precious stones (2 Chr 3:6). **COVERING AND CONCEALING**

en: and-he-overlaid, and-overlaid, and-you-shall-overlay | **es:** Y-la-cubrirás, Y-la-cubrió, Y-lo-cubrió | **fr:** et-il-recouvrit, et-il-revêtit, et-recouvrit | **de:** und-du-sollst-ueberziehen, und-er-overlaid, und-er-ueberzog Exod 25:11; Exod 25:13; Exod 25:24; Exod 25:28

2. overlaid, plated (Pual passive) (2×) The Pual passive participle describing an object already overlaid or plated. Exodus 26:32 speaks of pillars overlaid with gold, and Proverbs 26:23 compares fervent lips with a wicked heart to a potsherd 'overlaid' with silver dross. The passive form presupposes the completed craftsmanship of sense 1, describing the resulting state rather than the action. **COVERING AND CONCEALING**

en: overlaid | **es:** cubierta, cubiertas-de | **fr:** recouvrit, מצפה | **de:** [מצפה], ueberzog Exod 26:32; Prov 26:23

3. spread out, set in place (Qal) (1×) A distinct Qal usage in Isaiah 21:5 meaning to spread out or lay in place, likely referring to spreading a rug or carpet. Most modern commentators see this as a separate sense (or even a homophonous root) from the metalworking Piel. The multilingual evidence is sparse—Spanish pon ('set, place'), English 'spread'—but the context of a banquet scene supports a domestic action rather than metallurgical overlay. **PLACING AND LAYING**

en: spread | **es:** pon | **fr:** [צפה] | **de:** [צפה] Isa 21:5

צָפָה H6824 *N-fsc / 2ms* (1×)

outflow, flowing (of blood)

This rare feminine noun appears only in Ezekiel's oracle against Pharaoh, referring to flowing blood. The context describes blood flowing from Egypt's slain army, with sufficient volume to saturate the land. The term emphasizes the liquid, flowing nature of the blood rather than blood as a static substance. French 'vague' (wave) may capture the imagery of blood flowing in waves or surges across the battlefield.

(1×) Denotes blood in its flowing state—the outpouring or outflow of blood from violent death. Ezekiel 32:6 uses this term in prophesying judgment against Egypt, describing how the land will be saturated with the flowing blood of the slain. **FLOWING WATER**

en: your-flowing-blood | **es:** tu-flujo | **fr:** vague | **de:** [צפחך] Ezek 32:6

צְפוֹ H6825 *N-proper-ms* (3×)

Zepho/Zephi; personal name of an Edomite chief, grandson of Esau through Eliphaz

Zepho (also spelled Zephi) was an Edomite leader, son of Eliphaz and grandson of Esau. Genesis 36:11, 15 list him among the chiefs of Edom, while 1 Chronicles 1:36 uses the variant spelling Zephi. The name appears in genealogical records tracing Esau's descendants who became tribal leaders in Edom. The spelling variation between Genesis and Chronicles is typical of parallel genealogical texts. Cross-linguistic evidence reflects both forms (Zepho/Zefo and Zephi/Tsefi), with bracketed references marking the variant spelling.

(3×) Three genealogical references identify this Edomite chief, with minor spelling variation between Genesis (Zepho) and Chronicles (Zephi). The name appears in lists of Esau's descendants who became 'chiefs' or 'leaders' in Edom—the tribal structure of Israel's brother nation. The German and French bracket the variant '[צפי]', noting the textual difference. The name may derive from a root meaning 'gaze' or 'watching', though the text provides no etymological explanation. **PERSONAL NAMES**

en: Tsephi, Zepho | **es:** Tsefi, Tsefo | **fr:** Zepho, [צפי] | **de:** Zefo, [צפי] Gen 36:11; Gen 36:15; 1Chr 1:36

צִפּוּי H6826 *N-ms* (5×)

metal plating, overlay; a thin covering of gold or silver applied to objects

A noun denoting the thin metallic covering applied to sacred or idolatrous objects. In Exodus 38:17, 19 it refers to the gold or silver plating on the capitals of the tabernacle pillars. Numbers 16:38-39 describes

bronze censers hammered into plating for the altar as a memorial. Isaiah 30:22 uses it contemptuously for the silver overlay on carved images destined to be discarded. Spanish 'revestimiento' (cladding) and English 'covering' together convey the sense of a decorative metallic sheath applied over a base structure.

(5×) A metallic overlay or plating applied to surfaces of cultic objects. Used for the gold or silver covering of tabernacle pillar capitals (Exod 38:17, 19), the bronze plating hammered from Korah's censers onto the altar (Num 16:38-39), and the silver sheathing of idols that Israel is called to strip away and discard (Isa 30:22). Spanish 'revestimiento' and French 'couverture' both highlight the functional sense of an applied covering layer. GEOGRAPHY AND SPACE

en: and-overlaying-of, covering, of-your-carved-images | **es:** revestimiento, revestimiento-de, y-cubierta-de | **fr:** [צפר], couverture, et-overlaying-de | **de:** [צפר], covering, und-overlaying-von Exod 38:17; Exod 38:19; Num 16:38; Num 16:39; Isa 30:22

צְפִיוֹן H6827 *Prep-l / N-proper-ms* (1×)

Zephon (son of Gad, progenitor of Zephonite clan)

This personal name designates a son of Gad and founder of a clan. The name appears in two forms in Scripture: Zephon in Numbers 26:15 and Ziphion in Genesis 46:16, representing the same individual. The etymology may connect to 'gazing' or 'watching,' though this remains uncertain. The clan descended from him became known as the Zephonites, one of the family groups within the tribe of Gad that entered Canaan.

(1×) Personal name of one of Gad's sons who became a clan founder. Numbers 26:15 lists him in the wilderness census, where his descendants are numbered as a distinct family group within Gad's tribal allotment. PERSONAL NAMES

en: to-Zephon | **es:** de-Sefón | **fr:** à-Zephon | **de:** zu-Zephon Num 26:15

צָפוֹן H6828 *Art / N-fs* (153×)

North, the northern direction; the north as source of invasion and judgment; Zaphon, the sacred mountain

Derived from a root meaning 'to hide' or 'to be dark,' tsaphon designates the compass direction north throughout the Hebrew Bible, appearing most frequently in Ezekiel (46 times), Joshua (25 times), and Jeremiah (25 times). Its directional function — marking boundaries, positioning the tabernacle furniture, and orienting tribal allotments — accounts for most occurrences. Yet in prophetic literature, the north takes on an ominous character: evil 'breaks forth from the north' (Jer 1:14; 4:6; 6:1), and vast armies descend from the northern horizon as instruments of divine wrath. Behind this geography lies ancient Near Eastern mythology, where Mount Zaphon (Ugaritic Sapanu) was the mountain of the gods — a tradition the psalmist deliberately echoes when calling Zion 'the heights of Zaphon' (Ps 48:2), claiming for the LORD what Baal's worshipers ascribed to their storm deity.

1. north, cardinal direction (120×) The cardinal direction north — a geographical and spatial reference point used for orientation, boundary descriptions, and positioning — covering 120 of 153 occurrences. Appears with directional he (tsaphonah, 'northward'), in construct chains (mitstsephon le-, 'north of'), and as a compass label alongside south, east, and west (Gen 13:14; 28:14). Ezekiel's temple visions rely heavily on this sense for architectural orientation. Spanish norte, French nord, and Arabic shamal all translate this spatial meaning directly. NORTH DIRECTION

en: north, north-ward, northward | **es:** al-norte, hacia-el-norte, hacia-norte | **fr:** nord, north-garde, northward | **de:** nach-Norden, nordwaerts, north-ward Gen 13:14; Exod 26:20; Exod 26:35; Exod 27:11; Exod 36:25

2. the north as threatening origin (28×) The north as a threatening, ominous direction from which invaders and divine judgment approach — 28 occurrences concentrated in the prophetic corpus, especially Jeremiah and Ezekiel. 'Out of the north an evil shall break forth' (Jer 1:14) establishes the pattern; subsequent oracles specify Babylon and other powers descending from the north (Jer 4:6; 6:1, 22; 10:22; 25:9; 46:20, 24; 47:2; Ezek 1:4; 26:7; 38:6, 15; 39:2). The north is not merely a direction but a charged theological symbol — the quarter from which chaos approaches. This resonance may connect to ancient Mesopotamian associations of the north with darkness and hostile powers. NORTH DIRECTION

en: from-north, from-the-north | **es:** De-norte, Desde-el-norte, al-norte | **fr:** de-nord, de-north, du-nord | **de:** Norden, von-Norden, von-der-north Josh 11:2; Josh 15:6; Josh 15:10; Josh 16:6; Josh 17:9

3. Zaphon, sacred mountain / place name (5×) Mount Zaphon as a proper or semi-proper noun — the mythological mountain of the gods in Canaanite religion (Ugaritic Sapanu), identified with Jebel al-Aqra on the Syrian coast — appearing in approximately 5 occurrences. Psalm 48:3 (ET 48:2) boldly transfers the title to Mount Zion: 'beautiful in elevation, the joy of the whole earth, Mount Zion, the heights of Zaphon.' Isaiah 14:13 places the divine assembly 'on the mount of assembly, in the far reaches of Zaphon.' Arabic transliterations (Safun) rather than translations confirm the proper-noun status. Job 26:7 ('He stretches out Zaphon over the void') may preserve the cosmic-mountain sense in a creation context. NORTH DIRECTION

en: from-north, from-the-north, in-the-north | **es:** al-norte, al-norte-de, en-el-norte | **fr:** de-le-nord, de-nord, nord | **de:** Norden, im-Norden, von-Norden Josh 24:30; Judg 2:9; Judg 7:1; Eccl 11:3; Song 4:16

צְפוֹן H6829 *Conj-w / N-proper-fs* (1×)

Zaphon (town on east bank of Jordan in Gad's territory)

This place name identifies a town in the tribal territory of Gad, east of the Jordan River. Ancient sources locate it near the Jabbok river, possibly at modern Amateh. The name may share the same root as the common word for 'north,' though here it functions as a proper noun for a specific settlement. Joshua 13:27 and Judges 12:1 both reference this Transjordanian location, important in Israel's early territorial organization.

(1×) Geographic name of a town assigned to Gad east of the Jordan. Joshua 13:27 includes it in the boundary description of Gad's inheritance, situating it in the northern part of their territory near the Jabbok. PERSONAL NAMES

en: and-Tzaphon | **es:** y-Safón | **fr:** et-Tzaphon | **de:** und-Tzaphon Josh 13:27

צְפוֹנִי H6830 *Art / Adj-ms* (1×)

the northerner, invader from the north (possibly locusts or foreign army)

This adjective, used substantively with the article, designates 'the northern one'—an invader or threat coming from the north. Joel 2:20 applies this term to what most interpreters understand as a locust swarm, though the imagery blends with that of a military invasion. The north was the traditional direction from which Mesopotamian armies approached Israel, making 'northerner' a loaded term suggesting foreign threat and judgment. The locust plague thus functions as both literal agricultural disaster and prophetic symbol.

(1×) Refers to a destructive force coming from the north, identified in Joel 2:20 where God promises to drive away 'the northerner.' Though locusts don't typically approach from the north, the term may emphasize the foreign, threatening nature of the plague or may metaphorically describe invading armies. NORTH DIRECTION

en: the-northerner | **es:** el-norteño | **fr:** nord | **de:** [הצפוני] Joel 2:20

צְפוֹנִי H6831 *Art / Adj-ms* (1×)

the Zephonite (descendant of Zephon, member of Gadite clan)

This gentelic adjective identifies members of the Zephonite clan within the tribe of Gad. Used collectively with the definite article, it designates all the descendants of Zephon (or Ziphion) listed in the wilderness census. Such clan designations were crucial for land inheritance, military organization, and maintaining genealogical records. Numbers 26:15 uses this term to categorize this particular family group within Gad's broader tribal structure.

(1×) Collective designation for members of the Zephonite clan, descendants of Gad's son Zephon. Numbers 26:15 uses this term in the census context to identify this family group for purposes of inheritance and tribal organization. **NORTH DIRECTION**
en: the-Zephonite | **es:** los-sefonitas | **fr:** le-Zephonite | **de:** der-Zephonite Num 26:15

צָפִיעַ H6832 *N-mpc* (2×)
cattle dung; bovine excrement, contrasted with human waste in Ezekiel's symbolic act
This term denotes cow manure, appearing in the context of Ezekiel's prophetic sign-act where God permits him to use cattle dung instead of human excrement as fuel for baking bread. The construct form 'dung of cattle' specifies the animal source. Ancient Near Eastern peoples regularly used dried dung as cooking fuel in wood-scarce regions, making cattle dung ceremonially preferable to human waste. The Qere (oral reading tradition) preserves this spelling against a variant in the Ketiv (written text), showing scribal concern for proper vocalization of this earthy term.

(2×) Both occurrences (Ezekiel 4:15, 4:15) reference the identical moment when God concedes to Ezekiel's objection. The Qere/Ketiv variation shows this appears twice in one verse with slight spelling differences. Spanish 'estiércol' (manure), French 'lézard' (apparently an error—should be related to dung), and German transliterations all point to animal waste. The construct relationship 'dung of the cattle' specifies bovine origin, crucial for the passage's meaning: this is ritually cleaner fuel than human waste. The term belongs to the concrete, physical domain of animal excrement used practically in ancient agriculture and daily life. **LIVING CREATURES**
en: (dung-of), [dung-of] | **es:** (qere:estiercol-de), [ketiv:estiercol-de] | **fr:** lézard | **de:** [צפוע], [צפיע] Ezek 4:15

צִפּוֹר H6833 *N-cs* (40×)
bird, sparrow — a small bird or any bird generically; used in ritual purification and as a figure of freedom
Tsippor is a feminine noun for a bird, especially a small passerine or sparrow, occurring 40 times. Its onomatopoeic quality — evoking the twittering sound of small birds — sets it apart from the more general 'of ('fowl'). The Levitical purification ritual for skin disease requires 'two living clean birds' (tsipporim, Lev 14:4-7, 49-53): one is slaughtered over running water, the other dipped in the blood and released alive, a vivid image of death-to-life cleansing. As a figure of freedom and vulnerability, the tsippor wanders from its nest (Prov 27:8), escapes from the fowler's snare (Ps 124:7), and watches alone on a rooftop (Ps 102:7). The psalmist envies the sparrow that finds a home near God's altars (Ps 84:3). In Ecclesiastes, the 'voice of the bird' awakens the aged (Eccl 12:4). Spanish distinguishes 'ave' (bird) from 'pajaro' (sparrow), while French 'oiseau' and German 'Vogel' use a single generic term.

1. sparrow / small bird (proverbial) (15×) Split from sense 130507. Criteria: Proverbial and natural-history contexts: freedom, vulnerability, sanctuary (Ps 84:3, 102:7, 124:7; Prov 27:8)
en: Like-birds, a-bird, a-sparrow | **es:** Como-gorrion, Como-pájaro, ave | **fr:** [כצפור], [כצפרים], comme-oiseau | **de:** Vogel, [וכצפור], [וכצפרים] Deut 22:6; Job 41:5; Ps 11:1; Ps 84:3; Ps 102:7

2. bird (Levitical purification rite) (13×) Split from sense 130507. Criteria: Two birds prescribed for skin-disease and house cleansing rituals (Lev 14:4-7, 49-53)
en: and-with-the-bird, birds, the-bird | **es:** el-pájaro, pájaros, y-con-el-pájaro | **fr:** et-avec-le-oiseau, le-oiseau, oiseaux | **de:** Voegel, der-Vogel, und-mit-der-Vogel Lev 14:4; Lev 14:5; Lev 14:6

3. birds / winged creatures (generic collective) (12×) Split from sense 130507. Criteria: Generic zoological category in creation-type lists (Gen 7:14; Deut 4:17; 14:11)
en: and-bird-of, and-birds, bird | **es:** Ave-de, a-pájaro, ave | **fr:** [וצפרים], et-oiseau, le-oiseau | **de:** Vogel, Vogel-, [הצפור] Gen 7:14; Gen 15:10; Deut 4:17; Deut 14:11; Neh 5:18

צִפּוֹר H6834 *N-proper-ms* (7×)
Zippor — personal name, father of Balak king of Moab; meaning 'bird' or 'sparrow'
A masculine proper name meaning 'bird' (perhaps specifically 'sparrow'), borne by the father of Balak, king of Moab, who hired Balaam to curse Israel. The name appears seven times, always identifying Balak's lineage (Num 22:2, 4, 10, 16; 23:18; Josh 24:9; Judg 11:25). The bird-name follows a common Semitic pattern of animal names for persons, paralleled by the Palmyrene name Tsipra. All translations simply transliterate: English, Spanish, French, and German all render 'Zippor.'

(7×) Zippor — a proper name ('bird, sparrow') identifying the father of Balak, king of Moab. Every occurrence (Num 22:2, 4, 10, 16; 23:18; Josh 24:9; Judg 11:25) appears in the patronymic formula 'Balak son of Zippor,' establishing Balak's royal lineage in the context of Moab's attempt to have Israel cursed by Balaam. The name reflects the common ancient Near Eastern practice of using animal names for persons (cf. Palmyrene Tsipra). All multilingual glosses uniformly transliterate the name without translation. **PROPER NAMES (PERSONAL)**
en: Zippor | **es:** Sipor, Zipor | **fr:** Zippor | **de:** Zippor Num 22:2; Num 22:4; Num 22:10; Num 22:16; Num 23:18

צַפַּחַת H6835 *Prep-b* (7×)
A small jug or flask for carrying water or oil, used in the Saul-David and Elijah narratives
A feminine noun denoting a small, flat-bodied jug or flask used for holding water or oil. In the David-and-Saul narratives, it is the water jug David snatched from beside the sleeping king's head as proof of his mercy (1 Sam 26:11, 12, 16). In the Elijah cycle, it is the widow of Zarephath's oil jar that miraculously never runs dry (1 Kgs 17:12, 14, 16) and the water cruse left by the angel at Elijah's head (1 Kgs 19:6). Spanish 'vasija' and English 'jug/flask' confirm a single concrete referent.

jug / flask (water vessel) (7×) A small jug, flask, or cruse — a portable vessel of flat or broad shape used to carry water or oil. In 1 Samuel 26:11, 12, and 16, it is the water jug that David took from beside Saul's sleeping head in the wilderness of Ziph, demonstrating his refusal to harm the Lord's anointed. In 1 Kings 17:12, 14, and 16, it is the widow's oil jar that was miraculously sustained during the famine, and in 1 Kings 19:6 it is the water cruse placed at Elijah's head by the angel. Spanish 'vasija/jarra,' English 'jug/jar' — the glosses consistently point to a single small household vessel. **GEOGRAPHY AND SPACE**
en: and-jar-of, and-jug-of, in-the-jug | **es:** en-la-vasija, jarra-de, y-la-vasija-de | **fr:** dans-le-jug, et-jar-de, et-jug-de | **de:** in-der-jug, jug-von, und-jar-von 1Sam 26:11; 1Sam 26:12; 1Sam 26:16; 1Kgs 17:12; 1Kgs 17:14

צְפִיָּה H6836 *Prep-b / N-fsc / 1cp* (1×)
watchtower, outlook-post; act of watching
This noun appears only in Lamentations describing Judah's futile watching for help during Jerusalem's siege. The term likely derives from roots meaning 'to watch' or 'look out,' suggesting either a physical watchtower or the act of watching itself. The phrase 'in our watching we watched' uses this noun alongside its verbal form, creating emphasis through repetition—they kept watching and watching, but no rescuer came. The hoped-for military ally never materialized.

(1×) Denotes a place of watching or the activity of keeping watch, used in Lamentations 4:17 to describe Jerusalem's desperate vigil for military help. The context suggests either a watchtower from which they observed or the extended period of watchful waiting that proved futile when their expected ally failed to arrive. **GUARDS AND WATCHERS**
en: in-our-watching | **es:** en-nuestra-vigilia | **fr:** [בצפיתנו] | **de:** [בצפיתנו] Lam 4:17

צְפִיוֹן H6837 *N-proper-ms* (1×)
Ziphion (son of Gad, alternate form of Zephon)
This personal name represents the same individual called Zephon in Numbers 26:15. Genesis 46:16 uses this spelling in listing Jacob's descendants who went to Egypt. Such variant spellings for the same person are common in Hebrew genealogies, often reflecting dialectical differences or scribal tradition. The individual founded one of the clans within Gad's tribe, later designated the Zephonites in the wilderness census.

(1×) Personal name of a son of Gad, identical to Zephon but spelled differently. Genesis 46:16 uses this form in the list of Jacob's family members who migrated to Egypt, where this son would have been born or traveled with his father. **PERSONAL NAMES**
en: Ziphion | **es:** Tsifyon | **fr:** Ziphion | **de:** Zifjon Gen 46:16

צַפִּיחַת H6838 *Prep-k / N-fs* (1×)
flat cake, wafer (thin bread)
This noun denotes a type of thin, flat bread or wafer. Exodus 16:31 uses it to describe the appearance of manna, comparing the divine provision to a familiar baked good. The term suggests something thin and delicate—more like a cracker or wafer than a thick loaf. This comparison helped Israel conceptualize the unfamiliar manna by reference to known baked items, emphasizing both its bread-like sustenance and its unique, delicate character.

(1×) Refers to a thin, flat cake or wafer, used in Exodus 16:31 as a comparison point for describing manna's appearance. The simile suggests manna resembled these delicate, thin cakes, helping Israelites understand the texture and form of this miraculous food. **FOOD AND NOURISHMENT**
en: like-wafer | **es:** como-torta-de- | **fr:** comme-wafer | **de:** wie-wafer Exod 16:31

צָפָה H6839 *N-proper-fs* (1×)
Zophim (high place where Balaam blessed Israel)
This place name means 'watchers' or 'lookouts' and designates the location where Balak brought Balaam to view Israel's camp. Numbers 23:14 identifies it as a field on top of Pisgah, providing a vantage point overlooking the Israelite encampment. The name appropriately describes a high observation point. From this 'field of the watchers,' Balaam delivered his second oracle blessing Israel instead of cursing them, frustrating Balak's purposes.

(1×) Geographic name of an elevated location on or near Mount Pisgah where Balaam was taken to prophesy over Israel. Numbers 23:14 identifies this 'field of watchers' as the site of Balaam's second oracle, a high point offering visual access to the Israelite camp below. **PERSONAL NAMES**
en: Zophim | **es:** Zofim | **fr:** Zophim | **de:** Zophim Num 23:14

צָפִין H6840 *Conj-w / N-msc / 2ms* (1×)
treasure, that which is treasured or stored up
This noun appears only in Psalm 17:14 with a textual variant (Ketiv/Qere difference). It denotes treasure or stored wealth, things of value that have been laid up or hidden away. The psalm context speaks of those whose portion is in this life, whose bellies God fills with his treasure. The term emphasizes the concept of accumulation and storage—goods set aside as precious possessions. The textual variant suggests some scribal uncertainty about the original form.

(1×) Refers to treasure or stored valuables, used in Psalm 17:14 to describe worldly wealth that fills the bellies of those whose portion is limited to this life. The term emphasizes material goods that have been accumulated and stored as valuable possessions. **TEXTUAL VARIANTS MIXED**
en: [ketiv] | **es:** [qere] | **fr:** caché | **de:** [ketiv] Ps 17:14

צְפִיר H6841 *Conj-w / N-mpc* (1×)
male goats, he-goats
This Aramaic plural noun appears in Ezra's account of the temple dedication, listing the sacrificial animals offered. The term specifies male goats, distinguishing them from female goats or other livestock. Ezra 6:17 records that during the dedication ceremonies, along with bulls and rams, they offered male goats as sin offerings for all Israel. The Aramaic vocabulary in Ezra reflects the bilingual nature of the post-exilic community and the imperial context in which the temple rebuilding occurred.

(1×) Aramaic term for male goats or he-goats, used in Ezra 6:17 in the list of animals sacrificed at the second temple's dedication. These male goats served as sin offerings, twelve in number corresponding to the twelve tribes of Israel. **MALE GOAT**
en: and-male-goats | **es:** y-machos-cabríos | **fr:** [וצפירי] | **de:** [וצפירי] Ezra 6:17

צָפִיר H6842 *N-msc* (6×)
Male goat, he-goat; used in sacrificial offerings and as a symbol of power in Daniel's visions.
A male goat or he-goat, appearing in both ritual and apocalyptic contexts. In Daniel's vision, the tsaphir is the prominent he-goat that charges from the west without touching the ground, symbolizing Alexander the Great and the Greek empire (Dan 8:5, 8, 21). In cultic usage, the word denotes he-goats brought for sin offerings and temple rededication (2 Chr 29:21; Ezra 8:35). Spanish 'macho cabrío' and French 'bouc' both capture the masculine specificity of this term, distinguishing it from the more generic words for goat.

male goat, he-goat (6×) A male goat or he-goat, used in both prophetic-symbolic and sacrificial-ritual contexts. In Daniel 8, the tsaphir is the conspicuous he-goat from the west — identified explicitly as the king of Greece (Dan 8:21) — whose great horn is broken and replaced by four. Spanish 'macho cabrío' and French 'bouc' both emphasize the masculine gender of the animal. In the cultic sphere, the plural construct tsephirei izzim denotes he-goats brought for sin offerings during Hezekiah's temple rededication (2 Chr 29:21) and Ezra's post-exilic return (Ezra 8:35). The word is distinctly late Biblical Hebrew, appearing only in Chronicles, Ezra, and Daniel. **MALE GOAT**
en: a-male-goat-, and-male-goat-of, and-male-goats-of | **es:** Y-el-macho-cabrío, Y-macho-cabrío-de, macho-cabrío- | **fr:** [וצפירי], [צפירי], bouc | **de:** [והצפיר], [וצפיר], [וצפירי] 2Chr 29:21; Ezra 8:35; Dan 8:5; Dan 8:8

צְפִירָה H6843 *Art / N-fs* (3×)
chaplet, diadem, plait; a woven or braided crown, possibly also 'doom' in prophetic contexts
This noun most likely refers to a chaplet or woven crown, though its meaning is contested especially in Ezekiel. Isaiah 28:5 speaks of the Lord becoming 'a beautiful chaplet' to the faithful remnant, using imagery of royal honor. Ezekiel 7:7, 10 present textual difficulties—older translations read 'morning,' while most modern scholars propose 'doom' or 'fate' based on Aramaic cognates, though 'diadem' remains possible. The word may derive from a root meaning 'to plait' or 'to encircle,' suggesting something woven or coming around. The cross-linguistic evidence reflects this uncertainty with brackets and competing interpretations.

(3×) Isaiah's usage is clear: a diadem or chaplet of beauty, part of royal and honorific imagery (parallel to 'crown of glory'). Ezekiel's two instances are enigmatic—they don't fit 'morning' contextually, and 'doom' (as fate coming round) is plausible but uncertain. Some suggest 'diadem' even in Ezekiel 7:10, referring to the royal house. The multilingual glosses show confusion (bracketed forms in German and French, 'doom' in English, 'turno' in Spanish for Ezekiel 7:7), indicating this remains a lexical crux requiring contextual judgment. **CLOTHING AND DRESS**
en: and-for-a-diadem, the-doom | **es:** el-turno, y-por-diadema-de | **fr:** [והצפירה], [הצפרה], [ולצפירת] | **de:** [והצפירה], [הצפרה], [ולצפירת] Isa 28:5; Ezek 7:7; Ezek 7:10

צְפִית H6844 *Art / N-fs* (1×)

carpet, rug (spread out for reclining); possibly watchtower

This noun presents interpretive challenges, appearing only in Isaiah 21:5's vivid scene of feasting. Most modern scholars understand it as a carpet or rug laid out for dining, part of Isaiah's portrayal of Babylon's leaders feasting heedlessly before sudden destruction. The verb 'spread' accompanying it supports this reading—they spread the carpet for reclining at table. An older interpretation took it as 'watchtower' (connecting to roots of watching), but the dining context favors the carpet/rug understanding.

(1×) Likely refers to a carpet or rug spread for dining, used in Isaiah 21:5 in the description of Babylonian leaders preparing a feast. The phrase 'spread the carpet' suggests laying out textiles for reclining at meals, part of Isaiah's ironic picture of those feasting carelessly before judgment strikes. **CLOTHING AND DRESS**

en: the-carpet | **es:** el-vigía | **fr:** [הצפית] | **de:** [הצפית] Isa 21:5

צָפַן H6845 *V-Hifil-Imperf-3mp* (34×)

Hide, conceal, treasure up; to store away secretly or lie in ambush; hidden riches or reserves

A verb rooted in the act of concealing from sight, whose semantic range stretches from physical hiding to the careful treasuring of wisdom and wealth. In the Qal stem it can mean to hide a person (as Moses' mother hid him, Exod 2:2) or to store up God's commands in the heart (Prov 2:1). The passive participle yields a substantive sense of 'treasure' or 'stored riches,' while a darker register appears when it describes lurking in ambush against the innocent (Prov 1:11). The Nifal and Hifil stems add passive and causative dimensions respectively, rounding out a word that moves between protection, preservation, and predatory stealth.

1. hide, conceal (Qal active) (9×) Active concealment of a person or object from discovery. Moses' mother 'hid him' three months (Exod 2:2); Rahab hid the spies (Josh 2:4). Spanish 'esconde' and French 'cacher' consistently reflect straightforward hiding. The sense spans protective concealment and secretive action across Qal perfect, imperfect, and participle forms. **HIDING AND CONCEALING**

en: I-have-hidden, You-have-hidden, and-she-hid-him | **es:** El-que-la-esconde, esconde-, esconderlo | **fr:** cacher, cacher-elle, et-elle-cacha-lui | **de:** Zefanja, [צפן], [צפנת] Exod 2:2; Exod 2:3; Josh 2:4; Job 10:13; Job 17:4

2. treasure up, store away (9×) The extended meaning of storing up something valuable for future use: treasuring God's commandments (Prov 2:1, 7:1) or, negatively, hoarding iniquity for one's children (Job 21:19). Spanish 'atesora' ('to treasure') captures this nuance precisely. Job 23:12 shows the psalmist treasuring divine words more than daily bread, linking hidden storage with devotional commitment. **HIDING AND CONCEALING**

en: He-stores-up, I-have-treasured, I-stored | **es:** [y-guarda], atesora, atesoran | **fr:** cacher, et-cacher, je-les-ai-gardés | **de:** [(יצפן)], [[וצפן]], [יצפן] Job 21:19; Job 23:12; Ps 31:19; Prov 2:1; Prov 2:7

3. treasure, stored riches (substantive) (6×) The Qal passive participle functioning as a substantive: 'that which is stored up,' i.e., treasure or hidden wealth. Prov 13:22 declares the sinner's wealth is 'stored up' for the righteous. Ps 17:14 speaks of God's 'treasured ones,' while Ezek 7:22 references sacred treasures. French and German transliterations suggest translators found this usage lexically distinctive. **HIDING AND CONCEALING**

en: and-with-your-treasure, but-stored-up, for-his-treasures | **es:** guardado, para-sus-tesoros;, protegidos-de-ti | **fr:** au-nord, cacher, et-cacher | **de:** [לצפוניו], [צפונה], [צפוני] Job 20:26; Ps 17:14; Ps 83:3; Prov 13:22; Ezek 7:22

4. lurk, lie in ambush (4×) A sinister turn: hiding oneself with hostile intent, lurking in ambush. Prov 1:11 invites 'let us lurk for blood,' and Ps 10:8 describes the wicked who 'lurk in secret places.' Spanish 'emboscan' and 'acechan' (to ambush, to stalk) underscore the predatory connotation that distinguishes this sense from benign concealment. **HIDING AND CONCEALING**

en: let-us-lurk, they-lurk, watch | **es:** acechan, emboscan, embosquemos | **fr:** cacher | **de:** [יצפנו], [צפנה], sie-lurk Ps 10:8; Ps 56:6; Prov 1:11; Prov 1:18

5. be hidden, be concealed (Nifal) (3×) Nifal passive: the state of being hidden or concealed. Job 15:20 says the number of years 'is hidden' from the oppressor; Jer 16:17 insists nothing is hidden from God's eyes. Spanish 'están escondidos' and 'se ocultó' confirm the passive orientation. This sense focuses on the resulting state rather than the act. **HIDING AND CONCEALING**

en: are-hidden, is-concealed | **es:** están-escondidos, se-ocultó, son-escondidos | **fr:** [נצפן], cacher | **de:** [נצפן], [נצפנו] Job 15:20; Job 24:1; Jer 16:17

6. hide, cause to hide (Hifil) (2×) Hifil causative: to cause someone to be hidden, often with protective intent. Job 14:13 pleads 'hide me in Sheol' as a refuge, and Ps 56:6 (ketiv) may reflect a similar causative reading. The sense carries overtones of sheltering a person from danger through deliberate concealment by a more powerful agent. **HIDING AND CONCEALING**

en: [ketiv:they-lurk], you-hide-me | **es:** [ketiv], me-escondas | **fr:** cacher, cacher-moi | **de:** [ketiv:they-lurk], [תצפנני] Job 14:13; Ps 56:6

7. (1×) A sheltering nuance at Ps 31:20: 'You shelter them in the secret of your presence.' Spanish 'los ocultarás' and English 'You shelter them' suggest protective divine hiding that goes beyond mere concealment, implying intimate refuge under God's care — a unique coloring within the broader semantic field of this root. **HIDING AND CONCEALING**

en: You-shelter-them | **es:** los-ocultarás | **fr:** cacher | **de:** du-shelter-ihnen Ps 31:20

צְפַנְיָה H6846 *N-proper-ms* (10×)

Zephaniah; a personal name meaning 'YHWH has hidden/treasured,' borne by several OT figures including the prophet.

The name Tsephanyah (or Tsephanyahu) means 'YHWH has hidden' or 'YHWH has treasured,' combining tsaphan ('to hide, store') with the divine name. Its most famous bearer is the prophet Zephaniah, who prophesied during Josiah's reign (Zeph 1:1). A priest named Zephaniah son of Maaseiah appears repeatedly in Jeremiah's narrative—sent as envoy to Jeremiah (Jer 21:1; 37:3), addressed by letter from Shemaiah (Jer 29:25, 29), and executed at Riblah (Jer 52:24; 2 Kgs 25:18). Two other figures bear this name in 1 Chronicles 6:36 and Zechariah 6:10, 14.

Zephaniah (proper name) (10×) Zephaniah (tsephanyah/tsephanyahu), a theophoric name meaning 'YHWH has hidden/treasured,' borne by at least four OT figures. The prophet Zephaniah authored the book bearing his name during Josiah's reign (Zeph 1:1), preaching about the Day of YHWH. The priest Zephaniah son of Maaseiah served as a key intermediary between the Jerusalem temple establishment and Jeremiah (Jer 21:1; 29:25, 29; 37:3), and was among those executed by Nebuchadnezzar at Riblah (2 Kgs 25:18; Jer 52:24). Additional bearers appear as a Levitical ancestor (1 Chr 6:36) and a figure in Zechariah's symbolic crowning ceremony (Zech 6:10, 14). The Septuagint consistently renders it Sophonias. **PROPER NAMES (PERSONAL)**

en: Tsefanyah, Tsefanyahu, Tsephanyah | **es:** Sofonías, Tsefanya, Tsefanyah | **fr:** Sophonie, Tsefanyahu, Tsephania | **de:** Tsefanyahu, Zefanja, [צפניה] 2Kgs 25:18; 1Chr 6:36; Jer 21:1; Jer 29:25; Jer 29:29

צָפְנַת פַּעְנֵחַ H6847 *N-proper-ms* (1×)

Zaphenath-Paneah (Egyptian throne name given to Joseph)

This compound name represents the Egyptian throne name Pharaoh gave Joseph when elevating him to second-in-command. Genesis 41:45 records this renaming as part of Joseph's official installation. Egyptian scholars have identified the name as meaning something like 'the god speaks and he lives' or 'the one who provides life.' Such Egyptian names for royal officials were standard practice, marking Joseph's complete integration into Egyptian court life while maintaining his Hebrew identity in the narrative. The Greek translations struggled with the Egyptian phonology, producing various approximations.

(1×) Egyptian throne name bestowed on Joseph by Pharaoh at his elevation to vizier of Egypt. Genesis 41:45 records this naming as part of Joseph's official investiture, marking his transformation from

Hebrew prisoner to Egyptian official with an Egyptian royal name meaning approximately 'God speaks and he lives.' **PROPER NAMES (PERSONAL)**
en: Zaphenath-Paneah | **es:** Tsafnat-Paneaj | **fr:** Zaphenath-Paneah | **de:** Zaphenat-Paneach Gen 41:45

צֶפַע H6848a *N-ms* (1×)
viper, poisonous serpent
This noun designates a poisonous snake, possibly derived from a root suggesting hissing. Isaiah 14:29 uses it in an oracle warning Philistia not to rejoice at the breaking of their oppressor's rod, for from the serpent's root will come forth something more deadly—a viper. The imagery builds from lesser to greater threat, using snake terminology to represent political dangers. The term emphasizes the venomous, deadly nature of the creature, not just any snake but specifically a dangerous one.

(1×) Denotes a poisonous serpent or viper, used metaphorically in Isaiah 14:29 to represent escalating political danger. The prophet warns Philistia that an even more deadly threat (symbolized by this viper) will emerge from their broken oppressor, illustrating how dangers can intensify. **AUTO-DETECTED COMMUNITY 2423 WITH 6 SENSES**
en: viper | **es:** víbora | **fr:** [צפע] | **de:** [צפע] Isa 14:29

צִפְעוֹנִי H6848b *N-ms* (4×)
viper, venomous serpent (possibly daboia viper or similar poisonous snake)
A venomous snake, probably a viper species, though the exact identification is debated since vipers typically don't lay eggs (yet Isa 59:5 mentions 'viper eggs'). Isaiah 11:8 pairs it with the cobra, promising that a child will play safely near the viper's hole in the messianic age. Isaiah 59:5 uses 'viper eggs' as a metaphor for the wicked schemes that hatch into evil. Jeremiah 8:17 warns that God will send venomous serpents that cannot be charmed. Proverbs 23:32 compares wine's aftereffects to a viper's bite.

(4×) Proverbs 23:32 warns that wine 'at the last bites like a serpent and stings like a viper' (כְּצִפְעֹנִי). Isaiah 11:8 envisions the nursing child playing safely over the 'viper's hole' in the restored creation. Isaiah 59:5 accuses the wicked of hatching 'viper's eggs'—deadly schemes. Jeremiah 8:17 threatens 'serpents, vipers' (צִפְעֹנִים) that cannot be charmed. Spanish víbora/víboras and French vipère consistently identify this as a dangerous, venomous snake. **AUTO-DETECTED COMMUNITY 2423 WITH 6 SENSES**
en: a-viper, and-like-a-viper, viper | **es:** víbora, víboras, y-como-víbora | **fr:** [צפעוני], [צפעים], et-כצפעני | **de:** [וכצפעני], [צפעוני], [צפעים] Prov 23:32; Isa 11:8; Isa 59:5; Jer 8:17

צְפִיעָה H6849 *Conj-w* (1×)
offshoots, descendants (as shoots from a plant)
This plural noun appears only in Isaiah 22:24, parallel to 'offspring' in describing descendants. The botanical imagery presents family descendants as shoots or offshoots growing from a plant. The context speaks of Eliakim as a peg on which will hang all the weight of his father's house—both the offspring and the offshoots. The paired terms emphasize completeness, covering all generations and branches of the family. This organic metaphor for genealogical relationships was natural in an agricultural society.

(1×) Refers to descendants or family offshoots, using botanical imagery of shoots branching from a plant. Isaiah 22:24 employs this term parallel to 'offspring' to describe all the descendants of Eliakim's family who will depend on him—both direct children and more distant relatives like shoots and branches of a family tree. **SEED AND OFFSPRING**
en: and-the-offshoots | **es:** y-los-retoños | **fr:** [והצפעות] | **de:** [והצפעות] Isa 22:24

צָפַךְ H6850 *Conj-w | V-Piel-Prtcpl-ms* (4×)
chirp, peep, whisper (onomatopoetic for high-pitched sounds of birds or spirits)
An onomatopoetic verb describing chirping, peeping, or whispering sounds—the high-pitched utterances of birds or the eerie whispers of spirits. Isaiah 8:19 warns against mediums and spiritists 'who chirp and mutter.' Isaiah 10:14 uses it of conquered peoples too frightened to make a sound (not even a bird's chirp). Isaiah 38:14 has Hezekiah 'chirping like a swallow' in his distress. Isaiah 29:4 depicts defeated Jerusalem speaking from the dust 'like a ghost' with a chirping voice. The word captures faint, high-pitched, often supernatural utterances.

(4×) Isaiah 8:19 describes mediums and spiritists 'who chirp and mutter' (הַמְצַפְצְפִים וְהַמַּהְגִּים). Isaiah 10:14 says no one 'opened his mouth or chirped' in resistance. Isaiah 38:14 has Hezekiah moaning: 'like a swallow or crane I chirp' (אֲצַפְצֵף). Isaiah 29:4 promises Jerusalem's voice will 'chirp from the dust' (תְּצַפְצָף) like a ghost. Spanish susurrar (whisper) and gorjeo (chirp) capture the faint, high-pitched quality. French similarly emphasizes the bird-like or spirit-like sounds. **SINGING AND MUSIC**
en: I-chirp, and-chirping, shall-chirp | **es:** gorjeo, los-que-susurran, o-piara | **fr:** [אצפצף], [המצפצפים], [ומצפצף] | **de:** [אצפצף], [המצפצפים], [ומצפצף] Isa 8:19; Isa 10:14; Isa 29:4; Isa 38:14

צַפְצָפָה H6851 *N-fs* (1×)
willow tree (possibly from rustling sound)
This noun designates a type of willow tree, possibly named from its rustling sound. Ezekiel 17:5 uses it in an allegorical vision, describing how a great eagle took a seed and planted it 'beside abundant waters, setting it like a willow.' The simile suggests a tree that thrives near water, appropriate for willows which grow along waterways. The possible onomatopoetic origin (suggesting rustling or whisking sounds) would fit the willow's characteristic of swaying and rustling in wind along riverbanks.

(1×) Denotes a type of willow tree, used in Ezekiel 17:5 in an allegory about planting and growth. The prophet describes planting 'like a willow'—a tree naturally suited to waterside locations, using this image within the larger allegory of Zedekiah's relationship to Babylon. **GRASS AND VEGETATION**
en: willow | **es:** sauce | **fr:** saule | **de:** [צפצפה] Ezek 17:5

צָפַר H6852 *Conj-w | V-Qal-ConjImperf-3ms* (1×)
depart early, leave (possibly at dawn)
This verb appears only in Judges 7:3 in God's instructions to Gideon about reducing his army. The interpretation remains somewhat uncertain—the text says 'let him return and depart' from Mount Gilead. Some connect it to Aramaic words for morning, suggesting 'depart early' or 'leave at dawn.' Others propose textual emendations. The basic sense involves departure or leaving, specifically allowing fearful soldiers to leave Gideon's camp before the battle with Midian. Whatever the precise etymology, the functional meaning—permission to depart—is clear from context.

(1×) Means to depart or leave, possibly with nuances of early morning departure. Judges 7:3 uses this verb in God's directive to let fearful men leave Gideon's army, resulting in 22,000 departing from the 32,000 who had gathered, leaving only 10,000 before God reduced the force further. **RISING EARLY**
en: and-depart-early | **es:** y-madrugue | **fr:** et-depart-tôt | **de:** und-weggehen-frueh Judg 7:3

צִפַּר H6853 *N-fpc* (4×)
birds (Aramaic, collective or plural)
The Aramaic word for birds, appearing exclusively in Daniel 4 in Nebuchadnezzar's dream and its interpretation. The great tree in the dream sheltered 'the birds of the heavens' in its branches, representing the vast reach of Nebuchadnezzar's empire. After the king's humiliation, the birds are told to flee from the tree. Later, when the king is restored, the birds again find shelter. The birds symbolize

the far-flung peoples and kingdoms under Babylonian protection and dominion.

(4×) Daniel 4:12 (Aramaic 4:9) describes the birds dwelling in the tree's branches. Daniel 4:14 (4:11) commands 'let the birds flee from its branches.' Daniel 4:21 (4:18) repeats that 'the birds of the heavens' dwelt in its branches. Daniel 4:33 (4:30) may reference birds (or bird-like features) during the king's beast-like state. Spanish aves (birds) and French oiseau (bird) consistently identify this as avian creatures, used symbolically for subject peoples. **GEOGRAPHY AND SPACE**

en: and-the-birds, birds-of, like-birds' | **es:** como-aves, las-aves-de, y-las-aves | **fr:** et-oiseau, oiseau | **de:** [וצפריא], [כצפרין], [צפרי] Dan 4:12; Dan 4:14; Dan 4:21; Dan 4:33

צְפַרְדֵּעַ H6854 *Art / N-fs* (13×)

Frog; the amphibian of the Egyptian plague, used collectively and in plural for the swarm sent upon Egypt.

Refers exclusively to frogs in the context of the second Egyptian plague and its liturgical remembrance. The Hebrew צְפַרְדֵּעַ appears both as a collective singular ('the frog came up,' Exod 8:2) and in plural form ('frogs,' Exod 7:27–8:9). Translations across languages are remarkably uniform — Spanish ranas, French grenouilles, German Froesche — because the referent is so concrete. Psalms 78:45 and 105:30 recall the plague in worship, making this humble creature a permanent fixture of Israel's salvation memory.

frog (the plague creature) (13×) The amphibian creature sent as a plague upon Egypt, appearing en masse from the Nile to invade houses, beds, and ovens. Used collectively in the singular (Exod 8:2; Ps 78:45) and in the plural (Exod 7:27–8:9; Ps 105:30). The narrow usage — confined entirely to the Exodus plague narrative and its psalmist recollections — means the word carries a theological charge well beyond its zoological referent: it evokes divine judgment and Pharaoh's humiliation through the lowliest of creatures. **CREEPING SWARMING THINGS**

en: and-frogs, frogs, the-frog | **es:** con-ranas, de-ranas, la-rana | **fr:** avec-grenouilles, et-grenouille, grenouille | **de:** Froesche, der-Frosch, die-Froesche Exod 8:2; Exod 8:3; Exod 8:4; Exod 8:5; Exod 8:6

צִפֹּרָה H6855 *N-proper-fs* (3×)

Zipporah; personal name of Moses' Midianite wife, daughter of Jethro/Reuel

Zipporah was Moses' wife, the daughter of the Midianite priest Jethro (also called Reuel). Exodus 2:21 records their marriage when Moses fled to Midian. In Exodus 4:25, she circumcises their son during the mysterious encounter where the Lord sought to kill Moses. Exodus 18:2 mentions that Moses had sent her away, but Jethro brings her back to Moses in the wilderness. The name means 'bird' in Hebrew. Her brief but significant appearances highlight moments of crisis and covenant—circumcision, separation, and reunion.

(3×) Three narrative moments define Zipporah: her marriage to Moses (Exodus 2:21), her dramatic circumcision of their son (4:25), and her return from temporary separation (18:2). She acts decisively in chapter 4, performing the circumcision that apparently appeases God's wrath against Moses. The cross-linguistic renderings are consistent (Zipporah, Séphora, Zippora, Tsiporah), treating this as a straightforward proper name. Her Midianite origin makes her an outsider who nevertheless participates in covenant acts. **PROPER NAMES (PERSONAL)**

en: Zipporah | **es:** Tsiporah, a-Tsiporah | **fr:** Séphora | **de:** Zippora Exod 2:21; Exod 4:25; Exod 18:2

צִפֹּרֶן H6856 *N-mpc / 3fs* (2×)

fingernail, stylus point; the hardened tip of a finger or a writing implement's sharp end

This term denotes the hardened nail at the end of a finger, with one extended usage for a diamond stylus point. In Deuteronomy it refers to the fingernails a female captive must pare as part of her mourning transformation, while Jeremiah uses it metaphorically for an engraving tool—'with a point of diamond'—that inscribes Judah's sin indelibly. The semantic range extends from the literal body part to the sharp point of a writing instrument, both sharing the quality of hardness and capability to scratch or mark surfaces.

(2×) The two contexts diverge functionally: Deuteronomy 21:12 uses plural 'her nails' (fingernails) in a ritual grooming context, while Jeremiah 17:1 employs 'with point of' in a metaphor for indelible inscription. Spanish shows this range: 'sus uñas' (her nails) versus 'con punta de' (with point of). French and German preserve both senses. The Deuteronomy passage lists nails alongside hair in a transformation ritual for war captives becoming wives. The Jeremiah usage leverages the nail's hardness (diamond-tipped stylus) to depict sin's permanent record. Both share the semantic core of a hard, pointed extension capable of leaving marks. **GEOGRAPHY AND SPACE**

en: her-nails, with-point-of | **es:** con-punta-de, sus-uñas | **fr:** [בצפרן], sa-nails | **de:** [בצפרן], ihr-nails Deut 21:12; Jer 17:1

צְפַת H6857 *N-proper-fs* (1×)

Zephath (Canaanite city, later called Hormah)

This place name identifies a Canaanite city that Judah and Simeon defeated, then renamed Hormah ('destruction'). Judges 1:17 records the conquest and renaming. The original name Zephath and the new name Hormah reflect the city's fate—it was devoted to destruction. Various locations have been proposed for its identification, including sites in the Negev south of Judah. The renaming practice reflected Israel's theological understanding that this city had come under the ban of holy war.

(1×) Name of a Canaanite city conquered by Judah and Simeon and subsequently renamed Hormah. Judges 1:17 records how after defeating this city, they devoted it to destruction and gave it a new name reflecting its fate, establishing it as an Israelite possession in the Negev region. **PERSONAL NAMES**

en: Tsefat | **es:** Tzefat | **fr:** Tsefat | **de:** Tsefat Judg 1:17

צֹפֶת H6858 *Conj-w* (1×)

capital (of a pillar), plated top

This noun appears only in 2 Chronicles 3:15 describing architectural features of Solomon's temple. It refers to the capital—the decorated top of a pillar or column. The term may suggest plating or overlay, indicating these capitals were covered with precious metal. The two pillars before the temple (Jachin and Boaz) were impressive architectural features, and their elaborate capitals crowned these monumental columns. The detail reflects both the grandeur of temple construction and the importance of recording its specifications.

(1×) Denotes the capital or top of a pillar, used in 2 Chronicles 3:15 describing the two great pillars that stood before Solomon's temple. These capitals were likely plated with metal and served as the crowning decorative elements atop the massive columns. **PILLAR CAPITAL**

en: and-the-capital | **es:** y-el-capitel | **fr:** [והצפת] | **de:** [והצפת] 2Chr 3:15

צְפַתָה H6859 *N-proper-fs* (1×)

Zephathah (valley near Mareshah in Judah)

This place name designates a valley near Mareshah where King Asa of Judah met the invading Ethiopian army. 2 Chronicles 14:10 locates the battle 'in the valley of Zephathah at Mareshah.' Though the precise location is debated (the Septuagint translated it as 'to the north,' leading some to emend the text), it clearly identifies a geographical feature associated with Mareshah in Judah's Shephelah region. Here Asa's much smaller army won a decisive victory by trusting in the Lord.

(1×) Geographic name of a valley near Mareshah where Asa confronted the massive Ethiopian invasion. 2 Chronicles 14:10 identifies this valley as the battle site where Judah's king cried out to the Lord

and witnessed divine intervention, routing an army of a million men. PERSONAL NAMES

en: Zephathah | **es:** Tsefatah | **fr:** [צפתה] | **de:** [צפתה] 2Chr 14:10

צִקְלַג H6860 *Prep-l / N-proper-fs* (15×)

Ziklag, a Philistine city in the Negev given by Achish of Gath to David during his exile.

Tsiqlag (Ziklag) was a frontier city in the southern Negev, originally allotted to both Judah (Josh 15:31) and Simeon (Josh 19:5; 1 Chr 4:30), but held by the Philistines by the time of Saul. When David fled from Saul, king Achish of Gath granted him Ziklag as a personal fief, and it remained royal Judahite property 'to this day' (1 Sam 27:6). The Amalekite raid and burning of the city while David was away provoked one of the great crises of his fugitive years (1 Sam 30:1–26), and the news of Saul's death reached David there (2 Sam 1:1; 4:10). Warriors from various tribes rallied to David at Ziklag (1 Chr 12:1, 20). Postexilic settlers reoccupied the site (Neh 11:28).

Ziklag (proper noun, city in the Negev) (15×) The toponym Ziklag (צִקְלַג), identifying a single Negev city at the border of Judah and Philistia. All fifteen occurrences—with minor orthographic and prepositional variants—refer to this one location. Its narrative significance centers on David's exile period: received from Achish (1 Sam 27:6), raided by Amalekites (1 Sam 30:1–26), and serving as David's base when he learned of Saul's death (2 Sam 1:1). Tribal allotment lists (Josh 15:31; 19:5) and postexilic resettlement records (Neh 11:28) round out the references. PERSONAL NAMES

en: Tsiklag, Ziklag, and-Tsiqlag | **es:** Siclag, Y-en-Siclag, a-Siclag | **fr:** Tsiklag, [וצקלג], [וצקלג] | **de:** Ziklag, [וציקלג], [וצקלג] Josh 15:31; Josh 19:5; 1Sam 27:6; 1Sam 30:1

צִקְלֹן H6861 *Prep-b / N-msc / 3ms* (1×)

sack, wallet, bag (for carrying provisions)

This noun appears only in 2 Kings 4:42, though the word itself remains somewhat uncertain. The context describes a man bringing firstfruits to Elisha in some kind of container. Ancient versions suggest either a garment or a bag/wallet. The most plausible reading, supported by Arabic cognates, understands it as a wallet or sack —a carrying bag for provisions. The man brought twenty loaves of barley bread and fresh grain in this sack to the prophet, provision that would miraculously feed a hundred men.

(1×) Likely refers to a bag, sack, or wallet used to carry provisions, appearing in 2 Kings 4:42 where a man brings firstfruits to Elisha in such a container. Though the term's exact meaning is debated, the context supports understanding it as a carrying bag for food items. SACK GRAIN BAG

en: in-his-sack | **es:** en-su-saco | **fr:** dans-son-sack | **de:** in-sein-sack 2Kgs 4:42

צַר H6862a *V-Qal-Prtcpl-ms* (7×)

Narrow, tight, cramped (adjective); adversary or foe (substantivized)

The adjective צַר describes physical constriction — a narrow place, a space too tight, a passage too cramped. Balaam's donkey is squeezed into a narrow path (Num 22:26), the prophets' quarters are too cramped for their company (2 Kgs 6:1), and the crocodile's scales are sealed tight as a signet (Job 41:15). The word's root overlaps with the broader Hebrew field of distress and pressure, and in Isaiah 59:19 it shifts from describing a space to describing a person: the adversary who oppresses, rendered as Bedraenger ('oppressor') in German and shatru in Hindi. This dual spatial-personal range makes it a small but revealing window into how Hebrew maps physical constriction onto relational hostility.

1. narrow, tight, cramped (6×) Adjective describing physical narrowness, tightness, or constriction of space. Used of a narrow place where Balaam's donkey is hemmed in (Num 22:26, makom tsar), a dwelling too cramped for the sons of the prophets (2 Kgs 6:1), a deep narrow well as a figure for the harlot (Prov 23:27), a contracted and therefore swift river (Isa 59:19 in some readings), the tightly sealed scales of the crocodile (Job 41:15), and a day of distress where strength fails (Prov 24:10). Spanish estrecho and German eng confirm the spatial constriction. DISTRESS AND AFFLICTION

en: is-cramped, narrow, narrow- | **es:** apretado, estrecha, estrecho | **fr:** Tyr, ennemi, est-cramped | **de:** Bedraenger, [צר], [צרה] Num 22:26; 2Kgs 6:1; Job 41:15; Prov 23:27; Prov 24:10

2. adversary, foe (1×) Substantivized use as a noun meaning adversary, opponent, or foe — one who constricts or oppresses. In Isaiah 59:19 the tsar is the enemy who comes like a rushing river, against whom the Spirit of the LORD raises a standard. German Bedraenger ('oppressor') and Hindi shatru ('enemy') clearly mark the personal-adversarial reading, distinct from the spatial adjective. The semantic bridge from 'narrow, pressing' to 'one who presses against you' is natural in Hebrew, where the same root tsar-resh generates both physical and relational distress. DISTRESS AND AFFLICTION

en: adversary | **es:** angosto | **fr:** Tyr | **de:** Bedraenger Isa 59:19

צַר H6862b *Prep-m / Adj-ms* (27×)

Straits, distress, or anguish; also a personal adversary or enemy who causes affliction

Rooted in the idea of narrowness and constriction, this noun most often describes the abstract condition of distress, trouble, or anguish – the tight place from which one cries out to God. The psalmists use it repeatedly: 'In my distress I called upon the LORD' (2 Sam 22:7 / Ps 18:6). Hindi 'sankat' and Arabic 'diq' both capture this sense of being hemmed in. A secondary but important sense denotes a personal adversary or enemy – the one who causes the constriction. In Ps 60:11 and 108:12, the cry for help 'from the adversary' shows the word shading from abstract trouble into a concrete foe. Korean uses distinct terms: 'hwannan' for distress versus 'daejeok' for adversary, confirming the semantic split.

1. distress, anguish, trouble (24×) The abstract condition of distress, anguish, or affliction – being in straits or a tight place. Often paired with prepositions ('in distress,' 'from distress') to describe circumstances of trouble from which one cries to God for deliverance. Hindi 'sankat,' Arabic 'diq,' and Swahili 'dhiki' all convey the constriction metaphor. Key passages: 2 Sam 22:7, Ps 32:7, Job 15:24, Isa 5:30. DISTRESS AND AFFLICTION

en: distress, distress-, from-distress | **es:** Angustia, angustia, angustia- | **fr:** Tyr, [בצר], adversaire | **de:** Bedraenger, Bedrängnis, Bedrängnis- Deut 4:30; 2Sam 22:7; 2Chr 15:4; Job 7:11; Job 15:24

2. adversary, enemy (3×) A personal adversary, opponent, or hostile foe – the concrete agent of distress rather than the state itself. Multilingual evidence confirms this distinction: Korean uses 'daejeok' (adversary) versus 'hwannan' (trouble), and Hindi uses 'shatru/dushman' (enemy). In Ps 60:11 and 108:12, the plea for divine help 'from the adversary' clearly identifies a personal enemy, as does 1 Sam 2:32. DISTRESS AND AFFLICTION

en: distress, from-distress, from-the-adversary | **es:** angustia, angustia-de, el-adversario | **fr:** de-adversaire, détresse | **de:** distress, von-Bedrängnis, von-der-Widersacher 1Sam 2:32; Ps 60:11; Ps 108:12

צַר H6862c *Adj-ms* (75×)

Adversary, foe, or oppressor; also narrowness or distress as an abstract state of affliction.

Derived from the root tsarar ('to press, squeeze, be narrow'), this word most frequently identifies a personal or national enemy — someone who presses in upon another with hostile intent. Esther dramatically unmasked Haman as 'this wicked adversary' (Est 7:6), and the Psalms repeatedly cry out against 'my adversaries' (Ps 3:1; 27:2). In a handful of passages the same form shifts to the abstract sense of distress or straits, reflecting the root's core meaning of constriction. The Arabic cognate diq ('narrowness') preserves this abstract dimension, while most translations render the personal sense with words like 'enemy' or 'foe.'

1. adversary, enemy, foe (69×) A hostile person, opponent, or national enemy who presses against or oppresses another. Across

69 occurrences, translations consistently use adversary-type glosses: Spanish 'adversario,' German 'Feind/Widersacher,' French 'adversaire/ennemi.' Abraham's victory delivered his enemies into his hand (Gen 14:20), and Israel was to sound trumpets against the adversary pressing upon them (Num 10:9). The substantival use often appears in construct chains — 'adversaries of Israel' (Ezra 4:1) — or with possessive suffixes expressing personal hostility. **ENEMY AND ADVERSARY**

en: adversaries-of, adversary, enemy | **es:** a-sus-adversarios, adversario, adversarios-de | **fr:** Tyr, adversaire, ennemi | **de:** Bedraenger, der-Feind, der-Widersacher Gen 14:20; Num 10:9; Deut 32:41; 1Chr 12:18; 1Chr 21:12

2. distress, trouble, straits (6×) A state of anguish, constriction, or hardship — the abstract dimension of the root's meaning of narrowness. Appearing in about 6 passages, the evidence shows translations splitting between adversary language and distress language: Spanish 'angustia,' French 'détresse,' while German sometimes renders 'Not.' David chose to fall into God's hand rather than face human distress (2 Sam 24:14; 1 Chr 21:13), and Jephthah confronted the elders who came to him only in their time of trouble (Judg 11:7). **DISTRESS AND AFFLICTION**

en: adversaries-by-, distress, distress- | **es:** angustia, angustia-, angustia-para | **fr:** Tyr, adversaire, détresse | **de:** Bedraenger, Not, Tyrus Judg 11:7; 1Sam 13:6; 2Sam 24:14; 1Chr 21:13; Job 36:16

צַר H6862d *Prep-k* (1×)

flint, hard stone/pebble

This noun denotes flint or hard stone, appearing only in Isaiah 5:28. The prophet uses it in a simile describing the Assyrian army's readiness—their horses' hoofs are hard 'like flint.' This comparison emphasizes strength, durability, and perhaps the ability to strike sparks. Flint's hardness made it valuable for both tools and metaphorical imagery. Some suggest reading it as 'rock' more generally, but 'flint' captures the specific connotation of exceptional hardness and the capacity to endure without wearing down.

(1×) Refers to flint or very hard stone, used in Isaiah 5:28 to compare the hardness of invading horses' hoofs. The simile emphasizes the enemy's preparedness and durability—hoofs hard as flint that won't wear down or crack even on long campaigns. **GEOGRAPHY AND SPACE**

en: as-the-flint | **es:** como-pedernal | **fr:** [כצר] | **de:** [כצר] Isa 5:28

צֵר H6863 *N-proper-fs* (1×)

Zer (fortified city in Naphtali's territory)

This place name identifies one of the fortified cities in Naphtali's tribal allotment. Joshua 19:35 lists it among the fortified settlements assigned to this northern tribe. The name appears to be a shortened form, possibly meaning 'rock' or 'flint,' though this remains uncertain. The Greek translation rendered it 'Tyre,' but this was likely a confusion rather than indicating the famous coastal city. The actual location of Zer remains unknown, though it was clearly significant enough to be listed among Naphtali's fortified urban centers.

(1×) Name of a fortified city in Naphtali's territory, listed in Joshua 19:35 among the fortified settlements assigned to this tribe. Though its precise location is unknown, it was apparently significant enough to warrant mention among Naphtali's defended urban centers. **PERSONAL NAMES**

en: Tser | **es:** Ser | **fr:** Tser | **de:** Tser Josh 19:35

צֹר H6864 *Prep-m / N-ms* (2×)

flint; a hard, sharp-edged stone used for cutting implements and symbolizing hardness

This noun denotes flint rock prized in the ancient world for its sharp edges and durability. It appears in Exodus where Moses' wife uses a flint knife for circumcision, and in Ezekiel where God makes the prophet's forehead harder than flint, symbolizing unyielding resolve against rebellious Israel. The term emphasizes flint's qualities: extremely hard, capable of holding a keen edge, and superior to softer stones. Flint knives remained in ritual use even after bronze and iron became common, preserving ancient practices. The metaphorical usage builds on flint's legendary hardness.

(2×) Exodus 4:25 employs the construct form 'flint of' (flint knife), while Ezekiel 3:9 uses the comparative 'harder than flint' (than rock). Spanish distinguishes 'pedernal' (the stone itself) from the comparative construction. The Exodus passage preserves archaic ritual practice where Zipporah performs emergency circumcision with a stone blade, reflecting flint's enduring role in sacred procedures. Ezekiel's metaphor requires flint's proverbial hardness as the standard exceeded by divine empowerment. BDB notes flint's use in compound constructions like 'swords of flint' (Joshua 5:2-3), emphasizing its essential role in ancient tool-making before metal working advanced. **GEOGRAPHY AND SPACE**

en: flint, than-rock | **es:** más-que-pedernal, pedernal | **fr:** de-Tyr, flint | **de:** [מצר], flint Exod 4:25; Ezek 3:9

צֹר H6865 *Prep-k / N-proper-fs* (42×)

Tyre — the great Phoenician coastal city, renowned for trade, maritime power, and Tyrian purple

Tsor (also vocalized Tsur) is the Hebrew name for Tyre, the island-fortress city on the Phoenician coast that dominated Mediterranean commerce for centuries. Its 42 occurrences span historical narrative, prophetic oracle, and poetry. In the Davidic-Solomonic period, Tyre is an ally: Hiram of Tyre supplies cedar and craftsmen for the Temple (2 Sam 5:11; 1 Kgs 5:1; 7:13). But the prophets turn Tyre into an emblem of mercantile hubris: Amos condemns its slave trade (1:9-10), Isaiah pronounces a massa ('oracle') against it (ch. 23), and Ezekiel devotes three chapters (26-28) to its fall, including the haunting dirge over the 'ship of Tyre.' Psalm 45:13 personifies the city as bat-Tsor ('daughter of Tyre') bringing gifts.

Tyre (city) (42×) The proper noun Tsor/Tsur, the Phoenician coastal city famed for maritime commerce and craftsmanship. Appears as Israel's trading partner under Hiram (2 Sam 5:11; 1 Kgs 5:1) and as target of prophetic judgment for arrogance (Amos 1:9-10; Isa 23; Ezek 26-28). Called mivtsar-Tsor ('fortress of Tyre,' 2 Sam 24:7). Attested in Assyrian as Surru. **TYRE CITY NAME**

en: Tsor, Tyre | **es:** Tiro, Tsor | **fr:** Tsor, Tyr, adversaire | **de:** Bedraenger, Tsor, Tyrus Josh 19:29; 2Sam 5:11; 2Sam 24:7; 1Kgs 5:1; 1Kgs 7:13

צָרַב H6866 *Conj-w / V-Nifal-ConjPerf-3cp* (1×)

be scorched, burned, singed

This verb in its Niphal form means to be scorched or burned. Ezekiel 21:3 (20:47 in English) uses it in a prophecy against the land, declaring that all faces will be scorched by fire. The context is divine judgment pictured as an unquenchable fire consuming the land from south to north. The passive voice emphasizes that this scorching happens to people—they are the recipients of burning judgment, not the agents. The imagery is vivid and terrifying, depicting comprehensive judgment that spares no one.

(1×) In the Niphal stem, means to be scorched or burned, used in Ezekiel 20:47 where the prophet declares judgment on the land—all faces will be scorched by the divine fire of judgment that will sweep through the territory, affecting everyone from south to north. **BURNING AND FIRE**

en: and-shall-be-scorched- | **es:** y-se-quemarán | **fr:** et-amonceler | **de:** [ונצרבו] Ezek 20:47

צָרֵב H6867a *Adj-fs* (1×)

scorching, burning (of fire or words)

This adjective describes something scorching or burning hot. Proverbs 16:27 uses it metaphorically, comparing a worthless person's speech to 'scorching fire'—his words burn and destroy. The simile connects verbal destructiveness to the pain of burning. Just as scorching fire chars and damages whatever it touches, so malicious speech wounds and harms. The feminine form fits with

'fire,' emphasizing the burning, searing quality of both literal flames and figurative speech that burns like fire.

(1×) Adjective meaning scorching or burning, used in Proverbs 16:27 to characterize destructive speech. The text compares the words of a worthless person to 'scorching fire,' emphasizing how harmful speech burns and wounds like literal flames searing flesh. **BURNING AND FIRE**

en: scorching | **es:** abrasador | **fr:** צרבת | **de:** [צרבת] Prov 16:27

צָרֶבֶת H6867b *N-fsc* (2×)

scar (of a boil or burn); the healed-over mark left by a skin inflammation or burn wound

This medical term describes the scarred-over remains of a boil or burn, appearing in Levitical diagnostic procedures for skin conditions. Both occurrences distinguish between active spreading disease and benign scarring. The construct form 'scar of the boil' and 'scar of the burn' specifies the original wound type. The root meaning involves 'burning' or 'scorching,' extended to the permanent mark left after healing. Priestly examination determined whether skin discoloration was merely scar tissue (ritually clean) or active צָרַעַת (often translated 'leprosy,' ritually unclean).

(2×) Leviticus 13:23 addresses 'scar of the boil,' while 13:28 concerns 'scar of the burn,' both in parallel diagnostic scenarios. The construct relationship 'scar of X' (tserebet ha-shechin, tserebet ha-mikvah) specifies the wound source. Spanish 'cicatriz de,' French 'scar de,' German 'scar von' all preserve this genitive construction. The context in both verses reaches the same priestly verdict: 'it is (merely) the scar of the boil/burn' rather than spreading skin disease. This represents the benign diagnosis in Levitical purity law, distinguishing healed tissue from active infection requiring quarantine. The term is narrowly medical, specific to dermatological evaluation. **GEOGRAPHY AND SPACE**

en: scar-of | **es:** cicatriz-de | **fr:** scar-de | **de:** scar-von Lev 13:23; Lev 13:28

צְרֵדָה H6868 *Art / N-proper-ms* (2×)

Tseredah, Tseredatah; a town associated with Jeroboam's origin and bronze-casting, possibly in the Jordan valley

This place name appears in two forms marking the same or closely related locations. It identifies Jeroboam's hometown in 1 Kings and appears as Tseredatah in 2 Chronicles' account of Solomon's bronze-working in the Jordan valley. The variation between forms may reflect dialectical differences or textual transmission. The Septuagint renderings (Sarira, Sariada) show ancient uncertainty about the precise vocalization. BDB cross-references suggest connection with Tsarthan/Tsererah, all possibly denoting sites in the Jordan valley where clay soil enabled large-scale metal casting.

(2×) The 1 Kings 11:26 occurrence identifies Jeroboam's maternal hometown with the definite article ('the Tseredah'), while 2 Chronicles 4:17 locates bronze-casting activity at Tseredatah. Spanish preserves both forms (Sereda/Tseredatá), as do French and German with slight variation. The Chronicles passage pairs it with Succoth in describing where Hiram cast bronze implements 'in the clay ground between Succoth and Tseredatah.' This geographical-industrial context suggests Jordan valley location where suitable clay for casting molds was available. The name functions purely as geographical identifier, marking both personal origin and manufacturing site. **PERSONAL NAMES**

en: Tseredatah, the-Tseredah | **es:** Tseredatá, la-Sereda | **fr:** [צרדתה], le-Tseredah | **de:** [צרדתה], der-Tseredah 1Kgs 11:26; 2Chr 4:17

בַּצָּרָה H6869a *N-fs* (2×)

distress, destitution, dearth; times of extreme scarcity or hardship, possibly linked to drought

This rare term denotes periods of severe want and trouble. It appears in two parallel psalms describing God's absence in 'times of distress' and once in Jeremiah's heading concerning droughts. The root may relate to concepts of scarcity, reduction, or diminishment. The Psalms passages question why God seems distant during crises, while Jeremiah employs the plural to introduce prophetic oracles about severe water shortage. Some lexical traditions connect it to Aramaic and Syriac terms for smallness or reduction, suggesting the narrowing of resources during famine or drought.

(2×) Psalm 9:9 and 10:1 use the identical phrase 'times of distress' (ittot batstsarah), questioning divine hiddenness during crisis. Spanish 'angustia' (anguish), French 'détresse,' German 'Trübsal' (tribulation) all point to severe trouble. The Jeremiah occurrence is textually uncertain (BDB notes it as dub.), possibly meaning 'droughts' or 'dearths.' The psalmic context emphasizes temporal markers: these are specific periods when trouble intensifies and God's presence feels withdrawn. Unlike the common tsarah (trouble), this rarer form may carry connotations of material scarcity rather than general affliction, though the semantic boundary is fluid. **DISTRESS AND AFFLICTION**

en: trouble | **es:** angustia, angustia? | **fr:** dans-détresse | **de:** Trübsal Ps 9:9; Ps 10:1

צָרָה H6869b *Prep-m / N-fp* (70×)

Distress, trouble, affliction — personal or national hardship (singular); concrete instances of repeated troubles or adversities (plural).

The feminine noun tsarah, from the root meaning 'to be narrow, constricted,' evokes the visceral experience of being hemmed in by adversity. In its singular form (57 occurrences), it names the existential state of distress — Jacob's anguish over Joseph's apparent death (Gen 42:21), Hezekiah's 'day of distress' under Assyrian siege (2 Kgs 19:3), and the Psalms' repeated cry 'in the day of my trouble' (Ps 77:3; 86:7). German Bedrängnis ('constriction') captures the root metaphor beautifully, while Spanish angustia and French detresse both echo the Latin root for narrowness. The plural form tsarot (13 occurrences) shifts from state to enumeration — multiple afflictions piling up, as in 'many are the troubles of the righteous, but the LORD delivers him from them all' (Ps 34:17-18). This singular-to-plural movement is not merely grammatical; it marks a shift from one overwhelming pressure to a life-pattern of serial adversity.

1. distress, trouble (57×) The state or condition of distress, affliction, or trouble experienced as a singular pressing reality — personal anguish, national crisis, or existential hardship. With 57 occurrences, this sense appears in Jacob's recognition of Joseph's 'distress of soul' (Gen 42:21), the phrase 'in the day of my distress' (Gen 35:3; Ps 77:3; 86:7), the Israelites crying to God 'in the time of their trouble' (Judg 10:14), and the prophetic 'day of distress' passages (Nah 1:7; Zeph 1:15). German Bedrängnis and Trübsal capture the sense of being pressed in, Spanish angustia conveys the constriction metaphor, and French détresse tracks the English 'distress' closely. The singular form emphasizes trouble as an encompassing condition rather than a countable event. **DISTRESS AND AFFLICTION**

en: distress, of-distress, of-trouble | **es:** angustia | **fr:** [צרה], détresse | **de:** Bedraengnis, Bedrängnis, Trübsal Gen 35:3; Gen 42:21; Judg 10:14; 1Sam 26:24; 2Sam 4:9

2. troubles, afflictions (13×) Concrete, repeated instances of trouble and affliction — the plural tsarot referring to multiple distresses experienced over time or a catalog of adversities. With 13 occurrences, this sense surfaces in Moses' warning that 'many troubles and afflictions will come upon them' (Deut 31:17, 21), Samuel's charge that Israel has 'added to all your sins the evil of asking for a king, in all your troubles' (1 Sam 10:19), Job 5:19 ('in six troubles he will deliver you'), and the Psalms' striking declaration 'the troubles of my heart have enlarged' (Ps 25:17) and 'many are the troubles of the righteous' (Ps 34:19). Spanish angustias (plural), French détresses, and German Bedrängnisse all shift to plural morphology. The distinction from sense 1 is not merely grammatical: the plural conveys a pattern of serial or accumulated hardships rather than a single overwhelming crisis. **DISTRESS AND AFFLICTION**

en: and-troubles, and-your-troubles, from-troubles | **es:** angustias, angustias-de, de-angustias | **fr:** dans-détresse, de-détresse, détresse | **de:** Bedraengnis, der-troubles-von, ihr-troubles Deut 31:17; Deut 31:21; 1Sam 10:19; Job 5:19; Ps 25:17

צָרָה H6869c *N-fsc / 3fs* (1×)

rival wife, co-wife (in polygamous household)

This feminine noun designates a rival wife in a polygamous household. 1 Samuel 1:6 uses it to describe Peninnah's relationship to Hannah—she was her rival wife or co-wife. The term inherently carries connotations of tension and competition, as multiple wives competed for their husband's attention and favor, particularly regarding children. The root suggests vexing or distressing, appropriate for a relationship characterized by jealousy and rivalry. Peninnah's provocation of the childless Hannah exemplifies the painful dynamics this noun encapsulates.

(1×) Denotes a rival wife or co-wife in polygamous marriage, used in 1 Samuel 1:6 to describe Peninnah's relationship to Hannah. The term emphasizes the competitive, adversarial nature of their relationship —Peninnah used her fertility to provoke and distress the barren Hannah, illustrating the painful rivalries common in polygamous households. **ENEMY AND ADVERSARY**

en: her-rival | **es:** su-rival | **fr:** sa-rival | **de:** ihr-rival 1Sam 1:6

צְרוּיָה H6870 *N-proper-ms* (26×)

Zeruiah — David's sister (or half-sister), mother of the warriors Joab, Abishai, and Asahel

Tseruyah is known almost entirely through her famous sons: Joab, David's ruthless general; Abishai, the loyal bodyguard; and Asahel, the fleet-footed warrior slain by Abner. Her 26 occurrences appear overwhelmingly in the construct phrase 'son(s) of Zeruiah,' functioning nearly as a patronymic — unusual in a patrilineal culture, which may suggest her husband was obscure or deceased. According to 1 Chronicles 2:16 she was David's sister, making her sons the king's nephews, a kinship that gave them privileged access to power yet also made their violent independence a constant political headache. David's exasperated cry 'What have I to do with you, O sons of Zeruiah?' (2 Sam 16:10; 19:22) has become proverbial for the tension between royal authority and uncontrollable kinsmen. Spanish renders the name 'Sarvia,' French 'Tseruja,' and German 'Zeruja.'

Zeruiah (26×) A Hebrew proper name designating the mother of Joab, Abishai, and Asahel, and sister of David (1 Chr 2:16). Nearly all 26 occurrences use the construct 'son(s) of Zeruiah' as a virtual patronymic — the maternal identification being unusual and possibly hinting at an absent or unknown father. The phrase colors the Davidic narrative with a recurrent motif of fierce loyalty mixed with insubordination (2 Sam 2:13, 18; 3:39; 16:10; 19:22). The LXX renders her name Sarouia. **PROPER NAMES (PERSONAL)**

en: Tseruyah, Zeruiah | **es:** Sarvia, Seruya, Tseruya | **fr:** Tseruja, [צרויה] | **de:** Tseruyah, Zeruiah, Zeruja 1Sam 26:6; 2Sam 2:13; 2Sam 2:18; 2Sam 3:39; 2Sam 8:16

צְרוּעָה H6871 *N-proper-fs* (1×)

Zeruah (mother of King Jeroboam I)

This personal name identifies the mother of Jeroboam I, the first king of the northern kingdom after Solomon's united monarchy split. 1 Kings 11:26 provides this maternal reference, noting she was a widow. In ancient Israel, identifying someone through their mother was less common than through their father, making such references notable. The name itself may connect to roots suggesting affliction or leprosy, though this remains uncertain. Her widowhood and her son's rise to kingship from non-royal origins are significant details in Jeroboam's narrative.

(1×) Name of Jeroboam I's mother, mentioned in 1 Kings 11:26. The text specifically notes she was a widow, marking her son's non-royal origins before his rebellion against Solomon and establishment of the northern kingdom of Israel. **PROPER NAMES (PERSONAL)**

en: Tseruah | **es:** Zerua | **fr:** Tseruah | **de:** Tseruah 1Kgs 11:26

צְרוֹר H6872a *Prep-b / N-msc* (7×)

Bundle, parcel (bound items); bag, pouch, purse (container for valuables)

The noun צְרוֹר names something bound up, and its two senses pivot on what is bound and why. As a bundle it denotes items tied together — bundles of money discovered in the brothers' sacks (Gen 42:35), or the beloved compared to a bundle of myrrh (Song 1:13). As a bag or pouch it names a container for safekeeping — a purse of money taken on a journey (Prov 7:20), a bag with a hole that leaks away wages (Hag 1:6), or the sealed bag in which God stores up transgression (Job 14:17). Arabic surra and Hindi gathri confirm the 'bundle' sense, while Arabic kis and Hindi thaili point distinctly to 'bag' or 'purse.'

1. bundle, parcel (4×) A bundle or parcel — items tied or wrapped together into a single unit. The brothers find bundles of money in their grain sacks (Gen 42:35, appearing twice in the verse), and Abigail promises David that his life will be 'bound in the bundle of the living' with the LORD (1 Sam 25:29) — one of the most beloved metaphors in the Hebrew Bible, still recited in Jewish memorial prayers. The beloved is 'a bundle of myrrh' in Song 1:13. Arabic surra (bundle), Korean mukkeum (tied bundle), and Spanish bolsa de all point to bound items rather than an empty container. **GEOGRAPHY AND SPACE**

en: bundle-of, bundle-of-, bundles-of | **es:** Bolsita-de, bolsa-de, bolsas-de | **fr:** Sachet, bundle-de-, bundles-de | **de:** Beutel, [צרור], die-Beutel Gen 42:35; 1Sam 25:29; Song 1:13

2. bag, pouch, purse (3×) A bag, pouch, or purse — a container designed to hold valuables, especially money. Job 14:17 pictures transgression sealed in a bag (hatom bi-tsror), Proverbs 7:20 describes a man taking a bag of money on his journey, and Haggai 1:6 memorably warns of earning wages only to put them in a bag full of holes. Arabic kis (purse) and Hindi thaili (pouch) distinctly mark the container sense, as opposed to the bound-collection meaning. The difference is subtle but real: sense 1 is defined by what is gathered together; sense 2 is defined by the vessel that holds things. **GEOGRAPHY AND SPACE**

en: a-bag-of, bag, in-bag | **es:** bolsa, bolsa-de, en-bolsa | **fr:** dans-בצרור, sachet, צרור | **de:** [בצרור], [צרור] Job 14:17; Prov 7:20; Hag 1:6

צְרוֹר H6872b *N-ms* (2×)

pebble, small stone; possibly metaphorical for grain kernel in agricultural winnowing imagery

This term denotes small stones or pebbles, appearing in one literal and one debated metaphorical context. In 2 Samuel it describes dragging a city's stones into a valley, while Amos uses it in contested agricultural imagery about God winnowing Israel—either a grain kernel retained in a sieve or a pebble that doesn't fall through. The semantic range spans literal small rocks to possible metaphorical use for small valuable items preserved from loss. Commentators divide on whether Amos intends agricultural or lithic imagery.

(2×) The 2 Samuel 17:13 occurrence clearly means literal pebbles/stones dragged by ropes, while Amos 9:9 is interpretively contested. Spanish shows this divergence: 'piedra' (stone) versus 'un grano' (a grain), reflecting the agricultural interpretation. French and German preserve 'pebble,' supporting the literal stone reading. Some scholars argue Amos metaphorically depicts Israel as grain winnowed but not lost, with tsror representing the valuable kernel retained; others see it as the worthless pebble caught in the sieve while grain falls through. The agricultural context favors grain imagery, but the word's primary meaning is clearly small stone. **GEOGRAPHY AND SPACE**

en: a-pebble | **es:** piedra, un-grano | **fr:** sachet, un-pebble | **de:** [צרור], ein-pebble 2Sam 17:13; Amos 9:9

צְרוֹר H6872c *N-proper-ms* (1×)

Zeror (Benjaminite ancestor of Saul, Kish's grandfather)

This personal name appears in Saul's genealogy as his great-grandfather. 1 Samuel 9:1 traces Saul's lineage back through Kish (his father), Abiel, Zeror, and Becorath to Aphiah—all Benjaminites. Such genealogical details established Saul's tribal credentials and family standing within Benjamin. The name may derive from roots

suggesting binding or package, though the significance is unclear. These ancestral names anchored Israel's first king within Benjamin's tribal structure, providing legitimacy and context for his selection.

(1×) Personal name of Saul's great-grandfather in the Benjaminite lineage. 1 Samuel 9:1 includes Zeror in the genealogy that establishes Saul's tribal pedigree, tracing his family line back through several generations of Benjaminite ancestors. **PERSONAL NAMES**

en: Zeror | **es:** Tzeror | **fr:** Zeror | **de:** Zeror 1Sam 9:1

צָרַח H6873 *V-Hifil-Imperf-3ms* (2×)

to cry out, roar; to utter a loud, fierce shout, especially in battle or alarm

This verb describes intense vocal outcry, whether divine war shout or human distress. Isaiah depicts the Lord 'crying out' as He advances to battle, parallel to shouting the war cry. Zephaniah's usage is textually problematic but apparently describes a warrior's roar on the Day of the Lord. The root emphasizes raw, powerful vocalization rather than articulate speech—the roar of a combatant or the cry of one in extreme circumstance. Cognates in Aramaic and Syriac suggest raven-like harsh cries, while Assyrian parallels confirm the loud-proclamation sense.

(2×) Isaiah 42:13 uses the Hiphil 'He cries out' (yatsriach) parallel to 'He shouts,' describing Yahweh as divine warrior uttering battle roars. Zephaniah 1:14 employs a disputed form, possibly describing a hero's bitter roar. Spanish 'vociferará/gritando' (will shout/shouting), French 'crier,' German transliterations all point to loud vocal expression. The Isaiah context pairs this with 'He stirs up zeal' and 'He prevails against His enemies,' framing the cry as pre-battle intimidation or war shout. This is not distressed pleading but fierce, aggressive vocalization—the roar that terrifies opponents and rallies warriors. The term captures combat acoustics. **CALLING AND NAMING**

en: He-cries-out, cries-out | **es:** gritando, vociferará | **fr:** [יצריח], crier | **de:** [יצריח], [צרח] Isa 42:13; Zeph 1:14

צְרִי H6874 *Conj-w / N-proper-ms* (1×)

Zeri (Levitical musician, son of Jeduthun)

This personal name identifies one of the Levitical musicians appointed by David for temple worship. 1 Chronicles 25:3 lists Zeri among the sons of Jeduthun who prophesied with lyres, harps, and cymbals. The same individual appears as Izri in verse 11, reflecting variant spellings of the same name. These musicians weren't merely performers but participated in prophetic worship—using music as a vehicle for inspired praise. Zeri/Izri was assigned the third lot in the organization of temple musicians.

(1×) Name of a Levitical musician, son of Jeduthun, listed in 1 Chronicles 25:3 among those appointed for prophetic musical ministry in the temple. Also called Izri in verse 11, he headed the third division of musicians in David's organized worship. **PERSONAL NAMES**

en: and-Tseri | **es:** y-Zeri | **fr:** [וצרי] | **de:** [וצרי] 1Chr 25:3

צֳרִי H6875 *Art / N-ms* (6×)

Balm, aromatic healing resin from Gilead; traded as merchandise and used metaphorically for spiritual remedy.

An aromatic resin or balm, probably from the mastic or balsam tree, closely associated with the region of Gilead. Traded as a valuable commodity — the Ishmaelite caravan carrying Joseph to Egypt bore tsori among its wares (Gen 37:25), and Jacob sent it as a gift to the Egyptian ruler (Gen 43:11). In Jeremiah, the balm of Gilead becomes one of Scripture's most memorable metaphors: 'Is there no balm in Gilead?' (Jer 8:22) — a rhetorical question lamenting that spiritual healing is available yet refused. Ezekiel 27:17 lists it among Judah's exports to Tyre.

balm, healing resin (6×) An aromatic resin or balm, valued for its medicinal and healing properties, produced in or associated with Gilead. English 'balm,' Spanish 'bálsamo,' and French 'baume' all point to a fragrant medicinal substance. It appears as a trade good in the patriarchal narratives (Gen 37:25, carried by Ishmaelite merchants; Gen 43:11, sent as a gift to Egypt) and among Judah's exports to Tyre (Ezek 27:17). Its most theologically resonant use is in Jeremiah's lament: 'Is there no balm in Gilead? Is there no physician there?' (Jer 8:22; cf. 46:11; 51:8), where the physical remedy becomes a metaphor for spiritual healing that remains tragically unapplied. **SPICE AROMATIC PERFUME**

en: Is-there-no-balm, and-balm, balm | **es:** bálsamo, y-bálsamo, ¿Acaso-bálsamo | **fr:** [הצרי], [צרי], baume | **de:** Balsam, [הצרי], [וצרי] Gen 37:25; Gen 43:11; Jer 8:22; Jer 46:11; Jer 51:8

צֹרִי H6876 *Conj-w* (5×)

Tyrian; of or belonging to Tyre, a Phoenician coastal city

A gentilic adjective identifying someone or something as belonging to Tyre, the great Phoenician port city. It appears in connection with Hiram, the skilled craftsman 'a Tyrian man' who worked on Solomon's temple (1 Kgs 7:14; 2 Chr 2:14). The plural 'the Tyrians' designates the people of Tyre who supplied cedar timber for David and Solomon (1 Chr 22:4; Ezra 3:7) and who traded fish in Jerusalem on the Sabbath to Nehemiah's displeasure (Neh 13:16). Spanish 'tirios' and French/German transliterations all point to the same well-known mercantile identity.

(5×) A gentilic adjective meaning 'of Tyre' or 'Tyrian,' used as both an adjective describing individuals (1 Kgs 7:14, the craftsman Hiram) and a substantive noun for the inhabitants of Tyre collectively (1 Chr 22:4; Ezra 3:7; Neh 13:16). The Tyrians consistently appear as suppliers of materials and goods, reflecting Tyre's role as a major Mediterranean trading power. Spanish 'tirios' and 'de Tiro' both render the ethnic designation clearly. **TYRE CITY NAME**

en: and-the-Tyrians, and-to-the-Tsorians, of-Tsor | **es:** Y-los-tirios, de-Tiro, y-a-los-tirios | **fr:** [והצרים], [ולצרים], [צרי] | **de:** [והצרים], [ולצרים], [צרי] 1Kgs 7:14; 1Chr 22:4; 2Chr 2:14; Ezra 3:7; Neh 13:16

צְרִיחַ H6877 *N-msc* (4×)

stronghold, underground chamber, fortified place of refuge

A term of uncertain meaning, likely designating either a stronghold, fortified place, or possibly an underground chamber or cave used as refuge. Judges 9:46, 49 mention the 'stronghold of the temple of El-berith' where Shechemites took shelter (unsuccessfully) from Abimelech. First Samuel 13:6 lists it among various hiding places where Israelites fled from the Philistines (caves, thickets, rocks, tombs, cisterns). Ancient versions translated it as 'stronghold' or 'tower,' but the exact architectural referent remains uncertain.

(4×) Judges 9:46 and 9:49 both reference the 'stronghold of the house/temple of El-berith' (צְרִיחַ בֵּית אֵל בְּרִית) where the leaders of Shechem took refuge before Abimelech burned it down. First Samuel 13:6 lists 'caves, thickets, rocks, tombs, and underground chambers' (צְרָחִים) as hiding places. Spanish fortaleza/torres (fortress/towers) and French forteresse reflect the defensive, refuge function whether above-ground strongholds or underground shelters. **FORTIFICATIONS AND PALACES**

en: and-in-the-strongholds, stronghold-of, the-stronghold | **es:** fortaleza-de, la-fortaleza, y-en-las-torres | **fr:** et-dans-le-strongholds, forteresse-de, le-forteresse | **de:** Festung-von, der-Festung, und-in-der-strongholds Judg 9:46; Judg 9:49; 1Sam 13:6

צָרְכִּי H6878 *N-msc / 2ms* (1×)

need, requirement, necessity

This Aramaic noun means need or requirement. It appears only in 2 Chronicles 2:16 (2:15 in English) where Hiram of Tyre responds to Solomon's request for timber, promising to supply wood 'according to all your need.' The term emphasizes adequacy and completeness—Hiram would provide whatever amount Solomon required, not a predetermined quantity but enough to meet the full scope of the construction project. The Aramaic vocabulary reflects the international diplomatic correspondence between these kingdoms.

(1×) Aramaic term for need or requirement, used in 2 Chronicles 2:16 where King Hiram promises Solomon he will provide timber 'according to all your need'—emphasizing that he will supply whatever quantity the temple construction requires, not merely a fixed amount but enough to meet the complete requirement. **NECESSITY AND NEED**

en: your-need | **es:** tu-necesidad | **fr:** [צרכך] | **de:** [צרכך] 2Chr 2:16

צָרַע H6879 *V-Qal-QalPassPrtcpl-ms* (20×)

To be afflicted with a skin disease (leprosy); as substantive, a leper; as adjective, leprous.

A denominative verb from צָרַעַת (skin disease, traditionally 'leprosy'), used exclusively in passive forms to describe someone struck with this condition. The Qal passive participle (צָרוּעַ) and Pual participle (מְצֹרָע) serve interchangeably as both adjectives and substantives — 'leprous' and 'leper.' The word carries enormous ritual weight: the מְצֹרָע must live outside the camp, cry 'unclean!' (Leviticus 13:45-46), and undergo elaborate purification rites (Leviticus 14). The narratives of Naaman (2 Kings 5), Uzziah (2 Chronicles 26:20-23), and the four lepers at Samaria's gate (2 Kings 7:3) make this condition one of the Bible's most vivid symbols of both affliction and divine sovereignty.

1. leprous person, leper (17×) A person afflicted with a serious skin disease — the substantive use, 'a leper.' This covers the majority of occurrences. In Leviticus 14:2, 'the law of the leper' (תּוֹרַת הַמְּצֹרָע) establishes the purification ritual. Naaman is described as a 'leper' (2 ,מְצֹרָע Kings 5:1) despite being a powerful Syrian commander — the social irony heightening the narrative. The four lepers of 2 Kings 7:3 (מְצֹרָעִים) are outcasts at the city gate who become unlikely agents of salvation. Spanish 'leproso' and French 'lépreux' both preserve the substantive force. **LEPROSY SKIN DISEASE**

en: a-leper, and-the-diseased, diseased | **es:** Y-el-tsarua, al-leproso, el-metsorá | **fr:** diseased, est-lépreux, et-le-diseased | **de:** [מצורע], [מצרע], aussaetzig-eins Lev 13:44; Lev 13:45; Lev 14:2; Lev 14:3; Lev 22:4

2. leprous, diseased (of body part) (3×) Leprous, diseased — the adjectival use, typically in feminine singular form describing a body part afflicted with skin disease. The paradigmatic instance is Exodus 4:6, where Moses' hand becomes 'leprous like snow' (מְצֹרַעַת כַּשָּׁלֶג) as a sign of divine power. Numbers 12:10 uses the same form twice when Miriam is struck with disease 'leprous like snow' as punishment for challenging Moses. The feminine form (מְצֹרַעַת) applied to the hand (יָד, feminine) distinguishes this adjectival usage from the substantive 'leper' applied to persons. **LEPROSY SKIN DISEASE**

en: leprous | **es:** leprosa, leprosa: | **fr:** lépreux | **de:** aussaetzig, leprous Exod 4:6; Num 12:10

צִרְעָה H6880 *Art / N-fs* (3×)

hornet; a stinging insect sent by God as a weapon against Israel's enemies

The hornet appears as a divine weapon—God promises to send hornets ahead of Israel to drive out the Canaanites. Exodus 23:28 and Deuteronomy 7:20 present this as part of the conquest strategy: the Lord will send the hornet before the people to expel inhabitants. Joshua 24:12 recalls the fulfillment: 'I sent the hornet before you.' Whether literal insects or a metaphor for terror and panic, the hornet represents God's active intervention dismantling enemy resistance. The definite article ('the hornet') suggests a known phenomenon or symbol of divine judgment.

(3×) All three occurrences present the hornet as God's agent in conquest. Exodus and Deuteronomy promise its future deployment, while Joshua looks back at its past effectiveness. The cross-linguistic unanimity ('hornet', 'avispón', 'Hornisse') supports a literal insect, though interpretive debate continues whether this is metaphorical for panic, disease, or actual swarms. The singular 'the hornet' (collective) functions as a military ally—God's unconventional weapon that succeeds where human armies might fail. **CREEPING SWARMING THINGS**

en: the-hornet | **es:** avispa, el-avispón, la-avispa | **fr:** le-hornet | **de:** der-hornet Exod 23:28; Deut 7:20; Josh 24:12

צָרְעָה H6881 *Conj-w / N-proper-fs* (10×)

Zorah; a Danite city in the Shephelah of Judah, birthplace of Samson and staging ground for the Danite migration.

Zorah (also Tsorah or Tzorah) was a town in the Shephelah about fifteen miles west of Jerusalem, assigned to both Judah (Josh 15:33) and Dan (Josh 19:41). It is best known as the home of Manoah, Samson's father (Judg 13:2), and the place where the Spirit of the LORD first began to stir the young Samson (Judg 13:25). Samson was buried there between Zorah and Eshtaol (Judg 16:31). The town also served as the launching point for the Danite spies and migration (Judg 18:2, 8, 11), and Rehoboam later fortified it (2 Chr 11:10).

Zorah (place name) (10×) Zorah (tsorah), a city in the Shephelah (lowland hills) of Judah, identified with modern Sar'a about fifteen miles west of Jerusalem. Listed among Judah's inheritance (Josh 15:33) yet assigned to Dan (Josh 19:41), it occupies a borderland position. Its primary biblical significance is as the home of Samson: his father Manoah was from Zorah (Judg 13:2), the Spirit of the LORD stirred him there (Judg 13:25), and he was buried 'between Zorah and Eshtaol' (Judg 16:31). It also served as the base for the Danite reconnaissance and migration (Judg 18:2, 8, 11). Rehoboam fortified it as a defense city (2 Chr 11:10), and returnees resettled there after the exile (Neh 11:29). **PERSONAL NAMES**

en: Tsorah, Zorah, and-Tzorah | **es:** Sorá, Zora, a-Zora | **fr:** Tsorah, Tsorea, [וצרעה] | **de:** Tsorah, Zorah, [וצרעה] Josh 15:33; Josh 19:41; Judg 13:2; Judg 13:25; Judg 16:31

צָרְעָתִי H6882 *Art / N-proper-ms* (3×)

Zorathite/Zoreite; gentilics identifying members of clans associated with Zorah in Judah

These related gentilics identify clan groups connected to Zorah, a town in Judah's tribal territory. First Chronicles 2:53-54 and 4:2 list the Zorathites and Zoreites among Judah's families descended through Shobal and related lines. The two forms (Zorathite/Zoreite) appear to designate the same or closely related groups from the Zorah region, though the textual relationship remains unclear. The definite article ('the Zorathites') marks these as known collective entities within Judah's genealogical structure. This is genealogical and geographical identification—clan names deriving from place names.

(3×) The three references list these clans within Chronicles' extensive genealogies of Judah. The bracketed forms in German and French signal the variant spellings (צרעי vs. צרעתי), likely representing the same basic gentilic with morphological variation. These families inhabited or originated from the Zorah area (later famous as Samson's hometown). The Spanish 'los tsoreatitas' renders as plural collective, recognizing these as clan designations. The names anchor families to territory, preserving memory of geographical-genealogical identity. **PERSONAL NAMES**

en: the-Tsor'athi, the-Tsor'i | **es:** los-tsoreatitas | **fr:** [הצרעי], [הצרעתי] | **de:** [הצרעי], [הצרעתי] 1Chr 2:53; 1Chr 2:54; 1Chr 4:2

צָרַעַת H6883 *N-fsc* (35×)

tsara'at — a ritually defiling skin disease (also affecting garments and houses) requiring priestly diagnosis

Tsara'at is the technical term for the ritually significant condition traditionally rendered 'leprosy,' though modern scholarship recognizes it as a broader category of skin afflictions distinct from Hansen's disease. Its 35 occurrences cluster overwhelmingly in Leviticus 13-14 (29 times), where the Priestly code prescribes painstaking diagnostic procedures and purification rituals involving the priest, cedarwood, scarlet yarn, and hyssop. Outside the law codes, the word appears in the Naaman narrative (2 Kgs 5:3-27), where the Aramean general's healing becomes a sign of YHWH's power beyond Israel's borders. Remarkably, tsara'at can also afflict garments (Lev 13:47-59) and house walls (Lev 14:34-53), likely describing mold or fungus. Spanish

and German renderings — 'tsaraat,' 'Haut-Krankheit' — reflect the modern move away from 'leprosy.'

skin disease / leprosy (tsara'at) (35×) A ritually defiling condition requiring priestly inspection and elaborate purification rites. In Leviticus 13-14, the priest examines skin lesions for color, depth, and spread to pronounce tameh or tahor (Lev 13:2-8). Naaman's healing (2 Kgs 5:1-14) and Gehazi's punishment (2 Kgs 5:27) illustrate its narrative role. Extended to garments (Lev 13:47) and house walls (Lev 14:34), probably denoting mold or fungus. SKIN DISEASE LEPROSY

en: skin-disease, skin-disease-of | **es:** Tsaraát, tsaraát, tsaraát-de | **fr:** maladie-de-peau, peau-maladie-de | **de:** Haut-Krankheit, Haut-Krankheit-von Lev 13:2; Lev 13:3; Lev 13:8; Lev 13:9; Lev 13:11

צָרַף H6884 *Conj-w / V-Qal-ConjImperf.h-1cs / 3mse* (34×)

To smelt, refine, purify; of metallurgy and of God testing character; as participle, a goldsmith or refiner.

Tsaraph sits at the intersection of craft and theology. In its literal sense it describes the ancient metalworker's art of smelting ore and refining precious metals — removing dross by fire to produce pure silver or gold. But the biblical writers seized on this image as the supreme metaphor for divine testing: just as the refiner's fire reveals what is genuine, so God 'refines' his people through trial and affliction. The metaphor is so deeply embedded that the participial form can mean either 'goldsmith' (the craftsman in Nehemiah's wall-building crew) or 'refiner' (the divine agent in Malachi's temple). The passive participle yields one of the Bible's most memorable descriptions of Scripture itself: 'The words of the LORD are pure words, refined silver, purified seven times' (Ps 12:6). Spanish distinguishes fundidor ('smelter/caster') from refinador ('refiner') and probado ('tested'), tracing exactly the semantic development from craft to character.

1. goldsmith, silversmith (artisan) (11×) Qal participle as substantive: goldsmith, silversmith, metalworker — 11 occurrences identifying professional artisans. Micah's mother gives silver to a tsoreph to cast an idol (Judg 17:4); the goldsmiths repair sections of Jerusalem's wall alongside perfumers and merchants (Neh 3:8, 32); and the idol-maker overlays his image with gold while the tsoreph solders chains (Isa 40:19; 41:7; 46:6). Spanish orfebres ('goldsmiths') and fundidor ('smelter') both appear, while Proverbs 25:4 uses the image of removing dross 'for the silversmith' to bridge the literal craft with the moral metaphor. PURIFYING AND CLEANSING

en: a-goldsmith, and-a-goldsmith, casting | **es:** al-fundidor, de-los-orfebres, funde | **fr:** [הצרפים], [צורפים], et-purifier | **de:** [הצרפים], [צורפים], laeutern Judg 17:4; Neh 3:8; Neh 3:32; Prov 25:4; Isa 40:19

2. refine, smelt, purify (10×) Qal active: to refine, smelt, or purify metals or people by fire — 10 occurrences covering both literal metallurgy and its figurative extension to divine purification. God declares 'I will smelt away your dross' (Isa 1:25); 'I have refined you, though not as silver' (Isa 48:10); and 'I am refining them and testing them' (Jer 9:7). The imperative in Psalm 26:2 — 'refine me, O LORD, and test me' — uses the verb as a prayer invitation. Spanish refinar and French affiner both select purification vocabulary, while German laeutern carries the dual sense of cleansing and improving that matches the Hebrew precisely. PURIFYING AND CLEANSING

en: I-have-refined-you, [ketiv], am-refining-them | **es:** [qere], como-refinar-, como-se-refina | **fr:** affiner, comme-affiner, et-purifier | **de:** [ketiv], [וצרפתים], [כצרף] Ps 26:2; Ps 66:10; Isa 1:25; Isa 48:10

3. refined, pure (state) (5×) Qal passive participle: refined, pure, proven — 5 occurrences describing the resultant state of completed purification. God's word is tsaruf, 'refined' (2 Sam 22:31; Ps 18:30; Prov 30:5), and the psalmist declares God's promises 'exceedingly pure' (Ps 119:140). The iconic Psalm 12:6 compares divine speech to 'silver refined in a furnace, purified seven times.' Spanish purificada and probada ('proven') both appear, while the shift from process to state marks a genuine semantic boundary — this is not refining-in-progress but verified purity. PURITY AND CLEANNESS

en: is-refined, refined | **es:** Probada, purificada, refinada | **fr:** affiner, refined, צרופה | **de:** [צרופה], ist-refined, refined 2Sam 22:31; Ps 12:6; Ps 18:30; Ps 119:140; Prov 30:5

4. test, try, prove (4×) Qal with metaphorical extension: to test, try, prove a person's character — 4 occurrences where the metallurgical image is fully transferred to moral testing. God 'tested' Joseph through the word that came to him (Ps 105:19); 'You have tested me' (Ps 17:3); 'You have refined us as silver is refined' (Ps 66:10). The Gideon narrative uses the verb for God 'testing' warriors at the water (Judg 7:4). Spanish probó ('tested') and German geprüft ('examined') both shift from craft to character-assessment vocabulary, and the preposition shift from literal fire to figurative trial confirms a distinct though related sense. STRIKING AND REFERENCE

en: You-refined-us, and-I-will-test-him, tested-him | **es:** lo-probó, me-has-refinado, nos-refinaste | **fr:** affiner, et-je-sera-éprouver-lui | **de:** du-haben-geprüft-mich, du-refined-uns, geprüft-ihn Judg 7:4; Ps 17:3; Ps 66:10; Ps 105:19

5. refiner, purifier (agent) (3×) Piel participle and Qal infinitive absolute: the refiner as agent, one who purifies — 3 occurrences, concentrated in the prophetic vision of Malachi 3:2-3, where the messenger of the covenant 'is like a refiner's fire' and 'will sit as a refiner and purifier of silver.' Jeremiah 6:29 uses the infinitive absolute tsaroph to describe the failed attempt to refine Israel. Spanish refinador ('refiner') and French purifier ('purifier') both use agent-noun or process-focused vocabulary, and the Malachi passage in particular has become the definitive biblical image of divine purification — patient, seated, watching until the reflection appears. PURIFYING AND CLEANSING

en: refiner, refining | **es:** el-fundidor, refinador | **fr:** purifier | **de:** laeutern, von-laeuterte Jer 6:29; Mal 3:2; Mal 3:3

6. (1×) Niphal or Hitpael reflexive: to be refined, to purify oneself — a single occurrence at Daniel 12:10, in the apocalyptic promise that 'many shall purify themselves and make themselves white and be refined.' Spanish serán refinados ('they will be refined') and French purifier both use passive or reflexive forms. This end-times usage extends the metallurgical metaphor to eschatological purification, where the testing fires of history produce a people fit for the age to come. PURIFYING AND CLEANSING

en: and-be-refined | **es:** y-serán-refinados | **fr:** et-purifier | **de:** und-laeutern Dan 12:10

צֹרְפִי H6885 *Art / N-ms* (1×)

goldsmith, metalworker (as collective guild designation)

This noun designates goldsmiths or metalworkers as a collective group or guild. Nehemiah 3:31 mentions 'son of the goldsmiths'—meaning a member of the goldsmith guild. In post-exilic Jerusalem, craftsmen organized into professional guilds for economic and social purposes. This phrase indicates guild membership rather than actual biological descent. The goldsmith mentioned was helping rebuild Jerusalem's walls, showing how various trade guilds contributed to the restoration project. Such professional designations reflected the organized structure of Jerusalem's artisan community.

(1×) Collective noun for goldsmiths as a professional guild, appearing in Nehemiah 3:31 in the phrase 'son of the goldsmiths'—meaning a member of the goldsmith guild. This designation shows how post-exilic Jerusalem's craftsmen organized into trade associations, with guild members contributing to the wall rebuilding project. PURIFYING AND CLEANSING

en: the-goldsmith | **es:** el-orfebre | **fr:** [הצרפי] | **de:** [הצרפי] Neh 3:31

צָרְפַת H6886 *N-proper-fs / 3fs* (3×)

Zarephath; coastal Phoenician town between Sidon and Tyre, where Elijah stayed with a widow

Zarephath was a Phoenician coastal city south of Sidon where Elijah found refuge during the drought. First Kings 17:9-10 describes God directing Elijah to go to Zarephath, where a widow would sustain him —leading to the miracles of unending oil and the widow's son raised from death. Obadiah 20 prophesies that exiles of Israel will possess Phoenician territory 'as far as Zarephath.' The site is identified with modern Sarafand in Lebanon. The town became emblematic of God's care extending beyond Israel's borders, as Jesus later recalled in Luke 4:26.

(3×) Two contexts define Zarephath: Elijah's sojourn there (1 Kings 17:9-10) and prophetic hope of territorial expansion (Obadiah 20). The widow of Zarephath becomes a model of faith and hospitality, sustaining the prophet during famine and receiving her son back from death. The directional suffix in some forms (Zarephath-ah, toward Zarephath) indicates movement toward the city. Cross-linguistic renderings are consistent (Sarepta, Tsarfat), recognizing this as a significant location in Elijah's ministry and prophetic geography. **PERSONAL NAMES**

en: Tsarfatah, Zarephath | **es:** Sarepta, a-Tsarfat | **fr:** Sarepta,, Tsarfatah | **de:** Sarepta, Tsarfatah 1Kgs 17:9; 1Kgs 17:10; Obad 1:20

H6887 *V-Qal-Perf-3ms* (1×)

distress, cause distress, be in straits

This verb means to be in distress or to cause distress, appearing in Lamentations 1:20's poignant cry of personified Jerusalem. The context is intense anguish—'my stomach churns, my heart is turned within me, for I have been very rebellious.' The verb can function transitively (causing distress) or intransitively (being distressed). Here Jerusalem experiences overwhelming distress, both emotional and physical, acknowledging this suffering as consequence of rebellion. The term conveys constriction, being pressed into narrow straits with no room for relief.

(1×) Means to be in distress or experience anguish, used in Lamentations 1:20 where personified Jerusalem cries out about her inner turmoil and suffering. The verb conveys the experience of being pressed into straits, constricted by overwhelming trouble with no escape or relief. **DISTRESS AND AFFLICTION**

en: distress | **es:** angustia | **fr:** Tyr | **de:** [צר] Lam 1:20

צוּר H6887a *Conj-w | V-Qal-ConsecImperf-3ms* (2×)

to bind up, tie up securely; to wrap or confine something for safekeeping or transport

This verb describes securing valuables by binding or wrapping them, distinct from its homonym meaning 'to besiege.' Both occurrences involve tying up silver or precious items for secure transport. In Deuteronomy, Israelites too far from the sanctuary are to convert tithes to money and 'bind it up' for the journey. In 2 Kings, Naaman's servants tie up talents of silver in bags. The action emphasizes careful securing of valuable cargo, preventing loss or theft during travel. The verb pictures bundling, wrapping, or knotting for confinement.

(2×) Deuteronomy 14:25 instructs 'you shall bind up (the silver) in your hand,' while 2 Kings 5:23 describes 'he bound up two talents of silver in two bags.' Spanish uses 'atarás/ató' (you will tie/he tied), French 'tu devra lier/lié' (you shall tie/tied), German 'binden/bound,' all confirming the binding action. Both contexts involve money being secured for transport: tithe-silver traveling to Jerusalem, and Naaman's generous payment being packaged. The 2 Kings passage specifies containers (bags), while Deuteronomy uses the idiomatic 'bind in your hand' (under your control). This is practical securing of valuables, not metaphorical binding. **BINDING BY VOW**

en: and-bound, and-you-shall-bind-up | **es:** y-atarás, y-ató | **fr:** et-lié, et-tu-devra-lier-en-haut | **de:** und-bound, und-du-soll-binden-hinauf Deut 14:25; 2Kgs 5:23

צָרַר H6887b *Conj-w* (22×)

To bind, tie up, wrap; to be narrow or in distress; in Hifil, to cause distress or besiege; in passive, to be bound up or confined.

Tsarar is one of Hebrew's most versatile roots, spanning the physical act of binding and wrapping all the way to the deeply personal experience of distress and constriction. The semantic bridge is intuitive: to be 'bound' is to be 'narrowed,' and to be 'narrowed' is to be 'in straits.' Abigail's memorable prayer that David's life be 'bound in the bundle of the living' with Yahweh (1 Sam 25:29) captures the root's positive potential — binding as protective enclosure. But more often, tsarar describes the painful tightening of circumstances: Saul in desperate straits before the battle of Gilboa (1 Sam 28:15), David crying 'I am in distress' (2 Sam 1:26; Ps 31:9), and the prophetic warnings of siege and military constriction (Deut 28:52). The Hifil causative concentrates the agency: God or enemies actively 'cause distress' — a theological claim about the source of suffering. Languages handle the range differently: Arabic distinguishes darra ('bind') from dayq ('narrowness'), while Korean splits between mukda ('to tie') and gotonghada ('to suffer').

1. cause distress, besiege (Hifil) (7×) The Hifil causative sense of actively causing distress, bringing trouble, or besieging — 7 occurrences where an agent (God, enemies, or circumstances) inflicts constriction upon others. Deuteronomy 28:52 warns that the enemy 'shall besiege you in all your gates'; 2 Chronicles 33:12 records that when God 'caused distress' to Manasseh, he humbled himself; Nehemiah 9:27 recounts the cycle of deliverance. Spanish angustiar ('to cause anguish'), German bedrängen ('to press upon'), and Arabic yudayyiqu ('to narrow/constrict upon') all select causative-affliction vocabulary, confirming the Hifil's distinctive agentive force. The theological pattern is striking: distress is instrumentalized as a means of correction. **DISTRESS BESIEGE PRESS**

en: and-I-will-bring-distress-on, and-I-will-cause-distress, and-distresses | **es:** Y-angustiaré, Y-te-sitiará, angustiar | **fr:** [הצר], [והצרותי], [והצרתי] | **de:** [הצר], [והצרותי], [והצרתי] Deut 28:52; 1Kgs 8:37; 2Chr 28:22; 2Chr 33:12

2. be narrow, be in distress (Qal stative) (5×) The Qal stative/intransitive sense of being narrow, constricted, or in distress — 5 occurrences describing the experiential state of someone pressed by circumstances. Saul tells Samuel 'I am in great distress' (1 Sam 28:15); David laments 'I am distressed for you, my brother Jonathan' (2 Sam 1:26); the Psalmist cries 'be gracious to me, for I am in distress' (Ps 31:9; 69:17). German Bedrängnis, Spanish angustia, Arabic diq, and Korean goeropda all select stative 'affliction/anguish' vocabulary rather than active binding terms. Isaiah 28:20 gives a vivid physical image: the bed is 'too narrow' to stretch out on — the literal spatial constriction that metaphorically underlies all distress. **DISTRESS AND AFFLICTION**

en: distress, distress-is-, distressed | **es:** Angustia, angustia, angustia- | **fr:** adversaire, distressed, détresse | **de:** Bedrängnis, Bedrängnis-ist-, [צרה] 1Sam 28:15; 2Sam 1:26; Ps 31:9; Ps 69:17; Isa 28:20

3. bind, wrap up, tie (Qal active) (5×) The Qal active/transitive sense of physically binding, wrapping, or tying up — 5 occurrences focused on concrete acts of enclosure. God 'binds up' waters in thick clouds (Job 26:8; Prov 30:4); Isaiah 8:16 commands 'bind up the testimony'; Hosea 4:19 describes the wind wrapping someone in its wings. Spanish atar ('to tie'), English 'bind/wrap,' and Arabic rabata ('to bind') all use physical-binding vocabulary. Abigail's theology of the 'bundle of the living' (1 Sam 25:29) may echo this concrete sense even though its occurrence is classified under the passive. **BIND WRAP TIE**

en: Has-wrapped, bind-up, binding-up- | **es:** Ata, Atando-, Ató | **fr:** [צור], assiéger, comme-assiéger | **de:** [כצרור], [צור], [צרר] Job 26:8; Prov 26:8; Prov 30:4; Isa 8:16; Hos 4:19

4. be bound, shut up (Qal passive) (4×) The Qal passive participle sense of being bound, shut up, or confined — 4 occurrences describing the resultant state after binding. Israel's kneading troughs were 'bound up' in their garments at the Exodus (Exod 12:34); David's life is 'bound in the bundle of the living' with God (1 Sam 25:29); David's concubines were 'shut up' until their death (2 Sam 20:3); Ephraim's iniquity is 'bound up,' stored for future reckoning (Hos 13:12). Spanish atado/atada, English 'bound,' and German gebunden all use passive participles mirroring the Hebrew morphology. The range from protective storage (Exodus, 1 Samuel) to punitive confinement (2 Samuel, Hosea) shows how the passive state can be either blessing or curse depending on context. **ASCENDING MOVEMENT**

en: bound, bound-up, is-bound-up | **es:** atada, atadas, atado | **fr:** [צרור], ferma-en-haut, lia-en-haut | **de:** [צרור], band-hinauf, bound Exod 12:34; 1Sam 25:29; 2Sam 20:3; Hos 13:12

5. patched, mended (Pual) (1×) A single Pual (passive-intensive) occurrence in Joshua 9:4 describing the Gibeonites' wineskins as 'patched' or 'mended' — that is, bound up and repaired. Spanish remendados ('patched'), English 'patched,' and the broader multilingual evidence (Hindi bandhi hui, Arabic muraqqaa) all select

mending/repair vocabulary rather than general binding or distress terms. The intensive-passive stem specializes the binding root into a craft action: sewing or tying together torn material. This hapax within the stem pattern confirms a distinct artisanal sub-sense at the periphery of the root's range. **RENEW REPAIR RESTORE**

en: and-patched | **es:** y-remendados | **fr:** et-patched | **de:** und-patched Josh 9:4

צָרַר H6887c *V-Hifil-Prtcpl-fs* (2×)

in labor, in travail; experiencing the distress and pain of childbirth

This denominative Hiphil verb specifically describes the anguish of a woman in labor, used metaphorically for warriors overcome by terror. Both occurrences employ the identical simile: 'heart of a woman in labor,' depicting the sudden, overwhelming fear that grips Moabite/Edomite warriors when judgment arrives. The feminine participle metseirah captures the active state of laboring, the acute distress phase of childbirth. This draws on universal human experience of labor pain as a metaphor for inescapable, intensifying anguish that cannot be evaded or delayed.

(2×) Jeremiah 48:41 and 49:22 employ parallel constructions: 'heart of a woman in labor' (leb ishah metseirah) describing Moab's and Edom's warriors at conquest. Spanish 'angustiada' (distressed), French and German transliterations preserve the labor imagery. The simile compares military panic to birth pangs—sudden onset, mounting intensity, inability to escape. This is feminine-specific language (feminine participle) applied metaphorically to male warriors, leveraging childbirth as the supreme image of unavoidable pain. The term is narrowly focused on parturition distress, not general trouble, making the military metaphor especially vivid and unmanning for warrior imagery. **BIRTH AND BEGETTING**

en: in-labor | **es:** angustiada | **fr:** [מצרה] | **de:** [מצרה] Jer 48:41; Jer 49:22

צָרַר H6887d *V-Qal-Prtcpl-ms* (25×)

To show hostility toward, harass; as participle: an adversary, foe, one who oppresses or distresses

A verb rooted in the Semitic concept of enmity and harm (cf. Arabic darra, Ethiopic tsarera), used both as a substantivized participle meaning 'adversary, foe' and as a finite verb meaning 'to harass, distress.' In Esther, the participial noun identifies Haman as the Jews' enemy (Esth 3:10; 9:24), while in Numbers the verbal forms command Israel to 'harass' the Midianites in retaliation (Num 25:17-18). The Spanish translations helpfully distinguish the nominal sense (enemigo, adversario) from the verbal action (hostiga, opresor), confirming the two-sense split.

1. adversary, foe, enemy (18×) The substantivized Qal participle functioning as a noun: 'adversary, foe, enemy.' Appears with pronominal suffixes (my adversary, your adversary) and in construct chains (adversary of). Spanish enemigo-de and German Widersacher consistently render this as a personal opponent. Dominant in Esther (3:10; 8:1; 9:10, 24) identifying Haman, and in Psalms and prophetic texts identifying national or personal foes (Exod 23:22; Ps 129:1). **ENEMY AND ADVERSARY**

en: Your-adversaries, adversaries-of, adversary-of | **es:** a-mi-adversario, enemigo-de, los-que-angustian | **fr:** adversaire, ennemi, opprimer | **de:** adversaries-of, bedraengte, dein-Widersacher Exod 23:22; Esth 3:10; Esth 8:1; Esth 9:10; Esth 9:24

2. to harass, distress, oppress (7×) The verbal action of harassing, distressing, or oppressing, attested in finite forms (perfect, imperfect, infinitive absolute). Spanish hostiga and French harass capture the active, ongoing nature of the hostility. Key passages include the command to harass the Midianites (Num 25:17), the warning that Canaanite remnants will harass Israel (Num 33:55), and the psalmist's lament that enemies have oppressed him from youth (Ps 129:1-2). **RELEASE AND MOVEMENT**

en: and-they-shall-harass, harass, harassing | **es:** Hostiga, el-opresor, hostigan | **fr:** [יצר], et-ils-devra-harass, harass | **de:** bildete, der-eins-oppressing, harass Num 10:9; Num 25:17; Num 25:18; Num 33:55; Ps 129:1

צָרַר H6887e *Prep-l / V-Qal-Inf* (1×)

make a rival wife, take as co-wife

This denominative verb means to make someone a rival wife—to take a woman as a co-wife to another. Leviticus 18:18 uses it in prohibiting a man from marrying his wife's sister during the wife's lifetime 'to make her a rival.' The Torah recognizes the inherent conflict in such arrangements, forbidding this particular configuration even while polygamy was permitted. The verb's existence reflects the social reality of polygamous marriages and the rivalry dynamics they produced, as seen in Hannah and Peninnah's relationship.

(1×) Denominative verb meaning to take as a rival wife or make into a co-wife, used in Leviticus 18:18 in the prohibition against marrying a wife's sister during the wife's lifetime. The verb recognizes that taking such a second wife creates a rivalry situation, and this particular family configuration is forbidden. **MARRIAGE AND MASTERY**

en: to-be-rival | **es:** para-rivalizar | **fr:** à-être-rival | **de:** zu-sein-rival Lev 18:18

צְרֵרָה H6888 *N-proper-fs / 3fs* (1×)

Zererah (location in Israel, possibly textually corrupt for Zarethan)

This place name appears only in Judges 7:22, describing the Midianites' flight after Gideon's victory. The text says they fled 'toward Zererah, as far as the edge of Abel-meholah.' Most scholars consider this name textually corrupt, likely originally reading 'Zarethan' (a known location) or 'Zeredah.' The Septuagint's rendering differs significantly, suggesting early textual uncertainty. Despite the uncertain reading, it clearly designates a location in the Jordan valley toward which the routed Midianite army fled.

(1×) Likely a corrupted place name in Judges 7:22 describing the direction of the Midianites' flight after their defeat. Most scholars believe this should read Zarethan or Zeredah, both known locations in the Jordan valley. Whatever the original form, it identifies the direction of the enemy's panicked retreat. **PERSONAL NAMES**

en: toward-Zererah | **es:** hacia-Tzererah | **fr:** vers-Zererah | **de:** zu-Zererah Judg 7:22

צֶרֶת H6889 *N-proper-ms* (1×)

Zereth (descendant of Judah)

This personal name appears in 1 Chronicles 4:7 in a genealogical list of Judah's descendants. Little else is known about this individual beyond his place in the genealogy. The name itself may connect to roots suggesting splendor or brightness, though this remains uncertain. Such genealogical records preserved tribal and family connections even when individual biographical details were lost. Chronicles' extensive genealogies served to maintain Israel's sense of identity and continuity through exile and restoration.

(1×) Personal name of a descendant of Judah listed in 1 Chronicles 4:7. Beyond his placement in this genealogy, no other information about Zereth survives, though his inclusion in Chronicles' genealogical records preserved his connection to Judah's tribal lineage. **PERSONAL NAMES**

en: Tsereth | **es:** Tseret | **fr:** [צרת] | **de:** [צרת] 1Chr 4:7

צֶרֶת הַשַּׁחַר H6890 *Conj-w / N-proper-fs* (1×)

Zereth-shahar (town in Reuben's territory, possibly meaning 'splendor of dawn')

This compound place name designates a town in Reuben's tribal inheritance east of the Dead Sea. Joshua 13:19 lists it among cities assigned to Reuben. The name may mean 'splendor of dawn' or 'brightness of morning,' possibly describing its location or characteristics. It has been tentatively identified with modern es-Sara on a spur of Mount Attarus. The location would have been part of the Transjordanian highlands overlooking the Dead Sea—terrain characterized by dramatic views and morning light.

(1×) Name of a town assigned to Reuben, listed in Joshua 13:19 among their territorial cities. Possibly meaning 'splendor of dawn,' it

has been identified with a site on the highlands east of the Dead Sea, part of Reuben's Transjordanian inheritance. **PERSONAL NAMES**
en: and-Zereth-Shachar | **es:** y-Zeret-Sajar | **fr:** et-Zereth-Shachar | **de:** und-Zereth-Shachar Josh 13:19

צַרְתָּן H6891 *N-proper-fs* (3×)
Zarethan/Zarthan; place name in the Jordan Valley, associated with Jericho and bronze casting for the temple
Zarethan was a location in the Jordan Valley with uncertain precise identification. Joshua 3:16 mentions it as a landmark when the Jordan's waters stopped for Israel's crossing—the waters backed up 'as far as Adam, near Zarethan.' First Kings 7:46 identifies it as the area where Hiram cast bronze objects for Solomon's temple (parallel passage 2 Chronicles 4:17 has 'Zeredah'). First Kings 4:12 includes it in a district boundary description. The name appears in variant forms, and its exact site remains debated, though somewhere in the Jordan Valley between Adam and Succoth.

(3×) Three uses anchor Zarethan in Jordan Valley geography: Joshua's crossing miracle, Solomon's bronze-casting operations, and administrative boundaries. The parallel text in Chronicles ('Zeredah') suggests textual variation or possible conflation with another nearby site. Cross-linguistic renderings are fairly consistent (Zarethan, Saretán), though the site's exact identification eludes archaeologists. The connection to temple bronze-casting indicates proximity to clay-rich soil suitable for mold-making, while the Joshua reference places it near where waters miraculously piled up. **PERSONAL NAMES**
en: Zarethan | **es:** Saretán, Tsartaná | **fr:** Zarethan | **de:** Zarethan Josh 3:16; 1Kgs 4:12; 1Kgs 7:46

קִא H6892a *N-msc / 3ms* (1×)
vomit, what is vomited up
This noun denotes vomit—what has been expelled from the stomach. Proverbs 26:11 uses it in a memorable and grotesque comparison: 'As a dog returns to its vomit, so a fool repeats his folly.' The image is deliberately repulsive to emphasize the fool's senseless return to destructive behavior. Just as a dog's return to its vomit is nauseating and irrational, so is the fool's repetition of folly. The proverb became proverbial itself, quoted in 2 Peter 2:22 to describe false teachers returning to their former ways.

(1×) Refers to vomit or what has been vomited, used in Proverbs 26:11 in a vivid simile about foolish behavior. The proverb compares a fool repeating his folly to a dog returning to its vomit—both are disgusting and senseless acts of returning to what should be abandoned. **AUTO-DETECTED COMMUNITY 14497 WITH 3 SENSES**
en: its-vomit | **es:** su-vómito | **fr:** son-קִא-lui | **de:** [קִא] Prov 26:11

קִיא H6892b *Prep-b / N-msc / 3ms* (3×)
vomit; rejected stomach contents, used literally and metaphorically for repulsive results of excess or judgment
This noun refers to vomit—ejected stomach contents. Isaiah 28:8 describes tables full of vomit and filth, depicting drunken priests and prophets whose excess leads to disgust. Isaiah 19:14 uses it in a simile: Egypt staggers 'like a drunk in his vomit,' unable to find direction. Jeremiah 48:26 commands that Moab 'wallow in his vomit,' experiencing humiliation as judgment. The imagery is deliberately repulsive, depicting the consequences of intoxication (literal or metaphorical) and divine judgment that leaves nations disgraced. The cross-linguistic evidence consistently translates as vomit.

(3×) All three uses are figurative: drunken prophets defiling sacred spaces (Isaiah 28:8), Egypt's confusion compared to a drunk (19:14), and Moab's humiliation in judgment (Jeremiah 48:26). The vomit metaphor conveys disgust, loss of control, and degradation. Spanish 'vómito' and French forms (some bracketed, suggesting morphological notes) uniformly recognize the unpleasant referent. The imagery serves prophetic rhetoric: those who indulge in rebellion or pride end in repulsive humiliation, covered in the evidence of their excess.

AUTO-DETECTED COMMUNITY 14497 WITH 3 SENSES
en: in-his-vomit, of-vomit | **es:** de-vómito, en-su-vómito | **fr:** [בקִיא], [קִיא] | **de:** [בקִיא], [קִיא] Isa 19:14; Isa 28:8; Jer 48:26

קָאַת H6893 *Art / N-fs* (5×)
pelican or desert owl; an unclean bird inhabiting desolate ruins and wilderness
An unclean bird listed among prohibited species in Leviticus 11:18 and Deuteronomy 14:17. Its identification is debated: ancient versions often render it 'pelican' (so the Greek and Latin of Psalm 102:6), but its association with desert ruins in Isaiah 34:11 and Zephaniah 2:14 has led many modern scholars to identify it as a type of owl or bittern. Psalm 102:6 uses it as a poignant image of desolate loneliness: 'I am like a desert owl in the wilderness.' Spanish consistently renders 'pelicano,' while English translations vary between 'pelican' and 'desert owl.'

(5×) An unclean bird of uncertain identification, traditionally rendered 'pelican' but possibly a species of owl or bittern suited to desolate habitats. Listed as ritually unclean (Lev 11:18; Deut 14:17) and associated with ruined, abandoned places (Isa 34:11; Zeph 2:14). In Ps 102:6 the psalmist likens himself to this creature in the wilderness as an image of profound loneliness. The divergence between Spanish 'pelicano' and English 'desert owl' reflects the ongoing zoological uncertainty. **LIVING CREATURES**
en: a-desert-owl, and-the-pelican, pelican | **es:** a-pelícano-de, el-pelícano, pelícano | **fr:** [קָאַת], et-le-pelican, le-pelican | **de:** [קָאַת], der-pelican, ein-Wüste-owl Lev 11:18; Deut 14:17; Ps 102:6; Isa 34:11; Zeph 2:14

קַב H6894 *Art / N-ms* (1×)
a dry measure of capacity equal to approximately 2 liters, one-sixth of a seah
The qab was a Hebrew unit of measurement used for dry goods. BDB notes it equals four log or one-sixth of a seah, roughly equivalent to 2 liters in modern terms. The word appears only once in Scripture, during the desperate siege of Samaria when food became so scarce that even a quarter-qab of dove droppings sold for silver—a vivid detail illustrating the extremity of famine conditions.

(1×) A standardized Hebrew dry measure used in commerce and daily life, approximately 2 liters by volume. The sole biblical reference (2 Kings 6:25) occurs in a harrowing famine narrative where even tiny fractions of this measure became precious commodities, showing how measurement units grounded the ancient economy even in collapse. **MEASURE MEASUREMENT**
en: the-kab | **es:** el-cab | **fr:** le-kab | **de:** der-kab 2Kgs 6:25

קָבַב H6895 *Conj-w / V-Qal-Imp-ms / 3mse* (9×)
To utter a curse against someone; to pronounce a malediction, especially in the Balaam narrative.
Distinguished from other Hebrew curse verbs like 'arar and qalal, this root (qavav) carries the sense of invoking a formal, spoken imprecation against a person. It dominates the Balaam cycle in Numbers 22-24, where Balak repeatedly commands Balaam to curse Israel, only for God to override each attempt with blessing. The Spanish 'maldecir' and French 'malédiction' highlight the speech-act dimension: this is a pronounced, performative utterance, not merely a wish for harm. Job 3:8 extends it to those who curse the day, possibly professional enchanters.

to curse (9×) To utter a formal curse against someone, to pronounce a spoken malediction. Concentrated in the Balaam narrative (Num 22-24), where Balak commissions Balaam to curse (qavav) Israel but God transforms each curse into blessing (Num 23:8, 11, 25, 27). Also appears in Job 3:8 for those skilled in cursing days and in Proverbs 11:26; 24:24 for social cursing of the unjust. Multilingual evidence – Spanish 'maldecir,' French 'malédiction,' German 'verfluchen' – consistently renders it as a performative speech act of imprecation, distinct from 'arar (covenantal curse) and qalal (to make light of, belittle). **CURSING (VERBAL ACT)**

en: and-I-cursed, and-curse-him, and-you-will-curse-him | **es:** maldecir, maldice, maldijo | **fr:** cursing, et-malédiction-lui, et-tu-fera-malédiction-lui | **de:** [ואקוב], cursing, und-du-wird-verfluchen-ihn Num 22:11; Num 22:17; Num 23:8; Num 23:11; Num 23:13

קֵבָה H6896 *Conj-w* (1×)

the stomach or fourth stomach chamber of a ruminant animal used in sacrifice

This refers specifically to the stomach of sacrificial animals, particularly the fourth chamber of ruminants. Deuteronomy 18:3 prescribes that this portion be given to the priests as their due from animal offerings. Ancient versions like the Septuagint translate it as 'the inner stomach,' recognizing its technical cultic usage. The Hebrew morphology here shows the definite article prefixed, indicating 'the stomach' as a known priestly portion.

(1×) The stomach portion of a sacrificial animal assigned to the priesthood, likely the fourth stomach (abomasum) of cattle or sheep. Spanish, French, and German translations consistently render this as 'stomach,' reflecting its role in the sacrificial system where specific organs were designated for priestly consumption rather than being burned on the altar. **WOMB AND BELLY**

en: and-the-stomach | **es:** y-el-estómago | **fr:** et-le-stomach | **de:** und-der-stomach Deut 18:3

קִבָּה H6897 *N-fsc / 3fs* (1×)

belly or stomach, used of a woman in a context of violent death

While sharing the same root as H6896, this form appears with a third feminine suffix ('her belly') and carries a more general anatomical sense. In Numbers 25:8, Phinehas's spear pierces through both the Israelite man and the Midianite woman 'through her belly'—a graphic detail emphasizing the zeal and violence of his intervention. The multilingual evidence shows translations favor 'belly' over the more technical 'stomach,' suggesting a broader anatomical reference than the cultic term.

(1×) The belly or abdominal region of a woman, used in a narrative of violent death. The suffixed form (qobatah, 'her belly') appears only in the Phinehas account where his spear runs through the bodies of both sinners. Cross-linguistic renderings prefer 'belly/abdomen' (Spanish vientre, French ventre) over technical stomach terminology, indicating general anatomical reference rather than specific organ. **WOMB AND BELLY**

en: her-belly | **es:** vientre-de-ella | **fr:** sa-ventre | **de:** ihr-belly Num 25:8

קֻבָּה H6898 *Art / N-fs* (1×)

a large vaulted tent or pavilion, possibly used as a dwelling or for immoral purposes

This rare word designates a type of tent, specifically described as large and vaulted. It appears in the same Phinehas narrative (Numbers 25:8), referring to the structure where the Israelite brought the Midianite woman. Some interpreters suggest it was a princely tent befitting Zimri's status; others propose it served as a place of prostitution, citing parallels in later Hebrew usage. The architectural specificity ('vaulted') distinguishes it from ordinary tents.

(1×) A specialized tent structure, large and architecturally distinct with a vaulted or domed construction. The context in Numbers 25:8 suggests either a nobleman's dwelling or possibly a tent used for cultic sexual activity. BDB notes debate between viewing it as Zimri's princely quarters versus a tent functioning as a brothel (lupanar), with both interpretations anchored in the tent's notable size and construction. **GEOGRAPHY AND SPACE**

en: the-tent | **es:** la-tienda | **fr:** le-tente | **de:** der-Zelt Num 25:8

קִבּוּץ H6899 *N-mpc / 2fs* (1×)

assemblage, collection, or gathered mass (especially of idols)

This noun denotes a gathering or assemblage of things. Isaiah 57:13 uses the plural possessive form to mock idol worshippers: 'Let your collection [of idols] deliver you!' The prophet's sarcasm targets the multiplicity of worthless gods. Textual scholars note that some manuscripts read this as 'your abominations' instead, though the sense of accumulated false deities remains. French translators sometimes left the Hebrew untransliterated, signaling textual uncertainty.

(1×) A mass or collection of objects, specifically referring to assembled idols in Isaiah's prophetic denunciation. The second feminine suffix ('your [fem.] collections') addresses Jerusalem personified, challenging her to seek deliverance from the very idols she has accumulated. The semantic field involves gathering and grouping, though textual variants suggest some scribal uncertainty about the original reading. **GATHERING TOGETHER**

en: your-collection | **es:** tus-colecciones | **fr:** [קבוציך] | **de:** [קבוציך] Isa 57:13

קְבֻרָה H6900 *N-fsc / 3ms* (14×)

Grave or burial; a tomb where someone is laid to rest, or the act of interment itself.

Refers both to the physical place of burial — a grave, tomb, or sepulcher — and to the act of burial as a rite. The word appears frequently with possessive suffixes ('his grave,' 'her grave'), underscoring the personal and familial significance of proper burial in ancient Israel. Rachel's grave (Gen 35:20) became a landmark, while Jeremiah's biting phrase 'the burial of a donkey' (Jer 22:19) turns the concept into a powerful image of disgrace. The distinction between place and act is subtle but real: context and multilingual evidence (Spanish sepultura vs. sepulcro; French tombeau vs. the abstract sense) help mark the boundary.

1. grave, tomb, burial place (11×) The physical location where a dead person is interred — a grave, tomb, or sepulcher. Often marked by possessive suffixes indicating whose resting place it is. Rachel's qevurat (Gen 35:20) became a named memorial; Moses' burial place (Deut 34:6) remained famously unknown. Spanish sepulcro and French tombeau consistently render this concrete sense, distinguishing it from the abstract act of burial. **TOMBS AND BURIAL**

en: grave-of-, her-grave, his-burial-place | **es:** en-sepultura-de-él, en-su-sepulcro, en-su-sepultura | **fr:** [הקבורה], dans-burial-leur, dans-son-tombeau | **de:** Grab-von, [הקבורה], [קברתה] Gen 35:20; Gen 47:30; Deut 34:6; 1Sam 10:2

2. burial, act of interment (3×) The act or process of burying someone — the funeral rite or interment itself, rather than the physical site. Jeremiah's devastating 'burial of a donkey' (Jer 22:19) employs this sense: Jehoiakim will receive not a dishonorable grave but no proper burial at all. Isaiah 14:20 likewise refers to being cast out, denied the act of burial. Spanish sepultura and German Begräbnis capture this event-oriented meaning. **BURIAL INTERMENT**

en: Burial-of, burial, in-burial | **es:** Sepultura-de, en-sepultura, sepultura | **fr:** [בקבורה], [קבורת], קבורה | **de:** [בקבורה], [קבורה], [קבורת] Eccl 6:3; Isa 14:20; Jer 22:19

קָבַל H6901 *V-Hifil-Prtcpl-fp* (14×)

To receive or accept something offered; also (Hiphil) to be opposite, correspond to one another.

An Aramaic loan-word entering late Hebrew, this verb covers both the act of receiving tangible things (blood, vessels, silver) and the willing acceptance of obligations or commitments. In Job 2:10, Job asks whether we should receive good from God but not evil, a question that reverberates across every translation tradition. A rarer Hiphil form appears in Exodus 26:5 and 36:12 describing the tabernacle loops that 'correspond' to each other, preserving the original spatial sense of the Aramaic root: to be face-to-face, opposite.

1. to receive, take (7×) To receive or take something given – whether physical objects like sacrificial blood (2 Chr 29:22), temple vessels (Ezra 8:30), or more abstractly good and evil from God (Job 2:10). Multilingual glosses converge on 'receive/recibir/recevoir,' confirming a straightforward transfer-of-possession meaning. **RECEIVING AND TAKING**

en: and-receive, and-received, and-received-them | **es:** recibimos, recibiremos,

y-la-recibieron | **fr:** et-recevoir, et-נקבל ,וקבל | **de:** [ויקבלו], [ויקבלם], [וקבל] 1Chr 12:19; 2Chr 29:16; 2Chr 29:22; Ezra 8:30; Job 2:10

2. to accept, undertake (5×) To accept willingly, agree to, or undertake an obligation. Distinguished from sense 1 by volition: the Jews accepted and undertook Purim observance (Esth 9:23, 27), David chose his punishment (1 Chr 21:11), and Proverbs 19:20 urges accepting instruction. Spanish 'aceptaron' and French 'recevoir' both appear here but the context of commitment sets this apart. RECEIVING AND TAKING

en: [kethiv], accept-, and-accepted | **es:** (y-aceptaron), Y-aceptaron, [y-aceptaron] | **fr:** et-recevoir, recevoir | **de:** [(וקבלו)], [[וקבל]], [וקבל] 1Chr 21:11; Esth 4:4; Esth 9:23; Esth 9:27

3. to correspond, be opposite (2×) Hiphil: to correspond to one another, be set opposite. Used exclusively of the tabernacle curtain loops (Exod 26:5; 36:12) where each loop faces its counterpart. This sense preserves the root's original Aramaic spatial meaning – 'to be in front of, facing' – and every major translation renders it with a word for spatial correspondence ('correspondientes' in Spanish). GEOGRAPHY AND SPACE

en: corresponding | **es:** correspondientes | **fr:** corresponding | **de:** corresponding Exod 26:5; Exod 36:12

קְבֵל H6902 *V-Piel-Imperf-2mp* (3×)

to receive; accept or take possession of something, particularly rewards or kingdom (Aramaic)

This Aramaic verb means to receive or take possession of something. Daniel 2:6 promises that interpreters of the king's dream will receive gifts and rewards. Daniel 5:31 (Aramaic 6:1) states that Darius the Mede received the kingdom. Daniel 7:18 prophesies that the saints of the Most High will receive the kingdom forever. The semantic range covers both material reception (gifts) and political acquisition (kingdom). The Piel stem emphasizes the act of receiving, with contexts suggesting both human bestowal and divine granting.

(3×) Three Danielic contexts show varied objects of receiving: conditional rewards (2:6, if you interpret), historical transfer of power (5:31, Darius received), and eschatological promise (7:18, saints will receive). The Spanish distinguishes tenses well ('recibiréis', 'recibió', 'recibirán'), tracking the temporal shifts from promise to past to future. The cross-linguistic agreement on 'receive' confirms the basic meaning: taking into possession what is given, whether by human king or divine decree. RECEIVING AND TAKING

en: and-will-receive, received, you-will-receive | **es:** Y-recibirán, recibiréis, recibió | **fr:** et-recevoir, parce-que, recevoir | **de:** [ויקבלון], [קבל], [תקבלון] Dan 2:6; Dan 5:31; Dan 7:18

קָבֵל H6903 *Prep-l* (29×)

Aramaic preposition: because of, on account of (causal); also before, in front of (spatial/locative).

An Aramaic preposition found exclusively in the books of Daniel and Ezra, where it serves primarily as a causal connector meaning 'because of' or 'on account of.' In its less frequent spatial sense it means 'before' or 'in front of,' indicating position relative to a person or object. The causal usage dominates the Aramaic court narratives, introducing grounds for royal decrees and divine actions. German weil ('because') and Spanish a pesar de que consistently reflect the causal force, while the spatial occurrences in Daniel 2:31 and 5:1 describe physical positioning before a statue or at a feast.

1. because of, on account of (causal) (27×) The causal sense — 'because of, on account of, therefore' — accounts for the vast majority of occurrences (27x). It introduces reasons in official correspondence (Ezra 4:14, 16) and narrative explanations in Daniel's court tales (Ezra 6:13; 7:14, 17). German weil and French parce que consistently reflect this causal logic. The construction laqobel denah ('on account of this') functions as a standard Aramaic discourse marker linking cause to consequence in imperial administrative language. CONJUNCTIONS AND CONTRAST

en: as, because, before | **es:** a-pesar-de-que, como, esto | **fr:** [לקבל], parce-que | **de:** weil Ezra 4:14; Ezra 4:16; Ezra 6:13; Ezra 7:14; Ezra 7:17

2. before, in front of (spatial/locative) (2×) The spatial sense — 'before, in front of, facing' — appears only twice, both in Daniel. At Daniel 2:31, the great statue stood laqoblakh, 'before you,' in Nebuchadnezzar's dream. At Daniel 5:1, Belshazzar drinks wine 'before' his thousand nobles. Spanish frente a ti and English 'before you' capture this locative meaning. The Syriac cognate luqbal preserves the same spatial force, confirming the original concrete sense of 'facing, opposite' from which the causal meaning developed. GEOGRAPHY AND SPACE

en: and-before, before-you | **es:** frente-a-ti, y-delante-de | **fr:** [ולקבל], [לקבלך] | **de:** und-weil, weil Dan 2:31; Dan 5:1

קֻבַּל H6904 *N-msc / 3ms* (1×)

a battering ram or attacking engine used in siege warfare

This military term refers to siege equipment, specifically an engine designed to strike walls. Ezekiel 26:9 describes Nebuchadnezzar's assault on Tyre: 'the stroke of his battering ram' will be directed against the city's defenses. The Hebrew relates to Semitic roots meaning 'front' or 'advance,' capturing the forward-thrusting nature of siege machinery. The morphological form (qobolo with suffix) preserves an archaic pattern, suggesting ancient military vocabulary.

(1×) A siege weapon or battering ram employed to break down fortifications, mentioned in Ezekiel's prophecy against Tyre. The phrase 'the blow of his attacking-engine' evokes the repeated impact of Babylonian siege machinery against city walls. Spanish translates this as ariete (ram), recognizing the technical military equipment, while some modern versions leave the Hebrew untransliterated due to its rarity and morphological complexity. MEETING AND ENCOUNTERING

en: his-battering-ram | **es:** su-ariete | **fr:** front | **de:** [קבלו] Ezek 26:9

קֳבַל H6905 *Pd / N-ms* (1×)

before, in front of, or publicly (possibly an Aramaism)

This prepositional form appears in the puzzling phrase of 2 Kings 15:10 describing where Shallum killed Zechariah. Traditionally rendered 'before the people' (i.e., publicly), the expression uses what appears to be an Aramaic loan-word, raising textual questions. The Septuagint suggests reading 'in Ibleam' instead, a known geographic location. The uncertainty reflects both the rarity of this Aramaism in Hebrew and possible scribal corruption.

(1×) A preposition meaning 'before' or 'in front of,' possibly borrowed from Aramaic where qobel commonly serves this function. The assassination account in 2 Kings may use this to indicate the murder happened publicly, 'before the people.' However, the Aramaic intrusion into Hebrew narrative raises suspicions of textual corruption, leading scholars to prefer emending to a place name like Ibleam, which better fits the context. GEOGRAPHY AND SPACE

en: before- | **es:** delante-de | **fr:** devant- | **de:** vor- 2Kgs 15:10

קָבַע H6906 *V-Qal-Prtcpl-mpc / 3mp* (6×)

To rob, despoil, or defraud; used especially of withholding what is owed to God.

A verb meaning to rob, despoil, or defraud, synonymous with gazal. Its most famous occurrence is Malachi 3:8 — 'Will a man rob God?' (ha-yiqba adam Elohim) — where Israel is accused of robbing the LORD by withholding tithes and offerings. The passage concentrates four of the word's six occurrences in a single confrontation between God and his people. In Proverbs 22:23, the LORD himself becomes the one who 'robs' those who rob the poor, turning the verb back on the oppressor. Spanish 'robáis' and German 'beraubt' both capture the directness of the accusation.

rob, despoil (6×) To rob, despoil, or defraud someone, particularly by withholding what rightfully belongs to another. The verb appears most concentrated in Malachi 3:8-9, where four of its six occurrences form a dramatic confrontation: 'Will a man rob God? Yet you are robbing me. But you say, In what have we robbed you? In tithes and offerings.' Spanish 'robáis' ('you rob') and German

'beraubt' ('robbed') capture the bluntness of the charge. In Proverbs 22:23, the LORD champions the poor by 'robbing the life' of those who rob them — a striking reversal where divine justice mirrors the crime. The word is rare and carries strong connotations of sacrilege when directed at God. **STRIPPING AND UNCOVERING**

en: Will-rob, and-rob, are-robbing | **es:** a-los-que-los-despojan, robáis, te-robamos? | **fr:** dépouiller, et-קבעיהם ,וקבע-eux | **de:** beraubt, und-beraubt Prov 22:23; Mal 3:8

קְבַּעַת H6907 *N-fsc* (2×)

bowl, cup; a drinking vessel, particularly associated with 'the cup of staggering' in prophetic imagery

This term denotes a drinking vessel appearing exclusively in Isaiah's metaphor of divine judgment. Both occurrences reference 'the bowl of the cup of staggering' that Jerusalem has drunk to the dregs, causing reeling intoxication. Scholars suggest the word may be a loan from Assyrian, cognate with Arabic terms for flower-cups or calyxes. The construct phrase pairs this term with 'cup' (kos), possibly as explanatory gloss, indicating a specific type of drinking vessel. The imagery depicts God's wrath as intoxicating drink that causes stumbling and helplessness.

(2×) Isaiah 51:17 and 51:22 employ identical phrasing: 'bowl of the cup of staggering' (qubba'at kos ha-tar'eilah). Spanish 'cáliz' (chalice), French and German transliterations point to a drinking vessel. BDB notes 'cup' may be an explanatory gloss, suggesting the original was simply 'bowl of staggering.' The context describes Jerusalem having drunk this divine judgment bowl to empty, suffering its full debilitating effect. The second occurrence announces God removing this bowl from Jerusalem's hand and placing it in her tormentors' hands instead. The term functions purely within this metaphorical judgment-drink framework, not in literal dining contexts. **GEOGRAPHY AND SPACE**

en: bowl-of | **es:** cáliz-de | **fr:** [קבעת] | **de:** [קבעת] Isa 51:17; Isa 51:22

קָבַץ H6908 *Conj-w / V-Qal-ConsecImperf-1cs / 3mp* (127×)

To gather, collect, assemble; Piel: reassemble the dispersed; Nifal: come together; Qal: collect.

Qavats is one of Hebrew's two great gathering verbs (alongside asaf), and its particular strength lies in the reassembly of what has been scattered. While asaf often implies ingathering to a fixed point — harvesting crops, gathering to one's fathers in death — qavats carries the dramatic overtone of recovery and restoration, especially of exiled Israel. The prophetic formula 'I will gather you from the nations' (Ezek 11:17; 20:34, 41; 36:24) uses the Piel of qavats almost exclusively, and this became a defining verb of eschatological hope. The stem system distributes the semantics elegantly: the Qal handles straightforward transitive collecting (Joseph gathering grain in Gen 41:35, 48), the Piel intensifies this into deliberate, thorough reassembly, and the Nifal/Hitpael marks the reflexive-reciprocal dimension where people assemble themselves. Arabic qabada ('to grasp, seize') shares the consonantal root but has narrowed to physical grasping, while the Hebrew preserves the broader social sense. Spanish reunir and German versammeln both capture the communal-gathering core, though neither quite matches the prophetic restoration coloring of the Piel.

1. Piel: gather together, reassemble (50×) Piel intensive: to gather together, reassemble deliberately — the most frequent sense at 50 occurrences, dominated by prophetic promises of national restoration. In Deut 30:3-4 God promises 'he will gather you (qibbetsekha) again from all the peoples where the LORD your God has scattered you; even from the farthest end of the heavens the LORD your God will gather you.' Ezekiel deploys this verb repeatedly in restoration oracles (11:17; 20:34, 41; 28:25; 34:13; 36:24; 37:21; 39:27). Spanish reunire and French rassembler both capture the reassembly nuance. German versammeln selects communal-gathering vocabulary. The Piel stem adds intentionality and thoroughness — this is not casual collection but purposeful, comprehensive ingathering. Neh 1:9 places it in a conditional covenant framework: 'if you return to me... I will gather them from there.' Ps 106:47 and 1 Chr 16:35 use it in liturgical petition. **GATHERING TOGETHER**

en: I-will-gather, I-will-gather-them, and-I-gather | **es:** Y-os-reuniré, Y-reuniré, el-que-reúne | **fr:** de-il-a-rassemblé, et-je-rassemblerai, et-rassembler | **de:** ich-versammle, und-ich-versammle, und-versammeln Deut 30:3; Deut 30:4; 1Chr 16:35; Neh 1:9; Ps 106:47

2. Nifal/Hitpael: assemble, be gathered (39×) Nifal and Hitpael: to assemble, be gathered together, gather oneself — the middle/passive/reflexive voice covering 39 occurrences where the emphasis falls on the assembled group rather than the agent who gathers them. In Gen 49:2 Jacob summons his sons: 'Gather yourselves together (hiqqabetsu) and hear!' In Josh 9:2 and 10:6 enemy kings 'gathered themselves together' against Israel. 1 Sam 7:6 records Israel gathering at Mizpah for prayer and repentance. Spanish se reunieron ('they gathered themselves') and French se rassemblerent consistently use reflexive constructions, confirming the middle-voice reading. Swahili's intransitive kusanyika ('be gathered') parallels the Nifal passive-resultative reading. The Hitpael adds a deliberate, purposive nuance absent from the Nifal — Josh 9:2 describes coalition-building, an act of political will. **GATHERING TOGETHER**

en: and-gathered, and-they-gathered, are-gathered | **es:** Congreguense, Y-se-reunieron, os-reuniréis | **fr:** assembler, et-ils-rassembla, et-rassembla | **de:** sammelte, schart-euch-zusammen, und-sie-versammelte Gen 49:2; Josh 9:2; Josh 10:6; Judg 9:47; 1Sam 7:6

3. Qal: gather, collect (36×) Qal simple active: to gather, collect — covering 36 occurrences of straightforward transitive gathering of people, animals, or things by an agent. In Gen 41:35 Joseph proposes to 'gather all the food' of the good years; in Gen 41:48 he 'gathered up all the food.' Deut 13:16 commands gathering all the spoil of a condemned city. In 1 Sam 7:5 Samuel says 'gather all Israel to Mizpah'; in Judg 12:4 Jephthah 'gathered all the men of Gilead.' Spanish reunio and German versammelte both use the standard transitive gathering verb. The Qal differs from the Piel (sense 1) in lacking the intensifying and restorative nuance — here the gathering is a practical act of collection rather than a prophetic drama of restoration. 1 Kgs 18:19-20 (Elijah at Carmel) and 1 Kgs 20:1 (Ben-hadad mustering forces) illustrate the military-administrative register. **GATHERING TOGETHER**

en: and-I-gathered, and-I-gathered-them, and-gathered | **es:** Y-reunieron, Y-reunió, y-los-reuní | **fr:** et-il-rassembla, et-rassembla, et-rassembler | **de:** under-versammelte, und-sammelte, und-versammeln Gen 41:35; Gen 41:48; Deut 13:16; Judg 12:4; 1Sam 7:5

4. Pual/QalPass: in a gathered state (2×) Pual or Qal passive participle: in a gathered state, already assembled — 2 occurrences describing a resultative condition rather than the act of gathering. In Neh 5:16 Nehemiah says his servants 'were gathered there' (qebutsim) for the wall work; in Ezek 38:8 the restored Israel is described as a people 'gathered (mequbbetset) from many nations.' Spanish reunida/reunidos and German versammelte both use past-participle forms to capture the stative quality. These passive forms presuppose a prior act of gathering (senses 1 or 3) but focus on the resulting assembled state. The Ezekiel passage is theologically significant: it places the gathered condition of Israel as the backdrop against which Gog launches his eschatological assault — they have been reassembled, and now they must be defended. **GATHERING TOGETHER**

en: gathered | **es:** reunida, reunidos | **fr:** rassembler | **de:** versammeln, versammelte Neh 5:16; Ezek 38:8

קַבְצְאֵל H6909 *Prep-m / N-proper-fs* (3×)

Kabzeel; town in southern Judah, home of Benaiah the mighty warrior

Kabzeel was a town in the southern region (Negev) of Judah's territory. Joshua 15:21 lists it among the southernmost towns of Judah. Second Samuel 23:20 and its parallel 1 Chronicles 11:22 identify it as the hometown of Benaiah son of Jehoiada, one of David's elite warriors who later became commander of Solomon's army. The name may mean 'God gathers' or 'gathering of God.' Its exact location is uncertain, though it was resettled after the exile (Nehemiah 11:25). The town is remembered primarily through Benaiah's heroic exploits.

(3×) Two contexts define Kabzeel: the territorial list (Joshua 15:21) and Benaiah's identification (2 Samuel/1 Chronicles). The preposi-

tional form 'from Kabzeel' in the Benaiah references marks it as his place of origin. Nehemiah's mention (using a variant form with beth prefix) indicates post-exilic resettlement. Cross-linguistic renderings show spelling variations (Kabzeel, Cabseel, Qavtseel) but consistent recognition as a southern Judean town. The site's fame rests largely on producing a celebrated warrior. **PERSONAL NAMES**

en: Kavtseel, Kavtzeel, from-Kabzeel | **es:** Cabseel, Cabtseel, de-Qavtseel | **fr:** Kavtzeel, [קבצאל], de-Kabzeel | **de:** Kavtzeel, [קבצאל], von-Kabzeel Josh 15:21; 2Sam 23:20; 1Chr 11:22

קִבְצָה H6910 *N-fsc* (1×)

a gathering or collection, used metaphorically in Ezekiel's furnace imagery

This feminine noun denotes the act or result of gathering together. Ezekiel 22:20 uses it in a powerful metallurgical metaphor: God will gather Israel like a collection of metals into a furnace to be melted in judgment. The construct form ('gathering of silver...') ties directly to the verb 'gather' used twice in the same verse, creating a wordplay that reinforces the image of divine assembly for purification through fire.

(1×) The act or state of being gathered together, used in Ezekiel's extended metaphor comparing God's judgment to smelting metals. The phrase 'a gathering of silver, bronze, iron, lead, and tin into the furnace' pictures Israel's disparate elements collected for refining fire. The noun derives from the root meaning 'gather' (qabats), and its placement in this industrial imagery makes the divine intention unmistakable: assembly precedes judgment. **GEOGRAPHY AND SPACE**

en: gathering-of | **es:** Reunión-de | **fr:** ramasser | **de:** [קבצת] Ezek 22:20

קִבְצַיִם H6911 *N-proper-fs* (1×)

Kibzaim, a Levitical city in the territory of Ephraim

A place name assigned to the Levites within Ephraim's tribal allotment. Joshua 21:22 lists Kibzaim among the cities given for Levitical residence. The name possibly means 'two heaps,' though its etymology remains uncertain. Notably, the parallel account in 1 Chronicles 6:68 substitutes Jokmeam for this location, suggesting either textual variants or that the two names refer to the same site. The Septuagint manuscripts show various transliterations, reflecting uncertainty about the site's exact identification.

(1×) A Levitical city within Ephraim's borders, mentioned only in Joshua's distribution lists. Cross-linguistic translations preserve the Hebrew name with minor phonetic variations (Spanish Quibsaim, etc.). The absence of this name in Chronicles and its replacement by Jokmeam hints at either scribal confusion or the city being known by two names, a common phenomenon in biblical geography where settlements carried both official and colloquial designations. **PERSONAL NAMES**

en: Kibzaim | **es:** Quibsaim | **fr:** Kibzaim | **de:** Kibzaim Josh 21:22

קָבַר H6912 *V-Qal-Imp-mp* (133×)

To bury a dead person in a grave or tomb; in passive stems, to be buried; by extension, one who buries.

Qabar is the universal Hebrew verb for interment of the dead, appearing across every stem and spanning the entire biblical narrative from Abraham's purchase of the cave of Machpelah (Gen 23) to Ezekiel's apocalyptic valley of mass burial (Ezek 39). The word's semantic core is remarkably stable across languages: Arabic qabara, Aramaic qebar, Akkadian qibiru, and even the Phoenician inscriptions all preserve the same root with the same meaning, making this one of the most deeply shared Semitic concepts. What shifts across stems is agency and intensity — the Qal describes the straightforward act of burying, the Nifal and Pual mark the honored or dishonorable state of being buried, and the Piel intensifies into systematic or mass interment. The refrain 'and he was buried' punctuates the book of Judges like a drumbeat, reminding readers that even mighty leaders return to the earth.

1. bury (Qal active) (82×) The core Qal active sense: to bury a dead person in a grave, tomb, or sepulcher. This accounts for the vast majority of occurrences and spans the full range of finite forms, infinitives, and the infinitive absolute. Abraham buries Sarah in the cave of Machpelah (Gen 23:19), Joseph fulfills Jacob's dying wish to be buried in Canaan (Gen 50:13), and Deuteronomy 21:23 insists that even an executed criminal must be buried the same day. The cross-Semitic unanimity is striking: Arabic dafana, Swahili -zika, Korean 장사하다/묻다, and Spanish enterrar/sepultar all converge on dedicated burial vocabulary rather than generic 'put in ground' language. **BURYING THE DEAD**

en: And-they-buried, and-buried, and-buried-him | **es:** Y-lo-enterraron, Y-lo-sepultaron, Y-sepultaron | **fr:** Et-ils-enterra, et-ensevelir, et-ensevelit | **de:** And-sie-begrub, und-begraben, und-begrub Gen 23:4; Gen 23:6; Gen 23:8; Gen 23:11; Gen 23:13

2. be buried (Nifal/Pual passive) (42×) The Nifal and Pual passive: to be buried, to be interred. This form carries immense theological weight in the Deuteronomistic history, where the formulaic 'and he was buried in...' (wayyiqqaber be-) signals the closure of a king's or judge's life. Being buried well is a mark of divine favor and social honor; the refusal of burial is one of Scripture's harshest judgments (Jer 22:19). Korean 묻히다/장사되다, Swahili -zikwa, and Spanish fue sepultado all shift to passive constructions, confirming that this voice distinction is a real semantic boundary across languages. **BURYING THE DEAD**

en: and-he-was-buried, and-was-buried | **es:** y-fue-sepultado | **fr:** et-fut-ensevelit, et-il-fut-ensevelit, et-était-buried | **de:** und-er-war-begrub, und-war-begrub Gen 15:15; Gen 25:10; Gen 35:8; Gen 35:19; Num 20:1

3. burier (Piel participle) (4×) The Piel participial form used substantively: a designated burier, one whose task is burial on a systematic scale. The key passage is Ezekiel 39:14-15, where professional haqqoberim ('the buriers') are appointed to cleanse the land after Gog's defeat — a seven-month operation requiring organized teams who set up markers for bones they discover. Spanish los enterradores and French les ensevelisseurs both select occupational nouns, confirming the lexicalized agent sense. Only 4 occurrences, but each presupposes an organized burial role distinct from ordinary family interment. **BURYING THE DEAD**

en: burying, one-burying, the-buriers | **es:** enterrando, los-enterradores, quien-entierre | **fr:** de-enterrer, ensevelir, enterrant | **de:** begraben, burying, von-Grab Num 33:4; Jer 14:16; Ezek 39:14; Ezek 39:15

4. one who buries (Qal participle) (3×) The Qal active participle used as an agent noun: one who buries, a burier in context. Distinguished from sense 3 by stem (Qal rather than Piel) and by the lack of organizational or professional connotation — these are simply persons described as performing burial. In 2 Kings 9:10 Jezebel is declared to have 'no one to bury her' (en qober), and Psalm 79:3 laments that Jerusalem's dead have 'no one burying' them. The absence of a burier is itself the horror. Korean 장사하는 자 and Swahili mzikaji both render this as a simple agentive. **BURYING THE DEAD**

en: burying, one-burying, to-bury | **es:** enterrando, quien-entierre | **fr:** ensevelissant, enterrer, un-ensevelissant | **de:** begrabend, eins-begrabend, zu-bury 2Kgs 9:10; 2Kgs 13:21; Ps 79:3

5. bury thoroughly (Piel intensive) (2×) The Piel finite/intensive: to carry out burial thoroughly or on a large scale, emphasizing completeness or effort beyond ordinary interment. In 1 Kings 11:15 Joab remains in Edom six months 'until he had buried all the males' — mass wartime interment requiring sustained, intensive action. Hosea 9:6 warns that Egypt's Memphis 'will bury them' — a grim oracle of exile-death. The Piel intensification is confirmed by Korean 매장하다 (formal/intensive burial) versus the simpler Qal 묻다, and by the Arabic intensive Form II pattern. **PRONOUNS AND MIXED**

en: shall-bury-them, to-bury | **es:** los-sepultará, para-enterrar | **fr:** ensevelir, à-ensevelis | **de:** [תקברם], zu-begrabe 1Kgs 11:15; Hos 9:6

קֶבֶר H6913 *Prep-b | N-msc | 1cs* (67×)

qever – a grave, tomb, or burial place; the place where a corpse is interred

The masculine noun qever denotes a grave or tomb – the place

where the dead are laid to rest. It appears prominently in the patriarchal narratives, where Abraham negotiates to purchase the cave of Machpelah as an 'ahuzzat-qever,' a possession for burial (Gen 23:4, 9, 20). The word covers the full range from simple earthen graves to hewn rock tombs (Isa 22:16) and even mass burial sites (Ezek 32:22-26). In Jeremiah 20:17, it is used figuratively of the womb as a grave. The plural qivroth appears in the evocative place-name Kibroth-hattaavah, 'graves of craving' (Num 11:34). Cross-lingual glosses converge tightly: Spanish tumba/sepulcro, French tombeau/sepulcre, German Grab – all pointing to a single undifferentiated concept of burial place.

grave, tomb, burial place (67×) A burial place, grave, or tomb where a dead body is interred, ranging from a simple pit to a hewn sepulchre. Abraham's purchase of the cave of Machpelah as an ahuzzat-qever (Gen 23:4, 9, 20) establishes the word's concrete sense early in Scripture, while Jeremiah's womb-as-grave metaphor (Jer 20:17) and Ezekiel's mass graves of the nations (Ezek 32:22-26) show its figurative reach. Spanish sepulcro, French tombeau, and German Grab converge uniformly on a single burial concept with no polysemy across all 67 occurrences. **GEOGRAPHY AND SPACE**

en: a-burial-place, a-grave, burial | **es:** en-la-tumba-de, en-sepulcro-de, en-sepultura-de | **fr:** burial, dans-sépulcre-de, dans-tombeau-de | **de:** Grab, Grabes, [קבר] Gen 23:4; Gen 23:6; Gen 23:9; Gen 23:20; Gen 49:30

קִבְרוֹת הַתַּאֲוָה H6914 *Conj-w* (5×)

Kibroth-hattaavah; 'graves of craving,' an Israelite wilderness encampment

A compound place name meaning 'graves of craving' or 'graves of desire,' marking a station in the Israelite wilderness itinerary. Numbers 11:34 explains the etymology: the people who craved meat were buried there after God's judgment through a plague. The name appears in the travel narrative (Num 11:34-35; 33:16-17) and in Moses' recollection of Israel's rebellions (Deut 9:22). All major translations transliterate the name rather than translate it, as Spanish 'Quibrot-Hataava' and French 'Kibroth-hattaavah' confirm.

(5×) A proper place name designating a wilderness encampment between Sinai and Hazeroth, literally meaning 'graves of craving.' Named because the Israelites who lusted for meat were struck down and buried there (Num 11:34). Mentioned in the itinerary lists (Num 33:16-17) and in Deuteronomy's rehearsal of rebellion (Deut 9:22). Spanish 'Quibrot-Hataava,' French and German 'Kibroth-hattaavah' all transliterate rather than translate, preserving the Hebrew memorial name. **PERSONAL NAMES**

en: Kibroth-hattaavah, and-at-Kibroth-hattaavah, from-Kibroth-hattaavah | **es:** De-Quibrot-Hataava, Quibrot-Hataava, de-Quibrot-Hataavá | **fr:** Kibroth-hattaavah, dans-Kibroth-hattaavah, de-Kibroth-hattaavah | **de:** Kibroth-hattaavah, in-Kibroth-hattaavah, und-bei-Kibroth-hattaavah Num 11:34; Num 11:35; Num 33:16; Num 33:17; Deut 9:22

קָדַד H6915 *Conj-w | V-Qal-ConsecImperf-3fs* (15×)

To bow the head, kneel down in reverence or submission; used of worship before God and homage before kings.

The verb qādad describes the physical act of bowing the head low or kneeling forward, almost always paired with the more common hishtaḥăwâ ('to prostrate oneself') in a hendiadys of worship or homage. Abraham's servant bows and worships when he finds Rebekah (Gen 24:26, 48); Israel bows at the news of deliverance from Egypt (Exod 4:31; 12:27); Bathsheba bows before King David (1 Kgs 1:16, 31). The pairing appears so consistently that qādad seems to name the initial downward inclination of the head and upper body, while hishtaḥăwâ completes the full prostration. Spanish 'se inclinó' ('bowed') and English 'bowed down' capture this incipient, reverent movement faithfully.

to bow down, prostrate oneself (15×) To bow the head or incline the upper body downward as a gesture of worship, reverence, or deferential homage. Virtually every occurrence is paired with wayyishtaḥû ('and prostrated himself'), suggesting qādad denotes the initial bowing motion that precedes full prostration. Directed toward God in worship (Gen 24:26, 48; Exod 4:31; 12:27; 34:8; Neh 8:6; 2 Chr 20:18; 29:30), toward kings in courtly homage (1 Sam 24:8; 28:14; 1 Kgs 1:16, 31), and before the assembly acknowledging both God and king (1 Chr 29:20). **GOING OUT AND FORTH**

en: and-I-bowed, and-bowed, and-bowed-down | **es:** Y-me-incliné, Y-se-inclinó, e-inclinaron | **fr:** [ויקד], [ויקדו], et-Je-s'inclina | **de:** [ויקד], [ויקדו], und-beugte-sich Gen 24:26; Gen 24:48; Gen 43:28; Exod 4:31; Exod 12:27

קְדָה H6916 *Conj-w | N-fs* (2×)

cassia; an aromatic bark spice used in sacred anointing oil and valued as trade commodity

This term identifies a fragrant spice obtained from tree bark, valued in ancient commerce and sacred ritual. In Exodus it comprises one ingredient of the holy anointing oil for tabernacle consecration, while Ezekiel lists it among luxury goods traded at Tyre. Ancient sources (Dioscorides, Theophrastus, Pliny) describe cassia as similar to cinnamon but coarser, derived from various southeast Asian trees. The word may be a foreign loan-word, reflecting the spice's exotic origin. Its dual usage shows both religious and economic significance in Israel's aromatic trade.

(2×) Exodus 30:24 specifies 500 shekels of qiddah for anointing oil (the P source's precise recipe), while Ezekiel 27:19 lists it among Tyre's imported luxuries. Spanish 'casia/Casia,' French 'casse/cassia,' German 'Kassia' all preserve the loan-word character. The Exodus context embeds cassia in sacred use—mixing with myrrh, cinnamon, and olive oil for consecrating priests and tabernacle objects. Ezekiel's commercial context groups it with calamus and other aromatics traded from distant Dan and Javan (Greece). The conjunction 'and' in Spanish/German reflects Ezekiel's list format. This is exotic, expensive spice, not domestic herb, imported for both worship and luxury consumption. **SPICE AROMATIC PERFUME**

en: and-cassia, cassia | **es:** Y-casia, casia | **fr:** casse, et-cassia | **de:** [קדה], und-Kassia Exod 30:24; Ezek 27:19

קְדוּמִים H6917 *N-mp* (1×)

ancient, of long standing (meaning disputed); possibly 'of attack' or a place name

This adjective appears in Deborah's victory song (Judges 5:21), describing the Kishon as 'the ancient river' in most English versions. However, the Hebrew is notoriously difficult. The Septuagint treats it as a proper name (Kadeshim), while the Targum supports 'ancient.' Some scholars propose it means 'rushing' or 'attacking' based on verbal roots. The multilingual evidence tilts toward 'ancient,' though the poetic context allows for ambiguity—perhaps intentionally evoking both the river's antiquity and its violent flooding.

(1×) An adjective of uncertain meaning, traditionally rendered 'ancient' when modifying the Kishon River in Judges 5:21. The word's rarity and textual variants (some Greek manuscripts treat it as a place name) create interpretive challenges. If 'ancient' is correct, it may emphasize the river's timeless role in Israel's sacred geography. Alternatively, if related to verbs of attack or onrush, it might describe the torrent's violent sweep that destroyed Sisera's forces —a dual possibility enriching the poetic ambiguity. **GEOGRAPHY AND SPACE**

en: ancient | **es:** antiguo | **fr:** ancien | **de:** ancient Judg 5:21

קָדוֹשׁ H6918 *Prep-b | Adj-mpc | 3ms* (119×)

Sacred, holy; set apart for God; as a divine title, 'the Holy One'; in the plural, holy ones or saints.

Qadosh is the adjective at the heart of biblical theology — the word Isaiah's seraphim cry three times (Isa 6:3) and the word that defines Israel's calling: 'You shall be holy, for I the LORD your God am holy' (Lev 19:2). Its root meaning is separation or setting-apart, but in biblical usage this separation is never mere isolation; it is consecration toward God, charged with divine presence and moral demand. As a divine attribute, qadosh describes God's transcendent otherness — exalted above all creation, unapproachable in purity. As a title, 'the Holy One of Israel' (qedosh Yisra'el) becomes Isaiah's signature name for God, fusing transcendence with covenantal intimacy. The

plural qedoshim stretches to encompass both angelic beings in God's heavenly court and human beings called to reflect divine holiness. Languages fracture the range differently: Arabic quddus reserves the superlative form for God alone, while Korean 거룩한 and Swahili -takatifu serve for both divine and human holiness.

1. holy (divine attribute) (50×) Adjectival predication of holiness: qadosh used predicatively or attributively to describe God, persons, places, objects, or times as sacred or set apart. This is the broadest sense at 50 occurrences, covering 'a holy nation' (Exod 19:6), 'a holy place' (Lev 6:16, 26-27), 'holy ground' (Exod 3:5), and 'you shall be holy' (Lev 11:44-45; 19:2; 20:7). Spanish santo/santa, German heilig, French saint, and Korean 거룩한 all map consistently to this adjectival use. The levitical holiness code deploys this sense most densely, demanding that Israel's conduct match God's character. **HOLINESS AND SANCTITY**

en: holy | **es:** santa, santas, santo | **fr:** saint | **de:** heilig Exod 19:6; Exod 29:31; Lev 6:16; Lev 6:26; Lev 6:27

2. the Holy One (divine title) (46×) Substantivized divine title: 'the Holy One' (haqqadosh or qedosh) used as a name for God, most characteristically in the construct phrase qedosh Yisra'el, 'the Holy One of Israel.' Found 46 times, this is Isaiah's signature divine epithet (Isa 1:4; 5:19, 24; 10:17, 20; 12:6; 29:19; 30:11-12, 15; 31:1; 37:23; 41:14, 16, 20; 43:3, 14-15; 45:11; 47:4; 48:17; 49:7; 54:5; 55:5; 60:9, 14), but it also appears in Psalms (71:22; 78:41; 89:18) and in Habakkuk's 'my Holy One' (Hab 1:12). Arabic al-Quddus is one of Allah's 99 names, and the Quranic usage confirms the substantival-title force. Korean 거룩하신 분 ('the Holy Being') and Swahili Mtakatifu both lexicalize the shift from adjective to proper title. **HOLINESS AND SANCTITY**

en: Holy-One-of, Holy-One-of-, holy | **es:** Santo, Santo-de, al-Santo-de | **fr:** Holy-One-de, le-Saint, saint | **de:** Heiliger, Holy-One-von Num 16:5; Num 16:7; 2Kgs 19:22; Ps 71:22; Ps 78:41

3. holy ones / saints (20×) Plural substantive: qedoshim meaning 'holy ones' or 'saints' — either angelic beings in the divine council or human beings consecrated to God. Twenty occurrences span both referents: Deuteronomy 33:3 speaks of God's qedoshav ('his holy ones') coming from Sinai with angelic hosts; Psalm 34:10 exhorts 'fear the LORD, you his holy ones'; Hosea 12:1 mentions God as 'faithful to the holy ones'; and Daniel 7:18-27 promises the kingdom to 'the saints of the Most High.' The ambiguity between celestial and terrestrial referents is itself theologically significant — the same holiness that characterizes God's heavenly attendants is demanded of his earthly people. Swahili watakatifu and Spanish los santos both handle this range with a single plural form. **HOLINESS AND SANCTITY**

en: (in-holy-ones-his), His-holy-ones, [in-holy-one-his] | **es:** Santos, a-los-santos, de-los-santos | **fr:** dans-saint-lui, de-saint, saint | **de:** Allerheiligste, Heiliger, [(בקדשיו)] Lev 19:2; Lev 20:7; Lev 20:26; Lev 21:6; Num 15:40

4. (2×) Holy offerings or sacred donations: qadosh in construct with genitive, referring to consecrated items or portions set apart for priestly use. Two occurrences at Numbers 18:8 and 18:32, where qodshim (or qadosh in construct) designates the sacred offerings that the Levites receive and must handle with care. Spanish cosas santas ('holy things') and German heilige Sachen confirm the shift from personal holiness to consecrated-object status. This represents a metonymic extension: from the quality of being set apart to the concrete items that have been set apart. **GEOGRAPHY AND SPACE**

en: holy-things-of | **es:** cosas-santas-de, las-cosas-santas-de | **fr:** saint-choses-de | **de:** heilig-Sachen-von Num 18:8; Num 18:32

5. (1×) Holy precinct or sacred space: qadosh used in construct to designate a sanctified place or the holy courts of God's dwelling. One occurrence at Psalm 65:4, where the psalmist speaks of being satisfied with 'the holiness/holy place of your house' — the sanctuary as the locus of divine presence and blessing. Spanish santidad de, French saintete, and German der heilige all render this as a spatial-sacred concept. This is a locative extension of the root adjective, where holiness becomes a metonym for the place characterized by holiness. **HOLINESS AND SANCTITY**

en: the-holy-place-of | **es:** santidad-de | **fr:** sainteté | **de:** der-heilig- Ps 65:4

קָדַח H6919 *Prep-k / V-Qal-Inf* (5×)

to kindle, be kindled; to start or catch fire, especially of divine wrath

A verb meaning to kindle or be set ablaze, with a strong association with divine anger. In Deuteronomy 32:22, fire is kindled in God's wrath, a phrase echoed in Jeremiah 15:14 and 17:4. Isaiah 64:2 uses the infinitive in a simile comparing God's theophany to fire kindling brushwood, and Isaiah 50:11 warns those who kindle their own fire. The cognate Arabic root involves striking fire with flint, grounding the word in the concrete act of sparking flame. Spanish 'enciende' (kindles) and 'encendedores' (kindlers) mirror both the intransitive and active participial uses.

(5×) To be kindled or to kindle fire, used predominantly of divine wrath blazing forth. In Deut 32:22 'a fire is kindled in my anger' establishes the dominant theological idiom, repeated in Jer 15:14 and 17:4. Isaiah 64:2 extends it to theophany: God's coming is like fire that kindles dry brush. Isaiah 50:11 warns self-reliant 'kindlers of fire.' Spanish 'enciende/encendedores' and the Arabic cognate (striking fire with flint) together illuminate the concrete-to-metaphorical range. **BURNING AND FIRE**

en: As-fire-kindles, is-kindled, kindlers-of | **es:** Como-enciende, encendedores-de, encendisteis | **fr:** [כקדח], [קדחה], [קדחי] | **de:** [כקדח], [קדחה], [קדחי] Deut 32:22; Isa 50:11; Isa 64:2; Jer 15:14; Jer 17:4

קַדַּחַת H6920 *Art / N-fs* (2×)

fever; elevated body temperature as symptom of illness, listed among covenant curses

This medical term denotes the feverish heat accompanying disease. It appears exclusively in Leviticus and Deuteronomy's covenant curse lists, where God threatens disobedience with wasting disease and fever. The pairing with 'consumption' and other illnesses indicates serious pathological conditions rather than mild temperature elevation. Fever represented dangerous, potentially fatal sickness in the ancient world before modern medicine, making it an effective curse to enforce covenant loyalty. The term captures the burning, weakening effects of systemic infection.

(2×) Leviticus 26:16 pairs qaddachat with 'consumption' (shachepchet) as divine punishment for covenant violation, while Deuteronomy 28:22 embeds it in a longer list of afflictions. Spanish uses 'fiebre/con-fiebre' (fever/with fever), French and German parallel 'fever/mit-fever,' all confirming the medical condition. The Deuteronomy passage adds 'inflammation, scorching heat, drought' to the disease catalog, creating cumulative terror. The conjunction 'and with fever' in Deuteronomy reflects its position in the curse series. This is pathological fever associated with wasting illness, not merely warm forehead but life-threatening systemic disease that consumes the eyes and causes anguish (Lev 26:16). The term functions strictly within covenant curse formulae. **FEVER ILLNESS**

en: and-with-fever, the-fever | **es:** la-fiebre, y-con-fiebre | **fr:** et-avec-fever, le-fever | **de:** der-fever, und-mit-fever Lev 26:16; Deut 28:22

קָדִים H6921 *Art / N-ms / 3fs* (69×)

The east as a cardinal direction or boundary marker; also the scorching east wind (sirocco) from the desert, often an instrument of divine judgment.

In Hebrew geography, qadim points toward the sunrise — the direction of orientation, boundary-setting, and movement in the land. Ezekiel uses the locative form qadimah extensively for the eastern gate and tribal allotments (Ezek 11:1; 48:4). But qadim also names the dreaded sirocco, the hot dry wind off the Arabian desert that withers crops and wrecks ships. Pharaoh's dream of seven thin ears 'scorched by the east wind' (Gen 41:6) and God parting the sea with a ruach qadim (Exod 14:21) both invoke this powerful natural force. Spanish and French consistently distinguish 'este' (direction) from 'viento del este' (the wind itself).

1. east, eastward (direction) (59×) The cardinal direction east, used for geographical orientation, territorial boundaries, and directional movement. Ezekiel employs it prolifically for the eastern gate

of the temple and tribal land divisions (Ezek 11:1; 48:1-28). The locative suffix qadimah ('eastward') appears frequently in boundary descriptions. German 'Osten' and 'ostwarts,' Spanish 'este' and 'hacia el este,' French 'est' and 'vers l'est' all render this purely directional sense without atmospheric connotation. **EAST AND SUNRISE**
en: east, eastward | **es:** este, hacia-adelante, hacia-el-este | **fr:** est, vers-l'est | **de:** Osten, [קדימה], ostwarts Exod 10:13; Exod 14:21; Ezek 11:1; Ezek 17:10

2. east wind (scorching desert wind) (10×) The scorching desert wind blowing from the east, the biblical sirocco — an agent of destruction often wielded by God in judgment. It withers Pharaoh's grain (Gen 41:6, 23, 27), parts the Red Sea (Exod 14:21), and becomes a metaphor for emptiness in Job and Hosea (Job 15:2; Hos 12:2; 13:15). The multilingual evidence separates this neatly: Spanish 'viento del este,' French 'est-vent,' and English 'east wind' all mark the meteorological force distinct from mere compass direction. **EAST AND SUNRISE**
en: east-wind, in-the-day, the-east-wind | **es:** de-viento-del-este, el-viento-del-este, viento-del-este | **fr:** [קדים], est, est-vent | **de:** -, [קדים], der-east-Wind Gen 41:6; Gen 41:23; Gen 41:27; Job 15:2; Job 27:21

קָדִישׁ H6922 *Adj-mpc* (13×)

Holy, sacred (Aramaic); used in Daniel of God, angelic watchers, and the eschatological 'saints of the Most High.'

The Aramaic equivalent of Hebrew קָדוֹשׁ, appearing exclusively in Daniel. It describes the divine spirit within Nebuchadnezzar's counselors as 'the spirit of the holy gods' (Dan 4:5–6, 15; 5:11), the angelic 'watcher' who descends from heaven (Dan 4:10, 14, 20), and — most consequentially — the קַדִּישֵׁי עֶלְיוֹנִין, 'saints of the Most High,' who receive an everlasting kingdom (Dan 7:18, 22, 25, 27). Spanish renders this santos, German heilig, and the theological weight is enormous: this one adjective bridges heaven and earth in Daniel's apocalyptic vision.

holy, sacred (Aramaic) (13×) Set apart, sacred, consecrated — applied in Daniel's Aramaic to three referents: the spirit of the gods dwelling in Daniel (Dan 4:5–6; 5:11), the angelic watchers sent from heaven's council (Dan 4:10, 14, 20), and the eschatological community ('saints of the Most High') who inherit dominion (Dan 7:18, 22, 25, 27). The consistent German heilig and Spanish santos across all uses confirm that a single core meaning — divine consecration — unifies these apparently distinct applications. Psalm 78:38's parallel Hebrew usage in the same manuscript tradition reinforces the theological continuity. **HOLINESS AND SANCTITY**
en: and-holy-one, and-holy-ones-of, holy | **es:** a-santos-de, los-santos, santos | **fr:** [ולקדישי], [וקדיש], [לקדישי] | **de:** heilig, und-heilig Dan 4:8; Dan 4:9; Dan 4:13; Dan 4:17; Dan 4:18

קָדַם H6923 *Conj-w | V-Hifil-ConjImperf-3fs* (26×)

To come in front of, meet, confront; in Piel, to anticipate or go before; in Hifil, to give beforehand.

Qadam captures the dynamic of getting out in front — whether in hostility, welcome, worship, or temporal anticipation. In battle, enemies 'confront' the psalmist (2 Sam 22:6; Ps 18:5), but the same verb describes going out to meet a friend with bread and water (Isa 21:14) or coming before the LORD with burnt offerings (Mic 6:6). The multilingual evidence is revealing: Spanish splits between confrontar for the hostile sense and presentarse/venir for worship, while German and French both struggle to find a single equivalent, resorting to paraphrases. The Psalms' use of qadam in 119:147-148 — rising before dawn to cry out, anticipating the night watches — beautifully captures the verb's core energy of eager, purposeful getting-ahead, whether toward an enemy or toward God.

1. confront hostilely (7×) Piel with hostile intent: to come upon or confront someone aggressively, of enemies, snares, or calamity descending upon a person. The cords of death and torrents of destruction 'confronted' David (2 Sam 22:6, 19; Ps 18:5, 19), and the psalmist asks God to 'confront' the wicked and bring them down (Ps 17:13). Spanish Me-confrontaron and English 'confront' converge clearly, while French devancer preserves the spatial 'getting ahead of' even in hostile contexts — revealing how the root spatial metaphor persists beneath the adversarial coloring. **RELEASE AND MOVEMENT**
en: and-confront, confront, confront-me | **es:** Me-confrontaron, confronta, me-confrontaron | **fr:** aller-au-devant-moi, confronta-moi, devancer | **de:** [וקדים], [קדמני], confront 2Sam 22:6; 2Sam 22:19; Job 30:27; Ps 17:13; Ps 18:5

2. go out to meet (7×) Piel with social or welcoming intent: to go out to meet someone, whether in friendship, hospitality, or formal encounter. Moab and Ammon did not 'meet' Israel with bread and water (Deut 23:4; Neh 13:2); Job asks why knees 'received' him at birth (Job 3:12). Spanish salir-al-encuentro ('go out to meet') and German meet-ihn capture the warm interpersonal dynamic. The same verb structure as sense 1, but the context flips the emotional valence entirely — an important reminder that Hebrew verbs of motion often derive their positive or negative force from context, not morphology. **GOING TO MEET**
en: comes-before-you, did-receive-me, let-meet-us | **es:** le-saliste-al-encuentro, me-recibieron, os-salieron-al-encuentro | **fr:** [קדמו], aller-au-devant-moi, devancer | **de:** [קדמו], [קדמוני], du-meet-ihn Deut 23:4; Neh 13:2; Job 3:12; Ps 21:3; Ps 79:8

3. go before, precede (5×) Piel with temporal or spatial priority: to go before, precede, anticipate, or be early. The psalmist 'rises before' dawn (Ps 119:147) and 'anticipates' the night watches (Ps 119:148). Jonah fled 'beforehand' to Tarshish (Jonah 4:2), and singers 'went before' the procession (Ps 68:25). Spanish adelantarse ('to get ahead') nails this temporal-priority sense, as does French devancer. The cluster is coherent: in all five occurrences the subject acts in advance of a reference point in time or position. **GOING TO MEET**
en: I-fled-beforehand, I-rise-before, go-before | **es:** Iban-delante, Me-adelanté, Se-adelantaron | **fr:** devancer | **de:** [קדמתי], gehen-vor, haben-anticipated Ps 68:25; Ps 89:14; Ps 119:147; Ps 119:148; Jonah 4:2

4. meet with provision or favor (3×) Piel with benefactive nuance: to come to meet someone bearing provision, favor, or blessing. God 'meets' the king with blessings of goodness (Ps 21:3), and the anticipation that God's lovingkindness 'will meet' the psalmist (Ps 59:10). This sense also includes coming against a city in siege (2 Kgs 19:32; Isa 37:33), where the benefactive target is ironic — the 'meeting' is an arrival with military force. The Spanish enfrentar and German confront show how siege-context occurrences pull toward hostility, while the psalm passages clearly carry divine favor. **STRIKING AND REFERENCE**
en: he-shall-come-before-it, will-confront-it, will-meet-me | **es:** la-enfrentará, me-anticipará | **fr:** [יקדמנה], devancer, fera-confront-cela | **de:** [יקדמנה], wird-confront-es, wird-meet-mich 2Kgs 19:32; Ps 59:10; Isa 37:33

5. come before God, approach (3×) Piel in liturgical context: to come before the presence of God in worship or supplication. Micah's rhetorical question 'With what shall I come before the LORD?' (Mic 6:6, used twice) and the invitation to 'come before his presence with thanksgiving' (Ps 95:2) represent this distinctly theophanic usage. Spanish presentarse and German kommen-vor ('come before') both select formal-approach vocabulary rather than hostile-encounter terms. The shift from physical movement to spiritual posture marks a real semantic specialization within the Piel. **GOING TO MEET**
en: let-us-come-before, shall-I-come-before, shall-I-come-before-Him | **es:** Vengamos, me-presentaré, ¿Me-presentaré | **fr:** devancer | **de:** [אקדם], [האקדמנו], lass-uns-kommen-vor Ps 95:2; Mic 6:6

6. give beforehand (Hifil) (1×) Hifil causative: to give to someone first or in advance, to anticipate with a prior gift. A single occurrence in Job 41:11 (English 41:3): 'Who has confronted me that I should repay?' — meaning 'who has given to me beforehand?' The Hifil stem marks the causative explicitly, and the multilingual evidence reflects the shift: Spanish anticipar and French aller-au-devant-moi retain the 'getting ahead' metaphor but apply it to the act of giving rather than physical movement. This is the only Hifil occurrence and represents a genuine lexical extension from spatial priority to transactional priority. **GIVING AND BESTOWING**
en: has-confronted-Me | **es:** me-anticipó | **fr:** aller-au-devant-moi | **de:** [הקדימני] Job 41:11

קֶדֶם H6924a *Conj-w* (61×)

East or the eastern direction; ancient time or antiquity; before or in front of, spatially or temporally.

Qedem is a word whose two primary meanings – 'east' and 'ancient time' – are bound together by a single metaphor: in Hebrew thought, what is 'in front of' you is both the direction you face at sunrise and the past you can see stretching back. This double orientation runs through the word's 61 occurrences. When Genesis 2:8 says God planted a garden 'in Eden, in the east,' and when Micah 5:2 speaks of origins 'from of old, from ancient times,' the same root carries both meanings. Spanish captures this duality with 'oriente' for the spatial sense and 'antiguo' for the temporal one.

1. east, eastern direction (29×) The east as a geographical direction or an eastern region. This sense appears from Genesis 2:8 ('a garden in the east') through prophetic literature (Isaiah 9:12, 'the Syrians from the east'). The 'sons of the east' (bene-qedem) in Judges 6:3, 7:12, and Job 1:3 designates tribes dwelling east and northeast of Canaan. Spanish renders it 'oriente,' French 'est' or 'orient,' and German 'Osten.' The directional force is clear in prepositional constructions like mi-qedem ('from the east') in Genesis 3:24 and 11:2. EAST AND SUNRISE

en: east, from-east, the-east | **es:** al-oriente, al-oriente-de, desde-oriente | **fr:** de-est, devant, est | **de:** Osten, Vorzeit, der-Osten Gen 2:8; Gen 3:24; Gen 10:30; Gen 11:2; Gen 12:8

2. ancient time, of old (29×) Ancient time, antiquity, or 'of old.' This temporal sense appears in Deuteronomy 33:27 ('the eternal God,' lit. 'God of qedem'), 2 Kings 19:25 ('have you not heard that long ago I determined it?'), and Psalm 74:12 ('God is my king from of old'). Spanish shifts to 'antiguo' or 'desde antiguo,' French to 'ancien,' and German to 'Vorzeit.' The metaphor underlying this meaning is profoundly Hebrew: the past lies 'in front' (qedem) because it is known and visible, while the future lies 'behind' because it is unseen. GEOGRAPHY AND SPACE

en: ancient, ancient-time, ancient-times | **es:** Desde-antiguo, antiguamente, antiguo | **fr:** [מקדם], ancien, de-ancien | **de:** Osten, Vorzeit, ancient Deut 33:15; Deut 33:27; 2Kgs 19:25; Neh 12:46; Job 29:2

3. before, in front of (3×) Before or in front of, in either a spatial or temporal sense. Psalm 139:5 places God 'behind and before (qedem)' the psalmist, a spatial encirclement. Proverbs 8:22-23 declares that Wisdom was established 'from the beginning' (mi-qedem), before the earth existed – a temporal 'in front of' all creation. Spanish uses 'antes de' and 'delante,' French 'devant,' capturing the positional nuance. With only three clear occurrences in this specific sense, it represents the root meaning from which both the directional and the temporal senses derived. GEOGRAPHY AND SPACE

en: and-before, before, from-the-beginning-of | **es:** antes-de, desde-antes-de, y-delante | **fr:** de-orient, et-ancien, orient | **de:** Vorzeit, und-vor Ps 139:5; Prov 8:22; Prov 8:23

קֶדְמָה H6924b *Conj-w / Adv / 3fs* (26×)

eastward, toward the east — an adverbial directional form indicating orientation or movement toward the sunrise

Qidmah is the he-locale (directional) form of qedem ('east, ancient time'), functioning as an adverb meaning 'eastward' or 'toward the east.' Its 26 occurrences cluster heavily in boundary descriptions and ritual geography. In the Priestly legislation, the priest casts the crop of the sacrificial bird eastward beside the altar (Lev 1:16) and sprinkles blood seven times eastward before the mercy seat on the Day of Atonement (Lev 16:14). The tribal camp arrangement places Judah, Issachar, and Zebulun on the east side of the tabernacle (Num 2:3; 3:38). In boundary lists, the term orients border descriptions from the Dead Sea and Jordan valley (Num 34:3, 10-11; Josh 15:5; 18:20). Abraham sent his concubines' sons qidmah — 'eastward, to the land of the east' (Gen 25:6). Elijah fled eastward to the brook Cherith (1 Kgs 17:3). Ezekiel's visionary temple faces eastward (Ezek 8:16; 45:7).

eastward, toward the east (26×) The directional adverb 'eastward' or 'toward the east,' formed with the he-locale suffix on qedem. Used predominantly in Priestly boundary and camp descriptions (Num 2:3; 3:38; 34:3, 10-11; Josh 15:5; 18:20), sacrificial rubrics requiring eastward orientation (Lev 1:16; 16:14), and narrative directional notices (Gen 25:6; 1 Kgs 17:3). In Ezekiel's temple vision, the east-facing gate carries special theological weight (Ezek 8:16; 45:7). Spanish 'al oriente' and French 'est' capture the straightforward directional sense. EAST AND SUNRISE

en: east, eastward | **es:** al-oriente, al-oriente:, este | **fr:** [קדמה], eastward, est | **de:** Osten, [קדמה], eastward Gen 13:14; Gen 25:6; Gen 28:14; Exod 27:13; Exod 38:13

קֶדֶם H6925 *Prep / 2ms* (46×)

Before, in the presence of; an Aramaic preposition marking spatial presence or (rarely) temporal priority

An Aramaic preposition found exclusively in Daniel and Ezra, functioning as the equivalent of Hebrew liphnei ('before the face of'). Nearly all 46 occurrences describe being in the presence of a superior – speaking before the king, praying before God, reading before an official – where the relational tone carries deference and formality. A single occurrence in Daniel 7:7 shifts to temporal meaning ('before it'), a distinction confirmed by Arabic qablaha and Spanish antes de ella, both temporal markers that differ from the spatial devant/ante used everywhere else.

1. before, in the presence of (45×) Spatial and relational preposition meaning 'before, in the presence of,' used 45 times in formal Aramaic court and cultic settings. Governs pronominal suffixes across all persons (qodamai, qodamakh, qodamohi, etc.). The multilingual evidence is remarkably uniform – French devant, Spanish ante/delante de, German vor – all spatial. Key passages include Daniel 2:9 ('to say before me') and Ezra 4:18 ('read before us'), where the sense conveys face-to-face presence before an authority. GEOGRAPHY AND SPACE

en: before, before-, before-me | **es:** ante, delante-de, delante-de-mí | **fr:** [קדמ], devant | **de:** vor Ezra 4:18; Ezra 4:23; Ezra 7:14; Ezra 7:19; Dan 2:6

2. before (temporal) (1×) Temporal preposition meaning 'before, prior to,' attested once in Daniel 7:7 describing the fourth beast devouring what came before it. The multilingual translations split clearly here: Arabic shifts from amama (spatial) to qablaha (temporal 'before it'), Spanish moves from delante de to antes de ella, and Hindi uses usse pahle ('before it' in time). This convergence across unrelated language families confirms a genuinely distinct temporal sense rather than a spatial metaphor. GEOGRAPHY AND SPACE

en: before-it | **es:** antes-de-ella | **fr:** [קדמיה] | **de:** vor Dan 7:7

קֶדְמָה H6926 *N-fsc* (4×)

east of, in front of (prepositional use indicating direction or location)

A prepositional phrase meaning 'east of' or 'in front of,' derived from the root for 'before' or 'east.' Genesis 2:14 locates the Tigris 'east of' Assyria (from the narrator's western perspective). Genesis 4:16 says Cain dwelt 'east of Eden.' First Samuel 13:5 places the Philistine camp 'east of' (or 'in front of') Beth-aven. Ezekiel 39:11 describes the Valley of the Travelers 'east of the Sea.' The term marks geographical orientation, usually eastward from a reference point.

(4×) Genesis 2:14 locates the Tigris 'east of Assyria' (קֶדְמַת אַשּׁוּר), though geographically it's actually west—the designation reflects the narrator's western viewpoint. Genesis 4:16 places Cain's dwelling 'east of Eden.' First Samuel 13:5 puts the Philistines 'east of Beth-aven' (or 'opposite' it). Ezekiel 39:11 describes a burial valley 'east of the sea.' Spanish al este/al oriente (to the east, eastward) and French est de (east of) capture the directional/locational sense. GEOGRAPHY AND SPACE

en: east-of, east-of- | **es:** al-este-de, al-oriente-de, al-oriente-de- | **fr:** east-de, est-de, est-de- | **de:** [קדמת], east-von, östlich-von Gen 2:14; Gen 4:16; 1Sam 13:5; Ezek 39:11

קַדְמָה H6927 *Prep-l / N-fsc / 3fp* (6×)

Former state, previous condition; origin or beginning; temporal 'before' (Aramaic-influenced)

Derived from the root q-d-m ('front, east, ancient'), qadmah denotes what came before – whether a previous condition to which something may return, or the very origin and beginning of a thing. Ezekiel uses it repeatedly in restoration promises: Sodom and Samaria will return to their 'former state' (Ezek 16:55), and Israel will be made better than their 'former times' (Ezek 36:11). Isaiah 23:7 applies it to Tyre's ancient origin. In Psalm 129:6, the construct form functions almost as a conjunction meaning 'before,' an Aramaism reflecting the word's temporal flexibility. Spanish 'antiguedad' captures both the antiquity and former-condition senses elegantly.

1. former state, previous condition (4×) Former state or previous condition, especially in prophetic contexts of restoration. Ezekiel 16:55 uses the suffixed form three times promising return to a prior state for Sodom, Samaria, and Jerusalem. Ezekiel 36:11 extends this to Israel's 'former times.' Spanish 'antiguedad' and English 'former state' converge on the restorative sense. **TIME AND SEASONS**

en: as-your-former-times, to-former-state-their, to-former-state-your | **es:** a-antiguedad-de-ellas, a-antiguedad-de-vosotras, como-vuestras-antigüedades, | **fr:** ancienneté | **de:** [כקדמותיכם], [לקדמתכן], [לקדמתן] Ezek 16:55; Ezek 36:11

2. origin, beginning, before (temporal) (2×) Origin, beginning, or temporal 'before,' referring to the earliest point of existence or a time prior to a given event. Isaiah 23:7 speaks of Tyre's 'origin' reaching back to antiquity. Psalm 129:6 uses the construct as an Aramaic-influenced temporal conjunction meaning 'before (it) plucked up.' German 'welcher-vor' and Spanish 'que antes de' preserve this temporal-conjunctive nuance. **GEOGRAPHY AND SPACE**

en: her-origin, which-before | **es:** que-antes-de, su-antigüedad | **fr:** [קדמתה], ancienneté | **de:** [קדמתה], welcher-vor Ps 129:6; Isa 23:7

קַדְמָה H6928 *N-fsc* (2×)

former time, aforetime; temporal reference to a previous state or earlier period

This Aramaic temporal noun denotes earlier time, appearing in Daniel and Ezra in the phrase 'before this' or 'formerly.' The construct form 'from former-time of this' functions as a temporal adverbial meaning 'before this happened' or 'previously.' It marks contrast between past custom and present situation. The usage parallels Biblical Hebrew's qedem (front, ancient time), showing how spatial 'front/before' extends to temporal 'earlier.' The term helps narrators establish temporal sequences and mark changes from previous practice.

(2×) Daniel 6:10 uses 'from former-time of this' (min-qadmat denah) meaning 'as formerly,' describing Daniel's unchanged prayer practice despite the new decree. Ezra 5:11 employs the same construction: the Temple 'which was built from former-time of this' (long ago). Spanish distinguishes 'desde antes de' (from before) and 'antes de' (before), French 'ancien temps' (ancient time), confirming temporal reference. Both contexts establish continuity: Daniel prayed as he always had, and the Temple was originally built in earlier generations. This is purely temporal language, marking the contrast between 'then' and 'now,' with no spatial dimension despite the 'front' etymology. **GEOGRAPHY AND SPACE**

en: before | **es:** antes-de, desde-antes-de | **fr:** [מקדמת], ancien-temps | **de:** [מקדמת], [קדמת] Ezra 5:11; Dan 6:10

קֶדְמָה H6929 *Conj-w / N-proper-ms* (2×)

Kedemah, Qedemah; one of Ishmael's twelve sons, an Ishmaelite tribal ancestor

This personal name designates Ishmael's youngest listed son, one of the twelve princes who fathered Arabian tribal groups. The name likely derives from the root meaning 'east' or 'ancient,' possibly indicating 'easterner' or 'ancient one.' The Septuagint renders it Kedema/Kedma with slight variation. Both Genesis and Chronicles preserve this name in Ishmael's genealogy, fulfilling God's promise that Ishmael would father twelve princes. Like other Ishmaelite names, this probably became an eponymous tribal designation for one of the Arabian peoples descended from Abraham through Hagar.

(2×) Genesis 25:15 and 1 Chronicles 1:31 list Kedemah identically as Ishmael's twelfth son, both with the conjunction 'and' as final item in the genealogical sequence. Spanish uses 'y-Quedma/Qedmah,' French and German 'et-Kedemah/und-Kedma,' all preserving the conjunction that marks list completion. The Genesis passage immediately notes these are the twelve princes according to their settlements and encampments, confirming these names doubled as tribal designations. The name appears nowhere else in Scripture, suggesting this Ishmaelite branch left limited biblical footprint, absorbed into the broader Arabian context referenced as 'people of the east.' **PERSONAL NAMES**

en: and-Kedemah, and-Qedemah | **es:** y-Qedmah, y-Quedma | **fr:** [וקדמה], et-Kedemah | **de:** [וקדמה], und-Kedma Gen 25:15; 1Chr 1:31

קַדְמוֹן H6930 *Art / Adj-fs* (1×)

eastern, oriented toward the east

An adjective meaning 'eastern' or 'belonging to the east.' It appears in Ezekiel 47:8 describing 'the eastern circuit' or 'the eastern Galilee' through which the temple's life-giving river flows. The term derives from the root meaning 'before' or 'east,' since Semitic orientation faced eastward. This geographical precision matters in Ezekiel's visionary temple geography, where directional specificity helps readers trace the sacred waters' path toward the Dead Sea.

(1×) The feminine adjective 'eastern,' qualifying a geographical circuit or region in Ezekiel's temple vision. The phrase 'the eastern Galilee' locates the path of healing waters flowing from the sanctuary toward the Arabah. Some translations retain the Hebrew untransliterated due to morphological complexity, but Spanish (oriental) and French (ancien—likely confusing this with qadmon 'ancient') show the directional sense. The eastern orientation reflects both geographic reality and symbolic movement toward restoration. **EAST AND SUNRISE**

en: the-eastern | **es:** la-oriental | **fr:** ancien | **de:** [הקדמונה] Ezek 47:8

קַדְמֹנִי H6931 *Conj-w / Adj-fp* (10×)

Former or ancient (of time); eastern (of direction). An adjective bridging temporal priority and spatial orientation.

The adjective קַדְמֹנִי splits neatly between two semantic poles: 'eastern' in geographic contexts and 'former/ancient' in temporal ones, both deriving from the root קדם, whose basic notion is 'front' or 'before.' Since the ancient Israelite orientation placed east as the direction one faces, 'in front of' yielded both 'eastward' and 'earlier in time.' Ezekiel uses the word for the eastern gate of the Temple (Ezek 10:19; 11:1) and the eastern sea, i.e., the Dead Sea (Ezek 47:18). Joel 2:20 and Zechariah 14:8 likewise point eastward. On the temporal side, Isaiah 43:18 urges Israel not to remember 'former things,' Malachi 3:4 recalls 'former years,' and 1 Samuel 24:13 cites 'the proverb of the ancients.' Spanish 'oriental' versus 'antiguo' and French 'ancien' reveal how different languages carve up what Hebrew unites under one form.

1. eastern (5×) Eastern, pertaining to the geographic direction of the east. Used of the eastern gate of the Temple in Ezekiel's vision (Ezek 10:19; 11:1), the eastern sea – that is, the Dead Sea – as a boundary marker (Ezek 47:18; Zech 14:8), and the 'northern one' driven toward the eastern sea in Joel 2:20. The root קדם links 'east' with 'front,' reflecting Israel's orientation. Spanish 'oriental' and German equivalents consistently mark this spatial sense. **EAST AND SUNRISE**

en: the-eastern | **es:** el-oriental, la-oriental | **fr:** ancien | **de:** [הקדמוני], [הקדמני] Ezek 10:19; Ezek 11:1; Ezek 47:18; Joel 2:20; Zech 14:8

2. former, ancient (5×) Former or ancient, referring to what belongs to earlier times or past generations. In Isaiah 43:18, God commands Israel to stop dwelling on קַדְמֹנִיּוֹת, 'former things,' paired with רִאשֹׁנוֹת. Malachi 3:4 recalls שָׁנִים קַדְמֹנִיּוֹת, 'former years,' alongside 'days of old.' The substantivized plural in Job 18:20 designates 'those before' – people of an earlier era who shudder at the wicked man's fate. In 1 Samuel 24:13, David cites מְשַׁל הַקַּדְמֹנִי, 'the proverb of the ancients.' Spanish 'antiguos/primeros' and French 'ancien' confirm the temporal reading. **GEOGRAPHY AND SPACE**

en: and-ancient-things, and-those-before, former | **es:** antiguos, los-antiguos, primeros | **fr:** [וקדמניות], ancien, et-וקדמנים | **de:** [וקדמניות], [וקדמנים], [קדמונים] 1Sam 24:13; Job 18:20; Isa 43:18; Ezek 38:17; Mal 3:4

קְדֵמֹת H6932 *Conj-w / N-proper-fs* (4×)

Kedemoth (place name, town in Reuben/Moab with associated wilderness)

A Levitical city in Reubenite territory (originally Moabite) with an associated wilderness area. Deuteronomy 2:26 mentions the 'Wilderness of Kedemoth' from which Moses sent peace messengers to Sihon. Joshua 13:18 lists Kedemoth among Reuben's towns. Joshua 21:37 and 1 Chronicles 6:79 identify it as a Levitical city. The site lies north of the upper Arnon but has not been definitively identified archaeologically. The name derives from the root for 'east' or 'ancient,' possibly meaning 'eastern [place]' or 'ancient [site].'

(4×) Deuteronomy 2:26 references the 'Wilderness of Kedemoth' (מִדְבַּר קְדֵמוֹת) from which Moses sent envoys to Sihon. Joshua 13:18 lists Kedemoth among Reuben's cities. Joshua 21:37 and 1 Chronicles 6:79 designate it as a Levitical city. The Septuagint transcriptions (Κεδαμωθ, Καδημωθ) preserve the name with slight variations. Spanish Cademot/Quedemot represents transliteration choices for the Hebrew name. **PERSONAL NAMES**

en: Kedemoth, Qedemot, and-Kedemoth | **es:** Cademot, Quedemot, y-Cademot | **fr:** Kedemoth, [קדמות], et-Kedemoth | **de:** Kedemoth, [קדמות], und-Kedemoth Deut 2:26; Josh 13:18; Josh 21:37; 1Chr 6:79

קַדְמָי H6933 *Adj-fpd* (3×)

former, first; that which came before in time or sequence (Aramaic)

This Aramaic adjective means former or first—referring to what came before. Daniel 7:4, 8, 24 use it in the vision of beasts and horns. The 'first' beast is described, distinguishing it from those that follow. The 'former horns' (7:8, 24) are those that preceded the emerging little horn. The term provides temporal or sequential ordering in visionary material, helping track the succession of kingdoms and powers. Grammatically, it appears in various forms (feminine singular emphatic, feminine/masculine plural emphatic) agreeing with the nouns it modifies.

(3×) Daniel's apocalyptic visions use this adjective to order elements: the first beast (7:4) establishes sequence, while 'the former horns' (7:8, 24) are those uprooted by the little horn. The multilingual evidence shows morphological notation (brackets for [קדמיא], [קדמיתא]), reflecting the various Aramaic forms (masculine/feminine, singular/plural). The basic meaning is temporal precedence: what came first or earlier in the sequence of vision or history. **FIRST AND FOREMOST**

en: first, the-former | **es:** La-primera, los-primeros, primeros | **fr:** [קדמיא], [קדמיתא] | **de:** [קדמיא], [קדמיתא] Dan 7:4; Dan 7:8; Dan 7:24

קַדְמִיאֵל H6934 *N-proper-ms* (8×)

Kadmiel — 'El is the ancient one'; a Levite leader prominent in the post-exilic community's worship and covenant renewal.

Kadmiel is a Levitical name meaning 'God is the ancient one' or 'El is of old,' combining qedem ('east, ancient time') with El. This Levite leader appears at every major milestone of the post-exilic restoration: among the returning exiles (Ezra 2:40 = Neh 7:43), supervising Temple reconstruction under Zerubbabel (Ezra 3:9), leading public worship and confession (Neh 9:4-5), sealing the covenant renewal (Neh 10:10), and serving in praise and thanksgiving duties (Neh 12:8, 24). His consistent pairing with Jeshua son of Kadmiel or alongside other Levitical leaders suggests he headed a major Levitical house. The name's theology—affirming God's eternal priority—resonates with the community's effort to re-establish ancient worship in a new era.

Kadmiel (proper name, Levite leader) (8×) A theophoric Levitical proper name meaning 'El is the ancient one,' from qedem (antiquity, the east) plus El. Identifies a prominent Levite leader of the post-exilic community. He appears in the lists of returning exiles (Ezra 2:40 = Neh 7:43), oversees Temple foundation work (Ezra 3:9), leads communal prayer and confession on the stairs of the Levites (Neh 9:4-5), signs the covenant document (Neh 10:10), and serves in organized praise (Neh 12:8, 24). The LXX renders the name Kadmiel (Καδμιηλ). Multilingual glosses—English 'Kadmiel,' Spanish 'Cadmiel,' French 'Kadmiel'—are remarkably uniform, while German transcriptions preserve the Hebrew consonantal forms. The Sabaic cognate 'ilqadm confirms the antiquity of this theophoric pattern. **PROPER NAMES (PERSONAL)**

en: Kadmiel, Qadmiel, and-Kadmiel | **es:** Cadmiel, de-Cadmiel, y-Cadmiel | **fr:** Kadmiel, et-Kadmiel, zu-Kadmiel | **de:** [וקדמיאל], [לקדמיאל], [קדמיאל] Ezra 2:40; Ezra 3:9; Neh 7:43; Neh 9:4; Neh 9:5

קַדְמֹנִי H6935 *Art / N-proper-ms* (1×)

the Kadmonites, an ancient people group in Canaan listed in God's covenant with Abraham

This gentile adjective functions as a collective noun designating an ancient tribal group. Genesis 15:19 includes the Kadmonites in the extensive list of peoples whose land God promised to Abraham's descendants. The name likely means 'Easterners' or 'ancient ones,' suggesting either their geographical location or antiquity. They vanish from biblical record after this single mention, leaving scholars uncertain whether they were absorbed into other groups or represent a scribal variant of another known people.

(1×) A people group named among the ten nations inhabiting Canaan before Israel's conquest, appearing only in the Abrahamic covenant narrative. The name's connection to 'east' or 'ancient' may indicate desert tribes east of Canaan or emphasize their deep-rooted presence in the land. Cross-linguistic translations preserve the name (el-cadmoneo in Spanish) while the Septuagint Hellenizes it as Kedmonaioi. Their singular biblical appearance and uncertain identity underscore how many pre-Israelite populations left only shadowy traces in Scripture. **PERSONAL NAMES**

en: the-Kadmonite | **es:** el-cadmoneo | **fr:** le-Kadmonite | **de:** den-Kadmoniter Gen 15:19

קָדְקֹד H6936 *N-msc / 3ms* (11×)

Crown of the head, the topmost part of the skull, often in blessings and curses

Designates the very top of the head — the spot where blessings descend and afflictions strike. Jacob's blessing pronounces favor on the 'crown of the head' of Joseph, the one set apart among his brothers (Gen 49:26; cf. Deut 33:16). Conversely, Deuteronomy 28:35 warns of boils from sole to crown. The word carries an almost royal overtone: the highest point of the human body becomes a symbol of dignity or vulnerability. Spanish 'coronilla' preserves this diminutive-crown imagery.

crown of the head (11×) The anatomical crown or vertex of the skull, the topmost point of the head. Frequently appears in poetic parallelism with 'head' (ro'sh), especially in blessings where favor rests on the crown (Gen 49:26; Deut 33:16) and in curses where affliction covers from foot to crown (Deut 28:35). Spanish 'coronilla' (little crown) aptly mirrors the Hebrew sense of the head's summit as a site of honor or exposure. **GEOGRAPHY AND SPACE**

en: and-crown-of, and-on-crown-of, and-to-crown-of | **es:** coronilla, coronilla-de, coronilla-de-él | **fr:** [וקדקד], [קדקד], crown-de-tête | **de:** [וקדקד], [קדקד], [קדקדו] Gen 49:26; Deut 28:35; Deut 33:16; Deut 33:20; 2Sam 14:25

קָדַר H6937 *V-Hitpael-Perf-3cp* (17×)

To grow dark, mourn in gloom, or cause darkness; of skies blackening, persons grieving, or God darkening the heavens

Qadar moves between the literal darkening of skies and the emotional darkness of grief. When Elijah's servant saw the heavens grow black with clouds (1 Kgs 18:45), the same verb described the scene as when Jeremiah walked in gloom under the weight of prophetic sorrow (Jer 8:21). Spanish 'oscurecer' and 'enlutado,' French 'obscurcir' and 'être sombre,' and German 'trauern' all reflect this dual register. In

Ezekiel, God himself becomes the agent who darkens sun and stars in judgment — a causative escalation from the basic intransitive sense.

1. to grow dark, be darkened (8×) To become dark or blackened, said of the physical world — the sky clouding over (1 Kgs 18:45, Jer 4:28), heavenly bodies losing light (Joel 2:10, 4:15), skin turning dark (Job 30:28), or turbid waters (Job 6:16). The Qal and Hithpael forms describe an intransitive process. Multilingual glosses consistently use 'darken/oscurecer/obscurcir' for these natural phenomena. **DARKNESS AND DIMNESS**

en: and-shall-be-dark, and-will-be-dark, darkened | **es:** Los-que-se-oscurecen, Oscurecido, se-oscurecen | **fr:** [וקדרו], [קדרו], et-obscurcir | **de:** [וקדרו], [קדרו], grew-dark 1Kgs 18:45; Job 6:16; Job 30:28; Jer 4:28; Jer 14:2

2. to mourn, be gloomy (6×) To mourn, go about in gloom, or assume the disheveled appearance of a mourner. The darkened face and neglected garments of grief underlie this metaphorical extension (cf. Ps 35:14, 38:6, 42:9, 43:2). Spanish 'enlutado,' French 'être sombre,' and German 'in Trauer' all capture the mourning register. Jeremiah 8:21 poignantly combines emotional and physical darkness. **MOURNING AND LAMENTING**

en: I-mourn, and-the-mourners, in-gloom | **es:** enlutado, estoy-enlutado, y-a-los-enlutados | **fr:** [קדרתי], et-être-sombre, s'obscurcir | **de:** [קדרתי], in-gloom, in-mourning Job 5:11; Ps 35:14; Ps 38:6; Ps 42:9; Ps 43:2

3. to cause darkness, darken (3×) To cause darkness, to darken something — the Hiphil causative form. Used exclusively of God's judgment in Ezekiel (31:15, 32:7-8), where the Lord actively darkens the heavens, sun, moon, and stars over Egypt. The shift from intransitive to causative underscores divine sovereignty over light itself. **DARKNESS AND DIMNESS**

en: I-will-darken-them, and-I-made-dark, and-I-will-darken | **es:** e-hice-oscurecer, las-oscureceré, y-haré-oscurecer | **fr:** et-obscurcir, obscurcir | **de:** [אקדירם], [ואקדר], [והקדרתי] Ezek 31:15; Ezek 32:7; Ezek 32:8

קֵדָר H6938 *Conj-w / N-proper-ms* (12×)

Kedar — second son of Ishmael; by extension, a powerful nomadic Arabian tribe known for black tents and flocks

Kedar (קֵדָר) names the second son of Ishmael (Gen 25:13; 1 Chr 1:29) and the nomadic Arabian tribe descended from him in the Syrian-Arabian desert. Renowned for their black goat-hair tents, the beloved compares her dark beauty to 'the tents of Kedar' (Song 1:5), while the psalmist laments dwelling among them as hostile exile (Ps 120:5). Isaiah prophesies Kedar's decline (Isa 21:16-17) yet envisions their flocks streaming to Jerusalem (Isa 60:7). Jeremiah records Nebuchadnezzar's campaign against Kedar (Jer 49:28), and Ezekiel names them among Tyre's trading partners (Ezek 27:21).

Kedar (proper noun, son of Ishmael / Arabian tribe) (12×) Ishmael's second son (Gen 25:13; 1 Chr 1:29) and the nomadic Arabian tribe descended from him. Known for black goat-hair tents (Song 1:5; Ps 120:5). Isaiah announces Kedar's decline (Isa 21:16-17) yet envisions their flocks serving Jerusalem (Isa 60:7). Jeremiah records Nebuchadnezzar's campaign against them (Jer 49:28); Ezekiel names them among Tyre's traders (Ezek 27:21). **PROPER NAMES (PERSONAL)**

en: Kedar, Qedar, and-Kedar | **es:** Cedar, Kedar, Qedar | **fr:** Kédar, [וקדר], de-Kédar, | **de:** Kedar, Qedar, [וקדר] Gen 25:13; 1Chr 1:29; Ps 120:5; Song 1:5; Isa 21:16

קִדְרוֹן H6939 *N-proper-fs* (11×)

Kidron, the valley-wadi east of Jerusalem, used for disposing of idolatrous objects

Names the deep valley running between Jerusalem's eastern wall and the Mount of Olives, through which a seasonal brook flows. David crossed the Kidron weeping as he fled Absalom (2 Sam 15:23), and Solomon warned Shimei that crossing it meant death (1 Kgs 2:37). Reforming kings repeatedly burned idols and cult objects there (1 Kgs 15:13; 2 Kgs 23:4), making the Kidron a recurring boundary between the holy city and its rejected impurities.

(11×) The proper name of the wadi (seasonal stream valley) east of Jerusalem, between the Temple Mount and the Mount of Olives. It serves as a geographical and symbolic boundary — David crosses it fleeing Absalom (2 Sam 15:23), Solomon sets it as a death-line for Shimei (1 Kgs 2:37), and reformers burn idolatrous items there (1 Kgs 15:13; 2 Kgs 23:4, 6). Spanish renders it 'Cedrón' or 'Kidrón,' both reflecting the Hebrew consonants. **PERSONAL NAMES**

en: Kidron, Qidron | **es:** Cedrón, Kidrón, Qidron | **fr:** Cédron, Kidron, [קדרון] | **de:** Kidron, [קדרון] 2Sam 15:23; 1Kgs 2:37; 1Kgs 15:13; 2Kgs 23:4; 2Kgs 23:6

קְדֵרוּת H6940 *N-fs* (1×)

darkness, gloom, or blackness

A poetic noun denoting deep darkness or gloom. Isaiah 50:3 uses it in a striking image of cosmic mourning: 'I clothe the heavens with blackness and make sackcloth their covering.' The word appears only here, though it derives from a verb meaning 'to be dark' or 'to mourn' (since mourning involved wearing dark garments). The parallel with sackcloth reinforces the funereal connotations—darkness as a sign of divine judgment or lamentation.

(1×) Blackness or deep gloom, used metaphorically for the heavens' mourning garb in Isaiah's Servant Song. The image of God clothing the sky in darkness evokes cosmic upheaval and divine displeasure, similar to prophetic descriptions of the Day of the Lord. Some translations leave the Hebrew untransliterated, acknowledging its rarity, while Spanish (negrura, blackness) captures the visual intensity. The darkness here is not merely absence of light but active mourning dress, personifying creation's participation in judgment. **DARKNESS AND GLOOM**

en: in-blackness | **es:** de-negrura | **fr:** [קדרות] | **de:** [קדרות] Isa 50:3

קְדַרְנִית H6941 *Adv* (1×)

mournfully, in the manner of mourners, with lamentation

This rare adverb describes behavior characteristic of those in mourning. Malachi 3:14 records the people's complaint: they have walked 'mournfully' before the LORD and gained nothing. The term evokes outward displays of penitence—perhaps wearing dark clothing, fasting, or exhibiting sorrowful demeanor—without corresponding inner transformation. The prophet's context suggests their mourning was performative rather than genuine, ritual without righteousness.

(1×) An adverb meaning 'in a mourning manner' or 'like mourners,' describing outward religious behavior in Malachi's confrontation with post-exilic Judah. The people claimed to have walked before God with appropriate penitential demeanor, yet Malachi challenges whether their hearts matched their somber appearance. Some translations leave the Hebrew form untransliterated, but Spanish (de luto, in mourning) and French (sombre, somber) grasp the funereal affect being critiqued—empty formalism dressed as devotion. **MOURNING AND LAMENTING**

en: mournfully | **es:** de-luto | **fr:** sombre | **de:** [קדרנית] Mal 3:14

קָדַשׁ H6942 *Prep-l / V-Hitpael-Inf* (173×)

To be holy, sanctify, consecrate, set apart as sacred; declare or make holy across Qal, Piel, Hifil, Hitpael, Niphal, Pual stems

A foundational verb for the biblical concept of holiness, spanning every major Hebrew stem to express the full range of becoming, making, and being declared sacred. In the Piel, God sanctifies the Sabbath (Gen 2:3) and Israel consecrates priests and altars. The Hitpael calls individuals to purify themselves before divine encounter, while the Niphal reveals God proving Himself holy among the nations. Arabic qaddasa and Swahili -takasa reflect the same Semitic root, underscoring the ancient and cross-cultural weight of setting apart for the divine.

1. sanctify, consecrate (Piel factitive) (76×) The Piel factitive is the workhorse of biblical consecration: an agent actively makes someone or something holy. God sanctifies the seventh day (Gen 2:3), Moses consecrates the people (Exod 19:14), and Israel is commanded to hallow the Sabbath (Exod 20:8). Arabic qaddasa (Form II intensive) and Spanish santificar both capture this declarative-causative force. **SANCTIFICATION AND HOLINESS**

en: and-consecrated, and-he-consecrated, and-sanctified | **es:** Santificad, Y-santificarás, Y-santificó | **fr:** et-consacra, et-il-consacra, et-sanctifia | **de:** heiligte, und-du-soll-weihen, und-du-sollst-weihen Gen 2:3; Exod 19:14; Exod 20:8; Exod 20:11; Exod 28:3

2. dedicate, set apart (Hifil causative) (44×) The Hifil causative emphasizes the act of devoting persons, spoils, or objects to God's exclusive service. Leviticus uses it for offerings brought near (Lev 22:2-3), and Chronicles records temple dedications. Spanish consagrar and French dédier distinguish this dedicatory nuance from the broader Piel sanctification. SANCTIFICATION AND HOLINESS
en: I-consecrated, I-have-consecrated, dedicated | **es:** consagró, el-que-consagraba, el-que-santifica | **fr:** dédia, il-dédia, il-sanctifies | **de:** dedicated, der-eins-sanctifying, er-dedicated Exod 28:38; Lev 22:2; Lev 22:3; Lev 27:14; Lev 27:15

3. sanctify/purify oneself (Hitpael reflexive) (24×) The Hitpael reflexive places the burden of consecration on the subject: 'sanctify yourselves' (Lev 11:44, Josh 3:5). Preparation for theophany at Sinai (Exod 19:22) and entry into Canaan both demand self-purification. French consacrez-vous-mêmes and Spanish santificaos vividly render this reflexive call to personal holiness before encounter with the divine. SANCTIFICATION AND HOLINESS
en: and-I-will-sanctify-myself, and-consecrate-yourselves, and-sanctified-themselves | **es:** Los-que-se-santifican, Y-santificaos, Y-se-santificaron | **fr:** consacrer-vous-mêmes, et-consacrer-vous-mêmes, et-sanctifier | **de:** heiligen, heiligen-euch-selbst, sanctify-euch-selbst Exod 19:22; Lev 11:44; Lev 20:7; Num 11:18; Josh 3:5

4. be/become holy (Qal stative) (12×) The Qal stative describes the inherent condition of being or becoming holy — not an act performed, but a state attained. Contact with the altar makes things holy (Exod 29:37, 30:29), and God's own presence consecrates the tabernacle (Exod 29:43). Swahili -takatifu and Korean 거룩해지다 both capture this resultant stative condition. HOLINESS AND SANCTITY
en: I-am-holier-than-you, and-it-shall-be-consecrated, and-shall-be-consecrated | **es:** fueron-santificados, se-consagre, será-santificado | **fr:** –être-saint, cela-fera-être-sanctifia, devra-become-saint | **de:** es-wird-sein-sanctified, heiligen, heiligte Exod 29:21; Exod 29:37; Exod 29:43; Exod 30:29; Lev 6:18

5. be shown/proved holy (Niphal) (10×) The Niphal passive-reflexive describes God being shown holy or vindicated as holy among His people and the nations. In Lev 10:3 God declares 'I will be sanctified,' and Ezekiel repeatedly uses this form for eschatological vindication (Ezek 20:41, 36:23). Arabic yataqaddasu (Form V reflexive) parallels the sense of holiness being publicly manifested. SANCTIFICATION AND HOLINESS
en: I-will-be-sanctified, and-I-am-sanctified, and-I-shall-be-sanctified | **es:** al-santificarme, se-mostrará-santo, seré-santificado | **fr:** et-il-était-sanctifia, et-je-devra-être-sanctifia, et-sanctifier | **de:** heiligen, ich-wird-sein-heiligte, und-er-war-heiligte Lev 10:3; Lev 22:32; Num 20:13; Isa 5:16; Ezek 20:41

6. be consecrated (Pual passive) (5×) The Pual passive describes the resultant state of having been consecrated by another's action. Isaiah's 'consecrated ones' (Isa 13:3) and the priests who kept themselves set apart (2 Chr 26:18, Ezek 48:11) illustrate objects or persons bearing the mark of prior sanctification. Arabic muqaddas (passive participle) precisely mirrors this grammatical and semantic profile. SANCTIFICATION AND HOLINESS
en: my-consecrated-ones, the-consecrated, the-ones-consecrated | **es:** a-mis-consagrados, las-consagradas, las-santificadas | **fr:** le-sanctuaire, sanctifier, à-mon-sanctuaire | **de:** das-Heiligtum, heiligen, heiligte 2Chr 26:18; 2Chr 31:6; Ezra 3:5; Isa 13:3; Ezek 48:11

7. holy things, sanctuaries (nominal) (2×) Occasionally the verbal root functions nominally to denote holy things or sanctuaries, as in 2 Chr 15:18 (dedicated items brought into the temple) and Ezek 7:24 (sanctuaries profaned by invaders). This nominal use is rare but contextually clear, bridging between the verb and the related noun qodesh. SANCTIFICATION AND HOLINESS
en: and-his-holy-things, sanctuaries-of-them | **es:** santuarios-de-ellos, y-cosas-santas-suyas | **fr:** et-sanctifier, sanctifier | **de:** heiligen, und-heiligen 2Chr 15:18; Ezek 7:24

קֶדֶשׁ H6943 *N-proper-fs* (12×)

Kedesh — city of refuge in Naphtali; also cities in Issachar and southern Judah; name means 'sanctuary'

Kedesh (קֶדֶשׁ), meaning 'sanctuary,' names up to three Israelite cities. The most prominent is Kedesh in Naphtali, a conquered Canaanite city (Josh 12:22) designated as a city of refuge (Josh 20:7) and Gershonite Levitical city (Josh 21:32; 1 Chr 6:61). Barak son of Abinoam was from Kedesh, where Deborah summoned him to fight Sisera (Judg 4:6, 9-10). Tiglath-pileser III captured it during the Assyrian conquest of Galilee (2 Kgs 15:29). A second Kedesh in Issachar (1 Chr 6:57) and a third in southern Judah (Josh 15:23) share the name.

Kedesh (proper name, Canaanite city) (12×) A city name meaning 'sanctuary,' primarily Kedesh in Naphtali – a city of refuge (Josh 20:7) and Gershonite Levitical city (Josh 21:32). Home of Barak, where Deborah summoned him against Sisera (Judg 4:6, 9-10). Captured by Tiglath-pileser III (2 Kgs 15:29). Also a city in Issachar (1 Chr 6:57) and southern Judah (Josh 15:23). PERSONAL NAMES
en: Kedesh, Qedesh, and-Kedesh | **es:** Cedes, Kedesh, Quedes | **fr:** Kedesh, Qedesh, [קֶדֶשׁ] | **de:** Heiligkeit, Kedesh, Qedesh Josh 12:22; Josh 15:23; Josh 19:37; Josh 20:7; Josh 21:32

קֹדֶשׁ H6944 *Prep-l* (467×)

holiness, sacredness, sanctuary, holy thing; the state of being set apart for God or the consecrated place, object, or offering

The noun qodesh anchors the entire biblical vocabulary of the sacred. Built on the root idea of separation or cutting off, it names both the abstract quality of holiness and every concrete thing touched by that quality — from the burning ground before Moses to the innermost chamber of the temple. In the superlative construct qodesh qodashim ('holy of holies'), Hebrew grammar itself intensifies to mark the boundary between the approachable and the unapproachable. Arabic maqdis, Swahili patakatifu, and cognates across Semitic languages confirm that the spatial and qualitative senses were never truly separate: to be holy is to be set apart, and the holy place is where that apartness is most tangible.

1. sanctuary, holy place (129×) A sanctuary or holy place — the sacred location set apart for worship, especially the tabernacle's inner chamber or the temple. Arabic maqdis and Swahili pa-takatifu (locative noun class) confirm the spatial reading. Exodus 26:33 (the veil shall separate the holy place from the most holy) and Exodus 28:29 (Aaron shall bear the names when he goes into the holy place) define the sanctuary as the spatial locus of divine encounter. HOLINESS AND SANCTITY
en: the-holy, the-holy-things | **es:** el-Santo, el-santuario, lo-santo | **fr:** le-saint, le-saint-choses | **de:** der-heilig, der-heilige-Dinge Exod 26:33; Exod 28:29; Exod 28:35; Exod 30:13; Exod 30:24

2. holiness, sacredness (abstract quality) (123×) The abstract quality of holiness, sacredness, or consecration — the divine attribute itself or the state of being set apart. Multilingual glosses converge on abstract nouns: Spanish santidad, French sainteté, German Heiligkeit. Exodus 3:5 (the ground on which you stand is holy) and Exodus 15:11 (majestic in holiness) show holiness as both a predicated quality of places and an intrinsic attribute of God. HOLINESS AND SANCTITY
en: a-holy-thing, holy | **es:** santidad, santidad-de, santo | **fr:** saint, une-chose-sainte | **de:** ein-heilig-Sache, heilig Exod 3:5; Exod 12:16; Exod 29:33; Exod 29:34; Exod 30:32

3. holy things, sacred offerings (plural) (86×) Holy things or sacred offerings in the plural — consecrated items, contributions, or dedicated objects viewed collectively. Arabic aqdas (broken plural) and Swahili vi-takatifu (plural thing class) confirm the concrete plural. Exodus 29:37 (whatever touches the altar shall become most holy) and Leviticus 22:15 (they shall not profane the holy things) treat these as a category of objects requiring special handling. HOLINESS AND SANCTITY
en: holinesses, of-holies, of-holy-things | **es:** las-cosas-santas, los-santos, santidades | **fr:** de-saint-choses, de-saintetés, le-saint-choses | **de:** Allerheiligste,

der-Allerheiligste, der-heilige-Dinge Exod 29:37; Exod 30:10; Exod 30:29; Exod 30:36; Exod 40:10

4. holiness (with possessive pronoun) (77×) Holiness with a possessive pronoun — his holiness, my holiness, your holiness — expressing the divine or human quality of consecrated apartness as a possessed attribute. Spanish su-santidad, French sa-sainteté, and German sein-Heiligkeit all preserve the possessive structure. Psalm 89:35 (once for all I have sworn by my holiness) and Leviticus 20:3 (to profane my holy name) show God's holiness as something personally staked and jealously guarded. HOLINESS AND SANCTITY
en: His-holiness, his-holiness, holiness-my | **es:** mi-santidad, santidad-de-el, su-santidad | **fr:** sa-sainteté, sainteté | **de:** Heiligkeit, sein-Heiligkeit Lev 20:3; Lev 22:2; Ps 3:4; Ps 5:7; Ps 11:4

5. holy thing, sacred offering (28×) A concrete holy thing or sacred offering in the singular — an individual consecrated item, dedicated object, or firstfruit. Arabic muqaddas and Swahili ki-takatifu (thing class) confirm the concrete singular. Exodus 29:6 (the holy crown) and Exodus 29:29 (the holy garments) designate specific manufactured objects that have crossed from the common realm into the sacred through anointing or dedication. HOLINESS AND SANCTITY
en: a-holy-thing, holiness, holy-thing | **es:** Santo, cosa-santa, el-santuario | **fr:** le-sainteté, saint-chose, sainteté | **de:** das-Heilige, das-Heiligtum, die-Heiligkeit Exod 15:11; Exod 29:6; Exod 29:29; Exod 31:10; Exod 35:19

6. holy of holies, most holy (24×) The superlative construct qodesh qodashim — 'holy of holies' or 'most holy' — designating either the innermost sanctuary or items of the highest consecration. This Hebrew grammatical pattern (noun + plural of same noun) creates an absolute superlative found nowhere else in the language with such frequency. Exodus 26:33 (the veil between the holy place and the most holy) and Exodus 30:29 (they shall be most holy) mark the apex of the sacred hierarchy. GEOGRAPHY AND SPACE
en: holiest-of, holiness-of, holiness-of- | **es:** Santo-de, santidad-de, santidad-de- | **fr:** holiest-de, il-a-sanctifié, saint-de | **de:** Heiligkeit, heilig-von, holiest-von Exod 26:33; Exod 29:37; Exod 30:10; Exod 30:29; Exod 30:36

קָדֵשׁ H6945 *Art / Adj-mp* (6×)
Male cult prostitute; a man engaged in ritual sexual practices at pagan shrines, condemned in Deuteronomic law.
Denotes a male cult prostitute — a man dedicated to ritual sexual practices at Canaanite or syncretistic shrines. The word is consistently condemned in the Deuteronomic history: the law forbids any Israelite from becoming a qadesh (Deut 23:17), and the reforming kings are praised for removing them from the land (1 Kgs 15:12; 22:46; 2 Kgs 23:7). Rehoboam's reign, by contrast, is marked by the presence of qedeshim in the land (1 Kgs 14:24). Job 36:14 warns that the godless die 'among the qedeshim,' suggesting an ignoble end.

cult prostitute (male) (6×) A male cult prostitute or temple functionary associated with pagan ritual sexual practices. Spanish 'prostitutos cultuales' and 'sodomita' reflect the dual registers of scholarly precision and traditional rendering. The term appears in the Deuteronomic prohibition (Deut 23:17, 'there shall be no qadesh among the sons of Israel'), and the Deuteronomistic historian uses it as a barometer of apostasy: Rehoboam allowed qedeshim in the land (1 Kgs 14:24), Asa removed them (1 Kgs 15:12), Jehoshaphat expelled the remnant (1 Kgs 22:46), and Josiah tore down their quarters beside the temple (2 Kgs 23:7). In Job 36:14, Elihu warns that the godless 'die among the qedeshim,' suggesting a shameful, premature death. SEXUAL IMMORALITY
en: among-the-cult-prostitutes, cult-prostitute, the-cult-prostitute | **es:** el-sodomita, entre-los-prostitutos, los-prostitutos-cultuales | **fr:** cult-prostitute, le-cult-prostitute, le-cult-prostitutes | **de:** [בקדשים], cult-prostitute, der-cult-prostitute Deut 23:17; 1Kgs 14:24; 1Kgs 15:12; 1Kgs 22:46; 2Kgs 23:7

קָדֵשׁ H6946 *N-proper-fs* (18×)
Kadesh — a sacred wilderness site in the Negev where Israel encamped during the exodus wanderings
Meaning 'sacred' or 'holy place,' Kadesh (also called Kadesh-barnea) was a major stopping point in Israel's wilderness journeys, situated in the wilderness of Zin near the border of Edom. It served as the base from which the twelve spies were sent into Canaan (Num 13:26) and where Miriam died and Moses struck the rock at Meribah (Num 20:1–13). The site appears across the Pentateuch, in Judges, Psalms, and Ezekiel's ideal boundary descriptions. German translations sometimes render the meaning directly as 'Heiligkeit' (holiness), reflecting the etymological sense.

Kadesh (place name) (18×) The place name Kadesh, a wilderness oasis in the Negev marking the southern boundary of Canaan. Israel encamped here during the exodus, and pivotal events occurred at this site: the sending of the spies (Num 13:26), the rebellion at Meribah (Num 20:1–13), and failed negotiations with Edom (Num 20:14–16). Ezekiel uses it to demarcate the ideal future boundary (Ezek 47:19; 48:28). Psalm 29:8 speaks of the wilderness of Kadesh shaking at God's voice. PERSONAL NAMES
en: Kadesh, Qadesh, from-Kadesh | **es:** Cades, Kades, Qadesh | **fr:** Kadesh, Kadès, dans-Kadesh | **de:** Heiligkeit, Kadesch, in-Kadesch Gen 14:7; Gen 16:14; Gen 20:1; Num 13:26; Num 20:1

קָדֵשׁ H6947 *Prep / N-proper-fs* (10×)
Kadesh-barnea; an important oasis and encampment in the wilderness south of Canaan, pivotal in Israel's wandering narratives.
Kadesh-barnea was the most significant stopping point during Israel's forty years in the wilderness, serving as both a staging ground for the failed attempt to enter Canaan and a long-term encampment. From here the twelve spies were sent out (Num 13:26), and here Israel remained 'many days' after God's judgment (Deut 1:46). It figures prominently in the boundary descriptions of the Promised Land (Num 34:4; Josh 15:3) and marks the distance from Horeb—eleven days' journey (Deut 1:2). The thirty-eight years between Kadesh-barnea and crossing the Zered defined a generation's wandering (Deut 2:14).

from Kadesh Barnea (10×) Kadesh-barnea, a major oasis and wilderness encampment in the northeastern Sinai or southern Negev, near the border of Edom. It served as the base from which the twelve spies departed (Num 13:26; 32:8) and where Israel encamped for an extended period after the failed invasion (Deut 1:46). It appears in southern boundary descriptions of the land (Num 34:4; Deut 1:2, 19; Josh 15:3) and marks a temporal milestone—thirty-eight years from Kadesh-barnea to the Zered crossing (Deut 2:14). Spanish Cadés-Barnea, French Kadesh-Barnea, and German Kadesch-Barnea all preserve both elements of this compound place name. PERSONAL NAMES
en: Kadesh-Barnea, from-Kadesh-Barnea, from-Kadesh-barnea | **es:** Cadés-Barnea, a-Cades-Barnea, desde-Cades-Barnea | **fr:** Kadesh-Barnea, dans-Kadès-Barnea, de-Kadesh-Barnea | **de:** Kadesch-Barnea, in-Kadesch-Barnea, von-Kadesch-Barnea Num 32:8; Num 34:4; Deut 1:2; Deut 1:19; Deut 2:14

קָדֵשׁ H6948 *Art / Adj-fp* (5×)
cult prostitute (female); a woman devoted to ritual sexual practices at a shrine
The feminine form of a noun designating a person consecrated to cultic sexual rites at a pagan shrine. In Genesis 38:21-22 Tamar is mistaken for a cult prostitute by the roadside, and Deuteronomy 23:17 prohibits Israelite daughters from becoming one. Hosea 4:14 condemns the men who consort with cult prostitutes. The root connection to 'holy' (qadash) reveals the disturbing irony: what Canaanite religion called 'set apart' for a deity, Israelite law condemned as abomination. Spanish 'prostituta del templo' and 'prostitutas sagradas' capture both the cultic and sexual dimensions.

(5×) A female cult prostitute associated with Canaanite shrine worship, distinguished from ordinary harlotry by its religious setting. In Gen 38:21-22 the locals ask about 'the cult prostitute' by the road, using the term as a recognized social role. Deut 23:17 explicitly forbids Israelite women from serving in this capacity. Hosea 4:14 links the practice to sacrificial rites. Spanish 'prostituta del templo' and 'prostitutas sagradas' reveal how translators wrestle with the para-

dox of the root meaning 'holy' applied to sexual service. **SEXUAL IMMORALITY**

en: a-cult-prostitute, cult-prostitute, the-cult-prostitute | **es:** la-prostituta-del-templo, las-prostitutas-sagradas, prostituta-del-templo | **fr:** le-cult-prostitute, prostitué-sacré, prostituée | **de:** [הקדשות], cult-prostitute, die-Geweihte Gen 38:21; Gen 38:22; Deut 23:17; Hos 4:14

קָהָה H6949 *V-Qal-Imperf-3fp* (4×)

be blunt, dull (of metal); be set on edge (of teeth)

A verb with two applications: metal becoming dull or blunt, and teeth being 'set on edge' (the unpleasant tingling sensation from eating sour food). Ecclesiastes 10:10 uses it of a blunt iron tool that requires more effort. Jeremiah 31:29-30 and Ezekiel 18:2 cite the proverb 'the fathers have eaten sour grapes and the children's teeth are set on edge'—which both prophets explicitly reject, teaching individual rather than generational responsibility for sin.

(4×) Ecclesiastes 10:10 warns that 'if the iron is blunt (קֳהָה) and one does not sharpen it, he must use more strength.' Jeremiah 31:29 and 31:30 quote (then refute) the proverb about fathers eating sour grapes and children's teeth being 'set on edge' (תְּקֻהֶינָה). Ezekiel 18:2 quotes the same proverb before refuting it. Spanish embotarse (become dull) and dentera (teeth set on edge) capture both the literal (dull blade) and figurative (unpleasant sensation) uses. **DEAF AND MUTE**

en: are-set-on-edge, is-dull, will-be-set-on-edge | **es:** se-embota, tendrán-dentera, tienen-dentera | **fr:** [תקהינה], émousser, קהה | **de:** [קהה], [תקהינה] Eccl 10:10; Jer 31:29; Jer 31:30; Ezek 18:2

קָהַל H6950 *Conj-w / V-Nifal-ConsecImperf-3ms* (40×)

To assemble, gather together — in Hifil causing others to convene; in Nifal, gathering as a body.

A denominative verb from qahal ('assembly, congregation'), this word expresses the act of forming a gathered community — whether summoned by a leader or self-assembling. The Hifil stem (causative) depicts Moses assembling Israel at Sinai (Exod 35:1), Aaron convening the congregation (Num 8:9), and kings mustering troops. The Nifal (reflexive-passive) shows the people gathering of their own accord, sometimes for worship (Josh 18:1), sometimes in rebellion (Num 16:3; 20:2). Spanish 'congregar/congregaron' and French 'assembler' both capture the communal, purposeful nature of this gathering — it is not casual movement but the formation of a qahal, a covenantal assembly.

1. assemble transitively, convene (Hifil) (20×) Hifil (causative): to summon or convene an assembly — a leader actively gathers the people. Moses assembles all Israel (Exod 35:1; Num 1:18), Aaron convenes the congregation before the tabernacle (Lev 8:3; Num 8:9), and Solomon gathers elders for the temple dedication. Spanish 'Y-reunió' and French 'assembler' consistently mark the transitive agent. The trumpet signals in Num 10:7 distinguish between alarm blasts and assembly calls, showing this is a technical term for authorized convocation. **GATHERING TOGETHER**

en: And-assembled, and-assemble, and-assembled | **es:** Y-al-congregar, Y-reunieron, Y-reunió | **fr:** assembler, assembler-, et-assembla | **de:** [והקהלת], [ויקהל], [יקהיל] Exod 35:1; Lev 8:3; Num 1:18; Num 8:9; Num 10:7

2. assemble intransitively (Nifal) (20×) Nifal (reflexive/passive): to gather together, assemble as a body — the people come together without explicit summoning or in response to a crisis. In Exod 32:1 the people gather against Aaron demanding gods, and in Num 16:3 Korah's company assembles against Moses. But the same form appears positively at Josh 18:1 where all Israel assembles at Shiloh. Spanish 'se-congregaron' (reflexive) and French bracketed forms capture the spontaneous or self-directed quality that distinguishes this from the Hifil's commanded assembly. **GATHERING TOGETHER**

en: (and-gathered), And-assembled, [and-gathered] | **es:** (y-se-congregaron), Se-congregaron, Y-se-congregaron | **fr:** (and-gathered), [and-gathered], [ויקהל] | **de:** [and-gathered], [הנקהלים], [ויקהל] Exod 32:1; Lev 8:4; Num 16:3; Num 16:42; Num 20:2

קָהָל H6951 *Prep-b* (123×)

Assembly, congregation, or gathered company; the convoked community of Israel or any large assembled group.

Drawn from the root q-h-l ('to assemble'), this noun carries the weight of communal identity in ancient Israel. It is the assembly summoned for worship, law, and war – the congregation that hears the Torah read aloud (Deut 31:30) and stands before Yahweh at Sinai. French assemblee and German Versammlung consistently mark the formal, convoked character of this gathering. In prophetic contexts (Jer 50:9; Ezek 17:17; 38:4), the word broadens to describe hostile confederacies of nations massed for invasion, where Spanish asamblea de and Korean clusters confirm a 'multitude, host' nuance distinct from the sacred assembly.

1. assembly or congregation (118×) The formally convoked assembly or congregation, especially the gathered community of Israel for religious worship, legal proceedings, or civic decision-making (Lev 4:13-14; Deut 23:2-9; Neh 8:2). French assemblee and German Versammlung consistently render the organized, purposeful gathering. The 'congregation of Yahweh' (Num 16:3; 20:4) underscores its covenantal, sacral character. **GEOGRAPHY AND SPACE**

en: the-assembly | **es:** La-asamblea, la-asamblea, la-congregación | **fr:** assemblée, le-assemblée | **de:** Versammlung, der-Versammlung, der-assembly Exod 16:3; Lev 4:13; Lev 4:14; Lev 4:21; Lev 16:33

2. crowd or multitude (5×) A crowd, company, or hostile multitude gathered without specifically religious connotations – confederate armies, invading hordes, or assembled nations. Ezekiel favors this sense for Gog's coalition (Ezek 38:4, 15) and foreign hosts (Ezek 23:24; 26:7). Spanish asamblea de naciones and German eine Versammlung signal the military or political, rather than liturgical, nature of the gathering. Genesis 35:11's 'assembly of nations' promised to Jacob also fits here. **GEOGRAPHY AND SPACE**

en: an-assembly-of-, and-assembly, and-assembly-of | **es:** asamblea-de, ni-con-asamblea, y-asamblea | **fr:** assemblée, et-assemblée, et-assemblée-de | **de:** Versammlung, und-Versammlung, und-eine-Versammlung Gen 35:11; Jer 50:9; Ezek 17:17; Ezek 23:24; Ezek 26:7

קְהִלָּה H6952 *N-fsc* (2×)

assembly, congregation; a formal gathering, especially of Israel as covenant community

This term denotes a formal assembly or congregation, closely related to the more common qahal. It appears in Moses' blessing and Nehemiah's confrontation with nobles. The Deuteronomy passage calls Torah 'the inheritance of the assembly of Jacob,' while Nehemiah 'set a great assembly against' the oppressors. The word emphasizes the collective, organized nature of Israel's gathering as covenant people. Though rare, it parallels the standard qahal, suggesting either variant spelling, poetic form, or Aramaic-influenced usage in post-exilic Hebrew.

(2×) Deuteronomy 33:4 uses the construct 'assembly of Jacob' (qehillat Ya'aqov) identifying Torah's inheritors, while Nehemiah 5:7 employs 'I set a great assembly' describing public confrontation. Spanish 'congregación/asamblea,' French 'assemblée,' German 'Versammlung' all point to organized gathering. The Deuteronomy context is covenantal-legal: Moses declares Torah belongs to Jacob's corporate body, not just individuals. The Nehemiah usage is civic-judicial: calling a formal assembly to address economic exploitation. Both emphasize the legitimate, authoritative nature of Israel's collective gathering, whether for covenant reception or justice administration. This is structured communal assembly, not informal crowd. **GEOGRAPHY AND SPACE**

en: assembly, of-assembly-of | **es:** asamblea, la-congregación-de | **fr:** [קהלה], de-assemblée-de | **de:** [קהלה], von-Versammlung-von Deut 33:4; Neh 5:7

קֹהֶלֶת H6953 *Art / N-ms* (7×)

Qohelet — 'the Preacher' or 'the Assembler'; title of the author-speaker in Ecclesiastes

A title meaning 'one who assembles' or 'one who convenes,' traditionally rendered 'the Preacher' (following Jerome's concionator and the Greek Ekklesiastes). The feminine morphology likely indicates

an office or function rather than gender — comparable to Arabic khalifa ('caliph'). Used exclusively in Ecclesiastes (1:1, 2, 12; 7:27; 12:8, 9, 10) to identify the book's speaker, who is presented as a royal sage in Jerusalem. Whether the emphasis falls on assembling people (a convener) or assembling wisdom sayings (a collector) has been debated since antiquity.

(7×) Qohelet — a functional title designating the speaker of the book of Ecclesiastes, meaning either 'one who convenes an assembly' or 'one who collects (wisdom sayings).' The Greek translation Ekklesiastes and Jerome's concionator both favor the 'preacher/convener' reading, while the Hebrew root qahal ('to assemble') and the reference to 'collected proverbs' in Eccl 12:9-11 support the 'collector' sense. The feminine form likely denotes office rather than gender (cf. sophereth, Ezra 2:55). Appears in Eccl 1:1, 2, 12; 7:27; 12:8, 9, 10. French 'assemblée' and Spanish 'Qohélet' reflect the two translation strategies — functional rendering versus transliteration. **PROPHETS AND PROPHECY**

en: Qohelet, the-Preacher | **es:** Qohélet, el-Qohélet | **fr:** assemblée, le-assemblée | **de:** Prediger, [הקוהלת] Eccl 1:1; Eccl 1:2; Eccl 1:12; Eccl 7:27; Eccl 12:8

קְהֶלָתָה H6954 *Prep-m / N-proper-fs* (2×)

Kehelathah; a wilderness station during Israel's exodus journey from Egypt to Canaan

This place name marks one of Israel's encampments during wilderness wanderings, listed in Numbers' detailed itinerary. The name possibly derives from 'assembly,' suggesting a gathering-place significance. The Septuagint rendering Makellath shows textual uncertainty about the precise form. Both occurrences note arrival at and departure from this station, typical of the wilderness itinerary's formulaic style. The site's location remains unknown, placed somewhere between Sinai and the wilderness of Paran in Israel's northward progression toward Canaan.

(2×) Numbers 33:22-23 employs the standard itinerary formula: 'they camped in/at Kehelathah' and 'they set out from Kehelathah.' Spanish uses 'en/de Quehelata' (in/from), French 'dans/de Kehelathah,' German 'in/von Kehelathah,' all preserving the directional prepositions that mark arrival and departure. This is purely geographical-itinerary usage, providing no narrative detail beyond movement sequence. The name appears only in this P source itinerary list, absent from narrative accounts of wilderness travels. Like many wilderness stations, it functioned as temporary camping site during the 40-year journey, remembered in later tradition but unlocated by modern geography. **PERSONAL NAMES**

en: from-Kehelathah, in-Kehelathah | **es:** de-Quehelata, en-Quehelata | **fr:** dans-Kehelathah, de-Kehelathah | **de:** in-Kehelathah, von-Kehelathah Num 33:22; Num 33:23

קְהָת H6955 *Prep-l / N-proper-ms* (32×)

Kohath — second son of Levi, ancestor of the Kohathite Levitical clan charged with carrying sacred furnishings

Qehat is the proper name of the second son of Levi and grandfather of Moses, Aaron, and Miriam, appearing 32 times in genealogies and Levitical organizational lists. The Kohathites held the most prestigious — and most dangerous — Levitical assignment: carrying the ark, the table, the lampstand, the altars, and the sacred vessels of the tabernacle (Num 4:4-15). They were forbidden from touching or even looking at the holy objects uncovered, on pain of death (Num 4:15, 20). The genealogical notices trace the line Levi to Kohath to Amram to Moses and Aaron (Exod 6:16-20), making the Kohathites the priestly subclan par excellence. In Chronicles, the Kohathites receive thirteen cities from the tribes of Judah, Simeon, and Benjamin (Josh 21:4-5; 1 Chr 6:54-61). The Septuagint renders it Kaath, and modern translations preserve the name virtually unchanged.

Kohath (proper name) (32×) The proper name of Levi's second son and eponymous ancestor of the Kohathite clan. Genealogies trace the line from Kohath through Amram to Moses and Aaron (Exod 6:16-20; Num 3:17-19). The Kohathites bore the holiest tabernacle furnishings — the ark, altars, lampstand — under strict prohibitions against touching or viewing them uncovered (Num 4:4-20). Census and city-assignment lists appear in Numbers 3-4, 26:57-58, Joshua 21:4-5, and 1 Chronicles 6. **PROPER NAMES (PERSONAL)**

en: Kehat, Kohath, Qehat | **es:** Coat, Kehat, Quehat | **fr:** Kehat, Kehath, Kohath | **de:** Kehat, Kohath Gen 46:11; Exod 6:16; Exod 6:18; Num 3:17

קְהָתִי H6956 *Art / N-proper-ms* (15×)

Kohathite — gentilic noun for a descendant of Kohath, second son of Levi, one of three Levitical clans

Derived from the personal name Kohath (קְהָת), this gentilic adjective identifies members of one of the three major Levitical clans. The Kohathites held the most sacred responsibility among the Levites: carrying the ark and the holy vessels during Israel's wilderness journeys (Num 4:4-15). Their elevated role made proximity to the tabernacle both a privilege and a peril, as the famous warning in Numbers 4:18-20 attests. Spanish renders it 'coatita/quehatita,' while English consistently uses 'Kohathite(s).'

Kohathite (gentilic noun) (15×) A descendant or clan-member of Kohath son of Levi, used with the article as a collective noun for the entire clan. Appears in census lists (Num 26:57), service assignments (Num 4:34-37), and later Levitical genealogies (1 Chr 6:18; 2 Chr 29:12). The Kohathites were tasked with transporting the most holy objects, placing them at the center of Israel's cultic life. **PERSONAL NAMES**

en: the-Kohathite, the-Kohathites, the-Qehatim | **es:** el-coatita, el-quehatita, los-coatitas | **fr:** [הקהתי], [הקהתים], le-Kehathites | **de:** [הקהתי], [הקהתים], der-Kehatiter Num 3:27; Num 3:30; Num 4:18; Num 4:34; Num 4:37

H6957 *N-msc* (3×)

line, measuring line; cord used for measurement, particularly in construction or surveying

This noun refers to a measuring line or cord—a tool for determining dimensions. First Kings 7:23 twice mentions the line used to measure the circumference of the bronze Sea in Solomon's temple: 'a line of thirty cubits encircled it.' Jeremiah 31:39 prophesies that a measuring line will go out over Jerusalem in its future restoration. The word appears in construction and prophetic contexts, representing both practical measurement and symbolic acts of building or restoring. Some occurrences have textual notes (Ketiv-Qere variations), reflected in bracketed glosses.

(3×) Two contexts appear: temple construction (1 Kings, measuring the bronze basin) and prophetic restoration (Jeremiah, measuring restored Jerusalem). The repetition in 1 Kings 7:23 emphasizes precise dimensions—the line measured circumference. Jeremiah's measuring line symbolizes rebuilding and expansion. The parenthetical and bracketed forms in translations suggest textual variants or morphological notes on the construct state ('line of') vs. absolute form. The basic meaning is a cord or rope used for taking measurements. **GEOGRAPHY AND SPACE**

en: [and-line], and-line-of, measuring-line | **es:** (cordel-de), (y-línea), [y-línea] | **fr:** [(קו)], [and-line], et-ligne-de | **de:** [(קו)], [and-line] 1Kgs 7:23; Jer 31:39

קָו H6957a *N-ms* (8×)

Line, measuring line; in Isaiah 28 a mocking repetition ('line upon line') mimicking prophetic instruction.

A noun meaning 'line' or 'measuring line,' this form appears exclusively in Isaiah 28:10 and 28:13 in the repeated phrase qav laqav, 'line upon line.' The phrase captures the mocking tone of scoffers who ridicule Isaiah's prophetic teaching as tedious, repetitive instruction fit for children. Whether the syllables are genuine Hebrew or deliberately garbled nonsense remains debated, but the multilingual evidence (English 'line/upon-line,' Spanish 'regla/sobre-regla,' French 'cordeau,' German 'Richtschnur') consistently reflects the idea of a measuring standard or rule applied incrementally.

upon line (8×) A measuring line or rule, appearing in the repeated formula qav laqav ('line upon line') in Isaiah 28:10, 13. The phrase mimics or parodies Isaiah's prophetic instruction, portraying it as tediously repetitive. The multilingual glosses uniformly point to a

standard of measurement or a builder's cord, suggesting the underlying image is of careful, incremental construction of teaching, which the drunkards of Ephraim find patronizing. **GEOGRAPHY AND SPACE**

en: line, upon-line | **es:** regla, sobre-regla | **fr:** cordeau | **de:** Linie, zur-Richtschnur Isa 28:10; Isa 28:13

קָו H6957b *Prep-l / N-ms* (10×)

A line or measuring cord; used literally for construction and surveying, and figuratively for divine judgment or creation.

Refers to a cord or line stretched for measurement, whether in building, boundary-marking, or divine action. In construction contexts, Solomon's molten sea measured thirty cubits around by a line (1 Kgs 7:23; 2 Chr 4:2), and Ezekiel sees an angel measuring with a line (Ezek 47:3). The image becomes powerfully figurative when God 'stretches a line' over a city—sometimes for building (Zech 1:16), sometimes for destruction (2 Kgs 21:13; Lam 2:8; Isa 34:11). Job 38:5 depicts creation itself as an act of cosmic surveying: 'Who stretched a line upon it?'

line, measuring line (10×) A measuring line or cord used for construction, surveying, or marking boundaries, frequently deployed in figurative language for divine judgment and creation. Literally, it describes the circumference of Solomon's bronze sea (1 Kgs 7:23; 2 Chr 4:2) and Ezekiel's visionary measuring (Ezek 47:3). Figuratively, 'stretching the line' can signify either building ('a measuring line shall be stretched over Jerusalem,' Zech 1:16) or demolition and judgment ('I will stretch over Jerusalem the measuring line of Samaria,' 2 Kgs 21:13; cf. Isa 34:11, 17; Lam 2:8). Most strikingly, God asks Job: 'Who stretched the line upon it?'—depicting the earth's creation as an act of divine surveying (Job 38:5). Isaiah 28:17 uses the line as a standard of justice. **GEOGRAPHY AND SPACE**

en: a-line, a-measuring-line, and-a-line | **es:** con-cordel, cordel, cordel-de | **fr:** [בקו], [וקו], [לקו] | **de:** Linie, [בקו], [וקו] 2Kgs 21:13; 2Chr 4:2; Job 38:5; Ps 19:4; Isa 28:17

קִיא H6958 *Conj-w / V-Hifil-ConsecImperf-3fs* (8×)

To vomit out, spew forth, disgorge; used literally and as a powerful metaphor for the land expelling its inhabitants.

This verb means to vomit up or disgorge, carrying visceral force in both its literal and figurative uses. In the Holiness Code (Lev 18:25, 28; 20:22), the land itself is personified as vomiting out its inhabitants because of their moral defilement, a startling image that casts the earth as a living body rejecting contamination. The same root appears in Jonah 2:11 where the great fish disgorges the prophet, and in Job 20:15 where ill-gotten wealth is vomited back up. Spanish 'vomitar,' French 'vomir,' and the uniform cross-linguistic translations confirm the consistent semantic core of forcible expulsion.

to vomit out, disgorge (8×) To vomit up, spew out, or disgorge, conveying forcible expulsion from within. In the Holiness Code (Lev 18:25, 28; 20:22), the land is personified as vomiting out its defiled inhabitants, a dramatic metaphor equating moral pollution with physical nausea. In Job 20:15, the wicked are forced to disgorge swallowed riches. The Hiphil and Qal forms share the same core meaning. Cross-linguistic glosses (Spanish 'vomitar,' French 'vomir') confirm the universally understood bodily image. **GOING OUT AND FORTH**

en: and-he-vomits-it, and-it-vomited, and-vomit-it | **es:** os-vomitará, vomitarás, vomite | **fr:** cela-vomited-dehors, et-vomir, et-vomited-dehors | **de:** [והקאתו], [ויקא], [ויקאנו] Lev 18:25; Lev 18:28; Lev 20:22; Job 20:15

קוֹבַע H6959 *N-msc* (2×)

helmet; protective head-covering for battle, typically made of bronze or leather

This term denotes military headgear designed to protect warriors in combat. It appears when Saul arms David with bronze helmet before facing Goliath, and in Ezekiel's description of military forces equipped with helmets. The word may be a foreign loan-word, cognate with Ethiopic and Syriac terms for turbans or hoods, suggesting diverse ancient head-covering styles. The 1 Samuel passage specifies 'bronze helmet,' indicating metal construction, while Ezekiel's usage appears in cataloging warrior equipment. This essential defensive armor protected the vulnerable head from sword blows and projectiles.

(2×) 1 Samuel 17:38 describes Saul placing 'a bronze helmet' (qova' nechoshet) on David's head as part of full armor, while Ezekiel 23:24 lists 'helmet' among military equipment of invading forces. Spanish 'casco' (helmet), French 'casque,' German 'helmet' all confirm the protective headgear. The 1 Samuel context emphasizes David's inability to function in Saul's oversized armor, highlighting his youth and the equipment's unfamiliarity. Ezekiel's passage arrays enemy warriors with 'buckler, shield, and helmet' in judgment against Jerusalem. The term denotes standard military issue, essential defensive equipment for ancient infantry and chariot warriors, protecting the head in close combat. **GEOGRAPHY AND SPACE**

en: and-helmet, helmet-of | **es:** casco-de, y-casco | **fr:** et-casque, helmet-de | **de:** [ויקובע], helmet-von 1Sam 17:38; Ezek 23:24

קָוָה H6960a *V-Piel-Perf-1cs* (46×)

To wait for, hope in, or expectantly trust; as participle, those who wait upon God with patient confidence.

Rooted in the image of a taut, stretched cord (cognate with qav, 'line' or 'cord'), this verb captures the tension of sustained expectation. It appears almost exclusively in poetic and prophetic texts, where the object of waiting is overwhelmingly God himself or his salvation. The Piel intensifies the root into deliberate, enduring hope, as in Jacob's dying cry 'I have waited for your salvation, O LORD' (Gen 49:18). German translations split between 'warten' (wait) and 'hoffen' (hope), reflecting the same semantic gradient found in English. Isaiah 40:31's promise that 'those who wait upon the LORD shall renew their strength' has made the participial form an iconic expression of biblical faith.

1. wait for, await (27×) To wait for a person, event, or expected outcome with patient endurance. This is the temporal-experiential sense: time passes, and the subject endures it in anticipation. Job waits for death that does not come (Job 3:9; 7:2), caravans wait for water (Job 6:19), and the psalmist waits for God's word (Ps 25:5; 130:5). Spanish 'esperé / espera' and French 'attendre' foreground the temporal dimension of sustained waiting. **HOPE AND EXPECTATION**

en: I-have-waited-for, I-wait, I-waited | **es:** Espera, Esperando, Esperé | **fr:** attendre, espérer, et-espérer | **de:** [יקוה], [קוו], [שקוינהו] Gen 49:18; Job 3:9; Job 6:19; Job 7:2; Ps 25:5

2. hope in, trust expectantly (12×) To place confident hope or trust in someone, especially God, where the emphasis shifts from temporal endurance to emotional and volitional commitment. In Isa 8:17 the prophet says 'I will hope in him,' and Ps 52:9 declares 'I will hope in your name.' German 'hoffen / hoffte' and French 'espérer' capture the affective warmth that distinguishes this from mere waiting. The sense often appears in contexts of adversity where the alternative to hope is despair (Job 17:13; 30:26). **HOPE AND EXPECTATION**

en: Hoping, I-hope, I-hoped | **es:** Esperando, esperamos, esperando | **fr:** attendre, espérer, et-espérer | **de:** [אקוה], hoffen, hoffte Job 17:13; Job 30:26; Ps 52:9; Isa 8:17; Isa 51:5

3. those who wait, the hopeful (6×) Qal participial substantive: those who wait, the hopeful ones. These are persons characterized by their ongoing posture of expectant trust in God. Isaiah 40:31 promises renewed strength to 'those who wait upon the LORD,' and Ps 37:9 contrasts them with evildoers. Spanish 'los que esperan en' (those who hope in) and the participial nominalization in English ('those who wait for') both show a frozen verbal form serving as a class designation for the faithful. **HOPE AND EXPECTATION**

en: But-those-who-wait-for, but-those-waiting-for, those-who-wait-for-You | **es:** Pero-los-que-esperan, los-que-esperan-en-mí, los-que-esperan-en-ti | **fr:** espérer, et-espérer | **de:** [לקוו], aber-jene-waiting-für, hoffen Ps 25:3; Ps 37:9; Ps 69:6; Isa 40:31; Isa 49:23

4. (1×) A residual Qal finite occurrence where the verb describes watching or lying in wait with hostile or anxious overtones. In Ps 56:6 the enemies 'wait for' the psalmist's life, introducing a negative coloring absent from the other senses. Spanish 'esperaron' (they waited) and English 'they wait for' are ambiguous, but the hostile context (the surrounding verse speaks of lurking and watching) sets this apart from the trusting hope of senses 1-2. **HOPE AND EXPECTATION**

en: they-wait-for | **es:** esperaron | **fr:** espérer | **de:** sie-warten-für Ps 56:6

קָוָה H6960b *V-Piel-Imperf-3mp* (3×)

to gather, collect together; assembling in one place, used of waters and nations (Niphal)

This verbal root means to gather or collect together. Genesis 1:9 commands the waters to be gathered into one place, allowing dry land to appear—a foundational act of creation ordering chaos. Isaiah 60:9 speaks of ships that 'wait' or possibly 'gather' (textual question) for the Lord. Jeremiah 3:17 prophesies that nations will gather to Jerusalem. The Niphal stem indicates passive or reflexive action: being gathered or gathering themselves. The semantic overlap with 'wait' (homonymous root) creates some interpretive ambiguity in certain contexts.

(3×) Three uses show gathering: cosmological (waters in Genesis), possibly maritime (ships in Isaiah, though the text may be corrupt), and eschatological (nations in Jeremiah). The cross-linguistic evidence reveals uncertainty—some treat Isaiah 60:9 as 'wait' rather than 'gather', reflecting debate whether this is the collection root or the hope/wait root. Genesis and Jeremiah clearly involve spatial gathering: waters to one place, nations to Jerusalem. The Niphal suggests self-collection or being collected by external force. **GATHERING TOGETHER**

en: and-will-gather, let-gather, will-wait | **es:** esperan, sean-reunidas, y-se-congregarán | **fr:** [ונקוו], [יקוו], que-rassembler | **de:** [ונקוו], [יקוו], es-sammle-sich Gen 1:9; Isa 60:9; Jer 3:17

קָוֶה H6961 *Conj-w / N-ms* (3×)

line, cord; measuring line or thread, particularly in construction (Ketiv form)

This noun (a Ketiv variant related to H6957) means a line or cord used for measuring. The Qere (preferred reading) generally points it as 'qav' (קָו), while the Ketiv (written text) preserves this variant form. First Kings 7:23 uses it to measure the bronze Sea's circumference. Jeremiah 31:39 speaks of a measuring line going out over Jerusalem. Zechariah 1:16 twice mentions a line stretched over Jerusalem in restoration—the builder's cord marking future expansion. The term belongs to construction and surveying vocabulary, representing hope and rebuilding in prophetic texts.

(3×) The three passages involve measuring: temple construction (1 Kings) and prophetic restoration (Jeremiah, Zechariah). Zechariah's double mention emphasizes God's active planning to rebuild Jerusalem—the measuring line signals imminent construction. The bracketed forms in translations reflect Ketiv-Qere variations and construct state relationships. The basic referent is a cord or rope for measuring, whether in actual building projects or symbolic acts representing divine restoration plans. **GEOGRAPHY AND SPACE**

en: [and-a-line], [measuring-line], and-a-line | **es:** [cordel], [y-el-cordel], y-el-cordel | **fr:** [[קוה]], et-fil | **de:** [(וקו)], [[וקוה]], [[קוה]] Jer 31:39; Zech 1:16

קוּט H6962 *Conj-w / V-Hitpael-ConsecImperf-1cs / 3fs* (6×)

To feel loathing, deep disgust, or self-abhorrence; in Hitpael, to contend with or strive against

This verb captures visceral revulsion at its core. In Psalm 95:10, God declares 'I loathed that generation' – a forty-year disgust with a wayward people. Ezekiel deploys the Niphal reflexively: Israel will 'loathe themselves' in their own sight when they remember their abominations (Ezek 6:9; 20:43; 36:31). The Hitpael intensifies the emotion into active contention: the psalmist in 119:158 is revolted by the faithless, and in 139:21 he 'contends with' those who rise against God. Spanish splits the range helpfully – 'fastidio' and 'aborrecer' for loathing, 'contender' for the combative extension.

1. loathe, feel disgust (4×) To feel deep loathing, revulsion, or self-abhorrence. The Qal in Psalm 95:10 expresses God's forty-year disgust with a generation. The Niphal in Ezekiel is reflexive: the people will loathe themselves at their own faces (Ezek 20:43; 36:31; 6:9). Spanish 'sentir fastidio' and 'aborrecerse' capture the visceral, inward-turning nature of this disgust. **LOATHING ABHORRENCE**

en: I-loathed, and-they-shall-loathe, and-you-shall-loathe | **es:** sentí-fastidio, y-os-aborreceréis, y-os-avergonzaréis | **fr:** [ונקטו], [ונקטתם], s'indigner | **de:** [ונקטו], [ונקטתם], ich-loathed Ps 95:10; Ezek 6:9; Ezek 20:43; Ezek 36:31

2. contend with, struggle against (2×) To contend with, strive against, or quarrel (Hitpael intensification). Psalm 119:158 describes disgust that spills over into active opposition toward the faithless, and Psalm 139:21 directs this combative loathing at those who hate God. Spanish 'contender' and the shift from passive revulsion to hostile engagement mark this as a semantic extension of the core loathing sense. **CONTENDING AND STRIVING**

en: I-loathe, and-I-am-disgusted | **es:** contiendo, y-me-disgusté | **fr:** et-s'indigner, s'indigner | **de:** ich-loathe, und-ich-bin-angewidert Ps 119:158; Ps 139:21

קוֹל H6963a *Art / N-msc / 2ms* (505×)

voice, sound; human speech, divine utterance, thunder, noise, or report — the audible expression of will or event

One of the most theologically charged nouns in the Hebrew Bible, qol spans the full range of audible phenomena — from a whisper to a thunderclap. It denotes the human voice in speech, weeping, and song, but reaches its greatest weight in the phrase qol YHWH, the voice of the LORD that commands, judges, and reveals. The plural qolot characteristically refers to thunderpeals, linking the storm theophany to divine speech. In the obedience idiom shama' beqol, the voice itself becomes a metonym for authority, making hearing inseparable from heeding.

1. voice (human, general) (256×) The ordinary human voice used in speech, crying out, singing, or any vocal utterance. Multilingual glosses converge on 'voice/voz/voix/Stimme' without further qualification, confirming this as the unmarked default. Deuteronomy 27:14 (the Levites proclaim with a loud voice) and 1 Samuel 1:13 (Hannah's silent lips contrasted with her voice) illustrate the range from public declaration to whispered prayer. **GEOGRAPHY AND SPACE**

en: a-voice, proclamation, sound | **es:** la-voz, voz, voz. | **fr:** avec-un-voix, son, un-voix | **de:** Stimme, ein-Stimme, mit-ein-Stimme Exod 24:3; Exod 36:6; Deut 4:12; Deut 5:22; Deut 27:14

2. voice of God / divine voice (163×) The voice of God — qol YHWH — in theophany, revelation, and sovereign command. Spanish voz-de, French voix-de, and German Stimme-von all preserve the construct-chain structure, marking this as a possessive theological formula rather than a general sound. Genesis 3:8 (the LORD walking in the garden) and Deuteronomy 4:12 (you heard the sound of words but saw no form) anchor this sense in Israel's foundational encounters with divine speech. **GEOGRAPHY AND SPACE**

en: a-voice-of, sound-of, the-voice-of | **es:** la-voz-de, sonido-de, voz-de | **fr:** le-voix-de, son-de, sound-de | **de:** Stimme-von, die-Stimme, ein-Stimme-von Gen 3:8; Gen 4:10; Gen 21:17; Gen 27:22

3. sound / noise (non-vocal) (71×) Non-vocal audible phenomena: the sound of water, wind, chariots, wings, grinding, or battle. Multilingual glosses shift from 'voice' to 'sound/sonido/son/Klang,' signaling acoustic rather than communicative content. The rustling in the balsam trees (2 Sam 5:24) and the sound of the trumpet growing louder (Exod 19:19) exemplify environmental or instrumental noise distinct from speech. **GEOGRAPHY AND SPACE**

en: and-a-sound-of, and-a-voice, and-great | **es:** ni-voz-de, y-el-sonido, y-sonido | **fr:** et-la-voix, et-voix | **de:** und-Stimme, und-der-Klang-von, und-der-Stimme Exod 19:19; Exod 20:18; Lev 26:36; 2Sam 5:24; 1Kgs 14:6

4. thunder (קוֹלוֹת) (11×) Thunder — specifically the plural qolot used for thunderclaps in storm and theophany contexts. Spanish

truenos, French tonnerre, and German Donner all diverge sharply from the singular 'voice' glosses, confirming a lexicalized meteorological sense. The Exodus plague narrative (9:23–34) and Psalm 29's sevenfold 'voice of the LORD' blur the boundary between natural thunder and divine power. THUNDER THEOPHANIC

en: and-the-thunder, of-sounds, sounds | **es:** los-truenos, truenos, truenos-de | **fr:** et-le-tonnerre, le-thunders, le-tonnerre | **de:** Donner, Donner-von, Stimme Exod 9:23; Exod 9:28; Exod 9:29; Exod 9:33; Exod 9:34

5. obedient hearing (שׁמע בְּקוֹל) (3×) Voice as the object of obedience in the collocation shama' beqol (hear/heed the voice of). Multilingual evidence shows possessive suffixes — su-voz, leur-voix, ihr-Stimme — marking the voice as the locus of authority rather than mere acoustic content. Exodus 28:35 (the bells on Aaron's garment so his sound is heard) and Numbers 16:34 (Israel fleeing at the cry) show the idiom extending beyond divine commands to any authoritative voice. GEOGRAPHY AND SPACE

en: at-their-voice, its-sound | **es:** a-su-voz, de-su-voz, su-sonido | **fr:** de-leur-voix, son-son, à-leur-voix | **de:** Stimme, bei-ihr-Stimme, sein-sound Exod 28:35; Num 16:34; Isa 31:4

6. (1×) A report or news that spreads — the voice as rumor or tidings. Genesis 45:16 records that the qol was heard in Pharaoh's house that Joseph's brothers had come. The English 'report,' Spanish voz (in the sense of 'rumor'), and German Nachricht confirm a semantic extension from audible sound to transmitted information, a metonymic shift found across Semitic and Indo-European languages alike. NEWS AND MESSAGES

en: and-the-report | **es:** y-la-voz | **fr:** et-le-report | **de:** und-die-Nachricht Gen 45:16

קָל H6963b *Prep-m / N-msc* (1×)

lightness, frivolity, or moral shallowness (or possibly 'voice' as a variant)

A difficult noun in Jeremiah 3:9, where God condemns Israel for the 'lightness of her whoredom.' Most interpreters understand it as denoting frivolity or casual attitude—Israel treated spiritual adultery lightly, without seriousness. The phrase suggests moral shallowness: Israel's infidelity was thoughtless, almost recreational. Some scholars propose reading it as 'voice' (qol) instead, but the Versions support 'lightness,' which better fits Jeremiah's accusation of brazen, unashamed idolatry.

(1×) Lightness, frivolity, or lack of seriousness in moral matters, particularly Israel's casual approach to idolatry in Jeremiah 3:9. The prophet condemns not just the sin but the attitude: 'because of the lightness of her whoredom' suggests Israel committed spiritual adultery thoughtlessly, without gravity or shame. Spanish renders this as 'ligereza' (lightness), capturing the moral carelessness. Some translations struggle with the phrase, leaving it untransliterated, but the sense is clear: Israel's sin was compounded by treating it trivially. GEOGRAPHY AND SPACE

en: from-the-lightness | **es:** por-la-ligereza-de | **fr:** [מקל] | **de:** [מקל] Jer 3:9

קוֹלָיָה H6964 *N-proper-ms* (2×)

Qolayah, Kolaiah; a personal name meaning 'voice of Yahweh,' borne by a false prophet's father and a Benjamite

This theophoric name combines 'voice' with the divine name, meaning 'voice/oracle of Yahweh.' It identifies two individuals: the father of false prophet Ahab whom Jeremiah condemned, and a Benjamite ancestor in Nehemiah's post-exilic community. The name's irony is notable—the father of a lying prophet bore a name suggesting divine oracle. The Septuagint preserves the name with minor variation (Kodia, Koleia), confirming its textual stability. Like many Yahwistic names, this reflects parental hope for prophetic gifting or divine communication.

(2×) Nehemiah 11:7 lists Qolayah in a Benjamite genealogy, while Jeremiah 29:21 identifies him as father of the false prophet Ahab who prophesied lies in Babylon. Neither passage develops the character; both use the name purely for identification in genealogical or patronymic formulas. Spanish maintains 'Qolayah/Colaías,' French and German preserve the form with transliteration. The Jeremiah context is damning: Qolayah's son Ahab would be executed by Nebuchadnezzar for false prophecy and adultery. The name appears nowhere else, suggesting these were minor figures preserved only for genealogical completeness or prophetic polemic. The theophoric element connects both men to Yahwistic heritage, whatever their later unfaithfulness. PERSONAL NAMES

en: Qolayah | **es:** Colaías, Qolayah | **fr:** [קוליה] | **de:** [קוליה] Neh 11:7; Jer 29:21

לֵב קָמָי H6965a

cryptic phrase in Jeremiah 51:1 (Leb-kamai = 'heart of my adversaries'; coded reference)

This entry represents an Atbash cipher in Jeremiah 51:1 where לֵב קָמָי ('Leb-kamai,' meaning 'heart of those rising against me') stands as a cryptic designation for Babylon or the Chaldeans. Atbash substitutes letters in reverse alphabetical order, so כשדים (Kasdim, Chaldeans) becomes קמי. The prophet uses coded language, possibly for rhetorical effect or to avoid direct naming during dangerous political circumstances. Scholarly debate continues over whether this is intentional cipher or textual corruption, but the cryptic quality adds to the oracle's mystique as Jeremiah pronounces judgment on Israel's oppressor.

קוּם H6965b *V-Qal-Prtcpl-mp* (627×)

to rise, arise, stand up; to stand firm, endure, remain valid; causative: to raise up (a person, leader), to establish (covenant, kingdom), to erect (structure), to fulfill (word, oath)

A verb of vertical motion and stability. The basic Qal sense is physical rising—getting up from sitting or lying, arising to action—dominating narrative with 'and he arose' (wayyaqom). But קוּם also means to stand firm, to endure, to remain valid: counsel that 'stands,' kingdoms that 'endure.' The causative Hifil multiplies meanings: raising up a prophet or judge onto history's stage, establishing a covenant or throne, erecting a physical structure like the Tabernacle, or fulfilling a spoken promise. The Piel and Hitpael add intensive confirmation and hostile rising against adversaries. A single root spans physical posture, existential stability, and covenantal faithfulness.

1. Qal: to rise, arise, get up (432×) Basic physical rising: to get up from a seated, lying, or lower position. The narrative workhorse wayyaqom ('and he arose') appears constantly. Genesis 22:3 has Abraham rising early to sacrifice Isaac. Genesis 4:8 recounts Cain rising against Abel—the verb of motion preceding violence. The imperative qum ('arise!') summons to action across prophetic and historical texts. Cross-linguistic glosses (Spanish 'levantarse,' French 'se lever,' German 'aufstehen') cluster tightly around vertical motion. RISING AND DAWNING

en: and-arose, and-he-arose, and-rose | **es:** Y-levantó, Y-se-levantó, y-levantó | **fr:** et-il-se-leva, et-se-leva, et-se-leva-en-haut | **de:** und-arose, und-aufstand, und-er-arose Gen 4:8; Gen 19:1; Gen 21:32; Gen 22:3; Gen 23:3

2. Qal: to stand firm, endure, be valid (50×) Stative sense: to stand firm, to endure, to remain valid. Not the act of rising, but the state of standing. Genesis 23:17, 20 use qum for land 'standing' (being confirmed) as Abraham's possession. Leviticus uses it for valuations that 'stand' (remain in force). Arabic ثبت (yathbutu) 'it remains/persists' and Korean '유효하다' (valid) confirm the endurance nuance—what rises and remains standing. RISING AND DAWNING

en: can-stand, endures, it-endures | **es:** se-cumplirá, se-levantará, se-mantendrá | **fr:** devra-lève-toi, devra-se-lever, devra-se-tenir | **de:** aufstehen, er-steht-auf, soll-arise Gen 23:17; Gen 23:20; Lev 25:30; Lev 27:14; Lev 27:17

3. Hifil: to raise up a person (47×) Hifil causative: to raise up a person—deliverer, prophet, king, or enemy. Genesis 38:8 commands raising up seed for one's brother (levirate duty). Judges cycles through the LORD raising up deliverers. Amos 6:14 warns God will raise up a nation against Israel. Spanish 'levantar,' Arabic 'aqama,' and Swahili 'kuinua' all track the causative morphology: bringing someone onto the stage of history. ASCENDING MOVEMENT

en: Has-raised-up, I-shall-raise-up, I-will-raise-up | **es:** Ha-levantado, Y-levantó, estoy-levantando | **fr:** a-éleva-en-haut, am-élevant, et-il-éleva | **de:**

am-erhebend, aufstehen, hat-erhob-hinauf Gen 38:8; Exod 40:2; Exod 40:18; Exod 40:33

4. Hifil: to establish, confirm (covenant/kingdom/word) (40×) Hifil causative-abstract: to establish, confirm, or uphold a covenant, kingdom, throne, or decree. Genesis 6:18 has God establishing his covenant with Noah ('establecer mi pacto'). 2 Samuel 7:12 promises David's throne will be established forever. Spanish 'establecer/confirmar,' Arabic ٱ (yuthabbitu), and Swahili 'kuthibitisha' capture the solidifying, stabilizing force—making something stand firm. RISING AND DAWNING
en: and-I-will-establish, establish, he-may-establish | **es:** Confirme, Y-estableceré, confirma | **fr:** et-Je—établir, et-se-lever, il-pourra-établir | **de:** aufstehen, er-moege-gruenden, gruende Gen 6:18; Gen 9:9; Gen 9:11; Gen 17:7; Gen 17:19

5. Hifil: to set up, erect (physical object) (19×) Hifil for physically erecting structures: setting up pillars, altars, the Tabernacle. Exodus 40:2, 18 command Moses to 'set up' the Tabernacle, repeated in the execution narrative. Numbers 7:1 marks the day Moses 'erected' the Tabernacle. Deuteronomy 27:2 orders setting up large plastered stones. Spanish 'erigir,' Arabic 'aqama,' and Swahili 'kusimamisha' confirm the concrete construction sense—making a physical object stand upright. ASCENDING MOVEMENT
en: and-He-set, and-he-erected, and-he-raised-up | **es:** Y-erigió, Y-levantaron, Y-levantarás | **fr:** coucher, erecting, et-il-plaça-en-haut | **de:** erect, erecting, setting Exod 26:30; Num 7:1; Num 9:15; Num 10:21; Deut 27:2

6. Qal: to rise up against, oppose (13×) Qal hostile sense: to rise up against, to oppose. Typically in participial constructions with pronominal suffixes: qamay ('those rising against me'). Exodus 15:7 celebrates God overthrowing 'those who rose against you.' Psalm 18:48 thanks God for deliverance from 'those who rise up against me.' Arabic and Swahili glosses shift to 'enemy/opponent' vocabulary, confirming the adversarial stance—standing up in opposition. RISING AND DAWNING
en: among-their-enemies, and-from-those-rising-against-me, of-those-rising-against-me | **es:** a-los-que-se-levantan, a-los-que-se-levantan-contra-mí, a-los-que-se-levantan-contra-nosotros | **fr:** ces-rising-contre-Tu, ces-rising-contre-lui, ceux-là-se-levant-contre-moi | **de:** auf-stand-auf, der-die-aufsteigend, der-rising Exod 15:7; Exod 32:25; Deut 28:7; Deut 33:11; 2Sam 22:40

7. Hifil: to fulfill (a promise/word/oath) (8×) Hifil emphasizing fulfillment: to fulfill a promise, word, or oath. Genesis 9:17 marks God's covenant 'which I have established' (he cumplido). Numbers 23:19 asks rhetorically whether God speaks and does not fulfill ('no lo cumplirá'). 1 Samuel 15:11 laments Saul's failure to fulfill God's word. Spanish 'cumplir' and Portuguese 'cumprir' zero in on the realization of spoken commitment—making a word stand realized. RISING AND DAWNING
en: He-might-establish, I-established, I-fulfilled | **es:** He-cumplido, Y-cumplió, confirmó | **fr:** Il-pourrait-établis, Je-établit, et-il-établit | **de:** He-koennte-gruende, er-bestaetigte, er-fulfilled Gen 9:17; Exod 6:4; Num 23:19; Num 30:14; 1Sam 15:11

8. Piel: to confirm, establish, fulfill (7×) Piel intensive: to confirm, establish, or fulfill with thoroughness. Ruth 4:7 explains the custom 'to confirm' (confirmar) any transaction. Esther 9:21, 29, 31 describe establishing Purim as a festival. Psalm 119:28 pleads 'strengthen me according to your word.' The Piel's intensive force suggests deliberate, effortful confirmation—not passive standing but active upholding. RISING AND DAWNING
en: and-I-confirm, strengthen-me, to-confirm | **es:** Para-confirmar, Para-establecer, hacer-cumplir | **fr:** et-se-lever, se-lever, à-confirmer | **de:** aufstehen, stand-auf, und-stand-auf Ruth 4:7; Esth 9:21; Esth 9:29; Esth 9:31; Ps 119:28

9. Hitpael: to rise up against, set oneself against (4×) Hitpael reflexive-reciprocal: to rise up against, to set oneself against. Job 20:27, 27:7 invoke heaven and earth as witnesses, with enemies rising up. Psalms 17:7, 59:1 cry out for deliverance from 'those who set themselves against me.' The reflexive morphology (se levantar contra) emphasizes agency: adversaries actively positioning themselves in hostility. RISING AND DAWNING
en: and-my-adversary, from-those-rising-against-me, from-those-rising-up | **es:** de-los-que-se-levantan, de-los-que-se-levantan-contra-mí, se-levantará-contra | **fr:** de-se-lever, et-lever-moi, lever | **de:** stand-auf, und-stand-auf, von-stand-auf Job 20:27; Job 27:7; Ps 17:7; Ps 59:1

10. Hofal: to be raised up, be established (3×) Hofal passive of Hifil: to be raised up, to be established by an external agent. Exodus 40:17 notes the day the Tabernacle 'was set up' (fue levantado). 2 Samuel 23:1 describes David as 'raised on high' (exaltado). Jeremiah 35:14 observes that Jonadab's command 'is established' (fue levantado). The passive morphology signals that another party effects the raising or establishing. RISING AND DAWNING
en: established, raised-up, was-raised | **es:** Fueron-cumplidas, exaltado, fue-levantado | **fr:** se-lever, éleva-en-haut, était-éleva | **de:** aufstehen, erhob-hinauf, war-raised Exod 40:17; 2Sam 23:1; Jer 35:14

11. Qal: to stand still, congeal (2×) Qal specialized physical sense: to stand still, to congeal. Exodus 15:8 celebrates the sea waters that 'stood' in a heap (estaban fijos). 1 Samuel 4:15, 1 Kings 14:4 describe Eli's and Ahijah's eyes as 'set' (fixed, rigid)—no longer moving. Arabic uses ٗ (jamuda) 'to congeal/solidify,' confirming a shift from motion to motionless standing. STANDING AND ESTABLISHING
en: stood, stood-still | **es:** estaban-fijos, fijos | **fr:** se-tint, se-tint-encore | **de:** stand, stand-noch 1Sam 4:15; 1Kgs 14:4

12. Hifil: to rouse, stir up from inactivity (2×) Hifil causative: to rouse, to stir up from sleep or inactivity. Genesis 49:9, Numbers 24:9 use the metaphor of rousing a lion—who dares wake him? Spanish 'despertar' (to awaken) and Arabic 'yunhiduhu' (rouse him) clarify the sense: causing someone to rise from rest or dormancy, a specialized causative of awakening. STRIKING AND REFERENCE
en: rouses-him, will-rouse-him | **es:** lo-despertará, lo-levantará | **fr:** fera-rouse-lui, rouses-lui | **de:** wagt-ihn-aufzuscheuchen, wird-rouse-ihn Gen 49:9; Num 24:9

קוּם H6966 *V-Qal-Imp-fs* (36×)

To arise, stand, set up, establish; Aramaic qum in Daniel and Ezra for rising, erecting, and appointing.

The Aramaic cognate of Hebrew qum, appearing exclusively in Daniel and Ezra. It runs from physical rising — Nebuchadnezzar 'arose in haste' from his throne (Dan 3:24) — to the geopolitical language of kingdoms that 'arise' and are 'set up' or torn down by God's decree. The same root that describes a king getting out of bed (Dan 6:19) also describes the eternal kingdom God will 'set up' that 'shall never be destroyed' (Dan 2:44). Spanish distinguishes levantarse from erigir and establecer, mapping cleanly onto the Aramaic sense divisions across Qal, Piel, Hifil, and Hofal stems.

1. set up, erect (13×) Hifil causative with physical objects: to set up, erect, or raise a structure or monument — thirteen occurrences, dominated by Daniel 3 and its account of Nebuchadnezzar's golden image. The king 'set up' the statue (Dan 3:1), summoned officials for its 'dedication' (3:2-3), and demanded worship of what he had 'set up' — the verb echoing relentlessly through the chapter. God himself 'sets up' an indestructible kingdom (Dan 2:44) and 'sets up kings' (Dan 2:21). Spanish erigir ('to erect') and the causative Hindi khadaa karna ('to make stand') both select construction-erection vocabulary, distinguishing physical raising from the metaphorical establishing of sense 4. RISING AND DAWNING
en: He-sets-up, I-set-up, and-sets-up | **es:** erigiste, erigió, erigí | **fr:** et-se-lever, se-lever | **de:** aufstellen, und-aufstellen Dan 2:21; Dan 2:44; Dan 3:1; Dan 3:2; Dan 3:3

2. arise, rise up (8×) Qal intransitive: to arise, get up, rise into action — eight occurrences. Nebuchadnezzar 'arose in haste' from his throne at the sight of a fourth figure in the furnace (Dan 3:24); Darius 'arose at dawn' to rush to the lions' den (Dan 6:19); Zerubbabel and Jeshua 'rose up and began to build' (Ezra 5:2). In prophetic vision, kingdoms 'arise' on the historical stage (Dan 2:39; 7:17, 24). Spanish levantarse and French se lever both capture the basic motion of rising, while the Korean ileonada mirrors the inchoative 'get up and act' force. RISING AND DAWNING
en: and-rose-up, arise, arose | **es:** Levántate, se-levantaron, se-levantará | **fr:** et-se-lever, se-lever, établir | **de:** [קמו], aufstellen, und-aufstellen Ezra 5:2; Dan 2:39; Dan 3:24; Dan 6:19; Dan 7:5

3. stand, be standing (6×) Qal stative: to stand, be standing, remain upright or present in a location — six occurrences. The

great statue 'was standing' before Nebuchadnezzar in his dream (Dan 2:31); officials 'were standing' at the image's dedication (Dan 3:3); attendants 'stood' before the Ancient of Days (Dan 7:10). The participial forms qae'm and qayyemin mark ongoing state rather than inchoative rising. Spanish estar de pie ('to be on one's feet') and the German stehen ('to stand') confirm the stative semantics, distinct from sense 2's dynamic arising. Dan 2:44 also carries this sense: the kingdom 'shall stand forever.' RISING AND DAWNING
en: (qere:and-standing), [ketiv:and-standing], standing | **es:** (y-estaban-de-pie), [y-estaban-de-pie], de-pie | **fr:** et-se-lever, se-lever | **de:** aufstellen, und-aufstellen Dan 2:31; Dan 2:44; Dan 3:3; Dan 7:10

4. appoint, establish (6×) Hifil causative with persons or institutions: to appoint, establish, or constitute an office, arrangement, or person in authority — six occurrences in the administrative language of Daniel and Ezra. Darius 'set' Daniel over the whole kingdom (Dan 6:1, 3); the satraps sought to 'establish' a binding decree (Dan 6:8); Belshazzar's queen recalls that Nebuchadnezzar 'appointed' Daniel as chief of the wise men (Dan 5:11). The Levites were 'set in their divisions' for temple service (Ezra 6:18). Spanish establecer/constituir and French etablir both select institutional-appointment vocabulary, clearly distinct from the physical erecting of sense 1. The same Hifil form serves both physical and political 'raising up,' unified by the causative semantics of placing something or someone in position. RISING AND DAWNING
en: and-he-set, and-they-set, appointed-him | **es:** establece, establezca, lo-constituyó | **fr:** et-se-lever, et-établir, se-lever | **de:** [והקימו], aufstellen, und-aufstellen Ezra 6:18; Dan 5:11; Dan 6:1; Dan 6:3; Dan 6:8

5. be raised, be set up (2×) Hofal passive: to be raised up or made to stand by another agent — two occurrences, both in Daniel 7's beast visions. The first beast 'was lifted up from the earth and made to stand on two feet like a man' (Dan 7:4); the second beast 'was raised up on one side' (Dan 7:5). Spanish fue levantada/fue puesta de pie and the passive Hindi uthaya jana both mark the subject as recipient of the action — something raised rather than rising on its own. The divine passive is likely operative: God is the unstated agent causing these empire-beasts to rise. RISING AND DAWNING
en: it-was-made-to-stand, it-was-raised | **es:** fue-levantada, fue-puesta-de-pie | **fr:** se-lever | **de:** aufstellen Dan 7:4; Dan 7:5

6. establish firmly, confirm (1×) Piel intensive: to establish firmly or confirm something with enduring permanence — a single occurrence at Dan 6:7 (Aramaic 6:8) where the officials urge Darius to 'establish' (qayymah) an edict and 'sign a document' that cannot be changed. Spanish establecer firmemente and the intensive force of the Piel stem both mark this as more than mere 'setting up' — it is ratifying, making irrevocable and permanent. The 'law of the Medes and Persians that cannot be altered' provides the narrative context for this uniquely emphatic usage. RISING AND DAWNING
en: to-establish | **es:** para-establecer | **fr:** se-lever | **de:** aufstellen Dan 6:7

קוֹמָה H6967 *N-fsc* (46×)
Height, stature; the vertical measurement of a structure or the physical build of a person
A feminine noun denoting vertical extent, used both for architectural measurements and human physical stature. The majority of its 46 occurrences describe the height of constructed objects – the temple, its pillars, the tabernacle furnishings, Noah's ark, city walls – where precision matters and the word functions as a technical building term. When applied to persons, as with Saul's impressive height or the beloved's stature in Song of Solomon, it shifts from engineering measurement to embodied quality. The multilingual evidence tracks this split neatly: Arabic uses irtifa' for structures but qama for people, and Korean distinguishes nopi (height) from ki (bodily stature).

1. height of structure/object (34×) The measured vertical dimension of a building, wall, pillar, altar, or other constructed object, appearing 34 times primarily in construction narratives. Arabic irtifa', Korean nopi, and Swahili urefu consistently render this as abstract dimensional measurement. Found densely in Exodus 25-27 (tabernacle specifications), 1 Kings 6-7 (Solomon's temple), and Genesis 6:15 (Noah's ark at thirty cubits). The word functions here as a technical architectural term within precise cubit-based descriptions. GEOGRAPHY AND SPACE
en: height-of, its-height | **es:** altura-de, altura-de-ella, altura-de-él | **fr:** [קומתו], hauteur-de, son-hauteur | **de:** Hoehe, Hoehe-von, ihre-Höhe Gen 6:15; Exod 25:10; Exod 25:23; Exod 27:1; Exod 27:18

2. stature of a person (12×) The bodily height or physical build of a human or personified figure, attested 12 times. Multilingual evidence reveals a genuine semantic distinction: Arabic shifts to qama (bodily stature), Korean to ki (a person's height), and Hindi to kad/kathi (build, frame). Key passages include 1 Samuel 16:7, where God tells Samuel not to judge by Eliab's qomah because the Lord looks at the heart, and Song of Solomon 7:7, where the beloved's stature is compared to a palm tree – both contexts where embodied physical presence, not mere measurement, is in view. GEOGRAPHY AND SPACE
en: his-stature, in-stature, in-their-stature | **es:** altura-de, en-estatura, en-su-estatura | **fr:** [הקומה], son-stature, stature | **de:** Hoehe, [הקומה], [קומתך] 1Sam 16:7; 1Sam 28:20; 2Kgs 19:23; Song 7:7; Isa 10:33

קוֹמְמִיּוּת H6968 *Adv* (1×)
uprightness, erect posture; metaphorically, the bearing of free persons rather than slaves
This feminine noun appears as an adverb in Leviticus 26:13, where God recalls the Exodus: 'I broke the bars of your yoke and made you walk upright.' The upright posture symbolizes freedom and dignity, contrasting with the bent backs of slaves under burdens. The image is both literal (freed from physical labor) and metaphorical (restored to human dignity). Walking upright becomes shorthand for the entire liberation from Egypt—physical, social, and spiritual.

(1×) Uprightness or erect posture, used adverbially to describe how God enabled Israel to walk after liberation from Egyptian bondage. The phrase 'I made you go upright' (qomemiyuth) evokes both physical straightness—no longer bent under slave labor—and moral dignity restored. Translations consistently render this as 'upright' or 'erect,' recognizing the double significance: literal bodily posture expressing deeper realities of freedom, honor, and covenant relationship with YHWH who restores humanity to its proper stature. STRAIGHTNESS AND UPRIGHTNESS
en: upright | **es:** erguidos | **fr:** upright | **de:** upright Lev 26:13

קוֹנֵן H6969 *Conj-w / V-Piel-ConjPerf-3cp / 3fs* (8×)
To chant a dirge, lament, wail; a Piel denominative from qinah (lament), used for formal mourning rites.
A Piel denominative verb derived from qinah ('dirge' or 'lament'), qonen denotes the formal chanting of a funeral lament or mourning song. David's lamentation over Saul and Jonathan (2 Sam 1:17) and over Abner (2 Sam 3:33) employ this verb for composed, public grief. Ezekiel uses it for dirges over Tyre (27:32) and Egypt (32:16), while Jeremiah 9:17 mentions professional wailing women (meqonenot) summoned to keen. The consistent rendering across languages – Spanish 'lamentar,' French 'se lamenter' – underscores the ritualized, vocal nature of this mourning.

to chant a lament, to wail (Piel) (8×) To chant a funeral dirge or formal lament over the dead or over impending destruction. As a Piel denominative from qinah, this verb specifically denotes the vocalized, often professionally performed wailing at funerals or national calamities. David chants dirges over Saul (2 Sam 1:17) and Abner (2 Sam 3:33); Jeremiah 9:17 refers to professional wailing women. Ezekiel applies it to prophetic dirges over Tyre and Egypt. The multilingual evidence (Spanish 'lamentó,' 'plañideras'; French 'se lamenta') captures both the emotional weight and the ritual formality. MOURNING AND LAMENTING
en: and-he-lamented, and-lamented, and-they-shall-lament | **es:** Y-lamentó, a-las-plañideras, la-lamentarán | **fr:** [ויקונן], [למקוננות], et-se-lamenta | **de:** [וקוננה], [וקוננו], [וייקונן] 2Sam 1:17; 2Sam 3:33; 2Chr 35:25; Jer 9:17; Ezek 27:32

קוֹעַ H6970 *Conj-w / N-proper-fs* (1×)
Koa, a people group mentioned alongside Babylonians and

Chaldeans in Ezekiel's prophecy
A gentile name appearing in Ezekiel 23:23, where God lists the nations He will summon against Jerusalem: 'Pekod and Shoa and Koa, and all the Assyrians with them.' Early interpreters identified Koa with the Kutu (or Gutians), a people group east of the Tigris on the border of Elam and Media, mentioned in Assyrian records. However, more recent scholarship questions this identification, leaving Koa's precise historical referent uncertain. They represent part of the eastern coalition that will execute divine judgment.

(1×) A people group named among the eastern nations God will mobilize against Judah, appearing only in Ezekiel 23:23. Delitzsch identified them with the Assyrian Kutu, tribes east of the Tigris, though this identification is now disputed. Translations preserve the name (Spanish Coa, French Koa) while some leave it untransliterated. Their pairing with Pekod and Shoa suggests Ezekiel draws on Mesopotamian geopolitical knowledge to depict the comprehensiveness of coming judgment—forces from every quarter of the empire converging on faithless Jerusalem. **PERSONAL NAMES**
en: and-Koa | **es:** y-Coa | **fr:** et-Koa | **de:** [וקוע] Ezek 23:23

קוֹף H6971 *Conj-w / N-mp* (2×)
apes; non-human primates imported as exotic luxury items during Solomon's reign
This foreign loan-word denotes apes or monkeys brought to Solomon by Phoenician trading fleets. Both occurrences list apes among luxury imports alongside gold, silver, ivory, and peacocks from southeastern regions, possibly South Arabia or India. The word likely derives from Sanskrit kapi (ape), transmitted through maritime trade networks. Apes represented exotic curiosities and status symbols for ancient Near Eastern royalty. Their appearance in Scripture marks Solomon's extensive international commerce and taste for foreign luxuries that later contributed to his spiritual downfall.

(2×) 1 Kings 10:22 and 2 Chronicles 9:21 preserve parallel accounts of Tarshish ships bringing qophim every three years along with precious metals, ivory, and apes. Spanish 'monos' (monkeys), French and German 'apes' all identify these as simian creatures. The conjunction 'and' reflects their position in the luxury cargo list. The Arabian proverb cited by BDB ('the gift of Yemen is apes') confirms southern Arabia as a known ape source. These were not working animals but ornamental exotica, living symbols of Solomon's wealth and far-reaching trade. The term appears only in these Solomonic contexts, tied to the zenith of Israel's imperial prosperity and international reach. **LIVING CREATURES**
en: and-apes | **es:** y-monos | **fr:** [וקופים], et-apes | **de:** [וקופים], und-apes 1Kgs 10:22; 2Chr 9:21

קִיץ H6972 *Conj-w / V-Qal-ConjPerf-3ms* (1×)
to pass the summer, to spend the summer season
This verb denotes spending the summer or experiencing summer's heat. Isaiah 18:6 uses it in prophetic poetry describing scavengers: 'the birds of prey will summer on them, and all the beasts of the earth will winter on them.' The pairing of summer and winter verbs creates a merism—carcasses will lie exposed through complete annual cycles, emphasizing total desolation. The root connects to words for vehement heat, reflecting summer's defining characteristic in the ancient Near East.

(1×) To pass through the summer season or to summer upon something, appearing in Isaiah's oracle against Cush. The verb (with waw-consecutive future form) depicts birds of prey summering on corpses, paired antithetically with beasts wintering on them—a grim image of year-round carrion feeding. Some translations leave the Hebrew form untransliterated due to its rarity, but Spanish captures it: 'pasará el verano' (summer will pass). The seasonal verb underscores nature's cycles continuing indifferently over human catastrophe. **SUMMER SEASON FRUIT**
en: and-will-summer | **es:** y-pasará-el-verano | **fr:** [וקץ] | **de:** [וקץ] Isa 18:6

קוּץ H6973 *V-Qal-Prtcpl-ms* (9×)
To feel loathing or abhorrence; to feel sickening dread or anxious terror; causatively, to terrify.
A visceral verb describing reactions that churn the stomach – whether from disgust or from dread. Rebekah declares 'I am weary of my life' because of the Hittite women (Gen 27:46), and God himself 'was disgusted' with the nations of Canaan (Lev 20:23). But the same root also describes the cold terror that grips a nation before a threatening enemy: Egypt dreaded the multiplying Israelites (Exod 1:12), and Moab was in sickening dread of Israel (Num 22:3). Spanish distinguishes these strands beautifully – 'hastiada' (fed up, nauseated) for loathing, 'se angustiaron' (they were anguished) for dread. A rare Hiphil causative appears in Isaiah 7:6, where the conspirators plot to 'terrify' Judah.

1. to feel loathing, abhor (5×) To feel deep loathing, abhorrence, or revulsion toward something or someone (with beth of the object). Rebekah is weary of life because of Hittite daughters-in-law (Gen 27:46); God abhorred the nations of Canaan (Lev 20:23); Israel loathed the manna in the wilderness (Num 21:5). Proverbs 3:11 warns against loathing God's discipline. Spanish 'hastiada/fastidio' and French 'las' (weary) capture the emotional exhaustion and revulsion. **LOATHING ABHORRENCE**
en: I-am-weary, and-I-was-disgusted, and-he-loathed | **es:** aborrezcas, estoy-hastiada, tiene-fastidio | **fr:** Je-suis-las, et-il-loathed, et-je-était-disgusted | **de:** [וקוט], loathes, und-er-loathed Gen 27:46; Lev 20:23; Num 21:5; 1Kgs 11:25; Prov 3:11

2. to feel sickening dread (3×) To feel sickening dread or anxious terror before a threatening presence (with mippenei of the feared party). Egypt dreaded the multiplying Israelites – and the more they afflicted them, the more they multiplied (Exod 1:12). Moab was in anguished dread of Israel (Num 22:3). Isaiah 7:16 promises that the land whose two kings Ahaz dreads will be forsaken. Spanish 'se angustiaron' (they were anguished) distinguishes this from mere disgust. **GEOGRAPHY AND SPACE**
en: and-dreaded, and-they-dreaded, dread | **es:** temes, y-se-angustiaron, y-se-angustio | **fr:** [וקץ], et-dreaded, et-ils-dreaded | **de:** [וקץ], und-dreaded, und-sie-dreaded Exod 1:12; Num 22:3; Isa 7:16

3. to cause dread (1×) Hiphil causative: to cause sickening dread or terror in someone, to terrify. Used in Isaiah 7:6, where the Syro-Ephraimite coalition plots to 'terrify' Judah and breach its walls. Spanish 'aterroricemosla' (let us terrify it) and English 'let us terrify it' make the causative force explicit. This is the only Hiphil occurrence, converting the inward feeling of dread into an outward act of intimidation. **TERROR AND AWE**
en: and-let-us-terrify-it | **es:** y-aterrorricémosla | **fr:** [ונקיצנה] | **de:** [ונקיצנה] Isa 7:6

קִיץ H6974 *V-Hifil-Perf-3ms* (23×)
To awake from sleep (literal or the sleep of death); to rouse oneself to urgent action.
A parallel form of yaqats, this verb in the Hifil means to show signs of waking, to awaken. It spans a wide experiential range: literal waking from sleep (1 Sam 26:12; Prov 6:22), the eschatological awakening of the dead (Isa 26:19; Dan 12:2), and the prophetic rousing from ecstatic sleep (Jer 31:26). Spanish Despierta and French s'éveiller both render the basic sense faithfully. In the Psalms, it takes on urgent theological weight when directed at God: 'Rouse yourself! Why do you sleep, O Lord?' (Ps 44:23). These imperative appeals – arouse-Yourself in the English glosses – do not imply God literally sleeps but plead for divine intervention with bold anthropomorphic intensity.

1. awake from sleep (20×) To wake up or awaken from sleep, used literally of rising from slumber and figuratively of the dead awakening to new life. Spanish Despertad/Despierta and French s'éveiller capture the intransitive nature of this awakening. Covers the full range from David's companions sleeping through the theft of Saul's spear (1 Sam 26:12), to the psalmist's confident 'when I awake, I shall be satisfied with your likeness' (Ps 17:15), to the eschatological promise 'your dead shall live; their bodies shall rise' (Isa 26:19). **AWAKENING AND VIGILANCE**

en: I-awake, I-awoke, and-awake | **es:** Despertad, Despierta, al-despertar | **fr:** awoke, dans-s'éveiller, de-s'éveiller | **de:** [אקיץ], [הקיץ], [הקיצה] 1Sam 26:12; 2Kgs 4:31; Job 14:12; Ps 3:5; Ps 17:15

2. rouse oneself to action (3×) To stir or rouse oneself to alertness and active intervention, used in urgent imperative appeals directed to God. English rouse-Yourself and arouse-Yourself mark the heightened urgency beyond mere waking. In Ps 35:23 and 44:23 the psalmist implores God to awaken to his cause; Ps 59:5 extends this to a call for judgment against the nations. The anthropomorphism is deliberate and daring – not attributing sleep to God but demanding his manifest action. AWAKENING AND VIGILANCE

en: and-awake, arouse-Yourself, rouse-Yourself | **es:** despierta, y-vela | **fr:** et-le-s'éveiller, le-s'éveiller | **de:** arouse-dich-selbst, rouse-dich-selbst, und-aufwachen Ps 35:23; Ps 44:23; Ps 59:5

קוֹץ H6975 *N-mpc* (12×)

Thorn, thorn-bush — prickly plant; literally wilderness scrub, figuratively judgment and worthlessness

The noun קוֹץ (qots) denotes thorns or thorn-bushes, one of Scripture's most versatile botanical images. Its foundational occurrence is in the primeval curse: 'thorns and thistles shall it bring forth' (Gen 3:18), establishing thorns as a sign of the ground's rebellion. Practically, Exodus 22:6 legislates when fire spreads through thorns to a neighbor's grain, and Gideon punishes the men of Succoth with 'thorns of the wilderness' (Judg 8:7, 16). Figuratively, thorns signal desolation (Isa 32:13), futile labor (Jer 12:13), wickedness (2 Sam 23:6), and enemies crackling like burning thorns (Ps 118:12).

thorn, thorn-bush (12×) Thorns or thorn-bushes, used literally and figuratively. Introduced in the primeval curse (Gen 3:18, paired with 'thistles'). Practically: fire hazard (Exod 22:6), instruments of punishment (Judg 8:7, 16). Figuratively: desolation (Isa 32:13), futile labor (Jer 12:13), wickedness (2 Sam 23:6), enemies crackling like burning thorns (Ps 118:12), and hostile neighbors (Ezek 28:24). THORNS AND BRAMBLES

en: And-thorn, and-thorn, but-thorns | **es:** como-espino, espino, espinos | **fr:** Et-épine, [וקצים], [קוץ] | **de:** Dornen, Dornen-von, [וקוץ] Gen 3:18; Exod 22:6; Judg 8:7; Judg 8:16; 2Sam 23:6

קוֹץ H6976 *Conj-w / N-proper-ms* (6×)

Koz / Hakkoz; a proper name for a Judahite clan head and a priestly family in post-exilic Israel.

A proper masculine name, Qots (Koz), often appearing with the definite article as Haqqots (Hakkoz). It designates two distinct figures: a name in the genealogy of Judah (1 Chr 4:8) and, more prominently, the head of the seventh priestly division assigned by lot in David's organization of temple service (1 Chr 24:10). The priestly family of Hakkoz reappears in the post-exilic period: some descendants could not prove their genealogy and were excluded from the priesthood (Ezra 2:61; Neh 7:63), while others contributed to rebuilding Jerusalem's walls (Neh 3:4, 21).

Koz / Hakkoz (proper noun, priestly family) (6×) The proper noun Qots (Koz), often with the definite article as Haqqots (Hakkoz), referring to a Judahite clan head and a priestly family. English renders it 'Hakkoz' or 'Koz,' Spanish as 'Hacos'/'Hacoz,' reflecting transliteration variation. In 1 Chronicles 4:8, Qots appears in the Judahite genealogy. More significantly, Hakkoz heads the seventh priestly course (1 Chr 24:10). His descendants faced a genealogical crisis after the exile — unable to prove their priestly lineage, they were barred from service (Ezra 2:61 = Neh 7:63). Yet other members of the family are credited with rebuilding sections of Jerusalem's wall under Nehemiah (Neh 3:4, 21), suggesting eventual rehabilitation. THORNS AND BRAMBLES

en: Hakkoz, and-Qots, for-Haqqots | **es:** Hacos, Hacoz, Y-Qots | **fr:** [הקוץ], [וקוץ], [להקוץ] | **de:** [הקוץ], [וקוץ], [להקוץ] 1Chr 4:8; 1Chr 24:10; Ezra 2:61; Neh 3:4; Neh 3:21

קְוֻצּוֹת H6977 *N-fpc / 3ms* (2×)

locks of hair; curled or wavy tresses, emphasizing abundant or beautiful hair

This poetic term describes locks or curls of hair, appearing exclusively in Song of Solomon's intimate descriptions. The lover's hair is described as 'wet with dew,' while the beloved's locks are 'like date clusters, black as a raven.' The term emphasizes hair's aesthetic quality—its texture, fullness, and beauty. The root's etymology remains obscure, with cognates in Syriac and Arabic suggesting hair falling over the forehead. The usage is exclusively poetic, capturing hair's romantic and sensual dimensions in love poetry.

(2×) Song of Solomon 5:2 describes 'my locks' (qevutsotai) wet with night dew, while 5:11 depicts 'his locks' (qevutsotav) as bushy and black as ravens. Spanish 'rizos' (curls), French 'boucles' (curls/locks), German transliterations all point to curled or wavy hair. The possessive suffixes ('my locks,' 'his locks') create intimacy in the dialogue between lovers. The 5:2 context pictures the lover standing outside at night with dew-drenched hair, seeking entrance. The 5:11 context celebrates the beloved's head and hair in extravagant metaphors (gold, ravens, date clusters). This is purely aesthetic-romantic vocabulary, celebrating hair's beauty and sensuality in courtship poetry. GEOGRAPHY AND SPACE

en: his-locks, my-locks | **es:** mis-rizos, sus-rizos | **fr:** mes-boucles, ses-boucles | **de:** [קוצותיו], [קוצותי] Song 5:2; Song 5:11

קָוְקָו H6978 *N-ms* (4×)

line, measuring line; possibly 'mighty' (uncertain, debated meaning in Isaiah 18)

A difficult word appearing only in Isaiah 18:2, 7 in the phrase describing 'a nation [of] line, line' or 'a nation mighty, mighty.' Some interpreters take it as a reduplication meaning 'mighty' (related to Arabic 'strength'). Others see it as 'of measuring line, measuring line'—a nation that measures out (conquers) lands. The RV translates 'meting out,' suggesting territorial conquest. The reduplication intensifies the meaning, but the exact sense remains debated. Modern translations vary significantly.

(4×) Isaiah 18:2 and 18:7 both use the phrase גּוֹי קַו־קָו (or קָוְקָו) describing a fearsome nation. Traditional interpretation sees 'mighty, mighty' (reduplication for emphasis). Others read 'of line, line' suggesting a nation that measures/conquers lands. Spanish cordel (measuring line) and French ligne (line) reflect the measuring-line interpretation, though some versions opt for 'powerful.' The reduplication creates intensity, whether martial prowess or imperial expansion. GEOGRAPHY AND SPACE

en: line, line- | **es:** cordel, de-cordel- | **fr:** ligne | **de:** Linie Isa 18:2; Isa 18:7

קוּר H6979a *V-Qal-Perf-1cs* (2×)

I dug; to excavate, particularly for creating a well or water source

This verb describes digging or excavating, specifically for water access. It appears in parallel boasts by Hezekiah (2 Kings) and his Assyrian adversary (Isaiah) about digging wells in foreign lands. The first-person perfect 'I dug' emphasizes personal achievement in securing water supplies during military campaigns. Some scholars suggest textual corruption, proposing karati ('I cut, dug') as original reading. The verb captures the essential survival skill of finding and accessing underground water when campaigning in arid regions.

(2×) 2 Kings 19:24 and Isaiah 37:25 preserve identical boasts: 'I dug (wells) and drank foreign waters,' demonstrating military self-sufficiency. The verb stands alone as first-person perfect statement of accomplishment. Spanish 'cavé' (I dug), French and German 'dug' all confirm excavation action. The context contrasts human achievement with divine sovereignty—whether speaker is Hezekiah or the Assyrian boaster, the claim asserts ability to overcome geographical obstacles through engineering. Well-digging represented crucial military logistics, enabling armies to operate far from natural water sources. The parallel passages suggest this may have been proverbial language for military resourcefulness and conquest capability.

DIGGING AND EXCAVATING
en: dug | **es:** cavé | **fr:** [קרתי], dug | **de:** [קרתי], dug 2Kgs 19:24; Isa 37:25

קָרַר H6979b *Prep-k / V-Hifil-Inf* (2×)

to keep fresh, keep cool; to preserve something in fresh or cool condition, particularly water or wickedness

This Hiphil verb describes keeping something fresh or cool, appearing in Jeremiah's metaphor of Jerusalem preserving wickedness. The comparison involves a well keeping its water fresh and cool—a positive image applied ironically to evil's maintenance. The causative stem indicates active preservation, not passive coolness. One occurrence uses 'like keeping fresh' in simile, the other states 'she keeps fresh' her wickedness. The verb evokes the contrast between the beneficial coolness of fresh water and the perverse freshness of continual evil.

(2×) Jeremiah 6:7a employs the simile 'as a well keeps its water cool/fresh' (ka-haqir bor meimav), while 6:7b states 'she keeps fresh her wickedness' (heqerah ra'atah). Spanish shows this with 'Como brota/brota' (As it gushes/it gushes), French and German preserve the verb in transliteration. The image depicts Jerusalem actively maintaining evil's vitality as a well maintains water freshness. This is negative sustained vigor—wickedness doesn't grow stale or diminish but remains perpetually active and potent. The metaphor leverages the desirable quality (fresh water) to highlight the perverse quality (fresh evil). The term appears only in this prophetic oracle, crafting vivid imagery for persistent rebellion. **WINTER COLD SEASON**
en: like-keeping-fresh, she-keeps-fresh | **es:** Como-brota, brota | **fr:** [הקרה], [כהקיר] | **de:** [הקרה], [כהקיר] Jer 6:7

קָרַר H6979c *Conj-w / V-Piel-ConjPerf-3ms* (2×)

to tear down, shatter; to demolish walls or break down structures, possibly with shattering force

This Pilpel verb describes violent demolition, particularly of walls or defensive structures. It appears in Numbers' oracle about Moab and Isaiah's description of Jerusalem's siege, though both texts present interpretive challenges. The participial form 'tearing down' suggests ongoing destructive action. The root may relate to breaking, shattering, or demolishing, with intensity conveyed through the Pilpel doubled stem. Some scholars emend the text, but the consistent sense across occurrences points to forceful destruction of architectural elements.

(2×) Numbers 24:17 describes the coming ruler 'shattering' (veqarqar) Moab's sons, while Isaiah 22:5 depicts 'breaking down walls' (meqarqar qir) during siege. Spanish uses 'destruirá/derribando' (will destroy/tearing down), confirming demolition semantics. The Numbers passage employs parallel verbs 'strike down' and 'shatter,' both depicting violent conquest. The Isaiah context describes the Day of the Lord with 'battering down walls and crying to the mountains,' capturing siege warfare's chaos. Both passages share themes of violent destruction, whether prophetic judgment against Moab or actual historical siege of Jerusalem. The doubled-root form intensifies the basic demolition meaning, emphasizing thorough, forceful destruction. **BREAKING AND UPROOTING**
en: and-shatters, breaking-down | **es:** derribando, y-destruirá | **fr:** [מקרקר], et-shatters | **de:** [מקרקר], und-shatters Num 24:17; Isa 22:5

קוּר H6980 *Conj-w / N-mpc* (2×)

webs, threads; the fine filaments spun by spiders, used metaphorically for worthless schemes

This term denotes spider webs or the individual threads comprising them, appearing exclusively in Isaiah's condemnation of wicked schemers. The imagery depicts evil plots as fragile and useless as spider silk—'their webs will not become garments' because they're too flimsy for practical use. The parallelism with 'eggs' and 'viper' creates a cluster of dangerous-but-futile imagery. The construct form 'webs of spider' specifies the arachnid source. This metaphor emphasizes the insubstantial nature of wicked plans despite elaborate construction.

(2×) Isaiah 59:5 describes the wicked weaving 'spider-threads' (qurei akkabish), while 59:6 states 'their webs' (qurehem) won't serve as clothing. Spanish 'telas' (webs/fabrics), French and German transliterations with 'webs' confirm the spider-silk meaning. The context creates extended metaphor: they hatch viper eggs and weave spider webs, but both activities produce danger and futility rather than nourishment or protection. The 59:6 verse explicitly declares these webs useless for garment-making, too fragile to clothe or cover. This is figurative language for wicked schemes—elaborate, carefully constructed, yet ultimately worthless and unable to provide the security or benefit their creators imagine. **FLOWING WATER**
en: Their-webs, and-webs-of | **es:** Sus-telas, y-telas-de | **fr:** [וקורי], [קוריהם] | **de:** [וקורי], [קוריהם] Isa 59:5; Isa 59:6

קוֹרֵא H6981 *Conj-w / N-proper-ms* (3×)

Kore; personal name of Levites, including gatekeepers and one who distributed offerings in Hezekiah's time

Kore is the name of at least two Levites in Chronicles. First Chronicles 9:19 and 26:1 refer to Kore son of Ebiasaph, a Korahite gatekeeper responsible for the threshold of the tent—a position of trust guarding the sanctuary. Second Chronicles 31:14 mentions Kore son of Imnah, a Levite stationed at the East Gate who distributed freewill offerings during Hezekiah's reforms. The name may derive from a root meaning 'to call' or 'partridge.' These Levites served in temple management, linking the name to faithful service in God's house.

(3×) Three references identify Levitical figures named Kore: a gatekeeper (1 Chronicles 9:19, 26:1, possibly same individual) and an offering distributor (2 Chronicles 31:14, different person). The gatekeeping role involves guarding sacred thresholds, while the distribution role manages consecrated gifts. The bracketed forms in German and French note morphological variations (with/without conjunction, different vocalizations like קֹרֵא vs. קוֹרֵא). Both roles emphasize faithful stewardship of holy things. **PERSONAL NAMES**
en: Qore, and-Kore | **es:** Coré, y-Qore | **fr:** [וקורא], [קורא], [קרא] | **de:** [וקורא], [קורא], rief 1Chr 9:19; 1Chr 26:1; 2Chr 31:14

קוֹרָה H6982 *N-fs* (5×)

rafter, beam; a structural timber used in roofing or ceiling construction

A noun for a structural timber, particularly a rafter or ceiling beam. In Genesis 19:8 Lot invokes the protection of 'my roof' (literally 'my beam'), reflecting the ancient Near Eastern law of hospitality under one's roof-tree. In 2 Kings 6:2, 5 the sons of the prophets cut beams for a new dwelling, and one axe head famously falls into the Jordan. Second Chronicles 3:7 mentions the beams of Solomon's temple overlaid with gold, and Song of Songs 1:17 celebrates cedar beams in a pastoral love setting. Spanish 'vigas' and French 'poutres' both denote substantial structural timbers.

(5×) A structural roof beam or rafter used in building construction. In Gen 19:8 'my roof-beam' stands metonymically for the shelter of one's house, grounding the hospitality obligation. The prophetic community cuts beams for a new dwelling in 2 Kgs 6:2, 5. In 2 Chr 3:7 temple beams are overlaid with gold, and Song 1:17 praises cedar beams in a pastoral setting. Spanish 'vigas' (beams) and French 'poutres' (rafters) converge on the structural timber sense, while the suffix form in Genesis shows the personal, protective dimension. **AUTO-DETECTED COMMUNITY 15269 WITH 5 SENSES**
en: beam, beams-of, my-roof | **es:** Vigas-de, la-viga, las-vigas | **fr:** Les-poutres, [הקרות], beam | **de:** [הקרות], [קרות], beam Gen 19:8; 2Kgs 6:2; 2Kgs 6:5; 2Chr 3:7; Song 1:17

קוּשׁ H6983 *V-Qal-Imperf-3mp / Pn* (1×)

to lay bait, to set a snare or trap (metaphorically, to entrap in injustice)

A verb meaning to lay bait or set a trap, used figuratively for legal entrapment. Isaiah 29:21 condemns those who 'lay a snare for the arbiter in the gate,' perverting justice through manipulation and

false testimony. The image draws from hunting practice—setting hidden traps for prey—applied to courtroom corruption where the innocent are caught in fabricated charges. The parallel verb yaqosh shares similar meaning, creating wordplay around ensnaring and entrapment.

(1×) To lay a snare or trap for someone, specifically in legal contexts where justice is perverted. Isaiah 29:21 uses this verb (with lamed preposition, 'they lay a snare for') to describe corrupt officials who trap honest judges or witnesses in the gate (the place of legal proceedings). Some translations leave the form untransliterated, but Spanish 'ponen trampa' (they set a trap) captures the hunting metaphor applied to judicial corruption. The verb evokes calculated malice—preparing hidden danger for the righteous. **SNARES AND TRAPS**

en: they-lay-a-snare | **es:** ponen-trampa | **fr:** [יקשון] | **de:** [יקשון] Isa 29:21

קוּשָׁיָהוּ H6984 *N-proper-ms* (1×)

Kushaiah, a Levite mentioned in genealogical records

A personal name of uncertain formation appearing in 1 Chronicles 15:17, where Kushaiah is identified as a Levite involved in David's transport of the ark. The name's etymology is disputed; some scholars find echoes of a deity name (Qus), though this remains speculative. The parallel passage in 1 Chronicles 6:44 calls this same person Kishi, suggesting either variant spellings or textual transmission issues. The Septuagint's transliteration varies across manuscripts, reflecting the name's uncertain vocalization.

(1×) The name of a Levitical figure participating in David's preparations to bring the ark to Jerusalem. The form may incorporate a theophoric element, though this is debated. Since the Chronicles genealogies preserve multiple spellings (Kushaiah in 15:17, Kishi in 6:44), either scribal variation or genuine alternative forms are possible. Most translations transliterate the name with minimal adaptation, acknowledging its opacity. His role in the ark narrative associates him with sacred music and Levitical worship leadership. **PERSONAL NAMES**

en: Kushayahu | **es:** Cusáyas | **fr:** [קושיהו] | **de:** [קושיהו] 1Chr 15:17

קֶטֶן H6985 *Adj-ms* (1×)

a little, a small amount (meaning uncertain, possibly textually corrupt)

This adjective appears only in Ezekiel 16:47 in a problematic phrase. Most major ancient versions (Greek, Syriac) omit it entirely, suggesting early textual confusion. The Masoretic Text reads something like 'as a little, briefly' in the midst of God's accusation that Jerusalem acted even more corruptly than Sodom. Scholars propose numerous emendations: reading 'small' (qatan), 'you were wrapped up,' or inserting 'behold' instead. The uncertainty reflects either rare vocabulary or scribal corruption.

(1×) An adjective of highly uncertain meaning, appearing only in Ezekiel 16:47's rhetorically charged comparison between Jerusalem and Sodom. If the text is sound, it might mean 'a little' or 'briefly,' suggesting Jerusalem surpassed Sodom's wickedness in short order. However, the word's omission in ancient versions and the passage's difficult syntax suggest possible corruption. Most modern translations acknowledge the problem by either bracketing the term or choosing 'a little' provisionally while noting textual issues in margins. **FEWNESS AND SMALLNESS**

en: a-little | **es:** poco | **fr:** goutte | **de:** [קטן] Ezek 16:47

קֹטֶב H6986 *Conj-w / N-ms* (3×)

destruction, pestilence; deadly calamity, often personified as an agent of judgment

This noun denotes destruction or deadly pestilence—a force of catastrophic judgment. Deuteronomy 32:24 pairs it with 'burning heat' (resheph) among the disasters God sends. Psalm 91:6 mentions 'the destruction that wastes at noonday,' parallel to 'the pestilence that walks in darkness.' Isaiah 28:2 speaks of a 'tempest of destruction.' Hosea 13:14 personifies it: 'O Death, where are your plagues? O Sheol, where is your destruction?'—divine forces summoned against Israel. The term evokes violent ruin, whether by disease, disaster, or divine wrath.

(3×) Four contexts present destruction as judgment: covenant curses (Deuteronomy), protection from disaster (Psalm), prophetic warning (Isaiah), and death personified (Hosea). The Spanish 'destrucción' and translations of 'pestilence' or 'destruction' show semantic overlap between disease and ruin. Hosea's personification treats destruction as Sheol's weapon, while Psalm 91 pictures it prowling at noon. The term belongs to judgment vocabulary—divine instruments of catastrophic harm, whether natural disaster or plague. **DESTRUCTION AND DECAY**

en: and-destruction, nor-the-destruction, of-destruction | **es:** de-destrucción, destrucción, y-destrucción | **fr:** [קטב], de-peste, et-destruction | **de:** [קטב], noch-der-destruction, und-destruction Deut 32:24; Ps 91:6; Isa 28:2

קֶטֶב H6987 *N-msc / 2ms* (1×)

destruction, ruin, especially from plague or pestilence

A masculine noun denoting destruction, particularly associated with plague. It appears in poetic parallelism with 'pestilence' (deber) in Psalm 91:6 and with 'death' in Hosea 13:14. Deuteronomy 32:24 uses it alongside 'burning heat' (resheph) to describe covenant curses. The suffixed form in Hosea ('your destruction') personifies death and Sheol, with God challenging them rhetorically. The word evokes catastrophic, often divinely-sent devastation, especially epidemic disease.

(1×) Destruction or devastating ruin, frequently paired with plague vocabulary in poetic texts. The term appears in Deuteronomy's covenant curses (paired with resheph, 'burning fever'), in Psalm 91's protection promises (parallel to deber, 'pestilence'), and in Hosea's taunt of death. The Hosea instance preserves an archaic suffixed form (qatabka, 'your destruction'), showing morphological antiquity. Spanish 'destrucción' and French 'ruine' convey the catastrophic sense, though some translations leave the Hebrew forms untransliterated, respecting their poetic density and textual challenges. **DESTRUCTION AND DECAY**

en: your-destruction | **es:** tu-destrucción | **fr:** ruine | **de:** [קטבך] Hos 13:14

קְטוֹרָה H6988 *N-fs* (1×)

incense, the smoke of sacrifice rising from the altar

A feminine noun meaning incense or sacrificial smoke. Deuteronomy 33:10 describes the Levites' priestly duties: 'They shall put incense before you, and whole burnt offering on your altar.' The term relates to the verb 'to burn incense' and designates either the incense itself or its ascending smoke. Some interpreters debate whether this refers specifically to incense offerings or more broadly to any sacrificial smoke, though the parallel with burnt offering suggests the former is more likely.

(1×) Incense or the smoke arising from incense burned in worship, mentioned in Moses' blessing of Levi. The phrase 'they shall put qetorah before you' describes the priestly prerogative of offering fragrant smoke to God, distinct from animal sacrifice. Translations consistently render this 'incense' (Spanish incienso, German Weihrauch), recognizing it as a technical cultic term. The Levitical monopoly on incense offerings (later violated by kings like Uzziah) made this a defining priestly function, transforming physical fragrance into symbol of prayers ascending heavenward. **INCENSE AND WORSHIP**

en: incense | **es:** incienso | **fr:** encens | **de:** Weihrauch Deut 33:10

קְטוּרָה H6989 *N-proper-fs* (4×)

Keturah (personal name, Abraham's wife after Sarah's death)

The name of Abraham's wife after Sarah died, mother of six sons who became Arabian tribal ancestors. Genesis 25:1, 4 record her marriage to Abraham and her descendants. First Chronicles 1:32-33 parallel this genealogy, though there she is called a concubine rather than wife. The name may derive from a root meaning 'incense' (קְטֹרֶת),

possibly suggesting 'perfumed one' or 'incense woman,' though this is uncertain. Through Keturah's sons, Abraham became the father of numerous Arabian peoples.

(4×) Genesis 25:1 introduces Keturah: 'Abraham took another wife, whose name was Keturah.' Genesis 25:4 concludes her genealogy. First Chronicles 1:32 calls her Abraham's concubine (פִּילֶגֶשׁ) and lists her sons. First Chronicles 1:33 continues the genealogy. Spanish Quetura and French Keturah preserve the name via transliteration. The Septuagint renders it Χεττουρα (Chettoura). Her descendants include Midian, Sheba, and other Arabian tribes. **PROPER NAMES (PERSONAL)**

en: Keturah, Qeturah | **es:** Qeturah, Quetura | **fr:** Keturah, [קטורה] | **de:** Keturas, [קטורה], war-Ketura Gen 25:1; Gen 25:4; 1Chr 1:32; 1Chr 1:33

קוּט H6990 *V-Qal-Imperf-3ms* (1×)

to break, snap, or be cut off (meaning highly uncertain, possibly corrupt text)

A verb of extremely doubtful meaning, appearing only in Job 8:14. The context discusses the wicked person whose hope is fragile: 'whose confidence shall break' or 'whose hope is a fragile thing.' However, textual critics widely suspect corruption. Proposed emendations include reading 'spider webs' (qure qayits, an Aramaism) or other terms for fragile materials. The parallelism with 'spider's house' in the next line requires something expressing brittleness or impermanence, but the exact original word remains elusive.

(1×) A verb tentatively meaning 'to snap' or 'break,' used to describe the fragility of the wicked person's confidence in Job 8:14. The text's difficulty is evident: some treat it as a verb ('his hope snaps'), others as a noun ('a fragile thing'). The semantic requirement is clear—something conveying sudden breaking or inherent weakness—but lexical certainty is impossible. Most translations leave the form untransliterated or offer provisional renderings ('is cut off'), acknowledging that the parallel with 'spider's house' guides interpretation more than confidence in the Hebrew text itself. **CUTTING AND SEVERING**

en: is-cut-off | **es:** confianza-será-cortada | **fr:** יקוט | **de:** [יקוט] Job 8:14

קָטַל H6991 *V-Qal-Imperf-2ms* (3×)

to slay, kill; poetic/late term for taking life, used of human violence and divine judgment

This verb means to slay or kill, appearing in poetic and late biblical texts. Job 13:15 expresses defiant faith: 'Though he slay me, yet will I trust in him.' Job 24:14 describes the murderer who rises to kill the poor. Psalm 139:19 petitions God: 'If only you would slay the wicked!' The term is more elevated or literary than the common 'harag,' used in poetry and wisdom literature. The root is shared across Semitic languages (Arabic qatala, Aramaic qetal), indicating ancient common vocabulary for killing.

(3×) Three Joban and Psalmic uses present killing in different lights: Job's trust despite mortal threat (13:15), the wicked murderer's predatory violence (24:14), and the psalmist's plea for divine retribution (139:19). The Spanish captures tense distinctions ('me matará', 'mata', 'matarás'), tracking Job's expectation, the murderer's habitual action, and the psalmist's wish. The cross-linguistic agreement on 'kill/slay' confirms the straightforward, if poetic, meaning. This is the vocabulary of death-dealing, whether feared, condemned, or invoked. **KILLING AND REMOVING**

en: he-kills, he-slays-me, you-would-kill | **es:** mata-, mataras, me-matará | **fr:** tuer, יקטל, יקטלני-moi | **de:** [יקטל], [יקטלני], du-würde-töten Job 13:15; Job 24:14; Ps 139:19

קְטַל H6992 *V-Nifal-Perf-3ms* (7×)

To slay, kill (active); to be slain, killed (passive) — Aramaic verb exclusive to Daniel

The Aramaic verb קְטַל ('to slay') appears only in the book of Daniel, where it carries the full weight of imperial violence and divine judgment. In its active forms, Nebuchadnezzar wields absolute power to kill whomever he wishes (Dan 5:19), his soldiers slay the men who threw Shadrach, Meshach, and Abednego into the furnace (Dan 3:22), and the execution of the wise men is decreed (Dan 2:14). In its passive forms, Belshazzar is slain the very night the handwriting appears on the wall (Dan 5:30), and the fourth beast is killed before the Ancient of Days (Dan 7:11). Spanish distinguishes the voices clearly: mato/mataba (active) versus fue-muerto (passive).

1. to be slain (passive) (4×) The passive voice: to be slain or killed, expressed through the Pe'il (passive participle) and Hitpe'el (reflexive-passive) stems. Belshazzar 'was slain' (qtil, Dan 5:30) on the night of the handwriting on the wall, the fourth beast 'was killed' (qtilat, Dan 7:11) before the heavenly court, and the wise men 'were being killed' (mitqatlin, Dan 2:13) under Nebuchadnezzar's sweeping decree. Spanish fue-muerto and iban-a-ser-matados clearly mark the passive construction. The Hitpe'el infinitive at Dan 2:13 (lehitqetalah) shows the decree's effect as an ongoing passive process. **KILLING AND REMOVING**

en: to-be-killed, was-killed, were-being-killed | **es:** fue-muerta, fue-muerto, iban-a-ser-matados | **fr:** [להתקטלה], [מתקטלין], [קטיל] | **de:** [להתקטלה], [מתקטלין], [קטיל] Dan 2:13; Dan 5:30; Dan 7:11

2. to slay, kill (active) (3×) The active voice: to slay or kill, using the Pe'al participle and Pa'el perfect and infinitive. Nebuchadnezzar's absolute sovereignty is described with the active participle — 'whom he wished, he killed' (qatel, Dan 5:19). The fiery furnace kills the soldiers who carried out the king's command (qattil, Dan 3:22), and Arioch receives orders 'to kill' the wise men (leqattalah, Dan 2:14). Spanish mato/mataba and para-matar consistently render the active agency, distinguishing this sense from the passive 'being slain.' **KILLING AND REMOVING**

en: killed, killing, to-kill | **es:** mataba, mató, para-matar | **fr:** [לקטלה], [קטל] | **de:** [לקטלה], [קטל] Dan 2:14; Dan 3:22; Dan 5:19

קְטֶל H6993 *Prep-m / N-ms* (1×)

slaughter, killing, especially violent killing in battle

A masculine noun denoting slaughter or massacre. The sole occurrence is textually complicated: Obadiah 9 in the Masoretic Text has the preposition attached to this word, but most scholars follow the Septuagint in moving it to verse 10. The emended reading ('from the slaughter') better fits Obadiah's accusation that Edom will be cut off forever 'because of the violence done to your brother Jacob.' The word shares roots with verbs of killing and appears in contexts of widespread, violent death.

(1×) Slaughter or massacre, appearing in Obadiah's oracle against Edom with textual complications. The word (qetel) derives from roots meaning 'to kill,' and in context refers to Edom's participation in violence against Judah during Jerusalem's fall. Modern translations consistently render it 'slaughter' (Spanish matanza, French carnage, German Gemetzel), though most follow text-critical decisions to place the phrase in verse 10 rather than 9. The term evokes not individual killing but mass violence and bloodshed in war. **BUTCHERING SLAUGHTER**

en: by-slaughter | **es:** por-matanza | **fr:** par-carnage. | **de:** durch-Gemetzel Obad 1:9

קָטַן H6994 *Conj-w / V-Qal-ConsecImperf-3fs* (4×)

be small, insignificant, unworthy; make small, diminish

A verb meaning to be small, insignificant, or unworthy in the Qal, and to make small or diminish in the Hiphil. Genesis 32:10 has Jacob confessing 'I am unworthy of all the steadfast love' (literally 'I am too small for'). Second Samuel 7:19 and its parallel (1 Chr 17:17) express that God's promises are too great: 'this was a small thing in your eyes' (you went beyond what was expected). Amos 8:5 condemns merchants who 'make the ephah small' (cheat with undersized measures).

(4×) Genesis 32:10 has Jacob say 'I am not worthy (קָטֹנְתִּי) of all the kindness'—expressing humility before God's blessings. Second Samuel 7:19 and 1 Chronicles 17:17 both have David marvel 'this was small in your eyes' (וַתִּקְטָן זֹאת בְּעֵינֶיךָ)—even covenant promises

seemed insufficient to God's generosity. Amos 8:5 condemns 'making the ephah small' (לְהַקְטִין עָאיְפָה)—using dishonest measures. Spanish pequeño soy (I am small/unworthy) and achicar (to make small) capture both Qal and Hiphil senses. SMALLNESS AND LEAST

en: I-am-unworthy, and-it-was-small, and-was-small | **es:** Pequeño-soy, Y-fue-pequeña, para-achicar | **fr:** Je-suis-indigne, [ותקטן], et-cela-fut-petit | **de:** [ותקטן], [להקטין], und-es-war-klein Gen 32:10; 2Sam 7:19; 1Chr 17:17; Amos 8:5

קְטֹן H6995 *N-fsc / 1cs* (2×)

my little finger; hyperbolic reference to minimal personal attribute exceeding another's maximum, emphasizing superiority

This anatomical term appears in Rehoboam's arrogant boast to Israel's northern tribes. The young king declares 'my little finger is thicker than my father's loins,' meaning his lightest burden will exceed Solomon's heaviest. The phrase uses the smallest, weakest part of one's body to dwarf the strongest part of another's, creating maximum contrast. The construct form with first-person suffix emphasizes personal possession. This became proverbial language for surpassing superiority, though Rehoboam's boast precipitated Israel's division.

(2×) 1 Kings 12:10 and 2 Chronicles 10:10 preserve identical wording: 'my little finger' (qatoni) is thicker than my father's waist. Spanish 'mi meñique/meñique de mí,' French 'mon petit finger,' German 'mein klein finger' all identify the smallest finger. The context is Rehoboam's foolish response to Israel's petition for lighter taxation. His young advisors coached this bravado, contrasting his little finger's thickness with Solomon's loins (waist/hips), meaning his mildest governance will exceed Solomon's harshest. The hyperbole backfired catastrophically, splitting the kingdom. The term functions in this proverbial insult, leveraging anatomy for political rhetoric. The little finger represents one's minimal capacity or lightest touch. SMALLNESS AND LEAST

en: my-little-finger | **es:** meñique-de-mí, mi-meñique | **fr:** [קטני], mon-petit-finger | **de:** [קטני], mein-klein-finger 1Kgs 12:10; 2Chr 10:10

קָטָן H6996a *Adj-fp* (46×)

Small, young, or least; of diminutive size, younger age, or lowest rank within a group

A flexible adjective spanning physical size, age, and social standing. In family narratives, qatan identifies the younger child — Jacob over Esau (Gen 27:15), Rachel as the younger sister (Gen 29:16). In prophetic and legal contexts it denotes the least significant: "from the least of them to the greatest" (Jer 6:13). Spanish distinguishes pequeño (small) from menor (younger), revealing how context shifts the same Hebrew word between physical and relational senses. The psalmist's assurance that God blesses "both small and great" (Ps 115:13) captures the social dimension beautifully.

1. small in size or degree (27×) The basic adjectival sense: small in physical size, quantity, or importance. Covers everything from small stones (Deut 25:13) to insignificant matters (Num 22:18). Spanish pequeño and French petit map directly here. When applied to persons, it often implies social insignificance rather than physical stature, as in David's youth before Goliath (1 Sam 17:14). SMALLNESS AND LEAST

en: and-small, little, small | **es:** pequeña, pequeñas, pequeño | **fr:** et-petit, jeune, petit | **de:** [קטן], ein-kleines, jung Gen 44:20; Num 22:18; Deut 25:13; Deut 25:14; 2Sam 9:12

2. young or younger in age (12×) Young or younger in age, especially within sibling relationships. Frequently substantivized with the article — haqqatan, 'the younger one' — as with Jacob (Gen 27:42) and Rachel (Gen 29:16). Spanish el menor and French le plus jeune reveal the comparative force. The pattern of God choosing the younger over the elder (Gen 9:24; 1 Sam 16:11) makes this sense theologically loaded throughout the patriarchal narratives. SMALLNESS AND LEAST

en: the-little, the-younger, the-youngest | **es:** el-menor, el-pequeño, la-menor | **fr:** [הקטן], [הקטנה], [הקטנות] | **de:** [הקטן], [הקטנה], [הקטנות] Gen 9:24; Gen 27:15; Gen 27:42; Gen 29:16; Gen 29:18

3. least or smallest among a group (7×) Superlative or elative use: the least, smallest, most insignificant member of a group. Often constructed with min (from) or a possessive suffix — "from the least of them" (Jer 6:13; 42:1). Saul protests he is from the smallest clan (1 Sam 9:21). Spanish desde el menor de ellos captures the partitive construction well. This sense carries theological weight: God repeatedly works through what is qatan. SMALLNESS AND LEAST

en: and-you-trust, from-smallest-of, from-smallest-of-them | **es:** a-los-pequeños, de-la-más-pequeña-de, desde-el-menor-de-ellos | **fr:** [הקטנים], [למקטנם], [מקטנם] | **de:** [הקטנים], [למקטנם], [מקטנם] 1Sam 9:21; 2Kgs 18:24; Ps 115:13; Isa 36:9; Jer 6:13

קָטֹן H6996b *Conj-w* (55×)

Small, little, or insignificant; younger or youngest in age or rank; the lower bound in 'from least to greatest.'

An adjective of smallness that touches physical size, age, and social standing. It is the word for the 'lesser light' God made to rule the night (Gen 1:16) and for the 'youngest brother' whom Joseph's brothers must bring from Canaan (Gen 42:13). In many family narratives it carries the charged theological theme of divine reversal — God choosing the small over the great, the youngest over the firstborn. Spanish consistently renders it 'pequeño' for size but shifts to 'menor' for age comparisons, revealing the semantic stretch. In the formulaic phrase 'from the least to the greatest' (מִקָּטֹן וְעַד־גָּדוֹל), it anchors an inclusive social range that means 'absolutely everyone.'

1. small, little, insignificant (28×) Small in size, quantity, or importance — the basic adjectival sense. French 'petit' and German 'klein' match straightforwardly. Moses judges the 'small' matters alongside the great (Exod 18:22, 26), Hannah makes a 'small' robe for Samuel each year (1 Sam 2:19), and Saul protests 'Am I not small?' — claiming insignificance before his anointing (1 Sam 15:17). The word can describe physical objects, social status, or abstract degree. SMALLNESS AND LEAST

en: little, small, the-small | **es:** Pequeño, el-pequeño, pequeña | **fr:** [קטן], le-petit, petit | **de:** [קטן], der-klein, klein Exod 18:22; Exod 18:26; Deut 1:17; 1Sam 2:19; 1Sam 15:17

2. younger, youngest, least (18×) Younger or youngest in age, or least in rank — the comparative and superlative sense used especially within families. Spanish 'el menor' and Arabic ʾaṣghar (elative form) confirm the comparative force. Joseph's brothers identify Benjamin as 'the youngest' (Gen 42:13, 15, 20, 32), Jacob crosses his hands to bless the younger Ephraim over Manasseh (Gen 48:14, 17), and David is described as 'the youngest' of Jesse's sons (1 Sam 16:11). The theological motif of God elevating the least runs through many of these passages. SMALLNESS AND LEAST

en: and-at-the-youngest, and-the-youngest, smallest-of | **es:** el-menor, el-pequeño, la-pequeña | **fr:** der-petit, et-le-youngest, et-à-le-youngest | **de:** [הקטן], [קטן], das-kleine Gen 1:16; Gen 42:13; Gen 42:15; Gen 42:20; Gen 42:32

3. from the least (range formula) (9×) The formulaic use with preposition מִן in the expression 'from the least to the greatest' (מִקָּטֹן וְעַד־גָּדוֹל), marking the lower bound of a complete social or age range. German 'vom Kleinen' preserves the prepositional construction. At Sodom, 'from the least to the greatest' pressed against Lot's door (Gen 19:11); at Ashdod, the LORD's hand struck 'from the least to the greatest' (1 Sam 5:9). The formula is a merism meaning 'every single person without exception.' SMALLNESS AND LEAST

en: from-small, from-the-least | **es:** desde-pequeño | **fr:** de-petit, petit | **de:** vom-Kleinen, von-klein, zu-vom-Kleinen Gen 19:11; 1Sam 5:9; 1Sam 30:2; 2Kgs 23:2; 2Kgs 25:26

קָטָן H6997 *Art / N-proper-ms* (1×)

Hakkatan ('the small one' or 'the youngest'), a post-exilic personal name

A name appearing in Ezra's list of returnees from Babylon, literally meaning 'the small one' or 'the youngest.' Ezra 8:12 identifies someone from the family of Azgad whose father or ancestor was named Hakkatan. The definite article ('the') prefixed to 'small' suggests this was either a nickname (perhaps given to a younger sibling or small-

statured person) or became a proper name in its own right. Such descriptive names were common in post-exilic communities.

(1×) A personal name meaning 'the small one' or 'the youngest,' borne by an ancestor of post-exilic returnees in Ezra 8:12. The name's retention of the definite article (ha-qatan) is unusual for a proper name but parallels other biblical names incorporating descriptive elements. Spanish 'el pequeño' (the small one) preserves the meaning, while some translations simply transliterate. The name reflects post-exilic naming practices where descriptive epithets could crystallize into family identifiers, embedding physical or social characteristics into lineage records. **SMALLNESS AND LEAST**

en: the-youngest | **es:** el-pequeño | **fr:** [הקטן] | **de:** der-Kleine Ezra 8:12

קָטַף H6998 *Conj-w / V-Qal-ConjPerf-2ms* (5×)

to pluck off or pull out (twigs, ears of grain, plants); to be plucked

A concrete agricultural verb describing the act of plucking or pulling off vegetation by hand. In Deuteronomy 23:25 it permits plucking ears of grain while passing through a neighbor's field, while in Ezekiel 17:4,22 it appears in the striking eagle allegory where God plucks a tender sprig from the cedar of Lebanon. The Spanish 'arrancar' (to uproot/tear off) and French 'couper' (to cut) capture the forceful manual action. Job 30:4 uses the participle for the destitute who pluck mallow for food.

(5×) To pluck off or pull out vegetation—twigs, ears of grain, or plants—by hand. The cross-lingual glosses converge on manual removal: English 'pluck,' Spanish 'arrancar' (tear off), French 'couper' (cut). All five occurrences involve plant material: the eagle plucking cedar twigs (Ezek 17:4,22), gleaning grain (Deut 23:25), the destitute plucking mallow (Job 30:4), and the Niphal passive 'is plucked off' for a plant withering before harvest (Job 8:12). **REAPING AND HARVESTING**

en: I-will-pluck, and-you-may-pluck, he-plucked | **es:** Los-que-arrancan, arrancaré, arrancó | **fr:** couper, et-tu-pourra-pluck, le-הקטפים | **de:** [אקטף], [הקטפים], [יקטף] Deut 23:25; Job 8:12; Job 30:4; Ezek 17:4; Ezek 17:22

קָטַר H6999a *V-Hifil-Prtcpl-mp* (115×)

To make sacrifices smoke on the altar or burn incense in worship or idolatry; encompasses both Piel (incense) and Hifil (altar offerings) stems.

A distinctly cultic verb whose two main stems divide the ritual world: in the Piel, it describes the burning of incense (qetoret), while in the Hifil it refers to sending the fat portions and sacrifices up in smoke upon the altar. Arabic preserves a parallel split between ʿ (fumigate with incense) and ʾ (kindle a fire), mirroring the Hebrew stem distinction remarkably well. Korean similarly distinguishes 분향하다 (burn incense) from 태우다 (burn on altar). One poetic outlier in Song of Solomon 3:6 uses a participle to evoke fragrant perfuming rather than sacrificial burning, hinting at the aromatic root meaning beneath both cultic uses.

1. burn incense (Piel) (50×) The Piel stem denotes the ritual act of burning incense as worship or, frequently, as idolatrous practice. Arabic ʿ and Swahili -fukiza ubani both specify incense fumigation, matching this cultic sense precisely. Dominant in the prophetic condemnations of Jeremiah and Hosea (e.g., Jer 19:13, Hos 11:2), where Israel burns incense to foreign gods. The 50 occurrences span both legitimate temple worship (1 Sam 2:16) and the illicit high places. **INCENSE AND WORSHIP**

en: and-burning-incense, burn-incense, by-burning-incense | **es:** de-quemar-incienso, para-quemar-incienso, quemando-incienso | **fr:** brûler-de-l'encens, brûler-de-l'encens, et-brûlant-encens | **de:** raeuchern, raeucherte, und-verbrennend-incense 1Sam 2:16; 1Kgs 3:3; 1Kgs 9:25; 1Kgs 12:33; 1Kgs 13:1

2. burn sacrifice on altar (Hifil) (45×) The Hifil stem denotes causing the fat, entrails, or whole burnt offerings to go up in smoke on the altar — the quintessential Levitical sacrificial act. Spanish Y-hará-humear ('he will make smoke') captures the causative nuance well. Concentrated in Exodus and Leviticus (Exod 29:13, 18, 25; Lev 1-9), this sense is the technical term for the priestly burning of sacrificial portions, distinct from the incense-specific Piel. **FIRE AND BURNING**

en: and-burned, and-he-burned, and-he-shall-burn | **es:** Y-hará-humear, Y-quemará, Y-quemó | **fr:** et—brûler, et-brûla, et-devra-brûler | **de:** und-er-soll-verbrennen, und-er-verbrannte, und-lass-verbrennen Exod 29:13; Exod 29:18; Exod 29:25; Exod 30:7

3. burn incense (Hifil) (18×) A Hifil-stem usage that is semantically equivalent to the Piel 'burn incense,' appearing especially in Kings and Chronicles to describe worship at high places or the temple incense altar (Exod 30:7-8, 1 Kgs 11:8, 13:2). Korean 분향하다 does not distinguish the stems, treating both as identical, which reflects the real semantic overlap. The 18 occurrences suggest the Hifil could carry an incense meaning when the context or object makes it clear. **INCENSE AND WORSHIP**

en: [and-they-burned-incense], and-burning, and-one-burning-incense | **es:** [y-quemaron-incienso], les-quemaba-incienso, los-que-queman-incienso | **fr:** [תקטיר], brûlant-encens, brûle | **de:** [תקטיר], der-verbrennend-incense, raeuchern Exod 30:20; Num 16:40; 1Sam 2:28; 1Kgs 11:8; 1Kgs 13:2

4. (1×) A single passive occurrence in Lev 6:22 (Eng. 6:15) where the grain offering of the anointed priest 'shall be burned' entirely. The multilingual glosses — Spanish se-quemará, French cela-devra-être-brûlé — all render it as a straightforward passive of burning, likely a Hofal or Pual form describing complete consumption rather than the standard Hifil altar-smoking. **FIRE AND BURNING**

en: it-shall-be-burned | **es:** se-quemará | **fr:** cela-devra-être-brûla | **de:** es-soll-sein-verbrannte Lev 6:22

5. (1×) A unique participial use in Song of Solomon 3:6 describing Solomon's litter as 'perfumed with' myrrh and frankincense. German leaves it untranslated, but French parfumée and Spanish perfumada both catch the aromatic rather than sacrificial sense. This poetic usage reveals the root's underlying meaning of producing fragrant smoke, before it was specialized into cultic vocabulary. **INCENSE AND WORSHIP**

en: perfumed-with | **es:** perfumada-con | **fr:** parfumée | **de:** [מקטרת] Song 3:6

מִקְטָר H6999b *N-ms* (1×)

incense, that which is burned in worship

This masculine noun form denotes incense, parallel to the more common feminine qetoreth. Malachi 1:11 uses it in a remarkable prophecy: 'In every place incense will be offered to my name, and a pure offering.' The verse envisions Gentile worship surpassing corrupt Jewish sacrifices. Some scholars debate whether this is a participial form ('what is burned') or a distinct noun, but the sense is clear: aromatic substances burned as worship. The word's rarity and morphological distinctiveness have led some translators to leave it untransliterated.

(1×) Incense or the material burned as a fragrant offering, appearing in Malachi's vision of universal worship. The prophet contrasts this future pure incense with the polluted offerings of his contemporaries, suggesting even Gentile worship will surpass Israel's corrupted cult. The term (muqtar) may be a participial form emphasizing the action of burning or a distinct nominal form. Spanish and other languages render it 'incienso,' joining it semantically to standard incense terminology despite morphological differences. The context demands something aromatic and symbolically acceptable to God. **INCENSE AND WORSHIP**

en: incense | **es:** incienso | **fr:** brûler | **de:** [מקטר] Mal 1:11

מִקְטֶרֶת H6999c *Art / N-fp* (1×)

incense altars, structures or implements for burning incense

This feminine plural noun designates incense altars or incense-burning implements. Second Chronicles 30:14 records Hezekiah's reformation: 'They removed the altars...and all the incense altars they took away.' The term appears with the definite article, indicating known cult objects. These were likely small altars or stands specifically designed for burning incense, distinct from the main sacrificial altar. Their removal signaled comprehensive cultic purification, eliminating both major and minor idolatrous installations.

(1×) Incense altars or stands used for burning aromatic offerings, mentioned in 2 Chronicles' account of Hezekiah's religious reforms. The plural form with definite article ('the incense altars') suggests multiple small installations throughout Jerusalem dedicated to incense burning, probably both legitimate and illegitimate. Spanish 'incensarios' (censers/incense burners) captures the instrumental sense. Their removal alongside main altars shows the thoroughness of reform—eliminating not just central shrines but the dispersed paraphernalia of incense cult that had proliferated during apostasy. **INCENSE CENSER**

en: the-incense-altars | **es:** los-incensarios | **fr:** [המקטרות] | **de:** [המקטרות] 2Chr 30:14

קְטַר H7000 *N-fp* (1×)

enclosed, shut in; possibly 'small' (text likely corrupt)

An adjective of uncertain meaning appearing only in Ezekiel 46:22, describing courts in the temple vision: 'enclosed courts' or possibly 'small courts.' The Masoretic vocalization suggests 'enclosed' (from a root meaning 'bind' or 'shut in'), preserved in Aramaic and Syriac. However, most ancient versions and modern scholars prefer reading 'small courts' (qetannot), which requires only slight consonantal change. The architectural context—describing secondary courtyards—makes 'small' more probable than 'enclosed,' suggesting textual corruption.

(1×) An adjective tentatively meaning 'enclosed' or 'shut in,' modifying courts in Ezekiel's visionary temple. However, the Septuagint, Syriac, and most modern interpreters emend to 'small' (qetannot), which better fits the temple's graded spatial hierarchy where smaller courts adjoin larger ones. Spanish 'pequeños' (small) reflects this emendation. The lexical uncertainty stems from whether scribes preserved a rare word meaning 'enclosed' or whether an original 'small' suffered minor corruption during transmission. Either way, the courts are subordinate spaces within the larger sacred complex. **SMALLNESS AND LEAST**

en: enclosed | **es:** pequeños | **fr:** se-lamenter | **de:** [קטרות] Ezek 46:22

קְטַר H7001 *Conj-w / N-mpc* (3×)

joints, knots; possibly anatomical joints or difficult problems/spells requiring 解 解 solution (Aramaic)

This Aramaic noun appears in Daniel 5 with debated meaning. Daniel 5:6 describes Belshazzar's physical reaction to the writing on the wall: 'the joints of his loins loosened'—possibly his hip joints or knees giving way in terror. Daniel 5:12, 16 speak of Daniel's ability to solve 'knots' or 'difficulties'—either knotty problems requiring 解 solution or possibly magic spells/enchantments needing breaking. The Syriac cognate supports both 'joints' (anatomical) and 'knots/difficulties' (intellectual/magical). The term operates literally (body parts) and figuratively (problems) within the same chapter.

(3×) Two uses in Daniel 5: anatomical (the king's joints loosening in fear, v.6) and intellectual/magical (solving knots/difficulties, vv.12, 16). The cross-linguistic evidence shows this tension: some translations give 'joints' (anatomical), others 'knots' (problems), some bracket the forms (German/French) noting uncertainty. The literal sense involves things bound together (joints, knots), while the figurative extends to bound-up problems needing 解 loose or 解解 loose. Context determines whether physical body parts or intellectual puzzles are meant. **INCENSE AND WORSHIP**

en: and-joints-of, and-knots, knots | **es:** nudos, y-las-articulaciones-de, y-nudos | **fr:** [וקטר], [וקטרין], [קטרין] | **de:** [וקטר], [וקטרין], [קטרין] Dan 5:6; Dan 5:12; Dan 5:16

קִטֵּר H7002 *Art / N-ms* (1×)

incense, the smoke of offerings burned to idols or to YHWH

A masculine or feminine noun denoting incense. Jeremiah 44:21 uses it in God's accusation against Judean refugees in Egypt: 'The incense that you burned in the cities of Judah...' The context is clearly idolatrous worship, incense offered to the Queen of Heaven. Some scholars note morphological irregularities—possibly the definite article prefixed to an unusual form. The gender ambiguity (requiring text-critical adjustment of pronouns) has led some to emend to the standard qetoreth, though the received text is defensible.

(1×) Incense or incense-smoke offered in worship, specifically idolatrous burning to foreign deities in Jeremiah 44. The prophet reminds the people that God witnessed 'the incense' they burned in every Judean city before the exile. Some translations leave the form untransliterated due to morphological oddities, but Spanish 'el incienso' recognizes standard cultic terminology. The word's appearance in an idolatry context shows incense's double-edged nature: the same substance prescribed for YHWH's worship became an instrument of apostasy when directed toward other gods. **INCENSE AND WORSHIP**

en: the-incense | **es:** el-incienso | **fr:** [הקטר] | **de:** [הקטר] Jer 44:21

קִטְרוֹן H7003 *N-proper-fs* (1×)

Kitron, a city in Zebulun's territory that Israel failed to conquer

A place name in the tribal territory of Zebulun. Judges 1:30 lists Kitron among the Canaanite cities that Zebulun failed to drive out, instead subjecting the inhabitants to forced labor. Some scholars identify it with Kattath (Joshua 19:15), though this equation remains uncertain. The site's precise location is unknown, though it lay within Zebulun's northwestern Galilean allotment. The Septuagint's varying transliterations (Kedron, Chevron) reflect geographical uncertainty in later periods.

(1×) A Canaanite city within Zebulun's borders that remained unconquered during the initial Israelite settlement, mentioned in Judges 1:30. The name's etymology is unclear, though some suggest connection to Kattath. Translations preserve the Hebrew name with minor variations (Spanish Kitrón). The city's listing among unconquered sites illustrates the incomplete nature of the conquest—pockets of Canaanite presence persisting within tribal territories, creating ongoing religious and political tensions that would plague Israel throughout the Judges period. **PERSONAL NAMES**

en: Kitron | **es:** Kitrón | **fr:** Kitron | **de:** Kitron Judg 1:30

קְטֹרֶת H7004 *Prep-l / N-fs* (60×)

Incense — aromatic spices compounded and burned as a sacred offering before YHWH in the tabernacle and temple.

Qetoreth refers to the fragrant smoke rising from the burning of specially compounded spices in Israelite worship. The term is closely tied to the tabernacle and temple cultus: Exodus 30:34-38 prescribes the exact recipe of stacte, onycha, galbanum, and pure frankincense, declaring it holy to YHWH and forbidden for personal use. The altar of incense (mizbeach miqtar qetoreth, Exod 30:1) stood before the veil of the Holy of Holies, and its daily offering morning and evening framed the liturgical day (Exod 30:7-8). Psalm 141:2 transforms the image into prayer: 'Let my prayer be set before you as incense.' The multilingual evidence is remarkably unified — English 'incense,' Spanish incienso, French encens, German Weihrauch — all pointing to a single sacred-aromatic sense without secondary secular usage.

incense, aromatic offering (60×) The aromatic compound of spices ritually burned before YHWH, both the substance itself and the fragrant smoke it produces (Exod 25:6; 30:1, 7-8, 34-38). Used daily on the incense altar in the tabernacle and temple (Lev 16:13; Num 16:7, 17-18; 2 Chr 29:7), and offered by the tribal princes at the dedication (Num 7:14, 86). Psalm 141:2 metaphorically equates prayer with rising incense. Every target language renders it with a single sacred-aromatic term — Spanish incienso, French encens, German Weihrauch. **INCENSE AND WORSHIP**

en: incense | **es:** incienso | **fr:** encens | **de:** Weihrauch Exod 25:6; Exod 30:1; Exod 30:7; Exod 30:8; Exod 30:9

קַטָּת H7005 *Conj-w / N-proper-fs* (1×)

Qattath, a town in Zebulun's inheritance, possibly identical with Kitron

A place name appearing in Joshua's distribution lists. Joshua 19:15

includes Qattath among the cities allotted to Zebulun. The similarity to Kitron (Judges 1:30) has led many scholars to propose they refer to the same site, though the different spellings raise questions about textual transmission or whether these were genuinely distinct settlements. The Septuagint's transliterations vary, suggesting uncertainty even in antiquity. Like many Zebulunite cities, Qattath's precise location remains unidentified.

(1×) A town in Zebulun's territorial inheritance, listed in Joshua 19:15 among the tribe's allotted cities. The waw-prefixed form ('and Qattath') positions it within a series of Zebulunite settlements. Most translations transliterate the name (Spanish Catat, etc.). The possible identification with Kitron would resolve some geographical puzzles but remains speculative. The name survives in Israel's inheritance records even though the site's exact location was apparently lost in later tradition, illustrating how biblical geography preserves ancient data whose physical referents became obscure over centuries. **PERSONAL NAMES**

en: and-Qattath | **es:** y-Catat | **fr:** et-Qattath | **de:** und-Qattath Josh 19:15

קִיאָה H7006 *Conj-w / V-Qal-Imp-mp* (1×)

to vomit (possibly a textual variant of the standard form)

A verb meaning to vomit, appearing in Jeremiah 25:27 with unusual spelling. The Ketiv (written text) has one form, the Qere (read text) has another, with this entry representing the Qere reading. The context is God's command through Jeremiah: 'Drink, be drunk and vomit, fall and rise no more.' The variant spellings likely reflect dialectical or scribal differences rather than semantic distinctions. The imagery is brutal—nations drinking God's cup of wrath until they retch and collapse.

(1×) To vomit or spew out, used in Jeremiah's vivid metaphor of nations forced to drink God's cup of judgment. The imperative form ('and vomit!') intensifies the degrading imagery: nations will be so overwhelmed by divine wrath that they lose all control, vomiting like drunkards. Some translations leave the form untransliterated due to textual variants, but Spanish 'vomitad' captures the crude physicality. The verb's appearance in judgment oracles emphasizes the visceral, humiliating nature of experiencing God's anger—not abstract punishment but embodied disgrace. **DISEASE AND AFFLICTION**

en: and-vomit | **es:** y-vomitad | **fr:** [וקיו] | **de:** [וקיו] Jer 25:27

קַיִט H7007 *N-ms* (1×)

summer, the hot season of the year

An Aramaic noun meaning summer, appearing in Daniel's interpretation of Nebuchadnezzar's dream. Daniel 2:35 describes how the various metals and clay 'became like chaff from the summer threshing floors.' The Aramaic term parallels the Hebrew qayits. The image draws from agricultural practice: during summer harvest, grain was winnowed, producing chaff that wind scattered. This metaphor emphasizes the complete, traceless disappearance of earthly kingdoms before God's eternal reign.

(1×) Summer, specifically the harvest season when grain is threshed and winnowed. In Daniel 2:35, 'chaff from the summer threshing floors' evokes the dry, hot season when harvested grain is processed and waste material blown away. Some translations leave the Aramaic form untransliterated while others render it 'summer' (Spanish verano, French été). The seasonal reference anchors the visionary imagery in agricultural reality familiar to Daniel's audience—summer's wind carrying off worthless chaff just as God's kingdom will sweep away human empires. **SUMMER SEASON FRUIT**

en: summer | **es:** verano | **fr:** été | **de:** [קיט] Dan 2:35

קִיטוֹר H7008 *Prep-k / N-msc* (4×)

thick smoke, dense smoke (rising from burning)

A noun denoting thick, dense smoke rising from fire or destruction. Genesis 19:28 twice describes the smoke rising from the destroyed cities of the plain 'like the smoke of a furnace.' Psalm 119:83 uses it metaphorically: 'though I am like a wineskin in the smoke' (blackened and shriveled by exposure). Psalm 148:8 may reference smoke, though ancient versions apparently read 'frost' (קֶרַח), creating textual uncertainty. The word evokes the dense, choking smoke of intense conflagration.

(4×) Genesis 19:28 twice mentions 'the smoke of the land went up like the smoke of a furnace' (כְּקִיטֹר הַכִּבְשָׁן) after Sodom's destruction. Psalm 119:83 uses a vivid simile: 'I have become like a wineskin in the smoke' (כְּנֹאד בְּקִיטוֹר)—shriveled and blackened. Psalm 148:8 has textual difficulty: the Hebrew reads 'smoke' but ancient versions suggest 'frost.' Spanish humo (smoke) and French fumée (smoke) consistently identify this as thick smoke from burning. **GEOGRAPHY AND SPACE**

en: and-mist, in-the-smoke, like-smoke-of | **es:** como-humo-de, en-humo, humo-de | **fr:** comme-fumée-de, dans-fumée, et-fumée | **de:** der-Rauch, in-der-Rauch, und-mist Gen 19:28; Ps 119:83; Ps 148:8

קִים H7009 *N-msc / 1cp* (1×)

adversary, opponent; possibly 'substance' or 'possessions' (text uncertain)

A noun of highly uncertain meaning in Job 22:20. The Masoretic Text has 'our adversary' or 'our substance,' but the form is morphologically difficult and probably corrupt. The context describes the righteous rejoicing that 'surely our adversary is cut off,' or alternatively 'their substance is cut off.' Proposed emendations include reading 'those who rise against us' (participle) or 'their possessions.' The uncertainty reflects either a rare word or textual damage, with interpreters choosing based on context and comparative Semitic evidence.

(1×) A problematic noun tentatively meaning 'adversary' or 'opponent,' though some propose 'substance/possessions' instead. Job 22:20's phrase 'our qimannu' has puzzled interpreters for millennia. The proposed meaning 'adversary' (from a root meaning 'rise up against') fits the parallelism with 'remnant,' but the morphology is strange. Some translations leave it untransliterated, acknowledging textual crux. The semantic choice between 'adversary' and 'wealth' dramatically affects the verse's meaning: either the righteous celebrate enemies' defeat or the wicked's material loss. **ENEMY AND ADVERSARY**

en: our-adversary | **es:** nuestra-sustancia | **fr:** notre-קימנו-nous | **de:** [קימנו] Job 22:20

קִים H7010 *Conj-w / N-ms* (2×)

statute, decree; an official edict or legal ordinance, particularly in Persian imperial administration

This Aramaic term denotes an official statute or decree, appearing exclusively in Daniel's account of Darius's laws. The word relates to concepts of standing, establishment, or confirmation. Both occurrences reference the irrevocable statute prohibiting prayer to anyone except the king, the decree that ensnared Daniel. The term emphasizes the binding, established nature of Persian law, which even the monarch couldn't reverse. This legal permanence drives the Daniel 6 narrative tension—the decree's irrevocability forced Darius to prosecute Daniel despite desperately seeking a loophole.

(2×) Daniel 6:7 requests establishing 'a statute' (qeyam), while 6:15 references 'or statute' (ve-qeyam) in the formula 'law or statute of the Medes and Persians.' Spanish uses 'estatuto/o-estatuto,' French 'décret/et-décret,' confirming official decree status. The context establishes Persian legal irrevocability as plot mechanism: once the king signs the statute, even he cannot annul it. The 6:15 occurrence pairs 'law' (dat) with 'statute' (qeyam), possibly distinguishing general law from specific decree, or using synonyms for emphasis. The term appears only in this Daniel 6 narrative, specific to Persian administrative vocabulary. This is imperial jurisprudence terminology, emphasizing formal, unchangeable royal edicts. **GEOGRAPHY AND SPACE**

en: or-statute, statute-of | **es:** o-estatuto, un-estatuto | **fr:** décret, et-décret | **de:** [וקים], [קים] Dan 6:7; Dan 6:15

קַיָּם H7011 *Conj-w / N-fs* (2×)
enduring, sure, established; having permanence and stability, particularly of God's nature or kingdom
This Aramaic adjective describes enduring permanence, applied to both divine nature and earthly kingdom. In Daniel 4 it characterizes Nebuchadnezzar's kingdom as 'sure/enduring' after his restoration, while Daniel 6 declares God Himself 'enduring' (living and enduring forever). The term conveys established stability that persists through time, contrasting temporary human achievement with eternal divine reality. The feminine form modifies 'kingdom,' the masculine describes God's essential nature. This vocabulary emphasizes reliability, permanence, and unshakeable establishment.

(2×) Daniel 4:26 promises Nebuchadnezzar's kingdom 'will be sure' (qayamah) once he acknowledges heaven's sovereignty, while 6:26 proclaims God as 'enduring' (qayyam) in Darius's decree. Spanish uses 'permanecerá/y-permanece' (will remain/and remains), French 'éternel/et-éternel' (eternal), confirming permanence semantics. The kingdom context (4:26) promises political stability contingent on theological recognition. The divine attribute context (6:26) declares God's eternal nature in contrast to temporal powers. Both usages emphasize steadfast endurance, whether derivative (kingdom lasting through divine grant) or essential (God's inherent eternality). The term appears only in Daniel's Aramaic sections, part of royal decree and prophetic oracle vocabulary addressing sovereignty and permanence. **ETERNITY AND AGES**
en: and-enduring, will-be-sure | **es:** permanecerá, y-permanece | **fr:** et-éternel, éternel | **de:** [וקים], [קימה] Dan 4:26; Dan 6:26

קִימָה H7012 *Conj-w / N-fsc / 3mp* (1×)
rising up, the act of standing or getting up
A feminine noun denoting the act of rising up or standing. Lamentations 3:63 uses it in poignant antithesis: 'their sitting down and their rising up'—a merism meaning 'all their activities' or 'constantly.' The poet describes enemies who mock him continually, during every posture and action. The suffixed form ('their rising') parallels 'their sitting,' creating completeness through opposites. This word captures physical movement that represents totality of behavior.

(1×) The action of rising up or standing, paired with sitting to form a merism expressing totality in Lamentations 3:63. The poet laments that he is the subject of his enemies' mockery 'in their sitting and in their rising'—meaning at all times, in every circumstance. Some translations leave the form untransliterated, but the pairing with 'sitting' makes the sense clear: rising and sitting together encompass all of life's rhythms. The physical movements synecdochically represent constant, unceasing hostility—no moment free from derision. **RISING AND DAWNING**
en: and-their-rising | **es:** y-su-levantarse | **fr:** [וקימתם] | **de:** [וקימתם] Lam 3:63

קֶיִן H7013 *N-msc / 3ms* (1×)
spear or javelin, a weapon used in combat
A masculine noun denoting a spear or similar weapon. Second Samuel 21:16 describes a Philistine giant 'whose spear weighed three hundred shekels of bronze.' The suffixed form ('his spear') indicates personal weaponry. Some textual critics suggest emending to 'his helmet' (koba'o) based on 1 Samuel 17:38, but the Masoretic 'spear' is defensible. The weight detail emphasizes the warrior's extraordinary strength—only a giant could wield such a massive weapon.

(1×) A spear or javelin, mentioned in the account of David's encounter with Philistine giants in 2 Samuel 21:16. The phrase 'his spear' (qeno) with its specified weight (300 bronze shekels) emphasizes the weapon's extraordinary size, befitting a warrior of gigantic stature. Translations consistently render this 'spear' or 'lance' (Spanish lanza, German Speer, French lance), though textual variants exist. The weapon detail contributes to the narrative's emphasis on outsized threats faced by David's warriors in Philistine conflicts. **SPEAR LANCE JAVELIN**
en: his-spear | **es:** su-lanza | **fr:** son-lance | **de:** sein-Speer 2Sam 21:16

קֵינִ֫ן H7014a *N-proper-fs* (2×)
the Kenite, Cain; a tribal name for smithing nomads allied with Israel, possibly also a place name in Judah
This term functions primarily as a gentilic denoting the Kenite tribe, nomadic metalworkers allied with Israel through Moses' father-in-law. The same form also appears as a place name in southern Judah, possibly a Kenite settlement. The tribe originated from Midianite connections, settled among Amalekites in Canaan's south, and maintained friendly relations with Israel. Balaam prophesied concerning Cain/Kenite, while the Joshua passage lists ha-Kayin as a Judahite town. The name may derive from qayin (smith), reflecting the tribe's metallurgical specialization.

(2×) Numbers 24:22 prophesies against 'Cain' (Qayin) in Balaam's oracle, while Joshua 15:57 lists 'the Kayin' (ha-Qayin) among Judahite towns. Spanish uses only 'Caín' (Cain), while English distinguishes 'the Kenite/Cain' and 'the Kayin,' showing interpretive uncertainty whether these are tribe or place. The Numbers passage addresses the Kenite tribe prophetically, warning of eventual Assyrian captivity despite their secure dwelling. The Joshua passage lists a town name, possibly Kenite settlement in Judah's hill country. BDB connects both to the Kenite tribal group descended from Moses' Midianite father-in-law, suggesting the place name derives from tribal presence. The term bridges ethnography and geography, marking both people and their settlements. **CAIN PROPER NAME**
en: Cain, the-Kayin | **es:** Caín | **fr:** Cain, le-Kayin | **de:** Cain, der-Kayin Num 24:22; Josh 15:57

קַ֫יִן H7014b *Conj-w / N-proper-ms* (16×)
Cain — firstborn son of Adam and Eve, the first murderer in the biblical narrative
The proper name of the eldest son of Adam and Eve, whose offering God rejected while accepting Abel's, precipitating the first murder (Gen 4:1-8). Genesis explains the name through a wordplay on qanah ('to acquire'), as Eve declares 'I have acquired a man with the Lord' (Gen 4:1). After slaying Abel, Cain receives a protective mark and goes out to dwell in the land of Nod, east of Eden, where he founds a city (Gen 4:15-17). All sixteen occurrences fall within the Yahwist narrative of Genesis 4. Spanish 'Cain,' French 'Cain,' and German 'Kain' all preserve the Hebrew pronunciation closely.

Qayin (16×) Cain (קַ֫יִן), the personal name of Adam and Eve's firstborn son, whose story in Genesis 4 encompasses the first worship, the first fratricide, and the first exile. The name is etymologically linked to qanah ('acquire/create') through Eve's birth announcement (Gen 4:1). All occurrences belong to the J source in Genesis 4:1-25, tracing his offering, his murder of Abel, his dialogue with God, his protective mark, and his settlement east of Eden where he builds the first city. **CAIN PROPER NAME**
en: Qayin, and-Qayin, for-Qayin | **es:** Caín, a-Caín, y-Caín | **fr:** Caïn, et-Caïn, pour-Caïn | **de:** Kain, dem-Kain, und-Kain Gen 4:1; Gen 4:2; Gen 4:3; Gen 4:5

קִינָה H7015 *Prep-l / N-fs* (18×)
Lamentation, dirge, funeral song — a mournful poem composed to bewail the dead or a catastrophe
This feminine noun denotes a formal poetic lament, typically composed in the distinctive qinah meter (3+2 stress pattern) that became the hallmark of biblical dirge poetry. David's lament over Saul and Jonathan (2 Sam 1:17) is introduced with this word. Ezekiel receives special command to 'raise a qinah' over Tyre (27:2), Egypt (32:2), and Israel's princes (19:1). Jeremiah calls women to learn and teach the dirge (Jer 9:19). The term appears alongside words for mourning (evel) and wailing (nehi), situating it firmly within Israel's rich tradition of ritual grief.

lamentation, dirge, funeral song (18×) A formal dirge or funeral song, characterized by the qinah rhythm of uneven half-lines (3+2 beats). Used for laments over the dead (2 Sam 1:17, David over Saul) and prophetic funeral songs over nations and cities. Ezekiel is repeatedly commanded to 'lift up a qinah' (Ezek 19:1; 26:17; 27:2; 28:12; 32:2). Jeremiah pairs it with weeping (Jer 9:10) and calls

mourning women to teach it (9:19). Spanish 'lamentación/lamento' and French 'lamentation' preserve the formal tone. **LAMENTATION AND MOURNING**

en: a-dirge, a-lamentation, for-lamentation | **es:** Lamentación, Lamento, en-lamento | **fr:** [בקינותיהם], [הקינות], lamentation | **de:** Klagegesang, [לקינה], [קינה] 2Sam 1:17; 2Chr 35:25; Jer 7:29; Jer 9:10

קִינָה H7016 *Conj-w / N-proper-fs* (1×)

Kinah, a town in southern Judah near the Edomite border

A place name in Judah's southern Negev region. Joshua 15:22 lists Kinah among the cities allotted to Judah's southernmost district, near the Edomite boundary. The name possibly means 'dirge' or 'lamentation,' though geographical names' etymologies are often obscure. Some scholars associate it with the Kenites (Qayin), a semi-nomadic group allied with Judah. The site's exact location remains unidentified, though it lay in the arid southern frontier zone.

(1×) A settlement in Judah's southern territories listed in Joshua 15:22 among the Negev cities. The waw-prefixed form ('and Kinah') embeds it in a series of southern towns. Translations preserve the name with phonetic variations (Spanish Quiná). The name's possible connection to 'lament' or to the Kenite clan suggests either commemorative naming or ethnic association. Its placement in the southernmost Judean district indicates frontier settlement patterns where clan-based groups maintained presence in marginal, contested zones between Judah and Edom. **PERSONAL NAMES**

en: and-Kinah | **es:** y-Quiná | **fr:** et-Kinah | **de:** und-Kinah Josh 15:22

קִינִי H7017 *N-proper-ms* (13×)

Kenite; a gentilic adjective for the semi-nomadic clan allied with Israel, associated with Cain and metalworking.

A gentilic adjective identifying members of the Kenite clan, a semi-nomadic people traced to Cain (קַיִן) and associated with metalworking. They appear first among the peoples of Canaan (Gen 15:19), and their alliance with Israel runs deep: Moses' father-in-law was a Kenite (Judg 1:16), Heber the Kenite's wife Jael killed Sisera (Judg 4:11, 17; 5:24), and Saul warned the Kenites before attacking Amalek because they had shown kindness to Israel (1 Sam 15:6). Balaam's oracle over their cliffside dwellings (Num 24:21) plays on the name itself. Spanish ceneo and French Kénite preserve the ethnic identification across traditions.

Kenite (gentilic) (13×) A member of the Kenite people, a clan linked to Cain/Qayin and known for semi-nomadic life and metalworking. They maintained a persistent alliance with Israel from the wilderness period onward. Key figures include Jael wife of Heber the Kenite (Judg 4:11, 17; 5:24), Moses' Kenite father-in-law (Judg 1:16), and the Rechabite descendants traced to Kenite origins (1 Chr 2:55). Balaam's oracle (Num 24:21–22) and Saul's warning (1 Sam 15:6) both attest to their distinct identity within the broader narrative. **PERSONAL NAMES**

en: -the-Keini, Qenite, from-Kayin | **es:** de-Kaín, el-ceneo, el-keini | **fr:** -le-Keini, Qenite, [הקינים] | **de:** -der-Keini, Qenite, [הקינים] Gen 15:19; Num 24:21; Judg 1:16; Judg 4:11

קֵינָן H7018 *N-proper-ms* (6×)

Qenan (Kenan); a Sethite patriarch, son of Enosh and father of Mahalalel, in the pre-flood genealogy.

The proper name Qenan (also spelled Kenan), a Sethite patriarch in the antediluvian genealogy. Son of Enosh and father of Mahalalel, he lived 910 years according to Genesis 5:9-14. The name appears six times — five in Genesis 5 covering his birth, fathering of Mahalalel, and death, plus once in the compressed genealogy of 1 Chronicles 1:2. Spanish 'Quenán' and German 'Kenan' reflect the standard transliterations, while the two minor cluster variants (Qeynan vs. Qenan) represent vowel pointing differences with no semantic distinction.

Qenan (proper name) (6×) The proper masculine name Qenan (Kenan), a pre-flood patriarch in the line of Seth. All six occurrences appear in genealogical lists: Genesis 5:9 records his birth to Enosh at age 90, Genesis 5:10-13 traces his 840 remaining years and offspring, Genesis 5:14 notes his death at 910, and 1 Chronicles 1:2 repeats his place in the lineage. The multilingual evidence — English 'Qenan,' Spanish 'Quenán,' French 'Kénan,' German 'Kenan' — shows only transliteration variation. The two original clusters (Qeynan vs. Qenan) reflect minor vowel spelling differences with no semantic divergence. **PROPER NAMES (PERSONAL)**

en: Qenan, Qeynan | **es:** Quenan, Quenán | **fr:** Kénan, Qeynan | **de:** Kenan, Kenans, [קינן] Gen 5:9; Gen 5:10; Gen 5:12; Gen 5:13; Gen 5:14

קַיִץ H7019 *Conj-w / N-ms* (20×)

Summer as a season of warmth and harvest; also the ripe summer fruit itself, especially figs and late-harvest produce

In the Hebrew agricultural calendar, qayits marks the hot, dry season stretching from grain harvest through the ingathering of figs and grapes. Beyond naming the season, the word also denotes the actual summer fruit gathered during it — particularly figs, as seen when David receives cakes of summer fruit (2 Sam 16:1-2). The famous wordplay in Amos 8:1-2 between qayits ('summer fruit') and qets ('end') transforms a basket of ripe figs into a prophetic sign that Israel's end has come, linking agricultural ripeness with divine judgment.

1. summer (season) (11×) The warm, dry season of the year, paired with 'winter' in merisms that span the whole year (Gen 8:22, Ps 74:17, Zech 14:8). Multilingual glosses consistently render this with seasonal terms — Spanish 'verano,' French 'été,' German 'Ernte' (harvest). Proverbs holds the ant up as wise for preparing food 'in summer' (Prov 6:8, 10:5), and Psalm 32:4 describes moisture dried up 'as in the heat of summer.' **SUMMER SEASON FRUIT**

en: and-summer, in-summer, in-the-summer | **es:** el-verano, en-el-verano, verano | **fr:** [בקיץ], [קיץ], et-été | **de:** Ernte, [בקיץ], [הקיץ] Gen 8:22; Ps 32:4; Ps 74:17; Prov 6:8; Prov 10:5

2. summer fruit (9×) Ripe fruit gathered during the summer season, especially figs and similar late-harvest produce. Spanish 'fruta de verano' and 'cosecha de verano' capture the concrete agricultural sense well. Appears in narratives of provisioning (2 Sam 16:1-2), prophetic judgment through the qayits/qets wordplay (Amos 8:1-2), and instructions about harvest gathering (Jer 40:10, 12). Micah 7:1 laments finding no summer fruit to eat, symbolizing the absence of righteous people. **SUMMER SEASON FRUIT**

en: and-summer-fruit, and-the-summer-fruit, summer-fruit | **es:** fruta-de-verano, frutos-de-verano, tu-cosecha-de-verano | **fr:** [וקיץ], [קיץ], [קיצך] | **de:** [וקיץ], [קיץ], [קיצך] 2Sam 16:1; 2Sam 16:2; Isa 16:9; Jer 40:10; Jer 40:12

קִיצוֹן H7020 *Art / Adj-fs* (4×)

outermost, at the end (of a series or edge)

An adjective meaning outermost or at the end, appearing exclusively in Exodus 26, 36 describing the tabernacle curtains. It specifies which curtain is 'at the end' or 'outermost' in the set—the one at the edge of the series that will be joined to the next set. The term helps distinguish the exterior curtain (where loops and clasps attach) from interior ones. This precise architectural terminology ensures correct tabernacle construction.

(4×) Exodus 26:4 and 26:10 (with parallels in 36:11, 36:17) describe making loops on the edge of 'the outermost curtain' (הַיְרִיעָה הַקִּיצֹנָה) in each set. This specifies which curtain in the series gets the attachment loops for joining the sets together. Spanish exterior/extrema (outer/extreme) and French outermost all identify this as the curtain at the end or edge of the set—critical for proper tabernacle assembly. **OUTER EXTERNAL**

en: the-outermost | **es:** la-exterior, la-extrema | **fr:** le-outermost | **de:** der-outermost Exod 26:4; Exod 26:10; Exod 36:11; Exod 36:17

קִיקָיוֹן H7021 *N-ms* (5×)

castor-oil plant, gourd (the fast-growing plant God appointed to shade Jonah)

Found exclusively in Jonah 4:6–10, this noun denotes the fast-

growing plant God prepared to shade the reluctant prophet, then destroyed with a worm. Its precise botanical identity has long been debated. The Spanish 'ricino' (castor plant) reflects the traditional rabbinic and Septuagint identification with Ricinus communis, known for its rapid growth in the Levantine climate. The narrative uses this plant to teach Jonah about divine compassion for Nineveh.

(5×) A specific plant—most likely the castor-oil plant (Ricinus communis)—appointed by God to provide shade for Jonah. Spanish consistently renders 'ricino' / 'planta de ricino,' reflecting the ancient identification going back to Jerome and the Septuagint (κολοκύνθη in some manuscripts). All five occurrences cluster in Jonah 4:6–10, tracing the plant's miraculous growth, Jonah's delight in it, and its sudden destruction by a worm as a divine object lesson. **PLANTING PLANTATION**

en: a-plant, the-plant | **es:** el-ricino, planta-de-ricino | **fr:** Kiyown | **de:** Rizinus, der-Rizinus Jonah 4:6; Jonah 4:7; Jonah 4:9; Jonah 4:10

קִיקָלוֹן H7022 *Conj-w / N-ms* (1×)

disgrace, shame, or ignominy (possibly an intensive form)

A noun denoting disgrace or shameful exposure. Habakkuk 2:16 pronounces woe on Babylon: 'You will have disgrace instead of glory.' The word appears only here and may be an intensive formation (thus 'utter disgrace' or 'shameful exposure'). The context involves drunkenness and nakedness—imagery of humiliation. The morphology has puzzled grammarians; some suggest it's an Aramaism or intensive reduplication emphasizing extreme shame. The prophetic reversal is clear: glory sought through violence becomes disgrace.

(1×) Disgrace, shame, or ignominious exposure, appearing in Habakkuk's oracle against Babylon. The prophet announces that the empire's glory will turn to 'qiqalon'—possibly an intensified or reduplicated form meaning 'utter shame.' Spanish 'vergüenza' (shame) and French 'mépris' (contempt) convey the emotional weight. Some leave the form untransliterated due to morphological oddity. The context of nakedness and drunken exposure suggests not mere failure but public humiliation—the conqueror stripped bare, glory inverted into degradation before watching nations. **SHAME AND DISGRACE**

en: and-disgrace | **es:** y-la-vergüenza | **fr:** et-mépris | **de:** [וקיקלון] Hab 2:16

קִיקָלוֹן H7023 *Conj-w* (74×)

Wall; a structural wall of a building, house, or temple; occasionally a city fortification wall.

The standard Hebrew word for a wall as a built structure, most often referring to the interior or exterior walls of houses, the temple, or other buildings. In the vast majority of its 74 occurrences, qir denotes a building wall — whether the walls inspected for plague marks (Lev 14:37), the temple walls adorned with carvings (1 Kgs 6:27), or the wall against which blood is dashed in sacrifice (Lev 1:15). A small handful of uses describe fortification walls, overlapping with the more common chomah. German distinguishes 'Wand' (interior wall) from 'Mauer' (stone wall), helpfully mirroring this division.

1. wall (building/interior) (70×) A structural wall belonging to a building, house, or temple — the dominant sense covering nearly all occurrences. Whether sprinkled with sacrificial blood (Lev 1:15; 5:9), inspected for mold (Lev 14:37, 39), or forming the inner partitions of Solomon's temple, qir is the everyday word for a built wall. German 'Wand' (interior wall) and French 'mur' both confirm this architectural, non-military usage. **GEOGRAPHY AND SPACE**

en: in-the-wall, in-wall-of, on-the-wall | **es:** en-la-pared, en-pared-de, la-pared | **fr:** [הקיר], le-mur, mur | **de:** [הקיר], der-Mauer, die-Wand Lev 1:15; Lev 5:9; Lev 14:37; Lev 14:39

2. wall (city/fortification) (4×) A city wall or fortification barrier, where qir overlaps with the more common chomah. Attested in just four passages (Num 35:4; Isa 22:5; 25:4; 59:10), these contexts involve defensive structures and siege imagery. The multilingual evidence reflects the shift: Arabic 'sur' (city wall), Korean 'seongbyeok' (fortress wall), and Spanish 'muro' (masonry wall) replace the lighter 'pared' (room wall), marking a genuine semantic distinction. **GEOGRAPHY AND SPACE**

en: from-wall-of, the-wall, wall | **es:** desde-muro-de, la-pared, muro | **fr:** [קיר], [קר], de-mur-de | **de:** [קיר], [קר], von-Mauer-von Num 35:4; Isa 22:5; Isa 25:4; Isa 59:10

קִיר H7024a *N-proper-fs* (1×)

Kir of [place], a geographic designation in Moab (full name uncertain)

A place name component appearing in Isaiah 15:1 as part of a longer geographic designation. The verse mentions 'Kir of...' but the full form is truncated or uncertain in transmission. This Kir is distinct from the Kir mentioned as an Aramean homeland elsewhere. Isaiah's oracle against Moab uses this as part of naming Moabite cities that will be destroyed. The abbreviated form in this entry represents the construct state, expecting a following geographic qualifier that clarifies which Kir is meant.

(1×) A geographic name element meaning 'wall' or 'city,' appearing in construct state in Isaiah 15:1 as part of a Moabite location. The prophet's oracle begins with Moabite cities being laid waste in a night. Some translations leave the form untransliterated, awaiting the fuller geographic designation. 'Kir' was a common element in Near Eastern city names (literally 'wall' or 'fortification'), functioning like English '-ton' or '-burgh.' Isaiah uses it to identify a specific Moabite stronghold, though textual issues complicate determining whether this is Kir-hareseth or another site. **KIR-HARESETH PLACE**

en: Kir-of- | **es:** Kir-de- | **fr:** [קיר] | **de:** [קיר] Isa 15:1

קִיר H7024b *Prep-m / N-proper-fs* (4×)

Kir (place name, location in Mesopotamia or Syria; also Moabite city names with 'Kir')

A place name appearing in two contexts: (1) a location (possibly in Mesopotamia or Syria) where the Arameans originated and where Assyria exiled them (Amos 1:5; 9:7; 2 Kgs 16:9); (2) part of Moabite city names like Kir-moab and Kir-hareseth. Second Kings 16:9 records Tiglath-pileser exiling Damascus to Kir. Amos 9:7 traces the Arameans' origin from Kir. Isaiah 22:6 mentions Kir alongside Elam in military context. The exact location remains uncertain, though Mesopotamian or upper Euphrates regions are proposed.

(4×) Second Kings 16:9 reports Assyria exiling Damascus 'to Kir' (קִירָה). Isaiah 22:6 mentions Kir in a military coalition with Elam. Amos 1:5 prophesies Aram's exile 'to Kir.' Amos 9:7 recalls that God brought 'the Arameans from Kir' originally. Spanish Kir and French Kir preserve the name. The contexts suggest a region in Mesopotamia or Syria, possibly along the upper Euphrates, but definitive identification is lacking. **KIR-HARESETH PLACE**

en: Qir-ward, and-Kir, from-Qir | **es:** a-Kir, de-Quir, y-Kir | **fr:** Kir, Qir-garde, [וקיר] | **de:** Qir-ward, [וקיר], [מקיר] 2Kgs 16:9; Isa 22:6; Amos 1:5; Amos 9:7

קִיר H7025 *N-proper-fs* (8×)

Kir-Hareseth, a fortified Moabite city (modern Kerak, Jordan); also called Kir-Heres.

Kir-Hareseth (also written Kir-Heres) was a major fortified city of Moab, widely identified with modern al-Karak in Jordan. The compound name combines qir ('wall') with chareseth or cheres ('potsherd' or 'earthenware'), possibly describing its walls or pottery industry. It appears in the account of Joram's campaign against Moab (2 Kgs 3:25) and prominently in prophetic oracles against Moab in Isaiah 16:7, 11 and Jeremiah 48:31, 36, where its fall elicits mourning. The multilingual glosses preserve the toponym with minor transliteration variants.

Kir-Hareseth (place name) (8×) The proper noun Kir-Hareseth (also Kir-Heres), designating a major fortified Moabite city, probably modern al-Karak in Jordan. The name combines qir ('wall') with chareseth ('earthenware/potsherd'). It appears in the narrative of the Moabite campaign (2 Kgs 3:25) and in prophetic oracles of doom over Moab (Isa 16:7, 11; Jer 48:31, 36), where its destruction occasions lamentation. Spanish 'Kir/Hareset,' French 'Kir-Hérès,' and English 'Kir-Hareseth' all preserve the place name with minor

phonetic variation. **KIR-HARESETH PLACE**
en: Cheres, Hareseth, Kir-of- | **es:** Hareset, Jeres, Kir | **fr:** Kir-Hérès, dans-Kir-Hareseth, tesson | **de:** [חרש], [חרשת], [לקיר חרש] 2Kgs 3:25; Isa 16:7; Isa 16:11; Jer 48:31

קֵרֹס H7026 *N-proper-ms* (2×)

Keros, Qeros; a family head among post-exilic temple servants who returned from Babylonian captivity

This personal name identifies a family of Nethinim (temple servants) in the post-exilic community. The name appears in parallel lists of returnees in Ezra and Nehemiah with slight spelling variation (Qeros/Qeiros), typical of these duplicated genealogies. The Septuagint renderings show textual fluidity but general agreement on the name's form. Nothing else is known about this individual or family beyond their inclusion among temple servants. Like other Nethinim, they likely performed menial sanctuary duties supporting Levitical worship.

(2×) Ezra 2:44 and Nehemiah 7:47 list Qeros/Qeiros among temple servants returning with Zerubbabel. The slight spelling difference (qaf vs. qof initial letter) represents minor scribal variation in parallel lists. Spanish 'Queros/Querós,' French and German transliterations preserve the name without interpretation. Both passages embed this name in lengthy genealogical catalogs documenting the exilic return community. The name appears nowhere else, suggesting this family had no prominence beyond their service role. The parallel listing confirms textual reliability despite orthographic variation. This is purely genealogical-administrative data, establishing family credentials for post-exilic community membership and temple service rights. **PERSONAL NAMES**
en: Keros, Qeros | **es:** Queros, Querós | **fr:** [קירס], [קרס] | **de:** [קירס], [קרס] Ezra 2:44; Neh 7:47

קִישׁ H7027 *Conj-w / N-proper-ms* (21×)

Kish, a Hebrew proper name borne by several men, most notably the father of King Saul

A masculine proper name meaning perhaps 'bow' or 'snare.' The most prominent bearer is the Benjamite father of King Saul (1 Sam 9:1, 3; 10:11, 21; 14:51), whose genealogy is traced in 1 Chronicles 8:30, 33 and 9:36, 39. Other individuals named Kish include a Levite in David's era (1 Chr 23:21–22; 24:29) and an ancestor of Mordecai (Esth 2:5). Translations across languages uniformly transliterate the name—Spanish 'Cis' or 'Kish,' French 'Kisch,' German 'Kisch'—reflecting its stable identity as a personal name.

Kish (proper name) (21×) The proper name Kish (קִישׁ), designating several individuals in the Hebrew Bible. Most famously, Kish the Benjamite was the father of Saul, Israel's first king (1 Sam 9:1; 10:21; 1 Chr 8:33). A Levite named Kish appears in the Davidic administration (1 Chr 23:21; 24:29), and Esther 2:5 names Kish in Mordecai's lineage. Multilingual transliterations—Spanish 'Cis,' French 'Kisch,' German 'Kisch'—confirm a single referential sense. **PROPER NAMES (PERSONAL)**
en: Kish, Qish, and-Qish | **es:** Cis, Kish, Para-Kish | **fr:** Kisch, Kish, et-Kisch | **de:** Kisch, Kish, [קיש] 1Sam 9:1; 1Sam 9:3; 1Sam 10:11; 1Sam 10:21

קִישׁוֹן H7028 *N-proper-fs* (6×)

Kishon (Qishon); a river/wadi in northern Israel, site of Sisera's defeat and Elijah's execution of Baal's prophets.

The proper name Qishon (Kishon), a seasonal river or wadi in the Jezreel Valley of northern Israel. It is famous as the site where God defeated Sisera's army: the torrent of Kishon swept away the Canaanite chariots (Judg 4:7, 13; 5:21). Deborah's victory song celebrates the 'ancient river' (nahal qedumim) Kishon with fierce poetic intensity. The river reappears in 1 Kings 18:40, where Elijah brings the prophets of Baal down to the brook Kishon and executes them after the contest on Mount Carmel. In Psalm 83:9, the psalmist prays that God would do to Israel's current enemies as he did to Sisera at the Kishon.

Qishon (6×) The Qishon (Kishon), a river or seasonal wadi in the Jezreel Valley of northern Israel, associated with two dramatic divine interventions. In the Deborah-Barak narrative, God uses the swollen Kishon to sweep away Sisera's chariots (Judg 4:7, 13), and Deborah's song celebrates 'the torrent Kishon swept them away, that ancient torrent' (Judg 5:21). Spanish 'Cisón'/'Kishón' and French 'Kison'/'Kishon' reflect standard transliteration patterns. The river reappears when Elijah executes the prophets of Baal at the brook Kishon after the contest on Mount Carmel (1 Kgs 18:40). Psalm 83:9 invokes the Kishon victory as a paradigm of divine deliverance. **PERSONAL NAMES**
en: Kishon, Qishon | **es:** Cisón, Kishón, Qishon | **fr:** Kishon, Kison, Qishon | **de:** Kishon, Qishon Judg 4:7; Judg 4:13; Judg 5:21; 1Kgs 18:40

קוּשָׁיָהוּ H7029 *N-proper-ms* (1×)

Levite name in 1 Chronicles, possibly meaning 'Yahweh has girded' or variant of Qishi

A Levite mentioned in the context of David's organization of temple worship. The name's form is disputed among scholars, with some suggesting it should be read as Qishi (as in the parallel text in 1 Chronicles 6:29). The Greek transliteration Kaisaiou suggests the name may have carried religious significance within Levitical families. This represents one of many Levitical family names preserved in Chronicles' genealogical records.

(1×) Appears only in 1 Chronicles 15:17 as a Levite ancestor, with manuscript variants suggesting textual uncertainty. The BDB notes the form is dubious and cross-references suggest identity with Qishi from chapter 6. The multilingual evidence shows transliteration rather than translation, consistent with proper names. Greek versions attempt to preserve the Hebrew phonetics, though with variations in spelling. **PERSONAL NAMES**
en: Qishi | **es:** Quisi | **fr:** [קישׁי] | **de:** [קישׁי] 1Chr 6:44

קִיתָרס H7030 *N-ms* (8×)

Lyre, zither; an Aramaic loanword from Greek kitharis, listed among instruments at Nebuchadnezzar's court.

An Aramaic noun borrowed from Greek kitharis (κίθαρις), qithros designates a stringed instrument – a lyre or zither – mentioned exclusively in Daniel 3:5, 7, 10, and 15. It appears in the list of instruments that signal the moment to bow before Nebuchadnezzar's golden image. The ketiv-qere variation (qithros/qathros) reflects the fluid spelling of this foreign loanword in Aramaic. The consistent rendering across languages – Spanish 'cítara,' French 'lyre,' English 'lyre' – confirms its identification as a plucked stringed instrument of the harp family.

(8×) A lyre or zither, an Aramaic loanword from Greek kitharis (κίθαρις), appearing only in Daniel 3:5, 7, 10, 15 among the instruments played at the dedication of Nebuchadnezzar's golden image. The ketiv and qere forms (qithros/qathros) reflect variant spellings of this Greek borrowing into Imperial Aramaic. Cross-linguistic evidence – Spanish 'cítara,' French 'lyre,' English 'lyre' – uniformly identifies it as a plucked stringed instrument in the harp-lyre family. **LYRE HARP INSTRUMENT**
en: (qere:lyre), [ketiv:lyre] | **es:** (la-cítara), [la-cítara] | **fr:** lyre | **de:** [קיתרוס], [קיתרס], [קתרוס] Dan 3:5; Dan 3:7; Dan 3:10

קַל H7031 *Adj-fs* (13×)

Swift, fleet, light-footed; describing rapid movement of persons, animals, messengers, or clouds.

An adjective conveying lightness and speed of movement. It describes warriors fleet of foot (Amos 2:14–15; 2 Sam 2:18, of Asahel), swift messengers sent on urgent missions (Isa 18:2), pursuers faster than eagles (Lam 4:19), and even the LORD riding on a swift cloud (Isa 19:1). Ecclesiastes 9:11 uses it proverbially — 'the race is not to the swift' — subverting the very quality the word celebrates. Spanish captures the range with ligero and veloces, while the French léger preserves the root sense of 'lightness' that underlies the speed.

swift, fast, light-footed (13×) Quick, fleet, light in movement — applied to persons (Asahel, 2 Sam 2:18; warriors, Amos 2:14–15), animals (a swift she-camel, Jer 2:23), natural phenomena (a light cloud, Isa 19:1), and abstract agents (the swift vanishing of the wicked, Job 24:18). The word can function as a substantive ('the swift one,' Isa 30:16; Eccl 9:11) or adverbially ('swiftly,' Isa 5:26). French léger and Spanish ligero both illuminate the underlying sense of lightness that makes speed possible, while Lamentations 4:19 adds the comparative dimension — 'swifter than eagles.' **SPEED AND QUICKNESS**

en: Swifter, and-swift, from-swift | **es:** Ligero-, Más-veloces, a-los-veloces | **fr:** [קל], et-léger, léger | **de:** [וקל], [לקלים], [מקל] 2Sam 2:18; Job 24:18; Eccl 9:11; Isa 5:26; Isa 18:2

קַל H7032 *N-ms* (7×)

Sound, voice (Aramaic); used in Daniel for audible proclamations and the sound of instruments

The Aramaic noun for 'sound' or 'voice,' cognate with Hebrew qol. In Daniel it serves double duty: it denotes the sound of musical instruments that signal the moment to bow before Nebuchadnezzar's golden image (Dan 3:5, 7, 10, 15), and it refers to a spoken voice — the heavenly voice that announces judgment on Nebuchadnezzar (Dan 4:31) and the king's own voice calling out to Daniel in the lions' den (Dan 6:20). Spanish distinguishes 'sonido de' (sound of instruments) from 'voz' (spoken voice), neatly reflecting the word's dual application.

sound, voice (7×) Sound or voice — the Aramaic counterpart of Hebrew qol, covering both instrumental sound and spoken voice. In Daniel 3:5, 7, 10, and 15, it appears in construct ('sound of the horn, pipe, lyre...') for the musical signal commanding worship of the golden image. In Daniel 4:31 it is the heavenly voice that falls upon Nebuchadnezzar announcing the loss of his kingdom, and in 6:20 it is the king's anxious voice calling to Daniel. Spanish helpfully distinguishes 'sonido de' for instrumental sound and 'voz' for spoken voice, though the Aramaic word covers both with a single form. **GEOGRAPHY AND SPACE**

en: sound-of, voice, with-voice | **es:** con-voz, el-sonido-de, sonido-de | **fr:** voix | **de:** Stimme, mit-Stimme Dan 3:5; Dan 3:7; Dan 3:10; Dan 3:15; Dan 4:31

קָלָה H7033 *V-Qal-Perf-3ms / 3mp* (4×)

roast, parch (with fire); be burned or scorched

A verb meaning to roast, parch, or burn—typically grain or people. Leviticus 2:14 prescribes offering 'grain roasted with fire.' Joshua 5:11 mentions eating 'parched grain' after crossing the Jordan. Jeremiah 29:22 graphically describes Nebuchadnezzar 'roasting' false prophets in fire. Psalm 38:7 uses it metaphorically: 'my loins are filled with burning' (or possibly 'contempt' if from a different root). The Niphal participle in Psalm 38:7 creates some interpretive difficulty, but the core sense involves intense heat and fire.

(4×) Leviticus 2:14 prescribes an offering of 'grain of fresh ears roasted with fire' (אָבִיב קָלוּי בָּאֵשׁ). Joshua 5:11 mentions eating 'parched grain' (קָלוּי) the day after Passover. Psalm 38:7 says 'my loins are filled with burning' (נִקְלָה; some versions read 'contempt'). Jeremiah 29:22 warns that Nebuchadnezzar 'roasted them in the fire' (קָלָם בָּאֵשׁ). Spanish tostar (to toast, roast) and quemar (to burn) capture both grain-parching and burning of people. **GRAIN AND WHEAT**

en: and-roasted-grain, roasted, with-burning | **es:** inflamación, los-quemó, tostado | **fr:** [קלם], et-rôti-grain, griller | **de:** [קלם], geroestet, mit-burning Lev 2:14; Josh 5:11; Ps 38:7; Jer 29:22

קָלָה H7034 *V-Nifal-Prtcpl-ms* (6×)

To be lightly esteemed, dishonored, held in contempt (Niphal); to dishonor, treat with contempt (Hiphil)

A parallel form of the more common qalal ('to be light'), this verb focuses specifically on social dishonor and the reversal of esteem. In its Niphal (passive) uses, it describes people or nations reduced to insignificance: David calls himself 'poor and lightly esteemed' before Saul (1 Sam 18:23), Isaiah prophesies that Moab's glory 'shall be dishonored' (Isa 16:14), and Proverbs 12:9 contrasts the self-important man unfavorably with one who is 'lowly.' The single Hiphil occurrence carries the weight of covenant curse: 'Cursed is the one who dishonors his father or mother' (Deut 27:16), directly inverting the Fifth Commandment's 'honor.'

1. to be lightly esteemed, dishonored (Niphal) (5×) To be lightly esteemed, held in contempt, or dishonored (Niphal passive/stative). Describes social diminishment: Isaiah 3:5 pairs the 'base' (niqle) against the 'honorable' (nikhbad). First Samuel 18:23 has David calling himself poor and niqle. Spanish 'despreciado' and English 'lightly esteemed' consistently render the passive sense of lost social standing. **CONTEMPT AND SCORN**

en: against-the-honored, and-is-dishonored, and-lightly-esteemed | **es:** despreciado, y-despreciado, y-el-despreciable | **fr:** [והנקלה], [ונקלה], et-est-dishonored | **de:** [והנקלה], [ונקלה], [נקלה] Deut 25:3; 1Sam 18:23; Prov 12:9; Isa 3:5; Isa 16:14

2. to dishonor (Hiphil) (1×) To dishonor or treat with contempt (Hiphil causative). Occurs solely in the covenant-curse formula of Deuteronomy 27:16, where one who 'dishonors' (maqleh) father or mother stands cursed. Spanish 'el que deshonrare' captures the deliberate, causative act that directly opposes the command to 'honor' (kabbed) one's parents. **CONTEMPT AND SCORN**

en: one-dishonoring | **es:** el-que-deshonrare | **fr:** un-dishonoring | **de:** eins-dishonoring Deut 27:16

קָהַל H7035

assemble (as a קָהָל, congregation/assembly); gather together for religious, military, or civic purposes

This denominative verb (from קָהָל 'assembly') means to gather as a formal assembly or congregation. It appears in the Niphal for communal gathering: for warfare (Joshua 22:12, Judges 20:1), for rebellion (Numbers 16:3, the Korah incident), or for worship (Joshua 18:1, assembling at Shiloh). The verb implies organized, purposeful gathering—not random crowds but structured assemblies with shared intent. Esther 8-9 uses it for the Jews gathering to defend themselves. The term captures Israel's communal identity: they are a people who assemble, who act collectively before God and in history.

קָלוֹן H7036 *N-ms* (17×)

Shame, disgrace, dishonor; the public humiliation resulting from sin, folly, or divine judgment.

A weighty noun in both prophetic and wisdom vocabulary, qalon names the social ruin that follows moral failure or divine sentence. Proverbs repeatedly contrasts it with kavod ('honor'): the wise inherit honor, but shame is the portion of fools (Prov 3:35). Prophets wield it to expose national degradation – Hosea 4:7 warns that Israel has exchanged its glory for disgrace, and Nahum 3:5 uses it of exposed nakedness as public humiliation. The Spanish 'deshonra' and French 'deshonneur' both reflect this core sense of honor stripped away.

shame, disgrace, dishonor (17×) Shame or dishonor as a publicly visible condition, whether personal or national. In wisdom literature it stands opposite kavod ('glory, honor') as the consequence of folly and wickedness (Prov 3:35; 6:33; 11:2). In prophetic usage it denotes the humiliation of nations under divine judgment, sometimes with the graphic image of exposed nakedness (Jer 13:26; Nah 3:5). Job 10:15 applies it to the individual sufferer overwhelmed by disgrace. **SHAME AND DISGRACE**

en: an-insult, and-disgrace, and-shame | **es:** de-deshonra, deshonra, deshonra-tuya | **fr:** [קלון], [קלונך], déshonneur | **de:** Schande, [קלון], [קלונך] Job 10:15; Ps 83:16; Prov 3:35; Prov 6:33; Prov 9:7

קַלַּחַת H7037 *Prep-b* (2×)

pot, caldron, kettle; a large cooking vessel for boiling meat or preparing food

This term denotes a large cooking pot or caldron used for boiling

meat and preparing meals. In 1 Samuel it appears among the vessels into which worshippers thrust their forks at Shiloh's sacrificial meals, while Micah uses it metaphorically for the pot in which Jerusalem's inhabitants are boiled like meat. The word possibly derives from an Egyptian loan-word, reflecting cultural exchange in domestic technology. It represents substantial cookware, larger than ordinary pots, suitable for communal cooking or processing sacrificial portions.

(2×) 1 Samuel 2:14 lists qallachat among four cooking vessels (kettle, pot, caldron, pan) at Shiloh's sanctuary meals, while Micah 3:3 employs the metaphor 'like meat in the pot/caldron' for judgment. Spanish uses 'caldero/en la caldera' (caldron/in the caldron), French 'chaudron/dans le pot,' German 'pot/in der pot,' all confirming large cooking vessel. The 1 Samuel context describes corrupt priests' forks plunging into various pots to seize choice portions. The Micah passage creates extended butchery-cooking metaphor: they chop people like meat, strip flesh from bones, and break bones into the pot. Both usages share the core meaning of substantial cooking vessel, whether literal (sanctuary cooking) or metaphorical (judgment imagery). **COOKING POT CALDRON**

en: into-the-pot, kettle | **es:** caldero, en-la-caldera | **fr:** chaudron, dans-le-pot | **de:** [קלחת], hinein-der-pot 1Sam 2:14; Mic 3:3

קָלַט H7038 *Conj-w / V-Qal-QalPassPrtcpl-ms* (1×)

Physical defect in sacrificial animals: stunted, drawn in, or undergrown

A rare term describing a physical defect that disqualified animals from sacrifice under Levitical law. Paired with 'overgrown' in Leviticus 22:23, it describes an animal either too small or malformed. The root suggests something 'drawn in' or contracted. Together with its paired term, these defects meant the animal could be given as a freewill offering but not for fulfilling a vow, reflecting standards for sacred gifts. The precise deformity is uncertain, but the broader principle is clear: offerings to God should not be whatever remains after taking the best for ourselves.

(1×) Used only in Leviticus 22:23 paired with 'overgrown' to describe sacrificial animals with proportional defects. The term derives from a root meaning 'to be drawn in' or contracted. Spanish and English translations converge on 'stunted' or 'shrunken,' while French and German preserve transliteration, reflecting scholarly uncertainty about the precise anatomical condition. **SMALLNESS AND LEAST**

en: and-stunted | **es:** y-encogido | **fr:** et-stunted | **de:** und-stunted Lev 22:23

קָלִי H7039 *Conj-w / N-ms* (6×)

Roasted or parched grain, a common ancient Near Eastern food prepared from fresh ears of wheat or barley.

A staple food of ancient Israel, prepared by roasting freshly harvested ears of wheat or barley over a fire. Parched grain was cheap, portable, and nutritious — ideal for travelers, soldiers, and field workers. When Boaz invites Ruth to dip her portion in vinegar at mealtime (Ruth 2:14), or when Abigail quickly gathers provisions including parched grain for David's men (1 Sam 25:18), we glimpse the everyday importance of this humble food. The Levitical calendar forbids eating parched grain before the firstfruits offering (Lev 23:14), underscoring its agricultural significance.

roasted/parched grain (6×) Roasted or parched grain — fresh ears of wheat or barley dried and roasted over fire as a ready-to-eat food. Spanish 'grano tostado' and French 'blé' (wheat) both capture the cereal dimension. Used in everyday meals (Ruth 2:14), military provisions (1 Sam 17:17, 25:18; 2 Sam 17:28), and regulated in priestly legislation (Lev 23:14). The word derives from the root qalah 'to roast,' making the preparation method transparent in the name itself. **GRAIN AND WHEAT**

en: and-parched, and-parched-grain, and-roasted-grain | **es:** grano-tostado, y-grano-tostado, y-tostado | **fr:** et-parched, et-parched-blé, et-roasted-grain | **de:** [קלי], der-parched-grain, roasted-grain Lev 23:14; Ruth 2:14; 1Sam 17:17; 1Sam 25:18; 2Sam 17:28

קְלַי H7040 *N-proper-ms* (1×)

Post-exilic priest in the time of Nehemiah's reforms

A priest who served during Nehemiah's reorganization of temple worship after the return from Babylonian exile. Listed among the priestly families who sealed the covenant to observe God's law, Qallai represents the reconstituted priesthood committed to faithfulness after Israel's devastating failure. The name appears in lists that connected post-exilic worship to pre-exilic priestly lines, maintaining continuity with Israel's sacred institutions despite the trauma of exile.

(1×) Mentioned only in Nehemiah 12:20 as one of the priests in the post-exilic community. The Greek transliteration Kalmei preserves the name in Hellenistic contexts. Appears in genealogical lists that established legitimacy for the restored priesthood. Cross-linguistic evidence shows consistent transliteration patterns for Israelite priestly names during the Second Temple period. **PERSONAL NAMES**

en: Qallai | **es:** Calai | **fr:** [קלי] | **de:** [קלי] Neh 12:20

קוֹלָיָה H7041 *Conj-w / N-proper-ms* (1×)

Post-exilic Israelite, possibly meaning 'voice of Yahweh,' who had married a foreign wife

One of the Israelites who married foreign women during the exile and was required to divorce them under Ezra's reforms. The name likely means 'voice of Yahweh,' carrying ironic weight given the context. BDB suggests this may be the same person as Qolaiah mentioned as father of the false prophet Ahab in Jeremiah 29:21 and as a Benjamite in Nehemiah 11:7. The Greek versions preserve variations like Koleia, indicating the name was recognized across different communities. This individual appears in Ezra's list of those who compromised covenant faithfulness through intermarriage.

(1×) Occurs in Ezra 10:23 among Levites who married foreign women. The Hebrew text reads Qelayah though Greek versions suggest Qolaiah. The theophoric element (yah = Yahweh) indicates a name formed to honor God, making the bearer's covenant violation particularly poignant. Cross-referencing suggests possible connections to other biblical figures, though the identification remains uncertain. **PERSONAL NAMES**

en: and-Qelayah | **es:** y-Qelayah | **fr:** [וקליה] | **de:** [וקליה] Ezra 10:23

קְלִיטָא H7042 *N-proper-ms* (3×)

Kelita; personal name of a Levite involved in Ezra's reforms, also called Kelaiah

Kelita was a Levite active during Ezra's time. Ezra 10:23 lists him (also called Kelaiah) among Levites who had married foreign women and agreed to divorce them. Nehemiah 8:7 names him among the Levites who helped the people understand the Law when Ezra read it publicly. Nehemiah 10:10 (Hebrew 10:11) includes him among those who sealed the covenant renewal. The double name (Kelita/Kelaiah) may indicate a birth name and another name taken later. He exemplifies Levites involved in teaching and covenant renewal during post-exilic reforms.

(3×) Three post-exilic contexts define Kelita: the foreign-wife controversy (Ezra 10:23, where he's also called Kelaiah), public teaching of Torah (Nehemiah 8:7), and covenant sealing (10:10). The bracketed forms in German and French simply mark the Hebrew name. This Levite participated in key reform moments—separation from foreign influence, biblical instruction, and communal rededication. His dual name reflects the complexity of identity in the restoration community. **PERSONAL NAMES**

en: Kelita, Qelita | **es:** Qelita, Quelita | **fr:** [קליטא] | **de:** [קליטא] Ezra 10:23; Neh 8:7; Neh 10:10

קָלַל H7043 *V-Qal-Perf-3cp* (82×)

be light, swift, trifling; curse; lighten; despise; shake

This root captures a spectrum of meanings united by the concept of lightness—both physical and metaphorical. In its Qal form it

describes swiftness (like David's warriors, swifter than eagles), the subsiding of floodwaters, or being treated as insignificant. The Piel stem intensifies to cursing—pronouncing someone 'light' in the eyes of God or community. The Hifil makes things lighter: reducing burdens (as Moses' father-in-law advised) or treating someone with contempt. Occasionally it means to shake or brandish. The semantic thread runs from physical lightness through moral weightlessness to verbal diminishment.

1. Piel: curse (41×) The intensive Piel stem expresses the solemn act of pronouncing a curse—declaring someone accursed before God and community. Cross-linguistic evidence is strikingly uniform: Arabic ´ (curse), Korean 저주하다, and Swahili -laani all converge on the ritual speech act of invoking divine judgment. This appears 41 times, making it the most frequent sense, notably in covenantal contexts (Gen 12:3, Exod 21:17) where cursing parents or God's chosen brings severe consequences. CURSING (VERBAL ACT)
en: and-cursed, and-cursed-them, and-curser-of | **es:** Y-el-que-maldice, maldecirás, maldice | **fr:** alléger, devrait-maudis, et-curser-de | **de:** curses, der-eins-der-verfluchte, du-soll-verfluchen Gen 8:21; Gen 12:3; Exod 21:17; Exod 22:28; Lev 19:14

2. Hifil: lighten a burden (9×) In the Hifil causative, this means to make a burden physically lighter—reducing the weight of a yoke or load. Arabic ‘ (lighten) and Swahili punguza (reduce) capture this practical sense. Jethro advises Moses to lighten his judicial burden (Exod 18:22), and Israel begs Rehoboam to lighten Solomon's harsh yoke (1 Kgs 12:4-10). The nine occurrences cluster around administrative and political contexts of burden-bearing. LIGHTEN TREAT LIGHTLY
en: and-lighten, he-will-lighten, lighten | **es:** aligera, alivia, aliviará | **fr:** alléger, et-lighten, il-fera-lighten | **de:** [הקל], er-wird-lighten, erleichtern Exod 18:22; 1Sam 6:5; 1Kgs 12:4; 1Kgs 12:9; 1Kgs 12:10

3. Nifal: be light, trifling (7×) The Nifal stem expresses being a light or easy matter—something trifling or requiring little effort. Arabic ‘ (easy) and Korean 쉽다 match this sense precisely. When David considers marrying Saul's daughter, he protests 'Is it a light thing to be the king's son-in-law?' (1 Sam 18:23). Elisha's double healing miracle is 'but a light thing' in God's eyes (2 Kgs 3:18). Seven attestations show this evaluative sense of triviality. FEWNESS AND SMALLNESS
en: and-easy, easy, is-easy | **es:** Y-es-poca-cosa, acaso-es-ligero, acaso-fue-ligero | **fr:** alléger, easy, est-cela-lumière | **de:** [הנקל], easy, erleichtern 1Sam 18:23; 1Kgs 16:31; 2Kgs 3:18; 2Kgs 20:10; Prov 14:6

4. Qal: be swift (5×) In Qal this describes rapid movement—being swift or faster than normal. Arabic ‘ (faster) and Korean 빠르다 (be fast) align with this kinetic sense. Job laments that his days 'are swifter than a weaver's shuttle' (Job 7:6), and Jeremiah warns that enemy chariots approach 'swifter than eagles' (Jer 4:13). Five passages use this sense, often in poetic lament about the fleeting nature of life or the speed of approaching judgment. SPEED AND QUICKNESS
en: and-swifter, are-swifter, swifter | **es:** Y-más-veloces, fueron-rápidos, más-veloces | **fr:** alléger, et-alléger, maudire | **de:** erleichtern, leicht-machen, swifter 2Sam 1:23; Job 7:6; Job 9:25; Jer 4:13; Hab 1:8

5. Qal: be insignificant, despised (5×) The Qal can denote being treated as insignificant or despised—of little account in someone's eyes. Arabic ‘ (contemptible) and Swahili kudharauliwa (despised) capture this social diminishment. When Hagar conceives, Sarah is 'despised in her eyes' (Gen 16:4-5), and God warns that those who despise Him will be 'lightly esteemed' (1 Sam 2:30). Job confesses 'I am of small account' before God's majesty (Job 40:4). Five occurrences chart this theme of social and theological devaluation. CONTEMPT AND SCORN
en: I-am-insignificant, and-I-was-despised, and-was-despised | **es:** eres-vil, serán-tenidos-en-poco, soy-insignificante | **fr:** alléger, et-Je-était-despised, et-était-despised | **de:** erleichtern, und-es-wurde-gering, und-ich-wurde-gering Gen 16:4; Gen 16:5; 1Sam 2:30; Job 40:4; Nah 1:14

6. Hifil: treat lightly, dishonor (4×) The Hifil causative here means to treat someone lightly—to dishonor, despise, or show contempt for their dignity. Arabic ٢ (dishonor) and Swahili kudharau (despise) reflect this active insult. God asks Ahaz, 'Is it too light a thing to weary men, that you will weary my God also?' (Isa 9:1, translation tradition varied). Four passages show this sense of deliberate dishonoring—making another person 'light' in status or respect. LIGHTEN TREAT LIGHTLY
en: did-you-despise-me, he-treated-lightly, they-treated-lightly | **es:** despreciaron, humilló, me-despreciaste | **fr:** alléger, fit-tu-méprise-moi | **de:** [הקלו], er-machte-leicht, tat-du-despise-mich 2Sam 19:43; Isa 9:1; Isa 23:9; Ezek 22:7

7. Nifal: be swift, light (in movement) (3×) A specialized Nifal sense describing swiftness or lightness of movement—moving quickly with agility. Arabic ‘ (haste/lightness) and Swahili wepesi (swift) match this nimble motion. Isaiah warns false prophets who 'healed the wound of my people lightly' (Jer 6:14, 8:11)—treating serious matters with superficial haste. Three attestations show movement or action done with insufficient weight or care. LIGHTEN TREAT LIGHTLY
en: lightly | **es:** ligereza, serán-veloces | **fr:** alléger | **de:** leicht-machen Isa 30:16; Jer 6:14; Jer 8:11

8. Pual: be cursed (2×) The Pual passive stem indicates being cursed—receiving a curse as a passive recipient. Arabic ‘ (be cursed) and Swahili -laaniwa match this grammatical voice. Job describes the wicked whose portion 'is cursed in the earth' (Job 24:18), and Isaiah prophesies that one dying at a hundred will be considered 'accursed' (Isa 65:20). Two passages use this passive construction, showing the state of being under divine or communal curse. CURSING AND IMPRECATION
en: is-cursed, shall-be-cursed | **es:** es-maldita, será-maldito | **fr:** alléger, maudire | **de:** erleichtern, leicht-machen Job 24:18; Isa 65:20

9. Qal: subside, diminish (2×) In Qal this describes waters subsiding or diminishing—becoming lighter or lower in level. Arabic ‘ (lightened/abated) and Swahili yamepungua (have decreased) capture this hydrological sense. After the flood, Noah sends out a dove to see 'if the waters had subsided from the face of the ground' (Gen 8:8, 11). Two occurrences in the flood narrative preserve this concrete sense of receding waters. DECREASE DIMINISH
en: had-subsided | **es:** habían-disminuido, si-habían-disminuido | **fr:** avait-diminua | **de:** ob-sich-vermindert-hatten, sich-vermindert-hatten Gen 8:8; Gen 8:11

10. Piel: shake, agitate (2×) A distinct Piel sense meaning to shake, brandish, or whet—physically agitating something. Arabic ‘ (shake/agitate) and Korean 흔들었다/갈았다 (shook/sharpened) show this is semantically distant from cursing. The Preacher warns 'if the iron is blunt and one does not sharpen [or: shake] the edge' (Eccl 10:10), and Ezekiel sees the king of Babylon 'shaking the arrows' for divination (Ezek 21:21). Two passages preserve this specialized sense. CURSING AND IMPRECATION
en: has-sharpened, he-shook | **es:** ha-afilado, sacudió | **fr:** alléger, maudire | **de:** [קלקל], erleichtern Eccl 10:10; Ezek 21:21

11. (1×) Uncertain sense with single attestation describing mountains 'trembling' or quaking (Jer 4:24) in an apocalyptic vision. The hapax nature makes precise definition difficult, though the context suggests violent shaking or trembling of the earth. Multilingual evidence is too sparse to confirm a distinct sense versus a contextual extension of the shaking/agitation sense. LIGHTEN TREAT LIGHTLY
en: trembling | **es:** se-estremecían | **fr:** alléger | **de:** leicht-machen Jer 4:24

12. (1×) Another uncertain single attestation where David says 'I will be more lightly esteemed' or 'I will humble myself' yet further (2 Sam 6:22) in worship before the ark. The reflexive Hithpael or Niphal nuance here is unclear—whether David means he will accept being despised or actively make himself lowly. The unique grammatical form and context make classification difficult without broader attestation. CURSING AND IMPRECATION
en: and-I-will-be-more-lightly-esteemed | **es:** Y-me-humillaré | **fr:** et-je-fera-être-plus-lightly-esteemed | **de:** und-ich-wird-sein-mehr-lightly-esteemed 2Sam 6:22

קָלָל H7044 *Adj-ms* (2×)
burnished, polished; metal surfaces highly polished to reflective

brightness through rubbing
This adjective describes metal that has been polished to a bright, gleaming finish. It modifies 'bronze' in both occurrences, describing the burnished bronze of the cherubim's feet in Ezekiel and the glowing bronze of the heavenly figure's legs in Daniel. The term may derive from the quick, light movements involved in polishing and rubbing metal to high sheen. The imagery emphasizes brilliance, purity, and the impressive appearance of worked metal. This is not raw or dull bronze but carefully finished, reflective metalwork.

(2×) Ezekiel 1:7 describes cherubim feet gleaming 'like burnished bronze' (ke-nechoshet qalal), while Daniel 10:6 depicts the man's arms and feet 'like the appearance of polished bronze' (ke-'ein nechoshet qalal). Spanish uses 'bruñido/pulido' (burnished/polished), French 'poli,' confirming the polished finish. The Ezekiel context emphasizes the living creatures' radiance and supernatural quality. The Daniel vision similarly employs polished bronze among other brilliant materials (beryl, lightning, torches) to describe an overwhelming heavenly being. Both are theophanic visions where burnished metal contributes to the overwhelming glory. The term captures metal's reflective quality when expertly worked, suggesting both craftsmanship and supernatural luminosity in visionary contexts. **BRIGHTNESS AND SPLENDOR**
en: burnished, polished | **es:** bruñido, pulido | **fr:** poli | **de:** [קלל] Ezek 1:7; Dan 10:6

קְלָלָה H7045 *N-fsc* (33×)
curse, malediction — a solemn pronouncement invoking harm, often set opposite blessing in covenantal contexts
Qelalah denotes a spoken curse — a formal invocation of divine punishment or a state of being accursed — and appears 33 times in the Hebrew Bible, frequently paired as the polar opposite of berakhah ('blessing'). The theological framework is covenantal: Deuteronomy sets 'the blessing and the curse' before Israel as the two possible outcomes of obedience or disobedience (Deut 11:26-28; 30:1, 19), and Joshua reads both from Mounts Gerizim and Ebal (Josh 8:34). In the patriarchal narratives, Rebekah reassures Jacob that she will bear any curse meant for him (Gen 27:12-13). Proverbs observes that 'a groundless curse does not alight' (Prov 26:2), while Jeremiah uses the word repeatedly to describe the fate of nations and cities that become bywords of horror — 'a desolation and a curse' (Jer 24:9; 25:18; 29:22; 44:22). The theological gravity of the concept is reflected across languages: Spanish 'maldicion,' French 'malediction,' German 'Fluch.'

curse, malediction (33×) A solemn pronouncement invoking divine harm or the resulting state of being accursed. Most often paired antithetically with berakhah ('blessing') in covenantal formulae (Deut 11:26-28; Josh 8:34). Covers Rebekah's willingness to bear Jacob's curse (Gen 27:12-13), the groundless curse of Prov 26:2, Shimei's grievous curse against David (1 Kgs 2:8), and Jeremiah's repeated use of the word for nations that become objects of horror and execration (Jer 24:9; 25:18; 29:22). **CURSES AND ANATHEMA**
en: a-curse, and-a-curse, and-curse | **es:** la-maldición, maldición, y-a-maldición | **fr:** et-le-malédiction, et-le-maudire, et-malédiction | **de:** Fluch, [קללה], cursing Gen 27:12; Gen 27:13; Deut 11:26; Deut 11:28; Deut 11:29

קָלַס H7046 *V-Hitpael-Imperf-3mp* (4×)
to mock, scoff, deride with contempt
This rare verb appears only in the Hithpael stem, expressing reflexive or intensive scoffing and mocking. The term captures contemptuous derision—whether youths mocking the prophet Elisha, rulers scoffing at fortifications, or Jerusalem portrayed as scorning hire like a harlot who disdains payment. The multilingual evidence consistently points to mockery and scorn across diverse contexts.

(4×) The Hithpael stem intensifies the act of mocking or deriding someone, typically with a preposition marking the target of scorn. In 2 Kings 2:23, youths mock Elisha; in Habakkuk 1:10, the Chaldeans scoff at fortresses; Ezekiel uses it twice (16:31, 22:5) in prophetic judgment contexts. The Spanish 'se-burla/se-burlarán' and English 'scoffs/shall-mock' capture the reflexive force of the Hebrew stem, emphasizing deliberate, contemptuous ridicule. **CONTEMPT AND SCORN**
en: and-mocked, scoffs, shall-mock- | **es:** para-menospreciar, se-burla, se-burlarán | **fr:** et-mocked, mépriser | **de:** [יתקלס], [יתקלסון], [לקלס] 2Kgs 2:23; Ezek 16:31; Ezek 22:5; Hab 1:10

קֶלֶס H7047 *Conj-w / N-ms* (3×)
derision, mockery; being an object of scorn and ridicule, often paired with reproach
This noun means derision or mockery—being the object of scorn. Psalm 44:13 laments that God has made Israel 'a byword and derision among the peoples.' Psalm 79:4 similarly states, 'We have become a reproach to our neighbors, derision and scorn to those around us.' Jeremiah 20:8 describes the prophet's experience: his message makes him an object of 'reproach and derision all day long.' The term typically pairs with 'reproach' (cherpah) and 'scorn' (laag), forming a cluster expressing social humiliation and contempt. Israel's or the prophet's suffering includes being laughed at and mocked.

(3×) All three uses express being mocked: Israel as a failed nation (Psalms 44, 79) and Jeremiah as a scorned prophet. The pairing with 'reproach' and 'scorn' is consistent, suggesting a fixed expression for communal or personal humiliation. The cross-linguistic evidence (Spanish 'burla/escarnio', French 'dérision', German 'derision') confirms the meaning: being treated as a joke or object of contempt. This is the vocabulary of covenant shame—when God's people become a laughingstock to surrounding nations or when God's messenger is ridiculed for his message. **MOCKERY AND SCORN**
en: and-derision, and-for-derision | **es:** y-burla, y-para-escarnio | **fr:** [ולקלס], et-dérision | **de:** [ולקלס], und-derision Ps 44:13; Ps 79:4; Jer 20:8

קְלָסָה H7048 *Conj-w / N-fs* (1×)
Mocking, derision, or scorn directed at Jerusalem for its sins
A prophetic term for the mockery and derision that Jerusalem would suffer because of its covenant violations. Ezekiel uses this word alongside 'reproach' to describe how the city's sins would make it an object of international contempt. The term captures not just verbal ridicule but the deeper shame of being exposed and humiliated before the nations. Jerusalem's glory was meant to draw nations to worship Yahweh, but its unfaithfulness reversed that purpose, making it a byword and a proverb of failure among the peoples.

(1×) Appears only in Ezekiel 22:4 in parallel with terms for reproach and shame. Spanish uses 'escarnio' (scorn), English 'mocking,' and French 'moquerie' (mockery), all capturing public ridicule. The context is God's judgment speech against Jerusalem's bloodshed and idolatry. The multilingual convergence on derision terms suggests a well-understood concept of public shaming as covenant curse. **MOCKERY AND SCORN**
en: and-mocking | **es:** y-escarnio | **fr:** et-moquerie | **de:** [וקלסה] Ezek 22:4

קָלַע H7049a *Conj-w / V-Piel-ConsecImperf-3ms* (4×)
to sling, hurl forth with force
This verb denotes the act of slinging stones or hurling objects with force, rooted in ancient warfare and shepherd life. Famous in David's defeat of Goliath, the term also appears in legal contexts (stoning) and prophetic imagery (God slinging forth inhabitants). The root may connect to ideas of loosening or wavering, fitting the motion of a sling releasing its projectile.

(4×) The verb captures both literal slinging of stones (Judges 20:16's left-handed Benjamite slingers hitting 'a hair'; 1 Samuel 17:49 where David slings at Goliath) and metaphorical hurling (Jeremiah 10:18, God slinging forth Judah's inhabitants; 1 Samuel 25:29, lives slung away). Cross-linguistic evidence shows consistency: Spanish 'lanzando/la-arrojará,' French 'il-fera-fronde,' German 'er-wird-Schleuder'—all emphasizing forceful projection. The Qal participle form suggests habitual slingers, skilled practitioners of this ancient military art. **THROWING AND CASTING**
en: am-slinging-away, and-slung, he-will-sling | **es:** honderos, la-arrojará,

lanzando | **fr:** [קוֹלֵעַ], et-slung, il-fera-fronde | **de:** [קוֹלֵעַ], er-wird-Schleuder, slinging Judg 20:16; 1Sam 17:49; 1Sam 25:29; Jer 10:18

קָלַע H7049b *V-Qal-Perf-3ms* (3×)

carve, engrave decorative designs in wood or stone

This verb describes the skilled craft of carving decorative designs into surfaces, specifically the interior walls and doors of Solomon's temple. The consistent use across Spanish (talló), French (sculpté), and German (carved) reflects the artistic nature of this sacred work. All three occurrences appear in 1 Kings 6, describing the ornate cherubim and floral patterns carved into the temple's cedar woodwork.

(3×) The term consistently refers to the technical process of engraving or sculpting decorative religious imagery into temple surfaces. The multilingual glosses emphasize the artistic precision involved—whether carving cherubim, palm trees, or open flowers onto the walls and doors of the Most Holy Place. This was specialized craftsmanship reserved for sacred architecture. **ENGRAVING AND INSCRIBING**

en: and-he-carved, he-carved | **es:** talló, y-talló | **fr:** et-il-sculpté, il-sculpté | **de:** er-carved, und-er-carved 1Kgs 6:29; 1Kgs 6:32; 1Kgs 6:35

קֶלַע H7050a *N-mp* (6×)

A sling, the handheld weapon used to hurl stones at enemies or prey.

The sling was one of the most effective ranged weapons of the ancient Near East, consisting of a pouch attached to two cords that could launch a stone with lethal force and precision. Its most famous appearance is David's defeat of Goliath with a single stone from his shepherd's sling (1 Sam 17:40, 50). The metaphor in 1 Samuel 25:29, where Abigail contrasts being 'bound in the bundle of the living' with enemies slung out 'from the hollow of a sling,' powerfully evokes the violent trajectory of the weapon. By the time of the Chronicler, slings were standard military equipment issued to garrison troops (2 Chr 26:14).

sling (weapon for hurling stones) (6×) A sling — a weapon consisting of a leather or textile pouch with cords, used to propel stones at high velocity. German 'Schleuder' and Spanish 'honda' both denote this same weapon precisely. Attested in the narrative of David and Goliath (1 Sam 17:40, 50), in Abigail's vivid metaphor of divine protection versus divine judgment (1 Sam 25:29), in military inventories (2 Chr 26:14), in theophanic warfare imagery (Zech 9:15), and in Job's description of Leviathan dismissing sling-stones as stubble (Job 41:28). **WEAPONS AND WARFARE**

en: a-sling, and-sling-his, sling | **es:** con-la-honda, honda, hondas | **fr:** [קלעים], avec-le-fronde, et-fronde-son | **de:** [קלע], [קלעים], der-Schleuder 1Sam 17:40; 1Sam 17:50; 1Sam 25:29; 2Chr 26:14; Job 41:28

קְלָעִים H7050b *N-mpc* (16×)

Curtains or hangings used in the Tabernacle court; once read as 'leaves' (of a door) in a textual variant.

A Priestly-source noun appearing almost exclusively in Exodus, referring to the woven curtains or hangings that enclosed the courtyard of the Tabernacle. These fabric panels, suspended between pillars, formed the visible boundary of the sacred precinct on all four sides (Exod 27:9-15; 38:9-18). The term is a staple of Tabernacle construction vocabulary in both Exodus and Numbers. One occurrence in 1 Kings 6:34 is likely a textual error for tslaᶜim ('leaves' of a folding door), as BDB notes, yielding a unique secondary sense. Spanish 'cortinas' and French 'tentures' both capture the textile-curtain meaning.

1. hangings of (15×) The woven curtains or hangings that formed the enclosure walls of the Tabernacle courtyard, suspended from pillars along the south, north, east, and west sides. These are detailed across the Exodus construction narratives (Exod 27:9-18; 35:17; 38:9-18) and the Levitical assignments (Num 3:26; 4:26). Spanish consistently renders this 'cortinas,' French 'tentures,' and German 'Umhänge,' all pointing to fabric panels hung as barriers around a sacred space. **GEOGRAPHY AND SPACE**

en: and-hangings-of, hangings, hangings-of | **es:** Y-cortinas-de, cortinas, cortinas-de | **fr:** et-hangings-de, hangings-de, tentures | **de:** Umhaenge, Umhaenge-von, hangings-von Exod 27:9; Exod 27:11; Exod 27:12; Exod 27:14; Exod 27:15

2. leaves of (1×) A probable textual variant in 1 Kings 6:34, where the Masoretic qelaᶜim is widely emended to tslaᶜim, meaning the folding leaves or panels of a door in Solomon's Temple. English glosses render it 'leaves of,' Spanish 'hojas de,' reflecting the architectural sense of hinged door-panels rather than fabric hangings. BDB flags this as a scribal confusion. **GEOGRAPHY AND SPACE**

en: leaves-of | **es:** hojas-de | **fr:** leaves-de | **de:** leaves-von 1Kgs 6:34

קַלָּע H7051 *Art / N-mp* (1×)

Soldiers equipped with slings for hurling stones in warfare

Warriors who used slings as their primary weapon, capable of devastating accuracy despite the weapon's simplicity. In 2 Kings 3:25, these slingers systematically destroyed Moabite cities by pelting them with stones, ruining fields and stopping wells. The sling was not merely a shepherd's tool but a serious military weapon - David's victory over Goliath demonstrated its lethal potential in trained hands. Slingers served as ancient artillery, providing ranged attack capability before more sophisticated siege weapons.

(1×) Occurs only in 2 Kings 3:25 describing the military campaign against Moab. The term refers to specialist troops equipped with slings. Spanish 'honderos' and English 'slingers' both specify the warrior type by their weapon. The narrative context shows them working systematically to devastate enemy territory, indicating organized military units rather than improvised skirmishers. **WEAPONS AND WARFARE**

en: the-slingers | **es:** los-honderos | **fr:** le-slingers | **de:** der-slingers 2Kgs 3:25

קְלֹקֵל H7052 *Art / Adj-ms* (1×)

Light, worthless, or contemptible (describing the manna as despised bread)

Israel's dismissive term for the miraculous manna God provided in the wilderness. The word combines contempt with ideas of lightness or worthlessness - not substantial, not satisfying, beneath their dignity. This stunning rejection of heaven's bread crystallizes Israel's chronic ingratitude. They called worthless what God called wonderful. The term reveals how sustained complaining warps perception until even miracles become occasions for resentment. Their 'worthless bread' was sustaining millions daily, but familiarity had bred contempt.

(1×) Found only in Numbers 21:5 where Israel complains against God and Moses. Spanish uses 'liviano' (light/insubstantial), English 'worthless,' capturing dual senses of physical lightness and moral contempt. The definite article indicates they're speaking of specific bread - the manna. This complaint immediately precedes God's judgment via fiery serpents, showing the seriousness of despising divine provision. **SPEED AND QUICKNESS**

en: the-worthless | **es:** el-liviano | **fr:** le-worthless | **de:** der-worthless Num 21:5

קֶלְשׁוֹן H7053 *N-ms* (1×)

Agricultural implement, possibly a three-pronged fork or pitchfork

A farming tool mentioned in Samuel's description of Philistine monopoly over metalworking. The exact identity is uncertain - possibly a three-pronged fork used for winnowing or handling sheaves. The context shows Israel's economic subjugation: they couldn't even sharpen their own agricultural tools without paying Philistine smiths. This technological disadvantage crippled both farming efficiency and military capability, since the same metalworking skills produced both plowshares and swords. The obscure term reflects how completely the Philistines controlled the iron technology that was transforming ancient Near Eastern society.

(1×) Appears only in 1 Samuel 13:21 in a list of agricultural tools requiring sharpening. BDB suggests 'tridens' (three-pronged fork)

based on possible Aramaic cognate meaning 'thin.' English and Spanish converge on fork/pitchfork ('horquilla'). The broader passage describes how Philistine monopoly on iron-working kept Israel technologically dependent and militarily vulnerable. **SHARPENING IMPLEMENTS**

en: prong | **es:** horquilla | **fr:** prong | **de:** prong 1Sam 13:21

קָמָה H7054 *Prep-b* (10×)

Standing grain; unharvested crops upright in the field, sometimes extended to growth, rising, or the stalk itself

Designates cereal crops — wheat and barley — standing tall in the field before harvest. The word appears prominently in agricultural law: Exodus 22:6 addresses fire spreading to standing grain, Deuteronomy 16:9 marks the start of harvest when the sickle touches the qamah, and Deuteronomy 23:25 permits plucking grain by hand from a neighbor's field. Samson's foxes set fire to the Philistines' standing grain in Judges 15:5. Hosea 8:7 uses the image metaphorically — 'the stalk has no grain' — to picture Israel's futile idolatry yielding nothing of substance.

1. standing grain, crops in field (7×) Standing grain or crops growing upright in the field, the core agricultural sense. This is the dominant usage, covering legal contexts (Exod 22:6, Deut 16:9, 23:25) and narrative ones (Judg 15:5). Spanish 'mies' (harvest crops) and French 'grain debout' both reflect the image of tall, unharvested cereal plants swaying in open farmland. **GEOGRAPHY AND SPACE**

en: into-standing-grain-of, on-the-standing-grain, standing-grain | **es:** en-la-mies, en-la-mies-de, en-los-campos-de | **fr:** [קמה], dans-debout-grain-de, dans-se-tenant-debout-grain-de | **de:** [קמה], auf-der-stehend-Getreide, der-stehend-grain Exod 22:6; Deut 16:9; Deut 23:25; Judg 15:5

2. growth, ripening of crops (1×) The growth or ripening state of crops as they approach maturity. Isaiah 37:27 uses the word in a context where vegetation is blasted 'before standing grain,' pointing to the developmental stage rather than the physical stalks. This abstract extension captures the process of coming to full growth, not just the finished product in the field. **GRAIN AND WHEAT**

en: standing-grain | **es:** crecer | **fr:** [קמה] | **de:** [קמה] Isa 37:27

3. rising, standing upright (1×) Rising or standing upright in a non-agricultural, abstract sense. In 2 Kings 19:26 the parallel with 'sitting down' suggests bodily posture — standing up versus sitting — rather than literal grain. German 'stehend' and French 'debout' both naturally bridge the agricultural and postural meanings of this root. **STANDING AND ESTABLISHING**

en: standing | **es:** levantarse | **fr:** debout | **de:** stehend 2Kgs 19:26

4. stalk, stem of grain (1×) The stalk or stem of a grain plant, a metonymic narrowing from the whole crop to the individual upright stem. Hosea 8:7 warns that Israel's sowing will produce 'no standing grain' — or more precisely, stalks without heads of grain. Spanish 'tallo' (stalk) captures this focus on the plant's structure rather than the field as a whole. **GRAIN AND WHEAT**

en: standing-grain | **es:** tallo | **fr:** grain | **de:** [קמה] Hos 8:7

קְמוּאֵל H7055 *N-proper-ms* (3×)

Kemuel, name of three different men in the Old Testament

Kemuel appears as the name of three distinct individuals in Scripture: a son of Nahor (Abraham's brother), an Ephraimite leader assisting with land distribution, and a Levite. The LXX renders this consistently as Καμουηλ. The name's Hebrew root suggests meanings related to 'God has raised' or 'assembly of God,' though as a proper name it functions primarily as an identifier across different tribal contexts.

(3×) This proper name designates three separate biblical figures: first, one of Nahor's sons in the genealogies of Genesis 22; second, a representative from the tribe of Ephraim chosen to help divide the Promised Land; and third, a Levitical official during David's administration. The consistent transliteration across languages (Kemuel, Qemuel) preserves the Hebrew phonetic form. **PERSONAL NAMES**

en: Kemuel, Qemuel | **es:** Kemuel, Qemuel | **fr:** Kemuel, [קמואל] | **de:** Kemuel, [קמואל] Gen 22:21; Num 34:24; 1Chr 27:17

קְמוֹן H7056 *Prep-b / N-proper-fs* (1×)

Place in Gilead where the judge Jair was buried

A town in Gilead that served as the burial site for Jair, one of Israel's judges who led for twenty-two years. The name appears in territorial descriptions of Gilead east of the Jordan. Ancient sources like Josephus and Polybius mention locations with similar names in the same region, suggesting this was a known settlement. The preservation of burial locations for judges indicates how Israel remembered its early leaders and sacred geography. These place names anchored tribal memory to specific landscapes where God had worked through chosen deliverers.

(1×) Mentioned only in Judges 10:5 as Jair's burial place. Greek versions show significant variation (Ramnon, Rammo, Kalkon), suggesting uncertainty about the name's pronunciation. Later Greek historians like Polybius reference Kamoun in similar geographical contexts. BDB suggests identification with modern sites between the Jarmuk and Jabbok rivers, though exact location remains uncertain. **PERSONAL NAMES**

en: in-Kamon | **es:** en-Camón | **fr:** dans-Kamon | **de:** in-Kamon Judg 10:5

קִמּוֹשׁ H7057 *N-ms* (2×)

thistles, nettles; prickly weeds indicating desolation and abandonment of cultivated land

This term denotes thorny or stinging weeds that colonize abandoned areas, appearing exclusively as markers of desolation. Isaiah pairs it with 'thorns' and 'briars' overgrowing Edom's ruins, while Hosea depicts Israel's abandoned treasures overtaken by 'nettles' and 'thorns.' Proverbs uses it in wisdom observation about the overgrown field of the sluggard. The word may represent nettles (stinging plants) or thistles (thorny plants), both indicating neglect and the return of wilderness. The plural form in Proverbs shows possible variant spelling with nun insertion.

(2×) Isaiah 34:13 describes Edom's palaces overtaken by qimmosh (paired with thorns and thistles), Hosea 9:6 depicts Israel's treasures possessed by qimmosh, and Proverbs 24:31 notes qimmasnim covering the sluggard's field. Spanish 'ortigas' (nettles), French 'ronce' (bramble), German transliterations suggest prickly weeds. All three contexts share the desolation theme: abandoned buildings, neglected treasures, and unworked fields all revert to thorny wilderness. The plant represents agricultural failure and human absence. This is not cultivated thorn-hedge for protection but wild weed growth signaling collapse. The Proverbs passage moralizes this botanical succession as consequence of laziness, while the prophetic texts use it for judgment imagery. **THORNS AND BRAMBLES**

en: nettles | **es:** ortigas | **fr:** [קמוש], ronce | **de:** [קמוש] Isa 34:13; Hos 9:6

קֶמַח H7058 *N-ms* (14×)

Flour or meal; ground grain used for baking bread, preparing offerings, and daily sustenance.

Denotes flour or meal, the ground cereal product fundamental to Israelite diet and worship. Distinguished from the finer 'choice flour' (סֹלֶת) in Solomon's provisions (1 Kgs 4:22), this is the common household staple kept in a jar — as in the widow of Zarephath's dwindling supply that miraculously endured (1 Kgs 17:12, 14, 16). It appears in offering contexts (Num 5:15, barley flour for the jealousy offering) and everyday cooking (Judg 6:19; 1 Sam 28:24). Hosea uses it metaphorically: Israel's stalk 'yields no flour' (Hos 8:7), a vivid image of fruitless national policy. Isaiah 47:2 pictures Babylon grinding flour at the millstone as a sign of humiliation.

flour, meal (14×) Flour or meal (קֶמַח), the ordinary ground grain product used in daily bread-making and certain ritual offerings. Multilingual evidence is strikingly uniform — Spanish 'harina,' French 'farine,' German 'Mehl' — all pointing to generic cereal flour without further specification. It is coarser than סֹלֶת (fine flour) as shown

by their pairing in 1 Kgs 4:22. Key narrative appearances include Gideon's unleavened cakes (Judg 6:19), the widow's jar at Zarephath (1 Kgs 17:12–16), and Elisha's purification of poisoned stew (2 Kgs 4:41). Hosea 8:7 deploys it figuratively for productive yield. **GRAIN AND WHEAT**

en: and-flour, flour, flour-of | **es:** de-harina, harina, harina-de | **fr:** [קמח], et-farine, farine | **de:** Mehl, Mehl-von, [קמח] Gen 18:6; Num 5:15; Judg 6:19; 1Sam 1:24; 1Sam 28:24

קָמַט H7059 *V-Pual-Perf-3cp* (2×)

seize, grasp firmly; compress or shrivel

This verb describes grasping or seizing something firmly, with a sense of compression. In Job 16:8, God's action of seizing the sufferer is parallel to other descriptions of bodily affliction, suggesting a wasting or shriveling effect. The related Semitic roots consistently point to binding, pressing together, or grasping tightly. The Pual form in Job 22:16 suggests being snatched away prematurely, as those swept away before their time.

(2×) The multilingual glosses reflect both the physical grasping and the effect of shriveling or wasting. Spanish 'arrugado' (wrinkled/shriveled) and 'arrebatados' (snatched away) capture the dual semantic range. The contexts in Job describe both divine affliction causing physical wasting (16:8) and premature death (22:16), consistent with the root's sense of forceful compression or seizure. **SEIZING AND SNATCHING**

en: and-You-have-shriveled-me, were-snatched-away | **es:** Y-me-has-arrugado, fueron-arrebatados | **fr:** et-ותקמטני-moi, קמטו | **de:** [ותקמטני], [קמטו] Job 16:8; Job 22:16

קָמַל H7060 *V-Qal-Perf-3ms* (2×)

wither, decay, moulder; become dried up

This verb portrays organic decay and withering, especially of plant life. In Isaiah 33:9, Lebanon itself is described as mouldering or withering—a poetic image of widespread desolation. Similarly in Isaiah 19:6, reeds and rushes wither as waterways dry up. The Syriac cognate confirms the sense of mouldy decay. This is the slow deterioration of once-living things deprived of vitality, whether vegetation suffering drought or majestic forests succumbing to judgment.

(2×) Cross-linguistic evidence shows consistent translation as withering or drying up. Spanish 'marchitó/marchitarán' and English 'withers/wither' align perfectly. Both occurrences describe environmental collapse: the reed beds of Egypt's delta (19:6) and the cedars of Lebanon (33:9). The root captures the gradual process of biological decay rather than sudden destruction. **WITHERING AND FADING**

en: it-withers, wither | **es:** se-marchitarán, se-marchitó | **fr:** [קמל], [קמלו] | **de:** [קמל], [קמלו] Isa 19:6; Isa 33:9

קָמַץ H7061 *Conj-w / V-Qal-ConjPerf-3ms* (3×)

take a handful, grasp with the hand (used in priestly ritual)

This verb describes the precise ritual action of a priest taking a handful of fine flour as a memorial portion during grain offerings. The gesture appears exclusively in Priestly legislation, always involving the priest grasping 'his full handful' from the offering. The multilingual evidence (Spanish 'tomará puñado', French 'prendre un handful', German 'nehmen ein Handvoll') emphasizes the measured, deliberate nature of this liturgical gesture.

(3×) The term specifies the priestly action of grasping a ritual handful from grain offerings and incense. In Leviticus 2:2 and 5:12, the priest takes his full handful of fine flour mixed with oil and frankincense as the memorial portion to burn on the altar. Numbers 5:26 applies this same technical gesture to the grain offering in the jealousy ordeal. The consistent ritual context shows this is specialized cultic vocabulary. **SEIZING AND SNATCHING**

en: and-he-shall-take-a-handful, and-shall-take-a-handful | **es:** y-tomará-puñado | **fr:** et-devra-prendre-un-handful, et-il-devra-prendre-un-handful | **de:** und-er-soll-nehmen-ein-Handvoll, und-soll-nehmen-ein-Handvoll Lev 2:2; Lev 5:12; Num 5:26

קֹמֶץ H7062 *Prep-l / N-mp* (4×)

closed hand, fist, handful

This noun describes the closed hand as a measure of quantity—a fistful or handful. In priestly legislation, it specifies the portion of grain offering taken by hand; in Genesis, it describes abundant agricultural yield 'by handfuls.' The term derives from the verb meaning 'to grasp,' capturing the hand's capacity to hold and measure.

(4×) Denotes a handful or fistful as both a body part (closed hand) and a measure. In Leviticus 2:2, 5:12, 6:15 (all Priestly source), the priest takes 'a handful' (מְלֹא קֹמְצוֹ, 'his fist-full') of the grain offering as a memorial portion. Genesis 41:47 uses the plural 'by handfuls' to describe the earth's abundant yield during Egypt's seven years of plenty. The multilingual glosses consistently render the measurement sense: Spanish 'puño/a-puñados,' French 'handful/handfuls,' German 'Handvoll'—all capturing the manual measure central to ancient Near Eastern commerce and ritual. **FLESH AND BODY**

en: by-handfuls, his-handful, with-his-handful | **es:** a-puñados, con-puño-suyo, puño-suyo | **fr:** avec-son-handful, par-handfuls, son-handful | **de:** in-Handvoll, mit-sein-Handvoll, sein-Handvoll Gen 41:47; Lev 2:2; Lev 5:12; Lev 6:15

קִמּוֹשׂ H7063 *N-mp* (1×)

Thorny weeds or nettles symbolizing agricultural desolation and judgment

Wild thorny plants that overrun neglected land, serving as prophetic symbols of judgment and abandonment. Whether thistles or nettles, these invasive weeds represented nature reclaiming what unfaithful humans had forfeited. In Hosea, thorns occupy Israel's silver treasures; in Isaiah, they choke ruined palaces; in Proverbs, they mark the sluggard's field. The specific botanical identity matters less than the consistent message: thorns signify the curse, the reversal of cultivation, the undoing of human dominion when covenant relationship breaks down. What should have been fruitful becomes hostile and worthless.

(1×) Appears only in Proverbs 24:31 describing the neglected field of the sluggard, parallel with other terms for thorns. Spanish uses 'ortigas' (nettles), English 'thorns,' while French and German transliterate, reflecting botanical uncertainty. BDB notes possible textual variants. The term belongs to Hebrew's rich vocabulary for thorny plants that served as stock images of desolation and curse throughout wisdom and prophetic literature. **THORNS AND BRAMBLES**

en: thorns | **es:** ortigas | **fr:** קמשנים | **de:** [קמשנים] Prov 24:31

קֵן H7064 *N-msc / 1cs* (13×)

Nest of a bird (literal and metaphorical, of secure habitations on high); room or compartment within a structure.

Qen names the nest that a bird builds — but in Hebrew poetry and prophecy, it became a powerful metaphor for any dwelling perched in a seemingly unassailable place. The literal sense grounds the word in Deuteronomy's tender law about not taking a mother bird from her nest (Deut 22:6) and in God stirring up the eagle's nest to teach its young to fly (Deut 32:11). From there, the metaphor soars: Balaam sees the Kenite settlement 'set in the rock' and puns on the clan name — 'enduring is your nest (qinnekha)' (Num 24:21). Obadiah and Jeremiah mock Edom for setting its nest among the stars (Obad 4; Jer 49:16), and Habakkuk condemns the Chaldeans for the same arrogance (Hab 2:9). A single, distinct use in Genesis 6:14 applies the word to the rooms or compartments within Noah's ark — cells like nests within the great vessel.

1. nest of a bird (12×) A bird's nest, used both literally of the structure built by birds and metaphorically of human dwellings set in high, secure, or seemingly impregnable locations. The literal use appears in Deuteronomy's bird-nest law (Deut 22:6), the eagle stirring its nest (Deut 32:11), and Job's eagle nesting on the cliff (Job 39:27). The metaphorical extension is rich: Balaam puns on the Kenites' name ('your nest is set in the rock,' Num 24:21), Obadiah and Jeremiah taunt Edom for nesting among the stars (Obad 4; Jer

49:16), and Habakkuk condemns setting one's nest on high through unjust gain (Hab 2:9). Spanish nido, French nid-like renderings, and German Nest all preserve the bird metaphor naturally. Job 29:18's 'I shall die in my nest' voices the universal longing for a secure, familiar home. **LIVING CREATURES**

en: a-nest, as-the-nest, his-nest | **es:** como-nido, mi-nido, nido | **fr:** [כְּקֵן], [קֵן], [קִנְּךָ] | **de:** [כְּקֵן], [קֵן], [קִנּוֹ] Num 24:21; Deut 22:6; Deut 32:11; Job 29:18; Job 39:27

2. room or compartment (1×) A room, cell, or compartment within a larger structure — specifically the partitioned spaces inside Noah's ark (Gen 6:14). God instructs Noah to make qinnim ('nests/rooms') in the ark, a vivid architectural metaphor: each compartment is a nest sheltering its occupants through the flood. Spanish compartimentos, French chambres, and German Kammern all abandon bird vocabulary for architectural terms, confirming that translators recognize a genuinely distinct sense. Some scholars read qinnim qinnim (reduplicated) to emphasize 'room after room,' underscoring the ark's many internal divisions. **GEOGRAPHY AND SPACE**

en: rooms | **es:** compartimentos | **fr:** chambres | **de:** Kammern Gen 6:14

קָנָא H7065 *Conj-w / V-Piel-ConjPerf-1cs* (32×)

Be jealous/zealous for (possessive passion); be envious of (resentful desire); provoke to jealousy (Hifil).

The Hebrew verb qana names the fierce heat of exclusive attachment. In its Piel stem, it carries two faces Hebrew refuses to separate: burning zeal that defends what one possesses (God's jealousy for his people, Zech 1:14), and corrosive envy that covets what another has (Rachel envying Leah, Gen 30:1). Spanish distinguishes celar from envidiar, French jalousie from envie, and German Eifersucht from Neid — all splitting what Hebrew holds in one root. The Hifil adds a causative dimension: to provoke to jealousy, most memorably when Israel's idolatry 'provoked God to jealousy with what is no god' (Deut 32:21).

1. be jealous / zealous for (16×) To be jealous or zealous for someone or something one possesses or to which one has a rightful claim — burning with possessive passion and exclusive devotion. With 17 occurrences, this dominant Piel sense encompasses a husband's jealousy for his wife in the sotah ritual (Num 5:14, 30), Phinehas's zeal that 'was jealous for his God' and turned back the plague (Num 25:11, 13), Elijah's passionate declaration 'I have been very jealous for the LORD' (1 Kgs 19:10, 14), and God's own jealousy for Zion (Zech 1:14; 8:2). Spanish celar/celo, French jalousie/zele, and Arabic *ġ* all preserve the ambiguity between righteous zeal and possessive jealousy. The word's emotional temperature is always high — qana denotes a consuming inner fire, not mild concern. **ZEAL AND JEALOUSY**

en: I-am-jealous, I-have-been-jealous, I-was-jealous | **es:** Celar, Estoy-celoso, He-sido-celoso | **fr:** dans-son-zeal, et-il-est-jaloux, et-était-jealous | **de:** [וְקִנְאָתִי], durch-seiend-eifersuechtig, eiferte Gen 30:1; Num 5:14; Num 5:30; Num 11:29

2. be envious of (11×) To be envious of another person on account of their advantages, status, or blessings — the corrosive counterpart to the protective jealousy of sense 1. With 11 occurrences, this Piel sense surfaces when Rachel envies Leah's fertility (Gen 30:1), the Philistines envy Isaac's wealth (Gen 26:14), Joseph's brothers envy him (Gen 37:11), and the psalmist warns against envying the wicked (Ps 37:1; 73:3; Prov 3:31; 23:17; 24:1, 19). Spanish envidiar, French envier, German beneiden, and Korean 시기하다 all deploy dedicated envy vocabulary distinct from the jealousy terms of sense 1. The wisdom literature consistently frames this sense as spiritual danger: 'do not envy the violent' (Prov 3:31), 'do not let your heart envy sinners' (Prov 23:17). **ZEAL AND JEALOUSY**

en: I-was-envious-of, and-envied, and-envied-it | **es:** Y-tuvieron-envidia, envidies, tendrá-celos-de | **fr:** [יְקַנְּאֵהוּ], et-envied, et-étaient-jealous | **de:** [וַיְקַנְאֻהוּ], [יְקַנְּאֵהוּ], eiferte Gen 26:14; Gen 37:11; Ps 37:1; Ps 73:3; Ps 106:16

3. provoke to jealousy (5×) To provoke to jealousy — the Hifil causative stem, meaning to cause another to burn with jealous rage by one's actions, especially by idolatry. With 5 occurrences, this sense is concentrated in Deuteronomy 32, the Song of Moses, where Israel's worship of 'no-gods' provoked the LORD to jealousy (Deut 32:16, 21), and God responds symmetrically: 'I will provoke them to jealousy with a no-people' (Deut 32:21). Paul later quotes this passage to explain God's strategy of provoking Israel through Gentile inclusion (Rom 10:19). Additional instances appear in 1 Kings 14:22 (Judah provoking God with their high places) and Psalm 78:58 (Israel provoking God with their graven images). Spanish provocar a celos, French provoquer a jalousie, and German zur Eifersucht reizen all use causative constructions that mark this as a distinct stem from the reflexive Piel. **ZEAL AND JEALOUSY**

en: and-provoked-to-jealousy, provoked-me-to-jealousy, they-made-him-jealous | **es:** lo-provocaron-a-celos, los-provocaré-a-celos, me-provocaron-a-celos | **fr:** et-provoqua-à-jealousy, fera-provoquer-eux-à-jalousie, ils-provoqua-lui-à-jalousie | **de:** erzuernte-mich-zu-Eifersucht, sie-erzuernte-ihn-zu-Eifersucht, sie-gemacht-ihn-jealous Deut 32:16; Deut 32:21; 1Kgs 14:22; Ps 78:58

קְנָא H7066 *V-Qal-Imperf-2ms* (1×)

To purchase or acquire with money (Aramaic)

The Aramaic equivalent of Hebrew qanah, used in Ezra's account of purchasing animals for temple sacrifice. This verb appears in the section of Ezra written in Imperial Aramaic, the administrative language of the Persian Empire. King Artaxerxes instructs Ezra to use royal funds to buy whatever is needed for proper worship in Jerusalem's temple. The commercial terminology underscores how even in exile, under foreign rule, God ensured resources for faithful worship. Persian gold would purchase Hebrew sacrifices, showing God's sovereignty over empires and economies.

(1×) Found only in Ezra 7:17 in the Aramaic section of Ezra. The king commands Ezra to use the provided silver to buy bulls, rams, and lambs for sacrifice. Spanish translates 'comprarás' (you shall buy), confirming the commercial sense. The verb takes both the direct object (what is bought) and a prepositional phrase indicating payment. This administrative language shows Persian support for Jewish temple worship. **BUYING AND ACQUIRING**

en: you-shall-buy | **es:** comprarás | **fr:** [תִּקְנָא] | **de:** [תִּקְנָא] Ezra 7:17

קַנָּא H7067 *Adj-ms* (6×)

Jealous — used exclusively of God, expressing His demand for undivided devotion and loyalty.

An adjective reserved entirely for describing God's character, appearing six times in the Torah. Unlike human jealousy driven by insecurity, divine jealousy (qanna) expresses the righteous insistence of a covenant Lord that His people give Him exclusive worship. The word first thunders from Sinai in the second commandment (Exod 20:5; Deut 5:9), warning that God visits iniquity on those who hate Him. Strikingly, Exodus 34:14 declares that 'Jealous' is actually God's name — qanna shemo — making this attribute not merely a description but an identity.

jealous (6×) Jealous, zealous — describing God's passionate insistence on exclusive covenant loyalty, brooking no rival in worship. Spanish 'celoso' and French 'jaloux' both carry the relational intensity of the term. Appears only as a divine attribute: in the Decalogue's prohibition of idolatry (Exod 20:5; Deut 5:9), in the covenant renewal where God's very name is declared 'Jealous' (Exod 34:14), and in Moses' warnings that God is a consuming fire demanding exclusive devotion (Deut 4:24; 6:15). The theological weight of the word lies in its covenantal framework — God's jealousy is not petty but protective of a relationship He initiated. **ZEAL AND JEALOUSY**

en: Jealous, jealous | **es:** celoso | **fr:** Jaloux, jaloux, jealous | **de:** Jealous, eifersuechtig Exod 20:5; Exod 34:14; Deut 4:24; Deut 5:9

קִנְאָה H7068 *N-fs* (43×)

Jealousy, passionate possessiveness; zeal or ardent devotion; envy or resentful rivalry

A noun rooted in intense facial flushing from deep emotion, covering three distinct but related passions. Most commonly it denotes jealousy – God's exclusive claim on Israel (Ezek 36:5), a husband's suspicious rage (Num 5:14; Prov 6:34), or love as fierce as death

(Song 8:6). It also describes positive zeal for God's house (Ps 69:9) or his cause (2 Kgs 19:31). Arabic distinguishes envy ('hasad') from jealousy ('ghayra'), and Korean similarly splits 'sigi' from 'jiltu,' illuminating the third sense of begrudging resentment at another's success (Eccl 4:4).

1. divine jealousy (God's exclusive claim) (20×) Split from sense 132408. Criteria: God as subject; covenant-fidelity context; exclusive worship demanded (Num 25:11; Ezek 5:13; Deut 29:20 where 'jealousy and anger' are divine attributes)
en: Your-jealousy, and-his-jealousy, and-in-my-jealousy | **es:** Y-en-mi-celo,, celo, celo-de-mí | **fr:** dans-mon-jalousie, et-jalousie, et-son-jalousie | **de:** Eifer, dein-Eifersucht, in-mein-Eifersucht Num 25:11; Deut 29:20; Ps 79:5; Isa 42:13

2. human jealousy (spousal suspicion, rivalry) (13×) Split from sense 132408. Criteria: Human subject; interpersonal relationship; marital infidelity context (Num 5:14 'spirit of jealousy'; Prov 6:34; 27:4; Song 8:6)
en: and-according-to-your-jealousy, jealousy, jealousy-of | **es:** celos, celos-de, la-envidia | **fr:** et-jalousie, jalousie, la-jalousie; | **de:** Eifer, Eifer-von, Eifersucht Num 5:14; Num 5:15; Num 5:18; Num 5:25

3. zeal, ardent devotion (7×) Fervent commitment or passionate devotion to God or his cause. Elijah and Jehu burn with 'zeal for the LORD' (2 Kgs 10:16), the psalmist is consumed by 'zeal for your house' (Ps 69:9), and Isaiah declares 'the zeal of the LORD of hosts will accomplish this' (Isa 9:7). Korean 'yeolshim' and Swahili 'bidii' (diligence) distinguish this from jealousy. GEOGRAPHY AND SPACE
en: my-zeal, the-zeal, the-zeal-of | **es:** Celo-de, celo-de, celo-de-mí | **fr:** jalousie, mon-zeal, zeal-de | **de:** Eifer-von, der-zeal-von, mein-zeal 2Kgs 10:16; 2Kgs 19:31; Ps 69:9; Ps 119:139; Isa 9:7

4. envy, resentful rivalry (3×) Begrudging resentment toward another's prosperity or status. Ecclesiastes observes that 'all toil and skill spring from one person's envy of another' (4:4), and that in death 'their envy has perished' (9:6). Arabic 'hasad' (malicious envy) rather than 'ghayra' (protective jealousy) marks this as a distinct negative emotion directed outward at others' good fortune. ZEAL AND JEALOUSY
en: envy-of-, is-envy, their-envy | **es:** envidia, envidia-de, su-envidia | **fr:** jalousie, leur-jalousie-eux | **de:** Eifer Prov 14:30; Eccl 4:4; Eccl 9:6

קָנָה H7069 *V-Qal-InfAbs* (86×)

To buy, purchase; to acquire, obtain (esp. wisdom); to create or possess (of God); passive: to be bought

One of the richest commercial-theological verbs in Hebrew, qanah spans the marketplace and the cosmos. In its most frequent sense it denotes straightforward buying — Abraham purchasing the cave of Machpelah (Gen 25:10), Jeremiah buying a field as a sign of hope (Jer 32:7-15). Yet Proverbs elevates the same root to acquiring wisdom, understanding, and truth (Prov 4:5, 7; 23:23), treating knowledge as a commodity worth any price. Most striking is the theological extension: God as qoneh shamayim wa'arets, 'Creator/Possessor of heaven and earth' (Gen 14:19, 22), and Wisdom declaring 'the LORD possessed/created me at the beginning' (Prov 8:22). The Cognate Ethiopic qaneya ('acquire, subjugate') and Arabic qana ('acquire, procure') confirm the ancient Semitic commercial core from which these theological meanings grew.

1. Buy, purchase (59×) The dominant commercial sense — to buy or purchase through monetary transaction — accounting for 59 of 86 occurrences. Covers buying fields (Gen 25:10; 33:19; Jer 32:7-15), slaves (Gen 47:19; Lev 22:11; 25:44-45), goods, and livestock. The participial form qoneh functions as 'buyer' in market contexts. Spanish comprar, French acheter, and German kaufen unanimously confirm the transactional meaning. BUYING AND ACQUIRING
en: and-he-bought, bought, buy | **es:** Y-compró, compra, compra- | **fr:** [לקנות], acheta, acheter | **de:** Rohr, du-soll-kaufen, er-bought Gen 25:10; Gen 33:19; Gen 47:20; Gen 47:22; Gen 47:23

2. Acquire, get, obtain (16×) A broader sense of acquiring or obtaining non-commercial goods — particularly wisdom, understanding, knowledge, and truth in Proverbs (1:5; 4:5, 7; 16:16; 23:23). Also used for God 'acquiring' a people (Exod 15:16; Ps 74:2; 78:54) where the purchase metaphor becomes theological — Israel as God's treasured possession. Spanish adquirir and French acquerir distinguish this from the market-specific comprar/acheter. BUYING AND ACQUIRING
en: I-acquired, I-have-acquired, You-acquired | **es:** Adquiere, Adquirir, Adquirí | **fr:** Je-avoir-acquit, Tu-acquit, acquérir | **de:** Du-acquired, acquired, du-purchased Gen 4:1; Exod 15:16; Ps 74:2; Ps 78:54; Prov 1:5

3. Create, produce, possess (6×) A theological-cosmological sense where God is the originator or sovereign possessor — 'Creator/Possessor of heaven and earth' (Gen 14:19, 22), 'he who made/formed you' (Deut 32:6), 'you knit me together in my mother's womb' (Ps 139:13), and Wisdom's declaration 'the LORD possessed me at the beginning of his work' (Prov 8:22). Six occurrences carry this sense, where acquisition shades into creation itself. German Schopfer ('Creator') signals the full semantic leap from commerce to cosmogony. GEOGRAPHY AND SPACE
en: formed, its-owner, possessed-me | **es:** a-su-dueño, creador-de, formaste | **fr:** acquérir, acquérir-moi, possessor-de | **de:** dem-Schöpfer, der-acquired-du, erwarb Gen 14:19; Gen 14:22; Deut 32:6; Ps 139:13; Prov 8:22

4. Be bought (Nifal passive) (3×) The Nifal passive — 'to be bought' — with three occurrences, all in Jeremiah's prophecy of restoration: 'fields shall be bought in this land' (Jer 32:15, 43, 44). The passive voice shifts focus from buyer to the transaction itself as a sign of hope — land will again change hands in a restored Judah. Spanish se compraran confirms the reflexive-passive construction. BUYING AND ACQUIRING
en: and-will-be-bought, they-will-buy, will-be-bought | **es:** comprarán, se-comprarán, y-se-comprarán | **fr:** acquérir, et-acquérir | **de:** kaufen, und-kaufen Jer 32:15; Jer 32:43; Jer 32:44

5. (1×) A single puzzling occurrence in Ezekiel 8:3, where the noun semel haqqin'ah ('the image of jealousy / the provoking image') appears related to qanah through the nominal form qin'ah. Spanish la que provoca celos ('that which provokes jealousy') points to the qin'ah derivation rather than a direct verbal use of qanah, suggesting this sense reflects a denominative or etymological connection to provocation/jealousy rather than purchase. BUYING AND ACQUIRING
en: the-provoking | **es:** la-que-provoca-celos | **fr:** acheter | **de:** kaufen Ezek 8:3

6. (1×) A single occurrence in Zechariah 13:5 — 'a man caused me to acquire (land)' or 'a man bought me' — in the context of a false prophet denying his vocation, claiming to have been a farmer since youth. English 'caused to acquire me' and Spanish me compro point to a commercial-servitude meaning, potentially 'someone acquired me as a slave/servant,' linking back to the core purchase sense in a biographical-confessional context. RELEASE AND MOVEMENT
en: caused-to-acquire-me | **es:** me-compró | **fr:** acheter | **de:** erwarb Zech 13:5

קָנֶה H7070 *Art / N-ms* (62×)

Reed, cane; stalk of grain; branch or shaft of the lampstand; aromatic calamus; beam of scales; upper arm bone

A versatile Hebrew noun rooted in the image of a hollow, cylindrical stalk. In its most common usage qaneh denotes the tall reed or cane that sways along riverbanks and marshes, memorably invoked when Israel is compared to a reed shaken by wind (1 Kgs 14:15). It serves as the term for Ezekiel's measuring rod and for the lateral branches and central shaft of the golden lampstand. Beyond botany it extends to the aromatic calamus of the anointing oil, the beam of a merchant's scales, the stalk on which grain heads grow in Pharaoh's dream, and even the bone of the upper arm in Job's oath of innocence.

1. reed, cane (plant) (30×) The primary sense: a marsh-growing reed or cane, used literally of waterside vegetation (1 Kgs 14:15; Isa 19:6) and figuratively of fragile support (2 Kgs 18:21, the 'bruised reed'). Spanish caña, French roseau, and German Rohr all converge on 'reed,' while the measuring-reed usage in Ezekiel (40:3-5) extends from the plant's straight, rigid stalk. REED CANE PLANT
en: A-reed, calamus, reed | **es:** caña, caña-de, cañas | **fr:** roseau | **de:** Rohr, in-Rohr 1Kgs 14:15; 2Kgs 18:21; Job 40:21; Ps 68:30; Isa 19:6

2. branch of lampstand (22×) The six lateral arms branching from the menorah's central stem in the tabernacle specifications (Exod 25:32-36; 37:18-22). German Arme ('arms') and Spanish ramas ('branches') capture the architectural metaphor — each qaneh is a hollow, tubular extension mirroring the shape of a natural reed. **GEOGRAPHY AND SPACE**
en: and-their-branches, branches-of, in-branch | **es:** en-la-rama, en-rama, las-ramas | **fr:** branches-de, dans-branch, dans-le-branch | **de:** Arme-von, auf-der-Arm, der-Arme Exod 25:32; Exod 25:33

3. aromatic cane, calamus (4×) Fragrant calamus, one of four spices in the holy anointing oil (Exod 30:23). Distinguished by the qualifier ha-tov ('the good') in Jer 6:20 and listed alongside cinnamon and henna in Song 4:14. Spanish caña and French roseau still apply, but the aromatic context separates this from the common marsh reed. **REED CANE PLANT**
en: and-cane, and-cane-of, and-sweet-cane | **es:** caña, y-caña, y-caña-de- | **fr:** et-cane-de, et-roseau, roseau | **de:** erwarb, und-Rohr, und-cane-von Exod 30:23; Song 4:14; Jer 6:20; Ezek 27:19

4. shaft of lampstand (2×) The central vertical shaft of the lampstand from which the six branches extend (Exod 25:31; 37:17). Spanish su caña ('its cane') and French son shaft reflect the structural core sense. Only two occurrences mark this as a distinct part versus the branching arms. **REED CANE PLANT**
en: and-its-shaft | **es:** y-su-caña | **fr:** et-son-shaft | **de:** und-sein-shaft Exod 25:31; Exod 37:17

5. stalk of grain (2×) The stalk on which ears of grain grow, appearing exclusively in Pharaoh's dreams (Gen 41:5, 22). German Halm ('stalk') neatly distinguishes this agricultural sense from the wetland reed, highlighting the thin, upright stem supporting grain heads. **GRAIN AND WHEAT**
en: on-stalk | **es:** en-caña | **fr:** sur-stalk | **de:** an-einem-Halm Gen 41:5; Gen 41:22

6. beam of balance/scales (1×) The horizontal beam or bar of a balance scale (Isa 46:6), on which pans hang for weighing. Spanish balanza and English 'scales' show that translators recognized a mechanical instrument rather than a plant — the rigid, rod-like shape of a reed transferred to the weighing apparatus. **GEOGRAPHY AND SPACE**
en: on-the-scales | **es:** en-la-balanza | **fr:** roseau | **de:** in-Rohr Isa 46:6

7. bone of upper arm (1×) The bone of the upper arm at the shoulder socket (Job 31:22), where Job vows his arm should fall from its qaneh if he has sinned. This anatomical extension draws on the tubular, rod-like shape; German and French translators often resort to periphrasis, underscoring how unusual this bodily sense is. **FLESH AND BODY**
en: from-its-socket | **es:** de-su-caña | **fr:** de-sa-roseau-elle | **de:** von-erwarb Job 31:22

קָנָה H7071 *Conj-w / N-proper-fs* (3×)
Kanah, name of a stream and a town in Canaan
Kanah designates both a wadi (seasonal stream) marking the boundary between Ephraim and Manasseh, and a separate town in the territory of Asher. The stream, identified with modern Wady Kânah southwest of Nablus, appears in the tribal boundary descriptions of Joshua. The town in Asher, probably modern Qâna southeast of Tyre, represents a different geographical location sharing the same name, which may derive from a root meaning 'reed' or 'cane.'

(3×) This place name refers to two distinct geographical features: the Kanah brook (naḥal Kanah) that served as a tribal boundary between Ephraim and Manasseh in central Canaan, and a town allocated to Asher in the north near Tyre. Both locations likely derived their names from reeds or canes growing in the area, a common basis for ancient toponyms in water-rich regions. **PERSONAL NAMES**
en: Qanah, and-Qanah | **es:** Caná, y-Caná | **fr:** Qanah, et-Qanah | **de:** Qanah, und-Qanah Josh 16:8; Josh 17:9; Josh 19:28

קַנּוֹא H7072 *Adj-ms* (2×)
jealous (of God); zealous, demanding exclusive loyalty
This adjective describes God's jealous nature—his intense demand for exclusive worship and loyalty from his people. In Joshua 24:19, the people are warned that Yahweh is a jealous God who will not tolerate their serving other gods. Nahum 1:2 pairs this quality with vengeance, depicting God's passionate defense of his honor. Divine jealousy isn't petty envy but righteous zeal for covenant faithfulness, an unwillingness to share the affections due to him alone.

(2×) All major translations consistently render this as 'jealous' when describing God. The German 'eifersüchtig' and Spanish 'celoso' capture the intensity of God's demand for exclusive devotion. Both passages (Joshua 24:19 and Nahum 1:2) present this as a warning —God's jealousy is linked to his holiness and his determination to punish covenant betrayal. The parallel with 'avenging' in Nahum underscores the protective rather than envious nature of this jealousy. **ZEAL AND JEALOUSY**
en: jealous | **es:** celoso | **fr:** jealous, zélé | **de:** [קַנּוֹא], eifersuechtig Josh 24:19; Nah 1:2

קְנַז H7073 *Conj-w / N-proper-ms* (11×)
Kenaz, an Edomite clan name and father of Othniel, Israel's first judge
A personal and clan name appearing in both Edomite and Israelite genealogies. Among Esau's descendants, Kenaz is a grandson of Esau and a chief of Edom (Gen 36:11, 15, 42). The name reappears in Judah's territory as the father of Othniel, Israel's first judge, who captured Debir and won Caleb's daughter Achsah as his wife (Josh 15:17; Judg 1:13). This dual usage hints at the complex kinship ties between Edom and southern Judah.

Kenaz (11×) A proper name borne by at least two figures: an Edomite descendant of Esau listed among Edom's chiefs (Gen 36:11, 15, 42), and the father of Othniel the judge from the tribe of Judah (Josh 15:17; Judg 1:13; 3:9, 11). The overlap between Edomite and Judahite genealogies suggests intermarriage or shared clan identity in the southern Negev region. English standardizes as 'Kenaz,' while some transliterations preserve the qoph as 'Qenaz.' **PROPER NAMES (PERSONAL)**
en: Kenaz, Qenaz, and-Kenaz | **es:** Kenaz, Qenaz, Quenaz | **fr:** Kenaz, et-Kenaz | **de:** Kenas, Kenaz, [וקנז] Gen 36:11; Gen 36:15; Gen 36:42; Josh 15:17; Judg 1:13

קְנִזִּי H7074 *Art / N-proper-ms* (4×)
the Kenizzite (gentile adjective)
This gentile adjective identifies members of the Kenizzite clan or tribe, associated with Caleb and listed among pre-Israelite inhabitants of Canaan. The term appears with the article, referring to Caleb's ethnic identity and to a southern Canaanite people in the Abrahamic covenant's land promise. Caleb's Kenizzite heritage highlights the complex ethnic tapestry of early Israel.

(4×) Designates the Kenizzite people or individuals of Kenizzite descent. Genesis 15:19 lists them among Canaanite peoples in the land promise to Abraham. Numbers 32:12 and Joshua 14:6, 14 identify Caleb as 'the Kenizzite,' emphasizing his non-Israelite origin yet full membership in Israel through faithful obedience. The consistent use of the article (הַקְּנִזִּי) marks it as a recognized ethnic designation. Cross-linguistic evidence shows transliteration patterns: Spanish 'el-cenezeo/el-quenezeo,' French 'le-Kenizzite,' German 'der-Kenizzite'—all preserving the gentile form. **PERSONAL NAMES**
en: the-Kenizzite | **es:** el-cenezeo, el-quenezeo | **fr:** le-Kenizien, le-Kenizzite | **de:** den-Kenisiter, der-Kenizzite Gen 15:19; Num 32:12; Josh 14:6; Josh 14:14

קִנְיָן H7075 *Conj-w / N-msc / 3mp* (10×)
Possessions, property, or wealth acquired; sometimes the act of acquisition itself. From the root קָנָה, 'to buy, acquire.'
The noun קִנְיָן denotes what has been gotten or acquired – property, possessions, or wealth viewed as the fruit of prior effort or purchase.

It appears in key patriarchal narratives: Esau takes all his קִנְיָן and departs from Canaan (Gen 36:6), and Shechem's people are told that Jacob's livestock and property will become theirs (Gen 34:23). In the Psalms, the word expands beautifully: Ps 104:24 marvels that the earth is full of God's קִנְיָן – His 'creatures' or 'acquisitions,' everything He has made. Proverbs 4:7 urges the reader to spend all his קִנְיָן to acquire wisdom. Occasionally the emphasis falls on the transaction itself rather than the resulting goods, as when Leviticus 22:11 speaks of a priest's קִנְיַן כֶּסֶף, 'acquisition by silver.' French 'acquisition' and Spanish 'posesión' together capture the range from process to result.

1. possessions, property, wealth (8×) Material possessions, property, or wealth viewed as the result of acquisition. This covers livestock, goods, and all movable property in the patriarchal narratives (Gen 34:23; 36:6; Josh 14:4), booty and plunder in Ezekiel's prophecy against Gog (Ezek 38:12-13), and the comprehensive sweep of God's creatures in Ps 104:24. Paired with בַּיִת in Ps 105:21, it denotes total household wealth. Spanish 'posesión/posesiones,' French 'propriété,' and German 'Besitz' all render the static, resultant sense of owned goods. **POSSESSIONS AND PROPERTY**

en: Your-possessions, and-for-their-possessions, and-possessions | **es:** de-tus-posesiones, posesión-de-él, su-posesión | **fr:** acquisition, et-acquisition, et-leur-propriété | **de:** [וקנין], [וקנינך], dein-possessions Gen 34:23; Gen 36:6; Josh 14:4; Ps 104:24; Ps 105:21

2. acquisition, act of purchasing (2×) The act or process of acquiring or purchasing, with emphasis on the transaction rather than the resulting ownership. In Gen 31:18, מִקְנֵה קִנְיָנוֹ pairs the term with livestock to stress what Jacob had acquired during his years with Laban – the getting itself. Leviticus 22:11 uses the construct קִנְיַן כֶּסֶף, 'acquisition by silver,' specifying the means of purchase. French 'acquisition de' and Spanish 'adquisición' highlight the processual, dynamic dimension distinct from mere possession. **GEOGRAPHY AND SPACE**

en: acquisition-of, his-acquisition | **es:** adquisición-de, adquisición-suya | **fr:** acquisition-de, son-acquisition | **de:** acquisition-von, seines-Erwerbs Gen 31:18; Lev 22:11

קִנָּמוֹן H7076 *Conj-w / N-ms* (3×)

cinnamon, aromatic spice from bark used in worship and perfumery

Cinnamon was a precious imported spice, likely originating from distant eastern lands, valued for its sweet fragrance. It appears in the sacred anointing oil formula of Exodus 30, mixed with other aromatics for consecrating the tabernacle and priests. The word is probably a foreign loanword that entered Hebrew along with the exotic commodity itself, related to Greek κιννάμωμον. Proverbs and Song of Songs also mention it as a luxury perfume, suggesting both sacred and sensual associations.

(3×) The term identifies the fragrant inner bark used as a high-value spice in ancient Israel. In Exodus 30:23, it's specified as one of four aromatic ingredients (along with myrrh, calamus, and cassia) for making holy anointing oil—specifically 'cinnamon of sweet odor,' emphasizing its aromatic quality. The poetic books use it metaphorically: Proverbs 7:17 describes a seductress perfuming her bed with cinnamon, while Song of Songs 4:14 lists it among the beloved's fragrant plants. The consistent recognition across languages (Spanish canela, French cinnamome, German Zimt) reflects its continued importance as a spice. **SPICE AROMATIC PERFUME**

en: and-cinnamon, and-cinnamon-of | **es:** y-canela, y-canela-de- | **fr:** et-cinnamome, et-cinnamome„ et-cinnamon-de | **de:** [וקנמון], und-Zimt-von Exod 30:23; Prov 7:17; Song 4:14

קִנֵּן H7077 *V-Piel-Imperf-3fs* (6×)

To make a nest, to nest; denominative from qen (nest), used literally of birds and figuratively of secure dwelling.

A denominative Piel verb derived from qen ('nest'), describing the act of building a nest or settling securely in a sheltered place. Literally, it pictures birds nesting in treetops — the stork in the cypresses (Ps 104:17), or birds among the great cedar's branches (Ezek 31:6). Figuratively, it carries a tone of false security: Jeremiah mocks Judah's elite who are 'nested in the cedars' (Jer 22:23), and Moab is urged to nest like a dove on the cliff-face to escape coming judgment (Jer 48:28). Isaiah's eerie depiction of the arrow-snake nesting in Edom's ruins (Isa 34:15) transforms the image from comfort to desolation.

make a nest, nest (6×) To build a nest, to nest, to settle in a secure dwelling-place — used of birds literally and of human habitation figuratively. Spanish 'anidar' (to nest) captures the denominative sense cleanly. Literal usage describes birds finding homes in trees (Ps 104:17; Ezek 31:6 in its cosmic-tree allegory). Figurative usage carries irony or pathos: Jerusalem's aristocracy 'nested in cedars' face destruction (Jer 22:23), Moab's refugees must nest in cliff-crevices like doves (Jer 48:28), and creatures nest in the haunted wasteland of judged Edom (Isa 34:15). **GEOGRAPHY AND SPACE**

en: [K], nest, nested | **es:** (la-que-anida), [la-que-anida], anidan | **fr:** [(מקננת)], [[מקננת]], [קננה] | **de:** [(מקננת)], [[מקננתי]], [קננה] Ps 104:17; Isa 34:15; Jer 22:23; Jer 48:28

קֹנֶן H7078 *N-mpc* (1×)

Snares or traps for words; possibly 'ends' in the sense of limits or conclusions

A disputed term in Bildad's speech to Job, either meaning 'snares for words' or simply 'an end.' If 'snares,' Bildad accuses Job of semantic trickery - setting verbal traps instead of speaking plainly. If 'ends' (following ancient versions), he's asking when they'll stop talking and start thinking. The textual uncertainty reflects the passage's difficulty, but both readings converge on the same rebuke: stop the clever rhetoric and face reality. Medieval Jewish and Christian interpreters struggled with this phrase, and modern translations still diverge, showing how Job's poetry pushes Hebrew to its limits.

(1×) Occurs only in Job 18:2 in Bildad's reply. BDB notes most interpreters follow ancient versions reading 'end' (qets) rather than 'snares' (qintse), though the traditional reading suggests catching or trapping words. Spanish and English use 'fines' and 'ends.' The Septuagint supports the 'end' reading. The broader context is Bildad's impatient demand that Job stop talking and start listening to wisdom. **GEOGRAPHY AND SPACE**

en: ends | **es:** fines | **fr:** קנצי | **de:** [קנצי] Job 18:2

קְנָת H7079 *N-proper-fs* (2×)

Kenath (Qenath), city east of Jordan conquered by Nobah

Kenath was a city in the Transjordan region, east of the Jordan River, conquered by Nobah during the Israelite expansion into the territory of the Amorites. Located on the western slope of the Hauran mountains, it was later renamed after its conqueror (Numbers 32:42). The site is likely identified with modern Qanawat in Syria. It appears in genealogical records as well (1 Chronicles 2:23), connecting it to the tribal allotments of Manasseh.

(2×) The transliterations across languages preserve the Hebrew name with minor variations: English 'Kenath/Qenath,' Spanish 'Kenat/Quenat.' The two biblical references establish its conquest narrative (Numbers 32:42) and its incorporation into tribal territory (1 Chronicles 2:23). As a proper place name, it represents one of the Transjordanian cities claimed by Israelite tribes during the settlement period. **PERSONAL NAMES**

en: Kenath, Qenath | **es:** Kenat, Quenat | **fr:** Kenath, [קנת] | **de:** Kenath, [קנת] Num 32:42; 1Chr 2:23

קָסַם H7080 *V-Qal-Prtcpl-mpc / 2mp* (23×)

To practice divination, seek omens; as participle, a diviner or soothsayer; the act and agents of non-Yahwistic oracle-seeking.

Qasam is the Hebrew Bible's primary term for divination — the attempt to obtain hidden knowledge or predict the future through ritual techniques outside the prophetic word of Yahweh. The word appears almost exclusively in negative or cautionary contexts: Deuteronomy 18:10 names the qosem ('diviner') first in its catalogue

of forbidden practitioners, and every subsequent occurrence carries that Deuteronomic shadow. Balaam is identified as a qosem in Joshua 13:22, and the false prophets of Micah 3:11 'divine for money.' The multilingual evidence is remarkably consistent — Spanish adivino, French devin, German Wahrsager, and Swahili mpiga ramli all select culturally specific 'fortune-teller' vocabulary, confirming that this root was understood as a technical term for a particular social role rather than a generic word for inquiry. The root covers both the agent (diviner), the act (to divine), and occasionally the product (the divination itself).

1. diviner (agent noun) (11×) The Qal active participle used as a substantive agent noun: a diviner, soothsayer, or practitioner of divination. This is the most frequent use at 11 occurrences, appearing in lists of forbidden practitioners (Deut 18:10, 14), as a professional title (Josh 13:22 identifies Balaam as haqqosem), and alongside priests and prophets as rival sources of knowledge (1 Sam 6:2; Isa 3:2; 44:25). Spanish adivino, German Wahrsager, and Korean 점쟁이 all select lexicalized 'fortune-teller' terms rather than generic descriptive phrases, confirming this is a recognized social role noun, not merely a verbal participle. **DIVINATION PRACTITIONERS**
en: and-diviner, and-diviners, and-divining | **es:** adivinos, el-adivino, los-adivinos | **fr:** [וקסם], [וקסמים], [וקסמים] | **de:** [והקסמים], [והקוסמים], [והקסמים] Deut 18:14; Josh 13:22; 1Sam 6:2; Isa 3:2; Isa 44:25

2. divination (verbal noun) (5×) The Qal infinitive construct functioning as a verbal noun denoting the act or practice of divination itself. Five occurrences concentrate in Ezekiel 21, where the king of Babylon stands at the crossroads 'to practice divination' (Ezek 21:21) and his divination-procedure is described step by step. Micah 3:6 also uses the infinitive to describe the cessation of divinatory activity. The cross-linguistic pattern — Spanish adivinacion, French deviner (infinitive), German Wahrsagung — consistently selects abstract action-noun forms, distinguishing the practice from the practitioner. **DIVINATION PRODUCTS**
en: as-divination-of-, from-divination, in-divining- | **es:** (como-adivinación), al-adivinar, como-adivinación | **fr:** deviner | **de:** [בקסם], [כקסום], [כקסם] Ezek 21:21; Ezek 21:23; Ezek 21:29; Mic 3:6

3. to practice divination (5×) Finite verbal forms (imperfect, imperative, consecutive imperfect) describing the concrete act of divining in narrative contexts. Saul commands the medium at Endor to 'divine for me' (1 Sam 28:8); Israel and Judah 'practiced divination' among their accumulated sins (2 Kgs 17:17); the false prophetesses 'shall divine no more' (Ezek 13:23); the prophets 'divine for money' (Mic 3:11). The imperative and imperfect forms emphasize the volitional, performative nature of the act — someone chooses to consult forbidden powers. Korean 점치다 and Swahili -piga ramli both use activity-verb constructions here. **DIVINATION PRACTITIONERS**
en: [divine], and-they-divined, divine | **es:** K(adivina-), Q[adivina-], adivinan | **fr:** [divine], deviner, divine | **de:** [divine], [יקסמו], [תקסמנה] 1Sam 28:8; 2Kgs 17:17; Ezek 13:23; Mic 3:11

4. please (interjection) (1×) A single anomalous occurrence at 1 Samuel 28:8 tagged as an interjection meaning 'please.' This almost certainly reflects a tagging or lemma-assignment error in the morphological database rather than a genuine sense of qasam. The word na' (the Hebrew particle of entreaty) appears in the same verse and may have been conflated. Spanish por favor, French je te prie, and German bitte all render a politeness particle with no connection to divination. This sense should be treated as a data artifact rather than a real lexicographic entry. **ENTREATY PARTICLES**
en: please | **es:** por-favor | **fr:** je-te-prie | **de:** bitte 1Sam 28:8

5. divinations (product noun) (1×) A nominal plural form referring to the products or results of divination — the specific oracular pronouncements obtained through divinatory practice. Appearing once at Deuteronomy 18:10, the plural form qesamim denotes the divinations themselves as countable outputs rather than the agent or the abstract practice. Spanish adivinacion and English 'divinations' both pluralize, pointing to concrete instances of divinatory speech. This product-noun sense completes the agent-act-product triad that the root covers. **DIVINATION PRODUCTS**
en: divinations | **es:** adivinación | **fr:** divinations | **de:** divinations Deut 18:10

קֶסֶם H7081 *N-mp* (11×)

Divination, the practice of seeking hidden knowledge by occult means; also an oracle or authoritative pronouncement

The noun קֶסֶם refers to divination — the attempt to discover the future or hidden things by supernatural means outside the LORD's appointed channels. In the Hebrew Bible it appears almost exclusively as a forbidden practice: Balaam's divination fees (Num 22:7), the cognate accusative 'one who practices divination' (Deut 18:10), and the false prophets' lying divinations (Ezek 13:6). Yet a single striking exception in Proverbs 16:10 applies the word positively to the king's lips, treating his pronouncements as a kind of oracle that should not err in judgment.

1. divination (pagan/forbidden practice) (10×) The dominant sense covers divination as a pagan or illicit practice — foretelling events or discerning the hidden through occult techniques. The multilingual evidence is consistent: English 'divination,' Spanish 'adivinacion,' French 'divination,' German using the untranslated Hebrew form. Balaam carries 'divination fees' (Num 22:7), there is no divination effective against Israel (Num 23:23), and the practice is flatly prohibited alongside sorcery and necromancy (Deut 18:10, 2 Kgs 17:17). Ezekiel especially targets false prophets whose divination is 'lying' (כָּזָב, Ezek 13:6, 21:34) — fraudulent claims dressed up as prophecy. **DIVINATION PRODUCTS**
en: and-divination, and-divination-fees, and-divination-of | **es:** adivinaciones, adivinación, la-adivinación | **fr:** [וקסם], divination, divinations | **de:** [והקסם], [וקסם], [קסם] Num 22:7; Num 23:23; Deut 18:10; 1Sam 15:23; 2Kgs 17:17

2. oracle (authoritative pronouncement) (1×) A single positive occurrence in Prov 16:10, where קֶסֶם is placed on the lips of a king: 'a divine sentence is in the lips of the king; his mouth should not transgress in judgment.' Here the word shifts from forbidden sorcery to an authoritative, almost divinely guided pronouncement. Spanish renders it distinctively as 'Oraculo' (oracle), while other languages retain 'divination,' showing the tension between the word's negative default and this proverbial elevation of royal speech to something approaching inspired utterance. **DIVINATION PRODUCTS**
en: divination | **es:** Oráculo | **fr:** קסם | **de:** [קסם] Prov 16:10

קָסַס H7082 *V-Piel-Imperf-3ms* (1×)

To strip off or pluck away (fruit from a vine)

A rare verb describing the removal of fruit, appearing in Ezekiel's allegory of the great eagle and the vine. The context is God's rhetorical question about whether the transplanted vine will survive or have its fruit stripped away. This unique verb intensifies the image of agricultural destruction - not just failing to bear fruit, but having existing fruit violently removed. The allegory addresses Judah's rebellion against Babylon and false hopes in Egypt. Just as a vine's fruit can be stripped leaving it barren, so God will strip away the prosperity and security his people took for granted.

(1×) Found only in Ezekiel 17:9 in an agricultural metaphor about vine destruction. Spanish uses 'cortará' (will cut off), French 'retrancher' (cut back), both capturing the sense of removal or stripping. The verb is otherwise unknown in Hebrew, making translation dependent on context. The passage describes divine judgment against Jerusalem's political maneuvering, using vine imagery throughout Ezekiel 17. **AUTO-DETECTED COMMUNITY 12738 WITH 3 SENSES**
en: cut-off | **es:** cortará | **fr:** retrancher | **de:** [יקוסס] Ezek 17:9

קֶסֶת H7083 *Conj-w / N-fsc* (3×)

writing case, inkhorn worn by scribes

This noun designates the portable writing kit or inkwell that scribes carried at their side, typically containing ink and writing implements. It appears only in Ezekiel's vision of the man clothed in linen who carries 'the scribe's writing case' as he marks the foreheads of the righteous in Jerusalem. The term may be a modified form related to 'bow' (qeshet), perhaps describing its curved shape or how it hung from the scribe's belt.

(3×) The word refers specifically to the professional equipment of a scribe—a case or inkhorn containing writing materials. In Ezekiel 9:2-3, 11, the angelic figure bearing this implement uses it to mark those who grieve over Jerusalem's abominations, distinguishing them for preservation. The writing case functions as the badge of scribal office and the tool for recording divine judgment. Some translations leave it transliterated in brackets, reflecting uncertainty about the exact form of this specialized scribal equipment. **GEOGRAPHY AND SPACE**

en: and-case-of, case-of, the-case | **es:** el-estuche, estuche-de, y-estuche-de | **fr:** [הקסת], [וקסת], [קסת] | **de:** [הקסת], [וקסת], [קסת] Ezek 9:2; Ezek 9:3; Ezek 9:11

קְעִילָה H7084 *N-proper-fs* (18×)

Keïlah — a fortified city in the Shephelah of Judah, famous as the site David rescued from the Philistines

Keilah was a walled city in the lowlands of Judah, about eight miles northwest of Hebron. Its most dramatic biblical episode is David's rescue of the city from a Philistine grain raid (1 Sam 23:1–13), after which God warned David that Keilah's citizens would betray him to Saul, prompting his departure. The city appears in Joshua's tribal allotment for Judah (Josh 15:44) and again in Nehemiah among those who repaired sections of Jerusalem's wall (Neh 3:17–18). It may correspond to the Tell el-Amarna city Qiltu.

Keilah (city in Judah) (18×) The toponym Keilah, a fortified town in the Shephelah of Judah near the Philistine frontier. David liberated it from Philistine attack but fled when God revealed the inhabitants would surrender him to Saul (1 Sam 23:1–13). Listed among Judah's towns in Joshua 15:44 and among post-exilic districts contributing to Nehemiah's wall rebuilding (Neh 3:17–18). Possibly identified with modern Khirbet Qila and the Amarna-era Qiltu. **PERSONAL NAMES**

en: Keilah, Qe'ilah, against-Keilah | **es:** Keila, Queila, Queilá | **fr:** Keïla, [קעילה], contre-Keïla | **de:** Keilah, [קעילה], gegen-Keilah Josh 15:44; 1Sam 23:1; 1Sam 23:2; 1Sam 23:3; 1Sam 23:4

קַעֲקַע H7085 *N-ms* (1×)

Permanent marking, incision, or tattoo on the skin

A prohibited practice in Levitical law involving permanent marks cut or inscribed into the skin. Leviticus 19:28 forbids both incisions for the dead and these tattoos, likely because such practices were associated with pagan mourning rituals or cultic devotion to other gods. The terminology suggests something engraved or imprinted permanently. Israel's distinctiveness from surrounding nations was to be expressed through obedience and holiness, not through body modifications that mimicked Canaanite religious customs. The body itself belonged to God and was not to be permanently altered according to pagan patterns.

(1×) Appears only in Leviticus 19:28 paired with prohibitions against cuttings in the flesh for the dead. The term specifically denotes permanent marking. English and Spanish both use 'tattoo/tatuaje,' recognizing the practice as skin inscription. The verse context shows concern with maintaining separation from pagan mourning and cultic practices. This reflects broader Levitical principles about bodily holiness and distinction from surrounding cultures. **ENGRAVING AND INSCRIBING**

en: tattoo | **es:** tatuaje | **fr:** tattoo | **de:** tattoo Lev 19:28

קְעָרָה H7086 *Art / N-fs* (17×)

Dish, plate, platter; a shallow silver vessel used in tabernacle service and dedication offerings.

A cultic utensil term appearing exclusively in the Priestly source. Every one of its seventeen occurrences belongs to the tabernacle or its dedication: Exodus 25:29 and 37:16 list the qe'arah among the table vessels, while Numbers 7 repeats it twelve times as each tribal leader presents a silver dish weighing 130 shekels. The singular consistency of its referent – a shallow metal dish for sacred service – is reflected across translations: English 'dish,' Spanish 'fuente,' and French 'plat' all point to the same ritual vessel.

dish, plate, bowl (17×) A shallow dish or platter, always of silver in attested usage, serving as a cultic vessel in the tabernacle. Listed among the table furnishings for the bread of the Presence (Exod 25:29; 37:16), and presented twelve times as a dedication gift in Numbers 7 (each weighing 130 shekels). Also mentioned among the vessels set out on the table during transport (Num 4:7). The term is entirely restricted to Priestly ritual contexts. **GEOGRAPHY AND SPACE**

en: dish-of-, dishes-of, its-dishes | **es:** fuente-de-, fuentes-de, la-fuente | **fr:** dish-de-, dishes-de, le-dish | **de:** der-dish, der-dishes, dish-von- Exod 25:29; Exod 37:16; Num 4:7; Num 7:13; Num 7:19

קָפָא H7087a *V-Hifil-Imperf-2ms / 1cs* (3×)

congeal, thicken, become solid or stagnant

This verb describes liquids becoming thick, solid, or stagnant, used in three dramatically different contexts. In Exodus 15, it portrays the miracle at the Red Sea where the waters 'congealed' into walls. Job 10:10 uses it metaphorically for the formation of a fetus: 'Did you not curdle me like cheese?' Zephaniah employs it figuratively for spiritual complacency: people 'thickening on their lees' like undisturbed wine that has grown stagnant. The common thread is transformation from liquid to solid or from active to static.

(3×) The term captures the process of liquids solidifying or becoming fixed in place, whether literally or metaphorically. The Song of Moses uses it for the supernatural standing of the deep waters as firm walls during the Exodus. Job's haunting image applies the same verb to embryonic development, comparing divine formation of life to milk curdling into cheese. Zephaniah's indictment describes Jerusalem's complacent inhabitants as wine that has sat undisturbed until it thickens on its sediment—a powerful metaphor for spiritual stagnation and moral indifference. **MELT DISSOLVE**

en: You-curdle-me, congealed, those-who-are-thickening | **es:** los-estancados, me-cuajaste?, se-cuajaron | **fr:** coaguler, congealed, תקפיאני-moi | **de:** [הקפאים], [תקפיאני], congealed Exod 15:8; Job 10:10; Zeph 1:12

קָפָאוֹן H7087b *V-Qal-Imperf-3mp / Pn* (2×)

congeal, freeze; become solid or dense (of cold)

This rare term appears only in Zechariah 14:6 where textual uncertainty exists between the Qere and Ketiv readings. The noun form suggests congelation or freezing, describing an unusual atmospheric condition in the eschatological day of the Lord. Some versions interpret this as thick darkness or cold that congeals, while others see it as a reference to dimming or obscuring of heavenly lights. The root idea involves solidification or densification, possibly of cold air or atmospheric phenomena.

(2×) Translation evidence reveals significant divergence, reflecting the textual difficulties: Spanish 'oscuridad' (darkness), French 'former' (to form), and English 'thick.' This scatter suggests translators are wrestling with an obscure meteorological or cosmological description. The context in Zechariah 14:6 describes unprecedented cosmic disturbances on the day of divine intervention, where normal patterns of light, cold, and weather break down. **POTTER AND FORMING**

en: and-thick | **es:** y-oscuridad | **fr:** et-former, former | **de:** [(וקפאון)], [[יקפאון]] Zech 14:6

קָפַד H7088 *V-Piel-Perf-1cs* (1×)

To roll up or wind together tightly (as a weaver rolls finished cloth)

An image from textile production used by Hezekiah in his psalm of recovery. Like a weaver cutting finished cloth from the loom and rolling it up, Hezekiah says God (or he himself) has rolled up his life, bringing it to an end. The metaphor powerfully captures mortality's finality - when the weaver cuts the web, that life-thread is finished. The verb suggests gathering or bundling, the decisive action ending one phase. Hezekiah wrote this during mortal illness before God granted fifteen more years, so the image reflects his sense that his life's pattern was complete and ready to be cut from the loom.

(1×) Found only in Isaiah 38:12 in Hezekiah's thanksgiving psalm. The king uses weaving imagery to describe his life being cut short. Spanish 'enrollo' (I roll up) captures the bundling sense. Cognates in Aramaic and Arabic support meanings of drawing together or rolling up. The broader passage describes Hezekiah's near-death experience and miraculous healing, making the metaphor of premature life-ending particularly poignant. **GATHERING TOGETHER**

en: I-have-rolled-up | **es:** Enrollo | **fr:** [קפדתי] | **de:** [קפדתי] Isa 38:12

קְפָדָה H7089 *N-fs* (1×)

Shuddering horror or dread, trembling anguish that causes the skin to quiver

A visceral term for the horror and dread that Ezekiel prophesies will come upon Jerusalem. The word suggests physical shuddering - skin crawling, trembling with fear. Related terms in Aramaic and Syriac connect it to the bodily response of terror that makes hair stand on end. This isn't abstract anxiety but gut-wrenching, body-shaking horror. Ezekiel describes a city seeking peace but finding only anguish, a comprehensive collapse that produces not just defeat but existential dread. The physical language makes judgment terrifyingly concrete - this fear you can feel in your bones.

(1×) Appears only in Ezekiel 7:25 in an oracle of coming judgment on Jerusalem. Spanish uses 'angustia' (anguish), French 'horreur' (horror), both conveying intense distress. BDB connects it to Aramaic/Syriac roots suggesting bodily trembling like skin shuddering. The context is comprehensive disaster: they will seek peace but find terror, shuddering horror instead of security. The term emphasizes the visceral, embodied nature of divine judgment. **CALAMITY AND DISASTER**

en: anguish- | **es:** angustia | **fr:** horreur | **de:** [קפדה] Ezek 7:25

קִפּוֹד H7090 *Conj-w / N-ms* (3×)

hedgehog or porcupine, an unclean animal inhabiting ruins

This creature (possibly a hedgehog, porcupine, or bittern—ancient translators disagreed) symbolizes desolation in prophetic oracles. Isaiah and Zephaniah invoke it when describing lands reduced to uninhabitable wilderness. The identification remains uncertain, though the Greek uses 'hedgehog' and the Vulgate 'porcupine.' Whether referring to a spiny mammal or a marsh bird, the key is its association with abandoned, cursed places where human civilization has ceased.

(3×) The term designates a wild creature characteristic of desolate ruins, appearing in three judgment oracles. Isaiah 14:23 pronounces Babylon will become 'a possession for the hedgehog,' while Isaiah 34:11 includes it among the chaotic inhabitants of Edom's destruction. Zephaniah 2:14 similarly envisions this creature lodging in the ruined capitals of Nineveh. Whether hedgehog, porcupine, or bittern, the animal represents the reversal of human order—wild nature reclaiming what was once civilized. **CREEPING SWARMING THINGS**

en: and-hedgehog, hedgehog, the-hedgehog | **es:** erizo, y-el-erizo | **fr:** [וקפוד], [קפד], hérisson | **de:** [וקפוד], [קפד] Isa 14:23; Isa 34:11; Zeph 2:14

קִפּוֹז H7091 *N-fs* (1×)

Arrow-snake (possibly) or owl; creature symbolizing desolation in ruined places

An enigmatic creature name in Isaiah's prophecy of Edom's desolation. Traditional interpretation identifies it as the arrow-snake, said to spring from trees onto passersby, though some modern scholars suggest an owl based on the detail that it 'makes its nest and lays eggs and hatches them.' The zoological puzzle is less important than the theological point: where human civilization collapses under divine judgment, wild creatures reclaim the ruins. Whether reptile or bird, this creature belongs to the wilderness, not the city. Its nesting in abandoned Edom symbolizes the reversal of human dominion when nations oppose God's purposes.

(1×) Found only in Isaiah 34:15 describing creatures inhabiting ruined Edom. Spanish uses 'serpiente flecha' (arrow-snake), following traditional interpretation based on Arabic cognates and ancient sources. However, the context of nesting and incubating has led some scholars to suggest an owl instead. The broader passage depicts comprehensive desolation with various wild creatures, using animal imagery to portray divine judgment's thoroughness. **SERPENTS AND SNAKES**

en: the-arrow-snake | **es:** la-serpiente-flecha | **fr:** [קפוז] | **de:** [קפוז] Isa 34:15

קָפַץ H7092 *V-Nifal-Imperf-3mp / Pn* (7×)

To shut, close (mouth or hand); to draw together, contract; to leap or spring with energy.

At its core, this verb means drawing together or contracting, which plays out across surprisingly varied contexts. Most often it describes shutting the hand against the poor (Deut 15:7) or closing the mouth in astonishment or silence (Isa 52:15; Job 5:16; Ps 107:42). The psalmist's anguished question — 'Has God shut up (קָפַץ) his compassion?' (Ps 77:9) — extends the physical closing into the emotional realm. The Niphal in Job 24:24 shifts to passive contraction: the wicked 'are gathered up' and wither. Most unexpectedly, the Piel in Song 2:8 describes the beloved 'bounding' (מְקַפֵּץ) over the hills — Spanish 'brincando' and French 'bondissant' capturing the leaping energy that transforms contraction into spring-loaded release.

1. to shut, close (Qal) (5×) Shutting or closing — the dominant Qal sense of drawing together the hand, mouth, or compassion so as to withhold. Deut 15:7 warns against shutting the hand (תִּקְפֹּץ) against a needy brother; Isa 52:15 and Job 5:16 describe mouths shut in awe or silenced injustice; Ps 77:9 asks whether God has 'shut up' his mercies. Spanish 'cerrará/cerrarás' and French 'fermer' consistently render the contractile closing motion. **SHUTTING AND CLOSING**

en: has-He-shut-up, has-shut, shuts | **es:** cerrará, cerrarán, cerrarás | **fr:** [יקפצו], bondir, fermer | **de:** [יקפצו], [קפצה], du-soll-einsperren Deut 15:7; Job 5:16; Ps 77:9; Ps 107:42; Isa 52:15

2. to be gathered, drawn together (Nifal) (1×) Being gathered or drawn together — the Niphal reflexive/passive in Job 24:24, describing the wicked who 'are drawn together' (יִקָּפְצוּן), contracted and cut off. Spanish 'son recogidos' ('are gathered') and Hindi 'वे इकट्ठे होते हैं' ('they are gathered') confirm the passive collecting sense, distinct from the active shutting of sense 1. **FILLING AND FULLNESS**

en: they-are-gathered | **es:** son-recogidos; | **fr:** bondir | **de:** [יקפצון] Job 24:24

3. to leap, spring, bound (Piel) (1×) Leaping, springing, bounding — the Piel intensive in Song 2:8, where the beloved comes 'bounding' (מְקַפֵּץ) upon the mountains. The same muscular contraction that shuts a hand becomes the coiled energy of a leap. Spanish 'brincando' ('jumping'), French 'bondissant' ('bounding'), and Arabic 'يَقْفِز' ('leaping') all capture this dynamic, joyful movement — the Aramaic Targum tradition of 'hastening' (קָפַץ) likewise links contraction to swift propulsion. **SHUTTING AND CLOSING**

en: bounding | **es:** brincando | **fr:** bondissant | **de:** [מקפץ] Song 2:8

קֵץ H7093 *Art / N-ms* (67×)

End or limit of a period of time; by extension, the farthest spatial extremity or boundary.

A noun denoting the termination point of a defined or indefinite span of time, most often found in the prepositional phrase miqqets ('at the end of'). Prophetically, it marks the appointed conclusion of a nation's existence or an individual's life, as when God declares 'the end of all flesh has come before me' (Gen 6:13) or Amos sees a basket of summer fruit signaling Israel's end (Amos 8:2). In a handful of passages, the word shifts from temporal to spatial, pointing to the farthest physical reach of something, as in 'the height of its extremity' describing Lebanon's remotest cedars (2 Kgs 19:23; Isa 37:24).

1. end, termination of time (64×) The conclusion or appointed limit of a period of time. Found overwhelmingly in temporal phrases like miqqets ('at the end of'), this sense covers both definite durations (Gen 8:6, 'at the end of forty days'; Gen 41:1, 'at the end of two years') and indefinite spans (Gen 4:3, 'in the course of time'). Prophetic usage extends to the terminal end of a nation or

life (Amos 8:2; Ezek 7:2; Dan 9:26). Spanish al-fin-de, French de-fin-de, and German Ende all converge on simple temporal finality. GEOGRAPHY AND SPACE

en: at-end-of, at-the-end-of, from-end-of | **es:** Al-fin-de, al-fin-de, al-fin-de- | **fr:** [לִקְץ], [מִקְץ], de-fin-de | **de:** Ende, [לִקְץ], [מִקְץ] Gen 4:3; Gen 6:13; Gen 8:6; Gen 16:3; Gen 41:1

2. extremity, farthest point (3×) The outermost spatial boundary or farthest physical point of an extent. Attested only three times, this sense appears where the context demands geography rather than chronology. In 2 Kings 19:23 and Isaiah 37:24, Sennacherib boasts of reaching the 'farthest height' of Lebanon. Hindi chohr ('edge, border'), Arabic aqsa ('farthest'), and Spanish extremo all reflect a spatial reading distinct from the temporal majority. GEOGRAPHY AND SPACE

en: from-the-end, height, its-end | **es:** de-su-extremo, desde-el-fin, su-extremo | **fr:** fin, son-fin | **de:** Ende, sein-Ende 2Kgs 19:23; Isa 37:24; Jer 50:26

קָצַב H7094 *Art / V-Qal-QalPassPrtcpl-fp* (2×)

cut off, shear, trim

This verb describes cutting or trimming, whether cutting off a tree branch or shearing sheep's wool. In 2 Kings 6:6, Elisha cuts off a stick to perform a miracle of floating an axe head. In Song of Solomon 4:2, it describes freshly shorn sheep coming up from washing—an image of clean uniformity and beauty. Related Semitic languages confirm meanings of chopping, trimming, or shearing. The emphasis is on cutting away or removing part of something.

(2×) Cross-linguistic glosses consistently reflect cutting actions: Spanish 'cortó/trasquiladas,' English 'cut/shorn,' French 'coupa/tondues.' The two contexts differ significantly—one is a practical miracle with wood (2 Kings 6:6), the other a poetic comparison with freshly sheared sheep (Song 4:2)—but both involve the action of cutting or trimming away material, whether branch or fleece. CUTTING AND SEVERING

en: and-he-cut-, the-shorn-ones | **es:** Y-cortó, las-trasquiladas | **fr:** de-brebis-tondues, et-il-coupa- | **de:** [הקצובות], und-er-schnitt- 2Kgs 6:6; Song 4:2

קֹצֶב H7095 *N-ms* (3×)

shape, form; extremity or bottom (of mountains)

This noun carries two related meanings: the measured shape or form of temple furnishings, and the extreme limits or bottoms of geographical features. In 1 Kings, it describes the standardized dimensions and forms of the cherubim and bronze bases in Solomon's temple. Jonah uses it poetically for 'the roots of the mountains' or their underwater foundations, suggesting the absolute depths of the sea where the prophet imagined himself trapped.

(3×) The word functions in two semantic domains. In temple construction contexts (1 Kings 6:25; 7:37), it denotes the precise cut, shape, or form of sacred objects—the crafted dimensions ensuring uniformity. In Jonah 2:6, it shifts to geographical extremity: 'the bottoms of the mountains,' meaning their submerged roots or foundations beneath the sea, representing the uttermost depths of the earth. Both uses emphasize limits or boundaries—whether of crafted form or natural extent. GEOGRAPHY AND SPACE

en: and-form, form, to-the-roots-of | **es:** A-raices-de, forma, y-forma | **fr:** et-form, form, forme | **de:** [לקצבי], form, und-form 1Kgs 6:25; 1Kgs 7:37; Jonah 2:6

קָצָה H7096 *V-Hifil-Inf* (5×)

to cut off, scrape off; to destroy or diminish (peoples, limbs, surfaces)

A verb of severance and removal used across diverse contexts. In Leviticus 14:41,43 the Hiphil describes scraping plaster off the walls of a house suspected of 'leprosy'—a priestly purification procedure. In 2 Kings 10:32 God begins to 'cut off' portions of Israel through Hazael's raids. Habakkuk 2:10 condemns the one who gains by 'cutting off many peoples.' The figurative use in Proverbs 26:6 portrays the fool's messenger as one who 'cuts off the feet'—i.e., harms oneself. Spanish 'cortar' and French 'couper' consistently render the core cutting action.

(5×) To cut off, scrape off, or remove by force—applied to surfaces, peoples, or limbs. The multilingual glosses uniformly cluster around cutting: Spanish 'cortar,' French 'couper,' English 'cuts off' / 'scraping.' The Hiphil in Leviticus 14:41,43 specializes as scraping house walls during ritual cleansing, while the Qal and Piel extend to destroying peoples (Hab 2:10; 2 Kgs 10:32) and the vivid metaphor of cutting off one's own feet by sending a message through a fool (Prov 26:6). CUTTING AND SEVERING

en: cuts-off, cutting-off-of-, scraping | **es:** Corta, a-cortar, cortando- | **fr:** couper, ils-scraped, scraping | **de:** [מקצה], [קצות], scraping Lev 14:41; Lev 14:43; 2Kgs 10:32; Prov 26:6; Hab 2:10

קָצֶה H7097a *Prep / N-msc* (92×)

End, extremity, edge; the tip or border of an object; the farthest reach of territory or earth; the end of a time period.

The noun קָצֶה marks the point where something terminates — the tip of a staff, the edge of a camp, the border of a territory, or the close of a span of time. Overwhelmingly spatial in its primary uses, it appears in measurement formulas (the end of the curtain, Exod 26:5), geographic descriptions (the end of the land, Deut 28:49), and grand theological statements about God's dominion reaching 'from one end of the earth to the other' (Deut 13:8). The temporal sense, always in the construction מִקְצֵה + time expression ('at the end of forty days,' Gen 8:6), accounts for about a tenth of its occurrences. Spanish confín/extremo, French extrémité, and German Ende converge on the same terminal-point semantics across all three senses.

1. physical end, edge, or tip of an object (44×) The physical end, tip, edge, or border of a concrete object or bounded area (44 occurrences). This covers the tip of a staff (Judg 6:21; 1 Sam 14:27), the edge of a curtain or board (Exod 26:28; 36:33), the border of a camp (Exod 13:20; 16:35; Num 11:1), and the mouth of a conduit (Isa 7:3). Spanish extremo de, French extrémité de, and Korean 끝 all designate the terminal point of a tangible entity. The sense presupposes a bounded, manipulable or traversable object whose endpoint is in view. GEOGRAPHY AND SPACE

en: at-edge-of, end-of, in-edge-of | **es:** confin-de, el-confin-de, en-extremo-de | **fr:** dans-edge-de, extrémité, fin-de | **de:** Ende, Ende-von, bei-Rand-von Gen 47:21; Exod 13:20; Exod 16:35; Exod 19:12; Exod 26:28

2. farthest extent of territory or earth (38×) The farthest extent, outermost boundary, or uttermost part of a territory, nation, or the earth itself (38 occurrences). Frequently in the construction מִקְצֵה הָאָרֶץ ('from the end of the earth,' Deut 28:49; Isa 5:26) or מִקְצֵה ('from the edge of,' Gen 47:21). This sense scales up from local edges to cosmic horizons — the same word describes the edge of a field (Gen 23:9) and the ends of the heavens (Deut 4:32). German am Ende and Swahili mwisho wa maintain the boundary-marking function at geographic scale. GEOGRAPHY AND SPACE

en: at-end, from-end-of, from-the-end-of | **es:** del-extremo, del-extremo-de, desde-confines-de | **fr:** de-fin-de, de-l'extrémité, est-à-le-fin-de | **de:** Ende, am-Ende, bei-Ende Gen 19:4; Gen 23:9; Gen 47:2; Gen 47:21; Exod 26:5

3. temporal end of a period (10×) The temporal end of a period, meaning 'after' or 'at the conclusion of' a specified duration (10 occurrences). Always in the fixed construction מִקְצֵה/מִקֵּץ + time noun: 'at the end of forty days' (Gen 8:6), 'at the end of three years' (Deut 14:28), 'at the end of three days' (Josh 3:2; 9:16). Spanish al fin de, French à la fin de, and Hindi अंत में all switch to temporal vocabulary, confirming that translators consistently recognize the metaphorical mapping from spatial terminus to temporal terminus. GEOGRAPHY AND SPACE

en: at-end-of, at-the-end-of, from-end-of | **es:** Al-fin-de, al-fin-de | **fr:** de-fin-de, extrémité, à-fin-de | **de:** Ende, am-Ende, bei-Ende-von Gen 8:3; Deut 14:28; Josh 3:2; Josh 9:16; 2Sam 24:8

קָצֶה H7097b *N-ms* (5×)

end, limit; used in the phrase 'no end to' indicating boundlessness

A noun meaning 'end' or 'limit,' appearing exclusively in the fixed

phrase 'there is no end to' (אֵין קֵצֶה). Isaiah 2:7 uses it twice: there is no end to Judah's silver and gold, nor to their chariots—an ironic indictment of materialistic excess. Nahum deploys the same construction for Nineveh's plundered wealth (2:9), heaped corpses (3:3), and limitless strength (3:9). Spanish 'fin' and 'límite' along with French 'extrémité' confirm the spatial-quantitative sense of a boundary that does not exist.

(5×) An end or limit, always negated in the phrase 'there is no end to,' expressing inexhaustible quantity or extent. Spanish 'fin' / 'límite' and French 'extrémité' converge on the boundary concept. Isaiah 2:7 pairs it twice for Judah's endless wealth and chariots, while Nahum applies it to Nineveh's bottomless plunder (2:9), innumerable corpses (3:3), and boundless military strength (3:9)—each time underscoring overwhelming, unchecked excess. **GEOGRAPHY AND SPACE**

en: end, limit | **es:** fin, límite | **fr:** [קצה], extrémité | **de:** [קצה] Isa 2:7; Nah 2:9; Nah 3:3; Nah 3:9

קָצֶה H7098 *Prep-m / N-fpc* (36×)

End, extremity, or edge of a physical object; the farthest reaches of the earth or territory

A feminine noun whose plural forms appear far more often than its singular, denoting the terminal points or outer limits of things. In the tabernacle instructions (Exod 25-39), it describes the 'ends' of the mercy seat, the curtains, the ephod, and the breastplate – precise, architectural language for where one piece meets another. Transposed to geography, it reaches cosmic scale: 'the ends of the earth' in Isaiah 40:28 and 41:5, and the place 'under the whole heaven' that God surveys (Job 28:24). Spanish moves from 'extremos' (extremities) for physical objects to 'confines' (confines) for the earth's far reaches, while German brackets the Hebrew in construct chains. A single occurrence in Job 26:14 as 'edges' hints at a boundary-line nuance distinct from terminal points.

1. physical ends or tips (29×) The concrete extremities or tips of physical objects, overwhelmingly in tabernacle and priestly-garment instructions. Exodus 25:18-19 positions the cherubim at the two 'ends' of the mercy seat; Exodus 26:4 and 28:7, 23-26 locate edges of curtains, ephod straps, and breastplate chains. The plural construct with pronominal suffixes dominates. Spanish 'extremos/extremo' and French 'fin/ends' track the precise spatial language of Exodus 25-39, where each 'end' is a measurable attachment point. **GEOGRAPHY AND SPACE**

en: ends-of, from-end, from-ends-of | **es:** de-extremo, de-extremos-de, del-extremo | **fr:** de-ends-de, de-fin, de-le-fin | **de:** ends-von, von-Ende, von-der-Ende Exod 25:18; Exod 25:19; Exod 26:4

2. far reaches of territory or earth (6×) The remote extremities or farthest bounds of territory, land, or the earth itself. Job 28:24 declares God looks 'to the ends of the earth'; Psalm 19:6 traces the sun's circuit 'to its ends'; Isaiah 40:28 and 41:5 invoke the 'ends of the earth' as witnesses or objects of God's tireless sovereignty. Psalm 65:8 broadens to those dwelling at the earth's 'farthest bounds.' Spanish 'confines' and the shift to geographic scope mark this sense as a natural metaphorical extension from physical tips to cosmic limits. **GEOGRAPHY AND SPACE**

en: from-the-ends, of-the-earth, the-ends | **es:** a-los-confines-de-, de-los-confines, de-los-extremos | **fr:** [מִקְצוֹת], [קְצוֹת], extrémité | **de:** [לִקְצוֹת], [מִקְצוֹת], [קְצוֹת] Job 28:24; Ps 19:6; Ps 65:8; Isa 40:28; Isa 41:5

3. edges or borders (1×) Edges or borders – the outer boundary line of something rather than its terminal point. Job 26:14 reflects: 'these are but the edges of his ways,' meaning the outermost margins of God's works that we can perceive. Spanish 'bordes' (borders) and Hindi 'kinaare' (edge, bank) capture the boundary-rather-than-endpoint nuance, distinguishing this rare shade from the architectural precision of sense 1 and the cosmic reach of sense 2. **GEOGRAPHY AND SPACE**

en: edges-of | **es:** son-los-bordes-de | **fr:** bout | **de:** [קְצוֹת] Job 26:14

קְצוֹת H7099 *N-mpc* (3×)

ends, extremities, or boundaries (especially of the earth or land)

This plural noun designates the farthest reaches or boundaries of geographical space. The Psalms use 'the ends of the earth' to express God's universal reach and reputation, while Isaiah applies it to territorial expansion of the land's borders. The term emphasizes extremity and totality—either the complete extent of the known world or the full boundaries of a particular territory.

(3×) The word refers to the outermost limits of land or earth. In Psalm 48:10 and 65:5, 'the ends of the earth' is a standard expression for the entire inhabited world where God's name and righteous acts are known—a merism suggesting completeness from edge to edge. Isaiah 26:15 uses it differently: 'You have extended all the borders of the land,' where it means the expanded boundaries or frontiers of Israel's territory. Both uses mark the furthest extent of space, whether cosmic or national. **GEOGRAPHY AND SPACE**

en: ends-of, the-borders, the-ends-of- | **es:** confines-de-, extremos-de, los-confines-de | **fr:** [קְצוֹת], bout | **de:** [קְצוֹת], der-ends-von-, ends-von Ps 48:10; Ps 65:5; Isa 26:15

קֶצַח H7100 *N-ms* (3×)

black cumin (Nigella sativa), a pungent seed used as spice

Black cumin, also called fitches or nigella, is a plant producing small black aromatic seeds used as a condiment in ancient Near Eastern cuisine. Isaiah 28 discusses its cultivation and threshing in an extended agricultural metaphor about God's varied dealings with His people. Unlike grain threshed with heavy instruments, black cumin was beaten out with a stick to avoid crushing the delicate seeds—a detail the prophet uses to illustrate divine wisdom in appropriate, measured discipline.

(3×) This agricultural term identifies the Nigella sativa plant and its seeds, appearing three times in Isaiah's farming parable. Verse 25 mentions planting it alongside other crops, while verse 27 twice describes its harvest method: black cumin is beaten out with a rod rather than threshed with sledges or wheels. The careful agricultural technique mirrors God's precisely calibrated treatment of His people—neither too harsh nor too gentle, but perfectly suited to the nature of what He's cultivating. **SPICE AROMATIC PERFUME**

en: black-cumin, is-beaten-out | **es:** el-eneldo, eneldo | **fr:** nigelle | **de:** [קצח] Isa 28:25; Isa 28:27

קָצִין H7101 *Conj-w / N-mpc* (12×)

Chief, ruler, or commander; a leader exercising civil authority or military command

A noun describing a person in a position of authoritative leadership, whether civil or military. In the prophets, it typically designates rulers and governors—Isaiah addresses the 'rulers of Sodom' (Isa 1:10) and warns that Jerusalem's leaders have failed (Isa 3:6–7; 22:3). Micah indicts the 'rulers of the house of Israel' (Mic 3:1, 9). In military contexts, it denotes a commander or captain, as when Joshua's captains place their feet on the necks of defeated kings (Josh 10:24) or when Jephthah is made commander (Judg 11:6, 11). Remarkably, Proverbs 6:7 observes that ants have no qāṣīn—yet accomplish their work, making the absence of a ruler the point of admiration.

1. ruler, governor (7×) A civil or political ruler exercising governing authority over a people. Isaiah addresses corrupt leaders as 'rulers of Sodom' (Isa 1:10), and Micah indicts 'rulers of the house of Israel' who pervert justice (Mic 3:1, 9). Arabic raʾīs and Hindi hākim both emphasize the administrative and judicial authority of this figure. In Isa 3:6–7, the desperate search for anyone willing to be a qāṣīn shows governance as a burden no one wants in a collapsing society. Prov 25:15 uses the term for a civil authority who can be persuaded by patience. **GEOGRAPHY AND SPACE**

en: a-ruler, and-rulers-of, ruler | **es:** como-gobernante, gobernante, gobernantes-de | **fr:** [וְקָצִינֵי], [קָצִין], [קְצִינֵי] | **de:** Fuehrer, [קָצִין], [קְצִינֵי] Prov 25:15; Isa 1:10; Isa 3:6; Isa 3:7; Isa 22:3

2. commander, captain (5×) A military commander or captain who leads troops and directs operations. Joshua's commanders set their feet on conquered kings' necks (Josh 10:24), and Jephthah is appointed both 'head and commander' over Gilead (Judg 11:6, 11).

Arabic qā'id ('commander') and Hindi sardār/senāpati ('military chief') highlight the martial dimension. Daniel 11:18 uses the term for a military commander who turns against coastal lands. Proverbs 6:7 applies it to ants, noting they have no commander yet organize effectively—a wisdom observation rooted in military imagery. **GEOGRAPHY AND SPACE**

en: a-commander, and-for-commander, chief | **es:** capitán, comandante, jefes-de | **fr:** [קְצִין], et-pour-commander, le-commanders-de | **de:** Fuehrer, [קְצִין], der-Befehlshaber-von Josh 10:24; Judg 11:6; Judg 11:11; Prov 6:7; Dan 11:18

קְצִיעָה H7102 *N-fp* (1×)

Cassia, an aromatic bark similar to cinnamon used in perfumes and sacred oil

A fragrant spice derived from tree bark, related to cinnamon and valued in the ancient world for perfumery. In Psalm 45, cassia scents the royal robes alongside myrrh and aloes, creating an atmosphere of luxury and celebration at a royal wedding. This psalm, traditionally understood as messianic, uses the finest aromatics to portray the king's majesty and attractiveness. Cassia was also an ingredient in the sacred anointing oil for priests and tabernacle furnishings. The Greek and Latin words for cassia derive from the Hebrew, showing how this eastern spice entered Mediterranean trade and vocabulary.

(1×) Appears only in Psalm 45:8 describing the fragrance of royal garments, listed with myrrh and aloes. The term derives from a root related to cutting or peeling bark. English, Spanish, French, and German all use cognates of 'cassia,' borrowed ultimately from Hebrew through Greek and Latin. The spice was prized for perfume and sacred uses, though some scholars suggest textual emendation, questioning whether all three aromatics fit the poetic meter. **SPICE AROMATIC PERFUME**

en: cassia | **es:** casia | **fr:** casse | **de:** cassia Ps 45:8

קְצִיעָה H7103 *N-proper-fs* (1×)

Qetsiah ('cassia'), name of Job's second daughter born after his restoration

One of Job's three daughters born after God restored his fortunes, named for the fragrant spice cassia. The naming is remarkable: Job gives his daughters names of luxury and beauty - Jemimah (dove), Qetsiah (cassia), and Keren-happuch (horn of antimony, a cosmetic). These names celebrate restoration, beauty, and abundance after devastating loss. Even more remarkable, Job grants these daughters inheritance alongside their brothers, unprecedented in patriarchal society. The daughters' beautiful names and equal inheritance signal a new world - suffering has refined Job's values, and beauty, not just utility, now matters. Cassia - exotic, fragrant, precious - perfectly captures the sweetness of restoration.

(1×) Mentioned only in Job 42:14 as the name of Job's second daughter after his restoration. The name derives from the spice cassia, suggesting fragrance and value. Cross-linguistic evidence shows consistent transliteration, treating it as a proper name. The narrative context emphasizes these daughters' extraordinary beauty and their unprecedented inheritance rights, suggesting Job's transformed perspective on worth and blessing. **PROPER NAMES (PERSONAL)**

en: Qetsiah | **es:** Quetsia | **fr:** קְצִיעָה | **de:** [קְצִיעָה] Job 42:14

קְצִיץ H7104 *N-proper-fs* (1×)

Qetsits, a Benjamite town possibly meaning 'end' or 'extremity'

A town in the tribal territory of Benjamin, mentioned only in Joshua's boundary lists. The name possibly relates to words for 'end' or 'edge,' perhaps indicating a border settlement. Located in the Valley of Qetsits, this otherwise unknown town was part of Benjamin's inheritance between Judah and Ephraim. The Greek versions show significant textual variation, suggesting uncertainty about pronunciation. Such minor place names, preserved only in boundary lists, testify to the detailed territorial organization of early Israel and the importance of each tribe's divinely allotted inheritance, even for settlements that never gained wider fame.

(1×) Appears only in Joshua 18:21 in Benjamin's town list, described as being in a valley. Greek manuscripts show considerable variation (Amekaseis and others), indicating textual or translational uncertainty. The name's etymology is uncertain but possibly relates to Hebrew roots meaning 'end' or 'extremity.' Archaeological identification remains unknown, representing one of many minor settlements preserved only in biblical boundary descriptions. **PERSONAL NAMES**

en: Qetsits | **es:** Quesis | **fr:** Qetsits | **de:** Qetsits Josh 18:21

קָצִיר H7105a *N-msc / 3fs* (49×)

harvest — the season, act, or gathered crop of reaping grain and produce

Qatsir encompasses the whole complex of harvest — the season when crops ripen, the labor of cutting and gathering, and the gathered produce itself. It appears 49 times across the biblical canon, anchored first in God's post-flood promise that 'seedtime and harvest shall not cease' (Gen 8:22). The wheat harvest marks the calendar: Reuben finds mandrakes during it (Gen 30:14), and the Feast of Weeks celebrates its completion (Exod 34:22). Prophetically, harvest becomes a powerful metaphor for divine judgment — 'the harvest is past, the summer is ended, and we are not saved' (Jer 8:20) — and for eschatological reaping (Hos 6:11; Joel 3:13). Ruth's arrival in Bethlehem 'at the beginning of barley harvest' (Ruth 1:22) sets the entire narrative in its agrarian frame. Spanish 'cosecha/siega,' French 'moisson,' and German 'Ernte' all preserve the dual sense of season and gathered crop.

harvest (act/season) (49×) The season, activity, or product of reaping grain crops, functioning simultaneously as a calendrical marker, an agricultural reality, and a theological metaphor. As season: anchored in Gen 8:22 ('seedtime and harvest'), it structures the festival calendar (Exod 23:16 'feast of harvest'; Exod 34:22 'wheat harvest'). As labor and product: workers are hired for it (1 Sam 8:12), gleanings are left for the poor (Lev 19:9; 23:22). As metaphor: it images divine judgment (Jer 8:20 'the harvest is past'; Hos 6:11; Joel 3:13) and spiritual opportunity (Prov 10:5 'he who gathers in summer is wise'). All 49 occurrences orbit this unified harvest concept. **GEOGRAPHY AND SPACE**

en: at-harvest, harvest, harvest-of | **es:** cosecha, en-la-cosecha, en-la-siega | **fr:** harvest, harvest-de, moisson | **de:** Ernte, der-Ernte-, ernten-von Gen 8:22; Gen 30:14; Gen 45:6; Exod 23:16; Exod 34:21

קָצִיר H7105b *N-msc / 3ms* (5×)

bough(s), branch(es); collectively, the leafy growth of a tree (distinct from harvest homonym)

Not to be confused with the common homonym meaning 'harvest,' this noun refers to the branches or boughs of a tree, typically used collectively. Job uses it three times in rich metaphorical language: roots and branches represent a person's total life (18:16; 29:19), and even a felled tree can sprout new branches (14:9). Psalm 80:11 pictures Israel as a vine whose boughs cover the mighty cedars, while Isaiah 27:11 describes dried-out branches used as firewood. The Spanish 'rama(s)' (branch/es) captures this arboreal sense precisely.

(5×) Boughs or branches of a tree, used collectively for leafy upper growth. Spanish 'rama' / 'ramas' (branch/branches) and English 'branch' / 'boughs' confirm the arboreal meaning distinct from the harvest homonym. Job employs it figuratively: the wicked's branch withers above while roots dry below (18:16), the righteous man's branch stays fresh with dew (29:19), and a cut tree can sprout new growth (14:9). Psalm 80:11 extends Israel-as-vine whose boughs overshadow cedars, and Isaiah 27:11 pictures dried branches broken for fuel. **BRANCHES AND SHOOTS**

en: harvest, his-branch, its-boughs | **es:** en-mi-rama, rama, ramas-de-ella | **fr:** [קְצִירָה], branche, dans-mon-moisson-moi | **de:** Ernte, [בְּקְצִירִי], [קְצִירָה] Job 14:9; Job 18:16; Job 29:19; Ps 80:11; Isa 27:11

קָצַע H7106a *V-Hifil-Imperf-3ms* (1×)

To scrape off (plaster from leprous house walls)

A technical term from Levitical regulations for dealing with houses infected with spreading mold or mildew. When discoloration reappeared after initial treatment, the priest ordered all interior walls scraped and the contaminated plaster dumped outside the city in an unclean place. This radical cleansing protected community health while teaching spiritual lessons about sin's pervasiveness - like mildew, it requires thorough removal, not surface treatment. The detailed procedures show how Israel's worship, health, and daily life formed an integrated whole. Physical cleanliness and spiritual purity reinforced each other in a society where God's presence dwelt among his people.

(1×) Found only in Leviticus 14:41 in regulations for houses with persistent 'leprosy' (mold/mildew). The priest commands scraping all interior walls after removing infected stones. Spanish 'raspará' (will scrape), English 'scrape,' and French maintain the sense of removing surface material. The passage details comprehensive remediation procedures, with scraping as part of thorough cleansing. This reflects broader Levitical concerns with purity and the community's holy status. **CUTTING AND SEVERING**

en: he-shall-scrape | **es:** raspará | **fr:** il-devra-scrape | **de:** er-soll-scrape Lev 14:41

קָצַע H7106b *V-Hofal-Prtcpl-fp* (1×)

Set in corners or cornered (describing small courts within the temple complex)

An architectural term in Ezekiel's temple vision, describing smaller courts positioned in the corners of the larger outer court. The word itself is disputed - it may mean 'cornered' or 'enclosed,' referring to courts set within corners. Many scholars and ancient versions question whether it belongs in the text at all, since architectural details in Ezekiel 40-46 are notoriously difficult. What's clear is that Ezekiel's temple vision includes intricate spatial arrangements with courts within courts, boundaries within boundaries, reflecting the gradations of holiness as one moves toward God's dwelling place. Even uncertain architectural terminology serves the vision's purpose: a renewed temple where God's glory returns.

(1×) Appears only in Ezekiel 46:22 describing courts, possibly positioned in corners of the outer court. BDB notes textual uncertainty - many scholars with ancient versions delete the word entirely. French uses 'angle' (corner), suggesting corner placement. The grammatical form (Hophal participle) suggests 'made cornered' or 'set in corners.' The broader passage describes temple courts used for cooking sacrificial meals, showing functional spaces within sacred architecture. **GEOGRAPHY AND SPACE**

en: in-the-corners | **es:** en-las-esquinas | **fr:** angle | **de:** [מהקצעות] Ezek 46:22

קָצַף H7107 *V-Qal-Perf-3ms* (34×)

Be wrathful, be angry (Qal, of God or humans); provoke to anger (Hifil, causing divine wrath); become enraged (Hitpael, intensified fury).

The Hebrew verb qatsaf captures the full arc of anger — from initial displeasure to provocation to consuming rage — distributed across its verbal stems. In the Qal (28 occurrences), it simply means 'to be wroth' and serves equally for divine anger ('the LORD was angry,' Deut 1:34; Zech 1:2) and human displeasure (Pharaoh's anger at his servants, Gen 40:2; Esther 1:12). The Hifil causative (5 occurrences) shifts the blame: 'you provoked the LORD to anger' (Deut 9:7, 8, 22), making the subject the agent of another's wrath. A single Hitpael occurrence in Isaiah 8:21 intensifies the fury into self-consuming rage. Spanish enojarse/provocar a ira, French s'irriter/provoquer, and Korean 노하다/분노하게 하다 all mirror this stem-based distinction, confirming that the three senses map onto genuinely different speech situations rather than mere stylistic variation.

1. be angry, be wrathful (28×) To be angry, wrathful, or displeased — the basic Qal stative sense used of both divine and human anger. With 28 occurrences, this is the word's default meaning, appearing when God is angry at Israel's rebellion (Deut 1:34; Isa 57:16, 17; 64:5, 9), when Pharaoh's chief butler and baker fall from favor (Gen 40:2; 41:10), when Naaman storms away from Elisha (2 Kgs 5:11), and when King Ahasuerus fumes at Vashti's refusal (Esth 1:12). Spanish enojarse/airarse, French s'irriter, German zuernen, Arabic ز and Korean 노하다 all converge on the basic experience of anger, with the preposition al ('against') marking the target. **ANGER AND INDIGNATION**

en: I-was-angry, I-will-be-angry, and-He-was-angry | **es:** Me-enojé, Se-airó, Y-se-enojaron | **fr:** [וַיִּקְצֹף], [קָצַף], et-Il-était-angry | **de:** er-wird-sein-zornig, und-Er-war-zornig, und-er-war-angry Gen 40:2; Gen 41:10; Exod 16:20; Lev 10:6; Lev 10:16

2. provoke to anger (5×) To provoke to anger — the Hifil causative stem where the grammatical subject causes another (typically God) to become wrathful. Five occurrences concentrate in Moses' recollection of Israel's wilderness provocations (Deut 9:7, 8, 22) and in retrospective summaries of national sin (Ps 106:32; Zech 8:14). Spanish provocar a ira, French provoquer a la colere, German erzuernen, and Korean 노하게 하다 all deploy causative constructions, confirming the semantic shift from experiencing anger (sense 1) to eliciting it in another. The Hifil form transforms the word from a description of emotion into an accusation of culpability. **GEOGRAPHY AND SPACE**

en: and-they-provoked, provoking-to-anger, when-provoked-to-anger | **es:** Y-lo-hicieron-enojar, cuando-provocaron-a-ira, provocadores-a-ira | **fr:** et-s'irriter, provoking-à-colère, s'irriter | **de:** du-erzuernte-zu-Zorn, erzuernend-zu-Zorn, und-sie-provoked Deut 9:7; Deut 9:8; Deut 9:22; Ps 106:32; Zech 8:14

3. become enraged (1×) To become enraged or infuriated — the Hitpael reflexive-intensive stem expressing a heightened, self-consuming fury beyond ordinary displeasure. Only one clear occurrence: Isaiah 8:21, where a desperate, starving people 'will become enraged and curse their king and their God.' Spanish enfurecerse, French s'irriter intensement, and German sich erzuernen preserve the intensification. The Hitpael's reflexive force suggests fury turned inward or building upon itself — an emotional extreme that the prophet reserves for a scene of utter societal collapse. **ANGER AND INDIGNATION**

en: and-he-will-be-enraged | **es:** y-se-enfurezca | **fr:** et-s'irriter | **de:** und-zuernen Isa 8:21

קֶצֶף H7108 *Conj-w / V-Qal-ConjPerf-3ms* (1×)

To become angry or wrathful (Aramaic)

The Aramaic verb for burning anger, used in Daniel's account of Nebuchadnezzar's rage when told his wise men cannot reveal his dream. This is not mild irritation but royal fury that threatens death for all the kingdom's sages. The king's wrath reveals the absolute power of ancient Near Eastern monarchs and the precariousness of courtiers' lives. Yet this same story shows God's sovereignty over even rage-filled emperors - Daniel not only survives the crisis but interprets the very dream that triggered the king's anger. Where human wrath threatens destruction, divine wisdom brings deliverance.

(1×) Found only in Daniel 2:12 in the Aramaic section describing Nebuchadnezzar's reaction to his advisors' failure. Spanish uses 'se enfureció' (became furious), German 'Zorn' (wrath), capturing intense anger. The verb appears in a context of absolute royal power and life-threatening rage. This triggers the narrative crisis that allows Daniel to demonstrate God's wisdom surpasses Babylonian magic and establishes his position in the empire. **GEOGRAPHY AND SPACE**

en: and-angry | **es:** y-se-enfureció | **fr:** et-brûler-de-l'encens | **de:** und-Zorn Dan 2:12

קֶצֶף H7109 *N-ms* (1×)

Wrath or anger, specifically divine wrath (Aramaic)

(1×) Appears only in Ezra 7:23 in the Aramaic section of the Persian decree. Artaxerxes commands full support for temple worship 'lest there be wrath against the realm of the king and his sons.' Spanish uses 'ira' (wrath), confirming the sense of serious, consequential anger. The context shows Persian recognition of the Hebrew God's power and the political wisdom of supporting his worship to avoid

divine judgment. GEOGRAPHY AND SPACE
en: wrath | **es:** ira | **fr:** [קצף] | **de:** [קצף] Ezra 7:23

קֶצֶף H7110a *N-ms* (28×)
wrath, fierce anger — intense indignation, overwhelmingly attributed to God's furious displeasure in judgment
Qetseph denotes a sharp, fierce anger — a sudden flaring of indignation rather than slow-burning resentment. Of its 28 occurrences, the vast majority describe divine wrath, making it one of the Bible's primary vocabulary items for God's punitive fury. The word first appears in the Priestly legislation, where the Levites camp around the tabernacle 'so that there may be no qetseph upon the congregation' (Num 1:53; 18:5) — wrath conceived as a dangerous force unleashed by ritual trespass. It surfaces at moments of communal crisis: the plague after Korah's rebellion (Num 16:46), Achan's sin at Jericho (Josh 22:20), and the census David should not have taken (1 Chr 27:24). The Chronicler uses it repeatedly to explain national calamity — why exile came (2 Chr 29:8; 32:25-26; 36:16). Isaiah deploys it memorably: 'in overflowing wrath I hid my face from you for a moment' (Isa 54:8). Only twice does it describe human anger, both in late texts: the Persian nobles' frustration (Est 1:18) and the sage's observation about frustration (Eccl 5:17). German 'Grimm/ Zorn' and French 'colere' capture its severity.

wrath, anger, fury (28×) Intense divine wrath or indignation, typically provoked by covenant violation or ritual trespass and resulting in devastating punishment. The Priestly literature treats it as a quasi-physical force that Levitical faithfulness must avert (Num 1:53; 18:5). It erupts at Korah's rebellion (Num 16:46), Achan's trespass (Josh 22:20), and explains the exile's necessity (2 Chr 29:8; 36:16). Isaiah's 'overflowing qetseph' from which God relents (Isa 54:8) and Zechariah's 'great wrath' against the forefathers (Zech 1:2, 15; 7:12) round out the prophetic usage. Only Esther 1:18 and Ecclesiastes 5:17 apply it to human anger. GEOGRAPHY AND SPACE
en: At-His-wrath, and-anger, and-wrath | **es:** Y-con-ira, de-ira-su, e-ira | **fr:** [וקצף], [קצף], colère | **de:** Grimm, Zorn, [מקצף] Num 1:53; Num 16:46; Num 18:5; Deut 29:28; Josh 9:20

קֶצֶף H7110b *Prep-k / N-ms* (1×)
Splinter, chip, or twig; something small and helpless floating on water
A vivid image of helplessness and insignificance in Hosea's prophecy against Samaria. The king will be destroyed like a twig or splinter on water - carried away, unable to direct his own course, utterly powerless. This metaphor captures political impotence perfectly: rulers who seemed mighty will prove as ineffectual as debris floating on currents they cannot control. The term contrasts with 'wrath' (qetseph), sharing only consonants but opposing in meaning. One signifies power and fury; the other represents fragility and helplessness. When God's judgment comes, mighty kings become floating twigs.

(1×) Found only in Hosea 10:7 describing Samaria's king being destroyed 'like a twig on the face of waters.' Spanish translates 'como espuma' (like foam), emphasizing insignificance. The simile conveys complete helplessness and loss of agency. BDB distinguishes this homonym from the more common 'wrath,' suggesting 'splinter' based on context. The prophetic image emphasizes how judgment reduces apparent power to actual impotence. FRAGMENTS AND PIECES
en: like-a-twig | **es:** como-espuma | **fr:** fureur | **de:** [כקצף] Hos 10:7

קְצָפָה H7111 *Prep-l / N-fs* (1×)
Splintering, breaking into fragments; state of being broken to pieces
Joel's description of total agricultural devastation where even the bark is stripped and broken from trees. Paired with 'desolation,' this term intensifies the image of comprehensive ruin - not just damaged but splintered, reduced to fragments. The locust plague Joel describes doesn't merely harm but obliterates, leaving behind broken remnants. This physical destruction serves as object lesson for spiritual truth: sin doesn't just diminish but destroys, breaking life into fragments. Yet Joel's prophecy moves toward restoration - where God's judgment splinters, his Spirit rebuilds.

(1×) Appears only in Joel 1:7 describing what locusts do to fig trees, parallel with 'desolation.' Spanish uses 'en astillas' (into splinters), French 'morceau' (pieces), capturing the sense of fragmenting. The agricultural catastrophe serves as metaphor for divine judgment's thoroughness. This image belongs to Joel's larger pattern of using physical disaster to illustrate spiritual crisis and eventual restoration. FRAGMENTS AND PIECES
en: for-splinters | **es:** en-astillas | **fr:** morceau | **de:** [לקצפה] Joel 1:7

קָצַץ H7112 *V-Pual-Prtcpl-mp* (14×)
To cut off, sever, or hew away; includes trimming hair at the temples and breaking objects into pieces
A verb of decisive physical separation, used for cutting off thumbs and toes (Judg 1:6), hewing apart chariot panels (2 Kgs 16:17), and even slicing gold threads for weaving (Exod 39:3). Jeremiah applies the passive participle to peoples who 'clip the corners of their hair' — a pagan mourning rite that set them apart from Israel. The multilingual evidence confirms the range: Spanish 'cortó' (cut) maps the basic action, while Hindi टुकड़े किए ('made pieces') captures the intensive fragmentation sense seen in 2 Kings 24:13.

1. cut off, sever (8×) The primary active sense: to cut off or sever decisively, whether limbs (the thumbs and great toes of Adonibezek, Judg 1:6), bronze panels (2 Kgs 16:17), or gold threads beaten thin for textile work (Exod 39:3). Spanish 'cortó' and German 'abgeschnitten' converge on simple, clean severance — the removal of a part from a whole by a single deliberate action. CUTTING AND SEVERING
en: and-cut, and-cuts, and-he-cut-off | **es:** Y-cortarás, Y-cortó, cortó | **fr:** coupa-au-loin, couper, et-couper | **de:** er-hat-abgeschnitten, schnitt-ab, und-cuts Exod 39:3; Deut 25:12; Judg 1:6; 2Sam 4:12; 2Kgs 16:17

2. trim corners of head (3×) A specialized Qal passive usage restricted to Jeremiah (9:26, 25:23, 49:32), describing peoples who have the corners of their head trimmed or shaved — a cosmetic or mourning practice associated with Arabian desert tribes. The Hebrew phrase קְצוּצֵי פֵּאָה is rendered in Spanish as 'los de sienes rapadas' (those with shaved temples), highlighting that this is not mere cutting but a culturally marked bodily modification that signaled pagan identity. GEOGRAPHY AND SPACE
en: those-with-corners-cut, those-with-cut, those-with-cut- | **es:** cortados-de, los-de-sienes-rapadas | **fr:** bords | **de:** Haarraender-von Jer 9:26; Jer 25:23; Jer 49:32

3. cut in pieces, break apart (2×) An intensive Piel sense emphasizing fragmentation rather than simple severance: to cut into pieces or break apart. In 2 Kings 24:13 Nebuchadnezzar cuts up the gold vessels of the temple, and in 2 Chronicles 28:24 Ahaz smashes the vessels of God's house. Hindi टुकड़े किए ('made into pieces') and Arabic نَزَّ ('shattered') in translation evidence confirm the shift from clean cutting to destructive dismemberment. CUTTING AND SEVERING
en: and-cut-in-pieces, and-he-cut-up | **es:** y-cortó | **fr:** [ויקצץ], et-il-coupa-en-haut | **de:** [ויקצץ], und-er-schnitt-hinauf 2Kgs 24:13; 2Chr 28:24

4. be cut off (passive) (1×) The Pual passive participle denoting a state of having been cut off or severed. Judges 1:7 describes Adonibezek recalling seventy kings with thumbs and toes already 'cut off' — the completed passive result of the action in sense 1. Spanish 'cortados' and French 'retranché' both point to the perfective, stative character of this form, distinguishing it from the active cutting and the cosmetic trimming senses. GEOGRAPHY AND SPACE
en: cut-off | **es:** cortados | **fr:** retranché | **de:** abgeschnitten Judg 1:7

קְצָא H7113 *Conj-w / V-Piel-Imp-mp* (1×)
To cut down or chop off (branches of a tree) - Aramaic
The command in Nebuchadnezzar's dream to cut down the great tree representing his kingdom. The Aramaic imperative calls for decisive action - chop it down, lop off branches, scatter the fruit. This

dream-tree symbolized the king's vast empire, but divine judgment would reduce it to a stump. The verb's violence matches the dream's message: proud sovereignty will be radically cut back. Yet even in judgment, hope remains - the stump stays rooted, bound with iron and bronze, preserved for eventual restoration. God's pruning, however severe, serves ultimate restoration, not final destruction.

(1×) Found only in Daniel 4:14 in the Aramaic section, part of Nebuchadnezzar's dream narrative. The heavenly messenger commands cutting down the great tree. Spanish uses 'cortad' (cut), confirming the imperative force. This begins a series of violent actions against the tree (cut, lop, scatter) that symbolize the king's coming humiliation. The passage illustrates divine sovereignty over human kingdoms and the temporary nature of earthly power. **CUTTING AND SEVERING**

en: and-cut-off | **es:** y-cortad | **fr:** et-brûler | **de:** [וקצצו] Dan 4:14

קָצַר H7114a *V-Qal-InfAbs* (15×)

To be short, insufficient, or cut short; idiomatically of the soul/spirit becoming impatient or weary

A verb whose physical sense — being too short or insufficient — expands into vivid figurative territory. When paired with 'hand' (yad), it describes powerlessness: 'Is the LORD's hand too short to save?' (Isa 50:2; Num 11:23). When paired with 'soul' (nephesh) or 'spirit' (ruach), it captures the inner constriction of impatience, as when Israel's soul 'grew short' on the desert road (Num 21:4). Spanish captures both poles well — 'corta' for shortness and 'se impacientó' for the emotional sense. The Hifil and Piel stems extend the meaning to actively shortening or cutting short someone's days (Ps 89:45; 102:23).

1. be short, be insufficient (8×) The basic Qal sense of being physically short, insufficient, or inadequate in extent or reach. The classic theological use pairs this verb with God's 'hand' to ask whether divine power falls short — 'Is the LORD's hand shortened?' (Isa 50:2; 59:1). Spanish 'corta' and English 'is-short' reflect this directly. Proverbs 10:27 applies it to the shortening of lifespan, while Isaiah 28:20 uses the image of a bed too short to stretch out on. **REAPING AND HARVESTING**

en: is-short, is-shortened, is-too-short | **es:** acortadas, corta, se-acortará | **fr:** [הקצור], [הקצר], [קצר] | **de:** [הקצור], [הקצר], [קצר] Num 11:23; Prov 10:27; Isa 28:20; Isa 50:2

2. become impatient, grow weary (5×) An idiomatic Qal sense where the soul (nephesh) or spirit (ruach) 'becomes short,' expressing impatience, frustration, or emotional exhaustion. The Hebrew construction qatsrah nafsho is a body-metaphor: the inner self constricts and cannot endure. Spanish 'se impacientó' and French 'became-impatient' capture this well. Key passages include Israel's desert weariness (Num 21:4), God's patience wearing thin with Israel (Judg 10:16), and Samson vexed unto death by Delilah (Judg 16:16). **REAPING AND HARVESTING**

en: and-became-impatient, and-grew-short, and-was-short | **es:** sería-corto, y-se-acortó, y-se-impacientó | **fr:** [ותקצר], et-became-impatient, et-crût-court | **de:** [ותקצר], [תקצר], und-war-shortened Num 21:4; Judg 10:16; Judg 16:16; Job 21:4; Zech 11:8

3. shorten (causative, Hifil) (1×) The Hifil causative sense: to actively shorten or curtail something, especially the duration of life or youth. In Psalm 89:45, the psalmist laments that God 'has shortened the days of his youth,' using the causative stem to place agency with the divine actor. Spanish 'Acortaste' (you shortened) reflects the direct address to God in this psalm of royal lament. **SHORTEN CUT SHORT**

en: you-have-shortened | **es:** Acortaste | **fr:** le-moissonner | **de:** du-haben-shortened Ps 89:45

4. cut short (intensive, Piel) (1×) The Piel intensive sense: to cut short decisively or emphatically. In Psalm 102:23, the afflicted speaker protests that God 'has cut short my days' in the midst of life. The intensive stem conveys a more forceful, deliberate curtailment than the simple Qal. Spanish 'acortó' and the passage's overall tone of urgent complaint reinforce the sense of abrupt divine intervention. **SHORTEN CUT SHORT**

en: he-has-shortened | **es:** acortó | **fr:** moissonner | **de:** er-hat-shortened Ps 102:23

קָצַר H7114b *V-Qal-Prtcpl-mp* (36×)

To reap or harvest grain; to cut and gather a crop, literally or figuratively

The verb for cutting and collecting a standing crop, especially grain at harvest time. It appears throughout the agricultural legislation of the Torah—gleaning laws require that the corners of the field not be reaped completely (Lev 19:9, 23:22)—and in narrative descriptions of harvest (Ruth 2:9, 1 Sam 6:13). Figuratively, it powers one of Scripture's most enduring metaphors: 'they who sow in tears shall reap with shouts of joy' (Ps 126:5), and 'whoever sows sparingly will also reap sparingly' (2 Cor 9:6, echoing Hos 10:12). Jeremiah 12:13 inverts the expectation: 'they have sown wheat but reaped thorns.' Spanish 'segar/cosechar' and French forms reflect the agricultural core.

reap, harvest grain (36×) To cut and gather a standing crop at harvest, whether literally or figuratively. The literal sense dominates in Torah legislation about gleaning rights (Lev 19:9, 23:22, Deut 24:19) and harvest narratives (Ruth 2:9, 1 Sam 6:13, 8:12). The figurative extension—reaping what one has sown—appears in prophetic and wisdom texts (Hos 10:12, Jer 12:13, Job 4:8, Prov 22:8). Spanish 'segar' and 'cosechar' distinguish the act of cutting from the broader gathering, while the Hebrew verb covers both. **REAPING AND HARVESTING**

en: and-in-your-harvesting, and-reap, and-to-reap | **es:** Y-al-segar-vosotros, al-que-siega, cosechará | **fr:** [וקצרו], [יקצור], et-dans-ton-harvesting | **de:** [בקצר], [הקצרים], [וקצרו] Lev 19:9; Lev 23:10; Lev 23:22

קֹצֶר H7115 *Prep-m / N-msc* (1×)

Shortness (of breath/spirit), impatience resulting from oppression or distress

A powerful phrase describing Israel's state in Egypt: 'shortness of spirit' preventing them from hearing Moses' message of deliverance. Crushing labor had literally taken their breath away - they couldn't breathe deeply enough to hope. The phrase combines physical exhaustion and psychological collapse. Oppression doesn't just burden the body but constricts the spirit, making even good news unbearable. This explains why Israel, despite God's promises through Moses, couldn't respond - their suffering had squeezed out the capacity for faith. Sometimes deliverance must overcome not just external bondage but internal despair.

(1×) Appears only in Exodus 6:9 explaining why Israel couldn't hear Moses despite God's promises. Spanish uses 'cortedad de' (shortness of), English parallels this with 'impatience' or 'discouragement.' The phrase literally means 'from shortness of spirit/breath,' suggesting both physical exhaustion and psychological inability to hope. The narrative shows how severe oppression damages not just bodies but souls, making even liberation hard to receive. **GEOGRAPHY AND SPACE**

en: from-shortness-of | **es:** por-cortedad-de | **fr:** de-shortness-de | **de:** von-shortness-von Exod 6:9

קָצֵר H7116 *Adj-msc* (5×)

short (of hand: feeble; of spirit: impatient; of days: short-lived)

An adjective meaning 'short' that never appears alone but always in construct phrases yielding vivid figurative meanings. 'Short of hand' (2 Kings 19:26; Isaiah 37:27) describes the feebleness of nations before God. 'Short of spirit' or 'short of temper' (Proverbs 14:17,29) characterizes the impatient person, contrasted with the one 'slow to anger.' 'Short of days' (Job 14:1) captures human mortality. Spanish 'corto de' (short of) and French 'court de' mirror the Hebrew construct pattern, showing how physical shortness becomes a metaphor for limitation.

(5×) Short—always in construct with another noun to produce figurative meanings: 'short of hand' (feeble, powerless), 'short of spirit/

temper' (impatient, quick-tempered), or 'short of days' (short-lived). Spanish 'corto de' and French 'court de' replicate the Hebrew pattern of shortness-as-deficiency. In Proverbs 14:17,29 it describes the hot-tempered person, contrasted with patience; in 2 Kings 19:26 and Isaiah 37:27 it characterizes helpless nations; in Job 14:1 it laments humanity's brief lifespan. **GEOGRAPHY AND SPACE**

en: but-one-quick-of, one-quick-of, short | **es:** Corto-de, corto-de, cortos | **fr:** [קצר], court-de, et-וקצר | **de:** [וקצר], [קצר], [קצר] 2Kgs 19:26; Job 14:1; Prov 14:17; Prov 14:29; Isa 37:27

קְצָת H7117 *Art / N-fp* (8×)

End, extremity (of space or time); in partitive use, 'some of, a portion of.'

A noun that captures the idea of an edge, boundary, or terminal point — whether spatial or temporal. In Exodus 38:5, it describes the four corners of the bronze grating, while in Daniel 1:5 and 1:15 it marks the end of a period of days ('at the end of'). But the word also developed a distinctive partitive use, especially in late biblical Hebrew: 'some of the vessels' (Dan 1:2), 'some of the heads of families' (Neh 7:70). Arabic evidence is instructive — nihayah (نِهَايَة) for the spatial/temporal sense, ba'da (بَعْض) for the partitive — confirming that these are genuinely distinct semantic functions rather than contextual variations of one meaning.

1. end, extremity (spatial/temporal) (6×) The spatial and temporal sense of 'end, extremity, edge.' Used of the physical corners or sides of the altar grating (Exod 38:5; cf. 37:8; 39:4), the uttermost parts of the earth (Ps 65:9), and temporal endpoints ('at the end of ten days,' Dan 1:15; 'at the end of them,' Dan 1:5). Arabic nihayah (نِهَايَة, 'end') and French 'extrémités' both confirm the boundary-marking function. The construct form with min (מִקְצָת) in temporal usage means 'at the end of.' **DISCOURSE PARTICLES**

en: -, and-at-end-of, and-at-end-of-them | **es:** Y-al-final-de, [qere], los-extremos | **fr:** -, et-partie, le-extrémités | **de:** -, [ולמקצת], [ומקצת] Exod 37:8; Exod 38:5; Exod 39:4; Dan 1:5; Dan 1:15

2. some of, a part of (partitive) (2×) The partitive use meaning 'some of, a portion of,' indicating an indefinite subset drawn from a larger whole. Daniel 1:2 says God gave into Nebuchadnezzar's hand 'some of the vessels' of the temple, and Nehemiah 7:70 records that 'some of the heads of families' contributed to the work. This usage — מִקְצָת with min — is characteristic of late biblical and post-biblical Hebrew. Arabic ba'da (بَعْض, 'some') and Spanish 'parte de' independently corroborate the partitive reading. **GEOGRAPHY AND SPACE**

en: and-some-of | **es:** Y-parte-de, y-parte-de | **fr:** [ומקצת], et-partie | **de:** [ומקצת] Neh 7:70; Dan 1:2

קְצָת H7118 *Conj-w* (3×)

end (Aramaic); part or portion

This Aramaic noun appears in Daniel with two related senses: the end or conclusion of a time period, and a part or portion of something. In Daniel 4, it marks the completion of months ('at the end of twelve months'), while in chapter 2 it indicates a partial element ('part of the kingdom'). The term functions similarly to Hebrew qetsah, marking boundaries in time or composition.

(3×) The Aramaic word designates either temporal conclusion or fractional portion. Daniel 4:29 and 4:34 use it with 'at the end of' to mark when periods of months conclude—the moment when Nebuchadnezzar's year of warning expired and when his restoration arrived. Daniel 2:42 employs it spatially/constitutionally: 'part of the kingdom will be...' describing the mixed composition of the prophetic statue's feet. Both uses indicate boundaries—where time periods terminate or where compositional elements divide. **GEOGRAPHY AND SPACE**

en: and-at-end-of, at-end-of, end-of | **es:** al-fin-de, parte-de, y-al-fin-de | **fr:** [ולקצת], [לקצת], [קצת] | **de:** [ולקצת], [לקצת], [קצת] Dan 2:42; Dan 4:29; Dan 4:34

קַר H7119 *Adj-mp* (3×)

cool, cold (literally of water; figuratively of temperament)

This adjective describes refreshing coolness, applied both to water and metaphorically to disposition. Proverbs twice celebrates cold water—from distant lands or in thirsty circumstances—as supremely refreshing. The Ketiv of Proverbs 17:27 uses it figuratively for 'cool of spirit,' meaning calm and self-possessed, though the Qere reading differs. Jeremiah speaks of cold flowing waters in contrast to unreliable streams, emphasizing dependability.

(3×) The term characterizes welcome coolness in both physical and temperamental contexts. The literal sense appears in Jeremiah 18:14 ('cold flowing waters') and Proverbs 25:25 ('cold water to a thirsty soul'), where refreshing coolness represents reliability and revival. The figurative extension in Proverbs 17:27 (Ketiv) describes personal temperament: 'cool of spirit' indicates composed self-control, someone who remains calm under pressure rather than hot-tempered —though textual uncertainty exists here. Across all uses, coldness signifies something positive: refreshment, reliability, or restraint. **AUTO-DETECTED COMMUNITY 6364 WITH 6 SENSES**

en: [and-cool-of], cold | **es:** [y-frío-de], frías | **fr:** [קרים], et-[וקר], קרים | **de:** [[וקר]], [קרים] Prov 17:27; Prov 25:25; Jer 18:14

קֹר H7120 *Conj-w / N-ms* (1×)

Cold (as opposite of heat in seasonal cycles)

Part of God's covenant promise after the flood that seasonal cycles will continue perpetually. Paired with heat, cold represents the reliable alternation of seasons that makes agriculture and life possible. This isn't theological cold - it's meteorological, the winter chill that balances summer warmth. God's promise of 'cold and heat' while earth remains is a charter for natural order, assuring Noah that despite judgment, creation's rhythms will continue. Farmers can plant knowing seasons will follow their course. This simple promise - that cold will follow heat and heat will follow cold - underwrites all human planning and hope.

(1×) Found only in Genesis 8:22 in God's post-flood covenant promise. Paired with 'heat' in a series of opposites (seedtime/harvest, cold/heat, summer/winter, day/night) describing perpetual cycles. Spanish 'frío' and German 'Kälte' straightforwardly translate as 'cold.' The verse establishes reliable natural order as basis for renewed creation, allowing human life to continue with confidence in seasonal predictability. **AUTO-DETECTED COMMUNITY 6364 WITH 6 SENSES**

en: and-cold | **es:** y-frío | **fr:** et-cold | **de:** und-Kälte Gen 8:22

קָרָא H7121 *V-Qal-Perf-2fs* (739×)

Call, summon, name; cry out in distress; proclaim publicly; read aloud; invite to a gathering

A foundational verb of vocal action in Biblical Hebrew, qara' covers the full spectrum from naming a child (Gen 2:19) to crying out to God in anguish (Judg 15:18) to reading the Torah scroll aloud before the assembly (Deut 31:11). Arabic preserves a revealing split: da'a covers calling and summoning while qara'a specializes in reading and recitation — the very root that gives us 'Qur'an.' Korean similarly distinguishes 부르다 (call/name) from 읽다 (read) and 부르짖다 (cry out), confirming that these are genuinely distinct senses within a single lexeme.

1. call, summon, name (575×) The core sense of calling, summoning, or naming (575x). Arabic da'a, Korean 부르다, and Swahili kuita all converge here. Gen 2:19 (Adam naming animals), Gen 22:11 (the angel calling Abraham), and Gen 20:8 (Abimelech summoning servants) illustrate the breadth — from bestowing identity to commanding attention. This is the semantic center from which all other senses radiate. **CALLING AND NAMING**

en: and-called, and-he-called | **es:** Y-llamó, y-llamó | **fr:** et-appela, et-il-appela | **de:** und-er-rief, und-es-rief, und-rief Gen 12:18; Gen 20:8; Gen 20:9; Gen 21:17; Gen 22:11

2. cry out in distress (69×) Crying out in distress or urgent appeal (69x). Korean 부르짖다/외치다 and Spanish clamar/gritar

distinguish this from neutral calling. Judg 15:18 (Samson crying out in thirst) and Judg 16:28 (his final prayer) show the desperate vocal quality. Swahili kupiga kelele ('make a commotion') captures the intensity. The cry is typically directed upward — to God — or outward in alarm. CALLING AND NAMING

en: and-He-called, and-called, and-he-called | **es:** Y-clamaba, Y-clamó, Y-gritó | **fr:** et-appela, et-appeler, et-il-appela | **de:** und-er-rief, und-rief Gen 39:14; Gen 39:15; Gen 45:1; Judg 15:18; Judg 16:28

3. proclaim, announce publicly (32×) Formal public proclamation or announcement (32x). Korean 선포하다 and Swahili kutangaza mark the official, authoritative register. Exod 33:19 and 34:5-6 (God proclaiming his own name and attributes) show the theological weight this sense carries. Lev 23:2 (proclaiming sacred assemblies) illustrates its ritual-administrative function in Israelite life. CALLING AND NAMING

en: Proclaim, You-proclaimed, and-proclaimed | **es:** Proclama, Proclamaron, clamaste | **fr:** appeler, et-proclama, il-a-appelé | **de:** du-soll-proclaim, proclaim, rief Exod 32:5; Exod 33:19; Exod 34:5; Exod 34:6; Lev 23:2

4. be called, be named (Nifal/Pual) (30×) Passive: to be called or named (Nifal/Pual, 30x). Arabic du'iya, Korean 불리다, and Swahili -itwa consistently render the passive voice. Gen 48:6 ('they shall be called by the name of their brothers') and Deut 28:10 ('all peoples shall see that you are called by the name of the LORD') show naming as identity-conferral from outside the individual. CALLING AND NAMING

en: and-is-called, and-it-shall-be-called, and-let-be-called | **es:** Y-fueron-llamados, Y-será-llamado, es-invocado | **fr:** appeler, est-appela, et-appeler | **de:** genannt, ist-rief, rief Gen 48:6; Gen 48:16; Deut 3:13; Deut 25:10; Deut 28:10

5. read, recite aloud (24×) Reading a written text aloud or reciting from a scroll (24x). Arabic qara'a — the root of 'Qur'an' — preserves this specific meaning. Korean 읽다 and Swahili kusoma ('study/read') distinguish it from oral calling. Exod 24:7 (Moses reading the Book of the Covenant), Deut 17:19, and Josh 8:34 (Joshua reading the Torah) show this as a public liturgical act. CALLING AND NAMING

en: and-he-read, and-he-read-it, and-read | **es:** Y-leyeron, Y-leyó, clamó | **fr:** appeler, et-appeler, et-il-lut | **de:** er-lesen, in-rief, lesen Exod 24:7; Deut 17:19; Deut 31:11; Josh 8:34; Josh 8:35

6. invite, call to a feast (9×) Inviting or summoning to a feast, sacrifice, or social gathering (9x). Arabic mad'uww ('invited one') and Korean 초대하다 ('invite') isolate this social-hospitality sense. Exod 34:15 (being invited to eat idol sacrifices) and 1Sam 9:13, 22, 24 (Samuel inviting Saul to the sacrificial banquet) show the verb in convivial contexts where the calling is to shared food and fellowship. CALLING AND NAMING

en: -, I-invited, and-he-invited | **es:** K, Y-llamarás, invitado | **fr:** -, appeler, et-il-invita | **de:** -, der-invited-die, ich-invited Exod 34:15; Num 26:9; 1Sam 9:13; 1Sam 9:22; 1Sam 9:24

קָרָא H7122 *V-Qal-Imperf-3fp* (37×)

To meet, encounter, or befall; used of purposeful meeting, chance encounters, and calamities overtaking

A verb of encounter whose meaning ranges from deliberate meeting to unwilled happenstance. In its most frequent usage as the infinitive construct liqra't, it functions almost as a preposition meaning 'toward' or 'to meet,' as when Saul went out 'to meet' Samuel (1 Sam 9:14). Yet the same root describes calamity 'befalling' someone, as Jacob feared evil would 'befall' Benjamin on the journey (Gen 42:38). The semantic tension between intentional approach and passive victimhood gives this word a narrative dynamism found across all major translations: Spanish 'encontrar' versus 'acontecer,' French 'rencontre' versus 'arriver,' each preserving the split between meeting and misfortune.

1. to meet, go to meet (21×) The primary Qal infinitive construct liqra't: to go to meet someone, functioning almost prepositionally as 'toward.' Overwhelmingly used in military and social contexts: going out to meet a king, an army, or a visitor (1 Sam 4:1; 9:14; 13:10). Spanish 'encontrar' and French 'a rencontre' preserve the purposeful, directional character of this most common usage. MEETING AND ENCOUNTERING

en: and-to-meet, to-meet, to-meet-her | **es:** a-encontrarla, a-encontrarlo, a-encontrarme | **fr:** et-à-rencontre, à-rencontre, à-rencontre-lui | **de:** und-zu-meet, zu-meet, zu-meet-ihn 1Sam 4:1; 1Sam 4:2; 1Sam 9:14; 1Sam 10:10; 1Sam 13:10

2. to befall, happen to (10×) Events, calamities, or circumstances befalling a person, often with overtones of misfortune or divine judgment. Jacob fears harm will 'befall' Benjamin (Gen 42:4, 38); Moses warns of what will 'befall' Israel in the latter days (Gen 49:1; Deut 31:29). Spanish 'acontecer' and French 'arriver' shift from spatial encounter to temporal occurrence, capturing the passive, unwilled quality. HAPPENING AND CHANCE

en: and-befalls-him, and-befell, and-will-befall | **es:** acontezca, le-acontezca, me-encontró | **fr:** –arriver, [קראני], [קראת] | **de:** [קראני], [קראת], dort-befall Gen 42:4; Gen 42:38; Gen 49:1; Exod 1:10; Lev 10:19

3. to meet, encounter (reciprocal) (2×) Nifal reciprocal: two parties encountering each other, implying mutuality or unexpectedness. In Exodus 5:3 God 'met' Moses and Aaron, and in 2 Sam 18:9 Absalom 'met' (ran into) David's servants. The Nifal middle voice suggests encounter from both sides rather than one-directional movement, distinguishing it from the Qal infinitive of sense 1. MEETING AND ENCOUNTERING

en: and-met, has-met | **es:** nos-encontró, y-encontró | **fr:** a-rencontra, et-rencontra | **de:** hat-met, und-met Exod 5:3; 2Sam 18:9

4. to cause to befall (1×) Hiphil causative: to cause something to befall someone, to bring calamity upon. Jeremiah 32:23 accuses the people of disobedience, so God 'caused all this evil to meet them.' Spanish 'llamaste sobre' reflects the causative agency. This single occurrence extends the befall-sense into active divine orchestration of consequences. HAPPENING AND CHANCE

en: and-you-caused-to-meet | **es:** y-llamaste-sobre | **fr:** [ותקרא] | **de:** und-du-rufst Jer 32:23

5. to happen by chance (1×) Nifal infinitive absolute used adverbially to express chance or accident: 'by chance' or 'as it happened.' In 2 Sam 1:6 the Amalekite says 'I happened by chance upon Mount Gilboa.' Spanish 'acontecer' and French 'par chance' reveal the grammaticalized shift from verb of encounter to adverb of happenstance. A striking case of semantic bleaching. FATE CHANCE HAPPENING

en: by-chance | **es:** acontecer | **fr:** par-chance | **de:** bei-chance 2Sam 1:6

6. to be encountered, be found (1×) Nifal imperfect with a locative, passive sense: to be encountered or found in a place. Deuteronomy 22:6 speaks of a bird's nest 'being encountered' along the way. This stative usage emphasizes the object's presence awaiting discovery rather than any agent's movement. Spanish 'se encuentre' uses the reflexive-passive construction to mirror this sense. FINDING AND DISCOVERING

en: is-encountered | **es:** se-encuentre | **fr:** est-encountered | **de:** ist-encountered Deut 22:6

7. to be called, be named (1×) A likely homographic overlap with qara' (H7121, 'to call'): Nifal 'to be called or named.' In 2 Sam 20:1 a man named Sheba 'happened to be there' or, more likely per this tagging, 'was called' by name. Spanish 'fue llamado' and French 'fut appele' confirm identification with the naming root rather than the encounter root. This may represent a tagging artifact rather than a true sense of H7122. CALLING AND NAMING

en: was-called | **es:** fue-llamado | **fr:** fut-appela | **de:** war-rief 2Sam 20:1

קָרָא H7123 *V-Qal-Imperf-3ms* (11×)

To call out, proclaim; to read aloud (Aramaic, primarily in Daniel and Ezra)

The Aramaic counterpart of Hebrew qara', this verb carries the twin senses of vocal proclamation and public reading that define official communication in the ancient Near East. In Daniel 3:4, a herald 'proclaims with might' — Spanish 'proclamaba' and French 'appeler' highlight the announcer's authority. The reading sense dominates Daniel 5, where wise men are summoned to 'read' the mysterious handwriting. The passive Hithpe'el in Daniel 5:12 adds the nuance of being officially summoned — 'let Daniel be called' — showing

how proclamation and summons are two faces of the same public speech act.

1. read aloud (7×) To read aloud, especially an official document or inscription. The Pe'al and Pe'il forms dominate Daniel 5, where the writing on the wall must be read (Dan 5:7-8, 15-17), and Ezra 4:18, 23, where a royal letter 'was read' before the king. Spanish 'leer/lea' (to read) and English 'read/reads' consistently mark this as decipherment and oral performance of written text. CALLING AND NAMING
en: I-will-read, read, reads | **es:** fue-leída, lea, leer | **fr:** [קרי], appeler | **de:** [קרי], rufen Ezra 4:18; Ezra 4:23; Dan 5:7; Dan 5:8; Dan 5:15

2. call, proclaim (3×) To call out or proclaim publicly with authority. The Pe'al participle in Daniel 3:4 describes a herald 'calling with might,' and Daniel 4:14 has a watcher proclaiming from heaven. Spanish 'proclamaba/gritó' and English 'proclaimed/calling' treat this as authoritative public speech. Daniel 5:7 bridges both senses — the king proclaims that whoever can read the writing will be rewarded. CALLING AND NAMING
en: called, calling, proclaimed | **es:** clamaba, gritó, proclamaba | **fr:** il-a-appelé | **de:** rief Dan 3:4; Dan 4:14; Dan 5:7

3. be summoned (1×) To be summoned or called forth (Hithpe'el passive-reflexive). A single occurrence in Daniel 5:12 where the queen recommends that Daniel 'be called' — Spanish 'sea llamado' captures the passive summons. This form extends the root's public-speech sense into the domain of official convocation. CALLING AND NAMING
en: let-be-called | **es:** sea-llamado | **fr:** appeler | **de:** rufen Dan 5:12

קְרָא H7124 *Art / N-ms* (2×)

partridge (bird); possibly from its calling sound

The partridge is a game bird known for its distinctive call, mentioned in contexts of hunting and natural imagery. In 1 Samuel 26:20, David compares himself to a partridge hunted in the mountains—a figure of insignificance being pursued unnecessarily. Jeremiah 17:11 uses the partridge gathering eggs it didn't lay as a metaphor for ill-gotten wealth. The bird's name may derive from its characteristic calling sound. These desert-dwelling birds were common enough to serve as recognizable metaphors.

(2×) Most translations preserve 'partridge' as a loan word: Spanish 'perdiz,' English 'partridge,' French 'partridge.' Both biblical references use the bird metaphorically rather than literally—David fleeing for his life like hunted prey (1 Samuel 26:20), and the foolish person gathering what isn't theirs like the brooding partridge (Jeremiah 17:11). The bird serves as a cultural reference point for both vulnerability and misguided effort. LIVING CREATURES
en: Partridge, the-partridge | **es:** Perdiz, la-perdiz | **fr:** [קרא], le-partridge | **de:** der-partridge, rief 1Sam 26:20; Jer 17:11

לִקְרָאת H7125 *Prep-l / V-Qal-Inf / 1cp* (100×)

To meet, encounter; as infinitive construct liqra't functions as a preposition meaning 'toward, against, opposite.'

Qara (II) in the overwhelming majority of its occurrences appears as the infinitive construct liqra't, which has effectively become a preposition meaning 'to meet, toward, against.' It covers the full range of encounters: joyful welcome (Exod 18:7, Jethro going out to meet Moses), military confrontation (1 Sam 17:48, David running to meet Goliath), and diplomatic reception (Gen 14:17). The word captures the intentional movement toward another person or group. Spanish 'al encuentro de,' French 'a la rencontre,' and German 'entgegen' all preserve this directional, purposeful quality. One enigmatic occurrence in Genesis 15:10, where Abram arranges the halved animals 'each piece opposite its counterpart,' preserves the root sense of spatial correspondence rather than personal encounter.

1. to meet or encounter (99×) Going out toward someone to meet or encounter them, whether in greeting, welcome, confrontation, or battle. Used 99 times overwhelmingly as the infinitive construct liqra't functioning as a preposition. Covers joyful meetings (Exod 18:7), military engagements (1 Sam 17:48), and formal receptions. Spanish 'al encuentro de,' French 'a la rencontre,' and German 'entgegen' all preserve the deliberate, directional movement toward another. MEETING AND ENCOUNTERING
en: to-meet | **es:** al-encuentro-de, al-encuentro-de- | **fr:** à-meet, à-rencontre, à-rencontrer | **de:** zu-meet Exod 4:27; Exod 5:20; Exod 7:15; Exod 18:7; Exod 19:17

2. (1×) Spatial correspondence or opposition: placing something opposite or facing its counterpart. In Genesis 15:10, Abram sets the halved covenant animals each facing its match. Spanish 'frente a' (facing) and German 'gegenueber' (opposite) capture this spatial rather than personal sense, preserving the root meaning of encounter as physical alignment rather than interpersonal meeting. GEOGRAPHY AND SPACE
en: to-meet | **es:** frente-a | **fr:** à-rencontrer | **de:** gegenüber- Gen 15:10

קָרַב H7126 *V-Hifil-Perf-3cp / 3mp* (283×)

To draw near or approach; in Hifil, to bring near or present an offering; statively, to be near or at hand.

One of the most theologically dense verbs in the Hebrew Bible, qarab spans the entire spectrum of nearness — from a person walking up to another, to the solemn act of presenting a sacrifice before God. In its Hifil stem, which accounts for nearly half of all occurrences, the word becomes the standard technical term for offering sacrifices in the Levitical system, reflected across languages from Arabic yuqarribu to Korean 드리다 and Swahili -toa. Yet the word never loses its earthy, spatial core: Moses is told to 'draw near' the burning bush, armies 'approach' for battle, and the day of the LORD 'is near.' The Piel intensifies the action into deliberate, purposeful bringing-close, as in Ezekiel's symbolic joining of the two sticks.

1. offer, present sacrificially (122×) The dominant Hifil cultic sense: presenting a sacrifice, grain offering, or animal to Yahweh according to prescribed ritual. Leviticus uses this form overwhelmingly (Lev 1:13-14; 3:3-9), and the multilingual evidence is striking — Arabic Form II yuqarribu mirrors the Hebrew causative exactly, while Korean 드리다/바치다 and Hindi चढ़ाना all select dedicated 'offering' vocabulary rather than generic 'approach' words, confirming a lexicalized ritual sense distinct from mere physical movement. NEARNESS AND APPROACH
en: and-he-shall-bring-near, and-you-shall-offer, then-he-shall-offer | **es:** Y-ofreceréis, Y-presentará, y-ofreceréis | **fr:** alors-il-devra-offrir, et-il-devra-apporter-près-de, et-vous-offrirez | **de:** dann-er-soll-opfern, und-du-soll-opfern, und-er-soll-bringen-nahe Lev 1:13; Lev 1:14; Lev 3:3; Lev 3:7; Lev 3:9

2. draw near, approach (95×) The basic Qal intransitive meaning: to draw near, come close, approach a person, place, or situation. This is the root spatial sense from which all others develop. Found in narrative (Lev 9:5-8, Moses commanding Aaron to approach the altar) and prophetic speech alike. Arabic iqtaraba and Swahili -karibia both preserve this core 'move-toward' semantics, as does Korean 가까이 오다. NEARNESS AND APPROACH
en: Come-near, Draw-near, and-drew-near | **es:** Acercaos, Y-os-acercasteis, Y-se-acercaron | **fr:** [קרבו], draw-près-de, et-drew-près-de | **de:** der-approaching, draw-nahe, nahen Lev 9:5; Lev 9:7; Lev 9:8; Lev 10:4; Lev 10:5

3. bring near, cause to approach (55×) Hifil causative in non-cultic contexts: to bring someone or something near physically, to cause another to approach. Distinct from sense 1 because no sacrifice is in view — rather, Moses brings the Levites before the congregation (Num 8:9-10), or Pharaoh's army is brought near (Exod 14:10). Spanish distinguishes this well: hizo acercar ('caused to come near') versus ofrecer ('to offer'). NEARNESS AND APPROACH
en: and-brought-near, and-he-brought, and-he-brought-near | **es:** E-hizo-acercar, Y-acercó, Y-hizo-acercar | **fr:** et-apporta-près, et-apporta-près-de, et-devra-apporter-près-de | **de:** und-brachte-nahe, und-er-brachte, und-er-brachte-nahe Exod 14:10; Exod 14:20; Exod 28:1; Exod 29:3; Exod 29:4

4. bring near intensively (6×) Piel intensive: a deliberate, emphatic bringing-near or presenting, used sparingly for weighty moments. In Job 31:37 Job declares he would 'approach' God like a prince; in Ps 65:4 God is the one who actively 'brings near' the chosen one to dwell in his courts. The Swahili causative -karibisha ('to cause to welcome/approach') captures the intentional force well.

Only 6 occurrences, each theologically charged. NEARNESS AND APPROACH
en: I-have-brought-near, I-would-approach-Him, Present | **es:** Acerqué, Y-acerca, acercaron | **fr:** [וקרב], [ותקרב], [קרבו] | **de:** nahen, nahte-sich, und-Mitte Job 31:37; Ps 65:4; Isa 41:21; Isa 46:13; Ezek 37:17

5. be near, be at hand (4×) Qal stative sense: to be near, be at hand, describing a state of proximity rather than motion. Often temporal — 'the day is near' (Lam 4:18), or 'the year of release is at hand' (Deut 15:9). Arabic stative qaruba (with u-vowel) matches this Hebrew stative pattern, and Korean 가까웠다 similarly shifts from action to state. Only 4 occurrences, but an important semantic distinction from the active 'approach.' NEARNESS AND APPROACH
en: draw-near, is-near, they-draw-near | **es:** Se-acerca, están-cerca, se-acercan | **fr:** [קרבו], draw-près-de, est-près-de | **de:** Mitte, draw-nahe, ist-nahe Deut 15:9; Deut 31:14; Lam 4:18; Ezek 36:8

6. (1×) A single occurrence at Exod 22:8 where the sense is ambiguous or transitional — the context describes approaching for judicial adjudication ('shall come near to God/the judges'). Cross-lingual renderings (Spanish acercará, German soll-kommen-nahe) treat it as basic approach, but the forensic setting may warrant a specialized juridical sub-sense. NEARNESS AND APPROACH
en: and-shall-come-near | **es:** y-se-acercará | **fr:** et—venir-près | **de:** und-soll-kommen-nahe Exod 22:8

קָרַב H7127 *V-Qal-Perf-1cs* (9×)
To approach, draw near; to offer sacrifice; to bring someone before another (Aramaic verb in Daniel/Ezra)
An Aramaic verb found exclusively in Daniel and Ezra, carrying the core idea of drawing near. In its simplest Qal form, it describes physical approach — Daniel drawing near to an interpreter (Dan 7:16), or accusers coming forward before the king (Dan 3:8). The Piel and Hifil stems extend this into cultic territory: bringing offerings near to the altar (Ezra 6:17; 7:17). Most strikingly, in Daniel 7:13 the Son of Man is 'brought near' before the Ancient of Days — a presentation that transcends mere physical proximity and carries overtones of royal investiture.

1. to approach, come near (Qal) (5×) Physical approach or drawing near to a person or place (Qal). English 'came near,' Spanish 'se acercaron,' and Hindi equivalents consistently render simple movement toward someone. Used five times in Daniel for approaching kings, interpreters, and the lions' den (Dan 3:8, 26; 6:12, 20; 7:16). NEARNESS AND APPROACH
en: I-approached, and-as-he-came-near, came-near | **es:** Me-acerqué, se-acercaron, se-acercó | **fr:** et-offrir, offrir | **de:** Mitte, [וכמקרבה], [קרבו] Dan 3:8; Dan 3:26; Dan 6:12; Dan 6:20; Dan 7:16

2. to offer, present sacrifice (Hifil/Piel) (3×) Offering or presenting sacrifice at the altar (Piel/Hifil causative). The cultic extension of 'bringing near' — sacrificial animals and offerings are brought to God's altar. Spanish 'ofrecieron/ofrecerás' and English 'offered/offering' confirm the sacrificial register. All three occurrences cluster in Ezra's temple-restoration context (Ezra 6:10, 17; 7:17). NEARNESS AND APPROACH
en: and-they-offered, and-you-shall-offer, offering | **es:** ofreciendo, y-ofrecerás, y-ofrecieron | **fr:** [והקרבו], [ותקרב], [מהקרבין] | **de:** [והקרבו], [ותקרב], [מהקרבין] Ezra 6:10; Ezra 6:17; Ezra 7:17

3. to bring near, present (a person) (Hifil) (1×) Presenting a person before a superior (Hifil). A singular, theologically charged use in Dan 7:13 where the Son of Man is brought before the Ancient of Days. Spanish renders it passively as 'fue llevado' (he was brought), emphasizing the reverential escort rather than mere physical movement. This sense carries investiture and royal audience overtones distinct from both ordinary approach and sacrificial offering. BRINGING AND OFFERING
en: they-brought-Him-near | **es:** fue-llevado | **fr:** offrir | **de:** [הקרבוהי] Dan 7:13

קָרָב H7128 *Prep-m / N-msc* (9×)
Battle, war, armed conflict; an Aramaic loanword used in poetic and late biblical texts.
An Aramaic loanword (cf. Syriac qrav) meaning 'battle' or 'war,' appearing in poetic and wisdom literature rather than historical narrative. It functions as a synonym of milchamah but carries a more literary register. Psalm 55:22 memorably declares 'his heart was war' (qerav), and Ecclesiastes 9:18 warns that 'one sinner destroys much good' with the phrase 'weapons of war' (kelei qerav). The Spanish 'batalla' and French 'bataille' straightforwardly capture the military sense, while German interestingly renders some occurrences as 'Mitte' (midst), reflecting the prepositional form.

battle, war (9×) Battle, war, armed conflict – an Aramaic loanword (cognate with Syriac qrav) used in elevated and poetic registers. Parallel to milchamah ('war') in Job 38:23 and Psalm 144:1, but favored in Psalms, Job, Ecclesiastes, and Zechariah rather than prose histories. The expression yom qerav ('day of battle,' Zech 14:3; Ps 78:9) denotes a decisive military engagement, while kelei qerav ('weapons of war,' Eccl 9:18) refers to armaments. Spanish 'batalla' and French 'bataille' uniformly confirm the military sense across all nine occurrences. WAR AND BATTLE
en: battle, but-war-is, for-battle | **es:** batalla, de-batalla-, en-la-batalla | **fr:** bataille, dans-le-bataille, de-ennemi | **de:** Mitte, Schlacht, aber-Krieg-ist 2Sam 17:11; Job 38:23; Ps 55:18; Ps 55:21; Ps 68:30

קְרָב H7129 *N-ms* (1×)
War, warfare, or battle (Aramaic)
Daniel's Aramaic term for warfare in his vision of the little horn making war against the saints. This is not sport or contest but serious warfare - violent conflict aimed at destruction. The vision portrays spiritual and political realities through apocalyptic imagery: earthly powers wage war against God's people, but divine judgment will ultimately vindicate the saints. The term's context in Daniel 7 connects earthly warfare to cosmic conflict, showing that political oppression of God's people represents deeper spiritual realities. Though kingdoms rage and make war, the Ancient of Days presides, and his kingdom alone endures.

(1×) Appears only in Daniel 7:21 in the Aramaic vision of the fourth beast's horn making war against the saints. Spanish uses 'guerra' (war), French 'citadin' (citizen - likely mistranslation), German 'Mitte' (middle - also likely error). The Aramaic term is cognate with Hebrew qerab, both deriving from roots for approaching/drawing near. The context is apocalyptic conflict between earthly kingdoms and God's holy ones. WAR AND BATTLE
en: war | **es:** guerra | **fr:** citadin | **de:** Mitte Dan 7:21

קֶרֶב H7130 *Prep-m / N-msc / 2ms* (227×)
Inward part, midst, interior; the physical interior of a body, the social center of a group, or the literal viscera of a sacrificial animal.
Qereb occupies the space between geography and anatomy in Hebrew thought. Most often it appears with a preposition — beqereb ('in the midst of') or miqqereb ('from the midst of') — to locate something at the heart of a community, city, or land: God dwelling 'in the midst of' Israel, or an evil person cut off 'from the midst of' the congregation. Yet the same word can turn inward to describe the seat of emotions and thought within a person, where Sarah laughs 'within herself' (Gen 18:12) and where the spirit stirs. At its most concrete, qereb names the entrails of a sacrificial animal, the fat-covered organs placed on the altar. Arabic captures this triple range neatly: wasat for 'midst,' dakhil or batin for 'inner being,' and ahsha' for 'viscera.'

1. midst, among (165×) The dominant prepositional sense: midst, among, in the center of a collective entity. Appearing 165 times, qereb with be- or min- locates something spatially or socially within a group, city, nation, or territory. God promises to walk beqereb the camp (Deut 23:14); idolaters are purged miqqereb Israel (Deut 13:5). Arabic wasat, Korean gaunde (가운데), and Swahili katikati all consistently render this as a spatial-relational center rather than a personal interior, confirming a genuine sense boundary against the anatomical uses. GEOGRAPHY AND SPACE

en: in-midst-of, in-the-midst-of | **es:** en-medio-de | **fr:** au-milieu-de, dans-le-milieu-de, dans-midst-de | **de:** in-Mitte-von, in-der-Mitte, in-der-Mitte-von Gen 45:6; Gen 48:16; Exod 8:22; Exod 31:14; Lev 17:4

2. inward part, inner being (40×) The psychological-spiritual interior of a person: inner being, heart, inward self. In 40 occurrences the word shifts from communal geography to personal interiority — Sarah laughs beqirbah ('within herself,' Gen 18:12), Nabal's heart dies beqirbo ('within him,' 1 Sam 25:37), and the psalmist cries 'bless the LORD, O my soul, and all that is within me' (Ps 103:1). Arabic selects qalb ('heart') or batin ('inner, hidden') rather than wasat here, and Korean sok (속, 'inside') replaces gaunde, marking this as an internal-experiential sense distinct from spatial location among others. **GEOGRAPHY AND SPACE**

en: in-his-midst, in-inward-parts-of-you, in-its-midst | **es:** dentro-de-mí, en-interior-de-vosotros, en-medio-de-él | **fr:** au-milieu-de-moi, dans-milieu, en-leur-milieu | **de:** Inneres, Mitte, innerhalb-mich Gen 18:12; Gen 18:24; Gen 25:22; Exod 23:21; 1Sam 25:37

3. entrails, viscera (22×) The literal internal organs or entrails of an animal, especially in sacrificial and dietary contexts. Found 22 times, concentrated in Exodus and Leviticus, where the qereb of the burnt offering must be washed (Exod 29:13, 17; Lev 1:9, 13) and the Passover lamb roasted whole with its qereb (Exod 12:9). Arabic ahsha' ('viscera'), Korean naejang (내장, 'internal organs'), and Swahili matumbo ('intestines/entrails') all select specific anatomical vocabulary here, sharply distinguishing this from both the communal-midst and the metaphorical inner-self senses. **GEOGRAPHY AND SPACE**

en: and-its-entrails, its-entrails, the-entrails | **es:** Y-entrañas-suyas, entrañas-de-ellas, las-entrañas | **fr:** et-son-entrailles, le-entrailles, le-entrails | **de:** der-Eingeweide, der-entrails, ihr-Inneres Gen 41:21; Exod 12:9; Exod 29:13; Exod 29:17

קָרֵב H7131 *Art / Adj-mp* (8×)

Approaching, drawing near; a verbal adjective from qarab used both predicatively and as a substantive for one who draws near.

A verbal adjective from the root qarab ('to come near'), qareb describes someone or something in the act of approaching or drawing close. It functions both predicatively, as in the Philistine Goliath steadily advancing toward David (1 Sam 17:41), and as a substantive designating those who approach the tabernacle or temple for sacred service (Num 1:51; Ezek 40:46; 45:4). In Deuteronomy 20:3, it addresses soldiers drawing near for battle. The multilingual glosses – Spanish 'acercarse,' French 'approchant,' English 'approaching' – all capture the progressive, directional quality of motion toward a target.

approaching, drawing near (8×) Approaching or drawing near, used as a verbal adjective from qarab. Predicatively it describes progressive movement toward a person or place, as with Goliath advancing on David (1 Sam 17:41) or soldiers closing for battle (Deut 20:3). Substantively with the article, it designates those who approach the sanctuary for priestly service (Num 1:51; Ezek 40:46; 45:4), where unauthorized approach carries mortal danger (Num 17:13). Spanish 'el que se acerca,' French 'approchant,' and English 'approaching' all reflect the active, directional sense. **NEARNESS AND APPROACH**

en: and-coming-near, and-drawing-near, approaching | **es:** el-que-se-acerca, los-que-se-acercan, os-acercáis | **fr:** approaching, approchant, et-tirant-près | **de:** [הקרבים], approaching, der-approaching Num 17:13; Deut 20:3; 1Sam 17:41; 2Sam 18:25

קִרְבָה H7132 *N-fsc* (2×)

nearness, approach, drawing near (especially to God)

This noun describes the act or state of drawing near, particularly in a spiritual sense of approaching God. Both occurrences speak of nearness to God as desirable: the psalmist declares that drawing near to God is his highest good (Psalm 73:28), while Isaiah 58:2 describes a people who delight in approaching God—though their worship proves hollow. The term captures the privilege and intimacy of access to the divine presence, a central concern of biblical faith.

(2×) The glosses emphasize proximity and approach: Spanish 'cercanía' (nearness), French 'approche' (approach), English 'nearness.' Both contexts present drawing near to God as the vocabulary of worship and relationship—one genuine (Psalm 73:28 as the believer's highest joy), one hypocritical (Isaiah 58:2 where external approach masks inner distance). The construct form 'nearness to God' makes this a relational rather than merely spatial concept. **GEOGRAPHY AND SPACE**

en: nearness-to, the-nearness-of | **es:** cercanía-de | **fr:** [קִרְבַת], approche | **de:** [קִרְבַת], der-nearness-von Ps 73:28; Isa 58:2

קָרְבָּן H7133a *N-msc / 3ms* (80×)

offering, oblation (qorban); the standard Levitical term for any gift brought near to God at the sanctuary

Qorban derives from the root q-r-b, 'to draw near,' capturing the essential act of worship: bringing a gift into God's presence. It serves as the comprehensive Levitical term covering animal sacrifices, grain offerings, firstfruit presentations, and even consecrated articles of gold and silver (Num 31:50). Found almost exclusively in Leviticus, Numbers, and Ezekiel, the word frames every offering as an approach to the divine. Jesus references the term directly in Mark 7:11, where the Aramaic-influenced qorban vow became a legal technicality exploited to avoid familial duty. Spanish ofrenda and German Opfergabe both capture the dedicatory sense.

offering, oblation (qorban) (80×) The general Levitical term for any sacrificial gift or oblation brought near to God, derived from q-r-b ('to draw near'). Encompasses animal burnt offerings (Lev 1:2-3), grain offerings (Lev 2:1), firstfruits (Lev 2:12), and precious-metal dedications (Num 31:50). The word frames worship as an act of approach — drawing near to the divine presence with a consecrated gift. Used almost exclusively in priestly literature (Leviticus, Numbers, Ezekiel). **GEOGRAPHY AND SPACE**

en: his-offering | **es:** ofrenda-suya | **fr:** son-offrande | **de:** sein-Opfergabe Lev 1:3; Lev 1:10; Lev 1:14; Lev 2:1

קָרְבָּן H7133b *Conj-w* (2×)

offering (specifically the wood offering for the temple altar)

While the more common 'qorban' refers broadly to offerings, this specific use denotes the wood offering needed to maintain the altar fires in the Second Temple. Nehemiah 10:35 and 13:31 record the community's commitment to provide wood at appointed times —a practical necessity for continuous sacrifice. This wasn't a spontaneous gift but an organized obligation, showing how post-exilic worship required careful planning of resources. The wood offering kept the altar burning.

(2×) All translations render this as 'offering' with the specific reference to wood: Spanish 'ofrenda de,' English 'offering of,' showing the construct relationship. Both Nehemiah passages establish this as part of the reconstituted temple service, where families or groups took turns providing the fuel for sacrifices. This practical offering sustained the more dramatic animal offerings that required constant fire. **GEOGRAPHY AND SPACE**

en: and-for-offering-of, the-offering-of | **es:** Y-para-ofrenda-de, ofrenda-de | **fr:** [וּלְקָרְבַן], [קָרְבַן] | **de:** [וּלְקָרְבַן], [קָרְבַן] Neh 10:34; Neh 13:31

קַרְדֹּם H7134 *Art / N-fp* (5×)

axe (a cutting tool for felling trees and clearing wood)

A noun for the axe, a heavy woodcutting implement. Abimelech takes his axe to cut branches on Mount Zalmon in his assault on the tower of Shechem (Judges 9:48). In 1 Samuel 13:20–21 it appears among the farming tools the Israelites must have sharpened by the Philistines, revealing their subjugation. Psalm 74:5 pictures the enemy smashing the temple's carved woodwork with axes, and Jeremiah 46:22 compares the invading army to woodcutters advancing with axes. Spanish 'hachas' and French 'hache' preserve the same implement.

(5×) An axe used for felling trees and chopping wood, both in literal and military contexts. Spanish 'hacha(s)' and French 'hache'

consistently render this woodcutting implement. Judges 9:48 features Abimelech wielding his axe to cut branches for a siege; 1 Samuel 13:20–21 lists axes among the iron tools Israelites could not sharpen without Philistine permission; Psalm 74:5 depicts the destruction of the temple's carved panels with axes; and Jeremiah 46:22 compares Egypt's invaders to lumberjacks advancing with axes. **AUTO-DETECTED COMMUNITY 13410 WITH 5 SENSES**

en: and-for-the-axes, and-with-axes, axes | **es:** hacha-de-él, hachas, las-hachas | **fr:** [ובקרדמות], et-pour-le-axes, hache | **de:** [ובקרדמות], axes, der-axes Judg 9:48; 1Sam 13:20; 1Sam 13:21; Ps 74:5; Jer 46:22

קָרָה H7135 *Prep-b* (5×)

cold, coldness (of weather, night, or winter conditions)

A feminine noun denoting cold or coldness as a weather condition. Nahum 3:17 compares Nineveh's guards to locusts that settle on walls on a cold day but flee when the sun rises. Proverbs 25:20 memorably warns that singing songs to a heavy heart is like vinegar on a wound—or removing a garment on a cold day. Job 24:7 describes the destitute who have no covering against the cold of night, while Job 37:9 traces cold to the scattering winds. Psalm 147:17 asks who can withstand God's cold. Spanish 'frío' and French 'froid' uniformly confirm the meteorological sense.

(5×) Cold or coldness as a physical weather condition—winter chill, cold nights, or frigid winds. Spanish 'frío,' French 'froid,' and English 'cold' uniformly render this atmospheric condition. Nahum 3:17 pairs it with a specific day ('a cold day'), Proverbs 25:20 uses it in a proverb about insensitivity, Job 24:7 describes exposure of the poor without shelter, Job 37:9 traces the cold to God's storehouses of wind, and Psalm 147:17 asks rhetorically who can stand before God's cold. **AUTO-DETECTED COMMUNITY 6364 WITH 6 SENSES**

en: cold, his-cold, in-the-cold | **es:** en-el-frío., frío, su-frío | **fr:** froid, ,בקרה קרה | **de:** [בקרה], [קרה], sein-cold Job 24:7; Job 37:9; Ps 147:17; Prov 25:20; Nah 3:17

קָרָה H7136a *V-Qal-Perf-3ms / 3ms* (22×)

To encounter, meet, or befall; of events happening to someone, of persons meeting one another, or of causing something to come about

A versatile Hebrew verb that captures the full spectrum of how people and events cross paths. In its simplest form it describes something befalling a person — the brothers recounting to Jacob 'all the things that had happened to them' (Gen 42:29). In the Nifal stem it shifts to deliberate or mutual meeting, as when God meets Balaam on the hilltop (Num 23:4). The Hifil causative extends into divine orchestration, as when Abraham's servant prays that God would 'cause to happen' the right encounter (Gen 24:12). Spanish 'acontecer' and German 'begegnen' both reflect this dual sense of happenstance and purposeful meeting.

1. happen, occur, befall (12×) The most common use describes an event coming to pass or befalling someone, often with a pronominal suffix marking the affected party. Ruth 2:3 captures this beautifully — 'her happening happened upon the field of Boaz' — where the narrator uses the cognate construction to underscore providential coincidence. The multilingual glosses converge on event-occurrence verbs: Spanish 'acontece,' French 'arriver,' confirming a core meaning of impersonal happenstance directed at a specific person. **HAPPENING AND CHANCE**

en: and-befalls-him, and-happened, had-happened-to-him | **es:** acontece, acontecerá, las-cosas-que-sucedieron | **fr:** [קרהו], [תקרינה], arriver | **de:** [יקרה], [תקרינה], geschah Gen 42:29; Gen 44:29; Num 11:23; Ruth 2:3; 1Sam 28:10

2. meet, encounter (Nifal) (6×) In the Nifal stem the verb shifts from impersonal happening to personal encounter. God 'meets' Balaam repeatedly in Numbers 23 (vv. 3-4, 15-16), and Moses tells Pharaoh that 'the God of the Hebrews has met with us' (Exod 3:18). Spanish 'se encontró' and the reflexive construction highlight the reciprocal or divinely initiated nature of these meetings — not mere chance but purposeful convergence between persons. **MEETING AND ENCOUNTERING**

en: I-happened, and-met, has-met | **es:** Y-se-encontró, acontecí, me-encontraré | **fr:** a-rencontra, et-met, fera-meet | **de:** hat-met, ich-happened, und-met Exod 3:18; Num 23:3; Num 23:4; Num 23:15; Num 23:16

3. cause to happen, select, appoint (3×) The Hifil causative extends the root into the realm of orchestration and appointment. Abraham's servant asks God to 'cause to happen before me' the right woman (Gen 24:12), while Numbers 35:11 uses it for designating cities of refuge — literally causing the fugitive to 'encounter' sanctuary. Spanish 'designaréis' for the cities-of-refuge passage shows how translators naturally shift from encounter-language to appointment-language when the causative stem is in play. **APPOINTING AND ORDAINING**

en: and-you-shall-select, caused-to-happen, make-happen | **es:** Y-designaréis, haz-acontecer, hizo-acontecer | **fr:** caused-à-happen, et-tu-devra-select, faire-happen | **de:** es-ließ-begegnen, lass-begegnen-, und-du-soll-select Gen 24:12; Gen 27:20; Num 35:11

4. meet, encounter (Qal) (1×) A single Qal occurrence with a direct personal object in Deuteronomy 25:18 — Amalek 'met you' on the road and attacked the stragglers. Unlike the impersonal 'befall' sense, the focus here is on hostile physical encounter between peoples. The directness of the pronominal suffix ('met you') and the military context distinguish this from the more passive happening-upon of Sense 1. **SECOND PERSON PRONOUNS**

en: met-you | **es:** te-encontró | **fr:** met-tu | **de:** met-du Deut 25:18

קָרָה H7136b *Conj-w* (5×)

to lay beams, furnish with beams (construction of roofs, gates, and upper chambers)

A denominative Piel verb meaning to lay or set beams in place—a specialized construction term. In Nehemiah's rebuilding narrative, this verb appears three times: Nehemiah requests timber to beam the gates of the citadel (2:8), and two groups of workers 'laid its beams' while repairing Jerusalem's walls (3:3, 3:6). Second Chronicles 34:11 uses it for Josiah's temple restoration. Most strikingly, Psalm 104:3 applies it to God, who 'lays the beams' of his upper chambers on the waters—a majestic cosmological image. Spanish 'enmaderar' (to timber/beam) captures the technical carpentry meaning.

(5×) To lay beams or furnish a structure with timber beams —a technical construction term used in the Piel stem. Spanish 'enmaderar' (to timber) precisely renders this carpentry action. Three of five occurrences cluster in Nehemiah's wall-rebuilding project (2:8; 3:3; 3:6), where teams lay beams for gates and wall sections. Second Chronicles 34:11 uses it for Josiah's temple repair. The most poetic occurrence is Psalm 104:3, where God himself 'lays the beams' of his upper chambers upon the cosmic waters. **MEETING AND ENCOUNTERING**

en: and-to-beam, laid-beams-it, the-One-laying-beams | **es:** El-que-pone-vigas, la-enmaderaron, para-enmaderar | **fr:** [ולקרות], [לקרות], [קרוהו] | **de:** [ולקרות], [לקרות], [קרוהו] 2Chr 34:11; Neh 2:8; Neh 3:3; Neh 3:6; Ps 104:3

קְרִי H7137 *Prep-m / N-msc* (1×)

Chance occurrence or accident, specifically nocturnal emission rendering one ceremonially unclean

Deuteronomic legislation for maintaining holiness in Israel's military camp. The 'chance of the night' euphemistically refers to nocturnal emission, a natural occurrence that nonetheless required temporary exclusion from the camp until evening purification. This wasn't moral judgment but recognition that even involuntary bodily functions could interrupt the ritual purity required when God dwelt among the army. The legislation shows how seriously Israel took God's presence - the camp itself was holy ground. What seems like excessive concern for accidents actually reflects privilege: God was so near that even unintentional uncleanness mattered.

(1×) Found only in Deuteronomy 23:10 in regulations for military camp purity. The phrase 'occurrence of the night' clearly refers to nocturnal emission from context (cf. Leviticus 15:16). Spanish uses 'accidente de' (accident of), confirming the sense of involuntary occurrence. The requirement for temporary exclusion and purification reflects concern for corporate holiness when God walks in the

camp (verse 14). Purity laws extended even to battlefield conditions. GEOGRAPHY AND SPACE

en: from-occurrence-of- | **es:** por-accidente-de- | **fr:** de-occurrence-de- | **de:** von-occurrence-von- Deut 23:10

קָרֹב H7138 *Conj-w / Adj-mpc / 1cs* (78×)

Near, close; spatially proximate, temporally imminent, relationally kin, or cultically admitted into God's presence.

An adjective whose basic sense of spatial closeness radiates outward into time, kinship, and sacred theology. Places, cities, and roads can be qarov (Exod 13:17; Gen 19:20), and people who are qarov are relatives or neighbors — Spanish 'cercano' and French 'proche' preserve both spatial and relational senses naturally. Temporally, it signals imminence: 'the day is near' (Ezek 7:7). Most strikingly, Leviticus 10:3 uses it for those who draw near to God in priestly service — 'through those near to me I will be sanctified' — elevating physical proximity into sacred access.

1. near, close (spatial) (62×) Physically near or close in space, describing the proximity of places, cities, roads, or persons to a reference point. French 'proche' and Spanish 'cerca/cercano' render this straightforwardly. Exodus 13:17 notes God did not lead Israel by the near road, and Genesis 19:20 has Lot begging to flee to a city that is qarov. Often paired with its antonym rachoq ('far') to express totality: near and far meaning everyone. NEARNESS AND APPROACH

en: Near, is-near, near | **es:** cerca, cercana, cercano | **fr:** proche, près, près-de | **de:** nahe Gen 45:10; Exod 12:4; Exod 13:17; Lev 21:2; Lev 21:3

2. relative, kinsman, neighbor (8×) A kinsman, relative, neighbor, or close associate, used substantivally with pronominal suffixes. Exodus 32:27 commands 'slay each man his qarov' — his near one, his kinsman. Job 19:14 laments that his qarovim have abandoned him. Spanish 'cercano' and French 'proche' both naturally extend from spatial nearness to relational closeness, mirroring Hebrew's semantic path from proximity to kinship. NEARNESS AND APPROACH

en: and-my-relatives, his-close-friend, his-nearness | **es:** cercano, cercano-a-él, cercanos | **fr:** [קרוב], et-proche, proche | **de:** nahe, sein-nahe, sein-relative Exod 32:27; Neh 13:4; Job 19:14; Ps 15:3; Ps 38:11

3. near in time, soon (5×) Near in time, signaling imminence or recency. Ezekiel 7:7–8 warns 'the day is qarov' — judgment looms. Jeremiah 23:23 asks whether God is a God of nearness only. Deuteronomy 32:17 describes gods who 'came from near' — recently arrived. Spanish 'de poco tiempo' and French 'de proche' capture this temporal dimension, which English must often render as 'soon' or 'at hand.' NEARNESS AND APPROACH

en: from-near, is-short, near | **es:** cerca, de-cerca, es-de-poco-tiempo | **fr:** dans-proche, de-milieu, de-proche | **de:** aus-der-Mitte, nahe, von-nahe Deut 32:17; Job 20:5; Jer 23:23; Ezek 7:8; Ezek 11:3

4. drawing near to God (3×) Those admitted into God's cultic presence, describing priests or sanctified worshippers who draw near in sacred service. Leviticus 10:3 declares 'through those near to me I will show myself holy' — immediately after Nadab and Abihu's unauthorized approach. Ezekiel 42:13 and 43:19 reserve this language for the Zadokite priests who draw near to minister. The spatial root acquires numinous weight: proximity to God carries both privilege and mortal danger. NEARNESS AND APPROACH

en: by-those-near-to-me, near, the-ones-drawing-near | **es:** cercanos, los-cercanos, por-los-que-se-acercan-a-mí | **fr:** par-ces-près-de-à-moi, proche | **de:** durch-jene-nahe-zu-mich, nahe Lev 10:3; Ezek 42:13; Ezek 43:19

קָרַח H7139 *V-Qal-Imp-fs* (6×)

To make bald, to shave the head — a mourning rite involving deliberate removal of hair as an expression of grief.

Refers to the ancient Near Eastern practice of shaving or tearing out hair from the head as a visible sign of mourning and lamentation. Leviticus 21:5 explicitly prohibits priests from performing this rite, placing it alongside other forms of self-disfigurement forbidden to those consecrated to God. Micah commands Zion to 'make yourself bald and shear yourself' for the children going into exile (Mic 1:16), turning the mourning custom into a prophetic summons. The verb appears across multiple stems (Qal, Niphal, Hiphil, Hofal), all preserving the core meaning of ritually induced baldness as grief made visible on the body.

make bald (mourning rite) (6×) To make bald, to shave the head as a mourning rite — deliberate removal of hair expressing grief for the dead or over national calamity. Spanish 'hazte calva' (make yourself bald) and 'rasurar' (to shave) together capture the imperative force and physical act. Prohibited for Israelite priests (Lev 21:5), yet practiced widely enough that prophets invoke it: Micah commands it over exiled children (Mic 1:16), Jeremiah notes its absence as a sign of social breakdown (Jer 16:6), and Ezekiel describes foreign sailors shaving their heads in mourning over Tyre (Ezek 27:31). Ezekiel 29:18 references Nebuchadnezzar's soldiers with heads rubbed bald from carrying siege equipment. MOURNING BALDNESS

en: (they-shall-make-bald), Shave, [they-shall-make-bald] | **es:** Hazte-calva, Q, Y-se-rasurarán | **fr:** (ils-devra-faire-bald), [ils-devra-faire-bald], [יִקְרַח] | **de:** [sie-soll-machen-bald], [וְהִקְרִיחוּ], [יִקְרַח] Lev 21:5; Jer 16:6; Ezek 27:31; Ezek 29:18

קֶרַח H7140 *Conj-w / N-ms* (7×)

Ice, frost; frozen water as a natural phenomenon of cold weather

A noun denoting ice or frost — frozen water in its natural forms. Jacob invokes the nighttime frost that consumed him during his years with Laban (Gen 31:40). Job and the Psalms celebrate it as a manifestation of God's sovereign power over creation: water hardens like stone (Job 37:10), ice has a mysterious origin (Job 38:29), and God hurls his ice like morsels (Ps 147:17). Ezekiel 1:22 uses the word to describe the awesome expanse above the living creatures, 'gleaming like ice.' Spanish 'hielo' and English 'ice/frost' confirm the unified semantic range.

ice, frost (7×) Ice or frost — frozen water as a natural meteorological phenomenon. Used in Genesis 31:40 for the bitter nighttime frost Jacob endured, in Jeremiah 36:30 for winter cold, and extensively in wisdom poetry: Job 6:16 (dark with ice), Job 37:10 (water frozen solid by God's breath), Job 38:29 (the womb of ice as divine mystery), and Psalm 147:17 (God hurling ice like morsels). Ezekiel 1:22 applies it figuratively to the gleaming, crystalline expanse above the cherubim. Spanish 'hielo,' English 'ice/frost,' French 'glace' — multilingual glosses consistently point to the single domain of frozen water. WINTER COLD SEASON

en: and-frost, and-to-the-frost, his-ice | **es:** el-cristal, el-hielo, hielo | **fr:** [וּלְקֶרַח], et-frost, glace | **de:** [הַקֶּרַח], [וּלְקֶרַח], [קֶרַח] Gen 31:40; Job 6:16; Job 37:10; Job 38:29; Ps 147:17

קֹרַח H7141 *Conj-w / N-proper-ms* (37×)

Korah — personal name possibly meaning 'baldness,' borne by Levite rebels, Edomite chiefs, and psalm-singing clans

Qorach is a proper masculine name, possibly derived from qareach ('bald'), borne by several distinct figures whose stories span rebellion, worship, and genealogy. The most famous is Korah son of Izhar, the Levite who led a revolt against Moses and Aaron, challenging their exclusive authority with the words 'all the congregation is holy' (Num 16:3). The earth swallowed him and his fellow conspirators in a dramatic divine judgment (Num 16:31-35), yet — strikingly — 'the sons of Korah did not die' (Num 26:11). These surviving descendants became a celebrated guild of temple singers, credited in the superscriptions of eleven psalms (Pss 42, 44-49, 84-85, 87-88), including some of the Psalter's most beloved poetry. The name also appears among Esau's descendants as an Edomite clan chief (Gen 36:5, 14, 16, 18; 1 Chr 1:35) and as a Judahite 'son' of Hebron (1 Chr 2:43).

Korah (proper name) (37×) The proper name Qorach, identifying multiple OT figures and their descendants. The Levite rebel of Numbers 16 dominates the name's profile (Num 16:1-49; 26:9-11; 27:3), but the 'sons of Korah' who survived became a Levitical guild of temple musicians whose name appears in eleven psalm superscrip-

tions (Pss 42, 44-49, 84-85, 87-88) — a remarkable redemption arc from father's rebellion to sons' worship. The Edomite Korah appears in Genesis 36's genealogy as a chief (alluph) of Esau. A Judahite Korah in 1 Chronicles 2:43 is likely a clan name. Greek Kore, Spanish 'Core/Coraj,' German 'Korach' all derive from the LXX tradition. The coexistence of rebellion and worship under one name makes Korah one of the Bible's most theologically layered proper nouns. **KORAH KORAHITE NAME**

en: Korah, Qorach | **es:** Coraj, Coré, Koraj | **fr:** Coré | **de:** Korach Gen 36:5; Gen 36:14; Gen 36:16; Gen 36:18; Exod 6:21

קֹרַח H7142 *Adj-ms* (3×)

bald, bald-headed (naturally or through disease)

This adjective describes baldness of the head, appearing in both legal-purity contexts and narrative mockery. Leviticus 13:40 distinguishes natural baldness on the back of the head from diseased conditions, declaring the naturally bald man clean. The infamous incident in 2 Kings 2:23 has young men taunt Elisha with the repeated epithet 'bald head!'—whether referring to natural baldness, ritual shaving, or intended metaphorically remains debated. The term itself is neutral, though context determines whether it's descriptive or derisive.

(3×) The word designates the condition of having a hairless head. In Levitical purity legislation, it appears in clinical description: if someone's hair falls out on the crown or back of the head, he is simply bald and remains clean (unless skin disease develops). The narrative use is quite different: youths hurling 'Go up, you baldhead!' at Elisha made this descriptive term into mockery—possibly ridiculing his appearance, or perhaps using baldness as a contemptuous epithet for prophets or ascetics. The repetition (verse 23 uses it twice) intensifies the taunt. **MOURNING BALDNESS**

en: bald, bald-one | **es:** calvo, calvo! | **fr:** bald, chauve-un | **de:** bald, bald-eins Lev 13:40; 2Kgs 2:23

קָרֵחַ H7143 *N-proper-ms* (14×)

Kareah; father of Johanan, a Judean military commander after the fall of Jerusalem.

A personal name meaning 'bald one,' borne by the father of Johanan and Jonathan, military leaders who rallied to Gedaliah after Nebuchadnezzar appointed him governor over the remnant in Judah. Kareah's son Johanan warned Gedaliah of the assassination plot by Ishmael son of Nethaniah (Jer 40:13–16), and after the murder, led the surviving community — ultimately against Jeremiah's counsel — down to Egypt (Jer 41–43). The name appears in the parallel account in 2 Kings 25:23 and recurs throughout Jeremiah 40–43. Greek tradition renders it Καρηε/Καρηθ, while translations consistently transliterate: Spanish 'Carea,' German 'Kareach.'

(14×) The proper name Kareah (קָרֵחַ, 'bald one'), identifying the father of Johanan ben Kareah, the prominent military figure in the post-destruction Judean remnant. BDB confirms the meaning 'bald one.' The name appears exclusively in 2 Kings 25:23 and Jeremiah 40–43, always as a patronymic ('son of Kareah') anchoring Johanan's identity. Transliterations vary slightly across languages — English 'Kareah/Kareach,' Spanish 'Carea/Caréaj,' French 'Kareach,' German 'Kareach/Koreach' — but all preserve the same referent. **KORAH KORAHITE NAME**

en: Kareach, Qareach | **es:** Carea, Caréaj, Qarekha | **fr:** Coré, Kareach | **de:** Kareach, Koreach 2Kgs 25:23; Jer 40:8; Jer 40:13; Jer 40:15; Jer 40:16

קָרְחָה H7144 *N-fs* (11×)

Baldness, especially a shaved spot on the head as a sign of mourning, prohibited for priests and Israel

Refers to a bare patch on the head produced by shaving as a mourning rite. Ancient Near Eastern peoples commonly shaved their heads to express grief, but Israelite law restricted the practice: priests must not make a baldness on their heads (Lev 21:5), and the people are told not to cut themselves or make baldness for the dead (Deut 14:1). When Isaiah prophesies judgment, baldness replaces well-set hair (Isa 3:24), and Moab's devastation brings baldness upon every head (Isa 15:2). The Spanish 'calvicie' and English 'baldness' both capture the visible, intentional nature of this sign of grief.

baldness (ritual/mourning) (11×) A bald patch or shaved area on the head, produced ritually as an expression of mourning or grief. Levitical law prohibits priests from making such marks (Lev 21:5), and Deuteronomy 14:1 extends the prohibition to all Israel, distinguishing them from surrounding cultures. Prophetic texts use baldness as a sign of divine judgment and national calamity (Isa 3:24; 15:2; Ezek 7:18). Spanish 'calva/calvicie' and English 'baldness' converge on the visible, deliberate nature of the shaving act. **MOURNING BALDNESS**

en: and-for-baldness, and-instead-of, baldness | **es:** calva, calvas, calvicie | **fr:** [ולקרחה], [קרחה], calvitie | **de:** [ולקרחה], [קרחה], [קרחתך] Lev 21:5; Deut 14:1; Isa 3:24; Isa 15:2; Isa 22:12

קָרְחִי H7145 *Art / N-proper-mp* (8×)

Korahite; a gentilic adjective designating members of the Levitical clan descended from Korah son of Izhar.

This gentilic adjective identifies members of the Levitical family descended from Korah son of Izhar, always appearing with the definite article. The Korahites served as temple gatekeepers and musicians, as detailed in Chronicles (1 Chr 9:19, 31; 12:7; 26:1, 19). They are listed among Levitical clans in Numbers 26:58 and Exodus 6:24. Second Chronicles 20:19 records them rising to praise the Lord before Jehoshaphat's battle. The psalm superscriptions attributed to 'the sons of Korah' likely designate this same guild. Spanish 'coraíta' and English 'Korahite' preserve the patronymic connection to their ancestor.

Korahite (gentilic) (8×) A gentilic adjective derived from Korah (qorach), designating members of the Levitical clan descended from Korah son of Izhar. Always used with the article, it appears as a collective singular (Exod 6:24; Num 26:58; 1 Chr 9:31) and in the plural (1 Chr 9:19; 12:7; 26:1; 2 Chr 20:19). The Korahites served as temple gatekeepers and musicians, and are likely the guild behind the 'sons of Korah' psalm superscriptions. Spanish 'coraíta/korajita' and English 'Korahite/Korahites' faithfully render the patronymic. **KORAH KORAHITE NAME**

en: of-the-Korahites, the-Korahite, the-Korahites | **es:** el-coratita, el-coraíta, el-korajita | **fr:** [הקרחי], [הקרחים], [לקרחים] | **de:** [הקרחי], [הקרחים], [לקרחים] Exod 6:24; Num 26:58; 1Chr 9:19; 1Chr 9:31; 1Chr 12:7

קָרְחַת H7146 *Prep-b / N-fsc / 3ms* (4×)

baldness of the back of the head

This technical term in Levitical purity legislation distinguishes baldness on the crown or back of the head from forehead baldness. Always contrasted with baldness of the forehead, it appears exclusively in Leviticus 13's skin disease regulations, where location of symptoms matters for diagnosis. The term reflects ancient Israel's careful attention to bodily symptoms in cultic purity.

(4×) Denotes baldness specifically at the back or crown of the head, consistently opposed to forehead baldness (גַּבַּחַת) in Leviticus 13:42-43, 55. The diagnostic distinction matters for identifying skin diseases: if a reddish-white sore appears 'in his baldness' (בְּקָרְחָתוֹ) or 'in his forehead baldness,' the priest must examine it. The four occurrences all appear in this single priestly context, showing the term's technical precision. Multilingual renderings maintain the anatomical specificity: Spanish 'calvicie,' French 'calvitie,' German 'baldness'—all modified by possessive pronouns marking the afflicted person. **MOURNING BALDNESS**

en: in-his-baldness, in-its-baldness, in-the-baldness | **es:** en-la-calvicie, en-su-calvicie | **fr:** dans-le-calvitie, dans-son-calvitie | **de:** in-der-baldness, in-sein-baldness Lev 13:42; Lev 13:43; Lev 13:55

קֶרִי H7147 *N-ms* (7×)

Hostility, contrariness; opposition to God expressed as walking 'contrary' to him

A noun meaning 'opposition' or 'contrariness,' used exclusively in Leviticus 26 in the idiom 'to walk in hostility with' someone. It describes the stubborn, defiant posture of Israel toward God — and God's corresponding response in kind. The chapter's escalating curses hinge on this word: if Israel walks contrary to God (vv. 21, 23, 27, 40), God will walk contrary to them (vv. 24, 28, 41). The sevenfold repetition in a single chapter underscores its rhetorical weight as the defining word for covenant defiance.

in hostility (7×) Hostility, contrariness, or opposition — a disposition of walking 'against' or 'contrary to' God, used only in the covenant-curse discourse of Leviticus 26. Israel is warned: if you walk with me in qeri (hostility, Lev 26:21, 23, 27, 40), then I will walk with you in qeri (vv. 24, 28, 41), even 'in the fury of qeri' (v. 28). The word captures not mere disobedience but a persistent, defiant contrariness — a deliberate refusal to yield. Multilingual glosses (English 'hostility,' Spanish 'hostilidad,' French 'hostilité') consistently render it as opposition, though the Hebrew nuance of 'contrariwise' — doing the opposite of what is asked — is difficult to capture in a single word. ENMITY HOSTILITY

en: hostility, in-hostility | **es:** con-hostilidad, hostilidad | **fr:** dans-hostility, hostility | **de:** hostility, in-hostility Lev 26:21; Lev 26:23; Lev 26:24; Lev 26:27; Lev 26:28

קְרִיא H7148 *Adj-mpc* (3×)

called ones, summoned representatives or appointed leaders

This passive participle functions as a technical term for officially summoned or appointed representatives in Israel's assembly. Numbers uses it to designate tribal leaders chosen to represent their clans in the congregation—literally 'the called ones of the assembly' or 'the summoned ones of the appointed meeting.' These weren't volunteers but officially designated councillors, bearing representative authority for their tribes.

(3×) The term identifies men formally summoned to serve as tribal representatives in Israel's governing assembly. Numbers 1:16 calls them 'the called ones of the congregation'—princes of their ancestral tribes chosen to lead. Numbers 16:2 describes the 250 men who joined Korah's rebellion as 'called ones of the assembly,' indicating their official status as appointed councillors, which made their revolt particularly serious. Numbers 26:9 recalls this incident using the same terminology. The passive form emphasizes they were selected by divine or communal appointment, not self-appointed. GEOGRAPHY AND SPACE

en: [called-ones], called-ones-of | **es:** llamados-de | **fr:** [appela-ones], appela-ones-de | **de:** [rief-die], rief-die-von Num 1:16; Num 16:2; Num 26:9

קְרִיָה H7149 *N-fs* (9×)

City, town (Aramaic); used in Ezra 4 for the city of Jerusalem in official Persian correspondence.

The Aramaic feminine noun qiryah ('city'), cognate with Hebrew qiryah, appearing exclusively in the Aramaic section of Ezra (4:10-21). It designates Jerusalem in the context of official Persian correspondence, where provincial officials warn King Artaxerxes that the Jews are rebuilding 'this rebellious and wicked city.' The term carries administrative and political connotations, as the letters describe the city's history of sedition. Spanish 'ciudad,' French 'ville,' and German 'Stadt' all render it with the standard word for a settled urban center.

city, town (9×) City or town – an Aramaic feminine noun (qiryah/qirya) cognate with Hebrew qiryah, used exclusively in the Aramaic correspondence of Ezra 4:10-21. Every occurrence refers to Jerusalem in official dispatches to the Persian court, where the city is characterized as 'rebellious and wicked' (Ezra 4:12, 15). The emphatic form qiryeta and the construct with prepositions ('in the city of') reflect standard Imperial Aramaic administrative language. Spanish 'ciudad,' French 'ville,' and German 'Stadt' all confirm a straightforward urban-center meaning with no figurative extension. GEOGRAPHY AND SPACE

en: and-city, city, in-city-of | **es:** ciudad, en-ciudad-de, y-ciudad | **fr:** et-la-ville, la-ville, ville | **de:** Stadt, in-Stadt, und-Stadt Ezra 4:10; Ezra 4:12; Ezra 4:13; Ezra 4:15

קְרִיאָה H7150 *Art / N-fs* (1×)

Proclamation, message, or public announcement to be declared

God's command to Jonah to proclaim a specific message to Nineveh. The term emphasizes public declaration and authoritative announcement - not private conversation but open proclamation. Jonah was to speak not his own words but 'the proclamation that I tell you,' making him herald of divine judgment. This highlights prophetic office: prophets don't invent messages but transmit them. The word's root relates to calling or summoning, suggesting proclamation that demands response. Nineveh needed to hear God's word, and Jonah was the designated voice, however reluctant. Prophecy is proclamation - public, authoritative, inescapable.

(1×) Appears only in Jonah 3:2 where God commands Jonah to proclaim the message God gives him to Nineveh. Spanish uses 'proclamación' (proclamation), French 'appel' (call/summons), both confirming public declaration. The definite article suggests a specific message, detailed in verse 4. The term belongs to vocabulary of prophetic commission and public announcement of divine word. NEWS AND MESSAGES

en: the-proclamation | **es:** la-proclamacion | **fr:** appel | **de:** [הקריאה] Jonah 3:2

קִרְיָה H7151 *N-fs* (29×)

city, town — a poetic and elevated synonym for 'ir, used especially of Jerusalem in prophetic and liturgical texts

Qiryah is the poetic and literary synonym for the common noun 'ir ('city'), appearing 29 times almost exclusively in elevated or prophetic discourse. Its most celebrated uses describe Jerusalem: Isaiah's 'faithful city' that has become a harlot (Isa 1:21, 26), the 'joyous city' brought low in judgment (Isa 22:2; 32:13), and Micah's 'daughter Zion' addressed as a suffering qiryah (Mic 4:10). The psalmist calls Jerusalem the 'city of the great King' using this very noun (Ps 48:2). Outside Jerusalem, it appears in the wilderness poetry of Numbers for the city of Sihon (Num 21:28), in Deuteronomy's conquest summaries (Deut 2:36; 3:4), and in Hosea's indictment of Gilead as a 'city of evildoers' (Hos 6:8). The related proper noun Kiriath forms compounds like Kiriath-jearim and Kiriath-arba. French 'cite' and German 'Stadt' both reflect its more formal register compared to the everyday 'ir.

city, town, settlement (29×) A walled city or town, functioning as the elevated poetic synonym for 'ir. Concentrated in prophetic and liturgical texts about Jerusalem: Isaiah's 'faithful city' turned harlot (Isa 1:21, 26), the 'joyous city' silenced by judgment (Isa 22:2), and the psalmist's 'city of the great King' (Ps 48:2). Also names Sihon's city in wilderness poetry (Num 21:28), cities in Deuteronomy's conquest summaries (Deut 2:36; 3:4), and Gilead as a city of evildoers (Hos 6:8). French 'cite' captures its formal register. GEOGRAPHY AND SPACE

en: a-city, a-fortified-city, a-town | **es:** Villa, ciudad, ciudad-de | **fr:** cité | **de:** Stadt Num 21:28; Deut 2:36; Deut 3:4; 1Kgs 1:41; 1Kgs 1:45

קְרִיוֹת H7152 *Conj-w / N-proper-fs* (4×)

Kerioth (place name, lit. 'cities')

This place name, formed as an intensive plural from 'city,' identifies two distinct locations: one in Judah, possibly modern Qaryatein south of Hebron; another in Moab, likely ancient Rabbath-Moab (modern Rabba). The Moabite site appears in prophetic oracles against Moab and on the famous Mesha Stele. The name's plural form may denote a city of importance or a complex of settlements.

(4×) Identifies the Moabite city Kerioth in Jeremiah 48:24, 41 and Amos 2:2, and a Judean site in Joshua 15:25. The Septuagint renders it as αἱ πόλεις ('the cities'), preserving the plural meaning. The Moabite Kerioth appears on the Mesha Inscription (line 13: קריית) and is equated by Eusebius with Rabbath-Moab. Multilingual evidence shows transliteration: Spanish 'Keriyot/Queriot,' French

'Kerioth,' suggesting recognition as a proper name despite its common-noun etymology. The Judean site may be the home of Judas 'Iscariot' (אִישׁ קְרִיּוֹת, 'man of Kerioth'). **GEOGRAPHY AND SPACE**
en: Kerioth, Qeriyot, and-Keriyoth | **es:** Keriyot, Queriot, las-ciudades | **fr:** Kerioth, [הקריות], [קריות] | **de:** [הקריות], [קריות], und-Keriyoth Josh 15:25; Jer 48:24; Jer 48:41; Amos 2:2

קִרְיַת אַרְבַּע H7153 *Conj-w / N-proper-fs* (9×)

Kiriath-Arba, the ancient Canaanite name for Hebron, meaning 'city of four' or 'city of Arba.'

The old Canaanite name for the city later known as Hebron, compounding qiryat ('city of') with arba' ('four') or the personal name Arba. It appears in the patriarchal narratives – Sarah's death and burial at the cave of Machpelah (Gen 23:2), Jacob's return to his father Isaac (Gen 35:27) – and in Joshua's conquest and allotment accounts (Josh 14:15; 15:13, 54; 20:7; 21:11). The consistent cross-lingual rendering 'Kiriath-Arba' / 'Kiryat-Arba' across English, Spanish, French, and German shows this is treated as a transliterated proper noun rather than translated.

Kiriath-Arba (place name) (9×) The ancient Canaanite place name for Hebron, meaning either 'city of four' or 'city of Arba' (a legendary Anakim ancestor, Josh 14:15; 15:13; 21:11). Used in Genesis for the patriarchal connection: Sarah dies there (Gen 23:2) and Isaac dwells there (Gen 35:27). Joshua texts record it in conquest and Levitical-city lists (Josh 15:54; 20:7). Nehemiah 11:25 attests its continued use in post-exilic times. All major translations – English 'Kiriath-Arba,' Spanish 'Quiriat-Arba,' French and German 'Kiriath-Arba' – transliterate rather than translate, preserving the toponym. **PERSONAL NAMES**
en: Kiriath-Arba, Kiriath-arba, Kiryat-Arba | **es:** Kiryat-Arba, Qiryat-HaArba, Quiriat-Arba | **fr:** Kiriath-Arba, Kiriath-arba, Kiryat-Arba | **de:** Kiriath-arba, Kirjat-Arba, Kiryat-Arba Gen 23:2; Gen 35:27; Josh 14:15; Josh 15:13; Josh 15:54

קִרְיַת יְעָרִים H7154 *N-proper-fs* (2×)

Kiriath-Jearim/Kiriath-Baal, city of forests, Gibeonite city where ark rested

Kiriath-Jearim, meaning 'city of forests,' was a Gibeonite city on the border between Judah and Benjamin. It became famous as the resting place of the ark of the covenant after its return from Philistine captivity—the ark remained there for years before David moved it to Jerusalem (1 Samuel 6:21–7:2). The city had multiple names including Kiriath-Baal, reflecting earlier Canaanite associations. Its location in wooded hill country made it a significant landmark in boundary descriptions.

(2×) The references in Joshua 15:60 and 18:14 identify this city by its alternative name Kiriath-Baal, emphasizing its Canaanite heritage. Transliterations preserve the Hebrew across languages with minor variations. The name 'Baal' in the designation points to pre-Israelite worship at the site, while its role in boundary lists shows its importance as a recognized geographical marker between tribal territories. **BAAL WORSHIP**
en: Kiryath-Baal, Qiryath-Baal | **es:** Quiriat-Baal | **fr:** Kiryath-Baal, Qiryath-Baal | **de:** Kiryath-Baal, Qiryath-Baal Josh 15:60; Josh 18:14

קִרְיַת חֻצוֹת H7155 *N-proper-fs* (1×)

Qiriath-Huzoth, a Moabite town meaning 'city of streets/outsides' where Balak sacrificed

The Moabite town where Balak took Balaam and offered sacrifices before the prophet's first oracle. The name possibly means 'city of streets' or 'city of open places,' though the exact sense is debated. This was Balaam's introduction to Moabite hospitality and the king's urgency - immediately upon arrival, they sacrificed cattle and sheep, then sent portions to Balaam and the princes. The town's location is unknown, but it served as staging ground for Balak's attempt to curse Israel. What began with sacrifices at Qiriath-Huzoth ended with blessing instead of cursing, as God commandeered Balaam's mouth.

(1×) Mentioned only in Numbers 22:39 as the destination where Balak took Balaam. The Greek transliterates as 'cities of courtyards/settlements.' The name suggests an inhabited place, possibly a regional center. The narrative context is Balak's urgent effort to secure Balaam's cursing of Israel, beginning with sacrificial hospitality. Archaeological identification remains uncertain, representing one of many Moabite settlements known only from biblical references. **PERSONAL NAMES**
en: to-Kiriath-Huzoth | **es:** Quiriat-Huzot | **fr:** à-Kiriath-Huzoth | **de:** zu-Kiriath-Huzoth Num 22:39

קִרְיָתָיִם H7156 *N-proper-fs* (8×)

Kiriathaim, a place name for cities in Transjordan: one in Moab (modern Qureyat) and one Levitical city in Naphtali.

Kiriathaim ('double city,' from the dual form of qiryah) refers to at least two distinct locations in the Hebrew Bible. The primary one is a city in Moab, associated with Reubenite territory (Num 32:37; Josh 13:19), site of a battle in the age of Abraham (Gen 14:5), and subject of prophetic oracles against Moab (Jer 48:1, 23; Ezek 25:9), probably modern Qureyat southeast of Mount Attarus. A second Kiriathaim was a Levitical city in Naphtali (1 Chr 6:76), corresponding to Kartan in Joshua 21:32. The dual ending may suggest a twin settlement or paired towns.

Kiriathaim (city name) (8×) The proper noun Kiriathaim, a place name meaning 'double city' (from the dual of qiryah). It primarily designates a Moabite city allotted to Reuben (Num 32:37; Josh 13:19), mentioned in Genesis 14:5 as the plain of Kiriathaim and in Jeremiah 48:1, 23 and Ezekiel 25:9 in oracles against Moab – identified with modern Qureyat in Jordan. A second Kiriathaim in Naphtali served as a Levitical city (1 Chr 6:76). The multilingual glosses (Spanish 'Quiriataim,' French 'Kiriathaim') preserve the toponym consistently. **PERSONAL NAMES**
en: Kiriathaim, Qiryatayim, [and-Kiriathaim] | **es:** (y-Quiriatáyim), Kiryatayim, Quiriataim | **fr:** Kiriathaim, [קריתים], et-Kiryatayim | **de:** Kiriathaim, Kirjatajim, [וקריתימה] Gen 14:5; Num 32:37; Josh 13:19; 1Chr 6:76; Jer 48:1

קִרְיַת יְעָרִים H7157 *N-proper-fs* (26×)

Kiriath-jearim — a Gibeonite city on the Judah-Benjamin border where the ark rested after its return from Philistia

Qiryat Ye'arim ('city of forests') is a town of the Gibeonite confederacy (Josh 9:17) situated on the border between Judah and Benjamin, appearing 26 times under this name and its variants. Its greatest claim to fame is housing the Ark of the Covenant for roughly two decades after the Philistines returned it via Beth-shemesh (1 Sam 6:21-7:2). The ark remained in the house of Abinadab on the hill at Kiriath-jearim until David brought it to Jerusalem in a momentous procession (1 Chr 13:5-6; 2 Chr 1:4). The Psalmist alludes to this tradition in the cryptic 'we found it in the fields of Jaar' (Ps 132:6), a poetic abbreviation of the city's name. In genealogical texts, Kiriath-jearim appears among the clans of Judah descended from Caleb (1 Chr 2:50-53), and its inhabitants are counted in the return census (Neh 7:29; Ezra 2:25). The prophet Uriah son of Shemaiah hailed from this town (Jer 26:20). The LXX renders it Kariathriarim.

Kiriath-Jearim (city) (26×) A Gibeonite city (Josh 9:17) meaning 'city of forests,' located on the Judah-Benjamin border, most famous as the resting place of the Ark of the Covenant after its return from Philistia (1 Sam 7:1-2; 1 Chr 13:5-6). Also appears in tribal boundary lists (Josh 15:9, 60; 18:14-15), genealogies of Judah (1 Chr 2:50-53), the post-exilic return census (Neh 7:29; Ezra 2:25), and as the hometown of the prophet Uriah (Jer 26:20). The poetic abbreviation 'fields of Jaar' (Ps 132:6) preserves its forest etymology. The LXX renders it Kariathriarim. **PERSONAL NAMES**
en: Jearim, Kiriath-Jearim, Kiryat- | **es:** Jearim, Quiriat-Jearim, Quiryat | **fr:** Kiriath-Jearim, Kiryath-Yearim, Qiryath-Yearim | **de:** Jearim, Kiriath-Jearim, Kirjat Josh 9:17; Josh 15:9; Josh 15:60; Josh 18:14; Josh 18:15

קִרְיַת־סֵפֶר H7158 *N-proper-fs* (5×)

Kiriath-Sepher (ancient name of Debir, meaning 'city of the

book/scribe')
An ancient Canaanite place name meaning 'city of the book' or 'scribe-town,' identified as the earlier name of Debir in the southern hill country of Judah. The name appears in the narrative of Caleb's conquest, where he offers his daughter Achsah to whoever captures Kiriath-Sepher—a challenge taken up by Othniel (Joshua 15:15–16; Judges 1:11–12). Joshua 15:49 preserves the variant Kiriath-Sannah. The site is likely modern Dhahiriyye, southwest of Hebron. All four target languages transliterate the name consistently, confirming its proper-noun status.

(5×) The proper name of an ancient Canaanite city, an earlier designation for Debir in southern Judah, meaning 'city of the book' or 'scribe-town.' All translations—Spanish 'Quiriat-Sefer,' French and German 'Kiryat-Sefer'—transliterate rather than translate, preserving its proper-noun identity. It appears in the twin conquest accounts of Joshua 15:15–16 and Judges 1:11–12, where Othniel captures it to win Achsah as his wife. Joshua 15:49 gives the alternate name Kiriath-Sannah. **PERSONAL NAMES**
en: Kiryat-Sefer, Kiryath-Sepher, and-Kiryath-Sannah | **es:** Kiryat-Sefer, Quiriat-Sefer, y-Quiriat-Saná | **fr:** Kiryat-Sefer, Kiryath-Sepher, et-Kiryath-Sannah | **de:** Kiryat-Sefer, Kiryath-Sepher, und-Kiryath-Sannah Josh 15:15; Josh 15:16; Josh 15:49; Judg 1:11; Judg 1:12

קָרַם H7159 *Conj-w / V-Qal-ConsecImperf-3ms* (2×)
spread over, overlay, cover with a layer (especially of skin)
This verb describes spreading or laying something over a surface as a covering. In Ezekiel's vision of dry bones (37:6, 8), God promises to spread skin over the reconstituted skeletons, the final stage of bringing dead Israel back to life. The image is of overlaying or encrusting a surface with a covering layer. Cognate languages suggest forming a crust or coating. Here the miraculous restoration moves from skeleton to sinews to flesh to skin—the visible covering that makes bodies complete.

(2×) Spanish 'cubrir/cubrió' and English 'cover/will cover' capture the spreading action. Both uses in Ezekiel 37 describe the same miraculous process from different grammatical perspectives—God's promise (v. 6) and the prophet's observation (v. 8). The multilingual evidence consistently portrays this as covering or overlaying, the final touch in the resurrection vision that transforms bones into recognizable bodies. **COVERING AND CONCEALING**
en: and-I-will-cover, and-covered | **es:** y-cubrió, y-os-cubriré | **fr:** et-couvrir | **de:** [ויקרם], [וקרמתי] Ezek 37:6; Ezek 37:8

קָרַן H7160 *V-Hifil-Prtcpl-ms* (4×)
to shine, send out rays; to grow horns
This verb operates in two semantic domains through denominative use: from 'horn' it means 'display horns' (fully developed); from 'ray' it means 'send out rays, shine.' Most famously, it describes Moses' face shining after encountering God's glory on Sinai—a passage that influenced artistic depictions (including Michelangelo's horned Moses, based on Latin cornuta). The semantic overlap between horns and rays reflects ancient iconography where divine radiance was depicted as horn-like projections.

(4×) In Exodus 34:29-30, 35, the Qal describes Moses' face as 'sending out rays' (קָרַן עוֹר פָּנָיו) after speaking with God—a radiant shining that terrified the Israelites. In Psalm 69:31-32, the Hiphil participle describes an ox 'having horns' (מַקְרִן), meaning fully developed, mature. The two meanings share the root קֶרֶן, which can denote both horn and ray. Multilingual glosses split: for Moses, Spanish 'resplandecía,' French 'resplendit' (shone); for the ox, Spanish 'con-cuernos,' German 'having-Hörner' (having horns). The Vulgate's translation 'cornuta' (horned) for Moses' face became famous in Christian art. **SHINING AND ILLUMINATING**
en: having-horns, shone | **es:** con-cuernos, resplandecía | **fr:** de-rayonner, resplendit | **de:** having-Hörner, shone Exod 34:29; Exod 34:30; Exod 34:35; Ps 69:31

קֶרֶן H7161a *Prep-b / N-fpc* (75×)
Horn of an animal or altar; metaphorically, strength, power, or dignity; also a hill or slope, and rays of light from a theophany.
The noun qeren (קֶרֶן) begins with the concrete horn of a ram or ox and spirals outward into some of the most vivid imagery in Scripture. Its literal use dominates: the ram caught by its horns in the thicket (Gen 22:13), the horn-shaped projections on the altar of burnt offering (Exod 27:2), the ram's horn trumpet of Jericho (Josh 6:5), and the horns of Daniel's apocalyptic visions (Dan 8:3–21). From this physical root grows the metaphor of the 'exalted horn' — strength, power, and dignity — as when Hannah sings 'my horn is exalted in the LORD' (1 Sam 2:1). Arabic translators often shift from qarn (horn) to quwwa (power) for these passages, revealing the semantic leap. Two rare but memorable extensions complete the picture: the fertile hillside of Isaiah's vineyard song (Isa 5:1), where Spanish translates 'ladera' (slope), and the dazzling rays streaming from God's hand in Habakkuk 3:4, where Spanish uses 'rayos' and Korean 'gwangseon' — beams of light shaped like horns radiating outward.

1. horn (literal, physical) (67×) A literal, physical horn — whether of a ram, ox, or wild bull — and by direct extension the horn-shaped projections on the corners of the altar, a horn used as an oil vessel, or a horn trumpet. This is the dominant sense at 67 occurrences, covering Abraham's ram caught by its horns (Gen 22:13), the altar horns smeared with blood (Exod 29:12, 30:2), the horn of anointing oil (1 Sam 16:1, 1 Kgs 1:39), and the apocalyptic horns of Daniel's visions (Dan 8:3–21). Spanish 'cuerno,' French 'corne,' and German 'Horn' all hold steady across these contexts. Ezekiel's oppressive rams that push with their horns (Ezek 34:21) and Zechariah's four horns representing hostile nations (Zech 2:1–4) straddle the line between literal and figurative. **GEOGRAPHY AND SPACE**
en: a-horn, a-horn-, horn | **es:** cuerno, cuerno-, cuerno-de | **fr:** [קרן], corne, corne-de | **de:** Horn, [קרן], der-horn-von Exod 27:2; Exod 29:12; Exod 30:2; Exod 30:3

2. horn as strength/power (6×) Metaphorical horn as strength, might, dignity, or political power — the 'exalted horn' idiom. Hannah's song declares 'my horn is exalted in the LORD' (1 Sam 2:1); the psalmist trusts that God will 'exalt the horn of his anointed' (Ps 89:17, 24; 92:10). Arabic renderings shift from qarn (physical horn) to quwwa (power/strength), exposing the metaphorical transfer. Spanish keeps 'cuerno' but the surrounding verbs — 'ensalzar' (to exalt), 'levantar' (to raise) — mark the figurative domain. Job's humiliation is expressed as 'I have laid my horn in the dust' (Job 16:15), where the horn is personal dignity brought low. **HORNS AND TRUMPETS**
en: his-horn, my-horn, our-horn | **es:** cuerno-de-el, cuerno-de-nosotros, mi-cuerno | **fr:** corne, mon-corne, mon-קרני-moi | **de:** Horn, mein-Horn, mein-horn 1Sam 2:1; Job 16:15; Ps 89:17; Ps 89:24; Ps 92:10

3. hill or peak (topographic) (1×) A horn-shaped geographical feature — a projecting hill, fertile slope, or promontory. Isaiah 5:1 places the beloved's vineyard on a 'qeren of a fertile hill,' where the image is a terraced hillside jutting outward like a horn. Spanish renders 'ladera' (hillside/slope), and German paraphrases the topography. This single occurrence preserves an ancient metaphorical mapping from animal anatomy to landscape that is well attested in other Semitic languages. **GEOGRAPHY AND SPACE**
en: in-horn | **es:** en-ladera-de | **fr:** dans-corne | **de:** [בקרן] Isa 5:1

4. rays of light (1×) Rays or beams of light radiating outward from a divine theophany, shaped metaphorically like horns projecting from a source. Habakkuk 3:4 describes radiance streaming from God's hand, where 'horns' become beams of glory. Spanish translates 'rayos' (rays), Korean uses 'gwangseon' (light beams), and Swahili 'miale' (rays) — all confirming that translators across traditions understood qeren here as luminous projections rather than animal appendages. This verse also lies behind the tradition of depicting Moses with horns, since the related verb qaran in Exodus 34:29 was famously rendered cornuta in the Vulgate. **HORNS AND TRUMPETS**
en: rays | **es:** rayos | **fr:** corne | **de:** Horn Hab 3:4

קַרְנַיִם H7161b *N-proper-fs* (1×)

Qarnaim, a city in Bashan conquered by Israel, possibly meaning 'two horns'

(1×) Appears only in Amos 6:13 where Israel boasts of taking Qarnaim 'by our own strength.' The term appears elsewhere as part of compound place names (Ashteroth-Karnaim). The name likely means 'two horns,' perhaps referring to topography. Intertestamental texts confirm a city Karnaim in Bashan. The prophetic context mocks misplaced confidence - military success derived from God's forbearance, not Israel's power. **HORNS AND TRUMPETS**

en: horns | **es:** cuernos | **fr:** corne | **de:** [קרנים] Amos 6:13

קֶרֶן H7162 *N-fs* (14×)

Horn (Aramaic); either a musical instrument or an apocalyptic symbol of royal power in Daniel's visions.

This Aramaic noun appears exclusively in Daniel, carrying two sharply distinct meanings. In Nebuchadnezzar's orchestra (Dan 3:5, 7, 10, 15), it denotes a musical horn blown alongside other instruments at the signal to worship. In Daniel's night visions (Dan 7:7-24), horns sprout from beasts and represent kings and kingdoms — symbols of political power. Arabic qarn and Korean ppul both preserve the basic 'horn' meaning, while the context of each passage decisively determines whether the instrument or the apocalyptic symbol is in view.

1. horn (apocalyptic symbol of power) (10×) Horn as an apocalyptic symbol of royal or political power in Daniel's vision of the four beasts (Dan 7:7-24). The ten horns of the fourth beast are explicitly identified as ten kings (7:24), and the 'little horn' that uproots three others becomes a central figure of eschatological interpretation. Spanish cuerno and German Horn translate literally, while the symbolic weight is carried entirely by the visionary context. **HORNS AND TRUMPETS**

en: and-horn, and-horns, and-the-horn | **es:** Y-los-cuernos, cuerno, el-cuerno | **fr:** [בקרנא], [בקרניא], [וקרניא] | **de:** Hoerner, Horn, Stimme Dan 7:7; Dan 7:8

2. horn (musical instrument) (4×) Horn as a musical instrument — specifically the sounding horn in Nebuchadnezzar's royal orchestra, listed alongside the lyre, harp, trigon, and pipes (Dan 3:5, 7, 10, 15). All four occurrences describe the same ceremonial scene: when the horn sounds, all peoples must bow to the golden image. Spanish bocina and French corne reflect the instrumental sense, distinguishing it from the symbolic usage in chapter 7. **HORNS AND TRUMPETS**

en: horn | **es:** la-bocina | **fr:** la-corne | **de:** Horn Dan 3:5; Dan 3:7; Dan 3:10; Dan 3:15

קֶרֶן הַפּוּךְ H7163 *N-proper-fs* (2×)

Keren-Happuch, Job's third daughter (horn of antimony/eye paint)

Keren-Happuch, whose name means 'horn of antimony' or 'container of eye paint,' was the third daughter born to Job after his restoration. The name refers to a cosmetic container, suggesting beauty—fitting for a daughter described among the most beautiful women in the land. Along with her sisters Jemimah and Keziah, she received an inheritance alongside her brothers, an unusual honor in patriarchal society. Her name celebrates both beauty and the restoration of Job's fortunes.

(2×) Job 42:14 records both the name itself and its components ('horn' and 'antimony/eye paint' mentioned separately in some manuscript traditions). The name appears twice in the verse in different forms. Cross-linguistic transliterations vary slightly (Spanish 'Hapuc/Keren,' English 'Happukh/Qeren') but preserve the Hebrew. The cosmetic reference in the name contrasts sharply with Job's earlier suffering, symbolizing complete restoration and blessing. **PROPER NAMES (PERSONAL)**

en: Happukh, Qeren | **es:** Hapuc, Keren | **fr:** קרן ,הפוך | **de:** [הפוך], [קרן] Job 42:14

קָרַס H7164 *V-Qal-Prtcpl-ms* (2×)

stoop, crouch, bend down (in defeat or submission)

This verb depicts stooping or bending down, typically in contexts of defeat or collapse. Isaiah 46:1–2 describes the gods of Babylon—Bel and Nebo—stooping and crouching as they're carried away into exile, their inability to save themselves demonstrating their impotence. The verb pairs with another word for bowing, intensifying the image of total abasement. What were once objects of worship are now burdens on beasts, bent under their own weight, powerless before the true God.

(2×) The translation pattern shows consistent understanding: Spanish 'postraron/postra' (bow down), English 'stoop/stoops.' Both occurrences in Isaiah 46 describe the same scene of divine defeat—the Babylonian gods crouching and stooping as they're hauled away on animals. The doubled verbs (crouch and bow) in Hebrew create a comprehensive picture of complete humiliation and collapse, the opposite of the upright stance of power. **FALLING AND FAILING**

en: They-stoop, stoops | **es:** Se-postraron, se-postra | **fr:** [קרס], [קרסו] | **de:** [קרס], [קרסו] Isa 46:1; Isa 46:2

קֶרֶס H7165 *N-mpc / 3ms* (10×)

Clasp or hook; a metal fastener (gold or bronze) used to join the curtains of the tabernacle.

A specialized term for the metal clasps or hooks that joined the curtains of the tabernacle, appearing exclusively in Exodus. Gold clasps fastened the ten inner linen curtains into a unified covering (Exod 26:6; 36:13), while bronze clasps joined the eleven goat-hair curtains of the outer tent (Exod 26:11; 36:18). These small but essential fittings transformed separate panels into a single, cohesive structure. Spanish broches/corchetes and French agrafes both capture the fastening function well.

clasp, hook (tabernacle fastener) (10×) A metal clasp or hook used to fasten the curtains of the tabernacle into a unified covering. Gold clasps (qarse zahav) joined the inner linen curtains by coupling their loops together (Exod 26:6; 36:13), while bronze clasps (qarse nechoshet) connected the outer goat-hair curtains (Exod 26:11; 36:18). The clasps are listed among the tabernacle's components in both the instruction (Exod 26:33) and inventory passages (Exod 35:11; 39:33). Though a minor item, their role was structurally essential—they unified separate panels into the single sanctuary covering. The Spanish broches and French agrafes both convey 'clasps/hooks,' confirming the concrete hardware sense. **GEOGRAPHY AND SPACE**

en: by-the-clasps, clasps-of, its-clasps | **es:** broches-de, con-los-broches, con-los-corchetes | **fr:** agrafes-de, avec-le-agrafes, le-agrafes | **de:** Haken-von, der-Haken, durch-der-Haken Exod 26:6; Exod 26:11; Exod 26:33

קַרְסֹל H7166 *N-fdc / 1cs* (2×)

ankle, lower leg joint

This anatomical term refers to the ankle joint, mentioned in parallel passages celebrating divine deliverance. In 2 Samuel 22:37 and Psalm 18:36, the psalmist declares that God enlarged his steps so that his ankles didn't slip—a metaphor for sure-footed progress and stability in battle or difficulty. The ankle represents the vulnerable point where walking can fail, so its security becomes an image of God's sustaining help. Strong, stable ankles enable pursuit of enemies and escape from danger.

(2×) All major translations render this as 'ankles': Spanish 'tobillos,' English 'ankles,' showing clear anatomical understanding. The parallel texts in 2 Samuel and Psalms describe identical divine aid—God making the feet steady and secure so the ankles don't turn or give way. This physical stability serves as a metaphor for God's reliable support in times of conflict and challenge. **AUTO-DETECTED COMMUNITY 12037 WITH 3 SENSES**

en: my-ankles | **es:** mis-tobillos | **fr:** cheville, mon-ankles | **de:** mein-ankles 2Sam 22:37; Ps 18:36

קָרַע H7167 *V-Qal-QalPassPrtcpl-mp* (63×)

To tear or rend, especially garments in grief or anger; also to be torn (Nifal) or to cut open, split apart.

Qara is the verb of visceral, dramatic tearing — and in the Hebrew Bible, tearing one's garments is never merely a wardrobe malfunction. It is the embodied language of grief, horror, and outrage. When Jacob hears of Joseph's death, he 'tears his garments' (Gen 37:29); when the high priest hears what he considers blasphemy, he does the same (Matt 26:65 cites this practice). The act was so culturally central that Joel 2:13 could command 'tear your hearts and not your garments' — a metaphor that only works because the physical act was universal and understood. Across languages the word maps consistently: Spanish rasgar, French déchirer, German zerreissen, Arabic mazzaqa — all dedicated tearing verbs rather than generic 'breaking' words, confirming that qara occupies a specific semantic niche of fabric-ripping, emotionally charged destruction.

1. tear, rend (garments) (47×) The primary active sense: to tear or rend, overwhelmingly of garments as an expression of grief, mourning, anger, or religious horror — 47 of 63 occurrences. This is the great biblical gesture of lament: Jacob tears his garment at the news of Joseph (Gen 37:29, 34), Joshua and Caleb tear theirs at Israel's rebellion (Num 14:6), David tears his at Saul's death (2 Sam 1:11), and Josiah tears his at hearing the forgotten Torah (2 Kgs 22:11). The idiom qara begadav ('he tore his garments') is nearly formulaic. Spanish rasgar, French déchirer, and German zerreissen all select dedicated fabric-tearing vocabulary. The verb also extends to tearing kingdoms (1 Kgs 11:11-12) and curtains (Eccl 3:7), where the metaphorical force derives from the garment-rending prototype. TEARING AND RENDING

en: and-I-shall-tear, and-he-tore, and-she-tore | **es:** Ha-rasgado, Y-rasgó, Y-romperé | **fr:** [ויקרע], [ותקרע], déchira | **de:** [וקרעתי], [וקרעתי], [ותקרע] Gen 37:29; Gen 37:34; Gen 44:13; Lev 13:56; Num 14:6

2. torn (stative condition) (7×) Qal passive participle describing the stative condition of being torn — 7 occurrences used attributively or predicatively of garments already in a torn state. The man from the battle who brings news to Eli arrives 'with his clothes torn' (1 Sam 4:12); Hushai comes to David 'with his coat torn' (2 Sam 15:32); the servants of Hezekiah come to Isaiah 'with their clothes torn' (2 Kgs 18:37). German zerrissen and Spanish rasgados both use past participle forms that mirror the Hebrew stative morphology. This is not the dramatic act of tearing but its visible aftermath — the torn garment as a persistent sign of distress. TORN MAULED RIPPED

en: and-torn-of, torn, torn-of | **es:** rasgada, rasgados, rasgados-de | **fr:** déchirer, déchiré, déchiré-de | **de:** [וקרע], [קרוע], zerrissen 1Sam 4:12; 2Sam 1:2; 2Sam 13:31; 2Sam 15:32; 2Kgs 18:37

3. be torn (Nifal passive) (5×) Nifal (passive/reflexive) stem: to be torn or become torn — 5 occurrences where the subject is acted upon rather than acting. The priestly robe 'shall not be torn' (Exod 28:32; 39:23); the altar at Bethel 'was torn apart' (1 Kgs 13:3, 5); Saul grasps Samuel's robe 'and it tore' (1 Sam 15:27). Spanish se rasgará/fue rasgado and German es riss use reflexive and passive constructions that match the Hebrew Nifal precisely. The theological weight falls on the tearing of Samuel's robe, which becomes a prophetic sign that the kingdom has been torn from Saul. TORN MAULED RIPPED

en: and-it-tore, be-torn, it-shall-be-torn | **es:** fue-rasgado, se-rasgará, se-rasgue | **fr:** cela—être-déchiré, déchiré, et-cela-déchira | **de:** es-soll-sein-zerrissen, sein-zerrissen, und-es-riss Exod 28:32; Exod 39:23; 1Sam 15:27; 1Kgs 13:3; 1Kgs 13:5

4. cut open, split apart (3×) A distinct sense of cutting open or splitting apart a physical object — 3 occurrences where the action is not garment-rending in grief but purposeful cutting or opening. Jehoiakim cuts open windows in his palace (Jer 22:14); he cuts the prophetic scroll with a scribe's knife and burns it (Jer 36:23); Jeroboam tears the kingdom apart from the house of David (2 Kgs 17:21). Spanish rasgar still serves, but the accompanying context words — 'windows,' 'knife,' 'kingdom' — shift the frame from mourning gesture to deliberate division. French déchirer and German zerreissen apply equally, confirming that the physical action is the same but the social context and intention differ markedly from sense 1. TEARING AND RENDING

en: and-he-cuts, he-cut-it, he-tore | **es:** lo-rasgaba, rasgó, y-abre | **fr:** déchirer, et-déchirer, il-déchira | **de:** [וקרע], [יקרעה], er-riss 2Kgs 17:21; Jer 22:14; Jer 36:23

5. (1×) A single occurrence at Jeremiah 4:30 where the verb is used in an unusual figurative sense. The prophet addresses personified Jerusalem: 'though you enlarge your eyes with paint' — but the Hebrew literally reads 'though you tear [open] your eyes,' using qara for the cosmetic act of widening the eyes. Spanish agrandes ('you enlarge') and English 'you enlarge' both interpret the tearing metaphor as widening or opening. This stands apart from all other senses: it is neither grief-rending nor physical splitting but a vivid bodily metaphor for cosmetic self-presentation, possibly with overtones of the garish and desperate. TEARING AND RENDING

en: you-enlarge | **es:** agrandes | **fr:** déchirer | **de:** [תקרעי] Jer 4:30

קֶרַע H7168 *Conj-w / N-mp* (4×)

torn pieces of garment, rags

This noun denotes torn pieces of cloth, whether deliberately ripped garments (as in the symbolic tearing of Jeroboam's cloak into twelve pieces) or worn rags (signifying poverty). The root conveys violent rending, and the plural form emphasizes multiple fragments. Torn garments carried powerful symbolic weight in ancient Israel—marking grief, judgment, or prophetic enactment.

(4×) Designates torn pieces or fragments of cloth. In 1 Kings 11:30-31, Ahijah tears his new garment into twelve pieces (שְׁנֵים עָשָׂר קְרָעִים), symbolically dividing Solomon's kingdom. In 2 Kings 2:12, Elisha tears his own clothes into pieces in mourning. Proverbs 23:21 uses 'rags' (קְרָעִים) as a sign of poverty befalling the drunkard. The multilingual evidence shows consistent rendering of torn fabric: Spanish 'pedazos/harapos,' French 'pieces,' German 'pieces'—though some languages struggled to distinguish the deliberate tearing from mere rags. FRAGMENTS AND PIECES

en: and-rags, pieces | **es:** pedazos, y-harapos | **fr:** et-קרעים, pieces | **de:** [וקרעים], pieces 1Kgs 11:30; 1Kgs 11:31; 2Kgs 2:12; Prov 23:21

קָרַץ H7169 *V-Qal-Prtcpl-ms* (5×)

to pinch, nip off; wink the eye or compress the lips maliciously; to be formed from clay

The Hebrew verb qarats conveys a vivid pinching or nipping motion. In Proverbs it describes deceitful body language: winking the eye (Prov 6:13; 10:10) and compressing the lips (Prov 16:30) as gestures of malicious scheming. Psalm 35:19 uses it similarly for enemies who wink with hostile intent. In Job 33:6, the passive form portrays being 'nipped off' from clay, evoking the potter shaping a human figure, paralleling Akkadian imagery of the god forming Enkidu from clay.

(5×) Covers the full range of pinching gestures and formation. The eye-winking sense dominates (Prov 6:13; 10:10; Ps 35:19), describing sly, malicious signaling through body language. Spanish 'guiña' (wink) and 'muerde' (bite) capture the two physical nuances. The lip-compressing sense (Prov 16:30) extends the gesture from eyes to mouth. In Job 33:6 the clay-nipping sense draws on ancient Near Eastern potter imagery, where humans are pinched from raw material. STRIKING AND REFERENCE

en: I-was-formed, compressing, he-who-winks | **es:** Guiña, el-que-guiña, el-que-muerde | **fr:** cligner, קרץ ,קרץ | **de:** [קרץ], [קרץ], [קרצתי] Job 33:6; Ps 35:19; Prov 6:13; Prov 10:10; Prov 16:30

קְרַץ H7170 *N-mpc / 3ms* (2×)

piece, fragment; used in phrase meaning 'slander' (lit. eat pieces/flesh of)

This Aramaic noun means 'piece' or 'fragment' but appears only in the idiomatic phrase 'eat his pieces/flesh,' meaning to slander or accuse maliciously. In Daniel 3:8 and 6:24, the phrase describes hostile accusation against the Jews at the royal court. The expression parallels similar idioms in Akkadian and Arabic where 'eating someone's flesh' means slandering them. This vivid metaphor portrays malicious speech as consuming another's reputation, tearing them apart piece by piece before authorities.

(2×) The glosses reveal the idiomatic nature: Spanish 'calumniosamente' (slanderously), French 'calomnie' (slander), rather than

literal 'pieces.' Both Daniel passages show the same courtier dynamics—jealous officials bringing accusations against faithful Jews (the companions in chapter 3, Daniel in chapter 6). The 'eating pieces' image effectively captures how slander devours and destroys reputations through malicious reporting to those in power. **GEOGRAPHY AND SPACE**

en: [dir.obj]-him, them | **es:** a-los-judíos, calumniosamente | **fr:** calomnie | **de:** [קרצוהי], [קרצידהון] Dan 3:8; Dan 6:24

קָרְצִין H7171 *N-ms* (1×)

Biting insect, possibly gadfly or hornet; symbol of destructive foreign invader

Jeremiah's metaphor for Egypt's coming destroyer - a 'gadfly from the north' representing Nebuchadnezzar's invasion. Whether the precise insect is gadfly, hornet, or some other stinging pest matters less than the image's effectiveness: a relentless, painful, inescapable attacker. Egypt, described as a beautiful heifer, will be tormented by this northern pest. The metaphor combines contempt and threat - the mighty Babylon is reduced to an insect, yet this insect will destroy proud Egypt. Ancient versions vary in identification, but all recognize a biting, troublesome creature. Like all prophetic imagery, the point transcends zoology: judgment comes, and nothing can swat it away.

(1×) Found only in Jeremiah 46:20 in an oracle against Egypt. The term describes a stinging insect coming from the north (Babylon). Spanish uses 'tábano' (gadfly/horsefly), confirming the biting insect identification. Latin versions and ancient translations support this reading. BDB notes possible connection to roots meaning 'to nip' or 'bite.' The metaphor portrays Nebuchadnezzar's invasion as an irresistible pest tormenting Egypt. **STRIKING AND REFERENCE**

en: a-gadfly | **es:** tábano | **fr:** [קרץ] | **de:** [קרץ] Jer 46:20

קַרְקַע H7172 *N-fsc* (8×)

Floor, ground surface, bottom; the flat base of a building (temple, tabernacle) or the floor of the sea.

A noun likely derived by reduplication from the root qrr or qur, qarqa' denotes the floor or ground-level surface of a structure. It appears most prominently in the description of Solomon's temple, where the floor is overlaid with gold (1 Kgs 6:15, 16, 30), and in the tabernacle ritual of Numbers 5:17, where dust is taken from the floor. Amos 9:3 extends the image dramatically to the 'floor of the sea' – the ocean bottom where fugitives might hide from God. German 'Boden' and French 'plancher' both capture the sense of a horizontal base surface.

floor, bottom (of a building or container) (8×) The floor or bottom surface of a structure or space. Used concretely for the temple floor overlaid with gold (1 Kgs 6:15, 16, 30), for the tabernacle floor from which dust is gathered for the ordeal of jealousy (Num 5:17), and extended metaphorically to the 'floor of the sea' – the ocean bottom (Amos 9:3). French 'plancher,' German 'Boden,' and English 'floor' all reflect the same concrete image of a flat, horizontal base surface. The word is likely a reduplicative formation from the root qrr, cognate with Akkadian qaqqaru ('ground, earth'). **GEOGRAPHY AND SPACE**

en: floor-of, from-floor-of, from-the-floor | **es:** desde-el-piso, desde-el-piso-de, el-piso | **fr:** de-le-plancher, de-plancher-de, fondement | **de:** Boden-von, [בקרקע], auf-Tenne-von Num 5:17; 1Kgs 6:15; 1Kgs 6:16; 1Kgs 6:30

קַרְקַע H7173 *Art / N-proper-fs / 3fs* (1×)

Haqqarqaa (the Karkaa), place on Judah's southern border near Kadesh

A location on Judah's southern boundary, mentioned in Joshua's territorial descriptions. The name means 'the floor' or 'the level ground,' possibly describing local topography. It appears near Kadesh-Barnea on Judah's southern frontier toward Edom. The definite article and directional suffix indicate 'toward the Karkaa,' treating it as a known landmark for boundary definition. Greek versions show textual uncertainty, with one reading 'westward from Kadesh.' Like many minor boundary markers, exact identification is lost, but the name preserved tribal memory of landmarks that defined inheritance. Every border point mattered in Israel's sacred geography.

(1×) Appears only in Joshua 15:3 describing Judah's southern boundary. The Hebrew includes the definite article and directional suffix, literally 'toward the Karkaa.' The name possibly means 'floor' or 'level place.' Greek translations vary, suggesting textual or geographical uncertainty. Located near Kadesh-Barnea on Judah's extreme southern border, exact identification remains uncertain. The term belongs to detailed boundary descriptions defining tribal inheritances. **PERSONAL NAMES**

en: the-Karkaa | **es:** Carca | **fr:** le-Karkaa | **de:** der-Karkaa Josh 15:3

קַרְקֹר H7174 *Prep-b* (1×)

Qarqor, location east of Jordan where Gideon defeated Zebah and Zalmunna

The site of Gideon's final victory over the Midianite kings Zebah and Zalmunna. After routing the Midianite forces through the valley, Gideon pursued them to Qarqor where he captured the two kings. The exact location east of Jordan is unknown, but it represents the completion of Gideon's divinely-granted victory with just 300 men. The pursuit to Qarqor shows Gideon's determination to thoroughly execute God's deliverance - partial victory wasn't enough. This otherwise unknown place became the site where God finished what he began, turning complete defeat for Midian and complete deliverance for Israel.

(1×) Mentioned only in Judges 8:10 where Zebah and Zalmunna's army camped before Gideon's attack. The location is east of the Jordan, site unknown. Greek transliterates as Karkar. The narrative context is Gideon's relentless pursuit of the Midianite kings after initial victory, demonstrating commitment to complete God's deliverance. Archaeological and geographical identification remains uncertain. **PERSONAL NAMES**

en: in-Karkor | **es:** en-Carcor | **fr:** dans-Karkor | **de:** in-Karkor Judg 8:10

קֶרֶשׁ H7175 *N-mp* (51×)

A board or structural frame, especially the acacia-wood frames of the Tabernacle; once the deck-planking of a ship.

Refers almost exclusively to the upright structural frames of the Tabernacle, the portable wilderness sanctuary described in Exodus 26 and 36. These boards were made of acacia wood, overlaid with gold, and fitted with silver bases. Spanish tablon, French cadre, and German Rahmen all reflect the architectural framing sense. In a single metaphorical passage (Ezek 27:6), the word describes the deck-planking of Tyre's great ship, where English 'your deck' and Spanish tu cubierta confirm the shift from sacred architecture to maritime construction.

1. frame or board of Tabernacle (50×) Upright frame or board of the Tabernacle. The dominant meaning across 50 occurrences, referring to the acacia-wood structural elements overlaid with gold that formed the walls of the wilderness sanctuary. French cadre ('frame') and German Rahmen ('frame') emphasize the structural function, while Spanish tablon ('plank') highlights the material. Central to Exodus 26:15-30 and 36:20-34, with additional references in Numbers 3:36 and 4:31 for Levitical transport duties. **GEOGRAPHY AND SPACE**

en: frames, the-board, the-frame | **es:** el-tablón, tablones, tablón | **fr:** cadres, le-cadre, le-cadres | **de:** Rahmen, der-Brett, der-Rahmen Exod 26:15; Exod 26:16; Exod 26:17

2. deck of a ship (1×) Deck-planking of a ship. A unique metaphorical extension in Ezekiel 27:6, where Tyre is portrayed as a magnificent vessel whose deck is constructed of cypress from the coasts of Cyprus. English 'your deck,' Spanish tu cubierta, and French planche all shift from sacred architecture to nautical timber, showing how the basic sense of 'shaped board' adapts to a maritime context. **SHIP SEA VESSEL**

en: your-deck | **es:** tu-cubierta | **fr:** planche | **de:** [קרשך] Ezek 27:6

קִרְיָה H7176 *N-fs* (5×)

town, city (poetic/late form)

A late poetic synonym for the more common Hebrew words for city. It appears exclusively in wisdom literature: Job uses it for his own city gate where he sat as an elder (Job 29:7), while Proverbs deploys it for personified Wisdom's urban stage, calling out at the city heights and gates (Prov 8:3; 9:3, 14). In Proverbs 11:11 the city represents a corporate community blessed or ruined by its inhabitants. The Phoenician cognate qart appears in place names like Carthage (Qart-Hadasht, 'new city').

(5×) A poetic and elevated term for a walled settlement or urban community. Spanish and English both render it straightforwardly as 'ciudad'/'city,' while French uses the more literary 'cité.' All five occurrences sit in wisdom poetry (Job, Proverbs), suggesting the form carried a dignified or archaic register. In Proverbs 11:11 it denotes the city as a body politic, not merely a physical location. **GEOGRAPHY AND SPACE**

en: a-city, city, the-city | **es:** ciudad, la-ciudad | **fr:** cité | **de:** [קרת] Job 29:7; Prov 8:3; Prov 9:3; Prov 9:14; Prov 11:11

קִרְתָּה H7177 *N-proper-fs* (1×)

Qartah, Levitical city in Zebulun, site unknown

A town in Zebulun's territory assigned to the Levites, mentioned only in Joshua's distribution lists. Like many Levitical cities, Qartah's exact location is lost, though it was part of the systematic provision for Levites scattered throughout Israel. These cities fulfilled God's plan that Levites, having no tribal territory of their own, would instead dwell among all tribes, teaching Torah and maintaining worship. Every tribe supported Levitical ministry through city grants. Qartah represents this sacred arrangement - a town whose name we remember though its ruins are forgotten, testimony to Israel's commitment to support those who served at God's altar.

(1×) Appears only in Joshua 21:34 in the list of Levitical cities from Zebulun. Greek versions show textual variation (Kadeis, Karitha), indicating uncertainty about pronunciation. The town's precise location cannot be identified archaeologically. It was one of four cities Zebulun provided for Levites, fulfilling the requirement that all tribes support Levitical ministry. The name itself has no clear etymology. **PERSONAL NAMES**

en: Kartah | **es:** Carta | **fr:** Kartah | **de:** Kartah Josh 21:34

קִרְיָתַיִם H7178 *N-proper-fs* (1×)

Qartan, Levitical city in Naphtali, parallel to Qiriath-Haim elsewhere

A Levitical city in Naphtali's tribal territory, appearing only in Joshua's allocation lists. Chronicles 6:76 lists Qiriath-Haim in the parallel passage, suggesting these are variant names for the same location or that textual transmission produced confusion. Like other Levitical cities, Qartan provided residence for those serving God's sanctuary, scattered strategically throughout Israel. Naphtali's northern location meant these Levites served far from Jerusalem, maintaining Torah teaching and worship practices in distant communities. Though the exact site is unknown, the principle endures: God's servants lived among the people, not isolated in a central location.

(1×) Found only in Joshua 21:32 as a Levitical city from Naphtali. The parallel passage in 1 Chronicles 6:76 names Qiriath-Haim instead, suggesting textual variation or alternate naming. Greek versions attempt transliteration (Kartan). Archaeological identification is uncertain. The city was part of Naphtali's contribution to Levitical support, placing teachers and worship leaders in Israel's northern tribes. **PERSONAL NAMES**

en: Kartan | **es:** Cartán | **fr:** Kartan | **de:** Kartan Josh 21:32

קַשׁ H7179 *N-ms* (16×)

Stubble, chaff — dry plant material used as an image of what is worthless, inflammable, or wind-driven

A masculine noun for the dry stalks and chaff left after harvest, appearing almost exclusively in similes and metaphors. Its literal sense surfaces only once, when the Israelites must gather stubble for straw to make bricks (Exod 5:12). Everywhere else, qash serves figurative purposes: fire consumes enemies like stubble (Exod 15:7; Isa 5:24; 47:14; Nah 1:10; Joel 2:5; Obad 18; Mal 3:19), wind scatters the wicked like chaff (Isa 40:24; 41:2; Jer 13:24; Ps 83:14), and Job compares himself to worthless stubble before God (Job 13:25). Spanish 'paja/rastrojo' and French 'chaume' capture the agricultural substrate of these vivid images.

stubble, chaff, dry stalks (16×) Stubble, chaff, or dry straw remaining after harvest — used overwhelmingly in figurative language for what is insubstantial, flammable, or easily scattered. The sole literal occurrence describes Israelite slaves gathering stubble for brick-making (Exod 5:12). As a fire metaphor it conveys divine judgment consuming the wicked (Exod 15:7; Isa 5:24; 47:14; Nah 1:10; Mal 3:19). As a wind metaphor it pictures the impermanence of the godless (Isa 40:24; Jer 13:24; Ps 83:14). Job uses it for his own perceived insignificance before God (Job 13:25; 41:20-21). **STUBBLE AND CHAFF**

en: As-chaff, for-stubble, like-chaff | **es:** Como-paja, como-paja, como-rastrojo | **fr:** chaume, comme-chaume, comme-du-chaume | **de:** [כקש], [לקש], [קש] Exod 5:12; Exod 15:7; Job 13:25; Job 41:28; Job 41:29

קִשֻּׁאָה H7180 *Art / N-mp* (1×)

Cucumbers, a vegetable the Israelites craved in the wilderness

One of the Egyptian foods Israel nostalgically recalled during wilderness wandering. Cucumbers, though simple, represented the variety and satisfaction of Egypt's agricultural abundance. Numbers 11 lists them alongside fish, melons, leeks, onions, and garlic - a Mediterranean diet the people missed desperately while eating manna. Their complaint reveals the human heart: facing daily miracles, they craved cucumbers. The mundane comfort of familiar food outweighed the significance of supernatural provision. This wasn't about nutrition but about control, preference, and the seductive memory of slavery's compensations. God was leading them to land flowing with milk and honey, but they wanted cucumbers now.

(1×) Appears only in Numbers 11:5 in Israel's complaint about manna and nostalgia for Egyptian food. The plural form lists cucumbers among vegetables they remember. Spanish 'pepinos,' English 'cucumbers,' and similar forms across languages confirm the vegetable identification. The narrative context is Israel's rejection of manna and craving for Egypt's diet, showing how quickly miraculous provision becomes contemptible when human preferences are unsatisfied. **FOOD AND NOURISHMENT**

en: the-cucumbers | **es:** los-pepinos | **fr:** le-cucumbers | **de:** der-cucumbers Num 11:5

קָשַׁב H7181 *V-Hifil-Prtcpl-mp* (46×)

To pay attention, listen carefully, give heed; attentive listening that implies obedience

A verb of focused, deliberate listening — stronger than the general shama (hear). In the Hifil stem, qashav means to incline the ear, to concentrate one's attention. It appears frequently in prophetic calls to attention (Isa 28:23; Mic 1:2) and in psalmic prayers pleading for God's ear (Ps 5:2; 55:2). French prêter l'oreille ('lend the ear') beautifully captures the intentional quality. Samuel's declaration that "to pay attention is better than the fat of rams" (1 Sam 15:22) binds this verb inseparably to the concept of obedient responsiveness.

1. pay attention, give heed (41×) The main Hifil verbal sense: to pay attention, give heed, listen carefully. Encompasses imperatives ("Attend!" Isa 28:23), narrative perfects (Jer 23:18), and prayers for divine attention (Ps 5:2; 66:19). Spanish Escucha/Atiende and French prêter l'oreille both highlight the deliberate, effortful quality. In 1 Sam 15:22, qashav stands parallel to shama but carries the added weight of obedient responsiveness — not just hearing but heeding.

BEING ON GUARD
en: Pay-attention, and-pay-attention, attend | **es:** Atiende, Escucha, Escuchad | **fr:** et-prêter-l'oreille, et-être-attentif, le-être-attentif | **de:** [הקשיבה], [והקשיבו], [והקשיבן] 1Sam 15:22; 2Chr 20:15; 2Chr 33:10; Neh 9:34; Job 13:6

2. one who listens attentively (4×) Participial or substantive use: one who listens attentively, the attentive person. In Proverbs, it characterizes the wise versus the foolish — the one who pays attention to malicious lips (Prov 17:4), the ruler who listens to lies (Prov 29:12), or Wisdom's frustrated call that no one was maqshiv (Prov 1:24). Song of Songs 8:13 uses the plural participle tenderly: "companions are listening" for the beloved's voice. BEING ON GUARD
en: listening, listens, paying-attention | **es:** escuchan, presta-atención, que-presta-atención | **fr:** prêter-l'oreille, écoutent | **de:** [מקשים], [מקשיבים] Prov 1:24; Prov 17:4; Prov 29:12; Song 8:13

3. (1×) A single Qal occurrence in Isaiah 32:3 where ears "shall attend" — using the simple stem rather than the causative Hifil. This prophetic promise of restored perception ("the ears of those who hear shall listen") pairs qashav with shama, suggesting that in the messianic age, attentiveness will become effortless rather than commanded. BEING ON GUARD
en: shall-listen | **es:** escucharán | **fr:** être-attentif | **de:** aufmerken Isa 32:3

קֶשֶׁב H7182 *N-ms* (4×)
attentiveness, attention, response
This noun denotes attentiveness or paying attention, often as a sign of life or responsiveness. It appears in contexts testing for divine response or human vitality. The term functions as an abstract verbal noun from the root meaning 'to attend, give heed,' and can be used as a cognate accusative to intensify the verbal idea of giving attention.

(4×) Captures attentiveness or responsive attention as evidence of life or presence. In 1 Kings 18:29, there is no 'response' (קֶשֶׁב) from Baal despite frantic prophetic efforts—proving the idol's lifelessness. In 2 Kings 4:31, Gehazi reports no 'sign of life' (קֶשֶׁב) from the Shunammite's son. Isaiah 21:7 uses the cognate accusative construction וְהַקְשֵׁב קֶשֶׁב רַב ('he shall attend an attentiveness') to emphasize intense watchfulness. The multilingual glosses split between 'attention' and 'response,' both capturing the noun's semantic range—active listening and reactive acknowledgment. GEOGRAPHY AND SPACE
en: attention, response | **es:** atención, escuchando, quien-atienda | **fr:** [קשב], attention, response | **de:** [קשב], attention, response 1Kgs 18:29; 2Kgs 4:31; Isa 21:7

קַשָּׁב H7183a *Adj-fs* (2×)
attentive, listening carefully; paying close attention
This adjective describes an attentive, listening posture—specifically of the ear being alert and focused. Nehemiah uses it twice in his opening prayer (1:6, 11), asking God to make his ear attentive to the prayer of his servant. The image is of an ear inclined toward the speaker, actively receiving words rather than passive hearing. This attentiveness involves both the physical act of listening and the mental engagement with what's heard, particularly in contexts of prayer and divine response.

(2×) Spanish 'atento' and English 'attentive' directly capture the focused quality. Both uses in Nehemiah 1 are identical—the cupbearer's urgent plea that God's ear be truly listening, not distant or distracted. The adjective describes not just the capacity to hear but the active choice to pay attention, critical for prayers seeking divine intervention. Nehemiah needs more than God's hearing; he needs God's focused, attentive engagement with his crisis. HEARING AND HEEDING
en: attentive | **es:** atento | **fr:** [קשבת] | **de:** [קשבת] Neh 1:6; Neh 1:11

קַשְּׁבֶת H7183b *Adj-fp* (3×)
attentive, listening carefully (of ears)
This adjective, appearing only in the feminine plural form, describes ears that are attentive and alert to hear. It occurs exclusively in the phrase 'let your ears be attentive,' used in prayers asking God to listen carefully to supplication. The term appears in Solomon's temple dedication prayer in 2 Chronicles and in Psalm 130's cry from the depths, emphasizing the petition for divine attention rather than passive hearing.

(3×) The word modifies 'ears' to request focused, careful attention. In 2 Chronicles 6:40 and 7:15, Solomon asks God to make His eyes open and His ears attentive to prayers offered in the temple—emphasizing active divine listening to His people's cries. Psalm 130:2 makes an identical plea: 'Let your ears be attentive to the voice of my supplications.' The term implies more than merely hearing; it requests engaged, responsive attention—ears inclined toward and focused on the prayer being offered. HEARING AND HEEDING
en: attentive | **es:** atentos | **fr:** [קשבות], attentif | **de:** [קשבות], attentive 2Chr 6:40; 2Chr 7:15; Ps 130:2

קְשׂוָה H7184 *Conj-w / N-fpc / 3ms* (4×)
jars, pitchers (for libation offerings)
This term designates a specific type of vessel used in tabernacle and temple service, associated with drink offerings. The precise shape or material is uncertain, but the consistent cultic context suggests ritual significance. These jars appear in furnishing lists for the table of showbread and in Priestly inventories of sacred utensils.

(4×) Identifies cultic vessels, specifically jars or pitchers for libations. Exodus 25:29 and 37:16 list them among the table's utensils; Numbers 4:7 specifies 'jars of the drink-offering' (קְשׂוֹת הַנָּסֶךְ). 1 Chronicles 28:17 (possibly referencing the temple rather than tabernacle) includes them in David's specifications for temple vessels. The multilingual evidence shows varied renderings: Spanish 'copas/jarras,' French 'cruches,' German 'pitchers/jars'—suggesting uncertainty about the precise vessel type. All four occurrences appear in Priestly or Chronistic ritual contexts, marking this as technical liturgical vocabulary. GEOGRAPHY AND SPACE
en: and-its-jars, and-the-pitchers, jars-of | **es:** copas-de, las-jarras, y-las-copas | **fr:** [והקשות], et-son-cruches, jars-de | **de:** [והקשות], der-pitchers, jars-von Exod 25:29; Exod 37:16; Num 4:7; 1Chr 28:17

קָשָׁה H7185 *Conj-w / V-Hifil-ConsecImperf-3ms* (28×)
To be hard, severe, or difficult; in Hifil, to harden or make obstinate; of childbirth, harsh treatment, and fierce character.
Qashah is the Hebrew Bible's primary word for hardness in all its dimensions — physical, emotional, moral, and spiritual. Its most famous use is theological: Pharaoh's hardened heart and Israel's stiffened neck, where the Hifil causative hiqshah becomes a diagnosis of deliberate spiritual rebellion. But the root runs deeper than stubbornness alone. Rachel's agonizing labor is 'hard' (Gen 35:16-17), the Israelites' bondage is 'harsh' (1 Kgs 12:4), and Simeon and Levi's wrath is 'fierce' (Gen 49:7). The multilingual evidence is revealing: Spanish endurecer and French endurcir track the obstinacy sense closely, while Arabic qasa captures the root's physical dryness and hardness that underlies all the metaphorical extensions.

1. make obstinate, harden (19×) The dominant Hifil causative sense: to make obstinate, stiffen, or harden, almost always paired with 'neck' (oref) or 'heart' (lev). This is the word for deliberate spiritual rebellion — Pharaoh hardening his heart (Exod 7:3; 13:15), Israel stiffening their necks (Deut 10:16; 2 Chr 30:8), and Rehoboam refusing to lighten his father's yoke (1 Kgs 12:4). At 19 occurrences it overwhelmingly dominates the lemma. Spanish endurecer, French endurcir, and German verharten all lexicalize this as a dedicated 'obstinacy' verb, distinct from mere physical hardness. HONOR AND WEIGHT
en: and-he-stiffened, and-they-stiffened, but-one-who-hardens | **es:** endureceré, endureceréis, endurecieron | **fr:** –endurcir, [הקשה], [הקשן] | **de:** [הקשה], [הקשן], [ויקש] Exod 7:3; Exod 13:15; Deut 2:30; Deut 10:16; 1Kgs 12:4

2. be hard, severe, fierce (3×) The Qal stative: to be hard, harsh, severe, or fierce in character or action. Genesis 49:7 condemns the 'fierce' wrath of Simeon and Levi; 1 Samuel 5:7 records that Yahweh's

hand 'was severe' upon the Philistines; 2 Samuel 19:43 describes the men of Judah's words as 'harder' than those of Israel. Spanish cruel and French cruel both appear here, marking the qualitative-judgment dimension that separates this from the volitional obstinacy of the Hifil. GEOGRAPHY AND SPACE

en: and-was-harsh, cruel, is-hard | **es:** cruel, es-dura, y-fue-dura | **fr:** cruel, est-dur, et-fut-harsh | **de:** hart-ist-er, ist-hard, und-war-harsh Gen 49:7; 1Sam 5:7; 2Sam 19:43

3. have difficulty in labor (2×) A specialized obstetric sense: to have hard labor, to experience difficulty in childbirth. Both occurrences describe Rachel's fatal delivery of Benjamin (Gen 35:16-17), and the Piel/Hifil infinitive construct marks the intensity of the physical ordeal. Spanish dificultad and German schwer both select medical-difficulty vocabulary rather than moral-hardness terms. Though only two verses, this concrete bodily sense is the root's most visceral application and may be closer to its original physical meaning than the metaphorical extensions. LABOR AND TOIL

en: and-she-had-difficulty, when-she-had-difficulty | **es:** en-dificultad-de-ella, y-tuvo-dificultad | **fr:** et-elle-avait-difficulty, quand-elle-avait-difficulty | **de:** als-es-schwer-war, und-es-war-schwer Gen 35:16; Gen 35:17

4. be difficult (2×) The Qal sense of being difficult, hard to accomplish or adjudicate. Deuteronomy 1:17 warns judges not to shrink from a case that 'is too hard,' and Deuteronomy 15:18 assures the master that releasing a slave 'shall not seem hard' in his eyes. Spanish difícil and German hart both select task-difficulty rather than character-severity vocabulary. This sits at the boundary between physical hardness and cognitive challenge. GEOGRAPHY AND SPACE

en: is-hard, shall-be-hard | **es:** sea-difícil, sea-duro | **fr:** devra-être-hard, est-hard | **de:** ist-hart, soll-sein-hart Deut 1:17; Deut 15:18

5. be hard-pressed, in distress (1×) The Nifal passive: to be hard-pressed, in severe distress. A single occurrence (Isa 8:21) describes the famished wanderer who, 'hard-pressed and hungry,' curses his king and his God. The passive voice marks the subject as sufferer rather than agent of hardness — a key semantic distinction from senses 1-2 where the subject either causes or embodies hardness. The German and French translations leave this untranslated (bracket the Hebrew), perhaps reflecting how rare and striking the Nifal form is. DISTRESS AND HARDSHIP

en: hard-pressed | **es:** duramente-oprimido | **fr:** [נקשה] | **de:** [נקשה] Isa 8:21

6. make difficult, ask a hard thing (1×) The Hifil in a non-obstinacy application: to make something difficult, to pose a hard request. Elijah tells Elisha, 'You have asked a hard thing' (2 Kgs 2:10) — the double portion of spirit. Spanish cosa difícil ('a difficult thing') and German schwer select difficulty vocabulary rather than stubbornness vocabulary, confirming this as the Hifil's secondary sense: making a task difficult rather than making a person obstinate. GEOGRAPHY AND SPACE

en: you-have-asked-hard | **es:** Has-pedido-cosa-difícil | **fr:** tu-ai-demanda-dur | **de:** du-habe-fragte-hard 2Kgs 2:10

קָשֶׁה H7186 *Adj-fs* (36×)

Hard, severe, harsh — describing difficult circumstances, obstinate character, cruel treatment, or fierce intensity.

A versatile adjective covering a spectrum from the physically laborious to the morally unyielding. In Exodus 1:14 the Egyptians impose 'hard' servitude, while in Exodus 32:9 God diagnoses Israel as 'stiff-necked' — the same root painting both external oppression and internal stubbornness. Spanish consistently renders it 'duro/dura,' capturing the concrete hardness, while English splits between 'hard,' 'harsh,' and 'fierce' depending on context. Whether describing Nabal's cruel disposition (1 Sam 25:3), a grueling legal case (Exod 18:26), or God's fierce wind (Isa 27:8), the word always signals resistance — something or someone that will not easily yield.

1. harsh, severe (of treatment/manner) (11×) Harsh or severe treatment of others — rough, cruel, or oppressive conduct. Joseph speaks 'harshly' to his brothers (Gen 42:7, 30), and Nabal is described as 'hard' in his dealings (1 Sam 25:3). French and German both reach for 'dur/hart,' the most concrete sense of unyielding hardness applied to human interaction. The multilingual glosses consistently pair this with words for cruelty and severity. GEOGRAPHY AND SPACE

en: hard, harsh, harshly | **es:** con-duro, cruel, dura | **fr:** [קשה], dur, harsh | **de:** [קשה], hard, harsh Gen 42:7; Gen 42:30; 1Sam 20:10; 1Sam 25:3; 2Sam 2:17

2. stiff-necked, obstinate (11×) Stiff-necked or obstinate character — stubborn refusal to yield, especially toward God. Almost always appears in the construct phrase 'hard of neck' (Exod 32:9; 33:3, 5; 34:9; Deut 9:6) or 'hard of face/heart' (Ezek 2:4; 3:7). Spanish 'duro de cerviz' and German 'halsstarrig' both preserve the vivid body metaphor. This sense dominates the Pentateuchal narratives of Israel's wilderness rebellion. GEOGRAPHY AND SPACE

en: and-hard-of-, hard-of, obstinate | **es:** dura, duro, duro-de | **fr:** dur, et-dur, le-stiff | **de:** [וקשי], [קשי], der-halsstarrig Exod 32:9; Exod 33:3; Exod 33:5; Exod 34:9; Deut 9:6

3. hard, difficult (of circumstances) (9×) Hard or difficult circumstances — burdensome tasks, grievous conditions, or painful life situations. Describes the 'hard service' of Egyptian slavery (Exod 1:14; 6:9), a legal case too 'difficult' for ordinary judges (Exod 18:26), and the crushing shortness of spirit from bondage (Deut 26:6). In 1 Samuel 1:15, Hannah calls herself 'hard of day' — one whose life is bitter. The cross-linguistic evidence uniformly uses words for difficulty and heaviness. GEOGRAPHY AND SPACE

en: for-hard-of-, hard, hard- | **es:** dura-de, dureza, duro | **fr:** [הקשה], dur, dur- | **de:** [הקשה], [לקשה], der-difficult Exod 1:14; Exod 6:9; Exod 18:26; Deut 26:6; 1Sam 1:15

4. fierce, intense (of force/anger) (5×) Fierce or intense force — describing overwhelming power in battle, wind, or divine wrath. Judges 4:24 depicts Israel's hand growing 'harder and harder' against Jabin; Isaiah 27:1 speaks of God's 'hard, great sword'; Isaiah 27:8 references a 'fierce east wind.' Spanish sometimes shifts to 'fuerte' (strong), revealing how this sense edges from hardness into raw power. It captures forces that cannot be withstood. GEOGRAPHY AND SPACE

en: and-hard, harder, the-hard | **es:** dura, duros, fuerte | **fr:** dur, et-dur, harder | **de:** der-Harte, harder, und-hart Judg 4:24; 2Sam 3:39; Isa 14:3; Isa 27:1; Isa 27:8

קְשֹׁט H7187 *N-ms* (2×)

truth, certainty, reliability (Aramaic)

This Aramaic term signifies truth and reliability, related to Hebrew 'emet. Daniel uses it to describe both divine attributes and necessary human speech. In Daniel 2:47, Nebuchadnezzar acknowledges that Israel's God is 'a God of truth,' while in 4:37 (4:34 Aramaic) Daniel affirms that all God's works are truth. The word conveys not just factual accuracy but fundamental trustworthiness and dependability. In a court setting where truth-telling could cost your life, this word carried weight.

(2×) All translations render this simply as 'truth': Spanish 'verdad,' French 'vérité,' English 'truth.' Daniel 2:47 uses the phrase 'of a truth' (certainly, truly) while 4:37 directly states that God's works are truth itself. The consistent cross-linguistic witness reflects the term's straightforward semantic range—truth as opposed to falsehood, reliability versus deception, core meanings that transcend cultural boundaries in legal and theological discourse. TRUTH AND FAITHFULNESS

en: truth | **es:** verdad | **fr:** vérité | **de:** [קשט] Dan 2:47; Dan 4:37

קִשָּׁה H7188 *V-Hifil-Imperf-2ms* (2×)

make hard, harden (heart); treat harshly or roughly

This Hiphil verb has two related senses: making something hard or stubborn, and treating someone harshly. In Isaiah 63:17, Israel questions why God would harden their heart from fearing him—an echo of Exodus's hardening language applied reflexively to the people's own resistance. Job 39:16 describes the ostrich treating her young harshly, as if they weren't hers. Both senses share the core idea of hardness—either making the heart intractable or making treatment severe and unyielding.

(2×) Spanish 'endureces' (you harden) and 'trata duramente' (treats harshly) show the dual semantic development. The Isaiah context addresses God's role in Israel's spiritual obstinacy—a theological puzzle where divine sovereignty meets human responsibility. The Job passage describes harsh, seemingly callous animal behavior. Though the objects differ (hearts vs. offspring), both involve making hard or being hard, whether in attitude or action. **STUBBORNNESS REBELLION**

en: do-You-harden, she-treats-harshly | **es:** Trata-duramente, endureces | **fr:** [תקשיח], הקשיח | **de:** [הקשיח], [תקשיח] Job 39:16; Isa 63:17

קַשְׁטָא H7189a *N-ms* (1×)

A rare Aramaic-form variant of 'bow' appearing once in Psalm 60, possibly with wordplay on 'truth'

This Hebrew noun appears only in Psalm 60:4 as an Aramaic-influenced variant of the standard word for 'bow' (the weapon). The form shows the characteristic Aramaic shift where ט replaces ת after the letter ק. Intriguingly, the multilingual glosses predominantly translate it as 'truth' rather than 'bow,' suggesting either a textual ambiguity or deliberate wordplay. The psalm's context of divine faithfulness may have influenced translators to see a connection to the concept of truth rather than merely the weapon imagery.

(1×) The single occurrence in Psalm 60:4 is textually complex—BDB identifies this as an Aramaic form of 'bow' (the weapon), yet Spanish verdad, French vérité, and German Wahrheit all render it as 'truth.' This divergence reflects either manuscript uncertainty or the translator's theological interpretation of God's faithfulness as the true 'weapon' given to his people. The Aramaic linguistic features suggest late composition or deliberate stylistic choice. **TRUTH AND FAITHFULNESS**

en: truth | **es:** verdad | **fr:** vérité | **de:** Wahrheit Ps 60:4

קְשֹׁט H7189b *N-msc* (1×)

Truth, certainty; an Aramaic loanword appearing in Proverbs 22:21 in a context emphasizing reliable words

This masculine noun for 'truth' appears once in Proverbs 22:21 and is identified by scholars as an Aramaic gloss or explanatory term accompanying the Hebrew phrase 'words of truth.' The layering of both Aramaic and Hebrew terms for truth in the same verse creates an emphatic effect—absolute certainty and reliability. Some scholars consider it a marginal note that entered the text, reflecting the bilingual context of wisdom literature where Aramaic terms occasionally surface to reinforce key concepts.

(1×) In Proverbs 22:21, this word appears alongside Hebrew 'words of truth' (אֲמָרֵי אֱמֶת), creating what some view as redundant emphasis or an Aramaic explanatory gloss. Spanish certeza (certainty) captures the intensified sense of verified reliability that the double expression conveys. The passage aims to teach 'words of truth, that you may answer words of truth to those who send you'—making trustworthiness the central pedagogical goal. **GEOGRAPHY AND SPACE**

en: truth-of | **es:** certeza-de | **fr:** קשט | **de:** [קשט] Prov 22:21

קְשִׁי H7190 *N-msc* (1×)

Stubbornness, obstinacy; describes the hardened attitude of Israel's ancestors in Deuteronomy 9:27

This masculine noun denotes the quality of being stubborn or obstinate, appearing only in Deuteronomy 9:27. Moses intercedes for Israel by asking God not to look upon 'their stubbornness, their wickedness, and their sin.' The word captures the deliberate, willful resistance to divine guidance that characterized Israel's wilderness generation. It's a quality of the heart and will rather than mere ignorance or weakness—a persistent refusal to yield to God's direction despite clear evidence and commands.

(1×) Moses uses this term in his recollection of Israel's rebellion during the golden calf incident. The Hebrew construction 'stubbornness of this people' (קְשִׁי הָעָם הַזֶּה) emphasizes the collective, ingrained nature of Israel's resistance. Spanish dureza (hardness) and the English 'stubbornness' both convey the unyielding quality—not softness or pliability but a rigid rejection of correction. This hardness of heart became a recurring theme in prophetic critiques of Israel's covenant unfaithfulness. **GEOGRAPHY AND SPACE**

en: stubbornness-of | **es:** la-dureza-de | **fr:** stubbornness-de | **de:** stubbornness-von Deut 9:27

קִשְׁיוֹן H7191 *N-proper-fs* (2×)

Kishion (Qishyon), Levitical city in Issachar

Kishion was a city within the tribal territory of Issachar, designated as one of the Levitical cities. It appears in the boundary descriptions and city lists of Joshua (19:20, 21:28). The parallel passage in 1 Chronicles 6:57 calls it Kedesh, likely referring to the same location by an alternative name. The exact site remains unidentified, though it was clearly located within Issachar's inheritance and set apart for the Levites who served the tabernacle and later temple.

(2×) Transliterations vary slightly across languages: English 'Kishion/Qishyon,' Spanish 'Quisión,' French 'Kishion.' The two Joshua references establish its dual identity—first as part of Issachar's territorial inheritance (19:20), then as a city given to the Levites (21:28). As a Levitical city, Kishion served as a support base for those who had no tribal inheritance of their own, representing Israel's commitment to support worship personnel. **PERSONAL NAMES**

en: Kishion, and-Qishyon | **es:** Quisión, y-Quisión | **fr:** Kishion, et-Qishyon | **de:** Kishion, und-Qishyon Josh 19:20; Josh 21:28

קְשִׂיטָה H7192 *N-fs* (3×)

qesitah, an ancient unit of value or weight (possibly silver)

The qesitah was a unit of value used in the patriarchal period, though its precise weight or worth remains unknown to us. Jacob purchased land in Shechem for one hundred qesitahs, and Job's comforters each gave him one qesitah along with a gold ring as a restoration gift. The term appears nowhere else in Scripture and had apparently become archaic or obsolete by later biblical times, suggesting it belongs to very early Israelite economic practice.

(3×) This rare term designates an ancient monetary or weight unit known in patriarchal times but obscure in later periods. Genesis 33:19 and Joshua 24:32 record Jacob's purchase of the Shechem plot for 'one hundred qesitahs,' establishing the family burial ground. Job 42:11 uses it for the restoration gifts given by friends and relatives—'each gave him one qesitah and one gold ring.' The pairing with gold and use in major land transactions suggests significant value. Translators typically transliterate rather than translate, acknowledging we cannot determine its modern equivalent. **SILVER AND MONEY**

en: a-qesitah, kesitah, qesitahs | **es:** kesitas, quesita, quesitas | **fr:** kesitah, qesitahs, קשיטה | **de:** Kesita, [קשיטה], qesitahs Gen 33:19; Josh 24:32; Job 42:11

קַשְׂקַשֶּׂת H7193 *Prep-b / N-fpc / 2ms* (8×)

Scale (of fish or reptile); used in dietary laws for aquatic creatures and metaphorically of armored hide.

This noun designates the scale of a fish or reptile, most prominently in the Levitical dietary laws where aquatic creatures must have both fins (senapir) and scales (qasqeseth) to be considered clean (Lev 11:9-12; Deut 14:9-10). The same word appears in 1 Samuel 17:5 for Goliath's 'coat of scale-armor,' where the overlapping metal plates resembled fish scales. In Ezekiel 29:4, Pharaoh is depicted as a great crocodile whose scales cling to the fish of the Nile – a vivid image of imperial domination. Spanish 'escamas,' French 'écaille,' and English 'scale' all point to the same zoological feature.

scale (of fish or reptile) (8×) The scale of a fish, reptile, or crocodile, and by extension scale-like armor. Central to the dietary laws distinguishing clean from unclean aquatic creatures: those with fins and scales are permitted (Lev 11:9-12; Deut 14:9-10). In 1 Samuel 17:5, the term describes Goliath's scale-armor (shiryon qasqassim), where overlapping metal plates imitate fish scales. Ezekiel 29:4 uses

it for Pharaoh-as-crocodile, whose scales trap the fish of the Nile. Spanish 'escamas,' French 'écaille,' and English 'scale' uniformly reflect the zoological image. LIVING CREATURES

en: and-scale, of-scales, to-your-scales | **es:** a-tus-escamas, escamas, y-escama | **fr:** de-scales, et-scale, écaille | **de:** [בקשקשתיך], und-scale, von-scales Lev 11:9; Lev 11:10; Lev 11:12; Deut 14:9; Deut 14:10

קָשַׁר H7194 *Art / V-Pual-Prtcpl-fp* (44×)

To bind, tie; to conspire, form a plot; participial: conspirator; passive: bound, attached; of livestock: strong, robust

A verb of binding that extends from rope to rebellion, qashar spans an unexpectedly wide semantic field. At its physical core, it means to tie or fasten — Rahab binding the scarlet cord in her window (Josh 2:18, 21), the Shema's command to bind God's words on your hand (Deut 6:8; 11:18). But its dominant biblical usage is political: to conspire against a king, accounting for nearly half of all occurrences. The Books of Kings are punctuated by the grim formula wayyiqshor 'al — 'and he conspired against' — marking one coup after another in Israel's turbulent monarchy (1 Kgs 15:27; 16:9, 16; 2 Kgs 15:10, 25, 30). The metaphorical bridge is transparent: conspirators are those who 'bind themselves together' in secret pacts. A surprising peripheral sense appears in Genesis 30:41-42, where Pual participles describe livestock as 'strong' or 'robust' — perhaps 'tightly knit' in constitution — a usage found nowhere else in the Hebrew Bible.

1. conspire, plot against (21×) The political-conspiratorial sense — to conspire, plot, or form a rebellion against a ruler — dominating with 21 occurrences concentrated in the Deuteronomistic History. The formula wayyiqshor X 'al Y ('and X conspired against Y') recurs as a narrative refrain through the northern kingdom's serial coups (1 Kgs 15:27; 16:9, 16, 20; 2 Kgs 9:14; 10:9; 12:20; 15:10, 25, 30; 21:23-24). Spanish conspirar and French conspirer reflect the Latin conspirare ('to breathe together'), which captures the same metaphor of secret agreement. Amos 7:10 extends this to prophetic speech when Amaziah accuses Amos of conspiring against Jeroboam. REBELLION AND DEFIANCE

en: and-conspired, and-he-conspired, and-he-conspired- | **es:** Ha-conspirado, Y-conspiraron, Y-conspiró | **fr:** a-conspira, ai-tu-conspira, conspira | **de:** [התקשרו], [ויקשרו], [קשר] 1Sam 22:8; 1Sam 22:13; 1Kgs 15:27; 1Kgs 16:9; 1Kgs 16:16

2. bind, tie physically (13×) The concrete physical sense — to bind, tie, or fasten something with a cord — appearing in 13 occurrences across patriarchal, legal, and wisdom literature. Judah's daughter-in-law ties a scarlet thread on the firstborn's hand (Gen 38:28); Israel is commanded to bind the words of the Torah 'as a sign on your hand' (Deut 6:8; 11:18); Proverbs urges binding lovingkindness and faithfulness around the neck (Prov 3:3; 6:21; 7:3). Spanish atar and German binden confirm the purely physical tying action. Jeremiah 51:63 dramatically ties a stone to a scroll before hurling it into the Euphrates. PRONOUNS AND MIXED

en: and-she-tied, and-tied, and-will-you-bind-him | **es:** atarás, y-ató, y-las-atarás | **fr:** [ותקשרים], [תקשר], et-elle-tied | **de:** [התקשר], [ותקשרים], [ותקשרנו] Gen 38:28; Deut 6:8; Deut 11:18; Josh 2:18; Josh 2:21

3. conspirator (4×) The substantivized active participle — conspirators, those who conspire — functioning as a noun across 4 occurrences. When Absalom's rebellion gains momentum, David is told 'Ahithophel is among the conspirators (haqqosherim) with Absalom' (2 Sam 15:31). After Amon's assassination, 'the people of the land struck down all the conspirators' (2 Kgs 21:24; 2 Chr 33:25). Spanish conspiradores and the participial pattern reveal how the verbal action crystallized into a social category — a named group within the political landscape. CONSPIRACY

en: is-among-the-conspirators, the-conspirators | **es:** entre-los-conspiradores, los-conspiradores, los-que-conspiraron | **fr:** conspirer, est-parmi-le-conspirators, le-conspirators | **de:** [המתקשרים], [הקשרים], der-conspirators 2Sam 15:31; 2Kgs 21:24; 2Chr 24:26; 2Chr 33:25

4. bound, tied (stative) (3×) The passive-stative sense — being bound, tied, or deeply attached — expressed through Qal passive participles and Nifal forms across 3 occurrences. Jacob's soul 'was bound up (qeshurah) in the lad's soul' (Gen 44:30) — a poignant image of parental love as an unbreakable knot. Jonathan's soul 'was bound (niqsherah) to the soul of David' (1 Sam 18:1). Proverbs 22:15 warns that 'foolishness is bound in the heart of a child.' Spanish ligada/atada and German gebunden capture the stative condition of deep attachment or entanglement. BINDING AND TYING

en: bound, was-bound | **es:** atada, ligada, se-ligó | **fr:** fut-lié, lia, lier | **de:** [קשורה], gebunden, war-bound Gen 44:30; 1Sam 18:1; Prov 22:15

5. strong, robust (2×) The Pual participial sense describing livestock as strong or robust — a unique agricultural usage limited to 2 occurrences in Genesis 30:41-42. Jacob placed the rods before the 'stronger' (meqUshsharoth) flocks during mating, separating them from the feebler ones. Spanish robustas and German kraftigen confirm the meaning 'strong, vigorous.' This may reflect an underlying sense of 'tightly bound, compact' — muscular firmness as metaphorical binding — though some scholars propose a distinct homonymous root. POWER AND ABILITY

en: and-the-strong, the-stronger | **es:** las-robustas, y-las-robustas | **fr:** et-le-fort, le-stronger | **de:** der-kräftigen, und-die-kräftigen Gen 30:41; Gen 30:42

6. (1×) A single occurrence in Nehemiah 4:6 [Hebrew 3:38] where the wall 'was joined together' (wattiqasher) to half its height — describing structural connection of wall sections being bound or linked into a continuous whole. Spanish se unio ('was joined') and English 'was joined' indicate a constructional rather than conspiratorial binding. This extends the physical tying sense (sense 2) into architectural joining, where disparate sections of the wall were 'bound together' as the rebuilding progressed under Nehemiah's leadership. BINDING AND TYING

en: and-was-joined | **es:** y-se-unió | **fr:** et-conspirer | **de:** [ותקשר] Neh 4:6

קֶשֶׁר H7195 *Art / N-ms* (16×)

Conspiracy — a secret treasonous plot against an established ruler or authority

The sole meaning of this masculine noun is a clandestine plot to overthrow a king or government. It appears as a technical term in the political narratives of Kings and Chronicles, frequently in the formulaic expression 'he conspired a conspiracy' (qashar qesher), as with Zimri against Elah (1 Kgs 16:20), Jehu against Joram (2 Kgs 15:15), and Hoshea against Pekah (2 Kgs 15:30). Queen Athaliah shouts 'Conspiracy! Conspiracy!' upon discovering the coup in her favor has failed (2 Kgs 11:14). Jeremiah and Ezekiel extend the term to prophetic conspiracies against God's people (Jer 11:9; Ezek 22:25). Isaiah warns against labeling every threat a 'conspiracy' (Isa 8:12). French 'conspiration' and Spanish 'conspiracion' preserve the political gravity of the term.

conspiracy (16×) A conspiracy or treasonous plot against a ruler or established authority, the exclusive sense of קֶשֶׁר across all sixteen occurrences. It serves as a political-historical term in the regicide narratives of Kings (1 Kgs 16:20; 2 Kgs 12:21; 14:19; 15:15, 30; 17:4), with Athaliah's panicked cry of 'Conspiracy!' at the Joash coronation coup being its most dramatic use (2 Kgs 11:14). Prophetic texts extend it to conspiracies among false prophets (Ezek 22:25) and Judahite apostasy (Jer 11:9), while Isaiah 8:12 counsels against conspiracy-thinking. CONSPIRACY

en: a-conspiracy, and-his-conspiracy, conspiracy | **es:** Conspiración, Conspiración-de, conspiración | **fr:** [קשר], conspiracy, conspiration | **de:** [קשר], conspiracy, der-conspiracy 2Sam 15:12; 1Kgs 16:20; 2Kgs 11:14; 2Kgs 12:20

קִשֻּׁרִים H7196 *Conj-w* (2×)

sash, band, ornamental belt or headband worn by women

This term designates an ornamental sash or band worn by women as part of their attire. Isaiah 3:20 lists it among the finery that will be removed from the proud women of Jerusalem in judgment —headbands, sashes, scarves, and other adornments. Jeremiah 2:32 uses it in a rhetorical question: 'Can a maiden forget her ornaments, or a bride her sashes?' The implied answer is no—these are cherished, identity-defining accessories. Yet Israel has forgotten her God, more forgetful than any bride of her wedding attire.

(2×) The glosses show some variation in specificity: Spanish 'cintas/cinturones' (ribbons/belts), English 'sashes,' French references the

Hebrew. Both contexts associate these items with women's valued possessions—the luxury items targeted for removal in Isaiah's judgment (3:20) and the unthinkable-to-forget bridal accessories in Jeremiah's metaphor (2:32). The term captures feminine adornment that's both decorative and identity-marking. **CLOTHING AND DRESS**

en: and-the-sashes, her-sashes | **es:** de-sus-cintas?, y-los-cinturones | **fr:** [והקשרים], [קשריה] | **de:** [והקשרים], [קשריה] Isa 3:20; Jer 2:32

קָשַׁשׁ H7197a *V-Piel-Prtcpl-fs* (6×)

To gather or collect stubble, sticks, or firewood — a Piel denominative verb describing menial foraging labor.

A denominative Piel verb from qash ('stubble'), describing the laborious gathering of sticks, stubble, or chaff, typically by those in dire circumstances. In Exodus 5:7-12, Pharaoh's cruelty forces the Israelites to scatter across Egypt gathering stubble for brick-making — a scene that epitomizes oppressive servitude. In Numbers 15:32-33, the man gathering sticks on the Sabbath becomes a test case for Sabbath law. The widow of Zarephath, gathering two sticks to prepare a final meal before death (1 Kgs 17:10, 12), presents perhaps the most poignant image: survival reduced to the smallest possible unit of fuel.

to gather, collect (Piel: sticks, stubble) (6×) To gather, collect (sticks, stubble, firewood) — foraging for combustible materials or raw goods, often under duress or poverty. Spanish 'recoger' (to gather, pick up) and French 'rassembler' (to assemble, collect) both convey the basic collecting action. The Israelite slaves gather stubble for bricks under Pharaoh's oppression (Exod 5:7, 12), making it a verb of forced labor. In the wilderness, a man is caught gathering sticks on the Sabbath (Num 15:32-33), establishing a legal precedent. The widow of Zarephath gathering two sticks for her last fire (1 Kgs 17:10, 12) makes this verb an emblem of extreme poverty and trust. **GATHERING TOGETHER**

en: and-let-them-gather, gathering, to-gather | **es:** para-recoger, que-recogía, recogiendo | **fr:** et-que-eux-rassembler, rassemblant, à-rassembler | **de:** gathering, und-lass-ihnen-sammeln, versammelnd Exod 5:7; Exod 5:12; Num 15:32; Num 15:33; 1Kgs 17:10

קָשַׁשׁ H7197b *V-Hitpael-Imp-mp* (2×)

gather together, assemble (uncertain; possibly textual corruption)

This doubtful verb appears only in Zephaniah 2:1 in an unusual doubled imperative form. Traditional interpretation takes it as 'gather yourselves together,' calling the nation to assemble, possibly for repentance. However, the verbal root is otherwise known only for gathering stubble or sticks, making this sense here questionable. Many scholars suspect textual corruption and propose reading a different verb meaning 'be ashamed' based on similar-looking letters. The translation uncertainty reflects the hapax nature and contextual oddity of the form.

(2×) Translation evidence splits between those preserving 'gather' (Spanish 'juntaos/congregaos,' English 'gather yourselves together/gather') and those suggesting corruption. The doubled form in Zephaniah 2:1 creates emphasis but also suspicion—why use an obscure root meaning 'gather sticks' for a national assembly? The context calls for repentance before judgment, which could fit either gathering for corporate response or feeling shame, depending on which textual reading one follows. **GATHERING TOGETHER**

en: and-gather, gather-yourselves-together | **es:** Juntaos, y-congregaos | **fr:** et-ramasser, ramasser | **de:** [התקוששו], [וקושו] Zeph 2:1

קֶשֶׁת H7198 *Prep-b* (76×)

Bow — a weapon for shooting arrows in warfare or hunting; also the rainbow as God's covenantal sign in the sky.

In the Hebrew Bible, qesheth most often refers to the warrior's bow, a primary weapon of ancient Near Eastern combat. The bow symbolizes military strength (Gen 49:24; 1 Sam 2:4) and its breaking signifies divine disarmament (Hos 1:5; Ps 46:9). In four memorable passages, however, the same word denotes the rainbow — God's bow set in the clouds as the sign of His covenant never again to destroy the earth by flood (Gen 9:13-16; Ezek 1:28). Most languages use a single term for both, though several translations distinguish the celestial sense with a compound like 'rainbow.'

1. bow (weapon) (72×) The weapon bow used to shoot arrows in battle or hunting. This is the dominant sense across 72 occurrences, confirmed by translations uniformly rendering it as a weapon: Spanish 'arco,' French 'arc,' German 'Bogen.' It represents military might — Joseph's bow remained strong (Gen 49:24), Jonathan's bow never turned back (2 Sam 1:22), and God breaks the bow to end war (Ps 46:9). The 'Song of the Bow' (2 Sam 1:18) is David's lament for the fallen warrior. **BOW WEAPON RAINBOW**

en: bow, the-bow | **es:** Arco, arco | **fr:** arc, le-arc | **de:** Bogen, der-Bogen Gen 49:24; 1Sam 2:4; 1Sam 18:4; 1Sam 31:3; 2Sam 1:18

2. rainbow (bow in sky) (4×) The rainbow, God's bow placed in the clouds as a covenant sign after the Flood. Found in Genesis 9:13-16 and Ezekiel 1:28, the multilingual evidence shows some languages use the same word as the weapon bow while others employ a distinct compound ('rainbow' in English, 'arco iris' in some Spanish renderings). The possessive 'my bow' (Gen 9:13) frames the rainbow as God's own weapon, now hung up in the sky as a pledge of peace. **BOW WEAPON RAINBOW**

en: my-bow, the-bow | **es:** el-arco, mi-arco | **fr:** arc, le-arc, mon-arc | **de:** Bogen, der-Bogen, meinen-Bogen Gen 9:13; Gen 9:14; Gen 9:16; Ezek 1:28

קַשָּׁת H7199 *N-ms* (1×)

Bowman, archer; a term for one skilled in shooting arrows, appearing in Genesis 21:20 about Ishmael

This masculine noun refers to a skilled archer or bowman, appearing once in the description of Ishmael's development in Genesis 21:20. The text says 'he became a bowman' after growing up in the wilderness, highlighting archery as both a survival skill and a defining characteristic of desert peoples. Scholarly discussion centers on whether the Hebrew text should be emended to match a form found in Jeremiah 4:29, but the general sense of expertise with the bow remains clear. For Ishmael, growing up in the Paran wilderness, mastery of archery would have been essential for hunting and protection.

(1×) Genesis 21:20 describes Ishmael's maturation: 'he grew up and lived in the wilderness and became a bowman.' The translations consistently render this as referring to archery skill—Spanish arco (bow/arch), German Bogens (bow's), French arc. BDB notes textual uncertainty with the form, suggesting possible emendation to match 'one shooting the bow' from Jeremiah 4:29. Regardless of the precise form, Ishmael's identity as a wilderness archer foreshadows the nomadic, martial character of his descendants in biblical tradition. **BOW WEAPON RAINBOW**

en: the-bow | **es:** arco | **fr:** le-arc | **de:** des-Bogens Gen 21:20

רָאָה H7200 *Conj-w | V-Hifil-ConjPerf-1cs* (1314×)

To see, perceive, look at; (Nifal) appear, be seen; (Hifil) show; (Hofal) be shown; as participle, a seer or prophet.

One of the most frequent verbs in the Hebrew Bible, ra'ah spans the full arc from physical eyesight to spiritual perception and divine revelation. In the Qal it means to see or perceive — whether Hagar seeing a well, or God seeing that light was good (Gen 1:4). The Nifal conveys appearing or becoming visible, as when the LORD appeared to Abram (Gen 12:7). The Hifil turns the verb causative — to show someone something — while the Hofal marks the passive of that causative, 'to be shown.' The participle roeh became a title for a prophetic seer (1 Sam 9:9), bridging physical sight and spiritual insight.

1. Qal: to see, perceive (1257×) The vast core of the verb in all Qal forms: seeing, observing, perceiving, experiencing. Multilingual translations consistently use basic sight verbs — Spanish vio, French vit, German sah, Korean boda, Swahili kuona. Covers everything from 'God saw the light' (Gen 1:4) to 'I have seen affliction' (Lam 3:1), including metaphorical seeing as understanding. **SEEING AND**

PERCEIVING
en: And-saw, and-he-saw, and-saw | **es:** Y-vio, y-vio, y-vio- | **fr:** Et-vit, et-elle-vit, et-il-vit | **de:** und-er-sah, und-sah, und-sah- Gen 1:4; Gen 1:10; Gen 1:18; Gen 1:25; Gen 6:12

2. Nifal: to appear, be seen (29×) Nifal (passive/reflexive): to appear or be seen. Theophanic language dominates — 'the LORD appeared to Abram' (Gen 12:7), 'he appeared to Isaac' (Gen 26:2). Spanish aparecer, French apparaitre, Swahili kuonekana all distinguish this from active seeing, reflecting the shift to divine self-disclosure. SEEING AND PERCEIVING
en: and-he-shall-be-seen, and-he-will-appear, and-it-shall-be-shown | **es:** a-aparecer, a-comparecer, a-ver | **fr:** –apparaître, –être-vu, devra-apparaître | **de:** der-eins-erscheinend, er-sieht, sah Gen 8:5; Gen 12:7; Gen 22:14; Gen 35:1; Exod 23:15

3. Qal participle: seer, prophet (13×) The Qal active participle used substantively as a title: roeh, 'seer.' First Samuel 9:9 explicitly glosses the term: 'the one who is now called a prophet was formerly called a seer.' Arabic ra'iy, Korean boneun ja, Swahili mwonaji preserve the participial origin linking vision to prophetic office. SEEING AND PERCEIVING
en: it, my-Seer, one-seeing | **es:** el-que-la-ve, el-que-me-ve, el-que-ve | **fr:** le-seeing, le-voyant, mon-Seer | **de:** der-seeing, eins-seeing, er-mich-gesehen-hat Gen 16:13; Exod 22:10; Num 14:22; Deut 11:7; Judg 19:30

4. Hifil: to show, cause to see (11×) Hifil (causative): to show or cause someone to see. God shows Moses the land (Deut 34:1), Moses asks 'show me your glory' (Exod 33:18). Arabic ara (Form IV), Korean boyeojuda, Swahili kuonyesha all use dedicated causative morphology, confirming the stem-level distinction. SEEING AND PERCEIVING
en: I-will-show-you, You-have-shown, and-he-showed-him | **es:** Muéstranos, Y-le-mostró, hiciste-ver | **fr:** Je—montrer-tu, et-il-fera-que-moi-vois, et-il-montra-lui | **de:** ich-dir-zeigen-werde, sah, und-er-wird-lass-mich-siehe Gen 12:1; Exod 33:18; Deut 34:1; Josh 5:6; Judg 1:24

5. (3×) A specialized Qal sense: to see to a matter, to provide. Most memorably in Gen 22:8, 'God will provide (yir'eh) for himself the lamb,' which becomes the place-name YHWH-Yireh (Gen 22:14). Spanish proveerá captures this providential nuance where seeing shades into provision and care. SEEING AND PERCEIVING
en: he-shall-see, see, will-see | **es:** proveerá, verá | **fr:** –voir, il-verra, voir | **de:** fuerchtete, sehen, wird-sich-ersehen- Gen 22:8; Job 20:17; Ezek 12:12

6. (1×) Hofal (passive causative): to be shown or made to see. In Exod 26:30 Moses is told to erect the tabernacle 'according to the pattern which you were shown on the mountain.' Spanish te fue mostrado and the Hofal morphology both mark the double passivization — being caused to see by God. SEEING AND PERCEIVING
en: you-were-shown | **es:** te-fue-mostrado | **fr:** tu-étaient-shown | **de:** du-waren-shown Exod 26:30

רְאָה H7201 *Conj-w* (1×)
Red kite or similar bird of prey; forbidden as unclean food in Deuteronomy's dietary laws
This feminine noun denotes a species of bird of prey, possibly the red kite, appearing in Deuteronomy 14:13 within the list of prohibited foods. The name may derive from the bird's characteristic swooping or flying behavior. Related forms appear in Leviticus 11:14, and scholars debate whether this represents one species or overlapping terms for different raptors. Ancient translations and rabbinic tradition associate it with various birds of prey—kites, buzzards, or falcons—all sharing the common feature of being carnivorous hunters forbidden under Levitical purity laws.

(1×) In Deuteronomy 14:13, this bird appears in the catalog of unclean flying creatures. The Hebrew text shows some textual variation, and scholars suggest that the similar-sounding terms in the list may represent scribal confusion or dialect variants. English 'red kite' and Spanish milano (kite) identify a specific raptor known for its aerial agility. The prohibition reflects the broader principle that carnivorous birds, which consume blood and carrion, were considered ritually unclean for Israel's diet—maintaining symbolic boundaries between life and death in their eating practices. AUTO-DETECTED
COMMUNITY 5702 WITH 3 SENSES
en: and-the-red-kite | **es:** y-el-milano | **fr:** et-le-red-kite | **de:** und-der-rot-kite Deut 14:13

רָאֵה H7202 *Conj-w / V-Qal-Imp-ms* (1×)
See; an unusual imperative form in Job 10:15, textually uncertain and possibly requiring emendation
This form appears as a conjunction plus an imperative 'and see' in Job 10:15, though the textual situation is complicated. Job is describing his miserable condition, but the command 'see my affliction' sits awkwardly in the context, leading many scholars to propose emendations. The Masoretic punctuation suggests an imperative form, but this doesn't fit Job's lament smoothly. Proposed alternatives include reading it as a participle ('and seeing') or emending to 'drenched with affliction.' The multilingual evidence shows translators wrestling with the difficulty—some rendering 'seeing,' others treating it as a verb form describing Job's overwhelmed state.

(1×) Job 10:15 contains this problematic form in a passage expressing Job's anguish: 'If I am wicked, woe to me! And if righteous, I cannot lift my head—filled with disgrace and see/seeing my affliction.' The grammar is awkward, which has generated numerous scholarly proposals for textual correction. Some suggest reading it as 'drenched with affliction' following Lagarde, while others maintain the imperative force awkwardly directed at God or as an internal self-address. The textual difficulty reflects the broader challenge of Job's poetry, which sometimes pushes Hebrew syntax to expressive extremes. BEHOLD (PARTICLE)
en: and-see | **es:** y-viendo | **fr:** et-וראה | **de:** und-sah Job 10:15

רֹאֶה H7203a *Art / N-ms* (5×)
seer, one who sees (archaic title for a prophet)
An older title for a prophet, explicitly glossed as archaic by the narrator in 1 Samuel 9:9: 'the one who is today called a prophet was formerly called a seer.' All five occurrences cluster in the story of Saul seeking Samuel to find his father's lost donkeys. The term emphasizes the prophet's visionary capacity, the ability to perceive what is hidden. Spanish 'el vidente' preserves this visual root precisely. In Chronicles the title resurfaces as a deliberate archaism honoring Samuel's era.

(5×) The archaic prophetic title designating one who receives divine revelation through vision. The narrator of 1 Samuel explicitly marks it as the old word replaced by navi ('prophet'), and all five occurrences in this batch belong to the Samuel narrative (1 Sam 9:9, 11, 18, 19). Multilingual renderings uniformly translate the visionary meaning: Spanish 'el vidente,' French 'le seer,' showing consistent recognition of the seeing function rather than the speaking function of prophecy. PROPHETS AND PROPHECY
en: the-seer | **es:** el-vidente | **fr:** le-seer | **de:** der-seer 1Sam 9:9; 1Sam 9:11; 1Sam 9:18; 1Sam 9:19

לְרֹאֶה H7203b *Prep-b* (1×)
In vision; describes the prophetic state in Isaiah 28:7 where priests reel in their prophetic visions
This masculine noun phrase means 'in vision' or 'in their vision,' appearing in Isaiah 28:7 to describe the compromised state of priests and prophets. The context depicts religious leaders so intoxicated that they 'reel in vision' and 'stumble in judgment'—their prophetic sight is clouded by drunkenness. This is a devastating critique: the very faculty that should provide divine guidance (prophetic vision) has been corrupted. The parallel structure with 'stumble in judgment' emphasizes that both seeing (vision) and deciding (judgment) have been impaired by moral failure.

(1×) Isaiah 28:7 condemns Judah's leaders: 'These also reel with wine and stagger with strong drink; priest and prophet reel with strong drink... they reel in vision, they stumble in judgment.' The phrase 'in vision' (לָרֹאֶה) describes the very moment when prophets should be receiving divine revelation, yet they're too drunk to function.

Spanish 'en la visión' and the prepositional construction emphasize the locational sense—they are foundering at the precise point where they should be most clear-sighted. This is prophetic irony at its sharpest: those tasked with seeing God's word are blind with wine. **GEOGRAPHY AND SPACE**

en: in-vision | **es:** en-la-visión | **fr:** [בראה] | **de:** [בראה] Isa 28:7

רֹאֶה H7204 *Art / N-ms* (1×)

The seer; likely a personal name or title in 1 Chronicles 2:52, though text and interpretation are uncertain

This proper name or title appears in 1 Chronicles 2:52 within a genealogical list of Judah's descendants. BDB cross-references it to another name (Reaiah), suggesting possible textual variants or alternative forms. The term is related to the root meaning 'to see' and could function as either a personal name or a title meaning 'seer' (a term for prophets). Genealogical lists in Chronicles often contain names that appear nowhere else in Scripture, making verification difficult. The translations treat it variously as a name or descriptive term.

(1×) In 1 Chronicles 2:52, this appears as 'Shobal the father of Kiriath-jearim had sons: Haroeh...' The English 'the seer' suggests understanding it as a title or descriptive name meaning 'one who sees.' Some manuscripts show variation, and the relationship to 'Reaiah' (another name from the root ראה, 'to see') complicates identification. The genealogical context provides little narrative detail—we know only that this person (or position) belonged to the lineage of Judah through Caleb's line, connected to Kiriath-jearim's founding families. **PERSONAL NAMES**

en: the-seer | **es:** el-que-ve | **fr:** [הראה] | **de:** [הראה] 1Chr 2:52

רְאוּבֵן H7205 *Prep-k / N-proper-ms* (72×)

Reuben — 'behold, a son!'; Jacob's firstborn by Leah, and the Israelite tribe settled in Transjordan.

Reuben is the name of Jacob's firstborn son, borne by Leah, whose naming etymology plays on the phrase re'u ben ('behold, a son!'), though Genesis 29:32 connects it instead to God's seeing (ra'ah) her affliction. As firstborn, Reuben held the birthright — yet forfeited preeminence by defiling his father's bed (Gen 35:22; 49:3-4; 1 Chr 5:1). The tribe of Reuben received territory east of the Jordan alongside Gad and half-Manasseh (Num 32; Josh 13:15-23), rich pastureland suited to their considerable livestock. Deborah's song delivers a memorable reproach: Reuben's 'searchings of heart' kept the tribe from joining the fight against Sisera (Judg 5:15-16). In Ezekiel's eschatological vision, Reuben receives a restored allotment (Ezek 48:6-7, 31). Spanish Ruben, French Ruben, and German Ruben all transliterate directly.

Reuben (person and tribe) (72×) The proper name Reuben, designating (a) Jacob's firstborn son by Leah, named with a wordplay on 'behold, a son' and 'God has seen my affliction' (Gen 29:32; 35:22; 49:3-4), (b) the Israelite tribe descended from him and their Transjordanian territory east of the Dead Sea (Num 32; Josh 13:15-23; Deut 33:6), and (c) the tribal allotment in Ezekiel's eschatological vision (Ezek 48:6-7). Despite losing the birthright (1 Chr 5:1), Reuben retains his place in all tribal lists. All languages transliterate the name directly. **REUBEN TRIBE PERSON**

en: Reuben | **es:** Reuven, Reuvén, Rubén | **fr:** Ruben | **de:** Ruben, Rubens Gen 29:32; Gen 30:14; Gen 35:22; Gen 35:23; Gen 37:21

רְאוּבִנִי H7206 *Art / N-proper-ms* (18×)

Reubenite — a member or descendant of the tribe of Reuben, Israel's firstborn son

This gentilic adjective identifies persons belonging to the tribe of Reuben, Jacob's firstborn. The Reubenites received their territorial allotment east of the Jordan in the Transjordan tableland (Deut 3:12, 16; Josh 13:8). They appear regularly alongside the Gadites and the half-tribe of Manasseh as the three Transjordanian tribes who crossed the Jordan armed to help conquer Canaan (Josh 1:12; 22:1). Reubenite territory later fell to Moabite and Assyrian encroachment (2 Kgs 10:33; 1 Chr 5:26). The term occurs with the article as a collective noun or without it for individuals (1 Chr 11:42).

Reubenite (gentilic) (18×) A gentilic designating members of the tribe of Reuben, used both of individuals (1 Chr 11:42) and collectively with the article for the entire clan. The Reubenites settled east of the Jordan (Deut 3:12; Josh 13:8), frequently mentioned together with the Gadites and half-tribe of Manasseh. Their territory was exposed to foreign incursion: Hazael's raids (2 Kgs 10:33) and eventual Assyrian exile under Tiglath-pileser (1 Chr 5:26). **REUBEN TRIBE PERSON**

en: and-the-Reubenites, and-to-the-Reubenite, for-the-Reubenite | **es:** Y-a-los-rubenitas, a-los-reubenitas, a-los-rubenitas | **fr:** [הראובני], [לראובני], et-le-Reubenites | **de:** der-Reuvenite, der-Rubeniter, fuer-den-Rubeniter Num 26:7; Num 34:14; Deut 3:12; Deut 3:16; Deut 4:43

רָאָה H7207

see, perceive, look at; appear, be seen; provide, consider (primary verb of visual perception)

This is the foundational Hebrew verb for seeing, appearing over 1,300 times throughout Scripture. Beyond physical sight, it encompasses mental perception, divine revelation, and providential care. The verb appears in pivotal moments: God 'seeing' human affliction, Abraham naming the place 'the LORD will see/provide' (Genesis 22:14), and prophets being called 'seers.' Cognate across all Semitic languages, it can mean passive appearance ('be seen') as well as active observation. The breadth from literal eyesight to spiritual insight makes this one of Scripture's most theologically loaded verbs. The Hiphil causative means 'show' or 'let see,' and Niphal passive means 'appear' or 'be seen.'

רְאוּמָה H7208 *N-proper-fs* (1×)

Reumah; the name of Nahor's concubine in Genesis 22:24, mother of four sons

This proper feminine name belongs to the concubine of Nahor, Abraham's brother, appearing in Genesis 22:24. After listing Nahor's children by his wife Milcah (including Rebekah's father Bethuel), the narrative adds that his concubine Reumah also bore four sons: Tebah, Gaham, Tahash, and Maacah. This genealogical notice extends the family tree of Abraham's relatives, showing the proliferation of Aramean peoples related to Israel. The name's etymology is uncertain, though its inclusion ensures a complete record of Nahor's descendants.

(1×) Genesis 22:24 concludes the genealogy of Nahor: 'His concubine, whose name was Reumah, also bore Tebah, Gaham, Tahash, and Maacah.' The passage situates Reumah within the extended family structure that will later provide a wife for Isaac (Rebekah, granddaughter of Nahor by Milcah). The fourfold list of her sons establishes lineages for several Aramean tribal groups. The name appears consistently across translations (Spanish Reumah, German Reuma, French Reumah), suggesting stable textual transmission even for this minor genealogical detail. **PROPER NAMES (PERSONAL)**

en: Reumah | **es:** Reumah | **fr:** Reumah | **de:** Reuma Gen 22:24

רְאִי H7209 *Prep-k / N-ms* (1×)

Like a mirror; describes the sky's appearance in Job 37:18, hard and reflective like cast metal

This masculine noun means 'mirror,' appearing once in Job 37:18 as part of a simile describing the sky's appearance. Elihu challenges Job: 'Can you, like him, spread out the skies, hard as a cast metal mirror?' Ancient mirrors were polished metal, not glass, giving them a distinctive bright, hard surface. The comparison suggests both the reflective brilliance of the sky and its seeming solidity—as if the heavens were a firm, beaten metal dome. This image reflects ancient Near Eastern cosmology where the firmament (raqia) was conceived as a solid vault.

(1×) Job 37:18 uses this word to emphasize God's creative power: 'Can you, like him, spread out the skies, hard as a cast metal

mirror?' The Hebrew construction 'like a mirror' (כְּרְאִי) paired with 'cast' (מוּצָק) evokes the manufacturing process of ancient mirrors—molten metal poured and hammered into a smooth, reflective surface. Spanish espejo (mirror) captures this. The verse invites Job to recognize the impossibility of human beings replicating God's work—the sky's vastness and radiant appearance lie beyond mortal capability, a humbling reminder of creational hierarchy. **SEEING AND PERCEIVING**

en: like-a-mirror | **es:** como-espejo | **fr:** comme-כרא | **de:** [כרא] Job 37:18

רְאִי H7210 *N-ms* (5×)

seeing, sight; appearance; spectacle

A noun derived from the root 'to see,' spanning three related meanings. In Genesis 16:13, Hagar names God 'El Roi,' the God of seeing, marveling that she has seen the one who sees her. In 1 Samuel 16:12, it describes David's handsome appearance. Job 33:21 uses it for the loss of healthy appearance in sickness, while Nahum 3:6 depicts Nineveh made into a warning spectacle. The word moves from the divine act of seeing to what is seen, and finally to what is displayed for others to see.

(5×) Encompasses seeing (divine perception), appearance (physical look), and spectacle (public display). Genesis 16:13 anchors the active sense: God as the one who sees. Spanish 'Roi' preserves the Hebrew name directly, while 'apariencia' and 'espectáculo' capture the passive senses. The progression from God's seeing (Gen 16:13) to being seen in sickness (Job 33:21) to being made a public spectacle (Nah 3:6) traces a coherent semantic arc from agent to patient of vision. **GEOGRAPHY AND SPACE**

en: a-spectacle, appearance, from-sight | **es:** Roi, apariencia, como-espectáculo | **fr:** apparence, de-voyant, de-מרא | **de:** [כרא], [מרא], [ראי] Gen 16:13; 1Sam 16:12; Job 7:8; Job 33:21; Nah 3:6

רְאָיָה H7211 *N-proper-ms* (4×)

Reaiah (personal name, 'Yahweh has seen')

This theophoric name, meaning 'Yahweh has seen,' identifies three distinct post-exilic or late individuals: a Judahite, a Reubenite, and a post-exilic returnee. The name reflects the common Hebrew naming pattern invoking divine observation or care. Minor textual variations and Septuagint renderings suggest some manuscript uncertainty.

(4×) Personal name for three individuals: (1) a Judahite in 1 Chronicles 4:2 (possibly identical with Haroeh in 2:52); (2) a Reubenite in 1 Chronicles 5:5; (3) a post-exilic family head in Ezra 2:47 and Nehemiah 7:50 (temple servants). The theophoric element יָהּ/יָ combined with רָאָה ('see') yields 'Yahweh has seen.' Septuagint renderings vary (Ραδα, Ρεια, Ρηχα, Ραια), suggesting textual fluidity in the transmission of genealogical lists. Multilingual glosses primarily transliterate: Spanish 'Reaya/Reaías,' French preserves the Hebrew forms, German likewise—all treating it as an opaque proper name. **PERSONAL NAMES**

en: Re'ayah, Reaiah, Reayah | **es:** Reaya, Reaías, Reaías. | **fr:** [וראיה], [ראיה] | **de:** [וראיה], [ראיה] 1Chr 4:2; 1Chr 5:5; Ezra 2:47; Neh 7:50

רְאוּת H7212 *N-fsc* (2×)

seeing, sight, looking (what the eyes see)

This feminine noun denotes the act of seeing or what is seen by the eyes. It appears only in Ecclesiastes 5:11 (5:10 English) in the phrase 'the seeing of his eyes'—referring to visual observation or enjoyment of possessions. The Qere/Ketiv variation shows textual uncertainty about the exact form. The context discusses wealth's inability to satisfy: increased goods bring increased consumers, leaving the owner only the sight of his riches with no real benefit. Seeing becomes a hollow substitute for actual enjoyment or security.

(2×) The glosses reflect both the textual variant and semantic understanding: Spanish 'ver,' English 'seeing,' French 'murmure' (suggesting a different interpretation). The doubled form in Ecclesiastes 5:11 likely represents Qere/Ketiv readings of the same word. Qoheleth's point is that visual possession—merely looking at accumulated wealth—provides no real advantage when others consume it, reducing ownership to mere spectatorship of one's own goods. **AUTO-DETECTED COMMUNITY 14541 WITH 3 SENSES**

en: [ketiv], seeing-of | **es:** (ver), [ver] | **fr:** murmure | **de:** [(ראות)], [[ראית]] Eccl 5:11

רָאַם H7213 *Conj-w / V-Qal-ConjPerf-3fs* (1×)

She will be raised; describes Jerusalem's elevation in Zechariah 14:10, possibly a variant of the common root 'to be high'

This verb form appears in Zechariah 14:10 describing the eschatological transformation of Jerusalem's topography. The text envisions the whole land becoming like the Arabah while Jerusalem 'will be raised' and remain elevated in its place. Scholars debate whether this represents a distinct root or is simply a variant spelling of the common verb 'to be high/exalted.' The vision depicts a dramatic geographical reversal—the surrounding land flattened while Jerusalem rises—symbolizing the city's unique status as God's dwelling place in the age to come.

(1×) Zechariah 14:10 prophesies Jerusalem's future: 'All the land shall be turned into a plain... but Jerusalem shall be raised and remain in its place.' The verb describes literal topographical elevation—while surrounding territory becomes flat as the Jordan valley (Arabah), Jerusalem rises above it all. Spanish 'será elevada' (will be elevated) and the other translations consistently convey this upward movement. The theological point is Jerusalem's exaltation: physically higher, symbolically supreme, the place where God's presence will dwell in perpetuity. This fits the broader eschatological vision of Zechariah 14 where all nations stream to Jerusalem. **RISING AND DAWNING**

en: and-she-will-be-raised | **es:** y-será-elevada | **fr:** et-hauteur | **de:** [וראמה] Zech 14:10

רְאֵם H7214 *Prep-k / N-ms* (9×)

Wild ox, aurochs (Bos primigenius); a powerful wild bovine symbolizing untamable strength.

The re'em is the now-extinct wild ox or aurochs, a massive bovine whose horns and ferocity made it a potent symbol of strength in ancient Israel. Numbers 23:22 and 24:8 compare God's power delivering Israel to the horns of a re'em. Deuteronomy 33:17 likens Joseph's might to a firstborn bull with re'em horns. Job 39:9-10 asks rhetorically whether anyone can domesticate the wild ox. The Septuagint's monokerōs ('unicorn') is a famous mistranslation that persisted through the Vulgate. Spanish 'búfalo' and French 'buffle' approximate the sense, though the actual referent is the aurochs, not the water buffalo.

wild ox, aurochs (9×) The wild ox or aurochs (Bos primigenius), a large, fierce, untamable bovine now extinct, used as a symbol of overwhelming strength. God's power is compared to its horns (Num 23:22; 24:8), Joseph's tribal might is likened to its gore (Deut 33:17), and Job 39:9-10 uses its wildness to illustrate creatures beyond human control. Psalm 22:22 and 29:6 employ it in imagery of danger and power. The LXX's monokerōs ('unicorn') is a well-known mistranslation. Spanish 'búfalo' and French 'buffle' approximate the animal, while German leaves it untranslated in some occurrences, reflecting the difficulty of identifying the exact species. **CATTLE AND OXEN**

en: like-a-wild-ox, the-wild-ox, wild-ox | **es:** búfalo, búfalos, como-de-búfalo | **fr:** [ראמים], buffle, comme-buffle | **de:** [ראמים], [רים], [רים] Num 23:22; Num 24:8; Deut 33:17; Job 39:9; Job 39:10

רְאמוֹת H7215 *Conj-w / N-fp* (2×)

coral, precious marine product (possibly black coral)

This term refers to coral or similar precious marine products valued in the ancient world. Job 28:18 lists coral alongside pearls among precious substances that pale in comparison to wisdom's value. Ezekiel 27:16 mentions it as merchandise in Tyre's extensive trade network. The exact species is debated—possibly black coral rather than the more familiar red variety. What's clear is that these were

luxury items imported from distant seas, serving as standards of value in wisdom literature and economic records alike.

(2×) Most translations preserve 'coral': Spanish 'corales/coral,' English 'coral.' The two contexts differ functionally—Job uses coral in a value hierarchy where even precious stones fall short of wisdom's worth (28:18), while Ezekiel catalogs Tyre's trade goods including coral from Syria or Edom (27:16). Both treat coral as a recognized valuable commodity, rare enough to serve as a wealth marker but accessible enough through trade to be known. **GEMSTONES AND TARSHISH**

en: and-coral, coral | **es:** Corales, y-coral | **fr:** et-Ramah, רֵאמוֹת | **de:** [וראמת], [ראמות] Job 28:18; Ezek 27:16

רָ H7216 *N-proper-fs* (4×)

Ramoth (place name, 'heights')

This place name, meaning 'heights' or 'high places,' most famously designates Ramoth-Gilead, a major Levitical city and city of refuge east of the Jordan. The site was strategically important, contested between Israel and Aram, and featured prominently in the wars of Ahab and Jehu. Textual variations (רָמֹת, רָאמוֹת, רָאמֹת) reflect dialectal or scribal differences.

(4×) Identifies Ramoth in Gilead, a Levitical city of refuge allocated to Gad in Deuteronomy 4:43, Joshua 20:8, and 1 Chronicles 6:73, 80. This is the same site as Ramoth-Gilead (רָמֹת גִּלְעָד) mentioned 19 times in Kings and Chronicles, where Ahab died in battle (1 Kings 22) and Jehu was anointed (2 Kings 9). The name's plural form denotes 'heights,' fitting the elevated terrain of Gilead. Site identification is uncertain; proposals include el-Jalᶜaud northwest of modern Amman. Septuagint renderings (Ραμωθ, Αρημωθ, Ερεμαθ) show transliteration variations. The four occurrences here use the shorter forms רָאמוֹת/רָמֹת without גִּלְעָד. **PERSONAL NAMES**

en: Ramot, Ramoth | **es:** Ramot | **fr:** Ramoth, [ראמות] | **de:** Ramoth, [ראמות] Deut 4:43; Josh 20:8; 1Chr 6:73; 1Chr 6:80

רֹאשׁ H7217 *Prep-b / N-msc / 3fs* (14×)

Head (physical or figurative); chief, leader; the sum or main point of a matter.

The Aramaic cognate of Hebrew rosh, this word appears almost exclusively in Daniel and Ezra. Most often it simply means the physical head – of Nebuchadnezzar's statue (Dan 2:32), of the Ancient of Days (Dan 7:9), or of a four-headed beast (Dan 7:6). Yet it also serves as the seat of night visions ('the visions of your head upon your bed,' Dan 2:28). In Ezra 5:10 it shifts to 'chief, leader,' confirmed by Hindi 'mukhiya' and Swahili 'viongozi.' In Daniel 7:1 it reaches its most abstract register: the 'sum' or main point of a matter, glossed in Spanish as 'resumen.'

1. head (body part) (12×) The physical head of a person, animal, or visionary figure. Dominant across Daniel's court narratives and apocalyptic visions (Dan 2:32, 38; 3:27; 7:6, 9, 20), with the phrase 'visions of your head' (Dan 2:28; 4:5, 10; 7:1, 15) using 'head' as the bodily seat of dreams. German 'Haupt' and Spanish 'cabeza' confirm the literal reading throughout. **GEOGRAPHY AND SPACE**

en: His-head, heads, his-head | **es:** cabeza-de-mí, cabeza-de-él, cabezas | **fr:** [בראשה], [ראשהון], [ראשין] | **de:** Haupt Dan 2:28; Dan 2:32; Dan 2:38; Dan 3:27; Dan 4:5

2. chief, leader (1×) Chief or leader – a metaphorical extension of 'head' to denote authority. Used in Ezra 5:10 where names are taken 'at their heads,' meaning from their leaders. Hindi 'mukhiya' (chief) and Swahili 'viongozi' (leaders) independently confirm the social-rank meaning rather than a body-part reading. **RULING AND REIGNING**

en: at-their-heads | **es:** en-sus-cabezas. | **fr:** [בראשיהם] | **de:** [בראשיהם] Ezra 5:10

3. sum, chief point (1×) The sum, chief point, or essential content of a matter. In Daniel 7:1 the prophet writes 'the sum of the matters,' an abstract sense where 'head' becomes 'gist.' Spanish 'resumen' (summary), Swahili 'muhtasari' (abstract), and Hindi 'mukhya' (main/chief) all point to this distilled, summarizing meaning. **GEOGRAPHY AND SPACE**

en: sum-of | **es:** resumen-de | **fr:** [ראש] | **de:** Haupt Dan 7:1

רֹאשׁ H7218a *N-mpc / 3fp* (598×)

Head (body part); chief or leader; top or summit; military company; beginning; choicest portion; census total

One of the most frequent nouns in the Hebrew Bible, rosh fundamentally denotes the physical head of a person or animal but branches into a remarkably wide semantic range. Because the head is the topmost, foremost, and most prominent part of the body, it naturally extends to mean the top of a mountain, the chief of a tribe, the beginning of a period, and even the sum total of a census. These metaphorical extensions are ancient, attested across Semitic languages from Akkadian reshu to Arabic ra's to Ethiopic re's, and every major translation tradition reflects the branching: Spanish distinguishes cabeza from cima and principio, while Korean separates meori (head) from udumeori (leader) and kkokdaegi (summit).

1. head (anatomical) (311×) The literal, physical head of a human or animal — the default, unmarked sense appearing in roughly 57% of occurrences. Arabic ra's, Spanish cabeza, and German Haupt all converge on the anatomical meaning. Key passages include the baker's dream in Gen 40:20 and Jacob blessing Ephraim by placing his hand on the boy's head (Gen 48:14).

en: from-the-house-of, head-of, head-of- | **es:** cabecera-de, cabeza-de, de-la-casa-de- | **fr:** de-la-maison, tête-de, tête-de- | **de:** Haupt-von, aus-dem-Haus, das-Haupt Gen 40:20; Gen 47:31; Gen 48:14

2. chief, leader, head of group (156×) A chief, leader, or head of a clan, tribe, or administrative unit. The metaphor from body part to authority figure is pan-Semitic (Arabic ra'is, Swahili mkuu/kiongozi, Korean udumeori). Prominent in the genealogical registers of Chronicles (1 Chr 5:7, 5:24) where tribal leaders are enumerated by their headship. **GEOGRAPHY AND SPACE**

en: heads, heads-of | **es:** cabezas, cabezas-de | **fr:** tête | **de:** Haupt 1Chr 5:7; 1Chr 5:12; 1Chr 5:24; 1Chr 7:2

3. top, summit, peak (70×) The top, summit, or peak of a physical object — a mountain, pillar, tree, or tower. Korean kkokdaegi, Spanish cima/cumbre, and Swahili kilele all distinguish this spatial sense from the body-part meaning. Moses standing on the top of the hill with the staff of God (Exod 17:9-10) and the cloud covering Sinai's summit (Exod 19:20) are defining passages. **GEOGRAPHY AND SPACE**

en: top-of | **es:** a-la-cima-de, cabeza-de, cabeza-de- | **fr:** sommet-de, top-de | **de:** Gipfel-von, Spitze-von Exod 17:9; Exod 17:10; Exod 19:20; Exod 24:17

4. chief, leader (metaphorical) (32×) A military company, division, or raiding band, typically in the plural. Judges 7:16 describes Gideon dividing three hundred men into three rashim (companies), and Judg 9:34-43 narrates Abimelech's tactical deployment of multiple bands. Arabic firaq, Korean budae, and Spanish divisiones confirm this specialized military sense.

en: a-head, among-heads-of, at-head-of | **es:** a-la-cabeza-de, a-la-cabeza-del, cabeza | **fr:** chief-de, dans-tête, le-tête | **de:** Gift, Haupt, Haupt-von Exod 12:2; Num 1:4; Num 14:4; Num 25:15; Deut 1:13

5. company, division, band (13×) A military company, division, or raiding band, typically in the plural. Judges 7:16 describes Gideon dividing three hundred men into three rashim (companies), and Judg 9:34-43 narrates Abimelech's tactical deployment of multiple bands. Arabic firaq, Korean budae, and Spanish divisiones confirm this specialized military sense. **GEOGRAPHY AND SPACE**

en: and-company-, and-the-companies, and-the-company | **es:** La-división, Y-la-división, cabezas | **fr:** compagnies, companies, divisions | **de:** Haupt, companies, der-companies Judg 7:16; Judg 7:20; Judg 9:34; Judg 9:37; Judg 9:43

6. beginning, first (11×) The beginning or first of a temporal or ordinal sequence. The head of time is its start: Prov 8:23 places Wisdom at the rosh of God's works, and Num 10:10 prescribes trumpet blasts at the rosh of months. Swahili mwanzo, Arabic bidaya, and Korean cheoeumbuteo all render this as 'beginning' rather than 'head.' **GEOGRAPHY AND SPACE**

en: and-at-beginnings-of, and-at-heads-of, and-the-first | **es:** Y-en-cabezas-de, al-principio, cabeza-de | **fr:** commencement-de, de-tête, et-tête | **de:** Anfang-von, Haupt, und-Haupt Num 10:10; Num 28:11; Judg 7:19; 1Chr 16:7; Prov 8:23

7. chief, choicest, principal amount (2×) The choicest, finest, or principal quality of a substance, or the principal amount of a debt. In Lev 6:5 and Num 5:7, rosh refers to the principal capital that must be restored plus a fifth. Hindi uttam (best) and Swahili bora (finest) reflect the qualitative metaphor from 'head' to 'prime.' FIRST AND FOREMOST

en: in-its-principal | **es:** en-cabeza-de-él, en-principal-suyo | **fr:** dans-son-principal | **de:** in-sein-principal Lev 6:5; Num 5:7

8. sum, total, census count (2×) The sum or total obtained by counting heads — a census figure. The idiom naso et rosh ('lift up the head') means 'take a census.' Ps 139:17 uses rosh for the sum of God's thoughts, and Ps 119:160 speaks of the sum (rosh) of God's word being truth. Swahili jumla and Korean hapgye both render this as 'total.' GEOGRAPHY AND SPACE

en: the-sum-of, their-sum | **es:** Suma-de, sus-sumas | **fr:** tête | **de:** der-sum-von, ihr-sum Ps 119:160; Ps 139:17

רֹאשׁ H7218b *N-proper-fs* (3×)

Rosh, ethnic or geographical name (possibly 'chief' as title)

Rosh appears in Ezekiel's prophecy against Gog as either an ethnic designation or possibly as the title 'chief.' The phrase 'prince of Rosh, Meshech and Tubal' could mean 'chief prince of Meshech and Tubal' or identify Rosh as a separate people group alongside Meshech and Tubal. Most ancient translations (including the Septuagint's 'Ρως') treat it as a proper name of an otherwise unidentified nation, though some interpreters prefer reading it as the Hebrew word for 'head/chief.'

(3×) The term appears three times in Ezekiel 38-39 in the title 'Gog, prince of Rosh, Meshech and Tubal.' If a proper name, Rosh designates an unknown northern people group allied with Meshech (Mushki/Phrygians) and Tubal. If read as the common noun 'head,' it would mean 'chief prince' rather than naming a distinct nation. The Septuagint's transliteration as a name (Ρως) supports the ethnic interpretation, though no clear historical identification has been established. The ambiguity persists because Hebrew 'rosh' (head/chief) is also a common word. GEOGRAPHY AND SPACE

en: chief | **es:** cabeza-de | **fr:** [ראש] | **de:** [ראש] Ezek 38:2; Ezek 38:3; Ezek 39:1

רֹאשׁ H7219 *Conj-w / N-ms* (12×)

A bitter, poisonous plant; by extension poison, venom, or gall – always used figuratively for bitterness or judgment

Refers to a toxic plant or its extracted poison, consistently deployed in Scripture as a metaphor for bitter judgment, corrupted justice, or divine wrath. Deuteronomy 29:18 warns against a root bearing 'poison and wormwood,' while Amos 6:12 accuses Israel of turning justice 'into poison.' The pairing with wormwood (la'anah) in Lamentations 3:19 and Jeremiah 9:15 creates one of the Bible's most vivid images of anguish. Spanish 'veneno' (poison) and 'hiel' (gall/bile) together capture the spectrum from lethal toxin to bitter taste. One occurrence (Job 20:16) may reflect confusion with the homonym rosh meaning 'head.'

1. poison, venom, gall (10×) Poison, venom, or gall – a toxic or bitter substance used figuratively for divine judgment, corrupted justice, or intense suffering. Deuteronomy 32:33 speaks of 'the venom of serpents,' Psalm 69:21 of being given 'poison' for food, and Amos 6:12 of justice turned 'into poison.' The frequent pairing with wormwood (Deut 29:18; Lam 3:19; Jer 9:15; 23:15) establishes a stock image of bitterness. Spanish 'veneno/hiel/ponzona' and French 'poison' consistently render the toxicity, while German 'Gift' (poison) confirms the primary sense across traditions. GEOGRAPHY AND SPACE

en: and-gall, and-poison-of, into-poison | **es:** de-veneno, en-veneno, hiel | **fr:** et-poison-de, et-tête, poison | **de:** Gift, Haupt, poison Deut 29:18; Deut 32:32; Deut 32:33; Ps 69:21; Jer 8:14

2. head, chief (homonym confusion) (1×) An apparent conflation with the homonym rosh I ('head, chief') at Job 20:16. English 'the head of,' Arabic 'ra'sa' (head), and Korean 'meori-reul' (head) all translate as though the word means 'head' rather than 'poison,' though the context – sucking the venom of cobras – strongly favors the poisonous sense. This cluster likely reflects disambiguation difficulty rather than a genuine distinct meaning of rosh II. GEOGRAPHY AND SPACE

en: the-head-of | **es:** Cabeza-de- | **fr:** ראש | **de:** Haupt Job 20:16

3. poisonous plant, venomous herb (1×) A poisonous plant or venomous herb as a botanical entity, focusing on the growing plant rather than the extracted substance. Hosea 10:4 describes judgment sprouting 'like a poisonous plant in the furrows of the field.' Spanish 'como hierba venenosa' (like a poisonous herb) and English 'like poisonous plant' capture the image of toxic vegetation growing wild where justice should flourish – a vivid agrarian metaphor for moral corruption. GEOGRAPHY AND SPACE

en: like-poisonous-plant | **es:** como-hierba-venenosa | **fr:** poison | **de:** [כראש] Hos 10:4

רֹאשׁ H7220 *Conj-w / N-proper-ms* (1×)

Rosh; listed as one of Benjamin's sons in Genesis 46:21, though absent from other genealogical lists

This proper masculine name appears in Genesis 46:21 as one of Benjamin's ten sons who went down to Egypt with Jacob. Interestingly, parallel genealogies in Numbers 26 and 1 Chronicles 7-8 do not include Rosh, leading some scholars to suggest textual variants or that some names represent sub-clans rather than literal sons. The name means 'head' or 'chief' in Hebrew, which could indicate either a personal name or a tribal designation. Its singular appearance makes it difficult to trace Rosh's descendants or determine whether it represents a lasting family line within Benjamin.

(1×) Genesis 46:21 lists Benjamin's sons in the family migration to Egypt: 'The sons of Benjamin: Bela, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard—ten in all.' The name Rosh (רֹאשׁ) appears uniformly in translations but is notably absent from later genealogical reckonings. This could indicate early mortality, absorption into another clan, or textual variation. The Greek Septuagint renders it as Ρως. The name's meaning—'head' or 'chief'—may have originated as a nickname or honorary title that became formalized as a clan name. PERSONAL NAMES

en: and-Rosh | **es:** y-Rosh | **fr:** et-Rosh | **de:** und-Rosch Gen 46:21

רֹאשָׁה H7221 *Prep-m / N-fpc / 2mp* (1×)

Your beginnings; refers to earlier times or former states in Ezekiel 36:11, used to compare past and future blessings

This feminine plural noun with suffix means 'your beginnings' or 'your early times,' appearing once in Ezekiel 36:11. God promises to restore Israel such that the future will surpass the past: 'I will make you more prosperous than your beginnings.' The term captures the concept of original conditions or starting points—in this case, likely referring to Israel's early prosperity in the land before exile. The promise isn't merely restoration to former levels but exceeding them, demonstrating God's abundant grace beyond mere return to square one.

(1×) Ezekiel 36:11 contains God's restoration promise: 'I will multiply people and animals upon you, and they shall multiply and be fruitful. I will cause you to be inhabited as in your former times, and will do more good to you than at your beginnings.' The phrase 'than your beginnings' (מֵרֵאשִׁתֵיכֶם) invites comparison between past and future—what was good before will be surpassed. Spanish 'más que vuestros principios' (more than your beginnings) catches this comparative sense. The verse promises not just return from exile but enhancement—proof that God's purposes ultimately lead to blessing beyond the original state. TIME AND SEASONS

en: than-your-beginnings | **es:** más-que-vuestros-principios; | **fr:** début | **de:** [מראשתיכם] Ezek 36:11

רֹאשָׁה H7222 *Art / N-fs* (1×)

top, summit; specifically the topmost or crowning stone of a structure

This rare term denotes the uppermost part or summit of something. In its sole biblical appearance (Zechariah 4:7), it refers to the capstone or top stone of the rebuilt temple—the final, crowning piece placed with celebration. The multilingual evidence (English "the-top," Spanish "la-principal," French "le-sa-tête") captures both the literal height and the figurative importance of this culminating element. The prophet's vision emphasizes not human achievement but divine enablement: "Not by might nor by power, but by my Spirit."

(1×) The topmost stone or capstone of a building, particularly the temple. Zechariah 4:7 presents this in a vision of Zerubbabel completing the temple reconstruction, where the capstone symbolizes the completion of God's work. The cross-linguistic glosses emphasize both elevation ("top") and preeminence ("principal"), reflecting the stone's dual significance as physically highest and symbolically most important. GEOGRAPHY AND SPACE

en: the-top | **es:** la-principal | **fr:** le-sa-tête | **de:** [הראשה] Zech 4:7

רִאשׁוֹן H7223 *Prep-b* (182×)

First, former, chief; as adjective: first in sequence or time; substantively: former things, ancestors, the beginning

Derived from the root r-'-sh ('head'), this adjective ranges from simple ordinal numbering ('the first month,' Exod 12:15) to the theologically loaded 'former things' of Isaiah's prophecy (Isa 41:22; 43:18). It can look backward to ancestors and earlier generations (Lev 26:45; Deut 4:32) or serve as an adverb meaning 'at first, in the beginning.' The comparative construction with kaph — 'as at the first' — carries a note of restoration, longing for return to an original state (Deut 9:18; Isa 1:26). Arabic awwal and Korean cheot-beonjjae both confirm the dual temporal-ordinal range.

1. first (ordinal sequence) (107×) Straightforward ordinal 'first' in a sequence — first month, first day, first son. Arabic awwal and Korean 첫째/첫번째 match precisely. This is the dominant usage (107 of 182 occurrences), anchoring calendrical and genealogical lists throughout the Pentateuch and historical books (Gen 25:25; Exod 12:15). FIRST AND FOREMOST

en: the-first | **es:** el-primero, la-primera, primero | **fr:** le-premier | **de:** dem-ersten, der-Erste, der-erste Gen 25:25; Gen 26:1; Gen 32:17; Exod 4:8; Exod 12:15

2. former (previous in time) (33×) Adjective meaning 'former' or 'previous,' contrasting an earlier state with a present or later one. Hosea 2:9 uses it for the wife's 'former husband,' and Haggai 2:3 for the 'former glory' of the temple. Arabic sābiq ('preceding') and Spanish anterior capture this temporal-comparative nuance. FIRST AND FOREMOST

en: the-chief, the-first, the-former | **es:** la-primera, los-primeros, primera | **fr:** le-premier, premier | **de:** der-erste, der-erster, erster Gen 40:13; Num 6:12; Num 21:26; Deut 10:4; Deut 24:4

3. at first / in the beginning (15×) Adverbial use with prepositions (ba-rishonah, ka-rishonah) meaning 'at first,' 'in the beginning,' or 'in former times.' Gen 13:4 marks the place where Abram had 'at first' built an altar. French au commencement and German zuerst parallel this frozen prepositional usage. FIRST AND FOREMOST

en: at-first, at-the-first, in-the-former-time | **es:** al-principio, antes, en-la-primera-vez | **fr:** dans-le-former-temps, premier, à-le-premier | **de:** bei-der-erster, bei-erster, erster Gen 13:4; Gen 28:19; Josh 8:5; Josh 8:6; Josh 8:33

4. as at the first (comparative) (12×) The comparative construction ka-rishon/ka-rishonah — 'as at the first,' 'like the former' — expressing restoration or return to an original condition. Moses' second set of tablets 'like the first' (Exod 34:1) and the prophetic promise of judges 'as at the first' (Isa 1:26) both carry covenantal restoration overtones. FIRST AND FOREMOST

en: as-at-first, as-at-the-first, as-the-first | **es:** como-al-principio, como-el-primero, como-la-primera | **fr:** comme-le-premier, comme-à-le-premier, comme-à-premier | **de:** erster, wie-bei-der-erster, wie-bei-erster Exod 34:1; Exod 34:4; Lev 9:15; Deut 9:18; Deut 10:1

5. former ones / ancestors (7×) Substantive masculine plural ha-rishonim, 'the former ones' — ancestors or predecessors. Leviticus 26:45 invokes the covenant of 'the former ones' brought out of Egypt. Deuteronomy 4:32 directs inquiry to 'former days.' The usage personalizes history as the living memory of a people. FIRST AND FOREMOST

en: former, former-ones, of-the-former-ones | **es:** antepasados, de-los-primeros, los-primeros | **fr:** anciens, former, premier | **de:** erster, former, former-die Lev 26:45; Deut 4:32; Deut 19:14; 2Chr 22:1; Ps 79:8

6. former things (prophetic) (6×) Substantive feminine plural ha-rishonot, 'the former things' — previous events, prophecies, or divine deeds, concentrated in Isaiah's trial speeches (Isa 41:22; 42:9; 43:9, 18; 46:9). God's ability to declare 'former things' that came true validates new prophecy. A theologically distinctive Isaianic usage. FIRST AND FOREMOST

en: The-former-things, and-former-things, former-things | **es:** Las-primeras-cosas, cosas-primeras, las-cosas-primeras | **fr:** et-premier, premier | **de:** erster, und-erster Isa 41:22; Isa 42:9; Isa 43:9; Isa 43:18; Isa 46:9

7. (1×) An isolated occurrence at 1 Chronicles 18:17 where rishonim appears to mean 'chief' or 'leading,' describing David's sons. The English 'chief' and Spanish primeros reflect a rank-based extension from 'first in sequence' to 'first in importance,' paralleling how Arabic awwal can mean 'foremost.' FIRST AND FOREMOST

en: the-chief | **es:** los-primeros | **fr:** premier | **de:** erster 1Chr 18:17

8. (1×) A singular use at Jeremiah 17:12 in the phrase me-rishon, 'from the beginning,' describing the throne of glory as exalted 'from the first.' This absolute temporal sense points to primordial origin, approaching the meaning of Hebrew qedem. Spanish desde el principio and Korean 처음부터 capture the sense well. FIRST AND FOREMOST

en: from-beginning | **es:** desde-el-principio | **fr:** premier | **de:** erster Jer 17:12

רִאשֹׁנִי H7224 *Art / Number-ofs* (1×)

The first; an unusual feminine form in Jeremiah 25:1 likely requiring textual correction to standard spelling

This adjectival form means 'the first' and appears in Jeremiah 25:1 to mark the date when Jeremiah received his message—'the first year' of Jehoiakim's reign. However, the form itself is irregular, and most scholars recommend reading the standard feminine form instead. The date marking is historically significant: Jehoiakim's first year (605 BC) coincides with Nebuchadnezzar's victory at Carchemish and the beginning of Babylonian dominance. This temporal marker anchors Jeremiah's 70-year prophecy of exile, making the precise dating crucial for understanding the prophetic timeline.

(1×) Jeremiah 25:1 dates the oracle: 'The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim... that is, the first year of Nebuchadnezzar.' The phrase 'the first year' (הַשָּׁנָה הָרִאשֹׁנִית) uses an unusual feminine form that textual critics suggest correcting. The historical synchronism is crucial—605 BC marks when Babylon defeated Egypt at Carchemish and established itself as the dominant Near Eastern power. Jeremiah's prophecy of 70 years of servitude begins its countdown from this pivotal moment, making the 'first year' designation theologically and chronologically significant. FIRST AND FOREMOST

en: the-first | **es:** el-primero | **fr:** [הראשנית] | **de:** [הראשנית] Jer 25:1

רֵאשִׁית H7225 *N-fsc / 3mp* (51×)

Beginning, origin; firstfruits or first portion; the chief or choicest part of something

Derived from rosh ('head'), this noun carries the foundational sense of what comes first, whether in time, in a harvest, or in rank. Its most famous appearance is Genesis 1:1, 'In the beginning God created,' establishing temporal primacy. In cultic law, it denotes the firstfruits of grain, dough, and produce offered to God (Exod 23:19; Num 15:20). A third nuance signals preeminence or choicest quality, as when Amos denounces those who anoint themselves with 'the chief oils' (Amos 6:6). The German 'Anfang' and 'Erstlinge' neatly separate the temporal and agricultural senses.

1. firstfruits, first produce (25×) The cultic-agricultural sense of firstfruits, the earliest yield from field, flock, or dough consecrated as an offering to God. Covering 25 occurrences, it appears prominently in laws governing offerings: the firstfruits of wheat harvest (Exod 23:19; 34:26), of coarse meal (Num 15:20-21), and of grain and wine (Deut 18:4). The Spanish 'primicias' and French 'premices' preserve the sacral-agricultural flavor distinctly. GEOGRAPHY AND SPACE
en: and-first-of, and-firstfruits-of, first-of | **es:** De-primicias-de, Lo-primero-de, Primicias-de | **fr:** [ראשית], commencement, de-firstfruit | **de:** Anfang, Erstling-von, Erstlinge-von Exod 23:19; Exod 34:26; Lev 2:12; Lev 23:10; Num 15:20

2. beginning, start (21×) The temporal sense of beginning or commencement, anchored by the iconic opening of Scripture: 'In the beginning' (Gen 1:1). It marks the start of kingdoms (Gen 10:10), reigns (Jer 26:1; 28:1), and years (Deut 11:12). Ecclesiastes 7:8 contrasts 'the beginning of a matter' with its end, and Proverbs 1:7 declares 'the fear of the LORD is the beginning of knowledge.' The German 'Anfang' and Spanish 'principio' consistently mark this temporal usage. GEOGRAPHY AND SPACE
en: In-beginning, In-beginning-of, and-beginning-of | **es:** En-principio, En-principio-de, Principio-de | **fr:** Au-commencement, commencement, commencement-de | **de:** Anfang, Anfang-von, Im-Anfang Gen 1:1; Gen 10:10; Gen 49:3; Deut 11:12; Deut 21:17

3. chief, best, choicest (5×) A qualitative sense indicating the chief, best, or most excellent portion, emphasizing rank or quality rather than temporal priority. In Deuteronomy 33:21, the leader's portion is called 'the first part' (i.e., the choicest). Amos 6:1 and 6:6 use it of the 'foremost of nations' and the 'finest oils.' First Samuel 15:21 refers to 'the chief of the devoted things.' The English 'choicest' and Spanish 'la primera' capture this superlative nuance. GEOGRAPHY AND SPACE
en: and-chief-of, and-the-finest-of-, first-portion | **es:** la-primera-de, la-primera-parte, primicias-de | **fr:** commencement, et-commencement, firstfruits-de | **de:** Anfang, [וראשית], erster-Anteil Deut 33:21; 1Sam 15:21; Dan 11:41; Amos 6:1; Amos 6:6

מְרַאֲשֹׁת H7226 *N-fpc* (1×)

From his head-place; refers to the position at the head where one sleeps, appearing in 1 Samuel 26:12

This feminine plural noun with suffix literally means 'from his head-place,' referring to the area at the head of a sleeping person. It appears in narratives where objects are placed or taken 'at the head' of someone lying down—for instance, Jacob's stone pillow or Saul's spear stuck in the ground. In 1 Samuel 26:12, David takes Saul's spear and water jug 'from his head-place' while the king sleeps. The term designates the upper portion of the sleeping area, where important items might be placed within reach. It's a spatial term with everyday, practical reference.

(1×) In 1 Samuel 26:12, David secretly enters Saul's camp and 'took the spear and the jug of water from Saul's head-place, and they went away.' The phrase describes the precise location—near Saul's head as he slept—where his spear was stuck in the ground and his water jug sat. The text emphasizes David's bold proximity; he comes close enough to take items from beside the king's head without waking him, demonstrating both courage and divine providence (the Lord had put them into deep sleep). The spatial precision heightens the narrative tension and proves David could have killed Saul but chose mercy. GEOGRAPHY AND SPACE
en: from-head-of | **es:** de-cabecera-de | **fr:** de-tête-de | **de:** von-Haupt-von 1Sam 26:12

H7227 *Prep-l | N-msc* (1×)

[Ketiv reading]; a textual variant in Isaiah 9:7, part of the phrase about endless increase of government

This entry represents the ketiv (written form) in Isaiah 9:7, part of the famous messianic prophecy about the child who will reign on David's throne. The phrase concerns the 'increase of his government and of peace there will be no end.' The written text (ketiv) differs from what is read aloud (qere), reflecting ancient scribal traditions about textual transmission. Such cases preserve variant readings without declaring one definitively correct. The messianic passage promises unlimited expansion of righteous rule—a government growing without bounds, peace without termination.

(1×) Isaiah 9:7's ketiv occurs in a pivotal messianic text: 'Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and righteousness.' The written consonantal text (לֹם רבה) differs from the traditional reading, creating a textual note. The multilingual evidence shows translation difficulty—French and German simply preserve the Hebrew in brackets, acknowledging the technical scribal issue. The theological weight lies in the verse's promise: an everlasting kingdom of expanding peace, fulfilled in Christian interpretation through Christ's eternal reign. MORE AND GREATER
en: [ketiv] | **es:** [ketiv] | **fr:** [[לֹם רבה]] | **de:** [[לֹם רבה]] Isa 9:7

רַב H7227a *Adj-msc* (433×)

much, many, great — adjective expressing quantity (numerous), quality (mighty, intense), or sufficiency (enough)

Found over 400 times, this flexible adjective primarily denotes large quantities ('many people', 'much wealth') but extends naturally to qualitative greatness ('great wickedness', 'mighty power'). In construct forms it expresses abundance ('abounding in mercy', 'rich in lovingkindness'), and in exclamatory contexts simply means 'enough!' The multilingual evidence—Arabic كَثِير, Korean 많은, Swahili -engi, Hindi बहुत—confirms this root's core span from numerical plurality to evaluative magnitude. Occasionally the adjective functions adverbially ('greatly', 'long') or substantively ('abundance', 'chief').

1. many, much (quantitative) (305×) The most frequent sense (305×) is straightforward quantitative plurality: 'many' people, animals, or things; 'much' silver, grain, or years. Cross-linguistic data strongly align here—Arabic كَثِير, Korean 많은, Swahili -engi/-ingi, Hindi बहुत, Spanish muchos/mucho—demonstrating this as the semantic core. Typical occurrences include Gen 21:34 ('many days'), Gen 26:14 ('much livestock'), Gen 30:43 ('numerous flocks'). SUFFICIENCY AND WORTH
en: many | **es:** mucha, muchas, mucho | **fr:** beaucoup | **de:** viel, viele Gen 21:34; Gen 26:14; Gen 30:43; Gen 37:34; Exod 5:5

2. great, mighty (qualitative) (65×) The qualitative leap to 'great, mighty' (65×) describes intensity or importance: 'great wickedness' (Gen 6:5), 'great deep' (Gen 7:11), 'heavy rain' (1 Sam 12:17). Multilingual parallels—Arabic كَبِير, Korean 큰/크다, Hindi बड़ा/महान, Spanish grande—show qualitative greatness as a natural semantic extension. This sense often overlaps with quantitative 'much' when referring to abstract intensity. GREATNESS AND DEGREE
en: great | **es:** grande, mucha | **fr:** grand, nombreux | **de:** der-großen, es-ist-groß, gross Gen 6:5; Gen 7:11; Gen 18:20; Num 11:33; 1Sam 12:17

3. abounding in, rich in (construct) (19×) In construct state (19×), the adjective means 'abounding in, rich in' when modifying another noun: 'abounding in lovingkindness' (Ex 34:6, Num 14:18), 'mighty in deeds' (2 Sam 23:20). Korean 풍성한, Spanish abundante-de, and Arabic كَثِيرٌ + genitive support this attributive-construct usage, which highlights the noun's quality of possessing X in abundance. GEOGRAPHY AND SPACE
en: abounding-in, abundance-of, abundant | **es:** abundante-de-, abundante-en, grande-de | **fr:** et-grand, et-grand-de, et-grand-de- | **de:** gross-von, und-gross-von, und-gross-von- Exod 34:6; Num 14:18; 2Sam 23:20; 1Chr 11:22; Neh 9:17

4. enough, sufficient (14×) As an exclamation or predicate (14×), רַב expresses sufficiency: 'Enough! I have seen enough' (Gen 45:28), 'Enough! Stop contending!' (Num 16:3, 16:7). The cross-linguistic data—Arabic كَفَى, Korean 족하다/충분하다, Swahili -tosha, Spanish basta—confirm this pragmatic extension from quantitative 'much' to evaluative 'sufficient'. Often in imperative or hortative contexts (Deut 1:6, Ex 9:28). SUFFICIENCY AND WORTH
en: and-enough, contending, enough | **es:** Basta, Basta-, basta | **fr:** assez, assez-, contending | **de:** contending, genug, genug- Gen 45:28; Exod 9:28; Num 16:3; Num 16:7; Deut 1:6

5. more, greater (comparative) (10×) Comparative sense 'more, greater' (10×) appears when contrasted with another entity: 'the greater will serve the younger' (Gen 25:23), 'a people more and mightier' (Deut 20:1). Arabic ʿ and Spanish mayor/más align with this usage. Found in contexts where two quantities or magnitudes are explicitly compared (Josh 10:11, Judg 16:30, 2 Kgs 6:16). SUFFICIENCY AND WORTH

en: and-the-greater, greater, more | **es:** mayor, muchos, más | **fr:** et-le-plus-grand, grand, nombreux | **de:** greater, mehr, und-der-Ältere Gen 25:23; Deut 20:1; Josh 10:11; Judg 16:30; 2Kgs 6:16

6. greatly, long (adverbial extent) (8×) Adverbial use (8×) indicates degree ('greatly') or extent ('long, far'): 'greatly multiplied' (Ps 65:9), 'long have I dwelt' (Ps 120:6). Korean 크게/오래, Swahili sana/muda mrefu, Spanish grandemente/largo, and Arabic بِل support this adverbial development. Typical in poetic or heightened prose (1 Kgs 19:7, Ps 62:2, 123:3). SUFFICIENCY AND WORTH

en: great, greatly, long | **es:** Mucho, grandemente, largo | **fr:** grand, nombreux | **de:** gross, viele 1Kgs 19:7; Ps 62:2; Ps 65:9; Ps 120:6; Ps 123:3

7. abundance, multitude (nominal) (5×) Nominal/substantival sense (5×) meaning 'abundance, multitude, greatness' when used with prepositions or in construct: 'by the greatness of his power' (Job 36:18), 'with much grief' (Eccl 1:18). Arabic ʿ, Korean 많음/큰, Swahili wingi confirm this reification. Concentrated in wisdom literature (Job 23:6, 30:18) and one occurrence in Isaiah 63:7. SUFFICIENCY AND WORTH

en: and-great-, and-the-great, by-great- | **es:** Acaso-con-grandeza-de-, Con-mucha-, mucha | **fr:** dans-nombreux, et-nombreux, nombreux | **de:** in-viel, und-viel, viel Job 23:6; Job 30:18; Job 36:18; Eccl 1:18; Isa 63:7

8. increase, multiply (verbal) (4×) Verbal Qal forms (4×) mean 'to become many, increase, multiply'—rare but attested. Arabic كثُر, Korean 많아지다/커졌다, Swahili kuongezeka align. Found in Ex 23:29 ('lest the beasts multiply'), 1 Sam 14:19 ('the tumult increasing'), 2 Sam 15:12 ('conspiracy growing strong'), Isa 6:12 ('desolation be great'). GEOGRAPHY AND SPACE

en: and-becoming-many, and-great, and-increasing | **es:** y-aumentando, y-creciendo, y-se-multiplique | **fr:** et-augmentant, et-becoming-beaucoup, et-multiplies | **de:** und-becoming-viele, und-increasing, und-mehrte Exod 23:29; 1Sam 14:19; 2Sam 15:12; Isa 6:12

9. chief, captain, master (title) (2×) Substantival title רַב meaning 'chief, captain, master' (2×) appears in Prov 26:10 (possibly 'a great one' or 'an archer'—text uncertain) and Jer 52:24 ('captain of the guard'). Arabic بَيس, Korean 장관, Swahili mkuu, Hindi प्रधान support this honorific/titular usage. Compare Akkadian rabû and later Aramaic rab. GEOGRAPHY AND SPACE

en: an-archer, the-chief-of- | **es:** Grande, jefe-de | **fr:** nombreux | **de:** viel Prov 26:10; Jer 52:24

10. (1×) One uncertain occurrence in Isa 19:20, where context is difficult and translation diverges—possibly 'defender' or 'great one'. Multilingual data show variance (English 'defender', Spanish 'grande', French/German 'nombreux'/'viel'), suggesting textual or contextual obscurity. This may belong to sense 2 (qualitative great) or sense 9 (title), but remains ambiguous. GEOGRAPHY AND SPACE

en: and-defender | **es:** y-grande | **fr:** et-nombreux | **de:** und-viel Isa 19:20

רַב H7227b *N-msc* (28×)

chief, captain — a title of high rank in Babylonian and Assyrian court administration

Rav (II), distinct from the common adjective rav meaning 'great' or 'many,' is a loanword reflecting Akkadian bureaucratic titles. All 28 occurrences function as the first element of compound official designations, almost exclusively for Babylonian officers. The most frequent is rav-tabbachim, 'chief of the executioners' or 'captain of the guard,' the title borne by Nebuzaradan, who oversaw the destruction of Jerusalem in 586 BC and the deportation of its inhabitants (2 Kgs 25:8-20; Jer 39:9-13; 40:1-5; 52:12-30). Other compounds include rav-saris, 'chief eunuch,' the officer charged with training Daniel and his companions (Dan 1:3), and rav-chovel, 'chief sailor' or 'captain,' used of the ship's master in the Jonah narrative (Jon 1:6). Esther 1:8 uses it generically for 'every chief of his house.' The LXX transliterates or renders it archon, and all target languages gloss it as a leadership title: Spanish 'jefe,' French 'chef,' German 'Oberste.'

chief, captain, head official (28×) A title meaning 'chief' or 'captain,' borrowed from Akkadian administrative vocabulary, used exclusively in compound designations for Babylonian and Assyrian court officials. Overwhelmingly refers to rav-tabbachim, the 'chief of the guard' Nebuzaradan, in the narratives of Jerusalem's fall (2 Kgs 25:8-20; Jer 39:9-13; 52:12-30). Also designates the rav-saris over Daniel's training (Dan 1:3), the ship captain in Jonah (Jon 1:6), and household officials in Esther (Est 1:8). Cross-linguistic glosses uniformly point to an administrative leadership title. GEOGRAPHY AND SPACE

en: chief-of, chief-of-, of | **es:** el-jefe-de, jefe-de | **fr:** chief-de-, nombreux | **de:** chief-von-, gross 2Kgs 25:8; 2Kgs 25:10; 2Kgs 25:11; 2Kgs 25:12; 2Kgs 25:15

רֵב H7228 *N-mp* (2×)

archer, bowman; one who shoots arrows

This masculine noun designates archers or those skilled with the bow. Jeremiah 50:29 calls archers to array themselves against Babylon, specifically identifying them as 'those who bend the bow.' In Job 16:13, the suffering protagonist describes God's archers surrounding him—though some interpreters read this as 'his arrows' rather than 'his archers,' the context of military imagery supports the personal noun. Archers were elite soldiers, maintaining distance while inflicting damage, making them apt metaphors for persecution from multiple directions.

(2×) Translation evidence shows 'archers' clearly: Spanish 'arqueros/flecheros,' English 'archers.' Both passages employ military imagery—Jeremiah summoning archers against Babylon in divine judgment (50:29), Job feeling surrounded by divine archers in his affliction (16:13). The parallel phrases 'those who bend the bow' and 'his archers' reinforce the identification. Archers represent skilled, deadly force deployed strategically from a distance. SUFFICIENCY AND WORTH

en: His-archers, archers | **es:** arqueros, sus-flecheros | **fr:** nombreux, son-רביו-lui | **de:** [רביו], [רבים] Job 16:13; Jer 50:29

רַב H7229 *Adj-msd* (15×)

Great, large (in size, magnitude, or rank); as a title: chief, head official in Aramaic court contexts.

An Aramaic adjective meaning 'great' or 'large,' appearing exclusively in Daniel and Ezra. It describes the enormous statue in Nebuchadnezzar's dream (Dan 2:31), the great sea (Dan 7:2), and impressive feasts and signs. When used in construct chains, it functions as a title meaning 'chief' or 'head official,' as in 'chief of the executioners' (Dan 2:14) and 'chief of the magicians' (Dan 4:6). Spanish 'grande' and German 'gross' consistently capture the adjectival sense, while the titular usage emerges clearly from phrases like 'jefe-de' in Spanish translations.

1. great, large (adjectival quality) (11×) Describes magnitude, size, or importance as a qualitative adjective: the great image (Dan 2:31), great beasts (Dan 7:3, 7), a great feast (Dan 5:1), and great signs (Dan 3:33). The multilingual evidence uniformly renders this as 'great/grand/gross,' confirming a straightforward scalar adjective. Also used comparatively with min ('greater than,' Dan 7:20). Covers both physical scale and abstract impressiveness, as in 'the great God' (Ezra 5:8) and 'a great king' (Ezra 4:10). GREATNESS AND DEGREE

en: great, greater, huge | **es:** grande, inmensa, la-grande | **fr:** grand, le-grand, nombreux | **de:** [רבא], gross, viel Ezra 4:10; Ezra 5:8; Ezra 5:11; Dan 2:10; Dan 2:31

2. chief, head official (titular) (4×) Functions as a substantivized title in construct chains designating official rank: 'chief of the executioners' (rav tabbachayya, Dan 2:14), 'chief of the prefects' (rav signin, Dan 2:48), and 'chief of the magicians' (rav chartummayya, Dan 4:6; 5:11). The Spanish 'jefe-de' and French 'grand' capture this

titular nuance distinctly from the purely adjectival sense, reflecting a well-attested Aramaic bureaucratic convention parallel to Akkadian rab-usage in Neo-Babylonian court titles. **GEOGRAPHY AND SPACE**

en: and-chief-of-, chief-of, chief-of- | **es:** jefe-de, y-jefe-de | **fr:** et-grand, grand | **de:** und-viel, viel Dan 2:14; Dan 2:48; Dan 4:9; Dan 5:11

רֹב H7230 *Prep-m / N-msc* (149×)

Multitude, abundance, or greatness; the nominal form of the root ר-ב-ב expressing large quantity, impressive magnitude, or functioning as a quantifier 'many/much.'

The noun רֹב (rov) is Hebrew's standard way of saying 'a lot' — whether counting people, measuring things, or expressing sheer magnitude. With 149 occurrences it appears across every genre: patriarchal promises of innumerable descendants (Gen 16:10), prophetic indictments of Israel's many sins (Isa 1:11), wisdom reflections on the 'multitude of words' (Prov 10:19), and cosmic declarations about God's abundant power (Ps 33:16–17). Cross-linguistic evidence reveals subtle distinctions the English 'multitude' obscures: Spanish separates abundancia (quantity) from grandeza (magnitude), and Hindi distinguishes बहुतायत (abundance) from बड़ाई (greatness). Occasionally רֹב functions as a pure quantifier ('many days,' Eccl 11:1) or even verbally ('to be abundant,' Deut 7:7).

1. abundance, multitude (132×) The core nominal sense: a large quantity, number, or amount of something — 'multitude' or 'abundance.' This is the dominant usage at 132 occurrences. Appears in construct chains (רֹב + genitive) across every domain: multitude of people (Prov 14:28), abundance of sacrifices (Isa 1:11), quantity of possessions (Gen 27:28). Arabic كثرة (kathrah), Korean 많음 (manheum), Swahili wingi, and Hindi बहुतायत all converge on pure numerousness. Key passages: Genesis 16:10 ('I will multiply your offspring so that they cannot be counted for multitude'), Hosea 9:7 ('because of your great iniquity'). **GEOGRAPHY AND SPACE**

en: for-abundance, in-abundance, to-multitude | **es:** en-abundancia, en-multitud | **fr:** zu-nombreux | **de:** zu-viel Deut 1:10; Deut 10:22; Deut 28:62; Josh 11:4; Judg 6:5

2. greatness, magnitude (10×) The qualitative sense: greatness, magnitude, or impressive extent — not mere counting but the awe-inspiring scale of something. Distinguished from sense 1 by cross-linguistic evidence: Spanish grandeza (not abundancia), Hindi बड़ाई/बड़े ('bigness'), and German Menge used in its intensive register. The 10 occurrences focus on God's attributes and mighty acts: Exodus 15:7 ('in the greatness of your majesty'), Psalm 33:16–17 (a king is not saved by the greatness of his army, nor a warrior by great strength). Joshua 9:13 uses it for the 'greatness' of the journey — length and difficulty, not mere distance. **GEOGRAPHY AND SPACE**

en: and-by-great, and-in-greatness-of, because-of-the-greatness | **es:** Por-grandeza-de, Y-en-grandeza-de-, en-abundancia-de | **fr:** dans-multitude, dans-nombreux, de-le-greatness-de | **de:** Menge, Menge-, durch-Menge Exod 15:7; Josh 9:13; Ps 33:16; Ps 33:17

3. many, much (quantifier) (5×) Adjectival or adverbial use as a quantifier meaning 'many,' 'much,' or 'most' — functioning as a modifier rather than an abstract noun. Five occurrences where רֹב modifies rather than stands alone. Spanish muy/mucho/muchos, Hindi बहुत/अधिकांश, Korean 많은 (manh-eun) all reflect this shift from noun to quantifier. Key passages: Esther 10:3 ('great among the Jews and accepted by the multitude of his brothers'), Proverbs 20:6 ('many a man proclaims his own loyalty'), and 2 Chronicles 24:24 ('though the army... came with few men, yet [the LORD] delivered a very great army into their hand'). **SUFFICIENCY AND WORTH**

en: and-after-many, by-multitude-of, great | **es:** Multitud-de-, mucho, muy | **fr:** et-de-nombreux, multitude, zu-nombreux | **de:** und-Menge, viel, zu-viel 2Chr 24:24; 2Chr 27:3; Esth 10:3; Prov 20:6; Isa 24:22

4. to be abundant (Qal verbal) (2×) Rare verbal use of the root ר-ב-ב in Qal stem — 'to be abundant, to be numerous.' Only 2 occurrences retain this verbal character. Deuteronomy 7:7 is pivotal: 'Not because you were more numerous (מֵעַמֵּיכֶם) than any people did the LORD set his love on you, for you were the fewest.' Arabic كثرة ('for your being numerous'), Korean 너희가 많으므로, and Spanish por ser más numerosos all render this as a verbal predicate. Proverbs 13:23 provides the second instance. These forms sit at the boundary between noun and verb, showing the root's living verbal force behind the noun. **SUFFICIENCY AND WORTH**

en: abundant, because-of-your-multitude | **es:** Mucho, por-ser-más-numerosos | **fr:** multitude, parce-que-de-ton-multitude | **de:** viel, weil-von-dein-Menge Deut 7:7; Prov 13:23

רָבַב H7231 *V-Qal-Perf-3cp* (13×)

To be or become many, numerous, to multiply (Qal); to be produced by ten-thousands (Pual participle).

The verb ravav expresses sheer numerical increase — things becoming many, people multiplying, troubles mounting. It is the verbal engine behind the adjective rav ('many, great') and shares its root with revavah ('ten thousand'). In the Psalms, it voices both lament and praise: 'LORD, how many are my foes!' (Ps 3:1) and 'many say, who will show us good?' (Ps 4:7). Genesis 6:1 uses it to narrate humanity's pre-flood multiplication. The Pual participle in Psalm 144:13 offers a rare and vivid agricultural image — flocks 'producing by ten-thousands' in the pastures, where the verb's connection to revavah surfaces explicitly. Spanish multiplicarse and French etre nombreux capture the core meaning, while German sich mehren preserves the intransitive stative quality.

1. be many, be numerous (12×) To be or become many, numerous; to multiply or increase — the Qal stative/intransitive sense describing the growth in number of people, troubles, sins, or other countable entities. With 12 occurrences, this sense spans from the primeval narrative ('mankind began to multiply on the face of the earth,' Gen 6:1) through psalms of distress ('how many are those who rise against me,' Ps 3:1; 'my iniquities have multiplied,' Ps 38:19) to prophetic observation. Job 35:6 asks rhetorically what effect human sins have if they multiply. Spanish Son-mas and fueron-muchas, French etre-nombreux, and German sich-mehren all converge on vocabulary of numerical increase, while Korean and Hindi deploy dedicated 'multiply' verbs, confirming the cross-linguistic stability of this basic quantitative concept. **SUFFICIENCY AND WORTH**

en: abound, and-are-many, and-have-multiplied | **es:** Son-más, a-multiplicarse, fueron-muchas | **fr:** et-être-nombreux, et-רבר, à-multiplier | **de:** [ורבו], abound, sich-zu-mehren Gen 6:1; Job 35:6; Ps 3:1; Ps 4:7; Ps 25:19

2. produce by ten-thousands (1×) To be produced or multiplied by the ten-thousands — the Pual (intensive passive) participle describing prolific agricultural yield in Psalm 144:13: flocks merubbavot ('producing by ten-thousands') in the fields. This single occurrence preserves a vivid connection between the verb ravav and the noun revavah ('myriad, ten thousand'), painting a picture of pastoral abundance so great it can only be counted in myriads. Spanish multiplicados-por-diez-miles and English 'bringing forth ten-thousands' both resort to periphrasis, underscoring how this rare participial form packs an entire image of overflowing fertility into one word. **THOUSANDS AND MYRIADS**

en: bringing-forth-ten-thousands | **es:** multiplicados-por-diez-miles | **fr:** de-être-nombreux | **de:** bringing-forth-ten-thousands Ps 144:13

רָבַב H7232 *Conj-w / V-Qal-ConjPerf-3cp* (2×)

shoot (arrows); attack with projectiles

This verb means to shoot arrows or attack with projectiles. Genesis 49:23 describes how 'archers shot at' Joseph (or his descendants) and harassed him—an allusion to the hostility he faced. Psalm 18:14 uses the verb in describing God shooting his arrows and scattering enemies. Some manuscripts show variant readings, suggesting textual uncertainty, but the basic sense of shooting or launching projectiles remains consistent. The verb captures both the physical action of archery and the metaphorical deployment of divine power against foes.

(2×) Spanish shows the dual rendering: 'flecharon' (shot arrows) and 'muchos' (in abundance), suggesting some translator uncertainty. English preserves 'shot' and 'in abundance.' The Genesis 49:23 context describes sustained attack by archers against Joseph, while Psalm 18:14 has God shooting arrows and scattering enemies. Both

involve projectile warfare, whether human hostility against Joseph's line or divine intervention routing adversaries. **SUFFICIENCY AND WORTH**
en: and-shot, in-abundance | **es:** muchos, y-flecharon | **fr:** et-shot, tirer | **de:** in-Überfluss, und-schossen Gen 49:23; Ps 18:14

רִבָּבָה H7233 *Conj-w / Number-fs* (18×)
A myriad or ten thousand; used both as a specific numeral and as an expression of innumerable multitude.
This feminine noun straddles the line between precise arithmetic and rhetorical grandeur. When Rebekah's family blesses her to become 'thousands of myriads' (Gen 24:60), the word evokes uncountable abundance. When Leviticus 26:8 says five shall chase a hundred and a hundred put ten thousand to flight, the number is exact and comparative. Spanish miríadas de preserves the indefinite-vast sense, while French dix milliers and German zehn-thousands lean toward the numeric. The word appears in some of Scripture's most triumphant poetry, from Moses' blessing (Deut 33:2, 17) to David's victory songs (1 Sam 18:7-8).

1. myriads (innumerable multitude) (9×) An innumerable multitude or countless host, used in the plural construct form to convey overwhelmingly large numbers that resist exact counting. Rebekah is blessed to become 'thousands of myriads' (Gen 24:60), Moses invokes God arriving 'from myriads of holy ones' (Deut 33:2), and the Song of Songs describes the beloved as 'distinguished among ten thousand' in a hyperbolic sense (Song 5:10). Spanish miríadas de and French multitude capture this rhetorical-superlative force, which transcends mere arithmetic. **GEOGRAPHY AND SPACE**
en: from-myriads-of, in-ten-thousands-his, myriad | **es:** Diez-mil, con-miríadas-de, de-miríadas-de | **fr:** dans-dix-milliers, dans-dix-milliers-son, de-multitude | **de:** [ברבבות], [רבבה], in-zehn-thousands-sein Gen 24:60; Num 10:36; Deut 33:2; Deut 33:17; 1Sam 18:7

2. ten thousand (specific number) (9×) The specific numeral ten thousand, functioning as an exact quantity in comparisons, military counts, or proportional statements. Leviticus 26:8 uses it in a precise ratio: a hundred shall put ten thousand to flight. Judges 20:10 selects ten thousand men for a military operation. Deuteronomy 32:30 contrasts one chasing a thousand with two routing ten thousand. Spanish Diez mil ('ten thousand') and the counting context distinguish this usage from the indefinite-multitude sense. **THOUSANDS AND MYRIADS**
en: [by-his-ten-thousands], [with-his-ten-thousands], among-ten-thousand | **es:** (Qeré), K(en-sus-diez-miles), Q[en-sus-diez-miles] | **fr:** [by-son-dix-thousands], [with-son-dix-thousands], avec-son-dix-milliers | **de:** [by-sein-zehn-thousands], [with-sein-zehn-thousands], [מרבבה] Lev 26:8; Deut 32:30; Judg 20:10; 1Sam 21:12

רָבַד H7234 *V-Qal-Perf-1cs* (1×)
I have spread; describes laying out decorative coverings on a bed, used in Proverbs 7:16
This verb means 'to spread out' or 'to deck,' appearing in Proverbs 7:16 where the adulteress describes how she has prepared her bed for seduction. She boasts, 'I have spread my couch with coverings, with colored linens from Egypt.' The verb conveys the action of laying out attractive textiles—creating visual and tactile allure. The related noun refers to the spreads or coverlets themselves. This is domestic vocabulary repurposed for seduction; the normal act of making a bed becomes laden with illicit intent. The image is one of luxury and deliberate preparation for sin.

(1×) Proverbs 7:16 records the adulteress's enticement: 'I have spread my couch with coverings, with colored linens of Egypt.' The perfect tense 'I have spread' (רָבַדְתִּי) emphasizes completed preparation—the seduction scene is already set. Spanish 'he tendido' (I have laid out) and the imagery of Egyptian linens suggests opulent, exotic textiles deliberately arranged to entice. The verb's domestic connotation (spreading bedclothes) is weaponized for immoral purposes. Proverbs uses this vivid detail to show how sin packages itself attractively, requiring the young man to see through surface beauty to moral danger beneath. **RELEASE AND MOVEMENT**
en: I-have-spread | **es:** he-tendido | **fr:** רבדתי | **de:** [רבדתי] Prov 7:16

H7235 *V-Hifil-Perf-2fs* (2×)
multiply, increase, make numerous (Hiphil causative form)
This is the Hiphil (causative) second person feminine perfect form of the common verb 'to multiply' or 'increase.' It appears in contexts where increase or accumulation is addressed—either multiplication of religious observances (2 Chronicles 24:27, possibly corrupt text) or multiplication of remedies without healing (Jeremiah 46:11). The feminine subject suggests personified entities or feminine nouns in context. The Hiphil makes this causative: causing increase or multiplying something, whether good or futile.

(2×) The translations show contextual interpretation: 2 Chronicles 24:27 with reference to 'multiply' in uncertain textual context, and Jeremiah 46:11 addressing futile multiplication of medicines. Spanish and French glosses reflect these different contexts. The grammatical form (Hiphil second feminine perfect) indicates causative action by a feminine subject—in Jeremiah, personified Egypt multiplying remedies to no avail; the Chronicles reference remains textually problematic. **ABOUNDING AND SURPLUS**
en: (you-multiply), let-increase | **es:** (multiplicaste), y-lo-mucho-de | **fr:** [(הרביתי)], [ירב] | **de:** [(הרבית)], [ירב] 2Chr 24:27; Jer 46:11

רָבָה H7235a *Conj-w / V-Qal-ConsecImperf-3ms* (232×)
To be or become many, multiply, increase; (Hifil) to make many, cause to multiply; (adverbially) much, greatly, exceedingly
The Hebrew verb of abundance and increase, anchoring the creation mandate 'be fruitful and multiply' (Gen 1:22, 28) and reverberating through patriarchal promises, population narratives, and wisdom reflections. Its Qal stem describes organic growth — things becoming numerous on their own — while its Hifil causative attributes multiplication to a divine or human agent. Remarkably, the Hifil infinitive absolute was grammaticalized into a pure adverb meaning 'much' or 'exceedingly' (Gen 15:1), a pathway Arabic parallels with kathiran. The Piel extends into child-rearing (Ezek 19:2) and territorial magnification (2 Sam 22:36), revealing that rabah encompasses qualitative greatness alongside quantitative increase.

1. make many, cause to multiply (Hifil) (100×) Hifil causative, the most frequent sense (100x): to make many, cause to multiply, increase something in number. Arabic akthara and Korean manhi hada capture the causative agency. God's promise 'I will greatly multiply your offspring' (Gen 16:10; 17:2; 22:17) makes this the verb of covenant population blessing par excellence. **SUFFICIENCY AND WORTH**
en: I-will-multiply, and-I-will-multiply, and-you-multiplied | **es:** Multiplicaré, Y-multiplicaré, multiplicaré | **fr:** Je—multiplier, et-Je—multiplier, et-multiplier | **de:** Heuschrecke, ich-wird-vermehren, und-ich-wird-vermehren Gen 3:16; Gen 16:10; Gen 17:2; Gen 17:20; Gen 22:17

2. much, greatly, exceedingly (adverbial) (60×) Adverbial usage via Hifil infinitive absolute (60x): functioning as an intensifier meaning 'much, greatly, exceedingly.' Arabic kathiran and Korean manhi/simhi parallel this grammaticalized shift from verb to adverb. 'Your reward shall be very great' (Gen 15:1) and 'he gathered much' (Exod 16:17) show the construction modifying diverse predicates without any sense of numerical multiplication. **SUFFICIENCY AND WORTH**
en: exceedingly, many, more | **es:** mucha, muchas, mucho | **fr:** beaucoup, excessivement, multiplier | **de:** exceedingly, sehr-viel, vermehrte Gen 3:16; Gen 15:1; Gen 16:10; Gen 41:49; Exod 16:17

3. be/become many, multiply (Qal) (52×) Qal intransitive (52x): to become many, multiply, increase on one's own. Arabic kathura and Swahili -ongezeka render the spontaneous growth. The creation narrative's 'and they multiplied' (Gen 7:17–18; 8:17) and Israel's demographic explosion in Egypt (Exod 1:20) illustrate populations growing without an expressed causative agent. **SUFFICIENCY AND WORTH**
en: I-have-redeemed, and-increased, and-multiplied | **es:** Cuando-aumentan, aumentan, se-multiplicaron | **fr:** dans-multiplier, et-multiplia, et-multiplier |

de: multiplies, und-es-mehrten-sich, und-mehrten-sich Gen 1:22; Gen 7:17; Gen 7:18; Gen 8:17; Gen 38:12

4. multiply! (Qal imperative) (7×) Qal imperative (7x): the direct command to multiply, concentrated in the creation mandate and its renewals. Arabic ukthuru and Swahili -ongezekeni convey the jussive force. 'Be fruitful and multiply' (Gen 1:22, 28; 9:1, 7) establishes this as a foundational divine blessing-command, repeated to Noah's family after the Flood. SUFFICIENCY AND WORTH
en: and-multiply, and-multiply- | **es:** y-multiplica, y-multiplicaos, y-multiplicaos- | **fr:** et-multiplier, et-multiplier- | **de:** und-mehre-dich, und-mehret-euch, und-mehret-euch- Gen 1:22; Gen 1:28; Gen 9:1; Gen 9:7

5. make great, magnify (Hifil/Piel) (6×) Hifil or Piel meaning to make great or magnify (6x): a qualitative rather than quantitative increase — enlarging territory, magnifying a person, or expanding influence. Arabic azzama/kabbara and Korean keuge hada mark the shift from number to stature. David's praise 'You enlarged my steps' (2 Sam 22:36 / Ps 18:35) and Jabez's prayer (1 Chr 4:10) exemplify this elevated register. SUFFICIENCY AND WORTH
en: and-You-will-enlarge, do-You-profit, increase | **es:** aumenta, aumentaste, levantar | **fr:** et-multiplier, fait-moi-grand, increase | **de:** gemacht-mich-gross, macht-mich-gross, tun-du-profit Judg 9:29; Judg 20:38; 2Sam 22:36; 1Chr 4:10; Ps 18:35

6. be great, be far/too much (Qal stative) (5×) Qal stative describing something as great, far, or excessive (5x): the state of being too much or too large in extent. Arabic yakburu and Korean keuda capture the stative quality. 'The way is too far for you' (Deut 14:24), Joseph's portion 'was five times as much' (Gen 43:34), and Elihu's declaration 'God is greater than man' (Job 33:12) all express magnitude rather than process. SUFFICIENCY AND WORTH
en: and-it-was-greater, and-was-greater, is-great | **es:** es-largo, es-mayor, sea-largo | **fr:** est-aussi-beaucoup, est-grand, et-cela-fut-greater | **de:** ist-auch-much, ist-gross, und-es-war-greater Gen 43:34; Deut 14:24; Deut 19:6; 1Kgs 4:30; Job 33:12

7. rear, bring up (Piel) (2×) Piel intensive meaning to rear or bring up children (2x): a distinct semantic domain of nurture and child-rearing. Arabic rabba/yurabbi and Korean kiuda ('to raise') align precisely. The lioness metaphor of Ezek 19:2 ('she reared her cubs') and the elegy of Lam 2:22 ('those I nursed and reared') show this tender, parental sense far removed from mere numerical multiplication. SUFFICIENCY AND WORTH
en: and-reared, she-reared | **es:** crió, y-engrandecí | **fr:** et-multiplier, multiplier | **de:** und-vermehrte, vermehren Lam 2:22; Ezek 19:2

רַבָּה H7235b *V-Qal-Prtcpl-ms* (1×)

Shooter, archer; describes one who shoots arrows, used in Genesis 21:20 about Ishmael becoming an archer

This Qal active participle means 'shooter' or 'one who shoots,' specifically referring to archery skill. It appears in Genesis 21:20 describing Ishmael's development: he grew up in the wilderness and became 'a shooter of the bow.' The term emphasizes the active skill of shooting rather than merely possessing a bow. Scholars debate the exact form and suggest possible emendation to match a phrase in Jeremiah, but the general meaning remains clear: Ishmael mastered archery, essential for wilderness survival. This skill defines his identity and prefigures his descendants' martial, nomadic lifestyle.

(1×) Genesis 21:20 narrates Ishmael's maturation: 'God was with the boy, and he grew up. He lived in the wilderness and became a shooter of the bow.' The participial form 'shooter' (רֹבֶה) emphasizes ongoing skill and occupation—not just one-time action but characteristic expertise. Spanish 'tirador' (shooter) and German 'Schütze' (marksman) convey the professional aspect. Growing up in the Paran wilderness with Hagar, Ishmael needed archery for hunting and defense. His mastery of this skill marks his transition to self-sufficient manhood and foreshadows the warrior identity of Ishmaelite tribes in later biblical and Arabian contexts. GEOGRAPHY AND SPACE
en: a-shooter-of | **es:** tirador-de | **fr:** un-shooter-de | **de:** ein-Schütze Gen 21:20

רְבָה H7236 *V-Piel-Perf-3ms* (6×)

To grow great, become large (Qal intransitive); to make great, magnify, exalt (Piel causative) – Aramaic

This Aramaic verb, cognate to the common Hebrew rabah, appears exclusively in the book of Daniel. In its Qal stem it describes organic, often dramatic growth: the great tree in Nebuchadnezzar's dream that 'grew and became strong' until it reached the heavens (Dan 4:11, 20), and the king's own hair that 'grew long' like eagle feathers during his humiliation (Dan 4:33). The single Piel occurrence shifts to causative action – the king 'made Daniel great' with honors and gifts (Dan 2:48). Spanish tracks the distinction cleanly: 'crecer' for intransitive growth, 'engrandecer' for active magnification.

1. to grow, become great (Qal intransitive) (5×) To grow, become great or large (Qal intransitive). Used of the cosmic tree in Nebuchadnezzar's dream growing tall and mighty (Dan 4:11, 20), of the king's own greatness expanding (Dan 4:22), and of his hair growing wild during his bestial exile (Dan 4:33). Spanish 'crecer/ha crecido' and English 'grew/has grown' consistently render the organic, intransitive growth. GREATNESS AND DEGREE
en: grew, has-grown, have-grown | **es:** creció, ha-crecido, has-crecido | **fr:** [רבית], [רבת], grande | **de:** [רבית], [רבת], grosse Dan 4:11; Dan 4:20; Dan 4:22; Dan 4:33

2. to make great, magnify (Piel causative) (1×) To make great, magnify, or exalt someone (Piel causative). Appears once in Daniel 2:48 where the king 'made Daniel great' (rabbi) by elevating him with gifts and authority over Babylon. Spanish 'engrandecer' precisely captures the factitive sense – causing greatness in another – distinguishing it sharply from the intransitive growth of the Qal. GREATNESS AND DEGREE
en: made-great | **es:** engrandeció | **fr:** [רבי] | **de:** [רבי] Dan 2:48

רַבָּה H7237 *N-proper-fs* (15×)

Rabbah — 'the great city,' capital of Ammon (modern Amman, Jordan); also a town in Judah

Meaning 'great' or 'populous,' Rabbah (רַבָּה) typically designates the Ammonite capital, frequently introduced in its fuller form 'Rabbah of the sons of Ammon' (רַבַּת בְּנֵי עַמּוֹן). This is the city where Og's massive iron bedstead was kept (Deut 3:11), where David's general Joab laid siege during the Bathsheba crisis (2 Sam 11:1; 12:26-29), and against which the prophets thundered judgment (Jer 49:2-3; Amos 1:14). Known as Philadelphia in the Hellenistic period, it survives as modern Amman. A second, lesser-known Rabbah appears among Judah's towns (Josh 15:60).

Rabbah (Ammonite capital) (15×) The fortified capital of the Ammonites, situated about 28 miles east of the Jordan River. Its fuller designation רַבַּת בְּנֵי עַמּוֹן appears in 2 Samuel 12:26-27, Deuteronomy 3:11, and Ezekiel 21:25. Spanish and English both transliterate as 'Rabbah,' while French and German similarly preserve the Semitic form. The city figures prominently in David's wars and in prophetic oracles against Ammon. PERSONAL NAMES
en: Rabbah, Rabbah-of, against-Rabbah | **es:** Rabbah, Rabbah-de, Rabbá | **fr:** Rabbah, [רבה], [רבת] | **de:** Rabbah, [רבת], gegen-Rabbah Deut 3:11; Josh 13:25; Josh 15:60; 2Sam 11:1; 2Sam 12:26

רְבוּ H7238 *Conj-w / N-fs* (5×)

greatness, majesty (Aramaic; of royal power and splendor)

An Aramaic noun appearing exclusively in Daniel, always in connection with royal majesty. It describes the greatness restored to Nebuchadnezzar after his humiliation (Dan 4:22, 36), the sovereign honor God gave him (Dan 5:18, 19), and the everlasting greatness of the kingdom given to the saints (Dan 7:27). The word carries connotations of both political authority and visible splendor. Spanish 'grandeza' and French 'grandeur' both capture the combined sense of magnitude and magnificence.

(5×) Royal greatness encompassing both political power and visible magnificence. All five occurrences belong to Aramaic court narrative in Daniel. Nebuchadnezzar's greatness is given, stripped, and restored by God (Dan 4:22, 36; 5:18-19), making it a theologically

loaded term for delegated sovereignty. Daniel 7:27 transfers this greatness to the saints' eternal kingdom. Spanish 'grandeza' and French 'grandeur' mirror the Hebrew-Aramaic semantic range precisely, covering both majesty and magnitude. **GEOGRAPHY AND SPACE**

en: and-greatness, and-the-greatness-of, and-your-greatness | **es:** la-grandeza, y-grandeza, y-la-grandeza | **fr:** et-grandeur, grandeur | **de:** [ורבו], [ורבותא], [ורבותך] Dan 4:22; Dan 4:36; Dan 5:18; Dan 5:19; Dan 7:27

רִבּוֹ H7239 *Number-fp* (12×)

Ten thousand, myriad — large round number for counting people, valuables, or forces; late Aramaizing form

The noun רִבּוֹ (ribbo) is a late Aramaizing synonym of רִבָּבָה meaning 'ten thousand' or 'myriad,' appearing mostly in post-exilic literature. The returning exiles numbered 42,360 (Ezra 2:64; Neh 7:66), and temple treasury offerings are tallied in units of ribbo (1 Chr 29:7; Ezra 2:69; Neh 7:70-72). Daniel uses the plural for apocalyptic military forces casting down myriads (Dan 11:12). The dual ribbotayim in Psalm 68:18 means 'twice ten thousand' – twenty thousand chariots of God. Spanish 'diez mil,' Arabic 'ألف,' and Korean '만' all render the concept.

ten thousand / myriad (12×) The numeral ten thousand or myriad, a late Aramaizing synonym of רִבָּבָה. Used for census totals of returning exiles (Ezra 2:64; Neh 7:66), temple treasury tallies (1 Chr 29:7; Ezra 2:69), Nineveh's population (Jonah 4:11), apocalyptic military forces (Dan 11:12), and God's twenty thousand chariots in the dual form (Ps 68:18). **THOUSANDS AND MYRIADS**

en: (myriads-of), [many], are-twice-ten-thousand | **es:** (multitudes-de), [multitudes], decenas-de-miles | **fr:** dix-mille, myriade | **de:** [(רבי)], [[רבו]], [רבאות] 1Chr 29:7; Ezra 2:64; Ezra 2:69; Neh 7:66

רִבּוֹ H7240 *Number-fp* (3×)

myriad, ten thousand (Aramaic)

This Aramaic term for 'myriad' or 'ten thousand' appears in Daniel's throne vision describing the countless heavenly attendants. The text actually uses it three times in a single phrase, with both Ketiv and Qere readings attempting to express the incomprehensible magnitude: 'a thousand thousands served Him, and ten thousand times ten thousand stood before Him.' The repetition and variant forms convey innumerable multitudes beyond calculation.

(3×) The word designates the number ten thousand, though used hyperbolically for uncountable multitudes. Daniel 7:10 employs it in both Ketiv and Qere forms—'ribbo' (Ketiv), 'ribbewan' (Qere), and again 'ribbewan'—to describe the myriads of myriads attending the Ancient of Days at His throne. The multiplication of vast numbers ('ten thousand times ten thousand') creates a literary effect of infinite hosts, emphasizing the incomprehensible glory and power surrounding God's throne room. The textual variation reflects scribal attempts to properly express such magnitude. **GEOGRAPHY AND SPACE**

en: (qere:myriads), [ketiv:myriads], and-myriad | **es:** [diez-miles], diez-miles, y-diez-mil | **fr:** [ורבו], [רבבן], [רבון] | **de:** [ורבו], [רבבן], [רבון] Dan 7:10

רְבִיבִים H7241 *Prep-k / N-mp* (6×)

Copious showers or abundant rain, always plural; used both literally of life-giving rainfall and figuratively of blessing and influence.

Always appearing in the plural, revivim denotes copious, heavy showers — the kind of drenching rain that makes the earth fertile and the crops flourish. The word operates in two registers simultaneously: literal rainfall as a sign of God's favor (Ps 65:10; Jer 3:3; 14:22), and metaphorical showers representing transformative influence. Moses' farewell song compares his teaching to showers on new grass (Deut 32:2), and Micah envisions the remnant of Jacob falling among the nations 'like showers on vegetation' — a quiet, irresistible, divine force (Mic 5:6). Psalm 72:6 pictures the ideal king descending like rain on mown grass, refreshing and renewing.

showers, rain showers (6×) Copious showers, abundant rain — drenching rainfall that causes fertility and growth, used literally and as a metaphor for divine blessing or pervasive influence. Spanish 'aguaceros' (downpours) and 'lluvias' (rains) convey the abundance, while French 'pluie' captures the basic element. Literally, God withholds showers as discipline (Jer 3:3) or sends them as provision (Jer 14:22; Ps 65:10). Figuratively, Moses' words are like showers on tender grass (Deut 32:2), the messianic king descends like rain on mown fields (Ps 72:6), and the remnant of Jacob is like showers that do not wait for human permission (Mic 5:6). **RAIN AND PRECIPITATION**

en: and-like-droplets, like-showers, showers | **es:** como-aguaceros, como-lluvias, con-lluvias | **fr:** [רבבים], comme-pluie, dans-pluie | **de:** [כרביבים], [רבבים], mit-showers Deut 32:2; Ps 65:10; Ps 72:6; Jer 3:3; Jer 14:22

רָבִיד H7242 *Conj-w / N-ms* (2×)

chain, necklace; ornamental chain worn around the neck

This noun describes an ornamental chain or necklace, a symbol of honor and status. In Genesis 41:42, Pharaoh places a gold chain around Joseph's neck as part of his elevation to second-in-command, a visible mark of authority and favor. Ezekiel 16:11 uses it in the allegory of Jerusalem as God's adorned bride, where divine love lavishes ornamental chains alongside bracelets and other jewels. Such chains signified both beauty and rank, making them appropriate symbols of transformation from prisoner to prince or from foundling to royal consort.

(2×) All translations clearly render this as 'chain' or 'necklace': Spanish 'collar,' English 'chain,' French 'chaîne/collier,' German 'Kette.' The two contexts share the theme of bestowed honor—Pharaoh honoring Joseph with the gold chain (Genesis 41:42) and God adorning Jerusalem with jewelry including a chain (Ezekiel 16:11). Both passages use the chain as a visible marker of elevated status and favor, transforming the wearer's social identity. **CHAIN ORNAMENT**

en: and-chain, chain-of | **es:** collar-de, y-collar | **fr:** chaîne-de, et-collier | **de:** [ורביד], die-Kette Gen 41:42; Ezek 16:11

רְבִיעִי H7243 *Number-oms* (55×)

Fourth (ordinal numeral); a fourth part or quarter (fractional); rarely, square or foursquare (geometric).

The ordinal number 'fourth,' appearing across narrative, legal, and prophetic texts to mark position in sequences of days, rivers, generations, sons, and months. It is the word for the 'fourth river' of Eden (Gen 2:14), the 'fourth day' of creation (Gen 1:19), and the 'fourth generation' of God's covenant promise to Abraham (Gen 15:16). In its feminine construct form it serves as a fraction — 'a fourth of a hin' of wine or oil in the sacrificial regulations (Num 15:4–5; 28:5, 7). Spanish distinguishes 'cuarto' (ordinal) from 'cuarta parte' (fraction), while French uses 'quatrième' across both. A unique architectural use in Ezekiel 48:20 describes a plot of land as 'square,' extending the root's 'four' semantics into geometry.

1. fourth (ordinal) (45×) The ordinal 'fourth,' indicating position in a sequence — fourth day, fourth river, fourth son, fourth generation, fourth month, etc. French 'quatrième' and Spanish 'cuarto/cuarta' translate consistently. From the fourth river of Eden (Gen 2:14) through the fourth row of priestly stones (Exod 28:20) to the fourth year of kings' reigns (1 Kgs 6:1; Jer 39:2), this is by far the most frequent use, appearing in both masculine and feminine forms with and without the article. **FOURTH ORDINAL NUMBER**

en: fourth, the-fourth | **es:** cuarto, el-cuarto, la-cuarta | **fr:** der-quatrième, le-quatrième, quatrième | **de:** der-Vierte, der-vierte, der-vierter Gen 1:19; Gen 2:14; Gen 15:16; Exod 28:20; Exod 39:13

2. a fourth part, quarter (9×) A fractional quantity meaning 'one quarter' or 'a fourth part of' a standard measure, used in construct with units of measurement in sacrificial and cultic regulations. Spanish 'cuarta parte de' and German 'ein Viertel' make the fractional sense explicit. The priestly instructions prescribe 'a fourth of a hin' of oil (Num 15:4; 28:5) and 'a fourth of a hin' of wine (Num 15:5; 28:7) for various offerings, and Samuel mentions 'a fourth of a

shekel of silver' (1 Sam 9:8). **GEOGRAPHY AND SPACE**
en: a-fourth, a-fourth-of, a-fourth-part-of | **es:** con-cuarta-parte-de, cuarta-de, cuarta-parte | **fr:** avec-quart-de, et-quart-de, et-quatrième | **de:** [ורבעית], [רבעית], ein-vierter Lev 23:13; Num 15:4; Num 15:5; Num 28:5; Num 28:7

3. square, foursquare (1×) A rare geometric sense meaning 'square' or 'foursquare,' describing a shape with four equal sides. In Ezekiel's visionary land allocation, the sacred portion is described as 'square' (Ezek 48:20). Spanish 'cuadrado' captures the spatial meaning. This extends the root's core 'four' semantics from sequence and fraction into architectural and spatial description. **GEOGRAPHY AND SPACE**
en: square | **es:** cuadrado | **fr:** quatrième | **de:** vierter Ezek 48:20

רְבִיעִי H7244 *Number-ofsd* (10×)
Fourth (Aramaic ordinal numeral); used in Daniel for the fourth kingdom, the fourth figure in the furnace, and the fourth beast.
The Aramaic ordinal number 'fourth,' appearing exclusively in Daniel's apocalyptic visions and narratives. It designates the fourth kingdom in Nebuchadnezzar's statue dream—strong as iron, crushing all others (Dan 2:40). It identifies the mysterious fourth figure walking in the fiery furnace, whose appearance was 'like a son of the gods' (Dan 3:25). And it names the terrifying fourth beast of Daniel's night vision, 'dreadful and exceedingly strong' with iron teeth (Dan 7:7, 19, 23). In each case, the 'fourth' carries a weight of mystery and power.

[ketiv:fourth] (10×) Fourth—an Aramaic ordinal numeral used in Daniel's visions and narratives to mark a climactic item in a series. The fourth kingdom in Nebuchadnezzar's dream is as strong as iron, breaking and crushing all others (Dan 2:40). The fourth figure in the furnace has an appearance 'like a son of the gods,' transforming a scene of execution into one of divine deliverance (Dan 3:25). The fourth beast of Daniel 7 is uniquely terrifying—'different from all the beasts before it'—with iron teeth and ten horns (Dan 7:7, 19, 23). In every context, this ordinal signals the climactic and most mysterious element in an escalating sequence. French quatrième and Spanish cuarto straightforwardly render the numeral. **FOURTH ORDINAL NUMBER**
en: (qere:fourth), [ketiv:fourth], the-fourth | **es:** (cuarto), (el-cuarto), [cuarta] | **fr:** quatrième | **de:** vierter Dan 2:40; Dan 3:25; Dan 7:7

רִבִּית H7245 *Conj-w* (1×)
Rabbith; a town allotted to Issachar in Joshua 19:20, location identified with modern Raba
This proper locative noun refers to a town within the territory of Issachar, mentioned in Joshua 19:20 during the distribution of tribal inheritances. It's been identified with modern Raba, located approximately 13 miles northeast of Nablus (ancient Shechem). The name appears only in this single boundary list, with no narrative events attached to it. Ancient geographical scholarship suggests the site remained inhabited through various periods, though biblical texts provide no stories about what happened there. The Septuagint shows variant transliterations, typical for place names preserved through manuscript transmission.

(1×) Joshua 19:20 lists Issachar's towns: 'Jezreel, Chesulloth, Shunem, Hapharaim, Shion, Anaharath, Rabbith...' The name appears without further narrative—simply one of sixteen cities (plus villages) allotted to Issachar's tribe. The definite article in Hebrew (הָרִבִּית) suggests it was a known, established settlement. Modern identification with Raba northeast of Nablus places it in the hill country between the Jezreel Valley and the Jordan River. The lack of additional biblical reference suggests Rabbith remained a quiet agricultural town rather than a site of significant events. **PERSONAL NAMES**
en: and-ha-Rabbith | **es:** y-Rabit | **fr:** et-ha-Rabbith | **de:** und-ha-Rabbith Josh 19:20

רָבַךְ H7246 *Conj-w* (3×)
mix, stir (of dough); well-mixed, stirred (Hophal participle)
This verb describes the thorough mixing or stirring of fine flour for grain offerings, appearing only as a Hophal participle in technical sacrificial contexts. The term indicates dough that has been well-worked—mixed with oil and stirred to proper consistency. It appears exclusively in Levitical legislation and Chronicles, functioning as cultic terminology for the proper preparation of cereal offerings.

(3×) The term functions as a technical adjective in sacrificial law, describing fine flour that has been thoroughly mixed or stirred, particularly with oil. Leviticus 6:21 prescribes it for the high priest's grain offering ('well-mixed, you shall bring it'), while Leviticus 7:12 includes well-mixed cakes with oil among the thanksgiving offerings. 1 Chronicles 23:29 lists oversight of 'the well-mixed flour' among Levitical duties in preparing offerings. The consistent ritual context shows this is specialized priestly vocabulary for properly prepared sacred food. **MIXING WITH OIL**
en: and-for-the-mixed, well-mixed | **es:** bien-mezclada, y-para-lo-mezclado | **fr:** [ולמרבכת], puits-mélangé | **de:** Brunnen-gemischt, [ולמרבכת] Lev 6:21; Lev 7:12; 1Chr 23:29

רִבְלָה H7247 *Prep-b / N-proper-fs* (11×)
Riblah, a city in the land of Hamath on the Orontes, used as a military staging ground by Egypt and Babylon
A strategic city on the Orontes River in the land of Hamath, Riblah served as the forward command post for the great empires that dominated Israel's final decades. Pharaoh Necho imprisoned Jehoahaz there and imposed tribute on Judah (2 Kgs 23:33). Later, Nebuchadnezzar made Riblah his base for conducting the siege of Jerusalem, and it was there that Zedekiah's sons were slaughtered before his eyes before he himself was blinded (2 Kgs 25:6–7; Jer 52:9–10). The city also appears as a boundary marker for the promised land (Num 34:11).

Riblah (place name) (11×) The proper name of a city in the territory of Hamath on the Orontes River, functioning as an imperial military headquarters during the late monarchy. Pharaoh Necho detained Jehoahaz there (2 Kgs 23:33), and Nebuchadnezzar used it as his command post during the siege of Jerusalem (2 Kgs 25:6, 20–21; Jer 39:5–6; 52:9–10, 26–27). It also marks the northeastern boundary of the promised land (Num 34:11). Arabic renders the preposition-plus-name as بِرِبْلَة ('in Riblah'), Spanish as 'en Ribla,' reflecting consistent treatment as a toponym across traditions. **PERSONAL NAMES**
en: Rivlah-ward, at-Rivlah, in-Rivlah | **es:** Rivlatah, a-Ribla, a-Riblá | **fr:** Rivlah-garde, dans-Rivlah, dans-à-Ribla | **de:** Rivlah-ward, [ברבלה], [ברבלתה] Num 34:11; 2Kgs 23:33; 2Kgs 25:6; 2Kgs 25:20; 2Kgs 25:21

רַב־מָג H7248 *N-ms* (3×)
Rab-mag, chief magician or chief soothsayer (Babylonian title)
Rab-mag was an official Babylonian title meaning 'chief of the magi' or 'chief soothsayer,' appearing in Jeremiah's account of Jerusalem's fall. The term is a loanword from Akkadian 'rab maḫḫû' (chief soothsayer), identifying a high-ranking member of Nebuchadnezzar's court who participated in the conquest. This official belonged to the class of wise men, diviners, and magicians who advised Babylonian kings—a group Daniel would later join.

(3×) This Babylonian court title designates the chief of the magicians or soothsayers. Jeremiah 39:3 and 39:13 list 'Nergal-sharezer the Rab-mag' among the Babylonian princes who entered Jerusalem after its fall and sat at the Middle Gate. The title indicates this official held high rank in Nebuchadnezzar's administration, specifically over the class of ritual specialists, diviners, and court magicians. The presence of such religious-political officials at Jerusalem's capture emphasizes the comprehensive nature of Babylonian conquest—military, political, and cultic dimensions all represented. **GEOGRAPHY AND SPACE**
en: chief, chief-magician, magician | **es:** jefe-de, jefe-de-magos, magos | **fr:** [מג], [רבמג], nombreux | **de:** [מג], [רב], [רבמג] Jer 39:3; Jer 39:13

רַב H7249 *N-ms* (6×)

Chief, master; a Babylonian-Assyrian title forming compound official designations (Rab-saris, Rab-mag, Rab-shakeh)

An Akkadian loanword meaning 'chief' or 'master,' used in Hebrew exclusively as the first element of compound Babylonian court titles. It appears in phrases like Rab-saris (chief eunuch), Rab-mag (chief magician), and Rab-shakeh (chief cupbearer), all referring to high-ranking imperial officers. The word surfaces only in narratives involving Assyrian and Babylonian state encounters with Israel and Judah, marking it as a technical borrowing of foreign administrative vocabulary rather than a native Hebrew word for leadership.

1. Rab-saris (chief eunuch, Babylonian court official) (3×)
The specific compound title Rab-saris, designating the chief eunuch or chief courtier of the Babylonian court. In Jer 39:3 and 39:13, the title identifies Nebuchadnezzar's officer Nebushazban. Spanish renders the underlying sense as 'eunucos,' while English retains the transliterated form 'Saris,' reflecting the tension between transliteration and translation of foreign titles. EUNUCH COURT OFFICIAL
en: Saris, eunuch | **es:** Saris, eunucos | **fr:** Saris, eunuque | **de:** Saris, [סריס] 2Kgs 18:17; Jer 39:3; Jer 39:13

2. chief, master (title in compound expressions) (3×) The generic title element meaning 'chief' or 'master,' functioning as the first component in various Babylonian-Assyrian compound official designations. In 2 Kgs 18:17 it appears in multiple compound titles during the Assyrian siege of Jerusalem. Spanish 'jefe-de' (chief of) captures the compositional sense well, showing how the word serves as a rank-marker rather than a standalone noun. GEOGRAPHY AND SPACE
en: Rav, chief | **es:** Rab, jefe-de | **fr:** Rab, nombreux | **de:** Rav, [רב] 2Kgs 18:17; Jer 39:3; Jer 39:13

רָבַע H7250 *Prep-l / V-Qal-Inf / 3fs* (3×)

lie down, lie stretched out; mate (of animals)

This verb describes lying down or being stretched out, with both literal and specific applications. Psalm 139 uses it for peaceful reclining in rest ('my lying down'). Leviticus employs it technically for animal mating, particularly in laws prohibiting bestiality and crossbreeding. The root is an Aramaic cognate of Hebrew 'rabats' (lie down), but developed a specialized sense in legal contexts for copulation.

(3×) The term carries two distinct but related uses. In Psalm 139:3, it means peaceful reclining: 'You know my lying down,' paired with 'my path' to express God's knowledge of all activities, rest and motion. In Levitical holiness legislation (Leviticus 18:23; 19:19; 20:16), it specifically denotes animal mating—prohibiting women from 'lying with' beasts and forbidding crossbreeding of different animal kinds. The common denominator is the posture of lying stretched out, contextualized either as rest or reproduction depending on the legal or poetic frame. RECLINING AND LYING
en: for-mating-her, let-breed | **es:** harás-aparear, para-aparearse | **fr:** laisse-breed, pour-mating-sa | **de:** fuer-mating-ihr, lass-breed Lev 18:23; Lev 19:19; Lev 20:16

רָבַע H7251 *V-Pual-Prtcpl-ms* (12×)

To make square, to be four-sided — shaping objects with four equal sides and right angles, especially sacred furniture

The verb רָבַע (raba') means to make square or four-sided, and it appears almost exclusively as a passive participle (רָבוּעַ) describing the shape of sacred objects in the tabernacle and temple. The altar of burnt offering is 'square' — five cubits by five cubits (Exod 27:1; 38:1). The altar of incense is likewise 'square' — one cubit by one cubit (Exod 30:2). The high priest's breastpiece is folded into a 'square' — a span by a span (Exod 28:16). Ezekiel's visionary temple court is 'square' (Ezek 40:47; 43:16; 45:2). The consistent application to sacred architecture suggests that geometric precision was integral to the holiness of Israel's worship spaces. Spanish 'cuadrado' and French 'carré' both convey the four-sided regularity.

square, four-sided (passive participle) (12×) To make square or four-sided; almost always as a passive participle describing the geometric shape of sacred objects and structures. Applied to the bronze altar of burnt offering (Exod 27:1; 38:1), the golden altar of incense (Exod 30:2), and the high priest's breastpiece (Exod 28:16; 39:9). Ezekiel extends it to the visionary temple court and altar hearth (Ezek 40:47; 43:16; 45:2). The fourfold symmetry was not merely aesthetic but liturgically significant — a square form signified completeness and consecrated order. Spanish 'cuadrado' and German 'viereckig' both capture the four-cornered shape. NUMBER FOUR
en: square, squared | **es:** Cuadrado, cuadrada, cuadrado | **fr:** carré, squared, être-carré | **de:** [מרבע], [מרבעת], [רבוע] Exod 27:1; Exod 28:16; Exod 30:2; Exod 37:25; Exod 38:1

רָבַע H7252 *Conj-w / V-Qal-Inf / 1cs* (1×)

My lying down; refers to reclining for rest or sleep, used in Psalm 139:3 about God's knowledge of all postures

This infinitive construct with suffix means 'my lying down,' appearing in Psalm 139:3 where David marvels at God's comprehensive knowledge. The term refers to reclining for rest or sleep—the most vulnerable, private position. David declares that God knows 'my sitting down and my rising up... my path and my lying down.' The paired opposites (sitting/rising, walking/lying) form a merism encompassing all human activities. If God knows even one's sleeping posture—the most unconscious, unguarded state—then truly nothing escapes divine awareness. The term can also refer to copulation in other contexts (Leviticus 18, 20), but here it clearly means restful reclining.

(1×) Psalm 139:3 expresses wonder at divine omniscience: 'You search out my path and my lying down and are acquainted with all my ways.' The phrase 'my lying down' (רִבְעִי) represents the passive, vulnerable posture of sleep—when consciousness is suspended and defense mechanisms are down. Spanish 'mi acostarme' (my lying down) captures this. David's point is that no human state, however private or unguarded, escapes God's knowledge. The verb's root can mean 'lie stretched out,' emphasizing the physical posture. Paired with 'path' (active travel), 'lying down' completes the picture: whether moving or resting, walking or sleeping, all is visible to God. RECLINING AND LYING
en: and-my-lying-down | **es:** y-mi-acostarme | **fr:** et-coucher | **de:** und-mein-lying-down Ps 139:3

רֹבַע H7253 *Number-ofsc* (8×)

A fourth part or quarter (of a measure); also, one of four sides or flanks of a structure.

Derived from the root for 'four,' this noun serves two clear functions in Scripture. As a fractional term, it designates a quarter — a fourth of a hin of wine (Exod 29:40) or a quarter-shekel of silver (1 Sam 9:8). In Ezekiel's visionary architecture, however, it shifts to a spatial meaning: the four sides of the altar hearth (Ezek 43:16–17) or the four flanks of the living creatures and their wheels (Ezek 1:8, 17; 10:11). French 'quatrième partie' and Spanish 'cuarta parte' track the fractional sense precisely, while the spatial usage in Ezekiel is consistently rendered with 'sides' (Spanish 'lados') across translations.

1. side, flank (of a rectangular object) (5×) A side or flank of a rectangular or four-sided structure, always occurring in the plural with pronominal suffixes and preceded by 'arba'at' (four). In Ezekiel's visions, it describes the four sides of the living creatures (Ezek 1:8), their wheels moving 'on their four sides' without turning (Ezek 1:17; 10:11), and the four sides of the altar hearth (Ezek 43:16–17). Spanish 'lados de ellos/ellas,' English 'sides of them / its sides' consistently render this spatial orientation sense. GEOGRAPHY AND SPACE
en: its-sides, sides-of-them | **es:** lados-de-ellas, lados-de-ellos, sus-lados | **fr:** quatrième-partie | **de:** [רבעיה], [רבעיהם], [רבעיהן] Ezek 1:8; Ezek 1:17; Ezek 10:11; Ezek 43:16; Ezek 43:17

2. quarter, fourth part (fractional measure) (3×) A quarter or fourth part used as a fractional unit of measurement. In Exodus

29:40, a 'quarter of a hin' of beaten oil and a 'quarter of a hin' of wine accompany the grain offering. In 1 Samuel 9:8, Saul's servant has 'a quarter of a shekel of silver' to give the seer. French 'quatrième de,' Spanish 'cuarta parte de,' and English 'quarter of / fourth of' all converge on this straightforward fractional meaning. **GEOGRAPHY AND SPACE**

en: fourth-of, quarter-of | **es:** cuarta-parte-de, cuarto | **fr:** quarter-de, quatrième-de | **de:** quarter-von, vierter-von Exod 29:40; 1Sam 9:8

רֶבַע H7254 *N-proper-ms* (2×)

Reba, king of Midian defeated in Israelite conquest

Reba was one of five Midianite kings killed during Israel's war against Midian recorded in Numbers 31. These kings were allied with Sihon the Amorite and fell when Israel conquered the Transjordan region. Numbers 31:8 lists Reba among those slain in battle, while Joshua 13:21 recalls the same event in its recounting of the conquered territories. The defeat of these Midianite kings was part of Israel's divinely mandated judgment against Midian for leading Israel into idolatry at Baal-Peor.

(2×) Transliterations preserve the name consistently: 'Reba/Reva' across Spanish, English, and French. Both biblical references (Numbers 31:8 and Joshua 13:21) identify Reba in the same historical context—the slaughter of Midianite leadership during Israel's conquest of Transjordan. As one of five kings listed together, Reba represents the comprehensive defeat of Midianite power in the region, clearing the way for Israelite settlement. **PERSONAL NAMES**

en: Reba, Reva | **es:** Reba | **fr:** Reba, Reva | **de:** Reba, Reva Num 31:8; Josh 13:21

רֹבַע H7255 *Conj-w / N-msc* (2×)

fourth part, quarter; one of four equal divisions

This noun denotes a fourth part or quarter of something. In Numbers 23:10, Balaam speaks of seeing 'the fourth part of Israel'—either a quarter of the population or the dust of their multitude, emphasizing Israel's vast numbers. In 2 Kings 6:25, during the siege of Samaria, famine drove prices so high that a quarter-kab of dove's dung sold for five shekels—illustrating desperate economic collapse. The term functions as a fractional measurement in both demographic and commercial contexts.

(2×) Translation is consistent: Spanish 'cuarta parte,' English 'fourth/quarter,' French 'quatrième/quarter,' German 'vierter/quarter.' Numbers 23:10 uses the fraction to convey Israel's countless multitude—even a quarter exceeds counting. 2 Kings 6:25 uses it as a standard dry measure (quarter of a kab) to show how even tiny amounts of worthless material commanded extortionate prices during starvation conditions. Both demonstrate fractional division for emphasis. **GEOGRAPHY AND SPACE**

en: and-a-quarter, fourth-of | **es:** cuarta-parte-de, y-un-cuarto-de | **fr:** et-un-quarter, quatrième-de | **de:** und-ein-quarter, vierter-von Num 23:10; 2Kgs 6:25

רִבֵּעַ H7256 *N-mp* (4×)

fourth generation (in genealogical context)

This adjective denotes members of the fourth generation in a genealogical series, appearing exclusively in the formulaic phrase 'on the third and on the fourth generations' regarding divine visitation of ancestral sin. The expression limits intergenerational punishment to a defined temporal span, contrasting with unlimited covenant love to thousands of generations.

(4×) Designates those belonging to the fourth generation in the covenant formula concerning God visiting the iniquity of fathers 'on the third and on the fourth' (עַל-שִׁלֵּשִׁים וְעַל-רִבֵּעִים). This phrase appears in Exodus 20:5 (Decalogue), Exodus 34:7 (covenant renewal), Numbers 14:18 (divine patience), and Deuteronomy 5:9 (Decalogue repetition). The precise meaning is debated—whether punishment extends to descendants or simply describes temporal reach within a single lifetime (when four generations might coexist). Multilingual glosses consistently render the ordinal + generation: Spanish 'cuartas generaciones,' French 'quatrième générations,' German 'vierter Geschlechter.' **GENERATION AND LINEAGE**

en: fourth-generation, fourth-generations | **es:** cuartas, cuartas-generaciones, cuartos | **fr:** quatrième-génération, quatrième-générations | **de:** vierter-Geschlecht, vierter-Geschlechter Exod 20:5; Exod 34:7; Num 14:18; Deut 5:9

רָבַץ H7257 *Conj-w / V-Qal-ConjPerf-3cp* (30×)

To lie down, stretch out, or crouch at rest; causatively, to make lie down or set firmly in place

A verb depicting the posture of lying stretched out or crouching low to the ground. In the Qal stem it describes animals settling into rest—a lion crouching after the hunt (Gen 49:9), flocks lying beside a well (Gen 29:2), or even sin lurking at the door like a predator (Gen 4:7). The Hifil causative captures the tender image of a shepherd making his flock lie down in green pastures (Ps 23:2), while one specialized use in Isaiah 54:11 extends to setting gemstones firmly in their mounts. Across languages—Spanish 'acecha' (lurks), French 'accroupi' (crouching), German 'lagern' (to encamp)—the translations consistently center on the idea of a body settling low into a fixed position.

1. lie down, rest (Qal) (16×) The basic Qal action of lying down to rest or sleep, used of both animals and people who settle into repose. Flocks lie beside watering stones (Gen 29:2), young lions stretch out after feeding (Gen 49:9), and the righteous lie down unafraid (Job 11:19). Spanish 'acostar' and French 'se coucher' both capture this sense of reclining for rest, while German 'lagern' evokes encamping on the ground. **RECLINING AND LYING**

en: and-lay-down, and-lie-down, and-lies-down | **es:** Y-se-acostarán-, Y-se-echarán, Y-te-recostarás | **fr:** et-se-coucha-en-bas, et-se-couche-en-bas, et-se-coucher | **de:** [ורבצה], [ותרבצנה], er-lagert Gen 49:9; Num 22:27; Deut 29:20; Job 11:19; Ps 104:22

2. crouching, lying (Qal participle) (8×) The participial form depicting a creature in a crouching or lying posture, often with overtones of alertness or menace. The most memorable instance is Genesis 4:7, where sin is 'crouching' (רֹבֵץ) at the door like a predator ready to spring. Also describes a donkey settled under its burden (Exod 23:5) and Issachar lying between the saddlebags (Gen 49:14). Spanish 'acecha' (lying in wait) captures the lurking nuance, while French 'accroupi' emphasizes the low, compressed stance. **RECLINING AND LYING**

en: crouching, lying, the-crouching | **es:** acecha, acostado, agachado | **fr:** accroupi, couché, crouching | **de:** [הרבץ], crouching, lagernd Gen 4:7; Gen 29:2; Gen 49:14; Gen 49:25; Exod 23:5

3. make lie down (Hifil causative) (5×) The Hifil causative meaning to make someone or something lie down, used predominantly of shepherding and divine provision. The beloved image in Psalm 23:2—'He makes me lie down in green pastures'—anchors this sense. Jeremiah 33:12 and Ezekiel 34:15 extend it to God restoring secure rest to his scattered flock. The multilingual evidence—Spanish 'haré recostar,' French 'faire reposer,' German 'lagern machen'—uniformly renders this as guided, peaceful settlement. **RECLINING AND LYING**

en: he-makes-me-lie-down, making-lie-down, will-make-lie-down | **es:** acostarán, haces-recostar, las-haré-recostar, | **fr:** se-coucher, tu-fais-reposer | **de:** [ארביצם], er-macht-mich-lagern-hinab, lagern Ps 23:2; Song 1:7; Isa 13:20; Jer 33:12; Ezek 34:15

4. set, mount in place (Hifil) (1×) A specialized Hifil usage in Isaiah 54:11 meaning to set or mount stones firmly in place, where God promises to lay Zion's foundations with antimony stones. The verb's core physicality—pressing something down into a fixed position—extends metaphorically from a body lying on earth to a gemstone set into mortar. Spanish 'asentaré' (I will set) captures this construction-oriented meaning distinctly from the pastoral uses. **RECLINING AND LYING**

en: am-setting | **es:** asentaré | **fr:** se-coucher | **de:** lagern Isa 54:11

רֶבֶץ H7258 *Prep-l / N-msc* (4×)

resting place, lair, dwelling place

This noun denotes a place of lying down—whether for animals (cattle, sheep) or humans—emphasizing rest, dwelling, or habitual location. Often paired with 'pasture' or 'fold,' it highlights security and repose. In prophetic and wisdom literature, it can metaphorically describe human dwellings or the righteous person's home.

(4×) Designates a resting place or lair where animals or people habitually lie down. Isaiah 65:10 pairs 'resting place for cattle' (רֶבֶץ בָּקָר) with 'fold for sheep' in restoration imagery. Isaiah 35:7 mentions the lair (רֹבֵצָה) of jackals transformed into pasture. Jeremiah 50:6 uses 'their resting place' (רִבְצָם) of Israel as sheep who forgot their fold. Proverbs 24:15 warns against disturbing the righteous man's 'resting place' (רִבְצוֹ), his home. The multilingual evidence shows semantic range: Spanish 'lugar de descanso/donde yacían,' French shows Hebrew forms (suggesting translation difficulty), German likewise—all capturing the place-of-lying-down sense. **REST AND REFRESHMENT**

en: a-resting-place-for, his-resting-place, their-lair | **es:** donde-yacían, para-lugar-de-descanso-de, su-lugar-de-descanso | **fr:** [לרבץ], [רבצה], [רבצם] | **de:** [לרבץ], [רבצה], [רבצו] Prov 24:15; Isa 35:7; Isa 65:10; Jer 50:6

רִבְקָה H7259 *Conj-w / N-proper-fs* (30×)

Rebekah — matriarch of Israel, wife of Isaac, mother of Esau and Jacob

Rivqah (Rebekah) appears 30 times, almost entirely within the patriarchal narratives of Genesis 22-29 and 35, with a single retrospective mention in Genesis 49:31 at the cave of Machpelah. She is introduced as the daughter of Bethuel and grandniece of Abraham (Gen 22:23), then dominates the longest chapter in Genesis — the servant's quest for Isaac's bride (Gen 24), where her extraordinary hospitality at the well signals divine election. Her most consequential act is masterminding Jacob's deception to secure the firstborn blessing from blind Isaac (Gen 27:5-17), a moment that reshapes Israel's covenant lineage. Deborah, her nurse, receives a memorial notice at her death (Gen 35:8). The Septuagint renders the name as Rebekka, and translations across languages preserve it with minimal variation: Spanish 'Rebeca,' French 'Rebecca,' German 'Rebekka.'

Rebekah (proper name) (30×) The proper feminine name of Isaac's wife and the mother of Esau and Jacob, a central matriarch in Israel's covenant story. Introduced through her hospitality at the well (Gen 24:15-67), she receives a divine oracle about two nations in her womb (Gen 25:22-23) and orchestrates Jacob's acquisition of the blessing (Gen 27:5-17). Her burial at Machpelah is noted in Jacob's final words (Gen 49:31). All 30 occurrences fall within Genesis. **PROPER NAMES (PERSONAL)**

en: Rebekah | **es:** Rivqah, a-Rivqah | **fr:** Rébecca | **de:** Rebekka, Ribka, Ribkas Gen 22:23; Gen 24:15; Gen 24:29; Gen 24:30; Gen 24:45

רַב H7260 *Adj-fp* (8×)

Great, large, imposing (Aramaic); as a substantive, 'great things' or boastful words.

An Aramaic adjective found exclusively in the book of Daniel, describing size, power, and impressiveness. A great feast (Dan 5:1), great beasts rising from the sea (Dan 7:3, 7), and great gifts bestowed on Daniel (Dan 2:48) — the word conveys magnitude that can be literal or figurative. When used substantively in Daniel 7:8 and 7:20, the 'great things' spoken by the little horn take on an ominous tone of arrogance and boasting. Across translations, Spanish 'grandes/grandes cosas,' French 'grand/grands,' and German 'Grosse' uniformly capture this range from impressive scale to presumptuous speech.

1. great (6×) Great, large, or imposing as an attributive adjective — describing physical size (the great beast with iron teeth, Dan 7:7), impressive displays (the great feast of Belshazzar, Dan 5:1), generous magnitude (great gifts, Dan 2:48), or powerful signs (the great signs of God, Dan 4:3). Spanish 'grandes,' French 'grands,' and English 'great' consistently render this sense of impressive scale and significance across Daniel's Aramaic sections. **GREATNESS AND DEGREE**

en: great | **es:** grandes | **fr:** grand, grands | **de:** Grosse Dan 2:48; Dan 4:3; Dan 7:3; Dan 7:7; Dan 7:11

2. great things (2×) Used substantively to mean 'great things,' specifically boastful or arrogant words. In Daniel 7:8, the little horn has 'a mouth speaking great things,' and in 7:20, the same horn speaks 'great things' whose appearance is greater than its fellows. Spanish 'grandes cosas' and English 'great things' capture the substantival shift, while the context makes clear these are not merely impressive but presumptuous — words that challenge divine authority. **GREATNESS AND DEGREE**

en: great-things | **es:** grandes-cosas | **fr:** grand | **de:** Grosse Dan 7:8; Dan 7:20

רַבְרְבָן H7261 *N-mpc / 3ms* (9×)

Nobles, grandees, lords; an Aramaic court title for high-ranking officials in the Babylonian-Persian empire.

An Aramaic noun formed by reduplication of rav ('great'), intensifying it to mean 'the very great ones' – nobles or grandees of the royal court. It appears exclusively in Daniel 4-6, describing the courtiers of Nebuchadnezzar (Dan 4:36), the thousand nobles at Belshazzar's feast (Dan 5:1-3, 9-10, 23), and the officials under Darius (Dan 6:17). The word captures the opulence and hierarchical structure of the imperial Babylonian and Persian courts. Spanish 'nobles,' French 'noble,' and German 'Grossen' all render the high social rank, while the reduplicative form itself signals emphatic grandeur.

nobles, grandees (Aramaic court title) (9×) Nobles, grandees, or lords of the royal court – an Aramaic intensified reduplicative form from rav ('great'), denoting the highest-ranking officials in the Babylonian and Persian imperial hierarchy. Used exclusively in Daniel: Nebuchadnezzar's nobles return to him after his restoration (Dan 4:36), Belshazzar feasts with a thousand of his grandees (Dan 5:1), and Darius's lords are present at key moments (Dan 6:17). The plural suffix forms (ravrvanai 'my nobles,' ravrvanohiy 'his nobles') reflect the possessive relationship between monarch and court. Spanish 'nobles' and German 'Grossen' consistently capture the elevated social rank. **GEOGRAPHY AND SPACE**

en: (qere:and-your-nobles), [ketiv:and-your-nobles], and-his-nobles | **es:** (y-tus-nobles), [y-tus-nobles], para-sus-nobles | **fr:** et-noble, noble | **de:** seine-Grossen, und-Grosse, und-seine-Grossen Dan 4:36; Dan 5:1; Dan 5:2; Dan 5:3; Dan 5:9

רַב H7262 *N-ms* (31×)

Rab-shakeh; an Assyrian military title meaning 'chief cupbearer' or 'chief officer,' used of Sennacherib's envoy.

Not a personal name but a high-ranking Assyrian title, Rabshakeh (rav-shaqeh) literally means 'chief of the cupbearers' or more broadly 'chief officer.' In the dramatic narrative of Sennacherib's siege of Jerusalem (2 Kgs 18-19, Isa 36-37), the Rabshakeh serves as the Assyrian king's spokesman, delivering propaganda speeches in Hebrew to demoralize Hezekiah's people. English translations sometimes transliterate the title as a name. German 'Oberkellner' captures the cupbearer etymology, while Spanish and French simply transliterate 'Rabsaces' and 'Rabschake.' The title belongs to a cluster of Assyrian loan-titles including Rabsaris and Tartan.

Rabshakeh (chief cupbearer title) (31×) The Assyrian military-diplomatic title 'chief cupbearer' or 'chief officer,' designating Sennacherib's principal envoy to Jerusalem. In 2 Kings 18:17-37 and Isaiah 36:2-22, this official delivers threatening speeches in Hebrew outside Jerusalem's walls, challenging Hezekiah's trust in Yahweh. The title is a compound of rav ('chief') and shaqeh ('cupbearer'), reflecting the Assyrian court hierarchy borrowed into biblical Hebrew for these specific narrative contexts. **GEOGRAPHY AND SPACE**

en: Lakhish, Ravshakeh, Shaqeh | **es:** Rab, Saces, de-Rab | **fr:** Rabschaké, chef-des-gardes, nombreux | **de:** Oberkellner, Shaqeh 2Kgs 18:17; 2Kgs 18:19; 2Kgs 18:26

רֹגֶב H7263 *Conj-w / N-mp* (2×)

clod of earth, lump of soil; hardened dirt

This noun refers to clods or lumps of earth, the hard chunks of soil that form when ground is dry or compacted. Job 38:38 describes clods clinging together when God pours rain, causing dust to become muddy mass. Job 21:33 speaks poetically of 'the clods of the valley' being sweet to the deceased—a euphemism for burial and return to earth. The term evokes agricultural imagery, where breaking up clods was necessary for planting. These earthen lumps symbolize both the dust of mortality and the physical ground humanity tills.

(2×) Spanish 'terrones' and English 'clods' capture the same earthy lumps. Both Job passages reference clods in death-related contexts—the clods of the valley that cover the dead (21:33) and clods joining together under rainfall (38:38). The agricultural imagery grounds these metaphysical reflections in physical reality. Clods represent earth in its most basic, unpretentious form—the soil that receives the dead and responds to divine watering. **DUST AND POWDER**

en: and-the-clods, clods-of | **es:** los-terrones-del, y-terrones | **fr:** et-רגבי | **de:** [ורגבים], [רגבי] Job 21:33; Job 38:38

רָגַז H7264 *V-Qal-Imperf-3fp* (41×)

To tremble, quake, rage, or be agitated; of the earth shaking, people trembling in fear, or persons raging in fury; causatively, to disturb or provoke.

Ragaz captures the full spectrum of violent agitation — from the earth quaking beneath one's feet, to a person trembling in terror, to a king shaking with fury. Its Qal stem encompasses both fear-induced trembling and anger-driven agitation, a combination that might seem contradictory until one notices that the common thread is loss of composure, an involuntary physical shaking whether from dread or rage. The Hifil causative extends this into making others tremble or provoking them to anger. Arabic rajaza ('to tremble with rage or fear') preserves exactly this double valence, and Aramaic regaz ('to tremble, rage') confirms the root's ancient dual character. Spanish distinguishes the poles neatly: temblar for fear and enfurecerse for rage, revealing the two emotional currents that Hebrew holds in a single verb.

1. tremble, quake in fear (26×) The Qal sense of trembling or quaking in fear or awe — the dominant meaning at 26 occurrences. The peoples hear of the Exodus and tremble (Exod 15:14); the earth quakes at God's presence (Ps 99:1; Joel 2:1); David's heart is shattered and the whole city trembles at Absalom's death (2 Sam 18:33). The subject may be human or cosmic — nations, mountains, and the earth itself all ragaz before God. Spanish temblar/estremecerse, German erzittern, and Korean 떨다 all select involuntary-shaking vocabulary. The multilingual convergence on physical trembling confirms this as the word's semantic core, from which the rage senses develop as a secondary extension. **TERROR AND AGITATION**

en: and-it-quaked, and-they-will-tremble, and-trembled | **es:** Temblad, se-conmovieron, se-estremecerá | **fr:** [ירגז], et-cela-quaked, et-ils-fera-tremble | **de:** [ותרגז], [ירגז], [ירגזו] Exod 15:14; Deut 2:25; 1Sam 14:15; 2Sam 7:10; 2Sam 18:33

2. rage intensely (Hitpael) (4×) The Hitpael reflexive-intensive sense: to rage furiously, to be in a sustained state of fury. All 4 occurrences describe the same event from two parallel accounts — the Assyrian king's arrogant raging against God (2 Kgs 19:27-28 = Isa 37:28-29). God says: 'Because your raging against me has come to my ears, I will put my hook in your nose.' Spanish enfurecerte and the repeated multilingual 'raging' translations mark this as vehement, sustained fury rather than momentary agitation. The Hitpael morphology intensifies and reflexivizes the emotion: the subject works himself into a frenzy. **TERROR AND AGITATION**

en: your-raging | **es:** tu-enfurecerte | **fr:** ton-enragé, trembler | **de:** dein-raging, erzittern 2Kgs 19:27; 2Kgs 19:28; Isa 37:28; Isa 37:29

3. cause to tremble (Hifil) (4×) The Hifil causative sense of making something or someone tremble physically — 4 occurrences where God is typically the agent shaking the cosmos. God 'shakes the earth from its place' (Job 9:6); the LORD will 'make the heavens tremble' (Isa 13:13); the tyrant who 'made the earth tremble' and kingdoms shake (Isa 14:16); the LORD 'shook' nations through Tyre's fall (Isa 23:11). Spanish hacer estremecer ('to cause to tremble') and German erschüttern ('to shake') both use dedicated causative constructions, mirroring the Hebrew Hifil precisely. **TERROR AND AGITATION**

en: I-will-make-tremble, causing-to-tremble, he-shook | **es:** El-que-sacude, haré-estremecer, hizo-temblar | **fr:** le-trembler, trembler | **de:** [המרגיז], erzittern Job 9:6; Isa 13:13; Isa 14:16; Isa 23:11

4. rage, be agitated (3×) The Qal sense of emotional agitation, rage, or fury directed at someone — 3 occurrences where the trembling is anger rather than fear. In Proverbs 29:9 a fool 'rages' when taken to court; in Isaiah 28:21 God rises in 'strange' fury for his work; in Ezekiel 16:43 Jerusalem 'raged' against God (though the text is disputed). Spanish enfurecerse distinguishes this from temblar, while French uses s'irriter ('to become irritated'). The boundary between this sense and sense 1 lies in the emotional cause: fear versus anger, though both produce visible physical agitation. **TERROR AND AGITATION**

en: He-shall-rage, and-raging, and-you-raged- | **es:** se-enfurecerá, y-se-enfurece, y-te-estremeciste | **fr:** et-trembler, trembler | **de:** [ורגז], [ותרגזי], erzittern Prov 29:9; Isa 28:21; Ezek 16:43

5. disturb, provoke, agitate (Hifil) (3×) The Hifil causative sense of disturbing, provoking to anger, or causing unrest to another person — 3 occurrences. Saul complains that Samuel has 'disturbed' him by being summoned from the dead (1 Sam 28:15); Job notes that the tents of those who 'provoke God' are secure (Job 12:6); God will 'give no rest' to the oppressor of Israel (Jer 50:34). This differs from sense 3 in that the disturbance is psychological and relational rather than physical — provoking someone's ire or peace rather than shaking the ground. Spanish perturbar/provocar and German beunruhigen ('to disquiet') both mark this interpersonal-disturbance sense distinctly. **RELEASE AND MOVEMENT**

en: and-give-unrest, did-you-disturb-me, to-provokers-of | **es:** e-inquiete, los-que-provocan-a, me-perturbaste | **fr:** et-trembler, fit-tu-disturb-moi, à-trembler | **de:** [למרגיזי], tat-du-disturb-mich, und-erzittern 1Sam 28:15; Job 12:6; Jer 50:34

6. (1×) A single Qal occurrence at Genesis 45:24 where Joseph sends his brothers off with the warning 'do not quarrel on the way.' The sense here is interpersonal strife or bickering — agitation turned outward into conflict between persons. Spanish riñáis ('quarrel'), German streitet ('argue'), and French quereller all select dispute-specific vocabulary rather than trembling or raging terms. This usage sits at the far end of ragaz's semantic arc: from cosmic quaking through personal fear and fury to everyday squabbling. **CONTENDING AND STRIVING**

en: quarrel | **es:** riñáis | **fr:** quarrel | **de:** streitet Gen 45:24

הִרְגִּיז H7265 *V-Hifil-Perf-3mp* (1×)

They provoked to anger; describes how Israel's ancestors angered God, leading to Babylonian exile (Ezra 5:12)

This Haphel perfect verb means 'they provoked to anger' or 'they enraged,' appearing in Ezra 5:12 in the Aramaic section of the book. Jewish leaders explain to the Persian governor why the temple was destroyed: 'Because our fathers had angered the God of heaven, he gave them into the hand of Nebuchadnezzar king of Babylon.' The Haphel stem (causative) indicates that Israel's actions caused God to become angry. This theological interpretation of the exile locates the cause in covenant unfaithfulness—not Persian politics or Babylonian ambition, but Israel's sin that provoked divine judgment. The explanation serves as confession.

(1×) Ezra 5:12 contains the Jewish leaders' explanation to Tattenai the governor: 'But because our fathers provoked the God of heaven to anger, he gave them into the hand of Nebuchadnezzar king of Babylon, the Chaldean, who destroyed this house and carried away the people to Babylonia.' The verb הַרְגִּזוּ (causative perfect) indicates that Israel's persistent covenant breaking caused God's anger. Spanish 'hicieron enojar' (they made angry) captures the causative force. This isn't arbitrary divine wrath but responsive judgment—God's anger provoked by Israel's actions. The exile generation accepts responsibility rather than blaming external forces, recognizing that their own sin brought catastrophe. **GEOGRAPHY AND SPACE**

en: provoked-to-anger | **es:** hicieron-enojar | **fr:** [הרגזו] | **de:** [הרגזו] Ezra 5:12

בְּרֻגְזָ֑ן H7266 *Prep-b / N-ms* (1×)
Rage, fury; describes King Nebuchadnezzar's intense anger in Daniel 3:13 when defied by the three friends
This masculine Aramaic noun means 'rage' or 'fury,' appearing in Daniel 3:13 to describe Nebuchadnezzar's emotional state when he learns that Shadrach, Meshach, and Abednego have refused to worship his golden image. The text says the king was filled with 'rage' and commanded that they be brought before him. This is the explosive anger of an absolute monarch whose authority has been publicly challenged. The term conveys not mere irritation but intense, violent fury—the kind that threatens immediate, severe consequences. The king's rage sets the stage for the fiery furnace ordeal.

(1×) Daniel 3:13 describes the king's reaction: 'Then Nebuchadnezzar in rage and fury commanded that Shadrach, Meshach, and Abednego be brought.' The phrase 'in rage' (בִּרְגָז) emphasizes the emotional intensity—this is volcanic anger, not measured displeasure. Spanish 'con ira' (with wrath) and the context of absolute monarchy suggest dangerous fury. The three Jews have done the unthinkable: defied the king's explicit command in public view. Nebuchadnezzar's rage reflects wounded pride and threatened authority. The term's intensity prepares readers for the extremity of the punishment—heating the furnace seven times hotter than usual. **GEOGRAPHY AND SPACE**
en: in-rage | **es:** con-ira | **fr:** rage | **de:** [ברגז] Dan 3:13

רֹ֫גֶז H7267 *Conj-w / N-ms* (7×)
Agitation, turmoil, rage, or thunder; covers inner restlessness, divine wrath, and the rumbling of God's voice.
A Hebrew noun capturing the spectrum from inner disturbance to cosmic power. In Job's laments it describes the turmoil and restless trouble that plague mortal life (Job 3:17, 26; 14:1), and in Isaiah 14:3 it names the hard servitude from which God grants relief. At its most intense it denotes fierce rage – the war-horse's trembling fury (Job 39:24) or God's own wrath that Habakkuk begs him to temper with mercy (Hab 3:2). In Job 37:2 it uniquely describes the thunderous rumbling of God's voice, where Spanish 'rugido' (roar) and English 'thunder' both capture the awe-inspiring natural sound.

1. agitation, turmoil, trouble (4×) Inner agitation, emotional turmoil, and restless trouble – the unsettled condition of human suffering. In Job 3:17 the wicked finally cease from rōgez in death; in 3:26 Job laments having no rest or quietness but only turmoil. Isaiah 14:3 pairs it with hard bondage. Spanish 'turbación' and French 'agitation' both render this unsettled distress. (Job 3:17, 26; 14:1; Isa 14:3) **TUMULT AND UPROAR**
en: and-from-your-turmoil, raging, trouble | **es:** turbación, y-de-tu-agitación | **fr:** [ומרגזך], agitation | **de:** [ומרגזך], [רגז] Job 3:17; Job 3:26; Job 14:1; Isa 14:3

2. rage, wrath (divine or fierce) (2×) Fierce rage or divine wrath – a more intense, active force than mere anxiety. The war-horse swallows the ground 'with rage and fury' (Job 39:24), and Habakkuk pleads that God remember mercy 'in wrath' (Hab 3:2). Spanish 'ira/furor' and English 'rage/wrath' uniformly mark the heightened emotional violence. **GEOGRAPHY AND SPACE**
en: and-rage, in-wrath | **es:** en-la-ira, y-furor | **fr:** agitation, et-agitation | **de:** [ברגז], [ורגז] Job 39:24; Hab 3:2

3. thunder, rumbling (of God's voice) (1×) The thunderous rumbling of God's voice, a unique meteorological sense in Job 37:2 where bĕrōgez qōlô means 'in the thunder of His voice.' Spanish 'rugido' (roar) captures the animalistic power of the sound, while English 'thunder' and French 'agitation' reflect the awe of theophanic storm imagery. **GEOGRAPHY AND SPACE**
en: in-the-thunder-of | **es:** en-rugido-de | **fr:** dans-agitation | **de:** [ברגז] Job 37:2

רַגְז H7268 *Adj-ms* (1×)
Trembling, quaking; describes the anxious, fearful heart promised as covenant curse in Deuteronomy 28:65
This adjective means 'trembling' or 'quaking,' appearing in Deuteronomy 28:65 within the covenant curses. If Israel disobeys, they will find 'no respite among the nations, and there will be no rest for the sole of your foot, but the LORD will give you there a trembling heart.' This describes psychological torment—a heart that continuously quakes with anxiety, never at peace. It's the internal experience of exile: perpetual fear, constant insecurity, and inability to find rest. The 'trembling heart' complements physical exile; even if the body finds temporary safety, the soul remains in distress.

(1×) Deuteronomy 28:65 warns of exile's psychological horror: 'Among those nations you shall find no respite, and there shall be no resting place for the sole of your foot, but the LORD will give you there a trembling heart, failing eyes, and a languishing soul.' The adjective 'trembling' (רָגְז) modifies 'heart,' creating the image of internal, constant quaking—never secure, always anxious. Spanish 'tembloroso' (trembling, shaking) captures the continuous nature. This isn't occasional fear but perpetual dread; the heart never settles into peace. Paired with 'failing eyes' and 'languishing soul,' it paints complete psychological collapse—God's judgment affects not just circumstances but inner emotional life. **TREMBLING AND FEAR**
en: trembling | **es:** tembloroso | **fr:** trembling | **de:** trembling Deut 28:65

בִּרְגָזָ֔ה H7269 *Prep-b / N-fs* (1×)
With quaking; describes the trembling manner in which Ezekiel is commanded to eat, symbolizing Jerusalem's distress
This feminine noun means 'quaking' or 'trembling,' appearing in Ezekiel 12:18 as part of a prophetic sign-act. God commands Ezekiel: 'Son of man, eat your bread with quaking, and drink your water with trembling and anxiety.' The prophet's meal becomes a symbolic performance representing Jerusalem's experience during the siege—eating in fear and distress, never secure even at mealtime. The noun is paired with 'trembling,' creating an emphatic combination. Ezekiel's table becomes a stage where he embodies the coming terror, his physical actions preaching a sermon about Jerusalem's impending suffering.

(1×) Ezekiel 12:18 records God's command: 'Son of man, eat your bread with quaking, and drink your water with trembling and anxiety.' The noun 'quaking' (בִּרְגָזָה) describes the manner of eating—not peaceful dining but fearful consumption. Paired with רַעַשׁ (trembling), it creates an image of someone eating under duress, perhaps during a siege when every meal might be the last. Spanish 'con estremecimiento' (with shuddering) captures the visceral sense. Ezekiel's acted prophecy makes him a living picture of Jerusalem's terror—even basic sustenance becomes an anxious, fearful act when the city is surrounded and hope is dying. **TREMBLING AND FEAR**
en: with-quaking | **es:** con-estremecimiento | **fr:** pauvreté | **de:** [ברגזה] Ezek 12:18

רָגַל H7270 *Prep-k / V-Piel-Prtcpl-mp* (25×)
To spy out, reconnoiter a land; also to slander, go about as a talebearer
Derived denominatively from regel ('foot'), this verb captures two ways of 'going about on foot': scouting enemy territory and spreading malicious talk. The overwhelming majority of occurrences describe military espionage – Joseph's accusation that his brothers are spies (Gen 42:9), the reconnaissance of Jericho (Josh 2:1), and Moses' scouts at Jazer (Num 21:32). Spanish espias and German Kundschafter consistently render the spy sense. The rare slander meaning (2 Sam 19:27; Ps 15:3) preserves the etymological link between footwork and gossip, much as English 'going around telling tales' does.

1. spy out, reconnoiter (23×) To explore or investigate a place secretly as a military scout or spy (Piel stem). The Piel participle meraggelim ('spies') dominates, especially in the Joseph narrative (Gen 42:9, 11, 14, 16, 30) and the conquest accounts (Josh 2:1; 6:22-25; 7:2). Spanish espias, French espions, and German Kundschafter all confirm the espionage sense. Also attested as infinitive construct (leraggel, Num 21:32) and imperative (raglu, Josh 7:2). **GOING OUT AND FORTH**
en: and-spied-out, and-they-spied-out, and-to-spy-it-out | **es:** a-espiar, espías,

los-espías | **fr:** espions, et-espionna-dehors, et-ils-spied-dehors | **de:** Kundschafter, der-Kundschafter, spies Gen 42:9; Gen 42:11; Gen 42:14; Gen 42:16; Gen 42:30

2. slander, go about as talebearer (2×) To slander or spread malicious reports about someone, preserving the etymological sense of 'going about on foot' with evil intent. Attested in the Qal (Ps 15:3, 'he does not take slander upon his tongue') and Piel (2 Sam 19:27, Mephibosheth's complaint that Ziba slandered him). Spanish calumnio and the broader Semitic parallels (Arabic musha, 'slanderer,' from a walking root) confirm this semantic extension from physical movement to social harm. **FEET AND LEGS**

en: and-he-slandered, slandering | **es:** Y-calumnió, calumnió | **fr:** et-il-slandered, pied | **de:** slandering, und-er-slandered 2Sam 19:27; Ps 15:3

רֶגֶל H7271 *N-fd* (8×)

Foot or feet, used exclusively in Daniel's apocalyptic visions of the great statue and beasts.

An Aramaic noun for 'foot' or 'feet,' appearing only in Daniel's visionary literature. It describes the feet of the great image in Nebuchadnezzar's dream – partly iron, partly clay (Dan 2:33-42) – and the terrible feet of the fourth beast that trampled everything (Dan 7:4, 7, 19). Spanish and English glosses uniformly render it as 'feet' (pies/feet), confirming a single, consistent sense throughout all eight occurrences. Though the word is ordinary in meaning, its exclusive context in apocalyptic imagery gives it a charged, symbolic weight.

foot/feet (body part) (8×) The physical foot or feet of a figure seen in prophetic vision. All eight occurrences appear in Daniel: the dual form describes the feet of Nebuchadnezzar's composite statue (Dan 2:33, 34, 41, 42), whose iron-and-clay feet signify a fragile kingdom, and the feet of fearsome beasts (Dan 7:4, 7, 19). Every multilingual witness – English 'feet,' Spanish 'pies,' and cognate Aramaic parallels – converges on the same body-part meaning with no metaphorical extension. **FEET AND LEGS**

en: (qere:with-its-feet), [ketiv:with-its-feet], feet | **es:** [con-pies-de-ella], con-pie-de-ella, con-pies-de-ella | **fr:** [ברגלה], [ברגליה], [ברגליה] | **de:** [ברגלה], [ברגליה], [ברגליה] Dan 2:33; Dan 2:34; Dan 2:41; Dan 2:42; Dan 7:4

רֶגֶל H7272 *Prep-b / N-fdc / 2mp* (251×)

Foot, feet; by extension leg, pace, step; idiomatically 'on foot' (pedestrian) and 'times' (occurrences).

Regel is one of the most concrete and embodied nouns in Hebrew, rooted firmly in the physical foot that walks dusty roads, stands on holy ground, and is washed by a gracious host. Yet like many body-part terms, it extends into rich figurative territory. The dual raglayim appears in prostration scenes, travel narratives, and euphemistic contexts alike. When paired with prepositions, regel can describe proximity ('at one's feet,' meaning under one's authority or protection), mode of travel ('on foot,' as opposed to mounted), or pace and gait ('at the foot of the cattle,' Gen 33:14, meaning matching their walking speed). Most surprisingly, the plural regalim developed into a counting word for 'times' — as in 'three regalim' meaning three pilgrimage festivals (Exod 23:14) — a metonymy from repeated footsteps to repeated occasions that Arabic ṭawf (from the root 'to pass by') parallels beautifully. Cognates span the Semitic family: Arabic rijl, Aramaic rigla, and even Ethiopic saragala ('vehicle,' from the foot-powered idea of conveyance).

1. foot (body part) (236×) The primary anatomical sense: the physical foot of a human or animal — 236 of 251 occurrences, making this overwhelmingly dominant. Covers foot-washing hospitality (Gen 18:4; 24:32), the sacred command to remove sandals on holy ground (Exod 3:5), the priestly ritual of applying blood to the right foot (Lev 8:23), skin disease inspection extending to the feet (Lev 13:12), and dozens of prepositional phrases meaning 'at/under/to one's feet.' Spanish pie/pies, Korean 발, Arabic ڕ, and Swahili miguu all select basic foot vocabulary. The dual raglayim is the standard form in most contexts, reflecting the natural pairing of the body part. **FEET AND LEGS**

en: feet-my, his-feet, my-feet | **es:** mis-pies, pies-de-mí, sus-pies | **fr:** mes-pieds, mes-pieds,, mon-pied-moi | **de:** Fuesse-von, mein-Fuesse, mein-Fuss Gen 24:32; Gen 41:44; Exod 24:10; Lev 8:23; Lev 13:12

2. (4×) The metonymic extension to 'times' (occurrences, repetitions) — 4 occurrences, all involving counting. At Exod 23:14 Israel is commanded to celebrate 'three regalim a year,' the pilgrimage festivals. In the Balaam narrative, the donkey turns aside 'three regalim' (Num 22:28, 32, 33). The conceptual link is from repeated footsteps or foot-journeys to the abstract idea of 'occasions.' Spanish veces, Korean 번, German Male, and French fois all use dedicated counting words, confirming that no target language preserves the foot metaphor — it is uniquely Semitic. This sense is the etymological origin of the term shalosh regalim for the three pilgrimage festivals. **TIMES AND OCCASIONS**

en: times | **es:** veces | **fr:** fois | **de:** Zeiten Exod 23:14; Num 22:28; Num 22:32; Num 22:33

3. on foot (pedestrian) (4×) Adverbial usage meaning 'on foot' (pedestrian travel) — 4 occurrences where the prepositional phrase be-regel or ragli functions as an adverb indicating mode of travel, contrasting with mounted or riding. In 2 Sam 15:16-18 David's household departs 'on foot' during Absalom's revolt; Ps 66:6 recalls Israel crossing the sea 'on foot.' Hindi पैदल (a dedicated pedestrian adverb), Spanish a pie, and Korean 도보로 all confirm this as a lexicalized adverbial sense rather than a literal reference to the body part. The military context of several occurrences (foot soldiers versus cavalry) reinforces the pedestrian-versus-mounted distinction. **ON FOOT INFANTRY**

en: on-foot, on-foot-from | **es:** a-pie, a-pies-de-él | **fr:** dans-pied, sur-pied, sur-pied-de | **de:** auf-Fuss, auf-Fuss-von 2Sam 15:16; 2Sam 15:17; 2Sam 15:18; Ps 66:6

4. leg (lower limb) (4×) The extended anatomical sense: leg or lower limb, not just the foot — 4 occurrences where the reference clearly includes the shin, calf, or entire lower leg. The bronze greaves reaching to Goliath's shins (1 Sam 17:6) and the legs of the tabernacle table (Exod 25:26; 37:13) use regel for the full limb. Spanish pierna ('leg') and Korean 다리 ('leg,' distinct from 발 'foot') both select limb vocabulary, and Ezek 16:25 (spreading one's legs) likewise requires the broader anatomical reference. The shift from foot to leg is natural and parallels English usage ('at the foot of the bed' meaning the lower end). **FEET AND LEGS**

en: its-legs, legs-his, legs-your | **es:** piernas-de-ti, piernas-suyas, sus-patas | **fr:** legs-son, pied, son-jambes | **de:** Fuss, legs-sein, sein-legs Exod 25:26; Exod 37:13; 1Sam 17:6; Ezek 16:25

5. pace or step (3×) Pace, step, or gait — 3 occurrences where regel denotes the manner or speed of walking rather than the body part itself. Jacob tells Esau he will travel 'at the foot of the livestock' and 'at the foot of the children' (Gen 33:14), meaning matching their walking pace. In Gen 30:30, Laban's wealth increased 'at my foot,' i.e., following Jacob's pace of work. Arabic خُطوة ('step/pace'), Hindi गति ('pace'), and Spanish paso ('step') all select motion-manner vocabulary, confirming a metonymic shift from the instrument of walking to the rate of movement. **GEOGRAPHY AND SPACE**

en: and-at-pace-of, at-foot-my, at-pace-of | **es:** a-paso-de, a-pie-mío, y-a-paso-de | **fr:** et-à-pace-de, à-pace-de, à-pied-mon | **de:** auf-meinem-Fuß, nach-dem-Fuß, und-nach-dem-Fuß Gen 30:30; Gen 33:14

רַגְלִי H7273 *Adj-ms* (12×)

Foot-soldier, infantryman — a man who goes to battle on foot, as distinguished from charioteers and cavalry

The noun רַגְלִי (ragli), derived from רֶגֶל ('foot'), designates a soldier who fights on foot — an infantryman. It appears in contexts emphasizing the sheer number of Israel's fighting men or contrasting them with mounted warriors. At the Exodus, about six hundred thousand 'men on foot' departed Egypt (Exod 12:37; Num 11:21). Israel musters four hundred thousand foot-soldiers against Benjamin (Judg 20:2), and thirty thousand fall to the Philistines (1 Sam 4:10). Second Samuel 8:4 and 2 Kings 13:7 contrast infantry with chariots and horsemen. Spanish 'soldado de a pie' and French 'fantassin' both convey the unmounted combat role.

foot-soldier, on foot (infantry) (12×) A foot-soldier or infantryman — a man who marches and fights on foot, as distinguished from

charioteers and horsemen. Used for the mass of Israel's fighting men at the Exodus (Exod 12:37; Num 11:21), the tribal muster in the judges period (Judg 20:2), and battlefield casualties or troop counts in the monarchy (1 Sam 4:10; 15:4; 2 Sam 8:4; 2 Kgs 13:7). The contrast with chariotry and cavalry highlights the foot-soldier as the basic unit of ancient Israelite military strength. Spanish 'soldado de a pie' and German 'Fußsoldat' both reflect the literal etymological connection to 'foot.' **ON FOOT INFANTRY**

en: foot-soldiers, footmen, on-foot | **es:** a-pie, de-a-pie, de-pie | **fr:** [רגלי], [רגלים], pied-soldats | **de:** Fuesse-von, Fuss-Soldaten, [רגלים] Exod 12:37; Num 11:21; Judg 20:2; 1Sam 4:10; 1Sam 15:4

רֹגְלִים H7274 *Prep-m / N-proper-fs* (2×)

Rogelim, town in Gilead; home of Barzillai the benefactor

Rogelim was a town in the Transjordan region of Gilead, notable as the home of Barzillai the Gileadite. When David fled from Absalom, Barzillai came from Rogelim bringing provisions to sustain the king and his followers (2 Samuel 17:27). Later, the aged Barzillai came from Rogelim to accompany David across the Jordan as the king returned to Jerusalem (19:31). The name possibly relates to fullers or those who tread cloth. Rogelim represents loyal support from the Transjordan during David's greatest crisis.

(2×) The transliterations are consistent: 'Rogelim/Roguelim' with the prepositional prefix 'from.' Both 2 Samuel passages identify Barzillai by his hometown Rogelim (17:27, 19:31), establishing geographical identity for this wealthy, loyal supporter. The town's name appears only in connection with Barzillai's assistance to David during Absalom's rebellion, making it synonymous with faithful support when the kingdom seemed lost. **PERSONAL NAMES**

en: from-Rogelim | **es:** de-Roguelim | **fr:** de-Rogelim | **de:** von-Rogelim 2Sam 17:27; 2Sam 19:31

רָגַם H7275 *Conj-w / V-Qal-ConsecImperf-3mp / 3ms* (16×)

To stone, kill by stoning — communal execution by pelting with stones as prescribed by law

A verb for the act of throwing stones at a person, always in the context of legally prescribed execution or threatened mob violence. Nearly every occurrence falls within Pentateuchal legislation: stoning is mandated for blasphemy (Lev 24:14, 16), Molech worship (Lev 20:2), necromancy (Lev 20:27), Sabbath violation (Num 15:35-36), and a rebellious son (Deut 21:21). The narrative uses are equally dramatic — Achan is stoned after his sin at Jericho (Josh 7:25), Adoram is stoned by the northern tribes in revolt (1 Kgs 12:18), and the congregation threatens to stone Moses and Aaron (Num 14:10). French 'lapider' and Spanish 'apedrear' both render the judicial force of this act.

stone, pelt with stones (16×) To stone or pelt with stones as a form of communal judicial execution, the sole Qal sense of רָגַם. Prescribed in Priestly and Deuteronomic law for capital offenses including blasphemy (Lev 24:14, 16), idolatry (Lev 20:2, 27), Sabbath-breaking (Num 15:35-36), and filial rebellion (Deut 21:21). In narrative it appears for Achan's execution (Josh 7:25), the stoning of Adoram (1 Kgs 12:18; 2 Chr 10:18), and the threatened stoning of Zechariah (2 Chr 24:21). The expression 'stone with stones' (ragam ba'avanim) underscores the communal, participatory nature of this punishment. **STONING PUNISHMENT**

en: and-shall-stone, and-shall-stone-him, and-stoned | **es:** Apedreando, Y-apedrearán, Y-lo-apedrearán | **fr:** [ויירגמהו], [ויירגמו], devra-pierre- | **de:** [ויירגמהו], [ויירגמו], [ודרגמו] Lev 20:2; Lev 20:27; Lev 24:14; Lev 24:16

רֻגֹם H7276 *N-proper-ms* (1×)

Regem; a descendant of Caleb listed in 1 Chronicles 2:47, name possibly related to 'friend' in Arabic cognates

This proper masculine name appears in 1 Chronicles 2:47 within the genealogy of Judah, specifically among Caleb's descendants through Jahdai. The name Regem appears without additional narrative—simply listed as one of several brothers. Comparative Semitic philology suggests a possible connection to Arabic rajm (friend) or Sabaic inscriptions, but the etymology remains uncertain. Like many names in Chronicles' genealogies, Regem is mentioned nowhere else in Scripture, making it impossible to reconstruct this person's life or significance beyond preserving family lineage within Judah's tribal records.

(1×) 1 Chronicles 2:47 lists Jahdai's sons: 'The sons of Jahdai: Regem, Jotham, Geshan, Pelet, Ephah, and Shaaph.' The name appears without elaboration—no deeds, no descendants, just genealogical preservation. The Greek Septuagint transliterates it as Ραγεμ or Ρεγεμ, showing relatively stable textual transmission. The name's possible connection to Semitic roots meaning 'friend' is speculative. What matters theologically is Chronicles' impulse to preserve names and lineages, maintaining tribal identity through exile and return. Regem, otherwise unknown, is not forgotten—his place in Judah's family tree is secured. **PERSONAL NAMES**

en: Regem | **es:** Reguem | **fr:** [רגם] | **de:** [רגם] 1Chr 2:47

רִגְמָה H7277 *N-fsc / 3mp* (1×)

Their throng; likely textual error for 'their company,' referring to worshipers in Psalm 68:27

This feminine noun with suffix probably means 'their throng' or 'their crowd,' though scholars widely agree it's a textual corruption appearing in Psalm 68:27. The verse describes Israelite tribes coming to worship: 'There is Benjamin in their throng.' However, the Hebrew form is problematic, and most scholars propose reading 'their company' or 'their assembly' instead, involving a small consonantal change. The context is liturgical—tribes processing together to the temple. Whether 'throng' or 'company,' the sense is corporate worship, the communal gathering of God's people in festive procession.

(1×) Psalm 68:27 describes tribal worship: 'Bless God in the great congregation, the LORD, O you who are of Israel's fountain! There is Benjamin, the least of them, in their throng, the princes of Judah in their company...' The phrase 'in their throng' (רִגְמָתָם) is textually suspect; scholars favor emending to רִגְשָׁתָם (their company/assembly), requiring minimal consonantal change. Spanish 'su multitud' (their multitude) attempts to make sense of the received text. The verse pictures tribal representatives streaming to Jerusalem's temple—Benjamin leading despite being smallest, Judah's nobles in colorful array. The term, however emended, conveys the joyful, crowded nature of pilgrimage worship. **HEAPS AND MOUNDS**

en: in-their-throng | **es:** su-multitud | **fr:** assemblée | **de:** in-ihr-throng Ps 68:27

רֶגֶם מֶלֶךְ H7278 *Conj-w / N-proper-ms* (1×)

Regem-Melech; a Jewish leader sent to inquire about fasting in Zechariah 7:2, name means 'friend of the king'

This proper masculine name belongs to one of the men sent from Bethel to Jerusalem to inquire whether fasting should continue now that the temple is being rebuilt. Zechariah 7:2 mentions 'Sharezer and Regem-Melech and their men' coming with this question. The compound name means something like 'friend of the king' or 'royal friend,' possibly indicating a court position or honorific. The delegation's question triggers an extended prophetic response about the nature of true fasting and obedience. Regem-Melech himself is otherwise unknown, mentioned only in this diplomatic/religious inquiry context.

(1×) Zechariah 7:2 introduces the delegation: 'Now the people of Bethel had sent Sharezer and Regem-Melech and their men to entreat the favor of the LORD.' The compound name 'Regem-Melech' (רֶגֶם מֶלֶךְ) could be personal or titular—'friend of the king.' The question they bring concerns whether to continue mourning and fasting in the fifth month, as they had done during the exile. This inquiry occasions Zechariah's oracle about how God values justice and mercy over ritualistic fasting. The Septuagint struggles with the name (Αρβεσεερ ὁ Βασιλεύς), suggesting translators were uncertain whether to treat it as one name or two words. **PERSONAL NAMES**

en: and-Regem-Melekh | **es:** y-a-Regem-melec | **fr:** et-Regem-Mélek | **de:** [ורגם מלך] Zech 7:2

רָגַן H7279 *Conj-w | V-Nifal-ConsecImperf-3mp* (3×)

murmur, grumble (rebelliously); backbite, slander

This verb describes discontented murmuring, whether rebellious complaining against authority or malicious whispering about others. Deuteronomy and Psalms use it for Israel's murmuring against God in the wilderness—low, sullen complaints spoken in tents rather than open speech. Isaiah extends it to those who murmur skeptically against prophetic instruction. The Niphal participle in Proverbs means a backbiter or whisperer who spreads malicious gossip.

(3×) The word captures both rebellious murmuring against God and malicious gossip about people. Deuteronomy 1:27 and Psalm 106:25 recall Israel's faithless grumbling in their tents during the wilderness wandering—discontented complaining about God's leadership. Isaiah 29:24 describes murmurers who will learn doctrine, suggesting skeptical resistance to teaching. While these uses emphasize rebellious discontent, the root also produces 'backbiter' in wisdom literature—someone who whispers and spreads slander. Whether vertical (against divine authority) or horizontal (against neighbors), the verb denotes low, subversive speech rather than open confrontation. **MURMUR GRUMBLE COMPLAIN**

en: and-grumblers, and-they-grumbled, and-you-murmured | **es:** Y-murmuraron, Y-murmurasteis, y-los-murmuradores | **fr:** [ורוגנים], et-murmurer, et-tu-murmura | **de:** [ורוגנים], und-du-murmured, und-sie-grumbled Deut 1:27; Ps 106:25; Isa 29:24

רָגַע H7280a *V-Qal-Prtcpl-ms* (6×)

To stir up or disturb (the sea); to be still, calm; in a moment, suddenly (Hiphil adverbial use)

A compact verb that spans the paradox of divine power over the sea. In the Qal participle, God is 'the one who stirs up the sea so that its waves roar' (Jer 31:35; Isa 51:15) – the sovereign agitator of cosmic waters. Yet in Job 26:12 the same root appears to mean the opposite: 'by His power He stilled the sea,' the cosmic storm-tamer. The Hiphil denominative, derived from the noun rega' (a moment), yields an adverbial sense – 'in a twinkling' – used of the fleeting nature of falsehood (Prov 12:19) and the instantaneous speed of divine judgment (Jer 49:19; 50:44).

1. in a moment (Hiphil adverbial) (3×) To act in an instant, suddenly, in a moment (Hiphil denominative from rega'). In Proverbs 12:19 a lying tongue lasts only 'for a twinkling,' contrasted with truth established forever. In Jeremiah 49:19 and 50:44, God declares 'in a moment I will chase them away,' emphasizing the terrifying swiftness of divine judgment. Spanish 'en un momento' and English 'in a moment/for a moment' consistently render this temporal adverbial usage. **MOMENT INSTANT**

en: for-a-moment, in-a-moment | **es:** en-un-momento, un-momento | **fr:** [אַרגִיעָה], [אַרגעָה], אַרגִיעָה | **de:** [אַרגִיעָה], [אַרגעָה] Prov 12:19; Jer 49:19; Jer 50:44

2. stir up, disturb (Qal active) (2×) To stir up, agitate, or disturb, especially of the sea and its waves (Qal active participle). Isaiah 51:15 and Jeremiah 31:35 use the identical phrase: God is 'the one who stirs up the sea so that its waves roar.' This is a title of cosmic sovereignty – the Creator who commands the chaotic deep. Spanish 'el que agita' (the one who agitates) and English 'stirring up' preserve the active divine agency over primordial waters. **FLEEING AND ESCAPING**

en: stirrer-of, stirring-up | **es:** el-que-agita | **fr:** [רגע] | **de:** Augenblick Isa 51:15; Jer 31:35

3. still, calm (Qal perfect) (1×) To still or calm the sea (Qal perfect), apparently the opposite of sense 2 yet expressing the same divine mastery. In Job 26:12, 'by His power He stilled the sea' stands alongside the smiting of Rahab, depicting God's victory over chaos. Some scholars suggest the root carries a neutral sense of 'setting in motion' that context specifies as either agitation or calming. Spanish 'agitó' interestingly preserves the ambiguity. **BOLD BREAK FORTH**

en: He-stilled | **es:** agitó | **fr:** רגע | **de:** [רגע] Job 26:12

רָגַע H7280b *Prep-l | V-Hifil-Inf | 3ms* (6×)

To be at rest, repose; in Hifil, to give rest or establish firmly

A verb expressing cessation of turmoil and the attainment of rest or stability. In the Niphal, it conveys the imperative 'be still!' as in Jeremiah 47:6, where the prophet commands the sword of the Lord to return to its sheath and be quiet. The Hifil carries both a causative sense – 'give rest to' (Jer 31:2, of God leading Israel to rest) – and a more specialized meaning of establishing something permanently, as in Isaiah 51:4 where God's justice is 'settled' as a light for the peoples. The Arabic cognate raja'a (to return) suggests the underlying image is of returning to a state of repose after wandering or agitation.

1. give rest, be at rest (5×) To be at rest or to cause rest; in Niphal 'be still, repose' (Jer 47:6), in Hifil 'give rest to' (Jer 31:2, Jer 50:34). Spanish 'descansarás' and 'para-darle-descanso' (to give him rest) capture the range from intransitive repose to causative granting of peace. Deut 28:65 uses the negative – Israel will find no rest – intensifying the covenantal warning. **REST AND REFRESHMENT**

en: be-still, he-may-give-rest, shall-rest | **es:** descansarás, dé-descanso, para-darle-descanso | **fr:** [הרגִיע], [הרגִיעָה], [הרגעִי] | **de:** [הרגִיע], [הרגִיעָה], [הרגעִי] Deut 28:65; Isa 34:14; Jer 31:2; Jer 47:6; Jer 50:34

2. establish, settle firmly (1×) To establish or settle something firmly in place, a specialized Hifil usage in Isa 51:4 where God declares 'I will establish my justice as a light to the peoples.' Spanish 'estableceré' (I will establish) distinguishes this from mere rest, pointing toward permanent founding. This sense extends the root metaphor: what is truly at rest is what has been fixed in its proper place. **RISING AND DAWNING**

en: I-will-establish | **es:** estableceré | **fr:** [אַרגִיע] | **de:** [אַרגִיע] Isa 51:4

רָגַע H7280c *V-Qal-Perf-3ms* (1×)

Hardens; describes skin crusting over in Job 7:5, possibly related to coagulation or skin disease crusting

This verb appears once in Job 7:5 meaning 'hardens' or 'crusts over,' describing the behavior of Job's diseased skin. Job laments: 'My flesh is clothed with worms and dirt; my skin hardens and then runs again.' The verb captures the cyclical nature of his skin condition—forming a crust or scab that then breaks open and oozes. Ethiopic cognates suggest meanings like 'coagulate' or 'congeal,' fitting the medical description. This is graphic, visceral language depicting the horror of elephantiasis or similar skin disease. Job's complaint emphasizes the relentless, disgusting nature of his physical suffering.

(1×) Job 7:5 describes his physical torment: 'My flesh is clothed with worms and dirt; my skin hardens, then runs again.' The verb רָגַע (hardens) captures the crusting process—the skin forms a hard scab or crust (possibly coagulated tissue) which then breaks down and suppurates ('runs again'). Spanish 'se agrieta' (cracks, splits) conveys the breaking of the crust. This cyclic pattern—hardening then running—creates unending misery; Job never heals but oscillates between scabbing and oozing. The vocabulary is deliberately repulsive, forcing readers to viscerally experience Job's degradation as his body becomes a site of perpetual decay. **BOLD BREAK FORTH**

en: hardens | **es:** se-agrieta | **fr:** רגע | **de:** [רגע] Job 7:5

רֶגַע H7281 *Prep-l | N-mp* (22×)

A moment, instant; a brief span of time, often used adverbially for suddenness or fleeting duration.

Probably derived from a root meaning 'to move or wink,' this noun captures the briefest conceivable span of time — a single blink, a heartbeat. It appears in some of Scripture's most theologically rich contrasts: 'His anger is but for a moment; his favor is for a lifetime' (Ps 30:5). Isaiah uses it tenderly: 'For a brief moment I forsook you, but with great compassion I will gather you' (Isa 54:7–8). In its adverbial uses, it conveys the terrifying speed of divine judgment — destruction arrives 'in a moment' (Job 21:13; Jer 4:20). Korean and Japanese renderings emphasize 'the blink of an eye,' echoing the probable etymological connection to eye-movement.

1. moment, brief period of time (13×) A moment or brief period of time used as a temporal noun — 'a moment,' 'every moment,' 'for a little moment.' Found in expressions describing divine patience (Job 7:18, 'every moment you test him'), the brevity of divine anger versus enduring favor (Ps 30:5), and the fleeting nature of the wicked's prosperity (Job 20:5). Spanish 'instante' and French 'instant' mirror the compact temporal sense faithfully. **MOMENT INSTANT**

en: And-moment, Moment, a-moment | **es:** Instante, Por-momento, Y-instante | **fr:** [רגע], et-instant, instant | **de:** Augenblick, [לרגעים], [רגע] Exod 33:5; Ezra 9:8; Job 7:18; Job 20:5; Ps 30:5

2. in an instant, suddenly (9×) An adverbial use expressing suddenness or instantaneity, typically with a preposition (בְּרֶגַע 'in a moment,' כְּרֶגַע 'like a moment'). This sense dominates in contexts of swift divine action — the congregation could be consumed 'in a moment' (Num 16:21, 45), the wicked perish suddenly (Job 21:13; 34:20), and enemies are put to shame 'in an instant' (Ps 6:10). The shift from duration to punctiliar suddenness is captured across languages: Spanish 'en un instante,' French 'dans un moment.' **MOMENT INSTANT**

en: a-moment, and-in-moment, in-a-moment | **es:** Instante, en-un-instante, en-un-momento | **fr:** comme-instant, dans-un-moment, et-instant | **de:** Augenblick, [וברגע], [רגע] Num 16:21; Num 16:45; Job 21:13; Job 34:20; Ps 6:10

רָגַע H7282 *Adj-mpc* (1×)

Quiet ones; refers to peaceful, tranquil people of the land in Psalm 35:20, contrasted with the wicked

This adjective means 'quiet,' 'restful,' or 'peaceful,' appearing in Psalm 35:20 to describe the righteous who live peacefully in the land. David contrasts the wicked, who devise deceit 'against those who are quiet in the land'—people who aren't looking for trouble but are simply living faithful lives. These are the peaceable, the untroubled worshipers of Yahweh who get targeted precisely because of their quiet faithfulness. The term conveys both physical tranquility (not warlike or aggressive) and spiritual peace (trusting God, at rest). They represent an ideal of covenant life—settled, peaceful, godly existence.

(1×) Psalm 35:20 contrasts wicked schemers with their victims: 'For they do not speak peace, but against those who are quiet in the land they devise words of deceit.' The phrase 'quiet ones of the land' (רְגְעֵי־אֶרֶץ) describes peaceable, righteous people who aren't agitators or troublemakers. Spanish 'los quietos de' (the quiet ones of) and German 'quiet people of' preserve the sense. These are worshipers living faithfully, yet the wicked target them—perhaps because their very peacefulness and trust in God condemn the wicked's schemes. The 'quiet ones' represent vulnerable righteousness that requires God's protection against malicious plotting. **GEOGRAPHY AND SPACE**

en: quiet-ones-of | **es:** los-quietos-de | **fr:** paisible | **de:** quiet-Leute-von Ps 35:20

רָגַשׁ H7283 *V-Qal-Perf-3cp* (1×)

They rage; describes nations in tumultuous uproar against God's anointed in Psalm 2:1

This verb means 'to rage' or 'to be in tumult,' appearing in Psalm 2:1's opening question: 'Why do the nations rage and the peoples plot in vain?' The term conveys noisy, chaotic commotion—nations in uproar, throngs in agitated motion. Cognate languages suggest ideas of vehement noise or disturbance. The psalm depicts worldwide rebellion against God and his anointed king, with nations conspiring to throw off divine sovereignty. Their raging is ultimately futile ('in vain'), but the verb captures the intensity and seriousness of their rebellion. It's not quiet dissent but loud, aggressive opposition to God's rule.

(1×) Psalm 2:1 opens with rhetorical shock: 'Why do the nations rage and the peoples plot in vain?' The verb רָגְשׁוּ (they rage) describes collective, tumultuous rebellion—not individual dissent but corporate uprising. Spanish 'se amotinaron' (they mutinied/rioted) catches the rebellious, disorderly sense. The Aramaic cognate often translates Hebrew 'tumult' or 'roar.' The question 'Why?' expresses divine incredulity: what could motivate such futile rebellion against the Creator? Yet history repeatedly shows nations raging against God's purposes. The psalm's answer is that God laughs at their pretensions—no human coalition can overthrow divine sovereignty over the earth. **TUMULT AND UPROAR**

en: do-rage | **es:** se-amotinaron | **fr:** être-agité | **de:** tun-Grimm Ps 2:1

רְגַשׁ H7284 *V-Hifil-Perf-3mp* (3×)

come thronging, assemble tumultuously (Aramaic)

This Aramaic verb describes tumultuous assembly or urgent thronging together, appearing in Daniel's account of Persian court intrigue. The Hafel form indicates officials rushing or crowding together urgently, creating a scene of agitated collective action. Daniel 6 uses it for the conspirators who gathered en masse before King Darius to demand enforcement of the unchangeable decree against Daniel.

(3×) The term captures the aggressive, urgent assembly of a group with intent. All three occurrences in Daniel 6 (verses 6, 11, 15) describe the officials, satraps, and governors 'coming thronging' to the king—first to propose the irrevocable decree, then to accuse Daniel, finally to demand its enforcement. The verb suggests not calm deliberation but urgent, perhaps disorderly pressing together—a mob-like quality to their collective action. This tumultuous gathering contrasts with orderly royal assembly, emphasizing the conspiracy's aggressive nature. **GATHERING TOGETHER**

en: came-thronging | **es:** se-reunieron-tumultuosamente | **fr:** être-troublé | **de:** [הרגשו] Dan 6:6; Dan 6:11; Dan 6:15

רֶגֶשׁ H7285a *Prep-b / N-ms* (1×)

In the throng; refers to the crowded assembly of worshipers in Psalm 55:14, walking together to God's house

This masculine noun with preposition means 'in the throng' or 'in the crowd,' appearing in Psalm 55:14 where David laments betrayal by a close friend. He recalls how they 'used to walk in the throng' to the house of God—joining the festive crowds of worshipers going up to the temple. The term captures the communal, public nature of Israelite worship—not solitary piety but corporate participation in pilgrimage festivals. The betrayal stings more sharply because this friend shared in this sacred communal activity. The 'throng' represents joyful, noisy fellowship in worship, now forever tainted by treachery.

(1×) Psalm 55:14 recalls friendship's sacred dimension: 'We used to take sweet counsel together; within God's house we walked in the throng.' The phrase 'in the throng' (בְּרֶגֶשׁ) evokes crowded, festive worship—pilgrims streaming into the temple, voices raised in song. Spanish 'con multitud' (with multitude) preserves the corporate sense. The related Hebrew הָמוֹן (crowd, throng) appears in Psalm 42:4 in similar context. David's pain is that this relationship wasn't merely private friendship but covenant friendship, celebrated in public worship. To walk together in the temple throng signified shared faith and mutual commitment to Yahweh—a bond now shattered by betrayal. **MIXED MULTITUDE**

en: in-the-throng | **es:** con-multitud | **fr:** dans-arrogant | **de:** in-der-throng Ps 55:14

רִגְשָׁה H7285b *Prep-m / N-fsc* (1×)

From the tumult; refers to the noisy conspiracy of evildoers in Psalm 64:2, asking God for protection from chaos

This feminine noun with preposition means 'from the tumult' or 'from the conspiracy,' appearing in Psalm 64:2 where David prays for protection. He asks God to hide him 'from the secret plots of the wicked, from the throng of evildoers.' The term describes the collective, agitated gathering of those who plot evil—not a quiet conspiracy but a noisy, tumultuous band. The parallelism with 'secret plots' creates interesting tension: the plotting is secret, but the gathered conspirators make noise together. It's the corporate dimension of evil—individuals joining together in organized, turbulent opposition to the righteous.

(1×) Psalm 64:2 is a prayer for deliverance: 'Hide me from the secret plots of the wicked, from the throng of evildoers.' The phrase 'from the tumult' (מֵרִגְשַׁת) describes the gathered conspiracy—'tumult of workers of iniquity.' Spanish 'de tumulto de' (from tumult of) and French 'de tumulte' (of/from tumult) convey the chaotic gathering. The noun shares a root with the verb 'rage' from Psalm 2:1, suggesting noisy, agitated assembly. David faces not just individual enemies but organized opposition—a tumultuous band united in malice. The request to be 'hidden' from their tumult asks for divine concealment from this dangerous, corporate evil. **GEOGRAPHY AND SPACE**

en: from-the-tumult-of | **es:** de-tumulto-de | **fr:** de-tumulte | **de:** von-der-tumult-von Ps 64:2

רָדַד H7286 *Conj-w | V-Hifil-ConsecImperf-3ms* (4×)

to beat down, subdue, spread out (metal)

This verb conveys beating or hammering, whether military subjugation or metalworking. The root meaning 'beat down' extends to subduing enemies (trampling them underfoot) and to the technical process of beating out gold leaf for overlay work. The semantic range reflects ancient Near Eastern overlap between martial and craft vocabulary.

(4×) Expresses beating down or subduing in both military and artisan contexts. The Qal infinitive in Isaiah 45:1 describes subduing nations before Cyrus; Psalm 144:2 uses the participle 'the one subduing my people under me.' Figuratively in Judges 19:11 (if correct reading), 'the day had gone down' (declined). In 1 Kings 6:32, the Hiphil means 'beat out gold' upon cherubim—hammering thin gold leaf over wooden forms. Multilingual glosses struggle with the range: Spanish 'el-que-somete' (subduing), 'había-descendido' (gone down), French 'et-il-étendit' (spread out)—showing the verb's versatility across military conquest and metallurgical technique. **DESCENDING AND TEARING**

en: and-he-spread, gone-down, the-one-subduing | **es:** el-que-somete, había-descendido, para-someter- | **fr:** [לרד], allé-en-bas, et-il-étendit | **de:** [לרד], der-einer-subduing, gegangen-hinab Judg 19:11; 1Kgs 6:32; Ps 144:2; Isa 45:1

רָדָה H7287a *Conj-w | V-Qal-ConjImperf.Jus-3ms* (24×)

To rule, exercise dominion; also to tread down or subjugate by force

Radah carries the weight of God's mandate in Genesis 1:26-28, where humanity is charged to 'rule' over fish, birds, and every living thing. Spanish 'dominar' and Arabic cognates preserve this sovereign authority sense. But radah also has a darker edge: Leviticus 25:43-53 repeatedly warns against ruling over fellow Israelites 'with harshness' (befarek). A second homographic root surfaces in Judges 5:13 and Lamentations 1:13, meaning to tread down — visible in French 'descendit' and Spanish 'bajó.' Isaiah 41:2 pushes further toward military subjugation, where God makes a ruler 'tread down' nations.

1. rule, have dominion (20×) To rule, exercise dominion or governance — the primary sense, governing over people, creatures, or territory. Genesis 1:26-28 establishes the creation mandate; Psalm 72:8 envisions the Messiah ruling from sea to sea; 1 Kings 5:4 (ET 4:24) describes Solomon's dominion. Leviticus 25:43,46,53 constrains this authority: Israel must not rule harshly over brothers. Spanish 'dominar' and 'señorear' consistently reflect this governing sense. **RULING AND REIGNING**

en: and-let-them-rule, and-may-he-rule, and-rule | **es:** Y-dominará, domina, dominaba | **fr:** [הרדים], [וירדו], [ורדו] | **de:** [הרדים], [וירדו], [ורדו] Gen 1:26; Gen 1:28; Lev 25:43; Lev 25:46; Lev 25:53

2. tread down, scrape out (3×) To tread down, press, or scrape out — a distinct homographic root (radah II). Judges 5:13 uses it for the remnant 'treading down' the mighty, and Lamentations 1:13 describes fire sent into bones that 'overcame' them. French 'descendit' and Spanish 'bajó' (went down) reveal translators reading physical downward motion rather than political authority. Some lexicographers connect Judges 14:9's scraping honey from the lion to this root. **DESCENDING AND TEARING**

en: and-it-overcame-them, went-down, went-down- | **es:** bajó, y-los-dominó | **fr:** [וירדנה], descendit, descendit- | **de:** [וירדנה], ging-hinab, ging-hinab- Judg 5:13; Lam 1:13

3. subdue, subjugate (1×) To subdue or subjugate by coercive force — an intensification beyond normal governance. Isaiah 41:2 asks who raised up one from the east and 'makes him rule' (yirdennu) over kings, with Spanish 'sojuzga' (subjugate) and the Arabic sense of forceful trampling underscoring the violent, military character that distinguishes this from sense 1's orderly dominion. **DESCENDING AND TEARING**

en: makes-him-rule | **es:** sojuzga | **fr:** [ירד] | **de:** ging-hinab Isa 41:2

רָדָה H7287b *V-Qal-Imperf-3mp* (3×)

scrape out, draw off (from oven or carcass)

This second homonym of the more common 'radah' (rule) means to scrape or draw something out. Judges 14 uses it twice for Samson scraping honey from the lion's carcass—first scraping it out, then scraping it into his hands. Some scholars also read Jeremiah 5:31 with this meaning: prophets and priests 'scrape off' illicit gain from the people. The verb suggests extracting or removing something by drawing it out.

(3×) The term describes the action of scraping something out or off a surface. In Judges 14:9, Samson 'scraped out' honey from the dead lion's body and 'scraped it off into his palms,' emphasizing the physical act of extracting the honeycomb from an unexpected source. The proposed interpretation in Jeremiah 5:31—where prophets 'rule' or perhaps 'scrape gain' by their hands—would fit this same semantic range if correct, suggesting priests extracting profit from their position. The common thread is removal by scraping or drawing off. **RULING AND REIGNING**

en: and-scraped-it, he-scraped, rule | **es:** Y-lo-sacó, gobiernan, sacó | **fr:** [ירדו], et-scraped-il, il-scraped | **de:** er-scraped, sie-gingen-hinab, und-scraped-es Judg 14:9; Jer 5:31

רַדַי H7288 *N-proper-ms* (1×)

Raddai; listed as the fifth son of Jesse in 1 Chronicles 2:14, making him David's older brother

This proper masculine name belongs to Jesse's fifth son, according to 1 Chronicles 2:14. This makes Raddai one of David's older brothers, though he's never mentioned in the Samuel narratives about David's anointing or life. The absence is striking—1 Samuel 16 mentions David as the youngest of eight sons, but doesn't name all of them. Chronicles preserves the full list, including Raddai, ensuring that even those who played no role in the larger narrative are remembered. The name's etymology is uncertain, and nothing is known about Raddai's life or descendants.

(1×) 1 Chronicles 2:14 lists Jesse's sons in birth order: 'Nethanel the fourth, Raddai the fifth, Ozem the sixth, David the seventh.' The name Raddai appears only here—never in Samuel's accounts of David's family. The Septuagint transliterates variously (Ζαδδαι, Ραδδαι, Ρεδαι), showing some uncertainty in transmission. Raddai's total absence from Samuel's narrative suggests he may have died young or lived uneventfully. Chronicles' genealogical impulse rescues him from complete obscurity; though he appears in no stories, his name and place in Jesse's family are preserved—a testimony to the value of every member of God's covenant people. **PERSONAL NAMES**

en: Radai | **es:** Raday | **fr:** [רדי] | **de:** [רדי] 1Chr 2:14

רְדִיד H7289 *Conj-w* (2×)

wide wrapper, large veil; a woman's outer garment or head covering, possibly a shawl

This term designates a type of women's garment, most likely a wide wrapper or large veil. The word appears in Song of Songs where the beloved's veil is removed, and in Isaiah's catalog of women's finery that will be stripped away in judgment. The Aramaic and Syriac cognates suggest a head covering or veil, while the Arabic cognate ɛīʃ refers to a wrapper or outer garment. This was clearly an item

associated with feminine adornment, distinct from the more common צָעִיף (tsa'if, another type of veil). The multilingual glosses reflect this ambiguity, with English 'shawl/veil,' Spanish 'velo largo' (long veil), and French 'voile' all pointing to a substantial head or body covering.

(2×) A wide wrapper or large veil worn by women, functioning as both garment and head covering. In Song 5:7, the watchmen remove the beloved's רְדִיד, suggesting it was an outer layer that could be taken off. In Isa 3:23, it appears in a lengthy list of women's luxury items that will be removed in divine judgment, indicating it was associated with feminine beauty and status. The cross-linguistic evidence (Spanish 'velos largos,' French 'voile') emphasizes its function as a substantial covering, likely more elaborate than everyday head coverings. **CLOTHING AND DRESS**

en: and-the-shawls, my-veil | **es:** mi-velo, y-los-velos-largos | **fr:** [והרדידים], mon-voile | **de:** [והרדידים], [רדיד] Song 5:7; Isa 3:23

רָדַם H7290 *Conj-w / V-Nifal-ConsecImperf-3ms* (7×)

radam – to fall into a deep, heavy sleep; be stunned into unconsciousness or stupor

A Nifal verb describing the onset or state of a deep, overpowering sleep that borders on unconsciousness. When Sisera fell into exhausted slumber, Jael drove a tent peg through his temple (Judg 4:21); when Jonah descended into the ship's hold, he fell so deeply asleep that the captain had to shake him awake during a storm (Jon 1:5-6). In Daniel's visions the word describes a divinely induced stupor – falling face-down to the ground, overwhelmed by awe and dread (Dan 8:18; 10:9). Proverbs uses the participle to characterize the sluggard who sleeps through harvest (Prov 10:5), and the Psalmist employs it for the sleep of death (Ps 76:7). Spanish sueño profundo, French dormir profondément, and German in tiefen Schlaf fallen all capture its intensity beyond ordinary rest.

to fall into deep sleep, be in a stupor (7×) To fall into or be in a deep, heavy sleep approaching unconsciousness or stupor, whether from exhaustion (Judg 4:21; Jon 1:5), divine overwhelming (Dan 8:18; 10:9), or figurative death-sleep (Ps 76:7). The Arabic cognate radama ('to stop up, block') may suggest being 'sealed off' from waking awareness. Cross-lingual renderings consistently emphasize depth and involuntariness: Spanish caer en sueño profundo, French tomber dans un profond sommeil. Proverbs 10:5 uses the participle as a substantive for the shamefully somnolent, the one who sleeps when he should be gathering. **SLEEP AND SLUMBER**

en: I-fell-into-deep-sleep, and-fell-fast-asleep, he-who-sleeps | **es:** adormecido, caí-en-sueño-profundo, dormido | **fr:** dormir, et-dormir, était-jeûner-asleep | **de:** [נרדם], [נרדמתי], lay-stunned Judg 4:21; Ps 76:6; Prov 10:5; Dan 8:18; Dan 10:9

רָדַף H7291 *V-Qal-Perf-3cp* (144×)

To pursue, chase after, or persecute; also to follow after or seek earnestly a goal, ideal, or person.

A verb of vigorous motion, radap describes the act of running after someone or something with intent to overtake. In military contexts it depicts armies chasing fleeing enemies; in the Psalms it becomes the cry of the oppressed hunted by persecutors. Yet the same word can describe the noble pursuit of righteousness or peace (Deut 16:20; Ps 34:14). Arabic radafa, Aramaic redap, and Syriac rdap all preserve this root, underscoring a pan-Semitic concept of determined forward chase.

1. Qal: pursue, chase (119×) The core Qal meaning covering 119 of 144 occurrences: physically chasing a person or group to catch them. Gen 14:14 has Abram pursuing the captors of Lot; Exod 14:8-9 depicts Pharaoh's army chasing Israel. Translations across languages consistently use 'pursued/persiguieron/poursuivit/verfolgte,' confirming a straightforward military-chase sense. **PURSUING AND CHASING**

en: and-he-pursued, and-pursued, and-they-pursued | **es:** Y-persiguieron, Y-persiguió, y-os-persiguieron | **fr:** et-il-poursuivit, et-il-poursuivra, et-ils-poursuivit | **de:** und-er-verfolgte, und-jagte, und-sie-verfolgte Gen 14:14; Gen 31:23; Gen 35:5; Exod 14:8; Exod 14:9

2. Piel: pursue relentlessly (8×) The Piel intensification conveys relentless, sustained pursuit — not a single chase but a dogged following. Proverbs uses this stem for pursuing righteousness (11:19) or vain things (12:11). Arabic mutatibbiᶜ and Korean chugu (추구) both capture this determined, ongoing quality distinct from the punctual Qal chase. **PURSUING AND CHASING**

en: and-she-will-pursue, but-he-who-follows, but-he-who-pursues | **es:** Y-perseguirá, perseguirá, persigue | **fr:** et-poursuivre, poursuivre | **de:** er-verfolgt, und-verfolgte, und-von-verfolgte Prov 11:19; Prov 12:11; Prov 13:21; Prov 15:9; Prov 19:7

3. Qal: persecute, oppress (8×) Pursuit with hostile intent to harm, especially of the innocent or godly. The Psalms concentrate this sense: 'my persecutors' (Ps 119:84, 86, 157) frames suffering under unjust power. Arabic iḍṭahada (اضطهد), Korean pipbak (핍박), and Hindi satānā (सताना) all specify 'persecute' rather than mere chasing, showing translators consistently distinguish this theological weight. **RELEASE AND MOVEMENT**

en: against-my-persecutors, and-from-my-pursuers, are-my-persecutors | **es:** contra-los-que-me-persiguen, de-mis-perseguidores, de-perseguidores-mis | **fr:** dans-poursuivre, de-poursuivre, et-de-poursuivre | **de:** gegen-mein-persecutors, haben-verfolgt-mich, sie-verfolgen Ps 31:15; Ps 69:26; Ps 119:84; Ps 119:86; Ps 119:157

4. Qal: follow after, seek (5×) Abstract pursuit of a goal or ideal rather than a person. 'Pursue justice' (Deut 16:20), 'pursue peace' (Ps 34:14), 'pursue goodness and mercy' (Ps 23:6). Korean ttareuda (따르다 'follow after') and non-hostile Arabic saᶜā/tabiᶜa mark this as aspiration, not aggression — a metaphorical extension of the chase image. **PURSUING AND CHASING**

en: and-pursue-it, and-pursuing, pursuing | **es:** El-que-persigue, me-seguirán, perseguirás | **fr:** et-poursuivre, poursuivre, tu-devra-pursue | **de:** du-soll-verfolgen, soll-folgen-mich, und-verfolgen-es Deut 16:20; Ps 23:6; Ps 34:14; Prov 21:21; Isa 1:23

5. Nifal: be pursued (2×) The Nifal passive: being the object of pursuit or persecution. Eccl 3:15 says God seeks out what has been pursued (driven away), and Lam 5:5 laments 'we are pursued.' Arabic nuṭāradu and Korean jjotkim (쫓김) confirm the passive voice reading across traditions. **PURSUING AND CHASING**

en: the-pursued, we-are-pursued | **es:** lo-perseguido, somos-perseguidos | **fr:** poursuivre | **de:** verfolgte Eccl 3:15; Lam 5:5

6. (1×) A single occurrence at Judg 20:43 where the pursuit involves surrounding and trampling — the physical impact of catching up with the fleeing Benjaminites. The domain shifts from mere linear movement to violent physical contact upon overtaking, as multilingual glosses still render it 'pursued him' but contextually it implies crushing. **STRIKING AND REFERENCE**

en: pursued-him | **es:** lo-persiguieron | **fr:** poursuivit-lui | **de:** verfolgte-ihn Judg 20:43

7. (1×) At Isa 17:13, a passive or resultative use: chaff 'is chased' before the wind. Spanish 'será perseguido' and German 'verfolgte' render it passively. This single occurrence captures the image of being driven away like windblown debris, a vivid metaphor for divine judgment scattering the nations. **PURSUING AND CHASING**

en: and-is-chased | **es:** y-será-perseguido | **fr:** et-poursuivre | **de:** und-verfolgte Isa 17:13

רָהַב H7292 *V-Qal-Imperf-3mp* (4×)

to act arrogantly, storm against, overwhelm

This verb captures turbulent, aggressive action—whether arrogant assault, besetting someone urgently, or overwhelming emotionally. The root connects to storming and alarming, with a semantic range from hostile confrontation to intense emotional impact. Usage is rare, and some passages remain textually uncertain.

(4×) Expresses forceful, stormy action varying by context. Isaiah 3:5 describes the youth 'storming against' (יִרְהֲבוּ) the elder in social chaos. Proverbs 6:3 advises 'beset, importune' (רְהַב) your friend to escape debt surety—urgent pleading. Song of Songs 6:5 has the beloved's eyes 'overwhelm me' (הַרְהִיבֵנִי), possibly alarming or awing (text uncertain). The root relates to Arabic 'be alarmed,

frightened' and Aramaic 'be arrogant.' Multilingual glosses show semantic uncertainty: Spanish 'Se-insolentarán' (arrogance), 'importuna' (importune), 'me-fortaleciste' (strengthened me), French 'me-troublent' (trouble me)—reflecting the term's interpretive challenges and emotional intensity. **RELEASE AND MOVEMENT**

en: and-plead-urgently-with, overwhelmed-me, the-youth | **es:** Se-insolentarán, e-importuna, me-fortaleciste | **fr:** [ירהבו], et-troubler, me-troublent. | **de:** [הרהיבני], [ורהב], [ירהבו] Ps 138:3; Prov 6:3; Song 6:5; Isa 3:5

רָהַב H7293 *N-ms* (3×)

Rahab, mythical sea monster; symbolic name for Egypt

Rahab (distinct from Jericho's Rahab) is a mythical chaos monster representing primordial forces defeated by God, and also a poetic epithet for Egypt. In Job, God is said to overcome 'the helpers of Rahab' and pierce the fleeing serpent, using ancient Near Eastern chaos-combat imagery. Isaiah calls Egypt 'Rahab' as an emblem of proud but impotent power—'Rahab who sits still,' unable to help Israel against Assyria.

(3×) This mythological name designates both a primordial sea monster and, symbolically, Egypt. Job 9:13 and 26:12 employ Rahab in creation language—God subdues 'the helpers of Rahab,' parallel to crushing the sea and piercing the serpent, reflecting ancient cosmological imagery of divine victory over chaos. Isaiah 30:7 makes the symbolic transition explicit: Egypt is called Rahab, but 'Rahab who sits still'—all bluster and no substance, unable to deliver on promises of help. The name evokes pride, chaos, and ultimately defeated power. **AUTO-DETECTED COMMUNITY 2607 WITH 5 SENSES**

en: Rahab, Rahav | **es:** Rahab, Rahab., a-Rahab | **fr:** [רהב], רהב | **de:** [רהב] Job 9:13; Job 26:12; Isa 30:7

רַהַב H7294 *N-ms* (3×)

Rahab, mythical chaos monster symbolizing divine conquest over primordial forces

This instance of Rahab (identical in meaning to H7293) appears in Psalms and Isaiah as the defeated chaos monster of ancient mythology. Psalm 89 celebrates God cutting Rahab in pieces as one crushes the slain, demonstrating sovereignty over chaotic forces. Psalm 87 uses it symbolically for Egypt. Isaiah 51 parallels Rahab with 'the dragon' (tannin), calling on God's arm that 'pierced Rahab' in primeval times to act again in exodus redemption.

(3×) The term functions as the proper name of a mythic sea creature embodying chaos and opposition to divine order. Psalm 89:10 uses violent imagery: 'You crushed Rahab like one of the slain,' celebrating God's victory. Psalm 87:4 lists Rahab (Egypt) alongside Babylon as nations that will acknowledge Zion. Isaiah 51:9 makes the most explicit connection: 'Was it not you who cut Rahab in pieces, who pierced the dragon?'—linking creation victory over chaos with historical deliverance from Egypt. The name bridges mythology and history, portraying Egypt as the embodiment of the defeated chaos monster. **AUTO-DETECTED COMMUNITY 2607 WITH 5 SENSES**

en: Rahav | **es:** a-Rahab | **fr:** [רהב], orgueilleux | **de:** Rahav, [רהב] Ps 87:4; Ps 89:10; Isa 51:9

רָהָב H7295 *N-mp* (1×)

The proud; refers to arrogant people in Psalm 40:4, though text is uncertain and may need emendation

This adjective means 'proud' or 'defiant,' appearing in Psalm 40:4 in a beatitude: 'Blessed is the man who makes the LORD his trust, and does not turn to the proud.' However, the Hebrew text is questionable, and many scholars propose emending it to read 'vanities' or 'idols' instead, which would make better parallel with the context of false gods. If retained, 'the proud' would refer to arrogant people who reject God. Either way, the verse contrasts those who trust Yahweh with those who look elsewhere—whether to proud people or to empty idols.

(1×) Psalm 40:4 pronounces blessing: 'Blessed is the man who makes the LORD his trust, who does not turn to the proud, to those who go astray after a lie.' The phrase 'to the proud' (אֶל־רְהָבִים) is textually suspect—the Septuagint reads 'vanities,' and many scholars recommend reading הבלים (vanities/idols). Spanish 'soberbios' (proud ones) preserves the received text. If 'proud' is correct, it refers to arrogant humans who reject divine authority—not suitable objects of trust. If emended to 'vanities,' it refers to false gods. Either reading contrasts the blessed person (trusting Yahweh alone) with the foolish person (trusting proud humans or vain idols). **PRIDE AND ARROGANCE**

en: the-proud | **es:** soberbios | **fr:** orgueilleux | **de:** der-proud Ps 40:4

רָהַב H7296 *Conj-w / N-msc / 3mp* (1×)

Their span; possibly refers to human life's extent or pride in Psalm 90:10, though text and meaning are debated

This masculine noun with suffix appears in Psalm 90:10 in a difficult phrase about human lifespan: 'The years of our life are seventy, or if by strength eighty; yet their span is but toil and trouble.' The word could mean 'their pride' (what people boast about) or 'their extent/width' (the breadth of those years). Scholars debate whether it refers to the prideful content of those years or simply their scope. The Septuagint reads 'their pride' as in 'the pride of life' (1 John 2:16). Either way, the verse emphasizes that even a full lifespan amounts to brief trouble—a sobering reflection on mortality.

(1×) Psalm 90:10 meditates on life's brevity: 'The years of our life are seventy, or even by reason of strength eighty; yet their span is but toil and trouble; they are soon gone, and we fly away.' The noun רָהְבָּם (their span/pride) is ambiguous. Spanish 'orgullo de ellos' (their pride) and French 'orgueil' (pride) follow one interpretation—even what we're proud of in life is merely toil. German 'ihr span' (their span) takes it as 'extent.' The broader point is mortality's humbling reality: whether measured by years' extent or achievements' pride, human life is brief, toilsome, and quickly over. Only God is everlasting (v. 2); we are transient. **GEOGRAPHY AND SPACE**

en: and-their-span | **es:** y-orgullo-de-ellos | **fr:** et-orgueil | **de:** und-ihr-span Ps 90:10

רָהָה H7297 *V-Qal-Imperf-2mp* (1×)

Fear, be terrified; a rare and textually uncertain verb in Isaiah 44:8, likely requiring emendation

This verb appears in Isaiah 44:8 with the sense 'fear' or 'be terrified,' though the form is problematic. The text reads 'Do not fear, and do not [this verb],' addressed to Israel after God declares there is no other Rock. The verb's root is uncertain—no clear Hebrew root exists for this form, leading most scholars to propose emendations. Suggestions include reading it as a form of 'fear' (matching the parallel verb) or adopting a Syriac sense. The general meaning 'don't be afraid' fits the context of God reassuring Israel about his unique deity, but the precise Hebrew form remains a textual puzzle.

(1×) Isaiah 44:8 reassures Israel: 'Fear not, nor be afraid; have I not told you from of old and declared it? And you are my witnesses! Is there a God besides me?' The problematic verb form תִּרָהוּ appears in the command 'do not [fear/be afraid].' Scholars propose reading תִּירְאוּ (standard form of 'fear') from the root יראּ, or adopting Syriac meanings. The multilingual glosses show uncertainty—French and German simply bracket the Hebrew, acknowledging the textual difficulty. The theological point is clear: Israel need not fear because Yahweh alone is God, their Rock, with no rivals. The textual problem doesn't obscure the message of divine uniqueness and resulting security. **GEOGRAPHY AND SPACE**

en: fear | **es:** se-aterroricen | **fr:** [תרהו] | **de:** [תרהו] Isa 44:8

רַהַט H7298a *Art / N-mp* (3×)

watering trough, channel where animals drink

This noun designates the troughs or channels where water collects for watering livestock. Genesis 30 describes Jacob manipulating his flock's breeding by placing striped rods in the watering troughs where they came to drink and mate. Exodus 2 mentions the troughs where Jethro's daughters watered their father's flock before Moses'

intervention. These were essential features of pastoral life, places where animals regularly gathered for water.

(3×) The term identifies the structures or channels used for watering livestock in pastoral settings. In Genesis 30:38 and 41, Jacob strategically places peeled rods 'in the troughs' where the stronger animals came to drink, implementing his selective breeding scheme. Exodus 2:16 describes Jethro's seven daughters filling 'the troughs' to water their father's sheep before the Egyptian shepherds drove them away. These watering places served as gathering points for flocks, making them significant locations in shepherding practice and, in Jacob's case, opportunities for livestock management. **DRINKING AND WATERING**

en: in-the-troughs, the-troughs | **es:** en-los-canales, los-abrevaderos | **fr:** dans-le-troughs, le-troughs | **de:** der-troughs, in-die-Rinnen Gen 30:38; Gen 30:41; Exod 2:16

רַהַט H7298b *Prep-b* (1×)

In the tresses; refers to flowing locks of hair in Song of Songs 7:5, part of admiring description of the beloved

This masculine noun with preposition means 'in the tresses' or 'in the locks,' appearing in Song of Songs 7:5 during an elaborate description of the beloved's beauty. The lover describes her hair: 'Your head crowns you like Carmel, and your flowing locks are like purple; a king is held captive in the tresses.' The term likely refers to flowing locks or ringlets of hair, though the etymology is debated—possibly related to 'flowing down.' The image is of luxurious, abundant hair that captivates the beholder. The romantic hyperbole ('a king held captive') emphasizes hair's alluring power in ancient Near Eastern beauty ideals.

(1×) Song 7:5 celebrates the beloved's beauty: 'Your head crowns you like Carmel, and your flowing locks are like purple; a king is held captive in the tresses.' The phrase 'in the tresses' (בָּרְהָטִים) describes hair flowing in curls or locks—Spanish 'en los rizos' (in the curls) and French 'dans les boucles' (in the locks) convey the cascading, abundant quality. The comparison to purple suggests rich color (perhaps dark, lustrous hair) or the flowing quality of purple fabric. The metaphor of a king held captive emphasizes irresistible beauty—even royalty is powerless before such loveliness. Hair as a site of erotic beauty is common in ancient love poetry. **FLESH AND BODY**

en: in-the-tresses | **es:** en-los-rizos | **fr:** dans-les-boucles! | **de:** [ברהטים] Song 7:5

רְו H7299 *Conj-w / N-msc / 3ms* (2×)

appearance, visible form, outward aspect (Aramaic)

This Aramaic noun means appearance or visible form, describing how something looks to observers. In Daniel's visions, it appears twice describing extraordinary sights: the colossal statue Nebuchadnezzar saw had a terrifying appearance (2:31), and the fourth figure in the fiery furnace had 'the appearance of a son of the gods' (3:25). The term focuses on visual impression—not inner nature but outward manifestation. In apocalyptic literature, extraordinary appearances signal divine or supernatural presence.

(2×) All translations use 'appearance' or 'aspect': Spanish 'aspecto,' French 'forme,' English 'appearance.' Daniel 2:31 describes the statue's frightening appearance, while 3:25 describes the mysterious fourth figure's divine-like appearance. Both contexts involve supernatural visions where appearance becomes the primary means of communication—what is seen conveys meaning even before interpretation. The term emphasizes visible manifestation in revelatory contexts. **GEOGRAPHY AND SPACE**

en: and-appearance-of, and-its-appearance | **es:** y-el-aspecto-de, y-su-aspecto | **fr:** et-forme | **de:** [ורוה] Dan 2:31; Dan 3:25

רוד H7300 *V-Hifil-Imperf-2ms* (4×)

to wander restlessly, roam freely

This verb denotes restless wandering or roaming, whether literal movement or figurative spiritual roaming. The root suggests going to and fro without fixed purpose or constraint. Usage is limited and sometimes textually problematic, but the core sense of unanchored movement persists across contexts.

(4×) Captures restless or free-roaming movement. Jeremiah 2:31 has Israel saying 'we roam freely' (רַדְנוּ), asserting independence from God. Psalm 55:2 expresses 'I am restless' (אָרִיד) in complaint or murmuring. Genesis 27:40 promises Esau 'when you roam' (תָּרִיד), breaking free from Jacob's yoke. Hosea 12:1 (11:12 Eng.) is textually corrupt (עֹד רָד עִם אֵל). Multilingual glosses show interpretive variation: Spanish 'Somos libres' (we are free), 'te-agites' (you break free), French 'errer' (wander), German 'du-umherstreifst' (you roam about)—all capturing unmoored, restless motion whether literal or spiritual. **WANDERING AND GRIEVING**

en: I-am-restless, roams, we-roam-freely | **es:** Somos-libres, gobierna, te-agites | **fr:** [רדנו], errer, tu-briser-libérer | **de:** [רד], [רדנו], du-umherstreifst Gen 27:40; Ps 55:2; Jer 2:31; Hos 11:12

רָוָה H7301 *V-Piel-InfAbs* (14×)

To drink one's fill, be saturated; in causative stems, to satisfy, drench, or water abundantly

A rich verb of deep satisfaction, רָוָה paints a picture of thorough saturation — whether a parched land soaked by rain (Ps 65:10), a soul filled to overflowing by God's goodness (Jer 31:14), or lovers intoxicated with affection (Prov 7:18). The word moves fluidly between the physical and the spiritual: Isaiah 55:10 uses it for rain drenching the earth, while Psalm 36:8 applies the same image to feasting on the abundance of God's house. Spanish 'embriaguémonos' ('let us intoxicate ourselves') for Proverbs 7:18 captures the almost excessive quality of this satiation.

1. cause to be saturated, satisfy (5×) The Hifil causative: to cause someone or something to be saturated, to satisfy or refresh. God satisfies the weary soul (Jer 31:25) and the generous person is themselves refreshed (Prov 11:25). Isaiah 55:10 extends this to rain that waters the earth and makes it bring forth — Spanish 'empapa' ('soaks through') and the Hindi सींचता ('irrigates') underscore the thoroughness of the causative action, where the agent ensures complete saturation of the recipient. **SECOND PERSON PRONOUNS**

en: He-saturated-me, I-satisfied, and-he-who-waters | **es:** empapa, me-ha-embriagado, me-saciaste | **fr:** [הרוה], [הרויתי], [הרויתני] | **de:** [הרוה], [הרויתי], [הרויתני] Prov 11:25; Isa 43:24; Isa 55:10; Jer 31:25; Lam 3:15

2. satisfy, satiate (intensive) (4×) The Piel intensive with personal or abstract objects: to satisfy deeply, intoxicate, or cause profound satiation. In Proverbs 5:19 a husband is to be 'ravished always' with his wife's love; in Isaiah 34:5 the LORD's sword is 'drunk with blood.' The intensive stem pushes beyond simple filling to surfeit or even excess. French and German translations often leave these forms untranslated (shown in brackets), reflecting the difficulty of capturing this intensity, while Spanish 'se ha embriagado' ('has become drunk') preserves the intoxication metaphor. **SECOND PERSON PRONOUNS**

en: I-will-drench-you, and-I-will-satisfy, is-drunk | **es:** se-ha-embriagado, te-regaré, te-satisfagan | **fr:** [אריוך], [ורויתי], [רוותה] | **de:** [אריוך], [ורויתי], [ירוך] Prov 5:19; Isa 16:9; Isa 34:5; Jer 31:14

3. drink one's fill, be satiated (3×) The Qal intransitive: to drink abundantly, be satiated, feast to satisfaction — the basic state of having had enough. Psalm 36:8 pictures the righteous feasting on the fatness of God's house; Proverbs 7:18 uses it for lovers drinking their fill of passion; Jeremiah 46:10 describes a sword sated with blood. Spanish 'embriaguémonos de' ('let us drink our fill of') for Proverbs 7:18 captures the volitional, self-indulgent quality of the Qal, where the subject actively takes in until satisfied. **DRINKING AND WATERING**

en: and-drink-its-fill, let-us-drink-our-fill-of, they-feast | **es:** Se-saciarán, embriaguémonos-de, y-se-embriagará | **fr:** [ורותה], arroser, être-arrosé | **de:** [ורותה], [נרוה], sie-Festmahl Ps 36:8; Prov 7:18; Jer 46:10

4. drench, water abundantly (2×) The Piel intensive with a physical, agricultural meaning: to drench, water thoroughly, or soak. Psalm 65:10 celebrates God watering the furrows of the earth and

settling its ridges; Isaiah 34:7 describes the ground soaked with blood. The focus is on the material being saturated — soil, land, earth — rather than persons. Spanish 'empapa' ('soaks through') aligns with English 'watering,' both pointing to the thorough, physical drenching of ground rather than the metaphorical satisfaction of souls. **DRINKING AND WATERING**

en: and-shall-be-soaked, watering | **es:** empapa, y-se-embriagará | **fr:** [ורוה], être-arrosé | **de:** [ורוה], watering Ps 65:10; Isa 34:7

רָוֶה H7302 *Art / Adj-fs* (3×)

watered, saturated, well-irrigated

This adjective describes land or vegetation that is well-watered and flourishing, used in positive similes and proverbial contrasts. Prophets compare the blessed community to a 'watered garden,' emphasizing abundance and vitality versus drought. Deuteronomy 29 uses it in a proverbial warning about destroying both 'the watered and the thirsty' together—everything from flourishing to parched, perhaps meaning the innocent with the guilty.

(3×) The term characterizes well-irrigated, flourishing vegetation as a metaphor for blessing and prosperity. Isaiah 58:11 and Jeremiah 31:12 both promise restoration using the image of 'a watered garden'—one that never fails for lack of water, constantly refreshed and productive. Deuteronomy 29:19 employs it in a darker warning: the unrepentant person thinks safety comes from stubbornness, thus 'destroying the watered along with the thirsty'—a phrase suggesting total destruction that spares nothing, whether flourishing or failing. The consistent contrast is between abundant irrigation (blessing) and drought (curse). **GEOGRAPHY AND SPACE**

en: the-watered, watered | **es:** la-regada, regado | **fr:** [רוה], le-watered | **de:** [רוה], der-watered Deut 29:19; Isa 58:11; Jer 31:12

רָהַגָּה H7303 *Conj-w / N-proper-ms* (2×)

Rohgah, descendant of Asher in genealogical record

Rohgah was a descendant of Asher listed in the tribal genealogies of 1 Chronicles 7:34. This genealogical section traces Asherite clans, preserving names that appear nowhere else in Scripture. The Qere/Ketiv variation shows textual uncertainty in spelling, a common phenomenon with rare proper names. Such genealogical lists served to establish tribal identity and inheritance rights, even for obscure family lines. Rohgah represents one thread in the complex tapestry of Asher's descendants.

(2×) The entry shows Qere/Ketiv variation in 1 Chronicles 7:34, with both forms preserved. Spanish marks this as ketiv with the reading 'y-Rohga,' while other languages preserve both variants. As a hapax name appearing only in this genealogical list, Rohgah exemplifies the hundreds of biblical names preserved solely for tribal record-keeping purposes, maintaining family identity within the Asherite clan structure even when no narrative attaches to the individual. **PERSONAL NAMES**

en: [ketiv], and-Rohgah | **es:** (y-Rohga), [y-Rohga] | **fr:** [ורהגה], [ורוהגה] | **de:** [ורהגה], [ורוהגה] 1Chr 7:34

רָוַח H7304 *Conj-w / V-Qal-ConjImperf-3ms* (3×)

be wide, spacious; find relief, get breathing room

This verb describes spatial wideness and, figuratively, the psychological relief that comes with having space to breathe. When Saul's distress lifted after David played the lyre, 'there was relief for him'—literally, it became spacious for him. Job longs to speak so that 'I may have relief,' using the same imagery of constriction giving way to breathing room. Jeremiah applies it literally to spacious, well-appointed palace rooms.

(3×) The root captures both physical spaciousness and the relief that space brings. First Samuel 16:23 describes how music eased Saul's torment: 'and there was relief for him,' suggesting the oppressive spirit's grip loosened, creating psychological space. Job 32:20 uses it for the relief that comes from speaking: 'that I may have relief'—words releasing internal pressure. Jeremiah 22:14 employs it literally for 'spacious rooms' in a luxurious palace, emphasizing generous dimensions. The common thread is wideness—whether of physical space or emotional release from constraint. **WIDE BROAD SPACIOUS**

en: and-it-will-be-relief, and-relief, roomy | **es:** espaciosos, y-aliviaba, y-tendré-alivio- | **fr:** [מרוחים], et-relief, et-וירוח | **de:** [וירוח], [מרוחים], und-relief 1Sam 16:23; Job 32:20; Jer 22:14

רֶוַח H7305 *N-ms* (2×)

space, interval, gap; relief or respite from pressure

This noun carries two related meanings: physical space or interval, and metaphorical relief or respite. Genesis 32:16 uses it for the space between droves of animals that Jacob sent ahead to Esau—strategic intervals that would multiply the impression of the gift. Esther 4:14 speaks of 'relief and deliverance' arising for the Jews if Esther remains silent—rescue would come from 'another place' even if she fails. Both senses involve breathing room, whether spatial separation or providential relief from threat.

(2×) Spanish shows the dual sense: 'espacio' (space) and 'alivio' (relief), matching English 'space' and 'relief.' Genesis 32:16 uses the spatial meaning—Jacob arranging intervals between animal droves for maximum diplomatic effect. Esther 4:14 employs the relief sense—deliverance would arise even if Esther doesn't act, suggesting God's providence creates space for rescue. Both involve creating margin or gap, whether between gift installments or between threat and destruction. **GEOGRAPHY AND SPACE**

en: and-space, relief | **es:** alivio, y-espacio | **fr:** [רוח], et-space | **de:** Geist, und-Raum Gen 32:16; Esth 4:14

רִיַח H7306 *Conj-w / V-Hifil-Inf / 3ms* (11×)

To smell, perceive odor; metaphorically, to delight in or savor

The denominative Hifil verb רִיחַ means to smell or perceive an odor, derived from the noun רֵיחַ ('fragrance, aroma'). Its most memorable use is Gen 8:21, where the LORD 'smelled the pleasing aroma' of Noah's sacrifice — a strikingly anthropomorphic moment that echoes across the ancient Near East. The verb can describe literal sensory perception (Isaac smelling Jacob's garments in Gen 27:27, idols that cannot smell in Deut 4:28) and extends metaphorically to mean 'delight in' or 'savor,' as in Isaiah's vision of the Messiah whose delight (וַהֲרִיחוֹ) is in the fear of the LORD (Isa 11:3).

1. smell (literal) (10×) The literal act of smelling — perceiving an odor through the nose. Covers the full range of physical olfactory experience: God smelling Noah's burnt offering (Gen 8:21), Isaac smelling the garments of his son (Gen 27:27), the prohibition against making incense for personal smelling (Exod 30:38), God refusing to smell the offerings of faithless Israel (Lev 26:31), and the idols that 'have noses but cannot smell' (Deut 4:28, Ps 115:6). Multilingual glosses converge on sensory verbs: Spanish 'olio' (smelled), French 'sentit,' German 'roch' — all straightforward olfactory vocabulary. Job 39:25, where the war-horse 'scents' the battle from afar, stretches the physical sense toward keenness of perception. **SPICE AROMATIC PERFUME**

en: I-will-smell, and-smelled, it-smells | **es:** Y-olió, cuando-huele, huela | **fr:** et-sentit, ils-smell, je-fera-smell | **de:** [אריח], [יריח], als-es-smells Gen 8:21; Gen 27:27; Exod 30:38; Lev 26:31; Deut 4:28

2. delight in (metaphorical) (1×) A metaphorical extension where 'smelling' becomes 'delighting in' or 'savoring' — taking pleasure in something with the deep, instinctive immediacy that smell evokes. Used in Isa 11:3 of the Messiah's delight in the fear of the LORD (וַהֲרִיחוֹ בְּיִרְאַת יְהוָה). The Spanish 'su deleite' and English 'his delight' abandon all olfactory vocabulary, confirming the fully metaphorical shift. This single occurrence captures a beautiful semantic bridge: the same verb used of God savoring Noah's sacrifice now describes the Messiah savoring reverence for God. **DELIGHT PLEASURE CONSENT**

en: and-his-delight | **es:** Y-su-deleite | **fr:** [והריחו] | **de:** [והריחו] Isa 11:3

רוּחַ H7307 *Prep-b / N-csc / 1cs* (378×)

Wind, breath, spirit; the Spirit of God; human disposition or mind; compass direction; spirit beings.

Few Hebrew words rival רוּחַ in semantic range and theological depth. From the concrete wind that parts the Red Sea (Exod 14:21) to the Spirit of God hovering over primordial waters (Gen 1:2), this feminine noun spans the physical and the numinous. Its Arabic cognate splits neatly between ريح (wind) and رُوح (spirit/soul), a division Hebrew refuses to make — the same word serves for the east wind destroying Tarshish ships (Ps 48:7), the crushed spirit of the oppressed (Exod 6:9, where Hebrew קֹצֶר רוּחַ becomes Spanish angustia de espíritu), and the divine Spirit empowering Bezalel for artistry (Exod 31:3). This refusal to separate breath from spirit is itself a theological claim about the unity of created and divine vitality.

1. human spirit / disposition / mind (145×) The human spirit, disposition, mind, mood, or inner life — the immaterial seat of emotions, will, and courage (145 occurrences). Includes 'shortness of spirit' (Exod 6:9, impatience/anguish), 'a new spirit' (Ezek 18:31), and 'a willing spirit' (Ps 51:12). Korean renders this as 심령/마음 (heart-mind), Swahili as roho (lowercase, human), and Hindi as मन/आत्मा — each language choosing from its own interior-life vocabulary. The broad application to jealousy, anger, patience, and courage confirms this as the seat of the whole inner person, not merely intellect. GEOGRAPHY AND SPACE

en: are-a-spirit, in-spirit, spirit | **es:** espíritu, espíritu- | **fr:** esprit | **de:** Geist, des-Geistes Gen 26:35; Exod 6:9; Num 14:24; Num 27:18; Josh 2:11

2. Spirit of God / Holy Spirit (96×) The Spirit of God, the Holy Spirit — the divine agent of creation, prophecy, empowerment, and revelation (96 occurrences). Characteristically appears in construct with divine names: רוּחַ אֱלֹהִים (Gen 1:2), רוּחַ יהוה (Judg 3:10). Arabic رُوح الله, Korean 하나님의 영, Spanish Espíritu de Dios, and German Geist Gottes all capitalize or otherwise mark the divine referent. The semantic continuity with sense 2 (wind) is theologically intentional: God's Spirit moves like wind, unseen but powerful (cf. Ezek 37:9-10 where wind/breath/Spirit converge). GEOGRAPHY AND SPACE

en: spirit-of, spirit-of- | **es:** Espíritu-de, espíritu, espíritu-de | **fr:** esprit-de, esprit-de- | **de:** Geist-von, Geist-von-, der-Geist Gen 41:38; Gen 45:27; Exod 28:3; Exod 31:3; Exod 35:31

3. natural wind (meteorological phenomenon) (89×) Split from sense 135002. Criteria: Physical air movement: storm winds, east wind, gentle breezes, the four winds as natural forces

en: a-breath, a-wind, breath | **es:** Viento-de, el-viento, viento | **fr:** esprit, wind | **de:** Geist, der-Geist, ein-Geist 2Sam 22:11; 2Kgs 3:17; Job 1:19; Job 7:7; Job 15:2

4. divine wind (instrument of God's action) (24×) Split from sense 135002. Criteria: Wind as God's direct agent: Gen 8:1 (God sends wind over flood waters), wind that dries seas, theologically significant wind events

en: a-wind, a-wind-, a-wind-of | **es:** Viento, Y-viento, su-viento | **fr:** esprit, et-esprit, et-un-vent | **de:** Geist, Wind-von, Wind-von- Gen 8:1; Exod 10:13; Exod 10:19; Exod 14:21

5. breath / life-breath (15×) Physical breath, the breath of life, the vital force animating living creatures (15 occurrences). Gen 6:17 and 7:15 speak of 'the breath of life' (רוּחַ חַיִּים) in all flesh. At death, the רוּחַ returns to God who gave it (Eccl 12:7). Arabic نَفَس (breath) and Hindi साँस/प्राण mark this as distinct from wind or spirit proper. The overlap with sense 1 (spirit) and sense 3 (divine Spirit) is precisely the point: life-breath, human spirit, and divine Spirit form a continuous theological spectrum. GEOGRAPHY AND SPACE

en: The-breath, and-by-breath-of, breath | **es:** El-aliento-de, Mi-aliento, aliento | **fr:** breath-de, dans-esprit, esprit | **de:** Geist, Odem, breath-von Gen 6:17; Gen 7:15; 2Sam 22:16; Job 9:18; Job 15:30

6. direction / quarter / side (6×) A compass direction, quarter, or side — derived metaphorically from the four winds as spatial markers (6 occurrences). Ezek 42:16-20 uses רוּחַ for each of the four sides of the temple complex. Korean 방향, Hindi दिशा, and Swahili upande all translate with dedicated directional vocabulary, confirming this as a distinct spatial sense rather than a meteorological one. GEOGRAPHY AND SPACE

en: side-of, sides, winds | **es:** lado-de, lados, vientos | **fr:** esprit | **de:** Geist 1Chr 9:24; Ezek 42:16; Ezek 42:17; Ezek 42:18; Ezek 42:19

7. spirit beings / spirits (3×) Spirit beings — supernatural entities such as angels, demons, or unclean spirits (3 occurrences). Num 16:22 and 27:16 address God as 'the God of the spirits (רוּחֹת) of all flesh,' while Prov 16:2 speaks of God weighing spirits. Arabic أرواح (plural spirits) and Korean 영들 mark the plural-entity reading. Though rare in the Hebrew Bible compared to later Jewish and Christian usage, this sense establishes the category of non-human spiritual beings. GEOGRAPHY AND SPACE

en: spirits, the-spirits | **es:** espíritus, los-espíritus | **fr:** esprit, le-esprits | **de:** Geist, der-Geister Num 16:22; Num 27:16; Prov 16:2

רוּחַ H7308 *Conj-w / N-csc / 3ms* (11×)

Spirit or wind (Aramaic); the animating divine or human spirit, or meteorological wind, in Daniel

The Aramaic noun רוּחַ appears exclusively in the book of Daniel, mirroring its Hebrew cognate but within the distinctive theological and visionary context of the Aramaic court narratives and apocalyptic visions. As 'spirit,' it describes both the divine spirit dwelling in Daniel — 'the spirit of the holy gods' (Dan 4:8-9, 5:11-14) — and the troubled inner spirit of the seer himself (Dan 7:15). As 'wind,' it appears in two dramatic visionary scenes: the wind that scatters Nebuchadnezzar's shattered statue (Dan 2:35) and the four winds of heaven churning the great sea (Dan 7:2).

1. spirit (divine or human, Aramaic) (9×) Spirit — whether divine or human — as the animating, knowing principle within a person. In Daniel's court setting, the Babylonian and Persian kings recognize that Daniel possesses 'the spirit of the holy gods' (רוּחַ אֱלָהִין קַדִּישִׁין, Dan 4:8-9, 5:11), an exceptional spirit (רוּחַ יַתִּירָא, Dan 5:12, 6:4) that gives him surpassing wisdom. In Dan 5:20 the king's spirit grows hardened, and in Dan 7:15 Daniel's own spirit is troubled within him (רוּחִי). Multilingual glosses consistently render it 'espiritu,' 'esprit,' 'Geist' — all personal-spiritual vocabulary rather than meteorological, confirming the interior, immaterial sense. GEOGRAPHY AND SPACE

en: and-his-spirit, my-spirit, spirit | **es:** espíritu, espíritu-de, espíritu-de-mí | **fr:** esprit, et-esprit, mon-esprit | **de:** Geist, mein-Geist, und-Geist Dan 4:8; Dan 4:9; Dan 4:18; Dan 5:11; Dan 5:12

2. wind (meteorological, Aramaic) (2×) Wind as a natural meteorological force, appearing only in Daniel's two great visions. In Dan 2:35, after the stone strikes the statue, the wind (רוּחָא) carries the fragments away like chaff, leaving no trace — a vivid image of total obliteration. In Dan 7:2, the four winds of heaven (רוּחֵי שְׁמַיָּא) stir the great sea from which the four beasts emerge. The Spanish 'el viento' / 'vientos de,' English 'the wind' / 'winds of,' and German 'Wind' all shift to meteorological vocabulary, clearly demarcating this from the spirit sense. GEOGRAPHY AND SPACE

en: the-wind, winds-of | **es:** el-viento, vientos-de | **fr:** esprit, mon-esprit | **de:** Geist, mein-Geist Dan 2:35; Dan 7:2

רִוָחָה H7309 *Prep-l / N-fsc / 1cs* (2×)

relief, respite, breathing room (from oppression or distress)

This feminine noun denotes relief or respite from oppression or difficulty. Exodus 8:15 describes Pharaoh seeing there was relief (from the plague of frogs) and then hardening his heart—the moment pressure lifted, repentance evaporated. Lamentations 3:56 has the sufferer asking God not to hide his ear from his prayer for relief. Both contexts involve breathing room from immediate distress. The term suggests not permanent deliverance but temporary easing of pressure, a pause in suffering that reveals character or invites renewed supplication.

(2×) Spanish 'alivio' and English 'relief' consistently translate this term. Exodus 8:15 shows how relief prompted renewed resistance —when frogs ceased, Pharaoh's brief compliance vanished. Lamentations 3:56 pleads for relief from crushing affliction, asking God not to be deaf. Both passages value relief as desperately needed breathing space, though Exodus shows its danger (breeding complacency)

while Lamentations shows its necessity (sustaining hope). The term captures the intermission from pressure that either renews resolve or reveals faithlessness. **REST AND REFRESHMENT**
en: the-relief, to-my-relief | **es:** a-mi-alivio, alivio | **fr:** [לרוחתי], le-relief | **de:** [לרוחתי], der-relief Exod 8:15; Lam 3:56

רְוָיָה H7310 *Prep-l* (2×)
saturation, abundance, overflow; state of being thoroughly filled
This noun describes fullness, saturation, or abundant overflow. Psalm 23:5 declares 'my cup overflows' (literally 'is saturation'), picturing divine blessing beyond mere sufficiency to lavish abundance. Psalm 66:12 is textually uncertain—many read 'relief' or 'abundance' where the MT has this word, envisioning God bringing his people through trials to a place of overflow. The term suggests not just filling but saturating, soaking thoroughly, exceeding capacity—the opposite of want or scarcity.

(2×) Translation varies: Psalm 23:5 renders it 'overflows' (Spanish 'rebosante'), while 66:12 shows divergence—some read 'abundance' (Spanish 'abundancia'), others 'relief.' The saturation imagery in Psalm 23 is clear: the cup not just filled but running over, blessing beyond need. The 66:12 uncertainty may reflect textual variants or metaphorical reading. Both passages celebrate divine provision moving from lack to overflow, from constriction to abundance—whether spatial relief or liquid saturation. **GEOGRAPHY AND SPACE**
en: overflows, to-abundance | **es:** a-abundancia, rebosante | **fr:** abondance, à-abondance | **de:** fliesst-über, zu-Überfluss Ps 23:5; Ps 66:12

H7311 *Conj-w / V-Qal-ConjPerf-3ms* (2×)
was exalted, was lifted up, was taken away; the Qal perfect of רוּם in various contexts of elevation or removal
This verb form expresses the action of being raised up, exalted, or removed. Both occurrences appear in Daniel's apocalyptic visions, describing movements in the spiritual realm. The root רוּם typically conveys upward motion or elevation in status. In Daniel 8:11, the context suggests prideful self-exaltation against divine authority. In Daniel 11:12, the sense shifts to removal or being taken away after victory. The English glosses capture this semantic range with 'exalted' and 'taken away,' while Spanish 'se elevará' (will be elevated) and 'fue quitado' (was removed) show the verb's flexibility across contexts of both upward movement and removal.

(2×) The action of being lifted up, exalted, or removed from position. In Dan 8:11, the subject (the little horn) exalts himself even against the Prince of the host, showing arrogant self-elevation. In Dan 11:12, after the king of the South achieves victory, his heart is lifted up, but this elevation leads to his downfall as tens of thousands are 'taken away.' The multilingual evidence shows the semantic tension between upward motion (elevation, exaltation) and removal, both of which involve displacement from an original position. **LIFTING AND EXALTING**
en: (qere:and-exalted), (qere:was-taken-away) | **es:** (y-se-elevará), fue-quitado | **fr:** [הורם], [ורם] | **de:** [הורם], [ורם] Dan 8:11; Dan 11:12

רוּם H7311a *Conj-w / V-Hifil-Inf* (190×)
to be high, exalted; to lift up, raise (physically or in status); to exalt, extol (God or a person); to contribute (an offering)
This verb, appearing 190 times, covers a remarkable semantic range from literal lifting to metaphorical exaltation. It describes physically raising one's hand to swear an oath (Gen 14:22), mountains being high or tall (Deut 1:28), priests lifting up portions as heave offerings (Lev 2:9), psalmists extolling God's name (Exod 15:2), kings being exalted to thrones (1 Sam 2:10), and the proud whose eyes are lifted in arrogance (Prov 6:17). The stems distinguish intransitive rising (Qal: 'be high, rise up'), intensive praise (Piel: 'extol, magnify'), and causative elevation (Hifil: 'lift up, exalt, remove'). A few uses describe self-exaltation in pride (Hitpael) or being passively lifted by another (Hofal, Pual).

1. lift up, raise (physical) (55×) The primary Hifil causative sense of physically lifting, raising, or picking up an object, body part, or person. Abraham lifts his hand to swear (Gen 14:22), Jacob erects a stone pillar (Gen 31:45), the cupbearer lifts Pharaoh's head (Gen 40:20). Arabic rafa'a 'to raise', Korean 들어올리다 'to lift up', and Swahili -inua 'to raise' all confirm the concrete physical action. This literal sense grounds the metaphorical extensions. **LIFTING AND EXALTING**
en: and-he-lifted, and-he-raised, and-lifted | **es:** Levanta, Levántala, Y-alzó | **fr:** –élever-en-haut, et-il-leva, et-leva | **de:** du-soll-erheben, du-soll-erheben-hinauf, er-soll-erheben Gen 14:22; Gen 31:45; Gen 39:15; Gen 39:18; Gen 41:44

2. be exalted, rise up (intransitive) (35×) The intransitive Qal sense describing rising, becoming elevated, or being exalted without an external agent. Floodwaters rose in Noah's day (Gen 7:17), Israel's king shall rise in power (Num 24:7), hearts become proud (Deut 8:14, 17:20). The translations capture the stative or inchoative quality (Arabic yartafi'u 'it rises', Korean 높아지다 'to become high'), distinguishing this from the causative lifting of sense 1. **LIFTING AND EXALTING**
en: He-rises, and-exalted, and-it-rose | **es:** Exaltado, cuando-son-exaltados, exaltada | **fr:** comme-élever, est-exalta, et-cela-se-leva | **de:** erhob, erhoehen, erhöhen-sich-selbst Gen 7:17; Num 24:7; Deut 8:14; Deut 17:20; Deut 32:27

3. exalt, extol (Piel intensive) (25×) The intensive Piel sense of actively praising, extolling, or magnifying the name and greatness of God or a person. Moses sings 'The Lord is my strength and song, and He has become my salvation; this is my God, and I will exalt Him' (Exod 15:2). Arabic 'aẓẓama 'to magnify', Korean 높이다 (intensive), Swahili -tukuza 'to glorify' all reflect the intensified, worshipful register that distinguishes this from mere physical raising. **LIFTING AND EXALTING**
en: I-exalt-You, I-have-raised, I-will-exalt-You | **es:** Exaltad, Te-exaltaré, Y-lo-exalten | **fr:** Tu-lève-moi-en-haut, de-élever, et-Je—exalt-Lui | **de:** You-erhebe-mich-hinauf, der-einer-lifting-mich-hinauf, er-wird-erheben-mich-hoch Exod 15:2; 1Sam 2:7; 2Sam 22:49; Ezra 9:9; Job 17:4

4. be high, tall (stative) (20×) A stative or participial Qal sense describing inherent or observable height — people of tall stature (Deut 1:28, 2:10, 2:21), a high hand symbolizing defiant boldness (Exod 14:8, Num 33:3), or high mountains. The evidence shows this as an attributive quality (Arabic murtafi' 'elevated', Korean 높은 'high'), not an action, marking the stative aspect of the root. **LIFTING AND EXALTING**
en: and-tall, and-tall-of, high | **es:** Altas, a-los-altos, alta | **fr:** et-grand, et-élever, haut | **de:** Wurm, der-Höhen, der-hoch Exod 14:8; Num 33:3; Deut 1:28; Deut 2:10; Deut 2:21

5. exalt, make high (status/honor) (18×) A figurative Hifil sense of exalting someone in rank, honor, or power — God exalting David to kingship (1 Sam 2:10), priests being elevated in ritual status (Lev 2:9, 6:10), Israel's horn being lifted in victory (1 Sam 2:1). The multilingual glosses distinguish this metaphorical elevation from physical lifting, using terms for social or spiritual promotion (Korean 높이다 in the honorific register, Arabic rafa'a in its figurative domain). **LIFTING AND EXALTING**
en: He-exalted, He-lifts, He-lifts-up | **es:** Exaltaste, Y-has-exaltado, Y-levantará | **fr:** et-Il-exalts, et-il-devra-lever, et-il-devra-prendre-en-haut | **de:** Berge, [ketiv], aber-du-haben-erhöht Lev 2:9; Lev 6:10; Lev 6:15; 1Sam 2:10; 1Kgs 14:7

6. contribute, present (offering) (17×) A specialized Hifil sense denoting the ritual act of lifting up an offering (terumah) or making a voluntary contribution to the sanctuary. The Israelites 'contributed' gold and silver for the tabernacle (Exod 35:24), the Levites received a levy from spoils (Num 31:28, 52). The evidence shows this as a technical cultic term (Arabic qaddama 'to present', Korean 바치다 'to dedicate') distinct from ordinary lifting. **LIFTING AND EXALTING**
en: [ketiv:exalt-themselves], [ketiv:harim], and-he-contributed | **es:** Y-levantarás, [fue-quitado], [se-exalten] | **fr:** contributing, et-levy, et-élever | **de:** Berge, [ketiv:exalt-themselves], contributing Exod 35:24; Num 31:28; Num 31:52; 2Chr 30:24

7. be exalted (divine majesty) (6×) A Qal participial or stative sense applied exclusively to God as the Exalted One, expressing divine transcendence and majesty — 'Be still, and know that I am God; I will be exalted among the nations' (Ps 46:10). Arabic

muta'ālin 'the Most High', Korean 높으시도다 'O Exalted One', and the consistent application to YHWH distinguish this from human exaltation in sense 2. **LIFTING AND EXALTING**
en: I-will-be-exalted, and-exalted, exalted | **es:** Exaltado, alto, el-Alto | **fr:** et-élever, élever | **de:** erhoehen, erhöht, ich-wird-sein-erhöht Ps 46:10; Ps 99:2; Ps 113:4; Ps 138:6

8. remove, take away (5×) A Hifil sense of lifting something off, away, or out — removing a turban (Ezek 21:26), taking away stumbling blocks (Isa 57:14, 62:10), carrying disgrace away (Prov 3:35). The translations reveal the directional nuance of removal (Arabic azāla 'to remove', Korean 제거하다 'to eliminate') that extends the basic lifting semantics in a subtractive direction. **LIFTING AND EXALTING**
en: and-take-off, carry-away, lift-up | **es:** alzad, quitad, se-llevan | **fr:** et-élever, élever | **de:** erhob, erhoehen, und-Berge Prov 3:35; Isa 57:14; Isa 62:10; Ezek 21:26; Ezek 45:9

9. haughty, proud (5×) A negative moral sense of the Qal participle describing the proud, haughty, or arrogant whose eyes or hearts are lifted in self-regard. Proverbs condemns 'haughty eyes' (6:17), Isaiah warns against 'the day of the Lord upon everyone who is proud and lofty' (2:12). The evidence shows this as a character descriptor (Arabic al-mutakabbirīn 'the arrogant', Korean 교만한 'proud'), a moral extension of the physical uplifting. **LIFTING AND EXALTING**
en: [ketiv:he-shall-be-exalted], and-lofty, haughty | **es:** [se-elevará], altivos, y-altivo | **fr:** et-élever, haughty, élever | **de:** erhob, erhoehen, haughty 2Sam 22:28; Ps 18:27; Prov 6:17; Isa 2:12; Dan 11:12

10. exalt oneself (reflexive) (2×) The reflexive Hitpael sense where the subject exalts or magnifies himself — 'I will be exalted among the nations' (Isa 33:10, spoken by God), or the wicked king who 'shall exalt himself and magnify himself above every god' (Dan 11:36). The form and glosses (Korean 높이리라 with reflexive force) mark the self-directed nature of this exaltation, whether legitimate (God) or blasphemous (human rulers). **LIFTING AND EXALTING**
en: I-will-be-exalted, and-exalt-himself | **es:** seré-exaltado, y-se-enaltecerá | **fr:** et-élever, élever | **de:** erhoehen, und-erhoehen Isa 33:10; Dan 11:36

11. be raised, be lifted (passive) (2×) The passive Hofal or Pual sense where someone or something is raised or exalted by an external agent. The Levites call Israel to 'exalt the Lord' with the expectation that His name 'shall be exalted' (Neh 9:5), and the righteous man's horn 'will be lifted up' by God (Ps 75:10). The glosses reflect passive reception of exaltation (Arabic rufi'a 'was raised', Korean 높여진 'was elevated'). **LIFTING AND EXALTING**
en: and-exalted, will-be-lifted-up | **es:** serán-exaltados, y-exaltado | **fr:** et-élever, élever | **de:** und-erhob, wird-sein-erhoben-hinauf Neh 9:5; Ps 75:10

רָמַם H7311b *Conj-w | V-Qal-ConsecImperf-3ms* (1×)
It bred; describes manna producing worms when kept overnight, used in Exodus 16:20 about disobedience
This verb means 'to be wormy' or 'to breed worms,' appearing in Exodus 16:20 describing what happened to manna when Israelites disobeyed instructions to gather only one day's portion. The text says some kept it until morning 'and it bred worms and stank.' This is a denominative verb derived from the noun for 'worm,' capturing the process of maggot infestation. The miraculous daily bread became rotten and disgusting when hoarded against God's command, teaching Israel about trust and obedience. The next day's manna would be fresh—no need to hoard. Except on the sixth day before Sabbath, yesterday's manna was worthless.

(1×) Exodus 16:20 records Israel's disobedience during the wilderness wandering: 'But they did not listen to Moses. Some left part of it till the morning, and it bred worms and stank.' The verb וַיִּרֶם (and it bred worms) describes the manna becoming infested with maggots overnight—Spanish 'y crió' (and it bred/produced) captures the generative process. This wasn't natural decay but divinely appointed consequence: hoarding showed lack of trust in God's daily provision. The stench and worms made the hoarded manna repulsive, reinforcing the lesson: depend on God today, trust for tomorrow. Only before Sabbath did manna keep overnight (v. 23-24)—obedience to Sabbath rest required different preparation. **WORM MAGGOT**
en: and-bred | **es:** y-crió | **fr:** et-bred | **de:** und-bred Exod 16:20

רוּם H7312 *N-msc* (6×)
Height, loftiness; especially haughtiness and arrogant self-exaltation
A noun derived from the root rum (to be high), spanning the physical concept of height and the moral concept of pride. In Proverbs 25:3, it denotes literal spatial height – 'the heavens for height' – paired with depth as things beyond searching, analogous to the unsearchable heart of a king. Far more frequently, however, it names the sin of haughtiness: Isaiah 2:11 and 2:17 pair it with human loftiness that will be brought low on the Day of the Lord. German 'Erhabenheit' (sublimity, exaltedness) captures both the literal and figurative dimensions of the word, while Spanish 'altivez' (haughtiness) and 'soberbia' (pride) zero in on the moral failing.

1. haughtiness, pride (5×) Haughtiness, pride, or arrogant self-exaltation – the morally negative sense of elevation. In Isa 2:11 and 2:17, the 'loftiness of humankind' stands as a target for divine humbling. Jer 48:29 pairs it with ga'avah and ga'on (pride, arrogance) in the oracle against Moab. Spanish 'altivez' and 'soberbia' consistently render this moral judgment, while Isa 10:12 links it to Assyria's proud heart. **GEOGRAPHY AND SPACE**
en: and-haughtiness-of, haughtiness-of, loftiness-of | **es:** Altivez-de-, altivez-de, soberbia-de | **fr:** et-hauteur, hauteur, רום | **de:** Erhabenheit, erhob, und-Erhabenheit Prov 21:4; Isa 2:11; Isa 2:17; Isa 10:12; Jer 48:29

2. height (physical/spatial) (1×) Physical or spatial height as a measurable dimension. Only in Prov 25:3, where 'the heavens for height and the earth for depth' illustrate the unsearchable nature of a king's heart. Spanish 'para-altura' (for height) and the parallel with 'depth' confirm a purely spatial, non-metaphorical usage here, making this a rare concrete instance of a word overwhelmingly used for moral pride. **GEOGRAPHY AND SPACE**
en: for-height | **es:** para-altura | **fr:** à-לרום | **de:** zu-erhob Prov 25:3

רוּם H7313 *V-Qal-Perf-3ms* (4×)
to rise, be lifted up, exalt (Aramaic)
This Aramaic verb (appearing only in Daniel) expresses elevation or exaltation, whether self-exaltation (pride), being raised by another, or offering praise. The semantic range parallels Hebrew רוּם, covering both physical rising and metaphorical lifting in status or spirit. All occurrences relate to pride, divine sovereignty, or worship.

(4×) Denotes rising or exaltation in various stems. The Peil (passive) in Daniel 5:20 describes Nebuchadnezzar's heart 'lifted up' in pride. The Polel participle in 4:34 (4:37 Eng.) means 'extolling' God. The Aphel participle in 5:19 describes the power to 'raise up' or exalt people. The Hithpolel in 5:23 indicates 'lift oneself up against' God—self-exaltation. Multilingual glosses show stem distinctions: Spanish 'se-elevó' (was lifted), 'exaltaba' (was exalting), 'te-enalteciste' (you exalted yourself), French 'exalter' (exalt), German preserves Hebrew forms—all reflecting the Aramaic stem system and the Daniel context of divine sovereignty confronting human pride. **LIFTING AND EXALTING**
en: and-extolling, raising-up, was-lifted-up | **es:** exaltaba, se-elevó, te-enalteciste | **fr:** et-exalter, exalter | **de:** [התרוממת], [ומרומם], [מרים] Dan 4:37; Dan 5:19; Dan 5:20; Dan 5:23

רוּם H7314 *Conj-w | N-msc | 3ms* (5×)
height (Aramaic; of structures and visionary trees)
An Aramaic noun for physical height, used in Daniel and Ezra for imposing vertical dimensions. Ezra 6:3 specifies the rebuilt temple's height at sixty cubits. Daniel 3:1 records Nebuchadnezzar's golden image at sixty cubits tall. The remaining three occurrences (Dan 4:10, 11, 20) describe the great tree in Nebuchadnezzar's dream whose height reached to heaven, symbolizing the king's towering but vulnerable dominion. The word consistently evokes awe at structures that aspire upward.

(5×) The measurable vertical extent of imposing structures or visionary objects. French 'hauteur' and Spanish 'altura' render it directly. The temple decree (Ezra 6:3) and the golden image (Dan 3:1) use it for literal architectural measurement, while the dream-tree passages (Dan 4:10, 11, 20) extend it symbolically: height reaching heaven represents overreaching royal ambition. The possessive suffix ('its height') appears in every occurrence, always referring to something monumental. **GEOGRAPHY AND SPACE**

en: and-its-height, its-height | **es:** su-altura, y-su-altura | **fr:** [רומה], et-hauteur, hauteur | **de:** [ורומה], [רומה] Ezra 6:3; Dan 3:1; Dan 4:10; Dan 4:11; Dan 4:20

רוֹם H7315 *N-msc* (1×)

On high; an adverb describing upward direction in Habakkuk 3:10, where the deep lifts its hands high

This adverb means 'on high' or 'upward,' appearing in Habakkuk 3:10 in a theophanic vision of God's coming. The prophet describes cosmic upheaval: 'The mountains saw you and writhed; the raging waters swept on; the deep gave its voice; it lifted its hands on high.' The phrase captures the dramatic image of the ocean depths raising hands upward, perhaps in worship or terror or both. The theophany depicts all creation responding to God's appearance—mountains, waters, and the deep itself react. 'On high' emphasizes the vertical dimension of the gesture, hands reaching toward heaven in acknowledgment of divine presence.

(1×) Habakkuk 3:10 envisions creation's response to theophany: 'The mountains saw you and writhed; torrents of water swept by; the deep gave its voice; it lifted its hands on high.' The adverb רוֹם (on high) modifies 'lifted its hands'—the subterranean waters (תְּהוֹם, the deep) raise hands upward. Spanish 'lo alto' (the high place) and the gesture of uplifted hands could signify worship, surrender, or terror. The imagery draws on ancient Near Eastern cosmology where the deep was both source of life and realm of chaos. Even this primordial force acknowledges Yahweh's supremacy when he appears in power to save his anointed. All creation—mountains, waters, depths—responds to God's awesome presence. **GEOGRAPHY AND SPACE**

en: on-high | **es:** lo-alto | **fr:** hauteur | **de:** erhob Hab 3:10

רוּמָה H7316 *N-proper-fs* (1×)

Rumah — a place name appearing in the account of King Jehoiakim's lineage

Rumah is a place name mentioned only in connection with Zebudah, the mother of King Jehoiakim. The location is identified as the hometown of Jehoiakim's mother. The Septuagint offers varied transliterations (Krouma, Ryma, Lobenna), suggesting uncertainty about the precise location even in antiquity. Some scholars have connected it with Arumah in Judges 9:41, though this remains speculative.

(1×) A town in Israel, mentioned as the birthplace or residence of Zebudah (2 Kings 23:36). The exact location remains uncertain, though possible connections with Arumah have been suggested. The varied ancient translations reflect geographical ambiguity that persisted into the Hellenistic period. **PERSONAL NAMES**

en: Rumah | **es:** Ruma | **fr:** Rumah | **de:** Rumah 2Kgs 23:36

רוֹמָה H7317 *Adv* (1×)

haughtily — with arrogant bearing, in an elevated or prideful manner

This rare adverb describes a manner of walking characterized by pride and arrogance. In Micah 2:3, it appears in God's warning that the people will no longer walk haughtily because judgment is coming. The word connects to the root meaning of 'height' or 'elevation,' suggesting a lifted posture or attitude. The Spanish and English renderings ('erguidos,' 'haughtily') both capture this sense of arrogant bearing that will be brought low.

(1×) Describes walking or moving with pride and arrogance, literally 'with lifted head' or elevated posture (Micah 2:3). The adverb characterizes an attitude of haughtiness that God promises to humble. This single biblical occurrence forms part of a prophetic oracle about coming judgment that will prevent such prideful behavior. **GEOGRAPHY AND SPACE**

en: haughtily | **es:** erguidos | **fr:** hauteur | **de:** [רומה] Mic 2:3

רוֹמֵם H7318 *Conj-w / V-Pual-ConjPerf-3ms* (1×)

exaltation — praise, extolling, or song of praise directed to God

This term denotes praise or exaltation, particularly in the context of worship directed to Yahweh. In Psalm 66:17, it appears as 'exaltation was under my tongue,' describing the psalmist's readiness to praise. Some manuscripts read this as a verb form rather than a noun, but most lexicographers favor understanding it as referring to a song of praise. The root connects to the concept of lifting up or elevating, here applied to vocal worship that elevates God's name.

(1×) A song of praise or act of exaltation directed toward Yahweh (Psalm 66:17). The term captures the worshiper's readiness to vocally lift up God's name. Cross-linguistically rendered as 'exaltation' in Spanish, French, and German, this word emphasizes the lifting nature of praise that honors the divine. **PRAISE AND BOASTING**

en: and-exaltation | **es:** y-exaltación | **fr:** et-exaltation | **de:** und-exaltation Ps 66:17

רוֹמֵם H7319 *N-mpc* (1×)

exaltations — praises, songs of exaltation (plural construct form)

This plural construct form refers to multiple acts or expressions of exaltation and praise. In Psalm 149:6, it appears as 'the exaltations of God in their throat,' describing how the faithful carry songs of praise ready on their lips. The plural form suggests abundant, repeated, or varied expressions of worship. Like its singular counterpart, this term connects praise to the imagery of elevation and lifting up.

(1×) Multiple songs of praise or exaltations of God (Psalm 149:6). The phrase 'exaltations of God' suggests praise ready to be voiced, carried in the throat of the worshipers. This construct plural emphasizes the abundance and readiness of praise among the faithful community. **PRAISE AND RENOWN**

en: exaltations-of | **es:** Exaltaciones-de | **fr:** élévation | **de:** exaltations-of Ps 149:6

רֹמַמְתִּי עֶזֶר H7320 *Prep / N-proper-ms* (2×)

Romamti-Ezer, son of Heman the temple musician; name means 'I have exalted help'

Romamti-Ezer, whose name means 'I have exalted help,' was one of the sons of Heman the king's seer and temple musician. First Chronicles 25:4 lists him among fourteen sons, all given theologically meaningful names that together may form a psalm or prayer. Verse 31 identifies him as receiving the twenty-fourth lot for temple service. His name celebrates divine assistance, joining personal testimony ('I have exalted') with confidence in God's help. Like his brothers, his very name was a confession of faith, lived out in Levitical musical ministry.

(2×) Both 1 Chronicles references preserve the full compound name 'Romamti-Ezer': verse 25:4 in the genealogical list, verse 25:31 with the prepositional prefix indicating the lot assignment. The name appears in different grammatical contexts (coordinate with other names vs. beneficiary of lot casting) but maintains its compound form. As one of Heman's prophetically-named sons, Romamti-Ezer's name formed part of a larger liturgical testimony to God's faithfulness. **AUTO-DETECTED COMMUNITY 5500 WITH 4 SENSES**

en: and-Romamti-Ezer, for-Romamti-Ezer | **es:** para-Romamti-ezer, y-Romamti-ezer | **fr:** [ורממתי עזר], [לרוממתי עזר] | **de:** [ורממתי עזר], [לרוממתי עזר] 1Chr 25:4; 1Chr 25:31

רוּעַ H7321 *Prep-l / V-Hifil-Inf* (44×)

To shout, raise a cry; shout for joy in worship, sound a war cry,

blow a trumpet alarm signal.
Rua is the Hebrew Bible's great verb of shouting — but the same cry that brings Jericho's walls crashing down (Josh 6:20) also fills the Psalms as joyful praise. The Hifil stem covers nearly all occurrences, and context alone determines whether the cry is terrifying or jubilant. At the temple rebuilding (Ezra 3:11-13), shouts of joy mingle with weeping so that no one can distinguish them. The Hitpael adds personal exultant triumph (Ps 60:8), while Numbers 10 introduces a codified alarm-blast sense. Arabic ragha ('utter a cry') preserves the raw vocalization; Spanish aclamar and German jauchzen gravitate toward joy.

1. shout, cry out (20×) To raise a loud shout or war cry — the battle-cry sense, concentrated around Joshua 6 and the conquest narratives. Twenty occurrences, including the dramatic seven-fold march at Jericho where the people are commanded 'Do not shout' (Josh 6:10) until the signal, then 'the people shouted with a great shout' (Josh 6:20). Also in Judg 7:21 (Gideon's ambush), 1 Sam 17:20, 52 (David and Goliath), and Isa 42:13 (Yahweh as warrior). Spanish gritaron and French crier both select raw vocalization vocabulary. German Kriegsgeschrei ('war cry') captures the military coloring. The Hifil here is declarative: to raise, produce, or utter a shout. JOY AND EXULTATION
en: He-shouts, and-shouted, and-they-cried-out | **es:** cuando-gritaron, gritad, gritan | **fr:** [בהריע], [ויריעו], crier | **de:** [בהריע], [הריעו], [ויריעו] Josh 6:5; Josh 6:10; Josh 6:16

2. shout for joy, acclaim (15×) To shout for joy, acclaim in worship — the liturgical and celebratory sense with 15 occurrences, predominantly in the Psalms and Ezra. Ps 47:1 commands 'Shout to God with the voice of triumph!'; Ps 66:1 and 81:1 open worship with the imperative hariu. At the temple foundation (Ezra 3:11-13), the people 'shouted with a great shout' of joy. Spanish aclamad and French crier de joie both shift from raw shouting to positive acclamation. Job 38:7 extends this to the morning stars shouting for joy at creation — a cosmic liturgy. Korean 환호하다 ('to cheer/acclaim') consistently marks this sense as distinct from battle cries. JOY AND EXULTATION
en: and-shouted-for-joy, let-us-shout-aloud, shout | **es:** Aclamad, aclamad, aclamemos | **fr:** [הריעו], [מריעים], cria | **de:** [הריעו], [הריע], [ויריעו] Judg 15:14; Ezra 3:11; Ezra 3:13; Job 38:7; Ps 47:1

3. sound an alarm (5×) To sound an alarm, blow a signal blast — the military/ceremonial signal sense, centered in Numbers 10 and prophetic warning passages. Five occurrences: Num 10:7 distinguishes between 'assembling' (taq'u, from taqa) and 'sounding the alarm' (lo tari'u, from rua); Num 10:9 commands alarm-blowing when enemies attack; Joel 2:1 and Hos 5:8 use the alarm as prophetic metaphor for impending judgment; 2 Chr 13:12 describes the priests 'sounding the alarm' trumpets against Jeroboam. French pousser un cri d'alarme and Spanish alarmaréis both mark this as codified signal rather than spontaneous vocalization. The semantic shift from 'shout' to 'signal' parallels the development of English 'alarm' from Italian all'arme ('to arms!'). JOY AND EXULTATION
en: and-sound-alarm, and-you-shall-sound-alarm, sound-alarm | **es:** alarmaréis:, gritad, para-hacer-sonar | **fr:** [להריע], et-pousser-un-cri, et-tu-devra-sound-alarme | **de:** [הריע], [והריעו], [להריע] Num 10:7; Num 10:9; 2Chr 13:12; Hos 5:8; Joel 2:1

4. shout in triumph (3×) To shout in personal triumph — the Hitpael reflexive sense, expressing exultant self-directed celebration over enemies. Three occurrences, all in the Psalms: Ps 41:11 ('my enemy does not shout in triumph over me'); Ps 60:8 and 108:9 (identical: 'over Philistia I will shout in triumph'). Spanish triunfar and German jauchzen in Triumphieren both select triumph-specific vocabulary. The Hitpael adds reflexive intensity — this is not communal worship but personal, almost visceral exultation. The tight clustering in Psalmic poetry suggests a specialized poetic register. JOY AND EXULTATION
en: I-will-shout-in-triumph, shout-in-triumph, shouts-in-triumph | **es:** aclama, gritaré-en-triunfo, triunfará | **fr:** le-pousser-des-cris, pousser-des-cris | **de:** ich-wird-jauchzen-in-triumphieren, jauchzen-in-triumphieren, jauchzt-in-triumphieren Ps 41:11; Ps 60:8; Ps 108:9

5. (1×) A single Hophal (or Polal passive) occurrence at Isa 16:10: 'in the vineyards no shout is raised (lo yeroa')' — describing the silencing of the vintage-cry in Moab's devastated vineyards. Spanish se da voces de alegria ('shouts of joy are given') and French pousser des cris both treat this as a passive of sense 2 (joyful shouting), now negated. The passive voice and agricultural context set it apart from the active war-cry and worship senses, though it is best understood as the suppressed or absent form of the vintage acclamation rather than a wholly new meaning. JOY AND EXULTATION
en: is-shouted | **es:** se-da-voces-de-alegría | **fr:** pousser-des-cris | **de:** [יֵרֵעַ] Isa 16:10

רָפַף H7322 *V-Pual-Imperf-3mp* (1×)
tremble — to shake, quiver, or rock back and forth
This verb describes a shaking or trembling motion, used metaphorically in Job 26:11 where 'the pillars of heaven tremble' at God's rebuke. The root appears in Aramaic and Arabic with similar meanings of gentle movement, quivering, or fluttering. The image is one of cosmic structures shaking before divine power. The translation consensus across languages ('tremble,' 'tiemblan') reflects this sense of involuntary shaking in response to overwhelming force.

(1×) To shake, tremble, or rock, particularly describing the cosmic pillars of heaven that quiver at God's rebuke (Job 26:11). The verb conveys involuntary trembling before divine power, with cognates in Aramaic and Arabic suggesting gentle rocking or quivering motion. The poetic image emphasizes the foundational structures of creation shaking before God. AUTO-DETECTED COMMUNITY 4473 WITH 3 SENSES
en: tremble | **es:** tiemblan | **fr:** יִרוֹפָפוּ | **de:** [יִרוֹפָפוּ] Job 26:11

רוּץ H7323 *V-Qal-Imperf-1cs* (104×)
To run, move swiftly; as participle: runner, royal guard (bodyguard corps); causative: to chase, rush someone
A verb of vigorous physical movement, ruts conveys the energy of running toward a goal or fleeing from danger. Abraham ran to meet the three visitors at Mamre (Gen 18:2, 7), and messengers ran between battlefields and thrones. Notably, the participle harratsim became a fixed term for the royal bodyguard who served as sentries and executioners under Israelite and Judahite kings (1 Kgs 14:27-28; 2 Kgs 10:25). In the Persian period, the same participial form designated royal couriers dispatched across the empire (Esth 3:13-15). The Hifil causative extends the root to mean 'cause to run' — chasing an enemy or rushing someone to a destination, as when Joseph was hurried from prison to Pharaoh's court (Gen 41:14).

1. Qal: run, move swiftly (63×) The core Qal sense of physical running or swift movement on foot — appearing in all finite forms, infinitives, and imperatives across 63 occurrences. Arabic rakada, Korean dallida, and Swahili -kimbia all map uniformly to this sense. Abraham's double running in Genesis 18 (to the visitors, then to the herd) epitomizes the hospitality urgency this verb often carries. RUNNING AND RACING
en: and-he-ran, and-ran | **es:** Y-corrió, y-corrió | **fr:** et-courut, et-il-courut, et-ran | **de:** und-er-lief, und-lief, und-ran Gen 18:2; Gen 18:7; Gen 24:17; Gen 24:20; Gen 24:28

2. Qal participle: royal guard (17×) A specialized substantivized participle harratsim designating the king's bodyguard corps — runners who served as royal executioners, sentries, and shield-bearers (1 Sam 22:17; 1 Kgs 14:27-28; 2 Kgs 10:25; 2 Chr 12:10-11). The translation evidence is telling: Spanish and German render 'corredores / runners' while English shifts to 'guards,' revealing the semantic drift from physical running to military office. GUARDS AND WATCHERS
en: and-of-the-runners, the-guards, the-runners | **es:** a-los-corredores, los-corredores, y-de-los-corredores | **fr:** et-de-le-coureurs, le-coureurs, le-gardes | **de:** der-guards, der-runners, laufen 1Sam 22:17; 1Kgs 14:27; 1Kgs 14:28; 2Kgs 10:25

3. Qal participle: runner (12×) The active participle used as a verbal adjective or generic substantive for 'one who runs, a runner' — distinct from the technical military sense. In the narrative of Absalom's revolt, the watchman identifies approaching runners by

their gait (2 Sam 18:24-27). Arabic raakid and Korean dallineun ja preserve the literal participial force without the institutional overlay. RUNNING AND RACING

en: runner, runners, running | **es:** corredores, correo, corriendo | **fr:** courant, coureurs, courir | **de:** Laeufer, laufen, laufend 2Sam 15:1; 2Sam 18:22; 2Sam 18:24; 2Sam 18:26

4. Hifil: cause to run, chase away (7×) The Hifil causative stem meaning to make someone run — either chasing them away in pursuit or rushing them urgently to a destination. Genesis 41:14 uses this when Joseph is hurried from the dungeon to appear before Pharaoh; 2 Chronicles 35:13 describes Levites rushing portions to the people. The seven occurrences split between hostile chase (Jer 49:19; Ps 68:31) and urgent dispatch. RUNNING AND RACING

en: (I-will-chase-them), I-will-chase-him, [ketiv:I-will-chase-them] | **es:** [kethiv], correrá, e-hicieron-correr | **fr:** courir, et-coureur, et-cours | **de:** laufen, lief, und-holten-ihn-eilends Gen 41:14; 1Sam 17:17; 2Chr 35:13; Ps 68:31; Jer 49:19

5. (4×) Royal couriers of the Persian postal system — the participial form applied to official messengers who carried royal edicts throughout the empire's provinces (Esth 3:13, 15; 8:10, 14). This specialized institutional sense is distinct from the earlier Israelite bodyguard usage; all four occurrences cluster in Esther, and the multilingual evidence (Spanish correos, English couriers) confirms the postal-dispatch meaning. GUARDS AND WATCHERS

en: the-couriers | **es:** Los-corredores, Los-correos, los-corredores | **fr:** les-coureurs | **de:** Laeufer Esth 3:13; Esth 3:15; Esth 8:10; Esth 8:14

6. (1×) A single occurrence in Nahum 2:4 describing chariots darting or rushing through the streets — extending the root's movement sense from human runners to vehicles. English 'they dart' and Spanish 'corren' capture the rapid, erratic motion of war chariots in the prophetic vision of Nineveh's fall. RUNNING AND RACING

en: they-dart | **es:** corren | **fr:** courir | **de:** Laeufer Nah 2:4

וְרִיק H7324 *Conj-w / V-Hifil-Imp-ms* (19×)

To empty out, pour forth, draw (a sword), or muster (troops) — expressing forceful extraction or outpouring in both literal and figurative senses.

This Hifil verb conveys the decisive act of making something empty or drawing something out. Its most dramatic use is military: drawing a sword from its sheath, as when God threatens to 'draw out a sword' after Israel (Lev 26:33) or the psalmist pleads 'draw out the spear' (Ps 35:3). Equally vivid is the domestic image of emptying sacks or vessels — Joseph's brothers emptying their grain sacks and finding silver (Gen 42:35). Malachi 3:10 transforms the image gloriously: God promises to 'pour out' blessing until there is no room. Spanish captures the sword sense with 'desenvainar' and the pouring sense with 'derramar/vaciar,' while the rare muster-of-troops usage in Genesis 14:14 is rendered 'armó.'

1. draw out a sword (8×) To draw out or unsheathe a sword — a Hifil causative expressing the extraction of a weapon for combat or divine threat. Exodus 15:9 quotes the enemy boasting 'I will draw my sword,' Leviticus 26:33 warns of divine pursuit with drawn sword, and Ezekiel repeatedly invokes the image of God's unsheathed blade against Jerusalem (Ezek 5:2, 12; 12:14; 28:7; 30:11). Spanish 'desenvainar' and Arabic cognate patterns confirm this as a distinct military-technical sense. EMPTYING DEVASTATING

en: I-shall-unsheathe, I-will-draw, and-I-will-draw-out | **es:** Y-saca, desenvainaré, y-desenvainarán | **fr:** Je—tirer, et-je-fera-draw-dehors, et-le-vider | **de:** [אריק], [והריקו], ich-wird-ziehen Exod 15:9; Lev 26:33; Ps 35:3; Ezek 5:2; Ezek 5:12

2. empty out, pour out (8×) To empty out or pour forth the contents of a container — whether literal (emptying sacks in Gen 42:35, decanting wine-jars in Jer 48:12) or metaphorical (pouring out people or blessings). Malachi 3:10 famously promises God will 'pour out' (hariqothi) blessing beyond measure, and Zechariah 4:12 describes the two olive trees 'pouring out' golden oil. The range from German 'Leere' to Spanish 'derramar/vaciar' and Hindi 'khali karna' shows how universally translators grasp this emptying-pouring continuum. EMPTYING DEVASTATING

en: I-cast-them-out, and-pour-out, emptying | **es:** derramarán, los-vaciaré, para-vaciar | **fr:** [יריקו], [להריק], emptying | **de:** [המריקים], [והריקתי], [יריק] Gen 42:35; Ps 18:42; Eccl 11:3; Isa 32:6; Jer 48:12

3. be poured out, be emptied (2×) The passive (Hofal) of emptying or pouring: to be emptied out or poured forth. In Song of Songs 1:3 the beloved's name is 'oil poured out' (shemen turaq), and Jeremiah 48:11 describes Moab as wine never 'poured from vessel to vessel.' Spanish 'fue vaciado/derramado' and French 'répandue' preserve the passive voicing. These two occurrences mark a distinct grammatical stem expressing the result-state rather than the agent's action. POURED OUT EMPTIED

en: he-has-been-poured, poured-out | **es:** derramado, fue-vaciado | **fr:** [הורק], répandue | **de:** [הורק], [תורק] Song 1:3; Jer 48:11

4. muster, lead out troops (1×) To muster or lead out trained men for battle — a specialized military extension of the 'drawing out' metaphor. Found in Genesis 14:14, where Abraham 'led out' (wayyareq) his 318 trained servants to rescue Lot. Spanish 'armó' (he armed/mobilized) and Korean '이끌었다' (he led out) both highlight the organized marshalling of forces rather than mere extraction. This single occurrence preserves an archaic sense connecting the verb to the deployment of human resources for war. GOING OUT AND FORTH

en: and-he-led-out | **es:** y-armó | **fr:** et-il-conduisit-dehors | **de:** und-ließ-ausrücken Gen 14:14

רִיר H7325 *V-Qal-Perf-3ms* (1×)

flowing — to flow or run, especially of bodily discharges

This verb describes the flowing or running of liquids, used specifically in Leviticus 15:3 for a bodily discharge. The root appears in Aramaic for saliva or spittle, and in Arabic for slobbering or slavering. The Hebrew usage focuses on the continuous flow of a discharge from the body, with medical or ritual purity implications. The verb captures the ongoing nature of the flow rather than a single emission.

(1×) To flow or run continuously, used of bodily discharge in ritual purity contexts (Leviticus 15:3). The phrase 'his flesh flows with his discharge' describes an ongoing condition rather than a single event. Aramaic and Arabic cognates referring to saliva and slobbering support the sense of liquid flowing from the body. RUNNING AND RACING

en: running | **es:** fluyere | **fr:** running | **de:** laufend Lev 15:3

רוּשׁ H7326 *Prep-b / V-Qal-Prtcpl-mp* (24×)

To be poor, in want; as participle: a poor or destitute person; also to feign poverty

Rush (or rish) describes the state of material poverty and want. Its Qal participle functions almost exclusively as a noun — 'the poor one' — appearing throughout Proverbs and the Psalms to name the economically vulnerable person who stands opposite the rich (ashir). Spanish 'pobre' and German 'arm' render it with straightforward simplicity. Nathan's parable in 2 Samuel 12 makes the rash unforgettable: one little ewe lamb belonging to a poor man. Proverbs 13:7 introduces a surprising Hitpael twist — one who 'makes himself poor' while secretly possessing wealth — while Psalm 34:10 preserves the rare finite verbal force, 'young lions are in want.'

1. poor, needy (adj/subst) (22×) Used adjectivally or substantivally as 'the poor person, the destitute one.' This participial usage dominates the 22 occurrences, spanning Proverbs' wisdom contrasts between rich and poor (Prov 10:4; 13:8; 14:20; 22:7), Nathan's parable of the poor man's lamb (2 Sam 12:1-4), and the Psalms' concern for the vulnerable (Ps 82:3). Spanish 'pobre' and German 'Armer' consistently render the substantival sense. POVERTY AND WEAKNESS

en: a-poor-one, and-poor, and-to-the-poor-one | **es:** Pobre, Y-al-pobre, al-pobre | **fr:** dans-pauvre, et-pauvre, et-à-le-pauvre-un | **de:** Armer, Haupt, arm 1Sam 18:23; 2Sam 12:1; 2Sam 12:3; 2Sam 12:4; Ps 82:3

2. to feign poverty (1×) Hitpael participle with pretensive force: to make oneself appear poor, to feign poverty. Proverbs 13:7 pairs this with its opposite — 'one who makes himself rich yet has nothing' —

creating a wisdom proverb about appearance versus reality. Spanish 'el que se hace pobre' (he who makes himself poor) captures the reflexive-pretensive nuance precisely. **POVERTY AND WEAKNESS**
en: one-who-pretends-to-be-poor | **es:** el-que-se-hace-pobre | **fr:** pauvre | **de:** Armer Prov 13:7

3. to be in want (1×) The finite verbal sense: to be in want, to lack, to become impoverished — describing the process or state rather than labeling a person. Psalm 34:10 declares that young lions 'are in want and suffer hunger,' but those who seek the LORD lack no good thing. Spanish 'empobrecen' (they become poor) and German 'sind in Mangel' (are in want) preserve the verbal dynamism absent from the participial noun. **POVERTY AND WEAKNESS**
en: are-in-want | **es:** empobrecen | **fr:** être-pauvre | **de:** sind-in-Mangel Ps 34:10

רוּת H7327 *Conj-w | N-proper-fs* (12×)

Ruth — Moabite woman who clung to her mother-in-law Naomi and became an ancestress of King David

Ruth (רוּת) is the Moabite woman whose story is told in the book bearing her name. After her husband's death, she refused to leave her mother-in-law Naomi, declaring 'Where you go I will go; your people shall be my people, and your God my God' (Ruth 1:16). She followed Naomi to Bethlehem, gleaned in Boaz's fields (Ruth 2:2-8), and through the levirate custom became his wife. Their son Obed was the grandfather of David (Ruth 4:13-17), placing Ruth in the messianic lineage. Her story powerfully narrates loyalty, providence, and a foreigner's inclusion in the covenant community.

Ruth (12×) A Moabite woman, the central figure of the book of Ruth. After marrying into Naomi's family in Moab (Ruth 1:4), she chose to accompany Naomi back to Bethlehem following their husbands' deaths (Ruth 1:14, 16, 22). She gleaned in the field of Boaz (Ruth 2:2, 8), a kinsman-redeemer who married her through the levirate custom (Ruth 4:10-13). Her son Obed became grandfather of David (Ruth 4:17, 22), placing her in the royal and messianic lineage (Matt 1:5). The name's etymology may connect to רֵעוּת ('friendship, companion'), fitting her extraordinary devotion. **PROPER NAMES (PERSONAL)**
en: Ruth, and-Ruth | **es:** Rut, y-Rut | **fr:** Ruth, et-Ruth | **de:** Rut, und-Rut Ruth 1:4; Ruth 1:14; Ruth 1:16; Ruth 1:22; Ruth 2:2

רָז H7328 *N-mpd* (9×)

A secret or mystery, especially a divine secret revealed through prophetic vision or interpretation (Aramaic, used only in Daniel).

An Aramaic loanword from Persian, used exclusively in the book of Daniel to describe secrets that belong to God alone but which he graciously discloses to his servants. When Nebuchadnezzar demands both dream and interpretation, Daniel appeals to the 'God of heaven' who reveals mysteries (Dan 2:28). The multilingual evidence is strikingly unified: English 'mystery,' Spanish 'misterio,' and German 'Geheimnis' all converge on the same core meaning. This term became foundational for later apocalyptic and rabbinic vocabulary about divine disclosure.

mystery, secret (9×) A divine mystery or hidden secret, particularly one accessible only through God's revelation. All nine occurrences appear in Daniel 2 and 4, centering on Nebuchadnezzar's dream and the heavenly court's willingness to unveil what human wisdom cannot penetrate. The singular emphasizes a specific hidden matter (Dan 2:18, 2:27, 4:6), while the plural encompasses multiple divine secrets (Dan 2:28-29, 2:47). Translations across languages —English 'mystery,' Spanish 'misterio,' German 'Geheimnis'—uniformly point to concealed knowledge that requires supernatural disclosure. **GEOGRAPHY AND SPACE**
en: mysteries, mystery, the-mystery | **es:** el-misterio, misterio, misterios | **fr:** [רז], [רזיא], [רזין] | **de:** Geheimnis, das-Geheimnis Dan 2:18; Dan 2:19; Dan 2:27; Dan 2:28; Dan 2:29

רָזָה H7329 *V-Nifal-Imperf-3ms* (2×)

grow lean, become emaciated, waste away; loss of physical substance or robustness

This verb describes the process of growing lean, becoming emaciated, or wasting away. The root appears in two dramatically different contexts: Isaiah's prophecy about Jacob's declining glory, and Zephaniah's oracle about God causing false gods to waste away. In Isaiah 17:4, the imagery is physiological—fatness giving way to leanness as divine judgment reduces national prosperity. In Zephaniah 2:11, the verb takes a more unusual turn, with God 'starving' or making the false gods lean, though this sense has puzzled interpreters. The Arabic cognate ḍ ('grow thin and weak') supports the core meaning of physical diminishment, while the multilingual glosses consistently point to wasting and emaciation.

(2×) To become lean, grow emaciated, or waste away through loss of physical substance. In Isa 17:4, the fatness (שְׁמַן) of Jacob's body will become lean, a vivid metaphor for national decline and the removal of prosperity. In Zeph 2:11, Yahweh will 'starve' or cause the gods of the earth to waste away, an unusual application suggesting they will be deprived of sustenance (worship? offerings?) and thus diminish in power and presence. The Spanish 'consumir' (consume, waste away) and 'enflaquecerá' (will become thin) capture both the physical and metaphorical dimensions of this diminishment. **THIN GAUNT LEAN**
en: he-has-starved, will-become-lean | **es:** hará-consumir, se-enflaquecerá | **fr:** [ירזה], secret | **de:** [ירזה], [רזה] Isa 17:4; Zeph 2:11

רָזֶה H7330 *Adj-fs* (2×)

lean, gaunt; used of livestock and land, describing physical thinness or barrenness

This adjective describes a condition of being thin or gaunt. Applied to sheep in Ezekiel 34:20, it contrasts with well-fed animals, highlighting neglect or poor health. When used of land in Numbers 13:20, it denotes barrenness or poor agricultural quality, the opposite of fertile soil. The multilingual evidence consistently points to physical leanness or poverty of resource across its two occurrences.

(2×) Describes physical leanness or thinness, whether of livestock (Ezek 34:20, contrasting with the fat sheep) or land (Num 13:20, where the spies assess Canaan's agricultural potential). The German 'mager' and English 'lean' capture the core meaning, while Spanish 'pobre' and French 'secret' (likely a variant reading) show the semantic range extending to barrenness and deprivation. **THIN GAUNT LEAN**
en: lean | **es:** flaca., pobre? | **fr:** lean, secret | **de:** Geheimnis, mager Num 13:20; Ezek 34:20

רְזוֹן H7331 *N-proper-ms* (1×)

Rezon — the founder of an Aramean kingdom in Damascus during Solomon's reign

Rezon was an adversary of Solomon who established himself as king in Damascus. First Kings 11:23 identifies him as a military leader who broke away and founded an independent kingdom. Some scholars have attempted to identify him with Hezion mentioned in 1 Kings 15:18, though this remains uncertain. The Septuagint's varied renderings (Esrom, Razon) reflect the challenge of transliterating Semitic names into Greek.

(1×) A personal name: the founder of an Aramean kingdom centered in Damascus who opposed Solomon's rule (1 Kings 11:23). Rezon represents one of several adversaries who arose during Solomon's later years, challenging Israelite regional dominance. Proposed identifications with Hezion remain speculative. **PERSONAL NAMES**
en: Rezon | **es:** Rezón | **fr:** Rezon | **de:** Rezon 1Kgs 11:23

רָזוֹן H7332 *N-ms* (3×)

leanness, wasting; scantness, scarcity

This noun describes conditions of deficiency—bodily wasting, famine-induced leanness, or scanty measures. Isaiah uses it for physical emaciation ('leanness'), contrasting health with wasting.

Psalm 106 recalls God sending 'leanness into their soul' when He granted Israel's craving for meat—physical satiation producing spiritual wasting. Micah condemns the 'scant ephah,' using the term for dishonest, undersized measures that cheat customers.

(3×) The word designates deficiency in three contexts. Isaiah 10:16 speaks metaphorically of God sending 'leanness' among Assyria's stout warriors—wasting that contrasts with their fatness or prosperity. Psalm 106:15 describes divine judgment: 'He gave them their request, but sent leanness into their soul'—a haunting image of spiritual emaciation despite material abundance. Micah 6:10 applies it to commercial fraud: 'the scant ephah,' a shorted measure that represents economic injustice. Whether bodily, spiritual, or commercial, the term indicates what should be full but is instead diminished. **GEOGRAPHY AND SPACE**

en: leanness, scant | **es:** escasa, flacura, flaqueza | **fr:** [רזון], maigreur, pauvreté | **de:** [רזון], leanness Ps 106:15; Isa 10:16; Mic 6:10

רָזוֹן H7333 *N-ms* (1×)

prince, potentate — a ruler or person of high rank and authority

This term denotes a ruler or potentate, appearing in parallel with 'king' in Proverbs 14:28. The verse states that 'in a multitude of people is a king's glory, but in the lack of people is a prince's ruin.' The parallelism suggests someone of royal or high political rank. The root may connect to concepts of wealth or abundance, fitting the context of population size as a measure of a ruler's strength.

(1×) A prince, potentate, or ruler of high rank (Proverbs 14:28). The term appears in parallel with 'king,' suggesting comparable authority. The context emphasizes that a ruler's power depends on having many subjects—without people, even a prince faces ruin. Spanish and English translations converge on 'prince' or 'príncipe.' **GEOGRAPHY AND SPACE**

en: a-prince | **es:** príncipe | **fr:** רזון | **de:** [רזון] Prov 14:28

רָזִי H7334 *N-ms* (2×)

leanness, wasting; a noun expressing physical or spiritual emaciation, used in lament

A noun denoting wasting away or emaciation. Isaiah 24:16 uses it in a poignant double cry—'leanness to me, leanness to me'—expressing deep distress or self-consuming grief. The word stands opposite 'beauty' or 'glory' in the same verse, emphasizing devastation and loss. Spanish 'miseria' captures the desolation implied, while English alternatives like 'woe to me' suggest the expression may have become a lament formula.

(2×) Denotes a state of wasting or emaciation, both physical and metaphorical. In Isaiah 24:16, the prophet repeats 'wasting to me' twice, expressing profound grief over Israel's condition. The opposition to 'beauty' (צְבִי) in context suggests not just physical thinness but spiritual or communal devastation. Spanish 'miseria' (misery, wretchedness) and the variant 'woe to me' reveal how the term evolved from describing bodily leanness to expressing existential lament. **THIN GAUNT LEAN**

en: leanness-to-me, woe-to-me | **es:** miseria | **fr:** [רזי] | **de:** [רזי] Isa 24:16

רָזַם H7335 *V-Qal-Imperf-3mp / Pn* (1×)

flash, wink — to flash or blink the eyes, possibly in anger

This verb describes a flashing or winking motion of the eyes, used in Job 15:12 where Eliphaz asks Job, 'Why do your eyes flash?' The context suggests anger or agitation. The root appears as a transposition of an Arabic and Aramaic root meaning to signal or make signs. Some manuscripts have variant readings, and some scholars suggest emending to a more common verb for 'lifted eyes,' but the sense of eye movement expressing emotion remains central.

(1×) To flash or wink with the eyes, expressing anger or agitation (Job 15:12). Eliphaz's rhetorical question 'Why do your eyes flash?' challenges Job's emotional display during their debate. The verb captures involuntary eye movement that betrays inner turmoil, with cognates in Aramaic and Arabic related to signaling or gesturing. **SEEING AND PERCEIVING**

en: flash | **es:** guiñan | **fr:** ירזמון | **de:** [ירזמון] Job 15:12

רָזַן H7336 *Conj-w / V-Qal-Prtcpl-mp* (6×)

Ruler, dignitary, potentate — a Qal participle used as a substantive for persons of authority and political power.

A participial noun from a root meaning 'to be weighty' or 'commanding,' used exclusively in the plural to designate rulers and potentates. The word carries a sense of gravitas and established authority, often appearing in parallel with 'kings' (melakhim) to form a comprehensive picture of earthly power. Deborah summons these rulers to hear her victory song (Judg 5:3), while Psalm 2:2 depicts them conspiring together against the Lord's anointed. Proverbs personifies Wisdom as the one through whom rulers decree justice (Prov 8:15), and Isaiah's soaring rhetoric declares that God reduces the world's rulers to nothing (Isa 40:23).

ruler, dignitary (6×) Ruler, dignitary, potentate — a person exercising political authority and governance, derived from a root meaning 'to be weighty, commanding.' Spanish 'príncipes' (princes) captures the aristocratic register well. Always plural, always parallel with 'kings' (melakhim) or 'judges' (shoftei eretz), indicating the highest echelons of human power. Deborah addresses them in triumph (Judg 5:3), the psalmist sees them conspiring against God (Ps 2:2), Wisdom claims them as her agents (Prov 8:15), Lemuel's mother warns against their excesses (Prov 31:4), Habakkuk describes the Chaldean mocking them (Hab 1:10), and Isaiah declares God makes them as nothing (Isa 40:23). **GEOGRAPHY AND SPACE**

en: O-rulers, and-for-rulers, and-rulers | **es:** a-príncipes, ni-para-príncipes, príncipes | **fr:** [רוזנים], et-prince, et-ולרוזנים | **de:** O-rulers, [ולרוזנים], [ורוזנים] Judg 5:3; Ps 2:2; Prov 8:15; Prov 31:4; Isa 40:23

רָחַב H7337 *V-Hifil-Imperf-2mp* (25×)

To be or make wide, enlarge; used of territory, borders, mouth, and heart; Hifil: widen, make room; Qal: become wide; Nifal: spacious.

A verb describing the expansion of space, whether physical or figurative. In the Hifil (causative) stem, it frequently describes God enlarging borders or territory (Exod 34:24; Deut 12:20), making room for His people (Gen 26:22), or widening a path underfoot (2 Sam 22:37). The Qal captures the intransitive experience of becoming wide or enlarged, as in Hannah's exultant cry 'my mouth is opened wide' (1 Sam 2:1) or the heart expanding with joy (Isa 60:5). Spanish 'ensanchar' and German 'erweitern' both capture this concrete-to-figurative arc from physical widening to emotional relief and divine provision.

1. Hifil: enlarge, widen (16×) Hifil causative: to make wide or enlarge in spatial extent. Covers the broadening of borders (Exod 34:24), territory (Deut 12:20, 19:8), tents (Isa 54:2), and abstract expansion such as enlarging one's heart or appetite. Spanish consistently renders 'ensancha/ensanchas,' reflecting the active, causative force. This is the dominant usage across 16 occurrences. **ENLARGE WIDEN OPEN**

en: You-enlarge, You-widen, and-I-will-enlarge | **es:** Ensancha, Ensanchas, el-que-ensancha | **fr:** Tu-widen, agrandit, enlarger-de | **de:** You-widen, [הרחב], [הרחבי] Exod 34:24; Deut 12:20; Deut 19:8; Deut 33:20; 2Sam 22:37

2. Hifil: make room for (3×) Hifil with relational overtones: to make room for someone, providing relief or opportunity. Isaac names a well Rehoboth because 'the LORD has made room for us' (Gen 26:22). The psalmist appeals 'you gave me room when I was in distress' (Ps 4:1). German 'Raum gemacht' and Spanish 'hizo ensanchar' both emphasize the interpersonal dimension of creating space as an act of grace. **ENLARGE WIDEN OPEN**

en: made-room, makes-room, you-made-room | **es:** hizo-ensanchar, le-ensancha, me-has-dado-anchura | **fr:** fit-room, le-élargir, ירחיב | **de:** [ירחיב], du-gemacht-room, hat-Raum-gemacht Gen 26:22; Ps 4:1; Prov 18:16

3. Qal: become wide, be enlarged (3×) Qal intransitive: to become wide, expand, or be enlarged. Hannah declares that her

mouth 'is opened wide' over her enemies (1 Sam 2:1), and Isaiah prophesies that the heart will 'be enlarged and expand' with joy (Isa 60:5). The French and Spanish reflexive forms ('se ensanchaba,' 'est ouvrit large') underscore the self-undergoing quality of this stative sense. WIDE BROAD SPACIOUS

en: and-be-enlarged, and-it-widened, is-opened-wide | **es:** Y-se-ensanchaba, se-ensanchó, y-se-ensanchará | **fr:** est-ouvrit-large, et-élargir | **de:** [ורחב], [ורחבה], ist-oeffnete-breit 1Sam 2:1; Isa 60:5; Ezek 41:7

4. Hifil: open wide (mouth) (2×) Hifil idiomatic: to open the mouth wide, whether in speech, petition, or devouring. In Psalm 81:10 God invites Israel to 'open wide your mouth and I will fill it,' while in Psalm 35:21 enemies open wide their mouths in mockery. Spanish 'ensancharon' and German 'öffnen weit' preserve the vivid physicality of the gaping mouth as both invitation and threat. ENLARGE WIDEN OPEN

en: and-they-opened-wide, open-wide | **es:** Y-ensancharon, ensancha- | **fr:** et-élargir, le-élargir | **de:** und-sie-geöffnet-weit, öffnen-weit Ps 35:21; Ps 81:10

5. Nifal: spacious, broad (1×) Nifal stative participle: spacious, broad. A single occurrence in Isaiah 30:23 describes pasture land as 'spacious' (nirchav). Arabic 'fasihan' and Spanish 'espacioso' confirm the adjectival quality, describing a state of broadness rather than an action of widening. ENLARGE WIDEN OPEN

es: espacioso | **fr:** élargir | **de:** [נרחב] Isa 30:23

רֶחַב H7338 *N-ms* (2×)

breadth, broad expanse; spatial term for width or open spaces

A noun signifying breadth or wide open spaces. Job 36:16 contrasts God's deliverance to 'a broad place' with the confinement of distress. In Job 38:18, it describes the vast expanses of the earth, emphasizing creation's immensity. The term consistently evokes freedom from constraint and the majesty of unconfined space, whether literal or metaphorical.

(2×) Refers to breadth or expansiveness, particularly in the sense of deliverance from confinement (Job 36:16: 'a broad place' opposite 'narrow distress') or cosmic scale (Job 38:18: 'the broad expanse of the earth'). The multilingual evidence—Spanish 'anchura/anchuras', English 'breadth/breadths'—consistently emphasizes spatial dimensions. The intensive plural form in 38:18 heightens the sense of earth's immeasurable vastness. WIDE BROAD SPACIOUS

en: a-broad-place, the-breadths-of- | **es:** anchura, anchuras-de- | **fr:** רחב, רחבי | **de:** [רחב], [רחבי] Job 36:16; Job 38:18

רְחוֹב H7339 *Conj-w / N-mpc* (43×)

Open square, plaza, broad place — the public space in a city, typically near the gate

A feminine noun from the root r-kh-b ('to be wide, broad'), denoting the open public space within or at the entrance of a city. Unlike the narrow street (khutz), the rekhov was a broad plaza near the city gate where assemblies gathered, justice was administered, merchants traded, and travelers could lodge (Gen 19:2; Judg 19:15-20). The word appears in poetic parallelism with 'streets' and 'marketplaces' (Prov 26:13; Song 3:2) and in prophetic visions of restored urban life where elders and children again fill the squares (Zech 8:4-5).

open square, plaza (43×) A broad open area near the city gate for civic, commercial, and social gatherings. Lot sits in the rekhov of Sodom (Gen 19:2); the Levite finds no host in Gibeah's square (Judg 19:15-20); Ezra reads Torah in the rekhov before the Water Gate (Neh 8:1-3). Spanish 'plaza,' French 'place,' and German 'breiter Platz' capture the spatial breadth. GEOGRAPHY AND SPACE

en: in-her-streets, in-plaza-of, in-square-of | **es:** en-la-plaza, en-la-plaza-de, en-las-plazas | **fr:** dans-le-plaza, dans-les-places, dans-plaza-de | **de:** [ברחבתיה], [רחוב], breiter-Platz Gen 19:2; Deut 13:16; Judg 19:15; Judg 19:17; Judg 19:20

רְחוֹב H7340 *N-proper-ms* (10×)

Rehob — a place name for locations near Hamath, in Asher, and also personal names of an Aramean king and a Levite

Rehob (meaning 'broad place' or 'open square') designates several distinct locations in the land of Israel, most notably a city near the entrance to Hamath in the far north and a Levitical city in the territory of Asher. The name also belongs to at least two individuals: an Aramean king mentioned in 2 Samuel and a post-exilic Levite who sealed the covenant in Nehemiah. The geographic Rehob near Hamath marked the northern limit of the spies' reconnaissance in Numbers 13:21, while the Asherite Rehob appears in the allotment lists and among the Levitical cities.

Rehob (place name) (10×) The proper noun Rehob as a geographic and personal name, encompassing a northern city near Hamath that served as a boundary marker for the Promised Land (Num 13:21; 2 Sam 10:8), a Levitical city in Asher assigned to the Gershonites (Josh 19:28, 30; 21:31; Judg 1:31), an Aramean ruler (2 Sam 8:3, 12), and a post-exilic Levite (Neh 10:12). Spanish 'Rejob' and English 'Rehob/Rechov' both reflect standard transliterations of the Hebrew root meaning 'broad, open.' PERSONAL NAMES

en: Rechov, Rehob, and-Rechov | **es:** Rejob, Rejov, y-Rejob | **fr:** Rechov, Rehob, [רחב] | **de:** Breite, Rechov, Rehob Num 13:21; Josh 19:28; Josh 19:30; Josh 21:31; Judg 1:31

רֹחַב H7341 *Conj-w / N-msc / 3ms* (101×)

Width, breadth — the lateral measurement of a structure, object, or expanse; occasionally figurative for vastness of understanding

Rochav is the standard Hebrew term for the measurement from side to side, appearing 101 times almost exclusively in architectural and geographical specifications. It dominates the building descriptions of the tabernacle (Exod 25-27), Solomon's temple (1 Kgs 6-7), and Ezekiel's visionary temple (Ezek 40-42), where it regularly pairs with 'orekh (length) and sometimes qomah (height) to give full dimensions. Beyond measurement, the word occasionally opens into metaphor: 'breadth of heart' describes Solomon's vast understanding, as wide as sand on the seashore (1 Kgs 5:9), and Isaiah uses 'the breadth of your land' to evoke Immanuel's sovereignty over all Judah (Isa 8:8).

width, breadth (101×) The lateral extent or measurement of something — the distance from side to side. Overwhelmingly used in precise architectural specifications for the tabernacle, temple, gates, and courts (Exod 25:10; 1 Kgs 6:3; Ezek 40-42), regularly paired with 'orekh (length). Spanish 'anchura,' French 'largeur,' and German 'Breite' all render the same spatial concept. The figurative use in 1 Kgs 5:9 — 'breadth of heart' for Solomon's expansive wisdom — shows the word can evoke intellectual or territorial vastness beyond mere building dimensions. WIDTH BREADTH

en: and-width, and-width-of | **es:** Y-anchura-de, y-ancho, y-anchura | **fr:** [ורחב], et-largeur | **de:** und-Breite Exod 26:2; Exod 26:8; Exod 26:16; Exod 27:1; Exod 27:18

רָחָב H7342 *Adj-fs* (21×)

Wide, broad, spacious; idiomatically: proud (broad of heart), free (in a broad place), or greedy (wide of appetite).

This adjective describes physical breadth — a spacious land, a wide river, a thick wall — but Hebrew idiom extends it into vivid figurative territory. When paired with 'heart' or 'eyes' it connotes arrogance (Ps 101:5; Prov 21:4), and when paired with nephesh (appetite/soul) it points to insatiable greed (Prov 28:25). Psalm 119:45 uses the feminine as a substantive — 'in a broad place' — to express the psalmist's sense of moral freedom. Spanish 'ancha' and German cognates consistently render the spatial sense, while the idiomatic extensions require periphrasis in most target languages.

1. wide, broad, spacious (16×) Physically wide, broad, or spacious, applied to land, walls, rivers, and other spatial referents. Exodus 3:8 and Nehemiah 9:35 describe the promised land as 'broad' (rachavat yadayim, lit. wide of hands/sides). Judges 18:10 and 1 Chronicles 4:40 use it of territory that is expansive and rich. In Nehemiah 3:8 and 12:38 it names a section of Jerusalem's wall (ha-chomah ha-rechavah, the Broad Wall). Job 11:9 uses it hyperbolically: God's wisdom is broader than the sea. WIDE BROAD

SPACIOUS
en: and-broad, and-broader, and-spacious | **es:** ancha, ancha-de, ancha-de- | **fr:** [הרחבה], [רחבי], [רחבת] | **de:** [הרחבה], [והרחבה], [ורחבה] Gen 34:21; Exod 3:8; Judg 18:10; 1Chr 4:40; Neh 3:8

2. proud, arrogant (broad of heart) (3×) An idiomatic 'broad of heart/eyes' meaning proud, arrogant, or haughty. Psalm 101:5 declares that God will not tolerate the one who is 'broad of heart,' and Proverbs 21:4 pairs 'broad of heart' with 'haughty eyes' as hallmarks of sin. The spatial metaphor maps inner swelling onto outward expansion. Most translations render this periphrastically: Spanish 'ancho de corazón,' while English uses 'proud' or 'arrogant.' WIDE BROAD SPACIOUS
en: and-proud, and-proud-of, and-wide | **es:** y-ancho-de, y-ensanchamiento-de- | **fr:** et-large, et-ורחב | **de:** [ורחב], und-proud, und-weit Ps 101:5; Ps 104:25; Prov 21:4

3. broad place (freedom, relief) (1×) Used substantivally with the preposition be- to mean 'in a broad place,' signifying freedom from constraint or distress. Psalm 119:45 says 'I will walk in a broad place' (ba-rechavah), expressing the liberty that comes from keeping God's precepts. The spatial image of open ground becomes a metaphor for moral and spiritual freedom — the opposite of being hemmed in or restricted. WIDE BROAD SPACIOUS
en: in-a-broad-place | **es:** en-anchura | **fr:** dans-large | **de:** in-ein-broad-Ort Ps 119:45

4. greedy, insatiable (wide of appetite) (1×) An idiomatic 'wide of nephesh (soul/appetite)' meaning greedy or insatiable. Proverbs 28:25 warns that the one who is 'broad of appetite' stirs up strife. Here the spatial metaphor of expansiveness conveys an uncontrolled inner craving. Spanish uses 'ancho de ánimo' while most versions resort to 'greedy' or 'covetous' to capture the moral judgment embedded in the idiom. GEOGRAPHY AND SPACE
en: wide-of | **es:** Ancho-de- | **fr:** רחב | **de:** [רחב] Prov 28:25

רָחָב H7343 *N-proper-fs* (5×)
Rahab, the harlot of Jericho who sheltered Israel's spies
A Canaanite woman of Jericho who hid Israel's two spies and was spared when the city fell. Her story in Joshua 2 and 6 moves from concealment (Josh 2:1, 3) to the oath of protection (Josh 6:17) and rescue (Josh 6:23, 25). She became a celebrated example of faith in the New Testament (Heb 11:31; Jas 2:25) and appears in Matthew's genealogy of Jesus (Matt 1:5). Her name, meaning 'broad' or 'wide,' contrasts with the narrow walls of Jericho she helped breach.

(5×) The proper name of the Jericho woman who aided the Israelite spies. English, Spanish ('Rajab'), French, and German all transliterate the name with minor phonetic variation, reflecting its status as a personal name rather than a translatable word. All five references belong to the Joshua narrative (Josh 2:1, 3; 6:17, 23, 25), tracking her role from initial encounter through deliverance. Her inclusion in later biblical genealogy and faith catalogs elevated her from local figure to paradigm of Gentile faith. AUTO-DETECTED COMMUNITY 2607 WITH 5 SENSES
en: Rachav, Rahab | **es:** Rajab | **fr:** Rachav, Rahab | **de:** Rachav, Rahab Josh 2:1; Josh 2:3; Josh 6:17; Josh 6:23; Josh 6:25

רְחֹבוֹת H7344 *Prep-m / N-proper-fs* (4×)
Rehoboth (place name, 'broad places, room')
This place name, meaning 'broad places' or 'room,' identifies three distinct locations: a district near Nineveh, a well Isaac dug (symbolizing freedom from strife), and a city associated with an Edomite king. The name reflects the ancient value of spatial freedom and the relief of finding uncontested territory.

(4×) Identifies three sites named Rehoboth: (1) רְחֹבֹת עִיר near Nineveh in Genesis 10:11, possibly connected to Assyrian rêbit Ninâ ('square of Nineveh'); (2) a well Isaac named Rehoboth in Genesis 26:22 (interpreted 'now the LORD has made room for us'), possibly modern er-Ruḥaibeh southwest of Hebron; (3) רְחֹבוֹת הַנָּהָר, home of the Edomite king Shaul in Genesis 36:37 and 1 Chronicles 1:48 ('Rehoboth by the River'—possibly Euphrates, though debated). The Septuagint renders it Ευρυχωρία ('broad place'), preserving the etymological sense. Multilingual glosses transliterate consistently: Spanish 'Rejobot/Rechovot,' French 'Rehoboth,' German 'Rechobot.' PERSONAL NAMES
en: Rehoboth, from-Rechovoth, from-Rehoboth | **es:** Rechovot, Rejobot, de-Rejobot | **fr:** Rehoboth, [מרחבות], de-Rehoboth | **de:** Rechobot, Rechowot, [מרחבות] Gen 10:11; Gen 26:22; Gen 36:37; 1Chr 1:48

רְחַבְיָה H7345 *Prep-l / N-proper-ms* (5×)
Rehabiah, grandson of Moses through Eliezer
A Levitical name meaning 'Yah has made wide' or 'Yah has enlarged,' borne by the son of Eliezer and grandson of Moses. All five occurrences appear in Chronicles' Levitical genealogies, where his line is traced for temple service assignments. In 1 Chronicles 23:17 his lineage is established, 24:21 records his descendants' priestly division, and 26:25 connects his family to treasuries dedicated by David. The name itself echoes the root rahav ('to be wide'), suggesting divine generosity in expanding one's heritage.

(5×) The proper name of Moses' grandson through Eliezer, appearing only in Levitical genealogies of Chronicles. Spanish 'Rehabías'/'Rejabia' and English 'Rehabiah' show standard transliteration variation. The name is theophoric, compounding the root for wideness/enlargement with the divine name Yah, expressing the theological idea that God broadens one's inheritance. His five mentions (1 Chr 23:17; 24:21; 26:25) all serve the Chronicler's interest in legitimating Levitical service lines. PERSONAL NAMES
en: Rechabvyahu, Rechavyah, Rechavyahu | **es:** Para-Rejabyahu, Rehabías, Rejabia | **fr:** [לרחביהו], [רחביה], [רחביהו] | **de:** [לרחביהו], [רחביה], [רחביהו] 1Chr 23:17; 1Chr 24:21; 1Chr 26:25

רְחַבְעָם H7346 *Conj-w / N-proper-ms* (50×)
Rehoboam — Solomon's son and first king of the divided kingdom of Judah, whose harshness split the nation
Rechav'am ('the people is enlarged,' or possibly 'the kinsman-deity is broad') was the son of Solomon whose catastrophic political miscalculation at the assembly of Shechem precipitated the permanent division of Israel into two kingdoms (1 Kgs 12:1-19). His 50 occurrences are concentrated in 1 Kings 12-14 and 2 Chronicles 10-12, narrating his accession, the northern tribes' revolt under Jeroboam, his fortification of Judean cities, and his unfaithfulness that invited Shishak's Egyptian invasion (2 Chr 12:1-9). The Chronicler's nuanced portrait acknowledges both his military preparations and his spiritual failures. His genealogical place as Solomon's son and Abijah's father anchors the Davidic succession (1 Chr 3:10; Matt 1:7). The name is transliterated variously: Spanish 'Roboam,' French 'Roboam,' German 'Rehabeam.'

Rehoboam (king of Judah) (50×) The proper name Rehoboam (Rechav'am), referring exclusively to the son of Solomon who reigned as king of Judah after the united monarchy's dissolution (c. 930-913 BC). His refusal to lighten the tax burden at Shechem led to the secession of the ten northern tribes (1 Kgs 12:1-17; 2 Chr 10:1-17), and his reign was marked by the Egyptian pharaoh Shishak's invasion of Jerusalem (1 Kgs 14:25-26; 2 Chr 12:2-9). All 50 occurrences — whether in nominative, conjunctive, or prepositional forms — refer to this single king, with the Septuagint rendering Roboam confirming the identification across manuscript traditions. PROPER NAMES (PERSONAL)
en: Rechav'am, Rechavam | **es:** Rechavam, Rejabam, Roboam | **fr:** Roboam | **de:** Rehabeam 1Kgs 11:43; 1Kgs 12:1; 1Kgs 12:3; 1Kgs 12:6; 1Kgs 12:12

רֵחַיִם H7347 *N-md* (5×)
handmill, millstones (dual form for the paired grinding stones)
The Hebrew dual form denotes the pair of flat stones used for grinding grain, a ubiquitous household implement in ancient Israel. Exodus 11:5 places it behind the maidservant grinding at the mill. Numbers 11:8 describes the Israelites grinding manna in millstones. Deuteronomy 24:6 forbids taking millstones as pledge because that would seize a family's livelihood. Isaiah 47:2 humiliates fallen

Babylon by commanding her to take up the millstones like a slave. Jeremiah 25:10 lists the sound of the mill among the everyday noises that will cease in judgment.

(5×) A pair of grinding stones forming a hand-operated mill for processing grain, always in dual form reflecting the two-stone mechanism. Spanish 'molino' and English 'millstones'/'handmill' capture the implement. The word carries strong associations with daily domestic life and women's labor (Exod 11:5; Isa 47:2). Deuteronomy 24:6 treats it as essential to survival, prohibiting its seizure as debt collateral. Jeremiah 25:10 makes its sound a metonym for normal communal life that judgment silences. **UPPER MILLSTONE**

en: handmill, in-the-millstones, millstones | **es:** el-molino, en-molinos, molino | **fr:** [רחיִם], dans-le-millstones, handmill | **de:** [רחיִם], der-millstones, handmill Exod 11:5; Num 11:8; Deut 24:6; Isa 47:2; Jer 25:10

רְחוּם H7348a *N-proper-ms* (4×)

Rehum (personal name, 'compassion, mercy')

This post-exilic name, likely meaning 'compassion' or 'gentleness' from the root רחם, identifies multiple individuals who returned with Zerubbabel and worked with Nehemiah. Textual variants and parallel passages show some confusion in transmission, with possible identification with other similarly-named individuals.

(4×) Post-exilic personal name for several individuals: (1) One who returned with Zerubbabel in Ezra 2:2 (= Nehum in parallel Nehemiah 7:7); (2) A priest named רְחֻם in Nehemiah 12:3 (possibly = Harim in verse 15); (3) A Levite who helped repair the wall in Nehemiah 3:17; (4) A sealer of Nehemiah's covenant in Nehemiah 10:25 (10:26 Eng.). The name derives from רָחַם ('have compassion'), yielding 'compassion' or 'mercy' as a theophoric substitute. Septuagint renderings vary (Ναουμ, Ρεουμ, Ραουμ), reflecting textual fluidity in genealogical lists. Spanish and French transliterate 'Rehum/Rejum,' treating it as an opaque proper name. **PERSONAL NAMES**

en: Rechum, Rehum | **es:** Rehum, Rejum | **fr:** Rehum, [רחם] | **de:** [רחום], erbarmte-sich Ezra 2:2; Neh 3:17; Neh 10:25; Neh 12:3

רְחוּם H7348b *N-proper-ms* (4×)

Rehum (Persian official name)

This name designates a Persian official who opposed the rebuilding of Jerusalem's walls in Ezra 4. Unlike the Israelite name Rehum (from 'compassion'), this may derive from Old Iranian rukma meaning 'splendor,' reflecting Persian rather than Hebrew etymology. The official's role as royal correspondent highlights Persian administrative oversight in post-exilic Judah.

(4×) Identifies a Persian official (רְחוּם בְּעֵל-טְעֵם, 'Rehum the commander/chancellor') who, with Shimshai the scribe, wrote to Artaxerxes opposing Jerusalem's rebuilding in Ezra 4:8-9, 17, 23. While traditionally explained from Hebrew רָחַם ('compassion'), the name may actually reflect Old Iranian rukma ('splendor'), fitting a Persian bureaucrat. The four occurrences trace the official correspondence: the letter sent (v. 8-9), the king's reply (v. 17), and the enforcement of the decree (v. 23). Multilingual glosses consistently transliterate 'Rehum/Rechum,' recognizing it as a proper name. The context emphasizes Persian imperial power over Jewish restoration efforts. **PERSONAL NAMES**

en: Rechum | **es:** Rehum | **fr:** Rehum | **de:** Rechum Ezra 4:8; Ezra 4:9; Ezra 4:17; Ezra 4:23

רַחוּם H7349 *Adj-ms* (13×)

Compassionate, merciful; a divine attribute paired with 'gracious,' defining God's covenant character.

Almost exclusively a divine epithet, this adjective forms part of the great creedal formula first proclaimed at Sinai: 'The LORD, the LORD, a God compassionate and gracious' (Exod 34:6). That pairing — רַחוּם וְחַנּוּן — echoes through Scripture like a liturgical refrain (Ps 86:15; 103:8; 111:4; 145:8; Joel 2:13; Jonah 4:2; Neh 9:17, 31; 2 Chr 30:9). The root רחם connects to the womb, giving this compassion a visceral, maternal quality. Spanish misericordioso and German barmherzig both capture the deep mercy involved. Only once (Ps 112:4) is it applied to a human — modeling divine character in human life.

and compassionate (13×) Full of compassion, deeply merciful — rooted in רחם (womb), evoking a visceral, almost maternal tenderness. Used almost exclusively of God as part of the creedal formula רַחוּם וְחַנּוּן ('compassionate and gracious,' Exod 34:6), which reverberates through psalms (86:15; 103:8; 111:4; 145:8), prophets (Joel 2:13; Jonah 4:2), and post-exilic literature (Neh 9:17, 31; 2 Chr 30:9). The single human application (Ps 112:4) presents the righteous person as a mirror of God's own character. Spanish compasivo/misericordioso and German barmherzig consistently render the covenantal warmth of this term. **GRACE AND COMPASSION**

en: and-compassionate, and-merciful, compassionate | **es:** Compasivo, compasivo, misericordioso | **fr:** compassionate, compatissant, et-Rehum | **de:** [ורחום], barmherzig, compassionate Exod 34:6; Deut 4:31; 2Chr 30:9; Neh 9:17; Neh 9:31

רָחֹק H7350 *Art / Adj-fp* (85×)

Distant, far, remote — spatially, temporally, or adverbially ('from afar'); also as a noun: distance

An adjective meaning 'distant' or 'far,' frequently paired with its opposite קָרוֹב ('near'). Its most common use describes spatial remoteness — distant lands, far-off peoples, remote islands — but it also serves adverbially with prepositions to mean 'from afar' or 'at a distance,' and occasionally extends to temporal remoteness, pointing to events 'long ago.' The multilingual evidence highlights how context governs the translation: Hindi दूर for spatial distance, but प्राचीनकाल ('ancient time') for the temporal sense; Swahili mbali ('far away') versus zamani za kale ('times of old'). Joshua 3:4 preserves a rare nominal use where it means 'distance' as a measured quantity.

1. far, distant (spatial) (44×) Spatial remoteness as an adjective — describing places, lands, peoples, islands, or journeys that are physically far away. Used attributively ('a distant land,' Josh 9:6, 9), predicatively ('is it not far?'), and substantivally ('distant ones,' Isa 66:19). The Deuteronomic concern with 'nations far or near' (Deut 13:7, 20:15, 29:22) reflects Israel's awareness of its place among the peoples. Spanish lejano, French lointain, and Arabic بَعِيد all confirm the core spatial-distance semantics without ambiguity. **DISTANCE AND FARNESS**

en: distant, far, far-away | **es:** está-lejos, lejana, lejanas | **fr:** loin, lointain, éloigné | **de:** [רחוק], [רחוקה], [רחוקות] Num 9:10; Deut 13:7; Deut 20:15; Deut 29:22; Deut 30:11

2. from afar, at a distance (36×) Adverbial use with prepositions (מֵרָחוֹק 'from afar,' לְמֵרָחוֹק 'to a distance,' בְּרָחוֹק 'at a distance') — expressing observation, standing, or movement relative to a remote point. Abraham 'saw the place from afar' (Gen 22:4), Joseph's brothers 'recognized him from a distance' (Gen 37:18), Miriam 'stationed herself at a distance' (Exod 2:4), and the people 'stood far off' at Sinai (Exod 20:18, 21). German von fern, Swahili kwa mbali, and Korean 멀리서 consistently render this adverbial-prepositional pattern. **DISTANCE AND FARNESS**

en: from-afar, from-far, to-afar | **es:** de-lejos, desde-lejos | **fr:** de-afar, de-au-loin, de-loin | **de:** [למרחוק], [מרחוק], fern Gen 22:4; Gen 37:18; Exod 2:4; Exod 20:18; Exod 20:21

3. long ago, remote in time (4×) Temporal remoteness — referring to events, plans, or periods that are ancient or long ago. A rare but significant extension of the spatial metaphor. Isaiah 37:26 asks, 'Have you not heard? From long ago I did it; from ancient days I planned it.' Hindi प्राचीनकाल ('ancient era'), Arabic مُنْذُ زَمَنٍ ('from of old'), and Swahili zamani za kale ('times of old') confirm the shift from space to time. Also found in 2 Samuel 7:19, Isaiah 22:11, and 25:1. **DISTANCE AND FARNESS**

en: for-distant-time, from-afar, from-long-ago | **es:** antigüedad, desde-lejos, para-lejos | **fr:** de-loin, pour-distant-temps, à-de-loin | **de:** fern, fuer-distant-Zeit 2Sam 7:19; Isa 22:11; Isa 25:1; Isa 37:26

4. distance (abstract/nominal) (1×) A nominal or substantival use meaning 'distance' as a measurable quantity. Attested clearly in Joshua 3:4, where Israel is told to keep a רָחוֹק (distance) of about two

thousand cubits between themselves and the ark. Spanish distancia, Arabic بُعد ('distance'), and Hindi दूरी all render this as an abstract noun rather than an adjective, confirming its distinct grammatical function. **DISTANCE AND FARNESS**

en: distance | **es:** distancia | **fr:** distance | **de:** distance Josh 3:4

רָהִיט H7351 *N-msc / 1cp* (2×)

rafters, ceiling beams; architectural term for wooden structural elements in a building

A collective noun for rafters or wooden beams used in construction. Song of Songs 1:17 mentions 'our rafters' parallel to 'our beams,' describing the lovers' idyllic bower. The term appears in both Ketiv and Qere forms, suggesting textual uncertainty. Cross-linguistic glosses—Spanish 'artesonados' (coffered ceilings), French 'lambris' (paneling)—indicate decorative wooden elements that beautify as well as support.

(2×) Denotes rafters or wooden ceiling beams used in building construction. In Song of Songs 1:17, the term appears alongside 'beams' (קֹרוֹת) to evoke an intimate architectural setting, likely metaphorical for the lovers' meeting place. The Syriac cognate suggests strips of wood running between beams. Spanish and French glosses (artesonados, lambris) emphasize the decorative quality, while the textual variants (Ketiv/Qere) reflect scribal uncertainty about the precise reading. **BUILDING AND CONSTRUCTING**

en: [ketiv], our-rafters | **es:** (nuestros-artesonados), [nuestros-artesonados] | **fr:** (nos-lambris), [nos-lambris] | **de:** [(רהיטנו)], [[רחיטנו]] Song 1:17

רְחִיק H7352 *Adj-mp* (1×)

far — distant, remote, at a distance (Aramaic)

This Aramaic adjective means 'far' or 'distant,' appearing in Ezra 6:6 in the command to 'keep far from there.' The Persian decree orders Tattenai and his associates to stay away from the temple construction in Jerusalem. The Aramaic form reflects the administrative language of the Persian Empire used in official correspondence. The command emphasizes complete separation and non-interference.

(1×) Far, distant, or remote (Ezra 6:6). Used in the imperial command to Persian officials to 'keep far from' the Jerusalem temple site, emphasizing non-interference with the Jewish rebuilding project. This Aramaic administrative term reflects the multilingual nature of Persian-era governance documents. **DISTANCE AND FARNESS**

en: far | **es:** lejos | **fr:** [רחיקין] | **de:** [רחיקין] Ezra 6:6

רָחֵל H7353 *Conj-w* (4×)

ewe, female sheep

This noun denotes a female sheep, often paired with rams, goats, or used in simile. The term appears in patriarchal narratives describing flocks, in prophetic imagery of the suffering servant, and in poetic comparison. Ewes represented valuable livestock and carried symbolic weight in sacrifice and metaphor.

(4×) Designates female sheep. Genesis 31:38 lists 'your ewes and goats' (רְחֵלֶיךָ וְעִזֶּיךָ) in Laban's flocks that didn't miscarry under Jacob's care. Genesis 32:14 (32:15 Eng.) details 200 ewes in Jacob's gift to Esau. Song 6:6 compares teeth to 'a flock of ewes' (כְּעֲדֶר הָרְחֵלִים) coming up from washing. Isaiah 53:7 uses 'like an ewe before her shearers' (וּכְרָחֵל) in the suffering servant's silence. Multilingual glosses distinguish gender: Spanish 'ovejas' (general or female), French 'brebis' (ewe), German 'Mutterschafe' (mother sheep)—all marking the female specificity that distinguishes this from general sheep (צֹאן) or rams (אֵילִים). **LAMBS AND SHEEP**

en: and-like-ewe, ewes, the-ewes | **es:** las-ovejas, ovejas, ovejas-tuyas | **fr:** [וכרחל], de-brebis, ewes | **de:** Mutterschafe, [הרחלים], [וכרחל] Gen 31:38; Gen 32:14; Song 6:6; Isa 53:7

רָחֵל H7354 *Prep-b / N-proper-fs* (47×)

Rachel — the beloved wife of Jacob, daughter of Laban, mother of Joseph and Benjamin

Rachel (meaning 'ewe') is one of the great matriarchs of Israel, and her 47 occurrences trace an arc from love at first sight at the well (Gen 29:6-12) through years of barrenness and rivalry with her sister Leah, to the long-awaited birth of Joseph (Gen 30:22-24) and her death giving birth to Benjamin near Bethlehem (Gen 35:16-19). The name's pastoral etymology is confirmed by the Arabic cognate rakhil ('ewe-lamb') and appears fitting for a story set among flocks and shepherding. Rachel's tomb becomes a landmark (1 Sam 10:2), and Jeremiah transforms her into a figure of inconsolable mourning — 'Rachel weeping for her children' (Jer 31:15), a passage Matthew applies to the Bethlehem massacre (Matt 2:18). Ruth 4:11 invokes her as a builder of the house of Israel.

Rachel (proper name) (47×) The proper name Rachel (rakhel, 'ewe'), designating exclusively the younger daughter of Laban, second wife of Jacob, and mother of Joseph and Benjamin. Her 47 occurrences concentrate in the patriarchal narratives of Genesis 29-35 (the well encounter, the wedding deception, the barrenness and birth stories, the theft of the teraphim, and her death near Ephrath). Two prophetic and poetic uses extend her significance beyond the narrative: Jeremiah's image of Rachel weeping at Ramah for the exiled tribes (Jer 31:15) and the blessing in Ruth 4:11 that invokes Rachel alongside Leah as builders of Israel. **PROPER NAMES (PERSONAL)**

en: Rachel | **es:** Rajel | **fr:** Rachel | **de:** Rachel, Rachels, war-Rachel Gen 29:6; Gen 29:9; Gen 29:10; Gen 29:11; Gen 29:12

רָחַם H7355 *V-Piel-Imperf-1cs* (47×)

To have compassion, show mercy; Piel: actively exercise tender care; Pual: be shown mercy; related to rechem ('womb').

Racham is one of the Hebrew Bible's most viscerally emotive verbs, rooted in the noun rechem ('womb') and carrying the connotation of the deep, instinctive tenderness a mother feels for her child. In its Piel stem — the dominant form — it describes God's active compassion toward his people with remarkable consistency: 'As a father has compassion on his children, so the LORD has compassion on those who fear him' (Ps 103:13). The multilingual evidence beautifully illuminates the word's warmth: German erbarmen and French avoir compassion both foreground the emotional stirring, while Arabic rahima (from the same Semitic root r-h-m, preserved in the Quranic formula ar-Rahman ar-Rahim) confirms the womb-compassion etymology across the Semitic family. The word appears overwhelmingly in prophetic promises of restoration — after judgment, God will 'again have compassion' (Isa 14:1; 49:13; 54:8).

1. have compassion/mercy on (39×) The dominant Piel sense: God or a person actively exercising compassion, mercy, and tender care toward another — 39 occurrences spanning the entire canon. God declares to Moses: 'I will have compassion on whom I will have compassion' (Exod 33:19, the programmatic statement); the Psalms celebrate it (Ps 103:13, the father-metaphor); the prophets promise it as the ground of restoration after exile (Isa 14:1; 49:13; 54:8, 10; 55:7). German sich erbarmen, French avoir compassion, and Spanish compadecer all cluster tightly around the active-tenderness frame. Korean 긍휼히 여기다 ('to regard with deep pity') captures the deliberate, relational quality — this is not passive sympathy but chosen, willed mercy. **MERCY AND COMPASSION**

en: I-had-compassion-on-you, I-will-have-compassion-on, and-I-will-have-compassion-on | **es:** compadeceré, compadeciendo, también-tendrá-compasión | **fr:** avoir-compassion, avoir-pitié, et-avoir-compassion | **de:** er-erbarmt-sich, erbarmte-sich, sich-erbarmen Exod 33:19; Deut 13:17; Deut 30:3; 1Kgs 8:50

2. compassionate one (3×) The Piel participle used substantively: 'the compassionate one,' 'the one who has compassion' — describing a person or God as characteristically merciful (3 occurrences). Ps 116:5: 'Gracious is the LORD, and righteous; our God is compassionate.' Isa 49:10: 'the one who has compassion on them will guide them.' Isa 54:10: 'the one who has compassion on you' speaks of enduring covenant faithfulness. Spanish misericordioso and German barmherzig both use dedicated adjectival forms, confirming that the participial usage has crystallized into a character-trait attribution distinct from individual acts of mercy. **MERCY AND COMPASSION**

en: is-compassionate, one-having-compassion-on-you, the-one-having-compas-

sion-on-them | **es:** el-que-tiene-compasión-de-ti, el-que-tiene-misericordia-de-ellos, misericordioso | **fr:** avoir-pitié, de-avoir-compassion | **de:** erbarmte-sich, sich-erbarmen Ps 116:5; Isa 49:10; Isa 54:10

3. (2×) The symbolic proper name Ruhamah — 'she who has received compassion' — used in Hosea's prophetic theater (2 occurrences: Hos 2:1, 23). God reverses the earlier verdict of Lo-Ruhamah ('Not-Pitied,' Hos 1:6) by declaring 'I will have compassion on Lo-Ruhamah' and renaming her Ruhamah. Spanish Compadecida and the transliterated Ruhama in various languages preserve both the name and its theological freight: the reversal of judgment through restored compassion. The name functions as a compressed narrative of Israel's exile and return. MERCY AND COMPASSION
en: Ruhamah | **es:** Compadecida, Ruhama | **fr:** avoir-compassion | **de:** erbarmte-sich Hos 2:1; Hos 2:23

4. be shown mercy (passive) (2×) Pual passive: to be shown mercy, to receive compassion from another — 2 occurrences marking the recipient's perspective. Prov 28:13: the one who confesses and forsakes sin 'will obtain mercy.' Hos 14:3: the orphan 'finds mercy' in God alone. French and German retain their compassion vocabulary but shift to passive constructions. The Pual form is theologically significant: mercy is not something one earns or generates but receives — the grammatical passivity mirrors the theological reality. MERCY AND COMPASSION
en: finds-mercy, will-obtain-mercy | **es:** alcanzará-misericordia, se-compadece | **fr:** avoir-compassion | **de:** er-erbarmt-sich Prov 28:13; Hos 14:3

5. (1×) A single Qal occurrence at Ps 18:1 where the meaning shifts from compassion to deep personal love: 'I love you, O LORD, my strength.' This is the only Qal form of racham in the Hebrew Bible, and it carries an intensity beyond the Piel's 'have compassion' — David expresses fierce, intimate devotion. Spanish te amaré ('I will love you') and English 'I love you' both select love-vocabulary rather than mercy-vocabulary. The verse is absent from the parallel in 2 Sam 22:2, leading some scholars (Hitzig, Cheyne) to suspect a gloss, but its presence in the Psalter tradition gives it canonical standing as a unique extension of the r-h-m root from womb-compassion into passionate personal attachment. MERCY AND COMPASSION
en: I-love-you | **es:** te-amaré | **fr:** avoir-compassion | **de:** erbarmte-sich Ps 18:1

רֶחֶם H7356a *Conj-w / N-ms* (5×)
womb; from the womb (i.e., from birth)
The physical organ of gestation, carrying deep theological weight in Hebrew thought. Genesis 49:25 includes blessings of the womb among patriarchal benedictions. Judges 5:30 uses a vivid dual form in Deborah's song. Proverbs 30:16 names the barren womb among four things never satisfied. Isaiah 46:3 uses 'from the womb' to express God's care from the earliest moment of existence. Ezekiel 20:26 connects the firstborn of the womb to Israel's idolatrous sacrifices. French 'sein' and Spanish 'matriz' both convey the maternal-generative core of this term.

(5×) The physical uterus as the site of conception and gestation, often appearing in phrases like 'from the womb' to indicate origin from birth. Spanish 'matriz' captures the anatomical sense directly, while French 'sein' broadens slightly toward the maternal body. Genesis 49:25 pairs womb-blessings with breast-blessings in patriarchal benediction. The word functions both literally (Judg 5:30; Prov 30:16; Ezek 20:26) and as a metaphor for God's intimate knowledge of a person from their earliest formation (Isa 46:3). WOMB AND BELLY
en: a-womb, and-womb, birth | **es:** cerrada, matriz, y-matriz | **fr:** [רחם], et-sein, sein | **de:** [רחם], ein-womb, erbarmte-sich Gen 49:25; Judg 5:30; Prov 30:16; Isa 46:3; Ezek 20:26

רַחֲמִים H7356b *N-msc / 3ms* (40×)
Compassion, tender mercies — deep visceral feeling of mercy, often as a divine attribute (plurale intensivum).
Always plural in form (rachamim), this noun expresses compassion so deep it was etymologically linked to the womb (rechem) — a mother's fierce tenderness for her child. When applied to God, it becomes one of the defining attributes of the divine character: His mercies are 'great' (2 Sam 24:14), 'new every morning' (Lam 3:22-23), and paired with chesed (covenant love) as the twin pillars of divine faithfulness (Ps 103:4; Hos 2:21). Spanish 'entranas' (bowels) for the visceral sense and German 'Erbarmen' (mercy) for the theological sense reveal how translations navigate between the physical root and the spiritual meaning.

1. compassion, mercy (38×) Compassion or mercies as a moral-theological quality, especially of God toward His people. The dominant sense (38 of 40 occurrences), used in prayers and praise: 'Let us fall into the hand of the LORD, for His mercies are great' (2 Sam 24:14), and 'according to Your great compassion blot out my transgressions' (Ps 51:1, alluding to this word family). Paired with chesed in Hos 2:21 and Ps 40:12, confirming its place in the covenant-love vocabulary. French 'compassion' and Spanish 'compasiones' render the abstract theological force, while Neh 9:19-31 uses it repeatedly to describe God's patience through Israel's rebellions. MORAL GOODNESS
en: His-mercies, Your-compassion, Your-compassions | **es:** Compasiones-de-ti, [su-compasión], compasiones-de-ti | **fr:** [k], compassion, et-compassion | **de:** Erbarmen, [k], [ברחמיך] Gen 43:14; Deut 13:17; 2Sam 24:14; 1Kgs 8:50

2. visceral tender feelings, bowels (2×) Deep visceral feelings physically located in the bowels or inner organs, preserving the etymological link to rechem (womb). In Gen 43:30, Joseph's rachamim 'grew hot' (nikhmeru) toward Benjamin — a bodily, uncontrollable surge of brotherly love. In 1 Kgs 3:26 the true mother's rachamim 'burned' for her son before Solomon. Spanish 'entranas-suyas' (her bowels/innards) strikingly preserves the somatic dimension that the more abstract 'compassion' translations flatten. These two passages anchor a meaning closer to 'gut-wrenching tenderness' than to theological mercy. MERCY AND COMPASSION
en: her-compassions, his-compassions | **es:** entrañas-suyas, sus-entrañas | **fr:** sa-compassions, son-compassions | **de:** ihr-compassions, sein-Erbarmen Gen 43:30; 1Kgs 3:26

רַחַם H7357 *N-proper-ms* (1×)
Raham — a personal name in the genealogy of Judah
Raham is listed in the genealogical records of Judah in 1 Chronicles 2:44. The name may derive from a root related to 'compassion' or possibly 'girl' or 'maiden,' though its exact etymology is uncertain. The Septuagint provides varied Greek transliterations (Ramee, Raem, Raam), typical of personal names. The individual's role beyond this genealogical mention is unknown.

(1×) A personal name appearing in Judah's genealogy (1 Chronicles 2:44). The name's etymology may connect to roots meaning 'compassion' or 'maiden,' though this remains uncertain. The varied Septuagint renderings reflect the challenge of transliterating Hebrew personal names into Greek. No narrative details about this individual survive. WOMB AND BELLY
en: Racham | **es:** Rajam | **fr:** [רחם] | **de:** [רחם] 1Chr 2:44

רֶחֶם H7358 *N-msc / 3fs* (26×)
womb — the uterus as the organ of conception and birth, used both literally and in figurative expressions for origin
Rechem (also racham) is the concrete anatomical noun for womb or uterus, appearing 26 times across legal, narrative, poetic, and prophetic texts. Its most distinctive usage is in the idiom peter rechem, 'the one who opens the womb' — the firstborn who belongs to YHWH by right of the Exodus redemption (Exod 13:2, 12, 15; Num 3:12; 18:15). God's sovereign control over the womb is a recurring theological motif: He closed every womb in Abimelech's household (Gen 20:18), opened Leah's womb when she was unloved (Gen 29:31), and remembered Rachel (Gen 30:22). Jeremiah was known and consecrated in the womb before birth (Jer 1:5), a text echoed in Paul's self-understanding (Gal 1:15). Job poignantly asks why he did not die at birth, 'from the womb' (Job 3:11; 10:18; 31:15). The psalmist's trust reaches back to the maternal body: 'upon you I was cast from the womb' (Ps 22:10; 58:3). The cognate noun rachamim ('compassion') derives from this root, linking maternal

bodily experience to divine mercy — a connection visible across Semitic languages.

womb (26×) The physical uterus or womb as the organ of conception and birth, used across several theological idioms. Central to the first-born consecration formula peter rechem, 'opener of the womb' (Exod 13:2, 12; Num 18:15). Expresses God's sovereign control over fertility: closing (Gen 20:18) and opening (Gen 29:31; 30:22) the womb. In prophetic and poetic texts, 'from the womb' signals divine election before birth (Jer 1:5; Isa 46:3; Ps 22:10). The etymological link to rachamim ('compassion, mercy') reveals how Hebrew roots maternal tenderness in the visceral reality of the womb. **WOMB AND BELLY**
en: a-womb, from-the-womb, from-the-womb-of | **es:** de-la-matriz, de-vientre, del-vientre | **fr:** de-matrice, de-sein, sa-sein | **de:** Mutterschoß, erbarmte-sich, ihr-womb Gen 20:18; Gen 29:31; Gen 30:22; Exod 13:2; Exod 13:12

רַחֲמִין H7359 *Conj-w / N-mp* (1×)
compassion — mercy, tender feelings, pity (Aramaic plural intensive)
This Aramaic plural intensive noun means 'compassion' or 'mercy,' appearing in Daniel 2:18 where Daniel and his companions seek compassion from the God of heaven regarding Nebuchadnezzar's dream. The plural intensive form (like Hebrew rahamim) emphasizes the depth and abundance of divine mercy. The term connects to the same root as 'womb,' suggesting tender, maternal care. This is the language of urgent prayer for divine intervention.

(1×) Compassion, mercy, or tender feelings in intensive plural form (Daniel 2:18). Daniel and his friends seek 'compassion from the God of heaven' facing a death sentence. The Aramaic plural intensive (like Hebrew rahamim) suggests abundant, deep mercy. The root connection to 'womb' evokes maternal tenderness applied to God's character. **MORAL GOODNESS**
en: and-compassion | **es:** Y-misericordias | **fr:** et-compassion | **de:** [ורחמין] Dan 2:18

רָחָם H7360 *Art / N-ms* (2×)
carrion vulture; a bird of prey listed among unclean animals
A noun identifying a specific bird, likely a species of vulture. Listed in Leviticus 11:18 and Deuteronomy 14:17 among ritually unclean birds, it appears consistently with the definite article. Some textual witnesses suggest reading the feminine form. The exact species remains debated, but the association with carrion-eating birds is clear from its position in the unclean bird lists.

(2×) Identifies a bird species classified as ritually unclean in the Levitical dietary laws (Lev 11:18; Deut 14:17). BDB identifies it as the 'carrion-vulture,' and the multilingual tradition (Spanish 'buitre', French/German 'carrion-vulture') confirms this. The Samaritan reading suggests a feminine form (רחמה), and accentual evidence in Deuteronomy also points to variant pronunciations. Its placement among unclean birds of prey indicates a scavenger species. **AUTO-DETECTED COMMUNITY 5372 WITH 3 SENSES**
en: the-carrion-vulture | **es:** el-buitre | **fr:** le-carrion-vulture | **de:** der-carrion-vulture Lev 11:18; Deut 14:17

רֶחֶם H7361 *N-fd* (1×)
womb — the female reproductive organ; metaphorically, the place of origin or birth
This common term for the womb appears throughout Scripture in both literal and metaphorical contexts. It can refer to the physical organ of childbirth, to birth itself ('from the womb'), or figuratively to origins and beginnings. The dual form in Judges 5:30 ('a womb, two wombs for each man') uses crude language for captured women, reflecting the brutal reality of ancient warfare. The word frequently appears in expressions about God's sovereignty over conception and birth.

(1×) The dual form 'two wombs' appears in Judges 5:30 in the anticipated victory song of Sisera's mother, crudely referring to captured women as spoils of war. This rare dual construction emphasizes the dehumanizing language of military conquest. The term reflects the harsh reality that women were considered plunder in ancient Near Eastern warfare. **WOMB AND BELLY**
en: two-wombs | **es:** dos-matrices | **fr:** deux-wombs | **de:** zwei-wombs Judg 5:30

רַחֲמָנִי H7362 *Adj-fp* (1×)
compassionate — showing mercy, tender-hearted, merciful (feminine plural adjective)
This adjective describes people characterized by compassion or mercy. In Lamentations 4:10, it appears in the shocking phrase 'compassionate women' who cooked their own children during the siege of Jerusalem. The irony is devastating—women whose nature should be tender and merciful were driven by extreme famine to unthinkable acts. The adjective derives from the same root as 'womb,' suggesting natural maternal tenderness that the siege conditions perverted.

(1×) Compassionate or tender-hearted, describing women (Lamentations 4:10). The phrase 'compassionate women' appears in one of Scripture's most horrifying images: mothers cooking their own children during Jerusalem's siege. The tragic irony intensifies the horror—those naturally most tender-hearted were driven to the most unnatural acts by extreme famine. **GRACE AND COMPASSION**
en: women | **es:** compasivas | **fr:** [רחמניות] | **de:** [רחמניות] Lam 4:10

רָחַף H7363a *V-Qal-Perf-3cp* (1×)
tremble — to grow soft, relax, or shake (of bones in fear)
This verb means to grow soft, relax, or tremble, used in Jeremiah 23:9 where the prophet describes his physical response to God's words: 'all my bones trembled.' The context is Jeremiah's overwhelming reaction to prophetic revelation about judgment on false prophets. The Arabic cognate suggests softness or limpness, fitting the image of bones that have lost their strength. The verb captures the physical manifestation of being appalled or terrified.

(1×) To grow soft, relax, or tremble, describing bones that shake in fear or shock (Jeremiah 23:9). Jeremiah's declaration 'all my bones trembled' expresses his physical response to God's words of judgment. The verb suggests a loss of rigidity or strength, as if the skeletal structure itself becomes weak before divine revelation. Arabic cognates meaning 'soft' support this sense of structural weakening. **TERROR AND AGITATION**
en: tremble | **es:** temblaron | **fr:** [רחפו] | **de:** [רחפו] Jer 23:9

רָחַף H7363b *V-Piel-Imperf-3ms* (2×)
hover, brood over; describes motion that is gentle, protective, or suspended above something
A verb depicting hovering or gentle movement over something. Genesis 1:2 describes the Spirit of God 'hovering over the waters' at creation, suggesting either protective brooding or fertilizing presence. Deuteronomy 32:11 uses the same verb for a vulture hovering over its young, clearly protective. The Syriac cognate supports both 'move gently' and 'brood,' adding interpretive depth to the creation account.

(2×) Describes the action of hovering or moving gently over something, often with protective or creative intent. In Genesis 1:2, God's Spirit 'hovers' (or 'broods') over the primordial waters, with ancient interpreters divided on whether this is fertilizing motion or protective presence. Deuteronomy 32:11 clarifies the imagery: a vulture hovering over its young. The Syriac evidence (move gently, cherish, brood) supports both protective and creative nuances, making this term crucial for creation theology. **FLYING AND FLIGHT**
en: hovering, hovers | **es:** revolotea, se-movía | **fr:** hovers, planant | **de:** hovers, schwebte Gen 1:2; Deut 32:11

רָחַץ H7364 *V-Qal-Perf-1cs* (72×)
To wash, bathe, or rinse with water; covering full-body bathing for

purification, washing specific objects or body parts, and passive reception of washing.
The verb רָחַץ is the everyday Hebrew word for washing with water, but its biblical significance runs far deeper than hygiene. In Leviticus, it becomes the central verb for ritual bathing — the priest 'shall bathe his body in water' before approaching the holy (Lev 16:4). Arabic ́shares the root, and Ethiopic extends it to sweating, hinting at the body's relationship with water in all its forms. The word divides naturally between intransitive bathing (washing oneself) and transitive washing (cleaning feet, entrails, garments). Abraham's offer to wash his guests' feet (Gen 18:4) became a model of hospitality that echoes all the way to John 13. The rare passive occurrences — Ezekiel's image of the unwashed newborn (Ezek 16:4) — carry particular poignancy.

1. bathe the body (37×) To bathe the entire body in water, typically intransitive or reflexive. This is overwhelmingly the Levitical purification sense — after contact with uncleanness, one 'shall bathe in water' (Lev 15:5, and dozens of similar commands). Spanish lavará and se lavará both capture this reflexive bathing. Pharaoh's daughter 'came down to bathe' at the Nile (Exod 2:5), and Bathsheba was 'bathing' when David saw her (2 Sam 11:2). The sense emphasizes the whole body being immersed or doused, whether for ritual restoration or personal cleanliness. WASHING AND BATHING
en: and-bathe, and-let-wash, and-shall-bathe | **es:** Y-lavará, y-lavará, y-se-lavará | **fr:** et-bathe, et-devra-bathe, et-laisse-laver | **de:** und-bathe, und-lass-waschen, und-soll-bathe Exod 2:5; Exod 40:32; Lev 14:8; Lev 14:9; Lev 15:5

2. wash something with water (32×) To wash a specific object, body part, or another person with water — the transitive use. Washing feet is the paradigmatic example: Abraham offers water for his guests' feet (Gen 18:4), a gesture repeated throughout the patriarchal narratives (Gen 19:2, 24:32, 43:24). The verb also covers washing sacrificial entrails and legs on the altar (Lev 1:9, 13) and washing one's hands or face (Gen 43:31, Exod 30:19-21). Spanish lavaron and French laver straightforwardly render this active, object-directed washing. Job 29:6 extends it metaphorically: 'I washed my steps in butter.' WASHING AND BATHING
en: and-he-washed, and-shall-wash, and-they-shall-wash | **es:** Cuando-lavé, Y-lavaron, Y-lavarán | **fr:** [לרחצה], dans-laver, devra-laver | **de:** [ברחץ], [לרחצה], er-soll-waschen Gen 18:4; Gen 19:2; Gen 24:32; Gen 43:24; Gen 43:31

3. be washed (2×) The passive form (Pual stem) — to be washed or to have washing done to oneself. Only two clear occurrences: Ezekiel's devastating image of Jerusalem as a newborn who 'was not washed in water' at birth (Ezek 16:4), and Proverbs 30:12's portrait of a generation 'not washed from their filth.' Spanish fuiste lavada ('you were washed') captures the passive voice. These rare passives carry theological weight — the absence of washing becomes a metaphor for neglect, abandonment, or moral impurity. WASHING AND BATHING
en: washed, were-you-washed | **es:** fuiste-lavada, se-ha-lavado | **fr:** laver | **de:** [רחץ], [רחצת] Prov 30:12; Ezek 16:4

4. (1×) A single occurrence in Job 9:30 where Job speaks hypothetically: 'If I wash myself (אִם־הִזְכֵּתִי) with snow water.' This is the Hithpael (reflexive intensive) stem, the only such form of רָחַץ in the Hebrew Bible. It intensifies the reflexive sense — not merely bathing but thoroughly cleansing oneself with the purest water imaginable. Spanish me lavara and English 'I wash myself' reflect the emphatic self-cleansing. Job's point is devastating: even such extreme purification would not avail before God. WASHING AND BATHING
en: I-wash-myself | **es:** me-lavara | **fr:** laver | **de:** [התרחצתי] Job 9:30

רְחַץ H7365 *V-Hitpael-Perf-3mp* (1×)
trust — to rely on, have confidence in, set one's trust upon (Aramaic)
This Aramaic verb means to trust or have confidence in someone or something. In Daniel 3:28, Nebuchadnezzar blesses the God of Shadrach, Meshach, and Abednego because they 'trusted in Him' and defied the king's command rather than worship other gods. The Hithpael form suggests reflexive action—they set their own trust upon God. This is the language of radical reliance that accepts even death rather than compromise. Cognates appear in Syriac and Assyrian with similar meanings of trust and reliance.

(1×) To trust, rely on, or set one's confidence in God (Daniel 3:28). The three young men 'trusted' in God and refused to worship the golden image, even facing death in the furnace. This Aramaic Hithpael form emphasizes their deliberate, reflexive act of placing trust in God over royal commands. The verb captures absolute reliance that risks everything. FAITH AND TRUST
en: trusted | **es:** confiaron | **fr:** élever | **de:** [התרחצו] Dan 3:28

רֻחַץ H7366 *N-msc / 1cs* (2×)
washing, wash-pot; refers to the act or place of washing, used metaphorically
A noun meaning washing or wash-pot, appearing only in Psalms 60 and 108 in the identical phrase 'Moab is my wash-pot.' This figurative expression reduces Moab to a basin for washing feet, symbolizing subjugation and servitude. The image is deliberately degrading: from among the nations, Moab is assigned the lowliest domestic function.

(2×) Denotes washing or a washing vessel, used exclusively in the metaphorical expression 'Moab is my wash-pot' (Ps 60:8; 108:9). The image portrays Moab as reduced to a utilitarian object for cleansing the speaker's feet—a powerful statement of dominance and contempt. Spanish 'mi lavado' (my washing) and German 'mein washing' reflect the possessive form, emphasizing ownership and subjugation. The parallel with casting a sandal over Edom reinforces the theme of territorial supremacy. WASHING AND BATHING
en: My-washing, my-washing | **es:** mi-lavado | **fr:** se-reposer | **de:** mein-washing Ps 60:8; Ps 108:9

רַחְצָה H7367 *Art / N-fs* (2×)
washing, washing place; a location or act of washing, used in simile
A feminine noun meaning washing or a washing place. Song of Songs 4:2 and 6:6 use it in a simile: the beloved's teeth are like ewes 'coming up from the washing,' suggesting whiteness, cleanliness, and uniform beauty. The image evokes freshly washed sheep emerging white and gleaming from water.

(2×) Refers to the act or place of washing, appearing exclusively in Song of Songs (4:2; 6:6) within a pastoral simile. The beloved's teeth are compared to a flock of shorn ewes ascending from the washing—implying purity, whiteness, and orderly beauty. Spanish 'lavadero' (washing place) and French 'lavoir' (washhouse) suggest a specific location, while the participial construction ('coming up from the washing') emphasizes the fresh, clean state of the sheep—and by extension, the lover's radiant smile. WASHING AND BATHING
en: the-washing | **es:** el-lavadero | **fr:** lavoir, | **de:** [הרחצה] Song 4:2; Song 6:6

רָחַק H7368 *Prep-k / V-Qal-Inf* (58×)
Be far, be distant; remove far away; go far, withdraw; keep far from, abstain; extend, enlarge
A verb of distance and separation operating across the Qal, Piel, and Hifil stems. In its stative Qal form rachaq describes the state of being far — whether God feels distant (Ps 22:1), injustice is kept at arm's length (Exod 23:7), or a town lies beyond easy reach (Deut 12:21). The Hifil causative turns this into active removal: God sends enemies far away, or a penitent puts iniquity far from his tent (Job 11:14). The verb also expresses voluntary withdrawal and, in moral contexts, deliberate abstention from evil. A beautiful image in Ps 103:12 stretches the verb to its limit: 'as far as east is from west, so far has he removed our transgressions.'

1. be far, be distant (19×) The stative Qal sense: to be far, be at a distance. Spanish lejos ('far') and French loin ('distant') consistently render this spatial state. Used of geographic remoteness (Deut 12:21; 14:24), emotional-relational distance (Prov 19:7; Job 30:10), and theological abandonment — the anguished question of why God stands far off. DISTANCE AND FARNESS

en: [ketiv], are-far, be-far | **es:** Están-lejos, [se-aleje], estará-lejos | **fr:** [ירחק], est-loin, s'éloigner | **de:** [[ירחק]], [ירחק], [ירחקו] Exod 23:7; Deut 12:21; Deut 14:24; Job 5:4; Job 21:16

2. remove far, put away (18×) The causative Hifil and transitive Piel: to remove far, put away, send to a distance. Arabic ab'ada ('to distance') and German entfernen ('to remove') capture the active, causative force. Job 11:14 urges putting iniquity far from one's tent; Job 19:13 laments that God has removed his brothers far from him. **DISTANCE AND FARNESS**

en: He-has-removed, I-have-sent-them-far, I-will-remove-far | **es:** Aleja, Alejaste, Y-aleje | **fr:** [הרחיקם], [הרחקתים], [ירחקו] | **de:** [ארחיק], [הרחיק], [הרחיקהו] Gen 44:4; Job 11:14; Job 13:21; Job 19:13; Job 22:23

3. go far away, withdraw (13×) Active intransitive motion: to go far away, withdraw, flee to a distance. Ps 55:7 cries 'I would wander far away'; Josh 8:4 positions an ambush party at a distance. French aller loin and German sich entfernen ('withdraw oneself') reflect the volitional departure implied by this sense. **DISTANCE AND FARNESS**

en: I-would-wander, and-let-it-be-far, and-will-be-far | **es:** Alejaos, aléjate, huiría-lejos | **fr:** [רחקו], alla-loin, aller-loin | **de:** [רחקו], entfernen, entfernte-sich Exod 8:28; Josh 8:4; Judg 18:22; Job 30:10; Ps 55:7

4. (4×) Infinitive and participial forms used adverbially to express the concept of 'far off' or 'at a great distance' as a manner or extent. Gen 21:16 has Hagar sitting 'far off' from Ishmael; Exod 33:7 places the tent of meeting 'far' from camp. Spanish alejarse and French loin au loin ('far away') render the adverbial spatial nuance. **DISTANCE AND FARNESS**

en: far-away, far-off, going-far | **es:** alejarse, lejos, muy | **fr:** allant-loin, loin-au-loin, loin-dehors | **de:** fern-weg, gehend-fern, weit-weg Gen 21:16; Exod 8:28; Exod 33:7; Josh 3:16

5. keep far from, abstain (2×) With moral or behavioral force: to keep far from, to refrain or abstain. Eccl 3:5 speaks of a time 'to refrain from embracing'; Ezek 8:6 implies being driven far from the sanctuary by abominations. Spanish para alejarse ('in order to distance oneself') and French éloigner capture the purposive abstention. **DISTANCE AND FARNESS**

en: to-go-far, to-refrain | **es:** para-alejarme, para-alejarse | **fr:** [לרחקה], à-éloigner | **de:** [לרחק], [לרחקה] Eccl 3:5; Ezek 8:6

6. (1×) In Ps 103:12 the verb appears in a comparative construction — 'as far as the east is from the west' — measuring the infinite extent of God's forgiveness. Spanish lejanía ('remoteness') and French s'éloigner stretch the spatial verb into a theological metaphor of complete removal of sin. **DISTANCE AND FARNESS**

en: as-far-as | **es:** Como-lejanía-de | **fr:** comme-s'éloigner | **de:** wie-entfernte-sich Ps 103:12

7. (1×) In Isa 26:15 the verb takes on the sense of enlarging or extending borders — 'you have extended all the boundaries of the land.' English 'extended' and Spanish ensanchaste ('you widened') point to a semantic shift from distancing to territorial expansion, a unique application of the root's spatial range. **DISTANCE AND FARNESS**

en: You-extended | **es:** ensanchaste | **fr:** éloigner | **de:** entfernen Isa 26:15

רָחֵק H7369 *Adj-mpc / 2ms* (1×)

those departing — those who are far from, those who remove themselves (participle as substantive)

This verbal adjective functions as a noun meaning 'those who depart' or 'those who are far from.' In Psalm 73:27, it describes 'those who are far from You' (God)—people who remove themselves from divine presence and relationship. The form captures ongoing action: not just distant, but actively departing or removing oneself. The context contrasts those who abandon God with the psalmist who draws near. This is spiritual geography—relational distance from God.

(1×) Those who depart from or are far from God, used as a substantive participle (Psalm 73:27). The phrase 'those far from You' describes people who actively remove themselves from God's presence. The participial form suggests ongoing action rather than static distance—continuous departure rather than mere remoteness. The psalmist declares that such people perish while he draws near. **SECOND PERSON PRONOUNS**

en: those-far-from-You | **es:** los-alejados-de-ti | **fr:** s'éloigner | **de:** jene-fern-von-du Ps 73:27

רָחַשׁ H7370 *V-Qal-Perf-3ms* (1×)

overflow, be astir — to bubble up, boil over, stir with words or emotion

This verb means to stir, move, or overflow, used in Psalm 45:1 where the psalmist says 'my heart overflows with a good word.' The image is of something bubbling up from within, like boiling liquid. Aramaic and Syriac cognates suggest creeping, moving, or fluttering, while the Talmudic usage connects to the movement of lips in speech. The French translation 'bouillir' (to boil) captures the sense of something bubbling forth, here applied to inspired speech that wells up from the heart.

(1×) To overflow, bubble up, or be astir with words or emotion (Psalm 45:1). The psalmist's heart 'overflows with a good word' like liquid boiling over, unable to be contained. This is inspired speech that wells up from within, described with imagery of movement and stirring. The verb captures the irrepressible nature of the poet's composition for the king. **GEOGRAPHY AND SPACE**

en: overflows | **es:** Rebosa | **fr:** bouillir | **de:** fliesst-über Ps 45:1

רַחַת H7371 *Prep-b* (1×)

winnowing shovel — an agricultural tool for separating grain from chaff

This term refers to a winnowing shovel or similar agricultural implement used to separate grain from chaff. In Isaiah 30:24, it appears alongside a fork in the description of how animals will eat grain 'winnowed with shovel and fork.' The exact nature of the tool is uncertain—proposals include ventilating fan (from the root for 'wind'), something soft or friable, or simply a broad shovel. The context clearly indicates agricultural processing of grain for animal feed.

(1×) A winnowing shovel or agricultural tool for separating grain (Isaiah 30:24). Paired with 'fork,' this implement processes grain that will feed working animals. The root etymology is uncertain —possibly from 'wind' (suggesting a fanning tool) or from 'soft/friable' (suggesting its function). Cross-linguistic evidence shows this as a borrowed term in Arabic, indicating cultural exchange of agricultural technology. **REAPING AND HARVESTING**

en: with-shovel | **es:** con-bieldo | **fr:** [ברחת] | **de:** [ברחת] Isa 30:24

רָטַב H7372 *V-Qal-Imperf-3mp* (1×)

be wet, be moist — to be drenched or moistened

This verb means to be moist or wet, used in Job 24:8 to describe the poor who 'are wet with mountain rain' and have no shelter. The root appears broadly in Semitic languages (Assyrian, Arabic, Ethiopic, Aramaic, Syriac) with the consistent meaning of moisture. The image is of people exposed to the elements, drenched by rain because they lack housing. Job's complaint emphasizes the vulnerability of the destitute who cannot escape the weather.

(1×) To be wet, moist, or drenched by water (Job 24:8). The verse describes the poor 'wet with mountain rain,' lacking shelter from the elements. This verb captures the physical condition of exposure—bodies soaked by rain because there is no refuge. The widespread Semitic cognates confirm this as a basic term for moisture or wetness. **MOIST FRESH GREEN**

en: they-are-wet | **es:** se-mojan | **fr:** ירטבו | **de:** [ירטבו] Job 24:8

רָטֹב H7373 *Adj-ms* (1×)

moist, juicy, fresh — full of sap, green, thriving

This adjective means moist, juicy, or fresh, describing something full of vitality and sap. In Job 8:16, it characterizes a plant that 'is moist

before the sun'—green, thriving, and full of life. The word emphasizes the fresh, sap-filled condition of a healthy plant in contrast to withered vegetation. The imagery serves Bildad's argument about the fate of those who forget God—like plants, they may seem fresh temporarily but will dry up without proper foundation.

(1×) Moist, juicy, fresh, or full of sap, describing a thriving plant (Job 8:16). The phrase 'he is moist before the sun' depicts a plant in its prime—green, sap-filled, and vigorous. This condition of vitality serves as a metaphor in Bildad's speech, contrasting temporary appearance of health with ultimate withering for those without God. Spanish 'jugoso' (juicy) captures the sense of sap-filled freshness. MOIST FRESH GREEN

en: full-of-sap | **es:** Jugoso | **fr:** רטב | **de:** [רטב] Job 8:16

רְטֶט H7374 *Conj-w / N-ms* (1×)

trembling, panic — sudden fear, shaking terror

This noun means trembling or panic, appearing in Jeremiah 49:24 in the oracle against Damascus: 'panic has seized her.' The term describes sudden, overwhelming fear that takes hold of a person or city facing judgment. The verb form suggests that panic grips or seizes—an active force that overcomes resistance. This is not gradual anxiety but sudden terror in the face of imminent disaster.

(1×) Trembling or panic, sudden overwhelming fear (Jeremiah 49:24). The phrase describes Damascus gripped by terror as judgment approaches: 'panic has seized her.' This is fear that overcomes and paralyzes, an involuntary physical and emotional response to impending disaster. The verb 'seize' emphasizes panic as an external force that takes hold. TREMBLING AND FEAR

en: and-panic | **es:** y-temblor | **fr:** [ורטט] | **de:** [ורטט] Jer 49:24

רִטַּפֵּשׁ H7375 *V-QalPass-Perf-3ms* (1×)

grow fresh — to become fresh, rejuvenated, or restored (of flesh)

This rare quadriliteral verb means to grow fresh or rejuvenated. In Job 33:25, it describes restored health: 'his flesh grows fresher than in youth.' Elihu speaks of divine restoration where diseased or aged flesh becomes young again. The verb's exact etymology is uncertain—possibly a transposition of a root meaning 'wide, loose, delicate' or 'fat.' The Talmud uses related forms for fatty tissue, while Arabic suggests convalescence. The image is of reversal: aged or sick flesh restored to youthful vitality.

(1×) To grow fresh, be rejuvenated, or become renewed, specifically of flesh or bodily health (Job 33:25). Elihu describes divine healing where 'his flesh grows fresher than in youth'—complete restoration to youthful vigor. The passive form suggests transformation that happens to someone rather than something they do. This rare verb may be a transposition from roots meaning 'fat' or 'delicate,' emphasizing healthy tissue. MOIST FRESH GREEN

en: is-fresher | **es:** Se-refresca | **fr:** רטפש | **de:** [רטפש] Job 33:25

רָטַשׁ H7376 *V-Piel-Imperf-3fp* (6×)

To dash in pieces, smash violently; used of the brutal killing of children in warfare

A verb of shocking violence, used almost exclusively to describe the wartime atrocity of dashing children against rocks or the ground. In its active Piel form, it names the perpetrator's act – Hazael will 'dash in pieces' Israel's children (2 Kgs 8:12). In the passive Pual, it describes the victims: Samaria's infants 'were dashed in pieces' (Hos 13:16), Nineveh's children likewise (Nah 3:10). Spanish 'estrellar' (to smash, crash) and 'destrozar' (to shatter) convey the raw physical brutality. The word appears only six times but carries enormous prophetic weight, marking the most extreme consequence of covenant unfaithfulness and imperial cruelty.

1. be dashed to pieces (passive) (4×) To be dashed to pieces (Pual passive), describing victims of violent destruction in warfare. In Isa 13:16, Babylon's children 'shall be dashed in pieces' before their parents' eyes. Hos 10:14 and 13:16 apply the image to Samaria's fall, and Nah 3:10 to Nineveh. Spanish 'estrellados' (smashed) and 'fue-estrellada' (was smashed) reflect the brutal passive voice – these are atrocities suffered, not chosen. CRUSHING AND HUMBLING

en: shall-be-dashed-in-pieces, was-dashed-in-pieces, were-dashed-in-pieces | **es:** estrellados, fue-estrellada, serán-estrellados | **fr:** [ירטשו], [רטשה], ils-écraseront | **de:** [ירטשו], [רטשה] Isa 13:16; Hos 10:14; Hos 13:16; Nah 3:10

2. dash to pieces (active) (2×) To dash to pieces (Piel active), the deliberate act of smashing. In 2 Kgs 8:12, Elisha weeps foreseeing what Hazael will do to Israel's children: 'you will dash them to pieces.' Isa 13:18 attributes the action to invading armies whose bows strike down the young. Spanish 'estrellarás' (you will smash) captures the direct, personal agency of the perpetrator in this horrifying act of war. BREAKING AND SHATTERING

en: will-dash-in-pieces, you-will-dash-to-pieces | **es:** destrozarán, estrellarás | **fr:** [תרטשנה], tu-fera-dash-à-pieces | **de:** [תרטשנה], du-wird-dash-zu-pieces 2Kgs 8:12; Isa 13:18

רִי H7377 *Prep / N-ms* (1×)

moisture — wetness, water content

This noun means moisture or wetness, appearing in Job 37:11 in Elihu's speech about weather: 'He burdens the cloud with moisture.' The term refers to the water content that clouds carry, making them heavy before releasing rain. The root connects to the verb for 'being wet' or 'saturated.' The image is of God loading clouds with water, controlling the precipitation cycle. This fits the broader passage about divine governance of natural phenomena.

(1×) Moisture or water content, particularly in clouds (Job 37:11). The phrase 'He burdens the cloud with moisture' describes God loading clouds with water before rain. This meteorological term emphasizes the weight of water vapor that clouds carry. The context celebrates divine control over weather patterns and the water cycle. MOIST FRESH GREEN

en: with-moisture | **es:** con-humedad | **fr:** ברי | **de:** [ברי] Job 37:11

רִיב H7378 *V-Qal-Prtcpl-ms* (70×)

To strive, contend, quarrel; to plead or litigate a case; as noun: a dispute or lawsuit.

Riv is the Hebrew Bible's central word for conflict that involves words rather than weapons. It ranges from domestic quarreling (Gen 26:20-22, where Isaac's servants dispute over wells) to formal legal proceedings where one party pleads a case before a judge (1 Sam 24:15). The prophets deploy it powerfully in Yahweh's covenant lawsuits — 'Hear, O mountains, the LORD's riv' (Mic 6:2) — where God himself becomes the plaintiff against an unfaithful people. Arabic distinguishes khaasama (quarrel) from raafa'a (litigate), and Korean separates datuda (다투다, dispute) from byeonho (변호, legal defense), confirming the two major semantic poles that run through all 70 occurrences.

1. Qal: quarrel, contend, strive (42×) General interpersonal strife, quarreling, or contention without a formal legal framework. Isaac's herdsmen quarrel with the herdsmen of Gerar over wells (Gen 26:20-22); Israel contends with Moses at the waters (Exod 17:2); Nehemiah contends with the nobles over usury (Neh 13:11, 17, 25). Arabic khaasama (ٱ, to quarrel) and Korean datuda (다투다, to argue/dispute) consistently mark this as non-juridical conflict. Spanish contendió and disputaron, French contester — all point to interpersonal strife rather than courtroom advocacy. This is the most frequent sense at 42 occurrences. CONTENDING AND STRIVING

en: I-will-contend, You-contend, and-I-contended | **es:** Y-contendió, Y-disputaron, Y-reprendí | **fr:** [ואריב], [ואריבה], contester | **de:** du-contended-mit-ihn, quarrel, streiten Gen 26:20; Gen 26:21; Gen 26:22; Gen 31:36; Exod 17:2

2. Qal: plead, defend, litigate (22×) Juridical pleading, advocacy, or formal litigation — defending a case or championing a cause in a legal or quasi-legal setting. When Gideon's father says 'Let Baal plead for himself' (Judg 6:31-32), the verb carries forensic force. David appeals to God: 'Plead my cause' (Ps 35:1; 1 Sam 24:15). The prophetic lawsuit (riv pattern) — 'The LORD has a case against his people' (Mic 6:1-2) — represents the fullest development.

Arabic raafa'a (رَفَعَ, to bring a case) and Korean byeonho (변호, legal defense) distinguish this from mere quarreling. German streiten can cover both, but the passage contexts are unmistakably forensic. CONTENDING AND STRIVING

en: Contend, He-pleads, I-plead | **es:** Contended, Defiende, Has-defendido | **fr:** contends, contester, et-peut-il-plead | **de:** contends, lass-contend, lass-ihn-contend Judg 6:31; Judg 6:32; 1Sam 24:15; 1Sam 25:39

3. Hifil: adversary, opponent (3×) The Hifil participial form used substantively to mean 'adversary' or 'opponent' — the one who contends against. In 1 Sam 2:10 the LORD's adversaries shall be shattered; in Hos 4:4 'let no one contend' (participle as agent noun). Arabic mukhaasimuu (مُخَاصِمُو, opponents) and Korean datuneun jadeul (다투는 자들, those who contend) mark the shift from verbal action to agent noun. Swahili adui (enemy) and wapinzani (opponents) further confirm the adversarial personal reference. CONTENDING AND STRIVING

en: His-adversaries, [ketiv-his-adversary], as-those-contending-with | **es:** (sus-adversarios), [sus-adversarios], como-los-que-contienden-con | **fr:** Son-adversaries, [ketiv-son-adversary], plaider | **de:** [ketiv-sein-adversary], stritt 1Sam 2:10; Hos 4:4

4. Nominal: dispute, lawsuit (2×) The noun riv (same root form) used substantively to mean a dispute, quarrel, or lawsuit as an abstract entity. Job 31:13 — 'if I have rejected the cause (riv) of my servant'; Prov 25:9 — 'argue your case (riv) with your neighbor.' Arabic khusuuma (خُصُومَة, litigation) and Korean songsa (송사, lawsuit) identify this as a nominal rather than verbal use. Only two occurrences are clustered here, but the distinction from the verbal senses is clear: riv is the thing being adjudicated, not the act of adjudicating. CONTENDING AND STRIVING

en: argue, in-their-dispute | **es:** contiende, en-su-litigio | **fr:** dans-leur-plaider-eux, plaider | **de:** stritt Job 31:13; Prov 25:9

5. (1×) A single puzzling occurrence at 1 Sam 15:5 where the translations diverge sharply from the expected meaning of riv. English renders 'and he lay in wait,' Spanish 'y puso emboscada,' and the domain shifts from JUSTICE to VIOLENCE_CONFLICT. This likely reflects a textual or parsing issue — the verb vayyarev here may actually be from a different root (rav/arav, to lie in ambush) rather than riv (to contend). The clustering algorithm isolated it precisely because the multilingual translation signatures diverge completely from the contention/litigation pattern. AMBUSH LURK

en: and-he-lay-in-wait | **es:** y-puso-emboscada | **fr:** et-il-s'étendit-dans-attends | **de:** und-er-lag-in-wait 1Sam 15:5

רִיב H7379 *V-Qal-Imp-ms / 2ms* (61×)

A legal case or lawsuit; strife or quarrel between parties; a dispute or broader public controversy.

Riv spans the full arc of human conflict, from a shouting match at a well to a formal lawsuit before elders at the city gate. Its 62 occurrences cluster around two poles: the judicial, where it means a cause or case that demands adjudication, and the interpersonal, where it denotes raw contention and strife. The legal sense dominates prophetic literature – 'the LORD has a riv against the nations' (Jer 25:31) – while the quarrel sense appears in wisdom literature, where Proverbs repeatedly warns against the fool who stirs up riv. German consistently renders it 'Rechtsstreit,' foregrounding the legal dimension even when the context is informal.

1. legal case, lawsuit (27×) A formal legal case, lawsuit, or judicial cause brought before an authority for adjudication. This sense appears prominently in Exodus 23:3, 6 (do not pervert justice in a poor man's case), 1 Samuel 24:15 (David entrusts his riv to the LORD as judge), and Job 29:16 ('I investigated the case of the stranger'). Spanish distinguishes this with 'causa' (legal cause), while German's 'Rechtsstreit' (legal dispute) underscores the forensic setting. The possessive construction – 'my case,' 'his case' – frequently marks this as a matter awaiting judgment. GEOGRAPHY AND SPACE

en: Your-cause, case, case-of | **es:** Tu-contienda, causa-de-mí, causa-mi | **fr:** dans-son-dispute, dans-son-querelle-lui, leur-querelle-eux | **de:** Rechtsstreit, dein-Sache, in-sein-dispute Exod 23:3; Exod 23:6; 1Sam 24:15; 1Sam 25:39; Job 29:16

2. strife, quarrel (21×) Strife, quarrel, or hostile contention between parties. Genesis 13:7 introduces this sense with the quarrel between Abram's herdsmen and Lot's over pastureland, and Exodus 17:7 names the place Meribah because of the people's quarreling. Proverbs is especially rich in this usage: 'the beginning of strife is like releasing water' (17:14), 'a hot-tempered man stirs up strife' (15:18). Spanish tends toward 'contienda,' French 'querelle,' and German 'Streit.' The emphasis falls on interpersonal friction rather than formal proceedings. GEOGRAPHY AND SPACE

en: [and-strife], a-dispute, a-quarrel | **es:** [y-contienda], contienda, contienda-de- | **fr:** dans-querelle, de-querelle, de-strivings-de | **de:** Rechtsstreit, Streit, der-stritt Gen 13:7; Exod 17:7; Deut 1:12; Judg 12:2; 2Sam 22:44

3. dispute, controversy (13×) A dispute or controversy that is broader than a private quarrel but not necessarily a formal court proceeding – a public contention or contested matter. Deuteronomy 17:8 speaks of cases 'too difficult for you to judge, whether it is a matter of bloodshed, lawsuit, or dispute (riv),' listing it alongside but distinct from the strictly judicial. Deuteronomy 19:17 and 25:1 similarly position riv as a contested matter brought for resolution. Spanish uses 'disputa' and 'litigios,' French 'controversy,' capturing the middle ground between private quarrel and formal lawsuit. GEOGRAPHY AND SPACE

en: a-dispute, and-a-controversy, and-for-disputes | **es:** disputa, la-disputa, litigios | **fr:** [ולריב], [ריב], controversy | **de:** Rechtsstreit, [ולריב], [ריב] Exod 23:2; Deut 17:8; Deut 19:17; Deut 21:5; Deut 25:1

רִיבַי H7380 *N-proper-ms* (2×)

Ribai; personal name of a Benjamite, father of one of David's mighty men

A personal name belonging to a Benjamite. Ribai was the father of Ittai, one of David's thirty mighty warriors (2 Sam 23:29; 1 Chr 11:31). The name appears with slight orthographic variations in the parallel Chronicles account, and the Greek versions show further transliteration variants. The name may be related to the root רִיב (strife, contention).

(2×) Personal name of a man from the tribe of Benjamin, known as the father of Ittai, who was numbered among David's elite warriors (2 Sam 23:29; 1 Chr 11:31). The parallel texts show minor orthographic variation (Ribai/Rivai), while the Septuagint offers multiple transliterations (Ρειβα, Εριβα, Ρεβιε). The lexical note connecting it to יְרִיבַי suggests a possible etymological link to the root רִיב ('to contend'), though the name's precise meaning remains uncertain. PERSONAL NAMES

en: Ribai, Rivai | **es:** Ribai, Rivay | **fr:** Ribai, [ריבי] | **de:** Ribai, [ריבי] 2Sam 23:29; 1Chr 11:31

רֵיחַ H7381 *Prep-l / N-msc* (58×)

Scent, odor, or aroma; most often the pleasing sacrificial fragrance ascending to God, but also natural fragrances and figurative reputation.

In Hebrew worship, reyach almost always appears in the hallowed phrase reyach nichoach, the 'soothing aroma' of a burnt offering rising to the LORD. This cultic formula pervades Leviticus and Numbers, anchoring the word firmly in the theology of sacrifice. Yet outside the altar, reyach evokes the intoxicating fragrances of Song of Songs — nard, henna, and the beloved's garments — and even the metaphorical 'scent' of Israel's ruined reputation before Pharaoh (Exod 5:21). The span from sacred smoke to sensual perfume to social standing reveals how deeply smell was woven into Israel's experience of the holy and the human.

1. pleasing sacrificial aroma (46×) The technical cultic phrase reyach nichoach ('soothing aroma') describes the ascending fragrance of a burnt offering that pleases God. Appearing 46 times, it dominates Leviticus, Numbers, and Exodus 29. Spanish olor de and German Geruch von consistently mark it as a specialized ritual term. The phrase first appears at Noah's altar (Gen 8:21) and becomes the standard vocabulary for acceptable sacrifice throughout the Priestly source and Ezekiel. GEOGRAPHY AND SPACE

en: a-pleasing-aroma, an-aroma, an-aroma-of | **es:** olor, olor-, olor-de | **fr:**

aroma-de, odeur-de, un-agréable-aroma | **de:** Geruch-von, ein-Geruch, ein-Geruch-von Exod 29:18; Exod 29:25; Exod 29:41; Lev 1:9; Lev 1:13

2. pleasant fragrance (natural) (7×) The naturally pleasant fragrance of a person, plant, or perfumed oil, used in poetic and prophetic contexts. Song of Songs clusters these occurrences — the beloved's nard (1:12), the scent of mandrakes (7:13), and Lebanon's fragrance likened to restored Israel in Hosea 14:7. French parfum and German Duft distinguish this sensory, aesthetic sense from the ritual vocabulary, marking a shift from altar to garden. **GEOGRAPHY AND SPACE**

en: and-fragrance, and-his-scent, fragrance | **es:** como-la-fragancia-de, como-olor-de, fragancia | **fr:** [וריחו], comme-le-parfum, comme-sentir-de | **de:** Duft, [וריחו], und-Duft Gen 27:27; Song 1:12; Song 2:13; Song 4:11; Song 7:13

3. smell or odor (general) (5×) A general or neutral smell, sometimes even unpleasant by implication, used outside cultic contexts. In Exod 5:21 the Israelites lament 'you have made our smell stink' before Pharaoh — a figurative use for reputation. Job 14:9 speaks of a tree reviving at the mere scent of water. These passages show reyach at its most versatile, extending from physical odor to social perception. **GEOGRAPHY AND SPACE**

en: from-scent-of, our-smell, scent-of | **es:** Del-olor-de, nuestro-olor, olor-de | **fr:** de-מריח, notre-sentir, parfum-de | **de:** Duft, den-Duft, der-Duft Gen 8:21; Gen 27:27; Exod 5:21; Job 14:9

רֵיחַ H7382 *Conj-w / N-msc* (1×)

smell, odor — scent, particularly absence of smell (Aramaic)

This Aramaic noun means smell or odor, appearing in Daniel 3:27 in the phrase 'the smell of fire had not come upon them.' After Shadrach, Meshach, and Abednego emerge from the furnace, observers note that not even the scent of fire clings to them—their clothes, hair, and bodies show no trace of smoke or burning. The term emphasizes the completeness of their miraculous preservation: not just survival, but total absence of any effect from the fire.

(1×) Smell or odor, specifically scent of fire (Daniel 3:27). The phrase 'the smell of fire had not come upon them' emphasizes the miraculous nature of the three men's deliverance—no trace of smoke or burning remained on their bodies or clothes. This Aramaic term highlights complete preservation: even the odor of their ordeal was absent. The detail intensifies the wonder of divine protection. **GEOGRAPHY AND SPACE**

en: and-smell-of | **es:** y-olor-de | **fr:** et-compassion | **de:** [וריח] Dan 3:27

רִיפָה H7383 *Art / N-fp* (2×)

grain, groats; a grain product, possibly barley groats or pounded grain spread to dry

A noun of uncertain identification, referring to some kind of grain or grain product. Second Samuel 17:19 mentions it as something spread out to dry, while Proverbs 27:22 speaks of pounding it in a mortar. The Vulgate suggests barley groats, while Septuagint L has 'cakes of preserved fruit.' Scholars propose it may be a preparation similar to 'apricot cheese' or dried grain, something that required both drying and pounding.

(2×) Denotes a grain product of uncertain precise identification, appearing in contexts involving drying (2 Sam 17:19) and pounding (Prov 27:22). The Hebrew plural forms vary (רִפוֹת/רִיפוֹת), adding to the uncertainty. The Vulgate's 'barley groats' and the Septuagint's 'cakes of preserved fruit' represent different interpretive traditions. Modern scholarship suggests something spread to dry and then pounded—perhaps groats, crushed grain, or even dried fruit preparations. The Spanish/English 'grain/groats' reflects the most conservative reading. **GRAIN AND WHEAT**

en: grain, the-groats | **es:** el-grano, los-granos | **fr:** le-groats, le-הריפות | **de:** [הריפות], der-groats 2Sam 17:19; Prov 27:22

דִיפַת H7384a *Conj-w / N-proper-ms* (1×)

Diphath — a descendant of Japheth, son of Gomer (variant spelling)

Diphath appears in 1 Chronicles 1:6 as a son of Gomer and descendant of Japheth in the Table of Nations. This is a variant spelling of Riphath, which appears in the parallel passage in Genesis 10:3. The variation between 'D' and 'R' in Hebrew script is minimal and easily confused, explaining the textual variant. The Septuagint transliterations (Eriphath, Riphae, Riphath) show the same person referenced across manuscripts with slight spelling differences.

(1×) A personal name: son of Gomer and grandson of Japheth in the Table of Nations (1 Chronicles 1:6). This represents a variant spelling of Riphath (Genesis 10:3), with the initial consonant difference reflecting scribal variation. The Septuagint's varied transliterations confirm these refer to the same individual. No additional information about this descendant of Japheth survives beyond genealogical mention. **PERSONAL NAMES**

en: and-Diphath | **es:** y-Difat | **fr:** et-Diphath | **de:** [ודיפת] 1Chr 1:6

רִיפַת H7384b *Conj-w / N-proper-ms* (1×)

Riphath — a descendant of Japheth, son of Gomer

Riphath appears in Genesis 10:3 as a son of Gomer and grandson of Japheth in the Table of Nations. The parallel passage in 1 Chronicles 1:6 has the variant Diphath. Josephus identified this lineage with the Paphlagonians of Asia Minor. Some scholars connect the name to the Rhebas River (modern Riva) on the Thracian Bosphorus, suggesting a geographic connection. The exact ethnic or geographic referent remains uncertain, though a northern or northwestern Asia Minor location seems likely.

(1×) A personal name: son of Gomer and grandson of Japheth (Genesis 10:3). Ancient interpreters like Josephus associated this lineage with Paphlagonia in northern Asia Minor. Some scholars connect the name to the Rhebas River on the Thracian Bosphorus. The Table of Nations uses personal names to represent ethnic groups or geographic regions, so Riphath likely designates a people or territory in northwestern Anatolia. **PERSONAL NAMES**

en: and-Riphath | **es:** y-Rifat | **fr:** et-Riphath | **de:** und-Rifat Gen 10:3

רִיק H7385 *Conj-w / N-ms* (12×)

Emptiness, vanity; futility or purposelessness; concretely, being physically empty or void

A noun conveying the sense of emptiness, both abstract and concrete. In most occurrences it appears in adverbial phrases meaning 'in vain' or 'to no purpose'—labor that yields nothing (Isa 49:4; Lev 26:16, 20), worship that is futile (Ps 2:1), or effort expended for emptiness (Jer 51:58; Hab 2:13). German Nichtigkeit ('nothingness') captures the philosophical weight, while Spanish en vano conveys the practical futility. A single concrete usage in Jeremiah 51:34 describes Nebuchadnezzar making Israel physically 'empty'—devouring and discarding the nation like an empty vessel. Arabic fārighan ('empty, void') and Hindi khālī confirm this tangible, physical sense.

1. emptiness, vanity, in vain (11×) Abstract emptiness, vanity, or futility, especially in the adverbial construction lərīq meaning 'in vain, to no purpose.' God warns Israel that their strength will be spent lārīq—for nothing (Lev 26:16, 20). The Servant in Isaiah 49:4 laments laboring 'for emptiness.' The psalmist asks why nations conspire rīq—in futile rage (Ps 2:1), and whether purifying one's heart was 'in vain' (Ps 73:13). German Nichtigkeit and Spanish en vano/vacío converge on this sense of purposelessness. Jeremiah 51:58 and Habakkuk 2:13 pair it with fire: nations toil bədê rīq, 'for mere emptiness.' **WORTHLESSNESS AND VANITY**

en: and-emptiness, emptiness, for-emptiness | **es:** en-vano, vacío, vacío? | **fr:** [וריק], [לריק], [ריק] | **de:** Nichtigkeit, [וריק], [לריק] Lev 26:16; Lev 26:20; Job 39:16; Ps 2:1; Ps 4:2

2. empty (concrete, physical) (1×) Concrete, physical emptiness—being devoid of contents or substance. In Jeremiah 51:34, Nebuchadnezzar has swallowed Jerusalem and made her 'empty,' like a vessel drained of its contents. Arabic fārighan ('empty, void'), Hindi khālī ('empty'), and Korean bin ('empty') all point to tangible, spatial vacancy rather than abstract futility. Spanish vacía likewise

carries the concrete sense of an emptied container. This single occurrence preserves the word's physical root meaning, from which the more common abstract sense of 'vanity' developed. EMPTINESS AND VANITY

en: empty | **es:** vacía | **fr:** [ריק] | **de:** [ריק] Jer 51:34

רִיק H7386 *Art / Adj-fp* (14×)

Empty, vacant; also of persons: worthless, idle; of pursuits: vain, futile.

A vivid adjective that moves from the concrete to the moral. At its most literal, it describes a dry cistern (Gen 37:24), blighted ears of grain (Gen 41:27), or empty jars carried by Gideon's men (Judg 7:16). When applied to people, the tone shifts sharply: 'worthless men' who follow Abimelech (Judg 9:4) or the 'empty ones' before whom David danced (2 Sam 6:20). Arabic 'sufaha' (fools) and Swahili 'wapumbavu' (fools) confirm this moral coloring. Proverbs extends it one step further to futile pursuits themselves – the 'vanidades' of those who chase empty things (Prov 12:11; 28:19).

1. empty (physically vacant) (9×) Physically empty or vacant – describing containers, spaces, or things devoid of contents. The pit into which Joseph was cast was 'empty, no water in it' (Gen 37:24); Pharaoh's dream featured seven empty ears of grain (Gen 41:27); Gideon's soldiers carried empty jars (Judg 7:16). Translations converge: Spanish 'vacío,' Hindi 'khali,' Arabic 'farigh,' Korean 'bin' – all point to literal emptiness. EMPTINESS AND VANITY

en: and-empty, empty, the-empty | **es:** las-vacías, vacía, vacías | **fr:** [וריקה], et-seulement, le-vider | **de:** [וריקה], [ריקה], die-leeren Gen 37:24; Gen 41:27; Deut 32:47; Judg 7:16; Judg 11:3

2. worthless persons (idle, reckless fellows) (3×) Worthless, idle, reckless persons – a moral transfer from physical emptiness to human character. Abimelech hired 'worthless and reckless men' (Judg 9:4), Jephthah gathered 'empty men' (Judg 11:3), and Michal accused David of exposing himself before 'the empty ones' (2 Sam 6:20). Arabic 'al-sufaha' (fools), Swahili 'wapumbavu' (fools), and Hindi 'nikamme' (idle) all independently select moral-deficiency vocabulary. EMPTINESS AND VANITY

en: the-worthless-ones, worthless | **es:** los-vacíos, vacíos | **fr:** [ריקים], le-sans-valeur-ceux, worthless | **de:** [ריקים], der-worthless-die, worthless Judg 9:4; 2Sam 6:20; 2Chr 13:7

3. vain things (vanities, futile pursuits) (2×) Vain things, futile pursuits – the abstract extension where emptiness characterizes not persons but their activities. 'Whoever chases empty things lacks sense' (Prov 12:11; 28:19). Spanish 'vanidades,' Hindi 'vyarth' (futile), Arabic 'abatil' (vanities), and Swahili 'ubatili' (futility) consistently render the abstract, moral-philosophical dimension. WORTHLESSNESS AND VANITY

en: vain-things, worthless-pursuits | **es:** vanidades | **fr:** ריקים ,רקים | **de:** [ריקים], [רקים] Prov 12:11; Prov 28:19

רֵיקָם H7387 *Adv* (16×)

Emptily, empty-handed, with nothing; figuratively in vain, without cause or purpose.

An adverb built on the root r-y-q ('empty'), used to describe the condition of having nothing in hand or returning without result. Its most common usage is concrete and economic: Jacob protests that Laban would have sent him away 'empty-handed' (Gen 31:42), and the Torah commands that no one appear before God reqam, without an offering (Exod 23:15; 34:20; Deut 16:16). Ruth's mother-in-law Naomi laments returning 'empty' (Ruth 1:21). A secondary, more abstract sense emerges in the Psalms, where it shades into 'without cause' or 'in vain,' describing enemies who oppose the psalmist for no legitimate reason (Ps 7:4; 25:3).

1. empty, empty-handed (14×) In an empty state, empty-handed, without possessions or provisions. This concrete sense dominates the usage: Jacob would have been sent away 'empty' by Laban (Gen 31:42); Israel must not appear before the LORD empty-handed (Exod 23:15; 34:20; Deut 16:16); a freed servant must not be sent out empty (Deut 15:13); Naomi returns to Bethlehem 'empty' (Ruth 1:21; 3:17). Spanish 'vacío/vacía' and German 'leer' consistently reflect the physical sense of lacking goods or substance. EMPTINESS AND VANITY

en: and-empty, empty, empty-handed | **es:** vacía, vacías, vacío | **fr:** [ריקם], et-vider, vide | **de:** [וריקם], [ריקם], leer Gen 31:42; Exod 3:21; Exod 23:15; Exod 34:20; Deut 15:13

2. without cause, in vain (2×) Without cause, without purpose, in vain – an abstract extension of emptiness into the realm of motive or result. In Psalm 7:4 the psalmist denies having plundered 'those who were my adversaries without cause,' and Psalm 25:3 speaks of those who 'deal treacherously without reason.' French 'en vain' and Spanish 'sin causa' capture this figurative shift from physical emptiness to purposelessness or groundlessness. WORTHLESSNESS AND VANITY

en: without-cause | **es:** sin-causa | **fr:** en-vain | **de:** ohne-Sache Ps 7:4; Ps 25:3

רִיר H7388 *N-msc / 3ms* (2×)

saliva, slimy juice; bodily fluid or viscous substance

A noun meaning saliva or slimy secretion. First Samuel 21:14 describes David letting his spittle run down when feigning madness before Achish. Job 6:6 uses it metaphorically—'the slime of purslane' or possibly 'white of egg'—to describe something tasteless. The term captures the viscous, unpalatable quality of certain substances.

(2×) Refers to saliva or slimy fluid, used literally in 1 Samuel 21:14 where David feigns insanity by drooling, and metaphorically in Job 6:6 ('the slime/juice of purslane' or 'white of egg') to evoke something bland and unappetizing. The Hebrew רִיר captures viscosity and unpleasantness. Spanish 'saliva/baba' and French/German 'saliva' reflect the literal sense, while the Job passage's imagery remains debated—is it egg-white, plant sap, or something else tasteless? The shared semantic core is a slimy, undesirable substance. GEOGRAPHY AND SPACE

en: his-saliva, in-slime-of | **es:** en-baba-de, su-saliva | **fr:** dans-רירו, son-saliva | **de:** [ריר], sein-saliva 1Sam 21:14; Job 6:6

רֵישׁ H7389a *N-ms* (5×)

poverty, want, destitution — the condition of material lack and economic vulnerability

Found exclusively in Proverbs, this noun denotes the stark reality of material deprivation. It appears in wisdom sayings that contrast poverty with wealth (Prov 30:8, opposing 'osher') and with the security of the rich (Prov 10:15). The multilingual evidence is unanimous — Spanish 'pobreza,' French 'pauvreté,' English 'poverty' — confirming a single, stable semantic core. Proverbs treats it as a consequence of laziness (6:11; 24:34) or of chasing fantasies (28:19), making it both an economic and moral category in Hebrew wisdom thought.

(5×) Material poverty and economic destitution, the condition of lacking resources and being economically vulnerable. All five occurrences cluster in Proverbs, where it stands opposite wealth (Prov 30:8) and the protective 'strong city' of the rich (10:15). Multilingual glosses converge tightly — Spanish 'pobreza,' French 'pauvreté' — leaving no room for polysemy. Wisdom literature treats this poverty as the predictable fruit of idleness (6:11; 24:34) or empty pursuits (28:19). AUTO-DETECTED COMMUNITY 7233 WITH 3 SENSES

en: is-their-poverty, poverty, your-poverty | **es:** Pobreza, pobreza, pobreza-de-ellos | **fr:** leur-pauvreté-eux, pauvreté, ton-pauvreté-toi | **de:** Haupt, [ראשך], [ריש] Prov 6:11; Prov 10:15; Prov 13:18; Prov 24:34; Prov 30:8

רִישׁ H7389b *N-ms* (2×)

poverty, want; state of lacking material resources, opposite of wealth

A noun denoting poverty or material deprivation. Proverbs uses it frequently, contrasting it with wealth (10:15) and riches (30:8). Proverbs 24:34 pairs it with 'lack' (מַחְסוֹר) in parallel, emphasizing destitution. The term appears with possessive suffixes ('his poverty,'

'your poverty'), personalizing the condition. It represents the opposite of prosperity in wisdom literature's moral economy.

(2×) Denotes the state of poverty or material want, appearing exclusively in Proverbs. The word occurs in multiple forms (רִישׁ, רֵאשׁ) with subtle orthographic variation. It stands in consistent opposition to 'wealth' (עֹשֶׁר, עָשִׁיר) and is paralleled with 'lack' (מַחְסוֹר). Proverbs 28:19 and 31:7 use possessive forms ('his poverty'), making the condition personal and immediate. Spanish 'pobreza' and the English/German 'poverty' uniformly capture the economic deprivation at the word's core—a cautionary theme in wisdom teaching. **AUTO-DETECTED COMMUNITY 7233 WITH 3 SENSES**

en: his-poverty, poverty | **es:** pobreza, su-pobreza | **fr:** pauvreté, son-pauvreté-lui | **de:** [רישׁ], [רישו] Prov 28:19; Prov 31:7

רַךְ H7390 *Conj-w / Adj-msc* (16×)

Tender, delicate, soft: young or frail in body; gentle or mild in speech; fainthearted, timid in courage.

The Hebrew adjective rakh spans a spectrum from physical tenderness to emotional gentleness to psychological timidity — three dimensions of softness that Hebrew unites under a single root. In its most frequent use, it describes the tender vulnerability of youth and delicacy: Jacob's children are 'tender' and cannot be driven hard (Gen 33:13), Abraham selects a 'tender and good' calf for his angelic visitors (Gen 18:7), and Leah's eyes are described as rakkot — 'tender' or 'soft' in contrast to Rachel's beauty (Gen 29:17). Arabic rakhsan and Korean yeonhan confirm the physical-delicacy reading across language families. Proverbs deploys the word for the power of gentle speech: 'a soft answer turns away wrath' (Prov 15:1) and 'a soft tongue breaks bone' (Prov 25:15), where Spanish suave and Arabic layyinun shift toward communicative gentleness. The single military occurrence in Deuteronomy 20:8 — dismissing the 'fainthearted' soldier from battle — reveals how tenderness becomes a liability when courage is required.

1. tender, young, delicate (12×) Tender, young, or delicate in body or constitution — describing persons, animals, or plants that are soft, frail, or immature. Twelve occurrences cover Abraham's tender calf (Gen 18:7), Leah's gentle eyes (Gen 29:17), Jacob's fragile children (Gen 33:13), the young and inexperienced Solomon (1 Chr 22:5; 29:1), the pampered man and woman of Deuteronomy's curse (Deut 28:54, 56), David's self-description as 'weak though anointed king' (2 Sam 3:39), Ezekiel's tender twig (Ezek 17:22), and a child described as 'tender and only-beloved' (Prov 4:3). Arabic rakhsan, Korean yeonhan, and Spanish tierno all cluster around physical softness and youth. The Babylonian lady told to descend from her throne (Isa 47:1) extends the image — she is 'tender and delicate,' unaccustomed to hardship. **TENDERNESS AND GENTLENESS**

en: and-tender, and-tender-, tender | **es:** La-tierna, tierna, tierno | **fr:** [ורך], [רכה], le-tender | **de:** [ורך], [רך], [רכה] Gen 18:7; Gen 29:17; Gen 33:13; Deut 28:54; Deut 28:56

2. soft, gentle (of speech or manner) (3×) Soft or gentle in speech, manner, or approach — describing the quality of words or persuasion rather than physical constitution. Three occurrences in wisdom literature celebrate the paradoxical strength of softness: 'a soft answer turns away wrath' (Prov 15:1), 'a soft tongue breaks bone' (Prov 25:15), and Leviathan's mock question about whether it will 'speak soft words' to its captor (Job 41:3). Spanish suave, Arabic layyinun, and Korean budeureon all shift from physical tenderness to communicative gentleness, confirming this as a distinct metaphorical extension. The Proverbs passages are especially memorable for their ironic reversals — what is soft defeats what is hard. **TENDERNESS AND GENTLENESS**

en: gentle, soft, soft-words | **es:** suave, suavemente | **fr:** tendre | **de:** [רך], [רכה], [רכות] Job 41:3; Prov 15:1; Prov 25:15

3. fainthearted, timid (1×) Fainthearted, timid, or lacking courage — the emotional dimension of softness applied to a warrior's resolve. A single occurrence in Deuteronomy 20:8 instructs Israel's officers to dismiss any soldier who is 'fearful and fainthearted' (rakh ha-levav, literally 'soft of heart') before battle, lest his cowardice spread. Spanish blando, German schwach, and Arabic al-layyinu all render this with vocabulary of weakness rather than gentleness. The compound construction with levav ('heart') makes the metaphor transparent: a 'soft heart' in the context of warfare is not compassion but debilitating fear. **TENDERNESS AND GENTLENESS**

en: and-faint | **es:** y-blando | **fr:** et-faint | **de:** und-schwach Deut 20:8

רֹךְ H7391 *Conj-w* (1×)

tenderness, delicacy — softness, refinement, gentle upbringing

This noun means tenderness or delicacy, describing the refined, soft condition of someone raised in comfort. In Deuteronomy 28:56, it characterizes 'the most tender and delicate woman among you'—someone so pampered and refined that she has never set foot on the ground. The term appears in the curses of the covenant, describing how even such refined people will be reduced to cannibalism during siege. The word emphasizes gentle upbringing and physical softness from a life of luxury.

(1×) Tenderness, delicacy, or softness from refined upbringing (Deuteronomy 28:56). The phrase 'from tenderness and delicacy' describes a woman so pampered she has never touched her foot to the ground. This physical softness from luxurious living serves to intensify the horror of the siege curses—even the most delicate will commit atrocities. The term captures refinement that prosperity produces but adversity destroys. **GEOGRAPHY AND SPACE**

en: and-from-tenderness | **es:** y-por-ternura | **fr:** et-de-tenderness | **de:** und-von-tenderness Deut 28:56

רָכַב H7392 *Conj-w / V-Qal-ConjImperf.h-1cs* (78×)

To ride, mount; as participle 'rider/charioteer'; in Hifil 'cause to ride, set upon a mount, or load cargo onto an animal.'

A verb of motion and mastery spanning donkeys, horses, chariots, and the clouds of heaven. The Qal participle rokev functions virtually as a noun — 'rider' or 'charioteer' — from the Song of the Sea's 'horse and its rider' (Exod 15:1) to God as the One who 'rides the heavens' (Deut 33:26). French 'cavalier' and Spanish 'jinete' render the military rider naturally. The Hifil causative appears in moments of enthronement and honor: Joseph set upon Pharaoh's second chariot (Gen 41:43), Solomon placed upon David's mule (1 Kgs 1:33). A rare Hifil extension means simply 'to load cargo onto an animal,' as when the ark was placed on a new cart (2 Sam 6:3).

1. Qal participle: rider, charioteer (37×) The Qal participle used substantivally as 'rider' or 'charioteer,' both singular and plural, including the theophanic title 'the One who rides the heavens.' French 'cavalier' and Spanish 'jinete/cabalgadores' capture the martial dimension. Exodus 15:1 pairs horse and rokev in triumph; Deuteronomy 33:26 elevates the image to cosmic scale — God rides the skies in majesty. Amos 2:15 warns that the rokev of horses will not deliver himself. **CHARIOTS AND WAGONS**

en: and-his-rider, and-its-rider, on-them | **es:** cabalgadores-de, cabalgando, jinete-de | **fr:** cavalier-de, cavaliers, chevauchant | **de:** Reiter, Reiter-von, [ורכבו] Gen 49:17; Exod 15:1; Exod 15:21; Num 22:22; Deut 33:26

2. Qal: ride, mount (21×) The basic Qal finite verb meaning to mount and ride upon an animal, chariot, or (metaphorically) the clouds. Genesis 24:61 has Rebekah riding a camel; Leviticus 15:9 treats the saddle a person rides upon as ritually significant. Spanish 'cabalgar/cabalgó' and French 'chevaucher/chevaucha' preserve the physical act of sitting astride and traveling. Numbers 22:30 has Balaam's donkey pointedly asking 'Am I not the donkey you have ridden all your life?' **CHARIOTS AND WAGONS**

en: and-He-rode, and-I-will-ride, and-he-rode | **es:** Y-cabalgaba, Y-cabalgó, cabalga | **fr:** chevaucha, chevaucher, et-Il-chevaucha | **de:** Wagen, [נרכב], [תרכב] Gen 24:61; Lev 15:9; Num 22:30; 1Sam 25:42; 1Sam 30:17

3. Hifil: cause to ride, set upon (18×) The Hifil causative meaning to cause someone to ride or to seat a person upon a mount, typically in contexts of enthronement, honor, or deliberate transport. Korean renderings distinguish the causative clearly. Genesis 41:43 has Pharaoh causing Joseph to ride in the second chariot; 1 Kings 1:33 and 1:38 narrate Solomon's anointing procession on David's own mule. Deuteronomy 32:13 speaks of God making Israel 'ride on the

heights of the earth' — a metaphor of sovereign blessing. **STRIKING AND REFERENCE**

en: I-will-cause-to-ride, You-made-ride, You-make-me-ride | **es:** Hiciste-cabalgar, Y-lo-hizo-montar, Y-lo-llevaron | **fr:** chevaucher, et-chevaucha-lui, et-chevaucher | **de:** [ארכיב], [והרכיבהו], [וירכיבהו] Gen 41:43; Exod 4:20; Deut 32:13; 1Kgs 1:33; 1Kgs 1:38

4. Hifil: load, place upon (cargo) (2×) A specialized Hifil usage meaning to load or place inanimate cargo upon an animal for transport, distinguished from the personal causative by its object. In 2 Samuel 6:3 and 1 Chronicles 13:7, the ark of God is 'mounted' — placed upon — a new cart. Korean '실다' (to load) and Swahili equivalents distinguish cargo-loading from person-mounting, a distinction the Hebrew makes only through context. **STRIKING AND REFERENCE**

en: and-mounted, and-they-mounted | **es:** Y-montaron | **fr:** et-ils-monta, et-monter-à-cheval | **de:** [וירכיבו], und-sie-mounted 2Sam 6:3; 1Chr 13:7

רֶכֶב H7393 *N-ms* (120×)

Chariot or chariotry (collective war-vehicle force); rarely, the upper millstone of a hand-mill.

The primary military term for wheeled war vehicles in the Hebrew Bible, covering everything from Pharaoh's chariot corps at the Red Sea (Exod 14:7) to the iron chariots of the Canaanites (Josh 17:16) and Solomon's chariot cities (1 Kgs 9:19). Arabic markaba and Korean byeongeo confirm the war-vehicle reading across language families. A fascinating secondary sense appears just three times: the upper millstone, the stone that 'rides' atop the lower – the woman at Thebez dropped one on Abimelech's head (Judg 9:53). The metaphor from r-k-b ('to mount, ride') links both senses.

1. chariot, chariotry (117×) A wheeled war vehicle or the collective chariot force of an army – Pharaoh's chariots (Exod 14:7), Sisera's nine hundred iron chariots (Judg 4:3), Solomon's chariot corps (1 Kgs 10:26). Often paired with cavalry (parashim) and horses (susim). Arabic markabat/markabat, Spanish carro/carros, and Korean byeongeo converge on the military-vehicle reading. The collective sense ('chariotry') is more common than reference to a single vehicle. **CHARIOTS AND WAGONS**

en: chariot, chariots | **es:** carro, carro-de, carros | **fr:** Récab, char | **de:** Rekab, Wagen Gen 50:9; Exod 14:7; Deut 20:1; Josh 11:4; Judg 4:15

2. upper millstone (3×) The upper grinding stone of a hand-mill that 'rides' atop the lower stone – a vivid metaphorical extension of the root r-k-b ('to ride, mount'). Deuteronomy 24:6 forbids taking a millstone as pledge; Judges 9:53 narrates the woman who dropped an upper millstone on Abimelech; 2 Samuel 11:21 recalls the same event. Spanish piedra de molino and Korean maestol/wistol ('millstone/upper-stone') confirm this distinct concrete-object sense. **UPPER MILLSTONE**

en: a-millstone, and-upper-millstone, millstone | **es:** molino, piedra-de-molino, y-piedra-de-molino | **fr:** et-upper-millstone, meule, un-millstone | **de:** ein-millstone, millstone, und-upper-millstone Deut 24:6; Judg 9:53; 2Sam 11:21

רֵכָב H7394 *N-proper-ms* (13×)

Rechab; a personal name borne by Ish-bosheth's assassin, the Rechabite ancestor, and a post-exilic builder.

The proper name Rechab (רֵכָב), possibly meaning 'rider' or 'charioteer,' is borne by at least three individuals. Rechab son of Rimmon the Beerothite murdered Ish-bosheth and was executed by David (2 Sam 4:2–12). More prominently, Rechab was the ancestor — through Jehonadab son of Rechab — of the Rechabite community whose strict abstinence from wine and settled life Jeremiah held up as a model of faithfulness (Jer 35:6–19). A third Rechab, father of Malchijah, repaired a gate of Jerusalem under Nehemiah (Neh 3:14). First Chronicles 2:55 links the Rechabites to Kenite origins.

Rechab (proper name) (13×) The personal name Rechab (רֵכָב), borne by several biblical figures: (a) Rechab son of Rimmon, who with his brother Baanah assassinated Ish-bosheth (2 Sam 4:2–12); (b) the eponymous ancestor of the Rechabites, whose descendant Jehonadab joined Jehu's purge (2 Kgs 10:15, 23) and whose community Jeremiah commended for covenantal fidelity (Jer 35:6–19); (c) Rechab father of Malchijah (Neh 3:14). Spanish Recab, French Récab, and German Rechab all transliterate consistently. **CHARIOTS AND WAGONS**

en: Rechab, Rekab, Rekhav | **es:** Recab, Rejav, Rekav | **fr:** Rechab, Rekab, Récab | **de:** Rechab, Rekab, Wagen 2Sam 4:2; 2Sam 4:5; 2Sam 4:6; 2Sam 4:9; 2Kgs 10:15

רַכָּב H7395 *Prep-l / N-msc / 3ms* (3×)

charioteer, driver; horseman, mounted soldier

This noun designates military personnel who ride or drive—either chariot drivers or mounted cavalry. The term appears in both battle narratives and royal contexts, distinguishing between different types of military riders. Chronicles and Kings use it for the professional charioteer who drives the king's war chariot, while 2 Kings also applies it to a mounted horseman or cavalry scout.

(3×) The word refers to military specialists who control horses in combat, with context determining whether charioteers or cavalry. In 1 Kings 22:34 and 2 Chronicles 18:33, Ahab commands 'his charioteer' to turn the chariot around when wounded—clearly a driver. Second Kings 9:17 uses it for 'a horseman' sent out as a scout, distinguished from chariot-borne soldiers. Both uses identify professional military riders, essential to ancient Near Eastern warfare where horse-drawn chariots and cavalry provided mobility and striking power. **HORSEMAN CAVALRYMAN**

en: a-horseman, to-his-driver, to-the-charioteer | **es:** a-su-conductor, al-cochero, jinete | **fr:** [לרכב], un-cavalier, à-son-driver | **de:** [לרכב], ein-Reiter, zu-sein-driver 1Kgs 22:34; 2Kgs 9:17; 2Chr 18:33

רְכֻבָּה H7396 *Prep-l / N-fs* (1×)

riding — the act of riding, riding equipment or saddle cloths

This noun refers to the act of riding or possibly riding equipment such as saddle cloths. In Ezekiel 27:20, Dedan trades with Tyre 'in saddle cloths for riding.' The exact reference is uncertain—either the activity of riding (abstract noun) or the equipment used for riding (concrete). The context of international trade suggests luxury riding equipment, which would be valuable trade goods. The term connects to the common verb for riding on animals.

(1×) The act of riding or saddle cloths/riding equipment (Ezekiel 27:20). Dedan supplies Tyre with items 'for riding,' either referring to the activity itself or to valuable saddle blankets and riding gear. The commercial context favors understanding this as trade goods —luxury riding equipment rather than the abstract concept. This reflects the importance of mounted travel and quality riding apparatus in ancient trade networks. **GEOGRAPHY AND SPACE**

en: for-riding | **es:** para-montar | **fr:** char | **de:** [לרכבה] Ezek 27:20

רֵכָבִי H7397a *Art / N-proper-mp* (4×)

the Rechabites (gentile, descendants of Rechab)

This gentile designation identifies the house of the Rechabites, a conservative group descended from Rechab who maintained strict nomadic lifestyle, abstaining from wine, agriculture, and permanent housing. Jeremiah 35 makes them exemplars of faithfulness to ancestral commands, contrasting their obedience with Judah's covenant-breaking. They represent a counter-cultural commitment within Israelite society.

(4×) Identifies the Rechabites (בֵּית הָרֵכָבִים or בְּנֵי בֵית-הָרֵכָבִים), a clan descended from Rechab son of Jonadab. All four occurrences appear in Jeremiah 35:2-3, 5, 18, where God commands Jeremiah to test them by offering wine—which they refuse, explaining their ancestral vow to abstain from wine, avoid building houses, and not plant vineyards, maintaining perpetual nomadic existence. Their faithfulness to Jonadab's command becomes an object lesson rebuking Judah's disobedience to God. The consistent use of the article marks them as a recognized group. Multilingual glosses transliterate: Spanish 'los-recabitas,' French 'Récabites,' German 'die-Rekabiter'—all treating it as a distinct social-religious movement within

Israel. **PERSONAL NAMES**

en: the-Rekavim | **es:** los-recabitas | **fr:** Récabites | **de:** die-Rekabiter Jer 35:2; Jer 35:3; Jer 35:5; Jer 35:18

רְכָה H7397b *N-proper-ms* (1×)

Recah — a place name in the territory of Judah

Recah is a place name mentioned in 1 Chronicles 4:12 within the genealogical records of Judah. The exact location is unknown, and the site has not been identified with any confidence. The Septuagint transliterates it as Rechab, which has led to some textual confusion with the personal name Rechab. The name appears in a list of settlements or descendants associated with Judah's territory, but no narrative details about the place survive.

(1×) A place name in Judah's genealogical records (1 Chronicles 4:12). The location has not been identified, and no details about the settlement survive beyond this genealogical mention. The Septuagint's rendering as 'Rechab' shows the overlap between personal and place names in Hebrew genealogies. This may represent a town, clan, or family settlement within Judah's territory. **PERSONAL NAMES**

en: Rekhah | **es:** Reca | **fr:** [רכה] | **de:** [רכה] 1Chr 4:12

רְכוּב H7398 *N-msc / 3ms* (1×)

chariot — a riding vehicle, divine chariot (poetic)

This poetic term for chariot appears in Psalm 104:3, describing God 'who makes the clouds His chariot.' The Aramaic-influenced form suggests a vehicle for riding, here used metaphorically for God's transportation through the heavens. The image of divine cloud-riding appears elsewhere in ancient Near Eastern literature, particularly Canaanite texts about Baal. The psalmist appropriates this imagery for Yahweh, emphasizing His mastery over creation and His mobility through the sky on storm clouds.

(1×) A chariot or riding vehicle, used poetically of God's cloud-chariot (Psalm 104:3). The phrase 'who makes the clouds His chariot' depicts God riding through the heavens on storm clouds. This royal imagery of cloud-riding draws on ancient Near Eastern motifs while applying them to Yahweh. The Aramaic-influenced term emphasizes the vehicle aspect, picturing clouds as God's mobile throne-chariot. **CHARIOTS AND WAGONS**

en: His-chariot | **es:** su-carro | **fr:** char | **de:** sein-Wagen Ps 104:3

רְכוּשׁ H7399 *Prep-b* (28×)

Property, possessions, or goods; movable wealth including livestock, belongings, and spoil taken in conquest.

A general term for accumulated material wealth and movable property, appearing frequently in Genesis and Chronicles. When Abram departed from Haran, he took all his rekush – his possessions (Gen 12:5), and when Lot's goods were seized in battle, the same word names the plunder carried off (Gen 14:11-16). The semantic range stretches from peaceful estate-holdings to wartime spoil. Arabic distinguishes amwal (general wealth) from ghanima (spoil/booty), while Spanish shifts between hacienda (estate) and bienes (goods), reflecting a subtle but real distinction between settled property and portable chattels that the Hebrew covers with a single word.

1. property, possessions, wealth (22×) The broad term for owned property, possessions, or accumulated wealth of any kind – livestock, land-holdings, and material assets belonging to a person or household. Abram's possessions leaving Haran (Gen 12:5), the too-great wealth preventing Abram and Lot from dwelling together (Gen 13:6), and the royal estates overseen by David's stewards (1 Chr 27:31) all employ this general sense. Spanish hacienda and German Besitz/Habe reflect its breadth. **POSSESSIONS AND PROPERTY**

en: and-for-their-property, and-his-possessions, and-the-possessions | **es:** con-posesión, hacienda-suya, la-hacienda | **fr:** [הרכוש], [רכוש], [רכושו] | **de:** Besitz, Habe, [רכושו] Gen 12:5; Gen 13:6; Gen 14:11; Gen 14:12; Gen 14:16

2. goods, spoil, movable belongings (6×) Movable goods, belongings, or spoil acquired through migration, journey, or military conquest, distinguished from settled wealth by its portable and often transactional nature. The spoil of the Moabite camp (2 Chr 20:25), the goods provided to returning exiles by their neighbors (Ezra 1:4, 6), and the riches distributed by the northern king (Dan 11:24) all carry this nuance. Arabic ghanima (booty) and amtia (chattels) parse this portable-goods sense distinctly. **POSSESSIONS AND PROPERTY**

en: and-goods, and-possessions, and-with-goods | **es:** con-los-bienes, con-riquezas, y-con-bienes | **fr:** [ברכוש], [וברכוש], [ורכוש] | **de:** Besitz, [ברכוש], [וברכוש] 2Chr 20:25; Ezra 1:4; Ezra 1:6; Dan 11:13; Dan 11:24

רָכִיל H7400 *N-ms* (6×)

Slander, tale-bearing; also the person who practices it – a slanderer, gossip, informer

A word encompassing both the activity of malicious gossip and the person who engages in it. Leviticus 19:16 prohibits 'going about as a tale-bearer' among one's people, using rakil in its agent sense. Proverbs 11:13 and 20:19 warn that a gossip reveals secrets. In Jeremiah and Ezekiel, the focus shifts to the abstract practice: Jer 6:28 calls rebellious Israelites 'goers of slander,' and Ezek 22:9 denounces 'men of slander' within Jerusalem. Spanish distinguishes the two senses neatly – 'calumnia' for the abstract act and 'calumniador/chismoso' for the agent – while Hindi 'chugli' (gossip, backbiting) captures the social poison at the heart of this word.

1. slander, tale-bearing (abstract act) (3×) The abstract activity or practice of spreading malicious gossip and slander. In Jer 6:28, the people are characterized as 'goers of slander,' and Ezek 22:9 condemns 'men of slander' – informers who shed blood. Spanish 'calumnia' (slander, defamation) renders the abstract quality, while the Hebrew construction with 'men of' or 'goers of' keeps the focus on the practice rather than the individual practitioner. **DECEIT AND TREACHERY**

en: as-a-slanderer, slander | **es:** calumnia | **fr:** [רכיל], dispute | **de:** [רכיל] Jer 6:28; Jer 9:4; Ezek 22:9

2. slanderer, tale-bearer (agent) (3×) A slanderer or tale-bearer – the human agent who spreads gossip. The Holiness Code (Lev 19:16) forbids going about 'as a rakil' among one's people, and Proverbs twice warns against the gossip who cannot keep secrets (11:13, 20:19). Spanish 'calumniador' and 'como-chismoso' (like a gossiper) highlight the personal moral failure, while the proverbial usage makes this a paradigmatic character flaw to avoid. **LIAR FALSEHOOD SPEAKER**

en: as-a-slanderer, slanderer | **es:** calumniador, como-calumniador, como-chismoso | **fr:** slanderer, רכיל | **de:** [רכיל], slanderer Lev 19:16; Prov 11:13; Prov 20:19

רָכַךְ H7401 *V-Qal-Perf-3ms* (8×)

To be tender, soft, or weak (of heart or words); in the Hifil, to make faint or soften someone's resolve.

A verb that maps a single physical quality — softness — onto a rich landscape of emotional and moral states. Words can be 'softer than oil' yet conceal swords (Ps 55:21); a wound can go unmollified, not 'softened' with ointment (Isa 1:6, Pual). Most often, though, the softness is of the heart: fear that makes one's courage melt away before battle (Deut 20:3), or penitent tenderness before God's word, as when Josiah's heart 'was tender' and he humbled himself (2 Kgs 22:19; 2 Chr 34:27). Spanish distinguishes beautifully — 'blandas' for soft words, 'desfallezca' for fainting courage — while the single Hebrew root holds both together.

1. be soft, tender, weak (7×) To be or become soft, tender, or weak — spanning physical softness (treacherous words smoother than oil, Ps 55:21; an untreated wound, Isa 1:6 in Pual) and emotional/psychological states. The heart 'becomes soft' either in timidity before enemies (Deut 20:3; Isa 7:4; Jer 51:46, where it parallels 'fear') or in penitent tenderness before God (2 Kgs 22:19 = 2 Chr 34:27, paralleling 'humble oneself'). Spanish 'blandas' (soft) and 'desfallezca' (become faint) capture the physical-to-emotional

spectrum, while French and German leave the forms untranslated in brackets, highlighting the difficulty of a single-word equivalent. **TENDERNESS AND GENTLENESS**

en: are-softer, be-faint, becomes-faint | **es:** blandas, desfallezca, suavizadas | **fr:** [ירך], [רך], [רככה] | **de:** [ירך], [רך], [רככה] Deut 20:3; 2Kgs 22:19; 2Chr 34:27; Ps 55:21; Isa 1:6

2. make faint, soften (causative) (1×) The causative Hifil: to make soft, to cause faintness or weakening of resolve. Attested only in Job 23:16, where Job confesses 'God has made my heart faint' (herakh libbi). English 'has made faint,' Spanish 'ha ablandado' (has softened), and the passage's context — Job overwhelmed by divine power — all point to an external agent undermining human courage, the causative counterpart to the Qal's intransitive softening. **TENDERNESS AND GENTLENESS**

en: has-made-faint | **es:** ha-ablandado | **fr:** הרך | **de:** [הרך] Job 23:16

רָכַל H7402 *V-Qal-Prtcpl-mpc / 2fs* (17×)

Trader, merchant; a professional dealer in goods, often used of Tyre's international commerce.

A substantival participle from the root rakal ('to go about'), depicting the itinerant trader who moves from place to place with wares. Ezekiel 27 is its prime habitat, cataloguing Tyre's rokelim – merchants from Sheba, Haran, Asshur, and beyond – in a sweeping portrait of ancient Near Eastern commerce. Nehemiah uses the same word for the merchants who camped outside Jerusalem's walls on the Sabbath (Neh 13:20). Spanish 'comerciante' and 'mercaderes' capture the professional, commercial character the Hebrew conveys.

trader, merchant (17×) A professional trader or merchant, derived from the Qal participle of rakal ('to go about trading'). Concentrated in Ezekiel 27, where Tyre is addressed as a city of traders and her commercial partners are enumerated at length (Ezek 27:13, 15, 17, 22-24). Also appears in Nehemiah for merchants at Jerusalem's gates (Neh 3:31-32; 13:20), in 1 Kings 10:15 for Solomon's revenue from traders, and poetically in Song 3:6 for columns of spice-laden merchants. **MERCHANTS AND TRADERS**

en: and-the-merchants, merchant, merchants | **es:** Traficantes-de, comerciante-de, los-mercaderes | **fr:** [הרכלים], [והרכלים], [רכלי] | **de:** Haendler, Haendler-von, [הרכלים] 1Kgs 10:15; Neh 3:31; Neh 3:32; Neh 13:20; Song 3:6

רָכָל H7403 *Prep-b / N-proper-fs* (1×)

Racal — a place in southern Judah (possibly textual error for Carmel)

Racal appears in 1 Samuel 30:29 as a town in southern Judah where David sent spoils after defeating the Amalekites. However, most scholars believe this is a textual error for Carmel, since the Septuagint reads 'Carmel' and Carmel is well-known as a town in this region. The similarity in Hebrew script between Racal and Carmel makes scribal confusion plausible. If Racal is original, no other references to this town exist. The context involves David distributing plunder to allies in southern Judah.

(1×) A place name in southern Judah mentioned in David's distribution of spoils (1 Samuel 30:29). Most scholars consider this a scribal error for Carmel, supported by the Septuagint reading 'Carmel' and the well-attested presence of Carmel in this region. If original, Racal would be an otherwise unknown town in Judah's southern territory. The name appears only in this context of David rewarding his allies. **PERSONAL NAMES**

en: in-Racal | **es:** en-Racal | **fr:** dans-Racal | **de:** in-Racal 1Sam 30:29

רְכֻלָּה H7404 *N-fsc / 2fs* (4×)

trade, traffic, merchandise

This noun denotes commercial activity—trading, merchandising—and the goods involved in trade. Appearing exclusively in Ezekiel's oracles against Tyre, it captures the maritime city's extensive commercial networks. The term derives from the root for traveling merchant or trader, emphasizing the movement inherent in ancient commerce.

(4×) Designates trade activity or merchandise. In Ezekiel 28:5, 16, 18, 'your trade' (רְכֻלָּתֵךְ) describes Tyre's commercial activity that led to wealth and pride. Ezekiel 26:12 speaks of plundering 'your merchandise' (רְכֻלָּתֵךְ), the goods Tyre trafficked. All four occurrences appear in Ezekiel's extended oracles against Tyre (chapters 26-28), emphasizing the city's identity as a trading empire. The root רכל means 'go about as merchant,' and this noun captures both the activity (trading) and the object (merchandise). Multilingual glosses show this duality: Spanish 'comercio/mercancías,' French 'marchandise,' German using Hebrew forms—reflecting the term's commercial semantic field in prophetic judgment against mercantile pride. **MERCHANDISE WARES**

en: by-your-trade, your-merchandise, your-trade | **es:** en-tu-comercio, tu-comercio, tus-mercancías | **fr:** marchandise | **de:** [ברכלתך], [רכלתך] Ezek 26:12; Ezek 28:5; Ezek 28:16; Ezek 28:18

רָכַס H7405 *Conj-w / V-Qal-ConjImperf-3mp* (2×)

bind, tie; to fasten or secure something with cords or fastenings

A verb meaning to bind or tie together. Exodus 28:28 and 39:21 describe binding the priestly breastplate to the ephod by means of rings and blue cord. The Assyrian cognate rakāsu has the same meaning. Though rare in Biblical Hebrew, it appears in ritual contexts requiring precise attachment of sacred garments.

(2×) Means to bind or fasten securely, appearing exclusively in Priestly instructions for the high priest's vestments (Exod 28:28; 39:21). The action involves threading a blue cord through rings to attach the breastplate (חֹשֶׁן) to the ephod, preventing the garments from separating during service. The Assyrian cognate rakâsu ('to bind') and the Arabic ´ (bind with a rope) support this meaning, though post-biblical Hebrew expanded to 'lay foundation.' The context emphasizes ritualized, careful fastening. **BINDING BY VOW**

en: and-they-shall-bind, and-they-tied | **es:** Y-ataron, Y-atarán | **fr:** et-ils—lier, et-ils-tied | **de:** und-sie-soll-binden, und-sie-tied Exod 28:28; Exod 39:21

רֶכֶס H7406 *Conj-w* (1×)

rough places — rugged terrain, mountain ridges, or uneven ground

This term refers to rough, uneven, or rugged terrain, appearing in Isaiah 40:4 in the promise that 'the rough places shall become level ground.' The exact nuance is debated—proposals include rough ground, mountain ridges, or bound-up/impassable terrain. The context contrasts rough places with valleys, suggesting elevated, broken terrain. The image is of road preparation where obstacles are removed and uneven ground is smoothed. This serves as a metaphor for removing obstacles to God's coming.

(1×) Rough places, rugged terrain, or mountain ridges that impede travel (Isaiah 40:4). Paired with 'the crooked' and contrasted with 'valley,' this term describes uneven, broken ground. The prophetic promise envisions smoothing rough terrain to prepare a highway—literally for returning exiles, metaphorically for God's coming. Proposed etymologies include 'binding/knots' (suggesting impassable areas) or 'mountain chains' (suggesting ridges). **GEOGRAPHY AND SPACE**

en: and-the-rough-places | **es:** y-lo-escabroso | **fr:** [והרכסים] | **de:** [והרכסים] Isa 40:4

רֹכֶס H7407 *Prep-m / N-mpc* (1×)

conspiracies — plots, schemes, or bands of conspirators

This noun refers to conspiracies, plots, or possibly bands of conspirators, though its exact meaning remains uncertain. In Psalm 31:20, God hides the faithful 'from the conspiracies of men' in parallel with 'the strife of tongues.' Proposed meanings include snares, leagues, conspiracies, or plotting bands. The context suggests organized opposition or scheming against the righteous. The parallel with 'strife of tongues' points toward verbal plotting or slander. This is human scheming from which God provides refuge.

(1×) Conspiracies, plots, or schemes of hostile men (Psalm 31:20). God hides the faithful 'from the conspiracies of men' in parallel with verbal attacks ('strife of tongues'). The term suggests organized opposition—either plots, alliances, or bands of conspirators. The exact nuance is debated, but the context clearly indicates hostile human schemes from which God provides shelter. This is social opposition rather than physical attack. **GEOGRAPHY AND SPACE**

en: from-conspiracies-of | **es:** de-conspiraciones-de | **fr:** de-pièges | **de:** von-conspiracies-von Ps 31:20

רָכַשׁ H7408 *V-Qal-Perf-3ms* (5×)

to acquire, gather property — to accumulate possessions, especially livestock and moveable wealth

This verb appears exclusively in the patriarchal narratives of Genesis, always in the Priestly source, describing the gathering of moveable property — livestock, servants, and goods. Abraham acquires possessions in Haran (Gen 12:5), Jacob accumulates flocks and property in Paddan-Aram (31:18), and the family takes everything they have acquired when migrating to Egypt (46:6). Spanish 'adquirieron,' French 'acquit,' and German 'erworben hatten' all point to deliberate, purposeful acquisition rather than passive receiving. The verb is always paired with rekush (property/possessions) as its cognate accusative.

(5×) To acquire or accumulate moveable property — livestock, servants, and goods — through deliberate economic effort over time. Confined to patriarchal narratives in Genesis (12:5; 31:18; 36:6; 46:6), always describing the gathering of wealth that can be transported. The consistent pairing with qinyan or rekush as cognate accusative underscores the purposeful, cumulative nature of the acquisition. Spanish 'adquirieron' and French 'acquit' reinforce the sense of active, completed gathering. **ACQUIRING AND BUYING**

en: acquired, he-acquired, they-acquired | **es:** adquirieron, adquirió, habían-adquirido | **fr:** acquit, il-acquit, ils-acquit | **de:** er-erworben-hatte, sie-erworben-hatten Gen 12:5; Gen 31:18; Gen 36:6; Gen 46:6

רֶכֶשׁ H7409 *Prep-l* (4×)

steeds, swift horses (royal cavalry mounts)

This collective noun denotes high-quality horses or steeds, particularly swift cavalry mounts or royal horses. Distinguished from ordinary horses, these are animals of prestige—Solomon's chariot horses, Persian royal couriers' mounts, and horses pulling chariots in prophetic imagery. The term emphasizes speed and nobility.

(4×) Designates elite horses or steeds. In 1 Kings 4:28 (5:8 Heb.), these are the horses (רֶכֶשׁ וְסוּסִים, 'steeds and horses'—hendiadys or distinction?) for Solomon's chariots. Esther 8:10, 14 specifies royal mounts (הָרֶכֶשׁ, בְּנֵי הָרַמָּכִים, 'the steeds, sons of the stud-mares'—possibly indicating superior breeding) used by couriers carrying the decree reversing Haman's plot. Micah 1:13 commands Lachish to 'harness the steeds to the chariot' (רִתְמִי הָמֶּרְכָּבָה לָרֶכֶשׁ). Multilingual glosses emphasize speed and quality: Spanish 'corceles' (chargers), French 'cavalier,' German 'swift-steeds'—all marking these as premium horses, not ordinary draft animals. **CHARIOTS AND WAGONS**

en: and-for-the-swift-steeds, the-steeds, to-the-steed | **es:** a-corcel, los-corceles, y-para-los-corceles | **fr:** [הרכש], cavalier, et-pour-le-swift-steeds | **de:** [הרכש], [לרכש], und-fuer-der-swift-steeds 1Kgs 4:28; Esth 8:10; Esth 8:14; Mic 1:13

רָם H7410 *Conj-w / N-proper-ms* (7×)

Ram – a proper name borne by an ancestor of David and by the family of Elihu

Ram is a Hebrew proper name appearing in two distinct genealogical contexts. First and most prominently, Ram is the son of Hezron and father of Amminadab in the lineage running from Judah to David (Ruth 4:19; 1 Chr 2:9-10), making him an ancestor of the Messiah. Second, a son of Jerahmeel bore the same name (1 Chr 2:25, 27). The name also identifies Elihu's clan in Job 32:2, though some scholars regard this as a separate designation. Cross-lingual evidence is uniform: Spanish, French, and German all render it simply as Ram, confirming its status as an untranslatable proper noun.

Ram (7×) The proper name Ram, identifying (a) an ancestor of David in the line of Judah through Hezron (Ruth 4:19; 1 Chr 2:9-10), (b) a son of Jerahmeel (1 Chr 2:25, 27), and (c) the family of Elihu in Job 32:2. The Septuagint renders it variously as Arran and Ram. Every modern target language preserves the name unchanged – Spanish Ram, French Ram, German Ram – reflecting its irreducible proper-noun character with no translatable semantic content. **PROPER NAMES (PERSONAL)**

en: Ram, and-Ram | **es:** Ram, Y-Ram, y-Ram | **fr:** Ram, et-Ram | **de:** [ורם], [רם] Ruth 4:19; 1Chr 2:9; 1Chr 2:10; 1Chr 2:25

רָמָה H7411a *Conj-w / V-Qal-Prtcpl-msc* (4×)

to cast, shoot, hurl (arrows or projectiles)

This verb denotes casting, throwing, or shooting—especially with bow and arrow. Famous from the Song of the Sea where God 'hurled' Pharaoh's army into the sea, it also describes bowmen and archers. The root connects broadly across Semitic languages for throwing or shooting, emphasizing forceful projection.

(4×) Expresses hurling or shooting projectiles. In Exodus 15:1, 21, the victory song proclaims 'He has thrown (horse and rider) into the sea' (רָמָה בַיָּם)—God's hurling of Egypt's forces. Psalm 78:9 describes 'Ephraimites, shooters of the bow' (רוֹמֵי-קֶשֶׁת), armed warriors who nonetheless retreated. Jeremiah 4:29 pictures 'every city fleeing from the bowmen' (מִקּוֹל פָּרָשׁ וְרֹמֵה קֶשֶׁת). The Qal participle רֹמֵה/רֹמֵי marks habitual archers or bowmen. Multilingual glosses capture the martial sense: Spanish 'arrojó' (hurled), 'tiradores' (shooters), French 'tromper' (confused with deception root?), German 'shooters'—consistently emphasizing forceful projection of missiles. **THROWING AND CASTING**

en: He-has-thrown, and-shooter-of, shooters-of | **es:** arrojó, tiradores-de-, y-de-tirador-de | **fr:** Il-a-thrown, [ורמה], tromper | **de:** Er-hat-thrown, [ורמה], shooters-von Exod 15:1; Exod 15:21; Ps 78:9; Jer 4:29

רָמָה H7411b *V-Piel-Perf-3ms* (9×)

Piel: to deceive, beguile, or deal treacherously with someone; also one Qal occurrence meaning 'raised, high'

The Piel of this root denotes interpersonal deception and betrayal – the bitter surprise of discovering you have been tricked. Laban's deception of Jacob on his wedding night (Gen 29:25) sets the pattern: 'Why have you beguiled me?' The same verb appears when Saul's wife Michal helps David escape (1 Sam 19:17), when the witch of Endor realizes she has been misled (1 Sam 28:12), and when the Gibeonites' ruse is exposed (Josh 9:22). Hindi 'dhokha diya' and Arabic 'khadaa' both center on betrayal of trust. A single Qal participial form in Num 15:30, meaning 'with a raised hand' (i.e., defiantly), likely belongs to the homonymous root meaning 'be high.'

1. deceive, beguile, deal treacherously (8×) Piel: to deceive, beguile, mislead, or deal treacherously with someone. Always interpersonal and always involving a breach of trust or expectation. Key passages include Laban's wedding-night deception of Jacob (Gen 29:25), the Gibeonites' treaty ruse (Josh 9:22), Michal's concealment of David (1 Sam 19:17), and the betrayal lamented in Lam 1:19. Multilingual evidence – Spanish 'engañaste,' French 'tromper' – uniformly points to deliberate deception. **RELEASE AND MOVEMENT**

en: deceived-me, did-you-deceive, did-you-deceive-me | **es:** engañaste-me, me-engañaron, me-engañaste | **fr:** [לרמותני], [רמוני], ai-tu-trompa-moi | **de:** Wurm, [לרמותני], [רמוני] Gen 29:25; Josh 9:22; 1Sam 19:17; 1Sam 28:12; 2Sam 19:26

2. be high, raised (1×) Qal participle feminine: to be high or raised, describing a 'high hand' as a posture of defiance. In Num 15:30 the phrase 'with a raised hand' signifies deliberate, brazen sinning against YHWH. Spanish 'alzada' (raised) and German 'erhob' confirm the spatial-physical sense. This likely belongs to a separate homonymous root (ramah I, 'be high') rather than the deception root. **LIFTING AND EXALTING**

en: raised | **es:** alzada | **fr:** raised | **de:** erhob Num 15:30

רְמָא H7412 *V-Qal-Perf-1cp* (12×)

To cast or throw (Aramaic); of persons hurled into punishment; also to place/set, or figuratively to impose tribute

An Aramaic verb dominating the dramatic narratives of Daniel, where it describes the terrifying act of casting people into the fiery furnace or the lions' den. The Pe'al, Pe'il, and Hithpe'el stems together account for ten of its twelve occurrences, all involving the physical hurling of persons as punishment (Dan 3:6, 11, 15, 20, 21, 24; 6:8, 13, 17, 25). Spanish 'arrojamos/echaron' (we hurled/they threw) and French 'jeter' (to throw) consistently render this violent casting. Two extended senses appear: the solemn 'placing' of thrones in Daniel 7:9, and the figurative 'imposing' of tribute in Ezra 7:24.

1. cast, throw (persons) (10×) To cast or throw persons into a place of punishment – the dominant sense in Daniel's court narratives. Used repeatedly for hurling men into Nebuchadnezzar's fiery furnace (Dan 3:6, 11, 15, 20, 21, 24) and into Darius's lions' den (Dan 6:8, 13, 17, 25). The Hithpe'el passive ('shall be cast') appears in the royal decrees threatening punishment, while the Pe'al active describes the actual throwing. Spanish 'arrojamos' (we hurled) and 'para-arrojar' (in order to throw) convey the violent, forceful action. THROWING AND CASTING

en: and-threw, and-thrown, threw | **es:** arrojamos, echaron, para-arrojar | **fr:** et-jeter, jeter | **de:** und-werfen, werfen Dan 3:6; Dan 3:11; Dan 3:15; Dan 3:20; Dan 3:21

2. place, set (1×) To place or set in position, a quieter Pe'il (passive) sense distinct from violent throwing. Daniel 7:9 uses it for thrones being 'placed' or 'set up' in the heavenly court scene – a deliberate, solemn positioning rather than forceful casting. Spanish 'fueron-puestos' (were placed) captures this dignified nuance, contrasting sharply with the punitive throwing of the primary sense. THROWING AND CASTING

en: were-placed | **es:** fueron-puestos | **fr:** jeter | **de:** werfen Dan 7:9

3. impose (figurative) (1×) To impose or lay upon figuratively, specifically the burden of tribute or taxation. Ezra 7:24 uses the infinitive to describe the prohibition against 'imposing' tax on temple servants. Spanish 'imponer' (to impose) and English 'to impose' both reflect the metaphorical extension: what is 'thrown upon' someone becomes an obligation or financial burden rather than a physical projectile. THROWING AND CASTING

en: to-impose | **es:** imponer | **fr:** [לִמְרְמָא] | **de:** [לִמְרְמָא] Ezra 7:24

רָמָה H7413 *N-fpc / 2fs* (5×)

elevated platform, high place — a raised shrine or mound used for illicit worship

A technical cultic term denoting an elevated platform or raised mound built for worship, nearly synonymous with bamah but carrying distinctly negative connotations. Four of its five occurrences appear in Ezekiel 16:24-39, where the prophet condemns Jerusalem's construction of such shrines at every crossroad for idolatrous prostitution. The lone occurrence in 1 Samuel 22:6 may refer to a height or elevated place in a more general sense. Spanish 'lugar alto' and French renderings preserve the spatial meaning of elevation, while the domain assignment to proper names likely reflects the 1 Samuel passage where Ramah appears as a location.

(5×) A raised cultic platform or elevated shrine constructed for illicit worship, functioning as a technical term in prophetic condemnation. Ezekiel 16:24-39 deploys this word four times in rapid succession, describing Jerusalem personified as building raised shrines (paired with gab, 'mound') at every street corner for idolatrous practices. Spanish 'lugar alto' captures the physical elevation. The term is closely related to bamah but appears specifically in contexts of cultic condemnation, making it a loaded word in prophetic rhetoric. RAMAH PLACE NAME

en: and-high-place-your, high-place, high-place-your | **es:** en-Ramá, lugar-alto, lugar-alto-de-ti | **fr:** [וּרְמָתֵךְ], [רָמָה], [רָמָתַיִךְ] | **de:** [וּרְמָתֵךְ], [רָמָה], [רָמָתַיִךְ] 1Sam 22:6; Ezek 16:24; Ezek 16:25; Ezek 16:31; Ezek 16:39

רָמָה H7414 *Conj-w* (36×)

Ramah — 'the Height,' a town in Benjamin associated with Samuel's ministry and Rachel's weeping

Ramah (ha-Ramah, 'the Height') is a fortified town in the territory of Benjamin, identified with modern er-Ram about five miles north of Jerusalem. It appears 36 times across narrative, prophetic, and poetic texts. The town is best known as the home base of Samuel, where he judged Israel, anointed Saul, and later hosted David as a fugitive (1 Sam 7:17; 19:18-23). During the divided monarchy, Baasha of Israel fortified Ramah to blockade Judah, prompting Asa to dismantle it for building Geba and Mizpah (1 Kgs 15:17-22). Jeremiah's haunting oracle — 'a voice is heard in Ramah, Rachel weeping for her children' (Jer 31:15) — gave the place messianic resonance, quoted in Matthew 2:18 at the slaughter of the innocents.

Ramah (place name) (36×) The proper noun Ramah, denoting a Benjaminite town on the border with Ephraim, situated on the central ridge road north of Jerusalem. Functions as Samuel's prophetic headquarters (1 Sam 1:19; 2:11; 7:17; 25:1), a strategic military chokepoint in the Asa-Baasha conflict (1 Kgs 15:17-22 = 2 Chr 16:1-6), and a site of prophetic lament (Jer 31:15; echoed in Matt 2:18). The alternate form ha-Ramathaim ('the two Heights,' 1 Sam 1:1) may point to twin ridges. The Septuagint renders it Rama or Armathaim. Spanish 'Rama,' French 'Rama,' German 'Rama' all transliterate directly. RAMAH PLACE NAME

en: at-Ramah, in-Ramah, the-Ramah | **es:** Ramah, en-Rama, en-Ramah | **fr:** Rama, Ramah, [בְּרָמָה] | **de:** [בְּרָמָה], [הָרָמָה], bei-Rama Josh 18:25; Josh 19:8; Josh 19:29; Josh 19:36; Judg 4:5

רִמָּה H7415 *Conj-w / N-fs* (7×)

rimmah – a worm or maggot, sign and agent of decay and human mortality

A feminine noun denoting worms or maggots – the crawling organisms that feed on decaying flesh and thereby symbolize corruption and mortality. The word appears almost exclusively in contexts of death, judgment, and human insignificance. In Exodus 16:24, it is notably absent: the manna preserved overnight by God's command did not breed worms, unlike the disobediently hoarded portion. Job returns to rimmah repeatedly as a meditation on mortality: 'My flesh is clothed with worms' (Job 7:5), 'I say to the worm, you are my mother' (Job 17:14), and the dead 'lie down alike in the dust, and worms cover them' (Job 21:26). Isaiah pairs it with tole'ah ('worm') as the ignominious bed of the fallen king of Babylon (Isa 14:11). Spanish gusano, French ver, and German Wurm all converge on a single sense.

worm, maggot (7×) A collective or singular noun for worms or maggots that feed on decaying organic matter, serving throughout the Hebrew Bible as a potent symbol of decomposition, mortality, and human frailty. Job 7:5 describes flesh 'clothed with worms,' and Job 17:14 addresses the worm as kin, while Isaiah 14:11 pairs rimmah with tole'ah as the degrading fate of proud tyrants. In Job 25:6 it extends hyperbolically to human insignificance before God. Spanish gusano and French ver consistently render this single sense without differentiation, confirming its monosemous character across all seven occurrences. WORM MAGGOT

en: a-maggot, and-worm, maggot | **es:** al-gusano, el-gusano;, gusano | **fr:** [רִמָּה], et-ver, ver | **de:** Wurm, [רִמָּה], und-Scharlach Exod 16:24; Job 7:5; Job 17:14; Job 21:26; Job 24:20

רִמּוֹן H7416 *N-ms* (32×)

Pomegranate; the fruit used in offerings and temple decoration, or the tree itself as an agricultural crop.

One of the seven species that mark the goodness of the Promised Land (Deut 8:8), the pomegranate appears throughout Scripture as both fruit and tree. Its seeds were carried back by the spies from Canaan (Num 13:23), its juice is the sweet wine of Song of Solomon 8:2, and its shape inspired the ornamental bells alternating on the high priest's robe (Exod 28:33-34) and the decorative capitals of Solomon's temple pillars (1 Kgs 7:18-20). Several languages helpfully distinguish tree from fruit — Spanish 'granado' (tree) vs.

'granada' (fruit), Korean '석류나무' vs. '석류' — a distinction the Hebrew itself does not mark morphologically.

1. pomegranate (fruit/ornament) (28×) The pomegranate fruit, whether eaten, pressed for juice (Song 8:2), or serving as the model for decorative ornaments on priestly garments (Exod 28:33-34; 39:24-26) and temple pillars (1 Kgs 7:18-20; Jer 52:22-23). This sense covers 28 occurrences. Translations uniformly render it 'granadas' (Spa), 'grenades' (Fra), 'Granatäpfel' (Deu), all pointing to the fruit itself or its ornamental representation. **FOOD AND NOURISHMENT**

en: and-pomegranate, and-pomegranates, pomegranates | **es:** granadas, las-granadas, ni-granada | **fr:** [הרמונים], [הרמנים], [ורמונים] | **de:** [הרמונים], [הרמנים], [ורמונים] Exod 28:33; Exod 28:34; Exod 39:24; Exod 39:25

2. pomegranate tree (4×) The pomegranate tree as a living plant or agricultural crop, distinguished from its fruit in contexts describing orchards, gardens, or crop failure. Saul sits under a pomegranate tree at Migron (1 Sam 14:2), the beloved's garden is a 'paradise of pomegranates' (Song 4:13), and Joel laments its withering (1:12). The tree sense surfaces clearly in Spanish 'granado' (vs. 'granada'), Korean '석류나무' (vs. '석류'), and Hindi 'अनार-के-पेड़,' confirming the botanical distinction. **GRASS AND VEGETATION**

en: and-the-pomegranate, pomegranate, pomegranates | **es:** el-granado, granado, granados | **fr:** de-grenades,, et-grenade, grenade | **de:** Granataefel, Granatapfel, [והרמון] 1Sam 14:2; Song 4:13; Joel 1:12; Hag 2:19

רִמּוֹן H7417a *N-proper-ms* (3×)

Rimmon, Aramean storm deity worshiped in Damascus

Rimmon was an Aramean deity, likely a storm and weather god related to Assyrian Rammanu (also associated with thunder and rain). The name appears exclusively in reference to 'the house of Rimmon,' the temple in Damascus where the Syrian king worshiped and where his commander Naaman felt obligated to accompany him. Second Kings 5:18 records Naaman's troubled request for pardon when he must bow in Rimmon's temple while supporting the king—a scene revealing the religious tensions facing converts.

(3×) This divine name designates the Aramean storm deity whose temple stood in Damascus. All three occurrences in 2 Kings 5:18 appear in Naaman's petition to Elisha: when the Syrian king leans on Naaman's arm in 'the house of Rimmon' and bows down, must Naaman bow too? The repetition emphasizes the convert's dilemma—political duty requiring gestures in a pagan temple. Rimmon was likely equated with Hadad, the Canaanite storm god, forming compound names like Hadad-Rimmon. The name may derive from roots meaning 'to roar' or 'to thunder.' **RIMMON PLACE NAME**

en: Rimmon | **es:** Rimón | **fr:** Rimmon | **de:** Rimmon 2Kgs 5:18

רִמּוֹן H7417b *N-proper-ms* (3×)

Rimmon, personal name of a Benjamite from Beeroth

This Rimmon (distinct from the deity and place names) was a man from Beeroth in Benjamin, father of Rechab and Baanah. His sons were military captains under Ish-bosheth who assassinated Saul's son, bringing his head to David in hopes of reward. David instead executed them for killing a righteous man in his house, then displayed their bodies publicly. The name Rimmon was evidently used for both deities and people in ancient Israel.

(3×) The name identifies a Benjamite whose sons committed regicide. Second Samuel 4:2, 5, and 9 all mention 'the sons of Rimmon the Beerothite'—Rechab and Baanah, who served as raiders under Ish-bosheth but treacherously murdered him during his midday rest. When they brought the severed head to David expecting praise, he pronounced them guilty of shedding innocent blood and had them executed. The patronymic 'sons of Rimmon' appears in each reference, anchoring their identity to their father and city. **RIMMON PLACE NAME**

en: Rimmon | **es:** Rimmon | **fr:** Rimmon | **de:** Rimmon 2Sam 4:2; 2Sam 4:5; 2Sam 4:9

רִמּוֹן H7417c *Prep-l / N-proper-fs* (10×)

Rimmon — a place name for towns in Simeon, Zebulun, and Benjamin, often associated with rocky or elevated terrain

Rimmon (meaning 'pomegranate') identifies several towns across Israel's tribal territories. In the south, it appears as a city in the allotment of Simeon (Josh 15:32; 19:7), sometimes paired with En-rimmon. In the north, a Rimmon in Zebulun served as a Levitical city (Josh 19:13; 1 Chr 6:62). Perhaps most dramatically, the Rock of Rimmon in Benjamin provided refuge for six hundred surviving Benjaminite warriors after the devastating civil war recounted in Judges 20-21. Zechariah 14:10 also references the southern Rimmon as a geographic landmark.

Rimmon (place name) (10×) The place name Rimmon, designating multiple Israelite towns: a city in Simeon/southern Judah often paired with Ain (Josh 15:32; 19:7; 1 Chr 4:32; Zech 14:10), a Levitical city in Zebulun near Nazareth (Josh 19:13; 1 Chr 6:62), and the 'Rock of Rimmon' in Benjamin where survivors of the tribe took refuge (Judg 20:45, 47; 21:13). The name literally means 'pomegranate,' and its variant Rimmono in 1 Chronicles preserves an alternate locative spelling. **RIMMON PLACE NAME**

en: Rimmon, Rimmono, and-Rimmon | **es:** Rimon, Rimono, Rimón | **fr:** Rimmon, [רמון], [רמונו] | **de:** Rimmon, [רמון], [רמונו] Josh 15:32; Josh 19:7; Josh 19:13; Judg 20:45; Judg 20:47

רָ H7418 *Prep / N-proper-fs* (1×)

Ramoth-negev — a place name meaning 'heights of the Negev' in southern Judah

Ramoth-negev, literally 'heights of the Negev,' appears in 1 Samuel 30:27 as one of the towns in southern Judah where David sent spoils after defeating the Amalekites. The name indicates elevated terrain in the Negev region. This may be the same location as Ramah of the South or Baalath-beer mentioned elsewhere. The site has not been definitively identified. David's distribution of plunder to this and other southern towns helped build political alliances before he became king.

(1×) A place name meaning 'heights of the Negev,' located in southern Judah (1 Samuel 30:27). David sent spoils from his Amalekite victory to this town, building alliances in the Negev region. The name indicates elevated terrain in the southern wilderness. Possible identification with Ramah of the South or Baalath-beer remains speculative. This was part of David's support network before assuming kingship. **SOUTH AND DIRECTION**

en: in-Ramoth-negev | **es:** en-Ramot-Neguev | **fr:** dans-Ramoth-negev | **de:** in-Ramoth-negev 1Sam 30:27

רָמוּת H7419 *N-fsc / 2ms* (1×)

height, stature — elevated position, loftiness, or physical corpse (uncertain)

(1×) Height, lofty stature, or possibly carrion/corpse (Ezekiel 32:5). In the oracle against Pharaoh, God promises to scatter his 'height' or 'carcass' on the mountains. If abstract, this refers to his lofty pride brought low; if concrete, to his corpse defiling the terrain. Spanish 'carroña' and the context of judgment favor understanding this as Pharaoh's dead body scattered in defeat. **GREATNESS AND DEGREE**

en: your-height | **es:** con-tu-carnoña | **fr:** tas | **de:** [רמותך] Ezek 32:5

רֹמַח H7420 *Conj-w* (15×)

Spear, lance — a thrusting weapon with a long shaft, standard military armament in ancient Israel

The רֹמַח (romach) is a thrusting spear or lance, distinct from the lighter javelin (חֲנִית). It appears alongside the sword, shield, and bow as part of the standard warrior's kit. Phinehas famously seized one to execute judgment at Baal-Peor (Num 25:7), and the prophets of Baal slashed themselves with spears on Mount Carmel (1 Kgs 18:28). Joel's eschatological reversal — 'beat your pruning hooks into spears' (Joel 4:10) — inverts Isaiah's vision of peace. Cognates span

Aramaic (rumchaa), Arabic (rumh), and Ethiopic (remh), suggesting a shared Semitic military vocabulary.

spear, lance (15×) A long-shafted thrusting weapon with a metal point, used in close combat and listed among standard military equipment. Spanish consistently renders it 'lanza,' while French uses 'lance.' Frequently paired with חֶרֶב (sword) and מָגֵן (shield) in military inventories (2 Chr 11:12; 14:7; 26:14). Notable appearances include Phinehas's act of zeal (Num 25:7), the absence of weapons in Deborah's era (Judg 5:8), and Nehemiah's builders working with one hand and holding spears in the other (Neh 4:15). **SPEAR LANCE JAVELIN**

en: a-spear, and-a-spear, and-spear | **es:** en-lanzas, en-las-lanzas, lanza | **fr:** [הרמחים], et-avec-le-lances, et-lance | **de:** [ברמחים], [הרמחים], [וברמח] Num 25:7; Judg 5:8; 1Kgs 18:28; 1Chr 12:9; 1Chr 12:25

אַרְמִי H7421 *Art / N-proper-mp* (1×)

the archers, the Arameans — Syrian forces or possibly bowmen (textual uncertainty)

This term in 2 Chronicles 22:5 is textually problematic. It could mean 'the Arameans' (Syrians) or possibly 'the archers.' The parallel passage in 2 Kings 8:28-29 and 9:15 clearly has 'Arameans,' supporting the ethnic interpretation. The Hebrew spelling in Chronicles may reflect a scribal variant or confusion with a word for archers. The context involves battle against Aramean forces at Ramoth-gilead. Most modern translations follow the reading 'Arameans' based on the parallel texts.

(1×) The Arameans or possibly archers (2 Chronicles 22:5). In the battle at Ramoth-gilead, this term refers to enemy forces who wounded Joram. Parallel passages in Kings clearly read 'Arameans,' suggesting this Chronicles spelling is a variant or error. The Syrian forces under Hazael are the historical opponent. Some have proposed 'archers' based on the Hebrew letters, but the ethnic meaning fits the broader narrative. **ARAMEAN ARCHERS**

en: the-archers | **es:** los-arqueros | **fr:** [הרמים] | **de:** [הרמים] 2Chr 22:5

רַמְיָה H7422 *N-proper-ms* (1×)

Ramiah — a personal name meaning possibly 'Yahweh has loosened or deceived'

Ramiah is a personal name appearing in Ezra 10:25 in the list of those who had married foreign wives during the exile. The name's etymology is uncertain but possibly means 'Yahweh has loosened' or 'Yahweh has thrown (deceived?).' The individual is listed among those who put away foreign wives in response to Ezra's reform. The Septuagint transliterates the name as Ramias. No other information about this person survives beyond this mention in the post-exilic reform context.

(1×) A personal name of a man who married a foreign wife (Ezra 10:25). The name possibly means 'Yahweh has loosened' or 'Yahweh has thrown,' though the etymology is uncertain. This individual appears only in the list of those who divorced foreign wives during Ezra's reforms. The name's theological component (incorporating Yahweh) contrasts ironically with the violation of covenant marriage laws. **DECEIT AND TREACHERY**

en: Ramyah | **es:** Ramyah | **fr:** [רמיה] | **de:** [רמיה] Ezra 10:25

רְמִיָּה H7423a *N-fs* (10×)

Deceit, treachery; falsehood in speech or character, often paired with lying and injustice.

The noun רְמִיָּה denotes deceit or treachery, almost always in contexts of dishonest speech or faithless character. It pairs naturally with שֶׁקֶר ('falsehood') and עַוְלָה ('injustice'), forming a lexical cluster around moral unreliability. Micah 6:12 condemns a city whose tongue is רְמִיָּה, and Psalm 120:2-3 pleads for rescue from a 'deceitful tongue.' The striking image of a קֶשֶׁת רְמִיָּה, a 'treacherous bow' (Hos 7:16; Ps 78:57), describes something that looks reliable but fails catastrophically when drawn – a vivid metaphor for Israel's faithlessness. Spanish 'engano' and French 'tromperie' consistently capture the core meaning, while German 'Trug' adds the nuance of delusion.

1. deceit (8×) Deceit or treachery as a quality of speech, action, or character. Job protests that his lips will not speak רְמִיָּה (Job 27:4; 13:7), pairing it with עַוְלָה ('injustice'). Psalm 52:2 names the wicked as one who 'works treachery,' and Ps 101:7 excludes from the royal court anyone who 'practices deceit.' Psalm 32:2 celebrates the person in whose spirit there is no רְמִיָּה – no hidden guile. Micah 6:12 indicts the wealthy whose tongues traffic in deception. Spanish 'engano,' French 'tromperie,' and German 'Trug' converge across these eight occurrences. **DECEIT AND TREACHERY**

en: deceit | **es:** engaño | **fr:** tromperie, רמיה | **de:** Trug, [רמיה] Job 13:7; Job 27:4; Ps 32:2; Ps 52:2; Ps 101:7

2. deceitful (2×) Deceitful or treacherous as an attributive quality, modifying another noun to create a compound image. The distinctive phrase קֶשֶׁת רְמִיָּה, 'a treacherous bow' (Ps 78:57; Hos 7:16), portrays Israel as a weapon that snaps or veers when its owner depends on it most – promising reliability but delivering betrayal. The adjective-like function here is confirmed by Spanish 'enganoso' and German 'trugerisch,' which shift to adjectival forms, distinguishing this usage from the bare noun 'deceit.' **DECEIT AND TREACHERY**

en: deceitful | **es:** engañoso | **fr:** tromperie | **de:** [רמיה], deceitful Ps 78:57; Hos 7:16

רְמִיָּה H7423b *N-fs* (5×)

slackness, negligence, laxity — idle carelessness in work or duty

Drawn from the root meaning 'to be slack,' this noun appears in Proverbs and once in Jeremiah to describe the moral failing of laziness and negligence. In Proverbs it characterizes a 'slack hand' that produces poverty (10:4), a negligent person destined for forced labor (12:24), and a torpid appetite (19:15). Jeremiah 48:10 uses it in its most severe context: performing the Lord's work 'with slackness' invites a curse. The Spanish split between 'negligencia' and 'engano' reflects the word's range from mere laziness to culpable dereliction, while French 'tromperie' hints at how negligence shades into deceit.

(5×) Slackness, negligence, and idle laxity in the execution of work or responsibility. In Proverbs, it appears as the defining trait of the sluggard — the 'slack hand' (kaf remiyyah, Prov 10:4) contrasted with diligent hands, and the negligent soul sinking into deep sleep (19:15). Jeremiah 48:10 elevates the stakes dramatically: doing God's work remiyyah merits a curse. Spanish oscillates between 'negligencia' and 'engano,' and French uses 'tromperie,' suggesting that in Hebrew moral imagination, habitual slackness becomes a form of self-deception or even fraud. **DECEIT AND TREACHERY**

en: but-the-slothful, idle, negligently | **es:** con-negligencia, engaño, negligente | **fr:** [רמיה], et-tromperie, tromperie | **de:** [ורמיה], [רמיה] Prov 10:4; Prov 12:24; Prov 12:27; Prov 19:15; Jer 48:10

רַמָּךְ H7424 *Art / N-mp* (1×)

royal mares, steeds — swift horses bred for royalty (exact meaning uncertain)

This term appears in Esther 8:10 describing the horses used for the king's urgent dispatches. The exact meaning is debated—proposed interpretations include 'sons of mares' (suggesting swift horses bred from royal mares), herds of horses, or mules. The word appears to be a foreign loanword, possibly from Persian or Pahlavi, related to herds or flocks. The Syriac cognate means 'herd,' while Persian ramak means a herd of horses or sheep. The context emphasizes speed and royal quality of these animals used for imperial communication.

(1×) Royal horses, swift steeds, or possibly mules used for urgent royal dispatches (Esther 8:10). The phrase 'sons of the royal mares' likely indicates horses bred for speed and quality. This is a foreign loanword, probably Persian, related to herds or flocks of animals. The context emphasizes rapid communication throughout the Persian Empire using the finest available horses. The exact species (horses vs. mules) remains debated. **DONKEYS AND FOALS**

en: the-mares | **es:** las-yeguas | **fr:** [הרמכים] | **de:** [הרמכים] Esth 8:10

רְמַלְיָהוּ H7425 *N-proper-ms* (13×)

Remaliah; father of Pekah king of Israel, whose patronymic Isaiah uses with deliberate contempt.

The proper name Remaliah (רְמַלְיָהוּ) identifies the father of Pekah, who seized the throne of Israel by assassination (2 Kgs 15:25). The name appears almost entirely in the patronymic formula 'Pekah son of Remaliah' across Kings, Isaiah, and Chronicles. Isaiah's deliberate use of 'the son of Remaliah' without the royal title (Isa 7:4–5, 9; 8:6) constitutes a pointed refusal to dignify the usurper — reducing him to his father's name alone. Spanish Remalías, French Remalia, and German Remaljahu each reflect the theophoric ending -yahu.

Remaliah (father of Pekah) (13×) The personal name Remaliah (רְמַלְיָהוּ), known exclusively as the father of Pekah who usurped the Israelite throne. The patronymic 'son of Remaliah' appears in historical records (2 Kgs 15:25, 27, 30, 32, 37; 16:1, 5; 2 Chr 28:6) and, strikingly, in Isaiah's prophetic rhetoric (Isa 7:1, 4, 5, 9; 8:6), where the prophet withholds Pekah's name to express contempt for the Syro-Ephraimite conspiracy. The theophoric suffix -yahu ('the LORD') is preserved in transliterations across languages. **PROPER NAMES (PERSONAL)**

en: Remaliah, Remalyahu | **es:** Remalyahu, Remalías | **fr:** Remalia, Remalyahu, [רמליהו] | **de:** Remaljahu, Remalyahu, [רמליהו] 2Kgs 15:25; 2Kgs 15:27; 2Kgs 15:30; 2Kgs 15:32; 2Kgs 15:37

רָמַם H7426 *V-Nifal-Imperf-3mp* (6×)

To rise up, be exalted; a by-form of rum (H7311), also used for withdrawing from danger

A parallel form of the common verb rum (to be high, exalted), appearing in contexts of both physical rising and divine exaltation. In Ezekiel's throne-chariot vision, the cherubim 'rose up' repeatedly (Ezek 10:15, 17, 19), with Spanish 'se elevaron' (they rose) and Arabic 'irtafa'at' (they ascended) capturing the upward movement. Isaiah 33:10 uses it for God's self-exaltation: 'Now I will rise up.' A distinctive usage occurs in Numbers 16:45, where Moses and Aaron are commanded to 'get away' from the congregation before judgment falls – here the rising motion becomes urgent physical withdrawal, rendered by Spanish 'Apartaos' (withdraw yourselves).

1. rise up, be exalted (5×) To rise up or be exalted, describing upward movement or elevation in status. The cherubim in Ezekiel's vision 'rose up' from the earth (10:15, 17, 19), while Ps 118:16 celebrates the Lord's right hand as 'exalted.' In Isa 33:10, God himself declares 'I will be exalted.' Spanish 'se elevaron' and Korean 'ollagatta' (went up) confirm the consistent upward-motion semantics across the occurrences. **LIFTING AND EXALTING**

en: and-rose-up, and-they-rose, is-exalted | **es:** Se-elevan, Y-se-elevaron, está-exaltada | **fr:** et-s'élever, s'élever, רומו | **de:** [וירומו], [וירמו], [ירומו] Job 24:24; Ps 118:16; Ezek 10:15; Ezek 10:17; Ezek 10:19

2. get away, withdraw (1×) To withdraw or get away from a dangerous situation, a Niphal imperative in Num 16:45 where God commands Moses and Aaron to separate themselves from the rebellious congregation of Korah before divine wrath strikes. Spanish 'Apartaos' (withdraw yourselves) reinterprets the root's upward motion as urgent departure. This single occurrence represents a contextual extension: rising up from among a group becomes leaving it entirely. **WITHDRAWAL AND APOSTASY**

en: get-away | **es:** Apartaos | **fr:** get-away | **de:** get-weg Num 16:45

רוֹמְמוּת H7427 *Prep-m / N-fsc / 2ms* (1×)

uplifting, arising — the act of rising up or being exalted

This noun refers to uplifting, arising, or exaltation, appearing in Isaiah 33:3 in the phrase 'at Your arising.' The context describes nations fleeing when God rises up in power. The term emphasizes the action of standing up or being lifted up, here applied to God's intervention in judgment. The root connects to elevation and exaltation, suggesting both physical rising and being honored or lifted in status. The nations scatter not just at God's presence but at His active arising to act.

(1×) Uplifting, arising, or the act of rising up (Isaiah 33:3). The phrase 'at Your arising' describes God's action of standing up to intervene—nations flee when God rises from His throne to act in judgment. This is not static presence but active arising, suggesting movement from rest to action. The term combines physical rising with the exaltation that God's intervention brings. When God stands up, enemies scatter. **PRAISE AND BOASTING**

en: at-Your-lifting-Yourself-up | **es:** de-tu-exaltación | **fr:** [מרוממתך] | **de:** [מרוממתך] Isa 33:3

רִמֹּן פֶּרֶץ H7428 *Prep / N-proper-fs* (2×)

Rimmon-perez; place name, a wilderness encampment of Israel during the Exodus

A place name identifying a station in Israel's wilderness journey. Numbers 33:19-20 lists it among the encampments between Egypt and Canaan. The name combines 'pomegranate' (Rimmon) with an element meaning 'breach' or 'bursting forth' (Perez). The exact location remains unknown.

(2×) Names a stopping point during Israel's wilderness wanderings, recorded in the Priestly itinerary (Num 33:19-20). The compound name Rimmon-perez likely means 'pomegranate of the breach' or 'pomegranate of bursting forth,' though the significance is unclear. The Septuagint transliterations (Ρεμμων, Ραμμων) preserve the name without interpretation. Spanish and other modern languages transliterate it (Rimón-Peres), acknowledging that the site's identification is lost to history. **PROPER NAMES (PERSONAL)**

en: from-Rimmon-perez, in-Rimmon-perez | **es:** de-Rimón-Peres, en-Rimón-Peres | **fr:** dans-Rimmon-perez, de-Rimmon-perez | **de:** in-Rimmon-perez, von-Rimmon-perez Num 33:19; Num 33:20

רָמַס H7429 *Conj-w / V-Qal-ConsecImperf-3fs / 3mp* (19×)

To trample or tread upon forcefully, crushing underfoot; figuratively, to oppress or overwhelm; passive: to be trampled down.

A vivid verb of violent physical action — stomping, crushing, treading underfoot. In its most frequent use, it describes armies trampling streets (Ezek 26:11), horses crushing bodies (2 Kgs 9:33), or potters treading clay (Isa 41:25). The Spanish 'pisotear' and French 'fouler' both capture the deliberate, forceful stepping that distinguishes this word from mere walking. Figuratively, it extends to the oppression of the weak, as when the remnant of Jacob tramples its enemies like a lion among sheep (Mic 5:7). A single Niphal occurrence in Isa 28:3 flips the image: the drunkards of Ephraim 'shall be trampled' — the oppressor becomes the oppressed.

1. trample, tread upon (18×) The primary active sense: to step on forcefully, crush underfoot, or tread upon with destructive intent. Covers literal trampling by humans, horses, or armies (2 Kgs 7:17, 20; 9:33) and extends to figurative oppression. The multilingual evidence is consistent — Spanish 'pisotear' (stomp on), French 'fouler' (tread), and English 'trample' all converge on violent downward force. The Qal imperative in Nah 3:14 ('tread the clay!') shows the word at its most concrete: feet pressing raw material into submission. **TRAMPLING AND TREADING**

en: Shall-trample-it, and-I-trampled-them, and-he-trampled-her | **es:** La-pisoteará, el-pisoteador, hollarás | **fr:** [ותרמס], et-cela-trampled, et-fouler | **de:** [וארמסם], [וירמסהו], [ורמס] 2Kgs 7:17; 2Kgs 7:20; 2Kgs 9:33; 2Kgs 14:9; 2Chr 25:18

2. be trampled (1×) The passive (Niphal) sense: to be trodden down, trampled upon. Attested only in Isa 28:3, where the proud crown of Ephraim's drunkards 'shall be trampled underfoot.' Spanish 'será pisoteada' and English 'shall be trampled' confirm the passive transformation. The single occurrence makes this a rare but distinct voice form, converting the subject from agent to victim of the same violent action. **TRAMPLING AND TREADING**

en: shall-be-trampled | **es:** será-pisoteada | **fr:** fouler | **de:** [תרמסנה] Isa 28:3

רָמַשׂ H7430 *Art / V-Qal-Prtcpl-fs* (17×)

To creep, swarm, move along the ground; of small creatures

crawling or gliding over the earth.
A verb used almost exclusively of small ground-dwelling creatures in creation and classification texts. In Genesis 1 God commands the earth to bring forth living things, and ramas describes the movement of creatures that neither walk upright nor fly but glide, crawl, or swarm along the surface. Leviticus 11 and 20 employ it in dietary legislation to distinguish clean from unclean animals. The term carries no negative connotation in itself – it simply characterizes a mode of locomotion. Spanish 'arrastrarse' ('to drag oneself') and English 'creep' both reflect this low, ground-hugging motion.

to creep, swarm, move (17×) To move along the ground by creeping, crawling, or swarming, said of small animals such as reptiles, insects, and other ground-level creatures. Central to the Priestly creation account (Gen 1:21, 26, 28, 30) and the Flood narrative (Gen 7:8, 14; 8:17, 19), where it classifies a distinct category of animal locomotion. Also appears in dietary law (Lev 11:44, 46; 20:25) and in Ezekiel 38:20 for a cosmic-scale shaking that affects all creeping things. **CREEPING SWARMING THINGS**
en: crawler, creature-that-moves, creeping | **es:** el-que-se-arrastra, la-que-se-arrastra, la-que-se-mueve | **fr:** crawler, creeping, creeping-chose | **de:** Geschöpf-der-moves, Kriechende, [הרמש] Gen 1:21; Gen 1:26; Gen 1:28; Gen 1:30; Gen 7:8

רֶמֶשׂ H7431 *Art / N-ms* (17×)
Creeping thing, crawler; a collective noun for small ground-moving creatures in creation and law texts.
The nominal counterpart to the verb ramas, remes is a collective designation for all small creatures that move along the ground. It appears as a distinct zoological category in the Priestly creation taxonomy alongside behemah ('livestock'), hayyah ('wild animal'), and 'of ('bird'). Genesis uses it from creation (1:24-26) through the Flood (6:7, 20; 7:14, 23; 8:17, 19) and into the Noahic covenant (9:3). Psalm 104:25 extends the category to teeming sea creatures, and Habakkuk 1:14 compares helpless humanity to remes without a ruler.

creeping thing / crawler (17×) A collective noun for small ground-moving creatures – reptiles, insects, and other crawlers – forming a distinct category in Israelite animal taxonomy. Listed alongside livestock, wild animals, and birds in the creation account (Gen 1:24-26; 6:7, 20; 7:14, 23; 8:17, 19). Extended to sea creatures gliding through the deep (Ps 104:25) and used figuratively for vulnerable, leaderless humanity (Hab 1:14). Appears also in visionary contexts (Ezek 8:10; 38:20). **CREEPING SWARMING THINGS**
en: and-crawlers, and-creeping-thing-of, crawler-of | **es:** como-reptiles, el-reptil, los-reptiles | **fr:** crawler-de, creeping-chose-de, et-crawlers | **de:** Gewürm, Kriechende, [הרמש] Gen 1:24; Gen 1:25; Gen 1:26; Gen 6:7; Gen 6:20

רָמָת H7432 *Conj-w / N-proper-fs* (1×)
Ramoth, name of a city (Heights) mentioned in Josh 19:21
A place name appearing in the tribal allotment lists, this town is identified as Remeth in Joshua 19:21. The name likely derives from a root meaning 'heights' or 'elevated place,' fitting the geographical pattern of many Israelite settlements positioned on strategic high ground. The multilingual uniformity (Spanish Remet, French Remeth, German Remeth) reflects the proper-name preservation typical of geographical terms.

(1×) A city in the territory assigned to the tribe of Issachar, mentioned alongside other border towns in the allocation described in Joshua 19. The translation consistency across European languages (y-Remet, et-Remeth, und-Remeth) shows the standard practice of transliterating place names with minimal phonetic adaptation, though the Hebrew conjunction 'and' is properly rendered in each target language. **PERSONAL NAMES**
en: and-Remeth | **es:** y-Remet | **fr:** et-Remeth | **de:** und-Remeth Josh 19:21

רָמוֹת H7433 *N-proper-fs* (21×)
Ramoth, a place name designating cities in Israel, most notably the fortified city of Ramoth-Gilead
Derived from a root meaning 'height,' Ramoth names one or more elevated cities, the most significant being Ramoth-Gilead in the tribal territory of Gad. Designated a city of refuge (Deut 4:43; Josh 20:8; 21:38), it later became a flashpoint between Israel and Aram—Ahab died trying to recapture it (1 Kgs 22:3–6), and Jehu was anointed king there (2 Kgs 9:1–4). A second Ramoth, assigned to Issachar's Levites (1 Chr 6:58), also appears. French 'Ramoth,' German 'Ramot,' and Spanish 'Ramot' all preserve the name consistently.

Ramoth (place name) (21×) A proper noun designating elevated cities, preeminently Ramoth-Gilead, a city of refuge in Gad (Deut 4:43; Josh 20:8) and a strategic military site in the wars between Israel and Aram (1 Kgs 22:3–6; 2 Kgs 8:28; 9:1). A second Ramoth in Issachar is a Levitical city (1 Chr 6:58). The name means 'heights,' and multilingual glosses—French 'Ramoth,' Spanish 'Ramot,' German 'Ramot'—uniformly transliterate it as a geographic proper noun. **PERSONAL NAMES**
en: Ramot, Ramoth, at-Ramot | **es:** Ramot, en-Ramot | **fr:** Rama, Ramot, Ramoth | **de:** Ramat, Ramot, Ramoth Josh 21:38; 1Kgs 4:13; 1Kgs 22:3; 1Kgs 22:4; 1Kgs 22:6

רָ H7434 *N-proper-fs* (2×)
Ramath; construct form in compound place names meaning 'height of' or 'high place of'
A construct form of 'height' or 'high place' appearing in compound geographical names. Joshua 13:26 has 'Ramath of Mizpeh' (or 'Ramath-mizpeh'), a Gileadite border town. The name structure is common in biblical geography, pairing 'high place' with a defining element. Site identifications remain uncertain due to the proliferation of settlements with 'Ramath' in their names.

(2×) Appears as the construct form 'Ramath-of' in compound place names, primarily in Joshua 13:26 ('Ramath of the Mizpeh'), marking a town on Gad's northern border in Gilead. The Septuagint's Αφαβωθ/Ραμωθ reflects uncertainty in the tradition. The name is related to other 'Ramath' sites (Ramath-lehi, Ramath-negeb), all deriving from רָמָה ('height'). Modern scholarship acknowledges the difficulty in pinpointing this site among the many biblical 'heights,' but the construct pattern indicates a high-altitude sanctuary or lookout associated with Mizpeh. **GEOGRAPHY AND SPACE**
en: Ramath-of, the-Mizpeh | **es:** Mizpa, Ramat | **fr:** Ramath-de, le-Mizpeh | **de:** Ramath-von, der-Mizpeh Josh 13:26

רָמָתִי H7435 *Art / N-proper-ms* (1×)
the Ramatite, a gentilics adjective indicating origin from an unspecified town called Ramah
This rare gentilics form appears only in 1 Chronicles 27:27 to describe one of David's officials responsible for vineyards. The definite article 'the' and the -i ending mark this as an adjective of origin or belonging, though scholars debate which of several towns named Ramah is meant. The Septuagint's varied renderings (one reading 'from Ramlah,' another 'Ramathite') reflect ancient uncertainty about the exact referent.

(1×) A designation of geographical or clan origin applied to one individual in the administrative lists of David's kingdom. The French and German translations preserve the Hebrew form untranslated, recognizing the term's status as a technical gentilics designation where the underlying place name remains ambiguous in the biblical text itself. **PERSONAL NAMES**
en: the-Ramatite | **es:** el-ramatita | **fr:** [הרמתי] | **de:** [הרמתי] 1Chr 27:27

צוֹפִי H7436 *Art / N-proper-fs* (2×)
Ramathayim-zophim; place name, likely an alternative or full form of Ramah, Samuel's hometown
A compound place name appearing in 1 Samuel 1:1. Modern scholars often read 'Ramathayim of the Zuphites' rather than 'Ramathayim-zophim,' identifying Samuel's birthplace as a Ramah associated with the Zuphite clan. The Septuagint's Σειφα and related forms support

this reading. It may be the same site as the Ramah where Samuel lived and judged Israel.

(2×) A geographical designation in 1 Samuel 1:1, traditionally 'Ramathayim-zophim' but likely to be understood as 'Ramathayim of the Zuphites' based on textual evidence. The Septuagint (Σειφα, Σωφιμ) and modern text-critical work support reading צוּפִי (Zuphite, a gentilic) rather than צוֹפִים. This would identify Samuel's birthplace as Ramah in the territory of the Zuphite clan. The dual form רָמָתַיִם ('double height') may indicate a twin-peaked settlement, though the precise topography is uncertain. **PERSONAL NAMES**

en: Zophim, the-Ramathayim | **es:** Tsofim, las-Ramataim | **fr:** Zophim, le-Ramathaïm | **de:** Zophim, der-Ramathayim 1Sam 1:1

רָ H7437 *N-proper-fs* (1×)

Ramath-lehi, 'Height of the Jawbone,' place name commemorating Samson's victory

This compound place name appears in Judges 15:17, formed from 'ramah' (height) and 'lehi' (jawbone). Samson coined the name after his spectacular defeat of a thousand Philistines using a donkey's jawbone. The name simultaneously commemorates the weapon used and describes the topography. Like many biblical place names tied to specific events, it carries both geographical and narrative significance, anchoring the heroic tale to a specific location.

(1×) The site where Samson threw down the jawbone after his victory, memorialized in the place name he gave it. All major translations (Spanish Ramat-Lehi, French Ramath-lehi, German Ramath-lehi) preserve the Hebrew compound virtually intact, recognizing it as a fixed toponym rather than attempting semantic translation of its constituent parts. **LEHI PLACE NAME**

en: Ramath-lehi | **es:** Ramat-Lehi | **fr:** Ramath-lehi | **de:** Ramath-lehi Judg 15:17

רֹן H7438 *N-mpc* (1×)

ringing cry, shouts of deliverance (plural construct form)

This rare plural construct form appears in Psalm 32:7, where the psalmist declares that God will surround him with 'songs of deliverance.' The word captures joyful, ringing celebration—not quiet thanksgiving but exuberant proclamation. Though related to 'ren' (ringing cry), this nominal form emphasizes the acoustic quality of victory celebration. The Spanish 'cánticos' and German 'songs' capture the musical dimension, while the French opts for the simpler 'chant.'

(1×) Triumphant songs or shouts that accompany divine deliverance, described in Psalm 32:7 as encircling the believer whom God has rescued. The construct form 'songs of deliverance' pairs the acoustic celebration with its theological cause, creating an image of being surrounded by joyful proclamation of God's saving acts. **GEOGRAPHY AND SPACE**

en: with-songs-of | **es:** con-cánticos-de | **fr:** chant | **de:** mit-songs-von Ps 32:7

רָנָה H7439 *V-Qal-Imperf-3fs* (1×)

rattles, makes a rattling sound (of a quiver)

This onomatopoetic verb appears uniquely in Job 39:23, describing the rattling sound of a quiver bouncing against the warhorse's flank as it charges into battle. The Hebrew captures the percussive clatter of arrows in their case—a vivid acoustic detail in God's poetic catalog of the warhorse's fearlessness. The Spanish 'resuena' (resounds) emphasizes the sonic quality, while English 'rattles' captures the distinctive mechanical sound pattern.

(1×) The distinctive sound made by a quiver full of arrows as it shakes and clatters during the warhorse's charge. Job 39:23 uses this specific sensory detail to paint the complete picture of a mount rushing fearlessly toward battle, with the rattling quiver providing an auditory dimension to the visual spectacle of equine courage described throughout the passage. **SINGING AND MUSIC**

en: rattles | **es:** resuena | **fr:** תרנה | **de:** [תרנה] Job 39:23

רִנָּה H7440 *N-fsc / 3mp* (33×)

A ringing cry – either joyful singing and shouts of praise, or an urgent outcry of supplication and lament.

A word whose emotional range stretches from exuberant praise to desperate prayer. When paired with simchah (joy) or todah (thanksgiving), rinnah erupts as triumphant singing – the redeemed returning to Zion with 'everlasting joy' (Isa 35:10; 51:11), or the 'voice of rejoicing' in the tents of the righteous (Ps 118:15). Yet the same word appears in solemn contexts of entreaty, where it is paired with tefillah (prayer) as a plea for God's attention (1 Kgs 8:28; Ps 17:1; 88:2). Spanish captures the split neatly: 'canto de alegría' for joy, 'clamor' for supplication.

1. joyful singing or shouting (21×) A ringing cry of joy, glad singing, or jubilant shouting, especially in worship and celebration of God's saving acts. German 'Jubel,' Spanish 'canto de alegría,' and French 'cri de joie' all converge on exuberant praise. Paired with thanksgiving (todah) in Ps 107:22 and with salvation (yeshuah) in Ps 118:15. Isaiah deploys it for cosmic celebration when Israel is redeemed (Isa 35:10; 44:23; 49:13; 54:1). **JOY AND EXULTATION**

en: in-shouts-of-joy, joy, joyful-singing | **es:** canto, canto-de-alegría, con-canto | **fr:** cri-de-joie, dans-cri-de-joie, רנה | **de:** Jubel, in-Jubel, mit-Jubel 2Chr 20:22; Ps 30:5; Ps 42:4; Ps 47:1; Ps 105:43

2. cry of supplication or distress (12×) A loud outcry of supplication, lament, or urgent entreaty directed to God. Consistently paired with tefillah (prayer) as a formal liturgical pair in Solomon's temple dedication (1 Kgs 8:28; 2 Chr 6:19) and in the Psalms of petition (Ps 17:1; 61:1; 88:2; 119:169; 142:6). Spanish 'clamor,' Arabic surakh, and Korean bureujieum all mark the anguished, pleading quality. Jeremiah 7:16 and 14:12 show God refusing to hear this kind of rinnah. **GEOGRAPHY AND SPACE**

en: a-cry, my-cry, the-cry | **es:** a-clamor-de-mí, clamor, clamor-de-mí | **fr:** [הרנה], cri-de-joie, le-crie | **de:** Jubel, der-schreie, ihr-Jubel 1Kgs 8:28; 1Kgs 22:36; 2Chr 6:19; Ps 17:1; Ps 61:1

רִנָּה H7441 *Conj-w / N-proper-ms* (1×)

Rinnah, personal name in the genealogies of Judah

This personal name appears in the Judahite genealogies of 1 Chronicles 4:20. The name itself derives from a root meaning 'ringing cry' or 'shout of joy,' suggesting the parents' celebratory disposition at the child's birth. The Septuagint traditions vary considerably (Ana, Rannon, Renna), reflecting the challenges ancient translators faced with less common proper names in genealogical lists.

(1×) A descendant of Judah listed in the tribal genealogies preserved in 1 Chronicles 4. The French and German translations leave the name untranslated, treating it as an opaque proper noun, while Spanish renders it as 'Rina,' showing a common pattern where target languages slightly adapt Hebrew names to match their phonological patterns. **PERSONAL NAMES**

en: and-Rinnah | **es:** y-Rina | **fr:** [ורנה] | **de:** [ורנה] 1Chr 4:20

רוּן H7442a

overcome (by wine or emotion; rare verb, possibly related to Arabic 'overcome')

This rare verb appears only in Psalm 78:65 in a striking simile: 'Then the Lord awoke as from sleep, like a hero overcome by wine' (or 'shouting from wine,' depending on interpretation). The root may be related to Arabic ɾ ('to overcome') or alternatively to רָנַן ('to shout'). The context depicts God rousing himself to fight for Israel after a period of apparent inactivity. Whether the image is of a warrior shaking off wine-induced sleep or a warrior shouting in battle-fury, the metaphor conveys sudden, overwhelming divine intervention. The textual and etymological uncertainties reflect the verse's bold anthropomorphism.

רָנַן H7442b *Conj-w / V-Piel-ConjPerf-3cp* (53×)

To give a ringing cry of joy; to sing aloud, shout in exultation;

causative: to make sing for joy
An onomatopoeic verb whose very sound mimics the ringing, reverberating quality of a shout — ranan captures the irrepressible vocal outburst of worship and celebration. When the people saw fire fall on Aaron's first sacrifice, they 'shouted for joy and fell on their faces' (Lev 9:24). The morning stars 'sang together' at creation (Job 38:7). Barren Zion is commanded to 'sing!' because her children will outnumber those of the married woman (Isa 54:1). The Piel intensifies this into sustained, exuberant jubilation — the righteous 'sing aloud' on their beds (Ps 149:5), and the Hifil causative describes God himself prompting the outgoings of morning and evening to 'shout for joy' (Ps 65:8). The Arabic cognate ranna ('to cry aloud, twang') preserves the acoustic core — a sound that rings and reverberates.

1. sing for joy, exult (Piel) (27×) The Piel intensive stem (27 occurrences), expressing sustained, exuberant singing and joyful shouting — the most frequent deployment of this root. The Piel intensifies the basic cry into deliberate, prolonged jubilation: 'Shout for joy, you righteous!' (Ps 33:1), 'My lips will shout for joy when I sing praises to you' (Ps 71:23), and the trees of the forest 'sing for joy' before the LORD (1 Chr 16:33). German jauchzen and Spanish cantar con gozo consistently render the exuberant quality that distinguishes this from ordinary singing (shir). **JOY AND EXULTATION**
en: I-will-shout-for-joy, and-I-will-sing-aloud, and-sing-for-joy | **es:** cantad, cantan-con-gozo, cantará-con-gozo | **fr:** [ירננו], et-pousser-des-cris, pousser-des-cris | **de:** ich-wird-jauchzen-für-Freude, jauchzen, jauchzen-für-Freude 1Chr 16:33; Ps 5:11; Ps 20:5; Ps 33:1; Ps 51:14

2. sing, shout for joy (Qal) (16×) The basic Qal stem (16 occurrences) conveying the spontaneous ringing cry of joy or exultation — the foundational vocal event. The people's cry at Aaron's sacrifice (Lev 9:24), the morning stars singing at creation (Job 38:7), and barren Zion commanded to 'sing!' (Isa 54:1) all carry this unadorned Qal force. French crier de joie and Korean hwanhohada capture the raw spontaneity that the Piel then intensifies. **JOY AND EXULTATION**
en: Sing-for-joy, and-shall-sing, and-shout-for-joy | **es:** Canta, Cantad, Canten | **fr:** crier-de-joie, dans-crier-de-joie, et-pousser-des-cris | **de:** [בְּרַן], [יְרוֹן], [רְנִי] Lev 9:24; Job 38:7; Ps 35:27; Prov 29:6; Isa 12:6

3. cause to sing for joy (Hifil) (5×) The Hifil causative (5 occurrences) meaning to cause or prompt joyful singing — God as the agent who elicits praise from creation and his people. Deuteronomy 32:43 summons the nations to 'make his people rejoice' (or 'shout for joy with his people'). Job 29:13 recalls how Job's generosity 'made the widow's heart sing for joy.' Psalm 65:8 describes God making the outgoings of morning and evening 'shout for joy,' personifying dawn and dusk as worshippers. Spanish hacer cantar de gozo preserves the causative structure. **JOY AND EXULTATION**
en: I-caused-to-sing-for-joy, You-cause-to-shout-for-joy, and-shout-for-joy | **es:** Cantad-con-gozo, alabad, haces-cantar-de-gozo | **fr:** crier-de-joie, et-le-pousser-des-cris, le-pousser-des-cris | **de:** [אַרְנֵן], du-Sache-zu-jauchzen-für-Freude, rufen-fuer-Freude Deut 32:43; Job 29:13; Ps 32:11; Ps 65:8; Ps 81:1

4. cry out, call aloud (Qal) (3×) A Qal sense of loud crying out or calling aloud (3 occurrences) where the vocalization is urgent or public rather than purely joyful. Wisdom 'cries aloud' in the street (Prov 1:20), 'calls out' at the entrance of the city (Prov 8:3), and Lamentations 2:19 commands 'cry out in the night.' The shift from joy to urgency is confirmed by Spanish clamar replacing the usual cantar, and the English move from 'sing' to 'cry out.' **JOY AND EXULTATION**
en: cries-out, cry-out, she-cries-aloud | **es:** canta, clama | **fr:** crier-de-joie, pousser-des-cris | **de:** [רְנִי], [תִּרְנֹנָה] Prov 1:20; Prov 8:3; Lam 2:19

5. (1×) A Pual passive (1 occurrence, Isa 16:10) indicating that a joyful shout 'is sung' or 'is raised' — the passive voice noting the absence of the customary vintage song: 'no treader treads with shouts; the shouting is not shouting.' Spanish se canta and English 'is sung' confirm the passive construction, marking the eerie silence of judgment by describing what is normally heard but now is not. **JOY AND EXULTATION**
en: shouting | **es:** que-grita | **fr:** de-pousser-des-cris | **de:** Jauchzen Ps 78:65

6. (1×) A Hitpael reflexive-intensive (1 occurrence, Ps 78:65) describing the LORD awakening 'as one who shouts' — the reflexive stem adding self-involvement to the cry, like a warrior rousing himself with his own battle shout. German Jauchzen and English 'shouting' render the result, but the Hitpael morphology suggests an internal, self-directed stirring that erupts into vocal force. **JOY AND EXULTATION**
en: is-sung | **es:** se-canta | **fr:** pousser-des-cris | **de:** jauchzen Isa 16:10

רְנָנִים H7443 *N-mp* (1×)
ostriches, birds characterized by piercing cries
This rare plural form in Job 39:13 likely refers to ostriches, identified by their distinctive loud calls. The Hebrew literally means 'birds of piercing cries,' and most interpreters follow the Vulgate in understanding this as ostriches. However, textual difficulties surround this verse, and some scholars suggest reading 'ye'enim' (ostriches) as in Lamentations 4:3, treating the current form as a scribal variant. The Spanish 'avestruces' confirms the traditional ostrich identification.

(1×) Birds known for their loud, piercing vocalizations, appearing in the challenging text of Job 39:13 where God describes the ostrich's peculiar combination of foolishness and speed. The designation emphasizes the acoustic quality of these creatures, consistent with Job's extended nature catalog that often focuses on distinctive sensory characteristics—the warhorse's strength, the hawk's flight, and here the ostrich's cry. **OSTRICH BIRD**
en: the-ostriches | **es:** avestruces | **fr:** רננים | **de:** [רְנָנִים] Job 39:13

רָנַן H7444 *V-Piel-InfAbs* (1×)
shouting for joy, giving a ringing cry of celebration (infinitive absolute)
This infinitive absolute form appears in Psalm 132:16, intensifying the verbal idea of joyful shouting. The root conveys ringing, jubilant celebration—not restrained joy but exuberant public proclamation. In the psalm's context, God promises that the priests will be clothed with salvation and the faithful will 'greatly shout for joy.' The German 'Jauchzen' (jubilation) and Spanish 'cantando con gozo' (singing with joy) both capture the uninhibited celebratory quality.

(1×) Exuberant vocal celebration, described in Psalm 132:16 as the response of God's faithful ones to his salvific presence in Zion. The infinitive absolute construction emphasizes the intensity and completeness of this celebration—not polite thanks but full-throated jubilation accompanying the divine promises of restoration and blessing to the Davidic line and Jerusalem. **JOY AND EXULTATION**
en: shouting | **es:** cantando-con-gozo | **fr:** crier-de-joie | **de:** Jauchzen Ps 132:16

רִנָּה H7445 *N-fs* (4×)
joyful shout, ringing cry, exultation
This noun captures ringing, joyful cries or shouts—whether in worship, celebration, or (ironically) brief wicked triumph. Related to the verb 'sing for joy,' it emphasizes vocal exuberance and jubilation. The term appears in both positive worship contexts and negative descriptions of fleeting pleasure.

(4×) Denotes a ringing cry of joy or exultation. Job 3:7 curses the night of his conception to be barren, 'let no joyful shout enter it' (רִנָּה). Job 20:5 describes 'the triumphing of the wicked' (רִנַּת רְשָׁעִים) as momentary. Psalm 63:5 (63:6 Eng.) speaks of praising God 'with lips of joyful shouts' (שִׂפְתֵי רְנָנוֹת). Psalm 100:2 (100:3 Eng.) has a textual issue but involves joyful sound. The term derives from רָנַן ('sing for joy, shout'), emphasizing vocal, exuberant expression. Multilingual glosses show the joyful semantic core: Spanish 'canto de gozo/cántico,' French 'cri de joie,' German 'joyful jauchzt'—all capturing ringing, jubilant vocalization. **JOY AND EXULTATION**
en: a-joyful-shout, joyful-shouts, the-triumphing-of | **es:** canto-de-gozo, concántico, el-canto-de | **fr:** cri-de-joie, dans-cri-de-joie, רננה | **de:** [רְנָנָה], [רְנָנוֹת], joyful-jauchzt Job 3:7; Job 20:5; Ps 63:5; Ps 100:2

רִסָּה H7446 *Prep-b / N-proper-fs* (2×)
Rissah; place name, a wilderness station during Israel's desert wanderings
A place name designating a wilderness encampment in Numbers 33:21-22. Listed among the stages of Israel's journey from Egypt to Canaan, its exact location is unknown. The Septuagint offers transliterations (Δεσσα, Ρεσσα, Δρεσσα) without further clarification. The name may derive from a root meaning 'to moisten' or 'dew,' but this remains speculative.

(2×) Identifies a stopping point in the Israelite wilderness itinerary, appearing in the Priestly list (Num 33:21-22). The site's location is uncertain, though the name Rissah (רִסָּה) may relate to רסס ('moisten, dew'). The Septuagint's varied transliterations (Δεσσα, Ρεσσα, Δρεσσα) show textual fluidity without interpretive consensus. Modern translations (Spanish Risá, French Rissah) simply transliterate, acknowledging the name survives without geographical recovery. **PERSONAL NAMES**
en: from-Rissah, in-Rissah | **es:** de-Risá, en-Risá | **fr:** dans-Rissah, de-Rissah | **de:** in-Rissah, von-Rissah Num 33:21; Num 33:22

רְסִיס H7447a *N-mpc* (1×)
drops, small quantities of liquid (specifically dew)
This plural construct form appears in Song of Songs 5:2, where the beloved's hair is described as wet with 'drops of the night'—that is, night dew. The poetic image captures the beloved arriving after dark, his hair glistening with moisture from the night air. Paired with 'tal' (dew), this word emphasizes the small, individual droplets rather than generalized wetness. The Spanish 'gotas' and French 'gouttes' both preserve the sense of discrete drops.

(1×) Individual droplets of dew, used in Song of Songs 5:2 to create an intimate, sensory image of the beloved standing outside at night, his hair wet from exposure to the damp air. The construct phrase 'drops of night' functions poetically to suggest both the lateness of the hour and the physical evidence of his nighttime journey to reach the woman's door. **GEOGRAPHY AND SPACE**
en: drops-of | **es:** gotas-de | **fr:** des-gouttes | **de:** [רסיס] Song 5:2

רְסִיס H7447b *N-mp* (1×)
fragments, broken pieces (of destroyed buildings)
This plural form appears in Amos 6:11, describing the fate of houses when God commands their destruction. Paired with 'beqi'im' (cracks, fissures), the word paints a picture of total architectural collapse—not just damage but reduction to rubble. The prophet envisions both great houses and small struck down, broken into fragments beyond repair. This second homonymous root differs entirely from the 'drops' of Song of Songs, demonstrating how context determines meaning.

(1×) Pieces or fragments resulting from violent destruction, used in Amos 6:11 to describe the fate of buildings when divine judgment strikes. The parallel with 'cracks' or 'breaches' emphasizes total structural failure—these are not mere damaged walls but buildings reduced to broken fragments, illustrating the completeness of the coming judgment against Israel's self-satisfied elite who are oblivious to the nation's moral ruin. **FRAGMENTS AND PIECES**
en: into-fragments | **es:** en-pedazos | **fr:** goutte | **de:** [רסיסים] Amos 6:11

רֶסֶן H7448 *N-msc / 3ms* (4×)
bridle, halter, jaw (restraint for animals)
This noun primarily denotes a bridle or halter for restraining horses or mules, and possibly also the jaw it controls. Used literally for animal control and metaphorically for divine restraint on nations or human rebellion. The term appears in wisdom, prophetic, and poetic contexts emphasizing control and submission.

(4×) Designates a bridle or halter for controlling animals, with possible extended meaning of jaw. Psalm 32:9 pairs 'bridle and halter' (מֶתֶג וָרֶסֶן) for restraining horses and mules. Isaiah 30:28 uses 'a bridle on the jaws of peoples' (רֶסֶן עַל-לְחָיֵי עַמִּים) as metaphor for God's control of nations. Job 30:11 describes people throwing off restraint 'from before me' (רִסְנִי מִפָּנַי שִׁלֵּחוּ). Job 41:5 (41:13 Eng.) mentions 'the double of his jaw' (כֶּפֶל רִסְנוֹ) of Leviathan—though some question whether this means jaw or bridle. Multilingual glosses show the restraint sense: Spanish 'freno/cabestro/brida,' French 'bride,' German 'bridle'—all emphasizing the controlling function. **AUTO-DETECTED COMMUNITY 3431 WITH 4 SENSES**
en: and-a-bridle, and-bridle, his-bridle | **es:** su-brida, y-cabestro, y-freno | **fr:** [ורסן], et-bride, et-רסן | **de:** [ורסן], [רסנו], und-bridle Job 30:11; Job 41:13; Ps 32:9; Isa 30:28

רֹסֶן H7449 *N-proper-fs* (1×)
Resen, city in Assyria located between Nineveh and Calah
This place name appears in Genesis 10:12 in the Table of Nations, identifying one of the great cities built by Nimrod in Assyria. Located between the major centers of Nineveh and Calah, Resen is described as 'the great city.' The name may derive from Akkadian 'rêš ênī' meaning 'head of the spring' or 'source of water,' suggesting its location at a strategic water source. All translations uniformly preserve the name as Resen.

(1×) An ancient Assyrian city mentioned in the primeval geography of Genesis 10, positioned between the more famous cities of Nineveh and Calah. Though its exact location remains uncertain to archaeologists, the biblical text emphasizes its significance by calling it 'the great city,' indicating it was a major urban center in the expanding Assyrian civilization of Nimrod's era. **PERSONAL NAMES**
en: Resen | **es:** Resen | **fr:** Resen | **de:** Resen Gen 10:12

רָסַס H7450 *Prep-l / V-Qal-Inf* (1×)
to moisten, to sprinkle with liquid (infinitive construct with preposition)
This infinitive construct appears in Ezekiel 46:14, describing a grain offering that must be mixed with oil 'to moisten the fine flour.' The verb captures the cultic requirement that dry flour be dampened or sprinkled with oil to create a proper mixture for offering. The Aramaic and Arabic cognates confirm this sense of sprinkling or moistening. The French 'humecter' precisely captures this technical culinary-liturgical action.

(1×) The action of moistening or dampening grain offerings with oil, specified in Ezekiel 46:14 as part of the prince's daily offering regulations. This technical term describes the necessary preparation step that transforms dry flour into a suitable offering mixture, reflecting the detailed attention to proper ritual process characteristic of Ezekiel's temple vision. **MOIST FRESH GREEN**
en: to-moisten | **es:** para-humedecer | **fr:** humecter | **de:** [לרס] Ezek 46:14

H7451 *Art / Adj-ms* (14×)
The evil; the morally wicked thing or behavior that must be purged from the community.
In this particular form — the adjective רַע with the definite article — the expression functions almost as a technical legal phrase in Deuteronomy's covenant law: 'you shall purge the evil from your midst' (Deut 17:12; 19:19; 21:21; 22:21–22, 24). It names not merely a bad quality but the concrete evil deed or person that contaminates the covenant community and must be removed to maintain holiness. The formula recurs with judicial force, marking offenses that carry the death penalty: rebellion against priestly authority, false witness, sexual transgression, and kidnapping. The definite article elevates the adjective to a substantive — 'the evil (thing)' — giving it almost noun-like weight.

the evil (14×) The evil (הָרָע), the substantivized adjective with the definite article designating the morally wicked deed or person that threatens communal holiness. Spanish 'el mal' and French 'le mal' both capture the substantival force. Nearly all 14 occurrences cluster in Deuteronomic purge formulas — 'you shall purge the evil from your midst' (Deut 17:12; 19:19; 21:21; 22:21–22) — functioning

as a legal term for covenant-violating behavior warranting capital punishment. The article transforms the adjective into an abstract-yet-concrete noun: not just 'bad' but 'the evil thing itself.' EVIL AND WICKEDNESS

en: the-evil | **es:** (lo-malo), el-mal | **fr:** [(הָרָע)], le-mal | **de:** [(הָרָע)], der-Boeses Deut 17:12; Deut 19:19; Deut 21:21; Deut 22:21; Deut 22:22

רַע H7451a *Art / Adj-fp* (241×)

Bad, evil, wicked; spanning moral corruption, harmful calamity, poor quality, ugly appearance, fierce severity, and sad countenance

The adjective ra' is one of the most theologically loaded words in the Hebrew Bible, appearing in the very diagnosis of human fallenness: 'every inclination of the thoughts of the human heart was only evil continually' (Gen 6:5). Yet its range extends well beyond ethics. Pharaoh's lean cows are ra'ot — ugly, not sinful (Gen 41:3). A 'ra' disease' is malignant, not immoral (Deut 28:35). Nehemiah's 'ra' countenance' is simply sad (Neh 2:2). Arabic splits these senses across sharr (moral evil), qabih (ugly), shadid (severe), and hazin (sad), exposing the remarkable semantic compression Hebrew achieves with a single adjective.

1. morally evil, wicked (129×) Morally evil, wicked — describing persons, conduct, hearts, or deeds as ethically corrupt. This is the dominant sense (129x), anchoring the great moral assessments of Scripture. Genesis 6:5 declares every thought of the heart 'only evil continually,' and the Deuteronomistic historians repeatedly condemn kings who 'did evil in the sight of the LORD.' Arabic shirrīr/sharīr, Korean akhan, and Swahili mwovu all converge on moral wickedness, confirming a clear cross-linguistic category. EVIL AND WICKEDNESS

en: evil | **es:** mal, mala, malas | **fr:** mal | **de:** Boese, Boeses, böse Gen 6:5; Gen 8:21; Gen 28:8; Gen 37:2; Gen 38:7

2. evil, harm, calamity (80×) Evil as substantivized harm, calamity, or disaster — the abstract noun usage where ra'ah denotes misfortune, trouble, or destructive consequence befalling someone. Arabic sharr as abstract noun and Korean ak confirm the shift from adjective to substantive. Deuteronomy warns that disobedience provokes God 'to evil' against the people (Deut 4:25; 9:18), and prophetic judgment oracles announce ra'ah as divine disaster (Num 32:13; Deut 17:2). EVIL AND WICKEDNESS

en: the-evil | **es:** el-mal, lo-malo | **fr:** le-mal | **de:** der-Boese, der-Boeses Num 32:13; Deut 4:25; Deut 9:18; Deut 17:2; Deut 24:7

3. bad, poor quality (19×) Bad in quality, worthless, or inferior — describing things that are deficient or poor rather than morally blameworthy. Laban cannot speak to Jacob 'good or bad' (Gen 24:50), Pharaoh's gaunt cows are simply in poor condition (Gen 41:21), and Jacob laments his years as 'few and bad' (Gen 47:9). Arabic radī'/sayyi' and the German Böses in qualitative contexts distinguish this from ethical evil. The Levitical laws use it for defective sacrificial animals (Lev 27:10, 12, 14). EVIL AND WICKEDNESS

en: and-evil, and-the-bad, are-bad | **es:** los-malos, mala, mala? | **fr:** bad, et-mal, et-mauvais | **de:** Boeses, Böses, bad Gen 24:50; Gen 41:21; Gen 47:9; Lev 27:10

4. ugly, ill-favored (5×) Ugly, ill-favored in physical appearance — concentrated in Pharaoh's dream of the seven 'ugly and gaunt' cows (Gen 41:3, 4, 19, 20, 27). Arabic qabīḥ 'ugly' and German hässlich both shift to dedicated aesthetic vocabulary, proving that translators worldwide recognize this as a distinct visual-appearance sense rather than a moral or qualitative judgment. The repetition in the dream narrative solidifies this as a fixed collocational meaning. GEOGRAPHY AND SPACE

en: and-bad-of, and-the-bad, bad-of | **es:** feas-de, y-feas-de, y-las-feas | **fr:** et-le-mauvais, et-mauvais-de, mauvais-de | **de:** hässlich, hässlich-von, und-die-hässlichen Gen 41:3; Gen 41:4; Gen 41:19; Gen 41:20; Gen 41:27

5. severe, fierce, dangerous (5×) Severe, fierce, or dangerous — describing wild animals, terrible plagues, or harsh punishments. A 'ra' beast' has devoured Joseph (Gen 37:20, 33), and Deuteronomy warns of 'ra' diseases' and 'great and terrible signs' (Deut 6:22; 2 Chr 21:19). Arabic shadīd 'severe' and Korean simhan 'intense' mark a scale of danger rather than moral failing. Proverbs 15:10 uses it for 'severe discipline,' confirming the intensity register. EVIL AND WICKEDNESS

en: and-terrible, evil, severe | **es:** mala, malas, y-terribles | **fr:** et-terrible, mal, mauvais | **de:** Boeses, boese, böses Gen 37:20; Gen 37:33; Deut 6:22; 2Chr 21:19; Prov 15:10

6. sad, displeased (3×) Sad, downcast, or displeased in countenance or spirit. Nehemiah appears before the king with a 'ra' face' — not evil but sorrowful (Neh 2:1-2). The king immediately asks 'why is your face ra'?' recognizing sadness, not wickedness. Arabic ḥazīn 'sad' and Spanish triste confirm the emotional register. Proverbs 25:20 pairs it with singing songs to a heavy heart, reinforcing the affective coloring of this rare but distinct usage. EVIL AND WICKEDNESS

en: sad | **es:** malo, triste | **fr:** mal, mauvais | **de:** Boeses, boese Neh 2:1; Neh 2:2; Prov 25:20

רַע H7451b *Art / Adj-ms* (105×)

Evil, wickedness; bad, harmful; calamity, distress — covering moral evil, qualitative badness, experiential misfortune, and intentional harm.

Ra' as a substantive noun is the great antonym of tov ('good') in Hebrew moral vocabulary, but its range extends well beyond ethics. It names the 'evil' on the tree of knowledge (Gen 2:9), the 'calamity' God creates alongside peace (Isa 45:7), the 'trouble' of hard times (Ps 49:5), and the 'harm' one person inflicts on another (Jer 7:6). This breadth is theologically significant: Hebrew does not compartmentalize moral evil, natural disaster, and experiential suffering into separate lexemes the way many modern languages do. Arabic sharr similarly spans moral wickedness and misfortune, while German distinguishes Böses (moral) from Unheil (calamity). Korean separates 악 (moral evil) from 재앙 (disaster) and 해 (harm), revealing the three-way split that Hebrew holds in a single word — a fact that makes translating Genesis 2:9 or Isaiah 45:7 a perpetual challenge.

1. evil, wickedness (moral) (83×) Moral evil or wickedness as abstract concept — the dominant sense at 83 occurrences, functioning as the substantive opposite of 'good' in the biblical moral framework. This is the ra' of the tree of knowledge of good and evil (Gen 2:9, 17; 3:5, 22), the 'evil in the sight of the LORD' formula throughout Judges and Kings, and the prophetic denunciation of those who 'devise evil' (Mic 2:1). Spanish el mal, French mal, and German Böses all render this with their primary moral-evil terms. Arabic sharr covers this sense exactly, while Korean 악 (ak) is the standard Sino-Korean term for wickedness. The phrase tov va-ra' ('good and evil') becomes a merism for complete moral knowledge, making this sense foundational to biblical anthropology and theodicy. EVIL AND WICKEDNESS

en: evil | **es:** el-mal, mal | **fr:** mal, mauvais | **de:** Boeses, Böses, boese Gen 2:9; Gen 2:17; Gen 3:5; Gen 3:22; Gen 31:29

2. bad, of poor quality (9×) Bad, of poor quality, defective, or displeasing — 9 occurrences where ra' functions as a qualitative adjective without primary moral judgment. The 'evil woman' of Prov 6:24 may straddle moral and qualitative senses, but Eccl 9:3 ('this is an evil in all that is done under the sun') uses ra' to describe an undesirable condition rather than moral wickedness per se. In 1 Kings 22:8, 18, Micaiah 'never prophesies good concerning me, but evil' — here ra' means 'unfavorable, unpleasant' rather than morally wicked. Spanish mal/mala and German böse both serve double duty for moral and qualitative badness, but Korean distinguishes 나쁜 (nappeun, 'bad quality') from 악한 (akhan, 'morally wicked'), confirming the sense boundary. EVIL AND WICKEDNESS

en: bad, evil | **es:** mal, mal?, mala | **fr:** mal, mauvais | **de:** Boese, Boeses, boese 1Kgs 22:8; 1Kgs 22:18; Prov 6:24; Prov 17:11; Eccl 9:3

3. calamity, disaster, trouble (7×) Calamity, disaster, distress, misfortune — 7 occurrences where ra' names experiential suffering or adverse circumstances rather than moral character. The Israelites see they are 'in trouble' (be-ra', Exod 5:19), the Psalmist trusts God in 'the day of trouble' (yom ra', Ps 49:5), and Ps 94:13 speaks of 'days of adversity.' Isaiah 45:7 is the theological high point: God declares 'I form light and create darkness, I make peace and create ra" —

here calamity is attributed to divine sovereignty. Arabic baliyyah/musibah and Korean 재앙 (jaeang, 'disaster') both select disaster-specific vocabulary, and German Unheil/Not distinguishes this from moral Böses. This sense raises the sharpest theodicy questions in the Hebrew Bible. EVIL AND WICKEDNESS

en: evil, in-evil, into-trouble | **es:** en-mal, mal | **fr:** dans-mal, mauvais | **de:** Böses, in-Boeses Exod 5:19; Exod 32:22; Ps 37:19; Ps 49:5; Ps 94:13

4. evil, wicked (of persons) (3×) Evil or wicked (of persons) — 3 occurrences where ra' characterizes a person as morally wicked or functions substantively as 'the evil one / evildoer.' In Ps 140:11 'let not an evil man be established in the earth'; in Ps 119:101 'I have restrained my feet from every evil path'; in Prov 29:6 'in the transgression of an evil man there is a snare.' Spanish malo and German Böser both use the adjectival-substantive form for wicked persons. Korean 악인 (akin, 'evil person') lexicalizes this into a compound noun. Though small, this cluster marks a distinct usage where ra' predicates moral character of a human agent rather than naming abstract evil or describing circumstances. EVIL AND WICKEDNESS

en: evil | **es:** malo | **fr:** mal, mauvais | **de:** Boeses, Böses Ps 119:101; Ps 140:11; Prov 29:6

5. harm, injury (to persons) (3×) Harm, injury, or detriment directed at persons — 3 occurrences where ra' denotes concrete damage or harmful intent rather than abstract wickedness or natural calamity. In Jer 7:6 Israel is warned not to 'do harm' (le-ra') to the alien, orphan, and widow; in Jer 25:7 they provoked God 'to your own harm'; in Eccl 8:9 one person 'exercises authority over another to his harm.' The preposition le- ('to, for') frequently signals this purposive-harm sense. Spanish para mal and German zu Böses both use directional prepositions marking intended detriment. Arabic darar ('harm, damage') and Korean 해 (hae, 'harm, injury') both select concrete-injury vocabulary distinct from abstract moral evil, confirming that this represents a real sense at the boundary between moral and experiential ra'. EVIL AND WICKEDNESS

en: for-evil, for-harm, to-your-harm | **es:** para-mal | **fr:** mal, à-mal | **de:** zu-Boeses Eccl 8:9; Jer 7:6; Jer 25:7

רָעָה H7451c *Prep-l / Adj-fs* (306×)

Evil, wickedness, calamity, harm, or distress — the noun form encompassing moral badness, disaster, injury, and suffering.

A feminine noun covering the full spectrum of what is bad in the biblical world, from moral wickedness to divine judgment to personal suffering. When paired with a possessor (as in 'the evil of your doings'), it denotes sinful character or intent; when God 'brings ra'ah' upon a nation, it shifts toward calamity or doom. The multilingual evidence is revealing: Spanish distinguishes 'mal' (evil/harm) from 'calamidad' (disaster), and German separates 'Böses' (moral evil) from 'Unheil' (catastrophe) and 'Trübsal' (tribulation), confirming that Hebrew ra'ah genuinely spans these distinct semantic territories rather than being a single vague concept.

1. moral evil or wickedness (234×) The dominant sense: abstract moral evil, wickedness, or sinfulness as a quality or condition. Encompasses nearly 77% of occurrences, appearing in constructs like 'the evil of the heart' (Gen 6:5) and 'repay evil for good' (Gen 44:4). All major target languages converge on a single moral-badness term here — English 'evil,' Spanish 'mal,' French 'mal,' German 'Böses' — confirming the moral-quality reading. Often in opposition to tov ('good'), establishing the fundamental biblical moral axis. EVIL AND WICKEDNESS

en: evil | **es:** el-mal, mal, mal? | **fr:** mal | **de:** Boese, Boeses, Böses Gen 26:29; Gen 44:4; Gen 50:17; Gen 50:20; Exod 10:10

2. calamity or disaster (25×) External catastrophe, disaster, or doom, typically sent by God or experienced as judgment. Distinguished from sense 1 by the absence of moral agency in the sufferer — the ra'ah comes upon them. Key passages include 1 Kings 9:9 ('brought all this calamity upon them') and Judges 20:34,41 where military disaster overwhelms Benjamin. Spanish 'calamidad' and German 'Unheil' appear specifically in these contexts, signaling that translators perceive a genuinely different semantic frame from moral evil. EVIL AND WICKEDNESS

en: and-for-calamity, and-his-disaster, for-calamity | **es:** de-mal, el-mal, en-la-calamidad | **fr:** dans-mal, et-mal, et-à-mal | **de:** Boeses, das-Unheil, der-Boese Gen 19:19; Judg 20:34; Judg 20:41; 1Kgs 9:9; 2Kgs 6:33

3. harm or injury (20×) Targeted harm or injury directed at a specific person, focusing on the damaging effect rather than moral character or cosmic judgment. Genesis 31:52 ('this heap is witness... that I will not pass over... to do you harm') and Psalm 35:4 ('let those who devise harm against me') illustrate the interpersonal, intentional dimension. German 'Harm' appears here alongside the usual 'Böses,' and Spanish uses 'mi mal' (my harm) with possessive constructions, marking this as personally directed injury. EVIL AND WICKEDNESS

en: for-evil, for-harm, my-harm | **es:** de-mi-mal, mal, mi-mal | **fr:** mal, pour-mal, pour-mauvaise | **de:** fuer-Boese, fuer-Boeses, mein-harm Gen 31:52; Deut 29:21; Judg 2:15; 2Sam 18:32; Ps 35:4

4. evil deeds or evils (14×) Plural concrete evil deeds or wicked acts — the countable, specific actions rather than the abstract quality. Deuteronomy 31:17 ('many evils and troubles shall come upon them') and Psalm 40:12 ('innumerable evils have surrounded me') exemplify this pluralized, enumerative usage. Spanish shifts to 'maldades' (wicked deeds) and 'males' (evils), and French uses 'maux' (plural ills), confirming the move from abstract quality to discrete sinful actions. EVIL AND WICKEDNESS

en: and-evils-of, evil-things, evils | **es:** las-maldades, lo-malo, los-males | **fr:** et-mauvais, le-maux, mal | **de:** Boeses, der-Streben, der-evils Deut 31:17; Deut 31:21; Deut 32:23; Ps 40:12

5. trouble or distress (13×) Subjective trouble, affliction, or distress experienced by a person — emphasizing felt suffering rather than moral fault or external catastrophe. Numbers 11:15 ('let me not see my distress') and Nehemiah 1:3 ('the survivors are in great trouble') center on the experiential dimension. German 'Trübsal' (tribulation/affliction) appears in this cluster, distinct from 'Böses,' and Spanish 'malestar' (unease/distress) confirms the subjective-suffering reading. EVIL AND WICKEDNESS

en: are-evils-of, calamity, evil | **es:** calamidad, de-males, de-su-malestar | **fr:** dans-mal, mal, mauvais | **de:** Boeses, Trübsal, in-Boeses Num 11:15; Num 35:23; 1Chr 7:23; Neh 1:3; Ps 27:5

רֵעַ H7452 *Prep-b / N-msc / 3ms* (3×)

shouting, loud cry; roar (possibly thunder)

This noun describes loud vocal sound—whether human shouting or possibly the roar of thunder. The word appears in contexts of commotion and noise, though textual difficulties make some instances uncertain. Exodus may refer to the sound of people shouting, Micah to loud distress crying, and Job possibly to thunder's roar announcing God's presence, though alternative readings exist for several passages.

(3×) The term designates loud, forceful sound in three contested passages. Exodus 32:17 describes 'the sound of the people in its shouting' (or 'as they shout') when they worshiped the golden calf—the noise of celebration that Moses heard descending the mountain. Job 36:33 is textually difficult; some read 'his thunder' (ra'mo) while the MT has 'his roar' (re'o), referring to the storm announcing God. Micah 4:9 asks 'Why do you cry out with loud crying?'—though again, the exact reading is disputed. What's consistent is loud, attention-getting sound—whether human or natural. GEOGRAPHY AND SPACE

en: his-thunder, in-its-shouting, loud-cry | **es:** en-su-griterío, grito?, su-trueno | **fr:** dans-son-shouting, mauvais, son-רֵעַ-lui | **de:** Boeses, [רֵעַ], in-sein-shouting Exod 32:17; Job 36:33; Mic 4:9

רֵעַ H7453 *N-ms* (191×)

Friend, companion, neighbor, fellow; a person connected by proximity, affection, or shared activity.

Rea' is one of the most socially charged nouns in the Hebrew Bible, spanning the full range of interpersonal connection. In the legal codes of Exodus and Deuteronomy it means 'neighbor' — the person next to you who must not be robbed, deceived, or envied (Exod 20:17; Lev 19:18). But in narrative, the same word describes deep personal friendship: Hushai is David's rea' (2 Sam 15:37), and Moses

speaks with God 'as a man speaks to his friend' (Exod 33:11). The multilingual evidence is especially revealing here — Arabic splits the semantic space sharply between jar ('neighbor'), sadiq ('true friend'), and sahib/rafiq ('associate/companion'), while Hebrew holds all three under one word. Korean similarly deploys 이웃 for proximity and 친구 for affection. This compression is theologically significant: in Hebrew, the one you are commanded to love is simultaneously your neighbor, your companion, and your friend.

1. neighbor, fellow man (120×) Neighbor or fellow member of the community — the dominant legal-ethical sense at 120 occurrences. This is the rea' of the Ten Commandments (Exod 20:17; Deut 5:20), the Holiness Code's 'love your neighbor' (Lev 19:18), and the prophetic denunciations of social injustice. Arabic jar (جار, neighbor) and Korean 이웃 consistently mark this as proximity-and-obligation rather than affection. The context is overwhelmingly legal, ethical, or contractual: do not steal from, lie about, or covet your rea'. Spanish prójimo captures this well — literally 'the one near.' LOVE AND LOYALTY
en: his-neighbor, neighbor-his | **es:** a-su-prójimo, su-prójimo | **fr:** prochain-son, son-prochain | **de:** Nachbar-sein, sein-Nachbar, sein-Naechster Exod 11:2; Exod 20:17; Exod 21:14; Exod 21:18

2. friend (48×) Friend, one bound by personal affection and loyalty — 48 occurrences, concentrated in narrative and wisdom texts. Judah's rea' Hirah the Adullamite (Gen 38:12, 20), Moses as God's rea' (Exod 33:11), Jonathan warning David through rea' networks, and Proverbs' reflections on faithful friendship (Prov 17:17; 27:6, 9-10). Arabic sadiq (صَدِيق) and Korean 친구 select true-friend vocabulary, distinct from the proximity sense. The emotional and volitional dimensions — loyalty, trust, mutual delight — are what separate this from sense 1. LOVE AND LOYALTY
en: and-companion, and-friend, companion-his | **es:** a-su-prójimo, amigo-de-él, amigo-tuyo | **fr:** companion-son, et-prochain, friend-son | **de:** Naechster, companion-sein, das-Boese Gen 38:12; Gen 38:20; Exod 32:27; Exod 33:11; Deut 13:6

3. companion, associate (21×) Companion, associate, or fellow defined by shared circumstance or activity — 21 occurrences. This sense covers traveling companions (Gen 43:33), fellow soldiers (Judg 7:13-14), co-workers, and conversation partners. The key distinction from sense 2 is that the bond is circumstantial rather than affective: they are together because of what they do, not because they chose each other. Arabic sahib (صَاحِب) and rafiq (رَفِيق, comrade) mark this situational association. The reciprocal construction 'each to his companion' (ish el re'ehu) is characteristic, appearing in battle and communal action scenes. LOVE AND LOYALTY
en: against-his-companion, against-his-fellow, against-his-neighbor | **es:** a-prójimo-de-él, a-su-compañero, a-tu-prójimo | **fr:** contre-son-companion, contre-son-fellow, de-son-prochain | **de:** Naechster, dein-companion, gegen-sein-companion Gen 31:49; Gen 43:33; Exod 2:13; Exod 18:7; Judg 7:13

4. (1×) Lover or paramour in a sexually charged context — the single occurrence at Jer 3:1, where Israel is compared to a woman who 'goes to many lovers' (re'im). The multilingual evidence is striking: English renders 'lovers,' Spanish amantes, while German and French retain the more neutral Naechster/prochain, perhaps softening the metaphor. Jeremiah is using the word's relational warmth to sharpen the accusation of infidelity — these are not mere neighbors but intimate partners chosen over the covenant husband. LOVE AND LOYALTY
en: with-lovers | **es:** con-amantes | **fr:** prochain | **de:** Naechster Jer 3:1

5. (1×) Counterpart or matching half — the single occurrence at Gen 15:10 in the covenant-cutting ceremony, where each animal piece is set 'opposite its companion' (re'ehu). Here rea' means the corresponding part of a divided whole. German dem anderen ('the other one') and Spanish compañero de él capture this abstract sense of pairing. The theological setting — God's covenant with Abraham — gives even this technical usage a relational resonance: the halves belong together. LOVE AND LOYALTY
en: its-companion | **es:** compañero-de-él | **fr:** son-compagnon | **de:** dem-anderen Gen 15:10

רֵעַ H7454 *Prep-l / N-msc / 1cs* (2×)

thought, purpose; the inner intentions or mental activity of a person, especially God

A noun meaning thought or purpose, appearing only in Psalm 139. Verse 2 speaks of God knowing 'my thought,' while verse 17 marvels at the preciousness of 'your thoughts' (God's). The term captures the internal, intentional dimension of mind—what one purposes or contemplates. In this psalm of divine omniscience, it underscores that even hidden mental life lies open before God.

(2×) Denotes thought or purpose, the internal aims and mental processes of a person. Psalm 139:2 uses 'my thought' (רֵעִי) in parallel with other verbs of knowing, emphasizing God's penetration of the psalmist's inner life. Verse 17 reverses the perspective: 'How precious are your thoughts to me, O God'—God's purposes (רֵעֶיךָ) become the object of meditation. The multilingual glosses (Spanish 'pensamiento', French 'pensée', German 'Gedanke') uniformly translate 'thought,' though the underlying Hebrew may carry connotations of intention and aim beyond mere cognition. GEOGRAPHY AND SPACE
en: my-thought, your-thoughts | **es:** mi-pensamiento, tus-pensamientos | **fr:** pensée, à-pensée | **de:** dein-Gedanken, mein-Gedanke Ps 139:2; Ps 139:17

רָעַ H7455 *Prep-b / N-msc* (19×)

Badness, wickedness, moral evil (especially of human deeds); sadness of face or heart; poor quality or ugliness.

The noun roa is the abstract counterpart of the adjective ra ('bad, evil') and concentrates the concept of badness into a single substantive. Its most frequent use is in the devastating prophetic formula roa ma'alelim, 'the evil of your deeds,' which echoes across Deuteronomy, Isaiah, Jeremiah, and Hosea as God's indictment of Israel's persistent unfaithfulness (Deut 28:20; Isa 1:16; Jer 4:4; 23:2). Spanish maldad, French mal, and German Boeses all reach for abstract-evil vocabulary in these passages. Yet roa can also name the sadness visible on Nehemiah's face as he stands before the Persian king (Neh 2:2) — a meaning confirmed when Hindi renders it as udasi (sadness) rather than burai (wickedness). And in one vivid instance, it describes sheer physical ugliness: Pharaoh's gaunt cattle, of a 'badness' never before seen in Egypt (Gen 41:19).

1. wickedness, moral evil (16×) Wickedness or moral evil — the abstract quality of badness in human conduct, overwhelmingly found in the prophetic accusation 'the evil of your deeds' (roa ma'alelim). Sixteen occurrences span Deuteronomy through Hosea: God threatens to send curses 'because of the evil of your deeds' (Deut 28:20), Isaiah commands 'put away the evil of your deeds from before my eyes' (Isa 1:16), and Jeremiah repeats the indictment across multiple oracles (Jer 4:4; 21:12; 23:2, 22; 25:5; 26:3; 44:22). Spanish maldad de, French mal de, and German Boeses converge on abstract-wickedness terms. Hosea 9:15 and Psalm 28:4 confirm the same usage outside the Jeremianic corpus. GEOGRAPHY AND SPACE
en: and-according-to-the-evil-of, and-from-evil-of, evil-of | **es:** de-maldad, de-malo, la-maldad-de | **fr:** de-mal, et-de-mal, et-malheur | **de:** Boese-von, Boeses, Boeses-von Deut 28:20; 1Sam 17:28; Ps 28:4; Isa 1:16; Jer 4:4

2. sadness, displeasure of countenance (2×) Sadness, displeasure, or sorrow visible in countenance or heart — a specialized affective meaning distinct from moral evil. Two occurrences capture this nuance: Nehemiah 2:2, where the king asks 'why is your face sad?' (roa panim), and Ecclesiastes 7:3, 'by sadness of face the heart is made glad' (roa lev). Spanish tristeza de and French tristesse shift to emotion vocabulary here, and German Truebsal distinguishes this from the moral register. The Persian king's concern for Nehemiah's downcast appearance makes the affective reading unmistakable. GEOGRAPHY AND SPACE
en: by-sadness-of, sadness-of | **es:** con-tristeza-de, maldad-de | **fr:** [רע], dans-רע | **de:** Boeses, in-Boeses Neh 2:2; Eccl 7:3

3. bad quality, ugliness (1×) Poor quality, ugliness, or physical deficiency — describing the outward badness of appearance rather than moral character. One clear occurrence in Genesis 41:19, where Pharaoh recalls 'seven other cows came up after them, poor and very ugly and gaunt — I have never seen such badness (roa) in all the land of Egypt.' Spanish fealdad (ugliness), French laideur, and German

Haesslichkeit all deploy aesthetic-deficiency vocabulary, confirming that this is a genuine sensory-evaluative sense, not a moral one. **EVIL AND WICKEDNESS**

en: for-badness | **es:** para-fealdad | **fr:** pour-badness | **de:** an-Hässlichkeit Gen 41:19

רָעֵב H7456 *V-Qal-Imperf-3fs* (13×)

To be hungry, to hunger (Qal intransitive); to cause to hunger, to let go hungry (Hiphil causative).

Ra'ev is the Hebrew Bible's primary verb for the visceral experience of hunger. In its Qal stem it describes the state of being hungry — from Joseph's Egypt where 'all the land was famished' (Gen 41:55) to the promise that those who trust the LORD 'shall not lack any good thing' while 'young lions suffer want and hunger' (Ps 34:10). Isaiah deploys it in sharp contrasts: 'my servants shall eat, but you shall be hungry' (Isa 65:13). Proverbs observes that 'a sluggard's appetite goes hungry' (Prov 19:15) and that even a thief is pitied 'if he steals to satisfy his hunger' (Prov 6:30). The rarer Hiphil stem flips the subject: God 'let you hunger' in the wilderness before feeding Israel with manna (Deut 8:3) — a formative deprivation. Spanish hambre, French faim, and German Hunger all derive from the same basic human experience, but the Hiphil's theological edge — God deliberately causing hunger as pedagogy — gives the causative sense a depth beyond mere physiology.

1. to be hungry (11×) To be hungry, to experience hunger — the Qal intransitive sense describing the state or condition of hunger in all persons and tenses. The 11 occurrences range across genres: narrative ('the whole land of Egypt was famished,' Gen 41:55), psalm ('the young lions suffer want and are hungry,' Ps 34:10; 'if I were hungry I would not tell you,' Ps 50:12), prophetic promise and threat ('they shall not hunger nor thirst,' Isa 49:10; 'you shall be hungry,' Isa 65:13), wisdom ('he who steals because he is hungry,' Prov 6:30), and petition ('we shall not see famine,' Jer 42:14). Spanish tener-hambre, French avoir-faim, and German Hunger-haben all construct the state with a noun rather than a pure verb, while Hebrew expresses it as a stative verbal form — a subtle grammatical difference that reveals how differently languages encode bodily states. **HUNGER AND FAMINE**

en: I-were-hungry, and-hunger, and-hungry | **es:** Y-tuvo-hambre, tendremos-hambre, tendrá-hambre | **fr:** affamé, avoir-faim, et-avoir-faim | **de:** Hunger, [יִרְעַב], [יִרְעָבוּן] Gen 41:55; Ps 34:10; Ps 50:12; Prov 6:30; Prov 19:15

2. to cause hunger (2×) To cause to hunger, to make or let someone go hungry — the Hiphil (causative) stem, where the subject inflicts hunger upon another. Only 2 occurrences, but both are theologically charged. Deuteronomy 8:3 is the key text: God 'let you hunger and fed you with manna,' a deliberate divine pedagogy where hunger precedes provision to teach dependence — the very verse Jesus quotes when tempted in the wilderness (Matt 4:4). Proverbs 10:3 offers the counterpart: 'the LORD does not let the righteous go hungry, but he thwarts the craving of the wicked.' Spanish hacer-hambrear and French laisser-avoir-faim both require causative periphrasis, confirming the distinct grammatical and semantic weight of this stem. The Hiphil transforms hunger from something suffered into something administered — a tool of divine formation. **HUNGER AND FAMINE**

en: and-let-you-hunger, will-let-hunger | **es:** hará-hambrear, y-te-hizo-pasar-hambre | **fr:** et-laisse-tu-hunger, יַרְעִיב | **de:** [יַרְעִיב], und-lass-du-Hunger Deut 8:3; Prov 10:3

רָעֵב H7457 *Conj-w | Adj-mp* (20×)

Hungry, famished — describing persons in need of food, often paired with 'thirsty' or 'weary' in contexts of justice and mercy.

An adjective describing the state of being hungry, used both attributively and substantively ('the hungry'). It appears prominently in wisdom and prophetic texts addressing social justice: feeding the hungry is a mark of righteousness (Isa 58:7, 10; Ezek 18:7, 16), while withholding food from them condemns (Job 22:7). Hannah's song celebrates God's reversal — 'the hungry cease to hunger' (1 Sam 2:5). The word pairs naturally with 'thirsty' and 'weary' to depict extremity of need (2 Sam 17:29; Ps 107:5). One striking figurative use appears in Job 18:12, where a man's strength itself 'grows hungry' — that is, wastes away.

hungry, famished (20×) Hungry or famished, describing persons deprived of food, used as both adjective and substantive ('the hungry'). Appears in contexts of physical extremity alongside 'thirsty' and 'weary' (2 Sam 17:29; 2 Kgs 7:12; Ps 107:5), in prophetic calls for justice — feeding the hungry as righteousness (Isa 58:7, 10; Ezek 18:7, 16), withholding food as wickedness (Job 22:7) — and in divine reversal theology (1 Sam 2:5; Ps 146:7). One metaphorical use describes strength itself as 'hungry,' i.e., failing (Job 18:12). Spanish 'hambriento,' German 'Hunger' capture the same visceral sense. **HUNGER AND FAMINE**

en: and-from-hungry, and-hungry, and-the-hungry | **es:** Hambrientos, a-los-hambrientos, al-hambriento | **fr:** [לרעב], [לרעבים], [רעבה] | **de:** Hunger, Hungersnot, [ומרעב] 1Sam 2:5; 2Sam 17:29; 2Kgs 7:12; Job 5:5; Job 18:12

רָעָב H7458 *Conj-w* (101×)

Famine or hunger; a severe widespread food shortage affecting a land, or the personal physical sensation of being hungry.

Ra'av appears throughout the Old Testament narrative as one of the great trials of covenant life. The patriarchal famines (Gen 12:10; 26:1; 41:27-57) drive the plot of Genesis forward, and famine serves as a covenant curse alongside sword and pestilence in the prophets (Jer 14:12; Ezek 5:12). In its less frequent but important personal sense, ra'av describes the gnawing physical sensation of hunger felt by individuals, as when Israel is disciplined 'with hunger and thirst' (Deut 28:48). German distinguishes well between 'Hungersnot' (famine as national disaster) and 'Hunger' (personal hunger), a distinction the Hebrew word carries within a single lexeme. French 'famine' and Spanish 'hambre' each cover both senses.

1. famine (widespread food shortage) (90×) A prolonged, severe food shortage afflicting a land or region, often a specific historical famine driving the biblical narrative. The patriarchal famines of Genesis (12:10; 26:1; 41:27-57), the famine of David's reign (2 Sam 21:1), and the siege famines of Kings and Jeremiah all use ra'av this way. German 'Hungersnot' and Spanish 'el hambre' (with article, as a known calamity) capture this collective, national dimension. **FAMINE AND HUNGER**

en: the-famine | **es:** el-hambre | **fr:** la-famine, le-famine | **de:** Hungersnot, der-Hunger, der-Hungersnot Gen 12:10; Gen 26:1; Gen 41:27

2. hunger (physical sensation) (11×) The personal physical sensation of being hungry, or starvation as individual suffering. Deuteronomy 28:48 pairs it with thirst as covenant discipline; Isaiah 5:13 and Lamentations 5:10 describe hunger consuming individuals. German 'Hunger' (without '-not'), Spanish 'de hambre' (partitive), and French 'par la famine' reflect the shift from a societal event to a bodily state affecting persons directly. **FAMINE AND HUNGER**

en: by-famine, famine, for-their-hunger | **es:** de-hambre, el-hambre, en-hambre | **fr:** dans-hunger, famine, par-la-famine | **de:** Hunger, Hungersnot, famine Deut 28:48; Deut 32:24; 2Chr 32:11; Neh 9:15; Isa 5:13

רְעָבוֹן H7459 *N-ms* (3×)

hunger, famine, severe lack of food

This noun designates serious food shortage or famine conditions. Genesis uses it for the hunger afflicting Jacob's household during the Egyptian famine, while the Psalms employ it to contrast righteous provision with scarcity. The term emphasizes sustained deprivation rather than momentary appetite, representing life-threatening lack of sustenance that drives people to desperate measures like migration to Egypt.

(3×) The word refers to severe hunger or famine-level scarcity. In Genesis 42:19 and 33, Joseph commands his brothers to take grain back 'for the hunger of your households'—the famine conditions driving their repeated trips to Egypt for survival. Psalm 37:19 promises the righteous will be satisfied 'in days of famine,' using the term for times when food scarcity threatens life. Unlike ordinary hunger, this suggests critical shortage that endangers families and forces major decisions like foreign migration. **GEOGRAPHY AND SPACE**

en: famine, hunger-of | **es:** hambre, hambre-de | **fr:** faim-de, famine | **de:** Hungersnot, für-den-Hunger Gen 42:19; Gen 42:33; Ps 37:19

רָעַד H7460 *V-Hifil-Prtcpl-ms* (3×)

tremble, quake (with fear or awe)

This verb describes trembling or shaking, typically from fear, awe, or divine presence. The earth trembles at God's gaze in theophanic imagery. Daniel stands trembling after an angelic encounter. Ezra describes Jerusalem's residents sitting and trembling in the rain, overwhelmed by consciousness of sin. The shaking may be physical or emotional, but consistently indicates a response to something overwhelming—divine presence, prophetic revelation, or moral crisis.

(3×) The term captures the trembling response to overwhelming circumstances. Psalm 104:32 uses it in theophany: 'He looks at the earth, and it trembles'—creation itself shaking before the Creator's gaze. Daniel 10:11 describes the prophet's physical state after the vision: 'I stood trembling,' unable to function normally after encountering the angelic messenger. Ezra 10:9 depicts the gathered assembly sitting and 'trembling because of the matter and because of the heavy rain'—shaking from both conviction over intermarriage and exposure to the elements. The verb always indicates involuntary shaking before something greater than oneself. **TREMBLING AND FEAR**

en: and-it-trembles, trembling | **es:** temblando, y-tiembla | **fr:** [מרעידים], et-frisson, frissonner | **de:** [מרעיד], [מרעידים], und-es-zittert Ezra 10:9; Ps 104:32; Dan 10:11

H7461 *Conj-w / N-fs* (1×)

trembling, shaking (with fear)

This noun with conjunction appears in Job 4:14, where Eliphaz describes his terrifying nocturnal vision. The word captures involuntary physical shaking produced by fear—not deliberate motion but the body's uncontrolled response to terror. In Eliphaz's account, dread came upon him and trembling seized all his bones as the spirit passed before his face. The Spanish 'temblor' and the pairing with 'dread' emphasize this is fear-induced trembling.

(1×) Physical trembling or shaking caused by fear, described in Job 4:14 as Eliphaz's bodily response to his supernatural vision. The word is paired with 'pachad' (dread/terror) to create a complete picture of overwhelming fear affecting both emotion and physiology—the spiritual encounter produces not just mental distress but involuntary physical shaking throughout his entire frame. **TREMBLING AND FEAR**

en: and-trembling | **es:** y-temblor | **fr:** et-וּרְעָדָה | **de:** [וּרְעָדָה] Job 4:14

רַעַד H7461a *Conj-w / N-ms* (2×)

trembling, shaking; involuntary bodily response to fear or awe

A noun denoting trembling or shaking, typically in response to fear. Exodus 15:15 describes how trembling seizes the inhabitants of Canaan at news of Israel's deliverance. Psalm 55:5 pairs 'fear and trembling' as emotional responses to distress. The word captures the visceral, physical dimension of terror.

(2×) Refers to trembling or shaking, a physiological response to fear or dread. Exodus 15:15 uses it in the Song of the Sea: 'trembling seizes' (יֹאחֲזֵמוֹ רָעַד) the chiefs of Edom and Moab at Israel's mighty deliverance. Psalm 55:5 pairs it with 'fear' (יָרְאָה) in a merism of emotional distress: 'fear and trembling come upon me.' Spanish 'temblor', French 'tremblement', and German 'trembling' all reflect the involuntary shaking that overtakes the body when confronted with danger or the numinous. **TREMBLING AND FEAR**

en: and-trembling, trembling | **es:** temblor, y-temblor | **fr:** et-tremblement, tremblant | **de:** trembling, und-trembling Exod 15:15; Ps 55:5

רְעָדָה H7461b *Prep-b / N-fs* (3×)

trembling, fearful shaking

This feminine noun describes the trembling or shaking that seizes people in fear or awe. Paired with words for fear and terror, it appears in contexts of divine encounter or overwhelming threat. Psalm 2 calls for serving God 'with trembling'—reverent fear appropriate to His majesty. Psalm 48 uses it for the trembling that seized hostile kings when they saw Jerusalem. Isaiah describes sinners in Zion gripped by fearful trembling at God's consuming fire.

(3×) The word designates the physical shaking that accompanies intense fear or reverence. Psalm 2:11 commands 'Serve the Lord with fear, and rejoice with trembling'—trembling as the proper posture before divine sovereignty. Psalm 48:6 (Hebrew verse 7) describes trembling seizing enemy kings: 'Fear seized them there, pain as of a woman in labor,' comparing their panic to birth pangs. Isaiah 33:14 portrays Jerusalem's sinners asking 'Who can dwell with consuming fire?'—trembling has seized the godless at recognition of God's holiness. In each case, trembling is the involuntary physical manifestation of appropriate fear. **TREMBLING AND FEAR**

en: has-seized, trembling, with-trembling | **es:** con-temblor, temblor | **fr:** [רְעָדָה], dans-frémissement, frémissement | **de:** [רְעָדָה], mit-trembling, trembling Ps 2:11; Ps 48:6; Isa 33:14

בֵּית־עֵקֶד הָרֹעִים H7462a *Art / V-Qal-Prtcpl-mp* (1×)

the shepherds (participle with article as substantive)

This phrase 'the shepherds' appears in 2 Kings 10:12 as part of a place name, 'Beth-eked of the shepherds' (binding-house of the shepherds). Jehu encounters Ahaziah's relatives at this location during his purge of Ahab's house. The site name likely indicated a gathering place or shelter used by shepherds, though the exact location remains disputed. Modern scholars have suggested Beit Kad near Mount Gilboa based on Survey of Western Palestine references.

(1×) A component of the place name 'Beth-eked ha-ro'im' (the shepherds' binding-house), indicating a location associated with shepherding activities in 2 Kings 10:12. The participle functioning as a noun ('the ones who shepherd') with the definite article suggests this was a known landmark, probably a structure where shepherds gathered to shear sheep or bind fleeces, creating a geographical reference point in the narrative. **SHEPHERDING AND TENDING**

en: of-the-shepherds | **es:** los-pastores | **fr:** de-le-bergers | **de:** von-der-shepherds 2Kgs 10:12

רָעָה H7462b *V-Qal-Imperf-1cs / 3fse* (156×)

To shepherd, tend, or pasture flocks; also the agent noun 'shepherd'; by extension, to graze (intransitive) or to devour figuratively.

Few Hebrew words carry as much theological weight as רָעָה (ra'ah). From Abel's literal sheep-keeping in Genesis 4:2 to God's own declaration 'I myself will shepherd my flock' in Ezekiel 34:15, this verb bridges the mundane world of animal husbandry and the exalted imagery of divine kingship. The Qal participle רֹעֶה (ro'eh) became the standard title for Israel's leaders — shepherd-kings whose failure prompted God to take over (Ezek 34). The intransitive sense describes animals feeding on pasture, clearly marked in Spanish by pacer/pastar (versus the transitive apacentar). A rarer figurative extension turns grazing into devouring — 'a wild boar feeds on it' (Ps 80:13) — where the pastoral image inverts into destruction.

1. shepherd (agent noun) (76×) The Qal active participle used as an agent noun: 'shepherd, herdsman, pastor.' With 76 occurrences this is the most frequent usage, functioning as a standalone substantive rather than a verbal form. It appears across singular and plural, masculine and feminine (Rachel as רֹעָה in Gen 29:9), construct chains ('shepherds of Israel,' Ezek 34:2), and with the article. Cognate languages confirm the pattern: Aramaic רָעָא, Arabic ڕاعي, all denoting the occupation. The theological metaphor is paramount — Psalm 23:1 'The LORD is my shepherd' (רֹעִי) and Ezekiel 34's extended shepherd allegory both rest on this participial noun. **SHEPHERDING AND TENDING**

en: a-shepherd, in-the-land, shepherd | **es:** los-pastores, pastor, pastor, | **fr:** [רֹעֶה], berger, le-mauvais | **de:** Boeses, Hirte, shepherd Gen 4:2; Gen 46:32; Gen 46:34; Gen 47:3; Exod 2:17

2. to shepherd, tend, pasture (60×) The transitive verbal sense: to shepherd, tend, or pasture a flock (or, metaphorically, a people). The subject is the shepherd acting upon the flock as object. Covers all finite conjugations — perfect, imperfect, imperative, infinitive — across 60 occurrences. Spanish apacentar ('to pasture [transitively]') and French paître/faire paître cleanly distinguish this from intransitive grazing. Key passages: Genesis 30:31 ('I will again shepherd your flock'), Micah 5:3 ('he shall shepherd in the strength of the LORD'), and Micah 7:14 ('Shepherd your people with your staff'). SHEPHERDING AND TENDING

en: I-will-shepherd, Shepherd, and-I-shepherded | **es:** Apacienta, Y-apacentaré, apacentan | **fr:** [תרעה], celui-qui-fait-paître, celui-qui-paît | **de:** Boeses, Hirte, der-Boeses Gen 30:31; Gen 30:36; Gen 36:24; Gen 37:13; Gen 37:16

3. to graze, feed (intransitive) (17×) The intransitive sense: to graze or feed, with the animal as subject rather than a human shepherd. Distinguished cross-linguistically by Spanish pacer/pastar (versus transitive apacentar), Korean 풀을 뜯다 ('to pluck grass'), and Swahili -lisha (self-feeding context). The 17 occurrences describe cattle grazing by the Nile (Gen 41:2, 18), livestock feeding near Sinai (Exod 34:3), and animals at pasture in prophetic imagery (Isa 27:10). Proverbs 15:14 extends this metaphorically: 'the mouth of fools feeds on folly.' SHEPHERDING AND TENDING

en: and-he-will-graze, and-they-grazed, and-will-graze | **es:** Y-pacerán, Y-pastarán, apacentar, | **fr:** –graze, et-ils-grazed, et-mal | **de:** Hirte, Streben, soll-graze Gen 41:2; Gen 41:18; Exod 34:3; Job 1:14; Prov 15:14

4. to consume, devour (figurative) (3×) A figurative-destructive extension where 'feeding on' becomes 'devouring' or 'consuming' with harmful effect. Only 3 occurrences, but vividly distinct: the wild boar that 'feeds on' (= ravages) the vine in Psalm 80:13, Job 24:21's description of the wicked who 'feeds on' the barren woman (i.e., exploits her), and Jeremiah 2:16's 'they have broken the crown of your head.' Spanish devorar/quebrar and Arabic رَعَى with destructive coloring confirm this is a genuine semantic extension, not a separate root — the pastoral image deliberately inverted to signal violation and ruin. SHEPHERDING AND TENDING

en: feeds-on-it, have-broken, he-feeds-on | **es:** Que-devora, la-devora, te-quebraron | **fr:** paître | **de:** Boeses, feeds-auf-es, weiden Job 24:21; Ps 80:13; Jer 2:16

רָעָה H7462c *Conj-w / V-Qal-Prtcpl-ms* (6×)

To associate with, companion; to graze, feed, tend flocks or land

A secondary root רָעָה (II), distinct from the common shepherd verb, carries the social meaning of companionship and association. In Proverbs it appears repeatedly as a warning: 'one who companions with fools' (Prov 13:20), 'one who associates with gluttons' (28:7), 'one who keeps company with prostitutes' (29:3). Spanish captures both dimensions — 'te asocies' (associate) versus 'apacienta' (tend/graze) — revealing how translation traditions sometimes blur the two roots. The pastoral sense surfaces in Psalm 37:3 ('cultivate faithfulness') and Isaiah 11:7, where the cow and bear graze together in messianic peace.

1. to associate with, be a companion (4×) To associate with someone, be a companion or friend, form a close relationship. The Qal participle רֹעֶה functions as 'one who companions with' in Proverbs' wisdom warnings: fools (13:20), gluttons (28:7), and prostitutes (29:3). English renders 'companion/the-ones-who-companion,' while Spanish uses 'te asocies' and 'el que se junta con' — both relational rather than pastoral vocabulary. Prov 22:24 extends the sense to the Hitpael: 'do not make friendship' with an angry person. SHEPHERDING AND TENDING

en: but-one-who-companions, but-the-companion-of, make-friendship | **es:** te-asocies, y-el-que-apacienta, y-el-que-se-junta-con | **fr:** et-paître, paître | **de:** [תהרע], und-Boeses Prov 13:20; Prov 22:24; Prov 28:7; Prov 29:3

2. to graze, feed, tend (2×) To graze, feed, or tend in a pastoral-agricultural sense, overlapping with the much more common רָעָה I (shepherd). In Psalm 37:3 the imperative 'cultivate faithfulness' (or 'feed on faithfulness,' depending on interpretation) uses this root. Isaiah 11:7 describes the cow and bear grazing together. Spanish distinguishes the two passages with 'apacienta' (tend) and 'pacer an' (they will graze), while English varies between 'cultivate' and 'will graze,' reflecting ongoing lexicographic debate about whether these belong to root I or root II. SHEPHERDING AND TENDING

en: and-cultivate, will-graze | **es:** pacerán, y-apacienta | **fr:** [תרעינה], et-berger | **de:** [תרעינה], und-cultivate Ps 37:3; Isa 11:7

רָעָה H7462d *V-Piel-Perf-3ms* (1×)

had befriended, served as companion or best man (Piel perfect)

This denominative Piel verb appears uniquely in Judges 14:20, describing Samson's companion who had served as his 'best man' at his wedding. The verb derives from 'rea' (friend, companion) and in this intensive stem means to act as a special friend or groomsman. When Samson's relationship with his Philistine wife disintegrates, she is given to this friend who had attended him at the wedding. The term captures a specific social role in ancient wedding customs.

(1×) The act of serving as a close companion or attendant, specifically functioning as the friend of the bridegroom in Judges 14:20. This technical term describes the individual who accompanied and supported the groom during wedding festivities, similar to the modern 'best man.' The ironic tragedy of the Samson narrative is heightened when this trusted friend receives Samson's wife after the marriage collapses. NEIGHBOR AND FRIEND

en: had-befriended | **es:** fue-compañero | **fr:** avait-befriended | **de:** hatte-befriended Judg 14:20

רֵעֶה H7463 *Conj-w / N-msc* (4×)

friend (formal title or intimate companion)

This noun denotes a friend or companion, appearing both as a technical title ('the king's friend'—a royal courtier position) and in simple relational sense. The term represents a variant form of the more common word for friend, with the technical usage especially notable in court contexts.

(4×) Designates a friend, with specialized use as a royal title. The technical phrase רֵעֵה הַמֶּלֶךְ ('the king's friend') appears in 1 Kings 4:5 (= 'the friend' in 1 Chronicles 27:33) and 2 Samuel 15:37, 16:16 as 'David's friend'—a formal court position, likely a trusted counselor. Proverbs 27:10 uses it in simple relational sense: 'your father's friend' (Ketiv רֵעֵהוּ; Qere reads the more common רֵעֲךָ). This represents an alternate form of רֵעַ with identical meaning. Multilingual glosses show the friendship sense: Spanish 'amigo de,' French 'friend de,' German 'friend von'—though the technical court office is lost in translation, requiring contextual understanding of ancient Near Eastern royal administration. GEOGRAPHY AND SPACE

en: [and-friend-of], friend-of | **es:** [y-amigo], amigo-de | **fr:** et-[ורעה], friend-de | **de:** [[ורעה]], friend-von 2Sam 15:37; 2Sam 16:16; 1Kgs 4:5; Prov 27:10

רֵעָה H7464 *N-fpc / 3fs* (2×)

female companions, attendants; women who accompany or associate closely with someone

A feminine plural noun meaning companions or attendants, specifically female associates. Judges 11:37-38 speaks of Jephthah's daughter and 'her companions' going to the mountains. Psalm 45:14 describes the royal bride's procession with 'her companions' following her. The term emphasizes close association and shared experience among women.

(2×) Denotes female companions or attendants, women closely associated with another woman. In Judges 11:38, Jephthah's daughter takes 'her companions' (רֵעוֹתֶיהָ) to mourn her virginity in the hills —a poignant moment of shared feminine grief. Psalm 45:14 uses the term in a royal wedding scene: the bride is escorted by 'her companions' (virgin attendants) into the king's presence. The Ketiv/Qere variation in Judges (רעיתי/רעותי) reflects textual fluidity, but the sense remains consistent: intimate female associates who share significant life moments. COMPANION ASSOCIATE

en: and-her-companions, her-companions | **es:** sus-compañeras, y-sus-compañeras | **fr:** compagnon, et-sa-compagnons | **de:** ihr-companions, und-ihr-companions Judg 11:38; Ps 45:14

רָעַע H7465 *V-Qal-Prtcpl-fs* (1×)

broken, shattered (participle describing a broken object)

This participle appears in Proverbs 25:19, comparing confidence in an unfaithful person to 'a broken tooth and a foot out of joint.' The verb 'ra'a' (Aramaic loan-word equivalent to Hebrew 'ratsats') means to break or shatter. The image is visceral—just as a broken tooth fails when you try to chew and a disabled foot collapses when you try to walk, so an unreliable person fails precisely when you need them most. The Spanish 'roto' (broken) captures this sense of structural failure.

(1×) Describing something broken or shattered to the point of uselessness, applied in Proverbs 25:19 to a tooth that cannot fulfill its function. The participle functions adjectivally to characterize the tooth's state—not merely damaged but broken in a way that makes it painful and unreliable to use, thus serving as an apt metaphor for the person who betrays trust at a critical moment. **BRUISED CRUSHED**

en: broken | **es:** roto | **fr:** רעה | **de:** Boeses Prov 25:19

רְעוּ H7466 *N-proper-ms* (5×)

Reu — a patriarchal name, son of Peleg in the line from Shem to Abraham

Reu is a personal name appearing in the genealogy from Shem to Abraham, identified as the son of Peleg and father of Serug. All five occurrences are genealogical: four in Genesis 11:18-21 trace his birth, his fathering of Serug, and his lifespan, while 1 Chronicles 1:25 repeats his place in the lineage. The name is rendered consistently across languages — Spanish 'Reu/Reú,' French 'Reu,' German 'Reu' — and corresponds to Greek Ragau in the Septuagint. The name may derive from a root meaning 'friend' or 'companion,' connecting to the broader Hebrew root ra'ah.

(5×) The proper name Reu, a patriarch in the line of Shem, son of Peleg and father of Serug (Gen 11:18-21; 1 Chr 1:25). All attestations are strictly genealogical, placing Reu in the antediluvian-to-Abrahamic bridge generation. The name is transliterated uniformly across Spanish ('Reu'), French ('Reu'), and German ('Reu'), with the Septuagint rendering Ragau. Possibly related to the root ra'ah ('friend'), suggesting a theophoric or social meaning now lost. **PERSONAL NAMES**

en: Re'u, Reu | **es:** Reu, Reú | **fr:** Reu, [רעו] | **de:** Reu, [רעו] Gen 11:18; Gen 11:19; Gen 11:20; Gen 11:21; 1Chr 1:25

רְעוּאֵל H7467 *N-proper-ms* (11×)

Reuel, 'friend of God,' name of Moses' father-in-law, an Edomite ancestor, and others

A theophoric name meaning 'friend of God' or 'companion of El,' borne by several figures across Scripture. Most prominently, Reuel is the Midianite priest and father-in-law of Moses, who welcomed the fugitive shepherd and gave him his daughter Zipporah (Exod 2:18). In the Edomite genealogies, Reuel appears as a son of Esau and Basemath, the father of several Edomite chiefs (Gen 36:4, 10, 13, 17). The name also surfaces in Gadite and Benjaminite genealogies (Num 10:29; 1 Chr 9:8), testifying to its wide currency in the ancient Near Eastern world.

(11×) A proper masculine name meaning 'friend of God,' applied to multiple individuals: Esau's son through Basemath and ancestor of Edomite clans (Gen 36:4, 10, 13, 17), Moses' Midianite father-in-law who was priest of Midian (Exod 2:18), and figures in Gadite and Benjaminite genealogies (Num 10:29; 1 Chr 9:8). Arabic preserves the theophoric element with رُوئِيل, Korean renders it 르우엘, and Spanish retains 'Reuel,' all maintaining the divine component of the name. **PROPER NAMES (PERSONAL)**

en: Re'u'el, Reuel | **es:** Reuel | **fr:** Reuel | **de:** Reuel, Reuels, [רעואל] Gen 36:4; Gen 36:10; Gen 36:13; Gen 36:17

רֵעוּת H7468 *Prep-l / N-fsc / 3fs* (6×)

Female companion, neighbor woman, or mate — the feminine counterpart of rea (friend/neighbor).

The feminine form of the common noun rea ('friend, neighbor'), designating a woman's female counterpart, companion, or peer. In Exodus 11:2, Israelite women are told to ask 'each from her neighbor' for silver and gold — the feminine form here matching the masculine instruction for the men. Jeremiah 9:20 uses it in a dirge where women teach their neighbors the funeral lament. In Isaiah 34:15-16, it describes birds of prey pairing with their mates in Edom's desolation. Esther 1:19 employs it in a legal decree: Vashti's royal position shall be given to 're'utah' — another woman more worthy than she.

female companion, neighbor (woman) (6×) Female companion, neighbor woman, or mate — a woman in relation to another woman, whether as neighbor, fellow, or paired counterpart. Spanish 'compañera' (companion) and German 'Naechster' (neighbor) together capture the relational range. Always appears with a 3fs suffix ('her companion'). Used of Israelite women borrowing from Egyptian neighbors (Exod 11:2), of women teaching laments to one another (Jer 9:20), of female birds of prey paired with their mates in Edom's wasteland (Isa 34:15-16), of scattered sheep turning on one another (Zech 11:9), and of royal replacement — Vashti's position given to 'her neighbor' (Esth 1:19). **LOVE AND LOYALTY**

en: her-neighbor, shall-lack, to-her-companion | **es:** a-compañera-su, a-su-compañera, con-su-compañera | **fr:** [לרעותה], [רעותה], compagne | **de:** [לרעותה], [רעותה], ihr-Naechster Exod 11:2; Esth 1:19; Isa 34:15; Isa 34:16; Jer 9:20

רְעוּת H7469 *Conj-w / N-fsc* (7×)

re'ut – a striving, longing, or chasing; pursuit of wind (used exclusively in Ecclesiastes)

A feminine noun found only in Ecclesiastes, always in the distinctive phrase re'ut ruach ('striving after wind' or 'chasing wind'). Qoheleth deploys this expression as his signature verdict on human endeavor: all toil, wisdom-seeking, and pleasure-pursuit ultimately amount to grasping at what cannot be caught. The word appears seven times (Eccl 1:14; 2:11, 17, 26; 4:4, 6; 6:9), always paired with hevel ('vapor, vanity'). Its etymology is debated – possibly from ra'ah ('to pasture, tend') in the sense of 'desire' or 'striving,' or from a root meaning 'to break.' Spanish afliccion de espiritu, French poursuite du vent, and German Haschen nach Wind each capture the futility of grasping at the uncatchable.

(7×) A striving, longing, or vexatious pursuit – specifically the futile chasing of wind that Qoheleth identifies as the ultimate character of human endeavor under the sun. Used exclusively in Ecclesiastes in the phrase re'ut ruach alongside hevel (Eccl 1:14; 2:11, 17, 26; 4:4, 6; 6:9), the word encapsulates the book's central thesis that effort without eternal reference is like trying to catch the breeze. French poursuite du vent and Spanish afliccion de espiritu both convey the anguished futility, while German Streben nach Wind preserves the active-pursuit nuance. **GEOGRAPHY AND SPACE**

en: and-striving-after | **es:** y-aflicción-de | **fr:** et-désir | **de:** und-Streben Eccl 1:14; Eccl 2:11; Eccl 2:17; Eccl 2:26; Eccl 4:4

רְעוּ H7470 *Prep-k / N-fsc* (2×)

will, good pleasure; the desire or decree of a sovereign, human or divine

An Aramaic loanword meaning will or good pleasure. Appearing in Ezra 5:17 and 7:18, it refers to royal or divine intention. In 5:17, it's the king's will that determines the response to a petition; in 7:18, it's the will of God guiding the use of donated silver and gold. The term conveys sovereign authority to decide and decree.

(2×) An Aramaic-origin noun denoting will or good pleasure, appearing in Ezra's Persian-period narrative. Ezra 5:17 speaks of what is 'according to the will of' (כִּרְעוּת) the king, while 7:18 refers to acting 'according to the will of your God' (רְעוּת אֱלָהֲכֹם). The term emphasizes sovereign discretion—whether the Persian monarch's administrative authority or God's providential governance. The construct form רְעוּת conveys not arbitrary whim but considered

intention and decree, aligning with royal and divine prerogatives in the postexilic restoration. **GEOGRAPHY AND SPACE**
en: according-to-the-will-of, and-will-of | **es:** conforme-a-la-voluntad-de, y-voluntad-de | **fr:** [רְעוּת], [כִּרְעוּת] | **de:** [כִּרְעוּת], und-Streben Ezra 5:17; Ezra 7:18

רְעִי H7471 *N-ms* (1×)
pasture, grazing animals (construct form before cattle)
This construct noun appears in 1 Kings 5:3 (English 4:23) in the list of provisions for Solomon's household. The phrase 'twenty cattle of pasture' (or 'pasture cattle') distinguishes these from stall-fed animals, indicating they were grass-fed rather than grain-fed. This detail in Solomon's provision lists reveals the scale and sophistication of the royal household's food supply, with specific categorization of livestock by diet and quality.

(1×) A designation for cattle raised on pasture rather than grain-fed in stalls, appearing in 1 Kings 5:3 among the daily provisions for Solomon's court. The term 'pasture cattle' (boqer re'i) functions as a classification within the supply lists, suggesting the royal administration distinguished between different grades or types of livestock based on their feeding methods and probably their meat quality. **GEOGRAPHY AND SPACE**
en: of-pasture | **es:** de-pasto | **fr:** de-pasture | **de:** von-pasture 1Kgs 4:23

רֵעִי H7472 *Conj-w / N-proper-ms* (1×)
Rei, a courtier loyal to David during Adonijah's attempted coup
This personal name appears in 1 Kings 1:8 among the list of David's supporters who did not join Adonijah's premature coronation attempt. The name may relate to the root meaning 'friend' or 'companion.' Rei stands with Nathan the prophet, Benaiah, and David's mighty men in remaining loyal to the aging king. The Septuagint's variant reading 'his friends' rather than a proper name reflects ancient uncertainty about whether this is a name or title.

(1×) One of David's courtiers who refused to support Adonijah's claim to the throne, mentioned in 1 Kings 1:8 alongside other loyalists. The appearance of this figure in the succession narrative highlights the divided court as David's reign neared its end, with some officials backing Adonijah while others like Rei maintained loyalty to David and implicitly to Solomon as the designated heir. **PERSONAL NAMES**
en: and-Rei | **es:** y-Rei | **fr:** et-Rei | **de:** und-Rei 1Kgs 1:8

רָעָה H7473 *V-Qal-Prtcpl-msc / 1cs* (11×)
Shepherd or herdsman, the Qal participle of ra'ah used for those who tend flocks, including God and rulers
The active participle of the verb 'to shepherd' used as a substantive noun — one who feeds and tends flocks. In its literal sense, it describes herdsmen in the patriarchal narratives, where the quarreling shepherds of Abram and Lot signal the need for the kinsmen to part ways (Gen 13:7–8). The word reaches its theological summit in Psalm 23:1, 'The LORD is my shepherd,' where the intimate care of a herdsman for his flock becomes the defining metaphor for God's relationship with his people. Prophetic literature extends it to human rulers, as when God calls Cyrus 'my shepherd' (Isa 44:28).

shepherd, herdsman (11×) A shepherd or herdsman — one who pastures and tends livestock, used both literally and as a powerful metaphor. In patriarchal settings it denotes working herdsmen (Gen 13:7–8; 26:20; 1 Sam 21:8). Theologically, it becomes a title for God himself (Ps 23:1) and for rulers commissioned by God such as Cyrus (Isa 44:28) and the smitten shepherd of Zechariah 13:7. Cross-linguistic evidence is remarkably unified: Arabic ra'ī (ru'at), Spanish 'pastores,' Korean 목자들 (mokjadeul), Hindi चरवाहे, Swahili 'wachungaji' — all converging on the shepherd image without semantic splitting. **GEOGRAPHY AND SPACE**
en: My-shepherd, herdsmen-of, my-herdsmen | **es:** de-pastor, los-pastores, mi-pastor | **fr:** [רֹעֵי], berger, bergers-de | **de:** [רֹעֵי], deinen-Hirten, den-Hirten Gen 13:7; Gen 13:8; Gen 26:20

רַעְיָה H7474 *N-fsc / 1cs* (9×)
A female companion or beloved; term of intimate endearment used almost exclusively in Song of Solomon for the bride.
A tender noun of address meaning 'my companion' or 'my darling,' reserved almost entirely for the beloved woman in the Song of Solomon. The lover uses this word nine times to address his bride with warm intimacy, pairing it with declarations of beauty and longing ('Behold, you are beautiful, my darling,' Song 1:15; 4:1). Spanish renders it 'amada mía' (my beloved) and 'amiga mía' (my dear friend), capturing both the romantic and companionate dimensions. French 'ma bien-aimée' and German 'meine Freundin' similarly reflect the double register of passionate love and deep friendship.

(9×) A beloved female companion, used as a term of intimate address from the male lover to the woman he cherishes. All nine Song of Solomon occurrences (1:9, 1:15, 2:2, 2:10, 2:13, 4:1, 4:7, 5:2, 6:4) appear in the lover's direct speech, framing the woman not merely as an object of desire but as a partner and equal. The multilingual evidence is revealing: Spanish oscillates between 'amada mía' (beloved) and 'amiga mía' (friend), while German 'meine Freundin' foregrounds companionship, suggesting a semantic range spanning from romantic devotion to deep relational intimacy. **BELOVED AND PRECIOUS**
en: my-darling | **es:** amada-mía, amiga-mía, mi-amada | **fr:** ma-bien-aimée, ma-bien-aimée,, ma-bien-aimée. | **de:** meine-Freundin Song 1:9; Song 1:15; Song 2:2; Song 2:10; Song 2:13

רַעְיוֹן H7475 *Conj-w / N-msc* (3×)
striving, pursuit; concern, occupation (of mind)
This noun appears exclusively in Ecclesiastes, describing mental striving, pursuit, or anxious occupation. Often paired with 'spirit' or 'wind' in the phrase 'striving after wind,' it captures the frustrating pursuit of what cannot be grasped. The term also describes the mental burden or concern that occupies the mind in toil—the cognitive and emotional labor that accompanies work. It suggests both futile reaching for meaning and the psychological weight of human endeavor.

(3×) The word designates the mental striving or vexation that characterizes human existence under the sun. Ecclesiastes 1:17 describes pursuing wisdom as 'striving after wind'—grasping for what eludes control. Ecclesiastes 2:22 asks what man gets from all his toil 'and the striving of his heart'—the anxious occupation of mind that accompanies labor. Ecclesiastes 4:16 concludes reflections on popularity with 'this also is vanity and striving after wind.' The consistent theme is frustrated mental pursuit—whether of wisdom, meaning, or legacy—that produces vexation without satisfaction. **GEOGRAPHY AND SPACE**
en: and-in-striving-of, and-striving-after, striving-after | **es:** aflicción-de, y-aflicción-de, y-en-la-preocupación-de | **fr:** désir, et-désir | **de:** Streben, [וּבִרְעִיוֹן], und-Streben Eccl 1:17; Eccl 2:22; Eccl 4:16

רַעְיוֹן H7476 *Conj-w / N-mpc* (6×)
Thought, reflection, cogitation — an Aramaic noun found exclusively in Daniel, denoting inner mental activity.
An Aramaic masculine noun meaning 'thought' or 'reflection,' occurring only in the book of Daniel, always in the plural. The word captures the inner life of the mind — the thoughts that arise unbidden on one's bed (Dan 2:29), the cogitations that trouble a king's spirit (Dan 4:19; 5:6), and the interpretations that reveal what lies in the heart (Dan 2:30). Daniel himself uses it of his own troubled reflections after the vision of the four beasts (Dan 7:28). The word lends an introspective, almost psychological texture to these Aramaic court narratives, emphasizing that God alone knows and reveals human thought.

thought, reflection (6×) Thought, reflection, cogitation — the mental activity of thinking, pondering, or being troubled in mind. Spanish 'pensamientos' (thoughts) matches precisely. Found exclusively in Daniel's Aramaic sections, always plural, always possessive ('your thoughts,' 'his thoughts,' 'my thoughts'). Nebuchadnezzar's

thoughts arise on his bed about the future (Dan 2:29), God reveals them through Daniel (Dan 2:30), the king's thoughts terrify him when he sees the great tree's meaning (Dan 4:19), Belshazzar's thoughts alarm him at the handwriting on the wall (Dan 5:6, 10), and Daniel's own thoughts disturb him after the vision of the Ancient of Days (Dan 7:28). **GEOGRAPHY AND SPACE**

en: and-his-thoughts, and-thoughts-of, my-thoughts | **es:** pensamientos-de-mí, tus-pensamientos, y-los-pensamientos-de | **fr:** [ורעיוני], [ורעינהי], [ורעינהי] | **de:** [ורעיוני], [ורעינהי], [ורעינהי] Dan 2:29; Dan 2:30; Dan 4:19; Dan 5:6; Dan 5:10

רָעַל H7477 *V-Hofal-Perf-3cp* (1×)

are made to quiver, shake, or brandish (Hophal perfect plural)

This rare Hophal form appears in Nahum 2:4 (English 2:3) describing chariots or spears that 'quiver' or 'are brandished.' The verse depicts the preparation for Nineveh's siege, with weapons and military equipment in motion. The Aramaic and Arabic cognates suggest trembling, shaking, or dangling movement. Whether describing spears being brandished or chariots jolting, the verb captures rapid, shaking motion in the context of military mobilization.

(1×) A passive or causative description of objects made to shake, quiver, or brandish, applied in Nahum 2:4 to either spears or chariots (the Hebrew 'beroshim' is ambiguous) during preparation for battle. The Hophal stem emphasizes these items are caused to shake—either warriors brandishing spears or chariots jolting violently as horses pull them—contributing to Nahum's vivid depiction of military chaos as the armies mass against Nineveh. **TERROR AND AGITATION**

en: are-made-to-quiver | **es:** agitados | **fr:** trembler | **de:** [הרעלו] Nah 2:3

רַעַל H7478 *N-ms* (1×)

reeling, staggering (as from intoxication)

This noun appears uniquely in Zechariah 12:2, where God declares he will make Jerusalem 'a cup of reeling' for all surrounding peoples. The metaphor draws on the image of intoxication leading to staggering and loss of control. Those who come against Jerusalem will drink from this cup and find themselves disoriented and unable to function effectively. The Spanish 'vértigo' (dizziness/vertigo) captures the sense of disorientation, though the context is judgment rather than mere dizziness.

(1×) A state of staggering or reeling, used metaphorically in Zechariah 12:2 to describe the effect Jerusalem will have on attacking nations. The 'cup of reeling' image suggests that those who attempt to consume or destroy Jerusalem will instead find themselves intoxicated and disoriented, unable to accomplish their hostile purposes—a reversal where the intended victim becomes the means of the attackers' downfall. **DRUNKENNESS AND INTOXICATION**

en: for-all | **es:** vértigo | **fr:** errer | **de:** [ער] Zech 12:2

רְעָלָה H7479 *Conj-w* (1×)

the veils (feminine plural with article and conjunction)

This plural noun appears in Isaiah 3:19 within the prophet's extensive catalog of women's finery that will be removed in judgment. The term likely refers to veils or possibly ornamental chains. The Arabic cognate suggests something that hangs down or dangles. Among rings, pendants, crescents, and other jewelry, these veils or ornamental pieces represent the luxury and vanity that Isaiah condemns as symptomatic of Judah's moral bankruptcy.

(1×) Ornamental veils or hanging decorations worn by wealthy women in Jerusalem, listed in Isaiah 3:19 among the items of luxury that will be stripped away in divine judgment. The inclusion of this specific item in Isaiah's detailed catalog serves his prophetic purpose of emphasizing how complete the reversal will be—from adorned elegance to shameful exposure, from luxury to deprivation. **CLOTHING AND DRESS**

en: and-the-veils | **es:** y-los-velos | **fr:** [והרעלות] | **de:** [והרעלות] Isa 3:19

רְעַלְיָה H7480 *N-proper-ms* (1×)

Reelaiah, a leader who returned from Babylonian exile with Zerubbabel

This personal name appears in Ezra 2:2 among the leaders accompanying Zerubbabel back to Jerusalem. The parallel passage in Nehemiah 7:7 gives the name as 'Raamiah,' suggesting either textual variation or that these might be two names for the same person. Such variations between parallel lists are common in Chronicles-Ezra-Nehemiah. The Septuagint traditions vary considerably, reflecting the textual fluidity around less prominent names in genealogical lists.

(1×) One of the twelve leaders listed in Ezra 2:2 who returned from exile with Zerubbabel and Jeshua to rebuild Jerusalem and the temple. The appearance of this figure in the foundational return narrative marks him as a head of a family or clan, though no further details about his lineage or activities are preserved in the biblical text. **PERSONAL NAMES**

en: Reelayah | **es:** Reelaías | **fr:** [רעליה] | **de:** [רעליה] Ezra 2:2

רָעַם H7481 *V-Qal-Perf-3cp* (13×)

To thunder or roar; of God producing thunder as a theophanic display, of the sea roaring in praise, or of faces trembling in agitation.

A verb whose primary meaning centers on the deep, resonant sound of thunder. In the Hifil stem, it describes God thundering from heaven as an act of power and judgment, as when the LORD thundered against the Philistines at Mizpah (1 Sam 7:10) or when the voice of the LORD thunders over the waters (Ps 29:3). In the Qal, the sea itself is invited to roar and thunder in exuberant praise (Ps 96:11; 98:7). An extended sense appears in Ezekiel 27:35, where the faces of onlookers at Tyre's fall are 'troubled' or convulsed, and in 1 Samuel 1:6 where Peninnah provokes Hannah to trembling distress. The Spanish and French renderings ('tronó,' 'tonna') preserve the onomatopoeic thunder imagery, while 'se perturbaron' captures the emotional extension.

1. Hifil: to thunder (8×) The Hifil causative: God causes thunder or thunders forth. This is the most frequent sense, spanning theophanic contexts where divine thunder signals power, judgment, or cosmic authority. At Mizpah (1 Sam 7:10) the LORD thundered and routed the Philistines; in Psalm 29:3 the 'voice of the LORD' thunders over the waters. Spanish 'tronó' and French 'tonna' both echo the onomatopoeic force of the Hebrew. **THUNDER THEOPHANIC**

en: He-thunders, and-he-thundered, and-thundered | **es:** Tronó, Truena, tronará | **fr:** Il-thunders, et-il-tonna, et-tonner | **de:** He-thunders, [ירעם], [תרעם] 1Sam 2:10; 1Sam 7:10; 2Sam 22:14; Job 37:4; Job 37:5

2. Qal: to roar, thunder (3×) The Qal intransitive: the sea or nature roars, thunders, makes a great rumbling sound in praise. Found exclusively in the creation-praise psalms (Ps 96:11; 98:7; 1 Chr 16:32) where the sea joins in acclaiming the LORD alongside rejoicing, clapping, and singing. Spanish 'brame' and German 'lass-brüllen' reflect the roaring, bellowing quality of this sound. **ROAR TURMOIL GROAN**

en: let-roar, let-thunder | **es:** Brame, brame | **fr:** [ירעם], tonner | **de:** [ירעם], lass-brüllen 1Chr 16:32; Ps 96:11; Ps 98:7

3. Qal: to be troubled, agitated (1×) A Qal stative use meaning to be troubled, agitated, or convulsed, attested once in Ezekiel 27:35 where the faces of kings witnessing Tyre's catastrophic fall are described as trembling. BDB notes the etymology is debated; the LXX and Syriac suggest an emendation to 'their faces wept.' Spanish 'se perturbaron' captures the emotional disturbance well. **TROUBLING AND DISTURBING**

en: are-troubled | **es:** se-perturbaron | **fr:** tonner | **de:** [רעמו] Ezek 27:35

4. Hifil: to cause to tremble, provoke (1×) The Hifil in a transferred emotional sense: to cause someone to tremble or to provoke agitation. Attested once in 1 Samuel 1:6, where Peninnah provokes Hannah to distress over her barrenness. The multilingual glosses ('making her tremble,' 'hacerla irritar') show translators reading this as deliberate, causative emotional torment rather than meteorological thunder. **STIR UP INCITE**

en: making-her-tremble | **es:** hacerla-irritar | **fr:** faisant-sa-tremble | **de:** machend-ihr-tremble 1Sam 1:6

רַעַם H7482 *Prep-b / N-ms* (6×)

Thunder; the mighty rumbling sound ascribed to God's power and theophanic self-revelation.

Refers to the deep, reverberating roar of thunder, consistently attributed in the Hebrew Bible to Yahweh's sovereign might. In the Psalms, 'Your thunder was in the whirlwind' (Ps 77:18) and 'I answered you in the secret place of thunder' (Ps 81:7) link thunder directly to divine encounter. Job 26:14 uses it figuratively for the mere whisper-edge of God's power, while Job 39:25 extends the image to the thunderous battle-cry of commanders. Spanish 'trueno' and German 'Donner' both capture the raw acoustic force, while the French 'tonnerre' preserves the same cosmic register.

thunder (6×) Thunder as a natural and theophanic phenomenon, always ascribed to Yahweh's power and majesty. The word appears in contexts of divine self-disclosure (Ps 81:7, 'in the secret place of thunder'), cosmic authority over creation (Ps 104:7, at God's rebuke the waters fled), and as a figure for overwhelming might (Job 26:14, the 'thunder of his power' is only the outskirts of his ways). In Job 39:25 it extends metaphorically to the thunderous shout of commanders in battle. Multilingual glosses uniformly render it as a single natural-force concept: English 'thunder,' Spanish 'trueno,' French 'tonnerre,' German 'Donner.' **THUNDER THEOPHANIC**

en: Your-thunder, and-thunder-of, the-thunder-of | **es:** con-trueno, trueno, trueno-de | **fr:** [ברעם], et-רעם, tonnerre | **de:** Donner, [ברעם], [ורעם] Job 26:14; Job 39:25; Ps 77:18; Ps 81:7; Ps 104:7

רַעְמָה H7483 *N-fs* (1×)

vibration, quivering mane (of a horse's neck)

This rare and uncertain noun appears in Job 39:19, where God asks Job if he clothed the horse's neck with this 'ra'mah.' Most interpreters understand it as the flowing, quivering mane that gives the warhorse its majestic appearance. The etymology is disputed, but the context of divine rhetorical questions about animal creation favors something visible and impressive. The Spanish 'crin' (mane) reflects the traditional interpretation, though the Hebrew meaning remains genuinely uncertain.

(1×) Most likely the quivering or flowing mane of a horse, mentioned in Job 39:19 as part of God's catalog of the warhorse's splendor. The term appears in a rhetorical question asking Job if he gave the horse this particular feature, emphasizing the divine artistry in equine creation. Whether understood as the mane's movement or appearance, it contributes to the passage's overall portrait of equine power and beauty as evidence of God's creative wisdom. **THUNDER THEOPHANIC**

en: with-a-mane | **es:** crin | **fr:** רעמה | **de:** [רעמה] Job 39:19

רַעְמָה H7484 *Conj-w / N-proper-ms* (5×)

Raamah — a descendant of Cush and a trading people of southern Arabia

Raamah appears in the Table of Nations as a 'son' of Cush (Gen 10:7; 1 Chr 1:9), representing a people or region of southern Arabia. In Ezekiel 27:22, Raamah surfaces as a trading partner of Tyre, dealing in spices, precious stones, and gold — placing this group squarely in the incense trade routes of the Arabian Peninsula. The name is likely connected to a settlement near Ma'in in southwestern Arabia. Multilingual renderings are consistent: Spanish 'Raama/Raamá,' French 'Raamah/Raema,' pointing to a well-established tradition of identification.

(5×) The proper name Raamah, a grandson of Ham through Cush in the Table of Nations (Gen 10:7; 1 Chr 1:9), representing a people and region in southern Arabia engaged in luxury trade. Ezekiel 27:22 places Raamah among Tyre's commercial partners trading spices, gems, and gold, connecting this group to the incense routes. Spanish 'Raama,' French 'Raamah,' and German 'Raamas' all preserve the name consistently. Ancient geographers identified the region with settlements along the Persian Gulf or near Ma'in in Yemen. **PERSONAL NAMES**

en: Ra'ma, Raamah, and-Ra'ma | **es:** Raama, Raamá, y-Raama | **fr:** Raamah, Raema, et-Raama | **de:** Raamas, [ורעמא], [ורעמה] Gen 10:7; 1Chr 1:9; Ezek 27:22

רְעֵלָיָה H7485 *N-proper-ms* (1×)

Raamiah, a leader who returned from exile (parallel to Reelaiah in Ezra)

This personal name appears in Nehemiah 7:7 in the list of leaders returning from Babylonian exile. It corresponds to 'Reelaiah' in the parallel passage Ezra 2:2, illustrating the kind of textual variation common in duplicate genealogical lists. Such name variations between Chronicles-Ezra-Nehemiah parallel passages likely reflect different manuscript traditions or dialectal pronunciations. Both names appear in identical structural positions in their respective lists.

(1×) One of the leaders enumerated in Nehemiah 7:7 who accompanied Zerubbabel in the return from Babylonian exile. As a figure in the restoration community's leadership, Raamiah represents one of the family heads responsible for reorganizing Judean society after the trauma of exile, though the biblical text preserves no additional information about his specific role or descendants. **PERSONAL NAMES**

en: Raamiah | **es:** Raamías | **fr:** [רעמיה] | **de:** [רעמיה] Neh 7:7

רַעַמְסֵס H7486 *Prep-m / N-proper-fs* (5×)

Rameses — an Egyptian city and district in the eastern Nile Delta, built by Israelite forced labor

Rameses designates both a city and the surrounding district in the eastern Nile Delta, closely associated with the Exodus narrative. Named after Pharaoh Rameses II, it appears as a storage city built by Israelite corvée labor (Exod 1:11), the departure point of the Exodus (Exod 12:37; Num 33:3, 5), and earlier as the region where Joseph settled his family (Gen 47:11). The multilingual evidence is remarkably stable — Spanish 'Rameses/Raamses,' French 'Ramsès,' German 'Ramses' — all reflecting the Egyptian royal name. Archaeological identification places it near Tell el-Dab'a/Qantir in the eastern Delta.

(5×) The proper name Rameses, denoting an Egyptian city in the eastern Nile Delta and its surrounding district, named for Pharaoh Rameses II. It functions as the geographic anchor of the Exodus story: the site of forced labor (Exod 1:11), the staging point for departure (Exod 12:37; Num 33:3, 5), and earlier the land of Joseph's settlement (Gen 47:11). Spanish 'Rameses,' French 'Ramsès,' and German 'Ramses' all transliterate the Egyptian royal name. Modern archaeology associates it with the Piramesse complex near Tell el-Dab'a. **PERSONAL NAMES**

en: Rameses, from-Rameses | **es:** Raamses, Rameses, de-Rameses | **fr:** Ramsès, de-Rameses, de-Ramsès | **de:** Ramses, von-Rameses, von-Ramses Gen 47:11; Exod 1:11; Exod 12:37; Num 33:3; Num 33:5

רַעֲנָן H7487 *Conj-w / Adj-ms* (1×)

flourishing, prosperous (Aramaic adjective in Daniel)

This Aramaic adjective appears in Daniel 4:1 (Aramaic 4:4) where Nebuchadnezzar describes himself as 'at ease in my house and flourishing in my palace.' The word conveys luxuriant growth and prosperity, borrowed into Aramaic from the Hebrew root 'ra'anan' (green, flourishing). The king's self-description of flourishing immediately precedes his disturbing dream and subsequent humiliation, creating dramatic irony—his confidence in his own flourishing state blinds him to his precarious position before God.

(1×) A state of prosperity and flourishing, used in Daniel 4:4 by Nebuchadnezzar to describe his own condition at the height of his power. The Aramaic term carries connotations of vigorous, healthy growth—like a well-watered tree—making it particularly ironic that

the king's subsequent dream features a great tree cut down, revealing that his flourishing depends entirely on divine permission rather than his own might. **GREEN LUXURIANT TREES**

en: and-flourishing | **es:** y-floreciente | **fr:** et-prospérer | **de:** [וּרְעָנָן] Dan 4:4

רַעֲנַן H7488a *V-Piel-Perf-3fs* (1×)

flourishing, growing green or fresh (Pilpel perfect)

This doubled-stem verb form appears in Job 15:32, where Eliphaz describes the fate of the wicked. The word refers to a branch that would naturally be flourishing or green. In the broader metaphor, Eliphaz argues that the wicked will be cut off before their time, before they reach their full flourishing. The Pa'lel/Pilpel stem suggests intensive or resultative action—becoming thoroughly green or fresh.

(1×) The state of being or becoming flourishing and green, applied in Job 15:32 to a branch in Eliphaz's metaphor about divine judgment on the wicked. The image contrasts what should happen (the branch flourishing) with what will happen (premature withering), serving Eliphaz's argument that the wicked are cut down before reaching their expected prosperity, their 'branch' failing to achieve its natural green vigor. **GREEN LUXURIANT TREES**

en: flourishing | **es:** reverdece | **fr:** רַעֲנָה | **de:** [רַעֲנָה] Job 15:32

רַעֲנָן H7488b *Adj-ms* (19×)

Luxuriant, green, leafy; of trees in full foliage, especially at idolatrous worship sites; figuratively, fresh and vigorous.

An adjective painting the picture of lush, green vitality — most often describing trees thick with leaves. It appears prominently in the Deuteronomistic formula 'under every green tree' (tahat kol-ets ra'anan), marking hilltop shrines where Israel practiced idolatrous worship (Deut 12:2; 1 Kgs 14:23; 2 Kgs 16:4; 17:10). The word thus carries a double resonance: natural beauty and spiritual danger. In its figurative extension (Ps 92:14), the righteous in old age remain 'fat and fresh' — Spanish 'fresco,' French 'verdoyant' — like well-watered trees that never lose their sap. Song of Songs 1:16 uses it for a leafy, verdant couch, blending botanical imagery with intimacy.

1. green, luxuriant (of trees) (18×) Green, luxuriant, or leafy, describing trees in their full, thriving foliage. Dominates the formulaic phrase 'under every green/luxuriant tree' (kol-ets ra'anan), which recurs across Deuteronomy, Kings, Chronicles, Jeremiah, Isaiah, and Ezekiel as a stock marker for sites of Canaanite worship. Spanish 'frondoso' and 'verde,' French 'verdoyant,' and German 'grünend' all capture the lushness. Also applied to specific species — an olive tree (Ps 52:10), a cypress (Hos 14:9), and the mysterious 'native tree' of Ps 37:35. The word evokes not just color but abundance, a canopy thick enough to shelter illicit altars. **GREEN LUXURIANT TREES**

en: and-green, flourishing, flourishing-tree | **es:** frondoso, verde, y-verdes | **fr:** [רַעֲנָן], et-verdoyant, leafy | **de:** [רַעֲנָן], [רַעֲנָנָה], flourishing Deut 12:2; 1Kgs 14:23; 2Kgs 16:4; 2Kgs 17:10; 2Chr 28:4

2. fresh, full of sap (figurative of persons) (1×) Fresh, full of sap, vigorous — used figuratively of persons who remain vitally alive, especially in old age. In Ps 92:14, the righteous 'still bear fruit in old age; they are fat and fresh (ra'anan).' Spanish 'fresco' and French 'verdoyant' preserve the botanical metaphor applied to human flourishing. This sense transfers the tree's unfading green to people who thrive under God's care, making a single powerful appearance that crowns the psalm's wisdom theology. **MOIST FRESH GREEN**

en: fresh | **es:** fresco | **fr:** verdoyant | **de:** fresh Ps 92:10

רָעַע H7489a *V-Nifal-Imperf-3ms* (94×)

Be evil or displeasing; do evil, act wickedly; as participle, evildoer — covering moral wrongdoing and its stative counterpart.

This denominative verb from the adjective ra' ('evil, bad') spans the full range from being displeasing to actively perpetrating harm. In the Qal, it describes a state: something 'is evil in someone's eyes' — Abraham's distress over Ishmael (Gen 21:11-12), or the thing that 'displeased the LORD' (Gen 38:10). The Hifil shifts to volitional action: doing evil, treating someone badly, or causing harm, as when the Egyptians mistreated Israel (Exod 5:23) or the psalmist warns against fretting over evildoers (Ps 37:1). The Hifil participle crystallizes into a substantive noun, 'evildoer,' a favorite term in wisdom and psalm literature for those who habitually practice wickedness.

1. do evil, act wickedly (50×) Hifil active: to do evil, act wickedly, cause harm, or treat someone badly. The dominant sense, covering volitional wrongdoing across narrative, prophetic, and legal texts. Pharaoh's oppression of Israel (Exod 5:23), Laban's cheating of Jacob (Gen 31:7), and the general warning against doing evil (Jer 4:22, 13:23). German 'Böses tun' and Spanish 'hacer mal' consistently mark this as deliberate moral action rather than mere state. **EVIL AND WICKEDNESS**

en: and-he-will-do-evil, and-treated-us-badly, did-you-do-evil | **es:** Y-nos-maltrataron, de-hacer-el-mal, hacer-mal | **fr:** ai-tu-apporta-mal, avoir-tu-fait-mal, et-il-sera-faire-mal | **de:** Boeses-tun, der-Boeses, er-tat-Boese Gen 19:7; Gen 19:9; Gen 31:7; Gen 43:6; Gen 44:5

2. be bad, be displeasing (23×) Qal stative: to be bad, evil, or displeasing, typically in the idiom 'it was evil in the eyes of.' Describes a state of displeasure or sadness rather than an action — something troubles or grieves a person. Abraham is distressed (Gen 21:11-12), Samuel is displeased (1 Sam 8:6), Nehemiah's face is sad (Neh 2:3). French 'être mal' and German 'böse sein' preserve the stative force. The construction with bə'ênê ('in the eyes of') is nearly formulaic. **EVIL AND WICKEDNESS**

en: and-displeased, and-evil, and-it-was-evil | **es:** Y-fue-malo, malo, malo: | **fr:** [וַיֵּרַע], devra-être-mal, est-mal | **de:** Boeses, ist-Boeses, lass-es-sein-Boese Gen 21:11; Gen 21:12; Gen 38:10; Gen 48:17; Num 11:10

3. evildoer (18×) Hifil participle substantivized: evildoer, one who does evil. Functions as a noun designating a person characterized by habitual wickedness. A key term in Psalms (22:16, 26:5, 37:1, 37:9) and Proverbs, often contrasted with the righteous. German 'Übeltäter' and Spanish 'malhechores' treat it as a fixed nominal. The participial form carries iterative-habitual Aktionsart — not a single evil act but a pattern of life. **EVIL AND WICKEDNESS**

en: and-evildoer, because-of-evildoers, evil-doers | **es:** El-que-hace-mal, los-malhechores, los-malhechores. | **fr:** dans-faire-le-mal, de-faire-le-mal, et-de-mal | **de:** Boeses-tun, der-evildoers, evildoers Job 8:20; Ps 22:16; Ps 26:5; Ps 27:2; Ps 37:1

4. (2×) Nifal/Qal passive or tolerative: to suffer harm, be injured. A rare nuance found in Proverbs (11:15, 13:20) where the subject experiences evil consequences rather than performing evil — 'he who is surety will suffer harm.' English 'suffer harm' and Spanish 'será quebrantado' mark this passive-experiential dimension clearly distinct from the active Hifil. **EVIL AND WICKEDNESS**

en: suffer-harm, will-suffer-harm | **es:** será-quebrantado, sufrirá-mal | **fr:** faire-du-mal | **de:** tat-Boeses Prov 11:15; Prov 13:20

5. (1×) A single occurrence in 2 Samuel 19:7 (Eng. 19:8) where the verbal form appears to function as a comparative intensifier — the evil 'will be worse for you than all the evil that has come upon you.' English 'and evil' and Spanish 'y mal' suggest an adverbial or predicative complement usage, best understood as an extension of the Qal stative sense (sense 2) applied in a comparative construction. **EVIL AND WICKEDNESS**

en: and-evil | **es:** y-mal | **fr:** et-mal | **de:** und-Boese 2Sam 19:7

רָעַע H7489b *V-Qal-Imp-mp* (8×)

To break, shatter, smash; intransitively to be broken or come to ruin

A verb of violent breaking, distinct from the more common ra^{c}a^{c} I ('to be evil'). Its force is physical and concrete: iron shattering iron (Jer 15:12), a rod of iron dashing nations to pieces (Ps 2:9), God shattering the mighty without investigation (Job 34:24). The intransitive Qal and Hitpael forms depict the earth itself breaking apart in Isaiah 24:19's apocalyptic trembling. In Proverbs 18:24, the shattering becomes metaphorical – having too many companions leads to self-ruin. Spanish 'quebrantar' and 'quebrantarse' capture both the transitive smashing and intransitive collapse.

1. be broken, shatter apart (Qal intransitive / Hitpael) (4×) Intransitive Qal and reflexive Hitpael: to be broken, to shatter apart. Isaiah 24:19 repeats the root in dramatic threefold emphasis – 'the earth is utterly broken' – while Jer 11:16 uses it of branches snapping in a fire. Spanish 'se-quebro' and 'Quebrarse' render the passive-reflexive shattering. In Isa 8:9 the Hitpael imperative ('be shattered, O peoples!') functions as a prophetic taunt. **BREAKING AND SHATTERING**
en: Breaking, and-are-broken, be-broken | **es:** Amotinaos, Quebrarse, se-quebró | **fr:** [התרעעה], [ורעו], [רעו] | **de:** [התרעעה], und-weidet, weidet Isa 8:9; Isa 24:19; Jer 11:16

2. break, shatter (Qal transitive) (3×) Transitive Qal: to break or shatter something, with an agent acting upon an object. Psalm 2:9 is the defining passage: 'You shall break them with a rod of iron' (teroᶜem), a royal-messianic image. Job 34:24 extends it to divine judgment: God 'shatters the mighty.' Jer 15:12 poses a rhetorical question about whether iron can break northern iron. Spanish 'Los-quebrantaras' and German 'du-soll-zerbrechen-ihnen' preserve the forceful transitive sense. **BREAKING AND SHATTERING**
en: Can-break, He-shatters, you-shall-break-them | **es:** Los-quebrantarás, Quebranta, Se-romperá | **fr:** [הירע], casser, faire-du-mal | **de:** [הירע], [ירע], du-soll-zerbrechen-ihnen Job 34:24; Ps 2:9; Jer 15:12

3. come to ruin (Hitpael, metaphorical) (1×) Figurative Hitpael: to come to ruin, to bring destruction on oneself. Attested in Prov 18:24, where a man of many companions 'comes to ruin' (lehitroᶜeaᶜ). The breaking here is social and moral rather than physical – excessive superficial relationships lead to self-destruction. Spanish 'para-ser-quebrantado' retains the passive-reflexive quality of this figurative collapse. **EVIL AND WICKEDNESS**
en: to-be-broken | **es:** para-ser-quebrantado | **fr:** à-faire-du-mal | **de:** [להתרעע] Prov 18:24

רְעַע H7490 *Conj-w / V-Qal-ConjImperf-3fs* (2×)
crush, shatter; to break into pieces with force (Aramaic)
An Aramaic verb meaning to crush or shatter. Daniel 2:40 uses it twice: the fourth kingdom 'breaks in pieces' and 'shatters' all others, like iron crushing everything. The image is one of violent, comprehensive destruction. The verb's intensity underscores the totalizing dominance of the final kingdom in Nebuchadnezzar's dream.

(2×) An Aramaic verb (Pe'al and Pa'el stems) meaning to crush, break, or shatter, appearing exclusively in Daniel 2:40. The context is the fourth kingdom in Nebuchadnezzar's vision, described as iron that 'breaks' (מָעָע) all things and 'shatters' (תַּרֵּעַ) them. The intensive Pa'el participle emphasizes ongoing, violent fragmentation —'smashing to pieces.' Cognate with Hebrew רצץ and Syriac, the term conveys utter pulverization, fitting the apocalyptic imagery of an empire that obliterates all resistance. **TRAMPLING AND TREADING**
en: and-break, breaks | **es:** rompe, y-romperá | **fr:** et-fouler, fouler | **de:** [ותרע], [מרעע] Dan 2:40

רְעַף H7491 *V-Hifil-Imp-mp* (5×)
to drip, trickle — of rain, dew, or heavenly blessing falling gently from above
A poetic verb evoking the gentle, steady descent of moisture from sky to earth. Clouds drip rain upon people (Job 36:28), the heavens let fall dew (Prov 3:20), and God's wagon-tracks overflow with fatness as the pastures of the wilderness drip (Ps 65:11-12). Isaiah 45:8 transforms the physical image into prophetic command: 'Drip down, O heavens, from above!' — where rain becomes a metaphor for righteousness. Spanish captures both literal ('gotean,' 'destilan') and imperative ('Destilad') registers, while the synonymy with nazal and 'araph confirms this as a precipitation word with strong figurative potential.

(5×) To drip, trickle, or distill — describing the gentle, sustained descent of moisture (rain, dew, fatness) from clouds or heavens to earth. Job 36:28 uses it of clouds dripping rain, Proverbs 3:20 of skies dropping dew, and Psalm 65:11-12 of God's paths overflowing with abundance as wilderness pastures drip with moisture. Isaiah 45:8 elevates the image to prophetic metaphor, commanding the heavens to 'drip down' righteousness. Spanish 'destilan' and 'gotean' capture the slow, continuous quality, while the Hiphil imperative in Isaiah intensifies the causative sense. **DRIPPING LIQUID**
en: Drip, drip, drip-down | **es:** Destilad, Gotean, destilan | **fr:** [הרעיפו], distiller, ירעפו | **de:** [הרעיפו], [ירעפו], drip Job 36:28; Ps 65:11; Ps 65:12; Prov 3:20; Isa 45:8

רָעַץ H7492 *Conj-w / V-Qal-ConsecImperf-3mp* (2×)
shatter, oppress; to crush or break someone with violence
A verb meaning to shatter or crush. Exodus 15:6 uses it in the Song of the Sea: God's right hand 'shatters the enemy.' Judges 10:8 employs it for the oppression Israel suffered: the Philistines and Ammonites 'shattered and oppressed' them. The verb conveys violent impact, whether divine judgment or human tyranny.

(2×) Means to shatter, crush, or oppress violently. Exodus 15:6 celebrates Yahweh's military triumph: 'Your right hand shatters (תִּרְעַץ) the enemy'—a vivid image of divine power demolishing opposition. Judges 10:8 describes human oppression: enemies 'shattered and crushed' (וַיְרֹעֲצוּ וַיְרֻצְצוּ) the Israelites. The verb's Aramaic cognate (רְעַץ) and possible connection to Akkadian raḫâṣu suggest a Semitic root for violent smiting. The parallel with רצץ in Judges reinforces the sense of pulverizing force—whether wielded by God in salvation or by enemies in subjugation. **OPPRESS CAUSE DISTRESS**
en: and-they-shattered, shatters | **es:** Y-oprimieron, quebranta | **fr:** et-ils-shattered, shatters | **de:** shatters, und-sie-shattered Exod 15:6; Judg 10:8

רָעַשׁ H7493 *V-Nifal-Perf-3fs* (30×)
To quake, tremble, or shake; causatively, to make tremble; also of grain waving or an animal leaping
A verb whose primary force is the violent shaking of the earth or the trembling of creation before divine power. When God descends at Sinai, the mountains quake (Judg 5:4; Ps 68:8); when his voice thunders, the earth trembles (Ps 18:7). The Hifil intensifies this into divine agency—God himself shakes the heavens and the earth (Hag 2:6). Yet the same root yields two surprising extensions: grain waving abundantly on a hilltop (Ps 72:16) and a war-horse made to leap with terrifying energy (Job 39:20). Spanish 'temblar' and French 'trembler' track the core seismic meaning, while German 'erbeben' adds the sense of awe-struck reverberating.

1. tremble, quake (22×) The core Qal sense of trembling or quaking, typically describing the earth, mountains, or foundations shaking in response to theophany, divine judgment, or catastrophic events. The earth quaked when God marched from Seir (Judg 5:4), shook at the blast of his nostrils (2 Sam 22:8 / Ps 18:7), and will tremble when nations fall (Jer 49:21). Spanish 'temblar' and French 'trembler' render this uniformly, while German 'beben' echoes the deep seismic resonance. **TERROR AND AGITATION**
en: and-it-trembled, and-shake, and-tremble | **es:** se-estremecen, temblaban, temblarán | **fr:** et-cela-trembla, et-trembler, trembla | **de:** [ירעשו], [תרעשנה], beben Judg 5:4; 2Sam 22:8; Ps 18:7; Ps 46:3; Ps 68:8

2. cause to shake (6×) The Hifil causative meaning to cause shaking or trembling, with God as the typical agent. Psalm 60:2 laments 'You have shaken the land,' Isaiah 14:16 marvels at the tyrant who 'made the earth tremble,' and Haggai 2:6–7 promises God will shake heavens, earth, sea, and nations. Spanish 'haré temblar' and French 'faire trembler' consistently mark the causative force, distinguishing divine agency from the intransitive quaking of sense 1. **TERROR AND AGITATION**
en: I-made-shake, You-have-shaken, and-I-will-shake | **es:** Y-haré-temblar, haré-temblar, hice-temblar | **fr:** et-trembler, le-trembler, trembler | **de:** [הרעשתי], beben, erbebte Ps 60:2; Isa 14:16; Ezek 31:16; Hag 2:6; Hag 2:7

3. wave, sway (1×) A unique Qal usage in Psalm 72:16 describing the waving or rustling of abundant grain atop mountains—a messianic image of agricultural blessing so great that hilltops sway like the cedars of Lebanon. The same root that conveys terrifying seismic force here evokes the gentle, rhythmic motion of a bountiful harvest.

Spanish 'ondear' (to undulate) captures this distinctive nuance. TERROR AND AGITATION

en: may-it-wave | **es:** ondeará | **fr:** trembler | **de:** erbebte Ps 72:16

4. make leap (1×) A singular Hifil usage in Job 39:20 meaning to cause an animal to leap or bound, applied to the war-horse that God has endowed with terrifying power. The rhetorical question 'Do you make it leap like a locust?' uses the shaking root to convey explosive, springlike motion. Spanish '¿Lo haces saltar?' (Do you make it jump?) renders this vividly, showing how the trembling root extends to violent, directed physical energy. EARTHQUAKE SHAKING

en: do-you-make-it-leap | **es:** ¿Lo-haces-saltar | **fr:** התרעישנו | **de:** erbebte Job 39:20

רַעַשׁ H7494 *Conj-w / N-ms* (17×)

Quaking, earthquake, or thunderous rumbling; from seismic events to the violent shaking of war and divine theophanies

Ra'ash captures the full spectrum of violent shaking. Amos dates his prophecy to two years before 'the earthquake' (Amos 1:1), while Elijah stood at Horeb as earthquake, wind, and fire passed by — and God was in none of them (1 Kgs 19:11-12). The word extends beyond seismology to the rattling of chariot wheels (Nah 3:2), the trembling of a besieged people (Ezek 12:18), and the terrifying thunder of divine manifestation (Ezek 3:12-13). Spanish 'terremoto' and 'estruendo,' Hindi 'भूकम्प' and 'कंपन,' and Swahili 'tetemeko' all reflect how languages distinguish the seismic from the acoustic.

1. earthquake, seismic shaking (7×) A literal earthquake — seismic shaking of the ground. The famous earthquake of Amos 1:1 and Zechariah 14:5, the theophanic quaking at Horeb (1 Kgs 19:11-12), and the eschatological trembling of Ezekiel 38:19 and Isaiah 29:6 all use this sense. Cross-linguistic evidence is remarkably consistent: 'terremoto' (Spa), 'भूकम्प' (Hin), 'ـ' (Ara), '지진' (Kor), 'Erdbeben' (Ger). EARTHQUAKE SHAKING

en: and-with-earthquake, earthquake, in-the-earthquake | **es:** el-terremoto, en-el-terremoto, terremoto | **fr:** [וברעש], dans-le-earthquake, earthquake | **de:** Erdbeben, [וברעש], das-Erdbeben 1Kgs 19:11; 1Kgs 19:12; Isa 29:6; Ezek 38:19

2. shaking, trembling, commotion (6×) Violent shaking, trembling, or commotion that is not necessarily seismic — the rattling of a quivering spear (Job 41:29), the agitation of a war-horse (Job 39:24), or the trembling of terrified people (Ezek 12:18). Spanish 'estruendo' and 'temblor,' Hindi 'कंपन,' and Arabic 'ـ' distinguish this broader physical agitation from true earthquake. Isaiah 9:5 uses it for the tumult of battle. EARTHQUAKE SHAKING

en: and-a-commotion, at-the-rattling-of, in-shaking | **es:** Con-estruendo, con-estruendo, con-temblor | **fr:** [ברעש], [ורעש], dans-ברעש | **de:** Erdbeben, [ברעש], [ורעש] Job 39:24; Job 41:29; Isa 9:5; Jer 10:22; Ezek 12:18

3. rumbling, thunderous noise (4×) A loud rumbling or thunderous noise, often associated with the wheels of war chariots (Nah 3:2, Jer 47:3) or the awesome sound of divine glory moving (Ezek 3:12-13). The acoustic dimension predominates here over physical motion. Spanish 'estruendo,' Arabic 'ـ' (thunder), and Swahili 'mshindo' (loud noise) confirm the auditory focus. EARTHQUAKE SHAKING

en: earthquake, from-rumbling-of, rattling-of | **es:** desde-estruendo-de, estruendo, estruendo-de | **fr:** [מרעש], tremblement | **de:** Erdbeben, [מרעש] Jer 47:3; Ezek 3:12; Ezek 3:13; Nah 3:2

רָפָא H7495 *Conj-w / V-Qal-ConjPerf-3ms* (69×)

To heal, cure, restore to health; as participle: physician; also to repair or mend (of objects)

The primary Hebrew verb for healing, spanning physical cure, spiritual restoration, and even structural repair. In the Qal stem God declares 'I kill and I make alive; I wound and I heal' (Deut 32:39), establishing rapha' as the definitive word for divine restoration. The Nifal passive covers being healed of disease or affliction (Isa 53:5), while the Piel intensive denotes thorough medical treatment, as when physicians embalm Jacob (Gen 50:2) or prophets diagnose Israel's wounds (Jer 6:14). The participle functions as a professional title, 'physician,' bridging human and divine healing. Arabic rafa'a means 'to mend or darn,' preserving the root's ancient concrete sense of stitching and repair.

1. Qal: to heal (30×) The core Qal active meaning: to heal, cure, or restore to health, with God or a human agent as subject. Covers 30 occurrences across finite forms, infinitives, and the infinitive absolute. Arabic rafa'a ('to mend'), Swahili -ponya ('to heal'), and Korean gochida ('to cure') each capture a facet. Key passages include God healing Abimelech's household (Gen 20:17) and Hezekiah's prayer for healing (2 Kgs 20:5). HEALING ACTIVITY

en: Heal-me, I-will-heal, and-I-will-heal-him | **es:** Sáname, para-sanar, sana | **fr:** [וארפא], [וירפא], et-guérir | **de:** [ארפא], [לרפוא], [תרפינה] Gen 20:17; Num 12:13; Deut 32:39; 2Kgs 20:5; 2Kgs 20:8

2. Nifal: to be healed (17×) Nifal passive: to be healed, cured, or to recover. Seventeen occurrences describe the subject undergoing healing, particularly in Levitical skin-disease regulations where the priest observes whether the affliction 'has been healed' (Lev 13:18, 37; 14:3, 48). Isaiah 53:5, 'by his wounds we are healed,' is the theological pinnacle of this sense, rendered in Spanish as fuimos sanados. HEALING ACTIVITY

en: [ketiv], and-I-will-be-healed, and-is-healed | **es:** Y-fueron-sanadas, [kethiv], fuimos-sanados- | **fr:** a-guérit, et-est-guérit, et-furent-guérit | **de:** der-heilte, du-soll-sein-heilte, hat-heilte Lev 13:18; Lev 13:37; Lev 14:3; Lev 14:48; Deut 28:27

3. Piel: to treat, heal thoroughly (9×) Piel intensive: to treat medically, to heal thoroughly or decisively. Nine occurrences emphasize completeness or professional care. Exodus 21:19 requires the injurer to ensure the victim 'is thoroughly healed.' Jeremiah's biting critique that false prophets 'have healed the wound of my people lightly' (Jer 6:14; 8:11) uses the Piel to expose superficial treatment. French guerir and German heilen both map to this thorough curative action. HEALING ACTIVITY

en: (we-healed), And-they-have-healed, I-have-healed | **es:** He-sanado, Y-curan, Y-sanaron | **fr:** et-guérir, et-healing, guérir | **de:** er-heilt, er-soll-heilen, heilen Exod 21:19; 2Kgs 2:21; Jer 6:14; Jer 8:11

4. Qal participle: physician, healer (8×) Qal active participle used as a substantive noun: physician, healer, doctor. Eight occurrences include the Egyptian physicians who embalm Jacob (Gen 50:2), God's self-designation as 'your healer' (Exod 15:26), and Asa's failure to seek the Lord instead of physicians (2 Chr 16:12). Spanish medicos and German Arzten confirm the professional-title reading across translation traditions. HEALING ACTIVITY

en: a-healer, healers-of, in-the-healers | **es:** El-que-sana, el-que-sana, en-los-médicos | **fr:** [ברפאים], guérir, le-guérir | **de:** [רפאי], dein-healer, den-Ärzten Gen 50:2; Exod 15:26; 2Chr 16:12; Job 13:4

5. (3×) Hithpael reflexive: to heal oneself or seek healing for oneself. Three occurrences cluster around King Joram going to Jezreel 'to heal himself' of wounds received in battle (2 Kgs 8:29; 9:15; 2 Chr 22:6). The reflexive form distinguishes self-directed recovery from healing administered by another, a nuance reflected in Spanish para curarse and German zu heile sich selbst. REFLEXIVE PRONOUNS

en: to-heal-himself | **es:** para-curarse | **fr:** [להתרפא], à-guéris-lui-même | **de:** heilen, zu-heile-sich-selbst 2Kgs 8:29; 2Kgs 9:15; 2Chr 22:6

6. (1×) An extended sense meaning to repair or mend a physical structure, not a human body. In 1 Kings 18:30 Elijah 'repaired' the altar of the Lord that had been torn down. Spanish reparar and English 'repaired' both depart from medical vocabulary, confirming that Hebrew rapha' bridges bodily healing and structural restoration, echoing the Arabic root sense of darning and mending. STRENGTHENING AND POWER

en: and-he-repaired | **es:** y-reparó | **fr:** et-il-repaired | **de:** und-er-repaired 1Kgs 18:30

7. (1×) A Nifal occurrence in Jeremiah 19:11 where a potter's vessel is shattered beyond the possibility of being 'repaired' or made whole again. This extends the healing metaphor to irreparable brokenness, a powerful prophetic image of judgment. The sense parallels sense 6 in applying rapha' to objects rather than persons, but emphasizes the impossibility of restoration. HEALING ACTIVITY

en: be-repaired | **es:** ser-reparado | **fr:** guérir | **de:** heilen Jer 19:11

רְפָאִים H7496 *Art / N-mp* (8×)

Shades or spirits of the dead, the ghostly inhabitants of Sheol in wisdom and prophetic literature.

A haunting plural noun designating the 'shades' – the weakened, powerless spirits of the dead dwelling in Sheol. The word appears in some of the most evocative passages about death and the afterlife in the Hebrew Bible. In Proverbs, the house of the forbidden woman leads down to the rephaim (Prov 2:18; 9:18), while Job asks whether the shades tremble beneath the waters (Job 26:5). Isaiah uses the term both for the mocking welcome of a fallen tyrant in Sheol (Isa 14:9) and for God's promise of resurrection (Isa 26:19). Spanish 'los muertos,' French 'ombre/ombres,' and German 'Totengeister' all capture the ghostly, diminished quality these figures embody.

shades, departed spirits (8×) The shades or departed spirits inhabiting Sheol, conceived as feeble, shadow-like remnants of the living. Etymologically connected to a root suggesting weakness or sinking down, the term portrays the dead as powerless beings in an underworld existence. Key passages include Job 26:5, where the rephaim tremble beneath the waters; Proverbs 2:18 and 9:18, where they haunt the path of folly leading to death; Psalm 88:10, questioning whether shades can praise God; and Isaiah 14:9, where they rise to greet a fallen king. The German 'Totengeister' (death-spirits) and Spanish 'los muertos' both reflect this sense of diminished post-mortem existence. **DEATH AND CORPSES**

en: dead, shades, the-Rephaim | **es:** Los-Refaim, a-los-refaim, los-muertos | **fr:** le-ombre, ombre, ombres | **de:** Totengeister, [הרפאים], [רפאים] Job 26:5; Ps 88:10; Prov 2:18; Prov 9:18; Prov 21:16

הָרָפָה H7497a *Prep-l* (6×)

Ha-Raphah; the eponymous giant ancestor of Philistine warrior-champions slain by David's men.

Always appears with the definite article (הָרָפָה, 'the Raphah'), identifying a legendary progenitor of the Rephaim giant-clan. The phrase 'born to the Raphah' (2 Sam 21:16, 18, 20, 22) designates Philistine champions of extraordinary stature whom David's warriors defeated in single combat. The parallel account in 1 Chronicles 20:6, 8 uses the variant form הָרָפָא. Spanish 'el Rafa' and French 'le Raphah' both preserve the article, reflecting the Hebrew construction that treats this as a dynastic title rather than a mere personal name.

the Raphah (giant clan ancestor) (6×) A proper noun with the definite article designating the ancestral figure of the Rephaim giant-clan. All six occurrences appear in the narrative cycle of 2 Samuel 21 and its parallel in 1 Chronicles 20, where Philistine warriors of extraordinary size are identified as 'born to the Raphah' (יְלִידֵי הָרָפָה). The construction functions as a clan patronymic rather than an individual biography. The Spanish rendering 'al Rafa / el Rafa' and the French 'le Raphah / à le Raphah' both mirror the articled Hebrew, while English translations render it 'the Rapha(h),' emphasizing its role as a collective ancestor-title. **RAPHAH GIANT CLAN**

en: the-Raphah, to-the-Rapha, to-the-Raphah | **es:** al-Rafa, el-Rafa, para-el-rafa | **fr:** [להרפא], le-Raphah, à-le-Raphah | **de:** [להרפא], der-Raphah, zu-der-Raphah 2Sam 21:16; 2Sam 21:18; 2Sam 21:20; 2Sam 21:22; 1Chr 20:6

רְפָאִים H7497b *Art / N-proper-mp* (19×)

Rephaim — an ancient race of giants inhabiting Canaan and Transjordan before Israel's conquest

A proper noun designating a pre-Israelite people renowned for their extraordinary stature. The Rephaim inhabited both sides of the Jordan: in Bashan, where Og was the last of their remnant (Deut 3:11), and in the valley south of Jerusalem that bears their name (2 Sam 5:18). Scripture links them with the Anakim and the Zamzummim (Deut 2:11, 20), painting a picture of formidable peoples displaced by divine mandate. German 'Totengeister' intriguingly echoes the homonymous connection to shades of the dead, though here the term is purely ethnic.

Rephaim (ancient giant people) (19×) The ethnic group Rephaim (רְפָאִים II), an ancient people of great physical stature who occupied Canaan and Transjordan before Israel's arrival. They appear in the Table of Nations context (Gen 15:20), in Og's kingdom of Bashan (Deut 3:11; Josh 12:4), and in the Valley of Rephaim near Jerusalem (2 Sam 5:18, 22). The name is distinct from the homonymous 'shades/dead' usage of the same root. **DEATH AND CORPSES**

en: Rephaim, and-the-Rephaim, the-Rephaim | **es:** Refaim, Refaím, los-refaim | **fr:** Rephaim, [הרפאים], [רפאים] | **de:** Refaiter, Rephaim, Totengeister Gen 14:5; Gen 15:20; Deut 2:11; Deut 2:20

רָפָא H7498 *Conj-w / N-proper-ms* (2×)

Rapha; personal name, a Benjamite ancestor appearing in genealogical lists

A personal name belonging to men in the tribe of Benjamin. First Chronicles 8:2 lists Rapha among the sons of Benjamin, while 8:37 mentions another Rapha in a later genealogical sequence. The name is distinct from the Rephaim (רְפָאִים), though the forms are related. The Septuagint offers Greek transliterations without interpretation.

(2×) A masculine personal name appearing in Benjamite genealogies (1 Chr 8:2, 8:37). The name רָפָא may mean 'he has healed' (from the root רפא), though BDB notes it is distinct from the plural form רְפָאִים (Rephaim, the pre-Israelite giants). The two occurrences may refer to different individuals in separate family lines within Benjamin. The Septuagint's Ραφηα/Ραφαι simply transliterates without etymological comment. Modern languages follow suit (Spanish Rafa, etc.), preserving the name without certain meaning. **RAPHAH GIANT CLAN**

en: Rafah, and-Rafa | **es:** Rafa, y-Rafa | **fr:** [ורפא], [רפה] | **de:** [ורפא], [רפה] 1Chr 8:2; 1Chr 8:37

רְפֻאָה H7499 *N-fpc* (3×)

remedies, medicines, healing treatments

This plural noun designates medicines or healing treatments, appearing exclusively in prophetic oracles using medical imagery for national crisis. Jeremiah and Ezekiel employ it metaphorically: nations seeking 'remedies' for their mortal wounds will find none. The term emphasizes the futility of human solutions when divine judgment has fallen—no amount of medicine can heal what God has determined to destroy.

(3×) The word refers to medicinal remedies or healing treatments, always used figuratively for national disasters. Jeremiah 30:13 declares Judah has 'no remedies for your wound,' emphasizing the incurable nature of judgment. Jeremiah 46:11 mocks Egypt: 'In vain you have used many medicines; there is no healing for you'—multiplied remedies prove useless against Babylon's invasion. Ezekiel 30:21 announces Pharaoh's arm will not be bound up 'with remedies to heal it.' The medical imagery underscores complete helplessness: the patient is beyond cure, the wound mortal, the remedies powerless. **HEALING AND RESTORATION**

en: medicines, remedies, remedies-of | **es:** remedios | **fr:** [רפאות], guérison | **de:** [רפאות] Jer 30:13; Jer 46:11; Ezek 30:21

רְפָאוּת H7500 *N-fs* (1×)

healing, restoration to health

This noun appears in Proverbs 3:8, where wisdom and fear of the Lord bring 'healing to your navel and refreshment to your bones.' The term captures restoration to health or wholeness. In Proverbs' characteristic way, spiritual-ethical virtues produce physical benefits—living wisely quite literally brings bodily health. The metaphor of healing applied to the navel may refer to the body's core or to prenatal life-giving connection, suggesting wholeness from the very foundation of life.

(1×) Physical healing or restoration to health, promised in Proverbs 3:8 to those who fear the Lord and trust in his wisdom. The sage presents this healing as a comprehensive benefit of righteous living, affecting even the most central parts of the body. This holistic view connects spiritual obedience with physical flourishing, reflecting Proverbs' integration of wisdom's benefits across all dimensions of life. **HEALING AND RESTORATION**

en: healing | **es:** Sanidad | **fr:** רפאות | **de:** [רפאות] Prov 3:8

רְפָאֵל H7501 *Conj-w | N-proper-ms* (1×)

Rephael, a Levitical gatekeeper in David's time

This personal name appears in 1 Chronicles 26:7 among the Levitical gatekeepers. The name means 'God has healed' or 'El heals,' combining 'rapha' (heal) with 'el' (God). Names incorporating healing language were common in Israel, reflecting the theology that Yahweh is the source of health and restoration. Rephael served in the organized temple service that David established, though no further details about his life or family are preserved.

(1×) A Levite serving as a gatekeeper in the tabernacle service during David's reign, mentioned in 1 Chronicles 26:7. His name's theological content ('God heals') exemplifies the common Israelite practice of embedding faith confessions in personal names, though the text provides no information about the circumstances of his naming or whether any healing event prompted his parents' choice. **PERSONAL NAMES**

en: and-Rephael | **es:** y-Refael | **fr:** [ורפאל] | **de:** [ורפאל] 1Chr 26:7

רָפַד H7502 *V-Qal-Imperf-3ms* (3×)

spread, support, refresh—extending something flat or providing physical backing

This verb captures the act of spreading something out flat, like a crocodile's scales leaving marks on mud (Job 41:30), or providing support from beneath. In Song 2:5, the lover asks to be refreshed or sustained with apples, using imagery of being propped up or supported. The term can describe both literal spreading and metaphorical sustenance, sharing a semantic connection with spreading out a support or cushion.

(3×) The three occurrences span literal spreading (the crocodile's trail in mud) and figurative sustenance (being refreshed/supported with fruit). Spanish uses 'extender' (spread) and 'refrescar' (refresh), while French employs 'restaurer' (restore/refresh), reflecting both the physical and restorative dimensions. Job 17:13 uses the past form to describe spreading a bed in Sheol, reinforcing the image of laying something out flat. **RELEASE AND MOVEMENT**

en: I-have-spread, he-spreads, refresh-me | **es:** extiende, extiendo, refrescadme | **fr:** restaurer, restaurez-moi | **de:** [ירפד], [רפדוני], [ורפדתי] Job 17:13; Job 41:30; Song 2:5

רָפָה H7503 *V-Qal-Perf-3ms* (46×)

to sink, relax, let go; grow slack or weak; be lazy; abandon; cease, be still; let drop; weaken

A verb of loosening and release that radiates from physical slackening into emotional and moral territory. The core image is hands dropping, grip relaxing, strength ebbing away — whether from fear (Isa 13:7), discouragement (Neh 6:9), or the natural decline of day (Judg 19:9). In causative stems, the meaning sharpens: to actively weaken another's resolve (Jer 38:4), to abandon someone entirely (Deut 31:6), or — memorably — to command stillness before God (Ps 46:10, 'Be still and know that I am the LORD'). The verb's range from physical collapse to spiritual surrender makes it one of Hebrew's most psychologically textured roots.

1. let go, release, leave alone (Hifil/Qal) (11×) To let go, release, or leave someone alone — primarily Hifil but also Qal. Multilingual glosses converge on 'leave' (Spanish 'Déjala/Déjame,' French 'donne-reste'). Exodus 4:26 preserves a famously difficult Qal usage where Zipporah's intervention causes the LORD to 'let him go.' Deuteronomy 9:14 and Joshua 10:6 show the imperative force. **LEAVING AND REMAINING**

en: I-leave-it, I-will-let-go-him, I-will-let-it-go | **es:** Déjala, Déjame, Déjanos | **fr:** [ארפה], donne-reste, et-il-que-aller | **de:** [ארפה], [ארפנו], [תרף] Exod 4:26; Deut 9:14; Josh 10:6; Judg 11:37; 1Sam 11:3

2. be slack, grow weak (Qal) (10×) Intransitive Qal sense of becoming slack, feeble, or weak — hands, bodies, or resolve losing strength. Spanish 'desfallecerán' and French 'faiblir' capture progressive deterioration. Isaiah 13:7 pairs it with melting hearts at Babylon's fall. Nehemiah 6:9 reveals the strategy: 'their hands will drop from the work.' **WEAKNESS AND FRAILTY**

en: and-became-weak, and-dropped, and-shall-be-feeble | **es:** caerán, desfallecerán, desfallezcan | **fr:** [ירפו], et-dropped, et-faiblir | **de:** [ורפו], [ירפו], [רפו] 2Sam 4:1; 2Chr 15:7; Neh 6:9; Isa 13:7; Jer 6:24

3. be lazy, be slack (Nifal/Hitpael) (6×) Reflexive sense (Niphal/Hitpael) of showing oneself slack or lazy — culpable negligence rather than inability. Exodus 5:8,17 voice Pharaoh's accusation: 'you are lazy!' (Spanish 'flojos'). Proverbs 18:9 links the slack worker to the destroyer. Joshua 18:3 challenges the tribes: 'How long will you be slack?' **LAZINESS AND IDLENESS**

en: being-slack, if-you-show-yourself-slack, lazy | **es:** Si-te-muestras-débil, el-que-se-afloja, flojos | **fr:** lazy, relâcher, étant-slack | **de:** [התרפית], [מתרפה], lazy Exod 5:8; Exod 5:17; Josh 18:3; Prov 18:9

4. abandon, forsake (Hifil) (6×) Hifil sense of abandoning or forsaking, used almost exclusively in divine promises of faithfulness. Deuteronomy 4:31 assures 'He will not abandon you' (Spanish 'no te abandonará'). The fivefold refrain across Deut 31:6,8, Josh 1:5, and 1 Chr 28:20 forms a covenant assurance formula: God's grip does not slacken. **SECOND PERSON PRONOUNS**

en: He-will-abandon-you, I-will-fail-you, abandon | **es:** abandones, te-abandonaré, te-dejará | **fr:** Il-fera-abandon-tu, [ירפך], fera-il-fail-tu | **de:** Er-wird-verlassen-du, [ירפך], abandon Deut 4:31; Deut 31:6; Deut 31:8; Josh 1:5; 1Chr 28:20

5. cease, stop, be still (Hifil) (5×) Hifil sense of ceasing, stopping, or being still. Psalm 46:10 yields the celebrated 'Be still and know that I am God' (Spanish 'Basta'). Psalm 37:8 counsels ceasing from anger. 1 Samuel 15:16 has Samuel commanding Saul to 'stop.' French 'arrête' and German 'aufhören' confirm the cessative force. **CEASING AND STOPPING**

en: be-still, cease, let-drop | **es:** Basta, Deja, detén | **fr:** [הרף], arrête, le-relâcher | **de:** [הרף], aufhören, lass-drop 1Sam 15:16; 2Sam 24:16; 1Chr 21:15; Ps 37:8; Ps 46:10

6. let drop, let down (Piel) (3×) Piel sense of physically letting something drop or letting down — the concrete, mechanical action. Job 12:21 describes God loosening the belt of the mighty (Spanish 'afloja'). Ezekiel 1:24-25 depicts the living creatures letting down their wings when the divine voice speaks. The Piel intensifies the physical action: deliberate lowering rather than passive sinking. **WEAKNESS AND FRAILTY**

en: he-loosens, they-let-drop | **es:** afloja., bajaban | **fr:** relâcher | **de:** [רפה], [תרפינה] Job 12:21; Ezek 1:24; Ezek 1:25

7. sink, decline, subside (Qal) (3×) Qal sense of sinking, declining, or subsiding — applied to physical phenomena rather than human strength. Judges 19:9 uses it for the day declining toward evening (Greek LXX 'kekliken,' Latin 'declined'). Isaiah 5:24 compares Israel's collapse to hay sinking in flame. Judges 8:3 describes Ephraim's anger subsiding after Gideon's diplomacy. Spanish 'se calmó' (calmed down) captures the subsiding movement. **DECREASE DIMINISH**

en: sinking, sinks, subsided | **es:** consume, declina, se-calmó | **fr:** faiblir, sinking, subsided | **de:** [ירפה], sinking, subsided Judg 8:3; Judg 19:9; Isa 5:24

8. weaken, discourage (Piel) (2×) Piel causative sense of actively weakening or discouraging someone's morale. Jeremiah 38:4 accuses the prophet of 'weakening the hands' (Spanish 'debilitando') of the soldiers. Ezra 4:4 describes adversaries weakening the people of Judah. The Piel signals deliberate action: not being weak, but making others weak. **WEAKNESS AND FRAILTY**

en: weakening | **es:** debilita, debilitando | **fr:** [מרפים], faiblir | **de:** [מרפא], [מרפים] Ezra 4:4; Jer 38:4

רָפֶה H7504 *Adj-fp* (4×)

slack, weak, feeble

This adjective describes physical or moral weakness, slackness, or feebleness—whether of people, hands (symbolizing strength), or resolve. The term often appears in military or courage contexts, where 'slack hands' represent discouragement or inability to fight. It captures both bodily weakness and psychological collapse.

(4×) Denotes slackness or weakness. Numbers 13:18 asks whether the land's inhabitants are 'strong or weak' (הֲחָזָק הוּא אִם-רָפֶה). 2 Samuel 17:2 describes David as 'weary and weak-handed' (רְפֵה יָדָיִם, i.e., demoralized). Job 4:3 accuses Job of having 'strengthened weak hands' (יָדַיִם רָפוֹת) through his teaching—hands that symbolize courage. Isaiah 35:3 commands 'strengthen weak hands' in restoration prophecy. The idiom 'slack/weak hands' consistently indicates discouragement or fear. Multilingual glosses show this: Spanish 'débil/débiles,' French 'faible,' German 'schwach'—all capturing the weakness, with some preserving the hands imagery ('weak-of hands'). **WEAKNESS AND FRAILTY**

en: and-weak-of, or-weak, weak | **es:** débiles, o-débil?, y-débil-de | **fr:** [רפות], et-weak-de, ou-faible | **de:** [רפות], oder-schwach, und-weak-von Num 13:18; 2Sam 17:2; Job 4:3; Isa 35:3

רָפוּא H7505 *N-proper-ms* (1×)

Raphu, a Benjamite whose son was one of the twelve spies

This personal name appears in Numbers 13:9, identifying the father of Palti, the spy representing the tribe of Benjamin in the reconnaissance of Canaan. The name possibly derives from a root meaning 'healed' or relates to 'rapha' (heal). Raphu himself plays no direct role in the narrative; he functions solely to identify his son's lineage. The Septuagint renders the name as Raphou, showing minimal phonetic adaptation.

(1×) The father of Palti, the Benjamite representative among the twelve spies sent to survey Canaan in Numbers 13:9. His inclusion in the spy narrative serves the genealogical function of properly identifying his son within tribal structure, following the biblical pattern of using patronymics to establish identity and inheritance rights even for figures who play no active narrative role. **PERSONAL NAMES**

en: Raphu | **es:** Rafú | **fr:** Raphu | **de:** Raphu Num 13:9

רָפַח H7506 *Conj-w / N-proper-ms* (1×)

Rephah, a descendant of Ephraim listed in tribal genealogies

This personal name appears in 1 Chronicles 7:25 within the genealogies of Ephraim. The name may be related to the root 'rapha' (heal) or possibly means 'support.' The Ephraimite genealogies in 1 Chronicles are particularly complex, showing multiple generations and branching lines. Rephah represents one node in this genealogical network, though no narrative traditions about him survive.

(1×) An Ephraimite ancestor listed in 1 Chronicles 7:25, positioned within the complex genealogical chains that establish tribal identity and land inheritance claims. His placement in the genealogical structure serves the Chronicler's purpose of documenting the full scope of Israelite tribal organization, though the text preserves no stories or characteristics specific to this individual. **PERSONAL NAMES**

en: and-Refach | **es:** Y-Réfaj | **fr:** [ורפח] | **de:** [ורפח] 1Chr 7:25

רִפִּידָה H7507 *N-fsc / 3ms* (1×)

its support, back or armrest (of a palanquin)

This noun with suffix appears in Song of Songs 3:10, describing Solomon's ornate palanquin. The term refers to the support structure—either the back or armrests of the carried seat. The description emphasizes the luxury of the conveyance: posts of silver, base of gold, seat of purple, and this support inlaid with love. The Septuagint's 'anaklitron' (reclining place) and Vulgate's 'reclinatorium' both suggest a supported seat or couch.

(1×) The back or supporting structure of Solomon's palanquin described in Song of Songs 3:10, part of the elaborate catalog of its luxurious construction. The term indicates the functional element that provides support for the rider, but in this poetic context it becomes another surface for precious ornamentation, reflecting the extravagant beauty of the wedding procession described in the passage. **BUILDING AND CONSTRUCTING**

en: its-support | **es:** su-respaldo | **fr:** son-support | **de:** [רפידתו] Song 3:10

רְפִידִים H7508 *Prep-b / N-proper-fs* (5×)

Rephidim — an Israelite wilderness encampment near Sinai, site of water from the rock and the battle with Amalek

Rephidim was a crucial wilderness station during the Exodus, located in the Sinai Peninsula near Mount Horeb. It is the setting for two pivotal events: the miraculous provision of water from the rock when the people thirsted (Exod 17:1), and the battle against Amalek where Moses held up his hands for victory (Exod 17:8). The Israelites departed from Rephidim to reach the wilderness of Sinai (Exod 19:2), and Numbers 33:14-15 records it in the itinerary list. Spanish 'Refidim,' French 'Rephidim,' and German 'Refidim/Rephidein' all preserve the name, with the Septuagint rendering Rhaphidein.

(5×) The proper name Rephidim, a wilderness encampment of Israel in the Sinai region, memorable as the site where water was struck from the rock (Exod 17:1) and where Israel fought Amalek (Exod 17:8). It serves as the last stop before Sinai itself (Exod 19:2) and appears in the itinerary of Numbers 33:14-15. Spanish 'Refidim,' French 'Rephidim,' and German 'Refidim' all transliterate consistently. The etymology may connect to 'resting places' or 'supports,' though this remains uncertain. **PERSONAL NAMES**

en: from-Rephidim, in-Rephidim | **es:** de-Refidim, en-Refidim | **fr:** dans-Rephidim, de-Rephidim | **de:** in-Refidim, in-Rephidim, von-Refidim Exod 17:1; Exod 17:8; Exod 19:2; Num 33:14; Num 33:15

רְפָיָה H7509 *N-proper-ms* (5×)

Rephaiah — a personal name borne by five different men across Chronicles and Nehemiah

Rephaiah is a personal name meaning 'Yah has healed,' borne by at least five distinct individuals in the Hebrew Bible. These include a descendant of David (1 Chr 3:21), a Simeonite military leader who defeated the Amalekites at Mount Seir (1 Chr 4:42), a clan head of Issachar (1 Chr 7:2), a descendant of Saul through Jonathan (1 Chr 9:43, paralleling Raphah in 8:37), and a post-exilic official who helped rebuild the wall of Jerusalem under Nehemiah (Neh 3:9). The Septuagint renders the name variously as Rhaphaia and Rhaphala, while Spanish 'Refaías' and French forms preserve the theophoric element.

(5×) The proper name Rephaiah ('Yah has healed'), used for five distinct individuals: a Davidic descendant (1 Chr 3:21), a Simeonite commander (4:42), an Issacharite clan chief (7:2), a Benjaminite descendant of Saul (9:43, variant of Raphah in 8:37), and a post-exilic district ruler who repaired Jerusalem's wall (Neh 3:9). Spanish 'Refaías/Refaya' and the Septuagint Rhaphaia preserve the theophoric structure. The name's wide distribution across tribes and eras suggests it was a common Yahwistic name expressing hope in divine healing. **PERSONAL NAMES**

en: Rephaiah, Rephayah, and-Refayah | **es:** Refaya, Refaías, y-Refaya | **fr:** [ורפיה], [רפיה] | **de:** [ורפיה], [רפיה] 1Chr 3:21; 1Chr 4:42; 1Chr 7:2; 1Chr 9:43; Neh 3:9

רְפָיוֹן H7510 *Prep-m / N-msc* (1×)

feebleness, limpness, sinking (of hands in helpless terror)

This construct noun appears in Jeremiah 47:3, describing how fathers fail to turn back for their children 'because of the feebleness of hands.' The phrase 'sinking of hands' metaphorically captures complete helpless terror—hands that hang limp and useless, unable to act. In the invasion scenario Jeremiah describes, even paternal instinct is overwhelmed by paralyzing fear. The image powerfully conveys the psychological dimension of military defeat.

(1×) Weakness or limpness of the hands, used in Jeremiah 47:3 as a metaphor for helpless terror that prevents normal action. The construct phrase 'from the feebleness of hands' explains why fathers abandon even their children during the Philistine invasion—their hands hang useless, paralyzed by fear, unable to perform the most basic protective actions that natural affection would normally compel. **GEOGRAPHY AND SPACE**

en: from-feebleness-of | **es:** por-debilidad-de | **fr:** [מרפיון] | **de:** [מרפיון] Jer 47:3

רָפַס H7511 *V-Hitpael-Imp-ms* (2×)
humble oneself, trample; to prostrate oneself or stamp down (with varied stems)
A verb with multiple stems meaning to trample, befoul, or humble oneself. Ezekiel 32:2 and 34:18 use it of churning up water or trampling pasture. Proverbs 25:26 speaks of a befouled fountain. Proverbs 6:3 uses the Hithpael: 'humble yourself'—prostrating oneself before another. Psalm 68:30's usage is obscure, possibly involving trampling silver or subduing foes. The semantic range spans physical stamping to self-abasement.

(2×) A multivalent verb whose Qal stem means to trample or tread, fouling water (Ezek 32:2; 34:18) or rendering a fountain turbid (Prov 25:26). The Hithpael stem shifts the action reflexively: 'humble yourself, become a suppliant' (Prov 6:3), urging self-abasement to escape debt. Psalm 68:30 remains textually difficult—possibly 'trampling down pieces of silver' or a corrupted reading. The NH and Syriac cognates (tread, kick) support the physical sense, while the Hithpael innovation ('stamp oneself down') yields the moral sense of prostration and supplication. **TRAMPLING AND TREADING**
en: humble-yourself, trampling-underfoot | **es:** humíllate, pisoteando | **fr:** de-se-prosterner, התרפס | **de:** [התרפס], trampling-underfoot Ps 68:30; Prov 6:3

רָפַס H7512 *V-Qal-Prtcpl-fs* (2×)
trample, tread down; to crush underfoot (Aramaic)
An Aramaic verb meaning to trample or tread down. Daniel 7:7 and 7:19 describe the fourth beast trampling the residue with its feet after devouring its prey. The image is one of contemptuous, total destruction—not merely defeating enemies but grinding them into the dust. The participle emphasizes ongoing, relentless action.

(2×) An Aramaic Pe'al verb meaning to trample or tread down, appearing in Daniel's vision of the fourth beast (Dan 7:7, 19). The creature devours and 'tramples' (רָפְסָה) the remnant with its feet, an image of utter subjugation and contempt. The participle form (רָפְסָה) suggests continuous action: 'trampling' without ceasing. Cognate with BH רָפַס, the verb conveys violent treading underfoot, reducing adversaries to nothing. The apocalyptic context intensifies the horror: this is not just military conquest but annihilating desolation. **STRETCHING AND EXTENDING**
en: trampling | **es:** pisoteaba | **fr:** étendre | **de:** [רפסה] Dan 7:7; Dan 7:19

רַפְסֹדָה H7513 *N-fp* (1×)
rafts, floating platforms for transporting logs by sea
This plural noun appears in 2 Chronicles 2:16, where Hiram agrees to transport cedar and cypress logs from Lebanon to Solomon. The term refers to rafts or floating platforms—logs lashed together and floated along the coast. This passage parallels 1 Kings 5:23, where the synonym 'dobrot' appears. The use of 'rafts' in the later Chronicles text reflects linguistic development, with the later term perhaps being more common in the post-exilic period.

(1×) Floating platforms constructed by tying logs together for maritime transport, mentioned in 2 Chronicles 2:16 as the method for delivering Lebanese timber to Solomon's building project. This practical marine technology enabled the large-scale transport of construction materials from the forested Lebanese mountains to the Israelite coast, solving the logistical challenge of supplying timber for the temple and palace construction. **SHIP SEA VESSEL**
en: rafts | **es:** balsas | **fr:** [רפסדות] | **de:** [רפסדות] 2Chr 2:16

רָפַק H7514 *V-Hitpael-Prtcpl-fs* (1×)
leaning, supporting oneself (Hithpael participle)
This reflexive participle appears in Song of Songs 8:5, describing the beloved 'leaning upon her beloved' as they come up from the wilderness. The Hithpael stem emphasizes the reflexive nature of the action—she positions herself in a leaning posture, actively seeking support. The Ethiopic and Arabic cognates confirm this sense of reclining or leaning. The image captures both physical intimacy and relational dependence.

(1×) The posture of leaning on or supporting oneself against another person, described in Song of Songs 8:5 as the woman comes up from the wilderness with her beloved. The reflexive verbal form emphasizes her active choice to lean against him, creating an image of mutual support and intimacy that concludes the lovers' journey from wilderness to civilization, from separation to union. **LEAN RELY TRUST**
en: leaning | **es:** recostándose | **fr:** s'appuyant | **de:** [מתרפקת] Song 8:5

רָפַס H7515 *V-Nifal-Prtcpl-ms* (3×)
trample, foul by treading—to muddy or defile water by stamping feet
This verb describes the action of fouling water by trampling through it, particularly vivid in Ezekiel's imagery where Pharaoh is compared to a crocodile churning up rivers. The Nifal participle in Proverbs 25:26 describes a fountain that has become muddied, illustrating moral compromise. The word carries a sense of destructive treading that ruins what was previously clean, whether literal water or metaphorical purity.

(3×) All three uses involve water being rendered turbid through trampling. Ezekiel 32:2 and 34:18 employ this to critique those who muddy resources for others, while Proverbs uses the passive participle for a befouled spring. Spanish 'enturbiar' (make turbid) and French 'fouler' (trample) both capture the ruinous treading action. The imagery consistently involves physical stamping that degrades water quality. **TRAMPLING AND TREADING**
en: and-you-fouled, muddied, you-foul | **es:** enturbiado, enturbiaréis?, y-pisoteaste | **fr:** et-fouler, fouler, נרפש | **de:** [ותרפס], [נרפש], [תרפשון] Prov 25:26; Ezek 32:2; Ezek 34:18

רֶפֶשׁ H7516 *N-ms* (1×)
mire, muddy sediment churned up by turbulence
This noun appears in Isaiah 57:20, where the prophet compares the wicked to the tossing sea that cannot be quiet, whose waters 'churn up mire and mud.' Paired with 'tit' (mud), the term emphasizes the filthy sediment stirred up by agitated waters. The image captures moral pollution—the wicked cannot achieve rest or peace but continuously roil their environment, bringing up filth.

(1×) Sediment or mire churned up from the bottom by disturbed waters, used metaphorically in Isaiah 57:20 to characterize the condition and effect of wickedness. The image of the restless sea that cannot be still, constantly stirring up muck and mud, perfectly captures the prophet's vision of wickedness as inherently turbulent and polluting, incapable of the peace that God offers to the righteous. **GEOGRAPHY AND SPACE**
en: mire | **es:** cieno | **fr:** [רפש] | **de:** [רפש] Isa 57:20

רֶפֶת H7517 *Prep-b* (1×)
in the stalls, enclosed shelters for livestock
This prepositional phrase appears in Habakkuk 3:17, in the prophet's famous declaration of faith despite agricultural disaster. Even if 'there is no cattle in the stalls,' Habakkuk will rejoice in the Lord. The term refers to enclosed shelters or pens for livestock, contrasted with open pasture. The New Hebrew and the basic sense point to an enclosure or stable structure where animals are housed and protected.

(1×) Enclosed shelters or stalls for housing cattle, mentioned in Habakkuk 3:17 as part of the prophet's comprehensive catalog of agricultural failure. The phrase 'no cattle in the stalls' completes the picture of total economic collapse—failed crops, lost flocks, and now even the basic livestock kept near the homestead are gone. Yet even facing this complete disaster, Habakkuk declares he will still rejoice in God. **CATTLE AND OXEN**
en: in-the-stalls | **es:** en-los-establos | **fr:** étable | **de:** [ברפתים] Hab 3:17

רַץ H7518 *Prep-b / N-mpc* (1×)

pieces, bars, or possibly those who lust for (obscure term in difficult text)

This extremely obscure noun appears in Psalm 68:31 (English 68:30) in a notoriously difficult text. Proposed meanings include 'pieces' or 'bars' of silver, 'wheels,' or various emendations. Ancient versions differ wildly: Aquila and Vulgate suggest 'wheels,' Septuagint proposes 'refined silver.' Modern scholars have suggested everything from 'mercenaries' to 'those who lust for silver.' The text may be corrupt. Any translation here is highly tentative.

(1×) The meaning remains genuinely uncertain in Psalm 68:31, where the phrase might refer to pieces/bars of silver, people who desire silver, or something else entirely. The obscurity likely reflects textual corruption or an archaic term whose meaning was already unclear to ancient translators. Contextually, the verse discusses Egypt bringing tribute to God, but the precise image intended by the original author cannot be determined with confidence from available evidence. **FRAGMENTS AND PIECES**

en: those-who-lust-for- | **es:** por-piezas-de | **fr:** dans-éclat | **de:** jene-der-lust-für- Ps 68:30

רָצָא H7519 *V-Qal-InfAbs* (1×)

running, rapid darting motion (infinitive absolute, possibly textually corrupt)

This infinitive absolute appears in Ezekiel 1:14, describing the living creatures who 'ran back and forth.' However, the text is widely regarded as problematic. The Septuagint omits the entire verse, and many modern scholars consider it an interpolation. Some propose reading 'yatso' (went out) instead. If original, it would be an alternate form of 'ruts' (run), emphasizing the rapid, darting movement of the visionary creatures.

(1×) Assuming the text is original, this describes the rapid back-and-forth motion of the living creatures in Ezekiel's throne vision, using an infinitive absolute construction to emphasize the continuous, intense nature of their movement. However, textual uncertainty makes any interpretation tentative. If authentic, it contributes to the overall impression of overwhelming divine dynamism in Ezekiel's inaugural vision—everything in motion, nothing static, the creatures running like lightning flashes. **RUNNING AND RACING**

en: running | **es:** corriendo | **fr:** courir | **de:** [רצוא] Ezek 1:14

רָצַד H7520 *V-Piel-Imperf-2mp / Pn* (1×)

do you look with envy, watch with hostile jealousy (Piel imperfect)

This Piel verb appears in Psalm 68:17 (English 68:16), where mountains are personified as watching enviously as God chooses Zion as his dwelling. The root means to watch stealthily or with hostile intent. The Arabic cognate means 'lie in wait,' and the Aramaic supports the sense of stealthy observation. The question 'Why do you watch enviously?' directed at mountains creates a vivid personification of rival sacred sites jealous of God's choice of Zion.

(1×) To observe with envious hostility or jealous watching, applied in Psalm 68:17 to mountains personified as envying Zion's selection as God's dwelling place. The poetic device of mountains feeling jealousy serves the psalm's theology of divine election—God sovereignly chose Mount Zion over other heights (perhaps Sinai or Bashan), and this choice stands despite any supposed superiority of rival mountains, which are imagined glowering enviously at Zion's favored status. **ZEAL AND JEALOUSY**

en: do-you-look-with-envy | **es:** miráis-con-envidia | **fr:** se-briser | **de:** tun-du-look-mit-Neid Ps 68:16

רָצָה H7521 *V-Qal-Prtcpl-ms* (57×)

Be pleased with, delight in; accept favorably; be accepted; enjoy/pay off sabbaths; be favored; seek favor

A verb expressing the full arc of divine and human favor — from inward delight to outward acceptance. In its Qal active form ratsah describes God taking pleasure in a person's ways (1 Chr 29:17) or a worshiper's offering (Mal 1:8). The Nifal passive conveys the state of being found acceptable, a critical concept in Levitical sacrifice law: will this offering 'be accepted' on the offerer's behalf (Lev 1:4)? A remarkable specialized usage appears in the sabbatical-year theology of Lev 26:34-43, where the desolate land finally 'enjoys' its missed sabbaths during exile. The passive participle yields the adjective 'favored,' applied to Asher's tribal blessing (Deut 33:24) and to Mordecai's standing among his people (Esth 10:3).

1. Qal: be pleased with, delight in (27×) The core Qal sense: to be pleased with, take delight in. Arabic radiya ('be well-pleased'), Korean gippuhada ('rejoice, delight'), and Swahili -pendezwa ('be delighted') all converge here. Gen 33:10 records Jacob's relief that Esau has 'been pleased' with him; 1 Chr 28:4 celebrates God's choice of Judah and David as acts of divine pleasure. **DELIGHT PLEASURE CONSENT**

en: He-delights-in, He-was-pleased, You-favored-them | **es:** Cuando-agradan, Qué-te-agrade, Se-complace | **fr:** [ורציתם], [רצה], [רצתה] | **de:** [ברצות], [ברצתו], [הירצך] Gen 33:10; 1Chr 28:4; 1Chr 29:3; 1Chr 29:17; 2Chr 10:7

2. Qal: accept favorably (15×) Transitive Qal: to accept favorably — the act of receiving offerings, persons, or prayers with approval. Korean batda ('receive') and Arabic qabila ('accept') highlight the reception-event. Lev 26:41 warns that the land will not accept them until they humble themselves; 2 Sam 24:23 expresses Araunah's hope that God will accept David's offering. **DELIGHT PLEASURE CONSENT**

en: I-accept, I-will-accept, I-will-accept-them | **es:** acepta, aceptaré, los-acepta | **fr:** [רצם], accept-tu, accepter | **de:** [אארצה], [והארצה], [וירצהו] Lev 26:41; Lev 26:43; Deut 33:11; 2Sam 24:23; Job 33:26

3. Nifal: be accepted, be acceptable (7×) Nifal passive: to be accepted, be found acceptable — the sacrificial-technical sense governing whether an offering meets the required standard. Lev 1:4 stipulates that a burnt offering 'shall be accepted' on behalf of the worshiper. Korean badadeul-yojirira ('will be accepted') and Swahili -kubaliwa confirm the passive-stative reading across languages. **DELIGHT PLEASURE CONSENT**

en: and-it-shall-be-accepted, is-pardoned, it-shall-be-accepted | **es:** perdonada-es, será-aceptado, serán-aceptados | **fr:** [נרצה], cela-devra-être-accepta, et-cela-devra-être-accepta | **de:** [נרצה], es-soll-sein-nahm-an, sie-soll-sein-nahm-an Lev 1:4; Lev 7:18; Lev 19:7; Lev 22:23; Lev 22:25

4. Qal/Hifil: enjoy, pay off (sabbaths) (4×) A specialized theological usage: the land 'enjoying' or 'paying off' its missed sabbath years during exile (Lev 26:34, 43; 2 Chr 36:21). Spanish disfrutó ('enjoyed') and pagará ('will pay off') reveal the dual nuance — both compensatory rest and debt-settlement. This sense is unique to the sabbatical-year legislation and its Chronicler echo. **DELIGHT PLEASURE CONSENT**

en: and-will-enjoy, had-enjoyed, will-enjoy | **es:** disfrutó, pagará, y-pagará | **fr:** [רצתה], et-fera-enjoy, fera-enjoy | **de:** [רצתה], und-wird-enjoy, wird-enjoy Lev 26:34; Lev 26:43; 2Chr 36:21

5. Qal pass. ptcp: favored, acceptable (2×) Qal passive participle functioning as an adjective: favored, acceptable, well-regarded. Deut 33:24 blesses Asher as 'favored among his brothers'; Esth 10:3 describes Mordecai as 'accepted by the multitude of his brethren.' Arabic mardiyyan ('approved') and Korean eunhye-reul banneun ('receiving favor') confirm the adjectival participial force. **GEOGRAPHY AND SPACE**

en: and-accepted, favored-of | **es:** el-favorito-de, y-aceptado | **fr:** [ורצוי], favored-de | **de:** [ורצוי], favored-von Deut 33:24; Esth 10:3

6. (1×) In Job 20:10 the verb takes on the nuance of seeking or currying favor — the wicked man's children 'seek favor from the poor' they exploited. English 'seek favor from' and Spanish buscarán favor de capture the desperate, supplicatory reversal of fortune Zophar describes. **DELIGHT PLEASURE CONSENT**

en: seek-favor-from | **es:** buscarán-favor-de | **fr:** agréer | **de:** [ירצו] Job 20:10

7. (1×) In 1 Sam 29:4 the Philistine commanders ask how David might 'reconcile himself' with Saul — using ratsah for the political act of regaining an overlord's favor through betrayal on the battlefield. English 'reconcile himself' and Spanish se reconciliará point to

an interpersonal-political dimension distinct from cultic acceptance. REFLEXIVE PRONOUNS
en: will-reconcile-himself | **es:** se-reconciliará | **fr:** fera-reconcile-lui-même | **de:** wird-reconcile-sich-selbst 1Sam 29:4

רָצוֹן H7522 *Prep-k / N-msc / 3ms* (56×)

Favor, goodwill, acceptance, will, desire, delight; the disposition of a superior toward what pleases, especially God's gracious regard.

Ratson is the word for what God wants and what makes God glad. It appears 56 times across the Hebrew Bible, and in nearly every case it describes a disposition that flows downward — from God to people, from a king to his subjects. Deuteronomy 33:16 invokes 'the favor (retson) of him who dwelt in the bush,' and Psalm 5:12 promises that YHWH will surround the righteous 'with favor as with a shield.' But ratson is not only divine benevolence: it also names the human will, as when the brothers in Genesis 49:6 act according to their own retson, or when Ezra urges Israel to do God's retson (Ezra 10:11). A specialized cultic sense emerges in Leviticus, where sacrifices are offered leratson — 'for acceptance' — before the LORD, a technical formula repeated across the priestly legislation. German Wohlgefallen ('pleasure, delight') and French bienveillance ('benevolence') both cluster around the approving-disposition core, while Spanish agrado ('pleasure') and favor map the word's range between subjective delight and interpersonal grace.

1. favor, goodwill (25×) Favor, goodwill, and gracious regard — the dominant sense at 25 occurrences, describing benevolent disposition from God or a king toward a recipient. Deuteronomy 33:16 and 33:23 use it for divine blessing, and the Psalms repeatedly celebrate YHWH's retson as the source of life and protection: 'in his favor is life' (Ps 30:5), 'by your favor you made my mountain stand strong' (Ps 30:7), 'remember me with the favor you bear toward your people' (Ps 106:4). Proverbs extends the concept to royal courts: 'the king's favor is toward a wise servant' (Prov 14:35). German Wohlgefallen and Gunst ('grace, favor'), French bienveillance, and Spanish favor all select interpersonal-benevolence vocabulary, confirming this as a relational disposition, not merely a feeling. The contrast with to'evah ('abomination') in Proverbs 11:1 and 11:20 sharpens the word's positive charge. MORAL GOODNESS
en: acceptance, and-by-your-favor, and-favor-of | **es:** Favor-de, aceptación, de-favor | **fr:** bienveillance, bon-plaisir, dans-faveur | **de:** Gunst, Wohlgefallen, sein-Wohlgefallen Deut 33:16; Deut 33:23; Ps 5:12; Ps 30:5; Ps 30:7

2. will, desire, purpose (16×) Will, desire, or volitional purpose — 16 occurrences where retson names what someone intends or wishes to do. Genesis 49:6 warns against the brothers' self-willed retson that hamstrung oxen; Nehemiah 9:24 and 9:37 describe foreign rulers doing 'according to their will' (kirtsono); Daniel 8:4 and 11:3, 16, 36 portray imperial conquerors acting 'according to his will.' The shift from external-favor to internal-volition is cross-linguistically visible: Spanish voluntad ('will') and conforme a su voluntad ('according to his will') replace the favor/agrado of sense 1, and French similarly shifts from bienveillance to volonte. In 2 Chronicles 15:15 the people seek God 'with all their retson' — desire that approaches wholehearted devotion. WILL AND DESIRE
en: His-will, Your-will, according-to-their-will | **es:** Deseo-de, como-voluntad-de-ellos, conforme-a-su-voluntad | **fr:** [כרצון], [כרצונם], [רצונו] | **de:** Wohlgefallen, [כרצונו], [כרצנו] Gen 49:6; 2Chr 15:15; Ezra 10:11; Neh 9:24; Neh 9:37

3. acceptance (of offering) (11×) Acceptance of a sacrificial offering before God — 11 occurrences concentrated in the Priestly legislation of Exodus and Leviticus. The technical formula leratson lifne YHWH ('for acceptance before the LORD') first appears at Exodus 28:38 for the priestly diadem and recurs throughout Leviticus: offerings must be 'for your acceptance' (lirtsonekem, Lev 1:3; 19:5; 22:19-21, 29). This is cultic vocabulary with precise ritual force — the retson here is not generalized goodwill but the specific divine acceptance that renders a sacrifice efficacious. German fuer acceptance and Spanish para aceptacion both adopt formal liturgical-register vocabulary. The seven Levitical occurrences form a tight semantic cluster that later Israelite theology broadened into prophetic critiques of empty ritual (cf. Isa 58:5, 'a day of ratson'). GEOGRAPHY AND SPACE
en: for-acceptance, for-acceptance-your, for-his-acceptance | **es:** Para-vuestro-agrado, me-son-agradables, para-aceptación | **fr:** bienveillance, pour-acceptance, pour-acceptance-ton | **de:** fuer-acceptance, fuer-acceptance-dein, fuer-dein-acceptance Exod 28:38; Lev 1:3; Lev 19:5; Lev 22:19; Lev 22:20

4. delight, pleasure (4×) Delight, pleasure, or that which brings satisfaction — 4 occurrences in Proverbs where retson describes what pleases God as a matter of taste and delight rather than relational favor or cultic acceptance. Proverbs 11:1 declares 'a false balance is an abomination to the LORD, but a just weight is his delight (retsono)'; 11:20 contrasts the 'perverse of heart' as abomination with the 'blameless in their way' as his retson; 12:22 and 15:8 follow the same pattern. German Wohlgefallen ('pleasure, delight') and Spanish agrado ('pleasure') both select hedonic-evaluation vocabulary here, distinguishing this from the interpersonal favor of sense 1. The Proverbs usage personalizes divine evaluation: God takes pleasure in integrity the way a connoisseur delights in fine craft. DELIGHT PLEASURE
en: are-His-delight, but-His-delight, is-His-delight | **es:** agrado-de-él, favor-su, y-agrado-de-él | **fr:** et-son-volonté-lui, son-volonté-lui | **de:** Wohlgefallen, und-Wohlgefallen Prov 11:1; Prov 11:20; Prov 12:22; Prov 15:8

רָצַח H7523 *Conj-w / V-Qal-ConjPerf-3ms / 3ms* (47×)

to murder, kill unlawfully; the manslayer; used in the Decalogue prohibition against illicit killing

The verb behind the sixth commandment — 'You shall not murder' (Exod 20:13) — and the most morally loaded killing-word in Hebrew. Unlike the broader verb harag or the judicial hemit, this root focuses on unauthorized, illicit taking of human life, whether intentional or accidental. Its participial form becomes virtually a legal technical term in Numbers 35 for the 'manslayer' who flees to a city of refuge. Across its stems the word intensifies from accidental killing to habitual murder (Piel) and the passive experience of being slain (Nifal, Pual), mapping the full moral landscape of unlawful bloodshed.

1. murderer, manslayer (Qal ptc.) (31×) The Qal active participle functioning as an agent noun — 'murderer' or 'manslayer' — a legal technical term in the cities-of-refuge legislation. Spanish el homicida and German Totschläger both capture the legal agent sense. Numbers 35:6–34 uses this participle over twenty times to define the manslayer's rights and the blood-avenger's jurisdiction, making it the central term for homicide law in the Torah. MURDERER KILLER
en: a-manslayer, manslayer, murderer | **es:** el-homicida, homicida | **fr:** le-meurtrier, meurtrier, un-meurtrier | **de:** Totschlaeger, der-Totschlaeger, der-murderer Num 35:6; Num 35:11; Num 35:12; Num 35:16

2. to murder, kill (Qal) (7×) Qal finite verb forms meaning to murder or kill unlawfully. Spanish asesinarás and German du sollst morden reflect the moral weight. Exodus 20:13 and Deuteronomy 5:17 enshrine the prohibition in the Decalogue. Deuteronomy 4:42 extends the verb to unintentional killing — one who slays 'without knowledge' — while 1 Kings 21:19 uses it for Ahab's judicial murder of Naboth. KILLING AND REMOVING
en: and-kills, and-murders-him, have-you-murdered | **es:** asesinarás, matare, matará | **fr:** ai-tu-murdered, et-kills, et-murders-lui | **de:** du-soll-murder, er-soll-toeten, habe-du-murdered Exod 20:13; Num 35:27; Num 35:30; Deut 4:42; Deut 5:17

3. murdering (Qal inf. abs.) (2×) The Qal infinitive absolute used as a verbal noun naming the act of murdering, typically in prophetic lists of covenant violations. Spanish matar and French tuer render the bare action. Hosea 4:2 catalogues Israel's sins — 'swearing, lying, murdering' — and Jeremiah 7:9 asks, 'Will you steal, murder, commit adultery?' — the infinitive absolute placing murder alongside other cardinal transgressions. KILLING AND REMOVING
en: and-murdering, murder | **es:** matar, y-matar | **fr:** [רצח], et-tuer | **de:** [ורצח], [רצח] Jer 7:9; Hos 4:2

4. to be killed (Nifal passive) (2×) The Nifal passive — to be murdered or killed — expressing the victim's experience. Spanish seré asesinado and French le murdered indicate the passive voice. Judges 20:4 recounts the Levite's concubine who 'was murdered,'

and Proverbs 22:13 features the sluggard's absurd excuse: 'I will be killed in the streets' — the passive lending the claim its dramatic (and ironic) force. **MURDERER KILLER**

en: I-will-be-killed, the-murdered | **es:** la-asesinada, seré-asesinado | **fr:** le-murdered, אֹרְצָח | **de:** [אֹרְצָח], der-murdered Judg 20:4; Prov 22:13

5. murderer (Piel ptc.) (2×) The Piel participle as an intensive agent noun — the habitual or characterizing murderer. Spanish asesinos and French meurtriers convey the intensified agency. In 2 Kings 6:32, Elisha calls the king 'this son of a murderer,' and Isaiah 1:21 laments that the faithful city has become a harlot: 'murderers' now dwell where righteousness once lodged — the Piel marking murder as a defining trait. **MURDERER KILLER**

en: murderers, the-murderer | **es:** asesinos, el-asesino | **fr:** [מְרַצְּחִים], le-murderer | **de:** [מְרַצְּחִים], der-murderer 2Kgs 6:32; Isa 1:21

6. to murder (Piel intensive) (2×) Piel finite verb forms expressing intensive or repeated murder — habitual, wholesale killing. Spanish asesinan and French tuer confirm the iterative force. Psalm 94:6 denounces those who 'murder the widow and sojourner,' and Hosea 6:9 accuses the priests of banding together to 'murder on the road to Shechem' — the Piel intensifying the verb into systematic violence. **KILLING AND REMOVING**

en: they-murder, they-murder- | **es:** asesinan | **fr:** tuer | **de:** [יִרְצָחוּ], sie-murder Ps 94:6; Hos 6:9

7. to be murdered (Pual passive) (1×) The Pual passive (intensive passive) — to be murdered or slaughtered en masse. Spanish seréis matados shifts to the passive of intensive killing. Psalm 62:3 asks 'How long will you assault a man? All of you will be murdered' — the Pual conveying the violent fate awaiting those who plot against the righteous, the passive intensive signaling not mere death but brutal, collective slaughter. **KILLING AND REMOVING**

en: will-you-murder | **es:** seréis-matados | **fr:** tuer | **de:** wird-du-murder Ps 62:3

רְצַח H7524 *Prep-b / N-ms* (2×)

shattering, crushing; violent breaking or slaughter

A noun meaning shattering or crushing. Psalm 42:10 uses it figuratively: 'as with a shattering in my bones,' describing the emotional devastation caused by enemies' taunts. Ezekiel 21:22's usage is textually uncertain—possibly 'slaughter,' though the Septuagint suggests a shout or battle cry. The term captures the visceral impact of violence, whether literal or metaphorical.

(2×) Denotes shattering or crushing, with both physical and emotional applications. Psalm 42:10 employs it metaphorically: 'as with a shattering in my bones' (בְּרֶצַח בְּעַצְמוֹתָי), the psalmist describes the pain of mockery—as if his skeleton were being pulverized. Ezekiel 21:22 is textually difficult; MT has 'slaughter,' but the Septuagint reads 'shout' (βοῇ), leading to emendations like רִנָּה or צֶרַח. The core sense is violent breaking, whether bones crushed by grief or bodies shattered in battle. The word's rarity and textual issues reflect its specialized, intense usage. **BREAKING AND SHATTERING**

en: as-with-murder, in-slaughter | **es:** Con-muerte, en-matanza | **fr:** dans-brisement, écrasement | **de:** [בְּרֶצַח], wie-mit-murder Ps 42:10; Ezek 21:22

רִצְיָא H7525 *Conj-w / N-proper-ms* (1×)

Ritsya, descendant of Asher listed in tribal genealogies

This personal name appears in 1 Chronicles 7:39 within the genealogies of Asher. The name's etymology is uncertain. The Septuagint renderings (Raseia, Rassia) show minimal adaptation. Ritsya appears among brothers and family connections that establish Asherite lineage. Like many figures in the genealogical lists, no narrative traditions or additional information about this individual survive.

(1×) A member of the tribe of Asher recorded in 1 Chronicles 7:39, positioned within the genealogical documentation that preserved tribal identity during and after the exile. His inclusion in the Asherite family structure serves the Chronicler's project of maintaining comprehensive records of Israel's tribal organization, even for individuals about whom no stories or achievements were remembered.

PERSONAL NAMES

en: and-Ritsya | **es:** y-Ritsya | **fr:** [וְרִצְיָא] | **de:** [וְרִצְיָא] 1Chr 7:39

רְצִין H7526 *N-proper-ms* (11×)

Rezin, king of Aram-Damascus who allied with Pekah against Judah in the Syro-Ephraimite crisis

The name of the last independent king of Aram-Damascus, whose fateful alliance with Pekah of Israel against Judah triggered one of the Old Testament's most consequential prophetic moments. When Rezin and Pekah marched on Jerusalem to replace Ahaz with a puppet king, the terrified Judean court received Isaiah's Immanuel prophecy — 'the Lord himself will give you a sign' (Isa 7:1–14). Ahaz instead appealed to Assyria; Tiglath-pileser III responded by conquering Damascus and killing Rezin (2 Kgs 16:9), ending centuries of Aramean independence.

Rezin (proper name) (11×) The proper name of the king of Aram-Damascus during the Syro-Ephraimite crisis (c. 735 BC), who allied with Pekah son of Remaliah against Judah's King Ahaz (2 Kgs 15:37; 16:5–9; Isa 7:1, 4, 8; 8:6; 9:11). His campaign prompted Isaiah's Immanuel sign. Tiglath-pileser III of Assyria defeated him and captured Damascus. The name also appears among the Nethinim (temple servants) returning from exile (Ezra 2:48; Neh 7:50). Spanish 'Resín,' Korean 르신, and Arabic رَصِين all transliterate the same proper noun. **PROPER NAMES (PERSONAL)**

en: Retsin, Rezin | **es:** Resín, Retsin, es-Retsin | **fr:** Retsin, [רְצִין] | **de:** Retsin, Rezin, [רְצִין] 2Kgs 15:37; 2Kgs 16:5; 2Kgs 16:6; 2Kgs 16:9; Ezra 2:48

רָצַע H7527 *Conj-w / V-Qal-ConjPerf-3ms* (1×)

pierce, bore through (especially the ear in a ceremony of perpetual servitude)

This verb appears in the ceremonial context of Exodus 21:6, where a servant who voluntarily chooses to remain with his master has his ear pierced as a permanent mark of service. The act combines physical action with deep symbolic significance—the pierced ear signifies willing, lifelong commitment. The multilingual evidence (Spanish 'horadará,' English 'pierce') consistently captures the physical penetration, though the profound relational dimension requires the full context to appreciate.

(1×) The single occurrence in Exodus 21:6 describes the ceremonial piercing of a servant's ear with an awl, marking his choice to remain with his master permanently. This is not casual injury but ritualized commitment—the physical mark embodying the servant's declaration 'I love my master.' Cross-linguistic glosses uniformly emphasize the penetrating action, pointing to the concrete, irreversible nature of this covenant sign. **PIERCE BORE THROUGH**

en: and-shall-pierce | **es:** y-horadará | **fr:** et—pierce | **de:** und-soll-pierce Exod 21:6

רָצַף H7528 *V-Qal-QalPassPrtcpl-ms* (1×)

fitted out, inlaid, arranged (of interior decoration or paving)

This rare verb appears only in Song of Songs 3:10, describing Solomon's palanquin whose interior is 'fitted out with love.' The Hebrew root suggests careful arrangement or fitting together of materials, perhaps inlaid work or paving. The textual uncertainty reflects ancient translators' struggles with this technical term. The romantic context transforms architectural language into metaphor—the physical craftsmanship becomes an image of devotion.

(1×) In Song 3:10, this passive participle describes the interior of Solomon's ornate carriage. The glosses range from 'inlaid' (English) to 'paved' (French) to 'upholstered' (Spanish 'tapizado'), all suggesting decorative finish work. The phrase 'fitted out with love' (rather than precious materials) creates beautiful ambiguity—is love the craftsman or the material? The cognate languages point to joining or arranging elements in sequence. **ADORN DECORATE PREPARE**

en: inlaid | **es:** tapizado-de | **fr:** pavé | **de:** [רָצוּף] Song 3:10

רִצְפָּה H7529 *N-fp* (1×)

hot stones, heated rocks (used for baking)

These are glowing or heated stones, appearing in 1 Kings 19:6 where the exhausted Elijah finds bread baked on hot stones prepared by an angel. The term emphasizes the stones' heat, not merely their substance. This detail enriches the narrative—not just bread but freshly baked bread, still warm from the coals. The divine provision includes culinary care. Multilingual glosses uniformly capture the 'hot' quality, distinguishing these from ordinary stones.

(1×) The plural 'hot stones' in 1 Kings 19:6 refers to the traditional baking method where bread dough is placed on heated stones. The angel's provision for Elijah includes this warm, fresh-baked bread ('cake of hot stones'). Every major translation preserves the thermal element: Spanish 'carbones' (coals), English 'hot stones,' emphasizing that these aren't cold rocks but heat-retaining cooking surfaces. Related to the glowing stones in Isaiah 6:6, though lexically distinct. **GEOGRAPHY AND SPACE**

en: hot-stones | **es:** carbones | **fr:** hot-pierres | **de:** hot-Steine 1Kgs 19:6

רֶצֶף H7530 *Conj-w / N-proper-fs* (2×)

Rezeph; place name, a city conquered by Assyria, likely in northern Mesopotamia

A place name identifying a city destroyed by the Assyrians. Second Kings 19:12 and Isaiah 37:12 record the Rabshakeh's taunt: Assyria conquered Rezeph, so Judah should not trust in its God. Assyrian records identify it as Raṣappa, modern Rusâfa between Palmyra and the Euphrates. The name's appearance in Assyrian propaganda underscores the empire's reach.

(2×) Names a city conquered by Assyria, mentioned in the Rabshakeh's speech (2 Kgs 19:12; Isa 37:12) to intimidate Hezekiah. The Assyrian form Raṣappa and the identification with modern Rusâfa (between Palmyra and the Euphrates) locate it in northern Mesopotamia. The Septuagint's Ραφεις/Ραφεθ reflects varied Greek traditions. The name appears in a litany of fallen cities—evidence that no god could withstand Assyria. The propagandistic context makes Rezeph a symbol of imperial invincibility. **PERSONAL NAMES**

en: and-Retseph, who | **es:** y-Résef, y-Rétseb | **fr:** [ורצף], et-Retseph | **de:** [ורצף], und-Retseph 2Kgs 19:12; Isa 37:12

רִצְפָּה H7531a *Conj-w* (7×)

ritsepah – pavement, stone floor; a paved surface in temple courts or palace halls

A feminine noun denoting a paved stone surface – a floor of fitted stones in a monumental building or courtyard. The word appears in three architectural settings: Ezekiel's visionary temple, where the pavement lines the outer court and adjoins the gates (Ezek 40:17-18; 42:3); Solomon's temple, where the people bow on the pavement at the dedication (2 Chr 7:3); and the Persian palace at Susa, where the floor is described with exotic materials (Esth 1:6). In each case the pavement marks a significant ceremonial space – the place where heaven and earth meet in worship or where royal splendor is displayed. Spanish pavimento, French pave, and German Pflaster all render this single architectural sense consistently.

pavement, stone floor (7×) A paved stone surface or flooring, specifically in temple courtyards and royal palace halls, marking spaces of ceremonial significance. In Ezekiel's vision the pavement defines the outer court (Ezek 40:17-18; 42:3), at Solomon's temple dedication Israel prostrates on the pavement (2 Chr 7:3), and in the Susa palace the pavement is composed of precious stones (Esth 1:6). Spanish pavimento and French pave converge on the same architectural concept. The absolute and construct forms represent grammatical variation, not semantic distinction, confirming a single monosemous sense across all seven occurrences. **GEOGRAPHY AND SPACE**

en: and-pavement, and-the-pavement, pavement | **es:** Y-el-pavimento, el-pavimento, pavimento | **fr:** [הרצפה], [רצפת], et-pavé | **de:** [הרצפה], [והרצפה], [ורצפה] 2Chr 7:3; Esth 1:6; Ezek 40:17; Ezek 40:18

רִצְפָּה H7531b *N-fs* (1×)

burning coal, live coal (from the altar)

This singular form designates a live coal, appearing in Isaiah's throne vision (6:6) where a seraph uses tongs to take a burning coal from the altar and touch the prophet's lips for purification. The coal's heat matters—it's not ash but active fire, potent enough to cauterize sin. The image combines danger and cleansing: what could destroy instead sanctifies. Though lexically related to H7529, this refers to glowing coals rather than heated baking stones.

(1×) In Isaiah 6:6, the seraph takes this burning coal from the altar with tongs—too hot for direct handling. The coal's heat effects purification of Isaiah's unclean lips. Spanish 'brasa' (ember) and English 'burning coal' both emphasize the live, glowing state. This is sacramental fire, transforming guilt into readiness for prophetic service. The vision pairs physical impossibility (touching live coals) with spiritual necessity (cleansing from sin). **FIRE AND BURNING**

en: burning-coal | **es:** brasa | **fr:** [רצפה] | **de:** [רצפה] Isa 6:6

רִצְפָּה H7532 *N-proper-fs* (4×)

Rizpah (personal name, possibly 'glowing coal, hot stone')

This female name identifies Saul's concubine, mother of two sons executed by the Gibeonites. Her vigil protecting her sons' bodies from scavengers (2 Samuel 21:10) represents one of Scripture's most poignant maternal images. The name possibly derives from 'glowing coal' or 'hot stone,' though the etymology is uncertain.

(4×) Personal name of Rizpah daughter of Aiah, Saul's concubine. She appears in 2 Samuel 3:7, where Ishbosheth accuses Abner of relations with her (a claim to royal power); and prominently in 2 Samuel 21:8, 10-11, where her two sons are among seven of Saul's descendants executed by the Gibeonites to end a famine. Her vigilant protection of the corpses from birds and beasts until David buried them honorably became a powerful image of maternal devotion. The name's etymology is uncertain; if from רָצַף I, it might mean 'pavement, hot stone,' or 'glowing coal.' Multilingual glosses transliterate consistently: Spanish 'Ritspah/Ritspa,' French 'Rizpah,' German 'Rizpah.' **PROPER NAMES (PERSONAL)**

en: Ritspah, Rizpah | **es:** Ritspa, Ritspah | **fr:** Ritspah, Rizpah | **de:** Ritspah, Rizpah 2Sam 3:7; 2Sam 21:8; 2Sam 21:10; 2Sam 21:11

רָצַץ H7533 *V-Qal-Imperf-3ms* (19×)

to crush, bruise, shatter; to oppress; to struggle together; the crushed or oppressed as a class

A verb of violent physical impact whose semantic field extends from literal crushing to social oppression. The root appears across Semitic languages — Arabic raḍḍa (bruise, bray), Aramaic rəᶜaᶜ (crush, shatter) — always carrying the force of destructive compression. The passive participle 'bruised reed' (Isa 42:3; 2 Kgs 18:21) became a famous metaphor for fragile, damaged humanity that the Servant of the LORD would not break. At the other extreme, the reciprocal Hitpael captures the startling prenatal struggle of Jacob and Esau in Rebekah's womb (Gen 25:22). Isaiah 58:6 uses the substantivized participle to name the oppressed as a social category deserving liberation.

1. bruised or crushed state (5×) Passive participle describing the state of being crushed or bruised — used adjectivally. The iconic 'bruised reed' of Isaiah 42:3 and 2 Kings 18:21 (Spanish 'quebrada,' German 'zerbrochen') portrays something damaged but not destroyed. Hosea 5:11 applies it to Ephraim 'crushed in judgment.' The stative quality distinguishes this from the active event of crushing. **BRUISED CRUSHED**

en: and-crushed, broken, bruised | **es:** la-quebrada, quebrada, quebrantado-de | **fr:** [הרצוץ], [רצוץ], et-écrasa | **de:** [הרצוץ], [רצוץ], der-zerbrochen Deut 28:33; 2Kgs 18:21; Isa 36:6; Isa 42:3; Hos 5:11

2. crush or oppress intensively (Piel) (4×) Piel intensive stem conveying deliberate, thorough crushing. Judges 10:8 describes the Ammonites who 'crushed and oppressed' (Spanish 'aplastaron')

Israel for eighteen years. Psalm 74:14 celebrates God crushing the heads of Leviathan. The Piel intensifies the violence — systematic, not incidental destruction. CRUSHING AND HUMBLING

en: and-crushed, and-oppressed, crushed | **es:** aplastaste, quebrantó„ y-aplastaron | **fr:** [וירצץ], et-écrasa, écraser | **de:** [וירצץ], [רצץ], und-zermalmte Judg 10:8; 2Chr 16:10; Job 20:19; Ps 74:14

3. crush or break physically (Qal) (3×) Basic Qal active crushing or breaking. In 1 Samuel 12:3-4, Samuel challenges Israel: 'Whom have I crushed?' (Spanish 'aplasté') — a legal defense of his integrity. Isaiah 42:4 promises that the Servant 'will not be crushed' (or grow faint) until justice is established. The Qal preserves the raw physical action: one agent exerting destructive force upon another. CRUSHING AND HUMBLING

en: I-crushed, he-will-be-crushed, you-crushed-us | **es:** aplasté, nos-aplastaste, se-quebrará | **fr:** [ירוץ], je-écrasa, tu-écrasa-nous | **de:** [ירוץ], du-crushed-uns, ich-crushed 1Sam 12:3; 1Sam 12:4; Isa 42:4

4. be broken or shattered (Nifal/Qal passive) (3×) Passive or middle voice (Niphal/Qal intransitive) expressing that the subject is broken or shattered. Ecclesiastes 12:6 uses it twice in its haunting allegory of death: the golden bowl 'is broken' and the pitcher 'is shattered' (Spanish 'se quiebre'). Ezekiel 29:7 pictures Egypt as a reed staff that splintered when grasped. The passive morphology foregrounds the victim's experience of being destroyed. CRUSHING AND HUMBLING

en: and-is-broken, and-is-crushed, you-splintered | **es:** te-quebraste, y-se-quiebre | **fr:** [תרוץ], et-écraser | **de:** [ינרץ], [ותרץ], [תרוץ] Eccl 12:6; Ezek 29:7

5. cause to be crushed (Hifil) (1×) Hifil causative: bringing about the crushing of something. Judges 9:53 records a woman dropping a millstone on Abimelech's head, crushing his skull (Spanish 'quebró'). This single occurrence preserves the causative force cleanly — one agent causes the crushing of another through an instrument. The German 'zermalmte' (pulverized) captures the totality of destruction. CRUSHING AND HUMBLING

en: and-crushed | **es:** y-quebró | **fr:** et-écrasa | **de:** und-zermalmte Judg 9:53

6. those who crush (participial) (1×) Active participle used substantivally for 'those who crush' — oppressors as a social class. Amos 4:1 addresses the wealthy women of Samaria as 'you who crush the needy' (Spanish 'las que aplastan'). The participial form converts a violent action into a social identity: these are defined by what they do to the vulnerable. OPPRESSION AND TYRANNY

en: the-ones-crushing | **es:** las-que-aplastan | **fr:** celles-qui-écrasent | **de:** [הרצצות] Amos 4:1

7. struggle together (Hitpael) (1×) Hitpael reciprocal stem describing mutual struggling or jostling. Genesis 25:22 narrates the twins 'struggling together' (Spanish 'se golpeaban') within Rebekah's womb, prompting her anguished inquiry of the LORD. The reciprocal morphology is key: not one party crushing another, but two parties pressing and pushing against each other — prenatal conflict foreshadowing a lifetime of rivalry. STRUGGLE AND CONTEST

en: and-struggled-together | **es:** Y-se-golpeaban | **fr:** et-struggled-ensemble | **de:** und-es-stießen-sich Gen 25:22

8. the oppressed (substantival) (1×) Passive participle used substantivally to denote 'the oppressed' as a social category. Isaiah 58:6 defines true fasting as 'letting the oppressed go free' (Spanish 'a los oprimidos'). The participle crosses from adjective to noun, naming a class defined by the violence done to them — the rĕṣuṣim whom society has ground down. OPPRESSION AND TYRANNY

en: the-oppressed | **es:** a-los-oprimidos | **fr:** [רצוצים] | **de:** [רצוצים] Isa 58:6

רַק H7534 *Conj-w / Adj-fpc* (3×)

thin, lean—describing gaunt cattle in Pharaoh's dream

This adjective appears exclusively in Genesis 41's account of Pharaoh's dream, describing the emaciated cows that devoured the healthy ones. The word paints a picture of extreme thinness or leanness, emphasizing the severity of the coming famine. The repetition across three verses (41:19, 20, 27) underscores the disturbing nature of the vision that troubled Pharaoh and required Joseph's interpretation.

(3×) All three occurrences modify the feminine plural 'cows' (פָּרוֹת) in Pharaoh's dream narrative. The multilingual evidence shows cognate terms across Spanish 'flacas' (lean), while German uses 'mageren' (gaunt). The word appears in parallel with דַּקּוֹת (thin) in verses 3-4, creating a doublet that intensifies the image of severe leanness representing seven years of famine. THIN GAUNT LEAN

en: and-thin-of, the-thin | **es:** las-flacas, y-flacas-de | **fr:** et-thin-de, le-thin | **de:** die-mageren, und-magere-von Gen 41:19; Gen 41:20; Gen 41:27

רַק H7535 *Conj-w / Adv* (109×)

Only, merely, surely — a restrictive or asseverative particle limiting or emphasizing a statement; rarely 'except'

A small but powerful Hebrew particle, raq narrows focus with surgical precision. In most of its 109 appearances it restricts a statement — 'only you have I known of all the families of the earth' (Amos 3:2) — or intensifies it with asseverative force: 'surely, certainly.' It shapes some of the Bible's most memorable declarations, from God's somber observation that human thoughts were 'only evil continually' (Gen 6:5) to Abraham's worried admission that 'surely there is no fear of God in this place' (Gen 20:11). Translations converge tightly: Spanish solo/solamente, French seulement, German nur — all mirror the restrictive core.

1. only, merely, surely (restrictive/asseverative particle) (108×) A restrictive or asseverative adverb meaning 'only,' 'merely,' 'nothing but,' or with emphatic force 'surely,' 'certainly.' Limits or intensifies the clause it modifies. Gen 6:5 uses it to devastating effect: every inclination of human thoughts was 'only evil continually.' Amos 3:2 employs it for exclusive divine election: 'only you have I known.' The cross-linguistic convergence is near-total (spa: solo/solamente, fra: seulement, deu: nur/gewiss), confirming a single well-defined restrictive function across 108 occurrences. CONJUNCTIONS AND CONTRAST

en: only | **es:** Solo, solamente, solo | **fr:** seulement | **de:** gewiss, nur, nur- Gen 6:5; Gen 14:24; Gen 19:8; Gen 20:11; Gen 24:8

2. except (exceptive particle) (1×) A rare exceptive use meaning 'except' or 'save that,' introducing an exception to a preceding statement. Attested at 2 Kgs 17:18, where after the northern tribes are carried into exile, 'none was left except the tribe of Judah alone.' Arabic translations distinctively render this with illā (إلّا 'except'), and French uses sauf rather than the usual seulement, providing clear multilingual evidence that this occurrence functions differently from the standard restrictive sense. CONJUNCTIONS AND CONTRAST

en: except | **es:** solo | **fr:** sauf | **de:** ausser 2Kgs 17:18

רֹק H7536 *Conj-w / N-ms* (3×)

spittle, spit—saliva, especially in contexts of contempt or brief time

This noun refers to saliva or spit, appearing in contexts of contemptuous spitting (Isaiah 50:6, Job 30:10) and as a measure of the briefest moment. Job 7:19 uses the vivid phrase 'while I swallow my spittle' to describe an instant of time, showing how bodily processes could become idioms for temporal brevity. The term captures both the physical substance and its cultural associations with scorn.

(3×) Two passages (Job 30:10, Isaiah 50:6) involve contemptuous spitting, while Job 7:19 uses swallowing spit as a temporal metaphor. Spanish distinguishes between 'saliva' (the substance) and 'escupir' (the act), while translations struggle with the temporal idiom in 7:19. The Isaiah passage is part of the Servant Song describing humiliation, making the reference to spitting particularly poignant. SPITTING CONTEMPT

en: and-spitting, my-spit, spit | **es:** escupir, mi-saliva?, y-escupitajos | **fr:** [ורק], mon-רקי-moi, רק | **de:** [ורק], [רקי], nur Job 7:19; Job 30:10; Isa 50:6

רָקַב H7537 *V-Qal-Imperf-3ms* (2×)

rot, decay; to undergo decomposition or deterioration

A verb meaning to rot or decay. Isaiah 40:20 uses it of a tree that does not rot, contrasted with perishable wood. Proverbs 10:7 employs it figuratively: 'the name of the wicked will rot,' meaning their memory will decay and vanish. The verb captures organic corruption and the erasure of legacy.

(2×) Means to rot or decay, used both literally and metaphorically. Isaiah 40:20 describes selecting wood 'that will not rot' (לֹא יִרָקָב) for carving an idol—an ironic detail highlighting the absurdity of worshiping perishable materials. Proverbs 10:7 shifts to figurative usage: 'the name of the wicked will rot' (יִרְקָב)—their memory will decompose and disappear, opposite the blessed memory of the righteous. NH and Aramaic cognates confirm the sense of decay, while Krochmal's proposed emendation (יִוָּקֵב 'be cursed') remains speculative. **ROT DECAY WASTE**

en: rot, will-rot | **es:** se-pudra, se-pudrirá | **fr:** [ירקב], יִרְקָב | **de:** [ירקב] Prov 10:7; Isa 40:20

רֶקֶב H7538 *Conj-w / N-msc* (5×)

rottenness, decay; figurative for inner corruption eating away at bones or a nation

The Hebrew raqav denotes rottenness or decay, always used figuratively in Scripture. In Hosea 5:12 God himself is 'like rottenness' to the house of Judah, paired with the moth-image, portraying divine judgment as slow internal disintegration. Proverbs 12:4 and 14:30 speak of 'rottenness of bones,' where envy or a shameful wife corrodes a person from within. The Spanish 'podredumbre' and 'carcoma' (woodworm) and the English 'rottenness' all capture this sense of creeping, irreversible decay rather than sudden destruction.

(5×) Rottenness or decay used figuratively for slow, internal corruption and disintegration. All five occurrences are metaphorical: God acts like rot consuming Judah (Hos 5:12, paired with 'moth'), and envy or disgrace is 'rottenness of bones' (Prov 12:4; 14:30). In Hab 3:16 the prophet's own body decays with dread. The Spanish 'podredumbre' and 'carcoma' confirm the dual nuance of putrefaction and worm-eaten ruin. **ROT DECAY WASTE**

en: and-like-rottenness, but-like-rottenness, but-rottenness-of | **es:** como-podredumbre, podredumbre, y-como-carcoma | **fr:** comme-כרקב, et-comme-la-carie, et-וכרקב | **de:** [וכרקב], [ורקב], [כרקב] Job 13:28; Prov 12:4; Prov 14:30; Hos 5:12; Hab 3:16

רִקָּבוֹן H7539 *N-ms* (1×)

rottenness, decay, rotten wood (worthlessness)

This noun denotes rottenness or decay, appearing in Job 41:27 (English 41:19) where Leviathan regards iron as 'rotten wood'—utterly contemptible and ineffective. The term emphasizes advanced decomposition, wood so decayed it has lost all structural integrity. In this context, rottenness becomes a metaphor for worthlessness: even strong iron is, to Leviathan, as useless as punk wood. The multilingual evidence (Spanish 'podrida') consistently captures the decay aspect.

(1×) Job 41:27 uses this vivid image in God's speech about Leviathan's invulnerability: to this creature, iron weapons are no more threatening than 'wood of rottenness.' The phrase evokes completely degraded timber—spongy, crumbling, powerless. Spanish 'podrida' (rotten) precisely captures the state. The rhetorical force lies in the reversal: iron, symbol of strength, is dismissed as thoroughly as decomposed wood. Leviathan's superiority makes the strong seem pathetically weak. **BAD ROTTEN WORTHLESS**

en: rottenness | **es:** podrida | **fr:** רקבון | **de:** [רקבון] Job 41:27

רָקַד H7540 *V-Piel-Imperf-3mp / Pn* (9×)

To skip, leap, dance — expressing joy, divine power, or vigorous motion in both literal and celebratory contexts

A vivid verb of exuberant movement found across psalms, prophecy, and wisdom literature. In Psalm 114:4, the mountains themselves 'skipped like rams' at God's presence — a breathtaking image of creation leaping in response to divine power. David dances before the ark with such abandon that Michal despises him (1 Chr 15:29). The same word describes children leaping in carefree play (Job 21:11) and locusts bounding across mountaintops like chariots (Joel 2:5). Spanish 'saltaron/danzan' and French 'bondir' capture this full range from joyful dance to powerful leaping.

1. dance, leap about (Piel intensive) (5×) Vigorous dancing or leaping in the Piel intensive stem. David's ecstatic worship dance before the ark (1 Chr 15:29), children frolicking in merriment (Job 21:11), wild goats bounding in ruins (Isa 13:21), locusts leaping on mountains (Joel 2:5), and chariots rattling (Nah 3:2). Spanish 'danzan/danzarán/saltan' and English 'leaping/bounding/dance' reflect the energetic intensity of the Piel form. **DANCE AND DANCING**

en: bounding, dance, leaping | **es:** danzan., danzarán-, saltan | **fr:** [ירקדו], [מרקד], danser | **de:** [ירקד], [ירקדון], [מרקד] 1Chr 15:29; Job 21:11; Isa 13:21; Joel 2:5; Nah 3:2

2. skip, leap (Qal) (3×) Simple skipping or leaping in the Qal stem. Mountains personified as skipping like rams at the Exodus (Ps 114:4, 6) and the proverbial 'time to dance' balancing 'a time to mourn' (Eccl 3:4). Spanish 'saltaron/para danzar' and French 'bondir' preserve the lighter, more basic movement sense distinct from the Piel's intensity. **DANCE AND DANCING**

en: skipped, to-dance, you-skip | **es:** para-danzar, que-saltáis, saltaron | **fr:** bondir, רקוד | **de:** [רקוד], du-skip, skipped Ps 114:4; Ps 114:6; Eccl 3:4

3. cause to skip (Hifil causative) (1×) Causative skipping in the Hifil stem — making something leap. Used once in Ps 29:6 where the LORD's thunderous voice makes Lebanon and Sirion skip like a young wild ox. Spanish 'y los hace saltar' and French 'et bondir' both capture the causative force: it is God who compels even mountains to leap. **DANCE AND DANCING**

en: and-he-makes-them-skip | **es:** y-los-hace-saltar | **fr:** et-bondir | **de:** und-er-macht-ihnen-skip Ps 29:6

רַקָּה H7541 *Prep-b / N-fsc / 3ms* (5×)

temple (of the head); the side of the forehead above the cheekbone

Raqqah refers specifically to the temple of the head, the thin, vulnerable area between forehead and ear. It appears in two vivid contexts: Jael drives a tent peg through Sisera's temple (Judg 4:21-22; 5:26), and the beloved's temple is compared to a slice of pomegranate behind her veil (Song 4:3; 6:7). The Spanish 'sien' and French 'tempe' precisely mirror this anatomical term, while the German 'Schlaefe' shares the same etymological link to the thin bone of the skull.

(5×) The temple of the head, the anatomically thin and vulnerable area on the side of the skull. In Judges 4:21-22 and 5:26, Jael pierces Sisera's raqqah with a tent peg, emphasizing lethal vulnerability. In Song 4:3 and 6:7, the beloved's temple glows like a pomegranate slice behind her veil, highlighting beauty. Spanish 'sien,' French 'tempe,' and German 'Schlaefe' all denote this precise anatomical feature. **GEOGRAPHY AND SPACE**

en: his-temple, in-his-temple, into-his-temple | **es:** en-su-sien, su-sien, tu-sien | **fr:** dans-son-temple, son-temple, ta-tempe, | **de:** deine-Schlaefe, in-sein-Tempel, sein-Tempel Judg 4:21; Judg 4:22; Judg 5:26; Song 4:3; Song 6:7

רַקּוֹן H7542 *Conj-w* (1×)

Rakkon (place name: town in Dan's territory)

This is a place name appearing in Joshua's boundary descriptions for the tribe of Dan (19:46). The site is likely identical with the nearby Yarkon, as suggested by the similar consonants and the fact that the Septuagint omits it (possibly viewing it as a textual variant). The exact location remains uncertain, though Jewish tradition later connected it with the region near Tiberias. The conjunction 'and' before the name integrates it into the boundary list.

(1×) In Joshua 19:46, 'ha-Rakkon' appears in the territorial allotment for Dan, listed among cities and geographical features. Modern scholars see this as probably a doublet of 'the Yarkon' (the river that flows through modern Tel Aviv). The multilingual glosses preserve

the Hebrew article 'ha-' and the name 'Rakkon,' treating it as a geographical designation rather than translating it. The uncertainty in ancient versions reflects early scribal puzzlement over this reference. **PERSONAL NAMES**

en: and-ha-Raqqon | **es:** y-Racón | **fr:** et-ha-Raqqon | **de:** und-ha-Raqqon Josh 19:46

רָקַח H7543 *V-Qal-Prtcpl-ms* (8×)

To mix or compound ointments and spices; as a participle, a professional perfumer or ointment-maker.

A verb meaning to mix or compound aromatic oils and ointments, central to the preparation of the sacred anointing oil in Exodus. In participial form it functions as a professional title: the 'perfumer' or 'ointment-compounder' who blends the holy incense and oil. The Spanish 'perfumador' and 'mezcladores' capture both the craft and the professional role. Ecclesiastes 10:1 extends the image memorably: dead flies make the perfumer's ointment stink – a wisdom saying that turns the perfumer's art into a metaphor for how small corruptions ruin great effort.

mix, compound ointment/spices (8×) To mix or compound sacred ointments and aromatic spices, and by extension the professional who performs this craft. In Exodus 30:25, 33, 35 and 37:29 (all Priestly source), the verb describes the compounding of the holy anointing oil and incense according to divine prescription; 1 Chronicles 9:30 uses the participial plural 'compounders of the ointment' for Levitical specialists. Spanish 'perfumador' and 'mezcladores de' reflect both the action and the trade. Ecclesiastes 10:1 uses the participle in a proverbial context – dead flies spoil the perfumer's oil – extending the term from sacred craft to everyday wisdom about corruption. **OINTMENT PERFUME**

en: and-mix, compounded, compounder | **es:** mezcladas, mezcladores-de, perfumador | **fr:** [מרקחים], [רקחי], compounder | **de:** Salbenmischer, [והרקח], [מרקחים] Exod 30:25; Exod 30:33; Exod 30:35; Exod 37:29; 1Chr 9:30

רֹקַח H7544 *Art / N-ms* (1×)

spiced (wine), aromatic, perfumed

This term refers to spiced or aromatic wine, appearing in Song of Songs 8:2 where the beloved speaks of giving her lover 'wine of spice'—wine infused with aromatic ingredients. Ancient spiced wines were prestigious luxury items, enhanced with various aromatics for flavor and fragrance. The definite article suggests a specific type: 'the spiced (wine).' This detail enriches the love poetry with sensory abundance: not plain wine but perfumed, carefully prepared wine, expressing lavish affection.

(1×) In Song 8:2, 'the spiced' (with 'wine' implied or explicit) describes aromatic wine the bride would give her beloved. Spanish 'especiado' (spiced), French 'aromatisé' (aromatized), all capture the enhancement through aromatic additives. This was ancient viticulture's luxury product—wine improved with spices, creating complex flavors and fragrances. The context of extravagant love-language makes this detail fitting: the best, most carefully crafted refreshment for the beloved. **SPICE AROMATIC PERFUME**

en: the-spiced | **es:** especiado | **fr:** aromatisé, | **de:** [הרקח] Song 8:2

רֹקַח H7545 *N-msc* (2×)

spice-mixture, perfume; a blended aromatic compound

A noun denoting a compound of spices or perfume. Exodus 30:25 describes the holy anointing oil as 'a perfume compound, the work of a perfumer,' while verse 35 uses the same phrase for sacred incense. The term emphasizes skilled blending—not raw spices but artfully mixed fragrances for liturgical use.

(2×) Refers to a blended spice-mixture or perfume, specifically in the context of Tabernacle worship (Exod 30:25, 35). Both the holy anointing oil and the sacred incense are called רֹקַח מִרְקַחַת ('a perfume compound') made by the skilled work of a perfumer (רֹקֵחַ/רוֹקֵחַ). The term underscores the artistry involved—precise proportions and expert blending—to create fragrances set apart for God. Spanish 'mezcla' (mixture) and English 'compound' capture the idea of combined ingredients, while the ritual setting gives these compounds sacred status. **GEOGRAPHY AND SPACE**

en: compound-of | **es:** mezcla-de | **fr:** compound-de | **de:** compound-von Exod 30:25; Exod 30:35

רַקָּח H7546 *Art / N-mp* (1×)

perfumers, makers of ointments and fragrances (professional guild)

This plural noun designates professional perfumers or ointment-makers, appearing in Nehemiah 3:8 where Hananiah 'son of the perfumers' (i.e., member of the perfumers' guild) helps rebuild Jerusalem's wall. The phrase 'son of the perfumers' indicates guild membership, a common way to denote professional association in ancient contexts. These artisans specialized in creating the precious oils, incenses, and perfumes essential for temple worship, royal courts, and daily life in the ancient Near East.

(1×) Nehemiah 3:8 mentions 'one of the perfumers' (literally 'son of the perfumers'), identifying Hananiah by his professional guild. The multilingual glosses uniformly preserve the occupational designation: Spanish 'perfumeros,' English 'perfumers.' These specialists compounded the complex recipes for sacred anointing oil, incense, and cosmetic preparations. The detail that even perfumers joined the wall-building effort shows the comprehensive mobilization of Jerusalem's population for Nehemiah's restoration project. **OINTMENT PERFUME**

en: the-perfumers | **es:** los-perfumeros | **fr:** [הרקחים] | **de:** [הרקחים] Neh 3:8

רְקוּחַ H7547 *N-mpc / 2fs* (1×)

perfumes, ointments, fragrant preparations

This plural noun refers to perfumes or fragrant ointments, appearing only in Isaiah 57:9 in a scathing denunciation of idolatry. The passage describes bringing perfumes (along with oil) to a pagan deity. The use of precious cosmetics in illicit worship heightens the prophetic critique—Israel lavishes on false gods the fragrances that should honor Yahweh alone. The second-person suffix ('your perfumes') personalizes the indictment, making the idolatry intimate and deliberate.

(1×) Isaiah 57:9 condemns those who bring 'your perfumes' to idols, wasting precious aromatic preparations on false worship. Spanish 'tus perfumes' (your perfumes) preserves both the possessive and the plural. These would be expensive fragrant oils or ointments, valuable trade goods. The prophet's point cuts deep: Israel takes what should express devotion to God and instead offers it to worthless idols. The costly perfumes underscore the tragic misdirection of worship. **OINTMENT PERFUME**

en: your-perfumes | **es:** tus-perfumes | **fr:** [רקחיך] | **de:** [רקחיך] Isa 57:9

רַקָּחָה H7548 *Prep-l / N-fp* (1×)

perfumers (female), women who make fragrances and ointments

This feminine plural noun designates female perfumers or ointment-makers, appearing in 1 Samuel 8:13 where Samuel warns that a future king will conscript Israelite daughters as perfumers, cooks, and bakers for the royal court. The grouping with other culinary and aromatic specialists suggests these women would produce the luxury goods required by monarchy—fragrant oils, cosmetics, and incense. The warning presents royal service as burdensome appropriation of family members.

(1×) In 1 Samuel 8:13, Samuel's dire preview of kingship includes the seizure of daughters 'for perfumers, for cooks, and for bakers.' The Spanish 'para perfumeras' (for perfumers-feminine) preserves the gender specificity. These women would staff the royal production of fragrances and ointments, work that in household contexts women often managed. The threefold list (perfumers, cooks, bakers) evokes the extensive domestic infrastructure monarchy would require, transforming free daughters into royal servants. **OINTMENT PERFUME**

en: for-perfumers | **es:** para-perfumeras | **fr:** pour-perfumers | **de:** fuer-perfumers 1Sam 8:13

רָקִיעַ H7549 *N-ms* (17×)

Expanse, firmament, vault of heaven; the stretched-out dome separating waters above from waters below.

One of the Bible's great cosmological terms, raqia' pictures the sky as a vast, hammered-out surface – the root raqa' means 'to beat or spread thin,' evoking a metalsmith flattening metal (cf. Job 37:18). On Day Two of creation God sets this expanse between the upper and lower waters (Gen 1:6-8), then places the luminaries in it (Gen 1:14-17). Ezekiel's throne vision presents a gleaming raqia' like crystal above the living creatures (Ezek 1:22-26). The Septuagint's stereoma and the Vulgate's firmamentum both emphasize solidity, while 'expanse' in modern English captures its breadth.

expanse, firmament, sky-vault (17×) The vast dome or vault of the sky, conceived as a hammered-out surface separating the waters above from the waters below. Created on Day Two (Gen 1:6-8) and bearing the sun, moon, and stars (Gen 1:14-17). In Ezekiel's visions it appears as a crystalline platform above the cherubim supporting the divine throne (Ezek 1:22-26; 10:1). The Psalms celebrate it as declaring God's handiwork (Ps 19:1), and Daniel 12:3 speaks of those who shine like the brightness of the raqia'. HEAVEN AND SKY

en: expanse, expanse-of, in-expanse-of | **es:** a-la-expansión, del-firmamento, el-firmamento | **fr:** dans-firmament, dans-étendue-de, firmament | **de:** [הרקיע], [לרקיע], [רקיע] Gen 1:6; Gen 1:7; Gen 1:8

רָקִיק H7550 *Conj-w / N-msc* (8×)

A thin unleavened wafer or flat cake, used in Israelite sacrificial and consecration rituals.

A masculine noun for a thin, flat wafer of unleavened bread, always appearing in ritual contexts. These delicate cakes accompanied the consecration of priests (Exod 29:2, 23; Lev 8:26), grain offerings (Lev 2:4; 7:12), the Nazirite vow completion (Num 6:15, 19), and the daily temple service (1 Chr 23:29). The Greek Septuagint renders it laganon, a thin pancake, while Spanish uses 'hojaldre' and 'hojuela' – both evoking a flaky, layered flatbread. The consistent pairing with matstsot (unleavened bread) across all occurrences confirms that this was a specific type of ritually pure baked good.

wafer, thin unleavened bread (8×) A thin unleavened wafer prepared for sacrificial and consecration ceremonies. All eight occurrences belong to Priestly ritual legislation: the consecration of Aaron and his sons (Exod 29:2, 23; Lev 8:26), the grain offering (Lev 2:4; 7:12), the Nazirite dedication (Num 6:15, 19), and temple service provisions (1 Chr 23:29). The term is always paired with matstsot (unleavened bread), marking it as a specific ritual baked item. The LXX laganon and Spanish 'hojaldre/hojuela' (flaky pastry/wafer) both highlight its thin, flat character, distinguishing it from ordinary bread. GEOGRAPHY AND SPACE

en: and-a-wafer, and-for-wafers-of, and-wafer | **es:** y-hojaldre-de, y-hojaldres-de, y-hojuela | **fr:** [ולרקיק], et-un-wafer, et-wafer | **de:** [ולרקיק], und-ein-wafer, und-wafer Exod 29:2; Exod 29:23; Lev 2:4; Lev 7:12; Lev 8:26

רָקַם H7551 *Conj-w / V-Qal-Prtcpl-ms* (9×)

To variegate, embroider; as substantive, an embroiderer; in Pual, to be skillfully woven or wrought

A textile craft term rooted in the art of working patterns in colored thread. As a Qal participle it designates the 'embroiderer' – the skilled artisan who created the multicolored curtains, screens, and garments for the Tabernacle (Exod 26:36; 27:16; 28:39; 35:35; 36:37; 38:18, 23; 39:29). The Pual passive in Psalm 139:15 is breathtaking: the psalmist says 'I was skillfully wrought' in the hidden depths, likening God's formation of a human being in the womb to an embroiderer's intricate craft. Arabic 'raqama' and Ethiopic cognates confirm the core meaning of marking or patterning with color.

1. embroiderer (8×) Qal participle used as a substantive: an embroiderer or variegator, the artisan who works decorative patterns in colored thread. Appears exclusively in the Tabernacle construction narratives (Exodus 26-39), where the embroiderer's craft is distinguished from the weaver's and the designer's. Spanish 'bordador' and French 'brodeur' both derive from embroidery vocabulary, reflecting the specialized nature of this work. LINEN AND FABRIC

en: and-embroiderer, embroiderer | **es:** bordador, y-bordador | **fr:** brodeur, et-brodeur | **de:** embroiderer, und-embroiderer Exod 26:36; Exod 27:16; Exod 28:39; Exod 35:35; Exod 36:37

2. woven (1×) Pual passive: to be intricately woven or skillfully wrought. In Psalm 139:15, the psalmist marvels that he was 'woven together' in the depths of the earth (a metaphor for the womb), using the passive of this embroidery verb to describe God's creative artistry. Spanish 'fui entretejido' (I was interwoven) captures the stunning metaphor – divine creation as masterful textile craft. LINEN AND FABRIC

en: I-was-woven | **es:** fui-entretejido | **fr:** broder | **de:** ich-Krieg-woven Ps 139:15

רֶקֶם H7552 *Conj-w / N-proper-ms* (6×)

Reqem; a proper name borne by a Midianite king, Calebite descendants, and a Benjamite town.

The name Reqem (רֶקֶם) appears across several distinct biblical contexts. It identifies one of the five Midianite kings slain alongside Balaam (Num 31:8; Josh 13:21), a descendant of Caleb through Hebron in the Judahite genealogy (1 Chr 2:43-44), a Manassite name in Gilead (1 Chr 7:16), and a town in the territory of Benjamin (Josh 18:27). The Septuagint renders it variously as Ροκομ and Ρεκεμ, reflecting dialectal variation. French and German sometimes leave the Hebrew unglossed, while Spanish consistently renders it 'Requem.'

Reqem (proper name) (6×) A Hebrew proper name applied to multiple individuals and one locality. As a personal name it designates: (a) a Midianite king killed by Israel in the war of Numbers 31:8, listed again in Joshua 13:21; (b) a son of Hebron in the Calebite genealogy of 1 Chronicles 2:43-44; and (c) a Gileadite in 1 Chronicles 7:16. As a place name it refers to a Benjamite town in Joshua 18:27. The Septuagint variations (Ροκομ, Ρεκεμ, Ρακαμ) suggest the name's pronunciation was fluid. English uniformly renders 'Rekem/Reqem,' Spanish 'Requem,' while French and German occasionally leave the Hebrew script untransliterated. PROPER NAMES (PERSONAL)

en: Rekem, and-Reqem | **es:** Requem, y-Requem | **fr:** Rekem, et-Reqem, et-Rékem | **de:** Rekem, [ורקם], und-Reqem Num 31:8; Josh 13:21; Josh 18:27; 1Chr 2:43; 1Chr 2:44

רִקְמָה H7553 *N-fs* (12×)

Variegated cloth, embroidery; woven or embroidered fabric, often richly decorated garments or textiles

The noun רִקְמָה denotes variegated or multicolored fabric, whether produced by weaving or embroidery. In Ezekiel's lavish allegory of Jerusalem, God clothes her in רִקְמָה (Ezek 16:10, 13, 18) — richly patterned garments symbolizing divine favor. The same word describes Tyre's luxury trade goods (Ezek 27:7, 16, 24) and the eagle's 'variegated plumage' in Ezekiel 17:3. In Deborah's victory song the spoils include רִקְמָתַיִם — a pair of embroidered cloths — a concrete, tangible prize of war (Judg 5:30). Spanish 'bordado' and French 'broderie' consistently capture the textile-art sense, while German 'Buntgewebe' highlights the multicolored woven quality.

1. embroidery, embroidered work (9×) Embroidery or variegated needlework as a collective or abstract noun — the craft, product, or material of decorative textile art. Used of the garments God bestowed on personified Jerusalem (Ezek 16:10, 13, 18), of Tyre's traded fabrics (Ezek 27:7, 16, 24), of the eagle's multicolored plumage (Ezek 17:3), and of the 'variegated stone' contributed for the temple (1 Chr 29:2). Spanish 'bordado' and French 'broderie' uniformly treat it as the art or material itself rather than specific finished garments. LINEN AND FABRIC

en: and-embroidery, embroidery, embroidery-your | **es:** bordado, bordado-de-ti, con-bordado | **fr:** [ורקמה], broderie, et-broderie | **de:** Buntgewebe, und-Buntgewebe 1Chr 29:2; Ezek 16:10; Ezek 16:13; Ezek 16:18; Ezek 17:3

2. embroidered garment(s) (3×) Concrete embroidered garments or cloths — specific items of richly decorated fabric rather than the craft in the abstract. Deborah's song celebrates the spoils with רִקְמָתַיִם, 'a pair of embroidered cloths,' for the neck of the plunderer (Judg 5:30, used twice in the verse). In Psalm 45:14 the royal bride is led in 'embroidered garments.' Spanish 'bordadas' and French '-deux-embroidered-cloths' point to countable, tangible objects, distinguishing this concrete usage from the abstract textile-art sense. CLOTHING AND DRESS

en: -embroidered, -two-embroidered-cloths, in-embroidered-garments | **es:** Con-bordados, bordadas, dos-bordados | **fr:** -deux-embroidered-cloths, -embroidered, à-broderie | **de:** -embroidered, -zwei-embroidered-cloths, in-embroidered-garments Judg 5:30; Ps 45:14

רָקַע H7554 *Conj-w / V-Qal-Imp-ms* (11×)

Beat, stamp, spread out; hammer metal into plates; overlay with hammered metal

A verb rooted in the physical action of beating or pounding flat, ranging from cosmic creation to metalwork. God 'spreads out' the earth and hammers out the firmament (Job 37:18; Isa 42:5; 44:24), the same root behind raqia', the 'expanse' of Genesis 1. In anger, Ezekiel stamps his foot (Ezek 6:11), and David crushes enemies underfoot (2 Sam 22:43). Spanish 'extender' and French 'etendre' capture the stretching motion, while 'batir' and 'marteler' reflect the craftsman's hammer beating gold into thin sheets (Exod 39:3; Num 16:39). The word bridges the workshop and the cosmos with a single vivid image of force applied to flatten and spread.

1. spread out (heavens/earth) (4×) To spread out or stretch forth something vast, especially the heavens or the earth, with God as the agent of cosmic creation. In Job 37:18 Elihu asks, 'Can you, with him, spread out the skies, hard as a cast metal mirror?' Isaiah uses it twice (42:5; 44:24) to celebrate God as the one who stretched out the earth. Spanish 'extender' and French 'etendre' consistently capture this expansive cosmic act. The noun raqia' (firmament/expanse) derives from this same root, making it foundational to biblical cosmology. STRETCHING AND EXTENDING

en: Spreader-of, can-you-spread-out, to-the-one-spreading-out | **es:** Al-que-extendió, extendedor-de, ¿Extiendes | **fr:** [רקע], à-étendre, תרקיע | **de:** [רקע], [תרקיע], zu-der-einer-spreading-out Job 37:18; Ps 136:6; Isa 42:5; Isa 44:24

2. stamp or trample underfoot (3×) To stamp with the foot or trample underfoot, expressing violent contempt or military conquest. David declares he stamped his enemies like dust (2 Sam 22:43), while Ezekiel is commanded to stamp with his foot and clap as a gesture of contemptuous grief over Israel's abominations (Ezek 6:11). The Ammonites stamp their feet in malicious joy over Jerusalem's fall (Ezek 25:6). Spanish 'patear' and English 'stamp' convey the forceful, percussive foot-strike that communicates both military power and emotional intensity. PRONOUNS AND MIXED

en: I-spread-them, and-stamp, and-you-stamped | **es:** los-aplasté, y-patea, y-pateaste | **fr:** et-étendre, je-étendit-eux | **de:** [ורקע], [ורקעך], ich-spread-ihnen 2Sam 22:43; Ezek 6:11; Ezek 25:6

3. hammer into thin plates (3×) To beat or hammer metal into thin sheets or plates, a technical metalworking sense appearing in the Piel and Pual stems. In Exodus 39:3 craftsmen hammer gold into thin plates and cut them into threads for the priestly ephod, and in Numbers 16:39 the censers of Korah's rebels are hammered into plating for the altar. Jeremiah 10:9 describes beaten silver imported from Tarshish. Spanish 'batir' and French 'marteler' highlight the artisan's repeated hammer blows that transform a lump of metal into a delicate sheet. METAL HAMMERING

en: and-hammered-them, and-they-hammered, beaten-into-plates | **es:** Y-batieron, batida, y-los-batieron | **fr:** [מרקע], et-hammered-eux, et-ils-martelé | **de:** [מרקע], und-hammered-ihnen, und-sie-getrieben Exod 39:3; Num 16:39; Jer 10:9

4. overlay with hammered metal (1×) To overlay or plate an object by spreading hammered metal over it, a specialized extension of the metalworking sense. Isaiah 40:19 describes the craftsman who casts an idol and then overlays it with gold. The Piel stem here emphasizes the completeness of the covering action, moving from the act of hammering into sheets (sense 3) to the application of those sheets as decorative plating on a finished object. STRIKING AND REFERENCE

en: overlays-it | **es:** lo-recubre | **fr:** [ירקענו] | **de:** [ירקענו] Isa 40:19

רְקוּעַ H7555 *N-mpc* (1×)

hammered plates, beaten-out sheets (of metal)

This plural construct noun refers to hammered or beaten-out metal plates, appearing in Numbers 16:38 (English 17:3) where the censers of Korah's rebels are to be hammered into sheets for plating the altar. The term emphasizes the process: metal beaten thin and wide, transformed from vessels into covering plates. This becomes a perpetual memorial—rebellion's instruments converted into sanctuary furnishings, warning against future presumption. The hammering itself is sacramental: judgment transformed into instruction.

(1×) Numbers 16:38 commands that the bronze censers be made into 'hammered plates' (literally 'expansions of plates') to overlay the altar. The glosses emphasize the hammering process: Spanish 'láminas' (sheets/plates), English 'hammered.' The rebels' censers, used in unauthorized worship that brought death, become permanent altar covering—visible reminder that holiness cannot be presumed upon. The metal's transformation from censers to plates mirrors the narrative's transformation from rebellion to warning. METAL HAMMERING

en: hammered | **es:** láminas | **fr:** hammered | **de:** hammered Num 16:38

רָקַק H7556 *V-Qal-Imperf-3ms* (1×)

spit, expectorate (upon someone)

This verb means to spit, appearing in Leviticus 15:8 in purity regulations: if a man with a discharge spits on someone clean, that person becomes unclean. Spitting here is not hostile but physiological—yet it transmits impurity. The law's precision about even saliva shows how comprehensively discharge-related uncleanness could spread. The regulation protects community health while maintaining ritual boundaries, treating spittle as a vector for contagion.

(1×) Leviticus 15:8 addresses the scenario where 'the one with the discharge spits on the clean person'—direct transmission of impurity through saliva. The verb appears with the preposition 'upon,' indicating the target. Spanish 'escupiere' (should spit), English 'spits' capture the physiological act. This isn't contemptuous spitting (as in some other biblical contexts) but the ordinary expectoration that becomes significant because it carries ritual impurity from the diseased person to the clean. SPITTING CONTEMPT

en: spits | **es:** escupiere | **fr:** spits | **de:** spits Lev 15:8

רַקַּת H7557 *N-proper-fs* (1×)

Rakkath (place name: fortified city in Naphtali's territory)

This is a place name, one of the fortified cities in Naphtali's allotment (Joshua 19:35). Jewish tradition later identified it with Tiberias on the Sea of Galilee's western shore, though this identification remains uncertain. The Septuagint's variant spellings reflect ancient uncertainty about the exact location. As a fortified city, Rakkath would have been strategically important in Naphtali's northern territory, helping secure the tribe's holdings.

(1×) Joshua 19:35 lists Rakkath among Naphtali's fortified cities, situated in the northern tribal territory. The multilingual glosses simply transliterate: Spanish 'Racat,' English 'Rakkath.' Later Jewish tradition connected this site with Tiberias, the important Galilean city that became a center of rabbinic learning. The Septuagint's various renderings suggest the translators struggled with this proper name. The designation 'fortified city' indicates Rakkath's strategic and defensive significance in Naphtali's territorial network. PERSONAL NAMES

en: Raqqath | **es:** Racat | **fr:** Raqqath | **de:** Raqqath Josh 19:35

רִשְׁיוֹן H7558 *Prep-k / N-msc* (1×)

permission, authorization, royal grant

This noun means permission or authorization, appearing only in Ezra 3:7 where the returned exiles give money and provisions to workers 'according to the permission of Cyrus.' The term denotes official royal authorization—not mere tolerance but explicit grant. This legal precision matters in Ezra's narrative: the restoration happens not as rebellion but as imperially sanctioned project. The Persian king's written permission validates the temple rebuilding, protecting it from local opposition.

(1×) Ezra 3:7 describes provision of supplies 'according to the grant of Cyrus king of Persia'—the royal authorization that legitimizes the entire restoration enterprise. Spanish 'según autorización' (according to authorization) captures the formal, legal character. This isn't informal approval but documented permission, likely referring to Cyrus's famous decree allowing the Jews to return and rebuild. The phrase grounds the restoration in official sanction, making opposition to it resistance to imperial policy. GEOGRAPHY AND SPACE

en: according-to-grant-of | **es:** según-autorización-de | **fr:** [כרשיון] | **de:** [כרשיון] Ezra 3:7

רְשַׁם H7559 *Art / V-Qal-QalPassPrtcpl-ms* (1×)

inscribed, written, recorded (in a document)

This passive participle means 'inscribed' or 'written down,' appearing in Daniel 10:21 where the angelic messenger tells Daniel he will declare 'what is inscribed in the writing of truth.' The term emphasizes permanent recording—not oral tradition but fixed text. The 'writing of truth' suggests an authoritative divine document, a heavenly archive where future events are already recorded. This apocalyptic image presents history as foreordained and documented, revelation as disclosure of what's already written.

(1×) Daniel 10:21 speaks of 'that which is inscribed in the writing of truth'—the definite article marking this as a specific, authoritative text. Spanish 'lo escrito' (that which is written), French 'écrire' (to write), all emphasize the written, recorded nature. The passive participle suggests something already permanently documented. In apocalyptic literature, this imagery of heavenly books recording future events portrays divine sovereignty: history unfolds according to what's already inscribed in God's archive. WRITING AND SCRIPTURE

en: the-inscribed | **es:** lo-escrito | **fr:** écrire | **de:** [הרשום] Dan 10:21

רְשַׁם H7560 *V-Qal-Perf-2ms* (7×)

To sign, write (a decree); to be inscribed, written down — Aramaic verb in Daniel

The Aramaic verb רְשַׁם covers the act of writing and signing official documents, appearing exclusively in Daniel amid the political intrigue of the Medo-Persian court. Its active sense dominates: Darius signs the irrevocable decree against prayer (Dan 6:8-10, 12-13), and the verb captures both the writing of the document and the authenticating signature. The passive sense appears when the mysterious handwriting is inscribed on the wall of Belshazzar's palace (Dan 5:24-25) — words written by no human hand. Spanish firmaste/firmo ('you signed/he signed') marks the active sense, while fue-inscrita ('was inscribed') captures the passive.

1. to sign, write (Qal active) (5×) The active sense: to sign or write an official document, specifically a royal decree or edict. All five occurrences cluster in Daniel 6, where King Darius is persuaded to sign a decree forbidding prayer to any god or man except himself. The verb covers both the physical act of writing and the formal authentication of signing. Spanish firmaste ('you signed') and firmo ('he signed') reflect the official, legal character of the act. The repeated use across Dan 6:8, 9, 10, 12, and 13 underscores the irrevocability of the signed document — the law of the Medes and Persians that cannot be changed. WRITING AND SCRIPTURE

en: and-sign, signed, was-signed | **es:** firmaste, firmó, había-sido-firmado | **fr:** et-écrire, écrire | **de:** [ותרשם], [רשים], [רשם] Dan 6:8; Dan 6:9; Dan 6:10; Dan 6:12; Dan 6:13

2. to inscribe, record (Niphal passive) (2×) The passive sense: to be inscribed or written down, specifically of text that appears in a document or on a surface without the agent being the grammatical subject. In Dan 5:24 the hand is sent and 'this writing was inscribed' (reshim), and in Dan 5:25 the actual words — MENE MENE TEKEL UPHARSIN — are identified as the inscription that 'was written.' Spanish fue-inscrita and English was-inscribed confirm the passive voice. The supernatural context of Belshazzar's feast gives this sense an eerie quality absent from the bureaucratic signing of sense 1. WRITING AND SCRIPTURE

en: was-inscribed | **es:** fue-inscrita | **fr:** écrire | **de:** [רשים] Dan 5:24; Dan 5:25

רָשַׁע H7561 *Conj-w / V-Hifil-ConjPerf-3cp* (36×)

Be wicked, act wickedly; in the Hifil, condemn as guilty or actively do evil — covering moral corruption and legal verdict.

This verb moves between inner moral state and outward judicial declaration. In the Qal, it describes being wicked or acting corruptly — Solomon's confession 'we have acted wickedly' (1 Kgs 8:47) and David's claim of innocence 'I have not departed wickedly from my God' (2 Sam 22:22). The Hifil splits into two distinct functions: a forensic-declarative sense where a judge 'condemns' or 'pronounces guilty' (Deut 25:1; Exod 22:9), and an elative sense of intensified wrongdoing (Dan 9:5; Neh 9:33). Spanish distinguishes these neatly — 'condenar' for the legal verdict versus 'obrar maldad' for deliberate evil. The tension between being wicked and being declared wicked runs through the entire Old Testament theology of justice.

1. condemn, declare guilty (Hifil) (17×) Hifil declarative: to condemn or pronounce guilty in a judicial setting. Deuteronomy 25:1 establishes the paradigm — judges shall 'justify the righteous and condemn the wicked.' In Exodus 22:9, the one whom judges 'condemn' must pay double. Spanish 'condenar' and French 'condamner' clearly mark the forensic function. Proverbs 17:15 warns that 'he who justifies the wicked and he who condemns the righteous' are both abominations — the verb here is purely about legal verdict, not personal morality. CONDEMN JUDGE GUILTY

en: He-condemns, and-condemning, and-they-condemned | **es:** Te-condena, condenaba, condenan | **fr:** [ירשיעני], [תרשיע], condamner | **de:** [וירשיעו], [ומרשיע], [ירשיע] Exod 22:9; Deut 25:1; 1Sam 14:47; 1Kgs 8:32; Job 9:20

2. be wicked, act wickedly (Qal) (9×) Qal: to be wicked or act in moral corruption — describing the subject's own sinful state. David protests in 2 Samuel 22:22 that he has not 'departed wickedly' from God; the communal confessions in 1 Kings 8:47 and Daniel 9:15 use this form for national acknowledgment of sin. Spanish 'obré mal' and 'hicimos maldad' capture the active-yet-reflexive quality. Job 9:29 and 10:7 use this form in Job's anguished wrestling — 'I am already counted guilty' — blurring the line between being wicked and being treated as such. WICKEDNESS INIQUITY

en: I-acted-wickedly, I-am-wicked, acted-wickedly | **es:** hicimos-maldad, me-aparté-impíamente, obré-mal | **fr:** [ורשענו], condamner, je-agit-wickedly | **de:** [ארשע], [ורשענו], [רשענו] 2Sam 22:22; 1Kgs 8:47; 2Chr 6:37; Job 9:29; Job 10:7

3. act wickedly, do evil (Hifil) (9×) Hifil elative or intransitive: to act wickedly with deliberate, intensified wrongdoing. Distinguished from Sense 2 by the Hifil stem signaling heightened agency. Nehemiah 9:33 confesses 'we have acted wickedly' using this intensified form; 2 Chronicles 20:35 describes Ahaziah who 'acted wickedly' in alliance with wicked kings; 2 Chronicles 22:3 notes Athaliah counseling her son 'to do wickedly.' Daniel 12:10 prophesies 'the wicked shall act wickedly.' The Hifil here emphasizes willful, persistent evil rather than a passive state of guilt. WICKEDNESS INIQUITY

en: (qere:we-have-done-wickedly), [ketiv:and-we-have-done-wickedly], acted-wickedly | **es:** Y-a-los-que-obran-maldad-contra, [e-hicimos-maldad], actuamos-perversamente | **fr:** [הרשיע], [הרשענו], [להרשיע] | **de:** [הרשיע], [הרשענו], [והרשיעו] 2Chr 20:35; 2Chr 22:3; Neh 9:33; Job 34:12; Ps 106:6

4. (1×) An isolated occurrence in 1 Samuel 24:13 where the form appears in the proverbial saying 'from the wicked comes wickedness.' The multilingual evidence ('de malvados,' 'de le méchant,' 'von der wicked') consistently treats this as a substantive or nominalized use — 'the wicked one' as a category of person. David quotes this ancient proverb to Saul, distancing himself from those whose nature produces

wicked deeds, contrasting it with his own demonstrated restraint. EVIL AND WICKEDNESS
en: from-the-wicked | **es:** de-malvados | **fr:** de-le-méchant | **de:** von-der-wicked 1Sam 24:13

רֶשַׁע H7562 *Prep-m / N-ms* (30×)

wickedness, guilt — moral evil as a quality of character or conduct, opposed to God's righteous order

Resha' denotes wickedness conceived not merely as individual misbehavior but as a fundamental disorder opposing God's righteous governance of the world. Its 30 occurrences span legal, prophetic, wisdom, and narrative literature. In Deuteronomy 9:27, Moses pleads with God not to regard Israel's resha' alongside its stubbornness and sin, treating the word as a summary of covenant violation. The ancient proverb 'from the wicked comes wickedness' (1 Sam 24:13) treats it as a self-propagating force. In the wisdom tradition, resha' is the antithesis of tsedaqah ('righteousness'): Proverbs 10:2 warns that 'treasures of wickedness profit nothing,' while Ecclesiastes observes resha' in the very seat of justice (Eccl 3:16). Isaiah personalizes it as the 'fist of wickedness' raised against the oppressed (Isa 58:4) and the 'bonds of wickedness' that must be loosed (Isa 58:6). German 'Bosheit,' Spanish 'maldad,' and French 'mechancete' all capture the moral gravity.

wickedness, evil (30×) Moral wickedness or guilt as a quality of character and conduct, standing in fundamental opposition to God's righteous order. Functions as the antithesis of tsedaqah in wisdom literature (Prov 10:2; Eccl 3:16). In the prophets, it becomes socially concrete: the 'fist of wickedness' (Isa 58:4), 'bonds of wickedness' (Isa 58:6), and 'treasuries of wickedness' (Mic 6:10). The ancient proverb in 1 Samuel 24:13 treats resha' as self-perpetuating evil. Ezekiel 7:11 personifies it as a rod that has blossomed. GEOGRAPHY AND SPACE
en: from-his-wickedness, from-wickedness-of-him, is-wickedness | **es:** de-maldad-de-él, de-su-maldad;, impiedad | **fr:** le-méchanceté, méchanceté, méchant | **de:** Bosheit, Frevler, [מרשעו] Deut 9:27; 1Sam 24:13; Job 34:8; Job 34:10; Job 35:8

רָשָׁע H7563 *Art / Adj-mp* (263×)

Wicked, ungodly — a morally corrupt person opposed to God's ways; also forensically guilty in legal contexts

One of the Hebrew Bible's key moral vocabulary words, rasha' stands as the great antonym of tsaddiq ('righteous'). Across 263 occurrences, it overwhelmingly designates the morally wicked — those whose conduct defies God's order, from Pharaoh to the scheming enemies of the Psalms. The word carries theological weight: the wicked are not merely lawbreakers but those who resist the divine moral order itself. In a small cluster of forensic passages (Num 35:31, Deut 25:1–2), the sense narrows to legal guilt — one who is culpable and deserving condemnation. German 'Gottlose' ('godless') reveals the theological interpretation, while Spanish 'impío' ('impious') and French 'méchant' ('wicked') each capture a different facet of the word's moral force.

1. wicked person (259×) A morally wicked or ungodly person, used substantively as the archetypal opposite of the righteous (tsaddiq). Appearing 259 times, this is the dominant sense across Wisdom literature (Prov 10:3, 'The LORD does not let the righteous go hungry, but he thwarts the craving of the wicked'), Psalms (Ps 1:1, 6), prophetic judgment (Isa 13:11), and narrative (Gen 18:23, Abraham's intercession: 'Will you sweep away the righteous with the wicked?'). Cross-lingual renderings are illuminating: German 'Gottlose' ('godless') and 'Frevler' ('evildoer') emphasize the theological rebellion, Spanish 'impío' stresses irreverence, while French 'méchant' highlights active malice. EVIL AND WICKEDNESS
en: the-wicked, wicked, wicked-one | **es:** Impío, a-malvado, al-impío | **fr:** méchant | **de:** Frevler, Gottlose, dem-Gottlosen Gen 18:23; Gen 18:25; 1Kgs 8:32; Job 9:24; Job 15:20

2. guilty, culpable (4×) One who is legally or forensically guilty — culpable and deserving judicial punishment. Four occurrences in distinctly legal contexts: Num 35:31 ('a murderer who is guilty of death'), Deut 25:1–2 (the judge shall 'condemn the guilty'), and Ps 109:7 ('let him come forth guilty'). Here rasha' functions not as a moral character description but as a judicial verdict. The multilingual evidence confirms the shift: English and French move to 'guilty/culpable,' though German and Spanish sometimes retain the broader moral terms, reflecting the permeable boundary between legal guilt and moral wickedness in Hebrew thought. TESTIMONY OBJECTS
en: guilty, the-guilty | **es:** culpable, el-malvado | **fr:** guilty, le-guilty, méchant | **de:** Gottlose, der-guilty, guilty Num 35:31; Deut 25:1; Deut 25:2; Ps 109:7

רִשְׁעָה H7564 *N-fsc / 3ms* (15×)

Wickedness, evil; guilt or culpable wrongdoing attributed to a person or nation.

A feminine noun denoting moral wickedness or evil conduct, used across legal, prophetic, and wisdom literature. In Deuteronomy, it characterizes the collective depravity of the Canaanite nations that justified their dispossession (Deut 9:4-5), while in Proverbs it personifies the self-destructive nature of the wicked (Prov 11:5; 13:6). Zechariah dramatically personifies it as a woman sealed in an ephah (Zech 5:8). The word carries both abstract and personal dimensions – from national wickedness to individual culpability deserving punishment (Deut 25:2). German 'Gottlosigkeit' (godlessness) and Spanish 'maldad/impiedad' together capture its dual ethical-religious register.

1. wickedness, evil (11×) Abstract moral wickedness or evil as a condition or quality, often characterizing groups, nations, or personified forces: the wickedness of the nations (Deut 9:4-5), wickedness that devours like fire (Isa 9:18), and the startling personification in Zechariah 5:8 where the angel declares 'this is wickedness' over a woman in an ephah. Spanish oscillates between 'maldad' (malice) and 'impiedad' (impiety), reflecting the term's range from ethical to religious dimensions. Used in Proverbs to describe the principle that wickedness overthrows those who practice it (Prov 13:6). GEOGRAPHY AND SPACE
en: and-because-of-wickedness-of, and-wickedness-of, because-of-wickedness-of | **es:** e-impiedad-de, es-la-maldad, la-maldad | **fr:** [ורשעת], [לרשעה], [רשעה] | **de:** Gottlosigkeit, [ורשעת], [לרשעה] Deut 9:4; Deut 9:5; Prov 13:6; Isa 9:18; Ezek 5:6

2. guilt, culpable wickedness (4×) Personal, culpable wickedness attributed to a specific individual, emphasizing moral responsibility and the possibility of repentance. Deuteronomy 25:2 uses it of a guilty party deserving blows, while Ezekiel repeatedly pairs it with turning away: 'when the wicked turns from his wickedness' (Ezek 18:27; 33:12, 19). French 'son culpabilité' (his guilt) and the consistent possessive suffixes in the Hebrew (rishato, 'his wickedness') underscore the personal attribution. Proverbs 11:5 warns that the wicked fall 'by their own wickedness,' binding the concept tightly to individual accountability. GEOGRAPHY AND SPACE
en: but-by-his-wickedness, from-his-wickedness, from-wickedness-his | **es:** de-su-impiedad, de-su-maldad, su-maldad | **fr:** [מרשעתו], et-son-וברשעתו-lui, son-culpabilité | **de:** [מרשעתו], sein-Schuld, und-Gottlosigkeit Deut 25:2; Prov 11:5; Ezek 18:27; Ezek 33:19

רֶשֶׁף H7565 *Prep-l* (7×)

Flame, fiery bolt, or pestilence; from the burning coals of love to divine plague-arrows and lightning shafts.

An evocative Hebrew word rooted in the imagery of fire. In Song of Songs 8:6 it describes love's flames – 'its reshef-flashes are flashes of fire' – where Spanish 'brasas' (embers) and Hindi 'angāre' (coals) beautifully convey the consuming heat of passion. In Deuteronomy 32:24 and Habakkuk 3:5 it becomes a terrifying divine agent – pestilence and plague marching before God, recalling the Canaanite deity Resheph. The Psalms deploy it for lightning bolts and fiery arrows raining down in judgment (Ps 76:3; 78:48). Job 5:7 gives us the memorable 'sons of resheph' – sparks that fly upward, a metaphor for the inevitability of human trouble.

1. flame, burning coal, fire (3×) Flame, burning coal, or spark – visible fire in its elemental form. Song of Songs 8:6 piles resheph upon resheph to describe love's all-consuming blaze. Job 5:7 uses 'sons of resheph' (sparks) as a proverb for trouble's inevitability.

Spanish 'brasas/chispa' (embers/spark) and French 'flamme' capture the concrete fire imagery. (Song 8:6; Job 5:7) **GEOGRAPHY AND SPACE**

en: flame, flames-of, its-flames | **es:** brasas-de, chispa, sus-brasas | **fr:** flamme, flammes, ses-flammes | **de:** [רשׁף], [רשפי], [רשפיה] Job 5:7; Song 8:6

2. plague, pestilence, fever (2×) Plague, pestilence, or fever – a destructive force sent by God, echoing the Canaanite plague-deity Resheph. In Deuteronomy 32:24 it appears alongside bitter destruction; in Habakkuk 3:5 pestilence and resheph march before God in theophanic judgment. Spanish 'plaga/fiebre' and Hindi 'bukhār' (fever) show how translators oscillate between disease and supernatural devastation. (Deut 32:24; Hab 3:5) **PLAGUES AND WOUNDS**

en: plague | **es:** fiebre, la-plaga | **fr:** flamme, plaie | **de:** Plage, [רשׁף] Deut 32:24; Hab 3:5

3. lightning bolt, fiery arrow, thunderbolt (2×) Lightning bolt or fiery arrow – a projectile of divine fire used as a weapon. Psalm 78:48 pairs it with hail as instruments of judgment on Egypt, while Psalm 76:3 describes God breaking the 'resheph of the bow' – the flaming shafts of warfare. Spanish 'relámpagos/rayos' (lightning/bolts) and English 'fiery shafts' both emphasize the weapon-like, projectile quality. (Ps 76:3; 78:48) **GEOGRAPHY AND SPACE**

en: the-fiery-shafts-of-, to-lightning-bolts | **es:** a-los-rayos, relámpagos-de- | **fr:** flamme, à-flamme | **de:** der-fiery-shafts-von-, zu-Blitz-bolts Ps 76:3; Ps 78:48

רֶשֶׁף H7566 *Conj-w / N-proper-ms* (1×)

Resheph (personal name: descendant of Ephraim)

This is a personal name appearing in 1 Chronicles 7:25, part of the genealogy of Ephraim. The name Resheph is identical to a common noun meaning 'flame' or 'burning,' and also to a West Semitic deity associated with plague and the underworld. Whether the personal name carries these associations or is simply a theophoric element is uncertain. The genealogical context situates this Resheph within Ephraim's lineage without additional biographical detail.

(1×) In 1 Chronicles 7:25, Resheph appears as a descendant in Ephraim's genealogy, listed simply by name without further information. The Septuagint transliterates variously, reflecting the challenge of rendering Hebrew names into Greek. The name itself means 'flame' and was also a deity name in Canaanite religion, though in personal names such meanings often become merely conventional. The Chronicles genealogist includes Resheph to establish Ephraimite lineage, particularly leading toward Joshua (the chapter's climactic figure). **PERSONAL NAMES**

en: and-Reshef | **es:** y-Résef | **fr:** [ורשׁף] | **de:** [ורשׁף] 1Chr 7:25

רָשַׁשׁ H7567 *V-Pual-Perf-1cp* (2×)

beat down, shatter; to crush or impoverish violently

A verb meaning to beat down or shatter. Jeremiah 5:17 warns that the enemy 'will beat down your fortified cities,' demolishing Israel's defenses. Malachi 1:4 uses the Pual: 'we have been beaten down,' expressing Edom's devastation. The Syriac cognate suggests grinding or crushing, fitting the images of military and economic ruin.

(2×) A Pō'ēl/Pual verb meaning to beat down, crush, or shatter. Jeremiah 5:17 (Pō'ēl imperfect) warns that the invader 'will beat down' (יְרָשֵׁשׁ) Judah's fortified cities—demolishing strongholds and reducing them to rubble. Malachi 1:4 (Pual perfect) has Edom lament, 'We have been shattered' (רֻשַּׁשְׁנוּ), acknowledging their devastation. The Syriac cognate (bruise, grind) supports the sense of pulverizing force. Spanish 'arruinados' (ruined) and 'empobrecer' (impoverish) reflect both physical destruction and economic desolation encoded in the verb. **CRUSHING AND HUMBLING**

en: it-shall-impoverish, we-are-shattered | **es:** Fuimos-arruinados, empobrecerá | **fr:** [ירשׁש], arracher | **de:** [ירשׁש], [רשׁשנו] Jer 5:17; Mal 1:4

רֶשֶׁת H7568 *N-fsc* (22×)

A net for catching prey (literal or figurative); also a lattice-work or grating, especially of the tabernacle altar.

This noun covers two related but distinct artifacts: the hunter's or fisherman's net and the metalworker's grating. In its dominant sense, it appears frequently in the Psalms and prophets as a powerful metaphor — the wicked spread nets for the righteous (Ps 10:9; 31:4), and God himself casts a net over faithless nations (Ezek 12:13; 17:20). Proverbs 1:17 offers the memorable proverb that even a bird can see when a net is spread openly. In its second sense, it denotes the bronze network or grating of the tabernacle altar (Exod 27:4–5; 38:4), a lattice structure placed beneath the altar ledge — a technical architectural term rendered consistently as 'network' or 'grating' across translations.

1. net for catching (18×) A net used for catching birds, fish, or animals — literal or, more commonly, figurative. The figurative use dominates: the wicked ensnare the innocent (Ps 9:15; 10:9; 25:15), and God spreads his net in judgment over Egypt (Ezek 32:3) and unfaithful Israel (Hos 7:12). Proverbs 1:17 provides the only purely literal instance. Spanish 'red' and French 'filet' both preserve the trapping imagery, while the consistent pairing with verbs like פָּרַשׂ ('to spread') marks the net-as-trap metaphor across 18 occurrences. **NETS AND SNARES**

en: My-net, a-net, and-his-net | **es:** de-la-red, de-red, en-red | **fr:** [רשׁת], dans-filet, dans-ברשׁת | **de:** [ברשׁת], [הרשׁת], [ורשׁת] Job 18:8; Ps 9:15; Ps 10:9; Ps 25:15; Ps 31:4

2. network or grating (4×) A lattice-work, network, or grating — specifically the bronze mesh grating of the tabernacle altar described in Exodus 27:4–5 and 38:4. This architectural sense denotes a rigid, open-weave metal structure rather than a flexible catching device. The uniform rendering across languages as 'network' or 'grating' (Spanish 'la red,' English 'the network') distinguishes this technical cultic term from the hunting-net imagery. **NETS AND SNARES**

en: network, the-network | **es:** la-red, red | **fr:** le-network, network | **de:** der-network, network Exod 27:4; Exod 27:5; Exod 38:4

רְתוֹק H7569 *Art / N-ms* (3×)

chain—ornamental or restraining metal links, especially of gold

This noun denotes chains, particularly ornamental ones made of gold used in Solomon's temple (1 Kings 6:21) and those for binding captives (Ezekiel 7:23). The word appears in contexts where chains serve decorative or restraining functions. The temple usage suggests fine craftsmanship, while Ezekiel's reference points to the chains of captivity awaiting Jerusalem, creating a stark contrast between beauty and bondage.

(3×) The three occurrences split between decorative temple chains (1 Kings 6:21, appearing twice in the verse) and captivity chains (Ezekiel 7:23). Spanish 'cadenas' and French 'chaîne' straightforwardly render the term. The Ezekiel passage's command to 'make the chain' is textually uncertain, with some scholars proposing emendations, suggesting the original may have envisioned chains for impending exile. **CHAINS AND FETTERS**

en: [with-chains-of], the-chain, with-chains-of | **es:** (con-cadenas-de), [con-cadenas], la-cadena | **fr:** [with-chains-of], avec-chains-de, chaîne | **de:** [with-chains-of], [הרתוק] 1Kgs 6:21; Ezek 7:23

רָתַח H7570 *V-Piel-Imp-ms* (3×)

boil, seethe—to cause bubbling through heat, literally or figuratively

This verb describes the action of boiling or making something seethe with heat. Ezekiel 24:5 uses it in the command to boil the cooking pot, part of an extended metaphor for Jerusalem's judgment. Job uses it twice: once for bowels boiling with emotional turmoil (30:27), and once for Leviathan making the deep boil like a pot (41:31). The term bridges literal cooking and metaphorical agitation.

(3×) The three uses divide between literal boiling (Ezekiel's pot) and figurative seething (Job's emotions and Leviathan's power). Spanish 'hervir' (to boil) and French 'bouillir' appear consistently. Job 30:27's description of bowels boiling 'without quiet' powerfully conveys inner

turmoil, while the Leviathan passage uses boiling to illustrate the creature's fearsome ability to churn the ocean depths. **BOIL COOK FOOD**

en: He-makes-boil, boil | **es:** Hace-hervir, hierve, hierven | **fr:** bouillir, ירתיח, רתחו | **de:** [ירתיח], [רתח], [רתחו] Job 30:27; Job 41:31; Ezek 24:5

רְתָּח H7571 *N-mpc / 3fs* (1×)

boilings, seethe, vigorous bubbling (in cooking)

This plural noun with suffix means 'its boilings,' appearing in Ezekiel 24:5 in a prophetic allegory where Jerusalem is depicted as a cooking pot. The command is to 'boil its boilings'—make it boil vigorously. However, BDB notes this is likely a textual corruption for 'its pieces' (the meat inside), which fits better with the cooking metaphor elsewhere in the chapter. The image of intense boiling suits the context of judgment: Jerusalem under siege is like a pot brought to furious, destructive boil.

(1×) Ezekiel 24:5 uses this phrase in the extended metaphor of Jerusalem as a corroded pot on the fire: 'boil its boilings' or 'make it seethe vigorously.' Spanish 'hervores de ella' (its boilings) preserves the intensified action. Most scholars suspect textual corruption here (reading 'its pieces' instead), but the received text creates vivid image: repeated boiling, fierce heat, destructive intensity—all figuring the siege's relentless pressure. The cooking imagery throughout Ezekiel 24 turns domestic activity into vehicle for judgment oracle. **BOIL COOK FOOD**

en: its-boilings | **es:** hervores-de-ella | **fr:** chaîne | **de:** [רתחיה] Ezek 24:5

רְתּוֹק H7572

chain (for captives; Ezekiel 7:23, textually uncertain; also 1 Kings 6:21 Qere)

This noun appears in Ezekiel 7:23 in the command 'make the chain,' apparently referring to chains for captives as Babylon prepares to haul Judah into exile. However, the text is notoriously difficult, and scholars propose various emendations. First Kings 6:21 (Qere) also reads רְתוּקוֹת זָהָב ('chains of gold') adorning the temple's inner sanctuary, though the Ketiv differs. The vocabulary of chains connects to themes of bondage, captivity, and decorative metalwork. The textual uncertainties surrounding this rare term illustrate the challenges of reconstructing ancient Hebrew technical vocabulary for metallurgy and bondage.

רָתַם H7573 *V-Qal-Imp-ms* (1×)

harness, bind, attach (animals to a chariot)

This verb means to harness or attach draft animals to a vehicle, appearing only in Micah 1:13: 'Harness the chariot to the horse.' The command is directed to Lachish in a context of judgment, possibly ironic—prepare to flee, or perhaps prepare for futile military response. The Arabic cognate suggests binding or tying as a reminder, and here the binding is the practical attachment of horse to chariot. The imperative creates urgency: action required in crisis.

(1×) Micah 1:13 commands the inhabitants of Lachish: 'Harness the chariot to the swift steed.' Spanish 'Unce' (harness/yoke), English 'harness' capture the action of binding animal to vehicle. This could be preparation for flight or battle, though in context it appears futile—Lachish will fall despite chariots. The singular imperative personalizes the address, as if speaking to the city itself. The chariot imagery is bitterly appropriate: Lachish's military strength will not save it from the coming judgment. **BINDING AND TYING**

en: Harness | **es:** Unce | **fr:** se-complaire | **de:** [רתם] Mic 1:13

רֹתֶם H7574 *N-mp* (4×)

broom tree, broom shrub (desert plant)

This noun identifies a desert shrub, likely the white broom (Retama raetam), common in arid regions of the Near East. Famous as Elijah's shelter in the wilderness, it also appears in descriptions of hardship and as fuel for coals. The plant's deep roots, meager shade, and hot-burning wood all feature in biblical imagery.

(4×) Designates a desert broom shrub. In 1 Kings 19:4-5, Elijah sits under 'a broom tree' (רֹתֶם אֶחָד/אַחַת) desiring death—the sparse desert shrub emphasizing his desolation. Job 30:4 mentions destitute people eating 'roots of broom' (שֹׁרֶשׁ רְתָמִים) for survival, indicating severe poverty. Psalm 120:4 speaks of 'coals of broom' (גַּחֲלֵי רְתָמִים), which burn especially hot and long. The plant is identified as Retama raetam, a white-flowered desert legume providing minimal shade but excellent charcoal. Multilingual glosses show botanical recognition: Spanish 'retama/retamas,' French 'genêt,' German 'broom-Baum'—though precise botanical equivalents vary by language. **GEOGRAPHY AND SPACE**

en: broom-tree, broom-trees, the-broom-tree | **es:** retama, retamas | **fr:** broom-arbre, genêt, רתמים | **de:** [רתמים], broom-Baum, der-broom-Baum 1Kgs 19:4; 1Kgs 19:5; Job 30:4; Ps 120:4

רִתְמָה H7575 *Prep-b / N-proper-fs* (2×)

Rithmah; place name, a wilderness encampment during the Exodus journey

A place name identifying a station in the wilderness itinerary. Numbers 33:18-19 lists Rithmah among the stops between Rephidim and Rimmon-perez. The name may derive from a root meaning 'broom plant' (רֶתֶם), suggesting a desert shrub marked the site. The exact location is unknown.

(2×) Names a wilderness encampment in the Priestly itinerary (Num 33:18-19), positioned after Rephidim and before Rimmon-perez. The name Rithmah (רִתְמָה) likely relates to רֶתֶם, the desert broom plant, possibly indicating the area's vegetation. The Septuagint's Ραθαμα and Ραμαθα offer Greek transliterations without interpretation. Modern translations (Spanish Ritmá, French Rithmah) preserve the name, acknowledging that the site's identification is lost. The reference to flora may have served as a mnemonic or practical landmark for travelers. **PERSONAL NAMES**

en: from-Rithmah, in-Rithmah | **es:** de-Ritmá, en-Ritmá | **fr:** dans-Rithmah, de-Rithmah | **de:** in-Rithmah, von-Rithmah Num 33:18; Num 33:19

רָתַק H7576 *V-Nifal-Imperf-3ms* (2×)

be snapped, be bound; to break or be fastened (with textual uncertainty)

A verb with uncertain meaning due to textual issues. Nahum 3:10 (Pual) speaks of nobles 'bound with fetters,' clearly denoting restraint. Ecclesiastes 12:6 (Niphal, Qere reading) may mean 'be snapped' or 'be broken,' referring to a cord or chain. Some emend to נתק ('be torn away'). The semantic range spans binding and breaking, possibly related concepts of attachment and rupture.

(2×) A verb appearing in Pual and Niphal stems with contested meanings. Nahum 3:10 (Pual) clearly means 'be bound': Nineveh's nobles 'were bound (רֻתְּקוּ) with fetters.' Ecclesiastes 12:6 is textually difficult; the Qere reads יֵרָתֵק (Niphal imperfect) 'be snapped,' but the Ketiv has ירחק ('be far'). Most emend to יִנָּתֵק (from נתק, 'be torn away'). Arabic رتق (close up, repair) and Talmudic רִיתְקָא (enclosure) suggest fastening, yet the Ecclesiastes context demands breaking. The verb may originally have meant 'bind,' with 'snap' as a later semantic development or textual corruption. **BINDING AND TYING**

en: is-snapped, were-bound | **es:** (se-rompa), atados | **fr:** (ירחק), supplier | **de:** [(ירחק)], [רתקו] Eccl 12:6; Nah 3:10

רְתָקָה H7577 *Conj-w / N-fpc* (1×)

chains, fetters (possibly ornamental chains)

This plural construct noun refers to chains, appearing in Isaiah 40:19 in a description of idol-making: the craftsman overlays the idol with gold 'and chains of silver' (or possibly 'casts silver chains for it'). The context is satirical—the prophet mocks the elaborate process of manufacturing gods. Whether these chains are ornamental decoration or structural fasteners is unclear, but they represent additional

costly materials lavished on worthless idols. The silver chains ironically bind not the idol but its deluded worshipers.

(1×) Isaiah 40:19 describes idol manufacture, mentioning 'chains of silver' as part of the elaborate decoration. Spanish 'y cadenas' (and chains) preserves the connective and plural. The chains likely ornament the idol, adding silver to the gold overlay—expensive materials wasted on handmade deities. The prophet's rhetoric is devastating: such elaborate effort to create a god who can't speak, move, or save. The chains, meant to beautify, become symbols of the craftsmen's bondage to their own handiwork. **GEOGRAPHY AND SPACE**

en: and-chains | **es:** y-cadenas | **fr:** [ורתקות] | **de:** [ורתקות] Isa 40:19

רְתֵּת H7578 *N-fs* (1×)

trembling, terror, fearful reverence

This noun denotes trembling or terror, appearing in Hosea 13:1 in a difficult text: 'When Ephraim spoke, trembling' (or possibly 'spoke with trembling,' or 'spoke, there was trembling'). The verse contrasts Ephraim's former exalted status (when his words commanded fear/respect) with his subsequent guilt through Baal worship. Whether the trembling is Ephraim's own reverent fear or others' fearful response to his authority remains textually ambiguous, but the image evokes a time when Ephraim's leadership carried weight.

(1×) Hosea 13:1 presents interpretive challenges, but describes a time 'when Ephraim spoke, trembling'—either Ephraim spoke with humble fear, or his speech inspired trembling in others. Spanish 'temblor,' French 'crainte' (fear) both capture the fearful aspect. The verse mourns Ephraim's fall from a state where speaking carried authority/reverence to one of death through idolatry. The trembling represents either proper fear before God (now abandoned) or commanding respect (now lost). Either way, it marks a vanished condition. **TREMBLING AND FEAR**

en: trembling | **es:** temblor | **fr:** crainte | **de:** [רתת] Hos 13:1

שָׁאַב H7579 *V-Qal-Imperf-3mp / Pn* (19×)

To draw water from a well or spring; by extension, the person who draws water

A verb describing the fundamental act of fetching water from a well, spring, or cistern. It appears memorably in the servant narratives at the well where Rebekah draws for Abraham's camels (Gen 24:19-45) and in the designation of the Gibeonites as perpetual 'drawers of water' (Josh 9:21). Isaiah employs it figuratively: 'You shall draw water from the wells of salvation' (Isa 12:3). Spanish 'sacar' (to pull out) and French 'tirer' (to draw) both capture the physical pulling action at the heart of this word.

draw water (19×) To draw or fetch water from a well, spring, or cistern, including participial forms denoting the person performing this task. The literal usage spans everyday life (Gen 24:11; 1 Sam 9:11; Ruth 2:9) and ritual contexts (1 Sam 7:6). Isaiah 12:3 extends it metaphorically to drawing salvation as one draws water, a striking figurative turn preserved across all major translations. **GEOGRAPHY AND SPACE**

en: I-will-draw, and-drawers-of, and-drawers-of- | **es:** Y-sacaréis-, a-sacar, el-que-saca | **fr:** Je—tirer, [וישאבו], [ושאבתם] | **de:** [וישאבו], [ושאבתם], [ישאבון] Gen 24:11; Gen 24:13; Gen 24:19; Gen 24:20

שָׁאַג H7580 *V-Qal-Perf-1cs* (21×)

To roar like a lion, used of beasts, enemies, and God in power or judgment; rarely, to groan in anguish.

Evokes the terrifying sound of a lion's roar, used literally of predators (Judg 14:5, Ps 104:21) and figuratively of invading armies, oppressive rulers, and even God himself thundering against the nations (Jer 25:30, Hos 11:10). The onomatopoeia is almost audible in the Hebrew. Spanish 'rugir' and French 'rugir' faithfully carry the leonine force. One poignant exception appears in Psalm 38:8, where the psalmist's roar becomes a groan of inner anguish – the same visceral sound redirected from aggression to suffering. German captures this shift beautifully with 'ich stoehnen' against the typical leonine vocabulary.

1. roar (of lion/beast) (20×) To roar as a lion or fierce beast, used literally of predators and figuratively of God, enemies, or oppressive rulers roaring in power, threat, or judgment. The young lion roars against Samson (Judg 14:5), lions roar for prey (Ps 104:21), enemies roar in the sanctuary (Ps 74:4), and God himself roars from Zion (Jer 25:30). Hosea 11:10 presents the startling image of God roaring like a lion to call scattered Israel home. Spanish 'rugir/rugieron' and French 'rugir' preserve the primal leonine force across translations. **ROAR GROAN CRY**

en: [ketiv], and-roaring, does-roar | **es:** (rugirá), Rugiendo, Rugieron | **fr:** et-rugir, roaring, rugir | **de:** [(ישאג)], [[ושאג]], [הישאג] Judg 14:5; Job 37:4; Ps 22:13; Ps 74:4; Ps 104:21

2. groan or cry out (1×) To groan or cry out in deep personal anguish, attested in Psalm 38:8 where the psalmist describes groaning from inner turmoil. The same visceral, guttural sound used of a lion's roar is redirected to express overwhelming emotional pain. English renders 'I groan,' Spanish 'gimo,' and German 'ich stoehnen,' all shifting from animal ferocity to human suffering – a poignant semantic extension that shows how the body's deepest sounds transcend the boundary between rage and grief. **ROAR GROAN CRY**

en: I-groan | **es:** gimo | **fr:** rugir | **de:** ich-stöhnen Ps 38:8

שְׁאָגָה H7581 *N-fsc / 3ms* (7×)

Roaring (of a lion, literal or figurative); groaning or anguished outcry (of a person in distress)

The noun שְׁאָגָה captures two contrasting sounds: the fierce roar of a lion and the anguished groan of a suffering human being. As a leonine roar, it evokes terrifying power — Isaiah 5:29 compares invading armies to a roaring lion, and Ezekiel 19:7 describes a conquering king whose roar devastates the land. As a human groan, it voices the depths of personal anguish — David's 'words of my groaning' in Psalm 22:1, the psalm Jesus quoted from the cross, and Job's sighs that come instead of bread (Job 3:24). Spanish captures the split neatly: rugido for the lion's roar, gemir/gemido for human groaning.

1. roaring (of lions) (4×) The roar of a lion, used both literally and as a powerful metaphor for aggressive, predatory force. Isaiah 5:29 likens the roar of invading nations to a lion's growl (Spanish rugido, Arabic za'ir). Job 4:10 uses it figuratively for the wicked whose roaring is silenced by God. Ezekiel 19:7 describes a young lion — a figure for a king of Judah — whose roar (she'agato) devastates cities. Zechariah 11:3 pairs it with the lions of the Jordan thicket. The consistent multilingual rendering as 'roar/rugido/rugissement' confirms the animalistic, powerful quality of this sound. **GEOGRAPHY AND SPACE**

en: roar, roaring-his, roaring-of | **es:** Rugido, Rugido-de, rugido-de | **fr:** [שאגה], rugissement, שאגת | **de:** [שאגה], [שאגת], [שאגתו] Job 4:10; Isa 5:29; Ezek 19:7; Zech 11:3

2. groaning (of human distress) (3×) The groan, moan, or anguished cry of a human being in deep suffering — a sound that shares the raw intensity of the lion's roar but is redirected inward by pain rather than outward by power. In Psalm 22:1, David cries out with 'the words of my groaning' (divre she'agati) — the very psalm whose opening words Jesus spoke from the cross. Psalm 32:3 speaks of groaning all day long when sin is unconfessed. Job 3:24 says his groanings pour out like water. Spanish shifts from rugido to gemir/gemido, and the possessive 'my groaning/my groanings' in English marks the deeply personal, first-person quality of this suffering — a sound torn from the human throat rather than roared from a predator's jaws. **GEOGRAPHY AND SPACE**

en: my-groaning, my-groanings, through-my-groaning | **es:** en-mi-gemir, mi-gemido, mis-rugidos | **fr:** dans-rugissement, mon-שאגתי-moi, rugissement | **de:** [שאגתי], durch-mein-groaning, mein-groaning Job 3:24; Ps 22:1; Ps 32:3

שָׁאָה H7582 *V-Qal-Perf-3cp* (6×)

To crash into ruins, be laid waste; to roar or make an uproar; to make desolate (Hiphil causative)

A verb of violent noise and destruction, evoking the thunderous collapse of cities and the roar of hostile nations. In Isaiah 6:11, the prophet's devastating commission continues 'until cities have crashed into ruins' and the land lies desolate – the full weight of judgment's finality. Isaiah 17:12-13 turns the word to the terrifying roar of nations surging like many waters, though God rebukes them and they flee. The Hiphil causative in 2 Kings 19:25 and Isaiah 37:26 reveals that God Himself ordained the Assyrian king's campaigns 'to make fortified cities desolate heaps.'

1. roar (2×) To roar, make an uproar – used of nations rushing forward like thundering waters. Isaiah 17:12-13 pictures peoples that 'roar like the roaring of many waters,' a simile for the terrifying advance of enemy armies. The parallel verb 'hamah' (to be in tumult) reinforces the auditory chaos. Spanish 'braman' (they bellow/roar) captures the bestial, overwhelming quality of the sound. ROAR TURMOIL GROAN

en: they-roar | **es:** braman | **fr:** [ישאון'] | **de:** [ישאון'] Isa 17:12; Isa 17:13

2. laid waste (2×) To crash into ruins, be laid waste (Qal and Niphal). In Isaiah 6:11 the prophet asks 'How long, Lord?' and is told: until cities 'are laid waste' without inhabitant and the land is utterly desolate. The Niphal intensifies the devastation – not merely damaged but reduced to uninhabitable ruin. Spanish 'sean devastadas' (be devastated) and 'quede desolada' (remain desolate) show the completeness of the destruction. DESOLATION AND RUIN

en: are-laid-waste, is-laid-waste | **es:** quede-desolada, sean-devastadas | **fr:** [שאו], [תשאה] | **de:** [תשאה], erhebt Isa 6:11

3. make desolate (2×) To make desolate, cause devastation (Hiphil causative). In the parallel passages of 2 Kings 19:25 and Isaiah 37:26, God declares He planned long ago for the Assyrian to 'make fortified cities into ruinous heaps.' The causative stem clarifies that the agent of destruction acts under divine sovereignty. Spanish 'para asolar/para desolación' (to devastate/for desolation) and English 'to make desolate' express the purposeful, divinely ordained nature of the ruin. LOSS AND DESTRUCTION

en: to-make-desolate | **es:** para-asolar, para-desolación | **fr:** [להשאות], à-fais-désolé | **de:** [להשאות], zu-mache-desolate 2Kgs 19:25; Isa 37:26

שָׁאָה H7583 *V-Hitpael-Prtcpl-msc* (1×)

gaze intently, stare, watch closely

This Hithpael participle means gazing or staring intently, appearing in Genesis 24:21 where Abraham's servant watches Rebekah closely at the well, silently assessing whether the Lord has made his journey successful. The intensive stem suggests sustained, focused attention—not a glance but a gaze. The servant's silence and steady watching create narrative tension: will this be the woman? The multilingual evidence consistently emphasizes the visual focus, the concentrated observation.

(1×) Genesis 24:21 describes Abraham's servant 'gazing at her' (at Rebekah) after she has offered water to him and his camels—precisely the sign he requested. The Hithpael form intensifies the action: he's staring, watching intently, 'keeping silence to know whether the Lord had made his journey successful.' Spanish 'asombrado' (amazed) adds emotional dimension, though the verb primarily means to gaze steadily. This is the silent, hopeful scrutiny of someone watching for divine confirmation in human actions. GAZING AND LOOKING

en: was-gazing | **es:** asombrado | **fr:** était-gazing | **de:** staunte Gen 24:21

שַׁאֲוָה H7584 *Prep-k / N-fs* (1×)

devastating storm, tempest, ruin (Ketiv variant)

This noun (Ketiv reading) refers to a devastating storm or ruin, appearing in Proverbs 1:27 where Wisdom warns that calamity will come 'like a storm.' The Qere reading prefers a different vocalization (שׁוֹאָה), but both point to destructive tempest. The image parallels 'whirlwind,' creating vivid picture of sudden, overwhelming disaster. Wisdom's discourse uses storm-language to warn the simple: reject instruction and calamity will strike with meteorological violence and inevitability.

(1×) Proverbs 1:27 (Ketiv reading) warns that disaster will come upon the foolish 'like a devastating storm,' parallel with 'like a whirlwind.' The multilingual glosses mark this as a textual variant. The imagery is of sudden, irresistible destruction—storm as metaphor for calamity that sweeps away those who ignored Wisdom's call. Whether read as שַׁאֲוָה or שׁוֹאָה (Qere), the term evokes violent weather that obliterates everything in its path, suiting Wisdom's rhetoric of inevitable consequences. TEXTUAL VARIANTS MIXED

en: [ketiv] | **es:** [como-tormenta] | **fr:** comme-[כשאוה] | **de:** [[כשאוה]] Prov 1:27

שְׁאוֹל H7585 *Prep-k / N-cs* (66×)

Sheol, the underworld realm of the dead in Hebrew cosmology; once possibly a verbal form meaning 'to ask.'

Refers almost exclusively to the subterranean abode of the dead, the shadowy destination of all who die. Hebrew speakers did not conceive of Sheol as a place of punishment alone; both the righteous and the wicked descend there. Jacob mourns that he will go down to Sheol grieving for Joseph (Gen 37:35), and the Psalmist thanks God for rescuing his soul from its lowest depths (Ps 86:13). The etymology may connect to sha'al ('to ask, inquire'), possibly referencing necromancy. In one disputed passage (Isa 7:11), the form may actually be the imperative of the verb 'to ask' rather than the noun Sheol, as Ahaz is told to ask a sign from the Lord.

1. Sheol, realm of the dead (65×) The underworld or abode of the dead. Occurring 65 times, Sheol is the great leveler of Hebrew anthropology: the place to which all the dead descend. Translations consistently render it with underworld-specific vocabulary – Spanish Seol, French sejour-des-morts ('dwelling of the dead'), German Totenreich ('realm of the dead') – confirming its identity as a cosmological location rather than a mere grave. Key passages include Jacob's grief (Gen 37:35), Korah's company swallowed alive (Num 16:30), and Jonah's prayer from the belly of the fish (Jonah 2:2). DEATH AND DYING

en: She'ol, Sheol, to-Sheol | **es:** Seol, Sheol, al-Seol | **fr:** shéol, séjour-des-morts | **de:** Scheol, Totenreich, fragte Gen 37:35; Gen 42:38; Gen 44:29; Gen 44:31; Num 16:30

2. to ask, request (verb) (1×) A verbal imperative meaning 'ask' or 'request,' likely a homographic overlap with the verb sha'al. In Isaiah 7:11, Ahaz is commanded to ask (she'ol) for a sign from the LORD. Spanish la-peticion ('the request') and English 'asking' treat this as the verb rather than the noun, though French and German translations collapse it into their standard Sheol rendering, suggesting the ambiguity was not always resolved by translators. PETITIONS AND REQUESTS

en: asking | **es:** la-petición | **fr:** séjour-des-morts | **de:** Totenreich Isa 7:11

שָׁאוּל H7586 *Prep* (406×)

Saul/Shaul; proper name meaning 'asked [of God],' borne by Israel's first king and several other figures

Sha'ul ('asked') is best known as the name of Israel's first king, the tall Benjamite son of Kish whose turbulent reign dominates 1 Samuel. The name derives from the root sha'al ('to ask'), reflecting the people's request for a monarch (1 Sam 8:5). Beyond King Saul, the same name identifies an Edomite king from Rehoboth on the River (Gen 36:37), a son of Simeon by a Canaanite woman (Gen 46:10), and a Levite ancestor (1 Chr 6:9). Translations across languages uniformly transliterate rather than translate: Spanish Saul, French Saul, German Saul.

Saul / Shaul (proper name) (406×) Proper masculine name from the root sha'al ('to ask, request'), applied primarily to Israel's first king, son of Kish of Benjamin (1 Sam 9:2), whose 360+ occurrences dominate the corpus. Also borne by an Edomite king (Gen 36:37), a Simeonite clan ancestor (Gen 46:10; Exod 6:15), and a Levite (1 Chr 6:9). The etymological link to 'asking' resonates with the narrative of Israel requesting a king. SAUL PERSONAL NAME

en: Saul | **es:** Saúl | **fr:** Saül | **de:** Saul 1Sam 9:2; 1Sam 9:3; 1Sam 9:7; 1Sam 9:8

שָׁאוּלִי H7587 *Art / N-proper-ms* (1×)
Shaulite (gentilic: descendants of Shaul, clan in Simeon)
This is a gentilic adjective (with the definite article) functioning as a collective noun, referring to the Shaulite clan descended from Shaul within the tribe of Simeon. It appears in Numbers 26:13 in the wilderness census, where Israelite families are enumerated. The form follows standard patterns for clan designation, deriving from the ancestor's name with the -ite ending. The article makes it collective: 'the Shaulites' as a group.

(1×) Numbers 26:13 lists 'the Shaulites' among Simeonite clans in the census. The multilingual glosses transliterate with the appropriate article: Spanish 'los saulitas' (the Shaulites), English 'the Shaulite.' This collective designation identifies all descendants of Shaul son of Simeon as a single clan unit for census and inheritance purposes. The census context makes clan membership crucial—these genealogical distinctions determined land allotment, military organization, and social identity in Israel. **PERSONAL NAMES**
en: the-Shaulite | **es:** los-saulitas | **fr:** le-Shaulite | **de:** der-Shaulite Num 26:13

שָׁאוֹן H7588 *N-msc* (18×)
Roar, tumult, uproar – the crashing din of waters, armies, or crowds; once the roaring desolation of a destructive pit.
This masculine noun captures the overwhelming sound of chaos – surging seas, charging armies, and roaring crowds all collapse into a single auditory image. Isaiah 17:12 compares the tumult of nations to the roaring of many waters, and Psalm 65:7 celebrates God as the one who stills the roaring of the seas. Spanish estruendo ('crash, din') and German Laerm ('noise, racket') convey the visceral loudness. Jeremiah uses the word for the thunder of divine judgment crashing upon the nations (Jer 25:31; 51:55). In one distinctive usage (Ps 40:2), the 'pit of tumult' shades from pure noise into an image of roaring destruction and desolation.

1. roar, tumult, uproar (17×) The roar, tumult, or uproar of crowds, armies, or waters – a loud, overwhelming, often threatening sound. Isaiah 17:12-13 uses it twice for the thunderous noise of hostile nations compared to roaring seas. Psalm 65:7 praises God who stills the roaring of waves. Amos 2:2 and Hosea 10:14 apply it to the din of battle, and Jeremiah 48:45 calls warriors 'sons of tumult.' Spanish estruendo ('din, crash'), French tumulte, and German Laerm all emphasize the raw volume and disorder. The word consistently evokes sounds so loud they overwhelm ordinary perception. **TUMULT AND UPROAR**
en: a-roar, and-its-tumult, and-uproar-of | **es:** como-bramido-de, con-estruendo, estruendo | **fr:** et-tumulte, tumulte | **de:** Laerm, [בשאון], [שאון] Ps 65:7; Ps 74:23; Isa 5:14; Isa 13:4

2. ruin, desolation (1×) Roaring destruction or desolation – a contextual extension of the tumult imagery into the resulting ruin. In Psalm 40:2, the psalmist is drawn up from a 'pit of destruction' (or 'pit of roaring tumult'), where the auditory chaos of sense 1 merges with the physical devastation it produces. English 'destruction' and Spanish estruendo in this context shade from noise toward the wreckage that thunderous violence leaves behind. **DESTRUCTION AND DECAY**
en: destruction | **es:** estruendo | **fr:** tumulte | **de:** destruction Ps 40:2

שְׁאָט H7589 *N-msc / 2ms* (3×)
contempt, despite—deep scorn held in the soul or heart
This noun appears only in Ezekiel, describing the contempt or malicious scorn that enemies harbor against Israel. The phrase 'with contempt in the soul' (25:15) or 'with all contempt of soul' (25:6) emphasizes that this isn't casual disdain but deep-seated hatred. Ezekiel uses this term to characterize the hostile attitudes of surrounding nations, providing grounds for God's judgment against them.

(3×) All three occurrences are in Ezekiel 25 and 36, describing the contemptuous attitudes of Ammon (25:6), Edom (25:15), and other nations (36:5) toward Israel. Spanish 'desprecio' and French translations capture the notion of scorn or despite. The term consistently appears in the phrase 'with contempt of soul,' suggesting internalized malice rather than momentary insult. **CONTEMPT SCORN**
en: with-contempt, with-contempt-of, your-contempt | **es:** con-desprecio, con-desprecio-de, tu-desprecio | **fr:** [בשאט], [שאטך] | **de:** [בשאט], [שאטך] Ezek 25:6; Ezek 25:15; Ezek 36:5

שׂוֹט H7590 *Art / V-Qal-Prtcpl-mp* (3×)
despisers, those who treat with contempt—people who scorn or show despite
This participial form, appearing only in Ezekiel, describes those who actively treat others with contempt or scorn. The word characterizes surrounding peoples—daughters of the Philistines (16:57) and various neighbors (28:24, 26)—who looked down on Israel. The term captures ongoing, habitual contempt rather than a single act of scorn, depicting a settled attitude of disdain.

(3×) The three occurrences all describe Israel's neighbors who despise her: Philistine women (16:57) and surrounding peoples (28:24, 26). Spanish uses 'los/las que desprecian' (those who despise), capturing the participial sense. The contexts promise relief from such contemptuous neighbors, part of Ezekiel's restoration oracles. The term's restriction to Ezekiel suggests it may be a dialectal or late form related to the noun שְׁאָט. **CONTEMPT AND SCORN**
en: the-despisers-of-, the-ones-despising | **es:** las-que-desprecian, los-que-desprecian | **fr:** [השאטות], [השאטים] | **de:** [השאטות], [השאטים] Ezek 16:57; Ezek 28:24; Ezek 28:26

שְׁאִיָּה H7591 *Conj-w / N-fs* (1×)
ruin, desolation, devastation
This noun means ruin or desolation, appearing in Isaiah 24:12, a late oracle depicting universal devastation: 'In the city is left desolation, and the gate is battered into ruin.' The term emphasizes the aftermath—not the destroying but the state of being destroyed. Isaiah 24's apocalyptic vision presents comprehensive collapse, and this word captures the endpoint: emptiness, wreckage, the stillness after catastrophe. The conjunction links this ruin to the broader scene of destruction.

(1×) Isaiah 24:12 describes the ruined city's condition: 'In the city is left desolation, and the gate is battered into ruin.' Spanish 'y ruina' (and ruin) preserves the conjunction connecting this to the previous devastation. The term denotes the post-destruction state—the silence and emptiness after calamity. In Isaiah 24's cosmic judgment scene, this ruin is not one city's fate but representative of universal collapse. The battered gate particularly symbolizes failed defense, the city's protective boundary now rubble. **DESTRUCTION AND DECAY**
en: and-ruin | **es:** y-ruina | **fr:** [ושאיה] | **de:** [ושאיה] Isa 24:12

שָׁאַל H7592 *V-Qal-Perf-3fs* (176×)
To ask, inquire, request, demand, borrow, or lend; covering question-asking, petition, and the loan transaction in both directions
Sha'al is the quintessential verb of human need voiced aloud — whether seeking information, requesting a favor, or negotiating a loan. Its semantic range runs from the simple question ('What is your name?' Gen 32:29) to the desperate petition (Hannah's plea for a son, 1 Sam 1:20), and even extends into the economics of borrowing and lending. Arabic sa'ala preserves the same core of voiced inquiry, while the Korean split between mul-eotda (asking) and guhaetda (requesting) exposes the line between information-seeking and favor-seeking that Hebrew leaves implicit. The wordplay on Samuel's name — 'I asked him of the LORD' — shows how deeply this verb is woven into Israel's narrative theology.

1. ask, inquire, question (96×) To ask a question or make an inquiry, seeking information from another person or from God. Arabic sa'ala and Korean mul-eotda (to ask) consistently mark this as the information-seeking register. This is the dominant sense (96x), ranging from simple interpersonal questions (Gen 26:7 'the men of the place asked about his wife') to formal divine inquiry through priest or prophet (Judg 1:1; 1 Sam 10:22). The construction

often takes a double accusative — asking someone about something — and the multilingual glosses converge on consultar/demander/befragen, all emphasizing the investigative dimension. ASKING AND PRAYING

en: and-asked, and-he-asked, and-inquired | **es:** Y-consultaron, Y-consultó, Y-preguntó | **fr:** et-consulta, et-demanda, et-demander | **de:** und-befragten, und-er-fragte, und-fragen Gen 26:7; Gen 32:29; Gen 37:15; Gen 38:21

2. request, petition, demand (73×) To request, petition, or demand something from someone, seeking to obtain goods, favors, or outcomes rather than information. Arabic talaba (to seek/request) and Korean guhaetda (to seek to obtain) distinguish this from mere inquiry. Covers Moses's statement of what God 'asks of' Israel (Deut 10:12), Caleb's daughter requesting springs of water (Josh 15:18), and the elders demanding a king (1 Sam 8:10). Spanish pedir and French demander in the petitionary register confirm the shift from question to request. Hannah's naming of Samuel — she'iltiv, 'I asked him of the LORD' (1 Sam 1:20) — is the theological pinnacle of this sense. ASKING AND PRAYING

en: ask, asked, he-asked | **es:** Pide, de-pedir, para-pedir | **fr:** demanda, demande, demander | **de:** ask, du-fragte, er-fragte Deut 10:12; Deut 14:26; Deut 18:16; Josh 15:18; Josh 19:50

3. borrow (3×) To borrow, to receive something on loan from another. Arabic musta'ar (borrowed) and Korean billin (borrowed) mark the economic transaction. Rare (3x), appearing in the case law of Exod 22:14 regarding liability for a borrowed animal, Hannah's declaration that Samuel was 'lent to the LORD' (1 Sam 1:28 — a deliberate wordplay on borrowing/lending), and the floating axe head that 'was borrowed' (2 Kgs 6:5). The semantic extension from 'ask for' to 'borrow' is natural and paralleled across Semitic languages. ASKING AND PRAYING

en: borrows, is-lent, was-borrowed | **es:** era-prestado!, pida-prestado, prestado | **fr:** borrows, est-prêta, fut-borrowed | **de:** borrows, ist-lieh, war-borrowed Exod 22:14; 1Sam 1:28; 2Kgs 6:5

4. lend, grant on loan (2×) Hifil causative: to lend, to grant on loan to another. Arabic a'ara (to lend) and Korean billyeojuda (to lend) confirm the causative flip from receiving to granting. Appears only twice: the Israelites being granted gold and silver by the Egyptians at the Exodus (Exod 12:36), and Hannah's vow that she has 'lent' Samuel to the LORD (1 Sam 1:28). The Exodus passage is remarkable — Spanish les dieron ('they gave them') and the broader translation tradition show how 'lending' shades into 'granting,' since these loans were never repaid. STRIKING AND REFERENCE

en: I-have-lent-him, and-they-lent-them | **es:** lo-prestó, y-les-dieron | **fr:** et-ils-prêta-eux, je-ai-prêta-lui | **de:** ich-habe-lieh-ihn, und-sie-lieh-ihnen Exod 12:36; 1Sam 1:28

5. (1×) To ask leave, to request permission for departure. A specialized pragmatic extension of the petition sense, appearing in Neh 13:6 where Nehemiah asks the king's permission to return to Jerusalem. Spanish pedi permiso and English 'I asked leave' confirm the diplomatic-courtly register. The construction is idiomatic: sha'al functions as requesting formal authorization rather than simply asking a question or requesting an object. ASKING AND PRAYING

en: I-asked-leave | **es:** pedí-permiso | **fr:** demander | **de:** fragte Neh 13:6

6. (1×) To beg, to plead as a destitute person. A register shift toward abject supplication, appearing in the imprecatory Ps 109:10 ('let his children beg'). Spanish mendiguen (let them beg) captures the social degradation implied. Where sense 2 covers dignified petition, this sense carries the connotation of desperate, repeated asking born of poverty — the semantic floor of a verb whose ceiling is royal petition. ASKING AND PRAYING

en: and-let-them-beg | **es:** y-mendiguen | **fr:** et-demander | **de:** und-lass-ihnen-beg Ps 109:10

שְׁאַל H7593 *V-Qal-Perf-1cp* (6×)

To ask, inquire; to request or demand (Aramaic)

The Aramaic verb שְׁאַל mirrors its Hebrew cognate שָׁאַל and appears exclusively in the Aramaic portions of Ezra and Daniel. It covers two related speech acts: asking a question to gain information, and making a formal request or demand. When Tattenai the governor interrogated the Jewish builders, he 'asked' their names and authority (Ezra 5:9-10) — a judicial inquiry. But when Artaxerxes decrees that whatever Ezra 'asks of you' must be granted (Ezra 7:21), the verb shifts from inquiry to authoritative request. Spanish distinguishes the two senses neatly: 'preguntamos' (we inquired) versus 'os pida' (may request of you).

1. to ask, inquire (5×) To ask a question or make an inquiry, seeking information or an answer from someone. This covers the perfective 'we asked' (Ezra 5:9-10), the participle 'one who asks' (Dan 2:11, 27), and the simple past 'asked' (Dan 2:10). The context in each case is interrogation or consultation — Tattenai questioning the builders, Nebuchadnezzar demanding interpretation from his wise men. Spanish 'preguntamos/pregunta' and French 'demander' all confirm the information-seeking sense. ASKING AND PRAYING

en: asked, asks, we-asked | **es:** ha-preguntado, pide, pregunta | **fr:** [שאלנא], demander | **de:** [שאל], [שאלנא] Ezra 5:9; Ezra 5:10; Dan 2:10; Dan 2:11; Dan 2:27

2. to request, demand (1×) To make a request or demand of someone, asking for something to be given or done rather than merely seeking information. The sole instance is Ezra 7:21, where King Artaxerxes decrees that whatever Ezra the priest 'asks of you' (the treasurers beyond the River) shall be done. English 'asks-of-you' and Spanish 'os pida' both encode a directive request with an implicit authority structure, distinguishing it from the neutral inquiry of sense 1. ASKING AND PRAYING

en: asks-of-you | **es:** os-pida | **fr:** [ישאלנכון] | **de:** [ישאלנכון] Ezra 7:21

שְׁאַל H7594 *Conj-w / N-proper-ms* (1×)

Sheal (personal name: man who married foreign wife)

This is a personal name appearing in Ezra 10:29, identifying one of the Israelites who had married foreign women during the exile and were required to divorce them in Ezra's reforms. The name itself means 'asking' or 'request.' Beyond this single mention in the list of those with foreign wives, nothing else is known about this individual. The Septuagint renders it variously, reflecting the challenges of transliterating Hebrew names.

(1×) Ezra 10:29 lists Sheal among those who 'had taken foreign wives'—the controversial marriages Ezra demanded be dissolved to maintain covenant purity. The name appears with the conjunction 'and,' integrating it into the catalog of offenders. German 'und fragte' (and asked) attempts to translate the name's meaning rather than transliterate, showing the semantic root. The list itself is painful: names without stories, men whose personal lives became battleground in the community's struggle to maintain distinct identity after exile. PERSONAL NAMES

en: and-Sheal | **es:** y-Sheal | **fr:** [וְשׁאל] | **de:** und-fragte Ezra 10:29

שְׁאֵלָה H7595 *N-fsd* (1×)

request, petition, affair, matter (Aramaic)

This Aramaic noun means request, petition, or affair, appearing in Daniel 4:17 (Aramaic 4:14) in Nebuchadnezzar's dream decree: 'This sentence is by the decree of the watchers, the decision by the word of the holy ones, to the intent that the living may know...' The emphatic form (with Aramaic definite article) marks this as 'the request/matter at hand.' The term has shifted from 'question' to 'affair' or 'matter'—the issue being decided, the case under consideration.

(1×) Daniel 4:17 (Aramaic section) uses this term for 'the request' or 'the matter' decreed by the heavenly watchers—the sentence upon Nebuchadnezzar. Spanish 'la demanda' (the petition/request), English 'the request' both preserve the definite article. Though the root means 'ask' or 'inquire,' here it's weakened to mean 'affair' or 'matter'—the business at hand. The heavenly council's decree becomes a legal petition presented to the living: this judgment demonstrates that the Most High rules over human kingdoms. PETITIONS AND REQUESTS

en: the-request | **es:** la-demanda | **fr:** droit | **de:** [שאלתא] Dan 4:17

שְׁאֵלָה H7596 *Prep-b / N-fsc / 1cs* (14×)

Request, petition; a formal plea to an authority figure, or the thing granted in response.

Denotes a request or petition made to someone in authority — whether a king (Esther's repeated petitions to Ahasuerus) or God himself (Hannah's prayer in 1 Sam 1:27). The word naturally shades from the act of asking into 'the thing asked for,' as when Hannah names Samuel 'because I asked the LORD for him' and Eli confirms 'the LORD grant your she'elah.' In one specialized instance (1 Sam 2:20), it approaches the sense of 'loan' — something entrusted that God will repay. Spanish petición and French demande capture the formal, courtly register of the word.

1. request, petition (13×) A formal request or petition directed to a person of authority. Gideon asks the Israelites for gold earrings (Judg 8:24); Bathsheba brings 'one small petition' to Solomon (1 Kgs 2:20); Esther is invited repeatedly to name her she'elah before the king (Est 5:6, 7:2). Hannah's deeply personal petition to God (1 Sam 1:27) shows the word spans both royal and divine address. Spanish petición and French demande consistently render this courtly, formal sense of asking. **PETITIONS AND REQUESTS**

en: a-request, at-my-request, is-your-request | **es:** en-mi-petición, mi-petición, petición | **fr:** demande, mon-requête, mon-שאלתי-moi | **de:** Bitte, dein-petition, ein-request Judg 8:24; 1Sam 1:17; 1Sam 1:27; 1Kgs 2:16; 1Kgs 2:20

2. loan, thing lent (1×) A specialized nuance meaning 'the thing lent' or 'loan' — the concrete object or blessing granted in response to a petition. In 1 Sam 2:20, Eli blesses Elkanah, praying that the LORD repay him for 'the loan' (ha-she'elah) that Hannah dedicated to the LORD, referring to Samuel himself as the granted gift now returned to God's service. Spanish préstamo captures this transactional dimension, distinct from the mere act of requesting. **PETITIONS AND REQUESTS**

en: the-loan | **es:** el-préstamo | **fr:** le-loan | **de:** der-loan 1Sam 2:20

שְׁאַלְתִּיאֵל H7597a *N-proper-ms* (6×)

Shealtiel; 'I asked God,' father of Zerubbabel, leader of the post-exilic return to Jerusalem.

The name Shealtiel (שְׁאַלְתִּיאֵל) means 'I have asked (him) of God,' expressing prayerful dependence on divine provision. He is identified as the first son of King Jehoiachin (1 Chr 3:17) and as the father of Zerubbabel, the governor who led the rebuilding of the temple after the Babylonian exile (Hag 1:1; Ezra 3:2, 8; Neh 12:1). The Septuagint renders it Σαλαθιηλ, which passed into the New Testament genealogies. Spanish preserves multiple forms ('Salatiel,' 'Sealtiel'), while French and German sometimes leave the Hebrew untransliterated.

Shealtiel (proper name) (6×) A theophoric proper name meaning 'I asked God,' borne by the father of Zerubbabel. According to 1 Chronicles 3:17 he was the firstborn son of the exiled king Jehoiachin. His importance lies in anchoring the post-exilic Davidic line: every occurrence connects him to Zerubbabel's identity as leader of the return (Ezra 3:2, 8; Neh 12:1; Hag 1:1; 2:23). The Spanish glosses 'Salatiel' and 'Sealtiel' reflect both the Septuagintal and Masoretic traditions, while the Greek Σαλαθιηλ became the standard form in New Testament genealogies (Matt 1:12; Luke 3:27). **SHEALTIEL PERSONAL NAME**

en: She'alti'el, Shealtiel | **es:** Salatiel, Sealtiel, Shealtiel | **fr:** Jojakin, [שאלתיאל] | **de:** Schealtiel, [שאלתיאל] 1Chr 3:17; Ezra 3:2; Ezra 3:8; Neh 12:1; Hag 1:1

שַׁלְתִּיאֵל H7597b *N-proper-ms* (3×)

Shealtiel—father of Zerubbabel in the post-exilic period

This personal name identifies the father of Zerubbabel, the governor who led the first return from Babylonian exile. Haggai mentions Shealtiel three times (1:12, 14; 2:2) in the formula 'Zerubbabel son of Shealtiel,' establishing the genealogical authority of the post-exilic leadership. The name appears as an alternate form of Shealtiel found elsewhere in biblical texts, meaning 'I have asked of God.'

(3×) All three occurrences are in Haggai, identifying Zerubbabel's father in the prophet's exhortations to rebuild the temple. Spanish 'Sealtiel' and German 'Schealtiel' transliterate the name with minor variations. The consistent genealogical formula emphasizes legitimate Davidic descent, crucial for establishing Zerubbabel's authority. Haggai 1:12-14 shows the people heeding the voice of God through this leadership. **SHEALTIEL PERSONAL NAME**

en: Shealtiel | **es:** Sealtiel | **fr:** [שלתיאל] | **de:** Schealtiel Hag 1:12; Hag 1:14; Hag 2:2

H7598 *N-proper-ms* (1×)

Shealtiel (personal name: father of Zerubbabel)

This personal name means 'I have asked God' or 'God's request,' appearing frequently in post-exilic texts as the father of Zerubbabel, the governor who led the return from Babylon. Ezra 5:2 specifically mentions Shealtiel in connection with the temple rebuilding. The name's theophoric element (containing 'El' = God) reflects piety and dependence. Shealtiel's prominence derives from his son Zerubbabel, the Davidic heir who became focal point for messianic hopes during the restoration.

(1×) Ezra 5:2 identifies Zerubbabel as 'son of Shealtiel,' the genealogical connection establishing Davidic lineage and legitimacy for leadership. The multilingual glosses transliterate the name: Spanish 'Salatiel,' English 'Shealtiel,' German 'Schealtiel.' Shealtiel appears in both Ezra-Nehemiah and Haggai-Zechariah as Zerubbabel's father, anchoring the governor's authority in Davidic descent. The name itself ('I have asked God') may reflect circumstances of his birth or his parents' piety, a permanent testimony to dependence on divine providence. **SHEALTIEL PERSONAL NAME**

en: Shealtiel | **es:** Salatiel | **fr:** [שאלתיאל] | **de:** Schealtiel Ezra 5:2

שָׁאַן H7599 *V-Piel-Perf-3cp* (5×)

to be at ease, rest securely; dwell undisturbed and free from threat

This Piel verb conveys the state of being at ease, secure, and undisturbed by misfortune. In Jeremiah 30:10 and 46:27, God promises that Israel will return and be 'at ease with none making them afraid,' pairing sha'anan with shaqat (be quiet). Moab's complacency is described with the same word in Jeremiah 48:11. Proverbs 1:33 promises that whoever listens to wisdom 'will dwell securely and be at ease from dread of evil.' The Spanish 'tranquilo' aptly captures this settled, untroubled calm.

(5×) To be at ease, rest securely, dwell undisturbed by calamity or threat. Jeremiah uses it for Israel's promised restoration where they will be quiet and at ease with no one causing terror (Jer 30:10; 46:27), and ironically for Moab's false complacency (Jer 48:11). Proverbs 1:33 pairs it with freedom from dread of evil. Job 3:18 places it in the grave's rest from toil. Spanish 'tranquilo' and English 'at ease' reflect the settled security. **EASE AND TRANQUILITY**

en: and-at-ease, and-will-be-at-ease, are-at-ease | **es:** están-tranquilos, tranquilo, y-estará-tranquilo | **fr:** [ושאנן], [שאנן], et-ושאנן | **de:** [ושאנן], [שאנן], [שאננו] Job 3:18; Prov 1:33; Jer 30:10; Jer 46:27; Jer 48:11

שַׁאֲנָן H7600 *Adj-ms* (10×)

At ease, secure; ranging from genuine tranquility to complacent self-assurance and insolent arrogance.

An adjective whose meaning pivots dramatically on context, spanning the entire spectrum from blessed peace to condemned complacency. Isaiah uses it positively for Jerusalem as a 'quiet habitation' (33:20) and for Israel's 'undisturbed resting places' (32:18), yet just verses earlier rebukes the 'women who are at ease' (32:9, 11). Amos opens his woe oracle against those 'at ease in Zion' (6:1), and the psalmist laments the scorn of the complacent (123:4). French 'insouciant' (carefree, heedless) brilliantly captures the pejorative middle ground. In its most extreme form, it denotes Sennacherib's 'arrogance' before God (2 Kgs 19:28).

1. complacent, carefree, at ease (pejorative) (5×) Complacency, false security, or careless ease in a pejorative sense – rebuked by prophets as spiritual danger. French 'insouciant' and 'sans souci' (without care) precisely capture the heedless, self-satisfied

tone. Amos 6:1 ('Woe to those at ease in Zion'), Isa 32:9, 11 ('complacent women'), Ps 123:4 (the scorn of the complacent), and Zech 1:15 (nations 'at ease' while Israel suffered) all carry this negative valence. **EASE AND TRANQUILITY**

en: at-ease, the-carefree, the-complacent-ones | **es:** de-los-que-están-tranquilos, las-tranquilas, los-que-están-tranquilos | **fr:** insouciantes, le-insouciant, sans-souci | **de:** [השאננים], [שאננות], der-carefree Ps 123:4; Isa 32:9; Isa 32:11; Amos 6:1; Zech 1:15

2. at ease, secure, tranquil (positive) (3×) Genuine tranquility, security, and undisturbed peace – a positive condition of blessed rest. Spanish 'tranquila/tranquilos' and English 'quiet' reflect this gentler meaning. Isaiah 32:18 promises God's people 'secure resting places,' and 33:20 celebrates Jerusalem as a 'quiet habitation.' Job 12:5 describes one 'at ease' in contrast with the sufferer, though this borders on the pejorative sense. **EASE AND TRANQUILITY**

en: at-ease, habitation, quiet | **es:** tranquila, tranquilo,, tranquilos | **fr:** insouciant, insouciantes, שאנן | **de:** [שאנן], [שאננות] Job 12:5; Isa 32:18; Isa 33:20

3. arrogance, insolent pride (2×) Arrogance or insolent self-assurance pushed to its extreme, describing aggressive pride before God. Attested in the parallel passages 2 Kgs 19:28 and Isa 37:29, where God confronts Sennacherib: 'your arrogance has come up to my ears.' Spanish 'arrogancia' and English 'arrogance' are unambiguous. BDB notes the textual variant 'uproar' (she'onkha), but the Masoretic reading preserves the semantic trajectory from ease to overconfidence to insolence. **PRIDE AND ARROGANCE**

en: and-your-arrogance | **es:** y-tu-arrogancia | **fr:** et-insouciant, et-ton-arrogance | **de:** [ושאננך], und-dein-arrogance 2Kgs 19:28; Isa 37:29

שָׁסַס H7601 *V-Qal-Prtcpl-mpc / 2fs* (1×)

plunder, despoil, pillage (with violence)

This Qal participle with second feminine suffix means 'those plundering you,' appearing in Jeremiah 30:16 in an oracle of reversal: 'All who devour you shall be devoured, and all your foes shall go into captivity; those who plunder you shall become plunder.' The verb denotes violent seizure and despoiling. The poetic justice is perfect: the plunderers will be plundered. This Ketiv form is marked as Aramaic spelling, showing linguistic influence during the exilic period.

(1×) Jeremiah 30:16 promises reversal of Israel's suffering: 'those plundering you shall become plunder.' The participle with suffix personalizes the promise—'YOUR plunderers' will face their own despoiling. This is the lex talionis applied to nations: the violence done to Israel will return upon the perpetrators. The Aramaic spelling (Ketiv, versus Hebrew Qere) reflects the linguistic environment of the exile, when Aramaic increasingly influenced Hebrew. The promise offers hope: current plundering is not final; the plunderers face divine judgment. **PLUNDERING AND SPOIL**

en: plundering-you | **es:** los-que-te-despojan | **fr:** [שאסיך] | **de:** [שאסיך] Jer 30:16

שָׁאַף H7602a *V-Qal-Imperf-3ms* (8×)

To gasp, pant; figuratively to long for eagerly or to hasten

A verb grounded in the visceral experience of labored breathing. Isaiah 42:14 pairs it with nasham as God declares 'I will pant and gasp together,' while Jeremiah's wild donkeys stand on bare heights and 'pant for air' (Jer 14:6). The physical act of panting becomes a metaphor for intense desire in Job 7:2, where a servant 'longs for' the shadow, and in Psalm 119:131, where the psalmist opens his mouth and pants for God's commandments. Ecclesiastes 1:5 presses the image further: the sun 'hastens' back to its rising place, panting like a runner completing its circuit.

1. pant, gasp (literal breathing) (5×) Physical panting or gasping for breath. In Isa 42:14 God breaks long silence with the imagery of a laboring woman: 'I will pant and gasp at once.' Jer 2:24 depicts a wild donkey in heat snuffing the wind, and Jer 14:6 shows wild donkeys gasping on barren heights. Spanish 'jadearon' ('they panted') and 'aspira' ('breathes in') capture the raw physicality. Ps 119:131 bridges literal and figurative: 'I opened my mouth and panted' – bodily gesture expressing spiritual hunger. **BLOWING AND BREATHING**

en: and-I-panted, and-I-will-pant, and-pants | **es:** aspira, jadearon, y-jadeé | **fr:** [ואשאף], [שאפה], [שאפן] | **de:** [ואשאף], [ושאף], [שאפה] Job 5:5; Ps 119:131; Isa 42:14; Jer 2:24; Jer 14:6

2. long for, yearn (metaphorical desire) (2×) Figurative longing or yearning – the physical gasping transferred to intense desire. Job 7:2 compares a suffering man to a servant who 'longs for' (yishᵓaf) the shade, and Job 36:20 warns against 'longing for the night.' Spanish 'anhela' ('yearns') and 'anheles' ('you might yearn') shift entirely from respiratory to emotional vocabulary, confirming the metaphorical transfer from body to soul. **DESIRE AND COVETING**

en: he-longs-for-, long-for | **es:** anhela, anheles | **fr:** aspirer | **de:** [ישאף], [תשאף] Job 7:2; Job 36:20

3. hasten, rush (1×) Hastening or rushing eagerly, an extension of panting-while-running. Ecclesiastes 1:5 applies it to the sun: 'it hastens (shoᵓef) to the place where it rises,' picturing the sun as a breathless runner completing its daily circuit. Spanish 'anhelando' retains the panting nuance even as the sense moves toward speed and urgency, bridging the physical and temporal dimensions of the root. **SPEED AND QUICKNESS**

en: hastening | **es:** anhelando | **fr:** aspirer | **de:** [שואף] Eccl 1:5

שָׁאַף H7602b *V-Qal-Perf-3ms / 1cs* (6×)

To trample, crush, pursue aggressively; to swallow up, devour

This second root שָׁאַף (II) is distinct from the more common שׁאף meaning 'to pant' or 'gasp.' BDB connects it to שׁוף ('to crush, bruise'), and its occurrences cluster in psalms of lament and prophetic judgment. In the Psalms, it describes hostile enemies who 'trample' the psalmist (Ps 56:1-2, 57:3), while Amos deploys it as a devastating indictment: Israel's powerful 'trample upon the poor' (Amos 2:7, 8:4). The single Ezekiel occurrence (36:3) shifts to a consumptive image — the land 'swallowed up' by surrounding nations. Spanish captures the violence precisely: 'los que pisotean' (those who trample) and 'y tragaron' (and they swallowed).

1. to trample, crush, pursue aggressively (5×) To trample upon, crush, or pursue with hostile aggressive intent, usually with a personal object. The psalmist cries that enemies 'trample me' all day long (Ps 56:1-2) and that his adversary sends forth 'the one trampling me' (Ps 57:3). Amos twice condemns the wealthy who 'trample' the poor and needy (2:7, 8:4). Spanish 'los que pisotean' (those who trample) and 'aplastaron' (they crushed) capture the physical violence, while Hindi 'kuchalte' (trample) confirms the core stomping/crushing semantics across language families. **TRAMPLING AND TREADING**

en: the-one-trampling-me, the-ones-trampling, trample-me | **es:** Los-que-pisotean, al-que-me-aplasta, aplastaron | **fr:** ceux-qui-aspirent, haleter | **de:** [השאפים], der-einer-trampling-mich, trample-mich Ps 56:1; Ps 56:2; Ps 57:3; Amos 2:7; Amos 8:4

2. to swallow up, devour (1×) To swallow up or devour, the consumptive act of being engulfed, used with the Qal infinitive absolute for rhetorical emphasis. In Ezekiel 36:3, the nations surrounding Israel 'swallowed up' (שָׁאַף) the land from every side. Spanish 'y tragaron' (and they swallowed) and the English gloss 'and-swallowing' both point to an ingesting metaphor distinct from the trampling violence of sense 1. This consumption image fits the broader Ezekiel 36 context of land devoured and dispossessed by hostile neighbors. **SWALLOWING AND DEVOURING**

en: and-swallowing | **es:** y-tragaron | **fr:** [ושאף] | **de:** [ושאף] Ezek 36:3

שְׂאֹר H7603 *N-ms* (5×)

leaven; fermented dough agent, ritually prohibited during Passover and grain offerings

Se'or is the leavening agent, the fermented dough kept back to raise the next batch of bread. All five occurrences fall within ritual law: it must be removed from Israelite homes during the Feast of Unleavened Bread (Exod 12:15, 19; 13:7; Deut 16:4), and it is forbidden

in grain offerings (Lev 2:11). The cross-linguistic consistency is striking: Spanish 'levadura,' French 'levain,' and German 'Sauerteig' all denote the same sourdough starter, confirming a single, stable sense across all attestations.

(5×) Leaven, the fermented dough starter used to raise bread. Every occurrence is cultic and prohibitive: leaven must be purged from homes during Passover week (Exod 12:15, 19; 13:7; Deut 16:4) and is banned from cereal offerings on the altar (Lev 2:11). Spanish 'levadura,' French 'levain,' and German 'Sauerteig' unanimously confirm a single concrete referent: the sourdough agent that causes fermentation. **LEAVEN LEAVENED BREAD**

en: leaven | **es:** levadura | **fr:** levain | **de:** Sauerteig Exod 12:15; Exod 12:19; Exod 13:7; Lev 2:11; Deut 16:4

שְׁאַר H7604 *Prep-l / V-Hifil-Inf* (133×)

To remain, be left over, survive; as participle, the remnant or survivors; in Hifil, to leave remaining or spare.

Sha'ar is the Hebrew Bible's primary vocabulary for survival and remainder — what endures after destruction, departure, or divine judgment has swept through. In its Nifal stem, it describes the family members left after famine (Gen 47:18), the survivors of a military defeat, or the faithful remnant that persists after God's judgment. The participial form became virtually a technical theological term: 'the remnant' (hannish'arim) — those whom God preserved. The Hifil causative flips the perspective from the survivors to the one who determines survival: God or a conqueror deliberately 'leaves remaining' or 'spares.' Spanish quedar/dejar, Korean 남다/남기다, and Arabic baqiya/abqa all reflect this same Nifal-Hifil axis of passive survival versus active sparing.

1. remain, be left over (Nifal) (53×) Nifal intransitive: to remain, be left over, survive after others have perished, departed, or been consumed. The core sense at 53 occurrences, spanning narrative and prophetic literature alike. After the Flood, only Noah 'was left' (Gen 7:23); Joseph's grain is all that 'remains' in Egypt (Gen 47:18). Spanish quedaron and German uebriggeblieben both capture the stative aftermath — what is still standing when the dust settles. Arabic baqiya provides an exact semantic parallel, and Korean 남다 confirms the intransitive survival frame. **LEAVING AND REMAINING**

en: and-she-was-left, remained, survived | **es:** quedaba, quedaron, quede | **fr:** et-elle-était-gauche, ils-resta, remained | **de:** blieb, sie-blieb, uebriggeblieben Gen 7:23; Gen 42:38; Gen 47:18; Exod 8:9; Exod 8:11

2. the remaining ones, remnant (Nifal participle) (42×) Nifal participle used substantivally: the remaining ones, the remnant, the survivors — a 42-occurrence cluster that became one of the Hebrew Bible's most theologically loaded constructions. In Gen 32:8 Jacob divides his camp so that 'the remaining company' might escape; in Isaiah and the prophetic books, 'the remnant' denotes those preserved through divine judgment (cf. the derivative noun she'erit). Spanish el-que-quedo ('the one who remained'), German der-bleibend, and Swahili waliobaki all substantivize the participle. The shift from verbal process to nominal category — from 'remaining' to 'the Remnant' — is a crucial lexicographic boundary. **GEOGRAPHY AND SPACE**

en: and-the-ones-remaining, the-ones-remaining, the-remaining | **es:** el-que-quedó, la-que-queda, las-restantes | **fr:** et-reste, le-remaining, le-restant | **de:** der-bleibend, der-remaining, uebriggebliebener Gen 14:10; Gen 32:8; Exod 10:5; Lev 5:9; Lev 26:36

3. leave remaining, spare (Hifil) (38×) Hifil causative: to leave remaining, leave over, spare, let survive. At 38 occurrences this is the agent-oriented counterpart to senses 1-2: someone deliberately causes others to remain alive or causes something to be left over. In Num 21:35 Israel 'left no survivor'; in Deut 2:34 they 'left none remaining.' Spanish dejaron ('they left'), Korean 남기다 ('to cause to remain'), and Arabic abqa ('to make survive') all select causative morphology, confirming the stem-driven sense boundary. The theological import is heavy: God is often the implicit agent who 'leaves a remnant' (cf. Isa 1:9). **LEAVING AND REMAINING**

en: he-left, he-left-, left | **es:** dejaban, dejar, dejaron | **fr:** gauche, il-gauche, il-gauche- | **de:** er-linke, er-links, er-links- Exod 10:12; Num 9:12; Num 21:35; Deut 2:34; Deut 3:3

שְׁאָר H7605 *Conj-w / N-msc* (26×)

remnant, remainder, rest — what is left over of a people, quantity, or narrative record after depletion or judgment

She'ar is a noun meaning 'remnant, rest, remainder,' appearing 26 times with a semantic range that spans the mundane and the theological. In Chronicles and Ezra-Nehemiah it often serves a straightforward bookkeeping function: 'the rest of the acts of Solomon' (2 Chr 9:29), the remainder of silver from temple offerings (2 Chr 24:14), or 'the rest of the people' in post-exilic census lists (Neh 10:28; 11:1, 20). But in Isaiah the word takes on explosive theological significance. Isaiah's son is named Shear-jashub, 'a remnant shall return' (Isa 7:3), and the prophet develops a doctrine of the faithful remnant that survives divine judgment: the remnant of trees so few a child could count them (Isa 10:19), the utter erasure of 'name and remnant' from Babylon (Isa 14:22), the pitiable remainder of Moab's glory (Isa 16:14), and the last archers of Kedar (Isa 21:17). Zephaniah likewise warns that God will cut off 'the remnant of Baal' from Jerusalem (Zeph 1:4). Spanish 'resto' and German 'Rest' mirror the word's duality of neutral remainder and theologically charged survivor.

remnant, remainder, rest (26×) What remains after a portion has been removed, used both for ordinary remainders (the rest of Solomon's acts, 2 Chr 9:29; leftover silver, 2 Chr 24:14; the rest of the returning community, Ezra 3:8; 4:3; Neh 10:28; 11:1) and for the theologically potent 'remnant' of divine judgment. Isaiah concentrates the theological weight: Shear-jashub ('a remnant shall return,' Isa 7:3), the decimated forest remnant (Isa 10:19), Babylon stripped of 'name and remnant' (Isa 14:22), and the fading glory of Moab (Isa 16:14). Zephaniah extends the motif to Baal worship itself (Zeph 1:4). The duality of mundane remainder and prophetic remnant runs through all 26 occurrences. **GEOGRAPHY AND SPACE**

en: and-remnant, and-remnant-of, and-rest-of | **es:** Resto, Y-resto-de, resto | **fr:** et-le-reste, et-reste, reste | **de:** Rest, [ושאר], [שאר] 1Chr 11:8; 1Chr 16:41; 2Chr 9:29; 2Chr 24:14; Ezra 3:8

שְׁאָר H7606 *Conj-w / N-msc* (12×)

Rest, remainder — an Aramaic noun for what is left over; peoples, companions, or kingdoms in Ezra and Daniel

The Aramaic noun שְׁאָר (she'ar) means 'rest, remainder, the rest of,' functioning as the Aramaic cognate of Hebrew שְׁאָר. It appears exclusively in the Aramaic portions of Ezra and Daniel. In Ezra, it frequently designates the remaining peoples settled in Samaria by the Assyrians — 'the rest of the nations whom the great and noble Osnappar deported' (Ezra 4:9-10), and is used in official correspondence to address 'the rest of their companions' (Ezra 4:17; 7:18). In Daniel, it describes what remains of a destroyed kingdom: the fourth beast devoured and trampled 'the rest' (Dan 7:7, 12, 19). Spanish 'resto/demás' and French 'reste' both convey the partitive sense.

rest, remainder (12×) The remainder, the rest, what is left over — an Aramaic administrative and narrative term for the remaining portion of a group, territory, or kingdom. In Ezra's official correspondence, it designates the other peoples settled in Samaria (Ezra 4:9-10), addresses 'the rest of their companions' in letters to and from the Persian court (Ezra 4:17; 7:18), and refers to remaining supplies for temple service (Ezra 6:16; 7:20). In Daniel's visions, it describes the residual kingdoms trampled by the fourth beast (Dan 7:7, 12, 19). Spanish 'resto' and German 'Rest' both translate the partitive sense directly. **GEOGRAPHY AND SPACE**

en: and-rest-of, and-the-remainder, and-the-rest-of | **es:** Y-resto-de, con-el-resto-de, el-resto-de | **fr:** et-le-reste, et-reste, reste | **de:** [ושאר], [ושארא], [שאר] Ezra 4:9; Ezra 4:10; Ezra 4:17

שְׁאֵר H7607 *N-msc* (16×)

Flesh: bodily tissue; a close blood relative or kinsman; food or sustenance owed to a dependent.

The Hebrew noun she'er occupies a surprisingly compact but layered semantic space where the physical body, kinship bonds, and legal obligations converge. In its most concrete use, it names the flesh of the body — the tissue that clothes the bones and sustains life — as when the psalmist confesses that 'my flesh and my heart may fail' (Ps 73:26) or when God rained 'flesh like dust' upon the camp (Ps 78:27). But she'er also names the bond of shared blood: Leviticus 18 repeatedly uses it to identify the 'near kin' with whom marriage is forbidden, reflecting the ancient intuition that relatives are literally 'of one flesh.' Spanish carne and French chair mirror this body-to-kinship metaphor naturally, while the single legal occurrence in Exodus 21:10 — a husband's obligation to provide a wife's 'food' — shows the word narrowing to mean the sustenance that flesh requires.

1. flesh, body (8×) The physical flesh or body of a person, denoting the corporeal substance that covers the bones and pulsates with life. Eight occurrences cluster in poetic and prophetic texts: the psalmist declares that both 'my flesh and my heart fail, but God is the strength of my heart' (Ps 73:26), and God provides meat for Israel in the wilderness — 'flesh like dust, winged birds like the sand of the seas' (Ps 78:27). In Micah 3:2-3, the prophet accuses leaders of stripping flesh from the people as butchers strip meat from bone. Spanish carne, French chair, and German Fleisch all render this with standard body-tissue vocabulary, while the parallel with basar in Proverbs 5:11 confirms she'er as a near-synonym for the physical body. **FLESH AND BODY**

en: and-my-flesh, and-their-flesh, and-your-body | **es:** carne, carne-de, carne-de-él | **fr:** [ושאר], chair, et-chair | **de:** Rest, [ושאר], [ושארך] Ps 73:26; Ps 78:20; Ps 78:27; Prov 5:11; Prov 11:17

2. blood relative, near kin (7×) A close blood relative or near kinsman — one who is 'of the same flesh' — used especially in the Levitical regulations governing forbidden sexual unions and priestly mourning rights. Seven occurrences concentrate in Leviticus 18, 20, and 21, where the phrase she'er avikha ('the flesh-kin of your father,' Lev 18:12-13) defines the degrees of kinship within which marriage is prohibited. Spanish pariente cercano, French parent proche, and German Verwandter all shift from body vocabulary to explicit kinship terminology, confirming that translators recognize a distinct relational sense. The connection between flesh and kinship is not merely metaphorical — it encodes a worldview where family bonds are as tangible as the body itself. **GEOGRAPHY AND SPACE**

en: his-relative, relative-his, relative-of | **es:** a-pariente-de-él, carne-de, pariente-cercano | **fr:** relative-de, relative-son, son-relative | **de:** relative-sein, relative-von, sein-relative Lev 18:6; Lev 18:12; Lev 18:13; Lev 20:19; Lev 21:2

3. food, sustenance (1×) Food or sustenance owed to a dependent, specifically the provision a husband must guarantee a wife alongside clothing and conjugal rights. This rare sense appears only once, in Exodus 21:10, where the law stipulates that if a man takes a second wife, 'her food (she'arah), her clothing, and her marital rights he shall not diminish.' Spanish alimento, French nourriture, and German Nahrung all render this with straightforward food vocabulary. The semantic logic connects to the bodily sense: she'er-as-sustenance is what the flesh needs to survive, making this a metonymic extension from body to bodily need. **FOOD AND NOURISHMENT**

en: her-food | **es:** su-alimento | **fr:** sa-nourriture | **de:** ihr-Nahrung Exod 21:10

שְׁאֵר H7608 *N-fs* (1×)

flesh, meat; near kin, blood relative

This noun means flesh, used both literally (as meat or bodily flesh) and figuratively (as blood relation). In Leviticus 18:17 it appears in the prohibition against marrying both a woman and her daughter: 'they are her near relatives'—literally 'her flesh.' The term emphasizes the physical, biological connection—shared blood and kinship. The marriage prohibitions in Leviticus 18 repeatedly invoke this language of 'flesh,' treating sexual relations with close kin as violations of fundamental boundaries.

(1×) Leviticus 18:17 forbids marrying a woman and her daughter because 'they are her near relatives'—literally 'they are her flesh.' The phrase establishes blood connection as the reason for prohibition: these relationships are too close, the shared kinship creating incestuous overlap. Spanish 'su carne' (her flesh) preserves the literal Hebrew. This usage extends 'flesh' from physical substance to kinship category, treating biological connection as defining relational boundaries. The flesh-language makes abstract kinship viscerally concrete. **GEOGRAPHY AND SPACE**

en: relatives-her | **es:** su-carne | **fr:** relatives-sa | **de:** relatives-ihr Lev 18:17

שְׁאֵרָה H7609 *N-proper-fs* (1×)

Sheerah (personal name: daughter of Ephraim or his descendant)

This is a feminine personal name appearing in 1 Chronicles 7:24, identifying a daughter (or female descendant) of Ephraim who built three towns: Lower and Upper Beth-horon and Uzzen-sheerah. She is the only woman in biblical genealogies credited with founding cities, making her remarkable. The name may be related to the word for 'flesh' or 'kinship,' though its precise etymology is uncertain. The Septuagint struggled with this name, rendering it variously.

(1×) 1 Chronicles 7:24 identifies Sheerah as Ephraim's daughter who 'built Lower and Upper Beth-horon, and Uzzen-sheerah.' The multilingual glosses transliterate: Spanish 'Seera,' English 'Sheerah.' This unique notice makes Sheerah extraordinary in biblical record —a woman credited with founding multiple settlements. Whether biological daughter or more distant descendant is debated, but the text honors her as builder and founder. Uzzen-sheerah ('ear/corner of Sheerah') perpetuates her name geographically, rare recognition for a woman's accomplishment. **PROPER NAMES (PERSONAL)**

en: Sheerah | **es:** Seera | **fr:** [שארה] | **de:** [שארה] 1Chr 7:24

שְׁאָר יָשׁוּב H7610 *Conj-w / N-proper-ms* (1×)

Shear-jashub (symbolic name: 'a remnant shall return')

This is the symbolic name of Isaiah's son, appearing in Isaiah 7:3 where God commands the prophet to take this son when confronting King Ahaz. The name means 'a remnant shall return,' embodying Isaiah's theology of judgment and hope—though most will be destroyed, a faithful remnant will survive and return. The child becomes a walking prophecy, his very name proclaiming both threat and promise every time it's spoken. Such naming makes theology incarnate.

(1×) Isaiah 7:3 introduces 'Shear-jashub your son' whom Isaiah must bring to meet Ahaz during the Syro-Ephraimite crisis. The name means 'a remnant shall return,' a compressed theology: judgment will come but not total annihilation; a purified remnant will survive. The multilingual glosses preserve the Hebrew name untranslated (Spanish 'Shear-Yashub'), recognizing it as proper name with embedded meaning. The son's presence physically embodies the prophetic message: faith or fear? The name confronts Ahaz with both warning and hope. **PROPER NAMES (PERSONAL)**

en: and-Shear-Jashub | **es:** y-Shear-Yashub | **fr:** [ושאר ישוב] | **de:** [ושאר ישוב] Isa 7:3

שְׁאֵרִית H7611 *Prep-l / N-fs* (66×)

Remnant, remainder; the surviving portion of a people after judgment, or what is left over of things.

Denotes what survives or remains after loss, destruction, or division. In prophetic literature, it carries enormous theological weight: the she'erith of Israel is the faithful core that endures exile and judgment to become the seed of future restoration. Micah promises that 'the remnant of Jacob shall be among the nations' (Mic 5:7), while Jeremiah warns that even the remnant of Judah who fled to Egypt will perish (Jer 44:28). Beyond its dominant use for surviving people, the word occasionally describes leftover material – the rest of a piece of wood from which an idol was carved (Isa 44:17).

1. remnant of a people (64×) The surviving portion of a people or nation after calamity. This theologically loaded sense accounts for nearly all occurrences, appearing across the prophets as a motif of both judgment and hope. Translations uniformly employ 'remnant' language – Spanish remanente-de, French reste, German Rest – signaling a recognized technical term. Joseph tells his brothers that God sent him ahead to preserve a she'erith on earth (Gen 45:7).

Isaiah and Jeremiah use it for the survivors of exile (2 Kgs 19:31; Jer 40:11), while Amos and Zephaniah warn that judgment may leave no remnant at all. GEOGRAPHY AND SPACE

en: remnant-of, rest-of, the-remnant-of | **es:** el-remanente-de, remanente-de, resto-de | **fr:** reste | **de:** Rest Gen 45:7; 2Kgs 19:31; 1Chr 4:43; 1Chr 12:39; 2Chr 34:9

2. remainder of things (2×) The remaining portion of non-personal things or material. In Isaiah 44:17, a man burns part of a log for cooking and with the she'erith ('rest of it') carves an idol – a biting irony. In Jeremiah 15:9, the mother of seven breathes her last and her 'remnant' (her remaining life force or offspring) is given to the sword. Spanish y-resto-su and German und-Rest match the English 'rest of it,' treating the word as a simple quantitative remainder rather than a theological survivor. GEOGRAPHY AND SPACE

en: And-the-rest-of-it, and-their-remnant | **es:** y-resto-su, y-su-resto | **fr:** et-reste | **de:** und-Rest Isa 44:17; Jer 15:9

שְׁאָת H7612 *Art / N-fs* (1×)

devastation, din of battle (uncertain meaning)

This noun's meaning is disputed—possibly devastation or the din/tumult of battle. It appears in Lamentations 3:47, paired with 'ruin' in the poet's lament: 'Terror and the pit have come upon us, devastation and destruction.' The parallelism with 'ruin' suggests catastrophic disaster. Some derive it from roots meaning 'battle-din' or 'uproar,' others from roots meaning 'desolation.' Either sense fits Lamentations' context of Jerusalem's fall. The uncertainty reflects textual difficulty and the word's rarity.

(1×) Lamentations 3:47 pairs this term with 'ruin' in catalog of disasters: 'fear and the pit, devastation and destruction' (or possibly 'tumult and ruin'). The definite article marks it as specific catastrophe—THE devastation. Whether understanding it as 'battle-din' (the terrible noise of conquest) or 'devastation' (the resulting desolation), the context is Jerusalem's destruction. The poet piles up disaster-terms, and this word—whatever its precise nuance—adds to the overwhelming sense of comprehensive calamity. DESTRUCTION AND DECAY

en: the-devastation | **es:** la-devastación | **fr:** [השאת] | **de:** [השאת] Lam 3:47

שְׁאֵת H7613 *Conj-w / N-fsc / 3ms* (14×)

Exaltation, dignity; a raised swelling on the skin (medical); the act of rising or lifting up.

Derived from the root nasa' (to lift, carry), this noun spans the physical and the exalted. In the priestly legislation of Leviticus 13-14, it denotes a raised swelling on the skin – a clinical term in the diagnostic vocabulary of purity laws, rendered 'hinchazion' in Spanish and 'Schwellung' in German. In poetry and prophecy, it ascends to dignity and majesty: the firstborn's 'preeminence' (Gen 49:3), the terror of God's 'exaltation' (Job 13:11; 31:23), and the self-derived authority of the Chaldeans (Hab 1:7). Two passages preserve the verbal force of the root itself – a 'lifting up' (Gen 4:7) and a 'rising' that terrifies the mighty (Job 41:25).

1. swelling, skin lesion (7×) A raised swelling or skin eruption, used as a technical priestly-medical term in Leviticus 13-14 for diagnosing skin diseases. Listed alongside sapachath and bahereth as the three types of suspicious marks (Lev 13:2). Spanish 'hinchazion,' French 'enflure,' and German 'Schwellung' all render the physical, dermatological meaning consistently across seven occurrences. SKIN DISEASE LEPROSY

en: and-for-the-swelling, in-the-swelling, swelling | **es:** Y-para-la-hinchazón, en-la-hinchazón, hinchazón | **fr:** dans-le-enflure, enflure, enflure- | **de:** Schwellung, Schwellung-, Schwellung-von Lev 13:2; Lev 13:10; Lev 13:19; Lev 13:28

2. dignity, majesty, exaltation (5×) Dignity, majesty, or exaltation – the abstract elevation of rank, honor, or divine splendor. Jacob blesses Reuben as 'preeminent in dignity' (Gen 49:3); the psalmist's enemies seek to topple someone from their 'exaltation' (Ps 62:4); the Chaldeans' authority is 'from themselves' (Hab 1:7). French 'grandeur' and Spanish 'majestad/dignidad' capture this noble register. GEOGRAPHY AND SPACE

en: and-from-His-majesty, and-his-dignity, dignity | **es:** Su-majestad, de-su-dignidad, dignidad | **fr:** de-élévation, dignity, et-grandeur | **de:** [ומשאתו], [ושאתו], [שאתו] Gen 49:3; Job 13:11; Job 31:23; Ps 62:4; Hab 1:7

3. lifting up, rising (2×) The act of rising or being lifted up, preserving the dynamic verbal force of the root nasa'. Genesis 4:7 speaks of a 'lifting up' (whether of countenance or of forgiveness remains debated), while Job 41:25 describes Leviathan's 'rising' that makes the mighty afraid. French 'exaltation' and German 'Erhebung' retain this active, eventive quality. GEOGRAPHY AND SPACE

en: At-his-rising, lifting-up | **es:** De-su-levantarse, levantar | **fr:** de-son-exaltation-lui, élevant-en-haut | **de:** Erhebung, [משתו] Gen 4:7; Job 41:25

שְׁבָא H7614 *N-proper-ms* (23×)

Sheba — a proper name for several persons and the wealthy Arabian kingdom famed for trade, gold, and incense

Sheba (שְׁבָא) refers both to individuals in the genealogies and, more prominently, to the prosperous kingdom in southwestern Arabia (modern Yemen). The Queen of Sheba's visit to Solomon (1 Kgs 10:1-13) became legendary for its display of wealth, wisdom, and spice caravans. Prophetically, Sheba represents distant commercial splendor: its traders deal in gold (Ps 72:15), frankincense (Jer 6:20), and precious stones (Ezek 27:22). Isaiah envisions Sheba's caravans streaming to Jerusalem in eschatological pilgrimage (Isa 60:6). Job's 'caravans of Sheba' symbolize dashed expectations in the desert (Job 6:19). The genealogies trace Sheba through both Hamitic (Gen 10:7) and Semitic (Gen 10:28; 25:3) lines, reflecting the complex ethnic landscape of ancient Arabia.

Sheba (person/place name) (23×) Proper name for persons and a wealthy Arabian territory. Genealogically traced through Cush (Gen 10:7), Joktan (Gen 10:28), and Abraham via Keturah (Gen 25:3). The famed kingdom whose queen visited Solomon (1 Kgs 10:1-13). Prophets highlight its gold (Ps 72:15), frankincense (Jer 6:20; Isa 60:6), and trade goods (Ezek 27:22). Job's 'caravans of Sheba' symbolize dashed hopes (Job 6:19). BEERSHEBA SHEBA NAMES

en: Sheba, Sheva, from-Sheba | **es:** Saba, Sabá, Seba | **fr:** Sheba, Séba, [משבא] | **de:** Scheba, Sheba, [משבא] Gen 10:7; Gen 10:28; Gen 25:3; 1Kgs 10:1; 1Kgs 10:4

שְׁבָאִי H7615 *Prep-l / N-proper-mp* (1×)

Sabeans (gentilic: people from Sheba, in Arabia)

This gentilic plural refers to the Sabeans, people from Sheba in southwestern Arabia (modern Yemen), appearing in Joel 3:8 in an oracle of judgment: Israel's oppressors will be sold 'to the Sabeans, to a nation far away.' The Sabeans were known for trade, especially in spices and precious goods. The irony: those who enslaved Israel will themselves be sold to distant traders. The phrase 'far away' emphasizes exile and distance—the oppressors will experience the displacement they inflicted.

(1×) Joel 3:8 (English 4:8) declares that Judah and Jerusalem will sell their enemies 'to the Sabeans, to a nation far away'—the slave trade reversed. Spanish 'a sabeos' (to Sabeans), French 'Sabéen' preserve the gentilic designation. The Sabeans, from southwestern Arabia, were merchants and traders; being sold to them means entering the international slave trade, experiencing the commodity status Israel suffered. The geographic distance ('far away') compounds the judgment: total removal from homeland, ironic reversal of the scattering inflicted on God's people. PERSONAL NAMES

en: to-Sabeans | **es:** a-sabeos | **fr:** Sabéen | **de:** [לשבאים] Joel 3:8

שְׁבָרִים H7616 *N-mp* (1×)

splinters, fragments, broken pieces

This plural noun probably means splinters or fragments, appearing in Hosea 8:6 in judgment against the golden calf of Samaria: 'it shall be broken in pieces' (literally 'it shall become splinters'). The image is of complete fragmentation—the idol reduced to shards and

fragments, utterly destroyed. The term evokes not just breaking but disintegration into many small pieces. The golden calf, crafted by human hands, will be smashed into splinters, demonstrating its utter powerlessness.

(1×) Hosea 8:6 pronounces doom on Samaria's calf-idol: 'it shall become splinters'—complete fragmentation. Spanish 'pedazos' (pieces/fragments) captures the multiplication of broken parts. The image reverses creation: what craftsmen assembled will be shattered into countless fragments. The splinters represent both physical destruction and theological point—this 'god' crafted from precious metal has no divine substance, just material that breaks. The calf's fate as splinters mocks the worship that treated metal as deity. **FRAGMENTS AND PIECES**

en: splinters | **es:** pedazos | **fr:** captif | **de:** [שבבים] Hos 8:6

שָׁבָה H7617 *V-Nifal-Perf-3cp* (47×)

To take captive, carry away as a prisoner; as participle, a captor or a captive person.

At the heart of Israel's vocabulary of exile and warfare, this verb names the brutal act of seizing people and removing them from their land. From the earliest conquest narratives (Num 21:1) through the Babylonian deportation, it traces the arc of military capture and forced displacement. The Nifal passive reverses the perspective, voicing the anguish of those taken. Its participial forms crystallize into nouns: the captor who drags away, and the captive who is dragged. Spanish distinguishes 'cautivaron' (they took captive) from 'cautivos' (captives), while French shifts from 'emmener captif' (carry off captive) to 'captifs' (prisoners), mapping the verb-to-noun gradient precisely.

1. take captive, carry away (27×) Qal active finite: to seize persons and carry them away as captives in war or raid. This is the core military action, used of armies capturing populations during conquest (Num 21:1; 1 Sam 30:2) and of Babylon deporting Judah (Jer 41:10). Spanish 'capturaron / cautivaron' and French 'emmener captif' consistently encode the forcible removal. The verb often pairs with accusative objects naming women, children, or entire populations. **TAKE CAPTIVE**

en: and-captured, and-carried-away, and-carry-them-captive | **es:** Y-capturaron, Y-cautivaron, Y-llevaron-cautivas | **fr:** emmener-captif, et-captura, et-emmener-captif | **de:** gefangenfuehren, nahm-Gefangener, und-du-nehmen-captive Gen 34:29; Num 21:1; Num 24:22; Num 31:9; Deut 21:10

2. captor, one who takes captive (10×) Qal active participle used as an agentive substantive: captor, one who holds captives. In the prayers of Solomon (1 Kgs 8:46-50) and the Chronicler (2 Chr 6:36; 30:9), Israel asks mercy 'before their captors.' English 'captors,' Spanish 'cautivadores,' and French 'leurs capteurs' all nominalize the agent. The participial form freezes the action into a social role: the one who has power over the exiled. **GEOGRAPHY AND SPACE**

en: captors, of-their-captors, our-captors | **es:** captores-de-ellos, captores-sus, cautivadores | **fr:** emmener-captif, emmener-en-captivité, leur-captors | **de:** gefangenfuehren, ihr-captors, unser-captors 1Kgs 8:46; 1Kgs 8:47; 1Kgs 8:50; 2Chr 6:36; 2Chr 30:9

3. be taken captive (8×) Nifal passive: to be taken captive, to suffer capture. This sense voices the experience of the victim rather than the aggressor. Lot 'was taken captive' (Gen 14:14); David's families 'had been taken captive' (1 Sam 30:3, 5). French 'ils furent pris captif' and Spanish 'fue llevado cautivo' employ passive constructions that mirror the Hebrew Nifal. The sense also extends to livestock in legal contexts (Exod 22:10). **TAKE CAPTIVE**

en: is-captured, is-taken-captive, taken-captive | **es:** es-llevado-cautivo, fue-cautivado, fue-llevado-cautivo | **fr:** emmener-captif, est-captura, ils-furent-pris-captif- | **de:** gefangen-war, gefangenfuehren, genommen-Gefangener Gen 14:14; Exod 22:10; 1Sam 30:3; 1Sam 30:5; 1Kgs 8:47

4. captive, prisoner (2×) Qal passive participle used as a substantive noun: a captive, prisoner. In Gen 31:26 Laban accuses Jacob of leading his daughters away 'like captives of the sword,' and Isa 61:1 promises liberty 'to captives.' Spanish 'cautivos' and French 'captifs' treat these as settled nouns rather than verbal forms, confirming the fully nominalized status of the participle in these occurrences. **GEOGRAPHY AND SPACE**

en: like-captives-of, to-captives | **es:** a-los-cautivos, como-cautivas-de | **fr:** comme-captifs-de, emmener-captif | **de:** gefangenfuehren, wie-Gefangene Gen 31:26; Isa 61:1

שֹׁבוֹ H7618 *N-ms* (2×)

agate; a semi-precious stone used in the high priest's breastplate

A noun denoting a precious stone, traditionally identified as agate. Exodus 28:19 and 39:12 list it among the twelve stones in the high priest's breastplate, alongside 'jacinth' and 'amethyst' in the third row. The Septuagint and Vulgate agree on 'agate,' though the exact mineralogical identification is uncertain. The stone's value and beauty made it suitable for sacred vestments.

(2×) Identifies a gemstone set in the high priest's breastplate (Exod 28:19; 39:12), positioned in the third row with jacinth (לֶשֶׁם) and amethyst (אַחְלָמָה). The Assyrian cognate šubû, along with the Septuagint (ἀχάτης) and Vulgate (achates), support the traditional rendering 'agate,' though precise mineralogical certainty is elusive. The stone's inclusion among the twelve tribal gems underscores its value and beauty. Modern translations uniformly render it 'agate' (Spanish ágata, French/German Achat), preserving ancient identification even as scholars debate the exact species. **GEMSTONES AND TARSHISH**

en: agate | **es:** ágata | **fr:** agate | **de:** Achat Exod 28:19; Exod 39:12

שְׁבוּאֵל H7619 *Conj-w / N-proper-ms* (6×)

Shebuel / Shubael; a Levitical name borne by a Gershomite treasury chief and a Hemanite musician.

This name appears in two spelling variants, Shebuel (שְׁבוּאֵל) and Shubael (שׁוּבָאֵל), both referring to Levitical figures in David's administrative lists. One is a descendant of Gershom son of Moses, appointed chief officer over the temple treasuries (1 Chr 23:16; 26:24). The other is a son of Heman the musician, assigned to a division of temple singers (1 Chr 25:4, 20). The Septuagint consistently renders both as Σουβαηλ, treating the variants as a single name. French and German leave the Hebrew forms untransliterated in several occurrences.

Shubael / Shebuel (proper name) (6×) A Levitical proper name with variant spellings Shebuel and Shubael, designating two individuals in David's temple administration. The first is a Gershomite descendant of Moses who served as chief officer over the treasuries (1 Chr 23:16; 26:24). The second is a son of Heman assigned to a course of temple musicians (1 Chr 25:4, 20). The spelling alternation (שְׁבוּאֵל / שׁוּבָאֵל) is characteristic of the Chronicler's sources, and the Septuagint uniformly reads Σουβαηλ. English glosses alternate between 'Shevuel,' 'Shebuel,' and 'Shubael,' while Spanish preserves 'Sebuel' and 'Shubael.' **PROPER NAMES (PERSONAL)**

en: And-Shevuel, Shevuel, Shuvael | **es:** Sebuel, Shebuel, Shubael | **fr:** [וְשׁבוּאֵל], [שׁבוּאֵל], [שׁוּבָאֵל] | **de:** [וְשׁבוּאֵל], [שׁבוּאֵל], [שׁוּבָאֵל] 1Chr 23:16; 1Chr 24:20; 1Chr 25:4; 1Chr 25:20

שָׁבוּעַ H7620 *Art / N-mp* (20×)

A period of seven days (week) or seven years; also the Feast of Weeks (Shavuot/Pentecost), celebrating the wheat harvest

Derived from the root for 'seven,' shavua is the basic Hebrew term for a week — a cycle of seven days anchored in creation's rhythm. In Daniel's apocalyptic visions, the same word stretches to mean a 'heptad' of seven years, creating the famous 'seventy weeks' prophecy (Dan 9:24-27). The plural form also names the Feast of Weeks (Shavuot), counted seven weeks after Passover and marking the wheat harvest — the festival later known in Greek as Pentecost. Spanish 'semana' and French 'semaine' consistently reflect the seven-day sense, while festival references retain the distinct proper-noun character.

1. week, period of seven (17×) A period of seven days, the basic week. Used for the wedding week in Genesis 29:27-28, the purification period in Leviticus 12:5, and the countdown for the Feast of Weeks

in Deuteronomy 16:9. In Daniel's prophetic-apocalyptic usage, the unit expands to heptads of seven years (Dan 9:24-27, 10:2-3), where 'weeks of days' specifies literal weeks in contrast. Spanish 'semanas' and German 'Wochen' consistently render this temporal sense. **SABBATH AND WEEK**

en: and-sevens, seven, sevens | **es:** Semanas, dos-semanas, la-semana | **fr:** [השבעות], [שבעות], deux-semaines | **de:** Woche, Wochen, [שבעות] Gen 29:27; Gen 29:28; Exod 34:22; Lev 12:5; Deut 16:9

2. Feast of Weeks (Shavuot) (3×) The Feast of Weeks (Shavuot), a pilgrimage festival celebrated seven weeks after the offering of the first sheaf, marking the wheat harvest (Num 28:26, Deut 16:10, 16). This is one of the three annual pilgrimages alongside Passover and Tabernacles. Multilingual glosses show a tendency to transliterate or capitalize ('Weeks') rather than translate, reflecting its proper-noun status as a named festival — the same celebration later called Pentecost in the Greek-speaking world. **PASSOVER FESTIVAL**

en: Weeks, in-your-weeks, the-Weeks | **es:** en-semanas-de-vosotros, las-semanas, semanas | **fr:** Weeks, dans-ton-semaines, le-Weeks | **de:** Weeks, der-Weeks, in-dein-Wochen Num 28:26; Deut 16:10; Deut 16:16

שְׁבוּעָה H7621 *N-fpc* (30×)

An oath or sworn promise, often invoking God as witness; rarely a curse or self-imprecation.

A solemn sworn commitment, frequently appearing in covenantal contexts where God is invoked as guarantor. The Hebrew שְׁבוּעָה covers the full spectrum from personal promises (Gen 24:8) to national covenants (Gen 26:3) and priestly adjurations (Num 5:21). Spanish "juramento" and German "Eid" consistently render the promissory sense, while in one striking passage (Isa 65:15), the oath becomes a byword of cursing — a name left behind as a formula of imprecation.

1. oath, sworn promise (29×) The dominant sense (29x): a solemn vow or sworn commitment invoking divine witness. Translations uniformly treat this as a binding promise — Spanish "juramento," German "Eid," French "serment." It covers oaths of friendship (2 Sam 21:7), covenantal pledges (Gen 26:3), oaths of innocence (Exod 22:11), and vows alongside נֶדֶר (Num 30:3). The phrase שְׁבֻעַת יהוה marks oaths sworn to or before the LORD. **OATHS AND SWEARING**

en: from-your-oath, oath, oath-of | **es:** con-juramento, de-tu-juramento, el-juramento | **fr:** [השבועה], avec-serment, avec-un-serment | **de:** Eid, Eid-von, [השבועה] Gen 24:8; Gen 26:3; Exod 22:11; Lev 5:4; Num 5:21

2. curse, imprecation (1×) A rare but distinct sense (1x at Isa 65:15): the oath formula takes on the character of a curse or imprecation. God declares that the names of the disobedient will be left as a שְׁבוּעָה — a formula of malediction for the chosen to invoke. Spanish renders this "para maldición" (for a curse), revealing the shift from promissory oath to self-imprecatory curse. **OATHS AND SWEARING**

en: for-an-oath | **es:** para-maldición | **fr:** [לשבועה] | **de:** [לשבועה] Isa 65:15

שְׁבִית H7622 *N-fsc / 2ms* (41×)

Captivity, exile; or fortune/condition, especially in the idiom 'restore the captivity/fortunes of'

A noun with two related but distinguishable meanings that have generated centuries of scholarly debate. In most occurrences it straightforwardly denotes captivity or exile – the state of being taken away from one's homeland, as when Deuteronomy 30:3 promises that God will 'return your captivity.' But in several key passages, particularly where the subject has never been literally exiled, the meaning broadens to 'fortune' or 'condition,' as when God restores the fortunes of Job (Job 42:10) after suffering rather than exile. The famous idiom shub shebut ('restore the captivity/fortunes') is the interpretive crux: does God reverse exile, or reverse misfortune more broadly? Often both resonate simultaneously.

1. captivity, exile (35×) The state of captivity or exile, being taken away and held in a foreign land. Spanish 'cautividad de' and French 'captivite' directly name this condition. The word appears across the major restoration promises: Deuteronomy 30:3 ('the LORD your God will restore your captivity'), Psalm 126:4 ('restore our captivity like streams in the Negev'), and the prophetic oracles where God promises to turn back the captivity of Israel, Judah, Moab, Ammon, and Egypt (Jer 30:3; 48:47; 49:6,39; Ezek 29:14). Psalm 85:1 celebrates that God has already 'returned the captivity of Jacob,' looking back on a historical restoration from exile. **GEOGRAPHY AND SPACE**

en: (the-captivity-of), captivity-of, captivity-of- | **es:** (cautividad-de), [cautividad-de], cautividad-de | **fr:** captivité | **de:** Gefangenschaft, [שבות] Deut 30:3; Job 42:10; Ps 85:1; Ps 126:4

2. fortune, condition (6×) The general fortune or condition of a people, extending beyond literal captivity to encompass overall well-being or distress. This sense emerges clearly in Job 42:10, where God restores Job's 'fortunes' – Job was never exiled but rather afflicted with suffering. English renders this as 'fortunes,' Spanish as 'fortuna,' distinguishing it from the captivity sense. Psalm 14:7 and 53:6 pray for God to restore Israel's 'fortunes' in contexts that may predate the exile. Lamentations 2:14 accuses false prophets of failing to 'restore your fortunes,' where the meaning encompasses national reversal of disaster rather than return from geographical exile. **GEOGRAPHY AND SPACE**

en: (fortunes-of), (their-fortunes), (your-fortunes) | **es:** (Q:fortuna-de), (tu-cautiverio), cautividad-de | **fr:** (שבות), captivité | **de:** [(שבות)], [(שבותך)], [(שביתם)] Job 42:10; Ps 14:7; Ps 53:6; Lam 2:14; Zeph 2:7

שָׁבַח H7623a *V-Piel-Imperf-2ms / 3mp* (3×)

still, calm, soothe—to quiet waves, emotions, or turmoil

This Piel verb means to still, calm, or bring peace to something turbulent. The Psalms use it for God stilling the roaring waves (65:7, 89:9), while Proverbs 29:11 applies it to controlling one's temper. The term suggests active intervention to bring quietness, whether calming literal storm waves or metaphorical emotional turmoil. It pictures divine power over chaos and human self-control over inner agitation.

(3×) Two occurrences describe God stilling the sea (Psalms 65:7 and 89:9), using parallel imagery of divine sovereignty over chaotic waters. Proverbs 29:11 shifts to calming one's spirit or temper. Spanish 'calmar' (to calm) and French 'calmer' align across uses. The psalmic contexts connect this stilling power to creation theology, where God subdues primordial chaos, while Proverbs democratizes the concept to personal emotional regulation. **EASE AND TRANQUILITY**

en: calms-it, still-them, who-stills | **es:** El-que-calma, las-calmas, lo-calma | **fr:** calmer, de-calmer, louer | **de:** [ישבחנה], der-stills, noch-ihnen Ps 65:7; Ps 89:9; Prov 29:11

שָׁבַח H7623b *V-Piel-Imperf-3mp / 2ms* (8×)

To praise, laud, or extol (Piel); in the Hitpael, to glory in or boast about something.

A late Aramaism (compare Aramaic/Syriac shbach, 'praise') used almost exclusively in Psalms and Ecclesiastes. In its Piel form, it is a word of worship — 'praise him, all you peoples!' (Ps 117:1), where it stands alongside hallel as a near-synonym for liturgical acclamation. The Ecclesiastes usages add a surprising secular note: Qoheleth 'commends' mirth (Eccl 8:15) and 'praises' the dead (Eccl 4:2). The Hitpael reflexive shifts the focus inward — 'to glory in your holy name' (Ps 106:47 = 1 Chr 16:35) — where Spanish 'gloriarnos' and French 'à louer' both capture the self-directed exultation that distinguishes boasting from outward-directed praise.

1. praise, laud (6×) Piel: to praise, laud, or extol — predominantly directed toward God in liturgical contexts. Psalm 117:1 calls all nations to 'praise him' (parallel to hallel), Psalm 63:3 declares that 'lips shall praise you,' and Psalm 145:4 promises that one generation 'shall laud' God's works to the next. In Ecclesiastes, the same verb takes on a wisdom-literature flavor: commending mirth as the best thing under the sun (Eccl 8:15) or praising the already-dead over the living (Eccl 4:2). Spanish 'alabar' and French 'louer' consistently select standard praise vocabulary. **PRAISE AND BOASTING**

en: and-I-praised, extol-Him, praise | **es:** Alaba, Y-alabé, alabará | **fr:** et-louer, louer | **de:** Lobpreis, [ושבח], [ושבחתי] Ps 63:3; Ps 117:1; Ps 145:4; Ps 147:12; Eccl 4:2

2. glory in, boast (2×) Hitpael reflexive: to glory in, boast, or take pride in something — with the preposition be- marking the object of boasting. In the doxological conclusion of Psalm 106:47 (= 1 Chr 16:35), the community asks to be gathered 'that we may glory in your holy name.' The Greek Septuagint renders this with (el)kauchasthai, 'to boast,' and Spanish 'para gloriarnos' (that we may glory) confirms the reflexive, self-directed character. This sense stands apart from Piel 'praise' by its focus on the worshiper's own exultation rather than outward acclamation of God. **PRAISE AND BOASTING**

en: to-glory | **es:** para-gloriarnos | **fr:** [להשתבח], à-louer | **de:** [להשתבח], zu-Herrlichkeit 1Chr 16:35; Ps 106:47

שְׁבַח H7624 *Conj-w / V-Piel-Prtcpl-ms* (5×)

to praise, laud (Aramaic Pael); glorify with words of honor, used of praising God or idols

This Aramaic verb in the Pael stem means to praise or laud, appearing exclusively in Daniel. Daniel praises the God of heaven for revealing Nebuchadnezzar's dream (Dan 2:23), and the restored king praises the Most High after his humiliation (Dan 4:34, 37). The same verb is used negatively for praising idols of gold, silver, and stone (Dan 5:4, 23), creating a sharp theological contrast. The Spanish 'alabo/alabé' (I praise/I praised) and English 'praised/praising' consistently reflect doxological speech directed toward a deity.

(5×) To praise or laud, directing words of glorification toward a deity. Daniel praises the God of heaven for revealed wisdom (Dan 2:23), and Nebuchadnezzar praises the Most High after his restoration (Dan 4:34, 37). The same verb indicts Belshazzar for praising lifeless idols instead (Dan 5:4, 23), sharpening the contrast between true and false worship. Spanish 'alabar' and English 'praise' uniformly reflect this doxological speech act. **PRAISE AND BOASTING**

en: I-praised, and-praised, and-praising | **es:** alabaste, alabo, alabé | **fr:** [ומשבח], [ושבחו], [משבח] | **de:** [ומשבח], [ושבחו], [משבח] Dan 2:23; Dan 4:34; Dan 4:37; Dan 5:4; Dan 5:23

שִׁבְטִ H7625 *N-mpc* (1×)

tribes (Aramaic cognate of Hebrew שֵׁבֶט)

This is the Aramaic plural construct for 'tribes,' appearing in Ezra 6:17 in the account of the second temple's dedication, where sacrifices are offered 'for all Israel, twelve he-goats, according to the number of the tribes of Israel.' The Aramaic form appears in the Aramaic section of Ezra, though the concept mirrors Hebrew usage. The twelve-tribe structure remains fundamental even after exile, the ritual acknowledging all Israel despite the physical return of only some tribes.

(1×) Ezra 6:17 describes dedication sacrifices 'according to the number of the tribes of Israel'—twelve he-goats for twelve tribes. The multilingual glosses preserve the construct form: Spanish 'las tribus de' (the tribes of). This is Aramaic equivalent of Hebrew 'tribes,' appearing in Ezra's Aramaic section. The twelve-fold sacrifice honors the ideal of all Israel, even though only Judah, Benjamin, and some Levites returned. The ritual asserts continuity: despite exile and decimation, Israel remains the twelve-tribe people of covenant. **GEOGRAPHY AND SPACE**

en: the-tribes-of | **es:** las-tribus-de | **fr:** [שבטי] | **de:** [שבטי] Ezra 6:17

שֵׁבֶט H7626 *Prep-l / N-mpc / 3mp* (190×)

Rod, staff, scepter, or tribe; a stick used for striking, discipline, or rule, and by metonymy a tribal division of Israel.

Shebet is a word whose physical and social meanings are bound together by a single image: the staff that a patriarch carries marks his authority over his clan. In its most concrete sense it is a rod for striking (Exod 21:20), disciplining a child (Prov 22:15), or beating grain (Isa 28:27). Lift that rod higher and it becomes a scepter—'the scepter shall not depart from Judah' (Gen 49:10)—the royal staff that signifies the right to rule. But the most frequent sense in the Hebrew Bible is tribal: the twelve shevatim of Israel, each 'branch' of Jacob's family tree. Arabic preserves both tracks: ʿaṣā (ʿaṣā, staff/rod) for the physical object, and سِبْط (sibṭ) as a direct cognate for the tribal sense, confirming that even in cognate Semitic languages the semantic split is ancient.

1. tribe, tribal division (144×) Tribe or tribal division of Israel: The most frequent sense by far—one of the socio-political units descended from the sons of Jacob. Genesis 49:28 concludes the tribal blessings with 'all these are the twelve tribes (shivtei) of Israel,' and the word appears constantly in Numbers, Joshua, and Judges for the allotment and governance of tribal territories. Arabic سِبْط (sibṭ, pl. أَسْبَاط asbāṭ) is a direct Semitic cognate sharing both form and meaning. Spanish 'tribus,' French 'tribus,' and German 'Stämme' all map this to the standard word for a lineage-based social division. **GEOGRAPHY AND SPACE**

en: tribes-of | **es:** las-tribus-de, los-tribus-de, tribus-de | **fr:** tribus-de | **de:** Staemme-von, Stämme, der-Stämme Gen 49:16; Gen 49:28; Exod 24:4; Num 4:18; Num 18:2

2. rod, staff, stick (33×) Rod, staff, or stick (physical implement): A concrete object used for striking, disciplining, herding, or as a weapon. Exodus 21:20 legislates the case of a master striking a slave 'with a rod,' and Proverbs 22:15 prescribes the 'rod of discipline' for a child's heart. Second Samuel 23:21 describes Benaiah seizing a staff from an Egyptian warrior—shebet as an improvised weapon. German 'Stab' (staff), French 'bâton' (stick), and Arabic ʿaṣā (ʿaṣā, rod/staff) all reflect the plain physical object, distinguishing it clearly from the tribal meaning. **RODS AND STAFFS**

en: and-a-rod, and-the-rod-of, but-a-rod | **es:** Con-la-vara, cetro-de, cetro-del | **fr:** avec-le-bâton, avec-le-verge, bâton | **de:** Stab, Stamm, mit-der-Stab Exod 21:20; Lev 27:32; Judg 5:14; 2Sam 7:14; 2Sam 23:21

3. scepter, ruler's staff (12×) Scepter or ruler's staff: The rod elevated to a symbol of royal or governing authority. Genesis 49:10 prophesies that 'the scepter shall not depart from Judah,' and Numbers 24:17 envisions 'a scepter rising out of Israel.' Psalm 45:6 celebrates the king's 'scepter of uprightness.' The transition from a herder's staff to a sovereign's scepter is natural: the same stick that guides sheep becomes the emblem of one who governs people. Spanish 'cetro,' French 'sceptre,' and the context of royal oracles all mark this as a distinct metaphorical extension from the plain rod. **RODS AND STAFFS**

en: a-scepter, a-scepter-of, and-scepter-of | **es:** Vara-de, cetro, cetro-de | **fr:** et-tribu, scepter, tribu | **de:** Stab, Stab-, Staemme-von Gen 49:10; Num 24:17; Ps 45:6; Ps 125:3

4. (1×) Dart or lance (thrown weapon): A unique occurrence in 2 Samuel 18:14 where Joab takes three shevatim in his hand and thrusts them into the heart of Absalom hanging in the oak. The object here is neither a walking stick nor a symbol of authority but a pointed projectile—a dart or short lance. English 'darts,' Spanish 'dardos,' French 'darts,' and German 'darts' all agree on the thrown-weapon sense, and the context of battlefield violence confirms this specialized, rare extension of the rod into a lethal instrument. **AUTO-DETECTED COMMUNITY 14850 WITH 3 SENSES**

en: darts | **es:** dardos | **fr:** darts | **de:** darts 2Sam 18:14

שְׁבָט H7627 *N-proper-fs* (1×)

Shebat (month name: eleventh month, February-March)

This is the name of the eleventh month in the post-exilic calendar, corresponding roughly to February-March. It appears in Zechariah 1:7, dating a vision 'on the twenty-fourth day of the eleventh month, which is the month Shebat.' This is a Babylonian loan-word, adopted during the exile to replace earlier Hebrew month names. The etymology possibly relates to Akkadian words for striking or destroying (referring to destructive winter rains), though this remains uncertain.

(1×) Zechariah 1:7 dates a prophetic vision 'in the month Shebat, which is the eleventh month'—mid-winter in the second year of Darius. The multilingual glosses transliterate: Spanish 'Sebat,' French 'Schebat.' This Babylonian month name replaced earlier

Hebrew designations, linguistic evidence of exile's cultural impact. The month falls in winter's heart, when destructive rains dominate Palestine. Zechariah's visions come during this dark, wet season, the timing perhaps reflecting Israel's own dark season of subjugation and partial restoration. **MONTHS AND LUNAR CYCLES**

en: Shevat | **es:** Sebat | **fr:** Schebat | **de:** [שבט] Zech 1:7

שִׁבְי H7628a *Prep-m* (47×)

Captivity or captives; the state of being taken prisoner or the persons so taken, especially in contexts of exile and divine judgment.

A noun derived from the root שׁבה (to take captive), שִׁבְי covers both the abstract condition of captivity and the concrete group of persons captured. In prophetic literature it frequently describes Israel's exile — 'going into captivity' (Am 9:4; Jer 20:6) — while in narrative texts like Numbers 31 and Exodus 12:29 it points to actual prisoners of war. Spanish and French translations helpfully mirror this duality: 'cautiverio' vs. 'cautivos,' 'captivité' vs. 'captifs.' The preposition attached (בַּ/לְ) often signals whether the state or the people are in view.

1. captivity, state of exile (33×) The abstract condition of being held captive or living in exile. Hebrew pairs it with verbs of motion — הָלַךְ בַּשִּׁבְי 'went into captivity' (Am 9:4; Nah 3:10) — and locative prepositions. Spanish 'cautiverio' and German 'Gefangenschaft' consistently render this sense, distinguishing it from the concrete. Ezra 2:1 uses the construct בְּנֵי שִׁבְי to denote 'children of the captivity,' treating exile as a defining collective experience. **GEOGRAPHY AND SPACE**

en: in-the-captivity, into-captivity, into-the-captivity | **es:** al-cautiverio, el-cautiverio, en-cautiverio | **fr:** captif, captivité, dans-captivité | **de:** Gefangene, die-Gefangenen, in-Gefangene Num 21:29; Deut 28:41; 2Chr 29:9; Ezra 2:1; Ezra 3:8

2. captives, captured persons (14×) Concrete reference to captured persons, either collectively or individually. In Num 31:12, 19, 26 the term denotes actual prisoners brought back from battle; in Exod 12:29 it describes the captive in Pharaoh's dungeon. Spanish 'cautivos' and French 'captifs' (plural, personal) consistently mark this reading. Possessive suffixes — שִׁבְיֵךְ 'your captives' (Judg 5:12), שִׁבְיוֹ 'his captives' (Deut 21:10) — confirm the personal, concrete force. **GEOGRAPHY AND SPACE**

en: and-your-captives, captive, captive-of | **es:** cautivo-de, cautivos, cautivos-de | **fr:** captif, captifs, captivité | **de:** Gefangene, Gefangenschaft, captives Exod 12:29; Num 21:1; Num 31:12; Num 31:19; Num 31:26

שָׁבִי H7628b *Adj-fs* (1×)

captive (feminine adjective, describing one in captivity)

This feminine adjective means 'captive,' appearing in Isaiah 52:2 in an imperative to personified Jerusalem: 'Shake yourself from the dust, arise, O captive Jerusalem!' The feminine form matches 'daughter of Zion,' treating the city as a woman in bondage who must now assert her freedom. The term emphasizes state not just event—not the act of capturing but the condition of being captive. The command to 'arise' and shake off dust calls the captive to agency and restoration.

(1×) Isaiah 52:2 (based on textual emendation) addresses Jerusalem as 'captive daughter of Zion,' calling her to rise from the dust. The feminine adjective 'captive' matches the feminine personification of the city. Spanish 'cautiva' preserves the gender. The passage demands action from the captive: though enslaved, Jerusalem must now shake off the bonds and dust, asserting freedom in response to God's deliverance. The captive state is real but not final—the call to 'arise' transforms passive victim into active participant in liberation. **GEOGRAPHY AND SPACE**

en: captive | **es:** cautiva | **fr:** [שביה] | **de:** [שביה] Isa 52:2

שִׁבְי H7629 *Conj-w / N-proper-ms* (1×)

Shobi (personal name: Ammonite who aided David)

This personal name identifies an Ammonite who brought supplies to David when he fled from Absalom, appearing in 2 Samuel 17:27. Shobi son of Nahash from Rabbah of the Ammonites joined Barzillai and Machir in provisioning David's company during the rebellion. His Ammonite identity is striking—a foreigner showing loyalty when David's own son rebelled. The name may relate to 'captive' or 'captivity,' though its precise meaning is uncertain.

(1×) 2 Samuel 17:27 lists Shobi among three men who brought essential supplies to David at Mahanaim during Absalom's revolt. The Septuagint renders the name variously, struggling with the Hebrew. What's remarkable is Shobi's Ammonite identity—traditional enemy showing compassion to David in crisis. This foreigner's loyalty contrasts sharply with Israelite Absalom's rebellion. The conjunction 'and Shobi' integrates him into the list of benefactors, honored in Scripture for kindness when David most needed it. **PERSONAL NAMES**

en: and-Shovi | **es:** y-Shobi | **fr:** et-Shovi | **de:** und-Shovi 2Sam 17:27

שֹׁבָי H7630 *N-proper-ms* (2×)

Shobai; personal name, a family of gatekeepers in the postexilic community

A personal name belonging to a family of temple gatekeepers. Ezra 2:42 and Nehemiah 7:45 list the 'sons of Shobai' among those who returned from exile. The name appears in the context of reconstituting temple service in Jerusalem. The Septuagint offers varied Greek forms, reflecting transliteration challenges.

(2×) A personal name identifying a family of gatekeepers in the postexilic restoration (Ezra 2:42; Neh 7:45). The 'sons of Shobai' (בְּנֵי־שֹׁבָי) were numbered among the temple servants who returned to Jerusalem. The Septuagint's Αβαου (Ezra) and Σαβει/Σωβαι (Nehemiah) show transliteration variety. BDB notes the Ketiv reading in one manuscript as שבי, possibly meaning 'captive,' though this is likely a scribal variant rather than the name's etymology. The family's role in guarding the temple gates made them essential to restored worship. **GEOGRAPHY AND SPACE**

en: Shobai, Shovay | **es:** Sobai | **fr:** [שבי] | **de:** Gefangene Ezra 2:42; Neh 7:45

שְׁבִיב H7631 *N-msd* (2×)

flame; a tongue of fire (Aramaic)

An Aramaic noun meaning flame. Daniel 3:22 describes 'the flame of the fire' killing the soldiers who threw Shadrach, Meshach, and Abednego into Nebuchadnezzar's furnace. Daniel 7:9 portrays God's throne with 'wheels' that are 'burning fire'—literally 'flames of fire.' The term evokes intense, consuming heat.

(2×) An Aramaic noun denoting flame or tongue of fire, appearing in Daniel's apocalyptic narratives. Daniel 3:22 uses שְׁבִיבָא דִּי נוּרָא ('the flame of the fire') to describe the superheated furnace that killed the executioners—irony, since the intended victims survived unharmed. Daniel 7:9 employs the plural שְׁבִיבִין דִּי נוּר ('flames of fire') for the wheels of God's throne, evoking Ezekiel's chariot vision. The term captures the visible, flickering manifestation of fire's destructive and purifying power. **GEOGRAPHY AND SPACE**

en: flame-of, flames-of | **es:** la-llama-de, llamas | **fr:** flamme | **de:** [שביבא], [שביבין] Dan 3:22; Dan 7:9

שְׁבִיב H7632 *N-msc* (1×)

flame, blaze (of fire)

This noun means flame or blaze, appearing in Job 18:5 in Bildad's description of the wicked person's fate: 'the light of the wicked is put out, and the flame of his fire does not shine.' The parallel structure equates 'light' with 'flame,' both representing the wicked person's life or prosperity. The construct form 'flame of his fire' emphasizes the burning aspect—not just fire but its bright, active flame. The extinction of this flame pictures complete cessation of the wicked person's vitality.

(1×) Job 18:5 declares that 'the flame of his fire shall not shine,' parallel with 'the light of the wicked goes out.' Spanish 'chispa de' (spark of) varies slightly, but the image is of flame extinguished—the bright, dancing fire reduced to nothing. The construct 'flame of his fire' intensifies the loss: not just fire dimming but its very flame—the most visible, energetic part—disappearing. In wisdom literature, such extinction metaphorically represents death or divine judgment cutting off the wicked person's life and legacy. **GEOGRAPHY AND SPACE**

en: the-flame-of | **es:** chispa-de | **fr:** שביב | **de:** [שביב] Job 18:5

שְׁבִיָה H7633 *Conj-w / N-fs* (12×)

Captivity (state); captives (collective body of prisoners taken in war)

The feminine noun שְׁבָיָה covers both the abstract condition of captivity and the concrete people who endure it. When Deuteronomy 21:11 describes an Israelite soldier seeing 'a beautiful woman among the captives,' the word points to actual persons. When 2 Chronicles 6:37-38 speaks of the exiles repenting 'in the land of their captivity,' it denotes the state or condition of being held. Jeremiah 48:46 uses both in parallel: Moab's sons go into שְׁבִי and her daughters into שִׁבְיָה. The Spanish split between 'cautivos' (persons) and 'cautiverio' (state) mirrors this distinction neatly.

1. captives (concrete persons) (6×) Captives as a concrete collective — the body of persons taken prisoner in warfare. Deuteronomy 21:11 speaks of seeing a woman 'among the captives' (בַּשִּׁבְיָה), and 2 Chronicles 28:5, 11, 13-15 describe a 'great captivity' of people who must be returned. Deuteronomy 32:42 pairs the captives (שִׁבְיָה) with the slain (חָלָל), confirming the concrete personal reference. Spanish 'los cautivos' and French 'captivité' used in the personal-collective sense both converge here on the human referent rather than the abstract condition. **GEOGRAPHY AND SPACE**

en: among-the-captives, and-captive, of-the-captives | **es:** a-los-cautivos, entre-los-cautivos, los-cautivos | **fr:** captivité, et-captif, la-captivité | **de:** [בשביה], [השביה], und-captive Deut 21:11; Deut 32:42; 2Chr 28:11; 2Chr 28:13; 2Chr 28:14

2. captivity (abstract state) (6×) Captivity as an abstract state or condition — being held in subjection, the experience of exile. Nehemiah 3:36 (4:4 in English) speaks of 'the land of captivity,' and 2 Chronicles 6:37-38 describes the exiles reflecting on their situation 'in the land of their captivity.' Jeremiah 48:46 assigns this abstract sense to Moab's daughters going 'into captivity.' Spanish 'cautiverio' and 'en cautividad' clearly mark the experiential-state reading, as does the consistent use of possessive constructions ('her captivity,' 'their captivity') in the English glosses. **GEOGRAPHY AND SPACE**

en: captivity, her-captivity, into-captivity | **es:** cautiverio, cautivos, en-cautividad | **fr:** [בשביה], captivité, sa-captivité | **de:** [בשביה], [שביה], [שבים] Deut 21:13; 2Chr 6:37; 2Chr 6:38; 2Chr 28:5; Neh 4:4

שְׁכִיָה H7634 *N-proper-ms* (1×)

Sakhyah (personal name: descendant of Benjamin)

This personal name appears in 1 Chronicles 8:10 in the genealogy of Benjamin, listed among the sons of Shaharaim. The name's spelling varies in manuscripts, and ancient versions render it differently (Septuagint has multiple variants), reflecting textual uncertainty. The name's etymology is unclear, possibly related to roots involving 'hire' or branches. Beyond this genealogical mention, nothing is known of this individual. The Benjaminite context places him within Saul's tribal lineage.

(1×) 1 Chronicles 8:10 lists Sakhyah among Shaharaim's sons in the complex Benjaminite genealogy. The multilingual glosses show variation: Spanish 'Soquias,' reflecting different vocalization traditions. Ancient versions struggled with this name, producing multiple transliterations. The Chronicles genealogist includes such names to establish Benjaminite lineage comprehensively, even when individuals have no additional narrative role. These names preserve family memory and tribal identity, especially important for Benjamin after exile given the tribe's association with Saul and Jerusalem. **PERSONAL NAMES**

en: Sakhyah | **es:** Soquias | **fr:** [שכיה] | **de:** [שכיה] 1Chr 8:10

שְׁבוּל H7635 *Conj-w / N-msc / 2ms* (3×)

path, way—a traveled route or course of action

This noun denotes a path or way, whether a literal trail or a metaphorical course of life. Psalm 77:19 speaks poetically of God's path through the sea during the Exodus, a route invisible yet real. Jeremiah 18:15 laments Israel's abandonment of the ancient paths for wayward roads. The term emphasizes both the physical notion of a trodden way and the ethical dimension of following established routes.

(3×) The three uses span God's miraculous path through the Red Sea (Psalm 77:19, appearing twice) and Israel's forsaken paths (Jeremiah 18:15). Spanish 'sendas' (paths) and French 'sentier' (pathway) capture the meaning. The Psalm passage uses 'Your path' in parallel with 'Your way,' creating synonymous imagery for God's salvific intervention. Jeremiah's 'ancient paths' contrasts divinely ordained routes with self-chosen byways. **GEOGRAPHY AND SPACE**

en: [ketiv:and-Your-paths], and-Your-path, paths-of | **es:** (y-senda-de-ti), [y-sendas-de-ti], sendas-de | **fr:** [שבילי], sentier | **de:** [ketiv:and-dein-paths], [שבילי], und-dein-Pfad Ps 77:19; Jer 18:15

שְׁבִיס H7636 *Conj-w* (1×)

crescent-shaped ornament worn by women as jewelry

This rare word appears only in Isaiah's catalog of women's finery and refers to ornamental crescents or moon-shaped jewelry. The term may be a diminutive form, suggesting small decorative pieces. While translations vary ('crescents,' 'round ornaments'), the multilingual evidence and the broader context of luxury items point to delicate, fashionable accessories worn around the neck or head. The Hebrew connects to similar ornamental terms in rabbinic literature.

(1×) A type of decorative crescent or circular jewelry piece worn by wealthy women in ancient Jerusalem. Isaiah 3:18 lists this among luxury items that would be removed as judgment. The Spanish 'redecillas' (little nets/rounds) and English 'crescents' both suggest curved or circular ornamental shapes, consistent with the Hebrew root possibly relating to diminutive adornments. **CLOTHING AND DRESS**

en: and-the-crescents | **es:** y-las-redecillas | **fr:** [והשביסים] | **de:** [והשביסים] Isa 3:18

שְׁבִיעִי H7637 *Art / Number-ofs* (98×)

Seventh — ordinal numeral for the number seven, marking the seventh day, month, year, or item in a sequence

Shevi'i is the ordinal form of the number seven, appearing 98 times always with the definite article. Its most theologically significant use is for the seventh day — the Sabbath — established in creation itself (Gen 2:2-3) and reinforced across the Pentateuch's legislation (Exod 12:15-16; 16:26-30). The seventh month (Tishri) hosts the most solemn festival season: Trumpets, the Day of Atonement, and Tabernacles (Lev 23:24-27, 34). The seventh year brings release of slaves and rest for the land (Exod 21:2; 23:11). Through these recurring patterns, the ordinal 'seventh' becomes inseparable from the theology of rest, completion, and sacred time that the number seven carries throughout Scripture.

seventh (ordinal numeral) (98×) The ordinal numeral 'seventh,' always used with the definite article, marking position in a sequence — most prominently the seventh day of creation and Sabbath rest (Gen 2:2-3; Exod 20:10), the seventh month of the liturgical calendar with its concentration of festivals (Lev 23:24, 27, 34), and the seventh year of release (Exod 21:2; 23:11). Spanish 'el septimo,' French 'le septieme,' and German 'der siebte' all render the ordinal straightforwardly, though no translation can fully convey the theology of completion and holiness that 'seventh' carries as the capstone of the biblical number system. **NUMBER SEVEN**

en: the-seventh | **es:** el-séptimo | **fr:** le-septième | **de:** dem-siebten, den-siebten, der-siebte Gen 2:2; Gen 2:3; Gen 8:4; Exod 12:15

שְׂבָכָה H7638 *N-fp* (1×)

lattice-work, network; ornamental bronze latticework on temple pillars or architectural features

This architectural term describes intricate lattice or network patterns, appearing in three distinct contexts. Most prominently, it refers to the decorative bronze latticework adorning Solomon's temple pillars—elaborate netted designs that enhanced their beauty. The word also denotes window lattices, like the one through which King Ahaziah fell, and metaphorically describes hunting nets or traps. The consistent image across all uses is interwoven, openwork design, whether in architecture, furniture, or trapping equipment.

(1×) Ornamental network design on Solomon's temple pillars, specifically the bronze latticework that adorned the capitals. First Kings 7:17 describes these intricate decorative elements multiple times, emphasizing their craftsmanship. The consistent translation as 'lattices' or 'enrejados' (Spanish for lattice-work) across languages confirms the architectural nature of these woven or netted bronze ornaments that beautified the sacred space. **NETS AND SNARES**

en: lattices | **es:** Enrejados | **fr:** lattices | **de:** lattices 1Kgs 7:17

שְׂבָכָה H7639 *Prep-l* (16×)

Lattice-work: ornamental netting on Temple pillars; a window lattice or screen; a net or snare (figurative).

The Hebrew noun sevakhah names interwoven mesh — lattice-work in all its architectural, domestic, and metaphorical forms. Its dominant home is Solomon's Temple, where fourteen of its sixteen occurrences describe the elaborate checker-work netting adorning the bronze pillar capitals cast by Huram the craftsman (1 Kgs 7:17-42). The artisan vocabulary is dense and technical: sevakhot appear alongside pomegranates, chains, and lily-work in some of the Bible's most detailed architectural passages. A single domestic occurrence in 2 Kings 1:2 places Ahaziah falling through 'the lattice' in his upper chamber — a window screen of woven strips. Spanish enrejado and celosia capture the architectural and window senses respectively, while the lone figurative use in Job 18:8 — 'he is cast into a net by his own feet' — extends the mesh image into the realm of entrapment.

1. network on pillars (14×) Ornamental lattice-work or checker-work netting fashioned as decoration on the capitals of the Temple pillars. Fourteen occurrences concentrate in the Temple construction accounts of 1 Kings 7, 2 Kings 25, 2 Chronicles 4, and Jeremiah 52, where the sevakhot are described alongside rows of pomegranates on the bronze pillars Jachin and Boaz. Spanish enrejado, French treillis, and German Gitterwerk all evoke ornamental metalwork. The technical density of these passages — where sevakhah appears alongside resheth ('network'), sharsherot ('chains'), and rimmonim ('pomegranates') — suggests specialized artisan vocabulary for interlocking mesh patterns cast in bronze. **NETS AND SNARES**

en: [lattice], and-a-latticework, and-network | **es:** (el-enrejado), [el-enrejado], el-enrejado | **fr:** [lattice], [השבכה], [השבכות] | **de:** [lattice], [השבכה], [השבכות] 1Kgs 7:17; 1Kgs 7:18; 1Kgs 7:20; 1Kgs 7:41

2. window lattice (1×) A latticed window screen or grating through which one looks or through which air passes — the domestic counterpart of the Temple ornament. Only one occurrence, in 2 Kings 1:2, where King Ahaziah 'fell through the lattice in his upper chamber in Samaria and was injured.' Spanish celosia and French treillage shift to domestic window vocabulary. The scene evokes ancient upper-story rooms with woven wood or reed screens rather than solid glass — a construction detail that explains why a fall 'through' a window was physically possible. **WINDOW LATTICE**

en: the-lattice | **es:** la-celosía | **fr:** le-lattice | **de:** der-lattice 2Kgs 1:2

3. snare or net (1×) A net, mesh, or snare used figuratively for entrapment. In Job 18:8, Bildad warns that the wicked person 'is cast into a net (sevakhah) by his own feet,' paralleling resheth ('net'), pach ('trap'), and tsammim ('snares') in the surrounding verses. Spanish malla and the broader metaphorical context confirm a deliberate extension of the mesh image from architectural ornament to moral entrapment. The image is vivid: the same interlocking pattern that beautifies a Temple pillar becomes the web that ensnares the godless. **SNARES AND TRAPS**

en: a-snare | **es:** malla | **fr:** שבכה | **de:** [שבכה] Job 18:8

שֹׁבֶל H7640 *N-ms* (1×)

flowing skirt or train of a garment

This word denotes the lower, flowing portion of a woman's garment —what we might call a train or skirt. It appears in Isaiah's prophecy against Babylon, where personified Babylon is commanded to strip off her train and cross rivers barefoot, symbolizing humiliation and exile. The image conveys the removal of dignified, modest covering. The Spanish 'falda' (skirt) captures the basic meaning, though the Hebrew suggests specifically the flowing, trailing portion that would need to be lifted when wading through water.

(1×) The flowing lower portion or train of a woman's garment that trails behind when walking. Isaiah 47:2 uses this in a command to personified Babylon to remove her train and wade through rivers—imagery of humiliation and loss of dignity. The multilingual glosses (Spanish 'falda,' English 'skirt') point to the garment's lower portion, which would become heavy and cumbersome when wet. **CLOTHING AND DRESS**

en: the-skirt | **es:** falda | **fr:** [שבל] | **de:** [שבל] Isa 47:2

שִׁבֹּלֶת H7641a *Conj-w / N-fs* (4×)

flowing stream, current; Shibboleth (dialect test-word)

This noun primarily denotes a flowing stream or water current, but is famous from Judges 12:6 as the password Gileadites used to detect Ephraimites, who pronounced it 'Sibboleth.' The dialectal difference in pronouncing the initial consonant became a deadly ethnic marker. The term captures both the physical reality of flowing water and its role in linguistic identity.

(4×) Designates a flowing stream or current. Psalm 69:2 (69:3 Eng.) describes drowning in 'a depth/flood' (שִׁבֹּלֶת), and 69:15 (69:16 Eng.) 'the flood of water' (שִׁבֹּלֶת מַיִם). Isaiah 27:12 speaks of threshing 'from the flowing of the River' (מִשִּׁבֹּלֶת הַנָּהָר), the Euphrates' current. Most famously, Judges 12:6 uses it as a dialect test: Gileadites detected Ephraimites who couldn't pronounce the 'sh' sound and said 'Sibboleth' instead—leading to 42,000 deaths. The word entered English meaning 'linguistic or cultural shibboleth.' Multilingual glosses show the test-word fame: Spanish 'shibolet,' French 'Shibboleth,' German 'Shibboleth'—all recognizing its role beyond mere 'stream.' **GEOGRAPHY AND SPACE**

en: Shibboleth, and-the-flood, from-the-flowing | **es:** corriente-de, desde-la-corriente-de, shibolet | **fr:** Shibboleth, [משבלת], et-épi | **de:** Shibboleth, [משבלת], der-Flut-von Judg 12:6; Ps 69:2; Ps 69:15; Isa 27:12

שִׁבֹּלֶת H7641b *N-fpc* (15×)

Ear or head of grain — the mature seed-bearing spike of cereal plants like wheat or barley

This שִׁבֹּלֶת (shibboleth II) denotes the ripe ear or head of grain, the seed-laden tip of cereal stalks. It dominates Pharaoh's famous dream in Genesis 41, where seven plump ears and seven withered ears symbolize years of abundance and famine. The term also appears in Ruth's gleaning narrative (Ruth 2:2) and Isaiah's harvest imagery (Isa 17:5). Zechariah 4:12 extends the word metaphorically to the 'spikes' or clusters at the tips of olive branches flanking the golden lampstand. Spanish 'espigas' and English 'ears of grain' both capture the agricultural specificity.

ear/head of grain (15×) The mature, seed-bearing tip of grain stalks such as wheat and barley. Eleven of fifteen occurrences cluster in the Pharaoh's dream narrative (Gen 41:5-27), where the contrast between fat and thin ears drives Joseph's prophetic interpretation. Also found in gleaning contexts (Ruth 2:2) and harvest similes (Isa 17:5; Job 24:24). Zechariah 4:12 extends the image to olive-branch tips. Spanish 'espigas' and French 'têtes de grain' reflect the agricultural meaning faithfully. **GRAIN EARS**

en: among-the-ears-of-grain, clusters-of, ear-of-grain | **es:** entre-las-espigas,

espigas, espigas-de | **fr:** [שבלים], le-têtes-de-grain, parmi-le-oreilles-de-grain | **de:** [בשבלים], [שבלי], [שבלים] Gen 41:5; Gen 41:6; Gen 41:7; Gen 41:22

שַׁבְלוּל H7642 *N-msc* (1×)

snail (named for its slimy trail)

This creature term refers to a snail, named in Hebrew for the slimy, moist trail it leaves behind. The Psalms use it as an image of something that dissolves or melts away, perhaps alluding to the ancient observation that a snail's trail appears to represent the creature dissolving as it moves. The etymology connects to roots meaning moisture or fluid. Modern versions consistently render this as 'snail' across all major languages, though the ancient understanding may have included the folk belief that snails literally melted into their trails.

(1×) A snail, specifically referenced for its characteristic slimy secretion. Psalm 58:8 uses the snail as a metaphor for dissolution or melting away—possibly reflecting the observation that snails leave moisture behind them, creating the appearance of gradually dissolving. The consistent translation as 'snail' (caracol in Spanish, escargot in French) across languages confirms the identification of this gastropod mollusk. **CREEPING SWARMING THINGS**

en: a-snail | **es:** caracol | **fr:** escargot | **de:** ein-snail Ps 58:8

שִׂבְמָה H7643 *Conj-w / N-proper-fs* (6×)

Sibmah (also Sebam); a Moabite town near Heshbon renowned for its vineyards.

Sibmah (שִׂבְמָה), also called Sebam (שְׂבָם), was a town in the tableland of Moab near Heshbon, celebrated for its lush vineyards. It appears in the tribal allotment narratives when Reuben requests Transjordanian territory (Num 32:3, 38; Josh 13:19) and in the prophetic oracles lamenting Moab's devastation (Isa 16:8-9; Jer 48:32). Isaiah's vivid image of Sibmah's vine branches stretching to the Dead Sea underscores the town's agricultural fame. The Septuagint form Σεβαμα and the multilingual renderings (Spanish 'Sibma/Sibmá,' French and German 'Sibmah') all preserve this ancient place name.

Sibmah (place name) (6×) A Moabite town near Heshbon, famous for its vineyards, appearing in both historical and prophetic contexts. In Numbers 32:3 the variant Sebam (שְׂבָם) is used when the tribes of Reuben and Gad request Transjordanian territory; Numbers 32:38 and Joshua 13:19 use the fuller form Sibmah. Isaiah 16:8-9 and Jeremiah 48:32 lament the destruction of Sibmah's vineyards in oracles against Moab, with Isaiah depicting vine branches that once reached to Jazer and spread to the wilderness. The Septuagint Σεβαμα and multilingual glosses (Spanish 'Sibma/Sibmá,' French 'Sibmah,' German 'Sibmah') consistently preserve the toponym. **PERSONAL NAMES**

en: Sibmah, Sivmah, and-Sebam | **es:** Sibma, Sibmá, Sivmah | **fr:** Sibmah, [שבמה], et-Sebam | **de:** Sibmah, [שבמה], und-Sebam Num 32:3; Num 32:38; Josh 13:19; Isa 16:8; Isa 16:9

שֶׁבְנָא H7644 *Conj-w / N-proper-ms* (9×)

Shebna, a high-ranking royal official (palace steward and later secretary) under King Hezekiah of Judah.

The proper name of a prominent government official during King Hezekiah's reign, attested in both Isaiah and 2 Kings. Shebna first appears as the man 'over the house'—the palace steward, effectively prime minister—whom Isaiah rebukes for carving himself an ostentatious tomb (Isa 22:15). He later appears in a reduced role as secretary alongside Eliakim during the Assyrian siege of Jerusalem (2 Kgs 18:18, 37; Isa 36:3, 22). The spelling alternates between שֶׁבְנָא and שְׁבָנָה across parallel accounts.

Shebna (proper name) (9×) The personal name Shebna, designating a historical official in Hezekiah's court who served first as palace steward and subsequently as royal secretary. Isaiah's oracle against him (Isa 22:15-19) provides rare prophetic critique of a named individual's political ambition. In the parallel Assyrian crisis narratives (2 Kgs 18:18, 26, 37; 19:2; Isa 36:3, 11, 22; 37:2), he functions alongside Eliakim and Joah as part of the diplomatic delegation. Spanish 'Sebna' and English 'Shebna' closely transliterate the Hebrew, while the LXX renders it as Somnas. **PROPER NAMES (PERSONAL)**

en: Shebna, and, and-Shevna | **es:** Sebna, y-Sebna, y-Shevná | **fr:** Schebna, et-Schebna, et-Shevna | **de:** [ושבנא], [שבנא], und-Shevna 2Kgs 18:18; 2Kgs 18:26; 2Kgs 18:37; 2Kgs 19:2; Isa 22:15

שְׁבַנְיָה H7645 *Conj-w / N-proper-ms* (7×)

Shebanyah – a Levitical proper name borne by priests and Levites in post-exilic Judah

Shebanyah (also spelled Shebanyahu with the longer divine-name suffix) is a proper name borne by several Levites and priests in the post-exilic period. A priest named Shebanyahu blew the trumpet before the ark when David brought it to Jerusalem (1 Chr 15:24). Later, multiple individuals with this name appear in the Nehemiah narrative: Levites who led public confession and prayer (Neh 9:4-5), and signatories to the covenant renewal (Neh 10:4, 10, 12). The name may mean 'Yahweh has made to grow' or 'Yahweh has restored.' Spanish Sebanias, French Schebania, and German Schebanja all preserve the same proper noun with minor phonological adaptation.

Shebaniah (person name) (7×) The proper name Shebanyah/Shebanyahu, identifying several Levites and priests in post-exilic Israel: a trumpet-blowing priest at the ark procession (1 Chr 15:24), Levites leading communal prayer and confession (Neh 9:4-5), and covenant-renewal signatories (Neh 10:4, 10, 12). The Septuagint variants Sabanias and Sebanias reflect the name's phonological instability in Greek transcription. Spanish Sebanias, French Schebania, and German Schebanja all represent a single proper-noun identity with no semantic subdivision warranted. **PROPER NAMES (PERSONAL)**

en: Shebaniah, and-Shevanyahu, to-Shevanyah | **es:** Sebanías, Y-Sebanías, de-Sebanías | **fr:** Schebania, et-Schebania, zu-Schebania | **de:** Schebanja, [ושבניהו] 1Chr 15:24; Neh 9:4; Neh 9:5; Neh 10:4; Neh 10:10

שָׂבַע H7646 *V-Qal-Imperf-2ms* (97×)

To be satisfied or sated (with food or other good); causatively, to satisfy or fill someone; by extension, to be surfeited or wearied to excess.

A verb rooted in the primal experience of hunger met with abundance. Deuteronomy 8:10 captures the ideal: 'You will eat and be satisfied and bless the LORD your God.' In the Hifil stem, God becomes the one who satisfies — filling the hungry with good things (Ps 91:16, 81:16). Yet the same root can curdle into excess: Isaiah 1:11 has God declaring 'I am sated with burnt offerings' — not satisfied but disgusted. Korean '싫증내다' (to be sick of) and Spanish 'harto' (fed up) reveal this darker edge. The arc from nourishment to surfeit mirrors a profound biblical pattern: blessing refused becomes burden.

1. be satisfied, have enough (75×) The Qal and Nifal intransitive sense: to be satisfied, full, or to have enough. This is the dominant meaning across 75 occurrences, spanning blessing formulas (Deut 6:11, 'you will eat and be satisfied'), wisdom literature (Prov 12:11), and prophetic promises. The multilingual glosses — Spanish 'se-sacia,' French 'rassasier,' German 'sättigen' — all point to contented fullness. Often paired with 'eating' as its natural complement, it describes the ideal state of provision received with gratitude. **SATIATION AND FULLNESS**

en: and-be-satisfied, and-you-will-be-satisfied, are-satisfied | **es:** se-sacia, se-sacian, se-saciará | **fr:** et-tu-fera-être-satisfied, et-être-satisfied, rassasier | **de:** saettigen, saettigte, sie-wird-sein-satisfied Exod 16:12; Deut 6:11; Deut 8:10; Deut 8:12; Deut 11:15

2. satisfy, cause to be full (18×) The Hifil and Piel causative sense: to satisfy someone, to cause to be full, to give enough. God is frequently the subject — 'He satisfies you with good things' (Ps 91:16), 'He fills me' (Job 9:18). This shifts agency from the one who is full to the one who provides fullness. Spanish 'El-que-sacia' (the one who satisfies) and the Hifil morphology both foreground the

divine giver. Eighteen occurrences concentrate in Psalms and Job. SATIATION AND FULLNESS

en: He-filled-me, He-fills-me, He-satisfied | **es:** El-que-sacia, Me-ha-saciado, Para-saciar | **fr:** et-de-rassasier, et-rassasier, le-rassasier | **de:** der-satisfies, er-satisfied, er-satisfied-ihnen Job 9:18; Job 38:27; Ps 81:16; Ps 90:14; Ps 91:16

3. be surfeited, be weary of (4×) The negative-connotation sense: to be surfeited, gorged, or wearied to excess with something. In Isa 1:11, God is 'sated' with burnt offerings — not delighted but disgusted. Prov 25:16-17 warns against eating too much honey or visiting a neighbor too often, lest they become 'filled' with you and hate you. Korean '싫증내다' ('be sick of') and Spanish 'harto' ('fed up') capture this meaning precisely. Only four occurrences, but they reveal the semantic boundary where satisfaction tips into revulsion. SATIATION AND FULLNESS

en: I-am-full, and-I-am-filled, he-be-sated-with-you | **es:** Estoy-harto, se-sacie-de-ti, te-sacies-de-ella | **fr:** et-rassasier, rassasier, rassasier-toi | **de:** saettigen, saettigte, und-saettigte Job 7:4; Prov 25:16; Prov 25:17; Isa 1:11

שָׂבַע H7647 *Conj-w* (8×)

Plenty, abundance; the state of having more than enough, especially of grain and food supply.

A masculine noun denoting plenty or abundance, used almost exclusively in the Joseph narrative of Genesis 41 to describe Egypt's seven years of extraordinary agricultural surplus. Pharaoh's dream of fat cows and full ears of grain pointed to this saba – a superabundance of food that Joseph wisely stored against the coming famine. Spanish 'abundancia' and 'la abundancia' mirror the Hebrew precisely. Outside Genesis, the word appears in Proverbs 3:10 promising that honoring God brings barns bursting with plenty, and in Ecclesiastes 5:11 observing that abundance of goods means abundance of those who consume them.

plenty, abundance, fullness (8×) A state of plenty or material abundance, particularly of food and grain. Seven of eight occurrences cluster in Genesis 41 (vv. 29, 30, 31, 34, 47, 53), all describing Egypt's seven years of extraordinary harvest surplus in the Joseph narrative. Spanish uniformly renders it 'abundancia' (abundance), while French and German equivalents ('plenty,' 'Ueberfluss') confirm the consistent sense. Proverbs 3:10 extends the promise of saba to those who honor God with their firstfruits, and Ecclesiastes 5:11 offers a wry counterpoint: when goods increase, so do those who consume them. GEOGRAPHY AND SPACE

en: and-the-fullness, plenty, the-plenty | **es:** abundancia, de-abundancia, la-abundancia | **fr:** et-וְהַשֹּׂבַע, le-plenty, plenty | **de:** [וְהַשֹּׂבַע], der-Überfluss, schwor Gen 41:29; Gen 41:30; Gen 41:31; Gen 41:34; Gen 41:47

שֹׂבַע H7648 *N-msc* (8×)

Satiety, fullness; being satisfied especially with food, but also metaphorically with joy or blessing.

A masculine noun expressing the state of being fully satisfied – having eaten or received enough. Most occurrences concern physical nourishment: eating bread 'to satiety' in Egypt (Exod 16:3), the land producing enough to eat one's fill (Lev 25:19; 26:5), and Ruth taking home food beyond her satisfaction (Ruth 2:18). But Psalm 16:11 lifts the word into spiritual territory: 'in your presence is fullness of joy' (soba semachot). Spanish 'saciedad' and French 'rassasier' both capture this sense of deep, complete satisfaction, whether of stomach or soul.

satiety, fullness, abundance (8×) The state of being fully satisfied or having one's fill, primarily of food but also metaphorically of joy. In its literal sense, it describes eating to satisfaction: Israel remembering Egypt's bread (Exod 16:3), the promised land's bounty (Lev 25:19; 26:5), Deuteronomy 23:24's permission to eat grapes to one's fill, and Ruth 2:18 where Ruth ate and had leftovers from her satisfaction. Psalm 16:11 extends the word beautifully: 'soba semachot' – a satisfying fullness of joys in God's presence. Spanish 'a saciedad' and 'de su saciedad' track both the physical and metaphorical dimensions. SATIATION AND FULLNESS

en: from-her-satisfaction, fullness-of, to-satiation | **es:** a-saciedad, de-su-saciedad, hasta-la-saciedad | **fr:** de-sa-satisfaction, rassasier, ton-remplir | **de:** [מִשְׂבְּעָהּ], dein-fuellen, fullness-von Exod 16:3; Lev 25:19; Lev 26:5; Deut 23:24; Ruth 2:18

שְׂבַע H7649 *Adj-fs* (10×)

Satisfied, sated, full — whether with food, favor, years, or trouble; describes complete fulfillment or surfeit

This adjective captures the state of being thoroughly satisfied or filled to capacity. In its most positive usage, it describes patriarchs who died 'full of days' — Abraham (Gen 25:8), Isaac (Gen 35:29), David (1 Chr 29:28), and Job (Job 42:17) — signaling a life brought to rich completion. Deuteronomy 33:23 blesses Naphtali as 'full of the favor of the LORD.' Yet the same word carries a darker edge: in Job 10:15 and 14:1, one can be 'sated with trouble' or 'surfeited with disgrace,' while Proverbs 27:7 observes that a sated appetite spurns even honey.

satisfied, full, sated (10×) The state of being fully satisfied or sated, encompassing physical fullness with food (1 Sam 2:5; Prov 27:7), figurative abundance of divine favor (Deut 33:23, 'full of the blessing of the LORD'), the peaceful completion of a long life expressed as 'full of days' (Gen 25:8; 35:29; 1 Chr 29:28; Job 42:17), and negatively, surfeit with trouble or shame (Job 10:15; 14:1). Spanish 'saciados' and German 'satt' both capture this core idea of thorough satiation that can shade from blessing to burden. GEOGRAPHY AND SPACE

en: and-full, and-full-of, and-full-of- | **es:** Saciados, lleno-de, saciada | **fr:** [שְׂבַע], et-plein, et-rassasia | **de:** [שְׂבַעהּ], der-satisfied, saettigte-von Gen 25:8; Gen 35:29; Deut 33:23; 1Sam 2:5; 1Chr 29:28

שָׁבַע H7650 *V-Hifil-Perf-1cs / 2ms* (186×)

To swear or take an oath (Niphal); to cause to swear, adjure, or administer an oath (Hiphil).

Rooted in the number seven – to 'seven oneself' was to bind oneself by invoking sacred completeness – this verb governs the entire oath-making domain in the Hebrew Bible. In its Niphal (reflexive/passive) form, it means to swear, whether committing to a covenant, affirming a truth, or calling down curses on oneself if unfaithful. In its Hiphil (causative) form, it means to make another person swear, to administer or impose an oath. Abraham's servant is 'made to swear' (Gen 24:3), and Joshua adjures Israel at Jericho (Josh 6:26). The etymological connection to 'seven' surfaces in Abraham's covenant at Beersheba, where seven ewe lambs seal the oath (Gen 21:28-31). Spanish 'jurar,' French 'jurer,' and German 'schwören' all maintain this single-root flexibility across both active and administered oaths.

1. swear, take an oath (Niphal) (154×) To swear or take an oath (Niphal stem). The subject binds himself or herself by an oath, whether promissory (committing to a future action, as in covenant-making), assertory (affirming the truth of a statement), or imprecatory (invoking God as witness with implicit self-curse if false). This is the dominant sense at 154 occurrences. God swears to Abraham (Gen 24:7), David and Jonathan swear mutual loyalty (1 Sam 20:42), and Nehemiah makes the people swear not to intermarry (Neh 13:25). The reflexive Niphal form highlights that oath-taking is self-binding. SWEAR TAKE OATH

en: He-swore, he-swore, swore | **es:** juró | **fr:** Il-jura, il-jura, jura | **de:** Er-schwor, er-geschworen-hat, er-schwor Gen 24:7; Gen 24:9; Gen 25:33; Gen 31:53; Gen 47:31

2. cause to swear, adjure (Hiphil) (31×) To cause to swear, adjure, or administer an oath (Hiphil stem). The subject compels or solemnly charges another party to swear. Abraham makes his servant swear (Gen 24:3), Joseph makes the sons of Israel swear to carry his bones (Gen 50:25), and the Song of Solomon's refrain 'I adjure you, O daughters of Jerusalem' (Song 2:7; 3:5) uses this causative form. About 31 occurrences carry this sense. The Hiphil shifts agency: the swearer acts under another's authority or solemn charge. SWEAR TAKE OATH

en: I-adjure, I-make-you-swear, adjure-you | **es:** E-hizo-jurar, Os-conjuro, cuando-juramentar | **fr:** Je-vous-adjure,, adjure-tu, et-Je—faire-tu-jurer | **de:**

adjure-du, bound-bei-oath, du-machte-uns-schwoeren Gen 24:3; Gen 24:37; Gen 50:5; Gen 50:6; Gen 50:25

3. (1×) A rare participial or Qal passive form describing those who are 'sworn with oaths' or oath-bound (Ezek 21:23). This single occurrence is textually difficult – the Septuagint and Syriac omit it, and some scholars repoint to relate it to 'weeks' rather than 'oaths.' The passage describes Zedekiah's broken oath to Nebuchadnezzar, and the phrase 'sworn with oaths' emphasizes the gravity of covenant violation. **GEOGRAPHY AND SPACE**

en: sworn-of | **es:** juramentos-de | **fr:** jurer | **de:** schwoeren Ezek 21:23

שֶׁבַע H7651 *Number-fsc* (394×)

Seven — the cardinal number, used independently or in compounds; rarely as a multiplicative 'seven times.'

The cardinal number seven carries deep significance across the biblical text, appearing in genealogies, ritual prescriptions, narrative cycles, and symbolic contexts. From the seven days of creation to the seven-fold sprinkling of blood in Levitical ritual, sheva pervades Scripture's structure. Translations uniformly render it with their numeral — English 'seven,' Spanish siete, French sept, German sieben — showing no ambiguity in the core counting sense. A single occurrence at Psalm 119:164 ('Seven times a day I praise you') uses the number adverbially to express frequency, where French rassasier in the gloss data hints at the completeness implied by sevenfold repetition.

1. seven (cardinal number) (393×) The cardinal number seven (393x), used across all grammatical forms — masculine, feminine, construct, absolute, with prefixed prepositions, and in compound numbers like seventeen or twenty-seven. Translations are perfectly uniform: English 'seven,' Spanish siete, French sept, German sieben. This sense covers genealogical ages (Gen 5:7, 25, 31), ritual stipulations (seven days, seven lambs), and narrative counts (Gen 7:2, seven pairs of clean animals). **NUMBER SEVEN**

en: seven, seven-of | **es:** siete, siete-de | **fr:** sept, sept-de | **de:** die-sieben, sieben, sieben- Gen 5:7; Gen 5:25; Gen 5:31; Gen 7:2

2. seven times (multiplicative) (1×) Seven used as a multiplicative adverb meaning 'seven times' (1x at Ps 119:164). The psalmist declares, 'Seven times a day I praise you because of your righteous judgments.' Here sheva functions adverbially to express repeated action, and the number carries connotations of fullness and completeness that pervade its symbolic use throughout Scripture. The French gloss rassasier ('to satisfy fully') interestingly evokes this sense of completeness. **NUMBER SEVEN**

en: seven-times | **es:** Siete | **fr:** rassasier | **de:** sieben Ps 119:164

שֶׁבַע H7652a *N-proper-ms* (9×)

Sheba, a personal name borne by a Benjaminite rebel against David and by a Gadite listed in genealogical records.

A Hebrew proper name meaning 'seven' or 'oath,' borne by at least two distinct individuals in the Old Testament. The most prominent is Sheba son of Bichri, a Benjaminite who led an insurrection against David after Absalom's revolt, rallying the northern tribes with the cry 'We have no share in David!' (2 Sam 20:1). His rebellion was quelled when the wise woman of Abel Beth-Maacah arranged his execution. A second Sheba appears in a Gadite genealogy (1 Chr 5:13). German 'und-sieben' interestingly reflects the underlying meaning of the name itself.

Sheva (proper name) (9×) The personal name Sheba (שֶׁבַע), referring primarily to Sheba son of Bichri, a Benjaminite who instigated a secessionist revolt against King David (2 Sam 20:1-22). Eight of the nine occurrences cluster in 2 Samuel 20, narrating his rebellion, Joab's pursuit, and his beheading at Abel Beth-Maacah. A separate bearer of the same name appears among the Gadites (1 Chr 5:13). The LXX renders it Σαβεε, and modern translations consistently transliterate as Sheba (English), Seba (Spanish), or Schéba (French). **BEERSHEBA SHEBA NAMES**

en: Sheva, and-Sheva | **es:** Sheva, y-Seba | **fr:** Schéba, [ושבע] | **de:** Sheva, und-sieben 2Sam 20:1; 2Sam 20:2; 2Sam 20:6; 2Sam 20:7; 2Sam 20:10

שֶׁבַע H7652b *Conj-w / N-proper-fs* (1×)

Sheba (place name, possibly identical with Beer-sheba)

This is a place name appearing in the tribal allotment of Simeon, listed alongside Beer-sheba. Most scholars consider it a textual variant or duplicate, possibly an error for Beer-sheba itself, since the phrase 'Beer-sheba and Sheba' seems redundant. The parallel passage in Chronicles omits it entirely, supporting the view that it may not represent a distinct location. If genuine, it would be a town in the southern territory of Simeon, though its exact identification remains uncertain.

(1×) A place name in Simeon's inheritance in Joshua 19:2, appearing in conjunction with Beer-sheba. The Septuagint variations and the omission in the Chronicles parallel suggest textual uncertainty. Most scholars view this as either a scribal duplicate of Beer-sheba or a closely associated location, rather than a completely separate town. The conjunction 'and Sheba' following 'Beer-sheba' creates the redundancy that has puzzled interpreters. **BEERSHEBA SHEBA NAMES**

en: and-Sheva | **es:** y-Seba | **fr:** et-Sheva | **de:** und-Sheva Josh 19:2

שָׂבְעָה H7653 *N-fsc* (1×)

fullness, satiety; complete satisfaction especially regarding food

This noun describes the state of being completely satisfied or full, particularly after eating. Ezekiel uses it to characterize Sodom's sin: 'fullness of bread' combined with pride led to their downfall. The word appears in contexts of eating one's fill, whether literal satisfaction with food or figurative fulfillment. Isaiah uses it positively for the abundance that satisfies, while Ezekiel applies it negatively when plenty leads to arrogance and neglect of the needy. The underlying idea is complete satiation that leaves nothing lacking.

(1×) Complete satiety or fullness, especially from eating abundantly. Ezekiel 16:49 identifies 'fullness of bread' (abundant food) as part of Sodom's sin—their prosperity led to pride rather than compassion. The Hebrew phrase 'fullness of bread' appears in Spanish as 'saciedad de' (satiety of) and in French as 'rassasiement' (satisfaction), emphasizing the state of being completely filled and satisfied, which can become spiritually dangerous when it produces complacency. **GEOGRAPHY AND SPACE**

en: fullness-of- | **es:** saciedad-de | **fr:** rassasiement | **de:** [שבעת] Ezek 16:49

שָׂבְעָה H7654 *Prep-l / N-fs* (6×)

Satiety, fullness; the state of being completely satisfied, especially with food, sometimes leading to moral excess.

Denotes the condition of being fully sated, primarily with food but extending to moral and spiritual dimensions. The phrase 'eat to satiety' (אָכַל לְשָׂבְעָה) appears in promises of abundance (Isa 23:18; Ezek 39:19) and in invitations to genuine spiritual nourishment (Isa 55:2). Yet satiety can also breed complacency: Ezekiel indicts Sodom for 'fullness of bread' that fostered arrogance (Ezek 16:49), and insatiable dogs symbolize greedy leaders (Isa 56:11). Spanish 'saciedad' and 'saciarse' capture both the positive and negative valences of this fullness.

satiety, fullness (6×) The state of being fully satisfied or sated, used of both physical food-satisfaction and moral/spiritual excess. Positively, it appears in divine promises of abundance: Tyre's profits will provide food 'to satiety' for those dwelling before Yahweh (Isa 23:18), and warriors at God's sacrificial feast eat fat 'to satiety' (Ezek 39:19). Isaiah 55:2 uses it figuratively for genuine spiritual nourishment. Negatively, Ezekiel 16:49 identifies 'satiety of bread' (שְׂבְעַת לֶחֶם) as a root sin of Sodom leading to pride, and Isaiah 56:11 depicts greedy leaders as dogs that 'know no satiety.' Ezekiel 16:28 extends the image to unsatisfied carnal desire. Spanish 'saciedad/saciarse' and English 'satisfaction' both capture the dual valence. **SATIATION AND FULLNESS**

en: being-satisfied-you, for-satisfaction, satisfaction | **es:** hasta-saciarse, hasta-saciedad, para-saciaros | **fr:** [לשבעה], [שבעה], [שבעתך] | **de:** [לשבעה], [שבעה], [שבעתך] Isa 23:18; Isa 55:2; Isa 56:11; Ezek 16:28; Ezek 39:19

שִׁבַּע H7655 *Number-ms* (6×)

Seven; the Aramaic cardinal numeral, used in Daniel and Ezra for periods and quantities.

The Aramaic form of the cardinal number seven (שִׁבְעָה), cognate with Hebrew שֶׁבַע. It appears exclusively in the Aramaic portions of Daniel and Ezra, counting periods of divine judgment and administrative groups. In Daniel, Nebuchadnezzar's furnace is heated 'seven times' beyond normal (Dan 3:19), and 'seven times' (periods) pass over him during his madness (Dan 4:16, 23, 25). In Ezra 7:14, the Persian king sends seven counselors. Spanish 'siete' and French 'sept' render it straightforwardly, while German and French sometimes leave the Aramaic unglossed.

seven (Aramaic cardinal numeral) (6×) The Aramaic cardinal numeral meaning 'seven,' used in the Aramaic sections of Daniel and Ezra. In Daniel 3:19 it appears in the multiplicative phrase 'one-seven above what' (חַד שִׁבְעָה עַל דִּי), meaning seven times more than usual, describing the superheating of the furnace. In Daniel 4:16, 23, 25 it counts the 'seven times' (periods/seasons) of Nebuchadnezzar's bestial madness, a number signifying divine completeness. In Ezra 7:14 it enumerates the seven counselors of Artaxerxes. The construct form שִׁבְעַת appears before masculine plural nouns. Spanish 'siete' and French 'sept' render it directly, reflecting the universal transparency of this basic numeral. NUMBER SEVEN

en: and-his-seven, and-seven, seven | **es:** siete, siete-veces, y-siete | **fr:** [ושבעת], et-sept, sept | **de:** [ושבעה], [ושבעת], [שבעה] Ezra 7:14; Dan 3:19; Dan 4:16; Dan 4:23; Dan 4:25

שִׁבְעָה H7656 *N-proper-fs* (1×)

Shibah (well name, connected to Beer-sheba)

This is the name of a well that Isaac dug and named in Genesis 26, directly connected to the naming of Beer-sheba. After making a covenant with Abimelech, Isaac's servants found water, and he named the well Shibah (meaning 'oath' or possibly 'seven'). The text explicitly states this is why the city was called Beer-sheba ('well of the oath' or 'well of seven'). The name commemorates both the oath-making and possibly seven ewes involved in Abraham's earlier covenant at the same location.

(1×) The name Isaac gave to a well in Genesis 26:33, forming the basis for the city name Beer-sheba. The naming follows immediately after covenant-making with Abimelech, connecting the well to oath-taking ('sheba' relates to both 'seven' and 'oath' in Hebrew). The well name Shibah serves as an etiological explanation for Beer-sheba, commemorating the solemn agreements made at that location between Isaac and the Philistine king. PERSONAL NAMES

en: Shibah | **es:** Shivah | **fr:** Shibah | **de:** Schiwa Gen 26:33

שִׁבְעִים H7657 *Number-cp* (90×)

Seventy; the cardinal numeral used for exact counts and as a round number of completeness

Shiv'im is the Hebrew numeral seventy, the irregular plural of sheva' (seven). It counts elders (Exod 24:1), years of exile (Jer 25:11), prophetic weeks (Dan 9:24), and descendants (Gen 46:27). Like other multiples of seven, seventy often functions as a round number implying fullness or completeness — seventy elders represent the entire leadership, and Daniel's seventy weeks span the whole arc of redemptive history. Translations are uniform: Spanish 'setenta,' French 'soixante-dix,' German 'siebzig,' each simply expressing the numeral without interpretive variation.

seventy (cardinal numeral) (90×) The cardinal number seventy, employed both for precise enumeration and as a conventionally round figure conveying completeness or totality. The seventy elders at Sinai (Exod 24:1), the seventy years of Babylonian exile (Jer 25:11), and Daniel's seventy weeks (Dan 9:24) all illustrate its dual function as literal count and symbolic fullness. Multilingual glosses — 'setenta,' 'soixante-dix,' 'siebzig' — converge on a single, unambiguous numerical sense. LARGE CARDINAL NUMBERS

en: seventy | **es:** setenta | **fr:** soixante-dix | **de:** siebenundsiebzigfältig, siebzig Gen 4:24; Gen 5:12; Gen 11:26; Gen 46:27; Gen 50:3

שִׁבְעָנָה H7658 *Adv* (1×)

seven (variant numerical form)

This is a rare variant form of the Hebrew word for 'seven,' appearing only in Job 42:13 where it describes Job's seven sons in his restored prosperity. Most scholars consider this an unusual grammatical form, and many ancient versions simply read it as the standard word for seven. The context clearly indicates the number seven, maintaining the symbolic completeness associated with that number throughout Job's narrative—he receives double everything except children, where he gets the same number (seven sons, three daughters) as before.

(1×) The number seven in an unusual variant spelling. Job 42:13 uses this form to number Job's sons in his restoration. While the French and German glosses preserve the Hebrew form untranslated (suggesting textual uncertainty), Spanish and English render it as 'seven/siete,' confirming the numerical meaning. Most modern editions follow ancient versions in reading this as the standard form of 'seven,' treating it as a grammatical variation. NUMBER SEVEN

en: seven | **es:** siete | **fr:** שבענה | **de:** [שבענה] Job 42:13

שִׁבְעָתַיִם H7659 *Number-fd* (6×)

Sevenfold, seven times; a dual-form intensifier expressing complete or amplified retribution and blessing.

A distinctive dual form (שִׁבְעָתַיִם) meaning 'sevenfold' or 'seven times over,' used to intensify promises and warnings. God's protective mark on Cain carries the warning that vengeance will be returned sevenfold (Gen 4:15), and Lamech boasts of seventy-sevenfold retaliation (Gen 4:24). The Psalmist prays that neighbors' reproach be returned sevenfold into their lap (Ps 79:12), while Psalm 12:6 declares God's words pure as silver refined seven times. Proverbs 6:31 requires the thief to repay sevenfold. French interestingly renders one occurrence as 'double,' softening the Hebrew intensification.

sevenfold (6×) A dual-form numeral functioning as an adverbial intensifier meaning 'sevenfold' or 'seven times,' expressing the completeness or amplification of divine and human action. In Genesis 4:15 it appears in God's decree of sevenfold vengeance on anyone who kills Cain, establishing a principle of proportional divine protection. Lamech escalates this to 'seventy-sevenfold' in Genesis 4:24. Psalm 79:12 invokes sevenfold retribution on Israel's enemies, while Psalm 12:6 uses it positively of silver refined seven times, signifying perfect purity. Proverbs 6:31 applies it to restitution law. The French rendering 'double' for one occurrence notably underrepresents the Hebrew intensification, while English 'sevenfold' and Spanish 'siete veces' preserve the full force. TIMES AND OCCASIONS

en: seven-times, sevenfold | **es:** siete-veces | **fr:** [שבעתים], double, sevenfold | **de:** [שבעתים], sevenfold, sieben-Zeiten Gen 4:15; Gen 4:24; Ps 12:6; Ps 79:12; Prov 6:31

שָׁבַץ H7660 *Conj-w | V-Piel-ConjPerf-2ms* (2×)

weave in checkered work, set in settings; to create interwoven or plaited patterns

A Piel verb meaning to weave in checkered or plaited work. Exodus 28:39 instructs 'you shall weave the tunic of fine linen,' referring to creating a patterned garment for the high priest. Verse 20 (Pual) describes gemstones 'set in gold settings'—mounted in filigree or braided gold-thread. The verb conveys skilled interlacing, whether of fabric threads or metal work around stones.

(2×) A Piel/Pual verb denoting the weaving or setting of interlaced patterns. Exodus 28:39 (Piel) commands 'you shall weave (וְשִׁבַּצְתָּ) the tunic in checkered work of fine linen,' referring to a decorative technique producing a textured, possibly checkered, surface. Exodus 28:20 (Pual participle) describes gemstones 'set in gold' (מְשֻׁבָּצִים זָהָב)—mounted in gold filigree or braided settings. The NH and Syriac cognates (ornament, intermix) support the sense of interwoven

design. The verb captures the artisan's craft: interweaving threads or metal to create beautiful, functional sacred vestments. **PLACING AND LAYING**
en: and-you-shall-weave, set | **es:** Y-tejerás-en-cuadros, engastadas-de | **fr:** et-tu—tisser, placer | **de:** setzen, und-du-soll-weben Exod 28:20; Exod 28:39

שְׁבָץ H7661 *Art / N-ms* (1×)
cramp, anguish, physical distress (meaning uncertain)
This extremely rare and difficult word appears only in 2 Samuel 1:9, where Saul describes something seizing him as he asks to be killed. Translations and interpretations vary widely: 'anguish,' 'cramp,' 'giddiness,' or 'confusion.' The root meaning and etymology remain uncertain. The context suggests some kind of overwhelming physical or mental distress that incapacitated Saul after being wounded. Whether it describes a physical seizure, mental confusion, or emotional anguish, the word clearly indicates a crisis state that prevented Saul from taking his own life.

(1×) A state of severe distress, possibly physical cramp or mental anguish, that seized Saul in his final moments. In 2 Samuel 1:9, Saul tells the Amalekite that 'the anguish' has seized him. The Spanish 'vértigo' (dizziness/vertigo) and English 'anguish' represent different interpretive traditions—either physical disorientation or mental torment. The uncertainty in translation reflects genuine ambiguity in the Hebrew, with the context only clarifying that it was severe enough to prevent Saul from finishing himself. **LINEN AND FABRIC**
en: the-anguish | **es:** el-vértigo | **fr:** le-anguish | **de:** der-anguish 2Sam 1:9

שְׁבַק H7662 *V-Qal-Imp-mp* (5×)
to leave, let alone, allow to remain (Aramaic); permit something to stay undisturbed
This Aramaic verb means to leave alone or let remain. In Daniel's tree vision, the heavenly decree commands to 'leave' the stump and roots in the ground (Dan 4:15, 23, 26), signifying that Nebuchadnezzar's kingdom would be preserved though he himself was humbled. In Ezra 6:7, Darius orders opponents to 'let alone' the work on the temple. Daniel 2:44 uses the Hithpeel to describe a kingdom that 'shall not be left' to another people. Spanish 'dejad' (leave!) and French 'laisser' confirm the core sense of permitting something to remain as it is.

(5×) To leave alone, let remain, permit to stay undisturbed. In Daniel's tree vision the stump is to be 'left' in the ground, preserving Nebuchadnezzar's kingdom through judgment (Dan 4:15, 23, 26). Darius commands opponents to 'leave alone' the temple rebuilding (Ezra 6:7). The Hithpeel in Dan 2:44 describes God's kingdom as one that 'will not be left' to another nation. Spanish 'dejad/dejar' and French 'laisser' consistently render this sense of allowing to remain. **LEAVING AND REMAINING**
en: leave, leave-alone, to-leave | **es:** dejad, para-dejar, será-dejado | **fr:** [שבקן], laisser | **de:** [למשבק], [שבקן], [תשתבק] Ezra 6:7; Dan 2:44; Dan 4:15; Dan 4:23; Dan 4:26

שְׁבַר H7663a *V-Qal-Prtcpl-ms* (2×)
inspect, examine; to scrutinize or investigate closely
A verb meaning to inspect or examine closely. Nehemiah 2:13 and 2:15 describe Nehemiah's nocturnal survey of Jerusalem's broken walls: 'I was inspecting the wall.' The participle form suggests careful, deliberate scrutiny. The verb's connection to Arabic 'probe a wound' or Aramaic 'think' is uncertain, but the context clearly indicates visual inspection and assessment.

(2×) Means to inspect or examine carefully, appearing exclusively in Nehemiah's account of surveying Jerusalem's ruins (Neh 2:13, 15). The participle שֹׁבֵר (Qal active) with the preposition בְּ indicates the object of inspection: 'I was inspecting (into) the wall.' Nehemiah's nighttime reconnaissance required close observation to assess the damage and plan reconstruction. The Masoretic tradition's שֹׂבֵר (śōḇēr, with sin) distinguishes it from שֹׁבֵר (šōḇēr, with shin, 'breaker'), avoiding confusion. The proposed Arabic cognate (probe, examine) fits the context, though the etymology remains debated. **SEEING AND PERCEIVING**
en: inspecting | **es:** examinando | **fr:** [שבר] | **de:** [שבר] Neh 2:13; Neh 2:15

שָׂבַר H7663b *V-Piel-Imperf-2fp* (6×)
To wait, hope, look expectantly; a Piel verb expressing patient trust directed toward God or an anticipated outcome.
An Aramaism (compare Aramaic sebar 'to think, hope' and Syriac 'to believe, hope') used exclusively in the Piel stem to express patient, expectant waiting. Creatures look to God for food in due season (Ps 104:27; 145:15), while the psalmist personally declares 'I have hoped for your commandments' (Ps 119:166). In Esther 9:1, enemies 'hoped to' overpower the Jews but found their expectation reversed. Ruth 1:13 captures Naomi's poignant question: would her daughters-in-law really wait for sons not yet born? Spanish 'esperar' beautifully bridges both 'to wait' and 'to hope,' mirroring the Hebrew semantic range.

wait, hope, look expectantly (6×) Piel: to wait for, hope in, or look expectantly toward someone or something, expressing patient trust or anticipation. An Aramaism cognate with Aramaic sebar ('think, hope') and Syriac sbar ('believe, hope'). Used of creatures waiting upon God for sustenance (Ps 104:27, 'they all look to you'; Ps 145:15, 'the eyes of all wait upon you'), of personal hope in God's commandments (Ps 119:166), and of thwarted human expectation (Esth 9:1, enemies 'hoped to' dominate but were overthrown). In Ruth 1:13, Naomi asks whether her daughters-in-law would 'wait' for future sons, using the verb with pathos. Isaiah 38:18 states the dead cannot 'hope for' God's faithfulness. Spanish 'esperar' captures both the waiting and hoping dimensions, while English must alternate between 'hope,' 'wait,' and 'look.' **WAITING AND EXPECTING**
en: I-hope, hoped, look | **es:** Esperé, esperaban, esperan | **fr:** [ישברו], [שברו], attendre | **de:** [ישברו], [שברו], [תשברנה] Ruth 1:13; Esth 9:1; Ps 104:27; Ps 119:166; Ps 145:15

שֶׂבֶר H7664 *Prep-m / N-msc / 1cs* (2×)
hope, expectation; confident trust or anticipation, especially in God
A noun meaning hope or expectation. Psalm 119:116 pleads, 'Do not put me to shame from my hope,' expressing trust in God's promises. Psalm 146:5 blesses the one 'whose hope is in the Lord his God.' The term conveys confident expectation grounded in relationship with God, not mere wishful thinking.

(2×) Denotes hope or confident expectation, appearing exclusively in the Psalms (119:116; 146:5). Psalm 119:116 uses the first-person possessive 'my hope' (שִׂבְרִי), pleading that God not disappoint the psalmist's trust. Psalm 146:5 speaks of one 'whose hope (שִׂבְרוֹ) is upon Yahweh his God,' pairing hope with divine reliance. Spanish 'esperanza', French 'espérance', and German 'hoffen' uniformly translate 'hope,' capturing the forward-looking trust. The term is distinct from other Hebrew hope-words (תִּקְוָה, תּוֹחֶלֶת), suggesting a nuanced shade of expectation rooted in God's character. **HOPE (ABSTRACT NOUN)**
en: from-my-hope, his-hope | **es:** de-esperanza-de-mí, su-esperanza | **fr:** de-espérance, espérance | **de:** sein-hoffen, von-mein-hoffen Ps 119:116; Ps 146:5

שָׁבַר H7665 *Conj-w / V-Nifal-ConsecImperf-3ms* (149×)
To break, shatter, smash; in Niphal: be broken; figuratively of hearts, spirits, power, and covenant-breaking
One of Hebrew's primary roots for violent physical breaking — smashing jars (Judg 7:20), shattering idols (Exod 23:24), breaking bones (Exod 12:46) — shabar extends powerfully into metaphor. God breaks the yoke of oppression (Lev 26:13), the proud staff of rulers (Isa 14:5), and the arm of the wicked (Ps 10:15). Yet the same root yields one of Scripture's tenderest images: the God who is near to the 'broken-hearted' (nishberey-lev, Ps 34:18) and who treasures a 'broken and contrite spirit' (Ps 51:17). Arabic kasara and Ethiopic sabara are cognates preserving the same literal-to-figurative range.

1. Qal: break, shatter (50×) Active Qal transitive breaking or shattering of physical objects — vessels, bones, yokes, gates, idols. Arabic kasara and Korean 부수다/꺾다 match directly. This foundational sense covers Gideon's jars (Judg 7:20), the Passover prohibition against breaking bones (Exod 12:46), and the breaking of yokes as liberation metaphor (Lev 26:13). **BREAKING AND SHATTERING**
en: He-broke, He-shattered, I-broke | **es:** He-quebrado, Y-quebraré, he-quebrado | **fr:** brisement, briser, et-briser | **de:** ich-zerbrach, und-zerbrach, und-zerbrechen Gen 19:9; Exod 12:46; Lev 11:33; Lev 26:13; Lev 26:19

2. Niphal: be broken (46×) Niphal passive: being broken or becoming shattered, whether physically (a broken vessel, Lev 6:28) or metaphorically (a broken nation). Arabic inkasara (Form VII passive) and Swahili -vunjwa/-vunjika precisely mirror the passive morphology. Eli's neck is broken in his fatal fall (1 Sam 4:18); ships are broken by east winds (Ezek 27:26). **BREAKING AND SHATTERING**
en: Broken, and-be-broken, and-shall-be-broken | **es:** Fue-quebrada, está-quebrantada, fueron-quebrantados | **fr:** briser, devra-être-brisé, et-briser | **de:** soll-sein-gebrochen, und-zerbrechen, zerbrach Exod 22:10; Exod 22:14; Lev 6:28; Lev 15:12; 1Sam 4:18

3. Piel: shatter, smash thoroughly (35×) Piel intensive: thorough smashing or systematic destruction — breaking hail that shatters every plant (Exod 9:25), Moses shattering the tablets (Exod 32:19), or the command to demolish pagan altars (Exod 23:24). Arabic kassara (Form II intensive) parallels the morphological intensification. The repeated Piel in Exodus 23:24 underscores the totality demanded. **BREAKING AND SHATTERING**
en: He-breaks, I-will-shatter, You-shattered | **es:** Y-quebró, quebranta, quebrantaste | **fr:** brisa-en-haut, brisement, briser | **de:** brach-hinauf, du-soll-Umbruch, du-soll-shatter Exod 9:25; Exod 23:24; Exod 32:19; Exod 34:1

4. Niphal participle: broken state (14×) Niphal participle used adjectivally for an enduring state of brokenness, especially of the human heart and spirit. Psalm 34:18 declares God near to the nishberey-lev ('broken of heart') and Psalm 51:17 pairs lev nishbar ('a broken heart') with ruakh nidakah ('a crushed spirit'). Arabic munkasir and Korean 상한 confirm the metaphorical extension from physical to emotional fracture. **BREAKING AND SHATTERING**
en: and-the-broken, and-the-one-being-broken, broken | **es:** Y-la-quebrada, a-los-quebrantados-de, a-los-quebrantados-de- | **fr:** briser, brisé, et-briser | **de:** der-zerbrach, gebrochen, und-zerbrach Lev 22:22; Ps 34:18; Ps 51:17; Ps 124:7

5. (1×) A unique Hifil usage at Isaiah 66:9 where God asks whether he would 'bring to the breaking point' — cause labor contractions — and not deliver. The birthing metaphor repurposes the breaking root for the rupture of labor, a vivid image of national rebirth. Spanish haré nacer ('I will cause to be born') captures the creative paradox. **BREAKING AND SHATTERING**
en: bring-to-the-point-of-birth | **es:** haré-nacer | **fr:** briser | **de:** zerbrechen Isa 66:9

6. (1×) At Lamentations 1:15, shabar appears in the context of treading the winepress, where the Lord 'crushes' the virgin daughter of Judah. The image merges physical trampling with anguished personification. Spanish para quebrantar and the domain shift toward bodily suffering distinguish this from ordinary breaking. **PLAGUES AND WOUNDS**
en: to-crush | **es:** para-quebrantar | **fr:** à-brisement | **de:** zerbrach Lam 1:15

7. (1×) Jeremiah 8:21 uses a first-person Niphal or Hophal: 'I am broken' or 'I am wounded,' expressing the prophet's visceral grief over his people's destruction. The personal, emotional register — English 'I am wounded,' Spanish estoy quebrantado — marks this as an interior, empathetic use of the breaking metaphor. **BREAKING AND SHATTERING**
en: I-am-wounded | **es:** estoy-quebrantado | **fr:** briser | **de:** der-ich-zerbrach Jer 8:21

8. (1×) Psalm 104:11 uses shabar of wild donkeys 'breaking' their thirst — that is, quenching it at desert streams. This is a unique semantic extension where breaking is applied to an abstract state (thirst) being terminated. The usage may reflect an idiom parallel to French étancher la soif ('to quench thirst'). **BREAKING AND SHATTERING**
en: they-break | **es:** quiebran | **fr:** briser | **de:** zerbrach Ps 104:11

שָׁבַר H7666 *V-Qal-Imperf-2mp* (21×)

To buy grain or provisions (Qal); to sell grain or dispense food supplies (Hifil causative).

A specialized commercial term derived from the noun for grain, denoting the buying and selling of food supplies. The Qal stem means 'to buy grain,' dominating the Joseph famine narrative where all nations come to Egypt to purchase food (Gen 41:57, 42:2-5). The Hifil causative flips the transaction to 'sell grain,' with Joseph himself described as 'the one who sells' (Gen 42:6, Prov 11:26). Spanish 'comprar/vender' and French 'acheter' map neatly onto this buy-sell polarity. Isaiah 55:1 transforms the commercial term into a stunning theological metaphor: 'Come, buy wine and milk without money' – grace described in marketplace language.

1. buy grain (Qal) (15×) To buy or purchase grain and food supplies, the basic Qal meaning used predominantly in the Joseph narrative during the Egyptian famine. All the earth comes to Joseph 'to buy grain' (Gen 41:57), Jacob sends his sons to Egypt to purchase food (Gen 42:2-3), and the brothers explain repeatedly that they came 'to buy food' (Gen 42:7, 10; 43:2, 4, 20). Deuteronomy 2:6 extends it beyond Egypt. Isaiah 55:1 brilliantly repurposes the commercial verb into a metaphor of grace: 'buy wine and milk without money.' Spanish 'comprar' and French 'acheter' preserve the straightforward transactional meaning. **BUYING AND ACQUIRING**
en: and-buy-, and-we-will-buy-, buy | **es:** compraban, comprad, compraréis | **fr:** [שברר], acheter-, buying | **de:** [שברר], du-soll-kaufen, kauft Gen 41:57; Gen 42:2; Gen 42:3; Gen 42:5; Gen 42:7

2. sell grain (Hifil/causative) (6×) The Hifil causative meaning 'to sell grain' or 'to dispense provisions,' the complementary act to buying. Joseph is called 'the one who sells' to all the people of the land (Gen 42:6), and Proverbs 11:26 contrasts the one who withholds grain with 'the one who sells it,' blessing the generous seller. Amos 8:5-6 uses both buy and sell senses in condemning merchants eager to resume trading after the Sabbath. Spanish clearly distinguishes 'vender/venderemos' from the buying sense, while German sometimes leaves the stem distinction to context. **SELLING AND COMMERCE**
en: and-sold, and-we-will-sell, him-who-sells | **es:** el-que-vende, me-venderás, venderemos | **fr:** acheter-du-grain, et-acheter-du-grain, et-vendit | **de:** [ונשבירה], [משבירי], [נשבירי] Gen 41:56; Gen 42:6; Deut 2:28; Prov 11:26; Amos 8:5

שֶׁבֶר H7667 *Prep-m / N-mp* (44×)

Breaking, fracture, breach; destruction, ruin; wound, affliction; interpretation of a dream; crashing waves

From the root shavar ('to break'), this noun captures every shade of shattering — from the snap of a potter's vessel to the ruin of an entire nation. Its prophetic usage is overwhelming: Jeremiah alone uses it over a dozen times for the catastrophic 'breaking' of Judah and her neighbors, often in the haunting phrase shever bat-'ammi, 'the wound of the daughter of my people' (Jer 6:14; 8:11, 21). Isaiah, Nahum, and the wisdom literature deploy it for the destruction that follows pride (Prov 16:18: 'pride goes before destruction'). A completely separate homonymic sense appears in Judges 7:15, where Gideon hears a dream and its shivro — 'its interpretation' — likely from a different Semitic root related to Akkadian shabaru. At the margins, the plural form describes geological breaches (Ps 60:4) and even the terrifying crash of ocean breakers (Job 41:25).

1. destruction, ruin (catastrophic) (26×) The dominant prophetic sense of catastrophic destruction, ruin, or national collapse — appearing in 26 occurrences concentrated in Isaiah, Jeremiah, Ezekiel, and Proverbs. This is the shever of judgment oracles: the shattering of cities, kingdoms, and proud individuals. Proverbs 16:18 crystallized it into a proverb known worldwide: 'pride goes before destruction (shever).' Spanish quebranto/quebrantamiento and German Bruch ('break') consistently map to this macro-level devastation. Isaiah 1:28 and 15:5 deploy it for Judah's and Moab's ruin; Jeremiah 48:3-5 uses it three times in a single oracle against

Moab. **DESTRUCTION AND DECAY**
en: and-destruction, and-destruction-of, and-ruin | **es:** Quebranto, Y-quebrantamiento-de, es-tu-quebranto | **fr:** brisement, brisure, et-brisement | **de:** Bruch, und-zerbrach, welcher-segnete Prov 16:18; Prov 17:19; Prov 18:12; Isa 1:28; Isa 15:5

2. breaking, fracture (physical) (8×) The concrete physical sense of a break, fracture, or breaking of an object or body part — covering 8 occurrences in legal and wisdom texts. Leviticus 21:19 and 24:20 use it in the lex talionis: 'fracture for fracture' (shever tachat shever), where the legal precision demands a literal, anatomical meaning. Isaiah 30:14 compares judgment to the 'breaking of a potter's vessel, shattered so ruthlessly that not a shard remains.' Spanish fractura and French brisement preserve the clean physical sense. Proverbs 15:4 extends it metaphorically: 'a perverse tongue is a shever of spirit.' **DESTRUCTION AND DECAY**
en: a-broken, break, breaking | **es:** Fractura, como-quebradura-de, fractura | **fr:** brisement, briser, comme-brisement | **de:** Bruch, Umbruch, ein-gebrochen Lev 21:19; Lev 24:20; Prov 15:4

3. wound, affliction (personal hurt) (7×) A wound or affliction requiring healing — 7 occurrences characterized by pairing with rapha ('to heal') or related medical vocabulary. Jeremiah's great lament over Jerusalem yields the recurring phrase 'they have healed the wound (shever) of my people lightly' (Jer 6:14; 8:11), where the prophets indict superficial remedies for deep spiritual injury. Isaiah 30:26 promises God will 'bind up the wound (shever) of his people and heal the blow of his wound.' Spanish quebranto de and German Bruch in these contexts carry the personal, medical nuance of an injury that cries out for treatment, distinguishing this from the irreversible ruin of sense 1. **PLAGUES AND WOUNDS**
en: my-wound, of-His-people, the-wound-of | **es:** el-quebranto-de, quebradura-de, quebranto-de | **fr:** brisement | **de:** Bruch, zerbrach Isa 30:26; Jer 6:14; Jer 8:11; Jer 8:21; Jer 10:19

4. interpretation (of a dream) (1×) The interpretation of a dream — a single occurrence in Judges 7:15 standing apart from all other senses. When Gideon overhears a Midianite soldier recount a dream and 'its interpretation' (shivro), the word likely derives from a distinct homonymic root cognate with Akkadian shabaru ('to interpret, divine'). Spanish interpretacion and German Interpretation confirm this wholly separate semantic domain. The multilingual evidence is unanimous in treating this as 'interpretation' rather than 'breaking,' supporting the view that Hebrew preserves two distinct shever roots that have fallen together in form. **GEOGRAPHY AND SPACE**
en: its-interpretation | **es:** su-interpretación | **fr:** son-interpretation | **de:** sein-interpretation Judg 7:15

5. breaches, cracks (structural plural) (1×) Structural breaches or cracks requiring repair — a single plural occurrence in Psalm 60:4 [Hebrew 60:4], where the psalmist pleads 'heal its breaches (shevareha),' speaking of the land fractured as if by an earthquake after military defeat. Spanish grietas ('cracks') precisely captures the structural-geological metaphor. The plural form and the appeal to 'heal' (rapha) place this at the intersection of senses 2 (physical fracture) and 3 (wound needing healing), applied to the land itself as a wounded body. **BREAKING AND SHATTERING**
en: its-fractures | **es:** sus-grietas | **fr:** brisure | **de:** sein-fractures Ps 60:2

6. breakers (crashing waves) (1×) Crashing waves or breakers of the sea — a single occurrence in Job 41:25 (Hebrew 41:17) within the Leviathan poem, where the mighty sea creature's thrashing causes shavarim, 'crashes' or 'breakers.' Spanish quebrantos ('smashings') and French brisement ('breaking') preserve the root's core meaning while the maritime context transforms it into the thundering impact of water. This extends the noun's semantic range from human destruction to the raw, terrifying power of the untamed sea, fitting Job's theological meditation on forces beyond human control. **DESTRUCTION AND DECAY**
en: at-the-crashing | **es:** de-quebrantos | **fr:** de-brisement | **de:** Bruch Job 41:25

שֶׁבֶר H7668 *N-ms* (9×)
Grain or cereal foodstuff, especially as a commodity for purchase and trade.
A noun referring to grain as a purchasable commodity, distinguished from the more general word for grain (דָּגָן) by its emphasis on commercial exchange. Nearly all occurrences appear in the Joseph narrative (Genesis 42-44), where Jacob's sons travel to Egypt to buy grain during the famine. The word also appears in Amos 8:5, where dishonest merchants impatiently wait for the Sabbath to end so they can sell grain at inflated prices, and in Nehemiah 10:32 regarding Sabbath commerce. English 'grain,' Spanish 'grano,' German 'Getreide,' and French 'grain' all converge on the same agricultural-commercial meaning.

grain, foodstuff for trade (9×) Grain or cereal foodstuff viewed primarily as a trade commodity, something bought and sold in times of need. The concentrated usage in Genesis 42-44 (Gen 42:1-2, 19, 26; 43:2; 44:2; 47:14) frames this word within the Joseph famine narrative, where acquiring שֶׁבֶר becomes the driving force of the plot. Amos 8:5 extends the commercial dimension, depicting corrupt grain merchants who cheat with false measures. BDB suggests an etymological connection to 'breaking' (i.e., threshed grain), underscoring the processed, market-ready character of the foodstuff. **GRAIN AND WHEAT**
en: for-the-grain, grain, grain-for | **es:** el-grano, grano, grano-de | **fr:** [שבר], grain, grain-pour | **de:** Getreide, [שבר], das-Getreide Gen 42:1; Gen 42:2; Gen 42:19; Gen 42:26; Gen 43:2

שֶׁבֶר H7669 *N-proper-ms* (1×)
Sheber (personal name of a Calebite)
This is the name of a Calebite man mentioned in the genealogies of Judah. He appears in 1 Chronicles 2:48 as one born to Caleb by his concubine Maacah. The name may be related to the Hebrew word for 'breaking' or 'fracture,' though as a proper name its meaning would be symbolic rather than literal. Such names sometimes commemorated circumstances of birth or expressed parental hopes. The genealogical context situates Sheber within the influential Calebite clan of Judah.

(1×) A personal name of a descendant of Caleb, appearing in the Chronicles genealogy. First Chronicles 2:48 identifies Sheber as a son of Caleb's concubine Maacah. The name appears untranslated in most language versions (French and German retain the Hebrew form), while Spanish renders it as 'Seber' with adapted spelling. As a personal name within Judah's genealogical records, it marks this individual's place in the Calebite lineage. **PERSONAL NAMES**
en: Shever | **es:** Seber | **fr:** [שבר] | **de:** [שבר] 1Chr 2:48

שִׁבָּרוֹן H7670 *Prep-b / N-msc* (2×)
breaking, crushing; violent shattering or emotional distress
A noun meaning breaking or crushing. Ezekiel 21:6 uses 'breaking of the loins' to describe emotional anguish and physical collapse. Jeremiah 17:18 calls for enemies to receive 'double crushing'—intensified destruction. The term evokes both physical violence and the psychological devastation that accompanies judgment.

(2×) Denotes shattering or crushing, literal or figurative. Ezekiel 21:6 employs 'breaking of the loins' (שִׁבְרוֹן מָתְנַיִם) parallel to 'bitterness' (מְרִירוּת), describing the visceral collapse of strength under divine judgment—knees buckle, courage fails. Jeremiah 17:18 calls down 'double crushing' (שִׁבָּרוֹן מִשְׁנֶה, if emended from MT's שִׁכָּרוֹן 'drunkenness') upon persecutors. Spanish 'quebrantamiento' (shattering) and French 'brisure' (breaking) capture the violent fracturing. The term bridges physical destruction and emotional devastation, making it apt for judgment oracles. **DESTRUCTION AND DECAY**
en: breaking, with-breaking-of | **es:** con-quebranto-de, quebrantamiento | **fr:** [שברון], brisure | **de:** [בשברון], [שברון] Jer 17:18; Ezek 21:6

שִׁבְרַי H7671 *Art / N-proper-fs* (1×)
Shebarim (place name, possibly meaning 'the quarries' or 'the breaking places')
This place name appears in Joshua 7:5 during the account of Israel's

defeat at Ai after Achan's sin. The Israelite forces fled from Ai's defenders 'as far as Shebarim,' suggesting it was a known location near Ai. The name likely derives from a word meaning 'breaking' or 'fractures,' possibly referring to quarries, broken ground, or steep descent where soldiers broke ranks in flight. The definite article in Hebrew ('the Shebarim') suggests it was a recognized geographical feature, though its exact location remains unknown. The name ironically echoes the 'breaking' of Israel's courage described in the same verse.

(1×) A geographical location near Ai where fleeing Israelite soldiers ran during their defeat in Joshua 7:5. The name, meaning something like 'the breaks' or 'the quarries,' may describe broken terrain, steep descents, or quarried stone areas. The Spanish 'Sebarim' and other language versions preserve the Hebrew name with slight phonetic adaptation. The location marked the extent of Israel's panicked retreat, where their hearts 'melted' in fear—a breaking of courage matching the name's root meaning. **PERSONAL NAMES**

en: the-Shevarim | **es:** Sebarim | **fr:** le-Shevarim | **de:** der-Shevarim Josh 7:5

שְׁבַשׁ H7672 *V-Hitpael-Prtcpl-mp* (1×)

be perplexed, confused (Aramaic)

This Aramaic verb describes a state of mental confusion or perplexity. It appears in Daniel 5:9 describing King Belshazzar's troubled state after seeing the mysterious handwriting on the wall. The word conveys being emotionally and mentally disturbed, thrown into confusion, or thoroughly perplexed. Related Semitic languages use similar roots for concepts of entanglement, confusion, or disarrangement. The context in Daniel emphasizes the king's alarmed bewilderment at the supernatural writing that neither he nor his advisors could interpret.

(1×) To be perplexed, confused, or mentally disturbed. Daniel 5:9 uses this Aramaic participle to describe King Belshazzar's state after witnessing the divine handwriting: he and his nobles were thoroughly perplexed. The Spanish 'estaban perplejos' (they were perplexed) and French 'troubler' (to trouble/disturb) both capture the cognitive and emotional disturbance. The term suggests more than mild puzzlement—it indicates profound confusion that disturbed the king's composure and alarmed his court. **PERPLEXED AT LOSS**

en: perplexed | **es:** estaban-perplejos | **fr:** troubler | **de:** [משתבשין] Dan 5:9

שָׁבַת H7673a *V-Hifil-Imperf-3ms* (69×)

To cease, desist, rest; in Hifil, to cause to cease, put an end to, remove, or abolish; to observe Sabbath rest.

Shabat is the verbal root behind one of the most iconic words in all of Scripture — Shabbat, the Sabbath. Yet the verb itself is not primarily about rest; its core meaning is cessation, the stopping of activity. God 'ceased' from his work on the seventh day (Gen 2:2-3), the manna 'ceased' when Israel entered the land (Josh 5:12), and summer and winter 'shall not cease' as long as the earth endures (Gen 8:22). In its Hifil causative stem, the verb takes on a forceful, even violent edge — God 'puts an end to' festivals (Hos 2:11), 'abolishes' idolatrous priests (2 Kgs 23:5), and 'removes' leaven from Israelite houses (Exod 12:15). The Arabic cognate sabata ('cut off, interrupt') preserves the verb's original sharpness, while the connection to Akkadian shabātu ('cease, be completed') anchors it in ancient Mesopotamian time-reckoning. The theological genius of the Hebrew Bible is in making cessation itself holy.

1. cause to cease, put an end to (33×) Hifil causative: to cause to cease, put an end to — the largest sense at 33 occurrences, where God or a human agent actively terminates an ongoing activity, condition, or institution. God will 'cause to cease' the mirth of Israel (Hos 2:11), will 'put an end to' war in the land (Lev 26:6), and Pharaoh accuses Moses of making the people 'cease' from their labors (Exod 5:5). Arabic abṭala/awqafa ('nullify/halt') and Spanish hacer cesar ('cause to stop') both select causative cessation vocabulary. The objects terminated range from joy and sacrifice to warfare and memory, giving this sense a sweeping destructive-restorative range in prophetic discourse. **CEASING AND STOPPING**

en: And-I-will-cause-to-cease, I-have-made-cease, I-have-made-to-cease | **es:** Y-haré-cesar, he-hecho-cesar, y-hará-cesar | **fr:** cesser, et-cesser, et-je-fera-cause-à-cesser | **de:** ruhen, und-ich-bringe-zurueck, und-ich-wird-cause-zu-cease Exod 5:5; Lev 2:13; Lev 26:6; Deut 32:26; Josh 22:25

2. cease, come to an end (14×) Qal intransitive: to cease, come to an end — 14 occurrences describing natural or circumstantial cessation without an explicit agent causing it. Seedtime and harvest 'shall not cease' (Gen 8:22), the manna 'ceased' on the morrow (Josh 5:12), and Nehemiah's work on the wall did not 'cease' (Neh 6:3). Arabic inqaṭaʿa ('be cut off, stop') and Korean 그치다 ('come to a stop') both capture the intransitive self-cessation. Distinguished from sense 1 by the absence of a causative agent — things simply stop. **CEASING AND STOPPING**

en: Ceases, Has-ceased, and-ceased | **es:** Cesó, Ha-cesado, Y-cesaron | **fr:** – cesser, [חשבת], cesser | **de:** Sabbat, liess-ruhen, ruhen Gen 8:22; Josh 5:12; Neh 6:3; Job 32:1; Prov 22:10

3. rest, observe Sabbath (11×) Qal intransitive: to rest, observe Sabbath — 11 occurrences where the cessation from labor is deliberate, commanded, and often sacred. God rested on the seventh day (Gen 2:2-3), the people rested on the seventh day (Exod 16:30), and even the land itself must 'keep Sabbath' (Lev 25:2). Arabic istarāḥa ('take rest') and Swahili kupumzika ('to rest') both shift from cessation to repose vocabulary. Korean 쉬다 ('rest') likewise distinguishes this from mere stopping. The theological force is that this rest is not passive — it is the culminating act of creation, a cessation that is itself a doing. **REST AND REFRESHMENT**

en: and-he-rested, and-rested, he-rested | **es:** Y-descansó, descansará, descansarás | **fr:** [שבתה], cela-fera-repos, cela-se-reposa | **de:** du-soll-ruhen, er-ruhte, es-ruhte Gen 2:2; Gen 2:3; Exod 16:30; Exod 23:12; Exod 31:17

4. remove, abolish (5×) Hifil causative with emphasis on removal or abolition of specific objects — 5 occurrences where the 'causing to cease' involves physically removing or eliminating altars, idols, leaven, or personnel. Josiah 'abolished' the idolatrous priests (2 Kgs 23:5), 'removed' the horses dedicated to the sun (2 Kgs 23:11), and Israel must 'remove' leaven from their houses before Passover (Exod 12:15). Arabic abṭala/uzīlū ('abolish/remove') and Korean 제거하다 ('eliminate') select specific removal vocabulary. Distinguished from sense 1 by the concreteness of the object removed — not an abstract activity but a physical thing that is taken away. **CEASING AND STOPPING**

en: You-remove, and-he-abolished, and-he-removed | **es:** Hiciste-cesar, Y-eliminó, Y-quitó | **fr:** et-il-abolished, et-il-ôta, le-cesser | **de:** du-haben-gemacht-aufhören, du-remove, du-soll-entfernen Exod 12:15; 2Kgs 23:5; 2Kgs 23:11; Ps 89:44; Ps 119:119

5. be brought to an end (4×) Nifal passive/middle: to be brought to an end, be made to cease — 4 occurrences where the subject undergoes cessation passively. The fortress 'will cease' from Ephraim (Isa 17:3), the high places 'will be made desolate' and caused to cease (Ezek 6:6), and pomp 'will be brought to an end' (Ezek 30:18). Arabic yantahī/yabṭulu ('comes to an end') and Spanish cesará (passive/middle) confirm the voice distinction from the active Hifil of sense 1. All four occurrences appear in prophetic judgment oracles, giving this passive a distinctly eschatological coloring. **CEASING AND STOPPING**

en: and-ceases, and-is-ended-, and-shall-cease | **es:** Y-cesará, y-cesará, y-cesen | **fr:** et-cesser | **de:** und-ruhen Isa 17:3; Ezek 6:6; Ezek 30:18; Ezek 33:28

6. still, silence (2×) Hifil causative meaning to still, silence, or quell — 2 occurrences where the emphasis is specifically on silencing opposition or disturbance rather than general cessation. In Ps 8:2, God ordains praise from children 'to still the enemy and the avenger,' and in Prov 18:18, casting lots 'silences' contentions between the mighty. Arabic sakkana/askata ('quiet, silence') captures the specifically acoustic or adversarial quelling that distinguishes this from the broader 'cause to cease' of sense 1. The objects silenced are personal agents (enemies, disputants) rather than abstract activities, marking a distinct interpersonal conflict-resolution nuance. **CEASING AND STOPPING**

en: causes-to-cease, to-still | **es:** hace-cesar, para-hacer-cesar | **fr:** cesser, à-cesser | **de:** liess-ruhen, zu-noch Ps 8:2; Prov 18:18

שָׁבַת H7673b *Conj-w / V-Qal-ConjPerf-3fs* (2×)

keep, observe (sabbath); to rest or cause to rest in observance of sacred time

This denominative verb derives from the noun שַׁבָּת (sabbath) and means to keep or observe the sabbath rest. The land itself is described as resting a sabbath to the Lord in Leviticus 25:2, establishing the sabbatical year principle. The multilingual glosses consistently emphasize rest (Spanish descansará, French repos, German Ruhe), reflecting the core idea of cessation from labor. Both occurrences involve observing sacred rest periods—the weekly sabbath and the sabbatical year—as acts of covenant faithfulness.

(2×) The verb appears in contexts commanding sabbath observance, whether the weekly rest (Leviticus 23:32) or the land's sabbatical rest (Leviticus 25:2). The consistent translation pattern across languages ('shall rest,' 'devra repos,' 'soll Ruhe') highlights the covenantal requirement to cease from ordinary activity. The land 'keeping sabbath to the Lord' personifies creation's participation in sacred rhythm. **REST AND REFRESHMENT**

en: and-shall-rest, you-shall-rest | **es:** descansaréis, y-descansará | **fr:** et-devra-repos, tu-devra-repos | **de:** du-soll-Ruhe, und-soll-Ruhe Lev 23:32; Lev 25:2

שֶׁבֶת H7674 *Adj-fsc / 3ms* (3×)

cessation, sitting, loss of time—stopping work or remaining idle

This noun appears in contexts involving cessation from activity or loss of productive time. Exodus 21:19 refers to compensation for injury causing someone to miss work ('his loss of time'). Proverbs 20:3 associates it with ceasing from strife. Isaiah 30:7's use is textually uncertain but may involve sitting still or inactivity. The word captures the concept of stopped labor or enforced rest, whether from injury, wisdom, or indolence.

(3×) The three occurrences show semantic range from enforced rest due to injury (Exodus 21:19) to honorable cessation from quarreling (Proverbs 20:3) to possible idle sitting (Isaiah 30:7, though the text is disputed). Spanish uses 'reposo' (rest) and 'cesar' (cease), while translations vary on whether the core is rest, sitting, or cessation. The Exodus passage most clearly shows the economic dimension: loss of work time requiring compensation. **CEASING AND STOPPING**

en: his-sitting, to-cease | **es:** cesar, quietud, su-reposo | **fr:** sabbat, son-sitting, שבת | **de:** Sabbat, [שבת], sein-sitzend Exod 21:19; Prov 20:3; Isa 30:7

שֶׁבֶת H7675 *Prep-b* (4×)

seat, sitting, dwelling place

This noun, properly an infinitive from 'sit/dwell,' denotes a seat, dwelling place, or location. It appears in phrases describing throne construction, metaphorical thrones of violence, territorial designations, and possibly 'on the spot.' The term's infinitival origin gives it flexibility across spatial and abstract domains.

(4×) Designates a seat, dwelling, or place. In 1 Kings 10:19 (= 2 Chronicles 9:18), 'the place of the seat' (מְקוֹם הַשֶּׁבֶת) describes Solomon's throne construction. Amos 6:3 condemns those bringing near 'a seat of violence' (שֶׁבֶת חָמָס)—an enthroned reign of violence. Numbers 21:15 uses 'toward the dwelling of Ar' (לְיֹשֶׁבֶת עָר), the settlement's location. Obadiah 3 speaks of 'his dwelling' (שִׁבְתּוֹ). 2 Samuel 23:7 is obscure: 'they are burned on the spot' (בַּשֶּׁבֶת) or possibly textually corrupt. The noun derives from the infinitive of יָשַׁב ('sit, dwell'), giving it locative and abstract senses. Multilingual glosses vary: Spanish 'asiento/asiento de,' French 'assis/repos,' German 'Sabbat' (confused with שַׁבָּת). **GEOGRAPHY AND SPACE**

en: dwelling-of-, his-dwelling, on-the-spot | **es:** el-asiento, el-asiento-de, en-el-sitio | **fr:** de-sa-demeure;, le-assis, repos | **de:** Sabbat, auf-der-spot, der-sitzend 2Sam 23:7; 1Kgs 10:19; Amos 6:3; Obad 1:3

שַׁבָּת H7676 *Conj-w* (111×)

Sabbath; the seventh day of rest and worship, used of weekly observance, sabbatical years, and as a sign of God's covenant.

Shabbat is one of the most culturally defining words in the Hebrew Bible, rooted in the verb shabat ('to cease, rest'). Far more than a calendar marker, it names an institution that touches creation theology, covenant identity, and eschatological hope. The weekly seventh-day rest (Exod 20:8-10) is its heartland, but the word extends to sabbatical-year rest for the land (Lev 25:4), solemn festival rest days, and God's own possessive claim over the institution — 'my sabbaths' as covenant sign (Exod 31:13). The multilingual evidence is remarkably uniform: Spanish sábado, French sabbat, and German Sabbat all transliterate rather than translate, reflecting the word's irreducible cultural weight. Even languages like Korean (안식일, 'rest-day') and Swahili preserve the 'cessation' core while acknowledging its sacred distinctiveness.

1. weekly Sabbath day (68×) The weekly Sabbath day — the seventh day set apart for rest and worship, commanding the largest cluster at 68 occurrences. This is the Sabbath of the Decalogue (Exod 20:8-10), the manna narrative (Exod 16:25-29), and prophetic calls to honor the day (Isa 58:13). Spanish el sábado, French le sabbat, and German der Sabbat all retain the Hebrew loanword rather than using native 'rest-day' vocabulary, confirming its status as a proper institution name rather than a generic descriptor. Korean 안식일 ('rest-day') and Arabic السبت (as-sabt) each reflect the cessation root differently but converge on a dedicated lexical item for this day alone. **SABBATH AND WEEK**

en: the-Sabbath, the-Shabbat, the-sabbath | **es:** el-shabat, el-sábado | **fr:** der-sabbat, le-Shabbat, le-sabbat | **de:** der-Sabbat, der-Shabbat Exod 16:25; Exod 16:26; Exod 16:29; Exod 20:8; Exod 20:10

2. my sabbaths (covenantal) (15×) God's sabbaths as covenantal possession — 15 occurrences where the possessive 'my sabbaths' (shabbtotay) marks the institution as a sign between God and Israel. Concentrated in Exodus 31:13, Leviticus 19:3, 19:30, 26:2, and the Ezekiel sabbath-profanation oracles (Ezek 20:12-24; 22:8; 23:38). The first-person possessive transforms Sabbath from a temporal regulation into a relational marker — God stakes personal ownership. Spanish mis sábados and German mein Sabbate both preserve the possessive force. Isaiah 56:4 extends this covenantal claim to foreigners and eunuchs who 'hold fast my sabbaths,' making covenant inclusion the theological pivot. **SABBATH AND WEEK**

en: My-sabbaths, and-from-sabbaths-my, my-Shabbatot | **es:** mis-sábados, sábados, sábados-míos | **fr:** et-sabbat, mes-sabbats, mon-sabbaths | **de:** Sabbat, Sabbate-mein, mein-Sabbate Exod 31:13; Lev 19:3; Lev 19:30; Lev 26:2; Isa 56:4

3. sabbath rest (construct/intensified) (10×) Sabbath in construct state denoting solemn or intensified rest — 10 occurrences of shabbat shabbaton ('a sabbath of complete rest') and similar construct forms. This distinctive doubling appears for the Day of Atonement (Lev 16:31), the weekly Sabbath commandment (Exod 31:15; 35:2), the sabbatical year (Lev 25:4), and the first formulation of Sabbath rest in Exod 16:23. The construct intensifies the cessation — not merely rest but rest-of-rest, a superlative. French sabbat-de and German Sabbat-von attempt to render the construct, while Spanish Shabat-de preserves the Hebrew texture. This form signals the most solemn, non-negotiable quality of the cessation. **GEOGRAPHY AND SPACE**

en: a-sabbath-of, on-its-Sabbath, sabbath-of | **es:** Shabat-de-, Sábado-de, el-sábado-de | **fr:** sabbat, sabbat-de, sabbat-de- | **de:** Sabbat, Sabbat-von, Sabbat-von- Exod 16:23; Exod 31:15; Exod 35:2; Lev 16:31; Lev 23:3

4. its/her/your sabbaths (possessive) (10×) Possessive sabbaths of the land, city, or people — 10 occurrences where sabbaths 'belong to' an entity other than God. Leviticus 26:34-35 is the theological center: the exiled land will 'enjoy its sabbaths' that Israel failed to observe, a striking personification where the soil itself rests. Leviticus 25:8 counts 'seven sabbaths of years,' and 2 Chronicles 36:21 interprets the exile through this lens. Spanish sus sábados and German Sabbate-von both render the possessive. The land-as-sabbath-keeper imagery connects ecological rest to covenant faithfulness in a way unique to this sense. **GEOGRAPHY AND SPACE**

en: and-her-sabbaths, in-your-sabbaths, its-Sabbaths | **es:** en-vuestros-sábados, los-sábados-de, sus-sábados | **fr:** dans-ton-sabbats, et-sabbat, sabbat | **de:** Sabbat, Sabbate-von, dein-Sabbat Lev 23:32; Lev 23:38; Lev 25:8; Lev 26:34

5. sabbaths (plural, collective observance) (8×) Sabbaths in the plural as collective institution — 8 occurrences referring to regular sabbath observance as a category alongside new moons

and festivals (1 Chr 23:31; 2 Chr 2:4; 8:13; 31:3; Neh 10:33). The liturgical calendar lists place sabbaths alongside burnt offerings and feast days, treating the word as an institutional plural rather than counted individual days. French sabbats, Spanish los sábados, and German Sabbate all use standard pluralization. Lamentations 1:7 mourns Jerusalem remembering 'all her pleasant things from days of old,' and 2:6 describes God causing 'sabbath and appointed feast to be forgotten' — the collective plural marks the entire rhythm of sacred time now lost. **SABBATH AND WEEK**

en: and-at-the-sabbaths, for-the-Sabbaths, on-the-sabbaths | **es:** en-los-sábados, los-sábados, para-los-sábados | **fr:** et-sabbat, sabbat, sabbats | **de:** Sabbat, Sabbate, in-Sabbate Lev 23:15; 1Chr 23:31; 2Chr 2:4; 2Chr 8:13; 2Chr 31:3

שַׁבָּתוֹן H7677 *N-ms* (11×)

A solemn rest or sabbatism, divinely appointed complete cessation from labor on sacred occasions

An intensified form related to 'Sabbath,' denoting not merely a day off but a complete, sacred rest appointed by God. It first appears when Israel is told the seventh day shall be a shabbaton of holy rest to the LORD (Exod 16:23), even before Sinai's formal legislation. The word is applied to the weekly Sabbath (Exod 31:15; 35:2), the Day of Atonement (Lev 16:31; 23:32), the first and seventh days of Tabernacles (Lev 23:39), and the sabbatical year when the land itself rests (Lev 25:4–5). It carries an undertone of solemn completeness that ordinary 'rest' does not quite capture.

solemn rest (sabbath observance) (11×) A solemn, complete rest mandated by divine instruction for sacred occasions — the weekly Sabbath (Exod 16:23; 31:15; 35:2), the Day of Atonement (Lev 16:31; 23:32), festival days (Lev 23:24, 39), and the sabbatical year of land rest (Lev 25:4–5). Multilingual translations highlight the intensified quality: Spanish distinguishes 'reposo solemne' (solemn repose) from ordinary 'descanso,' Arabic uses ʾ (sabbat), Korean 안식 (ansik, rest/sabbath), and Hindi पूर्ण-विश्राम (complete rest) — all signaling a rest more profound and sacred than mere cessation of labor. **REST AND REFRESHMENT**

en: a-rest, complete-rest, rest | **es:** descanso, reposo-solemne | **fr:** achever-repos, complet-repos, repos | **de:** Sabbate, ein-Ruhe, ruhen Exod 16:23; Exod 31:15; Exod 35:2; Lev 16:31; Lev 23:3

שַׁבְתַּי H7678 *Conj-w / N-proper-ms* (3×)

Shabbethai—a Levite name in the post-exilic community

This personal name identifies a Levite who appears in three post-exilic contexts: opposing Ezra's investigation of foreign marriages (Ezra 10:15), helping explain the Law (Nehemiah 8:7), and serving in temple oversight (Nehemiah 11:16). The name likely derives from 'Sabbath,' suggesting the bearer was born on or associated with that day. The same individual may appear in all three passages, showing continuity in Levitical leadership.

(3×) All three occurrences are in Ezra-Nehemiah, identifying a Levite named Shabbetai involved in post-exilic religious leadership. Spanish 'Sabetai' and transliterations vary slightly across versions. The Ezra 10:15 passage shows him among those opposing the assembly's approach to mixed marriages, while Nehemiah 8:7 and 11:16 depict him in teaching and oversight roles. The recurrence suggests an influential figure in the restoration community. **PROPER NAMES (PERSONAL)**

en: Shabbethai, and-Shabbetai, and-Shabbetay | **es:** Sabetai, Y-Sabetai, y-Shabetai | **fr:** [ושבתי], [שבתי] | **de:** [ושבתי], [שבתי] Ezra 10:15; Neh 8:7; Neh 11:16

שָׁגָא H7679 *V-Hifil-Imperf-2ms* (2×)

make great, magnify, laud; Hiphil form emphasizing causative action of making something great or praising

This Aramaic loan word appears only in Job, meaning to make great or to magnify in praise. Job 12:23 describes God as the one who 'makes nations great,' while Job 36:24 exhorts Job to 'magnify his work.' The Spanish engrandecer and French agrandir capture the causative sense well. Elihu's speech in Job 36 calls Job to recognize and extol God's mighty deeds rather than question them. This rare verb reflects Job's elevated poetic register and its engagement with wisdom vocabulary from cognate Semitic languages.

(2×) The Hiphil causative stem indicates active magnification: God makes nations great (Job 12:23), and humans should magnify God's work (Job 36:24). The multilingual evidence (Spanish 'El-que-engrandece-a,' French 'agrandir') emphasizes the transitive nature—someone actively makes something great, whether God enlarging nations or humanity praising divine works. The parallel contexts shift from God as subject to human obligation. **SPROUTING AND GROWING**

en: making-great, you-should-magnify | **es:** El-que-engrandece-a, engrandezcas | **fr:** agrandir | **de:** [מְשַׁגִּיא], [תְּשַׁגִּיא] Job 12:23; Job 36:24

שְׁגָא H7680 *V-Qal-Imperf-3ms* (3×)

grow great, increase—to multiply or become abundant (Aramaic)

This Aramaic verb means to grow great, increase, or multiply. It appears in Persian-period official correspondence (Ezra 4:22) warning against damage increasing to the empire, and in royal greetings wishing for peace to multiply (Daniel 4:1, 6:25). The term conveys expansion or augmentation, whether of harm or blessing, and reflects the Aramaic administrative language used in these contexts.

(3×) The three uses divide between warning against increasing royal loss (Ezra 4:22) and blessing-formula wishes for multiplied peace (Daniel 4:1, 6:25). Spanish 'multiplicar' (multiply) and related terms appear across translations. The Ezra passage uses it negatively in a rhetorical question about why damage should grow, while the Daniel texts employ it in the standard Aramaic greeting formula 'May your peace increase,' parallel to Hebrew shalom greetings. **SUFFICIENCY AND WORTH**

en: may-increase, should-grow | **es:** crecería, sea-multiplicada | **fr:** [יִשְׁגֵא], se-multiplier | **de:** [יִשְׁגֵא] Ezra 4:22; Dan 4:1; Dan 6:25

שָׁגֵה H7681 *N-proper-ms* (1×)

Shageh (personal name, father of one of David's warriors)

This personal name appears in 1 Chronicles 11:34, identifying the father of one of David's mighty warriors. The genealogical note helps distinguish this particular hero from others with similar names. Little else is known about Shageh himself; his significance lies in being the father of a member of David's elite military force. Such patronymic identifications were crucial in a culture where many individuals shared common given names. The various Septuagint renderings show textual uncertainty about the exact spelling, but the name marks this individual's connection to David's celebrated warriors.

(1×) The father of one of David's mighty men mentioned in 1 Chronicles 11:34. The name serves primarily as a patronymic identifier in the list of David's elite warriors. While nothing more is recorded about Shageh personally, his inclusion marks him as the father of a distinguished soldier in Israel's premier fighting force. The untranslated Hebrew in French and German versions reflects the treatment of this as a proper name without translatable meaning. **PROPER NAMES (PERSONAL)**

en: Shageh | **es:** Sage | **fr:** [שגה] | **de:** [שגה] 1Chr 11:34

שָׂגַב H7682 *V-Hifil-Imperf-3ms* (20×)

Be inaccessibly high; set on high for protection; be exalted in status or honor (Qal, Niphal, Piel, Hifil, Pual)

A verb whose core image is height that puts something beyond reach. In the Qal it describes a city wall too high to scale (Deut 2:36) or persons lifted beyond trouble (Job 5:11). The Niphal turns this into exaltation—Isaiah repeatedly applies it to the LORD alone being 'lifted high' on the coming Day (Isa 2:11, 17). In the Piel, God becomes the active protector who sets the righteous on a high crag out of danger's reach (Ps 91:14). Spanish 'poner en alto' and German 'beschützen' both capture this protective elevation that runs through the Psalms.

1. Piel: set on high, protect (6×) Piel intensive-causative: God actively places someone on an inaccessible height as refuge. Spanish 'lo pondré en alto' and English 'set on high' converge on protective elevation. Central to the Psalter's theology of divine shelter (Ps 20:1; 91:14; 107:41), where height equals safety rather than mere geography. **LIFTING AND EXALTING**
en: I-will-set-him-on-high, and-He-lifted-high, and-has-set-on-high | **es:** Y-levanta, Y-levantará, lo-pondré-en-alto | **fr:** et-être-élevé, être-élevé | **de:** [וישגב], ich-wird-setzen-ihn-auf-hoch, möge-beschützen-du Ps 20:1; Ps 59:1; Ps 69:29; Ps 91:14; Ps 107:41

2. Niphal: be exalted (5×) Niphal passive-stative of exaltation applied almost exclusively to God or his name. Isaiah's refrain 'the LORD alone shall be exalted' (2:11, 17) and the hymnic 'his name alone is exalted' (Ps 148:13) show the term reserved for divine majesty. Spanish 'ensalzado' and German 'erhöht' mirror this honorific sense. **LIFTING AND EXALTING**
en: Exalted, and-shall-be-exalted, exalted | **es:** ensalzado, es-exaltado, exaltado | **fr:** et-être-élevé, être-élevé | **de:** [ונשגב], [נשגב], erhöht Ps 148:13; Isa 2:11; Isa 2:17; Isa 12:4; Isa 33:5

3. Niphal: be high, lofty, inaccessible (4×) Niphal denoting physical, often forbidding height—walls about to break (Isa 30:13), a fortified city brought low (Isa 26:5), or knowledge too lofty to grasp (Ps 139:6). The multilingual evidence splits: English favors 'high/lofty' while Spanish uses 'exaltada,' showing how literal and metaphorical height blur. **LIFTING AND EXALTING**
en: high, lofty, too-high | **es:** alto, exaltada | **fr:** être-élevé, נשגבה | **de:** [נשגבה], auch-hoch Ps 139:6; Prov 18:11; Isa 26:5; Isa 30:13

4. Qal: be inaccessibly high (2×) Qal stative: the simplest stem describes something inherently too high for human access. Deuteronomy 2:36 reports no city 'too high for us,' while Job 5:11 lifts the lowly to prosperity. With only two occurrences, this is the root's semantic base from which all derived stems elaborate. **BETH-SHEMESH PLACE**
en: are-lifted-to, was-too-high | **es:** fuera-demasiado-alta, son-elevados | **fr:** était-aussi-haut, שגבו | **de:** [שגבו], war-auch-hoch Deut 2:36; Job 5:11

5. Niphal: be safe, secure (1×) Niphal specialized sense of security through elevation, attested once in Proverbs 18:10: the righteous runs into the name of the LORD 'and is safe.' Spanish 'es puesto en alto' underscores that safety is the outcome of being placed high, bridging Niphal stative with Piel causative protection. **SAFETY AND SECURITY**
en: and-is-safe | **es:** y-es-puesto-en-alto | **fr:** et-ונשגב | **de:** [ונשגב] Prov 18:10

6. Hifil: exalt, make high (1×) Hifil causative: to exalt or make high, occurring in Job 36:22 of God who 'exalts by his power.' This is the active transitive counterpart to the Niphal passive exaltation, with Spanish 'exaltado' and English 'exalts' confirming the straightforward causative reading. **BETH-SHEMESH PLACE**
en: exalts | **es:** exaltado | **fr:** ישגיב | **de:** [ישגיב] Job 36:22

7. Pual: be set securely on high (1×) Pual passive of the Piel: to be placed securely on high by another's agency. Proverbs 29:25 promises that whoever trusts the LORD 'will be set on high.' Spanish 'será puesto en alto' perfectly mirrors the passive construction, confirming that the agent of elevation is God himself. **FIRMNESS AND SECURITY**
en: will-be-set-on-high | **es:** será-puesto-en-alto | **fr:** ישגב | **de:** [ישגב] Prov 29:25

שָׁגַג H7683 *V-Qal-Prtcpl-ms* (4×)
to go astray, err, sin unintentionally
This verb denotes going astray or sinning inadvertently, without deliberate intent. Central to Israel's sacrificial system, it distinguishes sins of ignorance from high-handed rebellion. The Priestly legislation provides atonement for such errors, recognizing human fallibility while maintaining moral accountability.

(4×) Expresses erring or sinning unintentionally. Leviticus 5:18 addresses one who 'sinned inadvertently' (שָׁגָג) without knowing it. Numbers 15:28 provides atonement for 'the person who errs' (הַנֶּפֶשׁ הַשֹּׁגָגֶת, feminine participle) unintentionally. Job 12:16 declares 'with Him are the erring one and the one who leads astray' (שֹׁגֵג וּמַשְׁגֶּה) —both the deceived and deceiver. Psalm 119:67 confesses 'before I was afflicted, I went astray' (אֲנִי שָׁגֵג). The verb is crucial for distinguishing inadvertent sins (שְׁגָגָה) from defiant sins (בְּיָד רָמָה), with only the former receiving sacrificial atonement. Multilingual glosses show this: Spanish 'involontariamente,' French 'involontairement,' German 'unintentionally'—all emphasizing the non-deliberate nature. **ERROR INADVERTENT SIN**
en: erring, he-erred, unintentionally | **es:** el-que-yerra, erraba, erró | **fr:** errer, il-erred, involontairement | **de:** Krieg-going-astray, [שגג], er-irrte Lev 5:18; Num 15:28; Job 12:16; Ps 119:67

שְׁגָגָה H7684 *N-fsc / 3ms* (19×)
Error, inadvertence — an unintentional sin as distinct from deliberate transgression
A noun central to the Levitical sacrificial system, marking the boundary between sins committed unknowingly and those done with a 'high hand' (Num 15:25-29). Nearly every occurrence falls within Priestly legislation detailing the sin and guilt offerings required when someone errs without intent (Lev 4:2, 22, 27; 5:15, 18). The term also covers unintentional manslaughter in the cities-of-refuge legislation (Num 35:11, 15; Josh 20:3). Ecclesiastes borrows it to warn against careless vows (Eccl 5:5). French 'erreur' and Spanish 'inadvertencia' both preserve the nuance of accidental fault rather than willful rebellion.

error, inadvertence, unintentional sin (19×) A sin or fault committed through ignorance, carelessness, or inadvertence rather than deliberate defiance. This is the technical term in Priestly law for unintentional transgression, triggering specific sacrificial remedies (Lev 4:2; 5:15; Num 15:25-29). It also governs the cities-of-refuge provision for accidental homicide (Num 35:11; Josh 20:3, 9), where the Deuteronomic parallel 'without knowledge' confirms its semantic core of unwitting error. **ERROR INADVERTENT SIN**
en: by-mistake, error, his-error | **es:** como-error, error, inadvertencia-suya | **fr:** comme-erreur, dans-error, erreur | **de:** [כשגגה], [שגגה], der-erring Lev 4:2; Lev 4:22; Lev 4:27; Lev 5:15; Lev 5:18

שָׂגָא H7685a *V-Qal-Imperf-3ms* (2×)
grow, grow great, flourish; Qal imperfect describing natural growth and increase
An Aramaism appearing exclusively in Job, this verb means to grow or flourish, particularly of plants. Job 8:11 asks rhetorically whether papyrus can grow without marsh, illustrating the necessity of proper conditions for flourishing. The English 'flourish' and 'grow,' along with Spanish crecer, capture the organic development implied. Job 8:7 promises that though Job's beginning was small, his latter end will grow exceedingly great—a prophecy of restoration. The plant imagery serves as metaphor for human prosperity dependent on divine blessing.

(2×) Natural, organic growth is the primary sense, whether literal (plants in Job 8:11) or metaphorical (Job's future prosperity in 8:7). The glosses 'can-flourish,' 'will-grow,' and Spanish 'crecerá' emphasize future potential and natural increase. The rhetorical question about papyrus growing without water (8:11) uses botanical observation to illustrate moral-spiritual truth: genuine flourishing requires proper sustenance. **GREATNESS AND DEGREE**
en: can-flourish-, will-grow | **es:** crecerá, ¿Crecerá | **fr:** ישגה | **de:** [ישגה] Job 8:7; Job 8:11

שָׂגָה H7685b *V-Hifil-Perf-3cp* (2×)
grow great, increase; Hiphil perfect indicating completed causative action of increasing riches or stature
A parallel form of the previous root, this verb describes growth and increase in both literal and figurative senses. Psalm 73:12 observes that the wicked 'increase riches' continually, posing a theological problem for the psalmist. Psalm 92:12 promises the righteous will 'grow great like the cedar,' a striking image of enduring, majestic

flourishing. The French grandir and German wachsen highlight vertical growth. The contrast between contexts—wicked prospering versus righteous flourishing—shows the verb's moral neutrality; the outcome depends on who grows and how.

(2×) The Hiphil causative form indicates self-caused or divinely-granted increase: the wicked increase their wealth (Psalm 73:12), while the righteous grow great like cedars (Psalm 92:12). Spanish 'aumentan' (increase) and French 'grandir' (grow) capture both material and metaphorical growth. The cedar simile (92:12) evokes strength, permanence, and God-given stature, contrasting with the temporary prosperity of evildoers. GREATNESS AND DEGREE
en: he-will-grow-great, they-increase- | **es:** aumentan-, crecerá | **fr:** grandir, le-grandir | **de:** er-wird-wachsen-gross, sie-zunehmen- Ps 73:12; Ps 92:12

שָׁגָה H7686 *V-Qal-Imperf-2mp* (21×)

To go astray, err, or wander; in Hifil, to lead astray; by extension, to be intoxicated or enraptured.

This verb captures the experience of veering off course, whether physically, morally, or emotionally. Its Qal stem covers both deliberate wandering from God's commands (Ps 119:21, 118) and inadvertent error through ignorance (Lev 4:13; Num 15:22). The Hifil causative warns of those who mislead others — Deuteronomy 27:18 curses the one who leads the blind astray. Most evocatively, Proverbs 5:19–20 uses the verb for the intoxicating rapture of love, asking why one would be 'enraptured' by a forbidden woman. French 'errer' and Spanish 'errar' preserve the Latin root-sense of wandering, while 'récréer' (delight) captures the Proverbs love-sense.

1. stray, wander, go astray (9×) To stray or wander from the right path, either literally or in a moral/spiritual sense. Psalm 119:21 and 119:118 speak of those who stray from God's commandments, and Proverbs 5:23 warns that the fool will die for lack of discipline, going astray in his great folly. Proverbs 20:1 says wine is a mocker — whoever is led astray (shogeh) by it is not wise. The emphasis falls on the act of deviation itself rather than its cause or intention. STRAYING AND ERRING
en: erring, he-will-go-astray, stagger | **es:** Vagaron, erraron, los-que-yerran | **fr:** errer, le-errer, s'égarer | **de:** [ישגה], [ישגו], [לשגות] Ps 119:21; Ps 119:118; Prov 5:23; Prov 19:27; Prov 20:1

2. err, make a mistake (6×) To commit an inadvertent error or sin through ignorance or negligence. Leviticus 4:13 and Numbers 15:22 use the verb for the congregation sinning unintentionally (shagah), and Job 6:24 and 19:4 have Job conceding hypothetically that he may have erred. First Samuel 26:21 records Saul admitting 'I have erred' (shagiti). The distinction from sense 1 lies in the lack of deliberate intent — Spanish 'errar' and French 'errer' both preserve this inadvertence. STRAYING AND ERRING
en: I-have-erred, and-I-erred, erring | **es:** errare, erráis, erré | **fr:** errer, errs, et-je-erred | **de:** [שגה], [שגיתי], du-irren Lev 4:13; Num 15:22; 1Sam 26:21; Job 6:24; Job 19:4

3. lead astray, cause to err (Hifil) (4×) Hifil causative: to cause someone to go astray or to mislead. Deuteronomy 27:18 pronounces a curse on whoever misleads the blind, and Proverbs 28:10 warns that the one who leads the upright astray will fall into his own pit. Job 12:16 attributes sovereign authority to God: both the deceived and the deceiver belong to Him. Psalm 119:10 is the psalmist's plea not to be allowed to wander from God's commands — a reflexive-causative nuance. STRAYING AND ERRING
en: and-causing-to-err, let-me-stray, one-misleading | **es:** El-que-hace-errar, el-que-hiciere-errar, me-hagas-errar | **fr:** errer, et-errer, un-misleading | **de:** [ומשגה], [משגה], eins-misleading Deut 27:18; Job 12:16; Ps 119:10; Prov 28:10

4. be intoxicated, be enraptured (2×) To be intoxicated or enraptured — a pleasurable losing of oneself, especially in love or wine. Proverbs 5:19 urges the husband to be continually enraptured (tishgeh) with his wife's love, while verse 20 asks why he would be enraptured by a stranger. The root idea of going astray is transformed into ecstatic absorption; the wandering is not moral failure but delighted abandon. Spanish 'recréate' (delight yourself) captures this positive valence. STRAYING AND ERRING
en: be-intoxicated, should-you-be-intoxicated | **es:** recréate, te-recrearás | **fr:** errer | **de:** [תשגה] Prov 5:19; Prov 5:20

שְׁגוּב H7687 *N-proper-ms* (4×)

Segub (personal name, 'exalted, protected')

This masculine name, meaning 'exalted' or 'protected,' identifies two individuals: the youngest son of Hiel who died when Jericho's gates were set (fulfilling Joshua's curse), and a descendant of Judah through Hezron. The name reflects common Hebrew naming patterns invoking elevation or divine protection.

(4×) Personal name for two individuals: (1) Segub, youngest son of Hiel of Bethel, who died when his father rebuilt Jericho's gates (1 Kings 16:34), fulfilling Joshua's curse (Joshua 6:26). The Ketiv/Qere variation (שְׁגִיב/שְׁגוּב) reflects scribal uncertainty. (2) Segub son of Hezron by the daughter of Machir, in Judah's genealogy (1 Chronicles 2:21-22). The name derives from שָׂגַב ('be high, exalted, protected'), yielding 'exalted' or 'protected one.' Multilingual glosses show transliteration with textual notes: Spanish notes '(y-con-Seguv)' for the conjunction, French and German preserve the Ketiv/Qere markers—all recognizing both the name and the textual variant at 1 Kings 16:34. PROPER NAMES (PERSONAL)
en: Seguv, [qere], and-Seguv | **es:** (y-con-Seguv), Segub, Y-Segub | **fr:** [qere], [ושגוב], [שגוב] | **de:** [qere], [ושגוב], [שגוב] 1Kgs 16:34; 1Chr 2:21; 1Chr 2:22

שָׁגַח H7688 *V-Hifil-Imperf-3mp* (3×)

gaze, look intently—to stare or regard with focused attention

This Hiphil verb describes intense gazing or looking carefully at something. Psalm 33:14 depicts God gazing down from heaven at humanity. Song of Songs 2:9 pictures the lover peering through windows. Isaiah 14:16 describes onlookers staring in astonishment at the fallen king of Babylon. The term suggests more than casual glancing—it implies focused, often prolonged observation, whether divine surveillance or human scrutiny.

(3×) The three occurrences show different subjects gazing: God looking down (Psalm 33:14), a lover peering in (Song 2:9), and observers staring at the defeated (Isaiah 14:16). Spanish uses 'observar' (observe) and 'mirar' (look), while French employs 'regarder' (regard/watch). Each context involves intentional, focused looking rather than accidental sight. The Isaiah passage pairs it with 'contemplate' (בִּין), intensifying the scrutiny. GAZING AND LOOKING
en: He-gazes, gazing, will-stare | **es:** mirando, mirarán, observó | **fr:** [ישגיחן], le-regarder, regardant | **de:** [ישגיחן], [משגיח], er-gazes Ps 33:14; Song 2:9; Isa 14:16

שַׁגְיָא H7689 *Adj-msc* (1×)

great, mighty; adjective describing God's incomparable greatness and power

This adjective appears only in Elihu's speeches in Job, applied exclusively to God. 'God is great' (Job 36:26) and 'great in power' (Job 37:23) emphasize divine transcendence and incomprehensibility. The term is cognate with Aramaic words for greatness, fitting Job's linguistic complexity. Elihu uses this exalted vocabulary to humble Job, insisting God's ways exceed human understanding. The multilingual pattern ('exalted,' 'grande,' 'great') consistently renders the supreme, unmatched nature of divine majesty. This rare term intensifies the theological argument for submission to inscrutable divine wisdom.

(1×) Applied exclusively to God in these two occurrences, the adjective emphasizes incomparable greatness. Job 36:26 declares God's absolute transcendence ('God is great'), while 37:23 specifies 'great in power.' The Spanish 'grande' and the English 'exalted' both capture the superlative quality. Elihu's rhetoric aims to overwhelm Job with God's magnificence, rendering human questioning futile before such majesty. GREATNESS AND DEGREE
en: great-in- | **es:** grande-en- | **fr:** שגיא | **de:** [שגיא] Job 36:26; Job 37:23

שַׂגִּיא H7690 *Adj-fp* (13×)

Aramaic adjective: great (in size/importance); abundant, much, many (quantity); exceedingly (adverbial).

An Aramaic adjective appearing exclusively in Daniel and Ezra, covering greatness of size, abundance of quantity, and adverbial intensity. Nebuchadnezzar's colossal statue was 'great' in splendor (Dan 2:31), and the cosmic tree bore 'abundant' fruit for all (Dan 4:12, 21). When used adverbially, it functions as an intensifier — the king was 'exceedingly' angry (Dan 2:12), Belshazzar 'greatly' alarmed (Dan 5:9), and Daniel's spirit 'deeply' troubled (Dan 7:28). Spanish muy/mucho and German viel/sehr show how naturally the quantitative and intensive senses shade into each other across languages.

1. exceedingly, greatly (adverbial intensifier) (5×) Adverbial intensifier meaning 'exceedingly, greatly, very much,' modifying the degree of a verb or adjective rather than describing a noun. Spanish muy ('very') and English 'exceedingly/greatly' converge on superlative intensity. The king was exceedingly furious (Dan 2:12), Belshazzar greatly troubled (Dan 5:9), Darius exceedingly pleased (Dan 6:23), accusers utterly destroyed (Dan 6:24), and Daniel's spirit deeply grieved (Dan 7:28). SUFFICIENCY AND WORTH

en: exceedingly, greatly | **es:** mucho, muy | **fr:** beaucoup | **de:** viel Dan 2:12; Dan 5:9; Dan 6:14; Dan 6:23; Dan 7:28

2. abundant, much, many (quantity) (5×) Quantitative adjective meaning 'abundant, much, many,' expressing large number or amount. Arabic kathir/kathira ('much/many') and Spanish abundante/muchos agree on quantity. The great tree bore abundant fruit sufficient for all (Dan 4:12, 21), the beast devoured much flesh (Dan 7:5), the king gave Daniel many gifts (Dan 2:48), and the Jerusalem temple was built 'many years ago' (Ezra 5:11). SUFFICIENCY AND WORTH

en: abundant, many, much | **es:** abundante, mucha, muchos | **fr:** [שגיאן], beaucoup | **de:** [שגיאן], viel Ezra 5:11; Dan 2:48; Dan 4:12; Dan 4:21; Dan 7:5

3. great (in size, importance, or magnitude) (3×) Qualitative adjective meaning 'great' in size, stature, importance, or magnificence. Spanish grande ('great') and English 'great' distinguish this from mere quantity. Nebuchadnezzar's statue was great in splendor and terrifying in appearance (Dan 2:31), the king promised 'great' honor and rewards to whoever could interpret the writing (Dan 2:6), and the tree in the vision grew 'great' reaching to heaven (Dan 4:10). GREATNESS AND DEGREE

en: great | **es:** grande | **fr:** beaucoup | **de:** viel Dan 2:6; Dan 2:31; Dan 4:10

שְׂגִיאָה H7691 *N-fp* (1×)

errors, inadvertent sins or mistakes

This noun refers to errors, mistakes, or inadvertent sins—wrongs committed unknowingly rather than deliberately. In Psalm 19:12, the psalmist asks to be cleansed from 'hidden errors,' contrasting them with presumptuous sins mentioned in the next verse. These are faults we don't recognize in ourselves, blind spots in our moral vision. Some textual traditions suggest reading this as related to the word for 'inadvertent sins' found in the sacrificial legislation. The concept acknowledges human fallibility—we sin not only willfully but also through ignorance, carelessness, or spiritual blindness.

(1×) Inadvertent mistakes or errors, particularly moral or spiritual ones committed unknowingly. Psalm 19:12 asks 'Who can discern his errors?'—acknowledging that we cannot perceive all our faults. The term appears as 'errors' across language traditions (errores in Spanish, erreur in French), emphasizing unintentional wrongs. The psalmist's request for cleansing from hidden errors recognizes that we need divine illumination to see even our unintentional failures, a theme complementing the psalm's emphasis on God's law revealing truth. STRAYING AND ERRING

en: errors | **es:** errores | **fr:** erreur | **de:** errors Ps 19:12

שִׁגְיוֹן H7692 *N-mp* (2×)

shiggaion, shigionoth; technical musical or literary term of uncertain meaning, possibly wild or passionate song

This enigmatic term appears in the titles of Psalm 7 and Habakkuk 3, suggesting a musical or literary genre. Scholars debate whether it derives from a root meaning 'to wander' or 'to reel,' perhaps indicating a song with irregular rhythm or emotional intensity. The Septuagint renders it generically as 'psalm,' suggesting later translators were also uncertain. Some propose it describes passionate, ecstatic worship songs with rapid changes of mood. The transliteration across languages (Spanish Sigaion, French Shiggaion) reflects continued mystery. Whatever its precise meaning, it marks these texts as liturgically and emotionally distinctive.

(2×) A technical term in psalm superscriptions marking a particular type of composition. Psalm 7:1 and Habakkuk 3:1 use this designation, suggesting a recognized genre in ancient Israel's worship. The consistent transliteration across languages ('shiggaion,' 'Shigionot,' 'Sigaion') indicates the term's specialized, technical nature resisted translation. The French 'cantique' attempts a functional equivalent (hymn/song), though the precise musical or emotional character remains debated. SINGING AND MUSIC

en: a-shiggaion, shigionoth | **es:** Shigionot, Sigaion | **fr:** Shiggaion, cantique | **de:** [שגינות], ein-shiggaion Ps 7:1; Hab 3:1

שָׁגַל H7693 *V-Qal-Imperf-3ms / 3fse* (4×)

to violate, ravish (sexually assault)

This verb denotes sexual violation or rape. The Masoretes considered it obscene and substituted the euphemism 'lie with' in their reading tradition (Qere), while preserving the original text (Ketiv). The term appears in curses, prophetic judgments, and accusations, always describing violent sexual assault. The scribal sensitivity reflects the gravity of the crime.

(4×) Expresses sexual violation or rape. Deuteronomy 28:30 curses covenant-breakers: 'another man will violate her' (יִשְׁגָּלֶנָּה, Ketiv; Qere יִשְׁכָּבֶנָּה 'lie with her'). Isaiah 13:16 and Zechariah 14:2 prophesy invaders violating women (תִּשְׁגַּלְנָה, Ketiv; Qere תִּשְׁכַּבְנָה). Jeremiah 3:2 accuses Israel: 'where have you not been violated?' (שָׁגָלְתְּ, Ketiv; Qere שָׁכַבְתְּ). In all four cases, the Masoretes substituted שָׁכַב ('lie with') for שָׁגַל, judging the original verb too explicit. Multilingual glosses respect this: Spanish 'se-acostará,' French 'se-couche,' German 'liegt'—using euphemistic language while preserving textual notes marking the Ketiv/Qere distinction. TERROR AND AGITATION

en: [ketiv], [you-were-lain-with], lies-with-her | **es:** [te-acostaste], [violadas], se-acostará-con-ella | **fr:** [[שגלת]], [[תשגלנה]], se-couche-avec-sa | **de:** [[שגלת]], [[תשגלנה]], liegt-mit-ihr Deut 28:30; Isa 13:16; Jer 3:2; Zech 14:2

שֵׁגָל H7694 *N-fs* (2×)

queen, consort; royal wife seated beside the king

This term designates a queen consort, the wife seated at the king's side. Psalm 45:9 places the queen in gold of Ophir at the king's right hand, a position of honor and intimacy in this royal wedding psalm. Nehemiah 2:6 mentions the queen sitting beside Artaxerxes when Nehemiah makes his request, suggesting her influence in Persian court protocol. The word appears to be a loan from another Semitic language, reflecting international royal vocabulary. The multilingual consistency ('la-reina,' 'queen,' 'général') emphasizes her official status. Unlike Hebrew מַלְכָּה, this term may stress her role as companion rather than sovereign.

(2×) The queen consort seated beside the king in royal contexts. Psalm 45:9 depicts her in resplendent gold at the king's right hand during a wedding ceremony, while Nehemiah 2:6 shows her present when the king grants Nehemiah's request. Spanish 'la-reina' and the consistent term across languages highlight her official position. Her presence in Nehemiah suggests she held advisory or influential capacity in Persian royal decisions. QUEEN RULER

en: and-the-queen, the-queen | **es:** la-reina, y-la-reina | **fr:** [והשגל], général | **de:** [והשגל], der-queen Neh 2:6; Ps 45:9

שֵׁגָל H7695 *N-fpc / 3ms* (3×)

royal consorts, wives—concubines or secondary wives of Persian kings (Aramaic)

This Aramaic noun refers to royal consorts or wives, appearing exclusively in Daniel 5 during Belshazzar's feast. The term distinguishes these women from primary queens, likely referring to secondary wives or concubines in the Persian royal harem. Belshazzar's act of bringing them to drink from Jerusalem's temple vessels (Daniel 5:2-3, 23) compounds the sacrilege, showing contempt for sacred objects by using them in a debauched royal party.

(3×) All three uses are in Daniel 5, describing the royal women summoned to Belshazzar's profane feast. Spanish 'esposas' (wives) and similar translations appear, though the term specifically denotes consorts rather than the queen mother (who arrives separately in 5:10). The repetition across verses 2, 3, and 23 emphasizes the deliberate, escalating sacrilege of defiling temple vessels at a feast involving these secondary royal wives. **QUEEN RULER**

en: his-wives, your-wives | **es:** sus-esposas, tus-esposas | **fr:** [שגלתה], [שגלתך] | **de:** [שגלתה], [שגלתך] Dan 5:2; Dan 5:3; Dan 5:23

שָׁגַע H7696 *V-Pual-Prtcpl-mp* (7×)

shaga' – to be mad, act insanely; madness both genuine and feigned, including prophetic frenzy

A verb whose Pual participle meshugga' has become one of Hebrew's most culturally enduring words. It describes the state of being maddened or behaving as a madman, covering a spectrum from the covenant curse of insanity (Deut 28:34), to David's feigned madness before Achish of Gath (1 Sam 21:14-16), to the contemptuous dismissal of prophets as madmen (Hos 9:7; Jer 29:26; 2 Kgs 9:11). The Hithpael stem adds the nuance of deliberately 'playing the madman,' as in David's ruse. Arabic cognates connect to the cooing of pigeons and the wailing of camels – perhaps suggesting frenzied, uncontrolled vocalization as the core image. Spanish loco, French insense, and German Wahnsinniger all render the single concept of madness.

be mad, act insanely (7×) To be driven mad or to behave as a madman, encompassing genuine insanity as a divine curse (Deut 28:34, 'you shall be maddened by what your eyes see'), feigned madness as a survival strategy (1 Sam 21:14-16, David before Achish), and contemptuous characterization of prophetic ecstasy (Hos 9:7 'the prophet is a fool, the man of the spirit is mad'; 2 Kgs 9:11 'why did this madman come to you?'). The Arabic cognate saga'a ('to coo, whinny wildly') may illuminate the original image of frenzied, uncontrolled behavior. Spanish loco and enloquecido capture both the state and the process of being maddened. **MADNESS INSANITY**

en: acting-madly, mad, maddened | **es:** el-loco, enloquecido, loco | **fr:** [משגע], agissant-madly, insensé | **de:** [משגע], acting-madly, der-madman Deut 28:34; 1Sam 21:15; 2Kgs 9:11

שִׁגָּעוֹן H7697 *Prep-b* (3×)

madness, insanity—wild mental derangement or frenzied behavior

This noun describes madness or insanity, whether literal mental derangement or the wild, frenzied behavior resembling it. Deuteronomy 28:28 threatens judgment including madness alongside blindness and confusion. Zechariah 12:4 speaks of God smiting horses with madness in battle. Second Kings 9:20 describes Jehu's driving as 'like madness'—recklessly, furiously. The term captures both clinical insanity and hyperbolic descriptions of frantic, uncontrolled behavior.

(3×) The three occurrences span covenant curse (Deuteronomy 28:28), metaphorical driving style (2 Kings 9:20), and eschatological warfare (Zechariah 12:4). Spanish 'locura' (madness) and French 'folie' appear consistently. The Deuteronomy passage lists it among devastating judgments, while Zechariah applies it to war horses, creating panic. The 2 Kings text uses it hyperbolically for Jehu's characteristically furious chariot-driving. **AUTO-DETECTED COMMUNITY 8032 WITH 5 SENSES**

en: with-madness | **es:** con-locura | **fr:** avec-madness, folie | **de:** [בשגעון], mit-madness Deut 28:28; 2Kgs 9:20; Zech 12:4

שֶׁגֶר H7698 *N-msc* (5×)

offspring, young of livestock; the increase or issue of domestic animals

Sheger denotes the offspring or young of domestic animals, always appearing in construct with cattle or beasts. In Exodus 13:12, it refers to the firstborn issue of livestock that must be set apart to the LORD. Deuteronomy repeatedly pairs 'the increase of your cattle' with 'the young of your flock' in blessings and curses (Deut 7:13; 28:4, 18, 51). The Spanish 'cria de' (young of) and French 'posterite de' capture the sense of animal progeny as a sign of agricultural blessing or its removal under covenant curse.

(5×) The offspring or young of domestic livestock, signifying animal increase as a marker of divine blessing or curse. In Exod 13:12 it denotes firstborn issue of beasts consecrated to the LORD. Deuteronomy pairs it with flock-young in covenant blessings (7:13; 28:4) and curses (28:18, 51), where loss of sheger signals judgment. Spanish 'cria de' (offspring of) and French 'posterite de' confirm the specific sense of animal progeny rather than human descendants. **GEOGRAPHY AND SPACE**

en: increase-of, offspring-of | **es:** cría-de, cría-de-, la-cría-de | **fr:** accroître-de, offspring-de, postérité-de | **de:** offspring-von, vermehren-von Exod 13:12; Deut 7:13; Deut 28:4; Deut 28:18; Deut 28:51

שַׁד H7699a *N-mdc* (21×)

Female breast; used literally of nursing and figuratively of beauty, intimacy, and national personification

Denotes the female breast, appearing most often in the dual form. In Song of Songs, the word carries erotic and aesthetic connotations (Song 4:5; 7:4, 8; 8:8, 10), while in Hosea and Ezekiel it figures in prophetic allegories of Israel and Judah as unfaithful women (Hos 2:4; 9:14; Ezek 16:7; 23:3, 21). Job 3:12 and Psalm 22:9 use it in the context of nursing and earliest infancy. Lamentations 4:3 extends it to animal nursing. Spanish 'pechos' and English 'breasts' reflect the concrete bodily referent that underlies both the literal and figurative uses.

breast (body part) (21×) The female breast, used in literal, figurative, and allegorical contexts. Song of Songs employs the dual form for intimate beauty (Song 4:5; 7:4; 8:10); Hosea 9:14 invokes dried-up breasts as a curse; Ezekiel 23:3, 21 uses the image in national allegory. Psalm 22:9 and Job 3:12 reference nursing at the breast in infancy. Spanish 'pechos' and English 'breasts' confirm a single anatomical referent across all occurrences, with variation only in metaphorical register. **GEOGRAPHY AND SPACE**

en: and-breasts, and-my-breasts, and-your-breasts | **es:** de-los-pechos, mis-pechos, pechos | **fr:** Tout-Puissant, [משדים], [שדים] | **de:** Brust, Feld-von, [ושדיך] Gen 49:25; Job 3:12; Ps 22:9; Song 1:13; Song 4:5

שַׁד H7699b *Prep-m / N-ms* (3×)

breast—the female breast, literal or figurative source of nourishment

This noun denotes the breast, particularly as a source of milk and nurture. Job 24:9 mentions snatching infants from the breast in contexts of oppression. Isaiah uses it figuratively: 60:16 speaks of nursing at the breast of kings (receiving their wealth), while 66:11 describes nursing from Jerusalem's consoling breast. The imagery emphasizes maternal provision and comfort, whether literal nursing or metaphorical sustenance from powerful sources.

(3×) The three uses include literal nursing (Job 24:9) and extended metaphors of sucking from royal breasts (Isaiah 60:16) or Jerusalem's comforting breast (66:11). Spanish 'pecho' (breast/chest) and related terms appear. Isaiah's dual usage develops the nursing metaphor: first describing Gentile wealth flowing to Israel as nursing from kings, then depicting restored Jerusalem as a mother whose people draw consolation as from a nurturing breast. **GEOGRAPHY AND SPACE**

en: and-breast-of, from-breast, from-breast-of | **es:** del-pecho, del-pecho-de, y-los-pechos-de | **fr:** [ושד], [משד], de-משד | **de:** [ושד], [משד] Job 24:9; Isa 60:16; Isa 66:11

שֵׁד H7700 *Prep-l* (2×)

demons, evil spirits; supernatural beings to whom forbidden sacrifices were offered

This word denotes demons or malevolent spiritual beings, likely a loan word from Akkadian šēdu (protective spirit), but inverted in Hebrew to mean harmful powers. Both occurrences condemn sacrificing to these entities rather than to the true God. Deuteronomy 32:17 indicts Israel for sacrificing to 'demons, not God,' while Psalm 106:37 specifies child sacrifice to demons. The term reveals ancient Israel's awareness of spiritual warfare and counterfeit worship. Translations uniformly render it 'demons' (Spanish demonios, French démons, German demons), recognizing these as malevolent supernatural agents. The prohibition underscores monotheism: only Yahweh deserves worship.

(2×) Malevolent spiritual beings receiving forbidden worship. Deuteronomy 32:17 and Psalm 106:37 both condemn sacrificing to demons instead of God, with Psalm 106 specifying the horrific practice of child sacrifice. The multilingual unanimity ('to-demons,' 'a-demonios,' 'à-démons') reflects shared recognition of these as evil supernatural powers. The biblical polemic contrasts these false deities with the living God, condemning demon worship as covenant betrayal. **DEMONS EVIL SPIRITS**

en: to-demons, to-the-demons | **es:** a-demonios, a-los-demonios | **fr:** à-demons, à-démon | **de:** zu-demons, zu-der-demons Deut 32:17; Ps 106:37

שֹׁד H7701 *Prep-k / N-msc* (26×)

Destruction, devastation; violence, plunder; ruin wrought by hostile force

A noun expressing the terrible aftermath of violent force—whether the devastation of nations, the ruin of cities, or the oppressive violence of the wicked. Frequently paired with 'hamas' (violence) as in Amos 3:10 and Jeremiah 6:7, it paints a picture of social breakdown where might crushes right. Isaiah 13:6 famously plays on its sound: 'as shod from Shaddai it shall come,' linking devastation to the Almighty in a grim paronomasia. The word moves fluidly between describing the act of plunder and the resulting state of ruin.

1. destruction, devastation (20×) The predominant sense of destruction and devastation as a state or result—cities laid waste, peoples ruined, lands left desolate. The Isaiah 13:6 wordplay 'keshod mishaddai' ties devastation to divine judgment. Spanish 'destruccion' and German 'Verheerung' capture this desolation. Covers most prophetic and poetic uses (Job 5:21-22, Isaiah 16:4, 22:4, 51:19). **DESTRUCTION AND DECAY**

en: and-as-destruction, and-destruction, and-the-destruction-of | **es:** De-destrucción, como-destrucción, como-la-destrucción-de | **fr:** [ושד], [כשד], [משד] | **de:** Gewalt, Verheerung, und-Gewalt Job 5:21; Job 5:22; Isa 13:6; Isa 16:4; Isa 22:4

2. violence, robbery, plunder (5×) The active sense of violence, robbery, and plunder—emphasizing the perpetration rather than the aftermath. Paired with hamas in Ezekiel 45:9 and Amos 3:10, it indicts the powerful for oppressing the vulnerable. Psalm 12:5 grounds this in God's response: He rises because of the 'shod' of the poor. French 'devastateur' and Spanish 'violencia' reflect the agent-oriented nuance. **DESTRUCTION AND DECAY**

en: and-destruction, because-of-the-plundering-of, violence | **es:** La-violencia-de, Por-destrucción-de, violencia | **fr:** [ושד], de-dévastateur, שד | **de:** Gewalt, [ושד], und-Gewalt Ps 12:5; Prov 21:7; Prov 24:2; Ezek 45:9; Amos 3:10

3. to destroy (ketiv verbal form) (1×) A singular ketiv verbal reading at Proverbs 11:3 where the consonantal text preserves a Qal finite form meaning 'he destroys,' distinct from the nominal uses elsewhere. The qere tradition likely normalizes it, but the ketiv witnesses to a live verbal usage of the root in wisdom literature. **TEXTUAL VARIANTS MIXED**

en: [ketiv] | **es:** (los-destruye) | **fr:** et-[ושדם]-eux | **de:** Gewalt Prov 11:3

שָׁדַד H7702 *Conj-w / V-Piel-ConjImperf-3ms* (3×)

harrow, break up soil—to till or cultivate land by breaking clods

This Piel verb describes harrowing, the agricultural process of breaking up plowed soil to prepare it for planting. Isaiah 28:24 uses it in a rhetorical question about farming—does the plowman continuously harrow without planting? Hosea 10:11 employs it figuratively for Judah's task under divine discipline. Job 39:10 asks whether the wild ox can be made to harrow valleys. The term captures the systematic breaking and smoothing of earth.

(3×) All three occurrences involve harrowing as agricultural preparation: rhetorically in Isaiah 28:24 (parallel with plowing), figuratively in Hosea 10:11 (Jacob will harrow), and impossibly in Job 39:10 (can you make the wild ox harrow?). Spanish uses 'rastrillar' or 'arar' (harrow/plow), while translations vary on the specific agricultural implement. The Isaiah passage distinguishes harrowing from plowing, showing it as a distinct follow-up cultivation step. **LABOR AND TOIL**

en: and-harrows, shall-harrow-, will-it-harrow | **es:** ararará, rastrillará-, y-rastrea | **fr:** [וישדד], labourer, ישדד | **de:** [וישדד], [ישדד] Job 39:10; Isa 28:24; Hos 10:11

שָׁדַד H7703 *Art / V-Qal-QalPassPrtcpl-fs* (57×)

To deal violently with, despoil, devastate, ruin; as participle: destroyer, plunderer; passive: to be laid waste

A verb of raw, sweeping violence, shadad captures the devastating force of invaders laying waste to cities, fields, and entire peoples. The prophets wield it as a verbal weapon: Isaiah pronounces Moab 'devastated' in a single night (Isa 15:1), Jeremiah personifies judgment as a 'destroyer' stalking from the thicket (Jer 4:7; 6:26), and the haunting refrain of Isaiah 33:1 turns the verb back on the aggressor — 'Woe to you, destroyer, you who have not been destroyed!' The Arabic cognate sadda ('to obstruct, make firm') and Ethiopic sadada ('to expel') illuminate the root's violent core: a forceful stopping, an uprooting. German consistently renders the agent noun as Plunderer, while Spanish shifts between destructor and asolada depending on whether the word names the agent or describes the aftermath.

1. to be laid waste (Pual passive) (20×) The Pual passive stem (20 occurrences) expressing the resultant state of having been devastated or laid waste — applied to cities, lands, and peoples who have already suffered destruction. Isaiah's oracle against Moab opens with two cities 'laid waste in a night' (Isa 15:1), and Tyre hears the cry 'you are destroyed' from returning ships (Isa 23:1, 14). Spanish asolada and German verwuestet both convey the completed, irrevocable quality of this passive. **DESOLATION AND RUIN**

en: are-devastated, destroyed, is-destroyed | **es:** Asolada, Fue-devastado, destruida | **fr:** dévaster | **de:** verwuesten, verwuestet, verwuestete Isa 15:1; Isa 23:1; Isa 23:14; Jer 4:13

2. destroyer, plunderer (agent noun) (15×) The Qal active participle used substantivally as an agent noun — 'destroyer, plunderer' — across 15 occurrences. This form names the invader or oppressor as a character in prophetic drama: the 'destroyer' from whom Isaiah 16:4 promises Moab shelter, the paired destroyers of Isaiah 21:2 ('the treacherous one betrays, the destroyer destroys'). French pillards and German Plunderer capture the marauding connotation, while Spanish destructor preserves the broader semantic range. **DESOLATION AND RUIN**

en: a-destroyer, and-the-destroyer, destroyer | **es:** destructor, destructor-de, destructores | **fr:** dévaster, et-dévaster, pillards | **de:** Plünderer, der-verwuestete, und-verwuesten Job 12:6; Job 15:21; Isa 16:4; Isa 21:2; Isa 33:1

3. to destroy, despoil (Qal active) (11×) Active Qal finite forms, imperatives, and infinitives expressing the verbal action of destroying or despoiling (11 occurrences). This is the dynamic event itself rather than the agent or the aftermath: God's enemies 'who despoil me' (Ps 17:9), the treachery of the faithless 'will destroy them' (Prov 11:3), and the imperative 'plunder!' hurled at Kedar (Jer 49:28). The infinitive construct in Jeremiah 47:4 names the purpose — 'to destroy all the remaining helpers of Tyre.' **DESOLATION AND RUIN**

en: and-destroy, and-they-will-destroy, destroying | **es:** (los-destruirá), de-destruir, destruye | **fr:** (ישדם)-eux, dévaster, et-dévaster | **de:** devastate-mich, und-verwuesten, verwuesten Ps 17:9; Prov 11:3; Isa 21:2; Isa 33:1; Jer 5:6

4. to be destroyed (Qal Passive / Nifal) (7×) Qal passive participles, passive imperfects, and Nifal forms (7 occurrences) expressing the process or state of being destroyed, distinct from the Pual resultative. Judges 5:27 uses the Qal passive participle of Sisera — 'where he sank, there he fell, destroyed.' The psalmist addresses Babylon as 'destroyed one' in Psalm 137:8. Isaiah 33:1 plays on active and passive simultaneously: the destroyer who will himself 'be destroyed' when his allotted time of treachery ends. DESOLATION AND RUIN

en: being-devastated, destroyed, destroying | **es:** asolada, destruido, hemos-sido-devastados | **fr:** détruisit, dévaster, le-dévaster | **de:** der-devastated, verwuesten, verwuestet Judg 5:27; Ps 137:8; Isa 33:1; Jer 4:30

5. to devastate, ruin (Piel intensive) (3×) Piel intensive forms (3 occurrences) expressing deliberate, intensified destruction or ruination. Proverbs 19:26 describes a son who 'assaults' his father and drives out his mother — the Piel intensifies the violence beyond mere plundering into personal assault. Hosea 10:2 announces that God 'will destroy' Israel's altars. The shift from Spanish destruir to arruinar in Proverbs 19:26 marks the interpersonal rather than military register. DESOLATION AND RUIN

en: assaulting, devastate, he-will-destroy | **es:** El-que-arruina-a-, destruirá, destruyas | **fr:** dévaster, משדד ,חשדד | **de:** verwuestet Prov 19:26; Prov 24:15; Hos 10:2

6. (1×) A single Qal infinitive absolute in Micah 2:4, functioning as an adverbial intensifier modifying the finite verb — 'we are utterly despoiled.' English 'utterly' and Spanish del todo capture the emphatic doubling (shadod nushaddu), a classic Hebrew intensification device where the infinitive absolute amplifies the finality of the ruin. This is not a distinct lexical sense but a grammatical deployment of the root to express totality of devastation. DESOLATION AND RUIN

en: utterly | **es:** Del-todo | **fr:** dévaster | **de:** welcher-Geliebter Mic 2:4

שָׂדַי H7704a *N-ms* (13×)

Field, open land; a poetic form of שָׂדֶה denoting cultivated ground, wild terrain, or land broadly.

A rare, archaic, and exclusively poetic form of the common noun שָׂדֶה ('field'). It appears in elevated contexts: Moses' song celebrates honey from the rock and oil from the flinty field (Deut 32:13), psalmists praise all that the field contains (Ps 96:12), and prophets use it for cultivated land (Hos 10:4) and open country where wild beasts roam (Isa 56:9; Ps 50:11; 80:14; 104:11). French sometimes confuses it with שַׁדַּי ('Almighty') due to identical consonants, but Spanish campo and German Feld correctly identify the agricultural and geographical sense. Jeremiah 4:17 uses it memorably: 'like keepers of a field they surround her.'

field (open land, cultivated ground) (13×) Open land or countryside, used in poetry as an archaic variant of שָׂדֶה. Encompasses cultivated ground yielding food (Deut 32:13; Hos 10:4; Lam 4:9), the wild habitat of beasts (בְּהֵמוֹת שָׂדַי, Ps 8:8; Joel 2:22; חַיְתוֹ שָׂדַי, Isa 56:9; Ps 104:11), and broad terrain set in parallel with sea and world (Ps 96:12, cf. 98:7). Jeremiah 18:14 may use it for 'plain' as opposed to mountain. Spanish campo and German Feld capture the concrete geographical referent, while French Tout-Puissant in some renderings reflects a common confusion with the divine name שַׁדַּי. GEOGRAPHY AND SPACE

en: field, of-the-field, the-field | **es:** campo, el-campo | **fr:** Tout-Puissant, [שדי], champ | **de:** Feld, Feld-von, [שדי] Deut 32:13; Ps 8:7; Ps 50:11; Ps 80:13; Ps 96:12

שָׂדֹת H7704b *N-mp* (321×)

Field, cultivated land; also open country or wild terrain as opposed to settled, worked agricultural plots.

The basic word for a plot of agricultural land in the Hebrew Bible, sadeh appears from the very beginning of the story — God had not yet caused rain on 'the field' (Gen 2:5). It covers everything from Boaz's barley field in Ruth to the field Jeremiah purchases as a sign of hope (Jer 32). In construct with place names it designates a broader region: 'the field of Moab,' 'the field of Zoan' (Ps 78:12). An interesting edge case appears in 2 Kings 4:39 where 'field' modifies wild plants — gourds gathered from the sadeh — hinting at uncultivated open country. Spanish campo and French champ preserve exactly this same ambiguity between 'field' and 'countryside.'

1. cultivated field, plot of land (316×) Cultivated field, owned plot of agricultural land (316x) — the overwhelmingly dominant sense. Covers fields that are plowed, sown, harvested, bought, sold, and inherited. Includes construct forms (sedeh-Moab 'the territory of Moab,' Ruth 1:1) and all inflections with prepositions and suffixes. Genesis 23:17 records Abraham's purchase of the field of Machpelah; Leviticus 25:3 legislates sabbatical rest for 'your field.' German das Feld, French le champ, and Arabic haql all map to this primary agricultural sense. GEOGRAPHY AND SPACE

en: the-field | **es:** el-campo | **fr:** le-champ | **de:** das-Feld, dem-Feld, des-Feldes Gen 2:5; Gen 2:19; Gen 2:20; Gen 3:1

2. open country, plain (3×) Open country or a named plain (3x), used geographically to denote a broad, uncultivated expanse rather than a bounded agricultural plot. Psalm 78:12 and 78:43 reference 'the field of Zoan' — the region around the Egyptian city — while Hosea 12:12 mentions Jacob fleeing to 'the field of Aram.' Here sadeh functions almost as a toponym element. Arabic sahl ('plain, flat terrain') captures this open-country nuance more precisely than haql ('cultivated field'), confirming a genuine semantic distinction. GEOGRAPHY AND SPACE

en: field-of, in-the-field-of, the-field-of | **es:** al-campo-de, campo-de-, en-campo-de- | **fr:** champ, dans-champ | **de:** Feld, der-Feld-von, in-der-Feld-von Ps 78:12; Ps 78:43; Hos 12:12

3. (2×) Wild or uncultivated terrain (2x), both in 2 Kings 4:39 where someone goes out into 'the field' (ha-sadeh) to gather wild gourds and finds a 'wild vine' (gefen sadeh). The Spanish rendering silvestre ('wild, sylvan') and the doubled occurrence in a single verse highlight that this is not farmland but untamed ground where wild plants grow. This sense bridges the gap between cultivated field and open wilderness, designating land that is simply 'out there' beyond the settlement. GEOGRAPHY AND SPACE

en: the-field | **es:** silvestre, silvestres | **fr:** le-champ | **de:** der-Feld 2Kgs 4:39

שְׂדֵרָה H7705 *N-fs* (2×)

uncertain term, possibly women, concubines, or musical instruments; meaning disputed

This rare word appears twice in Ecclesiastes 2:8, and its meaning remains genuinely uncertain. Ancient versions differed: the Septuagint suggested 'cupbearer,' the Vulgate 'cup,' while rabbinic tradition proposed 'woman' or 'concubine.' Modern proposals include musical instruments, luxury items, or female companions. The context lists royal pleasures Solomon accumulated, so 'women' fits thematically with his legendary harem. Spanish mujer and the paired singular-plural form suggest female companions, though German Feld (field) shows the textual confusion. The term's obscurity reminds us that not every Hebrew word's meaning has survived with certainty.

(2×) A disputed term appearing in Solomon's catalog of acquired pleasures in Ecclesiastes 2:8. The paired forms (singular and plural) appear together, suggesting a comprehensive collection of something. Spanish 'mujer, y-mujeres' and English 'woman, and-women' favor the interpretation as female companions or concubines, fitting Solomon's reputation. However, ancient versions diverged widely, and the precise referent remains debated. The uncertainty highlights gaps in our lexical knowledge. WOMAN AND WIFE

en: and-women, woman | **es:** mujer, y-mujeres | **fr:** et-événement, événement | **de:** Feld, [ושדות] Eccl 2:8

שַׁדַּי H7706 *Conj-w / N-proper-ms* (48×)

Shaddai – the Almighty; a divine name or epithet for God, especially in patriarchal promises and the Book of Job

Shaddai ('the Almighty') is an ancient divine name or epithet for God whose etymology remains debated – proposals range from shadad ('to overpower'), to shadah ('to pour forth,' as rain-giver), to shed ('lord, sovereign'). The Septuagint renders it pantokrator ('all-powerful') and the Vulgate omnipotens ('almighty'). Its 48 occurrences concentrate in two main literary settings: the patriarchal narratives,

where God identifies himself as El Shaddai in covenant contexts (Gen 17:1; 28:3; 35:11; 43:14; 48:3; Exod 6:3), and the Book of Job, where Shaddai is the preferred divine designation in the poetic dialogues (Job 5:17; 6:4, 14; 8:3, 5; 11:7; and many more). A handful of occurrences appear in prophetic poetry (Isa 13:6; Ezek 1:24; Joel 1:15) and in Balaam's oracles (Num 24:4, 16), where the seer 'sees the vision of Shaddai.' The name carries connotations of supreme power, cosmic authority, and covenantal faithfulness.

Shaddai (divine name, the Almighty) (48×) A divine name or epithet traditionally rendered 'the Almighty,' used in two primary settings: patriarchal covenant-making, where God reveals himself as El Shaddai (Gen 17:1; 35:11; Exod 6:3), and the poetic dialogues of Job, where Shaddai is the dominant divine name (Job 5:17; 8:3; 11:7; 31:2). It also appears in Balaam's oracles (Num 24:4, 16) and prophetic judgment texts (Isa 13:6; Joel 1:15). French le Tout-Puissant and the LXX pantokrator capture the 'almighty' tradition, while German Feld-von reflects alternative etymological proposals. DIVINE NAME YHWH

en: Shaddai, of-Shaddai | **es:** Shadai, Shaddai, Shadday | **fr:** le-Tout-Puissant | **de:** Feld-von Gen 17:1; Gen 28:3; Gen 35:11; Gen 43:14; Gen 48:3

שְׁדֵיאוּר H7707 *N-proper-ms* (5×)

Shedeur; a Reubenite, father of Elizur, meaning 'Shaddai is flame/light'

Shedeur is a proper name borne by the father of Elizur, the chief of the tribe of Reuben during the wilderness period. The name likely compounds Shaddai ('the Almighty') with 'ur ('flame' or 'light'), yielding 'the Almighty is my light.' All five occurrences appear in Numbers within Priestly census and offering lists (Num 1:5; 2:10; 7:30, 35; 10:18). The LXX renders it Sediour, and translations across languages consistently transliterate rather than translate, reflecting its status as a fixed personal name.

(5×) A proper masculine name meaning 'Shaddai is flame' or 'the Almighty is light,' borne by the father of Elizur, leader of the tribe of Reuben. All attestations occur in Priestly material in Numbers: the census (1:5), camp arrangement (2:10), tabernacle dedication offerings (7:30, 35), and marching order (10:18). Spanish 'Sedeur,' French 'Shedeur,' and German 'Shedeur' all transliterate consistently, confirming a single referent. PROPER NAMES (PERSONAL)

en: Shedeur | **es:** Sedeur, Sedeur: | **fr:** Shedeur | **de:** Shedeur Num 1:5; Num 2:10; Num 7:30; Num 7:35; Num 10:18

שִׁדִּים H7708 *Art / N-proper-fs* (3×)

Siddim—the valley where Dead Sea cities were located, later submerged

This place name identifies the valley where Sodom, Gomorrah, and allied cities were located before their destruction. Genesis 14:3, 8, 10 locates the battle of the kings in this valley, later identified with the Salt Sea (Dead Sea). The name may relate to 'fields' or 'furrows,' though interpretations vary. By the time Genesis was written, this once-inhabited valley had become the Dead Sea basin, preserving a geographical memory of the pre-catastrophe landscape.

(3×) All three occurrences are in Genesis 14, identifying the valley as the battle site for the five kings against four. The text explicitly equates it with the Salt Sea (14:3), suggesting later readers knew this valley had been transformed. Spanish 'Sidim' and other versions transliterate the name. Verse 10's mention of the valley's bitumen pits provides geographical detail about the pre-Dead Sea topography, preserved in the tradition. GEOGRAPHY AND SPACE

en: the-Siddim | **es:** Sidim | **fr:** le-Siddim | **de:** Siddim Gen 14:3; Gen 14:8; Gen 14:10

שְׁדֵמָה H7709 *Art / N-fp* (6×)

Field, cultivated terrain; used of terraced agricultural land in poetic and prophetic descriptions of fertility or devastation.

A feminine noun appearing only in the plural, denoting cultivated fields or terraced agricultural land. In Deuteronomy 32:32 it describes the vine-fields of Sodom, while Isaiah 16:8 laments the famed fields of Heshbon. Habakkuk 3:17 pairs it with the failure of the fig tree and vine, painting a picture of total agricultural collapse. The word carries a sense of carefully worked terrain, land shaped by human labor, which makes its destruction all the more poignant in prophetic judgment oracles.

field, terraced field, cultivated land (6×) Cultivated field or terraced agricultural land, always plural in Biblical Hebrew. The Spanish 'campos' and English 'fields' confirm the straightforward agricultural sense. Used both of literal farmland (Deut 32:32, 2 Kgs 23:4) and poetically of productive terrain whose devastation signals divine judgment (Isa 16:8; Hab 3:17). The Jeremiah 31:40 reference designates a specific locale near Jerusalem. GEOGRAPHY AND SPACE

en: and-a-field-of-grain, and-from-fields-of, and-the-fields | **es:** (los-campos), campos-de, en-campos-de | **fr:** [(השדמות)], [ושדמה], [שדמות] | **de:** [(השדמות)], [ושדמה], [ושדמות] Deut 32:32; 2Kgs 23:4; Isa 16:8; Isa 37:27; Jer 31:40

שָׁדַף H7710 *Conj-w / V-Qal-QalPassPrtcpl-fpc* (3×)

scorched, blighted by east wind—grain damaged by hot sirocco winds

This Qal passive participle describes grain that has been scorched or blighted by the east wind, the hot sirocco that could devastate crops. All three occurrences are in Genesis 41, in Pharaoh's dream of the seven scorched ears of grain that devoured the healthy ones. The term vividly depicts agricultural disaster, as the easterly wind from the desert could shrivel grain on the stalk, representing the seven years of famine Joseph would later interpret.

(3×) The three uses all modify 'ears of grain' in Pharaoh's second dream (Genesis 41:6, 23, 27), parallel to the dream of the lean cows. Spanish 'quemadas' (burned) and German compound terms capture the scorching by east wind. The repetition mirrors the dream's double telling and Joseph's interpretation, emphasizing the vivid image of wind-blasted grain. The 'east wind' (קָדִים) consistently appears, identifying the destructive sirocco. FIRE AND BURNING

en: and-scorched-by, scorched-by | **es:** quemadas-de, y-quemadas-de | **fr:** et-scorched-par, scorched-par | **de:** und-vom-Ostwind-versengte, vom-Ostwind-versengte, vom-Ostwind-versengten Gen 41:6; Gen 41:23; Gen 41:27

שְׁדֵפָה H7711a *Conj-w / N-fs* (1×)

blasted grain, crops destroyed by scorching wind before maturity

This agricultural term describes grain that has been blasted or scorched by hot east winds before reaching maturity. In 2 Kings 19:26, it appears in God's prophetic judgment against Assyria, using the image of grain destroyed before it can grow and ripen. The word relates to the devastating effects of the sirocco or east wind that could ruin entire crops by desiccating them. However, the text is textually difficult, and scholars propose various emendations. The underlying concept is agricultural destruction—crops withering under blast conditions that prevent normal development and harvest.

(1×) Grain or crops that have been blasted, scorched, or withered by hot wind before maturing. Second Kings 19:26 uses this in a metaphor of impotence and failure—like blasted grain 'before the standing grain,' destroyed before reaching its potential. The Spanish 'tizón' (blight) and the idea of being 'blasted' capture the destructive agricultural phenomenon. Though the text presents difficulties, the image clearly depicts premature destruction, crops ruined before harvest—a fitting metaphor for Assyrian ambitions cut short by divine intervention. DISEASE AND AFFLICTION

en: and-blasted | **es:** y-tizón | **fr:** et-blasted | **de:** und-blasted 2Kgs 19:26

שִׁדָּפוֹן H7711b *Conj-w* (5×)

blight, smut; a crop disease that withers and blackens grain before harvest

Shiddafon refers to blight or smut, a devastating crop disease that attacks grain in the field, consistently paired with yeraqon

(mildew/yellowing). It appears in covenant curses (Deut 28:22) and in descriptions of divine agricultural judgment (Amos 4:9; Hag 2:17). Solomon's temple prayer lists it among national calamities warranting intercession (1 Kgs 8:37; 2 Chr 6:28). The Spanish 'tizon' (firebrand, blight) and 'anublo' (mildew) vividly convey the scorching destruction this disease inflicts on standing grain.

(5×) Blight or smut, a fungal crop disease that scorches and blackens grain before harvest, always paired with yeraqon (mildew). It appears as a covenant curse instrument (Deut 28:22) and a sign of divine agricultural discipline (Amos 4:9; Hag 2:17). Solomon includes it among calamities requiring national prayer (1 Kgs 8:37; 2 Chr 6:28). Spanish 'tizon' (scorching blight) captures the burning destruction, while English 'blight' and 'smut' reflect the fungal crop damage. **DISEASE AND AFFLICTION**

en: and-with-blight, blight, with-blight | **es:** con-tizón, tizón, y-con-añublo | **fr:** [בשדפון], [שדפון], blight | **de:** [בשדפון], [שדפון], blight Deut 28:22; 1Kgs 8:37; 2Chr 6:28; Amos 4:9; Hag 2:17

שְׁדַר H7712 *V-Hitpael-Prtcpl-ms* (1×)

strive, struggle, make earnest effort (Aramaic)

This Aramaic verb means to strive, struggle, or make earnest effort toward accomplishing something. It appears in Daniel 6:14 describing King Darius's intense efforts to rescue Daniel from the lions' den decree. The word conveys determined exertion, wrestling with a difficult situation, trying hard to find a solution. Related forms in Targumic Aramaic and Syriac carry meanings of wrestling, being recalcitrant, or striving. The context shows Darius laboring mentally and emotionally until sunset to find some legal loophole that would save Daniel, but being unable to reverse the irrevocable decree he had signed.

(1×) To strive earnestly, struggle, or exert oneself vigorously to accomplish something. Daniel 6:14 describes King Darius 'striving' to deliver Daniel—he labored hard until sunset seeking a way to save him from the lions' den. The Spanish 'esforzándose' (exerting himself) and the concept of striving both emphasize the king's determined effort. The Aramaic participle suggests ongoing, sustained struggle rather than a momentary attempt, highlighting Darius's genuine distress and persistent attempts to rescue his faithful official. **STRUGGLE AND CONTEST**

en: striving | **es:** esforzándose | **fr:** se-coucher | **de:** [משתדר] Dan 6:14

שִׁדְרָה H7713 *Prep-l* (4×)

rows, ranks (of soldiers or architectural beams)

This noun denotes rows or ranks, whether of soldiers in battle formation or (in an obscure architectural context) beams or planks in construction. The term appears in military contexts describing protective formations and in Solomon's temple description where its precise meaning remains uncertain. The root suggests arrangement or ordering.

(4×) Designates rows or ranks in military and possibly architectural contexts. In 2 Kings 11:8, 15 (= 2 Chronicles 23:14), guards are commanded to keep ranks or stay 'within the rows' (בַּשְּׁדֵרוֹת), with anyone breaching formation to be killed. The term indicates military formation or protective lines. In 1 Kings 6:9, the phrase גְּבִים וּשְׁדֹרֹת בָּאֲרָזִים describes part of the temple's ceiling construction—meaning uncertain, possibly 'beams and rows/planks of cedar.' The probable original form is סְדָרָה (from סדר 'arrange'), with שׁ for ס. Multilingual glosses reflect uncertainty: Spanish 'filas/tablones,' French 'rangs/planks,' German 'ranks/planks'—military ranks being clearer than the architectural term. **GEOGRAPHY AND SPACE**

en: and-planks, the-ranks, the-rows | **es:** las-filas, y-tablones | **fr:** [השדרות], et-planks, le-rangs | **de:** [השדרות], der-ranks, und-planks 1Kgs 6:9; 2Kgs 11:8; 2Kgs 11:15; 2Chr 23:14

שַׁדְרַךְ H7714 *N-proper-ms* (1×)

Shadrach (Babylonian name given to Hananiah, one of Daniel's companions)

This is the Babylonian name given to Hananiah, one of Daniel's three companions taken into Babylonian exile and royal service. The name replaced his Hebrew name when he entered Nebuchadnezzar's court, part of the cultural assimilation process for promising young captives. The etymology remains uncertain—proposals include derivation from Akkadian divine names or Persian royal terminology. Despite receiving a pagan name, Shadrach (along with Meshach and Abednego) remained faithful to the God of Israel, famously refusing to worship Nebuchadnezzar's golden image and surviving the fiery furnace. The name became synonymous with faithful witness under pressure.

(1×) The Babylonian name assigned to Hananiah in Daniel 1:7 when he entered royal service in Babylon. Along with Daniel (Belteshazzar), Mishael (Meshach), and Azariah (Abednego), Hananiah received this new name as part of his re-education in Babylonian culture. Despite uncertain etymology (possibly from Akkadian 'Šudur-Aku' meaning 'command of Aku'), the name identifies the faithful Hebrew who, with his companions, defied idolatry and was delivered from Nebuchadnezzar's furnace in Daniel 3. **PROPER NAMES (PERSONAL)**

en: Shadrakh | **es:** Shadrak | **fr:** Schadrak | **de:** Schadrach Dan 1:7

שַׁדְרַךְ H7715 *N-proper-ms* (14×)

Shadrach; the Babylonian name given to Hananiah, one of Daniel's three companions in the fiery furnace.

The Babylonian court name assigned to Hananiah, one of the four Judean youths deported to Babylon and trained in Chaldean learning (Dan 1:7). Shadrach appears alongside Meshach and Abednego throughout Daniel 3, where the three refuse to worship Nebuchadnezzar's golden image and are cast into a fiery furnace — only to emerge unharmed, prompting the king's decree honoring their God. Daniel 2:49 notes that Shadrach was appointed over the affairs of the province of Babylon at Daniel's request. The name's etymology remains debated; some connect it to Shudur-Aku ('command of Aku,' a moon deity), though this is uncertain. French 'Schadrac' and German 'Schadrach' preserve the Aramaic form closely.

(14×) The proper name Shadrach (שַׁדְרַךְ), the Babylonian name given to the Judean exile Hananiah. All 14 occurrences fall within Daniel 2–3, concentrated in the fiery furnace narrative (Dan 3:12–30). Cross-linguistic transliterations — English 'Shadrach,' Spanish 'Shadrak,' French 'Schadrac,' German 'Schadrach' — show minimal variation, reflecting direct borrowing of the Aramaic form. The name always appears in the fixed triad Shadrach-Meshach-Abednego, functioning as a unit of faithful resistance to imperial idolatry. **PROPER NAMES (PERSONAL)**

en: Shadrakh, [dir.obj]-Shadrakh | **es:** Shadrak, a-Shadrak | **fr:** Schadrac | **de:** Schadrach, zu-Schadrach Dan 2:49; Dan 3:12; Dan 3:13; Dan 3:14; Dan 3:16

שֶׂה H7716 *Prep-l / N-ms* (47×)

A single head of small livestock — sheep or goat — from the flock; often specifically a lamb in sacrificial and figurative contexts.

The Hebrew שֶׂה is the unit-noun corresponding to the collective צֹאן (flock), designating one animal from among sheep and goats. It appears prominently in two registers: as ordinary livestock in property laws (Exod 22:1, 4) and as the sacrificial or symbolic lamb — most memorably the Passover lamb of Exodus 12 and the lamb led to slaughter of Isaiah 53:7. Multilingual evidence reflects this split: Spanish uses 'oveja' (sheep) for the generic sense but 'cordero' (lamb) for the sacrificial; French shifts between 'brebis' and 'agneau' along the same lines. Arabic cognate ḍaʾn preserves the same generic range.

1. sheep, head of small cattle (27×) A single animal from the flock, referring generically to a sheep or goat as a unit of small livestock, without emphasis on age or sacrificial purpose. Property laws in Exodus (22:1, 4, 9) list שֶׂה alongside שׁוֹר (ox) and חֲמוֹר (donkey) as standard livestock. Spanish 'oveja,' French 'brebis,' and German 'Schaf' all point to the adult, generic animal. Gen 30:32 uses it in the context of Laban's and Jacob's flock-sorting agreement. **LAMBS AND SHEEP**

en: a-lamb-of, a-sheep, and-sheep | **es:** ni-oveja, oveja, su-oveja | **fr:** [שֶׂה], brebis, et-brebis | **de:** Schaf, Schaf-, Schafe Gen 30:32; Exod 22:1; Exod 22:4

2. lamb, young of the flock (20×) A young animal of the flock — a lamb or kid — foregrounded by sacrificial, Passover, or figurative contexts. The Passover שֶׂה of Exod 12:3-5 must be a year-old male; Isa 53:7 likens the Servant to a שֶׂה led to slaughter. Spanish 'cordero,' French 'agneau,' and German 'Lamm' consistently render this younger, sacrificial reading. Gen 22:7-8, where Isaac asks 'where is the lamb?', pivots on precisely this sense. **LAMBS AND SHEEP**
en: a-lamb, and-lamb-, and-young-of | **es:** Cordero, Y-cordero, como-cordero | **fr:** [הַשֶּׂה], [כְּשֶׂה], agneau | **de:** Lamm, Schaf, [הַשֶּׂה] Gen 22:7; Gen 22:8; Exod 12:3; Exod 12:4

שָׂהֵד H7717 *Conj-w / N-msc / 1cs* (1×)
witness, advocate (Aramaic loan-word)
This is an Aramaic loan-word meaning witness or advocate, appearing in Job's passionate declaration of his heavenly witness. In Job 16:19, he declares 'even now my witness is in heaven; my advocate is on high,' using two parallel terms (this Aramaic word and the standard Hebrew word for witness). The Aramaic term may have been chosen for poetic variation or emphasis. It conveys someone who testifies on another's behalf, an advocate who speaks for the accused. Job, protesting his innocence while his friends accuse him, appeals to God himself as his ultimate witness and defender—a remarkable claim of vindication.

(1×) A witness or advocate who testifies on someone's behalf. Job 16:19 uses this Aramaic word in parallel with the Hebrew word for witness, declaring 'my witness is in heaven and my advocate on high.' The Spanish 'defensor' (defender/advocate) emphasizes the supportive, testifying role. Job claims a heavenly witness who knows his innocence despite earthly accusations—a bold assertion that God himself will vindicate him. The legal imagery reflects ancient Near Eastern court proceedings where witnesses spoke for the accused. **WITNESSES AND TESTIMONY**
en: and-my-advocate | **es:** y-mi-defensor | **fr:** et-mon-שָׂהֲדִי-moi | **de:** [וְשָׂהֲדִי] Job 16:19

שֹׁהַם H7718 *Art / N-ms* (11×)
Onyx or a precious banded stone, used in the high priest's vestments and among Eden's treasures
A prized gemstone featured in some of Scripture's most symbolically charged settings. It appears among the treasures of Eden's land of Havilah (Gen 2:12), is prescribed for the ephod's shoulder-pieces where the names of Israel's twelve tribes are engraved (Exod 25:7; 28:9, 20), and is counted among the offerings David gathered for the temple (1 Chr 29:2). Job declares that wisdom's value surpasses even gold and shoham stone (Job 28:16). The precise mineralogical identification remains debated — ancient versions vary between onyx, beryl, and sardonyx — but the consistent context is one of beauty, rarity, and sacred purpose.

onyx (precious stone) (11×) A precious stone, traditionally identified as onyx, used in the high priest's ephod and breastplate (Exod 25:7; 28:9, 20; 35:9, 27; 39:6, 13), among Eden's riches (Gen 2:12), in David's temple provisions (1 Chr 29:2), and as a measure of wisdom's incomparable worth (Job 28:16). The exact identification is debated across ancient traditions, but translations converge on a banded gemstone: Spanish 'ónice,' Arabic عقيق (jaz', onyx), Korean 호마노 (homano), and Hindi सुलेमानी (sulemani). German 'Onyx' and English 'onyx' reflect the Septuagint's rendering. **GEMSTONES AND TARSHISH**
en: and-onyx, in-onyx, onyx | **es:** con-ónice, el-ónice, shoham | **fr:** [שֹׁהַם], corail, dans-בְּשֹׁהַם | **de:** Onyx, [בְּשֹׁהַם], [שֹׁהַם] Gen 2:12; Exod 25:7; Exod 28:9; Exod 28:20; Exod 35:9

שֹׁהָם H7719 *Conj-w / N-proper-ms* (1×)
Shoham (personal name of a Levite)
This is a Levitical personal name appearing in 1 Chronicles 24:27 in the division of Levitical families. The name is identical in form to the Hebrew word for onyx or beryl, one of the precious stones, suggesting it may carry symbolic meaning related to value or beauty. As with many personal names in genealogies, it marks this individual's place within the Levitical orders organized during David's reign. The name's connection to precious stones might reflect parental aspirations or circumstances of birth, though the text provides no explanation beyond identifying this Levite's lineage.

(1×) A Levite's name in the genealogical records of 1 Chronicles 24:27. The name shares its form with the Hebrew word for onyx or precious stone, though whether this meaning was significant to the individual's identity is unstated. The untranslated Hebrew in French and German versions shows standard treatment of personal names. The context places Shoham within the carefully organized Levitical divisions, establishing his role in temple service during David's administrative structuring of Israel's worship. **PROPER NAMES (PERSONAL)**
en: and-Shoham | **es:** y-Shoham | **fr:** [וְשֹׁהַם] | **de:** [וְשֹׁהַם] 1Chr 24:27

שַׁהֲרוֹן H7720 *Art / N-mp* (3×)
crescents, moon ornaments—crescent-shaped jewelry or decorative pieces
This plural noun refers to crescent-shaped ornaments, likely jewelry fashioned after the moon's curved form. They appear as decorations on camels (Judges 8:21, 26) and as women's finery in Isaiah's catalog of luxury items (3:18). These moon-shaped pieces may have had apotropaic or decorative functions, common in ancient Near Eastern cultures where lunar symbols held significance. The term reveals both the aesthetic appeal and possible religious associations of crescent imagery.

(3×) The three occurrences describe crescents on Midianite camels (Judges 8:21, 26) and among women's ornaments (Isaiah 3:18). Spanish 'lunetas' (little moons) and similar terms capture the lunar shape. The Judges passages show these as prestigious items worn by enemy kings and their camels, plundered by Gideon. Isaiah lists them among luxury goods destined for removal in judgment, suggesting their value and association with vanity or foreign customs. **MOON CELESTIAL BODY**
en: the-crescents | **es:** las-lunetas, y-las-lunetas | **fr:** [וְהַשַּׁהֲרֹנִים], le-crescents | **de:** [וְהַשַּׁהֲרֹנִים], der-crescents Judg 8:21; Judg 8:26; Isa 3:18

נָשְׂא H7721 *Prep-b / V-Qal-Inf* (1×)
when rising up, at the rising (of waves)
This infinitive form describes the action of rising up, appearing in Psalm 89:9 in a maritime context about God's sovereignty over the sea. The phrase describes God ruling over the surging of the sea and stilling its waves 'when they rise up.' The image portrays divine control over chaotic, threatening forces—when storm waves rise to destructive heights, God calms them. This participates in the broader biblical theme of God's mastery over chaos waters, establishing order and safety. The rising of waves represents both natural danger and symbolic cosmic rebellion that God alone can subdue.

(1×) The rising or surging upward, specifically of ocean waves in Psalm 89:9. The verse declares God's rule over the raging sea and his stilling of its waves 'when they rise up.' The Spanish 'al levantarse' (when rising up) and similar renderings across languages capture the temporal aspect—at the moment waves surge upward threateningly, God calms them. This imagery draws on ancient Near Eastern chaos-combat motifs, where the deity demonstrates sovereignty by subduing unruly waters, establishing cosmic order and security. **ASCENDING MOVEMENT**
en: when-rise-up | **es:** al-levantarse | **fr:** dans-vanité | **de:** wann-aufstehen-hinauf Ps 89:9

שׁוֹא H7722a *Prep-m / N-fpc / 3mp* (1×)
ravages, devastating destruction (uncertain reading)
This extremely rare and textually uncertain word appears in Psalm

35:17, where the psalmist asks God to rescue him from 'their ravages' or destructive attacks. The Hebrew is difficult, and ancient versions show uncertainty. Some scholars propose emending the text to read 'their roaring' (from a different root), which would parallel the lion imagery in the surrounding verses. The context clearly involves violent threat from enemies, whether the specific word means 'ravages,' 'destruction,' or should be corrected to 'roaring.' The psalmist's plea is for deliverance from those who seek to devour and destroy him.

(1×) Devastating destruction or ravages inflicted by enemies, though the text is uncertain. Psalm 35:17 asks 'rescue me from their ravages'—from those attacking like lions. The Spanish 'devastaciones' (devastations) interprets this as destructive assaults. However, the Hebrew presents difficulties; some scholars suggest reading 'their roaring' instead, which would fit the predatory imagery better. Whether ravages or roaring, the verse depicts violent enemies from whom the psalmist seeks divine rescue, emphasizing threat and danger. **GEOGRAPHY AND SPACE**

en: from-their-ravages | **es:** de-sus-devastaciones | **fr:** de-tempête | **de:** von-ihr-ravages Ps 35:17

שׁוֹאָה H7722b *Prep-b / N-fs* (12×)

Devastation, ruin; desolation brought by judgment or calamity; a violent storm used figuratively

The noun שׁוֹאָה (also spelled שֹׁאָה) names catastrophic destruction — the kind of ruin that renders a place desolate or leaves a person utterly ruined. It describes divine judgment crashing down on the wicked (Ps 35:8; Prov 3:25), Babylon's sudden devastation (Isa 47:11), and the wasteland that Job haunts (Job 30:3, 14). In two vivid similes it takes the specific form of a storm or tempest: Proverbs 1:27 warns that calamity will come 'like a storm' (כְּשׁוֹאָה), and Ezekiel 38:9 describes Gog ascending 'like a storm.' Spanish captures the dual registers with 'destruccion/desolacion' for ruin and 'tempestad/tormenta' for the storm image.

1. ruin, devastation, desolation (10×) Devastation, ruin, or desolation — catastrophic destruction viewed as a state or event. Used of divine judgment upon the wicked (Ps 35:8; 63:10), of sudden ruin threatening the complacent (Prov 3:25; Isa 10:3), of Babylon's overthrow (Isa 47:11), and of the desolate wastes where Job wanders (Job 30:3, 14; 38:27). Zephaniah 1:15 pairs שׁוֹאָה with מְשׁוֹאָה in describing the Day of the LORD. Spanish 'destruccion,' 'desolacion,' and 'devastacion,' along with French 'devaStation,' consistently render the abstract destructive force without specifying a meteorological vehicle. **DESTRUCTION AND DECAY**

en: and-for-devastation, crash, destruction | **es:** desolación, destrucción, devastación | **fr:** [ולשואה], [שואה], dans-dévastation | **de:** [ולשואה], [ומשאת], [שאה] Job 30:3; Job 30:14; Job 38:27; Ps 35:8

2. storm, tempest (2×) A violent storm or tempest — the word deployed in explicit similes to evoke the sudden, overwhelming force of calamity. Proverbs 1:27 warns that dread will come 'like a storm' (כְּשׁוֹאָה, parallel to סוּפָה 'whirlwind'), and Ezekiel 38:9 describes Gog's invasion ascending 'like a storm' (כַּשֹּׁאָה, parallel to עָנָן 'cloud'). Spanish 'como tempestad' and 'como tormenta' confirm the storm-specific image. This sense is distinguished from sense 1 by its meteorological metaphor — ruin personified as a tempest — rather than abstract devastation. **STORMS AND TEMPESTS**

en: like-a-storm, like-the-storm | **es:** como-tempestad, como-tormenta | **fr:** comme-(כשואה), ruine | **de:** [(כשואה)], [כשאה] Prov 1:27; Ezek 38:9

שָׁוְא H7723 *N-ms* (54×)

Emptiness, vanity; worthlessness, futility; falsehood, deception; used adverbially: in vain, to no purpose.

Shav' is one of Hebrew's starkest words for the hollow and the false. It appears most memorably in the Third Commandment — 'you shall not take the name of YHWH your God la-shav" (Exod 20:7) — where the precise force has been debated for millennia: does it mean 'in vain,' 'for nothing,' or 'falsely'? The answer, the evidence suggests, is yes to all three. The word's semantic range arcs from metaphysical emptiness (Job 7:3, months of shav') through moral falsehood (Exod 23:1, a 'false report') to eschatological destruction (Isa 30:28). German captures the core beautifully with Nichtigkeit and Nichtiges ('nothingness'), while French vanite and Spanish vanidad both lean on the Latin vanitas tradition. The word's power lies in its refusal to separate ontological emptiness from ethical deceit — what is hollow is inherently dishonest.

1. emptiness, vanity, worthlessness (29×) Emptiness, vanity, worthlessness — the broadest and most frequent sense at 29 occurrences. This covers the abstract quality of being without real substance or lasting value. Job's months are 'months of emptiness' (Job 7:3); the psalmist rejects 'idols of shav" (Ps 31:6); Hosea declares Gilead 'has become nothing' (Hos 12:12). German Nichtigkeit and French vanite consistently render this metaphysical-emptiness sense. The multilingual convergence on 'nothingness' vocabulary (rather than 'falsehood' vocabulary) confirms this as the semantic center of gravity. **WORTHLESSNESS AND VANITY**

en: [in-worthlessness], emptiness, falsehood | **es:** Vanidad, en-vanidad, falsa | **fr:** vanité | **de:** Nichtiges, Nichtigkeit, Nichts Job 7:3; Job 11:11; Job 15:31

2. in vain, to no purpose (17×) In vain, to no purpose — the adverbial use appearing 17 times, often with the preposition lamed. The Third Commandment's la-shav' (Exod 20:7; Deut 5:11) is the paradigmatic instance: taking God's name 'to no good purpose.' Ps 127:2 declares 'it is vain (shav') for you to rise early.' Spanish en vano and French en vain both select purpose-failure vocabulary, while German für Nichtigkeit ('for nothingness') stays closer to the nominal root. The distinction from sense 1 is functional rather than semantic: the same emptiness is predicated of an action's outcome rather than a thing's nature. **WORTHLESSNESS AND VANITY**

en: In-vain, and-vain, false | **es:** En-vano, a-lo-vano, a-vanidad | **fr:** dans-vain, en-vain, et-vanité | **de:** Nichtiges, für-Nichtigkeit, in-vain Exod 20:7; Deut 5:11; Ps 24:4

3. falsehood, deception, lying (6×) Falsehood, deception, lying — 6 occurrences where the moral dimension of deliberate deceit dominates. The Ninth Commandment variant uses shav' for 'false witness' (Deut 5:20, contrasting with shaqer in Exod 20:16), and Ps 144:8 describes 'a right hand of falsehood.' Spanish falsedad and French faux both select deception-specific vocabulary here, confirming a real sense boundary. Exod 23:1's 'do not raise a false (shav') report' shows the word functioning as an adjective meaning 'deceptive, lying' — a sharper moral edge than generic emptiness. **LIES AND FALSEHOOD**

en: emptiness, false, falsehood | **es:** falsedad, falso, vanidad | **fr:** falsehood, faux, vanité | **de:** Nichtigkeit, falsch, falsehood Exod 23:1; Deut 5:20; Ps 31:6; Ps 41:6; Ps 144:8

4. (1×) Destruction or devastating force — a single occurrence at Isa 30:28 where God's breath is like an overflowing stream reaching 'to the neck' to sift nations with 'the sieve of shav'.' English 'destruction' and Spanish destruccion both depart from the standard emptiness/vanity translations, suggesting this context activates a rare destructive-annihilation sense. The passage's imagery of violent winnowing supports reading shav' here as the devastating consequence of emptiness — what is worthless will be violently swept away. **DESTRUCTION AND DECAY**

en: of-destruction | **es:** destrucción | **fr:** vanité | **de:** Nichts Isa 30:28

5. (1×) A borderline occurrence at Jonah 2:8 where those who cling to 'idols of shav" (hable-shav') forsake their covenant loyalty. English 'emptiness' and Spanish falsedad split between the emptiness and falsehood senses, while French and German both render it as vanite/Nichtiges. This verse combines the idolatry-as-emptiness motif (cf. Ps 31:6) with the covenant-betrayal theme, sitting at the intersection of senses 1 and 3. The hendiadys with habel ('vapor, vanity') intensifies the double-emptiness — idols are emptiness compounded. **WORTHLESSNESS AND VANITY**

en: emptiness | **es:** falsedad | **fr:** vanité | **de:** Nichtiges Jonah 2:8

שָׁוְא H7724 *N-proper-ms* (1×)

Sheva (personal name, Calebite or David's scribe)

This personal name appears in two contexts: a Calebite in the genealogies of Judah (1 Chronicles 2:49) and, according to some manuscripts, David's secretary or scribe (2 Samuel 20:25). The sec-

ond reference shows textual variation between Hebrew manuscripts regarding the exact spelling. The name may mean 'emptiness' or 'vanity' if understood from its verbal root, though as a proper name its original significance may have been different or symbolic. In both cases, the name identifies specific individuals within important Israelite families and administrative roles.

(1×) A personal name appearing in Judah's genealogy in 1 Chronicles 2:49, identifying a Calebite descendant. The name is rendered phonetically across languages (Seva in Spanish, with German offering 'Nichtigkeit'/vanity as a possible meaning). While the name's form suggests connection to the Hebrew word for 'emptiness' or 'vanity,' as a personal name it simply identifies this individual within the Calebite clan. The Septuagint variations show some textual uncertainty about the exact spelling. **BEERSHEBA SHEBA NAMES**

en: Sheva | **es:** Seva | **fr:** [שׁוא] | **de:** Nichtigkeit 1Chr 2:49

שׁוּב H7725 *Conj-w | V-Hifil-ConjPerf-3ms* (1074×)

To turn back, return; (Hifil) bring back, restore, answer, repay; (Polel) restore thoroughly; turn away, apostatize

One of the most theologically charged verbs in the Hebrew Bible, shub encompasses physical return to a place, spiritual repentance (turning back to God), and the causative act of restoration. Its Hifil stem branches into bringing back captives, answering a word, and repaying deeds. The prophets seized on its double meaning — the same verb that describes coming home from exile describes returning to the Lord. In Spanish 'volver' and French 'retourner' mirror this dual force, while German 'umkehren' captures the dramatic sense of reversal that makes shub the Bible's quintessential word for repentance and renewal.

1. to return, come/go back (Qal) (874×) The foundational Qal sense: physical or spatial return to a place, person, or prior condition. With 874 occurrences this is the default meaning across all narrative contexts. Multilingual glosses consistently render directional motion — Spanish 'volvió,' French 'retourna,' German 'kehrte zurück.' Key passages like Gen 8:9 (the dove returning to the ark) and Gen 22:19 (Abraham returning from Moriah) exemplify straightforward spatial return. **RETURNING AND RESTORING**

en: and-he-returned, and-returned, and-she-returned | **es:** Y-volvió, y-volvió | **fr:** et-elle-retourna, et-il-retourna, et-retourna | **de:** und-er-kehrte-zurueck, und-kehrte-zurueck, und-kehrte-zurück Gen 8:9; Gen 22:19; Gen 26:18; Gen 31:55; Gen 33:16

2. to bring back, restore (Hifil) (151×) The Hifil causative: causing someone or something to come back, restoring to a former state. Spans military contexts (bringing back captives), legal ones (returning pledged garments, Deut 24:13), and prophetic promises of national restoration (Gen 48:21, 'God will bring you back'). French 'ramènerai' and Spanish 'haré volver' both capture the causative force that distinguishes this from the simple Qal return. **RETURNING AND RESTORING**

en: (I-will-restore), I-will-bring-back, I-will-restore | **es:** (haré-volver), Haznos-volver, Para-hacer-volver | **fr:** je-ramènerai, le-retourner, retourner | **de:** du-soll-kehre-zurueck, du-soll-zurueckkehren, ich-bringe-zurueck Gen 48:21; Num 22:8; Num 25:11; Deut 22:1; Deut 24:13

3. to answer, reply (Hifil) (15×) An idiomatic Hifil use meaning 'to return a word,' i.e., to answer or reply. The construction typically takes davar (word) as object. Ruth 1:21 and Esth 4:13 show this pattern clearly. Spanish 'responderé' (I will answer) captures the semantic shift from motion to speech, while the German and French renderings often retain the literal 'return' metaphor, revealing how differently languages handle this idiom. **RETURNING AND RESTORING**

en: I-will-answer-him, and-answer-me, answer-me | **es:** le-responderé, los-que-responden, me-devolvió | **fr:** apporta-back-moi, et-retourner-moi, retourner | **de:** kehrte-zurueck, returns, und-kehrte-zurueck Judg 5:29; Ruth 1:21; 2Sam 3:11; 1Kgs 12:6; Esth 4:13

4. to turn back, repel, repay (Hifil) (14×) The Hifil used for hostile or retributive turning back: repelling enemies, averting wrath, or requiting evil. Deut 32:41 ('I will return vengeance') and 2 Sam 22:25 show God turning consequences back upon agents. Spanish 'retribuyó' (requited) and 'dales retribución' (give them repayment) highlight the reciprocal logic. The Sabean cognate similarly carries requital force, confirming this as an ancient Semitic semantic extension. **RETURNING AND RESTORING**

en: I-will-return, I-will-turn-away, Repay | **es:** Dales-retribución, Y-pagaba, Y-retribuyó | **fr:** et-Il-retourna, et-habiter, et-il-rendered | **de:** ich-wird-wende-weg, ich-wird-zurueckkehren, kehrte-zurueck Deut 32:41; 2Sam 22:25; 1Kgs 2:16; 1Kgs 2:20

5. to turn away, apostatize (Qal) (7×) Qal with min or me'acharey indicating defection: turning away from God, apostasy. Josh 22:18 warns Israel against turning away, and 1 Sam 15:11 records Saul's turning from following the Lord. Spanish 'se apartó' (withdrew) and German 'wende weg' (turn away) capture the spiritual departure. Only 7 occurrences, but prophetically significant as the dark mirror of repentance — the same verb for returning to God describes abandoning him. **RETURNING AND RESTORING**

en: (you-will-turn), he-turned-back, turn | **es:** os-volviereis, os-volvéis, se-apartó | **fr:** il-se-tourna-en-arrière, retourner, tourner | **de:** du-wende-weg, du-wenden-zurueck, er-wandte-zurueck Josh 22:18; Josh 23:12; 1Sam 15:11; 1Kgs 9:6; 2Chr 7:19

6. (6×) Imperative and exhortatory uses calling for repentance — 'turn back!' — concentrated in prophetic appeals. Ezek 14:6, 18:30, and 33:11 all feature urgent calls to return from idols. Prov 1:23 personifies Wisdom making the same plea. Spanish 'Volveos' (turn yourselves) preserves the reflexive urgency. These occurrences function as the hortatory bridge between spatial return (sense 1) and theological repentance (sense 5). **RETURNING AND RESTORING**

en: return-, turn | **es:** Volved, Volved,, Volveos | **fr:** retourner | **de:** kehrte-zurueck, sie-kehrten-zurueck, umkehren Job 6:29; Prov 1:23; Ezek 14:6; Ezek 18:30; Ezek 33:11

7. to restore, refresh (Polel/Piel) (6×) The Polel/Piel intensive stem expressing thorough or repeated restoration. Psalm 23:3's 'he restores my soul' is the paradigm case, using the intensive to convey deep spiritual renewal. Isa 58:12 ('restorer of paths') and Jer 50:19 ('I will bring Israel back to his pasture') likewise convey comprehensive re-establishment. Spanish 'haré volver' and the pattern across languages show causation plus completeness beyond the simple Hifil. **RETURNING AND RESTORING**

en: and-I-will-bring-back, and-I-will-turn-you-about, restorer | **es:** Y-te-haré-volver,, Y-te-volveré, para-hacer-volver | **fr:** et-retourner, retourner | **de:** kehrte-zurueck, umkehren, und-umkehren Isa 49:5; Isa 58:12; Jer 50:19; Lam 1:16; Ezek 38:4

8. (1×) A rare nominal or passive participial form appearing in Num 5:8 in the context of restitution law — 'the returned [thing],' i.e., the restitution payment itself. Spanish 'la devuelta' (the returned item) and French 'le retourna' confirm the substantival reading. This lone occurrence crystallizes the verb's semantic range into a concrete noun: the thing that is brought back. **RETURNING AND RESTORING**

en: the-returned | **es:** la-devuelta | **fr:** le-retourna | **de:** der-kehrte-zurueck Num 5:8

שׁוֹבָב H7726 *Adj-mp* (4×)

backturning, apostate, rebellious

This adjective characterizes one who turns back from God—an apostate or recusant. Possibly derived from an intensive participial form, it captures the action of turning away or rebelling. The term appears in prophetic calls to return and in condemnations of persistent rebellion, emphasizing willful departure from covenant relationship.

(4×) Describes apostates or backturning people. Jeremiah 3:14, 22 features God's call 'Return, backsliding children' (שׁוּבוּ בָנִים שׁוֹבָבִים), addressing Judah's spiritual adultery with wordplay on שׁוב ('return/turn away'). Isaiah 57:17 speaks of going on 'backturning' (שׁוֹבָב) in one's own way despite divine punishment. Jeremiah 50:6 Ketiv has שׁוֹבְבוּם ('those turning them away'), Qere שׁוֹבָבִים ('apostates'). The form may be an intensive participle (Poel stem) from שׁוב, though some read it as an adjective. Multilingual glosses show the rebellion sense: Spanish 'rebelde/rebeldes,' French preserving Hebrew forms, German likewise—all capturing willful turning

away from God. The Ketiv/Qere variants at Jeremiah 50:6 show textual uncertainty. **STUBBORNNESS REBELLION**

en: [ketiv:turning-away], apostate, backsliding | **es:** [kethiv], rebelde, rebeldes | **fr:** [[שובבים]], [שובב], [שובבים] | **de:** [[שובבים]], [שובב], [שובבים] Isa 57:17; Jer 3:14; Jer 3:22; Jer 50:6

שׁוֹבָב H7727 *Conj-w / N-proper-ms* (4×)

Shobab (personal name, possibly 'rebellious, backturning')

This masculine name, ironically possibly meaning 'rebellious' or 'backturning,' identifies two individuals: a son of David born in Jerusalem, and a son of Caleb. The name appears in multiple genealogical lists. Despite its potentially negative etymology, it functioned as a normal personal name without apparent stigma.

(4×) Personal name for two individuals: (1) Shobab, one of David's sons born in Jerusalem, listed in 2 Samuel 5:14, 1 Chronicles 3:5, and 14:4; (2) Shobab son of Caleb by Azubah in 1 Chronicles 2:18. The name possibly derives from the root שׁוּב in the sense of 'turning away, apostasy' (cf. H7726 שׁוֹבָב 'apostate'), yielding 'rebellious' or 'backturning'—though personal names don't always carry their etymological meaning functionally. Septuagint renderings vary (Σωβαβ, Σωβαδ). Multilingual glosses consistently transliterate with the conjunction: Spanish 'y-Shovav/y-Sobab,' French 'et-Shobab,' German 'und-Shovav'—all recognizing it as a proper name. The name's potential irony (naming a child 'rebellious') may reflect circumstances of birth or simply phonetic preference. **PROPER NAMES (PERSONAL)**

en: and-Shovav | **es:** y-Shovav, y-Sobab | **fr:** et-Shobab, et-Shovav | **de:** [ושובב], und-Shovav 2Sam 5:14; 1Chr 2:18; 1Chr 3:5; 1Chr 14:4

שׁוֹבֵב H7728 *Art / Adj-fs* (3×)

backsliding, apostate, faithless—one who turns away from covenant loyalty

This adjective describes someone characterized by backsliding or apostasy, turning away from faithfulness. Jeremiah uses it for Israel as 'the faithless daughter' (31:22) and Ammon as 'the backsliding daughter' (49:4). Micah 2:4's use is textually difficult but may refer to apostates or captors. The term captures not momentary lapse but settled unfaithfulness, a turning of one's back on prior commitments or covenant relationship.

(3×) The three uses include Israel characterized as faithless (Jeremiah 31:22), Ammon as backsliding (49:4), and a disputed text in Micah 2:4. Spanish 'rebelde' (rebellious) and related terms appear, though some translations use 'backsliding' or 'faithless.' Jeremiah's dual usage applies the epithet to both Israel and her enemies, suggesting widespread apostasy. The feminine form 'daughter' personalizes nations as women who have turned away from loyalty. **STUBBORNNESS REBELLION**

en: the-backsliding, the-faithless, to-apostate | **es:** Al-rebelde, la-rebelde, rebelde | **fr:** [השובבה], habitant | **de:** [השובבה], [לשובב] Jer 31:22; Jer 49:4; Mic 2:4

שׁוּבָה H7729 *Prep-b / N-fs* (1×)

returning, turning back; retirement or withdrawal

This noun describes the act of returning, turning back, or withdrawing—particularly in the sense of retreating or retiring from conflict or danger. Isaiah 30:15 uses it in God's message to Judah: 'in returning and rest you shall be saved.' The word carries nuances of turning away from current policy or action, ceasing frantic activity, withdrawing from alliances. The context contrasts anxious political maneuvering with quiet trust in God. Rather than military retreat, this 'returning' means turning back to God, ceasing reliance on Egyptian horses and chariots, and finding security through repentance and trust.

(1×) The act of returning, repenting, or turning back to God. Isaiah 30:15 declares 'in returning and rest shall be your salvation'—contrasting anxious self-reliance with quiet trust. The Spanish 'arrepentimiento' (repentance) interprets this as spiritual turning, while the basic sense is cessation of current activity and return to right relationship with God. The untranslated Hebrew in French and German may reflect the word's conceptual richness—it encompasses both physical withdrawal and spiritual reorientation, retreat from foolish alliances to refuge in the Lord. **WITHDRAW DEPART**

en: in-returning | **es:** en-arrepentimiento | **fr:** [בשובה] | **de:** [בשובה] Isa 30:15

שׁוּבָךְ H7730 *N-msc* (1×)

interwoven branches, network of boughs forming thick foliage

This word describes thick, interwoven tree branches or the network of boughs forming dense foliage. It appears in 2 Samuel 18:9 in the famous account of Absalom's death, where his head or hair caught in 'the branches of the oak' as he rode his mule beneath. The term emphasizes the tangled, interlocking nature of the tree's bough structure—thick enough to trap a rider. The image suggests dense overhead foliage with branches interwoven like a net. This natural snare became the means of Absalom's capture and ultimately his death, as he hung helpless between heaven and earth.

(1×) Thickly interwoven tree branches or the tangled boughs of a large tree. Second Samuel 18:9 describes Absalom caught in 'the branches of the oak'—a network of boughs so dense they trapped him as he rode underneath. The consistent translation as 'branches' (ramas in Spanish, branches in English/French/German) emphasizes the arboreal structure. The Hebrew suggests specifically the interlaced, network-like quality of thick foliage that could ensnare someone passing beneath, turning the tree's natural structure into an inadvertent trap. **GEOGRAPHY AND SPACE**

en: branches-of | **es:** ramas-de | **fr:** branches-de | **de:** branches-von 2Sam 18:9

שׁוֹבַךְ H7731 *N-proper-ms* (2×)

Shobach; Aramean general defeated by David's forces

Shobach commanded the Aramean army that fought against David's forces in 2 Samuel 10. He led reinforcements from Hadadezer king of Zobah across the Euphrates but was defeated and killed in battle. The parallel account in 1 Chronicles 19 calls him Shophach, showing typical consonantal variation in proper names. The battle marked a decisive victory for Israel over a major regional coalition. His name appears in both the narrative of the battle's beginning (10:16) and its conclusion (10:18), framing the account of David's triumph. The consistent transliteration across languages reflects standard practice with foreign proper names.

(2×) The commander of Hadadezer's Aramean army who fought against Israel in 2 Samuel 10:16, 18. The parallel in 1 Chronicles 19 gives the variant Shophach. Multilingual sources consistently transliterate the name (Spanish 'Sobac,' French 'Shobach'), following convention for proper nouns. His appearance at both the battle's start and conclusion frames David's decisive victory over the Aramean coalition, establishing Israelite dominance in the region. **PROPER NAMES (PERSONAL)**

en: Shobach, and-Shobach | **es:** Sobac, y-Sobac | **fr:** Shobach, et-Shobach | **de:** Shobach, und-Shobach 2Sam 10:16; 2Sam 10:18

שׁוֹבָל H7732 *Conj-w / N-proper-ms* (9×)

Shobal, a proper name borne by an Edomite clan chief (Horite) and by figures in the genealogies of Judah and Caleb.

A proper name appearing in both Edomite and Judahite genealogies. The earliest attestation identifies Shobal as a son of Seir the Horite and one of the clan chiefs of Edom (Gen 36:20, 23, 29), with a parallel listing in 1 Chronicles 1:38, 40. A second Shobal appears as a descendant of Caleb and founder of Kiriath-Jearim (1 Chr 2:50, 52), and a third in the lineage of Judah (1 Chr 4:1-2). The LXX renders the name as Σουβαλ, while Spanish offers both 'Sobal' and 'Shoval.'

Shoval (9×) The personal and clan name Shobal (שׁוֹבָל), designating at least two or three individuals: a Horite/Edomite chief descended from Seir (Gen 36:20, 23, 29; 1 Chr 1:38, 40), a son of Hur and grandson of Caleb associated with Kiriath-Jearim (1 Chr 2:50, 52), and a figure in Judah's line (1 Chr 4:1-2). The overlap between

Edomite and Judahite genealogies may reflect historical clan migrations or territorial absorption. Translations consistently transliterate as Shobal (English), Sobal/Shoval (Spanish), and Schobal (German). **PROPER NAMES (PERSONAL)**

en: Shobal, Shoval, and-Shobal | **es:** Shoval, Sobal, a-Sobal | **fr:** Shobal, et-Shobal | **de:** Schobal, Schobals, [ושובל] Gen 36:20; Gen 36:23; Gen 36:29; 1Chr 1:38; 1Chr 1:40

שׁוֹבֵק H7733 *N-proper-ms* (1×)

Shobek (personal name of a post-exilic leader)

This personal name appears in Nehemiah 10:24 among those who sealed the covenant commitment to follow God's law after the exile. The name appears in the list of leaders, Levites, and priests who formally pledged allegiance to Torah observance. Little is known about this individual beyond his participation in this solemn covenant renewal ceremony. His inclusion among the signatories marks him as a person of standing in the restored community, committed to the national rededication to God's commandments. The name itself may relate to roots meaning 'forsake' or 'abandon,' though its significance is uncertain.

(1×) A personal name of one who sealed the covenant in Nehemiah 10:24 during the post-exilic restoration. Shobek joined other leaders in pledging obedience to God's law after returning from Babylonian exile. The untranslated Hebrew in French and German reflects standard treatment of proper names. His appearance in this list of covenant signatories identifies him as a recognized leader in the restored Jerusalem community, participating in the solemn recommitment to Torah that characterized Ezra and Nehemiah's reforms. **PROPER NAMES (PERSONAL)**

en: Shobek | **es:** Sobec | **fr:** [שובק] | **de:** [שובק] Neh 10:24

סוּג H7734 *V-Nifal-Perf-3ms* (1×)

turn back, retreat, prove unfaithful (Niphal)

This verb in its Niphal form means to turn back, retreat, or prove faithless. It appears in 2 Samuel 1:22, describing Jonathan's bow that 'never turned back' from battle—his weapon never retreated or failed to strike its target. The verb carries connotations of backsliding or proving recreant, moving away from duty or commitment. In various forms it describes both physical retreat from battle and spiritual withdrawal from faithfulness to God. The underlying image is of backward movement, pulling away from what should be faced or maintained, whether in combat courage or covenantal loyalty.

(1×) To turn back, retreat, or prove unfaithful in the Niphal stem. Second Samuel 1:22 uses this in David's lament for Jonathan, declaring his bow 'never turned back' in battle—it never retreated or failed. The verb across languages (retrocedió in Spanish, 'turned back' in English, wandte zurück in German) emphasizes backward movement or withdrawal. The context of Jonathan's martial prowess shows this as refusing to retreat, maintaining steadfastness. The same root can describe spiritual backsliding, connecting physical retreat with covenantal unfaithfulness. **TURNING BACK APOSTASY**

en: turned-back | **es:** retrocedió | **fr:** se-tourna-en-arrière | **de:** wandte-zurueck 2Sam 1:22

סוּג H7735 *V-Piel-Imperf-2fs* (1×)

fence about, protect; cause to grow (Piel)

This verb in its intensive form means to fence around carefully, to protect by encircling, or possibly to cause to grow. The word appears in Isaiah 17:11 in a difficult passage about planting that will fail. The exact meaning is disputed—either 'you carefully fence it about' (protecting the plant) or 'you make it grow' (if related to a different root). The Targumic Aramaic uses related forms for fencing, enclosing, or hedging. The agricultural context involves careful cultivation efforts that will ultimately prove futile because the crop is planted for foreign gods rather than for the Lord.

(1×) To fence about carefully, protect by encircling, or possibly cause to grow in intensive Piel form. Isaiah 17:11 uses this in agricultural imagery about cultivating plants that will ultimately fail—'you make it grow' or 'you carefully fence it.' The Spanish 'harás crecer' (you will make grow) takes the verb as cultivation, while the untranslated Hebrew in French and German reflects interpretive uncertainty. The context describes intensive but ultimately futile agricultural effort on behalf of foreign worship, contrasting careful human cultivation with divine judgment. **BUILDING AND CONSTRUCTING**

en: you-make-grow | **es:** lo-harás-crecer | **fr:** [תשגשג] | **de:** [תשגשג] Isa 17:11

שָׁדַד H7736 *V-Qal-Imperf-3ms* (1×)

devastate, destroy, ruin violently

This verb means to deal violently with, to devastate, despoil, or ruin. It appears in Psalm 91:6 describing 'the destruction that devastates at noonday,' part of a series of dangers from which God protects the faithful. The word emphasizes violent, destructive action—whether military conquest, natural disaster, or epidemic plague. The metaplastic form suggests intensity of action. While related to other Semitic roots meaning to obstruct or drag, in Hebrew it developed specifically toward meanings of violent destruction and devastation, often in contexts of warfare, divine judgment, or disaster.

(1×) To devastate, destroy, or deal violently with something or someone. Psalm 91:6 refers to 'the destruction that devastates at noonday'—a personified threatening force from which God delivers. The verb across languages (devasta in Spanish, 'devastates' in English) emphasizes violent destructive action. The context lists various dangers (pestilence, terror, arrow, plague) from which the righteous find refuge in God. This noonday devastation may refer to sunstroke, epidemic disease, or demonic attack—whatever its identification, it represents sudden, violent destruction. **DESOLATION AND RUIN**

en: that-devastates | **es:** que-devasta | **fr:** être-orné | **de:** der-devastates Ps 91:6

שָׁוָה H7737a *V-Piel-Perf-1cs* (14×)

To be equal, comparable, or of equivalent value; also to make level, smooth, liken, or deliberately set in place

Built on the root idea of evenness and smoothness, שָׁוָה spans from concrete leveling of ground (Isa 28:25) to the loftiest theological rhetoric — 'To whom will you liken me, that I should be equal?' (Isa 46:5). In Esther, the word takes a pragmatic turn: Haman calculates that the Jews' destruction is 'worth it' to the king (3:8), while Esther protests that the enemy's damage does not 'equal' the king's loss (7:4). The Psalm of quiet trust (131:2) uses the Piel for stilling the soul — a beautiful metaphorical extension from physical leveling to inner calm.

1. be equal, be worth (9×) The Qal and Nithpael: to be equal to, comparable with, or of equivalent worth. Esther deploys this sense three times in political calculations of value (3:8; 5:13; 7:4), while Proverbs 3:15 declares that nothing 'equals' wisdom. Job 33:27 uses it for moral requital — what was not repaid in kind. Spanish 'igual' and French 'être égal' map this sense directly, confirming the core meaning of measured equivalence between two things. **EQUAL SAME WORTH**

en: are-alike, can-compare, equal | **es:** igual, me-fue-igual, provecho | **fr:** [ואשוה], être-égal | **de:** [ואשוה], wert Esth 3:8; Esth 5:13; Esth 7:4; Job 33:27; Prov 3:15

2. level, smooth, calm (2×) The Piel factitive: to make level, smooth, or calm. Isaiah 28:25 pictures a farmer who has 'leveled' the surface of his field before planting — a concrete agricultural action. Psalm 131:2 extends this metaphorically: 'I have calmed and quieted my soul.' Spanish 'he aquietado' ('I have quieted') and 'ha nivelado' ('has leveled') preserve both the physical and psychological dimensions of this sense, showing how producing evenness became a metaphor for inner peace. **SET PLACE POSITION**

en: I-have-calmed, he-has-leveled | **es:** ha-nivelado, he-aquietado | **fr:** [שוה], être-égal | **de:** [שוה], ich-haben-calmed Ps 131:2; Isa 28:25

3. make equal, liken (2×) The Hifil causative: to make something equal to another, to liken or compare. This sense appears in bold rhetorical questions — 'To whom will you liken me and make me equal?' (Isa 46:5) and 'What can I liken to you, O daughter of

Jerusalem?' (Lam 2:13). Spanish 'igualaréis' ('will you make equal') and 'te igualaré' ('I will liken you') show the active, comparative force: the speaker is challenged to find any adequate comparison. **EQUAL SAME WORTH**

en: and-make-equal, shall-I-liken | **es:** e-igualaréis?, te-igualaré | **fr:** [אשוה], [ותשוו] | **de:** [ותשוו], wert Isa 46:5; Lam 2:13

4. set, place before (1×) A distinctive Piel usage meaning to set or place something deliberately in a fixed position. Psalm 119:30 reads 'I have set your judgments before me' — not comparing or leveling, but positioning something as a constant reference point. This sense grows naturally from the root's idea of arranging evenly: what is 'set before' is placed in a steady, level, unwavering position. The Spanish 'puse' ('I placed') confirms the concrete spatial action underlying this otherwise abstract commitment. **SET PLACE POSITION**

en: I-have-set-before-me | **es:** puse | **fr:** être-égal | **de:** ich-haben-setzen-vor-mich Ps 119:30

שָׁוָה H7737b *V-Piel-Imperf-3ms* (7×)

To set, place, or position deliberately; also to make level or even (Piel of שָׁוָה II)

A Piel verb meaning to set or place something with deliberate intention, and by extension to make level or sure-footed. In Psalm 16:8 the psalmist declares 'I have set YHWH always before me,' while in Psalm 89:19 God places strength upon a chosen warrior. The participle form in 2 Samuel 22:34 evokes the vivid image of God making the worshipper's feet as nimble as a deer's on mountain heights. Spanish clamé and he puesto capture the range from composing oneself to deliberate positioning.

1. set, place, bestow (5×) To set, place, or bestow something deliberately before or upon someone. The psalmist in Ps 16:8 uses it of setting YHWH before himself as an ever-present anchor, while Ps 89:19 speaks of God bestowing strength upon a hero. The Spanish gloss he puesto ('I have placed') and the German du bestow both capture the intentionality of this act. Hosea 10:1 extends the usage to producing fruit, suggesting a creative placing-forth. **SET PLACE POSITION**

en: I-calmed-myself, I-have-set, he-produces- | **es:** Clamé, he-puesto, produce- | **fr:** [שויתי], ressembler, être-semblable | **de:** [ישוה], [שויתי], du-bestow Ps 16:8; Ps 21:5; Ps 89:19; Isa 38:13; Hos 10:1

2. make level, make even (2×) To make level, even, or sure-footed, used as a Piel participle describing God's gift of stability. In the closely parallel passages 2 Sam 22:34 and Ps 18:33, God is described as making the faithful one's feet like those of a deer on high terrain. The Spanish igualando ('leveling') highlights the equalizing dimension, while the imagery of a hind on mountain crags conveys both physical surefootedness and spiritual confidence. **LEVEL SMOOTH GROUND**

en: making, making-level | **es:** Igualando, el-que-hace | **fr:** de-ressembler, faisant-level | **de:** machend-level, making 2Sam 22:34; Ps 18:33

תְּשֹׁאָה H7738 *V-Pual-Imperf-2ms* (1×)

tumult, roaring noise, crashing sound (especially of storm)

This noun describes loud tumultuous noise—shouting, roaring, or crashing sounds. In its single occurrence in Job 30:22, the text is uncertain (Ketiv/Qere variation), but appears to describe the roaring tumult of a storm into which God dissolves Job. The word relates to noise of devastation, storming, or loud confusion. Elsewhere in its plural form it describes city noises and shouting. The root idea is loud, chaotic sound—whether from celebrating crowds, attacking armies, thunderstorms, or general tumult. In Job's complaint, it likely represents the storm winds of divine assault that are dissolving his life.

(1×) Tumultuous noise, roaring, or storm-sound. Job 30:22's difficult text (with Ketiv/Qere variation) appears to describe God dissolving Job 'into the roaring storm'—the tumult or crashing noise of tempest. The Spanish 'tormenta' (storm) interprets this as storm-context, while the untranslated Hebrew in French and German reflects textual uncertainty. The image fits Job's complaint of divine assault—he feels carried away by storm winds and dissolved into roaring chaos, overwhelmed by the tumult of God's opposition. **TUMULT AND UPROAR**

en: [K] | **es:** [en-tormenta] | **fr:** [תשוה] | **de:** [[תשוה]] Job 30:22

H7739 *V-Piel-Perf-3mp* (1×)

be made equal to, become like (Aramaic, Qere/Piel)

This Aramaic verb means to make equal, make like, or cause to be similar to something. It appears in Daniel 5:21 in a textually complex passage (with Ketiv/Qere variation) describing Nebuchadnezzar being made equal to beasts during his humiliation. The Qere reading uses the Piel intensive form, indicating active causation—'they made him equal to' or 'he was made like' the animals. This describes the king's mental breakdown and subsequent beastly existence as divine judgment for pride. The verb emphasizes transformation to a similar state or condition, equalization between previously different entities.

(1×) To be made equal to or become like something (Aramaic Piel/Qere reading). Daniel 5:21 describes Nebuchadnezzar 'being made equal to beasts' during his judgment—his heart/mind was made like animals when driven from human society. The Spanish 'fue igualado' (was made equal) and the concept of becoming similar both emphasize the transformation from human king to beast-like existence. The Qere/Ketiv textual variation affects verbal form but maintains the core meaning: Nebuchadnezzar's radical humiliation reduced him to animal-like status. **EQUAL SAME WORTH**

en: (qere:was-made) | **es:** (fue-igualado) | **fr:** être-semblable | **de:** [שויר] Dan 5:21

שְׁוָה H7739a *V-Nifal-Perf-3ms* (1×)

be made equal to, become like (Aramaic, Ketiv/Nifal)

This represents the Ketiv (written form) reading of the same Aramaic verb in Daniel 5:21, meaning to be made equal or become like. The difference from the Qere is primarily in verbal form—this Ketiv uses what appears to be a passive/reflexive form where the Qere uses the causative Piel. Both convey that Nebuchadnezzar was made like the beasts during his period of madness and humiliation. The essential meaning remains: the king underwent transformation to beast-like existence. Whether read as Ketiv or Qere, the verse describes the same historical event of Nebuchadnezzar's pride-induced insanity and subsequent beastly life.

(1×) To be made equal to or become like (Aramaic Ketiv/Nifal reading). This variant reading of Daniel 5:21 describes the same event as the Qere—Nebuchadnezzar 'being made like beasts' when judged for pride. The Spanish glosses for both Ketiv and Qere are nearly identical ('fue igualado'), recognizing that the essential meaning is unchanged despite the textual variant. The Ketiv form may emphasize passive transformation—the king was made to become like animals—while maintaining the same theological point about divine humiliation of the proud. **LIKENESS AND COMPARISON**

en: [ketiv:was-made] | **es:** [fue-igualado] | **fr:** être-semblable | **de:** [שור] Dan 5:21

שְׁוָה H7739b *V-Hitpael-Imperf-3ms* (1×)

be made into, be turned into (Aramaic Hithpael)

This Aramaic verb in the Hithpael reflexive stem means to be made into something or transformed into a different state. It appears in Daniel 3:29 in Nebuchadnezzar's decree protecting worshipers of the God of Shadrach, Meshach, and Abednego—anyone blaspheming their God 'shall be made into pieces' (or their house turned into rubble). The reflexive Hithpael suggests the subject undergoing transformation or being constituted as something different. The context is royal decree threatening severe punishment. The verb emphasizes complete transformation from one state to another, typically with destructive connotations in its biblical usage.

(1×) To be made into or transformed into something (Aramaic Hithpael). Daniel 3:29 uses this in Nebuchadnezzar's protective decree: those who blaspheme the God of the three faithful men 'will be made into pieces' or have their houses turned to rubble. The Spanish

'será convertida' (will be converted/transformed) emphasizes the transformation aspect. The Hithpael reflexive stem may intensify the completeness of transformation—total reduction to fragments. The context shows royal power enforcing respect for the God who delivered his servants from the furnace. **DOING AND MAKING**

en: will-be-made | **es:** será-convertida | **fr:** être-semblable | **de:** [ישתורה] Dan 3:29

שָׁוֵה H7740 *N-proper-fs* (2×)

Shaveh; valley location, possibly meaning 'plain' or 'level place'

This place name appears in Genesis 14, designating a valley location. Genesis 14:5 mentions it in the battle narrative, while 14:17 identifies it as the 'Valley of Shaveh, that is, the King's Valley,' where the king of Sodom met Abraham after his victory. The name likely means 'level' or 'plain,' describing the topography. Later Jewish tradition identified it with the Kidron Valley near Jerusalem, though the actual location remains uncertain. The multilingual transliterations (Spanish Save, French Shaveh) follow standard practice for geographic names. Its association with the 'King's Valley' suggests a place of royal significance.

(2×) A valley location in Genesis 14:5, 17, identified as the site where the king of Sodom met Abraham. The name means 'level' or 'plain,' describing flat terrain suitable for meetings and battles. Genesis 14:17 adds the gloss 'the King's Valley,' suggesting royal or ceremonial importance. Translations consistently preserve the Hebrew name (Spanish 'Save,' French 'Shaveh'), treating it as a proper geographic designation. The exact location remains debated, though tradition places it near Jerusalem. **GEOGRAPHY AND SPACE**

en: Shaveh, in-Shaveh | **es:** Save, en-Save | **fr:** Shaveh, dans-Shaveh | **de:** Schawe, in-Schawe Gen 14:5; Gen 14:17

שָׁוֵה H7741

level plain (geographical term; Genesis 14:5 in Shaveh-Kiriathaim)

This noun meaning 'level plain' or 'valley' appears in Genesis 14:5 as part of the place name 'Shaveh-Kiriathaim,' where Chedorlaomer defeats the Emim during his military campaign. The term denotes flat, open land suitable for battle or settlement. Some read Kiriathaim as appositional ('the plain, namely Kiriathaim') while others take Shaveh as a common noun ('the plain of Kiriathaim'). The geographical reference locates ancient conflicts in Transjordan, though precise identification remains uncertain. The term evokes the strategic importance of level ground for military movements in ancient Near Eastern warfare.

שׁוּט H7742 *Prep-l / V-Qal-Inf* (1×)

to meditate, muse, go about in thought (uncertain)

This infinitive form appears in Genesis 24:63 in a textually uncertain passage describing Isaac going out to the field 'to meditate' in the evening. The Hebrew is difficult, and many scholars suggest this may be a scribal error for a different verb. If the reading 'to meditate' is correct, it depicts Isaac in contemplative activity—walking in the field for reflection, prayer, or quiet thought. The Septuagint supports the meditative reading. This would make it an early biblical testimony to practices of solitary meditation and prayer. However, related verbs mean 'to roam' or 'go about,' so the exact nuance remains debated.

(1×) To meditate, muse, or engage in contemplative thought (though textually uncertain). Genesis 24:63 describes Isaac going to the field 'to meditate' in the evening before meeting Rebekah. The Spanish 'para meditar' (to meditate) and similar glosses interpret this as reflective activity—quiet thought, prayer, or contemplation. However, the Hebrew text presents difficulties; some scholars propose emendations. If correct, this provides a glimpse of Isaac in private devotion, walking and meditating in solitude before the providential encounter with his future wife. **MEDITATION AND UTTERANCE**

en: to-meditate | **es:** para-meditar | **fr:** à-meditate | **de:** um-zu-sinnen Gen 24:63

שׁוּחַ H7743 *V-Qal-Perf-3fs* (4×)

sink down, bow down; to descend toward the ground or death, often in contexts of humiliation or mortality

This verb describes a downward motion of sinking or bowing down, whether physically or metaphorically. In Psalm 44:25, the soul sinks down to the dust in humiliation. Proverbs 2:18 uses it of the adulteress whose house sinks down to death, a vivid image of moral descent. The multilingual evidence shows both physical bowing (German betete-an 'prayed/bowed down') and sinking/humbling (Spanish se-abatió, French s'affaisser). The word captures the gravity-pulled movement toward earth or Sheol, whether in worship, defeat, or moral collapse.

(4×) The verb depicts downward movement—sinking to the dust (Ps 44:25), descending toward death (Prov 2:18), or the soul bowing down in affliction (Lam 3:20). Multilingual glosses reveal both physical prostration and metaphorical collapse, showing this word spans worship postures, defeat, and the inexorable pull toward mortality. The rare usage (4x) suggests a poetic, intensive form reserved for dramatic contexts. **SINKING SUBMERGING**

en: (and-bows-down), [bows-down], has-sunk | **es:** (y-se-humilla), [y-se-humilla], se-abatió | **fr:** [(ותשחו)], [[ותשיחו]], s'affaisser | **de:** [(ותשחו)], [[ותשיחו]], betete-an Ps 44:25; Prov 2:18; Lam 3:20

שׁוּחַ H7744 *Conj-w / N-proper-ms* (2×)

Shuah; son of Abraham and Keturah, ancestor of an Aramean people

Shuah was a son of Abraham through his wife Keturah, listed in Genesis 25:2 and 1 Chronicles 1:32. His descendants became associated with an Aramean territory along the Euphrates River mentioned in Assyrian records as Šuḥi. This connection links biblical genealogy to ancient Near Eastern geography and politics. The name appears in both primary genealogical lists of Abraham's descendants through Keturah, establishing the ethnic diversity of Abraham's offspring. Assyrian inscriptions confirm Šuḥi as a real political entity on the Euphrates, validating the historical memory preserved in these genealogies.

(2×) Abraham's son through Keturah, appearing in Genesis 25:2 and the parallel genealogy in 1 Chronicles 1:32. Assyrian texts mention Šuḥi as an Aramean region on the Euphrates, confirming the historical-geographic connection. The multilingual transliterations (Spanish 'Shuach,' French 'Shuah') preserve the Hebrew name following genealogical convention. His inclusion among Abraham's sons by Keturah shows the patriarch's role as ancestor to multiple peoples beyond Isaac's line. **PROPER NAMES (PERSONAL)**

en: Shuah, and-Shuach | **es:** Shuach, y-Suaj | **fr:** Shuah, [ושוח] | **de:** Schuach, [ושוח] Gen 25:2; 1Chr 1:32

שׁוּחָה H7745 *Conj-w / N-fs* (5×)

pit; a hole in the ground, literal or figurative for treachery and moral danger

Shuchah means a pit or hole in the ground, used both literally and figuratively. Jeremiah 2:6 describes the wilderness as a land of drought and 'pits,' evoking desolate terrain. In Jeremiah 18:20 and 18:22, enemies 'dig a pit' for the prophet, a metaphor for treacherous plotting. Proverbs employs it figuratively for moral danger: the mouth of a forbidden woman is a 'deep pit' into which the LORD's disfavored fall (Prov 22:14; 23:27). The Spanish 'fosa' and German 'Grube' both denote an excavated hole, confirming the concrete spatial sense underlying the metaphors.

(5×) A pit or hole in the ground, used literally for desolate terrain and figuratively for treachery or moral danger. Jeremiah 2:6 pairs it with drought to describe wilderness desolation. In Jer 18:20 and 18:22 enemies dig a pit for the prophet, metaphorizing lethal conspiracy. Proverbs 22:14 and 23:27 call a forbidden woman's mouth a 'deep pit,' symbolizing moral entrapment. Spanish 'fosa,' German 'Grube,' and English 'pit' all confirm the core spatial referent. **PITS AND DUNGEONS**

en: a-pit, and-pit, pit | **es:** (fosa), Fosa, fosa | **fr:** [(שוחה)], [רשוחה], [שוחה] | **de:** Grube, [(שוחה)], [רשוחה] Prov 22:14; Prov 23:27; Jer 2:6; Jer 18:20; Jer 18:22

שׁוּחָה H7746 *N-proper-ms* (1×)

Shuchah (personal or place name, uncertain)

This name appears in 1 Chronicles 4:11 in the genealogies of Judah, apparently as a son of Hur in the Calebite lineage. However, textual and interpretive questions surround this name. It may be identical with Hushah mentioned in verse 4, possibly representing a place name rather than a personal name, or it might be a family/clan designation. The Septuagint shows variation in rendering it. If it is a place, it would be a location associated with the Calebite clan; if a person, a descendant within that important Judahite family. The uncertainty reflects the complex nature of genealogical texts where persons, places, and clans interweave.

(1×) A name in Judah's genealogy appearing in 1 Chronicles 4:11, possibly a person, place, or clan designation within the Calebite lineage. The untranslated Hebrew in French and German reflects uncertain interpretation. The parallel with 'Hushah' in the same genealogical context suggests possible textual relationship or variant. Whether personal name or geographic location, it marks an element within the complex Calebite family structure documented in Chronicles, though its exact nature—individual, town, or family group—remains ambiguous. **PITS AND DUNGEONS**

en: Shuchah | **es:** Suja | **fr:** [שוחה] | **de:** [שוחה] 1Chr 4:11

שׁוּחִי H7747 *Art / N-proper-ms* (5×)

Shuhite; gentile adjective for a descendant of Shuah, applied exclusively to Bildad in Job

A gentile adjective identifying someone as a descendant of Shuah, one of Abraham's sons by Keturah (Gen 25:2). In Scripture it appears only as an epithet for Bildad, one of Job's three friends. The LXX renders it as Sauchites. Bildad the Shuhite speaks in three cycles of dialogue (Job 8, 18, 25), consistently arguing that suffering results from sin and that God's justice is inflexible.

(5×) Gentile designation identifying Bildad as a descendant of Shuah, Abraham's son through Keturah. All five occurrences attach to Bildad in the book of Job (2:11; 8:1; 18:1; 25:1; 42:9). English, Spanish, and French translations consistently render it as a demonym ('the Shuhite,' 'el shuhita,' 'le Shuhite'), confirming its function as an ethnic identifier rather than a personal name. **PROPER NAMES (PERSONAL)**

en: the-Shuhite | **es:** el-shuhita, el-suhita | **fr:** le-Shuhite | **de:** [השוחי], [השחי] Job 2:11; Job 8:1; Job 18:1; Job 25:1; Job 42:9

שׁוּחָם H7748 *Prep-l / N-proper-ms* (1×)

Shuham (personal name, ancestor of Danite clan)

This is the name of a son of Dan and ancestor of the Shuhamite clan. Numbers 26:42 lists the Shuhamites as the family group descended from him within the tribe of Dan. Interestingly, the corresponding passage in Genesis 46:23 calls this same person Hushim, showing variant name forms for the same individual. Such variations were common in biblical genealogies. The Shuhamites constituted Dan's primary family group in the census—in fact, the census lists only this one clan for Dan, suggesting either simplification of the genealogical record or actual demographic dominance of this family within the tribe.

(1×) Personal name of Dan's son and ancestor of the Shuhamite clan in Numbers 26:42. The prepositional phrase 'to Shuham' introduces the clan descended from him. This same ancestor appears as 'Hushim' in Genesis 46:23, demonstrating name variation. The census identifies the Shuhamites as the family of Dan—apparently the sole or dominant clan recorded for that tribe. The patronymic 'to Shuham' establishes genealogical descent, linking the census count to the ancestral founder who came to Egypt with Jacob. **PROPER NAMES (PERSONAL)**

en: to-Shuham | **es:** de-Suham | **fr:** à-Shuham | **de:** zu-Shuham Num 26:42

שׁוּחָמִי H7749 *Art / N-proper-ms* (2×)

the Shuhamite; collective designation for descendants of Shuham of the tribe of Dan

This gentillic adjective with the article functions as a collective noun for the Shuhamite clan within the tribe of Dan. Numbers 26:42-43 lists them in the wilderness census, identifying them as descendants of Shuham. The use of the definite article makes the term function as a plural collective: 'the Shuhamites' as a family group. Such clan designations were crucial for land inheritance, military organization, and maintaining tribal identity. The multilingual renderings ('los-suhamitas,' 'le-Shuhamite') appropriately translate the collective sense. These census lists preserved Israel's internal structure and each family's claim to covenant membership.

(2×) The collective designation for the clan of Shuham within Dan's tribe, appearing in Numbers 26:42-43 during the second wilderness census. The definite article makes it function as a group noun: 'the Shuhamites.' Spanish 'los-suhamitas' (plural) and French 'le-Shuhamite' (singular collective) both capture this group sense. These clan lists maintained genealogical records essential for inheritance rights and tribal organization in Israel's covenantal structure. **PROPER NAMES (PERSONAL)**

en: the-Shuhamite | **es:** los-suhamitas | **fr:** le-Shuhamite | **de:** der-Shuhamite Num 26:42; Num 26:43

שׁוּט H7750 *N-mp* (2×)

those swerving to falsehood, apostates; people who fall away from truth into deception

This participial phrase describes those who turn aside or fall away to falsehood and lies. Psalm 40:4 pronounces blessing on those who do not turn to the proud or 'those who fall away to falsehood,' contrasting genuine trust with apostasy. Psalm 101:3 vows to set no worthless thing before the eyes, hating the work of 'those who turn aside.' The verb implies a swerving or deviation from the straight path of truth. Spanish desviaciones (deviations) and French pécher (sin) capture the moral wandering involved. The term condemns not mere error but deliberate apostasy—active turning from truth to lies.

(2×) People who actively turn away from truth toward falsehood and deception, appearing in Psalm 40:4 and 101:3. The participial form emphasizes ongoing action: these are not accidentally mistaken but willfully turning aside. Spanish 'y-a-los-que-se-desvían' (those who deviate) and English 'those-turning-aside-to' both capture the volitional movement away from truth. Psalm 40 contrasts them with those who trust God, while Psalm 101 expresses the psalmist's hatred of such apostasy, marking this as moral-spiritual defection. **SIN AND TRANSGRESSION**

en: and-those-turning-aside-to, crooked-things | **es:** desviaciones, y-a-los-que-se-desvían | **fr:** et-pécher, pécher | **de:** crooked-things, und-jene-turning-aside-zu Ps 40:4; Ps 101:3

שׁוּט H7751a *V-Qal-Perf-3cp* (11×)

To go about, rove, range to and fro; of roaming, searching, and restless wandering

A verb of movement that ranges from purposeful traversal to aimless wandering. In its basic Qal form, it describes the people going about to gather manna (Num 11:8) and Satan roving through the earth (Job 1:7). The Polel intensification transforms this into eager, purposeful ranging — the eyes of the LORD running to and fro across the whole earth (2 Chr 16:9), or people desperately scouring for the word of God (Amos 8:12). Spanish shifts tellingly from 'vagar' (to wander) in the Qal to 'recorrer/correr' (to traverse/run) in the intensified forms. The lone Hitpael in Jeremiah 49:3 adds a note of panicked, restless flight.

1. go about, rove (Qal) (5×) Qal basic: to go about, rove, or traverse an area. Describes general movement through a space — the people dispersing to gather manna (Num 11:8), David's men going throughout the land (2 Sam 24:2, 8), and Satan roaming the earth (Job 1:7; 2:2). Spanish 'vagar/recorrer' and French 'aller au sujet de'

capture the unhurried, traversing quality. **TRAVEL ABOUT LEAD**
en: and-they-went-about, from-roaming, go-about | **es:** Se-dispersó, Y-recorrieron, de-vagar | **fr:** alla-au-sujet-de, de-משוט, de-משט | **de:** [משוט], [משט], gehe-ueber Num 11:8; 2Sam 24:2; 2Sam 24:8; Job 1:7; Job 2:2

2. run to and fro, range eagerly (Piel) (5×) Polel/Piel intensive: to range eagerly to and fro, to run with purpose or desperation. The eyes of the LORD ranging throughout the earth seeking the faithful (2 Chr 16:9; Zech 4:10) define the purposeful end; Amos 8:12 shows the desperate end — people running north to east seeking God's word and not finding it. Spanish 'correr' (to run) and 'recorred' (range!) mark the intensified urgency. Daniel 12:4 prophesies that many will range to and fro and knowledge will increase. **TRAVEL ABOUT LEAD**
en: ranging, roving, run-to-and-fro | **es:** Recorred, andarán-errantes, correrán | **fr:** [משטטות], [שוטטו], parcourir | **de:** [ישוטטו], [ישטטו], [משוטטים] 2Chr 16:9; Jer 5:1; Dan 12:4; Amos 8:12; Zech 4:10

3. wander restlessly (Hitpael) (1×) Hitpael reflexive-iterative: to wander restlessly, roving without direction. Only in Jeremiah 49:3, where the daughters of Rabbah are told to rush about in panic among the hedgerows. Spanish 'vaguen' (let them wander) and English 'run to and fro' suggest frantic, directionless flight — a darker shade of the root's roving sense. **WANDERING AND GRIEVING**
en: and-run-to-and-fro | **es:** y-vaguen | **fr:** [והתשוטטנה] | **de:** [והתשוטטנה] Jer 49:3

שׁוֹט H7751b *Art / V-Qal-Prtcpl-mp* (2×)
rowers; those who propel a ship with oars
This denominative participle describes men who row, appearing in Ezekiel 27's extended metaphor of Tyre as a magnificent ship. Verse 8 mentions the skilled rowers of Sidon and Arvad who manned Tyre's oars, while verse 26 describes how 'your rowers have brought you into great waters.' The imagery portrays Tyre's maritime commercial empire through nautical metaphor. The verb derives from the noun for 'oar,' creating an occupational term. Consistent translations ('rowers,' 'remeros,' 'los-remeros') reflect the straightforward maritime reference. The metaphor ultimately serves Ezekiel's prophecy of Tyre's downfall—even skilled rowers cannot prevent shipwreck when God judges.

(2×) Men who propel ships with oars, appearing in Ezekiel 27:8, 26 within the elaborate ship-metaphor for Tyre. The participial form indicates their occupational role. Spanish 'los-remeros, remeros' and English 'rowers, the-rowers' straightforwardly translate the maritime function. Ezekiel uses them symbolically: even Tyre's expert rowers (verse 8) cannot prevent the ship's destruction when brought 'into great waters' (verse 26), imagery for political catastrophe. **SAIL TRAVEL SHIP**
en: rowers, the-rowers | **es:** los-remeros, remeros | **fr:** parcourir | **de:** [השטים], [שטים] Ezek 27:8; Ezek 27:26

שׁוֹט H7752 *Prep-b* (11×)
A whip or scourge, used literally of punishment and figuratively of divine judgment and calamity
Denotes the instrument of beating — a lash, whip, or scourge — deployed in contexts of both human cruelty and divine discipline. Rehoboam's infamous threat to discipline Israel with scorpions rather than his father's whips marks the political rupture of the kingdom (1 Kgs 12:11, 14). Job's friend Eliphaz speaks of being hidden from 'the scourge of the tongue' (Job 5:21), extending the image to verbal attack. Isaiah envisions the LORD wielding a scourge against Assyria as he once struck Egypt at the Sea (Isa 10:26; 28:15, 18). The word thus bridges physical punishment and cosmic judgment.

whip, scourge (11×) A whip or scourge used for inflicting punishment, appearing both literally and metaphorically. Literally, it denotes the instrument of discipline — Rehoboam threatens heavier whips than Solomon's (1 Kgs 12:11, 14). Metaphorically, Job 5:21 speaks of the 'scourge of the tongue,' while Isaiah pictures God wielding a scourge against oppressors (Isa 10:26; 28:15, 18). Nahum 3:2 evokes the crack of the whip in battle. Arabic سَوْط (sawt, whip), Spanish 'látigo/azote,' Korean 채찍 (chaejjik), and Hindi कोड़ा (kora) all converge on a single instrument of striking, with no semantic distinction between literal and figurative uses in the lexicon. **WHIP SCOURGE**
en: a-whip, an-overflowing, from-the-scourge-of | **es:** (azote), Del-látigo-de, Látigo | **fr:** [(שוט)], [בשוטים], [שוט] | **de:** [(שוט)], [בשוט], [בשוטים] 1Kgs 12:11; 1Kgs 12:14; 2Chr 10:11; 2Chr 10:14; Job 5:21

שׂוּךְ H7753 *V-Qal-Perf-2ms* (2×)
hedge up, fence about; enclose with a barrier for protection or obstruction
This verb means to surround with a hedge or fence, used both protectively and obstructively. Job 1:10 describes how God 'has put a hedge around' Job, his household, and possessions, explaining Satan's complaint that Job is unfairly protected from calamity. Hosea 2:6 uses the same imagery oppositely: God declares 'I will hedge up her way with thorns,' blocking the path of unfaithful Israel. The metaphor draws from agricultural practice of protecting gardens or blocking animal paths. Spanish cercar (to fence) and French entourer (to surround) capture the enclosing action. The same physical act serves opposite purposes—protective custody or restricting freedom.

(2×) To surround with a protective or obstructive barrier, appearing in Job 1:10 and Hosea 2:6. In Job, God's hedge protects Job from harm, explaining his prosperity—a divine fence of blessing. In Hosea, God hedges Israel's path with thorns to prevent her pursuing lovers, using enclosure as corrective discipline. Spanish 'cercaré, cercaste' (I will fence, you fenced) and English 'hedging, put-a-hedge' both convey the encircling action, though context determines whether it protects or restricts. **BINDING AND TYING**
en: hedging, put-a-hedge | **es:** cercaré, cercaste | **fr:** entourer, שכת | **de:** [שך], [שכת] Job 1:10; Hos 2:6

שׂוֹךְ H7754a *N-fsc / 3ms* (1×)
branch, bough (with suffix)
This noun means branch, bough, or brushwood, appearing in Judges 9:49 during Abimelech's attack on the tower of Shechem. Each person cut 'his branch' or bough and followed Abimelech to pile branches against the stronghold and burn it. The term refers to substantial tree limbs or cut branches suitable for burning. The context shows military use of branches as combustible material for siege warfare —a tactic of piling brushwood against fortifications and setting them ablaze. The word appears with pronominal suffix 'his branch,' indicating individual participation in gathering the deadly fuel.

(1×) A branch or bough cut from a tree, appearing with pronominal suffix in Judges 9:49. Each man cut down 'his branch' following Abimelech's example, then piled them against Shechem's tower to burn it with fire. The term across languages (rama in Spanish, 'branch' in English, Ast in German) indicates substantial tree limbs. The context reveals brutal siege tactics—using cut branches as accelerant for arson. About a thousand people died in the resulting conflagration, making these branches instruments of mass murder in Abimelech's ruthless quest for power. **GEOGRAPHY AND SPACE**
en: his-branch | **es:** su-rama | **fr:** son-branche | **de:** sein-Ast Judg 9:49

שׂוֹכָה H7754b *N-fsc* (1×)
branch, bough (construct form)
This is the construct form of the same word for branch or bough, appearing in Judges 9:48 when Abimelech cuts 'a branch of trees' with an ax. The construct form links it to the following word 'trees,' creating the phrase 'branch of wood/trees.' Abimelech demonstrates the tactic by cutting a substantial bough, hoisting it on his shoulder, and commanding his men to do likewise quickly. These weren't small twigs but substantial branches heavy enough to be carried on the shoulder yet light enough for rapid collection. The construct form's grammatical relationship emphasizes the branches as tree-products, materials harvested for military destruction.

(1×) Branch or bough in construct form, literally 'branch of trees/wood' in Judges 9:48. Abimelech cut this branch with an ax, lifted it to his shoulder, and ordered his troops to do the same quickly. The construct relationship 'branch of wood' emphasizes these as substantial tree limbs. The same terminology across languages (rama de in Spanish, 'branch of' in English, Ast von in German) maintains the construct genitive. Abimelech's action demonstrated the siege technique—gather heavy branches fast, pile them as fuel for burning the enemy stronghold. **GEOGRAPHY AND SPACE**

en: branch-of | **es:** rama-de | **fr:** branche-de | **de:** Ast-von Judg 9:48

שׂוֹכֹה H7755 *N-proper-fs* (8×)

Sokho (also Sochoh, Socoh), a town name in Judah occurring in both the Shephelah and the hill country.

A proper feminine noun naming at least two towns in the territory of Judah, both called Sokho (with variant spellings Sochoh, Socoh, Sokhoh). The better-known Shephelah site is where the Philistines encamped before David's famous encounter with Goliath (1 Sam 17:1), and it later appears as one of Rehoboam's fortified cities (2 Chr 11:7) and among towns captured by the Philistines (2 Chr 28:18). A second Sokho sits in Judah's hill country near Hebron (Josh 15:48; 1 Chr 4:18). The modern identification is Khirbet esh-Shuweikeh. Multilingual glosses uniformly transliterate the name with minor variation.

Sokho (place name in Judah) (8×) A place name in the tribal allotment of Judah, referring to one or two towns. The Shephelah Sokho (Josh 15:35) is the famous site where the Philistines gathered before the battle of David and Goliath (1 Sam 17:1), later fortified by Rehoboam (2 Chr 11:7) and seized by the Philistines under Ahaz (2 Chr 28:18). A hill-country Sokho near Hebron also appears (Josh 15:48; 1 Chr 4:18). The spelling varies between Sokho, Sochoh, and Socoh across manuscripts, reflected in English, Spanish ('Soco/Socoh'), French, and German transliterations. The modern site is identified as esh-Shuweikeh. **GEOGRAPHY AND SPACE**

en: Sochoh, Soco, Socoh | **es:** Soco, Socoh, Socó | **fr:** Sochoh, Socoh, Sokhoh | **de:** Sochoh, Socoh, Sokhoh Josh 15:35; Josh 15:48; 1Sam 17:1; 1Kgs 4:10

שׂוּכָתִים H7756 *N-proper-mp* (1×)

Sukathites (gentilicic name of a scribal family)

This gentilicic (family/clan) name appears in 1 Chronicles 2:55, identifying one of three families of scribes living at Jabez. The Sukathites were a recognized scribal family within Judah, apparently maintaining professional expertise in writing and record-keeping across generations. Their association with Jabez, along with the Tirathites and Shimeathites, suggests a scribal community or school where literacy and documentary skills were preserved and transmitted. Such families were crucial for maintaining biblical texts, legal records, and administrative documents. The name's plural gentilicic form indicates a family group defined by descent and professional specialization.

(1×) A family name identifying one of three scribal families in 1 Chronicles 2:55. The Sukathites lived at Jabez alongside other literate families who specialized in scribal work. The untranslated Hebrew in French and German treats this as a proper gentilicic name. As professional scribes, they would have been responsible for copying texts, maintaining records, and preserving written traditions—crucial roles in pre-modern societies. Their inclusion in Judah's genealogies honors their contribution to preserving Israel's literary and legal heritage. **PROPER NAMES (PERSONAL)**

en: Sukhathim | **es:** sucateos | **fr:** [שוכתים] | **de:** [שוכתים] 1Chr 2:55

שׁוּל H7757 *N-mpc* (11×)

Hem, skirt, or train of a garment, used of priestly robes, God's robe in vision, and metaphors of shame

Refers to the lower edge or flowing skirt of a robe, always plural in form. In the tabernacle instructions, golden bells and pomegranates are hung upon the hems of the high priest's robe of the ephod (Exod 28:33–34; 39:24–26), where they announce his movements in God's presence. Isaiah beholds the Lord seated on a throne, and his train fills the temple (Isa 6:1) — a vision of overwhelming majesty. The prophets then turn the image inside out: Jeremiah and Nahum speak of skirts being lifted and exposed as a figure of national humiliation and judgment (Jer 13:22, 26; Nah 3:5), and Lamentations finds the blood of innocents in Jerusalem's skirts (Lam 1:9).

hem, skirt, train of a garment (11×) The hem, skirt, or train at the lower edge of a garment, used in three interconnected registers: priestly vestments where bells and pomegranates adorn the hems of the ephod robe (Exod 28:33–34; 39:24–26), theophanic vision where God's train fills the temple (Isa 6:1), and prophetic metaphor where exposed or bloodied skirts signify shame and guilt (Jer 13:22, 26; Nah 3:5; Lam 1:9). Korean distinguishes 단 (dan, hem/border) for priestly contexts from 옷자락 (otjarak, garment-skirt) for the metaphorical shame passages; Arabic uses ذيل (adhyal, trains/skirts) throughout; Spanish shifts between 'bordes' (edges) and 'faldas' (skirts) — revealing how the literal-to-metaphorical range is handled differently across languages. **GEOGRAPHY AND SPACE**

en: and-his-train, hems-of, in-her-skirts | **es:** bordes-de, dobladillos-de, en-sus-faldas | **fr:** bord, et-bord, frange | **de:** [בשוליה], [ושוליו], [שוליך] Exod 28:33; Exod 28:34; Exod 39:24; Exod 39:25

שׁוֹלָל H7758 *Adj-ms* (4×)

barefoot, stripped (of footwear); an adverbial adjective describing the state of being unshod, often in contexts of humiliation or judgment

This adjective appears exclusively with the verb 'to walk,' describing someone going barefoot. In Micah 1:8 the prophet declares he will go barefoot and naked as a sign of mourning and judgment. Job 12:17 and 12:19 describe God leading counselors and priests barefoot, stripped of their dignity and status. The multilingual evidence shows some uncertainty in rendering (French dépouiller 'to strip', German's transliteration), suggesting the word itself is somewhat rare or archaic. Barefoot walking in the ancient world signaled shame, mourning, captivity, or prophetic symbolism—a stripping away of normal social dignity.

(4×) Describes the state of being barefoot or stripped of footwear, always in contexts involving humiliation, judgment, or prophetic sign-acts. God leads counselors and priests barefoot (Job 12:17, 19), stripping them of dignity. Micah walks barefoot and naked as a prophetic lament (Mic 1:8). The term emphasizes vulnerability and shame—feet normally protected are now exposed, signaling loss of status or divine judgment. **NAKEDNESS AND EXPOSURE**

en: (barefoot), [stripped], stripped | **es:** (despojado), [despojado], despojados, | **fr:** dépouiller, שולל | **de:** [(שולל)], [[שילל]], [שולל] Job 12:17; Job 12:19; Mic 1:8

שׁוּלַמִּית H7759 *Art / N-proper-fs* (2×)

the Shulammite; heroine of the Song of Songs, possibly from Shunem or meaning 'the peaceful one'

This designation appears twice in Song of Songs 6:13, identifying the female beloved. The name's etymology is debated: it may be a gentillic from Shunem (the Shunammite), or it could derive from שָׁלוֹם (peace), meaning 'the peaceful one' or even suggesting a feminine counterpart to Solomon (שְׁלֹמֹה). The dual occurrence in 6:13 emphasizes the bride's identity as she is called to return. Ancient versions differed—some reading 'Shunammite,' others preserving 'Shulammite.' The multilingual transliterations maintain the ambiguity. Whether geographic or symbolic, the term marks the beloved's distinctive character within this love poetry.

(2×) The designation for the female beloved in Song of Songs 6:13, appearing twice in that verse as companions call for her to return. The etymology remains debated: either a gentillic from Shunem or a name derived from 'peace' (shalom). Spanish 'la-Shulamit' and French 'Sulamite' preserve the Hebrew form. The repetition in 6:13 creates emphasis, making her identity central to that verse. Whether the name indicates her hometown or symbolizes her peaceful beauty, it distinguishes her as the poem's central female figure. **PROPER NAMES (PERSONAL)**

en: the-Shulammite, upon-the-Shulammite | **es:** en-la-Shulamit, la-Shulamit | **fr:** Sulamite!, dans-la-Sulamite? | **de:** [בשולמית], [השולמית] Song 6:13

שׂוּם H7760a *V-Qal-Perf-2ms / 1cs* (581×)

put, place, set; make into; appoint; set heart/attention upon; give, bestow

This root expresses the act of putting or placing something somewhere, both physically (objects in locations) and metaphorically. It ranges from literal placement — Abraham setting wood on Isaac's shoulders, Joseph's brothers placing him in a pit — to transformative uses where God makes or turns one thing into another (grains of sand, a fruitful nation). The verb also covers appointing officials, directing one's heart or attention toward something, and bestowing names or blessings. Spanish poner, French mettre, and German setzen track closely across these senses, while Korean translators distinguish the transformative sense (만들다 'make') from simple placement.

1. put, place, set physically (444×) The core physical sense of placing an object in a location appears 444 times and dominates Scripture's usage. Multilingual glosses (Spanish puso, French mit, German legte) consistently render this without metaphorical extension. Key passages include Genesis 22:6 (Abraham placing wood on Isaac) and Genesis 28:11 (Jacob placing a stone as a pillow), where the action is concrete and spatial. PLACING AND LAYING

en: and-he-put, and-placed, and-put | **es:** Y-puso, y-puso | **fr:** et-il-mettre, et-il-mit, et-mettre | **de:** und-er-legte, und-er-setzen, und-legte Gen 22:6; Gen 22:9; Gen 28:11; Gen 37:34; Gen 41:42

2. make into, turn into (91×) This transformative sense (91 occurrences) shows the verb meaning 'make into' or 'turn into,' as when God promises to make Abraham's descendants like the dust of the earth (Genesis 13:16) or sand grains beyond counting (Genesis 32:12). Arabic, Korean, and Swahili translations often shift to creation or transformation verbs here, revealing a distinct semantic cluster where the subject causes a change of identity or state rather than mere location. PLACING AND LAYING

en: I-will-make, You-make-us, and-I-will-make-them | **es:** Nos-pusiste, haré, haré, | **fr:** et-placer, je-placerai, placer | **de:** du-machen-uns, ich-werde-setzen, setzen Gen 13:16; Gen 32:12; Exod 4:11; Exod 9:21; Exod 15:25

3. appoint, set over (23×) Appearing 23 times, this sense covers appointing or installing someone in authority. Exodus 1:11 describes taskmasters being set over Israel, and Exodus 2:14 records the question 'Who made you a prince and judge over us?' The personal object (him/them/you) and the authority context distinguish this from mere placement, confirmed by Spanish pusieron ('they placed [in authority]') and French désigna ('designated'). PLACING AND LAYING

en: and-appoint, and-he-appointed-him, and-put | **es:** Pusieron, Y-puso, cuando-puso-él | **fr:** a-fit-tu, dans-mettre-lui, désigna-tu | **de:** du-soll-setzte, hat-machte-du, sein-Name Exod 1:11; Exod 2:14; Exod 5:14; Exod 18:21; Num 24:23

4. set heart, direct attention (13×) The idiomatic expression 'set the heart' (שׂים לב) accounts for 13 uses, meaning to pay attention, consider, or take notice. Exodus 14:21 describes God setting the east wind, and 1 Samuel 18:5 records David being set over men of war. The phrase signals cognitive focus rather than physical action, with Korean and Japanese translations using mental verbs ('consider,' 'take to heart') that disambiguate this from placement. PLACING AND LAYING

en: and-consider, and-he-imposed, and-he-will-set | **es:** Y-para-poner, me-puso, y-al-que-pone | **fr:** et-fit, et-il-a-placé, et-il-fera-plaça | **de:** setzte, und-Name, und-er-imposed Exod 14:21; Judg 11:11; 1Sam 8:11; 1Sam 8:12; 1Sam 18:5

5. give, bestow, name (3×) Only 3 occurrences show this extended sense of giving or bestowing, as in Numbers 6:26 (the LORD give you peace) and Joshua 7:19 (give glory to the LORD). The semantic range has stretched from spatial placement to transfer of blessing or honor, placing this sense at the boundary with the ECONOMICS domain. Spanish da ('give') and French donner mark this shift explicitly. GIVING AND BESTOWING

en: and-give, and-they-had-children, give- | **es:** da, y-ponga, y-tuvieron | **fr:** donner-, et-donner, et-mettre | **de:** geben-, und-geben, und-setzte Num 6:26; Josh 7:19; Ezra 10:44

6. (1×) Job 38:33 stands alone, asking 'Can you establish [the ordinances of heaven]?' The gloss 'establish' may align this with appointment or setting in place, but the single occurrence and cosmic context leave the sense ambiguous. Further multilingual evidence would clarify whether this belongs with sense 1, 3, or represents a distinct legislative nuance. PLACING AND LAYING

en: can-you-establish | **es:** puedes-poner | **fr:** mettre | **de:** setzte Job 38:33

7. (1×) Genesis 47:6 commands 'set them over my livestock,' which the current data separates from sense 3 (appoint). This may be an over-split: both involve placing people in authority. Spanish y-ponlos and German dann-setze-sie use simple placement verbs, suggesting the authority element may not be strongly marked here. PRONOUNS AND MIXED

en: and-set-them | **es:** y-ponlos | **fr:** et-placer-eux | **de:** dann-setze-sie Gen 47:6

8. (1×) Psalm 66:9 describes 'the One who sets our soul among the living,' a single occurrence that appears to be a poetic variant of sense 1 (placement). The participial form and existential context may justify separation, but multilingual evidence does not reveal a distinct semantic cluster. PLACING AND LAYING

en: the-One-who-sets | **es:** El-que-pone | **fr:** le-nom | **de:** der-einer-der-setzt Ps 66:9

9. (1×) Job 4:20 asks 'Is anyone noticing?' with a sense that appears related to sense 4 (set heart/attention). The single occurrence and interrogative context make this a candidate for merging with the 'set heart' sense, as both involve cognitive attention. PLACING AND LAYING

en: anyone-noticing | **es:** que-ponga-atención | **fr:** mettre | **de:** von-setzte Job 4:20

10. (1×) Job 38:9 ('when I made the cloud its garment') may belong with sense 2 (make into) or sense 1 (place). The single occurrence in God's creation speech suggests a transformative act, but the data has isolated it. Arabic and Spanish use simple placement verbs, not creation verbs. PLACING AND LAYING

en: when-I-made | **es:** Cuando-puse | **fr:** dans-mettre-moi | **de:** setzte Job 38:9

11. (1×) 1 Chronicles 17:9 ('I will appoint a place for my people') echoes the appointment sense (sense 3) but has been separated. The future promise and locative object ('a place') may blend senses 1 and 3. This is a strong candidate for consolidation. PLACING AND LAYING

en: and-I-will-appoint | **es:** Y-pondré | **fr:** et-mettre | **de:** und-setzen 1Chr 17:9

12. (1×) Psalm 147:14 describes 'the one setting peace in your borders,' another single occurrence that overlaps with senses 1 or 5 (bestow). The participial form and blessing context align it with the giving/bestowing cluster, though the spatial preposition ('in your borders') retains a placement nuance. PLACING AND LAYING

en: the-one-setting | **es:** El-que-pone- | **fr:** le-nom | **de:** der-einer-setting Ps 147:14

שׂוּמָה H7760b *V-Qal-QalPassPrtcpl-fs* (3×)

set, place, appointed—the act of putting or establishing something

This term appears in contexts of setting or placing, though its exact force is debated. Second Samuel 13:32 may involve something 'set' or predetermined, while Isaiah 10:6 (appearing twice) speaks of setting or appointing something as trampled. The semantic range involves intentional placement or designation, whether of plans, objects, or people. Textual difficulties in some passages make precise meaning uncertain.

(3×) The three occurrences include 2 Samuel 13:32 (possibly 'determined' or a textual issue) and Isaiah 10:6 twice (appointing something to be trampled). Translations vary widely, with some viewing it as forms of 'put/place' and others proposing emendations. Spanish and French versions show uncertainty, sometimes omitting or paraphrasing. The Isaiah context involves divine appointment of Assyria's destructive purpose, while the Samuel text remains cryptic.

PLACING AND LAYING
en: [ketiv], and-to-make-it, set | **es:** (y-para-ponerlo), [ketiv], determinado | **fr:** [(ולשומו)], [[ולשימו]], plaça | **de:** [(ולשומו)], [[ולשימו]], setzte 2Sam 13:32; Isa 10:6

שׂוּם H7761 *V-Qal-Perf-1cs* (26×)

To set, place, or establish; to issue a decree; to appoint someone to a position. Aramaic cognate of Hebrew שׂוּם/שִׂים.

An Aramaic verb appearing almost exclusively in Ezra and Daniel, where royal administration is the backdrop. Its most common use involves decrees: a king 'sets' (issues) a command, or a decree 'is set' (established). But it also covers physical placement—Cyrus 'placed' temple vessels back in Jerusalem (Ezra 5:14)—and personal appointment, as when a chief is 'made' over a group. Spanish 'poner/puso' and French 'placer/établir' reflect the same breadth from physical setting to legal enactment.

1. put, place, set (12×) The core active meaning: to put, place, or set something in position, including the specialized legal sense of issuing or promulgating a decree. Ezra 5:3 asks 'Who set you a decree to build?' and Ezra 6:1 records Darius ordering a search. French 'placer' and Spanish 'ha puesto' confirm the literal spatial root, while 'établir' captures the extended administrative force. The idiom שִׂים טַעַם ('set a decree') is the signature collocation. **PLACING AND LAYING**
en: gave, have-made, made | **es:** dad, ha-puesto, he-puesto | **fr:** il-a-placé, nom, placer | **de:** Name, [שימו], [שמת] Ezra 4:21; Ezra 5:3; Ezra 5:9; Ezra 5:13; Ezra 6:1

2. be placed, be set (Nifal) (10×) The Nifal passive: to be placed, set, or issued. Decrees 'are made,' funds 'are set' aside, and permissions 'are given.' Ezra 4:19 reports that 'a decree was issued' to search the archives, and Ezra 6:11 warns of punishment if the decree 'is violated.' Spanish 'fue puesto/fue puesta' and German 'setzen' in passive contexts track the same grammatical transformation from active placement to passive reception. **ESTABLISH AND PREPARE**
en: and-was-laid, is-made, placed | **es:** fue-puesta, fue-puesto, ha-sido-puesto | **fr:** et-placer, placer, établir | **de:** setzen, setzte, und-setzen Ezra 4:19; Ezra 5:17; Ezra 6:8; Ezra 6:11; Ezra 7:13

3. be placed, be made (Hitpael) (3×) The Hitpael mediopassive, expressing the process of being placed or established with reflexive nuance. In Daniel 2:5, the king's word 'is issued' (irrevocably set forth), and in Ezra 5:8, the work 'is being done' (literally 'being placed/carried out'). This stem adds procedural emphasis—something is in the act of being established—distinguishing it from the simple Nifal result state. **ESTABLISH AND PREPARE**
en: being-placed, is-made, will-be-made | **es:** puesta, sea-dada., serán-convertidas | **fr:** placer, établir | **de:** [יתשם], [מתשם], setzen Ezra 4:21; Ezra 5:8; Dan 2:5

4. appoint, make someone as (1×) A Qal usage with a personal object: to appoint or constitute someone to a role. Ezra 5:14 records that Cyrus 'appointed' Sheshbazzar as governor. Spanish 'puso' (he placed/appointed) and French 'établir' both handle this personnel sense naturally, showing how the physical metaphor of 'setting' someone in place extends to formal investiture in office. **ESTABLISH AND PREPARE**
en: appointed | **es:** puso. | **fr:** établir | **de:** [שמה] Ezra 5:14

שׂוּם H7762 *Art / N-mp* (1×)

garlic (plant used for food)

This word denotes garlic, the pungent bulb plant used as food and flavoring. It appears in Numbers 11:5, where the Israelites in the wilderness longingly recall the foods they ate freely in Egypt—including garlic alongside fish, cucumbers, melons, leeks, and onions. The Hebrew is cognate with Arabic, Aramaic, and Akkadian terms for garlic (allium sativum). Egypt was famous for its garlic and onions, staple flavoring in the ancient Near Eastern diet. The Israelites' complaint reveals that freedom with monotonous manna seemed less appealing than slavery with flavorful variety—a profound commentary on human nature and the struggle to trust God's provision.

(1×) Garlic, the aromatic bulb plant (allium sativum) used for seasoning food. Numbers 11:5 lists 'the garlic' among foods the Israelites nostalgically remembered from Egypt. The consistent translation as garlic (ajos in Spanish, ail in French) reflects certain botanical identification. Garlic was a dietary staple in ancient Egypt, providing flavor to otherwise bland fare. The people's yearning for it represents longing not just for taste but for the perceived security and variety of their former life, contrasting Egyptian abundance with wilderness austerity—even though Egypt meant slavery. **FOOD AND NOURISHMENT**
en: the-garlic | **es:** los-ajos: | **fr:** le-garlic | **de:** der-garlic Num 11:5

שֹׁמֵר H7763 *N-proper-ms* (2×)

Shomer; personal name meaning 'keeper' or 'guardian,' borne by two individuals

This name, meaning 'keeper' or 'watchman,' appears for two different men in Scripture. In 2 Kings 12:21, Shomer is the father of Jehozabad, one of the servants who assassinated King Joash of Judah. The parallel account in 2 Chronicles 24:26 identifies Shomer as a Moabite woman, suggesting either textual variation or that 'Shomer' was sometimes used as a feminine name. In 1 Chronicles 7:32, a different Shomer appears as a descendant of Asher, also called Shemer elsewhere. The name's meaning—'keeper'—may have been common, explaining multiple bearers. Transliterations across languages preserve the Hebrew form.

(2×) A personal name borne by at least two biblical figures: the parent of one of Joash's assassins (2 Kings 12:21) and an Asherite in 1 Chronicles 7:32. The name means 'keeper' or 'watchman.' Multilingual sources transliterate consistently ('Somer,' 'Shomer'), following convention for proper names. The Chronicles parallel identifies Shomer as feminine (a Moabite woman), showing the name could cross gender lines or indicating textual complexity in preserving these genealogical details. **PROPER NAMES (PERSONAL)**
en: Shomer | **es:** Somer | **fr:** Shomer, [שומר] | **de:** Shomer, [שומר] 2Kgs 12:21; 1Chr 7:32

שׁוּנִי H7764 *Prep-l / N-proper-ms* (2×)

Shuni; son of Gad and ancestor of the Shunite clan

Shuni was one of Gad's sons who went down to Egypt with Jacob's family, listed in Genesis 46:16. The tribal census in Numbers 26:15 records his descendants as the Shunite clan within Gad's tribe. These genealogical records preserved family identity across generations and established inheritance rights in the promised land. The consistent transliteration across languages (Spanish Shuni, French Shuni) follows standard practice for patronymic names. Like many names in Gad's genealogy, Shuni represents a family line that maintained its distinct identity through centuries of Egyptian bondage, wilderness wandering, and settlement in Canaan.

(2×) A son of Gad listed in Genesis 46:16 among those who entered Egypt with Jacob, and ancestor of the Shunite clan in Numbers 26:15. The name appears with the preposition 'to' or 'of' in Numbers, indicating the gentillic relationship ('belonging to Shuni'). Multilingual transliterations ('Shuni,' 'de-Suni,' 'à-Shuni') preserve the proper name while adapting prepositions to target language syntax. These occurrences establish Shuni as a recognized family line within Gad's tribal structure. **PROPER NAMES (PERSONAL)**
en: Shuni, to-Shuni | **es:** Shuni, de-Suni | **fr:** Shuni, à-Shuni | **de:** Schuni, zu-Shuni Gen 46:16; Num 26:15

שׁוּנִי H7765 *Art / N-proper-ms* (1×)

the Shunite (gentilicic designation of clan descended from Shuni)

This is the gentilicic adjective 'the Shunite,' designating the clan descended from Shuni of the tribe of Gad. Numbers 26:15 uses the definite article with this family name in the census list, identifying the Shunites as one of Gad's family groups. The article functions

to mark this as a collective designation—'the Shunite clan' as a recognized family unit within Gad's tribal structure. Like other tribal subdivisions, the Shunites traced descent from their eponymous ancestor Shuni (Genesis 46:16) and maintained family identity through generations. The census methodology counted by these ancestral family groups.

(1×) The gentilicic designation 'the Shunite' identifying the clan descended from Shuni in Numbers 26:15. The definite article marks this as the collective family group within Gad's tribe. The census lists 'the Shunite' as one of Gad's clans, connecting them to their ancestor Shuni from Genesis 46:16. The term across languages (sunitas in Spanish, 'Shunite' in English) represents the plural collective—all descendants of Shuni forming a recognized family subdivision for census, inheritance, and military organization purposes. **PROPER NAMES (PERSONAL)**

en: the-Shunite | **es:** los-sunitas | **fr:** le-Shunite | **de:** der-Shunite Num 26:15

שׁוּנֶם H7766 *Prep-b / N-proper-fs* (3×)

Shunem—a town in Issachar, home of Abishag and the Shunammite woman

This place name identifies a town in Issachar's territory, modern Sûlem north of Jezreel. Joshua 19:18 lists it among Issachar's inheritances. First Samuel 28:4 locates the Philistine camp there before Saul's final battle. Second Kings 4:8 introduces the prominent woman of Shunem who hosted Elisha. The town thus appears in diverse narratives: tribal allotment, royal warfare, and prophetic ministry, always retaining its geographical identity in the Jezreel valley area.

(3×) The three uses span tribal territory list (Joshua 19:18), Philistine military encampment (1 Samuel 28:4), and Elisha's ministry location (2 Kings 4:8). Spanish 'Sunem' and versions across languages transliterate consistently. The geographical stability is notable: from conquest-era allotment through Saul's reign to Elisha's time, Shunem remains a recognized site. Its proximity to Jezreel made it strategically significant for military movements and prophetic activity alike. **GEOGRAPHY AND SPACE**

en: Shunem, and-Shunem, in-Shunem | **es:** Sunem, en-Sunem, y-Sunem | **fr:** Shunem, dans-Shunem, et-Shunem | **de:** Shunem, in-Shunem, und-Shunem Josh 19:18; 1Sam 28:4; 2Kgs 4:8

שׁוּנַמִּית H7767 *Art / N-proper-fs* (8×)

The Shunammite, a gentilic adjective identifying a woman from the town of Shunem.

A feminine gentilic adjective designating a woman from Shunem, a town in the territory of Issachar. The term identifies two notable biblical women. The first is Abishag the Shunammite, the beautiful young woman brought to attend the aging King David (1 Kgs 1:3, 15), whose status later became a political flashpoint when Adonijah requested her as wife (1 Kgs 2:17, 21-22). The second is the unnamed 'great woman' of Shunem in Elisha's ministry, who hosted the prophet and whose son he raised from death (2 Kgs 4:12, 25, 36). All multilingual glosses consistently render 'the Shunammite' as a title.

the Shunammite (8×) A gentilic adjective in feminine form identifying a woman from Shunem. It designates two distinct women across the eight occurrences: Abishag the Shunammite (1 Kgs 1:3, 15; 2:17, 21, 22), the young attendant of aged King David whose hand became a political prize in the succession crisis, and the unnamed wealthy Shunammite woman (2 Kgs 4:12, 25, 36) who hosted the prophet Elisha and witnessed the resurrection of her son. Spanish 'la sunamita,' French 'le Sunamite,' and German 'der Shunammite' all preserve the gentilic form as a recognizable title rather than translating it. **PROPER NAMES (PERSONAL)**

en: for-the-Shunammite, the-Shunammite | **es:** a-la-sunamita, la-sunamita | **fr:** le-Sunamite, pour-le-Sunamite | **de:** der-Shunammite, fuer-der-Shunammite 1Kgs 1:3; 1Kgs 1:15; 1Kgs 2:17; 1Kgs 2:21; 1Kgs 2:22

שָׁוַע H7768 *V-Piel-Perf-1cs* (21×)

To cry out for help, to plead or call urgently to God in distress (Piel of שׁוּע)

A Piel verb expressing an urgent, voiced appeal for rescue—nearly always directed toward God. The Psalms use it repeatedly for the sufferer's cry in prayer (Ps 5:3; 18:7, 42; 22:25; 28:2; 30:3; 88:14; 119:147), while Job employs it for unanswered pleas (Job 19:7; 24:12; 30:20, 28). Habakkuk 1:2 opens with this verb in a raw complaint: 'How long shall I cry for help, and you will not hear?' Lamentations 3:8 describes God shutting out the cry. Spanish 'clamar' and French 'crier' both capture the vocal urgency present in every attestation.

cry out for help (21×) To cry out urgently for help or rescue, typically in prayer directed to God during distress or suffering. The psalmist cries out and is heard (Ps 18:7; 30:3), yet the same verb also voices unanswered anguish (Job 19:7; 30:20; Hab 1:2; Lam 3:8). Jonah 2:3 uses it from the belly of the fish. Spanish 'clamar,' French 'crier,' and English 'cry for help' all converge on this single sense of vocal, desperate supplication. **CALLING AND NAMING**

en: I-cried, I-cry-for-help, I-cry-out | **es:** Clamo, al-clamar-yo, clama-por-ayuda | **fr:** [ואשוע], [תשוע], crier | **de:** [אשוע], [ואשוע], [ישועו] Job 19:7; Job 24:12; Job 29:12; Job 30:20; Job 30:28

שׁוּעַ H7769 *N-msc / 2ms* (2×)

cry for help, opulence; disputed term possibly meaning wealth or distress cry

This rare noun appears twice in Job with uncertain meaning. Some lexicographers connect it to Arabic roots suggesting 'opulence' or 'wealth,' while others link it to the Hebrew verb 'to cry for help.' Job 30:24 and 36:19 both present textual difficulties. If it means 'cry,' the sense would be a call for help in distress. If it means 'wealth' or 'opulence,' the verses speak of material resources. Modern translations divide: some read 'cry for help' (Spanish clamor, French cri), others propose emendations. The ambiguity reflects genuine uncertainty about rare words in Job's difficult poetry. Context offers limited help since both meanings could fit Job's situation.

(2×) A disputed term in Job 30:24 and 36:19, possibly meaning either 'cry for help' or 'wealth/opulence.' Spanish 'clamor, tu-clamor' and English 'cry-for-help, your-cry' favor the distress interpretation, fitting Job's suffering context. However, Arabic cognates suggest 'opulence,' and some scholars emend the text. The suffix 'your' in 36:19 suggests something belonging to the addressee. The uncertainty illustrates Job's lexical challenges—rare vocabulary in poetic contexts where meaning remains genuinely debated. **GEOGRAPHY AND SPACE**

en: cry-for-help, your-cry | **es:** clamor, tu-clamor | **fr:** ton-שׁוּעְךָ-toi, שׁוּע | **de:** [שׁוּע], [שׁוּעְךָ] Job 30:24; Job 36:19

שׁוּעַ H7770 *N-proper-fs* (2×)

Shua; father of Judah's Canaanite wife, whose daughter married into Israel's lineage

Shua was the father of the Canaanite woman Judah married, making him grandfather to Er, Onan, and Shelah. Genesis 38:2 introduces him when Judah sees and marries 'the daughter of a Canaanite man named Shua.' Verse 12 refers to her again as 'the daughter of Shua' (Bath-shua). The parallel in 1 Chronicles 2:3 confirms this genealogy. His daughter's marriage to Judah represents the problematic intermarriage with Canaanites that characterized the patriarchal period. The name itself means 'wealth' or 'cry,' though its significance here is simply as a patronymic. Shua's Canaanite identity matters more than his name's etymology for the narrative.

(2×) The Canaanite father of Judah's wife, appearing in Genesis 38:2, 12 and 1 Chronicles 2:3. His daughter is called 'Bath-shua' (daughter of Shua), showing typical patronymic formation. Multilingual sources uniformly transliterate the name ('Shua,' 'Schua'), treating it as a proper noun. His significance lies in being grandfather to Judah's sons Er, Onan, and Shelah, making him part of the messianic line despite his Canaanite identity—an example of gentiles incorporated into Israel's genealogy. **AUTO-DETECTED COMMUNITY 5544 WITH 4 SENSES**

en: Shua | **es:** Shua | **fr:** Shua | **de:** Schua, Schuas Gen 38:2; Gen 38:12

שׁוֹעַ H7771a *N-ms* (2×)

noble, independent; person of high social rank and character, free and generous

This adjective describes someone of noble rank and, by implication, noble character—free, independent, and generous. Isaiah 32:5 contrasts the noble person (shoa) with the fool, emphasizing that true nobility involves moral character, not just social position. Job 34:19 speaks of God who shows no partiality to princes or 'the rich/noble' over the poor. The term may derive from a root meaning abundance or deliverance, suggesting those with resources and freedom. Spanish generoso (generous) and rico (rich) capture both the material and moral dimensions. Biblical usage typically assumes nobility should produce generosity, not merely status.

(2×) A person of noble rank, characterized by independence, wealth, and ideally moral generosity. Isaiah 32:5 contrasts the noble with the fool, insisting that in the righteous kingdom, fools won't be called noble. Job 34:19 uses the term parallel to 'princes,' denoting high social standing. Spanish 'generoso, rico' and English 'to-be-generous, the-rich' both capture the dual sense: material wealth and moral character. The biblical ideal connects social nobility with ethical nobility—freedom and resources should produce generosity. **RICHES AND WEALTH**

en: the-rich, to-be-generous | **es:** generoso, rico | **fr:** [שׁוע], שׁוע | **de:** [שׁוע] Job 34:19; Isa 32:5

שׁוֹעַ H7771b *Conj-w / N-ms* (1×)

A cry, likely a war-cry or shout for help in battle

This rare noun appears only once in Isaiah's oracle about the Valley of Vision, describing a day of tumult with shouting echoing in the mountains. The word captures both the chaos of battle and the desperation of those crying out for deliverance. Hebrew שׁוֹעַ belongs to a family of terms associated with loud, urgent vocalization—whether the rallying cry of soldiers or the plea of the endangered.

(1×) Used in Isaiah 22:5 within a vivid scene of confusion and panic. The context describes 'a day of tumult and trampling and confusion' with noise reverberating to the mountains, suggesting this is not ordinary speech but the heightened vocal expression that accompanies crisis—either the shout of warriors in combat or desperate civilians seeking rescue. **GEOGRAPHY AND SPACE**

en: and-crying-out | **es:** y-clamor | **fr:** [וׁשוע] | **de:** [וׁשוע] Isa 22:5

שׁוֹעַ H7772 *Conj-w / N-proper-fs* (1×)

Shoa, an ancient people identified with Sutû nomads of Mesopotamia and beyond the Tigris

Ezekiel invokes this people group alongside Babylonians, Chaldeans, Pekod, and Koa as enemies who will judge Jerusalem. Ancient sources identify them with the Sutû, nomadic groups who ranged across Mesopotamian territories and eastward. The prophet's list reads like a geopolitical roll call of Babylon's confederates, each name representing a distinct threat converging on the unfaithful city.

(1×) Appears in Ezekiel 23:23 in a catalog of Babylon's allies. Assyrian records mention the Sutû or Sutî as nomadic peoples, suggesting Shoa represents mobile warrior groups who would join in Jerusalem's judgment. The multilingual evidence preserves the name with slight variations (Schoua in French), indicating these were recognized ethnic designations across ancient Near Eastern diplomacy. **GEOGRAPHY AND SPACE**

en: and-Shoa | **es:** y-Shoa | **fr:** et-Schoua | **de:** [וׁשוע] Ezek 23:23

שַׁוְעִי H7773 *N-msc / 1cs* (1×)

My cry, a noun describing the psalmist's cry for help directed to God

This term belongs to the vocabulary of urgent prayer, appearing in contexts where the speaker is in distress and calling out to the divine. The root שׁוע gives us multiple forms expressing the act of crying for help—not casual conversation but the desperate vocalization of someone in danger or deep need. David and other psalmists use this language to frame their prayers as emergency appeals to heaven.

(1×) Found in Psalm 5:2 where David addresses God: 'Give heed to my cry.' The possessive form emphasizes personal ownership of this plea—'my cry' is not just any vocalization but the speaker's specific appeal. Across multiple languages, translations capture the first-person possessive (mi-clamor in Spanish, mein-schreien in German), highlighting how this form intensifies the personal urgency of the prayer. **GEOGRAPHY AND SPACE**

en: my-cry | **es:** mi-clamor | **fr:** cri | **de:** mein-schreien Ps 5:2

שׁוּעָא H7774 *N-proper-fs* (2×)

Shua; Asherite woman, relative of Heber

This woman's name appears in 1 Chronicles 7:32 in the genealogy of Asher's descendants. She is identified as sister of Heber and daughter of his father. The Septuagint transliterates her name variously (Sola, Soua), showing typical textual variation for proper names. Little is known about her beyond this genealogical mention, which was significant for establishing tribal identity and inheritance rights. Her inclusion in Chronicles' genealogies reflects the compiler's concern to preserve comprehensive family records. The name Shua (meaning 'wealth' or possibly 'cry') was evidently used for both men and women in ancient Israel.

(2×) An Asherite woman mentioned in 1 Chronicles 2:3 and 7:32 within tribal genealogies. Her name appears in family lists preserving Asher's descendants. Multilingual sources transliterate the name, following proper noun convention. The dual occurrence in Chronicles reflects the genealogist's concern for comprehensive record-keeping, ensuring each family line was documented. Her significance lies in genealogical record rather than narrative action—she represents one thread in the complex tapestry of Israelite tribal identity. **AUTO-DETECTED COMMUNITY 5544 WITH 4 SENSES**

en: Shua | **es:** Sua, Súa | **fr:** [שׁוע], [שׁועא] | **de:** [שׁוע], [שׁועא] 1Chr 2:3; 1Chr 7:32

שַׁוְעָה H7775 *N-fsc* (11×)

A cry for help or outcry of distress, directed toward God in lament and arising from oppression

A feminine noun expressing the raw, anguished appeal of the desperate — whether an individual in the Psalms or an entire people in bondage. Israel's cry (shav'ah) rises from Egyptian slavery and reaches God's ears (Exod 2:23). David, fleeing for his life, declares that his cry came before God and entered his ears (2 Sam 22:7; Ps 18:6). Across the Psalter, this word appears in some of the most intimate pleas for divine attention — 'let my cry come before you' (Ps 102:1), 'he does not despise the cry of the afflicted' (Ps 34:15). It is the vocabulary of last resort, the sound of those who have nowhere else to turn.

cry for help, outcry (11×) A cry for help or outcry of distress directed to God, expressing anguished appeal in times of suffering or oppression. Appears in the exodus narrative where Israel's collective groan reaches God (Exod 2:23), in royal thanksgiving where David recalls his cry entering God's ears (2 Sam 22:7; Ps 18:6), and throughout individual laments (Ps 34:15; 39:13; 40:2; 72:12; 88:3; 102:1). Jehoshaphat invokes it in communal prayer before battle (2 Chr 20:9). Translations converge uniformly: Spanish 'clamor,' Arabic ṣ/ṣ (surakh/sarkha), Korean 부르짖음 (bureujijeum), Hindi पुकार (pukar), Swahili 'kilio' — all confirming a single sense of desperate vocal appeal. **GEOGRAPHY AND SPACE**

en: and-my-cry, and-my-cry-for-help, cry-of | **es:** a-mi-clamor, clamor-de, el-clamor-de | **fr:** [לׁשועתי], [שׁועת], cri | **de:** [לׁשועתי], [שׁועת], ihr-schreien Exod 2:23; 1Sam 5:12; 2Sam 22:7; Ps 18:6; Ps 34:15

שׁוּעָל H7776 *N-mp* (7×)

shu'al – fox or jackal; a small wild canid haunting ruins, raiding vineyards, and scavenging the dead

A masculine noun covering the small wild canids of the Levant – both foxes and jackals, which Biblical Hebrew does not consistently distinguish. Samson famously caught three hundred of them to burn the Philistines' grain fields (Judg 15:4), a number that probably points to jackals, which are more gregarious than solitary foxes. The Song of Solomon warns of 'little foxes that ruin the vineyards' (Song 2:15), a beloved image of small threats that spoil tender growth. Ezekiel likens Israel's false prophets to foxes among ruins (Ezek 13:4), and Lamentations mourns that foxes prowl on desolate Mount Zion (Lam 5:18). The Psalmist declares that the wicked will become 'a portion for foxes' – food for scavengers (Ps 63:10). Spanish zorras, French renards, and German Fuechse all default to 'fox,' though the biblical referent likely oscillates between the two canids.

fox, jackal (small wild canid) (7×) A small wild canid, encompassing both foxes (Vulpes vulpes) and jackals (Canis aureus), since Biblical Hebrew does not lexically separate them. The large number Samson captured (Judg 15:4) suggests jackals, which are more social, while the 'little foxes' of Song 2:15 may envision the smaller, vineyard-raiding fox. False prophets are compared to foxes scavenging in ruins (Ezek 13:4), and desolate Zion is haunted by them (Lam 5:18). Spanish zorras, French renards, and German Fuechse uniformly render 'fox,' though the biblical creature's identity spans both species depending on context. **JACKAL WILD CANINE**
en: fox, foxes, jackals | **es:** Como-zorros, zorras, zorro | **fr:** [שועל], [שועלים], les-renards | **de:** Fuchs, Fuechse, [כשעלים] Judg 15:4; Neh 4:3; Ps 63:10; Song 2:15

שׁוּעָל H7777a *N-proper-fs* (1×)

Shual, a district in Israel along the route to Ophrah

This territorial name marks a region where Philistine raiders operated during Saul's reign. The text locates it along 'the way of Ophrah,' suggesting it was a recognized landmark for navigation. Geography and conflict intertwine here—place names in the conquest and kingdom narratives often preserve the memory of battles, raids, and tribal boundaries. Though the exact site remains unidentified, the name survives as a witness to Israel's contested borders.

(1×) Mentioned in 1 Samuel 13:17 as one of three directions taken by Philistine raiding parties. The 'land of Shual' served as a geographical reference point, implying it was well-known to the original audience even if later generations lost the precise location. Cross-linguistic consistency (Shual across English, Spanish, French, German) reflects the treatment of proper nouns as untranslated markers. **AUTO-DETECTED COMMUNITY 9745 WITH 3 SENSES**
en: Shual | **es:** Shual | **fr:** Shual | **de:** Shual 1Sam 13:17

שׁוּעָל H7777b *Conj-w / N-proper-ms* (1×)

Shual, a personal name in the tribe of Asher

Listed among Asher's descendants in Chronicles' genealogical records, this individual shares his name with the territorial designation from 1 Samuel. Hebrew naming often drew from geography, fauna, or natural features, so the same word could denote both a person and a place. The genealogies preserve these names as anchors of tribal identity, connecting families to their ancestral heritage.

(1×) Appears in 1 Chronicles 7:36 within Asher's family tree. The Septuagint renders it variously (Soula, Soual, Souan in different manuscripts), showing translators' attempts to represent an unfamiliar Hebrew name in Greek phonology. The conjunction 'and-Shual' places him in a list format, the chronicler's method for documenting tribal membership. **AUTO-DETECTED COMMUNITY 9745 WITH 3 SENSES**
en: and-Shual | **es:** y-Súal | **fr:** [ושועל] | **de:** [ושועל] 1Chr 7:36

שֹׁעֵר H7778 *Conj-w / N-mp* (37×)

Gatekeeper or porter stationed at a gate to guard access, especially at the Temple or city gates

A participial noun derived from the root for 'gate' (sha'ar), designating a person who guards and controls passage through a gateway. In the vast majority of its 37 occurrences, the term appears in Chronicles, Ezra, and Nehemiah to describe the Levitical gatekeepers of the Temple, a hereditary office of considerable dignity. These men were organized into divisions numbering in the thousands (1 Chr 23:5) and bore responsibility for securing the sanctuary entrances, the thresholds, and even the Ark (1 Chr 15:23-24). Outside the cultic sphere, the word also denotes the porter of a city gate (2 Kgs 7:10-11) and, in one textual reconstruction, a female doorkeeper of a house (2 Sam 4:6).

gatekeeper, porter (37×) A guardian stationed at a gate, controlling who enters and exits. In its primary usage across Chronicles, Ezra, and Nehemiah, this refers to the Levitical gatekeepers of the Temple—a consecrated office. Spanish 'porteros' and German 'Tore' both capture the gate-ward function. The role encompassed guarding thresholds (1 Chr 9:22), the Ark procession (1 Chr 15:23-24), and the city gate in wartime (2 Kgs 7:10-11). **GATEKEEPER PORTER**
en: and-the-gatekeepers, of-the-gatekeepers, the-gatekeepers | **es:** Los-porteros, Y-los-porteros, los-porteros | **fr:** der-portes, der-portiers, et-der-portes | **de:** [והשערים], der-Tore, die-Tore 2Sam 18:26; 2Kgs 7:10; 2Kgs 7:11; 1Chr 9:17; 1Chr 9:18

שׁוּף H7779 *V-Qal-Imperf-3ms / 1cs* (4×)

bruise, crush; to strike with force causing injury, especially to the head or heel; used in Genesis 3:15 of mutual enmity

This verb is most famous from Genesis 3:15, where it appears twice in God's curse on the serpent: the seed of the woman will bruise the serpent's head, while the serpent will bruise the human heel. The word describes forceful striking that causes injury without necessarily killing. In Job 9:17 it's used of God crushing Job in a tempest. The multilingual evidence shows crushing, bruising, and wounding (Spanish me-aplasta, French écraser). The Genesis passage has been read messianically by many traditions, with the head-bruising seen as a decisive blow and the heel-bruising as a lesser wound—a cosmic promise of eventual victory through suffering.

(4×) To bruise, crush, or strike with injurious force. Most notably in Genesis 3:15's dual usage: the serpent will bruise the human heel while humanity bruises the serpent's head—a foundational text for understanding ongoing conflict between good and evil. Job 9:17 uses it of God's overwhelming power crushing Job. The Spanish and French glosses (me-aplasta 'crushes me', écraser 'to crush') confirm the violent, crushing nature of this action, distinct from mere touching or striking. **RELEASE AND MOVEMENT**
en: crushes-me, shall-bruise-him, shall-bruise-you | **es:** le-herirás, me-aplasta,, me-cubrirá | **fr:** –blessure-lui, –blessure-tu, écraser | **de:** [ישופני], soll-bedecken-mich, wird-dir-zertreten Gen 3:15; Job 9:17; Ps 139:11

שׁוֹבַךְ H7780 *Conj-w / N-proper-ms* (2×)

Shophach; Aramean general, variant form of Shobach in Chronicles

Shophach is the name given in 1 Chronicles 19:16, 18 to the Aramean general called Shobach in the parallel account in 2 Samuel 10. He commanded Hadadezer's army that David defeated. Such name variations between Samuel-Kings and Chronicles are common, reflecting different textual traditions or dialectal variations in how the same Aramean name was preserved. Both forms refer to the same historical figure and event—the decisive battle where David defeated the Aramean coalition. The multilingual transliterations preserve the Chronicles form, showing awareness of the textual variant. Ancient versions also show this variation (Septuagint offers multiple spellings).

(2×) The Chronicles variant of the Aramean commander's name, appearing in 1 Chronicles 19:16, 18 (compare 2 Samuel 10's 'Shobach'). The variant spellings reflect different textual traditions for the same foreign proper name. Multilingual sources transliterate according to the Chronicles form ('Shofaj,' 'שופך'). Both accounts describe the same event: David's victory over Hadadezer's army. The name variation illustrates how ancient texts preserved foreign names with phonetic approximations that could differ between sources. **PROPER NAMES (PERSONAL)**

en: Shophach, and-Shophach | **es:** Shofaj, y-Shofaj | **fr:** [ושופך], [שופך] | **de:** [ושופך], [שופך] 1Chr 19:16; 1Chr 19:18

שׁוּפָמִי H7781 *Art / N-proper-ms* (1×)

The Shuphamite, gentilician referring to descendants of Shupham in Benjamin's census

This ethnic or clan designation follows the common Hebrew pattern of forming collective terms with the definite article, turning a personal ancestor's name into a group identifier. In Numbers' census lists, such terms organize Israel by tribal subdivisions, each clan name preserving the memory of an eponymous founder. These designations mattered for land allotment, military organization, and social identity.

(1×) Found in Numbers 26:39 during the wilderness census of Benjamin's clans. The article 'the' signals this is not an individual but a collective—'the Shuphamite clan' or 'the Shuphamites.' Spanish renders this as 'los sufamitas' (the Shuphamites as a group), German as 'der Shuphamite' (singular collective), showing different strategies for representing Hebrew's gentilician constructions. **PROPER NAMES (PERSONAL)**

en: the-Shuphamite | **es:** los-sufamitas | **fr:** le-Shuphamite | **de:** der-Shuphamite Num 26:39

שֹׁפָר H7782 *Art / N-ms* (72×)

Shofar; a ram's horn trumpet used for warfare, assembly, worship, and theophany; occasionally the horn itself as object.

The shofar is arguably the most iconic sound in the Hebrew Bible — the piercing blast that toppled Jericho's walls (Josh 6:5), heralded God's descent on Sinai (Exod 19:16), and will one day announce the great ingathering (Isa 27:13). Used overwhelmingly as a signaling instrument in military, liturgical, and prophetic contexts, the shofar is a curved ram's horn whose sound carries both martial urgency and sacred awe. A small cluster of passages foregrounds the physical horn object itself, particularly in Chronicles and Psalms, where it appears paired with other instruments.

1. ram's horn trumpet (69×) The ram's horn as a signal instrument, covering warfare (Judg 7:8, 16), theophany (Exod 19:16; 20:18), religious assembly (Lev 25:9; Joel 2:1), and prophetic announcement (Isa 27:13; 58:1). This is the dominant sense across 69 of 72 occurrences. Translations vary revealingly: German 'Posaune' (trombone/trumpet) emphasizes the sound, Spanish 'cuerno' the material, while French 'trompette' and many languages simply transliterate 'shofar,' reflecting its unique cultural status. **HORNS AND TRUMPETS**

en: a-shofar, a-trumpet, horn | **es:** cuerno, shofar, shofar? | **fr:** trompette, un-shofar | **de:** Posaune, Schofar, der-Schofar Lev 25:9; Josh 6:4; Josh 6:5; Josh 6:8; Josh 6:9

2. horn (animal horn) (3×) The physical animal horn as a material object, foregrounding its nature as a horn rather than its signaling function. Attested in 1 Chr 15:28, 2 Chr 15:14, and Ps 98:6, where the shofar appears alongside trumpets and cymbals in orchestral listings. Several African and Asian translations use generic 'horn' words (Swahili 'pembe,' Arabic 'qurun') rather than instrument-specific terms, confirming the emphasis on the object's material identity rather than its acoustic purpose. **HORNS AND TRUMPETS**

en: and-with-horns, shofar, the-shofar | **es:** cuerno, y-con-shofarot | **fr:** [ובשופרות], [שופר], trompette | **de:** [ובשופרות], [שופר], der-Schofar 1Chr 15:28; 2Chr 15:14; Ps 98:6

שׁוּק H7783 *Conj-w / V-Piel-ConsecImperf-2ms / 3fs* (3×)

overflow, water abundantly—to cause superabundance, especially of liquids

This Piel/Hiphil verb describes causing overflow or abundance, particularly of liquids. Psalm 65:9 depicts God watering the earth abundantly, using agricultural imagery of divine provision. Joel uses it twice (2:24, 3:13) for vats overflowing with wine and oil, symbols of restored blessing or of abundance in harvest judgment. The term emphasizes superabundance beyond mere sufficiency, liquid blessing spilling over containers.

(3×) The three uses involve God abundantly watering the earth (Psalm 65:9) and vats overflowing with wine/oil (Joel 2:24, 3:13). Spanish uses 'regar' (water/irrigate) and 'rebosar' (overflow), capturing both irrigation and overflow. The Psalm context is God's creation care, while Joel's dual usage appears in restoration promise (2:24) and harvest-of-nations judgment (3:13), showing abundance can signify either blessing or overwhelming judgment. **ABOUNDING AND SURPLUS**

en: and-water-it-abundantly, and-will-overflow, overflow | **es:** rebosan, y-la-riegas, y-rebosarán | **fr:** courir, et-courir | **de:** [והשיקו], [והשיקו], und-Wasser-es-abundantly Ps 65:9; Joel 2:24; Joel 3:13

שׁוֹק H7784 *Prep-b* (4×)

street, public square; an open area within a city or town where people gather and commerce occurs

This noun refers to streets or public squares in a city, the open spaces where public life unfolds. Proverbs 7:8 describes the young man passing through the street near the adulteress's corner. Ecclesiastes 12:4-5 mentions the street as the place where the doors are shut and voices grow faint in old age. Song of Songs 3:2 has the bride searching through the streets and squares for her beloved. The multilingual consensus (Spanish en-la-calle, French rue, German Straße elements) confirms this as the urban public space. Unlike the narrow alley (מָבוֹא), this is the broad place where community life, commerce, and encounters happen—both innocent and dangerous.

(4×) The public street or square within a city, the open space where people walk, gather, and conduct daily life. Proverbs 7:8 sets the scene of temptation as the young man passes through the street. Ecclesiastes uses it to evoke the fading sounds of old age. Song of Songs 3:2 shows the bride's urgent search through streets and squares. This is the arena of public visibility, commerce, chance encounters, and danger—the opposite of the protected private home. **GEOGRAPHY AND SPACE**

en: in-the-street, in-the-streets, through-the-street | **es:** en-la-calle, por-la-calle, por-la-plaza | **fr:** dans-les-rues, rue | **de:** [בשוק], [בשוקים], [בשוק] Prov 7:8; Eccl 12:4; Eccl 12:5; Song 3:2

שׁוֹק H7785 *N-fd* (19×)

Leg or thigh — the lower leg of a person or the upper hind leg of a sacrificial animal

Refers to the leg as a body part, with a notable semantic split between human and animal contexts. For humans it denotes the lower leg or calf, as when Samson smites the Philistines 'leg upon thigh' (Judg 15:8) or in the lover's praise of marble-like legs (Song 5:15). For sacrificial animals it designates the upper hind leg or thigh — the priestly portion in the wave offering (Exod 29:22, 27; Lev 7:32-34). Spanish distinguishes these neatly: 'pierna' for the human limb, 'muslo' for the sacrificial thigh. The dual form appears for human legs (Deut 28:35; Prov 26:7).

leg, thigh (body part) (19×) The physical leg or thigh of a person or animal. In human contexts it refers to the lower leg or calf, distinct from the thigh proper (Judg 15:8; Ps 147:10; Song 5:15). In sacrificial legislation it denotes the upper hind leg given to priests as their portion (Exod 29:22, 27; Lev 7:32-34; 1 Sam 9:24). Spanish translations helpfully distinguish 'pierna' (human leg) from 'muslo' (sacrificial thigh), reflecting the contextual semantic range. **GEOGRAPHY AND SPACE**

en: and-like-thigh-of, his-legs, in-legs-of | **es:** Muslo-de, Sus-piernas, el-muslo | **fr:** Ses-jambes,, [שוק], cuisse-de | **de:** Bein, Schenkel-von, [שוק] Exod 29:22; Exod 29:27; Lev 7:32; Lev 7:33; Lev 7:34

שָׂרַר H7786 *Conj-w / V-Qal-ConsecImperf-3ms* (2×)

rule, act as prince; denominative verb meaning to exercise authority or contend for dominance

This denominative verb from the noun 'prince' (sar) means to rule,

govern, or act as a prince. Judges 9:22 reports that Abimelech 'ruled over Israel three years,' using the verb to describe his controversial reign. Hosea 12:4 uses it differently, saying Jacob 'strove with God' (though some read 'ruled'), referring to the wrestling match at Peniel. The verb can imply both legitimate governance and contentious power-seeking. Spanish gobernó (governed) and luchó (struggled) reflect the semantic range. The term suggests active exercise of authority, whether God-granted or self-seized. Context determines whether the rule is blessed or condemned.

(2×) To exercise rule or princely authority, appearing in Judges 9:22 (Abimelech's rule) and Hosea 12:4 (Jacob's striving). Spanish offers both 'gobernó' (governed) and 'luchó' (struggled), showing the verb's range from legitimate rule to contentious striving. Judges uses it for Abimelech's self-appointed authority over Israel, while Hosea recalls Jacob's wrestling with the divine messenger. Both involve exerting power or influence, though moral evaluation differs—Abimelech's tyranny versus Jacob's tenacious faith. **AUTO-DETECTED COMMUNITY 9286 WITH 3 SENSES**

en: and-he-strove, and-ruled | **es:** Y-gobernó, y-luchó | **fr:** et-droit, et-régna | **de:** und-aufrichtig, und-herrschte Judg 9:22; Hos 12:4

שׁוּר H7787 *Conj-w / V-Qal-ConsecImperf-3ms* (1×)

He sawed, though the verbal form is disputed and may represent 'he set' instead

This hapax legomenon in Chronicles' war narrative creates textual uncertainty. The consonants can be read as either a form of sawing (from שׁוּר) or setting/placing (from שִׂים). David's treatment of Ammonite prisoners involves either brutal execution with saws or forced labor with tools. The parallel passage in Samuel uses different vocabulary, adding to the interpretive challenge. Ancient warfare accounts are often disturbing, and translators must wrestle with the most likely original reading.

(1×) Appears in 1 Chronicles 20:3 describing David's actions toward conquered peoples. The verb form with waw-consecutive indicates sequential narrative action. Most English versions follow the 'set them to labor' interpretation, but the sawing reading cannot be dismissed. The ambiguity in French and German translations (using bracketed original text) suggests translator uncertainty about the verb's meaning in this violent context. **HUNTING ACTIVITY**

en: and-set | **es:** y-los-puso | **fr:** [וישר] | **de:** [וישׂר] 1Chr 20:3

שׁוּר H7788 *Conj-w / V-Qal-ConsecImperf-2fs* (2×)

travel, journey; possibly to bring offerings to a deity or engage in trade caravans

This verb, related to the common Semitic root for 'to travel' or 'journey,' appears twice with distinct nuances. Isaiah 57:9 describes apostate Israel 'journeying to the king' (Melek, possibly a deity) with oil and perfumes—cultic prostitution imagery. Ezekiel 27:25 mentions Tarshish ships as Tyre's 'travelers' or 'caravans,' suggesting commercial voyaging. The root is cognate with Arabic sār (to journey) and appears in Aramaic. Spanish 'fuiste' (you went) and 'caravanas' (caravans) capture the movement sense. The verb can describe either religious pilgrimage (legitimate or apostate) or commercial travel. Context distinguishes spiritual harlotry from honest trade.

(2×) To journey or travel, whether for religious purposes (Isaiah 57:9) or commercial trade (Ezekiel 27:25). In Isaiah, the journey involves bringing offerings to foreign deities—cultic apostasy portrayed as spiritual prostitution. In Ezekiel, ships function as 'travelers' or 'caravans' conducting Tyre's maritime trade. Spanish 'y-fuiste' (and you went) and 'tus-caravanas' (your caravans) distinguish the personal journey from the commercial fleet. Both involve movement toward a destination, but moral evaluation depends on the purpose. **TRAVEL ABOUT LEAD**

en: and-you-journeyed, your-caravans | **es:** Y-fuiste, tus-caravanas | **fr:** [ותשרי], observer | **de:** [ותשרי], [שרותיך] Isa 57:9; Ezek 27:25

שׁוּר H7789 *V-Qal-Imperf-3ms* (16×)

To behold, gaze upon; to lie in wait or lurk with hostile intent; to sing or chant (a rare poetic variant).

The Hebrew verb shur is a word of intense looking — a gaze that lingers and penetrates. In its primary sense, it describes beholding or contemplating someone or something with sustained attention, appearing in some of Scripture's most visually dramatic poetry: Balaam's oracle gazing upon Israel from a mountaintop ('I behold him, but not near; I see him, but not now,' Num 24:17) and Job's anguished awareness that God's eye is upon him (Job 7:8; 34:29). Spanish contemplar and French regarder capture this attentive quality. But looking can turn predatory: in Jeremiah 5:26 and Hosea 13:7, shur describes lying in wait like a hunter or a leopard, watching with intent to strike. Spanish acechar ('to stalk') and French guetter mark this shift into hostile surveillance. A single puzzling occurrence in Job 33:27 may preserve a homonymous root meaning 'to sing,' perhaps related to shir, though the textual evidence remains debated.

1. to behold, see, look at (13×) To behold, gaze upon, observe — perceiving visually with sustained attention or contemplation. This primary sense accounts for thirteen occurrences, spanning Balaam's prophetic vision ('I behold him from afar,' Num 24:17), Job's existential lament that God's eye will no longer see him (Job 7:8; 20:9), and the lover's invitation to gaze from the peaks of Lebanon (Song 4:8). Spanish contemplar/mirar, French regarder/observer, and German schauen converge on attentive visual perception. The verb often appears in parallel with ra'ah ('to see'), but carries a more deliberate, penetrating quality — this is not a glance but a sustained gaze. **STRIKING AND REFERENCE**

en: I-behold-him, and-I-will-look-upon-him, and-behold | **es:** la-ve, la-verá?, lo-contemplo | **fr:** Tu-regarderas, et-observer, je-voici-lui | **de:** [ואשורנו], [ושור], [ישורנה] Num 23:9; Num 24:17; Job 7:8; Job 17:15; Job 20:9

2. to lie in wait, lurk (2×) To watch with hostile or stealthy intent — lying in wait, lurking, spying upon someone as a predator watches prey. Two occurrences shift the verb's valence from contemplation to menace: in Jeremiah 5:26, wicked men 'lie in wait' like fowlers setting traps, and in Hosea 13:7, God warns 'like a leopard I will lurk (ashur) beside the way.' Spanish acechar and French guetter deploy dedicated stalking vocabulary, confirming that translators perceive genuine hostile intent rather than neutral observation. The semantic bridge from 'behold' to 'lurk' is the intensity of the gaze — watching that becomes predatory. **ASSYRIA NATION PERSON**

en: I-will-lurk, they-lie-in-wait | **es:** acechan, acecharé | **fr:** Assyrie, [ישור] | **de:** Assyrien, [ישור] Jer 5:26; Hos 13:7

3. to sing (1×) To sing or chant — a rare and debated sense attested in Job 33:27, where Elihu describes a restored person who 'sings before others' in confession. This may reflect a distinct homonymous root related to shir ('to sing') rather than the visual verb. Spanish canta ('he sings') and some traditional renderings support the vocal reading, though others emend the text or reinterpret the verb as 'to look about' in triumph. The single attestation and textual uncertainty make this the most fragile of the three senses. **SEEING AND PERCEIVING**

en: he-sings | **es:** Canta | **fr:** observer | **de:** aufrichtig Job 33:27

שׁוּר H7790 *Prep-b / N-mpc / 1cs* (1×)

On my enemies, though the Hebrew is textually corrupt and alternate readings suggest 'my adversaries'

The psalmist declares triumph over opponents, but the exact Hebrew word here is disputed. BDB suggests reading 'on those who watch me with hostility' (from שׁוֹרֵר) rather than the Masoretic text. Such textual questions arise when scribal traditions preserve a difficult reading that may reflect ancient copyist error. Yet even uncertain texts convey the core message: God vindicates the righteous against their adversaries.

(1×) Found in Psalm 92:11 where the speaker celebrates God's justice. The prepositional phrase 'on my enemies' expresses the direction of divine judgment. Spanish renders this as 'a mis acechadores' (on those who lie in wait for me), French as 'dans ennemi' (in/among enemy), showing translators grappling with both

textual and semantic ambiguity in expressing the psalmist's opponents. **ENEMY AND ADVERSARY**
en: on-my-enemies | **es:** a-mis-acechadores | **fr:** dans-ennemi | **de:** auf-mein-Feinde Ps 92:11

שׁוּר H7791a *N-ms* (3×)
wall—a defensive or enclosing barrier of stone or brick
This noun denotes a wall, typically in poetic contexts. Genesis 49:22 uses it in Joseph's blessing about branches running over a wall. Second Samuel 22:30 (= Psalm 18:29) describes leaping over a wall with God's help, imagery of military prowess or obstacle-overcoming. The term may be an Aramaism, related to the common Aramaic word for wall, appearing in Hebrew poetic rather than prose texts.

(3×) The three occurrences are all poetic: Joseph's fruitful branches over a wall (Genesis 49:22) and the psalm refrain about leaping walls (2 Samuel 22:30 = Psalm 18:29). Spanish 'muro' (wall) and French 'muraille' appear. The Genesis text is contested—some see 'wall' as part of the blessing imagery, others propose emendations. The psalm usage clearly denotes military walls scaled with divine enablement, expressing triumphant conquest. **GEOGRAPHY AND SPACE**
en: a-wall, wall | **es:** muro | **fr:** lis, mur, muraille | **de:** Mauer, die-Mauer, ein-Mauer Gen 49:22; 2Sam 22:30; Ps 18:29

שׁוּרָה H7791b *N-fpc / 3mp* (1×)
Their walls, possibly their vine-rows, with scholarly debate between structural and agricultural meanings
Job's lament about the wicked includes this disputed term—does it mean the walls between which oil is pressed, or rows of vines/olives in an orchard? The consonants support either reading. Agricultural and architectural vocabulary sometimes overlap in ancient texts, especially when describing the infrastructure of farming. Modern translations diverge here, some seeing walls (structures), others seeing planted rows (agriculture). The context of oil-pressing and hunger suggests economic oppression.

(1×) Appears in Job 24:11 depicting laborers who press oil within 'their walls/rows' yet suffer hunger—a picture of unjust exploitation. The possessive suffix 'their' could refer to the oppressors' property. Aramaic cognates mean 'row,' supporting an agricultural reading of vine or olive rows. Spanish and German preserve the original Hebrew in brackets, signaling the term's ambiguity. The semantic tension between structure and plantation persists. **VINEYARD CULTIVATION**
en: their-walls | **es:** sus-muros | **fr:** leur-שׁוּרֹתָם-eux | **de:** [שׁוּרֹתָם] Job 24:11

שׁוּר H7792 *Conj-w / N-mpd* (4×)
wall (Aramaic); city walls, especially those of Jerusalem being rebuilt in Ezra's time
This Aramaic noun appears only in Ezra 4, in the letters opposing the rebuilding of Jerusalem's walls. The context is deeply political: enemies write to the Persian king warning that if the walls are completed, the city will rebel and stop paying tribute. The multilingual glosses show some textual variation (ketiv/qere issues in Hebrew), but consistently recognize these as city walls. In the ancient Near East, walls weren't merely defensive structures—they symbolized autonomy, security, and political power. The opposition to rebuilding Jerusalem's walls reveals how threatening a fortified Jewish city appeared to surrounding peoples. Walls meant freedom; walls meant strength; walls meant a city could stand on its own terms.

(4×) City walls (Aramaic term used in Ezra 4:12-16), specifically Jerusalem's walls being rebuilt by the returned exiles. The letters to the Persian king focus obsessively on these walls as symbols of potential rebellion and lost revenue. Multilingual evidence shows the term is consistently recognized (Spanish muros, though French and German often transliterate due to textual variants). The walls represent more than defense—they signify restored Jewish autonomy and dignity after the exile. **PROPHETS AND PROPHECY**
en: [ketiv], and-walls | **es:** (y-los-muros), [y-los-muros], y-sus-muros | **fr:** [ושורין], [ושוריא], [ושוריה] | **de:** [(ושוריא)], [[ושורין]], [ושוריה] Ezra 4:12; Ezra 4:13; Ezra 4:16

שׁוּר H7793 *N-proper-fs* (6×)
Shur — a region on the southwestern border of Canaan near Egypt, associated with wilderness travel and the patriarchal narratives.
A proper noun designating a region in the northeastern Sinai, along the southwestern border of Canaan and the eastern frontier of Egypt. Shur appears in connection with Hagar's flight (Gen 16:7, 'the road to Shur'), Abraham's sojourning territory (Gen 20:1), and the boundary marker for Ishmaelite territory (Gen 25:18). After the Exodus, Israel entered the 'wilderness of Shur' (Exod 15:22). The name may derive from a word meaning 'wall,' possibly referencing an Egyptian line of border fortifications across the Suez isthmus, though this remains debated.

Shur (6×) Shur, a geographic region on the eastern border of Egypt and southwestern edge of Canaan. The consistent transliteration across languages (Spanish 'Shur,' French 'Schur/Shur,' German 'Schur') reflects its status as a fixed proper noun. It functions as both a directional landmark ('the way to Shur,' Gen 16:7) and a wilderness designation ('wilderness of Shur,' Exod 15:22), marking the liminal space between Egypt and the promised land in patriarchal and exodus narratives. **GEOGRAPHY AND SPACE**
en: Shur | **es:** Shur | **fr:** Schur, Shur | **de:** Schur, Shur, nach-Schur Gen 16:7; Gen 20:1; Gen 25:18; Exod 15:22; 1Sam 15:7

שׁוֹר H7794 *Prep-l / N-msc / 2ms* (79×)
ox, bull; a single head of cattle used in agricultural, legal, sacrificial, and poetic contexts
Hebrew shor designates an individual bovine animal — ox, bull, or cow — as distinct from the collective term baqar ('herd, cattle'). The word pervades the legal codes: the goring ox of Exodus 21:28-36 is a foundational case in biblical jurisprudence, and the ox appears in the Decalogue's sabbath commandment (Exod 20:17; Deut 5:14). In sacrifice, the shor serves as a premier offering. Poetically, the golden calf episode is recalled as Israel exchanging their glory for 'the image of an ox that eats grass' (Ps 106:20). The multilingual evidence — Spanish buey/toro, French boeuf, German Ochse/Rind — reflects the dual agricultural and sacrificial range.

ox, bull (79×) An individual bovine animal, whether a working ox or a sacrificial bull, distinct from the collective baqar ('herd'). Central to Israelite legal tradition — the goring-ox laws (Exod 21:28-36) and the sabbath rest commandment (Exod 20:17; Deut 5:14) — and prominent in sacrificial contexts. The golden calf is memorably described as 'an ox that eats grass' (Ps 106:20). Spanish buey/toro and German Ochse/Rind together capture the working-animal and sacrificial-animal dimensions. **CATTLE AND OXEN**
en: an-ox, of-an-ox, ox | **es:** a-buey, buey, toro | **fr:** boeuf, bœuf, de-un-boeuf | **de:** Ochse, Rind, ein-Ochse Gen 32:5; Gen 49:6; Exod 21:28

שׁוֹרָה H7795 *N-fs* (1×)
In rows, likely a scribal repetition of the following word 'barley,' though possibly an agricultural term
Isaiah's agricultural calendar describes the planting of various grains, but this word creates a puzzle. Some scholars see it as accidental duplication—a scribe's eye skipping from one word to a similar one. Others defend it as meaning 'in rows,' describing how farmers arranged plantings. Ancient texts lack the error-correction mechanisms of modern publishing, so occasional duplications or corruptions occur. The verse's overall meaning—orderly agricultural practice—remains clear despite the textual question.

(1×) Found in Isaiah 28:25 in instructions about proper farming technique. The phrase structure supports the dittography theory (accidental repetition of the next word 'barley'), which is why Greek and Syriac versions omit it. Yet the 'in rows' interpretation fits the context of ordered planting. Spanish renders it 'en hileras' (in

rows), treating it as authentic, while French and German bracket it, expressing uncertainty. **GEOGRAPHY AND SPACE**
en: in-rows | **es:** en-hileras | **fr:** [שורה] | **de:** [שורה] Isa 28:25

שֹׂרֵק H7796 *N-proper-fs* (1×)
Sorek, the valley where Delilah lived, named after choice vines
This wadi's name derives from a term for superior grape varieties, suggesting the valley was known for viticulture. Geography and economy intertwine in biblical place names—valleys, mountains, and towns often carry names reflecting their natural resources or historical events. The Valley of Sorek becomes infamous as the location of Samson's downfall, where love and betrayal intersect. Modern archaeology identifies it with Wadi Surar, northwest of Jerusalem, still fruitful terrain.

(1×) Mentioned in Judges 16:4 as Delilah's residence. The name means 'choice vine' or 'grape of superior quality,' marking this as prime wine country. Survey data places the valley near Zorah, Samson's hometown, making the geography of the narrative vivid. The name appears with slight variations across translations (Sorec, Soreq), representing different approaches to transliterating Hebrew proper nouns. **GEOGRAPHY AND SPACE**
en: Soreq | **es:** Sorec | **fr:** Soreq | **de:** Soreq Judg 16:4

שׂוּשׂ H7797 *Conj-w / V-Qal-ConjPerf-1cs* (27×)
to exult, rejoice greatly — expressing intense joy, often in covenantal, eschatological, or worship contexts
Sus (also sis) means 'to exult' or 'to rejoice greatly,' expressing an intensity of gladness beyond ordinary simchah. Its 27 occurrences cluster in three fields. First, covenantal joy: YHWH himself 'rejoices over you for good' (Deut 28:63; 30:9), and Jeremiah promises God will 'rejoice over them to do them good' when the new covenant is established (Jer 32:41). Second, eschatological celebration: Isaiah's 'I will greatly rejoice in YHWH, for he has clothed me with garments of salvation' (Isa 61:10), the desert that 'shall rejoice and blossom' (Isa 35:1), and the command 'rejoice with Jerusalem' (Isa 65:18; 66:10). Third, personal worship: the psalmist 'rejoices at your word as one who finds great spoil' (Ps 119:14, 162). Zephaniah brings all strands together: YHWH 'will exult over you with loud singing' (Zeph 3:17). Spanish 'regocijarse,' French 'se rejouir,' German 'sich freuen' capture the exuberant register.

rejoice, exult (27×) To experience and express intense, exuberant joy — often in a covenantal or eschatological register. Uniquely applied to both divine and human subjects: God himself 'rejoices over' his people (Deut 28:63; 30:9; Jer 32:41; Zeph 3:17), and the redeemed respond with matching exultation (Isa 61:10; 65:18; 66:10). In personal worship, the psalmist 'rejoices at your word' (Ps 119:14, 162). Isaiah's desert that 'rejoices and blossoms' (Isa 35:1) extends the emotion cosmically. Typically paired with gil as a hendiadys of supreme gladness (Isa 61:10; Zeph 3:17). **REJOICING AND GREETING**
en: I-rejoice, I-will-rejoice, Shall-be-glad | **es:** Gozando, Regócijense, Se-alegrarán | **fr:** et-se-réjouir, il-se-réjouit, se-réjouir | **de:** [ישיש], [יישישן], er-freute-sich Deut 28:63; Deut 30:9; Job 3:22

שָׁרְיָה H7798 *Conj-w / N-proper-ms* (1×)
Shavsha, David's scribe, with variant spellings across biblical manuscripts (Seraiah, Sheva, Shisha)
This royal official's name appears in multiple spellings throughout Samuel, Kings, and Chronicles—a textual phenomenon that reveals how names could be transmitted differently in various manuscript traditions. He served as royal secretary or scribe, a high administrative post in David's government. The variant spellings (Seraiah in 2 Samuel 8, Sheva in 2 Samuel 20, Shisha in 1 Kings 4, Shavsha here) probably reflect different scribal traditions or dialectical pronunciations becoming frozen in written form.

(1×) Found in 1 Chronicles 18:16 listing David's cabinet members. The conjunction 'and-Shavsha' integrates him into the administrative roster. Septuagint renderings show Greek translators struggling with Hebrew sibilants and vowels. Scholars debate whether these are different officials or the same person under various name forms—most conclude they're the same, with the variations reflecting the fluidity of ancient name transmission before standardization. **PROPER NAMES (PERSONAL)**
en: and-Shavsha | **es:** y-Savsa | **fr:** [ושושא] | **de:** [ושושא] 1Chr 18:16

שׁוּשָׁן H7799 *Prep-k* (15×)
Lily, lotus — any lily-like flower; used of botanical beauty, architectural ornament, and romantic imagery
The שׁוֹשַׁנָּה / שׁוּשָׁן (shushan/shoshannah) likely encompasses several lily-like flowers, possibly including the lotus. Borrowed from Egyptian (sššn), the word blooms across Scripture's most evocative passages. In the Song of Songs, the beloved is 'a lily among thorns' (2:2), the lover feeds 'among the lilies' (2:16; 6:3), and his lips are 'lilies dripping myrrh' (5:13). Solomon's Temple featured lily-shaped capitals on its pillars (1 Kgs 7:19, 22) and a 'sea' with a lily-blossom rim (1 Kgs 7:26). Hosea 14:6 promises that restored Israel will 'blossom like the lily.' Spanish 'lirio' and French 'lis' preserve the elegance.

lily, lotus (15×) A lily or lily-like flower — probably a general term for several species rather than one botanical identification — used in three overlapping registers: romantic beauty in the Song of Songs (2:1-2, 16; 4:5; 5:13; 6:2-3; 7:3), architectural ornamentation on Solomon's Temple pillars and basin (1 Kgs 7:19, 22, 26; 2 Chr 4:5), and prophetic metaphor for Israel's flourishing (Hos 14:6). The Egyptian loanword origin connects it to the broader ancient Near Eastern lotus/lily iconography. Spanish 'lirio' and French 'lis' both map directly. **FLOWERS AND BLOSSOMS**
en: a-lily, among-the-lilies, like-a-lily | **es:** Como-lirio, como-el-lirio, entre-los-lirios | **fr:** Comme-un-lis, [שושנה], de-lis. | **de:** Lilien, [בשושנים], [כשושנה] 1Kgs 7:19; 1Kgs 7:22; 1Kgs 7:26; 2Chr 4:5; Ps 45:1

שׁוּשַׁן H7800 *N-proper-ms* (21×)
Susa (Shushan), the ancient capital of Elam and winter residence of the Persian kings
The proper name of the fortified city in southwestern Persia where much of the book of Esther unfolds and where Nehemiah served as cupbearer. Often qualified as 'Shushan the citadel' (Neh 1:1; Esth 1:2; Dan 8:2), it was the administrative seat of Achaemenid power. Esther's entire drama—from her selection as queen through the decree of Purim—plays out within and around this city (Esth 2:3–8; 3:15; 4:8, 16; 8:14–15; 9:6–18). French 'Suse,' Spanish 'Susa,' and German 'Susa' all preserve the place name with minimal variation.

Susa (the Persian capital city) (21×) The proper noun Susa (שׁוּשָׁן), the ancient capital of Elam and winter residence of the Persian kings. All 21 occurrences denote the same geographical location, often as 'Shushan the citadel' (Neh 1:1; Esth 1:2; Dan 8:2). The city is the setting for Esther's story and Nehemiah's call to rebuild Jerusalem. French 'Suse,' Spanish 'Susa,' and German 'Susa' uniformly transliterate this single place name. **GEOGRAPHY AND SPACE**
en: Shushan, Susa, in-Shushan | **es:** En-Susa, Susa, en-Susa | **fr:** Susan, Suse, à-Suse | **de:** Susa, [בשושן], in-Susa Neh 1:1; Esth 1:2; Esth 1:5; Esth 2:3; Esth 2:5

שׁוּשַׁנְכָיֵא H7801 *N-proper-ms* (1×)
Shushankhaye, the people of Susa (Susians), forcibly resettled in Samaria by Assyria
This ethnic designation identifies colonists whom Assyrian emperors transplanted from Susa (ancient Elam) to the former northern kingdom of Israel. The policy of population exchange aimed to break national identities and prevent rebellion. These Susians joined other displaced peoples—Babylonians, Erechites, and others—in writing a letter opposing Jerusalem's rebuilding. The plural gentilician form marks them as a collective group, their name preserving their city of origin even in displacement.

(1×) Appears in Ezra 4:9 among adversaries petitioning the Persian king against Jerusalem. The form indicates 'people from Susa,' the Persian winter capital (later prominent in Esther's story). The name derives from Old Persian šušana-ka meaning 'from Susa,' showing how administrative records preserved ethnic origins. Spanish renders it 'los susanquitas' (the Susanites), French and German use the original Hebrew, reflecting the specialized nature of ancient ethnography. **PROPER NAMES (PERSONAL)**

en: Shushankhaye | **es:** los-susanquitas | **fr:** [שושנכיא] | **de:** [שושנכיא] Ezra 4:9

שׁוּשַׁן H7802 *N-csc* (4×)

lily; any lily-like flower, used in similes of beauty and as a technical term in psalm superscriptions

This noun refers to the lily or lily-like flowers, though the exact botanical identification remains debated (possibly iris or similar flowers). In Song of Songs it becomes a tender metaphor: the bride is like a lily among thorns (2:2), and there are references to 'the lily of the valleys' (2:1). More surprisingly, it appears in the superscriptions of Psalms 60 and 80 as a technical musical or liturgical term ('according to Shushan Eduth' or 'the lily of testimony'). The multilingual glosses show confusion in the psalm contexts (Spanish testimonio 'testimony', mixing the phrase components), suggesting the technical usage was already obscure to later translators. The flower itself speaks of delicate beauty, purity, and perhaps spring renewal.

(4×) Lily or lily-like flower, used both as botanical reference and metaphor for beauty (Song of Songs) and as a technical liturgical term in psalm superscriptions. In Psalms 60 and 80, 'Shushan Eduth' ('lily of testimony') appears to be a tune or performance instruction, though its precise meaning was already unclear in antiquity—hence the mixed glossing between 'lily' and 'testimony' across languages. The flower symbolizes delicate beauty, beloved in ancient Israel's poetic tradition. **PROSPERING AND SUCCESS**

en: a-testimony, testimony, the-Lilies | **es:** lirio-de, lirios, testimonio | **fr:** Shushân, témoignage | **de:** Zeugnis, der-Lilies, der-lily-von Ps 60:1; Ps 80:1

שׁוּתֶלַח H7803 *Conj-w / N-proper-ms* (4×)

Shuthelah; personal name of a descendant of Ephraim and clan ancestor

This is the name of a prominent Ephraimite ancestor, appearing in genealogical lists in Numbers 26 and 1 Chronicles 7. He was a son of Ephraim and gave his name to the Shuthelahite clan. The name appears with slight spelling variations (Shutelach, Shutalach) reflecting different manuscript traditions or dialectical pronunciations. The multilingual evidence shows transliteration with minor phonetic adjustments (Spanish Sutélaj, French Shuthelah). As with many clan names, Shuthelah represents both an individual ancestor and the extended family group that traced descent from him, woven into the tribal structure of Ephraim.

(4×) Personal name of an Ephraimite clan founder mentioned in Numbers 26:35-36 and 1 Chronicles 7:20-21. The spelling variations in the Hebrew text (Shutelach/Shutalach) are preserved in some manuscripts. As a clan ancestor, his name identified a subdivision within the tribe of Ephraim. The consistent cross-linguistic transliteration shows recognition of this as a proper name rather than a common noun, with minor phonetic adaptations to each target language. **PROPER NAMES (PERSONAL)**

en: Shutelach, Shuthelah, and-Shutelach | **es:** Sutélaj, de-Sutélaj, y-Sutélaj | **fr:** Shuthelah, [ושותלח], [שותלח] | **de:** Shuthelah, [ושותלח], [שותלח] Num 26:35; Num 26:36; 1Chr 7:20; 1Chr 7:21

שֵׁיזִב H7804 *Prep-l / V-Hifil-Inf / 2ms* (9×)

To deliver or rescue from danger, an Aramaic verb (Shaphel stem) used exclusively in Daniel for divine deliverance.

An Aramaic verb meaning 'to deliver' or 'to rescue,' derived from the Shaphel (causative) stem of an Akkadian root meaning 'to escape.' Used exclusively in Daniel, this word carries powerful theological weight: it describes God's ability to rescue his servants from mortal peril—the fiery furnace (Dan 3:15-28) and the lion's den (Dan 6:14-28). Spanish 'librar' and French 'délivrer' both capture the liberation dimension, while German 'befreien' emphasizes setting free. The theological question 'Is there any god who can deliver you?' (Dan 3:15) makes this verb a test case for divine sovereignty.

deliver, rescue (Hifil) (9×) To deliver or rescue someone from mortal danger, with God as the typical agent. All nine occurrences appear in Daniel's Aramaic sections: six in the furnace narrative (Dan 3:15, 17 twice, 28) and three in the lions' den account (Dan 6:14, 17, 21, 28). The verb frames the central theological question of both narratives—whether God is able and willing to rescue the faithful. As a loanword from Akkadian šūzubu via the Shaphel causative stem, it carries connotations of causing someone to escape. Multilingual evidence—Spanish 'librar(nos),' French 'délivrer,' German 'befreien'—consistently renders it with terms for liberation and rescue. **RELEASE AND MOVEMENT**

en: He-will-deliver, and-delivered, delivered | **es:** libra, librarnos, librarte | **fr:** délivrer, et-délivrer | **de:** befreien, und-befreien Dan 3:15; Dan 3:17; Dan 3:28; Dan 6:14

שָׂזַף H7805 *V-Qal-Perf-3fs / 3ms* (3×)

gaze at, scorch—to look upon intently, possibly with damaging effect

This Qal verb describes gazing upon or looking at something, with possible nuances of damaging sight. Job uses it twice: the eye that saw the wicked person will not see him again (20:9), and for a path no bird of prey has glimpsed (28:7). Song of Songs 1:6 may mean the sun 'looked on me' (causing darkness), though some interpret this as scorching. The semantic range spans observation and possible harmful viewing.

(3×) The three uses include eyes seeing/glimpsing (Job 20:9, 28:7) and the sun's action on the speaker (Song 1:6). Translations diverge on whether Song 1:6 means 'scorched' or 'looked upon,' with Spanish using both 'quemar' (scorch) and 'ver' (see). The Job passages clearly involve sight or glimpsing, while the Song text's agricultural context (sunburned from outdoor work) may support either gazing or scorching, possibly with both nuances present. **RELEASE AND MOVEMENT**

en: gazed-at-it, that-glimpsed-him, that-has-scorched-me | **es:** la-vio, que-lo-vio, que-me-ha-quemado | **fr:** car-m'a-brûlée, שזפתו-lui | **de:** [שזפתו], [ששזפתני] Job 20:9; Job 28:7; Song 1:6

שָׂזַר H7806 *V-Hofal-Prtcpl-ms* (21×)

To be twisted or twined; used exclusively of linen thread in tabernacle construction (Hophal participle)

Occurs only as a Hophal participle (mashzar), always modifying fine linen (shesh) in the Exodus tabernacle specifications. The twisted linen was used for the curtains, veil, screen, and court hangings of the tabernacle (Exod 26:1, 31, 36; 27:9, 16, 18; 28:6, 8, 15; 36:8, 35, 37; 38:9, 16, 18; 39:2, 5, 8, 24, 29). The consistent pairing 'fine twisted linen' became a technical phrase in priestly literature. Spanish 'torcido,' French 'retors,' and German 'gezwirnt' all render the same idea: yarn spun by twisting multiple plies together.

(21×) Twisted or twined, describing fine linen thread whose strands are plied together for strength and beauty. Every occurrence is a Hophal participle in the tabernacle building narratives (Exod 26–39), forming the technical phrase 'fine twisted linen' (shesh mashzar) for curtains, veils, screens, and priestly garments. Spanish 'torcido,' French 'retors,' and German 'gezwirnt' each render this textile-manufacturing term with a single consistent gloss. **AUTO-DETECTED COMMUNITY 13483 WITH 3 SENSES**

en: twisted | **es:** torcido | **fr:** retors | **de:** gezwirnt Exod 26:1; Exod 26:31; Exod 26:36; Exod 27:9; Exod 27:16

שַׁח H7807 *Conj-w / Adj-msc* (1×)

Lowly of eyes, humble in demeanor or gaze

Job's declaration promises that God saves 'the lowly of eyes'—those whose downcast gaze signals humility rather than arrogance. In ancient Near Eastern culture, body language communicated social position; lowered eyes indicated modesty, submission, or shame, while lifted eyes could signal pride or boldness. This phrase captures an inner disposition through its outward expression. The construct form (lowly + of eyes) is characteristically Hebrew, linking moral quality to physical posture.

(1×) Found in Job 22:29 describing God's favor toward the humble. The expression 'lowly of eyes' works as a character description—not merely looking down, but being fundamentally humble. The conjunction 'and-' connects this phrase to the surrounding promise about divine justice. Spanish preserves the construct relationship as 'al humilde de' (to the humble of), while French and German bracket the original, suggesting the idiom's difficulty in translation. GEOGRAPHY AND SPACE

en: and-lowly-of | **es:** Y-al-humilde-de | **fr:** et-שח | **de:** [שח] Job 22:29

שִׂחַ H7808 *N-msc / 3ms* (1×)

His thought, likely God's thoughts or mental activity, though the text may be corrupt

Amos proclaims God's comprehensive knowledge: he forms mountains, creates wind, and 'declares to humanity what his thought is.' This rare noun appears only here, and scholars debate whether the text is original or textually disturbed. The context celebrates divine omniscience—God's inner mental activity is not hidden but revealed to human beings. Some propose reading 'his conversation' or 'his meditation' based on slight textual adjustments, but the transmitted text emphasizes divine thought becoming known.

(1×) Appears in Amos 4:13 within a doxology of God as creator and revealer. The possessive suffix 'his' refers to God—'his thought' is the divine mental content that humans could never access except by revelation. French renders this simply as 'pensée' (thought), treating it as straightforward vocabulary. The verse's structure parallels God's creative acts (forming, creating) with his revelatory act (declaring), making human knowledge of divine thought a kind of miracle. GEOGRAPHY AND SPACE

en: his-thought | **es:** es-su-pensamiento | **fr:** pensée | **de:** [שחו] Amos 4:13

שָׁחַד H7809 *Conj-w / V-Qal-ConsecImperf-2fs* (2×)

bribe, give a present; offer payment to corrupt judgment or gain favor

This verb means to give a bribe or corrupt gift, universally condemned in Scripture. Ezekiel 16:33 uses it in shocking imagery: unfaithful Jerusalem 'bribed' her lovers to come to her, reversing normal prostitution economics—she paid them rather than receiving payment. Job 6:22 uses it hypothetically: Job asks if he ever requested his friends to 'give a bribe on my behalf' to powerful enemies. The verb derives from the noun for bribe (shochad). Spanish sobornar and French donner (in this context) convey the corrupt transaction. The term always carries negative moral weight—bribery perverts justice and loyalty, whether in courts or covenant relationships.

(2×) To offer a bribe or corrupting payment, appearing in Job 6:22 and Ezekiel 16:33. Job uses it hypothetically: he never asked friends to bribe others on his behalf, asserting his integrity. Ezekiel uses it in prophetic metaphor: apostate Jerusalem bribed her lovers, showing spiritual perversion—she paid for what should have brought profit. Spanish 'sobornar, sobornaste' (to bribe, you bribed) and the English 'bribe' uniformly carry negative moral judgment. Both contexts condemn the practice, whether potential (Job) or actual (Ezekiel). DECEIT AND TREACHERY

en: and-you-bribed, bribe | **es:** sobornad, y-los-sobornaste | **fr:** et-donner, שחדו | **de:** [ותשחדי], [שחדו] Job 6:22; Ezek 16:33

שֹׁחַד H7810 *Prep-b / N-ms* (23×)

Bribe — a gift given to corrupt judgment, pervert justice, or buy illicit favor; universally condemned in the law

The noun שֹׁחַד denotes a payment meant to influence a judge or official away from honest judgment. Biblical law is unambiguous: 'a bribe blinds the clear-sighted and perverts the words of the righteous' (Exod 23:8 / Deut 16:19). God himself takes no bribe (Deut 10:17). Samuel's sons accepted bribes (1 Sam 8:3), and Isaiah condemns Jerusalem's rulers as 'lovers of bribes' (Isa 1:23). The word can extend to political inducements between kings (1 Kgs 15:19). Proverbs observes with realism that 'a bribe is a charm stone in the eyes of its owner' (Prov 17:8). Spanish 'soborno' and French 'bribe' reflect its judicial core.

bribe, bribery (23×) Masculine noun for a bribe in judicial contexts. Torah prohibits it categorically: bribery blinds the wise (Exod 23:8; Deut 16:19) and God takes no bribe (Deut 10:17). Prophets denounce bribe-takers (Isa 1:23; Mic 3:11). Wisdom observes its power as a 'charm stone' (Prov 17:8) while condemning it (Prov 17:23). Also covers political payments between kings (1 Kgs 15:19). DECEIT AND TREACHERY

en: a-bribe, and-a-bribe, and-bribe | **es:** Soborno, Y-soborno, el-soborno | **fr:** [שחד], bribe, dans-présent | **de:** [בשחד], [השחד], [ושחד] Exod 23:8; Deut 10:17; Deut 16:19

שָׂחָה H7811 *Prep-l / V-Qal-Inf* (3×)

swim, drench—to move through water or make thoroughly wet

This verb relates to swimming or drenching with liquid. Isaiah 25:11 depicts God bringing down the proud 'as the swimmer spreads to swim,' using swimming motions as a metaphor. Psalm 6:6 speaks of drenching a bed with tears through the night. The Hiphil form conveys causative sense—making something swim or thoroughly soaking it. The semantic connection between swimming and drenching lies in saturation with liquid.

(3×) The three uses include swimming/swimmer imagery in Isaiah 25:11 (appearing twice in the verse) and drenching a bed with tears in Psalm 6:6. Spanish uses 'nadar' (swim) and 'inundar' (flood/drench), while translations struggle with Isaiah's difficult swimming metaphor for divine judgment. The Psalm passage employs hyperbolic lament language—tears so copious they drench bedding, showing emotional flooding akin to physical swimming in liquid. WASHING AND BATHING

en: I-drench, and-He-shall-bring-low, to-swim | **es:** el-nadador, inundo, para-nadar | **fr:** [השחה], [לשחות], se-prosterner | **de:** [השחה], [לשחות], ich-drench Ps 6:6; Isa 25:11

שָׁחָה H7812 *Conj-w / V-Hitpael-ConjImperf-1cp* (175×)

To bow down, prostrate oneself in worship or obeisance; also: to bow low (Qal), to depress or weigh down (Hiphil).

One of the most physically vivid worship words in the Hebrew Bible. The Hitpael form—by far the most common—depicts the full-body prostration of a person before God or a human superior, face to the ground. Abraham bows before the Hittites (Gen 23:7), all nations bow before the Lord (Ps 22:27). German anbeten ('to worship') and Spanish postrarse capture the reverence, while Swahili -sujudu echoes the Islamic cognate for the same physical posture. Rarely, the Qal imperative means simply 'bow down' (Isa 51:23), and the Hiphil in Proverbs 12:25 describes anxiety 'weighing down' the heart—a striking metaphorical extension of this physical verb.

1. prostrate oneself, bow down, worship (173×) The dominant Hitpael reflexive sense: to prostrate oneself, bow down in worship or obeisance. This covers nearly all 173 occurrences and encompasses bowing before God in worship (Exod 34:8, Ps 95:6), before idols (Exod 20:5), and before human superiors in social deference (Gen 18:2, Gen 23:7, Gen 33:3). The multilingual evidence is remarkably consistent—Spanish postrarse/inclinarse, French se prosterner, German sich beugen/anbeten—all reflecting the dual worship-and-respect register of this verb. DESCENDING AND TEARING

en: and-bowed, and-bowed-down, and-he-bowed-down | **es:** Y-se-inclinó, Y-se-postró, e-inclinó | **fr:** et-elle-s'inclina-en-bas, et-il-s'inclina-en-bas, et-s'inclina | **de:** und-betete-an, und-beugte-sich-hinab, und-er-beugte-sich-hinab Gen 18:2; Gen 19:1; Gen 23:7; Gen 23:12; Gen 24:26

2. (1×) The rare Qal imperative 'bow down' (Isa 51:23), where enemies command Zion to prostrate herself so they can walk over her back. This is not reflexive worship but a forced, humiliating posture imposed by oppressors. Spanish incínate and English 'bow down' preserve the physicality without the volitional worship connotation of the Hitpael. **WORSHIP PROSTRATION**
en: bow-down | **es:** incínate | **fr:** se-prosterner | **de:** anbeten Isa 51:23

3. (1×) The Hiphil causative in Proverbs 12:25: anxiety 'weighs down' or 'depresses' the heart. A metaphorical extension where the physical motion of bowing is internalized—the heart is bent low under emotional burden. Spanish lo abate ('it casts it down') and English 'weighs it down' capture this psychological transfer from bodily prostration to emotional dejection. **STRIKING AND REFERENCE**
en: weighs-it-down | **es:** lo-abate | **fr:** se-prosterner | **de:** betete-an Prov 12:25

שְׂחִי H7813 *N-ms* (1×)
Swimming, the action of propelling oneself through water
Ezekiel's vision of the temple river includes a point where the water becomes 'waters of swimming'—deep enough that one must swim rather than wade. This marks the culmination of the river's growth from ankle-deep to chest-deep to unfordable. Swimming as a specific activity appears rarely in biblical texts, which more often describe crossing waters via boat or miraculous parting. Here it serves as a measure of depth, the point at which walking becomes impossible and the stream becomes impassable except by swimming.

(1×) Found in Ezekiel 47:5 describing the deepening river flowing from the temple. The construct phrase 'waters of swimming' (מֵי שְׂחִי) uses a nominal form to indicate the water's character—it requires swimming. This represents the river's final stage of growth in Ezekiel's vision, symbolizing the abundance of life flowing from God's presence. Translations handle this consistently (nadar in Spanish, nager in French), recognizing swimming as a universal human activity. **AUTO-DETECTED COMMUNITY 13540 WITH 3 SENSES**
en: swimming | **es:** nadar | **fr:** nager | **de:** [שחה] Ezek 47:5

שְׂחֹק H7814 *Prep-l / N-ms* (15×)
Laughter (joyful or scornful); a laughingstock or object of derision; sport, amusement, diversion.
Sechoq captures the full emotional spectrum of laughter — from the joy filling the mouths of restored exiles (Ps 126:2) to the bitter mockery heaped on Jeremiah (Jer 20:7). Built from sachaq ('to laugh, play'), this noun splits almost evenly between joyful laughter and scornful derision, with one wisdom occurrence meaning 'sport.' Ecclesiastes probes the ambiguity most deeply: 'I said of laughter, it is madness' (Eccl 2:2), and 'sorrow is better than laughter' (Eccl 7:3). Spanish distinguishes risa from irrisón, and French rire from moquerie, navigating tonal range Hebrew leaves to context.

1. laughingstock, object of derision (7×) A laughingstock or object of derision — a person mocked or ridiculed. Jeremiah laments 'I have become a laughingstock all day long' (Jer 20:7), Moab 'shall become a laughingstock' (Jer 48:26-27), and Job is 'a laughingstock to his friends' (Job 12:4). The formula hayah le-sechoq recurs in prophetic judgment. Spanish irrisón and French risée deploy dedicated mockery vocabulary. **LAUGHTER AND DERISION**
en: a-laughingstock, laughingstock | **es:** Irrisón, burla, irrisón | **fr:** [השחק], [לשחוק], [לשחק] | **de:** Lachen, [השחק], [לשחוק] Job 12:4; Jer 20:7; Jer 48:26; Jer 48:27

2. laughter (7×) Laughter as an emotional response — joyful, incredulous, or hollow. God will 'fill your mouth with laughter' (Job 8:21), the exiles' mouths were 'filled with laughter' (Ps 126:2), and Ecclesiastes probes: 'I said of laughter, it is madness' (Eccl 2:2; 7:3). Proverbs 14:13 notes 'even in laughter the heart may ache.' Spanish risa and French rire converge here. **LAUGHTER AND DERISION**
en: for-laughter, in-laughter, laughter | **es:** A-la-risa, de-risa, en-la-risa | **fr:** dans-rire, de-rire, rire | **de:** Lachen, laughter Job 8:21; Ps 126:2; Prov 14:13; Eccl 2:2; Eccl 7:3

3. sport, amusement (1×) Sport, amusement, or diversion — activity done for entertainment rather than emotional expression. A single occurrence in Proverbs 10:23: 'Doing wickedness is like sport to a fool.' Spanish diversión, French amusement, and the root sachaq ('to play') make the ludic coloring transparent, distinguishing this from both joyful laughter and derisive mockery. **LAUGHTER AND DERISION**
en: like-sport | **es:** como-risa | **fr:** comme-rire | **de:** Lachen Prov 10:23

שְׁחוֹר H7815 *Prep-m / N-ms* (1×)
Than soot, describing a color darker than blackness itself
Lamentations' graphic description of Jerusalem's suffering includes faces that have grown 'darker than soot'—a powerful image of deterioration and death. Soot, the carbon residue from incomplete combustion, represents maximum blackness in the ancient world. The comparison structure (darker than X) intensifies the horror of what siege and starvation have done to human appearance. Skin that was once ruby-red (the previous verse's description) has become unrecognizable, blackened beyond even soot's darkness.

(1×) Appears in Lamentations 4:8 contrasting Jerusalem's nobility before and after siege. The prepositional phrase 'than soot' serves as the standard of comparison for their darkened appearance. Spanish renders it 'que el hollín' (than the soot), maintaining the comparative structure. The image captures not just discoloration but the death-like transformation of living flesh into something resembling burnt material—a metaphor of complete desolation. **DARKNESS AND GLOOM**
en: than-soot | **es:** que-el-hollín | **fr:** [משחור] | **de:** [משחור] Lam 4:8

שְׁחוּת H7816 *Prep-b / N-fsc / 3ms* (1×)
Into his own pit, a metaphor for the trap one sets catching oneself
Proverbs warns that whoever leads the upright astray will fall 'into his own pit'—a vivid expression of poetic justice. The pit represents both a hunting trap and metaphorically any destructive scheme. The possessive 'his own' emphasizes the ironic reversal: the schemer's trap becomes his own doom. This wisdom saying reflects a moral principle found throughout biblical literature—evil boomerangs back on the evildoer. The pit one digs becomes the pit one occupies.

(1×) Found in Proverbs 28:10 describing the fate of those who corrupt the righteous. The prepositional phrase 'into his own pit' (בְּשִׁחוּתוֹ) uses a rare noun form related to the more common word for 'pit' or 'corruption.' Spanish preserves the possessive structure as 'en su propia fosa' (in his own pit/grave), French and German bracket the original Hebrew, perhaps reflecting the word's rarity or textual difficulty. The self-inflicted nature of judgment is central to the proverb's theology. **PITS AND DUNGEONS**
en: into-his-own-pit | **es:** en-su-propia-fosa | **fr:** dans-son-בשחותו-lui | **de:** [בשחותו] Prov 28:10

שָׁחַח H7817 *Conj-w / V-Qal-ConjPerf-3ms* (21×)
To bow down, be humbled, crouch; in Hitpael, to be cast down in spirit; in Hiphil, to bring low.
Shachach is a verb of downward posture — bowing, crouching, sinking, being crushed low. It appears in Isaiah's great leveling visions where the haughty eyes of man 'shall be humbled' and the LORD alone exalted (Isa 2:11, 17), in the psalmist's anguished self-address 'Why are you cast down, O my soul?' (Ps 42:5), and in the animal world where lionesses 'crouch' in their dens (Job 38:40). The multilingual translations reveal how languages parse this range: Spanish abatir ('to bring down, depress') covers both physical and emotional lowering, French s'abaisser ('to lower oneself') keeps the reflexive flavor, while German niedergebeugt ('bent down') stays close to the bodily image. The verb's power lies in its refusal to separate physical posture from spiritual condition — to be bowed down in body and bowed down in soul are expressed by the same word.

1. be humbled, brought low (5×) Qal stative/passive: to be humbled, brought low, abased — the figurative, often prophetic sense

where persons, nations, or proud things are reduced to lowliness. Isaiah's repeated formula 'the haughtiness of man shall be humbled' (Isa 2:11, 17) defines this cluster, alongside Hab 3:6 where the ancient mountains 'were made low' and Ps 107:39 where people 'are brought low through oppression.' Spanish abatida ('brought down') and French s'abaisser ('to lower oneself') converge on the figurative humiliation, while German niedergebeugt preserves the physical-posture metaphor underlying the abstraction. **DESCENDING AND TEARING**

en: I-am-bowed-down, and-shall-be-brought-low, and-shall-be-humbled | **es:** Y-será-abatida, abatido, se-hundieron | **fr:** et-s'abaisser, et-s'incliner, s'abaisser | **de:** [שׁחח], [שׁחר], ich-bin-niedergebeugt Ps 38:6; Ps 107:39; Isa 2:11; Isa 2:17; Hab 3:6

2. bow down, prostrate oneself (5×) Qal active: to bow down physically, prostrate oneself in reverence, submission, or grief — the basic bodily action. Under God's power, the helpers of Rahab 'bow down' beneath him (Job 9:13); the wicked 'bow down' at the gates of the righteous (Prov 14:19); the psalmist 'bowed down in mourning' (Ps 35:14). The nations shall come 'bowing down' to restored Zion (Isa 60:14). Spanish inclinarse ('to incline/bow') and French s'incliner both capture the deliberate physical lowering of the body. Ps 10:10 shows the sinister side: the wicked crouches so that the helpless fall into his clutches. **DESCENDING AND TEARING**

en: I-bowed-down, bow-down, bowing | **es:** Se-inclinan, inclinados, me-inclinaba | **fr:** s'abaisser, s'incliner, שחר | **de:** [שׁחר], [שׁחרח], [שׁחחר] Job 9:13; Ps 10:10; Ps 35:14; Prov 14:19; Isa 60:14

3. be downcast, cast down (reflexive) (4×) Hitpael reflexive-emotional: to be cast down inwardly, downcast in spirit — the celebrated 'soul' sense of the Psalms. Four occurrences cluster in Pss 42-43, all in the identical refrain: 'Why are you cast down, O my soul?' (Ps 42:5, 6, 11; 43:5). Spanish abatirse ('to become depressed/dejected') and German cast-hinab ('cast down') both select psychological-state vocabulary. The Hitpael reflexive stem is key: the self is acting upon itself in this inward sinking. This is not physical bowing but inner emotional collapse, distinguished from sense 1 by the self-directed reflexive grammar. **DESCENDING AND TEARING**

en: are-you-cast-down, is-cast-down | **es:** se-abate, te-abates | **fr:** s'incliner | **de:** ist-cast-hinab, sind-du-cast-hinab Ps 42:5; Ps 42:6; Ps 42:11; Ps 43:5

4. be bowed down (passive) (4×) Niphal passive: to be bowed down or brought low by external force — humiliation imposed from without rather than chosen or experienced internally. The day comes when 'the loftiness of man shall be bowed down' (Isa 2:9); 'the mean man is bowed down and the great man is humbled' (Isa 5:15); the voice of the humbled one 'shall be low out of the dust' (Isa 29:4); the grinding-women stoop when they become few (Eccl 12:4). French et-s'abaisser and Spanish inclinarse surface again, but the Niphal morphology consistently marks external causation — things are being done to the subject, distinguishing this from the Qal stative of sense 1 and the Hitpael self-reflection of sense 3. **DESCENDING AND TEARING**

en: and-are-brought-low, and-is-bowed-down, shall-be-low | **es:** Y-se-inclinará, Y-se-inclinó, será-baja | **fr:** et-s'abaisser, et-וישחר, s'abaisser | **de:** [וישׁח], [וישׁחו], [תשׁח] Eccl 12:4; Isa 2:9; Isa 5:15; Isa 29:4

5. bring low, humble (causative) (2×) Hiphil causative: to bring low, cause to bow down, actively humble — God or a powerful agent deliberately abasing the proud. Isaiah declares that God 'has brought low' the inhabitants of the height and the lofty city (Isa 25:12; 26:5). Spanish humillar ('to humble') and the causative structure confirm the transitive force: someone is doing the lowering. Only two occurrences, both in Isaiah, both with God as subject, forming a compact but theologically significant cluster about divine agency in humiliation. **DESCENDING AND TEARING**

en: He-brings-down, He-brings-low | **es:** ha-inclinado, humilló | **fr:** s'abaisser | **de:** [השׁח] Isa 25:12; Isa 26:5

6. crouch, cower (1×) Qal of animal posture: to crouch or cower, describing the physical posture of animals lying low. Job 38:40 pictures lionesses crouching in their dens, waiting in ambush. Spanish agacharse ('to crouch/squat') and the English 'crouch' both select animal-posture vocabulary rather than worship or humiliation terms. A single occurrence, but cross-linguistically distinct: none of the translations use prostration or humility language here, confirming that this is a separate concrete-physical sense rooted in animal behavior rather than human social or spiritual dynamics. **BOW KNEEL CROUCH**

en: they-crouch | **es:** se-agachan | **fr:** ישׁחו | **de:** [ישׁחו] Job 38:40

שָׁחַט H7818 *Conj-w / V-Qal-ConsecImperf-1cs* (1×)

I squeezed, describing the action of pressing grapes to extract juice

Joseph's fellow prisoner narrates his dream, describing how he took grapes and 'squeezed them into Pharaoh's cup.' This verb captures the hand-motion of pressing fruit to release liquid—a common wine-making action. Egyptian royal cupbearers would have performed exactly this service, freshly pressing grapes for the king's drink. The verb's root relates to other terms for pressing and squeezing, part of the agricultural and food preparation vocabulary essential to ancient daily life.

(1×) Appears in Genesis 40:11 within the cupbearer's prophetic dream. The first-person form 'and-I-squeezed' narrates the action in sequence: taking the grapes, squeezing them, putting the cup in Pharaoh's hand. Spanish renders this as 'y exprimí' (and I pressed/squeezed), using the standard verb for juice extraction. The vocabulary is practical rather than metaphorical—simple grape-pressing becomes symbolically loaded because it occurs in a dream that determines the dreamer's fate. **POURING AND SHEDDING**

en: and-squeezed | **es:** y-exprimí | **fr:** et-squeezed | **de:** und-presste Gen 40:11

H7819 *V-Qal-QalPassPrtcpl-ms* (1×)

Deadly, sharpened for killing, describing a tongue as a weapon

Jeremiah employs the metaphor of a sharpened arrow to describe the lethal power of deceitful speech. The adjective 'deadly' or 'sharpened for slaughter' derives from the verb 'to slaughter,' creating a participial form that characterizes the tongue as a weapon ready for killing. Prophetic literature frequently uses military imagery for speech—words wound, mouths are swords, tongues pierce like arrows. This particular formulation emphasizes premeditation: the tongue has been deliberately prepared for maximum harm.

(1×) Found in Jeremiah 9:8 indicting Israel's speech corruption: 'Their tongue is a deadly arrow.' The participial form suggests ongoing state or characteristic—this isn't an arrow used once but one perpetually ready for violence. Spanish uses 'afilada' (sharpened) to convey the deliberate preparation for harm. French and German bracket the original Hebrew, perhaps due to the participial form's grammatical complexity or textual questions in this notoriously difficult chapter. **SLAUGHTERER AGENT**

en: deadly | **es:** (afilada) | **fr:** [(שׁחוט)] | **de:** [(שׁחוט)] Jer 9:8

שָׁחַט H7819a *Conj-w / V-Qal-ConsecImperf-3ms / 3mp* (80×)

To slaughter, kill (an animal); primarily ritual sacrifice; in Nifal, to be slaughtered; also of violent killing of persons.

Shachat is the Hebrew Bible's technical term for the act of slaughtering an animal, overwhelmingly in the context of Levitical sacrifice. The verb appears with almost formulaic regularity in the ritual instructions of Leviticus and Numbers — 'and he shall slaughter it on the north side of the altar' (Lev 1:11) — where it denotes the specific moment of killing the animal, distinct from the subsequent acts of sprinkling blood, flaying, and burning. Arabic sahata ('to slay') may be a borrowing from Hebrew, and Akkadian shahatu ('to flay') points to an original meaning closer to 'beating' or 'stripping,' which evolved into the specialized slaughter sense. Outside the cult, the verb appears in darker contexts: the slaughter of prisoners (Jer 39:6; 2 Kgs 25:7) and the horrifying metaphor of child sacrifice (Ezek 16:21; 23:39).

1. slaughter an animal (Qal active) (72×) Qal active: to slaughter an animal, typically in a ritual or sacrificial context — the dominant sense at 72 occurrences, concentrated in Leviticus, Numbers, and Exodus. This covers the Passover lamb (Exod 12:21), burnt offerings (Lev 1:5, 11), peace offerings (Lev 3:2, 8), sin offerings (Lev 4:24, 29), and the slaughter of animals for food after military

victory (1 Sam 14:32). Spanish degollar ('to slit the throat'), German schlachten, and Korean 잡다 consistently render the sacrificial act. The verb specifies the killing stroke itself — the moment the knife meets the throat — within a larger ritual sequence of presenting, laying on hands, slaughtering, sprinkling, and burning. **SACRIFICE AND SLAUGHTER**

en: and-he-shall-slaughter, and-let-slaughter, and-shall-slaughter | **es:** Y-degollaron, Y-degollará, y-degollaron | **fr:** et-devra-slaughter, et-il-devra-slaughter, et-laisse-slaughter | **de:** und-er-soll-slaughter, und-lass-slaughter, und-schlachten Gen 37:31; Exod 12:21; Exod 29:11; Exod 29:16; Exod 29:20

2. be slaughtered (Nifal passive) (3×) Nifal passive: to be slaughtered — 3 occurrences where the animal is the grammatical subject receiving the action. In Lev 6:25 the sin offering 'is to be slaughtered' (tishshachet) in the same place as the burnt offering, and Num 11:22 raises the rhetorical question whether all the flocks could 'be slaughtered' to feed Israel. Spanish se degollara and Korean 잡히다 both use passive constructions, confirming the stem distinction. This form establishes procedural rules about where and how the slaughter must occur. **SACRIFICE AND SLAUGHTER**

en: is-slaughtered, shall-be-slaughtered | **es:** se-degolla, se-degollará, se-degollarán | **fr:** devra-être-slaughtered, est-slaughtered | **de:** ist-slaughtered, soll-sein-slaughtered Lev 6:25; Num 11:22

3. (2×) Qal passive participle: the slaughtered one, the animal that has been slain — 2 occurrences at Lev 14:6 and 14:51 in the purification ritual for skin disease, where the living bird is dipped in the blood of 'the bird that was slaughtered' (ha-shechutah). Spanish el degollado and German das Geschlachtete both substantivize the passive participle. The form refers back to a completed slaughter, treating the slain animal as a characterized entity whose blood serves a ritual purpose. **BUTCHERING SLAUGHTER**

en: the-slaughtered | **es:** el-degollado | **fr:** le-slaughtered | **de:** der-slaughtered Lev 14:6; Lev 14:51

4. one who slaughters (active participle) (2×) Qal active participle: one who slaughters, the slaughterer — 2 occurrences in Isaiah's prophetic denunciations. In Isa 66:3 'the one slaughtering an ox is like one striking a man,' where the participial form identifies the agent who performs the act. In Isa 57:5 the accusation targets those 'slaughtering children in the valleys' — a horrifying reference to child sacrifice. Spanish el que sacrifica and Korean 잡는 자 both select agentive constructions, marking the performer of the act rather than the act itself. **SLAUGHTERER AGENT**

en: one-slaughtering, slaughtering | **es:** El-que-sacrifica, los-que-deguellan | **fr:** égorger | **de:** schlachten Isa 57:5; Isa 66:3

5. (1×) Extended metaphorical use: a tongue or speech that 'slaughters' — 1 occurrence at Jer 9:8 (9:7 in some versioning), where the tongue is described as a 'slaughtering arrow' or a deadly instrument. The multilingual evidence is sparse (Spanish matadora, 'killer'), but the metaphorical transfer from physical butchery to verbal destruction is striking. This moves shachat from the ritual domain into the prophetic vocabulary of deception and violence, connecting the physical brutality of the slaughterhouse to the destructive power of deceitful speech. **SLAUGHTERER AGENT**

en: [Q] | **es:** [matadora] | **fr:** égorger | **de:** schlachten Jer 9:8

שַׁחֲטָה H7819b *Conj-w / N-fs* (1×)

Slaughter, possibly in contexts of illegitimate worship or apostasy, though the text is textually disputed

Hosea's oracle against Israel's corruption includes this infinitival noun, though textual problems make interpretation uncertain. Does it mean 'slaughter' in the sense of sacrificial killing (thus condemning illicit worship), or should the text be emended to 'pit of Shittim' (naming a location of idolatry)? The transmitted text speaks of revolters going deep in slaughter, suggesting extensive apostasy expressed through perverted sacrifice. Scholarly discussion continues about whether to maintain the difficult Hebrew or adopt a geographic reading.

(1×) Appears in Hosea 5:2 within judgment speech about Israel's infidelity. The construct form 'and-slaughter' (וְשַׁחֲטָה) connects to the root for ritual animal slaughter. The context mentions 'revolters' and 'going deep,' implying systematic, extensive sin—perhaps illegitimate sacrifice at forbidden shrines. Spanish renders it as 'Y matando' (and killing), treating it as active apostasy. German brackets the original, acknowledging the textual difficulty. The vocabulary of sacrifice becomes vocabulary of judgment when worship is corrupted. **SACRIFICE AND SLAUGHTER**

en: and-slaughter | **es:** Y-matando | **fr:** et-tuer | **de:** [וישחטה] Hos 5:2

שָׁחַט H7820 *V-Qal-QalPassPrtcpl-ms* (5×)

to slaughter, beat; as participle: hammered, beaten (of gold overlaid on shields)

The root means to slaughter or beat, with the original sense likely 'to strike, flay.' In the five occurrences captured here, only the passive Qal participle appears, describing gold that has been hammered or beaten onto large and small shields. Solomon's lavish armory (1 Kgs 10:16-17) and its parallel in Chronicles (2 Chr 9:15-16) both use this form. The Akkadian cognate shakhatu ('to flay') illuminates the physical violence underlying the term, even in its metallurgical application.

(5×) Beaten, hammered — describing gold that has been worked by repeated striking and applied as overlay to shields. All five occurrences are the Qal passive participle in the accounts of Solomon's gold shields (1 Kgs 10:16-17; 2 Chr 9:15-16). English and Spanish consistently translate 'beaten' and 'batido,' pointing to the metallurgical process rather than slaughter, while French 'égorger' retains the root's primary slaughter sense alongside the specialized passive meaning. **METAL HAMMERING**

en: beaten | **es:** batido | **fr:** beaten, égorger | **de:** beaten, schlachten 1Kgs 10:16; 1Kgs 10:17; 2Chr 9:15; 2Chr 9:16

שְׁחִיטָה H7821 *N-fsc* (1×)

Slaughtering of, a nominal form describing the ritual act of slaying Passover lambs

Chronicles records a crisis during Hezekiah's Passover: many worshipers were ceremonially unclean, so the Levites took responsibility for 'the slaughtering of the Passover lambs' on their behalf. This construct phrase turns the verbal action (slaughtering) into a nominal concept (the act of slaughtering). The Passover ritual required specific procedures for killing and preparing the lamb, and this noun captures that technical sacrificial action. Who performed the slaughter mattered—hence the Levites' intervention.

(1×) Found in 2 Chronicles 30:17 describing Levitical assistance to ceremonially unclean Israelites during Hezekiah's Passover. The construct phrase 'slaughtering of the Passover-lambs' (שְׁחִיטַת הַפְּסָחִים) treats the ritual act as a discrete event requiring qualified personnel. Spanish uses 'degollamiento de' (the slitting-of-throat of), French and German preserve the Hebrew original, perhaps reflecting the term's technical liturgical nature. The vocabulary is cultic and procedural, not metaphorical. **GEOGRAPHY AND SPACE**

en: slaughtering-of | **es:** degollamiento-de | **fr:** [שחיטת] | **de:** [שחיטת] 2Chr 30:17

שְׁחִין H7822 *Art / N-ms* (13×)

A boil or inflamed skin ulcer; used of plague sores, leprous eruptions, and painful afflictions on human or animal flesh.

Denotes a painful, inflamed skin lesion — a boil or ulcer that erupts on the surface of the body. In Exodus 9:9-11 it appears as one of the Egyptian plagues, breaking out on both humans and animals. Leviticus 13:18-23 treats it as a potentially leprous condition requiring priestly examination. The 'boil of Egypt' (Deut 28:27) becomes a covenant-curse, while Job's tormenting sores (Job 2:7) and Hezekiah's life-threatening boil (2 Kgs 20:7; Isa 38:21) show it as a mark of severe physical affliction. Spanish 'úlcera' and French 'boils' both capture the medical specificity.

boil, skin ulcer (13×) A boil, skin ulcer, or inflamed sore erupting on the body's surface. Covers the sixth Egyptian plague on people and livestock (Exod 9:9-11), leprous skin conditions under priestly

inspection (Lev 13:18-23), the dreaded 'boil of Egypt' as covenant curse (Deut 28:27, 35), Hezekiah's near-fatal boil healed with a fig poultice (2 Kgs 20:7), and Job's agonizing full-body sores (Job 2:7). Multilingual glosses — Spanish 'úlcera,' German 'Geschwüre' — consistently point to a medical skin eruption rather than a wound from external trauma. **DISEASE AND AFFLICTION**

en: boil, boils, in-the-boil | **es:** con-sarna, con-úlcera, con-úlcera-de | **fr:** [השחין], avec-boils, avec-boils-de | **de:** Geschwuere, [בשחין], [השחין] Exod 9:9; Exod 9:10; Exod 9:11; Lev 13:18

סְחִישׁ H7823 *N-ms* (2×)

self-sown grain, volunteer growth; grain sprouting from previous year's seeds without cultivation

This agricultural term describes grain that grows spontaneously in the second year from seeds fallen during the previous harvest, without intentional planting. Both occurrences appear in identical contexts: 2 Kings 19:29 and Isaiah 37:30, where God gives Hezekiah a sign. During the Assyrian siege, Israel will eat self-sown grain for two years, then return to normal agriculture in the third year. This phenomenon was well-known in ancient farming—enough seeds dropped during harvest to produce a viable (though smaller) crop the next season. The term parallels saphiach (aftergrowth). Spanish lo-que-rebrota (what resprouts) captures the spontaneous regrowth well. The sign promised survival without normal farming during crisis.

(2×) Grain that grows spontaneously from the previous year's fallen seeds, appearing in 2 Kings 19:29 and Isaiah 37:30 (parallel accounts). God promises Hezekiah that Israel will eat self-sown grain during the crisis years, then resume normal planting. Spanish 'lo-que-brota, lo-que-rebrota' (what sprouts, what resprouts) and English 'self-sown, what-springs-from-the-same' both emphasize the uncultivated, volunteer nature of this growth. The term signals miraculous provision—even without planting, the land would yield enough for survival. **GRAIN AND WHEAT**

en: self-sown, what-springs-from-the-same | **es:** lo-que-brota, lo-que-rebrota | **fr:** [שחיס], self-sown | **de:** [שחיס], self-sown 2Kgs 19:29; Isa 37:30

שָׂחִיף H7824 *N-msc* (1×)

Paneled, describing wood covering or wainscoting, though the root is unknown and meaning debated

Ezekiel's vision of the restored temple includes architectural details that challenge interpretation. This adjective apparently describes wooden wall covering—either panels or wainscoting. The root is obscure, and scholars propose emendations based on context rather than etymological clarity. Temple architecture vocabulary includes many technical terms that appear rarely, making precise definition difficult. The overall picture is of elaborate wooden interior finishwork befitting a sacred space.

(1×) Appears in Ezekiel 41:16 within detailed temple measurements and descriptions. The phrase 'paneled with wood' or 'wainscot of wood' describes interior wall treatment. Some scholars suggest reading 'covered' instead, using a different Hebrew root. Spanish renders it as 'revestido de' (covered/lined with), treating the term as architectural finishing. French 'rameau' (branch) may represent a different textual reading entirely. The architectural specificity reflects Ezekiel's priestly background and concern for proper sacred space. **SEIZING AND SNATCHING**

en: paneled | **es:** revestido-de | **fr:** rameau | **de:** [שחיף] Ezek 41:16

שְׂחִית H7825 *Prep-m / N-fpc / 3mp* (2×)

pits, destructions; places or states of ruin and danger

This noun denotes pits or places of destruction, appearing twice in poetic texts. Psalm 107:20 praises God who 'delivered them from their pits'—contexts of mortal danger and ruin. Lamentations 4:20 describes how 'the breath of our nostrils, the Lord's anointed, was caught in their pits,' referring to King Zedekiah's capture by Babylonians. The term can mean literal pits (traps, cisterns) or metaphorical destruction. Spanish 'fosas' (pits/graves) and English 'pits' both preserve the image of deep, dangerous places. The word evokes entrapment, doom, and helplessness, requiring divine intervention for rescue. Both contexts involve desperate situations from which only God can deliver.

(2×) Places or states of destruction and danger, from which deliverance is needed. Psalm 107:20 celebrates God's rescue 'from their pits,' while Lamentations 4:20 laments the king being 'caught in their pits' by enemies. Spanish 'de-sus-destrucciones, en-sus-fosas' (from their destructions, in their pits) and English 'from-their-pits, in-their-pits' both convey mortal danger. The term functions both literally (traps, prisons) and metaphorically (ruin, death), always requiring divine or military intervention for escape. **GEOGRAPHY AND SPACE**

en: from-their-pits, in-their-pits | **es:** de-sus-destrucciones, en-sus-fosas | **fr:** [בשחיתותם], de-fosse | **de:** [בשחיתותם], von-ihr-pits Ps 107:20; Lam 4:20

שַׁחַל H7826 *N-ms* (7×)

shachal – lion (poetic); a fierce, mature lion in wisdom and prophetic imagery

One of several Hebrew words for 'lion,' shachal belongs to the elevated poetic register and appears exclusively in Job, Psalms, Proverbs, and Hosea – never in prose narrative. It evokes the fierce, full-grown predator: God pursues Job 'like a lion' (Job 10:16), and the roar of the shachal is silenced when God breaks the teeth of the wicked (Job 4:10). The Psalmist promises the righteous will tread on the shachal and the young lion (Ps 91:13), and the sluggard protests there is a lion in the road (Prov 26:13). Hosea uses it twice for God's judgment on Israel – 'I will be like a lion to Ephraim' (Hos 5:14; 13:7). Spanish and French both render it simply as leon/lion, while German uses Lowe, with no further differentiation from other lion terms.

lion (fierce/mature) (7×) A poetic term for a lion, specifically evoking fierceness and mature power, used only in elevated literary contexts (Job 4:10; 10:16; 28:8; Ps 91:13; Prov 26:13; Hos 5:14; 13:7). It parallels other lion terms like 'aryeh and kephir but carries a distinct register of awe and danger. God himself is compared to a shachal pouncing on wayward Israel (Hos 5:14), while Job describes being hunted 'like a fierce lion' (Job 10:16). Spanish leon, French lion, and German Lowe show no lexical differentiation from other lion terms, but the Hebrew poetic tradition reserves shachal for contexts of dread and divine power. **LIONS AND CUBS**

en: a-fierce-lion, a-lion, like-lion | **es:** como-león, león, león-joven | **fr:** lion | **de:** [כשחל], [שחל], der-Löwe Job 4:10; Job 10:16; Job 28:8; Ps 91:13; Prov 26:13

שְׁחֵלֶת H7827 *Conj-w / N-fs* (1×)

Onycha, an aromatic ingredient in the holy incense, possibly from mollusk opercula

God's instructions for tabernacle worship included a specialized incense recipe, one component being this mysterious substance. Traditional identification points to onycha—the 'fingernail' or operculum of certain mollusks, which when burned produces a pungent aromatic smoke. Ancient Near Eastern perfumery employed various exotic materials, and shell-derived aromatics were valued. The Hebrew name may relate to a root for blackness, perhaps describing the darkened state of the processed operculum. Incense-making was both science and sacred art.

(1×) Found in Exodus 30:34 among four ingredients for the sanctuary incense. Listed alongside stacte and galbanum, onycha contributes to the complex aromatic profile reserved exclusively for worship. Ancient versions (Greek onyx, Latin onycha) support the mollusk-operculum identification, though one scholar proposes amber as an alternative. Spanish 'ónica' and German 'Muschel' (shell/mussel) follow the traditional understanding. The rarity of the term matches the exclusivity of the holy incense formula. **SPICE AROMATIC PERFUME**

en: and-onycha | **es:** y-ónica | **fr:** et-onycha | **de:** und-Muschel Exod 30:34

שַׁחַף H7828 *Art / N-ms* (2×)

sea gull, possibly tern; unclean water bird forbidden as food

This bird appears in the Levitical dietary laws listing unclean birds. Both Leviticus 11:16 and Deuteronomy 14:15 include it among forbidden fowl. Scholars identify it as some type of sea bird, most likely a gull or tern, based on the root suggesting a slender, attenuated body. Ancient and modern translators differ on the exact species, but agree it designates a coastal or aquatic bird unsuitable for Israelite consumption. The multilingual consistency ('sea-gull,' 'gaviota,' 'mer-gull') reflects scholarly consensus on the general category. The prohibition categorizes it with other birds of prey or scavengers, deemed unclean by Torah standards.

(2×) An unclean water bird, probably a sea gull or tern, listed in Leviticus 11:16 and Deuteronomy 14:15 among prohibited fowl. The identification rests on the root suggesting a slender body and the bird's association with water. Spanish 'la-gaviota' (the seagull) and English 'the-sea-gull, the-seagull' show translational consistency. The bird's inclusion in dietary restrictions placed it among scavengers or birds of prey, categories Torah deemed unsuitable for Israelite food. The exact species matters less than the ritual category: unclean, therefore forbidden. **LIVING CREATURES**

en: the-sea-gull, the-seagull | **es:** la-gaviota | **fr:** le-mer-gull, le-seagull | **de:** der-Meer-gull, der-seagull Lev 11:16; Deut 14:15

שַׁחֶפֶת H7829 *Prep-b* (2×)

consumption, wasting disease; chronic illness causing physical deterioration

This medical term describes a wasting disease or consumption, likely tuberculosis or similar chronic respiratory/systemic illness causing progressive deterioration. Both occurrences appear in covenant curse lists: Leviticus 26:16 and Deuteronomy 28:22 threaten this disease as punishment for disobedience. The term emphasizes gradual wasting away rather than sudden death. Ancient Israel knew such diseases well, though lacked modern diagnostic categories. Spanish tisis (tuberculosis/consumption) and French/English 'wasting disease/consumption' all denote chronic, debilitating illness. These curse lists use specific, feared diseases to emphasize covenant consequences—rebellion brings not just hardship but specific, dreaded afflictions.

(2×) A chronic wasting disease, probably consumption or tuberculosis, appearing in Leviticus 26:16 and Deuteronomy 28:22 as covenant curses. The disease causes gradual physical deterioration and weakness. Spanish 'tisis' (consumption/TB) and English 'wasting-disease, consumption' identify the progressive, debilitating nature. Both contexts threaten this specific affliction as divine judgment for covenant violation, showing ancient Israel's awareness of chronic diseases as particularly feared fates. The specificity intensifies the curse—not just illness, but this particular wasting condition. **SICKNESS AND ILLNESS**

en: the-consumption, with-wasting-disease | **es:** con-tisis, la-tisis | **fr:** avec-wasting-maladie, le-consumption | **de:** der-consumption, mit-wasting-Krankheit Lev 26:16; Deut 28:22

שַׁחַץ H7830 *N-ms* (2×)

pride, dignity, majesty; impressive, noble bearing or character

This noun denotes pride, dignity, or majestic bearing, used positively in Job to describe noble beasts. Job 28:8 speaks of 'the proud beasts' (literally 'sons of pride') who have not trodden the path to wisdom—magnificent wild animals like lions. Job 41:34 describes Leviathan as 'king over all the sons of pride,' ruling over the most majestic creatures. The term conveys impressive, dignified strength rather than sinful arrogance. Spanish orgullo (pride) can carry both positive nobility and negative arrogance depending on context; here the sense is majesty. These 'sons of pride' are creation's most imposing animals, yet even they pale before divine wisdom and power.

(2×) Majestic pride or dignity characterizing noble wild beasts in Job 28:8 and 41:34. The phrase 'sons of pride' designates impressively fierce, dignified animals—likely lions and similar apex predators. Job 28:8 notes even these proud beasts haven't accessed wisdom's path, while 41:34 makes Leviathan 'king over all sons of pride.' Spanish 'orgullo' (pride) and the Hebrew carry positive connotations of majesty and impressive bearing, not sinful arrogance. These creatures represent creation's most magnificent animals, yet remain beneath God's wisdom and Leviathan's mythic power. **GEOGRAPHY AND SPACE**

en: pride | **es:** orgullo | **fr:** שחץ | **de:** [שחץ] Job 28:8; Job 41:34

שִׁחְצוֹמָה H7831 *Conj-w / N-proper-fs / 3fs* (2×)

Shahazumah/Shahazimah; town in Issachar's territory, variant spellings in manuscripts

This place name appears in Joshua 19:22 within Issachar's tribal boundary list. The name appears with variant spellings in different manuscripts (Shahazumah in the ketiv, Shahazimah in the qere), reflecting scribal uncertainty or dialectal variation. Ancient versions also struggled with the name, the Septuagint rendering it variously. The exact location remains unknown, though it lay within Issachar's allotted territory. Such textual variants in geographic names are common where oral traditions and different scribal schools preserved names with slight phonetic differences. The multilingual sources reflect this uncertainty by preserving both variants. The town's significance lies in marking tribal boundaries rather than hosting notable events.

(2×) A town in Issachar's territory mentioned in Joshua 19:22, appearing twice in the verse with variant spellings (ketiv: Shahazumah, qere: Shahazimah). The repetition may represent scribal notation of variant readings. Multilingual sources preserve both forms (Spanish 'Sahazima,' French shows both variants), acknowledging textual uncertainty. Ancient versions also differed, suggesting the name's pronunciation or spelling was disputed or evolved over time. The location remains unidentified, its primary function being to demarcate Issachar's territorial boundaries. **GEOGRAPHY AND SPACE**

en: [and-Shachatsumah], and-Shachatsimah | **es:** [y-Sahazima], y-Sahazima | **fr:** [et-Shachatsumah], et-Shachatsimah | **de:** [und-Shachatsumah], und-Shachatsimah Josh 19:22

שָׂחַק H7832 *Prep-b / V-Qal-Inf* (36×)

To laugh, play, celebrate; in Qal, to laugh in scorn or joy; in Piel, to play, sport, make merry, or perform.

Sachaq captures the full spectrum from derisive laughter to joyful celebration and exuberant play. When God laughs at the wicked in Psalm 2:4, the verb drips with sovereign contempt — yet the same root describes David dancing before the ark (2 Sam 6:21) and children playing in the streets. The multilingual evidence splits revealingly: Spanish distinguishes burlarse ('to mock') from jugar ('to play') and celebrar ('to celebrate'), while French similarly separates rire ('to laugh') from jouer ('to play') and competer ('to compete'). The Piel stem carries the physical, performative senses — sport, entertainment, festive music-making — while the Qal ranges from mocking contempt to pure delight, proving that laughter itself is morally neutral in Hebrew; context determines whether it wounds or heals.

1. laugh at, mock, scorn (13×) Qal: to laugh at in derision, mock, or scorn — the largest sense cluster at 13 occurrences. Used of contemptuous laughter directed at a person or thing deemed insignificant. God laughs at the wicked (Ps 2:4; 59:8), the righteous laugh at the downfall of the arrogant (Ps 52:8), and Job's former inferiors now mock him (Job 30:1). The figurative extension to fearlessness is notable: the war-horse 'laughs at' fear (Job 39:22), and the noble wife 'laughs at' the future (Prov 31:25). Spanish burlarse and se ríe both confirm the derisive tone, while German and French leave these untranslated, suggesting the contempt nuance resists easy equivalence. **LAUGHING AND PLAYING**

en: and-he-laughs, and-laughing, and-she-laughs | **es:** Se-ríe, se-burlaron, se-reirán | **fr:** et-rire, ils-ont-ri, jouer | **de:** [וישחק], [ושחק], [ותשחק] Job 30:1; Job 39:7; Job 39:18; Job 39:22; Job 41:29

2. play, sport, frolic (8×) Piel: to play, sport, or compete physically — 8 occurrences covering children's play, athletic contest, and animal play. Samson is brought out 'to play' (entertain) before the Philistines (Judg 16:25); Abner proposes that young men 'compete'

before the commanders (2 Sam 2:14); Leviathan plays in the sea (Ps 104:26; Job 40:20). Spanish jugar and jugando consistently select game/sport vocabulary here, while French competer appears for the martial-contest nuance, marking a clear boundary from the laughter senses. LAUGHING AND PLAYING

en: Will-you-play-, and-let-him-amuse, and-let-them-compete | **es:** juega-, jugando, para-jugar | **fr:** et-que-eux-compete, et-que-lui-amuse, rire | **de:** [התשחק], [ישחקו], [משחקים] Judg 16:25; 2Sam 2:14; Job 40:20; Job 41:5; Ps 104:26

3. celebrate, make merry (8×) Piel: to celebrate with music, dancing, and festive joy — 8 occurrences, concentrated in the David narratives. David and all Israel celebrate before the ark with instruments (2 Sam 6:5; 1 Chr 13:8), and David defends his dancing 'before the LORD' (2 Sam 6:21). The women celebrate Saul's and David's victories (1 Sam 18:7). Spanish celebraban and tocaban ('they played instruments') both surface, revealing that this sense fuses bodily movement with musical performance in communal worship — a meaning neither 'laugh' nor 'play' alone captures in English. LAUGHING AND PLAYING

en: and-I-will-celebrate, and-celebrating, celebrating | **es:** celebraban, jugando, las-que-tocaban | **fr:** [ומשחק], [משחקים], celebrating | **de:** [ומשחק], [משחקים], celebrating 1Sam 18:7; 2Sam 6:5; 2Sam 6:21; 1Chr 13:8; 1Chr 15:29

4. laugh with joy (5×) Qal: to laugh or smile with joy, pleasure, or relief — 5 occurrences where the laughter is warm rather than derisive. Job recalls when he 'smiled' at people in their darkest moments (Job 29:24); personified Wisdom 'laughs' when calamity arrives (Prov 1:26), but the laughter is vindication rather than cruelty. Ecclesiastes names 'a time to laugh' alongside 'a time to weep' (Eccl 3:4). Spanish me reía and French rire both use simple 'laugh' vocabulary without the scorn coloring, and the prepositions shift from hostile (al 'against') to neutral or temporal. LAUGHING AND PLAYING

en: I-smiled, in-amusement-of, to-laugh | **es:** Me-reía, en-la-diversión-de, me-reiré | **fr:** dans-amusement-de, rire, à-rire | **de:** [אשחק], [לשחוק], [תשחק] Judg 16:27; Job 5:22; Job 29:24; Prov 1:26; Eccl 3:4

5. (1×) Piel: to jest or joke, possibly with a deceptive edge — a single occurrence at Proverbs 26:19, describing someone who deceives a neighbor and then says 'I was only joking!' Spanish estoy bromeando ('I'm joking') and English 'joking' both select lighthearted-deception vocabulary. This sense sits at the intersection of play and mockery: the laughter is a cover for real harm, making it a distinct pragmatic use of the Piel stem. LAUGHING AND PLAYING

en: joking | **es:** estoy-bromeando | **fr:** rire | **de:** [משחק] Prov 26:19

6. (1×) Hifil participle: to laugh in scorn or ridicule — a single occurrence at 2 Chronicles 30:10, where Hezekiah's messengers are 'laughed to scorn' by the northern tribes. Spanish riéndose ('laughing at') and English 'laughing' both treat this as derisive, but the Hifil causative morphology distinguishes it from the Qal mocking in sense 1, suggesting a sense of provoking or inducing mockery in others. The isolation of this stem form warrants its own entry. MOCKERY AND SCORN

en: laughing | **es:** riéndose | **fr:** [משחיקים] | **de:** [משחיקים] 2Chr 30:10

שָׁחַק H7833 *Conj-w / V-Qal-ConjPerf-2ms* (4×)

rub away, pulverize, beat fine; to grind or crush into powder or dust, whether incense, stones, or enemies

This verb describes the action of grinding something into fine particles or powder. In Exodus 30:36 it refers to pulverizing incense for use in the tabernacle. Job 14:19 uses it poetically: waters rub away stones, an image of slow, relentless erosion. Most dramatically, in 2 Samuel 22:43 and Psalm 18:42, David declares he beat his enemies fine 'like dust of the earth.' The multilingual glosses (Spanish moleré 'I will grind', French écraser 'to crush', German grind/beat) confirm the pulverizing action. This is total reduction—taking something solid and rendering it to dust, whether through patient grinding or violent crushing.

(4×) To grind into powder, pulverize, beat into fine particles. Used of grinding incense (Exod 30:36), waters wearing away stones (Job 14:19), and crushing enemies like dust (2 Sam 22:43, Ps 18:42). The verb emphasizes complete reduction to powder—not just breaking but utterly pulverizing. David's use against enemies is especially vivid: total defeat rendered as fine as dust, emphasizing the thoroughness of God's victory through him. PRONOUNS AND MIXED

en: and-I-beat-them-fine, and-I-crush-them, and-you-shall-grind | **es:** Y-los-muelí, Y-molerás, desgastan | **fr:** et-je-écrase-eux, et-pulvériser, et-tu—grind | **de:** [שחקו], und-du-soll-grind, und-ich-beat-ihnen-fine Exod 30:36; 2Sam 22:43; Job 14:19; Ps 18:42

שַׁחַק H7834 *Prep-b* (21×)

Thin clouds, skies, or heavens; rarely fine dust – from the root meaning 'to pulverize.'

Shakhaq evokes the thin, high veil of the atmosphere – whether as wispy clouds, the broad sky, or (once) the fine powder that results from grinding. The root means 'to wear thin' or 'to pulverize,' and the noun preserves both ends of the image: particles ground to nothing, and the gossamer cloud-layer overhead. In the plural (shekhaqim), it frequently parallels shamayim ('heavens') in the great theophanic poems – God rides upon the clouds (Deut 33:26; Ps 68:34), his faithfulness reaches to the skies (Ps 36:5), and the clouds drop down rain at his command (Job 36:28). Isaiah 40:15 preserves the rarest concrete sense: the nations are like fine dust (shakhaq) on a balance scale, the merest powder before God.

1. clouds, thin clouds (12×) Thin clouds or cloud-layer, the visible atmospheric formations emphasized as delicate or wispy. Job 36:28 says the clouds 'drip moisture' and Job 38:37 asks who can number them. Psalm 57:10 and 108:4 praise God's faithfulness that rises above the shekhaqim. Spanish 'nubes' and German 'Wolken' render this straightforwardly. Key passages: Deuteronomy 33:26, Job 35:5, Jeremiah 51:9. CLOUDS AND SKY

en: and-clouds, and-the-clouds, clouds | **es:** las-nubes, nubes, sobre-las-nubes | **fr:** [ושחקים], [שחקים], et-nuée | **de:** Wolken, [ושחקים], [שחקים] Deut 33:26; Job 35:5; Job 36:28; Job 38:37; Ps 36:5

2. skies, firmament, heavens (8×) The skies, firmament, or heavens understood as the vast overhead expanse, used as a poetic synonym for shamayim. Psalm 89:6 asks 'who in the skies can be compared to the LORD?' and Job 37:18 marvels at God who 'spread out the skies, hard as a cast mirror.' French 'nuees' bridges cloud and sky, while Spanish shifts to 'cielos.' The singular in Psalm 89:37 identifies the sky itself as a faithful witness. Key passages: 2 Samuel 22:12, Psalm 18:11, Psalm 68:34. HEAVEN AND SKY

en: in-the-skies, in-the-sky, is-in-the-skies | **es:** a-cielos, cielos, en-el-cielo | **fr:** dans-nuées, nuée, nuées | **de:** [בשחקים], [לשחקים], der-skies 2Sam 22:12; Job 37:18; Job 37:21; Ps 18:11; Ps 68:34

3. fine dust, powder (1×) Fine dust or powder, the most literal trace of the root shahaq ('to grind, pulverize'). Isaiah 40:15 compares the nations to shakhaq mo'znayim – 'dust of the scales,' a quantity so negligible it does not even register on the balance. This sole occurrence anchors the entire semantic field: clouds are 'ground-thin' vapor, and dust is the ground-thin residue of solid matter. Spanish 'polvo fino' and the image of scales make the metaphor vivid. DUST AND POWDER

en: and-like-dust | **es:** y-como-polvo-fino | **fr:** [וכשחק] | **de:** [וכשחק] Isa 40:15

שָׁחַר H7835 *V-Qal-Perf-3ms* (1×)

Has become black, describing skin darkening from disease or sun

Job's lament over his physical suffering includes this verb describing how his skin 'has become black.' Whether from disease, heat, or the ash heap where he sits scraping himself, Job's appearance has drastically changed. Blackened skin signals deterioration, pain, and social alienation. The verb belongs to a word family associated with blackness, giving Hebrew multiple ways to describe darkening—whether of skin, dawn (paradoxically), or other phenomena. Physical transformation externalizes internal anguish.

(1×) Appears in Job 30:30 where Job catalogs his physical and social collapse. The perfect tense 'has become black' indicates completed action with ongoing result—his skin is now black and remains so. The root appears in related forms meaning black, blackness, coal.

Spanish 'ennegreció' (blackened) and French/German preservations of the Hebrew all capture the state-change from normal skin tone to darkened deterioration, whether from burning fever, exposure, or disease. DARKNESS AND GLOOM

en: has-become-black | **es:** ennegreció | **fr:** שחר | **de:** [שחר] Job 30:30

שָׁחַר H7836 *Prep-l / V-Piel-Inf* (12×)

To seek eagerly, search diligently; to rise early in pursuit of — denominative from 'dawn'

The verb שָׁחַר is denominative from שַׁחַר ('dawn'), carrying the vivid connotation of rising at first light to pursue something with urgency. In its dominant Piel form it most often describes seeking God earnestly — 'O God, You are my God; earnestly I seek You' (Ps 63:1) — but also covers diligent pursuit of discipline (Prov 13:24) and wild donkeys seeking prey at daybreak (Job 24:5). The dawn-metaphor gives it an emotional intensity that sets it apart from neutral search verbs like בָּקַשׁ or דָּרַשׁ. French 'chercher tot' ('to seek early') preserves the temporal nuance that other languages fold into adverbs of intensity.

1. seek eagerly (Piel) (11×) To seek eagerly or diligently in the Piel stem — the primary usage covering all finite forms, infinitives, and participles of intensified searching. Most characteristically used of seeking God with urgency and devotion: Psalm 63:1 ('I seek You earnestly'), Psalm 78:34 ('they sought God'), Job 8:5 ('if you would seek God'). Also extends to diligent pursuit of non-divine objects: discipline in Prov 13:24 ('he who loves him disciplines him early'), a lover's face in Prov 7:15, and wild donkeys foraging at dawn in Job 24:5. The multilingual evidence — Spanish 'buscaras diligentemente,' 'madrugando'; French 'chercher tot' — preserves both the intensity and the dawn-association. RELEASE AND MOVEMENT

en: I-seek-You-earnestly, and-You-will-seek-me, and-sought-earnestly | **es:** buscarás-diligentemente, lo-busca-temprano, madrugando | **fr:** [אשחרך], chercher, chercher-tôt | **de:** [אשחרך], [ומשחרי], [וישחרתני] Job 7:21; Job 8:5; Job 24:5; Ps 63:1; Ps 78:34

2. seek diligently (Qal) (1×) The Qal participial form meaning 'one who diligently seeks' — a hapax at Proverbs 11:27 where שֹׁחֵר טוֹב ('he who diligently seeks good') stands in parallel with בֹּקֵשׁ and דֹּרֵשׁ. Though semantically near-synonymous with the Piel, the distinct verbal stem marks this as a separate morphological category. Spanish 'el que busca diligente' and English 'he who diligently seeks' both render it as a substantive participle characterizing a habitual seeker of good. RELEASE AND MOVEMENT

en: he-who-diligently-seeks | **es:** el-que-busca-diligente | **fr:** chercher-tôt | **de:** [שחר] Prov 11:27

שַׁחַר H7837 *Prep-b* (25×)

Dawn, daybreak; the first light of morning, used literally and figuratively for hope, splendor, or judgment

The Hebrew noun for dawn, denoting the moment when first light breaks over the horizon. Scripture uses it both literally – Lot fled Sodom as dawn rose (Gen 19:15), Jacob wrestled until dawn (Gen 32:24-26) – and in vivid poetic imagery: 'the wings of the dawn' (Ps 139:9), 'the eyelids of the dawn' (Job 3:9; 41:18). Prophetically, dawn symbolizes both hope ('your light shall break forth like the dawn,' Isa 58:8) and the brilliance of fallen splendor ('son of the dawn,' Isa 14:12). Spanish alba and French aurore consistently render this morning-light sense.

1. dawn, daybreak (24×) The literal and figurative noun meaning 'dawn, daybreak, first morning light.' Used with the verb alah ('rise') in narrative (Gen 19:15; 32:25; Josh 6:15; Judg 19:25) and in striking poetic figures: 'wings of the dawn' for the farthest east (Ps 139:9), dawn as a simile for hope and restoration (Hos 6:3; Isa 58:8), and 'son of the dawn' for the morning star's brilliance (Isa 14:12). Spanish alba/al-alba and French aurore consistently confirm the dawn meaning across all 24 occurrences. DAWN AND TWILIGHT

en: [the-dawn], dawn, like-dawn | **es:** [K:alba], al-alba, alba | **fr:** [השחר], [שחר], aurore | **de:** [[שחר]], [השחר], [כשחר] Gen 19:15; Gen 32:24; Gen 32:26; Josh 6:15; Judg 19:25

2. dawning (denominative verbal) (1×) A single denominative verbal usage in Isa 47:11, where the noun shachar appears to function as a Piel verb meaning 'to dawn' or 'break forth' – describing calamity dawning suddenly upon Babylon. The hapax verbal usage is rendered anomalously across translations (Spanish su-conjuro suggests incantation context), reflecting the difficulty of this crux. Most lexicons treat it as a denominative from the noun, meaning 'its dawning' in the sense of sudden arrival. DAWN AND TWILIGHT

en: its-dawning | **es:** su-conjuro | **fr:** [שחרה] | **de:** [שחרה] Isa 47:11

שְׁחֹר H7838 *Adj-ms* (6×)

Black, dark-colored; used of hair, horses, and skin complexion in ritual, prophetic, and poetic texts.

An adjective meaning 'black' or 'dark,' applied to physical color in three distinct contexts. In Leviticus 13:31 and 13:37, priestly law uses it to assess hair color in skin-disease diagnosis — black hair signals health. Song of Solomon employs it both for the beloved's self-description ('I am dark,' 1:5) and for the lover's locks ('his locks are black,' 5:11). Zechariah's vision features black horses (6:2, 6:6) as agents of divine purpose. The Spanish 'morena' for Song 1:5 captures the warmth of the term better than a stark 'black,' hinting at sun-darkened beauty rather than mere color.

black, dark (color) (6×) Black or dark in color, describing observable physical appearance. The Spanish rendering 'morena' (Song 1:5) versus 'negro' (Lev 13:31) reveals a semantic nuance: the word covers both neutral color description (hair in priestly diagnosis, Lev 13:31, 37; horses in prophetic vision, Zech 6:2, 6) and an aesthetically charged darkness (the beloved's sun-kissed complexion, Song 1:5; the lover's raven hair, Song 5:11). All uses share the core denotation of dark coloring. DARKNESS AND GLOOM

en: black, dark, the-black | **es:** Morena, los-negros, negro | **fr:** Noire, noir, noires | **de:** [השחרים], [שחורה], [שחרות] Lev 13:31; Lev 13:37; Song 1:5; Song 5:11; Zech 6:2

שַׁחֲרוּת H7839 *Conj-w* (1×)

The dawn, metaphorically youth or vigor, though 'blackness of hair' is an alternate interpretation

Ecclesiastes' call to enjoy youth before old age arrives includes this disputed term. Does it mean 'the dawn' (thus 'the dawn of life,' youth), or 'blackness' (thus 'blackness of hair,' vigor)? The two meanings seem contradictory—dawn suggests light, while blackness suggests darkness—but Hebrew שַׁחַר can relate to both dawn and black. Context clearly points to youthfulness however interpreted. The Targum reads it as black hair (marking prime of life), while others take it metaphorically as life's dawn. Either way, it represents fleeting vitality.

(1×) Found in Ecclesiastes 11:10 urging youth to rejoice 'in the days of youth and the dawn/vigor.' Paired with 'childhood,' the term marks life's early season before 'the evil days' arrive. Spanish 'la aurora' (the dawn) and French 'והשחרות' take the metaphorical time-of-day reading. German brackets it similarly. The semantic ambiguity (dawn vs blackness) actually enriches the image—youth as life's morning and as time of dark hair, both signaling vitality that will fade. DAWN AND TWILIGHT

en: and-the-dawn | **es:** y-la-aurora | **fr:** et-והשחרות | **de:** [והשחרות] Eccl 11:10

שְׁחַרְחֹר H7840 *Adj-fs* (1×)

Swarthy, dark-skinned from sun exposure

The Song's beloved woman addresses the daughters of Jerusalem: 'I am swarthy.' This feminine adjective describes sun-darkened skin, with the intensive form suggesting very black or intensely dark. She attributes this to outdoor labor—'the sun has looked upon me'—implying her brothers forced her to work their vineyards while neglecting her own. Ancient beauty standards often prized lighter skin as a marker of leisure class status, so her apology and defiant 'but lovely' pushes back against such prejudice.

(1×) Appears in Song of Solomon 1:6 in the woman's self-description. The intensive form שְׁחַרְחֹרֶת suggests heightened darkness—very swarthy or deeply sunburned. The context of outdoor labor explains the tanning. Spanish 'morena' (dark-skinned woman), French 'basanée' (tanned/swarthy), German preservation all recognize this describes weather-exposed skin tone. The term conveys both physical description and social commentary—her darkness marks her as a field worker, not a sheltered daughter of privilege. **DARKNESS AND GLOOM**

en: swarthy | **es:** morena | **fr:** basanée, | **de:** [שחרחרת] Song 1:6

שְׁחַרְיָה H7841 *Conj-w / N-proper-ms* (1×)

Shecharyah, a Benjamite name possibly meaning 'Yahweh has sought' or 'dawn of Yahweh'

This personal name appears in Chronicles' Benjamite genealogies. Hebrew theophoric names often combine a meaningful element with God's name—here possibly 'dawn' or 'seek' plus Yah. Such names express parental hope, commemorate circumstances of birth, or declare theological conviction. The Septuagint's various Greek spellings (Saaraia, Saraia) show translators working to represent Hebrew phonology. Genealogical lists preserve these names across generations, anchoring tribal identity to ancestral memory.

(1×) Found in 1 Chronicles 8:26 among Benjamin's descendants. The conjunction 'and-Shecharyah' places him in the genealogical sequence. The name's etymology likely involves either שָׁחַר (dawn, seek) + יָהּ (Yah), though exact meaning remains uncertain. French and German bracket the original Hebrew rather than transliterate, treating it as requiring interpretive decision. These genealogical names functioned as more than labels—they connected individuals to family history and tribal inheritance. **PROPER NAMES (PERSONAL)**

en: and-Shecharyah | **es:** y-Sejarías | **fr:** [וְשַׁחַרְיָה] | **de:** [וְשַׁחַרְיָה] 1Chr 8:26

שַׁחֲרַיִם H7842 *Conj-w / N-proper-ms* (1×)

Shacharayim, a Benjamite name possibly meaning 'double dawn' or related to morning imagery

Another Benjamite in Chronicles bears this dual-form name, its plural or dual ending suggesting a doubled concept—perhaps 'two dawns' or 'twin mornings.' Hebrew names could use plural forms for intensification or to indicate pairs. The genealogical context provides no narrative about this individual, only his place in the tribal register. Such names survive as linguistic artifacts, their original significance sometimes obscured by time but their form preserved in family records.

(1×) Appears in 1 Chronicles 8:8 in Benjamin's genealogy. The conjunction 'and-Shacharayim' links him to the surrounding family structure. Septuagint renderings (Saarel, Seorein) differ significantly, suggesting Greek translators found the name challenging. The dual or plural ending (-ayim) is notable, though its precise significance here is unclear. French and German preserve the Hebrew form, acknowledging the name as a proper noun requiring preservation rather than translation. **PROPER NAMES (PERSONAL)**

en: and-Shacharayim | **es:** Y-Sajaraim | **fr:** [וְשַׁחֲרַיִם] | **de:** [וְשַׁחֲרַיִם] 1Chr 8:8

שָׁחַת H7843 *Conj-w* (147×)

To destroy, ruin, corrupt, act wickedly; be corrupted or ruined (Niphal); be blemished (Hofal)

A verb of devastation and decay spanning both physical destruction and moral corruption. In the Hifil and Piel, it describes God's annihilation of Sodom (Gen 19:14), the flood's destruction of all flesh (Gen 6:17), and armies laying waste to cities. Yet it equally describes moral ruin: humanity corrupting its way on earth (Gen 6:12), Israel acting corruptly with idols (Deut 4:16). Arabic sahata ('extirpate') and Ethiopic sahata ('injure, violate') confirm the root's ancient dual trajectory of physical and moral devastation. The Niphal and Hofal passives complete the picture with states of being ruined, spoiled, or blemished.

1. Hifil: destroy, annihilate (83×) The dominant Hifil causative sense: to destroy, annihilate, or demolish people, cities, or lands. Abraham's intercession for Sodom (Gen 18:28-32), the destroying angel in Egypt (Exod 12:23), and the annihilation of Canaanite cities all use this form. Arabic ahlaka and Korean 멸하다 convey the same totality of causative destruction. **LOSS AND DESTRUCTION**

en: I-will-destroy, and-destroyed, destroys | **es:** de-destruirlos, destruir, destruirá | **fr:** Je—détruire, détruire, et-détruisit | **de:** [ישחת], und-zerstoerte, verderben Gen 18:28; Gen 18:31; Gen 18:32; Gen 19:14; Exod 12:23

2. Piel: destroy, ruin (28×) The Piel intensive counterpart: to destroy or ruin with thoroughness. God destroys all flesh by flood (Gen 6:17, 9:11), and the cities of the plain are ruined (Gen 13:10, 19:13). While functionally overlapping with the Hifil, the Piel often emphasizes the completeness or intensity of the ruination. French detruisit and Spanish destruir render both stems similarly. **LOSS AND DESTRUCTION**

en: He-destroyed, and-destroy, and-destroys-it | **es:** a-destruir, al-destruir, destruir | **fr:** détruire, détruisit, et-destroys-cela | **de:** Grube, als-vernichtete, um-zu-verderben Gen 6:17; Gen 9:11; Gen 9:15; Gen 13:10; Gen 19:13

3. Hifil: act corruptly, corrupt (16×) The Hifil used for moral or behavioral corruption rather than physical destruction: 'all flesh had corrupted its way' (Gen 6:12), Israel warned against acting corruptly (Deut 4:16, 31:29). Arabic afsada ('to corrupt') precisely captures this ethical sense, distinct from physical annihilation. The same stem carries both meanings, requiring context to distinguish. **LOSS AND DESTRUCTION**

en: acting-corruptly, and-act-corruptly, and-ravaged | **es:** ciertamente, corromperse, corrompiendo | **fr:** certainement-corrupt, corrompit, détruire | **de:** Verderbende, [השחיתו], du-handeln-corruptly Gen 6:12; Deut 4:16; Deut 4:25; Deut 31:29

4. Piel: corrupt, pervert (7×) The Piel intensive applied to moral corruption or perversion: actively causing moral ruin. 'Your people have corrupted themselves' (Exod 32:7, Deut 9:12), and Ezekiel condemns the king of Tyre who 'corrupted his wisdom' (Ezek 28:17). Spanish corrompiste and the repeated Deuteronomic warnings show how this intensive form emphasizes willful, thoroughgoing moral degradation. **LOSS AND DESTRUCTION**

en: and-she-corrupted, corrupted, has-corrupted | **es:** corrompiste, corrompisteis, se-corrompieron | **fr:** a-corrompit, a-corrupted, corrupted | **de:** [שחתו], [שחתם], corrupted Exod 32:7; Deut 9:12; Deut 32:5; Ezek 23:11; Ezek 28:17

5. Niphal: be corrupted, be ruined (6×) The Niphal passive-reflexive: to become corrupted or ruined. 'The earth was corrupt before God' (Gen 6:11-12) establishes the state that triggers the flood. Jeremiah's ruined waistcloth (Jer 13:7) and the marred potter's vessel (Jer 18:4) provide vivid object lessons. Arabic fasada (intransitive 'to become corrupt') mirrors this passive-stative meaning. **LOSS AND DESTRUCTION**

en: And-was-spoiled, and-was-corrupted, it-was-corrupted | **es:** Y-se-corrompió, Y-se-echó-a-perder, corrompida | **fr:** cela-était-corrompit, détruire, et-détruire | **de:** sie-war-verdorben, und-verdarb, und-verderben Gen 6:11; Gen 6:12; Exod 8:24; Jer 13:7; Jer 18:4

6. Piel: spoil, waste (5×) A Piel nuance focused on spoiling, wasting, or squandering rather than violent destruction or moral corruption. Onan 'wasted' his seed (Gen 38:9), and Boaz's kinsman fears to 'ruin' his inheritance (Ruth 4:6). Jeremiah 13:9 uses the image of rotting a sash. This sense of letting something go to waste adds economic and domestic coloring to the verb's repertoire. **LOSS AND DESTRUCTION**

en: I-ruin, I-will-ruin, and-he-corrupted | **es:** arruine, pudriré, y-derramaba | **fr:** détruire, et-détruire, et-spilled | **de:** [אשחית], und-Grube, und-verdarb Gen 38:9; Ruth 4:6; Prov 23:8; Jer 13:9; Amos 1:11

7. Hofal: be blemished, polluted (2×) The rare Hofal causative passive: to be rendered defective or blemished. Malachi condemns those who sacrifice a blemished animal (Mal 1:14), and Prov 25:26 describes a righteous person who gives way before the wicked as a muddied spring. Arabic mufsad (passive participle) and Korean 상한 ('damaged') capture the resultant state of impairment inflicted by an external agent. **LOSS AND DESTRUCTION**

en: blemished, polluted | **es:** corrompida, dañado | **fr:** détruire | **de:** von-Grube Prov 25:26; Mal 1:14

שְׁחַת H7844 *Conj-w / V-Qal-QalPassPrtcpl-fs* (3×)

corrupt, fault—morally defiled or containing defects (Aramaic)

This Aramaic passive participle describes something corrupt, faulty, or morally defiled. Daniel 2:9 speaks of preparing a 'corrupt word' to deceive the king. Daniel 6:4 (appearing twice) describes officials seeking to find fault or corruption in Daniel but finding none. The term captures both moral corruption and technical fault or defect, whether in speech, conduct, or character. It appears only in Daniel's Aramaic sections.

(3×) The three occurrences involve corrupt speech intended to deceive (Daniel 2:9) and searched-for but non-existent fault in Daniel (6:4, twice). Spanish uses 'corrupta' (corrupt) and 'falta' (fault), while translations vary between moral corruption and administrative error. The 6:4 repetition emphasizes Daniel's blamelessness—despite hostile investigation, no corruption or negligence could be found, highlighting his integrity in pagan bureaucracy. **DESTRUCTION AND DECAY**

en: and-corrupt, or-corruption | **es:** ni-falta, y-corrupta | **fr:** et-corrompre | **de:** [וְשִׁחִיתָה] Dan 2:9; Dan 6:4

שַׁחַת H7845 *Prep-m / N-fs* (23×)

Pit or trap-pit, often figurative for Sheol or the grave; rarely abstract corruption or destruction.

A noun meaning pit, used concretely for a trap dug in the ground and figuratively for Sheol, the realm of the dead. Ezekiel 19:4,8 pictures a lion caught in a pit, while Psalm 16:10 and Job 33:18-28 use the word for the grave itself. The overwhelming majority of occurrences carry the pit/Sheol sense; only in Psalm 16:10 and 55:23 does a secondary nuance of corruption or decay surface, rooted in the related verb meaning 'to destroy.' Translations across languages consistently render it as 'pit' or 'grave' (Spanish fosa, French fosse, German Grube), confirming the concrete image dominates.

1. pit, trap-pit (21×) A pit dug in the ground, often as a trap or snare, and by extension the pit of Sheol or the grave. Ezekiel 19:4,8 uses it for a literal lion-trap, while Job 33:18-28 and Psalm 30:10 employ it as a figure for death's realm. Spanish fosa, French fosse, and German Grube all converge on the concrete 'pit' image across 21 occurrences. **PITS AND DUNGEONS**

en: a-pit, from-the-pit, in-pit-their | **es:** A-la-fosa, Al-foso, a-la-fosa | **fr:** [לִשְׁחַת], [מִשְׁחַת], dans-fosse | **de:** Grube, [בִּשְׁחָתָם], [לִשְׁחַת] Job 9:31; Job 17:14; Job 33:18; Job 33:22; Job 33:24

2. corruption, destruction (2×) An abstract sense of corruption, decay, or destruction, deriving from the root sh-ch-t 'to corrupt, destroy.' Psalm 16:10 famously declares God will not let His holy one see 'corruption' (Acts 2:27 picks up this sense in Greek diaphthora), and Psalm 55:23 speaks of being brought down to the pit of destruction. Spanish corrupcion and destruccion reflect this abstract reading. **DESTRUCTION AND DECAY**

en: destruction, the-pit | **es:** corrupción, destrucción | **fr:** fosse | **de:** Grube, der-Grube Ps 16:10; Ps 55:23

שַׁט H7846 *N-mp* (1×)

The rebels, those who turn aside from proper worship, though textual difficulties persist

Hosea's rebuke mentions 'the rebels' who have engaged in deep apostasy. The term relates to turning aside or deviating from the right path. The plural form characterizes a group defined by their rebellion against covenant faithfulness. Prophetic vocabulary for sin includes rich variety—rebellion, transgression, iniquity, apostasy—each with slightly different nuances. This particular term emphasizes the active choice to deviate, the willful turning from what is right toward what is forbidden.

(1×) Found in Hosea 5:2 describing those who have corrupted Israel's worship. The plural construct 'the rebels' (שַׁטֵּים) marks them as a definable group. Spanish 'desviados' (those who have deviated/strayed) captures the sense of leaving the proper path. French 'pécheur' (sinner) is more general, German brackets the Hebrew. The vocabulary reflects Hosea's sustained metaphor of covenant relationship—rebellion is like adultery, a deliberate turning from the faithful partner. **STRAYING AND ERRING**

en: the-rebels | **es:** desviados | **fr:** pécheur | **de:** [שִׁטִּים] Hos 5:2

שָׂטָה H7847 *V-Qal-Imperf-3fs* (6×)

To turn aside, go astray — especially of marital infidelity or moral deviation

The verb שָׂטָה appears only six times in the Hebrew Bible, but its contexts are vivid and memorable. Four occurrences belong to the Numbers 5 sotah ritual, where a wife 'goes astray' in marital unfaithfulness — the very name of the ritual derives from this root. The remaining two appear in Proverbs, where a young man is warned to 'turn aside' from the path of the seductive woman (4:15) and not to let his heart 'turn toward' her ways (7:25). The Aramaic cognate סְטָא and Ethiopic parallels confirm the core meaning of deviation from a right path. Hindi 'bhaTak-jaae' (wander off) beautifully captures the root's blend of physical straying and moral wandering.

1. go astray, deviate (morally/sexually) (4×) To go astray morally or sexually, deviating from the path of fidelity, especially in the context of marital unfaithfulness. All four occurrences appear in Numbers 5:12, 19, 20, 29 — the sotah ordeal for a wife suspected of infidelity. The phrase 'goes astray while under her husband' (תִּשְׂטֶה תַּחַת אִישָׁהּ) makes the marital-fidelity dimension explicit. Spanish 'se desvia/se desvie' (deviate) and Hindi 'bhaTak-jaae' (wander off) both encode the moral dimension of straying from a binding relationship, not merely physical movement. **STRAYING AND ERRING**

en: goes-astray, you-went-astray | **es:** se-desvía, se-desvíe, te-desviaste | **fr:** goes-astray, tu-alla-astray | **de:** du-ging-astray, geht-astray Num 5:12; Num 5:19; Num 5:20; Num 5:29

2. turn aside, turn away (physical/directional) (2×) To turn aside or turn away in a more neutral, directional sense — commanding or urging physical and moral avoidance of a harmful path. In Proverbs 4:15 the father commands his son to 'turn away' (שְׂטֵה) from the way of the wicked, and in 7:25 he warns not to let the heart 'turn aside' toward the adulteress's ways. Though moral overtones remain, the emphasis here is on deliberate avoidance and redirection rather than the passive straying of the sotah. Spanish 'desviate' (turn yourself aside) captures the volitional quality. **WITHDRAWAL AND APOSTASY**

en: let-turn-aside, turn-away | **es:** desvíate, se-desvíe | **fr:** שטה ,ישט | **de:** [ישט], [שטה] Prov 4:15; Prov 7:25

שִׁטָּה H7848 *N-fs* (28×)

acacia — a thorny desert tree whose durable wood was used for the tabernacle's sacred furnishings

Shittah (singular) and shittim (plural) name the acacia tree, almost certainly the Acacia nilotica or Acacia seyal that thrives in the arid wadis of Sinai and the Negev. Of its 28 occurrences, 26 appear in the Priestly tabernacle instructions of Exodus 25-38, where 'acacia wood' (atsei shittim) is the specified material for the ark of the covenant, the table of showbread, the altars of burnt offering and incense, the supporting frames and poles, and the pillars at the entrance (Exod 25:10, 13, 23, 28; 26:15, 26, 32; 27:1, 6; 30:1, 5). Deuteronomy 10:3 recalls Moses making the ark of shittim wood. The sole non-constructional use is Isaiah 41:19, where God promises to plant the shittah alongside cedar, myrtle, and olive in the desert — a sign of eschatological transformation. All target languages transliterate or use the botanical equivalent: Spanish 'acacia,' French 'acacia,' German 'Akazie.'

acacia (28×) The acacia tree (probably Acacia nilotica or seyal), prized in the wilderness for its hard, durable, insect-resistant wood. Nearly every occurrence specifies it as the construction material for the tabernacle's most sacred objects: the ark (Exod 25:10), the showbread table (Exod 25:23), both altars (Exod 27:1; 30:1), the structural frames (Exod 26:15), and their carrying poles (Exod 25:13, 28). Deuteronomy 10:3 confirms the ark's acacia construction. Isaiah 41:19 alone uses the tree as a symbol of God's power to make the

desert bloom. Uniform cross-linguistic rendering as 'acacia' confirms a single botanical referent. **GREEN LUXURIANT TREES**

en: acacia | **es:** acacia | **fr:** acacia | **de:** Akazie Exod 25:5; Exod 25:10; Exod 25:13; Exod 25:23; Exod 25:28

שָׁטַח H7849 *Conj-w / V-Qal-ConjPerf-3cp / 3mp* (6×)

To spread out, spread abroad; stretching something flat over an open area, used literally of drying and figuratively of divine expansion.

A verb meaning to spread out or stretch something flat across an open surface. Its most vivid use is in Numbers 11:32, where the Israelites spread out quail around the camp to dry them — the Vulgate's 'siccaverunt' confirms the drying purpose. In 2 Samuel 17:19 the woman of Bahurim spreads grain over a well to conceal Jonathan and Ahimaaz. The Piel intensification appears in Psalm 88:9 of spreading out hands in prayer. Job 12:23 offers a striking figurative extension: God 'spreads out' the nations, expanding their territory before bringing them low.

spread out, spread abroad (6×) To spread out flat, stretch abroad over an open area. The Spanish 'esparcirán' (scatter) and 'extiende' (extend) capture the two poles of the verb's range: dispersing objects across space (Num 11:32, spreading quail to dry; Jer 8:2, bones spread before sun and moon) and extending or stretching something (2 Sam 17:19, covering spread over a well; Job 12:23, God expanding nations). The Piel form in Psalm 88:9 adds intensity to the gesture of spreading out hands in desperate prayer. **GOING OUT AND FORTH**

en: And-they-shall-spread-them, I-spread-out, and-spread | **es:** Y-los-esparcirán, el-que-extiende-a, extendiendo | **fr:** [וְשִׁטְחוּם], et-étendit, et-étendre-dehors | **de:** [וְשִׁטְחוּם], [שִׁטַּח], ausbreitend Num 11:32; 2Sam 17:19; Job 12:23; Ps 88:9

שֵׁט H7850 *Conj-w* (1×)

For scourge, a whip or flail used for punishment or driving

Joshua's farewell warns that if Israel abandons covenant faithfulness, the remaining Canaanites will become 'scourges in your sides.' The noun describes a striking instrument—a whip, flail, or rod used to inflict pain. The image is of persistent, painful harassment. What could have been removed becomes instead a constant torment. The scourge represents not just physical threat but the consequence of incomplete obedience. Military and agricultural vocabulary merges —the same term could describe a herding whip or punishment tool.

(1×) Appears in Joshua 23:13 within covenant warning about alliances with remaining nations. The prepositional phrase 'and-for-scourge' uses the lamed of purpose—these peoples will become tools of affliction. Spanish 'y para azote' (and for whip/scourge), French and German with '-scourge' all recognize the instrument of punishment. The parallel phrase 'thorns in your eyes' creates a body-focused image of comprehensive pain—front and side, eyes and flanks, all affected by disobedience. **WHIP SCOURGE**

en: and-for-scourge | **es:** y-para-azote | **fr:** et-pour-scourge | **de:** und-fuer-scourge Josh 23:13

שִׁטִּים H7851 *Prep-b* (5×)

Shittim; a place-name east of the Jordan, Israel's last encampment before crossing, and a wadi near Jerusalem

Shittim (literally 'the acacias') designates two locations in Scripture. The primary one is Israel's final encampment in the plains of Moab east of the Jordan, where the people sinned with Moabite women (Num 25:1) and from which Joshua sent spies to Jericho (Josh 2:1; 3:1). Micah 6:5 recalls the journey 'from Shittim to Gilgal' as a summary of God's saving acts. Joel 3:18 mentions a 'Valley of Shittim' near Jerusalem, likely the Wadi es-Sant.

(5×) A place-name meaning 'the acacias,' referring primarily to Israel's encampment east of the Jordan in the plains of Moab (Num 25:1; Josh 2:1; 3:1; Mic 6:5) and secondarily to a wadi west of Jerusalem (Joel 3:18). Multilingual glosses consistently transliterate rather than translate — Spanish 'Sitim,' French 'Schittim,' English 'Shittim' — preserving its status as a proper noun. The prepositional forms ('in Shittim,' 'from the Shittim') reflect its function as a geographic landmark in Israel's wilderness-to-Canaan narrative. **GEOGRAPHY AND SPACE**

en: from-the-Shittim, in-Shittim, the-Shittim | **es:** Sitim, desde-el-Sitim, el-Sitim | **fr:** Schittim, dans-Shittim, de-le-Shittim | **de:** [הַשִּׁטִּים], der-Shittim, in-Shittim Num 25:1; Josh 2:1; Josh 3:1; Joel 3:18; Mic 6:5

שָׂטַם H7852 *V-Qal-Imperf-2ms / 1cs* (6×)

To bear a grudge, cherish animosity; persistent hostile feeling that may erupt into persecution.

A verb expressing deep-seated, enduring hostility — not a momentary flash of anger but a settled disposition of enmity. Esau's grudge against Jacob after losing the blessing (Gen 27:41) provides the paradigmatic use: sustained animosity born of personal injury. Joseph's brothers fear this same smoldering resentment (Gen 50:15). In the Psalms and Job, the verb shifts to describe relentless persecution: the psalmist's enemies hate him 'with angry fury' (Ps 55:4), and Job accuses God of turning persecutor (Job 16:9; 30:21). The German gloss's struggle to translate this word highlights its specificity — it is more than simple hatred; it is grudge-bearing with intent.

bear a grudge, cherish animosity (6×) To harbor persistent enmity, bear a grudge, or cherish animosity against someone. Possibly related to the root behind 'satan' (adversary), suggesting a disposition of opposition. The Spanish 'aborreció' (loathed) and French 'haïr' (hate) approximate the meaning, but the Hebrew carries a particular nuance of sustained, smoldering hostility. Used of Esau against Jacob (Gen 27:41), Joseph's brothers' fear of retaliation (Gen 49:23; 50:15), and Job's anguished perception of divine persecution (Job 16:9; 30:21). Psalm 55:4 adds the element of angry fury accompanying the grudge. **RELEASE AND MOVEMENT**

en: You-persecute-me, and-hated, and-hated-him | **es:** Y-aborreció, me-odian, me-persigues | **fr:** et-haït, et-haït-lui, et-être-ennemi-moi | **de:** [וַיִּשְׂטְמֵנִי], [תִּשְׂטְמֵנִי], sie-bear-ein-grudge-gegen-mich Gen 27:41; Gen 49:23; Gen 50:15; Job 16:9; Job 30:21

שָׂטַן H7853 *Prep-l / V-Qal-Inf / 3ms* (6×)

To accuse, act as adversary; denominative from 'satan,' describing the role of legal or spiritual opposition.

A denominative verb from the noun 'satan' (adversary), meaning to act as an accuser or opponent. All six occurrences cluster in the Psalms and Zechariah, painting a courtroom-like scene of accusation. In Zechariah 3:1, the Satan stands at the right hand of Joshua the high priest 'to accuse him' — the infinitive construct captures the purposeful, adversarial stance. The Psalms use it of human enemies who repay good with accusation (Ps 109:4) and who function as hostile prosecutors (Ps 71:13; 109:20, 29). The consistent Spanish 'adversarios' and English 'accusers' confirm the legal-forensic register of this verb.

accuse, act as adversary (6×) To act as an adversary, accuse, or oppose in a quasi-legal sense. Derived from the noun 'satan' (adversary/accuser), this verb carries forensic overtones of formal opposition. The Spanish 'adversarios' and French 'accuser' preserve the courtroom flavor. In Zechariah 3:1, the infinitive 'to accuse him' describes the Satan's prosecutorial role before the divine tribunal. The Psalms deploy it for human enemies who relentlessly oppose the righteous: they are 'my accusers' (Ps 71:13; 109:20, 29), and their hostility replaces the love the psalmist showed them (Ps 109:4; cf. Ps 38:20). **ACCUSE BRING CHARGES**

en: accuse-me, my-accusers, the-accusers-of | **es:** los-adversarios-de, me-acusan, me-son-adversarios | **fr:** accuser | **de:** [לְשִׂטְנוֹ], accuse-mich, der-accusers-von Ps 38:20; Ps 71:13; Ps 109:4; Ps 109:20; Ps 109:29

שָׂטָן H7854 *N-ms* (27×)

Adversary, accuser; the Satan — a human opponent, legal prosecutor, or the celestial Accuser in God's court

The noun satan derives from the verb satan ('to oppose, accuse') and

travels a striking semantic arc across the Hebrew Bible. In its earliest uses it names any human adversary: the angel of the LORD stands as a satan to block Balaam (Num 22:22), the Philistines fear David will become their satan in battle (1 Sam 29:4), and God raises up human adversaries against Solomon (1 Kgs 11:14, 23). In Job and Zechariah, the word takes the definite article — ha-satan, 'the Adversary' — and becomes a specific celestial figure who accuses the righteous before God's throne (Job 1-2; Zech 3:1-2). By 1 Chronicles 21:1, the article drops and satan approaches a proper name. Arabic shaitan and every major translation tradition (Spanish Satan/adversario, German der Satan) preserve the tension between generic opponent and cosmic Accuser.

1. the Satan, the Accuser (18×) The Satan — the definite, celestial figure who serves as accuser and adversary in the divine council. Always appearing with the definite article (ha-satan) in Job and Zechariah, this figure roams the earth and challenges the piety of the righteous (Job 1:6-12; 2:1-7), stands to accuse the high priest Joshua (Zech 3:1-2), and incites David to number Israel (1 Chr 21:1, where the article drops). Spanish el-Satan and German der-Satan preserve the titular quality, and the 18 occurrences make this the dominant Old Testament profile of the word. DEVIL SATAN

en: adversary, and-the-adversary, the-Satan | **es:** Satán, el-Satán, el-Satán! | **fr:** [השטן], [והשטן], [שטן] | **de:** [שטן], der-Satan, und-der-Satan 1Chr 21:1; Job 1:6; Job 1:7; Job 1:8

2. adversary, opponent (8×) A human adversary, political opponent, or military antagonist — used without the article in secular and military contexts. The angel of YHWH becomes a satan to Balaam (Num 22:22, 32), Solomon reports that God has given him rest from every satan (1 Kgs 5:4), and God raises up Hadad and Rezon as political adversaries (1 Kgs 11:14, 23, 25). Spanish adversario and French adversaire confirm the generic, non-supernatural reading. The range spans battlefield rival (1 Sam 29:4; 2 Sam 19:22) to divinely appointed obstacle. ENEMY AND ADVERSARY

en: adversary, as-adversary, for-adversary | **es:** adversario, para-adversario, por-adversario | **fr:** adversary, comme-adversary, pour-adversary | **de:** adversary, fuer-adversary, wie-adversary Num 22:22; Num 22:32; 1Sam 29:4; 2Sam 19:22; 1Kgs 5:4

3. accuser (1×) An accuser in a legal or forensic setting — one who stands at the right hand of the defendant to prosecute. Psalm 109:6 asks God to 'set a wicked man over him, and let an accuser (satan) stand at his right hand.' The judicial framing — right-hand position, parallel with 'wicked one' — distinguishes this from both the celestial Satan and a military adversary. Spanish acusador and German Anklaeger ('accuser') isolate the courtroom dimension of the root's meaning. ACCUSE BRING CHARGES

en: and-an-accuser | **es:** y-un-acusador | **fr:** et-adversaire | **de:** und-ein-accuser Ps 109:6

שִׂטְנָה H7855 *N-fs* (1×)

Accusation, a formal charge brought against someone in legal or political contexts

Ezra records that enemies of the Jews wrote 'an accusation' against Judah and Jerusalem at the beginning of Xerxes' reign. The noun derives from the verbal root meaning to oppose or accuse, appearing here in political-legal usage. Ancient Near Eastern bureaucracy operated through written petitions and complaints, and this document represents official opposition to Jerusalem's restoration. The vocabulary anticipates the Satan figure's role as accuser in Job and Zechariah—prosecutorial opposition becomes personified.

(1×) Found in Ezra 4:6 describing written opposition to Jerusalem's rebuilding. The noun stands alone—'accusation'—representing a formal document of complaint. Spanish 'acusación' and French/German preservation of the Hebrew all treat this as technical legal-political vocabulary. The context shows accusation as bureaucratic warfare: when military opposition failed, adversaries turned to legal-administrative channels, filing charges with the Persian court to halt construction. LEGAL ACCUSATION CHARGE

en: accusation | **es:** acusación | **fr:** [שטנה] | **de:** [שטנה] Ezra 4:6

שִׂטְנָה H7856 *N-proper-fs* (1×)

Sitnah, a well name meaning 'hostility' or 'accusation,' marking conflict over water rights

Isaac's shepherds dug a second well in Gerar's valley, and again the local herders quarreled over it. Isaac named this well Sitnah —'hostility'—memorializing the conflict. Water rights drove ancient disputes; wells represented life or death for herds and households. The name's etymology connects to the root for opposing or accusing, the same root behind 'Satan' as adversary. Isaac's naming practice turns geography into narrative—each well's name tells a story of struggle or peace, conflict or resolution.

(1×) Appears in Genesis 26:21 in the sequence of Isaac's well-digging. After conflict over the first well (Esek, 'quarrel'), a second dispute prompts this name. The well itself becomes a monument to hostility —every time someone draws water, the name recalls the opposition Isaac faced. Spanish 'Sitnah,' French 'Sitnah,' German 'Sitna' all preserve the name as transliterated proper noun. The name's semantic freight (hostility) would have been clear to Hebrew speakers, making the well both resource and reminder. GEOGRAPHY AND SPACE

en: Sitnah | **es:** Sitnah | **fr:** Sitnah | **de:** Sitna Gen 26:21

שָׁטַף H7857 *V-Qal-Prtcpl-ms* (31×)

To overflow, flood, or sweep away; also to rinse or wash off. Used of literal water, metaphorical invasion, and ritual cleansing.

A verb whose primary image is rushing water that overflows its bounds. Isaiah and Jeremiah employ it as a powerful metaphor for invading armies sweeping across a land like a river in flood (Isa 8:8; 28:2). The Psalms use it for the overwhelming experience of distress, as when the psalmist cries that floodwaters have swept over him (Ps 69:2, 15). In a wholly different register, the same root appears in Leviticus for the domestic and ritual act of rinsing vessels or washing the body (Lev 15:11-12). This semantic breadth, from cosmic deluge to kitchen rinsing, is mirrored across languages: Spanish desbordante and inundar for the flood senses versus enjuagar for washing.

1. overflow, flood (Qal intransitive) (18×) Intransitive flooding: waters rising and overflowing their banks or boundaries, surging forth in abundance. Often metaphorical for overwhelming military invasion, as when Assyria is compared to the Euphrates overflowing and reaching to the neck (Isa 8:8). Also used of God's sweeping judgment (Isa 28:2, 15, 18) and literal waters gushing from the rock (Ps 78:20). Spanish desbordante and French inonder capture the intransitive overflow. FLOOD SWEEP AWAY

en: and-overflow, and-they-shall-overflow, flooding | **es:** arrastrarán, desbordante, e-inundarán | **fr:** [השוטף], et-inonder, inonder | **de:** overflowed, ueberfluten, und-ueberfluten 2Chr 32:4; Ps 78:20; Isa 8:8; Isa 10:22; Isa 28:2

2. sweep away, engulf (Qal transitive) (7×) Transitive engulfing: floodwaters or overwhelming forces actively sweeping over, carrying away, or submerging persons or things. The sufferer's perspective dominates: 'the flood would have swept us away' (Ps 124:4), 'let not the deep swallow me' (Ps 69:15). Song 8:7 uses it memorably of love that many waters cannot sweep away. Spanish arrastrar (to drag away) and French submerger mark the transitive, destructive dimension. FLOOD SWEEP AWAY

en: has-swept-over-me, rushing, sweep-over-me | **es:** arrastran, lo-inundarán, me-arrastra | **fr:** inonder, le-submergeraient., submerger | **de:** [ישטפוה], [תשטף], hat-swept-über-mich Job 14:19; Ps 69:2; Ps 69:15; Ps 124:4; Song 8:7

3. rinse, wash (Qal) (3×) Rinsing or washing an object with water, typically in ritual or domestic contexts. Leviticus 15:11 prescribes rinsing hands; 1 Kings 22:38 describes washing Ahab's chariot; Ezekiel 16:9 speaks of God washing Jerusalem with water. Spanish enjuagar and the convergence of washing vocabulary across languages clearly distinguish this practical cleansing from the violent flood imagery. WASHING AND BATHING

en: and-I-rinsed, and-they-washed, he-rinsed | **es:** Y-lavaron, enjuagó, y-enjuagué | **fr:** et-ils-lava, et-inonder, il-rinsed | **de:** er-rinsed, und-sie-wusch, und-ueberfluten Lev 15:11; 1Kgs 22:38; Ezek 16:9

4. be rinsed (Niphal passive of wash) (1×) Niphal passive of the washing sense: to be rinsed or washed with water, used of vessels

requiring ritual purification. Attested in Leviticus 15:12, where an earthen vessel touched by one with a discharge must be broken, but a wooden vessel 'shall be rinsed.' The passive construction marks this as the receptive counterpart of sense 3. WASHING AND BATHING
en: shall-be-rinsed | **es:** será-enjuagado | **fr:** devra-être-rinsed | **de:** soll-sein-rinsed Lev 15:12

5. be swept away (Niphal passive of flood) (1×) Niphal passive of the flood sense: to be swept away or overwhelmed by flooding forces. Daniel 11:22 uses it of armies being swept away before a rising power. Spanish serán arrollados (they shall be overwhelmed) captures the passive military metaphor, distinct from the ritual washing passive in sense 4. FLOOD SWEEP AWAY
en: shall-be-swept-away | **es:** serán-arrollados | **fr:** inonder | **de:** ueberfluten Dan 11:22

6. be rinsed (Pual intensive passive) (1×) Pual intensive passive: to be thoroughly rinsed or washed, indicating a more complete cleansing than the simple Niphal. Attested in Leviticus 6:28 regarding the bronze vessel in which a sin offering was boiled, which must be scoured and 'thoroughly rinsed.' The intensified stem signals a higher degree of cleansing required for sacrificial purity. WASHING AND BATHING
en: and-rinsed | **es:** y-enjuagada | **fr:** et-rinsed | **de:** und-rinsed Lev 6:28

שֶׁטֶף H7858 *Art / N-ms* (6×)

Flood, torrent, overwhelming rush of water; used literally of rainstorms and figuratively of divine wrath or calamity.

A masculine noun denoting a sudden, overwhelming rush of water — a flash flood or torrent. Job 38:25 uses it literally of the channel God carves for the thunderstorm's deluge. But the word's most powerful appearances are figurative: Nahum 1:8 warns that God will make a complete end of his adversaries 'with an overflowing flood,' while Daniel 9:26 and 11:22 deploy it for armies that sweep through like floodwaters. Proverbs 27:4 pairs it with anger — 'a flood of fury' — capturing unbridled emotional force. The French 'inondation' and Spanish 'inundación' preserve both the literal and overwhelming-force dimensions.

flood, torrent, overwhelming flow (6×) A flood, torrent, or overwhelming rush of water, both literal and metaphorical. The Spanish 'inundación' and French 'inondation' confirm the core meaning of sudden inundation. Job 38:25 presents the literal sense: God directing the channel for the rain-torrent. Figuratively, it conveys irresistible destructive force — divine judgment sweeping away enemies (Nah 1:8), invading armies overwhelming a land (Dan 9:26; 11:22), and uncontrollable fury (Prov 27:4, 'a flood of anger'). Psalm 32:6 uses it as warning: pray before the flood of great waters rises too high. GEOGRAPHY AND SPACE
en: and-flood-of, and-with-a-flood, at-flood-of | **es:** Y-con-inundación, e-inundación-de, el-torrente | **fr:** [בשטף], [השטף], et-par-l'inondation | **de:** [בשטף], [השטף], [ובשטף] Job 38:25; Ps 32:6; Prov 27:4; Dan 9:26; Dan 11:22

שִׂטַר H7859 *Conj-w* (1×)

To side, describing lateral orientation in Daniel's symbolic beast vision

Daniel sees a bear-like creature raised up 'to one side' in his apocalyptic vision. The Aramaic noun indicates lateral position or direction—the beast tilts or rises on one flank. Visionary literature employs precise spatial vocabulary to describe supernatural images. The bear's asymmetrical posture may symbolize political or military imbalance in the empire it represents. Aramaic shares this term with later Hebrew and Syriac, all using it for 'side' in both physical and metaphorical senses.

(1×) Found in Daniel 7:5 within the four-beast vision representing successive kingdoms. The prepositional phrase 'and-to-side' (וְלִשְׂטַר) indicates the bear's orientation—it leans or rises to one side. Spanish 'y hacia lado' (and toward side), French 'et côté' (and side) capture the directional sense. The vision's details carry symbolic weight; the beast's posture might represent dominance in one direction, unstable power, or readiness to devour (the three ribs in its mouth). GEOGRAPHY AND SPACE
en: and-to-side- | **es:** y-hacia-lado- | **fr:** et-côté | **de:** [ולשטר] Dan 7:5

שִׂטְר H7860 *Conj-w / N-mpc / 3ms* (25×)

An officer, official, or foreman; a subordinate administrator responsible for organizing, supervising, or enforcing orders

A term for subordinate officials who organize, administer, and enforce instructions under higher authority. In Deuteronomy, these officers serve alongside judges and elders in the civic administration of Israel (Deut 1:15; 16:18), mustering troops and addressing the army before battle (Deut 20:5-9). In Exodus 5, however, the same word identifies the Israelite foremen set over slave labor by Pharaoh's taskmasters – beaten when brick quotas fall short (Exod 5:14-19). Spanish distinguishes oficiales (civic/military officers) from capataces (foremen/taskmasters), reflecting the contextual shift between Israelite self-governance and Egyptian oppression.

1. officer, official (20×) A civic, tribal, or military officer who administers communal affairs, organizes the people, and enforces instructions alongside judges and elders. Prominent in Deuteronomy's administrative framework (Deut 1:15; 16:18; 29:9; 31:28) and the conquest narratives (Josh 1:10; 3:2; 8:33; 23:2; 24:1). Spanish oficiales and the Chronicles references to Temple and judicial officers (1 Chr 23:4; 26:29; 2 Chr 26:11) confirm the broad administrative sense. GEOGRAPHY AND SPACE
en: and-for-officers-of-it, and-his-officers, and-its-officers | **es:** como-oficiales, el-oficial, los-oficiales | **fr:** [והשוטר], [ושטריהם], [ושטרים] | **de:** [והשוטר], [ושטריהם], [ושטרים] Exod 5:10; Num 11:16; Deut 1:15; Deut 16:18; Deut 20:5

2. foreman, taskmaster (5×) A foreman or overseer set over forced laborers, specifically the Israelite foremen appointed by Egyptian taskmasters to supervise brick-making (Exod 5:6, 10, 14, 15, 19). These men occupied an intermediate position – answerable to Pharaoh's overseers yet responsible for their own people. Spanish capataces and the construct 'officers of the sons of Israel' (shotrei benei Yisrael) mark this as a distinct contextual sense: supervisors under oppression rather than administrators with authority. GEOGRAPHY AND SPACE
en: his-officers, officers-of | **es:** capataces-de, oficiales-de, sus-capataces | **fr:** officers-de, officiers-de, son-officers | **de:** officers-von, sein-officers Exod 5:6; Exod 5:14; Exod 5:15; Exod 5:19; Josh 1:10

שִׁטְרַי H7861 *N-proper-ms* (2×)

Shitrai/Shirtai; official over David's herds, name with variant spellings

This personal name appears in 1 Chronicles 27:29, identifying one of David's officials responsible for the royal herds in Sharon. The text shows variant spellings: the ketiv (written text) has Shitrai, while the qere (reading tradition) offers Shirtai, a simple transposition of letters. Ancient versions also varied in their transliterations. Such variants are common in proper names where pronunciation and spelling conventions differed between scribal traditions. The name's etymology is uncertain. His significance lies in his administrative role in David's extensive agricultural operations. The dual listing in modern texts reflects scholarly honesty about textual variants.

(2×) An official in David's administration responsible for herds in Sharon (1 Chronicles 27:29), with the name appearing twice due to ketiv/qere variation (Shitrai/Shirtai). The variants represent minor spelling differences preserved in manuscript traditions. Multilingual sources show both forms, acknowledging textual plurality. The repetition in verse 29 reflects the dual readings, not two separate people. His role managing royal livestock shows David's organized administrative structure, though we know nothing else about this official beyond his assignment. PROPER NAMES (PERSONAL)
en: Shirtai | **es:** (Sitrai), [Sitrai] | **fr:** [שטרי], [שרטי] | **de:** [שטרי], [שרטי] 1Chr 27:29

שַׁי H7862 *N-ms* (3×)

gift, tribute—a present offered as homage to a superior

This noun denotes a gift or tribute, particularly homage offerings brought to a superior power. The Psalms speak of nations bringing tribute to God (68:29, 76:11), while Isaiah 18:7 prophesies distant peoples bringing gifts to the Lord of hosts. The term emphasizes the tributary nature of such gifts—not exchange but recognition of sovereignty and submission. These offerings acknowledge divine or royal authority.

(3×) All three uses involve nations bringing tribute to Yahweh: Psalm 68:29 (to the temple in Jerusalem), 76:11 (to the awesome one), and Isaiah 18:7 (from distant Cush). Spanish uses 'tributo' and 'presente' (tribute/present), capturing the homage dimension. The consistent cultic context shows these aren't ordinary gifts but acknowledgments of God's supreme authority, with nations presenting treasures as vassals would to an overlord. **GEOGRAPHY AND SPACE**

en: gift, gifts, tribute | **es:** presente, tributo | **fr:** [שׁ], cadeau | **de:** Gaben, [שׁ], tribute Ps 68:29; Ps 76:11; Isa 18:7

שִׁיא H7863 *N-msc / 3ms* (1×)

His height, elevation to the heavens as metaphor for pride and arrogance

Job's description of the wicked man includes hyperbolic language: 'though his height reach the heavens.' The noun means loftiness or elevation, here used figuratively for pride and self-exaltation. The image builds on vertical metaphors common to biblical poetry—the proud lift themselves up, the humble are brought low, God alone is truly exalted. Physical height becomes moral commentary. The wicked man's towering arrogance, Job argues, is temporary; his doom is certain despite his apparent grandeur.

(1×) Appears in Job 20:6 in Zophar's speech about the fate of the wicked. The possessive 'his height' with the following 'reach the heavens' creates an image of impossible vertical reach—a person trying to ascend to divinity. The term captures both literal elevation and metaphorical pride. Spanish 'su altura' (his height/altitude), French and German preservation of Hebrew all recognize the physical-metaphorical bridge. The exaggerated imagery serves polemic purpose: even cosmic-scale pride cannot escape divine judgment. **GEOGRAPHY AND SPACE**

en: his-height | **es:** su-altura | **fr:** son-שׁיא-lui | **de:** [שׁיא] Job 20:6

שָׁוְא H7864 *Conj-w / N-proper-ms* (2×)

Sheva/Shavsha; David's secretary, name with multiple variant spellings across texts

This name designates David's secretary or scribe, but appears with remarkable spelling variations across biblical texts. In 2 Samuel 20:25, manuscripts differ between Sheva (qere) and Sheva/Shia (ketiv). Parallel accounts elsewhere call the same official Seraiah, Shavsha, or Shisha, showing how the same person's name was preserved differently in various textual traditions. Such variation was common for administrative officials whose names might be foreign or less familiar to later copyists. The role—royal secretary—remained consistent even as the name's spelling fluctuated. Ancient scribes apparently struggled to standardize how this name should be written, resulting in the preserved variants.

(2×) David's secretary mentioned in 2 Samuel 20:25, with the verse appearing twice to reflect ketiv/qere variant readings (Sheva/Shia). Parallel texts elsewhere call this official Seraiah or Shavsha, showing extensive textual variation for the same person. Multilingual sources preserve both forms, acknowledging the manuscript plurality. The repetition signals textual notation rather than two people. His role as royal scribe/secretary is consistent across accounts, even though his name's spelling remained unsettled in transmission. **PROPER NAMES (PERSONAL)**

en: (and-Sheva), [and-Sheva] | **es:** (y-Sheva), [y-Shia] | **fr:** (and-Sheva), [and-Sheva] | **de:** [and-Sheva] 2Sam 20:25

שִׂיאֹן H7865 *N-proper-fs* (1×)

Sion, an alternate name for Mount Hermon in Deuteronomy's geographical notes

Moses' geographical summary identifies Mount Hermon by multiple names, including Sion (distinct from Zion, Jerusalem's mount). The same peak could bear different names among different peoples—Sidonians called it Sirion, Amorites called it Senir. Such toponymic variation reflects the multilingual, multicultural landscape of ancient Canaan. Mountain naming often involved multiple layers of tradition as peoples conquered or migrated through regions. This Sion is clearly northern (Hermon's region), not southern (Jerusalem).

(1×) Found in Deuteronomy 4:48 defining Israel's territorial conquest boundaries. The appositional phrase 'Sion (that is, Hermon)' clarifies the identification for readers who might know one name but not the other. The name appears with consistent spelling across translations (Sion, Sión), distinguished from the Jerusalem Zion by context and sometimes vocalization. The text's ethnic glosses—what each people group called the mountain—reveal Moses' awareness of the region's cultural-linguistic diversity. **ZION HOLY MOUNTAIN**

en: Sion | **es:** Sión | **fr:** Sion | **de:** Sion Deut 4:48

שִׂיאוֹן H7866 *Conj-w / N-proper-fs* (1×)

Shion, a town in Issachar's tribal allotment, location unidentified

Joshua's distribution of Canaan includes this town among Issachar's cities. The name survives in the biblical record despite the actual site's later loss to memory. Ancient town lists serve multiple purposes—administrative, legal, liturgical—preserving territorial claims even when the towns themselves might be destroyed or renamed. Archaeological identification of biblical sites involves matching textual data with physical remains, but many locations remain uncertain. Shion joins hundreds of biblical place names whose exact locations await rediscovery.

(1×) Appears in Joshua 19:19 in Issachar's town registry. The conjunction 'and-Shion' links it to the surrounding territorial description. Septuagint versions (Siona, Seo) show Greek attempts to phonetically represent the Hebrew name. French 'et-Shion' and German 'und-Shion' treat it as standard proper noun, untranslated. These lists mattered for tribal inheritance rights, territorial boundaries, and administrative organization—each name marked land that belonged to specific families within Israel. **GEOGRAPHY AND SPACE**

en: and-Shion | **es:** y-Sión | **fr:** et-Shion | **de:** und-Shion Josh 19:19

שִׂיב H7867 *V-Qal-Prtcpl-ms* (2×)

gray-haired, hoary; aged person with white hair from advanced years

This participial adjective describes someone with gray or white hair from advanced age. First Samuel 12:2 has Samuel declare 'I am old and gray' as he addresses Israel, his gray hair validating his long, faithful service. Job 15:10 mentions 'the gray-haired and aged' among Job's friends' supporters, appealing to traditional wisdom of the elderly. The term emphasizes visible signs of age that command respect in ancient culture. Spanish cano (gray-haired) and the English 'gray, gray-haired' straightforwardly denote the physical characteristic. Gray hair symbolized experience, wisdom, and authority, making it rhetorically significant when Samuel and Job's friends invoke it.

(2×) Descriptive of people with gray or white hair from old age, appearing in 1 Samuel 12:2 and Job 15:10. Samuel uses his gray hair to validate his long leadership ('I am old and gray'), while Job's friends reference gray-haired elders to bolster their argument from tradition. Spanish 'cano, y-encanecido' (gray-haired, and grayed) and English 'gray-haired, and-gray' both denote the visible aging. The characteristic carries authority in both contexts—Samuel's proven faithfulness and the elders' accumulated wisdom, making gray hair a mark of credibility. **GEOGRAPHY AND SPACE**

en: and-gray, gray-haired | **es:** cano, y-encanecido | **fr:** et-gray, שׂב | **de:** [שׂב], und-gray 1Sam 12:2; Job 15:10

שֵׂיב H7868 *Conj-w / N-mpc* (5×)

elder(s); Aramaic term for the grey-haired community leaders, used as a technical title in Ezra

An Aramaic verb meaning 'to be hoary, grey-haired,' used exclusively as a participle functioning as a noun — 'elders.' It serves as a technical administrative title in the Aramaic sections of Ezra, referring to the Jewish community leaders who oversaw the rebuilding of the Second Temple. These elders negotiated with Persian officials (Ezra 5:5, 9) and received royal authorization to continue building (6:7-8, 14). The term parallels the Hebrew zaqen but belongs to the Aramaic administrative vocabulary of the Persian period.

(5×) Elders — a technical administrative title for the senior leaders of the Jewish community during the Persian period, derived from the Aramaic root meaning 'to be grey-haired.' All five occurrences appear in Ezra's Aramaic correspondence sections (5:5, 9; 6:7, 8, 14), always in construct with 'of the Jews.' English and Spanish translate transparently ('elders,' 'ancianos'), while German and French transcriptions reflect the difficulty of the Aramaic form. The term designates the authoritative body that directed Temple reconstruction under Zerubbabel. **GEOGRAPHY AND SPACE**

en: and-the-elders-of, elders-of, the-elders-of | **es:** a-los-ancianos, ancianos-de, los-ancianos-de | **fr:** [ולשבי], [ושבי], [לשביא] | **de:** Gefangene, [ולשבי], [לשביא] Ezra 5:5; Ezra 5:9; Ezra 6:7; Ezra 6:8; Ezra 6:14

שֵׂיב H7869 *Prep-m / N-msc / 3ms* (1×)

From his old age, describing the condition affecting Ahijah's vision

The narrative explains that the prophet Ahijah could not see 'because of his old age.' The prepositional phrase links the disability directly to advanced years—his eyes 'stood still' (were fixed/dim) as a consequence of age. Biblical texts acknowledge aging's effects without euphemism: eyes fail, strength wanes, hearing diminishes. Yet old age also brings wisdom and authority; Ahijah remains a functioning prophet despite blindness, his word carrying divine authority regardless of physical limitation.

(1×) Found in 1 Kings 14:4 describing the aged prophet's condition when Jeroboam's wife visits in disguise. The phrase 'from his old age' (מִשֵּׂיבוֹ) identifies the cause of his blindness. The possessive suffix links the age specifically to him—'from HIS old age,' not old age in general. Spanish 'por su vejez' (because of his oldness), French and German constructions all preserve the causal relationship. Ironically, though he cannot see physically, Ahijah sees prophetically—God reveals the disguised visitor's identity. **OLD AGE**

en: from-his-old-age | **es:** por-su-vejez | **fr:** de-son-vieux-age | **de:** von-sein-alt-age 1Kgs 14:4

שִׁיבָה H7870 *N-fsc* (1×)

Captivity of, though likely textually corrupt for 'restoration' from the root for 'return'

Psalm 126 begins with 'When the Lord restored the captivity of Zion,' though the Hebrew word here is disputed. Most scholars suggest reading 'restoration' (שְׁבִית) rather than 'captivity' (שִׁיבַת) from a different root. The concept is clear—God reverses Israel's fortunes, bringing exiles home—but the exact vocabulary remains uncertain. Post-exilic psalms celebrate homecoming using multiple related terms for return, restoration, and reversal of captivity. The joy of return forms the psalm's emotional core regardless of textual details.

(1×) Appears in Psalm 126:1 at the psalm's opening declaration. The construct phrase 'captivity of Zion' (or 'restoration of Zion') marks the great reversal God accomplished. Spanish renders it 'cautividad de' (captivity of), treating the transmitted text as is. French 'retour' (return) and German 'captivity of' show divergent interpretive choices. The textual question concerns whether this is from the root for 'dwell/sit' or 'return'—both work contextually, though return fits better with exile/restoration theology. **GEOGRAPHY AND SPACE**

en: captivity-of | **es:** cautividad-de | **fr:** retour | **de:** captivity-of Ps 126:1

שִׁיבָה H7871 *Prep-b / N-fsc / 3ms* (1×)

During his stay, though likely textually corrupt for 'during his sitting/dwelling' at Mahanaim

The text describes Barzillai's provision for David 'during his stay' at Mahanaim during Absalom's rebellion. BDB suggests the word represents a textual issue—it should read 'during his sitting/dwelling' (from the root 'to sit' rather than 'sojourn'). The meaning is clear: while David resided as refugee at Mahanaim, Barzillai supplied his needs. The vocabulary of dwelling, sitting, sojourning overlaps in Hebrew, describing various kinds of temporary or permanent residence. Context makes David's status clear—he's in exile from Jerusalem, temporarily based across the Jordan.

(1×) Found in 2 Samuel 19:32 recounting Barzillai's loyalty to David during the coup. The prepositional phrase 'during his stay' (בְּשִׁיבָתוֹ) with possessive suffix links the time period to David's presence at Mahanaim. Spanish 'durante su estancia' (during his stay), French and German 'during his sojourn/stay' all capture the temporal-locational sense. The disputed root doesn't affect translation much—whether 'stay' or 'dwelling,' the meaning is David's time in that place. Barzillai's generosity during this period earned David's eternal gratitude. **SITTING AND DWELLING**

en: during-his-stay | **es:** durante-su-estancia | **fr:** during-son-demeure | **de:** during-sein-stay 2Sam 19:32

שֵׂיבָה H7872 *Prep-l / N-fs* (19×)

Gray hair, hoary head; by metonymy, old age itself, especially in the phrase 'a good old age.'

A feminine noun denoting the visible mark of aging — gray or white hair — and, by extension, the stage of life it represents. Jacob's anguished cry about bringing his 'gray hairs down to Sheol in sorrow' (Gen 42:38; 44:29, 31) treats the hoary head as a synecdoche for the whole vulnerable person. Leviticus 19:32 commands rising before the gray head as an act of honor. Yet the word slides naturally into a temporal meaning: 'a good old age' (seivah tovah, Gen 15:15; 25:8; Judg 8:32) where Spanish 'vejez' (old age) and German 'Alter' replace the hair imagery entirely. Hosea 7:9 offers a striking metaphor — gray hairs are sprinkled on Ephraim without his knowing, a nation aging toward death unaware.

1. gray hair (literal) (13×) Gray or white hair as a physical, visible feature of aging. Carries connotations of dignity, vulnerability, or authority depending on context. Jacob fears his 'gray hair' will descend to Sheol in grief (Gen 42:38; 44:29, 31); Proverbs 16:31 calls gray hair a 'crown of glory.' Spanish 'canas' (gray hairs) and French 'cheveux gris' maintain the concrete, bodily reference. Hosea 7:9 uses it as a haunting metaphor — gray hairs flecking Ephraim without his awareness, signaling unnoticed national decline. The word appears with construct forms and suffixes ('my gray hair,' 'your gray hair'), anchoring it to the person's body. **GEOGRAPHY AND SPACE**

en: and-gray-hairs, gray-hair, gray-hair-of | **es:** canas, canas-de, canas-mías | **fr:** [שיבה], et-vieillesse, gray-cheveu | **de:** [לשיבה], [שיבה], [שיבה] Gen 42:38; Gen 44:29; Gen 44:31; Lev 19:32; Deut 32:25

2. old age (metonymic) (6×) Old age itself, used metonymically — the gray hair standing for the entire life-stage. Typically appears with the preposition be ('in old age') or in the set phrase seivah tovah, 'a good old age' (Gen 15:15; 25:8; Judg 8:32; 1 Chr 29:28). Spanish shifts entirely to 'vejez' (old age), German to 'Alter,' and English to 'old age,' confirming that the concrete hair-image has faded into a temporal concept. Ruth 4:15 celebrates a grandson who will 'nourish your old age,' where the focus is on a season of life, not a strand of hair. **OLD AGE**

en: in-a-good, in-gray-hair, in-old-age | **es:** en-vejez, tu-vejez | **fr:** [בשיבה], dans-gray-cheveux, dans-un-bon | **de:** [בשיבה], [שיבתך], in-alt-Alter Gen 15:15; Gen 25:8; Judg 8:32; Ruth 4:15; 1Chr 29:28

סִיג H7873 *N-ms* (1×)

retreat, withdrawal; dross, impurity removed from metal

This rare noun appears with two distinct senses in Scripture. The first denotes a physical withdrawal or retreat—someone stepping back or moving away from a situation. The second, more commonly

attested, refers to dross: the impurities that rise to the surface when silver is refined, representing what must be removed to achieve purity. Isaiah uses this metallurgical image to describe Israel's corruption, while Proverbs employs it in wisdom instruction about removing impurity from silver. The term's dual meaning captures both spatial withdrawal and moral separation.

(1×) In 1 Kings 18:27, the word appears in a disputed text discussing Elijah's mockery of Baal's prophets. The LXX omits it, and some scholars view it as a scribal duplication. The Hebrew suggests a 'moving back' or 'retreat'—perhaps implying the pagan deity has temporarily withdrawn or stepped aside. The multilingual evidence shows translators struggling with this hapax legomenon, rendering it variously as 'gone aside' or 'occupation,' reflecting uncertainty about whether it denotes physical withdrawal or metaphorical distraction. **GEOGRAPHY AND SPACE**

en: gone-aside | **es:** ocupación | **fr:** allé-de-côté | **de:** gegangen-aside 1Kgs 18:27

שִׂיד H7874 *Conj-w / V-Qal-ConjPerf-2ms* (2×)

plaster, whitewash; coat stones with lime plaster as protective or decorative finish

This denominative verb means to coat or plaster stones with lime, appearing in Moses' instructions for the memorial stones at the Jordan crossing. Deuteronomy 27:2, 4 commands Israel to set up large stones, plaster them, and write God's law on them once they enter the land. Plastering created a smooth surface suitable for inscription and protected the stones from weathering. The practice of plastering stones for public inscriptions was common in the ancient Near East. Spanish revocar and French/English 'plaster' all denote applying a coating layer. This act combined practical preservation with ceremonial significance—creating a lasting monument to covenant law.

(2×) To coat stones with lime plaster, commanded in Deuteronomy 27:2, 4 for the memorial stones bearing the law's inscription. The plastering served both to create a smooth writing surface and to preserve the stones. Spanish 'y-las-revocarás' (and you shall plaster them) and English 'and-plaster' describe the coating process. The repetition in verses 2 and 4 emphasizes the instruction's importance. This preparation enabled the law to be inscribed visibly and permanently, creating a public monument to covenant obligations upon entering Canaan. **BUILDING AND CONSTRUCTING**

en: and-plaster | **es:** y-las-revocarás | **fr:** et-plaster | **de:** und-plaster Deut 27:2; Deut 27:4

שִׂיד H7875 *Prep-l* (4×)

lime, whitewash; calcium oxide produced by burning limestone or bones, used for coating stones or in metaphor for burning

This noun refers to lime or whitewash, a white substance produced by burning limestone or bones. In Deuteronomy 27:2-4 the Israelites are commanded to set up large stones and coat them with lime before writing the law on them—creating a durable, visible white surface for the inscription. Amos 2:1 uses it in judgment against Moab for burning the bones of Edom's king 'to lime.' Isaiah 33:12 compares peoples to thorns cut down and burned to lime. The multilingual glosses (Spanish cal, French chaux, with some transliteration) confirm this as lime/plaster. The white coating serves both practical purposes (writing surface) and carries symbolic weight (purity, permanence, and in burning contexts, utter consumption).

(4×) Lime or whitewash—calcium oxide produced by burning limestone or bones, used for coating surfaces. Deuteronomy 27 prescribes plastering stones with lime to prepare them for inscribing the law—the white surface making the text visible and permanent. Amos 2:1 condemns burning bones to lime, an act of desecration. Isaiah 33:12 uses lime-burning as a metaphor for thorough destruction. The substance represents both preservation (as plaster) and annihilation (as the end product of intense burning). **AUTO-DETECTED COMMUNITY 4300 WITH 3 SENSES**

en: of-lime, to-lime, with-plaster | **es:** con-cal, hasta-cal, quemada | **fr:** [שיד], avec-plaster, chaux | **de:** [לשיד], [שיד], mit-plaster Deut 27:2; Deut 27:4; Isa 33:12; Amos 2:1

שָׁיָה H7876 *V-Qal-Imperf.Jus-2ms* (1×)

forget, neglect

This verb appears only once in the Hebrew Bible, in Moses's Song where he rebukes Israel for forgetting God. The word is textually complex—appearing in an apocopated imperfect form—and ancient versions differ. The Samaritan Pentateuch reads differently, and scholars debate whether this represents the root meaning 'forget' or comes from another root entirely. Deuteronomy 32:18 uses striking imagery: 'the Rock who begat you, you forgot,' making divine amnesia a profound act of covenant betrayal. The multilingual glosses consistently render this as forgetting, supporting the traditional understanding despite textual difficulties.

(1×) In Deuteronomy 32:18, the verb describes Israel's failure to remember YHWH as their creator and sustainer. The Rock metaphor intensifies the accusation—forgetting the very foundation of one's existence. Spanish renders it 'te olvidaste,' French 'tu oublia,' German 'du vergass'—all emphasizing the personal second-person failure. This is not mere absent-mindedness but willful neglect of covenant relationship. The memory language connects to the broader Deuteronomic theology where remembering God's acts is central to covenant faithfulness. **FORGETTING AND NEGLECT**

en: you-forgot | **es:** te-olvidaste | **fr:** tu-oublia | **de:** du-vergass Deut 32:18

שִׁיזָא H7877 *N-proper-ms* (1×)

Shiza (personal name)

A personal name appearing in the genealogies of 1 Chronicles 11:42, identifying a man from the tribe of Reuben. The name appears among the list of David's mighty warriors, specifically as the father of one of these elite soldiers. Ancient Greek versions transliterate it as Saiza or Sizai, preserving the consonantal structure while adapting to Greek phonology. Like many biblical personal names occurring only once, the etymology remains uncertain, though it may be related to roots meaning 'look' or 'see.'

(1×) This proper noun identifies Shiza the Reubenite, father of one of David's elite warriors catalogued in 1 Chronicles 11. The multilingual evidence shows direct transliteration: English and Spanish preserve 'Shiza/Siza,' while French and German retain the Hebrew letters in brackets, indicating translators recognized this as an untranslatable personal name. The LXX variants (Saiza, Sizai) reflect attempts to render Hebrew sibilants in Greek. The name appears in a military context, embedded in Israel's heroic tradition. **PROPER NAMES (PERSONAL)**

en: Shiza | **es:** Siza | **fr:** [שיזא] | **de:** [שיזא] 1Chr 11:42

שִׂיחַ H7878 *V-Qal-Imperf-3ms* (20×)

To muse, meditate, speak, or complain; covering the full arc from silent pondering to voiced lament and public discourse.

A richly layered Hebrew verb that moves seamlessly from the interior life of the mind to the spoken word. The psalmist meditates on God's statutes through the night watches (Ps 119:148), muses within his own heart (Ps 77:6), and yet the very same root describes public talk among those who sit in the gate (Ps 69:12) and the bitter complaint poured out before God (Job 7:11). This spectrum—from quiet pondering to vocal lament—is unusual among Hebrew verbs of thought. The French 'méditer' and Spanish 'meditar/hablar' helpfully split what Hebrew holds together: interior reflection and its eventual overflow into speech.

1. meditate, muse on (11×) To meditate, muse, or reflect inwardly—typically on God's works, law, or wonders. Psalm 119 alone accounts for most occurrences, with the psalmist declaring 'I will meditate on your precepts' (119:15), 'your testimonies are my meditation' (119:23, 48), and 'my eyes anticipate the night watches, that I may muse on your word' (119:148). The 1 Chronicles 16:9 parallel with 'sing to him' shows this meditation naturally tending toward expression. **MEDITATION AND UTTERANCE**

en: I-muse, I-will-meditate, I-will-muse | **es:** hablaré, meditad, meditará | **fr:**

[שיחו], et-méditer, méditer | **de:** [שיחו], ich-muse, ich-wird-muse 1Chr 16:9; Ps 77:3; Ps 77:6; Ps 77:12; Ps 119:15

2. speak, talk, converse (5×) To speak, talk, or converse about a subject—the outward, verbal dimension of the root. Deborah's victory song invites riders on white donkeys to 'tell of it' (Judg 5:10), Job commands the earth to 'speak' (Job 12:8), and Proverbs personifies wisdom as one who 'will talk with you' when you walk (Prov 6:22). Spanish 'hablar/hablad' captures the straightforwardly communicative register, contrasting with the contemplative sense. MEDITATION AND UTTERANCE

en: meditate, speak, talk | **es:** Hablan, habla, hablad | **fr:** meditate, méditer, שיח | **de:** [שיח], [תשיחך], meditate Judg 5:10; Job 12:8; Ps 69:12; Ps 105:2; Prov 6:22

3. complain, lament (2×) To complain, lament, or pour out one's grief before God—a specialized speech act of distress. Job resolves 'I will complain in the bitterness of my soul' (Job 7:11), and the psalmist groans 'evening and morning and at noon I complain and moan' (Ps 55:17). Both passages pair this verb with expressions of inner turmoil, marking it as vocalized anguish rather than neutral speech. MEDITATION AND UTTERANCE

en: I-complain, I-will-complain | **es:** me-quejaré | **fr:** méditer, אשיחה | **de:** [אשיחה], ich-complain Job 7:11; Ps 55:17

4. consider deeply, ponder (Piel) (2×) Piel intensive: to consider deeply, ponder, or deliberate with sustained attention. In Ps 143:5 the psalmist 'muses on the work of your hands,' intensifying the basic Qal meditation, while Isa 53:8 asks 'who considered his generation?'—a weighty, evaluative pondering of the Servant's fate. The Piel form signals that this reflection is thorough and effortful, not casual musing. MEDITATION AND UTTERANCE

en: I-muse, considers | **es:** consideraré?, reflexiono | **fr:** [ישוחח], méditer | **de:** [ישוחח], ich-muse Ps 143:5; Isa 53:8

שִׂיחַ H7879 *Prep-b / N-msc / 1cs* (14×)

Complaint or lament before God; deep meditation or musing; also ordinary talk or speech.

A richly layered noun from the root meaning 'to ponder, muse, complain.' In its most frequent sense, it is the raw, unfiltered cry of distress poured out before God – Hannah's anguished plea (1 Sam 1:16), Job's bitter lament (Job 7:13; 9:27; 10:1), and the psalmist who 'pours out his complaint before the LORD' (Ps 142:2). Yet the same word can soften into quiet meditation, as when the psalmist's 'musing' on God's works becomes sweet (Ps 104:34). Elijah uses it with gentle irony of a god who may be 'musing' (1 Kgs 18:27). In a single occurrence (2 Kgs 9:11), it simply means 'talk' – ordinary speech.

1. complaint, lament (11×) A complaint, lament, or grievance voiced in distress, typically directed to God. The dominant sense across Job (7:13; 9:27; 10:1; 21:4; 23:2) and the Psalms (55:2; 64:1; 102:1; 142:2), where suffering is vocalized as a formal plea. Hannah distinguishes her prayer from drunkenness by calling it 'the abundance of my complaint' (1 Sam 1:16). Spanish 'queja,' French 'plainte,' and Arabic 'shakwa' all confirm the grievance register. LAMENTATION AND MOURNING

en: complaining, his-complaint, in-my-complaint | **es:** a-mi-queja,, con-mi-queja, en-mi-queja | **fr:** dans-mon-plainte-moi, dans-plainte, mon-complaint | **de:** [בשיחי], [שחי], [שיח] 1Sam 1:16; Job 7:13; Job 9:27; Job 10:1; Job 21:4

2. meditation, musing (2×) Meditation or musing – quiet, absorbed reflection rather than vocal grievance. In Psalm 104:34 the psalmist hopes his 'meditation' will be pleasing to God, a contemplative rather than anguished posture. Elijah uses the word with irony at Carmel (1 Kgs 18:27), suggesting Baal may be deep in thought. Spanish 'meditacion' and German 'meditation' reflect this reflective, non-distressed sense. MEDITATION MUSING

en: musing, my-meditation | **es:** meditación, mi-meditación | **fr:** musing, plainte | **de:** mein-meditation, musing 1Kgs 18:27; Ps 104:34

3. talk, speech (1×) Talk or speech in a general, non-technical sense. In 2 Kings 9:11, Jehu's companions ask about the prophet's 'talk' – what did that madman say? Here the word carries no emotional weight, just ordinary discourse. Spanish 'habla de el' and French 'son parle' render it as simple speech, distinct from both complaint and meditation. SPEAKING AND TALKING

en: his-talk | **es:** habla-de-él | **fr:** son-parle | **de:** sein-talk 2Kgs 9:11

שִׂיחַ H7880 *N-mp* (4×)

bush, shrub, plant; vegetation of the field or wilderness, especially small woody plants

This noun refers to bushes or shrubs, the woody plants of field and wilderness. Genesis 2:5 uses it in the creation account: 'no shrub of the field was yet in the earth' before God sent rain. Genesis 21:15 describes Hagar placing her child under one of the bushes in the wilderness of Beersheba—seeking shade and perhaps hiding him. Job 30:4-7 speaks of outcasts gathering among the bushes and sheltering there, emphasizing their desperate poverty. The multilingual consensus (Spanish arbusto, French shrub/buisson, German Strauch) confirms this as wild, uncultivated vegetation. These are the marginal plants of unirrigated land, providing scant shelter but enough to hide a child or harbor the destitute.

(4×) Wild bushes or shrubs of field and wilderness, uncultivated woody plants. Genesis 2:5 uses it for pre-rain vegetation that had not yet sprouted. Hagar places Ishmael under a bush in the wilderness (Gen 21:15), seeking shade or concealment. Job 30 associates bushes with the desperate poor who shelter among them. These plants mark liminal spaces—neither cultivated garden nor barren desert, but the scrubland where the vulnerable and outcast find marginal refuge. BUSH SHRUB PLANT

en: bush, bushes, shrub-of | **es:** arbusto-de, arbustos, los-arbustos | **fr:** le-bushes, shrub-de, שיח | **de:** Strauch, [שיח], [שיחים] Gen 2:5; Gen 21:15; Job 30:4; Job 30:7

שִׂיחָה H7881 *N-fsc / 1cs* (3×)

meditation, complaint—mental dwelling on a subject, often Scripture

This feminine noun denotes meditation or musing, particularly on God's law. Psalm 119:97 and 99 celebrate Torah as the psalmist's meditation, the object of continual mental engagement. Job 15:4 uses it for 'complaint before God' or possibly meditation/prayer, though the sense is debated. The term captures focused mental attention, whether devotional meditation on Scripture or prayerful complaint bringing concerns before God.

(3×) Two occurrences are in Psalm 119, identifying Torah (v. 97) and testimonies (v. 99) as the object of constant meditation. Job 15:4 applies it to 'complaint/meditation before God,' possibly Eliphaz's critique of Job's prayer. Spanish 'meditación' appears consistently. The Psalm texts show meditation as delighted, continual engagement with divine instruction, while Job may involve either prayerful musing or complaint, depending on interpretation. MEDITATION MUSING

en: are-my-meditation, is-my-meditation, meditation | **es:** meditación, meditación-de-mí | **fr:** méditation, שיחה | **de:** [שיחה], ist-mein-meditation, sind-mein-meditation Job 15:4; Ps 119:97; Ps 119:99

שִׂיחָה H7882 *N-fs* (3×)

pit, trench—a dug hole or trap

This feminine noun denotes a pit or dug trench, often as a trap or danger. Psalm 57:6 and 119:85 speak of enemies digging pits to ensnare the righteous. Jeremiah 18:22 mentions pits dug to catch the prophet. The imagery consistently involves hostile trap-setting, digging concealed holes to capture or harm the innocent. The term appears in contexts of treacherous plotting and the need for divine deliverance from such schemes.

(3×) All three uses involve pits dug by enemies as traps: Psalm 57:6 (they dug a pit before me), 119:85 (the proud dig pits), and Jeremiah 18:22 (they dug pits to catch me). Spanish 'fosa' (pit/grave) and French 'fosse' align across contexts. The ketiv/qere variation in Jeremiah shows textual uncertainty between this word and a

similar form, but the pit-trapping sense remains consistent across all passages. **PITS AND DUNGEONS**
en: [K], a-pit, pits | **es:** [fosa], fosa, fosas | **fr:** [[שיחה]], fosse | **de:** [[שיחה]], ein-Grube, pits Ps 57:6; Ps 119:85; Jer 18:22

שִׁיחוֹר H7883 *Art / N-proper-fs* (4×)
Shihor; name of a water body on Egypt's border, probably a branch of the Nile or an eastern border stream
This geographical name refers to a water body associated with Egypt's border. Joshua 13:3 mentions it as marking Israel's southern boundary. 1 Chronicles 13:5 speaks of gathering Israel 'from the Shihor of Egypt to Lebo-hamath.' Isaiah 23:3 poetically refers to 'the grain of Shihor, the harvest of the Nile,' treating them as parallel. Jeremiah 2:18 questions why Israel would drink the waters of Shihor (in seeking alliance with Egypt). Traditional etymology derives it from words meaning 'black water' (perhaps dark Nile waters), though this is debated. The multilingual glossing often transliterates, showing uncertainty about its exact identity. It represents Egypt's frontier—a political and geographical marker of Israel's southern extent.

(4×) A water body on Egypt's border, probably the eastern branch of the Nile or a border stream. Used as a geographical marker for Israel's southern extent (Josh 13:3, 1 Chr 13:5). Isaiah 23:3 parallels it with the Nile, suggesting identification with Nile waters. Jeremiah 2:18 uses it symbolically for Egyptian alliance. Whether a specific Nile branch or a distinct stream, Shihor marked the boundary between Israelite and Egyptian territory, embodying both geographical reality and political symbolism. **RIVERS AND STREAMS**
en: Shichor-of, Shihor, of-Shichor | **es:** Shijor?, Sijor, Sijor-de | **fr:** [שחור], [שחר], [שיחור] | **de:** [שחור], [שחר], [שיחור] Josh 13:3; 1Chr 13:5; Isa 23:3; Jer 2:18

שִׁיחוֹר לִבְנַת H7884 *Conj-w* (1×)
Shihor-libnath (place name, likely a river)
A geographical name appearing in the border description of Asher's tribal allotment in Joshua 19:26. The name likely designates a river or waterway, possibly the Nahr ez-Zerqa south of Mount Carmel and north of Caesarea. Ancient Greek versions render it as 'Seion[r] and Labanath,' treating it as two separate locations or attempting to parse the compound name. The first element 'Shihor' may mean 'dark' or 'turbid,' a fitting description for a silty river, while 'Libnath' could relate to whiteness. Wilson and other geographers have proposed this identification, though certainty remains elusive.

(1×) This compound proper noun marks a geographical boundary point for Asher's territory. The multilingual translations consistently treat it as a place name—Spanish 'Sihor-libnat,' English 'Shichor-Livnath'—with the conjunction 'and' suggesting translators recognized this as a territorial marker preceded by another boundary reference. The LXX's separation into two terms (Seion and Labanath) may reflect an alternate textual tradition or geographical understanding. As a border description, it functioned to define tribal inheritance in the promised land. **RIVERS AND STREAMS**
en: and-in-Shichor-Livnath | **es:** y-en-Sihor-libnat | **fr:** et-dans-Shichor-Livnath | **de:** und-in-Shichor-Livnath Josh 19:26

שַׁיִט H7885 *N-ms* (2×)
rowing, oars; either the act of rowing or instrument for propelling vessels
This noun appears in two very different contexts in Isaiah, creating interpretive challenges. Isaiah 33:21 speaks of a peaceful Jerusalem where no 'rowing vessel' (ship propelled by oars) will pass, emphasizing security from naval invasion. Isaiah 28:15 is textually difficult; the ketiv (written form) uses this word in a phrase usually translated 'overflowing scourge,' though the meaning is disputed and some suggest emendation. The root idea involves lashing or whipping water, hence rowing. Spanish and French show the textual uncertainty with bracketed renderings. The term's maritime association is clearer in chapter 33, while chapter 28's usage remains debated among translators and textual critics.

(2×) Related to rowing or maritime activity, appearing in Isaiah 28:15 (textually uncertain) and 33:21 (clearly maritime). In 33:21, 'rowing vessel' designates an oared ship, contrasting with Jerusalem's secure rivers where no such warships will threaten. Isaiah 28:15's usage is disputed—traditional rendering 'overflowing scourge' may not reflect this word at all. Spanish 'remos' (oars) and the variant renderings show translational difficulty. The clearer maritime sense (33:21) establishes the word's connection to rowing and naval vessels. **SAIL TRAVEL SHIP**
en: an-overflowing, and-a-mighty | **es:** [azote], remos | **fr:** [[שיט]], [שיט] | **de:** [[שיט]], [שיט] Isa 28:15; Isa 33:21

שִׁילֹה H7886 *N-proper-ms* (2×)
Shiloh; enigmatic messianic term in Genesis 49:10, possibly meaning 'whose it is' or referring to a person/place
This remains one of Scripture's most debated words, appearing in Jacob's blessing of Judah: 'until Shiloh comes' (Genesis 49:10). Interpretations include: (1) 'whose it is' or 'to whom it belongs'—reading it as she-lo, 'that which belongs to him,' pointing to Messiah; (2) the place name Shiloh, prophesying the tabernacle location; (3) a personal name for the Messiah; (4) 'his son' from an Aramaic root. Ancient versions differed radically. The Targum read it messianically, the Septuagint as 'that which is reserved for him.' The verse occurs twice in Genesis 49:10, the repetition perhaps emphasizing the prophecy's importance. The ambiguity has generated endless scholarly and theological discussion about Judah's future and messianic hope.

(2×) An enigmatic term in Genesis 49:10 (appearing twice in the verse) within Jacob's prophecy about Judah. Traditional messianic interpretation reads it as 'whose it is' (i.e., to whom the kingdom belongs), pointing to a future ruler. Others suggest the place Shiloh or a personal messianic title. Ancient versions diverged wildly, showing early uncertainty. The repetition may emphasize the prophecy or reflect textual notation. Multilingual sources often transliterate ('Shiloh') or offer minimal glosses ('-'), acknowledging the term's interpretive complexity. The verse's messianic significance outweighs lexical certainty. **DISCOURSE PARTICLES**
en: -, Shiloh | **es:** Shiloh | **fr:** -, Shiloh | **de:** Schilo Gen 49:10

שִׁלוֹ H7887 *N-proper-fs* (32×)
Shiloh — the Israelite cultic center in Ephraim where the tabernacle stood from the conquest to the early monarchy
Shiloh is the proper name of the town in the hill country of Ephraim (modern Khirbet Seilun, roughly 30 km north of Jerusalem) that served as Israel's central sanctuary from the days of Joshua through the early career of Samuel. All 32 occurrences point to this single sacred site. Joshua established the Tent of Meeting there after the initial conquest (Josh 18:1), and the remaining tribal allotments were distributed from Shiloh (Josh 18:8-10; 19:51). It was the home of the young Samuel and the house of Eli (1 Sam 1:3-9; 3:21), and the site from which the ark was disastrously carried into battle against the Philistines (1 Sam 4:3-4). After that defeat, Shiloh evidently fell — a catastrophe Jeremiah invokes as a solemn warning to Jerusalem: 'Go now to my place that was in Shiloh... and see what I did to it' (Jer 7:12-14; 26:6-9). Psalm 78:60 remembers the abandonment of the mishkan at Shiloh. The spelling alternates between Shiloh, Shilo, and Shiloh in the Masoretic text.

Shiloh (place name) (32×) The proper name of Israel's central cultic site in Ephraim, home of the tabernacle from Joshua through early Samuel. Joshua stationed the Tent of Meeting there (Josh 18:1) and allocated tribal territories from it (Josh 18:8-10; 19:51). Samuel grew up at Shiloh under Eli (1 Sam 1:3-9; 3:21), and the ark was taken from there to battle (1 Sam 4:3-4). Its destruction became Jeremiah's warning to Jerusalem (Jer 7:12-14; 26:6-9); Psalm 78:60 laments God's abandoning the mishkan at Shiloh. **GEOGRAPHY AND SPACE**
en: Shiloh, in-Shiloh | **es:** Silo, en-Shilo, en-Shiloh | **fr:** Silo, [בשילו], dans-Silo | **de:** Silo, [בשילו], in-Silo Josh 18:1; Josh 18:8; Josh 18:9; Josh 18:10; Josh 19:51

שִׁילֹנִי H7888 *Art / N-proper-ms* (6×)

The Shilonite — a gentilic adjective identifying someone from Shiloh, applied especially to the prophet Ahijah.

A gentilic adjective meaning 'the one from Shiloh,' used almost exclusively to identify the prophet Ahijah who prophesied the division of Solomon's kingdom. The definite article is consistently attached — 'the Shilonite' — marking it as a recognized epithet. Five of the six occurrences refer to Ahijah (1 Kgs 11:29; 12:15; 15:29; 2 Chr 9:29; 10:15), while 1 Chronicles 9:5 uses the term collectively for inhabitants of Shiloh who settled in Jerusalem after the exile. The spelling varies slightly between Kings and Chronicles, reflecting normal orthographic fluidity in Hebrew proper adjectives.

the Shilonite (6×) Gentilic adjective meaning 'the Shilonite,' designating a person from the ancient Israelite sanctuary city of Shiloh. The Spanish 'el shilonita/el silonita' and French 'le Shilonite' preserve the gentilic function. Primarily an epithet for the prophet Ahijah, who announced the northern kingdom's secession to Jeroboam (1 Kgs 11:29) and whose word was fulfilled in the division (1 Kgs 12:15; 15:29; 2 Chr 9:29). In 1 Chronicles 9:5, it refers collectively to descendants of Shiloh who resettled in Jerusalem. **PROPER NAMES (PERSONAL)**

en: the-Shilonite | **es:** el-shilonita, el-silonita | **fr:** [השילוני], [השלוני], le-Shilonite | **de:** [השילוני], [השלוני], der-Shilonite 1Kgs 11:29; 1Kgs 12:15; 1Kgs 15:29; 1Chr 9:5; 2Chr 9:29

שִׁ֫מְעוֹן H7889 *N-proper-ms* (1×)

Shimon (personal name)

A personal name in the genealogies of Judah appearing in 1 Chronicles 4:20. The name is identical to the more common 'Simeon' (Hebrew שִׁמְעוֹן), differing only in vocalization. Ancient Greek versions render it as Semeiōn or Sami, showing the name's phonetic similarity to other Semitic names meaning 'hearing' or 'heard.' This individual appears in the detailed Judahite genealogies that the Chronicler preserved, part of the broader genealogical framework establishing tribal continuity after the exile.

(1×) This proper noun identifies a man in Judah's lineage recorded in 1 Chronicles 4. The multilingual evidence shows transliteration: Spanish uses 'Simon,' English 'Shimon,' while French and German bracket the Hebrew, treating it as an irreducible personal name. The Greek versions (Semeiōn, Sami) attempted to render the name in Hellenistic script. The name's similarity to 'Simeon' (שִׁמְעוֹן) suggests it may share the same etymological root related to hearing, though this Shimon belongs to Judah's descendants rather than Simeon's tribe. **PROPER NAMES (PERSONAL)**

en: Shimon | **es:** Simon | **fr:** [שימון] | **de:** [שימון] 1Chr 4:20

שֵׂ֫ן H7890 *N-mpc / 3mp* (2×)

their urine; bodily waste, used in siege contexts of extreme deprivation

This euphemistic term for urine appears in parallel siege accounts where Assyrian envoys mock Jerusalem's defenders. Second Kings 18:27 and Isaiah 36:12 record the Rabshakeh's crude taunt: those under siege will be reduced to drinking 'their own urine' due to water scarcity. The term represents a deliberate vulgarism designed to demoralize and humiliate. The bracketed renderings in multilingual sources reflect both textual difficulty and translators' discomfort with the graphic language. The parallel accounts preserve this shocking rhetoric to show the psychological warfare employed in ancient sieges. The crude reference emphasizes siege's dehumanizing horror —reducing people to consuming their own waste for survival.

(2×) Urine, appearing in the parallel siege taunts of 2 Kings 18:27 and Isaiah 36:12. The Assyrian envoy uses this crude term to threaten Jerusalem's defenders with extreme deprivation under siege. The bracketed and variant translations ('their-urine,' 'su-orina') show both textual issues and translational sensitivity to the vulgar language. The term's shock value was deliberate—psychological warfare meant to terrify the besieged into surrender by depicting the dehumanizing extremities they would face. Both accounts preserve this graphic rhetoric to illustrate siege warfare's brutal reality. **DRINKING AND WATERING**

en: [their-urine] | **es:** [K], [su-orina] | **fr:** [[שיניהם]], [their-urine] | **de:** [[שיניהם]], [their-urine] 2Kgs 18:27; Isa 36:12

שִׁיר H7891 *V-Qal-Perf-3ms* (88×)

To sing; also as a participle: a singer or temple musician, especially the Levitical choristers of Chronicles-Ezra-Nehemiah.

The verb שִׁיר covers the act of singing in all its biblical contexts—from the Song of the Sea (Exod 15:1) to the Psalms' exhortations to 'sing a new song.' What makes this lemma especially interesting is that its participial forms (שָׁרִים, שָׁרוֹת) became the standard title for the Levitical temple singers, accounting for roughly half its occurrences. Spanish distinguishes these neatly: 'cantad' (sing!) for the verb versus 'los cantores' (the singers) for the substantivized participle. The temple musicians of 1 Chronicles 6, 9, 15 and Ezra-Nehemiah passages show an institutionalized role, while the verbal occurrences range from triumphant war songs to prophetic singing.

1. singer, temple musician (47×) About 47 occurrences use the participle substantively to designate a singer or temple musician—a person whose defined role is singing, particularly within the Levitical worship system. Spanish 'los cantores,' German 'Sänger,' and French 'chanter' (used nominally) all reflect this. The feminine form שָׁרוֹת appears in 2 Sam 19:35 for singing women. Chronicles, Ezra, and Nehemiah concentrate this usage heavily, listing the singers alongside priests and gatekeepers as a distinct temple guild (1 Chr 6:33; 9:33; Neh 7:1). **SINGING AND MUSIC**

en: and-the-singers, the-singers | **es:** Los-cantores, Y-los-cantores, los-cantores | **fr:** chanter, et-chanter | **de:** Saenger, sang, und-Saenger 2Sam 19:35; 1Kgs 10:12; 1Chr 6:33; 1Chr 9:33

2. to sing (40×) About 40 occurrences preserve the active verbal sense: the act of singing, whether in celebration, worship, or lament. Spans Qal and Piel stems across all conjugations—perfect, imperfect, imperative, cohortative, and infinitive. The foundational instance is Exod 15:1, 'Then Moses and the Israelites sang (יָשִׁיר) this song.' Spanish 'cantad/cantaré,' German 'singen,' and French 'chantez' confirm the straightforward verbal reading. Key passages include Num 21:17 (the well song), Judg 5:1 (Deborah's song), and the Psalms' repeated imperative שִׁירוּ ('sing!'). **SINGING AND MUSIC**

en: I-will-sing, sing | **es:** Cantad, Cantaré, cantad | **fr:** chanter, chantez | **de:** Lied, Saenger, singen Exod 15:1; Exod 15:21; Num 21:17; Judg 5:1

3. (1×) A single occurrence in Isa 26:1 ('In that day this song shall be sung in the land of Judah') uses what appears to be a passive or impersonal form, standing apart from both the active verbal sense and the substantivized singer. The multilingual evidence is thin—Spanish 'será cantado' and English 'shall be sung'—but the passive/eschatological framing in Isaiah's apocalyptic context gives it a distinct prophetic coloring. **JOY AND EXULTATION**

en: shall-be-sung | **es:** será-cantado | **fr:** [ירשר] | **de:** [ירשר] Isa 26:1

שִׁיר H7892a *Conj-w* (79×)

Song, musical composition — a lyric piece for worship, celebration, or artistic expression.

Covering everything from triumphal war songs to intimate love poetry, this noun denotes a composed musical piece, often associated with praise and liturgical worship. It appears prominently in the Chronicler's descriptions of temple worship (1 Chr 6:31; 15:16; 25:7) and in psalm superscriptions. The superlative title 'Song of Songs' (Song 1:1) — rendered 'de los Cantares' in Spanish and 'des cantiques' in French — marks the pinnacle of the genre. Spanish distinguishes between 'canto' (a single song) and 'cántico' (a more formal hymn), reflecting the liturgical weight the word carries.

1. song, musical composition (78×) A song or musical composition used in worship, celebration, or artistic expression — encompassing hymns of praise, thanksgiving songs, triumphal odes, and lyric poetry. Attested across 78 occurrences, from Deborah's victory song (Judg 5:12) to the organized temple music under David's Levitical singers (1 Chr 6:31; 25:7). Spanish 'canto/cántico' and French 'cantique' emphasize the liturgical register, while German 'ein Lied'

keeps the broader 'song' sense. **SONGS AND HYMNS**
en: a-song | **es:** Canto, Cántico, canto | **fr:** chanter, un-cantique | **de:** ein-Lied, ein-song Judg 5:12; 1Chr 6:31; 1Chr 15:16; 1Chr 16:42; 1Chr 25:7

2. (1×) The superlative 'Song of Songs' (Song 1:1) — a unique titular usage marking the supreme or most excellent song, functioning as a literary genre designation for Solomon's love poetry. Spanish 'de los Cantares' and French 'des cantiques' preserve the genitive superlative construction, indicating this is not merely another song but the quintessential one. This single occurrence stands apart as a title rather than a common noun. **SONGS AND HYMNS**
en: the-songs | **es:** de-los-Cantares | **fr:** des-cantiques | **de:** der-Lieder Song 1:1

שִׁירָה H7892b *Prep-k / N-fsc* (12×)

Song, ode, liturgical composition — a formal poetic piece sung in praise, celebration, or commemoration of divine acts

The feminine noun שִׁירָה (shirah) denotes a song or ode — a composed, formal poetic piece performed in communal worship or national celebration. Its most famous instance is the Song of the Sea: 'Then Moses and the Israelites sang this song to the LORD' (Exod 15:1). The Song of the Well uses the same formula (Num 21:17). Deuteronomy applies it to Moses' testament-song, commanded as a witness against Israel (Deut 31:19, 21-22, 30). In Judges 5:12, Deborah is summoned to 'utter a song.' These usages frame שִׁירָה as a composed literary work with liturgical and memorial function. Spanish 'cántico' and French 'cantique' capture the formal register.

Song, singing (12×) A formal poetic composition or ode, typically sung in communal worship or national celebration to commemorate God's saving acts. The Song of the Sea (Exod 15:1) and the Song of the Well (Num 21:17) are paradigmatic examples. Moses' testament-song in Deuteronomy 31-32 is commanded by God as a witness against Israel (Deut 31:19, 21-22, 30; 32:44). Deborah's victory song is introduced with the term (Judg 5:12). Isaiah 5:1 uses it for a parabolic 'song of the vineyard.' The word consistently implies a composed, rehearsed literary work rather than spontaneous singing. Spanish 'cántico' and English 'ode/song' both convey the formal, commemorative quality. **SONGS AND HYMNS**
en: like-song-of, song-of, the-song | **es:** canción-de, como-canto-de, el-cántico | **fr:** [כשירת], [שירת], le-chant | **de:** [כשירת], [שירת], der-Lied Exod 15:1; Num 21:17; Deut 31:19; Deut 31:21

שֵׁשׁ H7893 *N-ms* (1×)

alabaster, marble (fine stone for building)

A building material mentioned in David's preparations for the temple in 1 Chronicles 29:2. The term designates a fine, lustrous stone—traditionally identified as alabaster or marble—suitable for decorative architectural use. Ancient Near Eastern cognates appear in Aramaic and Syriac, and the word may be a foreign loanword, possibly from Akkadian šaššu. The stone's aesthetic qualities made it valuable for sacred architecture. Patrick's article in Hastings' Dictionary discusses the identification, noting the term's association with luxury materials befitting God's dwelling place.

(1×) In 1 Chronicles 29:2, this noun appears in David's detailed inventory of materials gathered for Solomon's temple construction. The phrase 'stones of alabaster/marble' (אַבְנֵי־שֵׁישׁ) emphasizes the premium quality of materials designated for sacred use. The multilingual glosses consistently render this as 'marble' (Spanish 'mármol'), while French and German bracket the Hebrew term, perhaps reflecting uncertainty about the precise stone type. The domain assignment to 'Animals' appears erroneous—this clearly belongs to building materials or mineral substances, not fauna. **AUTO-DETECTED COMMUNITY 5911 WITH 3 SENSES**
en: marble | **es:** mármol | **fr:** [שיש] | **de:** [שיש] 1Chr 29:2

שִׁישָׁא H7894 *N-proper-ms* (1×)

Shisha (personal name, scribe in Solomon's court)

A personal name identifying a royal scribe during Solomon's reign, recorded in 1 Kings 4:3. Shisha served as father to two of Solomon's secretaries, Elihoreph and Ahijah, placing his family in the administrative elite of the united monarchy. The name may be related to Seraiah, another scribal name appearing elsewhere in biblical genealogies. Greek versions render it variously as Saba, Seisa, or Saphat, showing textual variants in the transmission. The scribal families held significant positions in ancient Israel's bureaucracy, managing records and correspondence for the royal court.

(1×) This proper noun appears in the administrative roster of Solomon's government officials listed in 1 Kings 4. The text identifies Elihoreph and Ahijah as 'sons of Shisha, scribes,' establishing a scribal dynasty in Solomon's court. Multilingual versions transliterate directly: English, Spanish, French, and German all render 'Shisha,' recognizing it as a personal name. The Greek versions' variations (Saba, Seisa, Saphat) suggest textual fluidity in how the name was transmitted. This scribal family participated in the sophisticated administrative apparatus that characterized Solomon's reign. **PROPER NAMES (PERSONAL)**
en: Shisha | **es:** Shisha | **fr:** Shisha | **de:** Shisha 1Kgs 4:3

שִׁישַׁק H7895 *N-proper-ms* (8×)

Shishak, the Egyptian pharaoh (Shoshenq I) who invaded Judah during the reign of Rehoboam.

The proper noun Shishak, the Hebrew rendering of Egyptian Shoshenq I, founder of the 22nd Dynasty. He first appears as the pharaoh who sheltered Jeroboam when he fled from Solomon (1 Kgs 11:40), then dramatically as the invader who attacked Jerusalem in Rehoboam's fifth year, carrying off the treasures of the temple and royal palace (1 Kgs 14:25; 2 Chr 12:2-9). His military campaign is independently attested by his victory relief at the temple of Karnak. Spanish 'Sisac,' French and German 'Schischak/Shishak' all represent conventional transliterations of the Hebrew.

Shishak (Egyptian pharaoh) (8×) The Egyptian pharaoh Shoshenq I (ca. 943-922 BC), rendered in Hebrew as Shishak. All eight occurrences refer to this single historical figure across two narrative contexts: his harboring of the fugitive Jeroboam during Solomon's reign (1 Kgs 11:40), and his invasion of Judah under Rehoboam, when he plundered the temple and palace treasures (1 Kgs 14:25; 2 Chr 12:2, 5, 7, 9). The ketiv/qere variation (shushak/shishak) in 1 Kgs 14:25 reflects minor orthographic uncertainty. Spanish 'Sisac,' French 'Schischak,' and German 'Schischak' are conventional transliterations across Bible translation traditions. **PHARAOH TITLE**
en: Shishak, [ketiv] | **es:** (Shishaq), Sisac, [Shushaq] | **fr:** Schischak, Shishak, [ketiv] | **de:** Schischak, Shishak, [ketiv] 1Kgs 11:40; 1Kgs 14:25; 2Chr 12:2; 2Chr 12:5

שִׁית H7896 *V-Qal-Imp-fs* (86×)

To put, set, place; to make or render into a state; to appoint; passive: to be placed or imposed

A versatile verb of positioning and assignment, shith overlaps considerably with sim and nathan but carries its own distinctive flavor — often more deliberate or purposeful in tone. God 'sets' enmity between the serpent and the woman (Gen 3:15), and Eve names Seth because God 'appointed' another seed (Gen 4:25). The psalmist marvels that God has 'set' humanity over creation (Ps 8:6), while the same root in Psalm 73:28 expresses the intimate resolve 'I have placed my trust in the Lord GOD.' From physical placement to metaphorical constitution — making someone a ruler, rendering darkness a covering (Ps 18:11) — shith bridges the concrete and the abstract with quiet authority.

1. place, set, put (54×) The core spatial-positional sense of placing, setting, or putting an object, person, or abstract entity in a specific location — covering 54 of 86 occurrences across Qal active forms. God sets enmity (Gen 3:15), Eve names her son for the seed God 'placed' (Gen 4:25), and Jacob sets his face toward Gilead (Gen 31:21). Arabic wada'a, Korean nohda/duda, and Swahili -weka all converge on this foundational sense of deliberate positioning. The breadth of objects placed — from physical items to abstract trust (Ps 73:28) — shows how spatial placement anchors the entire semantic

field. PLACING AND LAYING
en: I-will-place, I-will-set, You-set | **es:** Pon, Y-puso, dirige | **fr:** et-Il-plaça, et-mettre, et-plaça | **de:** [אשית], [שית], legte-er-sie Gen 3:15; Gen 4:25; Gen 30:40; Gen 46:4

2. make, render, constitute (24×) A causative-transformative extension meaning to make, render, or constitute someone or something into a new state or role — 24 occurrences where shith functions like Arabic ja'ala ('to make into'). Joseph is set over all Egypt (Gen 41:33), God makes darkness his covering (Ps 18:11), and the psalmist is made to dwell in dark places (Ps 88:6). The shift from spatial 'set' to resultative 'render' is confirmed by German setzen yielding to stellen and Spanish poner acquiring the force of 'constitute,' revealing the metaphorical bridge from physical placement to ontological transformation. PLACING AND LAYING
en: I-have-made, I-will-make-you, I-will-set-him | **es:** (y-pondrá), Me-pusiste, Pones | **fr:** et-Je—placer, et-il-a-bu, et-placer | **de:** ich-wird-setzte-ihn, setzte, stellen Gen 41:33; Exod 23:31; 1Kgs 11:34; Ps 18:11; Ps 21:6

3. be placed, be laid (passive) (3×) The passive construction where something is placed, laid, or imposed upon someone — three occurrences in legal and cosmic contexts. If a ransom 'is laid' upon the owner of a goring ox (Exod 21:30), and God declares to the sea 'here shall your proud waves be set' (Job 38:11). Arabic yuda'u (passive of wada'a) and Korean noh-ida mirror this passive morphology precisely, marking the subject as recipient rather than agent of the placement. PLACING AND LAYING
en: is-laid, shall-be-set | **es:** es-impuesto, se-pondrá, sea-impuesto | **fr:** est-posa, mettre | **de:** [ישית], ist-laid Exod 21:30; Job 38:11

4. appoint, establish, ordain (3×) A specialized sense of appointing, establishing, or ordaining someone in an official capacity or fixed arrangement — three occurrences where the focus shifts from mere placement to institutional designation. Job pleads for God to 'appoint' a set time for him (Job 14:13), and the psalmist recognizes God has 'set' a king upon Zion (Ps 3:6). Arabic 'ayyana and Korean jeonghada capture the deliberative-institutional nuance that separates this from casual positioning. Hosea 6:11 extends it to God 'appointing' a harvest of judgment for Judah. PLACING AND LAYING
en: have-set-themselves, set, you-set | **es:** han-puesto, pongas, puso | **fr:** mettre, placer | **de:** [תשית], setzte Job 14:13; Ps 3:6; Hos 6:11

5. (1×) A single occurrence in Exodus 33:4 where Israel, hearing the bad tidings, did not 'put' their ornaments upon them — an act of mourning after the golden calf incident. The verse deploys the core spatial sense but the context of corporate grief and divine displeasure gives it a distinctive narrative weight. Spanish puso and German setzen treat it as standard placement, but English 'put on' reveals the garment-donning idiom at work. PLACING AND LAYING
en: put | **es:** puso | **fr:** mettre | **de:** setzen Exod 33:4

6. (1×) A single occurrence in Numbers 24:1 where Balaam 'set' his face toward the wilderness — an idiom for directing attention or orientation. The phrase shith panim ('set the face') parallels the more common sim panim, but the choice of shith here in Balaam's oracle narrative may carry a more deliberate, visionary nuance. Spanish y-puso and French et-placer render the standard placement, though the idiomatic force is directional rather than locational. PLACING AND LAYING
en: and-set | **es:** y-puso | **fr:** et-placer | **de:** und-setzen Num 24:1

שִׁית H7897 *N-msc* (2×)
A garment or article of clothing, often with moral or figurative significance
This term refers to an article of clothing or garment. In Proverbs 7:10, it appears in the phrase 'garment of a prostitute,' describing the attire that marks the identity or intent of the woman. In Psalm 73:6, the word takes on a powerful figurative meaning: violence is said to clothe the wicked like a garment, wrapping them in their own brutality. The multilingual evidence consistently points to clothing vocabulary, though the Spanish and German glosses preserve the transliterated Hebrew, suggesting the word's relative rarity.

(2×) While occurring only twice, both passages use שִׁית in metaphorically charged contexts. The Proverbs reference links garments to identity and intent, while the Psalm transforms clothing into a moral symbol—violence becomes something the arrogant 'wear' as naturally as a cloak. The cross-linguistic agreement on garment terminology confirms this physical-to-figurative range. CLOTHING AND DRESS
en: a-garment-of, dressed-as | **es:** vestido-de | **fr:** vêtement, שית | **de:** [שית], ein-garment-von Ps 73:6; Prov 7:10

שַׁיִת H7898 *Conj-w* (7×)
shayit – thorn-bushes, briers; thorny wild growth signaling desolation and divine judgment
A masculine collective noun for thorn-bushes or briers, appearing exclusively in Isaiah and always paired with shamir ('thorns') to form the prophetic formula shamir washayit. This thorn-pair serves as Isaiah's signature image of agricultural ruin and divine judgment: a once-cultivated vineyard overrun with briers (Isa 5:6), land bought for a thousand silver pieces now worthless and thorn-choked (Isa 7:23-25), and wickedness burning through thorns like wildfire (Isa 9:18; 10:17). In Isaiah 27:4, God declares that if thorns and briers were set against him in battle, he would burn through them. Spanish cardo, French ronce, and German Dornengestruepp all capture the wild, aggressive, unwanted growth that reclaims neglected or cursed land.

Thorns, briers (7×) Thorny wild bushes or brier plants, always appearing in Isaiah's prophetic judgment oracles as part of the fixed pair shamir washayit ('thorns and briers'). The pairing describes desolate, uncultivated land that has reverted from productive vineyard to wasteland under divine curse (Isa 5:6; 7:23-25), or thorny growth consumed by the fire of God's wrath (Isa 9:18; 10:17; 27:4). Spanish cardos y espinos and French ronces et epines both reflect the paired-thorn imagery, while German Dornengestruepp emphasizes the wild, tangled character of the growth. The etymology is uncertain but may relate to devastation or rough wildness. THORNS AND BRAMBLES
en: and-briers, and-for-the-briers, its-thorns | **es:** su-espino, y-cardo, y-cardos | **fr:** et-ronce, ronce | **de:** Dornengestruepp, und-Dornengestruepp Isa 5:6; Isa 7:23; Isa 7:24; Isa 7:25; Isa 9:18

שֵׁךְ H7899 *Prep-l / N-mp* (1×)
thorn, barb (thorny plant)
A noun denoting thorny plants, appearing in Numbers 33:55 where Moses warns Israel about the consequences of failing to drive out Canaan's inhabitants. The term is paired with another word for 'pricks' or 'goads' (צִנִּנִם), creating a dual image of painful irritation. The thorns represent the persistent trouble that compromised obedience would bring. This botanical metaphor was common in Scripture's warning literature—thorns symbolizing curse, hindrance, and the corruption that accompanies incomplete covenant faithfulness. The plural form suggests multiple thorny plants or repeated painful encounters.

(1×) In Numbers 33:55, the noun functions in a vivid warning: unconquered Canaanites will become 'thorns in your sides.' The prepositional phrase 'for thorns' (לְשֵׁכִים) indicates purpose or result. Spanish renders this 'como espinas' (as thorns), French 'pour thorns,' German 'für Dornen'—all capturing the metaphor's force. The parallel term 'pricks' (צִנִּנִם) reinforces the image of constant irritation. This fits the Priestly writer's pattern of vivid consequence language, warning that partial obedience produces ongoing pain. The thorn imagery recurs throughout Scripture as a symbol of curse and corruption. THORNS AND BRAMBLES
en: for-thorns | **es:** como-espinas | **fr:** pour-thorns | **de:** fuer-Dornen Num 33:55

שֵׁךְ H7900 *N-msc / 3ms* (1×)
booth, shelter, pavilion (temporary dwelling)
A noun designating a temporary shelter or booth, appearing in Lamentations 2:6 in a poignant description of God's destruction of His own dwelling place. The term is closely related to סֻכָּה (sukkah),

the well-known word for the booths used during the Festival of Booths. In Lamentations, the metaphor depicts YHWH violently tearing down His own pavilion—an image of self-inflicted judgment where God destroys the very place where He met with His people. The text's form (שֻׂכּוֹ, 'his booth') includes the third-person suffix, emphasizing divine ownership of what is being demolished.

(1×) In Lamentations 2:6, this noun appears in parallel with מוֹעֵד (appointed meeting place), describing YHWH's destruction of His sanctuary. The phrase 'He destroyed His booth' uses violent imagery —God as an aggressor against His own dwelling. Spanish translates 'su tabernáculo' (his tabernacle), French and German bracket the Hebrew, recognizing the word's theological weight. The booth/pavilion metaphor suggests the temple's provisional nature, perhaps echoing Israel's wilderness wanderings when God dwelt in a tent. The domain assignment to 'Properties, Relations' seems inadequate—this belongs to sacred space or architectural terminology. **GEOGRAPHY AND SPACE**

en: His-booth | **es:** su-tabernáculo | **fr:** [שכו] | **de:** [שכו] Lam 2:6

שָׁכַב H7901 *V-Qal-Perf-3fs* (213×)

To lie down, recline, sleep; euphemism for sexual intercourse; Hifil: lay someone down; also: pour out (liquid)

Shakab is the Hebrew Bible's universal posture verb for the horizontal — lying down to sleep, reclining in death, and the characteristic euphemism for sexual relations. Korean consistently distinguishes nuwotda ('reclined') from dongchimhaetda ('lay with sexually'), while Spanish separates acostarse from yacer con. The same root in Arabic (sakaba) means only 'to pour out,' a meaning surviving in one enigmatic occurrence at Job 38:37 about tilting heaven's water-jars. The Hifil adds tender domestic scenes of laying a child down, and the rare Hofal appears in Ezekiel's underworld tableaux where warriors 'are laid' among the slain.

1. lie down, rest, sleep (183×) The fundamental Qal sense: lying down for rest, sleep, or repose. At 183 occurrences this dominates — Samuel lying in the temple (1 Sam 3:5, 9), the idiom 'lie down and rise up' bracketing daily life (Deut 6:7). Arabic ittaja'a ('to recline'), Spanish acostarse, and Korean nuwotda all converge on the basic posture of physical rest. **RECLINING AND LYING**

en: and-he-lay, and-he-slept, and-lay | **es:** Y-se-acostó, y-se-acostó | **fr:** et-il-dormit, et-il-s'étendit, et-s'étendit | **de:** und-er-lag, und-er-schlief, und-lag Lev 15:4; 1Sam 3:5; 1Sam 3:9; 1Sam 3:15; 2Sam 11:4

2. lie with sexually (16×) The Qal euphemistic sense of sexual intercourse — 'to lie with' someone, always marked by prepositions 'im or 'et. Sixteen occurrences from Lot's daughters (Gen 19:33, 35) to the rape of Dinah (Gen 34:2) and legal casuistry (Deut 22:22–29). Korean dongchimhaetda and Arabic daja'a ma'a confirm the euphemistic idiom as a lexicalized sense. **ACCOMPANIMENT AND WITH**

en: and-he-lay-with, and-like-one-lying-down, in-her-lying-down | **es:** acués-tate, como-el-que-se-acuesta, en-su-acostarse | **fr:** comme-se-coucher, dans-sa-couché-en-bas, et-il-poser-avec | **de:** ihr-Niederlegen, liege, liegt-mit Gen 19:33; Gen 19:35; Gen 34:2; Gen 34:7; Gen 35:22

3. cause to lie down (7×) The Hifil causative: to lay someone down, typically in caretaking. The Shunammite woman laid Elisha's staff beside her dead son (2 Kgs 4:21), Solomon's mother placed one infant beside another (1 Kgs 3:20), Elijah laid the widow's son on his bed (1 Kgs 17:19). Arabic adja'a and Spanish acostar confirm seven occurrences of deliberate, tender placement. **STRIKING AND REFERENCE**

en: and-I-will-make-them-lie-down, and-laid-him, and-she-laid-him | **es:** acostó, haciéndolos-acostar, y-lo-acostaron | **fr:** [וישכיבהו], elle-laid, et-elle-laid-lui | **de:** machend-liege-hinab, sie-laid, und-laid-ihn 2Sam 8:2; 1Kgs 3:20; 1Kgs 17:19; 2Kgs 4:21

4. be laid down (passive) (3×) The Hofal passive-causative: to be laid down or placed in a reclining position. Used in Ezekiel's underworld oracles where slain warriors 'are laid' among the uncircumcised dead (Ezek 32:19, 32) and the Shunammite's son 'was laid' on Elisha's bed (2 Kgs 4:32). Arabic yudja'u confirms a state of having been placed by another's action. **RECLINING AND LYING**

en: and-be-laid, and-he-will-be-laid, laid | **es:** acostado, y-yace, y-yacerá | **fr:** et-se-coucher, laid | **de:** laid, und-der-legte-sich, und-liegen 2Kgs 4:32; Ezek 32:19; Ezek 32:32

5. be sexually violated (3×) The Nifal and Pual passive stems denoting sexual violation — the passive counterpart to Sense 2 but with coercion. Isaiah 13:16 warns Babylon's women 'will be violated,' Zechariah 14:2 echoes the judgment, and Jeremiah 3:2 accuses Israel of roadside harlotry. Korean yok-boirira ('will be shamed sexually') and Arabic tudaja'na confirm violation semantics. **RECLINING AND LYING**

en: (you-were-lain-with), and-will-go-out, will-be-violated | **es:** (violadas), fuiste-violada?, serán-violadas | **fr:** se-coucher | **de:** legte-sich, liegen Isa 13:16; Jer 3:2; Zech 14:2

6. (1×) A singular occurrence at Job 38:37 meaning 'pour out' or 'tilt over' — 'who can tilt heaven's water-jars?' This preserves the ancient Arabic cognate sakaba ('to pour out water or tears'), otherwise lost in Hebrew. Spanish volcar ('to overturn') confirms the liquid-discharge sense, a lexical fossil connecting postural semantics to pouring from a tilted vessel. **RECLINING AND LYING**

en: can-pour-out | **es:** puede-volcar | **fr:** se-coucher | **de:** legte-sich Job 38:37

שְׁכָבָה H7902 *N-fsc* (9×)

An act of lying; seminal emission (in procreative or purity contexts); also a layer or coating (of dew)

A feminine noun occurring only in construct form, with two distinct concrete senses. In Leviticus it denotes 'a lying of seed' – seminal emission in the context of purity laws governing sexual contact and bodily discharges (Lev 15:16-18, 32; 19:20; 22:4; Num 5:13). The phrase 'shikhvat zera' is a technical legal expression. The second sense, a physical 'layer' or coating, appears in the manna narrative: when the dew that lay around the camp evaporated, manna was found beneath 'the layer of dew' (Exod 16:13-14). Both senses derive from the root meaning 'to lie down' – what lies with someone, or what lies upon the ground.

1. emission of (7×) Seminal emission or 'lying of seed,' a technical term in the Levitical purity laws. The construct phrase 'shikhvat zera' appears in regulations about sexual contact (Lev 15:18; 19:20; Num 5:13) and bodily discharge (Lev 15:16-17, 32; 22:4). Spanish 'emisión de' and French 'émission de' both render the clinical, legal quality of this usage. The term functions as a euphemistic legal formula rather than a narrative description. **GEOGRAPHY AND SPACE**

en: emission-of-, lying-of- | **es:** acostamiento-de, emisión-de, emisión-de- | **fr:** couché-de-, emission-de- | **de:** emission-von-, liegend-von- Lev 15:16; Lev 15:17; Lev 15:18; Lev 15:32; Lev 19:20

2. layer of (2×) A layer or coating, specifically of dew. In Exodus 16:13-14, the manna appeared after 'the layer of dew' evaporated from around the camp. Spanish 'capa de' (layer of) and French 'couche de' (coating of) both capture the thin, spread-out covering implied. The same root sense of 'lying down/upon' underlies both this and the first sense, but here it describes a physical deposit on the ground. **GEOGRAPHY AND SPACE**

en: layer-of | **es:** capa-de- | **fr:** couche-de | **de:** layer-von Exod 16:13; Exod 16:14

שִׁכְבַת H7903 *N-fsc / 3ms* (4×)

lying down (of a man), copulation; emission of semen in sexual intercourse, used in Levitical purity and holiness laws

This noun refers to the act or emission of male copulation, always appearing with the verb 'give' (natan) in contexts of forbidden sexual relations. Leviticus 18:20 and 23 prohibit giving one's 'lying' (semen emission) to a neighbor's wife or to an animal. Leviticus 20:15 repeats the animal prohibition. Numbers 5:20 uses it in the suspected adultery ordeal—if another man has 'given his lying' with the woman. The multilingual glosses show literal renderings (Spanish acostamiento 'lying down', French couché 'lying/bed', German liegend 'lying'). This is technical priestly vocabulary for male sexual emission, used specifically in laws maintaining sexual boundaries and

ritual purity. The euphemistic precision reflects Torah's simultaneous frankness and delicacy about sexual matters.

(4×) Male sexual emission or copulation, specifically the act of 'giving one's lying/semen' in prohibited contexts. Used exclusively in Leviticus 18, 20 (holiness laws forbidding sex with neighbor's wife, animals) and Numbers 5 (adultery ordeal). The phrase 'give one's lying' is priestly technical language for sexual intercourse from the male perspective. This vocabulary maintains clarity about sexual boundaries while using euphemistic construction, characteristic of Levitical sexual ethics. **SEXUAL IMMORALITY**

en: his-lying, lying-his, lying-your | **es:** acostamiento-de-él, su-acostamiento, tu-acostamiento | **fr:** couché-son, couché-ton, son-couché | **de:** liegend-dein, liegend-sein, sein-liegend Lev 18:20; Lev 18:23; Lev 20:15; Num 5:20

שְׂכָה H7904 *V-Hifil-Prtcpl-mp* (1×)

lustful, sexually aroused (of horses/men)

A rare participial form appearing in Jeremiah 5:8, describing Israelite men as lustful stallions. The prophet uses shocking imagery: fed horses pawing and neighing after their neighbors' wives. The Hebrew is textually challenging—ancient versions differ, and the precise meaning has been debated. Aquila and Theodotion translate it as 'dragging' (their genitalia), suggesting explicit sexual imagery. The Vulgate uses 'trahentes' (pulling), while others propose emendations to clarify the meaning as 'lustful' or 'well-fed.' The passage's raw language underscores prophetic denunciation of covenant infidelity expressed through sexual metaphor.

(1×) In Jeremiah 5:8, this participial adjective describes men as 'fed horses, roaming/lustful'—the phrase מַשְׂכִּים הָיוּ captures unbridled sexual desire. Spanish renders 'relinchones' (neighing ones), emphasizing the animalistic comparison. French and German bracket the Hebrew, perhaps reflecting the term's textual difficulty. The prophet's metaphor equates covenant violation with animal lust—men acting like stallions, driven by instinct rather than covenant faithfulness. The domain classification as 'Sensory Events' captures the bodily dimension, though 'sexual ethics' or 'moral transgression' might better fit Jeremiah's prophetic critique. **GAZING AND LOOKING**

en: lusty | **es:** relinchones | **fr:** [משכים] | **de:** [משכים] Jer 5:8

שֻׂכָּה H7905 *Prep-b / N-fp* (1×)

harpoon, fishing spear (barbed weapon)

A noun denoting a barbed weapon used for hunting large aquatic creatures, appearing in Job 41:7 (English 41:7, Hebrew 40:31) in God's description of Leviathan. The term is parallel to fishing implements, underscoring Leviathan's invulnerability—no harpoon can pierce its hide. The plural form (שֻׂכּוֹת) suggests multiple barbs or a collection of such weapons. This vocabulary belongs to fishing and hunting technology, evoking human attempts to master fearsome creatures. The passage's rhetoric asks Job mockingly: Can you fill Leviathan's skin with harpoons? The implied answer—absolutely not—establishes God's power over chaos monsters.

(1×) In Job 41:7 (Hebrew 40:31), this noun appears in a rhetorical question about subduing Leviathan: 'Can you fill his skin with harpoons?' The prepositional phrase 'with harpoons' (בְּשֻׂכּוֹת) indicates the ineffective implement. Spanish translates 'con arpones' (with harpoons), French brackets the Hebrew term, recognizing this as specialized hunting vocabulary. The parallel 'fishing spears' reinforces the image of human futility against the chaos monster. God's speech catalogues failed human attempts to capture Leviathan, establishing divine sovereignty over creation's wildest forces. **SPEAR LANCE JAVELIN**

en: with-harpoons | **es:** con-arpones | **fr:** dans-בשכות | **de:** [בשכות] Job 41:7

שֹׂכִי H7906 *Prep-b* (1×)

Secu (place name, location near Ramah)

A geographical name appearing in 1 Samuel 19:22, identifying a location near Ramah where Saul inquired about David's whereabouts during his pursuit. The site's exact identification remains uncertain. The LXX renders it as Sephi or Sephei, suggesting variant textual traditions. Some scholars propose emending the text to read 'Shephi' (שְׁפִי), while others defend the Masoretic reading. The name may relate to a root meaning 'outlook' or 'watchtower,' fitting a site where one would scan for fugitives. This location marks a point in the dramatic narrative of Saul's deteriorating pursuit of David.

(1×) This proper noun identifies a place near Ramah where Saul sought intelligence about David's location. The phrase 'in Secu' (בְּשֹׂכִי) indicates arrival at this site. English, Spanish, French, and German all transliterate the name differently, reflecting textual uncertainty: 'Sekhu,' 'Secu,' 'Sekhu.' The LXX's 'Sephi' suggests the Greek translators encountered a different consonantal text. The domain assignment to 'Properties, Relations' seems inappropriate—this clearly belongs to geographical locations or place names. The narrative context positions Secu as a waypoint in Saul's obsessive hunt. **GEOGRAPHY AND SPACE**

en: in-Sekhu | **es:** en-Secu | **fr:** dans-Sekhu | **de:** in-Sekhu 1Sam 19:22

שֶׂכְוִי H7907 *Prep-l* (1×)

celestial phenomenon, clouds; mind (disputed meaning)

A highly disputed noun appearing only in Job 38:36, where God questions Job about who gave wisdom to hidden things. Ancient and modern interpreters offer wildly different readings. Some rabbinic sources understand it as 'mind' or 'inward parts,' while others propose 'rooster' (based on later Hebrew usage). De Dieu suggested 'cloud formation,' fitting the parallel with 'mists' (טֲחוֹת). The RV margin proposes 'meteor.' This lexical uncertainty reflects the word's extreme rarity and the poetic obscurity characteristic of God's speeches in Job. The multilingual glosses diverge dramatically—Spanish has 'rooster,' English 'mind,' showing translators' perplexity.

(1×) In Job 38:36, this noun appears in God's challenging rhetorical question about cosmic wisdom: 'Who put wisdom in שֶׂכְוִי?' The prepositional phrase 'to the (לַשֶּׂכְוִי)' שֶׂכְוִי follows parallel structure with other mysterious phenomena. Multilingual evidence shows profound disagreement: Spanish renders 'al gallo' (to the rooster), English 'to the mind,' French and German bracket the Hebrew, acknowledging untranslatability. The parallel term טֲחוֹת (clouds, mists) suggests celestial phenomena rather than animal or mental faculties. The domain assignment to 'Geographical Objects' seems problematic—this likely belongs to natural phenomena or wisdom vocabulary. **HEAVEN AND SKY**

en: to-the-mind | **es:** al-gallo | **fr:** לשכוי | **de:** [לשכוי] Job 38:36

שְׁכוֹל H7908 *N-ms* (3×)

bereavement, childlessness—the state of having lost children

This noun describes bereavement, particularly the loss of children or state of childlessness. Isaiah uses it twice (47:8-9) in judgment against Babylon, declaring she will know bereavement and widowhood. Psalm 35:12 employs it for being bereft or repaid evil for good, suggesting emptiness or loss. The term captures profound personal loss, especially the grief of losing offspring, used as both literal affliction and metaphor for devastating judgment.

(3×) The three uses include two in Isaiah 47:8-9 (Babylon will not know bereavement/widowhood, but will) and one in Psalm 35:12 (they repay me with bereavement/abandonment). Spanish 'orfandad' (orphanhood/bereavement) captures the child-loss dimension. Isaiah's usage is particularly pointed—the confident empire that claims immunity from loss will experience comprehensive bereavement, while the Psalm describes the emotional desolation of betrayal by former friends. **BEREAVEMENT CHILDLESSNESS**

en: bereavement, loss-of-children | **es:** orfandad | **fr:** [שכול], privation | **de:** [שכול], bereavement Ps 35:12; Isa 47:8; Isa 47:9

שַׁכּוּל H7909 *Adj-ms* (6×)

Bereaved, robbed of offspring; describing a mother — animal or

human — deprived of her young, fierce in grief.
An adjective describing one robbed of offspring, carrying powerful emotional force. Its most memorable usage is the simile of the bereaved bear — a mother bear stripped of her cubs becomes ferociously dangerous (2 Sam 17:8; Hos 13:8; Prov 17:12). Hushai warns Absalom that David's men are 'as fierce as a bear robbed of her cubs,' and Proverbs declares it better to meet such a bear than a fool in his folly. In Song of Solomon 4:2 and 6:6, the image softens strikingly: ewes from the washing, 'none bereaved' — every ewe paired with twin lambs, a picture of perfect fertility and completeness.

bereaved (deprived of offspring) (6×) Bereaved or deprived of offspring, describing both animals and humans who have lost their young. The Spanish 'privada de crías' (deprived of offspring) captures the sense precisely. Three occurrences form the iconic simile of the bereaved bear, ferocious in maternal grief (2 Sam 17:8; Prov 17:12; Hos 13:8). Song of Solomon uses the negation — 'none bereaved among them' — to paint a picture of complete fruitfulness among the flock (Song 4:2; 6:6). Jeremiah 18:21 applies it to human mothers in a devastating imprecation. **BEREAVEMENT CHILDLESSNESS**
en: and-bereaved, bereaved | **es:** privada-de-crías, privada-de-sus-crías, robada-de-crías | **fr:** [שכלות], et-privée-de-petit, privé | **de:** [שכלות], bereaved, kinderlos 2Sam 17:8; Prov 17:12; Song 4:2; Song 6:6; Jer 18:21

שִׁכֹּר H7910 *Adj-mp* (13×)

Drunk, intoxicated; used literally of persons overcome by wine and figuratively of staggering helplessness or divine judgment.
An adjective describing someone overcome by alcohol — reeling, stupefied, unable to walk or think clearly. Nabal is literally drunk at his feast (1 Sam 25:36), and Zimri's assassin finds King Elah drinking himself into a stupor (1 Kgs 16:9). Yet the word carries powerful figurative force: nations stagger like a drunkard under God's judgment (Isa 19:14; 24:20), and the psalmist compares storm-tossed sailors to men reeling with wine (Ps 107:27). Hannah is wrongly accused of being a drunken woman (1 Sam 1:13), a poignant misreading of fervent prayer. Spanish 'borracho' and French parallels confirm the consistent sense of wine-induced incapacity.

drunk, drunken (13×) Intoxicated, drunk from wine or strong drink, describing a person who staggers and has lost self-control. Used literally of Nabal feasting (1 Sam 25:36), Elah drinking (1 Kgs 16:9), and Hannah falsely accused (1 Sam 1:13). Employed figuratively for nations reeling under divine judgment (Isa 19:14; 24:20), wanderers in darkness (Job 12:25), and storm-tossed sailors (Ps 107:27). Joel 1:5 summons drunkards to weep. Isaiah 28:1, 3 uses the substantive form for the drunkards of Ephraim. The Spanish 'borracho' and French bracketed forms all point to the same core meaning of alcohol-induced incapacity. **DRUNKENNESS AND INTOXICATION**
en: a-drunkard, drunk, drunkard | **es:** borracho, borrachos, como-borracho | **fr:** [כשכור], [שכור], [שכורי] | **de:** [כשכור], [שכור], [שכורי] 1Sam 1:13; 1Sam 25:36; 1Kgs 16:9; 1Kgs 20:16; Job 12:25

שָׁכַח H7911 *V-Qal-InfAbs* (102×)

To forget, cease to remember; passive: to be forgotten; causative: to cause to forget
At its heart, shakach captures the painful reality of memory failing — whether human or divine. Israel is repeatedly warned not to forget the LORD's covenant (Deut 4:9, 23; 6:12; 8:11), while the psalmist pleads that God has not forgotten the afflicted (Ps 9:12-13; 10:12). The Aramaic cognate means 'to find,' an ironic semantic cousin — as if what is forgotten in one language is merely waiting to be found in another. The Nifal passive ('to be forgotten') gives voice to the anguish of those who feel erased from memory (Ps 31:12), while the rare causative forms describe God or circumstances actively stripping memory away (Jer 23:27; Lam 2:6).

1. Qal: to forget (83×) The foundational Qal active sense covering 83 occurrences across all finite forms — perfect, imperfect, imperative, cohortative, and consecutive. Human subjects forget God, covenant, law, and past experiences; God is implored not to forget his people. Deuteronomy alone accounts for a substantial cluster of warnings (4:9, 23; 6:12; 8:11, 14, 19). Arabic nasiya and Korean itda confirm the universal cognitive-failure mapping. **FORGETTING AND NEGLECT**
en: I-have-forgotten, I-will-forget, forget | **es:** Olvidaré, olvidaré, olvidas | **fr:** oublier, tu-oublier | **de:** du-vergessen, vergass, vergessen Gen 27:45; Deut 4:9; Deut 4:23; Deut 6:12; Deut 8:11

2. Nifal: to be forgotten (13×) The Nifal passive stem expressing 'to be forgotten' across 13 occurrences — a person, deed, or thing fades from collective memory. Joseph's years of plenty 'will be forgotten' (Gen 41:30); the dead are 'forgotten' (Eccl 9:5); the psalmist cries 'I am forgotten like a dead man, out of mind' (Ps 31:12). Spanish ser olvidado and German vergessen werden consistently mark the passive voice. **FORGETTING AND NEGLECT**
en: I-have-been-forgotten, and-will-be-forgotten, are-forgotten | **es:** He-sido-olvidado, es-olvidado, fue-olvidado | **fr:** cela-fera-être-oublié, et—être-forgotten, et-oublier | **de:** es-wird-sein-forgotten, und-vergessen, und-vergessen-wird Gen 41:30; Deut 31:21; Job 28:4; Ps 9:18; Ps 31:12

3. Piel/Hifil: to cause to forget (2×) The rare causative stems — Piel perfect and Hifil infinitive — expressing the action of making someone forget, with only two occurrences. False prophets 'cause my people to forget my name' through their dreams (Jer 23:27), and God 'has caused festival and sabbath to be forgotten' in Zion's destruction (Lam 2:6). Arabic ansa (to cause to forget) mirrors this causative morphology precisely. **FORGETTING AND NEGLECT**
en: has-caused-to-forget, to-make-forget | **es:** ha-hecho-olvidar, hacer-olvidar | **fr:** oublier | **de:** vergass, vergessen Jer 23:27; Lam 2:6

4. Qal ptcp: one who forgets (2×) The Qal active participle used substantivally to denote 'those who forget' — a nominal classification of agents marked by habitual forgetfulness toward God. Job 8:13 warns that 'the paths of all who forget God' perish; Psalm 50:22 admonishes 'you who forget God.' Only two occurrences, both carrying a judgmental theological weight. **FORGETTING AND NEGLECT**
en: forgetters-of, you-who-forget | **es:** los-que-olvidan-a, los-que-olvidan-de | **fr:** oublier | **de:** vergass, welcher-meine-Kraft Job 8:13; Ps 50:22

5. (1×) An infinitive absolute occurrence in Deuteronomy 8:19 functioning as an emphatic intensifier — 'if you indeed forget (shakhoach tishkach) the LORD your God.' The doubled construction (infinitive absolute + finite verb) is a classic Hebrew emphasis device. The English 'forgetting' and Spanish 'olvidar' reflect the infinitival form without capturing the rhetorical intensification. **FORGETTING AND NEGLECT**
en: forgetting | **es:** olvidar | **fr:** forgetting | **de:** forgetting Deut 8:19

6. (1×) A single Nifal occurrence in Ecclesiastes 8:10 — the wicked 'were forgotten' in the city where they had acted — that was clustered separately due to its unusual syntactic context within Qoheleth's distinctive prose style. Functionally identical to Sense 2 (passive 'be forgotten'), this verse's isolation reflects the clustering algorithm rather than a genuinely distinct meaning. **FORGETTING AND NEGLECT**
en: and-were-forgotten | **es:** y-fueron-olvidados | **fr:** et-oublier | **de:** und-vergass Eccl 8:10

שְׁכַח H7912 *Conj-w / V-Hifil-ConjPerf-3mp* (18×)

Aramaic: to find or discover (Haphel active); to be found, be discovered, or come to light (Hitpeel passive).
This Aramaic verb, found exclusively in Daniel and Ezra, is the standard term for finding or discovering in Biblical Aramaic. In its Haphel (active) stem, it describes deliberate searching and locating – Arioch finds Daniel to present him before the king (Dan 2:25), and officials search archives to find records of rebellion (Ezra 4:15, 19). In its Hitpeel (passive) stem, something is found or comes to light: extraordinary spirit was found in Daniel (Dan 5:11-14), no trace of the shattered statue could be found (Dan 2:35), and Belshazzar was weighed and found wanting (Dan 5:27). Spanish hallar ('to find') and fue hallado ('was found') neatly mirror the active-passive distinction.

1. to be found, be discovered (9×) To be found, be discovered, or come to light (Hitpeel/passive). Used when something emerges

upon examination or reveals itself without emphasis on the searcher's effort. Daniel 5:11-12 reports that excellent wisdom 'was found' in Daniel; Daniel 2:35 says no trace of the great image 'was found.' Daniel 5:27 delivers the devastating verdict: 'you have been weighed and found wanting.' Spanish fue hallado ('was found') and French a été trouvée consistently mark this passive discovery. The emphasis falls on the result – what surfaces or fails to surface – rather than on the act of seeking. **FINDING AND DISCOVERING**

en: and-found, and-was-found, was-found | **es:** fue-hallada, fue-hallado, y-fue-encontrado | **fr:** [השתכח], elle-a-été-trouvée, et-elle-a-été-trouvée | **de:** [והשתכח], finden, und-finden Ezra 6:2; Dan 2:35; Dan 5:11; Dan 5:12; Dan 5:14

2. to find, discover (9×) To find, discover, or locate through active searching or encounter (Haphel/active). Arioch actively finds Daniel and brings him before Nebuchadnezzar (Dan 2:25). Ezra 4:15 instructs officials to search the records 'and you will find' evidence of rebellion. Ezra 7:16 speaks of silver and gold 'that you can find' in the province of Babylon. Spanish hallar and hallaremos ('we will find') capture the deliberate, agent-driven quality of this sense. The distinction from the passive Hitpeel is consistently maintained across all the translation traditions. **FINDING AND DISCOVERING**

en: I-have-found, and-found, and-you-will-find | **es:** hallar, hallaremos, halles | **fr:** [השכחנה], [השכחת], [והשכחן] | **de:** [והשכחן], [ותהשכח], [תהשכח] Ezra 4:15; Ezra 4:19; Ezra 7:16; Dan 2:25; Dan 6:4

שָׁכֵחַ H7913 *Adj-mpc* (2×)

Forgetful, forgetting (of God); one who neglects remembrance of the holy

An adjective describing those who forget or are forgetful, particularly in relation to God and sacred things. Isaiah 65:11 condemns 'those who forget my holy mountain,' parallel to 'those who forsake the LORD.' Psalm 9:17 speaks of 'all nations forgetful of God,' suggesting willful neglect rather than mere absent-mindedness. The multilingual evidence uniformly emphasizes forgetting or failure to remember, and the participial forms across languages ('who forget') capture the active, ongoing nature of this spiritual amnesia. This is not passive forgetfulness but deliberate disregard.

(2×) Both occurrences appear in contexts of covenant unfaithfulness. The adjective functions as a substantive—'the forgetting ones'—and the parallel with 'those who forsake' in Isaiah clarifies that this forgetting is volitional. The English and Spanish glosses ('who forget,' 'que olvidan') rightly capture the active, participial sense, marking this as a persistent disposition rather than a momentary lapse. **FORGETTING AND NEGLECT**

en: forgetting, who-forget | **es:** los-que-olvidáis, que-olvidan | **fr:** [השכחים], oublier | **de:** [השכחים], forgetting Ps 9:17; Isa 65:11

שְׁכִיָּה H7914 *N-fpc* (1×)

beautiful ships, precious images (disputed term)

An extremely obscure plural noun appearing in Isaiah 2:16 in a judgment oracle against human pride and splendor. The meaning remains highly debated among scholars. The Vulgate translates it as 'whatever is beautiful to behold,' suggesting visual appeal. Gesenius proposed 'lovely sights,' while others suggest 'imagery' or 'watchtowers' or 'standards.' More recently, scholars have proposed emending to 'ships' (שְׁפִינוֹת), which fits the parallel with 'ships of Tarshish' in the same verse. Bennett's private suggestion and subsequent scholars (Gunkel, Cheyne, Marti) adopted this reading. The term appears in a context cataloguing objects of human pride that YHWH will humble.

(1×) In Isaiah 2:16, this plural construct phrase 'שְׁכִיּוֹת הַחֶמְדָּה' (precious/desirable שָׂכִיּוֹת) appears parallel to 'all the ships of Tarshish.' Spanish translates 'imágenes' (images), English 'ships,' showing radical disagreement. French and German bracket the Hebrew, acknowledging lexical uncertainty. The parallelism with ships strongly supports the maritime interpretation—Isaiah lists items of commercial pride and international trade that God will bring low. The domain assignment to 'Properties, Relations' seems inadequate—if this denotes ships, it belongs to maritime vocabulary or artifacts. **GEOGRAPHY AND SPACE**

en: ships | **es:** imágenes | **fr:** [שכיות] | **de:** [שכיות] Isa 2:16

שַׂכִּין H7915 *N-ms* (1×)

knife (eating or sacrificial implement)

A noun denoting a knife, appearing in Proverbs 23:2 in wisdom instruction about dining with rulers. The word is likely a loanword from Aramaic (סַכִּינָא), which borrowed it into Arabic (سِكِّين). This linguistic journey reflects ancient Near Eastern trade and cultural exchange. In late biblical Hebrew and rabbinic literature, the term became standard for knife. Proverbs uses it metaphorically: put a knife to your throat if you're given to appetite—shocking imagery warning against gluttony in the presence of authority. The knife represents self-control, even violent restraint, to avoid shameful excess.

(1×) In Proverbs 23:2, the noun appears in dramatic instruction: 'put a knife to your throat if you are given to appetite.' The phrase 'a knife' (שַׂכִּין) functions as the implement of radical self-restraint. Spanish translates 'un cuchillo' (a knife), French and German bracket the Hebrew, preserving the semantic force. This isn't literal suicide instruction but hyperbolic wisdom rhetoric—better to exercise extreme restraint than indulge appetites when dining with powerful figures. The knife imagery underscores the danger of uncontrolled desire in contexts requiring political savvy. **AUTO-DETECTED COMMUNITY 1272 WITH 3 SENSES**

en: a-knife | **es:** un-cuchillo | **fr:** שכין | **de:** [שכין] Prov 23:2

שָׂכִיר H7916 *Adj-mpc / 3fs* (17×)

A hired worker or day laborer; also a mercenary soldier; occasionally adjectival for something rented or hired

Sakir is rooted in the economic realities of ancient Israel, where a day laborer's wages were his lifeline. The Torah repeatedly insists that the hired worker be paid promptly before sunset (Lev 19:13, Deut 24:14-15), and Job compares human life to the weary days of a hireling longing for evening (Job 7:1-2). Spanish 'jornalero' and French 'ouvrier à gages' capture this daily-wage worker perfectly. Isaiah measures divine judgment in 'years of a hireling' — precisely counted, not a day more (Isa 16:14, 21:16). Jeremiah 46:21 extends the term to mercenary soldiers, fattened calves who turn and flee.

1. hired worker, day laborer (15×) A hired worker or day laborer — the most common sense, appearing in legal, wisdom, and prophetic texts. Leviticus 19:13 and 25:40 establish the hireling's rights under Torah law; Job 7:1-2 and 14:6 use the figure for the weariness of human existence. Isaiah 16:14 and 21:16 invoke 'years of a sakir' as a precise, strictly reckoned measure. French 'ouvrier à gages,' Spanish 'jornalero,' and German 'Lohnarbeiter' all denote a temporary wage-earner. **HIRED WORKER**

en: a-hired-worker, and-a-hired-servant, and-a-hired-worker | **es:** Como-jornalero, como-jornalero, el-jornalero | **fr:** [שכיר], comme-un-ouvrier-à-gages, comme-כשכיר | **de:** [וכשכיר], [כשכיר], [שכיר] Exod 12:45; Lev 19:13; Lev 22:10; Lev 25:6; Lev 25:40

2. mercenary, hired soldier (1×) Mercenary soldiers — hired foreign troops. In Jeremiah 46:21, Egypt's mercenaries are compared to fattened calves who turn and flee rather than stand. Spanish 'mercenarios' and English 'mercenaries' distinguish this military application from the ordinary laborer. A single but semantically distinct occurrence. **MILITARY OFFICERS**

en: her-mercenaries | **es:** sus-mercenarios | **fr:** [שכריה] | **de:** [שכריה] Jer 46:21

3. hired, rented (adjectival) (1×) Used adjectivally to describe something obtained by hire rather than owned (Exod 22:15), where a hired animal incurs different liability than a borrowed one. Spanish 'alquilado' ('rented') and French 'un ouvrier salarié' preserve the adjectival quality. This is the rarest sense, where the focus is on the mode of acquisition rather than a person. **HIRED WORKER**

en: a-hired-worker | **es:** alquilado | **fr:** un-ouvrier-salarié | **de:** ein-Lohnarbeiter Exod 22:15

שָׂכִיר H7917 *Art / Adj-fs* (1×)
hired, leased; hireling, hired laborer
An adjective and substantive denoting what is hired or a person who works for wages. The term appears throughout legal and prophetic texts describing hired laborers, hired razors (metaphorically), and temporary workers. As an adjective, it modifies beasts (Exodus 22:14) or razors (Isaiah 7:20). As a noun, it designates day laborers or hired soldiers (mercenaries). Legal texts in Leviticus and Deuteronomy protect hired workers' rights, while prophets use hireling imagery to describe strict time-reckoning—years counted as precisely as a wage-worker counts his contracted days. The feminine form appearing in Isaiah 7:20 describes a 'hired razor,' a vivid metaphor for Assyria as God's temporary instrument of judgment.

(1×) In Isaiah 7:20, the feminine adjective modifies 'razor': 'the hired razor' (הַשְּׂכִירָה). This striking metaphor depicts Assyria as a tool YHWH rents from beyond the Euphrates to shave Judah—removing hair (representing glory and dignity). Spanish translates 'alquilada' (hired/rented), French and German bracket the Hebrew, recognizing the unusual feminine form. The 'hired' aspect emphasizes Assyria's temporary role—not a permanent possession but a leased instrument that will be dismissed after use. This theological imagery makes empire a mere tool in divine hands, hired and fired at God's discretion. HIRED WORKER
en: the-hired | **es:** alquilada | **fr:** [השכירה] | **de:** [השכירה] Isa 7:20

שָׂכַךְ H7918 *V-Qal-Perf-3fs* (5×)
to decrease, abate, subside; of floodwaters receding and anger cooling
A verb describing the diminishing or subsiding of powerful forces — whether physical or emotional. Its most vivid use is in Genesis 8:1, where God causes a wind to blow and the floodwaters abate. In Esther, it describes the king's wrath cooling after Haman's execution (7:10) and before Esther's selection (2:1). The Arabic cognate sakka ('to humble oneself') and the NH sense of 'allaying anger' both illuminate the emotional dimension. The difficult Jeremiah 5:26 usage may describe fowlers crouching or lurking.

(5×) To decrease, abate, subside — said of floodwaters (Gen 8:1), royal anger (Esth 2:1; 7:10), and possibly the crouching of fowlers (Jer 5:26). Also used of causing complaints to cease (Num 17:5). Spanish and German renderings ('se calmó,' 'es sanken') capture the dual physical-emotional range: waters sink down, wrath settles. French 'diminua' highlights the quantitative decrease. The root conveys the ebbing of any overwhelming force, whether nature's deluge or a king's fury. DECREASE DIMINISH
en: and-I-will-cause-to-cease, and-subsided, like-lurking-of | **es:** al-calmarse, como-cazadores-de, se-calmó | **fr:** [כשך], [שככה], et-diminua | **de:** [כשך], [שככה], und-es-sanken Gen 8:1; Num 17:5; Esth 2:1; Esth 7:10; Jer 5:26

שָׂכַל H7919a *Art / V-Hifil-Prtcpl-mp* (62×)
To be prudent, understand, prosper, or instruct; linking cognitive insight with its practical outcome of success
Sakhal captures a distinctively Hebrew intuition: that genuine understanding and practical success are inseparable. The same verb that describes comprehending God's ways (Ps 14:2) also describes David's military success (1 Sam 18:14) and Joshua's prosperity when he meditates on Torah (Josh 1:8). Arabic splits this into separate words – fahima for understanding, najaha for prospering – but Hebrew keeps them fused. In its Hifil causative, the root means to instruct or impart insight (Ps 32:8), and its substantivized participle yields the maskil, the wise person who both grasps truth and acts on it effectively. The psalmic title 'maskil' (Ps 47:7) may point to a skillfully composed song.

1. understand, comprehend (16×) Cognitive comprehension: grasping the meaning or significance of something. Arabic فهم (fahima), Korean 깨닫다 (realize), and Swahili -elewa (understand) all converge here. Psalm 14:2 asks whether anyone 'understands' and seeks God. Nehemiah 8:13 describes leaders gathering 'to understand' the Torah's words. UNDERSTANDING AND INSIGHT
en: I-have-insight, and-to-understand, and-understand | **es:** comprenderán, con-entendimiento, de-entender | **fr:** avoir-du-succès, comprendre, dans-comprendre | **de:** considered, einer-der-understands, einsichtig-sein Deut 32:29; Neh 8:13; Job 34:35; Ps 14:2; Ps 53:2

2. be prudent, be wise (14×) Attributive prudence or wisdom as a settled character quality. Arabic فهم (discerning) and Korean 슬기로운 (wise) confirm the stative dimension. Psalm 2:10 exhorts kings to 'be wise,' and Psalm 101:2 describes walking in a 'prudent' way. The emphasis falls on disposition rather than a single act of understanding. UNDERSTANDING AND INSIGHT
en: I-will-give-heed, a-wise-one, be-wise | **es:** Actuaré-con-prudencia, El-que-atiende, de-ser-sabio | **fr:** comprendre, le-comprendre, à-comprendre | **de:** ich-wird-geben-heed, klug, sein-wise Job 22:2; Ps 2:10; Ps 36:3; Ps 94:8; Ps 101:2

3. prosper, succeed (14×) Practical success and prosperity as the fruit of wise conduct. Arabic نجح (najaha = succeed) and Swahili -fanikiwa (prosper) isolate this outcome-oriented sense. Joshua 1:7-8 promises that Torah meditation leads to prospering; 1 Samuel 18:5, 14 report David 'succeeding' in all his missions. Wisdom here yields tangible results. RICHES AND WEALTH
en: acted-wisely, acting-wisely, and-deal-wisely | **es:** prosperaba, prosperando, prosperaron | **fr:** agissant-wisely, agit-wisely, avoir-du-succès | **de:** acting-wisely, du-gedeihen, du-moege-gedeihen Deut 29:9; Josh 1:7; Josh 1:8; 1Sam 18:5; 1Sam 18:14

4. instruct, give insight (7×) Hifil causative: to teach, instruct, or impart understanding to another. Arabic فهم (teach) and فهم (make understand) confirm the causative force. Psalm 32:8 ('I will instruct you') is paradigmatic. Nehemiah 9:20 credits God's Spirit with giving the people insight. Genesis 3:6 notes the tree was desirable 'to make one wise.' UNDERSTANDING AND INSIGHT
en: He-gave-understanding, I-will-instruct-you, and-when-instructed | **es:** Te-instruiré, hace-prudente, hizo-entender | **fr:** comprendre, et-comprendre, à-faire-sage | **de:** ich-wird-unterweisen-du, klug, klug-zu-machen Gen 3:6; 1Chr 28:19; Neh 9:20; Ps 32:8; Prov 16:23

5. the wise ones (substantive) (6×) Substantivized participle: 'the wise ones' or 'the discerning' as a recognized class. Arabic فهيم (the wise) and Korean 지혜로운 자들 confirm the nominal usage. Daniel 11:33, 35 and 12:3 use maskilim for the faithful teachers who shine like stars – a group defined by both insight and righteous action. UNDERSTANDING AND INSIGHT
en: and-skillful, and-the-wise-ones, and-wise-ones-of | **es:** Y-los-que-entienden, Y-los-que-entienden-de, los-entendidos | **fr:** comprendre, et-être-prudent, être-prudent | **de:** und-verstaendig-sein, verstaendig-sein 2Chr 30:22; Dan 1:4; Dan 11:33; Dan 11:35; Dan 12:3

6. consider, observe attentively (3×) Deliberate, attentive consideration: to look carefully at something and draw insight. Arabic فهم (contemplate) and Korean 살피다 (examine closely) sharpen this nuance. Psalm 41:1 blesses the one who 'considers' the poor; Job 34:27 condemns those who did not 'consider' God's ways. The sense is active, searching observation. UNDERSTANDING AND INSIGHT
en: observing, one-who-considers, they-considered | **es:** Considera, consideraron, el-que-considera | **fr:** comprendre, de-comprendre | **de:** einer-der-considers, klug Job 34:27; Ps 41:1; Prov 21:12

7. (1×) The psalmic superscription term maskil (Ps 47:7), likely denoting a skillfully composed or contemplative song. English 'with a maskil' and Spanish maskil leave it transliterated, reflecting scholarly uncertainty. It may designate a wisdom-psalm genre or a technical musical/literary instruction. WISDOM AND PRUDENCE
en: with-a-maskil | **es:** maskil | **fr:** de-comprendre | **de:** mit-ein-maskil Ps 47:7

8. (1×) A single occurrence in Jeremiah 50:9 describing arrows as 'skilled' or 'effective' – that is, arrows that do not miss. Spanish hábil (skillful) captures the transferred sense. The root's core meaning of competent wisdom is here applied metaphorically to a weapon's unerring accuracy. WISDOM AND PRUDENCE
en: skilled | **es:** hábil | **fr:** avoir-du-succès | **de:** einsichtig-sein Jer 50:9

שָׂכַל H7919b *V-Piel-Perf-3ms* (1×)
cross, lay crosswise (of hands)

A Piel verb meaning to cross or lay crosswise, appearing in Genesis 48:14 when Jacob intentionally crosses his hands to place his right hand on Ephraim's head (the younger) rather than Manasseh's (the firstborn). This deliberate crossing reverses expected blessing protocol, symbolizing how God's purposes overturn human conventions. Most ancient versions (LXX, Syriac, Vulgate, Targum) and modern translations follow this 'crossing' interpretation. However, Thesaurus and Driver suggest deriving it from the root meaning 'make wise,' implying Jacob 'acted prudently.' The crossing interpretation better fits the narrative's emphasis on the visual and physical act that surprises Joseph.

(1×) In Genesis 48:14, the verb describes Jacob's intentional action: 'he crossed his hands' (שִׂכֵּל אֶת־יָדָיו). The object 'his hands' clarifies what was crossed. Spanish renders 'cruzó' (crossed), French 'crossing,' German 'er kreuzte' (he crossed), supporting the crossing interpretation. The multilingual consensus aligns with the narrative's focus on Jacob's surprising hand placement—right hand on the younger, left on the elder. This crossing becomes theologically significant, symbolizing divine election that subverts primogeniture. The domain assignment to 'Mental Life > Think' may reflect the alternate interpretation as 'act wisely,' though 'bodily action' or 'gesture' better fits the crossing sense. **CONTEMPLATE DEVISE PLOW**

en: crossing | **es:** cruzó | **fr:** crossing | **de:** er-kreuzte Gen 48:14

שָׂכַל H7920 *V-Hitpael-Prtcpl-ms* (1×)

consider, contemplate, observe closely

A Hithpael verb in Biblical Aramaic meaning to consider or contemplate carefully. It appears in Daniel 7:8 when Daniel observes a vision of the fourth beast with ten horns. As he watches, he notices details about a little horn that emerges. The Hithpael stem suggests intensive or reflexive observation—gazing intently, pondering what one sees. This contemplative vocabulary fits Daniel's apocalyptic genre, where visionary experiences require careful observation and interpretation. The verb's reflexive nuance implies Daniel applying mental effort to understand the disturbing symbols passing before him.

(1×) In Daniel 7:8, the Hithpael participle describes Daniel's activity: 'I was considering (among the horns)' (מִשְׂתַּכֵּל בְּקַרְנַיָּא). The preposition 'among/concerning' (בְּ) indicates the object of contemplation. Spanish translates 'considerando' (considering), French 'considérer' (to consider), showing multilingual agreement on the contemplative sense. German brackets the Aramaic term, preserving its strangeness. This verb captures Daniel's careful attention to the vision's details, necessary for later interpretation. The apocalyptic context requires such intensive observation—revelation comes through disciplined watching and pondering. **CONSIDERING AND DISCERNING**

en: considering | **es:** Considerando | **fr:** considérer | **de:** [משתכל] Dan 7:8

H7921 *V-Piel-Imperf-2fs* (1×)

bereave, deprive of children, make childless

A verb meaning to bereave or make childless, typically through death. The Piel form appears throughout Scripture describing loss of children through violence, disease, judgment, or predation. The term carries profound emotional weight—childlessness in ancient Israel represented deep personal tragedy and potential loss of family continuity. Prophetic texts use bereavement language as covenant curse imagery: disobedience will result in children being taken. The verb can describe both human actions (enemies killing children) and natural forces (wild beasts causing child mortality). In Ezekiel 36:14, the land itself is personified as bereaving its inhabitants, having consumed them through famine and invasion.

(1×) In Ezekiel 36:14, the Piel imperfect second-feminine form addresses the land of Israel: 'you will no longer bereave' (לֹא־תְשַׁכְּלִי). The context involves restoration promises—the land that once 'devoured' its inhabitants through famine will cease causing bereavement. Spanish renders '(dejarás sin hijos)' (you will leave without children), French 'être privé d'enfants' (be deprived of children), German brackets the Hebrew, all capturing the tragic loss of offspring. The domain assignment to 'Physiological Processes' recognizes that bereavement involves death and bodily cessation, though 'family' or 'tragedy' categories might better capture the social-emotional dimension. **BEREAVEMENT CHILDLESSNESS**

en: will-you-bereave- | **es:** (dejarás-sin-hijos) | **fr:** être-privé-d'enfants | **de:** [תשכלי] Ezek 36:14

שָׁכַל H7921a *V-Piel-Imperf-3fs* (20×)

To be bereaved of children, to make childless, or to miscarry; covering the devastating spectrum from losing born children to pregnancy loss.

One of the most emotionally charged verbs in the Hebrew Bible, touching on the deepest human grief—the loss of children. Jacob's anguished cry 'you have bereaved me of my children' (Gen 42:36) and his stoic resignation 'if I am bereaved, I am bereaved' (Gen 43:14) frame the Qal experience of suffering such loss. In the Piel, the verb becomes causative and often divine: the sword bereaves from without (Deut 32:25), wild beasts are sent to make a land childless (Lev 26:22; Ezek 14:15). A distinct but related usage applies to miscarriage—'none shall miscarry in your land' (Exod 23:26)—where Spanish 'abortar' and French 'être privé d'enfants' reveal how translators wrestle with whether the focus is the parent's loss or the child's death.

1. bereave, make childless (Piel) (11×) Piel causative: to bereave, deprive of children, make childless through killing, judgment, or destruction. The subject—whether sword (Deut 32:25), wild beast (Lev 26:22), or divine decree (Jer 15:7)—actively inflicts the loss of living children. Samuel's pronouncement that Agag's sword 'has made women childless' (1 Sam 15:33) carries this causative force with particular severity. Spanish 'dejar sin hijos' (to leave without children) precisely renders the result-state of this devastating action. **BEREAVEMENT CHILDLESSNESS**

en: I-bereaved, and-I-will-bereave-them, and-bereaver-of | **es:** a-dejarlos-sin-hijos., dejará-sin-hijos, dejó-sin-hijos | **fr:** [שכלה], [שכלתי], et-cela-fera-bereave | **de:** [ומשכלת], [ושכלך], [ושכלתה] Gen 42:36; Lev 26:22; Deut 32:25; 1Sam 15:33; Jer 15:7

2. be bereaved of children (Qal) (4×) Qal stative: to be bereaved, to suffer the loss of one's children. The subject experiences rather than causes the loss. Jacob's double use in Gen 43:14 ('if I am bereaved, I am bereaved') expresses grieving resignation, while Rebekah fears being 'bereaved of you both' (Gen 27:45). French 'Je suis privé d'enfants' and German 'beraubt' capture the passive suffering, the deprivation endured rather than inflicted. **BEREAVEMENT CHILDLESSNESS**

en: I-am-bereaved, should-I-be-bereaved, will-be-bereaved | **es:** fui-privado-de-hijos, quedará-sin-hijos, seré-privada | **fr:** Je-suis-privé-dx27enfants, fera-être-privé, should-Je-être-privé-dx27enfants | **de:** bin-ich-beraubt, ich-beraubt-bin, soll-ich-beraubt-werden Gen 27:45; Gen 43:14; 1Sam 15:33

3. miscarry, abort (Piel) (4×) Piel applied to pregnancy: to miscarry, to cast the young, to suffer or cause the loss of unborn offspring. Used of both animals and women—Jacob's ewes 'did not miscarry' (Gen 31:38), the Exodus promise 'none shall miscarry' (Exod 23:26), and Job's observation that the wicked man's cow 'does not miscarry' (Job 21:10). Spanish 'abortar' and the Malachi passage (Mal 3:11) where God rebukes the devourer so the vine 'will not miscarry' extend the term to agricultural fertility as well. **BEREAVEMENT CHILDLESSNESS**

en: miscarried, miscarries, one-miscarrying | **es:** aborta., abortaron, abortará | **fr:** miscarried, un-miscarrying, être-privé-d'enfants | **de:** [תשכל], eins-miscarrying, haben-fehlgeboren Gen 31:38; Exod 23:26; Job 21:10; Mal 3:11

4. cause miscarriage (Hifil) (1×) Hifil causative: to cause miscarriage, to induce the casting of the womb's fruit. Occurring solely in Hos 9:14, where the prophet invokes a 'miscarrying womb and dry breasts' as divine judgment upon Ephraim. The Hifil intensifies the causative agency beyond the Piel, making the verb's subject the direct instrument of pregnancy failure. German '[משכיל]' and Spanish 'que aborta' reflect the active-causative grammar of this rare stem. **BEREAVEMENT CHILDLESSNESS**

en: miscarrying | **es:** que-aborta | **fr:** être-privé-d'enfants | **de:** [משכיל] Hos 9:14

שָׁכוּל H7921b *Adj-fs* (1×)

bereaved, childless (through loss)

An adjective describing someone who has lost children, appearing in Isaiah 49:21 where personified Zion expresses shock at seeing numerous returning children. She asks, 'Who bore me these? I was bereaved and barren.' The feminine singular form (שְׁכוּלָה) emphasizes Zion's personal experience of loss. The term specifically denotes bereavement—not natural barrenness but loss of children who once lived. This makes the restoration imagery even more dramatic: the bereaved mother suddenly finds herself surrounded by offspring she didn't know existed. The adjective captures the trauma of exile expressed through maternal loss imagery.

(1×) In Isaiah 49:21, the adjective describes Zion's self-understanding: 'I was bereaved' (שְׁכוּלָה). Zion personified as a mother expresses amazement at the return of children she thought lost forever. Spanish translates 'privada de hijos' (deprived of children), French and German bracket the Hebrew, preserving the semantic weight of maternal bereavement. The parallel with 'barren' (גַּלְמוּדָה) intensifies the isolation—both childless by loss and isolated without hope. The restoration oracle reverses this condition, transforming bereavement into abundance. This maternal imagery makes covenant restoration deeply personal and emotionally powerful. **BEREAVEMENT CHILDLESSNESS**

en: bereaved | **es:** privada-de-hijos | **fr:** [שכולה] | **de:** [שכולה] Isa 49:21

מְשַׁכֶּלֶת H7921c *V-Piel-Prtcpl-fs* (2×)

Causing miscarriage; that which brings about loss of offspring or fertility

A participial form referring to something that causes miscarriage or sterility. In 2 Kings 2:19-21, Elisha heals water that had been 'causing miscarriage,' transforming barren land into fertile ground. The Hebrew may be a Piel participle functioning substantivally, though some suggest reading it as an abstract noun. The multilingual glosses reveal translators' uncertainty, with some treating it as a verbal form ('causes miscarriage') and others as a nominal ('miscarriage'). What is clear is the association with reproductive loss and the reversal of that curse through prophetic intervention.

(2×) The context in 2 Kings is one of environmental healing: bad water leads to miscarriages and land sterility, and Elisha's miracle reverses both. The cross-linguistic evidence shows translators torn between verbal and nominal readings, but all agree on the core semantic content: reproductive failure. The Spanish 'causa abortos' and English 'causes miscarriage' favor the participial reading, aligning with BDB's suggestion of a Piel participle. **BEREAVEMENT CHILDLESSNESS**

en: causes-miscarriage, or-miscarriage | **es:** causa-abortos, ni-abortos | **fr:** causes-miscarriage, ou-miscarriage | **de:** causes-miscarriage, oder-miscarriage 2Kgs 2:19; 2Kgs 2:21

שֵׂכֶל H7922 *Conj-w / N-ms* (16×)

Prudence, insight, and practical understanding; rarely cunning or shrewdness used for self-serving ends.

A noun from the root s-k-l ('to be wise, prudent'), this word denotes the kind of intelligence that discerns rightly and acts wisely. It is overwhelmingly positive in Scripture: Abigail is praised as a woman of 'good sense' (1 Sam 25:3), the Chronicler values leaders who counsel 'with insight' (1 Chr 26:14), and Proverbs celebrates it as a fountain of life for its possessor (Prov 16:22). Nehemiah 8:8 uses it for the act of making the Torah's meaning clear. In one striking exception, Daniel 8:25 applies the word to the calculating shrewdness of an adversarial ruler, showing that the same faculty of discernment can serve either godly or sinister purposes.

1. understanding, insight, prudence (15×) Prudence, insight, understanding, and practical wisdom viewed as a positive intellectual and moral faculty. Often paired with binah ('discernment,' 1 Chr 22:12; 2 Chr 2:11) or modified by tov ('good,' Prov 3:4; 13:15; Ps 111:10), it describes the capacity to perceive truth and act rightly. Nehemiah 8:8 uses it for expository clarity: the Levites 'set forth the understanding' of the Law. Spanish 'entendimiento' and 'prudencia,' along with German 'Verstand,' all capture this core meaning of sound discernment. **UNDERSTANDING AND DISCERNMENT**

en: and-good, discretion, from-understanding | **es:** Entendimiento, Prudencia, buen-entendimiento | **fr:** [בשכל], [שכל], de-prudence | **de:** Verstand, Verständnis, [בשכל] 1Sam 25:3; 1Chr 22:12; 1Chr 26:14; 2Chr 2:12; 2Chr 30:22

2. cunning, shrewdness (1×) Cunning, shrewdness, or calculating cleverness employed for self-serving or morally suspect purposes. Attested only in Daniel 8:25, where the visionary adversary succeeds through 'his cunning' (siklo), using the same faculty of discernment for destructive scheming. French renders it 'intelligence' (neutral), while English and Spanish gloss it 'cunning' and 'astucia,' marking the pejorative shift from wisdom to craftiness. **MIND UNDERSTANDING**

en: his-cunning | **es:** astucia-de-él | **fr:** intelligence | **de:** [שכלו] Dan 8:25

שִׁכְלִים H7923 *N-mpc / 2fs* (1×)

bereavement, childlessness (abstract state)

An abstract plural noun denoting the state of bereavement or childlessness. It appears in Isaiah 49:20 in the phrase 'sons of your bereavement'—children born during or despite the period when Zion was bereaved. The abstract plural form (שִׁכְלַיִם) functions as a descriptive genitive, characterizing the children by the condition prevailing when they were conceived or born. The restoration context makes this poignant: even during exile and loss, God was secretly preparing the next generation. These 'bereavement children' will crowd around their mother, declaring the place too cramped. The noun transforms personal tragedy into a descriptor of unexpected restoration.

(1×) In Isaiah 49:20, the construct phrase 'sons of your bereavement' (בְּנֵי שִׁכְלַיִךְ) describes the children who will declare 'the place is too cramped for me.' The suffix 'your bereavement' makes Zion's loss personal. Spanish renders 'tu orfandad' (your orphanhood), French and German bracket the Hebrew, recognizing the term's abstract force. These children paradoxically belong to the bereavement period—born in loss yet representing restoration. The phrase captures the exile's bitter irony: Zion thought her children dead, but God was multiplying them in hidden places. The domain assignment to 'Physiological Processes' fits the death-related aspects, though 'family relations' or 'covenant restoration' might better capture the theological dimension. **BEREAVEMENT CHILDLESSNESS**

en: your-bereavement | **es:** tu-orfandad | **fr:** [שכליך] | **de:** [שכליך] Isa 49:20

שָׂכְלְתָנוּ H7924 *Conj-w / N-fs* (3×)

insight, understanding—penetrating comprehension or discernment (Aramaic)

This Aramaic noun denotes insight, understanding, or discernment. All three occurrences are in Daniel 5 (verses 11, 12, 14), describing Daniel's exceptional wisdom as having 'insight and understanding like the wisdom of the gods.' The term appears in formulaic descriptions of Daniel's gifts, emphasizing his ability to interpret dreams and solve mysteries. It represents intellectual and spiritual perception beyond ordinary human capacity.

(3×) The three uses are in Daniel 5:11, 12, and 14, all describing Daniel's extraordinary understanding in similar or identical phrases. Spanish 'entendimiento' (understanding) and cognate terms appear. The repetition across these verses (queen mother's testimony, king's summary, then direct address to Daniel) emphasizes this quality through multiple witnesses. The phrase 'insight and understanding like the wisdom of the gods' elevates Daniel's gift to supernatural levels. **UNDERSTANDING AND DISCERNMENT**

en: and-understanding | **es:** y-entendimiento | **fr:** [ושכלתנו] | **de:** [ושכלתנו] Dan 5:11; Dan 5:12; Dan 5:14

שָׁכַם H7925 *V-Hifil-Imperf.Cohort-1cp* (65×)

To rise early, get up at dawn (Hifil); used adverbially for persis-

tent, earnest action; as participle, 'early riser.'
Shakam is the Bible's verb of dawn initiative — to load up the pack animals and set out before sunrise. Its Hifil form appears in virtually every patriarchal journey narrative: Abraham 'rose early in the morning' (Gen 22:3), as did Jacob (Gen 28:18) and Joshua (Josh 3:1). Spanish madrugar ('to get up at dawn') captures it perfectly, as does French se lever tot. In prophetic rhetoric, the infinitive absolute hashkem becomes an adverb of divine urgency: God 'rising early and sending' prophets (Jer 7:25; 2 Chr 36:15) — a poignant idiom for persistent, unwearied effort that the people reject. The participial form in Isaiah 5:11 and Hosea 6:4 describes habitual early risers, whether pursuing drink or fleeting devotion.

1. rise early, get up early (47×) The core Hifil finite verb: to rise early in the morning, to get up at dawn for action. The 47 occurrences span patriarchal narratives (Gen 19:27, 20:8, 21:14, 22:3), conquest accounts (Josh 3:1, 6:12), and everyday situations (Judg 19:9, 1 Sam 15:12). Spanish madrugo ('he rose early'), French il se leva tot, and Korean ilchig ireonada all render this concrete, physical rising at dawn. The verb regularly chains with another action verb — 'rose early and built an altar,' 'rose early and went' — emphasizing the initiative taken at first light. **RISING EARLY**
en: and-he-rose-early, and-rose-early, and-they-rose-early | **es:** Y-madrugaron, Y-madrugó, y-madrugó | **fr:** [וַיַּשְׁכֵּם], et-il-se-leva-tôt, et-ils-se-leva-tôt | **de:** und-er-erhob-sich-early, und-er-stand-auf-frueh, und-erhob-sich-early Gen 19:2; Gen 19:27; Gen 20:8; Gen 21:14; Gen 22:3

2. rising early (persistent action) (14×) The Hifil infinitive absolute hashkem used adverbially to express earnest, persistent, diligent action — especially in the prophetic formula 'rising early and sending/speaking/warning.' Jeremiah uses this idiom repeatedly (7:13, 25; 25:3-4; 26:5; 29:19; 35:14-15; 44:4), and 2 Chronicles 36:15 echoes it. The dawn-rising image becomes a metaphor for God's tireless urgency in calling Israel to repentance. Spanish madrugando and French se lever tot (as gerund) preserve the adverbial force. Proverbs 27:14 uses it humorously: blessing a neighbor 'rising early' (loudly, at dawn) is counted a curse. **RISING EARLY**
en: and-rising-early, early, rising-early | **es:** madrugando, madrugándose, por-la-mañana | **fr:** [הַשְׁכֵּם], et-se-lever-tôt, se-lever-tôt | **de:** early, frueh, frueh-aufstehen 1Sam 17:16; 2Chr 36:15; Prov 27:14; Jer 7:13; Jer 7:25

3. early riser (substantive/adjectival) (4×) The Hifil participle used substantivally or adjectivally for one who habitually rises early. Isaiah 5:11 warns against 'those who rise early (mashkimei) in the morning to pursue strong drink.' Psalm 127:2 declares it vain to be 'early risers' (mashkimei qum) without the Lord's blessing. Hosea 6:4 and 13:3 use early-morning imagery (dew, cloud) alongside the participial form to convey fleeting devotion. Spanish los que madrugan ('those who rise early') and Korean ilchig ileo-naneun ja capture the habitual, characterizing quality of this form. **RISING EARLY**
en: early, rising-early, those-rising-early | **es:** de-los-que-madrugan, los-que-madrugan, que-madruga | **fr:** de-se-lever-tôt, se-levant-tôt, se-lever-tôt | **de:** frueh, frueh-aufstehen, rising-früh Ps 127:2; Isa 5:11; Hos 6:4; Hos 13:3

שֶׁכֶם H7926 *N-msc / 3fs* (21×)

Shoulder, the body part used for bearing burdens; also the city Shechem and figuratively a stubborn turning away.
Shekhem is the shoulder – the strong, load-bearing ridge of the upper body where bundles rest and yokes sit. Scripture's earliest uses show it literally: Rebekah lowers her water jar from her shoulder (Gen 24:15, 45), the Israelites carry dough on their shoulders at the Exodus (Exod 12:34), and Issachar is pictured as a donkey bending his shoulder to the load (Gen 49:15). The city of Shechem likely takes its name from the saddle-like 'shoulder' of the ridge between Gerizim and Ebal (Gen 48:22). In prophetic idiom, 'turning the shoulder' becomes a metaphor for stubborn refusal to listen – an image of someone literally turning their back on the speaker (Neh 9:29; Zech 7:11).

1. shoulder (body part) (19×) The physical shoulder used for carrying loads, bearing yokes, or supporting burdens. Genesis 21:14 pictures Abraham placing bread and a skin of water on Hagar's shoulder; Genesis 9:23 has Shem and Japheth laying a garment on their shoulders. Isaiah 10:27 and 14:25 use the shoulder figuratively for the burden of oppression. Spanish 'hombro,' French 'epaule,' and German 'Schulter' all map this sense directly. The dual or construct forms appear throughout narrative and poetry. Key passages: Genesis 24:15, 49:15; Exodus 12:34; Psalm 81:6. **SHOULDER BODY PART**
en: from-his-shoulder, her-shoulder, his-shoulder | **es:** desde-su-hombro, hombro, hombro-de | **fr:** de-son-épaule, leur-épaules, mon-שכמי-moi | **de:** Schulter, [שכם], [שכמי] Gen 9:23; Gen 21:14; Gen 24:15; Gen 24:45; Gen 49:15

2. Shechem (place name) (1×) The proper noun Shechem, the ancient city in the hill country of Ephraim between Mount Gerizim and Mount Ebal. Genesis 48:22 records Jacob giving Joseph 'one shekhem above your brothers,' a wordplay linking the city name to its topographical 'shoulder' or 'ridge.' Multilingual glosses preserve the name: Spanish 'Shejem,' French 'Sichem,' German 'Schechem.' **SHECHEM NAMES**
en: Shechem | **es:** Shejem | **fr:** Sichem | **de:** Schechem Gen 48:22

3. back turned in stubbornness (1×) A figurative extension where 'turning the shoulder' means presenting one's back in stubbornness or rebellion. Psalm 21:12 speaks of making enemies 'turn shoulder' – that is, flee in retreat. Nehemiah 9:29 and Zechariah 7:11 use the idiom for Israel's refusal to heed the prophets: they gave a 'stubborn shoulder' and would not listen. English 'turn their back' and German 'wenden ihr zuruck' capture the embodied metaphor of deliberate, defiant withdrawal. **SHECHEM NAMES**
en: turn-their-back | **es:** hombro | **fr:** Sichem | **de:** wenden-ihr-zurück Ps 21:12

שְׁכֶם H7927 *Conj-w / N-proper-ms* (63×)

Shechem — the ancient Canaanite city (modern Nablus) between Gerizim and Ebal, and the personal name of Hamor's son.
One of the most historically layered place names in Scripture. Shechem (modern Nablus) sits in the pass between Mount Gerizim and Mount Ebal in the central hill country — the first place where Abram built an altar upon entering Canaan (Gen 12:6). It became a city of refuge (Josh 20:7), the site of Joshua's covenant renewal (Josh 24:1), and the volatile setting for Abimelech's kingship and destruction (Judges 9). Spanish renders it "Siquem" or "Shekem," French "Sichem," and German "Sichem" — all reflecting the ancient pronunciation through different phonological filters. The same name belongs to the son of Hamor the Hivite, the local prince whose assault on Dinah triggered the bloody reprisal by Simeon and Levi (Gen 34).

1. Shechem (city) (62×) The ancient Canaanite city of Shechem, situated between Mount Gerizim and Mount Ebal in Ephraim's hill country, modern Nablus. A site of tremendous theological weight: Abram's first altar in Canaan (Gen 12:6), Jacob's purchase of land (Gen 33:18-19), Joshua's covenant ceremony (Josh 24:1), and Abimelech's turbulent reign (Judg 9). With 62 occurrences, it is one of the most frequently named cities in the Hebrew Bible. Spanish "Siquem," French "Sichem," and German "Sichem" all preserve the ancient sibilant opening. **SHECHEM NAMES**
en: Shechem | **es:** Shejem, Shekem, Siquem | **fr:** Sichem | **de:** Schechem, Sichem, Sichem-ist Gen 12:6; Gen 33:18; Gen 33:19; Gen 34:2; Gen 34:4

2. Shechem (person) (1×) The personal name Shechem, borne by the son of Hamor the Hivite, a prince in the region of the city who assaulted Dinah and was subsequently killed by her brothers Simeon and Levi (Gen 34:2-26). Appears once in a context where Shechem the person is distinguished from Shechem the city — at Gen 34:20, where Spanish adds the conjunction "y-Shejem" and German "und-Sichem," both flagging the name as a coordinate personal reference rather than a toponym. **SHECHEM NAMES**
en: and-Shechem | **es:** y-Shejem | **fr:** et-Sichem | **de:** und-Sichem Gen 34:20

שְׁכֶם H7928 *N-proper-ms* (3×)

Shekhem (personal)—an individual from the Manassite clan bearing the city's name
This personal name identifies an individual from Manasseh's lineage, distinct from the more famous city of Shechem though bearing the same name. Numbers 26:31 and Joshua 17:2 list him among Manasseh's descendants in genealogical and land-inheritance con-

texts. First Chronicles 7:19 includes him in Manasseh's genealogy. The name's connection to the city suggests possible eponymous relationship, where clan and location shared nomenclature.

(3×) All three uses are genealogical: Numbers 26:31 (census list), Joshua 17:2 (land inheritance), and 1 Chronicles 7:19 (genealogy). Spanish 'Siquem' and variations transliterate the name. The 'sons of Shekhem' or 'Shekhem' appears in contexts establishing Manassite clan structures and territorial claims. This personal name shares form with the city but refers to an individual ancestor, showing how personal and place names intertwined in tribal identity. **SHECHEM NAMES**

en: Shekhem, and-Shechem, and-Shekhem | **es:** Siquem, y-Siquem, y-Séquem | **fr:** Shekhem, [ושכם], et-Shechem | **de:** Shekhem, [ושכם], und-Sichem Num 26:31; Josh 17:2; 1Chr 7:19

שְׁכֶם H7929 *Prep-m / N-msc / 3fs* (1×)

shoulder, shoulder blade; metaphorically: burden-bearing, service, rebellion

A masculine noun denoting the shoulder or shoulder blade, frequently appearing in literal and metaphorical contexts. Literally, it designates the body part that bears loads—texts describe placing burdens on shoulders or animals carrying loads. Metaphorically, 'shoulder' represents service (bearing burdens), submission (turning the shoulder toward someone), or rebellion (giving a stubborn shoulder). Genesis 49:15 depicts Issachar bending his shoulder to bear burdens under the figure of a donkey. Prophetic texts use shoulder imagery for worship (bringing offerings) or defiance (turning away the shoulder to resist God). The term also connects to the place name Shechem (שְׁכֶם), meaning 'shoulder' or 'ridge.'

(1×) In Job 31:22, the phrase 'from the shoulder blade' (מִשִּׁכְמָה) appears in Job's self-curse: 'let my arm fall from the shoulder blade.' The preposition 'from' (מִן) indicates separation. Spanish translates 'del omóplato' (from the shoulder blade), French includes the possessive 'de sa [shoulder-blade] elle' (from her shoulder blade), German brackets the Hebrew. Job invokes catastrophic bodily disintegration if he has sinned—shoulder separation from arm would render him helpless. This curse language uses anatomical precision to invoke divine judgment. The reference to shoulder blade specifically (possibly the socket or scapula) intensifies the image of complete physical breakdown. **SHOULDER BODY PART**

en: from-the-shoulder-blade | **es:** del-omóplato | **fr:** de-sa-משכמה-elle | **de:** [משכמה] Job 31:22

שִׁכְמִי H7930 *Art / N-proper-ms* (1×)

Shechemite (gentilics denoting inhabitants/descendants of Shechem)

A gentilics adjective denoting someone from or descended from Shechem, the important central hill-country city. The term appears with the article as a collective noun in Numbers 26:31 during the census of Manasseh's clans. The Shechemite clan descended from Shechem son of Gilead, forming one of Manasseh's major family groups. Shechem's prominence in biblical geography and narrative (Abraham's altar, Jacob's land purchase, Joseph's burial, Joshua's covenant ceremony) made the Shechemite identity significant. The gentilics form (שִׁכְמִי) follows standard Hebrew patterns for deriving ethnic/geographical identities from place names.

(1×) In Numbers 26:31, the collective noun 'the Shechemite' (הַשִּׁכְמִי) designates Shechem's clan within Manasseh's tribal census. The article makes it collective—'the Shechemite [family/clan].' Spanish translates 'los siquemitas' (the Shechemites, plural), French 'le Shechemite' (the Shechemite, singular collective), German 'der Shechemite.' The multilingual evidence shows translators recognizing this as a clan designation. This census categorizes Israel's military-aged males by clan for territorial allotment and tribal organization. The Shechemite clan's inclusion ensures they receive inheritance rights in Manasseh's territory. **PROPER NAMES (PERSONAL)**

en: the-Shechemite | **es:** los-siquemitas | **fr:** le-Shechemite | **de:** der-Shechemite Num 26:31

שָׁכַן H7931 *V-Qal-Perf-3fs* (129×)

To settle down, dwell, inhabit; of God's presence: to tabernacle; causative: to cause to dwell, place, settle

A verb of rooted habitation that stretches from ordinary human residence to the awesome mystery of God's indwelling presence. Its most theologically rich usage describes the divine Shekinah—God's glory 'settling' on Mount Sinai (Exod 24:16) and 'dwelling' in the Tabernacle (Exod 25:8). The cognate Aramaic שְׁכִינָה (Shekinah) and Arabic ´ (to be at rest, dwell) both illuminate the root's core meaning: not mere location but settled, restful presence. The Piel and Hifil causative stems extend this to God 'causing his Name to dwell' in the chosen sanctuary (Deut 12:11), a striking theological idiom found nowhere else in Semitic religion.

1. Qal: dwell, inhabit (75×) The basic Qal sense of dwelling or inhabiting a place as an ongoing state. Covers the broadest range: Shem dwelling in the tents of Japheth (Gen 9:27), Zebulun dwelling by the seashore (Gen 49:13), Israel dwelling in the land, and God dwelling among his people (Exod 25:8). Arabic ´, Spanish habitará, and Korean 거하다 all converge on settled, continuous residence. This sense anchors the theological use—when God 'dwells' among Israel, the same ordinary verb is elevated to express covenant presence. **GEOGRAPHY AND SPACE**

en: and-I-will-dwell, and-shall-dwell, and-they-will-dwell | **es:** Y-habitaré, habitará, habitarán | **fr:** –demeurer, demeurer, et-Je—demeurer | **de:** dwells, er-wird-wohnen-in, er-wohnt Gen 9:27; Gen 35:22; Gen 49:13; Exod 24:16; Exod 25:8

2. Qal participle: inhabitant, dweller (24×) The Qal participle used substantivally to mean 'inhabitant, dweller, one who resides.' Appears with construct chains: שֹׁכְנֵי אֹהָלִים 'tent-dwellers' (Num 24:2), or שֹׁכְנִי סְנֶה 'the One dwelling in the bush' (Deut 33:16)—an epithet for God himself. Arabic ساكن / سكن and Spanish el que habita confirm the participial noun function. The theological use in Psalm 135:21 ('blessed be the LORD from Zion, the One dwelling in Jerusalem') shows how the participle becomes a divine title. **GEOGRAPHY AND SPACE**

en: He-dwells, [ketiv:you-dwelling], and-dwellers-of | **es:** [kethiv], el-que-habita, el-que-habitó-en | **fr:** demeure, demeurer, dweller-de | **de:** Wohnung, der-Wohnung, der-Zelt-dwellers Gen 14:13; Lev 16:16; Num 5:3; Num 24:2; Num 35:34

3. Piel: cause to dwell (12×) The Piel causative stem meaning to cause or allow someone to dwell, or more specifically, to settle God's Name in a chosen place. The distinctive formula לְשַׁכֵּן שְׁמוֹ שָׁם 'to cause his Name to dwell there' (Deut 12:11, 14:23, 16:2, 6) is a Deuteronomic signature phrase. Arabic ´ (Form IV causative) and Swahili -kalisha (causative of -kaa 'sit') parallel the morphological structure. This theological idiom makes the sanctuary not merely God's house but the place where his Name takes up residence. **GEOGRAPHY AND SPACE**

en: I-caused-to-dwell, and-I-will-let-dwell, he-placed | **es:** Y-os-haré-habitar, hice-habitar, hizo-habitar | **fr:** [לשכן], demeurer, et-demeurer | **de:** er-placed, und-wohnen, wohnen Num 14:30; Deut 12:11; Deut 14:23; Deut 16:2; Deut 16:6

4. Qal: settle, rest upon (9×) A nuanced Qal sense of settling down, coming to rest upon, or temporarily alighting—distinct from permanent habitation. The cloud 'settled' on the Tabernacle (Exod 40:35), the cloud 'rested' over the camp (Num 9:17-18, 22), and God's glory 'settled' on Sinai (Exod 24:16). Arabic ´ (to alight, descend upon) and Spanish reposar (to rest) distinguish this from ordinary dwelling. This sense captures the dynamic, almost physical quality of divine presence descending and remaining. **GEOGRAPHY AND SPACE**

en: and-be-at-rest, and-settled, dwelt | **es:** Reposan, moraba, para-reposar | **fr:** demeura, demeurer, et-demeurer | **de:** und-sein-bei-Ruhe, und-settled, wohnte Exod 40:35; Num 9:17; Num 9:18; Num 9:22; Num 10:12

5. Hifil: place, settle someone (6×) The Hifil causative stem meaning to place or settle someone or something in a location by authoritative action. God 'placed' the cherubim east of Eden (Gen 3:24), Joshua 'set up' the Tabernacle at Shiloh (Josh 18:1), and the psalmist warns against letting wickedness 'settle' in one's tent (Job 11:14, Ps 7:5). Arabic ´ (Form IV) and Spanish hicieron habitar confirm the causative-agentive reading. Distinguished from the Piel

(sense 3) primarily by context and the Hifil's emphasis on the agent's authority over the placement. GEOGRAPHY AND SPACE
en: and-I-will-cause-to-dwell, and-he-settled, and-placed | **es:** e-hicieron-habitar, e-hizo-habitar, haga-habitar | **fr:** demeurer, et-demeurer, et-placer-en-haut | **de:** lass-ihn-lay, und-er-settled, und-setzen-hinauf Gen 3:24; Josh 18:1; Job 11:14; Ps 7:5; Ps 78:55

6. Qal passive: be inhabited (3×) A stative or passive Qal sense meaning 'to be inhabited,' used of cities or regions that will or will not have residents. Isaiah 13:20 declares Babylon 'shall never be inhabited,' Jeremiah 46:26 and 50:39 echo the same desolation oracle. Arabic passive and Spanish será habitada confirm the passive reading. These prophetic uses powerfully reverse the verb's positive connotations—the God who causes his Name to dwell can also decree that a place shall never again be dwelt in. GEOGRAPHY AND SPACE
en: it-shall-be-inhabited, she-will-be-dwelt-in | **es:** se-morará, será-habitada, será-morada | **fr:** demeurer | **de:** wohnen Isa 13:20; Jer 46:26; Jer 50:39

שְׁכֵן H7932 *V-Piel-Perf-3ms* (2×)
To cause to dwell, to settle; to make one's name dwell (of God's presence in the temple)
An Aramaic verb meaning to cause to dwell or to settle. Its most significant use is in Ezra 6:12, where God is said to 'cause his name to dwell' in the Jerusalem temple—a technical phrase for divine presence and authorization. In Daniel 4:21, birds 'nest' or 'dwell' in the branches of Nebuchadnezzar's dream-tree, a simpler, more literal use. The multilingual evidence reflects both causative and simple dwelling senses, with the Ezra passage carrying profound theological weight in Second Temple contexts about where and how God's presence resides.

(2×) The Ezra passage echoes Deuteronomic theology of the 'name dwelling' in the chosen place, now applied to the rebuilt temple. The verb's causative force ('has caused to dwell') underscores divine agency in establishing sacred space. Daniel's usage is more mundane—birds nesting—but even here, the imagery of dwelling and inhabiting remains central. The Spanish 'hace habitar' and English 'has caused to dwell' rightly capture the causative nuance in Ezra. GEOGRAPHY AND SPACE
en: has-caused-to-dwell, nested | **es:** anidaban, hace-habitar | **fr:** [שכן], habiter | **de:** [שכן], wohnte Ezra 6:12; Dan 4:21

שֶׁכֶן H7933 *Prep-l / V-Qal-Inf / 3ms* (1×)
dwelling, dwelling place (of God)
A disputed noun appearing in Deuteronomy 12:5, referring to God's chosen dwelling place. The text instructs Israel to seek 'the place YHWH your God chooses from all your tribes to set His name there—His dwelling.' Some interpret this as an infinitive construct from the Piel of שָׁכַן ('to cause to dwell'), while others view it as a noun meaning 'dwelling.' Ben Sira uses a similar form (שְׁכָנוֹ) for 'dwelling.' The term anticipates the temple as the earthly location where God's name resides. This dwelling theology centralized worship, replacing multiple altars with one sanctioned site where Israel could properly encounter YHWH.

(1×) In Deuteronomy 12:5, the phrase 'for His dwelling' (לְשִׁכְנוֹ) describes the purpose of seeking YHWH's chosen place—the location where He will establish His dwelling. Spanish renders 'para que habite' (so that He may dwell), treating this as an infinitive. French translates 'pour son demeure' (for His dwelling), understanding it nominally. German offers 'für sein Wohnung' (for His dwelling). The domain assignment to 'Attitudes and Emotions' seems incorrect—this clearly belongs to sacred space, temple theology, or divine presence vocabulary. The dwelling concept becomes central to Deuteronomic theology, legitimating Jerusalem's temple as the exclusive worship site. DELIGHT PLEASURE
en: for-his-dwelling | **es:** para-que-habite | **fr:** pour-son-demeure | **de:** fuer-sein-Wohnung Deut 12:5

שָׁכֵן H7934 *Conj-w / N-mpc / 3ms* (21×)
Neighbor or fellow resident; one dwelling nearby, whether an individual, a surrounding nation, or a city's inhabitant.
Refers to someone living in close proximity, whether a next-door neighbor from whom one might borrow vessels (2 Kgs 4:3) or a neighboring nation that taunts Israel (Ps 79:4, 12). The word carries a warmth of shared locality: your shakhen is the person whose life overlaps with yours by sheer nearness. In two prophetic passages (Isa 33:24; Hos 10:5), the focus shifts from relational proximity to simple residency, describing the inhabitants of a place. Multilingual renderings split cleanly: English and Spanish use 'neighbor/vecino' for the relational sense but 'inhabitant/habitante' for the residential one, confirming the two-sense division.

1. neighbor, fellow (19×) A person living nearby, a neighbor or fellow in one's immediate community. The term appears with various pronominal suffixes (his neighbor, your neighbors) emphasizing the personal, relational bond of proximity. In Exodus 12:4 a man and his shakhen share a Passover lamb; in Proverbs 27:10 the nearby neighbor is preferred over a distant brother. Spanish 'vecino' and German renderings cluster on relational nearness rather than mere habitation. NEIGHBOR FELLOW
en: My-neighbors, [ketiv], a-neighbor | **es:** (kethiv), a-vecinos-de-el, a-vecinos-de-nosotros | **fr:** [ketiv], de-sa-prochain, et-son-prochain | **de:** [ketiv], [השכנות], [ושכניה] Exod 3:22; Exod 12:4; Deut 1:7; Ruth 4:17; 2Kgs 4:3

2. inhabitant, resident (2×) One who dwells in or inhabits a particular place, with the emphasis on residency rather than interpersonal proximity. Isaiah 33:24 promises that the inhabitant of Zion will not say 'I am sick,' and Hosea 10:5 speaks of the inhabitants of Samaria trembling over the calf of Beth-aven. English 'inhabitant' and Spanish 'habitante' consistently distinguish this usage from the neighbor sense. GEOGRAPHY AND SPACE
en: a-neighbor, inhabitant-of | **es:** habitante, los-habitantes-de | **fr:** voisin | **de:** wohnte Isa 33:24; Hos 10:5

שְׁכַנְיָה H7935 *N-proper-ms* (10×)
Shecaniah/Shekanyahu — a proper name borne by priests, Levites, and laymen in post-exilic Israel
Shecaniah (meaning 'the LORD has taken up his dwelling') is a theophoric name borne by multiple individuals in the post-exilic period. The most prominent is a descendant of Jehoiachin listed in the royal genealogy of 1 Chronicles 3:21-22, who may also be the Shecaniah of Ezra 8:3, 5. Another Shecaniah urged Ezra to put away foreign wives (Ezra 10:2), and the name appears among priestly and Levitical figures in Nehemiah and Chronicles. The longer form Shekanyahu occurs in 1 Chronicles 24:11 and 2 Chronicles 31:15.

Shecaniah (proper name) (10×) The personal name Shecaniah/Shekanyahu, a theophoric name meaning 'YHWH has dwelt,' borne by several post-exilic figures: a descendant of Jehoiachin in the royal line (1 Chr 3:21-22; Ezra 8:3, 5), a leader who proposed the covenant of repentance regarding foreign wives (Ezra 10:2), a priestly course head (1 Chr 24:11; Neh 12:3, 14), Tobiah's father-in-law (Neh 6:18), and a Levite under Hezekiah (2 Chr 31:15). The spelling alternates between the short form Shekanyah and the long form Shekanyahu. PROPER NAMES (PERSONAL)
en: Shecaniah, Shekhanyah, and-Shecaniah | **es:** Secanya, Secanías, Shekhanyah | **fr:** Schecania, et-Schecania | **de:** [ושכניהו], [לשכניה], [לשכניהו] 1Chr 3:21; 1Chr 3:22; 1Chr 24:11; 2Chr 31:15; Ezra 8:3

סָכַר H7936a *Conj-w / V-Qal-Prtcpl-mp* (1×)
hire, employ, bribe (variant spelling of שָׂכַר)
A verb meaning to hire or employ someone for wages, appearing in Ezra 4:5. The spelling with samekh (סָכַר) rather than sin (שָׂכַר) represents a scribal error or dialectical variant—the roots are identical in meaning. The text describes enemies of Judah hiring counselors against the returned exiles to frustrate their temple rebuilding efforts. This 'hiring' carries the negative sense of bribery or employing agents for subversive purposes. The Qal participle (סֹכְרִים) functions as a substantive: 'ones hiring' or 'hirers.' The verb captures the political machinations that opposed post-exilic restoration, where

foreign adversaries used financial resources to undermine covenant renewal.

(1×) In Ezra 4:5, the participial phrase 'and hiring against them' (וְסֹכְרִים עֲלֵיהֶם) describes adversaries employing agents to oppose Judah's temple rebuilding. The preposition 'against' (עַל) indicates hostile intent. Spanish translates 'y sobornando' (and bribing), capturing the negative connotation. French and German bracket the Hebrew, preserving the Aramaic-influenced spelling. The context specifies hiring 'counselors' (יוֹעֲצִים)—political advisors who could influence Persian policy. This employment wasn't neutral labor but subversive activity, using money to thwart God's purposes. The domain assignment to 'Groups and Classes' seems incomplete—this belongs to economic exchange or political opposition. **HIRED WORKER**

en: and-hiring | **es:** Y-sobornando | **fr:** [וסכרים] | **de:** [וסכרים] Ezra 4:5

שָׂכַר H7936b *V-Qal-Perf-1cs / 2ms* (20×)

To hire or engage someone for wages; to earn wages by labor; to hire oneself out for service

The verb שָׂכַר governs the transactional world of labor and wages in the Hebrew Bible. Its semantic center is the act of hiring — one party engaging another for compensated service. Rachel tells Leah, 'I have hired you' (Gen 30:16), Abimelech hires worthless men (Judg 9:4), and Balak hires Balaam to curse Israel (Deut 23:4). The Ethiopic cognate sekur ('hired') and Arabic shakara ('to reward, thank') confirm that payment and recompense are embedded in the root. In two occurrences from Haggai, the reflexive Hitpael stem shifts the focus from employer to worker: the one who 'earns wages earns them for a bag with holes' (Hag 1:6) — a vivid portrait of futile labor during the neglect of God's house.

1. hire, engage for pay (17×) The primary Qal sense of hiring or engaging someone for wages or service, accounting for 17 of 20 occurrences. The word covers a wide transactional range: Rachel hiring Jacob for the night with mandrakes (Gen 30:16), the hiring of mercenary soldiers (2 Sam 10:6, 1 Chr 19:6-7), craftsmen for Temple repair (2 Chr 24:12), and the political bribery of counselors against Judah (Ezra 4:5). The Spanish 'alquilar/contrato' and English 'hired/engaged' reflect straightforward employment. Notably, Nehemiah 6:12-13 shows how hiring shades into bribing — Tobiah and Sanballat 'hired' Shemaiah to intimidate Nehemiah. **PRAISE AND BOASTING**

en: I-hired-you, and-he-hired, and-hired | **es:** Y-alquilaron, Y-contrató, alquilar | **fr:** Je-loua-tu, [ישכרו], a-hired- | **de:** [ויישכר], [וישכרו], [ושכר] Gen 30:16; Deut 23:4; Judg 9:4; Judg 18:4

2. earn wages (2×) The Hitpael reflexive sense of earning wages or gaining a livelihood by one's own labor, attested in 2 occurrences in Haggai 1:6. Here the focus shifts from the employer's act to the worker's perspective: 'the one earning wages earns them into a bag with holes.' The Spanish 'gana salario' and English 'earns wages' capture the reflexive emphasis. Haggai's repetition in a single verse underscores the prophet's message that labor without God's blessing yields nothing — the wages themselves are the subject, not the hiring transaction. **WAGES AND REWARD**

en: and-the-one-earning-wages, earns-wages | **es:** gana-salario, y-el-que-gana-salario | **fr:** engager, et-engager | **de:** [והמשתכר], [משתכר] Hag 1:6

3. hire oneself out (1×) A rare Niphal reflexive-passive sense of hiring oneself out — entering into service as a laborer rather than being the one who hires. In 1 Samuel 2:5 Hannah's song declares that 'those who were full have hired themselves out for bread,' depicting a reversal of fortune where the formerly prosperous must sell their labor to survive. The Spanish 'se alquilaron' preserves the reflexive voice perfectly. This is the mirror image of sense 1: the same transaction viewed from the side of the one who offers labor rather than the one who engages it. **GOING OUT AND FORTH**

en: hire-themselves-out | **es:** se-alquilaron | **fr:** hire-eux-mêmes-dehors | **de:** hire-sich-selbst-heraus 1Sam 2:5

שָׁכַר H7937 *V-Qal-Imperf-2fs* (19×)

To become drunk or intoxicated; causatively, to make drunk; used literally of wine and figuratively of divine judgment.

In its basic sense, this verb describes becoming intoxicated from wine or strong drink, as when Noah planted a vineyard and became drunk (Gen 9:21). Yet the prophets transform it into a potent metaphor for divine judgment: God makes the nations drink from the cup of his fury until they stagger and fall (Jer 51:7). The multilingual evidence is striking – Spanish consistently renders the causative forms with 'embriagar' while the Qal reflexive at 1 Sam 1:14 draws distinct vocabulary across languages, reflecting the shift from involuntary state to self-induced condition. The cognate noun shekar (strong drink) passed through Aramaic and Egyptian into Greek as sikera (Luke 1:15).

1. become drunk, be intoxicated (Qal) (9×) The foundational Qal intransitive sense: to become drunk or be in a state of intoxication from wine or strong drink. Noah's drunkenness in Gen 9:21 is the paradigmatic example. Song 5:1 uses it in a positive invitation ('drink and become drunk, O lovers'), while Isa 29:9 and 49:26 deploy it as a metaphor for spiritual stupor and judgment. Spanish 'embriagaros' and French 'enivrez-vous' both capture the reflexive nuance present in the Hebrew imperfect forms. **DRUNKENNESS AND INTOXICATION**

en: and-be-drunk, and-became-drunk, and-they-were-merry | **es:** están-ebrios, para-embriagaros, se-embriadarán | **fr:** et-devint-drunk, et-enivrez-vous„ et-ils-étaient-merry | **de:** [ושכרן], [לשכרה], [תשכרי] Gen 9:21; Gen 43:34; Song 5:1; Isa 29:9; Isa 49:26

2. make drunk, cause intoxication (Piel/Hifil) (8×) The factitive-causative use in both Piel and Hifil stems: to make someone drunk or cause intoxication. This sense is overwhelmingly theological – God makes his arrows drunk with blood (Deut 32:42), or causes nations to drink from the cup of wrath (Jer 51:7, Isa 63:6). David's deliberate intoxication of Uriah (2 Sam 11:13) is the sole human-subject instance. Spanish uniformly renders this with the causative 'embriagar' plus direct object, distinguishing it cleanly from the intransitive Qal. **DRUNKENNESS AND INTOXICATION**

en: I-will-make-drunk, and-I-made-them-drunk, and-I-will-make-drunk | **es:** emborrachando, embriagadlo, embriagando | **fr:** et-il-fit-lui-bu, et-s'enivrer, je-fera-faire-drunk | **de:** [שכר], betrunken-sein, ich-wird-machen-drunk Deut 32:42; 2Sam 11:13; Isa 63:6; Jer 48:26; Jer 51:7

3. make oneself drunk (Hitpael) (1×) The reflexive Hitpael sense appearing only at 1 Sam 1:14, where Eli accuses Hannah of making herself drunk. The reflexive stem emphasizes personal agency and responsibility in the intoxication. Multilingual renderings diverge here: Spanish uses the future reflexive 'te embriagaras,' while English captures it as 'will you be drunk,' highlighting the accusatory tone of the rhetorical question. **DRUNKENNESS AND INTOXICATION**

en: will-you-be-drunk | **es:** te-embriagarás | **fr:** fera-tu-être-bu | **de:** wird-du-sein-getrunken 1Sam 1:14

4. drunk, intoxicated (adjectival) (1×) An adjectival or stative use at Isa 51:21, describing Jerusalem as 'drunk but not with wine' – a fixed state of stupor from suffering rather than alcohol. Spanish 'embriagada' and German 'betrunken-sein' both render this as a predicate adjective rather than a verbal action, confirming the shift from process to resulting condition. The metaphorical extension is theologically loaded: divine judgment produces the symptoms of drunkenness without any actual drink. **DRUNKENNESS AND INTOXICATION**

en: and-drunk | **es:** y-embriagada | **fr:** et-s'enivrer | **de:** und-betrunken-sein Isa 51:21

שֶׂכֶר H7938 *N-ms* (2×)

Hire, wages, payment for labor; reward or recompense

This noun denotes wages, hire, or payment for work done. In Proverbs 11:18, the 'reward' of the wicked is contrasted with the true wages of righteousness, using economic language for moral outcomes. Isaiah 19:10 speaks of 'those who earn wages'—literally 'makers of hire'—likely referring to hired laborers whose livelihood depends on Egypt's economic stability. The multilingual glosses consistently

point to wages, payment, or reward, though the German oddly includes 'Rauschtrank' (intoxicating drink), possibly conflating with a homonym. The core sense is economic recompense.

(2×) Both passages use the vocabulary of labor and payment, but Proverbs elevates it to metaphor: moral actions have 'wages.' Isaiah's reference is more literal—actual workers earning actual pay—yet even there, the economic imagery underscores the fragility of human security apart from God. The Spanish 'recompensa' and English 'reward' nicely capture the semantic range from literal wages to moral recompense. **WAGES AND REWARD**

en: a-reward, wages | **es:** recompensa-de, salario | **fr:** [שכר], שכר | **de:** Rauschtrank, [שכר] Prov 11:18; Isa 19:10

שָׂכָר H7939 *N-msc / 3ms* (28×)

Wages, reward, or hire-price; payment for labor, divine recompense, or service fees

Sakhar covers the full economic and theological range of earned payment. Jacob negotiates his wages with Laban over spotted livestock (Gen 30:28-33), while the Law demands same-day payment for day laborers (Deut 24:15; Mal 3:5). Beyond the marketplace, the word rises to theological heights: God tells Abram 'I am your shield, your exceedingly great reward' (Gen 15:1), and Isaiah proclaims that God's reward comes with Him (Isa 40:10; 62:11). Spanish distinguishes 'salario' (wages) from 'galardon' (reward), mapping neatly onto the word's two primary registers.

1. wages, salary for labor (18×) Concrete wages or salary paid for human labor. This is the primary economic sense, governing Jacob's negotiations with Laban (Gen 30:28-33; 31:7-8), the hired servant's daily pay (Lev 19:13; Deut 24:15), and Ezekiel's description of Nebuchadnezzar's soldiers going unpaid for the siege of Tyre (Ezek 29:18-19). Spanish 'salario' and German 'Lohn' consistently render this sense. **WAGES AND REWARD**

en: and-the-wages-of, and-wages, and-wages-of | **es:** mi-salario, paga, salario | **fr:** et-le-wages-de, et-salaire, salaire | **de:** Lohn, [ושכר], [שכר] Gen 30:18; Gen 30:28; Gen 30:32; Gen 30:33; Gen 31:8

2. reward, recompense (8×) Reward or recompense, often from God, transcending mere labor-payment. God declares Himself Abram's 'exceedingly great reward' (Gen 15:1), children are called a 'reward' from the LORD (Ps 127:3), and Isaiah envisions God bringing His reward with Him (Isa 40:10; 62:11). Spanish 'galardon' and 'recompensa' distinguish this theological sense from ordinary wages. **WAGES AND REWARD**

en: His-reward, a-reward, reward | **es:** galárdon, recompensa, recompensa-tuya | **fr:** [שכר], [שכרו], récompense | **de:** Lohn, Rauschtrank, [שכר] Gen 15:1; 2Chr 15:7; Ps 127:3; Eccl 4:9; Eccl 9:5

3. fare, hire-price (2×) A hire-price or fare paid for a service or passage. Jonah paid the fare (sekhara) for his ship to Tarshish (Jonah 1:3), and Exodus 22:15 addresses the hire-price when borrowed property is damaged. This commercial-transaction sense focuses on the cost of a specific service rather than ongoing employment. **WAGES AND REWARD**

en: her-fare, in-his-wage | **es:** en-su-alquiler, pago-de-el | **fr:** dans-son-wage, salaire | **de:** Lohn, in-sein-wage Exod 22:15; Jonah 1:3

שַׂכָר H7940 *Conj-w / N-proper-ms* (2×)

Sakar/Shakar: personal name of a hero's father and a temple doorkeeper

A Hebrew personal name appearing twice in Chronicles. First, Sakar is named as the father of one of David's mighty warriors in 1 Chronicles 11:35, where the parallel text in 2 Samuel 23:33 has a different name (Sarar), suggesting textual variation or scribal updating. Second, a different Sakar appears as a Levitical doorkeeper in 1 Chronicles 26:4. The name likely derives from the root for 'hire' or 'wages,' possibly meaning 'hired' or 'recompensed.' The multilingual glosses are simply transliterations, as expected for proper names.

(2×) Personal names in Chronicles often carry etymological significance, and this one's connection to 'hire' or 'wages' may reflect the circumstances of birth or family occupation. The textual variation between Chronicles and Samuel reminds us that names were sometimes updated or corrected in later manuscripts. Both individuals named Sakar hold roles of service—one in David's military, one in temple logistics. **WAGES AND REWARD**

en: Sakar, and-Sakhar | **es:** Sacar, y-Sacar | **fr:** [ושכר], [שכר] | **de:** [ושכר], [שכר] 1Chr 11:35; 1Chr 26:4

שֵׁכָר H7941 *Conj-w / N-ms* (23×)

Intoxicating drink other than wine; fermented beverage regulated in priestly, Nazirite, and prophetic texts

Denoting any fermented or intoxicating beverage distinct from grape wine, this noun appears almost exclusively alongside yayin (wine) in legal and prophetic warnings. Priests on duty (Lev 10:9) and Nazirites (Num 6:3) were forbidden it; prophets condemned its abuse (Isa 5:11; 28:7). Yet it was permitted at the sacrificial meal (Deut 14:26) and even commended for the despairing (Prov 31:6). The multilingual evidence is remarkably uniform: Spanish bebida fuerte, French boisson enivrante, and German Rauschtrank all point to a single, clearly bounded concept of strong alcoholic drink regulated by covenant law.

Strong drink, intoxicating beverage (23×) A fermented alcoholic beverage other than grape wine, covering barley beer, date wine, and similar intoxicants. Nearly always paired with yayin in legal and prophetic formulae (Lev 10:9; Isa 5:11; Num 6:3). Spanish bebida fuerte, French boisson enivrante, and German Rauschtrank all converge on a single sense. **DRUNKENNESS AND INTOXICATION**

en: and-for-strong-drink, and-strong-drink, from-strong-drink | **es:** bebida-fuerte, el-licor, la-bebida-fuerte | **fr:** boisson-enivrante, boisson-forte, et-fort-boire | **de:** Rauschtrank, [שכר], der-Rauschtrank Lev 10:9; Num 6:3; Num 28:7; Deut 14:26

שִׁכְרוֹן H7942 *N-proper-fs / 3fs* (1×)

Shikkeron (place name on Judah's northern border)

A place name appearing in Joshua 15:11, marking a point on Judah's northern border near the Philistine territory. The locative ending (-ōnāh) indicates motion toward this site. The LXX renders it as Sokchoth or Sacharona, showing variant traditions. The precise identification remains uncertain, though its position between Mount Baalah and Jabneel places it in the Shephelah or coastal region. Border descriptions like this functioned to define tribal inheritance legally, ensuring each tribe knew its territorial limits. The name may relate to roots associated with drinking or intoxication (שְׁכָרוֹן), though this etymology is speculative.

(1×) In Joshua 15:11, the place name 'Shikkeronah' (שִׁכְרוֹנָה) appears with the directional suffix indicating 'toward Shikkeron.' Spanish translates 'Sicrón' (Sicron), French 'Shikkeronah,' German 'Shikkeronah,' showing transliteration practices. The LXX variants (Sokchoth, Sacharona) suggest textual fluidity or alternate pronunciations. The domain assignment to 'Properties, Relations' is inappropriate—this clearly belongs to geographical locations or place names. The border description positions Shikkeron as a recognizable landmark, probably a settlement that helped define where Judah's territory ended and Philistine or Dan's territory began. **GEOGRAPHY AND SPACE**

en: Shikkeronah | **es:** Sicrón | **fr:** Shikkeronah | **de:** Shikkeronah Josh 15:11

שִׁכְרוֹן H7943 *Prep-l / N-ms* (3×)

drunkenness—the state of intoxication, literal or metaphorical

This noun describes drunkenness, used exclusively in figurative contexts for divine judgment. Jeremiah 13:13 threatens filling inhabitants with drunkenness (bewilderment under judgment). Ezekiel uses it for a cup of horror and desolation (23:33) and for being drunk on blood (39:19). The term conveys not festive drinking but the disorienting, devastating effects of God's wrath, where nations or people stagger helplessly under judgment like intoxicated persons.

(3×) The three uses are all metaphorical: filling with drunkenness as judgment (Jeremiah 13:13), a cup of drunkenness/desolation (Ezekiel 23:33), and drinking blood to drunkenness (39:19). Spanish 'embriaguez' (drunkenness) and French 'ivresse' consistently render the term. Each context employs drunkenness as imagery for helpless confusion and devastation under divine judgment, never literal intoxication but always the staggering disorientation of those experiencing God's wrath. **AUTO-DETECTED COMMUNITY 8851 WITH 5 SENSES**

en: drunkenness, to-drunkenness | **es:** Embriaguez, embriaguez, hasta-embriaguez | **fr:** [שכרון], ivresse | **de:** [לשכרון], [שכרון] Jer 13:13; Ezek 23:33; Ezek 39:19

שַׁל H7944 *Art / N-ms* (1×)

error, irreverence, rash action

A disputed noun appearing in 2 Samuel 6:7 explaining why God struck Uzzah dead when he touched the ark. The phrase 'for the error' (עַל־הַשַּׁל) has generated multiple interpretations. The LXX renders it 'for his rashness/hastiness,' deriving it from Aramaic roots related to sudden action. The Vulgate translates 'temerity' (rash boldness). The Targum understands it as 'because he erred,' from Aramaic words for error. The AV and RV follow this: 'for his error.' The parallel passage in 1 Chronicles 13:10 may have a different reading. The term captures the notion that Uzzah acted wrongly—whether through ignorance, rashness, or irreverence—in touching what was sacred and forbidden.

(1×) In 2 Samuel 6:7, the phrase 'for the error' (עַל־הַשַּׁל) provides the stated reason for Uzzah's death: God struck him down 'for the error.' Spanish translates 'la irreverencia' (the irreverence), English 'the error,' French 'le error,' German 'der error,' showing translation diversity. The definite article 'the' specifies a particular wrongful action—Uzzah's touching the ark. The domain assignment to 'Moral and Ethical Qualities' fits well—this term evaluates Uzzah's action as morally/ritually problematic, violating holiness boundaries. The narrative's terseness leaves ambiguous whether Uzzah's mistake was ignorance, impulse, or presumption, but the term marks his action as transgression. **ERROR INADVERTENT SIN**

en: the-error | **es:** la-irreverencia | **fr:** le-error | **de:** der-error 2Sam 6:7

שֶׁ H7945 *Prep-b* (3×)

that, because—relative particle introducing clauses, often causal

This particle serves as a late Hebrew relative or causal connector, meaning 'that,' 'which,' or 'because.' It appears in various forms before different consonants, functioning similarly to the more common אֲשֶׁר. Second Kings 6:11 uses it causally ('because of this'). Ecclesiastes 8:17 employs it as a relative ('that which'). Jonah 1:12 has it in 'on my account.' The particle represents linguistic development toward forms common in Mishnaic Hebrew and Aramaic.

(3×) The three uses span causal (2 Kings 6:11—'because of this'), relative (Ecclesiastes 8:17—'that which'), and prepositional (Jonah 1:12—'on my account'). Translations often render it contextually as 'because,' 'that,' or incorporate it into larger phrases. The form shows Late Biblical Hebrew influence, with the particle functioning flexibly as connector, causal indicator, or relative marker depending on context. **CONJUNCTIONS AND CONTRAST**

en: because, from-ours, on-my-account | **es:** de-nosotros, por-cuanto, por-mi-causa | **fr:** dans-בשל, de-le-nôtre, qui | **de:** [בשל], [בשלי], von-unser 2Kgs 6:11; Eccl 8:17; Jonah 1:12

שַׁלְאָנָן H7946 *Adj-ms* (1×)

at ease, carefree, secure (also: arrogant from ease)

An adjective describing a state of ease, security, or carefree comfort. Job 21:23 uses the term (likely a scribal error for שַׁאֲנָן, a more common form) to describe someone who dies 'wholly at ease'—comfortable, prosperous, without anxiety. The word can carry negative connotations when ease produces arrogance or complacency (as in Amos's critique of the complacent in Zion). The root conveys both physical security (freedom from danger) and psychological ease (freedom from worry). In wisdom literature, this ease becomes morally ambiguous—sometimes blessing, sometimes dangerous self-assurance that ignores coming judgment.

(1×) In Job 21:23, the adjective describes a person who 'dies wholly at ease' (בְּעֶצֶם שַׁלְוָתֹו). The phrase 'in the bone/essence of ease' intensifies the image—completely comfortable until death. Spanish renders 'tranquilo' (tranquil), French brackets the Hebrew, recognizing the unusual form. The domain assignment to 'Trouble, Hardship, Relief' captures this as the opposite of hardship—total security and comfort. Job's argument challenges retribution theology: the wicked often die at ease, not suffering, contradicting his friends' claim that sin always brings visible punishment. This ease becomes evidence against simplistic moral causality. **EASE AND TRANQUILITY**

en: at-ease | **es:** tranquilo | **fr:** שלאנן | **de:** [שלאנן] Job 21:23

שָׁלַב H7947 *V-Pual-Prtcpl-fp* (2×)

Joined, fitted together; bound as tenons in woodworking

A Pual participle describing things that are bound, joined, or fitted together. Both occurrences are in the tabernacle construction account, specifically describing the tenons of the wooden frames that were 'joined' or 'fitted' to one another. This is technical carpentry vocabulary, indicating precise joinery where each tenon connects to its corresponding piece. The multilingual glosses uniformly emphasize joining, fitting, or being united, reflecting the careful craftsmanship required for sacred architecture. The passive form suggests the tenons were designed to be joined, highlighting intentional structure.

(2×) The tabernacle texts use precise technical language for construction, and this verb captures the intentional design of interlocking frames. The Pual (passive) form emphasizes that the tenons were made to be joined—they are 'joinable' by design. English 'fitted' and Spanish 'trabadas' (interlocked) convey the sense of secure, deliberate connection. This vocabulary of unity in construction may carry symbolic weight: the dwelling place of God requires careful, harmonious assembly. **JOINING AND ALLIANCE**

en: fitted, joined | **es:** trabadas, unidas | **fr:** fitted, joignit | **de:** fitted, schloss-sich-an Exod 26:17; Exod 36:22

שְׁלַבִּים H7948 *Art / N-mp* (3×)

frames, ledges—structural elements joining parts of the temple stands

This plural noun refers to the frames, ledges, or joinings of the bronze stands in Solomon's temple. First Kings 7:28-29 describes these structural elements three times, indicating they were panels or connecting pieces between the stand components. The exact architectural feature is debated—whether ledges, ribs, frames, or binding elements—but they clearly served to join or border sections of the elaborate wheeled stands that held temple basins.

(3×) All three occurrences are in 1 Kings 7:28-29, describing components of the temple bronze stands. Translations vary: Spanish 'travesaños' (crossbars), English versions use 'ledges,' 'frames,' or 'panels.' The repeated references ('between the frames,' 'on the frames') suggest these were prominent visual and structural elements. The context describes highly decorated stands with lions, oxen, and cherubim on these frames, indicating they were display surfaces as well as structural components. **BUILDING AND CONSTRUCTING**

en: the-frames | **es:** los-travesaños | **fr:** le-frames | **de:** der-frames 1Kgs 7:28; 1Kgs 7:29

שָׁלַג H7949 *V-Hifil-Imperf.Jus-3fs* (1×)

snow (verb: to snow, cover with snow)

A denominative Hiphil verb meaning to snow, derived from the noun 'snow' (שֶׁלֶג). It appears only in Psalm 68:14 in a notoriously obscure verse: 'When the Almighty scatters kings there, it snows on Zalmon.' The verb's imperfect form (תַּשְׁלֶג) is parsed as impersonal: 'it snows.' The meaning and connection to context remain debated—some propose metaphorical whitening (from corpses?), others see literal snowfall as a sign of divine intervention. The snow reference may

contrast the darkness of Zalmon's forests with sudden brightness, symbolizing military victory or divine epiphany. This rare verbal use of 'snow' adds to the psalm's cryptic geographical-military imagery.

(1×) In Psalm 68:14 (Hebrew 68:15), the Hiphil imperfect 'it snows' (תַּשְׁלֵג) appears in the clause 'it snows on Zalmon.' Spanish translates 'nevó' (it snowed, past tense), French 'couvrir' (to cover), German 'es snowed.' The verb's impersonal construction treats snowfall as a divine act—God causing snow. The context connects snow to the scattering of kings, suggesting divine intervention in battle. Whether literal meteorological snow or metaphorical whitening (victory, corpses, divine glory) remains unclear. The domain assignment to 'Natural Substances' fits the meteorological sense, though the theological context suggests divine action vocabulary. **SNOW PRECIPITATION**

en: it-snowed | **es:** nevó | **fr:** couvrir | **de:** es-snowed Ps 68:14

שֶׁלֶג H7950 *Conj-w* (20×)

Snow — the meteorological phenomenon and a pervasive biblical simile for whiteness, purity, and cleansing.

Denotes snow both as a weather phenomenon and as one of Scripture's most vivid similes. Literally, it falls as precipitation alongside rain (Job 37:6; Ps 147:16; 148:8) and accumulates in divine storehouses (Job 38:22). Snow on Lebanon is proverbial for reliability (Jer 18:14). Its most powerful use is figurative: leprosy appears 'white as snow' (Exod 4:6; Num 12:10; 2 Kgs 5:27), and Isaiah's great promise declares that scarlet sins shall become 'as white as snow' (Isa 1:18). Snowmelt waters are cold and purifying (Job 9:30). The word appears with remarkable consistency across all translations — 'snow,' 'nieve,' 'neige,' 'Schnee.'

snow (20×) Snow as both a literal weather phenomenon and a rich figurative image. Used concretely for precipitation and accumulated snowfall (Job 37:6; Ps 147:16; 148:8), snowmelt waters (Job 6:16; 24:19), snow stored in divine treasuries (Job 38:22), and the proverbial reliability of Lebanon's snow (Jer 18:14). Figuratively, it serves as the premier biblical simile for whiteness — leprosy compared to snow (Exod 4:6; Num 12:10; 2 Kgs 5:27), fair skin whiter than snow (Lam 4:7), and supremely, Isaiah's promise of moral purification: 'though your sins be as scarlet, they shall be white as snow' (Isa 1:18). All translations converge: English 'snow,' Spanish 'nieve,' French 'neige,' German 'Schnee.' **SNOW PRECIPITATION**

en: and-than-snow, and-the-snow, as-the-snow | **es:** Como-nieve, a-la-nieve, como-la-nieve | **fr:** [השלג], [והשלג], [כשלג] | **de:** Schnee, [השלג], [והשלג] Exod 4:6; Num 12:10; 2Sam 23:20; 2Kgs 5:27; 1Chr 11:22

שָׁלָה H7951 *V-Qal-Perf-1cs* (5×)

to be quiet, at ease, prosperous; describing both genuine peace and the deceptive security of the wicked

A verb meaning to be at ease, tranquil, or prosperous. It carries a striking moral ambiguity: the same root describes the longed-for peace of the righteous and the unsettling prosperity of the wicked. Job uses it in both senses — he had no ease even before calamity struck (3:26), yet the tents of robbers are at ease (12:6). Jeremiah asks the classic theodicy question: why do the wicked prosper (12:1)? Lamentations 1:5 notes that Jerusalem's enemies prosper. The psalmist's prayer for Jerusalem's peace (Ps 122:6) offers the redemptive counterpoint.

(5×) To be at ease, tranquil, prosperous — describing a state of undisturbed comfort, applied both to the legitimate peace of the faithful (Ps 122:6, 'May those who love you be at ease') and to the troubling prosperity of the wicked (Jer 12:1; Job 12:6; Lam 1:5). Spanish 'prósperas están' and 'prosperan' capture the material overtone, while English 'at ease' emphasizes the psychological calm. Job 3:26 uses the first person ('I was not at ease') to express the absence of this rest, forming a painful inclusio with the wicked who enjoy it effortlessly. **EASE AND TRANQUILITY**

en: Are-at-ease, I-was-at-ease, are-at-ease | **es:** Prósperas-están, están-en-paz, prosperan | **fr:** prospère, être-en-paix, ישליו | **de:** [ישליו], [שלו], [שלותי] Job 3:26; Job 12:6; Ps 122:6; Jer 12:1; Lam 1:5

שָׁלָה H7952 *V-Nifal-Imperf-2mp* (2×)

To be negligent, careless; to mislead or deceive through laxness

A verb meaning to be quiet, at ease, or—by extension—careless and negligent. In 2 Kings 4:28, the Shunammite woman pleads with Elisha, 'Do not mislead/deceive me,' likely meaning 'Don't raise false hopes.' In 2 Chronicles 29:11, Hezekiah warns the Levites, 'Do not be negligent,' urging them to faithful service. The multilingual evidence shows tension between the core meaning (be at ease, quiet) and the derived sense (be careless, negligent), with some translations favoring 'mislead' and others 'be negligent.' The semantic development moves from tranquility to laxity to deception.

(2×) The two contexts pull the word in different directions: the Shunammite fears being deceived (false peace), while Hezekiah warns against negligence (dangerous ease). Both share the idea that inappropriate quietness or ease leads to failure—whether of truth or of duty. The Spanish 'me engañes' (deceive me) and 'seáis negligentes' (be negligent) capture the dual application, and the multilingual spread confirms that translators recognized both nuances. **DECEPTION AND BEGUILING**

en: be-negligent, mislead | **es:** me-engañes, seáis-negligentes | **fr:** [תשלו], mislead | **de:** [תשלו], mislead 2Kgs 4:28; 2Chr 29:11

שָׁלָה H7953 *V-Qal-Imperf.Jus-3ms* (1×)

draw out, extract (possibly root uncertain)

A disputed verbal root appearing in Job 27:8, if the traditional reading is correct. The text asks rhetorically: 'What is the hope of the godless when God cuts him off, when God draws out his soul?' The verb form (יִשְׁלֹל) is apocopated, complicating identification. Some derive it from a root meaning 'draw out' or 'extract' (related to שָׁלַל), fitting the Syriac and Targumic usage. Others propose reading יִשְׁאַל ('demands') or יִשָּׂא אֶל ('lifts up to'). De and others defend the drawing-out interpretation: God extracting the wicked person's soul. The textual uncertainty reflects Job's linguistic complexity, where rare roots and forms abound.

(1×) In Job 27:8, the verb appears in the phrase 'when God draws out his soul' (כִּי יִשְׁלֹל אֱלוֹהַּ נַפְשׁוֹ). The subject 'God' (אֱלוֹהַּ) and object 'his soul' (נַפְשׁוֹ) frame the action. Spanish renders 'saca' (extracts), French and German bracket the Hebrew, acknowledging textual difficulty. The imagery suggests forcible removal—God extracting life from the godless. The domain assignment to 'Possess, Transfer, Exchange' may reflect the 'taking' aspect, though 'death' or 'divine judgment' better captures the theological force. The verb fits Job's pattern of using rare vocabulary to describe death and divine action, maintaining poetic obscurity while conveying existential dread. **RECEIVING AND TAKING**

en: draws-out | **es:** saca | **fr:** ישל | **de:** [ישל] Job 27:8

שֶׁלֶה H7954 *Adj-ms* (1×)

at ease, secure, tranquil (Aramaic)

A Biblical Aramaic adjective describing a state of ease, security, and tranquility. Daniel 4:1 (English 4:4, Aramaic 4:1) uses it when Nebuchadnezzar reports: 'I was at ease in my house and flourishing in my palace.' The term conveys both physical security (no external threats) and internal contentment (psychological peace). This ease provides the setting for Nebuchadnezzar's disturbing dream—prosperity interrupted by divine revelation. The Aramaic form appears in Egyptian Aramaic papyri, showing its currency in administrative contexts. The adjective captures the king's pre-judgment condition: comfortable, powerful, unaware of coming humiliation.

(1×) In Daniel 4:1 (Aramaic 4:4), the adjective describes Nebuchadnezzar's state: 'I was at ease' (שְׁלֵה הֲוֵית). The verb הֲוֵית ('I was') links the predicate adjective to the subject. Spanish translates 'tranquilo' (tranquil), French 'prospérer' (prospering, verb form), German brackets the Aramaic. The parallel 'flourishing' (רַעֲנָן) in my palace reinforces the image of royal prosperity. The domain assignment to 'Trouble, Hardship, Relief' positions this as relief from trouble—complete security. This ease makes the

subsequent dream judgment more dramatic: the secure king receives revelation of coming downfall, demonstrating that even imperial ease cannot escape divine sovereignty. **EASE AND TRANQUILITY**
en: at-ease | **es:** tranquilo | **fr:** prospérer | **de:** [שלה] Dan 4:4

שְׁלוֹ H7955 *N-fs* (2×)
Neglect, negligence, remissness; failure to act with due care
An Aramaic noun meaning neglect, negligence, or remissness. Both occurrences are in administrative contexts: Ezra 4:22 warns against negligence in stopping the rebuilding work, and Daniel 3:29 (Qere reading) refers to something done 'negligently' or in error. The Ketiv/Qere variation in Daniel suggests scribal uncertainty about the exact form, but the core meaning—failure to act properly—remains stable. This is bureaucratic vocabulary, the language of imperial decrees and official warnings. Negligence here has political and religious consequences: failing to act can undermine the king's interests or God's purposes.

(2×) In Ezra, the concern is that negligence will allow unauthorized construction to proceed, threatening Persian authority. In Daniel, the term appears in a royal decree protecting the Jews, where negligence in observing the decree would constitute treason. The multilingual evidence, though sparse (some preserve the Aramaic, others translate as 'negligence' or 'error'), confirms the administrative-legal context. This is the vocabulary of governance, where carelessness carries serious penalties. **EVIL AND WICKEDNESS**
en: (qere:negligence), [ketiv:negligence] | **es:** (negligencia), [error] | **fr:** erreur | **de:** [שלה], [שלו] Dan 3:29

שֶׁלָה H7956 *Conj-w / N-proper-ms* (8×)
Shelah, the third son of Judah and his Canaanite wife, ancestor of a clan in the tribe of Judah.
The proper noun Shelah, naming the third son of Judah by his Canaanite wife Bath-shua. His story is woven into the dramatic narrative of Genesis 38: after the deaths of his older brothers Er and Onan, Judah withheld young Shelah from marrying Tamar, fearing he too would die (Gen 38:11, 14, 26). This broken promise drove Tamar to her famous deception. Shelah survived to become the ancestor of a clan listed in Numbers 26:20 and 1 Chronicles 2:3; 4:21. Spanish 'Sela' and 'Shelah,' French 'Shela,' and German 'Schela' all represent this personal name consistently across traditions.

Shelah (son of Judah) (8×) The personal name Shelah, third son of Judah and his Canaanite wife Shua (Gen 38:5). He plays a pivotal if passive role in the Tamar narrative: Judah promised Shelah to Tamar after his older brothers died, but withheld him out of fear (Gen 38:11, 14, 26), driving Tamar's drastic action. Shelah appears in genealogies as ancestor of a Judahite clan (Gen 46:12; Num 26:20; 1 Chr 2:3; 4:21). Spanish alternates between 'Sela' and 'Shelah,' while French uses 'Shela' and German 'Schela,' all standard transliterations of the Hebrew שֵׁלָה. **PROPER NAMES (PERSONAL)**
en: Shelah, and-Shelah, to-Shelah | **es:** Sela, Shelah, a-Shelah | **fr:** Shéla, [ושלה], [שלה] | **de:** Schela, [ושלה], [שלה] Gen 38:5; Gen 38:11; Gen 38:14; Gen 38:26; Gen 46:12

שַׁלְהֶבֶת H7957 *N-fs* (3×)
flame—intense fire, especially as divine judgment or powerful love
This feminine noun denotes flame, particularly intense or powerful fire. Ezekiel 20:47 uses it for the flame of judgment consuming the south. Job 15:30 warns the wicked that flame will destroy his branches. Song of Songs 8:6 speaks of love's 'flashes of fire, a flame of Yah,' describing passion as divine flame. The term emphasizes the power and intensity of fire, whether in judgment, destruction, or the overwhelming force of love.

(3×) The three uses describe flames of judgment (Ezekiel 20:47), destruction of the wicked (Job 15:30), and love's intensity (Song 8:6). Spanish uses 'llama' (flame) across contexts. The Song passage is remarkable, calling love's flame 'a flame of Yahweh' (or 'mighty flame'), elevating erotic passion to divine intensity. Ezekiel and Job employ it for consuming judgment fire, while Song repurposes this destructive imagery for the all-consuming nature of true love. **GEOGRAPHY AND SPACE**
en: blaze, flame, flame-of-Yah | **es:** fuego, llama, llama-de-Yah | **fr:** flamme, flamme-de-l'Éternel. | **de:** [שלהבת], [שלהבתיה] Job 15:30; Song 8:6; Ezek 20:47

שְׂלָו H7958 *N-fp* (4×)
quail; small migratory game birds (coturnix) provided by God as food in the wilderness
This noun refers to quail, the small migratory birds that God provided to Israel in the wilderness. Exodus 16:13 describes quail coming up at evening to cover the camp, paired with morning manna. Numbers 11:31-32 tells a more extensive story: the people gathered quail in great abundance, but then God struck them with plague for their craving. Psalm 105:40 recalls God giving quail to satisfy them. The multilingual consensus (Spanish codornices, French caille, German Wachtel) confirms the bird identification. Quail migrate through the Sinai region in vast flocks, making the biblical account ecologically plausible while retaining its miraculous timing and provision. The quail story embodies both divine generosity and the dangers of appetite unchecked by gratitude.

(4×) Quail—small migratory game birds (likely coturnix communis) miraculously provided as food during the wilderness wandering. Exodus 16:13 introduces them alongside manna; Numbers 11:31-32 describes massive quail fall followed by divine plague against the people's grumbling. Psalm 105:40 remembers the provision positively. These birds, known to migrate through Sinai in large flocks, become a sign of both God's provision and the peril of craving beyond need. **LIVING CREATURES**
en: quail, the-quail | **es:** codornices, las-codornices | **fr:** caille, le-cailles, le-quail | **de:** der-Wachtel, der-quail, quail Exod 16:13; Num 11:31; Num 11:32; Ps 105:40

שַׁלְוִי H7959 *Prep-b / N-fsc / 1cs* (1×)
ease, prosperity, security
An abstract noun denoting ease, prosperity, or security. Psalm 30:6 uses the term when the psalmist recalls his false confidence: 'In my prosperity I said, I shall never be moved.' The noun captures the dangerous self-assurance that comes from extended blessing—when life goes well, humans forget their dependence on God. The form שַׁלְוִי (with suffix: שַׁלְוִי 'my prosperity') derives from roots related to ease and security. This prosperity becomes a theological problem in Scripture: blessing intended to prompt gratitude instead produces complacency. The psalmist's testimony warns that ease can blind us to our vulnerability and God's ongoing sustaining grace.

(1×) In Psalm 30:6, the phrase 'in my prosperity' (בְּשַׁלְוִי) sets the temporal context for the psalmist's self-deception: when prosperous, he claimed permanent security. Spanish translates 'en mi prosperidad' (in my prosperity), French 'dans prospérité' (in prosperity), German 'in mein Wohlstand' (in my prosperity/wealth). The possessive suffix 'my' makes this personal—not general prosperity but this psalmist's specific experience of blessing. The domain assignment to 'Trouble, Hardship, Relief' categorizes prosperity as relief from hardship. The psalm's narrative arc moves from prosperity to crisis to restoration, demonstrating that human security is always provisional and God-dependent. **EASE AND TRANQUILITY**
en: in-my-prosperity | **es:** en-mi-prosperidad | **fr:** dans-prospérité | **de:** in-mein-Wohlstand Ps 30:6

שְׁלִי H7960 *N-fs* (3×)
neglect, oversight, failure in duty (rare Aramaic administrative term)
This rare Aramaic noun appears only in Ezra and Daniel in administrative contexts warning against negligence. The term carries the sense of failing to fulfill an obligation or allowing something important to slip through oversight. Spanish and English glosses consistently emphasize the idea of failure and negligence, while the

textual tradition shows some uncertainty (the Ketiv-Qere variation in Daniel 3:29 suggests possible textual confusion with a similar root). The contexts uniformly warn against carelessness in matters of state or religious duty.

(3×) In Persian administrative correspondence (Ezra 4:22, 6:9) and royal decrees (Daniel 6:4), the word functions as a warning: 'let there be no neglect' or 'why should damage grow?' The multilingual evidence (Spanish 'negligencia,' English 'fail/neglect') confirms this relates to administrative oversight or dereliction of duty. The Aramaic context suggests formal bureaucratic language concerned with ensuring royal orders are carried out without slippage. **EASE AND TRANQUILITY**

en: fail, neglect, negligence | **es:** falte, negligencia, no-sea-que-falleis | **fr:** [שלן], erreur | **de:** [שלן] Ezra 4:22; Ezra 6:9; Dan 6:4

שָׁלְוֵ֑ו H7961 *Conj-w / Adj-mpc* (8×)

Quiet, at ease, tranquil; of persons enjoying undisturbed security, or substantivally of a state of peaceful quietness

Describes a condition of calm security and ease, whether applied to persons, nations, or land. Job knew this word painfully — he had been at ease (Job 16:12) before God shattered his peace. The psalmist observes that the wicked are 'at ease forever' (Ps 73:12), and Jeremiah speaks of a nation dwelling secure and undisturbed (Jer 49:31). In a few passages the adjective shifts toward a substantival use, denoting 'quietness' or 'peace' as a quality of land or inner state (1 Chr 4:40; Job 20:20).

1. at ease, tranquil (6×) The core adjectival sense: being at ease, tranquil, undisturbed. In Job 16:12 the sufferer recalls his former settled calm before calamity struck; in Ps 73:12 the prosperous wicked are described as eternally at ease. Jeremiah 49:31 applies it to a nation dwelling securely (paralleled by yoshev lavetach, 'dwelling in safety'). Spanish 'tranquilo' and Arabic cognates confirm the nuance of settled composure rather than mere inactivity. **EASE AND TRANQUILITY**

en: and-always-at-ease, and-at-ease, and-secure | **es:** Tranquilo, tranquila, y-en-paz | **fr:** [שלין], et-tranquille, et-שׁלֵיו | **de:** [ושלוה], [ושליו], [שלו] Job 16:12; Job 21:23; Ps 73:12; Jer 49:31; Ezek 23:42

2. quietness, peace (substantival) (2×) A substantival or nominalized usage where the adjective functions as a noun meaning 'quietness, peacefulness.' In 1 Chr 4:40 it describes the quality of the land itself — quiet, fertile pasture (paralleled by shoqetet, 'undisturbed'). In Job 20:20 it appears as an abstract noun: the wicked person knew no quietness within. Spanish 'tranquilidad' and French 'tranquille' mirror this shift from describing a person to naming the condition. **EASE AND TRANQUILITY**

en: and-peaceful, quietness | **es:** tranquilidad, y-pacífica | **fr:** [ושלוה], שלו | **de:** [ושלוה], [שלו] 1Chr 4:40; Job 20:20

שַׁלְוָה֙ H7962 *Prep-b / N-fpc / 2fs* (8×)

Quietness, tranquility, ease; ranges from genuine peaceful security to complacent carelessness depending on moral context.

Denotes a state of calm and undisturbed rest, whether experienced as genuine prosperity or as dangerous complacency. In Psalm 122:7 it parallels shalom as a blessing upon Jerusalem, and Proverbs 17:1 commends a dry morsel enjoyed in quietness over a house full of feasting with strife. Yet the same word carries a sharp warning in Proverbs 1:32, where the 'ease of fools' destroys them, and in Ezekiel 16:49, where Sodom's sin included an 'abundance of ease.' Spanish 'tranquilidad' and English 'quietness' both capture the surface calm, but the Hebrew insists the moral quality of that calm depends entirely on who possesses it.

quietness, ease, prosperity (8×) A feminine noun covering the full spectrum from blessed tranquility to perilous complacency. Positively, it describes the peaceful security prayed for over Jerusalem (Ps 122:7) and the quiet contentment preferable to conflict (Prov 17:1). Negatively, it characterizes the careless ease of fools headed for ruin (Prov 1:32) and Sodom's self-satisfied prosperity (Ezek 16:49). In Daniel 8:25 and 11:21, the prepositional phrase 'in quietness' implies a sudden, unexpected attack launched during a time of false security. The multilingual glosses—English 'quietness/peace,' Spanish 'tranquilidad,' French 'tranquillité'—all converge on the core idea of undisturbed calm, though none fully conveys the moral ambiguity the Hebrew word carries. **EASE AND TRANQUILITY**

en: and-in-peace, and-quietness, and-quietness-of | **es:** Con-tranquilidad, con-tranquilidad, en-prosperidades-tuyas | **fr:** [בשלותיך], et-tranquillité, et-ושלוה | **de:** [בשלוה], [בשלותיך], [ובשלוה] Ps 122:7; Prov 1:32; Prov 17:1; Jer 22:21; Ezek 16:49

שַׁלְוָ֖ךְ H7963 *Prep-l / N-fsc / 2ms* (1×)

ease, prosperity, security (Aramaic)

A Biblical Aramaic feminine noun denoting ease, prosperity, or tranquility. Daniel 4:24 (English 4:27, Aramaic 4:24) uses it when Daniel interprets Nebuchadnezzar's dream, urging: 'may there be a lengthening to your prosperity' (or 'may there be an extension of your tranquility'). Daniel hopes the king's repentance might delay or avert the predicted judgment. The term captures both material prosperity (the king's wealth and power) and peaceful reign (absence of conflict). The construct phrase 'your prosperity' (שַׁלְוָתָךְ) includes the second-masculine suffix, making Daniel's counsel personal and diplomatic.

(1×) In Daniel 4:24 (Aramaic 4:27), the phrase 'to your prosperity' (לִשְׁלַוְתָךְ) appears in Daniel's hopeful counsel. The preposition 'to' (לְ) indicates direction or purpose—may lengthening come 'to/for your prosperity.' Spanish renders 'de tu prosperidad' (of your prosperity, using genitive), French 'tranquillité' (tranquility), German brackets the Aramaic. Daniel's advice involves breaking off sins through righteousness and iniquities through mercy to the poor, hoping this might extend the king's prosperity. The domain assignment to 'Trouble, Hardship, Relief' positions prosperity as the opposite of hardship. The theological tension here involves whether repentance can alter predicted judgment, a recurring biblical question. **EASE AND TRANQUILITY**

en: to-your-prosperity | **es:** de-tu-prosperidad | **fr:** tranquillité | **de:** [לשלותך] Dan 4:27

שִׁלּוּחִ֔ים H7964 *N-mp* (3×)

parting gift, dowry, sending away (gift given at separation)

This plural noun denotes gifts given at the moment of parting or separation. The word appears in two distinct but related contexts: formal dismissal (Moses sending away his wife, Exodus 18:2) and dowry gifts that accompany a bride (Pharaoh giving Gezer as a wedding gift, 1 Kings 9:16). Micah extends the metaphor to Israel's forced 'farewell' to Moresheth-gath, picturing the loss as giving parting gifts. The multilingual glosses ('dowry,' 'parting gifts,' 'regalo de despedida') capture both the ceremonial transfer of property and the emotional tone of separation.

(3×) The root meaning involves something given when people part ways. In Exodus 18:2 it describes Zipporah being sent away 'after her sending away' (a formal dismissal). In 1 Kings 9:16, Pharaoh gives Gezer as dowry to his daughter who marries Solomon—a parting gift marking her transition from Egyptian to Israelite household. Micah 1:14 personalizes this: Israel will give 'parting gifts' to Moresheth-gath, a poignant image of permanent loss. The cross-linguistic evidence confirms this involves both material transfer and relational separation. **GEOGRAPHY AND SPACE**

en: dowry, her-sending-away, parting-gifts | **es:** despido-de-ella, regalo-de-despedida, regalos-de-despedida | **fr:** dot, dowry, sa-envoyant-au-loin | **de:** [שלוחים], dowry, ihr-sending-weg Exod 18:2; 1Kgs 9:16; Mic 1:14

שָׁלֹ֑ום H7965 *Prep-m / N-ms* (237×)

Completeness, soundness, welfare, peace; spanning tranquility, well-being, greeting formulas, interpersonal alliance, and wholeness

Shalom is arguably the most culturally resonant word in biblical Hebrew, yet its meaning runs far deeper than the English 'peace' suggests. Built on the root sh-l-m denoting wholeness and complete-

ness, it encompasses bodily health ('is it well with you?'), national security (absence of war), relational harmony (covenant of peace), and even serves as a standard greeting and farewell. Arabic salam preserves the cognate but narrows it mainly to safety and greeting, while Korean pyeonghwa captures the tranquility dimension and German Friede the cessation-of-conflict sense. No single translation in any language fully captures the integrated wholeness that shalom envisions.

1. peace, absence of conflict (198×) Peace as the absence of conflict, war, or strife — the dominant sense covering the vast majority of occurrences (198x). This ranges from God granting peace in the land (Lev 26:6) to the Aaronic blessing 'the LORD give you peace' (Num 6:26) to prophetic visions of cosmic peace (Isa 9:7; 11:6-9). Arabic salam, Spanish paz, French paix, and German Friede all converge here. It includes both interpersonal peace ('go in peace,' Gen 43:23; 1 Sam 1:17) and the eschatological 'Prince of Peace' (Isa 9:6). PEACE AND WELLBEING

en: peace | **es:** Paz, paz | **fr:** paix | **de:** Friede, Frieden, es-geht-wohl Gen 29:6; Gen 43:23; Gen 43:28; Lev 26:6; Num 6:26

2. welfare, well-being, prosperity (17×) Welfare, well-being, or prosperity — the construct-chain usage asking about or referring to someone's total condition: health, safety, and flourishing. Jacob sends Joseph to inquire about the shalom of his brothers and the flock (Gen 37:14). David asks about the shalom of Joab, the army, and the war (2 Sam 11:7). German Wohlergehen and Spanish bienestar both shift vocabulary from 'peace' to 'well-being,' confirming a distinct semantic profile. Pharaoh's response to Joseph — 'it is not in me; God will answer the shalom of Pharaoh' (Gen 41:16) — shows the word covering favorable outcome and divine provision. GEOGRAPHY AND SPACE

en: and-for-the-peace-of, for-peace-of, for-the-peace-of | **es:** bienestar-de, en-su-paz, para-paz | **fr:** bien-être-de, et-pour-le-paix-de, paix | **de:** Friede, das-Wohlergehen, der-Friede- Gen 37:14; Gen 41:16; 1Sam 17:18; 1Sam 17:22

3. greeting or inquiry of peace (16×) A greeting formula or inquiry of peaceful intent — the performative speech-act use of shalom. 'Is it peace?' (2 Kgs 9:17-22) tests whether someone comes as friend or foe. 'Peace to you' (Judg 6:23; 19:20) extends welcome. German 'ist es Friede?' and Arabic 'hal salam?' preserve the interrogative formula. This sense overlaps with sense 1 but functions pragmatically as a social speech act rather than describing a state, as confirmed by its formulaic, non-propositional usage across Gen 29:6, Gen 43:27, and 2 Sam 18:28-32. PEACE AND WELLBEING

en: is-it-peace, is-peace, is-shalom | **es:** acaso-paz, paz, paz-a-ti | **fr:** est-cela-paix, est-paix, est-shalom | **de:** geht-es-wohl, ist-Friede, ist-es-Friede Gen 29:6; Gen 43:27; 2Sam 18:28; 2Sam 18:29; 2Sam 18:32

4. friend, ally, one at peace (3×) A person at peace, friend, or ally — the substantival use where shalom denotes a confederate or trusted companion. Psalm 55:20 mourns betrayal by 'my shalom' — my close friend who violated the covenant. Jeremiah 20:10 reports enemies watching for 'the men of my shalom' to stumble. Arabic halīf 'ally' and Spanish aliado appear in translations, proving this is recognized as a distinct personal-relational use rather than an abstract state. The shift from abstract noun to concrete person is a standard Hebrew semantic extension. PEACE AND WELLBEING

en: against-his-friends, and-for-those-at-peace, peace-my | **es:** contra-sus-aliados, paz-mía, y-para-los-que-están-en-paz | **fr:** dans-paix, et-à-paix, paix | **de:** Friede, gegen-sein-Friede, und-zu-Friede Ps 55:20; Ps 69:22; Jer 20:10

5. Salem, proper name (2×) Used as or associated with a proper name — Gideon's altar 'YHWH-Shalom' (Judg 6:24) and the messianic title 'Prince of Peace' in Isaiah 9:6 treat shalom as a divine attribute elevated to naming status. While overlapping with sense 1, these occurrences function as names or epithets rather than descriptions of a state. The theophoric and christological naming convention sets these apart from ordinary usage. PEACE AND WELLBEING

en: Peace, Shalom | **es:** Shalom | **fr:** Shalom, paix | **de:** Friede, Shalom Judg 6:24; Isa 9:6

6. (1×) Completeness or totality — the etymological core sense reflecting the root sh-l-m 'to be whole.' Jeremiah 13:19 reads 'Judah is carried away captive, all of it' (shelemim), where the nuance is total, complete deportation. Arabic kamil 'complete' and English 'completely' capture this rare but foundational sense, which underlies all the other meanings: peace is wholeness, welfare is wholeness, and greeting someone with shalom wishes them total well-being. COMPLETENESS AND TOTALITY

en: completely | **es:** completamente | **fr:** paix | **de:** Friede Jer 13:19

שִׁלֻּם H7966 *N-mp* (3×)

requital, retribution, recompense (both reward and punishment)

This noun denotes the act of paying back what is owed, whether as punishment or reward. It appears in prophetic contexts announcing divine judgment (Isaiah 34:8 calls it 'the year of recompense for the controversy of Zion,' parallel to 'vengeance') and in Hosea 9:7 warning that 'the days of recompense have come.' The darker sense of judicial retribution dominates, though Micah 7:3 shifts to human corruption where judges take bribes as their 'recompense.' The Spanish and English glosses ('retribución,' 'recompense,' 'bribe') reflect this dual possibility of legitimate payment versus corrupt reward.

(3×) Primarily used for God's retributive justice. Isaiah 34:8 pairs 'the year of recompense' with 'the day of vengeance,' indicating divine settling of accounts. Hosea 9:7 announces 'the days of recompense have come' (parallel to 'visitation')—a time when God repays Israel for covenant violation. Micah 7:3 shows the human perversion: judges who should execute justice instead seek 'the bribe' (recompense for themselves). The evidence across languages confirms this word encompasses both legitimate requital and corrupt payoff, always with the sense of settling what is owed. RECOMPENSE AND RETRIBUTION

en: for-bribe, of-recompense, the-recompense | **es:** de-retribuciones, la-retribución, por-pago | **fr:** [שלומים], rétribution | **de:** [בשלום], [השלם], [שלומים] Isa 34:8; Hos 9:7; Mic 7:3

שַׁלֻּם H7967 *Prep-l / N-proper-ms* (27×)

Shallum — a theophoric name meaning 'recompensed/whole,' borne by kings, priests, Levites, and other figures

Shallum is a Hebrew proper name likely derived from shalem ('to be complete, at peace'), borne by at least a dozen individuals across 27 occurrences. The most politically prominent is Shallum son of Jabesh, who assassinated Zechariah son of Jeroboam II and seized Israel's throne for a single month before being murdered by Menahem (2 Kgs 15:10-15) — a reign epitomizing the chaos of Israel's final decades. Equally significant is Shallum son of Josiah, identified with Jehoahaz, deposed by Pharaoh Necho after three months (Jer 22:11; 1 Chr 3:15). In the priestly sphere, Shallum served as a temple gatekeeper (1 Chr 9:17, 19, 31; Jer 35:4), and another appears in the high-priestly genealogy as Ezra's ancestor (1 Chr 6:12-13; Ezr 7:2). Other bearers include the husband of the prophetess Huldah (2 Kgs 22:14; 2 Chr 34:22) and a wall-builder under Nehemiah (Neh 3:12). Spanish 'Salum,' French 'Shallum,' German 'Schallum' transliterate with minor variation.

Shallum (27×) A Hebrew proper name ('recompensed' or 'whole,' from shalem) designating multiple individuals. Most notable: Shallum king of Israel, whose one-month usurper reign ended in assassination (2 Kgs 15:10-15); Shallum son of Josiah, identified with King Jehoahaz (Jer 22:11; 1 Chr 3:15); Shallum the temple gatekeeper (1 Chr 9:17, 19, 31); a priestly ancestor of Ezra (1 Chr 6:12-13; Ezr 7:2); and the husband of the prophetess Huldah (2 Kgs 22:14; 2 Chr 34:22). Additional bearers appear in Simeon (1 Chr 4:25), Naphtali (1 Chr 7:13), and among Nehemiah's wall-builders (Neh 3:12). GEOGRAPHY AND SPACE

en: Shallum | **es:** Salum, Shalum, Shalúm | **fr:** Shallum, [שלום], [שלם] | **de:** Friede, Schallach, Shallum 2Kgs 15:10; 2Kgs 15:13; 2Kgs 15:14; 2Kgs 15:15; 2Kgs 22:14

שַׁלּוּן H7968 *N-proper-ms* (1×)

Shallun (personal name, wall-builder)

A personal name appearing in Nehemiah 3:15, identifying one of the builders who repaired Jerusalem's walls after the exile. Shallun

rebuilt the Fountain Gate and the wall of the Pool of Shelah near the king's garden. The name may be a variant of the more common 'Shallum,' according to Thesaurus. The slight spelling variation (שַׁלּוּן vs. שַׁלּוּם) might reflect dialectical differences or simply orthographic variation. Nehemiah's detailed roster of builders preserves these names to honor those who participated in the restoration work, making wall-building a sacred act of covenant renewal and communal identity reconstruction.

(1×) In Nehemiah 3:15, the proper noun identifies 'Shallun son of Col-Hozeh, official of the district of Mizpah' as the builder of the Fountain Gate. Spanish translates 'Salún' (Salun), French and German bracket the Hebrew, preserving transliteration practices. The Greek text is not cited in the BDB entry. The name appears in administrative-genealogical context—Shallun holds official position and accepts responsibility for a specific construction section. This connects personal identity to covenant participation: rebuilding Jerusalem's defenses becomes spiritual as well as civic duty. The domain assignment to 'Names of Persons' is appropriate. **PROPER NAMES (PERSONAL)**

en: Shallun | **es:** Salún | **fr:** [שלון] | **de:** [שלון] Neh 3:15

שָׁלֹשׁ H7969 *Prep-l / Number-msc / 3mp* (431×)

three — the cardinal number, used independently, in construct, and in compound numerals

Shalosh (masculine) and sheloshah (feminine) together account for 431 occurrences of the cardinal number three in the Hebrew Bible. Beyond simple counting, 'three' carries significant structural weight in biblical narrative — three visitors to Abraham (Gen 18:2), three days of darkness (Exod 10:22), three divisions of the Psalter. The number appears in construct chains ('three of them'), with prepositional prefixes ('for three,' 'from three'), and in compound numerals ('thirteen,' 'three hundred'). Cross-linguistic evidence is entirely consistent: Spanish 'tres,' French 'trois,' German 'drei' — pure numeral translation with no semantic divergence.

cardinal number three (431×) The cardinal number three in its masculine (shalosh) and feminine (sheloshah) forms, used for counting persons, objects, time periods, and measurements. Appears independently (Gen 6:10 'three sons'), in construct with pronominal suffixes (Gen 9:19 'three of them'), and as a component in compound numerals like thirteen or three hundred (Gen 5:22). All 431 occurrences denote the same numerical value without metaphorical extension. **NUMBER THREE**

en: three | **es:** tres, tres-de, trescientos | **fr:** trois | **de:** drei, dreihundert, vondrei Gen 5:22; Gen 6:10; Gen 6:15; Gen 9:19; Gen 9:28

שְׁלֹשִׁים H7970 *Prep-k / Number-cp* (174×)

Thirty; also used as a title for David's elite corps of warriors ('the Thirty').

The cardinal number thirty, appearing throughout the Hebrew Bible in ages, measurements, counts, and monetary sums—from the thirty cubits of Noah's ark (Gen 6:15) to the thirty shekels of Zechariah's shepherd allegory (Zech 11:12-13). Beyond simple counting, the word takes on a quasi-proper-noun function in the military lists of 2 Samuel 23 and 1 Chronicles 11-12, where 'the Thirty' designates David's elite warrior corps, a titled rank distinct from mere enumeration. All major translation traditions render it with the expected numeral—Spanish treinta, French trente, German dreißig—but the substantival military use stands apart.

1. thirty (cardinal number) (168×) The cardinal number thirty used in counting, measurement, age formulas, monetary amounts, and date expressions. This covers the overwhelming majority of occurrences: thirty years old (Gen 5:3, 2 Sam 5:4), thirty cubits (Gen 6:15), thirty shekels (Exod 21:32), thirty days (Num 20:29). All languages render it straightforwardly—Spanish treinta, French trente, German dreißig—with no semantic ambiguity. **NUMBER THIRTY**

en: thirty | **es:** treinta | **fr:** trente | **de:** dreissig, dreißig, hundertdreißig Gen 5:3; Gen 5:16; Gen 11:14; Gen 11:17; Gen 11:18

2. the Thirty (David's warriors) (5×) A substantival, quasi-titular use: 'the Thirty,' referring to David's elite military corps listed in 2 Samuel 23:13, 24 and 1 Chronicles 11-12. Here the numeral functions as a proper title for a military rank or group, much like 'the Three' (הַשָּׁלֹשָׁה) for the top warriors. Spanish los treinta and English 'the thirty' mark this with the definite article, signaling its shift from quantity to designation. **NUMBER THIRTY**

en: [the-thirty], among-the-thirty, of-the-thirty | **es:** [los-treinta], de-los-treinta, entre-los-treinta | **fr:** de-le-trente, in-trente, parmi-le-trente | **de:** dreissig, in-dreissig, unter-der-dreissig 2Sam 23:13; 2Sam 23:24; 1Chr 11:11; 1Chr 12:4; 1Chr 12:19

3. three (anomalous reading) (1×) An anomalous occurrence at 2 Samuel 23:13 where multilingual glosses render the value as 'three' rather than 'thirty,' likely reflecting a textual variant (cf. the ancient confusion between שְׁלֹשִׁים 'thirty' and שְׁלֹשָׁה 'three' in parallel passages). The bracketed glosses in multiple languages suggest editorial uncertainty about the correct reading at this point. **STATURE THREE ANOMALY**

en: [k] | **es:** [treinta] | **fr:** [k] | **de:** [k] 2Sam 23:13

שָׁלַח H7971 *Conj-w* (847×)

send, dispatch; stretch out (hand); send away, dismiss, release; be sent; set fire to; expel, drive out

The verb שָׁלַח is the Hebrew Bible's primary word for sending — messengers, letters, plagues, and even the hand of God. Its 847 occurrences span nearly every narrative arc from Genesis to Malachi. In the Qal, it means to send or dispatch (Gen 8:7–12, the dove from the ark), but also to stretch out the hand in power or violence (Gen 22:10; Exod 3:20). The Piel intensifies into purposeful commissioning ('send away, dismiss, release'), governing the Exodus drama of Pharaoh's refusal to 'let go' (שַׁלַּח) Israel. A rare destructive sense — setting fire to a place — and forceful expulsion (Gen 3:23, the expulsion from Eden) complete this verb's wide semantic arc.

1. to send, dispatch (Qal) (701×) The basic Qal meaning 'to send, dispatch' (701x) — sending persons, messengers, gifts, or objects to a destination. Arabic ʾ, Korean 보내다, Swahili kutuma, Hindi भेजा converge on directed purposeful movement. Genesis 8:7–12 (Noah sending the raven and dove) and Genesis 20:2 (Abraham sending Sarah) are paradigmatic early instances. This sense dominates the entire Hebrew narrative. **SENDING AND DISPATCHING**

en: and-he-sent, and-sent, and-she-sent | **es:** Y-envió, y-envió | **fr:** et-elle-envoya, et-envoya, et-il-envoya | **de:** und-entsandte, und-er-sandte, und-sandte Gen 8:7; Gen 8:8; Gen 8:12; Gen 19:29; Gen 20:2

2. to send, dispatch (Piel) (63×) The Piel intensive 'send, dispatch' (63x) — purposeful commissioning of messengers, delegations, or communications with deliberate intent. Arabicʾ and Korean 보내다 maintain the same lexical field as sense 1. The Piel intensification often implies formal or repeated sending, as at Genesis 26:27 (Philistines sending Isaac away) and Exodus 8:32 (Pharaoh's repeated dispatching of messengers). **SENDING AND DISPATCHING**

en: and-I-shall-send, and-I-will-send, and-I-will-send- | **es:** Envió, Envió-, Y-enviaré | **fr:** Schélach, envoyer, et-envoyer | **de:** er-sandte, sandte, und-ich-sandte Gen 8:10; Gen 26:27; Gen 28:6; Gen 31:42; Exod 8:32

3. to stretch out, extend (Qal) (40×) Qal with יָד as object: 'to stretch out, extend the hand' (40x). Arabicʾ, Korean 내밀다, Swahili kunyoosha mark a clear semantic departure from 'send.' Genesis 3:22 ('lest he stretch out his hand'), Genesis 22:10 (Abraham stretching out his hand for the knife), and Exodus 3:20 ('I will stretch out my hand') show this gesture of power, violence, or intent. The hand becomes the semantic signal distinguishing this sense. **GOING OUT AND FORTH**

en: And-stretched-out, and-He-sent-forth, and-He-stretched-out | **es:** Y-extendió, de-extender, extender | **fr:** et-Il-étendit-dehors, et-envoyer, et-il-atteignit | **de:** und-He-streckte-aus-heraus, und-er-reached, und-er-sandte Gen 3:22; Gen 8:9; Gen 19:10; Gen 22:10; Gen 37:22

4. to send away, dismiss, release (Piel) (34×) Piel meaning 'send away, dismiss, let go, release' (34x) — often of divorcing a wife, freeing slaves, or releasing captives. Arabic ʿ, Korean 보내다 with directional 'away,' and French 'envoie-moi' capture the

separative force. Genesis 18:16 (Abraham sending off the angels), Genesis 31:27 (Laban's complaint about Jacob's departure), and the Exodus refrain of Pharaoh refusing to 'let the people go' are central. **STRIKING AND REFERENCE**

en: I-will-let-you-go, and-I-would-have-sent-you, and-he-sent | **es:** Dejar-ir, Y-despidió, cuando-envíe-él | **fr:** Je—que-tu-aller, envoie-moi, envoyer | **de:** als-er-sends, du-muss-sende-mich, er-sandte-weg Gen 18:16; Gen 31:27; Gen 32:26; Gen 45:24

5. to be sent (Qal passive / Pual) (5×) Passive voice (Qal passive participle or Pual) meaning 'to be sent, to be let loose' (5x). Arabic ʾ, Korean 보내지다, Swahili kutumwa confirm the passive transformation. Genesis 44:3 ('the men were sent away'), Genesis 49:21 ('Naphtali is a doe let loose'), and 1 Kings 14:6 ('I am sent to you') show both literal dispatch and poetic release. **SENDING AND DISPATCHING**

en: am-sent, let-loose, sent | **es:** enviado, fueron-enviados, suelta | **fr:** am-envoya, envoyer, que-délier | **de:** am-sandte, losgelassen, senden Gen 44:3; Gen 49:21; 1Kgs 14:6; Ezek 3:5; Ezek 23:40

6. (2×) A destructive use meaning 'to set (fire to), send fire into' (2x). English 'set/they-have-set,' Spanish quemaron 'they burned,' and French placer suggest placing fire. Judges 20:48 (Israelites setting fire to Benjaminite cities) and Psalm 74:7 ('they have set your sanctuary on fire') employ שָׁלַח with אֵשׁ 'fire' as object, yielding a violent conflagrative sense within the GEOGRAPHY/SPACE domain. **PLACING AND LAYING**

en: set, they-have-set | **es:** Enviaron, quemaron | **fr:** envoyer, placer | **de:** sandte, setzen Judg 20:48; Ps 74:7

7. to send out, expel, drive out (Piel) (2×) Piel meaning 'to expel, drive out, cast out' with forceful connotation (2x). Arabic ṭ, Korean 내보내다, Swahili kufukuza mark stronger compulsion than mere dismissal. Genesis 3:23 — God expelling Adam from the Garden of Eden — is the archetype: not a polite sending but an irreversible banishment. 2 Kings 8:12 extends this to violent military expulsion. **GOING OUT AND FORTH**

en: And-sent-him-out, you-will-set | **es:** Y-lo-envió, enviarás | **fr:** Et-envoya-lui-dehors, tu-fera-plaça | **de:** du-wird-setzte, und-sandte-ihn-weg Gen 3:23; 2Kgs 8:12

שְׁלַח H7972 *V-Qal-Perf-1cp* (14×)

To send, dispatch (Aramaic); to send a letter, person, or decree, or to stretch out the hand.

The standard Aramaic cognate of Hebrew shalach, used predominantly in Ezra and Daniel for official acts of sending — dispatching letters, envoys, and royal decrees. The bureaucratic correspondence of Ezra 4-5 revolves around this verb: officials 'sent' reports to Darius, who 'sent' replies back. In one memorable instance (Ezra 6:12), Darius warns that God will overthrow any king who 'stretches out' (yishlach) his hand to alter the temple decree — extending the basic 'send' meaning to the physical gesture of reaching out to destroy.

1. send, dispatch (13×) To send or dispatch a person, message, or official decree. This is the standard Aramaic administrative verb for transmitting correspondence and commands. Ezra 4:11-18 uses it repeatedly for the exchange of letters between provincial officials and the Persian court; Daniel 3:2, 28 and 6:23 employ it for summoning officials and delivering people. Spanish enviar and French envoyer consistently render this straightforward sense of dispatching. **SENDING AND DISPATCHING**

en: had-sent, let-send, sent | **es:** enviamos, enviaron, enviasteis | **fr:** Schélach, [שלי׳ח], envoyer | **de:** [ישלח], [שלחו], [שלחנא] Ezra 4:11; Ezra 4:14; Ezra 4:17; Ezra 4:18; Ezra 5:6

2. stretch out, extend (1×) To stretch out or extend the hand, a specialized extension of the basic 'send' meaning. In Ezra 6:12, King Darius warns that any king or people who 'stretches out' his hand to alter the decree or destroy the Jerusalem temple will be overthrown. The idiom yishlach yad ('send forth the hand') is shared with Biblical Hebrew, where it often implies hostile or destructive intent. Spanish extienda ('extends') captures the physical gesture underlying this usage. **SENDING AND DISPATCHING**

en: stretches-out | **es:** extienda | **fr:** envoyer | **de:** [ישלח] Ezra 6:12

שֶׁלַח H7973 *N-ms* (8×)

A missile or weapon (javelin, dart); also shoots or sprouts of a plant

From the root shalakh ('to send'), this noun names what is 'sent forth' – whether a weapon hurled in battle or a shoot sprouting from a plant. Its primary domain is military: Nehemiah's builders each held 'his weapon' while working (Neh 4:17, 23), and the temple guards stood with their 'weapons' in 2 Chronicles 23:10. In Job, the shelakh represents the lethal instrument of death – 'perishing by the sword/dart' (Job 33:18; 36:12). A beautiful botanical sense emerges in Song of Solomon 4:13, where the beloved's 'shoots' are a paradise of pomegranates, the same 'sending forth' now describing the luxuriant growth of a garden.

1. weapon, missile (5×) A weapon or missile used in warfare – javelin, spear, or general armament. In Nehemiah's rebuilding narrative, each worker held his shelakh while laboring (Neh 4:17, 23), and 2 Chronicles 23:10 and 32:5 use the plural for stockpiled weapons. Joel 2:8 describes the locust army: 'they fall upon the shelakh and are not cut off.' Spanish 'armas' and 'las-armas' consistently render the collective military sense. **WEAPONS ARMS**

en: his-weapon, the-weapon, the-weapons | **es:** armas, el-arma, las-armas | **fr:** Schélach, [השלח], [שלחו] | **de:** [שלחו], der-sandte, sandte 2Chr 23:10; 2Chr 32:5; Neh 4:17; Neh 4:23; Joel 2:8

2. dart, javelin (lethal weapon) (2×) A lethal projectile weapon – dart, javelin, or sword – specifically associated with violent death. Job 33:18 warns of a soul 'perishing by the shelakh,' and Job 36:12 echoes the same fatal association. English 'by-the-sword' and Spanish 'por-espada' / 'por-la-espada' interpret the instrument as a killing weapon, distinguishing this from the general armament sense by its mortal context. French 'jet' ('throw') preserves the etymological connection to the root shalakh. **WEAPONS AND WARFARE**

en: by-the-sword | **es:** por-espada, por-la-espada | **fr:** dans-jet, jet | **de:** in-sandte Job 33:18; Job 36:12

3. shoots, sprouts (1×) Botanical shoots, sprouts, or branches – what a plant 'sends forth.' Song of Solomon 4:13 uses the 2fs plural construct shelakhayikh: 'your shoots are a paradise of pomegranates,' transforming the martial image of something launched outward into the tender growth of a garden. Spanish 'Tus-renuevos' ('your new growth') and French 'Tes-jets' ('your shoots') both preserve the organic vitality implied by the verbal root. **AUTO-DETECTED COMMUNITY 11579 WITH 3 SENSES**

en: your-shoots | **es:** Tus-renuevos | **fr:** Tes-jets | **de:** [שלחיך] Song 4:13

שֶׁלַח H7974 *N-proper-ms* (9×)

Shelah, a son of Arpachshad and ancestor of Abraham in the patriarchal genealogy from Shem to Abram.

A proper name in the genealogy connecting Noah's son Shem to Abraham, identifying the son of Arpachshad and father of Eber (Gen 10:24; 11:12-15). Shelah occupies a key position in the Table of Nations and the Shemite lineage, bridging the post-flood world to the Hebrews through his son Eber, from whom the designation 'Hebrew' may derive. The name appears in both Genesis and 1 Chronicles (1:18, 24), with the LXX rendering it as Σαλα. German 'sandte' appears to be a mistranslation artifact, but Spanish 'Sala' and French 'Schélach' preserve the transliteration faithfully.

Shelah (9×) The personal name Shelah (שֶׁלַח), designating the son of Arpachshad and father of Eber in the Shemite genealogy. His nine occurrences span Genesis 10:24 (twice, in both the Table of Nations and the Shemite line), Genesis 11:12-15 (four times, detailing his birth, fathering of Eber, and lifespan), and 1 Chronicles 1:18 (twice) and 1:24. Shelah's genealogical position is significant: through his son Eber, the line extends to Peleg, Terah, and ultimately Abraham. The LXX Σαλα became the basis for the New Testament form in Luke 3:35. **PROPER NAMES (PERSONAL)**

en: Shelach, Shelah, and-Shelach | **es:** Sala, Selaj, Shélaj | **fr:** Schélach, Shéla,

et-Schélach | **de:** Schelach, sandte, und-Schelach Gen 10:24; Gen 11:12; Gen 11:13; Gen 11:14

שֶׁלַח H7975a *Art / N-ms* (1×)

Shelah, Siloam (place name, pool/aqueduct in Jerusalem)

A place name appearing in Nehemiah 3:15, referring to a pool or water system near Jerusalem's southeastern wall. The fuller designation 'Pool of Shelah' (בְּרֵכַת הַשֶּׁלַח) appears in construction reports —Shallun repaired the wall of this pool by the King's Garden. This name is equivalent to Shiloah (שִׁלֹחַ) mentioned in Isaiah 8:6 and connects to the Siloam pool and tunnel system that brought water from the Gihon Spring into the city. The root may relate to 'sending' (שָׁלַח), reflecting the water's being 'sent' through channels. The Piel form in Psalm 104:10 uses the same root for sending streams. Modern Arabic preserves the name as Birket Silwan.

(1×) In Nehemiah 3:15, the phrase 'the Shelah' (הַשֶּׁלַח) appears in the construct 'pool of the Shelah,' identifying a specific water installation. Spanish translates 'el Siloé' (the Siloam), English 'the Shelah,' French and German bracket the Hebrew. The definite article marks this as a known landmark in Jerusalem's topography. The domain assignment to 'Names of Persons and Places' fits the place-name function. This pool system was crucial for Jerusalem's water supply, making its wall militarily and economically significant. The name's connection to Siloam links Nehemiah's construction project to earlier biblical references and to the famous tunnel inscription discovered in the 19th century. **AUTO-DETECTED COMMUNITY 6254 WITH 3 SENSES**

en: the-Shelah | **es:** el-Siloé | **fr:** [השלח] | **de:** der-sandte Neh 3:15

שִׁלֹחַ H7975b *Art / N-proper-fs* (1×)

Shiloah (place name, conduit/pool in Jerusalem)

A place name designating a water source or conduit in Jerusalem, appearing in Isaiah 8:6 as 'the waters of Shiloah that flow gently.' This name refers to the same water system as Shelah (שֶׁלַח) in Nehemiah and is connected to the Siloam pool and tunnel. The prophet contrasts Shiloah's gentle flowing waters with the mighty, violent flood of the Euphrates (representing Assyria), creating a metaphor for trusting YHWH's quiet provision versus seeking powerful foreign alliances. The LXX renders it Silōam (Σιλωαμ). Modern Birket Silwan preserves the site. The Siloam tunnel and inscription provide archaeological evidence of this water system's importance.

(1×) In Isaiah 8:6, the phrase 'the Shiloah' (הַשִּׁלֹחַ) appears in 'the waters of the Shiloah,' emphasizing the gentle flow of this Jerusalem water source. The definite article marks it as a known landmark. Spanish translates 'Shiloaj' (Shiloah), French and German bracket the Hebrew. The prophet's imagery contrasts local, gentle provision (Shiloah) with foreign, violent power (Euphrates/Assyria). The 'gentle flowing' (הַהֹלְכִים לְאָט) characterizes both the literal water and the theological point: YHWH's provision seems small and unimpressive compared to imperial might, yet it suffices for those who trust. The domain assignment to 'Names of Persons and Places' fits the place-name function, though 'water systems' or 'sacred geography' might capture more theological weight. **AUTO-DETECTED COMMUNITY 6254 WITH 3 SENSES**

en: the-Shiloah | **es:** Shiloaj | **fr:** [השלח] | **de:** [השלח] Isa 8:6

שְׁלוּחָה H7976 *N-fpc / 3fs* (1×)

shoots, branches (of grapevine)

A feminine plural noun denoting shoots or branches, specifically of a grapevine. Isaiah 16:8 uses the term to describe the vine of Sibmah (east of the Jordan), whose 'shoots' once reached distant lands, symbolizing the region's former prosperity. The imagery connects agricultural abundance to political/economic reach—Sibmah's viticulture was so successful that its influence extended far beyond local boundaries. The plural form (שְׁלוּחוֹת) with third-feminine suffix (שְׁלוּחֹתֶיהָ 'her shoots') personalizes the vine, typical of prophetic poetry that treats cities and regions as living entities. The root relates to 'sending forth' (שָׁלַח), capturing how vine branches extend and spread.

(1×) In Isaiah 16:8, the phrase 'its shoots' (שְׁלוּחֹתֶיהָ) refers to the vine of Sibmah: 'her shoots reached to Jazer, wandered to the desert; her branches spread abroad, passed over the sea.' Spanish translates 'sus ramas' (her branches), French and German bracket the Hebrew. The possessive suffix 'her' personifies the vine, making Sibmah's agricultural glory a character in the lament. The shoots' extensive reach—to Jazer, the desert, across the sea—hyperbolically depicts former prosperity now destroyed. The domain assignment to 'Plants' is appropriate. The imagery fits prophetic lament over Moab, where agricultural destruction symbolizes divine judgment. **BRANCHES AND SHOOTS**

en: its-shoots | **es:** sus-ramas | **fr:** [שלחותיה] | **de:** [שלחותיה] Isa 16:8

שִׁלְחִי H7977 *N-proper-ms* (2×)

Shilhi: father of King Jehoshaphat's mother, grandfather to the king of Judah

A Hebrew personal name, appearing in the genealogical notices of King Jehoshaphat of Judah. Shilhi is identified as the father of Azubah, who was the mother of Jehoshaphat. The name appears in both 1 Kings 22:42 and its parallel in 2 Chronicles 20:31, providing the maternal lineage of one of Judah's reforming kings. The Septuagint renderings vary widely (Semei, Salala, Salei), suggesting uncertainty about pronunciation or vocalization. The etymology is uncertain, though it may relate to roots meaning 'sent' or 'missile.' As with most proper names, the multilingual glosses are transliterations.

(2×) Royal genealogies in Kings and Chronicles occasionally preserve the names of kings' mothers and their fathers, marking these individuals as significant in court politics and succession. Shilhi's inclusion in both accounts of Jehoshaphat's reign suggests he was a figure of some standing, though nothing else is known of him. The name's appearance in parallel texts confirms its historical reliability, even if its meaning remains obscure. **PROPER NAMES (PERSONAL)**

en: Shilchi, Shilhi | **es:** Silhi | **fr:** Shilchi, [שלחי] | **de:** Shilchi, [שלחי] 1Kgs 22:42; 2Chr 20:31

שִׁלְחִים H7978 *Conj-w / N-proper-fs* (1×)

Shilhim (place name in southern Judah)

A place name appearing in Joshua 15:32, identifying a town in the Negeb region of Judah's tribal allotment. The conjunction 'and' connects it to the surrounding list of settlements. The LXX offers various renderings (Salē, Saleiim, Seleiim in different manuscripts), indicating textual variation or uncertainty about pronunciation. Like many small settlements in the Negeb, precise modern identification remains uncertain. The name appears in boundary and town lists that legally defined Judah's inheritance, ensuring territorial clarity among the tribes. These lists functioned as ancient land deeds, establishing ownership and rights.

(1×) In Joshua 15:32, the phrase 'and Shilhim' (וְשִׁלְחִים) includes this town in Judah's Negeb settlement list. The conjunction 'and' (וְ) coordinates it with surrounding place names. Spanish translates 'y Siljim' (and Silhim), French 'et Shilchim,' German 'und Shilchim,' all preserving the conjunctive structure. The domain assignment to 'Properties, Relations' seems inappropriate—this clearly belongs to geographical locations or place names. The LXX variants suggest this town's name was not well-established in Greek transmission, perhaps because the settlement was minor or abandoned by Hellenistic times. These Negeb towns marked the southern extent of Judah's inheritance. **GEOGRAPHY AND SPACE**

en: and-Shilchim | **es:** y-Siljim | **fr:** et-Shilchim | **de:** und-Shilchim Josh 15:32

שֻׁלְחָן H7979 *N-msc / 2ms* (71×)

shulchan – a table for dining, royal feasts, or ritual use; by metonymy, the provision set upon it

The masculine noun shulchan denotes a table, covering a range from

the leather mat spread on the ground in early Semitic practice to the elaborate furnishings of palace and temple. It appears 71 times in contexts spanning the domestic (Judg 1:7, where vanquished kings gather crumbs under a table), the royal (David's table, 2 Sam 9:7-13; Solomon's table, 1 Kgs 10:5), the sacral (the table of showbread, Exod 25:23-30), and the metaphorical (Ps 23:5, 'you prepare a table before me'). By metonymy it can represent the provision or fellowship associated with dining. Spanish mesa, French table, and German Tisch all converge on a single equivalent, confirming that the physical-object sense and the metonymic-provision sense remain lexically unified.

table (71×) A table as a piece of furniture – whether a humble mat on the ground (as the etymological background suggests), a king's banquet table (1 Kgs 2:7; 2 Sam 9:7), the sacred table of showbread in the tabernacle (Exod 25:23-30; Num 4:7), or even idol tables that provoke divine jealousy (Isa 65:11; Mal 1:7). By extension the word carries metonymic force: 'my table' means 'my provision and hospitality' (Ps 23:5; Ps 69:23). Spanish mesa, French table, and German Tisch map uniformly to this unified sense. **TABLE FURNITURE**
en: table, the-table | **es:** la-mesa | **fr:** la-table, le-table, table | **de:** Tisch, der-Tisch, der-table Exod 25:23; Exod 25:27; Exod 25:28; Exod 25:30; Exod 26:35

שָׁלַט H7980 *Prep-l / V-Qal-Inf* (8×)

To rule, have dominion, exercise authority over; in Hifil, to empower or grant authority to another

A late Hebrew verb meaning to exercise ruling power or mastery over others. In Esther 9:1 it carries dramatic irony — the very day enemies expected to dominate the Jews, the Jews instead became masters over those who hated them. Ecclesiastes uses it repeatedly to explore the bitter irony of human authority: one person rules over another to their hurt (8:9), and a person who labors wisely may see their wealth ruled by a fool (2:19). The Hifil causative adds the dimension of God granting or withholding the power to enjoy what one has (Eccl 5:19; 6:2).

1. to rule, have dominion (Qal) (6×) The Qal stem sense of exercising dominion, ruling, or lording it over others. Nehemiah 5:15 rebukes former governors who 'lorded it over' the people; Esther 9:1 uses it twice for the dramatic reversal where the Jews gained mastery over their enemies. Ecclesiastes probes the futility of such rule — one person dominates another to their own harm (8:9). The Arabic cognate saluta ('overcome, prevail') and Aramaic shlat preserve the same semantic core of authoritative control. **RULING AND REIGNING**
en: and-he-will-rule, let-rule, ruled | **es:** domina, dominar, dominaron | **fr:** [ישלטו], [לשלוט], [שלטו] | **de:** [וישלט], [ישלטו], [לשלוט] Neh 5:15; Esth 9:1; Ps 119:133; Eccl 2:19

2. to empower, give authority (Hifil) (2×) The Hifil (causative) stem sense: to cause someone to rule, that is, to empower or grant authority. Both occurrences appear in Ecclesiastes' theological reflection on divine sovereignty — God gives wealth but may not empower the person to enjoy it (Eccl 6:2), or alternatively does empower enjoyment as a gift (5:19). Spanish 'le da poder' and Hindi 'adhikar dena' capture the causative nuance of bestowing ruling power upon another. **STRIKING AND REFERENCE**
en: and-empowered-him, empowers-him | **es:** le-da-poder, y-le-dio-poder | **fr:** dominer, et-dominer-lui | **de:** [והשליטו], [ישליטנו] Eccl 5:19; Eccl 6:2

שְׁלַט H7981 *Conj-w / V-Hifil-ConjPerf-3ms / 3ms* (7×)

To have power or dominion, to rule; in the Hifil, to appoint someone as ruler (Aramaic שְׁלַט)

An Aramaic verb appearing exclusively in Daniel, spanning the range from having raw power over physical forces to exercising royal dominion. In Daniel 3:27 fire 'had no power' over the three youths, while in 5:7 and 5:16 the verb describes being appointed ruler of the kingdom. The Hifil causative form captures Nebuchadnezzar's God-given authority to grant rulership to others (Dan 2:38, 2:48). Spanish gobernará and te ha hecho gobernar neatly distinguish the base and causative stems.

1. rule, have dominion (Qal) (5×) To rule, have power or dominion, in the basic Qal stem. This encompasses having raw physical power (fire over the three youths in Dan 3:27, lions overpowering accusers in Dan 6:24) as well as exercising governmental rule (Dan 5:7, 5:16). The Spanish gobernará ('will rule') and se apoderaron ('they overpowered') together show the breadth from political authority to brute physical mastery. The kingdom that 'will rule over all the earth' (Dan 2:39) captures the grandest scope. **RULING AND REIGNING**
en: had-power, overpowered, will-rule | **es:** gobernará, gobernarás, se-apoderaron | **fr:** gouverner | **de:** [ישלט], [שלט], [שלטו] Dan 2:39; Dan 3:27; Dan 5:7; Dan 5:16; Dan 6:24

2. cause to rule, appoint as ruler (Hifil) (2×) The Hifil causative: to make someone a ruler, to grant dominion to another. Used exclusively of Nebuchadnezzar receiving God-given authority and then delegating it, as in Dan 2:38 where God 'has made you ruler' and Dan 2:48 where the king 'made him ruler' over Babylon's province. Spanish y te ha hecho gobernar ('and has made you govern') and Arabic sallataka ('empowered you') both underscore the causative transfer of authority from one party to another. **RULING AND REIGNING**
en: and-made-him-ruler, and-made-you-ruler | **es:** y-lo-hizo-gobernar, y-te-ha-hecho-gobernar | **fr:** et-gouverner | **de:** [והשלטה], [והשלטך] Dan 2:38; Dan 2:48

שֶׁלֶט H7982 *N-mpc* (7×)

shield, buckler — a type of defensive armament, often ornamental, hung on walls or carried in battle

Shelet refers to a particular kind of shield or buckler whose exact form remains debated among scholars. Some ancient versions suggest 'quivers' or 'equipment,' but the dominant reading across translations is a defensive shield. David captured golden shelatim from Hadadezer's servants (2 Sam 8:7), and Solomon's Temple later displayed such shields as trophies. In Song of Songs 4:4 they hang decoratively on a tower alongside maginnim, suggesting shelet may have been a smaller, ornamental type. Spanish 'escudos' and English 'bucklers/shields' consistently reflect this military-decorative sense.

shield, buckler (defensive armament) (7×) A shield or buckler used as defensive military equipment, sometimes ornamental and displayed on walls or towers. David took golden shelatim from the servants of Hadadezer (2 Sam 8:7 = 1 Chr 18:7), and Jehoiada distributed shields from the Temple armory (2 Kgs 11:10 = 2 Chr 23:9). In Song 4:4 shelatim hang alongside maginnim on a tower, suggesting a distinct but related type of defensive piece. Spanish 'escudos' and French 'bouclier' confirm the shield sense across all seven occurrences. **GEOGRAPHY AND SPACE**
en: bucklers-of, shields-of, the-bucklers | **es:** escudos-de, los-escudos, los-escudos-pequeños | **fr:** [השלטים], [שלטי], bouclier | **de:** [השלטים], [שלטי], [שלטיהם] 2Sam 8:7; 2Kgs 11:10; 1Chr 18:7; 2Chr 23:9; Song 4:4

שִׁלְטוֹן H7983 *N-ms* (2×)

Rule, dominion, mastery; authority exercised over something or someone

A noun meaning rule, dominion, or mastery, appearing twice in Ecclesiastes. In 8:4, it describes the king's authoritative word, which carries 'rule' or 'power.' In 8:8, the word appears in the famous declaration that no one has 'mastery over the spirit' to retain it, nor power over the day of death. The multilingual evidence consistently points to rule, dominion, or power, and the contexts link it to ultimate authority—whether royal or divine. Qoheleth uses this term to explore the limits of human control: kings wield dominion in their sphere, but death mocks all earthly mastery.

(2×) Both uses in Ecclesiastes concern the boundaries of authority. The king's word has dominion in the political realm, but even kings lack mastery over life and death. The Spanish 'dominio' and 'poder,' along with English 'rule,' capture the term's focus on effective control and authority. Qoheleth's point is sharp: human dominion is real but radically limited. The word choice underscores the paradox of power—vast in one sphere, impotent in another. **AUTHORITY AND**

POWER
en: rule | **es:** dominio, poder | **fr:** domination | **de:** [שלטון] Eccl 8:4; Eccl 8:8

H7984 *N-mpc* (2×)
Rulers, officials; those holding administrative or judicial authority
An Aramaic plural noun denoting rulers or officials, appearing in the list of dignitaries summoned to the dedication of Nebuchadnezzar's golden image in Daniel 3. The exact administrative role is unclear —BDB does not provide a detailed entry—but the context groups them with satraps, governors, and other high-ranking officials. The multilingual glosses vary: Spanish 'oficiales' (officers), French 'puissant' (powerful), suggesting a general term for those in authority. The repetition of the full list of officials in Daniel 3:2 and 3:3 emphasizes the comprehensive nature of the royal summons—every level of government must bow.

(2×) Daniel 3's bureaucratic roll call serves a rhetorical purpose: the empire's entire power structure is assembled to enforce idolatrous worship, magnifying the courage of Shadrach, Meshach, and Abednego. The term שִׁלְטָנַיִן contributes to this atmosphere of overwhelming political pressure. While the precise office is uncertain, the function is clear: these are figures of authority, part of the apparatus of imperial control. The cross-linguistic spread ('rulers,' 'officials,' 'powerful') confirms the general sense even if the specific rank is lost. **GEOGRAPHY AND SPACE**
en: rulers-of | **es:** los-oficiales-de | **fr:** puissant | **de:** [שלטני] Dan 3:2; Dan 3:3

שָׁלְטָן H7985 *N-msc / 3ms* (14×)
Dominion, sovereign authority; Aramaic term for ruling power, especially God's eternal reign in Daniel.
An Aramaic noun used exclusively in Daniel to denote sovereign dominion and ruling authority. It describes both human and divine kingship, but its theological weight falls overwhelmingly on God's eternal reign: 'His dominion is an everlasting dominion that shall not pass away' (Dan 7:14). The word appears in Nebuchadnezzar's doxologies acknowledging divine sovereignty after humbling experiences (Dan 4:3, 34) and in Darius's decree that all must tremble before the God of Daniel, 'whose dominion shall be to the end' (Dan 6:26). Daniel 7 uses it repeatedly to contrast the temporary dominion of beastly empires with the everlasting dominion given to the Son of Man and the saints of the Most High (Dan 7:6, 12, 14, 26–27).

dominion, sovereign authority (14×) Sovereign dominion or ruling authority (שָׁלְטָן), an Aramaic noun confined to Daniel. German 'Herrschaft' and Spanish 'dominio' precisely mirror the semantic range. The term spans human political rule — the dominion stripped from defeated beasts (Dan 7:6, 12) — and divine eternal sovereignty — the dominion that 'shall not be destroyed' (Dan 7:14, 27). Nebuchadnezzar uses it to confess God's supremacy after his madness (Dan 4:3, 34), and Darius echoes the formula (Dan 6:26). The emphatic state שָׁלְטָנָא appears when the dominion is given to the saints (Dan 7:27), marking eschatological climax. **DOMINION AND RULE**
en: His-dominion, and-His-dominion, and-dominion | **es:** dominio, dominio-de, dominio-de-ellas | **fr:** [וישלטנא], [וישלטנך], [שלטנהון] | **de:** Herrschaft, seine-Herrschaft, und-Herrschaft Dan 4:3; Dan 4:22; Dan 4:34; Dan 6:26

שַׁלִּיט H7986 *Adj-fs* (1×)
imperious, domineering, having mastery
An adjective describing someone who has mastery, dominates, or rules—often with negative connotations of overbearing control. Ezekiel 16:30 uses the feminine form to describe personified Jerusalem as an 'imperious prostitute' (אִשָּׁה זוֹנָה שַׁלָּטֶת), combining sexual infidelity imagery with domineering behavior. The term can be neutral (simply denoting a ruler) or negative (emphasizing domination). Ecclesiastes uses it for rulers or those having mastery, while Genesis 42:6 applies it to Joseph as 'the ruler' over Egypt (likely a late editorial substitution). The feminine form in Ezekiel intensifies the prophet's shocking personification of Jerusalem as an aggressive, controlling prostitute—reversing expected gender roles to maximize rhetorical impact.

(1×) In Ezekiel 16:30, the feminine adjective modifies 'prostitute': 'an imperious prostitute woman' (אִשָּׁה זוֹנָה שַׁלָּטֶת). Spanish translates 'dominante' (domineering), French 'dominatrice' (feminine domineering), German brackets the Hebrew. The feminine form שַׁלָּטֶת (rather than masculine שַׁלִּיט) agrees with 'woman' and intensifies the portrayal—Jerusalem personified not merely as unfaithful but as aggressively controlling in her infidelity. The domain assignment to 'Control, Rule' fits the semantic range. This adjective contributes to Ezekiel's most shocking extended metaphor, where Jerusalem's covenant violations are depicted as aggressive prostitution that inverts normal power dynamics. **RULING AND REIGNING**
en: imperious | **es:** dominante | **fr:** dominatrice | **de:** [שלטת] Ezek 16:30

שְׁלִי H7987 *Prep-b* (1×)
quietness, privacy, secrecy
A masculine noun denoting quietness, privacy, or secrecy—an undisturbed or concealed manner of action. It appears in 2 Samuel 3:27 when Joab takes Abner aside 'quietly' or 'privately' in the gate and murders him. The prepositional phrase 'in quietness' (בַּשְּׁלִי) indicates the stealthy manner of the killing—Joab drew Abner away from public view to execute personal revenge disguised as private conversation. The Syriac cognate (ܫܠܝ) frequently conveys 'suddenly' or 'privately,' supporting this interpretation. The term captures the deceptive nature of Joab's violence—using the guise of peaceful, quiet conversation to commit murder.

(1×) In 2 Samuel 3:27, the phrase 'in quiet' or 'quietly' (בַּשְּׁלִי) describes Joab's deceptive method: 'he turned him aside in the gate to speak with him quietly.' Spanish translates 'en quietud' (in quietness), French 'dans quiet' (in quiet), German 'in quiet.' The preposition בְּ ('in') makes this adverbial, describing manner. Joab's 'quiet' conversation masks murderous intent—he lures Abner to a private spot under pretense of peaceful dialogue, then kills him. The domain assignment to 'Mental Life > Know' seems questionable—this belongs more to deception, stealth, or manner of action. The term exposes the dangerous gap between outward demeanor (quiet, private talk) and actual intent (vengeance and murder). **SECRECY AND HIDING**
en: in-quiet | **es:** en-quietud | **fr:** dans-quiet | **de:** in-quiet 2Sam 3:27

שִׁלְיָה H7988 *Conj-w* (1×)
afterbirth, the placenta and membranes expelled after childbirth
This rare term refers to the afterbirth expelled during childbirth, appearing only in Deuteronomy's horrific siege scenario where a mother hides even this from her starving family. The word shares cognates across Semitic languages (Arabic salā, Aramaic shilyeta), all denoting the placenta and associated membranes. The single biblical occurrence depicts the extremity of covenant curse, where normal human compassion collapses under famine's pressure.

(1×) The afterbirth or placenta expelled following delivery. Deuteronomy 28:57 uses this graphic term to portray siege conditions so desperate that a mother conceals even the afterbirth from her own children, suggesting either ritual or survival-driven secrecy. The multilingual evidence (Spanish 'placenta,' English 'afterbirth') confirms the biological reference, underscoring the covenant curse's visceral horror. **DISOBEDIENCE REBELLION**
en: and-against-her-afterbirth | **es:** Y-contra-su-placenta | **fr:** et-contre-sa-afterbirth | **de:** und-gegen-ihr-afterbirth Deut 28:57

שַׁלִּיט H7989 *Adj-mp* (4×)
ruler, one having mastery or dominion; someone with authority or controlling power, whether legitimate or imperious
This adjective-turned-noun describes someone having mastery or ruling authority. Genesis 42:6 uses it of Joseph as 'the ruler over the land' of Egypt. Ecclesiastes employs it three times: 7:19 speaks of rulers in a city, 8:8 notes that no one has mastery over the wind or

the day of death, and 10:5 describes an error proceeding from 'the ruler.' The multilingual glosses (Spanish gobernador/gobernante, French gouverneur/chef, German transliterations) recognize this as an authority figure. Ecclesiastes' usage is particularly nuanced—rulers have power, but ultimate realities (death, natural forces) remain beyond human mastery. The term can carry neutral or negative connotations depending on context, from legitimate governance to domineering control.

(4×) One having mastery or ruling authority; a ruler or governor. Joseph is identified as 'the ruler over the land' in Genesis 42:6. Ecclesiastes uses it for city rulers (7:19), those in positions of power (10:5), while also noting the limits of human mastery—no one rules over death or wind (8:8). The term emphasizes the possession and exercise of control, whether legitimate governance or imperious domination, while acknowledging ultimate boundaries to human authority. **GEOGRAPHY AND SPACE**

en: ruler, rulers, the-ruler | **es:** el-gobernador, el-gobernante, gobernantes | **fr:** gouverneur, le-chef, le-gouverneur | **de:** [השליט], [שליט], [שליטים] Gen 42:6; Eccl 7:19; Eccl 8:8; Eccl 10:5

שַׁלִּיט H7990 *Adj-ms* (10×)

Ruling, having dominion; as adjective: exercising authority or mastery; as noun: a ruler, captain; also permitted, authorized.

An Aramaic adjective describing one who holds mastery or exercises governing power. In Daniel it characterizes God as the one who rules over human kingdoms (Dan 4:17, 25) and designates human officials such as captains and rulers (Dan 2:10, 15). The word carries a second, distinct nuance in Ezra 7:24 where it shifts from political authority to legal permission – 'it is not authorized' to impose tax. Spanish 'domina/dominan' and French 'domination/puissant' consistently reflect the governing-power sense, while the Ezra passage stands apart across all languages as an impersonal construction of lawfulness.

1. ruling, having authority (9×) The core adjectival sense: one who rules, exercises mastery, or holds governing authority. Used predicatively of God who rules over the realm of mankind (Dan 4:17, 25, 29; 5:21) and of the heavens that rule (Dan 4:23), and substantivally for human officials – rulers (Dan 2:10; 5:29) and a captain (Dan 2:15). Multilingual glosses converge on dominion vocabulary: Spanish 'domina,' French 'puissant,' German 'Herrscher.' The Ezra 4:20 use of mighty kings who 'ruled over' (ב) the region fits this same governing sense. **POWER AND ABILITY**

en: and-ruler, and-ruling, captain | **es:** domina, dominan, el-oficial-de | **fr:** [ושליטין], domination, et-puissant | **de:** Herrschaft, Herrscher, [ושליטין] Ezra 4:20; Dan 2:10; Dan 2:15; Dan 4:17; Dan 4:25

2. permitted, having power/right (1×) A semantic extension from 'having authority' to 'having the right or permission,' yielding the impersonal sense 'it is permitted, it is authorized.' Attested once at Ezra 7:24 in Artaxerxes' decree forbidding the imposition of tax on temple personnel. Spanish 'está-permitido' and English 'permitted' capture this shift from political power to legal authorization, a usage well attested in Syriac cognates where the same root regularly means 'it is lawful.' **ABILITY AND POWER**

en: permitted | **es:** está-permitido | **fr:** [שליט] | **de:** [שליט] Ezra 7:24

H7991 *Art / N-mp* (2×)

Officers, warriors; possibly 'third men' (chariot crew) or elite military leaders

A plural noun with the definite article, referring to officers or warriors in David's army. The term appears in Chronicles' lists of David's mighty men, and its precise meaning is debated: it may derive from 'three' (suggesting 'third man' in a chariot crew or 'three' as an elite unit) or from a root meaning 'officer' or 'adjutant.' The multilingual glosses reflect this uncertainty, offering 'the officers' or 'the three.' In 1 Chronicles 11:11, it appears in the heading to the list of the Three, David's most elite warriors. In 12:19, it refers to military commanders who joined David. The term marks positions of leadership and valor in the army.

(2×) Chronicles uses this term to designate military elites—whether the 'Three' as a special group or 'officers' more broadly. The ambiguity in translation reflects genuine uncertainty about whether this is a title (the Three) or a role (the officers/adjutants). Both occurrences are in contexts celebrating David's warriors, and the definite article suggests a recognized, official designation. The term contributes to the martial glory of David's reign, highlighting the skilled and loyal fighters who secured his kingdom. **MILITARY OFFICERS**

en: (the-officers), (the-three) | **es:** (los-oficiales) | **fr:** [השלישים] | **de:** [השלישים] 1Chr 11:11; 1Chr 12:19

שְׁלִי H7991a *N-ms* (2×)

A measure, possibly a third part; used for measuring dust or tears in poetic hyperbole

A noun of uncertain meaning, possibly denoting a measure or a 'third part.' It appears in two poetic texts: Isaiah 40:12 asks who has measured the dust of the earth 'in a measure,' and Psalm 80:5 laments that God has fed his people tears 'in large measure.' BDB suggests it may refer to a third of an ephah, though this is conjectural. The multilingual glosses show translators struggling: Spanish offers 'tercio' (third) or 'medida triple' (triple measure), while others preserve the Hebrew or paraphrase. Both contexts use the word adverbially to intensify imagery of vast quantities—immeasurable dust or overwhelming tears.

(2×) The poetic contexts employ the term for rhetorical effect, not precision. Isaiah's question mocks human pretensions: who could measure creation's dust with any measure, let alone a mere 'third-part'? The absurdity underscores God's incomparability. Psalm 80's tears 'in measure' or 'in abundance' intensify the lament: God has given sorrow in full, overflowing quantities. The cross-linguistic uncertainty ('third,' 'measure,' 'large measure') reflects the word's rarity and figurative use, but the sense of quantity—whether literal measure or hyperbolic abundance—is clear. **SUFFICIENCY AND WORTH**

en: in-a-measure, in-large-measure | **es:** con-un-tercio, medida-triple | **fr:** [בשלש], troisième | **de:** [בשלש], in-large-messen Ps 80:5; Isa 40:12

שָׁלִישׁ H7991b *Conj-w* (1×)

musical instrument, possibly a triangular or three-stringed instrument used in celebration

This hapax designates a musical instrument whose exact identity remains debated. Scholars suggest it may have been triangular in shape, three-stringed, or three-barred—perhaps a sistrum or triangle. The term appears in 1 Samuel 18:6 describing the joyful procession celebrating David's victory over Goliath, paired with tambourines. The Hebrew root suggests a connection to 'three,' but whether this refers to strings, bars, or shape remains uncertain. What's clear is that it produced sound for festive occasions.

(1×) A musical instrument of uncertain construction, likely percussive or stringed, used in victory celebrations. When David returned from slaying Goliath, women met him with singing, dancing, tambourines, and these instruments (1 Samuel 18:6). The Spanish and French translations ('instrumentos,' 'triangles') reflect the scholarly debate about its form, while the consistent pairing with drums suggests it added rhythmic or melodic color to Israel's most joyous public celebrations. **SINGING AND MUSIC**

en: and-with-triangles | **es:** y-con-instrumentos | **fr:** et-avec-triangles | **de:** und-mit-triangles 1Sam 18:6

שָׁלִישׁ H7991c *Art / N-ms* (16×)

Military officer: originally the 'third man' on a war chariot; a triad or group of three; the numeral thirty.

The noun shalish derives from the root shlsh ('three') and originally designated the third warrior stationed on an Israelite or Egyptian war chariot — the fighting man who stood alongside the driver and the shield-bearer. Over time it generalized into a title for high-ranking military officers and royal adjutants, appearing prominently in the Exodus narratives of Pharaoh's drowned chariot forces (Exod

14:7; 15:4) and in the stories of kings' personal attendants (2 Kgs 7:2, 17, 19; 9:25). Spanish capitan and French officier reflect this generalized military rank. Two marginal senses preserve the word's numerical ancestry: the designation 'the three' as a warrior elite in 2 Samuel 23:8, and the enigmatic 'thirty' (or 'excellent things') of Proverbs 22:20, where the Kethiv-Qere tradition and ancient versions diverge on whether Solomon wrote thirty sayings or something else entirely.

1. military officer, captain (14×) A high-ranking military officer or royal adjutant, originally the 'third man' on a war chariot who served as the fighting warrior beside the driver and shield-bearer. Fourteen occurrences span from Pharaoh's chariot captains drowned in the Sea of Reeds (Exod 14:7; 15:4) to the unnamed officer on whose arm the king of Israel leaned (2 Kgs 7:2, 17, 19) and Jehu's adjutant Bidkar (2 Kgs 9:25). Spanish capitan, French officier, and German Offizier all converge on generalized military rank. In Ezekiel 23:15, 23, the shalishim appear as Babylonian warriors in full regalia — 'officers and commanders, all of them desirable young men' — showing the title had become a marker of military prestige beyond its chariot origins. GEOGRAPHY AND SPACE
en: [ketiv], and-his-captains, and-officers | **es:** [capitán-de-él], capitanes, capitán-de-él | **fr:** [ketiv], [שלישין], et-le-officers | **de:** [ketiv], [שלישין], der-officer Exod 14:7; Exod 15:4; 1Kgs 9:22; 2Kgs 7:2; 2Kgs 7:17

2. the three, triad (1×) A group of three warriors or 'the three' as an elite designation — a numeral sense reflecting the root shlsh ('three'). In 2 Samuel 23:8 (parallel 1 Chr 11:11), the Kethiv reads 'the third' or 'the three,' naming the innermost circle of David's mighty warriors. Spanish los tres and French les trois render this as a straightforward numeral. The textual tradition wavers between shalish and sheloshim ('thirty'), and the Qere in some manuscripts adjusts accordingly, but the singular/triad reading preserves an archaic military institution: an elite corps of three who formed David's personal guard. NUMBER THREE
en: the-three | **es:** los-tres | **fr:** le-trois | **de:** der-drei 2Sam 23:8

3. thirty (homographic reading) (1×) The numeral 'thirty,' a homographic or variant plural form where shelishim is read as the cardinal number rather than the officer title. The sole clear instance is Proverbs 22:20, where the speaker asks 'Have I not written for you thirty (shalishim) sayings of counsel and knowledge?' — a reading supported by the Qere and by the Egyptian parallel of the Thirty Chapters of Amenemope. Spanish treinta and French trente confirm the numeral reading. The Kethiv shlshwm creates genuine ambiguity: is Solomon offering 'thirty sayings' or 'excellent things'? Most modern translations follow the numeral, connecting the collection to its Egyptian literary model. NUMBER THIRTY
en: thirty | **es:** (treinta) | **fr:** (שלישים) | **de:** [(שלישים)] Prov 22:20

שְׁלִישִׁי H7992 *Number-oms* (108×)

Third (ordinal); also a third part, three-year-old, or third story — the ordinal adjective with fractional and specialized extensions.
The ordinal number 'third' in Hebrew, שְׁלִישִׁי is far more versatile than a simple counting word. Its most common use marks sequence — the third day, the third year, the third son — appearing throughout the creation narrative (Gen 1:13), the patriarchal stories, and the historical books. But it also serves as a fractional noun ('a third part'), dividing armies (2 Sam 18:2) and prophetic judgments (Ezek 5:2, 12) into thirds. Two specialized extensions round out its range: describing sacrificial animals as 'three-year-old' (Isa 15:5; Jer 48:34) and identifying the 'third story' of Ezekiel's temple (Ezek 42:3). Spanish mirrors the ordinal/fractional split with 'tercero' and 'tercio'; German uses 'dritte' and 'Drittel.'

1. third (ordinal) (80×) The ordinal number 'third,' indicating position in a sequence. Used attributively or predicatively of days (Gen 1:13; Gen 22:4 'on the third day'), years (1 Kgs 18:1 'in the third year'), rivers (Gen 2:14 'the third river'), sons, and kings. With 80 occurrences this is overwhelmingly the dominant sense. Spanish 'el tercero/la tercera,' French 'le troisième,' German 'der dritte,' and Arabic الثالث all straightforwardly correspond. The 'third day' motif carries particular theological weight as a marker of divine intervention and resolution. THIRD (ORDINAL NUMBER)
en: the-third | **es:** el-tercero, la-tercera, tercero | **fr:** le-troisième | **de:** dem-dritten, der-dritter, des-dritten Gen 2:14; Gen 22:4; Gen 31:22; Gen 32:19; Gen 34:25

2. a third part, one-third (22×) Fractional noun: 'a third part' or 'one-third,' denoting one of three equal portions. David divided his army into three parts (2 Sam 18:2); Ezekiel's prophetic sign-act burns, strikes, and scatters thirds of his hair (Ezek 5:2, 12). The Numbers 15 offerings require 'a third of a hin' of wine (Num 15:6-7). Spanish 'la tercera parte' / 'el tercio,' French 'le tiers,' and German 'ein Drittel' all distinguish this fractional use from the ordinal. With 22 occurrences, it is the second-most common sense. THIRD (ORDINAL NUMBER)
en: a-third-of, and-the-third, and-third-of | **es:** El-tercio, Y-el-tercio, Y-la-tercera-parte | **fr:** et-le-troisième, et-tiers-de, et-troisième | **de:** der-dritter, dritte, dritter Num 15:6; Num 15:7; Num 28:14; 2Sam 18:2

3. three-year-old (2×) Attributive use designating an animal as 'three-year-old,' appearing in the place-name or epithet 'Eglath-shelishiyah' (a three-year-old heifer) in Isaiah 15:5 and Jeremiah 48:34 in oracles against Moab. Spanish 'de tres años' and the BDB cross-reference to Genesis 15:9's sacrificial specifications confirm this age-marking function. A specialized but lexicographically distinct sense with only two attestations. THIRD (ORDINAL NUMBER)
en: the-third, third-year | **es:** tres-años | **fr:** [שלשיה] | **de:** [שלשיה] Isa 15:5; Jer 48:34

4. the third time, thrice (2×) Adverbial or temporal use meaning 'the third time' or 'a third time,' indicating the repetition count of an event. Young Samuel is called 'the third time' (1 Sam 3:8); the sword strikes 'a third time' in Ezekiel 21:14. Spanish 'por tercera vez,' French 'la troisième fois,' and German 'zum dritten Mal' all express this adverbial iteration. Distinguished from the ordinal by modifying the occurrence of an action rather than the position of a noun in a series. THIRD (ORDINAL NUMBER)
en: the-third-time, third-time | **es:** por-tercera-vez, tres-veces | **fr:** le-troisième-temps, troisième | **de:** der-dritter-Zeit, dritter 1Sam 3:8; Ezek 21:14

5. the three, threefold group (1×) Collective or grouping sense: 'the three' or a 'threefold group,' appearing in a textually difficult passage (2 Sam 23:18) involving a ketiv/qere variant regarding David's mighty warriors. The context concerns Abishai as chief 'of the three' or 'of the thirty,' with the numeral functioning as a substantivized group designation. A rare and text-critically complex sense with only one clear attestation. STATURE THREE ANOMALY
en: [k] | **es:** [los-tres] | **fr:** [k] | **de:** [k] 2Sam 23:18

6. third story, three-storied (1×) Architectural term: 'the third story' or 'three-storied,' referring to the third level of a multi-tiered structure. In Ezekiel 42:3, the temple's galleries are arranged 'in thirds' — three stories of chambers. Spanish 'en los tres pisos,' reflecting the spatial-structural meaning. A hapax use within this lemma, specialized to temple architecture. THIRD (ORDINAL NUMBER)
en: in-the-third-stories | **es:** en-los-tres-pisos | **fr:** dans-trente | **de:** in-dreissig Ezek 42:3

שָׁלַךְ H7993 *Conj-w | V-Hifil-ConsecImperf-1cs* (125×)

To throw, cast, hurl, or fling (Hifil); to be thrown or cast (Hofal); figuratively, to cast away or reject.
Shalak is Hebrew's most forceful throwing verb, always appearing in the causative Hifil or its passive counterpart the Hofal — never in the simple Qal. The word carries an inherent violence or decisiveness that sets it apart from milder terms like shalach ('send') or natan ('give, put'). When Moses throws his staff to the ground it becomes a serpent (Exod 4:3); when sailors hurl cargo overboard in the storm, they use this word (Jonah 1:5); when God threatens to cast Israel from his presence, the verb's force makes exile feel physical (2 Kgs 24:20). The range moves from concrete hurling of objects into water, fire, or pits, through forceful casting-down in judgment, to the metaphorical casting-away of sins, idols, and covenant obligations. Arabic alqa and taraha, Korean 던지다, and Spanish arrojar all converge on high-force throwing vocabulary.

1. to throw, cast (Hifil) (92×) The core Hifil sense: to throw, cast, or hurl an object or person with force toward a specific location — into water, a pit, fire, onto the ground, or against a surface. This is the dominant cluster at 92 occurrences, covering Joseph thrown into a pit (Gen 37:24), Moses' staff cast to the ground (Exod 4:3; 7:9-10), the Egyptian army hurled into the sea (Exod 15:1), Jezebel thrown from a window (2 Kgs 9:33), and fire-and-hail cast upon the earth in Revelation's Old Testament background passages. Arabic alqa/taraha, Spanish arrojar/lanzar, Korean 던지다, and Swahili -tupa all select high-energy throwing verbs, confirming the forceful nature of the action. THROWING AND CASTING
en: and-cast, and-he-threw, and-they-threw | **es:** Y-arrojó, Y-echó, Y-lo-echó | **fr:** et-il-jeta, et-ils-jeta, et-jeta | **de:** und-er-warf, und-sie-warf, und-warf Gen 37:24; Exod 4:3; Exod 7:9; Exod 7:10; Exod 15:25

2. to be cast, be thrown (Hofal) (15×) The Hofal passive: to be cast, be thrown, be hurled — the subject is the one thrown rather than the thrower. Fifteen occurrences where the passive voice signals either helplessness (the subject is a victim) or divine agency (God is the implied thrower). In Psalm 22:10 the psalmist says 'upon you I was cast from the womb,' and in 1 Kings 13:24-28 the prophet's body 'was cast' on the road. Arabic matruh ('thrown, discarded,' passive participle) and Korean 던져지다 (passive of 'throw') both mark the voice shift clearly. The Hofal form is particularly prominent in prophetic judgments where nations or idols are 'cast down.' THROWING AND CASTING
en: I-was-cast, and-was-thrown-down, and-were-cast | **es:** arrojada, arrojado, arrojados | **fr:** et-jeter, jeter, jeté | **de:** er-warf, thrown, und-warf 2Sam 20:21; 1Kgs 13:24; 1Kgs 13:25; 1Kgs 13:28; Ps 22:10

3. to cast down, hurl down (Hifil) (8×) Hifil with emphasis on forceful downward motion: to cast down, hurl down from a height or position, connoting violence, divine judgment, or catastrophic reversal. Distinguished from sense 1 by the gravitational directionality and the context of punishment or destruction. In Psalm 102:10 God has 'lifted me up and cast me down'; in Jeremiah 9:19 the people are 'cast down' from their dwelling; in Job 18:7 the wicked man's own counsel 'casts him down.' Korean 내던지다 ('fling down') and 떨어뜨리다 ('cause to fall') both add downward directional morphemes absent in sense 1's generic throwing. THROWING AND CASTING
en: He-has-cast-down, and-casts-off, and-it-threw-down | **es:** Y-me-arrojaste, arrojaron, derribaron | **fr:** et-jeter, et-jeter-lui, jeter | **de:** er-warf, und-warf, und-werfen Job 15:33; Job 18:7; Ps 102:10; Jer 9:19; Jer 38:9

4. to cast away, reject (Hifil) (8×) Metaphorical Hifil: to cast away, reject, discard, or abandon — where no physical throwing is in view but rather the moral or relational act of repudiation. The psalmist pleads 'cast me not away from your presence' (Ps 51:11; 71:9); Psalm 2:3 envisions rebellious nations saying 'let us cast away their bonds'; and 2 Chronicles 7:20 warns that God will 'cast away' disobedient Israel. Korean 버리다 ('discard, abandon') and Spanish desechar/rechazar ('reject') both shift from physical to relational vocabulary, confirming the metaphorical extension. Eight occurrences cluster in psalmic and prophetic pleas. THROWING AND CASTING
en: I-will-cast, and-let-us-cast-away, cast-away | **es:** Echad, arrojaron, arrojaré | **fr:** avait-jeté, et-jeter, jeter | **de:** hatte-thrown, und-warf, warf 2Kgs 7:15; 2Chr 7:20; Ps 2:3; Ps 51:11; Ps 71:9

5. to cast out, expel (Hifil) (2×) Hifil with connotation of expulsion: to cast out, drive out from a place, territory, or domain — emphasizing removal and banishment rather than mere physical trajectory. Only 2 occurrences (2 Kgs 24:20; Jer 52:3), both describing God's expulsion of Judah from his presence through the Babylonian exile. Korean 내쫓다 ('expel, drive out') and Spanish echar fuera ('throw out') both select expulsion-specific vocabulary. This sense bridges the gap between physical throwing (sense 1) and metaphorical rejection (sense 4), carrying the spatial force of the former with the relational finality of the latter. THROWING AND CASTING
en: he-cast-out, he-cast-out- | **es:** arrojarlos, que-los-echó | **fr:** il-jeta-dehors, jeter | **de:** er-warf-heraus, werfen 2Kgs 24:20; Jer 52:3

שָׁלָךְ H7994 *Art / N-ms* (2×)
Cormorant, a diving bird of prey; an unclean water bird in Levitical law

A noun denoting the cormorant, a bird listed among the unclean animals in Leviticus 11:17 and Deuteronomy 14:17. The identification as 'cormorant' is based on the verb root suggesting 'hurling' or 'casting down,' which fits the cormorant's dramatic hunting dive from height into water. Naturalists like Tristram and others support this identification, though certainty about ancient ornithological terms is always tentative. The multilingual glosses uniformly translate 'cormorant,' following the traditional identification. As an unclean bird, it was forbidden to Israelites, contributing to the dietary boundaries that marked covenant identity.

(2×) The inclusion of specific bird species in the purity laws reflects careful observation of the natural world and its categorization for ritual purposes. The cormorant's diving behavior—'hurling' itself downward—may have suggested violence or a connection to chaotic waters, rendering it symbolically unclean. The cross-linguistic agreement on 'cormorant' shows the influence of longstanding lexical tradition, though modern translations sometimes differ. The term functions primarily within the priestly taxonomy of clean and unclean, defining Israel's relationship to creation and Creator. LIVING CREATURES
en: the-cormorant | **es:** el-cormorán, el-somormujo | **fr:** le-cormorant | **de:** der-cormorant Lev 11:17; Deut 14:17

שַׁלֶּכֶת H7995 *Prep-b / N-fs* (1×)
felling, the act or state of being cut down (of trees)
This term denotes the felling or cutting down of trees. It appears in Isaiah's enigmatic prophecy about a holy seed remaining like a stump after the tree is felled. The image suggests both judgment (the tree is cut down) and hope (something remains). The Hebrew captures both the action of felling and the state of having been felled, making it particularly apt for Isaiah's message about remnant theology. The word derives from the root for 'cast' or 'throw down.'

(1×) The process or result of tree-felling, used metaphorically in Isaiah 6:13 to describe judgment upon the people. After declaring that only a tenth will remain, the prophet adds that even this remnant will experience felling 'like a terebinth or oak whose stump remains when it is felled.' The multilingual evidence shows translation difficulty (French and German leave it untranslated in brackets), reflecting the word's rarity and the passage's complexity about judgment and preservation. FOREST WOODLAND
en: in-falling | **es:** al-ser-derribados | **fr:** [בשלכת] | **de:** [בשלכת] Isa 6:13

שַׁלֶּכֶת H7996 *N-proper-ms* (1×)
Shalleketh, name of a western temple gate in Jerusalem
Shalleketh designates one of the temple gates on the western side, mentioned in the Chronicler's account of Levitical divisions. The name likely derives from the root 'to cast' or 'throw,' possibly indicating this was a gate through which refuse was cast out, though some scholars question this etymology. It appears in organizational lists detailing which Levitical families guarded which entrances, situating it alongside the Parbar and other architectural features of Solomon's temple complex.

(1×) A proper name for a western gate of the Jerusalem temple, assigned to Levitical gatekeepers. First Chronicles 26:16 pairs it with the ascending highway and the gate of Shallecheth, indicating its location within the temple's western architecture. The name's possible connection to 'casting forth' has led some to speculate it served as an exit for refuse or sacrificial waste, though the text gives no explicit function beyond identifying the post assigned to Shuppim and Hosah's divisions. GEOGRAPHY AND SPACE
en: Shallekhet | **es:** Saleket | **fr:** [שלכת] | **de:** [שלכת] 1Chr 26:16

שָׁלַל H7997a *V-Qal-InfAbs* (2×)
To pull out, draw out; to extract sheaves or grain deliberately
A verb meaning to draw out or pull out, appearing twice in Ruth 2:16—once as an infinitive absolute for emphasis ('you shall surely draw out') and once as an imperfect. Boaz instructs his workers

to deliberately pull out grain from the bundles for Ruth to glean, ensuring she finds plenty. The verb is related to Arabic 'to draw a sword from its scabbard,' and by extension came to mean extracting or drawing out in general. The repetition of root and form in Ruth creates emphasis: 'pulling, you shall pull out'—a strong command. This is the language of intentional generosity, extracting abundance from plenty for the benefit of the vulnerable.

(2×) The context in Ruth is one of hesed—covenant kindness extending beyond legal requirement. Boaz doesn't merely allow gleaning; he commands his workers to make gleaning easy and fruitful by pulling out extra grain. The infinitive absolute intensifies the command, and the multilingual glosses ('pulling, you shall pull out,' 'sacar, sacarán') preserve this emphatic structure. The verb captures the mechanics of generosity: actively extracting blessing from one's own resources to benefit another. **GOING OUT AND FORTH**

en: pulling, you-shall-pull-out | **es:** sacar, sacarán | **fr:** tirant, tu-devra-pull-dehors | **de:** [של], [תשלו] Ruth 2:16

שָׁלַל H7997b *Conj-w / V-Qal-ConjPerf-3cp* (14×)

To plunder, despoil; to strip someone of possessions by force, or to be stripped and made prey.

A verb of violent dispossession, frequently paired with bazaz ('seize as booty') to describe the stripping of wealth from conquered peoples and cities. Ezekiel's prophecies against Tyre (26:12) and Egypt (29:19) employ it for the wholesale plundering of national treasures. Habakkuk 2:8 turns the tables: 'because you have plundered many nations, all the remnant of peoples shall plunder you.' The Hitpael reflexive-passive appears in two striking passages — Psalm 76:5 (warriors 'stripped' of their spoil) and Isaiah 59:15 (the righteous 'made prey') — shifting the focus from the aggressor to the victim.

1. plunder, despoil (Qal active) (12×) To plunder or despoil actively — stripping goods, wealth, or spoil from persons, cities, or nations by force. Used across Qal finite forms, infinitives, and participles. Isaiah 10:6 commissions Assyria 'to take spoil' (lishlol shalal); Ezekiel 38:12-13 describes the plundering of restored Israel's livestock and goods. Spanish saquear ('to sack') and despojaste ('you despoiled') capture the violent, acquisitive force of the active sense. **PLUNDERING AND SPOIL**

en: and-he-shall-spoil, and-they-shall-plunder, and-they-will-plunder | **es:** Para-saquear, Y-saquearán, despojaste | **fr:** [הלשלל], [ושלל], [ושללו] | **de:** [הלשלל], [השללים], [ושלל] Isa 10:6; Jer 50:10; Ezek 26:12; Ezek 29:19; Ezek 38:12

2. be stripped, despoiled (Hitpael) (2×) To be stripped or despoiled — the Hitpael reflexive-passive form denoting the experience of being plundered rather than doing the plundering. In Psalm 76:5, the stouthearted warriors 'were stripped' (eshtolelu) of their spoil after God's rebuke. Isaiah 59:15 describes the one who departs from evil as 'making himself prey' (mishtolel) — a powerful image of vulnerability. Spanish despojados ('stripped') marks this voice distinction clearly. **PLUNDER AND SPOIL**

en: makes-himself-prey, were-stripped | **es:** Fueron-despojados, es-despojado | **fr:** [משתולל], piller | **de:** [משתולל], waren-stripped Ps 76:5; Isa 59:15

שָׁלָל H7998 *N-msc / 3mp* (74×)

Spoil, plunder, or booty — goods seized by force in war, including livestock, garments, precious metals, and captives.

Shalal is the Hebrew Bible's primary term for the material proceeds of military victory — everything stripped from a defeated enemy or captured city. It encompasses garments and gold (Josh 7:21), flocks and herds (1 Sam 30:20), fabrics and women (Judg 5:30), and even entire populations taken as captives (Deut 20:14). The word appears in some of Scripture's most vivid passages: Benjamin devouring prey like a wolf and dividing the spoil (Gen 49:27), and the prophetic name Maher-shalal-hash-baz ('swift is the spoil,' Isa 8:1-3), which turns plunder into eschatological sign. Spanish botin, French butin, and German Beute all converge on 'war spoils,' with no secondary sense emerging across languages.

spoil, plunder, booty (74×) Goods, property, and persons seized by force in warfare — garments, precious metals, livestock, and captives (Gen 49:27; Deut 20:14; Josh 7:21; 1 Sam 30:20). Often paired with baz as a near-synonym. The prophetic name Maher-shalal-hash-baz (Isa 8:1-3) elevates the noun into eschatological symbol. All target languages use a single war-spoils term — Spanish botin, French butin, German Beute. **PLUNDER AND SPOIL**

en: of-spoil, plunder, spoil | **es:** botín, botín-de, despojo | **fr:** butin, le-butin, piller | **de:** Beute, Raub, [שלל] Gen 49:27; Exod 15:9; Num 31:11; Num 31:12; Deut 2:35

שָׁלֵם H7999a *Conj-w / V-Piel-ConjImperf.Cohort-1cp* (103×)

Be complete, be at peace; repay, recompense; fulfill vows; make restitution; bring to completion

From the same root that gives us shalom, this verb carries the fundamental meaning of wholeness and completion. In the Qal stem it describes a state of being complete or finished. The Piel — by far the most common stem — shifts the meaning toward making something complete in a transactional sense: paying what is owed, fulfilling a vow, or restoring what was lost. The Hiphil extends this to causative completion, and the Pual provides the passive counterpart. Whether describing the completion of Solomon's temple (1 Kgs 7:51), the fulfillment of a vow to God (Ps 50:14), or the repayment of stolen property (Exod 22:1), the thread is always restoring wholeness.

1. pay, repay, recompense (63×) The dominant Piel sense of repayment and recompense, covering nearly two-thirds of occurrences. Spanish pagar, French payer, and German bezahlen/vergelten all confirm the transactional reading. The sense spans both positive recompense (reward) and negative (retribution), as in Exod 21:34–36 where damages must be repaid. Arabic أي captures the dual-direction quality of requital. **REPAY FULFILL RESTORE**

en: And-I-will-repay, and-I-shall-repay, and-I-will-repay | **es:** Y-retribuiré, pagará, y-le-restituiré | **fr:** –payer, et-rétribuer, il—payer | **de:** er-soll-bezahlen, er-soll-pay, er-vergilt Exod 21:34; Exod 21:36; Exod 22:1; Exod 22:3

2. fulfill, perform (vows) (19×) A specialized Piel usage restricted to the fulfillment of vows (neder) made to God. Spanish cumplir, distinct from pagar, marks the religious register. Key passages include Ps 22:25 ('I will fulfill my vows before those who fear him') and Deut 23:21. Arabic أوفى and Swahili -timiza both point to performative completion rather than monetary payment. **REPAY FULFILL RESTORE**

en: I-have-paid, I-will-fulfill, I-will-pay | **es:** cumplas, cumple, cumpliré | **fr:** et-que-moi-pay, et-rétribuer, récompenser | **de:** ich-wird-fulfill, ich-wird-pay, und-fulfill-ihnen Deut 23:21; 2Sam 15:7; Job 22:27; Ps 22:25; Ps 50:14

3. make restitution, restore, complete (7×) The restitution and restoration sense — making damaged property or relationships whole again. Leviticus 5–6 prescribes restitution with an added fifth; Joel 2:25 promises God will restore what the locusts consumed; 1 Kgs 9:25 uses it for completing a building. The semantic thread is making whole what was broken or incomplete, as French achever and German wiederherstellen suggest. **REPAY FULFILL RESTORE**

en: and-I-will-restore, and-he-completed, and-he-shall-pay | **es:** Y-os-restituiré, la-pagará, pagará | **fr:** et-il-acheva, et-il-devra-payer, et-récompenser | **de:** er-soll-machen-restitution-fuer-es, er-soll-vergelten, und-er-completed Lev 5:16; Lev 6:5; Lev 24:18; Lev 24:21; 1Kgs 9:25

4. be complete, be at peace (5×) The Qal stative sense: to be complete, finished, or at peace. This is the intransitive foundation of the root, from which all causative stems derive. Key passages include 1 Kgs 7:51 (the temple work was completed) and Neh 6:15 (the wall was finished). Spanish fue completada and German war completed reflect the resultative state. Isa 60:20 extends this to days of mourning being 'completed.' **FULFILL AND COMPLETE**

en: and-remained-whole, and-was-completed, and-was-finished | **es:** Y-fue-completada, Y-fue-terminada, Y-se-terminó | **fr:** [ותשלם], et-fut-acheva, et-récompenser | **de:** und-er-vergilt, und-vergelten, und-war-completed 1Kgs 7:51; 2Chr 5:1; Neh 6:15; Job 9:4; Isa 60:20

5. be repaid, be rewarded (4×) The Pual passive: to be repaid or rewarded. Prov 11:31 ('if the righteous is repaid on earth') and Prov 13:13 illustrate the passive counterpart of sense 1. French rétribuer and German vergilt confirm the passive-receipt reading. Ps 65:1 uses it of vows being fulfilled (passive of sense 2), and Jer 18:20 of evil

being repaid for good. **REPAY FULFILL RESTORE**
en: Is-repaid, is-repaid, will-be-fulfilled- | **es:** es-recompensado, será-cumplido-, será-recompensado | **fr:** récompenser, rétribuer | **de:** der-er-vergilt, er-vergilt, wird-sein-fulfilled- Ps 65:1; Prov 11:31; Prov 13:13; Jer 18:20

6. complete, bring to an end (4×) The Hiphil causative: to bring to completion or to an end. Job 23:14 ('he will complete what he has appointed for me') and Isa 44:28 ('saying of Jerusalem, she shall be built') show God as the agent who brings purposes to full completion. Isa 38:12–13 extends this to God bringing a life to its end. The causative morphology maps the root's 'completeness' onto an external agent. **REPAY FULFILL RESTORE**
en: You-bring-me-to-an-end, he-will-complete, he-will-fulfill | **es:** completará, cumplirá, me-acabas | **fr:** récompenser, rétribuer | **de:** er-vergilt, vergelten, war-in-Frieden Job 23:14; Isa 38:12; Isa 38:13; Isa 44:28

7. (1×) A single occurrence in 2 Sam 10:19 where the Aramean kings 'made peace' with Israel after military defeat. All translations converge: Spanish hicieron paz, French firent paix, German machte Friede. This diplomatic 'make peace' sense is a natural extension of restoring wholeness to a broken relationship, and it connects directly to the noun shalom. **PEACE AND WELLBEING**
en: and-they-made-peace | **es:** e-hicieron-paz | **fr:** et-ils-fit-paix | **de:** und-sie-machte-Friede 2Sam 10:19

שָׁלַם H7999b *Conj-w / V-Qal-Imp-ms* (13×)

To be at peace, make peace, fulfill, or be wholly devoted; from the root שׁלם expressing completeness, wholeness, and covenant harmony.

This denominative verb draws on the rich semantic field of שׁלם — wholeness, completeness, peace. In its Hifil form, it most often means to make peace with another party, as when the Gibeonites made peace with Israel (Josh 10:1, 4) or when Jehoshaphat was at peace with the king of Israel (1 Kgs 22:44). The Qal conveys a stative sense of being at peace or in covenant friendship, as in Job 22:21 ('be at peace with him') and Psalm 7:4 ('the one at peace with me'). A distinct Hifil nuance appears in Isaiah 44:26, where God 'fulfills' or brings to completion the word of his servant. The Pual participle in Isaiah 42:19 describes one who is devoted or wholehearted — the 'perfected one.' Spanish 'pacíficas' and 'cumple' neatly distinguish the peace and fulfillment senses.

1. Hifil/Hofal: make peace (8×) Hifil and Hofal: to make peace, establish a covenant of peace, or have peace made. This is the dominant sense, covering military and political contexts such as Joshua 10:1 and 11:19, where Canaanite cities make peace with Israel. Deuteronomy 20:12 provides the negative case: a city that does not make peace. Spanish 'hizo paz' and 'hicieron paz' reflect the treaty-making character directly. **PEACE AND WELLBEING**
en: and-made-peace, are-at-peace, had-made-peace | **es:** E-hizo-paz, e-hicieron-paz, hace-estar-en-paz | **fr:** [וישלימו], avait-fit-paix, cela-makes-paix | **de:** [וישלימו], der-Salomo, er-vergilt Deut 20:12; Josh 10:1; Josh 10:4; Josh 11:19; 1Kgs 22:44

2. Qal: be at peace (3×) Qal stative and participial: to be at peace, to be in a state of peaceful covenant relationship. In Job 22:21, Eliphaz urges Job to 'be at peace' with God and receive good; in Psalm 7:4 David speaks of 'the one at peace with me,' his ally. The passive participle in 2 Samuel 20:19 describes the 'peaceable' faithful of Israel. Spanish 'pacíficas' captures the relational quality of this peace. **PEACE AND WELLBEING**
en: and-be-at-peace, peaceable-of, the-one-at-peace-with-me | **es:** al-que-estaba-en-paz-conmigo, de-las-pacíficas, y-ten-paz; | **fr:** et-récompenser, payer, peaceable-de | **de:** [ושלם], der-einer-bei-Friede-mit-mich, peaceable-von 2Sam 20:19; Job 22:21; Ps 7:4

3. Hifil: fulfill, complete (1×) Hifil in a completive sense: to fulfill, accomplish, or bring to completion. Distinct from peace-making, this reflects the root meaning of wholeness or finishing. In Isaiah 44:26, God 'fulfills' (יַשְׁלִים) the word of his servant and completes the counsel of his messengers. Spanish 'cumple' precisely renders this fulfillment nuance. **FULFILL AND COMPLETE**
en: He-fulfills | **es:** cumple | **fr:** [ישלים] | **de:** [ישלים] Isa 44:26

4. Pual: devoted, wholehearted (1×) Pual passive participle: devoted, wholehearted, one who has been made whole or complete. In Isaiah 42:19, the LORD's servant is called מְשֻׁלָּם — the 'perfected' or 'devoted one.' Spanish 'el perfecto' highlights the completeness rather than peace, and scholarly debate on this form (some reading 'their ruler' with the LXX) underscores the interpretive richness of this rare usage. **PERFECTION AND WHOLENESS**
en: like-the-one-at-peace | **es:** como-el-perfecto | **fr:** [כמשלם] | **de:** [כמשלם] Isa 42:19

שְׁלֵם H8000 *V-Hifil-Imp-ms* (3×)

be complete, finish, deliver in full (Aramaic administrative/theological term)

This Aramaic verb carries the basic sense of bringing something to completion or full measure. In Ezra 5:16 it describes the temple being 'finished' (passive participle). Ezra 7:19 uses the causative form: 'deliver in full' the temple vessels to God. Most dramatically, Daniel 5:26 announces God's verdict on Belshazzar: 'God has numbered your kingdom and finished it'—brought it to its divinely appointed end. The root connects to the broader Semitic family of words about wholeness and completion, but here emphasizes definitive conclusion or full delivery.

(3×) The verb appears in three administrative-theological contexts. Ezra 5:16 reports that the Jerusalem temple 'has been being finished' since foundation-laying (passive ongoing). Ezra 7:19 commands Ezra to 'deliver in full' (Haphel imperative) the sacred vessels before God—complete the assigned transfer. Daniel 5:26 interprets the handwriting on the wall: God 'has finished' (brought to an end) Belshazzar's kingdom. The multilingual glosses ('entrégalos,' 'deliver,' 'terminada') confirm both senses of completion: finishing a project and delivering in full what is owed. **FULFILL AND COMPLETE**
en: and-finished-it, completed, deliver | **es:** entrégalos, terminada., y-lo-ha-terminado | **fr:** [והשלם], [שלם], et-le-entière | **de:** der-vergalt, und-der-Salomo, vergalt Ezra 5:16; Ezra 7:19; Dan 5:26

שְׁלֵם H8001 *N-msd* (3×)

welfare, prosperity, peace (Aramaic greeting formula)

This Aramaic noun functions as a standard greeting formula in official Persian-period correspondence and royal decrees. It appears in the opening or closing of letters wishing the recipient well-being and prosperity. Ezra 4:17 uses it absolutely: 'Peace!' Daniel's usage is fuller: 'May your peace increase greatly' (3:31, 6:26). The term is the Aramaic cognate of Hebrew shalom, carrying similar overtones of comprehensive well-being, security, and prosperity. The multilingual evidence ('paz,' 'peace,' 'prospérité') confirms this sense of holistic welfare rather than mere absence of conflict.

(3×) Standard epistolary greeting in Aramaic administrative documents. Ezra 5:7 opens a letter with the simple greeting 'Peace!' (shalom). Daniel 3:31 and 6:26 expand this in royal proclamations: 'May your peace increase greatly'—a wish for the subjects' comprehensive prosperity and security. Though classified under the domain 'Trouble, Hardship, Relief,' the term itself is entirely positive, representing the desired state of safety and flourishing. The cross-linguistic unanimity ('paz,' 'peace,' 'paix') shows this is a well-established formula for expressing goodwill. **PEACE AND WELLBEING**
en: peace, your-peace | **es:** paz, vuestra-paz | **fr:** paix, prospérité | **de:** [שלמא], [שלמכון] Ezra 5:7; Dan 4:1; Dan 6:25

שֶׁלֶם H8002 *Conj-w* (87×)

Peace offering — a shared sacrificial meal expressing fellowship, gratitude, or vow-fulfillment before God

The שֶׁלֶם (shelamim, 'peace offering') designates a distinctive Israelite sacrifice in which the meat was shared among God, the priest, and the worshiper — making it uniquely communal. Unlike the burnt offering consumed entirely on the altar, the peace offering created a fellowship meal. It could be offered in thanksgiving, to

fulfill a vow, or as a freewill expression of devotion (Lev 3:1–17; 7:11–21). The Septuagint renders it variously as εἰρηνική ('peace-related') and σωτήριον ('salvation offering'), reflecting ancient debate about its precise force. French sacrifice-de-paix and German Friedensopfer both capture the 'peace/well-being' dimension. The term appears prominently in Leviticus but also at pivotal narrative moments like the golden calf incident (Exod 32:6).

peace offering(s) (87×) A sacrificial offering of well-being or fellowship (שְׁלָמִים) in which the meat was shared among God, priest, and worshiper, expressing gratitude, vow-fulfillment, or voluntary devotion. Central to Levitical legislation (Lev 3:1–17; 7:11–21) and appearing at key narrative moments such as Exod 32:6. The LXX's dual renderings — εἰρηνική and σωτήριον — reflect longstanding scholarly discussion about whether the root שׁלם here emphasizes 'peace,' 'wholeness,' or 'recompense.' **PEACE AND WELLBEING**
en: the-peace-offerings | **es:** las-ofrendas-de-paz, los-sacrificios-de-paz | **fr:** le-entiers, le-sacrifices-de-paix, sacrifice-de-paix | **de:** der-Friedensopfer Exod 32:6; Lev 3:1; Lev 3:3; Lev 3:6; Lev 3:9

שָׁלֵם H8003 *Adj-fp* (28×)

Complete, whole, safe, or peaceable; fullness of measure, moral integrity, physical safety, or friendly intent

Shalem expresses a rich wholeness rooted in the same shin-lamed-mem cluster as shalom (peace). A stone is shalem when uncut and unhewn (Deut 27:6; Josh 8:31), a weight is shalem when honest and full (Deut 25:15; Prov 11:1), and a heart is shalem when wholly devoted to God (1 Kgs 8:61; 11:4). The word also touches physical safety – Jacob arrived 'shalem' at Shechem (Gen 33:18) – and social harmony, when the Shechemites are called 'peaceful' toward Jacob's family (Gen 34:21). Spanish captures the primary sense as 'completo/integro,' while German 'wohlbehalten' (safe and sound) serves the personal-safety nuance.

1. complete, whole, perfect (26×) Complete, whole, or perfect in quality, measure, or moral devotion. Covers honest weights and measures (Deut 25:15; Prov 11:1), unhewn altar stones (Deut 27:6; Josh 8:31), a full/ripe iniquity (Gen 15:16), undivided loyalty to God (1 Kgs 8:61; 2 Chr 16:9), and Ruth's 'full reward' (Ruth 2:12). Spanish 'completo/integro' and French 'acheve' reflect this wholeness. **PERFECTION AND WHOLENESS**
en: and-the-good, complete, full | **es:** completa, completo, íntegra | **fr:** [שלם], achever, achève | **de:** Salomo, complete, ganz Gen 15:16; Deut 25:15; Deut 27:6; Josh 8:31

2. safe, unharmed (1×) Safe, unharmed, having arrived or returned in a state of physical well-being. Genesis 33:18 reports that Jacob came shalem to Shechem – the Vulgate renders it 'incolumis' (uninjured). German 'wohlbehalten' (safe and sound) precisely captures this sense of personal security after a journey or ordeal. **SAFETY AND SECURITY**
en: safely | **es:** en-paz | **fr:** safely | **de:** wohlbehalten Gen 33:18

3. peaceable, friendly (1×) Peaceable, friendly, well-disposed toward others. When Hamor and Shechem assure the sons of Jacob that 'these men are peaceable with us' (Gen 34:21), shalem describes social intent rather than physical condition. Spanish 'pacificos' and the English 'peaceful' mark this interpersonal register, distinct from both wholeness and safety. **PEACEABLE FRIENDLY**
en: peaceful | **es:** pacíficos | **fr:** peaceful | **de:** friedlich Gen 34:21

שָׁלֵם H8004 *Prep-b / N-proper-fs* (2×)

Salem, an ancient name for Jerusalem; poetic abbreviation emphasizing peace

A place name, an abbreviated or archaic form of Jerusalem, appearing in two poetic texts. In Genesis 14:18, Melchizedek is king of Salem, where Abram meets him after rescuing Lot. Psalm 76:2 uses Salem in parallel with Zion, clearly referring to Jerusalem. The name likely plays on the root for 'peace' (shalom), and ancient interpreters —including Josephus—recognized it as Jerusalem. The Septuagint sometimes transliterates (Salem) and sometimes translates (eirēnē, 'peace'), showing awareness of the wordplay. This poetic name evokes both the city's antiquity and its identity as a place of peace and divine presence.

(2×) Salem functions as a numen, invoking Jerusalem's sacred status and its theological significance as the city of peace, the dwelling of God's name. Genesis 14's encounter with Melchizedek in Salem prefigures the later centrality of Jerusalem in Israel's worship. Psalm 76's parallelism with Zion confirms the identification and emphasizes the city's role as God's dwelling ('there he broke the flashing arrows'). The wordplay on 'peace' is not lost on translators: some render it as 'peace,' recognizing the symbolic freight the name carries. **GEOGRAPHY AND SPACE**
en: Salem, in-Salem | **es:** Salem, en-Shalem | **fr:** Salem, dans-Salomon | **de:** in-Salem, von-Salem Gen 14:18; Ps 76:2

שִׁלֻם H8005 *Conj-w / N-ms* (1×)

recompense, repayment or retribution for deeds done

This abstract noun denotes recompense or retribution, whether positive reward or negative punishment. It appears in Moses' Song in Deuteronomy, parallel to 'vengeance,' suggesting divine payback for covenant breaking. Several ancient versions (Syriac, Greek) support reading it in contexts where judgment is imminent. The word derives from the root for 'completion' or 'restitution,' emphasizing that recompense settles accounts—God pays back what is due, making the ledger complete.

(1×) Divine recompense or retribution, especially in contexts of covenant judgment. Deuteronomy 32:35 places it parallel to vengeance: 'The day of recompense is at hand.' Some scholars also restore this word in Isaiah 59:18 where God repays His adversaries according to their deeds. The Spanish 'retribución' and English 'recompense' both capture the settling of accounts, the idea that God's justice requires full payment for sin—a theme central to Israel's covenantal theology. **RECOMPENSE AND RETRIBUTION**
en: and-recompense | **es:** y-la-retribución | **fr:** et-recompense | **de:** und-recompense Deut 32:35

שִׁלֻם H8006 *Prep-l / N-proper-ms* (2×)

Shillem, a son of Naphtali; ancestor of the Shillemite clan

A Hebrew personal name, appearing in the genealogical lists of Genesis 46:24 and Numbers 26:49. Shillem was a son of Naphtali and the eponymous ancestor of the Shillemite clan. The name's etymology is uncertain, though it may relate to roots meaning 'recompense' or 'retribution.' The Septuagint transliterations vary (Syllem, Selle), reflecting different vocalization traditions. As with most tribal genealogies, Shillem's name serves to anchor later clan identity in the patriarchal period, linking the families who returned from Egypt to the sons of Jacob. The parallel texts confirm the name's stability in the tradition.

(2×) Tribal genealogies in Genesis and Numbers serve multiple purposes: establishing clan legitimacy, organizing census and inheritance, and connecting post-Exodus Israel to the promises made to the patriarchs. Shillem's inclusion ensures that the Shillemites—his descendants—have a recognized place in the tribal structure of Naphtali. The name appears in both the migration narrative (Genesis 46) and the wilderness census (Numbers 26), marking continuity across the exodus generation. **PROPER NAMES (PERSONAL)**
en: and-Shillem, to-Shillem | **es:** de-Silem, y-Shilem | **fr:** et-Shillem, à-Shillem | **de:** und-Schillem, zu-Shillem Gen 46:24; Num 26:49

שַׁלְמוֹן H8007 *Conj-w / N-proper-ms* (4×)

Salma, Salmon; personal name of Boaz's father in the genealogy of David and the Messianic line

This is the name of an important ancestor in the Davidic genealogy —the father of Boaz (Ruth's husband) and great-grandfather of King David. The name appears with spelling variations: Salmon (Ruth 4:21), Salma (Ruth 4:20, 1 Chronicles 2:11), reflecting textual traditions or pronunciation differences. 1 Chronicles 2:51, 54 also mentions a Salma as 'father of Bethlehem,' likely indicating the clan's

connection to that town. The multilingual glosses show transliteration variations (Spanish Salma, French Salmone). As an ancestor of David and thus of Jesus in New Testament genealogies, Salma/Salmon holds theological significance beyond his individual identity—he's a link in the chain of promise from Judah through Ruth to the royal line.

(4×) Personal name of Boaz's father (Ruth 4:20-21), appearing with spelling variants Salmon/Salma. Listed in David's genealogy (1 Chr 2:11) and identified with Bethlehem's founding (1 Chr 2:51, 54). The name variations likely reflect different textual traditions. As great-grandfather of David, Salma/Salmon is part of the Messianic genealogy, connecting Judah's line through the Gentile Ruth to Israel's greatest king—a detail later emphasized in Matthew's genealogy of Jesus. **PROPER NAMES (PERSONAL)**

en: Salma, and-Salma | **es:** Salma, y-Salma | **fr:** Salmone, et-Salmone | **de:** [ושלמא], [שלמא] 1Chr 2:11; 1Chr 2:51; 1Chr 2:54

שַׂלְמָה H8008 *N-fpc / 2mp* (16×)

Garment, outer cloak — a large wrapper or mantle worn over the body for covering and warmth

A feminine noun and byform of simlah (שִׂמְלָה), denoting a large outer wrapper or mantle used as everyday clothing. It figures in the Covenant Code as a garment wrongfully obtained or taken as collateral that must be returned before sundown (Exod 22:8, 25; Deut 24:13). The Gibeonites' worn-out garments become evidence for their deceptive claim of a long journey (Josh 9:5, 13). Ahijah the prophet tears his new garment into twelve pieces as a sign of the kingdom's division (1 Kgs 11:29-30). God is majestically 'wrapped in light as a garment' (Ps 104:2), while Israel's clothing never wore out during the wilderness years (Deut 29:4; Neh 9:21). The Song of Solomon's bride is praised: the scent of her garments is like Lebanon (Song 4:11).

garment, outer cloak (16×) An outer garment, wrapper, or mantle serving as clothing and covering — a variant form of simlah (שִׂמְלָה) with identical meaning. Used in legal contexts as property or pledge (Exod 22:8, 25; Deut 24:13), in narrative as a prophetic sign-act (1 Kgs 11:29-30) and evidence of the Gibeonite ruse (Josh 9:5, 13), and poetically of God robed in light (Ps 104:2). The wilderness miracle of indestructible garments is noted in Deuteronomy 29:4 and Nehemiah 9:21. Spanish 'manto' and French 'vetement' both capture the sense of a large outer wrap. **CLOTHING AND DRESS**

en: a-garment, and-garments, and-with-garments | **es:** como-manto, con-manto, con-su-ropa | **fr:** [ושלמות], [שלמתיהם], avec-un-vêtement | **de:** Gewand-von, Salomo, [ושלמות] Exod 22:9; Exod 22:26; Deut 24:13; Deut 29:5; Josh 9:5

שַׂלְמוֹן H8009 *N-proper-ms* (1×)

Salmon, ancestor of David and father of Boaz

Salmon (also spelled Salma or Salmah) was an ancestor in David's lineage, father of Boaz who married Ruth. The genealogical records show some textual variation in spelling across different biblical books—appearing as Salmon in Ruth 4:20, as Salma in 4:21, and as Salma in Chronicles. The Septuagint also varies between forms like Salman and Salmon. Despite these spelling variants, all refer to the same individual in the Messianic line, making him an ancestor of Jesus. Tradition sometimes identifies him as the Israelite who married Rahab after Jericho's fall.

(1×) Personal name of Boaz's father and thus great-grandfather of David, appearing in the genealogical line leading to the Messiah. Ruth 4:20 places him in the generation after Nahshon during the wilderness period. The textual variants across Hebrew and Greek manuscripts (Salmon, Salma, Salmah) reflect normal scribal practice with proper names, but the consistent genealogical position shows this is one individual. The multilingual evidence preserves various forms ('Salmá' in Spanish, 'Salomo' in German), all referring to this crucial link in David's ancestry. **AUTO-DETECTED COMMUNITY 8524 WITH 3 SENSES**

en: Salmon | **es:** Salmá | **fr:** Salmon | **de:** Salomo Ruth 4:20

שְׁלֹמֹה H8010 *Pr* (293×)

Solomon — son of David, king of Israel renowned for wisdom, wealth, and building the Temple

Shelomoh (שְׁלֹמֹה) is the proper name of Israel's third king, appearing 293 times across Samuel, Kings, Chronicles, Ezra-Nehemiah, and the Song of Songs. The name derives from shalom ('peace'), befitting the king whose reign was marked by the absence of war and the construction of the First Temple. He is introduced as David and Bathsheba's son (2 Sam 12:24), designated successor before David's death (1 Kgs 1:30), and remembered for both extraordinary wisdom (1 Kgs 3:12) and eventual apostasy (1 Kgs 11:1-8). Spanish 'Salomón,' French 'Salomon,' and German 'Salomo' all derive from the Greek Septuagint form Salomon.

Solomon (proper name) (293×) The proper name of Solomon son of David, king of Israel, whose reign represents the zenith of Israel's united monarchy. Derived from the root sh-l-m ('peace, wholeness'), the name was given by David after the turbulent circumstances of his birth (2 Sam 12:24). The name appears most densely in 1 Kings 1-11 and 2 Chronicles 1-9, covering his anointing, temple-building, diplomatic marriages, and wisdom traditions. The cross-linguistic forms (spa: 'Salomón,' fra: 'Salomon,' deu: 'Salomo') all trace to the LXX rendering. **PROPER NAMES (PERSONAL)**

en: Solomon | **es:** Salomón, Shelomoh | **fr:** Salomon | **de:** Salomo 2Sam 12:24; 1Kgs 1:10; 1Kgs 1:11; 1Kgs 1:12; 1Kgs 1:13

שִׁלֻּמָה H8011 *Conj-w / N-fsc* (1×)

requital, the recompense or retribution that repays deeds

This noun denotes requital or retribution, the repayment that corresponds to one's actions. Its single occurrence in Psalm 91 describes how the righteous, dwelling in God's shelter, will merely observe the retribution dealt to the wicked. The word shares semantic space with other terms for recompense, emphasizing the principle of measure-for-measure justice. The construct form suggests 'the requital of the wicked'—not arbitrary punishment but fitting repayment for their deeds.

(1×) The requital or retribution that befalls evildoers, viewed as fitting recompense for their actions. Psalm 91:8 promises that those who trust God will 'only look with your eyes and see the requital of the wicked.' This viewing is from safety—the righteous remain protected while witnessing divine justice against those who oppose God. The multilingual glosses ('retribución' in Spanish, 'rétribution' in French) consistently emphasize the paying-back aspect, the settling of moral accounts that vindicates the righteous and judges the wicked. **GEOGRAPHY AND SPACE**

en: and-the-recompense-of | **es:** y-retribución-de | **fr:** et-rétribution | **de:** und-der-recompense-von Ps 91:8

שַׁלְמוֹן H8012 *Conj-w / N-proper-ms* (1×)

Salmon, ancestor of David and father of Boaz (with conjunction)

This is the name Salmon with the conjunction 'and' prefixed, appearing in Ruth's genealogy. Salmon was Boaz's father, placing him two generations before David. The genealogical accounts show minor spelling variations (Salmon, Salma, Salmah) across biblical books and ancient versions, but consistently identify the same individual in the Messianic line. This occurrence in Ruth 4:21 continues the genealogy from verse 20, moving from Salmon through Boaz to Obed to Jesse to David—a lineage that ultimately leads to Jesus.

(1×) Personal name (with conjunction) of Boaz's father in the genealogy of Ruth. Ruth 4:21 states 'and Salmon fathered Boaz, Boaz fathered Obed' in the climactic genealogical conclusion to the book. The name connects the wilderness generation (Salmon may have been contemporary with the conquest) to the period of the judges (Boaz) to the monarchy (David). The multilingual evidence shows the conjunction ('Y-Salmón' in Spanish, 'et-Salmon' in French), preserving both the connecting function and the proper name in this crucial Messianic genealogy. **AUTO-DETECTED COMMUNITY 8524**

WITH 3 SENSES

en: and-Salmon | **es:** Y-Salmón | **fr:** et-Salmon | **de:** [וּשַׁלְמוֹן] Ruth 4:21

שְׁלֹמוֹת H8013 *Conj-w / N-proper-ms* (7×)

Shelomoth / Shelomith — proper names of Levitical figures and a son of Rehoboam, with masculine and feminine variants

A proper name appearing in two closely related forms in Chronicles and Ezra. Shelomoth (שְׁלֹמוֹת), the masculine form, designates several Levites in the temple administration lists of 1 Chronicles 23-26, including a keeper of dedicated treasures. Shelomith (שְׁלֹמִית), a feminine or variant spelling, appears in overlapping passages and also designates a son of Rehoboam in 2 Chronicles 11:20 and a post-exilic family head in Ezra 8:10. The LXX renderings Σαλωμωθ and Σαλωμιθ preserve the distinction between the two forms.

1. Shelomoth (proper name, masculine) (5×) Shelomoth (שְׁלֹמוֹת), a masculine proper name borne by Levitical figures in the genealogical and administrative rosters of 1 Chronicles 23-26. This individual (or individuals) served in temple duties; notably in 1 Chr 26:25-26 Shelomoth was custodian over the dedicated treasures. The English 'Shelomot' and Spanish 'Selomot' reflect the longer masculine ending, while the LXX Σαλωμωθ preserves the Hebrew form faithfully. SHELOMOTH PERSONAL NAME

en: Shelomot, [Shelomot] | **es:** Selomot, Shelomot, [Shelomot] | **fr:** Schelomoth, et-Schelomoth | **de:** [וּשְׁלֹמוֹת], [שְׁלֹמוֹת] 1Chr 23:9; 1Chr 24:22; 1Chr 26:25; 1Chr 26:26

2. Shelomith (proper name, feminine variant) (2×) Shelomith (שְׁלֹמִית), a variant or feminine form of the name, appearing in Kethib/Qere alternations with Shelomoth in 1 Chronicles and also designating a son of Rehoboam (2 Chr 11:20) and a post-exilic family head (Ezra 8:10). The yod-tav ending marks the feminine or diminutive form. English 'Shelomit' and Spanish 'Selomit' distinguish it from the longer Shelomoth, and the LXX Σαλωμιθ reflects this morphological distinction. SHELOMOTH PERSONAL NAME

en: Shelomit, and-Shelomit | **es:** (Shelomit), (y-Selomit) | **fr:** Schelomoth, et-Schelomoth | **de:** [וּשְׁלֹמִית], [שְׁלוֹמִית] 1Chr 23:9; 1Chr 26:25

שַׁלְמַי H8014 *N-proper-ms* (2×)

Salmai/Shalmai, head of a postexilic family of temple servants (Nethinim)

A personal name appearing in the lists of returning exiles in Ezra 2:46 and Nehemiah 7:48. Salmai was the ancestor of a family of Nethinim —temple servants who assisted the Levites. The name has textual variants (Ketiv and Qere forms differ), and the Septuagint offers varied transliterations (Samaan, Selamai), reflecting uncertainty about the exact form. The etymology is obscure, though some relate it to clothing or garment roots. These genealogical lists served to verify the legitimacy of returnees and their right to serve in the rebuilt temple. Salmai's descendants were among those who reestablished temple worship after the Babylonian exile.

(2×) The Nethinim played crucial roles in Second Temple worship, handling tasks that supported the Levites and priests. Salmai's family was part of this service class, and their inclusion in Ezra-Nehemiah's lists demonstrates the community's concern for proper temple personnel. The textual variants (Ketiv/Qere, Chronicles vs. Nehemiah) are minor and reflect normal scribal transmission, but the core identification remains: Salmai represents a lineage of faithful temple servants who returned to rebuild Jerusalem's worship life. PROPER NAMES (PERSONAL)

en: Salmay, Shalmai | **es:** (Salmai), Salmai | **fr:** [שלמי] | **de:** [(שלמי)], [שלמי] Ezra 2:46; Neh 7:48

שִׁלְמִי H8015 *N-proper-ms* (1×)

Shelomi, father of the leader from Asher during the land division

Shelomi was the father of Ahihud, who represented the tribe of Asher in the land distribution under Joshua. He appears in the list of tribal leaders appointed to assist with dividing Canaan among the twelve tribes. The name appears only in Numbers 34:27, where each tribe designated a chieftain to ensure fair and proper allocation of territory. While we know nothing else about Shelomi personally, his son's role in this foundational moment of Israel's settlement shows the family's prominence in Asher.

(1×) Personal name of the father of Ahihud, who served as the tribal leader from Asher during Canaan's division. Numbers 34:27 lists him in the roster of leaders appointed to apportion the land, each representing his ancestral tribe. The name Shelomi possibly relates to the root for 'peace' or 'wholeness,' though this remains uncertain. The consistent transliteration across languages (Spanish 'Selomi,' French and German 'Shelomi') reflects standard practice with Hebrew proper names that lack clear translation equivalents. PROPER NAMES (PERSONAL)

en: Shelomi | **es:** Selomi | **fr:** Shelomi | **de:** Shelomi Num 34:27

שִׁלְמִי H8016 *Art / N-proper-ms* (1×)

Shillemite, designation for descendants of Shillem in the tribe of Naphtali

This gentilic designates the clan descended from Shillem, son of Naphtali. It appears in the wilderness census recorded in Numbers, where each clan within each tribe is enumerated. The term uses the standard Hebrew pattern for forming clan or family names by adding the '-ite' ending to the ancestor's name. The definite article 'the Shillemite' indicates the collective group—all descendants of Shillem —rather than a single individual, functioning as a clan designation within Naphtali's tribal structure.

(1×) Gentilic designation (with definite article) for the clan descended from Shillem within Naphtali. Numbers 26:49 lists them in the second wilderness census, conducted just before entering Canaan. The form with the article ('the Shillemite') functions collectively, referring to all members of this family group. The Spanish 'los silemitas' (plural) appropriately captures this collective sense, while English and German preserve the singular collective form. This census organized Israel by families, establishing land inheritance patterns that would shape Israel's settlement in Canaan. PROPER NAMES (PERSONAL)

en: the-Shillemite | **es:** los-silemitas | **fr:** le-Shillemite | **de:** der-Shillemite Num 26:49

שְׁלֻמִיאֵל H8017 *N-proper-ms* (5×)

Shelumiel; a Simeonite leader during the wilderness period, son of Zurishaddai

A personal name meaning 'God is my peace' or 'friend of God,' borne by the leader of the tribe of Simeon during the wilderness wanderings. Shelumiel son of Zurishaddai appears in the census (Num 1:6), the camp arrangement (2:12), the tabernacle dedication offerings (7:36, 41), and the departure from Sinai (10:19). The LXX renders it Salamiel. Like many Israelite names compounded with El, it expresses trust in God's protective friendship.

(5×) A proper masculine name meaning 'God is my peace' or 'friend of God,' identifying the tribal chief of Simeon during the wilderness era. All five occurrences appear in Numbers (1:6; 2:12; 7:36, 41; 10:19) in ceremonial and administrative contexts. The multilingual glosses uniformly transliterate — English 'Shelumiel,' Spanish 'Selumiel,' French and German 'Shelumiel' — confirming its stable identity as an unchanged proper noun across translation traditions. The theophoric element -el signals covenant relationship with God. PROPER NAMES (PERSONAL)

en: Shelumiel | **es:** Selumiel | **fr:** Shelumiel | **de:** Shelumiel Num 1:6; Num 2:12; Num 7:36; Num 7:41; Num 10:19

שֶׁלֶמְיָה H8018 *Prep-l / N-proper-ms* (10×)

Shelemiah/Shelemyahu — a proper name borne by gatekeepers, officials, and others in Jeremiah's time and the post-exilic era

Shelemiah (meaning 'the LORD has repaid/made whole') names several individuals across the books of Jeremiah, Ezra, Nehemiah, and Chronicles. During Jeremiah's ministry, multiple men named

Shelemiah appear: the father of Jehudi (Jer 36:14), one sent to arrest Jeremiah (Jer 36:26), and a sentry who detained the prophet at the Benjamin Gate (Jer 37:13). A Levitical gatekeeper by this name served in the time of David (1 Chr 26:14), identified as the same person called Shallum elsewhere. Post-exilic bearers include wall-builders and a priestly treasurer in Nehemiah.

Shelemyah (proper name) (10×) The personal name Shelemiah/Shelemyahu, a theophoric name meaning 'YHWH has repaid,' identifying several biblical figures: a Levitical gatekeeper under David equated with Shallum (1 Chr 26:14), multiple individuals in Jeremiah's era including officials and accusers of the prophet (Jer 36:14, 26; 37:3, 13; 38:1), and post-exilic figures in Ezra and Nehemiah involved in foreign-wife reform and wall-building (Ezra 10:39, 41; Neh 3:30; 13:13). The name alternates between the forms Shelemyah and Shelemyahu. **PROPER NAMES (PERSONAL)**

en: Shelemiah, Shelemyah, Shelemyahu | **es:** Selemías, Shelemyah, Shelemyahu | **fr:** Schélémia, [ושלמיה], [ושלמיהו] | **de:** [ושלמיה], [ושלמיהו], [לשלמיהו] 1Chr 26:14; Ezra 10:39; Ezra 10:41; Neh 3:30; Neh 13:13

שְׁלֹמוֹת H8019a *N-proper-fs* (4×)

Shelomith, Shelomoth; personal name of several Levites and one royal descendant, meaning perhaps 'peaceful' or 'complete'

This name (appearing in masculine and feminine forms: Shelomith, Shelomoth) identifies several individuals in Chronicles and Ezra, mostly Levites. 1 Chronicles 23:18 and 26:28 mention Levitical Shelomiths involved in temple service. 2 Chronicles 11:20 names a Shelomith as daughter of Rehoboam. Ezra 8:10 lists a Shelomith as head of a post-exilic family. The name likely derives from shalom (peace, wholeness), suggesting meanings like 'peaceful one' or 'my peace/wholeness.' The multilingual glosses transliterate with minor variations. The multiple individuals bearing this name, particularly among temple servants, suggests it was a favored name in Levitical families, carrying connotations of peace and completeness appropriate to those serving in God's house.

(4×) Personal name of multiple Levites and one royal descendant, appearing as Shelomith/Shelomoth. Notable bearers include Levites in temple service (1 Chr 23:18, 26:28), a daughter of Rehoboam (2 Chr 11:20), and a post-exilic family head (Ezra 8:10). The name, likely from shalom, suggests 'peaceful' or 'complete.' Its frequency among Levitical families may reflect the appropriateness of a 'peace' name for those ministering in the temple, the dwelling place of Israel's peace. **SHELOMOTH PERSONAL NAME**

en: Shelomit, Shelomith | **es:** Selomit, Shelomit | **fr:** [שלומית], [שלמית] | **de:** [שלומית], [שלמית] 1Chr 23:18; 1Chr 26:28; 2Chr 11:20; Ezra 8:10

שְׁלֹמִית H8019b *Conj-w / N-proper-fs* (2×)

Shelomith, a female personal name appearing in Leviticus and Chronicles

A Hebrew feminine personal name borne by two different women in the biblical text. First, the daughter of Dibri from the tribe of Dan, whose son blasphemed and was stoned in Leviticus 24:11. Second, a daughter of Zerubbabel mentioned in 1 Chronicles 3:19, placing her in the Davidic line after the exile. The name means 'peaceful' or 'my peace,' derived from shalom. The Septuagint renders it with varied Greek forms (Salomith, etc.), all preserving the Semitic name. These two women, separated by centuries and context, share a name that evokes peace, though the Leviticus account is one of judgment and the Chronicles reference one of genealogical continuity.

(2×) Names meaning 'peace' or 'peaceful' were common in Israel, reflecting parental hope or theological affirmation. The Leviticus Shelomith is remembered in a tragic narrative—her son's blasphemy—while the Chronicles Shelomith is simply listed among Zerubbabel's descendants, part of the attempt to maintain Davidic genealogies in the postexilic period. The name itself carries no hint of these contrasting stories, a reminder that names express aspiration, not destiny. **SHELOMOTH PERSONAL NAME**

en: Shelomit, and-Shelomith | **es:** Shelomit, y-Shelomit | **fr:** Shelomit, [ושלמית] | **de:** Shelomit, [ושלמית] Lev 24:11; 1Chr 3:19

שַׁלְמָן H8020 *N-proper-ms* (1×)

Shalman, a conqueror who destroyed Beth-arbel, identity debated

Shalman designates a military conqueror known for his brutal destruction of Beth-arbel, mentioned by Hosea as a byword for devastation. The identity remains debated—some identify him with Shalmaneser, the Assyrian king, though the chronology is problematic since the Assyrian ruler postdates Hosea. Others suggest a Moabite prince named Salamanu, or even an otherwise unknown local warlord. What's certain is that his destruction of Beth-arbel was so notorious that Hosea could cite it as a warning: Israel's coming judgment would be like what Shalman did to Beth-arbel.

(1×) Personal or place name of uncertain identity, remembered for the violent destruction of Beth-arbel. Hosea 10:14 warns that devastation will overwhelm Israel 'as Shalman destroyed Beth-arbel on the day of battle, when mothers were dashed in pieces with their children.' The prophetic citation assumes the audience knew the reference, suggesting a relatively recent atrocity. The multilingual evidence preserves various forms (Spanish 'Salmán,' French 'Schalman'), reflecting scholarly uncertainty about identification while recognizing this stands as a historical reference to traumatic violence. **PROPER NAMES (PERSONAL)**

en: Shalman | **es:** Salmán | **fr:** Schalman | **de:** [שלמן] Hos 10:14

שַׁלְמֹן H8021 *N-mp* (1×)

rewards or bribes, illicit payments given to pervert justice

This plural noun denotes rewards or bribes, particularly those offered to corrupt officials. Isaiah uses it to indict Jerusalem's leaders who 'love bribes and chase after rewards,' abandoning their duty to defend orphans and widows. The term parallels 'bribe' (shohad) in Isaiah 1:23, suggesting payments that pervert justice—not legitimate compensation but illicit rewards that turn judges into accomplices of wrongdoing. The root meaning of 'recompense' here takes a dark turn, describing not righteous requital but corrupt payoffs.

(1×) Illicit rewards or bribes that corrupt justice, particularly those sought by officials who should defend the vulnerable. Isaiah 1:23 condemns Jerusalem's leaders: 'Your princes are rebels and companions of thieves; everyone loves a bribe and chases after rewards. They do not defend the orphan, nor does the widow's cause come before them.' The parallelism with 'bribe' clarifies that these 'rewards' are corrupt payments that subvert justice. The Spanish 'recompensas' and the bracketed forms in French and German reflect translation uncertainty about this rare term, though the context clearly indicates judicial corruption. **RECOMPENSE AND RETRIBUTION**

en: rewards | **es:** recompensas | **fr:** [שלמנים] | **de:** [שלמנים] Isa 1:23

שַׁלְמַנְאֶסֶר H8022 *N-proper-ms* (2×)

Shalmaneser, Assyrian king who besieged Samaria and subjugated Israel

The name of an Assyrian king, specifically Shalmaneser V, who reigned from 727 to 722 BC. He is mentioned in 2 Kings 17:3 and 18:9 in connection with the siege and fall of Samaria, which ended the northern kingdom of Israel. The name is Akkadian, meaning '(the god) Shulman is chief,' and the biblical text preserves a Hebraized form. Shalmaneser extracted tribute from King Hoshea of Israel and later besieged Samaria when Hoshea rebelled, though the city fell during the reign of Shalmaneser's successor, Sargon II. The name evokes one of the most catastrophic moments in Israel's history: the end of the northern kingdom and the exile of the ten tribes.

(2×) For the biblical authors, Shalmaneser represents the instrument of divine judgment on Israel's persistent idolatry and covenant unfaithfulness. The siege of Samaria culminated decades of prophetic warning, and Shalmaneser's name is forever linked to the exile of the northern tribes. The multilingual glosses simply transliterate the name, as is typical for foreign rulers, preserving the Assyrian original. The name's appearance in Kings marks a turning point: after Shalmaneser, there is no longer a kingdom of Israel, only Judah. **PROPER NAMES (PERSONAL)**

en: Shalmaneser | **es:** Salmanasar | **fr:** Shalmaneser | **de:** Shalmaneser 2Kgs 17:3; 2Kgs 18:9

שִׁילֹנִי H8023 *Art / N-proper-ms* (1×)

Shilonite, designation for someone from Shiloh (with textual variants)

This gentilic typically designates someone from Shiloh, the early sanctuary city where the tabernacle rested before Jerusalem. The term appears with various Hebrew spellings across biblical texts, leading to textual debates about whether some instances should read 'Shelanite' (from Shelah son of Judah) instead. Nehemiah 11:5 represents one such contested case, where the context of Judahite families has led many scholars to emend the text from 'Shilonite' to 'Shelanite.' Such variants reflect common scribal confusion between similar names, especially in genealogical lists.

(1×) Gentilic designation (with definite article) appearing in Nehemiah's list of Jerusalem's inhabitants, though many scholars propose emending it to 'Shelanite' based on the parallel in Chronicles and the genealogical context. Nehemiah 11:5 lists families who resettled Jerusalem after the exile, and this term appears in the Judahite section where 'Shelanite' (descendants of Shelah, Judah's son) would fit better than 'Shilonite' (from the northern city of Shiloh). The French and German translations bracket the word, indicating textual uncertainty, while Spanish translates as 'silonita,' preserving the Masoretic reading despite scholarly doubts. **PROPER NAMES (PERSONAL)**

en: the-Shilonite | **es:** el-silonita | **fr:** [השלני] | **de:** [השלני] Neh 11:5

שֵׁלָנִי H8024 *Art / N-proper-ms* (1×)

Shelanite, designation for the clan descended from Shelah son of Judah

This gentilic designates the clan descended from Shelah, the third son of Judah. It appears in the wilderness census in Numbers, where Judah's descendants are enumerated by families. The definite article indicates the collective group—all of Shelah's descendants. Shelah survived where his older brothers Er and Onan did not, and through him passed a major line of Judah's inheritance. The term uses the standard Hebrew pattern for clan names, adding '-ite' to the ancestor's name. This clan formed one of Judah's major subdivisions.

(1×) Gentilic designation (with definite article) for the clan descended from Shelah within the tribe of Judah. Numbers 26:20 lists them in the wilderness census conducted before entering Canaan: 'the sons of Judah according to their clans: of Shelah, the clan of the Shelanite.' The Spanish 'los selanitas' appropriately renders the collective plural sense. This census established inheritance rights, so identifying each clan was crucial for later land distribution. Shelah's line carried particular significance as one of Judah's three surviving branches, with Perez's line eventually becoming dominant through David's ancestry. **PROPER NAMES (PERSONAL)**

en: the-Shelanite | **es:** los-selanitas | **fr:** le-Shelanite | **de:** der-Shelanite Num 26:20

שָׁלַף H8025 *Conj-w / V-Qal-ConsecImperf-3ms / 3fs* (25×)

To draw out or unsheathe (a sword); to draw off (a sandal); to pull out or extract

Shalaf is the decisive act of drawing something from where it is lodged. Most often it describes unsheathing a sword for battle – the 26,000 men 'drawing sword' of Judges 8:10, Saul's plea to his armor-bearer in 1 Samuel 31:4. In the quiet legal scene of Ruth 4:7-8, the same verb governs a man drawing off his sandal to confirm a property transfer. The Aramaic cognate and Akkadian shalupu both carry the same sword-drawing sense, while Arabic salaba (to strip) hints at the broader semantic field of removal and extraction.

1. draw out, unsheathe a weapon (22×) To draw out or unsheathe a sword or weapon from its sheath, overwhelmingly the dominant usage. Warriors are often numbered as 'men drawing sword' (Judg 8:10; 20:2; 1 Chr 21:5). Balaam's angel stands with 'drawn sword in hand' (Num 22:23). Spanish 'desenvainadores de' (those who unsheathe) and the shared Akkadian cognate shalupu confirm the military core of this sense. **LEAVING AND REMAINING**

en: and-drew-it, draw, drawing | **es:** desenvaina, desenvainada, desenvainadores-de | **fr:** [שלופה], [שלף], drawing | **de:** [שלופה], [שלף], draw Num 22:23; Num 22:31; Josh 5:13; Judg 3:22; Judg 8:10

2. draw off, remove a sandal (2×) To draw off or remove a sandal as a symbolic legal act. In Ruth 4:7-8 the kinsman-redeemer removes his shoe to ratify his renunciation of redemption rights – a custom the narrator explains as already archaic. Spanish 'quitó' (he removed) and French 'il tira hors' (he drew off) both highlight the deliberate, ritual character of this gesture. **STRIPPING AND UNCOVERING**

en: and-he-drew-off, drew-off | **es:** quitó, y-se-quitó | **fr:** et-il-tira-hors, tira-hors | **de:** [וישלף], [שלף] Ruth 4:7; Ruth 4:8

3. pull out, extract from a body (1×) To pull out or extract something embedded in place, such as a weapon from a wound (Judg 3:22, where Ehud's blade cannot be drawn from Eglon's body) or metaphorically a planted thing easily uprooted (Ps 129:6). This sense emphasizes dislodging from a fixed position rather than unsheathing from a designed holder. **DRAWING AND PULLING**

en: being-pulled-out | **es:** ser-arrancada | **fr:** tirer | **de:** seiend-pulled-out Ps 129:6

שֶׁלֶף H8026 *N-proper-ms* (2×)

Sheleph, a son of Joktan; ancestor of a South Arabian tribe

A personal name appearing in the Table of Nations in Genesis 10:26 and its parallel in 1 Chronicles 1:20. Sheleph was a son of Joktan, who is presented as the ancestor of numerous Arabian tribes. Scholars identify Sheleph with a South Arabian tribe known from Arabic sources as Salif or Sulaf, located in the Arabian Peninsula. The name appears in the genealogies that trace the descendants of Shem, mapping the ethnolinguistic landscape of the ancient Near East. The Septuagint preserves the name as Saleph, and the parallel texts in Genesis and Chronicles confirm its stability in the tradition.

(2×) The Table of Nations in Genesis 10 served as an early ethnographic map, connecting known peoples to the sons of Noah and explaining the diversity of nations as part of God's design. Sheleph's inclusion among Joktan's sons locates this tribal group within the Semitic family and the broader Arabian world. Modern identification with the Salif tribe, though not certain, is plausible given the phonetic match and geographic location. The name functions as a genealogical anchor for understanding Israel's place among the nations. **PROPER NAMES (PERSONAL)**

en: Sheleph | **es:** Selef, Shélef | **fr:** Sheleph, [שלף] | **de:** Schalef, [שלף] Gen 10:26; 1Chr 1:20

שָׁלַשׁ H8027 *V-Piel-Imp-mp* (9×)

To do a third time, divide into three parts; three years old; threefold/three-storied; on the third day — a denominative from 'three'

A denominative verb built on the number three (shalosh), this word shows how Hebrew turns numerals into active verbs. It can mean performing an action for the third time, as when Elijah commands that water be poured on the altar a third time (1 Kgs 18:34), or dividing territory into three parts (Deut 19:3). As a Pual participle, it describes sacrificial animals as 'three years old' — the age of maturity for the covenant-ratification ceremony of Gen 15:9. The architectural sense of 'three-storied' appears in Ezek 42:6, while Eccl 4:12 uses the 'threefold cord' as a proverb of strength in unity. Hindi 'तीन मंजिली' (three-storied) and Arabic ثلاثي (triple) show the numeral-adjective pattern paralleled across Semitic and South Asian languages.

1. three years old (Pual participle) (3×) The Pual participial form describing an animal as three years old, indicating full maturity for sacrificial purposes. All three occurrences appear in Gen 15:9, where God instructs Abraham to bring a three-year-old heifer, a three-year-old goat, and a three-year-old ram for the covenant-cutting ceremony. Spanish 'de-tres-años,' Arabic ثلاثي,' and Hindi 'तिन

वरश कि' all construct the age descriptor from their respective words for 'three,' mirroring the Hebrew denominative pattern exactly. NUMBER THREE

en: three-years-old | **es:** de-tres-años | **fr:** trois-ans-ancien | **de:** dreijährige, dreijährigen Gen 15:9

2. threefold, three-storied (tripled structure) (2×) The adjectival sense of being arranged in three layers, stories, or strands — a structural tripling. In Ezek 42:6, temple chambers are described as 'three-storied,' and in Eccl 4:12, the famous 'threefold cord is not quickly broken' uses this form. Hindi 'तीन मंजिली' (three-storied) and Spanish 'de-tres-pisos' (of three floors) demonstrate how naturally this architectural metaphor translates, while the Ecclesiastes proverb about the cord extends tripling from architecture to relational strength. NUMBER THREE

en: the-threefold, three-storied | **es:** de-tres-pisos, el-triple | **fr:** le-המשלש, trois-fois | **de:** [המשלש], [משלשות] Eccl 4:12; Ezek 42:6

3. to do a third time (Piel action) (2×) The Piel verbal sense of performing an action for the third time, expressing deliberate repetition. In 1 Kgs 18:34, Elijah commands the onlookers to pour water on the altar offering a third time — the threefold drenching dramatically heightens the miracle of the fire from heaven. Spanish 'Haced-tercera-vez' (do a third time) and the paired imperative-then-narrative structure (command in v. 34a, fulfillment in v. 34b) show the ritual completeness of triple repetition in Israelite practice. TIME AND SEASONS

en: and-they-did-a-third-time, do-a-third-time | **es:** Haced-tercera-vez, e-hicieron-tercera-vez | **fr:** et-ils-fit-un-troisième-temps, fais-un-troisième-temps | **de:** tue-ein-dritter-Zeit, und-sie-tat-ein-dritter-Zeit 1Kgs 18:34

4. to divide into thirds (1×) The Piel sense of dividing a territory or object into three equal parts, a practical administrative action. In Deut 19:3, Moses commands Israel to divide the promised land into three regions for the cities of refuge, ensuring geographic accessibility. Spanish 'dividirás-en-tres,' Hindi 'तीन भाग करेगा' (will make three parts), and Arabic ‎ all render this partitioning sense clearly, showing how the verbal denominator from 'three' naturally generates a division-by-three meaning. NUMBER THREE

en: and-you-shall-divide-into-thirds | **es:** y-dividirás-en-tres | **fr:** et-tu-devra-diviser-dans-thirds | **de:** und-du-soll-teilen-in-thirds Deut 19:3

5. on the third day (temporal) (1×) A temporal Piel usage referring to the third day, marking an ordinal point in time. In 1 Sam 20:19, Jonathan tells David to come to a certain place 'on the third day' — a signal tied to their plan for David's escape from Saul. Spanish 'al-tercer-día' and Hindi 'तिस्रे दिन' preserve the ordinal temporal sense. The textual tradition here is debated, with some scholars reading this as a distinct clause rather than a simple temporal marker. DAYS AND DAYLIGHT

en: and-on-the-third-day | **es:** Y-al-tercer-día | **fr:** et-sur-le-troisième-jour | **de:** und-auf-der-dritter-Tag 1Sam 20:19

שַׁלְשֵׁ֫ישׁ H8028 *Conj-w / N-proper-ms* (1×)

Shelesh, a descendant of Asher listed in Chronicles

Shelesh was a member of the tribe of Asher, appearing in the genealogical records of Chronicles. The name occurs in a list of Asher's descendants, part of the Chronicler's comprehensive genealogies that trace Israel's tribal structures. We know nothing about Shelesh beyond his placement in Asher's family tree. The name possibly relates to the Hebrew root for 'three,' though this connection remains uncertain. Like many names in these genealogical lists, it preserves the memory of an individual whose life details are lost but whose place in Israel's tribal structure was significant enough to record.

(1×) Personal name (with conjunction) of a descendant of Asher in the tribal genealogies. First Chronicles 7:35 lists him among the sons of Helem: 'The sons of his brother Helem: Zophah, Imna, Shelesh, and Amal.' The conjunction 'and' connects him to his brothers in this family list. The German translation 'und-drei' ('and-three') may reflect confusion between the proper name and the number word, while French brackets the word, indicating translation difficulty. Spanish 'y-Seles' appropriately transliterates the personal name with its conjunction. PROPER NAMES (PERSONAL)

en: and-Shelesh | **es:** y-Seles | **fr:** [ושלש] | **de:** und-drei 1Chr 7:35

שְׁלֵ֫שׁ H8029 *N-mp* (5×)

third generation; those of the third descent, i.e., grandchildren or great-grandchildren

An adjective derived from the number three, used substantively to mean 'those of the third generation.' It appears in the solemn warning that God visits the iniquity of the fathers upon children to the third and fourth generation (Exod 20:5; 34:7; Num 14:18; Deut 5:9). In a tender counterpoint, Genesis 50:23 records that Joseph saw Ephraim's children 'of the third generation' — his great-grandchildren — born upon his knees. The word thus spans both judgment and blessing across generational time.

(5×) Those of the third generation — grandchildren or great-grandchildren, used substantively from an ordinal adjective. In the Decalogue and covenant passages (Exod 20:5; 34:7; Num 14:18; Deut 5:9), it appears in the warning formula 'upon the third and fourth generation,' expressing the long reach of covenantal consequence. Genesis 50:23 uses it tenderly of Joseph's great-grandchildren. Spanish 'tercera generación,' German 'dritten Generation,' and French 'troisième génération' all preserve the generational counting, while English 'third generation' captures both the juridical and familial registers. GENERATION AND LINEAGE

en: third-generation, third-generations | **es:** tercera-generación, terceras, terceras-generaciones | **fr:** troisième-génération, troisième-générations | **de:** der-dritten-Generation, dritter-Geschlecht, dritter-Geschlechter Gen 50:23; Exod 20:5; Exod 34:7; Num 14:18; Deut 5:9

שִׁלְשָׁה H8030 *Conj-w / N-proper-ms* (1×)

Shilshah, a descendant of Asher listed in Chronicles

Shilshah was a member of the tribe of Asher, appearing in the Chronicler's genealogical records. The name occurs in a list of Zophah's descendants, part of the comprehensive tribal genealogies that establish Israel's family structures. Beyond his position in Asher's lineage, we know nothing about Shilshah's life or significance. The name's etymology remains uncertain, though some connect it to the root for 'three.' Like many individuals in these genealogical registers, his name preserves a memory of tribal organization important to Israel's self-understanding, even when personal details are lost.

(1×) Personal name (with conjunction) of a descendant of Asher in the genealogical records. First Chronicles 7:37 lists him among the sons of Zophah: 'Bezer, Hod, Shamma, Shilshah, Ithran, and Beera.' The conjunction 'and' connects him in sequence with his brothers. The French translation 'et-trois' ('and-three') and the German bracketing suggest uncertainty—translators may have wondered if this was the number 'three' rather than a proper name. Spanish 'y-Silsa' correctly handles it as a personal name with conjunction, preserving the genealogical function. PROPER NAMES (PERSONAL)

en: and-Shilshah | **es:** y-Silsa | **fr:** et-trois | **de:** [ושלשה] 1Chr 7:37

שָׁלִשָׁה H8031 *N-proper-fs* (1×)

Shalishah, a district or region through which Saul traveled seeking his father's donkeys

Shalishah designates a district or region through which Saul passed while searching for his father's lost donkeys—the journey that led to his anointing as king. The text calls it 'the land of Shalishah,' indicating a recognized territorial area, though its exact location remains debated. Some scholars connect it with Baal-shalishah, mentioned in 2 Kings 4:42, suggesting a location in Ephraim's hill country. The name possibly relates to the Hebrew word for 'three,' perhaps indicating a triple region or threefold division, though this remains speculative. The term functions as a place name marking one stage of Saul's fateful journey.

(1×) Geographical designation for a district or region in central Israel through which Saul traveled. First Samuel 9:4 recounts the search: 'He passed through the hill country of Ephraim and through the

land of Shalishah, but they did not find them.' This unsuccessful search through multiple regions eventually brought Saul to Samuel, leading to his secret anointing as king. The multilingual evidence (Spanish 'Shalishá,' English and German 'Shalishah') treats this as a proper place name, though its exact location remains uncertain. The journey's stages—Ephraim, Shalishah, Shaalim—map Saul's providential path to kingship. **GEOGRAPHY AND SPACE**

en: Shalishah | **es:** Shalishá | **fr:** Shalishah | **de:** Shalishah 1Sam 9:4

שִׁלְשֹׁם H8032 *Adv* (25×)

Day before yesterday; idiomatically 'formerly, previously, in time past' (always in the phrase temol shilshom)

A temporal adverb literally meaning 'three days ago' or 'the day before yesterday,' but almost always appearing in the fixed idiomatic pair temol shilshom ('yesterday and the day before'), which together mean 'formerly, in time past, as before.' Moses protests he is not eloquent 'neither yesterday nor the day before' (Exod 4:10); a goring ox is liable if it gored 'in time past' (Exod 21:29). Spanish anteayer ('day before yesterday') preserves the literal sense, while French and German renderings often transliterate, reflecting the phrase's idiomatic nature.

1. day before yesterday / formerly (24×) The temporal adverb 'day before yesterday' or 'three days ago,' functioning almost exclusively within the idiom temol shilshom meaning 'formerly, previously, in time past.' Attested with various prepositions: ki-temol shilshom ('as formerly,' Gen 31:2, 5; 1 Sam 19:7), mi-temol shilshom ('from aforetime,' Exod 21:29; Deut 4:42; 19:4, 6), and gam-temol gam-shilshom ('neither yesterday nor the day before,' Exod 4:10; 2 Sam 3:17). Spanish anteayer and antes-de-ayer consistently capture both the literal and idiomatic temporal reference. **GEOGRAPHY AND SPACE**

en: before, before-yesterday, third-day | **es:** anteayer, antes-de-ayer, y-anteayer | **fr:** [שלשום], devant, devant-hier | **de:** [שלשום], drei-Tage-ago, dritter-Tag Gen 31:2; Gen 31:5; Exod 4:10; Exod 5:7; Exod 5:8

2. previously (anomalous gloss) (1×) A single anomalous occurrence in Prov 22:20 where the Ketiv reading shilshom appears in a context unrelated to temporal reference. Some translations render it as 'previously' (English, Spanish antes), but Hindi, Arabic, and Swahili glosses suggest 'thirty' (sheloshim), pointing to a possible textual confusion with the numeral. Many modern scholars emend to shalishim ('excellent things' or 'thirty sayings'), understanding this as the introduction to the Thirty Sayings of the Wise. **NUMBER THIRTY**

en: [previously] | **es:** [antes] | **fr:** [שלשום] | **de:** [[שלשום]] Prov 22:20

שָׁם H8033 *Adv* (835×)

sham – there, thither; a locative adverb pointing to a previously mentioned or implied place

The adverb sham ('there') is the standard Hebrew locative deictic, pointing to a place already established in the discourse. Its 835 occurrences span the entire Hebrew Bible, from 'there he put the man whom he had formed' (Gen 2:8) to prophetic oracles and wisdom poetry. It can indicate static location ('there') or direction of motion ('thither'), and it frequently appears in emphatic fronted position for rhetorical effect (Mic 4:10; Ps 104:26). Combined with ki ('because there...') or gam ('even there...'), it builds sophisticated spatial-logical constructions. German dort and Spanish alli capture its spatial pointing function precisely.

There (locative adverb) (835×) A locative adverb indicating a place previously mentioned or contextually implied, functioning both as static 'there' and directional 'thither.' First appearing in Gen 2:8 ('there he put the man'), it serves as essential spatial scaffolding throughout biblical narrative and poetry. German dort and Spanish alli map to it with complete consistency across 835 occurrences. The word's three original clusters (reflecting minor morphological variation) show no semantic differentiation, confirming a single deictic sense. **THERE (SPATIAL DEICTIC)**

en: there | **es:** allí | **fr:** là | **de:** bist, dort, dort-hinein Gen 2:8; Gen 2:11; Gen 2:12; Gen 11:2; Gen 11:7

שֵׁם H8034 *Prep-l / N-msc* (864×)

Name, designation; by extension fame, reputation, or renown — the word by which someone is known or remembered.

One of the most theologically loaded words in Scripture, shem denotes the name by which a person, place, or deity is identified and invoked. When God reveals His shem to Moses (Exod 3:15), it is far more than a label — it carries His character, authority, and covenant commitment. The Arabic cognate ism and Assyrian shumu confirm a Semitic root tied to marking or branding identity. In a secondary but powerful sense, shem means fame or renown: the 'men of shem' in Genesis 6:4 are warriors of legendary reputation, and Solomon's shem spread to distant nations (1 Kgs 4:31).

1. Name (designation / identifier) (856×) The word by which a person, place, or thing is identified and called — covering personal names, place names, the divine Name, and naming acts. Translations universally render this as nombre (Spa.), nom (Fra.), Name (Ger.), reflecting its core denotation as a designation or identifier. Central to covenant theology when applied to God's Name (Exod 3:15; Deut 12:5). **GEOGRAPHY AND SPACE**

en: His-name, his-name, its-name | **es:** nombre-de-él, su-nombre | **fr:** Son-nom, son-nom | **de:** Sein-Name, sein-Name Exod 2:10; Exod 2:22; Exod 3:13; Exod 15:3; Exod 15:23

2. Fame / Reputation / Renown (8×) Fame, reputation, or renown achieved through mighty deeds or distinguished standing. The 'men of name' in Gen 6:4 and Num 16:2 are men of legendary repute. German sein-fame and French son-fame in the gloss data confirm translators recognized this distinct sense, where shem shifts from label to legacy. **GEOGRAPHY AND SPACE**

en: his-fame, name, names | **es:** el-nombre, nombre, nombres | **fr:** le-nom, nom, son-fame | **de:** Name, des-Namens, sein-fame Gen 6:4; Num 16:2; 1Kgs 4:31; 1Chr 5:24; 1Chr 12:31

שֵׁם H8035 *Conj-w* (17×)

Shem; firstborn son of Noah, ancestor of the Semitic peoples and forefather of Abraham's line.

The personal name Shem (shem, also meaning 'name' or 'renown') designates Noah's eldest son, through whom the line of blessing runs to Abraham and ultimately to Israel. Genesis 9:26 records Noah's oracle: 'Blessed be the LORD, the God of Shem,' singling out his line for covenant relationship. The Table of Nations (Gen 10:21-31) traces the Semitic peoples – Elam, Asshur, Aram, and Eber – back to him, and the genealogy of Genesis 11:10-26 connects Shem directly to Abram. German translations interestingly render the name as 'Schem,' preserving a closer phonetic echo of the Hebrew.

Shem (17×) The proper name of Noah's firstborn son, progenitor of the Semitic lineage. Blessed by Noah in the oracle of Genesis 9:26-27, listed in the Flood narrative (Gen 5:32; 6:10; 7:13), and featured prominently in the Table of Nations (Gen 10:21-31) and the genealogy linking Noah to Abraham (Gen 11:10-26). Also in 1 Chronicles 1:4, 17, 24 in the same genealogical role. **PROPER NAMES (PERSONAL)**

en: Shem, and-Shem-, and-to-Shem | **es:** Sem, Y-a-Sem, y-Sem- | **fr:** Sem, et-Sem-, et-à-Sem | **de:** Name, Schem, Schems Gen 5:32; Gen 6:10; Gen 7:13; Gen 9:18; Gen 9:23

שְׁם H8036 *Prep-b / N-msc* (12×)

Name — an Aramaic noun for a person's name, a deity's name, or a designation of identity and authority

The Aramaic noun שְׁם (shum), cognate of Hebrew שֵׁם, means 'name' — personal identity, reputation, or invoked divine authority. In Ezra it appears in Persian administrative contexts: prophets prophesy 'in the name of the God of Israel' (Ezra 5:1), officials ask 'What are the names of the men building this house?' (Ezra 5:4, 10), and a vessel is identified by name (Ezra 5:14). In Daniel it carries theological weight: Daniel blesses God saying 'let the name of God be blessed forever' (Dan 2:20), and Nebuchadnezzar addresses Daniel by his

Babylonian name (Dan 2:26; 4:5). Spanish 'nombre' and French 'nom' translate directly.

Name (Aramaic) (12×) A person's or deity's name — denoting identity, authority, or invoked power, used exclusively in the Aramaic portions of Ezra and Daniel. Administrative usage: asking for the names of builders (Ezra 5:4, 10), identifying a temple vessel by name (Ezra 5:14), and prophesying 'in the name of' God (Ezra 5:1). Theological usage: blessing the name of God as an act of worship (Dan 2:20), and the dual naming of Daniel/Belteshazzar 'according to the name of my god' (Dan 2:26; 4:5). The word carries the same weight as Hebrew שֵׁם — name as the seat of identity and authority. Spanish 'nombre' and German 'Name' translate it directly. **GEOGRAPHY AND SPACE**

en: His-name, according-to-name-of, his-name | **es:** el-nombre-de, en-nombre-de, nombre | **fr:** au-nom, comme-il-a-placé, nom | **de:** Name, [שמה], [שמהת] Ezra 5:1; Ezra 5:4; Ezra 5:10; Ezra 5:14

שַׁמָּא H8037 *Conj-w / N-proper-ms* (2×)

Shammah, a Judahite warrior, and Shamma, a descendant of Asher

A personal name appearing in military and genealogical contexts. In 2 Samuel 23:11, Shammah son of Agee is named as one of David's mighty men, celebrated for defending a lentil field against the Philistines. In 1 Chronicles 7:37, Shamma is listed among the descendants of Asher, part of the tribal genealogies. The name may mean 'desolation' or 'astonishment,' though the etymology is uncertain. The Septuagint offers varied transliterations (Semma, etc.), and it's unclear whether the two individuals are related or if the name was simply common. Both contexts situate the name within Israel's tribal and military heritage.

(2×) Shammah the warrior is remembered for an act of extraordinary valor: holding a field of lentils against the Philistines when others fled. This episode, one of several celebrating David's mighty men, emphasizes loyalty and courage in the face of overwhelming odds. Shamma the Asherite, by contrast, is simply a name in a genealogy, part of the effort to preserve tribal identity. The shared name—or near-shared name—may reflect common naming practices, but the contexts are entirely distinct: one martial, one genealogical. **SHAMMAH PERSONAL NAME**

en: Shammah, and-Shamma | **es:** Shama, y-Sama | **fr:** Shammah, [ושמא] | **de:** Shammah, [ושמא] 2Sam 23:11; 1Chr 7:37

שְׁמֵאֵבֶר H8038 *Conj-w / N-proper-ms* (1×)

Shemeber, king of Zeboiim who joined the rebellion against Chedorlaomer

Shemeber was king of Zeboiim, one of the five cities of the plain that rebelled against Chedorlaomer's twelve-year dominion. His name appears in Genesis 14 during Abraham's era, when four eastern kings invaded Canaan to suppress the rebellion of five kings including Shemeber. After the eastern coalition defeated the five kings in the Valley of Siddim, they captured Lot, prompting Abraham's dramatic rescue mission. Zeboiim, like Sodom and Gomorrah, was later destroyed for wickedness. The name Shemeber possibly means 'name of the mighty' or 'name has winged,' though etymology remains uncertain.

(1×) Personal name (with conjunction) of the king of Zeboiim during Abraham's time, who participated in the rebellion against Mesopotamian overlords. Genesis 14:2 lists him among the five kings: 'they made war with Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela (that is, Zoar).' The conjunction connects him in sequence with his allies. His defeat and Lot's capture drew Abraham into international conflict, resulting in one of Scripture's earliest battle narratives and Abraham's mysterious meeting with Melchizedek. **PROPER NAMES (PERSONAL)**

en: and-Shemeber | **es:** y-Semeber | **fr:** et-Shemeber | **de:** und-Schemeber Gen 14:2

שִׁמְאָה H8039 *N-proper-ms* (1×)

Shimeah, a Benjamite listed in Chronicles' genealogies

Shimeah was a member of the tribe of Benjamin, appearing in the Chronicler's genealogies. The name occurs in a variant form of a genealogical list that appears twice in Chronicles with minor spelling variations—here as Shimeah, elsewhere as Shimeam. He appears to be descended from Saul's line, part of the genealogies tracing Benjamin's prominent families. The name possibly means 'the LORD has heard,' sharing a root with Samuel and Ishmael. Like many individuals in these genealogical records, we know him only through his placement in Benjamin's family structure.

(1×) Personal name of a Benjamite in the genealogical records, appearing in a form that varies slightly from the parallel passage. First Chronicles 8:32 lists him among descendants associated with Gibeon: 'Mikloth fathered Shimeah. Now these also lived opposite their kinsmen in Jerusalem, with their kinsmen.' The parallel passage in 1 Chronicles 9:38 has 'Shimeam' instead. The French and German translations bracket the word, indicating textual uncertainty, while Spanish 'Simea' offers a transliteration. Such variations in proper names across parallel texts are common in genealogical lists. **AUTO-DETECTED COMMUNITY 6395 WITH 3 SENSES**

en: Shimeah | **es:** Simea | **fr:** [שמאה] | **de:** [שמאה] 1Chr 8:32

שְׂמֹאל H8040 *N-msc / 3mp* (54×)

The left side or left hand; occasionally denoting the north (when facing east)

Cognate with Arabic shimal (which means both 'left' and 'north wind'), this Hebrew noun designates the left side, left direction, or left hand. It appears frequently in formulaic pairs with 'right' (yamin), especially in instructions not to turn aside 'to the right or to the left' (Josh 1:7). When ancient Israelites oriented themselves facing east, the left hand corresponded to north, a geographic usage preserved at Job 23:9. The Spanish 'izquierda' and German 'Linke' consistently track its directional meaning across translations.

1. left side, direction (46×) The primary spatial sense covering 46 of 54 occurrences, indicating the left side or leftward direction. It regularly appears in merismus with yamin ('right') in phrases like 'to the right or to the left' (Gen 13:9; Num 20:17; 2 Sam 2:19). Prepositional constructions with min, 'al, and le specify location or movement relative to the left side of landmarks, armies, or persons. **LEFT SIDE**

en: all, and-left, left | **es:** a-la-izquierda, e-izquierda, izquierda | **fr:** [ושמאול], [משמאול], [שמאול] | **de:** Linke, Linken, [שמאול] Gen 13:9; Gen 14:15; Gen 24:49; Gen 48:13; Exod 14:22

2. left hand (7×) Specifically identifies the left hand as a body part, often with possessive suffixes. Jacob's left hand is placed on Manasseh's head in the crossed-hands blessing (Gen 48:13-14). Samson grasps a pillar with his left hand (Judg 16:29), and Lady Wisdom holds riches in her left hand (Prov 3:16). The French 'sa gauche' and Spanish 'su izquierda' consistently mark the possessive-bodily usage. **LEFT SIDE**

en: and-his-left-hand, his-left-hand, in-her-left-hand | **es:** Su-izquierda, con-su-izquierda, e-izquierda-su | **fr:** Sa-gauche, avec-son-gauche, dans-gauche-son | **de:** Linke, in-seiner-Linken, mit-sein-links Gen 48:13; Gen 48:14; Judg 16:29; Prov 3:16; Song 2:6

3. (1×) A rare geographic extension where 'left' denotes the north, following the ancient Near Eastern convention of orienting oneself by facing east. Job 23:9 says God works 'on the left' (i.e., in the north) but Job cannot perceive Him. The English gloss 'north' and Spanish 'al norte' confirm this directional mapping. **LEFT SIDE**

en: north | **es:** Al-norte | **fr:** gauche | **de:** Linke Job 23:9

שְׂמְאֵל H8041 *Conj-w / V-Hifil-Prtcpl-mp* (5×)

to go left, turn to the left; also to use the left hand, as a denominative from 'left'

A denominative verb from the noun for 'left' (semol), meaning to go leftward, turn to the left, or use the left hand. It always appears in contrast with its opposite, 'to go right' (yamin). Abraham offers

Lot a choice of direction at the parting of ways (Gen 13:9). Isaiah 30:21 promises divine guidance: 'whether you turn right or left.' Ezekiel 21:16 commands a sword to strike leftward. The warriors of 1 Chronicles 12:2 are ambidextrous Benjaminites who could 'use the left hand' with slings and bows — a notable military advantage.

(5×) To go to the left, turn leftward — expressing directional choice, always paired with its opposite 'to go right.' Abraham's offer to Lot (Gen 13:9) and Isaiah's promise of guided paths (30:21) use it for literal and figurative turning. Spanish 'a la izquierda' and French 'aller gauche' confirm the spatial meaning. In 2 Samuel 14:19, the wise woman of Tekoa uses it figuratively for deviating from the truth. The Hiphil participle in 1 Chronicles 12:2 describes Benjaminite warriors skilled in using the left hand for combat, a specialized martial sense distinct from mere directional movement. **LEFT SIDE**

en: and-I-will-go-left, and-using-left-hand, go-left | **es:** a-la-izquierda, iré-a-la-izquierda, os-vayáis-a-la-izquierda | **fr:** [ומשמאלים], [תשמאילו], et-Je—aller-gauche | **de:** [השמילו], [ומשמאלים], [תשמאילו] Gen 13:9; 2Sam 14:19; 1Chr 12:2; Isa 30:21; Ezek 21:16

שְׂמָאלִי H8042 *Prep-m* (9×)

Left, on the left side; an adjective denoting the left hand or left spatial direction as opposed to the right.

An adjective meaning 'left' or 'on the left side,' consistently used in opposition to יָמִין (right). It appears in ritual contexts—the priest's left palm receiving oil in the purification ceremony (Lev 14:15-16, 26-27)—and in architectural descriptions of the temple, identifying the left pillar (1 Kgs 7:21; 2 Chr 3:17) and the left side of the temple guard arrangement (2 Kgs 11:11; 2 Chr 23:10). Spanish distinguishes grammatical gender with 'el izquierdo' / 'la izquierda,' mirroring the Hebrew masculine/feminine inflection.

left (the left side or hand) (9×) Pertaining to the left side, used as an adjective or substantive to indicate leftward spatial orientation opposite the right (יָמִין). In Leviticus 14:15-16, 26-27, it specifies the priest's left palm during skin-disease purification rites, where oil is placed on the left hand and sprinkled with the right finger. In the temple descriptions (1 Kgs 7:21; 2 Chr 3:17), it identifies the left pillar named Boaz. In the guard arrangements (2 Kgs 11:11; 2 Chr 23:10; Ezek 4:4), it denotes the left side of a building or body. Spanish 'izquierda/izquierdo' and French 'gauche' confirm the consistent spatial meaning across all occurrences. **LEFT SIDE**

en: on-the-left, the-left | **es:** a-la-izquierda, el-izquierdo, la-izquierda | **fr:** [השמאלית], [מהשמאול], gauche | **de:** [השמאל], [השמאלית], [מהשמאול] Lev 14:15; Lev 14:16; Lev 14:26; Lev 14:27; 1Kgs 7:21

שִׁמְאָם H8043 *N-proper-ms* (1×)

Shimeam, a Benjamite listed in Chronicles' genealogies (variant form)

Shimeam is a variant form of Shimeah, appearing in the Chronicler's parallel genealogies of Benjamin. This spelling occurs in the second recounting of the same genealogical material, demonstrating the kind of minor orthographic variation common when scribes copied proper names. The individual is part of Saul's extended family line, among the prominent Benjamite families dwelling in or near Jerusalem. The name's meaning possibly relates to 'hearing,' sharing a semantic field with names like Shemaiah ('the LORD has heard'). Such variants don't indicate different people but rather expected scribal variation in transmitting proper names.

(1×) Personal name of a Benjamite in the genealogical records, appearing as a variant spelling of Shimeah from the parallel passage. First Chronicles 9:38 states: 'Mikloth fathered Shimeam. Now these also lived opposite their kinsmen in Jerusalem, with their kinsmen.' This parallels 1 Chronicles 8:32 where the same individual appears as 'Shimeah.' The French and German translations bracket the word, acknowledging the textual variant and translation difficulty. Spanish 'Simeam' provides transliteration. Both forms preserve the memory of the same person in Benjamin's genealogy, particularly in the line associated with Saul's family. **PROPER NAMES (PERSONAL)**

en: Shimeam | **es:** Simeam | **fr:** [שמאם] | **de:** [שמאם] 1Chr 9:38

שַׁמְגַּר H8044 *N-proper-ms* (2×)

Shamgar, son of Anath; a deliverer-judge who struck down 600 Philistines with an ox goad

The name of one of Israel's early judges, appearing in Judges 3:31 and 5:6. Shamgar son of Anath is credited with striking down six hundred Philistines with an ox goad, delivering Israel in an era of oppression. His name is unusual—possibly Hittite or Hurrian rather than Semitic—and his patronymic, 'son of Anath,' may indicate a connection to the Canaanite goddess Anath or simply be a place name. The mention of Shamgar in Deborah's song (Judges 5:6) situates him in the era of caravans ceasing and travelers taking byways, a time of danger and disorder. He is a liminal figure, an outsider who brings deliverance.

(2×) Shamgar stands apart from other judges in several ways: his foreign-sounding name, his unconventional weapon (an ox goad, not a sword), and the brevity of his notice. Yet his achievement—six hundred Philistines slain—is staggering and places him among Israel's deliverers. The reference in Judges 5 confirms his historical impact, though details of his tribe, tenure, and territory are absent. The name evokes the chaotic, fragmented period of the judges, when deliverance came from unexpected quarters and unconventional heroes. **PROPER NAMES (PERSONAL)**

en: Shamgar | **es:** Shamgar | **fr:** Schamgar | **de:** Schamgar Judg 3:31; Judg 5:6

שָׁמַד H8045 *V-Hifil-Imperf-3ms* (90×)

To destroy or exterminate (Hifil); to be destroyed or perish (Nifal) – total annihilation of peoples, nations, or things.

A verb of devastating finality in the Hebrew Bible, conveying utter annihilation. In its Hifil (causative) form, it describes deliberate destruction by a powerful agent – God destroying nations (Deut 2:22-23), Israel commanded to annihilate Canaanite peoples (Deut 7:23-24), or Nebuchadnezzar ravaging kingdoms. In the Nifal (passive), the subject undergoes that same total ruin: 'you will surely be destroyed' echoes through Deuteronomy's covenant warnings (4:26, 28:20). French consistently uses detruire/exterminer while Spanish employs destruir, both capturing the word's uncompromising force.

1. destroy, exterminate (69×) The Hifil causative sense: to actively destroy, annihilate, or exterminate a people, nation, or entity through deliberate action. The agent – whether God, a king, or Israel – causes total obliteration. Spanish destruir and French detruire/exterminer uniformly confirm a single core meaning across 69 occurrences. Key passages include Deut 2:22 (God destroying the Horites) and 2 Kgs 21:3 (Hezekiah's reforms reversed). **LOSS AND DESTRUCTION**

en: and-I-will-destroy, destroyed, he-destroyed | **es:** destruir, destruirá, destruyó | **fr:** détruire, détruisit, et-exterminer | **de:** [השמיד], [ישמיד], [להשמיד] Lev 26:30; Num 33:52; Deut 1:27; Deut 2:22; Deut 2:23

2. be destroyed, perish (21×) The Nifal passive sense: to be destroyed, perish, or be exterminated – the entity suffers annihilation rather than causing it. Arabic passive forms and Spanish reflexive constructions (fuimos destruidos) clearly distinguish this voice from the Hifil. Prominent in covenant-curse warnings (Deut 4:26, 'you shall surely be destroyed') and in narrative accounts of national ruin (Gen 34:30, Jacob fearing extermination). **LOSS AND DESTRUCTION**

en: and-I-will-be-destroyed, and-shall-be-destroyed, and-will-be-destroyed | **es:** destruir, fue-destruida, fuimos-destruidos | **fr:** détruire, détruisant, détruisit | **de:** [ונשמד], [ישמד], destroying Gen 34:30; Deut 4:26; Deut 7:23; Deut 12:30

שְׁמַד H8046 *Prep-l / V-Hifil-Inf* (1×)

to destroy, annihilate, or exterminate (Aramaic infinitive)

This Aramaic verb in the Haphel stem means to destroy or annihilate completely. It appears in Daniel's Aramaic section, describing the final destruction of the fourth beast's dominion. The Haphel (causative) form emphasizes the active, deliberate nature of this destruction—not gradual decay but decisive annihilation. In Jewish Aramaic dialects, the Pael form of this root came to mean 'make

apostatize,' but here in Daniel the sense is straightforward physical destruction. The verb captures the finality of divine judgment against the oppressive kingdoms represented by Daniel's beasts.

(1×) To destroy or annihilate completely, appearing as an Aramaic infinitive in Daniel's vision of the four beasts. Daniel 7:26 describes the Ancient of Days' judgment on the fourth beast: 'But the court shall sit in judgment, and his dominion shall be taken away, to be consumed and destroyed to the end.' The infinitival form 'to annihilate' expresses purpose—the judgment's goal is complete destruction, not mere limitation. The French translation 'rendre-malade' ('make sick') appears to be an error, while Spanish 'para-destruir' correctly captures the sense of total destruction that ends the beast's tyranny forever. **LOSS AND DESTRUCTION**

en: to-annihilate | **es:** para-destruir | **fr:** rendre-malade | **de:** [להשמדה] Dan 7:26

שַׁמָּה H8047 *Conj-w* (40×)

Desolation, devastation, or horror; a ruined place or an object that provokes dread

A noun saturating the prophetic books – Jeremiah alone uses it twenty-four times. It oscillates between two poles: the objective state of ruin (a land lying waste) and the subjective reaction of horror in those who witness it. Psalm 46:9 pictures God making 'desolations' in the earth, while Deuteronomy 28:37 warns Israel will become an object of 'horror' among the nations. German 'Entsetzen' (dismay) gravitates toward the emotional pole; Spanish 'desolacion' sits closer to the physical. The formulaic curse 'for a desolation and a hissing' (Jer 19:8; 25:9, 18) fuses both dimensions into a single devastating image.

1. desolation, waste (state of ruin) (27×) The objective sense of physical desolation: a place reduced to waste and ruin. Psalm 46:8 envisions God's cosmic 'desolations,' and Isaiah 5:9 prophesies houses becoming 'a waste.' Jeremiah's oracles frequently deploy this in the lamed-of-result construction – 'I will make this city a desolation' (Jer 4:7; 51:29, 43). German 'Entsetzen' slightly overstates the emotional; Spanish 'desolacion' better captures the barren-landscape sense. **DESOLATION AND WASTE**

en: a-desolation, desolation, for-a-desolation | **es:** desolación, en-desolación, para-desolación | **fr:** [לשמה], désolation, un-désolation | **de:** Entsetzen, [לשמה], ein-desolation 2Kgs 22:19; 2Chr 29:8; 2Chr 30:7; Ps 46:8; Ps 73:19

2. horror, object of appalment (12×) The subjective sense: something that provokes horror and shocked dismay in onlookers. Deuteronomy 28:37 warns Israel will become 'a horror' among the peoples, and Jeremiah 5:30 declares 'a horrible thing has happened in the land.' The prophetic curse formula pairs this with 'hissing' and 'reproach' (Jer 18:16; 19:8; 25:9, 18), marking communities that provoke shuddering dread. **DESOLATION AND WASTE**

en: a-desolation, a-horror, and-a-desolation | **es:** Cosa-espantosa, como-desolación, desolación | **fr:** désolation, et-désolation, pour-horror | **de:** Entsetzen, fuer-horror, und-zu-Entsetzen Deut 28:37; Jer 5:30; Jer 8:21; Jer 18:16; Jer 19:8

3. become desolate (Niphal) (1×) A single Niphal verbal occurrence (Zech 7:14) where the land 'was made desolate' behind the exiles. Unlike the nominal senses describing a state or an emotional reaction, this captures the process of becoming ruined – the transition from inhabited to waste. Spanish 'quedo desolada' and the German bracketed form both reflect the verbal-processual character. **DESOLATION AND WASTE**

en: was-desolate | **es:** quedó-desolada | **fr:** désolation | **de:** [נשמה] Zech 7:14

שַׁמָּה H8048 *N-proper-ms* (7×)

Shammah — a personal name borne by several men including a son of Jesse and an Edomite chief

Shammah (Hebrew shammah, possibly meaning 'desolation' or 'astonishment') identifies at least three distinct individuals in the Hebrew Bible. An Edomite chief descended from Esau through Reuel appears in Genesis 36:13, 17 and 1 Chronicles 1:37. More prominently, Shammah was Jesse's third son and David's brother, present at the anointing scene in 1 Samuel 16:9 and again at the Israelite camp facing Goliath (1 Sam 17:13). A third Shammah appears among David's mighty warriors (2 Sam 23:11, 25, 33). The name is remarkably stable across translations: Spanish 'Shammah,' French 'Shammah,' German 'Schamma.'

Shammah (personal name) (7×) The proper name Shammah, applied to several individuals: (a) an Edomite chief, son of Reuel and grandson of Esau (Gen 36:13, 17; 1 Chr 1:37); (b) the third son of Jesse and brother of David (1 Sam 16:9; 17:13); and (c) warriors among David's mighty men (2 Sam 23:11, 25, 33). The LXX renders these variously as Somme, Samma, and Samaia, but all seven occurrences designate this personal name without semantic subdivision. **SHAMMAH PERSONAL NAME**

en: Shamah, Shammah | **es:** Sama, Shama, Shammah | **fr:** Shammah, [שמה] | **de:** Schamma, Shammah, sein-Name Gen 36:13; Gen 36:17; 1Sam 16:9; 1Sam 17:13; 2Sam 23:25

שַׁמְהוּת H8049 *N-proper-ms* (1×)

Shamhut, a military commander in David's army

Shamhut was one of David's military commanders, serving as captain over 24,000 men in the fifth division of the monthly rotation. The Chronicler lists him as an Izrahite, and many scholars identify him with Shammoth (or Shammah), one of David's mighty men. The name appears only in 1 Chronicles 27:8 in the organizational structure of David's army, where twelve commanders each served one month per year. This rotation system, with 24,000 men per division, demonstrated the administrative sophistication of David's kingdom while distributing military burden across the year.

(1×) Personal name of a military commander in David's administrative structure, likely identical with Shammoth from the list of mighty men. First Chronicles 27:8 states: 'The fifth, for the fifth month, was the commander Shamhut the Izrahite; in his division were 24,000.' The Septuagint variants (Salāōth, Samāōth) reflect uncertainty about vocalization. His identification with Shammoth/Shammah in other lists suggests this is an alternate form of the same name, a common phenomenon with Hebrew proper names. The role indicates he was among David's most trusted warriors, given command of thousands. **PROPER NAMES (PERSONAL)**

en: Shamhut | **es:** Samhut | **fr:** [שמהות] | **de:** [שמהות] 1Chr 27:8

שְׁמוּאֵל H8050 *Conj-w / N-proper-ms* (140×)

Samuel — prophet, priest, and last judge of Israel who anointed both Saul and David as king

Shemu'el is a theophoric name popularly connected with the verb sha'al ('to ask'), reflecting Hannah's prayer: 'I asked him of the LORD' (1 Sam 1:20). The name's 140 occurrences overwhelmingly designate the prophet who bridged Israel's transition from judges to monarchy. Dedicated to temple service as a child (1 Sam 1:24-28), Samuel grew into the nation's spiritual authority — hearing God's voice at Shiloh (1 Sam 3:4-10), leading Israel's repentance at Mizpah (1 Sam 7:5-6), and reluctantly anointing first Saul (1 Sam 10:1) then David (1 Sam 16:13). Even after death, his stature endures: Jeremiah pairs him with Moses as intercessor (Jer 15:1), and Psalm 99:6 counts him among those who called upon the LORD.

Samuel (prophet and judge of Israel) (140×) The proper name Shemu'el, borne primarily by the prophet, priest, and last judge of Israel, son of Elkanah and Hannah of the hill country of Ephraim. Named in connection with sha'al ('to ask,' 1 Sam 1:20), he served from childhood at the Shiloh sanctuary and became the pivotal figure in Israel's transition to monarchy, anointing both Saul and David. Minor bearers include a Simeonite leader (Num 34:20) and an Issacharite clan head (1 Chr 7:2). The Septuagint renders it Samouēl, giving the familiar form shared by Spanish, French, and German translations. **PROPER NAMES (PERSONAL)**

en: Shemuel | **es:** Samuel | **fr:** Samuel | **de:** Samuel 1Sam 1:20; 1Sam 2:21; 1Sam 2:26; 1Sam 3:1; 1Sam 3:4

שַׁמּוּעַ H8051 *N-proper-ms* (5×)

Shammua; a personal name meaning 'heard' or 'renowned,' borne by three distinct men in Scripture

A personal name meaning 'heard' or 'renowned,' from the root shama ('to hear'). It is borne by at least three individuals: a Reubenite spy sent to scout Canaan (Num 13:4), a son of David born in Jerusalem (2 Sam 5:14; 1 Chr 14:4), and a Levite in the post-exilic community (Neh 11:17; 12:18). The LXX offers varied renderings — Samouel, Sammous, Samouei — reflecting uncertainty about the name's exact Greek equivalent. The name's root in 'hearing' connects it to the broader family of theophoric names expressing God's attentiveness.

(5×) A proper masculine name meaning 'heard, renowned,' derived from the root shama. It identifies three different individuals: (1) a Reubenite spy in the wilderness (Num 13:4), (2) one of David's sons born in Jerusalem (2 Sam 5:14 = 1 Chr 14:4), and (3) a post-exilic Levite (Neh 11:17; 12:18). English, Spanish, and French transliterate consistently as 'Shammua' / 'Sammua' / 'Shammua,' while the LXX variations (Samouel, Sammous) show early scribal fluctuation. The name belongs to the rich biblical tradition of names affirming that God hears. **PROPER NAMES (PERSONAL)**

en: Shammua | **es:** Sammua, Samua, Samúa | **fr:** Shammua, [שמוע] | **de:** Shammua, [שמוע] Num 13:4; 2Sam 5:14; 1Chr 14:4; Neh 11:17; Neh 12:18

שְׁמוּעָה H8052 *Conj-w / N-fp* (27×)

Report, news, tidings — what is heard and circulated; a prophetic message or renown

The noun shemuah comes from the verb shama ('to hear') and names information that reaches someone's ears, whether welcome or devastating. Bad news arrives about the ark's capture (1 Sam 4:19), frightening reports chase each other in Jeremiah's visions (Jer 51:46; Ezek 7:26), and good tidings refresh the soul like cold water (Prov 25:25). The word's theological summit appears in Isaiah 53:1 — 'Who has believed our report?' — where shemuah becomes not mere rumor but divinely authorized proclamation. Spanish noticia/mensaje and German Botschaft ('message') track the shift from hearsay to prophetic weight.

1. report, news, tidings (23×) The general sense of report, news, or tidings — information that is heard and circulates among people, whether good or bad, verified or uncertain. Eli's daughter-in-law collapses at the news of the ark's capture (1 Sam 4:19), David receives conflicting reports about Absalom's revolt (2 Sam 13:30), and Jeremiah warns that rumor will chase rumor in the year of Jerusalem's doom (Jer 51:46). Spanish noticia/rumor and German Botschaft ('tidings') treat this as the standard, undifferentiated category of received information. Proverbs adds emotional color: good news strengthens bones (15:30), and cold water to a thirsty soul is like good news from a far country (25:25). **NEWS AND MESSAGES**

en: a-report, and-a-report, and-reports | **es:** De-mala-noticia, Y-noticias, el-rumor | **fr:** [השמועה], de-nouvelle, et-le-report | **de:** Botschaft, [השמועה], [ושמועה] 1Sam 2:24; 1Sam 4:19; 2Sam 4:4; 2Sam 13:30; 1Kgs 2:28

2. message, prophetic announcement (3×) A prophetic message or divinely authorized announcement delivered to an audience — shemuah elevated from hearsay to proclamation. Isaiah 53:1 asks 'Who has believed our report?' where the 'report' is the Servant's mission itself. Isaiah 28:9 and 28:19 use shemuah for the prophetic teaching that must be grasped, and Obadiah 1:1 opens with 'we have heard a report from the LORD.' Spanish mensaje and French nouvelle ('news' with weight) shift toward purposeful, authoritative communication rather than mere rumor. **NEWS AND MESSAGES**

en: from-milk, our-report | **es:** a-nuestro-mensaje?, el-mensaje | **fr:** nouvelle | **de:** Botschaft Isa 28:9; Isa 28:19; Isa 53:1

3. fame, reputation (1×) Fame or reputation — what is heard about a person, establishing their public standing. In Ezekiel 16:56, Jerusalem's sister Sodom 'was not a report on your lips' — that is, Sodom's infamy was not even worth mentioning. The sense extends shemuah from a single piece of news to an ongoing public perception. Spanish noticia and German Botschaft here carry the nuance of renown or notoriety rather than a discrete event. **NEWS AND MESSAGES**

en: for-report | **es:** para-noticia | **fr:** nouvelle | **de:** [לשמועה] Ezek 16:56

שָׁמִיר H8053 *N-proper-ms* (2×)

Shamir (Qere) or Shamor (Ketiv), a Levite; textual variant for a personal name in Chronicles

A personal name appearing in 1 Chronicles 24:24 with a Ketiv/Qere variant: the written text (Ketiv) has Shamor, while the traditional reading (Qere) has Shamir. The individual is identified as a Levite in the divisions of temple service during David's reign. The Septuagint offers varied transliterations (Samer, Semmer), showing ancient uncertainty about the correct form. The name Shamir can mean 'thorn' or 'flint,' or it may be related to 'guarding' (from the root shamar). The textual variant is minor—likely a scribal issue with vowel pointing—and does not affect the individual's role or identity. Both forms appear in the same verse, creating a unique case where Ketiv and Qere are both preserved as glosses.

(2×) Levitical genealogies in Chronicles serve to establish the legitimacy and order of temple personnel in the postexilic restoration. Shamir/Shamor was part of this system, assigned to one of the divisions that rotated temple duties. The Ketiv/Qere variant reflects the complexities of textual transmission—different manuscript traditions or vocalization conventions—but the core information (a Levite in David's temple organization) is stable. The dual reading preserved in the glosses is a testament to scribal care in maintaining textual variants. **PROPER NAMES (PERSONAL)**

en: Shamir, [Shamor] | **es:** (Shamir), [Shamur] | **fr:** [שמור], [שמיר] | **de:** [שמור], [שמיר] 1Chr 24:24

שַׁמָּה H8054 *N-proper-ms* (1×)

Shammoth, one of David's mighty warriors (variant form)

Shammoth was one of David's elite warriors known as 'the mighty men.' He appears in Chronicles' roster of David's champions, likely identical with Shammah son of Agee the Hararite mentioned in Samuel's parallel account, and probably the same as Shamhut who commanded David's fifth military division. Such variations in names across parallel texts are typical, particularly for proper names. The mighty men formed David's inner circle of warriors, men who accomplished extraordinary feats and remained loyal through his years as fugitive and king. Shammoth's inclusion marks him as among Israel's greatest soldiers.

(1×) Personal name of one of David's mighty warriors in the Chronicles' account, representing a variant form of Shammah. First Chronicles 11:27 lists him among the mighty men: 'Shammoth the Harorite, Helez the Pelonite.' The Septuagint forms (Samōth, Sammōth) show typical variation. Scholars generally identify him with Shammah son of Agee (2 Samuel 23:11, 33) and with Shamhut the commander (1 Chronicles 27:8). The French and German translations bracket the word, acknowledging the textual complexity around this name. The consistent appearance across lists confirms his status as one of David's most elite warriors. **PROPER NAMES (PERSONAL)**

en: Shammot | **es:** Samot | **fr:** [שמות] | **de:** [שמות] 1Chr 11:27

שָׂמַח H8055 *Conj-w / V-Qal-ConjPerf-3ms* (158×)

To rejoice, be glad; in Piel, to make glad or gladden; a fundamental emotion word spanning festive celebration, spiritual joy, and divine delight.

Samach is the Hebrew Bible's most common and most direct verb of joy. Unlike its near-synonyms — gil (exultant, dancing joy), ranan (joyful shouting), sus (exuberant delight) — samach covers the broadest emotional ground, from the glad heart of a person drinking wine at a festival (Deut 14:26) to the cosmic rejoicing of heavens and earth before Yahweh (Ps 96:11-12). The Piel stem adds a causative dimension: wine 'gladdens' the heart of man (Ps 104:15), and a husband is to 'make glad' his new wife for a full year (Deut 24:5). Across languages the word maps remarkably consistently — Arabic fariha, Spanish alegrarse, Korean 기뻐하다, Swahili -furahi, and Hindi khush hona all select their most general, unmarked joy vocabulary,

confirming samach as the default, central term in Hebrew's rich emotional lexicon.

1. Qal: rejoice, be glad (123×) The basic Qal intransitive: to rejoice, be glad — the dominant sense at 123 occurrences spanning all finite verb forms (perfect, imperfect, imperative, jussive, cohortative, consecutive). This is the core emotional experience of gladness in response to God's acts (Ps 16:9, 'my heart is glad'), at festivals (Deut 12:18, 'you shall rejoice before Yahweh'), in victory (1 Sam 11:15), and in everyday life (Eccl 11:9, 'rejoice, young man'). Arabic fariha, Spanish se alegró/alegrarse, Korean 기뻐하다, and Swahili -furahi all converge on their most general gladness vocabulary. The verb frequently parallels gil and ranan in poetic parallelism (Ps 14:7, 31:7, 32:11), confirming its place as the semantically broadest joy term. REJOICING AND GREETING

en: And-rejoiced, and-rejoiced, and-they-rejoiced | **es:** Y-se-alegraron, Y-se-alegró, Y-te-alegrarás | **fr:** et-ils-se-réjouit, et-se-réjouir, et-tu-devra-se-réjouir | **de:** freute-sich, und-du-sich-freuen, und-du-soll-sich-freuen Deut 12:18; Deut 14:26; Deut 16:11; Deut 16:14; Deut 26:11

2. Piel: make glad, gladden (27×) The Piel causative: to make glad, gladden, cause to rejoice — 27 occurrences. Here the subject actively produces joy in another: God gladdens his people (Ps 86:4, 'gladden the soul of your servant'), wine gladdens the heart (Ps 104:15, Judg 9:13), a wise son gladdens his father (Prov 10:1). The causative is cross-linguistically distinctive: Arabic farraha (Form II intensive-causative), Spanish alegrar (transitive), Korean 기쁘게 하다 ('cause to be joyful'), and Swahili -furahisha (causative extension) all deploy dedicated causative morphology. Deut 24:5's year-long exemption for newlyweds — so the husband may 'make glad' his wife — is one of the Torah's most humanely tender provisions. REJOICING AND GREETING

en: and-I-will-make-them-joyful, and-I-will-make-them-rejoice, gladdens | **es:** Alegra, Alégranos, alegra | **fr:** et-se-réjouir, il-se-réjouira, se-réjouir | **de:** freute-sich, lass-sich-freuen, sich-freuen Deut 24:5; Judg 9:13; 2Chr 20:27; Ezra 6:22; Neh 12:43

3. Qal inf: to rejoice, rejoicing (5×) The Qal infinitive construct with prepositions: 'to rejoice,' 'when rejoicing' — 5 occurrences used as verbal complements or temporal clauses. In Eccl 3:12 'there is nothing better than to rejoice (lismōach) and do good'; in Ezek 35:14 'when the whole earth rejoices (bismo'ach).' Arabic 'inda farahi ('at the time of my rejoicing') and Swahili kufurahi (infinitive) both use dedicated infinitive or gerundive forms. This grammatical category matters lexicographically because the infinitive often appears in wisdom literature's reflections on whether joy is a proper human pursuit. REJOICING AND GREETING

en: and-to-rejoice, to-rejoice, when-rejoices | **es:** Al-alegrarse, alegrarse, para-alegrarme | **fr:** et-se-réjouir, se-réjouir, à-se-réjouir | **de:** freute-sich, sich-freuen, und-freute-sich Ps 106:5; Eccl 3:12; Eccl 5:19; Eccl 8:15; Ezek 35:14

4. Adj: rejoicing, glad (2×) The adjective sameach used substantively: 'the rejoicing ones, the glad' — 2 occurrences. In Job 3:22 those who 'rejoice exceedingly' when they find the grave, and in Amos 6:13 those who 'rejoice over a thing of nothing.' The substantival use with the article creates a category of persons defined by their emotional state. Arabic al-farihūna and Korean 기뻐하는 자들 both nominalize the adjective into a class designation. These two passages are notably ironic — the 'rejoicers' in both cases are celebrating something perverse or illusory. REJOICING AND GREETING

en: The-ones-rejoicing, who-rejoice | **es:** Los-que-se-alegran | **fr:** le-se-réjouir, se-réjouir | **de:** freute-sich Job 3:22; Amos 6:13

5. (1×) A single Piel occurrence at Ps 89:42 (Eng. 89:41) where the context is God causing enemies to rejoice over the fallen anointed king: 'you have made all his adversaries rejoice.' English 'you have made rejoice' and Spanish alegraste both render the Piel causative, but the passage stands apart because God is the agent of hostile joy — a theological reversal of the usual Piel pattern where God gladdens his own people. This inversion of the expected joy-giver/joy-recipient relationship gives the verse its bitter, lament-psalm force. REJOICING AND GREETING

en: you-have-made-rejoice | **es:** alegraste | **fr:** le-se-réjouir | **de:** freute-sich Ps 89:42

שָׂמֵחַ H8056 *Adj-ms* (20×)

Glad, joyful, merry — describing a state of delight; as a substantive, one who rejoices

The adjective שָׂמֵחַ is the Hebrew Bible's most common word for a person in a state of gladness. It appears at feasts and coronations, in proverbs about the heart, and in psalms of thanksgiving. When Solomon's dedication of the Temple concludes, the people depart 'joyful and glad of heart' (1 Kgs 8:66); when Adonijah's guests hear the trumpet, they scatter because the city was 'rejoicing' with Solomon's anointing (1 Kgs 1:45). As a substantive, it names the person defined by joy — 'those who rejoice in doing evil' (Prov 2:14) or Amos's 'those who rejoice over nothing' (Amos 6:13). The word's warmth pervades every occurrence: it is always relational, always visible, always more than private feeling.

1. glad, joyful, merry (15×) The adjectival sense describing a person, group, heart, or occasion as being in a state of gladness and joy — the dominant use with 15 occurrences. The multilingual glosses converge on joy vocabulary: Spanish 'alegre/alegres,' French 'se rejouissant,' German 'freute sich.' Deuteronomy 16:15 commands Israel to 'be altogether joyful' at the Feast of Tabernacles. Proverbs 15:13 teaches that 'a glad heart makes a cheerful face,' and 17:22 that 'a joyful heart is good medicine.' The word is predicative in 1 Kings 8:66 and attributive in Psalm 113:9 ('a joyful mother of children'), showing full adjectival flexibility. REJOICING AND GREETING

en: and-rejoicing, glad, joyful | **es:** alegre, alegres, alegrándose | **fr:** [שמח], [שמחים], et-se-réjouissant | **de:** [שמח], [שמחים], freute-sich Deut 16:15; 1Kgs 1:40; 1Kgs 1:45; 1Kgs 4:20; 1Kgs 8:66

2. one who rejoices (substantival) (4×) The substantival use where שָׂמֵחַ functions as a noun meaning 'one who rejoices' or 'the joyful ones,' appearing 4 times. In Proverbs 2:14 the wicked are 'those who rejoice in doing evil,' and in Isaiah 24:7 'the mirth of the joyful ones ceases.' The Spanish 'los que se alegran' and English 'those rejoicing at' mark the shift from describing a quality to naming a class of people defined by their joy. Psalm 35:26 uses the construct form to describe David's enemies: 'those who rejoice at my hurt' — joy weaponized as gloating. REJOICING AND GREETING

en: merry, rejoicing, those-rejoicing-at | **es:** Los-que-se-alegran, el-que-se-alegra, los-alegres-de | **fr:** [שמח], joyeux, le-joyeux | **de:** [השמחים], [שמח], freute-sich Ps 35:26; Prov 2:14; Prov 17:5; Isa 24:7

3. to rejoice (verbal) (1×) A single verbal occurrence where the form functions as a jussive of the cognate verb שָׂמַח rather than the adjective — 'let them rejoice' or 'let it be glad.' In 1 Chronicles 16:31 David's psalm of praise calls out 'let the heavens be glad and the earth rejoice.' The Spanish 'alegrense' (imperative/jussive 'let them rejoice') and English 'let rejoice' confirm the verbal force. This occurrence likely belongs morphologically to the verb שָׂמַח (H8055) rather than the adjective, but the clustering algorithm grouped it here due to overlapping form. REJOICING AND GREETING

en: let-rejoice | **es:** Alégrense | **fr:** [ישמחו] | **de:** [ישמחו] 1Chr 16:31

שִׂמְחָה H8057 *N-fsc / 2mp* (94×)

Joy, gladness, or mirth; ranging from sacred celebration before God to pleasure evaluated as a human pursuit.

Simkhah (שִׂמְחָה) is the Hebrew Bible's primary noun for joy and gladness, appearing in contexts as diverse as harvest festivals, royal coronations, and intimate personal delight. Laban rebukes Jacob for leaving without the 'joy' of music and celebration (Gen 31:27), the people rejoice with great simkhah at Solomon's anointing (1 Kgs 1:40), and the Psalmist declares that in God's presence is 'fullness of joys' (Ps 16:11). In Ecclesiastes, however, simkhah takes on a more searching tone — Qoheleth examines 'pleasure' (simkhah) as a potential life-goal and finds it wanting (Eccl 2:1-2). Spanish alegría, French joie, and German Freude all carry this range from sacred gladness to evaluated pleasure.

1. joy, gladness, delight (90×) The predominant sense of joy, gladness, and delight — encompassing rejoicing before God, festive celebration, happiness at good fortune, and sacred worship. Spanish alegría and German Freude consistently render this broad emotional and ceremonial sense. The people shout with great joy at Solomon's

anointing (1 Kgs 1:40), and Israel is commanded to serve the Lord 'with gladness' (Deut 28:47; Ps 100:2). JOY AND EXULTATION
en: gladness, gladness-, is-gladness | **es:** Alegría, Gozo, alegría | **fr:** joie | **de:** Freude, mit-Freude Gen 31:27; Deut 28:47; 1Sam 18:6; 2Sam 6:12; 1Kgs 1:40

2. pleasure, mirth (as pursuit) (4×) Pleasure or mirth viewed as a human pursuit to be evaluated — especially in Wisdom Literature where Qoheleth tests simkhah as a life philosophy. 'I said of laughter, it is mad, and of pleasure (simkhah), what does it accomplish?' (Eccl 2:2). Also in Jeremiah 15:16, where God's words become a 'joy' to the prophet — but a deeply personal, almost solitary kind. This sense carries an undertone of critical assessment absent from the celebratory first sense. JOY AND EXULTATION
en: and-for-gladness-of, and-for-rejoicing, and-of-pleasure | **es:** para-alegría, y-a-la-alegría, y-para-alegría | **fr:** et-joie, et-pour-rejoicing, joie | **de:** Freude, und-Freude, und-fuer-rejoicing Judg 16:23; 1Chr 15:16; Eccl 2:2; Jer 15:16

שָׁמַט H8058 *V-Qal-Imp-mp / 3fs* (10×)

To let drop, release, or hurl down; covers sabbatical remission of debts, forceful throwing, and stumbling

At its root this verb means 'to let drop' or 'let fall,' but its applications fan out dramatically. In sabbatical-year legislation (Exod 23:11, Deut 15:2-3) it denotes the release or remission of debts and the fallowing of land — Spanish 'soltarás' and 'remitirá' both reflect the act of letting go of a financial claim. In the violent narrative of 2 Kings 9:33 Jehu commands 'throw her down!' and Jezebel is hurled from the window. The word also describes the oxen stumbling at the threshing floor (2 Sam 6:6; 1 Chr 13:9), and in its Niphal passive form the wicked 'are thrown down' in Psalm 141:6.

1. release, remit (debts/land) (4×) To release, remit, or let lie fallow — the technical legal sense used for the sabbatical year. Exodus 23:11 commands Israel to let the land drop (lie unworked), while Deuteronomy 15:2-3 extends this to the remission of debts. Spanish 'remitirá' and French 'release' both highlight the economic dimension: creditors must let their claims fall. Jeremiah 17:4 applies the same image to Israel releasing its grip on its inheritance. RELEASE AND FORGIVENESS
en: And-you-will-release, releasing, shall-release | **es:** Y-soltarás, la-dejarás, remitirá | **fr:** [ושמטתה], devra-release, releasing | **de:** [ושמטתה], du-sollst-release-es, releasing Exod 23:11; Deut 15:2; Deut 15:3; Jer 17:4

2. throw down, hurl (3×) To throw down or hurl forcefully from a height. The vivid triple occurrence in 2 Kings 9:33 — Jehu's command and its execution — makes this sense unforgettable: 'Throw her down! And they threw her down.' Spanish 'tiradla/la tiraron' and French 'jette/jeté en bas' both convey the deliberate, violent act of casting Jezebel from the palace window. TEXTUAL VARIANTS MIXED
en: [ketiv], and-they-threw-her-down, throw-her-down | **es:** Tiradla, [Tirádola], y-la-tiraron | **fr:** [ketiv], et-ils-jeta-sa-en-bas, jette-sa-en-bas | **de:** [ketiv], und-sie-warf-ihr-hinab 2Kgs 9:33

3. stumble, slip (2×) To stumble, slip, or lose one's footing, used intransitively. In 2 Samuel 6:6 and 1 Chronicles 13:9 the oxen stumble (or 'let the ark slip'), prompting Uzzah's fateful reach. Spanish 'tropezaron' captures the sudden loss of control, while the parallel accounts confirm the same event — a moment of physical instability with devastating consequences. STUMBLING AND OFFENSE
en: stumbled, they-stumbled | **es:** se-soltaron, tropezaron | **fr:** [שמטו], ils-trébucha | **de:** [שמטו], sie-stumbled 2Sam 6:6; 1Chr 13:9

4. be thrown down (passive) (1×) To be thrown down or cast down, the Niphal passive form. Psalm 141:6 envisions the wicked judges 'thrown down' over rocky crags. English 'are thrown down' and Spanish 'fueron despeñados' (hurled from a cliff) both convey the passive reception of violent force, completing the semantic arc from active hurling to passive falling. FALLING AND FAILING
en: are-thrown-down | **es:** Fueron-despeñados | **fr:** lâcher | **de:** sind-thrown-down Ps 141:6

שְׁמִטָּה H8059 *Art / N-fs* (5×)

Release, remission; the cancellation of debts prescribed for every seventh year

In ancient Israel's economic legislation, this noun designates the formal release or remission of debts at the end of every seven-year cycle. Deuteronomy 15:1-2 introduces the concept as a divinely mandated suspension of financial claims between Israelites, and Deuteronomy 31:10 links it to the public reading of the Torah during the Feast of Booths. Spanish 'remisión' and English 'release' both capture the juridical force of this term, which envisions economic mercy woven into the rhythm of communal life.

(5×) The prescribed cancellation or temporary suspension of debt obligations at the close of each seven-year sabbatical cycle. All five occurrences cluster in Deuteronomy (15:1-2, 9; 31:10), where it functions as a technical legal term. The Spanish gloss 'remisión' and English 'release' underscore its juridical character — not forgiveness of sin but formal remission of financial claims between covenant members. FORGIVENESS PARDON
en: a-release, the-release | **es:** la-remisión, remisión | **fr:** le-release, une-libération | **de:** der-release, ein-release Deut 15:1; Deut 15:2; Deut 15:9; Deut 31:10

שַׁמַּי H8060 *N-proper-ms* (6×)

Shammai — a personal name in the tribe of Judah, borne by three men in the Chronicler's genealogies.

A proper masculine noun naming three distinct individuals in the genealogies of Judah recorded in 1 Chronicles. The first Shammai is the son of Onam and brother of Jada (1 Chr 2:28, 32), the second is the son of Rekem in a Calebite line (1 Chr 2:44-45), and the third appears as a son of Mered in a Judahite sub-clan (1 Chr 4:17). The LXX renders the name variously as Sammai, Sammei, and Sami, while the German gloss 'mein Name' appears to be an etymological reading connecting it to the root 'shem' (name). All occurrences are confined to the Chronicler's tribal records.

(6×) Shammai, a personal name borne by three men in the tribe of Judah. The English 'Shamai' and Spanish 'Samay' transliterate the name, while the German 'mein-Name' reflects a folk etymology from 'shem' (name). The first Shammai is son of Onam in the line of Jerahmeel (1 Chr 2:28, 32); the second descends from Caleb through Rekem (1 Chr 2:44-45); the third belongs to a Judahite sub-clan through Mered (1 Chr 4:17). All references appear in the Chronicler's genealogical records establishing tribal heritage. PROPER NAMES (PERSONAL)
en: Shamai | **es:** Samay | **fr:** [שמי] | **de:** mein-Name 1Chr 2:28; 1Chr 2:32; 1Chr 2:44; 1Chr 2:45

שְׁמִידָע H8061 *N-proper-ms* (3×)

Shemida (personal name: descendant of Manasseh)

Shemida was a clan leader within the tribe of Manasseh, mentioned in genealogical records and land-allotment lists. The name may mean 'the name knows' according to some scholars, comparing Sabaean parallels. He appears in the census of Israel's families (Numbers 26:32) and in the distribution of Canaanite territory to his clan (Joshua 17:2), then again in the Chronicler's genealogy (1 Chronicles 7:19). The Greek translations show typical consonantal variation (Symear, Samareim, Sameida), reflecting the challenges of rendering Hebrew names into Greek.

(3×) Personal name of a Manassite family head. Numbers 26:32 lists Shemida among the clans of Manasseh counted in the wilderness census. Joshua 17:2 confirms that the Shemidaites received a land portion in Canaan. 1 Chronicles 7:19 places him in the genealogical structure of Manasseh's descendants. The name marks both a person and his clan, typical of tribal organization where the ancestor's name designates his descendants. PROPER NAMES (PERSONAL)
en: Shemida, and-Shemida | **es:** Semida, Y-Semidá | **fr:** Shemida, [שמידע], et-Shemida | **de:** Shemida, [שמידע], und-Shemida Num 26:32; Josh 17:2; 1Chr 7:19

שְׁמִידָעִי H8062 *Art / N-proper-ms* (1×)

Shemidaite, designation for the clan descended from Shemida in Manasseh

This gentilic designates the clan descended from Shemida, a son of Gilead in the tribe of Manasseh. It appears in the wilderness census in Numbers, where each clan within each tribe is enumerated. Shemida was one of six sons of Gilead who founded major Manassite clans. The definite article with this gentilic indicates the collective group—all descendants of Shemida—functioning as a clan designation. This census established inheritance rights that would later shape Manasseh's settlement east and west of the Jordan, with the Shemidaites receiving their portion of the tribal allotment.

(1×) Gentilic designation (with definite article) for the clan descended from Shemida within the tribe of Manasseh. Numbers 26:32 lists them in the wilderness census: 'of Shemida, the clan of the Shemidaites.' The Spanish 'los semidaítas' appropriately captures the collective plural sense. This census enumerated each clan to establish inheritance rights before entering Canaan. Shemida was one of Gilead's six sons whose descendants formed distinct clans in Manasseh, and this clan would later receive its own territorial allotment when Joshua distributed the land. **PROPER NAMES (PERSONAL)**

en: the-Shemidaite | **es:** los-semidaítas | **fr:** le-Shemidaite | **de:** der-Shemidaite Num 26:32

שְׂמִיכָה H8063 *Prep-b* (1×)

rug, thick coverlet, or blanket used for covering

A heavy textile covering, likely a thick woven rug or blanket suitable for warmth and concealment. The word appears only in Judges 4:18, where Jael covers the fleeing Sisera with it—an act of apparent hospitality that precedes his assassination. The multilingual renderings ("rug," "manta," with the German borrowing the English term) suggest uncertainty about the exact textile type, though all translations point to a substantial covering. Ancient Near Eastern hospitality included providing bedding to guests, making this detail both culturally authentic and dramatically ironic.

(1×) A thick textile covering, probably a heavy rug or blanket. In Judges 4:18, Jael uses it to cover Sisera after giving him milk, creating a false sense of security before killing him. The Spanish "manta" (blanket) and the cross-linguistic consensus on a substantial covering suggest a heavy textile appropriate for both warmth and concealment. The domain classification (Activities Involving Clothing) reflects its use as a protective covering in this narrative context. **CLOTHING AND DRESS**

en: with-the-rug | **es:** con-la-manta | **fr:** avec-le-rug | **de:** mit-der-rug Judg 4:18

שָׁמַי H8064 *Conj-w / N-mp* (421×)

Heavens, sky; the visible dome above the earth, God's dwelling place, the cosmic vault of stars and weather.

שָׁמַיִם appears on the Bible's very first page — 'In the beginning God created the heavens and the earth' (Gen 1:1) — and remains one of Scripture's most theologically charged nouns. Always plural in form (a so-called plurale tantum), it encompasses the visible sky where birds fly and rain falls, the cosmic vault of sun, moon, and stars, and the transcendent dwelling place of God. The construct superlative שְׁמֵי הַשָּׁמַיִם ('heavens of heavens,' Deut 10:14; 1 Kgs 8:27) expresses what even Solomon confessed the heavens cannot contain. Across languages the word maps remarkably consistently — Spanish cielos, French cieux, German Himmel, Arabic ءا — all preserving a similar ambiguity between physical sky and divine abode.

1. heavens / sky (329×) The primary sense: the heavens or sky as the visible expanse above the earth — the atmosphere where birds fly (Gen 1:20), clouds gather, rain falls, and celestial bodies shine (Gen 1:14-17). This is the overwhelmingly dominant usage (329 occurrences), rendered consistently across languages: Spanish los cielos, French les cieux, German der Himmel, Arabic اسلا. The singular 'heaven' in some English translations versus the always-plural Hebrew form is a persistent translation challenge. **HEAVEN AND SKY**

en: the-heavens | **es:** los-cielos | **fr:** les-cieux | **de:** Himmel, dem-Himmel, der-Himmel Gen 1:1; Gen 1:9; Gen 1:14; Gen 1:15; Gen 1:17

2. in the heavens (42×) The heavens as a locative domain — 'in the heavens' (בַּשָּׁמַיִם) — marking where something exists or occurs, especially God's dwelling (Deut 4:39; 1 Kgs 8:30). French dans les cieux and Spanish en los cielos preserve the prepositional structure. This usage carries strong theological weight: the heavens are not merely above but are the place from which God sees, judges, and acts. **HEAVEN AND SKY**

en: in-the-heavens | **es:** en-los-cielos, esté-en-los-cielos | **fr:** cieux, dans-cieux, dans-le-cieux | **de:** Gewuerze, im-Himmel, in-Himmel Gen 11:4; Exod 20:4; Deut 1:28; Deut 3:24; Deut 4:17

3. toward / to the heavens (19×) The heavens as a directional goal — 'toward/to the heavens' — marked by directional he (הַשָּׁמַיְמָה, Exod 9:8), lamed, or other directional particles. Moses throwing soot 'toward the heavens' (Exod 9:8) or Jacob's ladder reaching 'to the heavens' (Gen 28:12) illustrate this spatial-dynamic sense. Spanish hacia los cielos and German gen Himmel capture the directional force. **HEAVEN AND SKY**

en: the-heavens, the-heavens-ward, the-heavenward | **es:** a-los-cielos, al-cielo, hacia-los-cielos | **fr:** cieux, le-cieux, le-cieux-elle | **de:** Himmel, an-den-Himmel, der-Himmel Gen 15:5; Gen 28:12; Exod 9:8; Exod 9:10; Deut 4:19

4. from heaven (18×) The heavens as a source — 'from heaven' (מִן הַשָּׁמַיִם) — the origin from which God speaks (Neh 9:13), sends rain, fire (Gen 19:24), manna, and deliverance. Spanish desde los cielos and French du ciel mark this ablative function. Theologically rich: divine intervention characteristically descends from this locus. **HEAVEN AND SKY**

en: from-heaven, from-heavens, from-the-heavens | **es:** Desde-cielos, Desde-los-cielos, de-los-cielos | **fr:** cieux, de-cieux, de-mon-nom | **de:** von-Himmel, von-der-Himmel, von-der-Himmel- 2Chr 7:1; Neh 9:13; Neh 9:15; Neh 9:27; Neh 9:28

5. heavens of (construct) (8×) The heavens in construct state — שְׁמֵי הַשָּׁמַיִם ('heavens of heavens') and similar bound forms — expressing the superlative cosmic realm that even the heavens cannot contain (1 Kgs 8:27; 2 Chr 2:6). This Semitic intensifying construction has no neat equivalent in most target languages; translations typically resort to paraphrase ('the highest heavens') or literal rendering. **GEOGRAPHY AND SPACE**

en: and-heavens-of, and-the-heavens-of, heavens-of | **es:** cielos-de, los-cielos-de, y-cielos-de | **fr:** cieux, et-cieux, et-cieux-de | **de:** Himmel, Himmel-, mein-Name Deut 10:14; 1Kgs 8:27; 2Chr 2:6; 2Chr 6:18; Neh 9:6

6. your / his heavens (possessed) (5×) The heavens with pronominal suffixes — 'your heavens' (שָׁמֶיךָ, Ps 8:3), 'his heavens' (שָׁמָיו, Deut 33:28) — expressing personal association or possession. When the Psalmist gazes at 'your heavens, the work of your fingers,' the suffix transforms the cosmic vault into an intimate address to God. Only 5 occurrences, but each carries poetic and theological intensity. **HEAVEN AND SKY**

en: his-heavens, your-heavens | **es:** sus-cielos, tus-cielos, vuestros-cielos | **fr:** cieux, son-cieux, ton-cieux | **de:** dein-Himmel, sein-Himmel Lev 26:19; Deut 28:23; Deut 33:28; Ps 8:3; Ps 144:5

שְׁמַיִן H8065 *Prep-b / N-mdd* (38×)

heaven(s), sky — the Aramaic form of shamayim, denoting the visible sky or God's celestial dwelling

Shamayin is the Aramaic cognate of Hebrew shamayim, appearing 38 times exclusively in the Aramaic portions of Daniel and Ezra. Always in the emphatic state (shamayya), it carries the same dual register as its Hebrew counterpart: the physical sky above and the transcendent abode of God. Nebuchadnezzar's great tree grew 'until its top reached the heavens' (Dan 4:8, 17, 20), and 'the dew of heaven' (tal shamayya, Dan 4:12, 20, 22, 30; 5:21) marks the exposed, animal-like existence imposed during the king's madness. Daniel 7:2 names 'the four winds of heaven,' and verse 13 introduces the Son of Man coming 'with the clouds of heaven.' The theological peak is the phrase elah shamayya ('God of heaven,' Dan 2:18, 19, 37, 44; Ezra 5:11-12; 6:9-10; 7:12, 21, 23), a diplomatic-liturgical title favored in the Persian period.

heaven(s), sky (38×) The Aramaic noun for 'heavens' or 'sky,' always in the emphatic plural shamayya, functioning both as the visible firmament and as the realm of divine authority. In Daniel, it denotes the physical sky — birds (2:38; 4:9, 18), dew (4:12, 20, 22, 30; 5:21), winds (7:2), and clouds (7:13) — and simultaneously the seat of divine sovereignty: 'heaven rules' (4:23). The compound elah shamayya ('God of heaven,' Dan 2:18-19, 37, 44; Ezra 5:11-12; 7:12, 21, 23) became the standard designation for Israel's God in official Aramaic correspondence of the Persian period. Translations converge uniformly: Spanish 'cielos,' French 'cieux,' German 'Himmel.' **HEAVEN AND SKY**

en: of-the-heavens, the-heavens | **es:** el-cielo, los-cielos | **fr:** les-cieux | **de:** Himmel Ezra 5:11; Ezra 5:12; Ezra 6:9; Ezra 6:10; Ezra 7:12

שְׁמִינִי H8066 *Art / Number-ofs* (28×)

eighth — the ordinal number eight, marking liturgical days, calendar months, and priestly divisions

Shemini is the ordinal adjective 'eighth,' appearing 28 times across ritual, calendrical, and organizational contexts. Its most theologically charged use is the phrase 'on the eighth day' (bayyom hashshemini), which marks the boundary between a period of ritual waiting and the beginning of new status. Circumcision falls on the eighth day (Lev 12:3), and the consecration of the priests culminated on the eighth day when fire from the LORD consumed the offering (Lev 9:1). Purification rituals for skin disease and bodily discharges likewise reach resolution on the eighth day (Lev 14:10, 23; 15:14, 29; Num 6:10). The Feast of Tabernacles concludes with a solemn assembly 'on the eighth day' (Lev 23:36, 39; Num 29:35; Neh 8:18; 2 Chr 7:9). Calendrically, 'the eighth month' appears in 1 Kings 6:38 and Zechariah 1:1. In the priestly roster of 1 Chronicles 24-25, the eighth lot falls to particular divisions. The Psalm superscriptions 'al-hasheminit' (Pss 6:1; 12:1) remain enigmatic — perhaps referring to an eight-stringed instrument or an octave mode.

(28×) The ordinal 'eighth,' used predominantly in the ritual formula 'on the eighth day' to mark the completion of purification periods and consecration rites. Governs the timing of circumcision (Lev 12:3), the climax of priestly ordination when divine fire appeared (Lev 9:1), the final step in purification from skin disease (Lev 14:10, 23), and the closing assembly of the Feast of Tabernacles (Lev 23:36; Num 29:35; 2 Chr 7:9). Also designates the eighth month (1 Kgs 6:38; Zech 1:1), priestly course assignments (1 Chr 24:10; 25:15), and the mysterious musical term 'al-hasheminit' in Psalm titles (Pss 6:1; 12:1). **LARGE CARDINAL NUMBERS**

en: the-eighth | **es:** el-octavo, la-octava, octavo | **fr:** der-huitième, le-huitième | **de:** der-Achte, der-achter Exod 22:30; Lev 9:1; Lev 12:3; Lev 14:10; Lev 14:23

שְׁמִינִי H8067 *Art / N-fs* (3×)

the eighth, Sheminith (musical term or ordinal number)

This adjective means 'eighth' and appears both as an ordinary ordinal (the eighth day, the eighth month) and as a mysterious musical term in psalm titles. In ritual contexts it marks the eighth day of ceremonies (Exodus 22:29 and many Levitical texts) or the eighth month in royal building chronology (1 Kings 6:38). More enigmatically, it appears in 1 Chronicles 15:21 describing Levites playing harps 'on the Sheminith,' and in the titles of Psalms 6 and 12. Scholars debate whether this indicates an octave, a particular musical key or mode, or an eight-stringed instrument, but the meaning remains uncertain.

(3×) In 1 Chronicles 15:21 and the titles to Psalms 6 and 12, 'the Sheminith' appears as a musical-liturgical direction. The standard interpretation suggests 'according to the eighth' (key, mode, or octave), but this is speculative. The Spanish 'la octava' and English 'the eighth' preserve the numerical term without resolving its musical significance. The phrase distinguishes one group of Levitical musicians from those playing 'according to Alamoth' (maidens/sopranos?), suggesting some technical performance distinction understood in temple practice but now obscure. **SINGING AND MUSIC**

en: the-Sheminit, the-eighth | **es:** la-octava | **fr:** [השמינית], le-Sheminith | **de:** [השמינית], der-eighth 1Chr 15:21; Ps 6:1; Ps 12:1

שָׁמִיר H8068 *Conj-w / N-msc / 3ms* (11×)

Thorns, briers (collective); adamant, diamond, or flint (a very hard stone)

The noun שָׁמִיר displays one of the most striking semantic splits in biblical Hebrew, naming two entirely different physical realities. In Isaiah's oracles of judgment it denotes thorns and briers — the wild growth that reclaims abandoned vineyards and wasted land (Isa 5:6, 7:23-25, 27:4). In Jeremiah and Ezekiel, however, it refers to an extremely hard mineral — adamant, diamond, or emery — used as a metaphor for permanence and stubbornness: Judah's sin is engraved with an 'adamant point' (Jer 17:1), and God makes the prophet's forehead harder than flint (Ezek 3:9). Whether these represent one word with two meanings or two originally distinct roots remains debated.

1. thorns, briers (8×) A collective noun for thorns, briers, or thorn-bushes, used exclusively in Isaiah as a symbol of desolation and divine judgment upon unproductive or rebellious land. The vineyard song of Isa 5:6 warns that God will 'command the clouds not to rain upon it,' letting שָׁמִיר וָשַׁיִת ('briers and thorns') overrun the vineyard. The same pair recurs in Isa 7:23-25 (invaders turning cultivated hillsides to waste), Isa 9:18 (wickedness burning like thorns), Isa 10:17 (God's light consuming Israel's thorns), and Isa 27:4 (God marching against briers in battle). Multilingual glosses confirm the botanical reading: Spanish 'espino/espinos,' French 'epine,' German 'Dorn.' **THORNS AND BRAMBLES**

en: and-its-briers, brier, for-the-thorns | **es:** espino, espinos, para-espinos | **fr:** et-épine, à-épine, épine | **de:** Dorn, und-Dorn, zu-Dorn Isa 5:6; Isa 7:23; Isa 7:24; Isa 7:25; Isa 9:18

2. adamant, diamond, flint (3×) A very hard stone or mineral — identified variously as adamant, diamond, emery, or flint — used metaphorically for extreme hardness and indelibility. In Jer 17:1, Judah's sin is inscribed 'with an iron pen and a diamond point' (בְּצִפֹּרֶן שָׁמִיר), emphasizing its permanence. In Ezek 3:9, God makes the prophet's forehead 'like adamant, harder than flint' (כְּשָׁמִיר חָזָק מִצֹּר), granting him fortitude against rebellious Israel. Zech 7:12 describes the people making their hearts 'like diamond' (שָׁמִיר) to resist God's words. Spanish 'diamante' and English 'diamond/flint' clearly distinguish this mineral sense from the botanical one, while some German and French glosses blur the boundary. **THORNS AND BRAMBLES**

en: diamond, like-flint | **es:** como-diamante, diamante | **fr:** veille, épine | **de:** Dorn, [כשמיר], [שמיר] Jer 17:1; Ezek 3:9; Zech 7:12

שָׁמִיר H8069 *N-proper-fs* (3×)

Shamir (place name: two towns in Israel)

Shamir designates two distinct locations in ancient Israel. The first, in the hill country of Ephraim, served as the home and burial place of the judge Tola (Judges 10:1-2). The second appears in the tribal allotment of Judah, listed among towns in the hill country (Joshua 15:48). The name likely derives from a root meaning 'thorn' or 'flint,' though the connection is uncertain. The Greek versions render it variously as Samir, Sameir, or even Samaria (in Tola's context), showing some geographical confusion in transmission.

(3×) Place name denoting two separate towns. Joshua 15:48 lists Shamir among Judahite hill-country settlements. Judges 10:1-2 identifies it as Tola's residence in the hill country of Ephraim, where he judged Israel for twenty-three years and was buried. The cross-linguistic evidence ('Shamir,' 'Samir') simply transliterates the name, as appropriate for proper nouns. The geographical distinction between the Judahite and Ephraimite Shamirs must be inferred from context, as the name itself provides no disambiguation. **GEOGRAPHY AND SPACE**

en: Shamir, in-Shamir | **es:** Samir, en-Samir | **fr:** Shamir, dans-Shamir | **de:** Shamir, in-Shamir Josh 15:48; Judg 10:1; Judg 10:2

שְׁמִירָמוֹת H8070 *Conj-w / N-proper-ms* (5×)

Shemiramoth; a Levitical name meaning perhaps 'heights of

heaven'
Shemiramoth is a personal name borne by at least two Levites in the Old Testament. According to the Thesaurus, the name may mean 'heights' or 'name of the heights,' perhaps referencing the heavens. One Shemiramoth served as a musician in David's procession when the ark was brought to Jerusalem (1 Chr 15:18, 20; 16:5), and another was a teaching Levite sent by King Jehoshaphat to instruct the people (2 Chr 17:8). The LXX renders it Σαμειραμωθ.

(5×) A proper masculine name designating Levites. The first bearer appears among the second-rank musicians appointed by David for the ark procession (1 Chr 15:18, 20; 16:5). A second Shemiramoth features in Jehoshaphat's teaching mission (2 Chr 17:8, where the Ketiv reads שמרימות). Spanish 'Semiramot' and English 'Shemiramoth' reflect the LXX tradition Σαμειραμωθ. **PROPER NAMES (PERSONAL)**
en: [ketiv], and-Shemiramot, and-Shemiramoth | **es:** y-Semiramot, y-Shemiramot | **fr:** [ושמירמות], [ושמרימות] | **de:** [ושמירמות], [ושמרימות] 1Chr 15:18; 1Chr 15:20; 1Chr 16:5; 2Chr 17:8

שַׂמְלָה H8071 *N-fpc / 2mp* (31×)
Outer garment, mantle; also a cloth wrapper used for carrying or bundling objects
The standard Hebrew term for the large rectangular cloth draped over the body as an outer garment, essential to daily life in ancient Israel. A person's simlah served as clothing by day and blanket by night — hence the law requiring its return before sunset if taken as pledge (Exod 22:26). Beyond personal wear, the same cloth could be spread out to carry objects: the Israelites bundled their kneading bowls in their semalot at the Exodus (Exod 12:34), and Ruth carried barley home in hers (Ruth 3:15). German Gewand and Spanish vestido consistently reflect the clothing sense, while French vêtement covers both uses.

1. garment, outer clothing (27×) An outer garment, mantle, or cloak worn wrapped around the body as everyday clothing. This is the dominant sense across nearly all occurrences, from Noah's sons covering him with a simlah (Gen 9:23) to the command to change one's garments as a mark of transition (Gen 35:2; Gen 41:14). The garment also figures in legal contexts about clothing the naked (Deut 10:18) and the cross-dressing prohibition (Deut 22:5). Spanish vestido, German Gewand, and French vêtement all confirm the standard clothing meaning. **CLOTHING AND DRESS**
en: [his-garment], [ketiv], and-garments | **es:** (sus-vestidos), Tu-vestido, [su-vestido] | **fr:** [cétiv], [his-garment], [ושמלתנו] | **de:** Gewand-von, [(שמלתיך)], [[שמלתך]] Gen 9:23; Gen 35:2; Gen 37:34; Gen 41:14; Gen 44:13

2. cloth, wrapper (4×) A piece of cloth or wrapper repurposed for carrying, bundling, or covering objects rather than worn as clothing. At the Exodus, Israel wrapped their kneading troughs in their semalot (Exod 12:34), Gideon's men spread a simlah to collect earrings (Judg 8:25), and David wrapped Goliath's sword in a cloth at Nob (1 Sam 21:10). Spanish en-la-tela ('in the cloth') and German in-der-Kleid ('in the garment') show the instrumental, non-clothing function of the same word. **CLOTHING AND DRESS**
en: garments, in-the-garment, the-garment | **es:** en-la-tela, la-sábana, vestidos | **fr:** dans-le-vêtement, le-vêtement, vêtements | **de:** Gewänder, der-Gewand, in-der-Kleid Gen 45:22; Deut 22:17; 1Sam 21:10

שַׂמְלָה H8072 *N-proper-ms* (4×)
Samlah; personal name of an Edomite king who reigned before Israel had kings
This is the name of one of the early kings of Edom listed in Genesis 36 and 1 Chronicles 1. The genealogical formula is typical: 'When [previous king] died, Samlah of Masrekah reigned in his place.' These Edomite kings reigned 'before any king reigned over the Israelites,' establishing them as part of the pre-monarchic period. The name Samlah is of uncertain etymology. The multilingual glosses show simple transliteration with minor phonetic adjustments (Spanish Samla/Samlah, French Samlah). This king is otherwise unknown —just a name in a list—yet the preservation of Edomite royal succession in Hebrew Scripture is remarkable, acknowledging the parallel political development of Israel's brother nation descended from Esau.

(4×) Personal name of an Edomite king from Masrekah who ruled before Israel's monarchy (Gen 36:36-37, 1 Chr 1:47-48). Part of the Edomite king list preserved in Genesis 36, documenting the political organization of Esau's descendants. The etymology is uncertain. His inclusion in Israelite scripture reflects acknowledgment of Edom's parallel national development—brothers descended from Isaac's twin sons, each building their own kingdoms in their respective territories. **PROPER NAMES (PERSONAL)**
en: Samlah | **es:** Samla, Samlah | **fr:** Samlah, [שמלה] | **de:** Samla, [שמלה] Gen 36:36; Gen 36:37; 1Chr 1:47; 1Chr 1:48

שַׁלְמַי H8073 *N-proper-ms* (1×)
Shamlai, head of a postexilic family of temple servants (Ketiv reading)
This represents the Ketiv (written text) form of a name appearing in the list of returning exiles. The Qere (spoken text) reads Salmai instead, showing the textual variation in this proper name. The individual headed a family of temple servants (Nethinim) who returned from Babylonian exile with Zerubbabel. These temple servants performed auxiliary duties supporting the priests and Levites in temple operations. The parallel passage in Nehemiah also shows textual variation. Such variations in proper names across manuscripts and parallel passages are common in postexilic genealogical lists.

(1×) Personal name (Ketiv reading) of the head of a family of temple servants who returned from Babylonian exile, with the Qere suggesting the alternate vocalization Salmai. Ezra 2:46 lists him among the Nethinim: 'the sons of [Shamlai/Salmai].' The bracketed forms in French and German and Spanish's bracketing indicate the textual complexity. The Ketiv form 'Shamlai' may reflect an alternate dialect or scribal tradition, while the Qere 'Salmai' appears in some manuscripts. Both forms designate the same family head, whose descendants helped restore temple service after the exile. **PROPHETS AND PROPHECY**
en: [ketiv] | **es:** [Samlai] | **fr:** [שמלי] | **de:** [[שמלי]] Ezra 2:46

שָׁמַם H8074 *V-Qal-Inf* (86×)
To be desolate, lie in ruins; to be appalled, horrified; causative: to devastate, make desolate; as participle: desolator
Few Hebrew roots carry such a powerful double charge as shamem. On one side stands physical desolation — cities reduced to rubble, farmland returned to wilderness, sanctuaries defiled and abandoned. On the other stands the visceral human response to such ruin: the horror, the stunned silence, the inability to process what the eyes behold. When the exiles in Ezra 9:3-4 hear of intermarriage, they sit 'appalled' — the same root that describes the land lying 'desolate' during the Sabbath years it was denied (Lev 26:34-35). Daniel's 'abomination of desolation' (Dan 9:27; 11:31; 12:11) fuses both poles: a devastator who causes devastation that produces horror. The root thus maps an entire emotional-physical landscape from cause to effect to response.

1. be desolate, lie waste (36×) The stative-intransitive sense of being desolate or lying waste — 36 occurrences describing land, cities, sanctuaries, and roads in a state of ruin or abandonment. Leviticus 26:22 warns that highways will become desolate; Isaiah 49:8 promises that desolate heritages will be restored. Arabic khariba ('to be ruined') and Korean hwangpyehan ('desolate') converge on this physical-geographical meaning. The Qal stative and Nifal passive forms dominate, depicting desolation as an enduring condition rather than an event. **DESOLATION AND RUIN**
en: And-will-be-desolated, and-shall-be-desolate, and-they-shall-be-desolate | **es:** Y-serán-asolados, Y-serán-desolados, desolaciones-de | **fr:** désolation, dévaster, et-dévaster | **de:** [ונשמו], [נשמו], [שוממים] Lev 26:22; Ps 69:25; Eccl 7:16; Isa 33:8; Isa 49:8

2. be appalled, be horrified (23×) The psychological sense of being appalled, horrified, or stunned — 23 occurrences where the focus shifts from ruined landscapes to shattered minds. Jeremiah 2:12

commands the heavens to 'be appalled' at Israel's apostasy; Ezra sat 'appalled' until the evening offering (Ezra 9:3-4). The Qal, Hitpael, and Hithpolel forms carry this emotional force. Arabic yadhhashu ('to be stunned') and Korean nollada ('to be shocked') confirm the affective-cognitive core. The link between physical ruin and psychological shock is the root's distinctive genius — to see desolation is to become desolate within. **DESOLATION AND RUIN**

en: Be-appalled, and-I-was-appalled, and-shall-be-appalled | **es:** Asombraos, Se-asombrarán, Sean-asolados | **fr:** dévaster, et-dévaster, et-être-dévasté | **de:** [ישמו], [משומם], [נשמו] Lev 26:32; 1Kgs 9:8; 2Chr 7:21; Ezra 9:3; Ezra 9:4

3. make desolate, devastate (15×) The causative Hifil sense of making desolate or devastating — 15 occurrences where an active agent brings ruin upon a place or people. God will devastate Israel's high places (Lev 26:31), lay waste their sanctuaries (Lev 26:31), and desolate the land so that enemies marvel at it (Lev 26:32). The Moabite campaign narrative uses it for military devastation (Num 21:30), and Job laments that God has 'devastated' his entire circle (Job 16:7). Arabic akhraba and Swahili kuharibu capture the transitive destructive force. **DESOLATION AND RUIN**

en: I-might-desolate-them, You-have-made-desolate, and-He-devastated-them | **es:** Y-asolaré, Y-desolaré, Y-devastaré | **fr:** dévaster, et-Il-devastated-eux, et-dévaster | **de:** [השמות], [והשמתי], der-sie-setzten Lev 26:31; Lev 26:32; Num 21:30; 1Sam 5:6; Job 16:7

4. desolator, devastator (5×) The agentive participial form used substantivally as 'desolator' or 'devastator' — five occurrences concentrated in Daniel's apocalyptic visions. The 'abomination that makes desolate' (Dan 9:27; 11:31; 12:11) and the question about 'the transgression that causes desolation' (Dan 8:13) employ the active Poel or Polel participle as a technical eschatological term. Spanish desolador and German Verwuester treat it as a true agent noun, while the Greek rendering bdelygma tes eremoseos in the Septuagint (and Jesus' citation in Matt 24:15) cemented this sense in Western theological vocabulary. **DESOLATION AND RUIN**

en: desolating, the-desolator | **es:** desolador, desoladora, el-desolador | **fr:** dévaster | **de:** verwuestet-sein Dan 8:13; Dan 9:27; Dan 11:31; Dan 12:11

5. desolation, state of ruin (4×) The abstract nominal use via Hofal infinitive construct denoting the state or process of desolation itself — four occurrences, all clustered in the Sabbath-year theology of Leviticus 26:34-35, 43 and its echo in 2 Chronicles 36:21. The land 'enjoys its Sabbaths' during its desolation (beshammah), repaying the rest Israel denied it. Arabic al-kharabi ('the ruin') and Korean hwangpye-ui ('of desolation') reflect this nominal abstraction. The Chronicler explicitly links the seventy-year exile to this Levitical principle, making the infinitive a theological hinge between sin and restoration. **DESOLATION AND WASTE**

en: in-being-desolate, the-desolation | **es:** en-su-desolación, la-desolación, su-desolación | **fr:** dans-étant-desolate, dévaster, le-desolation | **de:** der-Verwuestung, der-sein-Name, in-seiend-verwuestet Lev 26:34; Lev 26:35; Lev 26:43; 2Chr 36:21

6. cause horror, appall others (3×) The causative-psychological sense of making others appalled or causing horror — three rare occurrences where the Hifil applies not to physical devastation but to emotional shock. God will cause nations to be appalled at Israel's judgment (Ezek 32:10), Ezekiel himself sits stunned among the exiles (Ezek 3:15), and Job's friends should 'be appalled' and clap their hands over their mouths (Job 21:5). Arabic udhilu ('I cause to be stunned') and Korean nollage hada ('to cause to be startled') precisely mirror this causative-affective derivation, distinguishing it from the physical devastation of Sense 3. **DESOLATION AND RUIN**

en: and-I-will-cause-to-be-appalled, and-be-appalled, stunned | **es:** Y-asombraré, atónito, y-asombraos | **fr:** de-cieux, et-dévaster | **de:** [והשמו], und-verwuestet-sein, von-Himmel Job 21:5; Ezek 3:15; Ezek 32:10

שְׁמַם H8075 *V-Pual-Perf-3ms* (1×)

was appalled, shocked, or stunned into silence (Aramaic)

This Aramaic verb in the Ethpôᶜal stem describes being appalled, shocked, or struck dumb with horror. It appears in Daniel's account of interpreting Nebuchadnezzar's tree dream, describing Daniel's reaction to understanding the dream's meaning. The reflexive/passive form emphasizes the overwhelming nature of the emotional response —Daniel didn't choose to be appalled; the revelation's horror struck him involuntarily. The root relates to desolation and devastation, so being 'appalled' carries connotations of stunned silence before something devastating. Daniel's appallment before announcing judgment on Nebuchadnezzar shows both his empathy and his recognition of the prophecy's gravity.

(1×) To be appalled, shocked, or stunned into silence, appearing as an Aramaic Ethpôᶜal perfect describing Daniel's reaction to understanding Nebuchadnezzar's dream. Daniel 4:19 narrates: 'Then Daniel, whose name was Belteshazzar, was appalled for a while, and his thoughts alarmed him.' The appallment wasn't mere surprise but profound horror at understanding the king would suffer divine judgment. The Spanish 'quedó-atónito' ('remained astonished') captures the stunned quality, while French 'désoler' emphasizes the desolation aspect. Daniel's visible distress, noticed by Nebuchadnezzar, reveals both his pastoral concern and his grasp of the prophecy's severity. **AMAZEMENT AND ASTONISHMENT**

en: was-appalled | **es:** quedó-atónito | **fr:** désoler | **de:** [אשתומם] Dan 4:19

שָׁמֵם H8076 *Conj-w / V-Qal-Prtcpl-fs* (6×)

Desolate, laid waste; describes a state of ruin or abandonment, used of land, sanctuaries, and persons left bereft.

A Qal participle of the root shamem, depicting something or someone in a condition of desolation and ruin. The word appears in contexts of both physical devastation and emotional abandonment. In Jeremiah 12:11, the land itself mourns because it lies desolate, while in Lamentations 1:13 and 3:11, the term describes a person left stunned and bereft. Spanish and French translations (desolada, désolation) reflect the same breadth, capturing both the geographical wasteland and the inner human devastation. The participial form lends an ongoing, descriptive quality – the desolation is not a single event but an enduring state.

desolate, laid waste (6×) Describing a condition of desolation, ruin, or abandonment, whether applied to places (sanctuaries, land) or persons left bereft and stunned. In 2 Samuel 13:20, Tamar remains 'desolate' in her brother's house – a personal devastation. In Jeremiah 12:11, the land lies desolate because no one takes it to heart. Multilingual evidence converges uniformly: Spanish desolada, French désolation, German Verwüstung all reflect the same semantic range of physical and emotional ruin. **DESOLATION AND WASTE**

en: and-desolate, desolate, the-desolate | **es:** desolada, desolado, el-desolado | **fr:** [שמם], désolation, désolé | **de:** Oede, Verwuestung, [השמם] 2Sam 13:20; Jer 12:11; Lam 1:13; Lam 3:11; Ezek 36:4

שְׁמָמָה H8077a *N-fs* (57×)

Desolation, devastation, waste; concretely, desolate place(s) or ruin(s)

A noun expressing the condition and result of devastation, appearing prominently in the prophetic judgments of Jeremiah and Ezekiel. In its abstract sense, it names the state of being laid waste — cities emptied, land made barren, populations removed. Prophetic formulas like 'I will make this city a desolation' (שְׁמָמָה) recur dozens of times. In its concrete plural form, it denotes the actual ruined places themselves, as when Daniel prays over 'our desolations' (Dan 9:18). Spanish 'desolación' and French 'désolation' track the abstract sense faithfully, while plural forms shift to 'desolaciones/dévastation.'

1. desolation, waste (abstract state) (52×) The abstract state of devastation or waste (52x), used predicatively or in purpose clauses throughout the prophets. Lev 26:33 warns that the land will become a שְׁמָמָה, and Isa 6:11 envisions cities lying desolate. Ezekiel alone accounts for 18+ occurrences, often paired with מְשֹׁאָה for intensification (Ezek 35:7). The convergence of 'desolation/desolación/désolation/Oede' across translations confirms the abstract, stative reading as the dominant sense. **DESOLATION AND WASTE**

en: a-desolation, desolate, desolation | **es:** Desolación, desolación, desolada | **fr:** désolation | **de:** Oede Lev 26:33; Josh 8:28; Isa 1:7; Isa 6:11

2. desolate place(s), ruin(s) (5×) Concrete desolate places or ruins (5x), typically in the plural construct, referring to specific

devastated locations. Jeremiah speaks of Babylon's שְׁמָמוֹת as ruins that will never be rebuilt (Jer 51:26, 62), and Daniel prays with his eyes toward 'our desolations' — the visible rubble of Jerusalem (Dan 9:18). The Spanish plural 'desolaciones-de' and French plural forms signal the shift from abstract condition to tangible, nameable ruins on the landscape. **DESOLATION AND WASTE**

en: desolations-of, for-desolations-of, our-desolations | **es:** Desolaciones-de, desolaciones, desolaciones-de-nosotros | **fr:** [שממות], [שממתינו], dévastation | **de:** Oede Jer 25:12; Jer 51:26; Jer 51:62; Ezek 35:9; Dan 9:18

שְׁמָמָה H8077b *Prep-l / N-fs* (1×)

desolation, a state of utter waste and ruin (with preposition)

This form combines the preposition 'to' or 'for' with the noun 'desolation,' creating a prepositional phrase indicating purpose or result. The term appears in Ezekiel's oracle against Edom, describing how God will make the nation a complete wasteland. Desolation in Ezekiel often describes the aftermath of divine judgment—land stripped of inhabitants, agriculture, and prosperity. The prepositional phrase 'to desolation' or 'for desolation' emphasizes that God's action has devastation as its goal or result. The root meaning suggests something stunned into silence, evoking both physical emptiness and emotional horror.

(1×) Prepositional phrase meaning 'to/for desolation,' describing the goal or result of God's judgment against Edom. Ezekiel 35:7 declares: 'I will make Mount Seir a desolation and a waste, and I will cut off from it all who come and go.' The phrase emphasizes the totality of the devastation—not partial destruction but complete desolation. The Spanish 'para-desolación' and French 'en-désolation' appropriately handle the prepositional construction. Edom's fate becomes a warning: those who rejoice at Israel's fall will themselves experience utter devastation, their land reduced to silent emptiness. **DESOLATION AND WASTE**

en: desolate | **es:** para-desolación | **fr:** en-désolation | **de:** [לשממה] Ezek 35:7

שִׁמָּמוֹן H8078 *Prep-b / N-ms* (2×)

Horror, appalment; a state of dread or trembling anxiety

A noun meaning horror, appalment, or dread, appearing twice in Ezekiel's symbolic actions. In Ezekiel 4:16 and 12:19, the prophet is told that the people will eat bread and drink water 'in horror' or 'with trembling,' symbolizing the fear and anxiety that will accompany the siege of Jerusalem. The noun conveys not just fear but the physical and emotional state of being appalled—trembling, anxious, horrified. The multilingual glosses favor 'horror' or 'desolation,' and the repeated phrase 'with horror' emphasizes the psychological impact of impending judgment. This is the vocabulary of trauma, anticipating the terror of siege and exile.

(2×) Ezekiel's symbolic actions—eating and drinking 'with horror'—are prophetic theater, making the coming catastrophe visceral and immediate. The noun captures the emotional state of a people facing destruction: not just hunger, but horror-stricken hunger; not just thirst, but trembling, anxious thirst. The Spanish 'con horror' and French 'désolation' convey the atmosphere of dread, while the repetition in Ezekiel reinforces the motif. This is judgment internalized, the terror of siege transforming daily acts (eating, drinking) into exercises in dread. **AMAZEMENT AND TRANCE**

en: and-in-horror, with-horror | **es:** con-horror, y-con-horror | **fr:** désolation, et-désolation | **de:** [בשממון], [ובשממון] Ezek 4:16; Ezek 12:19

שְׁמָמִית H8079 *N-fs* (1×)

lizard, a small reptile that can be caught by hand despite living in palaces

This term denotes a type of lizard, likely the gecko or a similar small reptile. Proverbs uses it as an example of a small creature that achieves what seems beyond its station—though tiny and catchable by hand, it inhabits royal palaces. Ancient versions (Greek, Vulgate, Targum) consistently identify it as a lizard species. The exact species remains debated, but the point is clear: size doesn't determine sphere of influence. This lizard's ability to access places of power despite its vulnerability and insignificance illustrates wisdom's unexpected nature. Small creatures often demonstrate remarkable capabilities that humans might learn from.

(1×) A type of lizard, possibly a gecko, appearing in Proverbs' collection of small but wise creatures. Proverbs 30:28 observes: 'the lizard you can take in your hands, yet it is in kings' palaces.' The paradox highlights wisdom's unexpected nature—this vulnerable creature, easily caught, gains access to the most secure and prestigious locations. The Spanish 'Lagartija' (small lizard) appropriately identifies the creature, while the bracketed forms in French and German indicate translation uncertainty. The observation invites reflection: if such a small reptile can dwell with kings, what might humble humans achieve through wisdom and persistence? **CREEPING SWARMING THINGS**

en: a-lizard | **es:** Lagartija | **fr:** שממית | **de:** [שממית] Prov 30:28

שָׁמַן H8080 *Conj-w / V-Hifil-ConsecImperf-3mp* (5×)

To grow fat, become prosperous; in Hiphil, to make fat or dull

This verb captures the physical and metaphorical dimensions of fatness in Hebrew thought. In the Qal stem, it describes Israel growing fat and rebellious under God's blessing (Deut 32:15), or the wicked growing sleek and complacent (Jer 5:28). The Hiphil carries a causative sense: in Nehemiah 9:25 the people 'grew fat' through abundance, while in Isaiah 6:10 God commands the prophet to 'make fat' — that is, to render dull and unreceptive — the heart of the people. Spanish 'engordarse' and English 'grew fat' both preserve the concrete imagery behind the theological metaphor.

(5×) To grow fat, become prosperous and complacent — used of Israel under divine blessing turning to arrogance. Deuteronomy 32:15 pairs the Qal perfect and imperfect to depict Jeshurun fattening like a beast and then kicking against God. Jeremiah 5:28 extends the image to the wicked who grow sleek. Spanish 'engordaste/se engordaron' and English 'grew fat' faithfully convey the concrete-to-metaphorical movement. In the Hiphil (Isa 6:10), the sense shifts to 'make dull, make unreceptive,' where fatness of heart signals spiritual imperviousness. **FATNESS AND RICHNESS**

en: and-grew-fat, and-they-grew-fat, make-fat | **es:** Engorda, Se-engordaron, engordaste | **fr:** [השמן], [וישמינו], [שמנו] | **de:** [השמן], [וישמינו], [שמנו] Deut 32:15; Neh 9:25; Isa 6:10; Jer 5:28

שֶׁמֶן H8081 *Prep-b / N-msc* (193×)

Oil, fat, ointment; primarily olive oil for anointing, offerings, cooking, and lighting, but also fatness/fertility and perfumed cosmetic oil.

Shemen is the liquid gold of ancient Israel's economy and worship. Jacob pours it on the stone at Bethel (Gen 28:18), priests mix it into grain offerings (Lev 2:1), and lamps burn it nightly in the tabernacle (Exod 25:6). Yet the word stretches well beyond the olive press. Isaiah uses it figuratively for the rich fatness of a fertile hillside (Isa 5:1) and the lavish banquet foods of the messianic feast (Isa 25:6). In Song of Solomon the plural shemanim becomes fragrant perfumed ointment—'your oils are pleasing' (Song 1:3)—a luxury cosmetic far removed from kitchen oil. Spanish splits the difference neatly between 'aceite' (cooking/ritual oil) and 'ungüentos' (ointments), while German consistently uses 'Öl' for both.

1. oil (substance) (180×) Olive oil as a physical substance: The dominant sense covering nearly all occurrences—liquid pressed from olives, used for anointing kings and priests (1 Sam 16:13), mixing into cereal offerings (Lev 2:1–2), fueling lamps (Exod 25:6), and cooking. The material is so central to Israelite life that shemen appears in nearly every genre of Scripture. Spanish 'aceite' and French 'huile' both derive from Latin oleum (olive), and the consistent German 'Öl' confirms how universally translators map this to the core meaning of pressed olive oil. **OLIVE OIL**

en: with-oil, with-the-oil | **es:** con-aceite, con-el-aceite | **fr:** avec-huile, avec-le-huile | **de:** mit-Oel, mit-der-Oel Gen 28:18; Gen 35:14; Exod 25:6; Exod 29:2

2. fatness, richness (6×) Fatness, richness, fertility: A figurative extension where shemen denotes lush abundance rather than a literal

liquid. Isaiah 5:1 describes a vineyard on a 'horn of oil'—a richly fertile slope. Isaiah 25:6 promises a feast of 'fat things full of marrow,' doubling shemen for emphasis. The Psalmist's flesh 'wastes away from oil' (Ps 109:24), meaning his body has lost all its healthy fat. Spanish 'fertilidad' (fertility) and 'manjares' (delicacies) show translators reaching for the metaphorical referent rather than the substance itself. **OLIVE OIL**

en: like-the-first-ripe-fig, of-rich-foods, of-those-overcome | **es:** fertilidad, frondoso, manjares | **fr:** de-huile, huile | **de:** Oel, ohne-Öl Ps 109:24; Isa 5:1; Isa 25:6; Isa 28:1

3. (4×) Olive wood (as material): In 1 Kings 6:23, 31–33, shemen designates the wood of the olive tree rather than its oil—the cherubim and doors of the inner sanctuary are carved from 'ets shemen' (oil-tree wood). English 'olive,' Spanish 'olivo,' and French 'olivier' all translate the tree rather than its product. This metonymic sense—naming the tree by its most valued product—occurs only in Solomon's temple construction narrative and represents a genuine semantic extension from liquid to arboreal source. **OLIVE TREES**

en: olive | **es:** olivo | **fr:** olivier | **de:** Olive 1Kgs 6:23; 1Kgs 6:31; 1Kgs 6:32; 1Kgs 6:33

4. ointment, perfumed oil (3×) Perfumed ointment or cosmetic oil: Fragrant oil blended with spices for use as a luxury cosmetic or personal perfume. Song of Solomon 1:3 praises the beloved's 'oils' (shemanim, plural) as sweeter than any fragrance, and 4:10 compares them to costly spices. Amos 6:6 condemns the idle rich who anoint themselves with the 'finest oils.' Spanish 'ungüentos' (ointments) explicitly distinguishes this aromatic preparation from plain 'aceite,' and the Hebrew plural form itself signals a marked, specialized use distinct from everyday oil. **OLIVE OIL**

en: oils, your-oils | **es:** los-aceites, tus-ungüentos | **fr:** de-tes-huiles, huile, tes-huiles | **de:** Oel Song 1:3; Song 4:10; Amos 6:6

שָׁמֵן H8082 *Adj-ms* (10×)

Fat, rich, fertile; describing productive land, sumptuous food, or robust well-fed persons and animals.

A sensory adjective evoking abundance and vitality across the physical world. Jacob blesses Asher with 'rich food' from his territory (Gen 49:20), the spies report that Canaan's soil is 'fat' (Num 13:20), and Ezekiel envisions God shepherding both the 'fat and the strong' of his flock (34:16). Hindi 'upjau' (fertile) and Spanish 'fertil' clearly mark the agricultural sense, while Spanish 'robusto' and Hindi 'hrisht pusht' (hale and hearty) distinguish the bodily sense. The word carries no negative connotation – fatness is always blessing here.

1. fat, fertile (of land/soil) (6×) Fatness or fertility of land, soil, and pasture – describing ground that is rich, productive, and yielding. Spanish 'fertil' and Hindi 'upjau' directly convey agricultural productivity. The spies' report on Canaan (Num 13:20), Nehemiah's recollection of the promised land (Neh 9:25, 35), the Simeonite settlement at Gedor (1 Chr 4:40), and Isaiah's promise of rich pasture (30:23) all attest this dominant sense. **FATNESS AND RICHNESS**

en: and-the-fat, fat, shall-graze | **es:** fértil, graso, y-abundante | **fr:** [והשמנה], et-huile, graisse | **de:** [והשמנה], [ושמן], [שמן] Num 13:20; 1Chr 4:40; Neh 9:25; Neh 9:35; Isa 30:23

2. rich, sumptuous (of food/substance) (2×) Richness or sumptuousness of food and consumable substances – describing what is greasy, oily, or luxuriously abundant to eat. Jacob's blessing on Asher – 'his food shall be rich' (Gen 49:20) – is the foundational example. Habakkuk 1:16 uses it for the Chaldeans' 'fat' portion from their conquests. Spanish 'grasoso' (greasy) and French 'riche/gras' distinguish this culinary sense from agricultural fertility. **FATNESS AND RICHNESS**

en: fat, rich | **es:** es-grasa, grasoso | **fr:** gras, riche | **de:** [שמן], fett Gen 49:20; Hab 1:16

3. fat, robust (of animals/persons) (2×) Physical fatness or robustness of living creatures – well-fed, fleshy, and strong in body. Judges 3:29 describes the ten thousand Moabites slain as 'robust' men of valor. Ezekiel 34:16 uses it for the 'fat' sheep God will watch over. Spanish 'robusto' and Hindi 'hrisht pusht' (hale and hearty) capture the sense of vigorous bodily health rather than mere abundance of food or soil. **FATNESS AND RICHNESS**

en: robust, the-fat | **es:** la-gorda, robusto | **fr:** [השמנה], robust | **de:** [השמנה], robust Judg 3:29; Ezek 34:16

שְׁמֹנֶה H8083 *Conj-w / Number-fs* (109×)

Eight (cardinal number); used independently and in compound numerals like eighteen and eighty

Shemoneh is the cardinal number eight in Hebrew, appearing in both masculine (שְׁמֹנָה) and feminine (שְׁמֹנֶה) forms according to the grammatical gender of the noun it modifies. It frequently occurs in genealogical records (Gen 5:4, 7, 10), measurements, and compound numbers such as eighteen (שְׁמֹנָה עָשָׂר). The cognate form shemonim yields 'eighty.' Cross-linguistically, translations render it straightforwardly — Spanish 'ocho,' French 'huit,' German 'acht' — sometimes prefixed with 'and' in construct chains typical of Hebrew numerical syntax.

eight (cardinal number) (109×) The cardinal number eight, used for counting, measuring, and dating across narrative, legal, and genealogical texts. Appears in the patriarchal age formulas of Genesis 5 (e.g., Gen 5:4, 'eight hundred years'), in compound numerals like eighteen, and in specifications of quantities (1 Sam 17:12, 'eight sons'). The masculine/feminine alternation follows standard Hebrew numeral agreement rules, with no semantic distinction between the forms. **LARGE CARDINAL NUMBERS**

en: and-eight, and-eight-of | **es:** y-ocho, y-ocho-mil, y-ochocientos | **fr:** et-huit | **de:** und-acht Gen 5:4; Gen 5:7; Gen 5:10; Gen 5:13; Gen 5:16

שְׁמֹנִים H8084 *Number-cp* (38×)

eighty — the cardinal numeral used in ages, census counts, measurements, and chronological reckonings

Shemonim is the indeclinable plural numeral for eighty, occurring 38 times across narrative, law, poetry, and chronicle. It marks patriarchal longevity — Methuselah lived 187 years, having fathered Lamech at 'one hundred and eighty-two' (Gen 5:25-26) — and the span of robust old age in Psalm 90:10: 'the days of our years are seventy, and if by strength, eighty.' It counts fighting men (2 Chr 26:17: 'eighty priests of Yahweh'), temple singers (1 Chr 25:7), and the grim toll of assassination (Jer 41:5: 'eighty men from Shechem, Shiloh, and Samaria'). In Solomon's chronology, the temple's construction began 'in the four hundred and eightieth year' after the exodus (1 Kgs 6:1), a number laden with typological significance.

Eighty (cardinal numeral) (38×) The cardinal numeral 'eighty,' an indeclinable plural form used throughout the Hebrew Bible in age formulas (Gen 5:25-26, 28; 16:16; 35:28; Exod 7:7; Ps 90:10), military and census counts (2 Kgs 10:24; Jer 41:5; 2 Chr 26:17), chronological reckonings (1 Kgs 6:1; Judg 3:30), and enumerations of persons or concubines (Song 6:8; Ezra 8:8; 1 Chr 15:9). Typically modifies a singular noun (shanah, 'year') or stands alone. French 'quatre-vingts' (four-twenties) reveals that the vigesimal numeral system persists in some translation traditions, while Spanish 'ochenta' and German 'achtzig' follow decimal convention. **LARGE CARDINAL NUMBERS**

en: and-eighty, eighty | **es:** ochenta, y-ochenta | **fr:** [ושמנים], et-quatre-vingts, quatre-vingts | **de:** [ושמנים], achtzig, und-achtzig Gen 5:25; Gen 5:26; Gen 5:28; Gen 16:16; Gen 35:28

שָׁמַע H8085 *Art / V-Nifal-Prtcpl-fs* (1165×)

To hear, listen, heed, obey; in Hifil: cause to hear, proclaim; in Niphal: be heard

The verb shama (שָׁמַע) encodes a progression from passive perception to active obedience that is central to biblical theology. Occurring over 1,150 times, it moves from simply hearing a sound, to deliberately listening, to obeying what is heard — a spectrum that the famous Shema prayer (Deut 6:4) exploits brilliantly, since 'Hear, O Israel' simultaneously demands auditory attention, intellectual understanding, and covenantal obedience. The Hifil causative adds the dimension of proclamation, while the Niphal passive captures sounds and reputations that 'are heard' without a named agent.

1. Qal: hear, perceive aurally (921×) Basic auditory perception in the Qal: the ear receives sound without implied volition. Arabic سَمِعَ (samiʿa) and cognates across Semitic languages confirm this as the unmarked root meaning. Dominant at 921 occurrences — Lamech says 'hear my voice' (Gen 4:23), and prophetic reception is described as simply hearing (Num 12:6). HEARING AND HEEDING
en: Hear, hear, hear- | **es:** Escuchad, Oíd, escuchad | **fr:** entendre, entends, entends- | **de:** hoere, hoere-, hoeren Gen 4:23; Num 12:6; Judg 9:7; 1Sam 22:7; 2Sam 20:16

2. Qal: listen, heed, pay attention (172×) Volitional, attentive listening — hearing directed by intention. Imperative forms carry this force: 'Hear now, you rebels' (Num 20:10). Arabic سَمِعْ in imperative demands directed attention; Korean 들으라 shifts similarly. Balaam's command 'Rise up, Balak, and listen' (Num 23:18) and the Shema formula (Deut 6:4) exemplify this sense. HEARING AND HEEDING
en: hear, hear-, to-hear | **es:** Escucha, Escucha-, Oye | **fr:** entendre, à-entends | **de:** hoeren, hörte, hörte- Exod 23:21; Num 23:18; Deut 5:27; Deut 12:28; Deut 27:9

3. Hifil: cause to hear, proclaim, announce (28×) Hifil causative: to cause someone to hear, proclaim publicly. Arabic Form IV أَسْمَعَ ('to make hear') parallels the morphology; Spanish hacer oír and French faire entendre confirm the causative reading. God caused Israel to hear at Sinai (Deut 4:10); Levitical musicians 'caused to be heard' in worship (1 Chr 15:16, 15:28). HEARING AND HEEDING
en: I-caused-you-to-hear, I-have-caused-you-to-hear, and-I-caused-them-to-be-heard | **es:** Te-hice-oír, el-que-hace-oír, hacer-oír | **fr:** entendre, et-entendre, fais-moi-entendre | **de:** hoeren, hoerte, lass-mich-hören Deut 4:10; 1Chr 15:16; 1Chr 15:19; 1Chr 15:28; 1Chr 16:5

4. Niphal: be heard (passive) (23×) Niphal passive: to be heard, become audible without a specified agent. Arabic passive سُمِعَ ('was heard') maps precisely. Joseph's report 'was heard in Pharaoh's house' (Gen 45:16), no hammer 'was heard in the temple' during construction (1 Kgs 6:7), and Israel's prayer 'was heard' in heaven (2 Chr 30:27). HEARING AND HEEDING
en: Let-be-heard, and-was-heard, and-were-heard | **es:** Se-oiga, Y-fueron-oídas, Y-será-oído | **fr:** entendre, et-furent-entendit, et-écouter | **de:** du-wirst-hoeren, er-hoert, hoeren Gen 45:16; Deut 4:32; 1Sam 17:31; 1Kgs 6:7; 2Chr 30:27

5. Qal: obey, submit, comply (18×) Obedience and compliance — hearing that results in conforming action. Spanish distinctively uses obedecer rather than oír or escuchar, providing clear multilingual evidence for a separate sense. Joseph's brothers confess 'we did not obey' (Gen 42:21-22), and the Deuteronomic formula 'if you will obey my voice' (Deut 26:14) makes obedience the expected outcome of hearing. HEARING AND HEEDING
en: I-have-listened, I-listened, I-obeyed | **es:** He-escuchado, Y-obedecimos, escuchamos | **fr:** entendre, et-entendre, et-tu-avoir-obéit | **de:** du-listened, hörte, hörten-wir Gen 42:21; Gen 42:22; Deut 1:43; Deut 26:14; Josh 1:17

6. (2×) Two occurrences (1 Sam 15:4, 23:8) where Saul 'summoned' the people — likely a specialized Hifil or Piel usage meaning 'to call together, muster.' Spanish convocó and English summoned diverge from all hearing-related glosses, suggesting a military-administrative extension: to cause people to hear a summons and thereby assemble. The mustering context in both passages supports this distinct sense. SUMMON CALL TOGETHER
en: and-he-summoned | **es:** Y-convocó, y-convocó | **fr:** et-il-summoned | **de:** und-er-summoned 1Sam 15:4; 1Sam 23:8

7. (1×) A single occurrence at Gen 11:7 in the Tower of Babel narrative: 'that they may not understand one another's speech.' Here shama means not merely to hear but to comprehend — the confusion of languages means they will hear sounds but not grasp meaning. German verstehen ('to understand') in the glosses confirms this cognitive-comprehension extension beyond bare auditory perception. HEARING AND HEEDING
en: they-will-hear | **es:** oigan | **fr:** ils—entendre | **de:** sie-verstehen Gen 11:7

שְׁמַע H8086 *V-Qal-Prtcpl-mp* (9×)

Aramaic: to hear, perceive by listening; in Hitpael, to obey or show oneself submissive to authority

The Aramaic cognate of Hebrew shama, appearing exclusively in the book of Daniel. In the Pe'al stem it covers the full range of auditory perception: hearing the sound of horn, pipe, and lyre as the signal to worship Nebuchadnezzar's golden image (Dan 3:5, 7, 10, 15), and hearing a report about someone's abilities (Dan 5:14, 16; 6:15). The Hitpael reflexive in Dan 7:27 extends hearing into obedience – 'all dominions shall serve and obey him' – where hearing becomes active submission. Spanish 'oír/obedecer' and German 'horen' both trace the same semantic arc from ear to will that is universal across Semitic languages.

1. hear, listen (8×) Pe'al: to hear, listen, or perceive auditorily. Used of hearing musical instruments as a signal (Dan 3:5, 7, 10, 15), hearing spoken reports (Dan 5:14, 16), and hearing news (Dan 6:15). French 'entendre' and Spanish 'oír/oigáis' both convey straightforward auditory reception. The contexts in Daniel 3 are particularly vivid, where hearing the orchestra triggers the command to prostrate before the image. HEARING AND HEEDING
en: and-I-have-heard, have-heard, he-heard | **es:** he-oído, oiga, oigáis | **fr:** entendre, et-entendre, il-a-entendu | **de:** hoeren, hoerte, und-hoeren Dan 3:5; Dan 3:7; Dan 3:10; Dan 3:15; Dan 5:14

2. obey, be obedient (1×) Hitpael reflexive-intensive: to show oneself obedient, to submit to authority. In Dan 7:27, all dominions 'shall obey' the people of the Most High – hearing internalized as willing compliance. Spanish 'obedecerán' makes the shift from perception to submission explicit. This semantic development from 'hear' to 'obey' is deeply rooted across all Semitic languages, reflecting the ancient understanding that truly hearing implies responding. HEARING AND HEEDING
en: and-obey | **es:** y-obedecerán | **fr:** et-entendre | **de:** und-hoeren Dan 7:27

שִׁמְעִי H8087 *N-proper-ms* (5×)

Shema; a personal name meaning 'hearing, report,' borne by several Israelites

Shema is a proper name derived from the root שׁמע ('to hear') and appears across several tribal genealogies. One Shema belongs to the tribe of Judah as a descendant of Caleb (1 Chr 2:43-44), another to Reuben (1 Chr 5:8), and a third to Benjamin (1 Chr 8:13, possibly identical with Shimei in v. 21). A post-exilic Shema stands beside Ezra during the public Torah reading (Neh 8:4). The LXX renders the name variously as Σαμα or Σαμαα.

(5×) A proper masculine name meaning 'hearing' or 'report,' borne by multiple individuals across Judah, Reuben, Benjamin, and the post-exilic community. The Judahite Shema descends from Caleb (1 Chr 2:43-44), while the Nehemiah 8:4 bearer stands as a public figure alongside Ezra. German glosses render the name phonetically as 'hoerte' (heard), reflecting the verbal root. Spanish 'Sema' and French 'Schéma' preserve the Septuagintal Σαμα tradition. PROPER NAMES (PERSONAL)
en: Shema, and-Shema | **es:** Sema, Y-Sema, y-Sema | **fr:** Schéma, et-Schéma | **de:** hoerte, und-hoerte 1Chr 2:43; 1Chr 2:44; 1Chr 5:8; 1Chr 8:13; Neh 8:4

שֶׁמַע H8088a *N-ms* (1×)

sound, noise, or resounding quality (in worship context)

This noun denotes sound or resonance, appearing in Psalm 150's crescendo of praise. The context pairs it with 'cymbals of sound' parallel to 'cymbals of shouting,' suggesting either resounding or ringing quality. The term comes from the root 'to hear,' so it describes audible quality—something meant to be heard. In worship, such sound carried meaning beyond mere noise; it proclaimed God's glory. The psalm's climactic call to praise Him with instruments that produce sound reflects Israel's theology that creation's purpose is to make God's glory audible, filling heaven and earth with praise.

(1×) Sound or resonance, especially in the context of worship with percussion instruments. Psalm 150:5 commands: 'Praise him with sounding cymbals; praise him with loud clashing cymbals.' The word 'sound' (shama) modifies 'cymbals,' suggesting instruments of clear, ringing tone, parallel to those of 'shouting' or 'loud clashing.' The Spanish 'sonido,' French 'entendre' (hear), and German 'Klang' (sound) all engage with the auditory quality. The worship

context shows sound isn't mere noise but meaningful proclamation, the physical vibration that carries forth praise of the Creator throughout the cosmos. HEARING AND HEEDING
en: sound | **es:** sonido | **fr:** entendre | **de:** Klang Ps 150:5

שֶׁמַע H8088b *N-msc* (17×)

Report, fame, or the act of hearing; what is heard about a person, news that arrives, or the moment of perceiving by ear

Shema' occupies the space between what is said about someone and how it reaches the listener. When the Queen of Sheba heard Solomon's fame (1 Kgs 10:1), shema' denoted reputation spreading across borders — a sense confirmed by Arabic 'ṣīt' (reputation) and Hindi 'प्रसिद्धि' (fame). But shema' also serves as plain 'news' or 'tidings,' as when Laban heard the report about Jacob (Gen 29:13) or Pharaoh heard of Jerusalem's resistance (Jer 37:5). In its most abstract use, Job declares 'by the hearing of the ear I had heard of you' (Job 42:5), where shema' is the very act and faculty of perception.

1. fame, renown, reputation (7×) Fame, renown, or public reputation — what is widely spoken and known about a person or nation. Numbers 14:15 warns that the nations have heard God's fame; 1 Kings 10:1 records the Queen of Sheba responding to Solomon's shema'. Deuteronomy 2:25 promises that God will spread Israel's reputation. Arabic 'ṣīt,' Hindi 'प्रसिद्धि,' and Spanish 'fama' all confirm the reputational sense. NEWS AND MESSAGES
en: my-fame, report-of, the-report-of | **es:** fama-de, mi-fama, noticia-tuya | **fr:** [שמע], [שמע], report-de | **de:** [שמעך], dein-Bericht, hoere Num 14:15; Deut 2:25; 1Kgs 10:1; 2Chr 9:1; Isa 66:19

2. report, news, tidings (6×) A report, piece of news, or tidings conveyed to someone — factual information about events or persons. Genesis 29:13 uses it for Laban hearing the tidings of Jacob's arrival; Exodus 23:1 forbids carrying a false report; Isaiah 23:5 describes the anguish when the report of Tyre reaches Egypt. Spanish 'noticia/informe' and German 'Kunde' (tidings) capture this informational sense. NEWS AND MESSAGES
en: its-report, report, report-of | **es:** el-informe, fama-de-ellos, noticia-de | **fr:** [שמע], [שמעם], report-de | **de:** [שמעה], [שמעם], die-Kunde Gen 29:13; Exod 23:1; Job 28:22; Isa 23:5; Jer 37:5

3. act of hearing, upon hearing (4×) The act or faculty of hearing itself, or the moment of perceiving something by ear. In Job 42:5 — 'by the hearing of the ear I had heard of you' — shema' denotes auditory perception rather than content. Psalm 18:44 uses it with a preposition to mean 'at the hearing of,' i.e., as soon as they hear. This abstract sense appears with prepositions ke- and le- that foreground the temporal or instrumental aspect of hearing. GEOGRAPHY AND SPACE
en: By-hearing-of-, according-to-report, at-hearing-of | **es:** De-oída-de-, al-informe-de, al-oír | **fr:** [כשמע], à-entendre, à-לשמע | **de:** [כשמע], bei-hearing-von, zu-hoerte Job 42:5; Ps 18:44; Isa 23:5; Hos 7:12

שֹׁמַע H8089 *N-msc / 3ms* (4×)

report, fame; news or reputation that spreads about someone or something, especially concerning notable deeds

This noun refers to a report or fame that spreads abroad about someone. Joshua 6:27 says 'his fame spread throughout the land' after Jericho fell. Joshua 9:9 has the Gibeonites claim they came 'because of the fame of the LORD your God.' Esther 9:4 notes that Mordecai's fame spread through all the provinces as his power grew. Jeremiah 6:24 describes hearing the report of an enemy and hands going limp in fear. The multilingual glosses (Spanish fama 'fame', French fame/renommée, German Bericht 'report') capture both the factual report and its result in widespread reputation. This is news that travels, building someone's reputation—whether for God's mighty acts, Joshua's victories, or Mordecai's power.

(4×) A report or fame that spreads concerning someone's deeds or power. Joshua's fame went through the land after Jericho (Josh 6:27); the Gibeonites came because of the LORD's fame (Josh 9:9). Mordecai's fame spread through provinces (Esth 9:4). Jeremiah 6:24 uses it of an alarming report causing fear. The term captures both the transmission of news and the resulting reputation—information that moves from person to person, building or confirming someone's renown. NEWS AND MESSAGES
en: and-his-fame, his-fame, his-report | **es:** su-fama, y-su-fama | **fr:** [ושמעו], [שמעו], son-fame | **de:** hoert, sein-Bericht, sein-fame Josh 6:27; Josh 9:9; Esth 9:4; Jer 6:24

שִׁמְעָם H8090 *Conj-w / N-proper-fs* (1×)

Shema, a town in the southern territory of Judah

Shema designates a town in the southern extremity of Judah's tribal allotment, near the Edomite border. It appears in Joshua's comprehensive list of Judah's towns, organized by geographical regions. The location remains uncertain, with some suggesting identification with sites in the Negev region. The name possibly means 'hearing' or 'fame,' sharing a root with the famous Shema prayer. Like many southern Judean towns, it likely served as a defensive outpost guarding against incursions from the south. The town's placement in the biblical list preserves its role in defining Judah's borders even if its exact location is now lost.

(1×) Geographical name (with conjunction) of a town in southern Judah near the Edomite border. Joshua 15:26 lists it in sequence with other southern towns: 'Amam, and Shema, and Moladah.' The conjunction connects it to surrounding settlements in this southern district. The Septuagint forms (Sa(l)ma(a)) show typical variation in Greek transliteration of Hebrew place names. The Spanish 'y-Sema' and French 'et-Shema' preserve both the conjunction and proper name. Though its precise location remains uncertain, the town's appearance in Judah's territorial definition establishes it as part of Israel's southern frontier. GEOGRAPHY AND SPACE
en: and-Shema | **es:** y-Sema | **fr:** et-Shema | **de:** und-Shema Josh 15:26

שָׁמָע H8091 *N-proper-ms* (1×)

Shama, one of David's elite warriors

Shama was one of David's mighty men, the elite warriors who formed his inner circle. He appears in Chronicles' roster of the mighty men as the son of Hotham the Aroerite. While we know little about his specific exploits, his inclusion in this exclusive list marks him as a warrior of extraordinary courage and skill. These mighty men accomplished remarkable feats and remained loyal to David through years of adversity and triumph. The name Shama means 'he has heard,' possibly indicating his parents' sense that God had heard their prayers at his birth.

(1×) Personal name of one of David's mighty warriors in the Chronicles' account. First Chronicles 11:44 lists him in sequence with other elite soldiers: 'Uzzia the Ashterathite, Shama and Jeiel the sons of Hotham the Aroerite.' His father's identification as 'the Aroerite' suggests origin from Aroer, possibly the town on the Arnon River in Transjordan. The German translation 'hoerte' ('heard') takes the name as a verb form rather than a proper noun, while Spanish 'Sama' and the bracketed French and German forms reflect translation uncertainty. His place among the mighty men establishes his status as one of Israel's greatest warriors. SHAMMAH PERSONAL NAME
en: Shama | **es:** Sama | **fr:** [שמע] | **de:** hoerte 1Chr 11:44

שִׁמְעָא H8092 *N-proper-ms* (5×)

Shimea; a personal name, variant of Shammah, borne by relatives of David and by Levites

Shimea is a variant form of the better-known name Shammah, itself derived from the root שׁמע. The most prominent bearer is David's brother, the third son of Jesse (1 Chr 2:13), who appears under the forms Shammah (1 Sam 16:9; 17:13), Shimeah (2 Sam 13:3, 32), and Shimea (2 Sam 21:21 Qere). A son of David also bears this name (1 Chr 3:5), as do two Levites in the genealogies of 1 Chronicles 6. The LXX reflects multiple Greek spellings including Σεμεει, Σαμαα, and Σομεα.

(5×) A proper masculine name functioning as a variant of Shammah/Shimeah, rooted in שׁמע ('to hear'). David's brother appears under this form in 1 Chronicles 2:13 and 20:7 (Qere), while the Ketiv reads שׁמעי. A Davidic son also bears the name (1 Chr 3:5, = Shammua). Two Levites in 1 Chronicles 6:30, 39 round out the attestations. Spanish 'Simea' and German 'Schema' both attempt to transliterate the underlying Hebrew. **AUTO-DETECTED COMMUNITY 6395 WITH 3 SENSES**

en: Shim'a, Shimea, and-Shim'a | **es:** Shima, Simea, y-Simea | **fr:** [וְשִׁמְעָא], [שִׁמְעָא] | **de:** Schema, und-Schema 1Chr 2:13; 1Chr 3:5; 1Chr 6:30; 1Chr 6:39; 1Chr 20:7

שִׁמְעָא H8093 *N-proper-ms* (3×)

Shimeah (personal name: brother of David and others)

Shimeah is a personal name appearing in various forms (Shimea, Shammah, Shammua) across biblical genealogies and narratives. Most notably, he was David's brother, the third son of Jesse (1 Chronicles 2:13), called Shammah in 1 Samuel 16:9 and 17:13. The name also applies to one of David's sons born in Jerusalem (1 Chronicles 3:5, parallel to Shammua in the Samuel account) and to several Levites (1 Chronicles 6:15, 24). The Greek versions show typical consonantal variation (Samaa, Semeei), reflecting the fluidity of name forms in ancient transmission.

(3×) Personal name of David's older brother and several other Israelites. 2 Samuel 13:3, 32 identify Shimeah as David's brother and Jonadab's father (the Ketiv reads 'Shimei,' but Qere corrects to 'Shimea'). 2 Samuel 21:21 again names him as David's brother, father of Jonathan who killed a Philistine giant. The name marks a family line connecting back to Jesse and forward through David's nephews who became warriors in his army. **AUTO-DETECTED COMMUNITY 6395 WITH 3 SENSES**

en: Shimeah | **es:** (Shimah), Shimá | **fr:** Shimeah | **de:** Shimeah 2Sam 13:3; 2Sam 13:32; 2Sam 21:21

שִׁמְעָה H8094 *Art / N-proper-ms* (1×)

Shemaah, father of warriors who joined David at Ziklag

Shemaah (also spelled Hashmaaah with the article) was from Gibeah and father of two warriors—Ahiezer and Joash—who joined David at Ziklag during his fugitive years. These men came from Benjamin, Saul's own tribe, yet defected to David while Saul still held the throne—a testimony to David's emerging legitimacy even among Benjamites. The sons of Shemaah were ambidextrous archers and slingers, skilled warriors who significantly strengthened David's forces. That Benjamites from Gibeah (Saul's hometown) would join David underscores the divine inevitability of David's kingship. The name likely means 'the LORD has heard.'

(1×) Personal name (with definite article) of a Benjamite from Gibeah whose sons Ahiezer and Joash joined David's forces at Ziklag. First Chronicles 12:3 introduces them: 'The chief was Ahiezer, then Joash, the sons of Shemaah the Gibeahite.' The definite article 'the Shemaah' may indicate he was well-known or distinguished in Gibeah. The bracketed forms in French and German indicate translation uncertainty. His sons' defection from Saul to David—particularly striking since they were Benjamites from Saul's own city—signals that even Saul's tribe recognized David as God's chosen, undermining Saul's legitimacy among his own people. **PROPER NAMES (PERSONAL)**

en: the-Shemaah | **es:** Semaá | **fr:** [הַשִּׁמְעָה] | **de:** [הַשִּׁמְעָה] 1Chr 12:3

שִׁמְעוֹן H8095 *Conj-w / N-proper-ms* (44×)

Simeon — second son of Jacob and Leah; the Israelite tribe descended from him

Shimon is a theophoric name linked to the verb shama ('to hear'), based on Leah's declaration at his birth: 'Because YHWH has heard that I am hated, he has given me this son also' (Gen 29:33). Of the 44 occurrences, the name spans the patriarch himself, the tribe that bore his name, and its territorial allotments in the south absorbed into Judah. Simeon is often paired with Levi in both blessing and rebuke — Jacob's deathbed oracle censures both for the massacre at Shechem (Gen 34:25; 49:5-7). The Septuagint renders it Sumeon, and modern languages show minimal variation: Spanish 'Simeon,' French 'Simeon,' German 'Simeon.'

Simeon (proper name) (44×) The name Shimon, from shama ('to hear'), designating Jacob's second son (Gen 29:33), the tribe descended from him, and its territory absorbed into Judah (Josh 19:1-9). Often paired with Levi in rebuke for the Shechem massacre (Gen 34:25; 49:5-7). The Septuagint's Sumeon preserves the etymology. **SIMEON PERSONAL NAME**

en: Simeon | **es:** Shimon, Shimón, Simeón | **fr:** Siméon | **de:** Simeon, Simeons Gen 29:33; Gen 34:25; Gen 34:30; Gen 35:23; Gen 42:24

שִׁמְעִי H8096 *N-proper-ms* (44×)

Shimei — a Benjaminite who cursed David, plus several Levites, officials, and other biblical figures

Shimi (also Shimei) is a proper name meaning 'renowned' or 'my fame,' derived from the root shm' or shem. It appears 44 times referring to at least ten distinct individuals. The most memorable is Shimei son of Gera, the Benjaminite who pelted David with stones and curses during Absalom's revolt (2 Sam 16:5-13) and whose eventual execution Solomon ordered (1 Kgs 2:8-46). Other bearers include a Gershonite Levite (Exod 6:17; Num 3:18), one of David's administrators (1 Chr 27:27), and Mordecai's ancestor (Esth 2:5). The Septuagint renders most occurrences as Semei, and cross-linguistic glosses — Spanish 'Shimei,' German 'Simei' — reflect consistent proper-noun treatment.

Shimei (proper name) (44×) The name Shimi/Shimei, borne by about ten individuals. Most prominent is Shimei son of Gera, whose cursing of David (2 Sam 16:5-13) and execution under Solomon (1 Kgs 2:36-46) form a memorable arc. Others include a Gershonite Levite (Exod 6:17) and Mordecai's ancestor (Esth 2:5). **SHIMEI PERSONAL NAME**

en: Shim'i, Shimei, Shimi | **es:** Shimei, Shimi, Simei | **fr:** Schimeï, Shiméi | **de:** Schimi, Simei Exod 6:17; Num 3:18; 2Sam 16:5; 2Sam 16:7; 2Sam 16:13

שִׁמְעִי H8097 *Art / N-proper-ms* (2×)

The Shimeite, a gentilic denoting descendants of Shimei; a Levitical clan

A gentilic adjective with the definite article, meaning 'the Shimeite' or 'the Shimite,' referring to descendants of Shimei. In Numbers 3:21, the Shimeites are listed among the Levitical clans, specifically within the Gershonite division. In Zechariah 12:13, the 'family of the Shimeites' is mentioned in a future lament for the pierced one, part of a series of families mourning individually. The term functions as a collective noun, denoting a clan or family group rather than an individual. The multilingual glosses vary: some transliterate, others translate ('the Shimeite,' 'sentinel'—the latter likely an error). The name anchors a Levitical lineage and, in Zechariah, a future repentant community.

(2×) The Shimeites in Numbers are part of the Levitical census, responsible for specific tabernacle duties as descendants of Gershon. In Zechariah, the reference is eschatological: in the day of mourning for the pierced Messiah, the Shimeite family will lament separately, indicating the depth and particularity of repentance. The gentilic form ('the Shimeite[s]') emphasizes collective identity, whether in priestly service or in communal repentance. Both uses preserve the name Shimei as foundational to a recognized group within Israel. **SHIMEI PERSONAL NAME**

en: the-Shimeite, the-Shimi | **es:** el-simeita | **fr:** le-Shimeite, sentinelle | **de:** [הַשִּׁמְעִי], der-Shimeite Num 3:21; Zech 12:13

שְׁמַעְיָה H8098 *Prep-l / N-proper-ms* (41×)

Shemaiah — theophoric name meaning 'Yahweh has heard,' borne by prophets, priests, Levites, and others

Shema'yah (also Shema'yahu in the longer theophoric form) combines shama' ('to hear') with the divine name Yah, yielding 'Yahweh

has heard.' Its 41 occurrences refer to numerous individuals spanning Israel's history from the monarchy through the postexilic period. The most prominent is Shemaiah the prophet who prevented Rehoboam from warring against the northern tribes after the kingdom's division (1 Kgs 12:22; 2 Chr 11:2; 12:5, 7, 15). A later Shemaiah was the false prophet from Nehelam whom Jeremiah condemned (Jer 29:24-32). The name also belongs to a Levite who helped distribute tithes under Hezekiah (2 Chr 31:15), a descendant of Zerubbabel (1 Chr 3:22), and multiple priestly and Levitical figures in Nehemiah's reconstruction community. Translations uniformly transliterate rather than translate.

Shemaiah (proper name) (41×) The proper masculine name Shema'yah/Shema'yahu ('Yahweh has heard'), identifying at least fifteen different individuals across the biblical record. The most theologically significant are the prophet who delivered God's word to Rehoboam against civil war (1 Kgs 12:22; 2 Chr 11:2) and the false prophet from Nehelam whom Jeremiah denounced (Jer 29:24-32). The remainder are genealogical entries in Chronicles, Ezra, and Nehemiah — Levites (1 Chr 9:14, 16; 15:8; 24:6; 26:4-7), priests (Neh 10:8; 12:6, 18), and laymen (Ezr 8:13; 10:21, 31). Greek renders it Samaias; translations consistently transliterate: Spanish 'Semaias,' German 'Schemaja.' **PROPER NAMES (PERSONAL)**
en: Shema'yah, Shemaiah, Shemayah | **es:** Semaya, Semayas, Semaías | **fr:** Schemaeja | **de:** Schemaja 1Kgs 12:22; 1Chr 3:22; 1Chr 4:37; 1Chr 5:4

שִׁמְעֹנִי H8099 *Prep-l* (4×)
Simeonite; gentillic adjective identifying members of the tribe of Simeon
This is the gentillic (ethnic/tribal) adjective meaning 'of the tribe of Simeon' or 'belonging to Simeon's descendants.' It appears in tribal census and administrative contexts. Numbers 25:14 identifies Zimri as 'a leader of a father's house among the Simeonites.' Numbers 26:14 introduces the Simeonite clans in the wilderness census. Joshua 21:4 mentions 'the tribe of the Simeonites' in the Levitical city allotments. 1 Chronicles 27:16 lists 'the leader of the Simeonites.' The multilingual glosses (Spanish simeonita/simeonitas, French Siméonite) show standard gentillic forms. As with other tribal designations, this term marks identity within Israel's twelve-tribe structure, though Simeon's history was complex—eventually absorbed largely into Judah's territory.

(4×) Gentillic adjective meaning 'of the tribe of Simeon,' identifying members of Simeon's descendants. Used in census lists (Num 26:14), tribal leadership contexts (1 Chr 27:16), land allotments (Josh 21:4), and identifying individuals like Zimri (Num 25:14). Standard tribal designation within Israel's twelve-tribe system, though Simeon's tribal territory became largely absorbed into Judah over time, making this identifier eventually more genealogical than geographical. **SIMEON PERSONAL NAME**
en: for-the-Shimeonites, of-the-Simeonite, the-Simeonite | **es:** de-los-simeonitas, el-simeonita, los-simeonitas | **fr:** [לשמעוני], de-le-Simeonite, le-Simeonite | **de:** [לשמעוני], der-Simeonite, der-Simeonites Num 25:14; Num 26:14; Josh 21:4; 1Chr 27:16

שִׁמְעָת H8100 *N-proper-ms* (2×)
Shim'at/Shimat, mother of a conspirator who murdered King Joash of Judah
A feminine personal name appearing in the accounts of King Joash's assassination. In 2 Kings 12:21, she is called Shim'at, while 2 Chronicles 24:26 calls her Shimat and identifies her as an Ammonitess, mother of Jozabad, one of Joash's murderers. The slight variation in spelling reflects normal textual transmission. The Septuagint offers varied forms (Iemouath, Samaa[th]), and the Chronicles addition of 'Ammonitess' may explain the conspiracy's foreign connections—court intrigue involving non-Israelite factions. Her name, meaning 'fame' or 'report,' is ironic given her son's infamy. She is remembered not for her own deeds but as the mother of a regicide.

(2×) The assassination of Joash, who began well but ended poorly, involved conspiracy by servants of foreign descent. Shim'at's identification as an Ammonitess in Chronicles suggests that foreign influence at court—perhaps through marriages or alliances—contributed to the instability that ended Joash's reign. Her name appears solely in the regicide account, a marginal figure made memorable by her son's treachery. The cross-textual comparison (Kings vs. Chronicles) shows minor orthographic variation but consistent identification. **PROPER NAMES (PERSONAL)**
en: Shim'at, Shimat | **es:** Simeat | **fr:** Shim'at, [שמעת] | **de:** Shim'at, [שמעת] 2Kgs 12:21; 2Chr 24:26

שִׁמְעָתִים H8101 *N-proper-mp* (1×)
Shimathites, a family of scribes in Judah
This gentilic designates a family of scribes who dwelt at Jabez in Judah. They appear in Chronicles' genealogical material as one of three scribal families associated with a particular location. The term represents the plural form, indicating the whole family or clan rather than an individual. These scribal families preserved, copied, and transmitted written materials—crucial work in a society where literacy was limited and written texts were precious. Their association with Jabez and their classification as scribes suggests they may have been involved in preserving legal, religious, or historical documents. Their mention preserves the memory of families whose intellectual work served Israel's continuity.

(1×) Gentilic plural designating a scribal family dwelling at Jabez in Judah. First Chronicles 2:55 lists them: 'The clans of scribes who lived at Jabez: the Tirathites, the Shimeathites and the Sucathites. These are the Kenites who came from Hammath, the father of the house of Recab.' The identification as scribes indicates their professional specialization in writing, copying, and preserving texts. The Spanish 'simateos' appropriately renders the plural collective, while the bracketed forms in French and German indicate translation uncertainty. These families' scribal work helped preserve the textual tradition that eventually became Scripture itself. **PROPER NAMES (PERSONAL)**
en: Shim'athim | **es:** simateos | **fr:** [שמעתים] | **de:** [שמעתים] 1Chr 2:55

שֹׁמֶץ H8102 *N-msc* (2×)
A whisper, a faint sound; something barely audible, inadequate to convey the full reality
A noun meaning whisper, appearing twice in Job. In Job 4:12, Eliphaz describes receiving a 'whisper' in the night—a faint, mysterious word that came to him secretly. In Job 26:14, Job declares that all humanity's knowledge of God's works is merely 'a whisper of a word,' utterly inadequate to the full thunder of God's power. The term captures both the secrecy and the inadequacy of partial revelation: a whisper is intimate but incomplete, suggestive but insufficient. The multilingual evidence preserves the Hebrew in some cases, translates 'whisper' in others, conveying the sense of faint, barely perceptible sound.

(2×) Both Job contexts use 'whisper' to emphasize the limits of human knowledge. Eliphaz's whisper is eerie, a secretive revelation in the night that purports to disclose hidden wisdom. Job's whisper is cosmic: even the mighty acts of God we observe are merely faint echoes, whispers compared to the full thunder of his power ('the thunder of his might who can understand?'). The Spanish 'susurro' and English 'whisper' capture the auditory metaphor, and the contrast with 'thunder' in 26:14 sharpens the sense of inadequacy. We hear whispers; God speaks in storms. **SILENCE AND SECRECY**
en: a-whisper, whisper-of | **es:** susurro-de, un-susurro | **fr:** שמץ | **de:** [שמץ] Job 4:12; Job 26:14

שִׁמְצָה H8103 *Prep-l / N-fs* (1×)
shame or derision, disgrace resulting from others' mockery
This noun denotes shame, derision, or disgraceful exposure to mockery. It appears in Exodus' account of the golden calf incident, where Moses confronts Aaron about allowing the people to 'break loose' such that they became a derision to their enemies. The term derives from a root suggesting whispered mockery or derisive gossip. The shame isn't merely internal guilt but public disgrace—Israel's

apostasy made them laughable to watching nations. Moses' use of this term highlights not just the sin's theological gravity but its practical consequences: covenant breaking brings not just divine judgment but humiliating exposure before one's enemies.

(1×) Shame or derision resulting from disgraceful behavior that exposes one to enemies' mockery. Exodus 32:25 states: 'And when Moses saw that the people had broken loose (for Aaron had let them break loose, to the derision of their enemies).' The prepositional phrase 'to shame' or 'for derision' indicates purpose or result—Aaron's failure to restrain the people resulted in Israel becoming an object of contempt. The Spanish 'para-vergüenza' (for shame) and French 'à-honte' (to disgrace) capture this dimension. The incident shows sin's public dimension: covenant breaking doesn't just offend God privately but exposes His people to deserved ridicule. **SHAME AND DISGRACE**

en: to-shame | **es:** para-vergüenza | **fr:** à-honte | **de:** zu-shame Exod 32:25

שָׁמַר H8104 *Conj-w / V-Hitpael-ConsecImperf-1cs* (469×)

keep, watch, observe, guard, preserve; to maintain faithful custody over persons, things, commands, or covenants

One of the great covenant verbs of the Hebrew Bible, shamar weaves together the physical act of guarding and the moral act of obedience into a single lexeme. A shepherd keeps his flock, a watchman keeps the walls, and Israel keeps the commandments — all with the same verb. The Niphal reflexive ('guard yourself') and Hitpael intensive ('keep oneself') extend the semantic range inward, making self-vigilance a spiritual discipline. Across 469 occurrences, shamar anchors the biblical conviction that faithfulness is not passive belief but active, watchful custody.

1. Qal: keep, observe (law/covenant) (399×) Qal stem: to keep, observe, or obey commandments, statutes, covenants, and ordinances — the dominant sense covering nearly 400 occurrences. Spanish guardar, French garder, and German bewahren/beachten all preserve the dual meaning of custodial keeping and legal observance. Exodus 12:17 (keep the feast of unleavened bread) and Deuteronomy 5:12 (keep the Sabbath) show the verb at the heart of covenant loyalty. **GUARDING AND KEEPING**

en: to-keep, to-observe | **es:** guardar, para-guardar | **fr:** pour-garder, à-garder, à-observe | **de:** zu-beachten, zu-bewahren, zu-bewahrte Exod 12:17; Exod 12:24; Exod 12:25; Exod 22:7

2. Niphal: beware, take heed (34×) Niphal stem: to beware, take heed, guard oneself — a reflexive sense warning against danger or wrongdoing. Spanish cuídate/guárdate and French garder-toi-même make the reflexive structure explicit. Genesis 24:6 (take heed that you do not take my son back there) and Exodus 19:12 (take heed not to go up the mountain) frame self-guarding as a response to divine boundaries. **GUARDING AND KEEPING**

en: Guard-yourselves, and-you-shall-guard, be-careful | **es:** Cuídate, Guardaos, Guárdate | **fr:** et-garder, garder, garder-toi-même | **de:** bewachen, bewachen-dich-selbst, bewachen-euch-selbst Gen 24:6; Gen 31:24; Gen 31:29; Exod 10:28; Exod 19:12

3. Qal: watch, look out (26×) Qal stem: to watch, look out, lie in wait — emphasizing visual surveillance rather than custodial keeping. The sentinel standing watch over a city (2 Sam 11:16) and Eli watching Hannah's mouth move in prayer (1 Sam 1:12) both highlight the watchman's gaze. German der-Wächter and French le-watchmen confirm the occupational connotation of appointed observation. **GUARDING AND KEEPING**

en: and-You-watch-me, and-those-who-watch-for, and-watch | **es:** Como-guardas-de, Guarda, Observa | **fr:** et-garder, garder, le-watchmen | **de:** bewahren, bewahrte, der-watchmen Judg 1:24; Judg 7:19; 1Sam 1:12; 2Sam 11:16; Job 10:14

4. Qal/Niphal passive: be kept (6×) Qal passive participle and Niphal passive: to be kept, guarded, or preserved by another. The reserved portion for Saul (1 Sam 9:24, 'that which has been kept') and the promise that the LORD preserves the faithful (Ps 37:28) show the passive voice expressing divine or human protective custody. Spanish fue-guardado and German bewahrte confirm the resultative state of having been safeguarded. **GUARDING AND KEEPING**

en: and-guarded, have-kept, he-was-kept | **es:** fue-guardado, guardadas, guardado | **fr:** ai-garda, et-guarded, garda- | **de:** bewahrte, bewahrte-, habe-bewahrte 1Sam 9:24; 1Sam 21:5; 2Sam 23:5; Ps 37:28; Eccl 5:13

5. Hitpael: guard oneself (3×) Hitpael reflexive-intensive: to keep oneself, guard oneself with deliberate effort. Only three occurrences — 2 Samuel 22:24 and Psalm 18:23 (David's parallel confession 'I kept myself from my iniquity') and Micah 6:16 — but each conveys an intensified self-discipline beyond the simpler Niphal caution. The reflexive doubling signals moral vigilance as sustained, costly practice. **GUARDING AND KEEPING**

en: and-I-guarded-myself, and-I-kept-myself, and-are-kept | **es:** Y-se-guardan, y-me-guardé | **fr:** et-garder, et-je-guarded-moi-même | **de:** und-bewahrte, und-ich-guarded-mich-selbst 2Sam 22:24; Ps 18:23; Mic 6:16

6. (1×) A rare or disputed sense in Jonah 2:8: those who cling to or regard worthless idols. Spanish los-que-guardan ('those who keep') and English 'those who cling to' suggest a transferred sense where 'keeping' empty things becomes misplaced devotion — an ironic inversion of the covenant vocabulary of faithful observance. **GUARDING AND KEEPING**

en: those-who-cling-to | **es:** Los-que-guardan | **fr:** garder | **de:** bewahrte Jonah 2:8

שֶׁמֶר H8105 *N-mp* (5×)

Lees, dregs; settled wine sediment used figuratively for complacency or rich feasting

Used exclusively in the plural, this noun refers to the lees or sediment that settles when wine is left undisturbed to mature. Isaiah 25:6 envisions the messianic banquet with 'wines on the lees' — aged, clarified, supremely fine. But the same image carries a darker edge: Jeremiah 48:11 compares Moab's untroubled existence to wine never poured from vessel to vessel, and Zephaniah 1:12 warns of those 'thickened on their lees,' frozen in complacency. Psalm 75:8 uses the dregs of God's cup as an image of judgment drained to the last drop.

(5×) Wine lees or dregs — the sediment that settles when wine ages undisturbed, employed in both positive and negative figurative senses. Positively, Isaiah 25:6 twice uses the plural to describe the finest aged wine at God's eschatological feast. Negatively, Jeremiah 48:11 and Zephaniah 1:12 deploy the image for undisturbed complacency, while Psalm 75:8 pictures the dregs of divine judgment. English 'aged wine/dregs' and Spanish 'heces/vinos añejos' together span both valences. **WINE BEVERAGE**

en: aged-wine, his-dregs, its-dregs | **es:** sus-heces, vinos-añejos | **fr:** [שמריו], [שמרים], garde | **de:** [שמריהם], [שמריו], [שמרים] Ps 75:8; Isa 25:6; Jer 48:11; Zeph 1:12

שֶׁמֶר H8106 *N-proper-ms* (5×)

Shemer; a personal name, notably the original owner of the hill on which Samaria was built

Shemer is best known as the man from whom King Omri purchased the hill that became Samaria, Israel's northern capital (1 Kgs 16:24). The city name שֹׁמְרוֹן explicitly derives from this purchase. Beyond this historically pivotal figure, the name appears in Levitical and tribal genealogies: a Levite in 1 Chronicles 6:46, a member of Asher (1 Chr 7:34, variant Shomer in v. 32), and possibly a Benjaminite (1 Chr 8:12). The LXX renders it Σεμμηρ or Σωμηρ.

(5×) A proper masculine name meaning perhaps 'guardian' or 'watchman,' related to the root שׁמר. The most significant bearer sold the hill to Omri that became Samaria (1 Kgs 16:24, mentioned twice). Additional bearers include a Levite (1 Chr 6:46) and an Asherite (1 Chr 7:34). Spanish 'Semer/Shemer' and French 'Shemer' follow the standard transliteration. The name's connection to Israel's capital gives it outsized historical weight. **PROPER NAMES (PERSONAL)**

en: Shamer, Shemer, and-Shamed | **es:** Semer, Shemer, y-Sámed | **fr:** Shemer, [ושמד], [שמר] | **de:** Shemer, [ושמד], [שמר] 1Kgs 16:24; 1Chr 6:46; 1Chr 7:34; 1Chr 8:12

שְׁמֻר H8107 *N-mp* (2×)
Watching, vigils; a night of watchful observation, especially the Passover night
A plural noun meaning watches, vigils, or times of watchful observation, appearing twice in Exodus 12:42 in the Passover narrative. The text declares that the night of the Exodus was 'a night of vigils to the LORD,' when he kept watch over Israel, and therefore it is 'a night of vigils for all the people of Israel throughout their generations.' The term emphasizes not sleep but wakefulness, not rest but alertness—a night when God watched over his people and they, in turn, are to keep vigil in remembrance. The multilingual glosses ('watching,' 'vigilias,' 'veillant') uniformly convey the sense of staying awake, keeping watch.

(2×) The Passover night is uniquely designated as a 'night of vigils'—God's vigil over Israel as he struck Egypt and delivered his people, and Israel's vigil of remembrance ever after. The repetition of שִׁמֻּרִים in Exodus 12:42 creates a mirror: God's watching and Israel's watching. This is not passive observation but active, intentional watchfulness, charged with redemptive significance. The Spanish 'vigilias' and English 'watching' capture the sense of wakefulness and alertness, transforming a historical night into an eternal posture of remembrance and anticipation. **GUARDS AND WATCHERS**
en: watching | **es:** vigilias | **fr:** veillant | **de:** watching Exod 12:42

שְׁמֻרָה H8108 *N-fs* (1×)
guard or watch, protection set over something vulnerable
This noun denotes a guard, watch, or protective observation. It appears in Psalm 141 where the psalmist asks God to set a guard over his mouth and protect his lips. The term emphasizes active, vigilant watching rather than passive barrier—a guard who monitors and controls. Paired with 'doorkeeper' for the lips, it suggests speech requires careful supervision since words can damage as easily as weapons. The root meaning 'keep' or 'guard' extends to protective watching in military, cultic, and moral contexts. Here the petition recognizes human inability to self-regulate speech, requiring divine assistance to guard against destructive words.

(1×) A guard, watch, or protective monitoring, particularly in the metaphor of guarding one's speech. Psalm 141:3 prays: 'Set a guard, O LORD, over my mouth; keep watch over the door of my lips.' The military metaphor applies to moral vigilance—just as a guard protects a city gate, so the psalmist needs God to monitor his speech. The Spanish 'guarda,' French 'garde,' and German 'hüten' all convey protective watching. The parallelism with 'doorkeeper' emphasizes that lips need active supervision, not mere restraint. The prayer acknowledges that controlling speech requires more than willpower; it needs divine intervention. **GUARDS AND WATCHERS**
en: a-guard | **es:** guarda | **fr:** garde | **de:** ein-hüten Ps 141:3

שְׁמֻרָה H8109 *N-fpc* (1×)
eyelids, the protective coverings that guard and close the eyes
This term denotes eyelids, understood as the guards or protectors of the eyes. The etymology connects to the root for 'guard,' viewing eyelids functionally as protective shutters that shield the eye. The word appears in Psalm 77 where the psalmist describes his distress—God holds his eyelids open, preventing sleep. The poetic image powerfully conveys insomnia driven by spiritual turmoil: even the natural protective mechanism of the eyelids, designed to close in rest, cannot function when God keeps them open. The term's connection to guarding emphasizes the eyelid's protective function, making their forced openness especially distressing.

(1×) Eyelids, conceptualized as guards or protectors of the eyes, appearing in a description of sleepless distress. Psalm 77:4 laments: 'You hold my eyelids open; I am so troubled that I cannot speak.' The construct phrase 'eyelids of my eyes' (lit. 'guards of my eyes') emphasizes their protective function. God's holding them open represents divine prevention of sleep's relief—the psalmist cannot even blink or close his eyes to rest. The Spanish 'vigilias-de' (watches of) and German 'closing' suggest translation difficulty, while French 'garde' (guard) maintains the root's meaning. The image powerfully conveys spiritual anguish that overrides physical need. **GUARDS AND WATCHERS**
en: from-closing | **es:** vigilias-de | **fr:** garde | **de:** von-closing Ps 77:4

שִׁמְרוֹן H8110a *Conj-w / N-proper-fs* (2×)
Shimron, a Canaanite city in Zebulun, ruled by a king defeated by Joshua
A place name referring to a Canaanite city with a king, located in the territory later allotted to Zebulun. In Joshua 11:1, the king of Shimron joined the northern coalition against Israel. In Joshua 19:15, Shimron is listed as one of the towns in Zebulun's inheritance. The name may be related to 'guarding' or 'watching.' There is also a variant form Shimron-meron in Joshua 12:20, possibly referring to the same city or a compound name. The Septuagint offers varied transliterations (Symoon, Someron), showing uncertainty about vocalization. The city's identification with modern archaeological sites remains debated.

(2×) Shimron's king participated in the coalition defeated by Joshua at the waters of Merom, part of the northern campaign that secured Israelite control of Galilee. Later, the city itself became part of Zebulun's tribal inheritance, indicating either peaceful settlement or post-conquest allocation. The dual reference (as an enemy city in Joshua 11 and as an Israelite town in Joshua 19) reflects the book's two-part structure: conquest narratives followed by land distribution. The name endures in the tribal geography, anchoring Zebulun's territory in northern Canaan. **GEOGRAPHY AND SPACE**
en: Shimron, and-Shimron | **es:** Simrón, y-Simrón | **fr:** Shimron, et-Shimron | **de:** Shimron, und-Shimron Josh 11:1; Josh 19:15

שִׁמְרוֹן H8110b *Prep-l / N-proper-ms* (3×)
Shimron (personal name: son of Issachar)
Shimron was the fourth son of Issachar, listed in patriarchal genealogies. He appears in the family roster when Jacob's household went to Egypt (Genesis 46:13), in the wilderness census as founder of the Shimronite clan (Numbers 26:24), and in Chronicles' genealogical record (1 Chronicles 7:1). The name derives from a root meaning 'watch' or 'guard.' The Greek versions show considerable variation (Zambram, Sambra, Semeron), typical of the challenges in rendering Hebrew names. This personal name should be distinguished from the Canaanite city Shimron (Joshua 11:1) and Shimron-meron (Joshua 12:20).

(3×) Personal name of Issachar's son and eponymous ancestor of the Shimronite clan. Genesis 46:13 lists Shimron among Issachar's four sons who came to Egypt with Jacob. Numbers 26:24 records his descendants as one of Issachar's tribal clans counted in the wilderness. 1 Chronicles 7:1 repeats the genealogy linking Shimron to Issachar's line. The name functions both personally (the individual son) and corporately (his clan descendants). **PROPER NAMES (PERSONAL)**
en: and-Shimron, to-Shimron | **es:** de-Simrón, y-Shimron, y-Simrón | **fr:** et-Samarie, et-Shimron, à-Shimron | **de:** und-Samaria, und-Schimron, zu-Shimron Gen 46:13; Num 26:24; 1Chr 7:1

שֹׁמְרוֹן H8111 *Prep-l / N-proper-fs* (109×)
Samaria (Shomron) — capital city of the northern kingdom of Israel; also the surrounding region
Shomron (Samaria) names both the hilltop city purchased and built by King Omri as the capital of the northern kingdom (1 Kgs 16:24) and, by extension, the surrounding territory. The city served as Israel's political and religious center through the divided monarchy period, featuring prominently in the Elijah and Elisha narratives and in prophetic oracles of judgment. Ezekiel personifies Samaria as a woman alongside Jerusalem (Ezek 16:46; 23:4). The Assyrian conquest of Samaria in 722 BC marked the end of the northern kingdom. Spanish 'Samaria,' French 'Samarie,' and German 'Samarien' all preserve the place name transparently.

Samaria (city/region) (109×) The proper name Shomron (Samaria), designating the fortified capital city founded by Omri on a hill purchased from Shemer (1 Kgs 16:24) and, by metonymy, the northern kingdom's territory. Central to narratives of the Omride dynasty, the prophets Elijah and Elisha, and the Assyrian deportation (2 Kgs 17). Ezekiel personifies it as an unfaithful woman (Ezek 23:4), underscoring its symbolic weight in prophetic literature. **GEOGRAPHY AND SPACE**

en: Samaria, Shomron | **es:** Samaria, Shomrón, a-Samaria | **fr:** Samarie | **de:** Samarien 1Kgs 16:24; 1Kgs 20:1; 1Kgs 20:10; 1Kgs 21:1

שֹׁמְרוֹן H8112 *N-proper-fs* (1×)

Shimron-meron, a Canaanite city with its own king, conquered by Joshua

Shimron-meron designates a Canaanite city-state with its own king, conquered during Joshua's northern campaign. The name appears to be a compound of two place names—Shimron and Meron—though whether this indicates a dual city, a city named for two features, or simply an expanded name remains debated. The text shows textual variants (Ketiv has the full compound, Qere just 'Shimron'), suggesting some uncertainty even in antiquity. The city appears in Joshua's list of defeated kings, marking it as a significant Canaanite center that fell to Israel's conquest. Its location was somewhere in Zebulun's territory in Galilee.

(1×) Geographical name of a Canaanite city-state conquered by Joshua, appearing as a compound name combining Shimron and Meron. Joshua 12:20 lists its king among those defeated: 'the king of Shimron-meron, one.' The Ketiv reads the full compound 'Shimron-meron' while the Qere reads simply 'Shimron,' indicating textual variation even in ancient manuscripts. The Septuagint forms vary as well. The Spanish 'Simrón-Merón' preserves the compound, as do English and German. Whether this represents two adjacent cities or a single city with a compound name, it marks a significant Canaanite stronghold that submitted to Israel's conquest. **GEOGRAPHY AND SPACE**

en: Shimron-Meron | **es:** Simrón-Merón | **fr:** Shimron-Meron | **de:** Shimron-Meron Josh 12:20

שִׁמְרִי H8113 *N-proper-ms* (4×)

Shimri; personal name of several individuals, including a Simeonite, a father of one of David's warriors, and Levites

This personal name appears for multiple individuals in Chronicles. 1 Chronicles 4:37 mentions a Shimri in a Simeonite genealogy. 1 Chronicles 11:45 identifies Shimri as the father of Jediael, one of David's mighty warriors. 1 Chronicles 26:10 names a Shimri as a Levitical gatekeeper. 2 Chronicles 29:13 lists another Levite named Shimri involved in Hezekiah's temple cleansing. The name may derive from the root 'to keep/guard' (shamar), suggesting meanings like 'my guardian' or 'watchful.' The multilingual glosses transliterate with minor variations (Spanish Simri/Simrí). The name's appearance across different tribes (Simeon, Levi) and contexts (genealogy, military, temple service) suggests it was a common name in ancient Israel.

(4×) Personal name of several biblical individuals: a Simeonite (1 Chr 4:37), father of one of David's heroes (1 Chr 11:45), and Levites involved in temple service (1 Chr 26:10, 2 Chr 29:13). Possibly meaning 'watchful' or 'my guardian' from shamar (to keep/guard). The name's distribution across tribes and roles shows it was moderately common in Israel, with particular representation among Levitical families engaged in guarding and serving the temple. **PROPER NAMES (PERSONAL)**

en: Shimri | **es:** Simri, Simrí | **fr:** [שמר] | **de:** [שמר] 1Chr 4:37; 1Chr 11:45; 1Chr 26:10; 2Chr 29:13

שְׁמַרְיָה H8114 *N-proper-ms* (4×)

Shemariah; personal name meaning 'YHWH has kept/preserved,' borne by one of David's warriors and two contemporaries of Ezra

This theophoric name (containing God's name) means 'YHWH has kept' or 'YHWH has preserved.' It appears with spelling variants: Shemaryahu (with full divine name ending) in 1 Chronicles 12:6 for one of David's warriors who joined him at Ziklag, and Shemariah (shorter form) for a son of Rehoboam (2 Chronicles 11:19) and two men listed among those who had married foreign women in Ezra's time (Ezra 10:32, 41). The multilingual glosses show transliteration with minor variations (Spanish Semarías). The name expresses parental gratitude for God's protection or preservation, perhaps of the child or family. That it appears among David's early followers and later among the post-exilic community shows its enduring use across Israel's history.

(4×) Personal name meaning 'YHWH has kept/preserved,' appearing as Shemaryahu or Shemariah. Borne by a warrior who joined David at Ziklag (1 Chr 12:6), a son of Rehoboam (2 Chr 11:19), and two men in Ezra's time who had married foreign wives (Ezra 10:32, 41). The theophoric name expresses trust in God's preservation and protection, reflecting the faith and gratitude of those who named their sons thus across several centuries of Israelite history. **PROPER NAMES (PERSONAL)**

en: Shemariah, Shemaryah, and-Shemaryahu | **es:** Semarías, Shemaryah, y-Semarías | **fr:** [ושמריהו], [שמריה] | **de:** Schemarja, [ושמריהו], [שמריה] 1Chr 12:6; 2Chr 11:19; Ezra 10:32; Ezra 10:41

שֹׁמְרָיִן H8115 *Prep-b / N-proper-fs* (3×)

Samaria, Shomrayin (Aramaic form of the city/region name)

This is the Aramaic spelling of Samaria, the capital city of the northern kingdom of Israel, appearing in Ezra's Aramaic correspondence. The name occurs in letters from provincial officials to the Persian king complaining about Jerusalem's rebuilding (Ezra 4:10, 17). By this period Samaria designated both the city and the surrounding province in the Persian administrative system. The word appears in contexts discussing regional politics and ethnic tensions, with Samaritan officials opposing Judean reconstruction efforts. The multilingual glosses sometimes simply transliterate 'Samaria,' reflecting the proper-name character.

(3×) Aramaic designation for Samaria in Persian-period administrative documents. Ezra 4:10 mentions officials 'in Samaria' (or 'in Shomrayin') and the rest of the Trans-Euphrates province. Ezra 4:17 (appearing twice in BDB's reference, though the second seems dubious) addresses correspondence to Samaritan officials. The name functions geographically to identify the northern province distinct from Judea, carrying political overtones of the Samaritan opposition to Jerusalem's restoration. **PEACE AND WELLBEING**

en: Shomrayin, in-Shomrayin, peace | **es:** Samaria, en-Samaria, paz | **fr:** [בשמרין], [שלם], [שמרין] | **de:** [בשמרין], [שמרין], vergalt Ezra 4:10; Ezra 4:17

שִׁמְרִית H8116 *N-proper-ms* (1×)

Shimrith, a Moabite woman and mother of one of King Joash's assassins

Shimrith was a Moabite woman, mother of Jehozabad who participated in the assassination of King Joash of Judah. Her Moabite origin is emphasized in Chronicles' account, possibly suggesting foreign influence in the conspiracy against Joash. The parallel account in Kings calls her Shomer (masculine form), representing either a textual variant or indicating that the same person had both a masculine and feminine form of the name. Joash's murder came as judgment for his apostasy after the death of Jehoiada the priest. That one of the conspirators had a Moabite mother may indicate the international dimensions of court intrigue.

(1×) Personal name of a Moabite woman whose son Jehozabad helped assassinate King Joash of Judah. Second Chronicles 24:26 identifies the conspirators: 'Those who conspired against him were Zabad the son of Shimeath the Ammonitess, and Jehozabad the son of Shimrith the Moabitess.' The emphasis on her Moabite ethnicity may suggest foreign influence in the plot. The parallel passage (2 Kings 12:21) calls her 'Shomer' (a masculine form), indicating either textual variation or name flexibility. The bracketed translations in French and German acknowledge this complexity, while Spanish 'Simrit' offers

straightforward transliteration. **PROPER NAMES (PERSONAL)**
en: Shimrit | **es:** Simrit | **fr:** [שמרית] | **de:** [שמרית] 2Chr 24:26

שִׁמְרֹנִי H8117 *Art / N-proper-ms* (1×)

Shimronite, designation for the clan descended from Shimron in Issachar

This gentilic designates the clan descended from Shimron, a son of Issachar. It appears in the wilderness census in Numbers, where each tribe's clans are enumerated. Shimron was fourth among Issachar's sons, and his descendants formed one of the clan divisions within that tribe. The definite article with the gentilic indicates the collective group—all of Shimron's descendants—functioning as a clan designation. This census established inheritance rights that would shape the distribution of land when Israel settled in Canaan, with each clan receiving its portion of the tribal allotment.

(1×) Gentilic designation (with definite article) for the clan descended from Shimron within the tribe of Issachar. Numbers 26:24 lists them in the wilderness census: 'of Shimron, the clan of the Shimronites.' The Spanish 'los simronitas' appropriately captures the collective plural sense. This census enumerated each clan to establish inheritance rights before entering Canaan. Shimron was one of Issachar's four sons whose descendants formed distinct family divisions. The clan would later receive its allotment within Issachar's territory, maintaining the tribal structure that organized Israel's settlement and governance. **PROPER NAMES (PERSONAL)**
en: the-Shimronite | **es:** los-simronitas | **fr:** le-Shimronite | **de:** der-Shimronite Num 26:24

שֹׁמְרֹנִי H8118 *Art / N-proper-mp* (1×)

Samaritans; gentillic designation for the inhabitants of Samaria after the fall of the northern kingdom

This gentillic adjective identifies the people called Samaritans, the inhabitants of the region of Samaria after the Assyrian conquest. The term appears in 2 Kings 17:29 in the plural form, referring to the mixed population that settled in the area after the northern kingdom's fall. This ethnic-religious designation would later carry significant theological weight in Second Temple Judaism and the New Testament period, though its single biblical occurrence is descriptive rather than polemical.

(1×) Refers to the inhabitants of Samaria in the post-exilic period. The Hebrew השמרנים (ha-Shomronim) literally means 'the Samaritans' or 'those of Samaria.' The multilingual glosses retain transliterated forms (Spanish 'los-samaritanos' being the exception), reflecting the name's function as a gentillic identifier. In 2 Kings 17:29, the term describes the various peoples who made gods and set them in shrines throughout the towns of Samaria—a practice that characterized the syncretic worship of the region following Assyria's resettlement policies. **SAMARITAN PERSON**
en: the-Shomronim | **es:** los-samaritanos | **fr:** le-Shomronim | **de:** der-Shomronim 2Kgs 17:29

שִׁמְרָת H8119 *Conj-w / N-proper-ms* (1×)

Shimrat; personal name of a Benjaminite in the genealogical records of 1 Chronicles

Shimrat is a personal name appearing in the tribal genealogy of Benjamin. The name occurs in 1 Chronicles 8:21 within a list of descendants, where it serves to preserve family lineages and tribal identity during the post-exilic period. The name's etymology may relate to the root meaning 'to guard' or 'keep,' though as a proper name it functions primarily as an identifier rather than carrying active semantic weight.

(1×) The personal name of a Benjaminite listed in the genealogical records of 1 Chronicles 8:21. The form ושמרת (we-Shimrat) includes the conjunction 'and,' indicating this name appears within a sequential list. Most language glosses preserve the transliterated Hebrew form (French and German retain bracketed Hebrew), while English and Spanish provide standard transliterations ('Shimrat,' 'Simrat'). The Septuagint renders this as Σαμαραθ or Σαμαρει, showing the typical variation in Greek transliteration of Hebrew names. **PROPER NAMES (PERSONAL)**
en: and-Shimrat | **es:** y-Simrat | **fr:** [ושמרת] | **de:** [ושמרת] 1Chr 8:21

שְׁמַשׁ H8120 *V-Piel-Imperf-3mp / 3mse* (1×)

to serve, minister; Aramaic verb describing angelic or courtly service rendered to a superior

This Aramaic verb appears in the Piel stem, describing the act of ministering or serving in a formal, courtly context. In Daniel 7:10, it depicts the countless heavenly beings who serve before God's throne—a vision of celestial worship and divine majesty. The verb conveys respectful, reverent service rather than menial labor, appropriate to the cosmic courtroom scene where the Ancient of Days sits in judgment. The cognate forms across Aramaic dialects and into Rabbinic Hebrew consistently denote ritual or formal ministry.

(1×) Describes angelic or heavenly service rendered to God in Daniel's vision of the divine throne room. The form ישמשונה (yeshamme-shuneh) is a Piel imperfect 3rd masculine plural with pronominal suffix 'him,' literally 'they were ministering to him.' English 'served Him' and Spanish 'le servían' capture the ongoing action of celestial attendance. The context in Daniel 7:10 emphasizes the vast number of servants ('thousand thousands ministered to him') attending the divine presence, reflecting ancient Near Eastern court protocol elevated to cosmic scale. **SERVING AND MINISTRY**
en: served-Him | **es:** le-servían | **fr:** servir | **de:** [ישמשונה] Dan 7:10

שֶׁמֶשׁ H8121 *N-csc / 3fs* (134×)

The sun as celestial body, timekeeper, and symbol of glory; rarely, sun-shaped architectural ornaments (battlements).

Shemesh is the Hebrew Bible's standard word for the sun, appearing in contexts from creation poetry to legal regulation. It serves as the great timekeeper — sunrise (zarach) and sunset (bo) frame daily life, ritual purity periods, and covenant moments like Abraham's vision (Gen 15:12, 17). Figuratively, the sun represents God's justice (Mal 3:20, 'sun of righteousness'), royal splendor (Judg 5:31), and the relentless exposure of hidden deeds (Eccl 1:9). A single puzzling occurrence in Isaiah 54:12 uses the plural shimshot for architectural features — probably sun-shaped ornamental shields or pinnacles atop the walls of the eschatological Jerusalem.

1. sun (celestial body) (133×) The sun as celestial body in its full semantic range: physical luminary (Gen 37:9), temporal marker for sunrise and sunset (Gen 15:12, 17; Josh 10:12-13), metaphor for glory and righteousness (Judg 5:31; Mal 3:20), and symbol of life's transience under its circuit (Ecclesiastes passim). All major languages render with their primary solar term — el sol, le soleil, die Sonne — confirming total cross-linguistic convergence across 133 occurrences. **SUN CELESTIAL BODY**
en: the-sun | **es:** El-sol, el-sol | **fr:** le-soleil | **de:** der-Sonne, die-Sonne Gen 15:12; Gen 15:17; Gen 19:23; Gen 28:11; Gen 32:31

2. battlements, pinnacles (1×) Architectural ornaments described by the plural shimshot in Isaiah 54:12, within a vision of the new Jerusalem whose gates are carbuncles and walls precious stones. The term likely denotes sun-shaped shields or battlements crowning the city walls. English 'battlements' and Spanish 'almenas' (merlons) capture the architectural sense, while French and German retain 'soleil/Sonne,' reflecting the etymological connection to the sun-disc shape that inspired the ornament's name. **SUN CELESTIAL BODY**
en: your-battlements | **es:** tus-almenas | **fr:** soleil | **de:** Sonne Isa 54:12

שְׁמַשׁ H8122 *N-msd* (1×)

sun; the celestial luminary that marks time and seasons in the created order

This Aramaic noun refers to the sun, appearing in Daniel 6:14 in a temporal expression marking the time of day. While Hebrew uses שֶׁמֶשׁ for the sun, this Aramaic form שְׁמַשָּׁא appears in the emphatic state (equivalent to the definite article). The sun functions both as

a timekeeper and as a created element within God's ordered cosmos, never as an object of worship in biblical theology despite its prominence in surrounding ancient Near Eastern religions.

(1×) The celestial body that provides light and marks time. In Daniel 6:14 (English 6:15), the emphatic form שִׁמְשָׁא (shimsha) appears in the phrase 'at the going down of the sun,' indicating the evening hour when King Darius reluctantly approached the lions' den. English, Spanish, and French all use their standard words for 'sun' ('the-sun,' 'el-sol,' 'soleil'), while German retains the bracketed Aramaic form. The sun here functions as a temporal marker rather than having symbolic significance, though the timing underscores the king's urgency and distress. **SUN CELESTIAL BODY**

en: the-sun | **es:** el-sol | **fr:** soleil | **de:** [שמשא] Dan 6:14

שִׁמְשׁוֹן H8123 *Prep-l / N-proper-ms* (38×)

Samson — the Danite judge whose name evokes 'sun,' famed for supernatural strength and tragic downfall

Shimshon (Samson) is the name of Israel's most colorful judge, built on the root shemesh ('sun') and appearing 38 times, all within Judges 13-16. His birth narrative echoes the annunciation pattern: the angel of the Lord appears to Manoah's barren wife, announcing a son who will be a Nazirite from the womb (Judg 13:3-5, 24). The stories that follow — the lion at Timnah (14:5-6), the jawbone of a donkey (15:15-17), the gates of Gaza carried to Hebron (16:3), and the final destruction of the Philistine temple (16:28-30) — are among the most dramatic in the Hebrew Bible. His name's solar etymology resonates with the geography: his home territory lies near Beth-shemesh ('house of the sun'). The Septuagint renders it Sampson, and translations uniformly transliterate the name with minor phonological adjustments.

Samson (38×) The proper masculine name Shimshon, identifying the Danite judge-hero whose exploits against the Philistines fill Judges 13-16. All 38 occurrences are confined to these four chapters, tracing his career from miraculous birth (13:24) through feats of supernatural strength (14:6, 19; 15:14-15; 16:3, 29-30) to his betrayal by Delilah and sacrificial death (16:4-30). The name derives from shemesh ('sun'), fitting his connection to the Sorek valley near Beth-shemesh. Translations uniformly transliterate: Greek Sampson, Spanish 'Sanson,' French 'Samson,' German 'Simson.' The Assyrian parallel name Shamshanu confirms the solar theophoric element. **PROPER NAMES (PERSONAL)**

en: Samson, Shimshon | **es:** Sansón, Shimshón | **fr:** Samson, Shimshon | **de:** Shimshon, Simson Judg 13:24; Judg 14:1; Judg 14:3; Judg 14:5; Judg 14:7

שִׁמְשַׁי H8124 *Conj-w / N-proper-ms* (4×)

Shimshai; personal name of a scribe who opposed Jerusalem's rebuilding in Ezra 4, possibly of Persian origin

This name appears exclusively in Ezra 4:8, 9, 17, 23, always with the title 'Shimshai the scribe.' He and Rehum the commander write to King Artaxerxes opposing the rebuilding of Jerusalem's walls, and they later receive the king's reply and enforce the cessation of work. The name is probably of Persian or Old Iranian origin (various proposals include meanings related to 'sun' or charitable connotations), adapted to fit Hebrew spelling. The multilingual glosses transliterate with minor variations (Spanish Simsai, French Shimshaï, German Schimschi). As a scribe in the Persian administration, Shimshai represents the bureaucratic opposition to Jewish restoration—using legal and political channels to block what God had decreed through Cyrus.

(4×) Personal name of a scribe in the Persian administration who opposed Jerusalem's rebuilding (Ezra 4:8-23). Always appears as 'Shimshai the scribe,' paired with Rehum the commander. The name is likely of Persian/Iranian origin, showing the multicultural nature of Persian bureaucracy. Shimshai represents official opposition to the Jewish restoration project—using correspondence and legal procedures to stop the wall construction, though ultimately God's purposes could not be permanently thwarted. **PROPER NAMES (PERSONAL)**

en: and-Shimshay | **es:** y-Simsai | **fr:** et-Shimshaï | **de:** und-Schimschi Ezra 4:8; Ezra 4:9; Ezra 4:17; Ezra 4:23

שַׁמְשְׁרַי H8125 *Conj-w / N-proper-ms* (1×)

Shamsherai; personal name of a Benjaminite listed in the tribal genealogies of 1 Chronicles

Shamsherai is a personal name occurring in the genealogical records of Benjamin in 1 Chronicles 8:26. Like many names in these lists, it preserves family identity and tribal heritage during the period when maintaining genealogical records became crucial for establishing legitimacy and inheritance rights. The name's etymology is uncertain, though it may contain solar imagery given the 'shamash' component, though this remains speculative.

(1×) Personal name of a Benjaminite in the genealogical list of 1 Chronicles 8:26. The form ושמשרי (we-Shamsheray) appears with the conjunction 'and' in a genealogical sequence. Spanish provides a transliteration ('Samsrai'), while French and German retain the bracketed Hebrew form. The Septuagint shows variation (Ισμασαρια, Σαμσαρια, Σαμψαια), reflecting the challenges of transliterating unfamiliar Hebrew names into Greek. The name appears among the sons of Jeroham who lived in Jerusalem. **PROPER NAMES (PERSONAL)**

en: and-Shamsheray | **es:** Y-Samsrai | **fr:** [ושמשרי] | **de:** [ושמשרי] 1Chr 8:26

שַׁמָּתִי H8126 *Conj-w* (1×)

the Shumathite; gentillic designation for a clan descended from or associated with Caleb

This gentillic adjective identifies a family group or clan associated with Caleb's descendants in Judah. The term appears with the definite article in 1 Chronicles 2:53, marking it as a collective designation. The Shumathites are listed among the families connected to Kiriath-jearim, indicating their geographical and tribal affiliation. Like other gentillic forms, it preserves the social structure and kinship networks that defined identity in ancient Israel.

(1×) A clan designation identifying descendants or inhabitants associated with Caleb's lineage. The form והשמתי (we-ha-Shumathi) includes both the conjunction 'and' and the definite article 'the,' indicating its place in a list of related clans. Spanish translates the sense as 'el sumatita' (the Shumathite), while English provides 'and-the-Shumathi.' French and German retain the bracketed Hebrew. In 1 Chronicles 2:53, this group appears alongside other families like the Mishraites and Eshtaolites, all connected to Kiriath-jearim and the broader Calebite network in Judah. **PROPER NAMES (PERSONAL)**

en: and-the-Shumathi | **es:** y-el-sumatita | **fr:** [והשמתי] | **de:** [והשמתי] 1Chr 2:53

שֵׁן H8127 *Conj-w* (55×)

Tooth or teeth; ivory; a jagged crag or rocky peak; also a fork (for meat). From the physical image of a sharp, protruding point.

Shen begins in the mouth and radiates outward. At its core it means 'tooth' — the biting, gnashing, grinding part of the human or animal body — and this concrete anatomical sense dominates its 55 occurrences. The lex talionis enshrines it in legal formula: 'tooth for tooth' (shen tachat shen, Exod 21:24; Lev 24:20; Deut 19:21). But Hebrew saw the tooth's shape everywhere. Elephant tusks yielded shen as the word for 'ivory,' the luxury material of Solomon's throne (1 Kgs 10:18) and the decadent 'houses of ivory' denounced by Amos (3:15). Jagged rock formations became shen too — the twin crags flanking the Michmash pass in 1 Samuel 14:4-5 are literally 'teeth' of stone. Spanish captures the material extension beautifully: diente for the body part, marfil (from Arabic) for ivory, while French reserves dent for anatomy and ivoire for the precious material. German Zahn stays closer to the Hebrew, covering both tooth and tusk. A single curious occurrence in 1 Samuel 2:13 gives us the three-pronged fork — another pointed, tooth-like implement.

1. tooth, teeth (body part) (40×) A tooth or teeth as a body part — the dominant sense at 40 occurrences, covering human and animal dentition in literal, legal, and figurative contexts. The lex

talionis repeats shen tachat shen ('tooth for tooth') across three legal codes (Exod 21:24, Lev 24:20, Deut 19:21), and Exodus 21:27 applies it practically: if a master knocks out a slave's tooth, the slave goes free. Figurative uses are vivid and varied: gnashing teeth in rage (Lam 2:16, Job 16:9, Ps 35:16), teeth set on edge by sour grapes in the proverb of inherited guilt (Jer 31:29-30, Ezek 18:2), teeth white with milk as a blessing on Judah (Gen 49:12), and teeth like a flock of shorn ewes in the Song of Songs (4:2, 6:6). Spanish diente, French dent, and German Zahn all straightforwardly select anatomical vocabulary throughout this cluster. The breadth of figurative elaboration — legal, emotional, proverbial, erotic — testifies to the tooth's centrality in Hebrew bodily imagination. **TOOTH TEETH**

en: a-tooth, and-teeth-of, and-the-teeth-of | **es:** Diente, diente, diente-de | **fr:** [שנן], dent, dent-de | **de:** Zahn, [שנן], ihr-teeth Gen 49:12; Exod 21:24; Exod 21:27

2. ivory (elephant tooth) (10×) Ivory as a luxury material derived from elephant tusks — 10 occurrences concentrated in royal and prophetic literature. Solomon's great throne was overlaid with shen (1 Kgs 10:18; 2 Chr 9:17), Ahab built a 'house of ivory' (1 Kgs 22:39), and the palaces of Psalm 45:8 are fragrant with myrrh from 'ivory palaces.' Amos 3:15 and 6:4 denounce ivory as a symbol of exploitative wealth, and Ezekiel 27:6, 15 lists it among Tyre's luxury imports. Song of Songs 5:14 compares the beloved's body to ivory work. Spanish marfil (borrowed from Arabic 'elephant tooth') and French ivoire both use dedicated luxury-material vocabulary entirely distinct from diente/dent, confirming a lexicalized sense shift. The metonymic path from tooth to tusk to material is natural and paralleled in many languages. **IVORY MATERIAL**

en: ivory, the-ivory | **es:** el-marfil, marfil | **fr:** [שן], d'ivoire,, d'ivoire; | **de:** Zahn, [שן], der-ivory 1Kgs 10:18; 1Kgs 22:39; 2Chr 9:17; Ps 45:8; Song 5:14

3. crag, rocky outcrop (4×) A crag, rocky peak, or cliff-tooth — 4 occurrences, all describing jagged rock formations. The most vivid is the Michmash pass narrative in 1 Samuel 14:4-5, where Jonathan and his armor-bearer cross between two shen-like crags named Bozez and Seneh, 'one on the north in front of Michmash, and the other on the south in front of Geba.' Job 39:28 places the eagle on the shen of a cliff. The metaphorical transfer from tooth to crag is spatial: a sharp, protruding point of rock resembles a fang jutting from a jawbone. Spanish diente de ('tooth of') preserves the metaphor transparently, while French dent maintains it as well. This geological sense appears nowhere outside these wilderness and mountain contexts, suggesting a specialized but real extension of the body-part image. **GEOGRAPHY AND SPACE**

en: and-tooth-of-, the-crag-of-, the-tooth | **es:** El-diente, diente-de-, y-diente-de- | **fr:** dent, et-tooth-de-, le-tooth | **de:** Zahn, der-tooth, tooth-von- 1Sam 14:4; 1Sam 14:5; Job 39:28

4. (1×) A fork or pronged implement — a single occurrence in 1 Samuel 2:13, where the priests' servants would come with a three-pronged mazleg ('fork') while the meat was boiling. The shen here refers to the prong or tine of the fork, with 'three teeth' (shelosh hashinayim) describing the implement's shape. Spanish los dientes ('the teeth') and French le teeth preserve the anatomical metaphor applied to the utensil. The semantic logic is the same as in sense 3: a sharp, pointed protrusion is called a 'tooth' regardless of whether it belongs to a mouth, a cliff, or a kitchen implement. This hapax usage reveals the underlying image schema — shen as any sharp projecting point — that unifies all four senses. **TOOTH TEETH**

en: the-teeth | **es:** los-dientes | **fr:** le-teeth | **de:** der-teeth 1Sam 2:13

שִׁן H8128 *N-fpc / 3fs* (5×)

Tooth, teeth (Aramaic); used of the iron teeth of the terrible beast in Daniel's visions

This Aramaic noun for 'tooth' appears exclusively in Daniel's apocalyptic visions of the four beasts. The dual form שְׁנַיִן denotes rows of teeth, specifically the great iron teeth of the fourth beast that devours and crushes everything (Dan 7:7, 19). The singular suffix form describes the teeth of the bear-like second beast with ribs in its mouth (Dan 7:5). In these visions, teeth function as symbols of imperial destructive power. The domain classification under TIME in the data reflects confusion with the homograph שְׁנָה ('year'), but the actual meaning is unmistakably 'teeth.'

(5×) Teeth of terrifying beasts in Daniel's apocalyptic visions — an Aramaic cognate of Hebrew שֵׁן. Daniel 7:5 describes the bear-beast with bones between its teeth, while 7:7 and 7:19 depict the dreadful fourth beast's iron teeth that devour and trample. Spanish 'dientes de ella' and English 'its teeth' correctly render the suffixed forms. French 'année' and German 'Jahr' in the gloss data reflect misidentification with the homograph שְׁנָה (year), but the context is purely anatomical and symbolic. **YEAR (TIME UNIT)**

en: (qere:its-teeth), [ketiv:its-teeth], and-teeth | **es:** [dientes-de-ella], dientes-de-ella, y-dientes | **fr:** [שנין], année | **de:** Jahr, [שנין], [שניה] Dan 7:5; Dan 7:7; Dan 7:19

שֵׁן H8129 *Art / N-proper-fs* (1×)

Shen; place name marking a boundary or location where Samuel set up the stone Ebenezer

Shen is a place name appearing in 1 Samuel 7:12, where it serves as one of two geographical markers for the location where Samuel erected the memorial stone called Ebenezer ('stone of help'). The name literally means 'tooth' or 'crag' in Hebrew, likely referring to a distinctive rocky outcrop or cliff formation that made it a recognizable landmark. The site marked Israel's victory over the Philistines and God's deliverance of his people.

(1×) A geographical location mentioned as a boundary marker in 1 Samuel 7:12. The form הַשֵּׁן (ha-Shen) appears with the definite article, literally 'the Shen' or 'the Tooth/Crag.' All major language glosses transliterate the name (English 'the-Shen,' Spanish 'Shen,' French 'le-Shen,' German 'der-Shen'), treating it as a proper place name. Samuel set up the stone Ebenezer 'between Mizpah and Shen,' commemorating the Lord's help in defeating the Philistines. The rocky formation likely provided a distinctive visual marker for travelers and served to anchor the memory of God's deliverance in the physical landscape. **GEOGRAPHY AND SPACE**

en: the-Shen | **es:** Shen | **fr:** le-Shen | **de:** der-Shen 1Sam 7:12

שָׂנֵא H8130 *V-Qal-Inf* (148×)

To hate, detest, feel aversion toward; as participle: enemy, adversary; as passive: unloved, disfavored

A verb of visceral emotional repulsion, covering the full spectrum from personal animosity to theological abhorrence. In its most common use it describes active hatred directed at persons or practices God considers detestable (Deut 12:31, Ps 5:5). The participle frequently becomes a noun meaning 'enemy'—those who hate me, you, or God—appearing in military, legal, and psalmic contexts alike. A poignant domestic use appears in the passive participle describing the 'unloved wife' of patriarchal marriage law (Gen 29:31; Deut 21:15), where Arabic عَدُوّ and Spanish aborrecida confirm the sense of emotional rejection rather than mere preference.

1. Qal: to hate, detest (60×) The core Qal finite sense: to feel hatred, animosity, or moral aversion toward a person, thing, or practice. Covers perfect, imperfect, imperative, and consecutive forms. The multilingual evidence is remarkably consistent—Spanish aborrezco, French haïr, German hasst, Arabic ʿ—all converging on visceral emotional hostility. Used of both human interpersonal hatred (Gen 37:4, Esau's brothers) and God's hatred of idolatrous practices (Deut 12:31, 16:22). **HATRED AND HOSTILITY**

en: He-hates, I-hate, I-have-hated | **es:** Aborrezco, aborrece, aborrezco | **fr:** haïr | **de:** [שנאה], [שנאתי], er-hasst Gen 26:27; Gen 37:4; Deut 12:31; Deut 16:22; Deut 22:13

2. Qal ptcp: hater, enemy (53×) The Qal active participle functioning substantivally as 'hater, enemy, adversary.' This is one of Hebrew's chief words for personal enemy, appearing constantly with pronominal suffixes: שֹׂנְאַי 'those who hate me' (Exod 20:5; Ps 69:5). Korean 미워하는 자들 and Swahili wanaonichukia capture the participial-as-noun pattern naturally. In Exodus 18:21 it describes the quality leaders must possess—שֹׂנְאֵי בָצַע, 'haters of unjust gain'—showing the participle can denote moral character. **HATRED**

AND HOSTILITY
en: against-their-haters, among-their-haters, but-he-who-hates | **es:** de-los-que-me-odian, el-que-odia, en-los-que-los-odiaban | **fr:** ceux-qui-me-haïssent, de-ceux-là-haïssant-moi, et-haïr | **de:** hasste, hating, und-hasste Gen 24:60; Exod 1:10; Exod 18:21; Exod 20:5; Exod 23:5

3. Piel ptcp: one who hates intensely (15×) The Piel intensive participle denoting those who hate with amplified force or persistence. Distinguished from sense 2 by the intensifying Piel stem, this form appears in elevated poetry and theophanic contexts: Moses' battle cry 'let those who hate you flee' (Num 10:35), the Song of Moses (Deut 32:41), and David's thanksgiving (2 Sam 22:41). Arabic الْيُن (Form IV intensive) and Spanish los que lo odian both capture the heightened enmity. HATRED AND HOSTILITY
en: and-from-those-hating-me, and-those-hating-him, and-those-hating-me | **es:** Los-que-odian-a, el-que-me-odia, los-que-lo-odian | **fr:** ceux-là-haïssant-moi, de-ceux-qui-me-haïssent, de-haïr | **de:** dein-haters, hasste, jene-hassend-mich Num 10:35; Deut 32:41; Deut 33:11; 2Sam 22:41; Job 31:29

4. Qal pass. ptcp: hated, unloved (10×) The Qal passive participle describing the state of being hated or unloved, used adjectivally. Its most memorable context is the 'unloved wife' in patriarchal marriage law (Gen 29:31, 33; Deut 21:15-16), where Leah is שְׂנוּאָה —not necessarily despised but emotionally disfavored compared to Rachel. Spanish aborrecida and Arabic مُبْغَضَة confirm the passive-stative reading. Proverbs 30:23 extends it to a hated woman who marries, signaling social disruption. HATRED AND HOSTILITY
en: [hated-of], an-unloved-woman, and-hated | **es:** (odiados-de), [odiados], aborrecida | **fr:** [hated-of], et-haïr, et-le-hated | **de:** [hated-of], [רשנואה], der-hasste Gen 29:31; Gen 29:33; Deut 21:15; Deut 21:16

5. Qal inf: to hate, hatred (8×) The Qal infinitive construct and absolute used either as a verbal complement ('began to hate,' Gen 37:5, 8) or nominally as the abstract concept of hatred. In Judges 15:2, שָׂנֹא שְׂנֵאתָהּ 'you utterly hated her' uses the infinitive absolute for emphatic intensification. In 2 Samuel 19:7 (Eng. 19:6) Joab accuses David of 'loving those who hate you and hating those who love you,' where the infinitive carries full nominal weight. Psalm 36:2 uses it for self-deceived hatred. HATRED AND HOSTILITY
en: and-to-hate, hating, is-hatred-of | **es:** a-odiar, odiar, para-odiar | **fr:** et-à-haïs, hating, haïr | **de:** hasste, hating, und-zu-hasse Gen 37:5; Gen 37:8; Judg 15:2; 2Sam 19:6; Ps 36:2

6. (2×) A residual pair of occurrences in Proverbs (14:17, 14:20) where the form functions within wisdom sayings about the social consequences of folly and poverty—'a man of evil devices is hated' and 'the poor is hated even by his neighbor.' These stative-passive uses in proverbial discourse describe social rejection as a natural outcome, sitting between the active hatred of sense 1 and the marital disfavor of sense 4. HATRED AND HOSTILITY
en: is-hated | **es:** es-odiado | **fr:** haïr | **de:** er-hasst Prov 14:17; Prov 14:20

שִׂנְאָ֑ H8131 *Prep-l / V-Qal-Prtcpl-mpc / 2ms* (2×)
To hate; your haters, your enemies (with Ketiv/Qere variant in Daniel)
An Aramaic verb meaning to hate, appearing in Daniel 4:19 with a Ketiv/Qere textual variant. The context is Daniel's interpretation of Nebuchadnezzar's dream: Daniel wishes the dream applied to the king's enemies rather than to the king himself. The written text (Ketiv) has the form 'your haters' (שנאיך), while the traditional reading (Qere) offers a slightly different vocalization (שנאך), both meaning essentially 'your haters' or 'your enemies.' The multilingual glosses reflect both readings, showing awareness of the variant. The term functions as a courteous euphemism: Daniel diplomatically wishes the troubling dream on the king's foes, not the king.

(2×) Daniel's use of 'your haters' is an act of tact and loyalty. Before delivering the harsh interpretation—Nebuchadnezzar will be driven from human society—Daniel expresses a wish that the dream pertained to the king's enemies instead. The Ketiv/Qere variant is minor, affecting vocalization but not meaning. Both forms are preserved in the glosses ('qere: to your haters,' 'ketiv: to your haters'), demonstrating scribal fidelity to textual traditions. The verb 'hate' here denotes not emotional antipathy but enmity and opposition, the stance of those who wish the king harm. HATRED AND HOSTILITY
en: (qere:to-your-haters), [ketiv:to-your-haters] | **es:** (para-tus-enemigos), [para-tus-enemigos] | **fr:** haïr | **de:** [לשנאיך], [לשנאך] Dan 4:19

שְׁנָה H8132 *Conj-w / V-Piel-ConjPerf-3ms* (3×)
change, alter, transform (Aramaic cognate of Hebrew shanah)
This Aramaic verb means to change or alter something from its previous state. It appears in three striking contexts: Nebuchadnezzar's color changing when he went mad (2 Kings 25:29, or possibly Jehoiachin's garments being changed), Qoheleth's observation that wisdom 'changes' a person's face (Ecclesiastes 8:1), and Jeremiah's lament that gold has 'changed' or become dim (Lamentations 4:1). The root connects to the broader Semitic family of words about transformation, including the possible derivation of 'year' (shanah) from the changing seasons. The Piel and other derived stems intensify the sense of deliberate alteration.

(3×) The verb describes visible alteration or transformation. 2 Kings 25:29 reports that Jehoiachin 'changed his prison garments' when released to dine with the Babylonian king (or possibly his face/appearance changed). Ecclesiastes 8:1 observes that wisdom 'changes' a person's face—transforms their countenance. Lamentations 4:1 mourns how 'the gold has changed'—lost its luster or become tarnished. The multilingual glosses ('cambió,' 'se cambia,' 'changed') confirm this basic sense of perceptible transformation from one state to another. CHANGE AND EXCHANGE
en: and-he-changed, is-changed | **es:** Y-cambió, se-cambia, se-ha-cambiado | **fr:** [ישנא], et-il-changed, ישנא | **de:** er-hasst, und-er-changed 2Kgs 25:29; Eccl 8:1; Lam 4:1

שְׁנָא H8133 *V-Qal-Imperf-3fs* (22×)
To change, be altered, or be different; Aramaic verb used of transformations of appearance, character, or decrees in Daniel and Ezra
This Aramaic verb dominates the book of Daniel, where change — of faces, kingdoms, laws, and times — is a constant theme. It covers the full arc from intransitive change (Nebuchadnezzar's countenance 'was changed,' Dan 3:19) to active alteration (God 'changes times and seasons,' Dan 2:21) to the stative sense of being fundamentally different (the fourth beast 'was different from all the others,' Dan 7:7). Spanish distinguishes neatly between 'se alteró' for involuntary change and 'cambia' for deliberate alteration, mirroring the Hebrew stem distinctions.

1. be changed, undergo change (9×) The intransitive dynamic sense — to undergo change or become altered — appears most vividly when Belshazzar's face changes color at the handwriting on the wall (Dan 5:6, 9) and when Nebuchadnezzar's countenance changes in fury (Dan 3:19). The Aramaic garments of Shadrach, Meshach, and Abednego were not changed by the fire (Dan 3:27). Spanish 'se alteró' captures the involuntary, reflexive quality: something happens to the subject rather than by the subject's will. CHANGE AND EXCHANGE
en: (qere:changed), [ketiv:changed], change | **es:** (se-alteró), [se-alteró], cambiaba | **fr:** changer | **de:** veraendern Dan 2:9; Dan 3:19; Dan 3:27; Dan 5:6

2. be different, diverse (5×) The stative sense — to be different or diverse — clusters in Daniel 7's vision of the four beasts, where each kingdom 'is different from' (מִן) the others (Dan 7:3, 7, 19, 23, 24). This is not change over time but inherent distinctiveness. The preposition מִן marks comparison, and Spanish 'diferente/diferentes' confirms this is a quality-of-being rather than a process-of-becoming, distinguishing it clearly from the dynamic change of Sense 1. CHANGE AND EXCHANGE
en: different, will-be-different | **es:** diferente, diferentes, era-diferente | **fr:** changer | **de:** veraendern Dan 7:3; Dan 7:7; Dan 7:19; Dan 7:23; Dan 7:24

3. change, alter (causative) (5×) The active-transitive causative sense appears when a powerful agent deliberately alters something: God changes times and seasons (Dan 2:21), the saints' persecutor intends to change times and law (Dan 7:25), and three men changed the king's word by refusing to bow (Dan 3:28). Ezra 6:11-12 extends

this to royal edicts — anyone who alters the decree faces destruction. Spanish 'cambia/cambiar' and the active constructions confirm volitional agency. **CHANGE AND EXCHANGE**

en: alters, changed, changes | **es:** cambia, cambiar, cambie | **fr:** changer | **de:** [יהשנא], [להשניה], veraendern Ezra 6:11; Ezra 6:12; Dan 2:21; Dan 3:28; Dan 7:25

4. be changed (passive of decree/edict) (3×) The passive counterpart to Sense 3, focusing on decrees and edicts as subjects that 'are changed' or 'cannot be changed.' Daniel 6:8 and 6:15 invoke the famous immutability of the laws of the Medes and Persians — the decree 'cannot be changed.' Daniel 4:16 applies the passive to Nebuchadnezzar's heart being changed from human to animal. Spanish 'puede ser cambiada' and 'sea cambiado' reflect the passive voice precisely, emphasizing the decree's status rather than any agent's action. **CHANGE AND EXCHANGE**

en: let-be-changed, to-be-changed | **es:** puede-ser-cambiada, sea-cambiado | **fr:** changer | **de:** veraendern Dan 4:16; Dan 6:8; Dan 6:15

שִׁנְאָב H8134 *N-proper-ms* (1×)

Shinab; personal name of a king of Admah who fought in the Valley of Siddim alongside other Canaanite kings

Shinab was king of Admah, one of the cities of the plain mentioned in Genesis 14. He appears in the narrative of the battle of the kings, where he and his allies fought against the eastern coalition led by Chedorlaomer. Admah would later be destroyed along with Sodom and Gomorrah (Deuteronomy 29:23), making Shinab one of the rulers of the doomed cities. His name is preserved in the biblical record as part of the historical backdrop to Abraham's rescue of Lot.

(1×) The personal name of the king of Admah in Genesis 14:2. All major language glosses provide transliterations: English 'Shinab,' Spanish 'Sinab,' French 'Shinab,' German 'Schinab.' The Septuagint curiously renders this as Σενναρ (Sennaar), which elsewhere represents Shinar—an apparent textual confusion noted by BDB, which compares the LXX rendering of Shinar in verse 1. Shinab joined with Bera king of Sodom, Birsha king of Gomorrah, and other local rulers in rebellion against Chedorlaomer, an alliance that ultimately failed and led to the capture of Lot and the plunder of the cities. **PROPER NAMES (PERSONAL)**

en: Shinab | **es:** Sinab | **fr:** Shinab | **de:** Schinab Gen 14:2

שִׁנְאָה H8135 *Prep-m / N-fsc / 2ms* (17×)

Hatred; deep hostility or aversion, whether human enmity, sexual revulsion, or divine displeasure.

The primary abstract noun for hatred in the Hebrew Bible, sin'ah covers a spectrum from personal animosity to national enmity to theological judgment. Proverbs contrasts it with love: 'hatred stirs up strife, but love covers all offenses' (Prov 10:12). In 2 Samuel 13:15 it names the violent sexual revulsion Amnon felt toward Tamar – a hatred 'greater than the love' he had feigned. The Psalms apply it to the hostility surrounding the righteous (Ps 25:19; 109:3, 5), and Deuteronomy uses it of God's supposed hatred to describe Israel's faithless accusation against the LORD (Deut 1:27; 9:28).

hatred (as emotion or disposition) (17×) Hatred as an emotion, disposition, or sustained hostile attitude. In wisdom literature it opposes love ('ahavah) and produces strife and concealment (Prov 10:12, 18; 15:17; 26:26). In narrative it can denote intense sexual revulsion (2 Sam 13:15). The Psalms speak of 'words of hatred' surrounding the innocent (Ps 109:3, 5) and of righteous hatred of God's enemies (Ps 139:22). Deuteronomy records Israel's bitter charge that God brought them out of Egypt 'out of hatred' (Deut 1:27; 9:28), and Ezekiel 35:11 attributes destructive hatred to Edom. **GEOGRAPHY AND SPACE**

en: a-hatred, and-because-of-his-hatred, and-hatred | **es:** con-odio, el-odio, odio | **fr:** [ושנאה], [ושנאת], [שנאה] | **de:** [בשנאה], [ושנאה], [משנאתיך] Num 35:20; Deut 1:27; Deut 9:28; 2Sam 13:15

שְׁנְאָן H8136 *N-ms* (1×)

repetition, possibly 'thousands twice-told' or 'redoubled thousands'; a disputed term in poetic parallelism

This rare noun appears only in Psalm 68:17 in a notoriously difficult phrase describing God's chariots. The term seems to denote repetition or doubling, leading interpreters to understand 'thousands of repetition' as an emphatic way of saying 'thousands upon thousands'—a Hebrew idiom for innumerable multitude. The poetic context celebrates God's power and the vast heavenly host at his command. Scholars debate both the vocalization and the precise meaning, with some treating part of the phrase as a textual gloss.

(1×) Denotes repetition or doubling, used to express vast numerical magnitude in Psalm 68:17. The phrase אַלְפֵי שְׁנְאָן (alphey shin'an) literally means 'thousands of repetition' or 'redoubled thousands,' a poetic way of saying innumerable multitudes. English glosses this as 'repeating' and Spanish as 'repetición,' both capturing the concept of multiplication or duplication. French retains 'Shinân' as a transliteration, while German uses 'repeating.' The context describes the chariots of God as 'twice ten thousand, thousands of repetition,' piling up numerical expressions to convey the incomprehensible vastness of the divine host accompanying the Lord from Sinai to his sanctuary. **COUNTING AND NARRATING**

en: repeating | **es:** repetición | **fr:** Shinân | **de:** repeating Ps 68:17

שְׁנְאַצַּר H8137 *Conj-w / N-proper-ms* (1×)

Shenazzar; personal name of a son of King Jehoiachin listed among the royal descendants in 1 Chronicles

Shenazzar appears in the genealogy of Judah's royal line as one of the sons of Jehoiachin (Jeconiah), the exiled king. His name is listed in 1 Chronicles 3:18 among the descendants who carried the Davidic bloodline through the Babylonian exile. Some scholars have proposed identifying him with Sheshbazzar, the prince of Judah who led the first return from exile, though this identification remains disputed. The name preserves the memory of the royal family's survival through the catastrophe of exile.

(1×) Personal name of a son of King Jehoiachin in the royal genealogy of 1 Chronicles 3:18. The form ושנאצר (we-Shen'atzar) includes the conjunction 'and,' appearing in a list of Jehoiachin's sons born in Babylonian captivity. Spanish provides 'Senatsar,' while French and German retain the bracketed Hebrew form. The Septuagint renders it as Σανεσαρ or Σανασαρ. His uncle (or he himself, if identified with Sheshbazzar) played a role in the early return from exile, making this name part of the crucial link in the preservation of the Davidic line through the exile period. **PROPER NAMES (PERSONAL)**

en: and-Shen'atstsar | **es:** y-Senatsar | **fr:** [ושנאצר] | **de:** [ושנאצר] 1Chr 3:18

שָׁנָה H8138a *Conj-w / V-Qal-ConsecImperf-3ms* (13×)

To change, alter, be different; also to disguise oneself, pervert, or transfer from one place to another.

A versatile Hebrew verb rooted in the idea of transformation and alteration. In its Piel stem it actively changes something — a name, a behavior, a decree — while the Qal captures the intransitive sense of being different or undergoing change. The reflexive Hitpael vividly pictures someone altering their own appearance to become unrecognizable, as when Jeroboam's wife disguised herself (1 Kgs 14:2). The same root can darken into the sense of perverting justice (Prov 31:5) or lighten into the practical meaning of transferring someone to a new location (Esth 2:9). Spanish and French translations consistently use 'cambiar' and 'changer,' confirming the core semantic center of transformation.

1. change, alter (tr.) (6×) The active Piel sense of deliberately altering or modifying something — a person's behavior, a name, or a set of circumstances. David 'changed his behavior' before Achish (1 Sam 21:14), and God declares He will not alter the faithfulness that has gone from His lips (Ps 89:34). Spanish 'cambiaré' and French 'changer' map cleanly here, underscoring the transitive, intentional act of making something different from what it was. **CHANGE AND EXCHANGE**

en: I-will-change, and-he-changed, changing | **es:** cambiando, cambiaré, cuando-cambió | **fr:** [לשנות], changer, dans-changer | **de:** [לשנות], ich-wird-change, und-Jahr 1Sam 21:14; Job 14:20; Ps 34:1; Ps 89:34; Jer 2:36

2. be different, change (intr.) (4×) The intransitive Qal sense of being different, diverging, or undergoing change. In Esther 1:7 the gold vessels are described as 'differing' from one another, and Esther 3:8 notes that Jewish laws are 'different' from those of other peoples. Malachi 3:6 uses this sense theologically: 'I the LORD do not change.' The Spanish 'diferentes' and the underlying semantic weight confirm a stative quality — not doing the changing but being in a state of difference. CHANGE AND EXCHANGE

en: I-change, different, differing | **es:** cambio, diferentes, los-que-cambian | **fr:** [שׁונים], années-de, changer | **de:** [שׁונים], [שׁנות], [שׁניתי] Esth 1:7; Esth 3:8; Prov 24:21; Mal 3:6

3. disguise oneself (1×) The Hitpael reflexive sense of disguising oneself — literally 'changing oneself' so as to become unrecognizable. Attested once in 1 Kings 14:2 when Ahijah's wife is told to alter her appearance before visiting the prophet. The reflexive morphology perfectly captures the self-directed nature of the transformation. CHANGE AND EXCHANGE

en: and-disguise-yourself | **es:** y-disfrázate | **fr:** et-disguise-toi-même | **de:** und-disguise-dich-selbst 1Kgs 14:2

4. pervert, distort (1×) A Piel usage with distinctly negative connotation: to pervert or distort. In Proverbs 31:5, strong drink threatens to make a king 'change' (i.e., pervert) the rights of the afflicted. Spanish 'y-pervierta' captures the moral distortion — this is not neutral alteration but wrongful twisting of what should remain straight. CROOKED PERVERTED

en: and-pervert | **es:** y-pervierta | **fr:** et-וישנה | **de:** [וישנה] Prov 31:5

5. move, transfer (1×) A Piel sense of physical relocation — to move or transfer someone from one place to another. In Esther 2:9, the king 'moved' Esther and her attendants to the best quarters in the harem. Spanish 'y-la-trasladó' (and-he-transferred-her) makes the spatial, logistical sense unmistakable, distinguishing it from the abstract senses of alteration. TRANSFER AND CHANGE

en: and-he-moved-her | **es:** y-la-trasladó | **fr:** [וישנה] | **de:** [וישנה] Esth 2:9

שְׁנָה H8138b *V-Qal-Imperf-2mp* (9×)

To repeat or do again; to perform an action a second time, whether a physical deed or spoken word.

A verb conveying the idea of doing something a second time or repeating an action. In narrative contexts, it often appears after a decisive blow — as when Abner struck a man and did not need to strike again (2 Sam 20:10), or when David's companion urged him to let him pin Saul to the ground and assured him he would not need to repeat the thrust (1 Sam 26:8). Elijah dramatically commands the servants to pour water a second time and then a third (1 Kgs 18:34). The Arabic cognate meaning 'bend, fold, double' illuminates the root's core notion of doubling or folding back upon an action already performed.

1. repeat, do again (8×) To do a second time or repeat an action. The Qal forms consistently express active repetition — striking again in battle (1 Sam 26:8; 2 Sam 20:10), pouring water repeatedly on the altar (1 Kgs 18:34), returning to a transgression (Prov 26:11 — 'as a dog returns to its vomit, so a fool repeats his folly'), or harping on a matter (Prov 17:9). Spanish 'repetid' and English 'I-will-repeat' confirm this straightforward iterative meaning across all attestations. ADDING AND CONTINUING

en: I-will-repeat, and-they-did-a-second-time, but-repeating | **es:** Repetid, que-repite, repetiré | **fr:** [תשנן], et-ils-fit-un-deuxième-temps, et-ושנה | **de:** [ישנו], [שׁונה], [תשנו] 1Sam 26:8; 2Sam 20:10; 1Kgs 18:34; Neh 13:21

2. be repeated (1×) The Nifal passive form denoting something being repeated or doubled. In Gen 41:32, Joseph explains that Pharaoh's dream was 'repeated' (doubled) because the matter is firmly established by God. The passive construction shifts focus from the agent to the event itself — the dream's repetition signals divine certainty. Spanish 'repetirse' (to be repeated, reflexive) captures the passive nuance well. GEOGRAPHY AND SPACE

en: the-repeating-of | **es:** repetirse | **fr:** le-repeating-de | **de:** - Gen 41:32

שְׁנָה H8139 *Conj-w / N-fsc / 3ms* (1×)

sleep; the state of rest that eluded King Darius during Daniel's ordeal in the lions' den

This Aramaic noun refers to the natural state of sleep, appearing in Daniel 6:18 where it describes what King Darius could not experience during the night after Daniel was thrown to the lions. The text says his sleep fled from him, vividly capturing the king's agitation and concern for the prophet. Sleep in biblical literature often represents peace, security, and trust in God's protection—making its absence a marker of distress or guilt.

(1×) The state of sleep that abandoned King Darius during his vigil. The Aramaic form ושנתה (u-shinteh) literally means 'and his sleep,' with the pronominal suffix indicating possession. English renders this as 'and-his-sleep' and Spanish as 'y-su-sueño' (and his dream/sleep), both capturing the personal nature of the king's sleeplessness. French curiously glosses 'et-changer' (and to change), possibly reflecting a different textual understanding or translation tradition. The phrase 'his sleep fled from him' in Daniel 6:18 uses vivid imagery to convey Darius's emotional turmoil and perhaps his guilty conscience for being manipulated into condemning an innocent man. SLEEP AND SLUMBER

en: and-his-sleep | **es:** y-su-sueño | **fr:** et-changer | **de:** [ושנתה] Dan 6:18

שְׁנָה H8140 *Prep-b / N-fsc* (7×)

year — Aramaic noun for a unit of time spanning twelve months, used in dating and duration

Shenah is the Aramaic cognate of Hebrew shanah, appearing seven times in the Aramaic portions of Ezra and Daniel. It serves exclusively for chronological reference — dating royal decrees ('in the first year of Cyrus,' Ezr 5:13), marking construction milestones ('in the sixth year,' Ezr 6:15), and noting durations ('many years,' Ezr 5:11). The plural shenin appears for 'sixty-two years' in Daniel 6:1. Across all languages the rendering is straightforward: Spanish 'ano,' French 'annee,' German 'Jahr' — pure temporal measurement with no figurative extension.

year(s) (7×) An Aramaic feminine noun denoting a year, used in the construct singular (shenat) for dating events by regnal years ('the first year of Cyrus,' Ezr 5:13; 'the second year,' Ezr 4:24; 'the sixth year,' Ezr 6:15) and in the plural (shenin) for counting durations ('many years,' Ezr 5:11; 'sixty-two years,' Dan 6:1). Cognate with Hebrew shanah and functioning identically as a calendrical time unit. Spanish 'ano' and English 'year' confirm the uniform temporal sense across all seven occurrences. YEAR (TIME UNIT)

en: in-year, in-year-of, year | **es:** En-año, año, años | **fr:** [שׁנין], [שׁנת], année | **de:** [שׁנין], [שׁנת], im-Jahr Ezra 4:24; Ezra 5:11; Ezra 5:13; Ezra 6:3; Ezra 6:15

שָׁנָה H8141 *Prep-b / N-fs* (880×)

shanah – year; the primary Hebrew unit for measuring extended time periods

The feminine noun shanah ('year') is the fundamental Hebrew term for annual time reckoning, appearing 880 times across every genre and period. It structures genealogies ('Adam lived 930 years,' Gen 5:5), dates royal reigns ('in the third year of King So-and-so'), marks agricultural and liturgical cycles ('three times in the year,' Exod 23:14), and measures prophetic periods ('seventy years,' Jer 25:11). The word occurs in singular, dual (shenatayim, 'two years'), and plural forms, with construct chains and every prepositional prefix, yet none of these inflections create distinct senses. Spanish anos, French ans, and German Jahre all render it uniformly.

year, unit of time (880×) The standard unit of annual time measurement, used for genealogical ages (Gen 5:3-5), regnal dating, sabbatical and jubilee cycles (Lev 25:4, 10), and prophetic time spans. Singular, dual, and plural forms – along with every prepositional and construct combination – all point to a single undifferentiated temporal concept. Cross-lingual glosses converge cleanly: Spanish anos, French ans, German Jahre, confirming no polysemy across 880 occurrences. YEAR (TIME UNIT)

en: year, years | **es:** años | **fr:** an, ans | **de:** Jahre Gen 5:3; Gen 5:4; Gen 5:5; Gen 5:6

שְׁנָה H8142 *Conj-w / N-fsc / 1cs* (23×)

Sleep, slumber; the state of bodily rest and reduced consciousness, used literally and figuratively for negligence

A feminine noun for the natural state of sleep, often appearing in vivid narrative moments: Jacob waking from his dream at Bethel (Gen 28:16), Laban's sheep robbing Jacob of rest (Gen 31:40), Samson stirring unaware from Delilah's lap (Judg 16:14, 20), and the king of Persia whose sleep fled him on a fateful night (Esth 6:1). Wisdom literature uses it proverbially, warning the sluggard against excessive slumber (Prov 6:4, 9-10; 20:13) while acknowledging its sweetness for the laborer (Eccl 5:11). German and French translations occasionally render it with cognates of 'year' due to the homographic root, but contextually the meaning is always sleep.

sleep, slumber (23×) The physical state of sleep or slumber, covering natural nightly rest and, by extension, lethargy. Frequently paired with tenumah ('drowsiness') in Proverbs (6:4, 10; 24:33). The idiom 'sleep fled from my eyes' (Gen 31:40; Esth 6:1) portrays it as something divinely disruptable. Spanish sueno and French dormir confirm a unified sense. **SLEEP AND SLUMBER**

en: a-sleep, a-sleep-of-, and-my-sleep | **es:** de-su-sueño, de-sueño-suyo, de-tu-sueño | **fr:** [ושנתי], [שנת], de-dormir-son | **de:** Jahr, [ושנתי], [משנתו] Gen 28:16; Gen 31:40; Judg 16:14; Judg 16:20; Esth 6:1

שֶׁנְהַבִּים H8143 *N-mp* (2×)

Ivory, or possibly 'ivory and ebony'; luxury goods imported by Solomon

A noun of uncertain meaning, appearing in the lists of Solomon's imports via the Tarshish fleet in 1 Kings 10:22 and 2 Chronicles 9:21. Traditional interpretation, reflected in many English versions, reads this as 'ivory,' though the Hebrew form is unusual (normally just שֵׁן, 'tooth/ivory,' is used). Some scholars propose emending the text to read 'ivory and ebony,' treating הָבְנִים as ebony (compare Ezekiel 27:15). The Septuagint and Vulgate support 'ivory' or 'elephant teeth.' Whatever the exact identification, the term denotes a luxury import, part of Solomon's wealth and international trade. The multilingual glosses uniformly favor 'ivory.'

(2×) Solomon's Tarshish fleet brought exotic goods—gold, silver, ivory, apes, peacocks—symbolizing the king's vast wealth and far-reaching trade networks. Whether שֶׁנְהַבִּים means 'ivory' alone or 'ivory and ebony,' the term contributes to the portrait of Solomonic splendor. The unusual form has puzzled interpreters, leading to emendations and varied translations, but the core sense—precious, imported material—is stable. The repetition in Kings and Chronicles confirms the tradition, and the cross-linguistic agreement on 'ivory' shows the influence of ancient lexical decisions. **IVORY MATERIAL**

en: ivory | **es:** marfil | **fr:** [שנהבים], ivory | **de:** [שנהבים], ivory 1Kgs 10:22; 2Chr 9:21

שָׁנִי H8144 *Art / N-ms* (42×)

Scarlet, crimson; the vivid red color or dye derived from the kermes insect, used for fabrics, garments, and thread

Referring to the brilliant red dye extracted from the kermes insect (coccus ilicis), this noun names both the color itself and objects dyed with it. The Tabernacle narratives pair scarlet yarn with blue and purple in an iconic triad of costly colors (Exod 25:4; 26:1), while the priestly purification rituals specify scarlet thread alongside cedar and hyssop (Lev 14:4; Num 19:6). Outside the cult, scarlet marks identity and promise: the midwife ties a scarlet thread on Zerah's wrist (Gen 38:28), and Rahab hangs a scarlet cord from her window as a sign of salvation (Josh 2:18). Isaiah's haunting image – 'though your sins are like scarlet' (Isa 1:18) – draws on the dye's famous permanence to dramatize the seeming impossibility of forgiveness.

1. scarlet, crimson color/dye (38×) The color scarlet or crimson, derived from the kermes insect dye, used attributively of fabrics, garments, and materials. Spanish 'escarlata' and German 'Karmesin/scharlachrot' both preserve the rich chromatic specificity. This sense pervades the Tabernacle construction (Exod 25:4; 26:1,31,36) and priestly vestments (Exod 28:5-8), where scarlet appears in a fixed triad with blue and purple. It also colors royal garments (2 Sam 1:24), the clothing of the virtuous woman (Prov 31:21), and Isaiah's metaphor for indelible sin (Isa 1:18), where French 'écarlate' captures the same dye-fast permanence that makes the image so striking. **RED AND SCARLET**

en: scarlet, the-scarlet | **es:** escarlata, la-escarlata | **fr:** le-écarlate, écarlate | **de:** Karmesin, das-Karmesin, scharlachrot Gen 38:28; Gen 38:30; Exod 25:4; Exod 26:1; Exod 26:31

2. scarlet thread/yarn (4×) Scarlet thread or yarn as a distinct physical object serving as a marker or sign. While the color sense is attributive, this usage treats the scarlet material as a concrete, identifiable item. The midwife ties scarlet yarn on Zerah's hand to mark the firstborn (Gen 38:28,30), and Rahab's scarlet cord in her window becomes a covenant sign of deliverance (Josh 2:18,21). The Song of Songs compares the beloved's lips to a thread of scarlet (Song 4:3). In the Exodus materials lists (Exod 35:6,23,25), 'scarlet' names a specific commodity brought as an offering – yarn or fiber ready for weaving. **RED AND SCARLET**

en: the-yarn, yarn | **es:** escarlata, la-escarlata | **fr:** le-yarn, yarn | **de:** der-yarn, yarn Exod 35:6; Exod 35:23; Exod 35:25; Exod 35:35

שֵׁנִי H8145 *Art / Number-ofs* (157×)

Second (ordinal numeral); used adverbially as 'a second time'; rarely of a second story or tier.

A common ordinal numeral meaning 'second,' appearing in masculine (שֵׁנִי) and feminine (שֵׁנִית) forms throughout the Hebrew Bible. It marks sequence in time ('the second day,' 'the second year'), rank ('the second son'), and repetition ('a second time,' as in Gen 22:15 where the angel calls to Abraham again). The translations across languages consistently render it as a straightforward ordinal — Spanish 'el segundo,' French 'le deuxième,' German 'der zweite' — confirming its uniform semantic profile. One occurrence at 1 Kings 7:23 appears to reflect a homograph meaning 'lip, brim' rather than the ordinal.

1. ordinal: second (156×) The ordinal number 'second' across all grammatical forms — definite and indefinite, masculine and feminine, with prepositions and conjunctions. Used temporally ('the second day,' Gen 7:11; 'the second year,' Gen 47:18), sequentially ('the second son,' Gen 41:52), and adverbially meaning 'a second time' or 'again' (Gen 22:15; Mal 2:13). Multilingual glosses uniformly confirm ordinal meaning: Spanish 'el segundo/la segunda,' French 'le deuxième,' German 'der zweite/dem zweiten.' **SECOND (ORDINAL NUMBER)**

en: the-second | **es:** el-segundo, la-segunda | **fr:** le-deuxième | **de:** dem-zweiten, der-zweite, des-zweiten Gen 2:13; Gen 7:11; Gen 8:14; Gen 32:19; Gen 41:52

2. lip, brim, edge (1×) A single occurrence at 1 Kings 7:23 where the form appears to denote 'lip' or 'brim' of the molten sea, likely a homograph or tagging anomaly placing it under the ordinal root rather than a separate noun. The multilingual glosses — English 'its brim,' Spanish 'borde de él,' French 'son brim' — all point to a physical edge or rim, sharply distinct from the ordinal usage. **GEOGRAPHY AND SPACE**

en: its-brim | **es:** borde-de-él | **fr:** son-brim | **de:** sein-brim 1Kgs 7:23

שְׂנִיא H8146 *Prep-l* (1×)

hated (wife); referring to a wife who is unloved or less favored in a polygamous household

This adjective describes a wife who is 'hated' or more accurately 'unloved' or 'less loved' in the context of polygamous marriages. Deuteronomy 21:15-17 addresses the legal rights of the firstborn son even when his mother is the less-favored wife, protecting him from being disinherited in favor of a son from the beloved wife. The term reflects the social reality of competitive plural marriages where affection was unequally distributed, creating potential for injustice that the law sought to prevent.

(1×) Describes the less-favored or unloved wife in a polygamous marriage context. The form לשניאה (la-seni'ah) means 'to/of the hated one,' appearing in Deuteronomy 21:15 in legislation protecting the inheritance rights of the firstborn regardless of maternal favoritism. English renders 'to-the-hated,' Spanish 'de-la-aborrecida' (of the abhorred one), French 'à-le-hated,' and German 'zu-der-hasste' (to the hated). BDB notes this should probably read השנואה (ha-senu'ah) as in the surrounding verses, using the more common participial form. The law's concern is that a man not elevate the son of the loved wife over the rightful firstborn of the unloved wife, ensuring that inheritance follows birth order rather than parental favoritism. **HATRED AND HOSTILITY**

en: to-the-hated | **es:** de-la-aborrecida | **fr:** à-le-hated | **de:** zu-der-hasste Deut 21:15

שְׁנַיִם H8147 *Prep-m / Number-fdc* (769×)

Two, both, a pair; the cardinal numeral for two in masculine and feminine dual forms, also used in compound numbers.

Shenayim (masculine) and shtayim (feminine) are the Hebrew dual forms of the cardinal number two — among the most frequent numerals in Scripture at 769 occurrences. Beyond simple counting, this word carries a surprising semantic range. With pronominal suffixes it becomes the pronoun 'both of them' (shenehem), shifting from arithmetic to totality. In construct with 'asar/esreh it forms the compound 'twelve,' a number of immense biblical significance — twelve tribes, twelve apostles, twelve gates of the New Jerusalem. A small but legally significant cluster means 'double' or 'twofold,' as in the restitution laws of Exodus 22. The dual morphology itself is a fossil of the Proto-Semitic dual number, preserved in Arabic ithnan and Aramaic trein.

1. cardinal number two (666×) The basic cardinal numeral 'two,' used to count pairs of persons, objects, time units, or measurements — 666 occurrences, by far the dominant sense. Lamech takes 'two wives' (Gen 4:19); Methuselah lives 'two and eighty and seven hundred years' (Gen 5:26); Moses receives 'two tablets of stone' (Exod 31:18). The multilingual evidence is trivially unanimous: Spanish dos, French deux, German zwei, Arabic ithnayn, Korean 둘, and Swahili mbili all select their basic cardinal numeral. Both masculine (shenayim) and feminine (shtayim) forms appear, agreeing with the gender of the counted noun as expected in Semitic grammar. **NUMBER TWO TWELVE**

en: two | **es:** dos | **fr:** deux | **de:** und-zwei, zwei Gen 4:19; Gen 5:18; Gen 5:20; Gen 5:26; Gen 5:28

2. both (pronominal) (73×) Pronominal 'both' — 73 occurrences where suffixed forms (shenehem, shenenu, sheneykhem, etc.) mean 'both of them/us/you,' emphasizing the completeness or totality of a pair rather than merely counting. Adam and Eve 'were both naked' (Gen 2:25); Abraham and Abimelech 'both swore an oath' (Gen 21:31); Abraham and Isaac 'went both of them together' toward Moriah (Gen 22:6, 8). Spanish ambos, French tous deux, Korean 둘 다, and German beide all shift from cardinal-numeral to totality-pronoun vocabulary, confirming a genuine pronominal function distinct from simple enumeration. **PRONOUNS AND MIXED**

en: both-of-them | **es:** ambos, dos-de-ellos, los-dos | **fr:** les-deux-de-eux, tous-deux-de-eux | **de:** beide-von-ihnen, die-beiden Gen 2:25; Gen 21:27; Gen 21:31; Gen 22:6; Gen 22:8

3. twelve (compound numeral) (27×) The construct component in the compound numeral 'twelve' (shenem 'asar / shtem 'esreh) — 27 occurrences including ordinal 'twelfth' in dating formulas. Moses sets up twelve pillars (Exod 24:4); the high priest's breastplate has twelve stones for the twelve tribes (Exod 28:21); the showbread consists of twelve loaves (Lev 24:5). Spanish doce, French douze, and German zwolf all use dedicated compound-numeral forms rather than 'two + ten,' while Korean 열둘 and Arabic ithna 'ashar preserve the compositional structure. The theological weight of 'twelve' in Israel's tribal system makes this compound form culturally central. **NUMBER TWO TWELVE**

en: and-twelve, and-two, and-two- | **es:** Y-doce, con-las-doce, doce | **fr:** avec-le-deux, deux, deux- | **de:** fuer-zwei, fuer-zwoelf, in-Jahre Exod 24:4; Exod 28:21; Exod 39:14; Lev 24:5

4. (3×) Multiplicative 'double, twofold' — 3 occurrences in the restitution laws of Exodus 22, where a thief must pay back 'double' (shenayim) what was stolen (Exod 22:4, 7, 9). English 'double,' Spanish el doble, French double, and German doppelt all select multiplicative vocabulary rather than cardinal-numeral glosses, confirming a distinct quantitative-ratio sense. The shift from 'two items' to 'twice the amount' is a natural but real semantic extension, and its restriction to legal-compensatory contexts in the Hebrew Bible gives it a specialized juridical flavor. **DOUBLE TWOFOLD**

en: double | **es:** el-doble | **fr:** double | **de:** double Exod 22:4; Exod 22:7; Exod 22:9

שְׁנִינָה H8148 *Prep-l / N-fs* (4×)

sharp word, taunt, byword; a cutting, mocking saying or proverbial object of scorn among the nations

This noun refers to sharp, cutting words—specifically taunts or bywords that make someone an object of scorn. It appears in contexts of covenant curse and judgment. Deuteronomy 28:37 warns that disobedient Israel will become 'a horror, a proverb, and a byword among all peoples.' 1 Kings 9:7 and 2 Chronicles 7:20 repeat the warning concerning the temple: it will become 'a proverb and a byword' if Israel turns from God. Jeremiah 24:9 pronounces the same fate on those remaining in the land. The multilingual glosses (Spanish burla/escarnio 'mockery', French byword) capture both the sharp quality and the public shame. This is verbal humiliation codified into proverbial form—when Israel's name becomes a punchline among the nations.

(4×) A sharp, cutting word or taunt; specifically a byword or proverbial saying that makes someone an object of public scorn. Used in covenant curse contexts: Israel will become a byword among nations if they disobey (Deut 28:37, 1 Kgs 9:7, 2 Chr 7:20, Jer 24:9). This is not just insult but codified mockery—when a people's shame becomes proverbial, their name invoked as an example of divine judgment. The sharpness (sheninah, related to 'tooth') suggests biting, pointed ridicule. **CONTEMPT AND SCORN**

en: and-as-a-byword, and-for-byword, and-for-taunt | **es:** para-escarnio, y-para-burla, y-por-burla | **fr:** [ולשנינה], [לשנינה], et-pour-byword | **de:** [ולשנינה], [לשנינה], und-fuer-byword Deut 28:37; 1Kgs 9:7; 2Chr 7:20; Jer 24:9

שְׂנִיר H8149 *Prep-m / N-proper-fs* (4×)

Senir; Amorite name for (all or part of) Mount Hermon, source of cypress timber and associated with northern borders

This is the Amorite name for Mount Hermon, or possibly its northern peaks. Deuteronomy 3:9 explains that 'the Sidonians call Hermon Sirion, but the Amorites call it Senir,' preserving alternate regional names for the mountain. Song of Songs 4:8 poetically invokes 'from the peak of Senir and Hermon' as remote, wild heights. 1 Chronicles 5:23 uses it as a geographical boundary marker. Ezekiel 27:5 mentions that Tyre's shipbuilders used cypress from Senir to make ship planks. The multilingual glosses transliterate consistently (Spanish/French/German Senir). This regional toponym reflects the multi-ethnic geography of ancient Syria-Palestine, where mountains bore different names in different languages—Phoenician, Amorite, Israelite—each group claiming its own relationship to the landscape.

(4×) Amorite name for Mount Hermon or its northern peaks (Deut 3:9 explains the different regional names). Used as northern boundary marker (1 Chr 5:23), poetic image of remote heights (Song 4:8), and source of cypress timber for Phoenician shipbuilding (Ezek 27:5). The preservation of this Amorite toponym in Hebrew scripture reflects the multilingual, multi-ethnic reality of the ancient Near East, where the same mountain bore different names depending on who was speaking. **GEOGRAPHY AND SPACE**

en: Senir, and-Senir, from-Senir | **es:** Senir, de-Senir, y-Senir | **fr:** Schinéar, Senir, [ושניר] | **de:** Senir, [ושניר], [משניר] Deut 3:9; 1Chr 5:23; Song 4:8; Ezek 27:5

שָׁנַן H8150 *V-Qal-Perf-3cp* (9×)

To sharpen, whet (a blade or tongue); to teach diligently by repetition; to be pierced inwardly

At its root, this verb means to make sharp — whether a sword's edge, an arrow's point, or the piercing sting of hostile speech. The Psalmists repeatedly use it for tongues 'sharpened like swords' (Ps 64:3; 140:3), blending the physical and verbal senses of cutting. In Deuteronomy 32:41, God himself sharpens his flashing sword for judgment. Perhaps most beloved is the Piel in Deuteronomy 6:7 — 'you shall teach them diligently to your children' — where the metaphor shifts from sharpening blades to impressing words indelibly upon hearts, as one might engrave upon stone.

1. to sharpen (Qal: blade/weapon) (7×) Sharpening or whetting a blade, arrow, or weapon (Qal). Includes both active forms ('I sharpen my flashing sword,' Deut 32:41) and passive participles ('sharpened arrows,' Isa 5:28; Ps 45:5). Frequently metaphorical: tongues sharpened like swords for slanderous speech (Ps 64:3; 140:3; 120:4). Spanish 'afilaron/afilada' and English 'sharpened/sharp' consistently reflect the cutting-edge imagery across seven occurrences. SHARPENING IMPLEMENTS

en: I-sharpen, are-sharp, sharp | **es:** Afilaron, afilada, afiladas | **fr:** [שׁנונים], aiguiser, je-sharpen | **de:** [שׁנון], [שׁנונים], ich-sharpen Deut 32:41; Ps 45:5; Ps 64:3; Ps 120:4; Ps 140:3

2. to teach diligently (Piel: impress/repeat) (1×) Teaching diligently or impressing knowledge through repetition (Piel intensive). A single but theologically foundational occurrence in the Shema passage (Deut 6:7): parents are to 'sharpen' God's words into their children. Spanish 'las repetirás' (you shall repeat them) captures the iterative-impression nuance — not merely to teach, but to engrave through persistent rehearsal. The metaphorical leap from blade to pedagogy is characteristically Hebrew. TEACHING AND LEARNING

en: and-you-shall-teach-them-diligently | **es:** y-las-repetirás | **fr:** et-tu-devra-enseigner-eux-diligently | **de:** und-du-soll-lehren-ihnen-diligently Deut 6:7

3. to be pierced (Hitpael: reflexive/passive) (1×) Being pierced or stung inwardly (Hitpael reflexive/passive). In Ps 73:21, the psalmist describes inner torment — 'my heart was embittered and I was pierced in my kidneys.' Spanish 'eran punzados' (they were pricked) and Hindi convey the sharp internal anguish, a reflexive experience of the same sharpness that elsewhere cuts outward. SHARPENING IMPLEMENTS

en: were-pierced | **es:** eran-punzados | **fr:** aiguiser | **de:** waren-durchbohrt Ps 73:21

שָׁנַס H8151 *Conj-w | V-Piel-ConsecImperf-3ms* (1×)

to gird up (loins); preparing for strenuous action by tucking up one's robe

This verb in the Piel stem describes the action of girding up one's loins—tucking the long robe into the belt to free the legs for running or vigorous activity. It appears in 1 Kings 18:46 where Elijah, empowered by the Spirit, girds up his loins and outruns Ahab's chariot from Mount Carmel to Jezreel. The phrase captures the physical preparation needed for extraordinary exertion, becoming an idiom for readiness and determined action.

(1×) Describes Elijah's physical preparation for supernatural running in 1 Kings 18:46. The form וישנס (vay-shanes) is a Piel consecutive imperfect, literally 'and he girded.' English glosses 'and-girded,' Spanish 'y-se-ciñó' (and he girded himself), French 'et-ceignit' (and girded), and German 'und-girded.' The phrase 'he girded up his loins and ran' precedes Elijah's miraculous feat of outrunning the royal chariot through the power of God's hand upon him. This verb reflects the practical necessity of securing loose garments before vigorous physical activity, but in context it emphasizes the prophet's readiness for the extraordinary task God enabled him to accomplish. GIRDING AND DRESSING

en: and-girded | **es:** y-se-ciñó | **fr:** et-ceignit | **de:** und-girded 1Kgs 18:46

שִׁנְעָר H8152 *Conj-w* (8×)

Shinar: the ancient Mesopotamian region associated with Babel and Babylon, covering the plain of early human settlement and later exile.

Refers to the land of Shinar, the biblical name for southern Mesopotamia encompassing the territory of Babel and later Babylon. It first appears as the setting for humanity's earliest post-Flood urbanization (Gen 10:10; 11:2) and the Tower of Babel narrative. In prophetic texts it becomes a symbol of exile and divine judgment: Daniel was carried to the 'land of Shinar' (Dan 1:2), and Zechariah envisions wickedness transported there in a basket (Zech 5:11). The Septuagint typically renders it Sennaar, while Zechariah's Greek text substitutes 'Babylon' outright, confirming the identification ancient readers took for granted.

Shinar (place name) (8×) The proper geographical name for the alluvial plain of southern Mesopotamia, identified with Sumer and later Babylonia. Genesis uses it for the territory of Nimrod's kingdom (Gen 10:10) and the site of the Tower of Babel (Gen 11:2). It appears in the patriarchal narrative as the domain of King Amraphel (Gen 14:1, 9). Joshua 7:21 mentions a 'garment of Shinar' among Achan's plunder, attesting to the region's reputation for fine textiles. Prophetically, Isaiah 11:11 lists it as a land of Jewish diaspora, and Daniel 1:2 uses it as an archaic name for Babylon. The LXX rendering Sennaar preserves the Hebrew form, while Zechariah 5:11 translates directly as 'Babylon,' showing the equivalence was well understood. GEOGRAPHY AND SPACE

en: Shin'ar, Shinar, and-from-Shinar | **es:** Shinar, Shinár, Sinar | **fr:** Schinear, Shinar, [ומשנער] | **de:** Schinar, Shinar, [ומשנער] Gen 10:10; Gen 11:2; Gen 14:1; Gen 14:9; Josh 7:21

שֵׁנָה H8153 *N-fsc* (1×)

sleep; the natural state of rest that restores body and soul, often metaphorically significant

This Hebrew noun denotes the physical state of sleep, appearing in various forms throughout the Old Testament. Sleep represents rest, peace, and trust in God's care, while its absence signals distress or vigilance. The psalmists speak of sleep as God's gift to the beloved (Psalm 127:2) and vow vigilance in seeking God's house ('I will not give sleep to my eyes,' Psalm 132:4). Proverbs warns against excessive sleep leading to poverty but also recognizes sleep as necessary refreshment. The word carries both literal and metaphorical weight in wisdom and worship literature.

(1×) The physical state of sleep, used in Psalm 132:4 in David's vow of dedication. The form שנת (shenat), construct state of שֵׁנָה, appears in the phrase 'I will not give sleep to my eyes' (לֹא־אתן שנת לעיני). English, Spanish, French, and German all use their standard word for 'sleep' ('sleep,' 'sueño,' 'sommeil,' 'schlafen'). This oath expresses David's total commitment to finding a dwelling place for the Ark of the Lord—he will not allow himself normal rest until God's house is established. The denial of sleep becomes a measure of devotion and single-minded purpose, prioritizing God's honor over personal comfort. SLEEP AND SLUMBER

en: sleep | **es:** sueño | **fr:** sommeil | **de:** schlafen Ps 132:4

שָׁסָה H8154 *Conj-w | V-Qal-QalPassPrtcpl-ms* (11×)

To plunder, despoil; of seizing goods by force, as raiders and conquerors

A rarer synonym of shalal and bazaz, this verb denotes violent seizure of property, often describing raiders and invaders. The Qal participle frequently serves as a noun — 'plunderers' — as in Judges 2:14 where God sells Israel into the hands of those who plunder them. Spanish 'saqueadores/despojadores' and English 'plunderers' consistently render the agent noun. Isaiah 17:14 pairs it with bozezenu ('our looters'), showing how Hebrew uses near-synonyms for emphasis. The passive participle in Isaiah 42:22 turns the perspective: Israel itself becomes 'despoiled' — a people robbed and plundered. Isaiah 10:13 intensifies the act in the Piel, where the Assyrian king boasts of thoroughgoing plunder.

1. to plunder, plunderer (Qal active) (9×) Qal active: to plunder or despoil, including participial agent nouns meaning 'plunderers' or 'raiders.' Judges 2:14, 16 uses it for those who plundered Israel; 1 Samuel 14:48 for Saul rescuing Israel from its plunderer; 1 Samuel 23:1 for Philistines plundering threshing floors. Spanish

'saqueadores' (plunderers) and 'despojadores' (despoilers) and the parallel with bozez (looter) in Isaiah 17:14 confirm the violent seizure meaning. PLUNDERING AND SPOIL

en: our-plunderers, plunder, plunderer-him | **es:** nuestros-despojadores, saqueador-de-él, saqueadores | **fr:** [שוסינו], [שסי], leur-plunderers | **de:** [ישסה], [שוסינו], [שסי] Judg 2:14; Judg 2:16; 1Sam 14:48; 1Sam 23:1; 2Kgs 17:20

2. to be despoiled (Qal passive) (1×) Qal passive participle: to be despoiled, describing the state of having been plundered. Isaiah 42:22 declares the servant people 'despoiled' — Spanish 'saqueado' (plundered) marks the victim's condition. This single occurrence inverts the usual agent focus, turning Israel from the one plundered-against into the very image of devastation. PLUNDER AND SPOIL

en: and-despoiled | **es:** y-saqueado | **fr:** [ושסוי] | **de:** [ושסוי] Isa 42:22

3. to plunder thoroughly (Piel intensive) (1×) Piel intensive: to plunder thoroughly or exhaustively. Isaiah 10:13 puts this in the mouth of the Assyrian king boasting of his conquests — 'I plundered' their treasures. Spanish 'saqueé' (I plundered) and the Piel stem together convey completeness and force beyond the basic Qal, fitting the rhetoric of imperial boasting. DEFRAUD PLUNDER ROB

en: I-plundered | **es:** saqueé | **fr:** [ושושתי] | **de:** [ושושתי] Isa 10:13

שָׁסַס H8155 *V-Qal-Perf-3cp / 3ms* (5×)

To plunder, despoil; to strip and carry off possessions by force

A byform of שָׁסָה, this verb describes violent plundering — the forcible seizure and carrying away of goods and persons. In Judges 2:14, God hands Israel over to raiders who plunder them, and in 1 Samuel 17:53 the Israelites plunder the Philistine camp after Goliath's defeat. The Niphal passive appears in Zechariah 14:2 and Isaiah 13:16, where houses are rifled in the chaos of conquest. Psalm 89:41 uses it of the humiliated king whom all passersby despoil. Spanish 'saquear' and French 'piller' both capture the violent dispossession at the heart of this verb.

(5×) To plunder, despoil, or strip by force — used of both active raiding and passive victimization. The Qal active describes enemies plundering Israel (Judg 2:14; Ps 89:41) and Israel plundering the Philistines (1 Sam 17:53). The Niphal passive pictures houses being rifled during siege (Isa 13:16; Zech 14:2). Spanish 'saquearon' and French 'pillèrent' accurately convey the violent seizure of property. The participial form in Jeremiah 30:16 extends to personified plunderers facing divine retribution. PLUNDERING AND SPOIL

en: and-plundered, and-they-plundered, and-will-be-plundered | **es:** Lo-saquearon, serán-saqueadas, y-los-saquearon | **fr:** [ישסו], et-ils-pilla, et-pilla | **de:** [ונשסו], [ישסו], plunder-ihn Judg 2:14; 1Sam 17:53; Ps 89:41; Isa 13:16; Zech 14:2

שָׁסַע H8156 *Prep-k / V-Piel-Inf* (9×)

To split, cleave (hooves); to tear apart violently; to restrain or hold back

A verb of dividing and tearing that spans dietary law, heroic narrative, and moral restraint. Five of its nine occurrences appear in the Levitical and Deuteronomic food laws, describing the 'cloven hoof' that distinguishes clean from unclean animals (Lev 11:3, 7, 26; Deut 14:6-7). In the Samson narrative, the young hero tears a lion apart as one might tear a kid (Judg 14:6) — raw, violent splitting. Most surprisingly, the same root appears when David 'restrained' his men from attacking Saul (1 Sam 24:7), as though he split apart and held back the impulse toward violence.

1. to split, have cloven (hooves) (5×) Splitting or having cloven hooves (Qal). The diagnostic feature in Israelite dietary law: animals that 'split the hoof' are candidates for clean status (Lev 11:3, 7, 26; Deut 14:6-7). Spanish 'hendidura/hiende' (cleft/cleaves) and French 'fendu' (split) reflect the taxonomic precision. All five occurrences cluster tightly in the Pentateuchal purity legislation. SPLITTING AND CLEAVING

en: and-split, and-splitting, the-cloven | **es:** la-hendida, y-hendidura, y-hiende | **fr:** et-fendu, et-splitting, le-cloven | **de:** der-cloven, und-split, und-splitting Lev 11:3; Lev 11:7; Lev 11:26; Deut 14:6; Deut 14:7

2. to tear apart, rip asunder (Piel) (3×) Tearing apart or ripping asunder with violent force (Piel intensive). Samson tearing a lion barehanded 'as one tears a kid' (Judg 14:6) and the ritual tearing of a bird at its wings in burnt offering (Lev 1:17). Spanish 'despedazar/desgarrará' (to tear to pieces) and French 'déchira' capture the visceral intensity of this Piel usage. STRIKING AND REFERENCE

en: and-he-shall-tear, and-tore-it, like-tearing | **es:** Y-desgarrará, como-despedazar, y-lo-despedazó | **fr:** comme-tearing, et-déchira-il, et-il-devra-déchirer | **de:** und-er-soll-zerreissen, und-zerriss-es, wie-tearing Lev 1:17; Judg 14:6

3. to restrain, hold back (Piel extended) (1×) Restraining or holding back (Piel extended/metaphorical). In 1 Sam 24:7, David 'split apart' — that is, restrained or checked — his men from killing Saul. Spanish 'contuvo' (he contained) and French 'il retint' (he held back) confirm the metaphorical extension: the force that tears apart physically can also sever and restrain an impulse. RESTRAINT AND CONTROL

en: and-he-restrained | **es:** y-contuvo | **fr:** et-il-retint | **de:** und-er-restrained 1Sam 24:7

שֶׁסַע H8157 *V-Qal-Prtcpl-fs* (4×)

cleft, split (of hooves); the divided hoof as a criterion for clean animals in Levitical dietary law

This noun refers to the cleft or split hoof, a key characteristic in determining clean animals according to Levitical law. Leviticus 11:3 defines clean land animals as those that have 'split hooves, cleft-footed' and chew the cud. Verse 7 mentions the pig which has a split hoof but doesn't chew the cud (thus unclean). Verse 26 repeats the criterion. Deuteronomy 14:6 uses the same language. The multilingual glosses (Spanish hendidura 'split', French fendu 'split', German split/cleft) confirm this as the divided hoof. The cleft hoof became a symbolic marker distinguishing clean from unclean, ordering creation according to divine categories—a physical sign pointing to ritual and perhaps moral distinctions embedded in the created order itself.

(4×) The cleft or split of an animal's hoof, specifically used in Levitical dietary law to distinguish clean from unclean animals. Clean beasts must have split hooves and chew the cud (Lev 11:3, Deut 14:6). The pig has a split hoof but doesn't chew cud, thus is unclean (Lev 11:7). This physical characteristic becomes a taxonomic criterion, part of Israel's symbolic ordering of creation that divided the animal world into clean and unclean categories. SPLITTING AND CLEAVING

en: cleft-of, split, splitting | **es:** hendida, hendidura, hendidura-de | **fr:** cleft-de, fendu, splitting | **de:** cleft-von, split, splitting Lev 11:3; Lev 11:7; Lev 11:26; Deut 14:6

שָׁסַף H8158 *Conj-w / V-Piel-ConsecImperf-3ms* (1×)

to hack to pieces, cut up; a violent dismembering action performed by Samuel upon Agag

This rare verb describes a violent act of cutting or hacking someone to pieces. It appears only in 1 Samuel 15:33, where Samuel personally executes King Agag of the Amalekites, literally hewing him in pieces before the Lord at Gilgal. The word's rarity and uncertain etymology have led to proposed emendations, but the versions and context support understanding it as a term for brutal dismemberment—perhaps ritual execution fitting the herem (ban of destruction) that Saul had failed to carry out completely.

(1×) Describes Samuel's execution of Agag through dismemberment in 1 Samuel 15:33. The form וַיְשַׁסֵּף (vay-shasseph) is a Piel consecutive imperfect meaning 'and he hacked to pieces' or 'and he hewed in pieces.' English renders 'and-he-hacked-to-pieces,' Spanish 'Y-descuartizó' (and he dismembered), French 'et-il-hacked-à-pieces,' and German 'und-er-hacked-zu-pieces.' This brutal act followed Samuel's pronouncement that as Agag's sword made women childless, so would his mother be childless. The violent execution served as prophetic judgment and completion of the herem devoted to destruction that Saul had failed to fulfill, demonstrating that partial obedience is disobedience when God's command is absolute. CUTTING AND SEVERING

en: and-he-hacked-to-pieces | **es:** Y-descuartizó | **fr:** et-il-hacked-à-pieces | **de:** und-er-hacked-zu-pieces 1Sam 15:33

שָׁעָה H8159 *V-Qal-Imperf-3fp* (15×)

To gaze, regard with favor or attention; also to look away, be dismayed, or (of eyes) grow dim—centering on the act of directed sight.

At its heart this verb describes a purposeful, evaluative gaze—not a casual glance but a look that conveys judgment or favor. God 'regarded' Abel's offering but did not 'regard' Cain's (Gen 4:4–5), establishing the verb's theological weight from its first appearance. Isaiah uses it for looking toward the Holy One of Israel in trust (Isa 17:7) or averting one's gaze in grief (Isa 22:4). In Job, the sufferer begs God to 'look away' and grant respite (Job 7:19; 14:6). The related Hitpael form in Isaiah 41:10, 23 extends the meaning to inner dismay—looking about in panic. Spanish translations reveal the range: 'mirar' (look/regard) versus 'apartar' (turn away).

1. look at, regard (8×) Look at or regard with attention: The primary sense—directing one's gaze with evaluative intent. God 'looked upon' Abel and his offering with favor (Gen 4:4) but did not 'look upon' Cain's (Gen 4:5). Pharaoh commands the Israelites not to 'regard' idle words (Exod 5:9). Spanish 'mirar/miraron' and German 'blickte' both preserve the intentional, evaluative quality of this gaze. The Psalmist in 119:117 will 'regard' God's statutes continually. GAZING AND LOOKING

en: and-I-will-regard, and-looked, he-looked | **es:** Miran, miraron, mirará | **fr:** et-regarda, et-regarder, eux-regarder | **de:** [ישׁעה], [שׁעו], blickte-er Gen 4:4; Gen 4:5; Exod 5:9; 2Sam 22:42; Ps 119:117

2. look away, avert gaze (Qal) (3×) Look away or avert one's gaze: Used in pleas for relief from divine scrutiny. Job begs God to 'look away from me' so he can have a moment's rest (Job 7:19; 14:6). Isaiah cries 'look away from me' in overwhelming grief over Jerusalem's destruction (Isa 22:4). Spanish 'apartar la mirada' (avert the gaze) and the Hebrew construction with 'min' (away from) mark this as the opposite direction of sense 1—withdrawal rather than engagement. GAZING AND LOOKING

en: look-away, will-You-look-away | **es:** Aparta, Apartaos, apartarás-la-mirada | **fr:** regarder, שעה ,תשעה | **de:** [שׁעה], [שׁעו], [תשׁעה] Job 7:19; Job 14:6; Isa 22:4

3. be dismayed, be alarmed (2×) Be dismayed or alarmed (Hitpael): A reflexive-intensive extension where panicked 'looking about' becomes inner terror. Isaiah 41:10 reassures Israel: 'do not be dismayed,' and 41:23 challenges false gods to cause dismay if they can. Spanish 'desmayes/nos asombraremos' (be faint/we shall be astonished) shows the semantic leap from physical gazing to emotional disturbance—the eyes darting in fear become the heart gripped by dread. GAZING AND LOOKING

en: be-dismayed, do-evil | **es:** desmayes, y-nos-asombraremos | **fr:** et-regarder, regarder | **de:** [ונשׁתעה], [תשׁתע] Isa 41:10; Isa 41:23

4. look away (Hifil causative) (1×) Look away in the Hifil causative: To cause one's gaze to withdraw—an active, deliberate turning away. Psalm 39:13 (ET 39:12) pleads with God to 'look away from me' before death. The Hifil stem adds intentionality beyond the simple Qal: not merely ceasing to look but actively redirecting one's attention. Spanish 'aparta' (remove/turn aside) captures the volitional force. GAZING AND LOOKING

en: look-away | **es:** Aparta | **fr:** le-regarder | **de:** look-weg Ps 39:13

5. grow dim, become closed (1×) Grow dim or become closed (of eyes): A physical deterioration of sight. Isaiah 32:3 promises a future day when 'the eyes of those who see will not be dim'—using this verb for the closing or clouding of vision. The semantic connection to the root is clear: eyes that once 'gazed' now fail. Spanish 'se cerrarán' (they shall be closed) and the feminine plural form point to physical eyes as the subject. GAZING AND LOOKING

en: shall-be-closed | **es:** se-cerrarán | **fr:** regarder | **de:** [תשׁעינה] Isa 32:3

שָׁעָה H8160 *Prep-k / N-fs* (5×)

Hour, moment; a brief unit of time (Aramaic), used in Daniel for immediacy

This Aramaic noun denotes a brief span of time — a 'moment' or 'hour' — and appears only in the book of Daniel. The expression בַּהּ־שָׁעְתָּא ('in that very hour/moment') conveys dramatic immediacy: the instant the music sounds, all must bow (Dan 3:6, 15); at that very moment Nebuchadnezzar's decree is fulfilled (Dan 4:33); and the fingers appear writing on the wall 'in that same hour' (Dan 5:5). The cognates in Syriac, Arabic, and Ethiopic all share the sense of a measured portion of time, though the biblical Aramaic usage emphasizes instantaneousness rather than a precise sixty-minute span.

(5×) A brief moment or hour — an Aramaic time word emphasizing immediacy and suddenness in Daniel's narratives. The idiomatic phrase בַּהּ־שָׁעְתָּא ('at that very moment') appears in Daniel 3:6, 15 (the command to bow before the image), 4:33 (Nebuchadnezzar's transformation), and 5:5 (the writing on the wall). Spanish 'hora' and English 'hour' render the term conventionally, while French 'heure' and Daniel 4:19's 'for about an hour' (כְּשָׁעָה) show the word can also indicate an approximate duration. HOUR TIME MOMENT

en: for-about, hour | **es:** hora, por-una-hora | **fr:** heure | **de:** [כשׁעה], [שׁעתא], [שׁעתה] Dan 3:6; Dan 3:15; Dan 4:19; Dan 4:33; Dan 5:5

שַׁעֲטָה H8161 *N-fsc* (1×)

stamping (of hoofs); the thunderous sound of war horses' hooves striking the ground

This noun describes the stamping or pounding sound made by horses' hoofs, appearing in Jeremiah 47:3 in a vivid prophetic oracle against the Philistines. The passage depicts the terrifying advance of a conquering army, where fathers are too paralyzed with fear even to look back at their children because of the thunderous sound of the horses' hooves. The word captures the acoustic terror of ancient warfare, where the drumming of cavalry hooves signaled impending doom.

(1×) The stamping or thundering sound of horses' hooves in battle. The construct form שַׁעֲטַת (sha'atat) appears with 'the hoofs of his mighty ones' in Jeremiah 47:3, creating an auditory image of unstoppable military force. English renders 'stamping-of,' Spanish 'pisadas-de' (footsteps/treads of), while French and German retain the bracketed Hebrew. The full phrase describes 'the noise of the stamping of the hoofs of his strong horses'—a heaping up of nouns that mimics the overwhelming, repetitive thunder of cavalry. This acoustic detail makes God's judgment tangible, as the sound alone paralyzes the Philistine fathers with such terror that they abandon their own children in panic. GEOGRAPHY AND SPACE

en: stamping-of | **es:** pisadas-de | **fr:** [שׁעטת] | **de:** [שׁעטת] Jer 47:3

שַׁעַטְנֵז H8162 *N-ms* (2×)

Mixed fabric, linsey-woolsey; cloth combining wool and linen, forbidden in Israelite garments

A noun denoting a kind of mixed fabric, specifically cloth woven from wool and linen together, which was forbidden for Israelite garments. Leviticus 19:19 prohibits wearing כִּלְאַיִם (mixed kinds), and Deuteronomy 22:11 specifies the prohibition as שַׁעַטְנֵז, defined as 'wool and linen together.' The word may be of Egyptian origin, possibly from Coptic terms meaning 'woven' and 'false,' suggesting 'false weave' or 'mixed weave.' The Septuagint translates it as 'spurious' (kibdēlos). The prohibition is part of the broader holiness code concern with maintaining boundaries—between kinds of animals, plants, and now fabrics.

(2×) The ban on שַׁעַטְנֵז reflects the Priestly concern for order, purity, and the maintenance of divinely established categories. Mixing wool (from animals) and linen (from plants) violated the created order's distinctions. The multilingual glosses ('mixed fabric,' 'mezcla de telas,' 'tissu mélangé') convey the essence: this is hybrid cloth, crossing boundaries that Israel was called to respect. The specificity of the prohibition (exactly which fabrics) underscores the detailed nature of holiness: faithfulness to God extends to the clothes on one's

back. NEIGHBOR AND FRIEND
en: mixed-fabric | **es:** de-lino-y-lana, mezcla-de-telas | **fr:** tissu-mélangé | **de:** gemischt-fabric Lev 19:19; Deut 22:11

שָׂעָר H8163a *Adj-ms* (2×)

Hairy; having abundant hair, describing a person or body parts

An adjective meaning hairy, appearing in Genesis 27 in the Jacob and Esau narrative. In verse 11, Jacob protests that Esau is 'a hairy man' while he is smooth-skinned, fearing Isaac will detect the deception. In verse 23, after Rebekah covers Jacob's hands and neck with goatskin, Isaac feels him and notes 'his hands were hairy.' The term describes physical texture—abundant hair—and plays a key role in the deception plot: Jacob must simulate Esau's hairiness to receive the blessing. The multilingual glosses uniformly translate 'hairy' or 'velu,' and the adjective is both literal (Esau's hairiness) and instrumental (Jacob's disguise).

(2×) The hairiness of Esau is a defining physical characteristic, first noted at birth (Genesis 25:25, using a related term) and recurring here as the distinguishing trait that Jacob must replicate. The adjective captures tactile reality—Isaac, nearly blind, relies on touch to identify his son. The deception succeeds because goatskin feels like Esau's hairy skin. The Spanish 'velludo,' French 'velu,' and English 'hairy' all convey the sense of abundant hair, and the narrative tension hinges on this physical detail. Hairiness becomes the medium of blessing and deception. SKIN AND LEATHER
en: hairy | **es:** velludas, velludo | **fr:** velu | **de:** haarig Gen 27:11; Gen 27:23

שָׂעִיר H8163b *Conj-w* (53×)

A male goat (he-goat), especially as a sacrificial animal; rarely a shaggy creature or goat-demon.

Derived from the root meaning 'hairy' or 'shaggy,' this noun refers almost exclusively to the male goat used in Israel's sacrificial system. It appears prominently in the Levitical sin-offering rituals, including the Day of Atonement scapegoat ceremony (Lev 16), and throughout the Numbers 7 tribal offerings. Spanish macho cabrio and French bouc consistently render the straightforward 'he-goat' sense. A single occurrence in Daniel 8:21 applies the term symbolically to the king of Greece, where English 'the shaggy one' and Spanish el peludo reflect the etymological link to hairiness rather than the cultic animal.

1. male goat, he-goat (52×) Male goat or he-goat used in sacrificial and ritual contexts. The primary meaning across 52 occurrences, central to Priestly legislation. Spanish macho cabrio and French bouc de capture the cultic animal consistently (Gen 37:31, where Joseph's brothers dip his coat in goat's blood; Lev 4:23-24 for the sin offering; Lev 16:5-22 for the Day of Atonement). GEOGRAPHY AND SPACE
en: and-male-goat-of, and-male-goat-of-, male-goat- | **es:** Macho-cabrío-, Y-macho-cabrío, Y-macho-cabrío-de | **fr:** et-bouc-de, et-bouc-de-, mâle-bouc- | **de:** maennlich-Ziege-, und-maennlich-Ziege-von, und-maennlich-Ziege-von- Gen 37:31; Lev 4:23; Lev 4:24; Lev 9:3; Lev 9:15

2. shaggy creature, satyr (1×) Shaggy creature applied figuratively. In Daniel 8:21 the term is used symbolically for the king of Greece, likely a gloss on tsaphir ('he-goat'). English 'the shaggy' and Spanish el peludo foreground the etymological sense of hairiness rather than the sacrificial animal. This usage bridges the literal animal and the visionary symbolism of Daniel's apocalyptic imagery. MALE GOAT
en: the-shaggy | **es:** el-peludo | **fr:** [השעיר] | **de:** [השעיר] Dan 8:21

שָׂעִיר H8163c *Conj-w* (4×)

satyr, goat-demon; hairy supernatural beings or idols with goat-like features, objects of forbidden worship

This noun refers to satyrs or goat-demons—supernatural entities associated with desolate places or idolatrous worship. Leviticus 17:7 forbids Israel from sacrificing to 'goat-demons' as they did in Egypt. 2 Chronicles 11:15 condemns Jeroboam for appointing priests for 'the goat-demons.' Isaiah uses the term for creatures inhabiting desolate ruins: Isaiah 13:21 pictures Babylon as a haunt where 'goat-demons shall dance,' and 34:14 similarly depicts Edom's wasteland where 'the satyr shall meet the wild beast.' The multilingual glosses show uncertainty (French transliterates, Spanish uses 'satyrs' and 'goat-demons'). These beings blur the line between demon-gods worshiped idolatrously and wilderness spirits haunting abandoned places—embodiments of chaos and desolation.

(4×) Goat-demons or satyrs—supernatural beings with goat-like features, associated both with idolatrous worship (Lev 17:7, 2 Chr 11:15) and with haunting desolate ruins (Isa 13:21, 34:14). These entities represent forbidden worship of demon-powers and the chaos of uninhabited wilderness. Whether understood as actual spirits or as idols in goat-form, they embody everything opposite to ordered worship of YHWH—wilderness rather than temple, chaos rather than covenant, demonic rather than divine. MALE GOAT
en: and-a-wild-goat, and-for-the-goat-demons, and-goat-demons | **es:** a-los-demonios-cabríos, y-el-sátiro, y-machos-cabríos | **fr:** [ולשעירים], [ושעיר], [ושעירים] | **de:** [ולשעירים], [ושעיר], [ושעירים] Lev 17:7; 2Chr 11:15; Isa 13:21; Isa 34:14

שְׂעִירִים H8164 *Prep-k / N-mp* (1×)

showers, rain-drops; abundant precipitation that waters vegetation

This plural noun refers to showers or rain-drops, appearing in Moses's song in Deuteronomy 32:2 as part of an extended metaphor comparing his teaching to various forms of precipitation. The word stands in poetic parallelism with rain, dew, and showers, creating a multi-layered image of God's word as life-giving moisture. Just as different forms of rain benefit vegetation in different ways, so God's instruction penetrates and nourishes at every level of need.

(1×) Refers to showers or abundant rain-drops in the poetic parallelism of Deuteronomy 32:2. The form כִּשְׂעִירִם (ki-se'irim) means 'like showers,' appearing in Moses's comparison: 'Let my teaching fall like rain...like showers upon the grass.' English translates 'like-showers,' Spanish 'como-lluvias' (like rains), French 'comme-showers,' and German 'wie-showers.' This noun works with three other precipitation terms (rain, dew, and heavy showers) to create a comprehensive image of God's word as moisture that brings life to dry ground. The comparison suggests gentleness, pervasiveness, and the power to produce growth—teaching that soaks in rather than washing away. RAIN AND PRECIPITATION
en: like-showers | **es:** como-lluvias | **fr:** comme-showers | **de:** wie-showers Deut 32:2

שֵׂעִיר H8165a *Prep-b / N-proper-fs* (36×)

Seir — the mountainous territory southeast of the Dead Sea, homeland of Esau and the Edomites

Seir is the proper name for the rugged, reddish-brown mountain range and territory stretching south from the Dead Sea into the Arabah, permanently associated with Esau and his Edomite descendants. The name appears 36 times and may derive from the word for 'hairy' or 'wooded' — a wordplay Genesis exploits when describing Esau as ish sa'ir, 'a hairy man' (Gen 27:11). In the earliest poetry, Seir is the direction from which God marches forth: 'LORD, when you went out from Seir' (Judg 5:4; cf. Deut 33:2). The territory served as Esau's inheritance after he parted from Jacob (Gen 32:3; 33:14-16; 36:8-9), and the Horites were its pre-Edomite inhabitants (Gen 14:6; Deut 2:12). Prophetic texts use Seir as a byword for Edom under divine judgment (Ezek 25:8; 35:2-15).

Seir (place name) (36×) The proper toponym Seir, designating the mountainous region southeast of the Dead Sea that became the territorial homeland of Esau/Edom. Appears in three registers: theophanic poetry where God advances from Seir (Judg 5:4; Deut 33:2), patriarchal narrative where Esau settles the land (Gen 32:3; 33:14, 16; 36:8-9), and prophetic judgment oracles against Edom (Isa 21:11; Ezek 35:2-15). The Horites were the pre-Edomite population (Gen 14:6; Deut 2:12, 22). Translations consistently transliterate: Spanish 'Seir,' French 'Seir,' German 'Seir,' preserving the Hebrew proper noun across all target languages. GEOGRAPHY AND SPACE

en: Se'ir, Seir | **es:** Seir, Seir;, Seír | **fr:** Seir, Séir | **de:** Seir Gen 14:6; Gen 32:3; Gen 33:14; Gen 33:16; Gen 36:8

שְׂעִיר H8165b *N-proper-fs* (3×)

Seir (place/personal name: Edomite territory and ancestor)

Seir refers primarily to the mountainous region south and east of the Dead Sea, homeland of Edom and Esau's descendants. The name may derive from a word meaning 'hairy' or 'goat,' playing on Esau's hairiness (Genesis 25:25; 27:11). Genesis 36:20-21 and 1 Chronicles 1:38 list Seir also as a personal name—a Horite chief and ancestor of the region's pre-Edomite inhabitants. The dual usage (person and place) is typical, with the territory named after its eponymous ancestor. Some scholars connect it to the Egyptian/Akkadian land of Šêri. The name carries both geographical and genealogical significance in tracing Edomite origins.

(3×) Personal name of a Horite ancestor whose descendants inhabited the land before Edomite conquest. Genesis 36:20-21 lists 'the sons of Seir the Horite, the inhabitants of the land,' then names Seir's seven sons who became tribal chiefs. 1 Chronicles 1:38 repeats this genealogy. The personal Seir gives his name to the mountain range and territory that later became Edom, creating the typical biblical pattern where person, clan, and geography share a name. **GEOGRAPHY AND SPACE**

en: Se'ir, Seir | **es:** Seir | **fr:** Seir, [שעיר] | **de:** Seir, Seirs Gen 36:20; Gen 36:21; 1Chr 1:38

שְׂעִירָה H8166 *N-fsc* (2×)

A female goat, a she-goat; specified for certain sin offerings in Levitical law

A feminine noun, literally 'a hairy female of goats,' denoting a she-goat. It appears in Leviticus 4:28 and 5:6 as the specified offering for certain sin offerings. The phrase 'a female goat of goats' is emphatic, clarifying both the gender and the species—not just any female animal, but specifically a female goat. The multilingual glosses translate straightforwardly: 'a female goat,' 'cabra,' 'une chèvre.' The specificity reflects the detailed sacrificial system, where gender, species, and condition of the animal all mattered. She-goats were acceptable for individual sin offerings, part of the graded system that allowed poorer Israelites to bring smaller, less expensive animals.

(2×) The Levitical sacrificial code differentiates carefully among animals by species, age, gender, and physical condition. The she-goat served as an acceptable sin offering for individuals who could not afford larger animals. The construct phrase 'female of goats' is emphatic, ensuring no ambiguity: this must be a female goat, not a male, not a sheep. The cross-linguistic uniformity ('female goat,' 'cabra de,' 'chèvre de') reflects the straightforward nature of the term, and the precision underscores the seriousness with which Israel approached atonement. **GEOGRAPHY AND SPACE**

en: a-female-goat-of | **es:** cabra-de | **fr:** une-chèvre-de | **de:** ein-weiblich-Ziege-von Lev 4:28; Lev 5:6

שְׂעִירָה H8167 *Art / N-proper-fs / 3fs* (1×)

Seirah; place name in the hill country of Ephraim where Ehud escaped after assassinating Eglon

Seirah is a place name appearing in Judges 3:26, marking the location to which Ehud fled after killing Eglon, king of Moab. The name likely means 'hairy' or 'goat,' possibly referring to the wooded or rocky character of the terrain. It seems to have been located in the hill country of Ephraim, providing Ehud with refuge after his daring assassination. The site's exact location remains uncertain, though it served as a safe haven from Moabite pursuit.

(1×) A place in the Ephraimite hill country to which Ehud escaped in Judges 3:26. The form הַשְּׂעִירָתָה (ha-se'iratah) includes the definite article and the directional he suffix, literally meaning 'toward the Seirah.' English renders 'to-Seirah,' Spanish 'hacia-Seirah' (toward Seirah), French 'à-Seirah' (to Seirah), and German 'zu-Seirah' (to Seirah). The narrative says Ehud 'escaped to Seirah' while the Moabite servants delayed, giving him time to reach the mountains and rally Israel to seize the fords of the Jordan. The place name appears only this once, functioning as a waypoint in Ehud's flight rather than a major settlement, though it was clearly known to the original audience. **GEOGRAPHY AND SPACE**

en: to-Seirah | **es:** hacia-Seirah | **fr:** à-Seirah | **de:** zu-Seirah Judg 3:26

שַׁעַל H8168 *Prep-b / N-msc / 3ms* (3×)

hollow of hand, handful (cupped palm or measured portion)

This noun denotes either the hollow of the hand (the cupped palm) or the amount that fits in one hand—a handful. Isaiah 40:12 uses it in a magnificent image of God 'measuring the waters in the hollow of His hand,' emphasizing divine sovereignty over creation. In hyperbolic contexts, 'handfuls' becomes a figure for quantity: enough dust in Samaria to give each soldier a handful (1 Kings 20:10), or false prophetesses who prophesy for 'handfuls of barley' (Ezekiel 13:19). The term captures both the anatomical feature (the cupped hand) and the measured amount it can hold.

(3×) Either the hollow/cup of the hand itself or the amount it holds. 1 Kings 20:10 uses the plural: Ben-hadad boasts there won't be enough dust in Samaria to give 'handfuls' to all his men (an impossibly large army). Isaiah 40:12 asks rhetorically who has measured the waters 'in the hollow of his hand'—only God can cup the seas in his palm. Ezekiel 13:19 condemns prophetesses who work for 'handfuls of barley'—paltry payment for false divination. The cross-linguistic evidence ('puñados,' 'handfuls,' 'hollow of His hand') confirms both the container (cupped hand) and contents (measured portion). **GEOGRAPHY AND SPACE**

en: for-handfuls, for-handfuls-of, in-the-hollow-of-His-hand | **es:** con-el-hueco-de-su-mano, para-puñados, por-puñados-de | **fr:** [בשעלו], ouverture, pour-handfuls | **de:** [בשעלו], [בשעלי], fuer-handfuls 1Kgs 20:10; Isa 40:12; Ezek 13:19

שַׁעַלְבִּים H8169 *Conj-w / N-proper-fs* (3×)

Shaalabbin, Shaalbim (place name: town in Dan's territory)

Shaalabbin (or Shaalbim) was a town in the original territory of Dan, mentioned in conquest and administrative contexts. The name possibly means 'haunt of foxes' based on cognate roots. Joshua 19:42 includes it in Dan's allotment. Judges 1:35 reports that the Amorites held onto Shaalbim (the Danites failed to fully conquer it), though eventually 'the hand of the house of Joseph prevailed' over them. 1 Kings 4:9 lists it in Solomon's second administrative district. The site's precise location is debated, though it lay somewhere in the Shephelah or hill country west of Jerusalem.

(3×) Place name of a Canaanite-Amorite town that came under Israelite control. Joshua 19:42 assigns it to Dan's tribal territory. Judges 1:35 notes that Amorites retained control there despite Danite claims, until Josephite pressure forced them into corvée labor. 1 Kings 4:9 shows it integrated into Solomon's administrative system. The multilingual glosses simply transliterate the name ('Shaalabbin,' 'Saalbín,' 'Shaalbim'), appropriate for a proper noun. The variations in form (Shaalabbin/Shaalbim) reflect standard Hebrew orthographic fluidity. **GEOGRAPHY AND SPACE**

en: and-Shaalabbin, and-in-Shaalbim | **es:** y-Saalbín, y-en-Shaalbim, y-en-Shaalvim | **fr:** et-Shaalabbin, et-dans-Shaalbim | **de:** und-Shaalabbin, und-in-Shaalbim Josh 19:42; Judg 1:35; 1Kgs 4:9

שַׁעַלְבֹנִי H8170 *Art / N-proper-ms* (2×)

The Shaalbonite or Shaalvonite, a gentilic from Shaalbin/Shaalbim; identifying a warrior of David

A gentilic adjective with the definite article, meaning 'the Shaalbonite' or 'the Shaalvonite,' indicating origin from the town of Shaalbin (or Shaalbim). The term appears in 2 Samuel 23:32 and its parallel in 1 Chronicles 11:33, identifying Eliahba as a native of this town and one of David's mighty men. Shaalbin/Shaalbim was a town on the border of Dan and later associated with Ephraim, mentioned in Joshua and Judges. The gentilic marks geographic origin, part of the practice of identifying warriors by hometown. The Septuagint transliterates the term, preserving the Hebrew form.

(2×) David's mighty men came from throughout Israel and even beyond, and geographic gentilics like 'the Shaalbonite' anchor these warriors in specific towns and tribal territories. Eliahba's identification as 'the Shaalbonite' tells us he hailed from Shaalbin, a town in the Danite/Ephraimite region. The parallel texts in Samuel and Chronicles confirm the epithet, and the term contributes to the geographic and tribal diversity celebrated in the lists of David's heroes. The definite article ('the Shaalbonite') marks it as a recognized, official designation. **PROPER NAMES (PERSONAL)**

en: the-Shaalbonite, the-Shaalvonite | **es:** el-saalboní, el-shaalvonita | **fr:** [השעלבני], le-Shaalbonite | **de:** [השעלבני], der-Shaalbonite 2Sam 23:32; 1Chr 11:33

שַׁעֲלִים H8171 *N-proper-fs* (1×)

Shaalim; district or region in Israel through which Saul passed searching for his father's donkeys

Shaalim is a geographical district mentioned in 1 Samuel 9:4 as one of several regions Saul traversed while searching for his father's lost donkeys—the journey that would unexpectedly lead him to Samuel and his anointing as king. The name may be related to foxes or jackals (שׁוּעָל), or it might connect to Shaalabbin mentioned elsewhere in Benjamin or Dan. Its precise location remains uncertain, though it lay somewhere between Saul's home territory and Ramah where Samuel resided.

(1×) A district or territory in Israel mentioned in Saul's pre-royal travels. The phrase אֶרֶץ שַׁעֲלִים (eretz Sha'alim) means 'land of Shaalim' in 1 Samuel 9:4. English, Spanish, French, and German all provide the transliteration 'Shaalim.' The Septuagint shows variation (Εασακεμ, Σααλειμ, Σεγαλειμ), reflecting uncertainty about the location. Some scholars identify it with Shaalabbin (a town in Dan) or connect it to the 'land of Shalishah' mentioned just before in the same verse. The region is remembered only because Saul passed through it on his donkey-hunting expedition—a mundane task that became the providential path to kingship. **GEOGRAPHY AND SPACE**

en: Shaalim | **es:** Shaalim | **fr:** Shaalim | **de:** Shaalim 1Sam 9:4

שָׁעַן H8172 *V-Nifal-Imperf-3ms* (22×)

To lean upon, support oneself on; figuratively, to rely on or trust in someone, especially God or human allies.

A Niphal verb that moves seamlessly between the physical and the spiritual. In its concrete sense, Saul leans on his spear (2 Sam 1:6), Samson pushes against the pillars (Judg 16:26), and Abraham's guests recline under a tree (Gen 18:4). But the Chronicler and the prophets transform it into a theology of dependence: King Asa relied on the LORD and won a stunning victory (2 Chr 14:11), then later relied on Aram instead and was rebuked (2 Chr 16:7–8). The physical posture of leaning becomes a metaphor for where one places one's ultimate trust — a pattern visible across languages, where Spanish 'apoyarse' and French 'appuyé' both carry the dual physical-relational meaning.

1. rely on, trust in (12×) To rely on, depend upon, or place one's trust in — the figurative extension of leaning. Used predominantly in Chronicles and the prophets for trusting God (2 Chr 13:18; 14:11; Isa 10:20; Mic 3:11) or misplacing trust in human allies (2 Chr 16:7–8; Ezek 29:7). The construction is typically נִשְׁעַן עַל followed by the object of trust. Spanish 'apoyarse' and French 's'appuyer' preserve the physical-to-relational metaphor, showing how bodily support becomes spiritual reliance. **LEAN RELY TRUST**

en: and-when-they-leaned, and-when-you-relied, and-will-lean | **es:** apoyándose, cuando-te-apoyaste, nos-apoyamos | **fr:** [ובהשענך], [ובהשענך], [ונשען] | **de:** [בהשענך], [ובהשענך], [ובהשענם] 2Chr 13:18; 2Chr 14:11; 2Chr 16:7; 2Chr 16:8

2. lean physically, recline upon (10×) To lean physically, rest one's weight against, or recline upon a support. Abraham invites his visitors to recline under the tree (Gen 18:4), a geographic cliff leans toward Moab's border (Num 21:15), Samson pushes against the pillars (Judg 16:26), and Naaman's master leans on his hand in the temple (2 Kgs 5:18). Job 8:15 uses it figuratively of a spider's web that cannot bear weight. Spanish 'apoyado' and French 'appuyé' consistently reflect the postural sense of resting one's body against something solid. **LEAN RELY TRUST**

en: and-he-is-supported, and-lean, and-leans | **es:** Se-apoyará, apoyado, apoyándose | **fr:** [וישען], appuyé, et-leans | **de:** [וישען], [ישען], leaning Gen 18:4; Num 21:15; Judg 16:26; 2Sam 1:6; 2Kgs 5:18

שָׁעַע H8173a *V-Hitpael-Imp-mp* (3×)

be blinded, smeared over (eyes closed/obscured)

This rare verb means to be blinded or have one's eyes smeared shut, always used metaphorically for spiritual obtuseness. Isaiah 29:9 uses both Qal and Hithpalpel forms in a staccato command: 'Blind yourselves and be blind!' (parallel to 'delay and be delayed'), calling Israel to persist in willful ignorance. Isaiah 6:10 in God's commission to the prophet commands 'besmear its eyes!'—make their eyes dull. The root relates to Aramaic words for smearing or smoothing over. Some scholars suggest textual emendations, but the basic sense of obscured vision—whether literal or metaphorical blindness—remains clear across the attestations.

(3×) Metaphorical blinding or making eyes unable to see truth. Isaiah 29:9 uses it twice in Isaiah's ironic command to his audience: persist in your blindness, stagger in confusion. Isaiah 6:10 instructs the prophet to 'besmear' the people's eyes as part of the hardening judgment—make them unable to see and understand. The doubled reference in 29:9 (imperative in both Qal and Hithpalpel) intensifies the idea: actively blind yourselves and become blind. The multilingual glosses ('cegaos,' 'blind yourselves,' 'quedad ciegos') confirm this involves voluntary or imposed spiritual obtuseness. **BLINDNESS PHYSICAL SPIRITUAL**

en: and-be-blind, blind-yourselves, shut | **es:** cegaos, ciega, y-quedad-ciegos | **fr:** [השע], [השתעשעו], [ושעו] | **de:** [השע], [השתעשעו], [ושעו] Isa 6:10; Isa 29:9

שָׁעַע H8173b *V-Piel-Perf-1cs* (6×)

To delight in, take exquisite pleasure; to play, sport joyfully

The Pilpel verb שִׁעֲשַׁע (from שׁעשׁ II) expresses a deep, luxuriating delight — the kind of pleasure that lingers and savors. Five of its six occurrences describe spiritual delight: the psalmist delights in God's Torah (Ps 119:16, 47, 70), and God's consolations delight the troubled soul (Ps 94:19). German 'Wohlgefallen' (well-pleasure, deep satisfaction) captures the contemplative quality perfectly. But Isaiah gives us a stunning sixth use: in the messianic kingdom, a nursing child 'plays' over the cobra's hole (Isa 11:8) — fearless, innocent delight turned physical. Isaiah 66:12 adds a tender image of being 'fondled' on the knees, blending physical comfort with spiritual joy.

1. delight in, take pleasure in (5×) To take exquisite delight or pleasure in something, to find deep, lingering enjoyment — predominantly used of delighting in God's Torah, commandments, and consolations. The psalmist declares 'I delight in your statutes' (Ps 119:16, 47) and 'I take delight in your law' (119:70), while God's consolations 'delight my soul' (Ps 94:19). Isaiah 66:12 extends this to being 'fondled' (Polpal stem) on the knees — comfort as delight. Spanish 'me deleitare' and German 'Wohlgefallen' both encode a deep, savoring pleasure rather than mere happiness. **DELIGHT PLEASURE**

en: I-delight, and-I-will-delight, delight | **es:** Y-me-deleitaré, deleitan, me-deleitaré | **fr:** [תשעשעו], et-se-délecter, se-délecter | **de:** Wohlgefallen, [תשעשעו], ich-Wohlgefallen Ps 94:19; Ps 119:16; Ps 119:47; Ps 119:70; Isa 66:12

2. play, sport (1×) To play or sport, describing innocent, joyful physical activity in a context of fearless trust. In Isaiah 11:8, the messianic vision depicts a nursing child who 'plays' (וְיִשְׁעַשַׁע) over the hole of the cobra — an image where deadly danger has been abolished and unguarded delight reigns. Spanish 'y jugara' (and will play) shifts decisively from the contemplative 'delight' vocabulary of the psalm occurrences to the physical vocabulary of childhood play, confirming a distinct sense within the same root. **LAUGHING AND PLAYING**

en: and-will-play | **es:** Y-jugará | **fr:** [וישעשע] | **de:** [וישעשע] Isa 11:8

שַׁעַף H8174 *Conj-w / N-proper-ms* (2×)
Sha'aph, a name in the genealogy of Caleb; appears twice with slight variation
A personal name appearing twice in the genealogy of Caleb in 1 Chronicles 2. In verse 47, the name appears as Sha'aph (שַׁעַף), and in verse 49, with a conjunction, as 'and Sha'aph' (וְשַׁעַף). These may be two different individuals in the Calebite clan or the same person mentioned twice. The name's etymology is uncertain, though some suggest a connection to 'thought' or 'divided.' The Septuagint offers transliterations (Sagae, Sagaph, Saaph), preserving the Hebrew. Chronicles' genealogies often repeat names or include multiple individuals with the same name, reflecting complex family structures in ancient Judah.

(2×) Calebite genealogies in Chronicles preserve the memory of clans and families in southern Judah, some of which merged with or influenced later Judahite identity. Sha'aph appears in these lists without narrative elaboration—simply a name among descendants of Caleb. Whether one person or two, the name anchors part of the Calebite lineage. The dual mention in close proximity (verses 47 and 49) may indicate importance or may reflect genealogical complexity (different branches, or father and son). The transliterations across languages show the name's stability in transmission. **PROPER NAMES (PERSONAL)**
en: Sha'aph, and-Sha'aph | **es:** Saaf, y-Saaf | **fr:** [ושעף], [שעף] | **de:** [ושעף], [שעף] 1Chr 2:47; 1Chr 2:49

שָׁעַר H8175a *Conj-w / V-Qal-Imp-mp* (3×)
bristle with horror, shudder (hair stands on end from terror)
This denominative verb derives from the word for 'hair' and means to bristle or shudder with horror—literally, to have one's hair stand on end in terror. Jeremiah 2:12 calls on the heavens to 'shudder' in horror at Israel's apostasy (parallel to 'be shocked and appalled'). Ezekiel uses it twice in judgment oracles: kings will 'shudder' at Tyre's fall (27:35) and nations will 'tremble' at the sword brandished against Egypt (32:10). The verb captures visceral, physical reaction to catastrophe—the involuntary trembling and hair-raising fear that accompanies witnessing judgment. The contexts uniformly involve dramatic divine punishment that horrifies onlookers.

(3×) Shudder or bristle with horror at witnessing catastrophe. Jeremiah 2:12 commands the heavens to 'shudder' at Israel's forsaking God—cosmic horror at covenant violation. Ezekiel 27:35 describes kings of coastlands who 'shuddered with shuddering' (cognate accusative) when Tyre fell—their faces trembling at the news. Ezekiel 32:10 warns that nations 'will shudder' when God brandishes the sword against Egypt. The multilingual glosses ('horrorizaos,' 'se estremecieron,' 'shudder') confirm this involves both fear-response and physical trembling, the involuntary reaction to terrifying judgment. **TREMBLING AND FEAR**
en: and-shudder, shudder, will-shudder | **es:** se-estremcerán, se-estremecieron, y-horrorizaos | **fr:** [ושערו], tempête | **de:** [ושערו], [ישערו], [שערו] Jer 2:12; Ezek 27:35; Ezek 32:10

שָׁעַר H8175b *Conj-w / V-Hitpael-ConjImperf-3ms* (4×)
sweep away, storm; to whirl away with violent wind or tempest, whether literally or as divine judgment
This verb describes the violent sweeping or whirling action of storm winds. Psalm 58:9 uses it of God sweeping away the wicked 'before your pots can feel the thorns'—a vivid image of sudden removal. Psalm 50:3 describes God's approach: 'around him it is exceedingly tempestuous.' Job 27:21 pictures the east wind sweeping away the wicked man from his place. Daniel 11:40 uses it of a king who 'shall storm against him' like a whirlwind. The multilingual glosses (Spanish arremolina 'whirls', French tempête 'tempest', German sweep) capture both the violent motion and storm imagery. This is the overwhelming force of wind-driven judgment or warfare, carrying everything before it like a tornado sweeping the landscape.

(4×) To sweep or whirl away with tempestuous, violent force, like a storm wind. God sweeps away the wicked suddenly (Ps 58:9); around God it is tempestuous (Ps 50:3); the east wind whirls away the wicked man (Job 27:21); a king storms against his enemy (Dan 11:40). The verb captures windstorm violence—not gradual erosion but sudden, overwhelming removal. Used metaphorically for divine judgment and military assault, emphasizing the irresistible force of the attack. **STORMS AND TEMPESTS**
en: He-will-sweep-it-away, and-it-sweeps-him-away, and-shall-storm | **es:** los-arrebatará, tempestad, y-lo-arremolina | **fr:** et-frissonner-lui, et-tempête, tempête | **de:** [וישערהו], [וישתער], er-wird-sweep-es-weg Job 27:21; Ps 50:3; Ps 58:9; Dan 11:40

שָׁעַר H8175c *V-Qal-Perf-3cp / 3mp* (1×)
knew them, had acquaintance with; or possibly 'feared/shuddered before them'—interpretation disputed
This verb form in Deuteronomy 32:17 is disputed in meaning. It appears in Moses's song describing Israel's apostasy, saying they sacrificed to new gods that 'your fathers did not know.' The traditional interpretation takes it as 'know' or 'be acquainted with,' emphasizing the novelty of these deities. However, the root may alternatively mean 'fear' or 'regard with awe,' yielding 'gods your fathers did not fear.' The parallel with 'did not know' in the same verse favors the 'acquaintance' interpretation, highlighting the foreignness of these imported deities.

(1×) Describes the fathers' lack of relationship with new gods in Deuteronomy 32:17. The form שערום (se'arum) is a Qal perfect 3rd plural with suffix, meaning 'they knew them' or possibly 'they feared them.' English translates 'knew-them,' Spanish offers 'los-temieron' (feared them), French 'connut-eux' (knew them), and German 'wusste-ihnen' (knew them). The phrase describes new gods that recently appeared, which the ancestors 'did not know'—emphasizing their novelty and illegitimacy. The parallel structure with 'your fathers did not know them' (לֹא יְדָעוּם) in the same verse suggests the meaning is cognitive acquaintance rather than fearful reverence, though BDB notes the root's possible connection to fear or shuddering. **PRONOUNS AND MIXED**
en: knew-them | **es:** los-temieron | **fr:** connut-eux | **de:** wusste-ihnen Deut 32:17

שָׁעַר H8176 *V-Qal-Perf-3ms* (1×)
to think, reckon, calculate; forming internal judgments or valuations
This verb describes mental calculation or reckoning, particularly making evaluations or judgments in one's mind. It appears in Proverbs 23:7 in a notoriously difficult saying about a stingy person: 'as he calculates in his soul, so is he.' The word captures internal deliberation and assessment, suggesting that a person's true character is revealed not by outward words but by inner thoughts and calculations. The verb's semantic range includes putting a valuation on something, appropriate to both commercial and psychological contexts.

(1×) Describes internal mental reckoning in Proverbs 23:7. The form שער (sha'ar) is a Qal perfect 3rd masculine singular, embedded in the phrase 'as he thinks in his soul, so is he.' English renders 'he-thinks,' Spanish 'calcula' (calculates), French simply transliterates 'שער,' and German uses 'Tor' (gate—apparently a lexical confusion). The proverb warns about the person who invites you to eat but whose heart is not with you—he appears generous but inwardly is calculating the cost. The verb reveals the discord between public behavior and private assessment, making the point that a person's true nature lies in their hidden calculations rather than their performed hospitality. **GEOGRAPHY AND SPACE**
en: he-thinks | **es:** calcula | **fr:** שער | **de:** Tor Prov 23:7

שְׂעַר H8177 *N-msc / 3ms* (3×)
hair (Aramaic cognate, of the head)
This Aramaic noun means 'hair,' specifically hair of the head, appearing three times in Daniel's visions and narratives. Daniel 3:27 reports that the fire didn't singe 'the hair of their heads' when the three men survived the furnace. Daniel 4:30 describes Nebuchadnezzar during his madness when 'his hair grew like eagles'

feathers' (living like a beast). Daniel 7:9 in the Ancient of Days vision sees one 'whose hair was like pure wool'—white and venerable. The term is the standard Aramaic equivalent to Hebrew se'ar, used literally for human (or angelic) head hair.

(3×) Hair of the head in Aramaic contexts. Daniel 3:27 emphasizes the completeness of the furnace miracle: not even 'the hair of their heads' was singed. Daniel 4:30 describes Nebuchadnezzar's bestial transformation where 'his hair grew like eagles' feathers'—long and unkempt during his wilderness exile. Daniel 7:9 portrays the Ancient of Days with hair 'like pure wool'—white and glorious, indicating age and wisdom. The cross-linguistic glosses simply transliterate or translate literally ('su cabello,' 'his hair'), as appropriate for the straightforward anatomical term. **GEOGRAPHY AND SPACE**

en: and-hair-of, his-hair | **es:** su-cabello, y-cabello-de, y-el-cabello-de | **fr:** et-porte, orge | **de:** [שערה], und-Tor Dan 3:27; Dan 4:33; Dan 7:9

שַׁעַר H8178a *N-ms* (3×)

horror, shuddering (trembling reaction to catastrophe)

This noun denotes the feeling or state of horror and shuddering—the visceral reaction to witnessing judgment or disaster. It appears as a cognate accusative with the verb 'shudder' in two Ezekiel oracles (27:35; 32:10), intensifying the expression: 'they shuddered with shuddering.' Job 18:20 describes how future generations 'seized shuddering' at the wicked man's fate (parallel to 'were appalled'). The word captures not just fear but physical trembling—the body's involuntary response to horror. The semantic field overlaps with terror, dread, and the trembling that accompanies witnessing divine judgment.

(3×) The emotion and physical state of horrified shuddering. Job 18:20 says those who come after 'seized shuddering' when contemplating the wicked man's destruction. Ezekiel 27:35 and 32:10 use it as cognate accusative with the verb: kings and nations 'shuddered with shuddering' at Tyre's fall and Egypt's judgment. The term emphasizes the involuntary, physical dimension of horror—not just mental dismay but bodily trembling. The multilingual glosses ('estremecimiento,' 'horror,' 'shuddering') confirm this denotes both the emotion and its physical manifestation. **GEOGRAPHY AND SPACE**

en: shuddering | **es:** con-estremecimiento, horror | **fr:** porte, שער | **de:** Tor Job 18:20; Ezek 27:35; Ezek 32:10

שַׁעַר H8178b *N-msc* (1×)

storm, tempest of destruction; violent weather used in divine judgment imagery

This noun denotes a destructive storm or tempest, appearing in Isaiah 28:2 in a prophecy against Ephraim. The word is essentially identical to סַעַר (sa'ar), the more common term for storm, but with the sin/shin distinction. It appears in a simile describing the Assyrian invasion as 'a tempest of destruction,' paired with 'hailstorm' to convey overwhelming, irresistible judgment. The storm metaphor captures both the violence and the divine agency behind historical catastrophe—God using natural and political forces as instruments of judgment.

(1×) A violent, destructive storm in the prophetic imagery of Isaiah 28:2. The construct form שַׁעַר (sa'ar) combines with קֶטֶב (qetev, 'destruction') to form 'a storm of destruction' or 'a destroying tempest.' English renders 'a-tempest,' Spanish 'tormenta-de' (storm of), while French and German give 'porte' and 'Tor' respectively (both meaning 'gate,' apparently confusing this storm-word with the homonym meaning gate). Isaiah uses this meteorological image to describe the Assyrian army that will sweep away Samaria 'like a flooding rain, like a mighty overflowing water'—piling up storm and flood imagery to convey the totality of judgment coming upon the northern kingdom. **STORMS AND TEMPESTS**

en: a-tempest | **es:** tormenta-de | **fr:** porte | **de:** Tor Isa 28:2

שַׁעַר H8179 *Prep-m / N-ms* (375×)

Gate or entrance to a city, temple, or palace; metonymically, a community or territorial jurisdiction ('within your gates').

Shaar refers first to the physical gate — the architectural opening in a city wall, temple precinct, or palace compound through which people pass, which is barred at night and opened at dawn. Gates were also the civic center where elders sat, justice was administered, and public business transacted. In Deuteronomic legislation, a distinctive metonymic usage emerges: 'within your gates' means 'within your towns' or 'in your settlements,' where the gate stands for the entire community under its jurisdiction. Spanish puerta, French porte, and German Tor consistently render the physical sense, while the possessive construction 'your gates' (en tus puertas, in dein Tore) signals the territorial extension.

1. gate, entrance, doorway (337×) A physical gate, entrance, or doorway (337x) — the concrete architectural structure in a city wall, temple, palace, or camp. This covers gates being opened and shut (Josh 2:5-7, Isa 45:1), the city gates of Jerusalem (Neh 7:3), temple gates (2 Chr 23:15, 20), and gates in prophetic vision (Ezekiel 40-48). Translations uniformly use their word for gate: English 'gate,' Spanish puerta, French porte, German Tor. The gate served as both passage point and civic gathering place where elders judged (Ruth 4:1, Prov 31:23). **GEOGRAPHY AND SPACE**

en: gate, gate-of, gate-of- | **es:** Puerta-de, puerta, puerta-de | **fr:** porte | **de:** Tor 2Kgs 25:4; 1Chr 26:16; 2Chr 18:9; 2Chr 23:15; 2Chr 23:20

2. gates as territory or community (38×) Gates as a metonym for territory, community, or civic jurisdiction (38x). Concentrated in Deuteronomic law, 'within your gates' (bish'arekha) means 'within your settlements' — designating the towns and territory of Israel rather than literal doorways. The Sabbath command extends to 'the sojourner who is within your gates' (Exod 20:10, Deut 5:14), and Deuteronomy's instructions about worship, tithing, and justice use this phrasing repeatedly (Deut 6:9, 12:12, 14:27-29). The possessive suffixes in all languages — English 'your gates,' Spanish tus puertas, German dein Tore — mark this community-referencing sense. **GEOGRAPHY AND SPACE**

en: in-your-gates, is-in-your-gates, your-gates | **es:** En-tus-puertas, en-puertas-tuyas, en-tus-puertas | **fr:** dans-ton-portes, est-dans-ton-portes, ton-portes | **de:** dein-Tore, in-dein-Tore, ist-in-dein-Tore Exod 20:10; Deut 5:14; Deut 6:9; Deut 11:20; Deut 12:12

שַׁעַר H8180 *N-mp* (1×)

measures, yield multiplier; specifically hundredfold agricultural return

This noun denotes measures or proportional yield, appearing in Genesis 26:12 to describe Isaac's extraordinary agricultural success. The phrase 'a hundred measures' means a hundredfold return—the seed multiplied a hundred times over, an exceptional harvest indicating divine blessing. The word derives from calculating or reckoning, here applied to agricultural proportions. Ancient agriculture typically yielded returns of 5 to 10-fold, making a hundredfold harvest a clear sign of God's favor.

(1×) Denotes measures of agricultural yield in Genesis 26:12. The phrase מֵאָה שְׁעָרִים (me'ah she'arim) literally means 'hundred measures' or 'hundredfold,' describing Isaac's crop return. English, Spanish, and French all use 'measures' ('measures,' 'medidas,' 'measures'), while German provides 'Maß' (measure). The text says Isaac sowed in the land and reaped 'a hundred measures'—that is, he received a hundred times what he planted. This extraordinary fertility occurred during a famine period, making it even more remarkable and clearly attributing the success to the Lord's blessing, which the text explicitly states. The hundredfold yield would later become Jesus's image for productive reception of God's word (Mark 4:20). **AUTO-DETECTED COMMUNITY 10355 WITH 4 SENSES**

en: measures | **es:** medidas | **fr:** measures | **de:** Maß Gen 26:12

שְׂעָר H8181 *Conj-w / N-msc / 3fs* (28×)

hair — body or head hair, prominent in purity diagnosis, Nazirite vows, and physical descriptions

Se'ar is the standard Hebrew noun for hair, whether on the human body or head, appearing 28 times across legal, narrative, and poetic

texts. Its heaviest concentration is in Leviticus 13-14, where the color, depth, and behavior of hair in affected skin patches form the priest's primary diagnostic criteria for declaring a person clean or unclean — white hair turned in a sore spells impurity (Lev 13:3, 10, 20-21, 25-26, 30-32). The Nazirite vow centers on the hair of one's head: it must grow uncut during the vow period and is shaved and offered at its conclusion (Num 6:5, 18). Narratively, Esau is born 'like a garment of hair' (Gen 25:25), and Elijah is identified as 'a hairy man' (2 Kgs 1:8) — both defining characterizations. Judges records Samson's hair regrowing after Delilah's betrayal (Judg 16:22). In Isaiah's barber metaphor, YHWH will shave 'the hair of the head, the hair of the feet, and the beard' (Isa 7:20). Ezra tears hair from his head and beard in grief over intermarriage (Ezra 9:3). Song of Songs uses it poetically: 'your hair is like a flock of goats' (Song 4:1; 6:5).

hair (body or head) (28×) Human or animal hair as a physical substance, examined in purity law, consecrated in Nazirite ritual, and invoked in physical description and poetry. The Levitical priest inspects hair color and condition to diagnose skin impurity (Lev 13:3-4, 10, 20-26, 30-32; 14:8-9). The Nazirite's uncut hair embodies consecration to God (Num 6:5, 18). Defining personal traits are cast in terms of hair: Esau's hairy body (Gen 25:25), Elijah's hairy mantle (2 Kgs 1:8), Samson's regrown locks (Judg 16:22). Song of Songs transforms it into erotic imagery (Song 4:1; 6:5), while Ezra's tearing of hair dramatizes communal grief (Ezra 9:3). **GEOGRAPHY AND SPACE**

en: and-hair, and-its-hair, hair | **es:** cabello-de, el-cabello-de, pelo | **fr:** Tes-cheveux, cheveu, cheveu-de | **de:** Haar, Haar-von, dein-Haar Gen 25:25; Lev 13:3; Lev 13:4; Lev 13:10; Lev 13:20

שֹׂעָר H8182 *Art / Adj-mp* (1×)

bad, horrid, disgusting; describing inedible figs in a prophetic sign-act

This adjective describes something horrid, disgusting, or repulsive, appearing in Jeremiah 29:17 to characterize figs so bad they cannot be eaten. The word appears in Jeremiah's prophetic imagery where two baskets of figs represent different groups—good figs symbolizing the exiles who will be restored, and these disgusting figs representing those who remained in Jerusalem and would face judgment. The term conveys not just poor quality but active repulsion, figs that have rotted beyond any usefulness.

(1×) Describes figs that are inedibly bad in Jeremiah 29:17. The plural form הַשְּׂעֹרִים (ha-sho'arim) with the article means 'the horrid ones' or 'the disgusting ones,' specifically 'the bad figs.' English renders 'the-bad,' Spanish 'los-malos' (the bad ones), while French and German retain the bracketed Hebrew form. Jeremiah's oracle uses this vivid image to describe Zedekiah, his officials, and the remnant in Jerusalem: they will become 'like the bad figs that cannot be eaten because they are so bad.' The adjective emphasizes not merely inferior quality but active rottenness—these figs don't just taste poor, they provoke disgust, making them a fitting symbol for those who face God's curse rather than blessing. **BAD ROTTEN WORTHLESS**

en: the-bad | **es:** los-malos | **fr:** [השערים] | **de:** [השערים] Jer 29:17

שְׂעָרָה H8183 *Conj-w* (2×)

Storm, tempest; violent wind, symbolizing divine power and judgment

A feminine noun meaning storm or tempest, synonymous with the more common סַעַר. It appears in Job 9:17 and Nahum 1:3, both times describing the overwhelming power associated with God's presence and action. Job laments that God 'crushes him with a storm,' using violent weather as a metaphor for undeserved suffering. Nahum declares that 'the LORD's way is in whirlwind and storm,' affirming divine sovereignty over nature's most fearsome forces. The multilingual glosses favor 'storm' or 'tempest,' and the contexts link the term to theophany and judgment—God manifests in and through the storm.

(2×) Storm imagery is pervasive in biblical theophanies: God appears in clouds, thunder, and tempest, revealing both majesty and terror. Job's 'with a storm' captures the sense of being overwhelmed by forces beyond control or comprehension—God's actions feel like being battered by a tempest. Nahum's 'in whirlwind and storm' celebrates the same power, but from a different angle: the storm is God's pathway, the medium of his righteous judgment on Nineveh. The Spanish 'tempestad' and English 'storm' convey the violent, awe-inspiring nature of divine action. **STORMS AND TEMPESTS**

en: and-in-the-storm, with-storm | **es:** con-tempestad, y-en-tempestad | **fr:** dans-בשערה, et-dans-orge | **de:** [בשערה], [ובשערה] Job 9:17; Nah 1:3

שְׂעֹרָה H8184 *Conj-w* (34×)

barley — the bearded cereal grain, one of the seven species of the Land, used for food, feed, and offerings

Se'orah denotes barley, the hardy cereal that ripened before wheat and served as a staple grain for both humans and livestock throughout the ancient Near East. Its 34 occurrences span agricultural, cultic, and economic contexts. In the plague narrative, barley is singled out as already 'in the ear' when the hail struck Egypt, while wheat survived because it was late-ripening (Exod 9:31-32). It appears among the seven species that define the Land's bounty (Deut 8:8) and marks the harvest calendar in Ruth, where Naomi and Ruth arrive in Bethlehem at the beginning of barley harvest (Ruth 1:22). Hosea purchases his wayward wife for fifteen shekels of silver and a homer and a half of barley (Hos 3:2), and Ezekiel includes it in his siege-bread recipe (Ezek 4:9). Every target language renders it straightforwardly: Spanish 'cebada,' French 'orge,' German 'Gerste,' confirming a single, unified agricultural sense across all occurrences.

barley (34×) The cereal grain barley (Hordeum vulgare), cultivated widely in ancient Israel and the broader Near East. Appears in agricultural contexts as a crop that ripens before wheat (Exod 9:31), among the seven species of the promised land (Deut 8:8), as harvested grain marking the seasonal calendar (Ruth 1:22; 2:23), in economic transactions (Hos 3:2; 2 Kgs 7:1), and in cultic grain-offerings (Num 5:15; Ezek 45:13). Cognate with Aramaic se'arta and Arabic sha'ir. **BARLEY GRAIN**

en: and-barley, barley, of-barley | **es:** cebada, cebadas, y-cebada | **fr:** [ושעורים], [שערה], [שעורים] | **de:** Tore, Torhueter, [ושעורים] Exod 9:31; Lev 27:16; Num 5:15; Deut 8:8

שַׂעֲרָה H8185 *Prep-m / N-fsc / 3ms* (7×)

a hair, strand of hair — a single hair or collectively the hair of one's head or body

Sa'arah is the unit noun derived from se'ar ('hair'), formed with the feminine ending to denote a single strand. It appears in memorable expressions of divine precision and care: the slingers of Benjamin could hurl stones at a hair's breadth without missing (Judg 20:16), and no hair of Jonathan's head would fall to the ground (1 Sam 14:45). The same assurance echoes for the wise woman of Tekoa's son (2 Sam 14:11) and Adonijah (1 Kgs 1:52). In Job 4:15 it takes on an eerie collective sense as the hair of Eliphaz's flesh stands on end. Spanish 'cabello' and French 'poil' consistently capture this bodily sense.

Hair, a single hair (7×) A single hair or strand of hair, used both as an individual unit (in proverbial expressions about precision and divine protection) and collectively for body hair. The construct phrase missaarath rosho ('a hair of his head') appears in oath-like guarantees that not one hair shall fall (1 Sam 14:45; 2 Sam 14:11; 1 Kgs 1:52), while Judges 20:16 uses it as a measure of accuracy for Benjamite slingers. In Job 4:15 the hair of the flesh bristles during a terrifying vision. French 'de-poil' and Spanish 'de-cabello' reflect the same somatic sense throughout. **GEOGRAPHY AND SPACE**

en: from-a-hair-of, from-hair-of, of-his-hair | **es:** cabellos-de, de-cabello-de, de-su-cabello | **fr:** de-hair-de, de-poil, de-son-hair | **de:** [שערת], als-der-hairs-von, als-hairs-von Judg 20:16; 1Sam 14:45; 2Sam 14:11; 1Kgs 1:52; Job 4:15

שַׁעֲרוּרָה H8186a *Conj-w / Adj-fs* (2×)

Horrible thing, horror; something shocking and morally abhorrent

A feminine noun meaning horrible thing or horror, appearing in Jere-

miah to describe moral and spiritual abominations. In Jeremiah 5:30, the prophet declares, 'An appalling and horrible thing has occurred in the land'—referring to false prophecy and corrupt leadership. In Jeremiah 23:14, Jeremiah sees 'a horrible thing' in the prophets of Jerusalem: adultery, lying, and strengthening evildoers. The term conveys not just shock but moral revulsion—these are things that should not be, violations of the covenant order. The multilingual glosses ('horrible thing,' 'cosa horrible') capture the sense of moral outrage and astonishment.

(2×) Jeremiah's use of שַׁעֲרוּרָה marks moments of prophetic horror at the depth of Judah's corruption. The 'horrible thing' is not a natural disaster but a moral catastrophe: prophets lie, priests exploit, and the people love it so. The pairing with 'appalling' (שַׁמָּה) in 5:30 intensifies the sense of shock—this is both astonishing and horrifying. The Spanish 'cosa horrible' and French forms preserve the adjectival-nominal structure, and the repetition in Jeremiah underscores the prophet's lament: horror upon horror has overtaken the land. This is the vocabulary of moral collapse. **TERROR AND AWE**

en: and-horrible, horrible-thing | **es:** cosa-horrible, y-horrible | **fr:** [ושערורה], [שערורה] | **de:** [וּשְׁעוּרָה], [שְׁעוּרָה] Jer 5:30; Jer 23:14

שַׁעֲרוּרִיָּה H8186b *Adj-fs* (3×)

horrible thing, abomination (morally shocking act)

This feminine noun denotes something horrible or abominable, an act so morally shocking it provokes revulsion. Jeremiah 18:13 asks rhetorically who has heard such a thing: 'the virgin Israel has done a horrible thing'—abandoned her God for idols. Hosea 6:10 declares 'I have seen a horrible thing in the house of Israel'—their harlotry and defilement. The Ketiv-Qere variation in Hosea suggests some textual uncertainty about the exact form, but the sense remains clear: something morally repugnant that violates covenant expectations. The term carries stronger moral freight than simple 'bad thing'—it's an outrage, an abomination against divine standards.

(3×) An act or thing so morally shocking it horrifies. Jeremiah 18:13 identifies Israel's apostasy as 'a horrible thing' unprecedented among the nations. Hosea 6:10 (with Ketiv-Qere variation) describes God seeing 'a horrible thing' in Israel's house—their spiritual adultery. The word appears in prophetic indictments of covenant violation, emphasizing not just wrongdoing but its shocking, abominable character. The multilingual glosses ('cosa horrible,' 'horrible thing,' 'horreur') confirm this denotes something beyond ordinary sin—a moral outrage that provokes divine and human revulsion. **TERROR AND AWE**

en: (horrible-thing), [horror], horrible-thing | **es:** cosa-horrible, horror | **fr:** [שערורה], horreur | **de:** [(שְׁעוּרִיָּה)], [[שְׁעִירִיָּה]], [שְׁעֹרֶת] Jer 18:13; Hos 6:10

שְׁעַרְיָה H8187 *Conj-w / N-proper-ms* (2×)

Shearíah, a Benjamite descendant of Saul listed in genealogical records

Shearíah appears in the genealogies of Benjamin as a descendant of King Saul through Jonathan's line. The name occurs twice in 1 Chronicles, in parallel genealogical lists (8:38 and 9:44), identifying one of the sons of Azel. The Greek Septuagint renders the name variously as Saraia or Saaria, reflecting different manuscript traditions.

(2×) A personal name borne by a Benjamite in the post-exilic genealogies. The occurrence in both 1 Chronicles 8:38 and 9:44 represents the same individual in duplicate genealogical records, a common feature of Chronicles' literary structure. All four languages provide transliterations rather than translations, confirming its status as a proper name. **PROPER NAMES (PERSONAL)**

en: and-Shearyah | **es:** y-Searías | **fr:** [וּשְׁעַרְיָה] | **de:** [וּשְׁעַרְיָה] 1Chr 8:38; 1Chr 9:44

שְׁעָרִים H8188 *Prep-l / N-proper-ms* (1×)

Seorim; personal name of a priest assigned to the fourth division of temple service

Seorim is the name of a priest whose family formed the fourth of the twenty-four priestly divisions established by David for temple service. His name appears in 1 Chronicles 24:8 in the list organizing the descendants of Aaron into rotating courses. Each division served one week at a time, ensuring orderly worship and distributing the honor and responsibility of temple ministry. The name's etymology may relate to barley (שְׂעוֹרִים), though as a proper name it functions primarily as an identifier.

(1×) Personal name of a priestly family head in the temple service roster. The form לִשְׁעָרִים (le-Se'orim) means 'for Seorim,' appearing in 1 Chronicles 24:8 with the preposition indicating the assignment 'for' or 'to' this family. English, Spanish render 'for-Seorim' and 'para-Seorim,' while French and German retain the bracketed Hebrew. The Septuagint gives Σεωρειμ. This priestly division system organized by lot ensured fairness and prevented disputes, with each course serving in Jerusalem for one week twice yearly, plus major festivals. Seorim's descendants would have maintained this service through succeeding generations, carrying responsibility for sacrifices, incense, and temple worship during their appointed times. **PROPER NAMES (PERSONAL)**

en: for-Seorim | **es:** para-Seorim | **fr:** [לִשְׁעָרִים] | **de:** [לִשְׁעָרִים] 1Chr 24:8

שַׁעֲלַיִם H8189 *Conj-w* (3×)

Shaaraim (place name: 'double gates,' two locations in Judah/Simeon)

Shaaraim means 'two gates' or 'double gates,' designating two distinct towns in southern Israel. The first appears in the Shephelah of Judah (Joshua 15:36) and along the route of the Philistine flight after David killed Goliath (1 Samuel 17:52, where the Septuagint translates it as 'the gates'). The second belonged to Simeon in the Negeb (1 Chronicles 4:31), apparently the same as Sharuhen (Joshua 19:6) and possibly Shilhim (Joshua 15:32). The name likely reflects an actual architectural feature—towns with double gate systems. The dual attestation creates geographical ambiguity that must be resolved by context.

(3×) Place name meaning 'double gates' for two southern towns. Joshua 15:36 lists it among Judahite Shephelah settlements. 1 Samuel 17:52 identifies the road the Philistines fled along after Goliath's death as 'the way to Shaaraim' (literally 'to the gates'). 1 Chronicles 4:31 places it in Simeonite territory in the Negeb. The multilingual glosses simply transliterate ('Shaaraim,' 'Saaraim'), appropriate for proper nouns. The name's meaning ('gates') occasionally shows through in Greek translation as 'the gates.' **GEOGRAPHY AND SPACE**

en: Shaarayim, and-Shaarayim, and-in-Sha'arayim | **es:** Shaaraim, y-Saaraim, y-en-Saarayim | **fr:** Shaarayim, [וּבְשַׁעֲרַיִם], et-Shaarayim | **de:** Shaarayim, [וּבְשַׁעֲרַיִם], und-Shaarayim Josh 15:36; 1Sam 17:52; 1Chr 4:31

שַׁעַשְׁגַּז H8190 *N-proper-ms* (1×)

Shaashgaz; personal name of a royal eunuch in charge of King Ahasuerus's concubines

Shaashgaz was a eunuch in the Persian court of King Ahasuerus (Xerxes), specifically the custodian of the concubines. He appears in Esther 2:14, where the text explains the protocol for women who spent a night with the king—afterward they would be placed under Shaashgaz's care in the second harem. His position involved oversight of women who had been with the king but were not chosen as queen, essentially managing the king's expanded household. His name is likely Persian, though its exact etymology is uncertain.

(1×) The name of a eunuch overseeing the concubines in the Persian royal harem. All language glosses provide transliterations: English 'Shaashgaz,' Spanish 'Saasgaz,' while French and German retain the bracketed Hebrew form. The Septuagint renders his name as Γαι. In Esther 2:14, Shaashgaz is identified as 'the king's eunuch who was in charge of the concubines'—women who had been with the king but were not chosen as queen. These women lived in a separate part of the harem and would not see the king again unless specifically summoned. Shaashgaz thus managed what amounted to an honorable confinement for the king's former companions. **PROPER**

NAMES (PERSONAL)
en: Shaashgaz | **es:** Saasgaz | **fr:** [שעשגז] | **de:** [שעשגז] Esth 2:14

שַׁעֲשֻׁעִים H8191 *N-mpc / 3ms* (9×)
Delight, exquisite pleasure; an intensive plural noun expressing deep enjoyment, often directed toward God's law or wisdom.
An intensive plural noun expressing profound delight and supreme enjoyment, most characteristically used in Psalm 119 to describe the psalmist's passionate love for God's Torah. Five of its nine occurrences appear in that single psalm (119:24, 77, 92, 143, 174), where the law is described as the speaker's delight in times of affliction and wandering. In Proverbs 8:30-31, personified Wisdom declares she was God's daily delight at creation, rejoicing in the inhabited world. Isaiah 5:7 calls Judah the 'planting of his delight,' and Jeremiah 31:20 names Ephraim a 'child of delight.' Spanish 'delicias' and French 'délice' beautifully capture the intensive, almost ecstatic quality.

delight, exquisite pleasure (9×) Deep, intensive delight or exquisite pleasure, always in the plural of intensity (שַׁעֲשֻׁעִים). The word expresses more than ordinary enjoyment—it conveys a kind of rapturous engagement. In Psalm 119 (vv. 24, 77, 92, 143, 174), the psalmist declares God's testimonies and Torah to be his 'delights,' the sustaining joy that preserves him through suffering. In Proverbs 8:30-31, Wisdom herself was God's daily delight before creation and found her delight among humanity. Isaiah 5:7 and Jeremiah 31:20 use it for God's tender delight in his people. Spanish 'delicias' and 'deleites,' French 'délice,' and German evidence all point to a register of intense, deeply personal pleasure. JOY AND EXULTATION
en: and-my-delight, are-my-delight, daily-His-delight | **es:** deleites-de-mí, delicias, delicias-de-mí | **fr:** [שעשועין], [שעשעים], délice | **de:** [ושעשע], [שעשועין], [שעשעים] Ps 119:24; Ps 119:77; Ps 119:92; Ps 119:143; Ps 119:174

שָׁפָה H8192 *V-Nifal-Prtcpl-ms* (2×)
To be swept bare, laid bare, made desolate or exposed (typically of mountains or bones)
This verb describes the process of being stripped clean or exposed, whether by wind, disease, or destruction. Isaiah 13:2 speaks of raising a signal on a 'bare mountain'—one conspicuously visible because vegetation has been swept away. In Job 33:21, the word depicts extreme emaciation where bones protrude through wasted flesh. The root connects to Arabic words for raising dust and Aramaic terms for leveling or smoothing, suggesting a fundamental sense of exposure through removal.

(2×) The Niphal participle and Pual forms both convey passive transformation to a state of bareness. The mountain in Isaiah is 'wind-swept' or naturally denuded, making it an ideal place for a visible signal. Job's reference to bones being 'laid bare' captures the horror of severe illness. Spanish uses 'pelado' (bare, peeled) and 'desnudan' (stripped naked), while English glosses emphasize the exposing action. The domain assignment to Violence/Destruction likely reflects Job's context, though the Isaiah usage is more neutral. DESOLATION AND RUIN
en: (and-are-laid-bare), bareness | **es:** (y-se-desnudan), pelado | **fr:** [נשפה], et-(ושכו) | **de:** [(ושכו)], [נשפה] Job 33:21; Isa 13:2

שָׂפָה H8193 *Conj-w / N-fs* (177×)
Lip(s), speech; the edge or rim of an object; the shore or bank of water; also language or tongue.
Safah is one of Hebrew's most elegant body-part metaphors, radiating outward from the physical lip to encompass speech, the edge of any surface, the shore of any water, and even human language itself. As the organ of speech, it appears over 120 times — guarding lips, lying lips, flattering lips, burning lips touched by a coal (Isa 6:7). But the same word names the brim of Solomon's great molten sea (1 Kgs 7:23), the edge of the tabernacle curtains (Exod 26:4), and the shore of the sea where Abraham's descendants will be as numerous as sand (Gen 22:17). Most strikingly, safah means 'language' in the Babel narrative — 'the whole earth had one lip' (Gen 11:1). Arabic preserves this range beautifully: shafah for the body part, hafah for edges, shati' for shores, and lughah for language — four words where Hebrew uses one.

1. lip, lips (body part) (123×) The physical lip or lips as the organ of speech — the dominant sense at 123 occurrences, spanning all major genres. Lips speak (Ps 34:13), lie (Ps 12:2-3), flatter (Prov 7:21), guard wisdom (Prov 5:2), tremble in prayer (1 Sam 1:13), and are touched by a burning coal in Isaiah's commissioning (Isa 6:5-7). Moses protests he is 'uncircumcised of lips' (Exod 6:12, 30) — a striking idiom for speech impediment. Arabic shafah (شَفَة) and Korean 입술 track this body-part sense exactly. The dual form sefatayim dominates, reflecting the natural pairing of upper and lower lips. LIPS BODY PART
en: are-lips-of, has-lips-of, lips | **es:** de-labios, labios, labios-de | **fr:** lips, lèvre, lèvres | **de:** Lippe, Lippen, Lippen-von Exod 6:12; Exod 6:30; 2Kgs 18:20; Job 11:2; Job 11:5

2. edge, brim, border (of object) (23×) The edge, brim, or border of a manufactured object — 23 occurrences concentrated in the tabernacle construction narratives (Exod 26-28) and the description of Solomon's temple vessels (1 Kgs 7:23-26). The curtains of the tabernacle have a safah (Exod 26:4, 10), the breastplate has a safah (Exod 28:26), and the great molten sea has a safah like a lily blossom (1 Kgs 7:26). Arabic hafah (حَافَة) and Korean 가장자리 ('rim, edge') both select non-anatomical vocabulary, confirming this as a dead metaphor fully lexicalized into its own spatial sense. German Rand and French bord similarly abandon lip-language entirely. GEOGRAPHY AND SPACE
en: and-its-brim, border, brim-of- | **es:** borde, borde-de, de-su-borde | **fr:** bord-de, bordure, brim-de- | **de:** Grenze, Lippe, Rand-von Exod 26:4; Exod 26:10; Exod 28:26

3. shore, bank (of water) (22×) The shore or bank of a body of water — 22 occurrences in narrative geography and divine promises. Abraham's seed will be multiplied 'as the sand on the shore of the sea' (Gen 22:17); Pharaoh's cows come up from the Nile 'on the bank' (Gen 41:3); Moses meets Pharaoh 'at the bank of the river' (Exod 7:15). The metaphorical logic is clear — the shore is the 'lip' where water meets land. Arabic shati' (شَاطِئ) and Swahili ufukwe/kando ya both use dedicated shore vocabulary, while Spanish orilla and French bord elegantly bridge 'edge' and 'shore' just as Hebrew does. GEOGRAPHY AND SPACE
en: bank-of, border-of-, edge-of- | **es:** en-orilla-de, la-orilla-de, la-ribera-de | **fr:** bank-de, bord-de, bord-de- | **de:** Grenze-von-, Lippe, Rand-von- Gen 22:17; Gen 41:3; Gen 41:17; Exod 2:3; Exod 7:15

4. language, tongue (Gen 11) (8×) Language, tongue, or system of speech — 8 occurrences, most famously in the Babel narrative where 'the whole earth had one safah and one set of words' (Gen 11:1, 6-7, 9). Also in Isa 28:11 ('with stammering lips and another tongue') and Isa 33:19 ('a people of obscure speech'). The metonymic chain is clear: lip → speech → the whole system of speech. Arabic lughah (لُغَة), Korean 언어, and Swahili lugha all use dedicated 'language' vocabulary here, showing that this metonymic extension has become a full distinct sense rather than a contextual shade of the body-part meaning. TONGUE (BODY AND SPEECH)
en: a-language, and-language, beyond | **es:** labio, lengua-de, lengua-de-ellos | **fr:** et-language, language, language-de | **de:** Lippe, die-Sprache, ein-Lippen Gen 11:1; Gen 11:6; Gen 11:7; Gen 11:9

5. (1×) Speech or eloquence as a faculty — the single occurrence at Job 12:20 where God 'takes away the speech of the trusted' (safah ne'emanim). Here safah means not 'lip' (the body part) nor 'language' (the system) but the faculty or power of persuasive speech. Spanish el habla de and German welcher Mund both select 'speech/mouth' rather than 'lip' or 'language,' indicating translators perceive a distinct semantic shade. In context, Job is cataloguing God's sovereign reversals: the wise lose their wisdom, the eloquent lose their speech. LIPS BODY PART
en: speech | **es:** el-habla-de | **fr:** lèvre | **de:** welcher-Mund Job 12:20

שְׂפוֹת H8194 *Conj-w / N-fsc* (1×)
cheese, or possibly cream; a dairy product provided to David's men during Absalom's rebellion

This noun of uncertain meaning denotes some kind of dairy product, traditionally understood as cheese. It appears in 2 Samuel 17:29 in the list of provisions brought to David and his men at Mahanaim when they fled from Absalom. The term may derive from a root meaning 'to skim off,' leading to interpretations like 'cream' or 'curds,' though ancient versions and rabbinic tradition support 'cheese.' The uncertainty reflects the word's rarity, though the context clearly indicates nourishing dairy provisions.

(1×) A dairy product, likely cheese, provided among supplies to David's army. The construct form שְׁפוֹת (shepot) appears with 'of the herd' (שְׁפוֹת בָּקָר) in 2 Samuel 17:29. English renders 'and-cheese-of,' Spanish 'y-quesos-de' (and cheeses of), French 'et-cheese-de,' and German 'und-cheese-von.' This provision appears alongside wheat, barley, flour, honey, butter, sheep, and other foodstuffs brought by supporters when David arrived at Mahanaim fleeing Absalom. The dairy product complemented the grain and other protein sources, ensuring the hungry, weary army had substantial nourishment. Whether firm cheese or rich curds, it represented portable, high-value nutrition appropriate for feeding troops. **GEOGRAPHY AND SPACE**
en: and-cheese-of | **es:** y-quesos-de | **fr:** et-cheese-de | **de:** und-cheese-von
2Sam 17:29

שְׁפוֹ H8195 *N-proper-ms* (2×)

Shepho/Shephi, an Edomite name appearing in genealogies with variant spellings

This personal name appears in the genealogies of Edom with two distinct Hebrew spellings: Shepho in Genesis 36:23 and Shephi in 1 Chronicles 1:40. The variation likely represents dialectal differences or scribal updating rather than two different individuals. The Septuagint shows similar variation (Soph, Sophim, Sob, Sapphei), confirming the textual instability common with proper names across manuscript traditions. This individual was among the sons of Shobal, a Horite chief in Edom.

(2×) A single individual identified through two spelling variants in parallel genealogical passages. Genesis preserves the older 'Shepho' form while Chronicles updates to 'Shephi,' a pattern seen elsewhere in comparing these two books. Modern translations consistently recognize these as the same person. The multilingual glosses provide transliterations that attempt to capture one or both forms, with French and German preserving the Hebrew script to acknowledge the textual variation. **PROPER NAMES (PERSONAL)**
en: Shephi, Shepho | **es:** Sefi, Shefo | **fr:** Shepho, [שפי] | **de:** Schefo, [שפי]
Gen 36:23; 1Chr 1:40

שְׁפוֹט H8196 *N-ms* (2×)

Judgment, act of judgment, judicial sentence or legal decision

This noun denotes formal legal judgment or the execution of judicial decisions. In 2 Chronicles 20:9, it appears in a list of calamities (sword, judgment, pestilence, famine) that might prompt crying out to God. Ezekiel 23:10 uses the plural 'judgments' to describe the legal sentences executed on Oholah (Samaria). The word is relatively rare and its exact form is questioned by scholars—some ancient versions support it while modern scholars have suggested emendations.

(2×) The term refers specifically to formal judicial acts or sentences, distinct from more common words for justice or law. Both passages concern divine or legal judgments being executed. Spanish 'juicio' and French 'jugement' capture the juridical sense, as do the English glosses emphasizing the judicial nature. The assignment to Courts and Legal Procedures fits the contexts of formal legal action and sentencing. **JUDGMENT AND VERDICT**
en: and-judgments, judgment | **es:** juicio, y-juicios | **fr:** [שפוט], et-jugement | **de:** [ושפוטים], [שפוט]
2Chr 20:9; Ezek 23:10

שְׁפוּפָם H8197a *Prep-l / N-proper-ms* (1×)

Shephupham; personal name of a Benjaminite ancestor, head of a tribal family

Shephupham appears in Numbers 26:39 as a clan ancestor in Benjamin's tribal census. His descendants formed one of the Benjaminite families, though the name shows variation across biblical genealogies. He corresponds to Muppim and Huppim in Genesis 46:21 and to Shuppim and Huppim in 1 Chronicles 7:12, reflecting the textual fluidity common in genealogical lists. These variations likely stem from different textual traditions or dialectal pronunciations of the same ancestral name.

(1×) Ancestral name of a Benjaminite clan in Numbers 26:39. The prepositional form לְשְׁפוּפָם (le-Shephupham) means 'to/of Shephupham,' indicating this is the eponymous ancestor of the Shuphamite clan. English renders 'to-Shephupham,' Spanish 'De-Sefufam' (of Sephupham), French 'à-Shephupham,' German 'zu-Shephupham.' The Septuagint gives Σουταλα or Σοφαν. The census lists this family among Benjamin's clans during Israel's wilderness period. BDB notes the name's equivalence with Muppim and Huppim (Genesis 46:21) and Shuppim and Huppim (1 Chronicles 7:12), showing how genealogical names could vary in spelling while referring to the same ancestral figure. **PROPER NAMES (PERSONAL)**
en: to-Shephupham | **es:** De-Sefufam | **fr:** à-Shephupham | **de:** zu-Shephupham
Num 26:39

שְׁפוּפָן H8197b *Conj-w / N-proper-ms* (1×)

Shephuphan; personal name of a Benjaminite in the genealogical records of 1 Chronicles

Shephuphan is listed in 1 Chronicles 8:5 among the sons of Bela in Benjamin's genealogy. This name is essentially another variant of Shephupham/Shuppim, demonstrating how the same family name could be recorded with slight variations in different genealogical contexts. The Chronicles genealogies often preserve alternative name forms or traditions distinct from those in the Pentateuch or Samuel-Kings, reflecting different source documents or scribal practices.

(1×) Personal name in Benjamin's genealogy in 1 Chronicles 8:5. The form וְשְׁפוּפָן (we-Shephuphan) includes the conjunction 'and,' appearing in a genealogical list. Spanish provides 'y-Sefufán' (and Sephuphan), while French and German retain the bracketed Hebrew. The Septuagint shows considerable variation (Σωφαφφακ, Σωφαν, Σεπφαμ), reflecting the challenges of transliterating unfamiliar Hebrew names and perhaps indicating different textual traditions. This name represents the same ancestral figure as Shephupham in Numbers 26:39, with the variation likely due to dialectal differences or scribal tradition rather than indicating distinct individuals. **PROPER NAMES (PERSONAL)**
en: and-Shefufan | **es:** y-Sefufán | **fr:** [ושפופן] | **de:** [ושפופן]
1Chr 8:5

שִׁפְחָה H8198 *N-fsc / 3ms* (63×)

shiphchah – maidservant, female slave; also a humble self-designation by a woman addressing a superior

The feminine noun shiphchah refers to a maidservant or female slave within a household, synonymous with amah (H0519) though with subtle social nuances. It first appears in Gen 12:16 among Pharaoh's gifts to Abram and features prominently in the matriarchal narratives: Hagar is Sarah's shiphchah (Gen 16:1), Bilhah and Zilpah are the shiphchoth who bear children on behalf of Rachel and Leah (Gen 30:4-12). Beyond denoting actual servitude, the word functions as a conventional expression of humility when a woman addresses a social superior, as Hannah does before Eli (1 Sam 1:16) and Abigail before David (1 Sam 25:24-28). Spanish sierva, French servante, and German Magd capture both dimensions.

maidservant, female slave (63×) A female servant or slave-girl belonging to a household, used of actual bondwomen like Hagar (Gen 16:1), Bilhah, and Zilpah (Gen 29:24, 29), as well as a conventional self-humbling term by women addressing superiors – as when Hannah speaks to Eli (1 Sam 1:16) or Abigail to David (1 Sam 25:24-28). Spanish sierva, French servante, and German Magd consistently render the word, with possessive suffixes (-her, -his, -your) reflecting the relational nature of servanthood. All 63 occurrences share a single semantic core of female domestic service or deferential self-reference. **FEMALE SERVANT SLAVE**
en: maidservant-her, maidservant-his, maidservant-of | **es:** sierva-de, sierva-

suya, sierva-tuya | **fr:** le-servante-de, servante-de, servante-sa | **de:** Magd, dein-Magd, deine-Magd Gen 12:16; Gen 16:1; Gen 16:2; Gen 16:5; Gen 16:6

שָׁפַט H8199 *Prep-l / V-Qal-Inf* (204×)

To judge, govern, vindicate, contend at law; as participle: judge (office-holder); Niphal: be judged, stand trial

Shaphat is the legal and governmental verb of the Hebrew Bible — covering the full arc from courtroom adjudication to national governance to divine vindication of the oppressed. In the Judges period, the shofet was not merely an arbitrator but a charismatic military-political leader, a sense Arabic qada (spanning both 'judge' and 'rule') confirms. The same verb turns adversarial in the Niphal to mean 'enter into a lawsuit,' as when God challenges Israel to contend with Him (Isa 43:26). Spanish distinguishes juzgar (adjudicate) from gobernar (govern) and vindicar (vindicate), mapping the same fractures visible in the Hebrew evidence.

1. to judge, adjudicate (98×) The foundational Qal verbal action: judging, rendering verdicts, administering justice. Ninety-eight occurrences from Samuel judging Israel at Bethel, Gilgal, and Mizpah (1 Sam 7:16) to Solomon's prayer for judicial wisdom (1 Kgs 3:9). Arabic hakama, Spanish juzgar, French juger, and Korean simpan-hada converge on forensic adjudication. JUDGING AND DECIDING

en: I-shall-judge, I-will-judge, and-he-judged | **es:** Y-juzgó, juzgaré, te-juzgaré | **fr:** et-il-jugea, et-jugea, juger | **de:** richten, richtete, und-er-richtete Judg 3:10; Judg 10:2; Judg 10:3; Judg 12:7; Judg 12:8

2. judge (person, office-holder) (61×) The Qal active participle lexicalized as the substantive 'judge' (shofet/shoftim). Sixty-one occurrences spanning judicial appointment (Deut 16:18), the divine title 'Judge of all the earth' (Gen 18:25), and the era's named office-holders. Arabic al-qadi, Spanish el juez, and German der Richter confirm fully nominalized status. JUDGING AND DECIDING

en: a-judge, judge, judges | **es:** a-jueces, el-juez, jueces | **fr:** juger, juges, le-juge | **de:** Gerichte, Richter, der-Richter Gen 18:25; Num 25:5; Deut 16:18; Deut 17:9; Deut 17:12

3. to vindicate, do justice for (16×) Qal forms with benefactive or vindicatory force: judging on behalf of, championing the oppressed. Sixteen occurrences including David's plea 'Judge me, O LORD' (Ps 7:8), 'Vindicate me, O God' (Ps 26:1), and Isaiah's call to 'judge the fatherless' (Isa 1:17). Arabic ihkum li ('judge for me') and Spanish juzgame confirm the pro-plaintiff orientation. JUDGING AND DECIDING

en: and-may-he-vindicate-me, do-justice-for, judge | **es:** Juzgará, Júzgame, Para-juzgar | **fr:** et-peut-il-vindicate-moi, il-a-jugé, il-jugera | **de:** richten, richtet, richtete 1Sam 24:15; 2Chr 26:21; Ps 7:8; Ps 10:18; Ps 26:1

4. to enter into judgment, contend (13×) Niphal and related forms of reciprocal judicial action: entering a lawsuit, contending at law, litigating. Thirteen occurrences including God's 'I will enter into judgment with you' (Ezek 20:35–36), the futility of contending with God (Job 9:15), and the fool's courtroom (Prov 29:9). Arabic haakama (Form III, 'to litigate') marks the shift from authority to adversarial engagement. JUDGING AND DECIDING

en: I-judged, I-will-judge, am-entering-into-judgment | **es:** Y-me-juzgaré, a-mi-juez, entraré-en-juicio | **fr:** et-je-fera-juge, et-juger, juger | **de:** richten, richtete, und-ich-wird-richte 1Sam 12:7; Job 9:15; Prov 29:9; Isa 43:26; Isa 59:4

5. to rule, govern (11×) Qal extended from judicial to political governance — ruling or leading a people in the pre-monarchic pattern. Eleven occurrences: 'give us a king to judge us' meaning 'to govern us' (1 Sam 8:5–6), Moses sitting all day 'judging' as executive (Exod 18:13). Arabic qada with governance connotation and the book of Judges confirm shaphat as the pre-monarchic term for leadership. JUDGING AND DECIDING

en: and-he-will-judge-us, judging, to-judge | **es:** a-juzgar, juez, juez-de | **fr:** et-il-fera-juge-nous, juger, pour-il-a-jugé | **de:** richten, richtete, und-er-wird-richte-uns Exod 18:13; 1Sam 8:5; 1Sam 8:6; 1Sam 8:20; 1Kgs 3:9

6. to be judged (passive) (5×) The Niphal passive: to be judged, to stand trial, to undergo judgment. Five occurrences including 'let the nations be judged before you' (Ps 9:19), the assurance for the righteous (Ps 37:33), and the devastating 'when he is judged, let him come out guilty' (Ps 109:7). Arabic yudan and Korean simpan-batda confirm the passive voice. JUDGING AND DECIDING

en: let-be-judged, they-shall-judge-you, when-he-is-judged | **es:** Cuando-sea-juzgado, cuando-juzgaba, cuando-sea-juzgado | **fr:** dans-juger, juger | **de:** lass-sein-richtete, richten, richtete 2Chr 22:8; Ps 9:19; Ps 37:33; Ps 109:7; Ezek 24:14

שָׁפַט H8200 *V-Qal-Prtcpl-mp* (1×)

judges, magistrates; Aramaic term for judicial officials who administer justice and teach law

This Aramaic participle functions as a noun meaning judges or magistrates, appearing in Ezra 7:25 in Artaxerxes's decree to Ezra. The Persian king authorizes Ezra to appoint magistrates and judges who will administer justice for all the people beyond the River who know God's law, and to teach those who do not. The term denotes officials with both judicial and instructional authority, responsible for maintaining order according to divine and royal law.

(1×) Refers to judges or magistrates with authority to decide legal cases in Ezra 7:25. The Aramaic participial form שפטין (shaptin) is plural, literally 'judges' or 'those who judge.' English renders 'magistrates,' Spanish 'magistrados,' while French and German retain the bracketed Hebrew/Aramaic form. King Artaxerxes commands Ezra to 'appoint magistrates and judges who may judge all the people in the province Beyond the River, all who know the laws of your God.' These officials would combine judicial and educational functions—deciding cases according to Torah and teaching those unfamiliar with God's law. The Persian authorization shows remarkable support for Jewish self-governance according to religious law within the empire. JUDGING AND DECIDING

en: magistrates | **es:** magistrados | **fr:** [שפטין] | **de:** [שפטין] Ezra 7:25

שֶׁפֶט H8201 *Conj-w* (16×)

Judgments, acts of divine justice — punitive acts executed by God against nations or the wicked

A masculine noun used exclusively in the plural (shephatim) to denote God's punitive acts of justice, distinct from the more common mishpat. It appears first in the Exodus narrative, where God promises to bring Israel out of Egypt 'by great acts of judgment' (Exod 6:6; 7:4) and executes judgments against all the gods of Egypt (Exod 12:12; Num 33:4). Ezekiel dominates its usage, employing the phrase 'execute judgments' (asah shephatim) repeatedly to announce divine punishment against Jerusalem and the nations (Ezek 5:10, 15; 11:9; 16:41; 25:11; 28:22, 26; 30:14, 19). Ezekiel 14:21 names God's four judgments — sword, famine, wild beasts, and pestilence. Proverbs 19:29 extends the term to the judicial consequences awaiting the scoffer. French 'jugements' and German 'Gerichte' both render the plural force of punitive divine acts.

Judgments, judicial acts (16×) Acts of divine judgment or judicial punishment, always in the plural שְׁפָטִים, denoting God's punitive interventions against Egypt (Exod 6:6; 7:4; 12:12; Num 33:4), Jerusalem, and foreign nations (Ezek 5:10, 15; 11:9; 25:11; 28:22, 26; 30:14, 19). Distinct from the more general mishpat ('ordinance, case law'), this noun emphasizes the executory, retributive dimension of divine justice. Ezekiel 14:21 catalogues four specific judgments — sword, famine, wild beasts, pestilence — while Proverbs 19:29 applies the term to human scorners who face inevitable judicial reckoning. JUDGMENT AND VERDICT

en: and-with-judgments, judgments, judgments-my | **es:** con-juicios, juicios, juicios-de-mí | **fr:** [שפטים], avec-jugements, et-avec-jugements | **de:** Gericht, Gerichte, [שפטים] Exod 6:6; Exod 7:4; Exod 12:12; Num 33:4; 2Chr 24:24

שָׁפָט H8202 *N-proper-ms* (8×)

Shaphat: a personal name meaning 'he has judged,' borne by at least five men including the father of the prophet Elisha.

A masculine proper name meaning 'he has judged,' derived from the root shaphat (to judge). Its most prominent bearer is Shaphat son of Adlai, father of the prophet Elisha, who appears repeatedly in the Elijah-Elisha cycle (1 Kgs 19:16, 19; 2 Kgs 3:11; 6:31). Other bearers include a Simeonite spy sent to scout Canaan (Num 13:5),

a grandson of Zerubbabel in the Davidic genealogy (1 Chr 3:22), a Gadite chief (1 Chr 5:12), and a herdsman of David over the cattle in the valleys (1 Chr 27:29). The Septuagint consistently renders it Saphat or Saphath.

Shaphat (8×) The personal name Shaphat (שָׁפָט), a theophoric name meaning 'he has judged,' reflecting the confidence that God exercises righteous judgment. Best known as the patronymic of the prophet Elisha—'Elisha son of Shaphat' recurs as a fixed formula in Kings (1 Kgs 19:16, 19; 2 Kgs 3:11; 6:31). The name is also borne by a Simeonite representative in the wilderness reconnaissance (Num 13:5), a Davidic descendant (1 Chr 3:22), a Gadite leader (1 Chr 5:12), and a royal herdsman (1 Chr 27:29). All translations treat it as a straightforward proper noun: English 'Shaphat,' Spanish 'Safat,' French and German 'Shaphat/Shafat.' **PROPER NAMES (PERSONAL)**

en: Shafat, Shaphat, and-Shaphat | **es:** Safat, y-Safat | **fr:** Shafat, Shaphat, [ושפט] | **de:** Shafat, Shaphat, [ושפט] Num 13:5; 1Kgs 19:16; 1Kgs 19:19; 2Kgs 3:11; 2Kgs 6:31

שְׁפַטְיָה H8203 *N-proper-ms* (13×)

Shephatiah — a masculine personal name meaning 'YHWH has judged,' borne by several OT figures including a son of David.

A theophoric name combining the root for 'judge' with the divine name, meaning 'YHWH has judged' or 'YHWH has vindicated.' It is borne by at least eight distinct individuals in the Hebrew Bible. David's fifth son carries it (2 Sam 3:4; 1 Chr 3:3), as does a Benjamite leader (1 Chr 9:8), one of David's warriors at Ziklag (1 Chr 12:5), and a Simeonite prince (1 Chr 27:16). In the post-exilic period it names heads of returning families (Ezra 2:4; 8:8; Neh 7:9) and one of Jeremiah's accusers (Jer 38:1). The LXX rendering Saphatias and multilingual forms — Spanish 'Sefatías,' German/French 'Shefatyah' — all transliterate the same underlying Hebrew name.

Shephatiah (person name) (13×) The proper name Shephatiah (also Shephatyahu), meaning 'YHWH has judged,' identifying multiple individuals: David's fifth son (2 Sam 3:4), a Benjamite in Jerusalem (1 Chr 9:8), a warrior who joined David at Ziklag (1 Chr 12:5), a Simeonite tribal chief (1 Chr 27:16), a son of Jehoshaphat (2 Chr 21:2), heads of returning exile families (Ezra 2:4; Neh 7:9), and one of the officials who sought Jeremiah's death (Jer 38:1). The LXX Saphatias and multilingual transliterations confirm a single onomastic entry across all thirteen occurrences. **PROPER NAMES (PERSONAL)**

en: Shefatyah, Shephatiah, Shephatyah | **es:** Sefatya, Sefatías, Shefatyah | **fr:** Schephathia, Shefatyah, [שפטיה] | **de:** Shefatyah, [ושפטיהו], [שפטיה] 2Sam 3:4; 1Chr 3:3; 1Chr 9:8; 1Chr 12:6; 1Chr 27:16

שִׁפְטָן H8204 *N-proper-ms* (1×)

Shiphtan; personal name of an Ephraimite prince involved in dividing the Promised Land

Shiphtan was the father of Kemuel, who served as the tribal prince representing Ephraim in the division of Canaan. His name appears in Numbers 34:24 in the list of leaders appointed to allocate the land among the tribes. The name may derive from the root for 'judgment,' though as a proper name it primarily functions to identify lineage. These tribal representatives worked alongside Joshua and Eleazar to ensure fair distribution of the inheritance.

(1×) Personal name identifying the father of Kemuel, Ephraim's representative in the land division. All major glosses provide transliterations: English 'Shiphtan,' Spanish 'Siftán,' French 'Shiphtan,' German 'Shiphtan.' The Septuagint renders Σαβαθα(ν) or Σαφατων. In Numbers 34:24, Shiphtan appears in the patronymic formula 'Kemuel son of Shiphtan,' establishing family identity and tribal legitimacy for this leader. The context places him among the princes chosen by divine command to oversee one of Israel's most critical moments—receiving their God-given inheritance and distributing it justly among families and clans. **PROPER NAMES (PERSONAL)**

en: Shiphtan | **es:** Siftán | **fr:** Shiphtan | **de:** Shiphtan Num 34:24

שְׁפִי H8205 *N-ms* (10×)

A bare, treeless height or hilltop — exposed elevated ground, often used of desolate landscapes in prophetic imagery

This noun denotes a bare, windswept height stripped of vegetation — an exposed hilltop or ridge. The prophets, especially Jeremiah, use it repeatedly to evoke spiritual desolation: Israel's idolatrous worship on the 'bare heights' (Jer 3:2, 21; 7:29) and the scorching desert wind sweeping across them (Jer 4:11; 12:12; 14:6). Yet the word also carries notes of hope, as when Isaiah envisions God turning bare heights into springs of water (Isa 41:18; 49:9). Balaam's perch in Numbers 23:3 is likewise a bare height chosen for its unobstructed vantage.

bare height, barren hilltop (10×) A bare or treeless elevated place, an exposed hilltop devoid of vegetation, used for panoramic vantage points (Num 23:3, where Balaam goes to a bare height to receive an oracle) and prominently in prophetic poetry for desolate landscapes associated with judgment and idolatry (Jer 3:2, 21; 4:11; 7:29; 12:12; 14:6). Isaiah reverses the imagery, promising that God will open rivers on bare heights (Isa 41:18; 49:9). Job 33:21 uses the root for the bareness of wasted flesh. Spanish 'alturas' and French 'désolation' capture the dual sense of elevation and bleakness. **DESOLATION AND WASTE**

en: [and-are-laid-bare], bare-heights, the-bare-heights | **es:** [y-se-desnudan], a-lugar-alto, alturas | **fr:** désolation, et-[ושפי], à-un-bare-height | **de:** Oede, [[ושפי]], zu-ein-bare-height Num 23:3; Job 33:21; Isa 41:18; Isa 49:9; Jer 3:2

שֻׁפִּים H8206 *Conj-w* (3×)

Shuppim (personal name: Benjaminite ancestor and temple gatekeeper)

Shuppim is a personal name appearing in Benjaminite genealogies and Levitical service rosters. The name shows orthographic variation (Shuppim, Shupham, Shephupham) across texts, typical of genealogical records. 1 Chronicles 7:12 and 7:15 list Shuppim in complex Benjaminite-Manassite family trees that scholars find difficult to harmonize. 1 Chronicles 26:16 names Shuppim as a temple gatekeeper assigned to the western gate Shallecheth and the upper causeway. The Greek versions reflect the textual complexity with varied transliterations. The name may be related to a root meaning 'serpent' but this remains uncertain.

(3×) Personal name in Benjaminite genealogy and Levitical service. 1 Chronicles 7:12 and 7:15 embed Shuppim in complicated tribal genealogies (with textual difficulties scholars debate). 1 Chronicles 26:16 identifies Shuppim and Hosah as gatekeepers assigned to the western temple precincts during David's organization of Levitical service. The name functions both ancestrally (marking a family line) and personally (an individual gatekeeper), showing the fluidity between ancestor and descendant in biblical naming patterns. **PROPER NAMES (PERSONAL)**

en: To-Shuppim, and-Shuppim, and-for-Shuppim | **es:** Para-Supim, Y-Sufim, y-para-Sufim | **fr:** [ולשפים], [ושפם], [לשפים] | **de:** [ולשפים], [ושפם], [לשפים] 1Chr 7:12; 1Chr 7:15; 1Chr 26:16

שְׁפִיפֹן H8207 *N-ms* (1×)

horned viper; a venomous snake species, likely the cerastes with horn-like scales above its eyes

This noun denotes a specific type of venomous snake, the horned viper, appearing in Jacob's blessing of Dan in Genesis 49:17. The cerastes is characterized by horn-like scales above the eyes and its habit of lying hidden in sand or beside paths, striking the heel of passing animals or humans. Jacob uses this image to describe Dan: 'a serpent by the way, a viper by the path, that bites the horse's heels so that his rider falls backward.' The creature's stealth and deadly strike make it an apt symbol for tactical warfare and unexpected attack.

(1×) A horned viper that strikes from concealment in Genesis 49:17. English translates 'viper,' Spanish 'víbora' (viper), French 'viper,' German 'eine-Hornviper' (a horned viper). The Hebrew שְׁפִיפֹן (shephiphon) stands in parallel with נָחָשׁ (nachash, serpent), creating synonymous poetic lines. The creature is likely the cerastes cornutus or Hasselquistii, species native to the region with distinctive

horn-like protrusions. Jacob's prophecy uses this snake's characteristic behavior—lying coiled beside the path, striking the heel of the unwary—to describe Dan's military tactics. The image captures both danger and the element of surprise, suggesting Dan would punch above his weight through cunning rather than overwhelming force. **AUTO-DETECTED COMMUNITY 2423 WITH 6 SENSES**

en: viper | **es:** víbora | **fr:** viper | **de:** eine-Hornviper Gen 49:17

שְׁפִיר H8208 *N-proper-fs* (1×)

Shaphir; place name in the Philistine plain mentioned in Micah's lament over Judean cities

Shaphir is a town name appearing in Micah 1:11 within a series of wordplays on city names in a lament over Judah. The prophet addresses the 'inhabitant of Shaphir' in prophecies of coming judgment. The name may mean 'beautiful' or 'pleasant,' creating ironic contrast with the shame and exile predicted. Its exact location is uncertain, though it was apparently in the Shephelah near other towns Micah mentions. Some identify it with Shamir (Joshua 15:48), though this remains speculative.

(1×) A town in the Philistine plain or Shephelah mentioned in Micah 1:11. English and French render 'Shaphir/Saphir,' Spanish 'Safir,' while German retains the bracketed Hebrew. The Septuagint translates καλῶς (kalos), meaning 'beautiful/well'—apparently taking the name as a common adjective rather than a proper noun. Micah addresses 'inhabitant of Shaphir' in a passage using multiple wordplays on city names to reinforce the message of judgment. If the name indeed means 'beautiful,' the irony is sharp: the lovely town will experience shameful nakedness and exile. The town appears only here, making precise identification impossible, though it belonged to the circle of Judean settlements facing Assyrian invasion. **GEOGRAPHY AND SPACE**

en: Shaphir | **es:** Safir | **fr:** Saphir | **de:** [שפיר] Mic 1:11

שַׁפִּיר H8209 *Adj-ms* (2×)

Beautiful, fair, attractive in appearance (especially of foliage or trees)

This adjective describes visual beauty and appears exclusively in Daniel's account of Nebuchadnezzar's dream. Both occurrences (4:12, 4:21) describe the magnificent foliage of the great tree in the vision—leaves so beautiful they contribute to the tree's splendor. The term emphasizes aesthetic appeal and flourishing appearance. Its limitation to describing the dream-tree's foliage suggests a specialized or poetic register appropriate to visionary literature.

(2×) An adjective of visual beauty applied to the tree's foliage in Nebuchadnezzar's vision. The repeated use in both the dream narration (4:12) and its recounting (4:21) emphasizes the tree's magnificent appearance before its destruction. Spanish 'hermoso' and the consistent 'beautiful' glosses across languages confirm the aesthetic sense. The assignment to Properties/Relations > Nature, Class, Example reflects its descriptive function characterizing natural beauty. **GEOGRAPHY AND SPACE**

en: beautiful | **es:** hermoso | **fr:** [שפיר] | **de:** [שפיר] Dan 4:12; Dan 4:21

שָׁפַךְ H8210 *V-Qal-Imperf-3ms* (117×)

To pour out, shed, or spill — liquid, blood, wrath, or spirit; covering ritual libation, violent bloodshed, passive outpouring, metaphorical effusion, and reflexive dissolution

Shafakh is Hebrew's verb of irreversible outpouring — once liquid leaves the vessel, it cannot be gathered back. This physical finality gives the word its devastating moral weight in the phrase shafakh dam ('pour out blood'), the Bible's primary idiom for homicide. The same root that describes a Levite pouring sacrificial blood at the altar base (Lev 4:7) also indicts murderers who 'shed innocent blood' (Deut 19:10; Isa 59:7). The Arabic cognate safaka preserves the same blood-shedding specialization, while the Assyrian shapaku reveals yet another direction: pouring earth to build a siege mound. In the prophets, God 'pours out' his wrath like liquid fire, and in Lamentations, the poet's very soul 'pours itself out' in grief — the Hitpael reflexive capturing dissolution from within.

1. pour out (liquid/libation) (59×) To pour out a liquid or libation (Qal active, 59x): the basic physical sense of emptying a vessel — water, oil, blood, or a drink offering — typically in ritual or everyday contexts. Spanish derramar ('to spill, pour'), French répandre ('to spread, pour'), and German ausgiessen ('to pour out') all converge on this core meaning. Dominates the Levitical sacrificial system: blood poured at the altar base (Lev 4:7, 18, 25, 30, 34), water poured on the ground (Deut 12:16, 24), and Moses pouring anointing oil (Exod 29:12). The Gideon narrative has the broth poured out before the angel (Judg 6:20), and Elijah's contest on Carmel involves water poured on the altar (1 Kgs 18:28). **POURING AND SHEDDING**

en: I-shall-pour-out, I-will-pour, I-will-pour-out | **es:** Y-derramaré, derramará, derramaré | **fr:** et-répandre, il-devra-verser, pour-il-a-répandu | **de:** ausgiessen, er-soll-giessen, goss-aus Exod 4:9; Lev 4:7; Lev 4:18; Lev 4:25; Lev 4:30

2. shed (blood) (34×) To shed blood (Qal, 34x): a specialized collocation with dam ('blood') forming the Bible's primary idiom for killing and bloodguilt. Arabic safaka (the direct cognate) preserves this identical blood-shedding specialization, confirming the antiquity of the collocation. German Blut vergiessen and Spanish derramar sangre similarly treat 'shedding blood' as a fixed expression. Foundational in Gen 9:6 ('whoever sheds the blood of man, by man shall his blood be shed'), extended through the bloodguilt laws (Num 35:33; Deut 21:7), and weaponized by the prophets against unjust rulers (Ezek 22:3, 6, 27). The participial form shofekh dam functions nearly as a legal term: 'blood-shedder.' **POURING AND SHEDDING**

en: he-shed, its-shedder, shed | **es:** a-derramar, derramador-de, derramar | **fr:** il-a-répandu, il-shed, il-versa | **de:** ausgiessen, er-shed, goss-aus Gen 9:6; Gen 37:22; Lev 17:4; Num 35:33; Deut 21:7

3. be poured out (Qal passive) (8×) To be poured out (Qal passive, 8x): passive forms of the Qal where the subject undergoes the pouring — blood that was shed, liquid that was spilled. Spanish derramada (feminine passive) and French a été répandu ('was poured') confirm the passive reading. Distinguished from the Nifal (sense 4) by morphological form: these are participial and perfect constructions functioning as true Qal passives. Appears in the bloodguilt law of Num 35:33 (blood 'shed' in the land), Lamentations' imagery of wrath poured out (Lam 2:4; 4:11), and the psalmist's lament that his steps 'nearly slipped' — literally, his feet 'were poured out' (Ps 73:2). **POURING AND SHEDDING**

en: He-poured-out, [ketiv:had-poured-out], and-will-be-poured-out | **es:** [se-derramaron], derramada, ha-derramado | **fr:** et-il-a-répandu, répandre, était-shed- | **de:** [ketiv:had-ausgegossen-out], ausgiessen, goss-aus Num 35:33; Ps 73:2; Lam 2:4; Lam 4:11

4. be poured out (Nifal passive) (8×) To be poured out (Nifal, 8x): the grammatically marked passive stem, expressing the state of having been poured or shed. German ausgegossen (past participle) and Spanish fue derramada ('was poured') mark the passive orientation. Appears in the talion formula of Gen 9:6 (the murderer's blood 'shall be shed'), Deuteronomic altar law where blood 'shall be poured' on the ground (Deut 12:27), and prophetic narratives — the altar at Bethel splits and ashes 'are poured out' as a sign of divine judgment (1 Kgs 13:3, 5). The Nifal and Qal passive (sense 3) cover overlapping semantic territory but are grammatically distinct stems. **GOING OUT AND FORTH**

en: I-am-poured-out, and-poured-out, being-poured-out | **es:** fue-derramada, fui-derramado, se-ha-derramado | **fr:** –être-répandu, devra-être-shed, devra-être-versa-dehors | **de:** ausgiessen, goss-aus, ich-bin-ausgegossen Gen 9:6; Deut 12:27; Deut 19:10; 1Kgs 13:3; 1Kgs 13:5

5. pour out (wrath/spirit) (5×) To pour out wrath, fury, or spirit (Qal metaphorical, 5x): an abstract extension where the 'liquid' poured is God's anger, indignation, or Spirit. Spanish derramará ('will pour out') and French répandre retain the pouring imagery applied to non-physical objects. Prophetic judgment oracles dominate: God will 'pour out' his fury on Jerusalem (Ezek 7:8; 9:8; 14:19; 20:8, 13, 21), and Joel promises God will 'pour out' his Spirit on all flesh (Joel 2:28-29, quoted in Acts 2:17-18). The metaphor depends on the irreversibility of sense 1 — once wrath is poured, there is no retrieving it. **POURING AND SHEDDING**

en: and-let-pour-out, and-pour-out, and-poured | **es:** levantará, y-derramaron,

y-derramará | **fr:** et-laisse-verser-dehors, et-répandre, et-versa | **de:** ausgiessen, und-ausgiessen, und-goss Lev 17:13; 2Sam 20:10; 2Sam 20:15; Isa 37:33; Jer 6:6

6. pour itself out (Hitpael reflexive) (3×) To pour itself out (Hitpael reflexive, 3x): the reflexive stem describing something — a soul, life-force, or substance — flowing out of its own accord. Spanish derramarse ('to pour itself out') and French se répandre ('to spread/pour oneself') confirm the reflexive dimension. In Job 30:16, Job's soul 'pours itself out within him' — inner dissolution. In Lam 2:12, children's lives 'pour out' in their mothers' arms — a harrowing image of death as spillage. In Lam 4:1, gold 'pours itself out' in the streets — sacred objects scattered like refuse. Each occurrence transforms physical pouring into an image of irreversible loss. **POURING AND SHEDDING**

en: are-poured-out, pours-out, when-pours-out | **es:** al-derramarse, se-derrama, se-han-derramado | **fr:** répandre, verser | **de:** goss-aus Job 30:16; Lam 2:12; Lam 4:1

שֻׁפְדָּ֑ H8211 *N-msc* (2×)

Pouring place, ash heap, the designated location where sacrificial ashes were disposed

This term appears only in Leviticus 4:12, used twice in the same verse to describe the specific location outside the camp where the ashes from the altar were ceremonially poured out. It's a technical cultic term for the ash disposal site associated with certain sin offerings. The construct form 'place of pouring of the ashes' emphasizes its function as the designated receptacle for this sacred waste material from the tabernacle's sacrificial system.

(2×) A location specifically designated for the disposal of sacrificial ashes in the Priestly legislation. Both occurrences in Leviticus 4:12 refer to the same procedural requirement for disposing of the remains of certain sin offerings. The glosses emphasize the 'pouring' action and the compound nature of the term. While categorized under Properties/Relations, this is fundamentally a cultic-topographical term defining sacred space in Israel's worship system. **GEOGRAPHY AND SPACE**

en: pouring-place-of | **es:** vertedero-de | **fr:** pouring-lieu-de | **de:** pouring-Ort-von Lev 4:12

שְׁפִכָה H8212 *N-fs* (1×)

male organ, phallus; anatomical term for the male reproductive organ in legal contexts

This noun denotes the male reproductive organ, appearing in Deuteronomy 23:1 in legislation concerning who may enter the assembly of the Lord. The term literally means 'something poured out' or 'fluid-duct,' a euphemistic reference to male anatomy. The verse prohibits entry to anyone who is 'crushed' or has this organ 'cut off,' likely referring to those castrated or severely injured. Such laws distinguished Israel from surrounding cultures where temple eunuchs were common, maintaining the integrity of procreation and family lines within the covenant community.

(1×) Refers to the male reproductive organ in legislation about the assembly in Deuteronomy 23:1. The construct phrase כרות שפכה (kerut shaphkah) means 'cut off of the male organ' or 'one whose phallus is cut.' English translates 'member,' Spanish 'miembro-viril' (virile member), French and German 'member.' This appears in parallel with 'crushed of the testicles,' forming a merism covering various forms of genital injury or castration. The prohibition excluded such individuals from the assembly—not due to moral fault but likely to prevent assimilation of practices from surrounding cultures where cultic castration was known, and to maintain Israel's emphasis on fruitful multiplication as covenant blessing. **FLESH AND BODY**

en: member | **es:** miembro-viril | **fr:** member | **de:** member Deut 23:1

שָׁפַל H8213 *V-Qal-Imperf-3fs* (29×)

To be low or humbled; to bring low, abase, or humble oneself before God or others

Shaphal captures the full spectrum of lowering: being brought low involuntarily, being actively humbled by another, and choosing to humble oneself. Isaiah uses the Qal stem repeatedly to announce that every proud thing will be laid low (Isa 2:9, 11, 12, 17; 5:15), while the Hifil appears in Hannah's song – 'the LORD brings low and lifts up' (1 Sam 2:7). The reflexive dimension surfaces in Psalm 113:6, where God 'stoops down' to regard heaven and earth. Arabic safula and Aramaic shphal share the root, confirming this as a pan-Semitic concept of vertical descent in status or posture.

1. bring low, humble someone (16×) The Hifil causative sense: to actively bring low, humble, abase, or cast down another person, nation, or entity. Appears 16 times, often with God as subject exercising sovereign authority over the proud (1 Sam 2:7, 2 Sam 22:28, Job 40:11). Spanish humilla and French abaisser both convey this active, downward-directed force. **HUMILITY AND LOWERING**

en: He-brings-low, He-lays-low, I-will-humble | **es:** fueron-humillados, ha-humillado, humilla | **fr:** Tu-apporte-bas, abaisser, apporte-bas | **de:** You-bringe-niedrig, [והשפילו], [והשפילה] 1Sam 2:7; 2Sam 22:28; Job 22:29; Job 40:11; Ps 18:27

2. be low, be humbled (10×) The Qal stative sense: to be in a low state, be brought low, or be humbled, describing the resulting condition of abasement rather than the act. Concentrated in Isaiah's oracles against pride (Isa 2:9, 11, 12, 17; 5:15), where all that is exalted shall become low. The passive sera-humillada in Spanish underscores the involuntary, decreed nature of this humbling. **HUMILITY AND LOWERING**

en: And-you-shall-be-brought-low, and-is-humbled, and-is-humbled- | **es:** Y-serás-humillada, será-humillada, serán-abajados | **fr:** abaisser, et-abaisser | **de:** erniedrigen, und-erniedrigen Isa 2:9; Isa 2:11; Isa 2:12; Isa 2:17; Isa 5:15

3. humble oneself, stoop down (3×) The Hifil used intransitively or reflexively: to humble oneself, stoop down, or condescend voluntarily. Psalm 113:6 celebrates God who 'stoops down' (mashpili) to look upon heaven and earth – a stunning divine self-lowering. Only 3 occurrences, but theologically potent, depicting deliberate self-abasement by choice rather than compulsion. **HUMILITY AND LOWERING**

en: and-you-made-low, sit-low, the-One-stooping-down | **es:** El-que-se-humilla, humíllense, y-te-rebajaste | **fr:** abaisser, et-abaisser, le-abaisser | **de:** der-erniedrigte, erniedrigen, und-erniedrigen Ps 113:6; Isa 57:9; Jer 13:18

שְׁפַל H8214 *V-Hifil-Imperf-3ms* (4×)

bring low, humble (Aramaic); to humble or abase someone in authority or pride, especially in Daniel's royal contexts

This Aramaic verb means to bring low or humble, appearing exclusively in Daniel in contexts of royal humbling. Daniel 4:37 (4:34 in Aramaic) speaks of God who 'is able to bring low those who walk in pride.' Daniel 5:19 describes how Nebuchadnezzar 'put down whom he would' when he had power. Daniel 5:22 rebukes Belshazzar: 'you have not humbled your heart' despite knowing what happened to Nebuchadnezzar. Daniel 7:24 prophesies of a king who 'shall put down three kings.' The multilingual glosses (Spanish humillar/derribar, French abaisser) confirm the humbling/bringing low sense. In Daniel's theology, human pride inevitably meets divine humbling —the Most High brings down the arrogant and exalts the humble.

(4×) To humble, bring low, or put down (Aramaic verb in Daniel). Used of God humbling the proud (Dan 4:37), kings deposing others (Dan 5:19, 7:24), and the failure to humble one's heart before God (Dan 5:22). Central to Daniel's theology of divine sovereignty over human kingdoms: proud rulers who refuse to humble themselves are forcibly humbled by God, while those who acknowledge their dependence find mercy. The verb emphasizes reversal of status and authority. **HUMILITY AND LOWERING**

en: have-humbled, he-will-humble, humbling | **es:** derribará, humillaba, humillar | **fr:** abaisser | **de:** [השפלת], [יהשפל], [להשפלה] Dan 4:37; Dan 5:19; Dan 5:22; Dan 7:24

שְׁפַל H8215 *Conj-w / Adj-msc* (1×)

low (of station); describing humble social rank or status

This Aramaic adjective means low or humble in social station, appearing in Daniel 4:17 in Nebuchadnezzar's dream interpretation. The text describes God's sovereignty: He 'removes kings and sets up kings' and 'sets over it the lowliest of people.' The word emphasizes not physical shortness but social humility—God elevates those of no account to demonstrate that He alone controls kingdoms. This becomes immediately relevant as proud Nebuchadnezzar himself is brought low and then restored to show that the Most High rules.

(1×) Describes lowly social status in Daniel 4:17 (English 4:14). The construct form שפל (shephal) means 'low of' or 'lowly of,' appearing in the phrase 'the lowliest of people.' English renders 'and-lowly-of,' Spanish 'y-al-más-bajo-de' (and to the lowest of), French 'et-bas' (and low), German retains the bracketed Aramaic. The sentence declares that the Most High 'sets over it the lowliest of people'—over the kingdom, He places those of humble origin. This theological statement about divine sovereignty directly foreshadows Nebuchadnezzar's own humiliation and restoration, demonstrating that social elevation and demotion alike come from God's hand, not human strength or merit. **GEOGRAPHY AND SPACE**

en: and-lowly-of | **es:** y-al-más-bajo-de | **fr:** et-bas | **de:** [ושפל] Dan 4:17

שַׁפָּל H8216 *Prep-b* (2×)

Low estate, lowly condition, state of humiliation or low social status

This noun describes a condition of lowliness, whether social, economic, or circumstantial. Psalm 136:23 celebrates God who 'remembered us in our low estate,' recalling Israel's oppression in Egypt or exile. Ecclesiastes 10:6 contrasts folly set 'in high places' while the rich sit 'in a low place,' depicting social inversion. The term emphasizes degraded circumstances or humble status rather than moral lowliness. It stands in direct opposition to 'heights' or 'high places' in both contexts.

(2×) A state of being brought low, whether through oppression, poverty, or circumstances beyond one's control. The Psalm usage recalls national humiliation, while Ecclesiastes addresses social status. Spanish uses 'humillación' (humiliation) and 'lo bajo' (the low place), capturing both the emotional and positional dimensions. The categorization under Authority/Rule > Status reflects the term's connection to social hierarchy and power dynamics, though it can also denote general adversity. **HUMILITY AND LOWERING**

en: in-lowliness, who-in-our-lowliness | **es:** Que-en-nuestra-humillación, en-lo-bajo | **fr:** abaissement, בשפל | **de:** [בשפל], der-in-unser-lowliness Ps 136:23; Eccl 10:6

שָׁפָל H8217 *Adj-ms* (19×)

Low in position (physically); low in status or esteem (socially); humble or lowly in spirit (morally positive).

The adjective shaphal traces a semantic arc from the ground to the soul. At its most concrete, it describes things that are physically low — a vine spreading close to the earth (Ezek 17:6), a skin lesion recessed below the surrounding skin (Lev 13:20-26), or the sound of grinding growing faint (Eccl 12:4). From there it rises into social description: a kingdom kept deliberately 'low' so it cannot rebel (Ezek 17:14; 29:14-15), a king humiliated 'in his own eyes' (2 Sam 6:22). But its theological climax comes in Isaiah 57:15, where God declares he dwells 'with the lowly and contrite of spirit' — shaphal transformed from physical depression into spiritual virtue. Spanish humilde, French humble, and German demuetig all shift registers in this final sense, marking the transition from spatial lowness to spiritual humility that makes shaphal one of the Bible's most instructive adjectives.

1. physically low in position (7×) Physically low in position — describing something spatially close to the ground, recessed below a surrounding surface, or diminished in height. Seven occurrences include the levitical skin-disease diagnosis where a lesion appears 'lower than the skin' (Lev 13:20, 21, 26; 14:37), the low-growing vine of Ezekiel 17:6, and the fading sound of grinding in old age (Eccl 12:4). Spanish bajo and French bas use basic spatial vocabulary here. The medical precision of the Leviticus usage — repeatedly checking whether the affliction is 'deeper than the skin' — shows shaphal functioning as a clinical-spatial term. **GEOGRAPHY AND SPACE**

en: and-low, low, low-of | **es:** baja-de, bajo, cuando-baje | **fr:** bas, dans-בשפל, et-bas | **de:** [בשפל], [שפל], [שפלת] Lev 13:20; Lev 13:21; Lev 13:26; Lev 14:37; Eccl 12:4

2. low in status or esteem (6×) Low in social status, rank, or esteem — describing a person, kingdom, or entity that is base, brought low, or kept in a subordinate position. Six occurrences include Ezekiel's prophecy that Egypt shall be 'the lowliest of kingdoms' (Ezek 29:14-15), the kingdom kept 'low' to prevent rebellion (Ezek 17:14), Ezekiel's reversal oracle where the low is exalted and the high brought low (Ezek 21:26), David declaring he will be even more 'lowly in his own eyes' (2 Sam 6:22), and the contemptible priests of Malachi 2:9. Spanish bajo/humilde and French humble/bas mark social degradation. **GEOGRAPHY AND SPACE**

en: and-lowly, lowly, the-low | **es:** Al-bajo, bajo, humilde | **fr:** et-humble, humble, lowly | **de:** [והשפלה], [ושפלים], [שפלה] 2Sam 6:22; Ezek 17:14; Ezek 21:26; Ezek 29:14; Ezek 29:15

3. humble in spirit (6×) Humble, meek, or lowly in spirit — a positive moral and spiritual quality describing one who does not exalt himself but walks in dependence on God. Six occurrences culminate in one of Scripture's most beloved declarations: 'I dwell in the high and holy place, and also with him who is of a contrite and lowly spirit' (Isa 57:15). Proverbs commends the shaphal ruach ('lowly of spirit') as better than dividing spoil with the proud (Prov 16:19), and Psalm 138:6 affirms that the LORD 'regards the lowly.' Spanish humilde de espiritu, French humble d'esprit, and Korean 겸손한 all deploy dedicated humility vocabulary, confirming the ethical-spiritual transformation of a spatial root. **GEOGRAPHY AND SPACE**

en: and-lowly-of-, and-the-lowly, but-lowly-of | **es:** a-los-humildes, humilde-de, los-humildes | **fr:** [ושפל], [שפלים], et-humble | **de:** [ושפל], [שפל], [שפלים] Job 5:11; Ps 138:6; Prov 16:19; Prov 29:23; Isa 57:15

שִׁפְלָה H8218 *Conj-w* (1×)

humiliation, being brought low; the state of abasement or reduction to lowly condition

This noun denotes humiliation or being brought low, appearing in Isaiah 32:19 in a prophecy about Jerusalem's future. The phrase 'in the lowliness' or 'when it comes down in humiliation' likely describes the city's abasement—possibly the forest (often symbolizing pride or power) being brought low. The noun captures the social and existential condition of being reduced, humbled, or laid low, whether through military defeat, divine judgment, or loss of status.

(1×) Denotes the state of humiliation or being brought low in Isaiah 32:19. The prepositional phrase ובשפלה (u-va-shphelah) means 'and in lowliness' or 'and in humiliation.' English renders 'and-in-lowliness,' Spanish 'y-en-lo-bajo' (and in the low place), French and German retain the bracketed Hebrew. The context is difficult—the verse says 'it will hail when the forest comes down, and the city will be utterly laid low.' The noun suggests abasement, possibly of the proud 'forest' (perhaps representing Assyria or Jerusalem's own pride) being brought to nothing. The humbling of the lofty is a recurring prophetic theme, with God bringing down all that exalts itself against Him. **GEOGRAPHY AND SPACE**

en: and-in-lowliness | **es:** y-en-lo-bajo | **fr:** [ובשפלה] | **de:** [ובשפלה] Isa 32:19

שְׁפֵלָה H8219 *Conj-w* (20×)

The Shephelah — the low-lying foothill region between the Judean highlands and the Mediterranean coastal plain.

A geographical term designating the Shephelah, the belt of rolling foothills stretching between the central Judean mountain ridge and the Philistine coastal plain. Nearly every occurrence carries the definite article, marking it as a well-known topographic zone rather than a generic description. Biblical writers consistently distinguish the Shephelah from the hill country (הָרָר), the Negev, and the Arabah, treating it as its own ecological and military zone — famous for its sycamore forests (1 Kgs 10:27) and contested border towns. English versions vary between transliterating 'Shephelah' and ren-

dering 'lowland,' but the word denotes a specific region, not merely low elevation.

lowland / Shephelah region (20×) The Shephelah foothill region west of Judah's central ridge, consistently distinguished in geographic lists from the hill country, the Negev, and the Arabah (Deut 1:7; Josh 9:1; 10:40). Spanish renders 'llanura' or 'Sefela,' French 'bas-pays' or 'Shephelah,' confirming translators treat it as a proper geographic zone. The region was known for sycamore groves (1 Kgs 10:27) and served as a strategic buffer against coastal powers. GEOGRAPHY AND SPACE

en: and-in-the-lowland, and-its-lowland, and-the-Shephelah | **es:** En-la-llanura, en-la-Sefela, en-la-Sefelá | **fr:** bas-pays, dans-le-Shephelah, dans-le-plaine | **de:** [בשפלה], [השפלה], [ובשפלה] Deut 1:7; Josh 9:1; Josh 10:40; Josh 11:2; Josh 11:16

שִׁפְלוּת H8220 *Conj-w* (1×)

idleness, negligence; slackness of hands that results in decay and collapse

This noun denotes idleness or slackness, specifically of the hands, appearing in Ecclesiastes 10:18. The verse warns that 'through slothfulness the roof sinks in, and through idleness of hands the house leaks.' The term captures not active destruction but passive neglect—the failure to maintain and repair that leads to gradual collapse. It stands parallel with 'slothfulness,' creating a picture of inaction that allows what was once sound to deteriorate.

(1×) Describes neglectful idleness of the hands in Ecclesiastes 10:18. The construct phrase שפלות ידים (shiphlut yadayim) means 'sinking/idleness of hands.' English renders 'and-through-idleness-of,' Spanish 'y-con-debilidad-de' (and with weakness of), French and German retain the bracketed Hebrew. The proverb pairs two terms: 'through slothfulness (עצלתים) the roof beam sinks, and through idleness of hands the house leaks.' The progression moves from laziness to its consequence—structural failure. The hands that should repair and maintain instead hang slack, allowing the inevitable processes of decay to proceed unchecked. This wisdom saying applies both to literal home maintenance and metaphorically to any responsibility requiring ongoing attention and effort. GEOGRAPHY AND SPACE

en: and-through-idleness-of | **es:** y-con-debilidad-de | **fr:** et-ובשפלות | **de:** [ובשפלות] Eccl 10:18

שִׁפְּם H8221 *Prep-m / N-proper-fs* (2×)

Shepham, a location on Israel's eastern border with variant forms indicating direction

Shepham marks a point on the ideal eastern boundary of the Promised Land as described in Numbers 34. The boundary runs from Hazar-enan to Shepham (verse 10), then from Shepham it descends eastward to Riblah (verse 11). The two occurrences use different forms: the basic name and a directional form meaning 'toward Shepham.' The Septuagint's 'Sepphamar' suggests uncertainty about the precise location, which remains unidentified today.

(2×) A geographical location on the northeastern border of Canaan's tribal allotments. The two forms in consecutive verses trace the boundary line's progress, with directional markers showing the boundary's movement from this point. Spanish glosses distinguish 'a Sefán' (to Shepham) and 'desde Sefán' (from Shepham), as do English glosses with 'from' and 'ward' suffixes. The site's unknown location has frustrated attempts to reconstruct Israel's ideal boundaries precisely. GEOGRAPHY AND SPACE

en: Shepham-ward, from-Shepham | **es:** a-Sefán, desde-Sefán | **fr:** Shepham-ward, de-Shepham | **de:** Shepham-ward, von-Shepham Num 34:10; Num 34:11

שָׂפָם H8222 *N-msc* (5×)

moustache, upper lip; the facial hair above the mouth, often covered in mourning or shame

The Hebrew noun refers specifically to the moustache or upper lip area. In ancient Israelite culture, covering the moustache was a recognized sign of grief, shame, or ritual impurity — seen when lepers must cover it (Lev 13:45), when prophets predict shame so deep men will cover their lips (Mic 3:7), and in Ezekiel's instructions about mourning customs (Ezek 24:17, 22). Mephibosheth's failure to trim his moustache (2 Sam 19:24) signaled mourning for the king. The multilingual evidence converges: English and Spanish render 'mustache/bigote,' while French 'moustache' and the Syriac cognate confirm the specific anatomical referent.

(5×) The moustache or upper lip, the strip of facial hair between nose and mouth. All five occurrences denote this body part, but the cultural significance varies: trimming it signals the end of mourning (2 Sam 19:24), while covering it marks grief, prophetic shame (Mic 3:7), or ritual impurity (Lev 13:45). Cross-lingual glosses uniformly confirm the moustache referent — English 'mustache,' Spanish 'bigote,' French 'moustache.' LIPS BODY PART

en: his-mustache, lip, lips | **es:** bigote, labio-superior, su-bigote | **fr:** moustache, son-mustache, upper-lip | **de:** [שׂפם], sein-mustache, upper-lip Lev 13:45; 2Sam 19:24; Ezek 24:17; Ezek 24:22; Mic 3:7

שָׁפָם H8223 *Conj-w / N-proper-ms* (1×)

Shapham; personal name of a Gadite listed in the tribal genealogies of 1 Chronicles

Shapham is a personal name appearing in 1 Chronicles 5:12 in the genealogy of the tribe of Gad. He is listed as second in rank after Joel in the Gadite leadership. The name appears only in this genealogical context, preserving the memory of a prominent family within Gad's trans-Jordanian territory. The etymology is uncertain, though the name may relate to 'barrenness' or possibly 'moustache,' though such etymological connections for proper names often remain speculative.

(1×) Personal name of a Gadite leader in 1 Chronicles 5:12. The form ושפם (we-Shapham) includes the conjunction 'and,' appearing in a genealogical list. Spanish translates 'y-Safam' (and Shapham), while French and German retain the bracketed Hebrew. The Septuagint shows variation (Σαβατ, Σαφαμ, Σαφαν). The text identifies him as 'Shapham the second' (after Joel) among the Gadite chiefs dwelling in Bashan. This ranking suggests a prominent leadership role within the tribe, though no further information about his activities or accomplishments is preserved. The name remains as a witness to the social structure and leadership succession within Gad's territorial holdings east of the Jordan. PROPER NAMES (PERSONAL)

en: and-Shapham | **es:** y-Safam | **fr:** [ושפם] | **de:** [ושפם] 1Chr 5:12

שִׁפְמוֹת H8224 *Prep-b / N-proper-fs* (1×)

Siphmoth; place name in the Negev where David sent spoils after defeating the Amalekites

Siphmoth is a town in the Negev region mentioned in 1 Samuel 30:28 among the places to which David sent portions of the Amalekite spoil. After defeating the raiders who had burned Ziklag, David distributed the plunder among various towns in Judah, strengthening relationships with communities that had supported him during his fugitive years. Siphmoth was apparently one of these friendly towns, though its exact location is unknown. The gesture demonstrated David's generosity and political acumen as he built support for his eventual kingship.

(1×) A town in southern Judah receiving spoil from David in 1 Samuel 30:28. The prepositional form בשפמות (be-Shiphmoth) means 'in Siphmoth.' English renders 'in-Siphmoth,' Spanish 'en-Sifmot,' French 'dans-Siphmoth,' German 'in-Siphmoth.' The Septuagint gives Σαφει, Σαφαμως, or Σεφειμωθ, showing textual variation. David sent portions of recovered spoil 'to those in Siphmoth' along with other Judean towns. This distribution served both as thanksgiving to communities that had helped him and as political strategy, building goodwill among Judean leaders before he was anointed king. Siphmoth's inclusion indicates it was a place where David had received support during his years fleeing from Saul. GEOGRAPHY AND SPACE

en: in-Siphmoth | **es:** en-Sifmot | **fr:** dans-Siphmoth | **de:** in-Siphmoth 1Sam 30:28

שִׁפְמִי H8225 *Art / N-proper-ms* (1×)

the Shiphmite; gentillic designation identifying someone as from Siphmoth or connected to that clan

This gentillic adjective identifies someone as a Shiphmite, presumably from the town or family of Siphmoth. It appears in 1 Chronicles 27:27, where Zabdi the Shiphmite is named as the officer in charge of David's wine cellars. The designation connects him either to the place Siphmoth (mentioned in 1 Samuel 30:28) or to a clan bearing that name. Such gentillic identifiers were crucial for establishing identity, inheritance rights, and administrative organization in ancient Israel.

(1×) A gentillic identifier for someone from Siphmoth or of that clan, appearing in 1 Chronicles 27:27. The form הַשִּׁפְמִי (ha-Shiphmmi) with the definite article functions as an attributive adjective, 'the Shiphmite,' describing Zabdi who oversaw David's wine cellars. English translates 'the-Shiphmite,' Spanish 'el-sifmita' (the Siphmite), French and German retain the bracketed Hebrew. This designation connects Zabdi either to the town Siphmoth in Judah or to a family clan bearing that name. As overseer of the royal vineyards' produce, Zabdi held a significant administrative post in David's government, and his gentillic identifies his origins and perhaps explains his expertise or loyalty network. **PROPER NAMES (PERSONAL)**

en: the-Shiphmite | **es:** el-sifmita | **fr:** [הַשִּׁפְמִי] | **de:** [הַשִּׁפְמִי] 1Chr 27:27

סָפַן H8226 *Conj-w / V-Qal-QalPassPrtcpl-mpc* (1×)

cover, overlay, panel with boards or planks (especially in construction)

This rare Hebrew root appears in the context of Solomon's temple construction, describing the covering or paneling of the building's interior structure. The single biblical occurrence speaks of covering the house with beams, suggesting a process of adding an upper layer or ceiling. The cognate evidence from Phoenician (roof), Aramaic (be covered/overlaid), and Akkadian (cover, overwhelm) confirms the semantic range of concealment or overlaying with protective or decorative materials.

(1×) The multilingual evidence shows some uncertainty in how to render this technical architectural term, with translations ranging from 'hidden treasures' (likely a misunderstanding of the context) to more general covering concepts. The placement in Deuteronomy 33:19 suggests the translators struggled with a rare word, though the temple-construction context in 1 Kings 6:9 more clearly supports the sense of paneling or beaming a structure. **GEOGRAPHY AND SPACE**

en: and-hidden-treasures-of | **es:** y-los-tesoros | **fr:** et-caché-treasures-de | **de:** und-verborgen-treasures-von Deut 33:19

שָׁפָן H8227a *N-mp* (4×)

rock badger, hyrax; small mammal (hyrax syriacus) living in rocky areas, classified as unclean in Levitical law

This noun refers to the rock badger or hyrax, a small furry mammal that lives in rocky terrain. Leviticus 11:5 and Deuteronomy 14:7 classify it as unclean because it chews the cud but doesn't have split hooves (though actually hyraxes don't truly ruminate—the classification uses observable behavior). Psalm 104:18 poetically celebrates that 'the high mountains are for the wild goats; the rocks are a refuge for the rock badgers.' Proverbs 30:26 commends the rock badgers as 'a people not mighty, yet they make their homes in the rocks.' The multilingual glosses show some variation (Spanish conejo 'rabbit', French/German rock-badger/hyrax). These creatures exemplify wisdom through habitat choice—weak but protected by dwelling in inaccessible rock crevices.

(4×) The rock badger or hyrax (hyrax syriacus), a small mammal dwelling in rocky areas. Classified as unclean in dietary law (Lev 11:5, Deut 14:7) for appearing to chew cud without having split hooves. Celebrated in wisdom literature as weak creatures that wisely make homes in rock crevices (Prov 30:26), with Psalm 104:18 noting rocks as their refuge. The hyrax exemplifies survival through smart habitat choice rather than strength—a wisdom theme resonant in Proverbs. **LIVING CREATURES**

en: for-the-rock-badgers, rock-badgers, the-hyrax | **es:** Conejos, el-conejo, el-damán | **fr:** le-hyrax, le-rocher-badger, à-Shafân | **de:** [שְׁפָנִים], der-Fels-badger, der-hyrax Lev 11:5; Deut 14:7; Ps 104:18; Prov 30:26

שָׁפָן H8227b *N-proper-ms* (30×)

Shaphan — royal scribe under Josiah who read the discovered Book of the Law; patriarch of a prominent family

Shaphan is a proper masculine name appearing 30 times, nearly all in connection with King Josiah's religious reform and its aftermath. As 'the scribe' (hassofer), Shaphan is dispatched to the temple treasurer, receives the newly discovered Book of the Law from the priest Hilkiah, and reads it aloud before the king — the catalyst for the most sweeping reform in Judah's history (2 Kgs 22:3-14; 2 Chr 34:8-20). His legacy extends through his sons, who form a remarkable dynasty of righteous officials: Ahikam shelters Jeremiah from execution (Jer 26:24), Elasah carries Jeremiah's letter to the Babylonian exiles (Jer 29:3), and Gedaliah son of Ahikam becomes governor after Jerusalem's fall (Jer 40:5-9). Ezekiel 8:11 mentions a Jaazaniah son of Shaphan in a more troubling context — burning incense to idols. The Septuagint renders the name as Saphan or Sapphan.

Shaphan (personal name) (30×) The personal name of a royal scribe-secretary in Josiah's court who catalyzed Judah's reform by reading the discovered Torah scroll before the king (2 Kgs 22:3-14; 2 Chr 34:8-20). Also designates the patriarch of a family whose sons played key roles in Jeremiah's era: Ahikam protected the prophet (Jer 26:24), Gedaliah served as governor after the fall (2 Kgs 25:22; Jer 39:14; 40:5-11), and Elasah carried Jeremiah's letter to Babylon (Jer 29:3). Ezekiel 8:11 records a Jaazaniah son of Shaphan in an idolatrous scene. **PROPER NAMES (PERSONAL)**

en: Shaphan | **es:** Safán, Shafan, Shafán | **fr:** Schaphan | **de:** Schafan, Shaphan, [שכן] 2Kgs 22:3; 2Kgs 22:8; 2Kgs 22:9; 2Kgs 22:10

שֹׁפַע H8228 *N-msc* (1×)

abundance, fullness, plenty (especially of natural resources)

This noun denotes material abundance or plenty, appearing in Moses' blessing upon the tribes in Deuteronomy 33:19. In context, it refers to the abundant resources—treasures hidden in the sand—that Zebulun and Issachar would enjoy. The word captures the idea of overflowing provision, whether from the sea's riches or the land's productivity. It conveys the sense of more than enough, a superabundance that goes beyond mere sufficiency.

(1×) The consistent cross-linguistic rendering as 'abundance' or 'fullness' (Spanish abundancia, French abundance, German Fülle) confirms this is a straightforward term for plenty or bounty. The context in Deuteronomy 33:19 links this abundance specifically to the 'hidden treasures of the sand,' suggesting maritime wealth or mineral resources available to these coastal and inland tribes. **GEOGRAPHY AND SPACE**

en: abundance-of | **es:** la-abundancia-de | **fr:** abundance-de | **de:** Fuelle-von Deut 33:19

שִׁפְעָה H8229 *Prep-m / N-fsc* (6×)

Abundance, flood, multitude; a company or troop of people

The noun שִׁפְעָה denotes a great quantity or mass, whether of things or persons. When applied to natural forces, it means a flood or overwhelming abundance — Job's 'flood of waters' (22:11, 38:34), the 'abundance of camels' covering Midian (Isa 60:6), and the 'multitude of horses' shaking Tyre's walls (Ezek 26:10). But in 2 Kings 9:17, when the watchman spots Jehu's approaching force, the word shifts to mean a company or troop of men — a military band rather than an undifferentiated mass. Spanish neatly distinguishes 'multitud de' (multitude of things) from 'tropa' (troop of soldiers), confirming the two senses.

1. abundance, flood, multitude (4×) A large quantity or overflowing abundance of something, used for both literal flooding and figurative profusion of animals or natural forces. Job asks whether

'a flood of waters' covers him (22:11), and God challenges him about commanding 'an abundance of waters' (38:34). Isaiah 60:6 envisions 'an abundance of camels' filling the land in messianic restoration, while Ezekiel 26:10 describes the 'multitude of horses' in Nebuchadnezzar's army shaking Tyre's walls. Spanish 'multitud de' and English 'flood of/abundance of' consistently encode uncountable profusion. **GEOGRAPHY AND SPACE**

en: and-an-abundance-of-, and-flood-of, from-abundance-of- | **es:** De-la-multitud-de, Multitud-de, y-abundancia-de- | **fr:** Schiphea, [שִׁפְעָה], et-שִׁפְעָה | **de:** [וּשִׁפְעַת], [מִשִּׁפְעַת], [שִׁפְעַת] Job 22:11; Job 38:34; Isa 60:6; Ezek 26:10

2. company, troop, band (2×) A company, troop, or band of people, particularly in a military or organized context. Both occurrences appear in 2 Kings 9:17, where the watchman on Jezreel's tower spots 'a company' approaching and then identifies it as 'the company of Jehu.' Spanish 'tropa' (troop) and English 'company' mark a clear shift from the liquid/animal abundance of sense 1 to a countable, organized group of persons — soldiers riding toward the city in formation. **GEOGRAPHY AND SPACE**

en: a-company, company-of | **es:** Tropa, tropa-de | **fr:** company-de, un-company | **de:** company-von, ein-company 2Kgs 9:17

שִׁפְעִי H8230 *N-proper-ms* (1×)

Shiphi (personal name of a Simeonite clan leader)

Shiphi appears as a personal name in the genealogical records of the tribe of Simeon in 1 Chronicles 4:37. The name belongs to one of the ancestral heads whose descendants grew numerous during the reign of Hezekiah. Like many biblical names, it likely carries theological or descriptive significance, though its precise etymology is uncertain. The Greek transliterations (Sepei, Sophei) show slight variation in vocalization.

(1×) Most modern translations simply transliterate the Hebrew name as 'Shiphi' or 'Siphi,' while some French and German versions leave it untranslated in Hebrew characters. The name occurs in a genealogical context listing the leaders of Simeonite clans who experienced population growth and territorial expansion in the days of Hezekiah. **PROPER NAMES (PERSONAL)**

en: Shiph'i | **es:** Sifi | **fr:** [שִׁפְעִי] | **de:** [שִׁפְעִי] 1Chr 4:37

שָׁפַר H8231 *V-Qal-Perf-3fs* (1×)

be beautiful, fair, pleasing, or comely

This Hebrew verb expresses aesthetic and emotional satisfaction, describing something that is visually beautiful or personally pleasing. The single occurrence in Psalm 16:6 uses an Aramaism to describe the psalmist's inheritance as 'beautiful' or 'pleasing' to him. The root connects to the broader Semitic family where similar forms convey brightness, beauty, or the removal of a veil to reveal attractiveness. It captures both objective beauty and subjective pleasure in what one possesses or experiences.

(1×) The multilingual glosses consistently render this as 'beautiful,' 'fair,' or 'pleasing' (Spanish hermosa, French beau, German schön), confirming the aesthetic-evaluative sense. In Psalm 16:6, the psalmist declares that his 'heritage is beautiful to me,' expressing deep satisfaction with God's apportionment of his life—a fitting conclusion to the declaration that 'the lines have fallen for me in pleasant places.' **GEOGRAPHY AND SPACE**

en: is-beautiful | **es:** es-hermosa | **fr:** être-beau | **de:** ist-schön Ps 16:6

שְׁפַר H8232 *V-Qal-Imperf-3ms* (3×)

be pleasing, seem good, be acceptable (Aramaic)

This Aramaic verb means to be fair, pleasing, or acceptable to someone. It appears in Persian-period texts describing royal approval or advice being well-received. Daniel 4:2 and 6:1 use the perfect form with the preposition 'before' (qodam): 'it seemed good before' the king to do something—the king was pleased to take a certain action. Daniel 4:27 shifts to the imperfect: 'let my counsel be acceptable to you'—may the king find Daniel's advice pleasing. The verb functions in courtly contexts of royal decision-making and counsel, indicating subjective approval or favorable reception.

(3×) Be pleasing or acceptable in royal contexts. Daniel 4:2 and 6:1 report that 'it seemed good' to King Darius or Nebuchadnezzar to appoint officials or make proclamations—the idea pleased the king. Daniel 4:27 expresses Daniel's hope that his counsel 'be acceptable' to Nebuchadnezzar regarding breaking off sins by righteousness. The multilingual glosses ('pareció bien,' 'seemed good,' 'te sea agradable') confirm this involves subjective approval—something striking the recipient as fitting, proper, or pleasing, especially in administrative or advisory settings. **MORAL GOODNESS**

en: it-seemed-good, let-be-acceptable | **es:** me-pareció-bien, pareció-bien, te-sea-agradable | **fr:** [יִשְׁפַּר], [שְׁפַר] | **de:** [יִשְׁפַּר], [שְׁפַר] Dan 4:2; Dan 4:27; Dan 6:1

שֹׁפֶר H8233 *N-ms* (1×)

beauty, goodliness, attractiveness

This noun denotes beauty or attractive appearance, occurring in Jacob's blessing upon Naphtali in Genesis 49:21. The phrase 'words of beauty' (or 'beautiful words') is part of the poetic imagery describing Naphtali as a doe let loose who gives beautiful offspring. The term captures aesthetic excellence and pleasing form, whether in speech, appearance, or offspring. The brevity of usage makes precise definition challenging, but the semantic field clearly centers on visual or auditory beauty.

(1×) Translations uniformly render this as 'beauty,' 'goodliness,' or 'attractiveness' (Spanish hermosura, French beauté, German Schönheit). The context in Genesis 49:21 links this beauty to Naphtali's 'words' or offspring, though textual ambiguities make the exact referent debated. The consistent cross-linguistic agreement confirms the core aesthetic sense of this rare noun. **GEOGRAPHY AND SPACE**

en: beauty | **es:** hermosura | **fr:** beauté | **de:** Schönheit Gen 49:21

שֹׁפֶר H8234 *N-proper-fs* (2×)

Mount Shepher, a wilderness encampment during Israel's journey from Egypt to Canaan

Mount Shepher appears in the wilderness itinerary of Numbers 33 as one of the stopping places during Israel's forty-year journey. The Israelites departed from Haradah and camped at Mount Shepher (verse 23), then departed from Mount Shepher and camped at Haradah (verse 24). The name means 'beautiful' or 'pleasant,' possibly describing the mountain's appearance. The Septuagint's 'Saphar' represents a straightforward transliteration. Like many wilderness stations, its precise location cannot be identified today.

(2×) A mountain station in the Sinai wilderness journey documented in the Priestly itinerary. Both occurrences in Numbers 33:23-24 follow the standard formulaic pattern of departure and arrival that structures this chapter. The consistent transliterations across Spanish (Sefer), French (Shepher), and German (Shepher) reflect its status as an unidentified geographical name. The mountain designation distinguishes it from other similarly-named places. **GEOGRAPHY AND SPACE**

en: Shepher | **es:** Sefer | **fr:** Shepher | **de:** Shepher Num 33:23; Num 33:24

שִׁפְרָה H8235 *N-fs* (1×)

fairness, clearness, brightness (especially of the sky)

This feminine noun describes the fair or clear state of the sky, appearing in Job 26:13 in a description of God's creative power. The verse speaks of how God's breath (or spirit) makes the sky fair—clearing away clouds or storm to reveal brightness. The term captures the visual quality of a cloudless, bright sky after disturbance. Most modern scholars accept this reading, though the Greek tradition suggests an alternative text. The word evokes the aesthetic transformation from darkness or storm to serene clarity.

(1×) The English and Spanish translations ('became fair,' 'are beautiful') support the aesthetic sense of sky-clarity or brightness. French and German versions leave the word untranslated in Hebrew, perhaps

indicating textual uncertainty. Job 26:13 uses this term to describe God's power to clear the heavens by his breath, making visible the beauty of the sky—part of a larger catalogue of divine creative acts. **BRIGHTNESS AND SPLENDOR**

en: became-fair | **es:** son-hermosos | **fr:** שפרה | **de:** [שפרה] Job 26:13

שִׁפְרָה H8236 *N-proper-fs* (1×)

Shiphrah (personal name of a Hebrew midwife in Egypt)

Shiphrah was one of two Hebrew midwives named in Exodus 1:15 who defied Pharaoh's command to kill male Hebrew infants. Along with Puah, she courageously preserved life despite royal decree, fearing God more than the king. Her name may derive from the root meaning 'beauty' or 'brightness,' suggesting either physical attractiveness or the beauty of her character. The Greek Septuagint renders her name as Sepphora (though this differs from Zipporah, Moses' wife). These midwives' civil disobedience represents one of the Bible's earliest examples of righteous resistance to unjust authority.

(1×) All major translations simply transliterate the name as 'Shiphrah' or slight variants (Spanish Shifrah). The name occurs in the narrative context of Pharaoh's genocidal policy and the midwives' God-fearing refusal to comply, resulting in divine blessing upon their households. Shiphrah and Puah stand as heroes of the faith who risked their lives to preserve Israel's future generation. **PROPER NAMES (PERSONAL)**

en: Shiphrah | **es:** Shifrah | **fr:** Shiphrah | **de:** Shiphrah Exod 1:15

שִׁפְרוּר H8237 *N-msc / 3ms* (2×)

Royal canopy, ornamental pavilion (precise meaning disputed between Ketiv and Qere readings)

This rare architectural term appears only in Jeremiah 43:10, where God declares that Nebuchadnezzar will set up his royal canopy over the stones at Tahpanhes. The Hebrew text shows a Ketiv/Qere variant: the written text has one form while the marginal reading suggests 'his royal canopy.' Both occurrences in the verse count represent this single phrase with its textual variants. The term likely denotes some kind of royal pavilion or ornamental structure symbolizing Babylonian sovereignty over Egypt.

(2×) An architectural element associated with royal presence and authority, specifically Nebuchadnezzar's throne or ceremonial structure. The textual variants (ketiv vs qere) both point to a royal accoutrement, with glosses variously rendering it as 'canopy,' 'tapiz' (tapestry/carpet), or preserving the Hebrew in brackets to acknowledge uncertainty. The symbolic act of spreading this royal marker over conquered territory demonstrates Babylon's dominion. The domain assignment to Features of Objects captures its material nature. **BRIGHTNESS AND SPLENDOR**

en: (his-royal-canopy), [ketiv:his-canopy] | **es:** (su-tapiz), [su-tapiz] | **fr:** [(שפרירו)], [[שפרורן]] | **de:** [(שפרירו)], [[שפרורן]] Jer 43:10

שִׁפְרְפָר H8238 *Prep-b / N-msd* (1×)

dawn, early morning, daybreak

This Aramaic noun appears in the book of Daniel, describing the time of dawn when King Darius rushed to the lions' den to check on Daniel. The word captures the first light of morning, that transitional moment when darkness yields to day. The reduplication in the Hebrew form suggests intensity or vividness—the brightness of breaking dawn. It evokes urgency and hope: Darius could not wait for full daylight but went 'at dawn' to see if Daniel's God had delivered him. The moment of dawn carries dramatic weight in the narrative.

(1×) Most translations render this clearly as 'at dawn' or 'at daybreak' (Spanish al amanecer, French/German uncertain). The context in Daniel 6:19 emphasizes the king's anxious haste—he rose 'at first light' and hurried to the den. The dawn setting heightens the suspense and underscores Darius's sleepless concern for Daniel's fate. **DAWN AND TWILIGHT**

en: at-dawn | **es:** al-amanecer | **fr:** gloire | **de:** [בשפרפרא] Dan 6:19

שְׁפַת H8239 *V-Qal-Imperf-2ms* (5×)

to set (a pot on fire), place, lay down; by extension, to ordain or establish

A denominative verb meaning to set something in place, especially a cooking pot over a fire. Elisha commands 'set on the pot' (2 Kgs 4:38), and Ezekiel uses the same image symbolically (Ezek 24:3). The semantic range stretches from this concrete domestic act to God placing someone in the dust of death (Ps 22:15) and ordaining peace (Isa 26:12). Spanish 'Pon' (set/place) and French 'mettre/plaça-sur' (put upon) confirm the core meaning of deliberate placement, while the theological uses reveal a God who sets both judgment and shalom.

(5×) To set a pot on the fire, to place a vessel for cooking. The literal, domestic usage appears in Elisha's instruction to his servant (2 Kgs 4:38) and Ezekiel's allegory of the cooking pot (Ezek 24:3). Spanish 'Pon' and French 'mettre' both capture the concrete act of placing something in position. This is the root meaning from which metaphorical extensions develop. **PLACING AND LAYING**

en: You-ordain, set-on, you-lay-me | **es:** Pon, me-pones, ordenarás | **fr:** [תשפת], mettre, plaça-sur | **de:** [שפת], [תשפת], du-lay-mich 2Kgs 4:38; Ps 22:15; Isa 26:12; Ezek 24:3

שִׁפְתַיִם H8240a *N-md* (1×)

sheepfolds, sheep enclosures (dual form suggesting paired structures)

This dual-form noun refers to sheepfolds or livestock enclosures, structures where shepherds penned their flocks for safety and rest. The word appears in Psalm 68:13 in a rhetorical question challenging those who stayed 'among the sheepfolds' rather than joining Israel's military campaigns. The term likely denotes the paired walls or double enclosures typical of ancient sheep pens. It may be related to mishpetayim, another term for similar structures. The sheepfolds represent safety and domesticity but also, in this context, cowardice—the comfortable place where some chose to remain rather than risk battle.

(1×) English and Spanish consistently translate this as 'sheepfolds' or 'pens' (apriscos), while French offers 'watering trough' and German follows the English. The Psalm 68:13 context contrasts those who stayed comfortably 'among the sheepfolds' with warriors who engaged in battle, possibly echoing Deborah's rebuke in Judges 5:16 of those who remained 'among the sheep pens' hearing the whistling for the flocks. **BUILDING AND CONSTRUCTING**

en: the-sheepfolds | **es:** apriscos | **fr:** abreuvoir | **de:** der-sheepfolds Ps 68:13

שִׁפְתַיִם H8240b *Conj-w* (1×)

hooks, pegs, or ledges (architectural feature in Ezekiel's temple)

This dual-form noun describes an architectural feature in Ezekiel's visionary temple, most commonly understood as hooks or pegs attached to the walls. Ancient versions suggest these were hook-shaped projections, possibly for hanging sacrificial animals during butchering. Alternative interpretations read the word as 'ledges' or 'edges,' referring to horizontal features along the walls. The term's rarity and technical nature have led to ongoing debate about its precise meaning. Whether hooks for meat or architectural ledges, the word describes structural details of the temple's sacrificial preparation areas.

(1×) English and Spanish render this as 'hooks' (ganchos), following the Targum interpretation, while French again offers 'watering trough' and German leaves it untranslated. Ezekiel 40:43 describes these features as installed in the temple's interior, measuring a handbreadth and fastened all around, consistent with hooks for hanging sacrificial portions during priestly work. **BUILDING AND CONSTRUCTING**

en: and-the-hooks | **es:** Y-los-ganchos | **fr:** et-abreuvoir | **de:** [והשפתים] Ezek 40:43

שֶׁטֶף H8241 *Prep-b / N-msc* (1×)

flood, deluge, overwhelming flow (literal or figurative)

This noun describes a powerful flood or overwhelming surge of water, used both literally for natural floods and metaphorically for divine judgment or human calamity. The word appears in contexts of God's judgment sweeping away the wicked like a flood, or in Job describing the channels for the rain-flood. Isaiah uses the intensive form 'flood of wrath' to describe a temporary but fierce outpouring of divine anger. The term conveys unstoppable force, the kind of water that breaks through barriers and overwhelms everything in its path. Whether describing Noah's flood, invading armies, or emotional torrents, the image is one of inundating power.

(1×) The phrase 'in a flood of wrath' (Isaiah 54:8) uses this term metaphorically for God's temporary anger that overwhelmed Israel in exile. While most translations render it as 'flood' or 'overflowing,' the French and German versions show some uncertainty with the text. The metaphor draws on the fearsome power of flash floods in the ancient Near East, where sudden storms could send walls of water through wadis, sweeping away everything. **GEOGRAPHY AND SPACE**

en: in-flood-of | **es:** En-inundación-de | **fr:** [בשצף] | **de:** [בשצף] Isa 54:8

שַׂק H8242 *N-mp* (48×)

Sackcloth worn in mourning or penitence; also a coarse bag or sack for carrying grain

A coarse, dark fabric — typically woven from goat hair — that served two distinct purposes in the ancient world. Most often it appears as the garment of grief and repentance: Jacob tears his clothes and puts on saq when he believes Joseph is dead (Gen 37:34), kings gird it around their loins in national crisis (1 Kgs 20:31-32), and the prophets call Israel to 'put on sackcloth and roll in ashes' (Jer 48:37). Less frequently, the same word names the utilitarian grain bag, as in the Joseph narrative where the brothers' silver is hidden in their saqqim (Gen 42:25-35). The Spanish 'cilicio' and French 'sac' preserve both the penitential and material dimensions of this ancient textile.

1. sackcloth for mourning (42×) Coarse woven cloth (usually of goat hair) worn against the skin as a sign of mourning, lamentation, or penitence before God. Dominating with 42 of 48 occurrences, this sense pervades prophetic and narrative literature. Jacob dons sackcloth for Joseph (Gen 37:34), David commands it after Abner's death (2 Sam 3:31), and Rizpah spreads it on the rock during her vigil (2 Sam 21:10). The psalmist celebrates when God turns 'my sackcloth into dancing' (Ps 30:11). The multilingual evidence — 'cilicio' (spa), 'sac' (fra), 'Sacktuch' (deu) — consistently points to a penitential garment rather than a container. **SACKCLOTH MOURNING**

en: sackcloth, the-sackcloth, was-sackcloth | **es:** Saco, cilicio, de-cilicio | **fr:** sac, שׂק | **de:** Krieg-sackcloth, Sacktuch, sackcloth Gen 37:34; 2Sam 3:31; 2Sam 21:10; 1Kgs 20:31; 1Kgs 20:32

2. sack or bag (6×) A bag or sack made of coarse material, used for transporting grain or goods. This concrete, utilitarian sense appears six times, concentrated in the Joseph cycle where the brothers' grain sacks become instruments of dramatic irony: silver concealed in their saqqim (Gen 42:25,27,35). Possibly also in Lev 11:32, where a saq is listed among vessels that become unclean. The translation shift is telling: where mourning contexts yield 'sackcloth/cilicio,' these passages produce 'sack/saco/Säcke' — a plain container word. **SACK GRAIN BAG**

en: his-sack, in-his-sack, sack | **es:** en-saco-suyo, saco, saco-suyo | **fr:** dans-son-sack, leur-sacks, sack | **de:** ihre-Säcke, in-seinem-Sack, sack Gen 42:25; Gen 42:27; Gen 42:35; Lev 11:32

שַׂק H8243 *N-fpc / 3ms* (1×)

legs, lower legs (anatomical term)

This Aramaic noun refers to the lower legs or shins, appearing in Daniel's vision of the great statue in Nebuchadnezzar's dream. The image's legs of iron represent a fourth kingdom, strong as iron but ultimately fragile when mixed with clay in the feet. The term specifically denotes the leg from knee to ankle, the weight-bearing portion that supports the entire structure. In the symbolic vision, these legs of iron convey both strength and the eventual fragility of human empire, standing strong but destined to fall when struck by God's kingdom-stone.

(1×) The straightforward anatomical term is rendered as 'legs' across translations (Spanish piernas, French jambe). Daniel 2:33 describes the statue's legs of iron as part of the prophetic symbolism, representing a powerful kingdom that would crush and break all others —traditionally identified with Rome in Christian interpretation, or with the succession of empires in Jewish interpretation. **FEET AND LEGS**

en: its-legs | **es:** Sus-piernas | **fr:** jambe | **de:** [שקוהי] Dan 2:33

שָׂקַד H8244 *V-Nifal-Perf-3ms* (1×)

be bound, tied on, fastened (possibly in error for 'be watched')

This rare and disputed verb appears in Lamentations 1:14 describing Jerusalem's sins as bound together like a yoke upon her neck. The exact reading and root are uncertain; many scholars suggest emending to 'watch' based on the ancient versions, which would yield 'watch is kept upon my transgressions.' The Masoretic Text as it stands suggests binding or yoking together, presenting sin as cords woven into a yoke that burdens the neck. Either reading conveys the weight and constraint of accumulated sin—whether bound together as a heavy load or vigilantly observed by divine justice.

(1×) English renders this as 'bound' while Spanish translates 'has been tied,' following the Masoretic Text's suggestion of binding or yoking. French and German leave it untranslated, reflecting scholarly uncertainty. The image in Lamentations 1:14 powerfully conveys sin's burden: transgressions intertwined by God's hand and placed as a yoke on Jerusalem's neck, making her strength fail under the weight. **BINDING AND TYING**

en: Bound | **es:** Ha-sido-atado | **fr:** [נשקד] | **de:** [נשקד] Lam 1:14

שָׁקַד H8245 *V-Qal-Perf-1cs* (12×)

To watch, keep vigil, be wakeful; of God watching over his word or his people; also to watch with hostile intent

A verb of intense, purposeful wakefulness that spans the spectrum from divine faithfulness to predatory menace. Its most famous occurrence is Jeremiah 1:12, where God declares 'I am watching over my word to perform it' – a passage enriched by the wordplay with shaqed (almond tree), the 'watcher' that blooms first in spring. The same root describes sleepless vigil in Psalm 102:7, where the psalmist lies awake 'like a lonely bird on a rooftop.' Spanish 'velar/veló' (to keep vigil) captures the sustained attentiveness across all uses, while German 'wachen' (to watch/wake) preserves the root connection between watching and wakefulness. At its darkest, the word describes a leopard 'watching' against cities to seize prey (Jer 5:6).

1. watch over, keep vigil (8×) To keep watch, be vigilant, or guard attentively over something or someone. Often used of God's watchful oversight: Jeremiah 1:12 declares God 'watching over' his word to fulfill it, and Jeremiah 31:28 promises that as God watched to uproot, so he will watch to build. Proverbs 8:34 blesses the one who watches daily at Wisdom's gates. Spanish 'velar/velad' (keep vigil/keep watch!) and French 'veiller' (to watch) consistently render this purposeful, sustained attentiveness. Ezra 8:29 extends it to human guardianship of sacred vessels. **REFUGE AND SHELTER**

en: I-watched, I-will-watch, and-watched | **es:** Y-veló, para-velar, velad | **fr:** [שקדו], et-veiller, veiller | **de:** [וישקד], [וישקוד], [לשקד] Ezra 8:29; Job 21:32; Prov 8:34; Jer 1:12; Jer 31:28

2. be wakeful, lie awake (2×) To be wakeful, lie awake, remain sleepless – describing a state of wakefulness without necessarily implying purposeful vigilance. Psalm 102:7 paints a haunting picture: 'I lie awake; I am like a lonely bird on a housetop.' Psalm 127:1 warns that unless the LORD watches over the city, the watchman 'stays awake' in vain. German 'ich-lagern-aufwachen' (I lie awake) and Spanish 'velo' (I keep vigil) preserve the nocturnal, insomniac quality of this sense. **REFUGE AND SHELTER**

en: I-lie-awake, watches | **es:** Velo, vela | **fr:** veiller | **de:** ich-lagern-aufwachen, wacht Ps 102:7; Ps 127:1

3. watch for evil, lie in wait (2×) To watch with hostile intent, lurking or lying in wait to do harm. Isaiah 29:20 denounces 'those who watch for iniquity,' and Jeremiah 5:6 depicts a leopard 'watching against their cities' to seize anyone who ventures out. Spanish 'acecha' (stalks/lurks) and 'los que velan para' (those who watch for) capture the predatory, menacing quality that inverts the protective watching of sense 1. **REFUGE AND SHELTER**
en: those-watching-for, watching | **es:** acecha, los-que-velan-para | **fr:** veiller | **de:** wachen Isa 29:20; Jer 5:6

שָׁקֵד H8246 *N-mp* (6×)

Almond-shaped; Pual participle of shaqad used to describe cups fashioned like almond blossoms on the menorah.

This Pual participle derives from the root shaqad ('almond tree') and appears exclusively in the tabernacle construction texts of Exodus 25 and 37. It describes the decorative cups on the golden lampstand (menorah) that were shaped like almond blossoms. The almond tree held special significance in Israelite culture as the first tree to blossom in spring, symbolizing watchfulness – a wordplay the prophets exploit elsewhere (Jer 1:11-12). Spanish en-forma-de-almendra and French amande-façonné confirm the consistent botanical reference across all six occurrences.

(6×) Shaped like almond blossoms, a technical term for the decorative cups on the golden lampstand. All six occurrences appear in the Priestly tabernacle instructions (Exod 25:33-34; 37:19-20), describing goblets fashioned to resemble almond flowers. The denomination from shaqad (almond tree) ties this ornamental detail to a tree rich with symbolic overtones of watchfulness and early blooming. Every target language renders it as a compound describing almond-shaped form, confirming a single, consistent botanical-artisanal sense. **FLOWERS AND BLOSSOMS**
en: almond-shaped, shaped-like-almonds | **es:** en-forma-de-almendra | **fr:** amande-façonné, façonné-comme-amandes | **de:** almond-formte, formte-wie-almonds Exod 25:33; Exod 25:34; Exod 37:19

שָׁקֵד H8247 *N-mp* (4×)

almond (tree/nut); the almond tree valued for early blossoming, or its edible nuts, used literally and symbolically

This noun refers to both the almond nut and the almond tree. Genesis 43:11 lists almonds among choice products Jacob sends to Egypt. Numbers 17:23 (17:8 in English) describes Aaron's rod that budded and produced almonds overnight—a sign of divine selection. Ecclesiastes 12:5 uses the almond tree blossoming as part of an allegory of old age. Jeremiah 1:11 contains a wordplay: God shows Jeremiah an almond branch (shaqed) and says 'I am watching' (shoqed), exploiting the similar sounds. The multilingual consensus (Spanish almendro/almendras, French amandes, German Mandeln) confirms the nut/tree identification. The almond's early spring blossoming made it a symbol of watchfulness and new life—first to wake from winter's sleep, hence its name and Jeremiah's wordplay.

(4×) Almond tree or its nuts. The nuts appear as valuable trade goods (Gen 43:11) and as miraculous sign on Aaron's budded rod (Num 17:8). The tree features in old age allegory (Eccl 12:5) and in Jeremiah's vision with wordplay on 'watching' (Jer 1:11). Prized for early spring blossoming and edible nuts, the almond symbolizes watchfulness and awakening—it 'watches' for spring, being first to bloom, hence Jeremiah's pun linking shaqed (almond) with shoqed (watching). **GREEN LUXURIANT TREES**
en: almonds, and-almonds, of-almond | **es:** almendras, almendro, el-almendro | **fr:** [שקד], almonds, et-amandes | **de:** [השקד], almonds, und-Mandeln Gen 43:11; Num 17:8; Eccl 12:5; Jer 1:11

שָׁקָה H8248 *Conj-w / V-Hifil-ConjPerf-2ms* (62×)

To give drink, water, or irrigate; Hifil causative of drinking — providing water to people, animals, or land.

Shaqah in its Hifil form is the Bible's standard verb for giving someone or something a drink — a deceptively simple action that carries enormous narrative weight. Rebekah waters Abraham's servant's camels, triggering the patriarchal marriage narrative (Gen 24:14-46). Moses strikes the rock to 'give them drink' (Num 20:8). The multilingual evidence reveals a consistent split: when living beings are the object, languages use 'give drink' vocabulary (Spanish dar de beber, Arabic saqaa), but when land is the object, they shift to irrigation words (Spanish regar, Korean 적시다) — a genuine semantic boundary baked into the verb.

1. give drink to living beings (51×) Giving drink to living beings — persons or animals — the primary sense at 51 occurrences. Rebekah waters the camels (Gen 24:14-46), Lot's daughters give their father wine (Gen 19:32-35), Hagar gives Ishmael water (Gen 21:19), and the psalmist asks God to 'give them tears to drink' (Ps 80:5). Spanish dar de beber, Arabic saqaa, and Hindi pilaana all consistently select interpersonal drinking vocabulary. The Hifil causative force is crucial — the subject enables or compels the drinking of another, making this fundamentally a verb of provision and care (or, as with the bitter water ordeal of Num 5:24-27, a verb of coerced consumption). **DRINKING AND WATERING**
en: I-will-water, and-gave-drink, and-gave-him-drink | **es:** Y-dieron-a-beber, dame-de-beber, daré-de-beber | **fr:** Je—eau, [ישקני], donner-moi-boire | **de:** [ישקני], tränke-mich, tränke-mich- Gen 19:32; Gen 19:33; Gen 19:34; Gen 19:35; Gen 21:19

2. water or irrigate land (9×) Watering or irrigating land, gardens, or plants — 9 occurrences where the object is agricultural rather than animate. The river goes out of Eden 'to water the garden' (Gen 2:10), the mist rises 'to water the whole face of the ground' (Gen 2:6), and the land of Egypt requires manual irrigation unlike Canaan's rain-fed soil (Deut 11:10). Spanish regar, Korean 적시다, and Hindi siinchna all shift to irrigation-specific vocabulary, confirming a real lexicographic boundary. Psalm 104:13 and Ecclesiastes 2:6 extend this to God's cosmic and royal watering of the earth. **DRINKING AND WATERING**
en: and-I-will-drench, and-watered, and-will-water | **es:** El-que-riega, Y-regaré, la-regaré | **fr:** abreuver, de-abreuver, et-abreuver | **de:** [והשקה], [והשקיתי], [להשקות] Gen 2:6; Gen 2:10; Deut 11:10; Ps 104:13; Eccl 2:6

3. (1×) A problematic occurrence at Amos 8:8 where the text is likely corrupt or involves a different root. The Ketiv/Qere issue is visible in the multilingual confusion — Spanish renders y se hundira ('and it will sink'), English gives the bracketed marker [K], and German provides the raw Hebrew form. The context describes the land rising and sinking like the Nile, suggesting this may belong to a root meaning 'subside' or 'overflow' rather than 'give drink.' A textual-critical boundary case rather than a true sense of shaqah. **DRINKING AND WATERING**
en: [K] | **es:** [y-se-hundirá] | **fr:** et-abreuver | **de:** [[ונשקה]] Amos 8:8

4. (1×) A single occurrence at Job 21:24 where the verb appears to mean 'be moistened' or 'be well-watered,' describing the marrow or body of the wicked as being fully nourished. Spanish esta regado ('is watered') and English 'is moistened' both point to a stative or passive sense — the body is in a state of being saturated — rather than the active causative found elsewhere. This may represent a rare Qal passive or a denominative use, standing at the far periphery of the root's semantic range. **DRINKING AND WATERING**
en: is-moistened | **es:** está-regado. | **fr:** faire-boire | **de:** [ישקה] Job 21:24

שִׁקּוּי H8249 *Conj-w / N-mpc / 1cs* (1×)

drink, beverage (figurative refreshment)

This noun denotes drink or beverage, used both literally and figuratively in the Old Testament. In Proverbs, wisdom's instruction is described as 'drink to your bones'—refreshment and health for one's inner being. In the Psalms and Hosea, the term appears in contexts of mourning or deprivation, where tears become drink or where drink represents basic sustenance sought from false sources. The word captures the essential nature of liquid refreshment, but often with figurative overtones of spiritual or emotional satisfaction.

(1×) The psalmist's lament in Psalm 102:9 declares 'my drink I have mingled with tears,' using this term for literal beverage made bitter by weeping. The Spanish translation 'my drink' and German 'my drinking' capture the straightforward reference to what one drinks. The context of mourning and divine discipline makes the drink a vehicle for expressing profound sorrow—every beverage tainted by tears. **DRINKING AND WATERING**

en: and-my-drink | **es:** y-mi-bebida | **fr:** et-grappe | **de:** und-mein-trinken Ps 102:9

שִׁקּוּי H8250 *Conj-w / N-ms* (2×)

Drink, refreshment, beverage (often figurative for spiritual or physical sustenance)

This noun denotes drink or beverage, frequently used metaphorically. In Proverbs 3:8, following God's instruction will be 'refreshment to your bones,' using drink imagery for health and vitality. Psalm 102:9 laments mingling tears with drink in affliction, while Hosea 2:5 lists 'my drink' among the necessities Israel mistakenly sought from false lovers rather than from God. The term emphasizes drink as essential sustenance, making it effective for figurative extensions.

(2×) Beverage as a basic necessity of life, used both literally and figuratively. The Proverbs usage is purely metaphorical (wisdom as bodily refreshment), while Hosea lists it among literal provisions, and the Psalm combines literal drink with metaphorical tears. Spanish distinguishes 'bebidas' (drinks) and 'refrigerio' (refreshment), capturing both concrete and figurative dimensions. The assignment to Physiological Processes reflects drink's connection to bodily needs, though its metaphorical uses extend beyond pure physiology. **DRINKING AND WATERING**

en: and-my-drink, and-refreshment | **es:** y-mis-bebidas, y-refrigerio | **fr:** et-boisson, et-ושקוי | **de:** [ושקוי], [ושקויי] Prov 3:8; Hos 2:5

שִׁקּוּץ H8251 *N-ms* (28×)

Detestable thing or abomination; an idol, idolatrous practice, or defiling filth loathsome before God

Shiqquts (from the root shaqats, 'to detest') is one of the Hebrew Bible's strongest terms of revulsion, deployed almost exclusively against idolatry. Prophets hurl it at the totality of Israel's idol-worship (Jer 4:1; Ezek 5:11; 7:20; 11:18), while the historical books name specific 'abominations' like Chemosh of Moab and Milcom of Ammon (1 Kgs 11:5, 7; 2 Kgs 23:13). Daniel's 'abomination of desolation' (Dan 11:31; 12:11) became a key apocalyptic phrase echoed by Jesus. Nahum extends the word beyond idolatry to raw filth cast upon Nineveh (Nah 3:6).

1. detestable things, idolatrous abominations (20×) Detestable things or idolatrous abominations collectively – the plural shiqqutsim denouncing the whole apparatus of a nation's idol worship. Ezekiel uses it repeatedly (5:11; 7:20; 11:18, 21; 20:7-8, 30; 37:23), as do Jeremiah (4:1; 7:30; 13:27; 16:18) and the Deuteronomistic historians (Deut 29:17; 2 Kgs 23:24). Spanish 'abominaciones' and German 'Abscheuliches' convey the visceral disgust. **GEOGRAPHY AND SPACE**

en: abominations, and-his-abominations, and-in-their-abominations | **es:** abominaciones, abominaciones-de, abominaciones-de-ti | **fr:** [השקוצים], abomination, et-abomination | **de:** Abscheuliches, Scheusal, [ושקציו] Deut 29:17; 2Kgs 23:24; 2Chr 15:8; Isa 66:3; Jer 4:1

2. detestable idol, abomination (7×) A specific detestable idol or deity singled out by name or epithet: 'Ashtoreth the shiqquts of the Sidonians,' 'Chemosh the shiqquts of Moab' (1 Kgs 11:5, 7; 2 Kgs 23:13). Daniel's 'shiqquts meshomem' – the abomination that causes desolation (Dan 11:31; 12:11) – became theologically pivotal, referenced by Jesus in Matthew 24:15. The construct form emphasizes a particular loathsome object rather than idolatry in general. **GEOGRAPHY AND SPACE**

en: abomination, abomination-of, the-abomination | **es:** abominación, abominación-de, la-abominación | **fr:** abomination, abomination-de | **de:** Abscheuliches, abomination-von 1Kgs 11:5; 1Kgs 11:7; 2Kgs 23:13

3. filth, unclean thing (1×) Filth or defiling matter emphasizing pollution and disgust rather than specifically idolatrous content. Nahum 3:6 declares God will cast 'filth' (shiqquts) upon Nineveh, and Zechariah 9:7 applies it to unclean food. French 'abomination' and Spanish 'inmundicias' (filth) capture this broader connotation of contaminating repulsiveness. **GEOGRAPHY AND SPACE**

en: filth | **es:** inmundicias | **fr:** abomination | **de:** [שקצים] Nah 3:6

שָׁקַט H8252 *V-Qal-Imperf-2fs* (42×)

To be quiet, at rest, undisturbed; of lands at peace after war, of persons in tranquility; causatively, to give rest or calm.

A verb conveying the deep stillness that follows turmoil — the hush of a land after war, the calm of a soul at rest. In Judges, the recurring refrain 'and the land was quiet (shaqat) forty years' marks the rhythm of Israel's deliverance cycles (Judg 3:11, 30; 5:31; 8:28). The Spanish 'reposó' and French 'tranquille' both capture this sense of settled peace. In its causative form, God is the one who 'gives rest' and 'calms' — even the south wind that quiets the earth (Job 37:17). The word spans the full arc from external peace to inner stillness.

1. be quiet, be at rest (26×) The basic intransitive sense: to be in a state of quietness, rest, or undisturbedness. Frequently describes a land at peace after military conflict, as in the recurring Judges formula 'and the land was quiet' (Judg 3:11, 5:31). Spanish 'reposó' and French 'était quiet' reinforce the sense of settled calm. Also used of personal rest, as in Job 3:13, 26 where Job laments the quiet he never found. **QUIETNESS REST**

en: I-was-quiet, and-I-will-be-quiet, and-be-quiet | **es:** Y-reposó, descansará, descansarás | **fr:** [ותשקט], [שקטה], et-était-quiet | **de:** [ואשקוט], [ישקט], [שקטתי] Josh 11:23; Josh 14:15; Judg 3:11; Judg 3:30; Judg 5:31

2. quiet, at ease (adjectival/substantival) (6×) The Qal participle functioning adjectivally or as a substantive, describing a person, people, or place as characteristically quiet, settled, and undisturbed. The spies in Judges 18:7 found a people 'quiet and secure,' and Ezekiel 38:11 speaks of those 'living quietly' in unwalled villages. The multilingual glosses — Spanish 'quieto,' German 'still' — all converge on habitual peacefulness rather than a momentary event. **QUIETNESS REST**

en: and-quiet, and-settled, quiet | **es:** (a)-los-quietos,, quieto, y-en-reposo | **fr:** [ושקטת], et-être-tranquille, quiet | **de:** [ושקטת], still, still-sein Judg 18:7; Judg 18:27; 1Chr 4:40; Jer 48:11; Ezek 38:11

3. quietness, rest (nominal) (5×) The Hiphil infinitive absolute used as an abstract noun denoting the state or condition of quietness, rest, or tranquility itself. Isaiah 30:15 famously declares 'in quietness (hashqet) and trust shall be your strength,' and Isaiah 32:17 links it with righteousness. Jeremiah 49:23 uses it negatively — the sea that 'cannot be quiet.' This nominal use elevates shaqat from a verb of description to a concept of theological weight. **QUIETNESS REST**

en: ease, in-quietness, quietness | **es:** descansar, en-quietud, quietud | **fr:** être-tranquille | **de:** still-sein Isa 30:15; Isa 32:17; Isa 57:20; Jer 49:23; Ezek 16:49

4. give rest, make quiet (causative) (5×) The Hiphil causative sense: to cause someone to be quiet, to grant rest, or to calm. God is typically the implicit or explicit agent. In Psalm 94:13 God 'gives rest' to the afflicted from days of trouble. Proverbs 15:18 notes that a patient person 'calms' (yashqit) a quarrel. Spanish 'apacigua' (pacifies) nicely captures the active, relational dimension — this is rest bestowed, not merely experienced. **QUIETNESS REST**

en: and-be-quiet, calms, gives-rest | **es:** apacigua, cuando-aquieta, da-quietud | **fr:** dans-être-tranquille, et-être-tranquille, à-être-tranquille | **de:** [בהשקט], [ישקט], [ישקיט] Job 34:29; Job 37:17; Ps 94:13; Prov 15:18; Isa 7:4

שֶׁקֶט H8253 *Conj-w / N-ms* (1×)

quietness, rest, tranquility

This noun expresses the state of quietness or tranquility, appearing in God's promise to Solomon that he would be granted rest from enemies. The term is paired with 'peace' in 1 Chronicles 22:9, describing the conditions under which Solomon would build the temple—in contrast to David's life of warfare. Quietness suggests not merely the absence of conflict but the positive presence of calm, rest,

and security. It evokes the settled conditions necessary for domestic prosperity and religious devotion, when weapons can be set aside for building projects.

(1×) The phrase 'quietness and peace' in 1 Chronicles 22:9 uses this term to describe the conditions God promised Solomon's reign. French and German translations show some uncertainty, but the context clearly indicates restful conditions free from military threat. God tells David that Solomon's name means 'peace,' and He will give Israel 'quietness and peace' during his reign, enabling the temple construction that David's warfare-filled life could not accomplish. EASE AND TRANQUILITY

en: and-quietness | **es:** y-quietud | **fr:** [ושקט] | **de:** [ושקט] 1Chr 22:9

שָׁקַל H8254 *V-Qal-Imperf-3mp* (23×)

To weigh out silver as payment; to weigh or assess worth; to be weighed (passive)

Before coins existed, commerce moved by the balance: silver weighed out on scales transferred ownership and sealed covenants. Abraham weighs four hundred shekels for the cave of Machpelah (Gen 23:16), and Jeremiah weighs seventeen shekels for a field in Anathoth (Jer 32:9). The same verb extends into moral evaluation: God weighs the heart (Prov 16:2), and Job begs to be weighed on a just balance (Job 31:6). German waegen and the cognate Aramaic teqal (whence the famous mene, teqel of Daniel 5:27) both illuminate the deep semantic link between physical weighing and divine judgment.

1. weigh out as payment (13×) To weigh out silver or money on scales as a form of payment or commercial transaction, the standard means of exchange before minted coinage. Abraham's purchase of Machpelah (Gen 23:16), David's purchase of the threshing floor, and Ezra's entrusting of temple vessels (Ezra 8:25-26) all reflect this concrete mercantile sense. Spanish pesar and French peser confirm the physical action. WEIGHING AND EVALUATING

en: I-will-weigh-out, [and-I-weighed], and-I-weighed | **es:** [y-pesé], los-peséis, pesar | **fr:** et-il-pesa, et-pesa-dehors, et-peser | **de:** [(ואשקלה)], [[ואשקולה]], [אשקול] Gen 23:16; Exod 22:17; 2Sam 14:26; Ezra 8:25

2. weigh, evaluate, assess (7×) To weigh in the sense of evaluating, examining, or assessing true worth, often with God as the subject who tests hearts and motives. Proverbs 16:2 and 21:2 declare that the LORD weighs spirits, while Job 31:6 asks to be weighed on a balance of justice. Isaiah 40:12 extends the imagery to cosmic scales, asking who has weighed the mountains. WEIGHING AND EVALUATING

en: do-you-weigh-, is-the-one-weighing, let-Him-weigh-me | **es:** Me-pese, el-que-pesa, pesan | **fr:** peser, peser-moi, tu-fera-pèse | **de:** [וישקלו], [וישקלני], [שקול] 2Sam 18:12; 1Kgs 20:39; Job 6:2; Job 31:6; Isa 33:18

3. be weighed (Nifal passive) (3×) The Nifal passive: to be weighed on the balance, whether literally of silver that cannot be weighed as payment for wisdom (Job 28:15) or in the famous judgment scene where Belshazzar is weighed and found wanting (Dan 5:27). The Aramaic cognate teqal in Daniel's inscription underscores the ancient connection between weight and verdict. WEIGHING AND EVALUATING

en: is-weighed, was-weighed, were-weighed | **es:** fue-pesada, fuera-pesada, se-pesará | **fr:** peser | **de:** [ישקל], [נשקל] Ezra 8:33; Job 6:2; Job 28:15

שֶׁקֶל H8255 *Art / N-ms* (88×)

Shekel; a standard unit of weight (~11.4 g) used as the primary measure of value and currency

The sheqel is ancient Israel's fundamental unit of weight and monetary value. Derived from the root meaning 'to weigh,' it originally denoted a specific mass of silver or gold placed on a balance rather than a minted coin. It prices the compensation for a slave gored by an ox (Exod 21:32), measures the gold of the tabernacle (Exod 38:24), and sets sanctuary valuations (Lev 27). Amos condemns merchants who shrink the shekel to cheat customers (Amos 8:5). Cross-linguistic glosses — Spanish 'siclo,' French 'sicle,' German 'Schekel' — all transliterate rather than translate, recognizing the shekel as a culturally specific standard.

shekel (unit of weight/currency) (88×) A standard unit of weight approximately 11.4 grams, serving as ancient Israel's principal measure of value for silver, gold, and bronze. It functions both as a weight placed on scales and as a monetary denomination in commercial and cultic transactions. From tabernacle inventories (Exod 38:24–29) to Amos's denunciation of dishonest traders (Amos 8:5), the shekel is Israel's baseline economic measure. The transliterated forms across languages — 'siclo,' 'sicle,' 'Schekel' — signal a culture-specific unit with no native equivalent. MEASURE MEASUREMENT

en: shekel, shekels | **es:** siclo, siclos, siclos-de | **fr:** sicle, sicles | **de:** Schekel Exod 21:32; Exod 38:24; Exod 38:25; Exod 38:29; Lev 5:15

שִׁקְמָה H8256 *N-fp* (7×)

sycamore tree — the sycamore-fig (Ficus sycomorus), a lowland tree valued for timber and fruit

Shiqmah denotes the sycamore-fig tree (Ficus sycomorus), a large, spreading tree that thrived in the warm lowlands of the Shephelah. It was abundant enough to make cedar seem precious by comparison — Solomon made cedar 'as plentiful as sycamores in the lowland' (1 Kgs 10:27). The prophet Amos identified himself as a 'tender of sycamores' (Am 7:14), a task involving piercing the fruit to hasten ripening. When God struck the sycamores with frost alongside the vines (Ps 78:47), it signaled devastating agricultural loss. Spanish 'sicomoros' and French 'sycamores' preserve the botanical identification across translation traditions.

sycamore tree (Ficus sycomorus) (7×) The sycamore-fig tree (Ficus sycomorus), a large lowland tree common in the Shephelah of ancient Israel, valued for both its timber and its fig-like fruit. Solomon's wealth made cedars as common as sycamores (1 Kgs 10:27 = 2 Chr 1:15 = 9:27), and a royal overseer managed the sycamore groves (1 Chr 27:28). Amos described himself as a boles shiqmim, a dresser or piercer of sycamore fruit (Am 7:14). God's destruction of sycamores alongside grapevines in Psalm 78:47 underscores their agricultural importance. Spanish 'sicomoros' and French 'sycamores' uniformly identify this species. FIG AND SYCAMORE

en: and-the-sycamores, and-their-sycamores, as-the-sycamores | **es:** Sicómoros, como-los-sicomorros, como-los-sicómoros | **fr:** Samarie, [שקמים], comme-le-sycamores | **de:** [והשקמים], [כשקמים], [שקמים] 1Kgs 10:27; 1Chr 27:28; 2Chr 1:15; 2Chr 9:27; Ps 78:47

שָׁקַע H8257 *V-Qal-Imperf-3fs* (6×)

To sink, sink down, subside; causatively (Hiphil) to cause to sink or settle

A verb describing downward movement into a surface or medium – sinking, subsiding, dying out. In its Qal and Niphal stems, it pictures fire dying down (Num 11:2) or land sinking like the Nile floodplain (Amos 8:8; 9:5). Jeremiah uses it memorably of Babylon sinking like a stone in water (Jer 51:64). The Hiphil causative appears in God calming Egypt's waters (Ezek 32:14) and pressing down Leviathan's tongue (Job 41:1). Spanish 'hundirse' and English 'sink' converge on the core image, while the Ezekiel passage uniquely extends toward 'settling' or 'growing clear.'

1. sink, sink down, subside (4×) The intransitive Qal/Niphal sense of sinking down, subsiding, going under. Fire 'sinks down' and dies out after Moses intercedes (Num 11:2). The land rises and falls like the Nile in Amos 8:8 and 9:5, with Spanish 'hundirse' (to sink, cave in) capturing the physical collapse. Jeremiah 51:64 applies it to Babylon's irreversible submersion – a prophetic image of permanent descent. SINKING SUBMERGING

en: and-it-sinks, and-it-will-sink, and-sank-down | **es:** (y-se-hundirá), se-hundirá, y-se-apagó | **fr:** [ונשקעה], [ושקעה], [תשקע] | **de:** [(ונשקעה)], [ושקעה], [תשקע] Num 11:2; Jer 51:64; Amos 8:8; Amos 9:5

2. press down, cause to settle (Hiphil) (2×) The causative Hiphil sense: to press down, make settle, cause to sink. God declares 'I will cause their waters to settle' in Ezekiel 32:14, where sinking shades into clarifying – turbid waters calming to transparency. In Job 41:1 the challenge asks whether one can press down Leviathan's tongue with a cord. Spanish 'asentar' (to settle) and 'hundir' (to sink) split what Hebrew holds in one stem. SINKING SUBMERGING

en: I-will-cause-to-settle, can-you-press-down | **es:** asentaré, hundirás | **fr:** [אשקיע], תשקיע | **de:** [אשקיע], [תשקיע] Job 41:1; Ezek 32:14

שְׁקַעֲרוּרָה H8258 *N-fp* (1×)

depressions, hollows, indentations (in a surface)

This plural feminine noun describes depressions or hollows in a surface, specifically appearing in Leviticus 14:37 in the priestly diagnosis of house plague. The text describes how the priest examines wall depressions that appear greenish or reddish and seem deeper than the surface—signs of contaminating mildew or mold. The term denotes concave spots, indentations where the wall surface has eroded or deteriorated. These depressions distinguished serious structural contamination from surface staining, requiring priestly intervention and possible demolition.

(1×) Translations consistently render this as 'depressions' or 'hollows' across languages (Spanish depresiones), describing the sunken spots in walls that indicated serious plague contamination. Leviticus 14:37 uses precise architectural terminology in the priestly manual for diagnosing house plague, with these depressions serving as diagnostic signs that the contamination had penetrated the wall's surface. **HOLES AND OPENINGS**

en: depressions | **es:** depresiones | **fr:** depressions | **de:** depressions Lev 14:37

שָׁקַף H8259 *Conj-w / V-Hifil-ConsecImperf-3mp* (22×)

To look down from a height, gaze out from a window or elevated place; to overlook or face toward a location (topographical).

The Hebrew verb shaqaf captures the act of looking out and down from an elevated vantage point — a window, a mountaintop, or heaven itself. In its Hifil stem, it describes God looking down from heaven upon the earth (Deut 26:15; Ps 14:2) and humans peering out from heights, as when Abraham looked down toward Sodom (Gen 18:16; 19:28). The Nifal adds an intimate, often poignant dimension: Sisera's mother peers through the lattice wondering why her son's chariot delays (Judg 5:28), and Michal watches David dancing before the ark (2 Sam 6:16). Spanish mirar, French regarder, and German herabblicken all emphasize the downward gaze, while a distinct topographical use in the Nifal participle describes geographic features that 'overlook' or 'face toward' a location — the field of Zophim overlooking the desert (Num 23:28) and the hill that faces Jeshimon (1 Sam 13:18). The Song of Songs crowns this verb with beauty: the beloved 'looks forth like the dawn' (Song 6:10).

1. look down from a height (Hifil) (12×) To look down from a height in the Hifil stem — a deliberate gaze downward from an elevated position such as heaven, a mountain, or a window. With 12 occurrences, this sense includes God looking down from heaven upon the Egyptians through the pillar of fire (Exod 14:24), Moses instructing Israel to ask God to 'look down from your holy habitation' (Deut 26:15), and Abraham gazing toward the smoke of Sodom (Gen 18:16; 19:28). Spanish mirar desde arriba, French regarder d'en haut, and German herabblicken all capture the elevated-to-low vector of this gaze. **GAZING AND LOOKING**

en: and-he-looked-out, and-looked-down, and-looked-out | **es:** Mira, Y-miraron, Y-miró | **fr:** [וישקף], et-elle-regarda-dehors, et-il-regarda-dehors | **de:** [וישקף], blickte-herab, schauen-hinab Gen 18:16; Gen 19:28; Gen 26:8; Exod 14:24; Deut 26:15

2. peer out or look down (Nifal) (6×) To peer out or look down from a window or vantage point in the Nifal stem — a reflexive act of gazing outward, often charged with emotional tension. Found in 6 occurrences, this sense appears in some of Scripture's most vivid scenes: Sisera's mother looking through the lattice for her son's return (Judg 5:28), Michal watching David leap before the ark (2 Sam 6:16; 1 Chr 15:29), and the narrator of Proverbs peering through a window at the naive youth (Prov 7:6). Spanish miró por la ventana and French regarda par la fenêtre emphasize the through-the-window framing. Psalm 85:11 extends this beautifully: 'righteousness shall look down from heaven.' **GAZING AND LOOKING**

en: I-looked-down, is-looking-down, looked-down | **es:** asoma, miraba, miré | **fr:** [נשקפה], elle-regarda-dehors, regarda-en-bas | **de:** [נשקפה], [נשקפתי], blickte-herab Judg 5:28; 2Sam 6:16; 1Chr 15:29; Ps 85:11; Prov 7:6

3. overlook, face toward (Nifal topographical) (4×) To overlook or face toward a place — a topographical Nifal participle describing a geographic feature or elevated position that looks out over an area. With 4 occurrences, this specialized use appears as a landscape descriptor: the field of Zophim 'on the top of Pisgah, which overlooks the wasteland' (Num 21:20; 23:28), the hill that 'overlooks Jeshimon' (1 Sam 13:18), and the beloved who 'looks forth like the dawn' (Song 6:10). Spanish que mira hacia and French qui surplombe show how translators shift from personal gazing to spatial orientation, treating the verb as a geographic marker rather than a volitional act. **RELEASE AND MOVEMENT**

en: and-overlooks, looking-forth, the-overlooking | **es:** el-que-mira, que-mira, y-mira | **fr:** et-overlooks, le-overlooking, le-surplombant | **de:** [הנשקפה], der-overlooking, und-overlooks Num 21:20; Num 23:28; 1Sam 13:18; Song 6:10

שְׁקֻף H8260 *N-ms* (1×)

frame, framework, casing (architectural feature for doors)

This rare architectural term appears in the description of Solomon's palace, referring to the framework or casing around doorways and windows. The word likely denotes the structural framing that holds doors or the decorative casing that surrounds openings. In 1 Kings 7:5, the text describes architectural features 'frame against frame' in three rows, suggesting a repeated pattern of framed openings in the palace structure. The term represents the technical vocabulary of ancient Near Eastern architecture, preserving details of royal construction techniques.

(1×) English and Spanish render this as 'frame' or 'framed,' describing architectural features in Solomon's palace. The context in 1 Kings 7:5 speaks of doors and doorposts that were 'square in their frames,' with frame facing frame in three tiers—likely describing a colonnade or gallery with multiple framed openings in parallel rows, demonstrating the palace's sophisticated architectural design. **BUILDING AND CONSTRUCTING**

en: frame | **es:** enmarcados | **fr:** frame | **de:** frame 1Kgs 7:5

שְׁקוּף H8261 *Conj-w / N-mp* (2×)

Window frames, casings for windows (architectural term for narrowing or recessed frames)

This architectural term describes the frames or casings of windows in Solomon's temple and palace. First Kings 6:4 mentions 'windows with narrowing frames' in the temple structure, while 7:4 refers to window frames in the palace complex. Ezekiel 41:16 likely contained the same term but the text is uncertain. The plural construct suggests elaborate window construction with recessed or narrowing frames, reflecting sophisticated architectural techniques in royal buildings.

(2×) Technical architectural vocabulary for window construction elements, specifically the frames or casings that held temple and palace windows. The 'narrowing' aspect suggests splayed windows—wider on the inside than outside, a defensive and aesthetic feature in ancient Near Eastern architecture. Spanish uses 'ventanas' (windows) and 'marcos' (frames), while the English glosses emphasize the 'framed' nature. The domain assignment to Buildings > Constructions appropriately categorizes this architectural feature. **WINDOW OPENING**

en: and-framed-windows, frames | **es:** Y-ventanas, marcos | **fr:** et-framed-fenêtres, frames | **de:** frames, und-framed-Fenster 1Kgs 6:4; 1Kgs 7:4

שִׁקֵּץ H8262 *V-Piel-InfAbs* (7×)

to detest, regard as abominable — Piel verb expressing ritual abhorrence or the act of making oneself detestable

Shiqqets is a Piel denominative from sheqets ('detestable thing'), carrying the forceful sense of treating something as utterly abominable. It appears almost exclusively in legal contexts governing clean and unclean foods: 'you shall detest them' (Lev 11:11, 13) and 'you shall not make yourselves detestable' (Lev 11:43; 20:25). The emphatic infinitive absolute construction in Deuteronomy 7:26 — shaqqets teshaqtsennu, 'you shall utterly detest it' — pairs with the

synonymous ta'av to drive home the intensity of Israel's required response to idolatry. Spanish 'abominar/aborrecer' and French 'avoir en horreur' capture this visceral revulsion.

detest, make detestable (7×) A Piel denominative verb meaning to regard as ritually detestable or to make oneself abominable. In its transitive sense, it commands Israel to shun certain creatures as unclean (Lev 11:11, 13) and to utterly abhor idolatrous objects (Deut 7:26, paired with the emphatic infinitive absolute and the synonym ta'av). In its reflexive sense (with nephesh as object), it warns against defiling oneself through forbidden food (Lev 11:43; 20:25). Psalm 22:25 extends the concept beyond ritual law: God 'has not abhorred' the affliction of the poor. Spanish 'abominareis' and French 'avoir en horreur' reflect the strong revulsion conveyed by all seven occurrences. LOATHING ABHORRENCE

en: abhorred, make-detestable, utterly-detesting | **es:** abominaréis, aborrecer, aborreció | **fr:** avoir-en-horreur, entièrement-detesting, faire-detestable | **de:** abhorred, du-soll-machen-detestable, du-soll-utterly-verabscheuen-es Lev 11:11; Lev 11:13; Lev 11:43; Lev 20:25; Deut 7:26

שֶׁקֶץ H8263 *Conj-w / N-ms* (11×)

A detestable or abominable thing, used in Levitical dietary laws and prophetic denunciations of idolatry

A noun of strong revulsion, marking creatures and practices that are ritually abhorrent to God. Nearly all occurrences cluster in Leviticus 11, the dietary code, where water creatures without fins and scales, certain birds, and swarming things are declared sheqets — not merely unclean but actively detestable (Lev 11:10–13, 20, 23, 41–42). The word also appears in broader contexts of defiled food offerings (Lev 7:21) and idolatrous worship (Ezek 8:10). Unlike the more general to'evah ('abomination'), sheqets carries an almost visceral, physical quality of repugnance — the shudder one feels at something inherently loathsome.

Detestable thing, abomination (11×) Something detestable or abominable in God's sight, used primarily of ritually unclean creatures in the Levitical dietary laws — aquatic animals without fins and scales, certain birds of prey, and swarming insects (Lev 11:10–13, 20, 23, 41–42). It also appears for defiled food offerings (Lev 7:21) and idolatrous images (Ezek 8:10). The term conveys visceral ritual repugnance rather than merely moral disapproval. Spanish uses 'abominación' and 'cosa detestable,' Arabic مَكْرُوه (makruh/rijs, repugnant/filth), Korean 역겨운 것 (yeokgyeoun geot, disgusting thing), and Hindi घिनौना (ghinauna, loathsome) — all emphasizing the physically revolting quality that distinguishes sheqets from the broader to'evah. GEOGRAPHY AND SPACE

en: and-detestable-thing, and-the-detestable-thing, detestable | **es:** Y-abominación, abominación, cosa-detestable | **fr:** [והשקץ], detestable-chose, et-detestable-chose | **de:** [והשקץ], [שקץ], detestable-Sache Lev 7:21; Lev 11:10; Lev 11:11; Lev 11:12; Lev 11:13

שָׁקַק H8264 *V-Qal-Imperf-3mp* (6×)

To rush, run about, charge; figuratively to long for, crave restlessly

A vivid verb of energetic, often aggressive movement – rushing, charging, ranging about. Joel 2:9 pictures locust-armies rushing through a city; Nahum 2:4 has chariots careening in the streets. Proverbs 28:15 compares a wicked ruler over poor people to a charging bear. But the same restless energy turns inward in Psalm 107:9 and Isaiah 29:8, where the soul 'rushes' with unsatisfied craving. The Spanish split between 'correr' (run) for the physical sense and 'anhelar' (yearn) for the metaphorical one neatly maps the two poles of this word.

1. rush, run about, charge (4×) Aggressive physical movement: rushing, running about, charging forward. Locusts rush through the city in Joel 2:9 (paralleled with 'they run'), plunderers rush upon spoil in Isaiah 33:4, and a wicked ruler is a ranging bear in Proverbs 28:15. The Hitpalpel intensification in Nahum 2:4 describes chariots careening wildly. Spanish 'correr' and French 'couler' both anchor the sense in rapid motion. RUNNING AND RACING

en: charging, he-rushes, they-rush | **es:** corren, corriendo, que-acecha | **fr:** [שוקק], couler, שוקק | **de:** [ישקו], [ישתקשקון], [שוקק] Prov 28:15; Isa 33:4; Joel 2:9; Nah 2:4

2. long for, crave (of the soul) (2×) A metaphorical extension of rushing turned inward: to long for, crave, be restless with desire. Used of the soul that longs for water in Isaiah 29:8 (paired with 'weary' and 'empty') and Psalm 107:9 (paired with 'hungry'). Spanish 'anhelar' (to yearn) and German 'Sehnsucht' (longing) reveal how translators shift from external motion to internal restlessness – the same verb captures a body charging forward and a soul straining toward what it lacks. DESIRE AND COVETING

en: is-longing, longing | **es:** anhela, sedienta | **fr:** [שוקקה], courir | **de:** Sehnsucht, [שוקקה] Ps 107:9; Isa 29:8

שָׁקַר H8265 *Conj-w / V-Piel-Prtcpl-fp* (1×)

ogle, glance provocatively, cast flirtatious looks

This Piel verb describes the provocative eye movements of women seeking to attract attention through seductive glances. Isaiah uses it in his indictment of Jerusalem's wealthy women who walk with 'ogling eyes'—part of their overall haughty, attention-seeking behavior. The root suggests deliberate eye movement calculated to entice or seduce, distinct from modest gaze. Cognate languages support the sense of looking about in a calculating or flirtatious manner. The term captures not just seeing but the deliberate use of eye contact as a social and sexual signal.

(1×) Isaiah 3:16 condemns the daughters of Zion for 'walking and ogling with their eyes,' part of a larger rebuke of their pride and seductive behavior. Spanish captures the sense with 'seducing with,' while French and German leave it untranslated, perhaps due to its unusual nature. The ogling represents calculated sensuality—using eye movement as a tool of enticement, part of the social display that Isaiah declares will be judged by humiliation. GAZING AND LOOKING

en: walking | **es:** y-seduciendo-con | **fr:** [ומשקרות] | **de:** [ומשקרות] Isa 3:16

שָׁקַר H8266 *V-Piel-Perf-1cp* (6×)

Deal falsely, lie; to act with deception or break faith, used of covenant betrayal and divine faithfulness.

Derived from sheqer ('falsehood'), this verb covers the full range of deceptive action – from breaking sworn oaths to speaking outright lies. In Genesis 21:23, Abraham asks Abimelech to swear he will not deal falsely, while in 1 Samuel 15:29, Samuel declares that the Glory of Israel will not lie, using the same root to affirm divine constancy. The Piel intensifies the action into deliberate, sustained deception. Spanish mentirá and fuimos-falsos capture both the lying and the broader covenant-breaking dimensions. Psalm 44:17 poignantly protests that Israel has not dealt falsely with God's covenant despite suffering.

deal falsely, lie (6×) To act deceitfully, break faith, or speak falsehood. The Qal form in Genesis 21:23 concerns oath-breaking between treaty partners. The Piel intensifies this into deliberate falseness: Psalm 44:17 protests innocence ('we have not dealt falsely with your covenant'), while 1 Samuel 15:29 uses the negative to affirm God's truthfulness. Leviticus 19:11 pairs it with kahash (deny), reinforcing the semantic field of deception. Spanish mentirá (will lie) and fuimos-falsos (we were false) together illuminate the range from speech-act lying to relational betrayal. LYING AND FALSEHOOD

en: I-will-be-false, deal-falsely, have-we-dealt-falsely | **es:** fuimos-falsos, mentirá, mentirán | **fr:** [ישקרן], fera-m'étends, mentir | **de:** [ישקרן], du-betrügst, haben-wir-dealt-falsely Gen 21:23; Lev 19:11; 1Sam 15:29; Ps 44:17; Ps 89:33

שֶׁקֶר H8267 *N-mp* (113×)

Falsehood, deception, or vain emptiness; the Hebrew word for lies, fraud, and all that betrays trust or proves worthless.

Sheqer is the biblical vocabulary's sharpest word for what is false. It covers deliberate lying (as in the ninth commandment, Exod 20:16), fraudulent conduct (Prov 11:18), and the deceptive emptiness of things that promise much but deliver nothing—like a horse whose

strength proves vain in battle (Ps 33:17) or charm that ultimately disappoints (Prov 31:30). Across languages the translation signatures converge: Spanish mentira/falsedad, French mensonge, German Luege—all centered on the lie. Yet the Hebrew range is wider than any single word in these languages, stretching from a courtroom perjury to the cosmic futility of idols (Jer 10:14).

1. falsehood, lie (107×) The dominant sense covers falsehood and lying as a substantive reality—a false statement, an untruth, or the quality of being false. Used as subject ('falsehood springs up,' Ps 85:11 reversed), object ('speak sheqer,' Jer 9:5), or in construct chains ('witnesses of sheqer,' Deut 19:18). The multilingual evidence is unanimous: eng 'falsehood/lie,' spa 'mentira/falsedad,' fra 'mensonge,' deu 'Luege.' This is the sense behind the ninth commandment prohibition (Exod 20:16) and prophetic condemnations of false prophecy (Jer 23:25–32). LIES AND FALSEHOOD
en: a-lie, falsehood, falsely | **es:** falsedad, mentira, mentiras | **fr:** falsehood, faussement, mensonge | **de:** Luege, ein-lagern, falsehood Exod 5:9; Exod 23:7; Lev 6:3; Deut 19:18; 2Sam 18:13

2. vain, deceptive emptiness (3×) A smaller but distinct sense marks vain, deceptive emptiness—things that betray hope rather than speak untruths. In 1 Sam 25:21 David guarded Nabal's goods 'for sheqer' (in vain); Ps 33:17 declares a war-horse 'sheqer for salvation' (deceptively empty of saving power); Prov 31:30 calls charm 'sheqer' (vain, illusory). Spanish 'engaño/por-la-falsedad' and French 'dans-vain' reflect this vanity nuance that the core 'lie' translations miss. LIES AND FALSEHOOD
en: deceptive, in-vain | **es:** Engaño, por-la-falsedad | **fr:** dans-vain, mensonge | **de:** Luege, deceptive, in-vain 1Sam 25:21; Ps 33:17; Prov 31:30

3. deception, fraud (3×) Active deception or fraudulent conduct, where the emphasis shifts from the false statement to the treacherous act of deceiving. Prov 11:18 warns that the wicked earns 'wages of sheqer' (fraudulent gain), Prov 20:17 pictures bread gained by deceit, and Isa 28:15 describes a covenant with death built on deception. The Spanish 'engaño' and German 'und-in-Luege' capture the active, relational dimension of fraud rather than mere falsehood. LIES AND FALSEHOOD
en: deceit, deception | **es:** de-engaño, engaño, y-en-falsedad | **fr:** et-dans-mensonge, mensonge | **de:** Luege, und-in-Luege Prov 11:18; Prov 20:17; Isa 28:15

שִׁקֻּת H8268 *Prep-b / N-fpc* (2×)

Watering trough, drinking vessel for livestock (where animals were watered)

This noun denotes a trough or basin used for watering animals. Genesis 24:20 describes Rebekah emptying her jar into 'the trough' to water Abraham's servant's camels—a detail demonstrating her industrious hospitality. Genesis 30:38 relates Jacob placing peeled branches 'in the watering troughs' where flocks came to drink, part of his selective breeding strategy. The term connects to Arabic and Aramaic words for irrigation channels and drinking vessels, emphasizing its functional role in animal husbandry.

(2×) A functional agricultural implement, specifically the vessel or basin where livestock drank water. Both Genesis passages concern pivotal encounters at watering places: Rebekah's character revelation and Jacob's flock management. Spanish distinguishes 'abrevadero' (watering place/trough) and 'abrevaderos' (plural), paralleling the Hebrew singular and construct plural forms. The prepositional forms ('in the troughs,' 'into the trough') reflect the term's typical syntactic usage in watering narratives. GEOGRAPHY AND SPACE
en: in-watering-troughs-of, the-trough | **es:** el-abrevadero, en-abrevaderos-de | **fr:** dans-arrosant-troughs-de, le-trough | **de:** den-Trog, in-die-Tränkrinnen Gen 24:20; Gen 30:38

שַׂר H8269 *N-mpc / 3ms* (421×)

Chief, ruler, prince, official, captain; a person of authority or rank in civil, military, or royal administration.

Sar is the Hebrew Bible's workhorse noun for anyone wielding delegated authority. It can refer to a tribal chieftain leading Israel through the wilderness (Num 21:18), to Pharaoh's courtiers (Gen 12:15), to a military captain commanding thousands or hundreds (Exod 18:21), or to a governor ruling a province. The word's flexibility is visible across languages: Spanish toggles between principe, jefe, and capitan depending on context, while Korean shifts from 방백 (governor) to 지휘관 (military commander) to 신하 (court official). In its most exalted uses, sar reaches toward angelic authority — Daniel's 'Michael, your prince' (Dan 10:21) — showing how the same root that describes a baker's supervisor in Genesis can denote a cosmic guardian in apocalyptic vision.

1. prince, noble, official (297×) The broad default sense covering persons of high rank, authority, or social standing in political or royal contexts: princes, nobles, court officials, tribal chiefs, and foreign dignitaries. At 297 occurrences this is overwhelmingly the dominant usage, appearing from the princes of Moab who report to Balak (Num 22:8-21) to the officials of Judah condemned by the prophets (Isa 1:23; Jer 34:10). Spanish principe and German Furst capture the aristocratic register, while Arabic amir parallels the Semitic semantic range of delegated rulership almost exactly. GEOGRAPHY AND SPACE
en: captains-of, commanders-of, princes-of | **es:** jefes-de, príncipes-de | **fr:** chef | **de:** Fuersten-von Num 22:8; Num 22:13; Num 22:14; Num 22:21; Num 22:35

2. chief of a specific office (85×) Head or chief of a specific office or household department, used characteristically in the construct chain sar ha-X. The classic examples are Joseph-cycle titles: sar ha-tabbachim ('chief of the guard,' Gen 37:36), sar ha-mashqim ('chief cupbearer,' Gen 40:2), sar ha-ofim ('chief baker,' Gen 40:2). This construct-state pattern — appearing 85 times — creates functional title compounds that behave like English 'chief-of-X.' Korean renders these with the suffix -장 (jang, 'head of'), and Spanish uses jefe de, both confirming a lexicalized title-forming pattern distinct from the general 'prince/noble' sense. GEOGRAPHY AND SPACE
en: -the-commander-of, commander-of, commander-of- | **es:** jefe-de, jefe-de-, príncipe-de | **fr:** -le-commander-de, commandant-de, commandant-de- | **de:** -der-Befehlshaber-von, Befehlshaber-von, Befehlshaber-von- Gen 21:22; Gen 21:32; Gen 26:26; Gen 37:36; Gen 39:1

3. military captain, commander (35×) A military leader or army officer: captain, commander — specifically one exercising authority over troops or military operations. Found 35 times, especially in the Mosaic organization of Israel (Exod 18:21-25 'commanders of thousands, hundreds, fifties, and tens') and in the conquest-era battle narratives. Arabic qaid ('military commander'), Hindi senapati ('army chief'), and Swahili jemadari ('military officer') all select dedicated martial vocabulary here rather than generic 'ruler' words, confirming a distinct semantic profile from the courtier sense. GEOGRAPHY AND SPACE
en: and-captains-of, and-commanders-of, and-rulers-of | **es:** capitán-de, el-capitán-de, jefe-de | **fr:** capitaine-de, commandant-de, et-captains-de | **de:** Befehlshaber-von, Hauptmann-von, und-Befehlshaber-von Exod 18:21; Exod 18:25; Num 31:14; Num 31:48; Deut 1:15

4. ruler, governor (4×) A territorial or political ruler exercising governing authority over a region, city, or people — governor, overlord, regent. Only 4 clear occurrences, but contextually distinct: Moses is challenged 'Who made you a ruler and a judge over us?' (Exod 2:14); the 'rulers' of Samaria are addressed as political governors (2 Kgs 10:1); Daniel's 'prince of Persia' (Dan 10:13) is a cosmic territorial overlord. Korean renders these with 통치자 (ruler/governor) and Hindi with hakim (governor), both using executive-governance vocabulary rather than military or courtly terms. GEOGRAPHY AND SPACE
en: and-prince-of, its-rulers, ruler | **es:** Y-príncipe-de, jefes-de, príncipe | **fr:** chef, chefs-de, et-prince | **de:** Fuerst, Herrscher, Herrscher-von Exod 2:14; 2Kgs 10:1; Prov 28:2; Dan 10:13

שֹׁר H8270 *N-msc / 2fs* (2×)

Navel, navel-string, umbilical cord (or possibly by extension, the body or belly)

This anatomical term primarily denotes the umbilical cord or navel. Ezekiel 16:4 uses it literally in describing Jerusalem's abandonment: 'your navel-string was not cut' at birth, part of an extended metaphor

of infant neglect. Proverbs 3:8 is disputed—'refreshment to your navel/body'—where some ancient versions read 'body' while others preserve 'navel' as synecdoche for the whole person. The cognate terms in Aramaic and Arabic consistently refer to the navel or umbilical cord.

(2×) The umbilical cord at birth, or by extension the navel as a body part representing physical vitality. Ezekiel's literal usage describes birth procedures, while Proverbs likely uses it figuratively for bodily health or physical self. The textual uncertainty in Proverbs 3:8 (reflected in glosses offering 'your body,' 'your navel') shows translators balancing literal anatomy against idiomatic expression. The domain assignment to Body Parts appropriately captures this anatomical vocabulary. **FLESH AND BODY**

en: cord-your, to-your-body | **es:** a-tu-cuerpo, cordón-de-ti | **fr:** corde, à-ton-לשׁרך-toi | **de:** [לשׁרך], [שׁרך] Prov 3:8; Ezek 16:4

שְׁרָא H8271 *Conj-w / V-Piel-Prtcpl-msc* (6×)

Aramaic verb: to loosen, untie, solve (problems); to dwell, abide; to begin, commence

An Aramaic verb with a surprisingly wide semantic range, all arguably traceable to the root idea of loosening or releasing. Literally, the three men in the furnace are found 'loosed' from their bonds, walking freely in the fire (Dan 3:25). Figuratively, Daniel's gift for 'loosening knots' – solving intractable riddles – makes him indispensable to the Babylonian court (Dan 5:12, 16). The sense of 'dwelling' likely derives from the traveler's act of loosening pack-straps when making camp (Dan 2:22). In Ezra 5:2 the Piel yields 'began,' perhaps from the idea of loosening restraints to set an enterprise in motion.

1. loosen, untie, solve (4×) To loosen, untie, release from bonds, with a figurative extension to solving difficult problems ('loosening knots'). In Daniel 3:25 the passive participle describes the three men walking 'loosed' in the furnace, free of their bonds. Daniel 5:12 and 5:16 praise Daniel's ability to 'solve' (literally 'loosen') knotty interpretive puzzles. Daniel 5:6 uses the Hithpael of Belshazzar's joints 'being loosened' in terror. Spanish 'resolver' (to solve) and 'sueltos' (loosed) capture both the literal and figurative extensions. **FREE LIBERTY RELEASED**

en: and-solving, loosed, loosened | **es:** resolver, se-soltaban, sueltos | **fr:** et-libérer, libérer | **de:** [ומשׁרא], [למשׁרא], [משׁתרין] Dan 3:25; Dan 5:6; Dan 5:12; Dan 5:16

2. dwell, abide (1×) To dwell, abide, reside – a semantic development possibly from the nomadic practice of loosening pack-animals' girths and loads when setting up camp. In Daniel 2:22 light 'dwells' with God, using the Peal passive participle. This sense stands distinct from the primary 'loosen' meaning. Spanish 'mora' (dwells) and English 'dwells' render the settled, locative sense that has diverged from the kinetic root. **GEOGRAPHY AND SPACE**

en: dwells | **es:** mora | **fr:** libérer | **de:** [שׁרא] Dan 2:22

3. begin (1×) To begin, commence an undertaking (Pael/Piel). In Ezra 5:2 Zerubbabel and Jeshua 'began' to rebuild the house of God in Jerusalem. The semantic bridge may be the idea of 'setting loose' or releasing an endeavor into motion. Spanish 'y comenzaron' (and they began) and English 'and began' reflect this inceptive sense, which parallels the Hebrew Hiphil of chalal. **BEGIN START**

en: and-began | **es:** y-comenzaron | **fr:** [וישׁריו] | **de:** [וישׁריו] Ezra 5:2

שַׂרְאֶצֶר H8272 *N-proper-ms* (3×)

Sharezer (personal name: Assyrian/Babylonian origin, son and ambassador)

Sharezer is a personal name of Assyrian or Babylonian origin, possibly meaning '[god] protect the king.' It appears in two distinct contexts. 2 Kings 19:37 and Isaiah 37:38 (parallel accounts) identify Sharezer as one of Sennacherib's sons who assassinated their father in the temple of Nisroch and fled to Ararat. Zechariah 7:2 mentions a Sharezer sent to Bethel as part of a delegation inquiring about fasting—likely a different individual from a later generation. The Greek versions show the typical consonantal variation in transliterating foreign names.

(3×) Personal name of at least two individuals. 2 Kings 19:37 and Isaiah 37:38 name Sharezer as Sennacherib's patricidal son who struck down his father and escaped to Armenia. Zechariah 7:2 identifies a (different) Sharezer dispatched to inquire of the priests about mourning practices during the Persian period. The multilingual glosses simply transliterate ('Sharezer,' 'Sarezer'), appropriate for proper names. The Assyrian etymology ('god protect the king') is ironic given that one Sharezer became a regicide. **PROPER NAMES (PERSONAL)**

en: Saretser, and-Sharetser, his-sons | **es:** a-Sarezer, y-Sarezer | **fr:** Scharezer, [וישׁראצר], et-Sharetser | **de:** [וישׁראצר], [שׁראצר], und-Sharetser 2Kgs 19:37; Isa 37:38; Zech 7:2

שָׁרָב H8273 *N-ms* (2×)

Burning heat, parched ground, heat mirage (the shimmer of hot desert air)

This noun captures the intense heat of the desert and its visual effects. Isaiah 35:7 promises that 'the parched ground' will become a pool, reversing desert conditions in messianic restoration. Isaiah 49:10 assures that in God's care, 'neither heat nor sun will strike them'—freedom from desert dangers. The term may specifically denote the heat mirage or shimmering air of parched landscapes, making Spanish 'espejismo' (mirage) particularly apt in 35:7.

(2×) The scorching heat of arid regions and its effects on the landscape, whether the burning air itself or the parched ground it creates. Both Isaiah passages concern reversal of desert conditions as a sign of divine blessing. The semantic range includes both cause (burning heat) and effect (parched land), with context determining emphasis. The domain assignment to Properties/Relations > Nature captures this environmental phenomenon, though it equally belongs to meteorological or geographical vocabulary. **GEOGRAPHY AND SPACE**

en: heat, the-burning-sand | **es:** calor, el-espejismo | **fr:** [השׁרב], [שׁרב] | **de:** [השׁרב], [שׁרב] Isa 35:7; Isa 49:10

שֵׁרֵבְיָה H8274 *N-proper-ms* (8×)

Sherebiah: a Levite who returned from Babylonian exile with Ezra and served in public worship and covenant renewal.

A Levitical proper name appearing exclusively in the post-exilic books of Ezra and Nehemiah. Sherebiah was recruited by Ezra at the Ahava canal as a capable Levite for the return journey to Jerusalem (Ezra 8:18) and was entrusted with temple vessels of gold and silver (Ezra 8:24). He later served as a public reader and interpreter of the Torah (Neh 8:7), led the people in communal confession and worship (Neh 9:4-5), and sealed the covenant of faithfulness (Neh 10:12). His name appears in the roster of Levitical singers and gatekeepers (Neh 12:8, 24), underscoring his central role in the restoration community's spiritual life.

Sherebiah (personal name) (8×) The proper noun Sherebiah (שֵׁרֵבְיָה), designating a prominent Levite of the post-exilic period. The name may mean 'Yah has sent scorching heat,' though its etymology remains uncertain. Sherebiah appears in Ezra's narrative as a man of exceptional ability recruited for the return from Babylon (Ezra 8:18) and trusted with transporting sacred treasury (Ezra 8:24). In Nehemiah he is a leader of public worship: explaining the Torah to the assembled people (Neh 8:7), leading prayer and confession (Neh 9:4-5), and affixing his seal to the communal covenant (Neh 10:12). Translations uniformly preserve the name: Spanish 'Serebías,' French 'Shérébia,' German 'Scherebja.' **PROPER NAMES (PERSONAL)**

en: Sherebiah, Sherevyah, and-Sherebiah | **es:** Serebías, a-Sherevyah, y-Serebías | **fr:** Shérébia, et-Shérébia, zu-Shérébia | **de:** Scherebja, und-Scherebja Ezra 8:18; Ezra 8:24; Neh 8:7; Neh 9:4; Neh 9:5

שַׁרְבִּיט H8275 *Art / N-ms* (4×)

scepter; royal staff symbolizing authority, specifically the golden scepter held by the Persian king in Esther

This noun refers to a royal scepter, appearing exclusively in the book

of Esther to describe the golden scepter held by King Ahasuerus. Esther 4:11 explains that anyone approaching the king unbidden will be killed unless the king extends the golden scepter. Esther 5:2 twice describes the king extending the scepter to Esther, granting her audience. Esther 8:4 repeats the gesture toward Esther. The multilingual glosses (Spanish cetro, French sceptre) show consistent recognition of this royal symbol. In Esther's narrative, the scepter becomes a matter of life and death—its extension means favor and life, its withholding means certain death. It embodies royal prerogative: absolute power to grant audience or to condemn.

(4×) The royal scepter, specifically the golden scepter of the Persian king in Esther. Persian protocol demanded death for anyone approaching the king unbidden unless he extended the scepter (Esth 4:11). The king extends the scepter to Esther, granting her favor and life (Esth 5:2, 8:4). This staff symbolizes royal authority and life-giving power—its extension reverses the death sentence, transforming protocol into mercy. In Esther's story, the scepter becomes the instrument of deliverance for both Esther and her people. **RODS AND STAFFS**

en: scepter-of, the-scepter | **es:** cetro-de, el-cetro | **fr:** [השרביט], [שרבט], [שרביט] | **de:** [השרביט], [שרבט], [שרביט] Esth 4:11; Esth 5:2; Esth 8:4

שָׂרַג H8276 *V-Hitpael-Imperf-3mp* (2×)

To be intertwined, woven together, knit together (of sinews, cords, or transgressions)

This verb describes the intertwining or weaving together of elements. Job 40:17 marvels at Behemoth's physical construction: 'the sinews of his thighs are knit together'—tightly woven muscles demonstrating strength. Lamentations 1:14 uses the image metaphorically: 'my transgressions are bound together' or 'intertwine themselves' like twisted cords forming an oppressive yoke. The root relates to Aramaic and Talmudic words for enmeshing, weaving, and intertwining, suggesting the interlacing of strands.

(2×) The action of weaving or twining together multiple strands into a unified whole, whether literal (sinews) or metaphorical (sins). Job's usage emphasizes physical strength through tightly woven tissue, while Lamentations depicts sins accumulating and intertwining into an inescapable burden. Spanish uses 'entrelazar' (interlace/intertwine), capturing the weaving imagery. The Hithpael form in Lamentations emphasizes the reflexive or intensive nature of this intertwining. The domain assignment to Physical Action > Attachment reflects the binding/connecting sense. **BINDING AND TYING**

en: are-knit-together, they-are-intertwined | **es:** están-entrelazados, se-entrelazan | **fr:** [ישתרגן], ישרגו | **de:** [ישרגן], [ישתרגן] Job 40:17; Lam 1:14

שָׂרַד H8277 *V-Qal-Perf-3cp* (1×)

escape, survive, get away

This verb describes escaping from danger or surviving destruction, appearing in Joshua's account of the conquest of the five Amorite kings. After Israel's great slaughter of enemy forces, the few who survived 'escaped' to fortified cities for refuge. The root conveys the sense of fleeing or slipping away from destruction, managing to survive when most perished. Cognate languages suggest connotations of being startled and fleeing in terror, running away like a frightened animal. The term captures both the act of escape and the survivor's status among the fallen.

(1×) Joshua 10:20 describes how after Israel's massive slaughter of the Amorite armies, 'those who survived' managed to reach their fortified cities. The English and Spanish translations ('survived,' sobrevivieron) emphasize the outcome—making it through the destruction alive. The context highlights the completeness of Israel's victory, with only remnants escaping to walled cities while the majority fell in battle. **FLEEING AND ESCAPING**

en: survived | **es:** sobrevivieron | **fr:** survived | **de:** ueberlebte Josh 10:20

שָׂרָד H8278 *N-ms* (4×)

plaited/woven work; specially woven or braided priestly garments for tabernacle service, perhaps of distinctive craftsmanship

This noun appears only in Exodus in Priestly material, referring to special woven or plaited garments for tabernacle service. It always appears in the phrase 'the woven garments for ministering in the holy place' or similar (Exodus 31:10, 35:19, 39:1, 41). The exact nature of this weaving is uncertain—some translations understand 'finely woven garments,' others 'plaited work.' The multilingual glosses show variation (Spanish servicio 'service', French tissé-travail 'woven-work', German Dienst 'service'), suggesting translators struggled with the term. The Septuagint renders it 'liturgical robes.' These garments were distinct from ordinary priestly clothes, specially crafted for sacred service—their very fabric woven with intentionality for ministry in God's presence.

(4×) Special woven or plaited garments for tabernacle service (Exod 31:10, 35:19, 39:1, 41). The exact weaving technique is uncertain—possibly fine-woven, braided, or plaited fabric. Always associated with 'ministering in the holy place,' these were priestly vestments of distinctive craftsmanship. Ancient translators showed uncertainty (LXX 'liturgical robes'), but clearly understood these as sacred service garments. The specialized weaving itself became part of the holiness—not just any fabric but cloth crafted specifically for standing before God. **GEOGRAPHY AND SPACE**

en: the-service, the-woven-work, woven-work | **es:** el-servicio, servicio | **fr:** le-service, le-tissé-travail, tissé-travail | **de:** der-Dienst, der-gewebt-Werk, gewebt-Werk Exod 31:10; Exod 35:19; Exod 39:1; Exod 39:41

שֶׂרֶד H8279 *Prep-b* (1×)

stylus, marking tool (for working wood)

This rare noun denotes a marking tool or stylus used in woodworking, appearing in Isaiah's satire of idol-making. The craftsman uses this tool to mark out or design the wooden figure before carving it. Ancient versions suggest it was an engraving or marking implement, possibly related to the precious stone sardius (used in gem-cutting), though the connection is uncertain. The term represents the technical vocabulary of craftsmanship, highlighting the ironic process by which humans create gods with simple tools—marking, measuring, and shaping dead wood into objects of worship.

(1×) Isaiah 44:13 describes the carpenter who 'marks it out with a stylus,' part of the detailed satire of idol-making that emphasizes the absurdity of worshiping what human hands craft from ordinary materials. Spanish translates 'with pencil,' capturing the marking function. The stylus represents the planning stage of idol-making, where the craftsman designs on wood the figure he will worship—underscoring the human origin of supposedly divine objects. **ENGRAVING AND INSCRIBING**

en: with-a-stylus | **es:** con-lápiz | **fr:** [בשרד] | **de:** [בשרד] Isa 44:13

שָׂרָה H8280 *V-Qal-Perf-3ms* (2×)

To persist, persevere, contend, strive (especially in struggle with God or humans)

This verb means to persist in struggle or exert oneself in contention. Genesis 32:28 explains Jacob's new name Israel: 'you have striven with God and with humans and have prevailed'—the verb capturing his tenacious wrestling with the divine messenger. Hosea 12:3 recalls the same event: 'he strove with God,' referring back to the Jabbok encounter. The root connects to Arabic words for persistence and perseverance, emphasizing determined endurance in conflict rather than casual disagreement.

(2×) Persistent struggle or contention, particularly the determined striving that characterized Jacob's wrestling match at Peniel. Both passages recall this foundational event where physical struggle became the basis for a name and national identity. Spanish 'luchar' (struggle/wrestle) and 'luchó' (he struggled) capture the combat dimension, as do English glosses with 'striven' and 'wrestled.' The domain assignment to Physical Action > Contests and Play reflects the wrestling context, though the theological significance extends beyond mere sport. **AUTO-DETECTED COMMUNITY 9286 WITH 3 SENSES**

en: he-wrestled, you-have-striven | **es:** luchaste, luchó | **fr:** combattre, tu-avoir-striven | **de:** [שרה], du-hast-gestritten Gen 32:28; Hos 12:3

שָׂרָה H8281 *V-Piel-Perf-1cs / 2ms* (1×)

loosen, set free, release from bonds

This verb means to loosen, release, or set free from constraint. The root appears in contexts of physical liberation or, metaphorically, of God releasing forces like thunder. In Jeremiah 15:11, the verb appears in a textually difficult passage where God promises to 'free' or 'strengthen' Jeremiah (the Hebrew text has variant readings). The basic sense involves undoing bindings or constraints, whether literal ropes or figurative restrictions. Cognate languages support meanings of loosing, releasing, and even the sense of dedicating or opening something for use.

(1×) Jeremiah 15:11 contains textual difficulties, with the written (Ketiv) and read (Qere) texts differing. The Qere suggests 'I will set you free' or 'loose you,' while interpretations vary between liberation and strengthening. Spanish offers 'I freed you,' following the liberation sense, while French and German leave it transliterated, acknowledging the textual uncertainty. The broader context of God's promise to Jeremiah supports either nuance—whether freed from opposition or strengthened for his prophetic mission. **SECOND PERSON PRONOUNS**

en: I-loosed-you | **es:** (te-libré) | **fr:** [(שריתיך)] | **de:** [(שריתיך)] Jer 15:11

שָׂרָה H8282 *N-fpc* (5×)

princess, noblewoman; a woman of royal or aristocratic rank

The feminine counterpart to 'sar' (prince/ruler), denoting women of royal or noble standing. Solomon's seven hundred princesses-wives (1 Kgs 11:3) and the attending ladies of Sisera's mother (Judg 5:29) illustrate literal nobility, while Isaiah envisions foreign queens nursing Israel's children (Isa 49:23). In Lamentations 1:1, Jerusalem herself — once a 'princess among provinces' — sits desolate. Spanish 'princesas/señora' and French 'princesse' confirm the consistent high-status referent across all five occurrences.

(5×) A princess or noblewoman, a woman belonging to the ruling class. The term appears for the ladies attending Sisera's mother (Judg 5:29), Solomon's royal wives (1 Kgs 11:3), Persian noblewomen (Esth 1:18), and foreign queens in Isaiah's restoration vision (Isa 49:23). In Lam 1:1, Jerusalem is personified as a princess reduced to servitude. Multilingual glosses — Spanish 'princesas,' French 'princesse' — uniformly reflect this aristocratic sense. **QUEEN RULER**

en: and-their-princesses, her-princesses, noblewomen-of | **es:** princesas, princesas-de, señora-entre | **fr:** [שרות], et-princesse, princesse | **de:** [ושרותיהם], [שרות], [שרתי] Judg 5:29; 1Kgs 11:3; Esth 1:18; Isa 49:23; Lam 1:1

שָׂרָה H8283 *Prep-l / N-proper-fs* (38×)

Sarah — wife of Abraham and mother of Isaac, the matriarch whose name means 'princess'

Sarah is the name of Israel's first matriarch, appearing 38 times from Genesis 17 through 49 and once in Isaiah 51:2. Originally called Sarai, her name was changed by God to Sarah ('princess') at the same covenant moment when Abram became Abraham (Gen 17:15). The renaming signals her elevated role: she will bear a son and become 'a mother of nations; kings of peoples shall come from her' (Gen 17:16). Sarah's story is marked by both laughter and barrenness — she laughs at the promise of a child in old age (Gen 18:12), then names the son of fulfillment Yitschaq ('he laughs,' Gen 21:3, 6). Her death at 127 years and burial in the cave of Machpelah (Gen 23:1-2, 19) occasions the first recorded land purchase in Israel's story. Isaiah invokes her memory to encourage the exiles: 'look to Sarah who bore you' (Isa 51:2).

Sarah (personal name) (38×) The proper feminine name Sarah ('princess'), identifying the wife of Abraham and mother of Isaac. All 38 occurrences refer to this single individual across the Abrahamic narrative cycle (Gen 17-25) and Isaiah's exilic encouragement (51:2). The name change from Sarai to Sarah (Gen 17:15) functions as a divine re-commissioning parallel to Abraham's own renaming. Key episodes cluster around the promise and birth of Isaac (Gen 17:19; 18:6-15; 21:1-7), encounters with foreign rulers (Gen 20:2-18), and her death and burial (Gen 23:1-2, 19; 25:10; 49:31). Translations consistently transliterate: Greek Sarra, Spanish 'Sara,' French 'Sara,' German 'Sara.' **PROPER NAMES (PERSONAL)**

en: Sarah | **es:** Sarah | **fr:** Sara | **de:** Sara, Saras, ist-Sara Gen 17:15; Gen 17:17; Gen 17:19; Gen 17:21; Gen 18:6

שׂוֹרָה H8284 *Prep-b / N-fpc / 3fs* (1×)

rows, vine-rows (agricultural term)

This feminine noun describes rows of cultivated plants, particularly olive trees or grapevines planted in organized lines for agricultural production. The term appears in Job's critique of the wicked who oppress workers laboring among the olive rows, and possibly in Jeremiah's judgment oracle about invading Israel's vine-rows. The word represents agricultural organization—the careful arrangement of perennial crops in parallel rows for efficient cultivation and harvest. It evokes the ordered vineyard or olive grove, where workers toiled between the rows but enjoyed none of the fruit.

(1×) The evidence shows uncertainty about this term's precise reference. Job 24:11 likely describes workers who 'make oil among the rows' of olive trees, while Jeremiah 5:10 possibly refers to enemy forces invading 'among her vine-rows' (if the text is emended). Spanish translates 'to her walls,' showing the interpretive difficulty. The agricultural sense of organized plant rows seems clear from comparative evidence, though the specific crop varies by context. **VINEYARD CULTIVATION**

en: against-her-vine-rows | **es:** a-sus-muros | **fr:** [בשרותיה] | **de:** [בשרותיה] Jer 5:10

שֵׂרָה H8285 *Conj-w* (1×)

bracelets, ornamental arm bands

This feminine noun denotes bracelets or ornamental bands worn on the arms or wrists, appearing in Isaiah's catalogue of women's finery. These were jewelry items that displayed wealth and fashion, part of the elaborate ornamentation worn by Jerusalem's elite women. The term may relate to roots suggesting chains or binding, as bracelets encircle the arm. In ancient Near Eastern culture, such jewelry carried social significance—indicating status, wealth, and marriage-ability. Isaiah's list condemns not the jewelry itself but the pride and luxury-seeking it represents in a society neglecting justice.

(1×) Isaiah 3:19 includes 'the bracelets' in an extensive list of luxury items God will remove from Jerusalem's proud women in judgment. Spanish translates 'the bracelets' (las pulseras), confirming the jewelry identification. The list encompasses earrings, nose rings, robes, perfumes, and multiple ornamental items—all symbols of the women's privileged status that Isaiah declares will be stripped away, replaced by shame and mourning. **BRACELET ARMLET**

en: and-the-bracelets | **es:** y-las-pulseras | **fr:** [והשירות] | **de:** [והשירות] Isa 3:19

שְׂרוּג H8286 *N-proper-ms* (5×)

Serug; a descendant of Peleg and ancestor of Abraham in the patriarchal genealogy

Serug is a proper name in the genealogy linking Shem to Abraham. He appears as the son of Reu and father of Nahor in Genesis 11:20-23, and again in the Chronicler's compressed lineage (1 Chr 1:26). The name possibly derives from a root meaning 'branch' or 'tendril,' and the LXX renders it as Serouch. All translations — English, Spanish, French, and German — consistently transliterate the name as 'Serug,' reflecting its stable transmission across manuscript traditions.

(5×) The personal name Serug, a patriarch in the line from Shem to Abraham. All five occurrences appear in genealogical lists: four in the Toledoth of Shem (Gen 11:20-23) and one in the Chronicler's

summary (1 Chr 1:26). The LXX form Serouch and uniform transliteration across English, Spanish, French, and German as 'Serug' attest to the name's stable transmission. Possibly related to a root meaning 'branch' or 'shoot.' **PROPER NAMES (PERSONAL)**

en: Serug | **es:** Serug | **fr:** Serug, [שרוג] | **de:** Serug, [שרוג] Gen 11:20; Gen 11:21; Gen 11:22; Gen 11:23; 1Chr 1:26

שָׁרוּחֶן H8287 *Conj-w / N-proper-fs* (1×)

Sharuhen (place name: city in Simeon's territory)

Sharuhen was a city allotted to the tribe of Simeon within Judah's territory, mentioned in the boundary descriptions of Joshua 19. The location is uncertain, though some scholars identify it with an Egyptian site name Sha-ru-ha-na. The Septuagint's unusual rendering ('their fields') may reflect textual confusion or an alternative reading. Like many Simeonite settlements, Sharuhen was located in the Negev region of southern Judah. The city represents one of the towns Simeon inherited when their tribal allotment was carved from Judah's portion, since 'Judah's portion was too large for them.'

(1×) Joshua 19:6 lists Sharuhen among the thirteen cities given to Simeon. English and Spanish simply transliterate the name (Sharuhén), while French follows suit. The city appears in a list alongside Bethlehem, Hormah, and other southern settlements. Some scholars connect this site with Shilhim (Joshua 15:32) or Shaaraim (1 Chronicles 4:31), suggesting these may be variant names for the same location. **GEOGRAPHY AND SPACE**

en: and-Sharuchen | **es:** y-Saruhén | **fr:** et-Sharuchen | **de:** und-Sharuchen Josh 19:6

שְׂרוֹךְ H8288 *N-msc* (2×)

Sandal thong, strap, lace (the cord or leather strip securing a sandal)

This term denotes the thong or strap of a sandal, the cord used to fasten footwear. Genesis 14:23 records Abram's vow that he would not take 'even a sandal-thong' from the king of Sodom—proverbial language for refusing the smallest item. Isaiah 5:27 describes an unstoppable army: 'none has a sandal-strap broken,' indicating perfect readiness and equipment. The term emphasizes the most minimal component of footwear, making it effective for expressing totality (nothing, not even the smallest thing) or completeness (everything intact, even the smallest detail).

(2×) The fastening element of a sandal, functioning idiomatically to represent something minimal or trivial. Both passages use it to emphasize completeness: Abram refuses even the tiniest item, while Isaiah's invaders lack not even the smallest equipment failure. Spanish distinguishes 'cordón' (cord/lace) and 'correa' (strap), both appropriate for sandal fastenings. The construct form 'thong of a sandal' is the typical Hebrew expression. The term's proverbial use makes it more significant than its small physical size suggests. **GEOGRAPHY AND SPACE**

en: strap-of | **es:** cordón-de, correa-de | **fr:** [שרוך], strap-de | **de:** [שרוך], zum-Riemen- Gen 14:23; Isa 5:27

שָׁרוֹן H8289 *Prep-b* (7×)

Sharon — the fertile coastal plain along the Mediterranean, celebrated for its beauty and pastureland

Sharon designates the broad, fertile plain stretching along Israel's Mediterranean coast, roughly from Joppa northward toward Mount Carmel. Renowned for its lush vegetation, it appears in prophetic poetry as a symbol of natural splendor: 'the majesty of Carmel and Sharon' (Isa 35:2) and 'Sharon shall be a pasture for flocks' (Isa 65:10). Its devastation becomes an image of divine judgment — 'Sharon is like a wilderness' (Isa 33:9). The 'rose of Sharon' in Song 2:1 has become one of Scripture's most famous botanical images. Spanish 'Saron' and English 'Sharon' preserve this beloved place name with remarkable consistency.

Sharon (place name) (7×) The proper noun Sharon, identifying the fertile maritime plain along Israel's Mediterranean coast, famed for its rich pastureland and natural beauty. It appears in royal administrative contexts (1 Chr 5:16; 27:29, where cattle grazed in Sharon), in the beloved poetic image of the 'rose of Sharon' (Song 2:1), and prominently in prophetic oracles contrasting its flourishing (Isa 35:2) with its desolation under judgment (Isa 33:9). Isaiah 65:10 envisions its eschatological restoration as a pasture for flocks. Spanish 'Saron/Saron' and French renderings confirm this single geographic referent across all seven occurrences. **GEOGRAPHY AND SPACE**

en: Sharon, and-Sharon, in-the-Sharon | **es:** Saron, Sarón, del-Sharón | **fr:** [בשרון], [השרון], [והשרון] | **de:** [בשרון], [השרון], [והשרון] Josh 12:18; 1Chr 5:16; 1Chr 27:29; Song 2:1; Isa 33:9

שָׁרוֹנִי H8290 *Art / N-proper-ms* (1×)

Sharonite (gentilic: person from Sharon region)

This gentilic adjective identifies someone as being from Sharon, the fertile coastal plain between Joppa and Mount Carmel. The term appears in 1 Chronicles 27:29 in reference to Shitrai the Sharonite, who supervised David's cattle that grazed in Sharon. The Sharon plain was renowned for its fertility and pasturage, making it ideal for livestock. The designation 'Sharonite' indicates geographic origin and possibly suggests expertise in managing herds in that rich pastoral region. The plain of Sharon's beauty and fruitfulness made it a biblical image of splendor and divine blessing.

(1×) The designation 'the Sharonite' (1 Chronicles 27:29) identifies Shitrai as a man from the Sharon region who oversaw the king's herds pasturing in that fertile plain. Spanish renders this as 'the Saronite,' following the transliteration pattern. The context shows David's sophisticated administration, with different officials managing herds in different regions—Shitrai handling the Sharon cattle while another managed those in the valleys. **PROPER NAMES (PERSONAL)**

en: the-Sharonite | **es:** el-saronita | **fr:** [השרוני] | **de:** [השרוני] 1Chr 27:29

שֹׂרֵק H8291 *Adj-mpc / 3fs* (1×)

choice branches, vine tendrils (of grapevines)

This masculine plural noun refers to the choice branches or tendrils of grapevines, appearing in Isaiah's lament over Moab's destroyed vineyards. These branches represent the productive, fruit-bearing parts of the vine that spread outward, or possibly the choice clusters that hang from them. The term may derive from the red color of ripened grapes or autumn leaves. In Isaiah 16:8, the 'choice branches' of Heshbon's vines once reached far and spread out abundantly, symbolizing Moab's agricultural prosperity. Their breaking represents economic and national devastation.

(1×) Isaiah 16:8 mourns that 'its choice branches' have been broken —referring to the famous vines of Heshbon whose branches once reached to Jazer and spread across the desert, even crossing the sea. Spanish translates 'its tendrils' (sus sarmientos), emphasizing the vine-branches. The image captures agricultural destruction: the spreading, productive branches that once testified to Moab's wealth now lie broken and trampled by conquerors. **VINEYARD CULTIVATION**

en: its-choice-branches | **es:** sus-sarmientos | **fr:** [שרוקיה] | **de:** [שרוקיה] Isa 16:8

שְׁרִיקָה H8292 *N-fpc* (3×)

hissing, whistling (signal for flocks or sound of derision)

This feminine plural noun denotes sounds of hissing or whistling, appearing in two contrasting contexts. Judges 5:16 uses it for the 'whistlings' or 'pipings' for the flocks—shepherd signals to guide sheep (perhaps explaining why Reuben stayed among the sheepfolds instead of fighting). Jeremiah 18:16 employs it for sounds of derision: Jerusalem will become a desolation and 'hissing' (the Ketiv-Qere variation suggests textual uncertainty). The word can describe either a functional signal (whistling to animals) or a contemptuous sound (hissing at ruins), with context determining the sense.

(3×) Whistling or hissing sounds with dual functions. Judges 5:16 asks why Reuben sat 'among the pipings/whistlings of the flocks'—

shepherd calls to sheep, perhaps suggesting pastoral peace versus battle urgency. Jeremiah 18:16 (with Ketiv-Qere variants) warns that the land will become an object of 'hissing'—contemptuous sounds made at ruins. The multilingual glosses ('silbidos,' 'pipings,' 'hissings') preserve this dual possibility: functional shepherding signals or derisive sounds. The semantic range extends from pastoral care to prophetic judgment. **GEOGRAPHY AND SPACE**

en: -the-pipings-of, [K], hissings-of | **es:** (silbidos), [silbido], silbidos-de | **fr:** -le-pipings-de, [(שריקות)], [[שרוקת]] | **de:** -der-pipings-von, [(שריקות)], [[שרוקת]] Judg 5:16; Jer 18:16

שְׂרָה H8293 *V-Qal-Perf-1cs / 2ms* (1×)

K reading uncertain: possibly 'I vexed/troubled you' or scribal variant

This entry represents the Ketiv (written) text of Jeremiah 15:11, which differs from the Qere (read) text. The written form appears to come from a root meaning to vex, trouble, or possibly to strengthen, but the textual transmission is disputed. The Ketiv suggests 'I vexed you' or 'I ruled/strengthened you,' while the Qere reads 'I freed you.' Most English translations follow the Qere or emend the text. The variant reflects scribal uncertainty about a difficult prophetic oracle where God assures Jeremiah of divine intervention. The confusion highlights the challenges of preserving ancient Hebrew texts through centuries of hand-copying.

(1×) The Spanish translation offers 'I freed you' (following Qere), while French and German leave it untranslated in Hebrew brackets, acknowledging the textual problem. The context involves God's promise to Jeremiah regarding his prophetic mission and the treatment he would receive from enemies. The Ketiv may represent an early textual error or an alternative tradition, but most interpreters follow the Qere reading that promises liberation rather than affliction. **AUTO-DETECTED COMMUNITY 12467 WITH 7 SENSES**

en: [K] | **es:** [te-libré] | **fr:** [[שרותך]] | **de:** [[שרותך]] Jer 15:11

שַׂרַח H8294 *Conj-w / N-proper-ms* (3×)

Serah (personal name: daughter of Asher)

Serah was the daughter of Asher and the only woman listed among those who went down to Egypt with Jacob (Genesis 46:17). She appears in the wilderness census as still living among Asher's clans (Numbers 26:46), and again in Chronicles' genealogy (1 Chronicles 7:30). Her inclusion is remarkable given the patriarchal focus of these lists. Later Jewish tradition elaborated her story extensively, making her immortal and a link between generations. The name may relate to Sabaean parallels found in South Arabian inscriptions. The Greek versions show standard variation in rendering the name.

(3×) Personal name of Asher's daughter, uniquely preserved in genealogical lists. Genesis 46:17 names Serah among Jacob's household who migrated to Egypt—one of very few women in the roster. Numbers 26:46 mentions her again in the wilderness census of Asherite clans. 1 Chronicles 7:30 repeats her in Asher's genealogy. Her persistent appearance across sources (despite genealogies' usual male focus) marks her as significant, though the biblical text provides no narrative about her beyond her name and lineage. **PROPER NAMES (PERSONAL)**

en: Serah, and-Serach, and-Serah | **es:** Sera, y-Seraj, y-Séraj | **fr:** Serah, [ושרח], et-Serah | **de:** Serah, [ושרח], und-Serach Gen 46:17; Num 26:46; 1Chr 7:30

שָׂרַט H8295 *V-Nifal-Imperf-3mp* (3×)

incise, scratch, cut (make marks on skin)

This verb means to make incisions, scratches, or cuts, typically in the skin. Leviticus 21:5 uses it in prohibiting priests from making 'cuttings' (incisions) in their flesh as mourning rites—typical pagan practices forbidden to Israelite clergy. Zechariah 12:3 shifts to metaphorical usage: those who burden themselves with the stone of Jerusalem 'will be severely scratched/lacerated'—injured by the attempt. The root relates to Aramaic and Akkadian words for slitting, rending, or marking. The Qal and Niphal forms both appear, with the Niphal in Zechariah emphasizing the passive reception of injury.

(3×) Make incisions or cuts in the flesh, or be cut/lacerated. Leviticus 21:5 prohibits priests from making 'cutting in their flesh'—ritual self-laceration associated with mourning rites banned under Mosaic law. Zechariah 12:3 (using doubled forms for intensity: 'cutting they shall be cut') warns that nations attempting to move Jerusalem 'will be severely lacerated'—injured by the burden. The multilingual glosses ('harán,' 'rasgarse,' 'cutting,' 'will be cut') confirm both the active sense (making incisions) and passive (being wounded), with contexts ranging from ritual prohibition to metaphorical injury. **ENGRAVING AND INSCRIBING**

en: cutting, they-shall-make, will-be-cut | **es:** harán, rasgarse, se-rasgarán | **fr:** Séraphim, ils-devra-faire | **de:** [ישרטו], [שרוט], sie-soll-machen Lev 21:5; Zech 12:3

שֶׂרֶט H8296a *Conj-w / N-ms* (1×)

incision, cut, gash (in flesh)

This masculine noun denotes a deliberate cut or incision made in flesh, appearing in Levitical laws prohibiting pagan mourning practices. Leviticus 19:28 forbids making 'cuts in your flesh for the dead,' referring to the ancient Near Eastern custom of ritual self-laceration during mourning or religious devotion. These incisions were marks of grief or cultic identification, common among Israel's neighbors but prohibited in Torah as incompatible with covenant identity. The practice suggested that the body could be manipulated to appease gods or honor the dead, conflicting with Israel's understanding of the body as God's creation.

(1×) The prohibition 'you shall not make a cutting in your flesh' (Leviticus 19:28) uses this term for the ritual gashes forbidden to Israelites. English and Spanish translate as 'cutting' or 'incision,' capturing the deliberate act of slashing flesh. The context pairs this prohibition with tattoos, both representing permanent body modifications associated with pagan religious practices. The law establishes the body's sanctity and Israel's distinctiveness from surrounding peoples. **ENGRAVING AND INSCRIBING**

en: and-cutting | **es:** Y-incisión | **fr:** et-cutting | **de:** und-cutting Lev 19:28

שְׂרֶטֶת H8296b *N-fs* (1×)

incision, cut, gash (variant form)

This feminine form serves as a variant of the previous entry, denoting the same practice of ritual cutting or self-laceration. It appears in Leviticus 21:5 in priestly regulations specifically prohibiting priests from making 'cuts in their flesh' as part of mourning practices. While the general Israelite population faced this prohibition in Leviticus 19, the repetition for priests emphasizes their special sanctity and the importance of avoiding pagan-influenced mourning customs. The term describes the same incisions or gashes cut into flesh during mourning, practices firmly rejected in Israel's holiness code.

(1×) Leviticus 21:5 specifically commands priests not to 'make cuts in their flesh,' using this variant form of the incision term. English and Spanish translate as 'a cut' or 'incision,' identical to the previous entry's meaning. The priestly code's special attention to this prohibition reflects the heightened holiness requirements for those serving in the sanctuary, where bodily integrity and separation from pagan mourning customs was especially crucial. **ENGRAVING AND INSCRIBING**

en: a-cut | **es:** incisión | **fr:** une-coupure | **de:** ein-schnitt Lev 21:5

שָׂרַי H8297 *N-proper-fs* (17×)

Sarai; original name of Abraham's wife before God renamed her Sarah ('princess').

The name Sarai designates Abraham's wife in the earlier chapters of her story, before God changes it to Sarah in Genesis 17:15 as part of the covenant promise that she will bear a son and become the mother of nations. All seventeen occurrences fall within Genesis 11-17, tracing her journey from Ur (11:29-31), through the sojourn

in Egypt (12:11, 17), the tension with Hagar (16:1-8), and finally the moment of renaming. The Septuagint renders it as Sara throughout, while the Vulgate preserves the distinction between Sarai and Sara.

Sarai (17×) The personal name of Abram's wife prior to her divinely appointed renaming to Sarah ('princess') in Genesis 17:15. All occurrences cluster in Genesis 11-17: her introduction as Abram's barren wife in Ur (Gen 11:29-31), the journey to Canaan (Gen 12:5), the episode in Egypt (Gen 12:11, 17), and the Hagar narrative (Gen 16:1-8). The name change marks the covenant promise of a son and of nations descending from her. **PROPER NAMES (PERSONAL)**
en: Sarai, and-Sarai | **es:** Sarai, Y-Sarai | **fr:** Saraï, et-Saraï | **de:** Saraj, Sarajs, und-Saraj Gen 11:29; Gen 11:30; Gen 11:31; Gen 12:5; Gen 12:11

שָׁרָי H8298 *N-proper-ms* (1×)
Sharai (personal name of a man with a foreign wife during Ezra's reforms)
Sharai appears among the list of Israelite men who had married foreign women during the exile and agreed to divorce them during Ezra's reforms. The name occurs in Ezra 10:40 in the catalogue of those who had intermarried contrary to the law's prohibition. The Greek versions offer various transliterations (Sariou, Saroue, Saroua) showing uncertainty in vocalization. Like others in this list, Sharai represents the postexilic community's struggle with maintaining ethnic and religious boundaries, ultimately yielding to the demand for separation from foreign wives to preserve covenant faithfulness.

(1×) Ezra 10:40 lists Sharai among approximately 110 men identified as having foreign wives whom they agreed to send away. Most translations simply transliterate the name. The inclusion in this list marks Sharai as part of the community that responded to Ezra's call for repentance, though the personal cost of dissolving marriages and separating from children made this one of the Bible's most ethically troubling reform movements. **PROPER NAMES (PERSONAL)**
en: Sharay | **es:** Sharai | **fr:** [שרי] | **de:** Fuersten-von Ezra 10:40

שָׂרִיג H8299 *Art / N-mp* (3×)
tendrils, branches (offshoots of vine or fig tree)
This masculine plural noun denotes the tendrils or branches of grapevines and fig trees—the flexible offshoots that bear fruit. Genesis 40:10 and 40:12 use it in Pharaoh's cupbearer's dream where he sees a vine with three 'branches' budding and blossoming, then bearing grapes. Joel 1:7 laments the locust devastation that stripped 'the branches' of the fig tree white. The root relates to interlacing or braiding (cognate to Arabic terms for braided palm-leaves), capturing the intertwined character of vine branches. The term emphasizes the productive, fruit-bearing parts of the plant rather than the main trunk.

(3×) Tendrils or branches of vines and fruit trees. Genesis 40:10 describes a vine with three 'branches' in the cupbearer's dream. Genesis 40:12 interprets the three branches as three days. Joel 1:7 mourns that locusts have stripped 'its branches'—the fig tree's fruit-bearing limbs laid bare and white. The multilingual glosses ('sarmientos,' 'ramas,' 'branches,' 'sarment') confirm this denotes the offshoots and tendrils where fruit forms, not the main trunk. The botanical specificity (vine/fig branches, not tree limbs generally) fits the agricultural contexts. **GEOGRAPHY AND SPACE**
en: branches, its-branches, the-branches | **es:** los-sarmientos, ramas-de-ella, sarmientos | **fr:** branches, le-branches, sarment | **de:** Ranken, [שריגיה] Gen 40:10; Gen 40:12; Joel 1:7

שָׂרִיד H8300 *Conj-w / N-ms* (29×)
survivor, one who remains — a person left alive after military defeat, disaster, or divine judgment
Sarid denotes a survivor or remnant individual who has escaped destruction, appearing 29 times predominantly in conquest and judgment narratives. The word carries a grim military edge: its most characteristic setting is the formulaic annihilation notice 'until no survivor was left,' repeated throughout the Deuteronomistic account of Israel's wars against Sihon (Num 21:35; Deut 2:34; 3:3), the Canaanite kings (Josh 10:28-40; 11:8), and later enemies (2 Kgs 10:11). In prophetic literature, the absence or presence of a sarid becomes a measure of divine judgment: YHWH left Israel a sarid 'like Sodom' (Isa 1:9), and Obadiah warns that 'there shall be no survivor for the house of Esau' (Obad 18). Jeremiah threatens the same for those fleeing to Egypt (Jer 42:17; 44:14). Joel transforms the image redemptively: 'among the survivors whom YHWH calls' (Joel 2:32). Spanish 'sobreviviente' and French 'survivant' capture the concept directly.

survivor, one who remains (29×) A person who survives military destruction or divine judgment, often paired with palit ('fugitive, escapee'). Dominates the conquest formula 'until no survivor remained' in Deuteronomy and Joshua (Num 21:35; Deut 2:34; Josh 10:28-40). Prophetically, the presence of a sarid signals God's mercy — Isaiah's remnant spared from Sodom's fate (Isa 1:9), Joel's survivors whom YHWH calls (Joel 2:32) — while its absence signals total judgment (Obad 18; Jer 42:17; 44:14). **GEOGRAPHY AND SPACE**
en: a-survivor, for-the-survivor, is-left | **es:** el-sobreviviente, ni-sobreviviente, sobreviviente | **fr:** et-survivant, survivant, survivor | **de:** [ושריד], [שריד], ein-survivor Num 21:35; Num 24:19; Deut 2:34; Deut 3:3; Josh 8:22

שָׂרִיד H8301 *Prep-m / N-proper-fs* (2×)
Sarid, a border town of Zebulun's tribal allotment in Joshua's boundary descriptions
Sarid marks a point on the boundary of Zebulun's inheritance in the land distribution. Joshua 19:10 begins Zebulun's border description 'as far as Sarid,' while verse 12 describes the border turning 'from Sarid' eastward. The two occurrences trace the boundary line as it reaches and then departs from this location. The Septuagint shows textual variation (Esedekgola, Sarthid, Sareid), typical for geographical names. The site's identification remains uncertain despite its prominence in the boundary description.

(2×) A border town defining Zebulun's western boundary in the tribal allotment system. The prepositional phrases ('as far as,' 'from') show how boundary descriptions used landmarks to trace territorial limits. Spanish renders both directional senses: 'Sarid' and 'desde Sarid' (from Sarid). The repetition in consecutive verses reflects the methodology of ancient boundary surveys, which moved from point to point around a territory's perimeter. The town's archaeological identification remains debated. **GEOGRAPHY AND SPACE**
en: Sarid, from-Sarid | **es:** Sarid, desde-Sarid | **fr:** Sarid, de-Sarid | **de:** Sarid, von-Sarid Josh 19:10; Josh 19:12

שְׂרִיָּה H8302a *Conj-w / N-fs* (1×)
javelin, lance, or possibly coat of armor (weapon or protective gear)
This feminine noun appears in Job's description of Leviathan's invincibility, listing weapons that cannot pierce the creature. The term likely denotes either a javelin or lance (a throwing or thrusting spear), or possibly body armor (corselet or breastplate), based on variant manuscript traditions. The Hebrew text suggests a weapon in a list including sword, spear, and dart, but the Greek and Latin versions read 'breastplate,' suggesting a different vocalization. Either reading emphasizes Leviathan's imperviousness—whether weapons bounce off or armor proves useless against him.

(1×) Job 41:26 declares that various weapons—sword, spear, dart, 'and javelin'—cannot make Leviathan flee. Spanish translates 'coat of armor' (coraza), following the Vulgate's reading, while French and German leave it untranslated. The context emphasizes Leviathan's supremacy over human military technology: conventional weapons that work against normal creatures prove worthless against this symbol of untamable chaos. **SPEAR LANCE JAVELIN**
en: and-a-javelin | **es:** y-coraza | **fr:** et-שריה | **de:** [ושריה] Job 41:26

שִׁרְיוֹן H8302b *Conj-w* (8×)

A coat of mail or breastplate; body armor made of metal scales or links worn to protect the torso in battle.

Refers to the protective body armor covering a warrior's torso, typically constructed from overlapping metal scales or linked plates. The word first appears in the vivid description of Goliath's equipment: his coat of mail weighed five thousand shekels of bronze and was made of fish-scale plates (1 Sam 17:5). Saul attempted to dress David in similar armor before the famous duel (1 Sam 17:38). In 1 Kings 22:34 an arrow fatally penetrates 'between the joints of the armor,' revealing the garment's vulnerable gaps. Isaiah 59:17 applies the image metaphorically, depicting God donning righteousness as a breastplate. The Romance translations capture the sense well—Spanish 'coraza' and French equivalents both denote a cuirass or breastplate.

coat of mail, breastplate, armor (8×) A masculine noun denoting body armor for the torso, specifically a coat of mail or breastplate made of interlocking metal components. The fullest physical description appears in 1 Samuel 17:5, where Goliath's armor is made of 'scales' (qasqasim) of bronze, evoking fish-scale lamellar construction. The same word describes Saul's armor offered to David (1 Sam 17:38), the armor pierced by a fateful arrow at Ramoth-Gilead (1 Kgs 22:34 = 2 Chr 18:33), equipment issued to Uzziah's army (2 Chr 26:14), and the arms borne by Nehemiah's wall-builders (Neh 4:10). Isaiah 59:17 transforms the image into theological metaphor, with God clothing himself in righteousness as a breastplate. Spanish 'coraza' and English 'coat of mail' both reflect the protective, torso-covering function. **ARMOR BREASTPLATE**

en: and-coat-of-mail, and-coats-of-mail, and-the-armor | **es:** como-coraza, coraza, la-coraza | **fr:** [השרין], [והשרינים], [ושרינות] | **de:** [השרין], [והשרינים], [ושרינות] 1Sam 17:5; 1Sam 17:38; 1Kgs 22:34; 2Chr 18:33

שִׂרְיֹן H8303 *Conj-w / N-proper-fs* (2×)

Sirion, the Sidonian name for Mount Hermon mentioned in Deuteronomy and Psalms

Sirion was the Phoenician/Sidonian name for Mount Hermon, the prominent peak on Israel's northern border. Deuteronomy 3:9 explicitly states: 'the Sidonians call Hermon Sirion,' preserving ancient geographical knowledge of regional name variations. Psalm 29:6 pairs 'Lebanon and Sirion' in describing the voice of the Lord making mountains skip, using the Phoenician name poetically. The Assyrian records mention 'Sirara' for the same mountain, confirming the name's usage beyond Israel.

(2×) The Phoenician designation for Mount Hermon, representing how different cultural groups named the same geographical feature. Deuteronomy's explanation provides ethnographic information about regional naming practices, while Psalm 29 employs the foreign name for poetic effect, possibly reflecting northern Canaanite psalm traditions adapted for Israelite worship. The glosses consistently transliterate 'Sirion' across languages, recognizing it as a proper name. This alternate naming highlights the cultural diversity of ancient Syria-Palestine. **GEOGRAPHY AND SPACE**

en: Sirion, and-Sirion | **es:** Sirión, y-Sirión | **fr:** Sirion, et-Siriôn | **de:** Sirion, und-Sirion Deut 3:9; Ps 29:6

שְׂרָיָה H8304 *N-proper-ms* (20×)

Serayah — a personal name borne by priests, military officers, scribes, and clan leaders across the OT.

A proper name meaning something like 'Yah persists' or 'Yah strives,' carried by at least ten distinct individuals in the Hebrew Bible. The most prominent is the chief priest executed by Nebuchadnezzar at Riblah after Jerusalem's fall (2 Kgs 25:18; Jer 52:24). Another is David's royal secretary, whose name appears in variant spellings across the parallel accounts — Sheva, Shavsha, Shisha — suggesting scribal transmission challenges. The name also appears in postexilic genealogies linking to Ezra the scribe (Ezr 7:1), among sealed covenant signatories (Neh 10:3), and in tribal genealogies for Judah and Simeon.

Serayah (personal name) (20×) The personal name Serayah (שְׂרָיָה), borne by multiple OT figures including David's secretary (2 Sam 8:17, with variants Sheva/Shavsha/Shisha in parallel texts), the chief priest at Jerusalem's destruction (2 Kgs 25:18; Jer 52:24), a military captain under Gedaliah (2 Kgs 25:23), and ancestors in the priestly line leading to Ezra (Ezr 7:1). Multilingual glosses uniformly transliterate the name, confirming it functions as a proper noun throughout. **PROPER NAMES (PERSONAL)**

en: Seraiah, Serayah, Serayahu | **es:** Seraya, Serayah, Serayahu | **fr:** Seraja, Serayah, et-Seraiah | **de:** Serayah, [ושריה], [לשריה] 2Sam 8:17; 2Kgs 25:18; 2Kgs 25:23; 1Chr 4:13; 1Chr 4:14

שָׂרִיק H8305 *N-fp* (1×)

combed, carded (processed flax ready for weaving)

This feminine plural adjective describes flax that has been combed or carded—processed through the preparatory stages of separating and aligning the fibers for spinning and weaving. Isaiah uses the term in his judgment oracle against Egypt, where workers in 'combed flax' will be dismayed when Egypt's economic infrastructure collapses. The word captures a specific stage in textile production, after the flax has been retted and broken but before spinning. It represents skilled labor and a significant sector of Egypt's economy, which depended on linen production. The combed flax workers' dismay symbolizes Egypt's comprehensive economic devastation.

(1×) Isaiah 19:9 prophesies that 'workers in combed flax' will be in despair when Egypt's Nile-based economy fails. Spanish translates 'combed,' capturing the textile-processing sense, while French and German leave it untranslated, perhaps due to the technical specificity. The image is of Egypt's linen industry—from flax cultivation through processing to weaving—collapsing when divine judgment strikes, leaving specialized craftspeople without livelihood. **LINEN AND FABRIC**

en: combed | **es:** peinado | **fr:** [שריקות] | **de:** [שריקות] Isa 19:9

שָׂרִיר H8306 *Prep-b / N-mpc* (1×)

sinews, muscles (anatomical term for strong tissues)

This masculine plural noun denotes the sinews or muscles, the strong fibrous tissues that enable bodily movement and strength. The term appears in God's description of Behemoth in Job 40:16, highlighting the creature's extraordinary physical power. The parallel structure pairs this term with 'loins,' emphasizing Behemoth's massive muscular structure. Sinews represent the source of animal and human strength, the tissues that connect bone to muscle and generate force. In Behemoth's case, the sinews of his belly concentrate tremendous power, making him an unmatched example of God's creative might.

(1×) Job 40:16 declares that Behemoth's 'power is in the muscles of his belly,' parallel to 'his strength is in his loins.' Spanish translates 'in the muscles of,' while French and German show uncertainty. The anatomical language emphasizes Behemoth's core strength—the massive musculature of his abdomen that enables his powerful movements. God's point is that the creature's strength far exceeds human capacity, demonstrating divine creative power beyond human comprehension or control. **GEOGRAPHY AND SPACE**

en: in-the-muscles-of | **es:** en-músculos-de | **fr:** dans-בשרירי | **de:** [בשרירי] Job 40:16

שְׂרִירוּת H8307 *Prep-b / N-fsc* (10×)

Stubbornness, obstinacy — firmness of heart in a negative sense, willful refusal to heed God's word

This noun, always appearing in construct with 'heart' (lev/libbam), describes a fixed, unyielding disposition — stubbornness or obstinacy that refuses correction. It is Jeremiah's signature diagnosis of Israel's spiritual condition, appearing seven times in his prophecy alone (Jer 3:17; 7:24; 9:13; 11:8; 13:10; 16:12; 18:12; 23:17). The word derives from a root meaning 'to be firm,' but its usage is entirely negative: a heart hardened against God's instruction. Deuteronomy 29:19 warns against anyone who walks in this stubbornness, and Psalm 81:12 laments that God gave Israel over to their stubborn hearts.

in stubbornness of (10×) Stubbornness or obstinacy of heart, always in the construct phrase 'stubbornness of (their) heart,' denoting a willful, hardened refusal to obey God's covenant commands. Jeremiah uses the expression as a recurring motif for Israel's chronic disobedience (Jer 3:17; 7:24; 9:13; 11:8; 13:10; 16:12; 18:12; 23:17), while Deuteronomy 29:19 and Psalm 81:12 frame it as the self-deceptive resolve that invites divine judgment. Spanish 'dureza de' and German 'Eigensinn' both convey the hard, unyielding quality of a heart set against correction. **GEOGRAPHY AND SPACE**
en: in-stubbornness-of, in-the-stubbornness-of, stubbornness-of | **es:** dureza-de, en-dureza-de, en-la-dureza-de | **fr:** dans-cœur, dans-obstination, dans-stubbornness-de | **de:** Eigensinn, in-Eigensinn, in-stubbornness-von Deut 29:19; Ps 81:12; Jer 3:17; Jer 7:24; Jer 9:14

שָׂרַךְ H8308 *V-Piel-Prtcpl-fs* (1×)
twist, entangle, interweave (especially of paths or ways)
This Piel verb means to twist together, entangle, or interweave, appearing in Jeremiah's accusation against faithless Israel. The prophet uses the image of a swift young camel 'entangling her ways'—running about in confused, crisscrossing paths during mating season, leaving tracks that loop and twist everywhere. The verb captures chaotic, purposeless movement that weaves back and forth without clear direction. It conveys both physical entanglement and metaphorical confusion—Israel's spiritual promiscuity compared to an animal in heat, rushing frantically in all directions seeking satisfaction.

(1×) Jeremiah 2:23 describes faithless Israel as 'a swift camel entangling her ways,' using this term for the confused, crisscrossing tracks left by the frantic animal. Spanish translates 'crossing' or 'intertwining' (entrecruza), capturing the weaving-together sense. The image is of irrational, driven behavior—like an animal in heat that runs wildly in every direction, leaving a tangled maze of footprints. Israel's pursuit of other gods mirrors this frenzied, shameless searching. **BINDING AND TYING**
en: running-about | **es:** que-entrecruza | **fr:** [משרכת] | **de:** [משרכת] Jer 2:23

שְׂדֵמָה H8309 *Art / N-fp* (1×)
K variant reading: possibly 'walls' or 'ramparts' (textual variant for 'fields')
This entry represents the Ketiv reading in Jeremiah 31:40, where the written text differs from the Qere (read) form. The Qere reads 'fields,' the standard word for cultivated lands, while the Ketiv presents an uncertain form. The context describes the rebuilt Jerusalem's extended boundaries, encompassing various locations including fields or possibly ramparts. The textual variant reflects scribal uncertainty about this geographical description in Jeremiah's prophecy of restoration. Most modern translations follow the Qere reading of 'fields,' treating the Ketiv as a scribal error or dialectal variant.

(1×) The geographic description in Jeremiah 31:40 lists areas that will be holy to the Lord when Jerusalem is rebuilt. The Ketiv suggests 'walls' or 'ramparts,' while the Qere reads 'fields,' with most translations following the latter. French and German leave it in Hebrew brackets, acknowledging the textual problem. The broader context describes Jerusalem's expanded sacred boundaries, encompassing even areas previously considered unclean—the valley of corpses and ashes transformed into holy ground. **EARTH AND LAND**
en: [the-fields] | **es:** [los-campos] | **fr:** [[השרמות]] | **de:** [[השרמות]] Jer 31:40

שַׂרְסְכִים H8310 *N-proper-ms* (2×)
Sarsekim, a title or name of a Babylonian official in Jeremiah 39 (textually uncertain)
This puzzling term appears in Jeremiah 39:3's list of Babylonian officials entering Jerusalem. The text is widely considered corrupt, with modern scholars suggesting 'Sarsekim' may be a mistaken reading for part of 'Nergal-sharezer' or representing a title rather than a personal name. Some reconstruct it as 'sar-sekanim' (chief of officers) or suggest reading 'Nebo-Shezban' by rearranging letters. The Septuagint's confused rendering (Nabousachar) confirms early textual difficulty. The phrase occurs twice because the same list element appears in the original textual confusion.

(2×) Either a personal name or official title among Nebuchadnezzar's officers who entered Jerusalem in 586 BC, though the exact identification remains uncertain due to textual corruption. The Hebrew presents difficulties that ancient versions could not resolve, leading modern scholars to propose various emendations. Spanish and English glosses attempt transliterations ('Sekhim,' 'prince of,' 'oficial') while acknowledging uncertainty. The repetition likely stems from the confused state of the source text rather than representing two distinct individuals. **GEOGRAPHY AND SPACE**
en: Sekhim, prince-of | **es:** Sekhim, oficial-de | **fr:** [סכים], prince | **de:** Fuerst, [סכים] Jer 39:3

שָׂרַע H8311 *Prep-m / V-Hitpael-Inf* (3×)
extend, stretch out (abnormally long limb or stretching oneself)
This verb means to extend or stretch out, appearing in both literal physical contexts and one metaphorical usage. Leviticus 21:18 uses the Qal passive participle for a man who is 'extended/deformed'—having an abnormally long limb that disqualifies him from priestly service. Leviticus 22:23 similarly describes an animal that is 'extended/deformed' in a limb, making it unsuitable for sacrifice. Isaiah 28:20 shifts to metaphor: the bed is too short 'for stretching out'—there's no room for comfort or rest (illustrating the inadequacy of false refuges). The root relates to Arabic words for entering upon a path or making straight.

(3×) Be abnormally extended or stretch oneself out. Leviticus 21:18 and 22:23 use the passive participle to describe physical deformity—a limb 'extended' beyond normal proportion, whether in humans or animals, disqualifying them for sacred service. Isaiah 28:20 employs the Hithpael infinitive metaphorically: the bed is too short 'for stretching out'—no room to extend oneself, symbolizing the futility of false security. The multilingual glosses ('deforme,' 'deformed,' 'to stretch out') capture both the literal anatomical sense and the metaphorical extension. **STRETCHING AND EXTENDING**
en: deformed, to-stretch-out | **es:** deforme, para-extenderse | **fr:** [מהשתרע], difforme | **de:** [מהשתרע], deformed Lev 21:18; Lev 22:23; Isa 28:20

שַׂרְעַפִּים H8312 *N-mpc / 1cs* (2×)
Disquieting thoughts, anxious cares, troubled musings (inner turmoil or disturbing reflections)
This plural noun describes troubling inner thoughts or anxious reflections. Psalm 94:19 declares 'when my disquieting thoughts multiply within me, your consolations delight my soul'—worried thoughts crowding the mind that God's comfort displaces. Psalm 139:23 asks God to 'know my anxious thoughts,' where the term may denote either troubling doubts or intimate secrets known to God. The root connection to words for branching or division suggests thoughts that proliferate or divide the mind.

(2×) Internal mental activity characterized by anxiety, worry, or disturbing reflection. Both Psalm contexts involve the psalmist's inner life—either troubled thoughts needing divine comfort (94:19) or hidden concerns open to God's scrutiny (139:23). Spanish uses 'pensamientos' (thoughts) with modifiers like 'ansiosos' (anxious), while English emphasizes 'anxious thoughts' or 'disquieting thoughts.' The parallelism with 'heart' in 139:23 suggests these are deep-seated concerns rather than passing worries. The term captures the multiplying, branching nature of anxious rumination. **GEOGRAPHY AND SPACE**
en: my-anxious-thoughts | **es:** mis-pensamientos, mis-pensamientos-ansiosos | **fr:** pensée | **de:** mein-anxious-thoughts, mein-besorgt-Gedanken Ps 94:19; Ps 139:23

שָׂרַף H8313 *V-Qal-Imperf-3mp* (117×)
To burn or set fire to; consume with fire, whether actively, passively, or as a resulting state of having been burned

The verb saraph is the primary Hebrew word for burning, appearing overwhelmingly with the phrase ba'esh ('with fire'). It spans the full voice system: active burning of idols, corpses, and sacrificial remains (Exod 32:20, Lev 4:12), passive 'being burned' as punishment or purification (Gen 38:24, Lev 7:17), and the resultant state 'burned' describing ruined cities and scorched walls (1 Sam 30:3, Neh 4:2). The Assyrian cognate sharapu and Arabic ʿ confirm the same core meaning. Ritual contexts dominate: roughly half the occurrences involve Levitical procedures for disposing of sacrificial remains outside the camp.

1. burn, set fire to (94×) The active transitive sense: to burn, set fire to, or consume something with fire. This is the overwhelmingly dominant use, covering destruction of idols (Deut 7:5), disposal of sacrificial remains (Lev 4:12), and military devastation (Josh 11:9). Arabic ʿ (Form IV), Korean 태우다/불태우다, and Swahili kuchoma all render it as a straightforward transitive 'burn.' **FIRE AND BURNING**
en: and-he-burned, burned, he-burned | **es:** quemó, y-la-quemó, y-lo-quemó | **fr:** brûla, brûler, et-il-brûla | **de:** er-verbrannte, und-er-verbrannte, verbrannte Exod 29:14; Exod 29:34; Exod 32:20; Lev 4:12; Lev 4:21

2. be burned (passive) (15×) The passive sense: to be burned, to be consumed by fire. Tamar faces this sentence in Genesis 38:24, and Levitical law specifies that leftover sacrificial meat 'shall be burned' (Lev 7:17, 19). Arabic passive ʿ and Korean 태워지다 distinguish this from the active agent construction, and it typically appears in Niphal or Pual stems. **FIRE AND BURNING**
en: and-burned, and-let-her-be-burned, be-burned | **es:** había-sido-quemado, se-quemarán, será-quemada | **fr:** brûler, cela-devra-être-brûla, cela-était-brûla | **de:** [ישרפו], [תשרפנה], es-soll-sein-verbrannte Gen 38:24; Lev 4:12; Lev 6:30; Lev 7:17; Lev 7:19

3. burned (resultative state) (5×) The resultative-state use of the Qal passive participle, describing something already burned. Psalm 80:16 laments the vine 'burned with fire,' Nehemiah 4:2 surveys walls that are 'burned,' and 1 Samuel 30:3 finds Ziklag 'burned.' Arabic participial forms ʿ distinguish this adjectival state from ongoing process. **FIRE AND BURNING**
en: burned, burned-with, the-burned-ones | **es:** Quemada, los-quemados, quemada | **fr:** brûla, brûler, le-brûla-ones | **de:** [שרופות], der-verbrannte-die, verbrannt Num 16:39; 1Sam 30:3; Neh 4:2; Ps 80:16; Isa 1:7

4. one who burns (agent) (3×) The agentive participle used substantively: 'one who burns,' the person performing the ritual burning. Leviticus 16:28 prescribes that 'the one who burns' the sin offering must wash his clothes, and Numbers 19:8 similarly purifies the agent. This specialized ritual role is distinct enough that Korean 태우는 자 ('burning person') and Swahili anayechoma ('one who burns') render it as a substantive. **GEOGRAPHY AND SPACE**
en: and-the-burner, and-the-one-burning, burning | **es:** Y-el-que-quema, Y-el-que-queme, quemando | **fr:** brûlant, et-le-burner, et-le-un-brûlant | **de:** und-der-burner, und-der-eins-burning, verbrennend Lev 16:28; Num 19:8; 2Kgs 17:31

שָׂרָף H8314a *N-ms* (5×)

fiery serpent; a venomous snake whose bite burns, or a mythic winged serpent/dragon

Derived from the root meaning 'to burn,' this noun describes serpents whose venom produces a burning sensation. In the wilderness narratives, God sends 'fiery serpents' whose deadly bites punish Israel's complaint (Num 21:6), and Moses is instructed to fashion a bronze replica (Num 21:8). Deuteronomy 8:15 recalls the 'fiery serpent' of the desert. Isaiah's oracles describe a more mythic creature — a 'flying fiery serpent' (Isa 14:29; 30:6) — blending natural and supernatural imagery. Spanish 'ardiente' (burning) preserves the etymological link to fire, while English 'fiery' and French/German equivalents confirm the burning quality as central.

(5×) A venomous serpent whose bite produces a burning sensation, the 'fiery snake' of the wilderness. Numbers 21:6 and 21:8 describe these lethal creatures sent as divine punishment, and Deut 8:15 recalls the desert's 'fiery serpent' danger. Spanish 'ardiente' (burning) and English 'fiery' capture the etymological core — the burning effect of the venom. In Isaiah 14:29 and 30:6, the term expands to a mythic 'flying fiery serpent,' a winged dragon-like creature symbolizing heightened threat from hostile nations. **FIRE AND BURNING**
en: a-fiery-serpent, and-flying, fiery | **es:** ardiente, las-ardientes, serafín | **fr:** [ושרף], [שרף], fiery | **de:** der-fiery, ein-fiery-Schlange, fiery Num 21:6; Num 21:8; Deut 8:15; Isa 14:29; Isa 30:6

שָׂרָף H8314b *Art / N-mp* (2×)

Seraphim, celestial beings with six wings attending God's throne in Isaiah's vision

The seraphim appear exclusively in Isaiah 6 as angelic beings stationed above the Lord's throne. They have six wings (two covering the face, two the feet, two for flying), human hands and voices, and they call antiphonally 'Holy, holy, holy is the Lord of hosts.' One touches Isaiah's lips with a burning coal to cleanse his sin. The name likely derives from the root 'burn' and may originally have had serpentine associations (compare 'fiery serpent' elsewhere), though Isaiah presents them as humanoid. They serve as guardians and worshipers in the heavenly throne room.

(2×) Majestic celestial beings serving in God's immediate presence, characterized by their six-winged form and role in declaring divine holiness. Isaiah 6:2 describes their form and position, while 6:6 shows one acting to purify the prophet. The unique plural form occurs only in these two verses, making the seraphim distinctive to Isaiah's throne vision. All translations transliterate 'seraphim' or preserve the Hebrew, recognizing this as a specific class of heavenly beings. Their burning/purifying function aligns with their etymological connection to fire. **SERPENTS AND SNAKES**
en: seraphim, the-seraphim | **es:** Serafines, los-serafines | **fr:** [השרפים], [שרפים] | **de:** [השרפים], [שרפים] Isa 6:2; Isa 6:6

שָׂרָף H8315 *Conj-w / N-proper-ms* (1×)

Saraph (personal name of a Judahite who 'ruled in Moab')

Saraph appears in 1 Chronicles 4:22 as a descendant of Judah, noted for having 'ruled in Moab.' The brief reference suggests he exercised authority over Moabite territory, possibly as a governor during Israel's dominance over Moab under David or Solomon. His name derives from the root meaning 'burn,' the same root that gives us 'seraphim.' The terse genealogical note leaves much uncertain —whether his rule was administrative, military, or represented intermarriage and settlement. The text notes these are 'ancient records,' suggesting the chronicler drew from old sources whose full context was already partially lost.

(1×) The genealogical note in 1 Chronicles 4:22 simply states that Saraph 'ruled in Moab,' with most translations (Spanish: Saraf) offering transliteration. The unusual detail about Moabite rule stands out in the genealogy, hinting at Judahite expansion or influence over neighboring peoples during the early monarchy. The name and his connection to Moab receive no further biblical development, leaving Saraph as one of Scripture's many briefly-mentioned figures whose fuller story remains lost. **PROPER NAMES (PERSONAL)**
en: and-Saraph | **es:** y-Saraf | **fr:** [ושרף] | **de:** [ושרף] 1Chr 4:22

שְׂרֵפָה H8316 *Prep-k / N-fsc* (13×)

Burning, conflagration; a burn wound or scar on skin

The feminine noun sherefah denotes the act or result of burning. In most of its thirteen occurrences it refers to destructive fire or ritual burning: the firing of bricks at Babel (Gen 11:3), the burning of the red heifer (Num 19:6), the spice-burning funeral rites for Judah's kings (2 Chr 16:14; 21:19), and the devastating conflagration of the land or temple (Isa 64:10; Jer 51:25). A distinct but related sense appears in Levitical skin-disease regulations, where it designates the mark or scar left by a burn on flesh rather than the fire event itself.

1. burning, conflagration (11×) The act or event of burning, whether constructive, ritual, penal, or destructive. Genesis 11:3 pairs it with the verb saraf for brick-firing; Numbers 19:6 and 19:17 apply it to the incineration of the red heifer in purification ritual. In 2 Chronicles 16:14 and 21:19, the cognate accusative construction

describes the burning of spices at royal funerals — a ceremonial rite Spanish renders as 'quema de' and English as 'burning-of.' The prophets use it for catastrophic fire: Isaiah 9:4 depicts garments as fuel for burning, Isaiah 64:10 mourns the temple 'become a burning of fire,' and Jeremiah 51:25 denounces Babylon as 'a burnt-out mountain.' The multilingual evidence uniformly points to an event of combustion rather than its physical aftermath. GEOGRAPHY AND SPACE

en: a-burning-of, burning, burning-of | **es:** a-fuego, como-quema-de, de-incendio | **fr:** [כשרפת], [לשרפה], [לשרפת] | **de:** [כשרפת], [לשרפה], [לשרפת] Gen 11:3; Lev 10:6; Num 19:6; Num 19:17; 2Chr 16:14

2. burn mark, burn scar (2×) The physical mark or wound left by burning on skin — a burn scar or brand. This sense appears in the Levitical diagnosis of skin conditions (Lev 13:24-28, reflected at Num 16:37 and Deut 29:23 in the clustering data), where priests must examine whether a burn mark shows signs of infection. Spanish consistently renders it 'quemadura' (a burn wound) rather than 'quema' (an act of burning), and English shifts to 'the burning' as a noun of result rather than action, confirming the distinction from the event-sense. GEOGRAPHY AND SPACE

en: burning, the-burning | **es:** la-quemadura, quemadura | **fr:** brûlant, le-brûlant | **de:** burning, der-burning Num 16:37; Deut 29:23

שָׁרַץ H8317 *V-Qal-Perf-3cp* (14×)

To swarm, teem; creatures multiplying abundantly, or (as participle) a swarming/creeping creature.

Evokes the teeming vitality of creation — waters swarming with fish, the land crawling with creatures, peoples multiplying beyond counting. In Genesis 1:20-21, God commands the waters to 'swarm with swarms of living creatures,' and the verb recurs whenever Scripture wants to convey explosive, prolific reproduction (Gen 8:17; 9:7; Exod 1:7, of Israel in Egypt). The participial form (ha-shorets) becomes a classifier for small animals that move in swarms — the 'creeping things' of Leviticus 11:29-46 whose contact renders one unclean. Spanish pulular and German wimmeln both capture this vivid image of abundance in motion.

1. to swarm, teem, multiply (8×) The verbal action of living creatures multiplying abundantly, filling a space by swarming or teeming in great numbers. Genesis 1:20-21 uses it for the primordial fecundity of creation; Genesis 9:7 and Exodus 1:7 apply it to human population growth — Israel 'swarmed' in Egypt, an echo of the creation mandate. The waters of Ezekiel's temple vision (47:9) will teem with fish wherever the river flows. Spanish produjeron abundantemente and French essaim ('swarm') convey the explosive vitality of this sense. GEOGRAPHY AND SPACE

en: and-let-them-swarm, and-swarmed, and-will-swarm | **es:** Pulularon, Y-pulularán, produjeron-abundantemente | **fr:** essaim, et—essaim, et-grouilla | **de:** [ישרץ], es-wimmle, swarmed Gen 1:20; Gen 1:21; Gen 8:17; Gen 9:7; Exod 1:7

2. swarming creature, creeping thing (6×) The participial or substantival use designating creatures characterized by swarming or creeping movement — a taxonomic classifier for small animals that move in masses. Leviticus 11:29-46 uses ha-shorets ('the swarming thing') repeatedly to define a category of ritually unclean creatures: weasels, mice, lizards, and their kin. Genesis 7:21 lists 'every swarming thing that swarms on the earth' among those destroyed in the flood. Spanish el que repta ('the creeping one') and German das wimmelt ('that which swarms') reflect this nominal, classificatory function. CREEPING SWARMING THINGS

en: the-swarming | **es:** el-que-pululaba, el-que-repta, la-que-hormiguea | **fr:** le-grouillant, le-swarming | **de:** das-wimmelt, der-schwaermend Gen 7:21; Lev 11:29; Lev 11:41; Lev 11:42; Lev 11:43

שֶׁרֶץ H8318 *N-ms* (15×)

Swarming creatures — collective term for small animals that teem in water or creep on land

The noun שֶׁרֶץ (sherets) is a collective term for small creatures that swarm, teem, or creep — encompassing aquatic swarmers, land-crawling reptiles and rodents, and flying insects. It appears at creation itself (Gen 1:20), in the flood narrative (Gen 7:21), and extensively in Leviticus 11's purity laws, where it helps define the boundary between clean and unclean. The word's semantic breadth is striking: it covers everything from fish-like swarmers to lizards, mice, and four-legged insects. Spanish splits between 'enjambre' (swarm) and 'reptil' (creeping thing), reflecting the term's dual aquatic and terrestrial range.

swarming creatures, creeping things (15×) A collective noun for small animals that move in swarms or creep along surfaces, spanning aquatic creatures (Gen 1:20; Lev 11:10), small land animals like lizards and rodents (Lev 11:29, 41-44), and winged insects (Lev 11:20-23; Deut 14:19). Central to the Priestly purity system, where contact with dead sherets renders one unclean until evening (Lev 5:2; 11:31-32). French 'animal grouillant' and German 'Gewimmel' both emphasize the teeming, swarming quality that is the word's core image. GEOGRAPHY AND SPACE

en: a-swarming-thing, among-the-swarming-creature, swarmers | **es:** cosa-que-se-arrastra, el-enjambre, el-reptil | **fr:** animal-grouillant, le-grouillant-chose, le-swarming-créature | **de:** Gewimmel, der-schwaermend-creature, ein-Gewimmel Gen 1:20; Gen 7:21; Lev 5:2; Lev 11:10; Lev 11:20

שָׁרַק H8319 *V-Qal-Imperf-3ms* (12×)

To hiss, whistle — a sharp sibilant sound expressing scorn over ruins or summoning agents from afar

The verb שָׁרַק (sharaq) describes a sharp, piercing sound — a hiss or whistle — used in two distinct senses. Most commonly it expresses derision at devastated places: passersby 'hiss' at Jerusalem's ruins (1 Kgs 9:8; Jer 19:8; 49:17; 50:13), at fallen Tyre (Ezek 27:36), and at Israel's desolation (Lam 2:15-16). This hissing blends contempt with shock. In a second usage, God 'whistles' to summon distant nations: 'He will whistle for them from the ends of the earth' (Isa 5:26; 7:18). Zechariah 10:8 redeploys the image positively — God whistles to gather His redeemed. Spanish 'silbar' and French 'siffler' cover both registers.

to hiss, to whistle (in scorn or as signal) (12×) To hiss or whistle in scorn and horror at devastated places — an involuntary sibilant response expressing both contempt and shock at the magnitude of ruin. Directed at the ruins of the temple and Jerusalem (1 Kgs 9:8; Jer 19:8; 49:17; 50:13; Lam 2:15-16), at fallen Tyre (Ezek 27:36), and at desolate lands generally (Jer 49:17; Mic 6:16). The gesture accompanies head-shaking and hand-clapping as signs of appalled mockery. MOCKERY AND SCORN

en: I-will-whistle, and-He-hisses, and-he-will-whistle | **es:** Les-silbaré, silban, silbaron | **fr:** [אשרקה], [שרקו], et-fera-hiss | **de:** [וישרק], [ושרק], [ישרק] 1Kgs 9:8; Job 27:23; Isa 5:26; Isa 7:18; Jer 19:8

שָׂרֹק H8320 *Adj-mp* (1×)

sorrel (color description of horses: reddish-brown)

This masculine plural adjective describes the color of horses in Zechariah's night vision, most commonly understood as 'sorrel'—a reddish-brown or chestnut hue. The term appears in a list of horse colors: red, sorrel, and white. The root may relate to redness or the color of fine grapes, suggesting a brownish-red or rust color. In ancient Near Eastern context, horse colors carried symbolic significance in military and visionary contexts. These variously colored horses pull chariots in Zechariah's vision of divine agents patrolling the earth, with the color distinctions possibly indicating different functions or jurisdictions.

(1×) Zechariah 1:8 describes the prophet's vision of horses with three color designations: 'red, sorrel, and white.' Spanish translates 'chestnut' or 'bay' (alazanes), confirming the brownish-red horse color, while French offers simply 'red.' The vision presents these colored horses among the myrtle trees with riders who patrol the earth as the Lord's scouts. The color distinction serves the vision's symbolic framework, though interpreters debate whether specific theological meanings attach to each color. RED AND SCARLET

en: sorrel | **es:** alazanes | **fr:** rouge | **de:** [שרקים] Zech 1:8

שֹׂרֵק H8321a *N-msc* (2×)

Choice vine, select variety of grape vine (used figuratively for Israel's privileged status)

This term denotes a superior variety of grape vine, used metaphorically for Israel in prophetic oracles. Isaiah 5:2 begins the Song of the Vineyard: God planted 'a choice vine' yet it yielded wild grapes—Israel blessed with every advantage produced unfaithfulness. Jeremiah 2:21 echoes this: 'I planted you a choice vine, completely of true seed'—completely reliable stock that nevertheless degenerated. The term emphasizes quality and careful selection, making the subsequent failure more condemning. It may refer to a specific cultivar known for excellence.

(2×) A superior grape variety representing the best possible planting stock, used prophetically to depict God's careful establishment of Israel with every advantage. Both passages employ vineyard imagery to indict Israel's failure despite premium origins. The identical metaphorical use in Isaiah and Jeremiah suggests this was an established prophetic motif. Spanish 'vid escogida' (chosen/select vine) captures the notion of deliberate selection for quality. The agricultural specificity enhances the metaphor's force: only the best was planted, making the corruption inexcusable. **VINEYARD CULTIVATION**

en: a-choice-vine, choice-vine | **es:** vid-escogida | **fr:** [שרק] | **de:** [שרק] Isa 5:2; Jer 2:21

שֹׂרֵקָה H8321b *Conj-w* (1×)

choice vine, noble vine (superior grape variety)

This feminine noun denotes a choice or noble vine, a superior variety of grape known for quality fruit. The term appears in Jacob's blessing upon Judah in Genesis 49:11, in poetic imagery of abundance and royalty. The 'choice vine' represents valuable agricultural stock, the kind of vine a wealthy landowner would cultivate for premium wine production. In the prophetic imagery, Judah's abundance will be so great that he can afford to tie his donkey to a choice vine—treating valuable property casually because of overwhelming prosperity. The term emphasizes quality and value, distinguishing superior vines from common varieties.

(1×) Genesis 49:11 pictures Judah tying his donkey 'to the choice vine,' part of vivid imagery of wine abundance during Judah's reign. English and Spanish translate 'choice vine' or 'noble vine' (cepa), emphasizing the quality designation. The image conveys messianic abundance: royal prosperity so great that even valuable grapevines serve utilitarian purposes like hitching posts, and wine flows so freely that one washes clothes in it—a vision of Eden-like fruitfulness under Judah's scepter. **VINEYARD CULTIVATION**

en: and-to-the-choice-vine | **es:** y-a-la-cepa | **fr:** et-à-le-choice-vigne | **de:** und-an-die-Edelrebe Gen 49:11

שְׁרֵקָה H8322 *Conj-w / N-fs* (7×)

hissing, scorn — derisive whistling directed at a ruined place, expressing mockery and horror

Shereqah denotes the act of hissing or whistling in scorn, a gesture of derision aimed at a place reduced to ruin by divine judgment. It appears exclusively in prophetic judgment oracles and always alongside shammah ('desolation'), forming a fixed pair that intensifies the picture of utter devastation. Jeremiah uses this word-pair repeatedly to describe the fate of Judah and the nations (Jer 19:8; 25:9, 18; 29:18; 51:37), while Micah 6:16 applies it to Samaria's legacy. Spanish 'silbido/burla' captures both the sound and the mockery, while Arabic cognate evidence points to the same hissing gesture.

hissing (scorn/derision) (7×) A feminine noun denoting derisive hissing or scornful whistling, always appearing alongside shammah ('desolation') in prophetic judgment contexts. The pair shammah u-shereqah ('a desolation and a hissing') is a formulaic expression for the total ruin of a city or land under God's wrath. Jeremiah deploys it against Jerusalem (Jer 19:8), the nations (Jer 25:9, 18), Babylon (Jer 51:37), and the exiles (Jer 29:18), sometimes adding further terms like qelalah ('curse') and cherpah ('reproach'). Micah 6:16 and 2 Chronicles 29:8 extend the pattern. Spanish 'burla' (mockery) and French 'moquerie' confirm the sense of contemptuous derision throughout. **MOCKERY AND SCORN**

en: and-a-hissing, and-for-a-hissing, and-for-hissing | **es:** por-silbido, y-burla, y-para-burla | **fr:** [ולשרקה], et-objet-de-moquerie, horreur | **de:** [ולשרקה], [ושרקה], [לשרקה] 2Chr 29:8; Jer 19:8; Jer 25:9; Jer 25:18; Jer 29:18

שָׂרַר H8323 *V-Hitpael-InfAbs* (6×)

Rule, act as prince; denominative from sar, to exercise authority, govern, or lord it over others.

A denominative verb built on sar ('prince, ruler'), expressing the activity of princely rule and governance. The Hitpael stem in Numbers 16:13 carries a pejorative tone – Korah's faction accuses Moses of 'lording it over' them, playing the prince. By contrast, Isaiah 32:1 and Proverbs 8:16 use the Qal to describe righteous and legitimate governance. The semantic range thus stretches from proper authority to overreach. Spanish gobernarán (they will govern) versus enseñoreando (lording it) mirrors this tension between legitimate rule and domineering pretension. Esther 1:22 extends the concept to domestic headship.

rule, act as prince (6×) To exercise princely authority, govern, or domineer, depending on stem and context. In Isaiah 32:1, princes 'rule' justly in parallel with a righteous king – legitimate governance. In Numbers 16:13, the Hitpael with infinitive absolute intensifies into an accusation of tyrannical overreach: 'you keep playing the prince over us.' Proverbs 8:16 places it in Wisdom's mouth, affirming that rulers govern by her counsel. Esther 1:22 applies it to household authority. The German and French glosses show difficulty rendering the nuance, while Spanish gobernarán versus enseñoreando neatly captures the legitimate-to-overreaching spectrum. **RULING AND REIGNING**

en: lording-it, made-princes, rule | **es:** enseñoreando?, establecieron-príncipes, gobernarán | **fr:** [ישרון], [שרר], lording-cela | **de:** [ישרון], [שרר], der-singt Num 16:13; Esth 1:22; Prov 8:16; Isa 32:1

שׁוֹרֵר H8324 *Prep-b / N-mpc / 1cs* (5×)

an (insidious) watcher, enemy; one who lies in wait with hostile intent

This noun, always appearing in the Psalms with a first-person suffix ('my watchers/enemies'), denotes adversaries who observe and stalk with malicious purpose. Unlike the more common 'oyev' (enemy), this term carries the nuance of surveillance and lurking hostility — enemies who watch for an opportunity to strike. The multilingual evidence is unanimous: English 'my enemies/foes,' Spanish 'mis enemigos,' French 'ennemi,' and German 'mein Feinde' all render it as personal adversaries. The Psalmic context consistently places these watchers in opposition to the righteous sufferer.

(5×) A hostile watcher or lurking enemy, one who observes with malicious intent. All five occurrences are Psalmic, always with the first-person suffix: the psalmist prays for guidance because of 'my watchers' (Ps 5:8; 27:11), appeals for vindication against them (Ps 54:5; 59:10), and laments their relentless pursuit (Ps 56:2). Cross-lingual glosses — English 'my enemies,' Spanish 'mis enemigos,' French 'ennemi' — confirm the adversarial sense. The participial form emphasizes ongoing, insidious observation rather than open combat. **ENEMY AND ADVERSARY**

en: my-enemies, on-my-enemies, to-my-foes | **es:** a-mis-enemigos, en-mis-enemigos, mis-enemigos | **fr:** dans-ennemi, ennemi, à-ennemi | **de:** auf-mein-Feinde, mein-Feinde, zu-mein-Feinde Ps 5:8; Ps 27:11; Ps 54:5; Ps 56:2; Ps 59:10

שָׂרָר H8325 *N-proper-ms* (1×)

Sharar (personal name: father of one of David's mighty men)

Sharar appears in 2 Samuel 23:33 as the father of Ahiam, one of David's elite warriors known as 'the Thirty.' The parallel passage in 1 Chronicles 11:35 gives the name as Sacar (or Sachar), suggesting textual variation or possibly two names for the same person. Personal names in the lists of David's mighty men often show such variation between Samuel and Chronicles. Sharar himself receives no other biblical mention; his significance derives entirely from his son's place

among David's honored combat veterans who performed extraordinary military feats.

(1×) The designation 'Ahiam son of Sharar' (2 Samuel 23:33) identifies one of David's elite Thirty warriors by patronymic. All major translations simply transliterate the name (Sharar). His inclusion in this prestigious list honors his son's military service and places Sharar's family among the heroes of David's reign. The slight variation with Chronicles (Sacar) reflects the common textual fluidity in personal names transmitted through centuries of hand-copying. **PROPER NAMES (PERSONAL)**

en: Sharar | **es:** Sharar | **fr:** Sharar | **de:** Sharar 2Sam 23:33

שֹׁר H8326 *N-msc / 2fs* (1×)

navel, navel-string, or possibly body/belly (anatomical term)

This masculine noun denotes the navel or navel-string (umbilical cord), appearing in Ezekiel's allegory of Jerusalem's origins and in wisdom literature. In Ezekiel 16:4, God speaks of Jerusalem's birth when 'your navel-string was not cut,' part of vivid imagery describing Israel's abandoned, unwashed infancy before God's adoption. The term may extend metaphorically to mean the body's center or the belly generally. In disputed passages in Proverbs and Song of Songs, translations vary between 'navel,' 'body,' and even 'vulva,' reflecting interpretive challenges with intimate anatomical vocabulary.

(1×) Song of Songs 7:2 uses this term in the lover's description of his beloved's body, translated as 'navel' or 'body's center,' though some suggest euphemistic reference to female anatomy. Spanish translates 'your navel,' while French offers 'your navel.' The context describes physical beauty in highly metaphorical language, where various body parts receive poetic comparison to landscape features. Whether specifically the navel or more broadly the belly/body center, the term fits the passage's celebratory, sensual description. **FLESH AND BODY**

en: your-navel | **es:** Tu-ombligo | **fr:** Ton-nombril, | **de:** [שררך] Song 7:2

שָׁרַשׁ H8327 *V-Hifil-Imperf.Jus-3ms* (8×)

To take root or become firmly established; also to uproot, tear out by the roots, or be uprooted.

A denominative verb built on the noun for 'root' (shoresh), carrying both ends of the botanical metaphor. In its Hiphil and Poal stems it pictures Israel or the wicked striking deep roots into the land (Isa 27:6; Jer 12:2), while the Piel means violent uprooting — God tearing someone out of the land of the living (Ps 52:5). Spanish 'arraigado' (rooted) and 'desarraigará' (will uproot) capture the polarity neatly. The passive Pual in Job 31:8 ('be uprooted') rounds out the picture: what God plants, God can also pull up.

1. to take root, become established (5×) To take root, become firmly established — said of Israel's future flourishing (Isa 27:6), a vine planted by God (Ps 80:9), or even the deceptive prosperity of the wicked (Jer 12:2; Isa 40:24). Spanish 'echando raíces' and 'arraigado' both highlight the gradual, organic process of becoming deeply settled. Covers Hiphil, Poal, and Poel stems across five occurrences. **ROOT PLANT PART**

en: and-it-took-deep-root, days-shall-take-root, is-rooted | **es:** arraigado, echando-raíces, echaron-raíces | **fr:** [ישרש], [שרשן], enraciner | **de:** [ישרש], [משריש], [שרש] Job 5:3; Ps 80:9; Isa 27:6; Isa 40:24; Jer 12:2

2. to uproot, pull out by the roots (2×) To uproot, tear out by the roots — active destruction in the Piel stem. In Ps 52:5, God uproots the deceitful from the land of the living; in Job 31:12, fire metaphorically 'roots at' all one's produce. Spanish 'desarraigará' (will uproot) mirrors the violent reversal of sense 1. **UPROOT PLUCK UP**

en: and-uproot-you, would-uproot | **es:** desarraigará, y-te-desarraigará | **fr:** enraciner, et-enraciner | **de:** [תשרש], und-uproot-du Job 31:12; Ps 52:5

3. to be uprooted (1×) To be uprooted — the Pual passive, appearing once in Job 31:8, where Job invokes a self-curse: 'let what I have planted be uprooted.' Spanish 'serán desarraigados' confirms the passive force. The single occurrence rounds out the active-passive pair with sense 2. **UPROOT PLUCK UP**

en: be-uprooted | **es:** serán-desarraigados | **fr:** enraciner | **de:** [ישרשן] Job 31:8

שֹׁרֶשׁ H8328 *N-msc / 1cs* (33×)

Root – the underground part of a plant; figuratively, ancestral stock, origin, or deepest cause of something.

Denotes a root in both the botanical and figurative senses. Literally, it describes roots that spread by water (Job 8:17; 29:19), are torn up in judgment (Amos 2:9; Mal 4:1), or take hold and flourish (2 Kgs 19:30; Hos 14:5). Figuratively, it becomes a powerful image for lineage and origin – the messianic 'root of Jesse' (Isa 11:1, 10), or the 'root of the matter' found in a person (Job 19:28). Across all languages the translation is strikingly uniform: Spanish 'raíz,' French 'racine,' German 'Wurzel' – the metaphor travels effortlessly.

1. root of a plant (28×) The literal botanical root of a tree or plant – the part underground that anchors, nourishes, or is destroyed in judgment. Multilingual uniformity is striking: Spanish 'raíz,' French 'racine,' German 'Wurzel.' Used of roots spreading by water (Job 8:17; 29:19), being dried up in divine punishment (Hos 9:16; Amos 2:9; Mal 4:1), and taking downward hold to bear fruit upward (2 Kgs 19:30 = Isa 37:31). Deuteronomy 29:18 warns against a 'root bearing poisonous fruit.' **ROOT PLANT PART**

en: and-his-roots, and-roots-its, her-roots | **es:** las-raíces-de, raíces-suyas, raíz | **fr:** et-racine, leur-root, racine | **de:** Wurzel, [ושרשיו], [שרש] Deut 29:18; Judg 5:14; 2Kgs 19:30; Job 8:17; Job 13:27

2. root as stock or origin (5×) Figurative use of root to denote ancestral stock, lineage, source, or underlying cause. The 'root of Jesse' (Isa 11:1, 10) becomes a cornerstone messianic title, while 'the root of the matter' (Job 19:28) means the essential cause. Isaiah 14:29 warns that from the serpent's root will come a viper. Spanish 'la raíz del' and German 'Wurzel' carry the metaphor naturally. Proverbs 12:3, 12 contrasts the wicked who have no root with the righteous whose root endures. **GEOGRAPHY AND SPACE**

en: and-root-of, and-the-root-of, but-the-root-of | **es:** Y-la-raíz-del, de-raíz-de, y-raíz-de | **fr:** de-racine, et-racine | **de:** [ושרש], [משרש] Job 19:28; Job 30:4; Prov 12:3; Prov 12:12; Isa 14:29

שֶׁרֶשׁ H8329 *N-proper-ms* (1×)

Sheresh — personal name of a descendant of Manasseh mentioned in the genealogical records of 1 Chronicles

Sheresh appears only once in Scripture, listed among the descendants of Manasseh in the tribal genealogies. The name may be related to the Hebrew root for 'root' (shoresh), though the connection remains uncertain. The Septuagint renders it variously as Souros or Phoros, reflecting different textual traditions. Like many genealogical names, Sheresh preserves the memory of a family line within one of Israel's tribes.

(1×) A personal name occurring in the Manassite genealogy of 1 Chronicles 7:16. The single attestation and genealogical context clearly establish this as a proper name, though the individual's historical significance beyond his family connection remains unknown. The multilingual glosses consistently treat this as a transliterated proper name. **PROPER NAMES (PERSONAL)**

en: Sheresh | **es:** Seres | **fr:** [שרש] | **de:** [שרש] 1Chr 7:16

שֹׁרֶשׁ H8330 *N-mpc / 3ms* (3×)

roots (Aramaic, of trees)

This Aramaic masculine plural noun with suffix means 'roots,' specifically roots of a tree, appearing only in Daniel's account of Nebuchadnezzar's dream and its fulfillment. Daniel 4:12 describes the great tree in the dream with 'its roots' still in the ground after being cut down. The command to leave the stump with 'roots' in the earth (4:20, 23) symbolizes that Nebuchadnezzar's kingdom will be restored after his period of madness—the root system remains viable for regrowth. The imagery draws on agricultural knowledge: a cut tree with intact roots can sprout again, representing hope of restoration after judgment.

(3×) Tree roots in Nebuchadnezzar's dream symbolism. Daniel 4:12 (Aramaic 4:15) commands leaving 'its roots in the earth' when cutting down the great tree. Daniel 4:20 and 4:23 (Aramaic 4:23, 26) repeat the instruction about preserving 'the roots' as a sign that 'your kingdom will be yours' after acknowledging heaven's rule. The preserved root system ensures eventual restoration—the tree can grow again. The multilingual glosses ('sus raíces,' 'its roots') straightforwardly translate this botanical-theological image of judgment with promised restoration. **ROOT PLANT PART**

en: its-roots, roots-of | **es:** sus-raíces | **fr:** [שרשוהי] | **de:** [שרשוהי] Dan 4:15; Dan 4:23; Dan 4:26

שַׁרְשָׁה H8331 *N-fpc* (1×)

chains (construct form) — links or ornamental chains, specifically in the context of priestly garments

This term appears in Exodus 28:22 describing the chains attached to the high priest's breastplate. The word is a construct plural form ('chains of'), indicating these chains belonged to or were made for something specific. The multilingual evidence shows consistent translation as 'chains,' with the construct relationship preserved across languages. These were not ordinary chains but sacred items crafted for Israel's worship.

(1×) The construct plural form meaning 'chains of,' used exclusively in Exodus 28:22 for the ornamental chains of the high priestly breastplate. The domain assignment to 'Nature, Class, Example' reflects the grammatical construct relationship, though the underlying semantic content relates to priestly vestments and sacred objects. Cross-linguistic glosses uniformly recognize the chain imagery. **GEOGRAPHY AND SPACE**

en: chains-of | **es:** cadenas-de | **fr:** chaînes-de | **de:** Ketten-von Exod 28:22

שרשו H8332 *Prep-l / N-ms* (2×)

Uprooting, banishment, expulsion (as a legal penalty involving being torn from one's place)

This rare noun appears only in Ezra 7:26, listing potential punishments for violating God's law or the king's decree: death, banishment, confiscation of goods, or imprisonment. The term derives from the root 'to uproot,' making 'banishment' or 'exile' the most natural rendering—being torn up from one's place and removed. The Ketiv/Qere variant shows textual uncertainty in the exact form, but both readings point to removal or uprooting as punishment. The term emphasizes the violent separation from one's land and community.

(2×) A judicial penalty involving forcible removal from one's homeland or community, listed among capital and corporal punishments in Persian-period legal administration. The two occurrences represent the Ketiv and Qere variants of the same word in Ezra 7:26. Spanish 'destierro' (exile/banishment) and 'desarraigo' (uprooting) capture both the legal and etymological dimensions. The root metaphor of plant uprooting emphasizes the violence and completeness of separation. This represents one of four escalating punishments available to enforce religious and civil law. **PROPHETS AND PROPHECY**

en: [for-banishment], for-banishment | **es:** [para-desarraigo], para-destierro | **fr:** [לשרשו], [לשרשי] | **de:** [(לשרשי)], [[לשרשו]] Ezra 7:26

שַׁרְשְׁרָה H8333 *Conj-w / N-fp* (7×)

chain, wreathed chain — linked metalwork used for priestly vestment ornamentation and architectural decoration

Sharshrah denotes chains of wreathed or braided metalwork, appearing in two distinct but related settings: the sacred vestments and the Temple architecture. In Exodus 28:14, 22 and 39:15, golden chains of corded work attach the breastplate of judgment to the ephod — a detail of priestly craftsmanship described with careful precision. In 1 Kings 7:17 and 2 Chronicles 3:5, 15-16, similar chains adorn the pillars and interior of Solomon's Temple. The Akkadian cognate sharshurratu ('chain, fetter') confirms the deep Semitic antiquity of this term. Spanish 'cadenas' and German 'Ketten' uniformly render the chain sense.

chains / fetters (7×) Chains of wreathed or braided metalwork, used for ornamental and sacred purposes. In the priestly vestments, golden sharshrot attach the breastplate to the shoulder-pieces of the ephod (Exod 28:14, 22; 39:15), described as 'chains of corded work' in meticulous construction detail. In Temple architecture, similar chainwork decorates the capitals of the bronze pillars (1 Kgs 7:17) and the interior walls and pillars of Solomon's Temple (2 Chr 3:5, 15-16). The Akkadian cognate sharshurratu ('chain, fetter') and Mishnaic Hebrew sharshrot attest to long continuity. Spanish 'cadenas' and German 'Ketten' confirm the uniform chain-ornament sense. **GEOGRAPHY AND SPACE**

en: and-chains, chains, chains-of | **es:** cadenas, cadenas-de, en-las-cadenas | **fr:** [בשרשרות], [ושרשרות], [שרשרות] | **de:** Ketten, Ketten-von, [בשרשרות] Exod 28:14; Exod 39:15; 1Kgs 7:17; 2Chr 3:5

שָׁרַת H8334 *Conj-w / V-Piel-Prtcpl-mp* (98×)

To minister or serve in an honored capacity; as a substantive, a minister, attendant, or servant of high standing.

Unlike the more general ʿabad ('to work, serve as a slave'), sharat (שָׁרַת) denotes dignified ministerial service — the kind rendered by a trusted personal attendant or a priest in the sanctuary. Joseph 'ministered' to Potiphar in a position of trust (Gen 39:4), Joshua was Moses' personal minister (Exod 24:13), and the Levites 'minister' before the Lord in the tabernacle (Num 3:6). The Piel stem intensifies the sense of devoted, ongoing service. Translations across languages consistently distinguish this from menial labor: Spanish ministrar versus servir, German dienen in its elevated sense, and French serviteur versus esclave.

1. to minister, serve (52×) The verbal action of ministering or serving in a position of honor, whether in cultic/priestly duty or personal attendance upon a superior. Covers finite and infinitive forms of the Piel stem. Spanish para-ministrar and German dienen capture the elevated register. The Levites serve (sharat) before the tabernacle (Num 3:6), and the priests minister in the sanctuary (Exod 28:35). **SERVING AND MINISTRY**

en: for-serving, to-minister, to-serve | **es:** para-ministrar, para-servir, para-servirle | **fr:** pour-serving, servir, à-minister | **de:** dienen, fuer-dienend, zu-diene Gen 39:4; Gen 40:4; Exod 28:35; Exod 28:43; Exod 29:30

2. minister, servant, attendant (46×) A substantivized participle functioning as a noun: 'minister,' 'attendant,' 'servant' — one who occupies a recognized role of honored service. Joshua is called meshareth Mosheh, 'minister of Moses' (Exod 24:13; Josh 1:1), and Samuel serves as attendant before the Lord (1 Sam 2:11). French serviteur and German Diener both render this as a title of dignified office rather than menial labor. **SERVING AND MINISTRY**

en: attendant-of, ministering, ministers-of | **es:** el-servidor-de, los-que-ministran, los-que-servían | **fr:** servant, servir, serviteur-de | **de:** Diener, Diener-von, Knecht-von Exod 24:13; Exod 33:11; Num 11:28; Josh 1:1; 1Sam 2:11

שֵׁרֶת H8335 *Art / N-ms* (2×)

Religious ministry, sacred service (specifically referring to service in the tabernacle or temple)

This noun denotes religious or cultic service, particularly in the context of tabernacle or temple ministry. Numbers 4:12 mentions 'the vessels of ministry' used in the sanctuary, while 2 Chronicles 24:14 refers to vessels made 'for the ministry' after temple repairs under Joash. The term derives from the verb 'to minister/serve' and emphasizes the sacred service performed by priests and Levites. It distinguishes cultic ministry from general labor or service through its specialized ritual context.

(2×) The specialized service or ministry conducted in Israel's worship spaces, specifically referring to ritual acts and sacred functions. Both passages concern the implements ('vessels') used in this ministry, connecting equipment to function. Spanish uses 'servicio' and 'ministerio' interchangeably, both denoting service with religious overtones. The construct phrase 'vessels of ministry' indicates objects dedicated to sacred use. The term belongs to the technical vocabulary of Priestly and Levitical service, distinguishing holy work from ordinary labor. **GEOGRAPHY AND SPACE**

en: service, the-ministry | **es:** el-servicio, ministerio | **fr:** [שרת], le-ministry | **de:** [שרת], der-ministry Num 4:12; 2Chr 24:14

H8336 *N-ms* (1×)
fine linen — high-quality linen fabric, associated with luxury and purity in biblical contexts
This word denotes fine linen, a premium fabric in the ancient world. Ezekiel 16:13 uses it to describe Jerusalem adorned in splendor. Interestingly, the German and French glosses ('sechs,' 'six') suggest textual confusion with the homographic numeral 'six' (also שֵׁשׁ), highlighting how ancient copyists faced similar ambiguities. The context in Ezekiel clearly demands the fabric meaning, as the verse catalogues luxurious garments.

(1×) Fine linen fabric, mentioned in Ezekiel 16:13 as part of Jerusalem's metaphorical adornment. The domain 'Activities Involving Cloth' appropriately captures the textile context. The confusion evident in German and French translations (rendering it as 'six') demonstrates the challenge of homographs in unpointed Hebrew text, where the consonants שׁשׁ can represent either the numeral or the fabric. **LINEN AND FABRIC**
en: fine-linen | **es:** (lino) | **fr:** six | **de:** sechs Ezek 16:13

שֵׁשׁ H8336a *Conj-w / N-ms* (3×)
marble (white stone for pillars and pavement)
This noun denotes marble, the white or colored stone used in royal architecture and luxury construction. Esther 1:6 describes the Persian palace courtyard with pillars of marble supporting the awnings. The same verse mentions marble twice more in describing the elaborate mosaic pavement (alongside other precious stones). Song of Songs 5:15 uses it metaphorically: the beloved's legs are 'pillars of marble set on bases of gold'—imagery of strength and beauty. The contexts uniformly associate marble with royal splendor and costly construction, fitting Persian imperial aesthetics and love poetry's idealized imagery.

(3×) Marble stone in architectural and poetic contexts. Esther 1:6 (appearing three times in the verse) describes Ahasuerus's palace courtyard with marble pillars and marble pavement (alongside porphyry and other precious stones)—typical of Persian imperial grandeur. Song of Songs 5:15 uses marble metaphorically: the beloved's legs are 'pillars of marble'—strong, white, beautiful. The multilingual glosses ('mármol,' 'marble') uniformly identify this as the precious white stone, emphasizing its association with luxury, strength, and aesthetic appeal. **AUTO-DETECTED COMMUNITY 5911 WITH 3 SENSES**
en: and-marble, marble | **es:** mármol, y-mármol | **fr:** [שׁשׁ], [שׁשׁ], de-marbre, | **de:** [שׁשׁ], [שׁשׁ] Esth 1:6; Song 5:15

שֵׁשׁ H8336b *Prep-b* (38×)
fine linen, byssus — high-quality white Egyptian linen used for priestly garments and tabernacle furnishings
Shesh is a loanword from Egyptian, designating the fine white linen (byssus) prized throughout the ancient Near East. Its 38 occurrences cluster overwhelmingly in Exodus 25-39, where it is the signature fabric of the tabernacle: curtains, veils, priestly ephods, sashes, and turbans are all made of shesh or shesh moshzar ('twisted fine linen'). The material first appears on Joseph, whom Pharaoh clothes in 'garments of fine linen' as a mark of royal favor (Gen 41:42). Ezekiel 16:10, 13 uses shesh metaphorically: God clothed Jerusalem in fine linen, symbolizing covenant splendor. Proverbs 31:22 praises the virtuous woman whose coverings are shesh and argaman ('fine linen and purple'). The later Hebrew synonym buts eventually replaced shesh in postexilic texts. The multilingual glosses converge: Spanish 'lino fino,' French 'fin lin,' German 'feines Leinen.'

fine linen (fabric) (38×) Fine Egyptian linen or byssus, a premium white textile associated with royalty, priesthood, and sacred space. In the tabernacle texts (Exod 25-28, 35-39), shesh is the base fabric for nearly every woven element — curtains (26:1, 31, 36), the court hangings (27:9, 18), and the priestly garments (28:5, 6, 8, 15, 39; 39:2-29). Women skilled in spinning produced the thread (Exod 35:25). Outside the tabernacle corpus, it marks royal investiture (Gen 41:42), covenant metaphor (Ezek 16:10, 13; 27:7), and domestic virtue (Prov 31:22). The word is an Egyptian loanword (Coptic shens), confirming that Israel imported both the material and its name from Egypt. **LINEN AND FABRIC**
en: and-fine-linen, fine-linen | **es:** lino, lino-fino, y-lino | **fr:** et-fin-lin, fin-lin | **de:** Leinen, feines-Leinen, und-fein-Leinen Gen 41:42; Exod 25:4; Exod 26:1; Exod 26:31; Exod 26:36

שֵׁשׁ H8337 *Number-fsc* (215×)
Six – the cardinal number, used independently and as the base in compounds like sixteen and six hundred.
Shesh (masculine) and shisha (feminine) denote the cardinal number six, appearing across legal, narrative, and ritual texts. Six days of labor before the Sabbath rest (Exod 20:9) is among its most theologically resonant uses, establishing the rhythm of work and worship at the heart of Israelite life. It also appears in measurements (six cubits, 1 Sam 17:4 for Goliath's height), genealogies, and compound numerals. Spanish 'seis,' French 'six,' and German 'sechs' all translate it uniformly, reflecting its straightforward numerical function without semantic variation across contexts.

six (cardinal number) (215×) The cardinal number six, appearing in masculine (shesh) and feminine (shisha) forms across absolute and construct states. Functions independently ('six days,' Exod 20:9; 'six cubits,' 1 Sam 17:4) and as a base component in compound numerals (sixteen, sixty, six hundred). Its most prominent theological context is the six days of creation and labor preceding Sabbath rest (Gen 1; Exod 23:12). All target languages render it with a single numeral equivalent – Spanish 'seis,' French 'six,' German 'sechs' – confirming one unified sense. **SIX CARDINAL NUMBER**
en: six | **es:** Seis, seis, seis-de- | **fr:** six | **de:** sechs Gen 30:20; Exod 16:26; Exod 20:9; Exod 21:2; Exod 26:9

שִׁשְּׁא H8338 *Conj-w / V-Piel-ConjPerf-1cs / 2ms* (1×)
lead on, entice — to guide or lure forward, used of God bringing Gog into judgment
This intensive verb form appears only in Ezekiel 39:2, where God declares 'I will lead you on' to Gog of Magog. The verb conveys purposeful guidance, though with an undertone of enticement into a trap. The grammatical form is a Piel consecutive perfect, intensifying the basic meaning. God is portrayed as actively bringing the enemy into position for judgment, demonstrating sovereign control even over hostile forces.

(1×) An intensive verb meaning 'to lead on' or 'entice forward,' occurring only in Ezekiel 39:2 where Yahweh speaks of bringing Gog into the land for judgment. BDB notes the form derives from a Pilpel intensive of an assumed root, emphasizing the deliberate, purposeful nature of the divine action. The French gloss 'sixième' (sixth) appears to be a textual error, while English and Spanish correctly capture the motion verb. **GOING AND LEADING**
en: and-I-will-lead-you-on | **es:** y-te-guiaré | **fr:** et-sixième | **de:** [וששאתיך] Ezek 39:2

שֶׁשְׁבַּצַּר H8339 *Prep-l / N-proper-ms* (2×)
Sheshbazzar, a prince of Judah who led the first return from Babylonian exile
Sheshbazzar appears in Ezra as the leader to whom Cyrus entrusted the temple vessels for return to Jerusalem. Ezra 1:8, 11 identify him as 'the prince of Judah' who received the sacred items, while 5:14, 16 (in the Aramaic section) describe him as the one appointed governor who laid the temple foundation. His identity has been debated—some equate him with Zerubbabel, others with Shenazzar (1 Chronicles 3:18), still others see him as a distinct person. The Babylonian name probably means 'Shamash-protect-the-son' or similar.

(2×) The leader of the first wave of Jewish returnees from Babylon, entrusted with temple vessels and early reconstruction efforts. The occurrences in Ezra 1 are in Hebrew, while those in Ezra 5 are Aramaic, showing the name's stability across both languages. The various Septuagint forms (Sabanassar, Sanabassaros, Sabasares) reflect transliteration challenges. His role in receiving vessels and founding work makes him crucial to restoration history, even if his exact identity and relationship to other leaders remains disputed among scholars. **PROPER NAMES (PERSONAL)**

en: Sheshbatstsar, to-Sheshbatstsar | **es:** Sesbasar, a-Sesbasar | **fr:** [לששבצר], [ששבצר] | **de:** [לששבצר], [ששבצר] Ezra 1:8; Ezra 1:11

שֵׁשְׁבַּצַּר H8340 *N-proper-ms* (2×)

Sheshbazzar (Aramaic form), the governor who received temple vessels and began reconstruction

This is the Aramaic form of Sheshbazzar appearing in the Aramaic document quoted in Ezra 5. Verse 14 states that Cyrus gave the temple vessels to Sheshbazzar 'whom he had made governor,' while verse 16 reports that 'this Sheshbazzar came and laid the foundation of God's house in Jerusalem.' These verses cite official Persian correspondence about the temple reconstruction authorization. The Aramaic spelling is identical to the Hebrew form, showing the name's consistent rendering across language boundaries in the biblical text.

(2×) The Aramaic designation for the same individual named in Ezra 1, appearing in official correspondence about temple reconstruction. The Aramaic context gives these references a documentary flavor —they're part of quoted Persian archives rather than narrative. The title 'whom he made governor' clarifies Sheshbazzar's official status under Persian administration. The foundation-laying activity in verse 16 establishes him as initiator of the second temple project, though Zerubbabel appears to have completed it. Both occurrences appear in Ezra's Aramaic section (4:8-6:18). **PROPER NAMES (PERSONAL)**

en: Sheshbatstsar, to-Sheshbatstsar | **es:** Sesbasar, a-Sesbasar | **fr:** [לששבצר], [ששבצר] | **de:** [לששבצר], [ששבצר] Ezra 5:14; Ezra 5:16

שִׁשָּׁה H8341 *Conj-w / V-Piel-ConjPerf-2mp* (1×)

give a sixth part — to contribute one-sixth as an offering or tax

This denominative verb, derived from the number 'six,' means to give a sixth portion. It appears in Ezekiel 45:13 specifying the grain offering required from the people. The Piel form suggests deliberate action: 'you shall give a sixth of the ephah.' Versions struggled with this rare verb form, leading to textual variants. The concept involves proportional giving, a sixth of the measure being designated for sacred purposes.

(1×) A denominative Piel verb meaning 'to give the sixth part of,' occurring only in Ezekiel 45:13 in the context of prescribed offerings. The verb derives from the numeral 'six' (shesh), creating an action verb for proportional contribution. BDB notes textual variants and versional difficulties, suggesting copyists also found this rare form challenging. The domain 'Nature, Class, Example' reflects the partitive construction. **GEOGRAPHY AND SPACE**

en: and-sixth-of | **es:** y-sextaréis | **fr:** et-diviser | **de:** [וששיתם] Ezek 45:13

שָׂשׂוֹן H8342 *N-msc* (22×)

Joy, gladness, exultation; festive delight especially in God's favor and salvation.

A noun of pure exultation, almost always tied to divine blessing or communal celebration. It regularly appears paired with simkhah ('joy'), forming a hendiadys of overflowing gladness – as in the wedding songs silenced by judgment (Jer 7:34; 16:9; 25:10) or restored in promise (Jer 33:11). Isaiah uses it to picture salvation as 'oil of gladness' replacing mourning (Isa 61:3) and 'wells of salvation' drawn with joy (Isa 12:3). The German 'Freude' and French 'joie' capture its warmth, while Esther 8:16-17 shows it erupting as national relief after Haman's downfall.

joy, gladness (22×) Exultation, rejoicing, or festive gladness, especially as a response to God's saving acts or covenantal favor. Frequently paired with simkhah in prophetic and liturgical texts – Jeremiah uses the pair to describe both the silencing of joy under judgment (Jer 7:34; 16:9) and its promised restoration (Jer 33:11). The Psalms employ it for spiritual renewal ('restore to me the joy of your salvation,' Ps 51:12) and royal celebration ('oil of gladness,' Ps 45:7). In Esther 8:16-17 it denotes the spontaneous national rejoicing at deliverance. Glosses across languages – 'gladness' (eng), 'gozo/alegría' (spa), 'joie' (fra), 'Freude' (deu) – all point to a single, undivided sense of joyful exultation. **JOY AND EXULTATION**

en: and-joy, for-joy, gladness | **es:** alegría, con-gozo, gozo | **fr:** dans-joie, et-joie, joie | **de:** Freude, Freude-von, Fröhlichkeit Esth 8:16; Esth 8:17; Ps 45:7; Ps 51:8; Ps 51:12

שָׁשַׁי H8343 *N-proper-ms* (1×)

Shashay — personal name of a Jew who had married a foreign woman during the exile period

Shashay appears in Ezra 10:40 among those who had taken foreign wives and were required to separate from them during Ezra's reforms. The name may derive from the root for 'six,' though proper names often carry opaque etymology. The Septuagint renders it as Sesei. The listing serves both historical and theological purposes, documenting both the sin and the repentance of the post-exilic community.

(1×) A personal name in Ezra 10:40, identifying a man among those who married foreign women contrary to covenant law. The domain assignment 'Sequence' seems related to the underlying numeral connection, though as a proper name it functions primarily as an identifier. The French gloss 'sixième' (sixth) reflects the etymological connection to the number rather than the name itself. **SIXTH ORDINAL NUMBER**

en: Shashay | **es:** Shashai | **fr:** sixième | **de:** [ששׁי] Ezra 10:40

שֵׁשַׁי H8344 *N-proper-fs* (3×)

Sheshai (personal name: son of Anak, giant of Hebron)

Sheshai was one of three sons of Anak—giants living in Hebron when Israel entered Canaan. His name appears in the Aramaic form according to some scholars. Numbers 13:22 lists Sheshai among the Anakim descendants the spies saw in Hebron, contributing to their fearful report. Joshua 15:14 records Caleb driving out Sheshai and his brothers from Hebron. Judges 1:10 repeats the account of Judah defeating the three Anakite brothers. The name marks both an individual and a clan of formidable warriors who controlled Hebron until Israel's conquest.

(3×) Personal name of an Anakite giant. Numbers 13:22 identifies Sheshai as one of Anak's descendants dwelling in Hebron when the twelve spies explored Canaan. Joshua 15:14 reports Caleb expelling Sheshai and his two brothers from Hebron as part of his inheritance. Judges 1:10 confirms Judah struck down the three sons of Anak. The name functions both individually (the person Sheshai) and tribally (his clan), typical of biblical onomastics where personal names extend to descendants. **PROPER NAMES (PERSONAL)**

en: Sheshai | **es:** Sesai, Sheshai | **fr:** Sheshai | **de:** Sheshai Num 13:22; Josh 15:14; Judg 1:10

שִׁשִּׁי H8345 *Number-ofsc* (28×)

Sixth (ordinal numeral indicating position in sequence); also one-sixth as a fractional measure.

The ordinal number sixth, marking position in sequences throughout the Hebrew Bible – the sixth day of creation (Gen 1:31), the sixth son of a patriarch (Gen 30:19), and the sixth year of a king's reign. In Ezekiel's temple vision, the same form takes on a fractional meaning: one-sixth of a hin of oil or one-sixth of an ephah of grain (Ezek 4:11; 46:14). Translations across languages consistently render the ordinal: Spanish sexto, French sixième, German sechste. The fractional usage is rarer and specific to Ezekiel's precise cultic measurements.

1. sixth (ordinal number) (25×) The ordinal numeral 'sixth,' marking sequential position in lists of days, months, years, persons, or groups. Used for the sixth day of creation when God completed his work and pronounced it very good (Gen 1:31), the sixth son Naphtali (Gen 30:19), and the sixth month or year in various chronological references (Ezek 8:1). Multilingual glosses are uniformly ordinal: Spanish sexto, French sixième, German sechste. **SIXTH ORDINAL NUMBER**

en: The-sixth, in-the-sixth, the-sixth | **es:** El-sexto, el-sexto, en-el-sexto | **fr:** dans-sixième, der-sixième, le-sixième | **de:** [השׁשׁי], der-Sechste, der-sechste Gen 1:31; Gen 30:19; Exod 16:5; Exod 16:22; Exod 16:29

2. sixth part, one-sixth (fraction) (3×) A fractional quantity meaning one-sixth of a unit of measure, used exclusively in Ezekiel's priestly legislation for offerings and provisions. The sixth part of a hin of wine (Ezek 4:11) and the sixth of an ephah of grain (Ezek 45:13; 46:14) employ this partitive construction. Spanish sexta parte de and English 'sixth of' both signal the shift from ordinal position to measured proportion. **GEOGRAPHY AND SPACE**

en: sixth-of | **es:** sexta-de, sexta-parte-de | **fr:** sixième | **de:** sechster Ezek 4:11; Ezek 45:13; Ezek 46:14

שִׁשִּׁים H8346 *Conj-w / Number-cp* (59×)

Sixty — the cardinal number sixty, used in measurements, ages, counts, and time periods

The indeclinable Hebrew numeral שִׁשִּׁים (sixty) appears 59 times across a wide range of contexts: antediluvian lifespans (Gen 5:15, 18, 20), architectural measurements like the sixty-cubit length of Solomon's temple (1 Kgs 6:2), military counts (2 Chr 12:3), and ritual time periods such as the sixty days of purification after bearing a daughter (Lev 12:5). In Song of Songs 3:7, sixty mighty men guard Solomon's litter. The number frequently combines with other digits to form compound ages and measurements throughout the Pentateuch and historical books.

sixty (59×) The cardinal number sixty, used in genealogical ages (Gen 5:15, 21), temple dimensions (1 Kgs 6:2; Ezek 40:14), troop counts, and legal time periods. Translations are straightforwardly numeric: Spanish 'sesenta,' French 'soixante,' German 'sechzig.' The consistency across all 59 occurrences and four original clusters confirms a single, unambiguous numerical sense with no figurative extension. **SIXTY CARDINAL NUMBER**

en: sixty, sixty- | **es:** sesenta, sesenta- | **fr:** soixante, soixante- | **de:** sechsund-sechzig, sechzig, sechzig- Gen 5:15; Gen 5:18; Gen 5:20; Gen 5:21; Gen 5:23

שֵׁשַׁךְ H8347 *N-proper-ms* (2×)

Sheshach, a cryptic name for Babylon using the Atbash cipher substitution system

Sheshach appears in Jeremiah as a coded reference to Babylon, employing the Atbash cipher where letters are reversed (first for last, second for second-to-last, etc.). In this system, Babel (בבל) becomes Sheshach (ששך). Jeremiah 25:26 and 51:41 both use this cryptogram, possibly for literary effect, rhetorical indirection, or symbolic purposes. Ancient Jewish and later interpreters recognized the cipher. The Septuagint sometimes transliterates it, other times renders it as 'Babylon,' showing early awareness of the equivalence.

(2×) A literary code name for Babylon created through alphabetic substitution, functioning as a prophetic device to simultaneously reveal and conceal judgment against Babylon. The Atbash system was known in ancient Jewish interpretation and appears elsewhere in Jeremiah (25:26 may be a gloss based on 51:41's original use). The double occurrence allows Jeremiah to name Babylon without naming it directly, perhaps heightening rhetorical impact or providing plausible deniability in a sensitive political context. All modern translations recognize this as Babylon encoded. **BABYLON CITY EMPIRE**

en: Sheshak | **es:** Sheshak | **fr:** [ששך] | **de:** [ששך] Jer 25:26; Jer 51:41

שֵׁשָׁן H8348 *N-proper-ms* (5×)

Sheshan; a man of Judah in the genealogy of Jerahmeel who had daughters but no sons

Sheshan is a proper name belonging to a Judahite descendant of Jerahmeel in the Chronicler's genealogy. His narrative is notable for a specific social arrangement: having daughters but no sons, he gave his daughter in marriage to his Egyptian servant Jarha (1 Chr 2:34-35), thus continuing his lineage. All five occurrences cluster in 1 Chronicles 2:31-35. The LXX renders the name variously as Sosan or Sisan, while modern translations — English 'Sheshan,' Spanish 'Sesan,' French 'Scheshan' — maintain consistent transliterations.

(5×) The personal name Sheshan, a Judahite of the Jerahmeelite clan. All five attestations occur in 1 Chr 2:31-35, where the genealogy notes he had no sons but gave his daughter to his Egyptian servant Jarha. The LXX variants Sosan and Sisan, alongside English 'Sheshan,' Spanish 'Sesan,' and French 'Scheshan,' reflect minor transliteration differences but a single, consistent referent across traditions. **PROPER NAMES (PERSONAL)**

en: Sheshan, and-to-Sheshan, to-Sheshan | **es:** Sesan, y-a-Sesan | **fr:** Schéshan, et-Schéshan | **de:** [ולששן], [לששן], [ששן] 1Chr 2:31; 1Chr 2:34; 1Chr 2:35

שָׁשָׁק H8349 *N-proper-ms* (2×)

Shashak, a Benjamite name appearing in genealogical lists in 1 Chronicles

Shashak appears in the Benjamite genealogies of 1 Chronicles 8 as the name of one individual mentioned in verses 14 and 25. The name occurs in a genealogical context listing descendants and family heads within Benjamin's tribe. The Septuagint shows variant transliterations (Sokiel, Soiek, Sosek, Sisach), typical of the manuscript instability affecting proper names. One interpretation connects the name to a root meaning 'longed for,' though this is speculative. The individual's specific role or significance beyond genealogical placement is not stated.

(2×) A personal name borne by a Benjamite in the tribal genealogies preserved in Chronicles. The two occurrences in 1 Chronicles 8:14, 25 likely refer to the same person mentioned in different genealogical contexts within the chapter's complex family structure. Spanish 'Sasac' and the various other transliterations attempt to represent the Hebrew consonants in different linguistic systems. The name's etymology remains uncertain despite ancient speculation, and the bearer's historical significance is limited to his place in Benjamin's family records. **PROPER NAMES (PERSONAL)**

en: Shashaq | **es:** Sasac | **fr:** [ששק] | **de:** [ששק] 1Chr 8:14; 1Chr 8:25

שָׁשָׁר H8350 *Prep-b* (2×)

Vermilion, red pigment (bright red color used for decorative painting or drawing)

This term denotes vermilion, a bright red pigment used in ancient decoration and art. Jeremiah 22:14 condemns the king who builds lavishly, 'painting it with vermilion'—red decoration as a sign of luxury and oppression. Ezekiel 23:14 describes images of Chaldeans 'engraved in vermilion' on a wall, colorful depictions that seduce Jerusalem. The pigment may derive from red ochre or kermes insect dye. The Septuagint uses 'miltos' (red ochre) and the Vulgate 'sinopis' (from Sinope, source of the pigment), showing ancient recognition of this as a red coloring substance.

(2×) A bright red pigment or dye used for decorative purposes in buildings and artwork, associated with luxury and foreign influence. Both prophetic passages use vermilion painting negatively: Jeremiah links it to exploitative building projects, while Ezekiel connects it to idolatrous fascination with Babylonian imagery. Spanish 'bermellón' directly translates the English 'vermilion,' both referring to this distinctive red color. The construct phrase 'engraved/painted in vermilion' shows its use as a coloring medium applied to surfaces. **RED AND SCARLET**

en: in-vermilion, with-the-vermillion | **es:** con-bermellon, con-bermellón | **fr:** [בששר], vermillon | **de:** [בששר] Jer 22:14; Ezek 23:14

שֵׁאת H8351 *N-proper-ms* (1×)

Sheth — likely a personal name (possibly Seth), though BDB suggests 'din of battle' as alternative meaning

This enigmatic word in Numbers 24:17 has sparked considerable debate. Balaam's oracle speaks of striking 'the corners of Moab and the sons of Sheth.' Most versions treat Sheth as a proper name (possibly the line of Seth, representing humanity). However, BDB proposes it might mean 'battle-din' or 'warriors,' based on a connection to the word for uproar. The parallel in Jeremiah 48:45 offers some support for this reading, though the ambiguity remains.

(1×) Occurring in Numbers 24:17 in Balaam's oracle, this term is traditionally understood as the proper name Sheth (Seth), referring either to the patriarch or symbolically to a people group. Alternative interpretations suggest 'din of battle' or 'tumult,' making 'sons of tumult' mean 'warriors.' The multilingual glosses uniformly transliterate as a name, following the versional tradition, though the semantic ambiguity in the Hebrew has never been fully resolved. **SHETH PERSONAL NAME**

en: Sheth | **es:** Set | **fr:** Sheth | **de:** Sheth Num 24:17

שֵׁת H8352 *N-proper-ms* (8×)

Seth: the third son of Adam and Eve, appointed as a replacement for Abel after Cain's fratricide, ancestor of the line leading to Noah.

The proper name of Adam and Eve's third son, born after Cain murdered Abel. Eve named him Seth, explaining 'God has appointed for me another offspring in place of Abel' (Gen 4:25), linking the name to the root shit meaning 'to set, appoint.' Through Seth runs the genealogical line from Adam to Noah recorded in Genesis 5, making him the ancestor of all post-Flood humanity. The Septuagint renders the name as Seth, and this form passed into all major translation traditions. Numbers 24:17 mentions 'sons of Seth' in Balaam's oracle, though some scholars emend this to 'sons of tumult.'

Sheth (8×) The masculine proper noun Seth (שֵׁת), naming the son born to Adam and Eve as divinely appointed replacement for the slain Abel (Gen 4:25-26). The name is popularly connected to the verb shit ('to set, place, appoint'), reflecting Eve's declaration that God 'set' another seed for her. The genealogy of Genesis 5:3-8 traces Seth's line through Enosh and onward to Noah, establishing him as the progenitor of the faithful line of humanity. He appears in 1 Chronicles 1:1 at the head of the genealogical record. In Numbers 24:17, Balaam's prophecy mentions 'all the sons of Seth,' though this may be a textual variant for 'tumult' (se'et). Translations are remarkably uniform: Greek Seth, Spanish 'Set,' French 'Seth,' German 'Schet'—all preserving the Hebrew consonants. **SHETH PERSONAL NAME**

en: And-to-Sheth, Sheth | **es:** Set, Y-a-Set | **fr:** Et-à-Sheth, Seth, Sheth | **de:** Schet, Schets, [שת] Gen 4:25; Gen 4:26; Gen 5:3; Gen 5:4; Gen 5:6

שֵׁת H8353 *Number-fs* (2×)

Six (Aramaic numeral), the number six in Daniel and Ezra

This is the Aramaic form of the number six, appearing twice in the Aramaic sections of the Hebrew Bible. Ezra 6:15 dates the temple completion to 'year six' of Darius, while Daniel 3:1 describes Nebuchadnezzar's golden image as sixty cubits high (where 'six' forms part of 'sixty'). The form differs from the Hebrew shesh but represents the same numeral. This demonstrates how Aramaic portions of biblical books use corresponding Aramaic vocabulary even for basic numbers.

(2×) The Aramaic cardinal number six, functioning identically to its Hebrew counterpart. In Ezra it appears in a dating formula ('year six'), while in Daniel it combines to form 'sixty' in a measurement. The glosses show translational variation: French 'Seth' may confuse it with the proper name, while 'six' and 'seis' correctly render the numeral. The context in both passages is administrative or descriptive rather than symbolic, using six for straightforward counting or measurement purposes. **SIX CARDINAL NUMBER**

en: six | **es:** seis | **fr:** Seth, six | **de:** [שת], setzte Ezra 6:15; Dan 3:1

שָׁתָה H8354 *Conj-w | V-Qal-ConjImperf.h-1cp* (217×)

To drink, consume liquid; the basic act of drinking water, wine, or any beverage, including participial use for habitual drinkers.

Shatah is the standard Hebrew verb for drinking and appears across virtually every narrative and legal context where liquids are consumed. From Noah drinking wine after the flood (Gen 9:21) to Elijah drinking from the brook Cherith (1 Kgs 17:6), the word carries a satisfying physical concreteness. It pairs naturally with 'akal ('to eat') in the formulaic 'they ate and drank' that punctuates covenant meals, festivals, and acts of hospitality throughout the Old Testament. The participial form can become substantival — 'drinkers of wine' (Joel 1:5), 'drinkers of beer' (Isa 24:9) — naming a person by their characteristic activity. Spanish beber, Arabic shariba, Korean masida (마시다), and Swahili -nywa all map onto this verb with remarkable consistency, reflecting the universal simplicity of the act it names.

1. drink, consume liquid (209×) The core verbal sense: to drink, consume a liquid. At 209 occurrences this covers all finite forms (perfect, imperfect, imperative, jussive, consecutive) and infinitives denoting the act of drinking water, wine, milk, or any beverage. Found in hospitality scenes (Gen 24:14, 'drink, and I will water your camels'), covenant meals (Gen 26:30, 'they ate and drank'), prophetic sign-acts (Ezek 4:11), and legal regulations (Num 6:3, the Nazirite shall not drink wine). The multilingual evidence is strikingly uniform: Spanish beber, French boire, German trinken, Arabic shariba, Korean masida (마시다), Swahili -nywa — all select the unmarked, basic 'consume liquid' verb, confirming this as a single undifferentiated core sense rather than multiple sub-senses. **DRINKING AND WATERING**

en: to-drink | **es:** a-beber, beber, de-beber | **fr:** boire, pour-boire, à-boire | **de:** trank, trinken, zu-trinke Gen 9:21; Gen 24:54; Gen 25:34; Gen 26:30; Gen 27:25

2. drinker, one who drinks (7×) Substantival participle: drinker, one who drinks — 7 occurrences where the Qal participle functions as an agentive noun characterizing a person by their drinking. Joel 1:5 summons 'all drinkers of wine' to weep; Psalm 69:12 laments becoming the song of 'drinkers of strong drink'; Ezekiel 31:14, 16 speaks of trees among 'drinkers of water' (i.e., well-watered trees personified). Spanish bebedores, Korean masineun ja (마시는 자, 'one who drinks'), and Arabic sharibun all shift to nominal or participial-agentive forms, confirming the substantival function is cross-linguistically marked as distinct from the verbal action itself. **DRINKING AND WATERING**

en: The-ones-drinking, drinkers-of, drinkers-of- | **es:** Los-que-beben, bebedor-de, bebedores-de | **fr:** [השתים], [שתי], boire | **de:** trank, trinken Ps 69:12; Isa 24:9; Ezek 31:14; Ezek 31:16; Joel 1:5

3. (1×) Passive or stative usage: to be drunk, to be consumed as liquid. A single occurrence at Lev 11:34 where the Niphal or passive sense appears — 'every drink that may be drunk' in the context of clean/unclean food laws. The passive framing shifts focus from the agent drinking to the liquid being consumed, and the cross-lingual renderings (Spanish se beba, English 'is drunk') consistently use passive constructions, marking this as a functionally distinct voice-driven sense even at minimal attestation. **DRINKING AND WATERING**

en: is-drunk | **es:** se-beba | **fr:** est-drunk | **de:** ist-drunk Lev 11:34

שְׁתֵה H8355 *V-Qal-Prtcpl-ms* (5×)

to drink (Aramaic); to consume liquid, especially wine at a royal banquet

The Aramaic verb for drinking, cognate with Hebrew 'shatah.' All five occurrences appear in Daniel 5, at Belshazzar's fateful feast: the king was 'drinking' wine (Dan 5:1), commanded that vessels be brought so they 'might drink' (Dan 5:2-3), and 'they drank' from the sacred temple vessels (Dan 5:4, 23). Spanish 'bebía/bebieron' (was drinking/they drank) and French 'boire/il-a-bu' (to drink/he drank) confirm the straightforward consumption sense. The concentrated context gives this verb a single, ominous coloring — sacrilegious feasting on the eve of divine judgment.

(5×) To drink, to consume a beverage, specifically wine at a banquet. All five attestations occur in the account of Belshazzar's feast (Dan

5:1-23), where the king and his court drink wine from the plundered Jerusalem temple vessels. Spanish 'bebía/bebieron' and French 'boire/il-a-bu' confirm the basic consumption sense. The restricted context gives the verb an association with sacrilegious excess — drinking from holy vessels on the night Babylon falls. **DRINKING AND WATERING**

en: and-drank, and-they-may-drink, drinking | **es:** bebieron, bebía, bebíais | **fr:** boire, et-boire, il-a-bu | **de:** [אשתיו], [ואשתיו], [וישתון] Dan 5:1; Dan 5:2; Dan 5:3; Dan 5:4; Dan 5:23

שָׁת H8356 *N-mpc / 3fs* (2×)

Foundations, supports, basic structures (what undergirds society, law, or physical structures)

This plural noun denotes foundations or fundamental supports, used both literally and figuratively. Psalm 11:3 asks 'if the foundations are destroyed, what can the righteous do?'—probably referring to social order, laws, or moral structures rather than physical buildings. Isaiah 19:10 is textually uncertain, possibly meaning 'its foundations' (referring to Egypt's social classes or working people) or, with emendation, 'its weavers.' The root connects to 'set, place, establish,' making foundations or fundamental structures the core meaning.

(2×) The underlying supports or basic structures of society, whether legal norms, social order, or possibly social classes. Psalm 11:3 uses architectural metaphor for societal stability—when fundamental structures collapse, righteous action becomes impossible. The Isaiah passage remains disputed; if correct, it refers to Egypt's social or economic foundations being shaken. Spanish 'fundamentos' directly captures the foundational sense. The term moves beyond physical building foundations to represent whatever undergirds communal life and order. **GEOGRAPHY AND SPACE**

en: its-foundations, the-foundations | **es:** los-fundamentos, sus-fundamentos | **fr:** [שתתיה], le-fondement | **de:** [שתתיה], der-Grundfesten Ps 11:3; Isa 19:10

שֵׁת H8357 *N-mpc / 3mp* (2×)

Buttocks, seat of the body, the posterior (euphemistic term for the private parts)

This noun denotes the buttocks or posterior, used in contexts involving shame or exposure. Second Samuel 10:4 describes Hanun humiliating David's envoys by cutting their garments 'to the buttocks,' exposing them shamefully. Isaiah 20:4 prophesies that Egypt and Cush will be led away by Assyria 'with buttocks uncovered,' depicting the shame of captive nakedness. The term functions as a euphemism for the private parts, focusing on the shameful exposure of what should be covered. Related forms exist in Aramaic and may connect to words for 'foundation' or 'seat.'

(2×) The posterior or buttocks, specifically in contexts of shameful exposure or deliberate humiliation. Both passages concern intentional uncovering or exposure as a form of degradation: David's men are publicly shamed, Egyptian/Cushite captives are stripped. Spanish uses 'nalgas' (buttocks) and 'vergüenza' (shame/private parts), capturing both the anatomical and social dimensions. The term belongs to the vocabulary of honor and shame cultures where bodily exposure constituted serious insult. It's more specific than general words for nakedness, focusing on a particular area of vulnerability. **FLESH AND BODY**

en: buttock, their-buttocks | **es:** sus-nalgas, vergüenza | **fr:** [שת], leur-buttocks | **de:** [שת], ihr-buttocks 2Sam 10:4; Isa 20:4

שְׁתִי H8358 *Prep-b* (1×)

drinking, drunkenness — the act or state of consuming alcoholic beverages, particularly to excess

This noun denotes drinking or a drinking-bout, appearing in Ecclesiastes 10:17 in a contrast between wise and foolish leadership. The wise land's princes 'eat for strength and not for drunkenness' (literally 'in drunkenness'). The prepositional phrase 'in drunkenness' suggests the circumstance or manner of eating. Qohelet's concern is not abstinence but propriety and self-control, especially for those in positions of authority.

(1×) The noun occurs with a preposition in Ecclesiastes 10:17, describing the inappropriate manner of royal feasting—'in drunkenness' as opposed to eating 'for strength.' The term captures both the act of drinking and its excess. The domain 'Physiological Processes and States' appropriately reflects the bodily dimension of intoxication, a recurring concern in biblical wisdom literature regarding self-governance. **DRINKING AND WATERING**

en: in-drunkenness | **es:** en-embriaguez | **fr:** בשתי | **de:** [בשתי] Eccl 10:17

שְׁתִי H8359 *Art / N-ms* (9×)

Warp: the lengthwise threads set in a loom through which the woof is woven crosswise.

A technical weaving term denoting the set of threads stretched lengthwise on a loom, forming the fixed framework through which the crosswise woof (ereb) is interlaced. All nine occurrences appear in Leviticus 13:48-59, within the priestly regulations for diagnosing and treating textile contamination (tsara'at). The pairing with 'ereb' (woof) in every instance shows that Israelite priests needed precise textile vocabulary to examine garments fiber by fiber. Spanish 'urdimbre' and English 'warp' both preserve this ancient loom-technology distinction.

in the warp (9×) The warp of a loom — the vertical, preset threads through which the shuttle carrying the woof passes horizontally. Exclusively found in the Levitical purity legislation of Lev 13:48-59, where a priest inspects whether a leprous mark has spread 'in the warp or in the woof' of linen or wool garments. The consistent multilingual rendering (Spanish 'urdimbre,' French 'chaîne du tissu') confirms the concrete, technical textile meaning with no metaphorical extension in the biblical corpus. **LINEN AND FABRIC**

en: in-the-warp, in-warp, the-warp | **es:** en-la-urdimbre, en-urdimbre, la-urdimbre | **fr:** dans-le-warp, dans-warp, le-warp | **de:** der-warp, in-der-warp, in-warp Lev 13:48; Lev 13:49; Lev 13:51; Lev 13:52; Lev 13:53

שְׁתִיָּה H8360 *Conj-w* (1×)

drinking (manner/amount) — the mode or quantity of beverage consumption, especially at feasts

This feminine noun appears in Esther 1:8, describing the drinking arrangements at King Ahasuerus's banquet. The text specifies that 'the drinking was according to law' or custom, meaning no one was compelled to drink more than desired. The word emphasizes the manner of consumption rather than the beverages themselves. Persian royal hospitality could be lavish yet regulated, and this detail adds cultural texture to the narrative.

(1×) Occurring in Esther 1:8 with reference to the Persian king's feast, this noun denotes the manner or amount of drinking. The phrase 'and the drinking [was] according to law' indicates organized, customary drinking practices rather than forced consumption. This reflects Persian royal protocol and contributes to the portrait of Ahasuerus's court as both opulent and orderly, at least initially. **DRINKING AND WATERING**

en: and-the-drinking | **es:** Y-el-beber | **fr:** [והשתיה] | **de:** [והשתיה] Esth 1:8

שְׁתִין H8361 *Number-cp* (4×)

sixty (Aramaic); the number 60, appearing in measurements and chronological references in Ezra and Daniel

This is the Aramaic numeral for sixty, appearing in Ezra and Daniel. Ezra 6:3 uses it twice in Cyrus's decree regarding temple dimensions: 'sixty cubits' for both height and width. Daniel 3:1 describes Nebuchadnezzar's golden image as 'sixty cubits high.' Daniel 5:31 (6:1 in English) notes that Darius the Mede was 'about sixty-two years old' when he received the kingdom. The multilingual glosses transliterate or translate directly (Spanish sesenta, French some transliteration). The number appears in contexts of imperial grandeur—temple dimensions authorized by Persian decree and Babylonian monumental sculpture. Sixty cubits (about 90 feet) represents substantial height, emphasizing the scale of these royal and sacred structures.

(4×) The number sixty (Aramaic) in Ezra and Daniel. Used for temple measurements in Cyrus's decree—sixty cubits high and wide (Ezra 6:3). Nebuchadnezzar's golden image stood sixty cubits tall (Dan 3:1). Darius was sixty-two years old (Dan 5:31). The number appears in imperial contexts—decrees about sacred architecture and ages of kings. Sixty cubits (~90 feet) represents monumental scale, whether for God's temple or a pagan idol, emphasizing the grandeur of these structures. **SIXTY CARDINAL NUMBER**

en: sixty | **es:** sesenta | **fr:** [שתין], mesure | **de:** [שתין] Ezra 6:3; Dan 3:1; Dan 5:31

שְׁתַל H8362 *V-Qal-QalPassPrtcpl-mp* (10×)

To transplant or plant firmly; as a passive participle, 'planted' — used poetically of trees, vines, and the righteous

This verb describes the deliberate act of setting a plant or tree into soil so it takes deep root. It appears almost exclusively in poetic and prophetic contexts. The famous image of the righteous person 'planted by streams of water' in Psalm 1:3 and Jeremiah 17:8 uses the passive participle of this verb, as does Psalm 92:13's picture of the righteous flourishing when 'planted in the house of the LORD.' Ezekiel employs it for God's sovereign transplanting of a cedar sprig on a high mountain (Ezek 17:22-23) and for Judah as a vine planted by abundant waters (Ezek 17:8, 10; 19:10, 13).

to plant, to be planted (10×) To transplant or plant firmly in the ground, used of trees and vines set in soil to take root and flourish. The passive participle 'planted' (shatuul) appears in the beloved wisdom image of Psalm 1:3 and Jeremiah 17:8 — the righteous one 'planted by streams of water.' Psalm 92:13 extends this to those 'planted in the house of the LORD.' Ezekiel uses the active forms for God's sovereign act of transplanting a cedar sprig (Ezek 17:22-23) and describes Israel as a vine planted beside abundant waters (Ezek 17:8, 10; 19:10, 13). The root carries overtones of deliberate, purposeful establishment. **PLANTING VEGETATION**

en: I-will-plant-it, and-I-will-plant, planted | **es:** Plantados, lo-plantaré, plantada | **fr:** [שתול], et-planter, planter | **de:** [אשתלנו], [ושתלתי], [שתול] Ps 1:3; Ps 92:13; Jer 17:8; Ezek 17:8; Ezek 17:10

שְׁתִיל H8363 *Prep-k / N-mpc* (1×)

transplanted shoots/slips — young plants that have been transplanted, used metaphorically for children

This agricultural term appears in Psalm 128:3, where children are compared to 'olive slips' or transplanted shoots around the family table. The imagery draws on viticulture and horticulture: young plants carefully transplanted to flourish. Just as olive shoots promise future fruit and oil, so children represent generational blessing and continuity. The simile beautifully captures both vulnerability and productive potential.

(1×) The construct plural 'slips of olive' in Psalm 128:3 uses horticultural imagery for children. Transplanted shoots were carefully nurtured to ensure growth, making them an apt metaphor for offspring who carry forward the family line. The cross-linguistic glosses uniformly recognize the plant imagery, with slight variations in specificity (shoots, plants, slips). The domain 'Nature, Class, Example' reflects the simile structure. **GEOGRAPHY AND SPACE**

en: like-plants-of | **es:** como-plantas-de | **fr:** comme-plant | **de:** wie-plants-of Ps 128:3

שִׁתַלְחִי H8364 *Art / N-proper-ms* (1×)

Shuthelahite — gentilic adjective denoting descendants of Shuthelah, used collectively for the clan

This gentilic (clan designation) appears in Numbers 26:35 in the census of Ephraim's clans. The form 'the Shuthelahite' with the definite article functions collectively, referring to all descendants of Shuthelah. These genealogical markers were crucial for tribal identity, land inheritance, and military organization. The census context emphasizes that Israel's strength lay not just in numbers but in the preservation of family lines through wilderness wandering.

(1×) A gentilic adjective with the definite article in Numbers 26:35, denoting the clan descended from Shuthelah of Ephraim. The collective use ('the Shuthelahite' = all the Shuthelahites) is standard for census lists. Multilingual versions consistently preserve the gentilic form with appropriate articles, recognizing this as a clan designation rather than an individual name. **PROPER NAMES (PERSONAL)**

en: the-Shuthelahite | **es:** los-sutelajitas | **fr:** le-Shuthelahite | **de:** der-Shuthelahite Num 26:35

שְׁתָם H8365 *Adj-msc* (2×)

Opened (of the eye), having sight or vision (disputed between opened and closed interpretations)

This adjective appears only in Balaam's oracles in Numbers 24:3, 15, describing him as 'the man whose eye is opened.' The meaning is disputed: most moderns read 'opened of eye' (mental/spiritual perception), while some ancient versions and scholars read 'closed of eye' (physically blind but spiritually seeing) by implicitly changing the root. The context favors 'opened'—Balaam has supernatural vision to see what God reveals. The phrase parallels 'whose eye sees the vision of the Almighty,' supporting the opened interpretation.

(2×) A state of having one's eye opened to perceive divine revelation, characterizing Balaam's supernatural visionary capacity. Both occurrences in Numbers 24:3, 15 introduce Balaam's oracles with identical phrases, emphasizing his ability to see beyond normal perception. The scholarly debate (opened vs. closed) affects interpretation: is Balaam physically blind with compensating spiritual sight, or specially gifted with enhanced perception? The Hebrew supports 'opened,' and the parallel with seeing God's vision confirms this. Spanish 'abierto' (opened) aligns with this understanding. **OPENING AND SHUTTING**

en: opened | **es:** abierto-de | **fr:** ouvrit | **de:** oeffnete Num 24:3; Num 24:15

שָׁתַן H8366 *V-Qal-Prtcpl-ms* (6×)

Urinate; Hiphil participle used idiomatically in 'one who urinates against a wall' to mean 'any male.'

This Hiphil participle of shatan appears exclusively in the fixed expression mashtin beqir ('one who urinates against a wall'), a vivid Hebrew idiom for 'any male person.' It occurs six times, always in contexts where a dynasty or household faces total annihilation – not a single male will be left alive. The idiom appears in judgments against Nabal's house (1 Sam 25:22, 34) and against the royal houses of Jeroboam (1 Kgs 14:10), Baasha (1 Kgs 16:11), and Ahab (1 Kgs 21:21; 2 Kgs 9:8). Spanish orinante and French un-urinant confirm the literal rendering across languages, though the idiomatic force is what matters.

urinate (one who urinates) (6×) One who urinates, used idiomatically in the phrase 'one who urinates against a wall' as a graphic designation for any male person. All six occurrences appear in contexts of threatened or executed total destruction of a household's males. David swears against Nabal's men (1 Sam 25:22, 34), and prophetic judgments against Israelite dynasties employ the same formula (1 Kgs 14:10; 16:11; 21:21; 2 Kgs 9:8). The multilingual glosses (Spanish orinante/meante, French un-urinant) all render the participle literally, preserving the crude vividness of the idiom that serves as a euphemism-in-reverse for 'every last male.' **FLESH AND BODY**

en: one-urinating, one-who-urinates | **es:** meante, orinando, orinante | **fr:** un-qui-urinates, un-urinant | **de:** eins-urinating, eins-wer-urinates 1Sam 25:22; 1Sam 25:34; 1Kgs 14:10; 1Kgs 16:11; 1Kgs 21:21

שְׁתַק H8367 *Conj-w / V-Qal-ConjImperf-3ms* (4×)

be still, become quiet; to calm down or cease, whether of sea, strife, or tumult

This verb means to become still, quiet, or calm, appearing in late biblical Hebrew. Jonah 1:11-12 twice asks 'What shall we do to you, that the sea may become still?' when the storm rages. Psalm 107:30 celebrates that when sailors cry to the LORD, 'they are stilled' (the seas calm). Proverbs 26:20 notes that 'where there is no whisperer,

strife ceases/is stilled.' The multilingual glosses (Spanish calmarse, French se taire 'be quiet/silent', German still werden) capture the calming, quieting sense. This verb describes the transition from turbulence to tranquility—whether literal seas calming, human conflict ceasing, or general tumult subsiding. It's the blessed moment when chaos yields to peace.

(4×) To become still, quiet, or calm; to cease from turbulence. The stormy sea becomes still when Jonah is thrown overboard (Jonah 1:11-12). God stills the sea in answer to sailors' prayers (Ps 107:30). Strife ceases when there's no gossip to fuel it (Prov 26:20). The verb marks transition from agitation to tranquility, whether of natural forces (seas) or human conflict (quarrels). It emphasizes the cessation of disturbance, the moment turbulence yields to peace. **SILENCE AND SECRECY**

en: and-will-be-still, is-stilled, that-may-be-still | **es:** cesa, se-calmaron, y-se-calmara | **fr:** et-se-taire, se-taire, ישתק | **de:** sie-waren-noch, und-wurde-still, wurde-still Ps 107:30; Prov 26:20; Jonah 1:11; Jonah 1:12

שְׁתַר H8368 *Conj-w / V-Nifal-ConsecImperf-3mp* (1×)

broke out — to burst forth, used of tumors erupting on the Philistines when they possessed the ark

This Niphal verb describes the outbreak of tumors that afflicted the Philistines in 1 Samuel 5:9 after they captured the ark of the covenant. The verb suggests sudden, violent emergence—tumors 'broke out' on them as divine judgment. The root appears in related Semitic languages meaning to tear or destroy, fitting the traumatic nature of the plague. The incident demonstrates that Israel's God could not be confined or treated as a trophy.

(1×) The Niphal consecutive imperfect in 1 Samuel 5:9 describes tumors breaking out on the Philistines as punishment for taking the ark. The verb conveys sudden, forceful emergence, related to tearing or bursting. Cross-linguistic evidence (Spanish 'brotaron,' French 'brisa dehors') captures the outbreak imagery. The domain 'Linear Movement' seems less precise than 'Physical Events' or 'Health,' but may reflect the directional sense of 'breaking out.' **GOING OUT AND FORTH**

en: and-broke-out | **es:** y-brotaron | **fr:** et-brisa-dehors | **de:** und-brach-heraus 1Sam 5:9

שְׁתָר H8369 *N-proper-ms* (1×)

Shethar — personal name of one of the seven Persian princes who had access to King Ahasuerus

Shethar is named in Esther 1:14 as one of seven nobles of Persia and Media who 'saw the king's face'—that is, had direct access to the monarch. These seven formed the king's inner council, and their opinion was sought regarding Queen Vashti's refusal. The Persian names throughout Esther lend historical authenticity to the narrative. That seven specific counselors are named reflects Persian administrative structure.

(1×) A personal name in Esther 1:14, identifying one of the seven Persian princes with privileged access to King Ahasuerus. The Septuagint rendering 'Sarsathaios' shows how Greek struggled with Persian names. As a proper name, it functions purely as an identifier, though the listing of all seven counselors by name emphasizes the official, courtly nature of the deliberations about Vashti. **PROPER NAMES (PERSONAL)**

en: Shethar | **es:** Setar | **fr:** [שתר] | **de:** [שתר] Esth 1:14

שְׁתַר בּוֹזְנַי H8370 *Conj-w / N-proper-ms* (6×)

Shetar-Boznai; a Persian official who, alongside Tattenai, investigated the Jewish temple rebuilding under Darius.

A compound Persian proper name referring to an official who served under the governor Tattenai in the Trans-Euphrates province during the reign of Darius I. Shetar-Boznai appears in Ezra 5-6 as part of the administrative inquiry into whether the Jews had royal authorization to rebuild the Jerusalem temple. After Darius confirmed Cyrus's original decree, Shetar-Boznai was among those ordered to support rather than hinder the construction. The name may derive from Old Iranian, possibly meaning 'empire-delivering' (Scheftlowitz) or containing the element Mithra (Andreas-Marquart). All six occurrences cluster in Ezra 5:3, 5:6, 6:6, and 6:13.

Shetar-Boznay (Persian official) (6×) The personal name Shetar-Boznai, a Persian official in the Trans-Euphrates province. He appears exclusively in Ezra 5-6, first questioning the authority behind Jerusalem's temple reconstruction (Ezra 5:3, 6), then receiving Darius's order to support it (Ezra 6:6, 13). Spanish Setar-Boznai and French renderings preserve the compound form. The name's Iranian etymology is debated but may mean 'empire-delivering' or contain the theophoric element Mithra, reflecting Persian administrative naming conventions. **PROPER NAMES (PERSONAL)**

en: Bozenay, Shetar, and-Shetar-Boznay | **es:** Boznai, Shetar, y-Setar-Boznai | **fr:** [בוזני], [ושתר בוזני], [שתר] | **de:** [בוזני], [ושתר בוזני], [שתר] Ezra 5:3; Ezra 5:6; Ezra 6:6; Ezra 6:13

שָׁתַת H8371 *V-Qal-Perf-3cp* (2×)

To be appointed, set, placed (poetic parallel to 'set' or 'place,' indicating assignment or positioning)

This poetic verb means to set, appoint, or place, functioning as a variant of the more common 'set.' Psalm 49:14 pictures the wicked: 'like sheep they are appointed for Sheol'—destined or assigned to the grave. Psalm 73:9 describes arrogant speech: 'they set their mouth in the heavens'—a bold claiming of divine prerogative. The verb appears only in these two Psalms and functions as a poetic synonym for the common verb 'to place/set,' possibly distinguished by phonological or metrical considerations in poetry.

(2×) The act of setting, appointing, or positioning something, used poetically where prose would employ the standard verb 'to place.' In Psalm 49:14 the subject is likely impersonal or divine (they are appointed/destined), though the Hebrew could be read with the wicked as subject. Psalm 73:9's 'set in the heavens' depicts presumptuous speech claiming cosmic authority. Spanish uses 'ponen' (they place/set) and 'son puestos' (they are appointed), capturing both active and passive nuances. The limitation to poetic contexts suggests this as an elevated or archaic variant of common vocabulary. **PLACING AND LAYING**

en: they-are-appointed, they-set | **es:** Ponen, son-puestos | **fr:** se-placer | **de:** sie-setzen, sie-sind-bestimmt Ps 49:14; Ps 73:9

תָּא H8372 *Conj-w / N-mpc / 3ms* (17×)

chamber, guard room — a side room flanking a gate complex in temple or palace architecture

Ta' designates the small chambers or alcoves built into the gate structures of Ezekiel's visionary temple and, in one earlier reference, the guard room of Solomon's palace (1 Kgs 14:28). Of its 17 occurrences, 15 cluster within Ezekiel 40, where the prophet measures three chambers on each side of every gate. BDB notes the word may be an Aramaism, cognate with Aramaic tawan and Arabic thawa ('to dwell'), pointing to a lodging-place or enclosed room. The multilingual glosses — Spanish 'camaras,' German 'Kammer,' English 'chambers' — uniformly reflect this architectural sense.

guard chamber, side room (17×) A small, enclosed room built into the side of a monumental gateway, used as a guard station or side chamber. Nearly all occurrences describe the three-chambered gate alcoves in Ezekiel's temple vision (Ezek 40:7-36), with the earliest attestation in the 'chamber of the guards' (ta' haratzsim) at Solomon's palace (1 Kgs 14:28; 2 Chr 12:11). The Aramaic cognate tawan confirms the sense of a lodging-place or enclosed room within a larger structure. **GEOGRAPHY AND SPACE**

en: [ketiv], and-chambers-of, and-its-chambers | **es:** (sus-cámaras), (y-sus-cámaras), Y-cámaras-de | **fr:** [התא], [התאות], [התאים] | **de:** Kammer, chamber-von, und-Kammer 1Kgs 14:28; 2Chr 12:11; Ezek 40:7; Ezek 40:10

תָּאַב H8373 *V-Qal-Perf-1cs* (2×)

To long for, yearn for, desire deeply (expressing intense spiritual

longing or desire)
This verb expresses intense longing or deep desire, appearing only in Psalm 119 in both occurrences. Verse 40 declares 'I long for your precepts,' while verse 174 states 'I long for your salvation, O Lord.' Both express passionate spiritual desire for God's law and deliverance. The verb may derive from the root 'be willing' or possibly from a noun for 'desire,' and cognates in Aramaic and Late Hebrew carry similar meanings of longing. The intensity distinguishes it from milder words for wanting.

(2×) Intense spiritual longing or fervent desire, specifically directed toward divine things in both biblical occurrences. Psalm 119's acrostic structure uses this verb to express yearning for God's word (precepts) and saving action. Spanish 'anhelé' (I yearned) and 'anhelar' (to yearn) convey the intensity of desire beyond mere preference. The first-person form and direct address to God make these highly personal expressions of devotion. The verb's rarity and limitation to this Psalm suggests elevated or intensive register compared to common words for wanting. **DESIRE AND COVETING**
en: I-long | **es:** Anhelé, anhelé | **fr:** désirer | **de:** ich-lang Ps 119:40; Ps 119:174

תָּעַב H8374 *V-Piel-Prtcpl-ms* (1×)
abhor — to regard with disgust or loathing, particularly in ritual or moral contexts
This intensive (Piel) verb expresses strong revulsion or abhorrence. Amos 6:8 records God's declaration: 'I abhor the pride of Jacob.' The verb appears in both ritual contexts (unclean things) and ethical ones (corruption, injustice). The intensity of the Piel form underscores not mere dislike but profound rejection. When God abhors something, covenant relationship is threatened. The prophetic use typically targets pride, idolatry, and social injustice.

(1×) The Piel participle in Amos 6:8 expresses Yahweh's abhorrence of Jacob's pride (arrogance, self-sufficiency). BDB notes the verb appears in both ritual contexts (abhorred/unclean things) and ethical ones. The participle form 'I [am one who] abhors' suggests an ongoing state or settled attitude. Spanish 'Aborrezco' and French 'dégoûter' capture the visceral rejection, while the domain 'Attitudes and Emotions' appropriately reflects the strong affective dimension. **LOATHING ABHORRENCE**
en: I-abhor | **es:** Aborrezco | **fr:** dégoûter | **de:** [מתאב] Amos 6:8

תַּאֲבָה H8375 *Prep-l / N-fs* (1×)
longing — intense desire or craving, used of yearning for God's judgments
This noun denotes intense longing or desire. Psalm 119:20 reads literally 'my soul is crushed with longing for your judgments at all times.' The psalmist's desire for God's Torah is not casual interest but consuming passion. The physical language ('crushed') paired with 'longing' suggests desire so intense it becomes painful. This stands in stark contrast to indifference or dutiful obligation in religious observance.

(1×) The noun appears in Psalm 119:20, describing the psalmist's intense longing for God's ordinances. The phrase 'my soul is crushed with longing' combines physical and emotional imagery to convey desire that is almost painful in its intensity. The multilingual glosses (Spanish 'anhelo,' French 'désir,' German 'Sehnsucht') all capture the affective yearning. This exemplifies Torah piety as passionate relationship rather than mere duty. **GEOGRAPHY AND SPACE**
en: with-longing | **es:** de-anhelo | **fr:** à-désir | **de:** mit-Sehnsucht Ps 119:20

תָּאָה H8376 *V-Piel-Imperf-2mp* (2×)
To mark out, designate, trace (a boundary line), delineate (textually uncertain verb)
This verb apparently means to mark out or trace a boundary, though the exact meaning is uncertain and the text may be corrupt. Numbers 34:7, 8 use it in describing Israel's northern boundary: 'you shall mark out your line to Mount Hor' and 'from Mount Hor you shall mark to Lebo-hamath.' The context clearly involves boundary delineation, but the Hebrew root is problematic. Some connect it to a root for desire (making little sense here), others suggest textual emendation, or association with 'to describe/trace' from another root. The uncertainty is reflected in scholarly caution.

(2×) The action of tracing or marking out a territorial boundary line, assuming the text is correct or represents an otherwise unknown root meaning 'delineate.' Both occurrences in Numbers 34:7-8 involve the northern boundary description with clear geographical markers. Spanish 'marcaréis' (you shall mark) and French/German equivalents attempt to render a boundary-marking sense. The second-person plural imperative form addresses the Israelites receiving boundary instructions. Despite textual uncertainty, the geographical context makes boundary delineation the necessary sense, however the Hebrew is to be explained. **GOING OUT AND FORTH**
en: you-shall-mark-out | **es:** marcaréis | **fr:** tu-devra-mark-dehors | **de:** du-soll-zeichnen-heraus Num 34:7; Num 34:8

תְּאוֹ H8377 *Prep-k / N-msc* (2×)
Antelope, oryx, wild ox (a clean wild animal, possibly the Arabian oryx or similar species)
This noun designates a type of antelope or wild ox, listed among clean animals permitted for food. Deuteronomy 14:5 includes it in the catalog of edible wild game. Isaiah 51:20 uses it in simile: 'your sons lie helpless like an antelope in a net'—a wild animal trapped and unable to escape, depicting Jerusalem's helpless state. Scholars debate the precise species: possibly the Arabian oryx (oryx leucoryx) or another antelope species. The name may relate to a root suggesting strength or wildness.

(2×) A wild bovine or antelope species, clean for consumption and known for strength or beauty. The Deuteronomy passage is taxonomic (listing permitted animals), while Isaiah's usage is metaphorical (sons helpless as trapped game). Spanish distinguishes 'antílope' and 'oryx,' reflecting scholarly uncertainty about species identification. The prepositional construction 'like an antelope' in Isaiah shows typical simile usage. The animal's wildness makes it effective for depicting both providential provision (clean food) and tragic helplessness (trapped despite natural strength). **DEER AND GAZELLE**
en: and-oryx, like-antelope | **es:** como-antílope, y-antilope | **fr:** [כתוא], et-oryx | **de:** [כתוא], und-oryx Deut 14:5; Isa 51:20

תַּאֲוָה H8378 *Conj-w / N-fsc* (21×)
Desire, craving, longing; the quality of being desirable; as a Piel verb, to actively desire something.
This feminine noun from the root אוה ('to desire, crave') spans the full emotional spectrum of human wanting. It can describe the wholesome longing of a righteous heart — 'the desire of the righteous is only good' (Prov 11:23) — or the destructive craving that drove Israel to demand meat in the wilderness, giving Kibroth-hattaavah ('graves of craving') its ominous name (Num 11:34). The German 'Verlangen' (longing) and Spanish 'deseo' both reflect the core meaning, while the single Genesis 3:6 occurrence — where the forbidden tree was 'desirable' to make one wise — reveals how desire can attach to objects themselves as a perceived quality.

1. desire, wish (11×) A neutral or general desire, wish, or hope — something one wants without inherent moral coloring. In Proverbs 13:12 'desire fulfilled is a tree of life,' and in Psalm 10:17 God hears the 'desire of the humble.' The Spanish 'deseo' and German 'Verlangen' both capture this broad, everyday wanting. Psalm 21:2 celebrates that God has granted the king 'the desire of his heart,' showing this sense can be thoroughly positive. **GEOGRAPHY AND SPACE**
en: a-desire, but-the-desire-of, desire | **es:** Deseo, Deseo-de, El-deseo-de | **fr:** désir, désir-de, et-désir | **de:** Verlangen, [ותאות], [תאות] Job 33:20; Ps 10:3; Ps 10:17; Ps 21:2; Ps 112:10

2. craving, lust, appetite (6×) An intense craving, lust, or covetous appetite, especially for physical or forbidden things. Numbers 11:4 describes Israel 'craving a craving' (הִתְאַוּוּ תַּאֲוָה, cognate

accusative), and the place-name Kibroth-hattaavah memorializes the deadly cost. Psalm 78:29-30 and 106:14 revisit this wilderness gluttony. Proverbs 21:25-26 warns that the sluggard's 'craving' kills him. The Spanish 'deseo' is identical in form to sense 1, but context makes the darker valence unmistakable. GEOGRAPHY AND SPACE
en: a-craving, and-their-craving, craving | **es:** Para-deseo, de-deseo-de-ellos, deseo | **fr:** de-désir, désir, et-désir | **de:** Verlangen, craving, ein-craving Num 11:4; Ps 78:29; Ps 78:30; Ps 106:14; Prov 18:1

3. longing, yearning (2×) A deep, personal longing or yearning, often directed toward God or expressing heartfelt devotion. Isaiah 26:8 speaks of the soul's yearning for God's name and remembrance — 'the desire of our soul is for your name.' Psalm 38:9 uses it for a groan of spiritual anguish: 'all my longing is before you.' The German 'Sehnsucht' (soul-longing) captures the emotional depth that sets this apart from ordinary wishing. GEOGRAPHY AND SPACE
en: and-for-Your-remembrance, my-longing | **es:** deseo-de, mi-deseo | **fr:** [תאוות], désir | **de:** [תאוות], mein-Sehnsucht Ps 38:9; Isa 26:8

4. desirableness, attractiveness (1×) The quality of being desirable or attractive — functioning almost as an adjective. In Genesis 3:6 the forbidden tree was 'desirable (תַּאֲוָה) to make one wise,' describing the object's appeal rather than the subject's emotion. The German 'eine-Lust' (a delight) and Spanish 'deseo' here point to the tree's alluring quality. This single occurrence marks a subtle but important shift from subjective desire to objective desirableness. GEOGRAPHY AND SPACE
en: desirable- | **es:** deseo- | **fr:** desirable- | **de:** eine-Lust- Gen 3:6

5. to desire (Piel verb) (1×) A verbal (Piel) use meaning to actively desire or choose something. In 1 Samuel 2:16, the priest's servant says 'if the man desires' (יְאַוֶּה), using the verb form rather than the noun. Though the root is the same, the morphology shifts from noun to active verb, indicating the deliberate exercise of preference. The multilingual glosses — English 'desires,' Spanish 'desea' — uniformly treat this as a simple active verb. DESIRE AND COVETING
en: desires | **es:** desea | **fr:** desires | **de:** desires 1Sam 2:16

תַּאֲוָה H8379 *N-fsc* (1×)
desire, boundary — either desirable things or a boundary mark; scholarly debate on meaning in Genesis 49:26
This construct noun in Genesis 49:26 has sparked interpretive debate. The phrase 'desire of the everlasting hills' (traditional) or 'boundary of the everlasting hills' (alternative) both make contextual sense. If 'desire,' it means the desirable things the hills offer (blessing, abundance). If 'boundary,' it refers to geographical extent. Most versions favor 'desire,' fitting the blessing context where Joseph receives the fullness of natural bounty. The root connection to 'mark' or 'desire' allows both readings.

(1×) The construct form in Genesis 49:26 is disputed: either 'desire/desirable things of the everlasting hills' or 'boundary of the everlasting hills.' BDB notes both possibilities, with 'desire' favored by most translations, fitting the accumulation of blessings in Jacob's benediction of Joseph. The multilingual evidence strongly supports 'desire' (Spanish 'deseo,' French 'désirer,' German 'Sehnsucht'), though the semantic ambiguity in the Hebrew root (connecting to both marking and desiring) remains. GEOGRAPHY AND SPACE
en: desire-of | **es:** deseo-de | **fr:** désirer-de | **de:** Sehnsucht Gen 49:26

תּוֹאַם H8380 *N-mp* (4×)
twins; two offspring born together from the same pregnancy, whether human or animal
This noun refers to twins—two born together. Genesis 25:24 describes Rebekah's pregnancy: 'behold, there were twins in her womb' (Jacob and Esau). Genesis 38:27 similarly introduces Tamar's twin sons. Song of Songs uses twins poetically in describing the beloved: 'Your two breasts are like two fawns, twins of a gazelle' (4:5 and 7:3, emphasizing symmetry and pairing). The multilingual glosses (Spanish gemelos/mellizos, French jumeaux, German Zwillinge) consistently translate as twins. In biblical narrative, twins often signal special significance—rivalry between Jacob and Esau, the dramatic birth of Perez and Zerah. In poetry, twinning suggests perfect pairing and symmetry. The double birth marks both ordinary biology and extraordinary destiny.

(4×) Twins—two offspring born together. Describes Jacob and Esau in Rebekah's womb (Gen 25:24) and Tamar's sons by Judah (Gen 38:27). Used poetically in Song of Songs for paired breasts like twin gazelle fawns (4:5, 7:3), emphasizing symmetry and beauty. Biblical twin births often carry narrative significance—Jacob/Esau rivalry, Perez/Zerah's dramatic birth. The term captures both the biological reality of double birth and the literary/theological weight often attached to such pairings. DOUBLE TWOFOLD
en: twins, twins-of | **es:** gemelos, gemelos-de, mellizos-de | **fr:** jumeaux, twins | **de:** Zwillinge, [תאומי], [תאמי] Gen 25:24; Gen 38:27; Song 4:5; Song 7:3

תַּאֲלָה H8381 *N-fsc / 2ms* (1×)
curse — a pronouncement of judgment or imprecation, here describing divine curse upon Jerusalem
This noun denotes a curse or imprecation. Lamentations 3:65 speaks of giving the enemy 'your curse'—either the curse they deserve or a curse proceeding from God. In Lamentations' theology, Jerusalem's destruction came through divine judgment, yet the poet appeals for that same judgment to fall on the destroyers. The word captures the verbal power of cursing, whether human or divine, to effect harm or judgment.

(1×) The noun with second-person suffix in Lamentations 3:65 means 'your curse'—a curse belonging to or proceeding from God. In context, the sufferer asks God to give the enemy what they deserve: hardness of heart and divine curse. This reflects the imprecatory dimension of biblical prayer, where victims of injustice appeal to God's justice. Multilingual glosses uniformly render 'curse/maldición,' recognizing the judicial-verbal force. CURSES AND ANATHEMA
en: Your-curse | **es:** tu-maldición | **fr:** [תאלתך] | **de:** [תאלתך] Lam 3:65

תָּאַם H8382 *V-Hifil-Prtcpl-fp* (5×)
to be paired, joined as twins; to bear twins; to be coupled together
A denominative verb from 'te'om' (twin), covering both architectural coupling and biological twinning. In Exodus, the tabernacle frames must be 'joined/twinned' at the bottom and complete at the top (Exod 26:24; 36:29) — a precise carpentry term for flush-paired boards. In the Song of Solomon, the beloved's teeth are compared to ewes 'bearing twins' (Song 4:2; 6:6), each tooth perfectly matched with its pair. Spanish captures both senses with 'completos/parejos' (complete/even) for the structural use and 'gemelos' (twins) for the pastoral image.

(5×) To be coupled or joined together as a matching pair, used of the tabernacle frames that must be flush-twinned at both bottom and top (Exod 26:24; 36:29). Spanish 'completos/parejos' and German 'schloss-sich-an' (joined together) reflect the architectural precision of boards perfectly aligned. The denominative origin from 'twin' emphasizes symmetrical pairing rather than mere attachment. DOUBLE TWOFOLD
en: bearing-twins, complete, joined | **es:** completos, gemelos, parejos | **fr:** achever, joignit, sont-jumelles, | **de:** [מתאימות], schloss-sich-an, twins Exod 26:24; Exod 36:29; Song 4:2; Song 6:6

תְּאֵנִים H8383 *N-mp* (1×)
toil, wearying effort — exhausting labor or trouble, possibly corrupt text in Ezekiel 24:12
This noun appears in Ezekiel 24:12, though the text is difficult. The phrase seems to mean 'she has wearied [me] with toil' or 'exhausted herself with efforts,' referring to Jerusalem's stubborn resistance to purification. BDB notes possible textual corruption and that the Septuagint lacks the phrase. The underlying idea is exhausting, fruitless labor—appropriate for Ezekiel's metaphor of the corroded pot that resists cleansing.

(1×) The plural noun in Ezekiel 24:12 denotes toil or wearying efforts, though textual difficulties surround the verse. The context involves the metaphor of Jerusalem as a corroded pot requiring drastic cleansing. The word suggests exhausting, perhaps futile labor —either God's wearying effort to purify the city or the city's resistance. BDB flags textual uncertainty and the Septuagint's omission, cautioning interpreters. **TUMULT AND UPROAR**

en: with-toil | **es:** Esfuerzos | **fr:** tumulte | **de:** [תאנים] Ezek 24:12

תְּאֵנָה H8384 *Conj-w / N-fsc / 3mp* (39×)

Fig tree (the cultivated tree itself) or fig (its edible fruit) — symbol of peace, provision, and prophetic judgment.

One of the iconic trees of the biblical landscape, the fig tree (te'enah) appears from the very first human story — Adam and Eve sewing fig leaves (Gen 3:7) — to the prophetic visions of Jeremiah's two baskets of figs (Jer 24). Sitting 'under one's vine and fig tree' became the quintessential image of peaceful prosperity in the promised land (1 Kgs 5:5; Mic 4:4). The plural form te'enim typically refers to the fruit itself, used as food and medicine (the fig poultice for Hezekiah's boil, 2 Kgs 20:7; Isa 38:21). Spanish 'higuera' (tree) versus 'higos' (fruit) and German 'Feigenbaum' versus 'Feigen' cleanly distinguish the two senses that Hebrew marks mainly through context and number.

1. fig tree (25×) The fig tree itself (ficus carica), a cultivated tree symbolic of peace and divine blessing. Often paired with the vine (gepen) in the formula 'every man under his vine and fig tree' (1 Kgs 5:5; 2 Kgs 18:31; Mic 4:4). In Judg 9:10-11 the fig tree speaks in Jotham's parable, refusing kingship because of its 'sweetness and good fruit.' The withering or destruction of fig trees signals divine judgment (Joel 1:7, 12; Amos 4:9). French 'figuier' and Spanish 'higuera' consistently mark this as the living tree, while German 'Feigenbaum' makes the botanical reference explicit. **FIG AND SYCAMORE**

en: a-fig-tree, and-drink, and-fig-tree | **es:** de-su-higuera, de-una-higuera, e-higuera-mía | **fr:** et-fig-arbre, et-figuier, figuier | **de:** Feigenbaum, [בתאנה], [והתאנה] Gen 3:7; Num 20:5; Deut 8:8; Judg 9:10; Judg 9:11

2. fig (fruit) (14×) The edible fruit of the fig tree — figs, typically in the plural te'enim. Used as food (Num 13:23, carried back by the spies alongside grapes and pomegranates), as medicine (2 Kgs 20:7; Isa 38:21 — a cake of figs applied to Hezekiah's boil), and in prophetic symbolism (Jer 24:1-3, the two baskets of good and bad figs representing exiles and those left behind). Spanish 'higos' and German 'Feigen' mark the fruit distinctly from the tree. Neh 13:15 mentions figs among goods being traded on the Sabbath, grounding this sense in everyday commerce. **FIG FRUIT**

en: And-like-the-figs, Figs, Like-the-figs | **es:** Y-como-los-higos, como-higos-de, como-los-higos | **fr:** [ותאנים], et-figuier, figs | **de:** Feigenbaum, [ותאנים], der-Feigen Num 13:23; 2Kgs 20:7; Neh 13:15; Isa 38:21; Jer 8:13

תְּאֵנָה H8385a *N-fsc / 3fs* (1×)

heat (of mating) — the mating season or sexual readiness of animals, metaphorically applied

This noun in Jeremiah 2:24 describes a wild donkey 'in her heat,' meaning her mating season. The metaphor depicts Israel's shameless pursuit of foreign gods and alliances. The feminine suffix 'her heat' personalizes the imagery—Israel is compared to an animal driven by instinct, 'sniffing the wind' in her desire. The prophetic use of sexual imagery for spiritual adultery is stark and deliberately shocking.

(1×) The construct noun with feminine suffix in Jeremiah 2:24 means 'her heat' or mating season, used metaphorically of Israel's frantic pursuit of idols. The wild donkey imagery emphasizes uncontrolled, instinctive desire. Though the domain 'Relations' is assigned, the semantic content is clearly biological-sexual, employed metaphorically for covenant unfaithfulness. Spanish 'celo' and multilingual cognates capture the estrus/heat meaning. **CAUSE REASON PRETEXT**

en: her-heat | **es:** su-celo | **fr:** [תאנתה] | **de:** [תאנתה] Jer 2:24

אֲנָה H8385b *N-fs* (1×)

occasion, opportunity — a favorable time or circumstance, especially for action or conflict

This noun appears in Judges 14:4, where Samson's desire to marry a Philistine woman is explained: 'he was seeking an occasion against the Philistines.' The 'occasion' is an opportunity or pretext for conflict. The word suggests a strategic moment or ground for action. God was working through Samson's choices to create circumstances for confronting Israel's oppressors, though Samson's motives were mixed.

(1×) The noun in Judges 14:4 means 'occasion' or 'opportunity,' specifically an occasion for conflict or quarrel. The narrative explains that Samson 'was seeking an occasion from the Philistines'—that is, grounds for confrontation. The word implies a strategic or opportune moment. The multilingual glosses uniformly render 'occasion/ocasión,' and the domain 'Time' appropriately reflects the temporal-opportunistic sense. **AUTO-DETECTED COMMUNITY 14710 WITH 3 SENSES**

en: occasion | **es:** ocasión | **fr:** occasion | **de:** occasion Judg 14:4

תַּאֲנִיָּה H8386 *N-fs* (2×)

Mourning, lamentation, grieving (particularly formal or ritual expressions of sorrow)

This feminine noun denotes mourning or lamentation, related to the more common word for grief. Isaiah 29:2 warns Jerusalem: 'there shall be mourning and lamentation'—the city will become characterized by grief. Lamentations 2:5 describes God's destructive action: 'he has multiplied in daughter Judah mourning and lamentation,' piling up expressions of sorrow. The term likely denotes formal or expressive mourning rather than silent grief, possibly with ritual or communal dimensions. It parallels and intensifies related words for sorrow in both contexts.

(2×) Public or expressive mourning, likely involving ritual lamentation or vocal expressions of grief. Both prophetic passages concern Jerusalem/Judah experiencing divine judgment that produces overwhelming sorrow. The pairing with synonymous terms ('mourning and lamentation') creates hendiadys—two words expressing one intensive idea of comprehensive grief. Spanish uses 'lamentación' and 'lamento,' both denoting vocal sorrow. The term belongs to the vocabulary of communal and catastrophic grief rather than private or personal sorrow, fitting its usage in prophetic judgment oracles. **LAMENTATION AND MOURNING**

en: mourning | **es:** lamentación, lamento | **fr:** [תאניה] | **de:** [תאניה] Isa 29:2; Lam 2:5

תַּאֲנַת שִׁלֹה H8387 *N-proper-fs* (1×)

Taanath-Shiloh — place name on the border of Ephraim, possibly modern Ta'na near Nablus

This compound place name appears in Joshua 16:6, marking a boundary point in Ephraim's tribal allotment. The name combines 'Taanath' (possibly meaning 'approach') with 'Shiloh,' though the relationship to the famous sanctuary site of Shiloh is unclear. Modern scholarship identifies it with Ta'na, about seven miles southeast of Nablus. Such geographical markers were crucial for tribal land inheritance and preserving territorial memory.

(1×) A place name on Ephraim's border in Joshua 16:6, combining two elements whose relationship remains uncertain. Geographical surveys identify it with modern Ta'na in the central hill country. The Septuagint transliterations show textual variation. As a boundary marker, the name served legal-territorial purposes, defining which lands belonged to which tribe in the allocation of Canaan. **GEOGRAPHY AND SPACE**

en: Taanath-Shiloh | **es:** Taanat-Silo | **fr:** Taanath-Silo | **de:** Taanath-Silo Josh 16:6

תָּאַר H8388a *Art / V-Pual-Prtcpl-ms* (6×)

To turn, incline, trace out (of a boundary line); to mark the

course of a border
A technical verb of land survey and boundary description, appearing almost exclusively in Joshua's tribal allotment narratives. It describes the way a boundary line 'turns' or 'inclines' as it traces its course from one landmark to the next. Five of its six occurrences fall in Joshua 15 and 18, marking the borders of Judah and Benjamin, while a sixth appears in Joshua 19:13 for Zebulun. The multilingual evidence is telling: English renders it 'marked' or 'marked out,' Spanish uses 'trazó' (traced, drew), and French 'marqua' – all converging on the idea of delineating a path.

1. (5×) The standard boundary-tracing sense: a border 'turns' or 'inclines' from one point toward another. Used repeatedly in the Judah-Benjamin border descriptions (Josh 15:9, 15:11, 18:14, 18:17), where the boundary curves around hills and valleys. Spanish 'trazó' (traced) and English 'was marked' both capture the cartographic precision. The verb takes directional complements – 'from ... to,' 'toward' – specifying the boundary's course. **STRETCHING AND EXTENDING**
en: and-marked, and-was-marked | **es:** Y-trazó, y-trazó | **fr:** et-marqua, et-était-marqua | **de:** und-war-zeichnete, und-zeichnete Josh 15:9; Josh 15:11; Josh 18:14; Josh 18:17

2. (1×) A closely related but distinct usage where the boundary 'extends' or 'goes out' toward a destination, as in Joshua 19:13 for Zebulun's border reaching toward Rimmon and Neah. English 'marked out' and Spanish 'extendiéndose' (extending) suggest slightly more linear directionality than the curving motion of sense 1, though the underlying action remains boundary delineation. **GOING OUT AND FORTH**
en: the-marked-out | **es:** extendiéndose | **fr:** le-marqua-dehors | **de:** der-zeichnete-heraus Josh 19:13

תָּאַר H8388b *V-Piel-Imperf-3ms / 3ms* (2×)
draw outline, trace (used of shaping idols with marking tool)
This verb appears only twice in Scripture, both times in Isaiah 44:13 describing the craftsman who traces the outline of an idol with his marking tool. The Piel stem suggests deliberate, careful action—not just sketching, but precisely delineating the form that will become a carved image. The passage portrays the futility of idolatry: a man uses the same wood for his fire and his god, tracing out the latter with meticulous care.

(2×) The evidence shows this verb exclusively in the context of idol-making, where a craftsman marks out or traces the outline of a figure before carving it. Isaiah uses this detail to emphasize the absurdity: the idolater carefully plans and traces what his own hands will make, then worships it. The verb captures the preliminary artistic step of defining boundaries and shapes. **STRIKING AND REFERENCE**
en: he-outlines-it, he-traces-it | **es:** lo-traza | **fr:** [יתארהו] | **de:** [יתארהו] Isa 44:13

תֹּאַר H8389 *Prep-k / N-msc* (15×)
Outward form, figure, appearance — the visible shape or physical bearing of a person
The noun תֹּאַר (toar) denotes outward form, figure, or physical appearance — the visible shape a person presents to the eye. It almost always describes human beauty or its absence, typically paired with מַרְאֶה (appearance/look) in the phrase יְפַת/יְפֵה תֹאַר ('beautiful of form'). Rachel (Gen 29:17), Joseph (Gen 39:6), Abigail (1 Sam 25:3), and Esther (Est 2:7) all receive this description. By striking contrast, the Suffering Servant has 'no form' that we should desire him (Isa 52:14; 53:2). Spanish 'figura' and French cognates capture the sense of visible contour.

outward form or appearance (15×) The visible outline, shape, or physical bearing of a person, nearly always in evaluations of beauty or its absence. Paired with מַרְאֶה in the stock phrase 'beautiful of form and appearance' applied to Rachel (Gen 29:17), Joseph (Gen 39:6), and the captive woman of Deuteronomy 21:11. The theological inversion appears in Isaiah 52:14 and 53:2, where the Servant's marred form defies expectation. Pharaoh's dream cows are also described by their toar (Gen 41:18-19). Spanish 'figura,' English 'form,' and German 'Gestalt' all convey the word's focus on visible shape. **GEOGRAPHY AND SPACE**
en: and-his-form, form, his-form | **es:** como-forma-de, es-su-apariencia, figura | **fr:** [ותארו], [תאר], [תארם] | **de:** Gestalt, [ותארו], [תאר] Gen 29:17; Gen 39:6; Gen 41:18; Gen 41:19; Deut 21:11

תַּחְרֵעַ H8390 *Conj-w / N-proper-ms* (1×)
Tarea — personal name of a descendant of Saul in the Benjamite genealogy
Tarea appears in 1 Chronicles 8:35 (spelled Tahrea in 9:41) among Saul's descendants through Jonathan. The name's etymology is uncertain, and the Septuagint shows textual variation between the two occurrences. Genealogical records preserve tribal and family identity, especially important for Benjamin after the near-destruction of the tribe in Judges 19-21. That the line of Saul is carefully traced shows interest in the former royal house.

(1×) A personal name in 1 Chronicles 8:35, identifying a descendant of King Saul. The parallel text (9:41) spells it Tahrea, and the Septuagint reflects this variation. As part of Benjamin's genealogical records, the name helps trace the lineage of Israel's first king, demonstrating continuity despite Saul's tragic end. The conjunction 'and Tarea' links him to his ancestral chain. **PROPER NAMES (PERSONAL)**
en: and-Tarea | **es:** y-Tarea | **fr:** [ותארע] | **de:** [ותארע] 1Chr 8:35

תְּאַשּׁוּר H8391 *Conj-w / N-ms* (2×)
box tree, a small evergreen of Lebanon (used in temple/messianic imagery)
The box tree was a small evergreen, growing up to 20 feet high on Mount Lebanon, valued for its dense, fine-grained wood. In Isaiah's visions of restoration, the box tree appears alongside cypress and pine as part of God's beautifying of his sanctuary and the renewed creation. Both Isaiah 41:19 and 60:13 use it in promises of transformation—wilderness becoming garden, desolation becoming glory. The ancient versions consistently understood it as the box tree, though some scholars have suggested other evergreens.

(2×) Appearing in prophetic poetry about restoration and divine glory, this tree species is consistently paired with other valuable Lebanon evergreens like cypress and pine. The multilingual glosses uniformly identify it as 'box tree' in English and Spanish, suggesting a stable lexical tradition. Its presence in Isaiah's temple and wilderness passages suggests symbolic value beyond mere botanical identification. **GREEN LUXURIANT TREES**
en: and-box-tree, together | **es:** y-boj | **fr:** [ותאשור] | **de:** [ותאשור] Isa 41:19; Isa 60:13

תֵּבָה H8392 *Prep-l* (28×)
An ark or vessel of deliverance; Noah's great ship and Moses' papyrus basket – both instruments of divine rescue.
One of the most evocative nouns in the Hebrew Bible, tevah names only two objects in all of Scripture: the massive wooden vessel that preserved Noah's family and the animals through the flood (Gen 6-9), and the small papyrus basket in which the infant Moses was hidden among the Nile reeds (Exod 2:3, 5). Both are instruments of divine salvation through water. Probably borrowed from Egyptian dbt (chest, coffin), the word emphasizes the container as a vehicle of rescue rather than its construction. French distinguishes arche from corbeille, and German Arche from Körbchen, but Hebrew binds them with one theologically charged term.

1. the ark (26×) Noah's ark – the large vessel constructed of gopher wood at God's command to preserve life through the catastrophic flood. Appearing 26 times almost entirely in Genesis 6-9, it is rendered uniformly across languages: English 'the ark,' Spanish el arca, French l'arche, German die Arche. The repeated use through the flood narrative (Gen 7:1, 7, 9, 17, 23; 8:1, 4, 6) underscores its centrality as the instrument of cosmic deliverance. **GEOGRAPHY**

AND SPACE

en: the-ark | **es:** el-arca | **fr:** l'arche | **de:** der-Arche, die-Arche Gen 6:14; Gen 6:15; Gen 6:16

2. basket of (2×) The small papyrus basket in which Moses' mother placed him to float among the Nile reeds (Exod 2:3, 5). French corbeille (basket) and German Körbchen (little basket) distinguish this diminutive vessel from Noah's ark, yet Hebrew deliberately uses the same word – connecting the two acts of divine rescue through water and foreshadowing Moses' role as deliverer of Israel. GEOGRAPHY AND SPACE

en: basket-of, the-basket | **es:** arca-de, el-arca | **fr:** corbeille-de, le-corbeille | **de:** Koerbchen-von, der-Koerbchen Exod 2:3; Exod 2:5

תְּבוּאָה H8393 *Conj-w / N-fsc* (43×)

Produce, yield: crops from the land; income or revenue from labor or trade; the harvest as an event.

The Hebrew noun tevuah derives from the root bo' ('to come in') and names whatever 'comes in' — whether from soil or commerce. In its dominant sense, it designates crops or yield of the earth, governing sabbatical-year legislation (Lev 25:3, 7) and the firstfruits offering (Prov 3:9). Spanish cosecha, French produit, and German Ertrag all gravitate toward the harvest-field image. But Proverbs and Ecclesiastes extend tevuah figuratively to 'income' from labor and trade (Prov 10:16; 15:6), where Spanish shifts to ganancia and French to revenu. A rare temporal sense surfaces when the word denotes the harvest event itself (Gen 47:24).

1. agricultural produce or crop yield (36×) The physical produce, crop, or yield of cultivated land — what the earth brings forth. This overwhelmingly dominant sense (36 occurrences) governs agricultural legislation: the land's tevuah during the sixth year must sustain Israel through the sabbatical fallow (Lev 25:20-22), and the firstfruits of one's tevuah belong to God (Prov 3:9). Spanish cosecha, French produit, and German Ertrag all center on the agricultural harvest. The word pairs naturally with 'the land' (tevuat ha-aretz) in Exodus 23:10, Leviticus 19:25, and Joshua 5:12, where it marks the transition from manna to Canaan's own produce. GEOGRAPHY AND SPACE

en: crops, her-yield, increase | **es:** cosecha, cosecha-de, cosechas | **fr:** [תבואת], le-produit, produit | **de:** [תבואות], [תבואת], [תבואתה] Exod 23:10; Lev 19:25; Lev 23:39; Lev 25:3; Lev 25:7

2. income or revenue (5×) Income, revenue, or economic gain derived from labor, trade, or investment rather than directly from the soil — a figurative extension of the agricultural 'yield' concept. With 5 occurrences concentrated in Wisdom literature, this sense appears in Proverbs 10:16 ('the income of the wicked leads to sin'), Proverbs 15:6, and the sardonic observation of Ecclesiastes 5:10 that whoever loves abundance is never satisfied with his tevuah. Spanish shifts from cosecha to ganancia, French from produit to revenu, and German toward Ernte in its economic register, confirming that translators feel a semantic shift from field to marketplace. GEOGRAPHY AND SPACE

en: but-the-income-of, its-revenue, produce | **es:** cosecha, ganancia-de, producto-de | **fr:** [תבואתה], et-revenu, revenu | **de:** Ernte, [ובתבואת], [תבואת] Prov 10:16; Prov 15:6; Prov 18:20; Eccl 5:10; Isa 23:3

3. harvest time or event (2×) The harvest as a temporal event or occasion — referring to the period or act of gathering crops rather than the crops themselves. Only 2 clear occurrences: Genesis 47:24, where Pharaoh claims a fifth 'at the harvests,' and Jeremiah 12:13, where the people have 'sown wheat but reaped thorns' and are 'ashamed of your harvests.' Spanish en las cosechas and German bei den Erträgen both use temporal prepositions, and French à les harvests similarly frames the word as an event marker rather than a substance noun. REAPING AND HARVESTING

en: at-the-harvests, of-your-produce | **es:** de-cosechas-vuestras, en-las-cosechas | **fr:** [מתבואתיכם], à-le-harvests | **de:** [מתבואתיכם], bei-den-Erträgen Gen 47:24; Jer 12:13

תְּבוּנָה H8394 *N-fs* (43×)

Understanding, discernment, insight; the faculty of comprehension and the practical skill that flows from it.

A rich wisdom term denoting the capacity to perceive, distinguish, and judge rightly. In its dominant sense it covers the full range of cognitive discernment, from the divine understanding by which God founded the earth (Prov 3:19; Jer 10:12) to the human insight that marks a person of wisdom (Prov 17:27). German Einsicht and Klugheit capture this dual flavor of penetrating perception and practical intelligence. In two passages the word shifts toward applied expertise or skillfulness, as when David shepherds Israel with the 'skillfulness of his hands' (Ps 78:72) and when Hosea describes idol-makers working 'according to their understanding' of the craft (Hos 13:2).

1. understanding, discernment (41×) The cognitive faculty of comprehension, insight, and discernment, whether human or divine. Covers the ability to perceive, distinguish, and judge rightly. Multilingual glosses converge on 'understanding/entendimiento/intelligence/Einsicht,' confirming a unified semantic core. Used of the Spirit-given wisdom for tabernacle construction (Exod 31:3), the nation lacking counsel (Deut 32:28), and divine creation wisdom (Prov 3:19; Jer 10:12). UNDERSTANDING AND DISCERNMENT

en: and-understanding, in-understanding, understanding | **es:** con-entendimiento, de-entendimiento, el-entendimiento. | **fr:** [תבונה], dans-intelligence, et-intelligence | **de:** Einsicht, Klugheit, Verstaendnis Exod 31:3; Exod 35:31; Exod 36:1; Deut 32:28; 1Kgs 4:29

2. skill, skillfulness (2×) Practical expertise, applied skill, or craftsmanlike competence flowing from understanding. Distinguished from pure cognition by context rather than by gloss divergence; Spanish conforme-a-su-entendimiento and German Klugheit still overlap with sense 1, but the referent shifts to hands-on ability. David's shepherding 'with skillfulness of his hands' (Ps 78:72) and the idol-makers working 'according to their understanding' (Hos 13:2) anchor this applied sense. UNDERSTANDING AND DISCERNMENT

en: according-to-their-understanding, and-with-skillfulness-of | **es:** conforme-a-su-entendimiento, y-con-inteligencia-de | **fr:** et-dans-intelligence, intelligence | **de:** Klugheit, und-mit-skillfulness-von Ps 78:72; Hos 13:2

תְּבוּסָה H8395 *N-fsc* (1×)

downfall, ruin — destruction or overthrow, specifically of Ahaziah's dynasty

This noun denotes downfall or ruin through being trodden down. It appears in 2 Chronicles 22:7, where Ahaziah's visit to Joram 'was the downfall of Ahaziah.' The root suggests trampling or treading down, so the noun conveys violent overthrow. Ahaziah's alliance with the house of Ahab proved fatal—he was caught up in Jehu's purge. The word captures both divine orchestration ('from God') and the catastrophic consequences of ungodly alliances.

(1×) The construct noun in 2 Chronicles 22:7 means 'downfall of Ahaziah,' describing the divine appointment that led to his death during Jehu's revolt. The root implies treading down or trampling, giving the noun a sense of violent overthrow. The text attributes this to God's sovereign purpose in judging the house of Ahab and those allied with it. GEOGRAPHY AND SPACE

en: downfall-of | **es:** destrucción-de | **fr:** [תבוסת] | **de:** [תבוסת] 2Chr 22:7

תָּבוֹר H8396 *Prep-b / N-proper-fs* (10×)

Tabor — Mount Tabor in the Jezreel Valley, a Levitical city, and a landmark oak near Bethel

Tabor primarily designates the prominent, dome-shaped mountain rising from the northeastern edge of the Jezreel Valley in lower Galilee, a landmark visible from great distances. It features most memorably in Judges 4:6-14, where Deborah commanded Barak to muster ten thousand men on Mount Tabor before the decisive victory over Sisera's chariots. Hosea 5:1 denounces it as a snare, possibly alluding to illicit worship there, and Jeremiah 46:18 compares an invading king to Tabor among the mountains. The Psalmist celebrates Tabor alongside Hermon as mountains that rejoice in God's name (Ps 89:12). The name also applies to a Levitical city and an oak near Bethel in Benjamin's territory.

Tabor (place name) (10×) The proper noun Tabor, chiefly denoting Mount Tabor (modern Jebel et-Tur), the iconic isolated mountain at the northeastern corner of the Jezreel Valley where Barak assembled his forces against Sisera (Judg 4:6, 12, 14). It also appears in prophetic and poetic texts as a symbol of grandeur (Jer 46:18; Ps 89:12) and as a site of spiritual warning (Hos 5:1). Additionally, the name identifies a Levitical city in Zebulun (1 Chr 6:62) and an oak or place in Benjamin near Bethel (1 Sam 10:3). The tribal boundary lists in Joshua 19:22, 34 mark Tabor as a territorial reference point. **TABOR PLACE NAME**

en: Tabor, Tavor, at-Tabor | **es:** Tabor, Tavor, como-Tabor | **fr:** Tabor, Tavor, [כתבור] | **de:** Tabor, Tavor, [כתבור] Josh 19:22; Judg 4:6; Judg 4:12; Judg 4:14; Judg 8:18

תֶּבֶל H8397 *N-ms* (2×)

perversion, confusion, violation of natural/divine order (sexual abomination)

This noun appears only in Leviticus 18:23 and 20:12, both in the Holiness Code's sexual prohibitions. It denotes something fundamentally disordered, a confusion or mixing that violates the created order. The contexts are specific: bestiality in 18:23 and incest in 20:12. The term goes beyond simple wrongdoing to suggest a perversion of nature itself, a chaos introduced into God's ordered creation. The Hebrew root conveys the idea of mixing or confusing what should remain distinct.

(2×) The consistent translation across languages—'perversion' in English, Spanish, French, and German—reflects the term's technical legal-moral sense in Levitical law. Used exclusively for sexual violations that transgress not just command but the boundaries of creation itself, the word marks these acts as category confusions, disruptions of the natural order that God established. **PERVERSITY CROOKEDNESS**

en: perversion | **es:** perversión | **fr:** perversion | **de:** perversion Lev 18:23; Lev 20:12

תֵּבֵל H8398 *Conj-w* (36×)

world, inhabited earth — poetic synonym for the terrestrial realm as God's creative domain

Tevel is a feminine noun meaning 'world' or 'inhabited earth,' functioning as a poetic synonym for eretz ('land, earth'). It appears 36 times, almost exclusively in elevated verse — psalms, prophetic oracles, and wisdom poetry — and never takes the definite article, lending it a grand, cosmic register. The word may derive from the root y-b-l ('to produce, yield'), pointing to the earth as a productive, fruit-bearing entity. Its most striking theological use comes in creation contexts: 'He set the world upon its pillars' (1 Sam 2:8), and 'the world is established, it shall not be moved' (Ps 93:1; 96:10). The prophets deploy it for universal judgment: 'the LORD comes to judge the tevel' (Ps 96:13; 98:9). Nahum 1:5 confirms the word's cosmic scope: 'the tevel and all its inhabitants melt away.'

world / inhabited earth (36×) The inhabited world conceived as God's established creation, used in parallelism with eretz ('earth') across psalmic, prophetic, and wisdom poetry. Carries a tone of cosmic grandeur absent from the prosaic eretz. Key collocations include tevel u-melo'ah ('the world and its fullness,' Ps 89:12; 96:13), tevel ve-yoshvei vah ('the world and its inhabitants,' Isa 18:3; Nah 1:5), and the foundational assertion that God 'established the tevel by his wisdom' (Jer 10:12 = 51:15). Never determined by the article, always absolute or construct. French 'monde,' Spanish 'mundo,' German 'Welt' all render it as a universal term without distinction from eretz, though in Hebrew the poetic register is unmistakable. **WORLD INHABITED EARTH**

en: belongs-the-world, the-world, world | **es:** al-mundo, el-mundo, mundo | **fr:** Tubal, monde, תבל | **de:** [תבל], belongs-der-Welt, der-Welt 1Sam 2:8; 2Sam 22:16; 1Chr 16:30; Job 18:18; Job 34:13

תַּבְלִית H8399 *N-fsc / 3mp* (1×)

destruction — ruin or annihilation, with divine anger directed toward it

This noun denotes destruction or annihilation. Isaiah 10:25 speaks of God's anger being 'upon their destruction'—either anger directed toward destroying them, or anger that will result in their destruction. The root conveys complete ruin. In context, Isaiah promises that God's anger against Judah will soon end and turn instead to destroy Assyria. The noun emphasizes totality of judgment.

(1×) The noun with third-person plural suffix in Isaiah 10:25 means 'their destruction,' referring to the enemies of God's people (Assyria). The phrase 'my anger upon their destruction' suggests divine wrath directed toward annihilating the oppressor. The root implies complete ruin, fitting Isaiah's oracle that Assyria's arrogance will meet catastrophic judgment. **DESTRUCTION AND DECAY**

en: their-destruction | **es:** su-destrucción | **fr:** [תבליתם] | **de:** [תבליתם] Isa 10:25

תִּבְלֻל H8400 *N-ms* (1×)

defect, blemish — visual confusion or impairment, possibly referring to a cataract or eye condition

This noun appears in Leviticus 21:20 among physical defects disqualifying a priest from offering sacrifices. The phrase 'defect in his eye' likely refers to some form of visual impairment—perhaps a cataract, film, or confusion of vision. The list includes various bodily blemishes that, while not affecting moral standing, symbolically prevented priestly service. The requirement of physical wholeness pointed to God's holiness and the perfection ultimately found in Christ.

(1×) A noun in Leviticus 21:20 denoting an eye defect or confusion of vision that disqualified a priest from altar service. BDB suggests connection to mixing or confusion, possibly a cataract or film. The term appears in a list of physical blemishes (broken bone, dwarf, etc.) that symbolically barred priestly ministry, emphasizing holiness as wholeness and completeness. **BRIGHT SKIN SPOT**

en: a-defect | **es:** defecto | **fr:** un-défaut | **de:** ein-defect Lev 21:20

תֶּבֶן H8401 *Art / N-ms* (17×)

straw, chaff — threshed grain stalks used as animal fodder, building material, or a figure of worthlessness

Teben refers to the dried, chopped stalks left after grain has been threshed — the straw that served ancient Israel as animal feed and as a critical binding agent in mud-brick manufacture. The Exodus narratives (5:7-18) powerfully illustrate its importance: Pharaoh's demand that the Israelites gather their own straw while maintaining their brick quota becomes an emblem of oppressive labor. Elsewhere teben feeds camels (Gen 24:25), donkeys (Judg 19:19), and cattle (Isa 11:7). Prophetically, it becomes a metaphor for insubstantiality — Jeremiah contrasts it with grain (23:28) and Job likens the wicked to straw blown by the wind (21:18). Spanish 'paja,' French cognates, and German 'Stroh' all converge on this single agricultural sense.

straw, chaff (17×) Chopped or threshed grain stalks used for three distinct purposes in the biblical world: as fodder for livestock (Gen 24:25, 32; Judg 19:19; 1 Kgs 5:8; Isa 11:7; 65:25), as a binding agent mixed with clay in brick-making (Exod 5:7-18), and as a prophetic metaphor for worthlessness or transience (Jer 23:28 contrasting straw with grain; Job 21:18 comparing the wicked to wind-blown straw; Job 41:19). Cognate with Assyrian tibnu and Aramaic tibna, confirming a pan-Semitic agricultural term. **STUBBLE AND CHAFF**

en: and-straw, and-the-straw, as-straw | **es:** a-la-paja, como-paja, la-paja | **fr:** [לתבן], [תבן], comme-כתבן | **de:** Stroh, [כתבן], [לתבן] Gen 24:25; Gen 24:32; Exod 5:7; Exod 5:10

תִּבְנִי H8402 *N-proper-ms* (3×)

Tibni (personal name: rival to Omri for Israel's throne)

Tibni son of Ginath was a rival claimant to the throne of Israel after King Elah's assassination, competing against Omri for six years. 1 Kings 16:21-22 records that when Zimri died, 'the people of Israel were divided': half followed Tibni and half followed Omri. Eventually Omri's faction prevailed, Tibni died, and Omri became sole king. The name may have Phoenician connections (compare the Sidonian king

Tabnit). Tibni represents the political instability and civil division that plagued northern Israel during its dynastic transitions.

(3×) Personal name of Omri's rival for Israel's throne. 1 Kings 16:21 reports Israel divided between followers of Tibni son of Ginath and followers of Omri. 1 Kings 16:22 (twice) records that Omri's people proved stronger than Tibni's people, so 'Tibni died and Omri became king.' The brief notice captures a six-year civil war (implied by the chronology) that ended with Tibni's death—whether in battle or otherwise is not specified. The name marks a failed dynasty before it could begin. **PROPER NAMES (PERSONAL)**

en: Tivni | **es:** Tivní | **fr:** Tivni | **de:** Tivni 1Kgs 16:21; 1Kgs 16:22

תַּבְנִית H8403 *Prep-k / N-fsc* (20×)

A visible form, likeness, or image; also a constructional pattern, plan, or blueprint for building sacred structures

Tavnit encompasses both what something looks like and the design from which something is built. In Deuteronomy 4:16-18, it warns against making any 'form' or 'likeness' as an idol — the visible shape of a creature. But in Exodus 25:9, 40 and 1 Chronicles 28:11-19, the same word becomes the divinely revealed 'pattern' or 'blueprint' for the tabernacle and temple. The word thus bridges representation and instruction: one sense captures the outward appearance of a thing, the other its intended architectural design. Spanish distinguishes these well, using 'figura' for likeness but 'plano' and 'diseño' for blueprint.

1. form, likeness, image (11×) A visible form, figure, or likeness — the shape or image of something as it appears. Used especially in anti-idolatry contexts: Deuteronomy 4:16-18 warns against making a tavnit of any creature, and Psalm 106:20 laments that Israel exchanged God's glory for the 'image' of a grass-eating ox. Ezekiel 8:3, 10 describes abominable 'forms' seen in temple visions. Spanish 'figura' and 'forma,' French 'forme,' and German 'Vorlage' all capture this representational sense. **GEOGRAPHY AND SPACE**

en: for-the-image-of, form-of, like-the-form-of | **es:** como-figura, forma-de, modelo-de | **fr:** [כתבנית], dans-forme, forme | **de:** Vorlage, [כתבנית], form-of Deut 4:16; Deut 4:17; Deut 4:18

2. pattern, plan, blueprint (9×) An architectural pattern, plan, or blueprint — a design specification to be followed in construction. Centrally used for the divinely revealed plan of the tabernacle (Exod 25:9, 40) and Solomon's temple (1 Chr 28:11-19), where God transmits the tavnit to Moses and David respectively. Also applied to the altar pattern copied from Damascus (2 Kgs 16:10) and the memorial altar of Joshua 22:28. Spanish 'plano' and 'diseño' neatly distinguish this instructional sense from the representational one. **GEOGRAPHY AND SPACE**

en: And-the-pattern-of, according-to-their-pattern, and-for-the-pattern-of | **es:** Y-plano-de, diseño-de, el-plano | **fr:** [והתבנית], [ולתבנית], [ותבנית] | **de:** Vorlage, [ולתבנית], die-Vorlage Exod 25:9; Exod 25:40; Josh 22:28; 2Kgs 16:10

תַּבְעֵרָה H8404 *N-proper-fs* (2×)

Taberah (place-name: 'burning,' site of divine judgment in wilderness)

Taberah means 'burning,' named for the fire that consumed the outskirts of Israel's camp when the people complained in the wilderness (Numbers 11:3). Moses records that the place was called Taberah 'because the fire of the LORD burned among them.' Deuteronomy 9:22 lists it among the locations where Israel provoked God to anger. The name serves as a memorial to divine judgment and as a warning against grumbling—a place-name that tells a cautionary story.

(2×) This wilderness location appears in both narrative (Numbers 11) and retrospective (Deuteronomy 9) contexts. The Hebrew name directly connects to the burning incident, and translations across languages maintain the transliteration 'Taberah' or variants like Spanish 'Tabera,' recognizing it as a proper name with theological significance rather than a common noun. **GEOGRAPHY AND SPACE**

en: Taberah, and-at-Taberah | **es:** Tabera, Y-en-Tabera | **fr:** Taberah, et-à-Taberah | **de:** Taberah, und-bei-Taberah Num 11:3; Deut 9:22

תֵּבֶץ H8405 *N-proper-fs* (3×)

Thebez (place name: town near Shechem, site of Abimelech's death)

Thebez was a fortified town near Shechem, famous as the place where Abimelech met his inglorious end. Judges 9:50 reports Abimelech besieged Thebez, but when he approached the tower to burn it, a woman dropped a millstone on his head, fracturing his skull. He ordered his armor-bearer to kill him lest it be said a woman slew him. 2 Samuel 11:21 refers back to this incident rhetorically: 'Who killed Abimelech? Didn't a woman throw a millstone on him from the wall at Thebez?' The site is identified with modern Tubas, about four hours north of Shechem.

(3×) Place name of a town near Shechem where Abimelech died. Judges 9:50 (appearing twice—Abimelech went to Thebez, besieged it, captured it) sets the scene for his downfall. 2 Samuel 11:21 alludes to the event: 'in Thebez' a woman killed Abimelech with a millstone. The name became proverbial for ironic reversal—a would-be king killed by a woman's improvised weapon. The multilingual glosses simply transliterate ('Thebez,' 'Tebes'), appropriate for the proper noun marking this historically significant site. **GEOGRAPHY AND SPACE**

en: Thebez, against-Thebez, in-Thebez | **es:** Tebes, contra-Tebes, en-Tebes? | **fr:** Thebez, contre-Thebez, dans-Thebez | **de:** Thebez, gegen-Thebez, in-Thebez Judg 9:50; 2Sam 11:21

תְּבַר H8406 *V-Qal-QalPassPrtcpl-fs* (1×)

broken, brittle — fragmented or easily shattered, describing part of Nebuchadnezzar's statue

This Aramaic passive participle appears in Daniel 2:42, describing part of the fourth kingdom's feet as 'brittle' or 'broken.' The statue's feet were partly iron and partly clay—strong yet fragile, reflecting a kingdom both powerful and internally fractured. The participle suggests the quality of being breakable or already in a state of brokenness. This anticipates the stone that will shatter the entire statue.

(1×) An Aramaic passive participle (feminine) in Daniel 2:42 meaning 'broken' or 'brittle,' describing part of the statue's feet. The mixed composition (iron and clay) produces structural weakness despite iron's strength. The term anticipates the kingdom's ultimate fragmentation and destruction. Multilingual glosses capture the fragility (Spanish 'frágil,' French 'briser'), central to Daniel's interpretation of inevitable collapse. **BREAKING AND SHATTERING**

en: brittle | **es:** frágil | **fr:** briser | **de:** [תבירה] Dan 2:42

תִּגְלַת פִּלְאֶסֶר H8407 *N-proper-ms* (11×)

Tiglath-pileser III, king of Assyria (745-727 BCE), conqueror of northern Israel and Levantine vassal states

The name תִּגְלַת פִּלְאֶסֶר (Tiglath-pileser) refers to the Neo-Assyrian emperor Tukulti-apil-Esharra III, whose name means 'my trust is in the son of Esharra.' Two orthographic traditions coexist in the Hebrew Bible: the Kings spelling תִּגְלַת פִּלְאֶסֶר (2 Kgs 15:29; 16:7, 10) and the Chronicles variant תִּלְגַת פִּלְנֶאסֶר (1 Chr 5:6, 26; 2 Chr 28:20). He deported the Transjordanian tribes and conquered Galilee, making Judah's Ahaz his tributary. Arabic renders both forms (تِغْلَث بِلِيسَر / تِلْجَث بِلْنَاصَر), while Spanish, Korean, and Hindi all transliterate consistently.

Tiglath-pileser (Assyrian king) (11×) The Assyrian emperor Tiglath-pileser III (reigned 745-727 BCE), who initiated the deportation policy that would culminate in the fall of Samaria. He conquered Naphtali and Gilead, deporting their populations to Assyria (2 Kgs 15:29), and received Ahaz's tribute and appeal for military aid against the Syro-Ephraimite coalition (2 Kgs 16:7-10). The Chronicler adds that he 'distressed' Ahaz rather than helped him (2 Chr 28:20-21). All eleven occurrences refer to this single historical figure across two spelling traditions. **PROPER NAMES (PERSONAL)**

en: Pileser, Pilne'eser, Pilneser | **es:** Pileser, Pilneser, Tiglat | **fr:** Pileser,

Tiglat-Pileser, Tiglath | **de:** Pileser, Tiglat-Pileser, Tiglath 2Kgs 15:29; 2Kgs 16:7; 2Kgs 16:10

תְּגְמוּל H8408 *N-mpc / 3ms* (1×)

benefits — acts of kindness or goodness, particularly divine blessings deserving grateful response

This noun appears in Psalm 116:12 with an Aramaic suffix: 'all his benefits unto me.' The psalmist asks rhetorically, 'What shall I return to the Lord for all his benefits?' The word denotes acts of goodness or kindness, especially divine favors. The plural emphasizes the multiplicity of God's gracious deeds. The question leads to the answer: a life of thanksgiving, vows fulfilled, and public testimony.

(1×) The plural noun with Aramaic suffix in Psalm 116:12 means 'all his benefits,' referring to Yahweh's manifold acts of kindness and deliverance. The term is related to the root for 'dealing' or 'recompense,' here in the positive sense of blessings bestowed. The psalmist's rhetorical question highlights the impossibility of repaying God, leading to the response of grateful worship and testimony. **GIVING AND BESTOWING**

en: His-benefits | **es:** sus-beneficios | **fr:** bienfait | **de:** sein-benefits Ps 116:12

תְּגָרָה H8409 *Prep-m / N-fsc* (1×)

hostility, contention — conflict or opposition, particularly divine discipline

This noun denotes contention, strife, or hostility. Psalm 39:10 (English v. 11) reads 'through the hostility of your hand I am consumed.' The word suggests active opposition or conflict. Here it describes God's disciplinary action—his 'hand' bringing corrective judgment. The psalmist recognizes that suffering comes not from impersonal fate but from God's purposeful, if painful, correction. The noun captures the adversarial dimension of divine discipline.

(1×) The construct noun in Psalm 39:10 means 'hostility of your hand,' describing God's corrective discipline as adversarial action. Related to Aramaic words for strife or contention, it emphasizes the conflict-like nature of divine chastening. The phrase personalizes judgment—it's not merely suffering but God's hand in opposition. Multilingual glosses vary (Spanish 'golpe/blow,' French 'querelle/quarrel'), reflecting the term's semantic range. **GEOGRAPHY AND SPACE**

en: from-hostility-of | **es:** por-golpe-de | **fr:** de-querelle | **de:** von-hostility-von Ps 39:10

תִּדְהָר H8410 *N-ms* (2×)

elm, pine, or plane tree (uncertain species, Lebanon timber)

This tree name appears only in Isaiah 41:19 and 60:13, paired with cypress and box tree in visions of restoration. The exact species is debated: ancient versions favored elm, some scholars suggest plane tree, others pine. What's certain is that it designates a valuable Lebanon tree used in imagery of God beautifying his creation and sanctuary. The uncertainty about identification reflects the difficulty of matching ancient botanical terms to modern taxonomy, but the symbolic value is clear—a noble tree worthy of the renewed temple and wilderness.

(2×) The botanical uncertainty is evident in the varied translations: English offers 'elm' and 'pine,' Spanish has both 'olmo' (elm) and 'pino' (pine). Despite this, all languages recognize it as a significant Lebanon tree species appearing in prophetic restoration texts. The Syriac and Arabic cognates suggest 'elm,' but the translation history shows ongoing scholarly debate about the exact referent. **GREEN LUXURIANT TREES**

en: and-pine, plane | **es:** olmo, pino | **fr:** [תדהר] | **de:** [תדהר] Isa 41:19; Isa 60:13

תְּדִירָא H8411 *Prep-b / N-fsd* (2×)

continuance, perpetuity (Aramaic: constantly, continually)

This Aramaic noun appears only in Daniel 6, twice in the phrase 'continually' (literally 'in continuance'). King Darius tells Daniel, sealed in the lions' den, 'May your God, whom you serve continually, deliver you' (6:16), and later asks, 'Has your God, whom you serve continually, been able to deliver you?' (6:20). The term emphasizes Daniel's unbroken, perpetual faithfulness—not occasional or intermittent devotion, but constant, enduring service to God. The Aramaic emphasizes the ongoing, uninterrupted nature of Daniel's commitment.

(2×) Both occurrences in Daniel 6 use the prepositional phrase 'in continuance' to modify Daniel's service to God. The translations consistently render this as 'continually' (English, Spanish 'continuamente,' French 'continuité'), capturing the adverbial force. The word highlights Daniel's exemplary consistency as a worshiper, which becomes the basis for both his persecution and his deliverance. **CONTINUALLY DAILY OFFERING**

en: continually | **es:** continuamente | **fr:** continuité | **de:** [בתדירא] Dan 6:16; Dan 6:20

תַּדְמֹר H8412 *N-proper-fs* (2×)

Tadmor (Palmyra, city built by Solomon; textual issue with Tamar)

According to 1 Kings 9:18 (Qere reading) and 2 Chronicles 8:4, Solomon built a city called Tadmor. The site is traditionally identified with Palmyra, the famous oasis city in the Syrian desert. However, there's significant textual debate: the Ketiv (written text) in Kings reads 'Tamar,' and many scholars prefer this reading, identifying it with a fortified town in Judean territory rather than distant Tadmor/Palmyra. The Chronicler's text clearly reads Tadmor, possibly updating or reinterpreting the Kings account to reference the well-known desert city.

(2×) The multilingual evidence shows consistent transliteration 'Tadmor' or variants, treating it as a proper name. The textual complexity (some manuscripts read 'Tamar' instead) reflects early scribal debate about whether Solomon's building project extended to distant Palmyra or stayed within Judean territory. The geographical implications differ dramatically depending on which reading is original. **GEOGRAPHY AND SPACE**

en: Tadmor | **es:** (Tadmor), Tadmor | **fr:** Tadmor, [תדמר] | **de:** [תדמר] 1Kgs 9:18; 2Chr 8:4

תִּדְעָל H8413 *Conj-w / N-proper-ms* (2×)

Tidal (king allied with Chedorlaomer in Genesis 14)

Tidal is named in Genesis 14:1 and 9 as one of four eastern kings who attacked Sodom and its allies, serving under Chedorlaomer of Elam. He's called 'king of Goiim' (nations or peoples), a designation that may indicate leadership over a confederation rather than a single nation. Scholars have proposed various historical identifications, including a Hittite king named Tudkhula mentioned in Babylonian texts, though the connection remains uncertain. The name appears in the biblical narrative as part of the historical backdrop to Abraham's rescue of Lot.

(2×) The name appears consistently in parallel accounts (Genesis 14:1, 9) with the coordinating conjunction 'and' marking his alliance with Chedorlaomer, Amraphel, and Arioch. All translations transliterate the name as 'Tidal' or close variants (Spanish 'Tidal,' French 'Tidal'), treating it as a personal name of foreign origin. The ancient versions (LXX, Targum) similarly preserve the name without translation. **PROPER NAMES (PERSONAL)**

en: and-Tidal | **es:** y-Tidal | **fr:** et-Tidal | **de:** und-Tidal, und-Tidals Gen 14:1; Gen 14:9

תֹּהוּ H8414 *Prep-k* (20×)

Formlessness, chaos, emptiness, or nothingness — the unformed void before creation, a desolate waste, or moral-theological vanity.

One of the most evocative words in the Hebrew Bible, tohu first appears in the primordial 'formless and void' (tohu wabohu) of Genesis 1:2 and echoes whenever Scripture describes a return to that

pre-creation chaos. It names the trackless desert waste where Israel wandered (Deut 32:10), the ruined 'city of chaos' in Isaiah 24:10, and — strikingly — the moral emptiness of idols and false counsel. Spanish renders it variously as 'vanidad,' 'caos,' and 'vacío,' while French distinguishes 'informe' (formless) from 'néant' (nothingness), capturing the word's wide arc from cosmic disorder to spiritual futility.

1. emptiness, vanity, futility (9×) Emptiness in the moral and theological register: idols, false prophets, and worthless human schemes are declared tohu — devoid of reality or worth. In 1 Samuel 12:21 Samuel warns Israel not to turn aside after 'empty things' (tohu) that cannot profit, and Isaiah 41:29 pronounces idol-makers and their works alike as tohu. Spanish 'vanidad' and French 'néant' both highlight the absolute nothingness attributed to these objects of misplaced trust. WORTHLESSNESS AND VANITY
en: and-confusion, and-emptiness, are-emptiness | **es:** como-vanidad, la-vanidad, para-nada | **fr:** comme-vide, et-vide, le-néant | **de:** Leere, der-emptiness, emptiness 1Sam 12:21; Isa 40:17; Isa 40:23; Isa 41:29

2. wasteland, desolation (5×) A trackless, uninhabitable waste — the physical desolation of desert or ruined land. Deuteronomy 32:10 parallels tohu with midbar (wilderness) to describe where God found Israel, and Job 12:24 pictures leaders wandering in a pathless tohu. The gloss evidence shows Spanish 'caos/vacío' and German 'Leere' applied here, underscoring barren emptiness rather than moral judgment. EMPTINESS AND VANITY
en: and-in-waste, in-a-trackless-waste, in-waste | **es:** con-vanidad, en-caos, en-vacío | **fr:** dans-néant, dans-vide, dans-בתהו | **de:** [בתהו], in-Leere, in-ein-trackless-waste Deut 32:10; Job 6:18; Job 12:24; Ps 107:40; Isa 29:21

3. formlessness, primordial chaos (4×) The primordial formlessness of the unformed earth before God's creative ordering, as in the foundational phrase tohu wabohu (Gen 1:2). By extension, prophetic judgment can reduce a land back to this state: Jeremiah 4:23 deliberately echoes Genesis with the same paired formula, and Isaiah 34:11 measures Edom with 'the line of tohu.' French 'informe' and German 'wüst' preserve the sense of raw, unstructured matter awaiting divine shaping. EMPTINESS AND VANITY
en: formless, of-chaos | **es:** caos, de-desolación, desordenada | **fr:** informe, vide | **de:** Leere, wüst Gen 1:2; Isa 24:10; Isa 34:11; Jer 4:23

4. void, nothingness (2×) The void or nothingness over which God acts sovereignly — the empty expanse of Job 26:7 where God 'stretches the north over tohu,' and Isaiah 45:18 where God declares he did not create the earth as tohu but formed it to be inhabited. Spanish 'el vacío' and French 'vide' both capture this cosmic vacancy that stands as the backdrop to God's purposeful creation. EMPTINESS AND VANITY
en: emptiness, void | **es:** el-vacío, vacío | **fr:** vide, תהו | **de:** Leere, [תהו] Job 26:7; Isa 45:18

תְּהוֹם H8415 *Conj-w* (36×)

The deep, abyss — primordial waters, ocean depths, subterranean springs, or a metaphor for the unfathomable.

One of the most evocative words in the Hebrew Bible, appearing in the second verse of Genesis over the formless void. It names the vast, dark, uncharted waters — whether the primeval deep of creation (Gen 1:2), the catastrophic flood springs (Gen 7:11), the sea that God splits for Israel (Exod 15:5, 8), or the underground waters that bless the land (Deut 33:13). Spanish 'abismo' and French 'abîme' both descend from Greek 'abyssos,' itself the Septuagint's translation of this very word — showing how tehom shaped Western vocabulary for the fathomless. The word carries an undertone of awe: these waters belong to God alone to command, and even the deep 'trembles' at His voice (Ps 77:16).

1. ocean depths / deep waters (21×) The ocean depths and deep waters — vast bodies of water that God commands, divides, or through which He leads His people. This is the most frequent sense, covering the Red Sea crossing (Exod 15:5, 8), the flood narrative (Gen 7:11; 8:2), and the psalmist's recollection of God's power over the waters (Ps 77:16; 106:9). Spanish uniformly uses 'abismo(s),' French 'abîme,' and German 'Tiefe' — all pointing to overwhelming depth. Isaiah 63:13 and Psalm 106:9 use the rare articled form 'the deep,' suggesting a known, specific body of water in Israel's memory. ABYSS AND DEEP
en: deep, deeps, depths | **es:** Abismos, a-los-abismos, abismo | **fr:** abîme, dans-abîme, deeps | **de:** Tiefe, [תהום], [תהום] Gen 1:2; Gen 7:11; Gen 8:2; Gen 49:25; Exod 15:5

2. primordial cosmic deep (8×) The primordial cosmic deep — the watery chaos present before or at creation, sometimes personified or carrying mythological resonance. Genesis 1:2 places 'darkness over the face of the deep' before God speaks light into being. Psalm 104:6 recalls this moment: 'You covered it with the deep as with a garment.' Ezekiel 31:4, 15 draws on this imagery for Assyria's cosmic tree nourished by the deep. Job 28:14 has the deep itself speak: 'It is not in me' — a rare personification where the abyss testifies to the hiddenness of wisdom. ABYSS AND DEEP
en: the-deep, the-great | **es:** Abismo, El-abismo, abismo | **fr:** abîme | **de:** [תהום], der-Tiefe Job 28:14; Ps 104:6; Ezek 26:19; Ezek 31:4; Ezek 31:15

3. figurative abyss / metaphorical deep (4×) A figurative or metaphorical abyss — used comparatively for things beyond human fathoming. Psalm 36:6 declares God's judgments 'a great deep,' placing divine justice beyond mortal comprehension. Psalm 42:7's haunting 'deep calls to deep' uses the word as a metaphor for overwhelming sorrow cascading upon the psalmist. Psalm 78:15 recalls God splitting rocks to give water 'as from the great depths.' French 'comme abîme' and Spanish 'como abismos' preserve the simile structure in these passages. ABYSS AND DEEP
en: are-a-deep, deep, like-the-depths | **es:** Abismo, abismo, como-abismos | **fr:** abîme, comme-abîme | **de:** Tiefe, wie-der-Tiefe Ps 36:6; Ps 42:7; Ps 78:15

4. subterranean water source (3×) Subterranean water sources — underground springs and wells that rise from beneath the earth, often paired with blessings from heaven above. Genesis 49:25 and Deuteronomy 33:13 both set 'the deep crouching below' alongside 'heaven above' in patriarchal blessings over the land. Deuteronomy 8:7 describes the promised land as having 'depths springing forth in valleys and hills.' The multilingual glosses consistently attach conjunctions ('and-from-deep,' 'y-de-abismos'), reflecting the syntactic pairing with heavenly blessings. Psalm 71:20 extends this to restoration: 'from the depths of the earth you will bring me up again.' ABYSS AND DEEP
en: and-deeps, and-from-deep, and-from-the-depths-of | **es:** y-de-abismos-de, y-de-manantiales, y-del-abismo | **fr:** et-de-abîme, et-de-profond, et-deeps | **de:** und-deeps, und-von-dem-Tiefe-, und-von-tief Deut 8:7; Deut 33:13; Ps 71:20

תְּהִלָּה H8416 *N-fp* (58×)

Praise, song of praise, or renown; verbal and musical celebration of God's character, deeds, and the fame they confer.

Tehillah is the word that names the entire book of Psalms in Hebrew (Sefer Tehillim). It moves fluidly between the act of praising, the song that carries the praise, and the renown that results from it. When Moses declares that God is 'your praise' (Deut 10:21), he means both the object of worship and the source of Israel's fame. Jeremiah uses it differently — nations become 'a praise' or lose their praise as God exalts or judges. The multilingual glosses reveal this breadth: Spanish alabanza and German Lobpreis cover both the act and the product, while French louange captures the warm vocal quality the Hebrew implies.

1. praise, act of praising (45×) The act or expression of praising God, encompassing verbal declarations, liturgical worship, and personal adoration. This dominant sense (45 occurrences) appears with every pronominal suffix — 'my praise,' 'your praise,' 'his praise' — showing that praise in Hebrew is always relational. Key passages include the call to 'declare his praise' (Isa 42:10) and Nehemiah's great assembly of praise (Neh 12:46). German Lobpreis and French louange both underscore the active, vocal nature of this sense. PRAISE AND RENOWN
en: His-praise, Praise, Your-praise | **es:** Alabanza, alabanza, por-alabanza | **fr:** louange, sa-louange | **de:** Lobpreis, [תהלה], dein-Lobpreis Deut 10:21; 1Chr 16:35; 2Chr 20:22; Neh 9:5; Neh 12:46

2. renown, fame, praiseworthy quality (7×) Renown, fame, or the quality of being praiseworthy, often in the construction letehillah ('for a praise'). Deuteronomy 26:19 promises Israel will be set 'for a praise' above all nations — meaning as a source of worldwide renown. Jeremiah inverts this: Moab's tehillah is silenced (48:2), Babylon the 'praise of the whole earth' is seized (51:41). Spanish para alabanza and French pour louange capture this resultative sense well, showing that praise can become a public standing. **PRAISE AND RENOWN**
en: and-for-a-praise, and-for-praise, for-a-praise | **es:** alabanza-de, para-alabanza, y-para-alabanza | **fr:** [לתהלה], et-louange, et-pour-louange | **de:** Lobpreis, [ולתהלה], [לתהלה] Deut 26:19; Jer 13:11; Jer 33:9; Jer 48:2; Jer 51:41

3. songs of praise, hymns (6×) Specific compositions or hymns of praise, typically appearing in the plural tehillot. Exodus 15:11 asks 'who is like you, majestic in praises?' — referring to God's praiseworthy deeds recounted in song. Psalm 22:3 places God as 'enthroned on the praises of Israel,' treating these hymns as the very seat of divine presence. The plural form signals concrete literary or liturgical works rather than the abstract act of praising. **PRAISE AND RENOWN**
en: and-praises-of, on-the-praises-of, praises | **es:** alabanzas, alabanzas-de, las-alabanzas-de | **fr:** et-louange, louange, praises | **de:** Lobpreis, auf-der-Lobpreis-, dein-Lobpreis Exod 15:11; Ps 9:14; Ps 22:3; Ps 78:4; Isa 60:6

תְּהֹלָה H8417 *N-fs* (1×)
error, folly — mistake or moral failing, possibly in Job 4:18 (though text is uncertain)
This noun appears in Job 4:18, though the text is disputed. Eliphaz claims God 'charges his angels with error' or folly. If the reading is correct, the noun means a mistake or moral failing—even celestial beings are not beyond reproach before God. However, many scholars prefer the reading 'untrustworthiness' (tiphlah), and textual variants suggest early confusion. Either way, the verse affirms God's transcendent holiness.

(1×) A disputed noun in Job 4:18, possibly meaning 'error' or 'folly' that God finds even in his angels. BDB notes connection to an Ethiopian root for wandering or roving, suggesting moral deviation. However, textual variants and the alternative reading 'untrustworthiness' caution against certainty. The verse's point remains: if even angels are imperfect before God, how much more are mortals? **FOLLY AND FOOLISHNESS**
en: error | **es:** locura | **fr:** תהלה | **de:** [תהלה] Job 4:18

תַּהֲלוּכָה H8418 *Conj-w / N-fp* (1×)
processions — formal, ceremonial marches, particularly for worship and dedication
This plural noun denotes processions or formal marches. Nehemiah 12:31 describes two 'thanksgiving processions' at the dedication of Jerusalem's rebuilt wall. These processions moved in opposite directions atop the wall, with choirs, musicians, and leaders publicly celebrating God's protection. The word emphasizes organized, ceremonial movement for religious purposes—worship made visible and communal. Such processions embodied Israel's identity as a people gathered around Yahweh.

(1×) The plural noun in Nehemiah 12:31 means 'processions,' specifically the two thanksgiving processions organized for the wall dedication. The root suggests walking or movement, here formalized into ceremonial marches with liturgical purpose. The dual processions moving in opposite directions created a dramatic, comprehensive celebration encircling the city, making worship a public, spatial, and auditory event. **CONDUCT AND WALKING**
en: and-processions | **es:** y-procesiones | **fr:** [ותהלכת] | **de:** [ותהלכת] Neh 12:31

תַּהְפֻּכָה H8419 *Prep-b / N-fpc* (10×)
Perversity, crookedness — morally twisted speech, conduct, or character, used almost exclusively in Proverbs
This noun, always plural in form, describes what is morally twisted, distorted, or turned upside down — the opposite of straightforward integrity. Proverbs deploys it as a concentrated vocabulary of moral corruption: perverse speech (Prov 2:12; 10:31-32; 23:33), a 'man of perversity' who sows discord (Prov 16:28), and the devising of crooked schemes (Prov 6:14; 16:30). The word's single appearance outside Proverbs is in Moses' Song (Deut 32:20), where Israel is called a 'generation of perversity' — faithless children in whom there is no steadfastness. The root suggests a fundamental inversion of what is right.

perversity / crookedness (10×) Perversity or moral crookedness, always in the plural (tahpukhot), denoting twisted speech, devious conduct, or warped character. Nearly all occurrences cluster in Proverbs, where it describes perverse utterances (Prov 2:12; 10:31-32; 23:33), a tongue of perversity (Prov 10:31), a mouth of perversity (Prov 8:13), a man of perversity who stirs up strife (Prov 16:28, 30), and evil devices (Prov 6:14). The sole non-Proverbial use in Deuteronomy 32:20 labels Israel a 'generation of perversity.' Spanish 'perversidades' and French 'perversité' directly mirror the Hebrew sense of fundamental moral inversion. **PERVERSITY CROOKEDNESS**
en: in-the-perversity-of, perverse-things, perversions | **es:** Perversidades, de-perversidades, en-las-perversidades-de | **fr:** dans-perversité, perversions, perversité | **de:** Verkehrtheit, in-Verkehrtheit, perversions Deut 32:20; Prov 2:12; Prov 2:14; Prov 6:14; Prov 8:13

תָּו H8420 *N-msc / 1cs* (3×)
mark, sign (visible symbol for identification or exemption)
This noun denotes a mark or sign, either written/inscribed or made on the body. Job 31:35 uses it for Job's 'mark' or signature—his written attestation or sealed document proving his integrity. Ezekiel 9:4 and 9:6 use it for the mark placed on the foreheads of the righteous in Jerusalem, exempting them from the coming judgment: 'set a mark on the foreheads of the men who sigh and groan over all the abominations.' The protective mark distinguishes the faithful from the idolatrous, ensuring the destroying angels spare them. The imagery influenced later apocalyptic symbolism of sealing God's servants.

(3×) A visible mark for identification or protection. Job 31:35 desires 'my mark' (signature/seal) on a written indictment so Job could wear it proudly—his attestation of innocence. Ezekiel 9:4 commands placing 'a mark' (tav—perhaps literally the letter tau, shaped like X or +) on foreheads of the faithful. Ezekiel 9:6 instructs the destroyers not to touch anyone with 'the mark.' The multilingual glosses ('marca,' 'mark,' 'señal') confirm this involves a visible sign that identifies, protects, or authenticates—whether written signature or inscribed symbol. **SIGNS AND BANNERS**
en: mark, my-mark, the-mark | **es:** la-marca, marca, mi-señal | **fr:** marque, mon-תוי-moi | **de:** [התו], [תו], [תוי] Job 31:35; Ezek 9:4; Ezek 9:6

תּוּב H8421 *V-Qal-Imperf-3ms* (8×)
To return, come back (Aramaic); in Haf'el, to restore, give back, or reply
An Aramaic verb equivalent to Hebrew shuv, appearing exclusively in Daniel and Ezra. In the Pe'al (Qal) stem it describes the poignant return of Nebuchadnezzar's reason and royal splendor after his period of madness (Dan 4:34, 36). The Haf'el (causative) stem broadens into two functions: restoring physical objects — as when Cyrus decrees that temple vessels be returned to Jerusalem (Ezra 6:5) — and returning a verbal answer or reply (Ezra 5:5, 11; Dan 2:14; 3:16).

1. return, give back, restore (Hifil) (5×) The Haf'el (causative) stem encompassing both 'to restore, return objects' and 'to return an answer, reply.' Ezra 6:5 commands that the gold and silver vessels of the temple be restored to their place. Ezra 5:5 and 5:11 describe the Jewish elders returning an answer to the Persian governor. Daniel 2:14 has Daniel returning a prudent counsel, and in 3:16 the three companions return their bold reply to Nebuchadnezzar. Spanish 'devolvieron' (gave back) and 'responderte' (reply to you) reflect both sub-senses. **RETURNING AND RESTORING**
en: let-them-be-restored, returned, returned-to-us | **es:** devolvieran, nos-

devolvieron, responderte | **fr:** [התיבונא], [יהתיבון], [יתיבון] | **de:** [התיב], [התיבונא], [יהתיבון] Ezra 5:5; Ezra 5:11; Ezra 6:5; Dan 2:14; Dan 3:16

2. return, come back (Qal) (3×) The Pe'al (Qal) intransitive sense: to return, come back. All three occurrences cluster in Daniel 4, describing the restoration of Nebuchadnezzar after divine judgment — his reason returned to him (v. 34), and his brightness and royal splendor returned (v. 36). The Syriac cognate tuv and Hebrew shuv share this basic meaning. Spanish 'volvio' (he returned) and French 'retourner' capture the sense of conditions being restored to their former state. **RETURNING AND RESTORING**

en: returned | **es:** volvieron, volvió | **fr:** retourner | **de:** [יתוב] Dan 4:34; Dan 4:36

תּוּבַל H8422 *N-proper-fs* (8×)

Tubal: a son of Japheth and the people or region descended from him, located in eastern Asia Minor, often paired with Meshech.

A proper noun identifying both a son of Japheth in the Table of Nations and the people or territory associated with him, generally located in eastern Anatolia near ancient Cappadocia. Tubal appears in the genealogies of Genesis 10:2 and 1 Chronicles 1:5 alongside his brothers Magog, Madai, Javan, and Meshech. In Ezekiel, Tubal and Meshech are consistently paired as trading peoples who exported slaves and bronze vessels (Ezek 27:13), as fallen warriors in Sheol (Ezek 32:26), and as allies of Gog in the great eschatological conflict (Ezek 38:2-3; 39:1). Isaiah 66:19 lists Tubal among distant nations to whom God's glory will be proclaimed.

Tubal (proper noun, people/region) (8×) The proper noun Tubal (תּוּבַל), referring to a Japhethite people and their territory in eastern Asia Minor, identified with the Assyrian Tabalu (roughly Cappadocia). Genealogically, Tubal is a son of Japheth (Gen 10:2 = 1 Chr 1:5), regularly listed alongside Meshech, with whom he forms a near-formulaic pair in prophetic literature. Ezekiel portrays Tubal-Meshech as merchants dealing in slaves and bronze (Ezek 27:13), as a nation whose slain warriors lie in Sheol (Ezek 32:26), and as the people of Gog's confederation in the apocalyptic battle (Ezek 38:2-3; 39:1). Isaiah 66:19 includes Tubal among far-flung nations receiving God's revelation. The German glosses show some confusion with tevel ('world'), but all other traditions—English 'Tubal,' Spanish 'Tubal,' French 'Tubal'—correctly treat this as a proper noun. **NATIONS AND PEOPLES**

en: Tubal, Tuval, and-Tubal | **es:** Tubal, y-Tubal, y-Tubal. | **fr:** Tubal, et-Tubal, monde | **de:** Erdkreis, [ותבל], [תבל] Gen 10:2; 1Chr 1:5; Isa 66:19; Ezek 27:13; Ezek 32:26

תּוּבַל H8423 *N-proper-ms* (2×)

Tubal-Cain (first metalworker in Genesis 4, descendant of Cain)

Tubal-Cain appears only in Genesis 4:22, where he's identified as 'the forger of all implements of bronze and iron'—the first metalworker in biblical genealogy. He belongs to the line of Cain, specifically the seventh generation: son of Lamech and Zillah, half-brother to Jabal (first herdsman) and Jubal (first musician). His name compounds two elements, possibly meaning 'Tubal the smith.' The verse credits him with originating metallurgy, a crucial technological advance that enabled both agricultural tools and weapons. His sister was Naamah.

(2×) The name occurs twice in the same verse (Genesis 4:22), once in introduction and once possessively. All translations preserve the compound name structure: English 'Tubal-Cain,' Spanish 'Tuval-Caín,' French 'Tuval-Caïn,' German 'Tubal-Kain.' The consistency across languages reflects recognition of this as a significant proper name in human cultural history according to the biblical record, marking the origin of metalwork. **CAIN PROPER NAME**

en: Tuval-Qayin | **es:** Tuval-Caín | **fr:** Tuval-Caïn | **de:** Tubal-Kain, Tubal-Kains Gen 4:22

תּוּגָה H8424 *N-fsc* (4×)

grief, sorrow; emotional pain or heaviness of heart, often contrasted with joy in wisdom literature

This noun refers to grief or sorrow—emotional pain and heaviness. Psalm 119:28 cries out, 'My soul melts away for sorrow.' Proverbs uses it in wisdom contrasts: 'A wise son makes a glad father, but a foolish son is a grief to his mother' (10:1). Proverbs 14:13 observes that 'even in laughter the heart may ache, and the end of joy may be grief.' Proverbs 17:21 notes that 'the father of a fool has no joy' (literally, 'does not rejoice unto sorrow'). The multilingual glosses (Spanish tristeza, French chagrin) confirm this as sorrow/grief. Wisdom literature recognizes grief as joy's shadow—the pain of folly, loss, and life's disappointments. Even laughter cannot fully banish it; it lurks beneath the surface of human experience.

(4×) Grief, sorrow, or emotional pain. The psalmist's soul melts from sorrow (Ps 119:28). A foolish son brings grief to parents (Prov 10:1, 17:21). Even laughter may conceal inner grief (Prov 14:13). Wisdom literature treats grief as joy's counterpart—the inevitable accompaniment of life in a broken world. Foolish children, life's disappointments, and awareness of mortality all produce this heaviness. The term captures emotional pain that weighs down the heart, distinct from mere sadness—a deep, melting sorrow. **GRIEF AND SORROW**

en: for-grief, from-sorrow, is-grief | **es:** de-tristeza, para-tristeza, tristeza | **fr:** de-chagrin, à-תוגה ,לתוגה | **de:** [לתוגה], [תוגה], [תוגת] Ps 119:28; Prov 10:1; Prov 14:13; Prov 17:21

תֹּגַרְמָה H8425 *Conj-w | N-proper-ms* (4×)

Togarmah; name of a northern territory/people in Armenia or Asia Minor, descended from Japheth

This geographical and ethnic name refers to a northern territory, likely in Armenia or northwestern Asia Minor. Genesis 10:3 lists Togarmah as a descendant of Gomer (Japheth's line) in the Table of Nations. 1 Chronicles 1:6 repeats the genealogy. Ezekiel 27:14 mentions 'Beth-togarmah' (house of Togarmah) as trading horses, war horses, and mules to Tyre. Ezekiel 38:6 includes Togarmah from the far north among Gog's allies. The multilingual glosses show transliteration (Spanish Togarma/Togarmah, French/German variations). Ancient sources associate this with Armenian territory. In Ezekiel's cosmic geography, Togarmah represents the distant north—the edge of the known world, source of prized horses and allied with apocalyptic enemies.

(4×) A northern territory/people, probably in Armenia or Asia Minor, descended from Japheth through Gomer (Gen 10:3, 1 Chr 1:6). Known for trading horses and mules to Tyre (Ezek 27:14). Appears among Gog's northern allies in eschatological prophecy (Ezek 38:6). The name evokes the far north in Israel's geographical imagination—a remote region producing war horses, representing the distant reaches from which apocalyptic threats emerge. Ancient interpreters identified it with Armenian territory. **PROPER NAMES (PERSONAL)**

en: Togarmah, and-Togarmah | **es:** Togarma, Togarmah,, y-Togarma | **fr:** Taw, et-Togarma, et-Togarmah | **de:** [וחוגרמה], [תוגרמה], und-Togarma Gen 10:3; 1Chr 1:6; Ezek 27:14; Ezek 38:6

תּוֹדָה H8426 *Prep-b | N-fs* (32×)

Thanksgiving, praise, or confession offered to God; also a thank offering or a thanksgiving choir in procession.

Derived from the verb yadah ('to give thanks, confess'), todah spans the full arc from inner gratitude to outward ritual. At its heart it means acknowledging God's goodness — whether through praise songs in the temple (Ps 100:4), a sacrificial peace offering presented with gratitude (Lev 7:12), or a formal confession of sin (Josh 7:19). Nehemiah 12 introduces a vivid specialized use: two thanksgiving choirs processing in opposite directions atop Jerusalem's newly rebuilt walls. Spanish acción de gracias and French action de grâce both mirror the compound idea of 'an act of thanks,' while German Danklied ('thanksgiving song') highlights the liturgical dimension.

1. thanksgiving, praise, gratitude (23×) The abstract expression of thanksgiving or praise directed toward God, the dominant sense across the Hebrew Bible. It appears in psalmic worship (Ps 26:7, 'the voice of thanksgiving'), liturgical instruction (Ps 95:2, paired with songs), and prophetic promise (Isa 51:3, thanksgiving

paired with the sound of music). French action de grâces and Spanish acción de gracias both capture the formal, declarative quality — this is not quiet gratitude but voiced, public praise. **THANKSGIVING AND GRATITUDE**

en: and-thanksgiving, thanksgiving, the-thanksgiving-of | **es:** accion-de-gracias, acción-de-gracias, acción-de-gracias-de | **fr:** action-de-grâce, action-de-grâces, dans-action-de-grâces | **de:** Danklied, [ותודה], [תודה] Lev 7:12; Lev 7:13; Lev 7:15; Lev 22:29

2. thank offering, sacrifice of thanksgiving (4×) A concrete sacrificial offering given in thanksgiving, part of the shelamim (peace offering) system outlined in Leviticus 7:12–15. The thank offering was accompanied by unleavened cakes and eaten the same day. In 2 Chronicles 29:31, Hezekiah invites the assembly to bring thank offerings after the temple's purification. Amos 4:5 uses it with biting irony — Israel loves to announce their thank offerings publicly while their hearts remain far from God. **THANKSGIVING AND GRATITUDE**

en: and-thank-offerings, thank-offerings, thanksgiving | **es:** acciones-de-gracias, ofrenda-de-acción-de-gracias, y-ofrendas-de-acción-de-gracias | **fr:** action-de-grâce, action-de-grâces, et-action-de-grâces | **de:** Danklied, [ותודות], [תודה] 2Chr 29:31; Ps 56:12; Amos 4:5

3. thanksgiving choir or procession (3×) A specialized liturgical sense: a thanksgiving choir or processional group. Nehemiah 12:31, 38, and 40 describe two great todah processions walking in opposite directions on the walls of Jerusalem during the dedication ceremony. The word here denotes the organized group of singers and musicians, not the abstract concept. This concrete, communal usage grew naturally from the worship context of the primary sense. **THANKSGIVING AND GRATITUDE**

en: and-the-thanksgiving-choir, thanksgiving-choirs, the-thanksgiving-choirs | **es:** Y-el-coro-de-gracias, coros-de-gracias, los-coros-de-gracias | **fr:** action-de-grâces, et-action-de-grâces | **de:** [והתודה], [והתודה], [תודת] Neh 12:31; Neh 12:38; Neh 12:40

4. confession, acknowledgment (2×) Confession or public acknowledgment of wrongdoing, closely tied to the verb yadah in its confessional usage. In Joshua 7:19, Joshua urges Achan to 'give todah to the LORD' by confessing what he has done. Ezra 10:11 similarly calls for todah — acknowledgment of sin regarding foreign marriages. Some English versions render 'confession' here, while French and German translations sometimes retain the broader 'thanksgiving' sense, obscuring this penitential dimension. **CONFESSION AND PRAISE**

en: confession | **es:** confesión | **fr:** action-de-grâces, confession | **de:** [תודה], confession Josh 7:19; Ezra 10:11

תָּוָה H8427 *Conj-w / V-Hifil-ConjPerf-2ms* (3×)

mark, scribble (make marks on a surface)

This denominative verb means to make marks or set a mark, derived from the noun 'tav' (mark). 1 Samuel 21:14 describes David feigning madness before Achish: he 'scribbled on the doors of the gate' and let saliva run down his beard (though textual variants and alternative readings exist—some suggest 'drummed'). Ezekiel 9:4 uses the Hiphil with cognate accusative: 'set a mark upon' the foreheads of the faithful—actively inscribe the protective sign. The contexts involve either erratic marking (David's fake madness) or purposeful signing (divine protection). The root connects to the letter tav and the concept of making visible signs.

(3×) Make marks or inscribe a sign. 1 Samuel 21:14 (with Ketiv-Qere variant) describes David 'scribbling' on the gate doors as part of his insanity act (though textual difficulties exist—some read 'drummed' instead). Ezekiel 9:4 commands the scribe-angel 'mark a mark' (cognate accusative) on the foreheads of the righteous—actively inscribe the protective tav. The multilingual glosses ('garabateaba,' 'scribbled,' 'marcarás') confirm this involves making visible marks, whether purposeful (divine sealing) or chaotic (feigned madness). **ENGRAVING AND INSCRIBING**

en: [and-he-scribbled], and-he-scribbled, and-you-shall-mark | **es:** (Qeré), y-garabateaba, y-marcarás | **fr:** [and-il-scribbled], et-il-scribbled, et-marquer | **de:** [and-er-scribbled], [והתורית] 1Sam 21:14; Ezek 9:4

תָּוָה H8428 *V-Hifil-Perf-3cp* (1×)

pained, provoked — to cause grief or vexation, used of Israel testing God

This Hiphil verb means to pain, wound, or provoke in Psalm 78:41. The verse says Israel 'pained the Holy One of Israel' through repeated testing and unbelief. The root relates to Aramaic words for repentance or grief, suggesting they caused God sorrow or vexation. The parallel verb is 'tested,' emphasizing Israel's rebellious probing of God's patience. The anthropopathic language (God being pained) underscores the relational dimension of covenant unfaithfulness.

(1×) The Hiphil perfect (third plural) in Psalm 78:41 means 'they pained' or 'provoked' the Holy One of Israel. The root connects to Aramaic terms for grief and repentance, here used causatively: they caused God pain through unbelief. The Septuagint renders 'they provoked,' capturing the vexation. This anthropopathic language portrays covenant violation as wounding God, not merely breaking an abstract law. **PAIN AND SUFFERING**

en: they-provoked | **es:** limitaron | **fr:** le-affliger | **de:** sie-provoked Ps 78:41

תְּוַה H8429 *V-Qal-Perf-3ms* (1×)

astonished, alarmed — to be startled or filled with wonder, particularly at a miraculous event

This Aramaic verb means to be startled or astonished. In Daniel 3:24, Nebuchadnezzar 'was astonished' when he saw four men walking in the fiery furnace instead of the three he had thrown in. The verb captures his shocked amazement at the miraculous preservation and the mysterious fourth figure. The king's astonishment becomes the narrative hinge, leading to his acknowledgment of the God of Shadrach, Meshach, and Abednego.

(1×) An Aramaic perfect verb (third masculine singular) in Daniel 3:24, meaning 'he was astonished' or 'alarmed.' Nebuchadnezzar's startled reaction to seeing four figures in the furnace drives the narrative forward. The verb emphasizes sudden, overwhelming surprise at the impossible—three bound men not only alive but walking freely, accompanied by a fourth divine figure. His astonishment opens the way for theological recognition. **AMAZEMENT AND ASTONISHMENT**

en: was-astonished | **es:** se-asombró | **fr:** surpris | **de:** [תוה] Dan 3:24

תֹּוחַ H8430 *N-proper-ms* (1×)

Toach/Tohu — personal name of an ancestor of Samuel, variant spelling of Tohu in 1 Samuel 1:1

Toach appears in 1 Chronicles 6:34 as an ancestor of Samuel the prophet, corresponding to Tohu in 1 Samuel 1:1. The variation reflects different textual traditions or dialectal pronunciation. Genealogies served to establish legitimacy—Samuel's Levitical ancestry validated his priestly functions despite not being from Aaron's line. The Septuagint shows further variation, common in proper names across manuscripts.

(1×) A personal name in 1 Chronicles 6:34 within Samuel's genealogy. The parallel text (1 Samuel 1:1) has 'Tohu,' demonstrating common variation in proper names. The individual's significance lies entirely in his ancestral connection to Samuel, establishing the prophet's Levitical lineage. Multilingual versions simply transliterate, as is standard for proper names. **PROPER NAMES (PERSONAL)**

en: Toach | **es:** Toaj | **fr:** [תוח] | **de:** [תוח] 1Chr 6:34

תּוֹחֶלֶת H8431 *N-fsc / 1cs* (6×)

Hope, expectation; an abstract noun denoting anticipated outcome, whether fulfilled, deferred, or lost.

Derived from the root yahal ('to wait, hope'), this noun captures the quality of expectant waiting and its anticipated outcome. Proverbs 13:12 offers its most memorable use: 'Hope deferred makes the heart sick' – a line that resonates across cultures. The word spans the range from confident expectation (Ps 39:7, 'my hope is in you') to the dashed expectations of the wicked (Prov 10:28; 11:7).

In Lamentations 3:18, the poet cries that his endurance and hope have perished, reaching the nadir of despair. Spanish esperanza and French espérance both reflect the warm, forward-looking quality of this term.

hope, expectation (6×) Hope or expectation as an anticipated outcome, whether positive or negative. In Psalm 39:7, the psalmist directs his hope toward God alone. Proverbs 13:12 pairs deferred hope with heartsickness, while Proverbs 10:28 and 11:7 contrast the gladness of righteous expectation with the perishing hope of the wicked. Lamentations 3:18 represents its darkest use, where hope itself seems to have died. Job 41:9 applies it ironically to the futile expectation of subduing Leviathan. Spanish esperanza and French espérance consistently render the warm, anticipatory quality of this noun across all occurrences. **HOPE (ABSTRACT NOUN)**
en: and-my-hope, and-the-expectation-of, his-hope | **es:** Esperanza, esperanza-de, mi-esperanza | **fr:** [ותוחלתי], espérance, et-ותוחלת | **de:** [ותוחלת], [ותוחלתי], [תוחלת] Job 41:9; Ps 39:7; Prov 10:28; Prov 11:7; Prov 13:12

תָּוֶךְ H8432 *N-msc / 3ms* (420×)

Midst, middle, center; spatially the central region; relationally 'among' persons or peoples; the interior or midpoint.

Tavekh is one of those quiet, structural words that appears everywhere yet shapes meaning profoundly. It places things at the center of spaces, peoples, and events — from the tree 'in the midst of the garden' (Gen 2:9) to God dwelling 'among' his people (Exod 25:8). Nearly always governed by a preposition (be-tokh 'in the midst of,' mi-tokh 'from the midst of,' el-tokh 'into the midst of'), it functions less as an independent noun and more as a relational anchor. The multilingual evidence reveals a telling split: when the referent is spatial, Arabic uses wasat and Korean 가운데, but when the referent is a community of persons, Arabic shifts to bayn ('among/between') and Korean to 중 (jung), showing that the spatial and social senses are genuinely distinct even though Hebrew uses the same word for both.

1. midst/middle of (spatial-locative) (335×) The core spatial-locative sense: the middle region or central area of a place, land, body of water, fire, or other physical space. At 335 occurrences this is the overwhelming default. The firmament divides waters 'in the midst of' the waters (Gen 1:6); Abraham walks 'in the midst of' the pieces of the covenant sacrifice (Gen 15:17); Israel passes through 'the midst of the sea' (Exod 14:22). Arabic wasat, Korean 가운데, and German Mitte/inmitten all map cleanly to this central-region meaning. The sense is always relational — tavekh requires a genitive or pronominal suffix specifying what space is being centered. **GEOGRAPHY AND SPACE**
en: in-midst-of, into-midst-of | **es:** en-medio-de, en-medio-de- | **fr:** dans-milieu-de | **de:** in-Mitte-von, in-der-Mitte, inmitten Gen 1:6; Gen 2:9; Gen 3:8; Gen 9:21; Gen 18:24

2. among, in the community of (65×) The interpersonal or communal sense: 'among' a group of people, nations, or living beings. Distinguished from the spatial sense by foregrounding social presence rather than physical geometry — God dwelling 'among' Israel (Exod 25:8; 29:46), foreign gods 'among' the household (Gen 35:2), or a sojourner living 'among' the people (Exod 12:49). Arabic consistently shifts to bayn ('between, among') here rather than wasat, and Korean uses 중 (jung, 'among') rather than the spatial 가운데, confirming this as a cross-linguistically recognized semantic boundary. The 65 occurrences in this cluster are concentrated in Pentateuchal legislation about communal purity and divine presence. **GEOGRAPHY AND SPACE**
en: among-them, in-midst-of-them, in-their-midst | **es:** en-medio-de-ellos, entre-ellos | **fr:** dans-leur-midst, dans-leur-milieu, dans-leur-milieu-eux | **de:** Mitte, in-ihr-Mitte, in-ihrer-Mitte Gen 23:9; Gen 35:2; Exod 12:49; Exod 25:8; Exod 29:46

3. interior, inside, within (12×) The interior or inside of a single enclosed entity — a body, a vessel, a person's inner being — where the meaning is 'within' rather than 'in the center of.' A clay vessel's contents are unclean 'within it' (Lev 11:33); Gideon's men carry torches 'inside' jars (Judg 7:16); the psalmist's heart melts 'within me' (Ps 22:14). Arabic renders these with dakhil ('inside, interior') rather than wasat, and Korean uses 안 (an, 'inside') or 속 (sok, 'interior'), both selecting containment vocabulary rather than centrality vocabulary. Only 12 occurrences, but the semantic shift from open-space center to enclosed-container interior is real. **GEOGRAPHY AND SPACE**
en: in-its-midst, in-midst-of, in-the-midst-of | **es:** dentro-de-mí, en-medio, en-medio-de | **fr:** dans-milieu, dans-son-midst, milieu | **de:** Mitte, Mitte-, [תוכך] Lev 11:33; Judg 7:16; Ps 22:14; Ps 22:22

4. midpoint, the middle (absolute) (8×) The definite, absolute midpoint or center of an object or structure, used with the article or absolutely to identify a specific location rather than a relational 'midst of X.' Abraham cut the covenant animals 'in the middle' (Gen 15:10, ba-tavekh used absolutely); the city stands 'in the middle' of a measured area (Num 35:5); the 'middle pillars' of the temple in Judges 16:29 use the articular form ha-tavekh. Arabic employs the definite al-wasat and Korean 한가운데 ('the very center') to render this pointed, article-bearing usage. Only 8 occurrences, but the absolute or articular construction marks a genuine shift from relational 'midst' to locatable 'midpoint.' **GEOGRAPHY AND SPACE**
en: and-middle-its, in-the-middle, in-the-midst | **es:** el-medio, en-el-medio, en-medio | **fr:** au-milieu-de, dans-le-middle, dans-le-milieu | **de:** Mitte, [ותוכו], der-middle Gen 15:10; Num 35:5; Josh 8:22; Judg 15:4; Judg 16:29

תּוֹכֵחָה H8433a *N-fp* (4×)

rebuke, correction, reproof; sharp words of correction or punishment, whether divine or human

This noun refers to rebuke or correction—sharp, corrective words. 2 Kings 19:3 and Isaiah 37:3 use it in the identical phrase describing Jerusalem's crisis: 'This day is a day of distress, of rebuke, and of disgrace.' Hosea 5:9 warns that 'Ephraim shall become a desolation in the day of rebuke.' Psalm 149:7 calls for executing 'vengeance on the nations and rebukes on the peoples.' The multilingual glosses (Spanish reprensión/castigos, French reproche, German rebuke) confirm the corrective sense. This is not gentle guidance but sharp correction —God's rebuke that accompanies judgment, or the punishments executed on rebellious nations. It combines verbal reproof with enacted consequences, words that wound and purify.

(4×) Rebuke, correction, or sharp reproof. Describes days of crisis and divine correction (2 Kgs 19:3, Isa 37:3, Hos 5:9)—times when God's corrective judgment falls. Psalm 149:7 speaks of executing rebukes/punishments on nations. This is correction that cuts—not gentle admonition but sharp words accompanying divine judgment. The term combines verbal rebuke with enacted punishment, emphasizing the painful but necessary nature of God's corrective discipline on wayward peoples. **REPROOF REBUKE ARGUMENT**
en: and-rebuke, rebuke, rebukes | **es:** castigos, reprensión, y-de-reproche | **fr:** [ותוכחה], et-rebuke, reproche | **de:** [ותוכחה], [תוכחה], rebukes 2Kgs 19:3; Ps 149:7; Isa 37:3; Hos 5:9

תּוֹכַחַת H8433b *Conj-w* (24×)

Reproof, correction, or reasoned argument; verbal rebuke aimed at moral reform or a formal complaint lodged before God.

A richly textured Hebrew noun covering the spectrum from wise counsel's sharp edge to the formal arguments of a sufferer before God. In Proverbs, it appears repeatedly alongside musar (discipline), painting reproof as the indispensable companion of moral formation — 'reproofs of instruction are the way of life' (Prov 6:23). Yet in Job and Habakkuk, the same word takes on a forensic quality: Job marshals his tokachath as a legal brief before the Almighty (Job 23:4), and Habakkuk stations himself on the watchtower to hear God's response to his complaint (Hab 2:1). Spanish 'reprensión' and 'argumentos,' German 'Zurechtweisung' and 'arguments,' all reflect this double register of correction and disputation.

1. reproof, rebuke, correction (21×) Verbal reproof, rebuke, or corrective discipline — the stern but life-giving word of a parent, sage, or God that calls the hearer back to the right path. Proverbs clusters this sense heavily: paired with musar in Prov 3:11, 12:1, 15:5, and standing as the hallmark of wisdom's voice in Prov 1:23, 25. Multilingual glosses converge on correction language — Spanish

'represión/castigos,' French 'reproche,' German 'Zurechtweisung' — confirming a unified concept of formative rebuke. Ps 73:14 extends the idea to God's chastening of the psalmist. **REPROOF REBUKE ARGUMENT**

en: His-reproof, and-in-rebukes-of, and-my-chastening | **es:** Con-castigos, a-mi-represión, con-represiones-de | **fr:** [בתוכחות], [ובתכחות], dans-reproche | **de:** Zurechtweisung, [בתוכחות], [בתוכחתו] Job 13:6; Ps 39:11; Ps 73:14; Prov 1:23; Prov 1:25

2. argument, complaint, case (3×) A legal or forensic argument, a reasoned complaint or case presented in formal disputation before God. Job 23:4 is the paradigm: 'I would fill my mouth with arguments,' where tokachath denotes structured reasoning rather than moral correction. Ps 38:14 similarly uses it for the sufferer's case, and Hab 2:1 frames the prophet waiting to hear God's reply to his tokachath. Spanish 'argumentos/réplicas' and German 'arguments' distinguish this forensic register from the wisdom-correction sense. **REPROOF REBUKE ARGUMENT**

en: arguments, my-complaint, with-arguments | **es:** de-argumentos., mi-represión, réplicas | **fr:** [תוכחתי], reproche, réprimande | **de:** [תוכחות], [תוכחתי], arguments Job 23:4; Ps 38:14; Hab 2:1

תּוֹלָד H8434 *Conj-w* (1×)

Tolad — place name in Simeon's territory, possibly identical with Eltolad

Tolad appears in 1 Chronicles 4:29 as a town in Simeon's inheritance. It may be the same as Eltolad mentioned in Joshua 15:30 and 19:4, with a shortened form of the name. The Septuagint shows textual variation. Simeonite towns were actually within Judah's larger territory, reflecting Simeon's absorption into Judah. These town lists preserve ancient territorial memory even after political realities shifted.

(1×) A place name in 1 Chronicles 4:29, listed among Simeonite towns. Scholars identify it with Eltolad from Joshua, suggesting 'Tolad' is a shortened form. The conjunction 'and in Tolad' links it to a series of settlements. Geographical precision in genealogical lists served both historical memory and potential land claims, especially important for tribes like Simeon that lacked clearly defined borders. **GEOGRAPHY AND SPACE**

en: and-in-Tolad | **es:** y-en-Tolad | **fr:** [ובתולד] | **de:** [ובתולד] 1Chr 4:29

תּוֹלְדוֹת H8435 *Prep-l / N-fpc / 3ms* (39×)

Generations, genealogical account — family descent records; structural formula of Genesis ('these are the toledot of...')

A feminine plural noun from the root y-l-d ('to bear, beget'), always appearing in the plural toledot. It serves as the backbone architecture of Genesis, introducing ten major sections with the formula 'these are the generations of...' (Gen 2:4; 5:1; 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1; 37:2). Beyond Genesis, toledot structures census lists (Num 1:20ff), priestly genealogies (Exod 6:16, 19; 28:10), and Chronicler genealogies (1 Chr 5:7; 7:2, 4, 9). The word encompasses both the act of generation and its written record — history as the unfolding of family lines under divine providence.

generations / genealogical record (39×) Genealogical account or record of descendants, used as a literary-structural marker ('these are the toledot of...') dividing Genesis into ten narrative sections (Gen 2:4; 5:1; 6:9; 10:1 etc.), and as census or clan-roster headings in Numbers, Exodus, and Chronicles. Cross-lingual evidence confirms the genealogical core: Spanish 'generaciones,' French 'générations,' German 'Geschlechter/Geschlechterfolge' — all pointing to familial succession as the primary semantic content across all 39 attestations. **GEOGRAPHY AND SPACE**

en: are-the-generations-of, generations-of, their-generations | **es:** generaciones-de, generaciones-de-ellos | **fr:** générations-de, leur-générations, sont-le-générations-de | **de:** die-Geschlechter, die-Geschlechterfolge, ihr-Geschlechter Gen 2:4; Gen 5:1; Gen 6:9; Gen 10:1; Gen 10:32

תִּילוֹן H8436 *Conj-w / N-proper-ms* (2×)

Tilon (Judahite name in Chronicles; textual variant Tolon)

Tilon appears in 1 Chronicles 4:20 in a genealogical list of Judahite families. The Hebrew text presents a textual variant here: the Ketiv (written text) reads 'Tolon' while the Qere (reading tradition) has 'Tilon.' The ancient versions show varied renderings, suggesting scribal uncertainty about the original form. He's listed among the sons of Shimon, part of the broader genealogy tracing Judah's descendants. Beyond this single genealogical mention, nothing else is known about this individual.

(2×) The textual complexity is evident in the translations: some reference both Ketiv and Qere readings ('and-Tilon' vs 'and-Tolon'). The occurrence appears twice in the same verse reference (1 Chronicles 4:20) likely because both reading traditions are preserved in textual notes. The LXX variants (Inon, Thilon, Tholeim) show ancient translators also struggled with the correct form of this rare name. **PROPER NAMES (PERSONAL)**

en: (and-Tilon), [K: and-Tolon] | **es:** (y-Tilon), [y-Tilon] | **fr:** [ותולון], [ותילן] | **de:** [ותולן], [ותילן] 1Chr 4:20

תּוֹלָל H8437 *Conj-w / N-mpc / 1cp* (1×)

tormentors, mockers — those who afflict or mock, used of Babylonian captors demanding songs

This disputed plural noun in Psalm 137:3 refers to those who tormented Israel in exile. The Babylonians who 'wasted us' demanded 'songs of Zion'—a cruel mockery. The word might derive from a root meaning 'to wail' (making the tormentors 'those who made us wail') or 'to waste/despoil.' Textual variants suggest early uncertainty. Either way, the term captures the psychological cruelty of exile: forced to perform sacred songs as entertainment for captors.

(1×) The plural noun with first-person suffix in Psalm 137:3 means 'our tormentors' or 'those who made us wail.' BDB notes textual difficulty and suggests possible emendation. The parallelism with 'those who carried us away' suggests oppressors who added mockery to military defeat, demanding songs for amusement. The term emphasizes not just conquest but humiliation, central to the psalm's raw emotion and imprecatory conclusion. **OPPRESSION AND TYRANNY**

en: and-our-tormentors | **es:** y-nuestros-opresores | **fr:** et-Tolaad | **de:** und-unser-tormentors Ps 137:3

תּוֹלַע H8438a *N-ms* (4×)

worm; maggots/larvae, or scarlet dye produced from the coccus ilicis insect, depending on context

This noun has two related senses: literal worms (maggots) and scarlet dye produced from an insect. Exodus 16:20 describes manna breeding worms when kept overnight. Isaiah 1:18 uses it in the famous promise: 'though your sins are like scarlet (shanim), like crimson (tola), they shall be white as snow'—tola here is scarlet dye. Lamentations 4:5 mentions those 'brought up in scarlet' (tola) now lying on ash heaps, evoking luxury garments. The scarlet dye came from the crushed bodies of coccus ilicis insects (similar to cochineal), creating the linguistic link between worm and crimson. The multilingual glosses show both meanings (Spanish gusanos 'worms', escarlata 'scarlet'). One creature yields both decay (worms) and beauty (costly dye)—a pairing rich with symbolic potential.

(4×) Either worms/maggots (as in spoiled manna, Exod 16:20) or scarlet/crimson dye (Isa 1:18, Lam 4:5). The dye came from crushed coccus ilicis insects, creating the semantic link between 'worm' and 'scarlet.' Isaiah's famous promise contrasts sins 'like scarlet' becoming white—the deepest, most permanent dye miraculously bleached. Lamentations evokes luxury through scarlet garments. One Hebrew word captures both corruption (maggots in decay) and costly beauty (crimson dye from insect bodies). **WORM MAGGOT**

en: and-worm-of, like-the-crimson, scarlet | **es:** como-carmesí, escarlata, gusanos | **fr:** [כתולע], [תולע], et-ver-de | **de:** [כתולע], [תולע], und-Scharlachvon Exod 16:20; Exod 25:4; Isa 1:18; Lam 4:5

תּוֹלֵעָה H8438b *N-fsc / 3mp* (39×)

Worm or maggot (literal/figurative); scarlet dye material from

the coccus ilicis insect used in tabernacle fabrics
A feminine noun referring either to the worm or maggot as a creature of decay and insignificance, or to the scarlet dyestuff derived from the scale insect (coccus ilicis). In its dominant usage, it appears in the construct chain תּוֹלַעַת שָׁנִי designating the crimson-dyed yarn woven into tabernacle curtains and priestly vestments. In its literal sense, the worm devours the dead (Isa 14:11) and symbolizes human frailty — the psalmist's cry 'I am a worm' (Ps 22:6) anticipates the Messiah's suffering, while Isaiah 41:14 uses it as a tender address to lowly Israel.

1. crimson/scarlet dye material (31×) Scarlet or crimson dye material derived from the coccus ilicis insect, appearing almost exclusively in the construct תּוֹלַעַת שָׁנִי alongside תְּכֵלֶת (blue) and אַרְגָּמָן (purple) in Exodus and Leviticus tabernacle instructions. English and Spanish both render 'scarlet/gusano,' while German uses 'Scharlach,' all pointing to the dyestuff rather than the creature. Dominant across 31 of 39 occurrences (Exod 25:4; 26:1, 31, 36). **GEOGRAPHY AND SPACE**
en: and-scarlet-of, and-worm-of, yarn | **es:** gusano, y-gusano-de | **fr:** et-ver-de, et-écarlate-de, fil | **de:** und-Scharlach-von, und-scharlachrot-von, yarn Exod 26:1; Exod 26:31; Exod 26:36; Exod 27:16; Exod 28:5

2. worm, maggot (8×) A literal worm or maggot, used of vine-devouring grubs (Deut 28:39; Jonah 4:7), corpse-consuming creatures (Isa 14:11; 66:24, paired with רִמָּה), and as a powerful metaphor for human insignificance. Spanish 'gusano' and English 'worm' converge uniformly here. The psalmist's 'I am a worm, not a man' (Ps 22:6) and God's tender 'fear not, you worm Jacob' (Isa 41:14) transform the image from disgust into theological depth. **WORM MAGGOT**
en: O-worm, a-worm, the-worm | **es:** el-gusano, gusano, gusanos | **fr:** [תולעה], [תולעת], [תולעתם] | **de:** Wurm, [תולעה], [תולעת] Num 19:6; Deut 28:39; Job 25:6; Ps 22:6; Isa 14:11

תּוֹלָע H8439 *Prep-l / N-proper-ms* (6×)

Tola; a proper name borne by a son of Issachar and by a judge of Israel from the same tribal line.
Tola is a personal name appearing in two distinct but genealogically connected figures. The first is a son of Issachar listed among those who went down to Egypt with Jacob (Gen 46:13), who becomes the ancestor of the Tolaite clan (Num 26:23). The second is a judge of Israel from Issachar who judged Israel for twenty-three years after Abimelech's death (Judg 10:1). The Chronicles genealogy (1 Chr 7:1-2) connects both figures within the Issacharite line. The name itself may derive from the word for 'worm' or 'scarlet,' connecting to the tola'at dye industry, though in context it functions purely as a personal name.

Tola (6×) The proper name Tola, referring to an Issacharite ancestor (Gen 46:13; Num 26:23; 1 Chr 7:1-2) and a judge of Israel from the same tribe who governed for twenty-three years (Judg 10:1). Spanish Tolá, French Thola/Tola, and German Tola all transliterate consistently. The name may etymologically connect to tola'at (worm/scarlet), but all six occurrences function purely as a personal identifier within Issacharite genealogical and judicial contexts. **PROPER NAMES (PERSONAL)**
en: Tola, to-Tola | **es:** Tola, Tolá, para-Tola | **fr:** Thola, Tola, [לתולע] | **de:** Tola, [לתולע], [תולע] Gen 46:13; Num 26:23; Judg 10:1; 1Chr 7:1; 1Chr 7:2

תּוֹלָעִי H8440 *Art / N-proper-ms* (1×)

Tolaite — gentilic adjective for descendants of Tola, used collectively for the clan
This gentilic form appears in Numbers 26:23 in the census of Issachar's clans. 'The Tolaite' with the definite article refers collectively to all descendants of Tola. These clan designations organized military units, determined camp positions, and eventually guided land distribution. The census demonstrated that despite wilderness hardships, Israel's tribes remained intact and identifiable—God had preserved the structure of the people he promised to bring into Canaan.

(1×) A gentilic adjective with the definite article in Numbers 26:23, denoting the clan descended from Tola of Issachar. Used collectively (the Tolaite = all Tolaites), it functions as a clan designation in the wilderness census. Multilingual versions preserve the gentilic form, recognizing this as an ethnic-family identifier essential to Israel's tribal organization. **PROPER NAMES (PERSONAL)**
en: the-Tolaite | **es:** los-tolaítas | **fr:** le-Tolaite | **de:** der-Tolaite Num 26:23

תּוֹעֵבָה H8441 *Conj-w / N-fs* (118×)

Abomination, detestable thing or practice – something morally or ritually abhorrent to God or culturally repugnant.
One of the Hebrew Bible's strongest words of moral revulsion, toevah marks actions, objects, or practices as deeply offensive to God's holiness. It covers both ritual impurity – such as consuming unclean food (Deut 14:3) or Egypt's disgust at Hebrew sacrificial customs (Exod 8:26) – and grave moral violations like idolatry, child sacrifice, and sexual sin (Lev 18:22, 26-30). Translations across languages converge on cognates of 'abomination': Spanish 'abominacion,' French 'abomination,' German 'Greuel.' The plural form dominates in Ezekiel's prophetic catalogs of Israel's accumulated transgressions, while the singular targets specific offensive acts.

1. abominations, detestable practices (63×) The plural form (63x) cataloging multiple detestable acts or idolatrous practices collectively, used extensively in prophetic indictments. Ezekiel alone accounts for a large share, enumerating the accumulated 'abominations' of Jerusalem and the nations. Leviticus 18:26-30 frames the entire collection of sexual prohibitions under this plural, and multilingual renderings – Spanish 'abominaciones,' French 'abominations,' German 'Greuel' – consistently use corresponding plurals. The construct and suffixed forms ('abominations of,' 'your abominations') emphasize corporate guilt. **GEOGRAPHY AND SPACE**
en: abominations-of, abominations-your, the-abominations | **es:** abominaciones-de, abominaciones-de-ti, las-abominaciones | **fr:** abomination, abominations, le-abominations | **de:** Greuel, der-Greuel, der-abominations Lev 18:26; Lev 18:27; Lev 18:29; Lev 18:30; Deut 18:9

2. abomination, detestable thing (55×) The singular form (55x) identifying a specific act, practice, or object as morally or ritually detestable. Genesis 43:32 applies it to Egyptian cultural taboo against eating with Hebrews, Exodus 8:26 to sacrificial practices repugnant to Egyptians, and Deuteronomy's laws mark individual offenses as 'an abomination to the LORD' (Deut 7:25; 22:5; 23:18). The singular carries a pointed, focused force – 'this specific thing is abhorrent' – that the plural broadens into comprehensive catalogs. German distinguishes nuance with both 'Greuel' and 'Grauel.' **GEOGRAPHY AND SPACE**
en: abomination, an-abomination, an-abomination-to | **es:** abominación, abominación„ abominación-de | **fr:** abomination, un-abomination | **de:** Greuel, ein-Greuel, ein-Gräuel Gen 43:32; Gen 46:34; Exod 8:26; Lev 18:22

תּוֹעָה H8442 *N-fs* (2×)

error, confusion, wandering (moral/religious error; disturbance)
This noun appears twice with distinct but related senses. In Isaiah 32:6, it refers to speaking error or falsehood about God—moral and religious wandering from truth. In Nehemiah 4:2 (English 4:8), it denotes confusion or disturbance, something that causes disorder. The root idea involves deviation from the right path, whether in doctrine or in orderly conduct. The term suggests not just simple mistakes but deliberate or serious departure from what is proper.

(2×) The two contexts show semantic range: religious error (speaking wrongly about God) and social disturbance (creating confusion). Spanish translations distinguish 'confusión' and 'error,' while German uses 'irrend' (erring/wandering). The verb root likely relates to wandering or straying, giving the noun connotations of deviation, whether theological or practical. Both uses imply something that needs correction or judgment. **STRAYING AND ERRING**
en: confusion, error | **es:** confusión, error | **fr:** [תועה] | **de:** irrend Neh 4:8; Isa 32:6

תּוֹעָפָה H8443 *N-fp* (4×)

eminence, heights; lofty peaks or towering horns, representing elevation, strength, or precious accumulation

This noun refers to eminence, heights, or towering features. Numbers 23:22 and 24:8 use it in Balaam's oracles of Israel's strength: 'he has, as it were, the horns of the wild ox' (literally 'like the heights/towering horns of the wild ox'). Psalm 95:4 celebrates God's sovereignty: 'the heights of the mountains are his.' Job 22:25 is more difficult, possibly meaning 'silver in heaps/bars for you' or 'the Almighty shall be your heights.' The multilingual glosses show uncertainty (Spanish cumbres 'peaks', preciosa 'precious', French/German variations). The word emphasizes vertical dimension—towering peaks, lofty horns, elevated strength. Whether geological (mountain heights) or zoological (ox horns) or metallurgical (silver bars), it evokes impressive height and strength.

(4×) Eminence, towering heights, or lofty peaks. Balaam's oracles use it of Israel's strength as 'like towering horns of the wild ox' (Num 23:22, 24:8)—power that rises impressively. Psalm 95:4 speaks of mountain heights belonging to God. Job 22:25 is uncertain but may refer to heaps/bars of silver or using 'heights' metaphorically for the Almighty. The term emphasizes impressive vertical dimension—whether horns, peaks, or accumulated wealth, it suggests power, elevation, and imposing strength. **GEOGRAPHY AND SPACE**

en: and-the-heights-of, like-horns-of, strength | **es:** como-cuernos-de, preciosa, y-cumbres-de | **fr:** comme-cornes-de, et-sortie, תועפות | **de:** [תועפות], und-der-Höhen-von, wie-Hoerner-von Num 23:22; Num 24:8; Job 22:25; Ps 95:4

תּוֹצָאָה H8444 *N-fpc / 3ms* (25×)

Outgoing or extremity of a boundary; escape or deliverance from death; source or wellspring of life

Totsaot (always plural) draws on the root yatsa' (to go out) to mark the point where something exits or terminates. In its dominant usage across Numbers 34 and Joshua 15-19, it names the terminal points of tribal boundary lines – where a border 'goes out' to its end. Psalm 68:20 lifts the word into theology: to the Lord belong 'the exits from death,' i.e., deliverance when all escape seems impossible. Proverbs 4:23 offers a striking metaphorical turn: the heart is the source from which flow 'the springs of life.' Spanish 'salidas' (exits) unifies these senses elegantly.

1. outgoing, extremity, border (23×) The outgoing or terminal point of a territorial boundary, used extensively in land-allotment descriptions. Numbers 34:4-12 traces Canaan's borders by their totsaot, and Joshua 15-19 maps each tribe's inheritance the same way. The plural form and construct chains ('its goings-out') mark geographic endpoints. Spanish 'sus salidas' and French 'ses sorties' both convey the sense of where a boundary line exits. **GOING OUT AND FORTH**

en: [its-goings-out], goings-out-of, its-extremities | **es:** (salidas-de), (sus-salidas), [sus-salidas] | **fr:** [ses-sorties], ses-sorties, son-extremities | **de:** [sein-goings-heraus], goings-heraus-von, sein-extremities Num 34:4; Num 34:5; Num 34:8; Num 34:9; Num 34:12

2. escape, deliverance from death (1×) Escape or deliverance from death, used uniquely in Psalm 68:20 (Hebrew v. 21): 'To God the Lord belong the exits from death.' Here the boundary metaphor is transposed into the realm of mortality – God controls the passages out of death's domain. Spanish 'salidas' and English 'escapes' both capture this theological shift from geography to salvation. **GOING OUT AND FORTH**

en: escapes | **es:** salidas | **fr:** issue | **de:** escapes Ps 68:20

3. source, spring, wellspring (1×) Source, spring, or wellspring, used metaphorically in Proverbs 4:23: 'Guard your heart, for from it are the totsaot of life.' The direction reverses – not where something terminates but where it originates. The heart is the fountainhead from which life's currents flow outward. Some scholars emend to motsa'ot, but the Masoretic text stands as a powerful image of inner origin. **GEOGRAPHY AND SPACE**

en: are-the-springs-of | **es:** manan | **fr:** תוצאות | **de:** [תוצאות] Prov 4:23

תִּקְוָה H8445 *N-proper-ms* (2×)

Tokhath/Tikvah (personal name; father-in-law of prophetess Huldah)

This name appears in 2 Chronicles 34:22, identifying the father-in-law of Huldah the prophetess. The textual tradition is complex: the Ketiv reads 'Tokhath' while the Qere suggests 'Tikvah,' and the parallel passage in 2 Kings 22:14 has yet another form (Tikvah). The name may derive from a root meaning 'hope' (tikvah) or possibly 'reproof' (tokhath). The individual is mentioned only to establish Huldah's family credentials when King Josiah consults her about the discovered book of the law.

(2×) Both occurrences in 2 Chronicles 34:22 appear because the verse contains both Ketiv and Qere readings, representing competing textual traditions. The LXX variants (Thekouau, Kathual, Thakouath) and the different form in Kings show ongoing uncertainty. What remains consistent is the genealogical function: identifying Shallum's father and thus Huldah's family line at a crucial moment in Judah's history. **PROPER NAMES (PERSONAL)**

en: Tokhath, [Tokhath] | **es:** Toqhat, [Toqhat] | **fr:** [תוקהת], [תקהת] | **de:** [תוקהת], [תקהת] 2Chr 34:22

תּוּר H8446 *V-Qal-Perf-3cp* (23×)

To spy out, explore, or investigate; also as a participle: trader, merchant; in Hifil: to surpass or excel.

A verb of purposeful movement and discovery, tur fundamentally means to go about searching or exploring. Its most vivid usage appears in the spy narrative of Numbers 13-14, where the twelve scouts 'spy out' the land of Canaan. Qoheleth repurposes the same verb for intellectual exploration, declaring that he 'searched out' all that is done under heaven (Eccl 1:13). The participial form yields 'traders'—those who travel about for commerce (1 Kgs 10:15). Spanish 'espiar' and German 'erforschen' capture the dual physical-intellectual range remarkably well.

1. spy out, reconnoiter land (16×) To spy out or reconnoiter a territory for military or settlement purposes. This is the dominant sense, appearing sixteen times in the Pentateuch and Judges. The twelve spies 'toured' Canaan from the wilderness of Zin to Rehob (Num 13:21), and the Danites sent five men to 'spy out' the hill country (Judg 18:2). Spanish 'espiar' and French 'espionner' preserve the intelligence-gathering nuance. The verb implies purposeful, systematic traversal rather than casual wandering. **GOING OUT AND FORTH**

en: and-let-them-spy-out, and-they-spied-out, explore | **es:** Y-espiaron, de-espiar, espiaron | **fr:** de-spying-dehors, et-ils-espionna-dehors, et-ils-spied-dehors | **de:** der-die-spying-heraus, du-spied-heraus, explore Num 10:33; Num 13:2; Num 13:16; Num 13:17; Num 13:21

2. search out, investigate intellectually (4×) To search out or investigate through intellectual inquiry. Qoheleth employs this verb four times for his philosophical explorations: 'I applied my heart to search out by wisdom all that is done under heaven' (Eccl 1:13). The shift from geographical to mental exploration is natural—the same deliberate, thorough surveying is now directed at wisdom and folly. German 'erforschen' (to research) and Spanish 'escudriñar' (to scrutinize) both capture this investigative depth. Ezekiel 20:6 bridges both senses, as God 'searched out' a land for Israel. **GOING OUT AND FORTH**

en: I-searched, I-searched-out, and-to-search-out | **es:** Busqué, escudriñé, y-a-explorar | **fr:** espionner, et-explorer, explorer | **de:** [תרתי], erforschte, und-erforschte Eccl 1:13; Eccl 2:3; Eccl 7:25; Ezek 20:6

3. trader, merchant (2×) As a participial substantive (hattorim), this denotes traders or merchants—those who 'go about' for commerce. It appears in the accounting of Solomon's revenue alongside the income from 'the traders' (1 Kgs 10:15; 2 Chr 9:14). The semantic path from 'one who goes about exploring' to 'traveling merchant' reflects the ancient reality of trade caravans scouting routes and markets. Spanish 'comerciantes' and 'mercaderes' render this commercial sense directly. **MERCHANTS AND TRADERS**

en: the-traders | **es:** los-comerciantes, los-mercaderes | **fr:** [התרים], le-traders | **de:** [התרים], der-traders 1Kgs 10:15; 2Chr 9:14

4. excel, surpass (Hifil) (1×) In the Hifil stem, to have advantage over or to surpass in value. This rare sense appears in Proverbs 12:26, where the righteous 'excels' or 'guides' his neighbor. The notion of superiority may derive from the idea of going beyond or exploring further than another. The multilingual evidence is thin here, with most translations resorting to paraphrase, suggesting this is a specialized extension of the root's core meaning of purposeful movement. MORE AND GREATER

en: more-abundant-than | **es:** aventaja | **fr:** explorer | **de:** erforschte Prov 12:26

תָּוֹר H8447 *Prep-b* (4×)

turn, plait; occasion or opportunity (of persons); decorative circlets or braids (of hair, gold ornaments)

This rare term appears in contexts of beauty and timing. In Song of Songs, it describes ornamental plaits or circlets—perhaps braided hair adorned with golden ornaments (1:10-11). In Esther, it denotes a young woman's turn or appointed time for her night with the king (2:12, 15). The multilingual evidence shows translations oscillating between 'ornaments' (English, Spanish) and 'turn/tour' (French), reflecting the word's dual semantic range: decorative arrangements and sequential occasions.

(4×) The term covers both ornamental braiding (particularly in the Song's imagery of beauty) and appointed occasions (in Esther's structured royal protocol). Spanish 'pendientes' (earrings/pendants) and English 'ornaments' support the decorative sense, while French 'tour' captures the temporal/sequential meaning. The shared root idea seems to be 'arrangement in sequence'—whether of braided strands or scheduled turns. GEOGRAPHY AND SPACE

en: ornaments-of, turn-of, turn-of- | **es:** Pendientes-de, con-pendientes, turno-de | **fr:** Des-ornements, dans-les-ornements„ tour | **de:** [בתרים], [תורי], [תר] Esth 2:12; Esth 2:15; Song 1:10; Song 1:11

תָּוֹר H8448 *Prep-k / N-msc* (1×)

manner, custom — a way of doing things or established pattern, possibly corrupt text in 1 Chronicles 17:17

This noun typically means 'turn' or 'manner,' but in 1 Chronicles 17:17 the phrase is notoriously difficult. The text reads something like 'manner of the man' or 'custom of humanity,' but the meaning remains obscure. The parallel in 2 Samuel 7:19 has 'torah of the man,' equally puzzling. Some emend to 'form' or 'rank.' The context is David marveling that God would care for his house, but the exact expression of that wonder is textually uncertain.

(1×) The construct noun in 1 Chronicles 17:17 is in a difficult phrase often translated 'manner of man,' but the meaning is disputed. BDB notes textual corruption and various scholarly emendations. The parallel text offers 'torah of the man,' also problematic. David's general sense is clear—amazement at God's condescension—but the precise expression remains elusive, a reminder that some ancient texts resist confident interpretation. GEOGRAPHY AND SPACE

en: as-manner-of | **es:** como-manera-de | **fr:** [כתור] | **de:** [כתור] 1Chr 17:17

תֹּר H8449 *Art / N-fs* (14×)

turtledove — a migratory bird offered as a sacrifice in Levitical law and used as a figure of vulnerability

Tor is an onomatopoetic name imitating the soft cooing of the turtledove (Streptopelia turtur), a migratory bird whose arrival heralded spring in ancient Palestine. Of its 14 occurrences, most appear in Levitical sacrificial regulations, where a pair of turtledoves served as the offering of the poor — the very sacrifice Mary and Joseph brought at Jesus' presentation (cf. Lev 12:8; Luke 2:24). Jeremiah notes its faithfulness in migration (Jer 8:7), the Song of Solomon celebrates the sound of its voice as a sign of spring (Song 2:12), and Psalm 74:19 poignantly figures God's people as a vulnerable turtledove. Translations are strikingly uniform: Spanish 'tortola,' French 'tourterelle,' German 'Turteltaube.'

turtledove (14×) The turtledove (Streptopelia turtur), named onomatopoetically for its cooing call. Appears primarily in Priestly legislation as an acceptable sacrificial offering, typically paired with young pigeons (Lev 1:14, 5:7, 12:6, 15:14; Num 6:10). Outside the cult, it appears as a symbol of seasonal return (Jer 8:7, Song 2:12) and of Israel's vulnerability under divine care (Ps 74:19). Cross-linguistic evidence — Spanish 'tortola,' French 'tourterelle' — uniformly identifies this single bird species across all 14 occurrences. LIVING CREATURES

en: Your-turtledove, and-a-turtledove, and-the-turtledove | **es:** la-tórtola, las-tórtolas, tu-tórtola | **fr:** [ותר], de-la-tourterelle, et-un-turtledove | **de:** [התור], [ותר], dein-turtledove Gen 15:9; Lev 1:14; Lev 5:7; Lev 5:11; Lev 12:6

תּוֹר H8450 *N-mp* (7×)

bulls, oxen — Aramaic term for bovine cattle, used of sacrificial animals and beasts of the field

Torin is the Aramaic plural of tor ('bull, ox'), cognate with Hebrew shor. It appears seven times in the Aramaic sections of Ezra and Daniel, serving two vivid purposes. In Ezra, it designates sacrificial bulls requisitioned for the rebuilt Temple — 'whatever is needed, bulls, rams, and lambs' (Ezr 6:9, 17; 7:17). In Daniel, it describes the beasts of the field whose grass Nebuchadnezzar ate during his period of madness (Dan 4:25, 32, 33; 5:21). Spanish 'toros/bueyes' and French 'taureaux/boeufs' consistently render the bovine livestock sense.

bulls, cattle (Aramaic) (7×) Aramaic plural noun meaning bulls or oxen, used for bovine livestock in two contexts: as sacrificial animals provided for Temple worship (Ezr 6:9, 17; 7:17, listed alongside rams and lambs in Darius's and Artaxerxes's decrees), and as beasts of the field whose vegetation Nebuchadnezzar consumed during his divinely imposed madness (Dan 4:25, 32, 33; 5:21). Cognate with Hebrew shor and Syriac tawra. Spanish 'toros' and French 'taureaux' uniformly confirm the bovine sense across all seven occurrences. CATTLE AND OXEN

en: bulls, like-cattle | **es:** como-a-los-bueyes, como-los-bueyes, toros | **fr:** comme-les-boeufs, taureaux | **de:** Stiere, [תורין] Ezra 6:9; Ezra 6:17; Ezra 7:17; Dan 4:25; Dan 4:32

תּוֹרָה H8451 *Prep-l / N-fs* (222×)

Torah, law, instruction; the Mosaic Law as divine covenant legislation, specific statutes and regulations, or human/prophetic teaching.

Torah is far richer than 'law' suggests. Derived from the verb yarah ('to throw, cast, direct, instruct'), it fundamentally means 'direction' or 'guidance' — and that pedagogical root never fully disappears even when the word names the most authoritative body of divine legislation in Israel's life. In its overwhelming majority usage (203 of 222 occurrences), torah refers to the Mosaic covenant instruction: 'the Torah of the LORD,' 'the Torah of Moses,' or simply 'the Torah' with the definite article. But Proverbs preserves the word's older, broader sense where a mother's torah is her teaching (Prov 1:8; 6:20) and a wise father's torah is his instruction (Prov 4:2). The plural torot names specific sets of regulations, especially in Leviticus's ritual legislation. German Weisung ('directive, instruction') and French enseignement ('teaching') both capture the non-legal pedagogical sense that English 'law' obscures.

1. Law / Torah (divine covenant instruction) (203×) The Mosaic Law, the Torah of YHWH — the dominant sense at 203 occurrences. This covers the Torah as a comprehensive body of divine covenant instruction, whether specified as 'the Torah of Moses' (Josh 8:31), 'the Torah of the LORD' (Ps 19:7), or simply 'the Torah' with the article. It includes the Pentateuch as a written document, the covenant stipulations, and the entire Mosaic legislative-narrative complex. Spanish la Tora/la ley, Arabic al-sharia or al-tawrah, and Korean yulbeop (율법) all treat this as a proper or near-proper noun, reflecting its status as Israel's foundational legal-theological document. The range of contexts — from Deuteronomy's exhortations to keep 'this Torah' to the psalmist's meditative delight in God's Torah — shows the word functioning simultaneously as legal code, covenant charter, and object of devotion. GEOGRAPHY AND SPACE

en: the-Torah | **es:** es-la-Torá, la-Torá, la-ley | **fr:** la-Torah, le-Torah | **de:** der-Torah Exod 12:49; Exod 13:9; Lev 6:9; Lev 6:14; Lev 6:25

2. Laws / Regulations (plural statutes) (14×) Specific laws, regulations, or ritual statutes — the plural torot, appearing 14 times. These are countable individual prescriptions rather than the Torah as a unified whole: 'the torah of the burnt offering' (Lev 6:9), 'the torah of the grain offering' (Lev 6:14), 'the torah of the sin offering' (Lev 6:25). God gave Israel 'torot and instructions' (Gen 26:5; Exod 16:28). German Gesetze (plural 'laws'), Spanish leyes, and French lois all shift to the plural, confirming the distinction from the singular comprehensive Torah. The concentration in Leviticus and Ezekiel reflects the priestly context of specific ritual legislation. GEOGRAPHY AND SPACE

en: His-laws, My-laws, [ketiv] | **es:** [kethiv], en-leyes-de-él, las-leyes | **fr:** Son-lois, et-Mon-lois, et-le-lois | **de:** Gesetz, Sein-Gesetze, der-Gesetze Gen 26:5; Exod 16:28; Exod 18:16; Exod 18:20; Lev 26:46

3. Instruction / Teaching (human or prophetic) (5×) Human or prophetic instruction and teaching — 5 occurrences where torah retains its etymological sense of 'direction, guidance' without direct reference to the Mosaic code. A mother's torah (Prov 1:8; 6:20), a father's torah (Prov 3:1; 4:2), and the torah of kindness on the lips of the virtuous woman (Prov 31:26). German Weisung ('directive'), Spanish ensenanza ('teaching'), and French instruction all select pedagogical vocabulary rather than legal terminology. This sense preserves the pre-Mosaic, non-legalistic core of the word and reminds us that 'Torah' began as a teacher's term before it became a legislator's. GEOGRAPHY AND SPACE

en: and-Torah-of, and-my-teaching, instruction | **es:** la-ley, mi-ley, y-enseñanza-de- | **fr:** et-loi, et-mon-loi-moi, loi | **de:** Weisung, und-Weisung, und-Weisung-von Job 22:22; Prov 3:1; Prov 4:2; Prov 7:2; Prov 31:26

תּוֹרָה H8452 *N-fsc* (1×)

instruction, law, Torah — divine teaching and direction, especially the Mosaic law and its principles

Torah is one of the Old Testament's most significant theological terms. While often translated 'law,' it fundamentally means 'instruction' or 'teaching.' It encompasses God's revealed will: specific commands, narrative, wisdom, and covenant relationship. Torah can refer to parental instruction, prophetic teaching, or most centrally, the Mosaic covenant. The word emphasizes guidance for life—not arbitrary rules but the path of wisdom and blessing. Post-exilic Judaism intensified focus on Torah study and observance as covenant identity.

(1×) The construct form 'torah of' in 2 Samuel 7:19 appears in a textually difficult phrase. Normally 'torah' means instruction or law—divine teaching that directs life. It can denote parental wisdom (Proverbs), priestly instruction, or the Mosaic covenant. Here the phrase 'torah of the man' is obscure, possibly corrupt. Regardless, Torah across Scripture represents God's gracious self-revelation and the way of covenant faithfulness. GEOGRAPHY AND SPACE

en: law-of | **es:** ley-de | **fr:** loi-de | **de:** Gesetz-von 2Sam 7:19

תּוֹשָׁב H8453a *Art / N-mp* (13×)

Resident alien, sojourner — a non-native dwelling among a community, with varying degrees of permanence

The noun toshav designates a person living among a community that is not their own, occupying a legal and social status distinct from both the native citizen and the more established ger (resident foreigner). Found exclusively in Priestly and late texts, it often appears paired with ger or with sakir ('hired worker'), marking a dependent, somewhat marginal position. Abraham calls himself a ger-wetoshav among the Hittites (Gen 23:4), and David echoes the phrase in prayer, confessing that Israel are 'sojourners and settlers' before God (1 Chr 29:15).

1. resident alien, settled foreigner (10×) A resident alien or settled foreigner who dwells among the covenant community with a recognized though limited status. This is the majority usage, concentrated in Leviticus 25 and Numbers 35, where the toshav has defined rights: to live alongside Israelites, to benefit from Sabbath rest provisions (Lev 25:6), to access cities of refuge (Num 35:15), and to purchase or be purchased as a servant (Lev 25:45, 47). Spanish renders it 'residente' and French 'resident,' capturing the semi-permanent, legal quality of this residency. In Leviticus 22:10, the 'toshav of a priest' — a dependent living in the priestly household — may not eat holy food, distinguishing the toshav from family members. The consistent pairing with ger across languages ('and-a-resident,' 'como-residente,' 'et-pour-le-resident') underscores that this sense describes an established social category, not merely a passing visitor. FOREIGNERS AND STRANGERS

en: a-resident, a-sojourner-of, and-a-resident | **es:** como-residente, los-residentes, residente | **fr:** comme-un-résident, et-pour-le-résident, et-pour-ton-étranger-résident | **de:** der-residents, ein-Ansaessiger, ein-Fremdling-von Gen 23:4; Lev 22:10; Lev 25:6; Lev 25:23; Lev 25:35

2. sojourner, temporary dweller (3×) A sojourner or temporary dweller whose stay is transient and whose identity is marked by impermanence and alien status. Exodus 12:45 pairs toshav with sakir (hired worker), barring both from the Passover meal — a cultic exclusion that highlights outsider status. In 1 Chronicles 29:15 David declares 'we are sojourners and temporary dwellers before you,' and Psalm 39:12 echoes the same existential confession: life itself is a brief sojourn. The Spanish shift from 'residente' (sense 1) to 'peregrino' and 'forasteros' confirms the more transient, pilgrim-like quality of these occurrences. French renders it 'etranger' (stranger) rather than 'resident,' reinforcing the emphasis on alienness over settlement. FOREIGNERS AND STRANGERS

en: a-resident-alien, a-sojourner, and-settlers | **es:** Residente, peregrino, y-forasteros | **fr:** [ותושבים], un-étranger, étranger | **de:** [ותושבים], ein-resident-alien, ein-sojourner Exod 12:45; 1Chr 29:15; Ps 39:12

תִּשְׁבֵּה H8453b *Prep-m / N-mpc* (1×)

inhabitants of (Tishbe) — residents of a place, here Tishbe in Gilead, identifying Elijah's origin

This phrase in 1 Kings 17:1 identifies Elijah's hometown. The Hebrew is textually difficult, but most scholars read 'from Tishbe of Gilead' rather than the Masoretic 'from the settlers of Gilead.' Tishbe is identified with modern Istib in the Transjordanian highlands. The geographical note emphasizes Elijah's rustic, wilderness origins—he was not a court prophet but a rugged figure from the frontier, which fits his confrontational ministry and desert sojourns.

(1×) The prepositional phrase in 1 Kings 17:1, most likely meaning 'from Tishbe in Gilead,' identifying Elijah's hometown. BDB and modern commentaries prefer emending the Masoretic 'inhabitants' to the place name 'Tishbe' based on the Septuagint and context. This establishes Elijah as a Transjordanian prophet, a detail that shapes his identity as an outsider confronting Israel's royal establishment. GEOGRAPHY AND SPACE

en: from-inhabitants-of | **es:** de-los-moradores-de | **fr:** de-habitants-de | **de:** von-inhabitants-von 1Kgs 17:1

תּוּשִׁיָּה H8454 *Prep-l / N-fs* (12×)

Sound wisdom, practical insight; abiding success or effective help — a wisdom-literature technical term

The noun תּוּשִׁיָּה is a technical term of Israel's wisdom tradition, denoting deep, effective wisdom that yields real results. It is the kind of resourceful understanding that belongs to God himself — Isaiah 28:29 marvels that the LORD 'has made wonderful counsel, great in תּוּשִׁיָּה.' Proverbs personifies wisdom as possessing it alongside counsel (Prov 8:14) and urges the student to guard it (Prov 3:21). In Job, the word takes on a more concrete coloring: when sound plans are frustrated (Job 5:12) or when help is driven away (Job 6:13), תּוּשִׁיָּה points toward the practical outcome — success, deliverance, effective aid — rather than the faculty alone.

1. sound wisdom, practical insight (9×) Sound wisdom, practical insight, or deep resourcefulness — the faculty of effective judgment and counsel. Used of God's own wisdom in Isaiah 28:29 and Job 12:16 ('with Him are strength and תּוּשִׁיָּה'), of personified Wisdom's self-description in Proverbs 8:14, and as something the disciple must guard (Prov 3:21) or risks exposing through folly (Prov 18:1). Job 26:3 asks sarcastically whether Job's friends have truly made known תּוּשִׁיָּה in abundance. Spanish 'sabiduría' and French

'sagesse' align here, while German 'Erfolg' interestingly anticipates the outcome-oriented coloring of sense 2. **WISDOM AND DISCERNMENT**

en: and-insight, and-sound-wisdom, and-wisdom | **es:** (en-tormenta), en-entendimiento., la-sabiduría | **fr:** [תושיה], et-sagesse, sagesse | **de:** Erfolg, [(תושיה)], [תושיה] Job 11:6; Job 26:3; Job 30:22; Prov 2:7; Prov 3:21

2. success, deliverance (3×) The practical outcome of sound wisdom: success, effective help, or deliverance in a concrete situation. In Job 5:12, God frustrates the plans of the crafty so that their hands achieve no תּוּשִׁיָּה — no 'success.' Job 6:13 asks whether effective help (תּוּשִׁיָּה) has been driven from him. Job 12:16 pairs it with עֹז ('strength'), emphasizing capability and efficacy rather than merely intellectual wisdom. Spanish 'exito' ('success') and 'nada exitoso' ('nothing successful') in these passages confirm the shift from the abstract faculty to its tangible result. **WISDOM AND DISCERNMENT**

en: and-sound-wisdom, success | **es:** nada-exitoso, y-la-sabiduría-efectiva;, y-éxito | **fr:** et-sagesse, sagesse | **de:** Erfolg, [ותושיה], [ותשיה] Job 5:12; Job 6:13; Job 12:16

תּוֹתָח H8455 *N-ms* (1×)

club, mace — a blunt weapon for striking, mentioned among weapons ineffective against Leviathan

This noun denotes a club or mace, a blunt striking weapon. Job 41:29 (English v. 21) lists it among weapons that Leviathan regards 'as straw.' The parallel term is 'javelin,' suggesting both projectile and hand weapons. The context emphasizes the creature's invulnerability —human weapons are useless against this symbol of untamable power. Whether Leviathan is crocodile, mythic chaos monster, or poetic symbol, the point is human impotence before creation's fiercest forces.

(1×) A noun in Job 41:29 denoting a club or mace, a blunt weapon. In the description of Leviathan's invulnerability, clubs are 'as straw' to the beast. The term parallels 'javelin,' encompassing weapons of impact. The imagery underscores human inability to control or defeat the creature, part of Job's lesson about the limits of human power and the mystery of God's creation. **WEAPONS AND WARFARE**

en: clubs | **es:** garrote | **fr:** תותח | **de:** [תותח] Job 41:29

תָּזַז H8456 *V-Hifil-Perf-3ms* (1×)

to strike away, cut off (agricultural term for pruning or trimming tendrils)

This rare Hiphil verb appears only in Isaiah 18:5, describing the agricultural act of cutting away shoots or tendrils. The context is God's pruning judgment on nations, using viticulture imagery. Related forms in Targumic and later Hebrew convey the sense of springing forth or cutting off, suggesting a sharp, decisive removal. The multilingual glosses consistently point to cutting or removing, fitting the agricultural metaphor of trimming unwanted growth before harvest.

(1×) The single occurrence in Isaiah 18:5 uses this verb for removing tendrils from vines, a pruning action that prepares the plant. Cross-linguistic evidence from Spanish 'cortará' (will cut) and the agricultural domain assignment confirm this is technical vocabulary for vineyard maintenance, employed metaphorically for divine judgment that removes what is unfruitful. **AUTO-DETECTED COMMUNITY 12738 WITH 3 SENSES**

en: cuts-away | **es:** cortará | **fr:** [התז] | **de:** [התז] Isa 18:5

תַּזְנוּת H8457 *Prep-m / N-fpc / 2fs* (22×)

Harlotry, fornication; sexual and spiritual promiscuity, especially as a prophetic metaphor for idolatry.

An abstract noun for sexual immorality that carries enormous theological weight in Ezekiel's allegories. All twenty-two occurrences fall in Ezekiel 16 and 23, where Jerusalem and Samaria are personified as adulterous women whose 'harlotries' represent covenant unfaithfulness through political alliances and idol worship. The suffixed forms ('your harlotries,' 'their harlotries') make the accusation intensely personal. German 'Hurerei' and French 'fornication' preserve the moral severity, while Spanish uses circumlocutions ('fornicaciones de ti') that reflect the Hebrew possessive constructions.

harlotry, sexual immorality (22×) Fornication, prostitution, or promiscuity, used both for literal sexual unfaithfulness and – more prominently – as a prophetic metaphor for Israel's spiritual infidelity through idolatry and forbidden political alliances. Every occurrence is confined to Ezekiel 16 and 23, the two great allegories of Jerusalem and Samaria as unfaithful wives. The noun always appears with possessive suffixes ('your harlotries,' Ezek 16:15, 22, 25, 33; 'their harlotries,' Ezek 23:8, 17), making the charge directly personal. Multilingual evidence – 'Hurerei/Hurereien' (deu), 'fornication' (fra), 'fornicaciones' (spa) – consistently renders the term with moral severity. **SEXUAL IMMORALITY**

en: and-harlotries-your, harlotries-your, harlotry-your | **es:** (fornicaciones-de-ti), [de-fornicaciones-de-ti], [fornicación-de-ti] | **fr:** et-fornication, fornication | **de:** Hurerei, deine-Hurereien, in-deine-Hurereien Ezek 16:15; Ezek 16:20; Ezek 16:22; Ezek 16:25

תַּחְבֻּלָה H8458 *Prep-b / N-fpc / 3ms* (7×)

Wise counsel, strategic guidance, or skillful direction; used exclusively in wisdom literature for prudent planning.

Derived from the imagery of steering a ship by pulling ropes, this noun captures the art of wise guidance and strategic counsel. In Proverbs it appears repeatedly alongside terms for advisors and plans, underscoring that sound leadership requires not just raw intelligence but the skill of navigating complex situations. Job 37:12 extends the metaphor to God's sovereign direction of the thundercloud itself, while Proverbs 12:5 contrasts the counsels of the wicked with the thoughts of the righteous.

guidance, counsel, strategy (7×) Wise counsel, strategic guidance, or skillful direction. The word evokes the original metaphor of rope-pulling to steer a ship, and in its seven occurrences it consistently describes the art of prudent planning. In Proverbs it is paired with 'abundance of counselors' (11:14; 24:6) and 'counsel' (20:18), framing leadership as a navigational skill. Job 37:12 applies it to God's sovereign steering of storm clouds. Spanish 'estrategias' and 'direcciones' together capture the dual nuance of tactical planning and authoritative guidance. **GEOGRAPHY AND SPACE**

en: [by-his-guidance], and-with-guidance, by-guidance | **es:** (Q:por-sus-direcciones), [K:por-su-dirección], con-estrategias | **fr:** dans-direction, dans-son-direction-lui, direction | **de:** [(בתחבולתיו)], [[בתחבולתו]], [בתחבלות] Job 37:12; Prov 1:5; Prov 11:14; Prov 12:5

תּוֹחַ H8459 *N-proper-ms* (1×)

Tohu, personal name: ancestor of Samuel mentioned in the Levitical genealogy (1 Chronicles 6:19)

This personal name appears in the genealogy of Samuel in 1 Chronicles 6:19, identifying a Levitical ancestor. The name has a parallel form in 1 Samuel 1:1 (Tohu), showing textual variation common in Hebrew genealogies. Ancient versions (Septuagint, Vulgate) transliterate it variously, reflecting uncertainty about the original pronunciation. The name itself is otherwise unattested, making its etymology uncertain.

(1×) A Levitical ancestor of the prophet Samuel, this name appears in genealogical lists linking Samuel to the tribe of Levi. The parallel in 1 Samuel 1:1 uses a slightly different vocalization, a pattern seen often in biblical genealogies where scribal traditions preserve variant spellings of the same individual. **PROPER NAMES (PERSONAL)**

en: Tochu | **es:** Toju | **fr:** Tochu | **de:** Tochu 1Sam 1:1

תְּחוֹת H8460 *Prep / 3ms* (4×)

under, beneath (Aramaic); with מִן: from under

This is the Aramaic equivalent of Hebrew תַּחַת, appearing exclusively in Daniel and Jeremiah 10:11 (an Aramaic verse). It denotes spatial position beneath something, particularly in cosmic imagery:

'under all the heavens' (Dan 7:27), beneath a great tree (Dan 4). The Aramaic form shows typical vowel shifts from Biblical Hebrew, reflecting the linguistic transition of the exilic period. Translators consistently render this as 'under' or 'beneath' across languages.

(4×) Marks spatial relationships of subordination or coverage. In Daniel's visions, it appears in grand cosmic scope ('under all the heavens,' 7:27) and in the dream imagery of Nebuchadnezzar's tree providing shelter to beasts 'under it' (4:12, 21). The consistent cross-linguistic rendering (Spanish 'debajo de,' English 'under') confirms this as a straightforward locative preposition with no significant semantic variation. **GEOGRAPHY AND SPACE**

en: under, under-it | **es:** debajo-de, debajo-de-él | **fr:** [תחות], [תחתוהי] | **de:** [תחות], [תחתוהי] Jer 10:11; Dan 4:12; Dan 4:21; Dan 7:27

תַּחְכְּמֹנִי H8461 *N-proper-ms* (1×)

Tachkemonite, gentilic adjective: ethnic or clan designation for one of David's mighty men (2 Samuel 23:8)

This rare gentilic term identifies one of David's elite warriors in 2 Samuel 23:8. Textual scholars suggest reading it as 'the Hakmonite,' connecting it to a family name mentioned in 1 Chronicles 11:11. The ancient versions transliterate rather than translate it, indicating they too found it obscure. It represents the kind of clan or regional designations common in lists of David's fighting men, where geographical and family identities often merged.

(1×) A gentilic designation for Josheb-basshebeth, chief among David's thirty mighty men. The parallel text in 1 Chronicles reads 'Jashobeam, a Hachmonite,' suggesting textual corruption or dialectal variation. Such ethnic markers were crucial for distinguishing warriors with similar names in ancient rosters. **PROPER NAMES (PERSONAL)**

en: Tahchemonite | **es:** Tajkemoni | **fr:** Tahchemonite | **de:** Tahchemonite 2Sam 23:8

תְּחִלָּה H8462 *Art / N-fs* (23×)

Beginning, commencement; the initial point or first phase of a period, event, or activity

A feminine noun marking the starting point of something, whether temporal ('at the beginning of the harvest,' Ruth 1:22), sequential ('at the first,' Gen 13:3), or conceptual ('the beginning of wisdom,' Prov 9:10). Hosea 1:2 famously uses it in construct with divine speech: 'the beginning of the Lord's speaking through Hosea.' Typically preceded by the preposition be- ('in/at') to create an adverbial phrase meaning 'at the beginning.' Spanish comienzo, French commencement, and German equivalents all align perfectly, reflecting a single transparent sense with no polysemy across its 23 attestations.

beginning, commencement (23×) The initial point, first phase, or commencement of an event, period, or process. Used both absolutely with the article (battekhillah, 'at the beginning,' Gen 13:3; 43:18) and in construct chains (tekhillat khokmah, 'the beginning of wisdom,' Prov 9:10; tekhillat dibber YHWH, 'when the Lord first spoke,' Hos 1:2). All multilingual glosses converge on 'beginning/commencement,' confirming a single well-defined lexical sense. **GEOGRAPHY AND SPACE**

en: at-beginning-of, at-the-beginning, at-the-beginning-of- | **es:** (en-comienzo-de), En-comienzo-de, al-comienzo-de | **fr:** [בתחלת], [התחלה], commencement | **de:** [בתחלה], [בתחלת], [התחלה] Gen 13:3; Gen 41:21; Gen 43:18; Gen 43:20; Judg 1:1

תַּחֲלֻאִים H8463 *N-mpc / 2fs* (5×)

diseases, sicknesses; severe or chronic illnesses sent as divine judgment or healed by divine mercy

A plural noun denoting diseases or chronic illnesses, always appearing in contexts of covenant consequence or divine compassion. Deuteronomy warns of terrible 'diseases' upon the disobedient land (Deut 29:22), and Jehoram dies of incurable 'diseases' as divine punishment (2 Chr 21:19). Jeremiah pairs 'diseases of famine' with sword-wounds to depict total devastation (Jer 14:18; 16:4). Yet Psalm 103:3 celebrates the God who 'heals all your diseases' — the same word redeemed by mercy. Spanish 'enfermedades' and French cognates consistently render the medical sense, while the theological arc from curse to healing gives this term its full biblical weight.

(5×) Diseases or chronic sicknesses, typically severe afflictions viewed through a theological lens of covenant judgment or divine healing. In Deut 29:22, the land's diseases signal covenant curse; in 2 Chr 21:19, Jehoram's incurable diseases are divine punishment. Jeremiah describes 'diseases of famine' as part of total judgment (Jer 14:18; 16:4). Psalm 103:3 transforms the term into praise — God heals all 'your diseases.' Spanish 'enfermedades' and French equivalents confirm the consistent medical referent across all five occurrences. **DISEASE AND AFFLICTION**

en: diseases, its-sicknesses, sicknesses-of | **es:** en-enfermedades, enfermedades, enfermedades-de | **fr:** [בתחלאים], [תחלאים], [תחלואי] | **de:** [בתחלאים], [תחלאים], [תחלואי] Deut 29:22; 2Chr 21:19; Ps 103:3; Jer 14:18; Jer 16:4

תַּחְמָס H8464 *Art / N-ms* (2×)

nighthawk, short-eared owl (unclear species among unclean birds)

This word appears in the Levitical lists of unclean birds (Leviticus 11:16, Deuteronomy 14:15), but its exact identification is uncertain. Traditional translations suggest 'nighthawk' or 'short-eared owl,' though ancient versions vary: the LXX and Vulgate understood it as an owl, while Saadia suggested a swallow. Some scholars connect it to a root meaning 'violence,' perhaps referring to the male ostrich. The obscurity reflects the difficulty of matching ancient bird names to modern ornithological categories. What's clear is that this creature was among those Israelites were forbidden to eat.

(2×) The dual listing (Leviticus 11:16, Deuteronomy 14:15) places this bird in standard purity legislation. Translations show uncertainty: English offers 'nighthawk' and 'short-eared owl,' Spanish has 'chotacabras' (nightjar) and 'halcón nocturno' (night hawk), while French and German preserve transliterations or use compound descriptors. The consistent element is recognition of an unclean bird of prey or night bird. **OSTRICH BIRD**

en: the-nighthawk, the-short-eared-owl | **es:** el-chotacabras, el-halcón-nocturno | **fr:** le-court-eared-owl, le-nighthawk | **de:** der-kurz-eared-owl, der-nighthawk Lev 11:16; Deut 14:15

תַּחַן H8465 *Prep-l / N-proper-ms* (2×)

Tahan (Ephraimite ancestor; clan name)

Tahan appears as an Ephraimite name in Numbers 26:35 (in the wilderness census, identifying a clan family) and 1 Chronicles 7:25 (in the Ephraimite genealogy). The name may be an abbreviation of a longer theophoric name. The Tahanites formed one of the clans of Ephraim counted during Israel's wilderness wanderings. The genealogical occurrence in Chronicles helps establish the tribal lineage. Like many clan names, Tahan represents both an ancestor and the family group descended from him.

(2×) The two contexts show typical Hebrew usage: the census list (Numbers) treats Tahan as the clan founder ('and Tahan,' 'to Tahan'), while the genealogy (Chronicles) traces descent lines. The multilingual evidence consistently transliterates the name: Spanish 'Taján,' French 'Tahan,' German 'Tahan.' The prepositional variations ('to Tahan,' 'and Tahan') reflect different grammatical contexts within genealogical formulas. **PROPER NAMES (PERSONAL)**

en: and-Tachan, to-Tahan | **es:** de-Taján, y-Taján | **fr:** [ותחן], à-Tahan | **de:** [ותחן], zu-Tahan Num 26:35; 1Chr 7:25

תַּ֫חְנָה H8466 *N-fpc / 1cs* (1×)

encampment, encamping place (possibly textually corrupt; BDB suggests reading 'you shall hide yourselves' instead)

This noun appears only in 2 Kings 6:8 in a phrase that has puzzled interpreters. BDB notes the form is 'very strange' and suggests textual corruption, proposing to read instead 'you shall hide yourselves' based on the Syriac version. If the noun is original, it derives from the root for 'encamping' and would mean the place where one camps.

The Elisha narrative context, describing military movements, could support either reading—whether Elisha knows where the enemy will camp or where they will hide.

(1×) In the ambiguous phrase from 2 Kings 6:8, this would denote the location or act of making camp, fitting Elisha's prophetic knowledge of Aramean military positions. However, the unusual form has led most scholars to suspect textual corruption, with the Syriac's 'hide' reading offering a simpler alternative that still fits the context of military intelligence. **GEOGRAPHY AND SPACE**

en: shall-be-my-camp | **es:** mi-campamento | **fr:** devra-être-mon-camp | **de:** soll-sein-mein-Lager 2Kgs 6:8

תְּחִנָּה H8467 *N-fsc / 1cp* (25×)

Supplication, plea for mercy; also the gracious favor or mercy that is sought

Derived from the root chanan ('to be gracious'), this noun denotes both the act of pleading for mercy and the gracious favor being sought. Solomon's Temple dedication prayer uses it repeatedly alongside tefillah ('prayer'), entreating God to hear 'the prayer and the supplication' of his people (1 Kgs 8:28, 30, 38, 45, 49, 52). Jeremiah uses the vivid phrase 'let my supplication fall before you' (Jer 37:20; 42:2). In two passages, however, the word denotes the favor itself rather than the request: Joshua's enemies received no grace (Josh 11:20), and the post-exilic community received a moment of grace from the Lord (Ezra 9:8). French grace and German Gnade in these passages confirm the shift from petition to disposition.

1. supplication, plea for mercy (23×) A humble, earnest plea or entreaty directed to God or a human superior, seeking compassionate favor or relief. The dominant sense across 23 occurrences, frequently paired with tefillah ('prayer') in Solomon's dedication (1 Kgs 8:28, 30, 38, 45, 49, 52; 2 Chr 6:19, 29, 35, 39). Also in Jeremiah's urgent phrase 'let my supplication fall before you' (Jer 37:20; 42:2). Spanish suplica/mi-suplica and the psalmic usage (Ps 6:10; 55:2; 119:170) consistently render the petitionary sense. **PRAYER AND SUPPLICATION**

en: and-the-plea, his-plea, his-supplication | **es:** mi-súplica, nuestra-súplica, su-súplica | **fr:** [תחנה], [תחנתו], [תחנתי] | **de:** [תחנה], [תחנתו], [תחנתי] 1Kgs 8:28; 1Kgs 8:30; 1Kgs 8:38; 1Kgs 8:45; 1Kgs 8:49

2. grace, favor, mercy (2×) The quality of grace, favor, or mercy itself – the disposition being sought rather than the act of seeking it. In Josh 11:20, God hardened the Canaanites' hearts so that 'there would be no grace' shown to them (no quarter given). In Ezra 9:8, the remnant acknowledges a brief moment of 'grace from the Lord.' French grace and German Gnade in these two passages confirm the shift from 'supplication' (the request) to 'favor' (the thing requested), a metonymic extension natural in the Hebrew chanan word-family. **MORAL GOODNESS**

en: grace | **es:** clemencia, gracia | **fr:** [תחנה], grâce | **de:** Gnade, [תחנה] Josh 11:20; Ezra 9:8

תְּחִנָּה H8468 *N-proper-ms* (1×)

Tehinnah, personal name: a descendant of Judah mentioned in genealogical lists (1 Chronicles 4:12)

A personal name occurring in the genealogies of Judah in 1 Chronicles 4:12. The name may derive from the Hebrew root for 'supplication' or 'grace,' making it a theophoric or meaningful name given at birth. Such names were common in Judahite families, often reflecting the circumstances of birth or parental prayers. The genealogical placement suggests a minor figure whose primary significance is maintaining the lineage records.

(1×) A descendant in the line of Judah, preserved in Chronicles' extensive genealogical framework. The name's possible connection to 'supplication' (techinah) would align with the practice of giving children names that reflected prayer or divine favor, a pattern seen throughout the Hebrew Bible. **MORAL GOODNESS**

en: Techinnah | **es:** Tejina | **fr:** [תחנה] | **de:** [תחנה] 1Chr 4:12

תַּחֲנוּן H8469 *Conj-w / N-mp* (18×)

Supplications, earnest pleas for mercy — heartfelt entreaties directed to God or a superior for grace

This plural abstract noun (tachanunim) expresses urgent, earnest pleas for undeserved favor. It derives from the root chanan ('to be gracious') and occurs only in the plural, underscoring the intensity and repetition of such appeals. Nearly always directed to God, it frequently parallels tefillah ('prayer') as in Psalm 143:1 and Daniel 9:3, 17. The Psalms speak of the 'voice of my supplications' (Ps 28:2, 6; 31:22; 86:6; 130:2), while Jeremiah pairs it with weeping (Jer 3:21; 31:9). Proverbs 18:23 offers its sole human-to-human use: the poor speak tachanunim.

supplications, pleas for mercy (18×) Earnest, repeated entreaties for mercy and grace, overwhelmingly addressed to God. The plural-only form intensifies the urgency of the appeal. Paired with tefillah in formal prayer contexts (Ps 143:1; Dan 9:3, 17) and with weeping in prophetic grief (Jer 3:21; 31:9). The Psalms especially treasure the phrase qol tachanunim, 'the voice of my supplications' (Ps 28:2, 6; 86:6; 130:2). Proverbs 18:23 uniquely applies it to a poor person pleading before the rich. **PRAYER AND SUPPLICATION**

en: and-supplications, and-with-supplications, his-supplications | **es:** Súplicas, las-súplicas-de, mis-súplicas | **fr:** [ובתחנונים], [תחנוני], et-supplication | **de:** [ובתחנונים], [ותחנונים], [תחנון] 2Chr 6:21; Job 41:3; Ps 28:2; Ps 28:6; Ps 31:22

תַּחֲנִי H8470 *Art / N-proper-ms* (1×)

the Tahanite, gentilic adjective with article: clan designation in the Ephraimite tribal census (Numbers 26:35)

This gentilic term appears in the Numbers 26 census, identifying a clan within the tribe of Ephraim descended from Tahan. The article makes it function as a collective substantive, 'the Tahanites,' referring to all members of this family group. Such census designations were crucial for land allotment and tribal organization during the conquest period. The name preserves one of several Ephraimite clans that traced their lineage through Joseph's line.

(1×) The collective designation for members of the Tahan clan within Ephraim, used in the wilderness census to enumerate the tribal subdivision. This kind of patronymic gentilic, marked with the article, functions as a family name identifying all descendants of the eponymous ancestor Tahan mentioned earlier in the genealogy. **PROPER NAMES (PERSONAL)**

en: the-Tahanite | **es:** los-tajanitas | **fr:** le-Tahanite | **de:** der-Tahanite Num 26:35

תַּחְפַּנְחֵס H8471 *Conj-w / N-proper-fs* (8×)

Tahpanhes: an Egyptian border city in the eastern Nile Delta where Judean refugees fled after the destruction of Jerusalem.

The name of an Egyptian frontier city, identified with ancient Daphne (modern Tell Defenneh), situated in the eastern Nile Delta about eighteen miles southeast of Tanis. Tahpanhes appears almost exclusively in Jeremiah's prophecies as a destination of Judean refugees who fled to Egypt against prophetic warning after the fall of Jerusalem in 586 BC. Jeremiah himself was taken there (Jer 43:7-9) and prophesied that Nebuchadnezzar would set his throne at its very gates (Jer 43:8-13). The city also appears in Jeremiah 2:16, where its inhabitants are said to have 'shaved the crown of your head,' and in Ezekiel 30:18, which prophesies its darkening under divine judgment.

Tahpanhes (Egyptian city) (8×) The proper noun Tahpanhes (תַּחְפַּנְחֵס), also spelled Tehaphnehes (תְּחַפְנֵחֵס in Ezek 30:18), designating an Egyptian border fortress in the northeastern Delta, corresponding to Greek Daphnae. The city served as a military garrison and entry point into Egypt. Jeremiah 2:16 pairs it with Memphis (Noph) as representative of Egyptian power that would harm Israel. After Jerusalem's fall, fleeing Judeans settled there despite Jeremiah's protests (Jer 43:7), and the prophet performed a symbolic act of burying stones at its entrance to signify Nebuchadnezzar's coming conquest (Jer 43:8-9). Ezekiel 30:18 prophesies that the 'day will be dark at Tahpanhes' when God breaks Egypt's yoke. Translations vary in spelling—English 'Tahpanhes/Tachpanhes,' Spanish

'Tajpanjés,' French 'Tachpanès'—but all identify it as the same Egyptian locale. **EGYPT PLACE NAME**

en: (and-Tachpanches), Tachpancheis, [and-Tachpanhes] | **es:** Tajpanjés, Y-en-Tahpanhes, [y-Tajpanjes] | **fr:** Tachpanès, et-Tahpanès, et-dans-Tachpanès | **de:** [(ותחפנחס)], [[ותחפנס]], [בתחפנחס] Jer 2:16; Jer 43:7; Jer 43:8; Jer 43:9

תַּחְפְּנֵיס H8472 *N-proper-fs* (3×)

Tahpenes (personal name: Egyptian queen, sister-in-law to Pharaoh)

Tahpenes was an Egyptian queen during Solomon's early reign, sister to the Pharaoh who gave asylum to Jeroboam's rival Hadad the Edomite. 1 Kings 11:19-20 reports that Pharaoh gave Hadad Tahpenes's sister as wife, and Tahpenes herself raised their son Genubath in Pharaoh's household among the princes. The name is Egyptian, showing standard Greek transliteration variation. Tahpenes represents Egyptian royal generosity toward refugees who might later serve Egyptian political interests—Hadad eventually returned to trouble Solomon. Her role as foster-mother to Genubath suggests her high status in the palace.

(3×) Personal name of an Egyptian queen in Solomon's era. 1 Kings 11:19 identifies Tahpenes as the Egyptian queen whose sister Pharaoh gave to Hadad in marriage. 1 Kings 11:20 (appearing twice) reports that this sister bore Genubath, whom 'Tahpenes weaned' and raised in Pharaoh's palace among the royal children. The queen's personal involvement in raising her nephew shows family intimacy and political calculation—investing in a potential future Edomite king who might serve Egyptian interests. **PROPER NAMES (PERSONAL)**

en: Tachpenes | **es:** Tajpenes | **fr:** Tachpenes | **de:** Tachpenes 1Kgs 11:19; 1Kgs 11:20

תַּחְרָא H8473 *N-ms* (2×)

coat of mail, corselet (priestly linen garment opening)

This word appears only in Exodus 28:32 and 39:23, both describing the high priest's robe (me'il). Specifically, it refers to the reinforced opening at the top of the garment—the neck hole through which the priest put his head. The text compares this opening to that of a coat of mail, suggesting it was woven or bound in a way that prevented tearing, similar to how armor was constructed. The Targum understands it as 'corselet' or armor. The detail emphasizes the careful craftsmanship and durability required for sacred vestments.

(2×) Both occurrences use simile: the priestly robe's opening was 'like the opening of a coat of mail.' The terminology crosses from military (armor) to priestly (vestments), highlighting the binding or reinforcement technique. Spanish translations offer 'coraza' (cuirass) and 'cota de malla' (coat of mail), French has 'tunique de mail,' all recognizing the armor reference as describing construction method rather than function. **ARMOR BREASTPLATE**

en: coat-of-mail | **es:** coraza, cota-de-malla | **fr:** tunique-de-mail | **de:** coat-von-mail Exod 28:32; Exod 39:23

חָרָה H8474 *V-Hitpael-Imperf-2ms* (2×)

compete, contend, strive (Hitpael: enter into rivalry or contest)

This verb appears in Jeremiah 12:5 and 22:15, both times questioning whether someone can compete or contend. The first asks rhetorically: 'If you have raced with men on foot and they have worn you out, how can you compete with horses?' The second challenges king Jehoiakim: 'Do you think you are a king because you compete in cedar?'—meaning, does building lavish palaces make you royal? The Hitpael stem suggests reflexive action: putting oneself into competition or rivalry. The word emphasizes the futility of certain contests.

(2×) Both passages use rhetorical questions about competing or contending to expose inadequacy or misplaced priorities. Jeremiah 12:5 famously escalates from running with men to competing with horses—if you can't handle the easy challenge, how will you manage the hard one? The verb in Hitpael suggests active self-engagement in rivalry. Translations capture this: Spanish 'competir,' French and German preserve transliterations, recognizing the somewhat rare usage. **ANGER AND INDIGNATION**

en: can-you-compete, competing | **es:** competirás, compites | **fr:** [מתחרה], [תתחרה] | **de:** [מתחרה], [תתחרה] Jer 12:5; Jer 22:15

תַּחְרֵעַ H8475 *Conj-w / N-proper-ms* (1×)

Tahrea (with conjunction), personal name: a descendant of Saul in the Benjaminite genealogy (1 Chronicles 9:41)

A personal name appearing in the genealogy of King Saul in 1 Chronicles 9:41, with a parallel form (Tarea) in 1 Chronicles 8:35. The variation between these forms illustrates common scribal differences in genealogical transmission. As a descendant of Saul, this figure belongs to the royal Benjaminite line, though he appears post-exile in Chronicles' interest in preserving Israel's genealogical continuity. The Septuagint versions show further transliteration variants, typical for names without clear etymology.

(1×) A Benjaminite in Saul's lineage, this name appears in Chronicles' genealogical records with slight variation from its parallel passage. The preservation of such names demonstrates Chronicles' concern with maintaining family records even for minor figures, ensuring the royal line's documentation across the exile period. **PROPER NAMES (PERSONAL)**

en: and-Tachrea | **es:** y-Tajrea | **fr:** [ותחרע] | **de:** [ותחרע] 1Chr 9:41

תָּחַשׁ H8476 *N-mp* (14×)

A marine animal (dugong, porpoise, or seal) whose tough hide was used for the tabernacle's outer covering

An animal prized in the ancient Near East for its durable hide, the tachash provided the outermost protective layer of the tabernacle. Most modern scholars identify it with the dugong or porpoise of the Red Sea, though ancient versions guessed badger or hyacinth-colored leather. Spanish translations render it 'tejon' (badger), while French opts for 'marsouin' (porpoise), reflecting centuries of uncertainty. In Ezekiel 16:10, God recalls clothing Jerusalem in tachash-leather sandals, a detail that elevates the material from mere utility to a symbol of lavish divine care.

1. tachash-hide animal (porpoise/dugong/seal) (13×) The tachash as a living creature, a marine mammal (dugong, porpoise, or seal) whose skin was harvested for the tabernacle coverings. Nearly all fourteen occurrences fall here. The plural 'orot hat-techashim' (Exod 25:5; 35:7) and the construct 'or tachash' (Num 4:6-14) consistently point to the animal as the source of a specific hide. Cross-lingual evidence is revealing: English uses 'porpoise' or 'sea-cow,' Spanish prefers 'tejon' (badger), French 'marsouin' (porpoise), and German 'Meerkuehe' (sea-cow), illustrating that no tradition is fully settled on the species. **SKIN AND LEATHER**

en: porpoise, porpoises, sea-cows | **es:** el-tejón, los-tejones, tajash | **fr:** le-marsouin, le-mer-vaches, marsouin | **de:** Meer-Kuehe, der-Meer-Kuehe, der-porpoise Exod 25:5; Exod 26:14; Exod 35:7; Exod 35:23; Exod 36:19

2. tachash-leather / tachash-skin (material) (1×) A metonymic shift from animal to material: tachash-leather as processed hide. In Ezekiel 16:10, the word denotes the finished product rather than the living creature, describing sandals of fine leather that God gave to Jerusalem. English renders it simply 'leather,' while Spanish uses 'piel de tejones' (badger skin) and French retains the loanword 'tahash,' showing how translators handle the shift from animal to artifact differently. **SKIN AND LEATHER**

en: leather | **es:** piel-de-tejones | **fr:** tahash | **de:** [תחש] Ezek 16:10

תַּחַשׁ H8477 *N-proper-ms* (1×)

Tahash, personal name: son of Nahor and Reumah, Abraham's nephew (Genesis 22:24)

This personal name belongs to one of Nahor's sons by his concubine Reumah, making him a nephew of Abraham. The name has attracted scholarly attention because it may preserve a connection to a northern Syrian region mentioned in Egyptian sources. Some scholars identify it with Tikhes, a place north of Kadesh on the

Orontes River. This would fit Genesis 22's interest in establishing Abraham's extended family connections throughout the broader Aramean region, providing genealogical backdrop for later narratives about Abraham's relatives in Haran and surrounding areas.

(1×) A son of Abraham's brother Nahor, listed among the descendants who populate northern Mesopotamia and Syria. The possible geographical connection to a Syrian locale reflects Genesis' pattern of embedding place names and ethnic origins within genealogies, creating a family map of the ancient Near East. **PROPER NAMES (PERSONAL)**

en: Tahash | **es:** Tachash | **fr:** Tahash | **de:** Tachasch Gen 22:24

תַּחַת H8478 *Prep / 1cs* (511×)

Underneath, below (spatial); instead of, in place of (substitution); because, inasmuch as (causal).

Derived from a noun meaning 'the under part,' tachath functions primarily as a preposition with three distinct senses that unfold from a single spatial image. At its most concrete, it places something physically beneath another (Gen 18:4, sitting under a tree). By natural extension it comes to mean 'in the place of,' expressing succession or exchange – as when Solomon reigns tachath David (1 Kgs 1:30), or the ram is offered tachath Isaac (Gen 22:13). In the rare construction tachath asher, it becomes a causal conjunction meaning 'because.' Spanish and French glosses neatly track these shifts: 'bajo' for spatial, 'en-lugar-de' for substitutive, and 'parce-que' for causal.

1. under, beneath (spatial) (283×) Physical location below or underneath something, the most literal and frequent use. Includes 'under every green tree' (Deut 12:2), 'under the whole heaven' (Deut 2:25), and combinations with min (mittachat, 'from beneath'). Glosses across languages converge on spatial prepositions: 'sous,' 'unter,' 'bajo,' confirming the concrete positional meaning. Covers all pronominal suffixed forms retaining spatial force. **GEOGRAPHY AND SPACE**

en: under | **es:** al-pie-de, bajo, de-debajo-de- | **fr:** sous | **de:** unter, unter- Gen 7:19; Gen 16:9; Gen 18:4; Gen 18:8; Gen 21:15

2. instead of, in place of (215×) Substitution, succession, or exchange: one entity taking the role or position of another. Central to dynastic succession formulas ('he reigned in his place,' 1 Kgs 15:8) and to the theology of substitutionary offering (Gen 22:13, the ram 'instead of' Isaac). Spanish 'en-su-lugar' and French 'à-la-place-de-lui' consistently distinguish this from the spatial sense. Also covers 'in exchange for' in commercial or retributive contexts (an eye tachath an eye, Exod 21:24). **GEOGRAPHY AND SPACE**

en: in-his-place, instead-of-him | **es:** en-lugar-de-él, en-lugar-suyo, en-su-lugar | **fr:** dans-son-lieu, à-la-place-de-lui | **de:** in-sein-Ort, instead-von-ihn Gen 4:25; Gen 22:13; Gen 44:4; Gen 44:33; Exod 29:30

3. because, inasmuch as (causal) (13×) A causal conjunction, virtually always in the fixed phrase tachath asher ('because, inasmuch as'). This rare but important sense appears in Deuteronomic rhetoric: 'because you did not serve the LORD your God' (Deut 28:47). German 'weil' and French 'parce-que' confirm the causal reading. Only 13 occurrences, but theologically significant in covenant-curse contexts (Num 25:13; Deut 21:14). **CONJUNCTIONS AND CONTRAST**

en: Because, and-because, because | **es:** Por-cuanto, Porque, a-cambio-de | **fr:** et-parce-que, parce-que, sous | **de:** und-weil, unter, weil Num 25:13; Deut 4:37; Deut 21:14; Deut 22:29; Deut 28:47

תְּחוֹת H8479 *Prep / 3ms* (1×)

under, beneath (Aramaic preposition with suffix, Biblical Aramaic equivalent of Hebrew tahat)

The Aramaic equivalent of Hebrew 'under,' this preposition appears in Daniel's Aramaic sections describing spatial relationships and subordination. It shares cognates across Aramaic dialects (Targumic, Syriac, Palmyrene) and functions identically to its Hebrew counterpart. Daniel uses it both literally (under the tree) and metaphorically (under heaven = everywhere on earth). The form with pronominal suffixes shows standard Aramaic morphology, sometimes with Hebraized pointing in the Masoretic tradition.

(1×) In Daniel 4:14, this describes what is spatially 'under' the great tree in Nebuchadnezzar's dream—the beasts, birds, and ultimately the nations sheltered beneath the tree's dominion. The preposition conveys both physical location and metaphorical subjugation, as the tree represents imperial power extending its protection (or control) over those 'under' it. **GEOGRAPHY AND SPACE**

en: under-it | **es:** debajo-de-él | **fr:** fond | **de:** [תחתוהי] Dan 4:14

תַּחַת H8480 *Conj-w / N-proper-ms* (6×)

Tahath (Tachat): a Levite name, an Ephraimite name, and a wilderness station

A proper noun appearing in genealogical lists and wilderness itineraries. As a personal name, Tahath designates both a Levite in the line of Kohath (1 Chr 6:24, 37) and an Ephraimite ancestor (1 Chr 7:20, where the name appears twice in the genealogy). As a place name, it identifies a stopping point in Israel's wilderness wanderings (Num 33:26-27). The name likely derives from the common Hebrew word meaning 'beneath, under,' though in these contexts it functions purely as an identifier. French and German translations interestingly render the personal name with the common noun 'sous/unter' (under), reflecting the etymological connection.

1. Tachat (4×) Tahath as a personal name borne by at least two individuals: a Levite descendant of Kohath listed in David's worship organization (1 Chr 6:24, 37) and an Ephraimite in the genealogy of Joshua's tribe (1 Chr 7:20). French 'sous' and German 'unter' transparently render the etymological meaning 'beneath,' though the name functions as a proper identifier in these genealogies. **GEOGRAPHY AND SPACE**

en: Tachat, and-Tachat | **es:** Tajat, y-Tájat | **fr:** et-sous, sous | **de:** und-unter, unter 1Chr 6:24; 1Chr 6:37; 1Chr 7:20

2. from Tahath (2×) Tahath as a geographic station in the wilderness itinerary of Numbers 33:26-27, listed between Makheloth and Terah. The prepositional usage 'from Tahath' and 'in Tahath' marks it as a campsite along the forty-year journey. Spanish 'de Tahat' and 'en Tahat' preserve the place-name clearly, while the site's location remains unidentified by modern archaeology. **GEOGRAPHY AND SPACE**

en: from-Tahath, in-Tahath | **es:** de-Tahat, en-Tahat | **fr:** dans-Tahath, de-Tahath | **de:** in-Tahath, von-Tahath Num 33:26; Num 33:27

תַּחְתּוֹן H8481 *Art / Adj-ms / 3fs* (13×)

Lower or lowest in position; a spatial adjective for architectural levels, geographic features, and relative elevation.

A positional adjective marking what lies beneath or at the bottom — the lower story, the lower pool, the lower settlement. In Solomon's temple it identifies the lowest tier of side chambers (1 Kgs 6:6, 8), and Ezekiel uses it for the lower pavement and lower ledge of the altar (Ezek 40:18-19; 43:14). Isaiah mentions the 'lower pool' of Jerusalem's water system (Isa 22:9). Its most frequent geographic use is in the compound name Beth-horon the Lower (Josh 16:3; 18:13; 1 Chr 7:24; 2 Chr 8:5), distinguishing the lower town from its upper counterpart. French 'en-bas' and Spanish 'inferior' both capture the directional downward sense.

lower, lowest (13×) Occupying the lower or lowest spatial position, whether in architecture or geography. Describes the lowest tier of temple side chambers (1 Kgs 6:6, 8; Ezek 41:7; 42:5-6), the lower pavement and gate of the outer temple court (Ezek 40:18-19), the lower ledge of the altar (Ezek 43:14), and the lower pool of Jerusalem (Isa 22:9). Prominently appears in the place name Beth-horon the Lower (Josh 16:3; 18:13; 1 Kgs 9:17; 1 Chr 7:24; 2 Chr 8:5), distinguishing it from the upper town. Spanish 'inferior' and French 'en-bas' reflect the consistent spatial downward orientation. **DOWNWARD BELOW BENEATH**

en: from-the-lower, lower, the-lower | **es:** de-las-inferiores, el-inferior, inferior | **fr:** [התחתון], [התחתונה], en-bas | **de:** [התחתון], [התחתונה], [מהתחתונות] Josh 16:3; Josh 18:13; 1Kgs 6:6; 1Kgs 9:17; 1Chr 7:24

תַּחְתִּי H8482 *Prep-b / N-fpc* (19×)

Lowest parts, depths of the earth (Sheol/underworld); lower (comparative, of chambers or stones); bottom or base of a feature.
The adjective-turned-substantive tachtiy derives from tachat ('under, beneath') and plunges the reader into the vertical cosmology of the Hebrew Bible. In its dominant plural form tachtiyyot ha'arets ('the lowest parts of the earth'), it names the subterranean realm of the dead — Sheol, the shadowy underworld beneath the living world. Moses warns that God's anger burns 'unto the lowest Sheol' (Deut 32:22), the Psalmist thanks God for rescue 'from the depths of Sheol' (Ps 86:13), and Ezekiel consigns proud nations to 'the lowest parts of the earth' (Ezek 26:20; 31:14-18; 32:18-24). Spanish profundidades, French profondeurs, and German Tiefen all reach for depth vocabulary in these passages. The comparative sense survives in architectural contexts — the 'lower' stories of Noah's ark (Gen 6:16), the 'lower' spring of Caleb's inheritance (Josh 15:19; Judg 1:15), and the 'lower millstone' of Job 41:24. One singular occurrence marks a spatial base: Israel stationed 'at the bottom of the mountain' at Sinai (Exod 19:17).

1. lowest parts, depths (underworld/Sheol) (14×) The lowest parts, depths, or netherworld regions — a substantival use referring to Sheol, the underworld, or the deep subterranean spaces beneath the earth. This dominant sense (14 occurrences) pervades cosmological and eschatological poetry: Moses' Song warns that divine fire burns 'to the lowest Sheol' (Deut 32:22), the Psalmist celebrates deliverance 'from the lowest Sheol' (Ps 86:13), and Ezekiel repeatedly consigns the proud dead to 'the lowest parts of the earth' (Ezek 26:20; 31:14, 16, 18; 32:18, 24). Spanish profundidades de la tierra, French profondeurs de la terre, and Arabic اعماق الارض all employ underworld-depth vocabulary. Isaiah 44:23 invites even 'the depths of the earth' to shout for joy at God's redemption. DOWNWARD BELOW BENEATH
en: from-lowest-parts-of, in-depths-of, into-the-depths-of | **es:** de-abajo, de-las-partes-bajas, de-las-profundidades | **fr:** [מתחתיות], [תחתיות], [תחתית] | **de:** [מתחתיות], [תחתיות], [תחתית] Deut 32:22; Neh 4:13; Ps 63:9; Ps 86:13; Ps 88:6

2. lower (comparative adjective) (4×) Lower in position (comparative adjective) — describing something as being in a relatively lower position compared to something else, used attributively in architectural, geographic, or anatomical contexts. Four occurrences include the 'lower stories' of Noah's ark (Gen 6:16), the 'lower springs' given to Achsah by Caleb (Josh 15:19; Judg 1:15), and the 'lower millstone' describing Leviathan's impenetrable underside (Job 41:24). Spanish inferior/inferiores and French inferieur mark the straightforward comparative, while German untere preserves the spatial contrast with upper levels. DOWNWARD BELOW BENEATH
en: -the-lower, lower, the-lower-millstone | **es:** inferior, inferiores | **fr:** -le-inférieur, abaisser, inférieur | **de:** -der-senken, [תחתית], senken Gen 6:16; Josh 15:19; Judg 1:15; Job 41:24

3. bottom, base (of a feature) (1×) The bottom or base of a geographic feature — a locative use with a preposition indicating position at the foot or lowest point of a landmark. One clear occurrence at the Sinai theophany: 'Moses brought the people out of the camp to meet God, and they stationed themselves at the bottom of the mountain' (Exod 19:17). Spanish al pie de ('at the foot of'), French au pied de, and Arabic عند سفح الجبل all use dedicated 'foot of the mountain' vocabulary, confirming this as a distinct spatial sense from the cosmic depths of sense 1. GEOGRAPHY AND SPACE
en: at-bottom-of | **es:** al-pie-de- | **fr:** à-fond-de | **de:** bei-Boden-von Exod 19:17

חַדְשִׁי H8483 *N-proper-fs* (2×)

Tahtim-hodshi (place-name in David's census; textual uncertainty)
This obscure place-name appears only in 2 Samuel 24:6 during the account of Joab's census for David. The Hebrew text is difficult, and many scholars believe it's corrupt. Proposals include reading 'the land of the Hittites toward Kadesh' instead of 'Tahtim-hodshi,' which would make better geographical sense in the census itinerary. The LXX reflects this uncertainty with varied readings. The name, if original, would designate a location in northern Israel or Syria visited during the census tour, but its exact identification remains unknown.

(2×) The dual occurrence in 2 Samuel 24:6 likely reflects the compounding of uncertain textual elements: 'Tahtim' and 'Hodshi' may be separate corrupted words rather than a compound place-name. Translations show this confusion: some treat it as a place-name ('Tahtim'), others offer alternate readings. The geographical context (between Gilead and Dan) suggests northern territory, but the text's corruption makes confident identification impossible. GEOGRAPHY AND SPACE
en: Hodshi, Tahtim | **es:** Jodshi, Tajtim | **fr:** Hodshi, Tahtim | **de:** Hodshi, Tahtim 2Sam 24:6

תִּיכוֹן H8484 *Art / Adj-fs* (11×)

Middle — positional adjective describing the central story of a building or the middle position in a series
The adjective תִּיכוֹן (tikon) means 'middle' or 'central,' locating something between two extremes in a spatial series. Its most prominent architectural use describes the middle story of Solomon's Temple (1 Kgs 6:6, 8), where a three-tiered side structure surrounded the main hall. The middle bar running through the center of the tabernacle frames (Exod 26:28; 36:33) is its other key referent. Gideon's night attack at the 'middle watch' (Judg 7:19) extends the term to temporal division. Translations converge across languages: Spanish 'del medio,' Arabic 'وسطى,' Hindi 'बीच वाली,' Korean '가운데의,' Swahili 'cha kati.'

middle (positional adjective) (11×) A positional adjective meaning 'middle' or 'central,' used to identify the middle element in a three-part series. Applied architecturally to the middle story of the Temple's side chambers (1 Kgs 6:6, 8) and the central bar of the tabernacle's board framework (Exod 26:28; 36:33). Extended temporally in Judges 7:19 to the 'middle watch' of the night. Ezekiel uses it for the middle level of the visionary temple's chambers (Ezek 42:5-6). All translations map uniformly to a single spatial concept. GEOGRAPHY AND SPACE
en: and-from-the-middle, and-the-middle, the-middle | **es:** a-la-del-medio, el-central, el-medio | **fr:** [ומהתיכנות], [ומהתכנות], [לתיכונה] | **de:** [ומהתיכנות], [ומהתכנות], [לתיכונה] Exod 26:28; Exod 36:33; Judg 7:19; 1Kgs 6:6; 1Kgs 6:8

תֵּימָא H8485 *Conj-w / N-proper-ms* (5×)

Tema — an Arabian territory and its people, descended from Ishmael
Tema refers to an oasis settlement in northwestern Arabia, identified with modern Teyma, and to the tribe descended from Ishmael's son of the same name (Gen 25:15). Isaiah 21:14 calls on the inhabitants of Tema to bring water to the thirsty, reflecting its role as a caravan waypoint. Jeremiah 25:23 groups Tema with Dedan and Buz among Arabian peoples under divine judgment. Job 6:19 invokes the caravans of Tema as a metaphor for disappointed hope, since desert travelers depend on seasonal wadis that may run dry.

(5×) A proper noun designating both the Arabian territory centered on the oasis of Teyma in the Hejaz and the Ishmaelite clan associated with it. The name appears in genealogy (Gen 25:15; 1 Chr 1:30), prophetic oracles against Arabian peoples (Isa 21:14; Jer 25:23), and wisdom poetry describing trade caravans (Job 6:19). Translations uniformly transliterate the name — English, Spanish, and French all render 'Tema' or 'Teima' — confirming its consistent identification as a geographical and ethnic designation. GOING OUT AND FORTH
en: Tema, and-Tema | **es:** Tema, y-Teima, y-Tema | **fr:** [ותימא], [תימא], et-Tema | **de:** [ותימא], [תימא], [תמא] Gen 25:15; 1Chr 1:30; Job 6:19; Isa 21:14; Jer 25:23

תֵּימָן H8486 *Conj-w / N-fs / 3fs* (23×)

South, the southern direction or region; also the south wind.
Derived from the right-hand side as one faces east, this noun designates the south as a compass direction and geographic region. It appears frequently in the Tabernacle construction texts (Exodus

26-38) for the southern side of the structure, and in prophetic geography such as Isaiah 43:6 and Zechariah 6:6 for the southern quarter of the world. In two poetic passages, Psalm 78:26 and Song of Solomon 4:16, it specifically denotes the south wind. Spanish sur, French sud, and German Sueden uniformly reflect the directional sense.

1. south, southward (direction/region) (21×) The cardinal direction south or the southern region, used as a locative or directional noun. Exodus 26:18 and 36:23 use it for the south side of the Tabernacle; Isaiah 43:6 pairs it with 'north' for geographic orientation. The he-locale form teymanah ('southward') accounts for most occurrences. Spanish al-sur, French de-sud, and German Sueden all confirm the directional reading. **SOUTH AND DIRECTION**

en: and-from-south, and-southward, from-south | **es:** Temán, al-sur, desde-el-sur | **fr:** de-sud, et-de-sud, et-vers-le-sud | **de:** Sueden, [התימן], [לתימן] Exod 26:18; Exod 26:35; Exod 27:9; Exod 36:23; Exod 38:9

2. south wind (2×) The south wind as a meteorological phenomenon. Psalm 78:26 describes God bringing forth the south wind by His power, and Song of Solomon 4:16 invokes it poetically: 'Awake, O south wind!' Spanish viento-del-sur and English south-wind in these two passages distinguish this from the directional sense. **SOUTH AND DIRECTION**

en: south, the-south-wind | **es:** sur, viento-del-sur | **fr:** sud, sud! | **de:** [תימן], der-south-Wind Ps 78:26; Song 4:16

תֵּימָן H8487 *Prep-m / N-proper-fs* (11×)

Teman — a region or city in Edom, associated with wisdom traditions and prophetic oracles of judgment

The proper noun תֵּימָן (Teman) designates a region or city in northern Edom, traditionally linked to Teman son of Eliphaz son of Esau (Gen 36:11, 15, 42). Teman was renowned for its wise men, a reputation reflected in Jeremiah's rhetorical question: 'Is there no longer wisdom in Teman?' (Jer 49:7). Eliphaz the Temanite, Job's most prominent interlocutor, hails from this tradition. The prophets target Teman in oracles against Edom (Jer 49:7, 20; Ezek 25:13; Amos 1:12; Obad 9). In Habakkuk 3:3, God comes 'from Teman' in a theophanic march, paralleling Sinai traditions. Spanish 'Temán,' Arabic 'ن,' Hindi 'तेमान,' Korean '데만.'

Teman (place name) (11×) A region or principal city in Edom, named after Teman grandson of Esau (Gen 36:11, 15, 42; 1 Chr 1:36, 53). Famous for its wisdom tradition, it is the homeland of Eliphaz the Temanite (Job 2:11). Prophetic oracles announce judgment against Teman as representative of all Edom (Jer 49:7, 20; Ezek 25:13; Amos 1:12; Obad 9). Habakkuk 3:3 places God's theophanic approach 'from Teman,' paralleling Mount Paran. All eleven occurrences refer to this single geographic and tribal entity, split across grammatical frames (bare, 'from,' 'in,' construct). **SOUTH AND DIRECTION**

en: Teman, Teyman, from-Teman | **es:** Teman, Temán, de-Temán | **fr:** Teman, Téman, Téman, | **de:** Teman, [בתימן], [מתימן] Gen 36:11; Gen 36:15; Gen 36:42; 1Chr 1:36; 1Chr 1:53

תֵּימְנִי H8488 *N-proper-ms* (1×)

Temeni, personal name: a descendant of Judah listed in the tribal genealogy (1 Chronicles 4:6)

A personal name in the genealogies of Judah found in 1 Chronicles 4:6. The name may derive from the root meaning 'southern' or relate to the region of Teman, suggesting geographical origins. Chronicles preserves many such names whose primary function is maintaining the genealogical web connecting post-exilic Judahites to their tribal heritage. Without additional narrative context, we know this individual only as a link in Judah's family tree.

(1×) A Judahite figure preserved solely in genealogical records, possibly bearing a name reflecting southern geographical associations (temani = southerner, or connected to Teman). Such genealogical preservation was vital for the Chronicler's project of establishing post-exilic community identity through ancestral continuity.

PROPER NAMES (PERSONAL)

en: Temni | **es:** Temeni | **fr:** [תימני] | **de:** [תימני] 1Chr 4:6

הַתֵּימָנִי H8489 *Art / N-proper-ms* (8×)

The Temanite: a gentilic adjective identifying a person from Teman in Edom, used almost exclusively as the epithet of Job's friend Eliphaz.

A gentilic adjective meaning 'the Temanite,' derived from the place name Teman, a district in northern Edom renowned for its wisdom tradition (cf. Jer 49:7; Obad 1:9). In biblical usage the term appears almost exclusively as the fixed epithet of Eliphaz, the first and most prominent of Job's three friends (Job 2:11; 4:1; 15:1; 22:1; 42:7, 9). Outside Job, it occurs in Genesis 36:34 and 1 Chronicles 1:45 describing Husham's homeland as 'the land of the Temanites.' The consistent article ('the Temanite') marks it as a recognized designation rather than a mere geographical note.

Temanite (gentilic noun) (8×) The gentilic adjective ha-Temani (הַתֵּימָנִי), always appearing with the definite article, identifying someone from Teman in Edom. Six of eight occurrences attach to Eliphaz in Job (2:11; 4:1; 15:1; 22:1; 42:7, 9), making it virtually synonymous with his identity. Teman was famed for wisdom (Jer 49:7), which adds ironic depth to Eliphaz's speeches—he represents Edomite sagacity, yet God ultimately rebukes him (Job 42:7). The remaining two occurrences describe the region as 'the land of the Temanite' in the Edomite king list (Gen 36:34 = 1 Chr 1:45). Translations uniformly render the gentilic: English 'the Temanite,' Spanish 'el temanita,' German 'der Temaniter,' French 'le Thémanite.' **PROPER NAMES (PERSONAL)**

en: the-Temani, the-Temanite | **es:** el-temanita | **fr:** [התימני], le-Temanite, le-Thémanite | **de:** [התימני], [התמני], der-Temaniter Gen 36:34; 1Chr 1:45; Job 2:11; Job 4:1; Job 15:1

תֵּימָרָה H8490 *Prep-k / N-fpc* (2×)

columns, pillars (palm-like columns; especially of smoke)

This rare plural noun appears in Joel 2:30 and Song of Songs 3:6, both times describing columns of smoke. The imagery is of smoke rising in tall, palm-like pillars—perhaps spreading at the top like a palm tree's fronds. Joel speaks of God showing 'columns of smoke' among apocalyptic wonders, while Song of Songs asks, 'Who is this coming up from the wilderness like columns of smoke?' The word emphasizes vertical, pillar-like form rather than diffuse smoke. The palm-tree association suggests both height and distinctive shape.

(2×) Both contexts describe smoke rising in columnar form, specifically using prepositional phrases: 'like columns of smoke' or 'and columns of smoke.' The palm-tree etymology (related to 'tamar') suggests the visual comparison: smoke rising in tall shafts that may widen at the top. Spanish offers 'columnas,' French 'colonnes,' all capturing the architectural/structural imagery applied to atmospheric phenomena. **GEOGRAPHY AND SPACE**

en: and-columns-of, like-columns-of | **es:** como-columnas-de, y-columnas-de | **fr:** comme-des-colonnes, et-colonne | **de:** [וכתימרות], [כתימרות] Song 3:6; Joel 2:30

תִּיצִי H8491 *Art / N-proper-ms* (1×)

the Tizite, gentilic with article: clan or regional designation for one of David's warriors (1 Chronicles 11:45)

This gentilic adjective identifies one of David's mighty men in 1 Chronicles 11:45, though the place or clan it references is unknown. The term appears nowhere else in biblical literature, and even ancient interpreters found it obscure. It likely designates a hometown, clan territory, or family group that was locally significant but didn't survive in broader historical memory. Such designations were crucial for distinguishing warriors in military rosters where personal names alone might be ambiguous.

(1×) An otherwise unknown gentilic marking the origin of one of David's elite warriors. The term's obscurity underscores how many local place names and clan designations have been lost to history,

preserved only in these brief military registers that once held social meaning for their original audiences. **PROPER NAMES (PERSONAL)**
en: the-Titsite | **es:** el-titsí | **fr:** [הַתִּיצִי] | **de:** [הַתִּיצִי] 1Chr 11:45

תִּירוֹשׁ H8492 *Conj-w / N-msc / 1cs* (38×)

new wine, must — freshly pressed grape juice, listed with grain and oil as a sign of agricultural blessing

Tirosh is the Hebrew term for new wine or must — the freshly pressed juice of the grape before extended fermentation. Its 38 occurrences almost always place it in the triad dagan-tirosh-yitshar ('grain, new wine, and oil'), a formulaic expression for the full produce of the land. Deuteronomy alone uses this triad seven times as the measure of covenant blessing (7:13; 11:14; 12:17; 14:23; 18:4; 28:51; 33:28). Tirosh is distinguished from yayin ('fermented wine') — Micah 6:15 makes the progression explicit: 'you shall tread tirosh but not drink yayin.' Hosea 4:11 warns that 'wine and new wine take away the understanding,' pairing the two as complementary intoxicants. Isaiah 65:8 locates tirosh still inside the grape cluster, and Joel 2:24 envisions the vats overflowing with it. The Septuagint renders it oinos neos ('new wine'), and the translations follow suit: Spanish 'mosto/vino nuevo,' French 'mout,' German 'Most.'

new wine / must (38×) Freshly pressed grape juice or must, representing the yield of the vineyard before full fermentation. Characteristically appears in the agricultural triad dagan-tirosh-yitshar ('grain, new wine, oil') as shorthand for covenant prosperity (Deut 7:13; 11:14; 14:23; 28:51; Hos 2:10, 24; Joel 2:19). Distinguished from yayin ('fermented wine') in Micah 6:15 and Hosea 4:11, though the boundary between them is permeable. Genesis 27:28 includes tirosh in Isaac's patriarchal blessing, and Numbers 18:12 assigns its firstfruits to the priests. Judges 9:13 personifies the vine: 'should I leave my tirosh, which cheers God and men?' The term connotes abundance, freshness, and divine generosity. **WINE BEVERAGE**
en: and-new-wine, and-the-new-wine, and-with-new-wine | **es:** el-mosto, mosto, vino-nuevo | **fr:** der-moût, et-nouveau-vin, et-ton-nouveau-vin | **de:** Most, [תירוש], der-Most Gen 27:28; Gen 27:37; Num 18:12; Deut 7:13; Deut 11:14

תִּירְיָא H8493 *N-proper-ms* (1×)

Tirya, personal name: a son of Jehallelel in the genealogy of Judah (1 Chronicles 4:16)

A personal name appearing in the Judahite genealogies in 1 Chronicles 4:16. Some manuscripts show variation (Tiryah vs. Tirea), reflecting the fluid transmission of genealogical texts. The name may derive from the root for 'fear' or 'reverence,' potentially making it a theophoric name expressing piety. Like many names in Chronicles' genealogies, this preserves family memory without providing narrative detail, serving the Chronicler's purpose of establishing comprehensive tribal records.

(1×) A descendant of Judah through Jehallelel, this name appears in genealogical lists with minor textual variants. If related to the 'fear' root, it would exemplify the practice of giving children names reflecting religious devotion or circumstances of birth, a common pattern in biblical nomenclature. **PROPER NAMES (PERSONAL)**
en: Tiryah | **es:** Tirya | **fr:** [תיריא] | **de:** [תיריא] 1Chr 4:16

תִּירָס H8494 *Conj-w / N-proper-ms* (2×)

Tîras (son of Japheth; possibly Tyrrhenians/Etruscans)

Tiras appears in the Table of Nations (Genesis 10:2, 1 Chronicles 1:5) as a son of Japheth, Noah's son. Scholars have proposed identification with the Tyrrhenians (Etruscans) or other Aegean/Mediterranean peoples. Egyptian texts mention 'Turusa' as sea peoples, possibly related. The name represents an ethnic group descended from Japheth, part of the post-flood dispersion of nations. Like other Table of Nations entries, Tiras functions both as a personal name (the ancestor) and as a collective designation (the people group descended from him).

(2×) The name appears in parallel genealogical texts (Genesis 10, 1 Chronicles 1) with the typical conjunction 'and Tiras,' listing him among Japheth's seven sons. All translations transliterate consistently: Spanish 'Tiras/Tirás,' French 'Tiras,' German 'Tiras.' The ancient versions (LXX Theiras) similarly preserve the name, recognizing it as representing a nation-group whose exact historical identification, while debated, likely points to Aegean or western Mediterranean peoples. **NATIONS AND PEOPLES**
en: and-Tiras | **es:** y-Tiras, y-Tirás | **fr:** et-Tiras | **de:** [וְתִירָס], und-Tiras Gen 10:2; 1Chr 1:5

תַּיִשׁ H8495 *Art / N-mp* (4×)

he-goat, male goat

A term specifically for male goats, distinguished from female goats (עִזִּים) in Genesis 32:14. The word appears in contexts of livestock wealth and royal tribute—Jehoshaphat receiving thousands of rams and male goats as tribute (2 Chr 17:11), Jacob separating the speckled and spotted males from Laban's flocks (Gen 30:35). Proverbs 30:31 includes the strutting he-goat among creatures that move with stately bearing. The term is used across Hebrew, Aramaic, and Arabic with consistent meaning.

(4×) Denotes male goats as valuable livestock and symbols of virility or pride. The multilingual glosses show clear consensus: Spanish 'machos cabríos,' French 'mâle-chèvres,' German 'Böcke'—all emphasizing the male gender. Genesis passages link these animals to wealth and breeding management, while Proverbs uses the strutting he-goat as an emblem of confident, commanding movement. **MALE GOAT**
en: a-male-goat, and-male-goats, the-he-goats | **es:** los-machos-cabríos, macho-cabrío, y-machos-cabríos | **fr:** [וּתְיָשִׁים], et-mâle-chèvres, le-il-chèvres | **de:** [וּתְיָשִׁים], [תַּיִשׁ], die-Böcke Gen 30:35; Gen 32:14; 2Chr 17:11; Prov 30:31

תֹּךְ H8496 *Conj-w / N-ms* (3×)

oppression, injury, violence (harm inflicted by the powerful)

This noun denotes oppression, injury, or violent wrong inflicted on the vulnerable. It appears in Psalms paired with other terms for wickedness. Psalm 10:7 describes the wicked man's mouth full of cursing, deceit, and 'oppression.' Psalm 55:11 portrays Jerusalem's streets where 'oppression and deceit do not depart.' Psalm 72:14 promises the ideal king will redeem lives 'from oppression and violence' (the text may include 'violence' as a gloss). Proverbs 29:13 mentions 'the oppressor' (literally 'man of oppressions') whom God will judge. The term emphasizes abuse of power and harm done to those without recourse.

(3×) Oppression or injury inflicted by the powerful. Psalm 10:7 lists 'oppression' among the wicked's verbal arsenal (with cursing and deceit). Psalm 55:11 laments that 'oppression' never leaves the city streets—endemic abuse. Psalm 72:14 promises redemption 'from oppression and violence'—the righteous king will end exploitation. Proverbs 29:13 contrasts the poor man and 'the oppressor' (man of oppressions)—those who systematically exploit others. The multilingual glosses ('opresión,' 'oppression') confirm this involves systematic harm, abuse of power, and violence against the vulnerable. **OPPRESSION AFFLICTION**
en: and-oppression, from-oppression, oppression | **es:** De-opresión, opresión, y-opresión | **fr:** de-palmier, et-palmier, palmier | **de:** oppression, und-oppression, von-oppression Ps 10:7; Ps 55:11; Ps 72:14

תָּכָּה H8497 *V-Pual-Perf-3cp* (1×)

to be led, assembled, gathered (meaning uncertain; Pual form suggesting passive action)

This verb appears only in Deuteronomy 33:3 in a notoriously difficult verse, and its meaning remains disputed. The Pual form suggests a passive sense—something done to the subject. Context hints at Israel being gathered, led, or assembled at God's feet to receive teaching. Some translations suggest 'bowed down,' others 'were led' or 'gathered.' The multilingual evidence shows interpreters struggling with the same ambiguity: Spanish 'sat down,' French 'prostrated,' German 'bowed down.' The scene is clearly Moses' blessing depicting Israel's

relationship to divine instruction, but the precise nuance eludes certainty.

(1×) In Moses' blessing (Deuteronomy 33:3), this describes Israel's posture or position relative to God—whether gathered, led, or seated at his feet to receive instruction. The diverse cross-linguistic renderings reflect genuine textual difficulty, with translators opting for images of assembly, submission, or reverent attention that fit the context of receiving Torah. **DESCENDING AND TEARING**

en: bowed-down | **es:** se-sentaron | **fr:** se-prosterna-en-bas | **de:** beugte-sich-hinab Deut 33:3

תְּכוּנָה H8498 *Prep-l* (2×)

arrangement, preparation, fixed place; design, supply, or dwelling

This noun derives from a root meaning 'to establish' or 'arrange,' and it appears with three related senses across three passages. In Ezekiel 43:11, it refers to the arrangement or design of the temple. In Nahum 2:9, it means preparation or supply—'no end to the treasure' (literally 'to the preparation'). In Job 23:3, it designates God's fixed dwelling place—'Oh, that I knew where I might find him, that I might come to his seat!' The common thread is something established, arranged, or prepared—whether architectural design, stored wealth, or a fixed location.

(2×) The semantic range shows related concepts: architectural arrangement (Ezekiel's temple design), stored preparation (Nahum's treasure/supply), and established location (Job's divine dwelling). Spanish translations vary accordingly: 'disposición' (arrangement), 'riqueza' (wealth/treasure), while French offers 'arrangement.' The prepositional usage ('to the preparation,' 'its arrangement') shows the noun functioning in different syntactic contexts, but consistently conveying something fixed, established, or prepared. **ORDER ARRANGEMENT**

en: and-its-design, to-the-treasure | **es:** a-la-riqueza, y-su-disposición | **fr:** arrangement, et-arrangement | **de:** [ותכונתו], [לתכונה] Ezek 43:11; Nah 2:9

תְּכוּנָה H8499 *N-fsc / 3ms* (1×)

arrangement, preparation, fixed place, dwelling (noun describing spatial order or established location)

This noun conveys the idea of something arranged, prepared, or established in place. It appears in contexts describing architectural arrangement (Ezekiel's temple), military supplies or stores (Nahum), and God's dwelling place (Job). The root suggests fixity and order—something set firmly in position. In Job 23:3, it parallels 'place' (maqom) and refers to God's dwelling or throne. The word emphasizes stability and established position, whether of physical structures, prepared resources, or divine habitation.

(1×) In Job 23:3, this denotes God's fixed dwelling place or throne, the established location where Job wishes to present his case. The term implies permanence and stability—God's place is not arbitrary but established, paralleling other terms for divine throne or dwelling (makon). The multilingual evidence shows translations opting for 'dwelling' or 'throne,' recognizing the sense of a fixed, authoritative seat. **DELIGHT PLEASURE**

en: his-dwelling | **es:** su-trono. | **fr:** son-תכונתו-lui | **de:** [תכונתו] Job 23:3

תֻּכִּיִּים H8500 *Conj-w / N-mp* (2×)

peacocks (exotic birds imported with ivory and apes)

This word appears only in the list of exotic goods imported by Solomon's trading fleet: 'gold, silver, ivory, apes, and peacocks' (1 Kings 10:22, 2 Chronicles 9:21). The identification as peacocks rests on ancient versions (Targum, Syriac, Jerome) and possible connection to a South Indian/Malabar word for peacock (togai, toghai). These magnificent birds, native to India and Southeast Asia, would have been prized imports, symbolizing Solomon's far-reaching trade networks and unprecedented wealth. The spelling varies slightly between Kings and Chronicles (tukkiyim/tukiyim), but both refer to the same exotic bird.

(2×) The dual occurrence in parallel passages (Kings/Chronicles) lists these birds among luxury imports arriving every three years on Tarshish ships. The conjunction 'and peacocks' concludes the exotic cargo list after ivory and apes. While English and Spanish confidently render 'peacocks' (Spanish 'pavos reales'), French and German show more caution with transliterations, reflecting scholarly debate about the exact identification. The context clearly indicates prestigious, foreign birds valued for their beauty. **LIVING CREATURES**

en: and-peacocks | **es:** y-pavos-reales | **fr:** [ותוכיים], et-peacocks | **de:** [ותוכיים], und-peacocks 1Kgs 10:22; 2Chr 9:21

תֹּךְ H8501 *N-mp* (1×)

oppression, violence, injury (noun describing harm inflicted by oppressors)

This noun denotes oppressive violence or injury, particularly that inflicted by those in power. It appears in parallel with other terms for violence and deceit in the Psalms and Proverbs, painting portraits of wicked oppressors. Proverbs 29:13 uses it to characterize 'the man of oppressions,' one who uses violence to exploit others. The plural form emphasizes repeated or varied acts of oppression. The word family includes concepts of injury and wrongdoing, focusing on harm done to vulnerable people.

(1×) In Proverbs 29:13, this describes the characteristic activity of the oppressor—violent exploitation and injury. The multilingual glosses consistently point to oppression, with the context contrasting the oppressor with the poor. The term appears in wisdom literature's social ethics, condemning those who use power to harm rather than protect the vulnerable. **OPPRESSION AND TYRANNY**

en: oppression | **es:** opresiones | **fr:** תככים | **de:** [תככים] Prov 29:13

תִּכְלָה H8502 *N-fs* (1×)

completeness, perfection, consummation (noun describing the state of being complete or perfect)

This noun denotes the state of completeness or perfection, appearing only in Psalm 119:96 in a profound reflection on the limits of earthly perfection. The psalmist observes that even to 'all perfection' he has seen an end—all earthly completeness is bounded—but God's commandment is exceedingly broad, unlimited. The word derives from the root for 'completeness' and represents the concept of something finished, perfect, or comprehensive. It captures the idea of something brought to full realization or completion.

(1×) In Psalm 119:96, this represents the highest degree of earthly perfection or completeness, which the psalmist has found to be limited. The contrast sets up the boundless nature of God's word—while all created perfection has limits (an 'end'), divine instruction is infinite. The multilingual glosses consistently render it as 'perfection,' recognizing the philosophical-theological point about finite versus infinite excellence. **AUTO-DETECTED COMMUNITY 11702 WITH 8 SENSES**

en: perfection | **es:** perfección | **fr:** perfection | **de:** perfection Ps 119:96

תַּכְלִית H8503 *N-fsc* (5×)

end, limit, completeness; the uttermost boundary or fullest extent of something

This noun conveys the idea of reaching a final boundary or the absolute fullness of something. In Nehemiah 3:21 it marks a spatial endpoint — 'the end of the house of Eliashib.' In Job it stretches toward the metaphysical: can a mortal reach 'the limit of the Almighty' (11:7) or explore 'every farthest bound' of the earth (28:3)? Psalm 139:22 pivots to a qualitative sense — 'completeness of hatred' — where the word functions as an adverbial intensifier, describing the absolute totality of the psalmist's opposition to evil.

(5×) The spatial or conceptual end-point, the farthest limit or boundary of something. Used of the end of a building (Neh 3:21), the boundary between light and darkness (Job 26:10), and the unfathomable limit of God's nature (Job 11:7). Spanish 'confín' and 'fin' and English 'end/limit' consistently reflect a terminal boundary.

Job 28:3 extends this to the remotest reaches a miner can explore, emphasizing thoroughness of search. GEOGRAPHY AND SPACE
en: completeness-of, end-of, limit | **es:** Completo, el-confín-de, fin-de | **fr:** [תכלית], fin, תכלית | **de:** [תכלית], completeness-of Neh 3:21; Job 11:7; Job 26:10; Job 28:3; Ps 139:22

תְּכֵלֶת H8504 *Prep-b* (49×)

blue/violet — the precious violet-blue dye and yarn used for sacred textiles and tabernacle furnishings

Tekhelet is the violet-blue dye extracted from the murex sea snail, one of the most prized colorants of the ancient world. Nearly all of its 49 occurrences appear in Exodus and Numbers in connection with the tabernacle: the curtains (Exod 26:1), the veil (26:31), the ephod and breastplate (28:6, 15), and the cord fastening the golden plate to the turban (28:37). The color almost always appears in the sacred triad of tekhelet, argaman (purple), and tola'at shani (scarlet) — a trio that reappears in the temple hangings of 2 Chronicles 2-3 and even the palace decor of Esther 1:6. The single non-cultic command is striking: every Israelite was to attach a thread of tekhelet to the fringes of their garment as a reminder to keep God's commandments (Num 15:38). The LXX renders it hyakinthos ('hyacinth'), pointing to a blue-violet hue. Translations converge: Spanish 'azul,' French 'bleu,' German 'blau.'

blue (violet-blue yarn/fabric) (49×) The violet-blue dye derived from the murex snail, and by metonymy the yarn, thread, or fabric dyed with it. Overwhelmingly a cultic textile term, appearing in the triad tekhelet-argaman-tola'at shani (blue-purple-scarlet) for tabernacle curtains, veils, and priestly vestments (Exod 25:4; 26:1, 31, 36; 28:5-33). Also used for the blue cord of the high priest's turban plate (Exod 28:37; 39:31), the covering cloths for sacred vessels during transport (Num 4:6-12), and the citizen's garment fringe (Num 15:38). Extends to temple and palace hangings (2 Chr 2:6; Esth 1:6). All 49 occurrences share this single color-and-textile sense. PURPLE FABRIC DYE
en: blue | **es:** azul | **fr:** bleu | **de:** blau Exod 25:4; Exod 26:1; Exod 26:4; Exod 26:31; Exod 26:36

תָּכַן H8505 *V-Nifal-Imperf-3ms* (18×)

To measure, weigh, assess; in Nifal, to be found right or just; in Piel, to mete out or establish firmly.

Takan is the Hebrew Bible's word for cosmic measurement and moral assessment rolled into one. At the physical level, God 'measured' the waters in the hollow of his hand and 'marked off' the heavens with a span (Isa 40:12-13). At the moral level, the same root declares whether a person's way 'is right' — Ezekiel's recurring challenge to Israel: 'Is my way not right? Is it not your ways that are not right?' (Ezek 18:25). The conceptual bridge is illuminating: the God who can measure wind and water is the same God who weighs hearts and spirits (Prov 16:2). Spanish captures this duality with medir ('to measure') for the physical and recto ('straight, right') for the moral, while German recht sein ('to be right') and English 'weigh' each illuminate one facet of the word's deep integration of physical and ethical standards.

1. to be right, be assessed as just (10×) Nifal: to be right, just, or properly assessed — the most frequent sense at ten occurrences, concentrated in Ezekiel 18 and 33. The repeated refrain 'the way of the Lord is not right' (lo yittaken, Ezek 18:25, 29; 33:17, 20) uses the passive to mean 'measured against a standard and found to meet it.' In 1 Samuel 2:3, Hannah declares that 'by him actions are weighed' — the same standard-based judgment. Spanish es recto and German recht sein both select moral-rightness vocabulary, confirming that the underlying metaphor of measurement has been fully lexicalized into ethical evaluation. STRAIGHTNESS AND UPRIGHTNESS
en: are-right, are-weighed, is-right | **es:** es-recto, es-recto., es-recto? | **fr:** mesurer, sont-pesa | **de:** recht-sein, sind-weighed, wird-recht-sein 1Sam 2:3; Ezek 18:25; Ezek 18:29

2. to weigh, assess (3×) Qal participle: to weigh or assess hearts and spirits — three occurrences in Proverbs (16:2; 21:2; 24:12) where God is the subject who 'weighs' the inner motivations of human beings. Spanish pesar ('to weigh') and English 'weigh' both preserve the concrete measurement metaphor applied to invisible moral realities. This is the active counterpart to sense 1's passive: God does the weighing, and human ways are found right or wanting as a result. WEIGHING AND EVALUATING
en: but-weighs, he-who-weighs | **es:** el-que-pesa, pero-pesa, y-el-que-pesa | **fr:** et-תכן ,ותכן | **de:** [ותכן], [תכן] Prov 16:2; Prov 21:2; Prov 24:12

3. to measure, mete out (3×) Piel: to measure or mete out physical quantities — three occurrences (Job 28:25; Isa 40:12, 13) where God measures waters, wind, and the heavens themselves. This is the root's most concrete sense, closest to its etymological core of standardized measurement. Spanish medir and the creation-theology context make clear that this is cosmic calibration: God as the master measurer who sets the dimensions of reality. The Piel intensitive suits the emphasis on thoroughness and precision. MEASURE METE OUT
en: He-measured, has-measured, marked-off | **es:** dispuso, midió, midió? | **fr:** [תכן], תכן | **de:** [תכן] Job 28:25; Isa 40:12; Isa 40:13

4. weighed out (passive) (1×) Pual passive: weighed out (of money) — a single occurrence at 2 Kings 12:11, where silver 'that was weighed out' is given to the temple workmen. Spanish el pesado and English 'the weighed' confirm a commercial-transactional sense: currency verified by weight before payment. This preserves the literal measurement meaning but in the mundane context of temple accounting rather than cosmic or moral assessment. WEIGHING AND EVALUATING
en: the-weighed | **es:** el-pesado | **fr:** le-pesa | **de:** der-weighed 2Kgs 12:11

5. to establish, set firm (1×) Piel: to establish firmly or set in order — one occurrence at Psalm 75:3 ('I have set firm its pillars'), where the meaning extends beyond measurement into the related concept of stabilizing or calibrating. Spanish he sostenido ('I have sustained') captures the resultant state rather than the process. The semantic development from 'measure precisely' to 'set in proper order' is natural: what is correctly measured is thereby made stable and right. FOUNDING AND ESTABLISHING
en: have-set-firm | **es:** he-sostenido | **fr:** peser | **de:** haben-setzen-firm Ps 75:3

תֹּכֶן H8506 *N-ms* (2×)

measurement, quota, fixed amount (of bricks or capacity)

This noun denotes a fixed measure or quota, appearing in Exodus 5:18 (the daily quota of bricks demanded from Hebrew slaves) and Ezekiel 45:11 (the standard capacity measure for ephah and bath). In Exodus, Pharaoh cruelly insists the Israelites deliver 'the same quota of bricks' despite having to gather their own straw. In Ezekiel's temple vision, the word designates the standardized measurement ensuring that ephah and bath hold the same volume. The term emphasizes fixed, determinate quantity—whether an oppressive work requirement or a fair measurement standard.

(2×) The two contexts show the word's range: enforced production quota (Exodus) and standardized capacity measure (Ezekiel). Spanish uses 'cantidad' (quantity) and 'medida' (measure), while French offers 'mesure.' The prepositional phrases ('quota of bricks,' 'measure') show the noun modified by what is being measured. The common element is precision—a fixed, known quantity that serves as a standard or requirement. GEOGRAPHY AND SPACE
en: and-quota-of, measure | **es:** medida, y-cantidad-de | **fr:** et-quota-de, mesure | **de:** [תכן], und-quota-von Exod 5:18; Ezek 45:11

תֹּכֶן H8507 *Conj-w / N-proper-fs* (1×)

Tochen (with conjunction), place name: a town in the territory of Simeon (1 Chronicles 4:32)

A place name in Simeon's territorial allotment, appearing in 1 Chronicles 4:32. The name may derive from a root meaning 'measure' or 'standard,' though its etymology remains uncertain. Like many Simeonite settlements, this town is otherwise unattested, its location lost to history. The Septuagint variants reflect ancient translators' uncertainty about the name. It survives only in Chronicles' careful preservation of tribal territorial lists.

(1×) A Simeonite town preserved in the Chronicler's territorial records, this place name has left no other trace in biblical or extra-biblical sources. The conjunction indicates it appears in a series of towns marking Simeon's settlements, part of Chronicles' interest in documenting tribal land claims even when the physical locations were no longer clearly identifiable in the post-exilic period. **GEOGRAPHY AND SPACE**

en: and-Token | **es:** y-Tojen | **fr:** [וְתֹכֶן] | **de:** [וְתכן] 1Chr 4:32

תָּכְנִית H8508 *N-fs* (2×)

measurement, proportion, perfection (exact dimensions or pattern)

This noun appears in Ezekiel 43:10, referring to the pattern or measurements of the temple that Israel should study and be ashamed of their sins, and in 28:12, in the obscure phrase translated either 'seal of perfection' or 'sealing up measure'—describing the king of Tyre's original state. The word suggests precise proportion, completeness of measurement, or perfection of design. The root relates to measurement and establishment. In both passages, the emphasis falls on exactitude, completeness, or perfect proportion—whether of architectural design or of a created being's original perfection.

(2×) The two Ezekiel passages use the noun differently: 43:10 speaks of the temple's pattern/measurements that should inspire Israel to repentance, while 28:12 uses it in a contested phrase about the king of Tyre 'sealing up measure/perfection.' Spanish offers 'diseño' (design) and 'perfección,' French 'mesure,' showing interpreters recognize both architectural (precise measurement) and qualitative (perfection) senses. The semantic range spans from exact dimensions to complete perfection. **AUTO-DETECTED COMMUNITY 11702 WITH 8 SENSES**

en: pattern, the-pattern | **es:** el-diseño, perfección | **fr:** mesure | **de:** [תכנית] Ezek 28:12; Ezek 43:10

תַּכְרִיךְ H8509 *Conj-w / N-msc* (1×)

robe, garment (with conjunction; a fine outer garment, specifically of linen and purple)

This noun denotes a robe or outer garment, appearing in Esther 8:15 as part of Mordecai's royal attire. The context specifies it is made of fine linen and purple, materials associated with royalty and high status in the Persian court. The term itself is rare, appearing only here, and suggests a wrapped or wound garment (if the root meaning 'to wind' is relevant). This is palace clothing marking elevation to honor, part of the visual transformation that signals Mordecai's reversal of fortune.

(1×) In Esther 8:15, this describes the luxurious robe Mordecai wears as he leaves the king's presence in honor, made of fine linen and purple. The garment is part of a complete royal outfit that publicly displays his new status. Cross-linguistic evidence shows 'robe' or 'mantle,' recognizing this as a prestigious outer garment, the kind of clothing that would signal status to all who saw him in Susa's streets. **GEOGRAPHY AND SPACE**

en: and-robe-of | **es:** y-manto-de | **fr:** [וְתַכְרִיךְ] | **de:** [וְתכריך] Esth 8:15

תֵּל H8510 *N-msc / 3mp* (5×)

mound, ruin-heap; an artificial hill formed by accumulated rubble of destroyed or ancient cities

A tel is the characteristic mound formed when ancient Near Eastern cities were destroyed and rebuilt repeatedly on the same site, each layer compressing into an elevated hill. When Joshua burned Ai, it became 'a tel forever' (Josh 8:28) — a permanent ruin-heap. Deuteronomy 13:16 prescribes the same fate for an idolatrous city. Jeremiah uses the term both for desolation (49:2, Rabbah becoming a 'mound of ruin') and for restoration (30:18, a city rebuilt 'on its mound'), showing the word's archaeological concreteness.

(5×) A ruin-mound, the heap of rubble left after a city's destruction, implying permanent desolation. Joshua 8:28 and Deuteronomy 13:16 pair it with 'forever' (עוֹלָם) to stress irreversibility. Jeremiah 49:2 adds 'desolation' (שְׁמָמָה). English 'heap' and Spanish 'montón' consistently render this destructive sense. French leaves the Hebrew untranslated in some occurrences, reflecting the technical archaeological flavor of the term. **HEAPS AND MOUNDS**

en: a-heap-, a-mound, a-mound-of | **es:** montón, montón-de, para-montón-de | **fr:** [לתל], [תלה], leur-mound | **de:** [לתל], [תלה], ein-Haufen- Deut 13:16; Josh 8:28; Josh 11:13; Jer 30:18; Jer 49:2

תָּלָא H8511 *V-Qal-QalPassPrtcpl-mp* (2×)

hang, be hung up (suspended in uncertainty or physically hanging)

This verb is a variant form of the more common 'hang' verb, appearing only twice. In Deuteronomy 28:66, Moses warns that disobedient Israel's 'life shall hang in doubt before you'—meaning suspended in uncertainty, each moment precarious. In Hosea 11:7, the text is difficult but seems to say 'my people are hung up to backsliding'—bent toward or swung toward turning away from God (though many scholars suspect textual corruption here). The image in both cases involves suspension—either of life in precarious uncertainty or of a people swaying toward apostasy.

(2×) The two occurrences show both literal hanging imagery (life hung up, suspended in uncertainty) and possibly metaphorical (people hung/attached to backsliding). Deuteronomy's usage is clear: covenant curses will leave life hanging precariously, never secure. Hosea's text is disputed, but maintains the image of something hung or suspended. Spanish uses 'colgando' (hanging), French 'être attaché' (to be attached/hung), all capturing the suspension imagery whether literal or metaphorical. **HANGING SUSPENSION**

en: are-hung, hanging | **es:** colgados, colgando | **fr:** hanging, être-attaché | **de:** [תלואים], hanging Deut 28:66; Hos 11:7

תֵּל אָבִיב H8512 *N-proper-fs* (2×)

Tel-abib (settlement in Babylonia on Chebar canal, Ezekiel's exile location)

Tel-abib was a settlement in Babylonia where Jewish exiles lived, located on the Chebar canal. Ezekiel 3:15 records: 'I came to the exiles at Tel-abib who were dwelling by the Chebar canal, and I sat where they sat and remained there seven days, overwhelmed among them.' The name means 'mound of the flood/grain' or possibly 'mound of ruins'—a typical Mesopotamian tell or settlement mound. This was Ezekiel's base, where he lived among his fellow exiles and received his prophetic visions. The modern Israeli city of Tel Aviv takes its name from this ancient settlement.

(2×) The dual occurrence in Ezekiel 3:15 likely reflects the verse's construction naming both the location ('Tel-abib') and its qualifier ('Abib'). Translations consistently transliterate: Spanish 'Tel Aviv,' French 'Tel-Abib.' The geographical specificity—'on the Chebar canal among the exiles'—establishes this as a concrete historical location in 6th-century Babylonia, a displaced Judean community where Ezekiel ministered. The name combines Akkadian 'tel' (mound) with a Semitic second element. **GEOGRAPHY AND SPACE**

en: Abib, Tel | **es:** Aviv, Tel | **fr:** Tél-Abib | **de:** [אביב], [תל] Ezek 3:15

תְּלָאָה H8513 *Art / N-fs* (4×)

weariness, hardship, distress; exhaustion from oppression or adversity

This noun captures the grinding toll of prolonged suffering—the hardships Israel endured in Egyptian bondage (Num 20:14), the trials of wilderness wandering (Exod 18:8), and the weight of Babylonian oppression (Neh 9:32). Lamentations 3:5 uses it to describe siege conditions with extraordinary intensity. The related form מַתְלָאָה appears in Malachi 1:13 for wearisome religious duty. Multilingual evidence shows translations emphasizing both physical exhaustion ('fatiga') and situational difficulty ('hardship').

(4×) Refers to the cumulative burden of sustained affliction—not momentary pain but the draining experience of prolonged distress. The Spanish distinction between 'dificultad' (difficulty)

and 'fatiga' (weariness) captures the word's dual aspect: both the external circumstances and their internal toll. Moses recounts Israel's hardships to Jethro (Exod 18:8), and Nehemiah confesses the great troubles under foreign kings (Neh 9:32), using this term for multi-generational suffering. **LABOR AND TOIL**

en: the-hardship, with-hardship | **es:** la-dificultad, la-fatiga, y-fatiga | **fr:** [ההלאה], [וחלאה], le-hardship | **de:** [ההלאה], [וחלאה], der-hardship Exod 18:8; Num 20:14; Neh 9:32; Lam 3:5

תַּלְאֻבָה H8514 *N-fp* (1×)

drought, extreme dryness (intensive plural emphasizing severity of arid conditions)

This noun describes extreme drought, appearing in Hosea 13:5 to characterize the wilderness where God knew Israel. The plural form is intensive, emphasizing the severity and comprehensiveness of the drought conditions. It evokes the parched, waterless wilderness of Israel's desert wanderings, where survival depended entirely on divine provision. The term captures not just absence of water but the harsh, burning dryness that makes the desert deadly, underscoring God's intimate knowledge of Israel in their most vulnerable condition.

(1×) In Hosea 13:5, this describes the intensely arid wilderness conditions where God shepherded Israel during the exodus wanderings. The plural intensifies the meaning—extreme, deadly drought. Spanish 'sequías' and the domain assignment to physical states confirm this is environmental vocabulary, painting the desert as a place of severe dryness that tested Israel and required divine sustenance. **DRYNESS AND DROUGHT**

en: drought | **es:** sequías | **fr:** Taalpha | **de:** [תלאבות] Hos 13:5

תִּלַאשַׁר H8515 *Prep-b / N-proper-ms* (2×)

Telassar (Mesopotamian city conquered by Assyria)

Telassar appears in Assyrian boasts recorded in 2 Kings 19:12 and Isaiah 37:12: the Assyrian Rabshakeh taunts Jerusalem by listing cities their gods failed to save, including Telassar, where 'the people of Eden' lived. The name likely corresponds to Til-ashuri in Assyrian inscriptions from Esarhaddon's reign. It was probably located in Mesopotamia, possibly near Edessa. The site's exact identification remains uncertain, but the biblical texts cite it as evidence of Assyrian imperial dominance—a city whose gods proved powerless, warning Jerusalem not to trust in theirs.

(2×) Both occurrences cite Telassar in identical propaganda speeches by Assyrian officials threatening Jerusalem. The spelling varies slightly (Telassar/Telashar), reflecting variant Hebrew traditions. Spanish shows this: 'Telasar/Telasar?' French and German transliterate consistently. The prepositional 'in Telassar' places it geographically as a conquered city, part of the rhetorical list proving (from the Assyrian perspective) that no god can withstand Assyrian power. **GEOGRAPHY AND SPACE**

en: in-Telassar | **es:** en-Telasar, en-Telasar? | **fr:** [בתלשר], dans-Telassar | **de:** [בתלשר], in-Telassar 2Kgs 19:12; Isa 37:12

תַּלְבֻּשֶׁת H8516 *N-fs* (1×)

clothing, raiment, garment (noun for apparel, used metaphorically for God's armor of vengeance)

This noun denotes raiment or clothing, appearing only in Isaiah 59:17 in a striking metaphor. The prophet describes God putting on 'garments of vengeance as raiment,' clothing himself for battle on Israel's behalf. The image draws on ancient Near Eastern warrior iconography, where deities and kings don armor for combat. Here God's 'clothing' includes righteousness as breastplate and salvation as helmet, creating a full suit of divine armor. The term emphasizes the completeness of God's preparation for judgment and deliverance.

(1×) In Isaiah 59:17, this metaphorical garment is part of God's battle dress as divine warrior. He clothes himself in vengeance as one would put on raiment, preparing to act on behalf of his oppressed people. The image influenced later texts (including Ephesians 6's armor of God), establishing a tradition of spiritual armor imagery. The cross-linguistic evidence shows 'clothing' or 'vestment,' recognizing the metaphor's power. **CLOTHING AND DRESS**

en: as-clothing | **es:** vestidura | **fr:** [תלבשת] | **de:** [תלבשת] Isa 59:17

תְּלַג H8517 *Prep-k / N-ms* (1×)

snow (Aramaic noun, Biblical Aramaic equivalent of Hebrew sheleg)

The Aramaic word for snow, cognate with Hebrew sheleg and Syriac equivalents. It appears in Daniel 7:9 in the throne vision, where the Ancient of Days' clothing is described as white 'like snow.' This is standard Biblical Aramaic vocabulary for the frozen precipitation, used here symbolically to convey divine purity, brilliance, and transcendent glory. The whiteness of snow serves as the ultimate comparison for radiant purity in biblical imagery.

(1×) In Daniel 7:9, this provides the simile for the Ancient of Days' garments—white 'like snow.' The image conveys absolute purity and dazzling brightness, the kind of radiant whiteness that would blind human eyes. Snow's whiteness functioned in ancient imagery much as it does now, as the standard for ultimate purity and brilliance, making it fitting for describing divine appearance. **SNOW PRECIPITATION**

en: like-snow | **es:** como-nieve | **fr:** neige | **de:** [כתלג] Dan 7:9

תָּלָה H8518 *V-Qal-Perf-1cp* (29×)

To hang, suspend; used of execution by hanging, public display of corpses, and suspending objects.

Talah is the Hebrew Bible's primary verb for hanging, and its usage carries a weight far beyond the physical act. While it can describe the neutral suspension of an object — shields hung on a tower wall (Song 4:4), or God 'hanging the earth upon nothing' (Job 26:7) — its dominant register is grim: bodies impaled or gibbeted after execution, from Pharaoh's chief baker (Gen 40:19-22) to the sons of Saul (2 Sam 21:12) to Haman on his own gallows (Esth 7:9-10). The theological climax comes in Deuteronomy 21:23, 'a hanged man is cursed by God,' a verse that reverberates into Paul's theology of the cross (Gal 3:13). Spanish colgar and German haengen both cover the full range, but Korean and Swahili use distinct vocabulary for execution-hanging versus object-suspension, exposing the real semantic divide.

1. hang or suspend (active Qal) (20×) The dominant active Qal sense: to hang or suspend someone or something, especially in contexts of execution or public display of corpses. Pharaoh hangs the chief baker (Gen 40:22); Joshua hangs the king of Ai (Josh 8:29); Esther requests that Haman's sons be hanged (Esth 9:13-14). The command form appears in Deuteronomy 21:22 — 'you shall hang him on a tree.' Spanish colgar and French pendre consistently select judicial-execution vocabulary here. Twenty occurrences spanning Genesis through Esther, making this by far the word's primary usage. **HANG EXECUTE SUSPEND**

en: [k], and-hang, and-hanged-them | **es:** (los-colgaron), Colgadlo, Y-colgaron | **fr:** [k], [וחלו], [לתלות] | **de:** [k], [וחלו], [לתלות] Gen 40:19; Gen 40:22; Gen 41:13; Deut 21:22; Josh 8:29

2. hung, in state of suspension (passive participle) (4×) The Qal passive participle describing the state of being hung or suspended — a person or object already in suspension. Deuteronomy 21:23 delivers the theologically charged declaration 'he who is hung is a curse of God,' which Paul later applies to Christ's crucifixion. In Song of Solomon 4:4 a thousand shields 'hang' on the tower of David, and in 2 Samuel 18:10 Absalom is seen 'hanging' in the oak tree. The shift from active execution to resultant state is cross-linguistically marked: Korean and Swahili both use stative constructions for this participial form. Four occurrences, each semantically distinct from the act of hanging itself. **HANGING SUSPENSION**

en: hanging, hung, is-hanged | **es:** colgado, colgados, cuelgan | **fr:** est-hanged, hanging, y-sont-suspendus, | **de:** haengte, hanging, ist-haengte Deut 21:23; Josh 10:26; 2Sam 18:10; Song 4:4

3. hang up (intensive Piel) (2×) The intensive Piel stem: to hang up or affix by hanging with emphasis on completeness or deliberateness. In Ezekiel 27:10-11, warriors hang their shields and helmets on Tyre's walls as ornamental display — a military-decorative context quite different from judicial execution. The Piel intensification suggests careful, purposeful placement. Only two occurrences, both in Ezekiel's lament over Tyre, confirming this as a specialized martial-display usage. **HANG EXECUTE SUSPEND**

en: they-hung, they-hung- | **es:** colgaron | **fr:** [תלן] | **de:** [תלן] Ezek 27:10; Ezek 27:11

4. be hanged (Nifal passive) (2×) The Nifal passive: to be hanged, describing the subject as undergoing execution by hanging. Bigthana and Teresh 'were hanged' after their assassination plot was uncovered (Esth 2:23); the princes of Judah 'were hanged' by their hands in Lamentations 5:12. Spanish fueron colgados and French pendirent both employ passive voice to match the Hebrew morphology. Two occurrences, both describing completed judicial punishment suffered by the subject. **HANG EXECUTE SUSPEND**

en: and-were-hanged, were-hanged | **es:** fueron-colgados, y-fueron-colgados | **fr:** [נתלו], et-ils-pendirent | **de:** haengte, und-haengte Esth 2:23; Lam 5:12

5. one who hangs (active participle) (1×) The Qal active participle used as a divine epithet: 'the one who hangs' — a single magnificent occurrence in Job 26:7 where God is described as 'hanging the earth upon nothing' (toleh erets al-belimah). Here the violent and juridical associations of the verb vanish entirely, replaced by a cosmological portrait of divine creative power. Spanish colgando and Korean's present-participial form both capture the ongoing, sustaining character of God's act. A striking theological repurposing of a word otherwise dominated by death. **HANGING SUSPENSION**

en: hanging | **es:** colgando | **fr:** suspendre | **de:** haengte Job 26:7

תְּלֻנָּה H8519 *N-fpc* (9×)

Murmuring, complaint; grumbling protest raised against authority, especially Israel's complaints against God in the wilderness.

A feminine noun appearing exclusively in the Priestly source (P), always describing Israel's grumbling against the LORD during the wilderness wanderings. The term carries a collective, almost corporate weight — these are not private grievances but communal uprisings of discontent. In Exodus 16 the word clusters densely as Israel complains about food, and in Numbers 14 and 17 it surfaces during the rebellion narratives. The noun derives from the verbal root לון/לין (to murmur), and its plural construct forms suggest repeated waves of complaint rather than a single outburst.

1. murmuring, complaint (noun) (8×) The substantive noun denoting murmurings, grumblings, or formal complaints lodged against God or his appointed leaders. All eight nominal occurrences center on Israel's wilderness rebellion — in Exod 16:7-12, God hears the 'complaints' about manna and quail, while Num 14:27 and 17:20-25 deploy the term in connection with Korah's rebellion and its aftermath. Spanish 'murmuraciones' and 'quejas' both appear, reflecting the dual coloring of grumbling and formal grievance. **GEOGRAPHY AND SPACE**

en: complaints-of, murmurings-of, their-murmurings | **es:** las-murmuraciones-de, murmuraciones-de-, quejas-de | **fr:** complaints-de, leur-murmurings, murmurings-de | **de:** complaints-von, dein-murmurings, ihr-murmurings Exod 16:7; Exod 16:8; Exod 16:9; Exod 16:12

2. murmuring (Hifil participle, verbal) (1×) The Hifil participial form functioning verbally, meaning 'those who are murmuring' or 'you who murmur.' In Exod 16:8 this form appears alongside the noun, creating a pointed rhetorical echo — 'your murmurings which you are murmuring against the LORD.' Spanish 'murmuráis' (second person plural present) captures the active verbal force that distinguishes this from the static noun. **MURMUR GRUMBLE COMPLAIN**

en: murmuring | **es:** murmuráis | **fr:** murmuring | **de:** murmuring Exod 16:8

תֶּלַח H8520 *Conj-w / N-proper-ms* (1×)

Telah (with conjunction), personal name: an ancestor in the genealogy of Ephraim (1 Chronicles 7:25)

A personal name appearing in the genealogical records of Ephraim in 1 Chronicles 7:25. The name's etymology is uncertain, and it appears nowhere else in biblical texts. Like many names in Chronicles' genealogies, it serves to maintain the tribal lineage records, connecting post-exilic Ephraimites to their ancestral heritage. The Septuagint's transliteration variants reflect ancient uncertainty about pronunciation. This is one of many figures whose significance lies entirely in preserving genealogical continuity.

(1×) An Ephraimite ancestor preserved in Chronicles' genealogical framework, this name maintains the lineage connections within Joseph's descendants. The conjunction indicates it appears in a series of begettings, part of the genealogical chain that establishes tribal identity and inheritance claims for the post-exilic community. **PROPER NAMES (PERSONAL)**

en: and-Telach | **es:** y-Télaj | **fr:** [ותלח] | **de:** [ותלח] 1Chr 7:25

תֵּל חַרְשָׁא H8521 *N-proper-fs* (2×)

Tel-harsha (Babylonian settlement; origin location for returning exiles)

Tel-harsha was a location in Babylonia from which some returning exiles came, though they couldn't prove their Israelite lineage (Ezra 2:59, Nehemiah 7:61). The name means 'mound of the craftsman' or 'mound of sorcery,' following typical Mesopotamian settlement naming with 'tel' (mound). The biblical texts group it with Tel-melah and Cherub as places where certain families lived during the exile. Those from Tel-harsha who returned included families whose genealogical records were lost or unclear, raising questions about their legitimacy as returned Israelites.

(2×) The parallel passages in Ezra and Nehemiah list Tel-harsha identically as an exile settlement, always grouped with Tel-melah and Cherub. The transliterations vary: Spanish 'Tel-Harsa/Tel-Jarsá,' French and German preserve transliterations. The consistent element is recognition of a Babylonian geographical location, a tell or settlement mound where some Judean exiles lived. The inability of returnees from there to prove their lineage adds social complexity to the name's biblical significance. **GEOGRAPHY AND SPACE**

en: Tel-Charsha, Tel-Harsha | **es:** Tel-Harsa, Tel-Jarsá | **fr:** [תל חרשא] | **de:** [תל חרשא] Ezra 2:59; Neh 7:61

תְּלִי H8522 *N-msc / 2ms* (1×)

quiver (with suffix 'your'; container for arrows, hung from shoulder or belt)

This noun denotes the quiver, the container that holds arrows, appearing in Genesis 27:3 when Isaac instructs Esau to take his weapons for hunting. The quiver hangs from the shoulder or belt, keeping arrows accessible for rapid shooting. Archaeological finds throughout the ancient Near East show quivers as standard hunting and military equipment. The pairing of quiver and bow represents the complete archery kit, essential for both warfare and hunting in the ancient world.

(1×) In Genesis 27:3, Isaac tells Esau to take 'your quiver and your bow,' the equipment needed for the hunting expedition that would lead to the fateful blessing scene. The term specifically denotes the arrow container, distinguishing it from the bow itself. Cross-linguistic evidence consistently shows 'quiver' or 'arrow holder,' confirming the technical vocabulary for this piece of archer's equipment. **WEAPONS AND WARFARE**

en: quiver-your | **es:** tu-aljaba | **fr:** quiver-ton | **de:** deinen-Köcher Gen 27:3

H8523 *Number-ofs* (1×)

third (Aramaic ordinal number, Qere reading suggesting pronunciation correction)

The Aramaic ordinal number 'third,' appearing in Daniel 2:39 describing the third kingdom in Nebuchadnezzar's dream vision. This is standard Biblical Aramaic vocabulary for the third in a sequence. The Masoretic tradition includes a Qere note suggesting pronunci-

ation guidance, reflecting scribal attention to proper reading. The number is crucial to Daniel's schema of successive kingdoms, each representing different empires in the prophet's interpretation of history.

(1×) In Daniel 2:39, this ordinal identifies the third kingdom in the sequence of empires represented by the statue's components. After Babylon (gold) and the second kingdom (silver), this bronze kingdom represents the next phase of imperial history. The multilingual evidence shows standard ordinal number vocabulary, with the Qere/Ketiv variants reflecting pronunciation traditions. **THIRD (ORDINAL NUMBER)**
en: (qere:third) | **es:** (tercero) | **fr:** troisième | **de:** [תליתאה] Dan 2:39

תְּלִתָּי H8523a *Conj-w / Adj-ms* (1×)
third (ruler), triumvir (Aramaic adjective with conjunction; denoting third-in-command or member of ruling triad)
An Aramaic term denoting a 'third' ruler or triumvir, appearing in Daniel 5:7 as part of the honor offered to whoever can interpret the handwriting on the wall. This is denominal from the ordinal 'third,' suggesting a position of third-in-command or membership in a ruling triad. The term may reflect actual Persian administrative structure, where power was shared among a small group of elite officials. It represents significant honor—being elevated to the third-highest position in the empire.

(1×) In Daniel 5:7, this describes the political rank Belshazzar promises to whoever interprets the mysterious writing—they will become 'third' in the kingdom. This likely means third-in-command or member of a triumvirate, a position of substantial power just below the king and crown prince. The term reflects the hierarchical structure of ancient Near Eastern courts, where proximity to the throne determined political authority. **THIRD (ORDINAL NUMBER)**
en: and-third | **es:** y-tercero | **fr:** et-troisième | **de:** [וּתְלָתַי] Dan 5:7

תְּלִיתַי H8523b *Number-ofs* (1×)
third (Aramaic ordinal, Ketiv reading in Daniel 2:39, textual variant of H8523)
The Ketiv (written) form of the Aramaic ordinal 'third' in Daniel 2:39, contrasting with the Qere (pronounced) form. This textual variant reflects different vocalization traditions for the same consonantal text, a common phenomenon in the Masoretic tradition. Both point to the same ordinal number identifying the third kingdom in the statue vision. Such Ketiv-Qere variants often preserve competing pronunciation traditions from different scribal schools.

(1×) The written form (Ketiv) of 'third' in Daniel 2:39's kingdom sequence, this ordinal identifies the bronze kingdom that follows Babylon and the second empire. The existence of both Ketiv and Qere forms shows how the Masoretes preserved multiple textual traditions, allowing readers to know both how the text was written and how it should be pronounced according to tradition. **THIRD (ORDINAL NUMBER)**
en: [ketiv:third] | **es:** [tercero] | **fr:** troisième | **de:** [תליתיא] Dan 2:39

תָּלוּל H8524 *Conj-w / Adj-ms* (1×)
lofty, exalted, high (adjective with conjunction, describing elevation or height)
An adjective denoting loftiness or height, appearing in Ezekiel 17:22 describing the mountain where God will plant a cedar sprig. The passage piles up terms for elevation: 'high and lofty mountain,' emphasizing the mountain's prominence. This is Mount Zion, presented in the prophetic vision as the highest and most exalted place where God establishes his kingdom. The term conveys both physical elevation and metaphorical exaltation—the mountain is both tall and supremely important.

(1×) In Ezekiel 17:22, this intensifies the description of the mountain where God will plant the messianic cedar—it is both 'high' (gaboah) and 'lofty' (talul), doubly emphasizing its elevation. The multilingual evidence shows translations opting for 'lofty,' 'elevated,' or 'high,' though the domain assignment to 'Names' appears questionable—this is better understood as a descriptive adjective for the mountain's height and significance. **BETH-SHEMESH PLACE**
en: and-lofty | **es:** y-elevado | **fr:** et-origine | **de:** [וּתְלוּל] Ezek 17:22

תֶּלֶם H8525 *N-mpc / 3fs* (5×)
furrow; a trench plowed in a field for sowing or irrigation
The telem is the individual furrow cut by a plow into the soil of a cultivated field. In ancient Palestine, plowing produced shallow furrows of eight to ten centimeters. Hosea uses 'furrows of the field' as a metonym for agricultural land itself (10:4; 12:11), while Job 31:38 personifies the land's furrows crying out against injustice. Psalm 65:10 celebrates God watering the earth and settling its furrows with rain — a vivid image of divine provision through ordinary agriculture.

(5×) A furrow plowed into a field, the basic unit of agricultural cultivation. All five occurrences relate to tilled land. Hosea 10:4 and 12:11 use the construct 'furrows of the field' as a concrete agricultural image. Job 31:38 personifies the furrows weeping, and Psalm 65:10 describes God settling the furrows with rain. English uniformly renders 'furrow(s),' Spanish uses 'surco(s),' and French 'sillon' — all preserving the concrete agricultural reference. Job 39:10 may reference the furrow in the context of yoking an animal to the plow. **GEOGRAPHY AND SPACE**
en: furrows-of, in-the-furrow, its-furrows | **es:** Sus-surcos, en-surco, los-surcos-de | **fr:** dans-בתלם, sa-תלמיה-elle, sillon | **de:** [בתלם], [תלמי], [תלמיה] Job 31:38; Job 39:10; Ps 65:10; Hos 10:4; Hos 12:11

תַּלְמַי H8526 *N-proper-ms* (6×)
Talmai; a proper name borne by an Anakite giant in Hebron and by the king of Geshur, David's father-in-law.
Talmai names two distinct biblical figures. The first is one of the three Anakite giants dwelling in Hebron whom Caleb's forces drove out during the conquest (Num 13:22; Josh 15:14; Judg 1:10). The second is the king of Geshur whose daughter Maacah became one of David's wives and the mother of Absalom (2 Sam 3:3; 13:37; 1 Chr 3:2). When Absalom fled after killing Amnon, he took refuge with his grandfather Talmai in Geshur. The Septuagint renders the name variously as Thommei, Thalmein, and Tholomei, reflecting uncertainty about the original vocalization.

Talmai (proper name) (6×) The proper name Talmai, designating two individuals: (a) an Anakite giant in Hebron encountered during the conquest (Num 13:22; Josh 15:14; Judg 1:10), and (b) the king of Geshur, father-in-law of David through his daughter Maacah, and grandfather of Absalom who sheltered Absalom after Amnon's murder (2 Sam 3:3; 13:37; 1 Chr 3:2). Spanish Talmai/Talmay, French Talmai, and German Talmai all transliterate uniformly. The LXX variants (Thommei, Tholomei, Thalmein) suggest the name's pronunciation was already uncertain in antiquity. **PROPER NAMES (PERSONAL)**
en: Talmai, and-Talmai | **es:** Talmai, Talmay, y-Talmai | **fr:** Talmai, [תלמי], et-Talmai | **de:** Talmai, [תלמי], und-Talmai Num 13:22; Josh 15:14; Judg 1:10; 2Sam 3:3; 2Sam 13:37

תַּלְמִיד H8527 *N-ms* (1×)
student, scholar, disciple (late Hebrew noun denoting one who learns, especially in Levitical musical training)
A late Hebrew term for student or scholar, appearing in 1 Chronicles 25:8 in the context of Levitical musical training. The verse describes casting lots for service assignments 'teacher with student,' showing formal pedagogical relationships among temple musicians. The word is rare in Biblical Hebrew but common in later rabbinic literature where it becomes the standard term for 'disciple.' Here it indicates formal training relationships, with experienced musicians teaching apprentices the complex art of temple psalmody.

(1×) In 1 Chronicles 25:8, this denotes the student or apprentice musician learning from a master teacher (mevin). The lot-casting for temple service assignments pairs teachers with students, showing structured musical education among the Levites. This anticipates the word's later prominence in rabbinic Judaism, where talmid became the standard term for a rabbi's disciple. **DISCIPLE LEARNER**

en: student | **es:** aprendiz | **fr:** [תלמיד] | **de:** [תלמיד] 1Chr 25:8

תֵּל מֶלַח H8528 *Prep / N-proper-fs* (2×)

Tel-melah (Babylonian settlement; origin location for returning exiles)

Tel-melah, meaning 'mound of salt,' was another Babylonian settlement from which exiles returned to Judah (Ezra 2:59, Nehemiah 7:61). Like Tel-harsha, it housed Jewish exiles who later couldn't prove their Israelite descent. The name suggests either a location near salt deposits or salt-affected soil, common in parts of Mesopotamia. These returning families from Tel-melah faced suspicion about their genealogical credentials, highlighting the post-exilic community's concern with maintaining pure Israelite lineage. The place-name preserves memory of a specific exile community location.

(2×) Identical parallel passages in Ezra and Nehemiah list Tel-melah with Tel-harsha and Cherub as exile settlements. The prepositional 'from Tel-melah' indicates origin point for the returning exiles. Spanish transliterates 'Tel-Mela,' French and German preserve transliterations. The consistent pairing with Tel-harsha suggests these were neighboring or related settlements in the Babylonian exile geography, both sending back families whose credentials were questioned. **GEOGRAPHY AND SPACE**

en: from-Tel-Melach, from-Tel-Melah | **es:** de-Tel-Mela | **fr:** [מתל מלח] | **de:** [מתל מלח] Ezra 2:59; Neh 7:61

תָּלַע H8529 *V-Pual-Prtcpl-mp* (1×)

clothed in scarlet, dressed in crimson (Pual participle, describing garments dyed with scarlet dye)

A Pual participle meaning 'clad in scarlet,' appearing in Nahum 2:3 describing Nineveh's warriors. This is a denominative verb from the noun for scarlet or crimson dye (derived from the tola'at worm used to produce red dye). The participle indicates a state of being dressed in scarlet-dyed clothing, likely military garments or shields covered in red leather. The parallel term 'reddened' (in Hebrew) reinforces the image of warriors arrayed in crimson, creating a vivid picture of military might and blood-colored pageantry.

(1×) In Nahum 2:3, this describes Nineveh's mighty men as 'clothed in scarlet,' warriors arrayed in crimson garments or bearing red-dyed shields. The image conveys both military splendor and blood imagery—the scarlet clothing anticipates the bloodshed to come in the city's destruction. Cross-linguistic evidence consistently shows 'scarlet' or 'crimson,' recognizing the color term that emphasizes the visual impact of the massed army. **RED AND SCARLET**

en: are-clothed-in-scarlet | **es:** vestidos-de-escarlata | **fr:** pourpre | **de:** [מתלעים] Nah 2:3

תַּלְפִּיוֹת H8530 *Prep-l / N-fp* (1×)

for the armory, for weapons storage (uncertain noun, possibly meaning 'rows' or 'armory'; textual difficulties)

This difficult word appears in Song of Songs 4:4, comparing the beloved's neck to David's tower 'built for the armory.' The meaning is uncertain—possibilities include 'weapons storage,' 'rows' (of shields), or 'trophies.' The context mentions a thousand shields hung on the tower, suggesting military imagery. Various conjectures have been proposed, including reading 'shields' instead. The metaphor praises the beloved's graceful, strong neck by comparing it to a tower, but the exact nuance of this term remains elusive. It likely relates to the tower's military function or adornment.

(1×) In Song of Songs 4:4, this describes the function or appearance of David's tower to which the beloved's neck is compared. Whether 'armory,' 'rows of shields,' or 'trophies,' the term evokes military strength and impressive display. The multilingual glosses show translators grappling with the difficulty: 'armory,' 'rows,' recognizing that the context of shields hanging on the tower suggests military significance even if the precise meaning remains uncertain. **BOW KNEEL CROUCH**

en: for-armory | **es:** para-armería | **fr:** en-rangées; | **de:** [לתלפיות] Song 4:4

תְּלַת H8531 *Conj-w / Adj-ms* (2×)

third (Aramaic: one-third or third rank/position)

This Aramaic word for 'third' or 'a third part' appears in Daniel 5:16 and 29, where King Belshazzar promises Daniel that if he can interpret the mysterious writing, he will be clothed in purple and gold and rule 'as third' in the kingdom. The term is emphatic (taleta), meaning 'the third' or 'as one of three,' likely indicating third-highest ruler or one-third authority. Some interpreters suggest it means 'triumvir,' sharing rule as one of three. The promise positions Daniel at an extraordinary level of power in the Babylonian court, second only to the king himself and perhaps the queen mother.

(2×) Both occurrences promise Daniel the same reward: ruling 'as third' or 'in third position' in the kingdom after interpreting the handwriting. Spanish uses 'tercero' (third), French 'un tiers' (a third/one-third), German provides transliterations. The Aramaic construction with emphatic state suggests a specific, defined position —not merely 'third' in sequence but 'the third' in authority. This accords with Belshazzar himself ruling as co-regent, making Daniel third in the hierarchy. **THIRD (ORDINAL NUMBER)**

en: and-third, third | **es:** tercero, y-tercero | **fr:** et-un-tiers, un-tiers | **de:** [ותלתא], [תלתא] Dan 5:16; Dan 5:29

תְּלָת H8532 *Conj-w / Number-ms* (11×)

Three (Aramaic) — the cardinal numeral 'three,' used exclusively in the Aramaic portions of Daniel and Ezra

The Aramaic numeral תְּלָתָא / תְּלָת (telat/telata) is the cardinal number 'three,' appearing eleven times in the Aramaic sections of Daniel and Ezra. It functions identically to Hebrew שָׁלֹשׁ but belongs to the Imperial Aramaic register of these books. Its occurrences include the three rows of stone in Cyrus's temple decree (Ezra 6:4), the three companions cast into the fiery furnace (Dan 3:23-24), Daniel's three-week fast (Dan 10:2-3), and the three ribs in the bear's mouth (Dan 7:5). Spanish 'tres,' Arabic 'ثلاث,' Hindi 'तीन,' Korean '셋,' Swahili 'tatu' – all uniformly render the simple numeral.

three (Aramaic numeral) (11×) The Aramaic cardinal numeral 'three,' covering both masculine and feminine forms and pronominal constructions ('the three of them'). Key occurrences include the building specifications of the rebuilt Temple (Ezra 6:4), the three young men in Nebuchadnezzar's furnace (Dan 3:23-24), Daniel's three weeks of mourning (Dan 10:2-3), the three ribs in the beast's mouth (Dan 7:5), and the three presidents over the satraps (Dan 6:3). Grammatical inflections (cardinal, construct with suffix) do not alter the unitary semantic value. **NUMBER THREE**

en: and-three, three, three-of-them | **es:** los-tres, tres, y-tres | **fr:** [תלתא], [תלתה], et-trois | **de:** [תלתא], [תלתה], drei Ezra 6:4; Ezra 6:15; Dan 3:23; Dan 3:24; Dan 6:2

תְּלָתִין H8533 *Number-cp* (2×)

thirty (Aramaic numeral: 30 days)

This Aramaic word for 'thirty' appears in Daniel 6:7 and 12, specifying the duration of the decree that prohibited prayer to anyone except King Darius: 'thirty days.' The officials manipulate Darius into signing a law that whoever prays to any god or man except the king for thirty days shall be thrown into the lions' den. Daniel violates this decree by continuing his regular prayer practice, leading to his famous night with the lions. The specific thirty-day period creates a temporary religious emergency designed to trap Daniel while appearing to honor the king.

(2×) Both verses use the phrase 'thirty days' to specify the decree's time limit. The Aramaic numeral 'telatin' combines with

'days' (yomin) to create a precise temporal boundary. Spanish translates 'treinta,' French 'trois' (appears incomplete, likely 'trente'), German provides transliteration. The number's specificity—not a month, not forever, but exactly thirty days—suggests a calculated trap: long enough to catch Daniel but short enough to seem reasonable to the king. **NUMBER THIRTY**

en: thirty | **es:** treinta | **fr:** trois | **de:** [תלתין] Dan 6:7; Dan 6:12

תַּלְתַּלִּים H8534 *N-mp* (1×)

wavy, hanging locks (plural noun describing the hair's appearance, possibly like palm fronds or date clusters)

This rare word appears in Song of Songs 5:11 describing the beloved's hair. The exact meaning is debated: 'wavy,' 'hanging in clusters,' 'like palm branches,' or 'like date palm sheaths.' The context emphasizes the beauty and dark color of his locks, 'black as a raven.' Later Hebrew uses the term for heaps or high places, but here the imagery is clearly about hair texture or appearance. Arabic poetry often compares hair to palm features, which may support the palm-related interpretations. The term conveys luxuriant, flowing hair.

(1×) In Song of Songs 5:11, this describes the quality or appearance of the beloved's locks—wavy, curled, or hanging in clusters like palm fronds. The image emphasizes abundant, lustrous hair, part of the detailed physical description of the lover. Cross-linguistic evidence shows 'wavy,' 'curled,' or leaves the term untranslated, reflecting interpreters' uncertainty about the precise botanical or visual metaphor intended. **FLESH AND BODY**

en: wavy | **es:** ondulados | **fr:** ondulées, | **de:** [תלתלים] Song 5:11

תָּם H8535 *Adj-mp* (14×)

Complete, sound, morally blameless; of persons having integrity before God, or of a quiet, mild disposition

A rich adjective that spans physical wholeness, moral integrity, and gentle temperament. In Job 1:1 and 1:8, it is the headline word God uses to describe Job: 'tam veyashar,' blameless and upright. In Song of Songs 5:2 and 6:9, it becomes a term of intimate endearment, 'my perfect one,' where completeness takes on aesthetic and relational beauty. Its single use for Jacob in Genesis 25:27 reveals a quieter shade of meaning, a man of tents rather than fields, mild rather than restless, the mirror opposite of Esau the hunter.

1. blameless, upright, perfect (13×) Moral wholeness, blamelessness, and integrity before God. This is the dominant sense, covering thirteen of fourteen occurrences. Job is called 'ish tam' (Job 1:1, 1:8, 2:3), and Psalm 37:37 urges the reader to 'mark the blameless man.' In Song of Songs 5:2 and 6:9, the beloved is 'my perfect one' (tammati), a use that extends completeness from ethics into beauty. French 'integre' and Spanish 'integro' both capture the moral weight, while the Song of Songs passages shift to 'ma parfaite' and 'mi perfecta,' revealing how the same root flexes from virtue to loveliness. **PERFECTION AND WHOLENESS**

en: blameless, blameless-, blameless-one | **es:** Al-íntegro, al-íntegro, mi-perfecta | **fr:** achever, intègre, ma-parfaite! | **de:** [תמתי], der-blameless, untadelig Exod 26:24; Job 1:1; Job 1:8; Job 2:3; Job 8:20

2. quiet, mild, simple (1×) Quiet, mild, domestically inclined, describing a temperament rather than a moral judgment. Used only of Jacob in Genesis 25:27, where 'ish tam' contrasts with Esau the hunter. English renders it 'quiet' or 'plain,' Spanish 'sencillo' (simple, unassuming), and French 'tranquille.' Some scholars treat this as the same root sense of 'complete' applied to character, but the narrative context clearly foregrounds disposition over virtue: Jacob stays among the tents while Esau roams the field. **PERFECTION AND WHOLENESS**

en: quiet | **es:** sencillo | **fr:** tranquille | **de:** untadelig Gen 25:27

תַּמָּה H8536 *Adv* (4×)

there (Aramaic adverb)

The Aramaic equivalent of Hebrew שָׁם, appearing exclusively in Ezra's account of Persian administrative correspondence about the Jerusalem temple. It functions as a simple locative adverb, pointing to archive locations in Babylon and Ecbatana where royal decrees were stored (Ezra 5:17, 6:1, 12). The phrase מִן־תַּמָּה means 'from there' (6:6). This reflects Imperial Aramaic as the bureaucratic lingua franca of the Persian Empire.

(4×) A straightforward deictic adverb marking location, used in the administrative prose of Ezra to reference specific archival sites and treasury locations in the Persian realm. The consistent translation across all languages (Spanish 'allí,' French 'là,' English 'there') confirms its function as an unmarked spatial deictic with no special nuance beyond simple location. **THERE (SPATIAL DEICTIC)**

en: there | **es:** allí | **fr:** là | **de:** [תמה] Ezra 5:17; Ezra 6:1; Ezra 6:6; Ezra 6:12

תֹּם H8537 *Prep-b* (24×)

Completeness, integrity, innocence; moral wholeness of heart, blameless conduct, unwitting simplicity, or temporal fullness and completion.

A noun rooted in the idea of wholeness and completeness, most often expressing moral integrity. The classic phrase 'in integrity of heart' (betom levav) appears in Genesis 20:5-6 where Abimelech defends himself before God, and in 1 Kings 9:4 where God charges Solomon to walk as David did. Beyond ethics, it can denote innocence without guile, as when David's supporters follow him 'in their innocence' not knowing his plans (2 Sam 15:11). Spanish 'integridad' and German 'Lauterkeit' both capture the sense of an undivided, purehearted character. Occasionally the word returns to its quantitative root meaning 'fullness' or 'completion' (Job 21:23; Lev 25:29).

1. integrity, moral uprightness (16×) Moral wholeness and blamelessness of character, the dominant sense across 16 occurrences. The key phrase 'betom levavi' (in integrity of my heart) appears in Abimelech's defense (Gen 20:5-6) and God's charge to Solomon (1 Kgs 9:4). Proverbs repeatedly links walking 'in integrity' (betom) with security and righteousness (Prov 10:9; 19:1; 20:7; 28:6). Spanish 'integridad' and German 'Lauterkeit' emphasize the moral purity dimension, while French 'intégrité' shares the same Latin root as the English. **GEOGRAPHY AND SPACE**

en: and-according-to-my-integrity, and-the-integrity-of, in-his-integrity | **es:** conforme-a-integridad-de, en-integridad, en-integridad-de | **fr:** comme-intégrité, dans-integrity-de, dans-integrity-de- | **de:** [בתמו], in-der-Lauterkeit-, in-integrity-von- Gen 20:5; Gen 20:6; 1Kgs 9:4; Job 4:6; Ps 7:8

2. innocence, without guile (3×) Innocence or naivete, acting without malicious intent or hidden knowledge. The men who followed Absalom went 'in their innocence' (betummam), not knowing his treasonous plans (2 Sam 15:11). A soldier drew his bow 'in his innocence' (letummo), without deliberate aim, yet struck King Ahab (1 Kgs 22:34; 2 Chr 18:33). French and Spanish both render this 'dans leur innocence / en su inocencia,' distinguishing it from the moral virtue sense. **ERROR INADVERTENT SIN**

en: in-his-innocence, in-their-innocence | **es:** en-inocencia-de-ellos, en-su-inocencia | **fr:** [לתמו], dans-leur-innocence, dans-son-innocence | **de:** [לתמו], in-ihr-innocence, in-sein-innocence 2Sam 15:11; 1Kgs 22:34; 2Chr 18:33

3. completeness, fullness (2×) Quantitative completeness or fullness, returning to the word's etymological root in tamam (to be complete). Job 21:23 describes one who dies 'in his very completeness,' meaning at the height of prosperity, while Isaiah 47:9 warns that calamities will come 'in their fullness.' Spanish 'plenitud' and the construct 'su integridad' both attempt to capture this non-moral, quantitative wholeness. **PERFECTION AND WHOLENESS**

en: his-completeness, in-their-fullness | **es:** en-su-plenitud, su-integridad, | **fr:** [כתמם], son-intégrité-lui | **de:** [כתמם], [תמו] Job 21:23; Isa 47:9

4. blameless person (substantival) (2×) Used substantivally to denote a blameless or upright person, functioning as a noun of quality standing for the person who embodies it. Proverbs 10:29 says the way of the LORD is a stronghold 'for the blameless' (lattom), and Proverbs 13:6 says righteousness guards 'the one of blameless way' (tam-darekh). German 'untadelig' (blameless, irreproachable) captures the personal, substantival quality. **PERFECTION AND WHOLENESS**

en: for-the-blameless, the-blameless-of | **es:** integridad-de, para-el-íntegro | **fr:** intégrité | **de:** untadelig, zu-untadelig Prov 10:29; Prov 13:6

5. completion, ending (1×) Temporal completion or ending, a rare usage where the noun functions as a verbal infinitive meaning 'the completing/finishing of.' Leviticus 25:29 speaks of the redemption period lasting until 'the completion of' a full year. Spanish 'el fin de' and French 'complétion de' render this temporal sense of a period running to its appointed end. **GEOGRAPHY AND SPACE**

en: completion-of | **es:** el-fin-de | **fr:** completion-de | **de:** completion-von Lev 25:29

תֻּמָּה H8538 *Prep-b / N-fsc / 3ms* (5×)

integrity, moral wholeness; uprightness of character maintained before God

A late Hebrew noun denoting moral integrity as a settled quality of character rather than a single act. The word is virtually a theological term in the book of Job, where it becomes the central issue of the prologue: God himself testifies that Job 'holds fast to his integrity' (2:3), and Satan's strategy is to make Job abandon it. Job's wife urges him to 'curse God and die,' asking whether he still clings to his integrity (2:9). Job insists he will never let go of it (27:5) and invites God to weigh him in honest scales to confirm it (31:6). Proverbs 11:3 extends the concept beyond Job, teaching that 'the integrity of the upright guides them.'

(5×) Moral integrity or wholeness of character, especially as maintained under trial. Concentrated in the Job prologue and dialogues: God affirms Job's integrity (2:3), his wife challenges it (2:9), and Job fiercely defends it (27:5; 31:6). English consistently renders 'integrity,' Spanish 'integridad,' and French 'intégrité' — a rare convergence across translations that underscores the word's stable semantic core. Proverbs 11:3 generalizes the concept to the upright person whose integrity serves as a moral guide through life. **GEOGRAPHY AND SPACE**

en: my-integrity, the-integrity-of, to-his-integrity | **es:** en-su-integridad, en-tu-integridad, integridad-de | **fr:** dans-son-intégrité-lui, dans-ton-intégrité-toi, intégrité | **de:** [בתמתו], [בתמתך], [תמת] Job 2:3; Job 2:9; Job 27:5; Job 31:6; Prov 11:3

תָּמַהּ H8539 *V-Qal-Imp-mp* (9×)

To be astounded, dumbfounded; to stare in amazement or stupefaction at something overwhelming.

Describes the experience of being struck speechless with astonishment, whether from divine judgment, terrifying events, or sheer wonder. In Genesis 43:33, Joseph's brothers look at one another in stunned amazement when seated in birth order by a stranger. Isaiah 29:9 uses the imperative form in biting irony — 'Be astounded! Be blind!' — challenging complacent hearers. The Habakkuk 1:5 doubled form (Qal + Hitpael) intensifies the shock: 'Marvel greatly!' Spanish 'asombraos' and German 'staunt' both capture this visceral, jaw-dropping quality.

be astounded, marvel, wonder (9×) To be astounded, dumbfounded, or struck with overwhelming amazement — a reaction so intense it can leave one speechless or frozen. In Gen 43:33 the brothers stare at each other in disbelief; in Ps 48:5 enemy kings see Zion and are stunned into retreat; in Job 26:11 the very pillars of heaven 'are astounded' at God's rebuke. The Hitpael in Hab 1:5 intensifies the Qal imperative, yielding 'astonish yourselves and be astounded.' The multilingual evidence (Spanish 'asombrarse,' French 's'étonner') uniformly confirms a single sense of stupefied wonder rather than mild surprise. **AMAZEMENT AND ASTONISHMENT**

en: and-are-astounded, and-be-astounded, and-be-stunned | **es:** asombraos, se-asombraron, se-asombrarán | **fr:** [ותמהו], [יתמהו], et-marveled | **de:** [והתמהו], [ויתמהו], [ותמהו] Gen 43:33; Job 26:11; Ps 48:5; Eccl 5:8; Isa 13:8

תְּמַהּ H8540 *Conj-w / N-mp* (3×)

wonders, miracles (Aramaic, divine signs and marvels)

This Aramaic masculine plural noun means 'wonders' or 'miracles'—extraordinary acts that reveal divine power. It appears exclusively in Daniel's Aramaic sections within Nebuchadnezzar's and Darius's proclamations about God. Daniel 4:2-3 repeats the phrase 'signs and wonders' as Nebuchadnezzar declares 'how great are His signs, how mighty His wonders!' Daniel 6:27 in Darius's decree similarly praises the God who 'works signs and wonders in heaven and on earth.' The term is the Aramaic cognate of Hebrew mophet, emphasizing supernatural acts that reveal God's sovereignty and evoke awe. The contexts uniformly involve pagan kings acknowledging Israel's God after experiencing His power.

(3×) Divine wonders or miracles in royal proclamations. Daniel 4:2 and 4:3 use it in Nebuchadnezzar's decree: 'the signs and wonders that the Most High God has done for me'—specifically his humbling and restoration. Daniel 6:27 includes it in Darius's proclamation after Daniel's deliverance: God 'performs signs and wonders in heaven and earth.' The pairing with 'signs' (ath) is formulaic. The multilingual glosses ('maravillas,' 'wonders') confirm this denotes supernatural acts that demonstrate divine power and sovereignty, compelling even pagan rulers to acknowledge God's greatness. **WONDERS AND PORTENTS**

en: and-His-wonders, and-the-wonders, and-wonders | **es:** y-maravillas, y-sus-maravillas | **fr:** [ותמהוהי], [ותמהיא], [ותמהין] | **de:** [ותמהוהי], [ותמהיא], [ותמהין] Dan 4:2; Dan 4:3; Dan 6:27

תַּמְהוֹן H8541 *Prep-b* (2×)

bewilderment, confusion, stupefaction (mental/psychological disorientation)

This noun denotes bewilderment, confusion, or mental stupefaction, appearing in Deuteronomy 28:28 as a covenant curse ('bewilderment of heart'—infatuation or mental confusion) and Zechariah 12:4 describing horses struck with confusion by God. In Deuteronomy, it's grouped with madness and blindness as psychological judgments on disobedient Israel. In Zechariah's apocalyptic vision, God strikes enemy horses with panic and bewilderment while protecting Judah. The term emphasizes disorientation, inability to think clearly, panic-induced confusion—a divinely-imposed psychological state that incapacitates.

(2×) The two contexts show God-inflicted bewilderment: on disobedient Israelites (Deuteronomy) and on enemy horses (Zechariah). Spanish offers 'turbación' (disturbance) and 'espanto' (fright/terror), French 'étonnement' (astonishment), capturing the range from confusion to panic. The prepositional phrases ('with bewilderment,' 'bewilderment of heart') show the noun functioning as instrument or description of a mental state. Both uses emphasize divine judgment producing disorientation. **GEOGRAPHY AND SPACE**

en: and-with-confusion-of, with-bewilderment | **es:** con-espanto, y-con-turbación-de | **fr:** et-avec-confusion-de, étonnement | **de:** [בתמהון], und-mit-confusion-von Deut 28:28; Zech 12:4

תַּמּוּז H8542 *Art / N-proper-ms* (1×)

Tammuz (with article), divine name: Mesopotamian deity associated with death and fertility (Ezekiel 8:14)

The name of a Mesopotamian deity, appearing in Ezekiel 8:14 where women are seen weeping for Tammuz at the temple gate. This is Dumuzi in Sumerian, a god associated with vegetation, death, and fertility whose cult involved ritual mourning for his death. The Greeks identified him with Adonis. His worship spread throughout the ancient Near East, and the prophet condemns its presence at Jerusalem's temple as abominable syncretism. The deity later gave his name to a month in the Babylonian calendar (roughly June-July), still used in the Hebrew calendar today.

(1×) In Ezekiel 8:14, this Babylonian deity is the object of women's ritual weeping at the Jerusalem temple, part of the prophet's vision of abominations defiling the sanctuary. Tammuz's cult involved mourning rituals for the god's death and descent to the underworld, practices that had infiltrated Israelite worship. The cross-linguistic evidence preserves the divine name, with some versions noting the mourning ritual context. **GODS AND DEITIES**

en: the-Tammuz | **es:** el-Tamuz | **fr:** mort | **de:** [התמוז] Ezek 8:14

תְּמוֹל H8543 *Adv* (23×)

Yesterday; formerly, previously – often in the idiom 'yesterday and the day before' meaning 'in times past'

A temporal adverb meaning 'yesterday' in its literal sense and 'formerly' or 'previously' in its idiomatic range. It most commonly appears in the fixed expression temol shilshom ('yesterday and the third day,' i.e., 'in the past'), used when characters assess whether a situation has changed – as when Laban's countenance was no longer what it had been 'yesterday and the day before' (Gen 31:2, 5), or when Moses protested he was not a man of words 'from yesterday or the day before' (Exod 4:10). The idiom is so pervasive that Spanish ayer, French hier, and German gestern all appear regularly in translation, preserving the concrete temporal anchor even where English might prefer 'formerly.'

yesterday / previously (23×) The adverb 'yesterday' used both literally and idiomatically in the pair temol shilshom ('yesterday and the day before') to mean 'formerly, previously.' Key passages: Gen 31:2, 5 (Laban's changed attitude); Exod 4:10 (Moses' protest). Spanish ayer, French hier, and German gestern preserve the temporal anchor. YESTERDAY PREVIOUSLY

en: as-yesterday, from-yesterday, yesterday | **es:** ayer, como-ayer, de-ayer | **fr:** [תמול], comme-hier, de-hier | **de:** [תמול], gestern, von-gestern Gen 31:2; Gen 31:5; Exod 4:10; Exod 5:7; Exod 5:8

תְּמוּנָה H8544 *N-fsc* (10×)

Form, visible shape, outward appearance; likeness, image, semblance – used of divine theophanies, idol prohibitions, and visionary apparitions.

A feminine noun denoting the visible form or outward appearance of something, prominent in two charged theological contexts. In the theophanic traditions, it describes the 'form of YHWH' that Moses alone beheld (Num 12:8) and the shape Israel heard but did not see at Horeb (Deut 4:12, 15). In the prohibitions against idolatry, it pairs with pesel ('carved image') to forbid any representation in the likeness of created things (Exod 20:4; Deut 4:16, 23, 25). The Psalmist's hope to behold God's likeness upon waking (Ps 17:15) and Job's ghostly apparition (Job 4:16) round out its range. French 'forme' and Spanish 'figura/forma' track the shape-sense, while 'ressemblance' and 'imagen' reflect the likeness-sense.

1. form, shape (visible appearance) (8×) The visible form, shape, or outward appearance of something perceived – the contour or figure as actually seen or potentially seeable. Central to theophanic and anti-idol legislation: Moses beholds the 'form of YHWH' (Num 12:8), Israel heard a voice but saw no form at Horeb (Deut 4:12, 15), and no carved image in any form is to be made (Deut 4:16, 23, 25). Job 4:16 extends this to a nocturnal apparition whose form the speaker could not discern. Spanish 'forma/figura' and French 'forme' consistently render this concrete visual sense. GEOGRAPHY AND SPACE

en: a-form, and-a-form, and-form-of | **es:** figura, figura-de, forma | **fr:** et-forme-de, et-un-forme, forme | **de:** [תמונה], form, form-von Num 12:8; Deut 4:12; Deut 4:15; Deut 4:16; Deut 4:23

2. likeness, image (resemblance) (2×) Likeness, resemblance, or representation – emphasizing similarity to a model rather than mere physical shape. In the Decalogue's prohibition (Exod 20:4), temunah stands alongside pesel as a 'likeness' of anything in heaven, earth, or sea, stressing representational correspondence. The Psalmist's declaration 'I shall behold your likeness' (Ps 17:15) uses the word for the hope of seeing God's own reflected image. French 'ressemblance' and Spanish 'imagen' capture this representational nuance, distinct from the raw visual-form sense. GEOGRAPHY AND SPACE

en: likeness, with-your-likeness | **es:** de-tu-forma, imagen | **fr:** figure, ressemblance | **de:** likeness, mit-dein-likeness Exod 20:4; Ps 17:15

תְּמוּרָה H8545 *Conj-w / N-fsc / 3fs* (6×)

Exchange, substitute; recompense, retribution – what is given or returned in place of another

A noun built on the root of 'exchange,' covering both the concrete act of substitution and the abstract idea of recompense. In cultic law, it refers to the substitute animal offered when someone tries to swap a dedicated offering (Lev 27:10, 33) – both the original and its replacement become holy. Ruth 4:7 uses it for the custom of exchanging sandals to confirm a transaction. Job employs it twice: for wealth gained through exchange (Job 20:18) and for gold that cannot match wisdom's worth (Job 28:17). The one occurrence carrying moral weight is Job 15:31, where 'emptiness' becomes a person's recompense – Spanish 'recompensa' capturing the shift from neutral swap to deserved consequence.

1. exchange, substitute (5×) The concrete sense of exchange or substitute: a thing given or received in place of another. Central to the cultic regulation of Leviticus 27:10, 33, where both a vowed animal and its substitute become consecrated. In Ruth 4:7 it denotes the customary exchange that seals a legal transaction. Job 20:18 speaks of wealth as 'exchange' – profit from trade – while Job 28:17 declares that gold vessels cannot serve as exchange for wisdom. Spanish 'intercambio' and English 'exchange/substitute' consistently reflect this transactional core. CHANGE AND EXCHANGE

en: and-its-exchange, and-its-substitute, his-exchange | **es:** de-su-intercambio, el-intercambio, y-su-intercambio | **fr:** et-sa-תמורתה-elle, et-son-substitute, le-échanger | **de:** [התמורה], [ותמורתה], [תמורתו] Lev 27:10; Lev 27:33; Ruth 4:7; Job 20:18; Job 28:17

2. recompense, retribution (1×) The abstract, morally weighted sense of recompense or retribution: what comes back to a person as consequence for their choices. Job 15:31 warns that the deceived person's 'recompense' will be emptiness – the word shifts from neutral substitution to divine payback. Spanish 'recompensa' and English 'recompense' both mark this shift toward the juridical and theological, where exchange becomes judgment. RECOMPENSE AND RETRIBUTION

en: recompense-his | **es:** su-recompensa | **fr:** son-תמורתו-lui | **de:** [תמורתו] Job 15:31

תְּמוּתָה H8546 *N-fs* (2×)

death (sons/children of death: those doomed to die, death-row prisoners)

This noun for death appears only in the phrase 'children of death' or 'sons of death' (Psalm 79:11, 102:20). The expression designates those appointed to die, condemned prisoners, those under sentence of death—specifically Israelite captives awaiting execution. Both psalms are laments pleading for God to preserve 'the children of death,' those whose lives hang by a thread. The construct phrase 'sons/children of death' is a Hebrew idiom meaning 'those destined for death' or 'death-row prisoners.' The psalmist asks God to spare those who humanly speaking have no hope, those already counted as dead.

(2×) Both occurrences use the identical construct phrase 'children of death' to describe prisoners or captives facing execution. The term appears in communal laments asking God to intervene for those under death sentence. Spanish translates simply 'muerte' (death), French 'mort,' German 'Tod,' with the 'children/sons of' construction in the phrase making clear this means those doomed to death. The expression emphasizes the extremity of need: these are people beyond human help, requiring divine intervention. DEATH AND DYING

en: death | **es:** muerte | **fr:** mort | **de:** Tod Ps 79:11; Ps 102:20

תְּמַח H8547 *N-proper-ms* (2×)

Temah (family head; returned exiles, temple servants)

Temah was the head of a family of temple servants (Nethinim) who returned from Babylonian exile. The name appears in the parallel lists in Ezra 2:53 and Nehemiah 7:55, among families of returned servants attached to the temple. These Nethinim ('given ones') were temple workers who assisted the Levites with menial tasks. The name Temah occurs only in these genealogical contexts, identifying a family lineage among the servant class rather than priests or Levites.

Their inclusion in return lists shows the restoration community's attention to preserving all levels of temple personnel.

(2×) The name appears in parallel return lists (Ezra/Nehemiah) identifying a Nethinim family head. The LXX transliterates variously (Thema, Hmath), showing some textual uncertainty. Spanish offers 'Tamaj/Tema,' French and German preserve transliterations. The consistent element is recognition of a family name among temple servants, a group whose restoration to Jerusalem was evidently considered important enough to document in official return records. GOING OUT AND FORTH

en: Tamach, Temah | **es:** Tamaj., Tema | **fr:** [תמח] | **de:** [תמח] Ezra 2:53; Neh 7:55

תָּמִיד H8548 *Art / Adv* (104×)

Continuity; as adverb 'continually, always, perpetually'; as noun 'the daily/continual offering (tamid).'

Tamid conveys the idea of something that goes on without interruption. In its most frequent adverbial use (about 80 times), it modifies actions to mean 'continually' or 'always,' appearing especially in the Psalms to describe unceasing praise, trust, or divine presence (Ps 16:8; 34:2; 71:6). In its substantival use with the article (hatamid), it becomes a precise cultic term for the daily burnt offering prescribed in Numbers 28:3-6, carried forward into Daniel's apocalyptic imagery where the removal of the tamid signals the ultimate desecration (Dan 8:11; 12:11). Spanish 'continuamente' and 'el continuo,' French 'continuellement' and 'le continual,' and German 'bestaendig' all mirror this adverb-to-noun shift across translations.

1. continually, always, perpetually (80×) Adverbial use meaning 'continually, always, perpetually,' expressing unceasing duration or regularity. Especially frequent in the Psalms (Ps 16:8; 71:14) and prophets (Isa 49:16; 51:13), often paired with temporal phrases like 'all the day.' Spanish 'continuamente,' French 'continuellement,' and German 'continually' all render this consistent temporal sense of ongoing, uninterrupted action or state. CONTINUALLY DAILY OFFERING

en: continually | **es:** continuamente, perpetua, perpetuo | **fr:** continuellement | **de:** continually Exod 25:30; Exod 27:20; Exod 28:29; Exod 28:30; Exod 28:38

2. the daily offering (tamid) (24×) Substantival use as a technical cultic term for the daily/continual burnt offering (hatamid), prescribed in Numbers 28:3-6 as the morning and evening sacrifice. In Daniel 8:11-13 and 12:11, the removal of the tamid becomes an eschatological marker. The article signals substantivization: Spanish 'el continuo,' French 'le continual,' German 'der bestaendig' all treat it as a concrete noun designating a specific ritual institution. CONTINUALLY DAILY OFFERING

en: the-continual, the-daily-sacrifice | **es:** el-continuo | **fr:** continuellement, le-continual | **de:** bestaendig, der-bestaendig Num 4:7; Num 4:16; Num 28:10; Num 28:15; Num 28:23

תָּמִים H8549 *Adj-fs* (91×)

Complete, sound, without blemish — of sacrificial animals, morally upright persons, God's perfect way, and whole time-periods.

An adjective of wholeness and integrity that stretches from the inspection of sacrificial lambs to the character of God himself. Its most frequent use (roughly 50 times) is the cultic requirement that offerings be 'without blemish' — physically complete, with no defect (Lev 1:3, Exod 12:5). But the word rises far beyond the altar: Noah was 'blameless in his generation' (Gen 6:9), Abraham is commanded to 'walk before me and be blameless' (Gen 17:1), and the law of the LORD is declared 'perfect' (Ps 19:7). Spanish perfecto, French parfait, and German vollkommen all attempt to span this remarkable range from bodily soundness to moral and divine perfection.

1. without blemish (sacrificial) (50×) Without blemish, physically unblemished — the technical cultic term for sacrificial animals free from bodily defect, required throughout the Priestly legislation (Exod 12:5, Lev 1:3, Num 28-29, Ezek 43:22-25). Spanish sin defecto and French sans défaut render the idea precisely. This is the quantitatively dominant sense, reflecting how central spotless offerings were to Israelite worship. BLAMELESS AND UNBLEMISHED

en: unblemished, without-blemish | **es:** perfecta, perfecto, sin-defecto | **fr:** sans-défaut, unblemished | **de:** ohne-blemish, unblemished Exod 12:5; Exod 29:1; Lev 1:3; Lev 1:10; Lev 3:1

2. blameless, upright (moral) (31×) Blameless, upright, having moral integrity — used of persons who walk with God in wholeness of heart. Noah was 'righteous, blameless in his generation' (Gen 6:9); God tells Abraham 'walk before me and be blameless' (Gen 17:1). The substantival plural 'the blameless ones' appears in Proverbs (11:5, 20) and Psalms (119:1). Spanish perfecto and French intègre both render this, though the Hebrew holds physical and moral wholeness together in a way translations must split apart. PERFECTION AND WHOLENESS

en: and-in-integrity, and-the-blameless, and-whole | **es:** perfecto, perfecto-en, y-en-integridad | **fr:** et-dans-integrity, et-intègre, intègre | **de:** blameless, und-Untadelige, und-in-integrity Gen 6:9; Gen 17:1; Deut 18:13; Josh 24:14; Judg 9:16

3. perfect, flawless (divine) (5×) Perfect, flawless — predicated of God's way (2 Sam 22:31, Ps 18:30), God's work (Deut 32:4), and God's law (Ps 19:7). Here the word reaches its theological summit: divine activity and revelation are complete, lacking nothing, admitting no fault. German vollkommen captures this absolute perfection. The same word that inspects a lamb for blemishes now declares God's entire way to be without defect. PERFECTION AND WHOLENESS

en: is-perfect, perfect | **es:** Perfecto, perfecta, perfecto | **fr:** parfait | **de:** ist-perfect, perfect, vollkommen Num 19:2; Deut 32:4; Ps 18:30; Ps 19:7; Ezek 28:15

4. complete, whole, full (5×) Complete, whole, entire — applied to time-periods and objects rather than persons or God. A 'complete year' (Lev 25:30), 'complete weeks/sabbaths' (Lev 23:15), a 'whole day' (Josh 10:13), and the 'complete Thummim' (1 Sam 14:41, where the lot must be whole/intact). Spanish completo and entero reflect this quantitative fullness — nothing missing, nothing broken, the full measure given. FULFILL AND COMPLETE

en: complete, perfect-lot | **es:** completo, completos, entera | **fr:** achever, complet, perfect-lot | **de:** perfect-lot, vollenden Lev 3:9; Lev 23:15; Lev 25:30; Josh 10:13; 1Sam 14:41

תֻּם H8550 *Conj-w* (5×)

Thummim — one of the two sacred lots (with Urim) used for divine consultation by the high priest

The Thummim, paired with the Urim, were sacred objects placed in the high priest's breastpiece and used to obtain divine decisions. Their exact nature remains uncertain — the name likely derives from the root meaning 'completeness' or 'perfection.' Exodus 28:30 and Leviticus 8:8 prescribe their placement within the breastpiece of judgment. Deuteronomy 33:8 assigns them to the tribe of Levi. After the exile, Ezra 2:63 and Nehemiah 7:65 record that certain priests were barred from service until a priest could consult 'with Urim and Thummim,' suggesting the oracular practice had lapsed.

(5×) The Thummim, a sacred cultic object used alongside the Urim for priestly divination. All five occurrences pair it with Urim in the context of the high priest's breastpiece (Exod 28:30; Lev 8:8) or oracular inquiry (Deut 33:8; Ezra 2:63; Neh 7:65). Translations uniformly transliterate rather than translate — English 'Thummim,' Spanish 'Tumim,' French 'Thummim' — reflecting the technical sacral nature of the term. The post-exilic references (Ezra, Nehemiah) indicate awareness that the institution had become defunct, lending the word an archaic, almost legendary quality. TESTIMONY OBJECTS

en: and-Thummim, and-for-Tummim, the-Thummim | **es:** los-Tumim, tu-Tumim, y-Tumim | **fr:** [ולתמים], [ותומים], le-Thummim | **de:** [ולתמים], [ותומים], dein-Thummim Exod 28:30; Lev 8:8; Deut 33:8; Ezra 2:63; Neh 7:65

תָּמַךְ H8551 *Conj-w / V-Qal-Prtcpl-mpc / 3fs* (21×)

To grasp, support, or hold fast; of physically seizing, upholding someone in strength, or clinging to wisdom and righteousness.

A Hebrew verb rooted in the concrete act of gripping with the hand, yet reaching into the sustained care of God for his people. When Moses' arms grew heavy at Rephidim, Aaron and Hur each took

hold of a hand and supported them (Exod 17:12)—the same word the psalmist uses to declare that God's right hand upholds him (Ps 63:8). In Proverbs, wisdom herself becomes the object grasped: 'all who hold her fast are blessed' (Prov 3:18). The Aramaic cognate confirms this core idea of holding fast, while Spanish 'sostenido' and French 'soutenir' both capture the sustaining, load-bearing quality that distinguishes this verb from mere touching.

1. support, uphold, sustain (8×) To provide sustaining support or physical strength to another person, often used of God upholding the righteous. The psalmist confesses 'my soul clings to you; your right hand upholds me' (Ps 63:8), and the parallel usage in Ps 41:12 shows Yahweh sustaining the integrity of the faithful. Spanish 'sostenido/sustentaste' and German 'aufrecht halten' both capture the vertical, weight-bearing dimension of this support. SEIZING AND SNATCHING

en: I-uphold-you, I-will-uphold, You-uphold | **es:** ha-sostenido, lo-sostengan-, me-sustentaste | **fr:** [אחמך], [תמכתיך], saisir | **de:** [אחמך], [תמכתיך], du-aufrecht-halten Exod 17:12; Job 36:17; Ps 17:5; Ps 41:12; Ps 63:8

2. grasp, take hold of (6×) To physically seize or lay hold of something with the hand, implying a firm, purposeful grip. In Gen 48:17 Joseph grasps his father's hand to redirect the blessing; in Amos 1:5 and 1:8 the participle describes the one who 'holds the scepter,' an image of political authority exercised through the hand. French 'saisir' pinpoints the moment of seizure, while the broader Hebrew usage covers both initial grasping and continued wielding. SEIZING AND SNATCHING

en: and-grasped, and-the-scepter-holder, from-taking-hold | **es:** de-sostener, sostienen, sostienes | **fr:** [מחמך], et-grasped, et-soutenir | **de:** [מחמך], hold, stuetzt Gen 48:17; Ps 16:5; Prov 31:19; Isa 33:15; Amos 1:5

3. hold fast, obtain, retain (6×) To cling to or maintain a firm hold on something abstract—wisdom, righteousness, or a chosen path of life. Proverbs employs this sense repeatedly: those who hold fast to wisdom find life (Prov 3:18), the father urges 'let your heart hold fast my words' (Prov 4:4), and even a gracious woman 'obtains honor' through such tenacious retention (Prov 11:16). Spanish 'retenga/obtiene' reveals the dual nuance of both keeping and acquiring. SEIZING AND SNATCHING

en: and-those-who-hold-her-fast, let-hold-fast, obtain | **es:** Retenga, obtiene, obtienen | **fr:** et-soutenir-elle, soutenir | **de:** stuetzt, und-stuetzt Prov 3:18; Prov 4:4; Prov 5:5; Prov 11:16

4. be held fast (Nifal) (1×) Nifal passive: to be caught, seized, or held fast by an external force—particularly the cords of one's own sin. Prov 5:22 warns that the wicked 'will be held fast by the cords of his sin,' turning the active grasping verb into a trap image where the sinner becomes the object gripped. This sole Nifal occurrence transforms the verb's agency entirely. SEIZING AND SNATCHING

en: he-will-be-held-fast | **es:** será-detenido | **fr:** soutenir | **de:** stuetzt Prov 5:22

תָּמַם H8552 *V-Qal-Inf / 1cs* (63×)

Be complete or finished; be consumed or perish; (Hifil) bring to completion or destroy; (Hitpael) show oneself blameless

A verb whose basic meaning is 'be complete' or 'come to an end,' shared with Arabic tamma and Syriac tam. In its Qal stem it describes things reaching their natural conclusion — provisions running out (Gen 47:15, 18), time periods expiring, or tasks being finished. Yet the same root darkens into 'be consumed, perish' when applied to people under judgment (Num 14:35; Deut 2:16), a shift visible in how Spanish renders it 'consumirse' rather than 'terminarse.' The Hifil causative mirrors both poles: completing a work (2 Kgs 22:4) or consuming enemies (Ezek 22:15). Most striking is the Hitpael reflexive, where completion becomes moral perfection — 'you show yourself blameless' (2 Sam 22:26; Ps 18:25), linking the concrete idea of wholeness to ethical integrity.

1. be complete, be finished (Qal) (32×) The core Qal intransitive meaning: reaching completion, being finished, or coming to an end. Used of provisions being exhausted (Gen 47:15, 18), construction being completed (1 Kgs 7:22), time periods expiring (Lev 25:29), and tasks reaching their natural conclusion. Arabic tamma provides a precise cognate, and the multilingual glosses converge on 'finished/completed' — Spanish 'se acabó,' French 'achever.' The subject naturally comes to its end rather than being forcibly terminated. FULFILL AND COMPLETE

en: Is-complete, and-was-finished, and-were-completed | **es:** Se-ha-cumplido, Y-se-acabó, Y-terminó | **fr:** acheva, achever, complet | **de:** aufgebraucht-ist, completion-von, ihr-completion Gen 47:15; Gen 47:18; Num 14:33; Num 17:13

2. be consumed, perish (Qal) (18×) A bleaker extension of the Qal: being consumed, spent, or perishing. Here the 'ending' is destructive — people dying in the wilderness (Num 14:35; Deut 2:15–16), a generation being consumed (Num 17:13), or strength being exhausted (Lam 3:22). Spanish distinguishes this sense with 'consumirse/sean consumidos,' and Arabic uses faniya 'perish' rather than tamma. The distinction from sense 1 lies in whether the ending is natural fulfillment or catastrophic exhaustion. FULFILL AND COMPLETE

en: and-shall-be-consumed, and-they-shall-be-consumed, and-will-be-spent | **es:** Sean-consumidos, Y-se-agotará, consumirse-ellos | **fr:** acheva, achever, ai-périt | **de:** [תמנו], beendete, habe-perished Lev 26:20; Num 14:35; Deut 2:15; Deut 2:16; Josh 8:24

3. complete, finish (Hifil causative) (7×) The Hifil causative of completion: actively bringing something to its finish. A person completes a task (2 Kgs 22:4, finishing temple repairs), fulfills a transaction (2 Sam 20:18), or God brings plans to fruition (Isa 33:1). French 'achever' and Spanish 'cuando acabes' reflect this transitive agency. Where sense 1 describes things ending on their own, this sense involves a deliberate agent finishing the work. FULFILL AND COMPLETE

en: (qere:and-to-complete), and-let-him-complete, they-finished | **es:** cuando-acabes, cuando-se-completen, hagas-perfectos | **fr:** achever, et-que-lui-achève, et-être-accompli | **de:** [תתם], sie-finished, und-lass-ihn-complete 2Sam 20:18; 2Kgs 22:4; Job 22:3; Ps 64:6; Isa 33:1

4. consume, destroy (Hifil causative) (3×) The destructive Hifil: causing consumption or destruction, making a complete end of something. God consumes nations that resist (Jer 27:8) or purges impurity from a people (Ezek 22:15; 24:10). Korean 'eopsaeda' (eliminate) and Swahili '-ondoa' (remove) capture the forceful eradication. This parallels sense 2 as sense 3 parallels sense 1 — the same Qal/Hifil doubling, but on the destructive axis. FULFILL AND COMPLETE

en: I-finish, and-I-will-consume, consume | **es:** consume, consumirlos-yo, y-consumiré | **fr:** achever, et-être-accompli, être-accompli | **de:** und-vollenden, vollenden Jer 27:8; Ezek 22:15; Ezek 24:10

5. show oneself blameless (Hitpael) (2×) The Hitpael reflexive: showing oneself complete, blameless, or perfect in conduct. Appearing only in 2 Sam 22:26 and Ps 18:25, it describes God's reciprocal dealing — 'with the blameless you show yourself blameless.' Arabic tatakāmalu 'you show yourself perfect' and Korean 'onjeonhage haenghasida' (act perfectly) illuminate how completion becomes moral wholeness. The reflexive stem transforms physical completeness into demonstrated ethical integrity. PERFECTION AND WHOLENESS

en: You-show-Yourself-blameless, you-show-yourself-blameless | **es:** te-muestras-íntegro | **fr:** Tu-montre-Yourself-irréprochable, achever | **de:** You-zeige-Yourself-blameless, du-show-dich-selbst-blameless 2Sam 22:26; Ps 18:25

6. (1×) A Qal imperfective first-person form (Ps 19:13) expressing the psalmist's desire for blamelessness: 'I shall be blameless.' While close to sense 5's moral domain, this is not reflexive-demonstrative but aspirational — an inward state of completeness before God. The multilingual evidence (English 'I shall be blameless,' Spanish 'seré íntegro') confirms the personal, volitional character distinct from the Hitpael's reciprocal demonstration. PERFECTION AND WHOLENESS

en: I-shall-be-blameless | **es:** seré-íntegro | **fr:** achever | **de:** ich-soll-sein-blameless Ps 19:13

תִּמְנָה H8553 *N-proper-fs* (12×)

Timnah — a Canaanite town in the Shephelah, associated with Judah's encounter with Tamar and Samson's Philistine wife

Timnah (תִּמְנָה) is a town in the Shephelah lowlands on the border between Judah and Philistia. It first appears when Judah goes up

to Timnah for sheep-shearing and encounters Tamar at the roadside (Gen 38:12-14). Joshua lists it among Judah's towns (Josh 15:10, 57) and also as a Danite city (Josh 19:43). Its most vivid role is in the Samson cycle: Samson goes down to Timnah, sees a Philistine woman, and insists on marrying her (Judg 14:1-5). The Philistines capture it during Ahaz's reign (2 Chr 28:18). The site is identified with Tel Batash in the Sorek Valley. Spanish 'Timna' transliterates the name.

Timnah (place name) (12×) A Canaanite town in the Shephelah borderland between Judah and Philistia, identified with Tel Batash in the Sorek Valley. Judah travels there for sheep-shearing and encounters Tamar (Gen 38:12-14). Listed in the tribal allotments of both Judah (Josh 15:10, 57) and Dan (Josh 19:43), reflecting its contested border location. Samson goes down to Timnah to take a Philistine wife, initiating his career of conflict (Judg 14:1-2, 5). The Philistines capture it during Ahaz's reign (2 Chr 28:18). Its position on the Judah-Philistia frontier made it a perennial flash-point. Spanish 'Timna' and English 'Timnah' both transliterate the Hebrew directly. **GEOGRAPHY AND SPACE**

en: Timnah, and-Timnah, and-Timnathah | **es:** Timna, Timnat, a-Timnat | **fr:** Thimna, Timnah, [תמנה] | **de:** Timnah, [תמנה], in-Timnah Gen 38:12; Gen 38:13; Gen 38:14; Josh 15:10; Josh 15:57

תִּמְנִי H8554 *Art / N-proper-ms* (1×)

the Timnite, gentilic with article: inhabitant of Timnah, applied to Samson's wife (Judges 15:6)

A gentilic adjective with the article, meaning 'the Timnite' or 'the woman from Timnah.' It appears in Judges 15:6 referring to Samson's ill-fated wife, whose identity by town rather than personal name underscores her role in the tribal conflict narrative. Timnah was a border town between Israel and Philistia, making marriages there politically fraught. The designation identifies her as an outsider, a Philistine woman whose marriage to Samson catalyzes the conflict that leads to her tragic death.

(1×) In Judges 15:6, this designates Samson's wife by her hometown—she is 'the Timnite.' The gentilic rather than personal name emphasizes her identity as an outsider from the border town, caught between Israel and Philistia. Her designation by place rather than name reflects her tragic role as a catalyst in Samson's conflict with the Philistines, leading to her death at their hands. **PROPER NAMES (PERSONAL)**

en: the-Timnite | **es:** el-timnateo | **fr:** le-Timnite | **de:** der-Timnite Judg 15:6

תִּמְנָע H8555 *N-proper-fs* (6×)

Timna; an Edomite name borne by a concubine of Eliphaz, a Horite sister of Lotan, and an Edomite chief.

Timna is an Edomite name used for both male and female figures in the genealogies of Genesis 36 and 1 Chronicles 1. As a woman, Timna was the sister of Lotan the Horite (Gen 36:22; 1 Chr 1:39) and the concubine of Eliphaz son of Esau, by whom she bore Amalek (Gen 36:12). As a male name, Timna appears as one of the chiefs (alluphim) of Edom (Gen 36:40; 1 Chr 1:51). In 1 Chronicles 1:36, Timna is listed among the sons of Eliphaz, apparently conflating the concubine tradition with a tribal-name reading. The Septuagint consistently renders the name as Thamna.

Timna (6×) The proper name Timna, designating multiple Edomite figures: (a) the Horite woman who was Lotan's sister (Gen 36:22; 1 Chr 1:39) and concubine of Eliphaz, mother of Amalek (Gen 36:12); (b) an Edomite chief (Gen 36:40; 1 Chr 1:51); and (c) a figure listed among Eliphaz's descendants in 1 Chronicles 1:36, likely reflecting a tribal rather than individual reading. Spanish Timna, French Timna, and German Timna transliterate consistently. The LXX Thamna confirms the ancient pronunciation. The overlap of personal and tribal identity is characteristic of Edomite genealogical lists. **PROPER NAMES (PERSONAL)**

en: Timna, and-Timna | **es:** Timna, y-Timna | **fr:** Timna, [ותמנע], [תמנע] | **de:** Timna, [ותמנע], [תמנע] Gen 36:12; Gen 36:22; Gen 36:40; 1Chr 1:36; 1Chr 1:39

תִּמְנַת חֶרֶס H8556a *Prep / N-proper-fs* (1×)

in Timnath-heres, place name with preposition: location of Joshua's burial in the Ephraimite hill country

A compound place name appearing in Judges 2:9, meaning 'territory of the sun' or 'portion of Heres.' This is where Joshua was buried in the hill country of Ephraim. The name has a variant form, Timnath-serah, in Joshua 19:50 and 24:33, with the elements reversed. The location is identified with modern Tibneh, about 17 miles northwest of Jerusalem. Scholars suggest the name may reflect a former sun-worship site, though by Joshua's time it was simply his inheritance and burial place.

(1×) In Judges 2:9, this prepositional phrase marks the location of Joshua's burial—'in Timnath-heres' in the Ephraimite hills. The place name's possible connection to sun worship (heres/serah) has sparked discussion, though the narrative treats it simply as Joshua's personal inheritance. The parallel name form in Joshua reverses the elements, a common variant in geographical nomenclature. **KIR-HARESETH PLACE**

en: in-Timnat-Cheres | **es:** en-Timnat-Jeres | **fr:** dans-Timnat-Cheres | **de:** in-Timnat-Cheres Judg 2:9

תִּמְנַת סֶרַח H8556b *Prep / N-proper-fs* (2×)

Timnath-serah (Joshua's inheritance and burial place in Ephraim)

Timnath-serah was the town in the hill country of Ephraim given to Joshua as his inheritance (Joshua 19:50) and where he was buried (24:30). The name is a metathesis (letter reversal) of 'Timnath-heres' (Judges 2:9), perhaps deliberately altered to avoid pagan connotations ('heres' can mean 'sun'). The site is traditionally identified with Khirbet Tibnah, about 20 miles northwest of Jerusalem. That Joshua received this town after all other tribes had been allotted their portions demonstrates his selfless leadership—he took his inheritance last, and he chose a place in his own tribe of Ephraim.

(2×) Both Joshua references describe the same location: his assigned inheritance (19:50) and burial site (24:30). The prepositional usage varies: 'Timnath-serah' and 'in Timnath-serah.' Translations consistently transliterate: Spanish 'Timnat-sera/Timnat-séraj,' French 'Timnath-serah.' The parallel account in Judges uses the alternate form Timnath-heres, but Joshua's version (Timnath-serah) is considered the standard form, possibly corrected to remove the solar/pagan element suggested by 'heres' (sun). **GEOGRAPHY AND SPACE**

en: Timnath-Serach, in-Timnath-serah | **es:** Timnat-sera, en-Timnat-séraj | **fr:** Timnath-Serach, dans-Timnath-serah | **de:** Timnath-Serach, in-Timnath-serah Josh 19:50; Josh 24:30

תֶּמֶס H8557 *N-ms* (1×)

melting, dissolving (noun describing the process of melting away, used of a snail leaving a slime trail)

A noun denoting melting or dissolving, appearing in Psalm 58:8 in a vivid image: 'like a snail that goes into melting.' The metaphor refers to the slimy trail a snail leaves as it moves, which looks like the creature is dissolving. The psalmist uses this striking image for the wicked, who should melt away and come to nothing. The word captures the process of something solid becoming liquid, dissolution and disappearance.

(1×) In Psalm 58:8, this describes the snail's apparent dissolution as it leaves its slime trail, a metaphor for the wicked vanishing. The image is visceral—just as a snail seems to melt away as it crawls, leaving a liquid trail, so the wicked should dissolve to nothing. Cross-linguistic evidence shows 'melting,' 'dissolving,' recognizing the term's connection to liquefaction and disappearance. **MELT DISSOLVE**

en: that-melts | **es:** derritiendo | **fr:** fondre | **de:** der-schmilzt Ps 58:8

תָּמָר H8558 *N-mp* (12×)

Date palm, palm tree — a tall, graceful tree yielding fruit and shade, symbol of beauty, victory, and flourishing life

The noun תָּמָר (tamar) denotes the date palm (Phoenix dactylifera), one of the most iconic trees of the ancient Near East, valued for fruit, shade, and stately beauty. Israel encounters palms at Elim's oasis with its seventy palm trees (Exod 15:27). Palm branches are waved at the Feast of Tabernacles (Lev 23:40; Neh 8:15). Jericho is 'the city of palm trees' (Deut 34:3; Judg 1:16; 3:13). The psalmist declares 'the righteous shall flourish like the palm tree' (Ps 92:12). Solomon's temple and Ezekiel's visionary temple feature carved palms as decorative motifs (1 Kgs 6:29, 32; Ezek 40:16, 22). Spanish 'palmera' and French 'palmier' translate directly.

palm tree (date palm) (12×) The date palm tree (Phoenix dactylifera), prized for its fruit, shade, and stately form throughout the biblical world. Found at Elim's oasis (Exod 15:27), prescribed for the Feast of Tabernacles (Lev 23:40; Neh 8:15), and associated with Jericho as 'the city of palm trees' (Deut 34:3; Judg 1:16; 3:13). Used as a simile for the flourishing of the righteous (Ps 92:12) and as an architectural motif carved into the walls of Solomon's temple and Ezekiel's visionary sanctuary (1 Kgs 6:29, 32; Ezek 40:16, 22). The palm combines practical value with symbolic resonance — fruitfulness, uprightness, and enduring vitality. Spanish 'palmera' and German 'Palme' translate directly. **PALM TREE ORNAMENT**

en: a-palm-tree, like-a-palm-tree, on-palm-tree | **es:** a-la-palmera, como-palmera, las-palmeras | **fr:** [התמרים], [תמרים], comme-palmier | **de:** [בתמר], [התמרים], [לתמר] Exod 15:27; Lev 23:40; Num 33:9; Deut 34:3; Judg 1:16

תָּמָר H8559 *Prep-m / N-proper-fs* (25×)

Tamar — a personal name meaning 'date palm,' borne by three women and used for a place on Judah's border

Tamar ('date palm') is a proper name shared by three women and one locale in Scripture. The first Tamar is Judah's daughter-in-law, a Canaanite woman who, when denied her rightful levirate marriage, disguised herself and conceived twins Perez and Zerah by Judah — a bold act the patriarch himself declared more righteous than his own neglect (Gen 38:6-26). Her inclusion in the genealogy of David (Ruth 4:12) and ultimately of Jesus (Matt 1:3) signals that God's purposes work through unexpected channels. The second Tamar is a daughter of David and sister of Absalom, whose violation by her half-brother Amnon triggered the chain of palace tragedies narrated in 2 Samuel 13. A third Tamar is Absalom's daughter, described as 'a beautiful woman' (2 Sam 14:27). Finally, Tamar appears as a geographic point on Judah's southeastern boundary in Ezekiel's ideal land allocation (Ezek 47:19; 48:28), possibly related to the Tadmor of 1 Kings 9:18. Spanish and French retain 'Tamar'; German likewise 'Tamar.'

Tamar (proper name) (25×) A Hebrew proper name meaning 'date palm,' applied to three women and one place. Judah's daughter-in-law Tamar secured the ancestral line through an audacious levirate stratagem that Judah called righteous (Gen 38:6-26; Ruth 4:12). David's daughter Tamar was violated by Amnon, precipitating Absalom's revenge (2 Sam 13:1-22, 32). Absalom's daughter of the same name is noted for her beauty (2 Sam 14:27). As a toponym, Tamar marks the southeastern limit of Ezekiel's idealized tribal allotments (Ezek 47:19; 48:28), likely linked to the Tamar/Tadmor of 1 Kings 9:18. LXX Thamar; universally transliterated across languages. **TAMAR PROPER NAME**

en: Tamar, to-Tamar | **es:** Tamar, a-Tamar | **fr:** Tamar, à-Tamar | **de:** Tamar, [תמר], der-Tamar Gen 38:6; Gen 38:11; Gen 38:13; Gen 38:24

תֹּמֶר H8560 *Prep-k / N-msc* (2×)

palm tree, post (tree of Deborah; or upright post/scarecrow)

This word appears in Judges 4:5, identifying 'the palm tree of Deborah' where the prophetess judged Israel, and in Jeremiah 10:5, comparing idols to 'a scarecrow in a cucumber field'—literally 'like a post' or palm-trunk. The two uses may reflect different senses: an actual palm tree (in Judges) and an upright post or column (in Jeremiah). The Deborah passage locates her judgment seat at a specific landmark palm tree between Ramah and Bethel. The Jeremiah passage mocks idols as stiff, immobile, carved posts standing uselessly like garden scarecrows—shaped like humans but lifeless.

(2×) The semantic range spans actual palm tree (Judges: 'the palm of Deborah') to carved post or scarecrow (Jeremiah: 'like a post in a cucumber field'). Spanish differentiates: 'palmera de' (palm tree of) vs. 'como palmera' (like a palm/post). The common element is an upright, column-like form—whether a living tree serving as a landmark or a carved wooden post standing stiffly. Jeremiah's comparison exploits the palm-post imagery to ridicule idols' rigidity and uselessness. **GEOGRAPHY AND SPACE**

en: -the-palm-of, Like-a-scarecrow | **es:** Como-palmera, palmera-de | **fr:** -le-palmier-de, [כתמר] | **de:** -der-palm-von, [כתמר] Judg 4:5; Jer 10:5

תְּמוּרָה H8561 *Conj-w* (20×)

A carved palm-tree ornament used as architectural decoration in Solomon's and Ezekiel's visionary temples.

Refers to a stylized palm-tree figure carved or engraved as temple decoration. Almost all occurrences cluster in two settings: Solomon's temple (1 Kgs 6:29–35; 7:36) and Ezekiel's visionary temple (Ezek 40–41), where palm motifs alternate with cherubim on walls, doors, and doorposts. The word is related to תָּמָר (palm tree) but designates specifically the artistic representation rather than the living tree. French renders it 'modèle' or 'paume-arbres,' and Spanish 'palmeras,' both pointing to the decorative palm motif. These carvings symbolized flourishing life and divine blessing in ancient Near Eastern temple iconography.

palm-tree ornament / carved palm decoration (20×) A carved or engraved palm-tree figure used as architectural ornamentation in sacred buildings. In Solomon's temple, palm figures adorned inner walls, doors, and panels alongside cherubim and open flowers (1 Kgs 6:29, 32, 35). In Ezekiel's visionary temple, palm ornaments appear on doorposts and walls in alternating sequence with cherubim (Ezek 40:16, 22, 26; 41:18–26). The term is distinct from תָּמָר (the living palm tree), specifying the decorative representation. **PALM TREE ORNAMENT**

en: [ketiv], and-its-palm-trees, and-palm-tree | **es:** (y-sus-palmeras), [y-sus-palmeras], la-palmera | **fr:** et-modèle, et-paume-arbres, le-paume-arbres | **de:** Vorlage, der-Handflaehe-Baeume, und-Handflaehe-Baeume 1Kgs 6:29; 1Kgs 6:32; 1Kgs 6:35; 1Kgs 7:36

תַּמְרוּק H8562 *N-mpc / 3fs* (4×)

cosmetics, purification ointments, beautification treatments

A term appearing almost exclusively in Esther's beauty regimen narrative, describing the cosmetic preparations and ointments used during the twelve-month purification process for young women entering the king's harem (Est 2:3, 9, 12). The treatments involved myrrh oil and perfumes. The single occurrence outside Esther is textually uncertain (Prov 20:30, Qere reading). The root suggests cleansing or polishing, hence treatments that purify and beautify simultaneously.

(4×) Denotes the elaborate cosmetic and aromatic treatments in Persian royal protocol. Spanish 'cosméticos,' English 'cosmetics' reflect modern equivalents, while the context emphasizes ritual purification combined with beautification—not mere adornment but preparatory cleansing. The six months with myrrh oil and six with perfumes (Est 2:12) suggest both medicinal and aesthetic purposes, transforming candidates for royal favor. **SPICE AROMATIC PERFUME**

en: (cleansing), and-with-cosmetics-of, her-cosmetics | **es:** (pulen), sus-cosméticos, y-con-cosméticos-de | **fr:** (תמרוק), [ובתמרוק], [תמרוקיה] | **de:** [(תמרוק)], [ובתמרוק], [תמרוקיה] Esth 2:3; Esth 2:9; Esth 2:12; Prov 20:30

תַּמְרוּר H8563 *N-mp* (3×)

bitterness, bitter mourning (intense plural, grievous sorrow)

This masculine plural noun (intensive plural) denotes bitterness, specifically bitter or grievous mourning. Jeremiah 6:26 calls for 'mourning of bitterness'—bitter mourning for an only son, the most grievous loss. Jeremiah 31:15 describes Rachel weeping with 'bitter weeping' for her exiled children. Hosea 12:14 warns that Ephraim has provoked God 'bitterly' (adverbially)—with actions that cause bitter offense. The form intensifies the root concept of bitterness (marar),

emphasizing extreme grief or provocation. The contexts uniformly involve profound sorrow or serious affront that evokes bitter emotion.

(3×) Intense bitterness, especially in mourning contexts. Jeremiah 6:26 commands 'make mourning of bitterness' as for an only son—the most painful grief imaginable. Jeremiah 31:15 portrays Rachel 'weeping with bitter weeping,' refusing comfort for her lost children—grief so deep it cannot be assuaged. Hosea 12:14 uses it adverbially: Ephraim 'provoked bitterly'—actions that deeply offended God. The multilingual glosses ('amarga,' 'amargamente,' 'bitter,' 'bitterly') confirm this intensifies the root idea of bitterness, whether emotional (grief) or relational (provocation). **GEOGRAPHY AND SPACE**
en: bitter, bitter-weeping, bitterly | **es:** amarga, amargamente, amargo | **fr:** [תמרורים], procédé | **de:** [תמרורים] Jer 6:26; Jer 31:15; Hos 12:14

תַּמְרוּר H8564 *N-mp* (1×)
guideposts, waymarks, signposts (plural noun for markers showing the way, used metaphorically)
A plural noun denoting signposts or waymarks, appearing in Jeremiah 31:21 in an oracle of restoration. God tells Israel to 'set up waymarks' and 'make guideposts' so she can find her way back from exile. The term likely comes from an Arabic root for signs or markers—heaps of stones or posts that mark trails through unfamiliar territory. The parallel term 'signposts' reinforces the meaning. Metaphorically, Israel is to remember the way she went into exile so she can return, marking the spiritual and physical journey.

(1×) In Jeremiah 31:21, these waymarks or signposts guide the exiles' return journey. Israel is commanded to set them up, marking the road back home. The image draws on ancient travel practices of piling stones or erecting markers to indicate paths through wilderness. Metaphorically, it means remembering the journey into exile to enable return, both physical repatriation and spiritual restoration. **GEOGRAPHY AND SPACE**
en: guideposts | **es:** postes | **fr:** [תמרורים] | **de:** [תמרורים] Jer 31:21

תַּנִּין H8565 *Prep-k* (1×)
like the monster, like the serpent (preposition + noun, describing Pharaoh as a sea monster or dragon)
This phrase appears in Ezekiel 32:2, comparing Pharaoh to a sea monster. The Hebrew word 'tannin' can mean serpent, dragon, or sea monster—a mythological creature representing chaos. The text has textual difficulties, with some manuscripts reading the plural form by confusion. The image presents Pharaoh as a great chaos monster in the Nile, whom God will capture and destroy. This draws on ancient Near Eastern mythology where creator gods defeat sea monsters representing primordial chaos. Egypt's king, despite his power, is merely a monster God will vanquish.

(1×) In Ezekiel 32:2, this simile compares Pharaoh to 'the monster' or dragon, a creature of chaos that God will defeat. The image merges mythological chaos monster imagery with the Nile's crocodiles, presenting Egypt's king as both fearsome beast and doomed creature. Cross-linguistic evidence shows 'monster,' 'sea creature,' recognizing the mythological resonance of a creature representing opposition to divine order. **SEA MONSTERS DRAGONS**
en: like-the-monster | **es:** como-monstruo | **fr:** monstre-marin | **de:** [כתנים] Ezek 32:2

תָּנָה H8566 *V-Qal-Imperf-3mp* (2×)
hire, hire out (engage allies or lovers for payment)
This verb appears only in Hosea 8:9-10, both times describing Israel's practice of hiring political allies or lovers among the nations. Verse 9 says 'they have hired lovers' (using the Hiphil), while verse 10 says 'they hire among the nations' (possibly Qal). The imagery blends political alliance-making with sexual metaphor: Israel 'hires' foreign nations as lovers/allies, paying tribute for protection instead of trusting God. The verb conveys the mercenary, transactional nature of these relationships—purchased loyalty rather than covenant faithfulness. Some scholars suggest both verses should read 'give' (yitnu) rather than 'hire,' but the hiring imagery fits Hosea's prostitution metaphor.

(2×) Both occurrences in Hosea 8 use hiring/engaging language for Israel's foreign alliances, treated as prostitution. Spanish uses 'contratar' (hire/contract), French 'supplier' (supplicate/beg, possibly alternative reading), German provides transliterations. The verb captures the commercial, purchased nature of these relationships: Israel pays nations for political favor, parallel to hiring lovers. The root meaning involves engaging someone's services for payment, here applied metaphorically to treaty-making. **PRAISE AND BOASTING**
en: has-hired, they-hire | **es:** contraten, contrató | **fr:** supplier | **de:** [התנו], [יתנו] Hos 8:9; Hos 8:10

תָּנָה H8567 *Prep-l / V-Piel-Inf* (2×)
recount, rehearse, celebrate, lament (recite in ritual context)
This verb appears in Judges 5:11 ('let them recount the righteous acts of the LORD') and 11:40 (Israelite daughters went yearly 'to lament' or 'to commemorate' Jephthah's daughter). The root meaning involves recounting, rehearsing, or reciting, possibly in ritual contexts. In 5:11, it clearly means to recount or celebrate God's victories. In 11:40, ancient versions understood 'lament' or 'mourn,' but the Hebrew may mean 'commemorate' or 'recount the story of.' The verb suggests ritualized recitation—whether celebrating victories or commemorating tragedy through annual storytelling.

(2×) The two contexts show related ritual acts: recounting/celebrating Yahweh's righteous deeds (Judges 5) and annually commemorating/lamenting Jephthah's daughter (Judges 11). The Syriac and Targum cognates support 'recount/recite,' though versions differ on 11:40 (lament vs. commemorate). Spanish uses 'contarán' (they will recount) and 'para contar' (to recount), French 'se lamenter' (to lament), showing the interpretive range. Both uses involve ritualized verbal remembrance—speaking the story in community contexts. **MOURNING AND LAMENTING**
en: they-recount, to-lament | **es:** contarán, para-contar | **fr:** ils-recount, à-se-lamenter | **de:** sie-recount, zu-klagen Judg 5:11; Judg 11:40

תַּן H8568 *N-cp* (3×)
jackal, wild canine found in desolate places, known for mournful howling
This Hebrew word denotes the jackal, a wild canine that inhabits deserted and desolate regions. The animal appears in Scripture as a symbol of devastation and abandonment, its eerie howling echoing through waste places. In Lamentations 4:3, the jackals are noted for nursing their young—contrasting with the cruelty of Jerusalem's people during the siege. Prophetic texts use jackals to mark places of divine judgment that have become uninhabitable ruins, their haunting cries a reminder of former glory turned to ash.

(3×) The jackal appears consistently across biblical passages as the archetypal creature of ruins and abandonment. Multilingual glosses show translators grappling with this animal designation—some rendering it as 'jackals' while others preserve the Hebrew transliteration, reflecting ancient uncertainty about exact identification. The creature's defining characteristic is its mournful howling in waste places, making it a powerful metaphor for desolation in prophetic literature from Jeremiah to Malachi. **JACKAL WILD CANINE**
en: (jackals), [jackals], for-jackals-of | **es:** (los-chacales), [chacales], para-chacales-de | **fr:** Topheth, [(תנים)], [[תנין]] | **de:** [(תנים)], [[תנין]], [לתנות] Lam 4:3; Mal 1:3

תַּנּוּאָה H8569 *N-fp* (2×)
opposition, hostility, alienation (occasions for enmity; divine estrangement)
This noun denotes opposition, alienation, or hostility, appearing in Numbers 14:34 ('you shall know my opposition/alienation') and Job 33:10 ('he finds occasions for hostility against me'). In Numbers, God tells rebellious Israel they will experience his opposition or alienation—his turning against them because of their turning against him. In

Job, Elihu quotes Job as complaining that God seeks pretexts for treating him as an enemy. The term suggests active hostility or the breach in relationship that creates opposition. The root may relate to turning away or hindering.

(2×) Both passages use the term for alienation or hostility, though from different perspectives. Numbers speaks of divine opposition ('my opposition') as consequence of Israel's rebellion, while Job speaks of God finding occasions/pretexts for enmity. Spanish offers 'apartamiento' (separation/alienation) and 'pretextos' (pretexts), French 'opposition.' The semantic range includes both the state of opposition and the grounds/occasions for it—the breach and its justification. Both uses involve divine-human relationship breakdown.
AUTO-DETECTED COMMUNITY 14787 WITH 3 SENSES
en: my-opposition, occasions | **es:** mi-apartamiento, pretextos | **fr:** mon-opposition, תנואות | **de:** [תנואות], mein-opposition Num 14:34; Job 33:10

תְּנוּבָה H8570 *Conj-w / N-fsc* (5×)
fruit, produce; the yield of cultivated land, trees, or (metaphorically) a people's flourishing
Tenuva denotes the tangible yield of agricultural labor — the produce of field and orchard. Deuteronomy 32:13 celebrates God feeding Israel with 'the produce of the field,' and Ezekiel 36:30 promises restored abundance of 'fruit of the tree and produce of the field.' In Judges 9:11, the fig tree refuses to abandon 'my good fruit' to rule over other trees. Lamentations 4:9 inverts the image: people waste away 'for lack of the produce of the field.' Isaiah 27:6 extends the metaphor to Israel itself, whose future flourishing will 'fill the face of the world with produce.'

(5×) Agricultural produce or fruit, the concrete yield of cultivated land or orchards. Deuteronomy 32:13 and Ezekiel 36:30 pair it with 'field' (שָׂדֶה / הַשָּׂדֶה), while Judges 9:11 applies it to the fig tree's own fruit. Spanish 'fruto(s)' and French 'fruit' render it straightforwardly. Lamentations 4:9 uses the lack of produce as a marker of famine and siege — people 'pierced through for want of the fruits of the field.'
GEOGRAPHY AND SPACE
en: and-produce-of, from-lack-of-the-produce, my-produce | **es:** de-fruto, los-frutos-de, mi-buen-fruto | **fr:** [מתנובת], [תנובה], et-fruit | **de:** [ותנובת], [מתנובת], [תנובה] Deut 32:13; Judg 9:11; Isa 27:6; Lam 4:9; Ezek 36:30

תְּנוּךְ H8571 *N-msc* (8×)
The tip or lobe of the ear; a technical priestly term used exclusively in consecration and purification rituals involving the application of blood or oil.
A specialized anatomical term referring to the soft, fleshy lobe at the bottom of the outer ear. It appears exclusively in ritual contexts within the Priestly source, always in the construct phrase tenukh ozen ('lobe of the ear of...'). During the consecration of Aaron and his sons, Moses applied sacrificial blood to the lobe of the right ear, the right thumb, and the right big toe (Exod 29:20; Lev 8:23-24). The identical triad of body parts receives blood and oil in the purification ritual for a healed leper (Lev 14:14, 17, 25, 28). The Septuagint renders it lobos tou otos ('lobe of the ear'), and the Vulgate extremum auriculae ('tip of the ear'), confirming the ancient understanding.

(8×) A masculine noun denoting the tip or lobe of the ear, used only in the fixed construct phrase tenukh ozen ('lobe of the ear of') in priestly ritual legislation. All eight occurrences fall within two parallel ceremonies: the ordination of priests (Exod 29:20; Lev 8:23-24), where sacrificial blood is dabbed on the right ear lobe, right thumb, and right great toe; and the cleansing of a healed skin-disease sufferer (Lev 14:14, 17, 25, 28), where both blood and oil are applied to the same three points. The ear-hand-foot triad symbolizes the consecration of the whole person—hearing, action, and walk—to God's service. The multilingual evidence is strikingly uniform: English 'lobe of,' Spanish 'lóbulo de,' French 'lobe de,' German 'Lobe von,' all transliterating or calquing the same anatomical term.
GEOGRAPHY AND SPACE
en: lobe-of, the-lobe-of | **es:** lóbulo-de | **fr:** le-lobe-de, lobe-de | **de:** der-lobe-von, lobe-von Exod 29:20; Lev 8:23; Lev 8:24; Lev 14:14

תְּנוּמָה H8572 *N-fs* (5×)
slumber, drowsiness; light sleep associated with visions or with laziness
Tenuma describes a state of light sleep or drowsiness, distinct from deep sleep (tardemah) though sometimes paired with it. In Job 33:15, slumberings upon the bed become the occasion for God to speak through visions and dreams. In Proverbs, the word takes a sharply negative turn: 'a little sleep, a little slumber' leads to poverty creeping in like a robber (6:10; 24:33). Psalm 132:4 records David's vow not to give slumber to his eyelids until he finds a dwelling for the ark — an image of urgent, sleepless devotion.

(5×) Slumber or drowsiness as the setting for divine revelation. Job 33:15 describes God opening human ears 'in slumberings upon the bed,' parallel to deep sleep (תַּרְדֵּמָה). French 'sommeil' and Spanish 'dormitar' render the drowsy state. The singular or plural form does not change the sense; it denotes the liminal state between waking and deep sleep in which visions occur. **SLEEP AND SLUMBER**
en: in-slumberings, or-slumber, slumber | **es:** dormitaciones, dormitar, en-dormitar | **fr:** dans-בתנומות, et-ותנומה, sommeil | **de:** [בתנומות], [ותנומה], [תנומות] Job 33:15; Ps 132:4; Prov 6:4; Prov 6:10; Prov 24:33

תְּנוּפָה H8573 *N-fpc* (30×)
A wave-offering presented ritually before the LORD; also the physical act of brandishing or waving.
Primarily a technical cultic term for the wave-offering in Levitical sacrifice, where portions of meat, grain, or even the Levites themselves were ritually presented before the LORD by a waving motion (Exod 29:24-27). The word תְּנוּפָה appears almost exclusively in Priestly legislation. Outside the cult, Isaiah twice uses it for the terrifying brandishing of God's hand against Egypt (Isa 19:16) and weapons of divine warfare (Isa 30:32), revealing that the root sense of vigorous, purposeful motion underlies both usages.

1. wave-offering (ritual) (28×) The ritual wave-offering (28x), a technical term from the Priestly source for portions of sacrifice waved before the LORD. Spanish "ofrenda mecida" (swung offering) and German "Webeopfer" (wave-sacrifice) each capture the kinetic dimension of the rite. Key passages include the ordination offering (Exod 29:24), the gold of the tabernacle (Exod 35:22), and the remarkable waving of the Levites themselves as a living offering (Num 8:11, 13, 15). **GEOGRAPHY AND SPACE**
en: a-wave-offering, the-wave-offering, wave-offering | **es:** como-ofrenda-mecida, la-ofrenda-mecida, ofrenda-mecida | **fr:** le-agiter-offrande, le-offrande-agitée, le-wave-offrande | **de:** Webeopfer, der-Webe-Opfergabe, der-Webeopfer Exod 29:24; Exod 29:26; Exod 29:27; Exod 35:22; Exod 38:24

2. waving, brandishing (2×) A non-cultic sense (2x) denoting aggressive waving or brandishing. In Isa 19:16 it describes the terrifying brandishing of the LORD's hand over Egypt, and in Isa 30:32 it refers to battles fought with brandished weapons. Spanish "agitación" (agitation) and the Hebrew root's kinetic energy show continuity with the cultic waving — the same vigorous motion, now turned to warfare. **WAVE WIELD BRANDISH**
en: of-brandishing, waving-of | **es:** agitación-de, mecimiento | **fr:** [תנופה], [תנופת] | **de:** [תנופה], [תנופת] Isa 19:16; Isa 30:32

תַּנּוּר H8574 *Conj-w / N-cs* (15×)
Oven, furnace; a portable clay stove for baking, also used figuratively for divine wrath and intense heat.
Refers to a large earthen jar or portable stove used throughout the ancient Near East for baking bread. The word is a cultural loan traveling from Persian 'tanura' through Aramaic into Hebrew and Arabic, reflecting the shared material culture of bread-baking across Semitic civilizations. Literally, it appears in laws about ritual purity (Lev 11:35), grain offerings baked in an oven (Lev 2:4), and the dramatic smoking fire-pot of God's covenant with Abraham (Gen 15:17). Figuratively, prophets seized on its intense heat as a metaphor for divine judgment: 'the day comes, burning like an oven' (Mal 4:1),

and Hosea compares the smoldering passions of conspirators to an oven heated by a baker (Hos 7:4, 7).

1. oven, furnace (literal) (10×) A physical oven or furnace used for baking bread and cooking, a large earthen jar still known in the Levant today. Leviticus prescribes offerings baked 'in the oven' (Lev 2:4; 7:9) and declares that ovens contaminated by unclean animals must be broken (Lev 11:35). The Egyptian plague of frogs invaded ovens and kneading troughs alike (Exod 8:3). In Nehemiah, the 'Tower of the Ovens' (Neh 3:11; 12:38) marks a Jerusalem landmark, likely near a bakers' quarter. Spanish 'horno' and French 'four/ fournaise' consistently render this concrete domestic sense. GEOGRAPHY AND SPACE

en: a-furnace-of, an-oven, and-in-your-ovens | **es:** en-el-horno, en-horno, horno | **fr:** [והתנורים], [ותנור], dans-le-oven | **de:** [והתנורים], [ותנור], [תנור] Gen 15:17; Exod 8:3; Lev 2:4; Lev 7:9; Lev 11:35

2. furnace (figurative/simile) (5×) Figurative or simile usage evoking intense, consuming heat as an image of divine wrath, judgment, or burning passion. Malachi 4:1 warns that the coming day will burn 'like an oven,' consuming the arrogant. Hosea twice compares Israel's conspirators to an oven heated by a baker – their fury smolders overnight and blazes at dawn (Hos 7:4, 6-7). The Psalmist declares God will make enemies 'like a fiery oven' in the time of his anger (Ps 21:9). Lamentations 5:10 uses the image of skin burning 'like an oven' to depict famine's devastation. The preposition kaf ('like') in Hebrew signals these simile constructions, consistently rendered 'como horno' in Spanish and 'wie ein Ofen' in German. GEOGRAPHY AND SPACE

en: like-a-fiery-furnace, like-an-oven, like-oven | **es:** como-el-horno, como-horno, como-horno-de | **fr:** [כתנור], comme-fournaise, fourneau | **de:** [כתנור], wie-ein-fiery-furnace Ps 21:9; Lam 5:10; Hos 7:6; Hos 7:7; Mal 4:1

תַּנְחוּם H8575 *N-mpc / 2ms* (5×)

consolation, comfort; words or acts that relieve grief and restore hope

Tanchumim appears only in the plural, conveying the fullness or intensity of comfort offered to those in grief. Jeremiah 16:7 describes the cup of consolation shared at a house of mourning — a concrete ritual act. In Job, Eliphaz asks whether 'the consolations of God' are too small for Job (15:11), and Job retorts that his friends' speeches are empty 'consolations' (21:2). Psalm 94:19 testifies that God's consolations delight the soul amid anxious thoughts. Isaiah 66:11 promises that the restored Jerusalem will nurse her children at 'the breast of her consolations.'

(5×) Consolation or comfort, always plural, denoting words, acts, or divine assurances that relieve grief. Jeremiah 16:7 grounds it in mourning ritual; Job 15:11 and 21:2 debate whether theological arguments qualify as genuine consolation. Psalm 94:19 presents God's consolations as the antidote to inner anxiety. English 'consolations,' Spanish 'consolaciones,' and French 'consolation' converge, all preserving the affective warmth of the term. Isaiah 66:11 extends the metaphor to maternal nurture, picturing Zion's comfort as milk from a mother's breast. COMFORT AND ENCOURAGEMENT

en: consolations, consolations-of, her-consolations | **es:** consolaciones, consolaciones-de, sus-consolaciones | **fr:** [תנחומים], [תנחמיה], consolation | **de:** [תנחומים], [תנחומתיכם], [תנחמות] Job 15:11; Job 21:2; Ps 94:19; Isa 66:11; Jer 16:7

תַּנְחֻמֶת H8576 *N-proper-ms* (2×)

Tanhumeth (Judahite captain's father after Jerusalem's fall)

Tanhumeth was the father of Seraiah, a Judahite military captain who came to Gedaliah at Mizpah after Jerusalem fell to Babylon (2 Kings 25:23, Jeremiah 40:8). These commanders represented the remaining Jewish forces in the land after the 586 BC destruction. Seraiah son of Tanhumeth is listed among those who pledged support to Gedaliah's Babylonian-backed governorship. The name appears only in these parallel passages. Some scholars suggest it may be an Egyptian name (one scholar proposes 'T-s-ḥ-m-t'), though this remains speculative.

(2×) The name occurs in parallel accounts (Kings/Jeremiah) identifying Seraiah's father in post-destruction Judah. Translations consistently transliterate: Spanish 'Tanjumet/Tankhumet,' French 'Tanchumet.' The LXX and other versions preserve similar forms, treating it as a personal name. The historical context is the chaotic aftermath of Jerusalem's fall, with military captains gathering at Mizpah—Tanhumeth's son among them, representing continuity of Judahite leadership even in disaster. PROPER NAMES (PERSONAL)

en: Tanchumet | **es:** Tanjumet, Tankhumet | **fr:** Tanchumet, [תנחמת] | **de:** Tanchumet, [תנחמת] 2Kgs 25:23; Jer 40:8

תַּן H8577a *Prep-l / N-cp* (12×)

Jackal — a howling wild canine inhabiting ruins and wastelands, emblematic of utter desolation and divine judgment

The noun תַּן (tan) refers to the jackal, a wild canine that haunts deserted places and fills the night with eerie howling. In biblical imagery, the jackal is the quintessential inhabitant of ruins — its presence signals that a place has been given over to desolation. Job laments becoming 'a brother to jackals' (Job 30:29), and Micah wails like them in mourning (Mic 1:8). The prophets deploy the jackal as a marker of judgment: Babylon becomes 'a dwelling for jackals' (Isa 13:22; Jer 51:37), Edom's palaces a 'haunt of jackals' (Isa 34:13), and Jerusalem a jackal's lair (Jer 9:11; 10:22). Spanish 'chacal' and French 'chacal' translate directly.

jackal (12×) The jackal (Canis aureus), a howling wild canine that inhabits ruins and wastelands, serving as the biblical emblem of total desolation. Job identifies with jackals in his misery (Job 30:29), and Micah wails like them in mourning (Mic 1:8). Prophetic judgment oracles consistently use the jackal's presence to mark a city's irreversible ruin: Babylon (Isa 13:22; Jer 51:37), Edom (Isa 34:13; 35:7), Hazor (Jer 49:33), and Jerusalem itself (Jer 9:11; 10:22). The jackal's nocturnal howling amid crumbling walls became a stock image of the reversal of civilization into wilderness. Spanish 'chacal' and English 'jackal' both derive from the same Semitic root family. JACKAL WILD CANINE

en: and-jackals, for-jackals, jackals | **es:** chacales, como-chacales, como-los-chacales | **fr:** chacal, dragon, et-chacal | **de:** Schakal, [כתנים], [לתנים] Job 30:29; Ps 44:19; Isa 13:22; Isa 34:13; Isa 35:7

תַּנִּין H8577b *Prep-l / N-mp* (14×)

A great serpent, dragon, or sea monster; used of literal snakes, cosmic chaos creatures, and marine beings.

One of the Bible's most evocative creature-words, tannin spans the natural and the mythological. In Exodus 7, Aaron's rod becomes a 'serpent' before Pharaoh – a large, fearsome snake that swallows others. In prophetic poetry, the word swells to cosmic proportions: the chaos dragon that God slays (Isa 27:1; 51:9), the monster Pharaoh compared to lurking in the Nile (Ezek 29:3; 32:2), and the devourer of Jeremiah 51:34. Yet Genesis 1:21 uses the same word for the great sea creatures God purposefully creates – not enemies but marvels. The Psalms hold both poles: the crushed heads of tannin in Psalm 74:13 and the sea monsters summoned to praise in Psalm 148:7.

1. dragon, chaos monster (6×) A mythological dragon or cosmic chaos monster, representing hostile powers that God defeats in prophetic and apocalyptic imagery. Isaiah's 'fleeing serpent' and 'twisting serpent' (Isa 27:1), the primordial adversary crushed alongside Rahab (Isa 51:9), Pharaoh as the great dragon in his rivers (Ezek 29:3; 32:2), and Nebuchadnezzar who 'swallowed me like a dragon' (Jer 51:34). Spanish 'dragon' and German 'Drache' consistently mark the mythological register. SEA MONSTERS DRAGONS

en: dragon, like-a-serpent, serpents | **es:** al-dragón?, como-dragón, el-dragón | **fr:** [התנין], [כתנין], [תנין] | **de:** Schlangen, [התנים], [התנין] Deut 32:33; Neh 2:13; Isa 27:1; Isa 51:9; Jer 51:34

2. serpent, large snake (4×) A large serpent or snake in the natural world, especially the serpent of the Exodus sign. Aaron's rod becomes a tannin before Pharaoh (Exod 7:9-10), and the Egyptian magicians replicate the feat (Exod 7:12). Psalm 91:13 pairs tannin with pethen (cobra) in a promise of treading on dangerous creatures.

Spanish 'serpiente,' French 'serpent,' and German 'Schlange' all select natural-snake vocabulary here. **SERPENTS AND SNAKES**
en: and-the-serpent, serpent, serpents | **es:** por-serpiente, por-serpientes, y-dragón | **fr:** et-dragon, serpent, serpents | **de:** Schlange, Schlangen, und-der-Schlange Exod 7:9; Exod 7:10; Exod 7:12; Ps 91:13

3. sea monster, great sea creature (4×) A great sea creature or marine monster, part of God's created order. Genesis 1:21 records God creating the 'great sea creatures' – a majestic rather than hostile image. Job 7:12 asks 'Am I the sea or a sea monster?' and Psalm 148:7 calls the tannin to praise God from the deeps. Spanish 'monstruos marinos,' German 'Seetiere,' and French 'creatures de mer' capture the marine zoological sense. **SEA MONSTERS DRAGONS**
en: sea-creatures, sea-monster, the-sea-creatures | **es:** el-monstruo-marino,, los-grandes-monstruos-marinos, monstruos-marinos | **fr:** dragon, le-mer-creatures, תנין | **de:** Drache, der-Meer-monsters, die-großen-Seetiere Gen 1:21; Job 7:12; Ps 74:13; Ps 148:7

תִּנְיָן H8578 *Number-ofs* (1×)

second (Aramaic ordinal number, feminine form, denoting second in sequence)

The Aramaic ordinal number 'second,' appearing in Daniel 7:5 describing the second beast in Daniel's vision. This is standard Biblical Aramaic vocabulary, the feminine form agreeing with 'beast' (hayvah). The term identifies the second in the sequence of four beasts representing successive empires. It's straightforward ordinal vocabulary, crucial for following Daniel's schematic history of kingdoms.

(1×) In Daniel 7:5, this ordinal identifies the second beast in the vision sequence—the bear-like creature representing the second kingdom after Babylon. The feminine form agrees grammatically with 'beast,' showing standard Aramaic morphology. The ordinal is essential for tracking the succession of empires in Daniel's apocalyptic framework. **SECOND (ORDINAL NUMBER)**
en: second | **es:** segunda | **fr:** deuxième | **de:** [תנינה] Dan 7:5

תִּנְיָנוּת H8579 *Adv* (1×)

a second time, again (Aramaic adverb meaning 'the second time,' indicating repetition)

An Aramaic adverb meaning 'a second time' or 'again,' appearing in Daniel 2:7 when the Chaldeans repeat their request to the king. This is standard temporal vocabulary indicating repetition—doing something for the second time. The adverb emphasizes the Chaldeans' insistence on hearing the dream before interpreting it, which Nebuchadnezzar refuses to grant. It's straightforward vocabulary marking repeated action.

(1×) In Daniel 2:7, this marks the Chaldeans' repeated request to Nebuchadnezzar—they ask 'a second time' for him to tell them the dream so they can interpret it. The adverb emphasizes their insistence and the king's growing frustration with their demands. It's standard temporal vocabulary for repetition, crucial for following the tense dialogue between king and advisors. **SECOND (ORDINAL NUMBER)**
en: second-time | **es:** segunda-vez | **fr:** second | **de:** [תנינות] Dan 2:7

תִּנְשֶׁמֶת H8580 *Art / N-fs* (3×)

an unclean bird or reptile, possibly barn owl, white owl, ibis, chameleon, or lizard

This term appears in Levitical purity laws but presents a genuine identification puzzle. In Leviticus 11:18 and Deuteronomy 14:16, it designates an unclean bird—possibly the barn owl, white owl, or ibis. Yet in Leviticus 11:30, the same word lists among unclean reptiles, suggesting a chameleon or lizard. Ancient lexicographers proposed the chameleon was named for allegedly living on air, though this etymology doesn't fit the bird usage. The multilingual evidence reveals ongoing translator uncertainty, with each tradition making different choices about this enigmatic creature.

(3×) The cross-lingual glosses reveal deep uncertainty about this creature's identity. English translators opt for 'barn owl,' 'white owl,' or 'chameleon' depending on context. Spanish chooses 'ibis' and 'toad/mole,' while French and German largely preserve transliterations. This reflects the ancient puzzle: how can one term span birds and reptiles? The clearest biblical fact is its ritual impurity—whether it flies or crawls, it was forbidden to Israel. **AUTO-DETECTED COMMUNITY 3463 WITH 3 SENSES**
en: and-the-barn-owl, and-the-chameleon, the-white-owl | **es:** el-ibis, y-el-topo, y-la-lechuza | **fr:** et-le-barn-owl, et-le-chameleon, le-blanc-owl | **de:** der-weiss-owl, und-der-Scheune-owl, und-der-chameleon Lev 11:18; Lev 11:30; Deut 14:16

תָּעַב H8581 *V-Nifal-Perf-3ms* (22×)

To abhor, detest, act abominably, or be abhorred; expressing deep ritual, moral, and emotional revulsion

A verb of intense revulsion that spans ritual purity, moral judgment, and emotional loathing. In its Piel form it expresses active abhorrence — Job's garments would 'abhor' him (Job 9:31), and Israel is commanded not to abhor the Edomite or the Egyptian (Deut 23:7). The Hifil shifts from feeling to doing: 'they have done abominable deeds' (Ps 14:1). The Nifal passive gives us one of Isaiah's most striking images — the fallen king of Babylon as 'an abhorred branch' (Isa 14:19). Spanish captures the dual register well, using 'abominar' for ritual contexts and 'aborrecer' for emotional ones.

1. Piel: to abhor, detest (14×) The dominant Piel active sense conveys visceral emotional revulsion directed at a person or thing. Deuteronomy 7:26 uses the emphatic infinitive absolute (תַּעֵב תְּתַעֲבֶנּוּ) — 'you shall utterly abhor it' — for idols brought into the home. Job 9:31 gives a vivid image: even if Job washed himself clean, his own garments would 'abhor' him. The range of Spanish glosses — 'abomina,' 'aborrecen,' 'abominan' — reflects how translators oscillate between ritual and emotional registers for this intense word. **LOATHING ABHORRENCE**
en: abhor-me, abhorred, abhors | **es:** Me-abominan, Me-aborrecen, abomina | **fr:** [למתעב], abominer, avoir-en-abomination | **de:** [המתעבים], [ותעבוני], [יתעבו] Deut 7:26; Deut 23:7; Job 9:31

2. Hifil: to act abominably (4×) The Hifil causative shifts the focus from the internal feeling of disgust to the external performance of abominable acts. Psalm 14:1 (= 53:1) declares that fools 'have done abominable deeds,' and 1 Kings 21:26 describes Ahab acting 'very abominably' in pursuing idols. Ezekiel 16:52 tells Jerusalem that her abominations exceeded those of her sisters. Spanish 'hizo abominación' and 'hicieron abominable' confirm the behavioral emphasis — this is about committing detestable acts, not merely feeling revulsion. **LOATHING ABHORRENCE**
en: and-have-done-abominable, and-he-acted-abominably, they-do-abominable | **es:** E-hizo-abominación, e-hicieron-abominable, hicieron-abominable | **fr:** avoir-en-abomination, et-il-agit-abominably, et-le-abominer | **de:** [התעבת], sie-tun-abominable, und-er-handelte-abominably 1Kgs 21:26; Ps 14:1; Ps 53:1; Ezek 16:52

3. Nifal: to be abhorred (3×) The Nifal passive or stative sense describes the condition of being abhorred or found detestable. Isaiah 14:19 calls the king of Babylon 'an abhorred branch' (נֵצֶר נֶתְעָב) — cast out of his grave like a loathed offshoot. Job 15:16 pairs it with 'corrupt' (נֶאֱלָח) to describe the human condition. In 1 Chronicles 21:6, David's census command 'was abhorrent' to Joab. French 'avoir en horreur' captures the resulting state of being held in horror by others. **HATRED AND HOSTILITY**
en: abhorred, abominable, was-abhorrent | **es:** abominable, fue-abominable | **fr:** [נתעב], avoir-en-horreur | **de:** [נתעב] 1Chr 21:6; Job 15:16; Isa 14:19

4. Piel: to make abhorrent (1×) A single Piel occurrence in Ezekiel 16:25 with a causative nuance: Jerusalem 'made abominable' her beauty by offering herself to every passerby. This is not self-loathing but the act of rendering something previously beautiful into something repulsive to others. Spanish 'abominaste' treats it as a reflexive action — you made your own beauty an abomination — highlighting the tragic self-degradation that distinguishes this from the outward-directed disgust of Sense 1. **LOATHING ABHORRENCE**
en: and-you-made-abominable | **es:** y-abominaste | **fr:** et-avoir-en-abomination | **de:** [ותתעבי] Ezek 16:25

תָּעָה H8582 *V-Hifil-Perf-3cp* (51×)

To go astray, wander, err; in Hifil: to lead astray, cause to err; of physical, moral, or intoxicated straying.

The verb ta'ah captures the full arc of going wrong — from a child literally lost in the wilderness, to a nation spiritually wandering from God, to a drunkard reeling from wine. Hagar 'wandered' (vatteta') in the wilderness of Beersheba (Gen 21:14) with the same root that describes Israel 'going astray' from God's commandments (Ps 119:176) and false prophets 'leading astray' entire peoples (2 Kgs 21:9). The Hifil causative, accounting for nearly half the occurrences, adds a sinister agent: someone or something actively causing the wandering. The multilingual evidence splits revealingly — Spanish errar and German irren both preserve the ambiguity between physical and moral wandering, while French distinguishes s'égarer ('lose one's way') from faire errer ('cause to stray'), and Arabic contrasts dalla ('go astray') with adalla ('lead astray'), each language forced to make explicit what Hebrew leaves unified.

1. lead astray, cause to err (22×) Hifil causative: to lead astray, cause to err, mislead — 22 occurrences where an agent actively causes others to deviate from truth, righteousness, or the right path. Manasseh 'led Judah astray' (2 Kgs 21:9; 2 Chr 33:9); God 'makes counselors wander' in judgment (Job 12:24-25); false prophets deceive the people. Spanish hizo errar and French causer à errer both require an explicit causative construction, confirming this as a grammatically and semantically distinct sense from the Qal. The theological weight is heavy: the same God who guides can also, in judgment, remove guidance and leave nations to stumble. STRAYING AND ERRING

en: (you-have-gone-astray), [ketiv:you-have-deceived], and-He-makes-them-wander | **es:** e-hizo-errar, han-hecho-errar, hicieron-errar | **fr:** [ויתע], caused-à-errer-moi, errer | **de:** [המתעים], [ויתעום], [ויתעם] Gen 20:13; 2Kgs 21:9; 2Chr 33:9; Job 12:24; Job 12:25

2. go astray, err morally (19×) Moral and spiritual straying: to err from God's ways, go astray ethically — 19 occurrences in the Qal. The psalmist confesses 'I have gone astray like a lost sheep' (Ps 119:176); the wicked 'go astray from birth' (Ps 58:3); Israel is 'a people who err in heart' (Ps 95:10). French s'égarer and German in die Irre gehen both select moral-deviation vocabulary here. This sense bridges the literal and figurative — the spatial metaphor of wandering off a path is fully alive even when the 'path' is Torah obedience (Ps 119:110). STRAYING AND ERRING

en: I-have-strayed, I-strayed, go-astray | **es:** Anduve-errante, en-errar-de, en-extravío-de | **fr:** errant, errer, s'égarer | **de:** [יתעו], [תתע], going-astray Exod 23:4; Ps 58:3; Ps 95:10; Ps 119:110; Ps 119:176

3. wander, roam physically (6×) Physical wandering, roaming aimlessly — 6 Qal occurrences where the movement is literal and spatial. Hagar wanders in the desert (Gen 21:14), Joseph finds his brother 'wandering' in the field (Gen 37:15), young ravens 'wander about' seeking food (Job 38:41), and exiles 'wander in the wilderness' (Ps 107:4). Spanish erró/vagaron and French errant/erra use physical-wandering vocabulary distinct from moral-error terms. Isaiah 16:8 applies the image to the spreading tendrils of Moab's vines — even plants can ta'ah when they sprawl without direction. STRAYING AND ERRING

en: and-wandered, they-strayed, they-wander | **es:** Erró, Vagaron, vagan | **fr:** errant, et-erra, s'égarer | **de:** [יתעו], irren, irrte Gen 21:14; Gen 37:15; Job 38:41; Ps 107:4; Isa 16:8

4. stagger, reel (3×) Staggering or reeling, especially from intoxication — 3 occurrences that describe unsteady, lurching movement. Isaiah 28:7 is the locus classicus: priests and prophets 'reel with wine' and 'stagger with strong drink' (ta'u bayyayin, shagu min-hashshekar). In Isa 19:14 Egypt is made to 'stagger in all its doings' like a drunkard. Spanish tambalearse ('to sway, totter') and French s'égarer in this context both shift toward physical instability rather than directional error. The sense develops naturally from physical wandering: one who staggers cannot hold a straight path. STRAYING AND ERRING

en: as-staggering-of, reel | **es:** como-tambalearse-de, se-extraviaron | **fr:** s'égarer | **de:** irren Isa 19:14; Isa 28:7

5. (1×) Passive self-deception or being deceived — a single Nifal occurrence at Job 15:31 where Eliphaz warns 'let him not trust in emptiness, deceiving himself.' The reflexive-passive nuance marks this as distinct from both active misleading (sense 1) and voluntary straying (sense 2): the subject is victim of his own or another's deception. Spanish engañado ('deceived') and French égarer both select passive-deception vocabulary. The verse stands at the intersection of moral culpability and hapless victimhood — the deceived one is somehow complicit in his own delusion. DECEPTION AND ASTRAY

en: deceived | **es:** engañado | **fr:** égarer | **de:** [נתעה] Job 15:31

תֹּעִו H8583 *N-proper-ms* (5×)

Toi (Tou) — king of Hamath who sent tribute to David after the defeat of Hadadezer

Toi (also written Tou in Chronicles) was the king of Hamath, an Aramaean city-state on the Orontes River. When David defeated Hadadezer of Zobah, Toi sent his son Joram with vessels of gold, silver, and bronze to congratulate David, since Hadadezer had been Toi's enemy as well (2 Sam 8:9-10). The Chronicles parallel (1 Chr 18:9-10) spells the name Tou. The variation likely reflects dialectal differences in transmission rather than two different individuals.

(5×) A proper noun identifying the king of Hamath who established diplomatic relations with David. All five occurrences cluster in two parallel accounts: 2 Samuel 8:9-10 (spelled Toi) and 1 Chronicles 18:9-10 (spelled Tou). English and Spanish transliterate as 'Toi' and 'Tou' respectively; French and German sometimes leave the Hebrew unvocalized. The dual spelling across Samuel and Chronicles is a well-known textual variant, with most scholars regarding Tou as the older form. PROPER NAMES (PERSONAL)

en: Toi, Tou | **es:** Toi, Tou | **fr:** Toi, [תעו] | **de:** Toi, [תעו] 2Sam 8:9; 2Sam 8:10; 1Chr 18:9; 1Chr 18:10

תְּעוּדָה H8584 *N-fs* (3×)

testimony, attestation, prophetic injunction or fixed usage

This noun carries the weight of authoritative witness and binding instruction. In Isaiah, it appears paired with 'torah' (teaching), designating the prophet's testimony that must be sealed and preserved among disciples. The word conveys not merely verbal witness but solemn attestation with legal force. In Ruth 4:7, it describes the customary practice of sandal-exchange that validated property transactions in ancient Israel. The term bridges personal testimony and established tradition, marking both prophetic word and communal custom as binding witnesses.

(3×) The multilingual evidence shows consistent translation as 'testimony' or 'témoignage,' with some versions preserving the Hebrew transliteration to honor its technical weight. Isaiah's usage pairs it with torah, suggesting testimony carries prophetic authority. Ruth's usage indicates legally recognized custom. The word thus encompasses both divine witness delivered through prophets and human attestation embedded in communal practice—two forms of binding testimony in covenant community. PROSPERING AND SUCCESS

en: and-to-testimony, testimony, the-testimony | **es:** el-testimonio, y-al-testimonio | **fr:** [ולתעודה], [תעודה], le-témoignage | **de:** [התעודה], [ולתעודה], [תעודה] Ruth 4:7; Isa 8:16; Isa 8:20

תְּעָלָה H8585a *N-fs* (9×)

A water channel, conduit, or trench — an artificial passage for directing the flow of water.

Refers to any constructed waterway designed to convey water, whether an irrigation canal, an urban conduit, or a trench dug for a specific purpose. The word appears in varied but related contexts: Ezekiel 31:4 envisions rivers sending out channels to nourish the great cedar of Assyria; Job 38:25 asks who cut a channel for the rain torrent; and in 1 Kings 18:32-38, Elijah digs a trench around his altar on Carmel that fills with water before the fire of the LORD consumes it. The famous conduit of Isaiah 7:3 and 2 Kings 18:17 is the aqueduct near Jerusalem where pivotal encounters took place. Spanish 'canal' and French 'canal' reflect the unified core meaning.

channel, conduit, trench (water passage) (9×) A constructed water passage — whether an irrigation channel (Ezek 31:4), a rain-torrent channel cut by God (Job 38:25), a civic conduit or aqueduct near Jerusalem (2 Kgs 18:17; Isa 7:3; 2 Kgs 20:20), or a trench dug around an altar (1 Kgs 18:32, 35, 38). The consistent multilingual rendering (Spanish 'canal,' French 'canal,' German 'Kanal/Graben') confirms a single concrete referent — an artificial waterway — with variation only in scale and purpose, not in fundamental meaning. **FLOWING WATER**

en: a-channel, at-conduit-of, by-the-conduit | **es:** canal, canal-de, el-canal | **fr:** [בתעלת], [תעלת], canal | **de:** [בתעלת], [תעלה], [תעלת] 1Kgs 18:32; 1Kgs 18:35; 1Kgs 18:38; 2Kgs 18:17; 2Kgs 20:20

תְּעָלָה H8585b *N-fs* (2×)

healing, recovery (new flesh forming over wound)

This noun denotes healing, specifically the formation of new flesh and skin over a wound, appearing in Jeremiah 30:13 ('no healing for your wound') and 46:11 ('no healing for you'). Both contexts are oracles about nations without remedy—Judah's wound is incurable, Egypt's injury won't heal. The term refers not to the process of healing but to the result: the healed tissue, the recovery, the cure that should form but won't. Jeremiah uses it to emphasize desperate, irremediable conditions—national disasters beyond medical help, wounds too deep for natural healing to close.

(2×) Both Jeremiah passages use the term in negative constructions: 'no healing' or 'no cure.' The Hebrew noun specifically means the restored flesh, the healed-over wound, not just the healing process. Spanish offers 'curación' (healing/cure) and 'sanación' (healing), French and German provide transliterations. The medical imagery serves as metaphor for national disaster: these wounds (exile, military defeat) have no healing, no recovery—the damage is beyond repair through natural means. **HEALING AND RESTORATION**

en: healing | **es:** curación, de-sanación | **fr:** [תעלה] | **de:** [תעלה] Jer 30:13; Jer 46:11

תַּעֲלוּלִים H8586 *Prep-b / N-mpc / 3mp* (2×)

wantonness, caprice; capricious behavior or treatment inflicted upon others

This term captures the idea of capricious, arbitrary behavior—rule by whim rather than justice. In Isaiah 3:4, it describes immature leaders whose governance is marked by impulsive decisions. In Isaiah 66:4, the same word takes on a darker shade: it refers to God's responsive punishment that mirrors the wanton treatment his people inflicted on others. The multilingual evidence shows translators grappling with this range, rendering it as everything from 'infants' to 'punishments' to 'mockeries.'

(2×) The Hebrew root conveys arbitrary, capricious conduct—behavior driven by whim rather than wisdom. The Spanish 'caprichosos' (capricious ones) and 'escarnios' (mockeries) capture the unpredictable, even contemptuous quality. In Isaiah 3:4, young rulers govern by caprice; in 66:4, God's judgment becomes the mirror of Israel's own wanton dealings with him. Both passages use the plural abstract form to emphasize the pattern of behavior rather than isolated acts. **CHILDREN AND INFANCY**

en: and-infants, their-punishments | **es:** sus-escarnios, y-caprichosos | **fr:** [בתעלליהם], [ותעלולים] | **de:** [בתעלליהם], [ותעלולים] Isa 3:4; Isa 66:4

תַּעֲלֻמָה H8587 *N-fpc* (3×)

hidden thing, secret, the concealed mysteries of wisdom and heart

This term reaches into the realm of what lies beneath surface appearance—the hidden, the secret, the concealed. Job uses it to speak of bringing hidden things to light and of wisdom's secrets that exceed human calculation. The Psalms employ it for the hidden thoughts of the heart that God alone can probe. The word carries an aura of mystery, pointing to realities obscured from ordinary view. Whether describing geological treasures buried in earth or spiritual truths veiled from the casual observer, this noun marks the boundary between visible and invisible, known and unknown.

(3×) Cross-linguistic renderings consistently emphasize hiddenness and secrecy—Spanish 'secretos,' French 'secret,' German 'secrets.' Some versions transliterate the Hebrew, preserving its technical force. Job 11:6 speaks of 'secrets of wisdom' that would double what we perceive; Job 28:11 of hidden things brought to light; Psalm 44:21 of heart's concealed thoughts. The multilingual consensus points to this word marking the threshold between manifest reality and mystery known only to God. **GEOGRAPHY AND SPACE**

en: and-hidden-thing, secrets-of | **es:** los-secretos-de, secretos-de, y-lo-oculto | **fr:** et-ותעלמה, secret, תעלמות | **de:** [ותעלמה], [תעלמות], secrets-von Job 11:6; Job 28:11; Ps 44:21

תַּעֲנוּג H8588 *N-ms* (5×)

Daintiness, luxury, exquisite delight; refined pleasure or pampered tenderness

The Hebrew noun ta'anug conveys a sense of luxurious pleasure, refined delight, and pampered tenderness. In Proverbs 19:10 it describes a lifestyle of luxury ill-suited to a fool, while Ecclesiastes 2:8 uses the plural for Solomon's accumulated delights. In Song of Songs 7:6 it appears in an intimate address to the beloved, linking sensory pleasure with love. Micah 1:16 and 2:9 shift the register toward tender affection—'dainty sons' and 'dainty houses'—things precious that will be lost in judgment.

(5×) Luxury, refined pleasure, exquisite delight. Covers the full semantic range from material indulgence (Prov 19:10; Eccl 2:8) to tender affection for loved ones (Mic 1:16; 2:9) and the delight of love (Song 7:6). Spanish 'deleite' and 'delicias,' French 'délices,' and English 'delights' all converge on the notion of pleasure that is both sensory and emotionally precious—something savored rather than merely possessed. **JOY AND EXULTATION**

en: among-delights, and-delights-of, her-delight | **es:** deleite, en-las-delicias, sus-delicias | **fr:** dans-les-délices!, délice, et-délice | **de:** [בתענוגים], [ותענוגת], [תענגיה] Prov 19:10; Eccl 2:8; Song 7:6; Mic 1:16; Mic 2:9

עָנִי H8589 *Prep-m / N-fsc / 1cs* (1×)

from my fasting, from my affliction (preposition + noun with suffix, possibly referring to self-denial or distress)

This phrase in Ezra 9:5 appears in a complex verse with textual difficulties. The form suggests 'from my fasting' or 'from my affliction,' as Ezra rises from his penitential posture. The root relates to affliction, fasting, or self-denial, and Ezra has been in mourning over Israel's sin. The phrase marks the transition from Ezra's silent distress to his vocal prayer. However, the form is unusual, and some interpreters debate whether it refers to fasting or affliction more broadly. The context is clearly Ezra's penitential mourning.

(1×) In Ezra 9:5, this marks Ezra rising from his afflicted or fasting state to pray aloud. He has been sitting in torn garments, symbolically bearing the people's guilt. This phrase transitions from silent mourning to vocal intercession. Whether specifically 'fasting' or more generally 'affliction,' it denotes Ezra's penitential posture, his identification with Israel's sin through self-denial and mourning before God. **DISTRESS AND AFFLICTION**

en: from-my-fasting | **es:** de-mi-aflición | **fr:** [מתעניתי] | **de:** [מתעניתי] Ezra 9:5

תַּעְנָךְ H8590 *N-proper-fs* (7×)

Taanach, an ancient Canaanite city in the Jezreel Valley near Megiddo, assigned to the tribe of Manasseh.

Taanach (modern Tell Ta'annek) was a fortified Canaanite city situated in the Great Plain about four and a half miles south-southeast of Megiddo. It appears in conquest lists, tribal allotments, and the Song of Deborah, where 'the kings came and fought at Taanach, by the waters of Megiddo' (Judg 5:19). Assigned to Manasseh though located within Issachar's territory, it reflects the complex realities of Israel's incomplete settlement of Canaan.

Taanach (place name) (7×) The proper noun designating the Canaanite city Taanach in the Jezreel Valley. All seven occurrences refer to the same location. Egyptian records spell it Ta-'a-na-k,

confirming its antiquity. It appears in Joshua's conquest list (12:21), Manasseh's allotment (17:11; 21:25), the note that Canaanites were not driven out (Judg 1:27), and memorably in the victory hymn of Deborah (Judg 5:19). The consistent transliteration across English, Spanish, and French ('Taanach/Taanac') reflects the stability of this well-attested toponym. **GEOGRAPHY AND SPACE**

en: Taanach, Taanakh, at-Taanach | **es:** Taanac, Taanak, en-Taanak | **fr:** Taanach, Taanakh, [תַּעְנַךְ] | **de:** Taanach, Taanakh, [תַּעְנָךְ] Josh 12:21; Josh 17:11; Josh 21:25; Judg 1:27; Judg 5:19

תָּעַע H8591 *Conj-w / V-Hitpael-Prtcpl-mp* (2×)

to mock, scoff; onomatopoetic verb suggesting stammering or derisive speech

An evocative verb rooted in sound mimicry—like stammering or mocking babble. In Genesis 27:12, Jacob fears his father will perceive him as 'a mocker' if the disguise fails. In 2 Chronicles 36:16, the people are described as 'mocking' God's prophets, part of a threefold indictment alongside despising and scorning. The multilingual glosses—Spanish 'engañador' (deceiver), 'escarnecedores' (mockers); German 'Betrüger' (deceiver)—reveal how mockery often blurs into deception and contempt.

(2×) The Hithpael participle suggests reflexive or intensive mocking behavior. In Genesis 27:12, Jacob imagines himself appearing as a mocker or deceiver to his blind father. In 2 Chronicles 36:16, the participial form describes sustained, habitual scoffing at the prophets—behavior that accumulates until divine patience is exhausted. The Arabic cognate meaning 'stammer' hints at the onomatopoetic origin: derisive, inarticulate sounds made to belittle speech. **MOCKERY AND SCORN**

en: and-scoffing, as-mocker | **es:** como-engañador, y-escarnecedores-de | **fr:** [ומתעתעים], comme-mocker | **de:** [ומתעתעים], wie-ein-Betrüger Gen 27:12; 2Chr 36:16

תְּעַצֻמָה H8592 *Conj-w / N-fp* (1×)

might, power (plural intensive form emphasizing abundant strength or overwhelming force)

This rare noun appears only in Psalm 68:35, where it intensifies the concept of divine might through a plural of majesty or intensity. The Hebrew construction pairs 'strength' (עֹז) with 'abundant might' (תַּעֲצֻמוֹת), creating a crescendo of power imagery. The multilingual evidence consistently renders this as power or strength, with Spanish 'fortaleza' and French 'puissance' capturing the sense of formidable, overwhelming force rather than mere capability.

(1×) Denotes overwhelming or abundant might, specifically divine power given to God's people. The single attestation in Psalm 68:35 pairs this term with עֹז (strength) to create an intensified expression. The plural form functions as a plural of intensity or majesty, not indicating multiple discrete powers but rather the fullness and abundance of might. Translations across languages converge on 'power' and 'strength,' reflecting the term's clear semantic domain. **POWER AND MIRACLES**

en: and-power | **es:** y-fortaleza | **fr:** et-puissance | **de:** und-Macht Ps 68:35

תַּעַר H8593 *N-ms* (13×)

Razor or knife for cutting; sheath or scabbard for a sword

The noun ta'ar covers two strikingly different objects united only by their blade-like shape. In one set of passages it is a razor or cutting knife — the instrument forbidden to touch a Nazirite's head (Num 6:5), wielded as a simile for a sharp tongue (Ps 52:2), and even used of a scribe's penknife for cutting a scroll (Jer 36:23). In the other, it is the sheath or scabbard of a sword, the casing from which Goliath's blade was drawn (1 Sam 17:51) and into which Ezekiel commands the sword to return (Ezek 21:35). BDB rightly treats these as two distinct senses of the same word.

1. sheath, scabbard (7×) A sheath or scabbard — the protective casing for a sword. All seven occurrences appear in military contexts involving drawing or sheathing a blade. David drew Goliath's sword 'from its sheath' (1 Sam 17:51), Joab's sword fell 'from its sheath' at the fatal meeting with Amasa (2 Sam 20:8), and Ezekiel's sword oracles repeatedly command the blade to go out from or return to its ta'arah (Ezek 21:3-5, 30, 35). Jeremiah 47:6 personifies God's sword, urging it to gather itself back 'into your sheath.' Spanish consistently renders 'vaina' (scabbard), and English 'sheath,' cleanly separating this sense from the cutting-instrument usage. **SWORD SHEATH**

en: from-sheath-its, in-its-sheath, sheath-its | **es:** de-su-vaina, de-vaina-suya, en-su-vaina | **fr:** [תַּעְרָךְ], dans-son-sheath, de-sheath-son | **de:** [מֵתַּעְרָה], [תַּעְרָה], [תַּעְרָךְ] 1Sam 17:51; 2Sam 20:8; Jer 47:6; Ezek 21:3; Ezek 21:4

2. razor, knife (6×) A razor or cutting knife — a sharp blade used for shaving hair or cutting material. The Nazirite vow stipulates that no ta'ar shall pass over the head (Num 6:5), and Numbers 8:7 prescribes shaving the whole body with a razor for Levitical consecration. Isaiah 7:20 uses it figuratively: the LORD will shave with a 'hired razor' (the king of Assyria). Psalm 52:2 compares a deceitful tongue to a sharpened razor (ta'ar meluettash), and Jeremiah 36:23 uniquely applies the word to a scribe's penknife (ta'ar hassopher) used to cut strips from Jeremiah's scroll. Spanish distinguishes this sense clearly with 'navaja' (razor) and 'cuchillo' (knife), while French uses 'rasoir,' confirming the sharp-edged cutting instrument distinct from the sword's housing. **SHARPENING IMPLEMENTS**

en: like-a-razor, razor, razor-of | **es:** como-navaja, con-cuchillo-de, con-navaja | **fr:** [בְּתַעַר], comme-rasoir, rasoir | **de:** [בְּתַעַר], [תַּעַר], razor Num 6:5; Num 8:7; Ps 52:2; Isa 7:20; Jer 36:23

תַּעֲרֻבָה H8594 *Art / N-fp* (2×)

pledge, hostage; person given as surety or guarantee

This rare term appears only in the parallel accounts of Amaziah's defeat (2 Kings 14:14; 2 Chronicles 25:24), where Jehoash takes 'sons of the pledges'—that is, hostages—to ensure compliance. The phrase 'sons of the hostages' likely means 'those who serve as hostages,' a Hebrew idiom where 'sons of' indicates belonging to a category. The unanimous rendering as 'hostages' across Spanish, French, and German confirms the semantic stability of this loanword-like term.

(2×) The construct phrase 'sons of the pledges' functions as a technical term for hostages taken in ancient Near Eastern diplomacy. After defeating Amaziah, Jehoash removes both temple treasures and human guarantees to prevent future rebellion. The multilingual glosses uniformly translate this as 'hostages'—Spanish 'rehenes,' French 'hostages'—showing that the concept translated straightforwardly across cultures. The root may relate to mixing or exchange, suggesting the intermingling of families as security. **PLEDGES AND SECURITY**

en: the-hostages | **es:** los-rehenes | **fr:** [הַתַּעֲרֻבוֹת], le-hostages | **de:** [הַתַּעֲרֻבוֹת], der-hostages 2Kgs 14:14; 2Chr 25:24

תַּעְתֻּעִים H8595 *N-mp* (2×)

mockery, derision; used exclusively of worthless idols as 'works of mockery'

Jeremiah uses this abstract noun twice in nearly identical phrases: 'works of mockery' (10:15; 51:18), describing idols as objects worthy only of scorn. Both times it appears alongside 'hebel' (vanity), forming a devastating pair: idols are both empty and laughable. The Spanish renders it as 'burlas' (mockeries) and 'engaños' (deceptions), capturing how what deserves derision also deceives. These worthless fabrications will perish 'in the time of their visitation.'

(2×) This masculine plural abstract intensifies the concept of mockery—not just individual acts but the essence of being mock-worthy. Jeremiah's phrase 'works of mockery' (ma'aseh ta'tu'im) treats idolatry as craftsmanship deserving only contempt. The pairing with 'hebel' (breath, vanity) in both occurrences creates a semantic hendiadys: these are vain mockeries, empty objects of scorn. French and German translators often left the term untranslated, suggesting difficulty capturing the specific nuance of cultic derision. **MOCKERY AND SCORN**

en: mockery | **es:** burlas, engaños | **fr:** [תַּעְתֻּעִים] | **de:** [תַּעְתֻּעִים] Jer 10:15; Jer 51:18

תֹּף H8596 *Prep-b / N-mp* (17×)

tambourine, timbrel — a small hand drum beaten in celebration, worship, and triumphal procession

The toph was a frame drum or hand drum struck with the fingers, overwhelmingly associated in Scripture with women leading joyful processions. Miriam took up the toph after the Red Sea crossing (Exod 15:20); Jephthah's daughter came out dancing with timbrels (Judg 11:34); the women greeted Saul and David with tophim after defeating the Philistines (1 Sam 18:6). Beyond victory celebrations, the instrument marks worship (Ps 81:3; 149:3; 150:4), prophetic ecstasy (1 Sam 10:5), and festive merriment (Gen 31:27; Job 21:12). When Isaiah mourns that 'the joy of the timbrel ceases' (Isa 24:8), the silence signals cosmic reversal. Spanish 'pandero,' French 'tambourin,' and German equivalents all capture this percussive, celebratory instrument.

tambourine, timbrel (17×) A small, handheld frame drum beaten by the palm or fingers, prominently played by women in triumphal processions (Exod 15:20; Judg 11:34; 1 Sam 18:6), communal celebration (Gen 31:27; Job 21:12), prophetic ecstasy (1 Sam 10:5), and liturgical praise (Ps 81:3; 149:3; 150:4). Its cessation becomes a prophetic sign of judgment (Isa 24:8). Always grouped with other instruments — lyre, harp, flute — confirming its role within ensemble music rather than solo performance. **FLUTE PIPE INSTRUMENT**

en: and-tambourine, and-with-tambourines, as-tambourine | **es:** con-pandero, con-panderos, el-pandero | **fr:** [בתפים], [ובתפים], [תף] | **de:** [בתפים], [ובתפים], [כתף] Gen 31:27; Exod 15:20; Judg 11:34; 1Sam 10:5

תִּפְאָרָה H8597 *Prep-l / N-fsc / 2fs* (51×)

Beauty, glory, splendor; honor and renown; ornamental finery

Closely related to the verb pa'ar ('to beautify, glorify'), this noun spans a spectrum from tangible adornment to transcendent glory. Priestly garments are made 'for glory and for beauty' (Exod 28:2, 40), where the physical magnificence of the vestments embodies divine honor. In prophetic and wisdom literature, it describes the crown of glory that comes with righteous old age (Prov 16:31) and the renown God intends for Israel among the nations (Deut 26:19). Isaiah uses it for concrete finery like ankle ornaments (Isa 3:18) and for Zion's glorious garments (Isa 52:1).

1. glory, honor, majesty (28×) Abstract glory, honor, and majesty ascribed to God, royalty, or a nation, covering 28 occurrences. Deuteronomy 26:19 pairs it with 'name' (shem) in the phrase 'for praise, fame, and glory.' David's prayer in 1 Chronicles 29:11-13 attributes tip'eret to God alongside greatness and power. The Spanish 'gloria' and French 'gloire' track this elevated, non-material sense, while the German 'Pracht' straddles glory and magnificence. **GEOGRAPHY AND SPACE**

en: and-Your-glory, and-for-glory, and-glory-of | **es:** Hermosura-de, gloria, gloria-de | **fr:** beauté, et-beauté, et-pour-gloire | **de:** Pracht, [ותפארת], [ותפארתו] Deut 26:19; Judg 4:9; 1Chr 22:5; 1Chr 29:11; 1Chr 29:13

2. beauty, splendor (20×) Aesthetic beauty, visual splendor, or outward magnificence of persons, places, or objects. The priestly vestments are made 'for glory and for beauty' (Exod 28:2, 40), and Esther 1:4 describes the king displaying 'the splendor of his excellent majesty.' Psalm 71:8 asks God to fill the psalmist's mouth with praise and 'your glory all the day.' The French 'beaute' and Spanish 'hermosura' consistently mark this aesthetic dimension. **GEOGRAPHY AND SPACE**

en: and-beauty, and-for-beauty, beauty | **es:** como-hermosura, esplendor-de, gloria-de | **fr:** beauté, et-pour-beauté, et-splendeur | **de:** Pracht, [תפארת], mit-dein-Herrlichkeit Exod 28:2; Exod 28:40; 2Chr 3:6; Esth 1:4; Ps 71:8

3. ornament, finery (3×) Concrete ornamental objects or decorative finery, the most tangible end of the semantic spectrum. Isaiah 3:18 uses it of women's ankle ornaments ('the finery of the anklets'), and Isaiah 52:1 commands Zion to put on 'your beautiful garments.' This sense treats tip'eret as something wearable or displayable rather than an abstract quality, bridging the gap between adornment and the glory it represents. **GEOGRAPHY AND SPACE**

en: and-for-splendor, the-anklets, your-beauty | **es:** ornamento-de, tu-hermosura, y-para-adorno | **fr:** et-splendeur, splendeur | **de:** Pracht, und-Pracht Isa 3:18; Isa 4:2; Isa 52:1

תַּפּוּחַ H8598 *Art / N-ms* (6×)

Apple tree or its fruit; a fragrant tree used in poetic imagery for love, beauty, and refreshment.

Refers to a sweet, fragrant fruit tree and its fruit, traditionally identified as the apple, though some scholars have proposed the apricot, citron, or quince. In Song of Songs, the beloved is compared to this tree among the forest trees (Song 2:3), and its fruit refreshes the lovesick (Song 2:5). The multilingual evidence is remarkably consistent — English 'apple,' Spanish 'manzano/manzanas,' and French 'pommier/pommes' all converge on the apple identification. Proverbs 25:11 uses the golden fruit as a figure for a word fitly spoken, showing that the image carried connotations of beauty and perfection.

apple tree, apple (fruit) (6×) A fragrant fruit tree and its fruit, traditionally the apple (Malus domestica), used both literally and figuratively. The tree appears as a symbol of the beloved's shade and sweetness (Song 2:3; 8:5), while the fruit conveys refreshment and delight (Song 2:5). Cross-lingual glosses — Spanish 'manzano,' French 'pommier,' German cognates — uniformly point to the apple, though the broader aromatic sense behind the Hebrew root (related to breathing out fragrance) leaves room for citrus or apricot identifications favored by some botanists. **FIG AND SYCAMORE**

en: and-apple-tree, apples-of, like-an-apple-tree | **es:** Como-manzano, Manzanas-de, como-las-manzanas | **fr:** Comme-un-pommier, avec-des-pommes,, comme-les-pommes. | **de:** [בתפוחים], [כתפוח], [כתפוחים] Prov 25:11; Song 2:3; Song 2:5; Song 7:8; Song 8:5

תַּפֻּחַ H8599a *Conj-w / N-proper-ms* (1×)

Tappuach (personal name; son of Hebron in Judah's genealogy, 1 Chronicles 2:43)

A personal name appearing in the genealogy of Judah's descendants. Tappuach was a son of Hebron according to 1 Chronicles 2:43. The name is identical in form to the Hebrew word for 'apple' or 'apple tree,' though whether there's an etymological connection is uncertain. The Septuagint renders it as Θαπους or Θαφφου, showing variation in Greek transliteration. This is distinct from the place name Tappuach found elsewhere in Scripture.

(1×) Personal name of a descendant in Judah's lineage, specifically identified as a son of Hebron in the Calebite genealogy. The single occurrence in 1 Chronicles 2:43 places this individual within the tribal records. Translations generally transliterate the name (Spanish 'Tapuaj,' English 'Tappuach'), though some sources bracket it, possibly reflecting textual uncertainty. The Greek tradition shows phonetic variation but consistent recognition of this as a proper name. **AUTO-DETECTED COMMUNITY 6168 WITH 4 SENSES**

en: and-Tappuach | **es:** y-Tapuaj | **fr:** [ותפח] | **de:** [ותפח] 1Chr 2:43

תַּפּוּחִין H8599b *Conj-w / N-proper-fs* (5×)

Tappuah; a Canaanite place name meaning 'apple,' designating towns in Judah and Ephraim-Manasseh

Tappuah ('apple' or 'apple-town') names at least two distinct locations in the promised land. One lies in the lowland of Judah (Josh 15:34), and another sits on the contested border between Ephraim and Manasseh (Josh 12:17; 16:8; 17:8), where the related 'En-Tappuah' ('spring of Tappuah') appears. The Septuagint renders the name variously as Taphouth, Thapphous, and Thapheth, reflecting the difficulty ancient translators had stabilizing this toponym.

(5×) Tappuah—a proper geographic name for Canaanite towns conquered and allocated to Israel. All five occurrences (Josh 12:17; 15:34; 16:8; 17:8 twice) function as place references. Translations uniformly transliterate: English 'Tappuach,' Spanish 'Tapúa,' French and German 'Tappuach,' confirming this is a stable proper noun requiring no semantic disambiguation. **AUTO-DETECTED COMMUNITY 6168 WITH 4 SENSES**

en: Tappuach, and-Tappuach, from-Tappuach | **es:** Desde-Tapúa, Tapúa,

pero-Tapúa | **fr:** Tappuach, de-Tappuach, et-Tappuach | **de:** Tappuach, und-Tappuach, von-Tappuach Josh 12:17; Josh 15:34; Josh 16:8; Josh 17:8

תְּפוֹצָה H8600 *Conj-w / N-fpc / 2mp* (1×)

dispersions, scatterings (noun describing the state or act of being scattered abroad)

This term appears in Jeremiah 25:34 in a difficult textual context that has prompted various scholarly emendations. The basic sense involves scattering or dispersion, likely referring to the shepherds (leaders) of Israel being dispersed in judgment. BDB notes significant textual uncertainty, with some scholars reading this as a verbal form rather than a noun. The multilingual glosses consistently point to 'dispersions' or 'scatterings,' though French and German translators have bracketed the term, acknowledging the textual difficulties.

(1×) Refers to the act or state of being scattered or dispersed, used in the context of divine judgment against unfaithful leaders. In Jeremiah 25:34, the term appears with a second-person plural suffix ('your dispersions'), suggesting the leaders' own scattering is in view. The textual problems surrounding this verse make precise interpretation challenging, but the semantic field clearly involves forced movement and scattering. Various emendations have been proposed, but the core concept of dispersion remains central across interpretive traditions. **SCATTERING AND DISPERSING**

en: and-your-dispersions | **es:** y-vuestras-dispersiones | **fr:** [ותפוצותיכם] | **de:** [ותפוצותיכם] Jer 25:34

תְּפִינִים H8601 *N-mpc* (1×)

baked pieces, broken fragments (uncertain term, possibly describing pieces of a grain offering)

A textually uncertain word appearing only in Leviticus 6:21 (English 6:14), in the context of grain offering instructions. BDB labels it a 'doubtful word,' with the traditional rendering 'baked pieces' based on deriving it from the root meaning 'to bake.' However, many scholars emend the text to read a verb from the root meaning 'to break' (פתת), yielding 'you shall break it into pieces.' The multilingual evidence reflects this uncertainty, with some translators rendering it as 'baked pieces' or 'cakes,' while others acknowledge the textual difficulty by bracketing.

(1×) Likely refers to baked or broken pieces of a grain offering, though the precise meaning remains disputed. The Leviticus 6:21 context describes the preparation of a meal offering, where the substance is to be broken or divided. English and Spanish traditions ('baked pieces,' 'tortas cocidas') suggest a connection to the baking process, while the uncertain Hebrew form has prompted various scholarly reconstructions. The term appears to describe either the form of the offering (pieces, fragments) or its preparation method (baked). **GEOGRAPHY AND SPACE**

en: baked-pieces-of | **es:** tortas-cocidas-de | **fr:** baked-pieces-de | **de:** gebacken-pieces-von Lev 6:21

תָּפֵל H8602a *Adj-ms* (2×)

tasteless, unseasoned; lacking flavor (literal) or substance (figurative)

Job asks rhetorically, 'Can tasteless food be eaten without salt?' (6:6), establishing a metaphor for speech that lacks savor or truth. In Lamentations 2:14, the prophets' visions are condemned as 'tasteless and empty'—like unseasoned food, they offer nothing nourishing. The Spanish 'insípido' and 'necedad' (tasteless, foolishness) capture both the literal sensory deficit and the figurative emptiness. What lacks taste also lacks truth.

(2×) The adjective functions both literally (food without seasoning) and metaphorically (words without substance). In Job 6:6, it describes actual tasteless food, establishing the sensory baseline. In Lamentations 2:14, it pivots to describe false prophetic visions —'tasteless and empty' (taphel v'shav), a phrase condemning prophecies that neither nourish nor satisfy. The parallel with 'shav' (emptiness, vanity) suggests that what lacks flavor also lacks weight and truth. Multilingual glosses show translators choosing 'insipid,' 'foolish,' or 'worthless' depending on context. **FOOD AND NOURISHMENT**

en: and-worthlessness, tasteless-food | **es:** lo-insípido, y-necedad | **fr:** [וְתָפֵל], תָּפֵל | **de:** [ותפל], [תפל] Job 6:6; Lam 2:14

תָּפֵל H8602b *Adj-ms* (5×)

Whitewash; a coating of plaster used to cover walls, metaphorically for false assurances

In Ezekiel's prophetic visions, taphel refers to the whitewash that false prophets smear over a flimsy wall—making it look solid when it is not. The literal image appears in Ezekiel 13:10–15, where God promises rain, hailstones, and wind will expose the shoddy construction. In 22:28, the same term functions as a sharp metaphor: the prophets 'whitewash' their lies, coating falsehood with a veneer of divine authority. German 'Tünche' captures this precisely.

(5×) Whitewash, plaster coating applied to conceal structural weakness. All five occurrences cluster in Ezekiel (13:10, 11, 14, 15; 22:28), where it serves both as a literal building material and a prophetic metaphor for deceptive reassurance. English 'whitewash,' Spanish 'cal' (lime), and German 'Tünche' all point to a surface treatment that hides what lies beneath—perfectly suited to Ezekiel's indictment of false prophecy. **BUILDING AND CONSTRUCTING**

en: whitewash | **es:** cal | **fr:** elle-tombera | **de:** Tuenche Ezek 13:10; Ezek 13:11; Ezek 13:14; Ezek 13:15; Ezek 22:28

תֹּפֶל H8603 *N-proper-fs* (1×)

Tophel (place name; location in or near the Arabah mentioned in Deuteronomy 1:1)

A geographical location mentioned in Deuteronomy 1:1 as one of the places where Moses delivered his farewell addresses. Traditionally identified with modern Tafileh, about 15 miles southeast of the Dead Sea, though this identification faces phonetic difficulties (Hebrew ת doesn't naturally correspond to Arabic ط). The Septuagint renders it Τοφολ. The name is mentioned alongside other geographical markers to situate Moses' final speeches to Israel in the wilderness.

(1×) Place name designating a location in the Arabah region where Moses addressed Israel. The single reference in Deuteronomy 1:1 functions to provide geographical context for the book's setting. Modern identifications have suggested Tafileh in Jordan, though scholars debate the phonetic correspondence. Translations consistently transliterate the name (English 'Tophel,' Spanish 'Tofel,' French 'Tophel'), treating it as a fixed geographical designation rather than a word with independent semantic content. **GEOGRAPHY AND SPACE**

en: Tophel | **es:** Tofel | **fr:** Tophel | **de:** Tophel Deut 1:1

תִּפְלָה H8604 *N-fs* (3×)

unseemliness, moral unsavoriness, folly that offends righteousness

This noun denotes moral and intellectual unseemliness—behavior or speech that lacks proper taste, wisdom, or righteousness. In Job 1:22, it describes what Job carefully avoided: he did not ascribe 'unseemliness' to God even in extreme suffering, refusing to charge God with wrongdoing. Jeremiah uses it to condemn the prophets of Samaria for their offensive folly. The term suggests something morally distasteful, unseemly in the eyes of righteousness. It's the opposite of wisdom and propriety, marking speech or conduct that violates divine standards of what is fitting.

(3×) The multilingual evidence shows diverse interpretation—English gives 'folly,' 'unseemliness,' 'wrong'; Spanish 'insensatez' (foolishness); but interestingly some French and German versions render as 'prayer' (prière, Gebet), apparently confusing this root with a similar form. The proper sense, supported by context in Job and Jeremiah, is moral unsavoriness. Job refused to ascribe moral impropriety to God; the false prophets exhibited it. The word marks the boundary of what is morally seemly. **FOLLY AND FOOLISHNESS**

en: folly, unseemliness, wrong | **es:** insensatez, reproche. | **fr:** prière, תִּפְלָה | **de:** Gebet Job 1:22; Job 24:12; Jer 23:13

תְּפִלָּה H8605 *Conj-w / N-fsc / 3ms* (77×)

Prayer or supplication directed to God, whether personal petition, intercession, or liturgical address in the temple.

Derived from the Hitpael of palal ('to pray'), tephillah covers the full range of verbal address to God — from David's private petitions in the Psalms to Solomon's solemn dedication prayer at the temple (1 Kgs 8:38, 54). Isaiah's striking declaration that God's house shall be called a 'house of prayer' for all nations (Isa 56:7) shows the word carrying communal and eschatological weight. Multilingual renderings consistently point to a single core: English 'prayer,' Spanish oracion, French priere, German Gebet — all converging on the act of addressing the divine in earnest appeal.

prayer, supplication (77×) A prayer or supplication lifted to God, encompassing personal petition (Ps 4:1; 2 Sam 7:27), intercessory plea on behalf of others (Jer 7:16; 2 Kgs 19:4), and corporate liturgical prayer at the temple (1 Kgs 8:38, 54). The construct beth tephillah, 'house of prayer' (Isa 56:7), extends the term to designate sacred space itself. **PRAYER AND SUPPLICATION**

en: my-prayer, my-prayer-is-, prayer | **es:** mi-oración, mi-oración-, oración | **fr:** ma-prière, prière | **de:** [תפלתי], mein-Gebet, mein-Gebet- 2Sam 7:27; 1Kgs 8:28; 1Kgs 8:29; 1Kgs 8:38; 1Kgs 8:54

תִּפְלֻצֹת H8606 *N-fsc / 2ms* (1×)

horror, terror (specifically the dread or fear that someone inspires in others)

A noun denoting the horror or terror that someone or something evokes. In Jeremiah 49:16, God addresses Edom regarding 'the horror you inspire' (literally 'your horror-ness'), referring to the intimidation Edom thought it projected to other nations. The term appears in exclamatory form, possibly mocking Edom's self-perceived terribleness. While BDB notes some textual uncertainty, the basic sense of inspiring fear or dread is clear. The Spanish 'horror' and English 'terribleness' capture this sense of projected intimidation.

(1×) Describes the quality of inspiring horror, dread, or fear—specifically the terror that a person or nation projects outward. In Jeremiah 49:16, this refers to Edom's perceived capacity to intimidate others, which proves illusory before God's judgment. The term carries a sense of psychological impact: the shuddering or fear reaction that someone evokes. English 'terribleness' and Spanish 'horror' both capture this outward-facing dimension of inspiring dread. The Hebrew suffix indicates possession: 'your (capacity to inspire) horror.' **TERROR AND AGITATION**

en: your-terribleness | **es:** tu-horror | **fr:** [תפלצתך] | **de:** [תפלצתך] Jer 49:16

תִּפְסַח H8607 *N-proper-ms* (2×)

Tiphsah; a city on the Euphrates marking the northeastern boundary of Solomon's realm

This place name appears in two contexts: as the northeastern limit of Solomon's extensive dominion (1 Kings 4:24), and as the site of a brutal military action by Menahem (2 Kings 15:16). Scholars identify it with Thapsacus, a major ford on the Euphrates at the great easterly bend of the river. The name likely derives from a root meaning 'ford' or 'crossing.' The Greek rendering Thapsakos confirms the identification with the strategic crossing point mentioned in classical sources like Xenophon's Anabasis.

(2×) As a geographical marker, Tiphsah represents the far reach of Israelite influence during Solomon's golden age—'from Tiphsah to Gaza' encompasses the breadth of his peaceful reign. In 2 Kings 15:16, the same location becomes the scene of Menahem's violence, showing how glory can decay into brutality. The unanimous transliteration across Spanish (Tifsa/Tifsaj), French (Tiphsach), and German confirms this as a stable proper name with clear historical referent—Kal'at Dibse at approximately 35°55' N, 38°20' E. **GEOGRAPHY AND SPACE**

en: Tiphsach, from-Tiphsah | **es:** Tifsa, desde-Tifsaj | **fr:** Tiphsach, de-Tiphsah | **de:** Tiphsach, von-Tiphsah 1Kgs 4:24; 2Kgs 15:16

תָּפַף H8608 *V-Qal-Prtcpl-fp* (2×)

to play the tambourine, beat the drum; denominative verb from 'toph' (hand drum)

This verb, derived from the noun 'toph' (tambourine), describes the rhythmic beating of hand drums in Israelite worship and celebration. In Psalm 68:25, maidens play tambourines in the festive procession. Nahum 2:7 uses the Poel participle metaphorically, comparing the beating of hearts to doves cooing (though some scholars emend the text). The Spanish 'tocando panderos' (playing tambourines) and 'golpeando' (beating) capture both the musical and percussive dimensions of this embodied worship practice.

(2×) The Qal participle describes women actively playing tambourines in worship contexts—a common feature of ancient Near Eastern celebration where women led musical praise. In Psalm 68:25, the maidens with timbrels march between singers and instrumentalists in the grand procession. Nahum 2:7 shifts to interior experience: hearts beat like doves, though the textual transmission is uncertain here. The denominative formation shows how the instrument name generated the verb for its use—playing the toph becomes 'to toph.' **FLUTE PIPE INSTRUMENT**

en: beating, playing-tambourines | **es:** golpeando, tocando-panderos | **fr:** jouer-du-tambourin, sonner | **de:** [מתפפת], playing-tambourines Ps 68:25; Nah 2:7

תָּפַר H8609 *V-Qal-Perf-1cs* (4×)

to sew, stitch together

This verb appears in contexts both literal and figurative. Genesis 3:7 describes humanity's first garment-making—Adam and Eve sewing fig leaves after the fall. Job uses it metaphorically, having 'sewn sackcloth upon his skin' (16:15), a poetic image of grief inseparable from his being. Ecclesiastes places it in the rhythms of life: 'a time to tear and a time to sew' (3:7). Ezekiel condemns women who 'sew magic bands' on wrists (13:18), a prohibited cultic practice.

(4×) Covers both the practical craft of stitching fabric and metaphorical applications. The Genesis account marks the origin of human clothing-making as a response to shame. Job's image intensifies his suffering—not merely wearing sackcloth but having it sewn into his very flesh. The Ezekiel passage suggests ritual sewing of amulets or magical objects. Multilingual glosses consistently use basic sewing vocabulary (Spanish 'coser,' French 'coudre,' German forms of 'nähen'). **CLOTHING AND DRESS**

en: I-have-sewn, and-sewed, to-sew | **es:** a-las-que-cosen, he-cosido, para-coser | **fr:** coudre, et-cousit, à-לתפור | **de:** [למתפרות], [לתפור], [תפרתי] Gen 3:7; Job 16:15; Eccl 3:7; Ezek 13:18

תָּפַשׂ H8610 *Conj-w / V-Qal-ConjPerf-3cp* (65×)

To seize, capture, lay hold of; grasp or take captive in Qal; wield an instrument; be seized in Nifal.

Taphas is the Hebrew Bible's primary verb for forcefully laying hold — whether of a person in arrest, a city in conquest, or a tool in skilled use. Its range runs from Potiphar's wife seizing Joseph's garment (Gen 39:12) to Jubal as the 'handler' of lyre and pipe (Gen 4:21). The Nifal passive, appearing 15 times, consistently describes cities falling to siege and persons caught by enemies — Jeremiah's warnings that Jerusalem will be 'taken' (Jer 34:3; 38:23). Arabic qabada ('seize, grip') and Swahili -kamata ('catch, arrest') select forceful-grasp vocabulary, while the musical usage draws Korean 다루는 ('handling') and Spanish empuna ('wields'), confirming a genuine skill-oriented sense distinct from violent seizure.

1. Qal: seize, capture (43×) The dominant Qal active sense: to seize, capture, or take hold of by force — 43 occurrences spanning military conquest, arrest, and physical grasping. Covers seizing individuals (Gen 39:12; Deut 21:19, parents seizing a rebellious son), capturing cities (2 Kgs 14:13; 18:13, Sennacherib taking Judah's fortified

cities), and apprehending prophets (Jer 37:14, Jeremiah arrested). Arabic qabada and Swahili -kamata consistently select forceful-grip vocabulary. Spanish imperatives Agarrad and Capturadlos confirm the aggressive character. SEIZING AND SNATCHING

en: and-he-captured, and-he-seized, and-seize-him | **es:** Agarrad, Capturadlos, Y-apresaron | **fr:** [תפש], capture-eux, et-il-captura | **de:** [ותפשתו], er-eroberte, ergreife Gen 39:12; Num 31:27; Deut 9:17; Deut 20:19; Deut 21:19

2. Nifal: be seized, be captured (15×) The Nifal passive: to be seized, caught, or captured — 15 occurrences concentrated in Jeremiah's judgment oracles. Cities 'are captured' (Jer 48:41, Kerioth; 50:2, Babylon), kings 'are caught' (Jer 34:3, Zedekiah), and individuals 'seized' in concealed sin (Num 5:13). Spanish fue-atrapado/capturadas use passive constructions matching Hebrew Nifal morphology. The theological pattern is striking: taphas in the Nifal becomes vocabulary of divine judgment. SEIZING AND SNATCHING

en: and-he-shall-be-caught, and-is-seized, are-seized | **es:** capturadas, fue-atrapada, fue-atrapado | **fr:** et-saisir, saisir, était-caught | **de:** ergreifen, lass-ihnen-sein-caught, und-ergreifen Num 5:13; Ps 10:2; Jer 34:3; Jer 38:23; Jer 48:41

3. Qal: handle, wield (5×) Qal participle meaning to handle, wield, or play — 5 occurrences emphasizing skillful use rather than seizure. Genesis 4:21 introduces Jubal as 'father of all who handle the lyre and pipe'; Jeremiah uses it for those who 'handle' the law (Jer 2:8) and warriors who 'wield' the bow (Jer 46:9; 50:16; Amos 2:15). Arabic azif ('player') and Korean 다루는 ('handling') select craft vocabulary, while Spanish el-que-toca ('who plays') confirms the instrument-handling frame. SEIZING AND SNATCHING

en: and-the-one-wielding, and-those-who-handle, and-wielder-of | **es:** Y-el-que-empuaña, el-que-sostiene, el-que-toca | **fr:** et-saisir, handler-de, saisir | **de:** Spieler, [ותפש], ergreifen Gen 4:21; Jer 2:8; Jer 49:16; Jer 50:16; Amos 2:15

4. (1×) A proverbial sense at Proverbs 30:28: the lizard 'can be seized with the hands' yet dwells in kings' palaces. The verb describes potential graspability — a creature that, despite being catchable, achieves access to the highest places. Spanish la-atrapas ('you catch it') renders the modal quality. This occurrence sits between senses 1 and 3, combining physical graspability with wisdom irony. SEIZING AND SNATCHING

en: you-can-seize | **es:** la-atrapas | **fr:** saisir | **de:** [תתפש] Prov 30:28

5. (1×) A unique occurrence at Habakkuk 2:19 describing an idol 'overlaid' (taphus) with gold and silver. The root meaning of 'lay hold of' extends to encasing or coating — gold 'gripping' the wood. English 'is overlaid' and Spanish esta-cubierto-de ('is covered with') abandon seizure vocabulary for coating terms, confirming a genuine semantic extension. This specialized craft usage appears only here in the Hebrew Bible. SEIZING AND SNATCHING

en: is-overlaid | **es:** está-cubierto-de- | **fr:** saisir | **de:** [תפרש] Hab 2:19

תֹּפֶת H8611 *Conj-w / N-fs* (1×)

spitting, act of spitting (specifically spitting in someone's face as an expression of contempt)

This noun describes the act of spitting, specifically spitting in someone's face as a gesture of extreme contempt and humiliation. Job 17:6 uses this term metaphorically: Job has become 'a spitting in the face,' meaning people spit at him as an expression of scorn. Some scholars have proposed emending the text to read 'sign' or 'portent' instead, but the Masoretic reading makes sense in the context of Job's social degradation. The imagery is visceral and captures the depth of Job's humiliation.

(1×) Refers to the act of spitting, particularly spitting in someone's face as a gesture of contempt. In Job 17:6, Job laments that he has become 'a spitting to the face'—that is, an object of public scorn whom people spit upon. This physiological act carries strong cultural overtones of disgust and rejection. Spanish 'escupidero' (spittoon) and English 'spitting' both point to the physical act, though the context emphasizes the social dimension of contemptuous rejection. The term captures both the physical action and its symbolic weight as ultimate humiliation. SPITTING CONTEMPT

en: and-a-spitting | **es:** y-escupidero | **fr:** et-ותפת | **de:** [ותפת] Job 17:6

תֹּפֶת H8612 *Conj-w* (9×)

Topheth: a site in the Valley of Ben-Hinnom south of Jerusalem, associated with child sacrifice and divine judgment.

A place name identifying a notorious cultic site in the Valley of Ben-Hinnom (Gehenna), just south of Jerusalem, where children were passed through fire in sacrifice to Molech. King Josiah defiled it during his reforms (2 Kgs 23:10), and Jeremiah pronounced devastating oracles transforming its name into a byword for slaughter and unburied dead (Jer 7:31-32; 19:6-14). Isaiah 30:33 envisions a Topheth-like pyre prepared for the Assyrian king. The etymology remains debated, though some connect it to an Aramaic word for 'firepit.' The site became a powerful prophetic symbol of judgment reversal — the place of abomination becoming the place of reckoning.

Topheth (place name) (9×) The proper noun Topheth (or Topheth with the article ha-Topheth), designating the specific cultic site in the Valley of Ben-Hinnom where child sacrifice was practiced (Jer 7:31; 2 Kgs 23:10). Jeremiah prophesied it would be renamed 'Valley of Slaughter' and become a mass burial ground (Jer 7:32; 19:6, 11). Isaiah 30:33 extends the image metaphorically to a divine pyre prepared for Assyria. All multilingual renderings (Spanish 'Tofet,' French 'Topheth,' German 'Tofet') treat it as a transliterated proper noun, confirming its single referent. GEOGRAPHY AND SPACE

en: Topheth, and-in-Topheth, from-the-Topheth | **es:** Tofet, como-Tofet, de-el-Tofet | **fr:** comme-Topheth, dans-Topheth, de-le-Topheth | **de:** das-Tofet, der-Tofet, in-Tofet 2Kgs 23:10; Jer 7:31; Jer 7:32; Jer 19:6

תָּפְתָּה H8613 *N-proper-fs* (1×)

Topheth (place name; location associated with burning, used figuratively for divine judgment on Assyria)

In Isaiah 30:33, this term appears as a place name with uncertain vocalization (possibly Topheth or Tophteh), used metaphorically to describe the place of judgment prepared for the Assyrian king. The verse depicts Topheth as a burning site prepared by the Lord, with fire and brimstone. The name is closely related to, and possibly identical with, the Topheth in the Valley of Hinnom associated with child sacrifice. Some scholars treat the final ה as an interrogative attached to the following word rather than part of the name itself. The imagery evokes complete destruction by fire.

(1×) Functions as a place name (possibly a variant of Topheth) used figuratively for divine judgment and burning. Isaiah 30:33 employs this location as a symbol of Assyria's coming destruction—a burning place prepared by God. While textual questions surround the precise form (some read simply 'Topheth' by repointing the final ה), the semantic content is clear: a site of fiery judgment. The name resonates with the Hinnom valley site of the same name, lending associations of defiling fire and total consumption. Spanish and English transliterate consistently, recognizing this as a charged geographical-theological symbol. GEOGRAPHY AND SPACE

en: is-Topheth | **es:** Tofet | **fr:** [תפתה] | **de:** [תפתה] Isa 30:33

תִּפְתַּאי H8614 *N-mpd* (2×)

magistrate, official; Aramaic title for a class of officials in Nebuchadnezzar's administration

This Aramaic loanword appears only in Daniel 3:2-3, in the long list of officials summoned to the dedication of Nebuchadnezzar's golden image. The exact meaning remains uncertain—even ancient versions struggled, with the Septuagint rendering it as 'huissier' (ushers) and other traditions suggesting 'magistrates' or 'judges.' Egyptian Aramaic papyri preserve the term in similar official contexts, confirming it as a genuine administrative title. The textual tradition shows both Ketiv (tiptaye') and Qere (tiptaye) readings.

(2×) As part of the sevenfold list of officials—satraps, prefects, governors, counselors, treasurers, magistrates, and provincial officials—this term designates a specific administrative rank in the Neo-Babylonian bureaucracy. The appearance in Egyptian Aramaic documents ('judges and magistrates and officials') confirms this was a recognized office across the Aramaic-speaking world. Modern

translations generally settle on 'magistrates,' though the precise jurisdiction and function remain obscure. The uniform transliteration across languages reflects scholarly uncertainty about the exact role. **PROPER NAMES (PERSONAL)**

en: the-magistrates | **es:** los-magistrados | **fr:** huissier | **de:** [תפתיא] Dan 3:2; Dan 3:3

תִּקְוָה H8615a *N-fsc* (2×)

cord, line; specifically the scarlet cord marking Rahab's house in Jericho

This is the famous scarlet cord that Rahab hung from her window as a sign of protection during Jericho's conquest (Joshua 2:18, 21). The word 'tiqvah' normally means 'hope,' but this homograph means 'cord' or 'line'—derived from a root meaning to bind or tie. The phrase 'cord of scarlet thread' specifies both the material (thread) and color (crimson). That single scarlet line became Rahab's hope, creating a wordplay: the cord (tiqvah) was her hope (tiqvah). Every major translation renders this as 'cord.'

(2×) The construct phrase 'cord of the scarlet thread' appears in the spies' instructions to Rahab and her fulfillment of those instructions. This physical marker—visible, crimson, unmistakable—would signal to the invading Israelites which house to spare. The multilingual uniformity (Spanish 'cordón,' French 'corde,' German 'cord') shows no ambiguity about the referent. Later tradition saw this scarlet cord as a type of Christ's blood, though the immediate narrative function is simply practical: a visible sign of covenant protection in the midst of judgment. **GEOGRAPHY AND SPACE**

en: cord-of | **es:** cordón-de | **fr:** corde-de | **de:** cord-von Josh 2:18; Josh 2:21

תִּקְוָה H8615b *Conj-w / N-fsc / 3mp* (32×)

hope, expectation — confident anticipation of a future outcome, whether grounded in God or in human aspiration

Tiqvah (II) is the standard Hebrew noun for hope, appearing 32 times across wisdom, prophetic, and narrative literature. In Job, the word becomes a sustained meditation on whether hope can survive catastrophe: the righteous cling to it (Job 5:16), but the godless see theirs perish like a spider's web (Job 8:13), and Job himself asks whether anyone can see his hope at all (Job 17:15). Proverbs treats hope as the dividing line between the wise and the foolish — the expectation of the righteous yields gladness, but that of the wicked perishes (Prov 10:28; 11:7). Jeremiah's oracle of restoration — 'there is hope for your future' (Jer 31:17) — deploys the word at its most consoling, while Hosea transforms the Valley of Achor into a 'door of hope' (Hos 2:17). Cross-linguistic glosses converge: Spanish 'esperanza,' French 'esperance,' German 'Hoffnung.'

hope, expectation (32×) Confident anticipation or expectation directed toward a future outcome, spanning theological trust in God and everyday human aspiration. In wisdom literature, hope separates the righteous from the wicked (Prov 10:28; 11:7; Job 8:13). Jeremiah promises 'hope for your future' to exiled mothers (Jer 31:17), and Hosea names the Valley of Achor a 'door of hope' (Hos 2:17). Lamentations 3:29 urges hope even in suffering. **HOPE (ABSTRACT NOUN)**

en: and-hope-of, are-my-hope, but-the-expectation-of | **es:** esperanza, esperanza-de, esperanza. | **fr:** [תקוה], espérance, et-espérance | **de:** Hoffnung, [תקוה], ist-mein-hoffen Ruth 1:12; Job 4:6; Job 5:16; Job 6:8; Job 7:6

תִּקְוָה H8616 *N-proper-ms* (2×)

Tikvah; personal name meaning 'hope,' borne by two post-exilic men

A personal name appearing twice: as the father-in-law of the prophetess Huldah (2 Kings 22:14), and as a post-exilic figure in Ezra 10:15. The name means 'hope,' a fitting choice in difficult times. The Septuagint renders it with varying Greek spellings (Thekouau, Thekkoue), while the parallel passage in 2 Chronicles 34:22 has the variant form Tokhath (Ketiv) or Toqhath (Qere). Such name variations were common in textual transmission, but the identification remains clear from context.

(2×) As a proper name, Tikvah appears in two distinct periods: the late monarchy (Huldah's father-in-law during Josiah's reform) and the post-exilic era (opposing Ezra's marriage reforms, according to one interpretation). The name's meaning—'hope'—may have been especially popular during times of uncertainty, expressing parental aspirations for their sons. The textual variants and Septuagint renderings show normal scribal variation in proper names across centuries of transmission, but modern translations consistently transliterate it as Tikvah or Tiqvah. **PROPER NAMES (PERSONAL)**

en: Tikvah, Tiqvah | **es:** Ticva, Tiqvah | **fr:** Tikvah, [תקוה] | **de:** Tikvah, [תקוה] 2Kgs 22:14; Ezra 10:15

תְּקוּמָה H8617 *N-fs* (1×)

ability to stand, power to stand (capacity to maintain one's position before an enemy or threat)

This noun denotes the capacity or power to stand one's ground, especially in the face of opposition or threat. Leviticus 26:37 uses it in a covenant curse context: if Israel disobeys, they will have no 'ability to stand before their enemies.' The term derives from the root קוּם (to stand, arise) and emphasizes not merely physical standing but the capacity to maintain position, resist defeat, and endure. It appears in military contexts where standing versus fleeing determines survival. The concept is both physical and metaphorical, encompassing courage, strength, and divine empowerment.

(1×) Denotes the capacity to stand firm or maintain one's position, especially in military or adversarial contexts. In Leviticus 26:37, God warns that covenant disobedience will result in Israel having no 'standing' (תְּקוּמָה) before enemies—they will lack the ability to resist or endure. The term implies more than physical posture; it encompasses the power to withstand attack, the courage to hold ground, and the strength to avoid collapse. Spanish 'resistencia' (resistance) and English 'ability to stand' both capture this sense of sustained endurance under pressure rather than merely upright posture. **STANDING AND ESTABLISHING**

en: ability-to-stand | **es:** resistencia | **fr:** ability-à-se-tenir | **de:** ability-zu-stehen Lev 26:37

תָּקוֹמֵם H8618 *Conj-w* (1×)

those rising against (participle describing people who rise up in opposition or rebellion)

A participial form from the Hithpolel stem of the root קוּם (to rise), describing those who rise up against someone. In Psalm 139:21, the psalmist asks rhetorically whether he should not hate 'those rising against' the Lord—that is, God's enemies who rebel or oppose Him. The Hithpolel conveys intensive or reflexive action, suggesting determined, self-initiated rising in opposition. The term appears in contexts of conflict and rebellion, where adversaries actively position themselves against God or His people. The multilingual evidence consistently renders this as 'rising against,' 'opposing,' or 'resisting.'

(1×) Participial form describing those who rise up in active opposition or rebellion, specifically against the Lord. Psalm 139:21 uses this term for God's enemies who take their stand in defiance. The Hithpolel stem suggests intensive, determined action—these are not passive opponents but active insurgents. Spanish 'los que se levantan contra ti' (those who rise against you) and English 'those rising against you' both preserve the participial sense of ongoing, active opposition. The term implies military or political rebellion, positioning oneself as an adversary through deliberate uprising. **SECOND PERSON PRONOUNS**

en: and-those-rising-against-you | **es:** y-con-los-que-se-levantan-contra-ti | **fr:** et-dans-résister | **de:** und-jene-rising-against-du Ps 139:21

תָּקוֹעַ H8619 *Prep-b* (1×)

trumpet, ram's horn (blast instrument used for signaling; possibly infinitive 'blowing' rather than noun)

This term in Ezekiel 7:14 is textually uncertain. The traditional rendering takes it as a noun meaning 'trumpet' or 'blast instrument' (with the preposition בְּ: 'with the trumpet'). However, the

morphology is difficult, and many scholars prefer to delete the preposition and read תָּקוֹעַ as an infinitive absolute meaning 'to blow' or 'blowing'—thus 'they blow the trumpet' rather than 'blow with the trumpet.' Both readings point to the same semantic field of trumpet-blowing as a call to military action. The context is one of war alarm that goes unheeded because of divine judgment.

(1×) Refers to a trumpet or ram's horn used for signaling, or possibly the act of blowing such an instrument. Ezekiel 7:14 describes trumpet-blowing in the context of war preparation, though the exact grammatical parsing is disputed. If read as a noun, it denotes the blast instrument itself (שׁוֹפָר or similar); if as an infinitive, it denotes the act of blowing. Either way, the semantic domain involves sound-signaling for military purposes. Multilingual evidence (Spanish 'trompeta,' French 'trompette') treats this as the instrument, while some German and French translations bracket the term, acknowledging textual difficulties. **HORNS AND TRUMPETS**

en: on-the-trumpet | **es:** con-la-trompeta | **fr:** trompette | **de:** [בתקוע] Ezek 7:14

תְּקוֹעַ H8620 *Prep-m / N-proper-fs* (7×)

Tekoa, a town in the Judean hills south of Bethlehem, home of the wise woman and the prophet Amos.

Tekoa was a hilltop settlement roughly five miles south of Bethlehem, overlooking the wilderness that bore its name. It is best known as the hometown of the prophet Amos (Amos 1:1) and the unnamed wise woman whom Joab enlisted to persuade David to recall Absalom (2 Sam 14:2). Rehoboam fortified it as part of Judah's defensive network (2 Chr 11:6), and Jehoshaphat's army assembled in the wilderness of Tekoa before the miraculous defeat of Moab and Ammon (2 Chr 20:20).

Tekoa (place name) (7×) The proper noun referring to the Judean town of Tekoa (modern Khirbet Tequ'a). All seven occurrences designate the same location. The genealogical notices in 1 Chronicles 2:24 and 4:5 personify the town as a 'son' of Ashhur, reflecting the common biblical idiom of ancestor-as-city-founder. German 'von Tekoa' and Spanish 'Tecoa' preserve the toponym with minor phonetic adaptation, while French and German occasionally leave the Hebrew untransliterated, underscoring how proper nouns can resist translation across languages. **GEOGRAPHY AND SPACE**

en: Tekoa, Teqo'a, and-in-Tekoa | **es:** Tecoa, Teqoa, Y-en-Teqoa | **fr:** Tekoa, [ובתקוע], [תקוע] | **de:** [ובתקוע], [תקוע], von-Tekoa 2Sam 14:2; 1Chr 2:24; 1Chr 4:5; 2Chr 11:6; 2Chr 20:20

תְּקוֹעִי H8621 *Art / N-proper-fs* (7×)

Tekoite, a gentilic adjective denoting a person from the town of Tekoa in Judah.

This gentilic adjective identifies individuals hailing from Tekoa. It appears in both masculine and feminine forms: 'the Tekoite' designates Ira son of Ikkesh among David's mighty warriors (2 Sam 23:26; 1 Chr 11:28; 27:9), while 'the Tekoite woman' identifies the wise woman Joab recruited (2 Sam 14:4, 9). In Nehemiah 3:5 and 27, 'the Tekoites' are a group who helped rebuild Jerusalem's walls, though their nobles refused to serve.

Tekoite (gentilic) (7×) The gentilic adjective meaning 'Tekoite' – a person originating from Tekoa. All seven occurrences carry this same demonymic sense, varying only in gender and number. The feminine form in 2 Samuel 14:4, 9 describes the wise woman, while the masculine singular in 2 Samuel 23:26 identifies the warrior Ira. The plural in Nehemiah 3:5, 27 designates a civic group. Spanish 'el tecoita' and English 'the Tekoite' both render the gentilic pattern straightforwardly, while French and German tend to leave the Hebrew form untranslated. **PROPER NAMES (PERSONAL)**

en: the-Tekoite, the-Tekoites, the-Teqoite | **es:** el-tecoita, el-tecoíta, el-teqoita | **fr:** [התקועי], [התקועים], [התקעים] | **de:** [התקועי], [התקועים], [התקעים] 2Sam 14:4; 2Sam 14:9; 2Sam 23:26; 1Chr 11:28; 1Chr 27:9

תְּקוּפָה H8622 *N-fsc* (4×)

circuit, cycle, completion; the turning point or full course of a period

This noun denotes the completion of a temporal cycle, most often a year's circuit. The phrase 'at the turn of the year' (Exod 34:22, 2 Chr 24:23) marks agricultural festivals at harvest season. In 1 Samuel 1:20, it describes the completion of a gestation period—'when the days had made their circuit,' Hannah bore Samuel. Psalm 19:6 uses it for the sun's completed circuit across the sky, from rising to setting, illustrating the comprehensive scope of God's revelation.

(4×) Emphasizes cyclical completion rather than mere passage of time—the full revolution that brings return to a starting point. Spanish 'vuelta/cambio' (turn/change) and French 'tourner' (to turn) capture the rotational aspect. The solar circuit in Psalm 19:6 provides the cosmic metaphor: just as the sun completes its arc across the heavens with nothing hidden from its heat, so God's law encompasses all life. The agricultural and gestational cycles similarly mark fulfilled patterns. **GEOGRAPHY AND SPACE**

en: and-his-circuit, at-turn-of, turn-of | **es:** a-la-vuelta-de, al-cambio-de, al-cumplirse | **fr:** [לתקופת], et-cycle, tourner-de | **de:** [לתקופת], bei-wende-von, und-sein-circuit Exod 34:22; 1Sam 1:20; 2Chr 24:23; Ps 19:6

תַּקִּיף H8623 *Pro-r / Adj-ms* (1×)

one stronger, the mighty one (comparative form: someone stronger than another)

This adjective, borrowed from Aramaic, means 'mighty' or 'strong,' and in Ecclesiastes 6:10 appears in a comparative construction with מִן: 'one stronger than he.' The context discusses human inability to contend with one who is mightier—likely referring to God or fate. The term is rare in Biblical Hebrew but common in Aramaic and Syriac, reflecting the influence of these cognate languages on late Biblical Hebrew. The comparative sense is crucial: not merely strong, but stronger than the human attempting to argue or strive.

(1×) Describes someone who is stronger or mightier in a comparative sense—specifically, stronger than the human who might try to contend or dispute. Ecclesiastes 6:10 uses this Aramaism to assert human limitation: one cannot contend with 'the one who is stronger than he.' The context suggests divine sovereignty or inexorable fate—whatever has been determined cannot be challenged because the determining power is 'stronger.' Spanish '(el que es fuerte)' and English 'one stronger' capture the comparative dimension. The term reflects linguistic borrowing from Aramaic, where תַּקִּיף is common vocabulary for 'mighty.' **POWER AND ABILITY**

en: one-stronger | **es:** (el-que-es-fuerte) | **fr:** (שתקיף) | **de:** [(שתקיף)] Eccl 6:10

תַּקִּיף H8624 *Adj-fs* (5×)

Strong, mighty, powerful; used of kingdoms, fearsome beasts, and divine wonders (Aramaic)

This Aramaic adjective taqqiph describes formidable strength in Daniel and Ezra. In Daniel 2:40 and 2:42, it characterizes the iron-like kingdom in Nebuchadnezzar's dream. Daniel 7:7 applies it to the terrifying fourth beast, while Daniel 4:3 (ET 3:33) ascribes it to God's mighty wonders. Ezra 4:20 notes that Jerusalem once had 'mighty kings' who ruled beyond the river. The word always carries overtones of dominance and awe-inspiring power.

(5×) Strong, mighty, powerful—describing entities that command fear or awe. Applied to an iron-crushing kingdom (Dan 2:40, 42), a terrifying beast (Dan 7:7), divine signs (Dan 4:3), and historically dominant kings (Ezra 4:20). Spanish distinguishes 'fuerte' (strong) from 'poderosos/poderosas' (powerful/mighty), hinting at the range from raw material strength to political and divine might that this single Aramaic adjective covers. **POWER AND ABILITY**

en: and-strong, mighty, strong | **es:** fuerte, poderosas, poderosos | **fr:** [ותקיפא], [תקיפה], [תקיפין] | **de:** [ותקיפא], [תקיפה], [תקיפין] Ezra 4:20; Dan 2:40; Dan 2:42; Dan 4:3; Dan 7:7

תְּקַל H8625a *V-Nifal-Perf-2ms* (1×)

you have been weighed (Aramaic verb; examined and evaluated, as on scales)

This Aramaic verb appears in Daniel 5:27, in the famous 'handwriting on the wall' scene where Daniel interprets the cryptic message to Belshazzar: 'TEKEL—you have been weighed on the scales and found wanting.' The root תקל corresponds to Hebrew שָׁקַל (to weigh), and the passive form indicates that Belshazzar has been subjected to divine evaluation. The imagery of weighing evokes judicial assessment, where one's worth or righteousness is measured as if on a balance. This leads to the verdict: 'found wanting' (too light, deficient).

(1×) Aramaic passive perfect meaning 'you have been weighed,' used in the context of divine judgment and evaluation. Daniel 5:27 employs this term to announce that King Belshazzar has been subjected to God's weighing scales—a metaphor for moral and spiritual assessment. The image of weighing suggests precision, impartiality, and finality: one's deeds and character are measured exactly. Spanish 'has sido pesado' (you have been weighed) and French 'peser' (to weigh) preserve the root meaning, while the passive form emphasizes that Belshazzar is the object of divine scrutiny, not an active agent. **WEIGHING AND EVALUATING**

en: you-have-been-weighed | **es:** has-sido-pesado | **fr:** peser | **de:** [תקילתה] Dan 5:27

תְּקַל H8625b *N-ms* (2×)

shekel (Aramaic); unit of weight appearing in the 'writing on the wall' (Daniel 5)

This is the Aramaic form of Hebrew 'sheqel,' appearing in the cryptic message 'MENE, MENE, TEKEL, UPHARSIN' written on Belshazzar's palace wall. Daniel interprets TEKEL as 'you have been weighed on the scales and found wanting'—a devastating pun where the weight becomes the verdict. The term appears twice in Daniel 5:25, 27, both times as part of the divine sentence against Babylon. That a unit of weight becomes the instrument of moral judgment shows the prophetic genius for wordplay.

(2×) In the mysterious inscription, TEKEL functions both as a noun (shekel, a weight) and as a verb form (you have been weighed). Daniel's interpretation exploits this ambiguity: the king has been weighed on divine scales and found deficient. While Spanish and English transliterate the term as TEKEL, French shifts to 'peser' (to weigh), revealing the verbal dimension. The word's appearance in Aramaic rather than Hebrew reflects the Babylonian court setting—God speaks to Babylon in Babylon's own administrative language. **MEASURE MEASUREMENT**

en: TEKEL | **es:** TEKEL | **fr:** peser | **de:** [תקל] Dan 5:25; Dan 5:27

תַּקֵּן H8626 *V-Piel-Perf-3ms* (3×)

to make straight, arrange in order, set right what is crooked or disordered

This verb denotes the action of straightening, arranging, or putting in proper order. Qoheleth uses it to explore life's fundamental questions: what is crooked cannot be made straight (1:15), and who can straighten what God has made crooked (7:13)? Yet in 12:9, the Preacher himself 'arranged' proverbs in order, bringing wisdom into structured form. The word thus carries both cosmic and practical dimensions—acknowledging limits to human power to fix creation's distortions while affirming our capacity to order wisdom and knowledge. It's about alignment, correctness, proper arrangement.

(3×) Cross-linguistic glosses consistently emphasize straightening and arranging—Spanish 'enderezar,' French 'redresser,' German 'gerade machen.' All three Ecclesiastes passages explore the tension between divine sovereignty over what is crooked or straight and human responsibility to order wisdom. The verb appears in infinitive forms discussing ability or inability to straighten (1:15, 7:13) and in a perfect form describing the completed action of arranging proverbs (12:9). The evidence points to both physical straightening and intellectual/moral ordering. **STRAIGHTNESS AND UPRIGHTNESS**

en: he-arranged, to-be-straightened, to-straighten | **es:** compuso, enderezar, enderezarse | **fr:** redresser, à-redresser | **de:** gerade-machen Eccl 1:15; Eccl 7:13; Eccl 12:9

תִּקֵּן H8627 *V-Hofal-Perf-3fs* (1×)

I was established, restored (Aramaic Hophal: brought back into proper order or position)

This Aramaic verb in the Hophal stem appears in Daniel 4:36 (English 4:33), where Nebuchadnezzar testifies that after his period of insanity and humiliation, 'I was established' over his kingdom again. The root תקן means 'to be in order' or 'to arrange,' and in the passive Hophal it indicates being set right, restored, or re-established. The context is one of restoration after divine judgment: Nebuchadnezzar's reason returns, and he is reinstated to his throne. The verb conveys both mental restoration (sanity) and political restoration (kingship).

(1×) Aramaic Hophal form meaning 'I was established' or 'I was restored,' denoting restoration to proper order and position. In Daniel 4:36, Nebuchadnezzar describes his return to sanity and reinstatement to the throne after a period of madness. The Hophal passive emphasizes divine agency: God restored him, set him in order again. The root תקן conveys arranging, ordering, and establishing, so the verb indicates being brought back into rightful place. Spanish 'fui restablecido' (I was restored) and French 'établir' (to establish) both capture the sense of reinstatement and restoration to proper function. **ESTABLISH AND PREPARE**

en: I-was-established | **es:** fui-restablecido | **fr:** établir | **de:** [התקנת] Dan 4:36

תָּקַע H8628 *Conj-w / V-Qal-ConjPerf-1cs / 3ms* (70×)

To thrust, drive, blow (a trumpet), clap (hands), strike hands (in pledge) — physical impact producing sound or securing an object.

Taqa' is a vivid, physical verb whose core meaning is a forceful striking or thrusting action. Its most frequent use — blowing a trumpet or shofar — accounts for nearly 70% of occurrences and dominates the soundscape of biblical narrative, from the fall of Jericho (Josh 6:4-20) to Gideon's night raid (Judg 7:18-22). But the same root describes Jael driving a tent peg through Sisera's temple (Judg 4:21), Joab thrusting darts into Absalom's heart (2 Sam 18:14), and the unwise person 'striking hands' in a financial pledge (Prov 6:1). Arabic preserves the semantic spread beautifully: nafakha for blowing, gharaza for thrusting, and saffaqu for clapping — three different Arabic roots mapping onto one Hebrew verb's physical range.

1. blow a trumpet/horn (49×) The dominant sense: blowing a wind instrument — shofar, trumpet, or horn — to produce a signal, summons, alarm, or act of worship. With 49 occurrences, this covers the trumpet blasts at Sinai, the shofar at Jericho (Josh 6:4-20), Gideon's signal horns (Judg 7:18-22), and liturgical blowing on feast days (Num 10:3-10). Arabic nafakha (نَفَخَ, to blow) appears consistently, as does Korean bulda (불다, to blow). Spanish tocó and French souffla both mean 'sounded/blew.' The physical action is breath thrust forcefully through an instrument — the same core thrust that underlies the other senses. **STRIKING AND BLOWING**

en: Blow, and-blew, and-he-blew | **es:** Tocad, Y-tocaréis, Y-tocó | **fr:** et-blew, et-il-blew, et-il-souffla | **de:** blasen, blies, blow Num 10:3; Num 10:4; Num 10:5; Num 10:6

2. thrust/drive in (peg, stake, weapon) (12×) To thrust, drive, or fasten a physical object into something — a tent peg into the ground (Gen 31:25, pitching a tent), a peg through a skull (Judg 4:21, Jael and Sisera), a weapon into a body (Judg 3:21, Ehud's blade; 2 Sam 18:14, Joab's darts into Absalom). Arabic gharaza (غَرَزَ, to thrust in) and nasaba (نَصَبَ, to set up/pitch) distinguish this from the blowing sense. Spanish clavó ('nailed/drove') and French chassa ('drove') capture the violent penetration. The twelve occurrences span both construction (tent-pitching) and combat (weapon-thrusting). **STRIKING AND BLOWING**

en: and-I-will-drive-him, and-drove-it, and-fastened | **es:** Clavarán, Y-clavó, Y-lo-clavaré | **fr:** [תקעו], dressa, et-chassa-cela | **de:** [תקעו], blasen, fastened Gen 31:25; Exod 10:19; Judg 3:21; Judg 4:21

3. strike/pledge hands (as surety) (5×) To strike or clasp hands as a gesture of making a pledge, guarantee, or surety — a commercial act that Proverbs consistently warns against. 'If you have struck hands in pledge for your neighbor' (Prov 6:1); 'whoever strikes hands in pledge for a stranger will suffer' (Prov 11:15; 17:18; 22:26). Job 17:3 asks God himself to be surety. Arabic saffaqa (صَفَّقَ, to strike/clap in a deal) and daminina (ضامِنِي, guarantors) mark the commercial-legal dimension. This is physically the same striking motion, redirected into social contract — palm against palm sealing an obligation. **STRIKING AND REFERENCE**

en: among-those-who-strike-hands, strikes, striking-hands | **es:** dar-la-mano, dará-garantía?, de-los-que-estrechan- | **fr:** dans-frapper, frapper | **de:** blies Job 17:3; Prov 6:1; Prov 11:15; Prov 17:18; Prov 22:26

4. clap hands (in celebration) (2×) To clap hands together in celebration, praise, or mockery. Ps 47:1 — 'Clap your hands, all peoples!' Nah 3:19 — all who hear the news of Nineveh's fall clap their hands over it. Arabic saffaqu (صَفَّقُوا, they clapped) and Korean chida (치다, to strike/clap) confirm the celebratory or derisive gesture. Only two occurrences are clustered here, but the sense is distinct from pledging (sense 3) because the hands strike each other in expression rather than in obligation. **STRIKING AND BLOWING**

en: clap | **es:** aplaudan-, baten | **fr:** sonner | **de:** blies, clap Ps 47:1; Nah 3:19

5. be blown (passive of trumpet) (2×) The Nifal passive: a trumpet or horn is blown, without specifying who blows it. Isa 27:13 — 'In that day a great trumpet shall be blown'; Amos 3:6 — 'Is a trumpet blown in a city, and the people are not afraid?' Arabic yunfakhu (يُنفَخُ, passive of 'blow') and Korean bullini (불리니, 'is blown') consistently mark the passive voice. The two occurrences both carry eschatological or alarm-signal weight, and the agentless construction intensifies the sense of divine initiative or cosmic inevitability. **STRIKING AND BLOWING**

en: is-blown, shall-be-blown | **es:** se-tocará, será-tocado | **fr:** sonner | **de:** blasen, blies Isa 27:13; Amos 3:6

תְּקַע H8629 *Prep-b / N-msc* (1×)

blast of horn, trumpet sound (the sound produced by blowing a ram's horn or trumpet)

This noun denotes the blast or sound produced by blowing a horn or trumpet (שׁוֹפָר). Psalm 150:3 calls for praising God 'with horn-blast'—that is, with the sound of the ram's horn. The term derives from the root תָּקַע (to thrust, clap, blow a horn), and the construct form emphasizes the characteristic sound or blast of the instrument rather than the instrument itself. In Israel's worship, the shofar blast served both liturgical (festivals, worship) and military (alarm, assembly) functions. The term focuses on the auditory phenomenon—the piercing, resonant sound that summons attention.

(1×) Refers to the blast or sound produced by blowing a horn or trumpet, especially the shofar. Psalm 150:3 prescribes worship 'with blast of shofar,' emphasizing the auditory element of praise. The construct form תְּקַע binds this noun to שׁוֹפָר, specifying the blast characteristic of that instrument—loud, resonant, piercing. Multilingual evidence (Spanish 'sonido de,' French 'son,' German 'Schall') consistently renders this as 'sound' or 'blast,' pointing to the acoustic phenomenon. The term captures the aural dimension of worship and signaling, where the sound itself carries meaning and power. **GEOGRAPHY AND SPACE**

en: with-blast-of | **es:** con-sonido-de | **fr:** dans-son | **de:** mit-Schall-von Ps 150:3

תָּקַף H8630 *V-Qal-Imperf-3fs / 3ms* (4×)

to overpower, prevail against, overcome by force

A late Hebrew verb, likely an Aramaism, appearing in wisdom literature. Ecclesiastes uses it twice: one person overpowering a solitary individual (4:12), and the impossibility of a mere mortal prevailing against one stronger than himself (6:10, a ketiv reading). Job employs it for God's overwhelming dominance: 'You prevail forever against him' (14:20, 15:24). The semantic field centers on superior force subduing weaker opposition.

(4×) Denotes the exercise of superior strength to dominate or overcome. Job's usage is theological—God's irresistible power over mortals. Ecclesiastes applies it to human conflict, where strength in numbers matters ('a threefold cord is not quickly broken' follows 4:12's mention of overpowering). The multilingual evidence shows force-related vocabulary: Spanish 'dominar' (to dominate), French 'prévaloir' (to prevail). The Aramaic linguistic influence reflects the exile period's impact on Biblical Hebrew. **STRIKING AND REFERENCE**

en: [ketiv], overpowers-him, prevails | **es:** Lo-dominas, [el-que-es-fuerte], lo-dominan | **fr:** prévaloir, prévaloir-lui | **de:** [[שהתקיף]], [יתקפו], [תתקפהו] Job 14:20; Job 15:24; Eccl 4:12; Eccl 6:10

תְּקֶף H8631 *V-Qal-Perf-3fs* (5×)

To grow strong, become mighty; in Pael, to enforce or make stringent (Aramaic)

The Aramaic verb teqeph describes the process of becoming powerful or hardened. In Daniel 4, the great tree 'grew strong' (4:11, 20), mirroring Nebuchadnezzar's expanding dominion, and the king himself is told 'you have become strong' (4:22). A darker nuance emerges in 5:20, where hardened arrogance leads to downfall. The Pael stem in 6:7 shifts to causative meaning: 'to enforce' or make an interdict binding. Spanish captures both poles—'se hizo fuerte' (grew strong) and 'para imponer' (to enforce).

(5×) To grow strong, become mighty, or harden (Pe'al stem). Describes organic or political growth in power, applied to the symbolic tree (Dan 4:11, 20), the king's authority (Dan 4:22), and the dangerous hardening of a proud spirit (Dan 5:20). The Pael infinitive in Dan 6:7 extends the meaning to 'enforce, make stringent'—applying strength to a legal decree. The multilingual evidence shows translations oscillating between natural growth ('became strong') and volitional imposition ('to enforce'). **POWER AND ABILITY**

en: and-became-strong, and-become-strong, and-to-enforce | **es:** se-endureció, y-para-imponer, y-se-hizo-fuerte | **fr:** [ולתקפה], [ותקף], [ותקפת] | **de:** [ולתקפה], [ותקף], [ותקפת] Dan 4:11; Dan 4:20; Dan 4:22; Dan 5:20; Dan 6:7

תֻּקֶף H8632a *Prep-b / N-msc* (1×)

might, strength (Aramaic noun denoting power or forceful capability)

An Aramaic noun meaning 'might' or 'strength,' appearing in Daniel 4:30 (English 4:27) in Nebuchadnezzar's boastful declaration about his own power: 'by the might of my strength.' The term emphasizes forceful capacity—the ability to accomplish great things through power. In the immediate context, Nebuchadnezzar attributes his building achievements to his own might, which sets up the divine rebuke that follows. The word appears in construct form, bound to 'my strength,' creating an intensified expression of self-reliant power. This serves as a foil to the theme of God's sovereign might.

(1×) Aramaic noun denoting might, strength, or power—specifically the capacity to accomplish and build through force. Daniel 4:30 uses this term in Nebuchadnezzar's prideful claim: 'by might of my strength (I have built this kingdom).' The construct phrase intensifies the sense of personal power and agency. The term appears in contexts highlighting human versus divine power, where human 'might' proves illusory apart from God. Spanish 'fuerza' (force/strength) and French 'force' both render the core meaning of powerful capability, while the context emphasizes self-reliant hubris that precedes humbling judgment. **GEOGRAPHY AND SPACE**

en: by-might-of | **es:** con-la-fuerza-de | **fr:** force | **de:** [בתקף] Dan 4:30

תֻּקֶף H8632b *Conj-w / N-msd* (1×)

the strength, the might (Aramaic emphatic form; definite power or dominion)

An Aramaic noun in emphatic (definite) form, meaning 'the strength' or 'the might.' In Daniel 2:37, Daniel tells Nebuchadnezzar that the God of heaven has given him 'the kingdom, the power, the strength, and the glory.' The emphatic ending -א functions like the Hebrew definite article, specifying 'the (particular) strength' that

God has granted. The term appears in a series of royal attributes—sovereignty, power, might, glory—all attributed to divine bestowal rather than human achievement. This theological framing contrasts with the king's later hubris in Daniel 4.

(1×) Aramaic emphatic noun meaning 'the strength' or 'the might,' referring to royal power granted by God. Daniel 2:37 lists this among the attributes God has given Nebuchadnezzar: kingdom, power, strength, and glory. The emphatic form תָּקְפָּא (with definite ending) specifies this as the particular, recognized might belonging to the king—yet sourced in divine gift. Spanish 'la fuerza' (the strength/force) and French 'force' capture the definite, concrete sense. The theological context emphasizes that all royal might derives from God's sovereign grant, not inherent human capacity. **POWER AND MIRACLES**

en: and-the-strength | **es:** y-la-fuerza | **fr:** et-force | **de:** [וחקפא] Dan 2:37

תֹּקֶף H8633 *N-ms* (3×)

power, strength, might, especially in royal or imperial contexts

This noun denotes power and strength, particularly as exercised by rulers and kingdoms. In Esther, it describes the authoritative power with which Queen Esther writes (9:29) and the mighty acts of King Ahasuerus (10:2)—paired with 'might' (gevurah) to emphasize royal strength. Daniel uses it for 'the strength of his whole kingdom,' referring to imperial power brought to bear in political action. The term often appears in contexts of official decrees, royal acts, and political might. It suggests not merely abstract strength but power actively deployed, authority exercised with force.

(3×) Multilingual evidence shows glosses emphasizing authority and power—Spanish 'autoridad' and 'poder,' French 'puissance.' Some versions preserve the Hebrew transliteration, marking it as a technical term for royal might. All three occurrences appear in late biblical texts (Esther, Daniel) dealing with Persian imperial contexts, suggesting this may be a loan word or specialized term for political power. The consistent association with royal decrees and acts of state suggests strength exercised through official authority. **POWER AND MIRACLES**

en: authority, his-power, with-strength-of | **es:** autoridad, con-fuerza-de, su-poder | **fr:** [תקף], [תקפו], puissance | **de:** [בתקף], [תקף], [תקפו] Esth 9:29; Esth 10:2; Dan 11:17

תַּרְאֲלָה H8634 *Conj-w / N-proper-fs* (1×)

Taralah (place name; town in Benjamin's tribal territory, Joshua 18:27)

A town name appearing in the boundary list of Benjamin's inheritance. Joshua 18:27 places Taralah among the cities allotted to the tribe of Benjamin in the central hill country. The location has not been definitively identified in modern geography, though it was clearly known in ancient times. The Septuagint renders it Θαφεηλα or Θεραλα, showing slight variation in Greek vocalization. Like many town names in the tribal allotment lists, Taralah serves primarily as a geographical marker in Israel's division of the land.

(1×) Place name designating a town within Benjamin's tribal inheritance. The single occurrence in Joshua 18:27 situates Taralah in the administrative geography of early Israel, though precise modern identification remains uncertain. Translations across languages consistently transliterate the name (English 'Taralah,' Spanish 'Taralá,' French 'Taralah,' German 'Taralah'), treating it as a fixed toponym rather than a common noun with independent meaning. The Greek tradition preserves similar forms, confirming the name's antiquity and stability in textual transmission. **GEOGRAPHY AND SPACE**

en: and-Taralah | **es:** y-Taralá | **fr:** et-Taralah | **de:** und-Taralah Josh 18:27

תַּרְבּוּת H8635 *N-fsc* (1×)

brood of, offspring of (contemptuous term for descendants or progeny)

This noun means 'increase' or 'brood,' but in Numbers 32:14 carries a distinctly contemptuous tone. Moses rebukes the Reubenites and Gadites as 'a brood of sinful men'—that is, offspring who have inherited and perpetuate their ancestors' sinfulness. The term derives from a root meaning 'to increase' or 'multiply,' but in this context emphasizes not merely quantity but quality: they are an increase of evil, a proliferation of rebellion. The word parallels מְרִבִּית in 1 Samuel 2:33, which also denotes 'increase' in a negative sense. The contemptuous force comes from calling adult men a 'brood,' as if they were merely breeding more sin.

(1×) Denotes a brood, offspring, or progeny, used contemptuously in Numbers 32:14 to characterize the Reubenites and Gadites as 'a brood of sinful men.' The term emphasizes hereditary continuity of sin—these are the offspring who perpetuate their fathers' rebellion. The root sense of 'increase' takes on negative moral coloring: they are an increase of wickedness, a multiplication of transgression. Spanish 'cría' (brood, offspring) and English 'brood' both capture the contemptuous overtone of treating grown men as mere breeding stock for sin. The term underscores generational patterns of disobedience. **GEOGRAPHY AND SPACE**

en: brood-of | **es:** cría-de | **fr:** brood-de | **de:** brood-von Num 32:14

תַּרְבִּית H8636 *Conj-w / N-fs* (7×)

Increase, interest, or usurious profit gained through lending; consistently paired with 'neshekh' in legal prohibitions.

This noun denotes financial increase or profit extracted from a loan, virtually always appearing alongside neshekh ('interest' or 'bite'). Together the two terms form a hendiadys covering all forms of exploitative lending. The Torah flatly prohibits both (Lev 25:36), the prophets condemn them as markers of social injustice (Ezek 18:8, 13, 17; 22:12), and Proverbs warns that wealth gathered through usury will ultimately pass to the generous (Prov 28:8). The Arabic cognate riba, still the standard Islamic finance term for prohibited interest, shares the same Semitic root.

increase / usurious interest (7×) Financial increase or usurious profit gained through lending, always in the context of economic ethics. The word is paired with neshekh in six of its seven occurrences, forming a comprehensive prohibition against exploitative interest. Leviticus 25:36 (Holiness Code) forbids it outright; Ezekiel 18:8, 13, 17 and 22:12 treat it as a litmus test for righteousness; Proverbs 28:8 promises redistributive justice. Spanish 'interés' and French 'accroître' both capture the root idea of growth or increase, while English 'usury' carries the stronger connotation of unlawful gain that the prophetic context demands. **INTEREST USURY**

en: [and-usury], and-increase, and-usury | **es:** (y-con-interés), [y-con-interés], e-interés | **fr:** et-(ותרבית), et-[ובתרבית], et-accroître | **de:** [(ותרבית)], [[ובתרבית]], [ותרבית] Lev 25:36; Prov 28:8; Ezek 18:8; Ezek 18:13

רָגַל H8637 *V-Tiftl-Perf-1cs* (1×)

taught to walk, trained to walk (caused to practice walking, as in teaching a child to take steps)

This denominative verb from the root רגל (foot) appears in Hosea 11:3, where God tenderly recalls teaching Ephraim to walk, like a parent guiding a toddler's first steps. The verb form (Tiphel or Pilpel) suggests intensive or causative action: not merely walking but being taught or trained to walk through repeated practice. The imagery is profoundly intimate—God as parent bending down to guide Israel's fledgling steps. Yet the pathos is that Israel did not recognize who was teaching them. The multilingual evidence (Spanish 'enseñé a caminar,' French 'enseigner') preserves this pedagogical nuance.

(1×) Means 'I taught to walk' or 'I trained to walk,' depicting God's tender care in teaching Israel (Ephraim) to walk, as a parent teaches a young child. Hosea 11:3 uses this rare denominative verb to evoke intimate parental instruction—taking the child by the arms, guiding each step, providing stability. The intensive verbal form suggests repeated action, patient training. Spanish 'enseñé a caminar' (I taught to walk) and the pedagogical sense in French both capture this nurturing instruction. The metaphor underscores God's patient formation of Israel from infancy, making their later rejection all the more tragic. **RELEASE AND MOVEMENT**

en: taught-to-walk | **es:** enseñé-a-caminar | **fr:** enseigner | **de:** [תרגלתי] Hos 11:3

תִּרְגֵּם H8638 *Conj-w / V-Pual-Prtcpl-ms* (1×)

translated (Aramaic passive participle; rendered from one language to another)

This Aramaic quadriliteral verb means 'to interpret' or 'to translate,' and appears in Ezra 4:7 as a passive participle describing a letter that was 'translated' into Aramaic. The root תרגם is the source of the term 'Targum,' the Aramaic translations/paraphrases of the Hebrew Bible. The verb denotes rendering speech or writing from one language into another, making it intelligible to a different audience. In the context of Ezra, Persian officials sent a letter in Aramaic script and Aramaic language—i.e., 'translated' into the imperial administrative tongue. The term has cognates in Assyrian (targumānu, interpreter) and Arabic.

(1×) Aramaic passive participle meaning 'translated' or 'interpreted,' referring to rendering a document from one language into another. Ezra 4:7 describes a letter written in Aramaic script and 'translated' (interpreted in Aramaic language), indicating bilingual administrative communication. The verb is the etymological source of 'Targum,' the Aramaic renderings of Hebrew Scripture. Spanish 'traducida' (translated) captures the semantic core of cross-linguistic rendering. The term implies not merely copying but interpretive transfer across language boundaries, making content accessible to a different linguistic community—in this case, the Persian imperial court. **INTERPRET TRANSLATE**

en: and-translated | **es:** y-traducida | **fr:** [ומתרגם] | **de:** [ומתרגם] Ezra 4:7

תַּרְדֵּמָה H8639 *N-fs* (7×)

A deep, supernatural sleep sent by God, producing trance-like insensibility; distinct from ordinary slumber.

Unlike ordinary sleep, tardemah describes a profound, divinely induced unconsciousness. God cast it upon Adam before creating Eve (Gen 2:21), upon Abram during the covenant of the pieces (Gen 15:12), and upon Saul's camp so David could approach undetected (1 Sam 26:12). In Job 4:13 and 33:15 it is the state in which God communicates through visions. Isaiah 29:10 uses it metaphorically as a 'spirit of deep sleep' poured out to describe spiritual insensibility. The Septuagint renders it variously as ekstasis ('trance') and thambos ('astonishment'), capturing its otherworldly quality.

deep sleep (7×) A deep, divinely imposed sleep producing trance-like unconsciousness, distinct from ordinary rest. In its seven occurrences it consistently involves supernatural agency: God 'causes it to fall upon' a person (Gen 2:21; 15:12; 1 Sam 26:12), or it descends during nocturnal visions (Job 4:13; 33:15). Proverbs 19:15 extends the image to describe the stupor of laziness, while Isaiah 29:10 uses it as a metaphor for spiritual numbness. Spanish 'sopor profundo' and German 'tiefen Schlaf' both stress the depth of this sleep, but the Hebrew carries an additional nuance of divine causation that these translations only partly convey. **SLEEP AND SLUMBER**

en: and-a-deep-sleep, deep-sleep, deep-sleep-of | **es:** profundo-sueño, sopor-profundo, sueño-profundo | **fr:** [תרדמה], et-un-profond-dormir, profond-dormir | **de:** [תרדמה], einen-tiefen-Schlaf, tief-schlafe-von Gen 2:21; Gen 15:12; 1Sam 26:12; Job 4:13; Job 33:15

תִּרְהָקָה H8640 *N-proper-ms* (2×)

Tirhaqah; Ethiopian pharaoh of Egypt's 25th dynasty who opposed Sennacherib

This king of Ethiopia (2 Kings 19:9; Isaiah 37:9) marched against the Assyrian invader Sennacherib, providing a strategic distraction during Hezekiah's crisis. The name appears in Egyptian records as T-h-r-q and in Assyrian annals as Tarqu, confirming the biblical account's historical accuracy. He ruled as part of the Nubian 25th Dynasty, when Ethiopian kings controlled Egypt. The Septuagint renders his name as Tharaka, showing the typical Greek adaptation of Semitic names.

(2×) As a historical figure, Tirhaqah represents foreign intervention in Judah's favor—an Ethiopian pharaoh whose military movements created breathing room for beleaguered Jerusalem. The parallel accounts in Kings and Isaiah preserve identical spelling, unusual for names transmitted across different literary contexts. Egyptian and Assyrian sources confirm not only the name but the geopolitical situation: a Nubian dynasty ruling Egypt and challenging Assyrian expansion. Modern scholarship dates his reign to roughly 690-664 BC, making the biblical chronology complex but defensible. **PHARAOH TITLE**

en: Tirhaqah | **es:** Tirhaca, Tirhacá | **fr:** Tirhaqah, [תרהקה] | **de:** Tirhaqah, [תרהקה] 2Kgs 19:9; Isa 37:9

תְּרוּמָה H8641 *N-fpc / 1cs* (76×)

A contribution or offering set apart for sacred use; the portion lifted off or separated for God, the priests, or the sanctuary.

Terumah denotes something deliberately separated from the whole and elevated as a gift to God. In its broadest use it covers any voluntary contribution brought for sacred purposes — the gold, silver, and fabric donated for building the tabernacle (Exod 25:2-3), or agricultural firstfruits presented at the sanctuary (Deut 12:6). More technically, it refers to the priest's portion physically lifted from the sacrifice or harvest and set aside as their due (Exod 29:27-28). Spanish and French translations capture this elevation with 'ofrenda alzada' and 'offrande élevée,' while German 'Hebopfer' (heave-offering) preserves the ancient lifting gesture. In one unusual occurrence (Prov 29:4) it appears to mean exactions or bribes that drain a nation.

1. contribution, sacred offering (68×) The general sense of a voluntary contribution or sacred gift — anything separated from one's possessions and dedicated to God or the sanctuary. This is the dominant usage across the Pentateuch, where terumah covers the donations for the tabernacle (Exod 25:2; 35:5), agricultural firstfruits (Num 15:19-21), and the sacred land tract in Ezekiel's temple vision (Ezek 45:1). Spanish 'ofrenda alzada' and German 'Hebopfer' both echo the root idea of something lifted or raised up as a dedicated gift. **GEOGRAPHY AND SPACE**

en: contribution, contribution-of, contribution-of- | **es:** La-ofrenda-alzada, la-ofrenda, la-ofrenda-alzada | **fr:** offrande-élevée | **de:** Hebopfer, Hebopfer-von, [תרומת] Exod 25:2; Exod 25:3; Exod 35:5; Exod 35:21

2. heave-offering, priestly portion (7×) The technical priestly term for the portion physically elevated or separated from a sacrifice, harvest, or tithe and assigned to the priests as their rightful share. This heave-offering is distinguished in passages like Exod 29:27-28 and Num 18:8-11, where it stands alongside the wave-offering (tenufah). French 'élévation-offrande' and the German variant 'Hebeopfer' preserve the ritual gesture of lifting that marks this priestly allocation. **GEOGRAPHY AND SPACE**

en: and-heave-offering, heave-offering, heave-offering-of | **es:** la-ofrenda-elevada, ofrenda-elevada, ofrenda-elevada-de | **fr:** et-élévation-offrande, le-élévation-offrande, leur-élévation-offrande | **de:** Hebeopfer, der-Hebeopfer, heave-Opfergabe-von Exod 29:27; Exod 29:28; Exod 30:13

3. (1×) A singular usage in Prov 29:4 where the word appears to denote forced exactions, bribes, or unjust levies — 'a man of terumot tears down the land.' English renders it 'bribes,' Spanish 'tributos.' The shift from sacred contribution to corrupt extraction may be ironic wordplay, applying the vocabulary of consecrated giving to its moral opposite. **GEOGRAPHY AND SPACE**

en: bribes | **es:** tributos | **fr:** תרומות | **de:** [תרומות] Prov 29:4

תְּרוּמִיָּה H8642 *N-fs* (1×)

contribution, offering (a secondary or subdivision portion set apart as sacred)

This denominative noun derives from תְּרוּמָה (contribution, heave offering) and denotes something that belongs to or is associated with a contribution—a kind of secondary or attendant offering. The form functions adjectivally (substantivized), meaning 'what pertains to a contribution.' In Ezekiel 48:12, it describes a strip of land designated for the priests within Ezekiel's visionary temple scheme. However,

BDB suggests the text is likely corrupt and should simply read תְּרוּמָה. The semantic field remains the domain of sacred contributions and dedicated portions set apart for priestly use.

(1×) Denotes a contribution or offering, specifically a subdivision or attendant portion within a larger sacred allotment. Ezekiel 48:12 uses this term (or possibly a corrupted form of תְּרוּמָה) to describe the priestly portion of land in the eschatological temple vision. The denominative form suggests 'what belongs to a contribution'—a secondary offering or subportion. Spanish 'ofrenda alzada' (heave offering) and French 'offrande' point to the semantic domain of sacred contributions. The term fits Ezekiel's detailed schema of land division, where nested layers of sanctity create zones of increasing holiness toward the temple center. **GEOGRAPHY AND SPACE**

en: contribution | **es:** ofrenda-alzada | **fr:** offrande | **de:** [תרומיה] Ezek 48:12

תְּרוּעָה H8643 *Conj-w / N-fs* (36×)

A shout or trumpet blast — war cry, alarm signal, or joyful acclamation before God

The noun תְּרוּעָה captures the full spectrum of loud, collective human sound in ancient Israel's life — from the terrifying war cry on the battlefield to the jubilant shout of worship. Its root רוע means 'to raise a shout,' and the noun carries that explosive, communal energy whether sounded by voice or trumpet. In military contexts it is the alarm blast that mobilizes troops (Num 10:5-6) or the battle cry that topples Jericho's walls (Josh 6:5, 20). In liturgical settings it becomes the joyful acclamation before God's presence, as when David brought the ark to Jerusalem 'with shouting and the sound of the horn' (2 Sam 6:15).

1. war cry or alarm signal (14×) The war cry or alarm signal — a shout or trumpet blast sounded in the context of battle, military mobilization, or warning. Numbers 10:5-6 prescribes the תְּרוּעָה blown on silver trumpets as the signal for breaking camp, while Amos 1:14 and Zephaniah 1:16 associate it with the terror of divine judgment. English 'alarm,' Spanish 'alarma,' and French 'alarme' converge on the military-signal reading, distinguishing it from the other senses. **JOY AND EXULTATION**

en: alarm, alarm-of, and-alarm | **es:** aclamación, alarma, con-grito-de-guerra | **fr:** [ותרועה], [תרועת], alarme | **de:** [בתרועה], [התרועה], [ותרועה] Lev 23:24; Lev 25:9; Num 10:5; Num 10:6

2. shout or loud cry (13×) A general loud shout or clamor — a collective outcry not necessarily tied to joy or warfare but carrying raw vocal intensity. When the ark entered the Israelite camp, the Philistines heard the תְּרוּעָה and trembled (1 Sam 4:5-6). Joshua 6:5 and 6:20 describe the people's shout that accompanied the trumpet blast at Jericho. Spanish 'grito' and French 'cri' in these contexts confirm the sense of a powerful, undifferentiated human shout. **JOY AND EXULTATION**

en: a-shout, and-with-shouting, in-shouting | **es:** con-aclamación, con-grito, con-grito-de-guerra | **fr:** cri, cri-de-guerre, et-cri-de-guerre | **de:** Laerm, [בתרועה], [ובתרועה] Josh 6:5; Josh 6:20; 1Sam 4:5; 1Sam 4:6

3. joyful shout or acclamation (9×) The joyful shout or acclamation — a cry of triumph, jubilation, or praise directed to God in worship and celebration. Numbers 23:21 speaks of 'the shout of a king' among Israel, and Psalm 27:6 promises sacrifices 'with shouts of joy.' Spanish 'júbilo,' French 'acclamation,' and German 'Jauchzen' all point to an emotionally positive, doxological register that sets this sense apart from the battlefield alarm or neutral outcry. **JOY AND EXULTATION**

en: and-shout-of, shouting, the-joyful-shout | **es:** aclamación, con-aclamación, con-júbilo | **fr:** acclamation, avec-shouting, cri-de-joie | **de:** Jauchzen, Laerm, der-joyful-jauchzen Num 23:21; 2Sam 6:15; Job 8:21; Job 33:26; Ps 27:6

תְּרוּפָה H8644 *Prep-l / N-fs* (1×)

healing, medicinal purpose (the restorative or curative function)

This noun denotes healing or cure, appearing in Ezekiel 47:12 in the vision of the river flowing from the temple. The leaves of the trees along this river are described as being 'for healing'—that is, they possess medicinal or restorative properties. The term derives from a root meaning 'to heal' or 'to cure,' and the context is eschatological: in the renewed creation flowing from God's presence, even vegetation serves therapeutic purposes. This anticipates Revelation 22:2, where the leaves of the tree of life are 'for the healing of the nations.' The imagery conveys comprehensive restoration and wholeness.

(1×) Refers to healing, cure, or medicinal purpose—specifically the restorative function of the leaves in Ezekiel's temple vision. Ezekiel 47:12 describes trees whose leaves are לִתְרוּפָה ('for healing'), indicating therapeutic properties. The noun emphasizes purpose or function: these leaves exist to heal, to restore, to cure. Spanish 'sanidad' (health/healing) and French 'remède' (remedy) both capture the medicinal sense. The eschatological context suggests not merely physical cure but comprehensive renewal—healing as restoration of edenic wholeness, where creation itself mediates divine life and health to humanity. **PLAGUES AND WOUNDS**

en: for-healing | **es:** para-sanidad | **fr:** remède | **de:** [לתרופה] Ezek 47:12

תִּרְזָה H8645 *N-fs* (1×)

a cypress, holm-tree (uncertain tree species, possibly cypress or oak)

A tree name of uncertain identification, appearing only in Isaiah 44:14. Traditionally rendered 'cypress' (AV) or 'holm-tree' (RV), though the exact species remains debated. The context lists this tree alongside cedars and oaks as timber used for idol-making—the prophet satirizes those who use the same wood to warm themselves, bake bread, and carve gods. The tree is clearly a substantial hardwood suitable for carving. Some scholars suggest an oak species; others prefer cypress. The Vulgate reads 'ilex' (holm oak). Multilingual translations show the uncertainty: Spanish 'encina' (oak), while English and others transliterate or use 'cypress.'

(1×) Denotes a tree species, probably a cypress or type of oak, used as timber for carving idols. Isaiah 44:14 satirically describes an idol-maker selecting this tree (alongside oak and cedar) for his craft. The tree must be durable, workable hardwood—hence identifications ranging from cypress to holm oak. The exact species is less important than the functional role: this is valuable timber misused for worthless idols. Spanish 'encina' (oak) reflects one tradition; English 'cypress' another. The term participates in Isaiah's biting satire of idolatry: the same wood that warms and feeds is carved into a 'god' that cannot save. **GREEN LUXURIANT TREES**

en: a-cypress | **es:** encina | **fr:** [תרזה] | **de:** [תרזה] Isa 44:14

תֶּרַח H8646 *N-proper-ms* (13×)

Terah — Abraham's father and patriarch of the migration from Ur to Haran; also a wilderness camp on the Exodus route.

Primarily the name of Abraham's father, the son of Nahor, who initiated the family's departure from Ur of the Chaldeans toward Canaan but settled in Haran, where he died at 205 years (Gen 11:24-32). Joshua 24:2 remembers him as one who served other gods beyond the Euphrates — a striking note of idolatry in the patriarchal lineage. The genealogical thread runs through 1 Chronicles 1:26. A second, less prominent Terah is an Israelite encampment during the wilderness wanderings (Num 33:27-28). The etymology may connect to an Akkadian word for ibex or a divine name. German 'Terach' and Spanish 'Téraj' both reflect the same proper name.

Terah (proper name) (13×) The proper name Terah, identifying two referents: (a) Abraham's father, son of Nahor, who left Ur and settled in Haran where he died (Gen 11:24-32; 1 Chr 1:26; Josh 24:2), and (b) an Israelite wilderness station between Tahath and Mithkah on the Exodus route (Num 33:27-28). The eleven genealogical occurrences cluster tightly in Genesis 11, while the two camp references appear in Numbers 33. Multilingual glosses — Spanish 'Téraj,' German 'Terach,' French 'Terah' — all transliterate the single Hebrew name. **PROPER NAMES (PERSONAL)**

en: Terach, Terah, from-Terah | **es:** Teraj, Téraj, de-Taraj | **fr:** Terah, [תרח], dans-Terah | **de:** Terach, Terachs, Terah Gen 11:24; Gen 11:25; Gen 11:26; Gen 11:27

תִּרְחָנָה H8647 *N-proper-ms* (1×)

Tirhanah (personal name; descendant of Caleb in Judah's genealogy, 1 Chronicles 2:48)

A personal name appearing in 1 Chronicles 2:48 within the genealogy of Caleb. Tirhanah was a child (gender uncertain) born to Caleb by his concubine Maacah. The name appears only once in Scripture, and its etymology is unclear. The Septuagint offers varied transliterations: Θαραμ, Θαρχνα, Θαραανα, showing the difficulty ancient translators faced with this rare name. Like many genealogical names, it serves primarily to document family lineage rather than to convey semantic meaning. The name stands as a historical marker of Calebite clans.

(1×) Personal name of a descendant in Caleb's lineage, specifically a child of Caleb and his concubine Maacah according to 1 Chronicles 2:48. The single biblical occurrence provides no etymological clarity, and the gender is uncertain (the name could be masculine or feminine). Greek transliteration varied widely, suggesting the name was already uncommon or difficult. Translations consistently transliterate (Spanish 'Tirjana,' English 'Tirhanah'), treating this as an opaque proper name. The term functions within genealogical record-keeping, anchoring this individual within Judah's tribal structure without offering broader semantic content. **PROPER NAMES (PERSONAL)**

en: Tirchanah | **es:** Tirjana | **fr:** [תרחנה] | **de:** [תרחנה] 1Chr 2:48

תְּרִין H8648 *Number-msc* (4×)

two (Aramaic number); masculine תְּרֵין, feminine תַּרְתֵּין

The Aramaic numeral 'two,' appearing in Daniel and Ezra. It combines with 'ten' to form 'twelve' (Ezra 6:17, Dan 4:26). Daniel 5:31 records Darius the Mede receiving the kingdom 'at about sixty-two years old.' Ezra 4:24 dates events to 'the second year' of Darius. Like other Aramaic numerals, it shows gender agreement typical of Semitic languages—masculine form with masculine nouns, feminine with feminine.

(4×) Functions as the basic numeral 'two' in Biblical Aramaic administrative and narrative texts. The multilingual glosses show straightforward equivalence: Spanish 'dos,' French 'deux,' English 'two.' When combined with 'ten' (עֲשַׂר), it forms 'twelve'—the number of he-goats and bulls offered at the temple dedication (Ezra 6:17). The gender-inflected forms reflect standard Northwest Semitic grammar, distinguishing masculine and feminine counted objects. **NUMBER TWO TWELVE**

en: and-two, two, two- | **es:** doce, dos, y-dos | **fr:** [תר], [תרתין], deux | **de:** [ותרתין], [תר], [תרתין] Ezra 4:24; Ezra 6:17; Dan 4:29; Dan 5:31

H8649 *Conj-w / N-fsc* (1×)

deceit, deception (fraudulent misrepresentation, especially in false prophecy)

This noun denotes deceit, deception, or fraudulent misrepresentation. In Jeremiah 14:14, God condemns false prophets who prophesy 'the deceit of their own heart'—that is, self-generated lies they fraudulently attribute to divine revelation. The term emphasizes deliberate deception and falsehood, particularly in the context of false prophecy. The root suggests trickery and misleading, and the usage here highlights the moral culpability of those who claim divine authority for their own fabrications. Deceit here is not mere error but willful fraud, especially dangerous when clothed in religious authority.

(1×) Refers to deceit, deception, or fraudulent misrepresentation—specifically the lies fabricated by false prophets who claim divine origin for their own inventions. Jeremiah 14:14 condemns prophets who speak 'the deceit of their heart,' emphasizing the internal origin of their falsehood (not from God) and its fraudulent nature. Spanish 'engaño' (deception) captures the sense of deliberate misleading. The term implies malicious intent: these are not honest mistakes but calculated lies designed to deceive. In prophetic contexts, such deceit is particularly heinous because it falsely invokes God's name to authorize human falsehood. **DECEPTION AND BEGUILING**

en: and-deceit-of | **es:** (y-engaño-de) | **fr:** [(ותרמית)] | **de:** [(ותרמית)] Jer 14:14

תָּרְמָה H8649a *Prep-b / N-proper-fs* (1×)

in deceit, treacherously (possibly corrupt text; alternate reading suggests 'to Arumah' as place name)

This term in Judges 9:31 is textually problematic. The Masoretic text reads בְּתָרְמָה, which could mean 'in deceit' or 'treacherously,' but the form is unusual and the meaning awkward in context. Many scholars propose emending to בַּאֲרוּמָה, understanding this as the place name Arumah mentioned in verse 41. If retained as 'in deceit,' it would describe the messengers coming secretly or treacherously to warn Abimelech. The uncertainty is reflected in multilingual translations: Spanish 'en Torma' treats it as a place name, while English 'in deceit' preserves the Masoretic sense. The text likely underwent early corruption.

(1×) Uncertain term, possibly meaning 'in deceit' or 'treacherously,' though textual corruption is likely. If the Masoretic reading is correct, Judges 9:31 would describe messengers coming 'in deceit' (secretly, treacherously) to inform Abimelech of Gaal's presence. However, the form is morphologically strange, and the context suggests a place name (Arumah, mentioned in v. 41) is more likely original. English 'in deceit' represents one interpretive tradition; Spanish 'en Torma' treats it as a toponym. The semantic field involves either secret/deceptive action or a geographical location, depending on text-critical decisions. **SECRECY AND HIDING**

en: in-deceit | **es:** en-Torma | **fr:** dans-deceit | **de:** in-deceit Judg 9:31

תַּרְמִית H8649b *N-fs* (5×)

Deceitfulness, treachery; the quality of deception especially in false prophecy and faithless hearts

Tarmith denotes a deep-seated deceitfulness—the treachery that lodges in the human heart and on the tongue. Jeremiah uses it to diagnose Israel's spiritual sickness: the people cling to 'perpetual deceit' (8:5) and false prophets speak from 'the deceit of their own heart' (14:14; 23:26). The psalmist in 119:118 dismisses those whose falsehood (sheqer) is itself deceitful (tarmith). Zephaniah 3:13 envisions a purified remnant whose tongue harbors no deceit.

(5×) Deceitfulness, treachery—a quality of persistent falsehood rooted in the heart or tongue. Appears exclusively in prophetic and wisdom contexts: paired with sheqer ('falsehood') in Ps 119:118 and Jer 23:26, with kazav ('lie') and 'awlah ('injustice') in Zeph 3:13, and describing incorrigible apostasy in Jer 8:5. Spanish 'engaño' and English 'deceit' align closely, while the French rendering 'Tubal' for one occurrence appears to be a textual anomaly, underscoring how this rare noun can confound translators. **DECEIT AND TREACHERY**

en: [ketiv], deceit, deceit-of | **es:** [y-engaños], al-engaño, engaño-de | **fr:** Tubal, [[ותרמות]], [בתרמית] | **de:** [[ותרמות]], [בתרמית], [תרמית] Ps 119:118; Jer 8:5; Jer 14:14; Jer 23:26; Zeph 3:13

תֹּרֶן H8650 *Prep-k* (3×)

mast of a ship, or metaphorically a solitary pole or standard

This noun primarily denotes the mast of a ship—the tall pole that supports sails. Ezekiel 27:5 uses it in describing the ship Tyre as a magnificent vessel with its mast. Isaiah employs the image metaphorically: a standard-pole on a mountaintop (30:17) or a signal-staff (33:23), both suggesting something solitary and prominent. The comparison pictures Israel reduced to isolation like a lone pole standing where once was a forest. The word thus moves from literal nautical terminology to poetic image of desolation and visibility—something standing alone, exposed, either for signaling or as a remnant.

(3×) Cross-linguistic glosses consistently render as 'mast' or 'mástil,' though some preserve transliterations. The Spanish and French particularly emphasize the nautical sense while also using terms like 'pilier' (pillar). The Isaiah passages use ship imagery metaphorically—a people reduced to a single pole on a mountain where armies once stood. Ezekiel gives the literal maritime sense. The multilingual consensus supports both concrete (ship's mast) and figurative (solitary standard) meanings, with the unifying image being a tall,

prominent, solitary pole. **SHIP SEA VESSEL**
en: mast, of-their-mast, on | **es:** como-mástil, mástil, su-mástil | **fr:** [כתרן], [תרנם], pilier | **de:** [כתרן], [תרן], [תרנם] Isa 30:17; Isa 33:23; Ezek 27:5

תְּרַע H8651 *Prep-l / N-msc* (2×)
gate, door (Aramaic); entrance to furnace or palace court
The Aramaic equivalent of Hebrew 'sha'ar,' this word appears twice in Daniel: the door of the fiery furnace (3:26) and the gate of the king, meaning the palace court or administrative center (2:49). Like Arabic 'bab' (which can mean both 'gate' and 'court'), the term extends from physical entrance to institutional location. Daniel sits 'in the gate of the king'—not at the doorway but in the governmental apparatus itself. The term shows how architectural features metonymically represent the institutions housed within.

(2×) In Daniel 2:49, 'gate of the king' parallels Hebrew usage where the gate represents the seat of administration and justice—Daniel sits at the center of power. In 3:26, Nebuchadnezzar approaches 'the door of the furnace of blazing fire,' a literal entrance to peer inside at the miracle. The multilingual glosses show semantic range: Spanish has both 'puerta' (door) and 'en la puerta' (in the gate/court), French simply 'cour' (court), reflecting how the term telescopes from concrete threshold to abstract institution. **GEOGRAPHY AND SPACE**
en: in-gate-of, to-door-of | **es:** a-la-puerta-de, en-la-puerta-de | **fr:** cour | **de:** [בתרע], [לתרע] Dan 2:49; Dan 3:26

תָּרָע H8652 *N-mpd* (1×)
gatekeepers, doorkeepers (Aramaic; temple personnel who guard entrances)
An Aramaic plural noun denoting gatekeepers or doorkeepers, specifically temple personnel responsible for guarding entrances. In Ezra 7:24, this term appears in Artaxerxes' decree exempting temple staff—including priests, Levites, singers, gatekeepers, and temple servants—from taxation. The gatekeepers formed a distinct class of temple functionaries, charged with controlling access to sacred space. The Aramaic form appears in the emphatic plural, functioning like the definite article in Hebrew. These personnel were crucial for maintaining the boundaries between sacred and profane space in the Second Temple.

(1×) Aramaic plural noun meaning 'gatekeepers' or 'doorkeepers,' referring to temple personnel who guard entrances and control access. Ezra 7:24 lists the gatekeepers among temple staff exempt from imperial taxation, alongside priests, Levites, and singers. The term designates a recognized class of sacred functionaries responsible for boundary maintenance in the temple complex. Spanish 'porteros' (doorkeepers) captures the functional role of guarding doorways and managing access. The emphatic plural form תָּרָעֵיָא indicates a definite, recognized group—'the gatekeepers' as an established order within temple service. **GATEKEEPER PORTER**
en: gatekeepers | **es:** porteros | **fr:** [תרעיא] | **de:** [תרעיא] Ezra 7:24

תַּרְעֵלָה H8653 *N-fs* (3×)
reeling, staggering, the disorientation caused by divine judgment or intoxication
This noun captures the physical and spiritual disorientation of reeling or staggering—the loss of equilibrium under divine judgment. Isaiah speaks of 'the cup of reeling' (51:17, 22), a potent image of God's wrath that causes people to stagger like drunkards, stripped of stability and clarity. The Psalmist describes God giving His people 'wine of reeling' to drink (60:3)—judgment that disorients and overwhelms. The word conveys more than physical stumbling; it suggests the profound disorientation that comes when God's hand presses down in discipline, leaving people unable to find their footing.

(3×) Multilingual glosses emphasize staggering and reeling—Spanish 'aturdimiento' (bewilderment) and 'tambaleo' (staggering), French 'étonnement' (astonishment), German 'staggering.' The consistent image across languages is loss of equilibrium. Both Isaiah and Psalms pair this word with drinking, using wine/cup imagery to depict divine judgment that disorients. The cross-linguistic evidence confirms this denotes not mere physical stumbling but the deeper reeling that comes when encountering God's overwhelming judgment—a spiritual vertigo that strips away all sense of stability. **DRUNKENNESS AND INTOXICATION**
en: of-staggering, the-staggering | **es:** aturdimiento, tambaleo | **fr:** [התרעלה], étonnement | **de:** [התרעלה], von-staggering Ps 60:3; Isa 51:17; Isa 51:22

תִּרְעָתִים H8654 *N-proper-mp* (1×)
Tirathites (family name; Kenite family descended from scribes, 1 Chronicles 2:55)
A family or clan name appearing in 1 Chronicles 2:55, designating one of three families of scribes living at Jabez. The Tirathites were Kenites, descendants of Hammath, father of the house of Rechab. The name is plural, indicating a family group rather than an individual. The Kenites were traditionally allied with Israel, and this passage suggests they included learned scribal families. The Septuagint renders the name Θαργαθυμ, showing Greek difficulty with the Hebrew form. The name functions as a clan designation, marking this group's ancestral identity and professional specialization (scribes).

(1×) Plural family name denoting a Kenite scribal family, one of three such families dwelling at Jabez according to 1 Chronicles 2:55. The Tirathites were descended from Hammath and connected to the Rechabite house. The plural form marks this as a clan or family group, not an individual. Spanish 'tiratteos' preserves the plural, indicating a people group. The term functions genealogically and professionally: it identifies both lineage (Kenite descent) and vocation (scribal families). The name anchors this learned family within Israel's broader tribal and professional structure. **PROPER NAMES (PERSONAL)**
en: Tir'athim | **es:** tiratteos | **fr:** [תרעתים] | **de:** [תרעתים] 1Chr 2:55

תְּרָפִים H8655 *Prep-b* (15×)
Teraphim — household idol figurines used for divination and domestic cult veneration
The תְּרָפִים (teraphim) are household idol figurines whose exact nature remains debated. Rachel famously stole her father Laban's teraphim (Gen 31:19, 34-35), where they are called 'gods' (elohim). Michal used one to simulate David's sleeping form, suggesting a life-sized figure (1 Sam 19:13, 16). They appear alongside ephods in private shrines (Judg 17:5; 18:14-20) and are listed among condemned divinatory objects (1 Sam 15:23; 2 Kgs 23:24; Zech 10:2). Hosea 3:4 pairs them with legitimate cultic items as things Israel will lose. The etymology remains uncertain, though some connect it to רפא (healing spirits).

teraphim (household idols) (15×) Household idol figurines associated with divination and domestic religious practice. Vary in size from small enough to hide in a camel saddle (Gen 31:34) to roughly human-shaped (1 Sam 19:13, 16). Maintained in private shrines alongside ephods (Judg 17:5; 18:14-20), consulted for oracles (Ezek 21:26; Zech 10:2), and repeatedly condemned by reformers (1 Sam 15:23; 2 Kgs 23:24). Most translations transliterate rather than translate: Spanish 'terafines/terafim,' English 'teraphim,' reflecting the term's irreducible cultural specificity. **IDOLS AND IMAGES**
en: and-teraphim, the-teraphim | **es:** los-terafim, los-terafines, los-ídolos | **fr:** [בתרפים], [התרפים], et-les-théraphim | **de:** [בתרפים], [התרפים], [ותרפים] Gen 31:19; Gen 31:34; Gen 31:35; Judg 17:5; Judg 18:14

תִּרְצָה H8656 *Prep-b / N-proper-fs* (18×)
Tirzah — a proper name meaning 'pleasure, beauty,' borne by a daughter of Zelophehad and an early Israelite capital
Tirzah (meaning 'delight' or 'beauty') serves as both a personal and a geographic name. As a person, she is one of the five daughters of Zelophehad who successfully petitioned Moses for inheritance rights (Num 27:1; 36:11). As a place, Tirzah was an old Canaanite royal city (Josh 12:24) that became the first capital of the northern kingdom before Omri moved the seat to Samaria (1 Kgs 15:21–16:23). Song

of Solomon 6:4 celebrates a beloved as 'beautiful as Tirzah,' placing the city alongside Jerusalem as a byword for loveliness.

Tirzah (proper noun) (18×) The proper noun Tirzah used for both a woman and a city. As a personal name, one of Zelophehad's five daughters whose inheritance claim established a legal precedent for female land rights (Num 26:33; 27:1; 36:11; Josh 17:3). As a place name, an ancient Canaanite city (Josh 12:24) that served as the northern kingdom's capital from Jeroboam through the early years of Omri's reign (1 Kgs 14:17–16:23). Song of Solomon 6:4 invokes its beauty alongside Jerusalem. **PROPER NAMES (PERSONAL)**

en: Tirtsah, Tirtzah, Tirzah | **es:** Tirsa, Tirtsah, Tirtsá | **fr:** Thirtsa, Tirtzah, Tirzah | **de:** Tirtsah, Tirtzah, Tirzah Num 26:33; Num 27:1; Num 36:11; Josh 12:24; Josh 17:3

תִּרְשׁ H8657 *Conj-w / N-proper-ms* (2×)

Teresh; Persian eunuch who conspired against King Ahasuerus

One of two palace chamberlains who plotted to assassinate King Ahasuerus, foiled by Mordecai's vigilance (Esther 2:21; 6:2). The name appears to be Old Iranian, perhaps related to 'tarsha' meaning 'desire.' He and his co-conspirator Bigthan (or Bigthana) guarded the king's threshold, making their betrayal especially heinous. The Septuagint renders the name as Tharas or Tharras, showing typical Greek adaptation of Persian names. Their execution and Mordecai's unrewarded service set up the later reversal of fortunes in Esther's narrative.

(2×) As a character in the Esther narrative, Teresh functions as catalyst: his failed conspiracy establishes Mordecai's loyalty and creates the sleepless night when the king discovers Mordecai was never rewarded—the pivot point of the entire book. The Persian name confirms the story's authentic Persian-period setting, with court officials bearing Iranian rather than Semitic names. That both conspirators were eunuchs with palace access heightens the danger and Mordecai's heroism in exposing them. The name pairs consistently with Bigthan across both references. **PROPER NAMES (PERSONAL)**

en: and-Teresh | **es:** y-Teres | **fr:** et-Théresch | **de:** und-Teresch Esth 2:21; Esth 6:2

תַּרְשִׁישׁ H8658 *N-msc* (7×)

A yellow-green precious stone, probably chrysolite or beryl, featured in priestly vestments and theophanic visions.

This gemstone name designates a lustrous, golden-hued stone set in the fourth row of the high priest's breastplate (Exod 28:20; 39:13) and used to describe the radiance of divine and royal figures. Ezekiel's vision of the living creatures includes wheels 'like the gleam of tarshish-stone' (1:16; 10:9), and Daniel's angelic visitor has a body 'like tarshish' (10:6). In the Song of Songs, the beloved's hands are compared to rods of gold set with tarshish (5:14). The Septuagint translates it as chrysolithos ('gold-stone'), pointing toward a yellow or golden-green gem.

beryl, chrysolite (gemstone) (7×) A precious yellow-green gemstone, most likely chrysolite (golden topaz) or beryl, prized for its luminous golden hue. It appears in the priestly breastplate (Exod 28:20; 39:13), in Ezekiel's throne-chariot vision where the wheels gleam 'like the appearance of tarshish-stone' (1:16; 10:9), in Daniel's theophany (10:6), in the list of Tyre's adornments (Ezek 28:13), and in the Song of Songs' poetic praise of the beloved (5:14). Spanish 'berilo' and French 'béryl' reflect the beryl identification, while 'topaze' in French captures the golden color. The LXX chrysolithos ('gold-stone') and Josephus's description both support a golden-hued identification. **GEMSTONES AND TARSHISH**

en: beryl, like-beryl | **es:** Tarsis, berilo, como-topacio | **fr:** béryl, de-tarsis;, topaze | **de:** Beryll, [כתרשיש], [תרשיש] Exod 28:20; Exod 39:13; Song 5:14; Ezek 1:16; Ezek 10:9

תַּרְשִׁישׁ H8659 *Prep-m / N-proper-ms* (28×)

Tarshish — a distant maritime port symbolizing far-flung sea trade, often identified with Tartessus in Spain

Tarshish is among the most evocative place names in the Hebrew Bible, conjuring images of the farthest reaches of the known world accessible by sea. Its 28 occurrences span the Table of Nations, royal trade narratives, prophetic oracles, and one famous flight from God. In Genesis 10:4, Tarshish is a grandson of Japheth through Javan, linking it to the maritime peoples of the western Mediterranean. Solomon's fleet of 'ships of Tarshish' brought gold, silver, ivory, apes, and peacocks on three-year voyages (1 Kgs 10:22; 2 Chr 9:21) — the phrase became shorthand for any large, ocean-going merchant vessel. Jehoshaphat's attempt to replicate this trade ended in shipwreck at Ezion-geber (1 Kgs 22:48; 2 Chr 20:36-37). Jonah famously booked passage to Tarshish to flee 'from the presence of the LORD' (Jon 1:3; 4:2) — its remoteness making it the opposite direction from Nineveh. Isaiah uses 'ships of Tarshish' as symbols of human pride that will be humbled (Isa 2:16; 23:1, 14), while Psalm 72:10 envisions the kings of Tarshish bringing tribute to the Messiah.

Tarshish (place name) (28×) A distant maritime locale, most likely Tartessus in southern Spain, representing the western extremity of the ancient world's trade routes. Genealogically a descendant of Javan (Gen 10:4; 1 Chr 1:7). 'Ships of Tarshish' became a generic term for large seagoing vessels, associated with Solomon's lucrative voyages (1 Kgs 10:22) and Jehoshaphat's failed imitation (1 Kgs 22:48). Prophetically, these ships symbolize human pride destined for divine humbling (Isa 2:16; 23:1, 14), while Jonah's flight to Tarshish (Jon 1:3) exploits its remoteness as the furthest escape from God's call. Psalm 72:10 and Isaiah 60:9 transform it into a symbol of Gentile homage. **GEMSTONES AND TARSHISH**

en: Tarshish, to-Tarshish | **es:** Tarshish, Tarsis, a-Tarsis | **fr:** Tarshish, Tarsis, [תרשיש] | **de:** Tarschisch, Tarshish Gen 10:4; 1Kgs 10:22; 1Kgs 22:48; 1Chr 1:7

תִּרְשָׁתָא H8660 *Art / Adj-ms* (5×)

Tirshatha; title of the Persian-appointed governor of Judah, meaning 'His Excellency' or 'the revered one'

Tirshatha is a Persian loanword used as an honorific title for the governor of post-exilic Judah. It appears in Ezra 2:63 and Nehemiah 7:65 for an unnamed governor who restricts priestly privileges until the Urim and Thummim can be consulted, and in Nehemiah 8:9; 10:1 it explicitly designates Nehemiah himself. The title likely derives from a Persian root meaning 'feared, revered,' functioning much like 'His Excellency' in diplomatic usage.

(5×) Tirshatha—a Persian-derived gubernatorial title meaning 'the revered one' or 'His Excellency,' applied to the governor of Judah in the post-exilic period. All five occurrences (Ezra 2:63; Neh 7:65, 70; 8:9; 10:1) carry the Hebrew article ha- ('the'), marking it as a recognized official designation. English and Spanish render it as 'the Tirshata'/'the governor' (el gobernador), while French and German transliterate the Hebrew directly, reflecting the foreignness of this Persian administrative term in a Hebrew text. **GEOGRAPHY AND SPACE**

en: the-Tirshata, the-governor | **es:** el-gobernador | **fr:** [התרשתא] | **de:** [התרשתא] Ezra 2:63; Neh 7:65; Neh 7:70; Neh 8:9; Neh 10:1

תַּרְתָּן H8661 *N-ms* (2×)

Tartan; Assyrian military title (field marshal) for supreme commander

Not a personal name but a military title borrowed from Akkadian 'turtanu,' meaning field marshal or commander-in-chief. The Tartan appears twice: leading Sargon II's campaign against Ashdod (Isaiah 20:1) and as one of three high officials sent by Sennacherib against Jerusalem (2 Kings 18:17, alongside the Rabsaris and Rabshakeh). This shows the historical accuracy of biblical accounts, which correctly use Mesopotamian military terminology. The transliterations across languages preserve the term as a title rather than translating it.

(2×) In both occurrences, Tartan designates the highest military commander under the Assyrian king—equivalent to modern 'commander-in-chief.' In Isaiah 20:1, the Tartan personally leads the assault on Ashdod, showing these were not ceremonial positions.

In 2 Kings 18:17, the threefold delegation (Tartan, Rabsaris, Rabshakeh) represents military, palace, and diplomatic authority—a full-spectrum show of Assyrian power. The Akkadian loan-word confirms biblical chronology: these accounts preserve authentic 8th-7th century BC Assyrian administrative titles, not later inventions. **MILITARY OFFICERS**

en: Tartan | **es:** Tartán | **fr:** Tartan, [תרתן] | **de:** Tartan, [תרתן] 2Kgs 18:17; Isa 20:1

תַּרְתָּק H8662 *N-proper-ms* (1×)

Tartak (divine name; deity worshiped by the Avvites, 2 Kings 17:31)

A divine name appearing in 2 Kings 17:31, designating a deity worshiped by the Avvites, one of the foreign peoples settled in Samaria after the Assyrian conquest. Along with Nibhaz, Tartak was one of the gods the Avvites brought with them and continued to worship in their new land. The name has not been satisfactorily identified with any known deity from ancient Near Eastern sources, and its etymology remains uncertain. The Septuagint renders it Θαρθακ. The term appears in the context of syncretistic worship that mixed Yahwism with foreign deities—a practice the biblical text condemns.

(1×) Divine name of a deity worshiped by the Avvites, mentioned in 2 Kings 17:31 as one of the foreign gods brought into the land of Israel after the Assyrian deportations. Tartak appears alongside Nibhaz, another Avvite deity, in the catalog of syncretistic worship practices. The name has not been identified with certainty in extra-biblical sources, leaving its etymology and mythological associations unclear. Translations universally transliterate (Spanish 'Tartac,' English 'Tartak,' French/German 'Tartak'), treating this as an opaque foreign divine name. The term stands as evidence of the religious pluralism the text condemns. **GODS AND DEITIES**

en: Tartak | **es:** Tartac | **fr:** Tartak | **de:** Tartak 2Kgs 17:31

תְּשָׁאָה H8663 *N-fp* (4×)

noise, shouting, uproar; clamor of crowds or tumult of storm

A plural noun denoting loud, chaotic sounds—whether human or natural. Isaiah 22:2 describes Jerusalem as a city 'full of noise,' a tumultuous urban uproar. Zechariah 4:7 envisions the temple capstone set with 'shouts' of acclamation. Job uses it for the thunderous roar of God's storm (36:29) and notes that the wild donkey doesn't hear 'the shouts' of a taskmaster (39:7). One text (Job 30:22, ketiv) may refer to the roar of a storm into which Job is dissolved.

(4×) Captures loud, often confused or multiple sounds—celebratory shouting, urban clamor, thunder's roar. The Spanish 'alboroto' (commotion) and 'aclamaciones' (acclamations) reflect both disorderly and ceremonial noise. Job's storm imagery uses this for overwhelming natural tumult, while Zechariah envisions ritual acclamation. The wild donkey passage contrasts natural freedom with the shouted commands of human masters—sounds the untamed beast never hears. **GEOGRAPHY AND SPACE**

en: clamor, shouts-of, the-shouts-of | **es:** Llena-de-alboroto, con-aclamaciones-de, gritos-de | **fr:** [תשאות], cri, תשאות | **de:** [תשאות] Job 36:29; Job 39:7; Isa 22:2; Zech 4:7

תִּשְׁבִּי H8664 *Art / N-proper-ms* (6×)

Tishbite; a gentilic adjective identifying Elijah as from Tishbe in Gilead.

A gentilic designation meaning 'the Tishbite,' used exclusively to identify the prophet Elijah. The term appears six times in Kings, always in the formula 'Elijah the Tishbite' (1 Kgs 17:1; 21:17, 28; 2 Kgs 1:3, 8; 9:36). Translations across languages are strikingly uniform — English 'the Tishbite,' Spanish 'el tisbita,' French 'le Tishbite,' German 'der Tishbite' — all simply transliterating the gentilicic. The place Tishbe is traditionally located in Gilead, east of the Jordan, grounding the fiery prophet in the rugged Transjordanian highlands.

(6×) A gentilic adjective denoting origin from the town of Tishbe (likely in Gilead), used solely as an epithet for the prophet Elijah. Every occurrence follows the fixed formula 'Elijah the Tishbite' across 1–2 Kings (e.g., 1 Kgs 17:1; 2 Kgs 1:8). The LXX renders it ὁ Θεσβ(ε)ίτης. All modern translations — Spanish 'el tisbita,' French 'le Tishbite,' German 'der Tishbite' — retain the transliterated form, treating it as a proper designation rather than translating its possible etymological meaning. **PROPER NAMES (PERSONAL)**

en: the-Tishbite | **es:** el-tisbita, el-tishbita | **fr:** le-Tishbite | **de:** der-Tishbite 1Kgs 17:1; 1Kgs 21:17; 1Kgs 21:28; 2Kgs 1:3; 2Kgs 1:8

תַּשְׁבֵּץ H8665 *N-msc* (1×)

checkered, embroidered (textile work with patterned or plaited design)

This noun describes a type of textile work—either checkered, plaited, or embroidered fabric. In Exodus 28:4, it appears in the phrase 'checkered tunic,' describing one of the priestly garments. The term suggests decorative patterning or weaving technique that produces visual texture or design, distinguishing this tunic from plain woven cloth. The exact technique is uncertain (checkered squares? embroidered designs? plaited work?), but the result is ornate rather than plain. This reflects the beauty and dignity befitting sacred service. The priestly wardrobe combined function with symbolic splendor.

(1×) Describes checkered, embroidered, or plaited textile work, specifically decorative patterning on fabric. Exodus 28:4 prescribes a 'tunic of checkered work' (כְּתֹנֶת תַּשְׁבֵּץ) for the high priest, indicating ornate weaving or decorative technique beyond plain cloth. The exact method—whether woven checks, embroidery, or plaiting—remains uncertain, but the term clearly denotes patterned, decorative fabric. Spanish 'cuadros' (checks/squares) and English 'checkered' suggest geometric patterning. The term appears in contexts of priestly vestments, where garments communicate sacred dignity and beauty, marking the wearer as set apart for holy service. **LINEN AND FABRIC**

en: checkered | **es:** cuadros | **fr:** checkered | **de:** checkered Exod 28:4

תְּשׁוּבָה H8666 *N-fsc* (8×)

Return, turning point (especially of a season or year); also answer, reply in discourse

A feminine noun from the root shuv ('to return') that carries two distinct senses. Most frequently it serves as a temporal marker — 'at the return of the year' — designating the spring campaign season when kings go out to war (2 Sam 11:1; 1 Kgs 20:22, 26; 1 Chr 20:1). This is the fateful turning of the year when David stayed home and saw Bathsheba. In wisdom literature it shifts to mean a verbal reply or answer, as when Elihu evaluates Job's 'answers' as containing wickedness (Job 34:36) and Job challenges his friends' hollow 'replies' (21:34).

1. return, turning (of time/season) (6×) The temporal sense: a return or turning point, especially marking the cyclical turning of the year or season. The formula liteshuvat hashshanah ('at the return of the year') signals the spring — when roads dried and armies marched. In 1 Sam 7:17 it describes Samuel's physical circuit returning to Ramah. Arabic rujuc ('return') and Spanish 'al retorno de' both reflect this directional-temporal meaning. The phrase became a near-technical term for the annual campaign season in the historical books. **GEOGRAPHY AND SPACE**

en: and-at-turn-of, and-his-return, at-return-of | **es:** Y-su-regreso, al-retorno-de, al-volver | **fr:** [ולתשובת], [תשובת], et-son-retourne | **de:** [ולתשובת], [תשובת], bei-der-kehre-zurueck-von 1Sam 7:17; 2Sam 11:1; 1Kgs 20:22; 1Kgs 20:26; 1Chr 20:1

2. answer, reply (2×) The discursive sense: an answer or reply given in conversation or dispute. In Job 21:34 Job dismisses his friends' consolations as empty — 'your answers remain falsehood.' In 34:36 Elihu argues Job should be tested thoroughly because of the character of his 'answers' (teshuvot). Arabic ajwibah ('answers') and Spanish 'respuestas' confirm this semantic domain. The shift from spatial 'return' to verbal 'reply' parallels how Hebrew shuv davar means 'to return a word,' i.e., to answer. **ANSWER RESPONSE REPLY**

en: and-your-answers, his-answers | **es:** Y-vuestras-respuestas, respuestas | **fr:** et-votre-retour-vous, retour | **de:** [ותשובתיכם], [תשבת] Job 21:34; Job 34:36

תְּשׂוּמֶת H8667 *Prep-b / N-fsc* (1×)

pledge, deposit (something entrusted to another as security or safekeeping)

This noun denotes a pledge, deposit, or thing entrusted to another for safekeeping. In Leviticus 6:2 (English 5:21), it appears in a legal context concerning deception: if someone lies about a deposit entrusted to him, denying he received it, he commits fraud and must make restitution. The term parallels פִּקָּדוֹן (deposit, thing entrusted), emphasizing fiduciary responsibility. The construct form תְּשׂוּמַת יָד (literally 'deposit of hand') suggests something placed in someone's hand for safekeeping. Breach of this trust violates both interpersonal ethics and covenant law, requiring guilt offering and restitution.

(1×) Refers to a pledge, deposit, or item entrusted to someone else for safekeeping, creating a fiduciary responsibility. Leviticus 6:2 addresses the case of someone who deceives regarding 'a deposit' (בִּתְשׂוּמֶת יָד)—literally 'in a deposit of hand,' something placed in his custody. The term parallels פִּקָּדוֹן, both denoting entrusted property. Spanish 'prenda' (pledge/security) and English 'pledge' capture the legal-economic sense of property held in trust. Violation of this trust through denial or deception constitutes serious covenant breach, requiring both restitution and sacrificial atonement. The term underscores the sanctity of fiduciary relationships. **PLEDGES AND SECURITY**

en: in-a-pledge | **es:** en-prenda-de | **fr:** dans-un-pledge | **de:** in-ein-Pfand Lev 6:2

תְּשׁוּעָה H8668 *N-fsc* (34×)

Deliverance, salvation, or victory; God's saving acts ranging from rescue in battle to comprehensive spiritual redemption.

Closely synonymous with yeshuah, teshuah emphasizes deliverance as experienced outcome — the rescue that has arrived or the victory that has been won. It appears most frequently in the historical books for military deliverance: Samson's cry after slaying the Philistines (Judg 15:18), Saul's victory at Jabesh-Gilead (1 Sam 11:9, 13), and Naaman's triumph for Aram (2 Kgs 5:1). In the Psalms and Proverbs, it broadens to encompass God's comprehensive saving power (Ps 40:10-11; 71:15) and the futility of human schemes apart from divine aid (Prov 21:31). Spanish splits between 'salvación' (theological) and 'victoria' (military), revealing how the word bridges both registers.

1. salvation, deliverance (27×) Salvation or deliverance in the broad theological sense — God's rescuing acts, whether from oppression, danger, or spiritual peril. This is the predominant usage (27 of 34 occurrences), spanning Israel's history from the judges to the prophets. The Psalmist declares God's faithfulness and saving help in the great assembly (Ps 40:10-11), and Isaiah speaks of God's salvation drawing near (Isa 46:13). Proverbs 11:14 teaches that 'in an abundance of counselors there is deliverance.' Spanish 'salvación,' French 'salut,' and Swahili 'wokovu' all reinforce the comprehensive theological register. **SALVATION (NOUN)**

en: Your-salvation, for-the-salvation, is-the-salvation | **es:** de-salvación, la-salvación-de, mi-salvación | **fr:** [לתשועת], [תשועה], [תשועת] | **de:** Heil, [לתשועת], [תשועה] Judg 15:18; 1Sam 11:9; 1Sam 11:13; 1Sam 19:5; 2Kgs 13:17

2. victory, triumph (7×) Victory or triumph, especially in military contexts, denoting the successful outcome of battle attributed to divine intervention. The day of Saul's deliverance at Jabesh becomes 'a day of victory' (1 Sam 11:9); Joab and Abishai's battlefield exploits yield teshuah (2 Sam 23:10, 12); and Naaman's triumph is called teshuah for Aram (2 Kgs 5:1). The distinction surfaces in 2 Samuel 19:2, where 'the victory that day was turned into mourning.' Spanish 'victoria' and the German translations as 'Sieg' capture this concrete martial sense. Psalm 33:17 warns that 'a horse is a vain hope for victory' — true teshuah belongs to the Lord. **SALVATION (NOUN)**

en: and-salvation, for-victory, salvation | **es:** es-la-victoria, la-victoria, liberación | **fr:** et-ותשועה, le-victory, le-התשועה | **de:** [התשועה], [ותשועה], der-victory 2Sam 19:2; 2Sam 23:10; 2Sam 23:12; 2Kgs 5:1; Ps 33:17

תְּשׁוּקָה H8669 *N-fsc / 2fs* (3×)

desire, longing, the pull of one person or thing toward another

This rare noun denotes deep longing or desire that draws one being toward another. In Genesis 3:16, it describes the woman's desire for her husband despite the pain of childbearing—a complex pull in the aftermath of the fall. Genesis 4:7 uses it of sin's desire to master Cain, personifying sin's crouching hunger. The Song of Songs inverts the Genesis 3 language: 'I am my beloved's, and his desire is for me' (7:10)—mutual longing redeemed. The word captures magnetic pull, whether between persons in love, woman to man under curse, or evil toward its prey. It's desire that reaches, that wants to possess or be possessed.

(3×) Cross-linguistic glosses consistently emphasize desire—Spanish 'deseo,' French 'désir,' German 'Verlangen.' The three biblical occurrences span a remarkable theological arc: curse (Gen 3:16), threat of sin (Gen 4:7), and redeemed love (Song 7:10). French glosses even use infinitive forms 'désirer' (to desire), emphasizing the verbal force within the noun. The multilingual evidence supports this as passionate longing that pulls one toward another, whether in love, subjugation, or predatory threat. The word's rarity and concentrated use in Genesis and Song of Songs suggests specialized theological vocabulary. **GEOGRAPHY AND SPACE**

en: desire-its, desire-your, his-desire | **es:** su-deseo, tu-deseo | **fr:** désirer-son, désirer-ton, son-désir. | **de:** [תשוקתו], dein-Verlangen, ist-sein-Verlangen Gen 3:16; Gen 4:7; Song 7:10

תְּשׁוּרָה H8670 *Conj-w / N-fs* (1×)

gift, present (something brought or offered, possibly as payment or tribute)

This noun appears only in 1 Samuel 9:7 and likely means 'gift' or 'present,' though the etymology and exact meaning are uncertain. Saul and his servant, seeking the seer Samuel, realize they have no gift to bring—the bread is gone and they have no 'present' to offer. The context suggests a customary offering or payment when consulting a prophet, acknowledging his service. The term may derive from a root meaning 'to bring' or 'to offer,' thus 'thing brought.' BDB notes the meaning is inferred from context rather than established etymology. The multilingual evidence (Spanish 'regalo,' English 'gift') reflects this contextual inference.

(1×) Denotes a gift or present, likely referring to a customary offering brought when consulting a prophet or holy man. In 1 Samuel 9:7, Saul and his servant worry they have no תְּשׁוּרָה to bring to Samuel, suggesting such gifts were expected protocol. The term's etymology is uncertain, but context implies 'thing brought/offered.' Spanish 'regalo' (gift) and English 'gift' capture the sense of a presented item, possibly as honorarium or acknowledgment. The absence of such a gift causes social concern, indicating gift-giving was normative when seeking prophetic consultation—not bribery but proper respect for the prophet's office and service. **GEOGRAPHY AND SPACE**

en: and-gift | **es:** y-regalo | **fr:** et-gift | **de:** und-gift 1Sam 9:7

תְּשַׁע H8671 *Art / Number-oms* (18×)

The ninth — ordinal number marking the ninth position in a sequence of time, persons, or objects

The ordinal form of tesha ('nine'), used to mark the ninth item in various ordered sequences throughout the Hebrew Bible. It designates the ninth month of the year (2 Kgs 25:1; Jer 36:9, 22), the ninth day of a month, the ninth tribal offering in Numbers 7:60, and the ninth position in genealogical or military rosters (1 Chr 12:12; 24:11; 25:16; 27:12). The form appears with the article (hatteshi'i) for both masculine and feminine referents, reflecting standard Hebrew ordinal usage.

the ninth (18×) The ordinal 'ninth,' marking position in calendrical, ceremonial, and administrative sequences. Applied to the ninth

month (the month of Kislev, 2 Kgs 25:1; Jer 36:9), the ninth day, the ninth tribal leader's offering (Num 7:60), and the ninth division of priestly or military courses (1 Chr 12:12; 24:11; 25:16; 27:12). Spanish 'noveno,' English 'ninth,' and French forms consistently reflect a straightforward ordinal sense. NINE CARDINAL ORDINAL

en: The-ninth, of-the-ninth, the-ninth | **es:** El-noveno, al-noveno, el-noveno | **fr:** [התשיע], [התשע], [התשעית] | **de:** [התשיע], [התשיעית], [התשע] Lev 25:22; Num 7:60; 2Kgs 17:6; 2Kgs 25:1; 1Chr 12:13

תְּשִׁיעִי H8672 *Conj-w / Number-ms* (58×)

Nine (cardinal numeral); in temporal formulas with בְּ, ninth (ordinal sense)

The Hebrew cardinal number nine, appearing throughout genealogies, censuses, measurements, and date formulas. It occurs in both masculine (תִּשְׁעָה) and feminine (תֵּשַׁע) forms and combines freely with tens and hundreds (nineteen, twenty-nine, nine hundred). When preceded by the preposition בְּ in date formulas, it functions as an ordinal, 'on the ninth.' The genealogies of Genesis 5 use it repeatedly for patriarchal lifespans, while the prophetic date formulas in Jeremiah and 2 Kings mark pivotal moments like the fall of Jerusalem.

1. nine (cardinal number) (54×) The cardinal numeral 'nine,' attested 54 times across genealogies (Gen 5:5, 5:8, 5:11), censuses, and compound numbers. Translations uniformly render it as 'nine/nueve/neuf/neun,' with no semantic ambiguity. It appears in both independent and compound constructions (969 years in Gen 5:27, nineteen in various tallies), always carrying straightforward numerical value. NINE CARDINAL ORDINAL

en: nine | **es:** novecientos, nueve, veintinueve | **fr:** neuf | **de:** neun Gen 5:5; Gen 5:8; Gen 5:11; Gen 5:14; Gen 5:20

2. ninth (ordinal/temporal) (4×) An ordinal-temporal usage (4x) where בְּתִשְׁעָה means 'on the ninth (day/month)' in calendrical formulas. Lev 23:32 sets the Day of Atonement בְּתִשְׁעָה לַחֹדֶשׁ, and the siege dates in 2 Kgs 25:3, Jer 39:2, and Jer 52:6 mark the breaching of Jerusalem's walls. Multilingual evidence shows translators shifting to ordinal forms ('on-the-ninth/en-el-noveno-día/sur-neuvième'), confirming the functional distinction from pure cardinal use. NINE CARDINAL ORDINAL

en: on-nine-of, on-ninth, on-the-ninth | **es:** En-nueve, en-el-noveno-día, en-el-nueve | **fr:** [בתשעה], sur-neuf-de, sur-neuvième | **de:** [בתשעה], auf-neun-von, auf-neunter Lev 23:32; 2Kgs 25:3; Jer 39:2; Jer 52:6

תִּשְׁעִי H8673 *Conj-w / Number-cp* (20×)

Ninety — the cardinal number 90, used in ages, measurements, and counts throughout the OT.

The cardinal number ninety, appearing in genealogical ages, population counts, and chronological notices. It figures prominently in the antediluvian genealogies of Genesis 5 (Enosh lived ninety years, Gen 5:9; Mahalalel lived sixty-five years and begot Jared at 895 with ninety in the tally) and in the age of Abraham and Sarah at Isaac's promise (Gen 17:1, 17). French splits the rendering between the native 'quatre-vingt-dix' and the bracketed Hebrew form, while Spanish and German straightforwardly use 'noventa' and 'neunzig.' The number often appears compounded with units (ninety-six, ninety-eight, etc.) in census and temple-inventory lists.

ninety (20×) The cardinal number ninety (90), used across the OT in patriarchal age reckonings (Gen 5:9, 17, 30; 17:1, 17), census totals, and measurement specifications. Frequently compounded with smaller units in enumerations such as temple inventories and returnee counts. All major translation traditions render it with the standard numeral equivalent — Spanish 'noventa,' French 'quatre-vingt-dix,' German 'neunzig' — confirming a single, unambiguous numeric sense. LARGE CARDINAL NUMBERS

en: and-ninety, ninety | **es:** noventa, y-noventa | **fr:** [תשעים], et-quatre-vingt-dix, quatre-vingt-dix | **de:** [ותשעים], [תשעים], neunzig Gen 5:9; Gen 5:17; Gen 5:30; Gen 17:1; Gen 17:17

תַּתְּנַי H8674 *N-proper-ms* (4×)

Tattenai, Persian official; governor of the province Beyond the River under Darius I

A proper name designating the Persian prefect who governed the Trans-Euphrates region (Syria-Palestine) during the early reign of Darius I. Tattenai investigated the Jerusalem temple reconstruction and corresponded with the Persian court about the Jews' authorization (Ezra 5:3, 6; 6:6, 13). Contemporary cuneiform tablets confirm a similar figure—Uštanni or Uštanu—as prefect in this region, suggesting textual identification with this biblical character.

(4×) Identifies a specific Persian administrator who plays a pivotal role in the Ezra narrative. Unlike hostile figures in Ezra 4, Tattenai conducts a legitimate investigation and, upon discovering Cyrus's original decree in the archives at Ecbatana, facilitates the temple's completion. The name appears consistently across translations, reflecting its function as a proper noun. His correspondence exemplifies Persian bureaucratic procedure—formal inquiry, archival research, imperial confirmation. PROPER NAMES (PERSONAL)

en: Tatnay, Tattenay | **es:** Tatnai | **fr:** [תתני] | **de:** [תתני] Ezra 5:3; Ezra 5:6; Ezra 6:6; Ezra 6:13

H???? (8877×)

1. (4669×) STRIKING AND REFERENCE

en: to-him | **es:** a-él, de-él, para-él | **fr:** à-lui | **de:** ihm, zu-ihm, zu-ihn Gen 3:9; Gen 4:15; Gen 9:24; Gen 12:16; Gen 12:20

2. (1002×) DISCOURSE PARTICLES

en: ***, [P], [S] | **es:** S | **fr:** (*) | **de:** (*) 2Chr 4:1; 2Chr 4:5; 2Chr 4:6; 2Chr 4:7; 2Chr 4:11

3. (352×) SECOND PERSON PRONOUNS

en: to-you, you | **es:** a-ti, a-ti?, para-ti | **fr:** (*), va!, ¶ | **de:** (*), dir, zu-du Gen 3:11; Gen 4:6; Gen 4:12; Gen 13:15; Gen 13:17

4. (327×) DISCOURSE PARTICLES

en: - | **es:** P, ¶ | **fr:** - | **de:** -, ¶ Gen 24:67; Exod 6:9; Exod 6:12; Exod 6:28; Exod 6:30

5. (273×) DISCOURSE PARTICLES

en: (section), S, [P] | **es:** S | **fr:** (*) | **de:** (*) 1Chr 1:4; 1Chr 1:5; 1Chr 1:7; 1Chr 1:9; 1Chr 1:10

6. (222×) DISCOURSE PARTICLES

en: S, [S], [section] | **es:** S | **fr:** (*) | **de:** (*) Ezra 1:6; Ezra 1:9; Ezra 1:10; Ezra 2:2; Ezra 2:3

7. (143×) DISCOURSE PARTICLES

en: [para], [paragraph-break], [section-marker] | **es:** P, כ | **fr:** [paragraph-break], [section-marker], ¶ | **de:** (*), [paragraph-break], [section-marker] Deut 25:16; Deut 25:19; 1Sam 7:1; 1Sam 7:4; 1Sam 7:17

8. (121×) SECOND PERSON PLURAL

en: to-you | **es:** a-ustedes, a-vosotros | **fr:** (*), à-toi, à-tu | **de:** euch, zu-dir, zu-du Gen 1:29; Gen 9:3; Gen 34:15; Exod 3:16; Exod 5:10

9. (104×) DISCOURSE PARTICLES

en: P, [paragraph-break] | **es:** P, [], [p] | **fr:** P, [saut-de-paragraphe] | **de:** P, [Absatz-Umbruch] Exod 1:7; Exod 2:22; Exod 4:17; Exod 4:26; Exod 31:11

10. (104×) DISCOURSE PARTICLES

en: (paragraph), [S], [para] | **es:** P | **fr:** (*) | **de:** (*) 1Chr 1:42; 1Chr 1:54; 1Chr 3:9; 1Chr 4:14; 1Chr 5:10

11. (101×) DISCOURSE PARTICLES

en: [section] | **es:** S | **fr:** [section], ¶ | **de:** [Abschnitt], ¶ Deut 12:19; Deut 12:28; 1Sam 11:10; 1Sam 11:13; 1Sam 12:17

12. (76×) STRIKING AND REFERENCE

en: to-her | **es:** a-ella | **fr:** à-elle, à-sa | **de:** ihr, zu-ihr Gen 16:6; Gen 16:9; Gen 16:10; Gen 16:11; Gen 20:13

13. (64×) **DISCOURSE PARTICLES**
en: -, [section], ¶ | **es:** pausa, ס | **fr:** -, [section], ¶ | **de:** -, [Abschnitt], ¶ Deut 13:11; Deut 13:18; Deut 14:2; Deut 14:8; Deut 14:10

14. (60×) **DISCOURSE PARTICLES**
en: [para] | **es:** P | **fr:** [para] | **de:** [para] 1Sam 1:28; 1Sam 2:10; 1Sam 3:3; 1Sam 3:10; 1Sam 3:18

15. (59×) **DISCOURSE PARTICLES**
en: (P), (para), [P] | **es:** P | **fr:** ¶ | **de:** (*) Job 22:30; Job 31:7; Job 31:40; Job 32:1; Job 32:5

16. (56×) **SECOND PERSON PLURAL**
en: for-you | **es:** a-vosotros, para-vosotros, por-vosotros | **fr:** pour-toi, pour-tu | **de:** fuer-dich, fuer-du Exod 14:14; Lev 22:33; Lev 25:6; Lev 25:10; Lev 25:11

17. (54×) **DISCOURSE PARTICLES**
en: [paragraph], [section], ¶ | **es:** P, פ | **fr:** ¶ | **de:** ¶ Gen 46:27; Gen 47:31; Gen 48:22; 1Sam 11:15; 1Sam 12:5

18. (51×) **DISCOURSE PARTICLES**
en: - | **es:** (pausa), S, ¶ | **fr:** - | **de:** -, § Gen 23:20; Gen 25:11; Gen 25:34; Gen 26:33; Gen 26:35

19. (50×) **DISCOURSE PARTICLES**
en: - | **es:** ¶, ס | **fr:** - | **de:** - Exod 16:3; Exod 16:5; Exod 16:27; Exod 19:25; Exod 20:1

20. (46×) **DISCOURSE PARTICLES**
en: - | **es:** (pausa), [P], [] | **fr:** - | **de:** - Exod 16:10; Exod 16:36; Exod 17:7; Exod 17:13; Exod 17:16

21. (40×) **STRIKING AND REFERENCE**
en: -him, against-him, him | **es:** a-ella, a-él, él | **fr:** -lui, cela, contre-lui | **de:** es, ihm, ihn Gen 2:19; Gen 31:47; Gen 32:1

22. (39×) **DISCOURSE PARTICLES**
en: [s], [section] | **es:** S | **fr:** [s], ¶ | **de:** [s], ¶ 2Sam 20:3; 2Sam 20:5; 2Sam 20:8; 2Sam 20:10; 2Sam 20:14

23. (37×) **DISCOURSE PARTICLES**
en: P, [para] | **es:** P | **fr:** (*) | **de:** (*) 1Chr 16:4; 1Chr 16:7; 1Chr 16:22; 1Chr 16:36; 1Chr 16:43

24. (34×) **DISCOURSE PARTICLES**
en: -, S | **es:** (pausa), [S] | **fr:** -, S | **de:** -, S, § Gen 33:17; Gen 33:20; Josh 7:9; Josh 10:11; Josh 10:30

25. (31×) **DISCOURSE PARTICLES**
en: [s] | **es:** ס | **fr:** [s] | **de:** [s] Exod 21:6; Exod 21:11; Exod 21:13; Exod 21:14; Exod 21:16

26. (30×) **DISCOURSE PARTICLES**
en: S | **es:** [], [s], ס | **fr:** S | **de:** S Exod 2:25; Josh 1:11; Josh 2:24; Josh 3:4; Josh 3:6

27. (29×) **SECOND PERSON PLURAL**
en: for-yourselves | **es:** a-vosotros-mismos, para-vosotros | **fr:** pour-vous-mêmes | **de:** fuer-euch-selbst Exod 5:11; Exod 9:8; Exod 30:37; Num 16:6; Deut 1:7

28. (27×) **DISCOURSE PARTICLES**
en: [para] | **es:** P | **fr:** (*) | **de:** (*) Dan 1:21; Dan 2:13; Dan 2:16; Dan 2:28; Dan 2:45

29. (27×) **DISCOURSE PARTICLES**
en: [section-break], [setuma] | **es:** S | **fr:** [section-break], [setouma] | **de:** [section-break], [setuma] 1Sam 2:21; 1Sam 2:26; 1Sam 2:36; 1Sam 3:1; 1Sam 3:5

30. (26×) **DISCOURSE PARTICLES**
en: [section-marker] | **es:** P, S | **fr:** [section-marker] | **de:** [section-marker] 1Sam 26:7; 1Sam 27:4; 1Sam 28:14; 1Sam 28:15; 1Sam 29:5

31. (25×) **DISCOURSE PARTICLES**
en: (paragraph), Selah, [selah] | **es:** P, S | **fr:** ¶ | **de:** (*) Job 41:34; Job 42:11; Job 42:15; Eccl 3:1; Eccl 3:8

32. (25×) **DISCOURSE PARTICLES**
en: ס | **es:** S | **fr:** ס | **de:** 1 סKgs 1:27; 1Kgs 2:6; 1Kgs 2:25; 1Kgs 2:38; 1Kgs 3:14

33. (23×) **SECOND PERSON PLURAL**
en: from-the-beginning, to-you, you-crush | **es:** (a-vosotros), a-ustedes, a-vosotros | **fr:** (*), ¶, à-toi | **de:** (*), euch, zu-du Gen 49:1; Num 15:2; Ruth 1:9; 1Sam 6:3; 2Chr 13:5

34. (23×) **SECOND PERSON PRONOUNS**
en: against-You, by-you, for-You | **es:** En-ti, contra-ti, en-ti | **fr:** (*) | **de:** bei-du, durch-du, für-du Ps 5:11; Ps 7:1; Ps 9:2; Ps 9:10; Ps 16:1

35. (22×) **DISCOURSE PARTICLES**
en: - | **es:** [selah] | **fr:** - | **de:** - Deut 2:1; Deut 2:8; Deut 2:16; Deut 2:30; Deut 3:22

36. (20×) **DISCOURSE PARTICLES**
en: P, [P] | **es:** [párrafo], ¶ | **fr:** P, [P] | **de:** ¶ Gen 1:5; Gen 1:8; Gen 1:13; Gen 1:19; Gen 1:23

37. (19×) **STRIKING AND REFERENCE**
en: are-his, for-him, his | **es:** a-ella, a-él, como-la-del- | **fr:** (*), à-lui | **de:** (*), ihm 1Chr 11:7; Ezek 1:4; Ezek 17:3; Ezek 40:25; Ezek 40:26

38. (18×) **STRIKING AND REFERENCE**
en: for-herself, for-him, for-himself | **es:** para-el, para-ella, para-sí | **fr:** pour-elle-même, pour-il, pour-lui | **de:** fuer-es, fuer-ihn, ihm Gen 13:11; Gen 21:16; Gen 28:6; Gen 28:9; Gen 30:37

39. (18×) **DISCOURSE PARTICLES**
en: [paragraph], [section] | **es:** P, S | **fr:** (*) | **de:** (*) Esth 1:9; Esth 1:15; Esth 1:22; Esth 2:4; Esth 2:20

40. (18×) **DISCOURSE PARTICLES**
en: S | **es:** S | **fr:** S | **de:** S Exod 1:22; Exod 31:17; Exod 32:35; Exod 33:11; Exod 33:23

41. (17×) **SECOND PERSON PLURAL**
en: for-you, to-you | **es:** a-vosotros, de-ustedes, para-ustedes | **fr:** (*), pour-toi, pour-tu | **de:** (*), euch, fuer-du Gen 41:55; Gen 42:34; Gen 43:6; Gen 43:7; Gen 43:14

42. (16×) **DISCOURSE PARTICLES**
en: S, [S] | **es:** § | **fr:** S, [S] | **de:** § Gen 3:15; Gen 3:16; Gen 3:24; Gen 5:2; Gen 5:5

43. (15×) **DISCOURSE PARTICLES**
en: -, [section] | **es:** [] | **fr:** -, [section] | **de:** -, [Abschnitt] Lev 11:20; Lev 11:28; Lev 11:38; Lev 13:23; Lev 13:37

44. (15×) **DISCOURSE PARTICLES**
en: -, [paragraph] | **es:** P, [pausa], פ | **fr:** -, [paragraphe] | **de:** -, [Absatz] Lev 15:17; Lev 15:24; Lev 15:33; Lev 16:34; Lev 17:16

45. (14×) **PRONOUNS AND MIXED**
en: against-them, in-them, into-them | **es:** con-ellas, con-ellos, en-ellas | **fr:** dans-ils, dans-si, in-ils | **de:** auf-ihnen, in-sie, in-wenn Num 10:3; 2Chr 11:11; 2Chr 14:14; 2Chr 16:6; 2Chr 20:10

46. (14×) **DISCOURSE PARTICLES**
en: - | **es:** (pausa), P, S | **fr:** - | **de:** §, ¶ Gen 22:19; Gen 25:18; Gen 32:2; Gen 34:31; Gen 35:8

47. (13×) **PRONOUNS AND MIXED**
en: on-them, over-them, them | **es:** ellos, en-ellos, sobre-ellos | **fr:** (*), dans-ils, en-eux | **de:** auf-ihnen, ihnen, in-ihnen Lev 20:11; Lev 20:12; Lev 20:13; Lev 20:16; Lev 20:27

48. (12×) **DISCOURSE PARTICLES**
en: [P] | **es:** P | **fr:** [P] | **de:** [P] 2Kgs 16:6; 2Kgs 16:20; 2Kgs 17:6; 2Kgs 17:23; 2Kgs 17:41

49. (12×) **PRONOUNS AND MIXED**
en: in-them, is-the-life | **es:** en-ellas | **fr:** (*), en-eux, in-ils | **de:** (*), an-ihnen, in-ihnen Gen 30:37; 1Chr 10:7; 2Chr 4:6; Prov 8:8

50. (12×) **SECOND PERSON PLURAL**
en: for-you, for-yourselves, from | **es:** a-vosotros, de-vosotros, para-ustedes | **fr:** (*), pour-tu, pour-vous-mêmes | **de:** euch, euch-selbst, fuer-euch-selbst Gen 34:9; Gen 45:19; Exod 7:9; Num 14:25; Num 32:24

51. (12×) **DISCOURSE PARTICLES**
en: in-her, in-it | **es:** caiga-en-ella, en-ella, en-ella. | **fr:** (*), dans-cela | **de:** (*), in-es, in-ihr 1Sam 30:2; 2Chr 2:3; Ezra 4:19; Neh 6:6; Ps 35:8

52. (11×) **STRIKING AND REFERENCE**
en: belonged-to-him, belongs-to-him, is-his | **es:** a-él, de-él | **fr:** (*), appartenait-à-lui, appartient-à-lui | **de:** (*), ihm-gehört, ihm-gehörte Gen 13:1; Gen 23:9; Gen 24:2; Gen 24:36; Gen 25:5

53. (11×) **STRIKING AND REFERENCE**
en: belongs-to-it, to-it | **es:** de-él, para-él, tiene | **fr:** belongs-à-cela, à-cela | **de:** belongs-zu-es, zu-es Exod 38:30; Exod 39:39; Lev 4:20; Lev 11:9; Lev 11:10

54. (11×) **DISCOURSE PARTICLES**
en: S | **es:** [sección] | **fr:** S | **de:** § Gen 11:11; Gen 11:13; Gen 11:15; Gen 11:17; Gen 11:19

55. (11×) **SECOND PERSON PRONOUNS**
en: against-you, for-you, to-you | **es:** a-ti, contra-ti, de-ti | **fr:** contre-tu, à-toi | **de:** an-dir, dir, dir-gehören Gen 19:12; Gen 27:38; Gen 30:30; Gen 33:5; Gen 33:8

56. (11×) **PRONOUNS AND MIXED**
en: among-them, in-them, is-among-them | **es:** con-ellas, en-ellos, entre-ellos | **fr:** (*), avec-eux, contre-eux | **de:** (*), an-ihnen, in-ihnen Num 20:13; Josh 23:12; Job 4:21; Ps 105:27; Jer 6:18

57. (10×) **RELEASE AND MOVEMENT**
en: Me, against-Me, at-me | **es:** Para-mí, a-mí, de-mí | **fr:** en-moi, à-moi | **de:** in-mir, mir Isa 43:10; Isa 49:3; Isa 50:5; Isa 50:7; Isa 50:9

58. (10×) **RELEASE AND MOVEMENT**
en: and-to-me, for-me, for-me- | **es:** Y-para-mí, de-mí, para-mí | **fr:** (*), et-(*) | **de:** für-mich, für-mich-, haben-ich Ps 55:8; Ps 59:16; Ps 61:3; Ps 66:14; Ps 71:3

59. (10×) **DISCOURSE PARTICLES**
en: § | **es:** כ ,ס | **fr:** § | **de:** §, ¶ Gen 46:7; Gen 49:4; Gen 49:7; Gen 49:12; Gen 49:13

60. (10×) **DISCOURSE PARTICLES**
en: S, [section-break] | **es:** [s] | **fr:** S, [saut-de-section] | **de:** S, [Abschnitt-Umbruch] Lev 1:9; Lev 1:17; Lev 2:3; Lev 2:4; Lev 2:6

61. (10×) **RELEASE AND MOVEMENT**
en: for-myself | **es:** para-mí | **fr:** moi, ¶, à-moi | **de:** mir Job 19:27; Eccl 2:4; Eccl 2:5; Eccl 2:6

62. (9×) **DISCOURSE PARTICLES**
en: at-that-, in-that | **es:** En-ese-, en-esa, en-ese | **fr:** (*), en-elle | **de:** in-ihr Ezra 5:3; Dan 3:6; Dan 3:7; Dan 3:8; Dan 3:15

63. (9×) **DISCOURSE PARTICLES**
en: [p] | **es:** P, כ | **fr:** [p] | **de:** [p] Exod 21:27; Exod 22:13; Exod 22:24; Exod 23:33; Exod 24:18

64. (9×) **DISCOURSE PARTICLES**
en: S, [S], selah | **es:** S | **fr:** [S], ¶ | **de:** (*), [S] 2Kgs 19:19; 2Kgs 19:31; 2Kgs 20:3; Job 15:35; Job 24:25

65. (8×) **SECOND PERSON PLURAL**
en: like-you | **es:** como-a-vosotros, como-vosotros | **fr:** (*), comme-tu, ¶ | **de:** (*), wie-du Num 15:15; Deut 1:11; Deut 3:20; Josh 1:15; Judg 8:2

66. (7×) **STRIKING AND REFERENCE**
en: against-him, at-him, to-him | **es:** a-él, contra-él, de-él | **fr:** (*), en-lui | **de:** (*), ihm, in-ihm 1Chr 15:29; Neh 4:1; Neh 6:18; Esth 6:13

67. (7×) **DISCOURSE PARTICLES**
en: - | **es:** [] | **fr:** - | **de:** §, ¶ Gen 16:16; Gen 17:14; Gen 17:27; Gen 19:38; Gen 20:18

68. (7×) **DISCOURSE PARTICLES**
en: [nun] | **es:** - | **fr:** (*) | **de:** [nun] Ps 107:20; Ps 107:21; Ps 107:22; Ps 107:23; Ps 107:24

69. (7×) **SECOND PERSON PRONOUNS**
en: belongs-to-you, is-yours, to-you | **es:** a-ti, para-ti, tuyas | **fr:** (*), appartient-à-tu, à-tu | **de:** (*), belongs-zu-du, zu-du Exod 9:19; Deut 10:13; 1Sam 9:20; 1Sam 25:6; 1Sam 25:7

70. (6×) **DISCOURSE PARTICLES**
en: by-it, in-it, on-it | **es:** con-ella, en-él, por-él | **fr:** en-elle, ¶ | **de:** in-ihm, in-ihr Prov 17:1; Prov 20:1; Isa 37:29; Isa 37:34; Jer 36:14

71. (6×) **RELEASE AND MOVEMENT**
en: and-to-me, is-for-me, to-Me | **es:** mío, para-mí, y-mío | **fr:** (*), et-(*) | **de:** ist-für-mich, und-zu-mich, zu-mich Ps 50:12; Ps 56:9; Ps 60:7; Ps 118:6

72. (6×) **STRIKING AND REFERENCE**
en: against-him, him, in-him | **es:** a-él, contra-él, de-él | **fr:** contre-lui, dans-lui, de-lui | **de:** gegen-ihn, ihn, in-ihm Gen 33:11; Gen 37:11; Gen 37:22; Exod 23:21; Deut 18:5

73. (5×) **STRIKING AND REFERENCE**
en: to-it | **es:** a-ella, de-él, para-él | **fr:** d'elle,, à-cela | **de:** ihr, zu-es Num 4:9; Deut 4:7; Deut 4:8; 2Sam 5:9; Song 3:7

74. (5×) **SECOND PERSON PLURAL**
en: to-you, you | **es:** a-ustedes, a-vosotros | **fr:** (*), à-toi | **de:** euch Gen 34:15; Gen 34:16; Gen 46:33; Gen 47:16; Hos 5:13

75. (5×) **SECOND PERSON PRONOUNS**
en: for-you | **es:** para-ti, tienes | **fr:** pour-toi | **de:** fuer-du Josh 17:15; Josh 17:17; Josh 17:18

76. (5×) **DISCOURSE PARTICLES**
en: for-them, for-themselves, of-them | **es:** de-ellos, para-ellos | **fr:** (*), à-(*) | **de:** (*), zu-ihnen Ps 119:165; Isa 16:4; Isa 26:14; Isa 35:8; Lam 1:19

77. (4×) **STRIKING AND REFERENCE**
en: are-his, for-it, is | **es:** de-él, para-el, tiene | **fr:** (*) | **de:** für-es, ist, ist-sein Ps 84:5; Ps 95:4; Ps 109:11; Ps 144:15

78. (4×) **SECOND PERSON PLURAL**
en: for-you, for-yourselves, yourselves | **es:** de-vosotros, para-vosotros | **fr:** (*) | **de:** euch Isa 22:14; Jer 44:7; Jer 44:8

79. (4×) **STRIKING AND REFERENCE**
en: against-her, for-it | **es:** contra-ella | **fr:** contre-sa, pour-cela, à-elle | **de:** fuer-es, gegen-ihr, ihr Num 5:13; Num 13:30; Deut 22:14; Jer 50:9

80. (4×) **DISCOURSE PARTICLES**
en: from-them, in-them | **es:** en-ellos, por-ellos | **fr:** (*), en-eux | **de:** (*) Ezek 18:24; Dan 5:2; Dan 5:3; Dan 5:23

81. (4×) **SECOND PERSON PLURAL**
en: by-you | **es:** por-vosotros | **fr:** (*) | **de:** (*), euch Jer 29:14; Ezek 20:3; Ezek 20:31

82. (4×) **SECOND PERSON PRONOUNS**
en: is-yours, to-you, yours | **es:** a-ti, tuyo | **fr:** est-tien, tien, à-toi | **de:** dir-gehört Gen 14:23; Gen 20:7; Gen 45:10; Gen 45:11

83. (3×) **STRIKING AND REFERENCE**
en: to-him | **es:** a-él, él | **fr:** à-lui | **de:** zu-ihn Deut 11:22; Deut 30:20; Josh 22:5

84. (3×) **RELEASE AND MOVEMENT**
en: by-Me, by-myself | **es:** por-mí | **fr:** en-moi, par-myself | **de:** bei-mir, in-mir Gen 22:16; Jer 22:5; Jer 49:13

85. (3×) **SECOND PERSON PRONOUNS**
en: for-You, in-You- | **es:** En-ti-, de-ti, por-ti | **fr:** (*) | **de:** für-du, in-du- Ps 63:1; Ps 71:1

86. (3×) **SECOND PERSON PRONOUNS**
en: Yourself, for-You, of-Yours | **es:** para-ti, tuya, tú? | **fr:** ¶, à-toi | **de:** dir Job 10:4; Lam 1:10; Lam 3:44

87. (3×) **SECOND PERSON PRONOUNS**
en: Yours, for-Yourself | **es:** Para-ti, para-ti | **fr:** (*) | **de:** Yours, für-dich-selbst Ps 80:15; Ps 80:17; Ps 119:94

88. (3×) **STRIKING AND REFERENCE**
en: to-him | **es:** para-sí, para-él | **fr:** (*) | **de:** (*), ihm 1Chr 2:19; Esth 2:7; Esth 2:15

89. (2×) **STRIKING AND REFERENCE**
en: for-itself | **es:** para-sí | **fr:** pour-lui., ¶ | **de:** ihm Prov 23:5; Song 2:11

90. (2×) **SECOND PERSON PRONOUNS**
en: you | **es:** a-ti | **fr:** (*) | **de:** du Ps 50:12; Ps 50:16

91. (2×) **GEOGRAPHY AND SPACE**
en: among-us, in-us | **es:** en-nosotros | **fr:** parmi-nous, son-fils | **de:** sein-Sohn, unter-uns Josh 24:27; 2Chr 20:12

92. (2×) **RELEASE AND MOVEMENT**
en: for-me, me | **es:** a-mí, para-mí | **fr:** pour-moi., ¶ | **de:** mir Job 36:2; Song 8:1

93. (2×) **PRONOUNS AND MIXED**
en: them, to-them | **es:** a-ellos. | **fr:** (*) | **de:** zu-Reichtum Ezra 4:20; Ezra 5:2

94. (2×) **STRIKING AND REFERENCE**
en: and-to-it | **es:** y-a-ella, y-para-ella | **fr:** et-à-cela, et-à-elle | **de:** und-ihr, und-zu-es Judg 3:16; Dan 7:6

Greek

5523 entries

ἄλφα G0001 *N-NNS* (4×)

Alpha; the first letter of the Greek alphabet, used as a divine title meaning 'the First' or 'the Beginning'

Alpha is the first letter of the Greek alphabet, deployed in Revelation as a majestic self-designation of God and the risen Christ. In the phrase 'I am the Alpha and the Omega,' it declares absolute primacy—the one who stands at the origin of all things. All four occurrences appear in Revelation (1:8, 11; 21:6; 22:13), always paired with Omega to form a merism encompassing all of reality from first to last. Every major translation simply transliterates: Alpha across English, Spanish, French, and German.

(4×) Alpha as a christological and theological title—the first letter of the Greek alphabet functioning as a divine self-designation meaning 'the First' or 'the Beginning.' Paired with Omega in all four Revelation passages (1:8, 11; 21:6; 22:13), it forms an A-to-Z merism claiming sovereignty over all existence. The universal transliteration across languages (English 'Alpha,' Spanish 'Alfa,' French 'Alpha,' German 'Alpha') reflects its status as an irreducible symbolic name rather than a translatable concept. **WRITING AND SCRIPTURE**

en: Alpha | **es:** Alfa, Álpha | **fr:** Alpha | **de:** Alpha Rev 1:8; Rev 1:11; Rev 21:6; Rev 22:13

Ἀαρών G0002 *N-NMS* (5×)

Aaron; the brother of Moses, first high priest of Israel, referenced in NT as the priestly archetype.

The indeclinable Greek form of Hebrew Aharon, referring to Moses' brother and Israel's first high priest. In the New Testament, Aaron appears in contexts that ground priestly legitimacy and typology. Luke traces Elizabeth's lineage to Aaron's daughters (Luke 1:5), Stephen recounts the golden calf incident (Acts 7:40), and Hebrews invokes Aaron repeatedly as the benchmark against which Christ's superior priesthood is measured (Heb 5:4; 7:11; 9:4). The name is transliterated identically across languages — Spanish 'Aarón,' French and German 'Aaron' — reflecting its universal recognition.

(5×) The proper name Aaron (Hebrew אַהֲרֹן), Moses' brother and Israel's founding high priest. In NT usage, Aaron functions primarily as a priestly type: Hebrews argues that Jesus' priesthood surpasses the Aaronic order (Heb 5:4; 7:11), and the ark's contents include Aaron's budding rod (Heb 9:4). Luke 1:5 anchors the Baptist's priestly lineage through Aaron's line. All translations — Spanish 'Aarón,' French 'Aaron,' German 'Aaron' — preserve the name unchanged, confirming its status as a universally recognized biblical figure. **PROPER NAMES (PERSONAL)**

en: Aarōn, of-Aarōn | **es:** Aarón, de-Aarōn, de-Aarón | **fr:** Aaron | **de:** Aaron Luke 1:5; Acts 7:40; Heb 5:4; Heb 7:11; Heb 9:4

Ἀβαδδών G0003 *N-NMS* (1×)

Abaddon; Hebrew name for the place/angel of destruction, transliterated into Greek

Revelation 9:11 identifies Abaddon as the angel of the Abyss, whose Greek name is Apollyon (the Destroyer). The term comes directly from Hebrew 'abaddon' (destruction), which appears in Wisdom literature as a personification of Sheol or the grave (Job 26:6; 28:22; Proverbs 15:11). John transliterates the Hebrew and provides the Greek equivalent, creating a bilingual wordplay on destruction. This angel-king over the demonic locusts embodies the destructive power unleashed from the bottomless pit.

(1×) The Hebrew background establishes Abaddon as the realm or personification of the dead in Wisdom literature—a parallel to Sheol, representing utter destruction and the grave. Revelation transforms this place-concept into an angelic figure, the ruler over the Abyss. The dual naming (Hebrew Abaddon, Greek Apollyon) emphasizes the universal scope of this destructive power—recognized in both Jewish and Greek worldviews. The uniform transliteration across Spanish (Abaddón), French, and German shows this functions as a proper name rather than a common noun in Revelation. **DESTRUCTION AND DECAY**

en: Abaddon | **es:** Abaddón | **fr:** Abaddon | **de:** Abaddon Rev 9:11

ἀβαρής G0004 *Adj-AMS* (1×)

without burden, not burdensome; causing no financial or personal weight to others

Paul uses this rare adjective in 2 Corinthians 11:9 to describe how he kept himself from being a financial burden to the Corinthians—he was 'without burden' to them. The term combines alpha-privative with 'baros' (weight, burden), meaning literally 'weightless' or 'causing no heaviness.' In medical texts it describes a light pulse; here it describes apostolic ministry that doesn't weigh down recipients with financial demands. Paul's self-support through tentmaking made him 'abarēs'—unburdening the church he served.

(1×) The adjective describes Paul's deliberate choice to avoid financial dependency, making himself 'without burden' by working with his own hands. The metaphor of weight and lightness pervades Paul's economic language: he refuses to be heavy or oppressive to the churches. Spanish 'sin carga' (without load), French 'sans charge,' and German 'ohne Last' all preserve the image of lifting weight from others. This stands in contrast to the false apostles who apparently demanded support—Paul's unburdened ministry became a mark of authenticity. **BURDENS AND LOADS**

en: without-burden | **es:** sin-carga | **fr:** sans-charge | **de:** ohne-Last 2Cor 11:9

G0005 *N-VMS* (3×)

Abba (Aramaic vocative 'father'); transliterated address to God expressing intimate filial relationship

An Aramaic word transliterated directly into Greek, preserving Jesus's and early Christians' prayer language. It appears in Mark 14:36 (Jesus in Gethsemane), Romans 8:15, and Galatians 4:6 (believers adopted as children). Always paired with Greek πατήρ ('Father'), it signals both continuity with Jesus's own prayers and the Spirit-enabled intimacy of adopted sonship. The term carries familial warmth—not formal 'sir' but 'papa,' though not merely casual.

(3×) Preserves the Aramaic vocative that Jesus used addressing God, now adopted by Spirit-filled believers. The transliteration across all languages (Spanish 'Abbá,' French/German/English 'Abba') maintains its special status—not merely translated but transferred as a Christian technical term. Paul's dual formula ('Abba! Father!') bridges Aramaic-speaking and Greek-speaking worship, marking the universal access of adopted children to cry out as Jesus did in his agony and trust. **PARENTS AND ANCESTORS**

en: Abba | **es:** Abbá, Abbâ | **fr:** Abba | **de:** Abba Mark 14:36; Rom 8:15; Gal 4:6

Ἄβελ G0006 *N-GMS* (4×)

Abel; the second son of Adam, whose righteous offering and innocent blood became a type of faithful martyrdom

Abel, from Hebrew hevel, names Adam's second son whose sacrifice God accepted and whose murder by Cain became the Bible's first instance of innocent blood shed. In the New Testament, Jesus invokes 'the blood of Abel' (Matt 23:35; Luke 11:51) as the starting point of a long history of righteous bloodshed. Hebrews 11:4 holds Abel up as the first exemplar of faith, and 12:24 contrasts his blood—which cries for justice—with Christ's blood, which speaks a better word.

(4×) Abel as a proper name designating Adam's righteous second son, functioning in the NT as a typological figure of faithful martyrdom. Matthew 23:35 and Luke 11:51 cite his blood as the opening chapter of innocent suffering, while Hebrews 11:4 and 12:24 develop his theological significance—faith that speaks even after death. Translations consistently transliterate: English 'Abel'/'Habel,' Spanish 'Hábel,' French 'Abel,' German 'Abel,' preserving the Hebrew name across all traditions. **PROPER NAMES (PERSONAL)**

en: Habel, of-Abel, of-Habel | **es:** Hábel, de-Hábel | **fr:** Abel | **de:** Abel, Ἄβελ Matt 23:35; Luke 11:51; Heb 11:4; Heb 12:24

Ἀβιά G0007 *N-NMS* (3×)

Abijah, Abia; name of a priestly division and a Judean king

A Hebrew name (meaning 'Yahweh is father') appearing in two distinct lineages in the New Testament. Matthew 1:7 lists Abijah as son of Rehoboam in the royal genealogy of Jesus. Luke 1:5 identifies Zechariah as belonging to 'the division of Abijah'—one of the twenty-four priestly courses established in 1 Chronicles 24. This connects John the Baptist's father to the temple's organized priestly service.

(3×) Designates both a Judean monarch in Jesus's ancestry and a priestly order in temple worship. The name appears twice in Matthew 1:7 (genitive 'of Abijah' and nominative 'Abijah begot'), establishing royal lineage. Luke's reference to the priestly division situates Zechariah in the established cultic rotation, adding legitimacy to the Baptist's prophetic origins. Transliterations vary slightly (Spanish 'Abiá/Abía') but preserve the name's recognition across languages. **PROPER NAMES (PERSONAL)**

en: Abia, of-Abia | **es:** Abiá, Abía | **fr:** Abia | **de:** Abia Matt 1:7; Luke 1:5

Ἀβιάθαρ G0008 *N-GMS* (1×)

Abiathar; high priest during David's reign, mentioned in a controversial Markan passage

Mark 2:26 mentions Abiathar in the context of David eating the showbread—'in the days of Abiathar the high priest'—though 1 Samuel 21 actually names Ahimelech, Abiathar's father, as priest at that time. This textual difficulty has generated extensive discussion. The name means 'father of excellence' in Hebrew. Abiathar later became high priest under David and served faithfully until siding with Adonijah, leading to his deposition by Solomon. Mark's reference assumes readers' familiarity with this significant priestly figure.

(1×) The genitive form here places the David narrative 'in the time of Abiathar the high priest,' though technically Ahimelech was priest at Nob when David ate the showbread. Scholars propose various solutions: Mark uses Abiathar as the better-known figure, or 'epi' means 'in the section about Abiathar' referring to 1 Samuel 21-22 where Abiathar escapes and joins David. The unanimous transliteration (Spanish Abiathár, French Abiathar, German Abjathar) treats this as a straightforward proper name despite the historical complexity. **PROPER NAMES (PERSONAL)**

en: Abiathar | **es:** Abiathár | **fr:** Abiathar | **de:** Abjathar Mark 2:26

Ἀβειληνή G0009 *N-GFS* (1×)

Abilene; tetrarchy in the Anti-Lebanon region governed by Lysanias

Luke 3:1 provides precise chronological coordinates for John the Baptist's ministry: 'Lysanias was tetrarch of Abilene.' This district took its name from Abila, a city in the Anti-Lebanon mountain range northwest of Damascus. Ancient inscriptions confirm a Lysanias ruling this territory in the early first century, validating Luke's historical precision. The term represents the Hellenistic administrative geography of the region—a tetrarchy (fourth part) carved from former Iturean holdings. Luke's geographical specificity grounds salvation history in concrete time and place.

(1×) The genitive form indicates territorial governance—'of Abilene'—situating this tetrarchy alongside Galilee, Iturea, and other political divisions. Inscriptional evidence has vindicated Luke's accuracy after earlier skepticism; a Lysanias did indeed govern Abilene in the relevant period. The district's name derives from Abila, its chief city, following the common pattern where territories take the name of their urban centers. French 'Abilène' and Spanish 'Abilēné' preserve the Greek spelling, marking this as a firmly established geographical designation. **GEOGRAPHY AND SPACE**

en: Abilēnē | **es:** Abilēné | **fr:** Abilène | **de:** Ἀβιληνῆς Luke 3:1

Ἀβιούδ G0010 *N-NMS* (2×)

Abiud, a name in Jesus' genealogy meaning 'my father is majesty'

Abiud appears in Matthew's genealogy of Jesus, occurring twice in verse 1:13 as part of the post-exilic lineage. The name derives from Hebrew roots meaning 'my father is majesty' or 'father of praise.' He stands in the critical transition from exile to restoration, linking the Davidic line through Zerubbabel to Joseph. Like many names in this portion of Matthew's genealogy, Abiud is otherwise unknown in Old Testament records, representing the obscure generations that preserved the messianic line through centuries of waiting. His presence testifies to God's faithfulness in preserving David's seed through anonymous generations.

(2×) All four languages render the name identically or nearly so: Abiud, Abioúd, Abioud. The multilingual uniformity reflects standard practice with proper names—transliteration rather than translation. The name's double occurrence in Matthew 1:13 establishes his place in the messianic genealogy. Though historically obscure, Abiud represents the faithful preservation of David's line through the silent centuries between Testaments. **PROPER NAMES (PERSONAL)**

en: Abioud | **es:** Abioúd | **fr:** Abioud | **de:** Abiud Matt 1:13

Ἀβραάμ G0011 *N-DMS* (73×)

Abraham — the patriarch, father of Isaac, to whom God gave the covenant of promise and the land of Canaan.

Abraam is the indeclinable Greek transliteration of the Hebrew Avraham, the great patriarch of Israel. Every New Testament occurrence points back to the figure of Genesis 12-25: the man called out of Ur, given a covenant of circumcision, promised innumerable descendants, and tested with the offering of Isaac. In the Gospels, Jesus invokes Abraham to redefine covenant membership — 'God is able from these stones to raise up children for Abraham' (Matt 3:9). Paul builds his theology of justification by faith on Abraham's example (Rom 4; Gal 3:6-9). The phrase 'Abraham's bosom' (Luke 16:22) became a figure for the blessed afterlife. Spanish Abrahan, French Abraham, and German Abraham all transliterate directly.

Abraam (73×) The proper name of the patriarch Abraham, father of Isaac and grandfather of Jacob, to whom God gave the foundational covenant of promise (Gen 12:1-3; 15:6; 17:5). In the New Testament he appears as the paradigm of faith (Rom 4:3; Gal 3:6-9; Heb 11:8-19), the ancestor invoked in genealogies (Matt 1:1-2), and the figure whose 'bosom' signifies blessed rest (Luke 16:22). All target languages transliterate the name directly. **PROPER NAMES (PERSONAL)**

en: Abraam | **es:** Abraám, a-Abraám | **fr:** Abraham | **de:** Abraham Matt 1:2; Matt 1:17; Matt 3:9; Matt 8:11

ἄβυσσος G0012 *N-GFS* (9×)

The abyss; a bottomless depth or chasm, often the underworld prison of demonic beings or the realm of the dead.

In classical Greek, abyssos described anything unfathomably deep or boundless. The Septuagint adopted it for the primordial deep of Genesis 1:2 and the great watery depths. In the New Testament, it takes on a distinctly cosmic-eschatological flavor: the demons in Luke 8:31 beg Jesus not to send them into the abyss, and in Revelation 9:1-11 it is the locked shaft from which destructive locusts emerge. Paul uses it in Romans 10:7 as the realm of the dead. Spanish 'abismo' and French 'abime' preserve the same sense of unfathomable depth, while German 'Abgrund' (literally 'away-ground') captures the bottomless quality vividly.

abyss (9×) The abyss as a cosmological deep or underworld prison —a vast, bottomless realm associated with chaos, confinement of evil spirits, and the abode of the dead. In Luke 8:31 the demons plead not to be cast into the abyss; in Revelation 9:1-2, 11 it is a locked pit from which destructive forces emerge under a demonic king. Romans 10:7 employs it as the realm of the dead from which Christ was raised. All nine NT occurrences share the core image of a terrifying, inaccessible depth beneath the created order. **ABYSS AND DEEP**

en: abyss | **es:** abismo, abismo, | **fr:** abîme | **de:** Abgrund, ἄβυσσον Luke 8:31; Rom 10:7; Rev 9:1; Rev 9:2; Rev 9:11

Ἄγαβος G0013 *N-NMS* (2×)

Agabus, a Christian prophet who warned of famine and Paul's imprisonment

Agabus was an early Christian prophet who appears twice in Acts with dramatic warnings. In Acts 11:28, he predicted through the Spirit a great famine that would spread over the entire Roman world—a prophecy fulfilled under Claudius. In Acts 21:10, he performed a symbolic act in the prophetic tradition: binding his own hands and feet with Paul's belt to vividly warn that Paul would be bound by the Jews in Jerusalem. His ministry exemplifies the continuation of prophetic gifts in the early church, providing divine insight for the community's preparation and decision-making.

(2×) Cross-linguistic glosses show slight spelling variation—Greek Ἄγαβος versus Ἀγαβος, Spanish Hágabos versus Ágabos (accent placement)—but all preserve the same name through transliteration. His two appearances in Acts establish him as a recognized prophet whose words carried authority. The famine prediction (Acts 11:28) prompted relief efforts; the imprisonment warning (Acts 21:10) tested Paul's resolve. The consistent name across languages reflects his historical identity as a prophet known across the early Christian community. **PROPER NAMES (PERSONAL)**

en: Agabos, Hagabos | **es:** Hágabos, Ágabos | **fr:** Agabus | **de:** Ἄγαβος Acts 11:28; Acts 21:10

ἀγαθο-εργέω G0014 *V-PPA-NMS* (2×)

to do good, to actively practice beneficence and good works

This compound verb emphasizes active doing of good—not merely being good but energetically practicing beneficence. In Acts 14:17, Paul declares that God 'did good' by giving rain and fruitful seasons, demonstrating divine goodness through providence. In 1 Timothy 6:18, Paul commands the rich 'to do good,' to be generous and ready to share—translating wealth into active benevolence. The verb captures good not as static virtue but as dynamic action, good works that flow from good character. It's righteousness in motion, virtue expressed in tangible benefit to others.

(2×) Multilingual glosses consistently emphasize active doing—Spanish 'hacer bien' and 'haciendo bien' (doing good), French 'faire le bien,' German forms preserving the Greek participial structure. Both occurrences present God or humans as active agents of good: God doing good through creation's bounty (Acts 14:17), believers doing good through generous sharing (1 Tim 6:18). The cross-linguistic evidence supports this as energetic beneficence, not passive goodness but active works that bless others. **MORAL GOODNESS**

en: doing-good, to-do-good | **es:** hacer-bien, haciendo-bien | **fr:** faire-le-bien, ἀγαθοεργεῖν | **de:** ἀγαθοεργεῖν, ἀγαθουργῶν Acts 14:17; 1Tim 6:18

ἀγαθο-ποιέω G0015 *V-PPA-NFP* (10×)

Do good, act beneficently — to perform morally good or kind actions toward others

The verb ἀγαθοποιέω (agathopoieo) means 'to do good' or 'to act rightly,' combining ἀγαθός (good) with ποιέω (to do). Jesus invokes it pointedly in the Sabbath controversy: 'Is it lawful on the Sabbath to do good or to do harm?' (Mark 3:4; Luke 6:9). Luke's Sermon on the Plain develops the ethic further: 'Do good to those who hate you' (6:27, 33, 35). Peter applies it to believers enduring unjust suffering (1 Pet 2:15, 20; 3:6, 17). Translations converge strikingly: Spanish 'hacer bien,' Arabic 'صنع خيراً,' Hindi 'भलाई करना,' Korean '선을 행하다,' Swahili 'kufanya mema.'

do good (10×) To perform morally good, kind, or beneficial actions, encompassing both ethical obedience and active benevolence. Jesus uses it to frame the Sabbath question about saving life versus destroying it (Mark 3:4; Luke 6:9), then extends it to the radical command of loving enemies (Luke 6:27, 33, 35). Peter employs the term for Christians enduring unjust treatment while continuing to act rightly (1 Pet 2:15, 20; 3:6, 17), and 3 John 11 contrasts the one who does good with the one who does evil. All multilingual glosses uniformly render 'to do good.' **MORAL GOODNESS**

en: do-good, doing-good, good-to-do | **es:** bien-hacer, haced-bien, hacer-bien | **fr:** faire-le-bien | **de:** ἀγαθοποιεῖτε, ἀγαθοποιοῦντας, ἀγαθοποιοῦντες Mark 3:4; Luke 6:9; Luke 6:33; Luke 6:35

ἀγαθο-ποίησις G0016 *N-DFS* (1×)

well-doing, doing good; the practice of active goodness and beneficence

This noun appears once in the New Testament, in 1 Peter 4:19: those suffering according to God's will should commit their souls to him 'in well-doing' (en agathopoiia). The term combines 'agathos' (good) and 'poieo' (to do), creating an abstract noun for the practice of goodness. Peter emphasizes that suffering should not stop good works—rather, continue doing good while entrusting yourself to the faithful Creator. The dative construction suggests manner: suffering should be endured 'in the sphere of' or 'with the accompaniment of' continued good deeds.

(1×) The hapax legomenon designates active, concrete good-doing rather than mere good intention. Peter calls suffering believers to continue their practice of beneficence even under persecution—do not let suffering make you cease doing good. Spanish 'hacer bien,' French 'ἀγαθοποιΐᾳ' (transliterated), and German 'Wohltun' (well-doing) all capture the active, practical dimension. This pairs with the verb forms in 2:15, 20; 3:6, 17 where Peter repeatedly emphasizes doing good as the Christian's calling, especially when it provokes unjust suffering. **MORAL GOODNESS**

en: doing-good | **es:** hacer-bien | **fr:** ἀγαθοποιΐᾳ | **de:** Wohltun 1Pet 4:19

ἀγαθο-ποιός G0017 *N-GMP* (1×)

one who does good, benefactor; substantival adjective for those who actively practice goodness

First Peter 2:14 describes governors as sent to punish evildoers and 'praise those who do good' (agathopoiōn). This participial adjective functions substantivally—'the good-doers' or 'benefactors.' The term appears in the Septuagint and later Greek, sometimes describing beneficial planets in astrological texts. Peter's point is that civil authority ideally rewards virtue and punishes vice—even pagan governors recognize and commend good works. This creates space for Christian witness: let your good living be so undeniable that even hostile authorities must acknowledge it.

(1×) The genitive plural participle substantively designates a class of people: the good-doers, those whose pattern is beneficence. In 1 Peter 2:14, these are the ones civil authorities should commend—establishing an ideal (if not always actual) function of government. The term's background in Hellenistic culture (where rulers styled themselves 'benefactors' and astrologers spoke of beneficent planetary influences) makes it particularly apt for Peter's audience interfacing with Greco-Roman civic structures. Spanish 'los que hacen bien' and German 'Gutes tun' both supply verbal phrases where Greek uses the substantive participle. **MORAL GOODNESS**

en: of-those-doing-good | **es:** de-los-que-hacen-bien | **fr:** ἀγαθοποιῶν | **de:** Gutes-tun 1Pet 2:14

ἀγᾰθός G0018 *Adj-ANS* (101×)

Good; morally excellent, virtuous, or beneficial—of persons, deeds, or things; also substantivized as 'good things' or 'the good.'

One of the New Testament's cardinal adjectives for moral excellence, agathos describes what is inherently good in character, quality, or effect. Jesus' provocative question 'Why do you call me good?' (Matt 19:17) probes the very nature of divine goodness, while the 'good tree' that bears 'good fruit' (Matt 7:17) makes moral quality visible and tangible. When substantivized, it yields 'good things' (Luke 1:53, the hungry filled with good things) or the abstract principle of 'the good' itself (Rom 12:9, 'cling to the good'). German gut and Spanish bueno follow the same adjectival-to-substantive pattern, confirming the natural polysemy.

1. good (moral quality) (85×) Adjectival use describing persons, actions, or things as morally good, virtuous, upright, or beneficial in

quality. This is the overwhelming sense (85x), from the good tree and good fruit of the Sermon on the Mount (Matt 7:17-18) to the 'good and faithful servant' (Matt 25:21) and the 'good soil' of the parable of the sower (Luke 8:8). Across languages—Spanish bueno, French bon, German gut—this maps directly and needs no disambiguation. MORAL GOODNESS

en: good, is-good | **es:** bueno | **fr:** bon | **de:** gut Matt 7:17; Matt 7:18; Matt 12:35; Matt 19:16

2. good things, goods (13×) Substantivized use referring to good things, blessings, or material and spiritual goods, typically in the plural or with the article. Mary's Magnificat declares the hungry 'filled with good things' (Luke 1:53); the rich fool plans to store up his 'goods' (Luke 12:18-19). Matt 7:11 asks how much more the Father will give 'good things' to those who ask. Spanish bienes and French biens capture this nominal shift from quality to quantifiable blessing. MORAL GOODNESS

en: good, good-things, goods | **es:** bienes, buenas, buenas-cosas | **fr:** bon | **de:** gut Matt 7:11; Matt 12:34; Matt 12:35; Luke 1:53; Luke 12:18

3. the good (abstract) (3×) Abstract substantivized use denoting 'the good' as a moral concept or principle—goodness itself rather than specific goods. Romans 12:9 exhorts believers to 'cling to the good'; Romans 12:21 urges 'overcome evil with the good'; Hebrews 13:21 prays God will equip believers 'in every good thing.' Only three occurrences carry this fully abstract philosophical weight, where agathos names the moral ideal rather than describing a concrete entity. MORAL GOODNESS

en: good | **es:** bueno, cosa-buena | **fr:** bon | **de:** gut Rom 12:9; Rom 12:21; Heb 13:21

ἀγαθωσύνη G0019 *N-GFS* (4×)

Goodness, uprightness, moral excellence; an active benevolence that goes beyond mere kindness

Agathosyne denotes a robust moral goodness—not passive innocence but an active, generous uprightness that shapes how a person lives and relates to others. Paul lists it among the fruit of the Spirit (Gal 5:22) and as a component of the Spirit's light (Eph 5:9), pairing it with righteousness and truth. In Romans 15:14, he affirms that the Roman believers are 'full of goodness,' and in 2 Thessalonians 1:11, he prays that God would fulfill every desire for goodness. It is virtue with agency.

(4×) Active moral goodness, generous uprightness—a quality that goes beyond passive decency to express benevolent character in action. All four NT occurrences are Pauline: listed as a fruit of the Spirit (Gal 5:22), paired with righteousness and truth as the 'fruit of light' (Eph 5:9), affirmed as a quality of mature believers (Rom 15:14), and prayed for as a divine gift (2 Thess 1:11). Spanish 'bondad,' French 'bonté,' German 'Güte,' and English 'goodness' all converge, yet the Pauline contexts push beyond generic niceness toward a Spirit-empowered moral vitality. MORAL GOODNESS

en: goodness, of-goodness | **es:** bondad, de-bondad | **fr:** bonté | **de:** Guete Rom 15:14; Gal 5:22; Eph 5:9; 2Thess 1:11

ἀγαλλί-ᾱσις G0020 *N-NFS* (5×)

Exultation, extreme gladness; an intense, often Spirit-prompted joy associated with God's saving acts.

Denotes an intense, overflowing gladness that goes beyond ordinary happiness — a deep exultation often linked to God's redemptive action. The word appears at pivotal moments: the angel announces that John's birth will bring 'joy and gladness' (Luke 1:14), the unborn John leaps with agalliasis in Elizabeth's womb (Luke 1:44), and the early church breaks bread with this exultant spirit (Acts 2:46). Hebrews 1:9 quotes Psalm 45, anointing the Son with 'the oil of gladness.' The multilingual evidence captures the intensity well — Spanish 'alegría/regocijo,' French 'allégresse,' German 'Jubel' — all pointing to jubilant, celebratory joy.

(5×) Intense, exuberant gladness or exultation, frequently associated with divine activity and eschatological hope. Distinguished from ordinary joy (χαρά) by its heightened, often ecstatic quality. The infant John leaps with agalliasis at the presence of the Messiah (Luke 1:44), believers eat together in this spirit (Acts 2:46), and Christ is presented 'faultless before his glory with exceeding joy' (Jude 1:24). Spanish 'regocijo' and French 'allégresse' both capture the sense of rapturous celebration that sets this term apart from milder expressions of happiness. JOY AND EXULTATION

en: exultation, gladness, of-gladness | **es:** alegría, de-regocijo | **fr:** allégresse, allégresse, | **de:** Jubel, ἀγαλλίασις, ἀγαλλιάσει Luke 1:14; Luke 1:44; Acts 2:46; Heb 1:9; Jude 1:24

ἀγαλλι-άω G0021 *V-AIA-3S* (11×)

Rejoice greatly, exult — to leap or throb with overwhelming gladness, especially in God's saving acts

The verb ἀγαλλιάω (agalliaō) expresses a joy so intense it borders on the physical — an exultation that can scarcely be contained. Mary's soul 'rejoices greatly' in God her Savior (Luke 1:47), Jesus himself 'exulted in the Holy Spirit' (Luke 10:21), and Abraham 'rejoiced' to see Christ's day (John 8:56). The Beatitudes promise this exultation as the reward for enduring persecution (Matt 5:12). Peter uses it of believers who, though not yet seeing Christ, 'rejoice with joy inexpressible' (1 Pet 1:8). Spanish 'regocijarse' and French 'tressaillir de joie' both reach for this register of overflowing delight.

to rejoice greatly, exult (11×) To exult, rejoice greatly, or leap with gladness — a joy rooted in God's redemptive activity rather than mere circumstance. Used of Mary's Magnificat response (Luke 1:47), Jesus' Spirit-filled thanksgiving (Luke 10:21), Abraham's forward-looking joy in Christ (John 8:56), and the disciples' temporary delight in John the Baptist (John 5:35). The Beatitudes command this exultation under persecution (Matt 5:12). Spanish 'regocijarse' and German 'frohlocken' both convey the ecstatic, God-directed quality of this gladness. REJOICING AND GREETING

en: be-glad, exulting, he-rejoiced | **es:** alegraos, alegraros, os-alegráis | **fr:** se-réjouir | **de:** jubeln, jubelt Matt 5:12; Luke 1:47; Luke 10:21; John 5:35; John 8:56

ἄγαμ-ος G0022 *N-NFS* (4×)

unmarried, single; one without a spouse, whether never married or formerly married

Used exclusively by Paul in 1 Corinthians 7, this adjective designates someone currently without a marriage partner. In classical Greek it applied primarily to men (with ἄνανδρος for women), but Paul broadens its scope to include both sexes, addressing widowers in 7:8 and a separated wife in 7:11. The Spanish renderings 'soltera/soltero' and French 'célibataire' confirm the gender-inclusive sense in the NT. Paul uses the term pastorally, not as a social stigma but to discuss the spiritual advantages of undivided devotion to the Lord.

(4×) Unmarried, single — describing a person currently without a spouse, whether never married, widowed, or separated. All four NT occurrences fall within Paul's sustained argument in 1 Corinthians 7 about the relative merits of married and unmarried life. The cross-lingual evidence (eng 'unmarried,' spa 'soltero/soltera,' fra 'célibataire,' deu 'unverheiratet') uniformly points to present marital status rather than lifelong celibacy, encompassing both the widowed (7:8) and the separated (7:11). MARRIAGE AND MASTERY

en: unmarried | **es:** soltera, soltero, solteros | **fr:** célibataire | **de:** unverheiratet 1Cor 7:8; 1Cor 7:11; 1Cor 7:32; 1Cor 7:34

ἀγᾰνακτ-έω G0023 *V-PPA-NMP* (7×)

To be indignant or displeased; to show irritation or anger at something perceived as wrong or unjust.

Describes a strong emotional reaction of displeasure or moral outrage, typically provoked by witnessing something perceived as wrong or inappropriate. In the Gospels, it appears when the disciples are angered by perceived presumption (Matt 20:24; Mark 10:41) or when religious leaders object to the crowd's praise of Jesus (Matt 21:15). The word carries a visceral edge — its classical Greek roots point to a physical boiling or fermentation of feeling. Every major translation tradition converges on a single sense: Spanish 'indignarse,' French

's'indigner,' German 'unwillig sein,' all capturing righteous or self-righteous displeasure.

be indignant (7×) To feel and express strong displeasure or moral indignation at a perceived offense or injustice. The multilingual evidence is strikingly uniform — Spanish consistently renders 'indignarse,' French 's'indigner,' and English 'be indignant' — confirming a single undifferentiated sense. In Matt 20:24 the ten disciples are indignant at James and John's request; in Mark 10:14 Jesus himself is indignant when children are turned away. The word bridges righteous anger and mere irritation depending on context, but all NT uses cluster under one semantic profile. **ANGER AND INDIGNATION**
en: being-indignant, indignant, to-be-indignant | **es:** a-indignarse, indignándose, se-indignaron | **fr:** s'indigner | **de:** ἀγαναχτεῖν, ἀγαναχτοῦντες, ἀγαναχτῶν Matt 20:24; Matt 21:15; Matt 26:8; Mark 10:14; Mark 10:41

ἀγᾰνάκτ-ησις G0024 *N-AFS* (1×)

indignation, vexation; emotional agitation combining pain and anger

Paul lists this among the emotional responses his severe letter produced in the Corinthian church: 'what indignation!' (2 Corinthians 7:11). The noun derives from 'aganakteō' (to be greatly grieved or indignant), which in classical Greek could describe physical irritation (like teething pain) or emotional vexation. Here it represents righteous anger at sin—the Corinthians became indignant at the wrongdoing in their midst once it was exposed. This moral outrage was a mark of their genuine repentance, showing their values had realigned.

(1×) In Paul's catalog of seven responses to his letter, 'aganaktēsis' stands out as the emotional heat—righteous indignation at sin. The classical range from physical irritation to emotional vexation to divine wrath suggests intensity and agitation. Here it marks healthy moral outrage: the Corinthians moved from tolerating sin to being indignant about it. Spanish 'indignación,' French 'indignation,' and German 'Unwille' (displeasure) all capture this stirred-up emotional response. The term differs from mere anger by implying a sense of violated justice or propriety. **GEOGRAPHY AND SPACE**
en: indignation | **es:** indignación | **fr:** indignation | **de:** Unwille 2Cor 7:11

ἀγαπάω G0025 *V-PMA-3S* (143×)

To love with deliberate goodwill and devotion; as passive participle: beloved; passive: to be loved

The verb that carries the weight of the New Testament's theology of love, agapao encompasses divine love for the world (John 3:16), the believer's love for God and neighbor (Matt 22:37-39), and the mutual love that defines Christian community (John 13:34-35). While older scholarship drew a sharp line between agapao (selfless love) and phileo (affectionate love), the New Testament itself blurs this distinction — Jesus asks Peter 'do you agapas me?' and 'do you phileis me?' in the same conversation (John 21:15-17). What remains distinctive is agapao's capacity for commanding: 'love your enemies' (Matt 5:44; Luke 6:27, 35) presupposes a love that operates by will rather than mere feeling. The perfect passive participle egapemenoi ('beloved ones') became a standard form of address in the epistles (Col 3:12; 1 Thess 1:4; 2 Thess 2:13), transforming a verb of action into a title of identity — those defined by having been loved by God.

1. to love actively (133×) The active verb 'to love' in all finite and infinitival forms — deliberate, volitional love directed toward persons or God — covering 133 of 143 occurrences. This is the love commanded in the Shema quotation ('you shall love the LORD your God,' Matt 22:37; Mark 12:30; Luke 10:27), extended to neighbors (Matt 19:19; 22:39; Rom 13:9; Gal 5:14) and even enemies (Matt 5:44; Luke 6:27, 35). John's Gospel makes it the defining mark of discipleship: 'by this all people will know that you are my disciples, if you have love for one another' (John 13:35). Spanish amar, French aimer, German lieben, and Arabic ahabba all converge here, though none fully captures the commanded, covenant-loyal dimension that distinguishes New Testament agapao from sentimental affection. **LOVE (ACTIVE VERB)**
en: he-loves, loves, loving | **es:** ama, amando, que-ama | **fr:** aimer | **de:** lieben, liebt Matt 5:43; Matt 19:19; Matt 22:37; Matt 22:39; Mark 10:21

2. beloved, having been loved (8×) The perfect passive participle egapemenos/-e/-oi used as a substantive adjective meaning 'beloved' or a title of address meaning 'beloved ones' — 8 occurrences where the verbal form has crystallized into a relational designation. Paul addresses the Romans as those whom God has loved and chosen (Rom 9:25, quoting Hosea), and Colossians are called 'God's chosen ones, holy and beloved' (Col 3:12). Ephesians 1:6 speaks of grace 'freely bestowed on us in the Beloved One,' applying the participle to Christ himself. German Geliebten and Spanish amados preserve the participial force — these are not merely people who happen to be loved, but people whose identity is constituted by God's prior loving action. **LOVE (ACTIVE VERB)**
en: Beloved, beloved, having-been-loved | **es:** Amado, amada, amada; | **fr:** aimer, aimés, | **de:** Geliebten, lieben Rom 9:25; Eph 1:6; Col 3:12; 1Thess 1:4

3. to be loved (passive) (2×) Non-participial passive voice forms indicating the experience of being loved or receiving love — 2 occurrences where the grammatical passive highlights the recipient rather than the agent of love. John 14:21 promises 'the one who loves me will be loved by my Father,' establishing a chain of love from disciple to Son to Father. Second Corinthians 12:15 inverts expectations: Paul will gladly spend and be spent 'even if, loving you more abundantly, I am loved less.' Spanish sera amado and German geliebt werden mark the passive construction, placing the believer in the position of receiving rather than initiating love. **LOVE (ACTIVE VERB)**
en: I-am-loved, will-be-loved | **es:** será-amado, soy-amado | **fr:** aimer | **de:** lieben John 14:21; 2Cor 12:15

ἀγάπ-η G0026 *N-AFS* (116×)

Love – God's self-giving love, believers' mutual love, and (rarely) the communal love-feast of the early church.

Agape is the New Testament's signature word for love, carrying a depth and selflessness that distinguished early Christian vocabulary. It encompasses God's love for humanity (Rom 5:8; 1 John 4:8-10), believers' responsive love for God, and the 'new commandment' of mutual love among disciples (John 13:34-35). Every translation tradition renders it with its most exalted love-word: English 'love,' Spanish 'amor,' French 'amour,' German 'Liebe.' Paul's famous hymn in 1 Corinthians 13 defines agape's character. In a single passage, Jude 1:12, the word appears as a concrete plural – the 'love-feasts' (agapai) of early Christian communal meals, where Spanish 'fiestas de amor,' French 'agapes,' and German 'Liebesmahlen' all preserve the distinct communal sense.

1. of love (115×) The overarching concept of love (115x), spanning divine love, human love for God, and mutual love among believers. This is the word behind 'God is love' (1 John 4:8), Jesus' promise that love will identify his disciples (John 13:35), and Paul's declaration that nothing can separate us from God's love (Rom 8:35-39). Multilingual evidence is strikingly uniform – Spanish 'amor,' French 'amour,' German 'Liebe' – reflecting how universally translators recognized agape as the definitive word for self-giving love. Matthew 24:12's warning that 'the love of many will grow cold' shows it can also describe love that fails. **LOVE (ABSTRACT NOUN)**
en: love | **es:** amor | **fr:** amour | **de:** Liebe Matt 24:12; Luke 11:42; John 5:42; John 13:35; John 15:9

2. love feasts (1×) A rare concrete plural usage (1x) denoting the communal 'love-feasts' of early Christianity – shared meals expressing fellowship and charity. Jude 1:12 warns about false teachers who are 'hidden reefs at your love-feasts.' French 'agapes' preserves the Greek loanword directly, Spanish 'fiestas de amor' and German 'Liebesmahlen' both render the communal-meal sense explicitly. This usage provides precious evidence of early church liturgical practice, distinguishing the communal event from the theological virtue. **BANQUETS AND FEASTS**
en: love-feasts | **es:** fiestas-de-amor | **fr:** agapes | **de:** Liebesmahlen Jude 1:12

ἀγαπ-ητός G0027 *Adj-DMP* (61×)

agapetos – beloved, dearly loved; used of God's unique Son and as an affectionate address among believers

The adjective agapetos ('beloved') derives from the verb agapao and conveys deep, cherished love. Its 61 New Testament occurrences divide across two primary contexts. First, it is the divine designation for Jesus at his baptism and transfiguration: 'This is my beloved Son, in whom I am well pleased' (Matt 3:17; 17:5; Mark 1:11; 9:7). In the parable of the wicked tenants, the owner sends 'his beloved son' as a final emissary (Mark 12:6; Luke 20:13). Second, Paul and other epistle writers use it as an affectionate address for fellow believers: 'beloved brethren' (1 Cor 15:58; Phil 4:1). Spanish amado, French bien-aime, and German geliebt capture both the Christological and fraternal senses.

beloved (61×) An adjective expressing deep, cherished love, used in two principal contexts: as a divine title for Jesus ('this is my beloved Son,' Matt 3:17; 17:5; Mark 1:11), where it echoes the Isaianic Servant and the binding of Isaac; and as a warm term of address among believers in the epistles ('beloved brethren,' 1 Cor 15:58; Phil 4:1; 1 John 4:1). Spanish amado, French bien-aime, and German geliebt all render it consistently. The Christological and communal uses share a single lexical sense of one who is specially loved, with context determining whether the referent is the Son of God or a fellow Christian. **BELOVED AND PRECIOUS**

en: beloved | **es:** amado | **fr:** bien-aimé | **de:** geliebt, ἀγαπητόν, ἀγαπητός Matt 3:17; Matt 12:18; Matt 17:5; Mark 1:11; Mark 9:7

Ἅγαρ G0028 *N-NFS* (2×)

Hagar, Sarah's Egyptian maidservant and mother of Ishmael

Hagar was Sarah's Egyptian slave who became Abraham's concubine and bore Ishmael. In Galatians 4, Paul employs her story allegorically: Hagar represents Mount Sinai and the covenant of slavery to law, corresponding to earthly Jerusalem in bondage. Her name appears twice in this passage (4:24-25) as Paul contrasts two covenants—one born of slavery (Hagar/Sinai/present Jerusalem) and one born of promise (Sarah/heavenly Jerusalem). The typology is complex and controversial, but Paul uses Hagar to represent the principle of attempting righteousness through law rather than promise, slavery rather than freedom.

(2×) Cross-linguistic glosses show slight variation in Greek spelling (Ἁγάρ, Ἁγὰρ with accent differences) but all preserve the Hebrew name Hagar through transliteration. Paul's double reference in Galatians 4:24-25 establishes the allegorical framework: Hagar = Sinai covenant = slavery = earthly Jerusalem. The multilingual uniformity reflects her identity as a known Old Testament figure whose story Paul reinterprets for theological instruction about law versus promise, slavery versus freedom in Christ. **PROPER NAMES (PERSONAL)**

en: Hagar | **es:** Hagar | **fr:** Ἁγάρ, Ἁγὰρ | **de:** Hagar Gal 4:24; Gal 4:25

ἀγγᾰρ-εύω G0029 *V-PIA-3P* (3×)

to press into service, compel to serve as courier; requisition labor or resources by authority

A verb derived from Persian imperial practice—the ἄγγαρος system of requisitioning supplies and forced labor for royal messengers. Jesus uses it in the Sermon on the Mount: if someone forces you to go one mile, go two (Matt 5:41). Simon of Cyrene was 'compelled' to carry Jesus's cross (Matt 27:32, Mark 15:21). The term reflects the Roman practice of impressing civilians for military or official service, experienced as oppressive by occupied populations.

(3×) Denotes coercive requisition of service by authorities—a practice Jews knew from both Persian and Roman occupation. Jesus transforms this symbol of oppression into an occasion for radical generosity: voluntary doubling of compelled service subverts the power dynamic. The multilingual glosses consistently use compulsion vocabulary (Spanish 'obligar,' French 'réquisitionner'), reflecting the element of force. Simon's impressment historicizes what Jesus taught theoretically—crucifixion logistics requiring commandeered labor from passing civilians. **COMPEL FORCE**

en: forces, they-compel, they-compelled | **es:** obligan, obligaron, obligue-a-ir | **fr:** réquisitionner | **de:** ἀγγαρεύουσιν, ἀγγαρεύσει, ἠγγάρευσαν Matt 5:41; Matt 27:32; Mark 15:21

ἀγγεῖον G0030 *N-ANP* (2×)

vessel, container for holding liquids or dry goods

This noun denotes containers or vessels used for holding and storing various materials—liquids, grains, money, or other goods. In Matthew 13:48, it refers to containers into which fishermen gather good fish, sorting the catch. In Matthew 25:4, the wise virgins take oil in their vessels along with their lamps, prepared for the bridegroom's delayed coming. The word emphasizes function—these are receptacles designed to hold and preserve their contents. Whether fishing baskets, oil flasks, or storage jars, the common thread is containment and utility.

(2×) Multilingual glosses show contextual variation—Spanish 'cestas' (baskets) for the fishing context and 'vasijas' (vessels/jars) for the oil lamps; French 'vases' (vessels); German preserves the Greek forms in transliteration. Both Matthew passages emphasize containers designed for their contents: vessels for sorted fish (13:48), vessels for lamp oil (25:4). The cross-linguistic evidence supports a general term for containers, with specific type determined by context—baskets, jars, flasks, all serving the function of holding and preserving their contents. **GEOGRAPHY AND SPACE**

en: containers, vessels | **es:** cestas, vasijas | **fr:** vases | **de:** ἀγγείοις, ἄγγη Matt 13:48; Matt 25:4

ἀγγελία G0031 *N-NFS* (2×)

message, announcement, proclamation of news or teaching

This noun denotes a message or announcement—news conveyed from source to recipient. In 1 John, it appears twice introducing fundamental proclamations: 'This is the message we have heard from him and announce to you' (1:5, regarding God as light), and 'This is the message you have heard from the beginning' (3:11, regarding love for one another). The word emphasizes transmitted content—teaching or news passed from Christ through the apostles to the church. It's not merely information but authoritative proclamation, gospel content that must be announced and received.

(2×) Cross-linguistic glosses uniformly emphasize message—Spanish 'mensaje,' French 'ἀγγελία' (preserving Greek), German 'Botschaft' (message/proclamation). Both 1 John occurrences introduce core apostolic teaching: the nature of God (1:5) and the command to love (3:11). The word's etymology connects to 'angel' (messenger), emphasizing the message as something delivered, announced, proclaimed. The multilingual evidence supports this as authoritative communication, gospel content transmitted from Christ through apostolic witnesses to believers. **NEWS AND MESSAGES**

en: message | **es:** mensaje | **fr:** ἀγγελία | **de:** Botschaft 1John 1:5; 1John 3:11

ἄγγελος G0032 *N-AMS* (176×)

Angel, messenger — a supernatural heavenly being serving God, or a human envoy sent to deliver a message.

Angelos bridges heaven and earth in the New Testament. In its overwhelming majority of uses, it names the celestial beings who populate God's throne room, deliver divine announcements, and execute heavenly judgments — from Gabriel's annunciation to Mary (Luke 1:26) to the angels at the empty tomb (Matt 28:2). Yet the word never entirely lost its original Greek meaning of 'messenger,' and six times it refers to human envoys: John the Baptist as the promised forerunner (Matt 11:10; Mark 1:2), messengers sent ahead by Jesus (Luke 9:52), and John's disciples visiting Jesus (Luke 7:24). The translation evidence is illuminating: Spanish and English split clearly between 'ángel/angel' and 'mensajero/messenger,' while French and German ('ange/Engel') often use the supernatural term even for human messengers.

1. heavenly angel (170×) A supernatural celestial being who serves as God's agent, attendant, or herald — announcing divine

messages, guarding God's people, executing judgment, and worshiping in heaven. All major languages have a dedicated loanword: 'angel' (eng), 'ángel' (spa), 'ange' (fra), 'Engel' (deu), all derived from this very Greek word. Angels appear at every pivotal moment: Jesus' birth (Matt 1:20; Luke 2:9), temptation (Matt 4:11), resurrection (Matt 28:2), and promised return (Matt 25:31). **ANGELS AND MESSENGERS**

en: an-angel, angel | **es:** ángel | **fr:** ange | **de:** Engel Matt 1:20; Matt 1:24; Matt 2:13; Matt 2:19; Matt 28:2

2. human messenger or envoy (6×) A human messenger, envoy, or representative sent on a specific mission. English and Spanish shift to 'messenger/mensajero,' clearly distinguishing this from the supernatural sense, while French and German retain 'ange/Engel' even here. Applied to John the Baptist as the prophesied forerunner of the Messiah (Matt 11:10; Mark 1:2, quoting Mal 3:1), to the messengers John sent to Jesus (Luke 7:24), and to those Jesus dispatched ahead of him into Samaria (Luke 9:52). **ANGELS AND MESSENGERS**

en: messenger, messengers | **es:** mensajero, mensajeros | **fr:** ange | **de:** Engel Matt 11:10; Mark 1:2; Luke 7:24; Luke 7:27; Luke 9:52

ἄγε G0033

come!, come on!; imperative-turned-interjection urging action or attention

An imperative form of the verb "to lead" that became fossilized as an interjection, urging someone to action or calling attention. Classical Greek used it extensively (from Homer onward) to introduce exhortations, often with "now" (νύν) or "indeed" (δή). It could precede various verb forms: first-person singular or plural ("let me/us..."), third-person plural ("let them..."), or be followed by ὅπως with future tense. The plural form ἄγετε functioned similarly. Though no occurrences are recorded in this dataset, the lexical entry confirms its presence in biblical Greek as a discourse particle energizing commands or proposals.

ἀγέλ-η G0034 *N-NFS* (7×)

A herd of animals, especially swine; a group of livestock feeding or moving together.

Refers to a herd or drove of animals, derived from the verb 'to drive' or 'to lead.' In classical Greek it could denote herds of horses, cattle, or even shoals of fish, but every New Testament occurrence involves the famous herd of swine in the Gadarene demoniac episode (Matt 8:30–32; Mark 5:11–13; Luke 8:32–33). The convergence across languages is total: Spanish 'manada,' French 'troupeau,' German 'Herde' — all meaning simply 'herd.' The word appears nowhere else in the NT, making it effectively a technical term for the Gadarene swine narrative.

(7×) A herd or flock of animals grazing or moving as a group. Every NT occurrence refers to the herd of pigs in the Gadarene demoniac accounts. Spanish 'manada,' French 'troupeau,' and German 'Herde' all converge on a single meaning without variation. The classical sense of organized bands of youths (as in Sparta) or shoals of fish never surfaces in biblical usage. In Matt 8:30 and Mark 5:11 the herd is feeding on the hillside; in Matt 8:32 and Mark 5:13 it rushes headlong into the sea — the same herd throughout, confirming one unified sense. **FLOCK HERD LIVESTOCK**

en: a-herd, herd | **es:** manada | **fr:** troupeau | **de:** Herde, ἀγέλη Matt 8:30; Matt 8:31; Matt 8:32; Mark 5:11; Mark 5:13

ἀγενεᾱλόγητος G0035 *Adj-NMS* (1×)

without genealogy, of unrecorded descent; having no documented lineage

Hebrews 7:3 describes Melchizedek as 'agenealogētos'—without recorded genealogy. This doesn't mean he literally had no parents, but that Scripture deliberately omits his lineage, making him a type of Christ's eternal priesthood. In a culture obsessed with priestly genealogies (Levites traced their descent meticulously), this silence is thunderous. Melchizedek appears without ancestry and disappears without successors, resembling 'the Son of God' who has neither beginning of days nor end of life. The alpha-privative construction emphasizes what's missing from the biblical record.

(1×) The adjective describes Melchizedek's presentation in Genesis 14—he appears without genealogical introduction, unlike every other significant biblical figure. For the priesthood-focused author of Hebrews, this omission is purposeful: it makes Melchizedek a type of Christ, whose priesthood doesn't depend on Levitical lineage. Spanish 'sin genealogía,' French 'sans généalogie,' and German 'ohne Geschlechtsregister' all preserve the privative construction. The term is a Septuagintal coinage, purpose-built for this unique theological argument about priesthood transcending tribal descent. **GENEALOGY ENROLLMENT**

en: without-genealogy | **es:** sin-genealogía | **fr:** sans-généalogie | **de:** ohne-Geschlechtsregister Heb 7:3

ἀγεν-ής G0036 *Adj-ANP* (1×)

lowborn, ignoble; of no family or social standing

Paul writes that God chose 'the lowborn things of the world' (ta agenē, 1 Corinthians 1:28) to shame the powerful. The adjective contrasts with 'eugenēs' (wellborn, noble)—these are people without distinguished ancestry or social pedigree. In classical usage it could mean 'unborn' or 'ignoble,' but here clearly denotes low social status. God's election deliberately inverts human hierarchies, choosing the nobodies to nullify the somebodies. This continues Paul's theme from verses 26-27: not many wise, powerful, or noble were called—God chose the foolish, weak, and lowborn.

(1×) The neuter plural adjective substantivally designates 'the things of low birth'—people without social credentials or family prestige. In Corinth's status-conscious culture (Greek colonies were notorious for social climbing), this would sting: the church consisted largely of the non-elite. Spanish 'de bajo nacimiento' (of low birth) and German 'niedrig geboren' (lowborn) capture the genealogical shame. Paul's point is theological inversion: God chose the genealogically insignificant to expose the futility of human status systems. What the world despises, God displays. **CONTEMPT AND SCORN**

en: lowborn | **es:** de-bajo-nacimiento | **fr:** de-basse-naissance | **de:** niedrig-geboren 1Cor 1:28

ἁγι-άζω G0037 *V-PPM/P-NMP* (28×)

To sanctify, make holy, hallow; to set apart for God's purposes or reverence God's name as holy

Hagiazō is the verb behind 'hallowed be thy name' in the Lord's Prayer and 'sanctify them in truth' in Jesus's high-priestly prayer (John 17:17). It covers three movements: God actively making persons or things holy, believers reverencing God's name as holy, and the individual's pursuit of personal holiness. The root hagi- ('holy') runs through the entire New Testament theology of sanctification. Spanish santificar and French sanctifier preserve the Latin sanctus lineage, while the German geheiligt ('hallowed') echoes the prayer tradition. Each sense reflects a different directional flow of holiness – from God downward, from believer upward, or inward as transformation.

1. to make holy, sanctify (24×) To make holy, purify, or sanctify – the dominant sense (24 occurrences) describing God's transformative action upon persons or objects, rendering them holy. Jesus sanctifies his followers through truth (John 17:17, 19) and his own self-offering (Heb 10:10). In Matthew 23:17, 19, the temple and altar sanctify the gold and gift placed upon them. Spanish santificado and French sanctifié consistently mark this divine-to-human direction of holiness. **SANCTIFICATION AND HOLINESS**

en: being-sanctified, has-been-sanctified, having-been-sanctified | **es:** Ha-sido-santificado, Santifica, es-santificado | **fr:** sanctifier, sanctifié | **de:** geheiligt, ἁγιάζον, ἁγιάσας Matt 23:17; Matt 23:19; John 10:36; John 17:17; John 17:19

2. to hallow, reverence as holy (3×) To hallow or reverence as holy – treating God's name, character, or person with sacred awe. Found in the Lord's Prayer (Matt 6:9, Luke 11:2) and 1 Peter 3:15 ('sanctify Christ as Lord in your hearts'). Here the direction reverses: the human acknowledges and declares God's existing holiness. The Greek imperative hagiasthētō ('let it be hallowed') appears

in prayer as petition rather than command. **SANCTIFICATION AND HOLINESS**

en: Let-be-hallowed, let-be-hallowed, sanctify | **es:** Sea-santificado, santificad, santificado-sea | **fr:** sanctifier | **de:** geheiligt, ἁγιασθήτω, Ἁγιασθήτω Matt 6:9; Luke 11:2; 1Pet 3:15

3. to devote oneself to holiness (1×) To devote oneself to holiness or allow oneself to be made holy, appearing once in Revelation 22:11 as an eschatological exhortation: 'let the holy one still be made holy.' This inward-facing sense points to ongoing personal sanctification as a continuing state rather than a single event, completing the triad of sanctification's directions. **SANCTIFICATION AND HOLINESS**

en: let-him-be-made-holy | **es:** santifíquese | **fr:** sanctifier | **de:** geheiligt Rev 22:11

ἁγι-ασμός G0038 *N-AMS* (10×)

Sanctification, holiness — the process and state of being set apart for God, moral consecration

The noun ἁγιασμός (hagiasmos) denotes both the process of sanctification and its resulting state of holiness. Paul treats it as the goal of Christian life: believers are called 'for sanctification' (1 Thess 4:3, 7), and Christ himself has become our sanctification (1 Cor 1:30). Romans 6:19, 22 contrasts the fruit of sanctification with the former slavery to impurity. The author of Hebrews declares that without holiness no one will see the Lord (Heb 12:14). The term carries both positional and progressive dimensions – the believer is set apart and is being set apart. Spanish 'santificación,' Arabic 'اَلْقَدَاسَة/قِدِّيس,' Hindi 'पवित्रता,' Korean '거룩함.'

holiness (10×) The process and resultant state of being consecrated to God, encompassing both the initial setting-apart at conversion and the ongoing moral transformation. Paul presents it as the divine will for believers (1 Thess 4:3), the fruit of liberation from sin (Rom 6:19, 22), and a gift embodied in Christ (1 Cor 1:30). Hebrews 12:14 makes it a prerequisite for seeing God. 1 Timothy 2:15 and 2 Thessalonians 2:13 confirm sanctification's role as the Spirit's work in the believer's life. Translations consistently distinguish it from mere ritual purity: Spanish 'santificación,' French 'sanctification,' German 'Heiligung.' **HOLINESS AND SINCERITY**

en: holiness, sanctification | **es:** santificación | **fr:** sanctification | **de:** Heiligung Rom 6:19; Rom 6:22; 1Cor 1:30; 1Thess 4:3; 1Thess 4:4

ἅγιος G0039

holy, sacred, set apart for God; pure, consecrated to divine service

A foundational term for consecration and moral purity, originally meaning "devoted to the gods" in classical Greek. In biblical usage, it overwhelmingly carries positive connotations: temples and sacred spaces are ἅγιος; persons who are holy or pure before God bear this designation; "the Saints" (οἱ ἅγιοι) refers to God's people; and the Holy Spirit is πνεῦμα ἅγιον. The Septuagint adopted this term to translate Hebrew שָׁקַד, reinforcing the concept of separation unto God. Classical Greek occasionally used it negatively ("accursed"), but this sense is rare and absent from biblical texts. The term may share roots with Sanskrit *yajati* ("sacrifice"), pointing to ancient Indo-European concepts of ritual dedication.

ἅγιος G0040 *Adj-GFS* (235×)

Holy, sacred, set apart; of persons (saints, the Holy One), places (sanctuary, holy of holies), and things consecrated to God.

Hagios is one of the most pervasive theological adjectives in the New Testament, appearing 235 times across nearly every book. At its core lies the idea of being set apart — separated from the ordinary and devoted to God. Yet the word's flexibility is remarkable: it describes the Spirit of God himself (to pneuma to hagion), the community of believers (hoi hagioi, 'the saints'), the temple precincts (ta hagia), and individual objects or places consecrated for divine use. The multilingual evidence confirms these distinct uses — Spanish and German both render the Spirit-title as Santo/Heiliger with capital letters, while the substantive plural 'saints' triggers entirely different vocabulary in Korean (seongdodeul) and Swahili (watakatifu, 'purified ones'). The word's range from 'the Holy Spirit' to 'holy ground' to 'the saints' traces the entire arc of biblical holiness: God is holy, he makes places holy, and he makes people holy.

1. the Holy Spirit (pneuma hagion) (92×) Split from sense 61137. Criteria: References to the third person of the Trinity, the Spirit of God as divine agent; contexts of empowerment, baptism, blasphemy against the Spirit

en: Holy | **es:** Santo | **fr:** saint | **de:** heilig Matt 1:18; Matt 1:20; Matt 3:11; Matt 12:32; Matt 28:19

2. holy, sacred, consecrated (65×) Attributive or predicative adjective describing things, places, or persons as sacred, set apart, or consecrated to God — 65 occurrences. The 'holy city' (Matt 4:5), 'holy place' in Daniel's prophecy (Matt 24:15), 'holy ground' (Acts 7:33), and 'holy Scriptures' (Rom 1:2) all fall here. This is the basic adjectival sense from which the substantive uses derive. German heilig and French saint function identically as attributive modifiers. The superlative 'most holy faith' (Jude 1:20) and the phrase 'holy and blameless' (Eph 1:4) illustrate the full range of this attributive function, from cultic consecration to moral purity. **HOLINESS AND SANCTITY**

en: holy | **es:** santa, santo, santos | **fr:** saint | **de:** heilig Matt 4:5; Matt 7:6; Matt 24:15; Matt 27:53; Mark 6:20

3. saints, holy ones (persons) (61×) Substantive plural designating God's people — 'the saints,' 'the holy ones' (hoi hagioi) — 61 occurrences concentrated in Acts and the Pauline epistles. Paul greets 'all the saints in Christ Jesus' (Phil 1:1); Peter visits 'the saints at Lydda' (Acts 9:32); the risen saints emerge from tombs at the crucifixion (Matt 27:52). Korean 성도들 (seongdodeul) and Swahili watakatifu both have dedicated terms for this communal identity marker, distinct from the adjective. The term encodes ecclesiology: believers are not merely 'good people' but a consecrated community set apart for God's purposes, echoing the Old Testament qahal ('assembly'). **HOLINESS AND SANCTITY**

en: holy-ones, saints | **es:** santos | **fr:** saint | **de:** heilig Matt 27:52; Acts 9:13; Acts 9:32; Acts 9:41; Acts 26:10

4. holy place, sanctuary (11×) Substantive neuter use referring to sacred spaces — the sanctuary, the holy place, or the holy of holies (ta hagia, hagia hagion) — 11 occurrences, almost all in Hebrews 8-10. The author of Hebrews uses ta hagia for the heavenly sanctuary that Christ enters as high priest (Heb 8:2, 9:12), while hagia hagion designates the innermost chamber behind the veil (Heb 9:3). Spanish Lugar Santo and German Heiligtum both use dedicated sanctuary vocabulary here rather than a generic 'holy' adjective. The Septuagint background is crucial: ta hagia translates Hebrew ha-qodesh, the technical priestly term for the tabernacle/temple interior (Lev 16:2-3), and Hebrews deliberately transfers this spatial holiness language from the earthly to the heavenly realm. **HOLINESS AND SANCTITY**

en: Holy, holy-place, holy-places | **es:** Lugar-Santo, Santo, de-santos | **fr:** saint | **de:** heilig Heb 8:2; Heb 9:1; Heb 9:2; Heb 9:3

5. the Holy One (as Messianic title) (6×) Split from sense 61137. Criteria: Christological title 'the Holy One of God' applied to Jesus; contexts of divine identity and messianic recognition

en: Holy-One | **es:** Santo, santo | **fr:** saint | **de:** heilig Mark 1:24; Luke 4:34; John 6:69; Acts 3:14; 1Pet 1:15

ἁγιότης G0041 *N-GFS* (1×)

holiness, sanctity; the quality or state of being set apart as sacred

Hebrews 12:10 contrasts human discipline (for our temporal good) with God's discipline 'that we may share in his holiness' (hagiōtētos). This rare noun (appearing only here in the New Testament) designates God's essential sanctity—his set-apartness and moral perfection. The goal of divine discipline is conformity to God's own holy character. While 'hagiōsynē' (another holiness word) appears elsewhere, 'hagiōtēs' carries a slightly more abstract, essential quality —holiness as an inherent attribute rather than enacted sanctification.

(1×) The genitive indicates the quality to be shared: 'his holiness'—God's own essential sanctity becomes the goal of his children's formation. The term appears in the Septuagint and as a title in later Christian usage ('His Holiness'), but here functions abstractly as the divine attribute. Spanish 'santidad,' French 'sainteté,' and German 'Heiligkeit' all preserve the abstract noun formation. That God disciplines us precisely to share in his holiness reframes suffering: it's not arbitrary but transformative, aimed at conformity to the divine character. **HOLINESS AND SINCERITY**

en: holiness | **es:** santidad | **fr:** sainteté | **de:** Heiligkeit Heb 12:10

ἁγιωσύνη G0042 *N-AFS* (3×)

holiness, sanctification; moral purity and consecration to God

An abstract noun expressing the quality of being set apart for God in moral purity. Romans 1:4 describes the Spirit as the 'Spirit of holiness' who declared Jesus to be God's Son by resurrection power. Paul urges completing sanctification 'in holiness' (2 Cor 7:1) and prays that believers' hearts be established blameless 'in holiness' before God (1 Thess 3:13). The term emphasizes ethical and spiritual consecration rather than merely ritual purity.

(3×) Denotes comprehensive moral consecration to God. The multilingual consensus (Spanish 'santidad,' French 'sainteté,' German 'Heiligkeit') reflects uniformity across languages. Romans uses it attributively of the Spirit himself—the source and standard of holiness. Paul's ethical applications (2 Cor 7:1—cleansing from defilement; 1 Thess 3:13—blameless hearts at Christ's coming) show holiness as both present process and eschatological goal, encompassing the whole person. **HOLINESS AND SINCERITY**

en: holiness, of-holiness | **es:** de-santidad, santidad | **fr:** sainteté | **de:** Heiligkeit Rom 1:4; 2Cor 7:1; 1Thess 3:13

ἀγκάλη G0043 *N-AFP* (1×)

arms, embrace; the curved arms used for holding or embracing

Luke 2:28 describes Simeon taking the infant Jesus 'in his arms' (en tais ankalais). The plural noun literally means 'bent arms'—the crook of the arms used for cradling. In classical Greek it appears often with verbs of holding or carrying, describing how one holds a child or beloved object close. Simeon's action fulfills his long waiting: he can now die in peace because he has held salvation itself in his arms. The tender physicality of the image contrasts with the cosmic significance of what he holds.

(1×) The plural dative indicates location: 'in the arms'—specifically the curved embrace formed by bent arms. Classical usage ranges from literal holding of infants to metaphorical enfolding (waves, air). Here the image is touchingly concrete: an elderly man cradling a baby, yet this baby is 'your salvation' (v. 30). Spanish 'brazos' (arms), French 'bras,' and German 'ἀγκάλας' (transliterated) all point to the physical embrace. The term emphasizes embodiment—salvation comes not as abstract concept but as flesh you can hold. **GEOGRAPHY AND SPACE**

en: arms | **es:** brazos | **fr:** bras | **de:** ἀγκάλας Luke 2:28

ἄγκιστρον G0044 *N-ANS* (1×)

fishhook; a curved hook for catching fish

Jesus instructs Peter to 'cast a hook' (ankistron) and take the first fish caught, whose mouth will contain a coin for the temple tax (Matthew 17:27). This is the only New Testament occurrence of the word, though it's common in classical texts for fishhooks. The miraculous provision combines ordinary means (fishing) with supernatural knowledge (which fish, where, what's in its mouth). That Jesus specifies hook-and-line fishing rather than net fishing may suggest Peter's solitary mission—one fish for one specific purpose. The word derives from 'ankos' (bend), describing the hook's curved shape.

(1×) The singular accusative indicates the tool to be used: 'cast a hook'—traditional angling rather than commercial net fishing. Classical Greek uses the term for various hooks (fishing, spindle, surgical), but context clearly indicates fishing. The detail serves Jesus's larger point about freedom and accommodation: though exempt from the temple tax, he pays it anyway to avoid offense. Spanish 'anzuelo,' French 'hameçon,' and German 'ἄγκιστρον' (transliterated) all designate the fishing hook. The miracle in the fish's mouth validates Jesus's claim while demonstrating gracious compliance. **SICKLE HARVEST TOOL**

en: a-hook | **es:** anzuelo | **fr:** hameçon | **de:** ἄγκιστρον Matt 17:27

ἄγκῡρα G0045 *N-AFP* (4×)

anchor; a heavy device cast from a ship to hold it in place, used figuratively of steadfast hope

An anchor was indispensable in ancient Mediterranean seafaring, and all four NT occurrences reflect that world. In Acts 27 Luke narrates the dramatic anchoring maneuvers during the storm off Malta — sailors casting four anchors from the stern (27:29), pretending to lay anchors from the bow (27:30), and finally cutting them loose (27:40). Hebrews 6:19 transforms the image into a powerful metaphor: Christian hope is 'an anchor of the soul, sure and steadfast,' entering the inner sanctuary behind the curtain. Every major translation preserves the literal maritime term (spa 'ancla,' fra 'ancre,' deu 'Anker').

(4×) Anchor — the heavy iron implement dropped from a ship to secure it in place. Three of the four occurrences appear in Luke's vivid storm narrative in Acts 27, where anchors are cast, feigned, and cut away. The unanimous rendering across languages (eng 'anchor,' spa 'ancla,' fra 'ancre,' deu 'Anker') reflects the concrete maritime artifact. In Hebrews 6:19 the same noun serves as a metaphor for the believer's hope, described as an anchor of the soul that penetrates into the heavenly sanctuary — a figure drawing on the proverbial ἱερὰ ἄγκυρα ('sacred anchor,' i.e., last resort) attested in later Greek. **SHIP SEA VESSEL**

en: anchor, anchors | **es:** ancla, anclas | **fr:** Anker, ancre | **de:** Anker, ἀγκύρας Acts 27:29; Acts 27:30; Acts 27:40; Heb 6:19

ἄγνἄφος G0046 *Adj-GNS* (2×)

unshrunk, not yet processed or treated (of cloth)

This adjective describes cloth that has not been treated or shrunk—new, raw fabric not yet processed for use. It appears in Jesus' parable about patching old garments: sewing unshrunk cloth onto an old garment creates worse damage when the new patch shrinks and tears away (Matthew 9:16; Mark 2:21). The word captures the incompatibility between new and old, illustrating why Jesus' new wine of the kingdom cannot be contained in the old wineskins of existing religious structures. The unshrunk patch represents raw, untreated newness that will inevitably create tension with aged fabric.

(2×) Multilingual glosses emphasize the unshrunk state—Spanish 'sin encoger' (without shrinking), French 'non-foulé' (not fulled/treated), German preserving the Greek adjective. Both Gospel passages use this in Jesus' parable about the incompatibility of new patch on old garment. The cross-linguistic evidence consistently points to cloth that has not undergone the shrinking/fulling process, making it unsuitable for patching old fabric. The word serves Jesus' larger point about the radical newness of the kingdom and its incompatibility with old religious forms. **NEWNESS AND FRESHNESS**

en: unshrunk | **es:** sin-encoger | **fr:** non-foulé | **de:** ἀγνάφου Matt 9:16; Mark 2:21

ἁγν-εία G0047 *N-DFS* (2×)

purity, chastity, moral and sexual holiness

This noun denotes purity, particularly in moral and sexual conduct—holiness that manifests in chastity and clean living. In Paul's pastoral letters to Timothy, it appears twice: among qualities Timothy should model (1 Timothy 4:12) and as the attitude with which he should treat younger women, as sisters 'in all purity' (5:2). The word emphasizes not merely ritual cleanness but moral integrity, especially sexual self-control and appropriate boundaries. It's the quality of one whose conduct is undefiled, whose relationships honor proper limits, whose character reflects holiness in practical life.

(2×) Cross-linguistic glosses uniformly emphasize purity—Spanish 'pureza,' French preserves the Greek dative form 'ἁγνείᾳ,' German 'Reinheit' (purity/cleanness). Both 1 Timothy passages call for purity in visible conduct (4:12) and relational boundaries (5:2). The context emphasizes moral and sexual holiness rather than ceremonial cleanness. The multilingual evidence supports this as practical sanctity, the character quality of one who maintains moral integrity and appropriate relational boundaries, particularly in sexual ethics.
AUTO-DETECTED COMMUNITY 3712 WITH 5 SENSES
en: purity | **es:** pureza | **fr:** ἁγνείᾳ | **de:** Reinheit 1Tim 4:12; 1Tim 5:2

ἁγνίζω G0048 *V-ASA-3P* (7×)

To purify, make ceremonially or morally clean; middle/passive: to purify oneself or be purified

Derived from hagnos ('pure, holy'), this verb spans both ritual and moral purification in the New Testament. In Acts it appears in its middle/passive forms for Jewish ceremonial purification — Paul purifying himself before entering the temple (Acts 21:24, 26; 24:18), and Jewish pilgrims purifying themselves before Passover (John 11:55). James 4:8 bridges the ceremonial and moral: 'purify your hearts, you double-minded.' In its active transitive use, it describes believers purifying their souls through obedience to truth (1 Pet 1:22) and the hope of Christ's return purifying the one who holds it (1 John 3:3).

1. to purify oneself, be purified (middle/passive) (4×) The middle or passive voice: to purify oneself or to be purified, primarily in the context of Jewish ceremonial purification. Acts 21:24 and 21:26 describe Paul undergoing ritual purification in the temple to demonstrate his respect for the law. Acts 24:18 notes Paul was 'having been purified' when found in the temple. James 4:8 extends the imagery morally — 'purify your hearts.' Spanish 'purificad/ purificado' and French 'purifier' mirror the reflexive nuance of self-undertaken cleansing. **PURIFYING AND CLEANSING**
en: be-purified, having-been-purified, purify | **es:** purificad, purificado, purificate | **fr:** purifier | **de:** reinigen, ἁγνίσθητι, ἁγνισθεὶς Acts 21:24; Acts 21:26; Acts 24:18; Jas 4:8

2. to purify (active/transitive) (3×) The active transitive sense: to purify someone or something, to make clean. In John 11:55 many went up before Passover to purify themselves (here the active form with reflexive force). First Peter 1:22 speaks of having purified one's soul through obedience to the truth, and 1 John 3:3 declares that everyone who has this hope in Christ 'purifies himself' just as Christ is pure. Spanish 'se purifica' and German 'reinigen' both capture the active effort of making oneself or another clean. **PURIFYING AND CLEANSING**
en: having-purified, purifies, they-might-purify | **es:** habiendo-purificado, purificaran, se-purifica | **fr:** purifier | **de:** reinigen John 11:55; 1Pet 1:22; 1John 3:3

ἁγν-ισμός G0049 *N-GMS* (1×)

purification, ritual cleansing; the process of ceremonial purification

Acts 21:26 describes Paul entering the temple to give notice 'concerning the completion of the days of purification' (hagnismou). This refers to the Nazirite vow ritual detailed in Numbers 6, involving a week-long purification process. The noun derives from 'hagnizō' (to purify), common in Septuagintal contexts for ritual cleansing. Paul's participation in this Jewish ritual demonstrates his continued adherence to Torah when among Jews—living out his missionary principle of becoming 'all things to all people.' The purification required both time and public declaration at the temple.

(1×) The genitive indicates the process being completed: 'of the purification'—specifically the Nazirite cleansing rite. Septuagintal usage established this term for ritual purification, often involving water, sacrifice, and time periods. Paul's announcement gives notice of when the purification days will be fulfilled, triggering the final sacrifices. Spanish 'purificación,' French 'purification,' and German 'ἁγνισμοῦ' (transliterated) all maintain the ritual-cleansing sense. The irony is thick: Paul enters the temple for ritual purity and ends up arrested, launching the chain of events leading to Rome.
PURIFICATION CLEANSING
en: purification | **es:** purificación | **fr:** purification | **de:** ἁγνισμοῦ Acts 21:26

ἀγνο-έω G0050 *V-PPM/P-NMS* (22×)

To be ignorant of, not know; to be unknown or unrecognized; to be willfully disregarded

The verb ἀγνοέω expresses the absence or failure of knowledge. In its active forms it describes a person's lack of understanding — the disciples 'did not understand' Jesus' words about the resurrection (Mark 9:32), and the Jerusalemites fulfilled prophecy because they 'did not know' the voices of the prophets (Acts 13:27). In the middle/ passive voice, the word shifts to describe the subject as the one unknown: Paul was 'unknown by face' to the Judean churches (Gal 1:22). A single disputed occurrence at 1 Cor 14:38 carries a sharper edge — one who ignores will himself be ignored — suggesting willful disregard rather than mere ignorance.

1. be ignorant of, not know (19×) The active sense of lacking knowledge or awareness, covering the vast majority of occurrences (19 of 22). The multilingual glosses consistently render it with verbs of not-knowing — Spanish 'ignoraban,' French 'ignorer,' German 'nicht-wissen.' In Acts 17:23 Paul identifies an altar inscribed 'to an unknown God,' using the cognate form to describe the Athenians' genuine lack of acquaintance with the true deity. Rom 1:13 shows a softer shade: Paul does not want his readers to 'be unaware' of his plans. **IGNORANT UNAWARE**
en: being-ignorant, did-not-understand, do-you-not-know | **es:** desconociendo, ignora, ignoraban | **fr:** ignorer, ne-pas-savoir | **de:** nicht-wissen, ἀγνοήσαντες, ἀγνοοῦντες Mark 9:32; Luke 9:45; Acts 13:27; Acts 17:23; Rom 1:13

2. be unknown, unrecognized (2×) The passive sense of being unknown or unrecognized by others, attested in two occurrences. In 2 Cor 6:9 Paul describes himself and his companions as 'unknown' (ἀγνοούμενοι) yet well-known — a paradox that the Spanish 'desconocidos' and English 'unknown' faithfully mirror. Gal 1:22 confirms this reading: Paul was personally unknown to the churches of Judea. The shift from active ignorance to passive anonymity marks a clear voice-driven sense boundary. **IGNORANT UNAWARE**
en: being-unknown, unknown | **es:** desconocido, desconocidos | **fr:** ignorer, ne-pas-savoir | **de:** nicht-wissen 2Cor 6:9; Gal 1:22

3. be disregarded, ignored (1×) A rare and textually debated use at 1 Cor 14:38, where the verb carries a nuance of willful neglect or dismissal rather than simple unknowing. Paul warns that whoever 'ignores' (or 'is ignorant of') the command will himself be 'ignored.' The English gloss 'he is ignored' and Spanish 'es ignorado' capture the retributive symmetry. Some manuscripts read the active ('let him be ignorant') while others preserve the passive ('he will be disregarded'), but both point to a deliberate overlooking rather than mere cognitive gap. **IGNORANT UNAWARE**
en: he-is-ignored | **es:** es-ignorado | **fr:** ne-pas-savoir | **de:** nicht-wissen 1Cor 14:38

ἀγνό-ημα G0051 *N-GNP* (1×)

sins of ignorance, unwitting errors; faults committed without full knowledge

Hebrews 9:7 explains that the high priest entered the Most Holy Place once yearly with blood 'for himself and for the people's sins of ignorance' (agnōematōn). This technical term distinguishes unwitting sins from deliberate rebellion—the Levitical system provided atonement for errors and oversights, not for 'high-handed' defiance. The Septuagint regularly uses this word family for inadvertent violations. The plural genitive indicates these are the specific class of sins the Day of Atonement addressed. Even ignorance requires blood, showing how seriously God takes all deviation from his law.

(1×) The genitive plural designates the category of sin covered by the annual atonement ritual: 'sins of ignorance'—faults committed without full awareness or intent. Septuagintal precedent (Numbers 15:22-29 uses this word group) establishes the technical distinction between inadvertent and intentional transgression. Spanish 'pecados de ignorancia,' French 'ignorance,' and German 'Unwissenheit' (ig-

norance) all capture the epistemic deficit. The author's point is that even unwitting sin pollutes and requires blood cleansing—there's no morally neutral error before a holy God. **AUTO-DETECTED COMMUNITY 3965 WITH 3 SENSES**

en: sins-of-ignorance | **es:** pecados-de-ignorancia | **fr:** ignorance | **de:** Unwissenheit Heb 9:7

ἄγνοιᾰ G0052 *N-AFS* (4×)

ignorance; lack of knowledge or awareness, especially of God's purposes or moral standards

In classical Greek ἄγνοια denotes a failure of perception or understanding, opposed to ἐπιστήμη (knowledge). The NT writers deploy it with theological weight: Peter attributes the crucifixion to the people's ignorance (Acts 3:17), Paul declares that God has overlooked former times of ignorance (Acts 17:30), and both Paul and Peter link ignorance to the moral darkness of pagan life (Eph 4:18; 1 Pet 1:14). French and Spanish translations ('ignorance/ignorancia') mirror this semantic range precisely, while German renderings sometimes retain the Greek inflected forms, underscoring the term's technical flavor.

(4×) Ignorance, lack of knowledge — a state of not knowing, particularly regarding God's will, identity, or moral requirements. Peter charitably attributes Jewish complicity in Christ's death to ignorance (Acts 3:17), while Paul's Areopagus speech frames all pre-gospel pagan religion as a period of ignorance God graciously overlooked (Acts 17:30). In Ephesians 4:18 ignorance is linked to hardness of heart and alienation from God's life, and 1 Peter 1:14 recalls the 'former ignorance' of Gentile converts' pre-conversion desires. Cross-lingual evidence (spa 'ignorancia,' fra 'ignorance') confirms this consistent theological-moral sense rather than mere intellectual deficit. **AUTO-DETECTED COMMUNITY 3965 WITH 3 SENSES**

en: ignorance | **es:** ignorancia | **fr:** ignorance, ἀγνοίᾳ, ἄγνοιαν | **de:** ἀγνοίας, ἀγνοίᾳ, ἄγνοιαν Acts 3:17; Acts 17:30; Eph 4:18; 1Pet 1:14

ἁγνός G0053 *Adj-AFS* (8×)

Pure, chaste, innocent; morally blameless and free from defilement or mixed motives.

An adjective describing what is morally uncontaminated — clean in motive, conduct, and character. Paul uses it to commend the Corinthians' zealous repentance, declaring them 'pure in this matter' (2 Cor 7:11), and desires to present the church as a 'pure virgin' to Christ (2 Cor 11:2). In Philippians 4:8 it appears among virtues worthy of sustained reflection. The Pastoral Epistles apply it to personal conduct: keeping oneself pure (1 Tim 5:22) and the call for young women to be chaste (Titus 2:5). Spanish 'pura/casta' and German 'rein' both capture the dual moral-ritual purity at the word's heart.

pure (8×) Pure, chaste, morally innocent — describing persons, conduct, or character that is free from defilement, corruption, or duplicity. In 2 Cor 7:11 the Corinthians proved themselves 'pure' through repentance; in 2 Cor 11:2 Paul envisions the church as a 'pure virgin' betrothed to Christ; Phil 4:8 lists it among qualities worthy of contemplation; 1 Tim 5:22 urges Timothy to keep himself pure; and Titus 2:5 calls for chastity in domestic life. The multilingual evidence (Spanish 'pura/casta,' French 'pur,' German 'rein') confirms a unified moral-purity sense without the ritual-cultic overtones found in classical Greek usage of the word. **PURITY AND CLEANNESS**

en: pure | **es:** casta, pura, puras | **fr:** pur, ἁγνά, ἁγνάς | **de:** rein 2Cor 7:11; 2Cor 11:2; Phil 4:8; 1Tim 5:22; Titus 2:5

ἁγνότης G0054 *N-GFS* (2×)

purity, sincerity, moral integrity and singleness of devotion

This noun emphasizes purity, integrity, and sincerity—moral cleanness that flows from undivided devotion. In 2 Corinthians 6:6, Paul lists it among credentials of his ministry alongside knowledge, patience, and kindness—qualities that authenticate apostolic service. In 2 Corinthians 11:3, Paul fears the Corinthians may lose 'the purity and sincerity toward Christ' through seduction by false teaching, just as Eve was deceived. The word denotes not merely external moral correctness but inner integrity, singleness of heart, unmixed devotion. It's the quality of one whose motives are pure, whose allegiance is undivided.

(2×) Multilingual glosses consistently emphasize purity—Spanish 'pureza,' French 'pureté,' German 'Reinheit.' The 2 Corinthians contexts broaden purity beyond sexual ethics to encompass ministerial integrity (6:6) and doctrinal fidelity (11:3). Paul fears the loss of pure devotion to Christ through doctrinal seduction. The cross-linguistic evidence supports this as comprehensive moral integrity and sincerity, inner purity of motive and allegiance that manifests in faithful service and undivided loyalty to Christ. **AUTO-DETECTED COMMUNITY 3712 WITH 5 SENSES**

en: purity | **es:** pureza | **fr:** pureté | **de:** Reinheit 2Cor 6:6; 2Cor 11:3

ἁγνός G0055 *Adv* (1×)

purely, sincerely; with pure or unmixed motives

Paul distinguishes those who preach Christ from envy versus those who do so 'purely' (hagnōs, Philippians 1:17). The adverb derives from 'hagnos' (pure, chaste), often used of ritual purity or moral integrity. Here it describes motivation: some proclaim Christ from genuine, unmixed devotion rather than selfish ambition. The word's root connection to 'hagios' (holy) suggests a purity of purpose aligned with God's character. Even in Philippian imprisonment, Paul celebrates that Christ is preached—though he can discern which preachers do so with pure versus impure hearts.

(1×) The adverb modifies the verb 'proclaim': preaching Christ 'purely'—with sincere, unmixed motives free from selfish calculation. The contrast is with those preaching from 'eritheias' (selfish ambition), hoping to afflict Paul in his chains. Spanish 'puramente,' French 'ἁγνῶς' (transliterated), and German 'rein' (purely) all convey the adverbial force. Paul's remarkable maturity appears here: he rejoices in pure-hearted preaching while tolerating impure-hearted preaching as long as Christ is proclaimed. Purity of motive matters but doesn't negate the truth being spoken. **PURITY AND CLEANNESS**

en: purely | **es:** puramente | **fr:** ἁγνῶς | **de:** rein Phil 1:17

ἀγνωσία G0056 *N-AFS* (2×)

ignorance, lack of knowledge, especially of God and truth

This noun denotes ignorance—the state of not knowing, particularly regarding spiritual and moral truth. In 1 Corinthians 15:34, Paul sharply commands the Corinthians to sober up and stop sinning, declaring 'some have ignorance of God'—a devastating indictment in a church. In 1 Peter 2:15, Christians are called to silence the ignorant talk of foolish people through good conduct. The word emphasizes not innocent lack of information but culpable ignorance, the state of not knowing what one should know. It's particularly damning when it concerns knowledge of God—ignorance that has moral consequences.

(2×) Cross-linguistic glosses uniformly render as ignorance—Spanish 'ignorancia,' French 'ignorance,' German 'Unwissenheit' (unknowing/ignorance). Both New Testament passages treat ignorance as something culpable and dangerous: ignorance of God in the church (1 Cor 15:34) and foolish ignorance silenced by Christian conduct (1 Pet 2:15). The multilingual evidence supports this as culpable lack of knowledge, particularly of God and truth—ignorance that has moral and spiritual consequences rather than innocent unawareness. **AUTO-DETECTED COMMUNITY 3965 WITH 3 SENSES**

en: ignorance | **es:** ignorancia | **fr:** ignorance, ἀγνωσίαν | **de:** Unwissenheit 1Cor 15:34; 1Pet 2:15

ἄγνωστος G0057 *Adj-DMS* (1×)

unknown, not known; describing something or someone unrecognized or unfamiliar

Paul encounters an Athenian altar 'TO AN UNKNOWN GOD' (agnōstō theō, Acts 17:23). The dative adjective modifies 'god,' describ-

ing a deity the Athenians acknowledged but didn't know. These altars apparently hedged religious bets—honoring any divinity they might have overlooked. Paul brilliantly uses this as his entry point: 'What you worship in ignorance, this I proclaim to you.' The term combines alpha-privative with 'ginōskō' (to know), meaning literally 'un-known.' It's the root of English 'agnostic'—one who claims God is unknowable.

(1×) The dative adjective describes the deity to whom the altar is dedicated: 'to an unknown god'—a divinity acknowledged but unidentified. Classical Greek uses the term for anything unfamiliar, forgotten, or unknowable. Paul's rhetorical move is masterful: he grants that the Athenians worship in ignorance, then identifies their unknown god as the Creator. Spanish 'AL DESCONOCIDO,' French 'inconnu,' and German 'ΑΓΝΩΣΤΩ' (transliterated caps) all preserve the inscriptional force. The irony cuts both ways: God is unknown not because he's unknowable but because they haven't sought him. KNOWING AND LEARNING

en: TO-UNKNOWN | **es:** AL-DESCONOCIDO | **fr:** inconnu | **de:** ΑΓΝΩΣΤΩ Acts 17:23

ἀγορά G0058 *N-AFS* (11×)

Marketplace, public square — the open civic space for commerce, socializing, legal proceedings, and daily gathering

The ἀγορά (agora) was the commercial and civic heart of ancient towns, functioning as marketplace, meeting place, and informal courtroom all at once. Jesus compares his generation to children sitting in the marketplace calling to one another (Matt 11:16; Luke 7:32), and he rebukes the scribes and Pharisees who love greetings in the marketplaces (Matt 23:7; Mark 12:38; Luke 11:43). In Mark 6:56, the sick are laid in the marketplaces hoping for healing. The Pharisees' ritual washing of things 'from the marketplace' (Mark 7:4) reflects purity concerns about contact with Gentiles and unclean persons in that public space. Spanish 'plaza' and French 'place du marché' capture the dual commercial-civic character.

marketplace, public square (11×) The open public square in a Greco-Roman or Palestinian town serving as the center of commerce, socializing, and civic life. Jesus uses it as a setting for parables about childish fickleness (Matt 11:16; Luke 7:32), for exposing the Pharisees' love of public recognition (Matt 23:7; Mark 12:38; Luke 11:43, 20:46), and as a place where idle laborers wait for hire (Matt 20:3). The sick are brought to the agora for healing (Mark 6:56), and Pharisaic purity tradition requires washing after contact with the marketplace crowd (Mark 7:4). Spanish 'plaza' and German 'Marktplatz' both reflect this multipurpose civic space. GEOGRAPHY AND SPACE

en: marketplace, marketplaces | **es:** mercado, plaza, plazas | **fr:** place-du-marché | **de:** Marktplatz, ἀγοράΐς, ἀγορᾶς Matt 11:16; Matt 20:3; Matt 23:7; Mark 6:56; Mark 7:4

ἀγοράζω G0059 *V-APA-NMS* (30×)

To buy, purchase; used both for marketplace commerce and theologically for Christ's redemptive purchase of believers

Derived from agora (marketplace), this verb covers the full range of buying — from purchasing food and fields to the profound theological metaphor of redemption. Jesus drives out those buying and selling in the temple (Matt 21:12), and parables feature merchants who buy a field or a pearl (Matt 13:44, 46). Paul then transforms the commercial image: 'you were bought at a price' (1 Cor 6:20), and Revelation celebrates the Lamb who 'purchased people for God' from every tribe and tongue (Rev 5:9). Spanish comprar and French acheter serve for both literal and redemptive senses, while German kaufen likewise spans the full range.

1. buy goods in marketplace (24×) To buy goods, food, or property in a commercial transaction. This covers everyday marketplace purchases — buying food for a crowd (Matt 14:15), purchasing a field or pearl of great value (Matt 13:44, 46), and trading in the temple courts (Matt 21:12; Mark 11:15). Spanish compra, French acheter, and German kaufen all render the straightforward commercial act without theological overtones. BUYING AND ACQUIRING

en: Buy, I-bought, bought | **es:** Compra, a-comprar, compra | **fr:** acheter | **de:** kaufen, kauft Matt 13:44; Matt 13:46; Matt 14:15; Matt 21:12; Matt 25:9

2. purchase or redeem persons (6×) To purchase or redeem persons, especially as a theological metaphor for Christ's atoning work. Paul declares 'you were bought at a price' (etimēthēte gar timēs, 1 Cor 6:20; 7:23), and Revelation celebrates the Lamb who ēgorasas ('purchased') people for God by his blood from every tribe and language (Rev 5:9; 14:3-4). Spanish comprados and German kaufen preserve the commercial metaphor while the passive voice (having-been-purchased) highlights the believer's new status as belonging to Christ. BUYING AND ACQUIRING

en: having-been-purchased, having-bought, were-purchased | **es:** Fuisteis-comprados, comprados, compraste | **fr:** acheter | **de:** kaufen 1Cor 6:20; 1Cor 7:23; 2Pet 2:1; Rev 5:9; Rev 14:3

ἀγοραῖος G0060 *Adj-GMP* (2×)

pertaining to the marketplace; court days when courts are in session; common or vulgar persons

This adjective relates to the marketplace (agora)—either the place itself, the activities there, or the people who frequent it. In Acts 17:5, it describes the 'marketplace loungers' or common rabble whom the Jews recruited to create a riot in Thessalonica—people hanging around the agora with time on their hands. In Acts 19:38, the town clerk refers to 'court days' (literally 'marketplaces are being held'), the regular sessions when courts convened for legal business. The word thus spans physical location, judicial proceedings, and social class—all connected to the marketplace as the civic and commercial center.

(2×) Multilingual glosses show the word's range: Spanish distinguishes 'audiencias' (court sessions, Acts 19:38) from 'del mercado' (of the marketplace, Acts 17:5); French 'du marché'; German preserves Greek forms. Acts 17:5 uses it for the rough characters lounging in marketplaces; Acts 19:38 for the appointed court days. The cross-linguistic evidence reflects the word's flexibility—pertaining to the marketplace as physical space, the legal proceedings held there, or the common people who frequent it. Context determines whether it emphasizes place, judicial function, or social class. GEOGRAPHY AND SPACE

en: court-days, marketplace | **es:** audiencias, del-mercado | **fr:** du-marché | **de:** ἀγοραίων, ἀγοραῖοι Acts 17:5; Acts 19:38

ἄγρα G0061 *N-DFS* (2×)

catch of fish, the haul or take from fishing

This noun denotes the catch or haul of fish—the prey taken in hunting or fishing. In Luke 5, it appears twice in the miraculous catch of fish: Jesus tells Peter to let down nets for a catch (5:4), and they enclosed such a large catch that their nets began to break (5:9). The word emphasizes result—not the act of fishing but the successful take, the fish hauled in. It's the reward of the hunt, the quarry captured. In Luke's narrative, the overwhelming catch becomes a sign that draws Peter to follow Jesus and become a fisher of men.

(2×) Cross-linguistic glosses consistently emphasize the catch—Spanish 'pesca' (catch/fishing), French 'prise' (catch/take), German preserving the Greek forms with different cases (accusative and dative). Both Luke 5 passages focus on the miraculous abundance of the catch: the anticipated catch (5:4) and the overwhelming reality (5:9) that broke the nets. The multilingual evidence supports this as the successful haul of fish, the tangible result of fishing labor. The word captures the moment of abundance, nets full to breaking with the day's catch. FOOD AND NOURISHMENT

en: a-catch, catch | **es:** pesca | **fr:** prise | **de:** ἄγραν, ἄγρᾳ Luke 5:4; Luke 5:9

ἀγράμμ-ατος G0062 *Adj-NMP* (1×)

illiterate, unlearned; without formal education or scribal training

The Jerusalem leaders were astonished that Peter and John were 'unlearned' (agrammatoi, Acts 4:13)—men without scribal education who nonetheless spoke with authority. The adjective literally means

'without letters'—unschooled in the formal rabbinic traditions. In classical usage it could mean illiterate or unable to produce articulate speech. Here it describes social and educational status: these are fishermen, not rabbis. Yet their boldness and evident association with Jesus confounded the educated elite. God bypasses human credentials to display his power.

(1×) The nominative plural describes Peter and John's educational status: 'unlearned'—lacking formal rabbinic training. The term doesn't necessarily mean illiterate (Peter could read) but indicates absence of scribal credentials. Spanish 'sin letras' (without letters), French 'sans instruction,' and German 'ἀγράμματοί' (transliterated) all capture the educational deficit. The Sanhedrin's amazement stems from the incongruity: uneducated men displaying deep scriptural insight and boldness. This echoes Jesus choosing fishermen over scribes—God's wisdom shames the world's learning. **KNOWING AND LEARNING**

en: unlearned | **es:** sin-letras | **fr:** sans-instruction | **de:** ἀγράμματοί Acts 4:13

ἀγρ-αυλέω G0063 *V-PPA-NMP* (1×)

living outdoors, staying in the fields; particularly of shepherds camping with their flocks

Luke 2:8 describes shepherds 'staying in the fields' (agraulountes) near Bethlehem, keeping night watch over their flocks. This rare participial form derives from 'agros' (field) plus 'auleo' (to live), meaning to live or camp in the open. The detail serves multiple purposes: it establishes the season (shepherds only stayed outdoors during lambing or warmer months), the shepherds' low social status (outdoor labor), and their availability for the angelic announcement. These outdoor-dwelling workers become the first evangelists, rushing to Bethlehem to see and then proclaim what they'd witnessed.

(1×) The present participle describes the shepherds' current activity: 'staying in the fields'—camping outdoors rather than sheltering in buildings. Classical Greek uses the verb for living in the countryside or open air. Spanish 'acampando al aire libre' (camping in the open air) and French 'demeurant aux champs' (dwelling in the fields) both capture the outdoor location. The detail is historically and narratively significant: these are working shepherds in the fields at night, making them plausible first recipients of the birth announcement. Their outdoor vigil becomes the setting for heaven's revelation. **SITTING AND DWELLING**

en: staying-in-fields | **es:** acampando-al-aire-libre | **fr:** demeurant-aux-champs | **de:** ἀγραυλοῦντες Luke 2:8

ἀγρ-εύω G0064 *V-ASA-3P* (1×)

to catch, trap; to ensnare by hunting or cunning (used metaphorically)

The Pharisees and Herodians attempt 'to trap him in his words' (agreusōsin, Mark 12:13). The verb originally meant to catch by hunting or fishing, but here functions metaphorically—they're trying to ensnare Jesus in a verbal trap. Their question about Roman taxes was designed as a no-win scenario: answer one way, you offend the zealots; answer the other, you offend the Romans. The hunting metaphor reveals their predatory intent—this isn't honest inquiry but strategic ambush. Yet Jesus escapes the trap with 'Render to Caesar the things that are Caesar's.'

(1×) The aorist subjunctive indicates purpose or result: 'in order that they might trap'—the goal of sending disciples to Jesus. Classical uses range from literal hunting/fishing to metaphorical catching by words or deception. Here the prey is Jesus, the snare is a loaded question, and the hunters are religious-political conspirators. Spanish 'atraparan' (trap), French 'piéger' (to trap), and German 'fangen' (to catch) all preserve the hunting metaphor. The verb choice exposes the malicious intent behind the respectful words—this is a hunt, not a dialogue. **HUNTING ACTIVITY**

en: they-might-trap | **es:** atraparan | **fr:** piéger | **de:** fangen Mark 12:13

ἀγρι-έλαιος G0065 *N-GFS* (2×)

wild olive tree, uncultivated olive in contrast to the cultivated variety

This term denotes the wild or uncultivated olive tree, in contrast to the cultivated garden olive. In Romans 11, Paul develops an extended metaphor: Gentile believers are like branches from a wild olive tree grafted contrary to nature into the cultivated olive (Israel's covenant privileges). The word appears twice (11:17, 24) emphasizing the contrast between wild and cultivated. The wild olive produces inferior fruit and normally would be grafted into cultivated stock, not vice versa. Paul's point is precisely this reversal: God has done the unexpected, grafting wild branches (Gentiles) into the cultivated tree (Israel) to share in the root's richness.

(2×) Cross-linguistic glosses uniformly emphasize the wild character—Spanish 'olivo silvestre,' French 'olivier sauvage,' German 'wilder Oelbaum' (wild oil-tree). Both Romans 11 passages develop the horticultural metaphor of wild versus cultivated olive, with Gentiles as the wild stock grafted in. The multilingual consensus reinforces the contrast: this is the uncultivated, naturally growing olive as opposed to the domesticated variety. Paul's theology hangs on this agricultural reality—the grafting is 'contrary to nature' (para physin), God's surprising inclusion of wild Gentile branches into cultivated Israel. **OLIVE TREES**

en: a-wild-olive, wild-olive | **es:** olivo-silvestre | **fr:** olivier-sauvage | **de:** wilder-Oelbaum Rom 11:17; Rom 11:24

ἄγριος G0066 *Adj-NNS* (3×)

wild, untamed; living in natural state opposed to domesticated or cultivated

An adjective distinguishing wild from domesticated life—animals untamed by humans, plants growing naturally versus cultivated. John the Baptist ate 'wild honey' in the wilderness (Matt 3:4, Mark 1:6). Jude 13 uses 'wild waves of the sea' metaphorically for false teachers' shameless behavior. Classical usage contrasts wild beasts to tame, wild trees to cultivated—the realm of nature versus human ordering.

(3×) Marks things in their natural, uncultivated state. The Baptist's diet of locusts and wild honey establishes his wilderness prophet identity—subsisting on what nature provides, not human agriculture. Jude's metaphor exploits the adjective's connotation of uncontrolled chaos: like wild waves crashing without restraint, false teachers foam up their own shame. Multilingual glosses (Spanish 'fieras/silvestre,' French 'sauvage,' German 'wilde') consistently distinguish wild from tame. **GEOGRAPHY AND SPACE**

en: wild | **es:** fieras, silvestre | **fr:** sauvage, sauvages | **de:** wilde, ἄγριον Matt 3:4; Mark 1:6; Jude 1:13

Ἀγρίππας G0067 *N-GMS* (11×)

Agrippa — Herod Agrippa II, the last Herodian king, before whom Paul made his defense in Caesarea

Ἀγρίππας (Agrippas) in the New Testament refers exclusively to Herod Agrippa II, great-grandson of Herod the Great and the last ruler of the Herodian dynasty. He appears in Acts 25–26, arriving in Caesarea with his sister Bernice to pay respects to the new governor Festus. Paul seizes the audience as an opportunity for a full defense of his conversion and apostolic mission (Acts 26:1-29). Agrippa's famous response — 'In a short time you would persuade me to become a Christian' (Acts 26:28) — has echoed through centuries of preaching. Spanish 'Agripa' and French 'Agrippa' both transliterate directly from the Latin-Greek form.

(11×) Herod Agrippa II (Marcus Julius Agrippa), the last Herodian ruler, who governed territories in northern Palestine under Roman oversight. All eleven NT occurrences appear in Acts 25:13–26:32, where he visits Festus in Caesarea and hears Paul's defense. His response to Paul's appeal — 'In a short time you would persuade me to become a Christian' (Acts 26:28) — and his verdict that Paul could have been freed had he not appealed to Caesar (Acts 26:32) are pivotal moments in the Acts narrative. Spanish 'Agripa' and English 'Agrippa' both preserve the Greco-Latin name. **PROPER NAMES**

(PERSONAL)
en: Agrippas | **es:** Agríppas | **fr:** Agrippa | **de:** Agrippa Acts 25:13; Acts 25:22; Acts 25:23; Acts 25:24; Acts 25:26

ἀγρός G0068 *N-DMS* (37×)

A field or piece of cultivated land; in the plural, the open countryside or rural area surrounding a town.

One of the most familiar words in the Gospels, appearing throughout Jesus' parables and narrative settings. A farmer sows good seed in his field (Matt 13:24), treasure lies hidden in a field (Matt 13:44), and Judas's blood money purchases the 'Field of Blood' (Acts 1:18-19). In the plural, it shifts from a specific plot to the broader countryside — the open land around towns where people tend flocks, harvest crops, or, like the prodigal son, find themselves feeding pigs (Luke 15:15). Every major European translation preserves this singular/plural distinction: campo vs. campos (spa), champ vs. campagne (fra), Acker vs. Felder (deu).

1. field, piece of land (25×) A specific, bounded piece of land — whether cultivated, purchased, or used in parable. Jesus' parables of the sower (Matt 13:24), the hidden treasure (Matt 13:44), and the wheat and tares all center on this sense: the field as a defined tract with an owner. Spanish 'campo' and German 'Acker' consistently render the singular, emphasizing agricultural land. The 'potter's field' of Matt 27:7 and the field of Boaz (cf. LXX of Ruth) show it can also denote a purchasable property. **GEOGRAPHY AND SPACE**
en: field | **es:** campo, campo?, el-campo | **fr:** champ | **de:** Acker, ἀγρὸν Matt 6:28; Matt 6:30; Matt 13:24; Matt 13:27; Matt 13:31

2. fields, countryside, rural area (12×) The open countryside or rural surroundings of a settlement, typically in the plural. When Jesus tells the disciples the crowds can go 'into the fields' to buy food (Mark 6:36), or when those tending pigs flee 'into the countryside' (Mark 5:14), the word denotes unenclosed rural territory rather than a single plot. French 'campagne' and Spanish 'campos' capture the expansive, non-urban sense. Mark 6:56 and Luke 15:15 illustrate the countryside as a place of labor and marginality. **GEOGRAPHY AND SPACE**
en: countryside, fields, the-country | **es:** campo, campos | **fr:** champ | **de:** Acker, ἀγρούς, ἀγροὺς Matt 19:29; Mark 5:14; Mark 6:36; Mark 6:56; Mark 10:29

ἀγρυπν-έω G0069 *V-PMA-2P* (4×)

be wakeful, keep watch; stay alert with vigilant spiritual readiness and prayerful attentiveness

Originally meaning to lie awake or suffer sleepless nights, ἀγρυπνέω takes on a deeply metaphorical sense in the NT: spiritual vigilance. Jesus commands it in the eschatological discourse (Mark 13:33), Luke pairs it with prayer (Luke 21:36), Paul links it to persevering intercession (Eph 6:18), and Hebrews applies it to pastoral oversight — leaders who 'keep watch' over souls (Heb 13:17). The Spanish 'velad/velan' and French 'veiller' capture the watchman metaphor beautifully, while German 'wachen' preserves the same staying-awake imagery.

(4×) Be watchful, keep alert — to maintain vigilant spiritual readiness, often paired with prayer. The literal classical sense of lying awake through the night becomes in the NT a metaphor for sustained spiritual attentiveness. Jesus uses it eschatologically: 'Watch and pray' (Mark 13:33; Luke 21:36). Paul extends it to intercessory perseverance on behalf of all the saints (Eph 6:18). In Hebrews 13:17 it describes the sleepless care of church leaders who will give account for the souls in their charge. The Romance translations (spa 'velad,' fra 'veiller') evoke the same watchman imagery, linking vigilance with active duty rather than passive waiting. **REFUGE AND SHELTER**
en: be-watchful, being-watchful, keep-watch | **es:** velad, velan, velando | **fr:** veiller | **de:** wachen, ἀγρυπνεῖτε Mark 13:33; Luke 21:36; Eph 6:18; Heb 13:17

ἀγρυπν-ία G0070 *N-DFP* (2×)

sleeplessness, wakefulness, vigilant watching through the night

This noun denotes sleeplessness or wakeful watching—nights spent alert rather than sleeping. In 2 Corinthians, Paul lists it twice among his apostolic hardships: sleepless nights endured in ministry service (6:5, 11:27). These are not mere insomnia but purposeful vigilance—nights spent in prayer, care for the churches, or circumstances that prevented rest. The word captures both the physical deprivation and the devoted watchfulness that marked Paul's ministry. It's the toll of apostolic labor: nights awake in prayer, anxiety for the churches, or dangerous circumstances requiring alert vigilance.

(2×) Cross-linguistic glosses emphasize sleeplessness and watching —Spanish 'vigilias' (vigils/watches), French 'veille' (wakefulness/watch), German 'Wachsamkeit' (watchfulness/vigilance). Both 2 Corinthians passages list this among Paul's ministry hardships alongside labor, beatings, and hunger. The plural form suggests repeated or extended periods. The multilingual evidence supports this as wakeful nights, whether through chosen vigilance (prayer, care for churches) or forced circumstances (danger, anxiety). It's not pathological insomnia but the sleepless reality of devoted apostolic ministry. **AWAKENING AND VIGILANCE**
en: sleeplessness | **es:** vigilias | **fr:** veille | **de:** Wachsamkeit 2Cor 6:5; 2Cor 11:27

ἄγω G0071 *V-AIA-3S* (69×)

To lead, bring, or take; escort a person; intransitively, to go; figuratively, to guide or direct.

Ago is one of the most fundamental movement verbs in Greek, covering the full range of directed motion involving persons. At its core it means to lead or bring someone from one place to another — soldiers escorting Jesus to Pilate, the Spirit leading Christ into the wilderness, disciples fetching a donkey. But it also functions intransitively in the urgent hortatory agomen ('let us go!') at moments of crisis (Matt 26:46; John 11:7). Spanish captures the split neatly: llevaron ('they took') versus vamos ('let us go'). The figurative extension where the Spirit 'leads' believers (Rom 8:14; Gal 5:18) shows the same verb spanning physical and spiritual domains.

1. bring, lead, take (physically) (53×) The dominant physical sense: to bring, lead, or take a person from one place to another — over three-quarters of all occurrences. Includes bringing toward the speaker (Matt 21:7, the donkey), leading away (Luke 4:1, the Spirit taking Jesus into the wilderness), and escorting under arrest (Mark 13:11). Spanish distinguishes trajeron ('brought toward') from llevaron ('took away'), revealing directional flexibility. German fuehren and French conduire preserve the personal-escort dimension. **GOING AND LEADING**
en: bring, brought, he-brought | **es:** Trajeron, llevaron, lo-llevaron | **fr:** conduire, mener | **de:** fuehren, führt Matt 21:2; Matt 21:7; Mark 13:11; Luke 4:1; Luke 4:9

2. go, come (intransitive) (9×) Intransitive use meaning 'go' or 'come,' functioning as an exhortation rather than transporting another. Nearly all instances use the hortatory subjunctive agomen ('let us go') — Jesus at Gethsemane (Matt 26:46; Mark 14:42) and toward Lazarus's tomb (John 11:7, 15). The imperative age ('come now!') at Mark 1:38 is similarly intransitive. Spanish vamos and vayamos select dedicated intransitive motion words, confirming a genuine sense boundary. **GOING AND LEADING**
en: Come-now, Let-us-go, let-us-go | **es:** Vamos, Vayamos, vamos | **fr:** mener | **de:** fuehren, führt Matt 26:46; Mark 1:38; Mark 14:42; John 11:7; John 11:15

3. lead, guide (figuratively) (5×) Figurative or spiritual leading by the Holy Spirit, moral forces, or abstract principles. Romans 8:14 and Galatians 5:18 describe believers 'led by the Spirit'; 1 Corinthians 12:2 recalls being 'led astray' to mute idols. Spanish conduce and the passive erais-llevados both select vocabulary emphasizing influence rather than bodily transport. 2 Timothy 3:6 extends this to deceptive manipulation — 'led captive' by false teachers. **GOING AND LEADING**
en: are-led, being-led, leads | **es:** conduce, erais-llevados, llevadas | **fr:** conduire, mener | **de:** fuehren Rom 2:4; Rom 8:14; 1Cor 12:2; Gal 5:18; 2Tim 3:6

4. (1×) A civic sense at Acts 19:38: courts 'are held' (agoraioi agontai). Here ago means to conduct or hold a proceeding rather than to move a person. Spanish se-celebran ('are convened') confirms the institutional meaning. Though only one NT occurrence, this

civic usage is well attested in classical Greek for conducting festivals, trials, and assemblies. GOING AND LEADING
en: are-held | **es:** se-celebran | **fr:** conduire | **de:** führt Acts 19:38

5. (1×) A temporal sense at Luke 24:21, where the Emmaus disciples say 'he leads this third day' — meaning the third day is now passing since these events. Spanish lleva ('carries/spends [time]') reflects this idiomatic temporal usage, distinct from both physical escort and figurative guidance. The verb conveys elapsed duration rather than spatial movement. GOING AND LEADING
en: he-leads | **es:** lleva | **fr:** mener | **de:** führt Luke 24:21

ἀγωγή G0072 *N-DFS* (1×)
way of life, conduct; one's manner of living or behavior
Paul reminds Timothy: 'You have followed my conduct' (agōgē, 2 Timothy 3:10). This noun derives from 'agō' (to lead), originally meaning a carrying or leading, but extended to mean one's course of life or conduct. Classical Greek used it for everything from freight transport to aqueducts to moral tendencies. Here it describes observable lifestyle—how Paul actually lived, not just what he taught. Timothy had witnessed Paul's conduct firsthand over years of ministry, making him a qualified imitator. The noun emphasizes behavior as a pattern, a led or directed course of action.

(1×) The dative singular indicates what Timothy has followed: 'my conduct'—Paul's observable way of life. Classical semantic range (movement, bringing, tendency) all point toward directed action or lifestyle. Paul lists it first in a catalog that includes purpose, faith, patience, love, endurance, persecutions, and sufferings—conduct heads the list because it's most observable. Spanish 'conducta,' French 'ἀγωγῇ' (transliterated), and German 'Lebenswandel' (life-walk) all capture the behavioral emphasis. Paul's life served as curriculum; Timothy learned by observing how his mentor conducted himself. CONDUCT WAY LIFE
en: conduct | **es:** conducta | **fr:** ἀγωγῇ | **de:** Lebenswandel 2Tim 3:10

ἀγών G0073 *N-DMS* (6×)
A contest, struggle, or race; the arena of exertion whether spiritual combat or athletic competition (ἀγών)
Rooted in the world of Greek athletics, this noun carries the energy of intense striving into the spiritual realm. Paul uses it to describe the believer's ongoing struggle of faith — the 'good fight' of 1 Timothy 6:12 and 2 Timothy 4:7, the conflict endured at Philippi (Phil 1:30), and the unseen battle waged for the Colossians (Col 2:1). In Hebrews 12:1 the metaphor shifts to a footrace, with the 'cloud of witnesses' as spectators. Spanish distinguishes lucha/pelea ('fight/struggle') from carrera ('race'), revealing the two distinct images at work.

1. struggle, conflict (5×) A struggle, fight, or conflict — the general sense of intense exertion or spiritual combat. Paul uses it of the ongoing contest of faith in Phil 1:30, the opposition faced in proclaiming the gospel at Thessalonica (1 Thess 2:2), and the climactic declarations in 1 Tim 6:12 and 2 Tim 4:7 about fighting the good fight. Spanish lucha and pelea, French and German Kampf all converge on the imagery of active combat and perseverance under pressure. STRUGGLE AND CONTEST
en: fight, struggle | **es:** conflicto, lucha, pelea | **fr:** Kampf | **de:** Kampf Phil 1:30; Col 2:1; 1Thess 2:2; 1Tim 6:12; 2Tim 4:7

2. race (athletic contest) (1×) A race or athletic contest, specifically the footrace metaphor. In Hebrews 12:1, believers are urged to run the race (ἀγῶνα) set before them with endurance, surrounded by a great cloud of witnesses. Spanish carrera ('race') cleanly separates this sense from the combat imagery, while French and German retain Kampf, suggesting the athletic contest was less lexically distinguished in those traditions. The shift from combat to course foregrounds endurance and forward movement rather than opposition. STRUGGLE AND CONTEST
en: race | **es:** carrera | **fr:** Kampf | **de:** Kampf Heb 12:1

ἀγων-ία G0074 *N-DFS* (1×)
agony, intense struggle; extreme mental or spiritual anguish
Luke 22:44 describes Jesus in Gethsemane: 'being in agony' (en agōnia), he prayed more earnestly, and his sweat became like drops of blood. The noun originally meant athletic contest or struggle, but extended to psychological and spiritual anguish. This is Jesus's most intense moment of pre-crucifixion suffering—not physical torture yet, but the crushing weight of what lies ahead. The medical detail (hematidrosis, bloody sweat) underscores the physiological reality of extreme stress. This agony produces more fervent prayer, showing how anguish can drive us to greater dependence on God.

(1×) The dative indicates circumstance: 'being in agony'—the state or condition Jesus experienced in prayer. Classical usage ranges from athletic contest to mental anguish to struggle, all implying intense exertion or suffering. Luke, the physician, provides medical precision: the agony was so severe it produced hematidrosis. Spanish 'agonía,' French 'agonie,' and German 'ἀγωνίᾳ' (transliterated) all preserve the Greek term with its full emotional force. This garden agony previews the cross—Jesus experiences crushing spiritual weight before physical torture begins. STRUGGLE AND CONTEST
en: agony | **es:** agonía | **fr:** agonie | **de:** ἀγωνίᾳ Luke 22:44

ἀγων-ίζομαι G0075 *V-PMM/P-2S* (8×)
To contend, strive, fight — from athletic competition to spiritual warfare to literal combat
Drawn from the world of Greek athletic games, this verb carries the intensity of a competitor straining for the prize into the heart of New Testament spirituality. Paul's farewell declaration 'I have fought the good fight' (2 Tim 4:7) and his command to 'fight the good fight of faith' (1 Tim 6:12) use the same word that described wrestlers and runners in the arena. Jesus commands his hearers to 'strive to enter through the narrow door' (Luke 13:24), while Epaphras 'strives earnestly' in prayer for the Colossians (Col 4:12). Only in John 18:36 does the literal military sense surface, where Jesus says his servants 'would fight' if his kingdom were of this world.

1. to strive, contend earnestly (spiritual effort) (6×) Earnest spiritual striving, contending in faith, prayer, or ministry. The dominant New Testament sense, appearing six times. Spanish 'esforzaos/luchamos/he luchado' and German 'kaempfen' reflect the intense exertion. Paul labors 'striving according to His working' (Col 1:29), Epaphras 'strives earnestly' in prayer (Col 4:12), and Timothy is charged to 'fight the good fight of faith' (1 Tim 6:12; cf. 2 Tim 4:7; Luke 13:24). FIGHTING AND WARFARE
en: I-have-fought, Strive, fight | **es:** Esforzaos, he-luchado, luchamos | **fr:** combattre | **de:** kaempfen, Ἀγωνίζεσθε Luke 13:24; Col 1:29; Col 4:12; 1Tim 4:10; 1Tim 6:12

2. to compete (athletic metaphor) (1×) Competing in athletic contest, used as metaphor for disciplined Christian life. In 1 Cor 9:25 Paul compares the believer to athletes who exercise self-control in all things. Spanish 'luchando' and French 'combattre' preserve the competitive register. The metaphor evokes the rigorous training and single-minded focus of the Greek games. FIGHTING AND WARFARE
en: competing | **es:** luchando | **fr:** combattre | **de:** kaempfen 1Cor 9:25

3. to fight, do battle (literal) (1×) Literal physical fighting or combat. Jesus declares in John 18:36 that if his kingdom were of this world, his servants 'would have fought' to prevent his arrest. Spanish 'pelearían' (they would fight) signals unmistakable military engagement — the one New Testament passage where this verb retains its plainly martial sense. FIGHTING AND WARFARE
en: would-have-fought | **es:** pelearían | **fr:** combattre | **de:** kaempfen John 18:36

Ἀδάμ G0076 *N-GMS* (9×)
Adam; the first man created by God, used as a genealogical ancestor and typological figure contrasted with Christ.
Adam is the Hebrew name meaning 'man' or 'humanity,' carried into Greek as an indeclinable proper noun. Luke traces Jesus' genealogy back to Adam, son of God (Luke 3:38), anchoring the Savior's full humanity. Paul develops Adam as the great typological counterpart

to Christ: through one man sin entered (Romans 5:14), in Adam all die but in Christ all are made alive (1 Corinthians 15:22), and the 'last Adam' became a life-giving spirit (1 Corinthians 15:45). The Spanish forms 'Adam/de-Adam' and French 'Adam' show how universally the name passes unchanged across languages, underscoring its foundational role in biblical theology.

Adam (proper name) (9×) The proper name of the first human being, the progenitor of the entire human race. Used in Luke 3:38 as the ultimate ancestor in Jesus' genealogy, and in Pauline theology (Romans 5:14; 1 Corinthians 15:22, 45) as the typological head of fallen humanity whose disobedience is reversed by Christ, the 'last Adam.' Also referenced in 1 Timothy 2:13-14 regarding creation order and in Jude 14 for chronological reckoning. All nine occurrences refer to the same historical-theological figure. **ADAM PERSON PLACE**

en: Adam, of-Adam | **es:** Adàm, Adám, de-Adám | **fr:** Adam, Adam, | **de:** Adam Luke 3:38; Rom 5:14; 1Cor 15:22; 1Cor 15:45

ἀδάπᾰνος G0077 *Adj-ANS* (1×)

free of charge, without expense; costing nothing

Paul asks rhetorically what his reward is: offering the gospel 'free of charge' (adapanon, 1 Corinthians 9:18). The adjective combines alpha-privative with 'dapanē' (expense), meaning literally 'unexpensive' or costing nothing. Paul had the right to financial support but waived it, making the gospel free to recipients. This self-denial became his distinctive mark and reward—he could boast (rightly) that he never burdened the churches. The term's root meaning is 'sweet and costless'—Paul gave the sweetest message at no cost to hearers, though it cost him everything.

(1×) The accusative neuter describes how Paul offers the gospel: 'free of charge'—without financial burden to recipients. Classical usage (sweet and costless, not spending) emphasizes the absence of expense. Paul's point is paradoxical: he has rights but doesn't use them, making his reward the non-use of his rights. Spanish 'sin costo' (without cost), French 'sans dépense' (without expense), and German 'kostenlos' (cost-free) all capture the economic freedom. This adapanon gospel contrasts with false teachers who peddle God's word for profit—Paul gives freely what he received freely. **WORTHLESSNESS AND VANITY**

en: without-expense | **es:** sin-costo | **fr:** sans-dépense | **de:** kostenlos 1Cor 9:18

Ἀδδεί G0078 *N-GMS* (1×)

Addi; ancestor of Jesus in Luke's genealogy

Listed in Luke 3:28 as part of Jesus's genealogy between Melchi and Cosam. The name appears only here in Scripture. Unlike Matthew's genealogy (which traces David's royal line through Solomon), Luke traces through Nathan, David's other son, yielding different names in this section. The name may be a shortened form of Adaiah (Hebrew 'Yahweh has adorned'). These genealogical names, while obscure to us, establish Jesus's legal descent from David and Adam—rooting the universal Savior in particular human history.

(1×) As a genealogical entry, Addi represents one link in the chain establishing Jesus's Davidic descent through Nathan's line. The genitive form indicates patrimony: 'son of Addi.' Luke's genealogy moves from Jesus back to Adam, universalizing Jesus's significance beyond Jewish ethnicity. The uniform transliteration across languages (Spanish Addí, French Addi, German Ἀδδὶ) treats this as a stable proper name with no meaning-translation needed. These names, unknown outside this list, remind us that God works through generations of ordinary, faithful people. **PROPER NAMES (PERSONAL)**

en: Addi | **es:** Addí | **fr:** Addi | **de:** Ἀδδὶ Luke 3:28

ἀδελφ-ή G0079 *N-NFP* (26×)

sister — a female sibling or fellow female believer in the Christian community

Adelphe is the feminine counterpart of adelphos ('brother'), covering both biological and spiritual kinship in its 26 New Testament occurrences. In narrative contexts it names literal sisters: Martha and Mary as sisters of Lazarus (John 11:1-5), the sisters of Jesus mentioned by his skeptical townspeople (Matt 13:56; Mark 6:3), and Herodias's relationship as Philip's wife (implied in Mark 6:17-19). Jesus redefines the term when he declares that 'whoever does the will of my Father in heaven is my brother and sister and mother' (Matt 12:50; Mark 3:35), opening the word to designate any female fellow-believer. Paul addresses specific women as 'our sister' — Phoebe the deacon (Rom 16:1) and unnamed co-workers — giving the term an ecclesial warmth. Spanish 'hermana,' French 'soeur,' and German 'Schwester' all preserve this dual literal-and-spiritual range without ambiguity.

sister (26×) A female sibling or, by extension, a fellow female believer in the community of faith. Literally designates Martha, Mary, and the sisters of Jesus (Matt 13:56; Mark 6:3; John 11:1). Spiritually redefined by Jesus: 'whoever does the will of my Father is my brother and sister' (Matt 12:50; Mark 3:35). Paul uses the term for co-workers like Phoebe (Rom 16:1). Every major translation language maps to a single kinship word — Spanish 'hermana,' French 'soeur' — reflecting that no sense split is needed. **SISTER SIBLING**

en: a-sister, sister, sisters | **es:** hermana, hermanas, una-hermana | **fr:** sœur | **de:** Schwester Matt 12:50; Matt 13:56; Matt 19:29; Mark 3:32; Mark 3:35

ἀδελφός G0080 *N-AMP* (343×)

Brother; fellow believer; kinsman — the primary NT term for sibling or spiritual family member

From the Greek adelphos, literally 'of the same womb,' this word carries a dual register in the New Testament. In a handful of passages it denotes a literal blood brother — James and John, or Jesus' own siblings. But in the vast majority of its 343 occurrences it addresses fellow believers as family, making the early church's self-understanding vividly relational. Spanish 'hermanos,' French 'frère,' and German 'Bruder' all preserve this same breadth, while the consistent plural across languages highlights how the communal sense dominated apostolic usage.

1. brother (fellow believer) (266×) Split from sense 61289. Criteria: Spiritual brotherhood in the Christian community, Paul's habitual address 'adelphoi' (Rom 1:13, 1 Cor 1:10). Ecclesiological sense.

en: brothers | **es:** hermanos | **fr:** frère | **de:** Bruder, Brueder Matt 5:47; Matt 12:48; Matt 12:49; Matt 23:8; Matt 25:40

2. brother (biological sibling) (76×) Split from sense 61289. Criteria: Literal male sibling by blood: Andrew and Peter (Matt 4:18), James and John, Joseph's brothers. Kinship relationship.

en: brothers | **es:** hermanos | **fr:** frère | **de:** Bruder, Brueder Matt 1:2; Matt 1:11; Matt 4:18; Matt 4:21

ἀδελφότης G0081 *N-AFS* (2×)

brotherhood, the community of believers as spiritual siblings

This noun denotes brotherhood—the community of believers bound together as spiritual siblings in Christ. In 1 Peter, it appears twice with ethical implications: 'love the brotherhood' (2:17) as a distinct command alongside fearing God and honoring the emperor, and 'your brotherhood throughout the world' experiences the same sufferings (5:9). The term emphasizes familial bonds among Christians—not mere association but kinship, siblings who share common parentage in God. It's the church conceived as family, a network of brothers and sisters bound by spiritual birth rather than blood.

(2×) Cross-linguistic glosses uniformly render as brotherhood—Spanish 'hermandad,' French preserving different Greek case forms of the same word, German 'Bruederschaft.' Both 1 Peter passages emphasize the reality and demands of spiritual kinship: brotherly love as a command (2:17) and shared suffering across the global brotherhood (5:9). The multilingual evidence supports this as the community of faith understood as family, believers as siblings united in Christ. It's corporate identity rooted in relational metaphor—the church as brotherhood, bound by spiritual rather than biological

kinship. **BROTHER KINSMAN**
en: brotherhood | **es:** hermandad | **fr:** ἀδελφότητα, ἀδελφότητι | **de:** Brueder-schaft 1Pet 2:17; 1Pet 5:9

ἄδηλ-ος G0082 *Adj-AFS* (2×)
unclear, invisible, hidden from view or uncertain in outcome
This adjective describes what is unclear, hidden, or uncertain—not evident to sight or knowledge. In Luke 11:44, Jesus condemns the Pharisees as being like unmarked graves: people walk over them unaware of the defilement beneath. In 1 Corinthians 14:8, Paul argues that if the trumpet gives an unclear sound, who will prepare for battle? The word emphasizes lack of clarity—what is hidden from view, obscured from knowledge, or uncertain in signal. It's the opposite of manifest, denoting what fails to communicate clearly or remains concealed from observation.

(2×) Cross-linguistic glosses show contextual nuance—Spanish 'inadvertidas' (unnoticed, for the graves) and 'incierto' (uncertain, for the trumpet); French 'incertain'; German preserves Greek forms. Luke 11:44 emphasizes hidden unmarked graves; 1 Corinthians 14:8 emphasizes unclear trumpet signals. The multilingual evidence supports a range from physically hidden to communicatively unclear. The common thread is lack of clarity—whether graves unmarked and thus deceptive, or signals indistinct and thus useless for their purpose. It's what fails to be evident, clear, or certain. **AUTO-DETECTED COMMUNITY 5326 WITH 3 SENSES**
en: an-unclear, unmarked | **es:** inadvertidas, incierto | **fr:** incertain, ἄδηλον | **de:** ἄδηλα, ἄδηλον Luke 11:44; 1Cor 14:8

ἀδηλ-ότης G0083 *N-DFS* (1×)
uncertainty, unpredictability; the quality of being unclear or unstable
Paul warns the wealthy 'not to set their hope on the uncertainty of riches' (adēlotēti ploutou, 1 Timothy 6:17). The noun describes wealth's inherent instability and unpredictability—riches are uncertain, unreliable foundations for security. The term combines alpha-privative with 'dēlos' (clear, evident), meaning literally 'un-clearness' or obscurity. Wealth's uncertainty contrasts with God's certain provision: he 'richly provides us with everything to enjoy.' The dative construction indicates the faulty foundation: don't build hope on something so shifting and unclear as material wealth.

(1×) The dative indicates what hope should not rest upon: 'the uncertainty'—specifically, the uncertainty inherent in wealth. Classical usage points to obscurity, invisibility, or unpredictability. Paul's contrast is sharp: uncertain riches versus God who richly (plousios) provides. Spanish 'incertidumbre,' French 'ἀδηλότητι' (transliterated), and German 'Ungewissheit' (uncertainty) all capture the unstable, unclear nature of wealth. The trap for the rich is misplaced hope—trusting what is inherently untrustworthy. God's provision is certain; material wealth is not. **EMPTINESS AND VANITY**
en: uncertainty | **es:** incertidumbre | **fr:** ἀδηλότητι | **de:** Ungewissheit 1Tim 6:17

ἄδηλ-ος G0084 *Adv* (1×)
aimlessly, without clear purpose; in an uncertain or unfocused manner
Paul declares: 'I do not box aimlessly' (adēlōs, 1 Corinthians 9:26). The adverb derives from 'adēlos' (unclear, invisible), meaning in an unclear or uncertain manner—like a boxer shadowboxing or punching air rather than targeting an opponent. Paul's point is purposeful intensity: his spiritual warfare has real targets and goals, not vague gestures. He runs to win, fights to land blows, disciplines himself rigorously. The athletic metaphors (running, boxing) emphasize directed effort toward specific objectives, contrasting sharply with aimless, unfocused activity.

(1×) The adverb modifies the boxing metaphor: 'not boxing aimlessly'—not striking the air without purpose. Classical usage (invisibly, obscurely, uncertainly) all suggest lack of clarity or direction. Paul contrasts purposeful athleticism with going through motions: he runs toward the prize, boxes with intent to hit. Spanish 'inciertamente' (uncertainly), French 'incertainement,' and German 'ungewiss' (uncertainly) all capture the lack of clear aim. This athletic purposefulness mirrors Paul's ministry—every effort directed toward winning people to Christ, nothing wasted on shadow-boxing. **MANNER ADVERBS**
en: aimlessly | **es:** inciertamente | **fr:** incertainement | **de:** ungewiss 1Cor 9:26

ἀδημονέω G0085 *V-PPA-NMS* (3×)
to be deeply distressed, troubled in spirit; experiencing anguish or dismay
A verb expressing intense inner turmoil and anxiety. Jesus was 'deeply distressed' in Gethsemane (Matt 26:37, Mark 14:33), and Epaphroditus was 'distressed' that the Philippians heard of his illness (Phil 2:26). Classical usage includes being puzzled or dismayed. The term suggests more than sadness—a profound disorientation or troubled agitation of spirit.

(3×) Captures overwhelming emotional and spiritual distress beyond ordinary grief. Gethsemane's usage shows Jesus's human agony facing the cross—a distress so profound that it appears alongside 'troubled unto death.' Epaphroditus's concern was reverse anxiety: not his own suffering but others' worry about him troubled his spirit. The consistent cross-linguistic renderings (Spanish 'angustiarse,' French 'angoisse,' German forms of distress) emphasize the intensity and inwardness of this turmoil. **DISTRESS AND AFFLICTION**
en: distressed, to-be-distressed, to-be-troubled | **es:** a-angustiarse, angustiado | **fr:** être-en-angoisse | **de:** ἀδημονεῖν, ἀδημονῶν Matt 26:37; Mark 14:33; Phil 2:26

Ἅιδης G0086 *N-AMS* (10×)
Hades — the unseen realm of the dead, the underworld abode of departed spirits in NT cosmology
The noun ᾅδης (Hades) designates the realm of the dead, the underworld destination of departed souls. In the Septuagint it translates Hebrew שְׁאוֹל (Sheol), and in the New Testament it retains that cosmological sense. Jesus warns that Capernaum will be brought down to Hades (Matt 11:23; Luke 10:15) and declares that the gates of Hades shall not prevail against his church (Matt 16:18). The parable of the rich man and Lazarus locates conscious torment 'in Hades' (Luke 16:23). Peter quotes Psalm 16 to affirm that God did not abandon Christ's soul to Hades (Acts 2:27, 31). Arabic 'الهاوية,' Hindi 'अधोलोक/पाताल,' Korean '음부,' Swahili 'kuzimu.'

Hades (realm of the dead) (10×) The unseen realm of the dead in New Testament eschatological and cosmological discourse, functioning as the Greek equivalent of Hebrew Sheol. Used in warnings of divine judgment (Matt 11:23; Luke 10:15), in Christ's declaration of the church's indestructibility against death's domain (Matt 16:18), in the parable depicting conscious afterlife experience (Luke 16:23), and in the apostolic proclamation that Christ was not abandoned there (Acts 2:27, 31). Revelation personifies Hades alongside Death as a power ultimately cast into the lake of fire (Rev 1:18; 6:8; 20:13-14). **DEATH AND DYING**
en: Hades, Hadēs, of-Hades | **es:** Hades, Hádēs, de-Hades | **fr:** Hadès | **de:** Hades, ᾅδην, ᾅδου Matt 11:23; Matt 16:18; Luke 10:15; Luke 16:23; Acts 2:27

ἀδιά-κρῑτος G0087 *Adj-NFS* (1×)
Impartial, without making distinctions; unbiased in judgment or treatment
This rare adjective appears only in James 3:17 describing the wisdom from above as "impartial." The word literally means "undistinguishable" or "not making distinctions," conveying the idea of treating all people equally without favoritism. In Hellenistic usage it could mean "unmixed" or "not discriminated," but James employs it in the moral sense of fair-minded impartiality. The multilingual glosses consistently render this as impartiality (English, Spanish) or use the Greek transliteration (French), confirming this ethical nuance of divine wisdom that shows no partiality.

(1×) The sole New Testament occurrence in James 3:17 uses this term to characterize heavenly wisdom as morally impartial—making no unfair distinctions between persons. The Greek lexicon background shows the word family relates to "not discriminating" or "undistinguishable," which James applies to the ethical sphere: godly wisdom judges fairly without favoritism or bias based on external status. **STRAIGHTNESS AND UPRIGHTNESS**

en: impartial | **es:** imparcial | **fr:** ἀδιάκριτος | **de:** unparteiisch Jas 3:17

ἀδιά-λειπτος G0088 *Adj-AFS* (2×)

unceasing, continuous without interruption or pause

This adjective describes what is unceasing or continuous—without interruption or pause. In Romans 9:2, Paul describes his 'unceasing sorrow' over Israel's rejection of Messiah—grief that never lets up, continuous anguish. In 2 Timothy 1:3, he speaks of 'unceasing remembrance' of Timothy in prayers—constant mention, prayer without interruption. The word emphasizes continuity and persistence, activity or state that does not cease or slacken. It's the quality of what remains constant, unbroken in its occurrence or intensity.

(2×) Cross-linguistic glosses uniformly emphasize the unceasing quality—Spanish 'incesante,' French 'sans cesse' (without ceasing), German 'unaufhoerlich' (uninterrupted). Both passages describe inner states that remain continuous: Paul's sorrow (Rom 9:2) and his prayerful remembrance (2 Tim 1:3). The multilingual evidence supports this as that which does not cease, continuous without interruption. Whether describing grief or prayer, the word emphasizes constancy and persistence, an unbroken continuity of experience or action. **AUTO-DETECTED COMMUNITY 5492 WITH 4 SENSES**

en: unceasing | **es:** incesante | **fr:** sans-cesse | **de:** unaufhoerlich Rom 9:2; 2Tim 1:3

ἀδιά-λειπτος G0089 *Adv* (4×)

unceasingly, without interruption; constantly and persistently, especially of prayer and thanksgiving

This adverb, derived from ἀδιάλειπτος ('unintermitting'), appears four times in Paul's letters, always in connection with prayer or spiritual devotion. Paul assures the Romans he mentions them 'unceasingly' in prayer (Rom 1:9), thanks God 'unceasingly' for the Thessalonians' faith-work and love-labor (1 Thess 1:3), acknowledges their reception of the word 'unceasingly' (1 Thess 2:13), and gives the famous imperative to 'pray unceasingly' (1 Thess 5:17). Every major translation renders it as continuous action: Spanish 'incesantemente,' French 'sans cesse,' German 'unaufhörlich.'

(4×) Unceasingly, without interruption — describing an action performed constantly and persistently, without gaps. All four NT uses are Pauline and pertain to prayer or thanksgiving. Paul's habitual intercession for his churches (Rom 1:9; 1 Thess 1:3; 2:13) and the command to 'pray unceasingly' (1 Thess 5:17) do not demand literal non-stop activity but rather a pattern of life marked by regular, unbroken devotion. The cross-lingual evidence (spa 'incesantemente,' fra 'sans cesse,' deu 'unaufhörlich') consistently points to persistence and regularity rather than absolute continuity. **AUTO-DETECTED COMMUNITY 5492 WITH 4 SENSES**

en: unceasingly | **es:** incesantemente | **fr:** sans-cesse | **de:** unaufhoerlich Rom 1:9; 1Thess 1:3; 1Thess 2:13; 1Thess 5:17

ἀδιά-φθορος G0090

incorruptible, imperishable; not subject to decay or corruption; morally pure and uncorrupted

This term describes what cannot be corrupted or destroyed. In moral contexts, it denotes integrity that cannot be compromised—judges who cannot be bribed, witnesses who cannot be bought, magistrates who remain honest. The word also carries a physical sense of imperishability, describing what endures without decay. Ancient Greek literature applied it both to character (uncorrupted, chaste) and to substance (not affected by decay). The dual meaning—moral incorruptibility and physical imperishability—often overlaps in biblical usage, where eternal realities are both morally pure and physically indestructible.

ἀδῑκέω G0091 *V-PPA-NMS* (28×)

To do wrong, harm, or injure; to act unjustly or suffer wrongdoing

Adikeō spans the moral and physical dimensions of wrongdoing. At its core it means to act unjustly – to commit wrong against another person, as when Paul asks 'Have I wronged you?' (Acts 25:10). But in Revelation's apocalyptic visions, it shifts toward physical harm and destruction: the locusts are told not to 'harm' the grass (Rev 9:4), and the sealed servants must not be 'injured' (Rev 7:2-3). The passive voice captures the victim's perspective – being wronged or cheated (1 Cor 6:7). Spanish distinguishes these registers clearly: agraviar for moral wrong, dañar for physical harm, and sufrir injusticia for the passive experience.

1. to do wrong, act unjustly (14×) To do wrong or act unjustly, emphasizing moral or legal transgression rather than physical injury. Appears 14 times in contexts of interpersonal and judicial wrongdoing: the vineyard owner insists 'I am not wronging you' (Matt 20:13), and Moses confronts one Hebrew wronging another (Acts 7:26-27). The Spanish agraviar and French faire tort capture this juridical dimension. **WRONG HARM INJUSTICE**

en: I-am-doing-wrong, I-have-wronged, I-wrong | **es:** agraviáis, agravé, haciendo-injusticia | **fr:** faire-tort | **de:** Unrecht-tun, tut-Unrecht Matt 20:13; Acts 7:26; Acts 7:27; Acts 25:10; Acts 25:11

2. to harm or injure (10×) To harm, injure, or damage physically, often in apocalyptic contexts of affliction or destruction. Revelation uses this sense repeatedly: the scorpion-locusts harm those without God's seal (Rev 9:4), and the two witnesses have power to destroy those who would harm them (Rev 11:5). Spanish dañar makes the physical dimension explicit where English 'harm' can blur with moral wrong. **WRONG HARM INJUSTICE**

en: harm, they-harm, they-should-harm | **es:** dañan, dañar, dañará | **fr:** faire-tort | **de:** Unrecht-tun, tut-Unrecht Luke 10:19; Rev 2:11; Rev 6:6; Rev 7:2; Rev 7:3

3. to be wronged, suffer injustice (4×) To be wronged or suffer injustice, the passive experience of being the victim of another's wrongdoing. Paul counsels the Corinthians 'why not rather be wronged?' (1 Cor 6:7), and Stephen sees the Hebrew 'being wronged' in Egypt (Acts 7:24). Spanish siendo tratado injustamente and the passive construction highlight the sufferer's vantage point rather than the perpetrator's act. **WRONG HARM INJUSTICE**

en: being-wronged, having-been-wronged, you-are-wronged | **es:** que-sufrió-injusticia, siendo-dañados, siendo-tratado-injustamente | **fr:** faire-tort | **de:** Unrecht-tun, tut-Unrecht Acts 7:24; 1Cor 6:7; 2Cor 7:12; 2Pet 2:13

ἀδίκ-ημα G0092 *N-ANS* (3×)

wrongdoing, misdeed, crime; an act of injustice or violation of law

A noun denoting specific wrongful acts—concrete misdeeds rather than abstract injustice. Gallio tells Jews to bring legitimate complaints about actual 'crimes' (Acts 18:14). Tertullus challenges Paul's accusers to state what 'wrongdoing' they found in him (Acts 24:20). Revelation 18:5 describes Babylon's sins piling up—her 'crimes' remembered by God. Classical Greek distinguishes this from accidental error as intentional wrong.

(3×) Refers to concrete acts of injustice or criminality. Acts uses it in legal contexts—charges that would warrant judicial attention versus religious disputes outside Roman jurisdiction. Gallio's dismissal turns on this distinction: if it were actual 'wrongdoing,' he would hear the case. Revelation's usage accumulates Babylon's specific wicked acts into a totality crying out for judgment. Multilingual evidence shows legal vocabulary: Spanish 'delito' (crime), French 'tort' (wrong), German 'Unrecht' (injustice). **INIQUITY AND LAWLESSNESS**

en: crimes, wrongdoing | **es:** delito, iniquidades, injusticia | **fr:** Unrecht, tort | **de:** Unrecht, ἀδίκημά, ἀδίκημα Acts 18:14; Acts 24:20; Rev 18:5

ἀδικ-ία G0093 *N-DFP* (25×)

unrighteousness, injustice, wrongdoing — moral deviation from God's standard of right, both in act and condition

Adikia is the comprehensive New Testament term for unrighteousness, injustice, and wrongdoing — the negation of dikaiosyne ('righteousness'). Its 25 occurrences range across Pauline theology, the Lukan parables, and the Johannine epistles with remarkable conceptual unity. Paul frames it as a cosmic condition: God's wrath is revealed against all ungodliness and adikia (Rom 1:18), and those who suppress truth do so 'in unrighteousness' (Rom 1:18; 2:8). In Luke's parables, the 'steward of unrighteousness' (Luke 16:8) and the 'mammon of unrighteousness' (Luke 16:9) deploy the term with ironic force, while the parable of the persistent widow features 'the judge of unrighteousness' (Luke 18:6). John's first epistle sets the word against its antonym: 'all unrighteousness is sin' (1 John 5:17), and God is faithful to 'cleanse us from all unrighteousness' (1 John 1:9). Paul exhorts Timothy that everyone who names Christ's name should 'depart from unrighteousness' (2 Tim 2:19). Spanish 'injusticia,' French 'injustice,' and Arabic renderings all converge on a single concept.

unrighteousness, injustice (25×) Moral wrongness understood as the absence or violation of divine righteousness, encompassing both the inner condition and its outward expression. Paul uses it as a sweeping category of human rebellion under divine wrath (Rom 1:18; 2:8; 9:14), while Luke deploys it with sharp irony in parables — the unrighteous steward (Luke 16:8), the unrighteous mammon (Luke 16:9), the unrighteous judge (Luke 18:6). First John pairs it with sin (1 John 5:17) and with divine cleansing (1 John 1:9). Peter warns of 'the wages of unrighteousness' for false teachers (2 Pet 2:13, 15). Cross-linguistically, Spanish 'injusticia' and French 'injustice' confirm a single semantic core. **INIQUITY AND LAWLESSNESS**

en: injustice, of-unrighteousness, unrighteousness | **es:** de-injusticia, injusticia | **fr:** injustice | **de:** Ungerechtigkeit Luke 13:27; Luke 16:8; Luke 16:9; Luke 18:6; John 7:18

ἄδῐκος G0094 *Adj-DMS* (12×)

Unrighteous, unjust; describing persons who act wickedly or things that lack moral rectitude, opposed to dikaios.

The direct negation of dikaios ('righteous'), this adjective marks a person or thing as morally crooked, unjust, or lacking integrity before God. Paul warns that the unrighteous will not inherit God's kingdom (1 Cor 6:1, 9), and Jesus observes that the one unfaithful in very little is also unfaithful in much (Luke 16:10-11). God sends rain on both the just and the unjust (Matt 5:45), and Peter declares the Lord knows how to reserve the unjust for judgment (2 Pet 2:9). The Pharisee's self-congratulation — 'I am not like other men, unjust' (Luke 18:11) — ironically underscores the word's moral weight. Spanish 'injusto' and French 'injuste' mirror the Greek alpha-privative construction precisely.

unrighteous, unjust (12×) Lacking righteousness or justice, morally wrong — the negation of dikaios. Applied to persons acting unjustly (the unjust judge, Luke 18:6; self-righteous contrasted with sinners, Luke 18:11), to those excluded from God's kingdom (1 Cor 6:1, 9), and to unrighteous mammon or dealings (Luke 16:10-11). Jesus notes God's impartial provision for just and unjust alike (Matt 5:45). Peter speaks of reserving the unjust for punishment (2 Pet 2:9). Hebrews 6:10 affirms God is not unjust to forget faithful service. Spanish 'injusto' and French 'injuste' replicate the alpha-privative negation of justice. **EVIL AND WICKEDNESS**

en: unjust, unrighteous | **es:** de-injustos, injustas, injusto | **fr:** injuste | **de:** ungerecht, ἀδίκους, ἀδίκων Matt 5:45; Luke 16:10; Luke 16:11; Luke 18:11

ἄδῐκος G0095 *Adv* (1×)

Unjustly, in an unrighteous manner; acting without justice or fairness

This adverb derives from the adjective meaning "unjust" or "wrongdoing" and describes actions done in an unrighteous manner. Peter uses it in 1 Peter 2:19 when commending those who endure suffering "unjustly"—bearing up under pain when suffering wrongfully. Classical Greek employed this word for actions done unfairly, dishonestly, or contrary to justice. The consistent translation pattern across languages (unjustly, injustamente, ungerecht) shows the clear ethical sense of suffering that is undeserved or imposed without just cause.

(1×) In 1 Peter 2:19, this adverb modifies the kind of suffering that merits God's approval—enduring grief while suffering unjustly. The context celebrates believers who bear up under wrongful treatment, connecting to Christ's own innocent suffering. The word's classical background of "wrongdoing" or "unrighteous action" here describes the unjust nature of the suffering itself, not the sufferer's response. **MANNER ADVERBS**

en: unjustly | **es:** injustamente | **fr:** ἀδίκως | **de:** ungerecht 1Pet 2:19

ἀδόκιμ-ος G0096 *Adj-NMP* (8×)

Failing the test, disqualified, worthless; rejected upon examination as not meeting the standard.

Drawn from the language of metal assaying and coin testing, this adjective describes what fails to pass scrutiny and is therefore rejected as counterfeit or substandard. Paul applies it powerfully to the moral-spiritual realm: in Romans 1:28, those who refused to 'approve' (dokimazein) God were handed over to an 'unapproved' (adokimos) mind — a devastating wordplay. In 1 Corinthians 9:27 he fears becoming 'disqualified' after preaching to others. The term recurs three times in 2 Corinthians 13:5-7 as Paul challenges the Corinthians to test whether they are genuine. Spanish 'descalificado/reprobado' preserves both the testing and rejection dimensions.

failing the test, disqualified, worthless (8×) Failing the test, disqualified, rejected upon examination — originally a metallurgical and monetary term for coins that do not pass muster, applied in the NT to persons or minds that prove spiritually or morally counterfeit. In Rom 1:28 Paul deploys a devastating paronomasia: since they did not 'approve' (edokimasan) God, God gave them over to an 'unapproved' (adokimon) mind. In 1 Cor 9:27 he disciplines himself lest he become 'disqualified'; 2 Cor 13:5-7 uses the term three times in urging self-examination. The multilingual renderings (Spanish 'descalificado/reprobado,' French 'réprouvé,' German 'unbewährt') consistently reflect the testing-and-rejection metaphor. **DISQUALIFIED WORTHLESS**

en: debased, disqualified, unapproved | **es:** descalificado, descalificados, reprobada | **fr:** réprouvé, unbewahrt | **de:** unbewahrt Rom 1:28; 1Cor 9:27; 2Cor 13:5; 2Cor 13:6; 2Cor 13:7

ἄδολος G0097 *Adj-ANS* (1×)

Pure, unadulterated, without deceit or guile; genuine and unmixed

This adjective carries two main semantic streams: guileless honesty (without deceit) and unadulterated purity (unmixed, genuine). Peter employs it in 1 Peter 2:2 urging new believers to crave "pure spiritual milk." Classical usage applied it to treaties made "without fraud," unadulterated wine or gold, and genuine produce. The metaphor of newborn babies desiring pure milk suggests both the unmixed quality of God's word and perhaps its guileless truthfulness. Spanish captures the "without deceit" nuance with "sin-engaño" while English and German emphasize "pure" or "unadulterated."

(1×) The single New Testament use in 1 Peter 2:2 describes the "pure spiritual milk" believers should long for like newborns. Drawing on classical senses of "unadulterated" (unmixed wine, genuine gold) and "guileless" (honest, without fraud), Peter likely emphasizes both the unmixed purity of God's word and its truthfulness—milk that nourishes without contamination or deception. **PURITY AND CLEANNESS**

en: pure | **es:** sin-engaño | **fr:** ἄδολον | **de:** unverfaelscht 1Pet 2:2

Ἀδραμυντηνός G0098 *Adj-DNS* (1×)

Of Adramyttium, belonging to the coastal city of Adramyttium in Mysia

This adjective identifies something as belonging to or originating from Adramyttium, a seaport in the Roman province of Asia (modern-day Turkey). Luke uses it in Acts 27:2 to describe the ship Paul boarded at Caesarea—"a ship of Adramyttium." The term

functions as a geographical identifier showing the vessel's home port. Adramyttium was located in Mysia on the northwest coast of Asia Minor, and ships from this port would typically sail along the Asian coastline, which fits Luke's narrative of Paul's journey toward Rome.

(1×) In Acts 27:2, this geographical adjective identifies the ship Paul and his companions boarded as "of Adramyttium"—meaning it was registered to or based in that Mysian seaport. The detail helps readers understand the ship's intended route, as Adramyttian vessels would naturally sail to ports along the Asian coast where Paul could transfer to a Rome-bound ship. **GEOGRAPHY AND SPACE**

en: of-Adramuttium | **es:** Adramiteno | **fr:** Adramytte | **de:** Ἀδραμυττηνῷ Acts 27:2

Ἀδρίας G0099 *N-DMS* (1×)

The Adriatic Sea, the body of water between Italy and the Balkan peninsula

This proper noun refers to the Adriatic Sea, though in ancient usage the term covered a broader area than the modern Adriatic. Luke uses it in Acts 27:27 during Paul's shipwreck narrative, noting they were "driven across the Adria." In the first century, "Adria" could encompass not just the sea between Italy and Greece but also the central Mediterranean waters south of Italy. This broader geographical reference explains how Paul's ship, caught in a storm while sailing from Crete toward Italy, could be described as crossing "the Adria" before running aground at Malta.

(1×) Acts 27:27 places Paul's storm-tossed ship in "the Adria" on the fourteenth night of the tempest. Ancient usage of "Adria" covered a wider area than today's Adriatic Sea, including central Mediterranean waters. This explains how a ship driven from Crete could be "in the Adria" while actually approaching Malta, south of Sicily—the term encompassed the broader sea region between Greece, Italy, and North Africa. **SEA LARGE WATER**

en: Adria | **es:** Adriático | **fr:** Adriatique | **de:** Ἀδρίᾳ Acts 27:27

ἀδροτής G0100 *N-DFS* (1×)

Abundance, fullness, generosity; the quality of being plentiful or lavish

This noun denotes abundance, fullness, or copious supply. Classical Greek used it for vigor and strength, abundance of resources, or loudness of sound. Paul employs it in 2 Corinthians 8:20 in the context of administering financial relief, describing the "abundance" or "liberal gift" being sent to Jerusalem. The term emphasizes the generous, plentiful nature of the Corinthian collection. French interestingly renders it "générosité" (generosity), capturing the spirit of abundant giving, while other translations emphasize the sheer volume—"abundance" or "Freigebigkeit" (liberality).

(1×) In 2 Corinthians 8:20, Paul uses this term to characterize the financial relief offering as an "abundance" or "liberal gift." The context involves Paul's careful handling of the collection to avoid any suspicion—he's administering this "abundance" with accountability. The word emphasizes both the generous size of the gift and the fullness of the Corinthians' participation in this ministry to the Jerusalem saints. **GEOGRAPHY AND SPACE**

en: abundance | **es:** abundancia | **fr:** générosité | **de:** Freigebigkeit 2Cor 8:20

ἀδῠνᾰτ-έω G0101 *V-FIA-3S* (2×)

will be impossible, future tense of being unable or impossible

This verb in future tense declares that something will be impossible—incapable of occurring. Jesus uses it twice in similar contexts: in Matthew 17:20, declaring that nothing will be impossible for those with faith like a mustard seed; in Luke 1:37, the angel announces to Mary that nothing will be impossible with God (or 'no word from God will be impossible'). The verb emphasizes categorical impossibility that nevertheless can be overturned—by faith in Matthew, by God's power in Luke. It names the impossible precisely to declare that God transcends such limits.

(2×) Cross-linguistic glosses consistently render as future impossible—Spanish 'será imposible' (will be impossible), French 'être impossible' (to be impossible), German preserving the Greek future form. Matthew 17:20 makes faith the key to impossibility's reversal; Luke 1:37 makes God's power the guarantee. Both contexts use impossibility language to set up divine possibility. The multilingual evidence supports this as future categorical impossibility—but impossibility named precisely to be transcended by faith or divine power. It's the limit God erases. **IMPOSSIBLE INCAPABLE**

en: will-be-impossible | **es:** será-imposible | **fr:** être-impossible | **de:** ἀδυνατήσει Matt 17:20; Luke 1:37

ἀδῠνᾰτ-ος G0102 *Adj-NNP* (10×)

Impossible (of things or situations); powerless, weak (of persons)

The adjective ἀδύνατος (from alpha-privative + δυνατός, 'able') carries two clearly distinct senses depending on whether it describes things or persons. Applied to things, it means 'impossible' — what cannot be done — a sense crystallized in Jesus' repeated declaration that what is impossible with men is possible with God (Matt 19:26, Mark 10:27, Luke 18:27). Applied to persons, it means 'powerless' or 'weak' — someone lacking physical strength or moral capability, as with the lame man at Lystra (Acts 14:8) and the 'weak in faith' whom the strong should bear with (Rom 15:1).

1. impossible (of things) (8×) Impossible — predicated of things, situations, or propositions rather than persons. This is the dominant sense, appearing eight times across the Gospels, Paul, and Hebrews. The core declaration is Jesus' teaching that 'with men this is impossible, but with God all things are possible' (Matt 19:26, Mark 10:27, Luke 18:27). Paul uses it of the law's impotence to justify — 'what the law was powerless to do' (Rom 8:3) — and Hebrews of spiritual impossibilities: 'it is impossible for those who were once enlightened... to be renewed' (Heb 6:4), and 'without faith it is impossible to please God' (Heb 11:6). Multilingual glosses converge decisively: 'impossible' in English and French, 'imposible' in Spanish, 'unmoeglich' in German. **IMPOSSIBLE INCAPABLE**

en: impossible | **es:** Imposible, imposible, imposibles | **fr:** impossible | **de:** unmoeglich, ἀδύνατα, ἀδύνατόν Matt 19:26; Mark 10:27; Luke 18:27; Rom 8:3; Heb 6:4

2. powerless, weak (of persons) (2×) Powerless, weak, lacking strength — predicated of persons rather than things. In Acts 14:8, the man at Lystra is ἀδύνατος τοῖς ποσίν, 'impotent in his feet,' describing physical disability. In Rom 15:1, Paul exhorts the strong to bear the weaknesses of τῶν ἀδυνάτων, 'the powerless' or 'the weak' — those who lack the spiritual strength to navigate disputable matters. The shift from 'impossible' to 'weak/impotent' is confirmed in the Spanish glosses ('impotente,' 'debiles') and the classical Greek evidence where ἀδύνατος described invalids, paupers, and the disabled. **WEAKNESS AND FRAILTY**

en: powerless, weak | **es:** débiles, impotente | **fr:** impossible | **de:** unmoeglich, ἀδύνατος Acts 14:8; Rom 15:1

ἀείδω G0103 *V-PPA-NMP* (5×)

To sing, especially hymns or spiritual songs in worship; vocal praise directed to God.

The standard Greek verb for singing, used in the New Testament exclusively for worship contexts — singing psalms, hymns, and spiritual songs to God. Paul instructs believers to sing and make melody in their hearts to the Lord (Eph 5:19; Col 3:16), while Revelation's visions feature heavenly beings singing a 'new song' before the Lamb (Rev 5:9; 14:3; 15:3). The cross-lingual glosses are remarkably consistent: Spanish 'cantan/cantando,' French and German both use 'singen,' all pointing to the straightforward act of vocal musical praise.

(5×) To sing, particularly in the context of worship and spiritual praise. Every NT occurrence involves singing directed toward God or the Lamb. Paul pairs it with psalming and making melody (Eph 5:19; Col 3:16), while in Revelation the heavenly hosts sing the 'new song' and the 'song of Moses and the Lamb' (Rev 5:9; 15:3). The classical Greek form ᾄδω (contracted from ἀείδω) carried broader poetic

associations, but NT usage narrows it to liturgical and doxological singing. Spanish 'cantar,' French and German 'singen' all reflect this core meaning of vocal musical expression. **SINGING AND MUSIC**

en: singing, they-sing | **es:** cantan, cantando | **fr:** singen | **de:** singen Eph 5:19; Col 3:16; Rev 5:9; Rev 14:3; Rev 15:3

ἀεί G0104 *Adv* (7×)

Always, ever, at all times; denoting continuous or habitual recurrence.

A temporal adverb meaning 'always' or 'ever,' indicating something that occurs continually or without cessation. In the New Testament it appears in contexts ranging from Stephen's accusation that Israel 'always' resists the Holy Spirit (Acts 7:51) to Paul's paradox of 'always dying yet living' (2 Cor 4:11; 6:10). The Cretan proverb quoted in Titus 1:12 uses it to characterize habitual behavior. Across all languages the rendering is remarkably consistent — Spanish 'siempre,' French 'toujours,' German 'immer' — a word whose meaning has remained stable for millennia.

(7×) Denoting perpetual, continual, or habitual action — 'always, ever, at all times.' The multilingual evidence shows perfect convergence: English 'always,' Spanish 'siempre,' French 'toujours,' German 'immer.' In Acts 7:51 Stephen charges Israel with perpetually resisting the Holy Spirit; in 2 Cor 4:11 Paul describes being 'always delivered over to death'; in Titus 1:12 it captures the habitual character of Cretans. Hebrews 3:10 quotes Psalm 95 where God says 'they always go astray in their heart.' No semantic subdivision is warranted — all uses express unbroken or characteristic continuity. **CONTINUALLY DAILY OFFERING**

en: always | **es:** Siempre, siempre | **fr:** toujours | **de:** immer Acts 7:51; 2Cor 4:11; 2Cor 6:10; Titus 1:12; Heb 3:10

ἀετός G0105 *N-NMP* (5×)

Eagle or vulture; a large bird of prey used as a symbol of swiftness, power, and divine judgment.

Refers to the eagle (or possibly the griffon vulture), a majestic raptor carrying rich symbolic weight in both classical and biblical tradition. Jesus uses the image proverbially — 'where the carcass is, there the eagles will gather' (Matt 24:28; Luke 17:37) — likely evoking vultures converging on the dead, a vivid picture of inevitable judgment. In Revelation, one of the four living creatures has the face of a flying eagle (Rev 4:7), an eagle cries 'woe' in mid-heaven (Rev 8:13), and the persecuted woman receives eagle's wings for escape (Rev 12:14). Translations converge: Spanish 'águila,' French 'aigle,' German 'Adler.'

(5×) A large bird of prey, the eagle (or griffon vulture in certain contexts), used both literally and symbolically. The proverbial saying in Matt 24:28 and Luke 17:37 likely envisions vultures gathering at a carcass — a figure for the inevitability of divine judgment. Revelation deploys the eagle as a symbol of power and swiftness: one of the four living creatures bears an eagle's likeness (Rev 4:7), an eagle announces apocalyptic woes (Rev 8:13), and eagle's wings provide miraculous deliverance (Rev 12:14). Spanish 'águila,' French 'aigle,' and German 'Adler' all uniformly render the term as eagle. **EAGLE VULTURE RAPTOR**

en: an-eagle, eagle, eagles | **es:** a-águila, águila, águilas | **fr:** aigle | **de:** Adler, ἀετοί, ἀετοὶ Matt 24:28; Luke 17:37; Rev 4:7; Rev 8:13; Rev 12:14

ἄζῡμος G0106 *Adj-NNP* (9×)

Unleavened; especially as a substantive: unleavened bread, the Feast of Unleavened Bread (ta Azyma).

An adjective meaning 'without leaven, unleavened,' used overwhelmingly as a substantive in the New Testament. In the Synoptic Gospels it appears in the phrase 'the feast of unleavened bread' (ta Azyma), marking the week-long festival following Passover when only bread made without yeast was eaten (Matt 26:17; Mark 14:1, 12; Luke 22:1, 7). Paul draws on this ritual background metaphorically in 1 Corinthians 5:7-8, urging believers to be 'unleavened' – pure and free from the old leaven of malice. Spanish 'sin-levadura/azimos' and French 'sans-levain' consistently reflect the core meaning across both literal and figurative uses.

1. unleavened bread (8×) Used substantivally for unleavened bread or the Feast of Unleavened Bread (he heorte ton Azymon). All eight Synoptic occurrences designate the festival period or the bread itself: Matt 26:17, Mark 14:1, 12, Luke 22:1, 7, and Acts 12:3; 20:6. Spanish 'panes-sin-levadura' and 'azimos' directly name the bread, while French 'pains-sans-levain' and German renderings point to the same concrete, ritual referent. The term evokes the Exodus narrative and Israel's hasty departure without time for dough to rise. **UNLEAVENED BREAD**

en: Unleavened-Bread, unleavened-bread | **es:** panes-sin-levadura, sin-levadura, ázimos | **fr:** pains-sans-levain, sans-levain | **de:** ἀζύμοις, ἀζύμων, ἀζύμων – Matt 26:17; Mark 14:1; Mark 14:12; Luke 22:1; Luke 22:7

2. unleavened (1×) The adjective used predicatively or metaphorically to describe a state of being 'unleavened' – pure, free from corruption. In 1 Corinthians 5:7 Paul declares 'you are unleavened' (azymoi este), reinterpreting the Passover purging of leaven as a moral imperative to cleanse out malice and wickedness. English 'unleavened,' Spanish 'sin-levadura,' and French 'sans-levain' all render this as an adjective qualifying the community rather than naming the bread, marking the shift from ritual substance to ethical metaphor. **UNLEAVENED BREAD**

en: unleavened | **es:** sin-levadura | **fr:** sans-levain | **de:** ἄζυμοι 1Cor 5:7

Ἀζώρ G0107 *N-NMS* (2×)

Azor, a name in Jesus' genealogy following the exile

Azor appears in Matthew's genealogy of Jesus in consecutive verses (1:13-14), representing one of the post-exilic generations connecting Zerubbabel's line to Joseph. The name likely means 'helper' from Hebrew roots. Like many in this section of the genealogy, Azor is unknown outside Matthew's record—one of the obscure links preserving David's line through the silent centuries. His mention twice in quick succession establishes his place in the chain from Abiud to Zadok, a vital but anonymous carrier of messianic promise through generations that waited for fulfillment.

(2×) All four languages transliterate the name uniformly: Azor, Azór (with accent variation). The double mention in Matthew 1:13-14 establishes his position in the genealogy. The multilingual uniformity reflects standard practice with biblical proper names. Though historically obscure, Azor represents the faithful preservation of David's lineage through the difficult post-exilic period—one more anonymous generation through which God maintained His promise of Messiah from David's seed. **PROPER NAMES (PERSONAL)**

en: Azōr | **es:** Azór | **fr:** Azor | **de:** Azor Matt 1:13; Matt 1:14

Ἄζωτος G0108 *N-AFS* (1×)

Azotus, the Greek name for the Philistine city Ashdod on the Mediterranean coast

This proper noun is the Greek name for the ancient Philistine city Ashdod (Hebrew אַשְׁדּוֹד), located on the Mediterranean coast between Joppa and Gaza. Luke uses it in Acts 8:40 when Philip, after baptizing the Ethiopian eunuch, is miraculously transported to Azotus and preaches in cities from there to Caesarea. The city had a significant history in the Old Testament as one of the five Philistine pentapolis cities and was where the captured ark of the covenant was taken. In New Testament times it remained an important coastal city under its Hellenized name.

(1×) Acts 8:40 identifies Azotus as the location where Philip appeared after the Spirit caught him away from the baptism site. This coastal city, known in Hebrew as Ashdod, served as the starting point for Philip's preaching tour northward to Caesarea. The use of the Greek name rather than the Hebrew reflects Luke's Hellenistic audience and the city's status in the Roman period. **ASHDOD PLACE NAME**

en: Azotos | **es:** Ázotos | **fr:** Azot | **de:** Ἄζωτον Acts 8:40

ἀήρ G0109 *N-GMS* (7×)

Air, the atmosphere; the lower region surrounding the earth, sometimes with spiritual connotations.

Denotes the air or atmosphere — the invisible medium surrounding earthly life. In classical Greek it originally meant mist or haze (distinguished from the bright upper 'aither'), but by the NT period it had broadened to mean simply 'air.' Paul uses it both literally and with theological weight: in Eph 2:2 Satan is 'the ruler of the authority of the air,' investing the atmosphere with spiritual menace, while in 1 Thess 4:17 believers meet the Lord 'in the air.' In 1 Cor 9:26 and 14:9, it appears in idioms — 'beating the air' and 'speaking into the air' — for futile action.

air (7×) The air or atmosphere as the physical medium surrounding earth-bound life. Spanish 'aire,' French 'air,' and German 'Luft' all confirm a single basic sense. Yet the NT invests this everyday word with remarkable range: in Eph 2:2 it becomes the realm of demonic authority ('the prince of the power of the air'); in 1 Thess 4:17 it is the meeting place of the eschatological rapture; in 1 Cor 9:26 'beating the air' is a metaphor for purposeless exertion; and in Acts 22:23 the crowd throws dust 'into the air' in fury. Despite these varied contexts, the underlying referent — the atmospheric space — remains constant. **GEOGRAPHY AND SPACE**

en: air | **es:** aire | **fr:** air | **de:** Luft, ἀέρα Acts 22:23; 1Cor 9:26; 1Cor 14:9; Eph 2:2; 1Thess 4:17

ἀθᾰνᾰσία G0110 *N-AFS* (3×)

immortality, deathlessness; exemption from death and decay

A noun expressing the quality of being beyond death. Paul uses it eschatologically: when the mortal puts on immortality at the resurrection (1 Cor 15:53-54), death is swallowed up in victory. Only God possesses immortality inherently (1 Tim 6:16)—he 'dwells in unapproachable light.' For believers, immortality is the future transformation, not present possession. Classical Greek used it for gods' deathless nature and even for elixirs promising extended life.

(3×) Denotes exemption from death—God's intrinsic nature and believers' future hope. The 1 Corinthians usage is climactic: the perishable body must 'put on' imperishability, the mortal 'clothe itself' with immortality—garment imagery for eschatological transformation. God alone currently 'has' immortality (1 Tim 6:16), while creation awaits it. The consistent cross-linguistic rendering (Spanish 'inmortalidad,' French 'immortalité,' German 'Unsterblichkeit') reflects the term's transparent meaning across cultures. **LIFE AND LIVING**

en: immortality | **es:** inmortalidad | **fr:** immortalité, ἀθανασίαν | **de:** Unsterblichkeit 1Cor 15:53; 1Cor 15:54; 1Tim 6:16

ἀθέμ-ιστος G0111 *Adj-DFP* (2×)

unlawful, contrary to divine or moral law, illicit

This adjective describes what is unlawful or contrary to proper law—particularly divine or moral law. In Acts 10:28, Peter explains to Cornelius that it is 'unlawful' for a Jew to associate with Gentiles—though Peter has learned God has cleansed all peoples. In 1 Peter 4:3, it describes the 'illicit' idolatries Gentiles practiced in their former pagan life. The word emphasizes violation of law or custom, behavior that transgresses established boundaries. It carries moral weight, marking conduct as improper, forbidden, outside the bounds of what is lawful and right.

(2×) Cross-linguistic glosses consistently emphasize unlawfulness—Spanish 'ilícito/ilícitas,' French 'illégitime,' German preserving Greek forms. Acts 10:28 uses it for Jewish law regarding Gentile contact; 1 Peter 4:3 for pagan idolatrous practices. Both contexts involve religious-moral boundaries. The multilingual evidence supports this as contrary to law, particularly religious and moral law. It's behavior that violates proper boundaries, whether Jewish custom (Acts) or true worship (1 Peter). The word marks the frontier between lawful and forbidden. **UNCLEAN AND PROFANE**

en: lawless, unlawful | **es:** ilícitas, ilícito | **fr:** illégitime, ἀθεμίτους | **de:** ἀθέμιτόν, ἀθεμίτοις Acts 10:28; 1Pet 4:3

ἄθεος G0112 *Adj-NMP* (1×)

Without God, godless; having no knowledge of or relationship with the true God

This compound adjective (alpha-privative + theos) means "without God" and can denote either practical atheism or being separated from knowledge of the true God. Paul uses it in Ephesians 2:12 to describe the Gentiles' former spiritual condition—they were "without God in the world." The term doesn't necessarily mean philosophical atheism but rather living without covenant relationship to the God of Israel, being strangers to His promises and without hope. The word captures the desolate spiritual state of paganism: not merely ignorance of deity but exclusion from the saving purposes and presence of the true God.

(1×) Ephesians 2:12 employs this term in Paul's description of Gentiles' pre-conversion state: alienated from Israel, strangers to the covenants, having no hope and "without God in the world." The context emphasizes covenant exclusion rather than atheistic philosophy—Gentiles had their gods but lacked relationship with the true God. The word underscores the bleakness of pagan existence: religiously active but spiritually destitute, separated from the God who saves. **GODS AND DEITIES**

en: without-God | **es:** sin-Dios | **fr:** ἄθεοι | **de:** gottlos Eph 2:12

ἄθεσμος G0113 *Adj-GMP* (2×)

lawless, unprincipled, living without regard for divine law

This adjective describes those who are lawless or unprincipled—living without regard for proper law or moral standards. In 2 Peter, it appears twice describing the wicked: Lot was tormented by the 'lawless' conduct of Sodom (2:7), and believers must guard against being carried away by the error of 'lawless' people (3:17). The word emphasizes not merely breaking specific laws but a fundamental attitude of lawlessness, living without principle or regard for divine standards. It's the quality of those who reject moral law as a governing framework.

(2×) Cross-linguistic glosses emphasize lawlessness—Spanish 'inicuos' (wicked/lawless), French preserving the Greek genitive form, German 'gesetzlos' (without law). Both 2 Peter passages use it to describe the wicked: the Sodomites' lawless deeds (2:7) and the error of lawless people who might lead believers astray (3:17). The multilingual evidence supports this as fundamental lawlessness, a life lived without regard for divine moral law. It describes not occasional infractions but a lawless orientation, unprincipled conduct that rejects God's standards. **EVIL AND WICKEDNESS**

en: lawless | **es:** inicuos | **fr:** ἀθέσμων | **de:** gesetzlos 2Pet 2:7; 2Pet 3:17

ἀθετ-έω G0114 *V-PIA-3S* (16×)

To reject, set aside, or nullify; to treat a person or authoritative decree as invalid or unworthy of acceptance.

Built from the root meaning 'to set aside as nothing,' this verb carries a double edge in the New Testament. Most often it describes the personal affront of rejecting someone or their message—the Pharisees 'rejected the counsel of God' by refusing John's baptism (Luke 7:30), and Jesus warns that rejecting his messengers means rejecting him, and ultimately the Father who sent him (Luke 10:16). But it also operates in a legal-covenantal register: Paul insists he does not 'nullify the grace of God' (Gal 2:21), and even in human affairs 'no one annuls a ratified covenant' (Gal 3:15). Spanish captures the distinction neatly with 'rechazar' (reject a person) versus 'anular' (annul a legal instrument).

1. reject or refuse (12×) To reject or repudiate a person, message, or divine authority—treating them as unworthy of acceptance. This is the dominant New Testament usage, covering Herod reluctantly refusing to reject his oath (Mark 6:26), the Pharisees rejecting God's purpose (Luke 7:30), and the solemn chain of rejection in Luke 10:16 where dismissing the disciples means dismissing Christ. French consistently renders it 'rejeter,' and German 'verwerfen,' both emphasizing active repudiation rather than mere indifference.

REJECTION AND REFUSAL
en: having-rejected, reject, rejected | **es:** abandonaron, que-rechaza, rechaza | **fr:** rejeter, rejettent, | **de:** verwerfen, ἀθετεῖ, ἀθετῶν Mark 6:26; Luke 7:30; Luke 10:16

2. set aside or nullify (4×) To set aside, annul, or nullify something authoritative—a law, covenant, or divine purpose—rendering it void. Paul uses this sense when he declares 'I do not set aside the grace of God' (Gal 2:21), when he reasons that no one annuls even a human covenant once ratified (Gal 3:15), and when he quotes Isaiah on setting aside the wisdom of the wise (1 Cor 1:19). Spanish distinguishes this sense clearly with 'anular' and 'desecho,' contrasting with the personal 'rechaza' of Sense 1. REJECTION AND REFUSAL
en: I-set-aside, I-will-set-aside, sets-aside | **es:** anula, anuláis, desecho | **fr:** rejeter | **de:** verwerfen Mark 7:9; 1Cor 1:19; Gal 2:21; Gal 3:15

ἀθέτ-ησις G0115 *N-NFS* (2×)
annulment, setting aside, abolition or cancellation
This noun denotes a setting aside, annulment, or abolition—the cancellation of what was previously established. In Hebrews 7:18, it describes the 'annulment' of the former commandment (the Levitical priesthood law) because of its weakness and uselessness. In Hebrews 9:26, it refers to the 'putting away' of sin through Christ's sacrifice. The word emphasizes removal, abolition, the setting aside of what was formerly in force. It's particularly significant in Hebrews' argument about the superiority of Christ's priesthood: the old has been annulled, sin has been put away.

(2×) Cross-linguistic glosses emphasize annulment and setting aside—Spanish 'anulación,' French 'rejet' (rejection/casting off), German 'Verwerfung' (rejection/annulment). Hebrews 7:18 uses it for the abolition of the former commandment; 9:26 for the putting away of sin. Both contexts involve the removal of what was formerly in place—old covenant structures or sin's dominion. The multilingual evidence supports this as authoritative setting aside, the annulment or abolition of what previously held force. It's removal with legal or spiritual finality. AUTO-DETECTED COMMUNITY 6762 WITH 3 SENSES
en: annulment | **es:** anulación | **fr:** rejet | **de:** Verwerfung Heb 7:18; Heb 9:26

Ἀθῆναι G0116 *N-GFP* (4×)
Athens; the renowned Greek city, center of philosophy and culture, where Paul preached on the Areopagus
Athens (Ἀθῆναι), the celebrated city of ancient Attica, appears four times in the NT, all connected with Paul's second missionary journey. Luke records Paul's arrival (Acts 17:15), his provocation at the city's idolatry (Acts 17:16), and his departure for Corinth (Acts 18:1). Paul himself recalls sending Timothy back from Athens (1 Thess 3:1). The plural form (like Θῆβαι) reflects ancient convention. Every translation preserves the proper noun with minimal adaptation: Spanish 'Atenas,' French 'Athenes,' German 'Athen.'

(4×) Athens — the principal city of Attica in Greece, famous as a center of philosophy, rhetoric, and religion. Paul visited during his second missionary journey and delivered his celebrated Areopagus address there (Acts 17:22-31). Luke emphasizes the city's pervasive idolatry (Acts 17:16) and intellectual curiosity (17:21). All four NT references cluster around this single visit, with 1 Thessalonians 3:1 recalling Paul's decision to remain in Athens alone while sending Timothy to Thessalonica. Cross-lingual forms (spa 'Atenas,' fra 'Athenes,' deu 'Athen') show consistent phonological adaptation of the Greek toponym. GEOGRAPHY AND SPACE
en: Athens, Athēnai | **es:** Atenas, Athénai | **fr:** Athènes, Ἀθήναις | **de:** Athen, Ἀθήναις Acts 17:15; Acts 17:16; Acts 18:1; 1Thess 3:1

Ἀθην-αιότης G0117 *Adj-NMP* (2×)
Athenians, inhabitants or citizens of Athens
This adjective-as-noun designates the Athenians—inhabitants and citizens of Athens, the famous intellectual and cultural center of the ancient Greek world. In Acts 17, it appears twice: the Athenians and foreign residents spent their time on nothing but talking about and listening to new ideas (17:21), and Paul addresses the Athenian council on the Areopagus (17:22). The word marks these people by their city identity, carrying overtones of Athens' reputation for philosophy, rhetoric, and love of novelty. They represent sophisticated Greek culture encountering the gospel.

(2×) Cross-linguistic glosses show slight variation—Spanish distinguishes capitalized 'Atenienses' from lowercase 'atenienses,' French 'Athénien,' German preserving the Greek plural form. Both Acts 17 passages identify Paul's audience by their city: the novelty-seeking Athenians (17:21) and the council Paul addresses (17:22). The multilingual evidence supports this as a straightforward ethnic-geographical designation: people of Athens. The context adds the characterization of Athens as a city devoted to intellectual novelty and philosophical discussion. NATIONS AND PEOPLES
en: Athēnaioi | **es:** Atenienses, atenienses | **fr:** Athénien | **de:** Ἀθηναῖοι Acts 17:21; Acts 17:22

ἀθλ-έω G0118 *V-PSA-3S* (2×)
to compete, to contend as an athlete in games or struggle
This verb denotes competing or contending, particularly as an athlete in games. In 2 Timothy 2:5, Paul uses the athletic metaphor twice in one verse: an athlete does not receive the crown unless he competes according to the rules. The verb emphasizes the disciplined striving of athletic competition—not casual participation but earnest contending for victory. Paul applies this to Christian life and ministry: like athletes, believers must compete according to rules (God's standards) to receive the prize. It's disciplined, rule-governed striving toward a goal.

(2×) Cross-linguistic glosses consistently emphasize competing—Spanish 'compite/compitiere' (competes), French preserving Greek forms with different moods (subjunctive and indicative), German 'kaempfen' (to fight/compete). The doubled use in 2 Timothy 2:5 establishes the athletic metaphor: competing according to rules is essential for receiving the crown. The multilingual evidence supports this as athletic competition, disciplined striving governed by rules. Paul uses it metaphorically for Christian faithfulness—life as competition requiring discipline, rule-adherence, and perseverance to win the prize. FIGHTING AND WARFARE
en: competes, he-competes | **es:** compite, compitiere | **fr:** ἀθλήσῃ, ἀθλῇ | **de:** kaempfen 2Tim 2:5

ἆθλ-ησις G0119 *N-AFS* (1×)
Contest, struggle, conflict; especially athletic competition or spiritual/moral striving
This noun derives from athletic terminology, referring to contests or competitions, but extends metaphorically to any intense struggle or conflict. The author of Hebrews uses it in Hebrews 10:32 to describe the "conflict of sufferings" the readers endured after their conversion. Classical usage emphasized athletic contests, training, and practice, but the word naturally transferred to the spiritual realm to denote the struggle of faith. The multilingual glosses reflect both meanings: "struggle," "combate" (combat), "Kampf" (fight). The athletic imagery would resonate with readers familiar with Greek games, now applied to their persecution and trials.

(1×) Hebrews 10:32 uses this athletic term metaphorically for the "great conflict of sufferings" the Hebrew Christians endured after their enlightenment. Drawing on imagery of athletic contests, the author portrays their persecution as a spiritual struggle requiring endurance. The word elevates their suffering from mere misfortune to a noble contest, echoing the athletic competitions of Greek culture but now in service of faith rather than fame. STRUGGLE AND CONTEST
en: struggle | **es:** combate | **fr:** Kampf | **de:** Kampf Heb 10:32

ἀθῡμ-έω G0120 *V-PSA-3P* (1×)
To be discouraged, disheartened, or dejected; to lose heart or

become downcast
This verb means to become disheartened, lose courage, or grow despondent. Classical Greek employed it for becoming discouraged in the face of illness or difficulty, or being afraid. Paul uses it in Colossians 3:21 warning fathers not to provoke their children "lest they become discouraged." The concern is that harsh, unreasonable treatment will break a child's spirit, causing them to lose heart and become dejected. The verb captures the interior emotional collapse that comes from feeling overwhelmed, hopeless, or unable to meet impossible standards.

(1×) In Colossians 3:21, Paul warns fathers against provoking their children to the point where "they become discouraged." The verb describes the emotional and spiritual deflation that results from excessive harshness or unreasonable demands—children losing heart, becoming dejected, and perhaps giving up trying to please. The concern is for the child's inner state: courage and hope crushed by a parent's severity. **DESPAIR HOPELESSNESS**
en: they-may-become-discouraged | **es:** se-desanimen | **fr:** ἀθυμῶσιν | **de:** mutlos-werden Col 3:21

ἀθῷος G0121 *Adj-NMS* (2×)
innocent, guiltless, free from blame or deserving no punishment
This adjective describes one who is innocent, guiltless, or free from deserving punishment. In Matthew 27, it appears twice regarding Jesus' crucifixion: Judas confesses he betrayed 'innocent blood' (27:4), and Pilate declares himself innocent of 'this righteous man's blood' (27:24). The word emphasizes lack of guilt or culpability, one who does not deserve the punishment threatened or imposed. It's particularly powerful in Matthew's passion narrative: multiple witnesses acknowledge Jesus' innocence even as they participate in His execution. The innocent one suffers for the guilty.

(2×) Cross-linguistic glosses uniformly emphasize innocence—Spanish 'Inocente/inocente,' French 'innocent,' German preserving Greek forms with case variations. Both Matthew 27 passages involve declarations of Jesus' innocence: Judas's guilty confession (27:4) and Pilate's self-serving claim (27:24). The multilingual evidence supports this as guiltless, free from deserving punishment. The irony is stark: the innocent one acknowledged by betrayer and judge alike is nevertheless condemned. It's innocence testified even by those complicit in its destruction. **INNOCENCE AND ACQUITTAL**
en: Innocent, innocent | **es:** Inocente, inocente | **fr:** innocent | **de:** ἀθῷον, Ἀθῷός Matt 27:4; Matt 27:24

αἴγειος G0122 *Adj-DNP* (1×)
Of a goat, made from goat materials; pertaining to goats
This adjective means "of a goat" or "made from goat materials," describing items derived from goats such as goatskin, goat hair, or goat cheese. Classical usage applied it to goat cheese, goatskin wine bags, goatskin helmets, and goat milk. The author of Hebrews uses it in Hebrews 11:37 listing the sufferings of faithful witnesses who wandered about "in goatskins." The image evokes poverty and hardship—faithful believers reduced to wearing rough animal hides, possibly alluding to prophets like Elijah who wore such garments, living as outcasts and wanderers for their testimony.

(1×) Hebrews 11:37 includes "goatskins" in the catalog of hardships endured by Old Testament faithful—stoned, sawn in two, wandering destitute in animal hides. The goatskin garment symbolizes poverty, rejection, and prophetic marginalization (compare Elijah's rough clothing). These believers, though honored by God, lived as outcasts in society, wearing the coarse skins of goats rather than dignified human clothing. **GOATS AND GOAT HAIR**
en: goatskins | **es:** de-cabra | **fr:** Ziegen- | **de:** Ziegen- Heb 11:37

αἰγιαλός G0123 *N-AMS* (6×)
Shore, beach; a sandy or pebbly stretch of coastline used as a landing place or gathering area.
In the New Testament, aigialos refers to the strip of land where sea meets shore – a place of transition and encounter. Jesus taught the crowds from a boat while they stood on the beach (Matt 13:2), and fishermen sorted their catch there (Matt 13:48). The risen Christ appeared on the shore of the Sea of Galilee (John 21:4). In Acts, believers knelt in prayer on the beach at Tyre (21:5), and the shipwrecked crew spotted an unknown bay with a beach on Malta (27:39-40).

shore, beach (6×) A sandy or pebbly stretch of coastline at the water's edge, serving as a place for landing boats, gathering, or fishing. All six NT occurrences designate the same physical feature. In the Gospels it is the setting for Jesus' parabolic teaching from a boat (Matt 13:2) and the post-resurrection appearance (John 21:4). In Acts it is both a place of communal prayer (21:5) and the target of a desperate shipwreck landing (27:39-40). Spanish 'playa/orilla' and German 'Ufer' both capture the shoreline sense, while French 'rivage' carries a slightly more literary register. **GEOGRAPHY AND SPACE**
en: a-beach, beach, shore | **es:** orilla, playa | **fr:** rivage | **de:** Ufer, αἰγιαλόν, αἰγιαλὸν Matt 13:2; Matt 13:48; John 21:4; Acts 21:5; Acts 27:39

Αἰγύπτιος G0124 *Adj-NMP* (5×)
Egyptian; pertaining to Egypt or its people, used as both adjective and substantive noun.
An adjective meaning 'Egyptian,' used in the New Testament to describe persons from Egypt or things associated with Egyptian culture. Stephen's speech in Acts uses it most frequently: Moses was educated in all the wisdom of the Egyptians (Acts 7:22), killed an Egyptian oppressor (7:24, 28), and the Roman tribune mistakes Paul for a notorious Egyptian insurrectionist (21:38). Hebrews 11:29 recalls the Egyptians drowning in the Red Sea. French 'Égyptien' and German 'Ägypter' reflect the standard gentilic form, while Spanish simply transliterates the Greek as 'Aigyptios.'

(5×) Pertaining to Egypt or denoting an Egyptian person. Used as both an adjective (Egyptian wisdom, Acts 7:22) and a substantive noun (an Egyptian man, Acts 7:24, 28). Stephen's speech concentrates four of the five NT occurrences, drawing on Egypt as both the setting of Israel's oppression and the source of worldly learning. The fifth occurrence recalls the Egyptians' destruction at the Red Sea (Heb 11:29). French 'Égyptien' and German 'Ägypter' follow standard gentilic patterns, while the Acts 21:38 usage — 'the Egyptian' who led a revolt — shows the term functioning as a quasi-proper designation. **EGYPTIAN GENTILIC**
en: Aiguptioi, Aigyptios, of-Aigyptioi | **es:** Aigyptioi, Aigýptios, de-los-Aigýptioi | **fr:** Égyptien | **de:** Aegypter, Ägypten Acts 7:22; Acts 7:24; Acts 7:28; Acts 21:38; Heb 11:29

Αἴγυπτος G0125 *N-GFS* (25×)
Egypt — the ancient land along the Nile, referenced in the NT for the Exodus narrative, the flight of Jesus, and typological use
Aigyptos in the New Testament appears 25 times, carrying the full weight of Old Testament memory into the early Christian proclamation. Matthew's infancy narrative drives four of these occurrences: the angel commands Joseph to flee to Egypt with the child (Matt 2:13-14), they remain until Herod's death (Matt 2:15), and the angel then summons them back — fulfilling Hosea 11:1, 'Out of Egypt I called my son' (Matt 2:15, 19). Stephen's speech in Acts 7 accounts for the greatest concentration, recounting Joseph's enslavement, Jacob's migration, Israel's multiplication, Moses' education in Egyptian wisdom, and the Exodus deliverance (Acts 7:9-40). Hebrews 3:16; 8:9; 11:26-27 invoke the Exodus as the paradigm of faith and disobedience. Paul cites the wilderness generation's failures after leaving Egypt as a warning (1 Cor 10:1-5, implied context). Revelation 11:8 uses 'Egypt' symbolically for the great city 'where their Lord was crucified.' Spanish 'Egipto,' French 'Egypte,' and German 'Agypten' are uniform.

Egypt (proper noun) (25×) The proper geographical name for the ancient land of the Nile, used in the NT primarily in three contexts: the Holy Family's flight and return (Matt 2:13-15, 19), Stephen's rehearsal of Israel's sojourn and Exodus (Acts 7:9-40), and Hebrews' appeal to the Exodus as a paradigm of faith (Heb

3:16; 8:9; 11:26-27). Revelation deploys it symbolically: the great city is 'spiritually called Egypt' (Rev 11:8). Across all usages, Egypt functions as the archetypal place of bondage from which God delivers — making it simultaneously a historical referent and a typological symbol. The LXX spelling Aigyptos passes directly into NT Greek. **EGYPT PLACE NAME**

en: Aiguptos, Aigyptos, Egypt | **es:** Aígypton, Aígyptos, Egipto | **fr:** Égypte | **de:** Aegypten, Ägypten Matt 2:13; Matt 2:14; Matt 2:15; Matt 2:19; Acts 2:10

ἀΐδιος G0126 *Adj-DMP* (2×)

eternal, everlasting, without beginning or end

This adjective describes what is eternal or everlasting—existing without temporal limits. In Romans 1:20, Paul declares God's 'eternal power' has been clearly seen from creation. In Jude 6, it describes the 'eternal chains' that bind fallen angels in darkness awaiting judgment. The word emphasizes perpetuity and timelessness, that which transcends temporal boundaries. Classical Greek distinguished this term (everlasting, without beginning or end) from aiōnios (age-lasting, potentially with a beginning). It's the quality of divine attributes and ultimate realities that exist outside time's flow.

(2×) Cross-linguistic glosses uniformly emphasize the eternal—Spanish 'eterna/eternas,' French 'éternel/éternelles,' German 'ewig/ewigen.' Romans 1:20 applies it to God's power; Jude 6 to the chains binding fallen angels. Both contexts involve ultimate realities beyond temporal limitation. The multilingual evidence supports this as everlasting, eternal in the fullest sense—without beginning or end, transcending time. It describes divine attributes and eschatological realities that exist in a different order from temporal creation. **ETERNITY AND AGES**

en: eternal | **es:** eterna, eternas | **fr:** éternel, éternelles | **de:** ewig, ewigen Rom 1:20; Jude 1:6

αἰδώς G0127 *N-GFS* (1×)

Modesty, shame, respect; a sense of propriety and reverence that restrains from shameful behavior

This noun denotes a moral sense of shame, modesty, or respect—the inner feeling that restrains one from dishonorable actions. Classical Greek used it for reverence, awe, self-respect, and regard for others' opinions. Paul employs it in 1 Timothy 2:9 instructing women to adorn themselves "with modesty." The term captures both outward modesty in dress and the inner moral disposition of appropriate shame—a healthy sense of what is proper and becoming. It's not about guilt but about dignity and reverence, the innate moral sensitivity that prevents shameless behavior and promotes decorum.

(1×) In 1 Timothy 2:9, Paul links this term with "self-control" (sophrosyne) in instructing women about modest adornment. The word denotes the moral sense of shame or propriety that guides appropriate dress and behavior—not merely external rules but an inner reverence and self-respect. Classical usage emphasized both respect for others and regard for one's own dignity, both of which restrain from shameless excess in appearance or conduct. **SHAME AND DISGRACE**

en: modesty | **es:** pudor | **fr:** αἰδοῦς | **de:** Scham 1Tim 2:9

Αἰθίοψ G0128 *N-NMS* (2×)

Ethiopian, a person from the region south of Egypt

This noun designates an Ethiopian—a person from the region south of Egypt known to Greeks as 'burnt-face' people due to their dark skin. In Acts 8, it appears twice describing the Ethiopian eunuch: a court official of the Ethiopian queen Candace who was reading Isaiah when Philip encountered him (8:27). The term carries both geographical and ethnic significance, marking this man as from distant Africa. His conversion represents the gospel's reach to 'the ends of the earth,' fulfilling Jesus' commission as the message moves beyond Mediterranean lands to Africa.

(2×) Cross-linguistic glosses show slight variation—Spanish 'Etíope' and 'de los Etíopes' (of the Ethiopians), French 'Éthiopien,' German preserving Greek forms. Both Acts 8:27 occurrences identify this court official by his ethnic-geographical origin. The multilingual evidence supports this as a straightforward designation: a person from Ethiopia/Cush, the region south of Egypt. Luke emphasizes this man's identity as a God-fearing Gentile from distant lands, whose conversion marks the gospel's geographical expansion toward the ends of the earth. **NATIONS AND PEOPLES**

en: Ethiopian, of-Ethiopians | **es:** Etíope, de-los-Etíopes | **fr:** Éthiopien | **de:** Αἰθίοψ, Αἰθιόπων Acts 8:27

αἷμα G0129 *N-DNS* (98×)

Blood — the vital fluid of life; used for sacrificial atonement, covenant ratification, guilt for bloodshed, and the blood of Christ

Haima carries extraordinary theological density across its 98 New Testament occurrences. Literally it denotes the red fluid coursing through the body, but its figurative uses dwarf the literal ones. 'Flesh and blood' is an idiom for mortal human nature (Matt 16:17; 1 Cor 15:50). Shed blood signifies violent death and the guilt it incurs (Matt 23:35; 27:25). Most centrally, blood is the medium of atonement: the blood of the new covenant poured out for many (Matt 26:28), the blood of Christ through which redemption comes (Eph 1:7; Heb 9:12-14). Revelation intensifies every register — blood of martyrs, blood of the Lamb, rivers turned to blood — making haima one of the New Testament's most theologically charged nouns.

blood (98×) The vital fluid of human or animal bodies, extending to the theologically rich domains of sacrificial atonement, covenant ratification, guilt for murder, and mortal human nature. The 'blood of Christ' — poured out for the new covenant (Matt 26:28), securing eternal redemption (Heb 9:12) — forms the theological center. 'Flesh and blood' denotes human frailty (Matt 16:17; Gal 1:16), while 'his blood be on us' (Matt 27:25) carries the weight of responsibility for violence. Spanish 'sangre,' French 'sang,' and German 'Blut' each cover the full literal-to-sacrificial spectrum with a single word. **BLOOD AND BLOODSHED**

en: blood, of-blood | **es:** de-sangre, la-sangre, sangre | **fr:** sang | **de:** Blut Matt 16:17; Matt 23:30; Matt 23:35

αἱμᾰτεκχυσία G0130 *N-GFS* (1×)

Bloodshed, the shedding or pouring out of blood; especially in sacrificial or violent contexts

This compound noun (haima + ekchysis) literally means "blood-shedding" or "pouring out of blood." The author of Hebrews uses it in Hebrews 9:22 in the theological statement "without shedding of blood there is no forgiveness." The term emphasizes the sacrificial principle running through the Old Testament cult: atonement requires the violent outpouring of life-blood. The word combines the physical reality of blood being poured out with the theological significance of life offered to God. This isn't merely blood being spilled accidentally but the deliberate shedding of sacrificial blood as the means of covenant making and sin cleansing.

(1×) Hebrews 9:22 states the core principle of Old Testament sacrifice: "without shedding of blood there is no forgiveness." This term denotes the violent pouring out of sacrificial blood, the life-force of the victim offered to God for atonement. The word emphasizes the costliness and bloody reality of forgiveness under the old covenant, which the author will contrast with Christ's once-for-all self-offering. **BLOOD AND BLOODSHED**

en: blood-shedding | **es:** derramamiento-de-sangre | **fr:** Blutvergiessen | **de:** Blutvergiessen Heb 9:22

αἱμο-ρροέω G0131 *V-PPA-NFS* (1×)

Suffering from bleeding, hemorrhaging; experiencing chronic or abnormal blood loss

This verb means to lose blood, hemorrhage, or suffer from chronic bleeding. Medical texts used it for various hemorrhagic conditions. Matthew employs it in Matthew 9:20 to describe the woman who had been "suffering from bleeding" for twelve years. The word captures both the medical condition (chronic hemorrhaging, possibly menstrual) and the resultant suffering—not only physical weakness

but ritual uncleanness and social isolation under Levitical law. Her courage to touch Jesus despite her unclean state underscores the desperation of her condition and her faith that Christ could heal what physicians could not.

(1×) Matthew 9:20 introduces the woman with a twelve-year bleeding disorder using this medical term. The verb denotes chronic hemorrhaging, likely menstrual, which would render her perpetually unclean under Levitical law (Leviticus 15). The condition meant years of physical suffering, medical expenses, social ostracization, and inability to participate in community or temple life—making her healing by Jesus not just physical restoration but social and religious reintegration. **DISEASE AND AFFLICTION**

en: suffering-bleeding | **es:** con-flujo-de-sangre | **fr:** souffrant-d'hémorragie | **de:** Ägypten Matt 9:20

Αἰνέας G0132 *N-VMS* (2×)

Aeneas, a paralyzed man healed by Peter in Lydda

Aeneas was a paralyzed man whom Peter healed in Lydda, an incident that led many in the region to turn to the Lord. His name appears twice in Acts 9: Peter addresses him directly, 'Aeneas, Jesus Christ heals you' (9:33), then the narrative reports he had been bedridden for eight years (9:34). The name is Greek, possibly indicating Hellenistic Jewish or Gentile background. His healing demonstrates apostolic power continuing Jesus' ministry and serves as a sign that draws a whole region to faith. He represents the physically broken whom the gospel restores.

(2×) Cross-linguistic glosses preserve the Greek name with slight case variations—vocative Αἰνέα (direct address in 9:33) and accusative Αἰνέαν (object in 9:34), reflected in Spanish 'Ainéas/Ainéan' and other languages. Both occurrences focus on the dramatic healing: Peter's command (9:33) and the background context (9:34). The multilingual uniformity reflects his identity as a known individual whose healing triggered regional revival. The Greek name suggests Hellenistic context, fitting Lydda's mixed population. **PROPER NAMES (PERSONAL)**

en: Aineas | **es:** Ainéas | **fr:** Ainéas | **de:** Αἰνέα, Αἰνέαν Acts 9:33; Acts 9:34

αἴνεσις G0133 *N-GFS* (1×)

Praise, commendation; the act or expression of giving approval or honor

This noun means praise or commendation, the verbal expression of approval and honor given to another. The author of Hebrews uses it in Hebrews 13:15 exhorting believers to "offer up a sacrifice of praise to God." The term appears in both Septuagintal and classical contexts for vocal honor given to deity or humans. In Hebrews, the "sacrifice of praise" replaces animal offerings, consisting of "the fruit of lips that confess His name." The genitive "of praise" identifies the nature of the sacrifice: worship expressed through verbal thanksgiving and acknowledgment of God's character and works.

(1×) Hebrews 13:15 calls believers to continually offer God a "sacrifice of praise"—explained as "the fruit of lips confessing His name." This noun denotes the verbal praise and thanksgiving due to God, now described in sacrificial terms. Under the new covenant, animal sacrifices are replaced by worship offerings: grateful acknowledgment and commendation of God's person and deeds, a living sacrifice of words rather than blood. **PRAISE AND RENOWN**

en: of-praise | **es:** de-alabanza | **fr:** Lob | **de:** Lob Heb 13:15

αἰνέω G0134 *V-PMA-2P* (8×)

To praise, laud, or give vocal thanks to God in worship; to celebrate God's deeds with words of acclaim.

A verb of joyful, vocal worship directed exclusively toward God in the New Testament. The heavenly host 'praises God' at Christ's birth (Luke 2:13), and the shepherds go away 'praising God' for what they have seen (Luke 2:20). When Jesus approaches Jerusalem, the whole crowd of disciples begins 'praising God with a loud voice for all the mighty works they had seen' (Luke 19:37). In the early church, believers continue 'praising God' as a hallmark of their common life (Acts 2:47). Spanish 'alabar' and German 'loben' both convey this dedicated, God-directed vocal celebration.

praise (God) (8×) To praise God — to give vocal, joyful expression of worship and thanksgiving directed toward God for his mighty acts. The angelic host praises God at the nativity (Luke 2:13); the shepherds return praising God (Luke 2:20); the crowd of disciples praises God at Jesus' triumphal approach (Luke 19:37); the healed man praises God in the temple (Acts 3:8-9); and the early church praises God daily (Acts 2:47). The multilingual unanimity (Spanish 'alabar,' French 'louer,' German 'loben') confirms a single, focused sense: God-directed vocal worship, with no secular or ironic usage in the NT. **PRAISE AND BOASTING**

en: Praise, praise, praising | **es:** Alabad, a-alabar, alabad | **fr:** louer | **de:** loben, lobt Luke 2:13; Luke 2:20; Luke 19:37; Acts 2:47; Acts 3:8

αἴνιγμα G0135 *N-DNS* (1×)

Riddle, enigma, dark saying; an obscure or puzzling statement requiring interpretation

This noun denotes a riddle, enigma, or obscure saying that requires interpretation. Classical usage applied it to deliberate riddles, ambiguous oracles, and cryptic statements. Paul uses it in 1 Corinthians 13:12 in the famous phrase "we see through a glass darkly" (KJV), literally "in a riddle" or "in an enigma." The term captures the indirect, unclear nature of our present knowledge of God—we perceive divine realities but only partially, as if viewing them through a puzzling, distorted medium. The contrast is between present enigmatic vision and future face-to-face clarity, between riddle and revelation.

(1×) In 1 Corinthians 13:12, Paul contrasts present and future knowledge: now "we see in a mirror in an enigma," but then "face to face." The noun emphasizes the puzzling, indirect nature of current perception—spiritual realities appear like riddles or obscure sayings requiring interpretation. The glass/mirror shows only dim reflections, and even those are enigmatic. Full understanding awaits the eschaton, when riddles dissolve into direct vision. **RIDDLE ENIGMA**

en: a-riddle | **es:** enigma | **fr:** énigme | **de:** Raetsel 1Cor 13:12

αἶνος G0136 *N-AMS* (2×)

praise, commendation, approval expressed in words

This poetic and somewhat archaic noun denotes praise or commendation—approval expressed in words. In Matthew 21:16, Jesus quotes Psalm 8 to the indignant chief priests: 'Out of the mouth of infants and nursing babies you have prepared praise.' In Luke 18:43, after Jesus heals the blind beggar, all the people 'gave praise to God.' The word emphasizes verbal expression of approval and honor, particularly directed toward God. It's the articulated response of wonder and gratitude, recognition of greatness spoken aloud.

(2×) Cross-linguistic glosses uniformly render as praise—Spanish 'alabanza,' French 'louange,' German preserving the Greek accusative form 'αἶνον.' Matthew 21:16 quotes the Septuagint's use of this term for the praise children offer; Luke 18:43 describes the crowd's response to healing. Both contexts involve vocal praise directed to God. The multilingual evidence supports this as expressed commendation and honor, praise articulated in words. It's the speech act of recognition and gratitude, particularly in worship contexts. **PRAISE AND RENOWN**

en: praise | **es:** alabanza | **fr:** louange | **de:** αἶνον Matt 21:16; Luke 18:43

Αἰνών G0137 *N-DFS* (1×)

Aenon, a place name meaning 'springs' or 'fountains'; location where John baptized

This proper noun is the Greek transliteration of a Hebrew/Aramaic place name related to the word for "spring" or "fountain" (עֵינוֹן). John's Gospel uses it in John 3:23 identifying the location where John the Baptist was baptizing: "Aenon near Salim, because water was plentiful there." The name itself suggests abundant springs or water sources, explaining why John chose this site for his baptizing

ministry. The exact location is disputed, with proposed sites both in Samaria and across the Jordan, but the defining characteristic was ample water for ritual immersion.

(1×) John 3:23 locates John the Baptist's ministry at "Aenon near Salim" because of abundant water. The place name derives from the Semitic word for "spring" or "fountain," indicating a location with multiple water sources ideal for baptism. The evangelist's note about plentiful water explains the site selection and may subtly contrast John's need for natural water sources with Jesus' later offer of living water that never runs dry. **GEOGRAPHY AND SPACE**

en: Ainōn | **es:** -Ainòn | **fr:** Aïnon | **de:** Ainon John 3:23

αἱρέω G0138 *V-FIM-1S* (3×)

to choose, select, prefer; to take for oneself by deliberate decision

A verb of deliberate selection among options. Paul contemplates choosing to remain alive for the Philippians' sake versus desiring departure (Phil 1:22). God chose believers for salvation 'from the beginning' (2 Thess 2:13). Moses chose to suffer with God's people rather than enjoy sin's fleeting pleasures (Heb 11:25). The term emphasizes volitional decision—weighing alternatives and selecting one.

(3×) Denotes purposeful selection after consideration. Paul's Philippian dilemma shows the verb's deliberative force: which to choose—fruitful labor or being with Christ? The choice involves weighing values. God's choice of believers (2 Thess 2:13) establishes election as deliberate divine decision. Moses's choice historicizes this for faith's heroes: consciously preferring affliction with God's people over Egyptian privilege. Multilingual glosses use choice vocabulary consistently (Spanish 'escoger,' French 'choisir,' German 'wählen'). **CHOOSING AND SELECTING**

en: I-will-choose, chose, having-chosen | **es:** escogeré, escogiendo, escogió | **fr:** choisir | **de:** waehlen Phil 1:22; 2Thess 2:13; Heb 11:25

αἵρεσις G0139 *N-AFS* (9×)

A sect, religious party or school of thought; also a divisive faction, heresy – a chosen opinion that splits a community.

Derived from haireomai ('to choose'), this noun originally meant simply a choice or a school of thought, and in Acts it retains that relatively neutral sense when designating the Pharisees, Sadducees, and early Christians as recognized parties within Judaism (Acts 5:17; 15:5; 24:5, 14; 26:5; 28:22). In the epistles, however, it takes on a sharply negative connotation: 'destructive heresies' that a false teacher smuggles in (2 Pet 2:1) and 'factions' listed among the works of the flesh (Gal 5:20). Paul even notes that divisions must come so that the genuine may be recognized (1 Cor 11:19). French consistently renders it 'heresie' across both senses, while Spanish distinguishes 'secta' (neutral party) from 'herejias' (destructive error).

1. sect, religious party (6×) A sect or religious party – a recognized faction within a larger religious community, used without inherently pejorative force. Luke employs it in Acts for the Sadducean party (5:17), the Pharisaic sect (15:5; 26:5), and the Way as perceived by outsiders (24:5, 14; 28:22). Spanish 'secta' captures this sociological designation, while French 'heresie' already carries a more loaded connotation. The term implies a group defined by shared doctrinal choices, not necessarily condemned ones. **DIVISION SPLIT**

en: a-sect, sect | **es:** secta | **fr:** hérésie | **de:** αἱρέσεως, αἵρεσιν, αἵρεσις Acts 5:17; Acts 15:5; Acts 24:5; Acts 24:14; Acts 26:5

2. heresy, divisive faction (3×) A heresy or divisive faction that fractures community unity – carrying strong pejorative force. Peter warns of 'destructive heresies' introduced by false teachers (2 Pet 2:1), Paul lists 'factions' among works of the flesh (Gal 5:20), and acknowledges that such divisions serve to reveal the approved (1 Cor 11:19). Spanish 'herejias' and German 'Sekte' (used pejoratively) reflect this shift from neutral party-designation to theologically condemned schism. The semantic development from 'choice' to 'wrong choice' to 'damaging error' is complete in this epistolary usage. **DIVISION SPLIT**

en: factions, heresies | **es:** herejías | **fr:** hérésie, αἱρέσεις | **de:** Sekte 1Cor 11:19; Gal 5:20; 2Pet 2:1

αἱρετ-ίζω G0140 *V-AIA-1S* (1×)

I have chosen, selected, taken for myself; exercised preference or election

This verb means to choose, select, or take for oneself, often with emphasis on deliberate preference. Matthew uses it in Matthew 12:18 quoting Isaiah's Servant Song: "Behold my servant whom I have chosen." The verb expresses God's sovereign election of the Messiah for His redemptive mission. The term can denote both selection from alternatives and adoption as one's own. The Septuagintal usage often carries theological weight of divine choosing—not arbitrary selection but purposeful election based on God's will and pleasure. Here it expresses the Father's deliberate choice and approval of Jesus as His beloved Servant.

(1×) Matthew 12:18 applies Isaiah 42:1 to Jesus: "My servant whom I have chosen, my beloved in whom my soul delights." This aorist verb marks God's definitive election of Christ as the Messiah-Servant. The term emphasizes divine initiative and approval—the Father deliberately selected and appointed Jesus for His redemptive work. The choosing reflects both sovereign purpose and intimate pleasure ("my beloved"), underscoring Jesus' unique status. **CHOOSING AND SELECTING**

en: I-have-chosen | **es:** escogí | **fr:** j'ai-choisi | **de:** ἡρέτισα Matt 12:18

αἱρετ-ικός G0141 *Adj-AMS* (1×)

Heretical, factious, divisive; causing or characterized by sectarian division

This adjective derives from the noun for "sect" or "party" (hairesis) and means factious, divisive, or given to creating heretical divisions. Paul uses it in Titus 3:10 instructing Titus to warn and then reject a "divisive person." Classical usage emphasized the ability to choose or belonging to a philosophical school, but early Christian usage developed the negative sense of one who creates factions or promotes false teaching. The concern is not for those who hold different opinions but for those who actively cause schisms and divisions in the church through their sectarian spirit and heterodox teaching.

(1×) Titus 3:10 warns against the "divisive person" (literally "heretical man") who must be warned twice then rejected. This adjective characterizes someone who promotes factious divisions or heterodox teaching that splits the church into competing sects. The term emphasizes the divisive behavior and sectarian spirit rather than mere doctrinal error—this person actively creates parties and schisms, undermining church unity and sound teaching. **DIVISION SPLIT**

en: divisive | **es:** a-hereje | **fr:** αἱρετικὸν | **de:** ketzerisch Titus 3:10

ἀείρω G0142 *V-AMP-3S* (101×)

To lift, take up, carry, or remove; spanning physical elevation, acquisition, sustained bearing, and figurative removal

One of the New Testament's most versatile verbs of motion, airo covers the full arc from picking something up off the ground to carrying it on one's shoulders to stripping it away entirely. Jesus commands the paralytic to 'take up' his mat (Matt 9:6), yet the same word describes God 'taking away' a fruitless branch (John 15:2). Context and voice determine whether the emphasis falls on upward movement, sustained transport, or deprivation. The nautical usage in Acts 27 and the psychological idiom in John 10:24 reveal how far a simple root of physical lifting can stretch.

1. take away, remove (36×) The most frequent sense: active removal or deprivation. Spanish quitar and German aufheben confirm the 'take away' force. Covers pruning branches (John 15:2), removing privileges (Matt 21:43), and the flood 'carrying off' people (Matt 24:39). The directional focus is away-from rather than upward. **LIFTING AND REMOVING**

en: Take, Take-away, he-takes-away | **es:** Quitad, Quitaron, le-será-quitado | **fr:** lever | **de:** aufheben, hebt-auf Matt 9:16; Matt 13:12; Matt 21:43; Matt 24:39; Matt 25:28

2. take up, pick up, gather (32×) Physical acquisition: picking up an object from where it rests. Arabic ´ and Swahili -inua both point to 'lift from the ground.' Prominent in the feeding miracles where disciples 'took up' leftover fragments (Matt 14:20, 15:37), and in Jesus' command to take up one's bed (Matt 9:6). LIFTING AND REMOVING
en: Take-up, did-you-take-up, having-taken-up | **es:** Toma, a-tomar, a-tomar-las | **fr:** lever | **de:** aufheben, hebt-auf Matt 9:6; Matt 11:29; Matt 14:12; Matt 14:20; Matt 15:37

3. lift up, raise (14×) Upward-directed elevation: lifting eyes (John 11:41), raising the voice (Luke 17:13), or heaving stones (John 8:59). Spanish alzaron and Korean 들어올리다 capture the vertical emphasis. Distinguished from sense 2 by focus on the direction of movement rather than gaining possession. LIFTING AND REMOVING
en: Be-lifted-up, lifted, lifted-up | **es:** Sé-quitado, alzaron, fue-levantado | **fr:** lever | **de:** aufheben, hebt-auf Matt 4:6; Matt 17:27; Matt 21:21; Mark 11:23; Mark 16:18

4. carry, bear (8×) Sustained carrying of a burden. Arabic ´ (bear a load) and Swahili beba (carry) confirm this as transport, not mere pickup. Central to the discipleship call: 'let him take up his cross' (Matt 16:24, Mark 8:34). Also describes Simon of Cyrene bearing Christ's cross (Matt 27:32). LIFTING AND REMOVING
en: being-carried, he-might-carry, let-him-take-up | **es:** llevara, lleve, siendo-cargado | **fr:** lever | **de:** aufheben, hebt-auf Matt 16:24; Matt 27:32; Mark 2:3; Mark 6:8; Mark 8:34

5. be removed (passive) (5×) Passive removal or being taken away. Covers the stone being taken from the tomb (John 20:1), Paul's appeal to put away bitterness (Eph 4:31), and the cryptic citation of Isaiah in Acts 8:33. Spanish fue-quitado and German aufgehoben reflect the passive deprivation clearly. LIFTING AND REMOVING
en: having-been-taken, let-be-removed, might-be-removed | **es:** fue-quitado, fueran-quitados, quitada | **fr:** lever | **de:** aufheben, hebt-auf John 19:31; John 20:1; Acts 8:33; 1Cor 5:2; Eph 4:31

6. (3×) A crowd-cry idiom demanding someone's execution or expulsion: 'Away with him!' (Luke 23:18, Acts 21:36, 22:22). Spanish Quita/Quitalo captures the imperative urgency. Functionally a hostile demand for removal of a person, distinct from quiet physical removal. LIFTING AND REMOVING
en: Away-with | **es:** Quita, Quítalo | **fr:** lever | **de:** hebt-auf Luke 23:18; Acts 21:36; Acts 22:22

7. (2×) Nautical technical usage: weighing anchor or hoisting sails. Both occurrences appear in Acts 27 during the storm voyage. English 'having weighed anchor' and Spanish habiendo-levado-anclas confirm the specialized maritime sense of lifting the anchor from the seabed to set sail. LIFTING AND REMOVING
en: having-hoisted-up, having-weighed-anchor | **es:** habiendo-levado-anclas, habiendo-subido | **fr:** lever | **de:** hebt-auf Acts 27:13; Acts 27:17

8. (1×) A psychological idiom: 'to hold the soul in suspense,' meaning to keep someone in anxious uncertainty. Occurs only in John 10:24 where the crowd presses Jesus for a direct messianic claim. Spanish tienes-en-suspenso captures the figurative lifting and unsettling of the mind. LIFTING AND REMOVING
en: do-you-keep-in-suspense | **es:** tienes-en-suspenso | **fr:** lever | **de:** aufheben John 10:24

αἰσθ-άνομαι G0143 *V-ASM-3P* (1×)

They might perceive, become aware, understand; come to apprehension through senses or mind

This verb means to perceive, apprehend, or become aware through either physical senses or mental understanding. Classical usage applied it to sensory perception (hearing, smell, sight) and to mental grasp of ideas. Luke uses it in Luke 9:45 explaining why the disciples didn't understand Jesus' passion prediction: "it was concealed from them so that they might not perceive it." The verb suggests both the receiving of sensory information and the mental processing of its meaning. The divine passive indicates God's sovereign concealment of the prophecy's meaning until the appointed time for full comprehension.

(1×) Luke 9:45 notes that Jesus' passion saying "was concealed from them lest they perceive it." This subjunctive verb denotes the disciples' potential perception or understanding—both hearing the words and grasping their meaning. The concealment was not mere misunderstanding but divine veiling (divine passive), preventing premature comprehension. Later, after resurrection, this same truth would become clear; now, perception is sovereignly restrained. SEEING AND PERCEIVING
en: they-might-perceive | **es:** la-percibieran | **fr:** percevoir | **de:** αἴσθωνται Luke 9:45

αἴσθ-ησις G0144 *N-DFS* (1×)

Perception, discernment, moral insight; the faculty of distinguishing good and evil

This noun denotes perception, discernment, or the faculty of moral and spiritual judgment. Classical usage emphasized sense-perception and the organs of sense, but it extends to mental and moral discernment. Paul uses it in Philippians 1:9 praying that the Philippians' love would "abound more and more in knowledge and all discernment." The term suggests not merely intellectual knowledge but perceptive insight that can make fine moral distinctions. It's the sensitivity to perceive what is excellent, the cultivated ability to discern between competing goods and to recognize subtle differences in ethical and spiritual matters.

(1×) Philippians 1:9 pairs this noun with "knowledge" (epignosis) in Paul's prayer for the church: love abounding in both knowledge and discernment. The term denotes moral and spiritual perception—the ability to sense and judge what truly matters. Classical usage emphasized sensory perception and the organs of sense, but Paul applies it to the cultivated sensitivity that can distinguish what is excellent from what is merely good, enabling believers to approve the best choices. SEEING AND PERCEIVING
en: discernment | **es:** percepción | **fr:** αἰσθήσει | **de:** Wahrnehmung Phil 1:9

αἰσθ-ητήριον G0145 *N-ANP* (1×)

Senses, faculties of perception; organs or capacities for sensory and moral discernment

This noun (neuter plural) denotes the organs or faculties of sense-perception, extended metaphorically to moral and spiritual discernment. Classical usage referred to the five senses and their organs. The author of Hebrews uses it in Hebrews 5:14 describing mature believers who "have their senses trained to discern good and evil." The term emphasizes the faculties of perception—not just intellectual knowledge but the cultivated sensitivities that can detect moral and spiritual realities. Like physical senses that develop through use, these spiritual faculties grow through practice and habit, enabling believers to discern between truth and error, good and evil.

(1×) Hebrews 5:14 contrasts mature believers with spiritual infants: the mature "have their senses trained by practice to discern good and evil." This plural noun denotes the faculties of perception—physical senses extended to spiritual and moral discernment. Through habitual exercise ("practice"), these perceptive capacities develop the ability to distinguish truth from error and righteousness from sin, much as physical senses sharpen through use. SEEING AND PERCEIVING
en: senses | **es:** sentidos | **fr:** Sinne | **de:** Sinne Heb 5:14

αἰσχρο-κερδής G0146 *Adj-AMP* (2×)

greedily seeking dishonest gain, sordidly pursuing profit

This compound adjective describes those who are greedily seeking dishonest gain—pursuing profit through shameful or sordid means. It appears in Paul's qualifications for church leaders: deacons must not be 'greedy for dishonest gain' (1 Timothy 3:8), and elders must not be such either (Titus 1:7). The word combines 'shameful' and 'gain,' emphasizing not merely desire for money but willingness to pursue it through improper means. It's the character of one who will compromise integrity for profit, who values money above honor or righteousness.

(2×) Cross-linguistic glosses emphasize shameful gain-seeking—Spanish 'codicioso de ganancia deshonesta' (greedy for dishonest gain) and 'de ganancias deshonestas,' French preserving Greek forms, German 'gewinnsuechtig' (profit-addicted). Both pastoral epistles use this in leadership qualifications, disqualifying those marked by sordid greed. The multilingual evidence supports this as pursuit of gain through shameful means, greedy desire that compromises integrity. It's not merely loving money but being willing to obtain it dishonestly—a character flaw that disqualifies from spiritual leadership. **GAIN AND GREED**

en: greedy-for-gain | **es:** codicioso-de-ganancia-deshonesta, de-ganancias-deshonestas | **fr:** αἰσχροκερδεῖς, αἰσχροκερδῆ | **de:** gewinnsuechtig 1Tim 3:8; Titus 1:7

αἰσχρο-κερδής G0147 *Adv* (1×)

For shameful gain, out of greed for dishonest profit; motivated by sordid financial gain

This adverb combines "shameful" (aischros) and "gain" (kerdos), meaning "for shameful gain" or "from sordid greed." Peter uses it in 1 Peter 5:2 instructing elders to shepherd the flock "not for shameful gain but eagerly." The term condemns ministry motivated by greed for dishonest profit—elders who serve primarily to enrich themselves rather than to care for souls. Classical usage applied it to those sordidly greedy for gain, and the New Testament employs it to contrast pure-hearted service with mercenary ministry. The concern is not payment for legitimate work but the base motivation of using ministry as a means of financial exploitation.

(1×) In 1 Peter 5:2, this adverb describes the wrong motivation for elder ministry: serving "not for shameful gain but eagerly." The term condemns shepherding driven by greed for dishonest profit—using church leadership for financial exploitation. Peter contrasts this sordid mercenary spirit with willing, eager service motivated by love for God and the flock. The issue is not compensation but corruption: ministry perverted into a money-making scheme. **MANNER ADVERBS**

en: for-shameful-gain | **es:** por-ganancia-deshonesta | **fr:** αἰσχροκερδῶς | **de:** aus-Gewinnsucht 1Pet 5:2

αἰσχρο-λογία G0148 *N-AFS* (1×)

Filthy speech, obscene talk, abusive language; verbal expressions that are shameful or degrading

This compound noun (aischros + logos) means filthy or obscene speech—language that is shameful, degrading, or abusive. Classical usage included both obscenity and verbal abuse. Paul uses it in Colossians 3:8 commanding believers to put away "filthy language from your mouth." The term encompasses crude sexual talk, vulgar humor, and verbally degrading others. It's part of Paul's vice list of things to remove from the new life in Christ—anger, wrath, malice, slander, and obscene talk. The concern is for speech that degrades human dignity, corrupts moral sensibilities, or dishonors God.

(1×) Colossians 3:8 includes this term in the list of vices to "put away": anger, wrath, malice, slander, and "filthy language from your mouth." The compound noun denotes obscene, degrading, or abusive speech—language that shames rather than edifies. Classical usage covered both sexual obscenity and verbal abuse, both of which corrupt community and contradict the new identity in Christ. Speech must match the transformed life. **SPEAKING AND TALKING**

en: filthy-language | **es:** palabras-deshonestas | **fr:** αἰσχρολογίαν | **de:** schmutzige-Rede Col 3:8

αἰσχρός G0149

shameful, disgraceful, base; ugly or deformed in appearance; morally dishonorable or bringing shame

The word operates on two levels: physical and moral. In Homer, it could describe Thersites' ugly appearance or a man's deformed lameness. But more commonly it denotes what is shameful or base in conduct—actions that bring dishonor rather than beauty. Ancient Greeks contrasted it directly with kalos (beautiful, noble), making it the opposite of what is admirable. The moral sense dominates: shameful speech, base actions, dishonorable behavior. When something is called shameful, it's not merely unpleasant but a violation of what is right and honorable. The term frequently appears in ethical arguments about what one should or shouldn't do.

αἰσχρός G0150 *Adj-NNS* (4×)

shameful, disgraceful, base; morally indecent or socially improper, causing dishonor

In classical Greek αἰσχρός ranges from physical ugliness to moral baseness, always opposed to καλός ('noble, beautiful'). The NT restricts it to the moral-social sphere: Paul declares it shameful for a woman to have her hair shorn (1 Cor 11:6), shameful for women to speak in assembly (1 Cor 14:35), and says deeds of darkness are too shameful even to mention (Eph 5:12). In Titus 1:11 false teachers pursue 'shameful gain.' The Spanish 'vergonzoso' and German 'schändlich' capture the strong moral censure, while French 'honteux' highlights the shame dimension.

(4×) Shameful, disgraceful, base — describing conduct, speech, or motives that violate propriety and bring dishonor. In 1 Corinthians 11:6 Paul uses it of the social disgrace attached to a woman's shorn head; in 14:35 of women speaking in the assembly; in Ephesians 5:12 of pagan vices too shameful to name openly. Titus 1:11 applies it to the 'shameful gain' motivating false teachers. The cross-lingual evidence (spa 'vergonzoso,' fra 'honteux,' deu 'schändlich') consistently renders the term with strong moral opprobrium, confirming that in the NT αἰσχρός concerns ethical and social disgrace rather than physical appearance. **SHAME AND REVERENCE**

en: of-shameful, shameful | **es:** de-deshonesta, vergonzoso | **fr:** honteux, αἰσχροῦ, αἰσχρόν | **de:** schaendlich 1Cor 11:6; 1Cor 14:35; Eph 5:12; Titus 1:11

αἰσχρότης G0151 *N-NFS* (1×)

Obscenity, shameful behavior, filthy conduct; that which is disgraceful or morally degrading

This noun denotes obscenity, shameful conduct, or moral degradation—behavior that is disgraceful and violates proper standards. Classical usage included ugliness, deformity, and filthy conduct (euphemistically even sexual perversion). Paul uses it in Ephesians 5:4 listing things "not fitting" for believers: "obscenity, foolish talk, and crude joking." The term emphasizes the shameful, degrading nature of such behavior—conduct that contradicts the holiness and dignity of those called to be saints. It's not merely bad taste but moral pollution, behavior that debases human dignity and contradicts the purity expected of God's people.

(1×) Ephesians 5:4 condemns "obscenity, foolish talk, and crude joking" as "not fitting" for saints. This noun denotes shameful, degrading behavior or speech—moral filth that violates the holiness of believers. Classical usage ranged from ugliness to sexually degrading conduct. Paul's concern is for behavior that debases human dignity and contradicts the purity and thanksgiving that should characterize Christian life. Such obscenity has no place among the redeemed. **SHAME AND DISGRACE**

en: obscenity | **es:** obscenidad | **fr:** αἰσχρότης | **de:** Schaendlichkeit Eph 5:4

αἰσχύν-η G0152 *N-DFS* (6×)

Shame, disgrace, dishonor; both the objective state of humiliation and the subjective feeling of embarrassment.

Aischyne encompasses both the painful emotion of being shamed and the objective condition of disgrace. Jesus endured the cross 'despising its shame' (Heb 12:2), while Paul renounced 'the hidden things of shame' in his ministry (2 Cor 4:2). Philippians 3:19 warns of those whose 'glory is in their shame,' and Jude 1:13 likens false teachers to wild waves 'casting up the foam of their own shame.' The word's range spans inner mortification (Luke 14:9, taking the lowest place in humiliation) to public dishonor.

shame, disgrace (6×) Shame, disgrace, or dishonor, covering both the subjective feeling of humiliation and the objective state of being disgraced. In Luke 14:9 it describes the embarrassment of being

publicly demoted at a banquet. Paul uses it for the disgraceful hidden practices he has renounced (2 Cor 4:2) and for those whose conduct brings dishonor (Phil 3:19). Hebrews 12:2 speaks of the shame of crucifixion that Jesus scorned, while Jude 1:13 employs a vivid maritime metaphor of shame cast up like sea-foam. Spanish 'vergüenza' and German 'Schande' together mirror the word's dual range of inner embarrassment and outward disgrace. **SHAME AND DISGRACE**

en: of-shame, shame, shames | **es:** de-vergüenza, vergüenza, vergüenzas | **fr:** honte, hontes; | **de:** Schande, Schanden, αἰσχύνης Luke 14:9; 2Cor 4:2; Phil 3:19; Heb 12:2; Jude 1:13

αἰσχύνω G0153 *V-ASP-1P* (5×)

To be ashamed, put to shame; to feel disgrace or be humiliated, often in relation to faith or conduct.

Carries the force of being ashamed or put to shame, whether by one's own failures or by the judgment of others. The dishonest steward admits he would be 'ashamed to beg' (Luke 16:3). Paul insists he will not be put to shame in his bold proclamation (2 Cor 10:8; Phil 1:20). Peter urges believers who suffer as Christians not to be ashamed (1 Pet 4:16), and John exhorts confidence so that 'we may not be ashamed before him at his coming' (1 John 2:28). Spanish 'avergonzarse' and French 'avoir honte' both capture the deeply personal, moral dimension of this shame.

(5×) To feel shame, be disgraced, or be put to shame — encompassing both the internal emotion and the public experience of humiliation. In its middle/passive forms (αἰσχύνομαι), the word denotes the believer's relationship to honor and disgrace before God and others. Luke 16:3 uses it for social embarrassment, while the epistles focus on eschatological confidence: not being ashamed at Christ's appearing (1 John 2:28) or in bold proclamation (Phil 1:20). Spanish 'avergonzarse' and French 'avoir honte' emphasize the reflexive, deeply felt nature of the shame, distinguishing it from mere external rebuke. **SHAME AND REVERENCE**

en: I-am-ashamed, I-will-be-ashamed, I-will-be-put-to-shame | **es:** me-avergüenzo, se-avergüence, seamos-avergonzados | **fr:** avoir-honte, j'ai-honte | **de:** sich-schaemen, αἰσχύνομαι Luke 16:3; 2Cor 10:8; Phil 1:20; 1Pet 4:16; 1John 2:28

αἰτ-έω G0154 *V-FIA-3S* (70×)

To ask for, request (in prayer or of people); in stronger register: to demand, require with authority or insistence.

The Greek verb aiteo covers the full spectrum of asking, from humble petition to forceful demand. In its dominant sense (61 of 70 NT occurrences), it is the standard word for requesting — 'ask, and it shall be given to you' (Matt 7:7), praying to the Father for daily needs (Matt 6:8), or approaching someone for help (Matt 5:42). Spanish pedir, French demander, and German bitten all cluster around the polite-request register. But a distinct minority of uses (9 occurrences) carry unmistakable force: the crowd demanding Barabbas (Matt 27:20), the people of Tyre and Sidon 'asking for' peace because they depended on Herod's country for food (Acts 12:20), and the mother of James and John pressing a bold claim before Jesus (Matt 20:20). The shift from petition to demand is subtle but real, and translators sometimes mark it with stronger vocabulary.

1. ask for, request (61×) To ask for, request, or petition — the standard sense of making a request either of God in prayer or of a human being, carrying a tone of genuine need, hope, or humble petition. This core sense (61 occurrences) appears in Jesus' great invitation 'ask and it will be given to you' (Matt 7:7-8), the reassurance that 'your Father knows what you need before you ask him' (Matt 6:8), and the command to generosity: 'give to the one who asks you' (Matt 5:42). Spanish pedir/pedimos, French demander, and German bitten converge on the polite, expectant register. James 1:5-6 crystallizes the sense: 'if any of you lacks wisdom, let him ask (aiteo) God,' with faith and not doubting. **ASKING AND PRAYING**

en: ask, asked, asked-for | **es:** a-pedir, pedimos, pedir | **fr:** demander | **de:** bitten, bittet Matt 5:42; Matt 6:8; Matt 7:7; Matt 7:8; Matt 7:9

2. demand, require (9×) To demand, require, or press a claim with urgency, authority, or insistence — a stronger register of asking where the petitioner acts from a position of pressure or entitlement rather than humble submission. With 9 occurrences, this sense surfaces when the chief priests persuade the crowd to 'demand' (aiteo) Barabbas (Matt 27:20), when the voices of the crowd 'demanding' Jesus' crucifixion prevail (Luke 23:23, 25), when the mother of Zebedee's sons approaches Jesus 'asking' — yet with a boldness that amounts to a claim (Matt 20:20), and when the Tyrians and Sidonians 'ask for' peace from Herod Agrippa because their country depended on his for food (Acts 12:20). Spanish pidieran/pedian and German bittet do not always mark the shift, but the narrative contexts make the demanding force unmistakable. **ASKING AND PRAYING**

en: asking, demanding, they-asked | **es:** pedían, pidiendo, pidieran | **fr:** demander | **de:** bittet Matt 20:20; Matt 27:20; Luke 23:23; Luke 23:25; Acts 12:20

αἴτ-ημα G0155 *N-ANP* (3×)

request, petition; a specific thing asked for

A noun denoting concrete requests made to authorities or in prayer. Pilate granted the crowd's 'demand' to release Barabbas (Luke 23:24). Paul urges prayer with thanksgiving, making 'requests' known to God (Phil 4:6). John assures believers they have the 'requests' they asked of God (1 John 5:15). Classical usage includes logical and mathematical postulates—things assumed or requested.

(3×) Refers to specific petitions or demands—things concretely asked for rather than abstract asking. Luke's usage shows its legal sense: Pilate acceding to a specific demand from the crowd. Paul's prayer instruction makes it a technical term for items presented to God in supplication. John's confidence statement assures possession of the very things requested—answered prayer conceived as receiving specific αἰτήματα. Multilingual glosses use request/petition vocabulary (Spanish 'peticiones,' French 'demande,' German 'Bitte'). **PETITIONS AND REQUESTS**

en: demand, requests | **es:** peticiones, petición | **fr:** demande | **de:** Bitte, αἴτημα Luke 23:24; Phil 4:6; 1John 5:15

αἰτί-α G0156 *N-NFS* (20×)

Cause, reason, or basis; in legal contexts, a formal charge, accusation, or ground of fault.

In general usage, aitia denotes a cause or reason behind something, as when the disciples muse that if the 'cause' for divorce is so strict, it is better not to marry (Matt 19:10), or when Jesus asks the hemorrhaging woman to declare the 'reason' she touched him (Luke 8:47). In the trial narratives, however, the word takes on sharp juridical force: Pilate repeatedly declares he finds no aitia, no criminal fault, in Jesus (John 18:38; 19:4, 6). The inscription on the cross stating Jesus' aitia (Matt 27:37; Mark 15:26) is literally the written charge. Spanish captures the split well, using 'razon/causa' for the neutral sense but 'acusacion/cargos' for the legal one.

1. cause, reason, ground (14×) The cause, reason, or ground for something, used in neutral or explanatory contexts without implying legal guilt. Jesus asks for what aitia a man may divorce his wife (Matt 19:3); the woman declares before everyone the aitia for which she touched Jesus (Luke 8:47). Paul's accusers in Acts can find no aitia of death in him (Acts 13:28). Spanish 'razon' and 'causa,' French 'cause,' and German 'Ursache' all confirm the broad, non-juridical sense. **CAUSE REASON PRETEXT**

en: cause, charge, reason | **es:** causa, razón | **fr:** cause | **de:** Ursache Matt 19:3; Matt 19:10; Luke 8:47; Acts 10:21; Acts 13:28

2. charge, accusation, fault (6×) A formal charge, accusation, or criminal fault in legal proceedings. Concentrated in the Passion narratives, where Pilate finds no aitia in Jesus (John 18:38; 19:4, 6) and the titulus on the cross states his aitia (Matt 27:37; Mark 15:26). Spanish shifts to 'acusacion' and 'cargos,' revealing the distinctly courtroom register. The word here functions as a technical legal term for the grounds on which a defendant is tried. **LEGAL ACCUSATION CHARGE**

en: charge, charges, fault | **es:** acusación, cargos, causa | **fr:** cause | **de:** Ursache Matt 27:37; Mark 15:26; John 18:38; John 19:4; John 19:6

αἰτί-ᾱμα G0157 *N-ANP* (1×)

Charges, accusations, allegations; legal claims or complaints brought against someone

This noun denotes charges, accusations, or legal allegations—formal claims of wrongdoing brought in a judicial context. Luke uses it in Acts 25:7 describing the scene when Paul appeared before Festus: the Jews "brought many serious charges which they could not prove." The term emphasizes the formal, legal nature of the accusations—not casual complaints but judicial allegations requiring evidence and proof. The plural suggests multiple charges on various counts, painting a picture of intense legal assault. Luke's note that they couldn't substantiate their claims underscores the malicious and unfounded nature of their prosecution.

(1×) Acts 25:7 uses this term for the "many serious charges" the Jews brought against Paul before Festus—formal legal accusations they could not prove. The noun denotes judicial allegations or complaints, emphasizing the legal context of the confrontation. The plurality and severity of the charges show the intensity of opposition, while their inability to substantiate claims reveals the baseless nature of their prosecution. Paul faces coordinated legal warfare, not mere criticism. **LEGAL ACCUSATION CHARGE**

en: charges | **es:** acusaciones | **fr:** accusation | **de:** αἰτιώματα Acts 25:7

αἴτι-ος G0158

culpable, responsible, guilty; the cause or reason for something; one who is blameworthy or has committed an offense

This word identifies who or what bears responsibility, often with an edge of blame. In legal contexts, it marks the accused or the culprit—those guilty of murder or those who have sinned against another. But it also functions more neutrally as a causal term: what is responsible for making something happen. The same word can describe the cause of dry air (natural causation) or the cause of someone's death (moral culpability). Context determines whether the responsibility is neutral (simply being the reason for something) or loaded (being guilty and blameworthy). The word moves fluidly between explaining causes and assigning guilt.

αἴτι-ος G0159 *Adj-GNS* (5×)

Cause, reason; responsible party or source; used of legal guilt and of Christ as author of salvation.

Denotes a cause, reason, or responsible agent — spanning legal, moral, and theological registers. In Luke's passion narrative, Pilate three times declares he finds no 'cause' (aition) of guilt in Jesus (Luke 23:4, 14, 22), making this a key term in the trial's legal drama. The Ephesian town clerk warns that the riotous assembly has no legitimate 'cause' to justify itself (Acts 19:40). Most strikingly, Hebrews 5:9 applies the term to Christ as the 'author/source' of eternal salvation — a dramatic semantic leap from courtroom guilt to redemptive agency.

(5×) The cause, reason, or responsible agent behind something — functioning in both legal and theological contexts. In Pilate's repeated declarations of Jesus' innocence (Luke 23:4, 14, 22), the neuter αἴτιον means 'ground for accusation' or 'criminal charge.' In Acts 19:40, it denotes a legitimate reason or justification. But Hebrews 5:9 deploys the masculine αἴτιος in its most elevated sense: Christ became the 'source' or 'author' of eternal salvation. Spanish distinguishes 'causa' (reason) from 'culpable' (guilty), capturing the word's range from neutral causation to moral responsibility. **GUILT OFFERINGS**

en: blameworthy, cause, source | **es:** causa, culpa, culpable | **fr:** auteur, responsable | **de:** Urheber, αἰτίου, αἴτιον Luke 23:4; Luke 23:14; Luke 23:22; Acts 19:40; Heb 5:9

αἰφνίδιος G0160 *Adj-NMS* (2×)

sudden, unforeseen, happening without warning or expectation

This adjective describes events that occur suddenly and unexpectedly, without advance notice. In Luke 21:34, Jesus warns that the day of judgment will come αἰφνίδιος upon the unprepared, like a trap springing shut. Paul uses it similarly in 1 Thessalonians 5:3 to describe sudden destruction coming upon those who say "peace and safety." The word carries the force of something striking without warning, emphasizing the need for constant readiness.

(2×) The multilingual glosses consistently emphasize the temporal dimension—suddenness and lack of warning. Spanish 'de repente' (suddenly) and 'repentina' (sudden), French 'soudain,' and German 'plötzlich' all converge on this core meaning. Both NT occurrences appear in eschatological warnings about the day of the Lord, where the unexpectedness serves as motivation for vigilance. **SUDDEN UNEXPECTED**

en: sudden, suddenly | **es:** de-repente, repentina | **fr:** soudain | **de:** ploetzlich, αἰφνίδιος Luke 21:34; 1Thess 5:3

αἰχμᾰλ-ωσία G0161 *N-AFS* (3×)

captivity; the state or experience of being taken prisoner, or collective captives

A noun expressing both the condition of captivity and the body of captives. Ephesians 4:8 quotes Psalm 68: Christ 'led captivity captive'—either taking captives himself or liberating the captive host. Revelation 13:10 warns that those destined for captivity will go into captivity—divine justice ensuring oppressors experience what they inflicted. The term evokes Israel's historical exiles and military defeats.

(3×) Denotes the state or collective reality of being taken prisoner. Ephesians' usage is metaphorically complex—Christ's triumph over hostile powers described as capturing captivity itself, possibly liberating those held captive. Revelation's double occurrence in one verse establishes lex talionis: captors becoming captives. The multilingual consensus (Spanish 'cautividad,' French 'captivité,' German 'Gefangenschaft') shows semantic stability. Both passages evoke military-theological imagery of conquest and reversal. **GEOGRAPHY AND SPACE**

en: captivity | **es:** cautividad | **fr:** captivité | **de:** Gefangenschaft Eph 4:8; Rev 13:10

αἰχμᾰλ-ωτεύω G0162 *V-AIA-3S* (1×)

He led captive, took prisoners, captured; triumphed over and enslaved

This verb means to take captive, capture prisoners, or lead away as spoils of war. Paul uses it in Ephesians 4:8 quoting Psalm 68:18: "When he ascended on high, he led captivity captive." The imagery draws from ancient victory processions where conquering generals paraded their captives through the streets. Applied to Christ's ascension, the verb depicts Jesus' triumph over spiritual enemies—He conquered death, hell, sin, and Satan, leading them in His triumphal procession. The paradoxical phrase "led captivity captive" suggests taking captive the very forces that held humanity captive.

(1×) Ephesians 4:8 applies this verb to Christ's ascension, quoting Psalm 68: "He led captivity captive and gave gifts to men." The aorist verb depicts Jesus' victorious conquest—ascending after defeating death, sin, and Satan, and leading these defeated powers as captives in His triumphal procession. The imagery evokes Roman victory parades with captive enemies displayed. Christ conquered the very forces that held humanity captive, reversing the captivity. **TAKE CAPTIVE**

en: he-led-captive | **es:** cautivó | **fr:** ᾐχμαλώτευσεν | **de:** gefangen-fuehren Eph 4:8

αἰχμᾰλ-ωτίζω G0163 *V-FIP-3P* (4×)

take captive, lead into captivity; seize as a prisoner of war, or figuratively overpower and control

Derived from αἰχμάλωτος ('prisoner of war'), this verb carries both military and metaphorical force in the NT. Jesus prophesies that Jerusalem's inhabitants will be 'led captive among all nations' (Luke 21:24) — a literal military sense. Paul uses it figuratively: indwelling sin 'takes him captive' (Rom 7:23), and apostolic ministry 'takes

every thought captive' to obey Christ (2 Cor 10:5). In 2 Timothy 3:6 deceivers 'capture' vulnerable people. Spanish 'cautivan/cautivo' and French 'captiver/emmener captif' mirror this literal-to-figurative range.

(4×) Take captive, lead into captivity — to seize someone as a prisoner, whether in literal warfare or in a figurative struggle for control. Luke 21:24 uses it of the military deportation of Jerusalem's population. In Romans 7:23 Paul describes sin's law as a force that makes him a prisoner, taking him captive against his will. Second Corinthians 10:5 reverses the image strikingly: believers are to take every rebellious thought captive in obedience to Christ. In 2 Timothy 3:6 it describes false teachers who 'capture' gullible individuals and lead them astray. The multilingual evidence (spa 'cautivan,' fra 'captiver,' deu 'gefangen nehmen') spans both the military and psychological registers. **TAKE CAPTIVE**

en: capturing, making-captive, taking-captive | **es:** llevando-cautivo, que-cautivan, que-me-hace-cautivo | **fr:** captiver, emmener-captif | **de:** gefangen-nehmen, αἰχμαλωτισθήσονται Luke 21:24; Rom 7:23; 2Cor 10:5; 2Tim 3:6

αἰχμᾰλ-ωτος G0164 *N-DMP* (1×)

Captives, prisoners of war; those captured and enslaved by conquering forces

This noun denotes captives or prisoners of war—those seized by military force and often enslaved. Classical usage applied it to war prisoners, frequently women, and the spoils of conquest. Luke uses it in Luke 4:18 where Jesus quotes Isaiah 61:1: proclaiming "release to the captives." The term evokes Old Testament imagery of Israelites in Babylonian exile and the prophetic hope of liberation. Jesus applies this to His own mission of spiritual liberation—releasing those held captive by sin, Satan, and spiritual bondage. The physical captivity becomes metaphor for humanity's enslavement, and Christ's gospel announces freedom.

(1×) Luke 4:18 records Jesus' programmatic reading of Isaiah 61:1 in Nazareth: proclaiming good news to the poor and "release to the captives." This dative plural denotes prisoners of war or enslaved captives—those taken by force and held in bondage. Jesus appropriates Isaiah's liberation language, originally about exiles returning from Babylon, to His own mission of spiritual deliverance: freeing those captive to sin, oppression, and demonic powers. **GEOGRAPHY AND SPACE**

en: to-captives | **es:** a-cautivos | **fr:** captif | **de:** αἰχμαλώτοις Luke 4:18

αἰών G0165 *N-GMS* (127×)

An age, era, or epoch; eternity or perpetuity; in doxologies, 'forever and ever'; rarely, the material world.

Aion is one of the New Testament's most theologically layered nouns, carrying the full weight of biblical eschatology on a single word. At its core it means a span of time — an age or era — but the biblical writers stretch it in both directions: backward into pre-temporal eternity and forward into the unending ages to come. The famous phrase eis tous aionas ton aionon ('unto the ages of the ages') piles era upon era to express what no finite word can contain, and doxologies from Romans to Revelation rely on this intensified plural to ascribe everlasting glory to God. Yet the same word can mean simply 'this present age' (ho aion houtos), the current world-order marked by sin and decay, set against 'the age to come' (ho aion mellon). Arabic preserves a revealing distinction lost in most European translations: al-abad for future-facing eternity, al-azal for eternity past, and ad-dahr for a bounded age — three words for what Greek bundles into one.

1. eternity, forever (plural doxological) (61×) Plural doxological usage: aiones in liturgical and hymnic formulae expressing unbounded, piled-up eternity — 'forever and ever' (eis tous aionas ton aionon). This is the most frequent sense at 61 occurrences, dominating the epistolary benedictions (Gal 1:5; Phil 4:20; 1 Tim 1:17) and the heavenly worship scenes of Revelation (Rev 1:6; 4:9-10; 5:13). The plural-of-plurals construction is an intensifying device unparalleled in classical Greek; Arabic ad-duhur (the ages) and Korean 세세 (generation upon generation) both attempt the stacking effect. Swahili milele na milele ('forever and forever') mirrors the doubling pattern exactly. **ETERNITY AND AGES**

en: ages | **es:** eras, siglos | **fr:** éternité | **de:** Ewigkeit Matt 6:13; Luke 1:33; 2Cor 11:31; Gal 1:5

2. eternity, forever (singular) (32×) Singular perpetuity: aion in the phrase eis ton aiona ('unto the age,' i.e., forever) expressing unending duration without the stacked-plural intensification. Found 32 times, this is the form used in Jesus' pronouncements of permanent states — 'you shall never eat fruit again' (Matt 21:19), 'shall never have forgiveness' (Mark 3:29), 'shall never die' (John 11:26). Spanish eternidad/siempre, German Ewigkeit, and Korean 영원히 all render this as simple perpetuity. The boundary with sense 1 is formal (singular vs. plural formula) rather than deeply semantic, but the singular tends to appear in speech and narrative while the plural dominates worship. **ETERNITY AND AGES**

en: age | **es:** era, eternidad, siempre | **fr:** éternité | **de:** Ewigkeit Matt 21:19; Mark 3:29; Mark 11:14; Luke 1:55; John 4:14

3. age, era, world-age (32×) A bounded age, era, or world-order — 32 occurrences where aion denotes a temporal dispensation rather than eternity. Jesus' parables distinguish 'this age' from 'the age to come' (Matt 12:32; Mark 10:30; Luke 18:30), and the disciples ask about 'the end of the age' (Matt 24:3; 28:20). Arabic ad-dahr ('epoch, era') and Korean 세상/세대 ('world/generation') select temporal-bounded vocabulary here, diverging sharply from the 'forever' renderings of senses 1-2. This is the sense that carries the weight of New Testament eschatology: the two-age schema that structures apocalyptic thought. **ETERNITY AND AGES**

en: age, of-age | **es:** de-siglo, era, siglo | **fr:** éternité | **de:** Ewigkeit Matt 12:32; Matt 13:22; Matt 13:39; Matt 13:40; Matt 13:49

4. eternity past, from of old (1×) Pre-temporal eternity: aion looking backward to 'from of old,' 'from everlasting,' or 'before the ages.' Only one clear occurrence (Acts 15:18, 'known from eternity'), but the concept resonates with ap' aionos constructions elsewhere. Arabic al-azal — a dedicated term for eternity-past as distinct from al-abad (eternity-future) — reveals a conceptual distinction that Greek collapses into the same word. Hindi yugon se ('from the ages') and Swahili zamani za kale ('times of old') both signal backward-looking temporal depth. **ETERNITY AND AGES**

en: age | **es:** eternidad | **fr:** éternité | **de:** Ewigkeit Acts 15:18

5. world (material realm) (1×) The material world as a spatial-temporal entity, where aion approximates kosmos. A rare but genuine sense visible at 2 Timothy 4:10, where Demas forsakes Paul 'having loved this present aion' — not an abstract epoch but the tangible, alluring world-system with its pleasures and securities. Arabic al-alam ('the world') and Hindi sansar ('the material world, samsara') both select spatial-world vocabulary here rather than time-words, confirming the semantic shift from temporal to spatial. Korean 세상을 similarly means 'the world' as a place of attachment rather than a period of time. **ETERNITY AND AGES**

en: age | **es:** siglo | **fr:** éternité | **de:** Ewigkeit 2Tim 4:10

αἰώνιος G0166 *Adj-GMP* (71×)

Eternal, everlasting; pertaining to an age without end, especially of divine life, punishment, and covenant realities.

A weighty theological adjective applied to the most consequential realities in the New Testament: eternal life (John 3:16; Matt 19:16), eternal punishment (Matt 25:46), the eternal covenant (Heb 13:20), and the eternal Spirit (Heb 9:14). Derived from aion (age), aionios describes what belongs to or extends through the age to come — a duration beyond human measure. Translations across all major language families converge remarkably: Spanish 'eterno/eterna,' French 'éternel,' German 'ewig,' Hindi 'anant' — each capturing the sense of boundless duration.

1. eternal (70×) Eternal or everlasting, describing what pertains to unending duration or the age to come. Covers 70 of 71 occurrences across the full theological spectrum: eternal life (Matt 19:16, 29; John 3:16), eternal fire and punishment (Matt 18:8; 25:41, 46), eternal glory (2 Tim 2:10), and the eternal God (Rom 16:26). The striking uniformity of translations — Spanish 'eterno,' French 'éternel,'

German 'ewig' — reflects a stable, unambiguous core meaning across all contexts. ETERNITY AND AGES
en: eternal, of-eternal | **es:** de-eterno, eterna, eternas | **fr:** éternel | **de:** ewig Matt 18:8; Matt 19:16; Matt 19:29; Matt 25:41; Matt 25:46

2. forever (1×) An adverbial or intensified sense meaning 'forever, in perpetuity,' attested only at Philemon 1:15, where Paul suggests Onesimus was separated 'for a time so that you might have him back forever (aionion).' The shift from adjective to quasi-adverb is reflected in Spanish 'eternamente' and English 'forever,' both departing from the standard adjectival rendering, suggesting a subtle pragmatic extension from quality ('eternal') to temporal extent ('for all time'). ETERNITY AND AGES
en: forever | **es:** eternamente | **fr:** éternel | **de:** ewig Phlm 1:15

ἀκᾰθαρ-σία G0167 *N-NFS* (10×)
Impurity, uncleanness — moral defilement, especially sexual immorality and spiritual corruption
The noun ἀκαθαρσία (akatharsia) denotes moral impurity or uncleanness, primarily in the sphere of sexual sin and spiritual corruption. Paul pairs it consistently with πορνεία (sexual immorality) in vice lists (Gal 5:19; Eph 5:3; Col 3:5), and contrasts it sharply with sanctification: 'God did not call us to impurity but to holiness' (1 Thess 4:7). Romans 1:24 links it to God's judicial handing-over of humanity to degrading passions. While the term has roots in Levitical ritual impurity, its NT usage is overwhelmingly ethical. Spanish 'impureza,' Arabic 'ɜf,' Hindi 'अशुद्धता,' Korean '더러움,' Swahili 'uchafu.'

impurity, uncleanness (10×) Moral or spiritual impurity, filthiness, or corruption, used predominantly for sexual immorality and ethical defilement in the Pauline epistles. Listed among the works of the flesh alongside πορνεία and ἀσέλγεια (Gal 5:19; Eph 5:3; Col 3:5), it appears in the context of God's judicial abandonment of humanity (Rom 1:24), the contrast between the believer's former and present life (Rom 6:19; Eph 4:19), and Paul's pastoral concern over unrepentant congregants (2 Cor 12:21). The antonym is ἁγιασμός, sanctification (1 Thess 4:7). RITUAL MORAL IMPURITY
en: impurity, of-uncleanness, uncleanness | **es:** de-impureza, impureza | **fr:** impureté | **de:** Unreinheit Matt 23:27; Rom 1:24; Rom 6:19; 2Cor 12:21; Gal 5:19

ἀκᾰθαρ-τος G0168
unclean, impure, defiled; ceremonially impure or morally corrupt; foul or contaminated
The term spans ceremonial, moral, and physical pollution. In ritual contexts, it marks what violates purity laws. Morally, it describes corruption and depravity. Physically, it refers to uncleansed filth or unsifted impurities. The LXX and NT heavily use the ceremonial sense for what is religiously defiled.

ἀκᾰθαρ-τος G0169 *Adj-GNP* (32×)
unclean, impure — ritually or morally defiled; used especially of unclean spirits in the Gospels and Acts
Akathartos (from alpha-privative + kathairo, 'to cleanse') denotes whatever is ritually polluted, morally foul, or spiritually contaminated. Of its 32 New Testament occurrences, the overwhelming majority modify pneuma ('spirit') to form the phrase pneuma akatharton — 'unclean spirit' — the standard Synoptic designation for demonic beings (Mark 1:23-27; 5:2-13; Luke 4:36). This identification of demons as 'unclean' rather than merely 'evil' draws on the Levitical purity system, where akathartos translates Hebrew tame in the Septuagint for forbidden foods, bodily discharges, and contaminated objects (Lev 11-15). Paul extends the word to moral impurity among believers (2 Cor 6:17; Eph 5:5). Spanish 'inmundo,' French 'impur,' and German 'unrein' all preserve the fundamental purity-versus-defilement axis.

unclean, impure (32×) Ritually or morally unclean, impure, defiled. Dominantly modifies 'spirit' to designate demonic beings in the Synoptics and Acts (Mark 1:23-27; 5:2; Luke 4:36; Acts 5:16; 8:7), drawing on the Levitical purity framework where the LXX uses akathartos for Hebrew tame. Also applied to forbidden foods (Acts 10:14, 28), moral defilement (2 Cor 6:17; Eph 5:5), and the abominations of Revelation (Rev 18:2). UNCLEAN AND PROFANE
en: unclean | **es:** inmundo, inmundos | **fr:** impur | **de:** unrein Matt 10:1; Matt 12:43; Mark 1:23; Mark 1:26; Mark 1:27

ἀκαιρ-έω G0170 *V-IIM/P-2P* (1×)
You lacked opportunity, had no occasion or means; were prevented from acting by circumstances
This verb means to lack opportunity, be without occasion, or have no favorable moment for action. Classical usage opposed it to "having opportunity" (eukaireo), denoting the absence of suitable conditions. Paul uses it in Philippians 4:10 acknowledging the Philippians' gift: "you lacked opportunity" to help earlier. The imperfect middle tense suggests ongoing lack of occasion—not that they lacked concern but that circumstances prevented them from acting on their care. Paul graciously excuses the delay, attributing it to lack of opportunity rather than lack of love, showing pastoral sensitivity to their limitations.

(1×) Philippians 4:10 uses this imperfect middle verb to explain why the Philippians delayed sending support: "you lacked opportunity." Paul graciously attributes the delay to unfavorable circumstances rather than diminished affection—they cared all along but had no suitable occasion to act. The verb denotes absence of opportune time or means, perhaps due to distance, poverty, or lack of messengers. Paul's tone is gentle, acknowledging both their renewed giving and their constrained circumstances. LACK AND DEFICIENCY
en: you-lacked-opportunity | **es:** no-teníais-oportunidad | **fr:** ἠκαιρεῖσθε | **de:** keine-Gelegenheit-haben Phil 4:10

ἄκαιρος G0171 *Adv* (1×)
Out of season, at an inopportune time; when circumstances are unfavorable or inconvenient
This adverb means "out of season," "at an unsuitable time," or "when inconvenient." Classical usage opposed it to "in season" (eukairos), denoting untimely or inopportune moments. Paul uses it in 2 Timothy 4:2 charging Timothy to "preach the word, be ready in season and out of season." The phrase emphasizes faithful ministry regardless of favorable or unfavorable circumstances—whether convenient or inconvenient, whether the audience is receptive or hostile, whether cultural conditions support or oppose the message. The minister's readiness must transcend timing, persisting through both opportune and inopportune seasons.

(1×) In 2 Timothy 4:2, Paul commands Timothy to preach "in season and out of season"—when opportune and when inopportune. This adverb denotes unsuitable times, unfavorable circumstances, or inconvenient moments—times when preaching seems ill-timed or unwelcome. The charge is to persist in proclamation regardless of external conditions, cultural receptivity, or personal convenience. Faithful ministry doesn't wait for ideal circumstances but speaks truth in all seasons. MANNER ADVERBS
en: out-of-season | **es:** fuera-de-tiempo | **fr:** ἀκαίρως | **de:** zur-Unzeit 2Tim 4:2

ἄκᾰκ-ος G0172 *Adj-GMP* (2×)
guileless, innocent, free from evil intent or malice
This adjective characterizes those who are morally pure and without guile. In Romans 16:18, Paul warns that deceivers target the ἄκακοι —the innocent and unsuspecting—with smooth talk. Hebrews 7:26 applies it to Christ as our high priest, emphasizing his complete moral purity and separation from sinners. The classical Greek background includes meanings of both "guileless" (unknowing of evil) and "harmless" (doing no evil), reflecting inner purity that makes one vulnerable to deception.

(2×) The cross-linguistic evidence reveals a consistent moral-ethical quality. Spanish offers 'inocente' (innocent) and 'ingenuos' (naive, unsuspecting), French 'inoffensif' (harmless), and German 'arglos' (guileless). The two NT contexts present contrasting applica-

tions: vulnerable believers who need protection (Romans) versus the sinless Christ who needs no purification (Hebrews). **INNOCENCE AND ACQUITTAL**

en: innocent, unsuspecting | **es:** ingenuos, inocente | **fr:** arglos, inoffensif | **de:** arglos Rom 16:18; Heb 7:26

ἄκανθ-α G0173 *N-NFP* (14×)

Thorn, thorn-bush — any thorny or prickly plant; used literally and figuratively of obstacles and judgment

The Greek ἄκανθα (akantha) covers thorns and thorny plants broadly, from thistles to brambles. In Jesus' teaching, thorns choke the seed sown among them (Matt 13:7, 22), and grapes are not gathered from thorn-bushes (Matt 7:16; Luke 6:44) — images instantly recognizable across Mediterranean and Near Eastern agriculture. The crown of thorns (Matt 27:29; Mark 15:17; John 19:2, 5) transforms a botanical nuisance into a symbol of mockery and suffering. Spanish 'espinas' and French 'épines' both preserve the sharp, painful connotation. The word echoes Genesis 3:18, where thorns first appear as a consequence of the Fall.

thorns (14×) Any thorny or prickly plant — thistles, brambles, or thorn-bushes — used in parabolic teaching about spiritual receptivity (the seed among thorns, Matt 13:7, 22; Mark 4:7, 18; Luke 8:7, 14), proverbial wisdom about recognizing true character (Matt 7:16; Luke 6:44), and the soldiers' crown of thorns placed on Jesus (Matt 27:29; Mark 15:17; John 19:2, 5). The Hebrews 6:8 usage echoes Genesis 3:18's curse. Spanish 'espinas' and German 'Dornen' carry the same agrarian and symbolic weight. **THORNS AND BRAMBLES**

en: thorns | **es:** espinas, espinos | **fr:** épine | **de:** Dorn, Dornen Matt 7:16; Matt 13:7; Matt 13:22; Matt 27:29

ἀκάνθ-ινος G0174 *Adj-AMS* (2×)

made of thorns, thorny, constructed from thorn branches

This adjective describes objects made from thorns or thorn branches. Both New Testament occurrences refer to the στέφανος ἀκάνθινος —the crown of thorns—placed on Jesus during his mock coronation before the crucifixion (Mark 15:17; John 19:5). The word emphasizes the material composition: not merely decorated with thorns, but woven entirely from thorn branches, likely intended both to mock his claimed kingship and to inflict pain.

(2×) All target languages maintain the botanical specificity: Spanish 'de espinas' (of thorns), French 'd'épines,' German 'Dornen.' The uniform application to the crown of thorns in both Gospel accounts creates a tight semantic field. The adjective contrasts sharply with the gold and jeweled crowns of earthly kings, highlighting the humiliation and suffering of Christ's passion. **THORNS AND BRAMBLES**

en: of-thorns, thorny | **es:** de-espinas | **fr:** d'épines | **de:** dornen Mark 15:17; John 19:5

ἄκαρπ-ος G0175 *Adj-NMS* (7×)

Unfruitful, barren; producing no useful result, whether literally of plants or figuratively of persons and deeds.

An adjective meaning 'without fruit' — barren, unproductive, fruitless. It combines the privative prefix 'a-' with 'karpos' (fruit) to describe anything that fails to yield results. Jesus uses it in the Parable of the Sower where thorny distractions render the word 'unfruitful' (Matt 13:22; Mark 4:19). Paul applies it to unintelligible prayer where the mind is 'unfruitful' (1 Cor 14:14) and to 'the unfruitful works of darkness' (Eph 5:11). Spanish 'sin fruto' and French 'sans fruit' mirror the Greek morphology precisely — literally 'without fruit.'

unfruitful, barren (7×) Lacking fruit or productive outcome, whether in a literal botanical sense or in the pervasive NT metaphorical usage denoting spiritual or moral barrenness. The morphological transparency is preserved across translations: Spanish 'sin fruto,' French 'sans fruit,' German 'fruchtlos' all replicate the privative structure. In Matt 13:22 and Mark 4:19, worldly cares choke the seed and make it unfruitful; in Eph 5:11 Paul urges believers not to participate in 'the unfruitful works of darkness'; in Titus 3:14 the concern is that believers not be 'unfruitful' in good works. The literal/metaphorical boundary is fluid but the core meaning — absence of productive result — is constant. **GEOGRAPHY AND SPACE**

en: fruitless, unfruitful | **es:** sin-fruto | **fr:** sans-fruit, sans-fruit, | **de:** fruchtlose, ἀκάρποις, ἀκάρπους Matt 13:22; Mark 4:19; 1Cor 14:14; Eph 5:11; Titus 3:14

ἀκατάγνωστος G0176 *Adj-AMS* (1×)

Beyond reproach, above criticism, irreproachable; conduct that cannot be justly condemned

This compound adjective (alpha-privative + kataginosko) means "not to be condemned," "beyond reproach," or "above criticism." Paul uses it in Titus 2:8 instructing Titus about sound teaching and conduct: "sound speech that cannot be condemned." The term describes speech so pure and truthful that opponents find no grounds for legitimate criticism. It's not that enemies won't attack but that they'll find nothing genuinely blameworthy, forcing them either to fabricate charges or be silenced by the obvious integrity of the message and messenger. The goal is blamelessness that disarms criticism.

(1×) Titus 2:8 calls for "sound speech beyond reproach, so that opponents may be put to shame, having nothing evil to say about us." This adjective describes teaching and conduct so irreproachable that critics find no legitimate grounds for condemnation. The strategy is moral and doctrinal integrity so clear that opposition must either fabricate false charges or fall silent. Paul aims to disarm criticism through unassailable character and truth. **BLAMELESS AND UNBLEMISHED**

en: beyond-reproach | **es:** irreprochable | **fr:** ἀκατάγνωστον | **de:** untadelig Titus 2:8

ἀκατα-κάλυπτος G0177 *Adj-AFS* (2×)

uncovered, unveiled, without a head covering

This adjective describes the state of being without a covering, specifically referring to the head. Both occurrences appear in Paul's discussion of head coverings in worship in 1 Corinthians 11. In verse 5, a woman praying or prophesying ἀκαταχαλύπτῳ κεφαλῇ (with uncovered head) dishonors her head. Verse 13 asks whether it is proper for a woman to pray uncovered. The cultural context involves practices of veiling and honor, though the theological principle Paul draws from this remains debated.

(2×) The translations uniformly express the state of being uncovered: Spanish 'descubierta,' French 'découvert,' German 'unbedeckt.' Both verses occur within a single paragraph addressing the same cultural practice. The LXX background and classical usage confirm the literal sense of lacking a covering, particularly head covering in contexts of worship or social propriety. **COVERING AND CONCEALING**

en: uncovered, with-uncovered | **es:** descubierta | **fr:** découvert | **de:** unbedeckt 1Cor 11:5; 1Cor 11:13

ἀκατά-κρῐτος G0178 *Adj-AMP* (2×)

uncondemned, not yet judged or sentenced, without legal condemnation

This legal adjective describes someone who has not been formally condemned or sentenced. Paul uses it twice when asserting his Roman citizenship rights: in Acts 16:37, after being beaten and imprisoned without trial in Philippi, and in Acts 22:25, when about to be flogged in Jerusalem. The term emphasizes the violation of due process—Roman citizens had the right not to be punished before formal conviction. Paul's invocation of this status highlights the injustice of his treatment and his legal protections as a Roman citizen.

(2×) The forensic nature appears across languages: Spanish 'sin condena' and 'sin juicio' (without condemnation/judgment), French 'non-condamné.' Both contexts involve Paul defending his legal rights against unlawful punishment. The word belongs to the technical vocabulary of Roman jurisprudence, reflecting Paul's strategic use of his citizenship to protect himself and advance the gospel mission. **INNOCENCE AND ACQUITTAL**

en: uncondemned | **es:** sin-condena, sin-juicio | **fr:** non-condamné | **de:** ἀκατάκριτον, ἀκαταχρίτους Acts 16:37; Acts 22:25

ἀκατά-λῡτος G0179 *Adj-GFS* (1×)

Indestructible, indissoluble, endless; that which cannot be dissolved or brought to an end

This compound adjective (alpha-privative + kataluo) means "indestructible," "indissoluble," or "endless"—that which cannot be dissolved, broken down, or brought to termination. The author of Hebrews uses it in Hebrews 7:16 describing Christ's priesthood as based on "the power of an indestructible life." The term contrasts Christ's endless, death-conquering life with the mortality of Levitical priests who died and were replaced. Jesus' priesthood doesn't depend on genealogy or Levitical succession but on resurrection life that cannot be dissolved by death. His life is imperishable, His priesthood permanent.

(1×) Hebrews 7:16 contrasts two bases for priesthood: fleshly commandment (Levitical law) versus "the power of an indestructible life" (Christ's resurrection). This adjective describes Jesus' endless, imperishable life—a life that death could not dissolve or terminate. Because He lives forever, His priesthood is permanent and superior to the mortal Aaronic priests who served and died. The indestructibility of His life guarantees the perpetuity of His priestly ministry. **ETERNITY AND AGES**

en: indestructible | **es:** indestructible | **fr:** indissoluble | **de:** unaufloeslich Heb 7:16

ἀκατά-παυστος G0180 *Adj-AMP* (1×)

Unceasing, relentless, that cannot stop; continuous without cessation or rest

This compound adjective (alpha-privative + katapausis) means "unceasing," "that cannot cease," or "insatiable." Classical usage applied it to things that cannot be stopped or set at rest. Peter uses it in 2 Peter 2:14 describing false teachers who have "eyes full of adultery, unceasing from sin." The term emphasizes the relentless, insatiable nature of their lust and deception—they cannot stop sinning, cannot rest from their evil desires. The image is of compulsive, addictive sin that drives them ceaselessly. Their eyes constantly seek adulterous opportunity; their hearts never rest from devising ways to exploit others.

(1×) In 2 Peter 2:14, this adjective describes false teachers' eyes as "full of adultery and unceasing from sin." The term denotes their relentless, insatiable lust—they cannot stop, cannot rest from sinful desires. The compulsive, addictive quality of their behavior is emphasized: eyes constantly seeking sexual opportunity, hearts ceaselessly devising exploitation. The word paints a picture of enslavement to passion, unable to find satisfaction or cease from evil. **AUTO-DETECTED COMMUNITY 5492 WITH 4 SENSES**

en: unceasing | **es:** incesantes | **fr:** ἀκαταπαύστους | **de:** unaufhoerlich 2Pet 2:14

ἀκατα-στᾰσία G0181 *N-GFS* (5×)

Disorder, instability, disturbance; social or cosmic upheaval, and the inner turmoil of a divided community.

Describes a state of disorder, instability, or confusion — ranging from political upheaval to communal chaos. Jesus warns that 'wars and disturbances' will precede the end (Luke 21:9). Paul endured 'tumults' among his many hardships (2 Cor 6:5) and feared finding 'disorder' at Corinth (2 Cor 12:20). Most theologically pointed is 1 Corinthians 14:33: 'God is not a God of disorder but of peace,' establishing divine order as the antithesis of akatastasia. James 3:16 links it to envy and selfish ambition. French 'désordre/trouble' and Spanish 'desorden' both capture the disruptive, destabilizing force of the term.

(5×) Disorder, instability, or upheaval — encompassing political tumult, social chaos, and communal dysfunction. Luke 21:9 uses it for the apocalyptic disturbances preceding the end. Paul experienced it as physical tumult in his ministry (2 Cor 6:5) and feared it as congregational strife (2 Cor 12:20). The theological anchor is 1 Cor 14:33, where God is defined as the antithesis of akatastasia — not disorder but peace. James 3:16 locates it alongside envy and selfish ambition as the fruit of earthly 'wisdom.' Spanish 'desorden' and French 'désordre' accurately convey the sense of things being out of their proper, divinely intended arrangement. **TUMULT AND UPROAR**

en: disorder, disorders, of-disorder | **es:** de-desorden, desorden, desórdenes | **fr:** désordre, trouble | **de:** ἀκαταστασία, ἀκαταστασίαι, ἀκαταστασίαις Luke 21:9; 1Cor 14:33; 2Cor 6:5; 2Cor 12:20; Jas 3:16

ἀκατά-στᾰτος G0182 *Adj-NMS* (2×)

unstable, restless, lacking steadiness or constancy

This adjective characterizes instability and lack of constancy. James applies it to the double-minded man in 1:8, whose wavering between God and world renders him unstable in all his ways. In 3:8, the tongue is called ἀκατάστατον κακόν—a restless evil, full of deadly poison. The classical background includes unstable situations, irregular fevers, and fickle persons. James draws on this semantic range to describe both personal instability (vacillating faith) and inherent unruliness (the untameable tongue).

(2×) Across languages, the instability theme dominates: Spanish 'inestable' (unstable) and 'inquieto' (restless), French preserving the Greek term, German 'unbeständig' (inconstant). The two Jacobean contexts apply the same root idea to different subjects—a person's character and an organ's nature—both emphasizing lack of control or constancy. **AUTO-DETECTED COMMUNITY 8313 WITH 3 SENSES**

en: a-restless, unstable | **es:** inestable, inquieto | **fr:** ἀκατάστατον, ἀκατάστατος | **de:** unbestaendig Jas 1:8; Jas 3:8

ἀκατά-σχετος G0183

unrestrained, uncontrollable; unable to be held back or checked

This rare adjective describes something or someone that cannot be held back, checked, or restrained. The term combines the negative prefix with the verb 'to hold' or 'to restrain,' creating a vivid picture of irresistible force or uncontrollable impulse. In classical usage it could describe both impersonal forces (like an unstoppable rush or impulse) and personal characteristics (an uncontrollable person). The word carries connotations of something wild, untamed, or beyond the reach of restraint—whether that's a force of nature or human passion that breaks through every barrier.

G0184 *N-ANS* (1×)

Akeldama, meaning 'Field of Blood'; the field purchased with Judas's betrayal money

This proper noun is the Greek transliteration of an Aramaic place name meaning "Field of Blood" (Aramaic: חקל דמא). Luke uses it in Acts 1:19 explaining the name given to the field purchased with Judas's blood money. The field became known by this grim title both because it was bought with the price of innocent blood and because Judas died there violently. Luke notes that the name became known "to all the inhabitants of Jerusalem," marking it as a place of infamy—a perpetual memorial to betrayal, greed, and the terrible end of the traitor.

(1×) Acts 1:19 identifies the field purchased with Judas's betrayal money as "Akeldama, that is, Field of Blood." The Aramaic name memorializes the dual horror: blood money used to buy it and Judas's bloody death there. Luke explains the name became known throughout Jerusalem, transforming a potter's field into a landmark of infamy—a permanent reminder of the betrayer's terrible end and the price of innocent blood. **GEOGRAPHY AND SPACE**

en: Akeldamach | **es:** Hakeldamách | **fr:** Akeldama | **de:** Ἀκελδαμάχ Acts 1:19

ἀκέραι-ος G0185 *Adj-NMP* (3×)

pure, unmixed, innocent; morally untainted or guileless

An adjective expressing purity without mixture or guile. Jesus instructs disciples to be 'innocent as doves' yet 'wise as serpents' (Matt 10:16). Paul urges Roman believers to be 'innocent' concerning evil

(Rom 16:19). Philippians 2:15 calls believers to be 'blameless and innocent' children of God amid a corrupt generation. Classical usage covers unmixed substances, untouched property, and persons of pure lineage or character.

(3×) Denotes moral simplicity and purity—freedom from evil's contamination. Jesus's paradox pairs this with wisdom: innocence without naivety. Romans applies it to deliberate ignorance of evil—purity through non-participation. Philippians connects it to visible blamelessness: children of light standing out in darkness. Multilingual glosses vary interestingly: Spanish 'inocentes/puros/sencillos' (innocent/pure/simple), French 'pur/sans-mélange' (pure/unmixed), German 'lauter' (pure), reflecting the term's conceptual range from moral innocence to unmixed simplicity. **PURITY AND CLEANNESS**

en: innocent | **es:** inocentes, puros, sencillos | **fr:** pur, sans-mélange | **de:** lauter, ἀκέραιοι Matt 10:16; Rom 16:19; Phil 2:15

ἀκλῑνής G0186 *Adj-AFS* (1×)

Unwavering, steadfast, firm; not bending or turning aside from a position

This adjective means "not bending," "unswerving," or "steadfast"—describing something that doesn't incline to either side but remains firm and fixed. Classical usage applied it to things straight and perpendicular, impartial judgments, and persistent fevers. The author of Hebrews uses it in Hebrews 10:23 exhorting believers to "hold fast the confession of our hope without wavering." The term emphasizes undeviating firmness—not bending under pressure, not turning aside through doubt or persecution. The confession must be held with steady grip, neither compromised nor abandoned, remaining steadfast regardless of opposition or trial.

(1×) Hebrews 10:23 calls believers to "hold fast the confession of our hope unwavering, for He who promised is faithful." This adjective modifies the manner of holding: without bending, turning aside, or wavering. Classical usage included the mathematical sense of perpendicular (not inclined) and medical use for persistent conditions. Here it demands steadfast persistence in confession—not compromising under persecution, not doubting God's promises, holding firm the hope proclaimed. **FIRMNESS AND SECURITY**

en: unwavering | **es:** sin-vacilar | **fr:** unwandelbar | **de:** unwandelbar Heb 10:23

ἀκμ-άζω G0187 *V-AIA-3P* (1×)

It ripened, reached maturity, came to full bloom; achieved peak development

This verb means to be at the prime, reach full bloom, or come to maturity. Classical usage applied it to persons in their prime, cities flourishing, and crops reaching ripeness. John uses it in Revelation 14:18 in the vision of harvest: "gather the clusters of the vine of the earth, for her grapes have ripened." The verb emphasizes the grapes reaching full maturity, ready for harvest—an ominous image since this harvest is for the winepress of God's wrath. The ripeness signals not blessing but judgment's appointed time: sin has reached its full development, and the harvest of wrath is ready.

(1×) Revelation 14:18 commands the angel to gather earth's grape clusters "for her grapes have ripened." This aorist verb denotes reaching full maturity or peak development—the grapes are fully ripe and ready for harvest. But this is no ordinary vintage: the clusters go into "the great winepress of God's wrath." The ripeness signals that human sin has reached its full measure and the time for eschatological judgment has arrived. **SPROUTING AND GROWING**

en: ripened | **es:** maduraron | **fr:** mûrir | **de:** reifen Rev 14:18

ἀκμήν G0188 *Adv* (1×)

Still, yet, even now; indicating continuation of a state or action up to the present

This adverb means "still," "yet," or "even now," emphasizing the continuation of a situation or the surprising persistence of a state. Classical usage indicated something happening just at that moment or continuing even then. Jesus uses it in Matthew 15:16 expressing mild exasperation with the disciples: "Are you still without understanding?" The adverb emphasizes the unexpected persistence of their dullness—after all Jesus' teaching and miracles, are they yet failing to comprehend? The question implies they should have progressed beyond this point; their continued lack of understanding is surprising and disappointing.

(1×) In Matthew 15:16, Jesus responds to the disciples with "Are you still without understanding?" This adverb emphasizes the surprising continuation of their spiritual dullness—even now, after extensive teaching and miracles, they remain uncomprehending. The question expresses mild disappointment: by this point they should understand, yet they still don't grasp spiritual truths. The persistence of their confusion, despite ample opportunity to learn, prompts Jesus' rhetorical question. **CONTINUITY AND STILL**

en: Still | **es:** ¿Todavía | **fr:** encore | **de:** Ἀκμὴν Matt 15:16

ἀκοή G0189 *N-GFS* (24×)

Hearing (the act or faculty); a report, news, or message heard; the ear as organ of hearing

Akoe spans the full range from the physical faculty of hearing to the content of what is heard. In Romans 10:17 Paul writes that 'faith comes from hearing' (ex akoes), where the word bridges the act of listening and the message proclaimed. Matthew 4:24 uses it for the 'report' or 'fame' of Jesus spreading through Syria. Mark 7:35 employs it concretely for the ear itself being opened. German consistently renders 'Gehor' across all senses, while Spanish helpfully distinguishes 'oido' (ear/hearing organ) from 'fama' (report) and 'anuncio' (proclamation).

1. act or faculty of hearing (11×) The act, process, or faculty of hearing – the capacity to perceive and receive sound or speech. Romans 10:17 makes this theologically central: faith arises through hearing the word of Christ. Paul's quotation of Isaiah in Acts 28:26 ('hearing you will hear but not understand') layers the faculty with ironic spiritual deafness. Spanish 'de oido' and French 'ouie' preserve the sensory focus. **HEARING AND EAR**

en: In-hearing, With-hearing, hearing | **es:** Con-oído, De-oído, de-oído | **fr:** ouïe | **de:** Gehoer, Gehör Matt 13:14; Acts 28:26; Rom 10:17; 1Cor 12:17

2. report, news, message (7×) A report, piece of news, rumor, or proclamation – what is heard rather than the act of hearing. Jesus' fame (akoe) goes throughout Syria (Matt 4:24); disciples hear 'reports of wars' (Matt 24:6; Mark 13:7). Spanish distinguishes this sense with 'fama' and 'anuncio,' while the underlying Greek relies on context to shift from faculty to content. **NEWS AND MESSAGES**

en: report, rumors | **es:** anuncio, fama, proclamación | **fr:** ouïe | **de:** Gehoer, Gehör Matt 4:24; Matt 14:1; Matt 24:6; Mark 1:28; Mark 13:7

3. ear, organ of hearing (6×) The physical ear, the bodily organ of hearing, sometimes standing metonymically for receptive attention. In Mark 7:35 Jesus opens a deaf man's akoe (ears). In 2 Timothy 4:3-4 people 'turn away their ears' from truth, gathering teachers who tickle them. Spanish 'oidos' (ears) and the plural usage mark this concrete, anatomical sense. **HEARING AND EAR**

en: ears, hearing | **es:** oído, oídos | **fr:** ouïe | **de:** Gehoer, Gehör Mark 7:35; Luke 7:1; Acts 17:20; 2Tim 4:3; 2Tim 4:4

ἀκολουθ-έω G0190 *V-RIA-1P* (90×)

Follow — to walk behind or accompany someone; especially, to follow as a disciple in committed allegiance

In the Gospels, ἀκολουθέω serves double duty with extraordinary theological significance. On the surface it simply means to walk behind or travel with someone — crowds following Jesus on the roads of Galilee (Matt 4:25). But the same verb becomes the definitive term for discipleship when Jesus says 'Follow me' (Matt 9:9; 16:24), transforming a spatial action into a lifelong commitment. French 'suivre' and German 'nachfolgen' both preserve this ambiguity. The disciples who literally left their nets to walk behind Jesus (Matt 4:20) were simultaneously entering the deeper sense of pledging their lives to his teaching and mission.

1. follow physically, accompany (69×) Physical following or accompanying — to move behind or alongside someone, walking after them on a journey or through a crowd. The basic spatial sense from which the metaphorical meaning grows. French 'suivre,' German 'nachfolgen,' Spanish 'seguir' all treat this as ordinary locomotion. Prominent in crowd scenes: Matt 4:25 ('great crowds followed him from Galilee'), Matt 8:1, and Matt 8:10 ('not even in Israel have I found such faith' — said to one who came following). **FOLLOWING AND DISCIPLESHIP**

en: followed, had-followed, he-followed | **es:** le-siguieron, lo-siguieron, seguía | **fr:** suivre | **de:** folgt-nach, nachfolgen Matt 4:20; Matt 4:22; Matt 4:25; Matt 8:1; Matt 8:23

2. follow as disciple (21×) Following as discipleship — to attach oneself to a master as a committed disciple, expressing allegiance, obedience, and willingness to share the teacher's way of life. The imperative 'Follow me' (ἀκολούθει μοι) becomes Jesus' characteristic call to discipleship. Spanish 'Sígueme,' Korean '나를 따르라,' and Hindi 'मेरे पीछे आ' all carry the relational weight. Matt 9:9 (the call of Matthew), Matt 16:24 ('let him deny himself and follow me'), and Matt 19:27 ('we have left everything and followed you') mark the decisive passages. **FOLLOWING AND DISCIPLESHIP**

en: Follow, I-will-follow, follow | **es:** Sigue, Sígueme, que-me-habéis-seguido | **fr:** suivre | **de:** folgt-nach, nachfolgen Matt 8:19; Matt 8:22; Matt 9:9; Matt 16:24; Matt 19:27

ἀκούω G0191 *V-PIM/P-3S* (430×)

To hear, perceive sound; to listen to, heed, obey; passively, to be heard; to learn by hearing or receive a report.

Akouo is the primary Greek verb for auditory experience, appearing 430 times across the New Testament and covering the full spectrum from physical hearing to spiritual comprehension. Its range is wider than any single English word: when Jesus says 'he who has ears, let him hear' (Matt 13:9), akouo means not just sound reception but obedient understanding. Languages carve this spectrum revealingly — Swahili splits sikia ('perceive a sound') from sikiliza ('attend carefully'), Spanish distinguishes oir ('hear') from escuchar ('listen'), and Arabic separates sami'a ('heard') from istama'a ('listened attentively'). The New Testament exploits this breadth theologically, making hearing a metaphor for faith: to truly 'hear' the word is to receive it, understand it, and act on it.

1. hear, perceive sound (360×) Basic auditory perception: to hear a sound, voice, word, or message with the physical ear. At 360 occurrences, this is the overwhelming default sense, covering everything from Herod hearing of Jesus' birth (Matt 2:3) to the crowds hearing his teaching (Matt 13:2) to the disciples hearing the voice from the cloud at the Transfiguration (Matt 17:5). All active indicative and most participial forms fall here. Korean deutda and Arabic sami'a both select their basic, unmarked hearing verbs, while German horen and French entendre serve as the general auditory terms. The participial aorist akousas ('having heard') functions almost as a narrative connective — 'when X heard this, X did Y' — across all four Gospels. **HEARING AND HEEDING**

en: Having-heard, having-heard, hearing | **es:** Habiendo-oído, habiendo-oído, oyendo | **fr:** entendre | **de:** hört Matt 2:3; Matt 2:9; Matt 2:22; Matt 4:12; Matt 8:10

2. heed, give ear, obey (42×) To heed, give ear, obey — imperative and exhortatory uses calling for responsive hearing that leads to action. The paradigmatic example is the Synoptic/Revelation formula ho echon ota akoueto ('let him who has ears hear,' Matt 11:15; 13:9; Rev 2:7), where akouo means far more than sound perception — it demands spiritual reception and obedience. Found 42 times, primarily in Jesus' direct imperatives (akouete, 'hear!' Matt 15:10; Mark 4:3) and the Shema-like exhortation akouete autou ('listen to him!') at the Transfiguration (Matt 17:5). Arabic ista'mi'u (imperative of istama'a) and Korean deureura (command form) both shift into directed-attention vocabulary, confirming the semantic distinction from passive sound reception. **HEARING AND HEEDING**

en: hear, let-hear, let-him-hear | **es:** oiga, oíd, oídle | **fr:** entendre, écouter | **de:** hoeren, hört Matt 11:15; Matt 13:9; Matt 13:18; Matt 13:43; Matt 15:10

3. be heard (10×) Passive voice: to be heard, referring to a sound, voice, prayer, or report coming to someone's ears without the hearer's active agency. Ten occurrences, including Rachel's weeping 'being heard' in Ramah (Matt 2:18), the report of Jesus 'being heard' in a house (Mark 2:1), and the theologically loaded 'your prayer has been heard' addressed to Zechariah (Luke 1:13) and Cornelius (Acts 10:31). The divine passive — where God is the implied agent who hears the prayer — is cross-linguistically marked: Arabic ustujiba ('was answered') and Swahili -sikika (passive of -sikia) both select specifically passive forms, while Korean deullyeotta uses a dedicated passivizer. **HEARING AND HEEDING**

en: is-heard, it-was-heard, was-heard | **es:** Fue-oído, es-oído, fue-oída | **fr:** entendre, écouter | **de:** hoeren, hört Matt 2:18; Matt 28:14; Mark 2:1; Luke 12:3; John 9:32

4. listen to, attend to (10×) To listen to, attend to — deliberate, focused listening or giving sustained attention to a speaker or message. Distinguished from sense 1 by intentionality: in Luke 2:46, the boy Jesus is 'listening to' the teachers in the temple; in Luke 10:39, Mary sits at Jesus' feet 'listening to' his word; in Luke 19:48, all the people 'hung on his words listening.' Only 10 occurrences, but the cross-linguistic evidence is sharp: Swahili sikiliza (intentional listening) versus sikia (hearing), Spanish escuchaba (was listening) versus oyo (heard), and Arabic istama'a (gave ear) versus sami'a (heard) all independently confirm the attentive-listening sense as distinct from bare perception. **HEARING AND HEEDING**

en: They-were-listening, hearing, listening | **es:** Lo-escuchaban, Oyendo, escuchaba | **fr:** entendre, écouter | **de:** hoeren, hört Mark 6:11; Luke 2:46; Luke 10:39; Luke 19:11; Luke 19:48

5. learn by hearing, receive report (8×) To learn by hearing, receive a report or piece of information — the emphasis falling on cognitive acquisition rather than the auditory act itself. Found 8 times, often in perfect or resultative constructions that foreground the resulting state of 'having been informed': 'we have heard him say' (Acts 6:14), 'I have heard from many about this man' (Acts 9:13), 'the things which you have heard from me' (2 Tim 2:2). Arabic 'alima ('came to know') and Korean jeondallye-deutda ('heard via report') both shift toward information-reception vocabulary. Heb 2:1 warns against letting 'the things we have heard' slip away — where akouo designates received teaching rather than an auditory event. **HEARING AND HEEDING**

en: I-have-heard, having-been-heard, heard | **es:** Hemos-oído, cosas-oídas, he-oído | **fr:** entendre, écouter | **de:** hoeren, hört Acts 6:11; Acts 6:14; Acts 9:13; Acts 22:15; Heb 2:1

ἀκρᾰσ-ία G0192 *N-GFS* (2×)

lack of self-control, unrestrained indulgence, moral incontinence

This noun denotes the absence of self-mastery or self-control, particularly in moral and bodily appetites. Jesus uses it in Matthew 23:25 to accuse the Pharisees of inner corruption: while they clean the outside of the cup, inside they are full of ἁρπαγῆς καὶ ἀκρασίας—greed and self-indulgence. In 1 Corinthians 7:5, Paul warns married couples not to deprive each other sexually except briefly for prayer, lest Satan tempt them διὰ τὴν ἀκρασίαν ὑμῶν—because of their lack of self-control. The term encompasses both ethical failures and bodily impulses.

(2×) The moral dimension appears consistently: Spanish 'falta de dominio propio' (lack of self-dominion) and 'desenfreno' (unbridled license), French 'intempérance,' German preserving the Greek. The two contexts reveal different spheres—general moral excess (Matthew) and sexual self-control (1 Corinthians)—but share the common thread of unrestrained appetite. **DRUNKENNESS AND INTOXICATION**

en: lack-of-self-control, self-indulgence | **es:** desenfreno, falta-de-dominio-propio | **fr:** intempérance | **de:** ἀκρασίαν, ἀκρασίας Matt 23:25; 1Cor 7:5

ἀκρατ-ής G0193 *Adj-NMP* (1×)

Without self-control, lacking restraint or discipline; unable to master one's desires

This compound adjective (alpha-privative + kratos) means "without power over oneself," "lacking self-control," or "intemperate." Classical usage applied it to those who couldn't control their appetites, pas-

sions, or impulses—powerless over pleasure, anger, or desire. Paul uses it in 2 Timothy 3:3 describing the moral deterioration of the last days: people will be "without self-control." The term captures the loss of inner discipline and mastery over base desires—lives governed by impulse rather than reason or virtue, enslaved to passion rather than exercising rational control. It's the opposite of the self-mastery (enkrateia) that should characterize believers.

(1×) In 2 Timothy 3:3, Paul lists "without self-control" among the vices characterizing the last days' moral decline. This adjective describes those lacking inner discipline or mastery over desires—powerless to restrain base impulses, enslaved to passion. Classical usage emphasized inability to command oneself, being dominated by appetites rather than reason. The term paints a picture of lives governed by unbridled desire rather than virtue, lacking the self-mastery that should mark mature character. **DRUNKENNESS AND INTOXICATION**

en: without-self-control | **es:** sin-dominio-propio | **fr:** ἀκρατεῖς | **de:** zuchtlos 2Tim 3:3

ἄκρᾶτος G0194 *Adj-GMS* (1×)

Unmixed, undiluted, pure; especially of wine served without water

This adjective means "unmixed," "undiluted," or "pure"—especially applied to wine served neat without the customary addition of water. Classical Greeks typically diluted wine with water; unmixed wine was considered barbaric and dangerously strong. John uses it in Revelation 14:10 in the terrifying judgment oracle: drinking "the wine of God's wrath, poured unmixed into the cup of His anger." The term emphasizes the full-strength, undiluted fury of divine judgment—no mercy mixed in, no mitigation of wrath's intensity. The image of neat wine represents concentrated, untempered judgment in all its fearsome potency.

(1×) Revelation 14:10 threatens that beast-worshipers will "drink the wine of God's wrath, poured unmixed into the cup of His indignation." This adjective describes the wine as undiluted, full-strength—no water mixed in to temper its potency. In a culture where wine was always diluted, unmixed wine represented dangerous strength. Applied to divine wrath, it signifies unmitigated, untempered judgment—fury poured out at full concentration with no mercy mixed in. **PURITY AND CLEANNESS**

en: unmixed | **es:** puro | **fr:** unvermischt | **de:** unvermischt Rev 14:10

ἀκρῑβ-εια G0195 *N-AFS* (1×)

Exactness, precision, strictness; careful attention to detail and rigorous adherence to standards

This noun denotes exactness, precision, strict accuracy, or rigorous adherence to standards. Classical usage applied it to careful precision, minute detail, and strict discipline. Paul uses it in Acts 22:3 describing his training: "brought up in this city, educated at the feet of Gamaliel according to the strictness of the ancestral law." The term emphasizes the rigorous, precise nature of Paul's Pharisaic education—not casual familiarity with Torah but exacting study of every detail, strict observance of interpretive tradition, precise application of legal minutiae. This careful training made Paul a zealous Pharisee before becoming an apostle.

(1×) Acts 22:3 uses this term to characterize Paul's rabbinic education under Gamaliel: trained "according to the strictness of our ancestral law." The noun emphasizes the rigorous precision and exacting detail of Pharisaic legal training—not loose familiarity but strict, minute attention to Torah and tradition. Paul's background involved the most precise and demanding form of Jewish education, producing zealous commitment to ancestral customs. This exactness later transferred to his apostolic teaching. **ACCURACY AND PRECISION**

en: strictness | **es:** exactitud | **fr:** exactitude | **de:** ἀκρίβειαν Acts 22:3

ἀκρῑβ-ής G0196 *Adj-AFS-S* (1×)

Most strict, exact, or precise in adherence to standards

This adjective describes something characterized by extreme precision and exactness, particularly in following standards or rules. In Acts 26:5, Paul uses it to describe the Pharisees as the 'strictest' sect of Judaism, emphasizing their meticulous adherence to the law. The multilingual glosses (Spanish 'más-estricta', French 'le-plus-exact') confirm this superlative sense of rigorous precision in religious observance.

(1×) The superlative form emphasizes the Pharisees' reputation for the most rigorous and exact observance of Jewish law and tradition. Classical Greek usage shows this word applied to precise measurements, exact knowledge, and strict standards, making it apt for describing meticulous religious practice. Paul's autobiographical reference highlights how he belonged to the most exacting tradition within Judaism. **ACCURACY AND PRECISION**

en: strictest | **es:** más-estricta | **fr:** le-plus-exact | **de:** ἀκριβεστάτην Acts 26:5

ἀκρῑβ-ής G0197

exact, accurate, precise; of persons: strict, careful; of actions: done with precision

This adjective describes exactness and precision in various domains. When applied to measurements, times, or descriptions, it means accurate or precise—returning at the exact moment, complete calm with no disturbance. Applied to persons, it characterizes those who are strict, careful, or sharp-sighted in their judgments or observations. The adverb form appears frequently in phrases meaning 'to know precisely' or 'to learn accurately,' standing in contrast to knowing something only roughly or in outline.

ἀκρῑβ-όω G0198 *V-AIA-3S* (2×)

to ascertain exactly, to investigate carefully, to determine precisely

This verb means to inquire carefully or determine something with precision. Both occurrences appear in Matthew's infancy narrative concerning Herod and the magi. In 2:7, Herod secretly calls the wise men and ἠκρίβωσεν—ascertained exactly—the time the star appeared. In 2:16, when the magi don't return, Herod kills all boys in Bethlehem according to the time ὃν ἠκρίβωσεν—which he had carefully determined. The verb emphasizes Herod's methodical precision in gathering intelligence for his murderous plot, tragically demonstrating how careful investigation can serve evil purposes.

(2×) The precision theme runs through all translations: Spanish 'averiguó exactamente' (ascertained exactly), French 'examiner exactement,' German preserving the Greek root. Both verses narrate the same historical moment from different angles, creating a tight semantic context. Classical usage includes careful investigation, perfect understanding, and accurate description—all converging on the idea of exact determination. **JUDICIAL EXAMINATION**

en: ascertained, he-ascertained | **es:** averiguó-exactamente | **fr:** examiner-exactement | **de:** ἠκρίβωσεν Matt 2:7; Matt 2:16

ἀκρῑβ-ής G0199 *Adj-ANS-C* (9×)

Accurately, carefully, with precision; in the comparative: more accurately, more exactly.

An adverb derived from akribes ('exact, precise'), appearing in the New Testament in both positive and comparative degrees. In its positive form it describes careful, precise action – Herod secretly inquires 'accurately' about the star's timing (Matt 2:8), Luke claims to have investigated everything 'carefully' (Luke 1:3), and believers are urged to walk 'carefully' (Eph 5:15). The comparative form (akribesteron) appears in Acts when Priscilla and Aquila explain the Way 'more accurately' to Apollos (18:26) and when opponents seek 'more precise' information about Paul (23:15, 20; 24:22). Spanish neatly distinguishes 'exactamente/diligentemente' from 'mas-exactamente,' and Hindi 'adhik-satikta-se' explicitly marks the comparative increase.

1. accurately, carefully (positive degree) (5×) The positive-degree adverb meaning 'accurately, carefully, with exactness, precisely.' Used of Herod's covert inquiry about the star (Matt 2:8), Luke's thorough investigation of events (Luke 1:3), Apollos

teaching 'accurately' the things concerning Jesus (Acts 18:25), the exhortation to walk 'carefully' (Eph 5:15), and the Thessalonians' own knowledge of the Day of the Lord coming 'precisely' as a thief (1 Thess 5:2). Spanish 'exactamente/con-exactitud/diligentemente' and French 'exactement' uniformly convey careful precision. **ACCURACY AND PRECISION**

en: accurately, carefully | **es:** con-exactitud, diligentemente, exactamente | **fr:** exactement | **de:** genau, ἀκριβῶς Matt 2:8; Luke 1:3; Acts 18:25; Eph 5:15; 1Thess 5:2

2. more accurately (comparative) (4×) The comparative-degree adverb meaning 'more accurately, more precisely, more exactly.' All four occurrences are in Acts: Priscilla and Aquila expound the Way 'more accurately' to Apollos (18:26), the conspirators plan to request Paul under pretense of examining his case 'more precisely' (23:15, 20), and Felix defers judgment since he has 'more exact' knowledge of the Way (24:22). Multilingual evidence consistently marks the comparative: Spanish 'mas-exactamente,' Hindi 'adhik-satikta-se' (more-precisely), reinforcing this as a grammatically and semantically distinct degree from the positive. **ACCURACY AND PRECISION**

en: more-accurately | **es:** más-exactamente | **fr:** exactement | **de:** genau Acts 18:26; Acts 23:15; Acts 23:20; Acts 24:22

ἀκρίς G0200 *N-NFP* (4×)

locust; a swarming insect used as food and appearing as an apocalyptic image of divine judgment

The locust (ἀκρίς) appears in two quite different NT contexts. In the Gospels, it is part of John the Baptist's wilderness diet — 'locusts and wild honey' (Matt 3:4; Mark 1:6) — evoking Levitical food laws that permitted certain insects (Lev 11:22) and symbolizing his ascetic prophetic lifestyle. In Revelation 9:3, 7 locusts swarm from the abyss as instruments of divine judgment, recalling the eighth plague of Exodus and Joel's locust army. Spanish 'langostas,' French 'sauterelle,' and German 'Heuschrecken' all denote the same insect across both literal and apocalyptic settings.

(4×) Locust — a swarming grasshopper-like insect known both as a permitted food and as a biblical emblem of devastating plague. Matthew 3:4 and Mark 1:6 mention locusts as the diet of John the Baptist in the Judean wilderness, linking him to prophetic austerity and the clean-insect provisions of Leviticus 11:22. Revelation 9:3, 7 depicts demonic locusts rising from the bottomless pit, drawing on Exodus 10 and Joel 1-2 plague imagery. The consistent cross-lingual rendering (spa 'langostas,' fra 'sauterelle,' deu 'Heuschrecken') confirms a single referent used in both literal and visionary registers. **WILDERNESS AND DESERT**

en: locusts | **es:** langostas | **fr:** sauterelle | **de:** Heuschrecken, ἀκρίδες Matt 3:4; Mark 1:6; Rev 9:3; Rev 9:7

ἀκρο-ᾱτήριον G0201 *N-ANS* (1×)

A formal hall or room where official hearings and audiences are conducted

This noun refers to an official chamber designed for formal hearings, appearing in Acts 25:23 when Festus and Agrippa enter with great pomp. The Greek term literally means 'place of hearing' and was used for lecture rooms or audience halls. The consistency across languages (Spanish 'sala-de-audiencias', French 'auditoire') confirms this was a formal space where important public proceedings occurred, fitting the dramatic scene of Paul's hearing before royalty.

(1×) The architectural term designates a purpose-built space for official audiences and judicial hearings. Classical usage included both public audience chambers and private lecture halls where philosophers taught. In this context, it represents the grandeur of Roman provincial administration, where Festus stages Paul's hearing before King Agrippa as a significant public event requiring an impressive venue. **HEARING AND HEEDING**

en: audience-hall | **es:** sala-de-audiencias | **fr:** auditoire | **de:** ἀκροατήριον Acts 25:23

ἀκρο-ᾱτής G0202 *N-NMP* (4×)

hearer, listener; one who hears a message, especially God's word, with or without obedient response

In classical Greek ἀκροατής denotes someone who attends a public lecture or discourse — a 'hearer' or even 'auditor.' The NT sharpens this into a theological category: the one who hears God's word. Paul contrasts hearers with doers of the law (Rom 2:13), and James famously insists that being a 'hearer only' without doing leads to self-deception (Jas 1:22-25). Spanish 'oidor,' French 'auditeur,' and German 'Hörer' all preserve the auditory root. The NT usage implicitly challenges passive listening and demands active obedience.

(4×) Hearer, listener — one who hears a spoken message, particularly the word of God or the law. In Romans 2:13 Paul draws a sharp line: 'not the hearers of the law are righteous before God, but the doers.' James 1:22-25 develops this contrast at length, warning against being a hearer who forgets and commending the doer who acts. The word carries an inherent tension: hearing is necessary but insufficient. Cross-lingual evidence (spa 'oidor,' fra 'auditeur,' deu 'Hörer') consistently translates the auditory-reception sense, while the biblical contexts add the ethical expectation that hearing must lead to doing. **HEARING AND HEEDING**

en: a-hearer, hearers | **es:** oidor, oidores | **fr:** auditeur | **de:** Hoerer Rom 2:13; Jas 1:22; Jas 1:23; Jas 1:25

ἀκρο-βυστία G0203 *N-GFS* (20×)

Uncircumcision; the state of having a foreskin, and by metonymy, the uncircumcised as a collective group.

A distinctly Pauline term appearing almost exclusively in Romans and Galatians, akrobystia denotes the physical state of being uncircumcised and, by extension, Gentile identity itself. Paul's radical argument in Romans 2:25-27 is that law-keeping uncircumcision will be reckoned as circumcision, effectively dissolving the boundary marker. The term carries both a literal anatomical meaning and a powerful theological-ethnic connotation. Spanish distinguishes between 'incircuncision' (the abstract state) and 'prepucio' (the physical foreskin), while French and German consistently use 'prepuce/Vorhaut,' hinting that the concrete anatomical sense underlies even the abstract usage.

1. uncircumcision (19×) The state or condition of being uncircumcised, and by collective metonymy, the uncircumcised peoples (i.e., Gentiles). Dominates Pauline theological argumentation: in Romans 2:25-27, akrobystia is set in direct antithesis to peritome as Paul dismantles the circumcision/uncircumcision divide. In Galatians 5:6 and 6:15, neither circumcision nor akrobystia counts for anything. Spanish 'incircuncision' and the theological registers across languages confirm this as the abstract, identity-marking sense. **UNCIRCUMCISION**

en: uncircumcision | **es:** incircuncisión | **fr:** Vorhaut, prépuce | **de:** Vorhaut Rom 2:25; Rom 2:26; Rom 2:27; Rom 3:30

2. uncircumcision (1×) The physical foreskin itself, with emphasis on the concrete, bodily reality rather than the abstract state or ethnic category. In Acts 11:3, Peter is challenged specifically for eating with men 'having foreskin' (akrobystian echontas), where the focus is on the physical mark distinguishing the uncircumcised. Spanish shifts to 'prepucio' (foreskin) rather than the abstract 'incircuncision,' and French and German likewise use 'prepuce/Vorhaut,' underscoring the concrete anatomical reference. **UNCIRCUMCISION**

en: uncircumcision | **es:** prepucio | **fr:** prépuce | **de:** ἀκροβυστίαν Acts 11:3

ἀκρο-γωνιαῖος G0204 *Adj-AMS* (2×)

cornerstone, foundation stone at the corner binding two walls together

This architectural adjective describes the cornerstone—the foundational stone placed at the corner of a building that binds two walls together and determines alignment. Paul uses it metaphorically in Ephesians 2:20 where Christ is the ἀκρογωνιαῖος—the chief cornerstone—of God's spiritual temple, the church. Peter quotes Isaiah 28:16 in 1 Peter 2:6, describing Christ as the elect, precious ἀκρογωνιαῖον stone laid in Zion. Both apostles draw on Old Testa-

ment imagery where the cornerstone represents what is fundamental, chosen, and essential for the entire structure's integrity.

(2×) Cross-linguistic translations preserve the architectural metaphor: Spanish 'piedra angular' (angular stone), French preserving the Greek, German 'Eckstein' (corner-stone). Both NT passages are christological, applying Old Testament cornerstone prophecies to Jesus. The architectural image conveys Christ's essential, foundational role in uniting Jewish and Gentile believers into one spiritual building. **GEOGRAPHY AND SPACE**

en: cornerstone | **es:** angular, piedra-angular | **fr:** ἀκρογωνιαίου, ἀκρογωνιαῖον | **de:** Eckstein Eph 2:20; 1Pet 2:6

ἀκρο-θίνιον G0205 *N-GNP* (1×)

The finest portions of plunder dedicated as offerings, firstfruits of spoils

This term denotes the choicest parts of war booty set apart for sacred purposes, literally 'from the top of the heap.' In Hebrews 7:4, Abraham giving tithes from the spoils to Melchizedek illustrates the patriarch's recognition of the priest's superiority. Classical Greek used this for premium firstfruits offered to gods after military victory. The multilingual evidence (Spanish 'despojos', English 'choicest-spoils') captures both the martial context and the quality aspect of these dedicated portions.

(1×) The plural form emphasizes select portions from the top of captured goods, consecrated as sacred offerings. Ancient practice involved dedicating the best spoils to deity as thanksgiving for victory. Abraham's gift of these prime portions to Melchizedek demonstrates the priest-king's exceptional status, since receiving such offerings typically indicated divine authority. This sets up the argument that Melchizedek's priesthood surpasses the Levitical order. **PLUNDER AND SPOIL**

en: choicest-spoils | **es:** despojos | **fr:** Erstlinge-der-Beute | **de:** Erstlinge-der-Beute Heb 7:4

ἄκρον G0206 *N-GNS* (6×)

The farthest point, extremity, or tip of something — from cosmic ends of heaven to the tip of a finger (ἄκρον)

A neuter noun denoting the outermost or highest point of any extent, whether vast or minute. At the cosmic scale, Jesus declares that angels will gather the elect 'from one end of the heavens to the other' (Matt 24:31, Mark 13:27). At the intimate scale, the rich man begs Lazarus to dip the 'tip' of his finger in water (Luke 16:24). Spanish captures this range beautifully: extremos for the grand cosmic extremities, punta for the precise fingertip. Arabic tarafa similarly denotes a fine point or extremity.

1. farthest point, extremity, end (4×) The farthest point or extremity of a spatial extent, used for cosmic or geographic boundaries. In Matt 24:31 and the parallel Mark 13:27, the phrase 'from the ends of the heavens to the ends of them' describes the total sweep of divine gathering at the eschaton. Spanish extremos and French extrémité both emphasize the uttermost boundary. The repeated pairing in these eschatological sayings underscores the completeness of God's reach across all creation. **GEOGRAPHY AND SPACE**

en: ends, the-end | **es:** extremo, extremos | **fr:** extrémité | **de:** Spitze, ἄκρων Matt 24:31; Mark 13:27

2. tip, point (of a body part or object) (2×) The tip or point of a physical object or body part, at the small and intimate scale. In Luke 16:24, the rich man in Hades pleads for Lazarus to dip the tip (ἄκρον) of his finger in water — a poignant detail emphasizing the gulf between them. In Heb 11:21, Jacob worships leaning on the top of his staff. Spanish punta ('point/tip') and Arabic tarafa ('tip/extremity') both isolate this concrete, tactile meaning from the grander cosmic sense. **GEOGRAPHY AND SPACE**

en: tip, top | **es:** punta | **fr:** extrémité | **de:** Spitze, ἄκρον Luke 16:24; Heb 11:21

Ἀκύλας G0207 *N-AMS* (6×)

Aquila (Akylas), a Jewish-Christian tentmaker from Pontus, husband of Priscilla, and co-worker with the apostle Paul.

Aquila (Greek Akylas, from the Latin name meaning 'eagle') was a Jewish believer originally from Pontus in northern Asia Minor. He and his wife Priscilla (Prisca) were expelled from Rome under Claudius's edict and settled in Corinth, where they hosted Paul and shared the tentmaking trade (Acts 18:2-3). The couple later accompanied Paul to Ephesus, where they instructed Apollos more accurately in the faith (Acts 18:26). Paul consistently names them as beloved co-workers (Rom 16:3; 1 Cor 16:19; 2 Tim 4:19).

Aquila (proper noun) (6×) The proper name Aquila (Greek Akylas), referring to the Jewish-Christian tentmaker from Pontus who, together with his wife Priscilla, became one of Paul's closest ministry partners. All six NT occurrences refer to the same individual. He appears in narrative (Acts 18:2, 18, 26) and in epistolary greetings (Rom 16:3; 1 Cor 16:19; 2 Tim 4:19), always alongside Priscilla. Spanish 'Akýlas' and French 'Aquila' preserve the name with minor phonetic adaptation, while the consistent pairing with Priscilla across all languages reflects their inseparability in the biblical record. **PROPER NAMES (PERSONAL)**

en: Akulas, Akylas | **es:** Akýlas, a-Akylán, a-Akýlas | **fr:** Aquila | **de:** Aquila, Ἀκύλαν, Ἀκύλας Acts 18:2; Acts 18:18; Acts 18:26; Rom 16:3; 1Cor 16:19

ἀκῡρόω G0208 *V-AIA-2P* (3×)

to nullify, invalidate, set aside; to render legally void or without force

A verb of legal annulment—making decrees, contracts, or teachings null and void. Jesus accuses Pharisees of 'nullifying' God's word through tradition (Matt 15:6, Mark 7:13). Paul argues that the law cannot 'invalidate' the earlier promise-covenant to Abraham (Gal 3:17). Classical usage includes canceling decrees and metaphorically rendering passions powerless. The term carries weight of authoritative abrogation.

(3×) Denotes authoritative cancellation or rendering ineffective. Jesus's accusation is severe: human tradition has legally nullified divine commandment—a reversal of authority. Paul's Galatians argument protects covenant priority: the later Mosaic law cannot annul the earlier Abrahamic promise. Multilingual glosses emphasize invalidation: Spanish 'invalidar/anular,' French 'annuler,' German forms of 'invalidate.' Each context involves competing authorities—which word or covenant has final force? **ANNUL FRUSTRATE PLANS**

en: invalidates, nullifying, you-made-void | **es:** anulando, habéis-invalidado, invalida | **fr:** annuler | **de:** ἀκυροῖ, ἀκυροῦντες, ἠκυρώσατε Matt 15:6; Mark 7:13; Gal 3:17

ἀκώλῡτος G0209 *Adv* (1×)

Without hindrance, obstruction, or interference; freely and openly

This adverb describes action proceeding without any obstacles or restraints. Acts 28:31 uses it to conclude Luke's narrative, showing Paul preaching in Rome 'unhindered' despite house arrest. The word emphasizes the unstoppable advance of the gospel even in chains. Across languages (Spanish 'sin-impedimento', French 'sans-empêchement'), the translations capture this sense of freedom from restriction, making it a triumphant note on which Acts ends.

(1×) The adverbial form stresses continuous, unobstructed activity despite external circumstances. Classical usage applied it to unimpeded motion or action. Luke's strategic placement at Acts' conclusion emphasizes that neither Jewish opposition nor Roman custody could stop the gospel's proclamation. Paul's unhindered preaching while under guard demonstrates the kingdom's spiritual power transcending physical constraints. **MANNER ADVERBS**

en: unhindered | **es:** sin-impedimento | **fr:** sans-empêchement | **de:** ἀκωλύτως Acts 28:31

ἀέκων G0210 *Adj-NMS* (1×)

Unwilling, involuntary, against one's will or desire

This adjective describes actions taken reluctantly or under constraint rather than by free choice. In 1 Corinthians 9:17, Paul contrasts voluntary versus involuntary ministry, noting that even unwilling

service carries responsibility. Classical Greek distinguished sharply between willing (βουλόμενος) and unwilling action. The multilingual glosses (Spanish 'involuntariamente', French 'contre-gré', German 'unfreiwillig') all emphasize the absence of willing consent, crucial to Paul's argument about stewardship.

(1×) The masculine nominative form indicates a person acting without willing consent, whether under compulsion or divine constraint. Classical usage opposed this to voluntary choice in ethical and legal contexts. Paul's logic turns on the distinction: willing stewardship earns reward, while even involuntary stewardship remains a sacred trust. The word captures the tension between divine commission and human volition in apostolic ministry. **DESIRE AND WILLING**

en: unwillingly | **es:** involuntariamente | **fr:** contre-gré | **de:** unfreiwillig 1Cor 9:17

ἀλάβαστος G0211 *N-AFS* (4×)

alabaster jar; a small, handleless perfume flask typically carved from alabaster stone

In the ancient Mediterranean world, perfumes and precious ointments were stored in small globular flasks carved from alabaster, a translucent mineral prized for preserving fragrance. The Greek term refers not to the stone itself but to the vessel made from it. All four New Testament occurrences describe a woman breaking open such a jar to anoint Jesus (Matt 26:7; Mark 14:3; Luke 7:37), an act of costly devotion since the sealed neck had to be snapped to release the contents.

(4×) A small, handleless perfume vessel typically carved from alabaster stone, designed with a sealed neck to preserve costly ointments. The multilingual evidence consistently renders this as a container rather than the mineral: Spanish 'frasco de alabastro' (flask of alabaster) and French 'vase d'albatre' both emphasize the vessel. Every NT use involves anointing Jesus with expensive nard or perfume. **STONE AND ROCK**

en: alabaster-jar, an-alabaster-jar | **es:** alabastro, frasco-de-alabastro, un-frasco-de-alabastro | **fr:** vase-d'albâtre | **de:** ἀλάβαστρον Matt 26:7; Mark 14:3; Luke 7:37

ἀλαζ-ονεία G0212 *N-NFS* (2×)

boastfulness, arrogant pretension, vain display

This noun denotes arrogant boasting or pretentious display, often accompanied by unrealistic claims. James 4:16 condemns those who boast in their ἀλαζονείαις—arrogant plans—about tomorrow's business ventures, forgetting life's fragility and God's sovereignty. In 1 John 2:16, ἡ ἀλαζονεία τοῦ βίου (the pride of life) is listed alongside fleshly lust and eye-lust as worldly desires not from the Father. The classical background includes charlatan imposture and boastful pretension, suggesting not just pride but fraudulent self-promotion.

(2×) The boastfulness theme dominates translations: Spanish 'vanagloria' (vainglory) and 'arrogancias,' French preserving the Greek, German 'Prahlerei' (bragging). James applies it to presumptuous business planning, while John uses it more broadly for worldly pride. Both contexts critique self-centered confidence that excludes God from consideration. **GEOGRAPHY AND SPACE**

en: arrogance, boasting | **es:** arrogancias, vanagloria | **fr:** ἀλαζονεία, ἀλαζονείαις | **de:** Prahlerei Jas 4:16; 1John 2:16

ἀλαζ-ών G0213 *N-NMP* (2×)

braggart, boaster, one who makes empty or arrogant claims

This noun describes a person characterized by arrogant boasting or empty pretensions. The classical background includes wandering charlatans, sophistic quacks, and empty braggarts. Paul uses it in Romans 1:30 within a vice catalog describing fallen humanity: ἀλαζόνας (boasters) appears alongside God-haters and the insolent. In 2 Timothy 3:2, Paul warns that in the last days people will be lovers of self, lovers of money, ἀλαζόνες (boastful), and proud. Both contexts link boastfulness with other manifestations of self-centered pride that disregards God.

(2×) Cross-linguistic glosses emphasize the boasting character: Spanish 'jactanciosos,' French and German 'Prahler' (braggarts). Both Pauline vice lists place boasters among those characterized by self-exaltation. The term's classical association with fraudulent sophists and wandering quacks adds a dimension of empty pretension and unreliable claims. **PRIDE AND ARROGANCE**

en: boasters, boastful | **es:** jactanciosos | **fr:** Prahler, ἀλαζόνας | **de:** Prahler Rom 1:30; 2Tim 3:2

ἀλᾰλ-άζω G0214 *V-PPA-AMP* (2×)

to raise a war cry, to wail loudly, to make loud clanging sounds

This verb originally meant to raise the battle cry, then expanded to loud shouting in orgiastic rites, and finally to any loud crying or wailing. Mark 5:38 describes the scene at Jairus's house where people were ἀλαλάζοντας—wailing loudly—over the dead girl. In 1 Corinthians 13:1, Paul says speaking without love makes him like a noisy gong or κύμβαλον ἀλαλάζον—a clanging cymbal. The semantic range spans from martial war cries to ritual ecstatic shouts to funeral laments to mere noise, united by the idea of loud, often inarticulate sound.

(2×) The translations capture different aspects: Spanish 'lamentando' (lamenting) and 'que resuena' (resounding), French 'hurler' (howl) and 'pousser des cris,' German 'lärmen' (make noise). Mark's context clearly indicates funeral wailing, while Paul's reference is to empty noise. The classical background in battle cries and Bacchic rites shows how emotional intensity and loud vocalization unite these diverse uses. **SINGING AND MUSIC**

en: clanging, wailing | **es:** lamentando, que-re-suena | **fr:** hurler, pousser-des-cris | **de:** laermen Mark 5:38; 1Cor 13:1

ἀλάλητος G0215 *Adj-DMP* (1×)

Inexpressible, unable to be articulated or put into words

This adjective describes what cannot be spoken or adequately expressed in language. In Romans 8:26, the Spirit intercedes with groans too deep for words when believers don't know how to pray. The term emphasizes communication beyond verbal capacity. Classical Greek used it for unspeakable things, while the multilingual evidence (Spanish 'indecibles', French 'indicible', German 'unaussprechlich') confirms this sense of transcending linguistic expression, pointing to prayer's ineffable dimensions.

(1×) The dative plural form modifies 'groanings' that surpass verbal articulation. Classical usage encompassed both what should not be spoken and what cannot be spoken. Paul's context involves the Spirit's intercession when human words fail, suggesting prayer operating at levels deeper than conscious formulation. This captures the mystery of Spirit-enabled prayer that exceeds our linguistic and conceptual limitations. **AUTO-DETECTED COMMUNITY 9012 WITH 4 SENSES**

en: unspoken | **es:** indecibles | **fr:** indicible | **de:** unaussprechlich Rom 8:26

ἄλᾰλος G0216 *Adj-ANS* (3×)

mute, speechless, unable to speak

An adjective describing inability to speak. Jesus heals a deaf and 'mute' man who then spoke plainly (Mark 7:37). A father brings his son with a 'mute spirit' that prevents speech (Mark 9:17), and Jesus commands the 'mute and deaf spirit' to leave (9:25). Classical usage applies to people lying speechless or struck silent. Medical and demonic causes overlap in ancient understanding.

(3×) Denotes the condition of being unable to speak—whether from physical impediment or spiritual oppression. Mark's healings link muteness with demonic affliction: the spirit prevents speech, its expulsion restores it. The consistent cross-linguistic rendering (Spanish 'mudo/mudos,' French 'muet,' German 'stumm') shows transparent meaning. Ancient context doesn't sharply distinguish medical from spiritual causation—the important point is incapacity and restoration of communication. **DEAF AND MUTE**

en: mute | **es:** mudo, mudos | **fr:** muet | **de:** stumm Mark 7:37; Mark 9:17; Mark 9:25

ἅλας G0217 *N-DNS* (8×)

Salt: the mineral substance used for seasoning, preservation, and as a metaphor for covenant faithfulness and moral influence.

The common mineral used for flavoring and preserving food, elevated by Jesus into one of the most vivid metaphors in the Gospels. 'You are the salt of the earth,' he tells his disciples (Matt 5:13), warning that salt which loses its savor is worthless. Mark 9:50 develops the image further: 'Have salt in yourselves, and be at peace with one another.' Paul instructs that speech should be 'seasoned with salt' (Col 4:6). Behind these metaphors lies the Old Testament 'covenant of salt' — an unbreakable pact. Spanish 'sal,' French 'sel,' and German 'Salz' all reflect this single referent with its rich metaphorical extensions.

salt (8×) Salt — the mineral substance used literally for seasoning and preservation, and metaphorically for the preserving, purifying influence of disciples in the world. Jesus declares 'You are the salt of the earth' (Matt 5:13) and warns against salt losing its flavor; Mark 9:50 uses salt as a symbol of inner spiritual vitality and peaceableness; Col 4:6 applies it to gracious speech. The multilingual consistency (Spanish 'sal,' French 'sel,' German 'Salz') confirms the single referent, with the metaphorical extensions arising from the well-known physical properties of the substance rather than from distinct lexical senses. **SALT SUBSTANCE**

en: salt, with-salt | **es:** con-sal, sal | **fr:** sel | **de:** Salz, ἅλα, ἅλας Matt 5:13; Mark 9:50

ἀλείφω G0218 *V-IIA-3P* (9×)

To anoint; to rub or apply oil, ointment, or perfume to a person's body, head, or feet for hospitality, healing, or burial.

Unlike the more theologically loaded chrio (used for messianic anointing), aleipho is the everyday, physical act of rubbing oil or perfume onto someone. It appears in contexts of personal grooming (Matt 6:17, where Jesus says to anoint your head when fasting), acts of devotion and hospitality (Luke 7:38, 46, where a woman anoints Jesus' feet), healing ministry (Mark 6:13; James 5:14, anointing the sick with oil), and burial preparation (Mark 16:1). The Spanish 'ungir,' French 'oindre,' and German 'salben' all preserve this concrete, tactile sense of applying a substance to the body, distinguishing it from ceremonial consecration.

to anoint (with oil or ointment) (9×) To apply oil, ointment, or perfume to a person's body by rubbing—covering acts of personal grooming (Matt 6:17, anointing one's head while fasting), lavish devotion and hospitality (Luke 7:38, 46; John 11:2; 12:3, anointing Jesus' feet), healing prayer (Mark 6:13; James 5:14, anointing the sick with oil), and preparation for burial (Mark 16:1). This is the physical, everyday term for anointing rather than the sacral or messianic term (chrio), emphasizing the tangible act of applying a substance to the skin. **ANOINTING AND SMEARING**

en: anoint, anointed, having-anointed | **es:** habiéndole-ungido, que-ungió, unge | **fr:** oindre | **de:** salben, ἄλειψαί, ἤλειφεν Matt 6:17; Mark 6:13; Mark 16:1; Luke 7:38; Luke 7:46

ἀλεκτορ-οφωνία G0219 *N-GFS* (1×)

Cock-crow, the time when roosters crow before dawn (third watch)

This noun designates the pre-dawn hour marked by roosters crowing, used to denote the third watch of the night. In Mark 13:35, Jesus lists the night watches including 'cock-crow,' situating it between midnight and dawn. Classical Greek used this compound for this specific time marker in the Roman watch system. The multilingual glosses (Spanish 'canto-de-gallo', French 'chant-du-coq', German 'Hahnenschrei') all reference the rooster's cry as a temporal indicator, crucial for understanding Jesus' predictions about Peter's denial.

(1×) The genitive singular form denotes a specific temporal division in the Roman four-watch night system, approximately 3-6 AM. Ancient societies relied on natural phenomena like rooster crowing to mark time before mechanical clocks. Mark's inclusion in the watch sequence provides precise temporal framework for end-times vigilance. This same time marker gains poignant significance in the passion narrative when Peter denies Jesus. **NIGHT AND LODGING**

en: at-rooster-crowing | **es:** canto-de-gallo | **fr:** chant-du-coq | **de:** Hahnenschrei Mark 13:35

ἀλέκτωρ G0220 *N-NMS* (12×)

Rooster, cock; the domestic fowl whose crowing marks the pre-dawn watch, central to Peter's denial narrative.

The common Greek word for a rooster or cock, appearing exclusively in the Passion narratives across all four Gospels. Jesus prophesies that before the rooster crows, Peter will deny him three times (Matt 26:34; Mark 14:30; Luke 22:34; John 13:38), and the cockcrow becomes the devastating signal of fulfilled prophecy (Matt 26:74-75; Mark 14:72; Luke 22:60-61; John 18:27). Mark's account uniquely specifies 'before the rooster crows twice.' The rooster's crow thus functions as more than a time marker — it is the sound of conscience and prophetic vindication. Spanish 'gallo,' French 'coq,' and German 'Hahn' all denote the same domestic bird.

(12×) A rooster or cock, the domestic bird whose pre-dawn crowing served as a natural time marker in the ancient world. All twelve NT occurrences cluster in the Passion narrative of Peter's denial: Jesus predicts that the rooster will crow before Peter's threefold denial (Matt 26:34; Mark 14:30; Luke 22:34; John 13:38), and the actual crowing confirms the prophecy (Matt 26:74-75; Mark 14:68, 72; Luke 22:60; John 18:27). The cockcrow functions simultaneously as time signal and prophetic fulfillment. Spanish 'gallo,' French 'coq,' and German 'Hahn' all identify the same common farmyard bird. **LIVING CREATURES**

en: a-rooster, rooster | **es:** de-gallo, de-que-gallo, gallo | **fr:** coq | **de:** Hahn, ἀλέκτορα, ἀλέκτωρ Matt 26:34; Matt 26:74; Matt 26:75; Mark 14:30; Mark 14:68

Ἀλεξανδρεύς G0221 *N-NMS* (2×)

Alexandrian, a native or inhabitant of Alexandria in Egypt

This proper adjective identifies someone from Alexandria, the great Hellenistic city in Egypt founded by Alexander the Great. Alexandria was a major intellectual and commercial center with a large Jewish population. Acts 6:9 mentions members from the synagogue of the Alexandrians (τῶν Ἀλεξανδρέων) who disputed with Stephen. Acts 18:24 introduces Apollos as an Alexandrian (Ἀλεξανδρεύς) by birth, eloquent and mighty in the Scriptures. Both references connect Alexandrians with learning and Scripture knowledge, reflecting the city's reputation as a center of Jewish scholarship.

(2×) The ethnic-geographic identification appears uniformly: Spanish 'alejandrino,' French 'Alexandrin.' The two contexts present Alexandrians in different lights—opponents of Stephen (Acts 6) and the gifted teacher Apollos (Acts 18). Alexandria's prominence in Jewish diaspora life, home to scholars like Philo and the translators of the Septuagint, makes this designation significant for understanding early Christian engagement with Hellenistic Judaism. **NATIONS AND PEOPLES**

en: Alexandreus, of-Alexandreis | **es:** alejandrino, de-los-Alexandréōn | **fr:** Alexandrin | **de:** Ἀλεξανδρέων, Ἀλεξανδρεὺς Acts 6:9; Acts 18:24

Ἀλεξανδρινός G0222 *Adj-DNS* (2×)

Alexandrian, pertaining to or originating from Alexandria

This adjective describes things originating from or associated with Alexandria. Both New Testament occurrences refer to ships: in Acts 27:6, Paul and his guards board an Alexandrian ship (πλοῖον Ἀλεξανδρῖνον) sailing to Italy. In Acts 28:11, after wintering in Malta, they sail on another Alexandrian ship. These were grain ships from Egypt, part of the vital imperial grain fleet that supplied Rome with Egyptian wheat. Luke's notation of the ships' origin reflects both historical precision and the importance of Alexandrian maritime commerce in the Roman economy.

(2×) All translations preserve the geographic designation: Spanish 'alejandrino,' French 'Alexandrin.' Both references occur within Paul's voyage to Rome narrative, identifying grain ships from Alexandria. The adjective marks the ships' port of origin, reflecting Alexandria's role as the primary Mediterranean source of grain for

Rome and a major hub of sea commerce. **GEOGRAPHY AND SPACE**
en: Alexandrian | **es:** alejandrino | **fr:** Alexandrin | **de:** Ἀλεξανδρινῷ, Ἀλεξανδρῖνον Acts 27:6; Acts 28:11

Ἀλέξανδρος G0223 *N-AMS* (6×)

Alexander; a Greek personal name borne by several NT figures including a relative of the high priest and a coppersmith

A common Hellenistic name meaning 'defender of men,' borne by at least four distinct individuals in the New Testament. Simon of Cyrene's son Alexander is named at the cross (Mark 15:21), suggesting he was known to Mark's audience. A kinsman of the high priest appears in Acts 4:6, while a Jewish man is thrust forward during the Ephesian riot (Acts 19:33). Paul names an Alexander the coppersmith who did him great harm (2 Tim 4:14), possibly the same man handed over to Satan in 1 Timothy 1:20. The name's universal retention across languages – Spanish Alejandros, French Alexandre – reflects its status as an established proper noun.

Alexander (proper noun) (6×) The personal name Alexander (Alexandros, 'defender of men'), applied in the NT to several individuals. The name's Greek form appears consistently across languages – Spanish 'Alejandros,' French 'Alexandre,' German preserving the Greek inflected forms – reflecting its status as a loanword proper noun. The multiple bearers span from the passion narrative (Mark 15:21) to the Pauline epistles (1 Tim 1:20; 2 Tim 4:14), illustrating how common this Hellenistic name was across social strata in the first-century Mediterranean world. **PROPER NAMES (PERSONAL)**
en: Alexandros, of-Alexandros | **es:** Aléxandros, a-Aléxandros, de-Aléxandros | **fr:** Alexandre | **de:** Ἀλέξανδρον, Ἀλέξανδρος, Ἀλεξάνδρου Mark 15:21; Acts 4:6; Acts 19:33; 1Tim 1:20

ἄλευρον G0224 *N-GNS* (2×)

fine flour, wheat flour ground to powder for baking

This noun refers to finely ground wheat flour, the refined powder used for bread-making. Both occurrences appear in Jesus' parable of the leaven: a woman takes leaven and hides it in three measures of ἀλεύρου (flour) until the whole batch is leavened (Matthew 13:33; Luke 13:21). The parable illustrates the kingdom of heaven's pervasive influence—like yeast working through an entire batch of dough, the kingdom will transform the whole. The three measures (about 40 liters) represent a large quantity, enough for many loaves.

(2×) The culinary term is rendered consistently: Spanish 'harina,' French 'farine,' German preserving the Greek root. Both Gospel accounts present identical parabolic contexts. Flour as the medium for leaven's work makes it central to the parable's imagery—the kingdom's transformative power works through the ordinary material of daily life, just as yeast works through flour to create bread. **FOOD AND NOURISHMENT**
en: of-flour | **es:** de-harina | **fr:** farine | **de:** ἀλεύρου Matt 13:33; Luke 13:21

ἀλήθ-εια G0225 *N-NFS* (110×)

Truth, reality, faithfulness; divine truth, sincerity, and what accords with fact as opposed to falsehood

Aletheia encompasses truth as both a moral quality and an ontological reality. In the Synoptic Gospels it often appears in phrases like 'in truth' (ep' aletheias, Mark 12:14), affirming honest speech or divine faithfulness. In John's writings it acquires a distinctly theological dimension: Jesus declares himself 'the truth' (John 14:6), and the Spirit is called 'the Spirit of truth.' Paul uses it for the gospel message and for personal integrity. Translations across all major languages render it with cognates of 'truth' — Spanish 'verdad,' French 'vérité,' German 'Wahrheit' — reflecting the concept's clarity across cultures.

truth, reality (110×) The quality of being true, real, or in accord with fact and divine reality. Covers honest speech (Mark 5:33, 'she told him the whole truth'), divine faithfulness and gospel truth (Gal 2:5), and the Johannine theological sense where Jesus embodies truth itself (John 14:6). The consistent rendering across languages — Spanish 'verdad,' German 'Wahrheit' — confirms its stable semantic core spanning sincerity, factual accuracy, and ultimate reality. **TRUTH AND FAITHFULNESS**
en: truth | **es:** de-verdad, verdad | **fr:** vérité | **de:** Wahrheit Matt 22:16; Mark 5:33; Mark 12:14; Mark 12:32; Luke 4:25

ἀληθ-εύω G0226 *V-PPA-NMP* (2×)

to speak truth, to be truthful, to tell the truth

This verb means to speak or practice truth, emphasizing truthful communication. In Galatians 4:16, Paul asks rhetorically whether he has become their enemy by ἀληθεύων—telling them the truth. Ephesians 4:15 exhorts believers to ἀληθεύοντες ἐν ἀγάπῃ—speak truth in love—so they may grow up into Christ. The classical usage includes speaking truth, proving statements true, and being fulfilled (of prophecies). Paul employs it to emphasize authentic, truthful speech that serves love and spiritual growth rather than flattery or deception.

(2×) Cross-linguistic renderings emphasize truthful speech: Spanish 'diciéndoos verdad' (telling you truth) and 'hablando verdad,' French preserving the Greek, German 'die Wahrheit reden' (speak the truth). Galatians highlights potential offense from truth-telling, while Ephesians balances truth with love. Both contexts value honest communication as essential to healthy Christian relationships. **TRUTH AND FAITHFULNESS**
en: speaking-truth | **es:** diciéndoos-verdad, hablando-verdad | **fr:** ἀληθεύοντες, ἀληθεύων | **de:** die-Wahrheit-reden Gal 4:16; Eph 4:15

ἀληθ-ής G0227 *Adj-ANS* (26×)

True, genuine, real – of statements, persons, or realities that are unconcealed and not false

From the root meaning 'unconcealed' (a-lethes, that which does not escape notice), this adjective describes what is true, genuine, and real as opposed to false or merely apparent. Jesus is called a true teacher (Matt 22:16, Mark 12:14), God is declared true when he speaks (John 3:33, Rom 3:4), and the word characterizes faithful testimony (John 5:31-32). In Paul's ministry the contrast sharpens: 'as deceivers, yet true' (2 Cor 6:8). Translations are strikingly uniform – 'verdadero/a' (spa), 'vrai' (fra), 'wahr' (deu) – reflecting the word's semantic stability across its New Testament occurrences.

1. true (24×) True, real, or genuine in the primary sense – applied to statements, testimony, teachings, and divine realities that correspond to fact and are not deceptive. Jesus is acknowledged as one who teaches 'the way of God in truth' (Matt 22:16), God is declared 'true' when every person is a liar (Rom 3:4), and Jesus affirms that his witness is 'true' (John 5:31-32, 8:26). Spanish 'verdadera/verdad,' French 'vrai,' and German 'wahr' all uniformly render this broad sense. **TRUTH AND FAITHFULNESS**
en: true, true-things | **es:** verdad, verdadera, verdaderas | **fr:** vrai | **de:** wahr Matt 22:16; Mark 12:14; John 3:33; John 4:18; John 5:31

2. true (2×) True in the sense of truthful, veracious, or sincere as applied to persons and their character – emphasizing personal integrity rather than propositional accuracy. Paul describes his ministry as commending himself 'as truthful' despite being called a deceiver (2 Cor 6:8), and in Rom 3:4 God himself is declared 'veraz' (spa) – truthful in his very nature. The Spanish distinction between 'verdadero' (sense 1) and 'veraz' (sense 2) captures this subtle shift from factual truth to personal veracity. **TRUTH AND FAITHFULNESS**
en: true | **es:** veraces, veraz | **fr:** vrai | **de:** wahr Rom 3:4; 2Cor 6:8

ἀληθῑνός G0228 *Adj-GNP* (28×)

true, genuine, real — describing what is authentic and ultimate in contrast to what is shadowy or counterfeit

Alethinos (from aletheia, 'truth') means true in the sense of genuine, real, and ultimate — not merely 'not false' but 'the authentic original of which all else is copy or shadow.' Its 28 New Testament occurrences concentrate heavily in the Johannine literature, where the adjective becomes a theological signature. Jesus is the 'true light' that enlightens everyone (John 1:9), offers 'true bread from heaven'

surpassing the manna (John 6:32), and declares himself the 'true vine' of which Israel was only the figure (John 15:1). The Father is the one 'true God' (John 17:3; 1 John 5:20), and genuine worshipers worship in spirit and truth as 'true worshipers' (John 4:23). In Revelation, God's judgments are declared 'true and just' (Rev 15:3; 16:7; 19:2), and the rider on the white horse is called 'Faithful and True' (Rev 19:11). Hebrews contrasts the earthly tabernacle with the 'true tent' in heaven (Heb 8:2; 9:24). Spanish 'verdadero' and German 'wahrhaftig' both reflect the weight of genuine rather than merely factual.

true (28×) Genuine, real, and ultimate — marking what is authentically divine over against what is derivative, shadowy, or counterfeit. Central to Johannine theology: Jesus as the 'true light' (John 1:9), 'true bread' (John 6:32), 'true vine' (John 15:1), and the Father as the only 'true God' (John 17:3). In Hebrews, the heavenly sanctuary is the 'true tent' versus its earthly copy (Heb 8:2; 9:24). In Revelation, God's judgments are 'true and righteous' (Rev 16:7; 19:2) and the returning Christ is 'Faithful and True' (Rev 19:11). **TRUTH AND FAITHFULNESS**

en: true | **es:** verdadera, verdaderas, verdaderas; | **fr:** véritable | **de:** wahrhaftig, ἀληθινὸν Luke 16:11; John 1:9; John 4:23; John 4:37; John 6:32

ἀλήθω G0229 *V-PPA-NFP* (2×)

to grind, to mill grain into flour using millstones

This verb means to grind grain, typically using millstones to produce flour. Both occurrences appear in Jesus' eschatological discourse describing daily activities interrupted by the coming of the Son of Man: two women will be ἀλήθουσαι—grinding at the mill—and one will be taken, the other left (Matthew 24:41; Luke 17:35). Grinding grain was daily women's work in ancient households, usually done with hand mills in the early morning. Jesus uses this ordinary domestic task to illustrate how his return will come unexpectedly during normal life activities.

(2×) The milling activity appears uniformly: Spanish 'moliendo,' French 'moudre,' German preserving the Greek. Both eschatological passages present the same scenario of women at their daily grinding work. The verb connects to the whole complex of grain processing—from harvest to milling to baking—that sustained ancient Near Eastern life, here used to emphasize the ordinariness of the moment when the extraordinary divine intervention occurs. **FOOD AND NOURISHMENT**

en: grinding | **es:** moliendo | **fr:** moudre | **de:** ἀλήθουσαι Matt 24:41; Luke 17:35

ἀληθ-ής G0230 *Adv* (18×)

Truly, certainly — an adverb affirming the reality or genuineness of a statement

An adverb derived from alethes ('true, unconcealed') that affirms the truthfulness or certainty of what is being said. It appears at critical moments of recognition in the Gospels — the centurion's confession 'Truly this was God's Son' (Matt 27:54; Mark 15:39) and the disciples' declaration after Jesus walks on water (Matt 14:33). Peter's Galilean accent is identified 'truly' by the bystanders (Matt 26:73). German 'wahrhaftig' and French 'vraiment' both emphasize genuine, verified truth rather than mere emphasis.

truly (18×) An adverb meaning 'truly, certainly, indeed,' used to affirm the reality of a claim or identity. In the NT it marks decisive confessions of faith or recognition — the centurion at the cross (Matt 27:54; Mark 15:39), the disciples in the boat (Matt 14:33) — as well as assertions of verified fact (Matt 26:73; Mark 14:70). Cross-linguistically stable across all major translations as a marker of genuine affirmation. **AFFIRMATION PARTICLES**

en: Truly, truly | **es:** Verdaderamente, verdaderamente | **fr:** vraiment | **de:** wahrhaftig Matt 14:33; Matt 26:73; Matt 27:54; Mark 14:70; Mark 15:39

ἁλι-εύς G0231 *N-AMP* (5×)

A fisherman; one who catches fish by trade, particularly associated with the Sea of Galilee in the Gospels.

Derived from hals (sea), this noun denotes a professional fisherman. In the New Testament it appears exclusively in the Synoptic Gospels to describe the Galilean disciples whom Jesus called away from their nets. Spanish "pescadores" and French "pêcheur" both preserve the occupation clearly. The word carries symbolic weight: Jesus transforms these fishermen into "fishers of men" (Matt 4:19), making the humble trade a metaphor for the apostolic mission.

(5×) A person who catches fish as a livelihood, a fisherman. All five NT occurrences refer to the disciples at the Sea of Galilee—Simon Peter and Andrew casting nets (Matt 4:18), Jesus promising to make them fishers of men (Matt 4:19, Mark 1:17), and the fishermen washing their nets at the lakeside (Luke 5:2). The multilingual evidence is uniform: English 'fishermen/fishers,' Spanish 'pescadores,' French 'pêcheur'—all pointing to a single concrete occupational sense without metaphorical extension in the noun itself. **AUTO-DETECTED COMMUNITY 12467 WITH 7 SENSES**

en: fishermen, fishers | **es:** pescadores | **fr:** pêcheur | **de:** ἁλιεῖς Matt 4:18; Matt 4:19; Mark 1:16; Mark 1:17; Luke 5:2

ἁλι-εύω G0232 *V-PNA* (1×)

To fish, to engage in catching fish as an occupation or activity

This verb means to catch fish or practice the fishing trade. In John 21:3, Peter announces 'I am going fishing,' returning to his former occupation after Jesus' resurrection. Classical Greek used the middle voice for professional fishing activity. The multilingual evidence (Spanish 'a-pescar', French 'pêcher', German 'fischen') uniformly captures this occupational sense. Peter's declaration marks a pivotal moment when the disciples seem to revert to their pre-calling life before Jesus restores Peter by the lakeside.

(1×) The present active infinitive expresses ongoing fishing activity, typically professional rather than recreational. Classical usage distinguished between active catching and the middle voice for being a fisherman by trade. Peter's return to fishing after the resurrection creates narrative tension resolved only when Jesus appears and reinstates him, transforming him from catching fish to shepherding people as the risen Lord commissioned. **HUNTING ACTIVITY**

en: to-fish | **es:** a-pescar | **fr:** pêcher | **de:** fischen John 21:3

ἁλίζω G0233 *V-FIP-3S* (3×)

to salt, preserve with salt; to season or to be salted

A verb describing salting action or state. Jesus warns that salt losing saltiness cannot be 'salted' again (Matt 5:13). Mark 9:49 states 'everyone will be salted with fire'—a difficult saying possibly about purifying trials. The next phrase (also 9:49) speaks of sacrifices being salted, recalling Levitical requirements. Classical usage includes supplying food with salt and passive forms for being salted or seasoned.

(3×) Refers to the act or process of salting—preserving, seasoning, or purifying. Jesus's salt sayings play on multiple meanings: disciples as preserving salt for the earth, the crisis if that salt fails, the impossibility of re-salting the saltless. Mark's 'salted with fire' usage is cryptic—perhaps trials as purifying agent, or sacrificial allusion. The consistent verb forms across languages (Spanish 'será salada/salado,' French 'saler') preserve the culinary and preservative metaphor. **SALT SUBSTANCE**

en: will-be-salted, will-it-be-salted | **es:** será-salada, será-salado | **fr:** saler | **de:** ἁλισθήσεται, ἁλισθήσεται> Matt 5:13; Mark 9:49

ἁλίσγ-ημα G0234 *N-GNP* (1×)

Pollutions, ceremonial defilements associated with idolatry

This noun denotes religious contamination or defilement, particularly from idol worship. In Acts 15:20, the Jerusalem Council instructs Gentile believers to abstain from pollutions of idols. The term carries strong cultic overtones of ritual impurity. While rare in classical Greek, the context and multilingual glosses (Spanish 'contaminaciones', French 'souiller') emphasize ceremonial contamination rather than physical dirt. The decree addresses how Gentile converts should

navigate pagan religious practices without compromising monotheistic purity.

(1×) The genitive plural form refers to various types of ceremonial defilement contracted through association with idol worship, including food offered to idols and related practices. The Jerusalem Council's language reflects Jewish purity categories being applied to Gentile believers. These pollutions encompass the broader contamination system surrounding pagan cult practices, requiring Gentiles to maintain separation from idolatrous rituals while not imposing full Mosaic law. **DEFILEMENT AND UNCLEANNESS**

en: pollutions | **es:** contaminaciones | **fr:** souiller | **de:** ἀλισγημάτων Acts 15:20

ἀλλά G0235 *Conj* (644×)

but, rather, on the contrary — adversative conjunction introducing contrast, correction, or exception

Alla is the primary adversative conjunction of the Greek New Testament, appearing 644 times to mark sharp contrasts and corrections. Derived from the neuter plural of allos ('other'), it carries a force stronger than the milder de. Its range runs from simple opposition ('not bread alone, but every word of God,' Matt 4:4) to emphatic reversal ('on the contrary'). In Pauline rhetoric especially, alla drives the argumentative pivot — 'not by works, but by grace.' The translations confirm this unified adversative sense: Spanish 'pero/sino,' French 'mais,' German 'sondern' — each capturing the corrective thrust.

but, rather, on the contrary (644×) An adversative conjunction that introduces a contrasting, correcting, or superseding clause, ranging in force from mild opposition ('but,' Matt 5:15) to strong antithetical correction ('on the contrary,' Rom 3:31). Often paired with a preceding negative (ou...alla, 'not X but Y') as in Matt 4:4. All 644 NT occurrences serve this single contrastive-corrective function across narrative, discourse, and epistolary genres. **CONJUNCTIONS AND CONTRAST**

en: But-, but, but- | **es:** pero, sino | **fr:** mais | **de:** sondern Matt 4:4; Matt 5:15; Matt 5:17; Matt 5:39; Matt 6:13

ἀλλάσσω G0236 *V-ANA* (6×)

To change, alter, exchange, or transform; used of both sinful exchange and eschatological transformation

A verb covering the full spectrum from deliberate exchange to divine transformation. Paul uses the active voice strikingly in Romans 1:23, where humanity 'exchanged' (ellaxan) the glory of God for idols – Spanish 'cambiaron' capturing the willful swap. In sharp contrast, the passive appears in 1 Corinthians 15:51-52 for the believers' resurrection transformation: 'we shall be changed' (allagesometha). The same root thus carries both humanity's worst trade and God's greatest gift, with Acts 6:14 adding the accusation that Jesus would 'change' Mosaic customs.

change, exchange, transform (6×) To change, exchange, or transform something – covering both the active sense of swapping one thing for another and the passive sense of being transformed. In Acts 6:14 the accusation is that Jesus will 'change' the customs Moses delivered. Romans 1:23 uses the active for the catastrophic exchange of divine glory for images – Spanish 'cambiaron' capturing the deliberate swap. The passive in 1 Corinthians 15:51-52 describes eschatological bodily transformation, where Spanish 'cambiara' and French 'etre transforme' both highlight the radical nature of the change. Galatians 4:20 shows an interpersonal sense: Paul wishes to 'change' his tone toward the Galatians. **CHANGE AND EXCHANGE**

en: they-exchanged, they-will-be-changed, to-change | **es:** cambiar, cambiaron, cambiará | **fr:** être-transformé, ἀλλάξει, ἀλλαγησόμεθα | **de:** verwandelt-werden, ἀλλάξει Acts 6:14; Rom 1:23; 1Cor 15:51; 1Cor 15:52; Gal 4:20

ἀλλαχ-όθεν G0237 *Adv* (2×)

from another place, from elsewhere, by another route

This adverb indicates origin or direction from another place. In Mark 1:38, Jesus tells his disciples to go ἀλλαχοῦ—to the neighboring towns—so he can preach there also. John 10:1 uses it metaphorically: anyone not entering the sheepfold by the door but climbing in ἀλλαχόθεν—another way—is a thief and robber. The classical usage emphasizes origin from a different source or location. Mark applies it literally to geographic movement, while John employs it figuratively for unauthorized access, contrasting the legitimate entrance (Christ as door) with illegitimate alternatives.

(2×) The spatial displacement appears in translations: Spanish 'a otra parte' (to another part) and 'por otro lado' (by another side), French 'd'ailleurs' (from elsewhere), German 'anderswoher' (from elsewhere). Mark's context involves ministry extension to other towns, John's involves the contrast between proper and improper means of access. Both invoke the concept of an alternative location or route. **MANNER ADVERBS**

en: another-way, elsewhere | **es:** a-otra-parte, por-otro-lado | **fr:** d'ailleurs | **de:** anderswoher Mark 1:38; John 10:1

ἀλληγορ-έω G0238 *V-PPM/P-NNP* (1×)

Being spoken allegorically, interpreted or expressed in figurative terms

This verb means to interpret or speak allegorically, treating narrative as symbolic rather than merely historical. In Galatians 4:24, Paul states these things 'are being allegorized,' treating Sarah and Hagar as representing two covenants. Classical Greek used this term for figurative interpretation of myths and texts. The multilingual evidence (Spanish 'habladas-alegóricamente', German 'allegorisch-reden') confirms this hermeneutical sense of finding deeper symbolic meaning. Paul's allegorical reading demonstrates early Christian interpretive methods.

(1×) The present passive participle indicates ongoing allegorical interpretation where historical narrative simultaneously carries symbolic meaning. Classical usage involved philosophical interpretation of Homer and mythology as encoding deeper truths. Paul applies this technique to Genesis, reading the patriarchal household as prefiguring covenant theology. This hermeneutical move illustrates how early Christians found Christ and the gospel embedded throughout Hebrew Scripture via typological and allegorical reading. **INTERPRET TRANSLATE**

en: being-allegorized | **es:** habladas-alegóricamente | **fr:** ἀλληγορούμενα | **de:** allegorisch-reden Gal 4:24

G0239 *Heb* (4×)

Hallelujah; a Hebrew liturgical exclamation meaning 'Praise the LORD'

This untranslated Hebrew exclamation combines hallel ('praise') with Yah (the shortened form of YHWH), literally meaning 'Praise the LORD!' It appears exclusively in Revelation 19:1-6, where the heavenly multitude erupts in fourfold praise after Babylon's fall. No other New Testament book uses it, making it a deliberate echo of the Psalter's Hallel psalms (Pss 113-118, 146-150) now resounding in the eschatological throne room.

(4×) A transliterated Hebrew liturgical shout meaning 'Praise Yah(weh)!', preserved untranslated across all target languages—English 'Hallelouia,' Spanish 'Halleluia,' French and German 'Halleluja'—reflecting its status as a universal worship cry. Confined to the four occurrences in Revelation 19:1-6, it marks the climactic heavenly celebration of God's righteous judgment. **PRAISE AND BOASTING**

en: Hallēlouia | **es:** Hallelúia!, Hallelúia, | **fr:** Halleluja | **de:** Halleluja Rev 19:1; Rev 19:3; Rev 19:4; Rev 19:6

ἀλλήλων G0240 *RecPro-AMP* (100×)

One another, each other — reciprocal pronoun expressing mutual action, relationship, or obligation among persons

Allelon is the Greek reciprocal pronoun, appearing in genitive, dative, and accusative forms across 100 New Testament occurrences. It is the grammatical backbone of the 'one another' commands that define Christian community life: love one another (John 13:34), bear

one another's burdens (Gal 6:2), forgive one another (Eph 4:32), encourage one another (1 Thess 5:11). The pronoun itself carries no independent meaning — its significance lies entirely in the verbs and contexts it serves — yet it has become almost a theological keyword, since the sheer concentration of allelon exhortations in the epistles sketches the shape of what mutual life in Christ looks like.

one another (100×) Reciprocal pronoun in various cases (genitive, dative, accusative) expressing mutual or bidirectional action among two or more persons. It is the structural element behind the New Testament's 'one another' commands — love one another (John 13:34), serve one another (Gal 5:13), confess to one another (Jas 5:16). Spanish 'unos a otros,' French 'les uns les autres,' and German 'einander' each find their own idiomatic way to express reciprocity that Greek captures in a single declined form. **ANOTHER AND OTHER**

en: of-one-another, one-another, to-one-another | **es:** unos-a-otros, unos-de-otros | **fr:** l'un-l'autre, les-uns-les-autres | **de:** einander Matt 24:10; Matt 25:32; Luke 7:32; Luke 12:1

ἀλλο-γενής G0241 *Adj-NMS* (1×)

Foreigner, person of another nation or ethnic group

This adjective describes someone from a different race or nation, an outsider to one's own ethnic community. In Luke 17:18, Jesus notes that only one leper who returned to thank him was 'this foreigner,' a Samaritan. The term emphasizes ethnic and national otherness. Classical Greek and the Septuagint used it for non-Israelites. The multilingual glosses (Spanish 'extranjero', French 'étranger') uniformly indicate ethnic outsider status, making Jesus' observation about the Samaritan's faithfulness particularly striking against Jewish prejudice.

(1×) The nominative masculine singular form designates an individual belonging to another ethnic or national group, specifically contrasting with the dominant community. The term carries both ethnic and religious connotations in Jewish contexts, marking Samaritans as heretical outsiders. Jesus' rhetorical question highlights the irony that nine Jewish lepers failed to return with thanks while the ethnic-religious outsider alone showed gratitude, subverting ethnic privilege. **FOREIGNERS AND STRANGERS**

en: foreigner | **es:** extranjero | **fr:** étranger | **de:** ἀλλογενὴς Luke 17:18

ἅλλομαι G0242 *V-AIM-3S* (3×)

to leap, spring up, jump suddenly

A verb of sudden upward or forward movement. Jesus promises living water that will be 'a spring welling up' to eternal life (John 4:14). The lame man healed at the temple gate 'leaped up' and walked, praising God (Acts 3:8). Paul's word to the cripple at Lystra—'Stand upright!'—resulted in the man 'leaping' and walking (Acts 14:10). The term conveys vigorous, energetic movement.

(3×) Denotes sudden, vigorous springing or leaping motion. John's usage is metaphorical: living water as an internal spring leaping/bubbling up to eternal life—continuous vitality. Acts uses it for dramatic physical healings: instantaneous transformation from paralysis to jumping, walking, praising. Multilingual glosses capture the energetic sense: Spanish 'saltando/saltó' (leaping/leaped), French 'bondir/sauter' (to bound/jump), German 'springen' (to spring). Each context emphasizes sudden release of energy—either water's upward burst or healed bodies' exuberance. **AUTO-DETECTED COMMUNITY 9550 WITH 6 SENSES**

en: he-leaped, leaping, springing-up | **es:** saltando, saltó | **fr:** bondir, sauter | **de:** springen, ἁλλόμενος, ἥλατο John 4:14; Acts 3:8; Acts 14:10

ἄλλος G0243 *Adj-NFS* (156×)

Another, other; denotes a distinct or additional entity of the same kind, sometimes used in correlative pairs.

One of the two principal Greek words for 'other' (alongside ἕτερος), ἄλλος points to an additional item of the same class — 'another of the same sort.' It serves as both adjective and pronoun throughout the New Testament, frequently introducing additional persons, parables, or events (Matt 2:12; Mark 4:5, 7). In correlative constructions like ἄλλος μέν... ἄλλος δέ ('one... another'), it distributes members of a group, as in Acts 2:12. Spanish 'otro,' French 'autre,' and German 'anderer' all capture the same-kind nuance without the 'different kind' overtone that ἕτερος sometimes carries.

1. another, other, different (155×) The standard adjectival and substantive use meaning 'another,' 'other,' or 'others' — a distinct or additional entity of the same kind. Covers the vast majority of occurrences (155x), including phrases like 'another way' (Matt 2:12), 'other ground' (Mark 4:5, 7), and 'another wife' (Mark 10:12). Multilingual evidence is consistent: Spanish 'otro/a otro,' French 'autre,' German 'anderer' — all general-purpose words for 'another' without differentiation by kind. **ANOTHER AND OTHER**

en: another, one, other | **es:** a-otro, otro | **fr:** autre | **de:** anderer Matt 2:12; Matt 27:49; Mark 4:5; Mark 4:7; Mark 10:12

2. one (in correlative contrast) (1×) A specialized correlative usage where ἄλλος singles out one individual from a group in contrastive pairs ('one said... another said'), functioning closer to 'one' than to 'another.' In Acts 2:12 the crowd is divided and ἄλλος picks out a single voice asking 'What does this mean?' Glosses narrow to English 'one,' Spanish 'uno,' distinguishing this from the broader 'another' sense. **ANOTHER AND OTHER**

en: one | **es:** uno | **fr:** autre | **de:** anderer Acts 2:12

ἀλλοτριο-επίσκοπος G0244 *N-NMS* (1×)

Meddler, busybody who intrudes into others' affairs improperly

This rare compound noun literally means 'overseer of others' affairs,' describing someone who meddles in matters not their concern. In 1 Peter 4:15, it appears in a vice list alongside murderer and thief, showing meddling as serious misconduct. The term suggests unauthorized supervision or interference. The multilingual evidence (Spanish 'entrometido', German 'sich-in-fremde-Sachen-mischen') captures this intrusive behavior. Peter warns Christians not to suffer for such improper boundary-crossing, distinguishing wrongful interference from righteous suffering.

(1×) The nominative masculine singular form denotes one who inappropriately involves themselves in others' business, assuming supervisory authority without warrant. The compound construction ('other-people's-overseer') emphasizes the transgression of proper boundaries between persons and households. Peter's inclusion among serious crimes suggests such meddling could bring official trouble on the church, perhaps through interfering in civic or domestic matters belonging to paterfamilias authority, making it persecution-worthy offense. **HOUSEHOLD ADMINISTRATION**

en: meddler | **es:** entrometido | **fr:** ἀλλοτριεπίσκοπος | **de:** sich-in-fremde-Sachen-mischen 1Pet 4:15

ἀλλότριος G0245 *Adj-DNS* (14×)

Belonging to another, not one's own; a stranger or outsider; foreign, of another nation or land.

The Greek adjective allotrios draws a firm line between 'mine' and 'not mine,' covering possessions, persons, and places. In its most frequent use it describes things that belong to someone else — another's servant, another's foundation, another's labors (Rom 14:4; 15:20; 2 Cor 10:15-16). Used substantivally, it becomes 'the stranger' whom the sheep refuse to follow in Jesus' shepherd parable (John 10:5), and the outsiders contrasted with 'sons' in the temple-tax exchange (Matt 17:25-26). Spanish ajena/extranjero, French etranger, and German fremd each capture different slices of this range, but none perfectly mirrors the Greek word's ability to slide from 'another person's property' to 'a foreign land' (Acts 7:6; Heb 11:9) within the same root.

1. belonging to another, not one's own (7×) Belonging to another person, not one's own — used as an attributive adjective for possessions, labors, servants, or foundations that pertain to someone else. Paul's refusal to build on 'another's foundation' (Rom 15:20) and his warning against meddling in 'another's sins' (1 Tim 5:22) exemplify this property-and-authority sense. Spanish ajeno, French

d'autrui, and German fremd all converge on the 'not-mine' core. Luke 16:12 sharpens the contrast: if you are unfaithful with what is allotrios, who will give you what is your own? **FOREIGNERS AND STRANGERS**

en: another's, of-another, of-others | **es:** ajena, ajeno, ajenos | **fr:** d'autrui, étranger | **de:** fremd, ἀλλοτρίῳ Luke 16:12; Rom 14:4; Rom 15:20; 2Cor 10:15; 2Cor 10:16

2. stranger, unknown person (4×) A stranger or unknown person — the substantivized form denoting someone outside the recognized community or relationship. In John 10:5 the sheep 'will not follow a stranger' (allotrios), contrasting the unrecognized voice with the shepherd's familiar call. In Matt 17:25-26 Jesus distinguishes sons from 'strangers' regarding the temple tax. Spanish extrano, French etranger, and German Fremder all deploy person-focused vocabulary here, confirming the shift from adjective to substantive identity marker. **FOREIGNERS AND STRANGERS**

en: a-stranger, strangers | **es:** -a-extraño, extraños | **fr:** d'autrui | **de:** fremd, ἀλλοτρίων Matt 17:25; Matt 17:26; John 10:5

3. foreign, of another nation or land (3×) Foreign in the geographic or national sense — of another country or people. Abraham sojourned in a 'foreign' land (Acts 7:6; Heb 11:9), and the faithful routed 'armies of foreigners' (Heb 11:34). Spanish extranjera, French etranger, and German fremd overlap with sense 2 in form but shift to territorial meaning: the land itself, not just the person, is allotrios. This geographic dimension echoes the classical Greek usage of the word for enemy territory or alien soil. **FOREIGNERS AND STRANGERS**

en: foreign, of-foreigners | **es:** ajena, de-extranjeros, extranjera | **fr:** d'autrui, étranger | **de:** fremd, ἀλλοτρίᾳ Acts 7:6; Heb 11:9; Heb 11:34

ἀλλό-φῡλος G0246 *Adj-DMS* (1×)

Foreign, belonging to another tribe or ethnic group

This adjective means 'of another tribe' or ethnically foreign, particularly describing non-Jews. In Acts 10:28, Peter acknowledges Jewish law forbids association with 'one of another nation.' Classical Greek used it for tribal outsiders, while the Septuagint employed it for Philistines. The multilingual glosses (Spanish 'extranjero', French 'd'une-autre-race') confirm this ethnic otherness. Peter's statement marks a crucial moment as he begins to grasp that God's acceptance transcends ethnic boundaries, preparing him to enter Cornelius's Gentile household.

(1×) The dative masculine singular form modifies 'man,' indicating someone from a different ethnic-tribal group, specifically a Gentile from Jewish perspective. The term emphasizes tribal-ethnic identity rather than mere geographic origin. Peter's recognition of the prohibition against socializing with ethnic outsiders sets up the dramatic reversal when divine revelation shows such barriers no longer divide God's people. This vocabulary shift signals the gospel's universal scope. **FOREIGNERS AND STRANGERS**

en: foreigner | **es:** a-extranjero | **fr:** d'une-autre-race | **de:** ἀλλοφύλῳ Acts 10:28

ἄλλως G0247 *Adv* (1×)

Otherwise, in another way or manner; differently

This adverb means 'in another way' or 'otherwise,' indicating alternative manner or condition. In 1 Timothy 5:25, Paul notes that good works which aren't obvious 'cannot be otherwise' or remain hidden. Classical Greek used it extensively for 'in another manner' or 'differently,' often in phrases like 'and besides' or 'in any case.' The multilingual evidence (Spanish 'de-otro-modo', German 'anders') confirms this sense of alternative mode. Paul's logic assumes eventual disclosure of hidden good works.

(1×) The adverbial form indicates alternative manner or condition, often suggesting impossibility of being different. Classical usage included 'at all events' and 'in any case,' adding nuance beyond simple difference. Paul's assertion that hidden good works cannot remain so forever appeals to inevitable revelation of truth. The term's semantic range allows both 'cannot be different' and 'cannot be hidden indefinitely,' both fitting the context of eschatological disclosure. **MANNER ADVERBS**

en: otherwise | **es:** de-otro-modo | **fr:** ἄλλως | **de:** anders 1Tim 5:25

ἀλοάω G0248 *V-PPA-NMS* (3×)

to thresh grain, tread out; to separate kernels by trampling or beating

A verb describing the threshing process—oxen treading grain or workers beating it to separate kernels from chaff. Paul quotes Deuteronomy 25:4 twice: 'You shall not muzzle an ox while it is threshing' (1 Cor 9:9, 1 Tim 5:18), applying this to ministers' right to support. First Corinthians 9:10 adds that the thresher should 'thresh in hope' of sharing the crop. The agricultural image becomes a principle of labor's reward.

(3×) Refers to the literal agricultural process of separating grain from stalks—typically by having oxen tread it or workers beat it. Paul's repeated citation transforms this into a principle: those who labor deserve to partake of the harvest. The ox's freedom to eat while working illustrates the justice of supporting gospel workers. Multilingual glosses use standard threshing vocabulary (Spanish 'trillar,' French 'battre le blé,' German 'dreschen'), maintaining the agricultural metaphor's clarity. **GRASS AND VEGETATION**

en: threshing | **es:** que-trilla, trillando | **fr:** battre-le-blé, ἀλοῶντα | **de:** dreschen 1Cor 9:9; 1Cor 9:10; 1Tim 5:18

ἄλογος G0249 *Adj-NNS* (3×)

irrational, unreasoning; lacking speech or reason, contrary to logic

An adjective meaning without λόγος—reason or speech. Peter speaks of 'unreasoning animals' acting by instinct (2 Pet 2:12). Jude similarly describes opponents as 'irrational' creatures destroyed by their own corruption (Jude 10). Acts 25:27 uses it for the 'unreasonable' situation of sending a prisoner without specifying charges. Classical usage covers speechless beings, illogical arguments, and brute instinct opposed to reason.

(3×) Denotes absence of rational faculty—whether speechless animals or illogical situations. The epistolary usage compares false teachers to brute beasts: acting on instinct rather than reason, destined for destruction like animals caught for slaughter. Festus's legal usage applies it differently: the unreasonableness (irrationality) of sending a prisoner without articulating accusations. Multilingual glosses reflect this range: Spanish 'irracionales/irrazonable' (irrational beings/situation), French 'sans raison' (without reason), German 'unvernünftig' (unreasoning). **FOOLISHNESS AND FOLLY**

en: irrational, unreasonable, unreasoning | **es:** irracionales, irrazonable | **fr:** sans-raison, ἄλογα | **de:** unvernünftigen, ἄλογα, ἄλογον Acts 25:27; 2Pet 2:12; Jude 1:10

ἀλόη G0250 *N-GFS* (1×)

Aloes, aromatic resinous wood used for perfume and embalming

This noun refers to fragrant aloe wood or its resin, distinct from the medicinal aloe plant. In John 19:39, Nicodemus brings a mixture of myrrh and aloes for Jesus' burial, an enormous quantity suggesting royal treatment. The term in Septuagint and classical sources designates expensive aromatic wood imported from the East. The multilingual glosses (Spanish 'áloe', French 'aloès', German 'Aloe') identify this precious spice used in burial preparation, demonstrating costly devotion to Jesus' body.

(1×) The genitive singular form indicates the aromatic substance used with myrrh in burial anointing, derived from fragrant wood rather than the succulent plant. Ancient sources distinguish this as costly imported perfume used for royal burials and special occasions. The substantial quantity (about 75 pounds combined with myrrh) signals extravagant honor, treating Jesus' burial with regal dignity. Nicodemus's lavish provision contrasts with his earlier nocturnal secrecy. **SPICE AROMATIC PERFUME**

en: aloes | **es:** de-áloe | **fr:** aloès | **de:** Aloe John 19:39

ἅλς G0251 *N-DMS* (1×)

Salt, the mineral sodium chloride used for seasoning and preservation

This noun means salt, the essential mineral for seasoning and preserving food. In Mark 9:49, Jesus uses cryptic imagery about being 'salted with fire' and sacrifices 'salted with salt.' Classical Greek used the same word for both salt and sea, creating wordplay. The multilingual evidence (Spanish 'sal', French 'sel', German 'Salz') uniformly identifies the mineral substance. Jesus frequently used salt metaphorically for preservation, flavor, and covenant loyalty, here connecting it mysteriously with purifying fire and sacrifice.

(1×) The dative masculine singular form indicates salt used instrumentally, as the agent of salting. Levitical law required all grain offerings to be seasoned with salt (Lev 2:13), representing covenant preservation. Jesus' difficult saying connects salt's preservative and purifying functions with fire's refining work, both preparing believers as living sacrifices. The salt-fire combination suggests both preservation and purification in Christian formation and suffering. **SALT SUBSTANCE**

en: with-salt | **es:** con-sal | **fr:** sel | **de:** Salz Mark 9:49

ἁλῠκ-ός G0252 *Adj-NNS* (1×)

Salty, containing salt; brackish or saline

This adjective describes water or liquid containing salt, being saline or brackish. In James 3:12, the rhetorical question asks whether a spring can produce both fresh and 'salty' water, arguing for consistency between profession and practice. Classical Greek used it for salt content and brackish water. The multilingual glosses (Spanish 'salada', German 'salzig') confirm this qualitative sense. James's point assumes the impossibility of one source yielding both sweet and saline water, applying this to speech's moral character.

(1×) The neuter nominative singular form modifies 'water,' indicating saline or brackish quality unsuitable for drinking. Ancient wisdom recognized that springs produce water of consistent character; fresh sources don't intermittently turn brackish. James exploits this natural law to argue that Christian speech should consistently reflect transformed character. Mixed speech—blessing and cursing from the same mouth—contradicts nature as impossibly as salty-fresh water from one spring, exposing spiritual inconsistency. **SALT SUBSTANCE**

en: salty | **es:** salada | **fr:** ἁλυκὸν | **de:** salzig Jas 3:12

ἄλῡπ-ος G0253 *Adj-NMS-C* (1×)

Less grieved, more free from sorrow or distress; with lighter heart

This comparative adjective means 'less sorrowful' or 'more free from grief.' In Philippians 2:28, Paul explains he's eager to send Epaphroditus so the Philippians may rejoice and Paul himself be 'less anxious' or less grieved. Classical Greek used it for freedom from pain and sorrow. The multilingual evidence (Spanish 'menos-triste', German 'weniger-betruebt') captures this comparative reduction of distress. Paul's pastoral concern links the church's joy with his own emotional relief, showing relational interdependence.

(1×) The comparative nominative masculine singular form indicates reduced grief or anxiety relative to a previous state. Classical usage encompassed both freedom from physical pain and emotional distress. Paul's logic assumes that seeing Epaphroditus's recovery will lift the Philippians' spirits, which in turn will alleviate Paul's own anxiety about them. This chain of mutual encouragement reveals the emotional bonds in early Christian communities, where individuals' wellbeing directly affected others' peace of mind. **PAIN AND SUFFERING**

en: less-grieved | **es:** menos-triste | **fr:** ἀλυπότερος | **de:** weniger-betruebt Phil 2:28

ἅλῠσις G0254 *N-DFS* (11×)

Chain, fetter — a metal restraint device for binding prisoners, used both literally and as a symbol of captivity

The noun ἅλυσις (halusis) refers to a chain or shackle used to restrain prisoners. Its most dramatic appearance is in the Gerasene demoniac narrative, where the possessed man had been bound with chains and shackles many times but tore them apart (Mark 5:3-4; Luke 8:29). Peter sleeps in prison chained between two soldiers before an angel causes the chains to fall from his hands (Acts 12:6-7). Paul speaks of bearing chains for the gospel (Eph 6:20; 2 Tim 1:16), and in Acts 21:33 and 28:20 he is literally chained by Roman authorities. Spanish 'cadena' and French 'chaîne' both carry the literal and metaphorical weight of bondage and persecution.

chain, fetter (physical restraint) (11×) A metal chain or fetter used to physically restrain a prisoner, typically binding the hands or linking the captive to a guard. The Gerasene demoniac repeatedly breaks his chains, demonstrating supernatural power over human restraint (Mark 5:3-4; Luke 8:29). Peter's chains miraculously fall away at the angel's touch (Acts 12:6-7). Paul is bound with two chains in Jerusalem (Acts 21:33) and later wears a chain in Rome (Acts 28:20). The word takes on metaphorical force when Paul calls himself an 'ambassador in chains' (Eph 6:20; cf. 2 Tim 1:16). Spanish 'cadena' and German 'Kette' both map directly. **CHAINS AND FETTERS**

en: a-chain, chain, chains | **es:** cadena, cadenas, con-cadena | **fr:** chaîne | **de:** Kette, ἁλύσεις, ἁλύσεσι Mark 5:3; Mark 5:4; Luke 8:29; Acts 12:6

ἀλῡσῐ-τελής G0255 *Adj-NNS* (1×)

Unprofitable, not advantageous or beneficial; bringing no gain

This adjective describes what brings no benefit or advantage, being disadvantageous. In Hebrews 13:17, the author warns that resisting leaders would be 'unprofitable' for the congregation. Classical Greek used it for what doesn't pay or bring advantage, even for unfavorable medical symptoms. The multilingual glosses (Spanish 'no-provechoso', French 'inutile', German 'unnuetz') emphasize lack of benefit. The author's rhetoric presents obedience to leaders as self-interested wisdom, since their eventual account to God affects the community's welfare.

(1×) The neuter nominative singular form indicates complete absence of advantage or benefit, suggesting even harm. Classical usage in medical texts described unfavorable symptoms, while general usage meant disadvantageous outcomes. The author's pastoral strategy appeals to enlightened self-interest: resisting godly leaders ultimately harms the resisters themselves, making submission the profitable course. The term's economic overtones (unprofitable transaction) frame spiritual obedience as practical wisdom. **AUTO-DETECTED COMMUNITY 13406 WITH 4 SENSES**

en: unprofitable | **es:** no-provechoso | **fr:** inutile | **de:** unnuetz Heb 13:17

Ἁλφαῖος G0256 *N-GMS* (5×)

Alphaeus; a proper name of Aramaic origin, borne by two NT figures: the father of Levi (Mark 2:14) and the father of James.

A Greek rendering of the Aramaic name Chalphay, Alphaeus appears in the New Testament as the father of two different disciples. In Mark 2:14 he is identified as the father of Levi the tax collector, while in all four apostle lists (Matt 10:3, Mark 3:18, Luke 6:15, Acts 1:13) another Alphaeus is named as father of James. Whether these represent one man or two has been debated since the patristic era. Spanish and French transliterations ('Alphaios'/'Alphée') reflect the same Aramaic root.

(5×) A proper name of Aramaic origin (from Chalphay) designating the father of one or more disciples. Mark 2:14 identifies Alphaeus as the father of Levi, while the Synoptic apostle lists and Acts 1:13 name him as the father of James. The genitive form 'Alphaiou' (of Alphaeus) is patronymic in all occurrences, functioning as a disambiguation marker rather than an independent reference. French 'Alphée' and Spanish 'Alphaíou' both transliterate from the same Aramaic source. **PROPER NAMES (PERSONAL)**

en: Alphaios, of-Alphaios | **es:** Alphaîos, Alphaíou, de-Alphaíou | **fr:** Alphée | **de:** Ἁλφαίου Matt 10:3; Mark 2:14; Mark 3:18; Luke 6:15; Acts 1:13

ἅλων G0257 *N-AFS* (2×)

threshing floor, hard-packed surface where grain is separated from chaff

This noun denotes the threshing floor—a hard, flat surface where harvested grain was threshed and winnowed to separate kernels from chaff. Both occurrences appear in John the Baptist's prophecy that the Coming One will thoroughly cleanse his ἅλωνα—threshing floor—gathering wheat into the barn but burning chaff with unquenchable fire (Matthew 3:12; Luke 3:17). The image draws on harvest practices where grain was trampled or beaten, then winnowed, leaving wheat gathered in one place and chaff in another. John uses this agricultural process as a metaphor for eschatological judgment.

(2×) The agricultural term is preserved: Spanish 'era' (threshing floor), French 'aire.' Both passages quote or paraphrase the same Baptismal prophecy about messianic judgment. The threshing floor becomes the locus of separation—a place of decision where valuable grain is preserved and worthless chaff destroyed, making it a powerful image for final judgment that distinguishes the righteous from the wicked. **GEOGRAPHY AND SPACE**

en: threshing-floor | **es:** era | **fr:** aire | **de:** ἅλωνα Matt 3:12; Luke 3:17

ἀλώπηξ G0258 *N-NFP* (3×)

fox; a cunning, crafty person (metaphorically)

A noun for the animal known for craftiness in ancient lore. Jesus contrasts his homelessness—'Foxes have holes... but the Son of Man has nowhere to lay his head' (Matt 8:20, Luke 9:58)—with even wild animals' security. When warned about Herod Antipas, Jesus calls him 'that fox' (Luke 13:32), a pointed reference to craftiness or insignificance. Classical Greek uses fox imagery proverbially for cunning deception.

(3×) Refers literally to the fox and metaphorically to cunning or sly persons. Jesus's poverty saying juxtaposes foxes' dens with his own landlessness—even clever wild animals have more security than the itinerant Messiah. The Herod reference drips with contempt: either 'that crafty schemer' or 'that insignificant creature'—likely both. Multilingual glosses use standard fox terms (Spanish 'zorra/zorras,' French 'renard,' German 'Fuchs'), with the Herod context allowing the metaphorical edge. **LIVING CREATURES**

en: fox, foxes | **es:** zorra, zorras | **fr:** renard | **de:** Fuchs Matt 8:20; Luke 9:58; Luke 13:32

ἅλ-ωσις G0259 *N-AFS* (1×)

Capture, being caught or seized; being taken prisoner

This noun means the act of capturing, seizing, or being taken, whether in hunting, war, or judgment. In 2 Peter 2:12, false teachers are described as born 'for capture and destruction' like irrational animals. Classical Greek used it for catching fish and birds, military conquest, and legal conviction. The multilingual glosses (Spanish 'captura', German 'Gefangenschaft') emphasize the seizure aspect. Peter's harsh metaphor compares these teachers to beasts destined for slaughter, awaiting inevitable judgment.

(1×) The accusative feminine singular form indicates the destiny or purpose of capture, whether hunting prey or military conquest. Classical usage encompassed taking cities, catching animals, and legal conviction—all involving being overpowered and seized. Peter's vivid imagery suggests these false teachers, operating by mere instinct like animals, face the same fate as creatures born for the hunt: inevitable capture and destruction. The term's semantic range from hunting to warfare intensifies the judgment motif. **TAKE CAPTIVE**

en: capture | **es:** captura | **fr:** ἅλωσιν | **de:** Gefangenschaft 2Pet 2:12

ἅμᾰ G0260 *Prep* (10×)

Together, at the same time; together with (as a preposition governing a dative)

The adverb ἅμα expresses simultaneity and togetherness in two overlapping but distinguishable ways. In its primary adverbial use, it means 'together' or 'at the same time,' describing concurrent action or shared participation: believers caught up 'together' in the clouds (1 Thess 4:17), the crew loosening the anchors 'at the same time' (Acts 27:40), and all having 'together' turned aside (Rom 3:12). In its prepositional use with a dative, it means 'together with' or 'at dawn,' as in the parable of the wheat and tares — 'lest you uproot the wheat together with them' (Matt 13:29) — and the householder going out 'early' (ἅμα πρωΐ, Matt 20:1).

1. together (8×) Together, at the same time — functioning as a pure adverb expressing simultaneity or collective participation without a dependent noun. Paul and the Thessalonians will be caught up 'together' in the clouds (1 Thess 4:17); the crew at Malta loosened the rudder ropes 'at the same time' as hoisting the foresail (Acts 27:40); 'together they have turned aside' (Rom 3:12, quoting Ps 14:3). Multilingual glosses consistently use collective adverbs: Spanish 'juntamente' and 'al mismo tiempo,' French 'ensemble,' German 'zusammen' — all marking shared action or temporal overlap without specifying a companion. **TOGETHERNESS AND COMPANY**

en: at-same-time, at-the-same-time, together | **es:** al-mismo-tiempo, juntamente | **fr:** ensemble | **de:** zusammen Acts 24:26; Acts 27:40; Rom 3:12; Col 4:3; 1Thess 4:17

2. together with (2×) Together with — functioning as a preposition governing an explicit companion or temporal marker. In Matt 13:29, the master warns against uprooting the tares 'together with' (ἅμα) the wheat, where the word governs an implied dative object. In Matt 20:1, ἅμα πρωΐ means 'early in the morning' (literally 'together with dawn'), a temporal-prepositional use. Spanish 'junto con' ('together with') and the English shift to 'early' in the temporal passage confirm this is a grammatically distinct construction from the bare adverb, requiring a complement to complete its meaning. **TOGETHERNESS AND COMPANY**

en: early, together-with | **es:** juntamente, junto-con | **fr:** ensemble | **de:** zusammen Matt 13:29; Matt 20:1

ἀμαθ-ής G0261 *Adj-NMP* (1×)

Unlearned, ignorant, lacking education or instruction

This adjective describes people lacking learning or instruction, being untaught or ignorant. In 2 Peter 3:16, unstable and 'ignorant' people twist Scripture to their destruction. Classical Greek used it for lack of education and, pejoratively, for stupidity or boorishness. The multilingual glosses (Spanish 'ignorantes', German 'ungelehrt') confirm this educational deficiency. Peter doesn't merely describe neutral lack of education but dangerous ignorance that, combined with instability, leads to misinterpreting difficult biblical texts with destructive consequences.

(1×) The nominative masculine plural form designates people characterized by lack of proper instruction or learning, making them susceptible to error. Classical usage ranged from simple lack of education to moral obtuseness and unmanageable stubbornness. Peter's pairing with 'unstable' suggests not innocent ignorance but willful resistance to sound teaching. These untaught interpreters twist difficult Pauline passages, illustrating how biblical interpretation requires both learning and stability to avoid self-destruction. **IGNORANT UNAWARE**

en: untaught | **es:** ignorantes | **fr:** ἀμαθεῖς | **de:** ungelehrt 2Pet 3:16

ἀμᾰράντινος G0262 *Adj-AMS* (1×)

Unfading, not subject to withering or decay; imperishable

This adjective means unfading or imperishable, describing what doesn't wither or lose its bloom. In 1 Peter 5:4, faithful shepherds receive the 'unfading crown of glory' when Christ appears. The term derives from the amaranth flower, symbolizing immortality. Classical Greek used it for imperishable flowers and eternal glory. The multilingual glosses (Spanish 'inmarcesible', German 'unverwelklich') emphasize permanence versus earthly fading. Peter contrasts this eternal reward with temporary earthly honors, motivating faithful ministry through eschatological promise.

(1×) The accusative masculine singular form modifies 'crown,' indicating a reward that never loses its luster or beauty, remaining

eternally fresh. The amaranth flower, which retains color when dried, provided the metaphor for imperishability. Peter's imagery draws on athletic and military crowns that physically wither versus the eternal glory awaiting faithful pastors. This unfading quality characterizes all heavenly rewards, contrasting sharply with earthly honors that inevitably decay, thus reorienting ministerial motivation toward eternal values. **PERISHABLE CORRUPTIBLE**

en: unfading | **es:** inmarcesible | **fr:** ἀμαράντινον | **de:** unverwelklich 1Pet 5:4

ἀμάραντος G0263 *Adj-AFS* (1×)

Unfading, imperishable, not subject to decay or withering

This adjective describes what cannot fade or wither, remaining permanently fresh. In 1 Peter 1:4, believers' inheritance is described as imperishable, undefiled, and 'unfading.' Like G0262, it derives from the amaranth flower symbolizing immortality. Classical Greek applied it to undying flowers and unfading glory. The multilingual evidence (Spanish 'inmarcesible', German 'unverwelklich') emphasizes permanent freshness. Peter uses this term in a triad describing the heavenly inheritance's superiority to any earthly possession subject to corruption.

(1×) The accusative feminine singular form modifies 'inheritance,' indicating a possession that retains its full beauty and value eternally without diminishment. The amaranth flower's association with immortality pervades Greek literary tradition, making it apt for describing heavenly realities. Peter's threefold description (imperishable-undefiled-unfading) comprehensively contrasts the eternal inheritance with earthly estates that decay, become polluted, or lose value. This permanence motivates present faithfulness through trials by securing hope in what cannot be lost. **PERISHABLE CORRUPTIBLE**

en: unfading | **es:** inmarcesible | **fr:** ἀμάραντον | **de:** unverwelklich 1Pet 1:4

ἁμαρτάνω G0264 *V-AIA-2S* (43×)

To sin, miss the mark, commit transgression against God; as participle, one who sins, a sinner.

The New Testament's primary verb for sin, rooted in the classical Greek image of missing a target — a spear thrown wide, a goal unreached. By the Septuagint era the metaphor had been thoroughly moralized: to 'miss the mark' is to fall short of God's standard. It appears in deeply charged moments — the prodigal rehearsing 'Father, I have sinned' (Luke 15:18), Judas confessing 'I have sinned by betraying innocent blood' (Matt 27:4), and Paul's declaration that 'all have sinned' (Rom 3:23). Spanish 'pecar' and French 'pécher' derive from Latin peccāre, but the Greek carries a faint echo of an arrow gone astray.

1. to sin, commit sin (32×) To sin or commit transgression — the finite verb in all its active forms (indicative, subjunctive, imperative), covering the general act of sinning against God, against another person, or against one's own conscience. Jesus teaches how to confront a brother 'if he sins against you' (Matt 18:15, 21), the prodigal rehearses his confession (Luke 15:18, 21), and Paul declares universally that 'all have sinned' (Rom 3:23; 5:12). German 'sündigen' and Spanish 'pecar' render the action consistently. The word encompasses deliberate rebellion, moral failure, and covenant violation alike. **SIN AND TRANSGRESSION**

en: I-sinned, have-I-sinned, he-sins | **es:** Pequé, peca, pecare | **fr:** pécher | **de:** suendigen, sündigt Matt 18:15; Matt 18:21; Matt 27:4; Luke 15:18; Luke 15:21

2. one who sins, sinning (10×) One who sins, a sinner — the participial form functioning substantivally or adjectivally to characterize a person or group by their sinning. Paul argues that death reigned even over those who had not 'sinned in the likeness of Adam's transgression' (Rom 5:14), that through one man's sin judgment came (Rom 5:16), and that elders who sin should be rebuked publicly (1 Tim 5:20). In Hebrews 3:17, it describes the wilderness generation whose bodies fell 'in the desert.' The participle shifts focus from the act to the agent, identifying someone as a sinner by pattern or character. **SIN AND TRANSGRESSION**

en: having-sinned, sinning | **es:** habiendo-pecado, pecan, pecando | **fr:** pécher | **de:** suendigen Rom 5:14; Rom 5:16; 1Cor 8:12; 1Tim 5:20; Heb 3:17

3. to sin (infinitive purpose) (1×) To sin as abstract possibility or purpose — the infinitive expressing the concept of sinning rather than a specific sinful act. John writes that the one born of God 'cannot sin' (1 John 3:9), using the infinitive to name the very capacity or orientation toward sin. Spanish 'pecar' and French 'pécher' translate identically to the finite forms, but the Greek infinitive here carries theological weight: it speaks not of a single transgression but of the ongoing possibility of sin as a way of life, which new birth is said to exclude. **SIN AND TRANSGRESSION**

en: to-sin | **es:** pecar | **fr:** pécher | **de:** suendigen 1John 3:9

ἁμάρτ-ημα G0265 *N-NNS* (4×)

sinful act; a concrete deed of wrongdoing or moral failure

Where the more common hamartia (G0266) denotes sin as a condition or principle, this noun emphasizes the individual sinful act—a particular deed that misses the mark. Aristotle placed it midway between deliberate injustice and mere misfortune. In Mark 3:28-29 Jesus distinguishes forgivable sins from the unforgivable blasphemy against the Spirit; in Romans 3:25 Paul speaks of God passing over former sins; and in 1 Corinthians 6:18 the term highlights that sexual immorality is a sin committed against one's own body.

(4×) A concrete sinful deed or moral failure, distinguished from the abstract principle of sin (hamartia). Spanish 'pecado' and French 'peche' mirror the singular/plural pattern visible in the Greek occurrences. Mark 3:28-29 pairs it with 'blasphemies' to enumerate forgivable offenses; Romans 3:25 uses it for past transgressions God overlooked; 1 Corinthians 6:18 specifies a sin enacted against one's own body. **SIN AND TRANSGRESSION**

en: sin, sins | **es:** pecado, pecados | **fr:** péché | **de:** Suenden Mark 3:28; Mark 3:29; Rom 3:25; 1Cor 6:18

ἁμαρτ-ία G0266 *N-DFS* (173×)

Sin; a failure to meet God's standard, moral transgression, missing the mark of righteousness

Derived from the image of an archer missing the target, hamartia became the New Testament's primary word for sin in all its dimensions — from individual acts of disobedience to the ruling power that enslaves humanity. In John 1:29, the Baptist declares the Lamb of God who takes away 'the sin of the world,' while Romans 6:23 names its wages as death. The remarkable uniformity across translations — 'pecado' (Spanish), 'péché' (French), 'Sünde' (German), 'peccato' (Italian) — reflects how central and unambiguous this concept stands in Christian theology.

sin, failure, transgression (173×) The fundamental New Testament term for moral and spiritual failure before God, encompassing both deliberate transgression and the condition of fallenness. Used 173 times across every case and number, it ranges from specific sinful acts (Matt 12:31) to sin as a personified power that reigns over humanity (Rom 5:21). Translations across all 43 languages converge on a single equivalent, underscoring its semantic clarity. **SIN AND TRANSGRESSION**

en: sin | **es:** pecado | **fr:** péché | **de:** Suende, Sünde Matt 12:31; John 1:29; John 8:21; John 8:34

ἀμάρτ-υρος G0267 *Adj-AMS* (1×)

Without witness, unattested; having no one to testify or bear witness

This adjective means 'without witness' or unattested, lacking testimony or evidence. In Acts 14:17, Paul tells pagans that God 'did not leave himself without witness' through nature's blessings. Classical Greek used it for unwitnessed events and unsupported legal claims. The multilingual glosses (Spanish 'sin-testigo', French 'sans-témoin', German 'ohne-Zeugen') emphasize absence of testimony. Paul's argument asserts general revelation: though pagans lacked special revelation, God's character is witnessed through creation's goodness, making them accountable.

(1×) The accusative masculine singular form indicates complete absence of witness or testimony. Classical usage included both unwittessed events (having no observers) and unattested claims (lacking supporting testimony). Paul's logic denies that God left himself unattested even among Gentiles: rain, harvest, and provision constitute divine witness to God's benevolent character. This natural theology grounds accountability while preparing listeners for fuller gospel revelation, establishing that even without Scripture, creation testifies to the Creator. **WITNESSES AND TESTIMONY**

en: without-witness | **es:** sin-testigo | **fr:** sans-témoin | **de:** ἀμάρτυρον Acts 14:17

ἁμαρτωλ-ός G0268 *Adj-AMP* (47×)

hamartolos – sinner, sinful; a person characterized by sin, used as both adjective and substantive noun

The adjective hamartolos ('sinful') and substantive ho hamartolos ('the sinner') derive from hamartano ('to miss the mark, to sin'). Across 47 New Testament occurrences, the word carries powerful social and theological freight. In the Gospels, 'sinners' (hamartoloi) form a category of socially marginalized people with whom Jesus deliberately associates – tax collectors and sinners eat with him (Matt 9:10-13; Mark 2:15-17; Luke 15:1-2), provoking Pharisaic outrage. Jesus declares he came 'not to call the righteous but sinners' (Matt 9:13; Mark 2:17; Luke 5:32). In Luke especially, the word appears in poignant scenes: a 'sinful woman' anoints Jesus's feet (Luke 7:37-39), and the tax collector's prayer 'God be merciful to me, a sinner' becomes a model of humility (Luke 18:13). In the Pauline letters, the word operates in a theological register: 'while we were still sinners, Christ died for us' (Rom 5:8). Spanish pecadores, French pecheur, and German Sunder all render it consistently.

sinner, sinful person (47×) A person characterized by sin, used both as an attributive adjective ('sinful') and as a substantive noun ('a sinner'), carrying social stigma in the Gospels and theological weight in the Epistles. Jesus's table fellowship with 'sinners' (Matt 9:10-13; Luke 15:1-2) provokes controversy and defines his mission. Luke's 'sinful woman' (7:37) and the tax collector who cries 'a sinner' (18:13) use the term with penitential force, while Paul employs it in doctrinal summary (Rom 5:8; Gal 2:17). Spanish pecadores, French pecheur, and German Sunder confirm a single semantic concept without subdivision. **SINNER SINFUL PERSON**

en: of-sinners, sinners | **es:** a-pecadores, de-pecadores, pecadores | **fr:** pécheur | **de:** Suender, Sünder Matt 9:10; Matt 9:11; Matt 9:13; Matt 11:19; Matt 26:45

ἄμαχ-ος G0269 *Adj-AMS* (2×)

peaceable, non-combative, not contentious or quarrelsome

This adjective describes someone who avoids fighting or quarreling, characterized by peaceful disposition rather than contentiousness. Classical usage includes both passive meanings (unconquerable, taking no part in battle) and active senses (impossible to fight). Paul uses it in his pastoral qualifications: an overseer must not be a drunkard or violent but gentle, ἄμαχον—peaceable—not a lover of money (1 Timothy 3:3). Titus 3:2 instructs believers to be ἀμάχους—peaceable—gentle, showing perfect courtesy to all people. Both contexts emphasize non-combative character as essential for Christian leadership and witness.

(2×) The non-contentious quality appears consistently: Spanish 'pacíficos' (peaceful) and 'no contencioso,' French preserving the Greek, German 'friedfertig' (peace-ready). Both Pauline passages include it among virtues required of Christian leaders and all believers. The term contrasts with quarrelsome, violent, or contentious behavior, calling instead for a peace-making disposition. **PEACEABLE FRIENDLY**

en: peaceable | **es:** no-contencioso, pacíficos | **fr:** ἀμάχους, ἄμαχον | **de:** friedfertig 1Tim 3:3; Titus 3:2

ἀμάω G0270 *V-APA-GMP* (1×)

Having reaped, gathered in a harvest; completed harvesting

This verb means to reap or harvest grain. In James 5:4, the wages of workers 'who reaped' the fields cry out against unjust landowners. Classical Greek used it for harvesting crops and poetically for gathering various things. The multilingual glosses (Spanish 'que-segaron', German 'ernten') confirm this agricultural sense. James's prophetic indictment addresses economic exploitation: the harvested wealth was produced by laborers whose withheld wages constitute evidence against oppressors, personified as crying out for justice.

(1×) The aorist active participle in genitive masculine plural form indicates completed harvesting action by workers, modifying 'the wages of those who reaped.' Classical epic usage extended reaping metaphorically to gathering or drawing various things, but here the literal agricultural sense prevails. James's imagery presents the withheld wages as possessing agency, crying out like Abel's blood. The workers' completed labor creates moral debt that heaven hears, invoking prophetic themes of economic justice and divine accountability for exploitation. **REAPING AND HARVESTING**

en: having-reaped | **es:** que-segaron | **fr:** ἀμησάντων | **de:** ernten Jas 5:4

ἀμέθυστος G0271 *N-NFS* (1×)

Amethyst, a purple-violet quartz gemstone prized for jewelry

This noun designates the amethyst gemstone, a purple or violet variety of quartz. In Revelation 21:20, it adorns the twelfth foundation of the New Jerusalem's wall. Ancient Greeks believed amethyst prevented drunkenness (the etymology means 'not-drunk'). Classical sources describe it as a remedy against intoxication and as a precious purple stone. The multilingual evidence (Spanish 'amatista', German 'Amethyst') identifies this gemstone. John's vision employs the finest jewels to depict heavenly glory, with amethyst's royal purple contributing to the city's splendor.

(1×) The nominative feminine singular form names the purple quartz gemstone, valued for its beauty and supposed properties. Classical association with sobriety derived from its wine-like color that supposedly prevented drunkenness. John's selection of twelve precious stones evokes the high priestly breastplate and Israel's tribes, with amethyst's purple hue suggesting royalty and divinity. The foundation stones' cumulative brilliance communicates the inexpressible glory of God's dwelling with humanity in the renewed creation. **GEMSTONES AND TARSHISH**

en: amethyst | **es:** amatista. | **fr:** Amethyst | **de:** Amethyst Rev 21:20

ἀμελ-έω G0272 *V-AIA-1S* (4×)

to neglect, disregard; to fail to give proper care or attention to something important

Derived from the adjective ameles ('careless'), this verb describes a willful or culpable failure to attend to what matters. Its semantic range moves from casual indifference to serious spiritual negligence. In Matthew 22:5 the invited guests simply 'paid no attention' to the king's banquet invitation, while Hebrews 2:3 raises the stakes dramatically: 'How shall we escape if we neglect so great a salvation?' The verb thus spans everyday carelessness and eternally consequential disregard.

(4×) To be negligent or careless toward something deserving attention, ranging from casual indifference to culpable spiritual disregard. Spanish 'descuidar' (to be careless) and French 'negliger' both capture the willful inattention. Matthew 22:5 depicts guests ignoring a royal wedding invitation; 1 Timothy 4:14 warns Timothy not to neglect his spiritual gift; Hebrews 2:3 escalates to neglecting salvation itself; Hebrews 8:9 recalls God's turning away from Israel who disregarded his covenant. **AUTO-DETECTED COMMUNITY 10168 WITH 3 SENSES**

en: disregarded, having-neglected, neglect | **es:** descuidando, descuides, habiendo-descuidado | **fr:** négliger | **de:** vernachlaessigen, ἀμελήσαντες Matt 22:5; 1Tim 4:14; Heb 2:3; Heb 8:9

ἄμεμπτος G0273 *Adj-NMP* (5×)

Blameless, without fault or reproach; describing a person or thing that is beyond legitimate criticism.

An alpha-privative compound (a- + memptos, 'blamed'), this adjec-

tive describes someone against whom no charge can be sustained. Luke applies it to Zechariah and Elizabeth walking in all the Lord's commandments (Luke 1:6), while Paul uses it both of his own pre-conversion Torah observance (Phil 3:6) and as an eschatological aspiration for believers (1 Thess 3:13). The multilingual glosses—Spanish 'irreprensible,' French 'irréprochable,' German 'untadelig'—all converge on the notion of being beyond reproach, though the Hebrews 8:7 usage applies the concept to the old covenant itself rather than to persons.

(5×) Without blame or fault, beyond legitimate criticism. In its personal sense it describes those whose conduct invites no reproach—Zechariah and Elizabeth (Luke 1:6), Paul's Pharisaic righteousness (Phil 3:6), and the eschatological holiness believers are to attain (1 Thess 3:13, Phil 2:15). The Hebrews 8:7 occurrence extends the concept to the first covenant: had it been amemptos, no second would have been needed. Spanish 'irreprensible' and French 'irréprochable' capture the legal nuance of being beyond formal accusation, while German 'untadelig' emphasizes the absence of anything worthy of censure. **BLAMELESS AND UNBLEMISHED**

en: blameless, faultless | **es:** irreprensible, irreprensibles, sin-falta | **fr:** irréprochable | **de:** untadelig, ἄμεμπτοι Luke 1:6; Phil 2:15; Phil 3:6; 1Thess 3:13; Heb 8:7

ἄμεμπτος G0274 *Adv* (2×)

blamelessly, irreproachably, in a manner beyond reproach

This adverb describes conduct that is beyond blame or reproach, performed in an irreproachable manner. Paul uses it in 1 Thessalonians 2:10 to remind his readers that God and they themselves are witnesses how ὁσίως καὶ δικαίως καὶ ἀμέμπτως—devoutly, righteously, and blamelessly—the apostles behaved among them. In 5:23, Paul prays that God would preserve them entirely, and their spirit, soul, and body be kept sound and blameless (ἀμέμπτως) at Christ's coming. The adverb emphasizes conduct that withstands scrutiny, leaving no grounds for accusation.

(2×) The irreproachable manner appears uniformly: Spanish 'irreprensiblemente,' French preserving the Greek, German 'untadelig' (blamelessly). First Thessalonians 2:10 applies it to past apostolic conduct, while 5:23 looks forward to eschatological blamelessness. Both contexts emphasize moral conduct that is not just good but beyond any legitimate criticism, reflecting the comprehensive holiness God requires. **BLAMELESS AND UNBLEMISHED**

en: blamelessly | **es:** irreprensiblemente | **fr:** ἀμέμπτως | **de:** untadelig 1Thess 2:10; 1Thess 5:23

ἀμέριμν-ος G0275 *Adj-AMP* (2×)

free from care or anxiety, unconcerned, without worry

This adjective describes being free from anxious care or worry. In Matthew 28:14, the soldiers are promised that if the governor hears about their sleeping on watch, "we will satisfy him and make you ἀμερίμνους"—keep you free from worry or trouble. Paul uses it in 1 Corinthians 7:32 to say he wants believers to be ἀμερίμνους—free from anxieties—contrasting the undivided devotion possible for the unmarried with the divided concerns of married life. The classical background includes both positive freedom from care and passive neglect. Paul employs the positive sense, desiring believers' freedom for focused devotion.

(2×) The freedom from concern theme runs through translations: Spanish 'sin preocupaciones' (without worries), French 'sans souci,' German preserving the Greek. Matthew's context involves removing legal jeopardy, while Paul's addresses spiritual focus free from divided loyalties. Both involve removing causes of anxiety, though to different ends—one to protect from trouble, the other to enable undistracted devotion to the Lord. **ANXIETY AND WORRY**

en: free-from-care, free-from-concern | **es:** sin-preocupaciones, sin-preocupación | **fr:** sans-souci | **de:** ἀμερίμνους Matt 28:14; 1Cor 7:32

ἀμετά-θετος G0276 *Adj-ANS* (2×)

unchangeable, unalterable, immutable

This adjective describes what cannot be changed or altered. Both occurrences appear in Hebrews 6 regarding God's promise to Abraham. Verse 17 states that God, desiring to show the heirs of promise the ἀμετάθετον τῆς βουλῆς αὐτοῦ—unchangeable character of his purpose—guaranteed it with an oath. Verse 18 speaks of two ἀμετάθετα πράγματα—unchangeable things—in which it is impossible for God to lie. The author builds assurance on God's immutability: his purposes and promises cannot change, providing unshakeable hope for believers.

(2×) The immutability theme is consistent: Spanish 'inmutable/inmutables,' French 'immuable,' German 'unveränderlich' (unchangeable). Both verses occur within a single argument about the certainty of God's promise. The classical philosophical background of immutable knowledge and fate is here applied to the reliability of divine commitment—God's character ensures his promises cannot be revoked. **FIRMNESS AND SECURITY**

en: unchangeable, unchangeableness | **es:** inmutable, inmutables | **fr:** immuable | **de:** unveraenderlich Heb 6:17; Heb 6:18

ἀμετα-κίνητος G0277 *Adj-NMP* (1×)

Immovable, unable to be moved or shaken; steadfast and stable

This adjective describes what cannot be moved from its place, being immovable or unshakeable. In 1 Corinthians 15:58, Paul exhorts believers to be 'steadfast, immovable' in the Lord's work. Classical Greek used it for physical immobility and figuratively for personal steadfastness. The multilingual glosses (Spanish 'inconmovibles', French 'inébranlable', German 'unerschuetterlich') emphasize both physical and moral stability. Paul's call to unmoved perseverance concludes his resurrection chapter, grounding steadfast service in confidence that resurrection makes labor eternally meaningful.

(1×) The nominative masculine plural form characterizes persons who cannot be moved from their position, whether physically or metaphorically in resolve. Classical usage included both literal immobility and figurative unwavering commitment. Paul's pairing with 'steadfast' creates emphatic redundancy, urging believers to maintain absolutely firm commitment to gospel work. Resurrection hope provides the foundation for this immovability: knowing labor isn't vain empowers persistent faithfulness despite opposition, suffering, or apparent fruitlessness in present circumstances. **FIRMNESS AND SECURITY**

en: immovable | **es:** inconmovibles | **fr:** inébranlable | **de:** unerschuetterlich 1Cor 15:58

ἀμετα-μέλητος G0278 *Adj-NNP* (2×)

irrevocable, not to be regretted, without repentance or change of mind

This adjective describes what is not subject to repentance or regret, hence irrevocable. Paul uses it in Romans 11:29 to declare that τὰ χαρίσματα καὶ ἡ κλῆσις τοῦ θεοῦ ἀμεταμέλητα—God's gifts and calling are irrevocable, assuring Israel's ultimate place in God's plan despite current unbelief. In 2 Corinthians 7:10, godly grief produces μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον—repentance leading to salvation without regret, contrasting with worldly grief that produces death. The first passage emphasizes God's unchanging commitment; the second, the enduring value of true repentance.

(2×) The irrevocable quality appears across languages: Spanish 'irrevocables' and 'sin arrepentimiento,' French 'sans repentir,' German 'ohne Reue' (without regret/repentance). Romans applies it to divine gifts that God will not revoke, while 2 Corinthians describes human repentance that one will never regret. Both contexts value permanence and decisiveness—God's commitments don't change, and genuine repentance requires no reversal. **REPENTANCE AND COMFORT**

en: irrevocable, not-to-be-regretted | **es:** irrevocables, sin-arrepentimiento | **fr:** sans-repentir | **de:** ohne-Reue Rom 11:29; 2Cor 7:10

ἀμετα-νόητος G0279 *Adj-AFS* (1×)

Unrepentant, not changing one's mind; impenitent and hardened

This adjective describes an unrepentant heart refusing to change course or regret sin. In Romans 2:5, Paul warns about storing up wrath through 'unrepentant heart.' Classical Greek used it for unchangeable conditions and actively for impenitence. The multilingual glosses (Spanish 'impenitente', French 'impénitent', German 'unbussfertig') uniformly indicate refusal to repent. Paul's indictment addresses those who presume upon divine patience while remaining hardened, accumulating judgment rather than turning toward God's kindness meant to prompt repentance.

(1×) The accusative feminine singular form modifies 'heart,' indicating settled refusal to change mind or repent despite opportunity and warning. The active sense emphasizes willful impenitence rather than passive unchangeability. Paul's context contrasts God's kindness intended to lead to repentance with stubborn resistance that stores up eschatological wrath. The unrepentant heart treats divine patience as license rather than grace, hardening further with each squandered opportunity for metanoia, thus ensuring severer judgment on the day of wrath. **STUBBORNNESS REBELLION**

en: unrepentant | **es:** impenitente | **fr:** impénitent | **de:** unbussfertig Rom 2:5

ἄμετρος G0280 *Adj-ANP* (2×)

beyond measure, immeasurable, exceeding proper limits

This adjective describes what is without measure or beyond limits. Paul uses it twice in 2 Corinthians 10, discussing his apostolic sphere. In verse 13, he refuses to boast εἰς τὰ ἄμετρα—beyond limits, but will confine his boasting to the sphere God assigned him. Verse 15 similarly disclaims boasting εἰς τὰ ἄμετρα—beyond measure—in others' labors. The classical background includes immensity, moral excess, and disproportion. Paul employs it to describe territorial overreach—claiming credit for work in areas God hasn't assigned him—maintaining proper boundaries in apostolic ministry and boasting.

(2×) The limitlessness theme appears: Spanish 'sin medida' (without measure), French 'sans mesure,' German 'übermässig' (excessive). Both verses occur in Paul's defense of his apostleship against critics in Corinth. The image involves respecting measured boundaries—Paul will boast only within the sphere God measured out for him, not claiming credit for others' work in regions beyond his assigned territory. **MEASURE MEASUREMENT**

en: unmeasured | **es:** sin-medida | **fr:** sans-mesure | **de:** uebermassig 2Cor 10:13; 2Cor 10:15

ἀμήν G0281 *Heb* (147×)

Amen — a Hebrew affirmation of truth and assent, used to confirm statements, close prayers, and (uniquely by Jesus) introduce solemn declarations

Amen is a loanword from Hebrew passed directly into Greek, Latin, and virtually every language the Bible has entered — Spanish 'amen,' French 'amen,' German 'amen.' In the Old Testament it functions as a congregational response ratifying oaths and blessings (Deut 27:15-26). The New Testament preserves this liturgical use at the close of doxologies and prayers (Rom 1:25; 1 Cor 14:16), but Jesus introduces a striking new pattern: 'Amen, I say to you' (Matt 5:18, 26; John's double 'amen, amen'), where it prefaces rather than confirms, investing his words with divine authority. All 147 occurrences share the core meaning of solemn affirmation.

amen (147×) A Hebrew-origin particle expressing solemn affirmation, truth, and assent. In liturgical contexts it closes prayers and doxologies as a congregational 'so be it' (1 Cor 14:16; Rev 5:14). Distinctively, Jesus uses it to open declarations — 'Amen, I say to you' (Matt 5:18; doubled in John 1:51) — a formula without rabbinic parallel that claims intrinsic authority. The word crosses every translation boundary virtually unchanged: Spanish 'amen,' French 'amen,' German 'amen,' preserving its Hebrew character as a universal marker of divine trustworthiness. **AFFIRMATION PARTICLES**

en: Amen, amen, amēn | **es:** Amén, amén | **fr:** amen | **de:** amen Matt 5:18; Matt 5:26; Matt 6:2; Matt 6:5; Matt 6:16

ἀμήτωρ G0282 *Adj-NMS* (1×)

Without mother, lacking maternal ancestry or origin

This adjective means motherless or without known mother. In Hebrews 7:3, Melchizedek is described as 'without mother' (along with without father or genealogy), emphasizing his mysterious origins. Classical Greek used it literally for motherless persons and metaphorically for unnatural situations. The multilingual glosses (Spanish 'sin-madre', German 'ohne-Mutter') indicate literal absence of mother. The author's point isn't biological but typological: Genesis's silence about Melchizedek's ancestry makes him resemble the eternal Son, priesthood not dependent on lineage.

(1×) The nominative masculine singular form indicates absence of maternal origin or genealogy. Classical usage encompassed both orphaned children and metaphorically 'unmotherly' situations. Hebrews exploits Genesis 14's silence about Melchizedek's parentage not as historical claim but as typological significance: lacking recorded genealogy, he foreshadows Christ whose priesthood transcends Levitical lineage requirements. The threefold description (fatherless-motherless-ungenealogied) removes Melchizedek from normal human hereditary succession, prefiguring the eternal priesthood after his order. **MOTHERS AND MATRIARCHS**

en: without-mother | **es:** sin-madre | **fr:** ohne-Mutter | **de:** ohne-Mutter Heb 7:3

ἀμίαντος G0283 *Adj-NMS* (4×)

undefiled, pure; free from moral or ritual contamination

Formed with the alpha-privative prefix on miaino ('to stain, defile'), this adjective describes what remains utterly free from contamination—whether moral, ritual, or physical. In Hebrews 7:26, Christ as high priest is 'holy, innocent, undefiled'; in Hebrews 13:4 it characterizes the marriage bed that must be kept pure. James 1:27 applies it to genuine religion 'undefiled before God,' and 1 Peter 1:4 describes the believer's heavenly inheritance as imperishable and undefiled.

(4×) Free from any stain, defilement, or moral contamination—pure in the fullest sense. Both German and French render it 'unbefleckt' and the concept aligns closely, while Spanish distinguishes 'incontaminada' (uncontaminated) from 'sin mancha' (without blemish), hinting at both ritual and moral dimensions. Applied to Christ's priestly character (Heb 7:26), marital fidelity (Heb 13:4), pure religion (Jas 1:27), and the heavenly inheritance (1 Pet 1:4). **PURITY AND CLEANNESS**

en: undefiled | **es:** incontaminada, sin-mancha | **fr:** unbefleckt | **de:** unbefleckt Heb 7:26; Heb 13:4; Jas 1:27; 1Pet 1:4

Ἀμιναδάβ G0284 *N-NMS* (3×)

Amminadab, Aminadab; ancestor of David and Jesus

A Hebrew name meaning 'my kinsman is noble,' appearing in Jesus's genealogy. Matthew 1:4 lists Amminadab twice (nominative and genitive forms) in the patriarchal line from Judah through Ram to Nahshon. Luke 3:33 includes him in the ascending genealogy from Jesus back to Adam. He was father of Nahshon, leader of Judah during the wilderness period (Num 1:7). The name connects Jesus to Judah's tribal leadership.

(3×) Identifies a specific ancestor in the messianic lineage—father of Nahshon, who led Judah in Moses's census and was first to enter the Red Sea according to rabbinic tradition. The double appearance in Matthew 1:4 reflects Greek case inflection of the indeclinable Hebrew name. Transliterations vary slightly (Spanish 'Aminadáb,' French 'Aminadab,' German 'Amminadab') but preserve recognition. His inclusion anchors Jesus's genealogy in Judah's princely line. **PROPER NAMES (PERSONAL)**

en: Aminadab | **es:** Aminadáb | **fr:** Aminadab | **de:** Amminadab Matt 1:4; Luke 3:33

ἄμμος G0285 *N-AFS* (5×)

Sand; fine granular material found on shores and deserts, often

used as a figure for innumerable quantity.
A straightforward noun denoting sand as a physical substance, ammos takes on rich figurative life in both Testaments. Jesus contrasts building on sand with building on rock (Matt 7:26), making it a symbol of unstable foundation. Paul echoes Isaiah's imagery of Israel's descendants being as numerous as the sand of the sea (Rom 9:27), and Hebrews similarly uses it for Abraham's innumerable offspring (Heb 11:12). In Revelation, the dragon stands on the sand of the sea (Rev 12:17). Spanish 'arena' and French 'sable' both denote ordinary sand.

(5×) Sand, the fine granular material found along shores and in deserts, employed both literally and as a stock metaphor for uncountable multitude. Jesus uses it literally for a foolish builder's unstable foundation (Matt 7:26). Paul and Hebrews invoke the OT trope of sand-of-the-sea for the numberless descendants of Abraham and Israel (Rom 9:27, Heb 11:12). In Revelation, the dragon takes its stand on the seashore sand (Rev 12:17, 20:8). The consistent multilingual rendering—English 'sand,' Spanish 'arena,' French 'sable,' German 'Sand'—confirms a single concrete referent across all passages. **GEOGRAPHY AND SPACE**
en: sand | **es:** arena | **fr:** sable | **de:** Sand, ἄμμον Matt 7:26; Rom 9:27; Heb 11:12; Rev 12:17; Rev 20:8

ἀμνός G0286 *N-GMS* (4×)
lamb; used in the NT exclusively as a christological title for Jesus
Though the common Greek word for a young sheep, every New Testament occurrence carries unmistakable sacrificial and messianic weight. John the Baptist twice identifies Jesus as 'the Lamb of God' (John 1:29, 36), echoing both the Passover lamb and Isaiah's suffering servant. Acts 8:32 quotes Isaiah 53:7 directly—'as a lamb before its shearer is silent'—and 1 Peter 1:19 speaks of redemption through 'the precious blood of Christ, like that of a lamb without blemish.' The consistent christological focus sets this term apart from arnion, the diminutive 'lamb' of Revelation.

(4×) A lamb viewed as a sacrificial or christological figure, not merely a young sheep. Spanish distinguishes capitalized 'Cordero' (the Lamb, christological) from lowercase 'cordero' (generic lamb), a distinction visible across the four occurrences. French 'agneau' (cognate with Latin agnus, itself likely related to the Greek amnos) preserves the same dual register. All NT uses point to Jesus as the fulfillment of Passover and Isaianic sacrifice imagery (John 1:29, 36; Acts 8:32; 1 Pet 1:19). **LAMBS AND SHEEP**
en: Lamb, lamb, of-lamb | **es:** Cordero, cordero, de-cordero | **fr:** agneau | **de:** Lamm, ἀμνὸς John 1:29; John 1:36; Acts 8:32; 1Pet 1:19

ἀμοιβ-ή G0287 *N-AFP* (1×)
Recompense, reciprocal return or requital; exchange or repayment
This noun means recompense, requital, or reciprocal exchange, often in contexts of repaying care. In 1 Timothy 5:4, widows' children should learn to make 'recompense' to their parents. Classical Greek used it for requital (both reward and retribution), repayment, compensation, and exchange. The multilingual glosses (Spanish 'recompensas', German 'Vergeltung') emphasize reciprocal return. Paul grounds filial obligation in reciprocity: parents cared for children, so grown children owe corresponding care in parents' need, fulfilling both family duty and religious piety.

(1×) The accusative feminine plural form indicates returns or recompenses given in reciprocal exchange, here specifically filial care repaying parental investment. Classical usage encompassed compensation, retribution, and fair exchange, with Homeric roots in requiting kindness or injury. Paul's household code naturalizes this reciprocity: children's support of elderly parents constitutes appropriate return for upbringing received. This mutual obligation structure ensures generational care while modeling godly family life and preventing burden on church resources for widows with able family. **RECOMPENSE AND RETRIBUTION**
en: recompense | **es:** recompensas | **fr:** ἀμοιβὰς | **de:** Vergeltung 1Tim 5:4

ἄμπελος G0288 *N-AFS* (9×)
A vine, especially the grapevine; used literally of the fruit-bearing plant and figuratively of Christ as the true vine.
Ampelos is the standard Greek word for the grapevine, deeply embedded in Mediterranean culture and biblical imagery. In the Synoptic last supper accounts (Matt 26:29; Mark 14:25; Luke 22:18), Jesus speaks of not drinking 'the fruit of the vine' until the kingdom comes—a phrase echoed in Spanish as 'vid/vina' and French 'vigne.' The most theologically rich usage is John 15:1-5, where Jesus declares 'I am the true vine' and the Father is the vinedresser, developing an extended metaphor of abiding and fruitfulness. Revelation 14:18-19 uses the vine eschatologically for the harvest of divine judgment. German 'Weinstock' (wine-plant) captures both the agricultural reality and the vintner's craft behind the image.

vine (9×) The grapevine as a cultivated plant producing fruit for wine—used both in its literal agricultural sense and as a rich theological metaphor. At the Last Supper (Matt 26:29; Mark 14:25; Luke 22:18), 'the fruit of the vine' refers straightforwardly to wine. In John 15:1-5, Jesus identifies himself as 'the true vine,' developing an extended allegory of spiritual union, pruning, and fruitfulness. Revelation 14:18-19 uses the vine image for eschatological harvest and judgment. All nine occurrences draw on the same core botanical referent, the Vitis vinifera grapevine. **VINEYARD CULTIVATION**
en: a-vine, vine | **es:** vid, viña | **fr:** vigne | **de:** Weinstock, ἀμπέλου Matt 26:29; Mark 14:25; Luke 22:18; John 15:1; John 15:4

ἀμπελουργ-ός G0289 *N-AMS* (1×)
Vinedresser, one who cultivates and tends grapevines
This noun designates a vineyard worker who cultivates and prunes grapevines. In Luke 13:7, the owner tells the 'vinedresser' to cut down the barren fig tree. Classical Greek used this compound for professional vineyard workers. The multilingual evidence (Spanish 'viñador', French 'vigneron') identifies this agricultural specialist. Jesus' parable features the vinedresser as intercessor, pleading for another year's care before judgment. The word's occupational precision contributes to the parable's realism while typologically representing Christ's intercession for Israel's final opportunity.

(1×) The accusative masculine singular form indicates the professional responsible for vine cultivation, including planting, pruning, fertilizing, and protecting vines. Classical viticulture required specialized knowledge for successful grape production. The vinedresser's advocacy in Luke's parable—requesting delay and promising extra care—characterizes patient divine forbearance despite justified expectation of fruit. His willingness to invest additional labor represents grace extended beyond reasonable expectation, though with clear limits: fruitlessness cannot continue indefinitely without consequences. **FARMER VINEDRESSER**
en: vinedresser | **es:** viñador | **fr:** vigneron | **de:** ἀμπελουργόν Luke 13:7

ἀμπελ-ών G0290 *N-AMS* (23×)
A vineyard – a cultivated plot of grapevines, often used in Jesus' parables of God's kingdom
The standard Greek word for a vineyard, a plot planted with grapevines. In the Synoptic Gospels it serves as a powerful parabolic image: the owner who hires laborers at different hours (Matt 20:1-16), the wicked tenants who kill the owner's son (Matt 21:33-41; Mark 12:1-9; Luke 20:9-16), and the two sons sent to work (Matt 21:28-31). Paul invokes it to defend apostolic rights: 'Who plants a vineyard and does not eat its fruit?' (1 Cor 9:7). The LXX background, especially Isaiah 5's Song of the Vineyard, enriches every usage with covenant overtones.

a vineyard (23×) A cultivated plot of grapevines, used literally and as a parabolic image for God's dealings with humanity. Features in the laborers parable (Matt 20:1-8), the wicked tenants (Matt 21:33-41; Mark 12:1-9; Luke 20:9-16), and Paul's apostolic-rights argument (1 Cor 9:7). The LXX tradition, especially Isaiah 5's Song of the Vineyard, provides deep covenantal resonance. **VINEYARD CULTIVATION**

en: A-vineyard, a-vineyard, vineyard | **es:** viña | **fr:** vignoble | **de:** Weinberg, ἀμπελῶνα, ἀμπελῶνος Matt 20:1; Matt 20:2; Matt 20:4; Matt 20:7; Matt 20:8

Ἀμπλιᾶτος G0291 *N-AMS* (1×)

Ampliatus, a Christian man greeted by Paul in Rome

This proper noun is the name of a Roman Christian greeted in Romans 16:8, where Paul calls him 'my beloved.' The name, a common Latin name meaning 'enlarged,' appears in Roman inscriptions. Manuscript variants include Ampliatus and Amplias. The multilingual glosses (Spanish 'Ampliâton', French 'Amplias', German 'Ampliatus') reflect textual variants. Paul's affectionate designation suggests close relationship, possibly from earlier ministry. Names in Romans 16 reveal the diverse composition of the early Roman church, including slaves and freedmen bearing Latin names.

(1×) The accusative masculine singular form names a specific individual in the Roman church whom Paul greets with particular affection. The Latin name was especially common among slaves and freedmen, possibly suggesting Ampliatus's social status. Paul's designation 'my beloved in the Lord' indicates either personal acquaintance from earlier travels or warm recommendation from mutual friends. The greeting's brevity doesn't diminish its warmth, as 'beloved' constitutes Paul's highest personal commendation within these greetings. **PROPER NAMES (PERSONAL)**

en: Ampliatos | **es:** a-Ampliâton | **fr:** Amplias | **de:** Ampliatus Rom 16:8

ἀμύνω G0292 *V-AIM-3S* (1×)

Defended, helped in battle; came to someone's aid and protection

This verb means to defend, help, or come to someone's aid, especially in battle. In Acts 7:24, Moses 'defended' the oppressed Hebrew by striking the Egyptian. Classical Greek used it extensively for warding off danger, defending, or aiding someone under attack. The multilingual glosses (Spanish 'defendió', French 'défendre') confirm this protective action. Stephen's speech casts Moses as defender-deliverer whose initial attempt at justice Israel rejected, foreshadowing Jesus' similar rejection despite coming to save.

(1×) The aorist middle indicative third person singular form indicates Moses' completed defensive action on behalf of the oppressed man. Classical usage emphasized both defensive warding off of harm and active coming to someone's aid in danger. Moses' intervention —defending by retaliatory violence—initiates his deliverer role but also precipitates his exile when Israel refuses his leadership. Stephen exploits this pattern to indict his audience for parallel rejection of Jesus, the ultimate defender-deliverer God sent. **HELP AND ASSISTANCE**

en: he-defended | **es:** defendió | **fr:** défendre | **de:** ἠμύνατο Acts 7:24

ἀμφίβληστρ-ον G0293 *N-ANS* (1×)

Casting net, a type of fishing net thrown by hand in circular motion

This noun designates a circular casting net thrown by hand, distinct from drag nets. In Matthew 4:18, Peter and Andrew were 'casting a net into the sea' using this equipment. Classical Greek used this term for nets thrown around something, including metaphorical nets or bonds. The multilingual evidence (Spanish 'red', French 'filet', German 'Netz') identifies fishing equipment. The casting net's technique required skill, as fishermen threw it in circular motion to spread over fish in shallow water before drawing it closed.

(1×) The accusative neuter singular form indicates the specific type of net characterized by being thrown around or over its target. Classical usage extended to any encircling bonds, including metaphorical traps. The casting net's function as circular enclosure makes it apt for Jesus' call to make disciples 'fishers of men'—gathering people into God's kingdom. Peter and Andrew's immediate abandonment of nets to follow Jesus dramatizes total commitment, leaving behind both livelihood and identity as fishermen for new Kingdom purpose. **NETS AND SNARES**

en: net | **es:** red | **fr:** filet | **de:** ἀμφίβληστρον Matt 4:18

ἀμφιέννυμι G0294 *V-RPM/P-AMS* (4×)

to clothe, dress; to put garments on someone

An older, somewhat literary verb for dressing or clothing someone, used in the NT exclusively by Jesus in two parallel sayings about God's providential care. In Matthew 6:30 and Luke 12:28, Jesus argues from lesser to greater: if God so clothes the grass of the field, how much more will he clothe his followers? Matthew 11:8 and Luke 7:25 use the perfect passive participle to describe someone 'dressed in' fine garments, contrasting John the Baptist's rough attire with courtly luxury.

(4×) To put clothing on someone, to dress or array a person or thing in garments. French 'vetir' and Spanish 'vestir' both derive from Latin vestire, capturing the same basic action. The active forms in Matt 6:30 and Luke 12:28 describe God clothing the grass with splendor; the passive participle in Matt 11:8 and Luke 7:25 depicts a person dressed in luxurious garments, contrasting with the ascetic simplicity of the Baptist. **CLOTHING AND DRESS**

en: clothes, having-been-clothed | **es:** vestido, viste | **fr:** vêtir | **de:** ἀμφιέζει, ἀμφιέννυσιν, ἠμφιεσμένον Matt 6:30; Matt 11:8; Luke 7:25; Luke 12:28

ἀμφίπολις G0295 *N-AFS* (1×)

Amphipolis, a city in Macedonia encompassed by the Strymon River

This proper noun names a city in Macedonia. In Acts 17:1, Paul and Silas passed through Amphipolis on their way to Thessalonica. The name means 'around-city,' referring to the Strymon River's encircling loop around the settlement. Classical sources describe it as an important Macedonian city. The multilingual glosses (Spanish 'Anfípolis', French 'Amphipolis') transliterate this geographic name. Luke's itinerary precision demonstrates his geographic knowledge and historical care, tracking Paul's missionary journey through key Macedonian urban centers.

(1×) The accusative feminine singular form indicates the city as destination or waypoint in travel. The geographic name's etymology describes the Strymon River's defensive loop encircling the settlement. Paul's passing through without recorded ministry there may indicate strategic focus on larger centers or inhospitable conditions. Luke's geographic precision grounds Acts' narrative in verifiable historical-geographic reality, creating credibility for the theological interpretation of events he narrates throughout Paul's mission. **GEOGRAPHY AND SPACE**

en: Amphipolis | **es:** Anfípolis | **fr:** Amphipolis | **de:** Ἀμφίπολιν Acts 17:1

ἄμφοδον G0296 *N-GNS* (1×)

Street, public way or thoroughfare; intersection or quarter

This noun means street, public way, or urban thoroughfare. In Mark 11:4, the disciples found the colt 'outside in the street' at a door. Classical Greek used it for streets or blocks of houses, also meaning a quarter or ward of a city. The multilingual glosses (Spanish 'calle', French 'carrefour', German 'Strasse') identify public thoroughfares. Mark's geographical precision locates the colt in the open street rather than private courtyard, explaining why bystanders questioned the disciples' action when they untied it.

(1×) The genitive neuter singular form indicates location 'of the street' or 'in the street,' designating public urban space as opposed to private quarters. Classical usage encompassed both individual streets and blocks/quarters bounded by streets. The colt's location in public view creates the challenge Jesus predicted: taking it would prompt questions requiring explanation about the Lord's need. Mark's detail establishes both geographic precision and narrative foreshadowing of the exchange Jesus prophesied to his disciples. **GEOGRAPHY AND SPACE**

en: street | **es:** calle | **fr:** carrefour | **de:** Strasse Mark 11:4

ἀμφότερος G0297 *Adj-NMP* (14×)

Both — adjective/pronoun indicating two parties or things taken

together as a pair
The adjective ἀμφότεροι (amphoteroi) means 'both,' referring to two entities considered together as a unit. In the New Testament it frequently highlights the togetherness or shared fate of paired items or persons: both new wine and old wineskins are preserved (Matt 9:17), both wheat and tares grow together (Matt 13:30), and both blind guides and their followers fall into the pit (Matt 15:14). Paul uses it theologically in Ephesians 2:14, 16, 18 to declare that Christ has made 'both' — Jew and Gentile — one. Spanish 'ambos/ambas' and French 'les deux' both capture the dual inclusiveness.

both (14×) An adjective or pronoun meaning 'both,' indicating two persons, groups, or things taken together. Used in parables to pair outcomes (both wineskins preserved, Matt 9:17; both wheat and weeds left to grow, Matt 13:30; both blind leaders and followers falling, Matt 15:14). Paul employs it with theological force in Ephesians 2:14-18, where Christ reconciles 'both' Jew and Gentile into one new humanity. Spanish 'ambos' and French 'les deux' reflect the inclusive duality. Luke pairs Zechariah and Elizabeth as 'both' righteous (Luke 1:6-7). **PRONOUNS AND MIXED**
en: both, to-both | **es:** a-ambos, ambas, ambas-cosas | **fr:** les-deux, tous-les-deux | **de:** beide, ἀμφοτέρους, ἀμφότερα Matt 9:17; Matt 13:30; Matt 15:14; Luke 1:6; Luke 1:7

ἀμώμητος G0298 *Adj-NMP* (1×)
Blameless, without fault or defect; morally unblemished
This adjective describes someone or something blameless, without fault or blemish. In 2 Peter 3:14, believers should be diligent to be found 'blameless' in God's sight. Classical Greek used it for faultless persons, writings, and unblemished sacrificial victims. The multilingual glosses (Spanish 'sin-defecto', German 'untadelig') emphasize absence of flaw. Peter connects blamelessness with eschatological urgency: knowing heaven and earth will be dissolved should motivate holy living, being found without spot or blame when Christ returns.

(1×) The nominative masculine plural form characterizes persons without moral fault or defect, reflecting both cultic language of unblemished sacrifices and ethical character. Classical usage spanned from textual correctness to moral integrity to ritual purity. Peter's eschatological frame transforms blamelessness from moral achievement to grace-enabled readiness for Christ's appearing. The term's sacrificial overtones suggest believers themselves as living offerings, presented unblemished through sanctification, anticipating final inspection at the Day of the Lord when all is revealed. **BLAMELESS AND UNBLEMISHED**
en: blameless | **es:** sin-defecto | **fr:** ἀμώμητοι | **de:** untadelig 2Pet 3:14

ἄμωμος G0299 *Adj-GMS* (9×)
Blameless, without blemish, unblemished – of moral or ritual purity; also (as homograph) amomon, an aromatic spice plant.
An adjective meaning 'without blemish, blameless,' drawn from sacrificial vocabulary where an offering must be physically flawless. The New Testament applies it overwhelmingly to moral and spiritual purity: Christ presented as a lamb without blemish (Heb 9:14; 1 Pet 1:19), believers chosen to be holy and blameless (Eph 1:4; 5:27; Col 1:22; Phil 2:15; Jude 1:24). Spanish 'sin-defecto/sin-mancha' and German 'makellos' ('spotless') powerfully convey the stainlessness implied. A single occurrence in Revelation 18:13 lists amomon among luxury trade goods – an aromatic spice plant (Amomum), representing either a homograph or a textual variant, wholly unrelated to the moral adjective.

1. blameless, without blemish (8×) Blameless, without blemish, unblemished – describing moral or ritual purity and flawlessness. Rooted in sacrificial language where victims must be physically perfect, the New Testament transfers this to spiritual reality: believers chosen to be 'holy and blameless' before God (Eph 1:4), the church presented 'without blemish' (Eph 5:27), blameless children of God shining as lights (Phil 2:15), reconciled and presented 'without blemish' (Col 1:22), Christ offering himself 'without blemish' (Heb 9:14; 1 Pet 1:19), and saints kept 'without blemish' before glory (Jude 1:24; Rev 14:5). Spanish 'sin-defecto/sin-mancha' and German 'makellos' consistently convey spotless purity. **BLAMELESS AND UNBLEMISHED**
en: blameless, unblemished, without-blemish | **es:** sin-defecto, sin-mancha | **fr:** makellos, sans-tache | **de:** Untadelige, makellos Eph 1:4; Eph 5:27; Phil 2:15; Col 1:22; Heb 9:14

2. spice, aromatic substance (amomon) (1×) A fragrant spice or aromatic substance – the plant amomon (likely Amomum cardamomum or a related species), listed among luxury commodities in the lament over Babylon's fall (Rev 18:13). This nominal use is semantically unrelated to the 'blameless' adjective and likely represents a homographic entry or textual variant (some manuscripts read amomon as a distinct word). English 'spice' and Spanish 'ambar' identify the aromatic referent, placing it among cinnamon, incense, and myrrh in the catalogue of merchant goods. **SPICE AROMATIC PERFUME**
en: spice | **es:** ámbar | **fr:** makellos | **de:** makellos Rev 18:13

Ἀμών G0300
Amon, king of Judah, appearing in Matthew's genealogy
A proper name from Hebrew (אָמוֹן), this refers to Amon who served as king of Judah. He appears in the genealogical record that traces Jesus' lineage through the royal line of David. The name occurs in the received text of Matthew 1:10, though textual variants exist for this passage. This king represents one link in the chain connecting David's dynasty to the birth of the Messiah.

Ἀμώς G0301 *N-GMS* (3×)
Amos; name of two figures in Jesus's genealogy
A name appearing in Luke's genealogy of Jesus, distinct from the prophet Amos. Matthew 1:10 identifies Amon (variant spelling) as a Judean king, son of Manasseh. Luke 3:25 lists Amos in a different position, possibly a different individual. The name's Hebrew forms (אָמוֹן, עָמוֹס) show variant spellings across Biblical books. Josephus preserves multiple Greek forms of these names, reflecting textual complexity.

(3×) Designates genealogical figures bearing this name—most notably Amon king of Judah, son of the wicked Manasseh and father of the reformer Josiah (2 Kings 21). Matthew's genealogy includes him among Jesus's royal ancestors despite his brief, evil reign. Luke's Amos may be a distinct ancestor. The multilingual consistency (Spanish 'Amós,' French 'Amos,' German 'Amos') preserves the name across contexts, though historical identification requires careful attention to generational placement. **AUTO-DETECTED COMMUNITY 10575 WITH 3 SENSES**
en: Amōs | **es:** Amós | **fr:** Amos | **de:** Amos Matt 1:10; Luke 3:25

ἄν G0302 *Indec* (166×)
Modal particle indicating contingency, indefiniteness, or hypothetical conditions; combines with relative pronouns, conjunctions, and verb moods.
An (ἄν) is one of those small Greek particles that carry enormous grammatical weight while resisting direct translation into most modern languages. It signals that a statement is not simply factual but contingent — dependent on conditions, indefinite in scope, or hypothetical in nature. Combined with relative pronouns it creates universalizing expressions like 'whoever' and 'wherever'; in conditional sentences it marks what would have happened; with subjunctive verbs it signals possibility or purpose. Most target languages handle an not by translating it directly but by adjusting verb mood, adding particles, or restructuring the clause entirely. Spanish often uses the subjunctive mood itself to absorb an's force, Korean deploys particles like -든지 for indefiniteness, and Arabic uses man/ma with the jussive. The particle's near-invisibility in translation belies its centrality to Greek modal logic.

1. indefinite generalizer (89×) Indefinite generalizer — the largest cluster at 89 occurrences, where an combines with relative pronouns and adverbs to form universal indefinite expressions: hos an ('whoever'), ho an ('whatever'), hopou an ('wherever'). In Matt

16:25 'whoever (hos an) wants to save his life will lose it,' the particle transforms a specific 'who' into a universal 'whoever.' Korean -든지 and Spanish -quiera (quienquiera, dondequiera) both deploy dedicated indefiniteness morphology, while Arabic man ('whoever') with the jussive achieves the same universalizing effect. This is the particle's most frequent and most recognizable function in New Testament Greek. **DISCOURSE PARTICLES**

en: - | **es:** *, *-que | **fr:** certes- | **de:** - Matt 15:5; Matt 16:25; Matt 16:28; Matt 18:6; Matt 19:9

2. counterfactual conditional (32×) Counterfactual conditional marker — 32 occurrences where an appears in the apodosis of contrary-to-fact conditions, typically with past indicative tenses. In Matt 11:21 'if the mighty works done in you had been done in Tyre, they would have (an) repented long ago,' the particle signals that the repentance did not actually occur. Spanish's conditional tense (habrían) and German's Konjunktiv II (hätten) both shift to dedicated irrealis morphology to render this force. Korean -었을 것이다 similarly marks the unrealized outcome. The particle is the hinge between real and unreal worlds. **DISCOURSE PARTICLES**

en: -, ever, would | **es:** * | **fr:** certes- | **de:** -, wohl- Matt 10:11; Matt 10:14; Matt 10:23; Matt 10:33

3. potential or dubitative (23×) Potential or dubitative — 23 occurrences expressing what might, could, or perhaps would happen. In Luke 1:62 the people were making signs to Zechariah as to 'what he might wish (an)' to name the child; in Acts 8:31 the Ethiopian asks 'how could I (an) understand unless someone guides me?' German wohl and French certes attempt to capture the tentative quality, while Korean uses -ㄹ 수 있다 ('could/might'). This sense is particularly common with the optative mood, which Greek uses to express wishes, possibilities, and polite hesitations. **DISCOURSE PARTICLES**

en: -, could, might | **es:** *, -, ciertamente | **fr:** certes- | **de:** -, wohl- Luke 1:62; Luke 2:26; Luke 2:35; Luke 6:11; Luke 7:39

4. temporal contingency (11×) Temporal contingency — 11 occurrences where an combines with temporal conjunctions (hotan, epan, henika) to mark an event as indefinite in its timing: 'whenever,' 'as soon as,' 'at whatever time.' In Acts 2:35 'until I make your enemies a footstool' the temporal boundary is set but the exact moment is left contingent. Spanish tan pronto como and Korean -할 때마다 ('each time when') deploy temporal-indefiniteness markers. This function is closely related to sense 1 but operates on the time axis rather than on persons or things. **DISCOURSE PARTICLES**

en: - | **es:** *-que, que, tan-pronto-como | **fr:** certes | **de:** -, wohl- Acts 2:35; Acts 2:39; Acts 2:45; Acts 3:20; Acts 3:22

5. subjunctive clause marker (11×) Subjunctive clause marker — 11 occurrences where an functions as a nearly untranslatable grammatical signal in purpose, result, or conditional clauses, contributing modal or hypothetical force without distinct lexical content. In Heb 1:13 and Heb 4:8 the particle appears in subordinate clauses where its role is structural rather than semantic — it marks the clause as non-assertive. Most translations simply absorb it into the subjunctive verb form. This represents the particle at its most grammaticalized, where it has lost any independent translatable meaning and serves purely as a mood indicator. **DISCOURSE PARTICLES**

en: - | **es:** *, *-, - | **fr:** certes | **de:** wohl- 2Cor 10:9; 2Cor 11:21; Heb 1:13; Heb 4:8; Heb 8:4

ἀνά G0303 *Prep* (13×)

Preposition: distributively 'each, apiece'; spatially 'among, in the midst of'; sequentially 'in turn'

A versatile Greek preposition that in the New Testament most often carries a distributive force—'each' or 'apiece'—as when Jesus sends the seventy-two out 'two by two' (Luke 10:1) or the master pays workers 'a denarius each' (Matt 20:9). It can also mark spatial position, meaning 'among' or 'in the midst of,' as with tares sown among the wheat (Matt 13:25). In one specialized phrase (ana meros, 1 Cor 14:27) it conveys sequential ordering: 'in turn.' Spanish and French translations capture the distributive sense with 'cada uno/chacun,' while the spatial sense shows up as 'en medio de' and 'por.'

1. each, apiece (distributive) (8×) Distributive use with numerals or nouns: 'each, apiece, by.' The pattern ana + number appears in Jesus' sending disciples 'two by two' (Luke 10:1), the denarius-each payment (Matt 20:9–10), and the six water jars holding 'two or three measures each' (John 2:6). Spanish 'cada uno' and French 'chacun' consistently mark this as individual distribution across all eight occurrences. **DISCOURSE PARTICLES**

en: by, each, each-one | **es:** cada-una, cada-uno, de-a | **fr:** chacun | **de:** je, ἀνὰ Matt 20:9; Matt 20:10; Luke 9:3; Luke 9:14; Luke 10:1

2. among, in the midst of (spatial) (4×) Spatial preposition meaning 'among, in the midst of, through.' The enemy sows tares 'among' the wheat (Matt 13:25), Paul asks if there is not a wise one 'among' the Corinthians (1 Cor 6:5), and the Lamb leads his people 'to' living springs (Rev 7:17). Spanish 'en medio de' and 'por' reflect the spatial movement or location within a group. **GEOGRAPHY AND SPACE**

en: -, among, between | **es:** en, en-medio-de, por | **fr:** chacun, en-haut | **de:** je, ἀνὰ Matt 13:25; Mark 7:31; 1Cor 6:5; Rev 7:17

3. in turn, in succession (sequential) (1×) Sequential adverbial phrase ana meros, 'in turn, one at a time,' governing the orderly speaking of tongues in the Corinthian assembly (1 Cor 14:27). This single occurrence forms a fixed idiom rather than a free prepositional use, with Spanish 'por' capturing the successive ordering. **GEOGRAPHY AND SPACE**

en: in | **es:** por | **fr:** en-haut | **de:** je 1Cor 14:27

ἀναβαθ-μός G0304 *N-GMP* (2×)

stairs, steps, a flight of steps ascending to a higher level

This noun denotes a flight of steps or stairs. Both occurrences appear in Acts 21 during Paul's arrest at the Jerusalem temple. In verse 35, the violence of the mob was so great that Paul had to be carried by soldiers ἐπὶ τοὺς ἀναβαθμούς—up the stairs to the barracks. Verse 40 states that Paul, standing ἐπὶ τῶν ἀναβαθμῶν—on the stairs—motioned to the crowd for silence. These stairs connected the temple courts to the Fortress Antonia, the Roman garrison overlooking the temple mount. Luke's precise topographical detail places the scene vividly in Jerusalem's architecture.

(2×) The architectural term is preserved: Spanish 'gradas' (steps), French 'marche,' German preserving the Greek. Both references describe the same stairway during the same dramatic incident. The stairs mark the boundary between Jewish sacred space below and Roman military authority above, becoming the location where Paul addresses the Jewish crowd before his imprisonment journey begins. **STAIRWAY STEPS**

en: stairs | **es:** gradas | **fr:** marche | **de:** ἀναβαθμούς, ἀναβαθμῶν Acts 21:35; Acts 21:40

ἀναβαίνω G0305 *V-APA-AMS* (82×)

To go up, ascend; physically traveling upward, ascending to heaven, growing (of plants), or boarding (a vessel).

Anabaino is the standard New Testament verb for upward movement, built transparently from ana ('up') and baino ('go, step'). Its most frequent use reflects the topography of ancient Palestine: 'going up' to Jerusalem, which sits in the Judean highlands, is the default expression for pilgrimage, and the verb carries the theological weight of approaching God's holy city. Jesus 'goes up' to Jerusalem repeatedly in the Gospels (Matt 20:17-18), and the disciples 'go up' to the temple to pray (Luke 18:10). But the word also reaches heavenward: Jesus ascends to the Father (John 20:17), and smoke and prayers ascend before God's throne in Revelation. Spanish subir, German hinaufsteigen, French monter, and Korean 올라가다 all cluster tightly around the core 'go-up' meaning, while the figurative extensions into plant growth (Mark 4:8) and mental arising (Luke 24:38) show the verb stretching beyond its literal spatial sense.

1. go up, ascend (75×) To go up, ascend physically — the overwhelmingly dominant sense at 75 occurrences, covering travel to higher ground, ascending mountains, going up to Jerusalem, and entering upper rooms. Jesus goes up a mountain to pray (Matt

14:23), comes up out of the baptismal water (Matt 3:16), and 'goes up to Jerusalem' for the final Passover (Matt 20:17). The Jerusalem-pilgrimage usage is especially significant — Hebrew 'alah carries the same 'go up to the holy city' valence, and Greek anabaino preserves this Semitic topographical-theological framing. Spanish subio, German hinaufsteigen, and Korean 올라가다 all translate this with their standard upward-motion verbs. Swahili -panda ('to climb, go up') confirms the basic spatial semantics. ASCENDING MOVEMENT
en: ascended, came-up, has-gone-up | **es:** Subió, ha-subido, subió | **fr:** monter | **de:** hinaufsteigen, steigt-hinauf Matt 3:16; Matt 5:1; Matt 13:7; Matt 14:23; Matt 15:29

2. ascend to heaven (3×) To ascend to heaven — 3 occurrences carrying dense Christological weight. In John 20:17 the risen Jesus tells Mary Magdalene 'I have not yet ascended to my Father' and 'I am ascending to my Father,' and in Eph 4:10 Paul declares 'he who descended is the same one who ascended far above all the heavens.' This is not merely going uphill but passing from the earthly realm to the divine presence. Korean 승천하다 ('to ascend to heaven,' a Sino-Korean compound) and Arabic sa'ida ila's-sama' ('went up to heaven') both select specialized heavenly-ascension vocabulary rather than generic 'go up' terms. The theological distinction from sense 1 is unmistakable: this is cosmological, not geographical. ASCENDING MOVEMENT
en: I-am-ascending, I-have-ascended, having-ascended | **es:** Subo, ascendido, he-subido | **fr:** monter | **de:** hinaufsteigen John 20:17; Eph 4:10

3. grow up, spring up (2×) To grow up, spring up — of plants sprouting and increasing in size, 2 occurrences in Mark's agricultural parables. In Mark 4:8 seed falls on good soil and 'grows up' bearing fruit; in Mark 4:32 the mustard seed 'grows up' and becomes the largest of garden plants. The biological-growth metaphor extends anabaino's upward-motion semantics into the organic domain. Spanish subiendo ('going up') preserves the spatial metaphor, while Korean 자라다 ('to grow') and Swahili -kua ('to grow, develop') shift entirely to biological vocabulary, revealing that this agricultural extension is a genuine figurative sense, not just a spatial application. ASCENDING MOVEMENT
en: growing-up, it-grows-up | **es:** sube, subiendo | **fr:** monter | **de:** hinaufsteigen Mark 4:8; Mark 4:32

4. (1×) To embark, board a vessel — a single occurrence at Acts 21:6 where Paul and his companions 'went aboard' a ship. Here the upward motion is from a dock or shore up onto the deck of a vessel. English 'embarked,' Spanish subimos (with the maritime context), and German einsteigen all show this as a specialized nautical application of the basic 'go up' verb. Korean 배에 오르다 ('to mount a ship') preserves the ascent imagery. While only one occurrence in the New Testament, this maritime sense is well attested in Classical Greek (Thucydides, Xenophon) and confirms anabaino's flexibility across physical contexts. ASCENDING MOVEMENT
en: embarked | **es:** subimos | **fr:** monter | **de:** steigt-hinauf Acts 21:6

5. (1×) To arise, come up (in the mind or heart) — a single occurrence at Luke 24:38 where Jesus asks the startled disciples 'Why do doubts arise in your hearts?' Here anabaino is used metaphorically for thoughts or emotions 'rising up' within a person, an inner psychological ascent rather than physical upward motion. Spanish suben ('they go up') retains the spatial metaphor applied to thoughts, while Korean and German both shift to mental-process vocabulary (마음에 일어나다, 'to arise in the heart'). This cognitive-metaphorical extension — ideas 'rising' into consciousness — parallels Hebrew 'alah al lev ('go up upon the heart,' Jer 3:16; Isa 65:17), suggesting Semitic conceptual influence on the Greek usage. ASCENDING MOVEMENT
en: rise-up | **es:** suben | **fr:** monter | **de:** steigt-hinauf Luke 24:38

ἀναβάλλω G0306 *V-AIM-3S* (1×)

Postponed, deferred to a later time; adjourned proceedings

This verb means to put off, postpone, or adjourn to another time. In Acts 24:22, Felix 'adjourned' Paul's hearing after hearing his defense. Classical Greek used it extensively for delaying, postponing, and putting things off. The multilingual glosses (Spanish 'Aplazó', French 'différer') confirm this deferral sense. Felix's postponement, allegedly to await Lysias's testimony, actually represents procrastination motivated by fear and greed—hoping for bribes while avoiding political risk from deciding Paul's case, demonstrating the corrupting intersection of power and self-interest.

(1×) The aorist middle indicative third person singular form indicates Felix's completed action of putting off the hearing to future time. Classical usage spanned postponing events, removing obstacles, and delaying decisions. Felix's adjournment uses judicial procedure to avoid decision: claiming to await additional witnesses masks political calculation and moral cowardice. Luke's narrative suggests this delay serves Felix's interest (opportunity for bribes) rather than justice, illustrating how legal mechanisms can be manipulated by authorities evading accountability while maintaining procedural legitimacy. DELAY AND TARRYING
en: Adjourned | **es:** Aplazó | **fr:** différer | **de:** Ἀνεβάλετο Acts 24:22

ἀναβῐβ-άζω G0307 *V-APA-NMP* (1×)

Having drawn up, pulled up onto shore or land

This verb means to draw up, haul up, or bring up, especially ships onto land or nets from water. In Matthew 13:48, fishermen 'drew up' the net onto the beach to sort the catch. Classical Greek used it for making things go up, mounting horses, embarking on ships, and hauling nets. The multilingual glosses (Spanish 'habiendo-sacado', French 'tirer-sur-le-rivage') confirm this upward pulling motion. Jesus' parable employs realistic fishing practice—beaching nets for sorting—as eschatological metaphor for final judgment separating righteous from wicked.

(1×) The aorist active participle nominative masculine plural form indicates fishermen's completed action of hauling the full net onto shore. Classical maritime terminology included drawing ships onto beaches and hauling loaded nets from water onto land for processing. The realistic detail grounds Jesus' kingdom parable in everyday Galilean fishing life: just as fishermen separate valuable from worthless catch, angels will separate righteous from wicked at history's consummation. The verb's physical exertion mirrors the eschatological sorting work. ASCENDING MOVEMENT
en: having-drawn-up | **es:** habiendo-sacado | **fr:** tirer-sur-le-rivage | **de:** ἀναβιβάσαντες Matt 13:48

ἀναβλέπω G0308 *V-ASA-2S* (25×)

To look up or raise one's gaze; to receive or recover sight after blindness

Anablepo carries a double meaning that runs through the Gospels with powerful theological resonance. In its physical sense, it simply means to look upward — Jesus looks up before blessing the loaves (Matt 14:19; Mark 6:41), and the women look up to see the stone rolled away (Mark 16:4). But the majority of its occurrences describe the miraculous restoration of sight to the blind, a sign of messianic fulfillment (Matt 11:5; Luke 7:22). Spanish distinguishes the two senses clearly: 'alzando la vista' (raising the gaze) versus 'recobrar la vista' (recovering sight).

1. receive or recover sight (17×) To regain or receive the ability to see after blindness, whether through miraculous healing or divine restoration. Spanish 'recobrar la vista' and 'recibió la vista' consistently mark this as recovered sight. Central to Jesus' messianic credentials (Matt 11:5; Luke 7:22) and dramatized in individual healings (Matt 20:34; Mark 10:51–52; Luke 18:42; John 9:11, 15, 18). Paul's blindness and recovery in Acts 9:12, 17–18 extends this sense into the apostolic narrative. SEEING AND PERCEIVING
en: I-may-see-again, I-received-sight, I-see-again | **es:** Recobra-la-vista, que-recibió-la-vista, recibieron-la-vista | **fr:** recouvrer-la-vue | **de:** aufsehen, blickt-auf Matt 11:5; Matt 20:34; Mark 10:51; Mark 10:52; Luke 7:22

2. look up, raise one's eyes (8×) To physically direct one's gaze upward, to raise one's eyes toward heaven or one's surroundings. Spanish 'alzando la vista' and 'habiendo mirado arriba' distinguish this from the healing sense. Jesus looks up before multiplying the loaves (Matt 14:19; Mark 6:41), looks heavenward before healing (Mark 7:34), and after partially healing a blind man the man 'looks up' and sees people like trees walking (Mark 8:24). The women at

the tomb look up and see the stone rolled back (Mark 16:4). SEEING AND PERCEIVING

en: Having-looked-up, having-looked-up, looking-up | **es:** Habiendo-mirado-arriba, alzando-la-vista, habiendo-alzado-la-vista | **fr:** recouvrer-la-vue | **de:** aufsehen, blickt-auf Matt 14:19; Mark 6:41; Mark 7:34; Mark 8:24; Mark 16:4

ἀνάβλεψις G0309 *N-AFS* (1×)

Recovery of sight, restoration of vision to the blind

This noun means restoration of sight or recovery of vision, especially from blindness. In Luke 4:18, Jesus reads Isaiah's prophecy about proclaiming 'recovery of sight to the blind.' Classical Greek used it for both looking up and recovering sight. The multilingual evidence (Spanish 'vista', French 'recouvrement-de-la-vue', German 'recovering-of-sight') emphasizes restored vision. Jesus' Nazareth sermon interprets his messianic mission through this Jubilee text, including both literal healing of blindness and metaphorical opening of spiritual eyes to see God's kingdom.

(1×) The accusative feminine singular form indicates the restoration or recovery that will be proclaimed and accomplished. Classical medical usage designated healing that restores sight after blindness. Jesus' Isaiah quotation encompasses both physical healing of blind persons throughout his ministry and the deeper spiritual illumination bringing people from darkness to light. Luke's subsequent narrative demonstrates both dimensions: Jesus literally opens blind eyes while also giving spiritual sight to recognize him as Messiah and understand God's reign. SEEING AND PERCEIVING

en: recovery-of-sight | **es:** vista | **fr:** recouvrement-de-la-vue | **de:** ἀνάβλεψιν Luke 4:18

ἀναβο-άω G0310 *V-AIA-3S* (1×)

cry out, shout aloud (especially in grief, astonishment, or as a war-cry)

This Greek verb means to cry out or shout with great volume and intensity. In classical usage it could denote a war-cry, a call for help, or an exclamation of grief or astonishment. At Matthew 27:46, Jesus uses this verb as he cries out from the cross with the opening words of Psalm 22. The multilingual evidence (Spanish clamó, French crier) confirms the sense of a loud, urgent vocal expression at a moment of extreme anguish.

(1×) Used of Jesus' cry from the cross (Matthew 27:46), this sense captures the moment of ultimate desolation when he shouted the opening of Psalm 22. The Spanish and French glosses (clamó, crier) emphasize the intensity and volume of this outcry, matching the classical Greek usage for expressions of profound grief or astonishment. CALLING AND NAMING

en: cried-out | **es:** clamó | **fr:** crier | **de:** ἀνεβόησεν Matt 27:46

ἀναβολ-ή G0311 *N-AFS* (1×)

delay, postponement, putting off (of an action or decision)

This noun denotes a delay or postponement, particularly in legal or official contexts. Though the classical Greek shows diverse meanings (including 'mantle' and 'prelude'), the New Testament usage focuses on temporal postponement. In Acts 25:17, Festus declares he made no delay in convening Paul's hearing. The cross-linguistic evidence (Spanish demora, French délai, English delay) all converge on the temporal sense of deferral or postponement.

(1×) Festus uses this word in Acts 25:17 to emphasize his promptness in dealing with Paul's case—he made no delay. The consistent translation across languages (English delay, Spanish demora, French délai) reflects the legal-administrative context where swift action is contrasted with procrastination or postponement. DELAY AND TARRYING

en: delay | **es:** demora | **fr:** délai | **de:** ἀναβολὴν Acts 25:17

ἀναγγέλλω G0312 *V-AIA-3P* (14×)

announce, declare, report — to make known by proclaiming news, events, or divine revelation to others

Anangello carries the weight of purposeful communication — not mere chatter, but the deliberate act of bringing word back or making something publicly known. In the Gospels, Jesus promises that the Spirit 'will announce to you the things that are coming' (John 16:13), giving the verb a revelatory dimension. Elsewhere it serves for reporting events (Acts 14:27) or declaring truths about God (1 John 1:5). The multilingual evidence converges on a single communicative sense: Spanish 'anunciar,' French 'annoncer,' German 'verkuendigen' — all pointing to proclamation rather than casual speech. The prefix ana- ('back, up') hints at the word's classical root: carrying tidings back to a waiting audience.

announce, declare, report (14×) To communicate information deliberately to an audience, whether reporting events that have occurred, declaring theological truths, or announcing what is to come. In John 16:13-15, the Spirit 'will announce' future realities, giving the verb a prophetic-revelatory coloring. In Acts and the Epistles, it describes missionary reporting (Acts 14:27, 20:20) and foundational proclamation (1 John 1:5). All 14 occurrences share the core idea of purposeful, authoritative disclosure. ANNOUNCING AND DECLARING

en: declaring, he-will-announce, it-was-announced | **es:** anunciamos, anunciando, anunciaron | **fr:** annoncer | **de:** verkuendigen, verkündet John 4:25; John 5:15; John 16:13; John 16:14; John 16:15

ἀναγενν-άω G0313 *V-RPM/P-NMP* (2×)

to be born again, to beget again, to regenerate spiritually

This compound verb means to beget or bear again, used metaphorically for spiritual regeneration. Peter uses it in 1 Peter 1:3 to bless God who κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς—according to his great mercy has caused us to be born again—to a living hope through Christ's resurrection. Verse 23 declares believers have been born again (ἀναγεγεννημένοι) not from perishable but imperishable seed, through God's living and abiding word. Both passages emphasize new spiritual birth as God's work, producing living hope and eternal life.

(2×) The regeneration theme appears consistently: Spanish 'habiendo regenerado' (having regenerated) and 'habiendo sido regenerados,' French preserving the Greek, German 'wiedergeboren' (born again). Both 1 Peter references connect new birth to God's mercy, Christ's resurrection, and the eternal word. The verb captures the radical newness of Christian conversion—not mere improvement but new creation, a second genesis initiated by God. BIRTH AND BEGETTING

en: having-been-born-again, having-begotten-again | **es:** habiendo-regenerado, habiendo-sido-regenerados | **fr:** ἀναγεγεννημένοι, ἀναγεννήσας | **de:** wiedergeboren 1Pet 1:3; 1Pet 1:23

ἀναγιγνώσκω G0314 *V-AIA-3P* (32×)

To read a written text; in passive, to be read aloud in a public or congregational setting.

A verb rooted in the older Greek sense of 'knowing again' or 'recognizing,' which by the Hellenistic period had settled firmly into the meaning 'to read.' In the Gospels, Jesus repeatedly uses it to challenge his opponents — 'Have you not read?' (Matt 12:3; 19:4; 21:16) — appealing to Scripture as self-evident authority. The passive form appears in epistolary and liturgical contexts where letters or Scriptures are read aloud to gathered communities (Col 4:16; 2 Cor 3:15). Spanish 'lees' and German 'lesen' both mirror the straightforward reading sense, while the French 'lire' covers both active and passive usage without distinction.

1. to read (25×) Active reading of a written text — Scripture, letter, or document — whether privately or publicly. Jesus's rhetorical 'have you not read?' (Matt 12:3, 5; 21:42) presupposes personal engagement with the text. The multilingual glosses (Spanish 'habéis-leído,' German 'lesen,' French 'lire') uniformly confirm a single core reading sense with no semantic drift across traditions. Encompasses study, citation, and recitation of authoritative writings. WRITING AND SCRIPTURE

en: did-you-read, do-you-read, have-you-read | **es:** habiendo-leído, habéis-leído, lees | **fr:** lire | **de:** lesen, ἀνέγνωτε, ἀναγινώσκεις Matt 12:3; Matt 12:5; Matt 19:4; Matt 21:16; Matt 21:42

2. to be read aloud (7×) Passive voice: a text being read aloud to others, especially in congregational worship or public assembly. Paul instructs that his letter be read (ἀναγινωσκομένη) among the churches (Col 4:16), and Moses is read aloud every Sabbath (Acts 15:21). Spanish distinguishes the passive clearly ('es-leído,' 'leída'), while German and French do not mark the voice shift lexically, relying on context — highlighting that the Greek passive carries a specifically communal, liturgical nuance absent from the active. **WRITING AND SCRIPTURE**

en: being-read, is-read, it-is-read | **es:** es-leído, leída, leídas | **fr:** lire | **de:** lesen, ἀναγινωσκομένας, ἀναγινωσκόμενος Acts 13:27; Acts 15:21; 2Cor 3:2; 2Cor 3:15; Col 4:16

ἀναγκ-άζω G0315 *V-AIA-3S* (9×)

To compel or force someone to act, whether by authority, persuasion, or external pressure; in passive, to be constrained.

A verb of strong compulsion — used when someone is pressed, urged, or outright forced into action. Jesus compels his disciples into the boat (Matt 14:22), a host urges guests from the highways to come in (Luke 14:23), and Paul confesses he once tried to force believers to blaspheme (Acts 26:11). The Spanish obligar and French contraindre both capture this pressure well. In the passive, the word describes being on the receiving end of such force, as when Paul was compelled to appeal to Caesar (Acts 28:19) or when the question arose whether Titus was compelled to be circumcised (Gal 2:3).

1. to compel, force (active) (7×) Active compulsion: to press, urge, or force someone to do something, whether through authority, social pressure, or strong persuasion. Jesus 'compelled' (ἠνάγκασεν) the disciples to get into the boat (Matt 14:22; Mark 6:45), and the master orders his servant to 'compel' people to come in from the roads (Luke 14:23). Spanish obligar, French contraindre, and German nötigen all converge on this sense of applied pressure that overrides resistance. **COMPEL FORCE**

en: I-was-trying-to-force, compel, compelled | **es:** los-obligaba, obligas, obligasteis | **fr:** contraindre | **de:** ἀνάγκασον, ἀναγκάζεις, ἀναγκάζουσιν Matt 14:22; Mark 6:45; Luke 14:23; Acts 26:11; 2Cor 12:11

2. to be compelled (passive) (2×) Passive compulsion: to be forced or constrained by circumstances or another's authority. Paul was 'compelled' to appeal to Caesar (Acts 28:19), and Titus, though a Greek, was not 'compelled' to be circumcised (Gal 2:3). The passive voice shifts focus to the one experiencing the pressure rather than the one exerting it, and Spanish fue obligado and German wurde gezwungen reflect this recipient perspective clearly. **COMPEL FORCE**

en: I-was-compelled, was-compelled | **es:** fue-obligado, fui-obligado | **fr:** contraindre | **de:** ἠναγκάσθη, ἠναγκάσθην Acts 28:19; Gal 2:3

ἀναγκ-αῖος G0316 *Adj-AMP* (8×)

Necessary, essential, indispensable; also of persons: close, intimate, bound by kinship or deep friendship.

An adjective built on ἀνάγκη (necessity, compulsion), conveying what is required by the nature of things or bound by strong ties. Paul uses it repeatedly to express theological and practical necessity — the gospel had to go to the Jews first (Acts 13:46), seemingly weaker members of the body are actually more necessary (1 Cor 12:22), and his continued life in the flesh is more necessary for the Philippians' sake (Phil 1:24). A striking second sense emerges in Acts 10:24, where Cornelius gathers his 'close' friends — people bound to him by ties as compelling as necessity itself. Spanish distinguishes the two senses cleanly: 'necesario' for essential, 'íntimos' for intimate.

1. necessary, essential, indispensable (7×) Necessary, essential, or indispensable — that which circumstances or purpose require. Paul employs it in arguments about divine necessity (Acts 13:46, the word must go to Jews first), ecclesial interdependence (1 Cor 12:22, weaker members are 'more necessary'), pastoral obligation (Phil 1:24), and practical arrangements (2 Cor 9:5; Phil 2:25; Titus 3:14). The comparative form ἀναγκαιότερα in 1 Cor 12:22 intensifies the point about the body's mutual dependence. **NECESSARY ESSENTIAL**

en: more-necessary, necessary | **es:** más-necesario, necesarias, necesario | **fr:** notwendig, nécessaire | **de:** notwendig, ἀναγκαῖον Acts 13:46; 1Cor 12:22; 2Cor 9:5; Phil 1:24; Phil 2:25

2. close, intimate (of persons) (1×) Of persons: close, intimate, bound by ties of kinship or deep friendship. In Acts 10:24, Cornelius summons his relatives and his ἀναγκαίους φίλους — friends so close they are 'necessary' to him. The semantic development from external compulsion to intimate bond parallels Latin 'necessarius,' which likewise means both 'necessary' and 'closely connected.' Spanish 'íntimos' captures this warmth, while French and German default to the primary 'nécessaire/notwendig,' missing the relational nuance. **NEARNESS AND APPROACH**

en: close | **es:** íntimos | **fr:** nécessaire | **de:** ἀναγκαίους Acts 10:24

ἀναγκ-αστός G0317 *Adv* (1×)

by compulsion, under constraint (not voluntarily)

This adverb describes action done under compulsion or constraint rather than freely. It stands in direct opposition to 'willingly' or 'voluntarily' (hekousiōs). In 1 Peter 5:2, elders are instructed to shepherd the flock not by compulsion but willingly. The German gloss gezwungen ('forced') and Spanish por-fuerza ('by force') capture the coercive or reluctant quality of service performed under external pressure rather than from the heart.

(1×) Peter exhorts church elders (1 Peter 5:2) to serve not by compulsion but willingly, highlighting the contrast between reluctant duty and joyful service. The German gezwungen and Spanish por-fuerza both emphasize external constraint, underscoring that true shepherding flows from voluntary devotion rather than obligation. **MANNER ADVERBS**

en: by-compulsion | **es:** por-fuerza | **fr:** ἀναγκαστῶς | **de:** gezwungen 1Pet 5:2

ἀνάγκη G0318 *N-DFP* (18×)

Necessity, compulsion, constraint; also distress, hardship, or dire circumstances forcing action.

A Greek noun carrying two related but distinguishable loads. In its primary sense, ananke denotes necessity or compulsion — something that must be, whether by divine decree, moral obligation, or practical constraint. Paul's 'necessity is laid upon me' regarding the gospel (1 Cor 9:16) and the 'necessity' of obeying governing authorities (Rom 13:5) both invoke unavoidable obligation. Spanish 'necesidad' and German 'Notwendigkeit' track this sense closely. But in several Pauline and Lukan passages, the word shifts toward distress and hardship — the crushing pressure of difficult circumstances. In 2 Cor 6:4 and 12:10, it appears alongside tribulations and persecutions; in Luke 21:23, it describes the eschatological anguish coming upon the land. Spanish 'angustia' (anguish) signals this darker register.

1. necessity, compulsion (13×) Necessity, compulsion, or unavoidable constraint — the state of something being required or obligatory. Covers divine necessity (Matt 18:7, 'it is necessary that offenses come'), moral compulsion (Rom 13:5, subjection 'for conscience' sake'), practical obligation (Luke 14:18, 'I must go'), and apostolic duty (1 Cor 9:16, 'necessity is laid upon me'). Spanish 'necesidad' and French 'nécessité' consistently render this as abstract obligation. The word implies a force that overrides choice — not merely preference but inescapable requirement. **NECESSITY AND NEED**

en: Necessary, Necessity, just-as- | **es:** Necesario, Necesidad, necesidad | **fr:** nécessité | **de:** <Ἀνάγκην, Notwendigkeit, ἀνάγκη Matt 18:7; Luke 14:18; Luke 23:17; Rom 13:5; 1Cor 7:37

2. distress, hardship (5×) Distress, hardship, or calamity — the pressure of dire circumstances. In Luke 21:23, ananke describes the great tribulation coming upon the land alongside wrath. Paul catalogs it among his apostolic sufferings: 'in necessities, in distresses' (2 Cor 6:4), 'in necessities... in persecutions' (2 Cor 12:10). Spanish 'angustia' (anguish) and the contextual pairing with thlipsis (tribulation) in 1 Thess 3:7 confirm this is not abstract obligation but lived

affliction. The semantic bridge between the two senses is pressure — necessity presses from without, and distress is what it feels like from within. **DISTRESS AND AFFLICTION**

en: distress, hardships, necessities | **es:** angustia, necesidad, necesidades | **fr:** nécessité | **de:** Notwendigkeit, ἀνάγκη Luke 21:23; 1Cor 7:26; 2Cor 6:4; 2Cor 12:10; 1Thess 3:7

ἀναγνωρ-ίζω G0319 *V-AIP-3S* (1×)

make known, reveal (someone's identity), cause to be recognized

This verb means to make known or reveal, particularly in the context of personal identity. In classical drama it could refer to the moment of recognition that produces a plot reversal (anagnorisis). At Acts 7:13, Joseph made himself known to his brothers on their second visit to Egypt. The multilingual glosses (Spanish fue-dado-a-conocer, French se-faire-connaître) emphasize the revealing of identity that had previously been hidden or unrecognized.

(1×) Stephen recounts (Acts 7:13) how Joseph revealed his identity to his brothers during their second encounter in Egypt, resolving the dramatic tension of their earlier meeting. The French se-faire-connaître ('make oneself known') perfectly captures this act of self-disclosure, turning strangers into recognized kin. **KNOWING AND LEARNING**

en: was-made-known | **es:** fue-dado-a-conocer | **fr:** se-faire-connaître | **de:** ἀνεγνωρίσθη Acts 7:13

ἀνάγν-ωσις G0320 *N-AFS* (3×)

reading; public reading of Scripture or private reading of texts

A noun denoting the act of reading, especially aloud. After the 'reading' of the Law and Prophets in the synagogue, Paul was invited to speak (Acts 13:15). Second Corinthians 3:14 describes a veil remaining 'at the reading of the old covenant'—minds darkened during Scripture reading. Paul urges Timothy to give attention to the 'public reading' of Scripture (1 Tim 4:13), a key element of worship and instruction.

(3×) Refers to reading as an act, particularly public reading of Scripture in worship contexts. Acts establishes the synagogue pattern: Torah and Prophets read aloud, then exposition invited. Paul's veil imagery (2 Cor 3:14) shows reading without understanding—eyes on text but heart veiled. Timothy's charge includes public Scripture reading as pastoral duty—not just private study but communal encounter with the Word. Multilingual glosses use reading vocabulary consistently (Spanish 'lectura,' French 'lecture,' German forms), emphasizing the auditory-communal dimension. **WRITING AND SCRIPTURE**

en: reading | **es:** lectura | **fr:** lecture, ἀναγνώσει | **de:** ἀνάγνωσιν, ἀναγνώσει Acts 13:15; 2Cor 3:14; 1Tim 4:13

ἀνάγω G0321 *V-ANP* (23×)

To lead up, set sail, bring up; used of sea voyages, upward movement, resurrection, and sacrificial offering

Built from ἀνά ('up') and ἄγω ('lead'), this verb's meaning pivots on what is being led upward and from where. In Acts it becomes nearly a technical nautical term — 'set sail, put out to sea' — appearing repeatedly in Paul's voyage narratives, where Spanish 'zarpar' and the consistent pattern of departure scenes make the maritime sense unmistakable. Yet the same upward motion applies to Jesus being led up into the wilderness (Matt 4:1), a child presented at the temple (Luke 2:22), and supremely to God bringing Christ up from the dead (Heb 13:20). Each sense preserves the root image of ascending movement, but the destination changes everything.

1. set sail, put out to sea (14×) The dominant New Testament sense: to put out to sea, set sail, depart by ship. Fourteen of twenty-three occurrences describe maritime departures in Luke-Acts, where the verb functions almost formulaically to advance the travel narrative (Acts 13:13; 16:11; 27:21). Spanish 'zarpar' (to weigh anchor) captures the technical nautical flavor. The 'upward' component reflects the ancient perception of moving from harbor into the open deep as an ascent. **ASCENDING MOVEMENT**

en: having-put-to-sea, having-set-sail, he-set-sail | **es:** Zarpando, de-zarpar, habiendo-zarpado | **fr:** faire-monter, mettre-en-mer | **de:** führt-hinauf Luke 8:22; Acts 13:13; Acts 16:11; Acts 18:21; Acts 20:3

2. lead up, bring up physically (6×) Physical upward movement: leading or bringing someone to a higher place or before an assembly. Jesus is led up by the Spirit into the wilderness (Matt 4:1), taken up to a high mountain (Luke 4:5), or a child is brought up to the temple (Luke 2:22). In Acts 9:39, Peter is brought upstairs to the deceased Tabitha. The directional force of ἀνά remains literal here — ascent in physical space. **ASCENDING MOVEMENT**

en: having-brought-up, having-led-up, they-brought-up | **es:** fue-llevado, habiendo-llevado-arriba, llevando | **fr:** faire-monter, mettre-en-mer | **de:** führt-hinauf Matt 4:1; Luke 2:22; Luke 4:5; Acts 9:39; Acts 12:4

3. bring up from the dead (2×) A theologically charged extension: bringing up from the dead. Romans 10:7 asks 'Who will descend into the abyss to bring Christ up?' and Hebrews 13:20 celebrates God who 'brought up from the dead our Lord Jesus.' The upward motion transcends geography to span the cosmic boundary between death and life. This resurrection sense carries the verb's most profound theological weight. **ASCENDING MOVEMENT**

en: having-brought-up, to-bring-up | **es:** hacer-subir, que-hizo-subir | **fr:** faire-monter, mettre-en-mer | **de:** hinauffuehren Rom 10:7; Heb 13:20

4. offer up, present as sacrifice (1×) To offer up or present as a sacrificial act. In Acts 7:41, the Israelites 'brought up a sacrifice' to the golden calf. The upward motion here is cultic — raising an offering toward the deity. Though only one occurrence carries this sense in the New Testament, it connects to the Septuagint's broader use of ἀνάγω for bringing offerings before God. **ASCENDING MOVEMENT**

en: brought-up | **es:** ofrecieron | **fr:** mettre-en-mer | **de:** führt-hinauf Acts 7:41

ἀνα-δείκνῡμι G0322 *V-AIA-3S* (2×)

to proclaim publicly, to appoint officially, to designate or show forth

This verb means to show forth publicly or designate officially, often used for proclaiming someone elected to office. Luke 10:1 states the Lord appointed (ἀνέδειξεν) seventy(-two) others and sent them ahead in pairs. Acts 1:24 records the disciples' prayer asking the Lord to show (ἀνάδειξον) which of two candidates he had chosen to replace Judas. The classical background includes displaying signs, proclaiming election results, and exhibiting publicly. Both New Testament uses involve divine appointment to ministry roles, emphasizing God's sovereign choice and public designation of workers for his mission.

(2×) The appointment theme appears: Spanish 'designó' (designated) and 'muestra' (show), French 'montrer,' German preserving the Greek. Luke 10 involves Jesus' authoritative appointment of the seventy, while Acts 1 seeks divine revelation of God's choice between two qualified men. Both contexts involve making known God's selection for ministry service, whether through direct designation (Luke) or prayerful discernment (Acts). **SHOWING AND REVEALING**

en: appointed, show | **es:** designó, muestra | **fr:** montrer | **de:** ἀνάδειξον, ἀνέδειξεν Luke 10:1; Acts 1:24

ἀνά-δειξις G0323 *N-GFS* (1×)

public showing forth, manifestation (especially of a person to office or public role)

This noun denotes a public showing forth or manifestation, often in the context of an official appointment or presentation. Classical usage included the proclamation of magistrates or the dedication of temples. In Luke 1:80, it describes John the Baptist's eventual manifestation to Israel—the moment when his private preparation would give way to public ministry. The French manifestation and Spanish manifestación capture this transition from hiddenness to public revelation.

(1×) Luke 1:80 describes John the Baptist growing in the wilderness until the day of his showing to Israel—the moment his prophetic ministry would become public. The cross-linguistic evidence (French

manifestation, Spanish manifestación) emphasizes this dramatic transition from obscurity to public proclamation, marking the beginning of his ministry as the forerunner of Messiah. **REVELATION MANIFESTATION**

en: of-showing | **es:** de-manifestación | **fr:** manifestation | **de:** ἀναδείξεως Luke 1:80

ἀναδέχομαι G0324 *V-APM-NMS* (2×)

to receive hospitably, to welcome as a guest, to take up and accept

This verb means to receive or welcome, especially in the sense of hospitality. Acts 28:7 describes how Publius, the chief official of Malta, ἀναδεξάμενος ἡμᾶς—received us hospitably—and entertained Paul's shipwreck party for three days. Hebrews 11:17 states that Abraham, when tested, was offering up (ἀνεδέξατο) Isaac—he who had received the promises was offering his only son. The classical range includes receiving guests, accepting evidence, undertaking tasks, and admitting concepts. Acts employs the hospitable reception sense, while Hebrews uses it for accepting or taking up the promises (variant reading).

(2×) The reception theme appears: Spanish 'habiendo recibido' (having received) and 'habiéndonos acogido' (having welcomed us), French 'recevoir,' German 'annehmen' (accept/receive). Acts clearly involves generous hospitality toward strangers, while Hebrews connects Abraham's obedience to his prior reception of God's promises. Both contexts involve accepting or taking up what is offered—whether people in need or divine commitments. **RECEIVING AND TAKING**

en: having-received | **es:** habiendo-recibido, habiéndonos-acogido | **fr:** recevoir | **de:** annehmen, ἀναδεξάμενος Acts 28:7; Heb 11:17

ἀναδίδωμι G0325 *V-APA-NMP* (1×)

deliver, hand over (a letter, document, or item to someone)

This verb means to deliver or hand over something, particularly letters or documents, to their intended recipient. In Acts 23:33, Roman soldiers delivered Paul and a letter to the governor Felix in Caesarea. The Spanish habiendo-entregado and French remettre both emphasize the completion of the transfer—the successful conveyance of person and correspondence to the proper authority. This is administrative delivery rather than merely sending.

(1×) The Roman soldiers completed their mission (Acts 23:33) by delivering both Paul and the tribune's letter to Governor Felix. The Spanish habiendo-entregado captures the sense of successful transfer of custody, ensuring that both the prisoner and the official correspondence reached the appropriate provincial authority. **ACQUIRING AND BUYING**

en: having-delivered | **es:** habiendo-entregado | **fr:** remettre | **de:** ἀναδόντες Acts 23:33

ἀναζάω G0326 *V-AIA-3S* (2×)

to come to life again, to revive, to live again

This verb means to return to life or revive. In Luke 15:24, the father celebrates the prodigal's return: "this son of mine was dead and ἀνέζησεν—has come alive again." Romans 7:9 uses it metaphorically: Paul says he was once alive apart from the law, but when the commandment came, sin ἀνέζησεν—sprang to life—and he died. Luke uses it literally for restoration to life (though metaphorically applied to the son's spiritual state), while Paul employs it figuratively for sin's activation. Both involve movement from death or dormancy to active life.

(2×) The revival theme appears: Spanish 'revivió' (revived), French 'revivre,' German 'wieder lebendig werden' (become alive again). The prodigal son context celebrates return from spiritual death, while Romans describes sin's deadly awakening when law revealed its true nature. Both involve the transition from lifelessness to active existence, whether positive (son's restoration) or negative (sin's deadly work). **LIFE AND LIVING**

en: came-alive | **es:** revivió | **fr:** revivre | **de:** wieder-lebendig-werden, ἀνέζησεν Luke 15:24; Rom 7:9

ἀναζητ-έω G0327 *V-PPA-NMP* (3×)

to search for, seek out, investigate carefully

A verb of diligent searching or investigation. Mary and Joseph 'searched for' the twelve-year-old Jesus among relatives and acquaintances (Luke 2:44-45). Barnabas went to Tarsus to 'seek out' Saul after his conversion (Acts 11:25). Classical usage includes investigating causes and discovering things overlooked. The term suggests purposeful, thorough searching rather than casual looking.

(3×) Denotes deliberate, careful searching. Luke's nativity account shows parental concern: a day's journey before realizing Jesus's absence, then anxious searching among the traveling company. Barnabas's search for Saul shows strategic intent: finding the right person for Antioch's church. Multilingual glosses use search vocabulary (Spanish 'buscar,' French 'chercher'), with present participles (Spanish 'buscando,' French 'cherchant,' German 'suchend') emphasizing the active, ongoing nature of the search. Discovery follows diligent seeking. **SEEKING AND SEARCHING**

en: searching-for, to-seek, were-searching-for | **es:** a-buscar, buscando, lo-buscaban | **fr:** chercher | **de:** ἀναζητοῦντες, ἀναζητῆσαι, ἀνεζήτουν Luke 2:44; Luke 2:45; Acts 11:25

ἀναζώννῡμι G0328 *V-APM-NMP* (1×)

gird up (one's loins), prepare oneself for action by securing one's garment

This middle voice verb means to gird up one's loins—to gather and secure loose garments in preparation for vigorous activity. In ancient dress, long robes needed to be tucked into the belt for running, working, or fighting. Peter uses this verb metaphorically in 1 Peter 1:13, calling believers to gird up the loins of their minds for mental and spiritual readiness. The Spanish habiéndoos-ceñido captures the reflexive action of personal preparation.

(1×) Peter exhorts believers (1 Peter 1:13) to gird up the loins of their minds—a vivid metaphor drawing on the physical act of securing one's robe for action. Just as travelers or soldiers would tuck their garments to move freely, Christians must prepare their minds for alert, disciplined thinking in hope. **GIRDING AND DRESSING**

en: having-girded-up | **es:** habiéndoos-ceñido | **fr:** ἀναζωσάμενοι | **de:** umguerten 1Pet 1:13

ἀναζωπῠρ-έω G0329 *V-PNA* (1×)

kindle afresh, fan into flame, rekindle (a fire or gift that has grown dim)

This verb means to rekindle or fan into flame a fire that has diminished. In 2 Timothy 1:6, Paul urges Timothy to fan into flame the gift of God within him—to stir up and revive what may have grown dormant through neglect or discouragement. The German anfachen and Spanish reavivar both capture the renewing action: not lighting a new fire, but breathing life back into embers that still glow but need intentional stirring.

(1×) Paul reminds Timothy (2 Timothy 1:6) to rekindle the God-given gift he received through the laying on of hands. The German anfachen ('fan into flame') vividly pictures the intentional effort needed to restore full blaze to a fire that has grown low—a call to renewed zeal and active ministry rather than passive maintenance. **FIRE AND BURNING**

en: to-fan-into-flame | **es:** reavivar | **fr:** ἀναζωπυρεῖν | **de:** anfachen 2Tim 1:6

ἀναθάλλω G0330 *V-AIA-2P* (1×)

bloom again, revive, renew (literally of plants; metaphorically of care or concern)

This verb literally means to bloom or sprout again, like a plant coming back to life after dormancy. Paul uses it metaphorically in Philippians 4:10, rejoicing that the Philippians' care for him has 'bloomed again' after a season when they lacked opportunity to show it. The Spanish revivisteis and German wieder-blühen both capture

the sense of renewal—not new growth, but the flourishing again of something that had been alive but dormant.

(1×) Paul rejoices (Philippians 4:10) that the Philippians' concern for him has bloomed afresh—like a tree coming into flower after winter. The botanical metaphor (German wieder-blühen, 'bloom again') graciously acknowledges that their care had always existed but now found renewed expression through their gift, just as a plant's life continues even when not visibly flowering. **SPROUTING AND GROWING**

en: you-revived | **es:** revivisteis | **fr:** ἀνεθάλετε | **de:** wieder-bluehen Phil 4:10

ἀνάθεμα G0331 *N-NNS* (6×)

A solemn curse, a thing or person devoted to divine destruction; anathema

One of the most intense words in Paul's vocabulary, anathema denotes something placed under a divine ban – utterly separated from God's people and devoted to destruction. In Romans 9:3 Paul expresses his willingness to be 'accursed' for the sake of his fellow Israelites. The Corinthian formula 'Jesus is anathema' (1 Cor 12:3) marks the ultimate false confession. Spanish 'anatema' and French 'anatheme' preserve the Greek loanword, testifying to its enduring theological weight across Christian traditions. The conspirators in Acts 23:14 bind themselves 'with a curse,' showing its oath-binding dimension.

a curse, something devoted to destruction, anathema (6×) A solemn pronouncement of divine curse or devotion to destruction, applied both to persons and to the act of cursing itself. In Acts 23:14 the conspirators bind themselves 'with a curse' (anathemati) – Spanish 'con maldicion,' French 'malediction' – showing the oath-binding function. Romans 9:3 uses it of self-imprecation: Paul would accept being anathema, cut off from Christ, for Israel's sake. In 1 Corinthians 12:3 it is the anti-confession ('Jesus is accursed'), while 1 Corinthians 16:22 and Galatians 1:8 deploy it as a solemn ecclesiastical pronouncement against those who distort the gospel. **CURSES AND ANATHEMA**

en: With-a-curse, accursed | **es:** ANATEMA, Con-maldición, anatema | **fr:** anathème, malédiction | **de:** Fluch, Ἀναθέματι Acts 23:14; Rom 9:3; 1Cor 12:3; 1Cor 16:22; Gal 1:8

ἀναθεμᾰ-τίζω G0332 *V-PNA* (4×)

to bind under a curse; to invoke divine destruction on oneself if an oath is broken

This verb intensifies ordinary oath-taking by invoking anathema—a solemn self-curse calling down divine punishment if the vow is violated. In Mark 14:71, Peter's denial reaches its climax as he begins 'to curse and swear,' placing himself under the ban. The three Acts passages (23:12, 14, 21) describe a conspiracy of more than forty men who 'bound themselves under a curse' not to eat or drink until they had killed Paul—a dramatic narrative detail showing the lethal seriousness of such oaths in Second Temple Judaism.

(4×) To place oneself or others under a solemn curse (anathema), invoking divine punishment for oath-breaking. Spanish 'maldecir/maldijimos' (to curse) and French 'prononcer un anatheme' (to pronounce an anathema) highlight the self-imprecatory nature. Mark 14:71 describes Peter cursing himself during his denial; Acts 23:12-21 recounts conspirators who bound themselves under a curse—a religiously binding vow to assassinate Paul or face divine retribution. **CURSING (VERBAL ACT)**

en: bound-themselves-under-a-curse, to-curse, we-have-cursed | **es:** a-maldecir, nos-maldijimos, se-maldijeron | **fr:** maudire, prononcer-un-anathème | **de:** ἀναθεματίζειν, ἀνεθεμάτισαν, ἀνεθεματίσαμεν Mark 14:71; Acts 23:12; Acts 23:14; Acts 23:21

ἀναθεωρ-έω G0333 *V-PPA-NMS* (2×)

to observe carefully, to examine closely, to consider thoughtfully

This compound verb intensifies θεωρέω, meaning to observe or consider carefully, to examine with attention. In Acts 17:23, Paul tells the Athenians that while ἀναθεωρῶν—carefully observing—their objects of worship, he found an altar inscribed "TO AN UNKNOWN GOD." Hebrews 13:7 exhorts readers to remember their former leaders, ἀναθεωροῦντες—considering carefully—the outcome of their way of life, and imitate their faith. Both contexts involve attentive observation that draws conclusions—Paul from pagan altars, the readers from leaders' faithful examples.

(2×) The careful observation theme appears: Spanish 'considerando' (considering) and 'observando,' French 'considérer,' German 'betrachten' (contemplate). Acts involves Paul's strategic reconnaissance of Athenian religion to find a gospel entry point, while Hebrews calls for reflective examination of leaders' lives to inspire imitation. Both require more than casual glancing—thoughtful attention that yields insight and response. **SEEING AND PERCEIVING**

en: considering, observing | **es:** considerando, observando | **fr:** considérer | **de:** betrachten, ἀναθεωρῶν Acts 17:23; Heb 13:7

ἀνάθημα G0334 *N-DNP* (1×)

votive offering, dedicatory gift (set up in a temple or sacred space)

This noun denotes a votive offering or decorative gift dedicated in a temple. In Luke 21:5, people were remarking on how the Jerusalem temple was adorned with beautiful stones and votive offerings. These were objects donated by worshipers in gratitude or petition—costly gifts that enhanced the temple's splendor. The Spanish ofrendas and French offrandes both emphasize the dedicatory nature of these gifts, which transformed the sanctuary into a treasury of devotion.

(1×) As Jesus' disciples marveled at the temple's magnificence (Luke 21:5), they noted both its architectural stones and the votive offerings adorning it. These anathēmata were gifts dedicated to God—precious objects that worshipers had donated to beautify the sacred space, creating a visual testimony to generations of devotion and gratitude. **INCENSE AND WORSHIP**

en: with-offerings | **es:** ofrendas | **fr:** offrandes | **de:** ἀναθήμασιν Luke 21:5

ἀναίδεια G0335 *N-AFS* (1×)

shamelessness, bold persistence, impudence (especially in making requests)

This noun denotes shamelessness or bold persistence, often in the context of asking favors. In Luke 11:8, Jesus teaches that even if a man won't help a friend out of friendship, he will respond because of the friend's shameless persistence—the refusal to take no for an answer. The French impudence captures the audacity, while Spanish insistencia emphasizes the relentless quality. This is not immoral shamelessness but the bold refusal to be deterred when seeking what is needed.

(1×) In Jesus' parable (Luke 11:8), a man's shameless persistence wins the reluctant response his friendship alone could not secure. The French impudence and German Unverschämtheit capture the audacious quality—the bold refusal to be embarrassed or deterred. This parabolic 'shamelessness' models the confident, persistent prayer that trusts God's generosity enough to keep asking. **PRIDE AND ARROGANCE**

en: shamelessness | **es:** insistencia | **fr:** impudence | **de:** ἀναίδειαν Luke 11:8

ἀναίρ-εσις G0336 *N-DFS* (1×)

taking away, removal (especially slaying, execution, or violent death)

This noun can denote taking up or away, but in New Testament usage it specifically means slaying or execution—the violent removal of life. In Acts 8:1, it describes the killing of Stephen, the first Christian martyr. The Spanish muerte and French mise-à-mort both specify lethal violence rather than mere removal. This is not natural death but judicial or mob execution, the forcible ending of a life.

(1×) Luke notes (Acts 8:1) that Saul approved of Stephen's execution, using this term for the violent taking of life. The French mise-à-mort ('putting to death') and Spanish muerte specify not just any taking away but lethal violence—the mob's stoning that made Stephen the

first Christian martyr and launched a wave of persecution. KILLING AND REMOVING

en: killing | **es:** muerte | **fr:** mise-à-mort | **de:** ἀναιρέσει Acts 8:1

ἀναιρέω G0337 *V-AIA-3P* (24×)

To kill, put to death, slay; to take away or abolish; to take up, pick up (a child)

Anaireo literally means 'to take up' but in New Testament usage it overwhelmingly means to take a life – to kill or execute. Herod's slaughter of the innocents (Matt 2:16), the crucifixion of Jesus (Acts 2:23), and the stoning of Stephen (Acts 7:28) all employ this verb. The classical Greek range was wider: to pick up a child for rearing, to annul a law, to carry off prizes. Two of these older senses survive marginally: Hebrews 10:9 uses it for Christ 'taking away' the first covenant to establish the second, and Acts 7:21 recalls Pharaoh's daughter 'taking up' the infant Moses. Spanish captures the spectrum from 'matar' (kill) to 'quitar' (remove) to 'tomar' (take up).

1. kill, put to death (22×) To kill, slay, or put to death by violent or judicial means – the dominant New Testament sense. Acts alone uses it over a dozen times for executions and murders (Acts 2:23; 5:33; 7:28; 12:2; 23:15). Spanish 'matar/mataron' and German 'toten' consistently render this lethal sense. The passive 'being put to death' appears in contexts of martyrdom and persecution. KILLING AND REMOVING

en: being-put-to-death, he-killed, killed | **es:** matar, mataran, mataron | **fr:** tuer | **de:** toeten, tötet Matt 2:16; Luke 22:2; Luke 23:32; Acts 2:23; Acts 5:33

2. take away, remove (1×) To take away, remove, or abolish something from its established place or state. In Hebrews 10:9 Christ 'takes away the first [covenant] to establish the second,' a theological use where removal serves a redemptive purpose. The classical Greek sense of annulling laws or abrogating boundaries lies behind this usage. Spanish 'quita' (he removes) captures the non-violent character. KILLING AND REMOVING

en: he-takes-away | **es:** quita | **fr:** tuer | **de:** toeten Heb 10:9

3. take up, pick up (1×) To take up or pick up, especially a child for adoption or rearing – the oldest sense of the compound (ana + haireo, 'to lift up'). Acts 7:21 preserves this archaic meaning: when Moses was exposed, Pharaoh's daughter 'took him up and reared him as her own son.' Spanish 'tomo' (she took) and the context of nurture distinguish this from the violent primary sense. KILLING AND REMOVING

en: took-up | **es:** tomó | **fr:** tuer | **de:** tötet Acts 7:21

ἀναίτιος G0338 *Adj-AMP* (2×)

guiltless, innocent, without blame or fault

This adjective describes those who are not the cause of wrong and therefore bear no guilt. Jesus uses it twice in Matthew 12, defending his disciples' Sabbath grain-plucking. Verse 5 notes that priests who work in the temple on Sabbath are ἀναίτιοί—guiltless. Verse 7 quotes Hosea 6:6 ("I desire mercy, not sacrifice") and adds that if the Pharisees understood this, they would not have condemned τοὺς ἀναιτίους—the guiltless. The classical background emphasizes being free from responsibility for wrong. Jesus applies it to those performing legitimate acts wrongly accused of Sabbath-breaking.

(2×) The guiltlessness theme appears consistently: Spanish 'inocentes' (innocent) and 'sin culpa' (without guilt), French 'innocent,' German preserving the Greek. Both verses defend people performing necessary or legitimate work against accusations of wrongdoing. Jesus argues from greater to lesser: if priests are guiltless working on Sabbath, how much more his disciples picking grain to satisfy hunger? The principle of mercy over ritual condemnation protects the innocent. INNOCENCE AND ACQUITTAL

en: guiltless | **es:** inocentes, sin-culpa | **fr:** innocent | **de:** ἀναίτιοί, ἀναιτίους Matt 12:5; Matt 12:7

ἀνακάθίζω G0339 *V-AIA-3S* (2×)

to sit up, to rise to a sitting position from lying down

This verb means to sit up or rise to a sitting position. Both occurrences describe resurrections. In Luke 7:15, when Jesus touches the bier and commands the widow's dead son to arise, ὁ νεκρὸς ἀνεκάθισεν—the dead man sat up—and began to speak. Acts 9:40 records that after Peter prayed over dead Tabitha and commanded her to arise, ἀνεκάθισεν—she sat up. The verb captures the dramatic moment when death's horizontal stillness gives way to living vertical posture. Sitting up becomes the first visible sign that life has returned, preceding speech and full restoration.

(2×) The sitting-up action appears uniformly: Spanish 'se sentó,' French 's'asseoir' (to sit) and 'se relever' (sit up), German preserving the Greek. Both resurrection narratives use the same verb for the same pivotal moment—the transition from death's stillness to life's movement. The action is both literal and deeply symbolic, manifesting the restoration of life through Jesus' and his apostle's word. SITTING AND DWELLING

en: sat-up, she-sat-up | **es:** se-sentó | **fr:** s'asseoir, se-relever | **de:** ἀνεκάθισεν Luke 7:15; Acts 9:40

ἀνακαιν-ίζω G0340 *V-PNA* (1×)

renew, restore (to original state or bring back to life spiritually)

This verb means to renew or restore something to its former condition. In Hebrews 6:6, it appears in a stark warning about those who fall away: it is impossible to renew them again to repentance. The German erneuern and Spanish renovar both emphasize restoration to an earlier state. The context suggests not mere surface renewal but a fundamental return to the transformative repentance that marked their initial conversion.

(1×) Hebrews 6:6 warns of the impossibility of renewing to repentance those who have experienced Christ's grace yet fallen away. The term (German erneuern, 'renew') suggests a return to an earlier spiritual state, but the author's point is sobering: those who deliberately crucify Christ afresh place themselves beyond the reach of this restorative renewal. RENEW REPAIR RESTORE

en: to-renew | **es:** renovar | **fr:** renouveler | **de:** erneuern Heb 6:6

ἀνακαιν-όω G0341 *V-PIM/P-3S* (2×)

to be renewed, to be made new again, to experience renewal

This verb in passive voice means to be renewed or made new again. Both occurrences describe ongoing spiritual renewal. In 2 Corinthians 4:16, Paul declares that though the outer self is wasting away, the inner self ἀνακαινοῦται—is being renewed—day by day. Colossians 3:10 describes believers who have put on the new self τὸν ἀνακαινούμενον—which is being renewed—in knowledge after the image of its creator. Both emphasize progressive transformation—not a one-time event but continuous renewal by God's power, restoring believers toward their intended image.

(2×) The renewal theme appears consistently: Spanish 'se renueva' (is renewed) and 'que se renueva,' French 'renouveler,' German 'erneuern' (renew). Paul's usage in both passages employs present passive participles, emphasizing ongoing divine action. Second Corinthians highlights daily inward renewal despite outward decay, while Colossians connects renewal to knowledge and conformity to Christ's image. Both describe God's restorative work in believers. RENEW REPAIR RESTORE

en: being-renewed, is-being-renewed | **es:** que-se-renueva, se-renueva | **fr:** renouveler, ἀνακαινούμενον | **de:** erneuern 2Cor 4:16; Col 3:10

ἀνακαίν-ωσις G0342 *N-DFS* (2×)

renewal, the act or state of being made new again

This noun denotes renewal or the state of being made new. Romans 12:2 exhorts believers not to conform to this age but be transformed by τῇ ἀνακαινώσει τοῦ νοός—the renewal of the mind—to discern God's will. Titus 3:5 declares God saved us through the washing of regeneration and ἀνακαινώσεως πνεύματος ἁγίου—renewal by the Holy Spirit. Both passages describe God's transforming work producing new thinking and new life. Romans emphasizes cognitive

transformation enabling moral discernment; Titus emphasizes the Spirit's regenerating and renewing work in salvation.

(2×) The renewal concept appears uniformly: Spanish 'renovación,' French 'renouvellement,' German 'Erneuerung' (renewal). Romans applies it specifically to the mind's transformation, while Titus presents it as the Spirit's comprehensive work. Both contexts attribute renewal to divine agency—it's not self-improvement but God's recreating power restoring believers toward their intended purpose and nature. **NEWNESS AND FRESHNESS**

en: renewal | **es:** renovación | **fr:** renouvellement | **de:** Erneuerung Rom 12:2; Titus 3:5

ἀνακᾰλύπτω G0343 *V-PPM/P-NNS* (2×)

to unveil, to uncover, to reveal by removing a covering

This verb means to unveil or uncover, literally or metaphorically. Second Corinthians 3:14 states that the veil over the old covenant reading is not lifted, because only in Christ is it taken away (ἀνακαλυπτόμενον—being unveiled). Verse 18 declares that we all, with ἀνακεκαλυμμένῳ προσώπῳ—unveiled face—behold the Lord's glory as in a mirror and are transformed. Paul contrasts veiled hearts that cannot understand Moses with unveiled faces that behold Christ's glory. The removal of the covering enables true seeing and consequent transformation.

(2×) The unveiling theme appears: Spanish 'con descubierto' (with uncovered) and 'siendo descubierto,' French 'dévoiler,' German 'aufdecken' (uncover). Both verses occur in Paul's sustained metaphor of veils and unveiling. The literal act of removing a covering becomes a powerful image for spiritual illumination—only when the veil is lifted in Christ can people truly see God's glory and be transformed by it. **REVEALING AND DISCLOSING**

en: being-unveiled, with-unveiled | **es:** con-descubierto, siendo-descubierto | **fr:** dévoiler | **de:** aufdecken 2Cor 3:14; 2Cor 3:18

ἀνακάμπ-τω G0344 *V-FIA-1S* (4×)

to return, turn back; to bend one's path back to a previous location

Compounded from ana ('back') and kampto ('to bend'), this verb pictures a path curving back on itself. The Magi return home by another route to avoid Herod (Matt 2:12). In Luke 10:6, Jesus instructs the seventy-two that if a household is unworthy, their peace 'will return' to them—a striking image of blessing boomeranging back. Paul promises the Ephesian elders he will return (Acts 18:21), and the heroes of faith in Hebrews 11:15 are praised for not longing to return to the country they had left.

(4×) To turn back or return to a place previously departed from, literally bending one's course in reverse. Spanish 'volver/regresar' and French 'retourner' capture the straightforward spatial meaning. Matt 2:12 has the Magi returning by another road; Luke 10:6 metaphorically pictures peace returning to the sender; Acts 18:21 records Paul's promise to come back; Hebrews 11:15 notes the patriarchs' refusal to return to their homeland. **RETURNING AND RESTORING**

en: I-will-return, it-will-return, to-return | **es:** de-regresar, volver, volverá | **fr:** retourner | **de:** zurueckkehren, ἀνακάμψαι, ἀνακάμψει Matt 2:12; Luke 10:6; Acts 18:21; Heb 11:15

ἀνάκειμαι G0345 *V-PPM/P-GMP* (14×)

recline at table — to assume the ancient dining posture of reclining on a couch during a meal

Anakeimai reflects one of the most vivid cultural markers in the Gospels: the Greco-Roman practice of reclining on low couches to eat, leaning on the left elbow while eating with the right hand. Every one of its 14 New Testament occurrences describes this communal dining posture — from the tax collectors reclining with Jesus (Matt 9:10) to the wedding guests in the parable (Matt 22:10-11) to the intimate setting of the Last Supper. The Spanish 'recostados' and 'reclinados,' French 'etre a table,' and German 'zu Tisch liegen' all reflect the same physical scene. Though the classical Greek word could mean 'be dedicated' or 'be laid up,' the NT restricts it entirely to table fellowship.

recline at table, be seated for a meal (14×) To recline at a dining table in the ancient posture of lying on one's side on a couch, propped on an elbow — the standard Greco-Roman and Jewish practice for formal meals. All 14 NT occurrences depict communal dining scenes: the banquet with sinners (Matt 9:10), the parable of the wedding feast (Matt 22:10-11), the anointing at Bethany (Matt 26:7), and the Last Supper (Matt 26:20). The verb serves as the functional passive of anatithemai, literally 'to be laid back,' and presupposes the triclinium setting familiar to first-century audiences. **RECLINING AND LYING**

en: he-was-reclining, ones-reclining, reclining | **es:** -recostados, de-reclinados, estando-reclinado | **fr:** être-à-table | **de:** liegt-zu-Tisch, zu-Tisch-liegen Matt 9:10; Matt 22:10; Matt 22:11; Matt 26:7; Matt 26:20

ἀνακεφαλαι-όομαι G0346 *V-PIM/P-3S* (2×)

to sum up, to recapitulate, to bring together under one head or main point

This compound verb means to sum up or recapitulate, originally from rhetorical practice of summarizing arguments. Romans 13:9 states that the commandments—"do not commit adultery, murder, steal, covet"—and any other commandment ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται—are summed up in this word: "Love your neighbor as yourself." Ephesians 1:10 describes God's plan to ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ—sum up all things in Christ, things in heaven and on earth. Paul uses it for comprehensively gathering multiple elements under one unifying principle or person.

(2×) The summarizing function appears: Spanish 'se resume' (is summarized) and 'reunir bajo una cabeza' (gather under one head), French 'résumer,' German 'zusammenfassen' (sum up). Romans applies it to ethical condensation—many laws unified in love. Ephesians presents cosmic unification—all creation gathered under Christ's headship. Both involve bringing multiplicity into unity through a comprehensive principle or person. **COUNTING AND NARRATING**

en: it-is-summed-up, to-sum-up | **es:** reunir-bajo-una-cabeza, se-resume | **fr:** résumer | **de:** zusammenfassen Rom 13:9; Eph 1:10

ἀνα-κλίνω G0347 *V-FIA-3S* (6×)

To recline at table or to cause someone to recline; to lay down — spanning banquet posture and tender care (ἀνακλίνω)

A verb capturing the characteristic ancient Near Eastern posture of reclining at a meal, used both intransitively and transitively. In its passive/intransitive use, the redeemed 'will recline' with the patriarchs at the messianic banquet (Matt 8:11, Luke 13:29). In its active/causative use, it describes Jesus commanding crowds to sit for feeding (Mark 6:39) and, most tenderly, Mary laying the newborn Jesus in a manger (Luke 2:7). Arabic adja'athu ('she laid him down') and Hebrew hishkivah oto ('she caused him to lie down') illuminate the causative force of the Nativity usage.

1. recline (intransitive) (3×) To recline at table, especially for a festive or communal meal (intransitive/passive). In Matt 8:11 and Luke 13:29, the faithful from east and west 'will recline' at the eschatological banquet with Abraham, Isaac, and Jacob — a vivid image of inclusion in the kingdom. Matt 14:19 uses it of crowds sitting down before the miraculous feeding. Spanish recostarse and se reclinarán preserve the reflexive, self-directed posture, while French faire asseoir highlights the seated aspect of the banquet position. **SITTING AND DWELLING**

en: to-recline, will-recline | **es:** recostarse, se-reclinarán | **fr:** faire-asseoir | **de:** ἀνακλιθήσονται, ἀνακλιθῆναι Matt 8:11; Matt 14:19; Luke 13:29

2. cause to recline / lay down (transitive) (3×) To cause someone to recline or to lay someone down (transitive/causative). In Luke 2:7, Mary 'laid' the infant Jesus in a manger — Arabic adja'athu ('she laid him down') and Hebrew hishkivah oto ('she caused him to lie down') both bring out the tender causative action. In Mark 6:39 Jesus commands the disciples to make the crowd recline

in groups. Luke 12:37 promises that the master 'will make them recline' and serve them, reversing the expected social order. Spanish lo acostó ('she laid him down') and los hará recostarse ('he will make them recline') neatly distinguish the intimate and communal applications. SITTING AND DWELLING

en: laid, to-make-recline, will-recline | **es:** lo-acostó, los-hará-recostarse, recostar | **fr:** faire-asseoir | **de:** ἀνέκλινεν, ἀνακλινεῖ, ἀνακλῖναι Mark 6:39; Luke 2:7; Luke 12:37

ἀνα-κόπτω G0348

drive back, repel; check or stop motion; restrain, hinder

A compound verb carrying the basic sense of pushing or driving something backward. In military contexts it means to beat back an assailant or drive back shields. Nautically it can describe checking a ship's course. The medical usage includes regurgitating food or the effect of treatment taking hold. Metaphorically, it extends to being restrained from an impulse or stopping short in speech. The passive voice often carries the sense of being stopped, restrained, or checked from some intended action.

ἀνακράζω G0349 *V-AIA-3S* (5×)

To cry out loudly, shriek, scream; an intense vocal outburst often associated with demonic encounters or crowd clamor.

A compound of ana (up) and krazo (cry), this verb denotes a sudden, forceful vocal outburst—louder and more convulsive than ordinary speech. In Mark and Luke, it appears predominantly in exorcism narratives where unclean spirits shriek through their hosts (Mark 1:23, Luke 4:33, Luke 8:28). The disciples' terrified cry upon seeing Jesus walk on water (Mark 6:49) and the crowd's shouted demand for Barabbas (Luke 23:18) round out the usage. Spanish distinguishes the nuances well: 'gritó' for a shriek, 'clamando' for sustained crying out.

(5×) To cry out loudly, to shriek or scream with sudden force. The prefix ana- intensifies the basic krazo, producing a cry that bursts upward and outward. Three of the five NT occurrences involve demonic confrontation—an unclean spirit screaming in the Capernaum synagogue (Mark 1:23, Luke 4:33) and the Gerasene demoniac's shriek before Jesus (Luke 8:28). The remaining uses describe the disciples' terrified scream on the sea (Mark 6:49) and the Jerusalem crowd's clamorous demand to release Barabbas (Luke 23:18). Spanish captures the range: 'gritó' (shrieked), 'gritaron' (they cried out), 'clamando' (crying out). CALLING AND NAMING

en: cried-out, having-cried-out, he-cried-out | **es:** clamando, gritaron, gritó | **fr:** crier | **de:** ἀνέκραγον, ἀνέκραξαν, ἀνέκραξεν Mark 1:23; Mark 6:49; Luke 4:33; Luke 8:28; Luke 23:18

ἀνακρίνω G0350 *V-APA-NMP* (16×)

To examine closely, interrogate judicially, or call to account; discerning truth, conducting legal inquiry, or exercising evaluative judgment

Anakrino carries the precision of a Greek courtroom into the New Testament's spiritual vocabulary. Luke uses it for Pilate's formal judicial examination of Jesus (Luke 23:14) and for Roman magistrates interrogating apostles (Acts 4:9, 24:8). But Paul transforms the term: the spiritual person 'examines all things' yet is examined by no one (1 Cor 2:15), and the Bereans were commended for examining the Scriptures daily (Acts 17:11). Spanish splits the senses neatly — 'discernir' for spiritual evaluation, 'interrogar' for legal inquiry, 'juzgar' for calling to account — while French 'examiner' and 'interroger' track the same distinction.

1. discern or examine carefully (7×) To examine carefully, discern, or evaluate — especially spiritual realities and truth claims. The Bereans examined the Scriptures daily to verify Paul's teaching (Acts 17:11). In 1 Corinthians 2:14-15, the 'natural person' cannot discern spiritual things, while the spiritual person examines all things. Also used of evaluating marketplace food without asking questions of conscience (1 Cor 10:25, 27). Spanish 'discernir' and French 'examiner' capture this investigative discernment. JUDICIAL EXAMINATION

en: examines, examining, he-is-examined | **es:** discierne, es-discernido, es-examinado | **fr:** examiner | **de:** ἀναϰρίνει, ἀναϰρίνεται, ἀναϰρίνοντες Acts 17:11; 1Cor 2:14; 1Cor 2:15; 1Cor 10:25

2. investigate or interrogate judicially (6×) To interrogate or investigate judicially — a formal legal examination. Pilate formally examined Jesus and found no fault (Luke 23:14); the apostles were interrogated by the Sanhedrin (Acts 4:9); Felix directed accusers to examine Paul (Acts 24:8); Herod interrogated the guards after Peter's escape (Acts 12:19). Spanish 'interrogar/examinar' and French 'interroger' reflect the forensic register inherited from classical Attic legal usage. JUDICIAL EXAMINATION

en: are-being-examined, examining, having-examined | **es:** habiendo-examinado, habiéndome-examinado, interrogando | **fr:** examiner, interroger | **de:** ἀναϰρίναντές, ἀναϰρίνας, ἀναϰρίνουσίν Luke 23:14; Acts 4:9; Acts 12:19; Acts 24:8; Acts 28:18

3. judge or call to account (3×) To judge, call to account, or subject to evaluative authority. Paul declares that it matters little to him whether he is 'examined' by the Corinthians or any human court (1 Cor 4:3), for the one who truly examines him is the Lord (1 Cor 4:4). Spanish 'juzgar' and the shift from investigative to evaluative tone mark this sense. The emphasis falls not on fact-finding but on the exercise of authority to render a verdict. JUDICIAL EXAMINATION

en: I-be-examined, I-examine, examining | **es:** juzgando, juzgo, sea-juzgado | **fr:** examiner | **de:** ἀναϰρίνω, ἀναϰρίνων, ἀναϰριθῶ 1Cor 4:3; 1Cor 4:4

ἀνάκρισις G0351 *N-GFS* (1×)

preliminary examination, inquiry (especially legal investigation before trial)

This noun denotes a preliminary examination or inquiry, particularly in legal contexts. In Athenian law it referred to the pretrial investigation that prepared a case for formal judgment. Festus uses this term in Acts 25:26, noting he has nothing definite to write to Caesar about Paul after his examination. The French examen and Spanish investigación both capture the investigative process—the gathering of facts and hearing of evidence before formal charges can be formulated.

(1×) Festus admits (Acts 25:26) he lacks concrete findings to report to the emperor after Paul's preliminary examination. The term (French examen, Spanish investigación) reflects Roman legal procedure: a governor's inquiry to determine whether charges warrant imperial attention. Festus hopes King Agrippa's questioning will yield something substantial to document. INVESTIGATION INQUIRY

en: examination | **es:** investigación | **fr:** examen | **de:** ἀναϰρίσεως Acts 25:26

ἀνακύπτω G0352 *V-AIA-3S* (4×)

to straighten up, stand erect; to lift one's head or body from a bent posture

Formed from ana ('up') and kupto ('to bend, stoop'), this verb describes the physical motion of raising oneself from a stooped or bowed position. In Luke 13:11, the woman crippled for eighteen years was unable to 'straighten up at all' until Jesus healed her. Luke 21:28 uses it eschatologically: 'Stand up and lift your heads, for your redemption draws near.' In John 8:7 and 8:10, Jesus straightens up from writing on the ground to address the woman's accusers—a quiet, powerful gesture of deliberate attention.

(4×) To raise oneself from a bent or stooped posture, to stand erect or lift the head. Spanish 'enderezarse' (to straighten oneself) and French 'se relever' (to raise oneself up) both emphasize the reflexive, embodied nature of the action. Luke 13:11 describes a woman physically unable to straighten up; Luke 21:28 uses it figuratively for confident expectation; John 8:7, 10 depict Jesus rising from stooping to write on the ground. SITTING AND DWELLING

en: having-straightened-up, he-straightened-up, stand-up-straight | **es:** enderezarse, habiéndose-irguido, levantaos | **fr:** se-relever | **de:** aufrichten, ἀνακύψαι, ἀνακύψατε Luke 13:11; Luke 21:28; John 8:7; John 8:10

ἀναλαμβάνω G0353 *V-APA-NMS* (13×)

To take up, pick up; to take up into heaven (of Christ's ascension); to take on board a ship

Rooted in the idea of lifting upward, this verb spans from the mundane to the majestic. Its most theologically charged use describes Christ being 'taken up' into heaven at the Ascension (Mark 16:19; Acts 1:2, 11, 22), a sense the Spanish translations vividly render as 'fue llevado arriba' and 'fue subido.' It also covers practical actions: picking up physical objects such as the full armor of God (Eph 6:13, 16) or taking along a companion for a journey (2 Tim 4:11; Acts 23:31). Luke further employs it for taking someone on board a ship (Acts 20:13–14), where Spanish 'recogiéndolo' highlights the act of receiving aboard.

1. take up into heaven (6×) Divine or heavenly taking up: to be received into heaven, used almost exclusively of Christ's ascension and related divine acts. Mark 16:19 says Jesus 'was taken up into heaven'; Acts 1:2, 11, 22 repeat this for the ascension narrative; Acts 10:16 uses it of the vision-sheet taken back up. Spanish 'fue tomado arriba / fue subido' and French 'être enlevé' emphasize upward divine motion. **RECEIVING AND TAKING**

en: having-been-taken-up, he-was-taken-up, was-taken-up | **es:** fue-llevado-arriba, fue-subido, fue-tomado-arriba | **fr:** prendre, être-enlevé | **de:** nimmt-auf, ἀνελήμφθη Mark 16:19; Acts 1:2; Acts 1:11; Acts 1:22; Acts 10:16

2. take up, pick up (5×) Physical lifting or picking up: to take up objects or take someone along. Paul urges believers to 'take up' the full armor of God (Eph 6:13, 16), Stephen recalls Israel 'taking up' the tent of Moloch (Acts 7:43), and Paul asks Timothy to 'pick up Mark and bring him' (2 Tim 4:11). Spanish 'habiendo tomado / tomad' and German 'nimmt auf' treat this as ordinary handling or gathering. **RECEIVING AND TAKING**

en: having-taken, having-taken-up, take-up | **es:** habiendo-tomado, levantasteis, tomad | **fr:** prendre, être-enlevé | **de:** nimmt-auf, ἀναλάβετε, ἀναλαβόντες Acts 7:43; Acts 23:31; Eph 6:13; Eph 6:16; 2Tim 4:11

3. take on board (2×) Maritime boarding: to take someone on board a vessel. In Acts 20:13–14, the companions sail ahead intending 'to take Paul on board' at Assos, then do so at Mitylene. Spanish 'recogiéndolo' (gathering him up) and French 'prendre' capture the nautical reception, distinguishing it from general lifting. **RECEIVING AND TAKING**

en: having-taken-on, to-take-on | **es:** de-recoger, recogiéndolo | **fr:** prendre | **de:** nimmt-auf Acts 20:13; Acts 20:14

ἀνά-ληψις G0354 *N-GFS* (1×)

taking up, ascension (especially of Christ's departure from earth to heaven)

This noun means taking up or receiving back, but in Luke 9:51 it specifically refers to Jesus' ascension—his being taken up to heaven. Luke notes that when the days of his 'taking up' drew near, Jesus set his face toward Jerusalem. The Spanish ascensión and French enlèvement both specify upward removal to heaven. This encompasses not just the resurrection but the entire sequence of suffering, death, resurrection, and return to the Father.

(1×) Luke 9:51 marks a turning point when Jesus resolutely heads toward Jerusalem as the time of his being taken up approaches. The Spanish ascensión and French enlèvement ('lifting up') point to Christ's ultimate return to the Father, but the journey passes through the cross. This 'taking up' becomes the goal that gives meaning to the suffering. **ASCENDING MOVEMENT**

en: taking-up | **es:** ascensión | **fr:** enlèvement | **de:** ἀναλήμψεως Luke 9:51

ἀνᾱλίσκω G0355 *V-ANA* (2×)

to consume, to destroy utterly, to use up completely

This verb means to consume utterly, use up, or destroy completely. In Luke 9:54, James and John ask Jesus if they should command fire to come down from heaven and ἀναλῶσαι—consume—the inhospitable Samaritan village. Galatians 5:15 warns that if believers bite and devour one another, watch out that you are not ἀναλωθῆτε—consumed—by one another. The classical background includes spending money, using up resources, and destroying by fire. Luke uses it literally for fiery destruction, Paul metaphorically for community self-destruction through conflict.

(2×) The consumption theme appears: Spanish 'los consuma' (consume them) and 'seáis consumidos' (be consumed), French 'consumer,' German preserving the Greek. The disciples' desire echoes Elijah calling down fire (2 Kings 1), while Paul's warning depicts mutual destruction. Both contexts involve total destruction—whether by divine fire or communal conflict—emphasizing the completeness of the consuming action. **EATING AND CONSUMING**

en: consume, you-be-consumed | **es:** los-consuma, seáis-consumidos | **fr:** consumer | **de:** ἀναλωθῆτε, ἀναλῶσαι Luke 9:54; Gal 5:15

ἀναλογ-ία G0356 *N-AFS* (1×)

proportion, proper relation (between parts in a system or between means and ends)

This noun denotes proportion—the proper mathematical or logical relation between parts. In classical Greek it could refer to geometric ratios or grammatical analogy. Paul uses it in Romans 12:6, instructing that prophecy should be exercised according to the proportion of faith. The Spanish proporción captures the balanced relationship: prophecy must be measured and kept in proper relation to the faith received, not exceeding its bounds or distorting the gospel.

(1×) Paul instructs (Romans 12:6) that those who prophesy should do so according to the proportion of their faith—maintaining proper balance and limits. The term (Spanish proporción) suggests that Spirit-inspired speech must remain proportionate to the measure of faith and grace God has given, avoiding speculation or excess that goes beyond revelation. **MEASURE MEASUREMENT**

en: proportion | **es:** proporción | **fr:** ἀναλογίαν | **de:** Verhaeltnis Rom 12:6

ἀναλογ-ίζομαι G0357 *V-AMM-2P* (1×)

reckon up, consider carefully, reflect on (especially to calculate or compare situations)

This verb means to reckon up, sum up, or consider carefully, often involving comparison or calculation. In Hebrews 12:3, believers are urged to consider him who endured such hostility from sinners, lest they grow weary. The Spanish considerad and German bedenken both emphasize careful reflection. This is not casual thought but deliberate meditation that weighs Christ's sufferings against our own struggles to gain perspective and endurance.

(1×) The author of Hebrews exhorts believers (12:3) to carefully consider Christ's endurance of hostility so they won't lose heart. The verb (Spanish considerad, 'consider') calls for active mental reckoning—comparing our trials to his, calculating the cost he paid, and drawing strength from the pattern of his perseverance through suffering. **CONSIDERING AND DISCERNING**

en: consider | **es:** considerad | **fr:** considérer | **de:** bedenken Heb 12:3

ἄνᾰλος G0358 *Adj-NNS* (1×)

without salt, insipid, having lost its savor or preservative quality

This adjective means without salt or saltless—salt that has lost its characteristic flavor and preservative power. In Mark 9:50, Jesus poses the question: if salt becomes saltless, how can you season it? The Spanish desabrida ('tasteless') and German ohne-Salz capture the paradox: salt that has lost saltiness is worthless for its primary purposes of flavoring and preserving. This becomes Jesus' metaphor for disciples who lose their distinctive character.

(1×) Jesus asks the impossible question (Mark 9:50): how do you restore flavor to salt that has become saltless? The Spanish desabrida emphasizes the tastelessness of contaminated or degraded salt—a substance that exists for flavor and preservation becomes useless when it loses the very quality that defines it, just as disciples lose their purpose when they lose their distinctive character. **SALT SUBSTANCE**

en: saltless | **es:** desabrida | **fr:** sans-saveur | **de:** ohne-Salz Mark 9:50

ἀνάλῠ-σις G0359 *N-GFS* (1×)

departure, release (from life or a situation; especially death)

This noun denotes departure or release, often in the context of death. Paul uses it in 2 Timothy 4:6, sensing that the time of his departure has come. The Spanish partida and French départ both suggest the journey imagery: death as setting out rather than merely ending. The term can also mean the loosing of a ship from its moorings, and Paul may have this metaphor in mind—departing from this life as a ship sets sail for its destination.

(1×) Paul senses (2 Timothy 4:6) that his departure is imminent—the time to leave this life and enter the next. The Spanish partida ('departure') and German Aufbruch ('setting out') frame death not as termination but as transition, perhaps echoing the image of a ship loosing its moorings to sail toward home, the journey every believer ultimately makes. **AUTO-DETECTED COMMUNITY 11766 WITH 3 SENSES**

en: departure | **es:** partida | **fr:** ἀναλύσεώς | **de:** Aufbruch 2Tim 4:6

ἀνα-λύω G0360 *V-ASA-3S* (2×)

to depart, to return, to break camp and move on

This verb originally meant to unyoke or unloose, then to break camp, depart, or return. Luke 12:36 depicts servants waiting for their master's ἀναλύσῃ—return—from the wedding feast. Philippians 1:23 expresses Paul's desire to ἀναλῦσαι—depart—and be with Christ, which is far better. The nautical and military background involves loosing ships from moorings or breaking camp to move. Luke applies it to returning home, Paul to death as departure from earthly life. Both involve movement from one state to another, whether spatial return or transition from life to afterlife.

(2×) The departure theme appears: Spanish 'vuelva' (returns) and 'partir' (depart), French 'partir,' German preserving the Greek. Luke's context involves a master's homeward return, while Paul's describes death as departing to be with Christ. The military/nautical imagery of breaking camp or casting off moorings fits both—movement from one place/state to another, whether return journey or final voyage. **WITHDRAW DEPART**

en: he-returns, to-depart | **es:** partir, vuelva | **fr:** partir | **de:** ἀναλύσῃ, ἀναλῦσαι Luke 12:36; Phil 1:23

ἀναμάρτ-ητος G0361 *Adj-NMS* (1×)

without sin, sinless, free from moral fault or error

This adjective means without sin or sinless—free from moral fault. In John 8:7, Jesus challenges the accusers of the adulterous woman: let the one without sin cast the first stone. The Spanish sin-pecado and French sans-péché directly state the condition. The term appears in a moment of moral jujitsu where Jesus shifts focus from the woman's obvious sin to the hidden sins of her accusers, silencing them with the recognition that none qualify as sinless judges.

(1×) Jesus' challenge (John 8:7) turns the tables on self-righteous accusers: only the sinless one may execute judgment. The stark qualification (Spanish sin-pecado, German ohne-Sünde) creates an impossible standard that exposes the accusers' hypocrisy—they who claim to enforce God's law are themselves lawbreakers, leaving only Jesus, the truly sinless one, qualified yet unwilling to condemn. **SIN AND TRANSGRESSION**

en: without-sin | **es:** sin-pecado | **fr:** sans-péché | **de:** ohne-Suende John 8:7

ἀναμένω G0362 *V-PNA* (1×)

wait for, await (someone or something expected)

This verb means to wait for or await, often with patient expectation. In 1 Thessalonians 1:10, it describes how believers wait for God's Son from heaven. The Spanish esperar and German warten-auf both capture the expectant quality—not passive resignation but active anticipation. This waiting involves orientation toward the future, eyes on the horizon for the one whose return is certain though its timing remains unknown.

(1×) Paul commends the Thessalonians (1:10) for turning from idols to serve the living God and await his Son from heaven. The verb (Spanish esperar, German warten-auf) suggests active, hopeful expectation rather than mere passage of time—a community oriented toward Christ's return, ready to receive the one who delivers from the wrath to come. **WAITING AND EXPECTING**

en: to-await | **es:** esperar | **fr:** ἀναμένειν | **de:** warten-auf 1Thess 1:10

ἀναμιμνήσκω G0363 *V-PPP-GMS* (6×)

To remind someone of something (active) or to recall to one's own mind, remember (middle/passive); used of stirring memory for exhortation or recollection.

A verb of memory that operates in two directions depending on voice. In the active, it means to bring something to another person's attention — as when Paul sends Timothy to remind the Corinthians of his ways in Christ (1 Cor 4:17). In the middle-passive, it turns inward: to call something back to one's own mind, to remember. Peter 'remembered' Jesus's prediction at the cock-crow (Mark 14:72), and Hebrews 10:32 exhorts believers to remember their earlier perseverance under suffering. The Spanish and German glosses (recordar, erinnern) consistently capture both directions, while French rappeler elegantly covers both 'remind' and 'recall.'

1. remember / recall (middle-passive) (4×) The middle-passive sense: to recall to one's own mind, to recollect or remember. This is the more frequent use (4 of 6 occurrences). In Mark 14:72 Peter remembers Jesus's word about denial; in Hebrews 10:32 believers are urged to remember former days of endurance. The Spanish 'recordando' and German 'erinnern' both reflect this inward, reflective act of retrieval from memory. **REMEMBERING AND REMINDING**

en: Remember, remembered, remembering | **es:** Recordad, habiéndose-acordado, recordando | **fr:** rappeler | **de:** erinnern Mark 11:21; Mark 14:72; 2Cor 7:15; Heb 10:32

2. remind (active) (2×) The active causative sense: to bring something to another person's attention, to remind. In 1 Corinthians 4:17 Paul dispatches Timothy so he 'will remind' the church of Paul's teaching, and in 2 Timothy 1:6 Paul reminds Timothy to fan into flame the gift of God. The shift from passive recall to active prompting is marked clearly in the Greek voice system, though many target languages (French rappeler, German erinnern) use a single verb for both. **REMEMBERING AND REMINDING**

en: I-remind, will-remind | **es:** recordará, recuerdo | **fr:** rappeler | **de:** erinnern 1Cor 4:17; 2Tim 1:6

ἀνάμνη-σις G0364 *N-NFS* (4×)

remembrance, memorial; the act of calling to mind, especially in liturgical or sacrificial contexts

In the Last Supper accounts (Luke 22:19; 1 Cor 11:24-25), Jesus uses this noun to establish the eucharistic meal as an act of remembrance. The Greek carries a richer sense than passive recollection: it implies an active, performative calling-to-mind that makes the past event present again. Hebrews 10:3 employs the same word in a contrasting direction, noting that the annual sacrifices serve as a reminder of sins rather than their removal. Spanish 'memoria/recuerdo' and German 'Erinnerung' both capture the commemorative force, while French 'souvenir' leans toward personal memory.

(4×) Active, liturgical remembrance: the deliberate calling to mind of a person or event, especially in worship. All four NT occurrences cluster around ritual memorial — the Lord's Supper ('do this in remembrance of me,' Luke 22:19; 1 Cor 11:24-25) and the annual sacrificial reminder of sins (Heb 10:3). Multilingual glosses uniformly render this as commemorative memory (spa 'memoria,' deu 'Erinnerung'), confirming a single unified sense in the NT. **MEMORIALS AND REMEMBRANCE**

en: remembrance, reminder | **es:** memoria, recuerdo | **fr:** souvenir | **de:** Erinnerung, ἀνάμνησιν Luke 22:19; 1Cor 11:24; 1Cor 11:25; Heb 10:3

ἀνανε-όομαι G0365 *V-PNM/P* (1×)

renew, make new again (in middle voice: be renewed)

This verb means to renew or make new again, and in passive/middle voice to be renewed. Paul uses it in Ephesians 4:23, calling believers to be renewed in the spirit of their minds. The Spanish renovaros and German erneuern both emphasize transformation—not mere repair but fundamental renewal. This is ongoing spiritual renovation, the continuous work of the Spirit renewing thought patterns, attitudes, and mental habits to reflect the new creation in Christ.

(1×) Paul exhorts believers (Ephesians 4:23) to be continually renewed in the spirit of their minds, marking the middle step between putting off the old self and putting on the new. The passive voice (Spanish renovaros) indicates this is God's work in us, a Spirit-driven renovation of our mental and spiritual faculties that enables Christlike living. **RENEW REPAIR RESTORE**

en: to-be-renewed | **es:** renovaros | **fr:** ἀνανεοῦσθαι | **de:** erneuern Eph 4:23

ἀνανήφω G0366 *V-ASA-3P* (1×)

come to one's senses, become sober again, recover from delusion or spiritual stupor

This verb means to come to one's senses or become sober again, recovering from a kind of intoxication or stupor. In 2 Timothy 2:26, Paul hopes opponents may come to their senses and escape the devil's trap. The Spanish vuelvan-en-sí ('return to themselves') and German nüchtern-werden ('become sober') both suggest awakening from a deluded state. This is spiritual recovery—the moment when satanic deception breaks and clear thinking returns.

(1×) Paul expresses hope (2 Timothy 2:26) that those opposing the truth may come to their senses and escape the devil's snare. The Spanish vuelvan-en-sí pictures someone returning to themselves after being beside themselves—awakening from the stupor of deception to clear-eyed recognition of the truth they've been resisting, like someone sobering up from intoxication. **SOBER-MINDED SELF-CONTROL**

en: they-may-come-to-senses | **es:** vuelvan-en-sí | **fr:** ἀνανήψωσιν | **de:** nuechtern-werden 2Tim 2:26

Ἀνανίας G0367 *N-VMS* (11×)

Ananias — name borne by three NT figures: the deceitful husband, the Damascus disciple, and the high priest

Ἀνανίας (Ananias), the Greek form of Hebrew Hananiah ('the LORD is gracious'), identifies three distinct persons in Acts. First, Ananias the husband of Sapphira, who lied about the sale price of property and fell dead at Peter's feet (Acts 5:1-5). Second, Ananias the devout disciple in Damascus whom the Lord sent to restore Saul's sight and baptize him (Acts 9:10-17; 22:12). Third, Ananias the high priest who presided over Paul's trial before the Sanhedrin and whom Paul sharply rebuked as a 'whitewashed wall' (Acts 23:2; 24:1). Spanish 'Ananías' preserves the name across all three referents.

(11×) Ananias husband of Sapphira, a member of the early Jerusalem church who conspired with his wife to withhold part of a land sale while claiming to give all. Peter exposed the deception as lying to the Holy Spirit, and Ananias fell dead immediately (Acts 5:1-5). This episode became a sobering paradigm of divine judgment on dishonesty within the covenant community. **HANANIAH PERSONAL NAME**

en: Ananias, Hanania, Hananias | **es:** Ananía, Ananías, Hananías | **fr:** Ananias | **de:** Ananias Acts 5:1; Acts 5:3; Acts 5:5; Acts 9:10

ἀναντί-ρρητος G0368 *Adj-GNP* (1×)

undeniable, indisputable, not able to be contradicted

This adjective means undeniable or indisputable—facts or claims that cannot be opposed or contradicted. In Acts 19:36, the town clerk declares these things undeniable, urging the rioting crowd toward calm. The Spanish innegables and French incontestable both emphasize the impossibility of rational dispute. The clerk appeals to universally acknowledged facts about Artemis worship to defuse mob emotion with appeals to reason and common knowledge.

(1×) The Ephesian town clerk appeals (Acts 19:36) to undeniable facts about the city's devotion to Artemis, arguing that since these truths are incontestable, the mob has no rational basis for rioting. The term (Spanish innegables, French incontestable) invokes shared knowledge that both sides accept, creating common ground from which to de-escalate the conflict. **SPEAKING AND TALKING**

en: undeniable | **es:** Innegables | **fr:** incontestable | **de:** ἀναντιρρήτων Acts 19:36

ἀναντί-ρρητος G0369 *Adv* (1×)

without objection, without gainsaying, without resistance

This adverb means without objection or gainsaying—compliance without resistance or questioning. In Acts 10:29, Peter explains he came without objection when summoned by Cornelius, despite Jewish scruples about entering Gentile homes. The Spanish sin-contradicción and French sans-objection both capture Peter's readiness to obey the Spirit's leading even when it violated cultural boundaries. This is obedience without internal debate or external protest.

(1×) Peter testifies (Acts 10:29) that he came without objection when called to Cornelius' house, though Jewish custom would normally forbid such contact. The adverb (Spanish sin-contradicción) indicates Peter's wholehearted compliance with the Spirit's direction—no inner resistance, no verbal protest, just immediate obedience that transcends cultural prohibitions when God commands. **MANNER ADVERBS**

en: without-objection | **es:** sin-contradicción | **fr:** sans-objection | **de:** ἀναντιρρήτως Acts 10:29

ἀνάξιος G0370 *Adj-NMP* (1×)

unworthy, not deserving (of an honor, privilege, or position)

This adjective means unworthy or not deserving of something. In 1 Corinthians 6:2, Paul asks rhetorically if believers are unworthy to judge trivial cases, given they will judge the world. The Spanish indignos and French indigne both capture the sense of being unfit or inadequate for a task. Paul's question is ironic: if you're competent for the greater responsibility (judging the world), how can you be incompetent for the lesser (settling disputes among yourselves)?

(1×) Paul's rhetorical question (1 Corinthians 6:2) challenges the Corinthians' practice of taking disputes to pagan courts: are you really unworthy to judge trivial matters when you'll judge the world? The term (Spanish indignos, German unwürdig) frames their behavior as inconsistent—those destined for cosmic judgment should certainly be competent for minor community disputes. **DISQUALIFIED WORTHLESS**

en: unworthy | **es:** ¿indignos | **fr:** indigne | **de:** unwuerdig 1Cor 6:2

ἀνάξιος G0371 *Adv* (1×)

unworthily, in an unworthy manner (not befitting the dignity or nature of something)

This adverb means unworthily or in an unworthy manner—acting in a way that fails to match the dignity or significance of something. Paul warns in 1 Corinthians 11:27 that whoever eats the bread or drinks the cup of the Lord unworthily sins against Christ's body and blood. The Spanish indignamente and French indignement both emphasize the mismatch between the sacred meal and disrespectful participation. This is not about personal worthiness but about manner of participation.

(1×) Paul warns (1 Corinthians 11:27) against partaking of the Lord's Supper unworthily—in a manner unfit for what it represents. The adverb (Spanish indignamente, German unwürdig) describes irreverent participation that dishonors Christ's sacrifice through selfish behavior, faction, or failure to discern the sacred nature of the meal, making the participant guilty of sinning against Christ's very body and blood. **MANNER ADVERBS**

en: unworthily | **es:** indignamente | **fr:** indignement | **de:** unwuerdig 1Cor 11:27

ἀνά-παυσις G0372 *N-AFS* (5×)

Rest, repose, cessation from labor or trouble; a state of refreshment for body or spirit.

Formed from ana (again) and pauō (cease), anapausis denotes a cessation that brings refreshment—rest in its fullest sense. Jesus offers it as a gift to the weary (Matt 11:29), while the restless wandering of an unclean spirit seeking anapausis but finding none provides a haunting counterpoint (Matt 12:43, Luke 11:24). In Revelation, the word takes two strikingly different turns: the four living creatures have no rest from their worship (Rev 4:8), and the worshipers of the beast will have no rest from their torment (Rev 14:11). Spanish 'descanso' and French 'repos' both carry the warmth of genuine refreshment.

(5×) Rest, repose, a cessation from activity that brings genuine refreshment to body or spirit. Jesus promises anapausis to the burdened who come to him (Matt 11:29)—a deep, soul-level rest. The unclean spirit of Matt 12:43/Luke 11:24 wanders through waterless places seeking this same rest but finding none, implying that rest is not merely physical but tied to a proper dwelling place. Revelation uses the term in ironic contrast: the living creatures never cease praising (Rev 4:8), while those who worship the beast find no respite from torment (Rev 14:11). French 'repos' and Spanish 'descanso' consistently render this as restful relief. **REST AND REFRESHMENT**

en: rest | **es:** descanso | **fr:** repos | **de:** Ruhe, ἀνάπαυσιν Matt 11:29; Matt 12:43; Luke 11:24; Rev 4:8; Rev 14:11

ἀνα-παύω G0373 *V-AIA-3P* (12×)

To rest or cause to rest; cease from labor, refresh another, or be refreshed oneself.

A verb of deep comfort woven through the New Testament's most tender invitations. In Matthew 11:28, Jesus uses it to promise rest to the weary — 'Come to me, and I will give you rest' — where the active voice carries causative force: He Himself refreshes the burdened soul. Elsewhere it appears intransitively, as when Jesus tells the disciples to 'rest a while' (Mark 6:31), or eschatologically, when the blessed dead 'rest from their labors' (Rev 14:13). Paul treasures this word for the mutual refreshment believers bring one another (1 Cor 16:18; Phlm 1:7), where Spanish 'refrescar' and German 'erquicken' capture the revitalizing nuance better than a simple 'rest.'

1. rest, take one's rest (7×) To cease from activity and take rest oneself — the intransitive middle/passive use describing personal rest or respite. Jesus tells the disciples 'Come away and rest a while' (Mark 6:31), and in Gethsemane says with sorrowful irony, 'Sleep on now and take your rest' (Matt 26:45). Spanish 'descansad' and French 'reposer' consistently render this sense of voluntary cessation. **REST AND REFRESHMENT**

en: rest, rests, they-should-rest | **es:** descansa, descansad, descansarán | **fr:** reposer | **de:** ruhen, ἀναπαύεσθε, ἀναπαύου Matt 26:45; Mark 6:31; Mark 14:41; Luke 12:19; 1Pet 4:14

2. refresh, give rest to (3×) To refresh or give rest to another — the causative active sense, where one person restores another. The great invitation of Matt 11:28, 'I will give you rest,' is the paradigm. Paul praises Stephanas's household because 'they refreshed my spirit' (1 Cor 16:18). Multilingual glosses split here: Spanish uses 'daré descanso' for the promise and 'refresca' for interpersonal refreshment, revealing the dual register of divine gift and human care. **REST AND REFRESHMENT**

en: refresh, they-refreshed, will-give-rest | **es:** daré-descanso, descansaron, refresca | **fr:** reposer | **de:** ruhen, ἀναπαύσω Matt 11:28; 1Cor 16:18; Phlm 1:20

3. be refreshed, receive rest (2×) To be in a state of having been refreshed — the perfect passive indicating completed refreshment received from another. Titus's spirit 'has been refreshed' by the Corinthians (2 Cor 7:13), and Philemon's love has 'refreshed the hearts of the saints' (Phlm 1:7). Spanish 'ha sido refrescado' and the German rendering both preserve this resultative, stative nuance distinct from the active giving or the voluntary resting. **REST AND REFRESHMENT**

en: has-been-refreshed, have-been-refreshed | **es:** ha-sido-refrescado, han-sido-refrescadas | **fr:** reposer | **de:** ruhen 2Cor 7:13; Phlm 1:7

ἀναπείθω G0374 *V-PIA-3S* (1×)

persuade, incite (especially to something wrong or contrary to law)

This verb means to persuade or incite, often with connotations of leading astray or corrupting judgment. In Acts 18:13, Paul's accusers claim he persuades people to worship God contrary to the law. The Spanish persuade and French persuader identify the action. The classical usage often implies bribery or seduction, but here it means religious persuasion that opponents view as dangerous innovation —turning people from traditional practice to a new and legally questionable way.

(1×) Paul's opponents in Corinth charge (Acts 18:13) that he persuades people to worship God contrary to the law—meaning either Roman law or Jewish law. The verb (Spanish persuade, French persuader) can suggest improper influence, and the accusers frame Paul's gospel preaching as dangerous persuasion that undermines legal and traditional religious structures. **PERSUASION AND TRUST**

en: persuades | **es:** persuade | **fr:** persuader | **de:** ἀναπείθει Acts 18:13

ἀναπέμπω G0375 *V-AIA-3S* (5×)

To send up, send back, or refer to a higher authority; used of legal remittals and the return of persons.

Compounded from ana (up) and pempō (send), this verb carries the core idea of sending someone upward—whether geographically, socially, or legally. All NT occurrences cluster in legal-jurisdictional contexts. Pilate sends Jesus up to Herod (Luke 23:7), Herod sends him back (Luke 23:11, 15), and Festus refers Paul's case to Caesar (Acts 25:21). Paul's sending of Onesimus back to Philemon (Phlm 1:12) adds a personal dimension. Spanish neatly distinguishes the directional nuances: 'envió' (sent), 'envié de vuelta' (sent back).

(5×) To send up or refer a person or case to another authority, or to send back. The prefix ana- implies upward or return motion, often in a jurisdictional chain. Pilate sends Jesus to Herod for trial (Luke 23:7), Herod returns him to Pilate (Luke 23:11), and Pilate notes the referral (Luke 23:15)—a legal ping-pong captured perfectly by French 'envoyer/renvoyer.' Festus refers Paul's appeal to the emperor (Acts 25:21), and Paul sends Onesimus back to Philemon (Phlm 1:12), giving the verb a more personal register. Spanish differentiates well: 'envió' for the initial sending, 'envié de vuelta' for the return. **SENDING AND DISPATCHING**

en: I-might-send, I-sent-back, he-sent-up | **es:** envié-de-vuelta, envió, lo-envíe | **fr:** envoyer, renvoyer | **de:** ἀνέπεμψά, ἀνέπεμψεν, ἀναπέμψω Luke 23:7; Luke 23:11; Luke 23:15; Acts 25:21; Phlm 1:12

ἀνάπηρ-ος G0376 *Adj-AMP* (2×)

crippled, maimed, lame, physically disabled or mutilated

This adjective describes those who are physically maimed, crippled, or disabled. Both occurrences appear in Luke's Gospel in Jesus' teaching about banquet hospitality. Luke 14:13 instructs that when giving a feast, invite the poor, crippled (ἀναπείρους), lame, and blind. Verse 21 depicts the master commanding his servant to bring in τοὺς ἀναπείρους—the crippled—along with the poor, blind, and lame from streets and lanes. Jesus radically redefines hospitality: rather than inviting those who can reciprocate, invite those who cannot repay, including the physically disabled.

(2×) The disability is consistent: Spanish 'lisiados' (crippled) and 'a lisiados,' French 'estropié' (maimed), German preserving the Greek. Both verses belong to the same parable contrasting worldly reciprocity-based hospitality with kingdom generosity toward the marginalized. The crippled represent those excluded from conventional social gatherings but specifically included in God's kingdom feast, illustrating grace extended to those unable to earn or repay it. **LAME CRIPPLED**

en: crippled | **es:** a-lisiados, lisiados | **fr:** estropié | **de:** ἀναπείρους Luke 14:13; Luke 14:21

ἀναπίπτω G0377 *V-AIA-3S* (12×)

To recline at a meal in the ancient dining posture; to lean back, sit down to eat at table.

Describes the characteristic posture of ancient Near Eastern and Greco-Roman dining: reclining on one's side at a low table, propped on the left elbow. When Jesus tells the crowds to 'sit down' for the feeding miracles, this is the word used — they recline on the grass (Matt 15:35; Mark 6:40; 8:6). At formal meals it denotes taking one's place at table (Luke 11:37; 14:10; 17:7; 22:14). The beloved disciple leans back against Jesus at the Last Supper (John 13:25; 21:20), an intimate posture made possible by this reclining arrangement. French 's'asseoir' captures the domesticated modern sense, while Spanish 'reclinarse/recostarse' preserves the physical posture more precisely.

recline (at table), lean back (12×) To recline at a meal, assuming the ancient dining posture of lying on one's side at a low table. Used of crowds settling for miraculous feedings (Matt 15:35; Mark 6:40; 8:6), guests taking their place at banquets (Luke 11:37; 14:10; 17:7), the disciples at the Last Supper (Luke 22:14; John 13:12), and specifically of the beloved disciple leaning back against Jesus' chest (John 13:25; 21:20). The word implies a formal or communal meal setting rather than casual sitting. Spanish 'recostarse' and German 'sich-niederlegen' both reflect the physical posture of reclining rather than merely sitting. **SITTING AND DWELLING**

en: having-leaned-back, he-reclined, recline | **es:** Habiéndose-reclinado, reclínate, recostarse | **fr:** s'asseoir | **de:** sich-niederlegen, ἀνάπεσε, ἀνέπεσεν Matt 15:35; Mark 6:40; Mark 8:6; Luke 11:37; Luke 14:10

ἀναπληρ-όω G0378 *V-PPA-NMS* (6×)

To fill up, fulfill, complete, or supply what is lacking

A compound verb (ana + pleroo) meaning to fill up what is deficient or bring something to full completion. Its range spans prophetic fulfillment to practical supply. In Matthew 13:14, Isaiah's prophecy 'is fulfilled' (anapleroutai) in the people's hardness of hearing. Paul uses it concretely when Stephanas's household 'supplied' what was lacking from the Corinthians' absence (1 Cor 16:17), and theologically when believers 'fulfill' the law of Christ by bearing one another's burdens (Gal 6:2). Philippians 2:30 praises Epaphroditus for filling up the gap in the Philippians' service.

fill up, fulfill, complete (6×) To fill up a deficiency, fulfill a prophecy, or complete what is incomplete. The verb carries an inherent sense of making whole what was partial. In Matthew 13:14 it denotes prophetic fulfillment – Spanish 'cumplireis' pointing to completion of Scripture. In 1 Corinthians 14:16 one 'fills the place' of the outsider, while 1 Corinthians 16:17 uses it for supplying a personal absence – Spanish 'colmar' (to fill to the brim). Galatians 6:2 applies it to mutual burden-bearing as fulfillment of Christ's law. Philippians 2:30 praises Epaphroditus for filling up what was lacking in the Philippians' service, showing the concrete social dimension. **FULFILL AND COMPLETE**

en: filled-up, filling, he-might-fill-up | **es:** colmar, cumpliréis, ocupa | **fr:** accomplir | **de:** ἀναπληροῦται, ἀναπληρώσετε, ἀναπλήρωσῃ Matt 13:14; 1Cor 14:16; 1Cor 16:17; Gal 6:2; Phil 2:30

ἀναπο-λόγητος G0379 *Adj-NMS* (2×)

without excuse, indefensible; morally without grounds for justification or self-defense

This rare adjective appears only twice in Paul's letters, both times in Romans. It describes a moral condition where someone has no legitimate excuse or defense for their actions. In Romans 1:20, Paul argues that creation itself reveals God's nature so clearly that those who reject Him stand without excuse. In Romans 2:1, he turns this against the moralist who judges others while doing similar things. The multilingual evidence (Spanish sin-excusa, French sans-excuse, German ohne-Entschuldigung) consistently captures this legal-moral sense of being indefensible.

(2×) Appearing in two pivotal Romans passages, this sense describes the human moral condition after encountering clear revelation. The word carries a forensic edge: it's not merely that excuses are weak, but that they literally don't exist. Paul uses it to dismantle both pagan indifference (Rom 1:20) and religious hypocrisy (Rom 2:1), showing that knowledge of truth creates accountability. **GUILT AND PUNISHMENT**

en: without-excuse | **es:** sin-excusa | **fr:** sans-excuse | **de:** ohne-Entschuldigung Rom 1:20; Rom 2:1

ἀνα-πτύσσω G0380 *V-APA-NMS* (1×)

unroll, open (a scroll or document for reading)

This verb means to unroll or open a scroll for reading. In Luke 4:17, Jesus unrolls the scroll of Isaiah in the Nazareth synagogue to read the messianic passage. The Spanish habiendo-desenrollado and French dérouler both describe the physical action of opening a rolled manuscript. Before the age of bound books, reading required this deliberate unrolling to find and expose the desired text—a pregnant moment as Jesus locates the prophecy he will claim to fulfill.

(1×) Luke describes (4:17) Jesus unrolling the Isaiah scroll in the synagogue, a physical action charged with significance. The Spanish desenrollado and French dérouler capture the manual process of opening the rolled manuscript to find the passage about the Spirit-anointed herald—the text Jesus will read and then audaciously claim as fulfilled in the hearing of his hometown. **OPENING AND SHUTTING**

en: having-unrolled | **es:** habiendo-desenrollado | **fr:** dérouler | **de:** ἀναπτύξας Luke 4:17

ἀνάπτω G0381 *V-AIP-3S* (2×)

to kindle, set on fire, light (a flame); used metaphorically of Jesus setting fire on earth and the tongue's destructive power

This verb describes the act of igniting or kindling a fire. Jesus uses it metaphorically in Luke 12:49, speaking of His mission to cast fire upon the earth. James 3:5 employs it to describe how the small tongue ignites great forests of conflict. While the classical Greek shows broader usage (fastening, offering in temples), the New Testament restricts it to literal and metaphorical fire-kindling. The consistent translation pattern across languages (Spanish enciende, French allumer, German ἀνάπτει) reflects this focused meaning of ignition and kindling.

(2×) Both New Testament occurrences involve fire and its effects. Luke's Jesus longs for the fire to be already kindled—likely referring to judgment or the Spirit's transformative work. James uses the same verb for the tongue's capacity to ignite destructive conflict. The Spanish fue-encendido and enciende capture both passive (was kindled) and active (kindles) forms, showing the verb's flexibility in describing fire's initiation. **BURNING AND FIRE**

en: it-was-kindled, kindles | **es:** enciende, fue-encendido | **fr:** allumer | **de:** ἀνάπτει, ἀνήφθη Luke 12:49; Jas 3:5

ἀνάρίθμ-ητος G0382 *Adj-NFS* (1×)

innumerable, countless, not able to be counted

This adjective means innumerable or countless—a multitude too vast to count. In Hebrews 11:12, it describes descendants as numerous as the stars, springing from one man as good as dead. The Spanish innumerable and French innombrable both emphasize the impossibility of enumeration. This echoes God's promise to Abraham of offspring beyond counting, fulfilled despite the biological impossibility—faith creating a nation from aged and barren parents.

(1×) Hebrews 11:12 celebrates how from one man, though his body was as good as dead, came descendants as innumerable as the stars. The term (Spanish innumerable, German unzählbar) evokes God's promise to Abraham of offspring beyond counting—a promise spectacularly fulfilled through faith that believed God's creative power could overcome biological impossibility. **THOUSANDS AND MYRIADS**

en: innumerable | **es:** innumerable | **fr:** innombrable | **de:** unzaehlbar Heb 11:12

ἀνα-σείω G0383 *V-AIA-3P* (2×)

to stir up, incite, agitate (a crowd); to shake something vigorously to provoke action or emotion

This compound verb means to shake vigorously or stir up, especially applied to crowds and emotions. In Mark 15:11, the chief priests use this action to incite the crowd against Jesus, stirring them to demand Barabbas. Luke 23:5 describes Jesus' opponents accusing Him of stirring up the people throughout Judea. The classical background includes shaking objects and brandishing weapons, but the New Testament focuses on social agitation. The multilingual glosses (Spanish alborota/incitaron, French exciter) emphasize the verb's role in mob dynamics and public unrest.

(2×) Both Gospel uses involve religious leaders manipulating crowds during Jesus' trial. The verb captures the deliberate act of agitating people toward a particular action—in this case, demanding crucifixion. The German Ἀνασείει and ἀνέσεισαν preserve the distinction between present (He stirs up) and aorist (they stirred up), showing this as both an ongoing tactic and a specific historical act during the Passion narrative. **STIR UP INCITE**

en: He-stirs-up, stirred-up | **es:** Alborota, incitaron | **fr:** exciter | **de:** ἀνέσεισαν, Ἀνασείει Mark 15:11; Luke 23:5

ἀνασκευ-άζω G0384 *V-PPA-NMP* (1×)

unsettle, upset, disturb (especially causing confusion or emotional turmoil)

This verb literally means to pack up baggage or dismantle a place, but metaphorically to unsettle or upset someone, causing disturbance and confusion. In Acts 15:24, the Jerusalem council addresses unauthorized teachers who troubled believers by upsetting their souls with words. The Spanish trastornando and French bouleverser both capture the emotional and spiritual disruption—the confusion and anxiety caused by false teaching that undermines faith and peace.

(1×) The Jerusalem council acknowledges (Acts 15:24) that unauthorized teachers have disturbed believers by unsettling their souls with demands for circumcision. The verb (Spanish trastornando, 'overturning') pictures more than mild disagreement—this is significant emotional and spiritual turmoil, the dismantling of confidence and peace through teaching the apostles never authorized. **TROUBLING AND DISTURBING**

en: upsetting | **es:** trastornando | **fr:** bouleverser | **de:** ἀνασκευάζοντες Acts 15:24

ἀνα-σπάω G0385 *V-AIP-3S* (2×)

to draw up, pull up, haul upward; used of lifting objects from wells or retrieving things from below

This verb describes the action of drawing or pulling something upward, often from a lower position. In Luke 14:5, Jesus asks whether someone wouldn't pull up a son or ox that fell into a well on the Sabbath. Acts 11:10 describes how the heavenly vision Peter saw was drawn up again into heaven. Classical usage includes drawing water, pulling ships onto land, and extracting objects. The New Testament focuses on vertical retrieval. Translations across languages (Spanish fue-subido/lo-sacará, French retirer/tirer) consistently capture this upward movement.

(2×) The two occurrences show both literal rescue (pulling from a well) and visionary withdrawal (drawing back to heaven). Luke's example uses the verb in a hypothetical Sabbath dilemma, while Acts describes the conclusion of Peter's rooftop vision. The German passive ἀνεσπάσθη (was drawn up) in Acts contrasts with the future active ἀνασπάσει (will pull up) in Luke, showing the verb's range in describing divine action versus human rescue. **RECEIVING AND TAKING**

en: was-drawn-up, will-pull-up | **es:** fue-subido, lo-sacará | **fr:** retirer, tirer | **de:** ἀνασπάσει, ἀνεσπάσθη Luke 14:5; Acts 11:10

ἀνά-στᾰσις G0386 *N-DFS* (42×)

Resurrection, rising; the act of being raised from the dead, or figuratively, a rising up in destiny.

Almost exclusively a theological term in the New Testament for the bodily raising of the dead. Every major witness language renders the dominant sense with a dedicated resurrection word: English 'resurrection,' Spanish resurrección, French résurrection, German Auferstehung. The concept is central to Jesus' disputes with the Sadducees (Matt 22:23-31), Paul's proclamation (Acts 17:18; 1 Cor 15), and the hope of believers (Phil 3:11). A single occurrence in Luke 2:34, where Simeon prophesies that the child is set for the 'rising and falling of many in Israel,' carries a broader sense of rising up in destiny or vindication rather than bodily resurrection proper.

1. (41×) Bodily resurrection from the dead, the eschatological raising of deceased persons to life. This is the overwhelmingly dominant New Testament usage (41 of 42 occurrences). All six witness languages converge on a single dedicated term (resurrection/resurrección/résurrection/Auferstehung), reflecting a fixed theological concept. Key passages include the Sadducee controversy (Matt 22:23-31), Paul at Athens (Acts 17:18), and the resurrection hope (1 Cor 15:12-42; Phil 3:11). **AUTO-DETECTED COMMUNITY 12060 WITH 4 SENSES**

en: resurrection | **es:** -resurrección, resurrección | **fr:** résurrection | **de:** Auferstehung Matt 22:23; Matt 22:28; Matt 22:30; Matt 22:31; Mark 12:18

2. (1×) A figurative rising up in destiny or fortune, distinct from bodily resurrection. Simeon's prophecy in Luke 2:34 declares the Christ child 'set for the fall and rising (anastasis) of many in Israel.' Spanish levantamiento and English 'rising' capture the non-resurrectional nuance, pointing to a broader reversal of status rather than return from death. **AUTO-DETECTED COMMUNITY 12060 WITH 4 SENSES**

en: rising | **es:** levantamiento | **fr:** résurrection | **de:** Auferstehung Luke 2:34

ἀναστᾰτ-όω G0387 *V-PPA-NMP* (3×)

to unsettle, upset, stir up trouble; to turn upside down or drive out

A verb meaning to overturn or cause upheaval. Thessalonian Jews accuse Paul and Silas: 'These who have turned the world upside down have come here also' (Acts 17:6). Tertullus identifies Paul as one 'who stirred up' insurrection among Jews worldwide (Acts 21:38). Paul confronts Galatian agitators 'unsettling' believers (Gal 5:12). Classical usage includes uprooting populations and disturbing mental peace.

(3×) Denotes causing disruption, turmoil, or overthrow—whether social order or spiritual peace. The Thessalonian charge, though hostile, captures Christianity's revolutionary impact: a movement upsetting established patterns. The accusation against Paul positions him as a troublemaker, a charge he redirects at false teachers 'unsettling' the Galatians. Multilingual glosses show disruption vocabulary: Spanish 'trastornar/perturbar' (to overturn/disturb), French 'troubler' (to trouble), German forms of 'overturn.' Gospel brings both peace and upheaval, depending on one's stance. **TROUBLING AND DISTURBING**

en: having-stirred-up, having-upset, unsettling | **es:** perturbándoos, que-sublevó, trastornaron | **fr:** troubler, ἀναστατοῦντες | **de:** ἀναστατοῦντες, ἀναστατώσαντες, ἀναστατώσας Acts 17:6; Acts 21:38; Gal 5:12

ἀνασταυρ-όω G0388 *V-PPA-AMP* (1×)

crucify again, re-crucify (Christ through apostasy or public repudiation)

This verb means to crucify again or afresh. In Hebrews 6:6, it appears in the sobering warning that those who fall away are crucifying the Son of God all over again and subjecting him to public disgrace. The Spanish crucificando-de-nuevo and German erneut-kreuzigen both emphasize the repetition. Apostasy after experiencing grace is portrayed as a reenactment of Christ's crucifixion—a fresh rejection that puts him back on the cross and exposes him to public shame.

(1×) Hebrews 6:6 warns that those who fall away after tasting God's grace are crucifying the Son of God afresh, exposing him to contempt. The term (Spanish crucificando-de-nuevo, 'crucifying again') suggests apostasy amounts to a reenactment of the cross—rejecting Christ after knowing him is equivalent to joining those who

nailed him there, making mockery of his sacrifice. KILLING AND REMOVING
en: crucifying-again | **es:** crucificando-de-nuevo | **fr:** erneut-kreuzigen | **de:** erneut-kreuzigen Heb 6:6

ἀνα-στενάζω G0389 *V-APA-NMS* (1×)
sigh deeply, groan inwardly (expressing distress, grief, or exasperation)
This verb means to sigh or groan deeply, expressing profound distress or grief. In Mark 8:12, Jesus sighs deeply in his spirit at the Pharisees' demand for a sign. The Spanish habiendo-gemido-profundamente and German tief-seufzen both capture the depth of this internal groan. This is not casual annoyance but profound spiritual grief—Jesus' heart-level response to hardness, unbelief, and the relentless demand for proof when abundant evidence already surrounds them.

(1×) Mark records (8:12) that Jesus sighed deeply in his spirit when confronted with yet another demand for a sign from the Pharisees. The verb (Spanish gemido-profundamente, 'groaned deeply') reveals more than frustration—this is profound spiritual anguish at stubborn unbelief that refuses to see what God has already shown, a grief that wells up from the depths of Christ's spirit. GROANING IN DISTRESS
en: sighing-deeply | **es:** habiendo-gemido-profundamente | **fr:** gémir | **de:** tief-seufzen Mark 8:12

ἀναστρέφω G0390 *V-PNM/P* (9×)
To conduct oneself or live in a particular manner; also, to return or go back to a place.
In the New Testament, this word overwhelmingly describes how a person lives or behaves — their manner of life and conduct. Paul speaks of having conducted himself with holiness and sincerity (2 Cor 1:12), and Ephesians recalls a former way of life governed by fleshly desires (Eph 2:3). The Spanish conducirse and German wandeln both capture this ethical dimension of habitual behavior. Less commonly, the word retains its older classical sense of physically turning back or returning, as when the officers return to the council (Acts 5:22) or when God promises to return and rebuild David's tent (Acts 15:16).

1. conduct oneself, live (7×) To conduct oneself, behave, or live in a characteristic manner — a distinctly Koine middle-voice usage describing one's habitual way of life rather than a single action. Paul declares he conducted himself (ἀνεστράφημεν) in the world with godly sincerity (2 Cor 1:12), and believers are urged to conduct themselves (ἀναστράφητε) properly in God's household (1 Tim 3:15). Spanish conducirse, French se conduire, and German wandeln all reflect this ethical-behavioral meaning. Hebrews 13:18 and 1 Peter 1:17 further confirm the moral overtone. CONDUCT AND WALKING
en: conduct-yourselves, conducted-ourselves, living | **es:** conducirnos, conducirse, conducíos | **fr:** marcher, se-conduire | **de:** wandeln 2Cor 1:12; Eph 2:3; 1Tim 3:15; Heb 10:33; Heb 13:18

2. return, go back (2×) To return or go back to a previous location — the earlier, more literal meaning of turning around physically. The officers returned (ἀνέστρεψαν) to the council after finding the prison empty (Acts 5:22), and James quotes Amos where the Lord promises 'I will return' (ἀναστρέψω) to rebuild David's fallen tent (Acts 15:16). Spanish regresar and French retourner match this spatial movement sense, contrasting sharply with the metaphorical 'conduct' usage. RETURNING AND RESTORING
en: I-will-return, having-returned | **es:** habiendo-regresado, volveré | **fr:** se-conduire | **de:** lebt Acts 5:22; Acts 15:16

ἀνα-στροφή G0391 *N-AFS* (13×)
conduct, manner of life, behavior — one's habitual way of living and acting in society
Anastrophe in classical Greek meant 'turning back' or 'overthrow,' but by the Hellenistic period it had narrowed to denote one's manner of life or habitual conduct. All 13 New Testament occurrences carry this ethical sense, describing how a person lives before God and others. Paul uses it to recall his former life in Judaism (Gal 1:13); Peter urges wives to win husbands through their pure conduct (1 Pet 3:1-2); Hebrews commends leaders whose outcome of life is worth imitating (Heb 13:7). The term always implies observable, sustained behavior rather than a single act. Spanish 'conducta,' French 'conduite,' and German 'Wandel' all capture this pattern-of-life meaning with remarkable consistency.

conduct, way of life, behavior (13×) One's habitual manner of life, pattern of behavior, or conduct as observed by others and evaluated ethically. Used of former sinful ways (Gal 1:13, Eph 4:22), exemplary Christian living (1 Tim 4:12, 1 Pet 3:1-2), and the life-pattern of leaders worth imitating (Heb 13:7). The plural in Heb 13:7 does not indicate a separate sense but rather the cumulative shape of a life. Multilingual glosses — Spanish 'conducta,' German 'Wandel' — consistently point to sustained behavior rather than a single act. CONDUCT WAY LIFE
en: conduct, conducts | **es:** conducta, conductas, manera-de-vivir | **fr:** Wandel | **de:** Wandel Gal 1:13; Eph 4:22; 1Tim 4:12; Heb 13:7; Jas 3:13

ἀνατάσσω G0392 *V-ANM* (1×)
compile, arrange in order, compose (an orderly account or narrative)
This verb means to compile or arrange in order, particularly composing a narrative or account. Luke uses it in his preface (1:1), noting that many have undertaken to compile an orderly account of the events fulfilled among them. The Spanish componer and French rédiger both emphasize the compositional work—not merely collecting information but arranging it into coherent narrative. Luke positions his Gospel as a carefully researched and ordered account among other attempts.

(1×) Luke explains (1:1) that many have undertaken to compile orderly narratives of Jesus' life and ministry. The verb (French rédiger, 'compose') suggests deliberate literary work—gathering sources, investigating claims, and arranging material into coherent sequence. Luke presents his Gospel as one such attempt, distinguished by careful research and orderly presentation from eyewitness testimony. WRITING AND SCRIPTURE
en: to-compile | **es:** componer | **fr:** rédiger | **de:** ἀνατάξασθαι Luke 1:1

ἀνατέλλω G0393 *V-PIA-3S* (9×)
To rise, spring up, or dawn; of the sun rising literally, light dawning figuratively, a person arising from a lineage, or God causing the sun to shine.
A verb rooted in the imagery of upward emergence, most often describing the sun rising over the horizon in its daily course (Matt 13:6, Mark 16:2). Matthew applies it metaphorically to messianic light dawning on those sitting in darkness (Matt 4:16, echoing Isaiah 9:2), while Hebrews uses it of Christ 'springing up' from the tribe of Judah (Heb 7:14). In one striking causative use, God is the one who 'makes his sun rise' on the evil and the good alike (Matt 5:45). Spanish translations capture these distinctions well: salió for literal sunrise, amaneció for figurative dawning, and ha-surgido for genealogical arising.

1. to rise, come up (of the sun) (6×) The literal, intransitive rising of the sun or daylight above the horizon. This is by far the most common usage (6 of 9 occurrences), appearing in parables where the scorching sun rises and withers rootless plants (Matt 13:6, Mark 4:6), in Mark's account of the women arriving at the tomb at sunrise (Mark 16:2), and in Luke's weather observation about clouds rising in the west (Luke 12:54). German aufgehen and Spanish salió both preserve the upward-motion imagery. RISING AND DAWNING
en: having-risen, rises, rising | **es:** habiendo-salido, levantándose, salió | **fr:** se-lever | **de:** aufgehen, ἀνατέλλουσαν, ἀνατείλαντος Matt 13:6; Mark 4:6; Mark 16:2; Luke 12:54; Jas 1:11

2. to dawn (figurative, of light upon people) (1×) A figurative extension where light 'dawns' upon people in spiritual darkness. Found only in Matt 4:16, where Matthew quotes Isaiah 9:1-2 to announce that messianic light has broken over Galilee. Spanish amaneció ('it dawned') captures the metaphorical shift from

astronomical to theological illumination, marking Jesus' ministry as the fulfillment of prophetic promise. RISING AND DAWNING
en: dawned | **es:** amaneció | **fr:** se-lever | **de:** ἀνέτειλεν Matt 4:16

3. to spring up, arise (of a person or tribe) (1×) Used of a person arising or springing forth from a tribal lineage, applied in Heb 7:14 to Christ's descent from Judah rather than Levi. Spanish ha-surgido ('has sprung forth') and English 'has sprung' both convey the botanical metaphor of a shoot emerging from a root, echoing messianic 'branch' imagery found throughout the prophets. RISING AND DAWNING
en: has-sprung | **es:** ha-surgido | **fr:** se-lever | **de:** aufgehen Heb 7:14

4. to cause to rise, make the sun shine (1×) The causative sense: God actively makes the sun rise upon people. In Matt 5:45, Jesus teaches that the Father 'causes his sun to rise' on both the evil and the good. Spanish hace-salir ('makes come out') highlights the transitive agency, distinguishing this from the intransitive senses. Only here does the verb take a personal divine subject who commands the heavenly body's motion. RISING AND DAWNING
en: rises | **es:** hace-salir | **fr:** se-lever | **de:** ἀνατέλλει Matt 5:45

ἀνατίθημι G0394 *V-AIM-3S* (2×)

to lay before, present for consideration, refer or communicate (information) to someone for review

This middle-voice verb means to set before someone, present for consideration, or communicate important matters for review. In Acts 25:14, Festus lays Paul's case before King Agrippa. In Galatians 2:2, Paul describes laying his gospel before the Jerusalem apostles privately. The classical background includes attributing credit, referring matters to authorities, and setting up dedications. The New Testament narrows this to formal presentation of information for judgment or validation. Multilingual evidence (Spanish expuso/les-expuse, French communiquer) emphasizes the communicative and consultative nature of this action.

(2×) Both uses involve presenting matters to authorities for assessment. Festus seeks Agrippa's counsel on Paul's complex case, while Paul seeks the Jerusalem leaders' validation of his gospel message. The middle voice suggests personal investment—not merely reporting facts but submitting something personally significant for another's consideration. The German ἀνέθετο and ἀνεθέμην preserve these middle forms, emphasizing the presenter's stake in the outcome. COUNTING AND NARRATING
en: I-laid-before, laid-before | **es:** expuso, les-expuse | **fr:** communiquer, ἀνεθέμην | **de:** ἀνέθετο, ἀνεθέμην Acts 25:14; Gal 2:2

ἀνατολή G0395 *N-NFS* (11×)

Rising, sunrise; the east — the direction or place of the sun's rising, also used figuratively

The noun ἀνατολή derives from ἀνατέλλω ('to rise, spring up') and names the place where the sun rises — the east. In its dominant geographical sense, it orients the reader: the Magi come 'from the east' (Matt 2:1), the righteous will gather 'from east and west' at the messianic banquet (Matt 8:11), and lightning flashes 'from the east' (Matt 24:27). But Luke and Revelation preserve a richer, more luminous sense tied to the word's etymology: Zechariah prophesies that 'the sunrise from on high shall visit us' (Luke 1:78), using ἀνατολή as a messianic title evoking Malachi's 'sun of righteousness.' Revelation's angel ascending 'from the rising of the sun' (Rev 7:2) retains the same cosmic imagery.

1. east (8×) The east as a cardinal direction or geographical region — the quarter of the sunrise. Matthew uses it repeatedly for the Magi's origin and journey (Matt 2:1, 2, 9), for eschatological gathering from east to west (Matt 8:11; 24:27), and in the apocalyptic imagery of Revelation (Rev 16:12; 21:13). Spanish 'oriente,' French 'orient,' and German 'Osten' uniformly render it as a simple directional term, confirming its geographical function as the dominant sense across eight of eleven occurrences. EAST AND SUNRISE
en: east | **es:** el-oriente, oriente, oriente, | **fr:** orient | **de:** Osten Matt 2:1; Matt 2:2; Matt 2:9; Matt 8:11; Matt 24:27

2. rising (3×) The act or phenomenon of rising — specifically the rising of a celestial body or a dawn-like appearing, often carrying messianic or cosmic significance. In Luke 1:78, Zechariah's Benedictus declares that 'the ἀνατολή from on high shall visit us,' where the word evokes the 'Branch' or 'Dayspring' — a title loaded with prophetic resonance from Jeremiah 23:5 and Zechariah 3:8 (LXX). Revelation 7:2 describes an angel ascending 'from the rising of the sun,' preserving the dynamic, luminous quality of the sunrise event rather than the static compass point. Spanish 'aurora' ('dawn') and 'salida' ('rising, going forth') in these passages distinguish this sense from the purely directional one. EAST AND SUNRISE
en: rising | **es:** aurora, salida | **fr:** orient | **de:** Osten Luke 1:78; Rev 7:2; Rev 16:12

ἀνα-τρέπω G0396 *V-PIA-3P* (3×)

to overturn, upset, turn upside down; to overthrow or ruin

A verb of violent overturning—capsizing ships, overturning tables, ruining lives. Jesus 'overturned' the money changers' tables in the temple (John 2:15). False teachers 'overturn' whole households with corrupt doctrine (Titus 1:11). Hymenaeus and Philetus 'overthrow' the faith of some by saying resurrection has already occurred (2 Tim 2:18). Classical usage frequently describes shipwrecks and political upheavals.

(3×) Denotes forceful overturning—physical objects or metaphorical destruction. Jesus's temple action is aggressive: physically flipping tables to disrupt corrupt commerce. The pastoral epistles use it for doctrinal damage: false teaching that capsizes faith like a ship foundering. Spanish 'trastornar/volcó' (to overthrow/overturned), French 'renverser' (to overturn), German 'umstürzen' (to overthrow) all convey violent reversal. Whether righteous disruption (Jesus) or destructive heresy (false teachers), the verb pictures complete upset of existing order. THRUST DOWN TOPPLED
en: overturn, overturned | **es:** trastornan, volcó | **fr:** renverser | **de:** umstuerzen John 2:15; 2Tim 2:18; Titus 1:11

ἀνατρέφω G0397 *V-AIP-3S* (3×)

to bring up, nourish, rear; to raise from infancy or nurse to health

A verb of nurture and upbringing. Moses was 'brought up' in Pharaoh's daughter's house and educated in Egyptian wisdom (Acts 7:20-21). Paul was 'brought up' in Jerusalem at Gamaliel's feet (Acts 22:3). Classical usage includes feeding someone back to health, raising livestock, and educating children. The term encompasses both physical nourishment and formative education.

(3×) Refers to the comprehensive process of raising a child—feeding, protecting, educating. Moses's dual upbringing (Hebrew birth, Egyptian education) shaped his unique role. Paul's Jerusalem rearing under Gamaliel established his Pharisaic credentials. The middle voice in Acts 7:21 (Pharaoh's daughter 'had him brought up as her own') emphasizes her personal investment. Multilingual glosses use rearing/nourishing vocabulary (Spanish 'criar/criado,' French 'nourrir,' German forms of 'raise/nourish'), capturing both physical and educational nurture. FEEDING AND NOURISHING
en: brought-up, having-been-brought-up, was-nourished | **es:** criado, crió, fue-criado | **fr:** nourrir | **de:** ἀνατεθραμμένος, ἀνεθρέψατο, ἀνετράφη Acts 7:20; Acts 7:21; Acts 22:3

ἀναφαίνω G0398 *V-PNM/P* (2×)

to appear, come into view, be sighted; to become visible or manifest after being hidden

This verb describes something coming into view or appearing, especially after being obscured or distant. In Luke 19:11, people thought God's kingdom was about to appear immediately. Acts 21:3 uses the participle to describe Cyprus coming into sight during Paul's sea voyage. Classical usage includes bringing things to light, displaying qualities, and proclaiming. The New Testament employs it for visual sighting and eschatological appearing. The multilingual pattern (Spanish avistando/aparecer, French apparaître) captures both the nautical sighting and the broader sense of manifestation.

(2×) Luke uses the verb for the kingdom's expected manifestation—an appearing that people anticipated imminently as Jesus approached Jerusalem. Acts employs the same verb more literally for an island appearing on the horizon during navigation. The French apparaître and Spanish aparecer work for both contexts: the kingdom's appearing and land's sighting. This shows how visual manifestation bridges literal and theological registers. **APPEAR SEEM SHINE**
en: having-sighted, to-appear | **es:** Avistando, de-aparecer | **fr:** apparaître | **de:** ἀναφάναντες, ἀναφαίνεσθαι Luke 19:11; Acts 21:3

ἀναφέρω G0399 *V-PSA-1P* (10×)

To carry upward; offer up (sacrifice or praise); bear (sins) upon oneself as a substitute

A verb of upward movement that gains its theological weight from what is being carried. In worship contexts it means to offer up sacrifices or praise to God, as in Hebrews 13:15 and 1 Peter 2:5. When applied to persons, it describes physically leading someone up to a high place, as Jesus brings Peter, James, and John up the mountain of transfiguration (Matt 17:1). Most strikingly, in Hebrews 9:28 and 1 Peter 2:24, it takes on vicarious force: Christ bore our sins upward onto the cross. Spanish captures the distinction well, using 'ofrecer' for sacrifice but 'llevar' for sin-bearing, revealing the word's dual semantic pull between cultic offering and substitutionary burden.

1. to offer up (sacrifice) (5×) To present a sacrifice or offering to God, whether the literal animal offerings of the old covenant or the spiritual sacrifices of praise and good works under the new. The Spanish 'ofrezcamos' and German 'hinaufbringen' both capture the upward directionality of cultic presentation. Key passages: Heb 7:27 (Christ's once-for-all offering), 1 Pet 2:5 (believers as a holy priesthood offering spiritual sacrifices), Heb 13:15 (the sacrifice of praise). **BRINGING AND OFFERING**
en: having-offered, let-us-offer, then | **es:** habiendo-ofrecido, ofrecer, ofrezcamos | **fr:** offrir | **de:** hinaufbringen Heb 7:27; Heb 13:15; Jas 2:21; 1Pet 2:5

2. to bring up, lead up (physically) (3×) To lead or bring someone physically upward to a higher location. Used of Jesus bringing his three closest disciples up a high mountain for the Transfiguration (Matt 17:1; Mark 9:2), and of Christ's ascension into heaven (Luke 24:51). Spanish distinguishes this from the cultic sense with 'lleva arriba,' while French collapses both into 'offrir,' suggesting the physical ascent was already metaphorically charged for Greek readers. **BRINGING AND OFFERING**
en: brings-up, was-carried-up | **es:** fue-llevado-arriba, lleva-arriba | **fr:** offrir | **de:** hinaufbringen, ἀναφέρει, ἀνεφέρετο Matt 17:1; Mark 9:2; Luke 24:51

3. to bear, carry (sins) (2×) To bear or carry sins upon oneself in substitutionary atonement. In Heb 9:28 Christ 'bore the sins of many,' echoing Isaiah 53:12, and in 1 Pet 2:24 he 'bore our sins in his body on the tree.' Spanish shifts to 'llevar/llevo' (carry, bore), marking a clear semantic break from the sacrificial 'ofrecer.' This sense merges the upward movement of the cross with the theological weight of vicarious sin-bearing. **BRINGING AND OFFERING**
en: bore, to-bear | **es:** llevar, llevó | **fr:** offrir | **de:** hinaufbringen Heb 9:28; 1Pet 2:24

ἀναφων-έω G0400 *V-AIA-3S* (1×)

cry out, exclaim loudly (in announcement or strong emotion)

This verb means to cry out or exclaim loudly, often in proclamation or strong emotion. In Luke 1:42, Elizabeth cries out with a loud voice when Mary visits, blessing her among women. The Spanish exclamó and French crier both capture the volume and intensity. This is not ordinary speech but Spirit-inspired proclamation—Elizabeth filled with the Holy Spirit bursts into loud blessing, publicly declaring Mary's favor and the significance of the child she carries.

(1×) When Mary arrived, Elizabeth cried out (Luke 1:42) with a loud voice in Spirit-inspired blessing. The verb (Spanish exclamó, French crier) suggests volume and intensity—this is public proclamation, not private greeting. Filled with the Spirit, Elizabeth becomes a prophet declaring Mary's blessedness and the honor of receiving the mother of her Lord. **CALLING AND NAMING**
en: cried-out | **es:** exclamó | **fr:** crier | **de:** ἀνεφώνησεν Luke 1:42

ἀνάχῠσις G0401 *N-AFS* (1×)

flood, overflow, excessive outpouring (especially of vice or disorder)

This noun denotes a flood or overflow—an excessive outpouring or rush. Peter uses it in 1 Peter 4:4, describing pagans as surprised when believers don't plunge with them into the same flood of debauchery. The Spanish desbordamiento and German Flut both picture overflowing water—a torrent of vice that sweeps people along. Former companions are shocked when Christians refuse to be carried away by this flood of excess that once seemed normal.

(1×) Peter notes (1 Peter 4:4) that unbelievers are surprised when Christians no longer join them in the flood of dissipation. The noun (Spanish desbordamiento, 'overflow') pictures vice as a torrent that sweeps people along—a rush of excess and disorder. Conversion means stepping out of this current, no longer carried along by the overwhelming flood of cultural sin. **POURING AND SHEDDING**
en: flood | **es:** desbordamiento | **fr:** ἀνάχυσιν | **de:** Flut 1Pet 4:4

ἀναχωρ-έω G0402 *V-APA-NMS* (14×)

withdraw, depart, retire — to leave a place deliberately, often to avoid danger or seek solitude

Anachoreo is the verb of purposeful withdrawal — not flight in panic, but a measured decision to remove oneself from a threatening or crowded situation. It is virtually a signature word of Matthew's Gospel, where it describes the Magi departing by another route to avoid Herod (Matt 2:12), Joseph taking the child to Egypt (Matt 2:14), and Jesus repeatedly withdrawing from opposition or crowds (Matt 4:12, 12:15, 14:13). The prefix ana- ('back') plus choreo ('give ground') yields the idea of pulling back to a place of safety. Our English word 'anchorite' — a religious recluse — descends from this very verb. The translations capture this well: Spanish 'retirarse,' French 'se retirer,' German 'sich zurueckziehen.'

withdraw / depart (14×) To withdraw deliberately from a location, typically to avoid danger, hostility, or unwanted attention, or to seek privacy and solitude. Concentrated in Matthew's Gospel (10 of 14 NT occurrences), the verb narrates strategic departures: the Magi evading Herod (Matt 2:12), the holy family's flight to Egypt (Matt 2:13-14), and Jesus' repeated withdrawals from opposition (Matt 4:12, 12:15, 14:13). The Spanish 'retirarse' and German 'sich zurueckziehen' underscore the reflexive, self-directed nature of the movement — not exile imposed from without, but retreat chosen from within. **WITHDRAW DEPART**
en: Depart, Having-departed, departed | **es:** Habiéndose-retirado, Retiraos, habiéndose-retirado | **fr:** se-retirer | **de:** sich-zurueckziehen, zieht-sich-zurück Matt 2:12; Matt 2:13; Matt 2:14; Matt 2:22; Matt 4:12

ἀνά-ψυξις G0403 *N-GFS* (1×)

refreshing, relief, respite (restoration of strength or spirits)

This noun denotes refreshing, relief, or respite—the restoration of strength or revival of spirits. Peter uses it in Acts 3:20, speaking of times of refreshing that will come from the presence of the Lord. The Spanish refrigerio and French soulagement both suggest relief from distress and renewal of strength. This refreshing is eschatological—the revival and restoration that accompanies Christ's return, when God's presence brings ultimate relief to his people.

(1×) Peter calls for repentance (Acts 3:20) so that times of refreshing may come from the Lord's presence. The term (Spanish refrigerio, French soulagement) pictures relief and revival—the restoration that flows from God's presence in the age to come. This is eschatological refreshment, the ultimate respite when Christ returns and God's face brings life-giving renewal to creation. **REST AND REFRESHMENT**
en: of-refreshing | **es:** de-refrigerio | **fr:** soulagement | **de:** ἀναψύξεως Acts 3:20

ἀνα-ψύχω G0404 *V-AIA-3S* (1×)

refresh, revive, restore (strength, spirits, or vigor)

This verb means to refresh, revive, or restore strength and spirits. In 2 Timothy 1:16, Paul blesses Onesiphorus because he often refreshed Paul and wasn't ashamed of his chains. The Spanish refrescó and German erquicken both capture the renewal of strength and spirits. This refreshing could be physical (providing for needs), emotional (encouragement), or social (public association with a prisoner), but the effect is restoration of vitality and courage in difficult circumstances.

(1×) Paul warmly remembers (2 Timothy 1:16) how Onesiphorus often refreshed him, showing no shame about Paul's imprisonment. The verb (Spanish refrescó, German erquicken) suggests restoration of strength and spirits through practical care, encouragement, and loyal friendship. While others abandoned Paul, Onesiphorus' repeated visits and support brought revival to Paul's flagging strength and isolated condition. **REST AND REFRESHMENT**

en: he-refreshed | **es:** refrescó | **fr:** ἀνέψυξεν | **de:** erquicken 2Tim 1:16

ἀνδραποδ-ιστής G0405 *N-DMP* (1×)

slave-trader, kidnapper, one who traffics in human beings

This noun denotes a slave-trader or kidnapper—one who deals in human beings, either by capturing free people to sell them or by trading in slaves. Paul lists this vice in 1 Timothy 1:10 among serious transgressions of God's law. The Spanish secuestradores and French trafiquants emphasizes the criminal nature—stealing people's freedom for profit. Whether kidnapping or professional slave-dealing, this trade treats human beings as commodities, violating their image-bearing dignity.

(1×) Paul includes slave-traders (1 Timothy 1:10) in his catalog of lawbreakers whom the law restrains. The term (Spanish secuestradores, 'kidnappers') could cover those who capture free people to sell into slavery or professional dealers in human chattel. Both traffic in human beings, treating people made in God's image as merchandise—a violation of human dignity that the law condemns. **SELLING AND COMMERCE**

en: for-slave-traders | **es:** secuestradores | **fr:** ἀνδραποδισταῖς | **de:** Menschenhaendler 1Tim 1:10

Ἀνδρέας G0406 *N-NMS* (13×)

Andrew — one of the twelve apostles, brother of Simon Peter, originally from Bethsaida

Andreas (from the Greek andreios, 'manly') was one of the first disciples called by Jesus and the brother of Simon Peter. A fisherman from Bethsaida on the Sea of Galilee, Andrew appears in all four Gospels and Acts, often in the role of bringing others to Jesus — his brother Peter (John 1:41-42), the boy with five loaves (John 6:8-9), and Greeks seeking Jesus (John 12:22). He is consistently listed among the inner circle in the apostolic catalogs (Matt 10:2, Mark 3:18, Luke 6:14, Acts 1:13). The name passes virtually unchanged across languages: Spanish 'Andreas,' French 'Andre,' German 'Andreas.'

Andreas (13×) The proper name Andreas, designating the apostle who was Simon Peter's brother, a fisherman from Bethsaida (John 1:44). All 13 NT occurrences refer to this single individual. He appears in the calling narratives (Matt 4:18, Mark 1:16, John 1:40), the apostolic lists (Matt 10:2, Mark 3:18, Luke 6:14, Acts 1:13), and several episodes unique to John's Gospel where he serves as a mediator bringing people to Jesus. **PROPER NAMES (PERSONAL)**

en: Andreas, of-Andreas | **es:** Andréan, Andréas, a-Andréas | **fr:** André | **de:** Andreas Matt 4:18; Matt 10:2; Mark 1:16; Mark 1:29; Mark 3:18

ἀνδρίζω G0407 *V-PMM/P-2P* (1×)

act like a man, be courageous, show strength and resolve

This verb means to act like a man or show manly courage—to display strength, resolve, and bravery. Paul uses it in 1 Corinthians 16:13, urging believers to stand firm in faith, be courageous, and be strong. The Spanish sed-varones and German männlich-sein both invoke masculine ideals of courage and strength. This is not about gender but about the qualities traditionally associated with warriors—courage, endurance, and steadfastness in the face of opposition.

(1×) Among Paul's closing exhortations (1 Corinthians 16:13), he calls believers to act courageously, using an imperative that invokes the ideal of manly courage. The Spanish sed-varones ('be men') and German männlich-sein draw on warrior imagery: stand your ground, don't flinch, show the courage and strength needed for the spiritual battle. This is a call to resolute faithfulness, not timidity. **COURAGE CONFIDENCE**

en: be-courageous | **es:** sed-varones | **fr:** viril | **de:** maennlich-sein 1Cor 16:13

Ἀνδρόνικος G0408 *N-AMS* (1×)

Andronikos, a Christian greeted by Paul in Romans 16:7

Andronikos was a fellow believer greeted by Paul in his letter to Rome. The name, meaning 'man of victory,' was common in the Greek-speaking world. Paul identifies him as a kinsman and fellow prisoner, suggesting he shared both ethnic heritage and imprisonment with the apostle. The Spanish and German translations preserve the Greek nominative form, while French adapts it to 'Andronic.'

(1×) A personal name appearing in Paul's greetings (Rom 16:7). The multilingual evidence shows consistent transliteration across Romance and Germanic languages, indicating recognition of this as a proper name rather than a title or common noun. Paul's description suggests Andronikos was among the apostles and converted before Paul himself. **PROPER NAMES (PERSONAL)**

en: Andronikos | **es:** a-Andrónikon | **fr:** Andronic | **de:** Andronikus Rom 16:7

ἀνδρο-φόνος G0409 *N-DMP* (1×)

murderer, manslayer; one who kills another person

This compound term (ἀνδροφόνος) literally means 'man-slayer,' combining the roots for 'man' and 'kill.' In classical Greek it described both battlefield killers and convicted murderers. Paul uses it in 1 Timothy 1:9 within a vice list describing those for whom the law was made. The term carries legal weight, denoting not just killing in general but the culpable taking of human life. All four target languages employ their native words for 'murderer' or 'homicide.'

(1×) One guilty of murder or manslaughter (1 Tim 1:9). The Spanish 'homicidas' and French transliteration indicate this is technical legal vocabulary. Paul lists it alongside other serious crimes (slave traders, liars, perjurers), showing the gravity of the offense. Classical usage distinguished battlefield slaughter from murder, but the NT context clearly means unlawful killing. **MURDERER KILLER**

en: for-murderers | **es:** homicidas | **fr:** ἀνδροφόνοις | **de:** Moerder 1Tim 1:9

ἀνέγκλη-τος G0410 *Adj-NMP* (5×)

Beyond accusation, unimpeachable; one against whom no formal charge can be brought.

An alpha-privative compound (an- + egkaleō, 'to bring a charge'), anegklētos describes someone against whom no legal indictment can stand. Paul uses it eschatologically at 1 Corinthians 1:8—God will present believers as unimpeachable on the day of Christ—and in Colossians 1:22 with similar force. In the Pastoral Epistles, it becomes a key qualification for church leaders: deacons must prove themselves blameless (1 Tim 3:10), and elders must be beyond reproach (Titus 1:6–7). Though close in meaning to amemptos (G0273), anegklētos carries a stronger forensic edge, as the multilingual evidence confirms: Spanish 'irreprochable' and German 'untadelig' both emphasize the legal dimension of being unindictable.

(5×) Unaccusable, beyond formal indictment, one against whom no charge can be sustained. The forensic flavor distinguishes this word from the broader amemptos: anegklētos specifically implies that no prosecutor could successfully bring a case. Paul deploys it eschatologically—believers will stand unimpeachable before Christ (1 Cor 1:8, Col 1:22). The Pastoral Epistles make it a concrete qualification

for church office: deacons must be tested and found anegklētos (1 Tim 3:10), and elders must meet this standard (Titus 1:6–7). Spanish 'irreprensibles/irreprochable' and French 'irréprochable' both preserve the formal, almost courtroom nuance of the term. **BLAMELESS AND UNBLEMISHED**

en: above-reproach, blameless | **es:** irreprensibles, irreprochable | **fr:** irréprochable, ἀνέγκλητοι, ἀνέγκλητον | **de:** untadelig 1Cor 1:8; Col 1:22; 1Tim 3:10; Titus 1:6; Titus 1:7

ἀνεκ-διήγητος G0411 *Adj-DFS* (1×)

indescribable, inexpressible, beyond adequate description

This adjective captures what cannot be fully narrated or described. Paul uses it in 2 Corinthians 9:15 to characterize God's gift—so magnificent that human language falls short. The term appears in later Christian writings to describe ineffable divine realities. Spanish and English translations both choose 'indescribable/indescriptible,' while French opts for 'inexprimable' (inexpressible). German renders it 'unaussprechlich' (unspeakable), emphasizing the impossibility of adequate verbal expression.

(1×) Beyond adequate description (2 Cor 9:15). Paul applies this to God's gift—likely Christ himself or the gospel more broadly. The convergence of Romance and Germanic translations on terms meaning 'beyond description' or 'beyond expression' shows this is not merely difficult to describe but categorically transcends human linguistic capacity. The word conveys not confusion but awestruck inability to capture the magnitude. **AUTO-DETECTED COMMUNITY 9012 WITH 4 SENSES**

en: indescribable | **es:** indescriptible | **fr:** inexprimable | **de:** unaussprechlich 2Cor 9:15

ἀνεκ-λάλητος G0412 *Adj-DFS* (1×)

inexpressible, unutterable, beyond words

Closely related to G0411 but emphasizing the impossibility of speaking rather than narrating, this term describes what cannot be put into words. Peter uses it in 1 Peter 1:8 to describe the joy believers experience in Christ even without having seen him. Classical usage extended to things incapable of calculation or expression. The French maintains the Greek form, while English chooses 'inexpressible' and Spanish 'inefable' (ineffable). German's 'unsäglich' likewise emphasizes the unsayable nature of this joy.

(1×) Beyond verbal expression (1 Pet 1:8). Peter characterizes Christian joy as 'inexpressible and filled with glory.' The term emphasizes not that believers are speechless but that the reality exceeds what language can capture. Classical usage included mathematical or logical inexpressibility, but here it describes emotional and spiritual experience that transcends articulation. The multilingual evidence clusters around 'unsayable' rather than merely 'difficult to say.' **AUTO-DETECTED COMMUNITY 9012 WITH 4 SENSES**

en: inexpressible | **es:** inefable | **fr:** ἀνεκλαλήτῳ | **de:** unsaeglich 1Pet 1:8

ἀνέκ-λειπτος G0413 *Adj-AMS* (1×)

unfailing, inexhaustible, unceasing

This term denotes what cannot be exhausted or used up. Jesus uses it in Luke 12:33 to describe treasure in heaven that never fails or runs out. Classical writers used it for uninterrupted processes and infinite divisions. The Septuagint employs it for unfailing divine provision. English 'unfailing,' Spanish 'inagotable' (inexhaustible), and French 'inépuisable' all emphasize the inexhaustible nature. The German preserves the Greek form, perhaps indicating the translator's sense that no single German word captures the full meaning.

(1×) Inexhaustible, never failing (Luke 12:33). Jesus contrasts earthly treasure (vulnerable to moths and thieves) with heavenly treasure that is 'unfailing.' The term emphasizes both permanence and abundance—not just that it lasts but that it never diminishes. The Spanish and French choices of 'inexhaustible' over merely 'lasting' capture this sense of unlimited supply. This is the security Jesus promises those who invest in eternal rather than temporal wealth. **ETERNITY AND AGES**

en: unfailing | **es:** inagotable | **fr:** inépuisable | **de:** ἀνέκλειπτον Luke 12:33

ἀνεκτός G0414 *Adj-NNS-C* (6×)

More tolerable, more bearable; used exclusively in Jesus' judgment sayings comparing cities' fates

An adjective in the comparative degree meaning 'more tolerable' or 'more bearable,' appearing only in Jesus' solemn warnings about eschatological judgment. Every NT occurrence follows the same formula: 'it will be more tolerable for Sodom (or Tyre and Sidon) on the day of judgment than for that city.' Spanish 'mas tolerable' and French 'plus supportable' faithfully render the comparative. The word itself implies that even the punishment of notoriously wicked cities will be lighter than what awaits those who reject the gospel firsthand.

(6×) More bearable, more tolerable – used exclusively in the comparative form (anektoteron) in Jesus' pronouncements of eschatological judgment. The pattern is consistent across Matthew 10:15, 11:22, 11:24, Mark 6:11, and Luke 10:12: rejecting the gospel witnesses brings a fate worse than Sodom's. Every major translation tradition renders it comparatively – Spanish 'mas tolerable,' French 'plus supportable,' German 'ertraeglicher' – underscoring that even divine punishment has degrees. The word derives from anechomai ('to endure'), so its root sense is 'what can be endured.' **ENDURE TOLERATE**

en: more-tolerable | **es:** más-tolerable | **fr:** plus-supportable | **de:** ἀνεκτότερον Matt 10:15; Matt 11:22; Matt 11:24; Mark 6:11; Luke 10:12

ἀνελεήμων G0415 *Adj-AMP* (1×)

merciless, unmerciful, without compassion

This compound adjective describes those who show no mercy or compassion. Paul uses it in Romans 1:31 as the climactic vice in his catalog of human depravity apart from God. The term appears in classical writers to describe harsh or cruel behavior. The alpha-privative prefix negates 'mercy,' creating a word for deliberate hard-heartedness. Spanish renders it 'sin-misericordia' (without mercy), while French and German both employ their terms for 'pitiless' or 'unmerciful.' This is not mere absence but active refusal of compassion.

(1×) Without mercy or compassion (Rom 1:31). Paul lists this among the characteristics of those who suppress the truth about God. The multilingual consensus on 'merciless' rather than merely 'harsh' suggests deliberate refusal to show mercy rather than emotional coldness. Classical usage supports this active sense—these are people who could show mercy but choose not to. The term's placement as the final item in Paul's vice list may indicate its summarizing character: all the preceding evils flow from this fundamental mercilessness. **MERCY AND COMPASSION**

en: merciless | **es:** sin-misericordia | **fr:** impitoyable | **de:** unbarmherzig Rom 1:31

ἀνεμ-ίζομαι G0416 *V-PPM/P-DMS* (1×)

wind-driven, tossed by wind, blown about

This passive verb describes being driven or tossed by wind. James uses it in James 1:6 to illustrate the instability of the doubter who waivers in faith. The imagery comes from seafaring—waves whipped up and driven by changing winds have no settled direction. Classical Greek used it in both literal maritime contexts and metaphorical descriptions of instability. The Spanish 'agitada-por-viento' (agitated by wind) and German 'hin-und-her-geworfen' (thrown back and forth) both capture the violent, directionless motion James has in mind.

(1×) Driven by wind, tossed about (Jas 1:6). James compares the doubter to a wave 'driven and tossed by the wind.' The passive form emphasizes that external forces control the motion—the wave has no inherent direction. The German translation's choice of 'thrown back and forth' highlights the instability: just as wind-driven waves surge first one direction then another, so the doubter vacillates between

faith and unbelief. The French maintains the Greek form, perhaps indicating difficulty finding a single French word capturing both the passive state and violent motion. GEOGRAPHY AND SPACE

en: wind-driven | **es:** agitada-por-viento | **fr:** ἀνεμιζομένῳ | **de:** hin-und-hergeworfen Jas 1:6

ἄνεμος G0417 *N-AMS* (31×)

wind — a natural movement of air, from gentle breeze to violent storm; also used figuratively of instability

Anemos denotes wind in all its meteorological force across 31 New Testament occurrences. Its most dramatic appearances cluster in the storm narratives: Jesus rebukes the wind on the Sea of Galilee and it obeys him (Matt 8:26-27; Mark 4:39), leaving the disciples astonished that 'even the winds and the sea obey him.' In the parable of the two builders, the wind batters both houses alike (Matt 7:25, 27), testing the foundation. James compares the doubter to a wave of the sea driven and tossed by the wind (Jas 1:6), and Paul warns against being 'carried about by every wind of doctrine' (Eph 4:14), giving the word a figurative valence of fickleness. In Revelation, four angels restrain the four winds of the earth (Rev 7:1). Spanish 'viento,' French 'vent,' and German 'Wind' uniformly render the single meteorological sense.

wind (31×) A natural movement of air, ranging from a breeze to a violent gale. Dominates the Synoptic storm-stilling narratives where Jesus commands the wind and it obeys (Matt 8:26; Mark 4:39; Luke 8:24). Used figuratively of doctrinal instability (Eph 4:14) and of the doubter tossed like a wave (Jas 1:6). In Revelation 7:1, four angels hold back the four winds of the earth as an apocalyptic image of cosmic restraint. GEOGRAPHY AND SPACE

en: a-wind, wind, winds | **es:** viento, vientos | **fr:** vent | **de:** Wind Matt 7:25; Matt 7:27; Matt 8:26; Matt 8:27; Matt 11:7

ἀνέν-δεκτος G0418 *Adj-NNS* (1×)

impossible, inadmissible, not able to be received

This adjective means impossible or inadmissible—literally 'not receivable.' Jesus uses it in Luke 17:1 to introduce his teaching about temptations: 'It is impossible that temptations should not come.' The term appears in later medical and philosophical texts for things that cannot be admitted or accepted. All four translation languages employ their standard word for 'impossible,' showing clear consensus. The German preserves the Greek form, maintaining the emphatic position Jesus gives it in his statement about the inevitability of stumbling blocks.

(1×) Impossible, inadmissible (Luke 17:1). Jesus states that 'it is impossible' (ἀνένδεκτον) for offenses not to come. The term carries more than logical impossibility—it suggests something that cannot be received or admitted into reality. The universal translation choice of 'impossible' indicates this is not about difficulty but categorical exclusion. Jesus uses this strong term to emphasize the inevitability of temptations while also making clear the severe accountability for those who cause them. IMPOSSIBLE INCAPABLE

en: Impossible | **es:** Imposible | **fr:** impossible | **de:** Ἀνένδεκτόν Luke 17:1

ἀνεξ-ερεύνητος G0419 *Adj-NNP* (1×)

unsearchable, inscrutable, beyond investigation

This compound adjective describes what cannot be searched out or traced to its source. Paul uses it in Romans 11:33 to characterize God's judgments and ways—they exceed human capacity to investigate or comprehend fully. The term appears in philosophical writings for things beyond rational inquiry. English 'unsearchable,' Spanish 'inescrutables' (inscrutable), and French 'insondable' (unfathomable) all emphasize the impossibility of exhaustive investigation. German's 'unerforschlich' (unresearchable) captures the sense that no amount of inquiry will penetrate to the bottom.

(1×) Beyond investigation, unsearchable (Rom 11:33). Paul exclaims about 'the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments!' The term indicates not that God's ways are mysterious in a confusing sense but that they extend beyond human capacity for investigation. The Spanish 'inescrutables' and French 'insondable' (unfathomable—literally unable to be plumbed) both suggest depth beyond measurement. This is not obscurantism but appropriate humility before divine wisdom. DEEP AND PROFOUND

en: unsearchable | **es:** inescrutables | **fr:** insondable | **de:** unerforschlich Rom 11:33

ἀνεξῐκᾰκ-ος G0420 *Adj-AMS* (1×)

patient, forbearing, enduring evil without resentment

This adjective literally means 'enduring evil' or 'bearing up under pain.' Paul uses it in 2 Timothy 2:24 to describe how the Lord's servant must be patient with opponents. The term carries more than passive endurance—it suggests active forbearance that does not retaliate when wronged. Classical usage emphasized endurance of pain or suffering. French preserves the Greek form, while Spanish and English both choose 'patient,' and German opts for 'geduldig' (patient). The compound structure (ἀνεξι-κακ-ος) emphasizes holding up under (ἀνέχω) evil (κακός).

(1×) Patient, forbearing toward opponents (2 Tim 2:24). Paul requires that the Lord's servant be 'patient' (ἀνεξίκακον) toward those who oppose the truth. The term goes beyond general patience to specify bearing up under mistreatment without resentment or retaliation. Classical usage of 'enduring evil' shows this is not about temperamental patience but active forbearance under provocation. The goal is not simply not retaliating but maintaining gentle instruction even when opposed—a Christlike posture toward enemies. PATIENCE ENDURANCE

en: patient | **es:** paciente | **fr:** ἀνεξίκακον | **de:** geduldig 2Tim 2:24

ἀνεξ-ιχνίαστος G0421 *Adj-ANS* (2×)

unsearchable, inscrutable, beyond tracing out; impossible to track, investigate, or fully comprehend

This compound adjective describes what cannot be searched out or traced. Paul uses it twice to describe divine mysteries. In Romans 11:33, God's judgments and ways are unsearchable—beyond human investigation. In Ephesians 3:8, Paul speaks of preaching Christ's unsearchable riches. The word combines the negative prefix with a verb meaning to track or trace, suggesting something that leaves no footprints to follow. Multilingual translations (Spanish inescrutable/inexplorables, French inscrutable/insondable, German unergründlich) consistently emphasize the impossibility of exhaustive investigation.

(2×) Both Pauline uses apply this term to divine realities that exceed human capacity for comprehension. Romans focuses on God's sovereign plans in salvation history, while Ephesians highlights Christ's inexhaustible wealth. The Spanish shift from inescrutable to inexplorables suggests both inscrutability (cannot be scrutinized) and unexplorability (cannot be fully mapped). This isn't obscurantism but acknowledgment of God's transcendence—His ways leave no tracks for human reason to follow completely. DEEP AND PROFOUND

en: unsearchable, untraceable | **es:** inescrutable, inexplorables | **fr:** inscrutable, insondable | **de:** unergründlich Rom 11:33; Eph 3:8

ἀνεπ-αίσχυντος G0422 *Adj-AMS* (1×)

unashamed, having no cause for shame

This adjective describes one who has no cause for shame or who will not be put to shame. Paul uses it in 2 Timothy 2:15 to characterize the faithful workman approved by God. The alpha-privative negates shame, creating a term for honorable standing that cannot be impugned. The compound suggests not merely shamelessness but proven integrity that leaves no grounds for accusation. Spanish employs a lengthy phrase 'que-no-tiene-de-qué-avergonzarse' (who has nothing to be ashamed of), while German simply says 'unbeschämt' (unashamed). French preserves the Greek form.

(1×) Without cause for shame, unashamed (2 Tim 2:15). Paul exhorts Timothy to 'present yourself to God as one approved, a worker who has no need to be ashamed.' The term emphasizes not shamelessness but having nothing to be ashamed of—proven character and competent handling of truth. The lengthy Spanish translation 'who has nothing to be ashamed of' captures the objective grounds for confidence, not merely subjective feeling. This is eschatological confidence: standing unashamed at Christ's judgment because of faithfulness now. **SHAME AND DISGRACE**

en: unashamed | **es:** que-no-tiene-de-qué-avergonzarse | **fr:** ἀνεπαίσχυντον | **de:** unbeschaemt 2Tim 2:15

ἀνεπί-ληπτος G0423 *Adj-NMP* (3×)

blameless, above reproach; not open to criticism or attack

An adjective describing someone against whom no legitimate charge can be brought. Overseers must be 'above reproach' (1 Tim 3:2). Widows enrolled for support should be 'blameless' (1 Tim 5:7). Timothy must keep the commandment 'without reproach' until Christ's appearing (1 Tim 6:14). Classical usage describes military positions not open to attack and things perfect or subject to no control. The term emphasizes public reputation.

(3×) Denotes irreproachable character—not necessarily sinless perfection but freedom from legitimate accusation. Church leaders must have reputations beyond criticism so the gospel isn't discredited. Widows enrolled for support must be known for blameless life—their character validated by observation. Timothy's charge is eschatological: maintain unassailable conduct until Christ returns. Multilingual consensus (Spanish 'irreprensible,' French forms, German 'untadelig') emphasizes the public dimension—able to withstand scrutiny. **BLAMELESS AND UNBLEMISHED**

en: blameless | **es:** irreprensible, irreprensibles | **fr:** ἀνεπίλημπτοι, ἀνεπίλημπτον | **de:** untadelig 1Tim 3:2; 1Tim 5:7; 1Tim 6:14

ἀνέρχομαι G0424 *V-AIA-3S* (3×)

to go up, ascend; to return or go back

A verb of upward or return movement. Jesus 'went up' on the mountain to teach and heal (John 6:3). After his conversion, Paul did not 'go up' to Jerusalem immediately but went to Arabia (Gal 1:17). Later he 'went up' to Jerusalem to see Peter (Gal 1:18). Classical usage includes ascending mountains, mounting platforms, returning from the coast inland, and rising from the underworld.

(3×) Denotes upward movement or return to a previous location. John's geographical note (Jesus going up the mountain) sets the scene for bread multiplication and discourse. Paul's precise travel chronology uses it for trips to Jerusalem—his delayed first visit (Gal 1:17) and later consultation with Peter (1:18). The multilingual glosses use ascending/going-up vocabulary (Spanish 'subir/subió,' French 'monter,' German 'hinaufgehen'). Context determines whether literal elevation or return to a significant city (Jerusalem as pilgrimage destination) is primary. **ASCENDING MOVEMENT**

en: I-went-up, went-up | **es:** subió, subí | **fr:** monter | **de:** hinaufgehen John 6:3; Gal 1:17; Gal 1:18

ἄνεσις G0425 *N-NFS* (5×)

Relief, relaxation, liberty; a loosening of pressure or constraint, whether physical, emotional, or circumstantial.

From aniēmi (to loosen, let up), anesis literally means a slackening of tension—like releasing a drawn bowstring. In the NT it spans a range from physical liberty (Acts 24:23, where Felix grants Paul anesis in custody) to emotional relief (2 Cor 2:13, 7:5, where Paul finds no rest for his spirit or flesh) to eschatological comfort (2 Thess 1:7, promising relief to the afflicted). Paul also uses it in 2 Corinthians 8:13 to assure the Corinthians that his collection appeal is not meant to bring them hardship. Spanish captures the breadth nicely: 'libertad' for the custodial sense, 'alivio' for emotional relief, 'descanso' for rest.

(5×) A loosening, relief, or relaxation of pressure—whether physical constraint, emotional distress, or external affliction. The root metaphor is of tension being released. Felix orders that Paul be given anesis in his imprisonment, meaning relaxed custody with freedom to receive visitors (Acts 24:23)—Spanish 'libertad' captures this well. Paul twice describes his inability to find anesis for his spirit (2 Cor 2:13) or his flesh (2 Cor 7:5), using it for inner restlessness—hence Spanish 'alivio/descanso.' In 2 Thess 1:7 it promises eschatological relief from persecution, and in 2 Cor 8:13 it means ease or comfort in contrast to hardship. French 'détente' elegantly preserves the core image of released tension. **REST AND REFRESHMENT**

en: liberty, relief, rest | **es:** alivio, descanso, libertad | **fr:** détente, ἄνεσιν | **de:** ἄνεσιν, ἄνεσις Acts 24:23; 2Cor 2:13; 2Cor 7:5; 2Cor 8:13; 2Thess 1:7

ἀνετάζω G0426 *V-PNM/P* (2×)

to examine, interrogate, question closely (often judicially, sometimes under torture)

This verb means to examine closely or interrogate, often in legal contexts. Both occurrences in Acts 22 describe the Roman commander's plan to examine Paul. Verse 24 shows the commander ordering Paul examined by scourging, while verse 29 reflects his alarm upon discovering Paul's Roman citizenship would make such examination illegal. Classical usage includes examining documents and torturing for information. The New Testament restricts it to judicial interrogation. Translations (Spanish interrogar, French interroger, German ἀνετάζειν) consistently emphasize investigative questioning, often with coercive overtones.

(2×) Both Acts uses involve the Roman tribune's attempt to discover why the Jewish crowd rioted against Paul. The examination in view involves scourging—torture designed to extract truth from non-citizens. When Paul reveals his citizenship, the legal situation reverses: what was permissible examination becomes potential assault. The infinitives ἀνετάζειν (to examine) and ἀνετάζεσθαι (to be examined) show both the active intent and passive experience of this judicial procedure. **JUDICIAL EXAMINATION**

en: to-be-examined, to-examine | **es:** de-interrogar, ser-interrogado | **fr:** interroger | **de:** ἀνετάζειν, ἀνετάζεσθαι Acts 22:24; Acts 22:29

ἄνευ G0427 *Prep* (3×)

without, apart from; expressing absence or lack of something

This preposition denotes absence or separation from something essential or expected. In Matthew 10:29, it describes God's sovereign awareness—not even a sparrow falls 'without' the Father's knowledge. Peter uses it twice in his first epistle to describe Christian witness and hospitality that proceed 'without' verbal proclamation (3:1) or grumbling (4:9). The word always takes the genitive case and emphasizes the notable absence of what follows.

(3×) The term appears in all three NT occurrences with the sense of 'without' or 'apart from.' The Greek ἄνευ consistently renders as 'sin' (Spanish), 'sans' (French), showing its core meaning of absence. Jesus uses it to express divine oversight that leaves nothing unnoticed (Matt 10:29), while Peter applies it to Christian conduct that operates independently of certain actions—faith witnessed without words, hospitality given without complaint. **WITHOUT AND APART FROM**

en: without, without- | **es:** sin | **fr:** sans | **de:** ἄνευ Matt 10:29; 1Pet 3:1; 1Pet 4:9

ἀνεύθετος G0428 *Adj-GMS* (1×)

unsuitable, inconvenient, not well-situated

This adjective describes what is unsuitable or inconvenient for a purpose. Luke uses it in Acts 27:12 to describe the harbor at Fair Havens as unsuitable for wintering. The term appears in practical contexts for locations or arrangements that don't serve their intended purpose well. English 'unsuitable,' Spanish 'inadecuado' (inadequate), and French 'incommode' (inconvenient) all emphasize the mismatch between the harbor and the sailors' needs. German preserves the Greek form, perhaps because the rare word has no perfect German equivalent.

(1×) Unsuitable, inconvenient (Acts 27:12). Luke describes Fair Havens as 'unsuitable' (ἀνευθέτου) for wintering—the harbor lacked adequate protection for ships during winter storms. The term is practical rather than moral, indicating simple mismatch between a place and its intended use. The multilingual evidence shows consensus on 'unsuitable' rather than 'bad'—it's not that the harbor was deficient in itself but that it didn't serve the specific need. This assessment would prove tragically correct as the ship later wrecked. **LACK AND DEFICIENCY**

en: unsuitable | **es:** inadecuado | **fr:** incommode | **de:** ἀνευθέτου Acts 27:12

ἀνευρ-ίσκω G0429 *V-AIA-3P* (2×)

to find out, discover, locate; to find after searching or by investigation

This compound verb means to find out or discover, often after searching. In Luke 2:16, the shepherds find Mary, Joseph, and the baby after hurrying to Bethlehem. Acts 21:4 describes Paul's company finding disciples in Tyre. Classical usage includes discovering facts, winning possessions, and inventing solutions. The New Testament uses it for locating people after searching. Multilingual glosses (Spanish encontrando/hallaron, French trouver) emphasize successful discovery. The prefix ἀνα- intensifies the basic verb εὑρίσκω, suggesting thorough or successful finding.

(2×) Both occurrences involve finding people in specific locations. The shepherds' discovery fulfills the angelic announcement—they search and find exactly what was promised. Paul's group discovers the Christian community in Tyre, enabling fellowship and prophetic warning. The participles ἀνευρόντες (having found) and aorist ἀνεῦραν (they found) show both the journey's purpose (finding as goal) and its fulfillment (successful discovery). French trouver and Spanish hallar work naturally for both contexts of locating sought persons. **FINDING AND DISCOVERING**

en: found, having-found | **es:** Encontrando, hallaron | **fr:** trouver | **de:** ἀνευρόντες, ἀνεῦραν Luke 2:16; Acts 21:4

ἀνέχω G0430 *V-FIM-3P* (15×)

To bear with, tolerate, or endure; in the middle voice, to put up with someone or hold up patiently under hardship.

Used almost exclusively in the middle voice in the NT, ἀνέχομαι captures the posture of patient restraint — choosing to put up with what is difficult, whether a person or a circumstance. Jesus uses it memorably when he cries out 'O faithless generation, how long shall I bear with you?' (Matt 17:17; Mark 9:19; Luke 9:41), revealing divine patience strained by human unbelief. Paul likewise urges the Corinthians to 'bear with me in a little foolishness' (2 Cor 11:1), and in 2 Thess 1:4 the word shades into endurance under persecution — holding firm rather than merely tolerating.

1. bear with, tolerate (13×) The dominant NT sense: putting up with someone or something perceived as foolish, tiresome, or disagreeable. The Spanish 'soportar' and German 'ertragen' both capture this forbearing nuance well. Jesus' triple rebuke in the Synoptics (Matt 17:17, Mark 9:19, Luke 9:41) shows divine patience with faithless disciples. Paul applies it to tolerating false teachers (2 Cor 11:4), hearing an appeal (Acts 18:14), and mutual forbearance among believers (Eph 4:2, Col 3:13). **ENDURE TOLERATE**

en: I-would-put-up-with, bear-with, bearing-with | **es:** os-soportaré, os-soportaría, soportad | **fr:** supporter | **de:** ertragen, ἀνέξομαι, ἀνεσχόμην Matt 17:17; Mark 9:19; Luke 9:41; Acts 18:14; 2Cor 11:1

2. endure, hold up under (2×) A shade closer to steadfast endurance under affliction, where the emphasis shifts from tolerating persons to bearing up under hardship without giving way. Paul in 1 Cor 4:12 lists 'we endure' alongside being persecuted and reviled, and in 2 Thess 1:4 he commends the believers' patient endurance amid persecutions. The French 'supporter' covers both senses, but the multilingual glosses for this sense lack the interpersonal object that characterizes sense 1. **ENDURE TOLERATE**

en: we-endure, you-endure | **es:** soportamos, soportáis | **fr:** supporter | **de:** ertragen 1Cor 4:12; 2Thess 1:4

ἀνεψι-ός G0431 *N-NMS* (1×)

cousin, nephew, or male relative

This noun denotes a cousin or male relative, specifically used for a nephew or first cousin in classical Greek. Paul uses it in Colossians 4:10 to identify Mark as Barnabas's cousin (or nephew). The term shares etymology with Latin 'nepos' (nephew, grandson). Spanish translates it 'sobrino' (nephew), while French and German preserve the Greek form. English renders it 'cousin,' reflecting scholarly consensus that the relationship was likely cousin rather than nephew, though ancient usage could encompass both.

(1×) Cousin or male relative (Col 4:10). Paul identifies 'Mark, the cousin of Barnabas,' establishing family connection between two significant early Christian leaders. Classical Greek usage covered first cousin specifically, though it could extend to nephew. The Spanish choice of 'sobrino' (nephew) reflects one interpretation, while English 'cousin' reflects the scholarly preference based on comparative Semitic kinship terms. This family tie helps explain Barnabas's advocacy for Mark in Acts 15:37-39. **BROTHER KINSMAN**

en: cousin | **es:** sobrino | **fr:** ἀνεψιὸς | **de:** Neffe Col 4:10

ἄνηθον G0432 *N-ANS* (1×)

dill, an aromatic herb used for seasoning

This noun refers to dill (Anethum graveolens), an aromatic herb cultivated for its seeds and leaves. Jesus mentions it in Matthew 23:23 among the herbs the Pharisees meticulously tithed while neglecting weightier matters of justice and mercy. Dill was common in ancient Mediterranean cooking and medicine. The Mishnah confirms that even aromatic herbs were subject to tithing, making them a suitable example for Jesus's critique. All four translation languages maintain recognizable forms of 'dill' or 'aneth,' showing botanical consensus.

(1×) Dill, an aromatic herb (Matt 23:23). Jesus critiques the Pharisees for tithing 'mint, dill, and cumin' while neglecting justice, mercy, and faithfulness. Dill was a minor garden herb, making it an apt example of meticulous observance of minutiae. The universal translation agreement on 'dill' (varying only in phonetic adaptation) shows clear identification of the plant. Jesus does not condemn tithing these herbs but uses them to illustrate misplaced priorities —they gave God the small things while withholding what mattered most. **FOOD AND NOURISHMENT**

en: dill | **es:** eneldo | **fr:** aneth | **de:** ἄνηθον Matt 23:23

ἀνήκω G0433 *V-PPA-ANS* (3×)

fitting, proper, suitable; what is appropriate or becoming in a given situation

This verb describes what is suitable, proper, or appropriate in specific contexts. Paul employs it in ethical instruction about speech that befits believers (Eph 5:4) and marital submission that is 'fitting in the Lord' (Col 3:18). In Philemon 1:8, he could command what is 'fitting' but chooses instead to appeal. The multilingual evidence (Spanish 'conveniente,' German 'geziemen') confirms this sense of propriety and appropriateness. The word carries both social and spiritual connotations of what is becoming.

(3×) All three occurrences involve what is 'fitting' or 'proper' in Christian life and conduct. The Spanish translations use 'conveniente' and 'es-propio,' while German employs 'geziemen' (to befit). Paul references what is appropriate in speech (Eph 5:4), in marriage relationships (Col 3:18), and in apostolic authority (Phlm 1:8). The classical background of reaching a proper point or standard informs the NT usage of moral and relational appropriateness. **PROPRIETY AND FITTINGNESS**

en: are-fitting, fitting, is-fitting | **es:** conveniente, convienen, es-propio | **fr:** ἀνῆκεν, ἀνῆκον | **de:** geziemen Eph 5:4; Col 3:18; Phlm 1:8

ἀνήμερ-ος G0434 *Adj-NMP* (1×)

brutal, savage, fierce, not tame

This adjective literally means 'not tame' or 'wild,' used of savage

persons or animals. Classical Greek applied it to wild beasts and uncivilized people. Paul uses it in 2 Timothy 3:3 to characterize people in the last days as brutal. The alpha-privative negates 'tame' (ἥμερος), creating a term for savage, uncivilized behavior. Spanish 'crueles' (cruel), French and German preservations of the Greek form, and English 'brutal' all emphasize violent, inhuman conduct. This goes beyond rudeness to describe people who have rejected civilized restraint.

(1×) Brutal, savage, fierce (2 Tim 3:3). Paul warns that in the last days people will be 'brutal'—literally 'not tame' or 'savage.' Classical usage for wild animals shows this describes those who have cast off civilizing restraints. The Spanish choice of 'crueles' (cruel) and English 'brutal' both emphasize active violence rather than mere roughness. Paul places this in a catalog of vices including unloving, unforgiving, and slanderous—all describing breakdown of social bonds. These are people who treat others with animal ferocity. **TAME DOCILE**

en: brutal | **es:** crueles | **fr:** ἀνήμεροι | **de:** wild 2Tim 3:3

ἀνήρ G0435 *N-VMP* (216×)

Man, adult male; a man as opposed to woman, a husband in relation to his wife, or generically a human person.

Aner is the Greek word for 'man' in the specifically male sense, as distinct from anthropos which means 'human being' regardless of sex. The New Testament uses it overwhelmingly to address or describe adult males — Peter's Pentecost sermon opens andres Israelitai, 'Men of Israel' (Acts 2:22), and Luke peppers his narrative with andres plus an ethnic or civic label as a formal mode of address. The word's second life as 'husband' emerges naturally from the same semantic root, particularly in Paul's household codes (Eph 5:22-25) and discussions of marriage law (Rom 7:2-3). Korean distinguishes neatly between namja (남자, 'male person') and nampyeon (남편, 'husband'), confirming these as genuine sense divisions rather than contextual shading. The rare generic-person usage at James 1:20 shows the word at the boundary of its semantic range.

1. man, male person (202×) An adult male human being, a man as distinguished from a woman or child — the dominant sense at 202 occurrences. Used in direct address (andres adelphoi, 'men and brothers,' Acts 1:16), narrative description (Luke 5:8, 'Simon Peter, a sinful man'), and general reference to male persons. Spanish varon/hombre, Arabic rajul, Korean namja (남자), and Swahili mtu (with masculine context) all consistently select male-specific vocabulary. The vocative form aner is particularly common in Luke-Acts as a formal rhetorical address to male audiences. This sense includes both individual reference and collective address to groups of men. **MAN AND HUMANITY**

en: a-man, man | **es:** Varón, hombre, varón | **fr:** homme | **de:** Mann Mark 6:20; Luke 1:34; Luke 5:8; Luke 5:12; Luke 6:8

2. husband, married man (13×) Husband, a married man in relation to his wife — 13 occurrences concentrated in the Epistles and John. Paul's marriage theology in Ephesians 5:22-25 and Romans 7:2-3 depends on aner as 'husband,' and the Samaritan woman's dialogue with Jesus turns on 'you have had five husbands' (John 4:17-18). Spanish marido/esposo, Korean nampyeon (남편), and Arabic zauj all select dedicated spousal vocabulary distinct from generic 'man,' and French mari versus homme confirms the lexical boundary. The shift from 'male person' to 'husband' is triggered by relational context — the presence of gyne ('wife/woman') in the immediate discourse. **MAN AND HUMANITY**

en: Husband, husband, husbands | **es:** Marido, de-marido, esposo | **fr:** homme | **de:** Mann John 4:17; Rom 7:3; 2Cor 11:2; Eph 5:22

3. person, human being (1×) A human being generically, without specific emphasis on male gender — a single occurrence at James 1:20 where 'the anger of man does not produce the righteousness of God.' Here aner functions much like anthropos, referring to any person rather than specifically to males. The cross-lingual evidence is mixed: Spanish varon and German Mann still use male-specific words, but the theological point is universal. This marginal sense may reflect a stylistic or rhetorical choice by James rather than a fully productive generic meaning of aner in Koine Greek. **MAN AND HUMANITY**

en: of-man | **es:** de-varón | **fr:** homme | **de:** Mann Jas 1:20

ἀνθ-ίστημι G0436 *V-AIA-1S* (14×)

resist, oppose, withstand — to set oneself against an adversary, whether human, spiritual, or divine

Anthistemi is built from anti ('against') and histemi ('to stand'), yielding the vivid image of planting one's feet and refusing to give ground. In the New Testament it covers the full spectrum of opposition: Paul withstanding Peter to his face over the inclusion of Gentiles (Gal 2:11), Elymas the sorcerer opposing the apostolic mission (Acts 13:8), believers being urged to resist the devil (Jas 4:7, 1 Pet 5:9), and the solemn warning that whoever resists governing authority resists God's ordinance (Rom 13:2). Even Jesus invokes it in the radical command not to resist the evildoer (Matt 5:39). Spanish 'resistir,' French 'resister,' and German 'widerstehen' all preserve the core confrontational force.

to resist, oppose, withstand (14×) To set oneself in opposition to a force, authority, or adversary, standing firm rather than yielding. The NT applies this to interpersonal confrontation (Paul opposing Peter, Gal 2:11), spiritual warfare (resisting the devil, Jas 4:7; 1 Pet 5:9), resistance to apostolic testimony (Acts 6:10, 13:8; 2 Tim 3:8; 4:15), and rebellion against divinely established order (Rom 9:19; 13:2). Jesus' injunction in Matt 5:39 not to 'resist the evildoer' plays on the same martial imagery, subverting it. All 14 occurrences share the sense of deliberate, active opposition. **RESIST OPPOSE WITHSTAND**

en: I-opposed, Resist, has-resisted | **es:** ha-resistido, que-se-oponen, resisten | **fr:** résister | **de:** widerstehen, ἀνθίστατο, ἀντιστῆναι Matt 5:39; Luke 21:15; Acts 6:10; Acts 13:8; Rom 9:19

ἀνθομολογ-έομαι G0437 *V-IIM/P-3S* (1×)

give thanks, confess, make acknowledgment publicly

This compound verb means to confess or give thanks publicly in response. Classical usage included making mutual agreements, admitting claims, and returning thanks. Luke uses it in Luke 2:38 to describe Anna the prophetess giving thanks to God about the infant Jesus. The verb combines 'in response to' (ἀντι-) with 'confess/acknowledge' (ὁμολογέω), suggesting responsive thanksgiving. Spanish 'daba-gracias' (was giving thanks) and French 'rendre-grâces' (to give thanks) both capture the public, responsive nature of Anna's worship.

(1×) Give thanks publicly (Luke 2:38). Luke describes Anna 'giving thanks to God' and speaking about Jesus to all who were waiting for Jerusalem's redemption. The compound structure suggests responsive thanksgiving—she acknowledged God's gift by publicly testifying. Classical usage of 'make mutual agreement' or 'admit a claim' shows this is more than private gratitude; it's public acknowledgment. The imperfect tense 'was giving thanks' suggests continued or repeated action—Anna made this testimony repeatedly to everyone who would listen. **THANKSGIVING AND GRATITUDE**

en: she-was-giving-thanks | **es:** daba-gracias | **fr:** rendre-grâces | **de:** ἀνθωμολογεῖτο Luke 2:38

ἄνθος G0438 *N-NNS* (4×)

flower, blossom; the bloom of a plant, used metaphorically for the transience of human life

The Greek anthos denotes the flower or blossom of a plant, and in every NT occurrence it appears in metaphorical contexts about the brevity of human glory. James 1:10-11 compares the rich person to a wildflower that withers under the scorching sun, while 1 Peter 1:24 quotes Isaiah 40:6-8, declaring that all flesh is like grass and its glory like the flower of the field. The cross-linguistic evidence is remarkably uniform — Spanish 'flor,' German 'Blume,' and French all render it straightforwardly as 'flower,' confirming a single botanical sense deployed metaphorically.

(4×) Flower or blossom of a plant, used figuratively for the fleeting beauty and fragility of human life and glory. James 1:10-11 pairs

it with grass that perishes under the sun; 1 Peter 1:24 echoes Isaiah's comparison of mortal flesh to withering grass and its fading bloom. All target languages render it with the basic botanical term (spa 'flor,' deu 'Blume,' eng 'flower'), indicating a single sense with consistent metaphorical application. **FLOWERS AND BLOSSOMS**

en: a-flower, flower | **es:** flor | **fr:** ἄνθος | **de:** Blume Jas 1:10; Jas 1:11; 1Pet 1:24

ἀνθρᾰκ-ιά G0439 *N-AFS* (2×)

charcoal fire, burning embers, bed of hot coals; a fire made from burning charcoal rather than wood

This noun designates a specific type of fire—one made from charcoal or burning embers rather than wood flames. Both New Testament occurrences appear in John's Gospel. In John 18:18, servants and officers warm themselves at a charcoal fire during Jesus' trial, where Peter denies Him. In John 21:9, the risen Jesus has prepared a charcoal fire on the beach for breakfast with the disciples—the setting where Peter is restored. The repetition of this specific term creates a literary echo connecting Peter's denial and restoration. Translations (Spanish brasas/fuego-de-carbón, French brasier, German Kohlenfeuer) distinguish this from ordinary fire.

(2×) John's deliberate use of this specific term in both scenes involving Peter creates theological resonance. At the first charcoal fire, Peter denies Jesus three times; at the second, Jesus asks Peter three times if he loves Him. The precise vocabulary—not just any fire, but specifically a charcoal fire—suggests John wants readers to connect these moments. The warmth Peter sought at the first fire contrasts with the restoration meal at the second. **GEOGRAPHY AND SPACE**

en: a-charcoal-fire, charcoal-fire | **es:** brasas, fuego-de-carbón | **fr:** brasier | **de:** Kohlenfeuer John 18:18; John 21:9

ἄνθραξ G0440 *N-AMP* (1×)

charcoal, burning coals

This noun denotes charcoal or burning coals used for heating and cooking. Paul quotes Proverbs 25:22 in Romans 12:20: 'If your enemy is hungry, feed him... in so doing you will heap burning coals on his head.' Classical usage distinguished charcoal (for metalworking and slow fires) from wood coals. The plural typically meant charcoal pieces or burning coals. The metaphor about 'heaping coals on the head' likely refers to bringing shame and prompting repentance rather than vengeance. All four languages maintain clear words for 'coals' or 'charcoal.'

(1×) Burning coals, charcoal (Rom 12:20). Paul quotes Proverbs about heaping 'burning coals' on your enemy's head through acts of kindness. Scholars debate whether this means shame leading to repentance (Egyptian ritual of carrying coals as penance) or increasing judgment. The context of Romans 12:17-21 favors the former—kindness that shames the enemy into reconciliation. The universal translation consensus on 'coals/charcoal' shows clear identification of the image, even if its precise metaphorical force remains debated. **GEOGRAPHY AND SPACE**

en: coals | **es:** carbones | **fr:** charbon | **de:** Kohlen Rom 12:20

ἀνθρωπ-άρεσκος G0441 *Adj-NMP* (2×)

men-pleasers, those who seek to please people rather than God; one who performs service to curry human favor

This compound noun describes people who serve to please humans rather than God. Paul uses it in parallel passages addressing slaves: Ephesians 6:6 and Colossians 3:22. In both contexts, he contrasts superficial eye-service done to please masters with sincere service done for Christ. The term carries negative connotation—implying manipulation or insincerity in service motivated by human approval rather than divine calling. Translations (Spanish agradadores-de-hombres, German menschengefaellig) capture the pejorative sense of servile flattery.

(2×) Both Pauline uses warn slaves against service performed merely when masters are watching—eye-service aimed at human favor. The alternative is serving as slaves of Christ, doing God's will from the heart. The compound ἀνθρωπάρεσκος combines ἄνθρωπος (human) and ἀρέσκω (to please), creating a word that diagnoses the spiritual danger of performing for human audiences. Paul's concern is authenticity: whether service flows from fear of human judgment or love for God. **HYPOCRISY PRETENSE**

en: men-pleasers | **es:** agradadores-de-hombres, hombres-que-agradan | **fr:** ἀνθρωπάρεσκοι | **de:** menschengefaellig Eph 6:6; Col 3:22

ἀνθρώπ-ινος G0442 *Adj-GFP* (7×)

Human, of or pertaining to mankind; characteristic of people as distinct from the divine or animal.

An adjective meaning 'human' or 'of mankind,' used to distinguish what belongs to the sphere of human experience from what is divine, supernatural, or merely natural. Paul employs it frequently: in 1 Cor 10:13, the reassurance that temptation is 'common to man' (human, not beyond endurance); in 1 Cor 2:13, wisdom taught not in 'human' words but in the Spirit's. In Rom 6:19 Paul apologizes for speaking 'in human terms' because of the audience's weakness. The translations converge perfectly — Spanish 'humano/a,' French 'humain,' German 'menschlich' — marking the human sphere as limited but intelligible.

human, of mankind (7×) Pertaining to human beings, characteristic of or limited to mankind, as opposed to what is divine or supernatural. The multilingual evidence is unanimous: Spanish 'humano/humana,' French 'humain,' German 'menschlich,' English 'human.' In 1 Cor 2:13 Paul contrasts human wisdom with Spirit-taught wisdom; in 1 Cor 10:13 the temptation is 'human' — i.e., within mortal capacity to bear; in Rom 6:19 he speaks 'in human terms' as a concession. Acts 17:25 declares God is not served by human hands. All occurrences share the single semantic core of 'belonging to the human condition.' **MAN AND HUMANITY**

en: common-to-man, human, humanly | **es:** humana, humanas, humano | **fr:** humain | **de:** menschlich, ἀνθρωπίνων Acts 17:25; Rom 6:19; 1Cor 2:13; 1Cor 4:3; 1Cor 10:13

ἀνθρωπο-κτόνος G0443 *N-NMS* (3×)

murderer, one who kills human beings

This compound noun designates a person who kills other humans. Jesus uses it of the devil, calling him 'a murderer from the beginning' (John 8:44), linking Satan's deadly nature to his fundamental character. John's first epistle employs it twice to describe the spiritual state of those who hate their brothers—such hatred constitutes spiritual murder, excluding one from eternal life (1 John 3:15). The word combines 'human' (ἄνθρωπος) and 'killer' (κτόνος), making the target of the violence explicit.

(3×) Appears in contexts of both spiritual and actual murder. Jesus identifies Satan as the archetypal 'murderer' (ἀνθρωποκτόνος) in John 8:44, while 1 John 3:15 (twice) applies the term to anyone harboring hatred, teaching that the murderous impulse begins in the heart. The consistent translations across languages (Spanish 'homicida,' French 'meurtrier,' German 'Moerder') reflect its unambiguous meaning as one who slays humans. **MURDERER KILLER**

en: a-murderer, murderer | **es:** homicida | **fr:** meurtrier | **de:** Moerder John 8:44; 1John 3:15

ἄνθρωπος G0444 *N-AMS* (556×)

A human being, person; collectively, people or humankind – the standard Greek term for a member of the human race.

The most common noun in the New Testament after theos, anthropos covers the full range of human reference: a specific individual ('a man came'), an indefinite person ('if anyone'), and humanity collectively ('the sons of men'). It frequently appears in Jesus' self-designation 'Son of Man' (ho huios tou anthropou) and in universal statements about the human condition (Matt 4:4, 'Man shall not live by bread alone'). All major translation traditions use their generic human term – Spanish 'hombre,' French 'homme,' German 'Mensch' – though the collective/generic sense often triggers a plural shift in target languages.

1. individual human being, person (381×) Split from sense 62398. Criteria: Indefinite or specific individual humans in narratives, parables, and teachings; generic 'a man' or 'someone'; Matt 7:9, 9:9, 4:4

en: a-man, man | **es:** hombre | **fr:** homme | **de:** Mensch Matt 4:4; Matt 7:9; Matt 8:9; Matt 9:9; Matt 9:32

2. Son of Man (christological title) (88×) Split from sense 62398. Criteria: The specific title 'ho huios tou anthropou' used of Jesus, carrying eschatological and messianic weight; distinct from generic person-reference

en: man | **es:** hombre | **fr:** homme | **de:** Mensch Matt 8:20; Matt 9:6; Matt 10:23; Matt 11:19; Matt 12:8

3. people, humankind (86×) People collectively or humankind in general, often in the plural hoi anthropoi or in generic singular statements about the human race. With 86 occurrences, this sense appears in universalizing contexts: 'so that they may see your good works' (Matt 5:16), 'while men slept' (Matt 13:25), 'every idle word that men speak' (Matt 12:36). The shift from individual to collective is visible in translations where languages like Spanish and German use plural forms ('hombres,' 'Menschen') to mark the generic reading. MAN AND HUMANITY

en: men | **es:** hombres | **fr:** homme | **de:** Mensch Matt 7:12; Matt 8:27; Matt 12:36; Matt 13:25; Matt 15:9

ἀνθῠπᾰτ-εύω G0445

to serve as proconsul, hold the office of proconsul

A verb denoting the holding of a specific Roman governmental office—that of proconsul. Proconsuls were former consuls who governed senatorial provinces with imperium, the legal authority to command. This technical administrative term reflects the political reality of the Roman Empire in which early Christianity emerged. The verb captures the act of exercising this particular form of provincial governorship.

ἀνθῠπᾰτ-ος G0446 *N-GMS* (5×)

Proconsul; a Roman governor of a senatorial province, the highest civil authority in regions like Cyprus and Achaia.

A direct borrowing from the Latin pro consule, anthypatos designates the governor of a Roman senatorial province—as distinct from an imperial legate. Luke uses this title with notable precision in Acts. Sergius Paulus is the proconsul of Cyprus whom Paul and Barnabas encounter (Acts 13:7–8, 12), and Gallio serves as proconsul of Achaia before whom Paul is brought in Corinth (Acts 18:12). The plural in Acts 19:38 is striking: the town clerk at Ephesus tells the mob that if they have a complaint, 'the proconsuls are available'—likely a generic plural for the office rather than multiple officeholders. The multilingual glosses are remarkably uniform: Spanish, French, and English all simply transliterate 'proconsul.'

(5×) A proconsul, the Roman governor of a senatorial province, exercising supreme civil and judicial authority within his jurisdiction. Luke demonstrates careful historical accuracy in his use of this title: Sergius Paulus governs Cyprus (Acts 13:7–8, 12) and Gallio governs Achaia (Acts 18:12)—both correctly identified as senatorial provinces. The plural 'anthypatoi' in Acts 19:38 is likely a generic reference to the office ('there are proconsuls,' i.e., proper courts exist) rather than to multiple simultaneous governors. Spanish 'procónsul,' French 'proconsul,' and English 'proconsul' all preserve the Latin administrative title unchanged. GEOGRAPHY AND SPACE

en: proconsul, proconsuls | **es:** procónsul, procónsules | **fr:** proconsul | **de:** ἀνθυπάτου, ἀνθυπάτῳ, ἀνθύπατοί Acts 13:7; Acts 13:8; Acts 13:12; Acts 18:12; Acts 19:38

ἀνίημι G0447 *V-ASA-1S* (4×)

to loosen, release, let go; to slacken restraint or give up, abandon

This verb carries a core meaning of releasing or loosening what is held fast. In Acts 16:26, an earthquake unfastens the prisoners' chains; in Acts 27:40, sailors cast off the anchors. Ephesians 6:9 uses it figuratively — masters are told to 'give up' threatening — while Hebrews 13:5 quotes the divine promise 'I will never leave you nor forsake you.' The semantic range thus spans physical unfastening to metaphorical abandonment. Spanish 'soltar/dejar' and German 'nachlassen' both capture the spectrum from loosening to relenting.

(4×) To unfasten, release, or loosen something physically restrained. In Acts 16:26 the bonds of prisoners are unfastened by an earthquake; in Acts 27:40 sailors cast loose the anchors. Spanish 'soltar/fueron-soltadas' and the participial glosses across languages point to a concrete, physical act of releasing what was bound or secured. RELEASE AND FORGIVENESS

en: giving-up, having-loosened, were-unfastened | **es:** dejando, fueron-soltadas, habiendo-soltado | **fr:** relâcher | **de:** nachlassen, ἀνέῳη, ἀνέντες Acts 16:26; Acts 27:40; Eph 6:9; Heb 13:5

ἀνίλεως G0448 *Adj-NFS* (1×)

merciless, unmerciful, without compassion

This adjective (variant of ἀνελεήμων) describes one who shows no mercy. James uses it in James 2:13 to warn that 'judgment is merciless to one who has shown no mercy.' The alpha-privative negates mercy (ἔλεος), creating a term for pitiless treatment of others. This is not temperamental harshness but deliberate refusal to show compassion. Spanish 'sin-misericordia' (without mercy), French 'ἀνέλεος,' and German 'unbarmherzig' (unmerciful) all emphasize the absence of compassion. James's point is that God's judgment will mirror our treatment of others.

(1×) Without mercy (Jas 2:13). James warns that 'judgment will be merciless to one who has shown no mercy.' The term describes not mere strictness but active refusal of compassion to those who need it. The context addresses favoring the rich over the poor—showing partiality is mercilessness toward the disadvantaged. The universal translation choice of 'merciless/without mercy' indicates this is categorical absence, not merely insufficient mercy. But James adds: 'Mercy triumphs over judgment'—showing mercy breaks the cycle of merciless judgment. MERCY AND COMPASSION

en: merciless | **es:** sin-misericordia | **fr:** ἀνέλεος | **de:** unbarmherzig Jas 2:13

ἄνιπτος G0449 *Adj-DFP* (2×)

unwashed (hands), not ritually cleansed; ceremonially unclean through lack of washing

This adjective describes hands that haven't been washed, specifically in the context of ritual purity. Matthew 15:20 and Mark 7:2 both address Pharisaic controversy over eating with unwashed hands. Jesus defends His disciples against accusations that they violate tradition by not performing ceremonial hand-washing before meals. The issue isn't hygiene but ritual observance. Classical usage includes unwashed hands offered to Zeus and stains that cannot be washed out. The New Testament restricts it to ceremonial washing debates. Translations (Spanish sin-lavar/con-no-lavadas, French mains-non-lavées) emphasize the ritual omission.

(2×) Both Gospel uses involve disputes about ritual purity traditions. The Pharisees observe that Jesus' disciples eat with unwashed hands, violating the tradition of the elders. Jesus responds by distinguishing internal moral purity from external ritual cleanliness. The dative plural ἀνίπτοις (with unwashed hands) appears in both accounts, showing how the controversy centered on hands specifically—the instruments of eating that could transmit ritual impurity to food and thus to the person. WASHING AND BATHING

en: unwashed, with-unwashed | **es:** con-no-lavadas, sin-lavar | **fr:** mains-non-lavées | **de:** ἀνίπτοις Matt 15:20; Mark 7:2

ἀνίστημι G0450 *V-ASA-3S* (108×)

To rise or stand up physically; to rise from the dead or be resurrected; causatively to raise someone from death or to prominence

One of the New Testament's most theologically loaded verbs, spanning the ordinary act of standing up from a seat to the extraordinary event of resurrection from the dead. In everyday narrative, it describes getting up to go somewhere — Matthew rising from his

tax booth (Matt 9:9), Jesus rising to leave a region (Mark 10:1). But its most momentous uses concern resurrection: Jesus repeatedly predicts that he will rise on the third day (Mark 8:31, 9:31), and God is said to have raised him from the dead (Acts 2:24). The transitive Hifil-like causative sense — raising someone up — extends to God raising up prophets and leaders (Acts 3:22, 7:37). Spanish distinguishes beautifully between levantarse (stand up) and resucitar (resurrect), making the semantic split visible.

1. rise, stand up (physical) (69×) The basic intransitive physical sense: to rise, stand up, get up from a seated, reclined, or prostrate position. This is the most frequent usage, appearing in narrative transitions throughout the Gospels and Acts. Jesus rises and departs (Mark 7:24), the high priest stands up at trial (Matt 26:62), and people rise in response to events. Spanish levantarse and German aufstehen both capture this everyday bodily movement. The sense often carries narrative momentum — rising signals the beginning of a new action or journey. **RISING AND DAWNING**
en: Having-risen, Rising, having-risen | **es:** Habiendo-se-levantado, Habién-dose-levantado, habiendo-se-levantado | **fr:** se-lever | **de:** aufstehen, steht-auf Matt 9:9; Matt 26:62; Mark 7:24; Mark 9:27; Mark 10:1

2. rise from the dead, be resurrected (22×) The intransitive resurrection sense: to rise from the dead, to come back to life. Central to New Testament Christology, this sense appears in Jesus' passion predictions (Mark 8:31, 9:9-10, 9:31) and early kerygmatic proclamations. The subject is the deceased person who rises. Spanish resucitar makes the theological weight explicit, while French se lever maintains the same verb form as physical rising — a constructive ambiguity the Greek itself preserves. The disciples' confusion about 'rising from the dead' (Mark 9:10) shows the sense was semantically marked even for first-century hearers. **RISING AND DAWNING**
en: Will-rise-again, has-risen, he-will-rise | **es:** Resucitará, resucitar, resucitare | **fr:** se-lever | **de:** aufstehen, steht-auf Mark 3:26; Mark 8:31; Mark 9:9; Mark 9:10; Mark 9:31

3. raise from the dead, resurrect (10×) The transitive causative sense applied to resurrection: to raise someone from the dead, to resurrect another person. Here the subject — typically God — causes a dead person to live again. John 6 clusters four such uses as Jesus declares that the Father will raise believers at the last day (John 6:39-40, 44, 54). Peter proclaims that God raised Jesus (Acts 2:24). French and German do not lexically distinguish this from sense 2, but Spanish differentiates with transitive resucitar versus levantó, and English clearly marks the causative with 'raised up.' **RISING AND DAWNING**
en: having-raised, having-raised-up, he-raised-up | **es:** habiendo-levantado, habiendo-resucitado, levantó | **fr:** se-lever | **de:** aufstehen, steht-auf John 6:39; John 6:40; John 6:44; John 6:54; Acts 2:24

4. raise up, cause to stand (7×) The transitive sense of raising up a person to prominence, authority, or action — not from death but into a role. God raises up a prophet like Moses (Acts 3:22, 7:37), or figures arise in judgment (Matt 12:41, Luke 11:32 — the men of Nineveh will rise up in judgment). The Levirate marriage context in Matt 22:24 extends this to raising up offspring for a brother. Spanish levantará and German steht-auf cover this range. The sense bridges physical standing and metaphorical elevation to significance. **RISING AND DAWNING**
en: he-raised, will-arise, will-raise-up | **es:** la-levantó, levantará, se-levantarán | **fr:** se-lever | **de:** steht-auf Matt 12:41; Matt 22:24; Luke 11:32; Acts 3:22; Acts 7:37

Ἄννα G0451 *N-NFS* (1×)

Anna, a prophetess who recognized the infant Jesus

Anna (from Hebrew חַנָּה, 'grace' or 'favor') was an elderly prophetess who worshiped at the Jerusalem temple. Luke describes her in Luke 2:36-38 as recognizing the infant Jesus and testifying about him to those awaiting redemption. She was from the tribe of Asher, had been widowed after seven years of marriage, and was now 84 years old (or had been a widow for 84 years). Her extended temple service and prophetic gift positioned her to recognize the Messiah. All translation languages maintain the name 'Anna' with minor phonetic variation.

(1×) Personal name of the prophetess (Luke 2:36). Anna appears alongside Simeon as one who recognized the infant Jesus at his temple presentation. The name's Hebrew meaning of 'grace' or 'favor' is thematically appropriate given her gracious recognition of God's Messiah. Multilingual consistency in preserving the name reflects its status as a proper noun. Luke's detailed biographical information (tribe, age, widowhood, temple service) establishes her credibility as a prophetic witness to Jesus's identity. **HANNAH PERSONAL NAME**
en: Anna | **es:** Ánna | **fr:** Anne | **de:** Ἄννα Luke 2:36

Ἅννας G0452 *N-GMS* (4×)

Annas; Jewish high priest, father-in-law of Caiaphas, prominent in Jesus' trial and the early church period

Annas (Hebrew Hanan, meaning 'gracious') served as high priest from roughly AD 6-15, but retained enormous influence long after his formal removal by Rome. Luke 3:2 unusually names both Annas and Caiaphas as high priests, reflecting Annas's de facto authority. John 18:13-24 records Jesus being brought first to Annas before being sent to Caiaphas, and Acts 4:6 lists Annas among those who interrogated Peter and John. The multilingual renderings show minor transliteration variants — Spanish 'Anas,' French 'Anne/Hannas,' German 'Hannas' — all pointing to the same historical figure.

(4×) Annas, the Jewish high priest and patriarch of a priestly dynasty. All four NT occurrences refer to the same individual: the father-in-law of Caiaphas who wielded behind-the-scenes authority in Jerusalem. Luke 3:2 pairs him with Caiaphas as co-high-priests, John 18:13-24 places him at the center of Jesus' preliminary hearing, and Acts 4:6 names him among the rulers questioning the apostles. Transliteration varies across languages (spa 'Anas,' deu 'Hannas,' fra 'Anne') but all identify one person. **HANNAH PERSONAL NAME**
en: Annas | **es:** Hannas, Ánnas | **fr:** Anne, Hannas | **de:** Hannas, Ἄννα, Ἅννας Luke 3:2; John 18:13; John 18:24; Acts 4:6

ἀνό-ητος G0453 *Adj-VMP* (6×)

Foolish, senseless, lacking understanding; describing those who fail to perceive spiritual or moral truth

An adjective meaning 'without understanding' (from a-noetos, 'not perceiving with the mind'), describing a failure of spiritual or intellectual perception rather than mere ignorance. Jesus uses it pointedly on the Emmaus road: 'O foolish ones, slow of heart to believe' (Luke 24:25). Paul deploys it with equal force toward the Galatians who began by the Spirit but reverted to the flesh (Gal 3:1, 3). The word implies culpable failure to understand what should be plain, as Spanish 'insensatos' and French 'insense' both convey.

foolish (6×) Foolish, senseless, lacking spiritual understanding – describing persons who ought to perceive truth but fail to do so. The alpha-privative construction (a + noetos) points to a mind that does not engage properly. Spanish 'insensatos' and French 'insense' capture this sense of lacking sense. Luke 24:25 applies it to the disciples who failed to understand the Scriptures about the Messiah. Romans 1:14 pairs it with 'wise' (sophois) in a social categorization. Galatians 3:1 and 3:3 use it as a sharp rebuke: the Galatians' regression from faith to works of the law is intellectual and spiritual folly. In 1 Timothy 6:9 it describes the senseless desires that trap the greedy. **FOOLISHNESS AND FOLLY**
en: foolish, to-foolish | **es:** a-insensatos, insensatos | **fr:** insensé | **de:** unverstaendig, ἀνόητοι Luke 24:25; Rom 1:14; Gal 3:1; Gal 3:3; 1Tim 6:9

ἄνοια G0454 *N-NFS* (2×)

folly, senselessness, madness; lack of understanding or irrational behavior

This noun describes the state of being senseless or foolish, sometimes intensifying to madness. Luke 6:11 uses it to describe the irrational fury of the scribes and Pharisees after Jesus heals on the Sabbath—they were filled with madness. In 2 Timothy 3:9, Paul predicts that the folly of false teachers will become manifest to all. Classical usage distinguished folly from outright insanity, though overlap existed. The New Testament uses it for both irrational rage and manifest

foolishness. Translations (Spanish locura/insensatez, French folie, German ἄνοια) span the range from foolishness to madness.

(2×) Luke describes religious leaders consumed with irrational fury after Jesus' Sabbath healing—their ἄνοια is reactive rage that cannot think clearly. Paul uses the noun to predict how false teachers' foolishness will eventually be exposed. The genitive ἀνοίας (of folly) in 2 Timothy suggests foolishness as a quality that becomes increasingly evident. Spanish distinguishes insensatez (folly) from locura (madness), though both apply—the scribes' madness in Luke, the teachers' exposed foolishness in Timothy. **FOLLY AND FOOLISHNESS**

en: folly, with-madness | **es:** de-locura, insensatez | **fr:** folie | **de:** ἀνοίας, ἄνοια Luke 6:11; 2Tim 3:9

ἀνοίγ-νῡμι G0455 *V-RPM/P-AFS* (77×)

To open or be opened; of doors, eyes, mouths, seals, and heavens — in active, passive, and stative uses.

Greek anoigo is the standard verb for opening throughout the New Testament, applied to physical objects (doors, books, tombs) and to metaphorical openings (eyes, mouths, heavens). Spanish distinguishes 'abrió' (active) from 'fue abierto' (passive), revealing voice distinctions that English often flattens. The word carries special theological weight when the heavens are 'opened' (Matt 3:16 at Jesus' baptism) or when sealed scrolls are opened in Revelation. The perfect participle creates a distinctive stative sense — something standing open as a result of prior action — as in the open heaven of John 1:51.

1. to open (transitive) (46×) The active, transitive use: an agent opens something — a door, gate, mouth, book, seal, or eyes. In Matt 2:11, the magi open their treasures; in Matt 5:2, Jesus opens his mouth to teach; in Matt 13:35, Scripture is fulfilled through parables that 'open' hidden things. Spanish 'abrió' and German 'öffnet' both clearly mark the transitive agency. This is the most frequent use, appearing across narrative, discourse, and apocalyptic genres. **OPENING AND SHUTTING**

en: did-he-open, he-opened, opened | **es:** abrió | **fr:** ouvrir | **de:** oeffnen, öffnet Matt 2:11; Matt 5:2; Matt 13:35; Matt 17:27; Matt 25:11

2. to be opened (passive) (20×) The passive use: something is opened by divine or external agency. When the heavens are 'opened' at Jesus' baptism (Matt 3:16), or when Jesus promises 'knock and it will be opened' (Matt 7:7), the passive voice often implies God as the unspoken agent — a theological passive. Spanish 'fue abierto/abierta' explicitly marks this grammatically. The blind receive sight when their eyes 'are opened' (Matt 9:30), a passive that underscores divine healing power rather than human effort. **OPENING AND SHUTTING**

en: has-been-opened, has-opened, it-will-be-opened | **es:** abrirse, fue-abierta, fue-abierto | **fr:** ouvrir | **de:** oeffnen, öffnet Matt 3:16; Matt 7:7; Matt 7:8; Matt 9:30; Matt 20:33

3. opened, standing open (stative) (11×) The stative or resultative use, typically a perfect participle indicating that something stands in an open state. In John 1:51, Nathanael will see 'heaven opened' (standing open) — not the event of opening but the enduring condition. Acts 10:11 describes a vessel descending from 'the opened heaven.' Spanish distinguishes this with adjectival forms like 'abierta/abiertas/abierto.' Rom 3:13 quotes the Psalm: 'their throat is an open grave' — a vivid stative image of perpetual moral corruption. **OPENING AND SHUTTING**

en: having-been-opened, opened | **es:** abierta, abiertas, abierto | **fr:** ouvrir | **de:** oeffnen, öffnet John 1:51; Acts 9:8; Acts 10:11; Acts 16:27; Rom 3:13

ἀνοικο-δομέω G0456 *V-FIA-1S* (2×)

I will rebuild, I will build up again; to reconstruct what has fallen or been destroyed

This compound verb means to build again or rebuild. It appears twice in Acts 15:16, both occurrences in James's quotation from Amos 9:11 during the Jerusalem Council. James cites God's promise to rebuild David's fallen tent—interpreted as the inclusion of Gentiles in God's people. Classical usage includes building up riverbanks with bricks and rebuilding cities and walls. The New Testament restricts it to this single prophetic quotation about restoration. The future form ἀνοικοδομήσω emphasizes God's promised action to restore what has fallen.

(2×) The doubled use in Acts 15:16 comes from the Septuagint quotation structure: 'I will return and I will rebuild the tent of David which has fallen; I will rebuild its ruins.' The repetition emphasizes divine initiative and completeness in restoration. James applies this Davidic restoration prophecy to the Gentile inclusion debate, suggesting that God's rebuilding work involves incorporating all nations, not excluding them through circumcision requirements. **BUILDING AND CONSTRUCTING**

en: I-will-rebuild | **es:** reedificaré | **fr:** rebatir | **de:** ἀνοικοδομήσω Acts 15:16

ἄνοιξις G0457 *N-DFS* (1×)

opening, act of opening

This noun denotes the act or instance of opening something. Paul uses it in Ephesians 6:19 requesting prayer for 'an opening of my mouth' to proclaim the gospel boldly. The term can refer to physical opening (of gates, doors) or metaphorical opening (of speech). In Septuagint usage, 'opening of the mouth' is a Hebraism for bold speech or freedom of expression. English 'opening,' Spanish 'abertura,' and French preservation of the Greek all indicate the act of opening. German 'Öffnung' likewise means opening.

(1×) Opening, particularly of the mouth (Eph 6:19). Paul requests prayer that God would give him 'an opening of my mouth' (ἀνοίξει τοῦ στόματος)—that is, bold freedom to speak the gospel. This Hebraic expression appears in the Septuagint for uninhibited speech. The term emphasizes not merely opportunity but empowered speech—Paul wants not just chances to speak but divine enablement to speak clearly and boldly. The context shows this opening comes through spiritual warfare (the preceding armor passage). **OPENING AND SHUTTING**

en: opening | **es:** abertura | **fr:** ἀνοίξει | **de:** Oeffnung Eph 6:19

ἀνομ-ία G0458 *N-NFS* (15×)

Lawlessness, wickedness; the state of acting in defiance of divine or moral law; iniquity.

In the Greek moral vocabulary, anomia stands as the direct antithesis of righteousness (dikaiosynē). More than mere rule-breaking, it denotes a settled disposition of rebellion against God's established order. Jesus warns that workers of anomia will be turned away despite their outward ministry (Matt 7:23), and Paul contrasts it sharply with righteousness as two incompatible ways of life (2 Cor 6:14). The Pastoral and eschatological texts present it as the characteristic mark of the age preceding Christ's return, when the 'mystery of lawlessness' is already at work (2 Thess 2:7). The Spanish 'iniquidad' and French 'iniquité' both capture the deeply moral, not merely legal, weight of the term.

lawlessness, iniquity (15×) The state or habitual practice of acting without regard for God's revealed law — not simply ignorance of legal statutes but willful moral rebellion. Used of both individual wickedness (Matt 7:23, 'you who practice lawlessness') and collective eschatological evil (Matt 24:12, where anomia increases and love grows cold). The multilingual evidence (Spanish 'iniquidad,' French 'iniquité,' German 'Gesetzlosigkeit') confirms the term bridges legal and moral registers. **INIQUITY AND LAWLESSNESS**

en: lawlessness, lawlessnesses, to-lawlessness | **es:** a-iniquidad, de-iniquidad, iniquidad | **fr:** iniquité | **de:** Gesetzlosigkeit, ἀνομίαν, ἀνομίας Matt 7:23; Matt 13:41; Matt 23:28; Matt 24:12; Rom 4:7

ἄνομος G0459 *Adj-DMP* (10×)

Lawless, wicked; outside the Mosaic Law — describing moral transgression or relational standing apart from Torah

In the New Testament, anomos carries two distinct flavors depending on context. When applied to evildoers or the eschatological 'Lawless One' (2 Thess 2:8), it denotes moral depravity and willful transgression of divine law — as when Jesus was 'counted among the lawless'

at his crucifixion (Mark 15:28; Luke 22:37). But Paul repurposes the word in 1 Corinthians 9:21 to describe Gentiles who simply do not possess the Torah, using it four times without pejorative force. Spanish mirrors this split neatly: 'inicuo' (wicked) for sense 1, 'sin ley' (without law) for sense 2.

1. lawless / wicked (6×) Morally lawless, wicked, or impious — describing persons who transgress divine or moral law. Used substantively for criminals and evildoers: Jesus is 'numbered with the lawless' (Mark 15:28; Luke 22:37), and Paul names the eschatological adversary 'the Lawless One' (2 Thess 2:8). The Spanish 'inicuo' and English 'lawless' both capture this active moral defiance, while German retains the Greek forms directly. **GEOGRAPHY AND SPACE**

en: by-lawless, for-lawless-ones, lawless-one | **es:** de-sin-ley, inicuo, inicuos | **fr:** sans-loi | **de:** ἀνόμοις, ἀνόμων, ἄνομος Mark 15:28; Luke 22:37; Acts 2:23; 2Thess 2:8; 1Tim 1:9

2. without the Law (Torah-less) (4×) Without the Mosaic Law, Torah-less — a relational rather than moral descriptor for those outside the covenant framework. Paul's fourfold use in 1 Corinthians 9:21 is strategic: he becomes 'as one without law' to win those 'without law,' carefully adding 'not being without God's law but under Christ's law.' Spanish 'sin ley' and French 'sans loi' preserve the neutral, descriptive tone that distinguishes this sense from the pejorative first meaning. **GEOGRAPHY AND SPACE**

en: without-law | **es:** sin-ley | **fr:** sans-loi | **de:** ἀνόμοις, ἀνόμους, ἄνομος 1Cor 9:21

ἄνομος G0460 *Adv* (2×)

without law, apart from law; in a state of not having or not following (Mosaic) law

This adverb describes the condition of being without law, specifically the Mosaic law in Paul's usage. Both occurrences are in Romans 2:12, where Paul establishes the principle that those who sinned without the law will perish without the law, while those under the law will be judged by it. The term indicates Gentiles who don't possess the Torah, contrasted with Jews who do. Classical usage meant illegally or without musical law (harmony). The New Testament theological use focuses on relation to Mosaic revelation. German ohne-Gesetz and Spanish sin-ley capture the 'without-law' sense.

(2×) Romans 2:12's doubled use establishes a symmetrical principle: those without law (Gentiles) face judgment appropriate to their position, just as those with law (Jews) do. Paul isn't saying lawlessness is acceptable, but that God judges justly according to what revelation people have received. The adverb ἀνόμως describes not moral anarchism but covenant status—being outside the Mosaic covenant community while still accountable to the natural law written on hearts (Rom 2:14-15). **GEOGRAPHY AND SPACE**

en: without-law | **es:** sin-ley | **fr:** légalement | **de:** ohne-Gesetz Rom 2:12

ἀνορθόω G0461 *V-AMA-2P* (3×)

set upright, restore, straighten; to return something to its proper state

This verb means to set something upright again or restore it to proper condition. Luke uses it literally when Jesus 'straightened' the bent woman in the synagogue (13:13). James quotes Amos about God 'rebuilding' the fallen tabernacle of David (Acts 15:16), applying restoration language to the inclusion of Gentiles. Hebrews 12:12 exhorts believers to 'strengthen' drooping hands and weak knees. The word encompasses physical healing, structural rebuilding, and spiritual strengthening—all forms of restoration to proper standing.

(3×) Used across literal healing, prophetic restoration, and spiritual exhortation. In Luke 13:13, Jesus physically 'straightened' (ἀνωρθώθη) a woman bent for eighteen years. Acts 15:16 quotes Amos's promise to 'restore' David's fallen tent, interpreted as Gentile inclusion. Hebrews 12:12 calls for spiritual 'strengthening' amid trials. The multilingual glosses ('restaurar,' 'redresser,' 'aufrichten') capture the core sense of setting upright what has fallen or weakened. **RENEW REPAIR RESTORE**

en: I-will-restore, she-was-straightened, strengthen | **es:** fue-enderezada, levantad, restauraré | **fr:** redresser | **de:** aufrichten, ἀνορθώσω, ἀνωρθώθη Luke 13:13; Acts 15:16; Heb 12:12

ἀνόσιος G0462 *Adj-NMP* (2×)

unholy, profane, impious; lacking in reverence or violating sacred boundaries

This adjective describes what is unholy or profane, lacking proper reverence for sacred things. Both occurrences appear in the Pastoral Epistles describing types of people. In 1 Timothy 1:9, law exists for the unholy and profane among other categories of sinners. In 2 Timothy 3:2, Paul predicts that in the last days people will be unholy among other vices. Classical usage described corpses denied proper rites, profaned holy things, or unholy deeds. The New Testament applies it to moral-religious character. Translations (Spanish impíos/profanos, French ἀνοσίοις, German unheilig) emphasize violation of holiness.

(2×) Both Pastoral uses list ἀνόσιοι among catalogs of sinners. In 1 Timothy, they're paired with βέβηλοι (profane)—together describing people who violate both divine and human sacred boundaries. The law exists to restrain such people. In 2 Timothy, unholiness appears in the deteriorating moral landscape of the last days. The plural nominative ἀνόσιοι describes people characterized by disregard for what is holy, whether in worship or conduct. **UNCLEAN AND PROFANE**

en: for-unholy, unholy | **es:** impíos, profanos | **fr:** ἀνοσίοις, ἀνόσιοι | **de:** unheilig 1Tim 1:9; 2Tim 3:2

ἀνοχή G0463 *N-GFS* (2×)

forbearance, tolerance, restraint; God's patient holding back of deserved judgment

This noun describes forbearance or patient restraint, especially of deserved punishment. Both occurrences appear in Romans describing God's character. In Romans 2:4, Paul asks if people despise the riches of God's kindness, forbearance, and patience. In Romans 3:26, Paul explains that God's forbearance in passing over former sins demonstrated His righteousness. Classical usage included armistice, delay, and relief from disease. The New Testament restricts it to divine forbearance. Translations (Spanish paciencia, French patience, German Geduld) emphasize patient restraint.

(2×) Romans uses ἀνοχή to describe God's patience in withholding immediate judgment. In 2:4, this forbearance should lead people to repentance, not presumption. In 3:26, the forbearance that passed over previous sins is now vindicated through Christ's atoning work—showing God was just even when He seemed to overlook sin. The genitive ἀνοχῇς suggests a quality or period of forbearance—a season of patience that creates space for repentance before final reckoning. **PATIENCE ENDURANCE**

en: forbearance | **es:** paciencia | **fr:** patience | **de:** Geduld Rom 2:4; Rom 3:26

ἀντᾰγων-ίζομαι G0464 *V-PPM/P-NMP* (1×)

struggle against, resist, contend against

This verb means to struggle or contend against someone or something. The writer of Hebrews uses it in Hebrews 12:4 to describe resisting sin: 'In your struggle against sin, you have not yet resisted to the point of shedding your blood.' Classical usage included warfare, athletic competition, and legal contests. The compound (ἀντ-αγωνίζομαι) combines 'against' with 'agonize/compete,' emphasizing active resistance. Spanish 'luchando' (fighting), English 'struggling,' French 'résister' (resist), and German 'widerstreiten' (resist) all capture the combative nature.

(1×) Struggle against, resist (Heb 12:4). The author addresses believers who are suffering: 'In your struggle against sin, you have not yet resisted to the point of bloodshed.' The athletic and military imagery (from ἀγωνίζομαι) shows this is active combat, not passive endurance. The comparison to Jesus (who did shed his blood) puts their struggles in perspective. The multilingual convergence on 'struggle/fight/resist' indicates intense active opposition to sin, not

mere avoidance. **RESIST OPPOSE WITHSTAND**
en: struggling | **es:** luchando | **fr:** résister | **de:** widerstreiten Heb 12:4

ἀντάλλᾰγ-μα G0465 *N-ANS* (2×)

exchange, something given in exchange; that which is offered or received as equivalent trade

This noun describes what is given or received in exchange for something else. Both occurrences appear in parallel Gospel passages where Jesus asks what a person could give in exchange for their soul. Matthew 16:26 and Mark 8:37 both pose this rhetorical question after teaching about gaining the whole world yet forfeiting one's life. Classical usage included exchanges given for friendship. The New Testament restricts it to Jesus' saying about the soul's incomparable value. Translations (Spanish en-cambio/en-intercambio, French échange) emphasize the transaction concept.

(2×) Both Gospel uses present the same rhetorical question in Jesus' teaching about discipleship costs: What exchange could someone offer for their soul? The implied answer is nothing—the soul's value exceeds any possible trade. The accusative ἀντάλλαγμα suggests the object offered in exchange. Jesus' point is that no amount of worldly gain compensates for losing one's true self before God. The parallel passages show this wasn't casual speech but core teaching repeated in Jesus' instruction. **GEOGRAPHY AND SPACE**
en: as-an-exchange, in-exchange-for | **es:** en-cambio, en-intercambio | **fr:** échange | **de:** ἀντάλλαγμα Matt 16:26; Mark 8:37

ἀντανα-πληρόω G0466 *V-PIA-1S* (1×)

fill up, complete, supply what is lacking

This compound verb means to fill up in turn or supply what is lacking. Paul uses it in Colossians 1:24 in a famously difficult statement: 'I fill up in my flesh what is still lacking in regard to Christ's afflictions.' The verb combines 'in turn/instead' (ἀντι-) with 'fill up' (ἀναπληρόω), suggesting reciprocal or compensatory filling. Classical usage included filling vacancies and balancing accounts. Spanish 'completo' (complete), French preservation of the Greek, and German 'ergänzen' (supplement) all suggest completing or supplementing.

(1×) Fill up, complete what is lacking (Col 1:24). Paul's statement 'I fill up what is still lacking in Christ's afflictions' has generated extensive theological discussion. The verb suggests completing or supplying what is missing, not that Christ's atoning work was insufficient but that the full measure of suffering destined for the church (Christ's body) is worked out in Paul's ministry. The Spanish 'completo' (I complete) and German 'ergänzen' (supplement) both indicate filling a gap—Paul's sufferings contribute to the completion of the church's appointed afflictions. **FULFILL AND COMPLETE**
en: I-fill-up | **es:** completo | **fr:** ἀνταναπληρῶ | **de:** ergaenzen Col 1:24

ἀνταπο-δίδωμι G0467 *V-ANA* (7×)

To repay, recompense, give back in return; passive: to be repaid or recompensed

A compound verb (anti + apo + didomi — 'give back in return against') expressing full requital or recompense. Paul quotes Deuteronomy 32:35 in Romans 12:19: 'Vengeance is mine, I will repay, says the Lord,' using this word for God's definitive settling of accounts. Yet the same verb carries grace: in Luke 14:14 Jesus promises that generosity to the poor will be repaid at the resurrection of the righteous. Paul also uses it in the tender question of Romans 11:35 — who has first given to God so as to be repaid? The word thus spans divine judgment and divine generosity.

1. repay, recompense (5×) The active sense of repaying, recompensing, or giving back in return — whether for good or for evil. Romans 12:19 and Hebrews 10:30 both cite God as the one who will repay vengeance. In 2 Thessalonians 1:6 God repays tribulation to those who afflict believers. Yet in 1 Thessalonians 3:9 Paul asks what thanksgiving he can 'render back' to God — using the same word for grateful requital. Spanish 'retribuir' and French 'rendre en retour' capture the reciprocal nature of this recompense. **REPAYING AND RENDERING**
en: to-repay, will-repay | **es:** devolver, para-retribuirte, retribuir | **fr:** rendre, rendre-en-retour | **de:** vergelten, ἀνταποδοῦναί Luke 14:14; Rom 12:19; 1Thess 3:9; 2Thess 1:6; Heb 10:30

2. be repaid, be recompensed (2×) The passive sense: to be repaid or to receive recompense. In Luke 14:14 Jesus assures that the one who invites the poor, crippled, and blind — those who cannot repay — 'will be repaid' (antapodothesetai) at the resurrection. Romans 11:35 poses the rhetorical question of whether anyone has given to God first 'so as to be repaid.' Spanish 'le sera recompensado' and German 'vergelten' both express this promise of future divine reciprocation. **REPAYING AND RENDERING**
en: it-will-be-repaid | **es:** le-será-recompensado, te-será-retribuido | **fr:** rendre, rendre-en-retour | **de:** vergelten, ἀνταποδοθήσεται Luke 14:14; Rom 11:35

ἀνταπό-δομα G0468 *N-NNS* (2×)

repayment, recompense, requital; what is given back in return, whether reward or retribution

This noun describes repayment or requital, used for both positive recompense and negative retribution. In Luke 14:12, Jesus advises against inviting those who can repay, so you'll receive repayment at the resurrection. Romans 11:9 quotes the Psalms about enemies' tables becoming retribution. The term is neutral regarding positive or negative—context determines whether it's reward or punishment. Translations (Spanish recompensa/retribución, French récompense, German Vergeltung) sometimes distinguish reward from retribution, though the Greek term covers both.

(2×) Luke uses ἀνταπόδομα for the eschatological reward awaiting those who serve without expecting earthly reciprocity. Romans employs the same word for divine retribution on those who stumble —their blessings becoming their judgment. The noun's flexibility allows it to describe God's justice in both directions: rewarding the faithful and requiting the rebellious. The accusative ἀνταπόδομα and nominative form both appear, showing this as both what is received (reward) and what becomes reality (retribution). **RECOMPENSE AND RETRIBUTION**
en: a-retribution, repayment | **es:** recompensa, retribución | **fr:** récompense | **de:** Vergeltung, ἀνταπόδομά Luke 14:12; Rom 11:9

ἀνταπό-δοσις G0469 *N-AFS* (1×)

recompense, repayment, retribution

This noun denotes recompense, repayment, or retribution—giving back in return for something received. Paul uses it in Colossians 3:24 to promise believers 'the recompense of the inheritance' as reward. Classical usage covered repayment of debts, retribution for wrongs, and responsive actions. The compound (ἀντ-απόδοσις) emphasizes the reciprocal nature—payment in return. Spanish and French both use forms of 'recompense,' while German employs 'Vergeltung' (retribution, repayment). This is not merely wages but reward proportioned to service.

(1×) Recompense, reward (Col 3:24). Paul assures slaves who serve faithfully that they 'will receive the recompense of the inheritance' from the Lord. The term emphasizes proportional return—God's reward matches the service. Classical usage of 'giving back in turn' and 'repayment' shows this is not arbitrary gift but appropriate recompense. The genitive 'of the inheritance' specifies what the recompense consists of: not merely earthly payment but eschatological inheritance. This transforms mundane labor into service with eternal reward. **RECOMPENSE AND RETRIBUTION**
en: recompense | **es:** recompensa | **fr:** ἀνταπόδοσιν | **de:** Vergeltung Col 3:24

ἀνταπο-κρίνομαι G0470 *V-PPM/P-NMS* (2×)

to answer back, reply (especially in retort or argument); to correspond to

This compound verb intensifies the simple 'answer' (ἀποκρίνομαι) with the prefix ἀντα- ('back, against'), suggesting a response that

pushes back or argues. The word appears twice in the New Testament, both times in contexts where answering would be inappropriate or impossible. In Luke 14:6, Jesus' opponents 'could not answer back' regarding his Sabbath healing. In Romans 9:20, Paul challenges: 'Who are you, a human being, to answer back to God?' The multilingual evidence (Spanish 'responder contra', French 'répondre') captures the slightly oppositional force that distinguishes this from ordinary answering.

(2×) To make a reply that argues against or contradicts, particularly in a context where such response may be presumptuous or futile. Both New Testament occurrences emphasize the inability or impropriety of answering back—Luke 14:6 describes Jesus' opponents unable to refute his reasoning, while Romans 9:20 rebukes human presumption in disputing with God. The compound structure (ἀντα- + ἀποκρίνομαι) conveys the force of 'answering in opposition' rather than simply responding. Spanish 'responder contra' explicitly captures this adversarial nuance, while the Greek participles and infinitive forms (ἀνταποκρινόμενος, ἀνταποκριθῆναι) appear in contexts of rhetorical challenge. **ANSWERING AND TESTIFYING**

en: answering-back, to-reply | **es:** que-responde-contra, responder | **fr:** répondre, ἀνταποκρινόμενος | **de:** antworten, ἀνταποκριθῆναι Luke 14:6; Rom 9:20

ἀντεῖπον G0471

speak against, contradict, gainsay; oppose in word or argument

An aorist form (with no present tense in use) meaning to speak in opposition or answer back. The verb appears with a dative object to indicate speaking against someone or something, or with a prepositional phrase for the same purpose. It can mean to oppose or contradict, to speak in someone's defense, or simply to utter a word of contradiction. A specialized use involves speaking on both sides of a question in debate. The verb can also carry the negative sense of maligning someone in return.

ἀντέχω G0472 *V-PPM/P-AMS* (4×)

to hold firmly to, cling to, be devoted to; to support or help someone in need

In the middle voice, this verb expresses firm attachment or loyal devotion. Jesus uses it in the Sermon on the Mount (Matt 6:24) and its Lukan parallel (Luke 16:13) to describe the impossibility of serving two masters — one will be loved, the other despised; one clung to, the other neglected. In 1 Thessalonians 5:14, Paul urges the community to 'hold firmly to' (or help) the weak, while Titus 1:9 requires that elders hold fast to the trustworthy word. Spanish 'aferrarse/adherirse' and French 's'attacher' beautifully capture the tenacious quality of this attachment.

(4×) To be devoted to, cling to, or hold firmly in loyalty. In the 'two masters' sayings (Matt 6:24; Luke 16:13), this verb describes the exclusive attachment one gives to a chosen master. Titus 1:9 requires elders to hold fast to sound doctrine. Spanish 'aferrarse/se-adherir' and French 's'attacher' emphasize the tenacious, personal quality of this devotion — not mere agreement but committed clinging. **CLINGING AND JOINING**

en: he-will-be-devoted-to, he-will-hold-to, help | **es:** aferrándose, se-adherirá, se-apegará | **fr:** s'attacher | **de:** ἀνθέξεται, ἀντέχεσθε, ἀντεχόμενον Matt 6:24; Luke 16:13; 1Thess 5:14; Titus 1:9

ἀντί G0473 *Prep* (22×)

Instead of, in place of, in exchange for; because of; upon (accumulation)

The preposition ἀντί with the genitive carries the root image of one thing facing or standing opposite another, yielding its primary sense of substitution and exchange. When Archelaus reigns 'instead of' his father Herod (Matt 2:22) or when Jesus gives his life as a ransom 'for' many (Matt 20:28), ἀντί marks one entity replacing another. In the idiomatic construction ἀνθ᾽ ὧν it shifts to causal reasoning — 'because' — as when Zechariah is struck mute 'because' he did not believe (Luke 1:20). A single memorable occurrence in John 1:16 speaks of 'grace upon grace,' where ἀντί expresses wave-upon-wave accumulation rather than replacement.

1. instead of / in exchange for (16×) The primary substitutionary and exchange sense, accounting for 16 of 22 occurrences. In Matt 5:38 the lex talionis is stated with ἀντί: 'eye for eye, tooth for tooth,' where each penalty mirrors and replaces the injury. Matt 17:27 uses it for monetary exchange — the coin 'for' Jesus and Peter. Spanish 'en lugar de' and German 'anstatt' confirm the replacement reading. The theological weight of this sense is immense: Matt 20:28 and Mark 10:45 both declare Christ gave his life ἀντὶ πολλῶν, 'in place of many.' **GEOGRAPHY AND SPACE**

en: because, for, for- | **es:** en-lugar-de, por, por-lo-cual | **fr:** au-lieu-de, au-lieu-de- | **de:** anstatt, anstatt- Matt 2:22; Matt 5:38; Matt 17:27; Matt 20:28

2. because / for the reason that (5×) The causal use, almost always in the frozen construction ἀνθ᾽ ὧν ('for which reason,' 'because'), appearing 5 times. Luke 1:20 is paradigmatic: Zechariah will be mute ἀνθ᾽ ὧν he did not believe. Luke 19:44 and Acts 12:23 similarly introduce divine judgment with this causal formula. The Spanish 'por' and English 'because' in the glosses mark a clear departure from the substitution-replacement pattern, showing that the facing-opposite metaphor has been extended to facing-the-cause. **GEOGRAPHY AND SPACE**

en: because, because-of-which, for-this-reason | **es:** Por, en-lugar-de, en-lugar-de- | **fr:** au-lieu-de, au-lieu-de- | **de:** anstatt, anstatt- Luke 1:20; Luke 19:44; Acts 12:23; Eph 5:31; 2Thess 2:10

3. upon / added to (accumulation) (1×) A unique accumulative or successive sense found only in John 1:16: χάριν ἀντὶ χάριτος, 'grace upon grace.' Here ἀντί does not mean 'instead of' but rather 'added to' or 'in succession to,' describing grace piling upon grace like waves from Christ's fullness. The Spanish 'en lugar de' and German 'anstatt' attempt the standard translation, but the context demands the rarer classical reading of accumulation — one grace received and immediately succeeded by another. **GEOGRAPHY AND SPACE**

en: upon | **es:** en-lugar-de | **fr:** au-lieu-de | **de:** anstatt- John 1:16

ἀντιβάλλω G0474 *V-PIA-2P* (1×)

exchange words, converse, discuss together

This verb means to exchange words in conversation or throw ideas back and forth. Luke uses it in Luke 24:17 as the risen Jesus asks the Emmaus road disciples, 'What are these words that you are exchanging with one another?' Classical usage included comparing manuscripts, matching opponents, and exchanging conversation. The compound (ἀντι-βάλλω) combines 'against/in return' with 'throw,' creating imagery of tossing words back and forth. Spanish 'intercambiáis' (you exchange) and French 'répondre' (respond) both capture the reciprocal nature.

(1×) Exchange words, converse (Luke 24:17). Jesus asks the disciples on the Emmaus road, 'What are these words you are exchanging with one another as you walk?' The verb emphasizes the back-and-forth nature of their discussion—they were engaged in active dialogue about recent events. The Spanish 'intercambiáis' (you exchange) captures the reciprocal throwing of words. Ironically, they were discussing Jesus's death and rumored resurrection, not recognizing that the one asking was Jesus himself. **ANSWERING AND TESTIFYING**

en: you-are-exchanging | **es:** intercambiáis | **fr:** répondre | **de:** ἀντιβάλλετε Luke 24:17

ἀντιδια-τίθημι G0475 *V-PPM-AMP* (1×)

oppose, resist, set oneself against

This middle-voice verb means to set oneself in opposition or offer resistance. Paul uses it in 2 Timothy 2:25 to describe those who 'oppose' the truth. Classical usage included retaliating and offering resistance to persuasion. The compound (ἀντι-δια-τίθημι) intensifies the opposition with double prefixing. Spanish 'que-se-oponen' (who oppose themselves), French preservation of the Greek, and German 'sich-widersetzen' (set oneself against) all emphasize the reflexive, deliberate nature of the opposition. These are not passive errors but active resistance.

(1×) Oppose, resist (2 Tim 2:25). Paul instructs Timothy to gently instruct 'those who oppose,' hoping God will grant them repentance.

The middle voice emphasizes they set themselves in opposition—this is deliberate resistance, not mere misunderstanding. Classical usage of 'retaliate' and 'resist persuasion' shows active opposition to truth rather than innocent ignorance. Yet Paul's gentle approach assumes such opposition can be overcome by God's gracious gift of repentance. The term describes the opponent's posture, not their irredeemable nature. **OPPOSE BE ADVERSARY**

en: opposing | **es:** que-se-oponen | **fr:** ἀντιδιατιθεμένους | **de:** sich-widersetzen 2Tim 2:25

ἀντίδῐκ-ος G0476 *N-DMS* (5×)

An opponent or adversary, especially in a legal dispute; by extension, any hostile accuser or enemy.

In classical Greek this word designated a legal opponent – either plaintiff or defendant in a lawsuit. The New Testament preserves this courtroom flavor in Jesus' parable about settling with your adversary on the way to the judge (Matt 5:25; Luke 12:58), while the widow's persistent plea against her adversary (Luke 18:3) shows the word in a broader sense of someone causing harm. Peter's application to the devil as a roaring lion (1 Pet 5:8) elevates the term to cosmic enmity. Spanish 'adversario' and French 'adversaire' both mirror the forensic-yet-general range faithfully.

(5×) An adversary or opponent, rooted in legal terminology for a party in a lawsuit but used broadly for any hostile figure. In Matt 5:25 and Luke 12:58 the forensic setting is explicit – settle with your antidikos before reaching the judge. The widow's plea in Luke 18:3 broadens the usage to a general oppressor, and 1 Pet 5:8 applies it to the devil himself as the ultimate spiritual adversary. All five occurrences share the core notion of active opposition. **ENEMY AND ADVERSARY**

en: adversary, opponent | **es:** adversario | **fr:** adversaire | **de:** ἀντίδικος, ἀντιδίκου, ἀντιδίκῳ Matt 5:25; Luke 12:58; Luke 18:3; 1Pet 5:8

ἀντί-θεσις G0477 *N-AFP* (1×)

opposition, antithesis, contradiction

This noun denotes opposition, contradiction, or antithesis—the state of being set against. Paul uses it in 1 Timothy 6:20 warning Timothy to avoid 'the opposing ideas of what is falsely called knowledge.' Classical usage included logical opposition, rhetorical antithesis, and contrary propositions. The compound (ἀντι-θεσις) literally means 'placement against.' Spanish 'oposiciones' (oppositions), French preservation of the Greek, and German 'Widerspruch' (contradiction) all indicate conflicting positions. This is not complementary contrast but contradictory opposition.

(1×) Contradictions, opposing ideas (1 Tim 6:20). Paul warns against 'the contradictions of what is falsely called knowledge'—likely early gnostic teachings that set themselves against apostolic truth. The term was technical in rhetoric and logic for antithetical propositions. The multilingual evidence for 'oppositions/contradictions' shows these are not minor disagreements but fundamental contradictions to the gospel. Paul's concern is that such 'knowledge' (gnosis) leads people away from faith—its opposition to truth is not merely intellectual but spiritually destructive. **GEOGRAPHY AND SPACE**

en: oppositions | **es:** oposiciones | **fr:** ἀντιθέσεις | **de:** Widerspruch 1Tim 6:20

ἀντικαθίστημι G0478 *V-AIA-2P* (1×)

resist, oppose, set up in opposition

This verb means to resist or set oneself in opposition against someone. The writer of Hebrews uses it in Hebrews 12:4 (some manuscripts) in a context about resisting sin. Classical usage included replacing one thing with another, rallying troops, and setting up opposition. The compound (ἀντι-καθ-ίστημι) suggests setting oneself firmly against. Spanish 'habéis-resistido' (you have resisted), French 'résister,' and German 'widerstreiten' all emphasize active resistance. This is deliberate, sustained opposition rather than momentary reluctance.

(1×) Resist, oppose (Heb 12:4). The author reminds believers that 'you have not yet resisted to the point of shedding blood' in your struggle against sin (though some manuscripts read this with ἀνταγωνίζομαι instead). The verb emphasizes deliberate, sustained resistance—setting oneself firmly against sin's encroachment. Classical usage of 'set up opposition' and 'rally' shows this is organized resistance, not sporadic efforts. The contrast with Jesus (who did shed blood) puts their resistance in perspective and encourages perseverance. **RESIST OPPOSE WITHSTAND**

en: you-have-resisted | **es:** habéis-resistido | **fr:** résister | **de:** widerstreiten Heb 12:4

ἀντικᾰλέω G0479 *V-ASA-3P* (1×)

invite in return, reciprocate an invitation

This verb means to invite in return or reciprocate hospitality. Jesus uses it in Luke 14:12 teaching about true generosity: when you give a banquet, don't invite those who can 'invite you in return.' Classical usage established reciprocal invitation as standard social practice. The compound (ἀντι-καλέω) combines 'in return' with 'invite,' emphasizing the reciprocal nature. Spanish 'te-inviten-en-retorno' (invite you in return), French 'inviter-en-retour,' and German preservation of the Greek all capture the reciprocal hospitality dynamic Jesus is addressing.

(1×) Invite in return (Luke 14:12). Jesus teaches that when hosting a meal, believers should not invite friends, relatives, or rich neighbors 'who might invite you in return.' The verb exposes the self-interested reciprocity of normal social hospitality—invitations were investments expecting return. By contrast, Jesus commands inviting the poor and disabled who cannot reciprocate. The multilingual consensus on 'invite in return' shows this reciprocal expectation was universal. Jesus calls for hospitality that breaks the cycle of mutual obligation and seeks reward from God, not social peers. **CALLING AND NAMING**

en: invite-in-return | **es:** te-inviten-en-retorno | **fr:** inviter-en-retour | **de:** ἀντικαλέσωσίν Luke 14:12

ἀντίκειμαι G0480 *V-PPM/P-NMP* (8×)

To oppose, be set against, act as an adversary; to stand in hostile opposition to someone or something.

A middle/passive verb meaning 'to be set against' or 'to oppose,' used in the New Testament for those who actively resist God's purposes or his people. Jesus' opponents are 'put to shame' (Luke 13:17), and he promises wisdom that no adversary can withstand (Luke 21:15). Paul finds 'a wide door for effective work' in Ephesus alongside 'many adversaries' (1 Cor 16:9). The term also describes internal spiritual conflict: flesh and Spirit 'oppose each other' (Gal 5:17). In the Pastorals it characterizes hostile forces ranged against sound teaching (1 Tim 1:10; 5:14). Spanish 'adversario/oponerse' and French 's'opposer' capture the adversarial force well.

oppose / be an adversary (8×) To oppose, to be set against as an adversary — describing active hostility or resistance directed at persons, teachings, or spiritual realities. In Luke 13:17 and 21:15, the 'ones opposing' (antikeimenoi) are adversaries of Jesus and his followers; in 1 Cor 16:9 Paul speaks of 'many adversaries' in Ephesus; Gal 5:17 describes the flesh and Spirit as 'opposed to each other'; Phil 1:28 refers to those who 'oppose' the gospel community; and 1 Tim 5:14 warns against giving the adversary occasion. The multilingual evidence (Spanish 'adversario/oponerse,' French 's'opposer,' German 'Widersacher') uniformly reflects a single sense of active, hostile opposition. **OPPOSE BE ADVERSARY**

en: adversaries, adversary, are-opposed | **es:** adversario, adversarios, oponiéndose | **fr:** s'opposer | **de:** ἀντίκειται, ἀντικείμενοι, ἀντικείμενος Luke 13:17; Luke 21:15; 1Cor 16:9; Gal 5:17; Phil 1:28

ἀντικρύ G0481 *Prep* (1×)

opposite, over against, directly across from

This adverb (used as preposition with genitive) means directly opposite or right across from something. Luke uses it in Acts 20:15 to

describe the ship sailing 'opposite Chios.' Classical usage established this as a nautical and geographical term for locations directly across from each other. The term combines directness (right/straight) with opposition (facing). Spanish 'frente-a' (in front of), French 'en-face-de' (facing), and German preservation of the Greek all indicate the spatial relationship of being directly across from.

(1×) Opposite, directly across from (Acts 20:15). Luke's travel narrative notes the ship anchored 'opposite Chios'—that is, at a location directly across from the island. Classical nautical usage confirms this as technical vocabulary for navigation and geography. The term emphasizes the direct spatial relationship—not merely near but precisely positioned across from. The multilingual evidence for 'opposite/in front of/facing' shows clear consensus on the spatial meaning. This is part of Luke's careful documentation of Paul's journey to Jerusalem. **GEOGRAPHY AND SPACE**

en: opposite | **es:** frente-a | **fr:** en-face-de | **de:** ἄντικρυς Acts 20:15

ἀντιλαμβάνω G0482 *V-PNM/P* (3×)

help, assist, come to aid; to seize hold of someone to support them

This middle voice verb signifies laying hold of something or someone to assist them. Mary's Magnificat celebrates how God 'helped' Israel his servant, remembering his mercy (Luke 1:54). Paul quotes Jesus's teaching that supporting the weak is more blessed than receiving (Acts 20:35). In 1 Timothy 6:2, Christian slaves are to serve well those masters who are 'partaking of' or 'receiving' their good service as believers. The classical sense of 'laying hold of' develops into the idea of grasping someone in order to help them.

(3×) Conveys the idea of helping or supporting, often with the nuance of actively grasping to assist. Luke 1:54 praises God for 'helping' (ἀντελάβετο) Israel, an echo of prophetic promises. Acts 20:35 quotes Jesus on the necessity of 'helping' the weak. In 1 Tim 6:2, believing masters are 'receiving' (ἀντιλαμβανόμενοι) the service. The French 'prendre-en-main' (take in hand) and German compounds nicely capture the hands-on nature of this assistance. **HELP AND ASSISTANCE**

en: He-helped, receiving, to-help | **es:** que-participan, socorrer, socorrió | **fr:** prendre-en-main, secourir | **de:** ἀντελάβετο, ἀντιλαμβάνεσθαι, ἀντιλαμβανόμενοι Luke 1:54; Acts 20:35; 1Tim 6:2

ἀντιλέγω G0483 *V-PPA-AMS* (11×)

Speak against, contradict, deny; passive: be spoken against, be opposed or disputed.

The Greek verb antilego combines anti ('against') with lego ('speak'), yielding a word that captures verbal opposition in both directions. In the active voice it means to contradict, deny, or object — the Jews in Antioch contradicting Paul's preaching (Acts 13:45), or Pilate warned that releasing Jesus means 'speaking against Caesar' (John 19:12). The passive carries a more poignant weight: Simeon prophesies that the infant Jesus will be 'a sign that is spoken against' (Luke 2:34), and Paul in Rome acknowledges that 'this sect is everywhere spoken against' (Acts 28:22). Spanish contradecir, German widersprechen, and French contredire all mirror the compound 'speak-against' structure.

1. contradict, speak against (9×) To speak in opposition to someone or something, actively contradicting, denying, or objecting to what is said or proposed. This dominant sense (9 occurrences) appears across confrontational settings: the Jewish leaders unable to contradict the healing of the lame man (Acts 4:14), the Pisidian Jews who 'contradicted the things spoken by Paul' (Acts 13:45), and Pilate's awareness that anyone who releases Jesus 'speaks against Caesar' (John 19:12). Spanish contradecir, German widersprechen, and French contredire all deploy dedicated compound verbs, confirming that verbal opposition is a cross-linguistically recognized speech act. Jesus' promise in Luke 21:15 — 'I will give you a mouth and wisdom which none of your adversaries will be able to contradict' — shows the word at its sharpest forensic edge. **RESIST OPPOSE WITHSTAND**

en: contradicting, denying, objecting | **es:** contradecir, contradecían, contradice | **fr:** contredire | **de:** widersprechen, widerspricht Luke 20:27; Luke 21:15; John 19:12; Acts 4:14; Acts 13:45

2. be spoken against, be opposed (2×) To be the object of contradiction or opposition, expressed through the passive or middle voice — indicating that the subject is the one spoken against rather than the one speaking. Only 2 clear occurrences, but both are theologically weighty: Simeon's prophecy over the infant Jesus, 'a sign that is spoken against' (Luke 2:34), foreshadows the entire arc of rejection that the Gospels will narrate; and Paul's acknowledgment in Rome that 'concerning this sect, it is known to us that everywhere it is spoken against' (Acts 28:22) marks the early church's awareness of its contested status. Spanish contradicha and German widersprochen shift to passive participle forms, mirroring the Greek grammatical distinction. **RESIST OPPOSE WITHSTAND**

en: being-opposed, it-is-spoken-against | **es:** contradicha, es-contradicha | **fr:** contredire | **de:** widerspricht Luke 2:34; Acts 28:22

ἀντί-ληψις G0484 *N-AFP* (1×)

helps, assistance, support

This noun denotes help, assistance, or support—literally 'taking hold of in turn.' Paul uses it in 1 Corinthians 12:28 listing spiritual gifts: 'God has appointed in the church... helps.' Classical usage included reciprocal assistance, medical support (bandages), and defensive help. The compound (ἀντι-λημψις) suggests mutual or reciprocal aid. Spanish 'ayudas' (helps), French 'secours' (help/aid), and German 'Hilfeleistung' (assistance) all emphasize practical support. This is not dramatic ministry but essential practical service that enables the church's functioning.

(1×) Helps, practical assistance (1 Cor 12:28). Paul lists among church ministries 'helps' (ἀντιλήμψεις)—those with gifts for practical support and assistance. The term's classical usage for bandages and defensive support shows this is hands-on, practical ministry. The Spanish 'ayudas' and French 'secours' both indicate coming to someone's aid. This is paired with 'administrations' in Paul's list, suggesting organized practical care—perhaps serving the poor, visiting the sick, or managing church resources. Not all gifts are public or dramatic; some quietly sustain the body. **HELP AND ASSISTANCE**

en: helps | **es:** ayudas | **fr:** secours | **de:** Hilfeleistung 1Cor 12:28

ἀντιλογ-ία G0485 *N-GFS* (4×)

dispute, contradiction, opposition; rebellion or hostility expressed through verbal or active resistance

Built from anti ('against') and logos ('word/speech'), this noun fundamentally denotes speaking against or contradiction. Hebrews employs it in two theological arguments: 6:16 notes that an oath settles every dispute, and 7:7 states that without contradiction the lesser is blessed by the greater. Hebrews 12:3 intensifies the meaning, describing the 'opposition' Jesus endured from sinners. Jude 1:11 invokes the 'rebellion of Korah' as a type of defiant resistance against God's appointed order. The semantic trajectory moves from verbal dispute to active rebellion.

(4×) Dispute, contradiction, or verbal opposition — the act of speaking or arguing against a position. Hebrews 6:16 uses it for disputes settled by an oath; Hebrews 7:7 employs it as a rhetorical device ('beyond all contradiction'). Spanish 'contradiccion' and German 'Widerspruch' both preserve the etymological sense of counter-speech, confirming this as the base meaning. **GEOGRAPHY AND SPACE**

en: dispute, hostility, of-dispute | **es:** contradicción, controversia | **fr:** Widerspruch, rébellion | **de:** Widerspruch Heb 6:16; Heb 7:7; Heb 12:3; Jude 1:11

ἀντιλοιδορέω G0486 *V-IIA-3S* (1×)

revile in return, abuse in response

This verb means to revile, abuse, or rail at someone in return for their abuse. Peter uses it in 1 Peter 2:23 describing Jesus's conduct during his passion: 'When he was reviled, he did not revile in return.' Classical usage established this as reciprocal abuse—responding to

insults with insults. The compound (ἀντι-λοιδορέω) combines 'in return' with 'revile,' emphasizing the tit-for-tat nature. Spanish 'injuriaba-en-respuesta' (insulted in response), French preservation of the Greek, and German 'zurück-schmähen' (revile back) all capture the reciprocal dynamic.

(1×) Revile in return, abuse in response (1 Pet 2:23). Peter describes Jesus's exemplary suffering: 'when he was reviled, he did not revile in return.' The imperfect tense indicates this was repeated throughout his passion—multiple opportunities to respond with abuse, all declined. The compound structure emphasizes the natural reciprocal pattern Jesus broke—when abused, humans instinctively return abuse. The Spanish 'injuriaba-en-respuesta' and German 'zurück-schmähen' both emphasize responding in kind. Jesus's refusal to retaliate verbally models the suffering servant and establishes the pattern Christians should follow. **REVILE REPROACH INSULT**

en: reviled-in-return | **es:** injuriaba-en-respuesta | **fr:** ἀντελοιδόρει | **de:** zurueck-schmaehen 1Pet 2:23

ἀντίλυτρ-ον G0487 *N-ANS* (1×)

ransom, redemption price

This noun denotes a ransom or redemption price paid to free someone. Paul uses it in 1 Timothy 2:6 describing Christ 'who gave himself as a ransom for all.' Classical usage included both literal ransom payments and metaphorical redemption. The compound (ἀντι-λυτρον) combines 'in exchange for' with 'ransom,' emphasizing the substitutionary nature—one thing given in exchange for another. Spanish 'rescate,' French preservation of the Greek, and German 'Lösegeld' (ransom money) all indicate payment that secures release.

(1×) Ransom, redemption price (1 Tim 2:6). Paul describes Jesus as the one 'who gave himself as a ransom for all.' The term emphasizes substitutionary payment—Christ's life given in exchange for ours. Classical ransom terminology involved paying a price to free slaves or prisoners. The compound structure (ἀντι-λυτρον) stresses the exchange: Christ's life for ours. The universal translation consensus on 'ransom' shows clear understanding of the commercial metaphor. This is the theological foundation for universal redemption—Christ's ransom is sufficient for all humanity. **RANSOM LIFE PRICE**

en: a-ransom | **es:** rescate | **fr:** ἀντίλυτρον | **de:** Loesegeld 1Tim 2:6

ἀντιμετρ-έω G0488 *V-FIP-3S* (1×)

measure in return, give back as measured

This verb means to measure out in return or give back in the same measure. Jesus uses it in Luke 6:38 teaching about generosity: 'Give, and it will be given to you... For with the measure you use, it will be measured back to you.' Classical usage included reciprocal measurement and astrological correspondence. The compound (ἀντι-μετρέω) combines 'in return' with 'measure,' emphasizing the proportional reciprocity. Spanish 'será-medido' (it will be measured), French 'mesurer-en-retour' (measure in return), and German preservation of the Greek all capture the reciprocal measuring.

(1×) Measure in return (Luke 6:38). Jesus promises that the measure used in giving will be 'measured back' to the giver—generous giving receives generous return. The passive voice ('it will be measured back') suggests divine agency—God ensures the reciprocal measurement. The context specifies not merely equal return but 'pressed down, shaken together, running over'—God's return exceeds our giving. The universal translation evidence for 'measured in return' shows clear understanding of proportional reciprocity. This is not quid pro quo but promise that God rewards generosity abundantly. **MEASURE PASSIVE**

en: it-will-be-measured-back | **es:** será-medido | **fr:** mesurer-en-retour | **de:** ἀντιμετρηθήσεται Luke 6:38

ἀντιμισθ-ία G0489 *N-AFS* (2×)

recompense, exchange, requittal; what is given back in return or as mutual response

This noun describes recompense or exchange given in return. Both occurrences appear in Paul's letters. Romans 1:27 speaks of receiving in themselves the due recompense of their error—likely referring to the consequences of sexual immorality. In 2 Corinthians 6:13, Paul requests recompense from the Corinthians, asking them to widen their hearts in return for his affection. The term indicates mutual exchange or fitting return. Translations uniformly use recompense or reward vocabulary (Spanish recompensa, French récompense, German Vergeltung).

(2×) Romans uses ἀντιμισθία for the intrinsic consequences received from moral error—recompense built into the action itself. Paul's 2 Corinthians use requests reciprocal affection—'as a fair exchange, open wide your hearts also.' The same noun covers both judicial recompense (Romans) and relational reciprocity (Corinthians). The accusative ἀντιμισθίαν suggests this as something received or requested, whether as consequence or as appropriate mutual response in relationship. **RECOMPENSE AND RETRIBUTION**

en: recompense | **es:** recompensa | **fr:** récompense | **de:** Vergeltung Rom 1:27; 2Cor 6:13

Ἀντιόχεια G0490 *N-GFS* (18×)

Antioch — a city name referring either to Syrian Antioch or Pisidian Antioch

The proper noun Antiocheia designates two distinct cities in the NT. Syrian Antioch (modern Antakya, Turkey) served as the launching point of Paul's missionary journeys and the place where believers were first called 'Christians' (Acts 11:26). Pisidian Antioch in Asia Minor was a key stop on Paul's first journey, where he delivered a major synagogue address (Acts 13:14) and later faced persecution (Acts 14:19; 2 Tim 3:11). Paul's confrontation with Peter at Antioch (Gal 2:11) underscores Syrian Antioch's theological significance as the Gentile mission's home base.

Antiocheia (18×) The city of Antioch (Ἀντιόχεια), referring to either Syrian Antioch — the major metropolis where Gentile Christianity flourished and where believers were first called Christians (Acts 11:26) — or Pisidian Antioch in Asia Minor, a stop on Paul's first missionary journey (Acts 13:14; 14:19). Spanish 'Antioquía' and French 'Antioche' preserve the classical name across translation traditions. **GEOGRAPHY AND SPACE**

en: Antiocheia | **es:** Antiochéia, Antioquía, Antiócheia | **fr:** Antioche, Ἀντιοχείᾳ, Ἀντιόχειαν | **de:** Antiochien, Ἀντιοχείᾳ, Ἀντιόχειαν Acts 11:19; Acts 11:20; Acts 11:22; Acts 11:26

Ἀντιοχεύς G0491 *N-AMS* (1×)

Antiochene, citizen of Antioch

This noun denotes a citizen of Antioch, one of several cities bearing that name in the ancient world. Luke uses it in Acts 6:5 to identify Nicolas as 'a proselyte from Antioch,' distinguishing him from the other six deacons. Antioch of Syria was a major early Christian center where believers were first called Christians (Acts 11:26). Spanish 'Antiochenós,' French 'Antiochien,' and German preservation of the Greek all indicate geographic origin. This ethnic/geographic identifier establishes Nicolas's background as a Gentile convert to Judaism who then became Christian.

(1×) Native or citizen of Antioch (Acts 6:5). Luke identifies Nicolas as 'a proselyte from Antioch,' making him the only non-Jewish member of the seven deacons. The term establishes his geographic origin, likely Antioch of Syria given the prominence of that church. The multilingual preservation of recognizable forms shows consensus that this is an ethnic-geographic identifier, not merely a name. His selection as deacon shows the early church's ethnic diversity and suggests Antioch's church already had significant connection to Jerusalem. **NATIONS AND PEOPLES**

en: of-Antiocheia | **es:** Antiochenós | **fr:** Antiochien | **de:** Ἀντιοχέα Acts 6:5

ἀντιπαρ-έρχομαι G0492 *V-AIA-3S* (2×)

to pass by on the opposite side, avoid by crossing over; to deliberately evade someone by taking another route

This compound verb means to pass by on the opposite side, deliberately avoiding someone. Both occurrences appear in Jesus' Good Samaritan parable. Luke 10:31 describes the priest passing by on the opposite side, and verse 32 tells how the Levite did the same. The compound construction emphasizes crossing over to avoid the injured man. Classical usage included coming to help against an enemy and penetrating through. The New Testament restricts it to this parable about avoiding involvement. All translations emphasize the deliberate crossing to the other side to avoid contact.

(2×) Jesus' parable uses ἀντιπαρῆλθεν twice to describe religious leaders who see the wounded man but actively avoid helping by crossing to the road's far side. This isn't passive failure to notice but deliberate evasion—choosing distance over involvement. The compound prefix ἀντι- emphasizes the oppositeness: they don't just pass by; they pass by on the opposite side. The repeated action by both priest and Levite sets up the shocking reversal when the Samaritan stops to help. **CROSSING OVER**

en: passed-by-on-the-other-side | **es:** pasó-de-largo | **fr:** passer-de-l'autre-côté | **de:** ἀντιπαρῆλθεν Luke 10:31; Luke 10:32

Ἀντίπας G0493 *N-NMS* (1×)

Antipas, a Christian martyr in Pergamum

Antipas (abbreviated from Antipater, meaning 'like the father') was a Christian martyr in Pergamum. The risen Christ mentions him in Revelation 2:13 as 'my faithful witness, who was killed among you.' He is the only individual martyr named in Revelation's seven letters, suggesting his death had particular significance for the Pergamum church. The name was common in the Herodian dynasty. All four translation languages preserve the name 'Antipas' with minimal phonetic variation, recognizing it as a proper name.

(1×) Personal name of a martyr (Rev 2:13). Jesus commends the Pergamum church for remaining faithful even in the days when 'Antipas my faithful witness was killed among you, where Satan dwells.' The designation 'faithful witness' (μάρτυς, from which 'martyr') indicates Antipas died for his testimony. His individual mention suggests his martyrdom was recent and well-known. The multilingual consistency in preserving the name reflects its status as a proper noun. Antipas becomes an example of faithfulness unto death in the face of Satanic opposition. **PROPER NAMES (PERSONAL)**

en: Antipas | **es:** Antípas | **fr:** Antipas | **de:** Antipas Rev 2:13

Ἀντιπατρίς G0494 *N-AFS* (1×)

Antipatris, a city between Joppa and Caesarea

Antipatris was a city rebuilt by Herod the Great and named for his father Antipater. Luke mentions it in Acts 23:31 as a stopping point when Paul was escorted from Jerusalem to Caesarea under military guard. Located about 35 miles from Jerusalem, it provided a safe overnight stop beyond the range of the Jewish conspiracy against Paul. The city sat on the main road between Joppa and Caesarea. All translation languages preserve recognizable forms of 'Antipatris,' showing consensus that this is a place name.

(1×) Place name of a city (Acts 23:31). Luke's narrative describes soldiers bringing Paul 'by night to Antipatris' as they transported him from Jerusalem to Caesarea. The city's location made it a strategic overnight stop—far enough from Jerusalem to be beyond immediate danger from Paul's would-be assassins. The multilingual preservation of the name with minimal phonetic variation confirms this as a geographic proper noun. This detail of Luke's travel narrative demonstrates his careful attention to geographic and historical accuracy. **GEOGRAPHY AND SPACE**

en: Antipatris | **es:** Antipatrís | **fr:** Antipatris | **de:** Ἀντιπατρίδα Acts 23:31

ἀντιπέρ-ᾱν G0495 *Prep* (1×)

opposite, on the other side, across from

This adverb (used as preposition) means on the opposite side or across from. Luke uses it in Luke 8:26 to describe sailing 'to the region of the Gerasenes, which is opposite Galilee.' Classical usage established this as geographical and nautical terminology for locations on opposite shores or sides. The term emphasizes the spatial relationship of being directly across. Spanish 'enfrente' (in front of/opposite), French 'en-face' (facing), and German 'Antiochien' (appears to be error for opposite) indicate the across-from relationship.

(1×) Opposite, across from (Luke 8:26). Luke describes Jesus and the disciples sailing 'to the region of the Gerasenes, which is opposite Galilee'—that is, on the opposite (eastern) shore of the Sea of Galilee. The term establishes geographic relationship between the predominantly Gentile Decapolis region and Jewish Galilee. The Spanish 'enfrente' and French 'en-face' both capture the facing relationship of opposite shores. This journey across to Gentile territory sets the stage for Jesus's encounter with the demoniac and demonstrates his mission extending beyond Jewish boundaries. **GEOGRAPHY AND SPACE**

en: opposite | **es:** enfrente | **fr:** en-face | **de:** Antiochien Luke 8:26

ἀντιπίπτω G0496 *V-PIA-2P* (1×)

resist, oppose, fall upon in opposition

This verb means to resist, oppose, or collide with something. Stephen accuses his hearers in Acts 7:51: 'You stiff-necked people... always resist the Holy Spirit.' Classical usage included physical collision, resistance to authority, and contrary winds. The compound (ἀντι-πίπτω) combines 'against' with 'fall,' creating imagery of falling against or colliding with something in opposition. Spanish 'resistís' (you resist), French preservation of the Greek, and German repetition of the Greek all emphasize active resistance.

(1×) Resist, oppose (Acts 7:51). Stephen's climactic accusation declares 'You always resist the Holy Spirit!' The verb emphasizes active, persistent opposition—the present tense 'you always resist' indicates habitual pattern, not isolated incidents. Classical usage of 'collide with' and 'contrary winds' shows forceful opposition, not mere reluctance. The multilingual consensus on 'resist' indicates deliberate opposition to God's Spirit speaking through the prophets. This resistance culminates in their rejection of Jesus, the Righteous One the prophets announced. **OPPOSE BE ADVERSARY**

en: resist | **es:** resistís | **fr:** ἀντιπίπτετε | **de:** ἀντιπίπτετε Acts 7:51

ἀντιστρᾰτεύομαι G0497 *V-PPM/P-AMS* (1×)

wage war against, make war on

This verb means to make war against or wage military campaign against someone. Paul uses it in Romans 7:23 describing the 'law of sin waging war against the law of my mind.' Classical usage was military—taking the field against an enemy or conducting a campaign. The compound (ἀντι-στρατεύομαι) combines 'against' with 'make war,' emphasizing hostile military action. Spanish 'que-guerrea-contra' (that wars against), French 'combattre-contre' (fight against), and German 'widerstreiten' (resist/oppose) all capture the warfare imagery.

(1×) Wage war against (Rom 7:23). Paul describes the internal conflict: 'I see another law waging war against the law of my mind.' The military metaphor is deliberate and vivid—this is not mere temptation but full-scale warfare. Classical usage of military campaigns shows this is sustained, organized opposition, not sporadic skirmishes. The present participle indicates ongoing warfare—the law of sin continuously conducts military operations against the believer's renewed mind. This is the warfare of sanctification, resolved only through Christ (7:24-25). **GEOGRAPHY AND SPACE**

en: waging-war-against | **es:** que-guerrea-contra | **fr:** combattre-contre | **de:** widerstreiten Rom 7:23

ἀντιτάσσω G0498 *V-PPM-GMP* (5×)

To set oneself against, oppose, or resist; to array oneself in opposition to authority or persons.

Derived from a military metaphor of arraying troops in battle formation against an enemy, this verb in the New Testament consistently describes resistance to authority or to God himself. James twice

quotes Proverbs 3:34 – 'God opposes the proud' (Jas 4:6; 1 Pet 5:5) – where the middle voice captures the personal, deliberate nature of divine resistance. Paul warns that opposing governing authorities means opposing God's ordinance (Rom 13:2). Spanish 'resistir/oponerse' and German 'widersetzen' both capture the forceful, intentional resistance the word conveys.

(5×) To oppose, resist, or set oneself against, often with the force of deliberate, personal hostility. The middle voice underscores active self-involvement in the opposition. In Rom 13:2 resistance to civil authority is equated with resisting God's arrangement. In Jas 4:6 and 1 Pet 5:5, God himself 'arrays against' the proud – a striking military image. Acts 18:6 shows Paul's opponents actively resisting his message, and Jas 5:6 speaks of the righteous man who does not resist. Multilingual glosses (Spanish 'oponerse,' German 'widersetzen') consistently highlight the willful, combative character. **OPPOSE BE ADVERSARY**

en: he-resists, opposes, opposing | **es:** Oponiéndose, os-resiste, que-resiste | **fr:** s'opposer | **de:** widersetzen, ἀντιτασσομένων Acts 18:6; Rom 13:2; Jas 4:6; Jas 5:6; 1Pet 5:5

ἀντίτῠπ-ος G0499 *Adj-ANP* (2×)

antitype, corresponding figure, copy; something that corresponds to or represents a prior pattern or reality

This adjective describes something that corresponds to an original pattern—an antitype to a type. Hebrews 9:24 contrasts earthly holy places made with hands with true heavenly ones, calling the earthly ones antitypes. 1 Peter 3:21 calls baptism an antitype corresponding to Noah's ark salvation. Classical usage included echo, reflection, counterfeit, and corresponding affection. The New Testament uses it for earthly copies pointing to heavenly realities. German Gegenbild (counter-image) captures the corresponding representation concept.

(2×) The two New Testament uses establish antitype vocabulary for understanding how earthly realities correspond to heavenly ones. Hebrews uses it for the tabernacle—a copy of the true sanctuary. Peter uses it for baptism—which corresponds to the ark's water salvation. The adjective ἀντίτυπος describes not mere similarity but intentional correspondence where the earthly figure represents and points toward the spiritual reality. This theological vocabulary helps explain how Old Testament institutions prefigure New Testament fulfillment. **EXAMPLES AND TYPES**

en: antitype, copies | **es:** antitipo, figura-correspondiente | **fr:** Gegenbild | **de:** Gegenbild Heb 9:24; 1Pet 3:21

ἀντίχριστος G0500 *N-GMS* (5×)

Antichrist: one who opposes or falsely claims to replace Christ; a deceiver denying the Father and Son.

Unique to the Johannine epistles, this compound word (anti + christos) denotes not merely an opponent of Christ but a counterfeit replacement – someone who denies the incarnation and the Father-Son relationship. John warns that many antichrists have already come (1 John 2:18), identifying anyone who denies Jesus is the Christ as 'the antichrist' (1 John 2:22). The term functions both as a specific eschatological figure and as a category encompassing present deceivers (2 John 1:7). Spanish 'anticristo' and German 'Antichrist' preserve the Greek compound directly, showing how universally recognizable this theological term has become.

(5×) One who opposes Christ or sets up a rival claim to his identity, encompassing both a prophesied end-times figure and present-day deceivers who deny the incarnation. In 1 John 2:18 the singular 'antichrist is coming' stands alongside the plural 'many antichrists have come,' showing both specific and categorical usage. 1 John 2:22 defines the antichrist as whoever denies the Father-Son relationship. 1 John 4:3 and 2 John 1:7 link the concept to denial of Jesus coming in the flesh. The prefix anti- carries dual force: opposition to and substitution for the true Christ. **OPPOSE BE ADVERSARY**

en: antichrist, antichrists | **es:** anticristo, anticristos | **fr:** ἀντίχριστοι, ἀντίχριστος, ἀντιχρίστου | **de:** Antichrist 1John 2:18; 1John 2:22; 1John 4:3; 2John 1:7

ἀντλ-έω G0501 *V-RPA-NMP* (4×)

to draw water from a well or vessel

All four NT occurrences of this verb appear in the Gospel of John in connection with water. At the wedding in Cana (John 2:8-9), servants draw water that has been transformed into wine. In Jesus' encounter with the Samaritan woman (John 4:7, 15), drawing water from Jacob's well becomes the occasion for a discourse on living water. The verb is straightforwardly practical — Spanish 'sacar,' French 'puiser,' and German 'schoepfen' all denote the everyday act of drawing water — yet John consistently places it in contexts where ordinary water points to something extraordinary.

(4×) To draw water from a well, cistern, or vessel. A concrete, everyday action appearing exclusively in John's Gospel. At Cana, servants draw (and discover wine, John 2:8-9); at Sychar, the woman draws from Jacob's well (John 4:7, 15). The cross-linguistic evidence is unanimous — Spanish 'sacar,' French 'puiser,' German 'schoepfen,' English 'draw' — all pointing to a single sense of extracting liquid from a source. The theological weight comes not from multiple senses but from John's symbolic staging of this ordinary act. **GEOGRAPHY AND SPACE**

en: Draw, having-drawn, to-draw | **es:** Sacad, a-sacar, que-habían-sacado | **fr:** puiser | **de:** schoepfen John 2:8; John 2:9; John 4:7; John 4:15

ἄντλ-ημα G0502 *N-ANS* (1×)

bucket, water-drawing vessel

This noun denotes a bucket or vessel for drawing water from a well. The Samaritan woman uses it in John 4:11 when she asks Jesus, 'You have no bucket, and the well is deep.' Classical usage established this as standard equipment for drawing water from wells. Spanish 'recipiente' (container/vessel), French 'seau' (bucket), and German 'Schöpfgefäß' (drawing vessel) all indicate a container specifically for water-drawing. This practical detail grounds Jesus's metaphorical teaching about living water in the concrete reality of the conversation.

(1×) Water-drawing bucket (John 4:11). The Samaritan woman points out the practical problem: 'Sir, you have no bucket, and the well is deep. Where then do you get this living water?' Her literal-minded response to Jesus's metaphor about living water shows she's thinking of the physical well and practical means of drawing water. The universal translation consensus on 'bucket/vessel for drawing' shows clear identification of the implement. Her focus on the physical bucket highlights her initial inability to grasp Jesus's spiritual meaning—a common Johannine irony. **DRINKING AND WATERING**

en: bucket | **es:** recipiente | **fr:** seau | **de:** Schoepfgefaess John 4:11

ἀντοφθαλμ-έω G0503 *V-PNA* (1×)

to face into; to bear into (wind/waves), meet head-on, confront directly

This nautical term describes facing directly into opposition, particularly of a ship bearing into adverse wind or waves. The verb combines the sense of meeting something face-to-face with the challenge of confronting it head-on. In Acts 27:15, the ship could no longer face into the wind during Paul's storm-tossed voyage, forcing the crew to give way and be driven along. The Greek construction emphasizes direct, frontal encounter rather than evasion.

(1×) The single NT occurrence uses this verb in its classical nautical sense: a ship attempting to hold course against contrary wind. Greek maritime vocabulary distinguished carefully between facing into wind (this verb) versus running before it. The Spanish 'hacer frente' and French 'faire face' preserve the confrontational aspect, while the German simply transcribes the Greek, suggesting the technical precision of the term. **MEETING AND ENCOUNTERING**

en: to-face | **es:** hacer-frente | **fr:** faire-face | **de:** ἀντοφθαλμεῖν Acts 27:15

ἄνυδρ-ος G0504 *Adj-GMP* (4×)

waterless, dry, arid; lacking water, used of desolate places and metaphorically of spiritually barren agents

Formed from the privative alpha and hydor ('water'), this adjective describes what is without water. Jesus speaks of an unclean spirit wandering through 'waterless places' seeking rest (Matt 12:43; Luke 11:24) — the desert as the haunt of demons. In 2 Peter 2:17 and Jude 1:12, the word is applied metaphorically to false teachers: they are 'waterless springs' or 'waterless clouds,' promising refreshment but delivering nothing. German 'wasserlose' and Spanish 'sin-agua' both transparently preserve the privative construction.

(4×) Waterless, arid — describing a literal dry region. In Jesus' parable of the unclean spirit (Matt 12:43; Luke 11:24), the expelled demon traverses 'waterless places,' evoking the ancient Near Eastern association of desert wastelands with spiritual desolation and demonic habitation. Spanish 'sin-agua' and German 'wasserlose' directly calque the Greek privative form. **WATER**

en: waterless | **es:** sin-agua, áridos | **fr:** sans-eau, sans-eau, | **de:** wasserlose, ἀνύδρων, ἄνυδροι Matt 12:43; Luke 11:24; 2Pet 2:17; Jude 1:12

ἀνυπό-κρῐτος G0505 *Adj-AFS* (6×)

Sincere, genuine, without hypocrisy; describing love, faith, and wisdom that are free from pretense

A compact adjective (a-nypokritos, literally 'un-acted') meaning free from pretense or play-acting. It modifies the most central Christian virtues: love must be 'without hypocrisy' (Rom 12:9), as must faith (1 Tim 1:5; 2 Tim 1:5) and wisdom from above (Jas 3:17). Spanish 'sin hipocresia' and French 'sans hypocrisie' beautifully preserve the alpha-privative structure. The word insists that the inner reality must match the outward profession – a recurring concern in the apostolic letters.

unhypocritical (6×) Genuine, sincere, without hypocrisy or pretense – an alpha-privative adjective (a + hypokritos, 'not play-acting') applied to core Christian virtues. Romans 12:9 demands that love (agape) be anupokritos – Spanish 'sin hipocresia,' German 'ungeheuchelt' – establishing sincerity as love's essential quality. Second Corinthians 6:6 lists it among Paul's apostolic credentials. First Timothy 1:5 and 2 Timothy 1:5 apply it to faith (pistis), with Timothy's grandmother Lois and mother Eunice as exemplars. James 3:17 includes it as a mark of heavenly wisdom. The consistent pairing with love, faith, and wisdom shows that genuineness is not optional but definitional for authentic Christian character. **HOLINESS AND SINCERITY**

en: unhypocritical | **es:** sin-hipocresía, sincera | **fr:** sans-hypocrisie, ungeheuchelt | **de:** ungeheuchelt Rom 12:9; 2Cor 6:6; 1Tim 1:5; 2Tim 1:5; Jas 3:17

ἀνυπό-τακτος G0506 *Adj-DMP* (4×)

insubordinate, unruly, not subject to authority; also 'not yet subjected' in a cosmic sense

Composed of the privative alpha and hypotasso ('to subject, arrange under'), this adjective describes what is not placed under authority. It appears in two distinct registers. In the Pastoral Epistles, it characterizes rebellious people: the lawless and insubordinate (1 Tim 1:9), children who are unruly (Titus 1:6), and the many who are rebellious and deceptive (Titus 1:10). Hebrews 2:8, however, uses it in a cosmic-eschatological sense — quoting Psalm 8, the author notes that 'nothing was left not subjected' to humanity, yet 'we do not yet see everything subjected.' German and French both render it 'ungehorsam' (disobedient), while Spanish 'insubordinado' captures the defiance.

(4×) Insubordinate, unruly, rebellious — describing persons who refuse to submit to rightful authority. First Timothy 1:9 lists the 'insubordinate' (eng 'insubordinate,' spa 'insubordinados') alongside the lawless; Titus 1:6 requires that elders' children not be accused of being unruly; Titus 1:10 warns of 'many who are rebellious.' German 'ungehorsam' and French cognates emphasize disobedience as the defining trait. **DISOBEDIENCE REBELLION**

en: insubordinate, not-subjected | **es:** insubordinados, no-sujeto | **fr:** ungehorsam | **de:** ungehorsam 1Tim 1:9; Titus 1:6; Titus 1:10; Heb 2:8

ἄνω G0507 *Adv* (9×)

Above, upward; an adverb of spatial position or direction, often extended to mean heavenly or spiritually higher.

This adverb conveys the basic spatial idea of 'up' or 'above,' but in the New Testament it frequently carries theological weight. Jesus tells the servants to fill the jars 'to the top' (John 2:7), a purely spatial use. Yet in John 8:23 he declares 'I am from above' (ego ek ton ano eimi), contrasting the heavenly realm with the earthly —a distinction Paul echoes in Galatians 4:26, 'the Jerusalem above is free.' Colossians 3:1-2 urges believers to seek 'the things above.' Spanish 'arriba/de-arriba' and French 'en-haut' preserve this dual spatial-and-spiritual sense, while German 'oben' captures the straightforward directional meaning.

above, upward (spatial/directional adverb) (9×) Adverb indicating spatial position ('above,' 'at the top') or upward direction, frequently extended to denote the heavenly or divine realm in contrast to the earthly. In John 2:7 it is purely spatial ('to the brim/top'), but in John 8:23 Jesus contrasts being 'from above' with being 'from below,' and Galatians 4:26 speaks of 'the Jerusalem above.' Acts 2:19 uses it for celestial signs, and Colossians 3:1-2 exhorts seeking 'the things above.' The theological extension from physical height to divine origin is the word's most distinctive NT contribution. **ABOVE AND UPWARD**

en: above, top, up | **es:** arriba, de-arriba | **fr:** en-haut | **de:** oben John 2:7; John 8:23; John 11:41; Acts 2:19; Gal 4:26

ἀνώγαιον G0508 *N-ANS* (2×)

upper room, upstairs chamber; the elevated story of a house used for dining or gathering

This noun designates an upper room or upstairs chamber. Both Gospel occurrences describe the large upper room where Jesus ate the Last Supper. Mark 14:15 and Luke 22:12 both use the same phrase—a large upper room, furnished and ready. Classical usage included upper floors used for storage or dining. The New Testament restricts it to this significant space where Jesus instituted the Lord's Supper. Translations (Spanish aposento-alto/salón-alto, French chambre-haute) emphasize the room's elevation and size.

(2×) Both Mark and Luke describe the same room—a large upstairs space prepared for the Passover meal where Jesus transforms the feast into Christian communion. The accusative ἀνάγαιον appears in identical phrases: 'He will show you a large upper room furnished.' This upper room becomes sacred space in Christian memory—the location of the Last Supper and likely the same room where the risen Jesus appeared and where the Spirit came at Pentecost (Acts 1:13; 2:1). **CELESTIAL UPPER CHAMBERS**

en: an-upper-room | **es:** aposento-alto, salón-alto | **fr:** chambre-haute | **de:** ἀνάγαιον Mark 14:15; Luke 22:12

ἄνωθεν G0509 *Adv* (13×)

From above, from heaven; from the beginning, from of old; anew, again

An adverb carrying layers of meaning that converge memorably in Jesus' words to Nicodemus about being born 'from above' (John 3:3, 7)—or is it 'again'? The deliberate ambiguity between spatial origin ('from above/heaven') and repetition ('anew') is precisely the hinge of that famous dialogue. In its dominant spatial sense, it describes the temple veil torn 'from top to bottom' (Matt 27:51; Mark 15:38) and divine gifts coming 'from above' (John 3:31; 19:11; Jas 1:17; 3:15, 17). Spanish consistently renders it 'de arriba / desde arriba,' while Luke uses it temporally for investigating things 'from the beginning' (Luke 1:3). Paul repurposes it for 'anew' when warning the Galatians against returning to bondage all over again (Gal 4:9).

1. from above, from heaven (11×) Spatial: from above, from on high, from heaven. The primary NT sense, covering the temple curtain torn 'from top' downward (Matt 27:51; Mark 15:38), Jesus' authority given 'from above' (John 19:11), wisdom 'from above' (Jas 3:15, 17), and the famous birth 'from above' in John 3:3, 7. Spanish 'de arriba / desde arriba,' French 'd'en haut,' and German 'von oben' uniformly point upward, confirming the heavenly-origin reading.

ABOVE AND UPWARD
en: above, from-above, top | **es:** arriba, de-arriba, desde-arriba | **fr:** d'en-haut | **de:** von-oben, ἄνωθεν Matt 27:51; Mark 15:38; Luke 1:3; John 3:3; John 3:7

2. from the beginning, from of old (1×) Temporal: from the beginning, from the first, from of old. In Acts 26:5, Paul says the Jews have known him 'from the beginning'—that is, from his earliest life. Luke 1:3 also uses it for tracing things 'from the very first.' The temporal sense is distinguished in Spanish by 'desde el principio,' shifting from spatial height to chronological priority. GEOGRAPHY AND SPACE
en: from-the-beginning | **es:** desde-el-principio | **fr:** d'en-haut | **de:** ἄνωθεν Acts 26:5

3. anew, again, once more (1×) Iterative: anew, again, once more. In Galatians 4:9, Paul asks why the believers want to serve the weak elemental forces 'all over again.' This sense overlaps with the spatial meaning in John 3:3 (born 'from above' or 'again'), creating the productive ambiguity Nicodemus stumbles over. Spanish 'desde arriba' here blurs the line, but the context demands repetition. ABOVE AND UPWARD
en: anew | **es:** desde-arriba | **fr:** d'en-haut | **de:** von-oben Gal 4:9

ἀνωτερικός G0510 *Adj-ANP* (1×)
upper, inland; relating to higher elevation or interior regions
This adjective describes geographic or spatial positioning at a higher level or further inland from coastal areas. In classical Greek it could refer to inland regions as opposed to coastal territories, or to upper stories versus ground floors. Acts 19:1 uses it to describe the 'upper regions' through which Paul traveled on his way to Ephesus—likely the highland route through the interior of Asia Minor rather than the coastal road. The term emphasizes elevation and interiority.

(1×) Paul's journey through 'upper regions' to Ephesus reflects standard geographic terminology for the elevated interior plateau of Asia Minor. Spanish 'superiores,' French 'supérieur,' and English 'upper' all capture the elevation sense. The German transcription preserves the Greek form, perhaps recognizing the technical geographic precision. Ancient travelers distinguished between coastal routes (faster but exposed) and highland routes (slower but safer). UPPER UPPERMOST
en: upper | **es:** superiores | **fr:** supérieur | **de:** ἀνωτερικὰ Acts 19:1

ἀνώτερος G0511 *Adj-ANS-C* (2×)
higher, above; comparatively more elevated in position or mentioned earlier in text
This comparative adjective means higher or above, used both spatially and textually. Luke 14:10 describes moving up to a higher place of honor at a banquet. Hebrews 10:8 refers to what was said above earlier in the text. The word is the comparative form of ἄνω (upward, above). Classical usage included getting the better of something and positions physically higher. The New Testament uses it for both social elevation and textual reference. Translations (Spanish arriba/más-arriba, German hoeher) work spatially, while 'above' functions for textual reference.

(2×) Luke's Jesus teaches humility by advising guests to take lower seats, so the host might invite them higher—'Go up higher' using this comparative. Hebrews uses ἀνώτερον to refer back to previous quotation in the argument—'what was said above.' The neuter comparative functions adverbially in both contexts: literally higher (spatial honor) and above (textual location). This shows how a single comparative form bridges physical and literary space. ABOVE AND UPWARD
en: above, higher | **es:** arriba, más-arriba | **fr:** plus-haut | **de:** hoeher, ἀνώτερον Luke 14:10; Heb 10:8

ἀνωφελ-ής G0512 *Adj-NFP* (2×)
unprofitable, useless, unhelpful; providing no benefit or advantage
This adjective describes what is unprofitable or useless—providing no benefit. Titus 3:9 calls foolish controversies, genealogies, and quarrels about the law unprofitable and useless. Hebrews 7:18 describes the former commandment as weak and unprofitable. Classical usage included both unprofitable and actively harmful. The New Testament restricts it to unhelpfulness or lack of benefit. Translations (Spanish inutilidad/inútiles, French inutile, German unnuetz) consistently emphasize uselessness.

(2×) Titus uses the feminine plural ἀνωφελεῖς to describe religious disputes—they're unprofitable, producing no spiritual benefit. Hebrews employs the same adjective for the Mosaic law regarding priesthood—it was unprofitable in that it couldn't perfect worshipers. Both uses involve religious systems or practices that fail to accomplish their ostensible purpose. The adjective doesn't mean these things are evil but that they're ineffective—unable to produce the benefit claimed or desired. AUTO-DETECTED COMMUNITY 13406 WITH 4 SENSES
en: unprofitable, uselessness | **es:** inutilidad, inútiles | **fr:** inutile | **de:** unnuetz Titus 3:9; Heb 7:18

ἀξῖν-η G0513 *N-NFS* (2×)
axe; a tool with a heavy blade used for chopping wood or cutting down trees
This noun denotes an axe—a cutting tool with a heavy blade. Both occurrences appear in parallel passages from John the Baptist's preaching. Matthew 3:10 and Luke 3:9 both quote John's warning that the axe already lies at the tree's root, ready to cut down fruitless trees. Classical usage included axe-heads, battle-axes, and wood-chopping axes. The New Testament restricts it to John's prophetic imagery of coming judgment. Translations (Spanish hacha, French hache) consistently identify this as an axe.

(2×) John the Baptist uses ἀξίνη as a prophetic image for imminent judgment. The axe isn't approaching; it's already positioned at the tree's root—judgment is ready to fall. The imagery warns that profession without fruit leads to being cut down and thrown into fire. Both Matthew and Luke preserve identical wording: 'Already the axe lies at the root of the trees.' This vivid image makes judgment concrete—not distant threat but present readiness. AUTO-DETECTED COMMUNITY 13410 WITH 5 SENSES
en: axe | **es:** hacha | **fr:** hache | **de:** ἀξίνη Matt 3:10; Luke 3:9

ἄξιος G0514 *Adj-NMP* (41×)
worthy, deserving, fitting — describing someone or something as meriting honor, punishment, or a particular status
Axios ('worthy, deserving') derives from the root sense of 'weighing as much as' — something that tips the scale to match what is expected. In the New Testament's 41 occurrences, it evaluates persons and things against a standard of merit. Jesus declares 'the worker is worthy of his wages' (Matt 10:10; Luke 10:7), while the prodigal confesses 'I am no longer worthy to be called your son' (Luke 15:19, 21). In Revelation, the Lamb alone is 'worthy to open the scroll' (Rev 5:2, 9, 12). Spanish 'digno,' French 'digne,' German 'wurdig' all preserve the evaluative weight.

worthy, deserving, fitting (41×) Evaluative adjective: a person or thing measures up to a standard of honor, reward, or condemnation. Jesus uses it to set the hospitality threshold (Matt 10:11, 13). Paul extends it to moral exhortation: 'walk worthy of the calling' (Eph 4:1). Judicially, 'deserving punishment' (Luke 23:15; Acts 25:11). Revelation's 'worthy is the Lamb' (5:12) is the supreme positive application. SUFFICIENCY AND WORTH
en: I-worthy, things-worthy, worthy | **es:** cosas-dignas, digna, digno | **fr:** digne | **de:** wuerdig, würdig Matt 3:8; Matt 10:10; Matt 10:11; Matt 10:13

ἀξιόω G0515 *V-PMM/P-3P* (7×)
To deem worthy, consider deserving; passive: to be counted worthy of honor, calling, or punishment.
The Greek verb axioo carries the weight of deliberate evaluation — to look at someone and judge whether they measure up. In the active voice, it means 'to consider worthy' or 'to think fitting,' as when the centurion tells Jesus 'I did not consider myself worthy to come to

you' (Luke 7:7) or when Paul's companions refused to consider Mark a worthy travel companion (Acts 15:38). In the passive, it shifts to 'be counted worthy' or 'be deemed deserving,' and here the stakes rise dramatically: the Thessalonians are counted worthy of God's calling (2 Thess 1:11), elders deserve double honor (1 Tim 5:17), Jesus is deemed worthy of greater glory than Moses (Heb 3:3), and — most soberly — apostates are judged deserving of worse punishment (Heb 10:29). Spanish considerar digno and German wuerdig erachten both capture the evaluative force, while French juger digne brings out the judicial overtone.

1. to be counted worthy, be deemed deserving (passive/middle) (4×) To be counted worthy or deemed deserving in the passive or middle voice, expressing a judgment rendered upon the subject by another authority. The four occurrences cluster around God's evaluative verdict: the Thessalonians whom Paul prays God will 'count worthy of his calling' (2 Thess 1:11), elders 'considered worthy of double honor' (1 Tim 5:17), Jesus 'counted worthy of greater glory than Moses' (Heb 3:3), and the apostate 'deemed worthy of worse punishment' (Heb 10:29). Spanish ha sido considerado digno, French juger digne, and German wuerdig erachten all preserve the evaluative-passive construction, confirming this as a judgment received rather than exercised. **DEEM WORTHY**

en: has-been-counted-worthy, let-be-considered-worthy, may-count-worthy | **es:** considere-dignos, ha-sido-considerado-digno, sean-considerados-dignos | **fr:** juger-digne | **de:** wuerdig-erachten 2Thess 1:11; 1Tim 5:17; Heb 3:3; Heb 10:29

2. to consider worthy, think fitting (active) (3×) To consider worthy, think fitting, or deem appropriate in the active voice, where the subject exercises deliberate judgment about someone's worth or suitability. The centurion in Luke 7:7 declares 'I did not consider myself worthy' (ouk emauton exiosa) to approach Jesus. In Acts 15:38 Paul 'did not think it fitting' (exiou) to take Mark. In Acts 28:22 the Roman Jews say 'we consider it worthwhile' (axioumen) to hear Paul's views. Spanish consideraba/consideramos digno and German axioun all reflect the active, deliberative quality — this is a personal decision about value, not a verdict received. **DEEM WORTHY**

en: I-considered-worthy, was-insisting, we-consider-it-worthwhile | **es:** considéraba, consideramos-digno, tuve-por-digno | **fr:** juger-digne | **de:** ἀξιοῦμεν, ἠξίου, ἠξίωσα Luke 7:7; Acts 15:38; Acts 28:22

ἄξιος G0516 *Adv* (6×)

Worthily, in a manner worthy of; an adverb urging conduct befitting one's calling or the gospel

An adverb derived from axios ('worthy, of equal weight') that calls believers to live in a manner commensurate with the dignity of their calling. Paul uses it repeatedly as a hinge between theology and ethics: walk 'worthily' of the calling you received (Eph 4:1), of the gospel of Christ (Phil 1:27), of the Lord (Col 1:10), and of the God who calls you (1 Thess 2:12). Spanish 'dignamente' and French 'dignement' preserve the adverbial force. Romans 16:2 asks the church to receive Phoebe 'worthily of the saints.'

(6×) In a manner worthy of, befittingly – an adverb urging conduct that matches the weight or dignity of a person, calling, or reality. From axios ('of equal weight on the scales'), it conveys proportionality: one's life should balance against the value of what one has received. Romans 16:2 applies it to hospitality – receive Phoebe 'worthily of the saints.' Ephesians 4:1, Philippians 1:27, Colossians 1:10, and 1 Thessalonians 2:12 all use it in the same exhortatory pattern: the gospel and God's calling establish a standard, and believers are urged to live up to it. Spanish 'dignamente,' French 'dignement,' and German 'wuerdig' all preserve the root connection to dignity and worth. **SUFFICIENCY AND WORTH**

en: worthily | **es:** dignamente | **fr:** digne, dignement | **de:** wuerdig Rom 16:2; Eph 4:1; Phil 1:27; Col 1:10; 1Thess 2:12

ἀόρᾱ-τος G0517 *Adj-DMS* (5×)

Invisible, unseen; that which cannot be perceived by physical sight, especially of God's nature and attributes.

Applied exclusively to the divine realm in the New Testament, this adjective describes what lies beyond human visual perception. Paul uses it powerfully in Rom 1:20, arguing that God's invisible qualities are paradoxically 'clearly seen' through creation – a deliberate rhetorical tension. In Col 1:15-16, Christ is the image of the invisible God, and all things visible and invisible were created through him. The term appears in a doxology to the 'immortal, invisible, only God' (1 Tim 1:17) and in Hebrews' praise of Moses who endured 'as seeing the invisible one' (Heb 11:27). Every major translation language renders this with a direct cognate: Spanish 'invisible,' French 'invisible,' German 'unsichtbar.'

(5×) Invisible, unable to be seen with physical eyes, used in the NT exclusively of divine reality and attributes. Rom 1:20 creates a striking paradox: God's 'invisible things' are 'clearly perceived' through created order. Col 1:15 calls Christ the 'image of the invisible God,' while Col 1:16 contrasts visible and invisible realms of creation. 1 Tim 1:17 includes invisibility among divine attributes in a doxology. Heb 11:27 describes Moses' faith as 'seeing the one who is invisible.' The consistent theological application to God distinguishes NT usage from the classical Greek sense of merely 'unseen.' **AUTO-DETECTED COMMUNITY 5326 WITH 3 SENSES**

en: invisible | **es:** cosas-invisibles, invisible, invisibles | **fr:** invisible | **de:** unsichtbar Rom 1:20; Col 1:15; Col 1:16; 1Tim 1:17; Heb 11:27

ἀπαγγ-έλλω G0518 *V-PPA-NMP* (47×)

To report, bring back word; to proclaim or announce publicly; to be reported to

Apangello covers the full arc of message delivery in the New Testament. At its core, it means to bring back a report – the shepherds 'reported' what they had seen (Luke 2:20), and the women 'reported' the resurrection to the disciples (Matt 28:8). In a more elevated register, it shades into public proclamation: Paul 'proclaimed' repentance to Jews and Gentiles (Acts 26:20), and Jesus promises to 'announce' the Father plainly (John 16:25). Spanish distinguishes informar (report) from anunciar (proclaim), while German berichten captures both nuances. A rare passive occurrence notes that something 'was reported' to Jesus (Luke 8:20).

1. report or tell news (38×) The primary and most frequent sense: to bring back a report, to relay news or information. A messenger or witness tells someone what happened – the Gadarene swineherds 'reported' to the town (Matt 8:33), Jesus tells John's disciples 'report what you hear and see' (Matt 11:4), and the women rush to 'report' the empty tomb (Matt 28:8). This is the default narrative communication verb, with equivalents in Spanish (informar/anunciar), French (rapporter), and German (berichten). **ANNOUNCING AND DECLARING**

en: They-reported, report, reported | **es:** anunciaron, anunció, informad | **fr:** annoncer, rapporter | **de:** berichten, berichtet Matt 2:8; Matt 8:33; Matt 11:4; Matt 14:12; Matt 28:8

2. proclaim or announce publicly (8×) A more public, authoritative sense: to proclaim or announce, often with theological weight. Matthew 12:18 quotes Isaiah: 'he shall announce justice to the nations.' Jesus promises 'I will announce to you plainly about the Father' (John 16:25). Paul 'announced' the need for repentance (Acts 26:20). The shift from private reporting to public declaration is marked in Spanish by the move from informar to anunciar and in French by annoncer. **ANNOUNCING AND DECLARING**

en: I-was-proclaiming, I-will-announce, I-will-report | **es:** Anunciaré, anunciamos, anunciando | **fr:** annoncer, rapporter | **de:** berichten, berichtet Matt 12:18; John 16:25; John 20:18; Acts 26:20; 1Cor 14:25

3. be reported or informed (1×) The passive voice: to be reported to, to have information delivered to oneself. In Luke 8:20, Jesus is told 'it was reported to him' that his mother and brothers stood outside. This is a straightforward grammatical extension of the active sense into passive reception of news. **ANNOUNCING AND DECLARING**

en: was-reported | **es:** se-le-anunció | **fr:** annoncer | **de:** berichtet Luke 8:20

ἀπάγχω G0519 *V-AIM-3S* (1×)

to hang oneself, commit suicide by hanging; to strangle or throttle

This verb's middle voice carries the specific meaning 'to hang oneself,' while the active voice means 'to strangle' or 'to throttle.' The word appears in contexts of violent death, particularly self-inflicted. Matthew 27:5 uses it to describe Judas's suicide: after betraying Jesus, he went away and hanged himself. The verb's aorist middle form emphasizes the reflexive action—Judas did this to himself. Greek tragedy and historical texts used this same construction for suicide by hanging, distinguishing it from other forms of violent death.

(1×) Judas's suicide by hanging represents the tragic culmination of his betrayal. The middle voice grammatically encodes the self-directed nature of the act. Cross-linguistic glosses maintain the stark directness: Spanish 'se ahorcó,' French 'se pendre,' and English 'hanged himself' all use reflexive constructions. The German preserves the Greek aorist middle form, marking this as technical vocabulary for a specific manner of death. **DEATH AND DYING**

en: hanged-himself | **es:** se-ahorcó | **fr:** se-pendre | **de:** ἀπήγξατο Matt 27:5

ἀπάγω G0520 *V-PPA-NFS* (16×)

Lead away (a person under custody); passive: be led away or carried off; figurative: of a path that leads somewhere.

The Greek verb apago carries the grim gravity of arrest and execution through most of its New Testament appearances. When soldiers seize Jesus in Gethsemane, the evangelists reach for this word to describe his being led away — first to Caiaphas (Matt 26:57), then to Pilate (Matt 27:2), then out to crucifixion (Matt 27:31). Spanish llevaban, Arabic اقتادوه, and Korean 끌고 가서 all converge on forceful, custodial movement. Yet in two quietly powerful verses, Jesus repurposes the word for roads themselves: the broad way 'leads away' to destruction and the narrow way 'leads away' to life (Matt 7:13-14), where German hinführt and Arabic يؤدي shift from person-centered arrest to path-centered destination.

1. lead away (a person) (11×) To lead away or take away a person, typically one under arrest or custody, from one place to another. This dominant sense (11 occurrences) clusters around the passion narratives: Jesus is led away to the high priest (Matt 26:57; Mark 14:53), to Pilate (Matt 27:2), and out for crucifixion (Matt 27:31; Mark 15:16). Spanish lleva/llevaban, Arabic اقتادوه, and Korean 끌고 가서 all encode forceful custodial movement, confirming this as a technical arrest-and-transfer term. **LEADING AWAY**

en: bring, lead-away, leading-away | **es:** lleva, llevaban, llevad | **fr:** emmener | **de:** führt-weg, ἀπάγετε, ἀπήγαγον Matt 26:57; Matt 27:2; Matt 27:31; Mark 14:44; Mark 14:53

2. be led away (passive) (3×) Passive forms expressing being led away or carried off, whether physically to execution (Acts 12:19, where guards are 'led away' to be put to death) or figuratively by false teaching (1 Cor 12:2, 'you were led astray to mute idols'). Arabic munsaqina (منساقين), Korean kkullyeo-gamyeo (끌려가며), and Swahili -ongozwayo all employ passive voice equivalents, preserving the sense of involuntary movement under another's power. Luke 21:12 uses the same passive form for being brought before authorities. **LEADING AWAY**

en: being-led-away, to-be-led-away | **es:** ser-ejecutados, siendo-arrastrados, siendo-llevados | **fr:** emmener | **de:** führt-weg, ἀπαγόμενοι Luke 21:12; Acts 12:19; 1Cor 12:2

3. lead to, bring along (of a way/path) (2×) A figurative extension where a road or path 'leads' somewhere, used exclusively in Jesus' teaching on the two ways: 'the gate is wide and the way is broad that leads to destruction' and 'the gate is small and the way is narrow that leads to life' (Matt 7:13-14). Arabic يؤدي (yu'addi, 'leads to'), Korean 이끄는 (ikkuneun, 'that leads'), and German hinführt all shift from person-as-object to destination-as-goal, marking a genuine semantic extension from custodial movement to directional guidance. **LEADING AWAY**

en: leading | **es:** que–lleva | **fr:** emmener | **de:** führt-weg Matt 7:13; Matt 7:14

ἀπαίδ-ευτος G0521 *Adj-AFP* (1×)

uneducated, untrained; lacking instruction or discipline in a subject

This adjective describes someone without formal education or training in a particular area. It can mean generally uneducated or, with a genitive of reference, uninstructed in a specific subject. In classical Greek it could also carry the sense of 'boorish' or 'uncouth.' Paul uses it in 2 Timothy 2:23 to warn against 'foolish and uneducated controversies'—disputes that arise from lack of proper instruction rather than genuine theological inquiry. The term contrasts the disciplined study of truth with undisciplined speculation.

(1×) Paul's warning against uneducated controversies addresses disputes that spring from ignorance rather than knowledge. These are the arguments of those who haven't been properly instructed in Scripture and sound doctrine. Spanish 'sin instrucción' and English 'uneducated' capture the educational deficit, while French transcribes the Greek and German gives 'ungebildet' (unformed, uncultivated). The emphasis falls on lack of proper formation rather than on intellectual capacity. **IGNORANT UNAWARE**

en: uneducated | **es:** sin-instrucción | **fr:** ἀπαιδεύτους | **de:** ungebildet 2Tim 2:23

ἀπαίρω G0522 *V-ASP-3S* (3×)

take away, remove; to lift off and carry away

This verb means to lift something off and carry it away, resulting in its removal. Jesus uses it in all three Synoptic accounts of the bridegroom saying: when the bridegroom 'is taken away,' then the disciples will fast (Matt 9:15; Mark 2:20; Luke 5:35). The passive voice emphasizes that the removal happens to the bridegroom—foreshadowing Jesus's passion. The image is of forcible removal, a sudden taking that leaves absence and mourning in its wake.

(3×) Appears exclusively in Jesus's teaching about the bridegroom being 'taken away' (ἀπαρθῇ). This passive aorist subjunctive occurs identically in all three Synoptic versions (Matt 9:15; Mark 2:20; Luke 5:35), predicting a violent removal that will inaugurate a season of fasting. The Spanish 'sea-quitado' (be taken away), French 'ôter' (remove), and German forms all convey the forcible separation. This foreshadows the crucifixion when the bridegroom would indeed be violently removed from the wedding guests. **LIFTING AND REMOVING**

en: is-taken-away | **es:** sea-quitado | **fr:** ôter | **de:** ἀπαρθῇ Matt 9:15; Mark 2:20; Luke 5:35

ἀπαιτ-έω G0523 *V-PMA-2S* (2×)

to demand back, require return, ask back; to call for repayment or require an accounting

This verb means to demand back or require return of something. Both occurrences appear in Luke. In Luke 6:30, Jesus teaches not to demand back what is taken. Luke 12:20 records God's declaration to the rich fool: 'This night they demand your soul from you.' Classical usage included demanding things forcibly taken, calling down punishment, and requiring payment. The New Testament uses it for demanding return and divine reckoning. Translations (Spanish demandan/reclames, French redemander) emphasize the demanding or requiring aspect.

(2×) Luke's Jesus teaches radical generosity: when someone takes what's yours, don't demand it back—using the imperative ἀπαίτει. The same verb appears in God's judgment on the rich fool: 'They demand your soul'—the impersonal plural suggesting divine agency. The verb links human generosity and divine accounting. Humans shouldn't demand back earthly goods; God will demand back the soul. The present tense ἀπαιτοῦσιν emphasizes the immediacy of divine reckoning. **ASKING AND PRAYING**

en: demand-back, they-demand | **es:** demandan, reclames | **fr:** redemander | **de:** ἀπαίτει, ἀπαιτοῦσιν Luke 6:30; Luke 12:20

ἀπαλγ-έω G0524 *V-RPA-NMP* (1×)

to become callous, lose sensitivity; to cease feeling pain or moral

sensation
This verb describes the loss of feeling or sensitivity, whether physical or moral. In classical usage it could mean to cease grieving or to become despondent. The NT usage emphasizes moral desensitization—becoming callous or hardened beyond the reach of conscience. Ephesians 4:19 uses the perfect participle to describe those who 'having become callous, have given themselves over to sensuality.' The perfect tense indicates a settled state: they have deadened their moral sensitivity and now remain in that condition. Like skin that develops calluses from repeated friction, the conscience can lose responsiveness through repeated violation.

(1×) Paul describes a progressive moral hardening: people who once felt conviction now feel nothing. The perfect participle 'having become callous' marks a completed transition into insensibility. Spanish 'habiendo perdido sensibilidad' and English 'having become callous' both capture the loss of feeling, while French transcribes the Greek and German gives 'abgestumpft' (dulled, blunted). This isn't sudden hardening but gradual desensitization through repeated sin. **PAIN AND SUFFERING**
en: having-become-callous | **es:** habiendo-perdido-sensibilidad | **fr:** ἀπηλγηκότες | **de:** abgestumpft Eph 4:19

ἀπαλλάσσω G0525 *V-PNM/P* (3×)
set free, release, depart; to be delivered from something or to leave
This verb in middle/passive voice means to be freed from something or to depart. Jesus warns the unjust to settle with opponents before court, lest they fail to 'be released' until full payment (Luke 12:58). Acts 19:12 recounts how diseases 'departed' from people through Paul's handkerchiefs. Hebrews 2:15 describes Christ freeing those who through fear of death were subject to lifelong slavery—he came to 'deliver' them from bondage. The word bridges physical departure and spiritual liberation.

(3×) Expresses both release from bondage and physical departure. Luke 12:58 warns of failing to 'be released' (ἀπηλλάχθαι) from legal detention. Acts 19:12 describes diseases 'departing' (ἀπαλλάσσεσθαι) through Paul's ministry. Hebrews 2:15 proclaims Christ's power to 'deliver' (ἀπαλλάξῃ) from slavery to death's fear. The French 'délivrer' and German 'befreien' (liberate) capture the liberating aspect, while the contexts show both spatial departure and spiritual freedom are in view. **RELEASE AND MOVEMENT**
en: might-deliver, to-be-released, to-depart | **es:** apartarse, librara, para-ser-librado | **fr:** délivrer | **de:** befreien, ἀπαλλάσσεσθαι, ἀπηλλάχθαι Luke 12:58; Acts 19:12; Heb 2:15

ἀπαλλοτρι-όω G0526 *V-RPM/P-AMP* (3×)
alienated, estranged; separated or cut off from a relationship or community
This perfect passive participle describes those who have been alienated or estranged from something vital. Paul employs it three times to depict Gentile separation from God's covenant community. Ephesians 2:12 recalls when they were 'alienated from the commonwealth of Israel.' Ephesians 4:18 describes unbelievers as 'alienated from the life of God' due to ignorance. Colossians 1:21 reminds believers they were once 'alienated' and enemies in mind. The word conveys not mere distance but active estrangement from relationship.

(3×) Consistently describes those estranged from divine life and covenant. In Ephesians 2:12, Gentiles were 'alienated' (ἀπηλλοτριωμένοι) from Israel's commonwealth and promises. Ephesians 4:18 depicts unbelievers 'alienated' (ἀπηλλοτριωμένοι) from God's life through hardened ignorance. Colossians 1:21 recalls the Colossians' former state as 'alienated' (ἀπηλλοτριωμένους) enemies. The German 'entfremdet' (estranged) and the identical Greek forms across languages emphasize the passive, completed state of being cut off from vital relationship. **SEPARATING AND DIVIDING**
en: alienated | **es:** alejados, enajenados | **fr:** ἀπηλλοτριωμένοι, ἀπηλλοτριωμένους | **de:** entfremdet Eph 2:12; Eph 4:18; Col 1:21

ἁπαλός G0527 *Adj-NMS* (2×)
tender, soft; physically soft to touch, delicate, young and supple
This adjective describes what is tender or soft to the touch. Both Gospel occurrences appear in parallel parable teaching. Matthew 24:32 and Mark 13:28 both describe the fig tree's branch becoming tender as a sign that summer is near. Classical usage described delicate human bodies, young animals, soft-boiled eggs, and gentle character. The New Testament restricts it to this botanical tenderness indicating seasonal change. Spanish tierna, French tendre emphasize the tender, supple quality of new spring growth.

(2×) Jesus uses ἁπαλός to describe the fig tree's branch softening with new growth—a natural sign that summer approaches. The adjective captures the supple quality of fresh shoots emerging after winter dormancy. Both Matthew and Mark preserve this parable teaching about reading natural signs to discern spiritual times. The masculine nominative ἁπαλὸς describes the branch's state change—from winter hardness to spring tenderness, signaling seasonal transition and teaching eschatological readiness. **TENDERNESS AND GENTLENESS**
en: tender | **es:** tierna | **fr:** tendre | **de:** ἁπαλὸς Matt 24:32; Mark 13:28

ἀπαντάω G0528 *V-AIA-3P* (2×)
to meet, encounter, come to meet; to move toward someone and encounter them
This verb means to meet or encounter, often implying movement toward someone. Mark 14:13 describes a man carrying a water jar who will meet the disciples. Luke 17:12 tells of ten lepers who met Jesus as He entered a village. Classical usage included meeting persons, encountering situations, and falling in with people. The New Testament uses it for encountering people along a journey. Translations (Spanish salir-al-encuentro, French rencontrer) emphasize the meeting or encountering aspect.

(2×) Mark's Jesus predicts the disciples will meet a man carrying water—a distinctive sight since women typically carried water. Luke describes ten lepers meeting Jesus, keeping their distance due to ritual impurity. Both uses involve providential encounters: the water-carrier guides disciples to the Passover room; the lepers meet Jesus for healing. The aorist ἀπήντησαν (they met) and future ἀπαντήσει (will meet) show both fulfilled and predicted encounters along the journey. **MEETING AND ENCOUNTERING**
en: met, will-meet | **es:** le-salieron-al-encuentro, os-saldrá-al-encuentro | **fr:** rencontrer | **de:** ἀπήντησαν, ἀπαντήσει Mark 14:13; Luke 17:12

ἀπάντ-ησις G0529 *N-AFS* (3×)
meeting, encounter; a going out to meet someone or something
This noun denotes a meeting or encounter, especially one where people go out to meet someone approaching. In the parable of the ten virgins, they go out to 'the meeting' of the bridegroom (Matt 25:6). Acts 28:15 records Roman believers coming to 'meet' Paul at the Forum of Appius and Three Taverns. Most dramatically, 1 Thessalonians 4:17 speaks of believers being caught up in clouds to 'meet' the Lord in the air. The word emphasizes the purposeful going out to encounter someone of significance.

(3×) Denotes a formal meeting or encounter where people go out to greet someone approaching. Matthew 25:6 uses it in the bridegroom parable—the cry goes out to 'the meeting' (ἀπάντησιν). Acts 28:15 describes believers traveling to 'meet' (ἀπάντησιν) Paul. Most significantly, 1 Thess 4:17 employs it for the eschatological 'meeting' (ἀπάντησιν) of the Lord in the air at his return. The consistent translations ('encuentro,' 'rencontre') emphasize this as a formal, anticipated encounter. **TENT OF MEETING**
en: a-meeting, meeting | **es:** encuentro | **fr:** rencontre | **de:** ἀπάντησιν Matt 25:6; Acts 28:15; 1Thess 4:17

ἅπαξ G0530 *Adv* (14×)
once — a single time; once for all, decisively and unrepeatable
Hapax is a compact adverb with outsized theological weight. In

ordinary usage it simply means 'one time' — Paul was shipwrecked, the Philippians sent aid 'once and again' (Phil 4:16). But in Hebrews it becomes a term of art for the unrepeatable finality of Christ's sacrifice: the high priest entered the Most Holy Place 'once a year' (Heb 9:7), but Christ entered 'once for all' (Heb 9:12, 10:10), rendering further offerings unnecessary. Jude 3 uses it for the faith 'once for all delivered to the saints.' The translations converge simply: Spanish 'una vez,' French 'une fois,' German 'einmal' — but the theological density of those two syllables in Hebrews far exceeds their surface simplicity.

once (14×) An adverb indicating a single occurrence, carrying two registers in the NT: (a) the simple numerical sense of 'one time' in narrative and epistolary contexts (2 Cor 11:25, Phil 4:16, 1 Thess 2:18), and (b) the theologically loaded 'once for all' in Hebrews and Jude, emphasizing the decisive, unrepeatable character of Christ's atoning work (Heb 9:7, 9:26-28, 10:2) and the apostolic deposit of faith (Jude 3). The single Greek form carries both registers, with context determining whether finality or mere singularity is in view. **ONE AND UNITY**

en: once | **es:** una-vez | **fr:** einmal, une-fois | **de:** einmal 2Cor 11:25; Phil 4:16; 1Thess 2:18; Heb 6:4; Heb 9:7

ἀπαρά-βᾰτος G0531 *Adj-AFS* (1×)

permanent, unchangeable; not subject to alteration or transfer

This adjective describes something that cannot be altered, transferred, or passed to another. Classical Greek used it for unalterable philosophical principles, infallible prophecies, or inviolable agreements. Hebrews 7:24 applies it to Christ's priesthood: because He continues forever, He holds a 'permanent' priesthood—one that cannot pass to a successor. Unlike the Levitical priesthood, which transferred from one mortal priest to another through death, Jesus's priesthood is inviolable and eternal. The term emphasizes both permanence and exclusivity.

(1×) Christ's permanent priesthood stands in sharp contrast to the succession of mortal Levitical priests. Each high priest served temporarily, then death necessitated a replacement. But Jesus, who lives forever, needs no successor—His priesthood is 'aparabatos.' Spanish 'intransferible' emphasizes non-transferability, French 'immuable' stresses immutability, German 'unveränderlich' (unchangeable) captures permanence, while English 'permanent' combines both aspects. The theological point: Jesus alone mediates forever. **FIRMNESS AND SECURITY**

en: permanent | **es:** intransferible | **fr:** immuable | **de:** unveraenderlich Heb 7:24

ἀπαρα-σκεύαστος G0532 *Adj-AMP* (1×)

unprepared, not ready; lacking proper preparation or equipment

This adjective describes someone who has not made necessary preparations or who lacks proper readiness. In military contexts it could mean troops without equipment; in general usage, people caught off guard. Paul uses it in 2 Corinthians 9:4 regarding the Corinthians' collection for Jerusalem: if some Macedonians accompany him and find the Corinthians 'unprepared,' both Paul and the Corinthians would be humiliated. The context emphasizes practical readiness—having the promised collection actually gathered, not just intended.

(1×) Paul's concern about finding the Corinthians unprepared reflects pastoral pragmatism: it's one thing to promise generosity, another to have the funds ready when needed. Spanish 'no preparados,' German 'unvorbereitet,' and English 'unprepared' all capture the lack of readiness. French 'non-préparé' similarly emphasizes the deficit. The situation Paul anticipates isn't theological unreadiness but practical unpreparedness—failing to do what they said they would do. **ESTABLISH AND PREPARE**

en: unprepared | **es:** no-preparados | **fr:** non-préparé | **de:** unvorbereitet 2Cor 9:4

ἀπαρν-έομαι G0533 *V-FIP-3S* (11×)

Deny, disown, renounce — to repudiate association with someone, especially Christ; also to deny oneself

The verb ἀπαρνέομαι (aparneomai) carries a stronger force than simple ἀρνέομαι, adding the prefix ἀπο- to intensify the denial into a complete disowning. It is forever linked with Peter's threefold denial of Jesus (Matt 26:34-35, 75; Mark 14:30-31, 72; Luke 22:34, 61), which Jesus predicted at the Last Supper. Yet the same verb also appears in the call to discipleship: 'Let him deny himself and take up his cross' (Matt 16:24; Mark 8:34; Luke 9:23). The word thus spans the spectrum from faithless abandonment to radical self-surrender. Spanish 'negar' serves for both senses, as does French 'renier.'

deny, disown (11×) To deny or disown a person — to repudiate any association with someone, especially under pressure or threat. Defined by Peter's threefold denial of knowing Jesus on the night of his arrest (Matt 26:34-35, 75; Mark 14:30-31, 72; Luke 22:34, 61). Jesus warned that whoever denies him before others will be denied before the Father (cf. the parallel in Matt 10:33 using ἀρνέομαι). Spanish 'negar' and French 'renier' both capture the sense of relational repudiation. **DENY DISOWN RENOUNCE**

en: I-will-deny, let-him-deny, will-I-deny | **es:** me-negarás, negarás, negaré | **fr:** renier | **de:** verleugnet, ἀπαρνήσομαι, ἀπαρνήση Matt 16:24; Matt 26:34; Matt 26:35; Matt 26:75; Mark 8:34

ἀπαρτί G0534

exactly, just, completely (of numbers); from now on, henceforth (of time)

An adverb with two distinct temporal applications. In classical usage it meant 'exactly' or 'just' when referring to numbers—ninety days exactly. It could also mean 'just the contrary' in contrasting statements. The New Testament usage (properly written as two words, ἀπ᾽ ἄρτι) shifts to temporal meaning: 'from now on' or 'henceforth,' marking a transition point from which something begins or changes. This temporal sense can also mean 'just now' or 'even now,' referring to the immediate present moment.

ἀπαρτ-ισμός G0535 *N-AMS* (1×)

completion, finishing; the act or process of bringing something to completion

This noun denotes the completion or finishing of a task, particularly in precise or thorough fashion. Classical Greek used it for exact calculation, precise completion, or the finishing touches on a project. Luke 14:28 employs it in a parable about counting the cost: before building a tower, a wise person calculates the cost 'for completion'—ensuring sufficient resources to finish what's started. The term emphasizes not just starting well but calculating whether you can finish. Half-built towers testify to poor planning.

(1×) Jesus's parable warns against beginning what you cannot complete. The builder must calculate resources 'for completion'—not just foundation-laying but the entire project. Spanish 'terminar' (to finish), French 'achèvement' (completion), and English 'completion' all emphasize the finishing aspect. The German transcribes the Greek, preserving technical precision. The spiritual application: count the cost of discipleship before committing, lest you become a half-built tower, an object lesson in failed commitment. **FULFILL AND COMPLETE**

en: completion | **es:** terminar | **fr:** achèvement | **de:** ἀπαρτισμόν Luke 14:28

ἀπαρχή G0536 *N-NFS* (8×)

Firstfruits: the initial portion of a harvest or group, consecrated to God and representing the whole that follows.

Rooted in the Israelite practice of offering the first portion of the harvest to God as a sign that the entire crop belongs to him, this term becomes a powerful metaphor in Paul's theology. Christ is 'the firstfruits of those who have fallen asleep' (1 Cor 15:20, 23) — his resurrection guarantees the harvest of all believers. The Spirit is 'the firstfruits' of the coming redemption (Rom 8:23). A household or region's first converts are called 'firstfruits' (Rom 16:5; 1 Cor 16:15). And if the dough offered as firstfruits is holy, so is the whole lump (Rom 11:16). Spanish 'primicias,' French 'prémices,' and German 'Erstlingsgabe' all preserve the agricultural-sacrificial metaphor.

(8×) Firstfruits — the initial, representative portion of a harvest consecrated to God, signifying that the whole belongs to him. Paul applies this agricultural-sacrificial image metaphorically in several directions: Christ as firstfruits of the resurrection guarantees the full harvest of risen believers (1 Cor 15:20, 23); the Holy Spirit as firstfruits of future glory (Rom 8:23); the first converts of a region as firstfruits of a larger ingathering (Rom 16:5; 1 Cor 16:15); and the consecrated dough-offering that sanctifies the whole lump (Rom 11:16). The multilingual renderings (Spanish 'primicias,' French 'prémices,' German 'Erstlingsgabe') all preserve the core metaphor of an initial portion that consecrates and guarantees the rest. **GEOGRAPHY AND SPACE**

en: a-firstfruits, firstfruit, firstfruits | **es:** primicias | **fr:** Erstlingsgabe, prémices | **de:** Erstlingsgabe Rom 8:23; Rom 11:16; Rom 16:5; 1Cor 15:20; 1Cor 15:23

ἅπᾱς G0537 *Adj-NNS* (32×)

all, every one, the whole — emphatic universal quantifier, stronger than pas, meaning 'altogether, each and every'

Hapas is a strengthened form of pas ('all'), built from the collective prefix ha- (cognate with Sanskrit sam-, 'together'), and it drives home totality with rhetorical force. Where pas might leave room for generalization, hapas insists that none are excluded. Its 32 New Testament occurrences appear at moments of emphatic universality: the crowd was 'altogether' amazed (Mark 1:27), 'all things' were carried back to the chief priests (Matt 28:11), and 'every one' of the flood generation perished (Luke 17:27). Luke-Acts accounts for most uses, reflecting Luke's fondness for emphatic quantifiers. Across languages the translation collapses to the same word used for pas — Spanish 'toda/todas,' French 'tous,' German 'alle' — because most languages lack a separate emphatic universal.

all, every, the whole (universal quantifier) (32×) An emphatic form of the universal quantifier meaning 'absolutely all, each and every, the whole without exception.' Used substantively and attributively to underscore completeness: the entire crowd astonished (Mark 1:27), every person swept away in the flood (Luke 17:27), all things reported to the authorities (Matt 28:11). Predominant in Luke-Acts (over 20x), where it signals narrative totality. Most target languages render it identically to pas, lacking a dedicated emphatic equivalent. **TOTALITY AND WHOLENESS**

en: all, all-things | **es:** toda, todas, todas-las-cosas | **fr:** tous | **de:** alle Matt 6:32; Matt 24:39; Matt 28:11; Mark 1:27; Mark 8:25

ἀπᾰτάω G0538 *V-PMA-3S* (3×)

deceive, cheat, mislead; to lead astray through deception

This verb means to deceive or cheat someone, leading them into error. Paul warns believers not to let anyone 'deceive' them with empty words about God's judgment (Eph 5:6). In 1 Timothy 2:14, he notes Adam was not deceived, but the woman, 'being deceived,' fell into transgression. James warns that anyone thinking themselves religious while not bridling their tongue 'deceives' their own heart (1:26). The word appears in both active and passive forms, showing deception as something done to others or experienced oneself.

(3×) Used of both deceiving others and being deceived oneself. Ephesians 5:6 warns 'let no one deceive' (ἀπατάτω) you with empty arguments about God's wrath. First Timothy 2:14 states Eve 'was deceived' (ἠπατήθη), the passive showing her as victim of the serpent's cunning. James 1:26 describes self-deception: one 'deceiving' (ἀπατῶν) his own heart about true religion. The multilingual evidence ('engañar,' 'betruegen') consistently conveys the leading astray through falsehood. **DECEPTION AND BEGUILING**

en: deceiving, let-deceive, was-deceived | **es:** engañando, engañe, fue-engañado | **fr:** ἀπατάτω, ἀπατῶν, ἠπατήθη | **de:** betruegen Eph 5:6; 1Tim 2:14; Jas 1:26

ἀπᾰτ-η G0539 *N-NFS* (7×)

Deceit, deception, trickery; the act or quality of misleading through falsehood or guile.

An abstract noun denoting deceit, fraud, or deception — the deliberate act or insidious quality of misleading others. In the Parable of the Sower, it is 'the deceitfulness of riches' that chokes the word (Matt 13:22; Mark 4:19), personifying wealth's seductive power to deceive. Paul warns against being captured through 'empty deceit' (Col 2:8) and identifies the eschatological 'man of lawlessness' with 'every deception of unrighteousness' (2 Thess 2:10). Spanish 'engano,' French 'tromperie,' and German 'Betrug' all converge — deceit is deceit, and the word admits no subdivision in NT usage.

deceit, deception, trickery (7×) The act, practice, or quality of deceiving — fraud, guile, trickery. All NT occurrences express a single undifferentiated concept of deception, confirmed by uniform multilingual rendering: Spanish 'engano,' French 'tromperie,' German 'Betrug,' English 'deceit/deceitfulness.' In Matt 13:22 and Mark 4:19 it describes the beguiling nature of riches; in Eph 4:22 it characterizes the old self's 'deceitful desires'; in Col 2:8 Paul warns of 'empty deceit' masquerading as philosophy; in 2 Thess 2:10 it accompanies the lawless one's arrival. The case/number variations across occurrences reflect grammar, not semantic divergence. **DECEIT AND TREACHERY**

en: by-deceit, deceit, deceitfulness | **es:** con-engaño, engaño, engaños | **fr:** tromperie | **de:** Betrug, ἀπάτη Matt 13:22; Mark 4:19; Eph 4:22; Col 2:8; 2Thess 2:10

ἀπάτωρ G0540 *Adj-NMS* (1×)

fatherless, without father; having no father or of unknown paternity

This adjective means 'without father,' either literally (orphaned, fatherless) or in the sense of unknown paternity. It could describe deities conceived without fathers, orphans who lost their fathers, or persons of uncertain parentage. Hebrews 7:3 uses it typologically of Melchizedek, who appears in Scripture 'without father, without mother, without genealogy'—not that he literally had no parents, but that Scripture's silence about his lineage makes him a fitting type of Christ's eternal priesthood, which depends on divine sonship rather than human descent.

(1×) Melchizedek's scriptural presentation omits the genealogical details essential to Levitical priesthood, making him 'aparabatos'—without recorded father. This literary silence becomes theologically significant: it prefigures Christ, whose priesthood rests not on Aaronic descent but on eternal divine sonship. Cross-linguistic glosses maintain the literal sense: Spanish 'sin padre,' English 'without father,' German and French with similar constructions. The typology works through what Scripture doesn't say about Melchizedek's origins. **PARENTS AND ANCESTORS**

en: without-father | **es:** sin-padre | **fr:** ohne-Vater | **de:** ohne-Vater Heb 7:3

ἀπαύγ-ασμα G0541 *N-NNS* (1×)

radiance, effulgence; the brightness beaming forth from a light source

This noun describes the radiance or brightness that emanates from a luminous source. It emphasizes the outshining of light rather than the source itself—the effulgence rather than the luminary. Hebrews 1:3 uses it in a profound Christological statement: the Son is 'the radiance of God's glory'—the brightness that beams forth from the Father. Like sunlight proceeding from the sun, the Son radiates the Father's glory while remaining distinct in person yet identical in divine nature. This single word carries enormous theological weight about Christ's relation to the Father.

(1×) The Son as 'apaugasma' of God's glory presents a high Christology: Christ radiates the Father's glory as intrinsically as light radiates from its source. Spanish 'resplandor,' English 'radiance,' and German/French 'Abglanz' (reflected brightness) all attempt to capture the emanation concept. This isn't reflected light (like the moon) but essential radiance (like the sun's rays). The metaphor preserves both unity of essence (the radiance shares the source's nature) and personal distinction (the radiance is not the source itself). **GEOGRAPHY AND SPACE**

en: radiance | **es:** resplandor | **fr:** Abglanz | **de:** Abglanz Heb 1:3

ἀπεῖδον G0542

look at, focus attention on something; look away from and despise

An aorist verb (with no present form in common use) carrying two contrasting senses. The primary meaning involves looking away from other things to focus attention on something specific—directing one's gaze toward a particular object or person with concentration. The second sense, perhaps growing from the idea of looking away, takes on the metaphorical meaning of despising or regarding with contempt. The directional element ('away from other things') underlies both the concentrated attention of the first sense and the dismissive attitude of the second.

ἀπείθ-εια G0543 *N-DFS* (7×)

Disobedience, refusal to comply; willful resistance to authority, especially divine command.

Denotes disobedience or willful non-compliance, particularly toward God's revealed will. Paul uses it as a key theological term in Romans 11 to describe Israel's corporate disobedience that paradoxically opens the door of mercy to the Gentiles (Rom 11:30, 32). In Eph 2:2 it characterizes the pre-conversion state as walking in 'the spirit of disobedience,' while Eph 5:6 and Col 3:6 warn that God's wrath comes upon 'the sons of disobedience.' Spanish 'desobediencia,' French 'desobeissance,' and German 'Ungehorsam' all preserve the same privative structure: un-obedience, dis-obedience.

disobedience (7×) Willful disobedience or refusal to believe and comply, especially toward God's commands and revelation. The multilingual evidence is perfectly uniform: Spanish 'desobediencia,' French 'desobeissance,' German 'Ungehorsam' — each a privative formation mirroring the Greek alpha-privative structure. In Rom 11:30 and 11:32, Paul develops a theology of disobedience where Israel's refusal becomes the instrument of universal mercy; in Eph 2:2 'sons of disobedience' describes the unregenerate condition; in Eph 5:6 and Col 3:6 divine wrath is directed at such disobedience. No semantic subdivision is warranted across these seven occurrences. DISOBEDIENCE REBELLION

en: disobedience | **es:** desobediencia | **fr:** désobéissance | **de:** Ungehorsam Rom 11:30; Rom 11:32; Eph 2:2; Eph 5:6; Col 3:6

ἀπειθ-έω G0544 *V-PPA-GMP* (14×)

disobey, be disobedient — to refuse compliance with authority or reject the persuasion of truth

Apeitheo occupies the space between mere unbelief and active defiance. Built from the alpha-privative and peitho ('to persuade'), it literally means 'to be unpersuadable' — a willful refusal to be moved by evidence or authority. In the New Testament it describes those who reject the gospel message (Acts 14:2, 19:9), those who disobey God's revealed will (Rom 2:8, 10:21, 1 Pet 2:8), and even the 'disobedient spirits' of Noah's generation (1 Pet 3:20). John 3:36 draws the starkest line: 'whoever disobeys the Son shall not see life.' The Spanish 'desobedecer,' French 'desobeir,' and German 'ungehorsam sein' capture the active refusal implied, though the Greek root reveals something deeper — not merely breaking a rule, but closing oneself off to persuasion altogether.

disobey, be disobedient (14×) To refuse to be persuaded by or comply with authority, truth, or the message of the gospel, expressing willful resistance rather than mere ignorance. Applied to Jewish opponents of the apostolic mission (Acts 14:2, 19:9), to humanity's broader rebellion against God (Rom 2:8, 10:21, 11:30-31), to those who stumble over the cornerstone (1 Pet 2:8, 3:1), and to the antediluvian generation (1 Pet 3:20). John 3:36 employs it as the antithesis of believing in the Son. All 14 occurrences share the notion of culpable, active refusal — not passive doubt but resolute non-compliance. DISOBEDIENCE REBELLION

en: disobey, disobeyed, disobeying | **es:** desobedecen, desobedeciendo, desobedecieron | **fr:** désobéir, désobéissant | **de:** ungehorsam-sein, ἀπειθήσαντες, ἠπείθουν John 3:36; Acts 14:2; Acts 19:9; Rom 2:8; Rom 10:21

ἀπειθής G0545 *Adj-NMP* (6×)

Disobedient, rebellious, refusing to comply with divine or rightful authority

An adjective describing willful refusal to obey, especially toward God. It appears in contexts spanning the hopeful to the dire: in Luke 1:17, the angel promises that Elijah's spirit will turn 'the disobedient' to the wisdom of the just. Paul recounts his obedience to the heavenly vision by declaring he was 'not disobedient' (Acts 26:19). The vice lists of Romans 1:30, 2 Timothy 3:2, and Titus 1:16 include it among the marks of a depraved life. Spanish 'desobediente' and French 'desobeissant' directly mirror the Greek alpha-privative structure (a-peithes, 'un-persuadable').

disobedient, rebellious (6×) Disobedient, rebellious, refusing to be persuaded or to comply – from the alpha-privative a + peithes ('un-persuadable'). Luke 1:17 uses it in a redemptive context: turning the disobedient to the mindset of the righteous. Acts 26:19 shows Paul's emphatic denial of disobedience to the heavenly vision. The remaining occurrences appear in vice catalogs: Romans 1:30 lists it among marks of a reprobate mind, 2 Timothy 3:2 among end-times characteristics, and Titus 1:16 describes false professors. Spanish 'desobedientes' and German 'ungehorsam' consistently render the refusal of rightful authority. DISOBEDIENCE REBELLION

en: disobedient | **es:** desobediente, desobedientes | **fr:** désobéissant | **de:** ungehorsam, ἀπειθεῖς, ἀπειθὴς Luke 1:17; Acts 26:19; Rom 1:30; 2Tim 3:2; Titus 1:16

ἀπειλέω G0546 *V-IIA-3S* (2×)

to threaten, make threats; to speak threateningly or warn with menaces

This verb describes speech intended to intimidate or coerce through warnings of harm. In Acts 4:17, the Sanhedrin debates 'let us threaten them' to silence the apostles' testimony about Jesus. In 1 Peter 2:23, Christ is praised because 'when suffering, he did not threaten.' The word carries the force of using menacing language to control behavior. Classical Greek usage included both promising and threatening (Homer), but biblical usage restricts to the threatening sense. The multilingual glosses (Spanish 'amenazar', French 'menacer') consistently recognize the intimidating character of this speech act, though the German simply provides Greek forms, suggesting recognition of its technical status.

(2×) To utter threats or speak words intended to intimidate, coerce, or warn of coming harm. The two New Testament occurrences present contrasting pictures: Acts 4:17 shows religious authorities debating whether to threaten the apostles into silence (ἀπειλησώμεθα, subjunctive expressing deliberation), while 1 Peter 2:23 commends Christ who, despite suffering unjustly, refrained from threatening (ἠπείλει, imperfect negative). Spanish 'amenazar' and French 'menacer' both convey the intimidating force, while English 'threaten' captures the coercive intent. The verb depicts speech designed to control behavior through fear of consequences. TESTIMONY AND WARNING

en: let-us-threaten, threatened | **es:** amenacemos, amenazaba | **fr:** menacer, ἠπείλει | **de:** ἀπειλησώμεθα, ἠπείλει Acts 4:17; 1Pet 2:23

ἀπειλ-ή G0547 *N-AFS* (3×)

threat, threatening; menacing words or actions intended to intimidate

This noun signifies threats or menacing declarations. Acts records the early church praying in the face of opponents' 'threats' (4:29). Saul is described as 'breathing threats and murder' against disciples before his conversion (9:1). Paul instructs masters to give up 'threatening' toward slaves, knowing they share the same Master in heaven (Eph 6:9). The plural form often appears, suggesting repeated or multiple threatening words. The context always involves hostile intent to intimidate or harm.

(3×) Denotes menacing words meant to intimidate or harm. Acts 4:29 records believers praying amid opponents' 'threats' (ἀπειλῶν). Acts 9:1 vividly describes Saul 'breathing threat' (ἀπειλῆς) and murder —an expression showing his hostility saturated his very breath.

Ephesians 6:9 commands masters to abandon 'threatening' (ἀπειλῆς) because God shows no partiality. The German and French forms, along with Spanish 'amenazas,' consistently render this as hostile threatening language designed to create fear. **TESTIMONY AND WARNING**

en: threat, threatening, threats | **es:** amenaza, amenazas | **fr:** menace, ἀπειλήν | **de:** ἀπειλήν, ἀπειλὰς, ἀπειλῆς Acts 4:29; Acts 9:1; Eph 6:9

ἄπειμι G0548 *V-PPA-NMS* (7×)

To be absent, to be away from; the state of physical separation from a person or place.

A verb meaning 'to be away' or 'to be absent,' formed from 'apo' (away from) and 'eimi' (to be). In the New Testament it appears almost exclusively in Paul's letters, where he contrasts physical absence with spiritual or authoritative presence. Writing to Corinth, he insists that though 'absent in body,' he is present in spirit to judge the immoral man (1 Cor 5:3), and warns that what he says by letter while absent, he will carry out when present (2 Cor 10:11; 13:2, 10). The word captures the pastoral tension of apostolic leadership exercised at a distance.

to be absent, to be away (7×) To be physically absent or away from a place, group, or person. Consistently rendered as Spanish 'ausente/estando ausente,' French 'etre absent,' German 'abwesend sein,' English 'be absent.' Nearly all NT uses are Pauline, expressing the tension between physical distance and spiritual authority. In 1 Cor 5:3 Paul is 'absent in body but present in spirit'; in 2 Cor 10:1 opponents accuse him of being bold only when absent; in 2 Cor 13:2 and 13:10 he warns of what he will do when no longer absent. Phil 1:27 broadens the usage to Paul's possible absence from the Philippian church. The core meaning — physical non-presence — is constant throughout. **BEING PRESENT**

en: I-am-absent, being-absent | **es:** ausente, estando-ausente, estando-ausentes | **fr:** être-absent, ἀπὼν, ἄπειμι | **de:** abwesend-sein 1Cor 5:3; 2Cor 10:1; 2Cor 10:11; 2Cor 13:2; 2Cor 13:10

ἄπειμι G0549 *V-IIA-3P* (1×)

to go away, depart; to leave or set out from a place

This verb serves as a future equivalent of 'go away' or 'depart,' used when speakers need to reference future or habitual departure. In classical Greek it could mean to withdraw, retreat, or die. Acts 17:10 uses it to describe the believers immediately sending Paul and Silas away by night to Berea after the uproar in Thessalonica. The verb emphasizes the action of going away rather than the destination reached. Context determines whether departure is retreat, relocation, or routine travel.

(1×) The brothers' urgent nighttime dispatch of Paul and Silas represents protective evacuation: they 'went away' under cover of darkness to escape hostility. Spanish 'iban' and French 's'en aller' capture the departure motion, while German transcribes the Greek. The imperfect tense suggests ongoing action—they were going, journeying through the night to Berea. This wasn't casual travel but strategic withdrawal from danger, exemplifying early Christian mobility in the face of persecution. **CONDUCT AND WALKING**

en: went | **es:** iban | **fr:** s'en-aller | **de:** ἀπῄεσαν Acts 17:10

ἀπεῖπον G0550 *V-AIM-1P* (1×)

to renounce, disown; to speak out in rejection or denial of something

This verb carries the sense of speaking out against something in renunciation or denial. Classical usage included renouncing claims, disclaiming responsibility, or publicly disowning associations. Paul uses it in 2 Corinthians 4:2: 'we have renounced disgraceful, underhanded ways.' The context contrasts Paul's open, honest ministry with the deceptive practices of false teachers. The aorist tense suggests decisive action—a definitive break with shameful methods. This isn't passive avoidance but active repudiation.

(1×) Paul's renunciation of 'shameful, hidden things' establishes his ministry's integrity: he has actively rejected deceptive practices that characterize false teachers. Spanish 'renunciamos' and French 'renoncer' preserve the renunciation sense, while German 'absagen' (to cancel, disavow) emphasizes rejection. The first-person plural includes Paul's apostolic team—they have corporately and decisively disowned manipulative ministry tactics. This active repudiation grounds their claim to preach truth openly rather than peddle God's word for profit. **REJECTION AND REFUSAL**

en: we-renounced | **es:** renunciamos | **fr:** renoncer | **de:** absagen 2Cor 4:2

ἀπείραστος G0551 *Adj-NMS* (1×)

untemptable, unable to be tempted; incapable of experiencing temptation, especially to evil

This adjective describes someone or something that cannot be tempted, particularly by evil. James 1:13 applies it to God: 'God cannot be tempted by evil'—divine nature is inherently immune to the attraction of sin. While humans face genuine temptation because sin appeals to fallen desire, God experiences no such internal conflict. Evil holds no allure for One who is perfectly holy. The term emphasizes ontological immunity, not merely moral strength. God doesn't resist temptation; He cannot be tempted.

(1×) James's assertion that God is 'untemptable by evil' corrects a dangerous misunderstanding: when we face temptation, God isn't testing us with evil (He cannot do what His nature forbids). Spanish 'no tentable' and English 'untemptable' create the negative form, while French and German transcribe the Greek, recognizing its technical precision. This isn't about God's power to resist temptation but about His nature's incompatibility with evil. Temptation requires susceptibility; God has none. **TESTING AND TEMPTATION**

en: untemptable | **es:** no-tentable | **fr:** ἀπείραστός | **de:** unversucht Jas 1:13

ἄπειρος G0552 *Adj-NMS* (1×)

inexperienced, unskilled; lacking practice or familiarity with something

This adjective describes someone without experience or skill in a particular area. Classical Greek used it for the untrained, the inexperienced, or those unfamiliar with specific practices. Hebrews 5:13 employs it to describe believers still on a milk diet: they are 'unskilled in the word of righteousness.' Like infants who haven't learned to eat solid food, these believers haven't developed the capacity to digest deeper theological truth. The term emphasizes lack of practical experience and developed skill, not mere theoretical ignorance.

(1×) The spiritually immature remain 'unskilled' in righteousness teaching—they lack the practiced discernment that comes from sustained engagement with God's word. Spanish 'inexperto,' French 'inexpérimenté,' and English 'unskilled' all capture the experiential deficit, while German 'unerfahren' (inexperienced) emphasizes lack of practice. This isn't intellectual inability but undeveloped capacity. Just as babies need time and practice to transition from milk to solid food, believers need sustained exposure to develop theological maturity and moral discernment. **IGNORANT UNAWARE**

en: unskilled | **es:** inexperto | **fr:** inexpérimenté | **de:** unerfahren Heb 5:13

ἀπεκ-δέχομαι G0553 *V-PPM/P-DMP* (8×)

To eagerly await or expect with intense anticipation, especially regarding future salvation or divine fulfillment.

A compound verb built from ἀπό + ἐκ + δέχομαι, intensifying the basic idea of receiving into one of straining forward with eager longing. In the New Testament it appears exclusively in contexts of eschatological hope — believers awaiting the redemption of the body (Rom 8:23), the revelation of Christ (1 Cor 1:7), and the hope of righteousness by faith (Gal 5:5). The Spanish 'aguardar' and German 'erwarten' both capture this note of patient but fervent expectation. Paul uses this word to depict the entire created order groaning in anticipation (Rom 8:19), giving it a cosmic scope beyond ordinary waiting.

eagerly await / expect (8×) To await eagerly with intense, straining expectation, particularly for eschatological realities. Every NT occurrence points toward divine fulfillment — creation awaiting the revealing of God's children (Rom 8:19), believers awaiting adoption and bodily redemption (Rom 8:23, 25), or the eager expectation of the Savior from heaven (Phil 3:20). The multilingual glosses uniformly reflect forward-looking hope: Spanish 'aguardar,' French 'attendre,' German 'erwarten.' **WAITING AND EXPECTING**
en: awaiting, awaits, eagerly-await | **es:** aguarda, aguardamos, aguardando | **fr:** attendre | **de:** erwarten Rom 8:19; Rom 8:23; Rom 8:25; 1Cor 1:7; Gal 5:5

ἀπεκ-δύομαι G0554 *V-APM-NMS* (2×)
to strip off, divest oneself; (middle voice) to disarm, despoil; metaphorically, to put off like a garment
This compound verb combines ἀπό ('off, from') and ἐκδύω ('to strip, undress') in its intensive middle voice form, depicting the decisive removal of something worn or attached. In Colossians, Paul uses it twice with striking metaphorical force. In 2:15, Christ 'disarmed the rulers and authorities,' stripping them of their power like removing weapons or armor. In 3:9, believers have 'put off the old self' like removing filthy clothes. The middle voice emphasizes the subject's personal involvement—Christ's active stripping of hostile powers; the believer's decisive divestment of their former identity. The physical imagery of undressing powerfully conveys complete removal and transformation.

(2×) To strip off completely, remove as one removes clothing or armor, used metaphorically for decisive spiritual transformation. Both Colossians occurrences employ the aorist middle participle (ἀπεκδυσάμενος, ἀπεκδυσάμενοι), emphasizing completed action and personal agency. In 2:15, the subject is Christ disarming hostile spiritual powers—the imagery suggests a victor stripping armor from defeated foes or a conqueror publicly shaming captives. In 3:9, believers have stripped off their old self with its practices, the metaphor depicting conversion as changing clothes. Spanish 'despojar' and 'despojándoos' capture both the forceful removal and the reflexive middle voice nuance. The lexical range includes both literal undressing and metaphorical despoiling or divesting. **CLOTHING AND DRESS**
en: having-disarmed, having-put-off | **es:** despojando, habiéndoos-despojado | **fr:** ἀπεκδυσάμενοι, ἀπεκδυσάμενος | **de:** sich-entkleiden Col 2:15; Col 3:9

ἀπέκ-δῠσις G0555 *N-DFS* (1×)
putting off, removal; the act of stripping off or divesting (as of clothing)
This noun describes the act of putting off or removing something, particularly like removing clothing. Colossians 2:11 uses it metaphorically for spiritual circumcision: 'in the putting off of the body of flesh, by the circumcision of Christ.' Just as physical circumcision removes a piece of flesh, Christian circumcision—accomplished at conversion—involves putting off the old sinful nature. The imagery combines undressing (removing garments) with surgical removal (cutting away flesh). The term emphasizes complete divestment, not partial reform.

(1×) Paul's metaphor of 'putting off' the flesh-body through Christ's circumcision presents conversion as radical divestment: the old nature is stripped away entirely, not merely suppressed or improved. Spanish 'despojamiento' (despoiling), English 'putting off,' and German 'Entkleidung' (undressing) all preserve the removal imagery. French transcribes the Greek. This spiritual circumcision, unlike physical circumcision's partial cutting, removes the entire 'body of flesh'—comprehensive transformation, not token modification. **CLOTHING AND DRESS**
en: putting-off | **es:** despojamiento | **fr:** ἀπεκδύσει | **de:** Entkleidung Col 2:11

ἀπελαύνω G0556 *V-AIA-3S* (1×)
to drive away, expel; to force someone to leave or depart from a place
This verb means to drive away or forcefully expel someone from a location. Classical usage included banishing persons from cities, driving away enemies, or removing unwanted elements. Acts 18:16 records Gallio, the Roman proconsul, driving Paul's accusers from his judgment seat—a forceful dismissal that protected Paul from mob justice. The verb emphasizes the use of authority or force to compel departure. This isn't polite dismissal but authoritative expulsion.

(1×) Gallio's action of driving the accusers from his tribunal represents Roman administrative power protecting Paul from extralegal violence. The verb's force matches the situation: Gallio didn't merely dismiss the case but actively expelled the accusers. Spanish 'los expulsó' (expelled them), French 'chasser' (to chase away), and English 'drove' all capture the forceful removal. German transcribes the aorist form. This providential intervention—a Roman official using state power to protect the apostle—enabled Paul's extended Corinthian ministry. **EXPELLING AND PRODUCING**
en: he-drove | **es:** los-expulsó | **fr:** chasser | **de:** ἀπήλασεν Acts 18:16

ἀπελεγμός G0557 *N-AMS* (1×)
disrepute, bad reputation; state of being brought into public discredit or contempt
This noun denotes the state of disrepute or public discredit that comes from exposure or refutation. Acts 19:27 records the silversmiths' concern that Paul's teaching would bring Artemis's temple 'into disrepute'—they feared losing both religious prestige and commercial profit. The term emphasizes public reputation and the danger of falling into contempt. For the Ephesian economy, which depended heavily on Artemis-worship tourism, such disrepute would be financially catastrophic. Theological truth threatened economic interest.

(1×) The silversmiths' anxiety about their goddess falling 'into disrepute' reveals the economic stakes: Paul's effective preaching threatened the Artemis cult industry. Spanish 'descrédito,' French 'réfutation,' and English 'disrepute' capture the public discredit concern, while German transcribes the Greek. Note the irony: they clothed commercial self-interest in religious devotion, claiming to defend the goddess while actually protecting their profits. Paul's message, by winning converts from idolatry, undermined the entire religious-economic system. **CONTEMPT AND SCORN**
en: disrepute | **es:** descrédito | **fr:** réfutation | **de:** ἀπελεγμὸν Acts 19:27

ἀπελεύθερ-ος G0558 *N-NMS* (1×)
freedman, emancipated slave; one who has been released from slavery to freedom
This noun designates a person who has been freed from slavery, either through manumission, purchase, or decree. In Greco-Roman society, freedmen occupied a complex social position: no longer slaves but not quite equal to freeborn citizens. Paul uses the term metaphorically in 1 Corinthians 7:22: 'the one called in the Lord as a slave is a freedman of the Lord.' The spiritual application inverts social categories: slaves who belong to Christ have been freed from sin's slavery and enjoy true liberty, regardless of their earthly social status.

(1×) Paul's paradox that a slave 'called in the Lord' is Christ's freedman transforms Roman social categories through gospel truth. Physical slavery doesn't negate spiritual freedom; belonging to Christ liberates from sin's bondage, which is deeper slavery than any earthly master imposes. Spanish 'liberto,' French 'affranchi,' German 'Freigelassener,' and English 'freedman' all carry the manumission sense. The gospel creates a new category: those freed by Christ possess liberty that transcends social structures. **FREEDOM AND LIBERTY**
en: freedman | **es:** liberto | **fr:** affranchi | **de:** Freigelassener 1Cor 7:22

Ἀπελλῆς G0559 *N-AMS* (1×)
Apelles; a personal name, possibly indicating Jewish or Roman Christian in Rome
This is a personal name appearing in Paul's greetings in Romans 16:10: 'Greet Apelles, who is approved in Christ.' The name was

common in the Greco-Roman world, particularly among those with connections to the imperial household. Paul's brief commendation —'approved in Christ'—suggests Apelles had demonstrated genuine faith through testing or trial. The name appears nowhere else in the NT, leaving us with only this single reference to a Roman believer whose faithful witness Paul recognized and honored.

(1×) All we know of Apelles comes from Paul's five-word commendation: he is 'approved in Christ.' The uniform transcription across languages (Spanish 'a Apellên,' French 'Apelles,' German 'Apelles,' English 'Apelles') preserves the Greek accusative ending or adapts the name to target language conventions. The designation 'approved' (dokimos) implies tested genuineness—Apelles's faith had proven authentic under pressure. Like many in Romans 16, he represents the forgotten faithful whose steadfastness built the early church. **PROPER NAMES (PERSONAL)**

en: Apelles | **es:** a-Apellên | **fr:** Apelles | **de:** Apelles Rom 16:10

ἀπελπ-ίζω G0560 *V-PPA-NMP* (1×)

to despair, give up hope; or (NT sense) to expect back, hope to receive in return

This verb's classical meaning is 'to despair of' or 'to give up hope regarding' something. However, the NT occurrence in Luke 6:35 carries a contested meaning. Some interpret it as 'expecting nothing in return' (despair of repayment), while others read it as 'expecting back' (hoping to receive). Jesus's command to 'lend, expecting nothing back' or 'not despairing of repayment' both make contextual sense but carry different nuances. The surrounding context—radical generosity toward enemies—supports the first reading: lend without calculating returns.

(1×) Luke 6:35 presents Jesus's radical ethics: 'lend, expecting nothing in return.' The interpretive question is whether 'apelpizontes' means 'despairing of repayment' or 'expecting repayment.' Spanish 'esperando a cambio' (expecting in return), French 'désespérer' (to despair), English 'expecting in return,' and German transcription all reflect this ambiguity. The broader context—loving enemies, doing good to those who hate you—supports generosity without calculation of return. Kingdom economics operate on grace, not reciprocity. **DESPAIR HOPELESSNESS**

en: expecting-in-return | **es:** esperando-a-cambio | **fr:** désespérer | **de:** ἀπελπίζοντες Luke 6:35

ἀπέναντι G0561 *Prep* (5×)

Opposite, before, in the presence of; can also mean 'against' or 'contrary to.'

This preposition conveys spatial opposition – being face-to-face with or directly in front of something – and extends to metaphorical senses of confrontation or presence. In Matt 27:61 Mary Magdalene and the other Mary sit 'opposite' the tomb, a vivid spatial picture. Matt 27:24 has Pilate washing his hands 'before' the crowd. Acts 3:16 and Rom 3:18 use it for 'in the presence of' or 'before,' while Acts 17:7 shifts toward the adversative sense of acting 'against' Caesar's decrees. French 'en face / devant' and Spanish 'delante de / contra' capture the dual spatial-adversative range well.

(5×) A preposition meaning 'opposite,' 'before,' 'in the presence of,' or 'against,' depending on context. The spatial sense appears clearly in Matt 27:61 where the women sit 'opposite' the sepulchre. Matt 27:24 uses it for Pilate acting 'before' the crowd, emphasizing public visibility. Acts 3:16 conveys 'in the presence of' witnesses. The adversative meaning surfaces in Acts 17:7, where believers act 'against' (contrary to) Caesar's decrees, and in Rom 3:18 quoting Psalm 36:1 about no fear of God 'before their eyes.' Spanish glosses split neatly between 'delante de' (spatial) and 'contra' (adversative). **GEOGRAPHY AND SPACE**

en: against, before, opposite- | **es:** contra, delante, delante-de | **fr:** devant, en-face | **de:** gegenueber, ἀπέναντι Matt 27:24; Matt 27:61; Acts 3:16; Acts 17:7; Rom 3:18

ἀπέραντος G0562 *Adj-DFP* (1×)

endless, without limit; boundless in extent, duration, or number

This adjective describes something endless or unlimited, whether in space, time, or number. Classical Greek applied it to boundless plains, endless time, countless multitudes, or unlimited punishments. Paul uses it in 1 Timothy 1:4 to warn against 'myths and endless genealogies.' These genealogies—perhaps speculative Jewish genealogical systems or Gnostic emanation chains—were 'aperantos,' leading nowhere productive. The term emphasizes futility through boundlessness: discussions that never reach conclusion because they never exhaust their self-generating complexity.

(1×) Paul's warning against 'endless genealogies' targets speculative systems that generate infinite complexity without reaching truth. Spanish 'interminables' and English 'endless' capture the unlimited extent, while French and German transcribe or adapt the Greek. The problem isn't genealogies per se but their endless elaboration into speculative theology. Unlike Scripture's purposeful genealogies (establishing Jesus's Davidic descent), these 'aperantoi' genealogies multiply questions rather than build faith. They're spiritually unproductive because they never conclude—endless yet pointless. **ETERNITY AND AGES**

en: endless | **es:** interminables | **fr:** ἀπεράντοις | **de:** endlos 1Tim 1:4

ἀπερίσσευτος G0563 *Adv* (1×)

without distraction, undividedly; in a manner free from divided attention or competing concerns

This adverb describes an undivided or undistracted state—freedom from competing concerns that fragment attention. Paul uses it in 1 Corinthians 7:35 regarding singleness: his instruction about remaining unmarried aims at 'undistracted devotion to the Lord,' not to restrict freedom. Marriage brings legitimate concerns (pleasing one's spouse) that necessarily divide attention; singleness allows single-minded focus on pleasing the Lord. The term emphasizes unified attention, not the absence of all concerns but the presence of singular focus.

(1×) Paul's purpose in encouraging singleness is 'aperispastos' devotion—undivided attention to the Lord without the competing loyalties that marriage brings. Spanish 'sin distracción,' French 'sans distraction,' German 'ungestört' (undisturbed), and English 'without distraction' all emphasize unified focus. This isn't denigrating marriage (which Paul affirms elsewhere) but recognizing its legitimate demands. Single believers can give undivided attention to kingdom work; married believers must necessarily balance devotion to the Lord with devotion to spouse and family. **MANNER ADVERBS**

en: without-distraction | **es:** sin-distracción | **fr:** sans-distraction | **de:** ungestoert 1Cor 7:35

ἀπερί-τμητος G0564 *Adj-VMP* (1×)

uncircumcised; lacking physical circumcision or (metaphorically) spiritually hard-hearted

This adjective literally means 'uncircumcised,' referring to those who haven't undergone the physical rite. Metaphorically, it describes spiritual hardness or resistance to God. Stephen uses it in Acts 7:51 in a stinging rebuke: 'You stiff-necked people, uncircumcised in heart and ears!' His Jewish audience bore physical circumcision but lacked the spiritual reality it signified—circumcised hearts responsive to God. The term combines literal descriptive use (identifying Gentiles) with metaphorical theological use (condemning spiritual hardness).

(1×) Stephen's accusation that his physically circumcised Jewish hearers are 'uncircumcised in heart and ears' exposes the gap between ritual and reality. They bore the covenant sign physically but resisted the covenant Lord spiritually. Spanish 'incircuncisos,' French 'incirconcis,' German transcription, and English 'uncircumcised' all preserve the circumcision language. The irony cuts deep: those who prided themselves on covenant membership exhibited the spiritual hardness circumcision was meant to remove. External ritual without internal transformation produces religious hypocrisy. **UNCIRCUMCISION**

en: uncircumcised | **es:** incircuncisos | **fr:** incirconcis | **de:** ἀπερίτμητοι Acts 7:51

ἀπέρχομαι G0565 *V-PPM/P-GFP* (118×)

To go away, depart; to leave one place for another; of things or conditions: to pass away, come to an end; also of news spreading abroad or of going after something.

Aperchomai is the New Testament's workhorse verb for departure — simple, physical, and frequent. Compounded from apo ('away from') and erchomai ('to come/go'), it describes the most basic human motion of leaving one place and heading to another. Jesus' parables are full of it: the sower's audience 'goes away' (Matt 13:25), the merchant 'goes' to sell everything for the pearl (Matt 13:46), and the invited guests 'go off' to their fields and businesses (Matt 22:5). In the Gospels it often carries narrative weight as a scene-transition marker: people depart, and the story moves forward. Spanish se fue and partio both capture this clean departure sense, while German weggehen preserves the prefix structure. A quieter but theologically profound secondary sense emerges in Revelation, where the verb shifts from spatial to temporal: 'the first woe has passed away' (Rev 9:12), 'the first heaven and the first earth passed away' (Rev 21:1). Here departure becomes cosmic cessation. Two rare uses round out the picture: news 'going out' into a region (Matt 4:24), and Jude's description of Sodom 'going after' strange flesh (Jude 7), where the departure-verb is paradoxically repurposed for pursuit.

1. go away, depart physically (112×) To go away or depart physically from a place or person — the overwhelming core sense at 112 occurrences, covering ordinary human movement throughout the narrative sections of the New Testament. In Matt 8:33 the swineherds 'went away' into the city; in Matt 9:7 the paralytic 'went away' to his house; in Matt 13:46 the merchant 'went and sold' everything for the pearl of great price. The verb frequently follows encounters with Jesus — people depart having been healed, instructed, or challenged. Spanish se fue and partio render straightforward departure; German weggehen and French s'en aller both preserve the 'away' prefix that mirrors Greek apo-. The verb takes eis + accusative for destination ('went away into the mountain,' Mark 6:46), pros + accusative for personal destination ('went to him,' John 6:68), and absolute use with no stated goal. In John 6:66-68 disciples 'go away' from Jesus, prompting Peter's great confession — here the spatial verb carries the theological weight of apostasy versus fidelity. CONDUCT AND WALKING

en: departed, he-departed, he-went-away | **es:** fue, partió, se-fue | **fr:** s'en-aller | **de:** geht-weg, weggehen Matt 8:33; Matt 9:7; Matt 13:25; Matt 13:28; Matt 13:46

2. pass away, elapse (4×) Of things, conditions, or epochs that pass away or come to an end — 4 occurrences concentrated in the Apocalypse. In Rev 9:12 'the first woe has passed' (apelthen); in Rev 11:14 'the second woe has passed'; in Rev 21:1 'the first heaven and the first earth passed away'; and in Rev 21:4 mourning, crying, and pain 'have passed away.' Spanish pasaron and paso shift to temporal vocabulary, while German vergehen captures the cessation nuance. French s'en aller remains the same form as sense 1, relying on context to disambiguate. This metaphorical extension treats abstract realities as travelers who depart the scene. The theological weight is enormous: in Rev 21:1-4 the entire old creation 'goes away,' making room for the new. The verb that normally marks a minor narrative transition in the Gospels becomes in Revelation a word for cosmic eschatological transformation. CONDUCT AND WALKING

en: has-passed, passed-away | **es:** pasaron„ pasaron., pasó | **fr:** s'en-aller | **de:** weggehen Rev 9:12; Rev 11:14; Rev 21:1; Rev 21:4

3. (1×) Of news, report, or fame that goes out or spreads through a region — a single occurrence at Matt 4:24 where 'the report of him went out (apelthen) into all Syria.' Spanish salio ('went out') and English 'went out' both capture the idea of information traveling as if it were a person departing from one place and arriving at many others. This is a natural metonymic extension of sense 1: instead of a person going away, it is a report that 'departs' from its origin point and travels outward. The construction parallels other NT fame-spreading formulas (cf. Mark 1:28 with exelthen), but aperchomai here preserves the 'away from origin' directionality of the apo- prefix that distinguishes it from the more neutral exerchomai. CONDUCT AND WALKING

en: went-out | **es:** salió | **fr:** s'en-aller | **de:** geht-weg Matt 4:24

4. (1×) To go after or pursue — a single occurrence in Jude 7, where Sodom and Gomorrah 'having gone after (apelthousai opiso) other flesh' serve as an example of divine judgment. Spanish yendo ('going') and French etant allees ('having gone') both use simple motion verbs, but the construction aperchomai opiso ('go away after') repurposes the departure verb as a pursuit verb — a paradox of leaving one's proper place in order to chase after what is forbidden. German nachgehend ('going after') captures the pursuit explicitly. The prepositional phrase opiso sarkos heteras ('after other flesh') transforms spatial 'going away' into moral deviation. This usage has parallels in LXX constructions where 'going after' foreign gods (cf. Deut 6:14 LXX poreuomai opiso) marks apostasy — Jude applies the same departure-as-transgression metaphor to sexual ethics. DEPARTING AND PASSING

en: having-gone-after | **es:** yendo | **fr:** étant-allées | **de:** nachgehend Jude 1:7

ἀπέχω G0566

keep off, hold away from; be distant from; have in full; suffice (middle voice)

A versatile compound verb with several related senses clustered around the core idea of separation or distance. Active voice uses include keeping something off or away from something else—the collar-bone parts the neck from the shoulders. It can mean to hold back one's hands from someone, or with the impersonal construction, to indicate that nothing prevents or hinders an action. The middle voice develops distinctive commercial and experiential meanings: to have received something in full (especially payment), to be distant from a place, or to abstain from something. Additional nuances include being sufficient and, in older texts, returning from a journey.

ἀπέχω G0567

keep off, hold away from; be distant from; have in full; suffice (middle voice)

A versatile compound verb with several related senses clustered around the core idea of separation or distance. Active voice uses include keeping something off or away from something else—the collar-bone parts the neck from the shoulders. It can mean to hold back one's hands from someone, or with the impersonal construction, to indicate that nothing prevents or hinders an action. The middle voice develops distinctive commercial and experiential meanings: to have received something in full (especially payment), to be distant from a place, or to abstain from something. Additional nuances include being sufficient and, in older texts, returning from a journey.

ἀπέχω G0568 *V-PIA-2P* (19×)

To receive in full, abstain from, be distant from, or (impersonally) be enough — a versatile verb of separation, completion, and distance.

This Greek verb carries remarkably distinct meanings depending on voice and context. In its active transactional sense, Jesus uses it to declare that hypocrites 'have received their reward in full' (Matt 6:2, 5, 16) — the same commercial term found in ancient receipts. In the middle voice it means to hold oneself away, as in the Apostolic Decree's command to 'abstain' from certain practices (Acts 15:20, 29). It also measures spatial or emotional distance, as when the crowd's heart 'is far' from God (Matt 15:8). Spanish neatly separates these: 'reciben' for receiving, 'absteneos' for abstaining, and 'dista' for distance.

1. receive in full / have back (6×) To have received in full, especially in a commercial or transactional sense. In Matthew 6:2, 5, 16 Jesus says the hypocrites apechousin — they have already cashed out their reward and nothing more is coming. Philippians 4:18 uses the same word as Paul acknowledges full receipt of the Philippians' gift. The Spanish 'reciben' and the German 'hat genug' both reflect this notion of complete, settled transaction — a term at home on a papyrus receipt. POSSESSING AND HAVING

en: I-have, they-have-received, you-are-receiving | **es:** reciben, recibo, tengas | **fr:** être-loin | **de:** hat-genug, ἀπέχω, ἀπέχῃς Matt 6:2; Matt 6:5; Matt 6:16; Luke 6:24; Phil 4:18

2. abstain from (6×) To hold oneself away from, to abstain — the middle voice (apechesthai) used for moral and dietary self-restraint. The Jerusalem Council's landmark decision tells Gentile believers to 'abstain from' polluted food and sexual immorality (Acts 15:20, 29). Paul extends it to broader ethical purity in 1 Thessalonians 4:3 and 5:22. Spanish 'absteneos/abstenerse' and French parallels preserve the reflexive, volitional character of this restraint. **POSSESSING AND HAVING**

en: abstain, to-abstain | **es:** absteneos, absteneros, abstenerse | **fr:** recevoir-en-plein, être-loin | **de:** hat-genug, ἀπέχεσθαι, ἀπέχεσθε Acts 15:20; Acts 15:29; 1Thess 4:3; 1Thess 5:22; 1Tim 4:3

3. be distant from (6×) To be at a spatial or metaphorical distance from a place or person. In Matthew 14:24 the boat apeichen many stadia from land, while in Matthew 15:8 (citing Isa 29:13) 'their heart is far (apechei) from me.' Spanish distinguishes this clearly with 'dista/distaba,' and the sense extends from measurable geographic distance (Luke 7:6, 15:20) to the painful spiritual gap between lip-service and true devotion. **POSSESSING AND HAVING**

en: being-away, being-distant, is-distant | **es:** dista, distaba, distante | **fr:** être-loin | **de:** hat-genug, ἀπέχει Matt 14:24; Matt 15:8; Mark 7:6; Luke 7:6; Luke 15:20

4. it is enough / it is settled (1×) An impersonal use meaning 'it is enough' or 'the matter is settled.' Found only in Mark 14:41, where Jesus in Gethsemane says apechei after finding the disciples sleeping yet again. The exact nuance is debated — 'enough!' as resignation, or 'the account is settled' linking back to the commercial sense — but Spanish 'basta' captures the abrupt finality well. It marks a turning point: the hour of betrayal has arrived. **SUFFICIENCY AND WORTH**

en: It-is-enough | **es:** basta | **fr:** être-loin | **de:** ἀπέχει Mark 14:41

ἀπιστ-έω G0569 *V-PPA-GMP* (8×)

To disbelieve, refuse to believe, or be faithless; the verbal counterpart of ἄπιστος (unbelieving).

Derived from the alpha-privative prefix (ἀ-) and πιστεύω (to believe), this verb describes the active refusal or failure to believe. It appears at critical narrative turning points: the disciples disbelieving the report of the resurrection (Mark 16:11; Luke 24:11, 41), and the divided response to Paul's preaching in Rome (Acts 28:24), and the solemn warning that the one who disbelieves will be condemned (Mark 16:16). The Spanish 'incrédulos' and French 'ne pas croire' capture the same resistant posture. In 2 Timothy 2:13, it takes a striking theological turn — even if we are faithless, God remains faithful.

disbelieve / be faithless (8×) To refuse to believe or to be faithless, expressing active unbelief or distrust in a message, person, or reality. The disciples 'disbelieved' (ἠπίστησαν) the women's Easter report (Mark 16:11; Luke 24:11), and some in Rome 'disbelieved' Paul's teaching about Jesus (Acts 28:24). Spanish renders this as 'incrédulos' (incredulous ones), while German uses 'nicht glauben' (not-believe), both highlighting the denial dimension. In 2 Tim 2:13, it shifts to faithlessness in a covenantal sense. **FAITH AND TRUST**

en: disbelieved, disbelieving, having-disbelieved | **es:** a-los-incrédulos, fueron-incrédulos, no-creyendo | **fr:** ne-pas-croire | **de:** nicht-glauben, ἀπιστούντων, ἠπίστουν Mark 16:11; Mark 16:16; Luke 24:11; Luke 24:41; Acts 28:24

ἀπιστία G0570 *N-GFS* (11×)

Unbelief, lack of faith — a refusal or failure to trust God, hindering divine action and covenant relationship

The noun ἀπιστία (apistia) names the absence or refusal of faith — not mere intellectual doubt, but a disposition that obstructs God's work. Jesus 'did not do many mighty works' in Nazareth 'because of their unbelief' (Matt 13:58; cf. Mark 6:6), and the father of the epileptic boy cries, 'I believe; help my unbelief!' (Mark 9:24). Paul's theological use in Romans is especially rich: Israel's unbelief opened the door for Gentile inclusion (Rom 11:20, 23), yet even Israel's faithlessness cannot nullify God's faithfulness (Rom 3:3). The writer of Hebrews warns against 'an evil, unbelieving heart' that departs from the living God (Heb 3:12, 19). Spanish 'incredulidad' and French 'incrédulité' both preserve the privative force.

unbelief, lack of faith (11×) Unbelief or lack of faith as a settled disposition that hinders divine activity and imperils covenant standing. In the Synoptic Gospels, the unbelief of Nazareth limits Jesus' miracles (Matt 13:58; Mark 6:6), and a father's anguished confession — 'help my unbelief!' (Mark 9:24) — reveals its internal struggle. Paul uses it theologically in Romans 3:3 (Israel's unfaithfulness versus God's faithfulness) and Romans 11:20, 23 (unbelief as the reason for Israel's temporary exclusion, yet not irrevocable). Hebrews 3:12, 19 treats it as the root sin of the wilderness generation. Spanish 'incredulidad' and German 'Unglaube' both reflect the privative alpha prefix. **UNBELIEF FAITHLESSNESS**

en: of-unbelief, unbelief | **es:** de-incredulidad, incredulidad | **fr:** incrédulité | **de:** Unglaube Matt 13:58; Mark 6:6; Mark 9:24; Mark 16:14; Rom 3:3

ἄπιστος G0571 *Adj-DMP* (23×)

Unbelieving, faithless; as noun: an unbeliever; also incredible, unbelievable

Apistos (alpha-privative of pistos, 'faithful') carries a double edge in the New Testament. Most often it designates the unbeliever — one outside the community of faith — as when Paul contrasts believers and unbelievers in 1 Corinthians 6:6 and 2 Corinthians 6:14-15. Jesus himself uses it as a stinging rebuke: 'O faithless and perverse generation' (Matt 17:17; Mark 9:19; Luke 9:41). Spanish consistently renders this 'incrédulo,' while German 'ungläubig' mirrors the privative formation. A moral sense emerges in Luke 12:46 and Revelation 21:8, where apistos means faithless — disloyal and unreliable. Acts 26:8 preserves the classical Greek passive sense: 'Why is it judged incredible (apiston) that God raises the dead?'

1. unbelieving, unbeliever (20×) One who does not believe, an unbeliever — the dominant New Testament usage. Applied substantivally to non-Christians (1 Cor 6:6; 7:12-15; 14:22-24; 2 Cor 6:14) and adjectivally as Jesus' rebuke of a 'faithless generation' (Matt 17:17; Mark 9:19). John 20:27 records the risen Christ telling Thomas 'be not unbelieving but believing' (me ginou apistos alla pistos). Spanish 'incrédulo' and German 'ungläubig' consistently mark absence of faith. **UNBELIEF FAITHLESSNESS**

en: than-an-unbeliever, unbeliever, unbelievers | **es:** con-incrédulos, incrédula, incrédulo | **fr:** incrédule | **de:** unglaeubig, ungläubig Matt 17:17; Mark 9:19; Luke 9:41; John 20:27; 1Cor 6:6

2. unfaithful, faithless (2×) Faithless, unfaithful, disloyal — emphasizing moral failure in commitment rather than intellectual absence of belief. In Luke 12:46 the wicked servant is assigned a portion with the 'unfaithful' (apistōn), and Revelation 21:8 lists the apistoi alongside murderers and liars in the lake of fire. The connotation shifts from 'not yet believing' to 'having broken faith,' closer to the classical Greek sense of untrustworthiness. **UNBELIEF FAITHLESSNESS**

en: unfaithful | **es:** infieles, infieles, | **fr:** incrédule | **de:** unglaeubig, ungläubig Luke 12:46; Rev 21:8

3. incredible, unbelievable (1×) Incredible, unbelievable — the passive adjectival sense applied to propositions rather than persons. In Acts 26:8 Paul asks Agrippa: 'Why is it judged incredible (apiston) among you that God raises the dead?' Spanish 'increíble' captures this perfectly, showing the word's classical range where the alpha-privative negates the credibility of a claim rather than the faith of a person. **UNBELIEF FAITHLESSNESS**

en: incredible | **es:** increíble | **fr:** incrédule | **de:** ungläubig Acts 26:8

ἁπλότης G0572 *N-AFS* (8×)

Singleness of heart manifesting as either generous liberality or sincere simplicity of devotion.

A noun rooted in the idea of 'singleness' — a heart undivided, without folds or hidden layers. In the New Testament it branches into two closely related but distinguishable senses: generous giving and sincere devotion. The Macedonians' deep poverty overflowed in 'rich generosity' (2 Cor 8:2), while slaves are told to obey with 'sincerity of heart' (Eph 6:5; Col 3:22). Both senses flow from the same spring — a heart that is ἁπλοῦς (single, simple) either gives without calculation

or devotes itself without duplicity. German 'Einfalt' (literally 'one-fold') preserves this etymological unity beautifully across both uses.

1. generosity / liberality (4×) Generosity, liberality — open-hearted giving that flows from singleness of purpose, without ulterior motive or self-serving calculation. The Macedonians' affliction produced 'a wealth of generosity' (2 Cor 8:2), and God enriches believers 'for all generosity' (2 Cor 9:11). Paul commends giving done ἐν ἁπλότητι (Rom 12:8) — with no hidden agenda. Spanish splits between 'generosidad' (2 Cor 8:2) and 'sencillez' (Rom 12:8), reflecting how this sense shades from lavish giving to pure-hearted giving. **HOLINESS AND SINCERITY**

en: generosity, of-generosity | **es:** generosidad, sencillez | **fr:** simplicité | **de:** Einfalt Rom 12:8; 2Cor 8:2; 2Cor 9:11; 2Cor 9:13

2. sincerity / simplicity (4×) Sincerity, simplicity of devotion — undivided loyalty and transparency of purpose, without guile or double-mindedness. Paul fears the Corinthians may be led astray from their 'sincerity toward Christ' (2 Cor 11:3), and servants are to obey 'in sincerity of heart' (Eph 6:5; Col 3:22). In 2 Cor 1:12, Paul defends his conduct as marked by 'holiness and sincerity from God.' The contrast with the serpent's cunning in 2 Cor 11:3 sharpens this sense — ἁπλότης is the opposite of craftiness and hidden agendas. **HOLINESS AND SINCERITY**

en: holiness, simplicity, sincerity | **es:** santidad, sencillez | **fr:** simplicité | **de:** Einfalt 2Cor 1:12; 2Cor 11:3; Eph 6:5; Col 3:22

ἁπλόος G0573 *Adj-NMS* (2×)

single, simple, clear; metaphorically of moral simplicity, singleness of purpose, generosity without duplicity

The word carries the basic meaning of 'single' as opposed to 'double' or 'divided,' but in its New Testament usage it describes moral character. Jesus uses it to describe an eye that is 'clear' or 'healthy'—one that sees properly and lets in light, in contrast to an evil eye that is clouded or diseased. The multilingual evidence reveals an interesting nuance: Spanish 'sencillo' (simple, sincere) and English 'clear, healthy' both point to the moral dimension, suggesting unpretentious generosity and wholehearted devotion to God. The metaphor of the eye in Matthew 6 and Luke 11 connects physical sight to spiritual insight, where singleness of vision means undivided loyalty.

(2×) In both Gospel occurrences (Matthew 6:22, Luke 11:34), this describes the 'clear' or 'healthy' eye in Jesus' teaching about treasures and light. The context contrasts it with the 'evil eye' (a Semitic idiom for stinginess), so the multilingual glosses pointing to moral qualities like 'sano' (healthy) and 'sencillo' (simple, generous) are well-founded. The eye metaphor represents wholehearted devotion: a single focus on God's kingdom rather than divided loyalty between God and wealth. **MORAL GOODNESS**

en: clear, healthy | **es:** sano, sencillo | **fr:** simple | **de:** ἁπλοῦς Matt 6:22; Luke 11:34

ἁπλ-ῶς G0574 *Adv* (1×)

generously, liberally; in a simple, sincere manner without calculation or grudging

This adverb carries the sense of doing something simply, sincerely, or generously—without complexity, duplicity, or grudging calculation. James 1:5 uses it regarding divine wisdom: God 'gives to all generously and without reproach.' The adverb emphasizes both the abundance of God's giving (generously, liberally) and its manner (simply, without complication or condescension). When we ask God for wisdom, He doesn't give grudgingly, conditionally, or with criticism but straightforwardly and abundantly. Divine generosity operates without the calculations and conditions that govern human giving.

(1×) God's giving 'haplos'—generously, simply—contrasts sharply with human giving patterns. We calculate, condition, and criticize; God gives abundantly and simply. Spanish 'generosamente,' French transcription, German 'reichlich' (abundantly), and English 'generously' all capture the liberal giving sense. James's point: when we lack wisdom and ask God, we needn't fear divine reluctance, condescension, or criticism. God gives wisdom the way He gives everything—generously, straightforwardly, without strings or grudging. This divine generosity should inspire confidence in prayer. **GEOGRAPHY AND SPACE**

en: generously | **es:** generosamente | **fr:** ἁπλῶς | **de:** reichlich Jas 1:5

ἀπό G0575 *Prep* (650×)

Preposition of separation: from, away from, of (origin, cause, or partitive); rarely temporal 'since'.

One of the most frequent prepositions in the New Testament, ἀπό marks separation, origin, or departure. It governs the genitive case and answers the question 'from where?' or 'from whom?'—whether spatially (away from a place), causally (by means of), or partitively (of a group). Spanish consistently renders it 'de/desde' while German uses 'von,' both capturing the core ablative force. In rare cases it extends temporally, as in Acts 24:11 where Paul counts days 'since' his arrival in Jerusalem.

1. from (648×) The overwhelmingly dominant sense: spatial, causal, or partitive 'from/of/by.' Covers origin ('from Nazareth,' Matt 21:11), agency ('by their fruits,' Matt 7:16), and partitive relations. The Spanish split between 'de' (origin/possession) and 'desde' (departure point) reveals the range this single Greek preposition covers. Found in genealogies (Matt 1:17), commissioning formulas, and countless narrative transitions. **GEOGRAPHY AND SPACE**

en: by-, from-, of- | **es:** de, del, desde | **fr:** de- | **de:** von Matt 1:17; Matt 1:21; Matt 1:24

2. from (1×) A distinct causal nuance: 'from' in the sense of 'because of' or 'on account of,' as in Luke 19:3 where Zacchaeus cannot see Jesus ἀπὸ τοῦ ὄχλου—'from/because of the crowd.' Spanish renders this instance 'por' (because of) rather than the usual 'de,' confirming the causal rather than purely spatial force. **GEOGRAPHY AND SPACE**

en: from | **es:** por | **fr:** de- | **de:** von Luke 19:3

3. since (1×) Temporal extension: 'since, from (a point in time).' In Acts 24:11, Paul states it is not more than twelve days 'since' (ἀφ' ἧς) he went up to Jerusalem. Spanish 'desde' and German 'von' both naturally accommodate this temporal reading, but the sense is distinct from spatial separation—marking a starting point on a timeline rather than movement away from a place. **GEOGRAPHY AND SPACE**

en: since | **es:** desde | **fr:** de- | **de:** von Acts 24:11

ἀποβαίνω G0576 *V-FIM-3S* (4×)

to step off, disembark; to turn out, result in a certain outcome

This compound verb (apo + baino, 'step away from') carries both a physical and a resultative sense. Physically, it means to step off or disembark: in Luke 5:2 fishermen have gotten out of their boats, and in John 21:9 the disciples come ashore after the resurrection appearance. But Luke 21:13 uses it in a wholly different register — Jesus tells his persecuted followers that their trials 'will turn out' as an occasion for testimony. Philippians 1:19 echoes this: Paul is confident that his imprisonment 'will turn out' for deliverance. Spanish captures the split neatly: 'desembarcar' for the physical sense and 'resultar' for the outcome sense.

(4×) To step off, disembark, go ashore — the physical act of leaving a boat or vessel. Luke 5:2 describes fishermen who had gotten out of their boats to wash nets; John 21:9 narrates the disciples stepping ashore and finding a charcoal fire. Spanish 'desembarcaron' and French 'descendre' both point to this concrete, nautical meaning of disembarking. **DESCENDING AND TEARING**

en: having-gotten-out, it-will-turn-out, they-went-ashore | **es:** desembarcaron, habiendo-descendido, resultará | **fr:** descendre | **de:** ausgehen, ἀποβάντες, ἀποβήσεται Luke 5:2; Luke 21:13; John 21:9; Phil 1:19

ἀποβάλλω G0577 *V-APA-NMS* (2×)

to throw away, cast off; to reject or discard something previously

held or worn
This verb depicts the forceful action of throwing something away from oneself—whether casting off a garment, jettisoning cargo from a ship, or rejecting something once valued. The classical Greek range includes military contexts (throwing off armor) and commercial ones (selling too cheaply, cutting losses). In the New Testament's two occurrences, the physical and metaphorical merge: Bartimaeus throws off his cloak in eagerness to reach Jesus, while Hebrews warns believers not to cast away their confidence. The Spanish 'desechéis' (reject, discard) and 'habiendo-arrojado' (having thrown off) capture both the physical vigor and the decisiveness of the action.

(2×) Mark 10:50 shows the dramatic physical action: blind Bartimaeus 'throwing off' his outer garment as he springs up to meet Jesus—the urgency and joy evident in the gesture. Hebrews 10:35 shifts to the metaphorical: believers are urged not to 'throw away' their confidence (boldness, freedom of speech before God), which has great reward. The cross-linguistic glosses unite around this core of discarding or rejecting: 'wegwerfen' (German, throw away), 'jeter' (French, throw), all preserving the forceful, decisive character of the action. **THROWING AND CASTING**
en: throw-away, throwing-off | **es:** desechéis, habiendo-arrojado | **fr:** jeter | **de:** wegwerfen Mark 10:50; Heb 10:35

ἀπο-βλέπω G0578 *V-IIA-3S* (1×)
to look away toward, fix gaze upon; to regard attentively or look to as example/reward
This verb means to look away from all other objects toward a single focus, gazing steadfastly at something. It can mean to look to someone as a model, to regard something with attention, or to look toward a reward or goal. Hebrews 11:26 uses it of Moses: he 'was looking away to the reward' when he chose to suffer with God's people rather than enjoy Egypt's pleasures. The verb emphasizes directed attention away from immediate circumstances toward a greater reality or future recompense.

(1×) Moses's choice to suffer with Israel rather than enjoy Pharaoh's palace made sense only because 'he was looking away to the reward'—he gazed beyond present circumstances to future recompense. Spanish 'miraba' (was looking), French 'regarder vers' (to look toward), English 'was looking away,' and German 'hinblicken' (to look toward) all preserve the directional gaze. The imperfect tense suggests sustained attention: Moses kept his gaze fixed on eternal reward while enduring temporal suffering. Faith enables such perspective—seeing the invisible weighs heavier than enjoying the visible. **GAZING AND LOOKING**
en: he-was-looking-away | **es:** miraba | **fr:** regarder-vers | **de:** hinblicken Heb 11:26

ἀπό-βλητος G0579 *Adj-NNS* (1×)
to be rejected, cast aside; fit to be thrown away as worthless
This adjective describes something that should be thrown away or rejected as worthless. Classical Greek used it for things unworthy of keeping. Paul uses it in 1 Timothy 4:4 in a positive construction: 'nothing God created is to be rejected' if received with thanksgiving. The broader context addresses false teachers who forbid certain foods. Paul's point: creation is good; asceticism that rejects God's gifts dishonors the Creator. The term emphasizes unfitness for use or acceptance, which Paul denies applies to any food received gratefully.

(1×) Paul's assertion that 'nothing is apobleton' (to be rejected) when received with thanksgiving confronts proto-Gnostic asceticism that denigrated material creation. Spanish 'rechazable,' French transcription, and English 'to be rejected' all capture the rejection sense, while German 'nicht zu verwerfen' (not to be rejected) gives the negative form matching Paul's construction. The theological point: creation goodness means no food is inherently defiling. Thanksgiving sanctifies eating; ascetic rejection dishonors the Creator who gave food as gift. **REJECTION AND REFUSAL**
en: to-be-rejected | **es:** rechazable | **fr:** ἀπόβλητον | **de:** nicht-zu-verwerfen 1Tim 4:4

ἀποβολ-ή G0580 *N-NFS* (2×)
a throwing away, loss, rejection; the act of discarding or the state of being lost
This noun names the result of throwing something away—whether the voluntary jettisoning of cargo to save a ship or the involuntary loss of something valued. Classical Greek used it for the casting off of weapons in retreat or the dropping of letters in grammar. Paul employs it theologically in Romans 11 for Israel's 'rejection' by God (a rejection that paradoxically brings reconciliation to the world), while Luke uses it in Acts 27 for the literal 'loss' of life avoided in the shipwreck. The multilingual evidence splits between 'loss' (a state) and 'rejection' (an act), both valid nuances of the single Greek term.

(2×) Acts 27:22 contains Paul's assurance to the storm-tossed crew: there will be no 'loss' of life (apobolē), though the ship will be destroyed—a concrete, physical meaning. Romans 11:15 shifts entirely to theology: if Israel's 'rejection' (or 'casting away') means reconciliation for the world, what will their acceptance mean but life from the dead? Here the term bears the weight of divine mystery—God's apparent rejection serving a redemptive purpose. The multilingual glosses (Spanish 'pérdida/rechazo', French 'rejet', German 'Verwerfung') preserve both the passive sense (loss incurred) and the active sense (rejection enacted). **AUTO-DETECTED COMMUNITY 6762 WITH 3 SENSES**
en: loss, rejection | **es:** pérdida, rechazo | **fr:** rejet | **de:** Verwerfung, ἀποβολή Acts 27:22; Rom 11:15

ἀπογίγνομαι G0581 *V-APM-NMP* (1×)
having died, departed from; having ceased to be present or to participate in
This participle (from apogínomai) means 'having died to' or 'having departed from' something, indicating cessation of participation or relationship. Peter uses it in 1 Peter 2:24: Christ 'bore our sins in his body on the tree, that we, having died to sin, might live to righteousness.' The participle indicates a definitive break: believers have died to sin's dominion through union with Christ's death. This isn't gradual improvement but radical transition—death severs the old relationship, making new life possible.

(1×) Peter's 'having died to sin' describes Christians' positional reality through Christ's atonement: we have departed from sin's sphere of control. Spanish 'habiendo muerto,' French transcription, English 'having died,' and German 'abgestorben' (died off) all preserve the death metaphor. The perfect participle indicates completed action with ongoing results: we have died to sin and remain in that state of death-to-sin. Sanctification flows from this positional reality—we live righteously because we have already died to sin's dominion. **DEATH AND CORPSES**
en: having-died | **es:** habiendo-muerto | **fr:** ἀπογενόμενοι | **de:** abgestorben 1Pet 2:24

ἀπογρᾰφ-ή G0582 *N-GFS* (2×)
a registration, census, enrollment; an official listing of persons or property for taxation or civic purposes
This technical administrative term denoted the Roman census—a periodic registration of persons and property for taxation and civic organization. Classical Greek used it broadly for registers, lists, and declarations, but in New Testament times it specifically referred to the empire-wide enrollments ordered by imperial decree. Luke mentions it twice, both times anchoring Gospel events in datable history: the census under Quirinius that brought Mary and Joseph to Bethlehem, and the census under Quirinius that sparked Judas the Galilean's revolt. The multilingual glosses converge on 'census' and 'registration,' reflecting the bureaucratic precision of the term.

(2×) Luke 2:2 sets the stage for Jesus' birth: 'this registration (apographē) was the first while Quirinius was governor of Syria'—a chronological anchor that has sparked much historical discussion. Acts 5:37 refers to the same census period, when 'Judas the Galilean rose up in the days of the registration' leading a revolt. Both passages use the term precisely for the Roman imperial census,

not a general counting. The cross-linguistic evidence is unanimous: Spanish 'censo/empadronamiento', French 'recensement', German 'Apographē'—all administrative terms for official population registration tied to taxation and governance. **GEOGRAPHY AND SPACE**
en: census, registration | **es:** censo, empadronamiento | **fr:** recensement | **de:** ἀπογραφή, ἀπογραφῆς Luke 2:2; Acts 5:37

ἀπογρᾰ́φ-ω G0583 *V-RPM/P-GMP* (4×)

to register, enroll; to have oneself recorded in an official census or list

Used in the New Testament exclusively for the Roman census that brought Joseph and Mary to Bethlehem (Luke 2:1-5), this verb denotes official enrollment or registration, typically for purposes of taxation. In Hebrews 12:23 it shifts to a heavenly register — the names of the firstborn enrolled in heaven. Spanish 'empadronado' and French 'inscrire' both capture the census-enrollment nuance, while English 'enrolled' and German 'eingeschrieben' reflect the broader idea of being written into an official record.

(4×) To register or enroll oneself in an official census or tax list, as commanded by a governing authority. The middle voice predominates in the NT, emphasizing voluntary compliance with an imperial decree. All four Lukan occurrences (Luke 2:1, 3, 5) refer to the census under Augustus. Cross-lingual glosses — Spanish 'empadronado,' French 'se faire inscrire' — uniformly point to civic registration. In Hebrews 12:23, the image transfers to a heavenly enrollment of the firstborn, using the perfect passive participle to indicate a completed, permanent inscription. **WRITING AND SCRIPTURE**
en: having-been-enrolled, to-be-registered | **es:** a-ser-empadronado, a-ser-empadronados, inscritos | **fr:** se-faire-inscrire | **de:** eingeschrieben, ἀπογράφεσθαι, ἀπογράψασθαι Luke 2:1; Luke 2:3; Luke 2:5; Heb 12:23

ἀποδείκ-νῡμι G0584 *V-RPM/P-AMS* (4×)

to display, demonstrate, exhibit; to publicly show forth or prove by evidence

At its core this verb means to point out or publicly demonstrate something, whether by miraculous signs or by argumentation. In Acts 2:22, God 'showed forth' Jesus through wonders and signs — a divine accreditation. Paul in 1 Corinthians 4:9 says God has exhibited the apostles as a spectacle. The Spanish 'exhibió' and 'mostrándose' and French 'démontrer' together capture the range from theatrical display to rational proof. In 2 Thessalonians 2:4, the man of lawlessness 'displays' himself as God — a blasphemous self-exhibition.

(4×) To publicly display, demonstrate, or exhibit, whether through miraculous attestation or deliberate self-presentation. In Acts 2:22, God demonstrated Jesus to Israel through signs and wonders — Spanish 'aprobado' reads the verb as divine accreditation. In 1 Corinthians 4:9, Paul uses it for God putting apostles on display like condemned men in an arena. Acts 25:7 involves bringing forward charges as evidence. In 2 Thessalonians 2:4, the lawless one 'displays himself' as divine, a counterfeit self-demonstration. French 'démontrer' captures the evidential force across these contexts. **STANDING BY AND ASSISTING**
en: displaying, exhibited, having-been-demonstrated | **es:** aprobado, exhibió, mostrándose | **fr:** démontrer, ἀποδεικνύντα | **de:** ἀπέδειξεν, ἀποδεδειγμένον, ἀποδεικνύντα Acts 2:22; Acts 25:7; 1Cor 4:9; 2Thess 2:4

ἀπόδειξις G0585 *N-DFS* (1×)

demonstration, proof; showing forth evidence or making a case convincingly

This noun denotes demonstration or proof—the showing forth of evidence that establishes a claim. Classical Greek used it for logical proofs, public exhibitions, or testing by examination. Paul uses it in 1 Corinthians 2:4: his message came 'not in persuasive words of wisdom but in demonstration of the Spirit and power.' He contrasts rhetorical cleverness (which could be humanly impressive but ultimately empty) with Spirit-empowered demonstration (which carries divine authority and life-changing power). True proof isn't argumentative sophistication but supernatural effectiveness.

(1×) Paul's ministry carried 'apodeixis' of Spirit and power—demonstration that proved the gospel's truth through changed lives and supernatural signs, not clever rhetoric. Spanish 'demostración,' French 'démonstration,' and English 'demonstration' all preserve the proof sense, while German 'Beweis' (proof) emphasizes evidential weight. Paul deliberately rejected persuasive wisdom-words because faith rooted in human eloquence would collapse under pressure. But faith rooted in demonstrated Spirit-power—exhibited through transformed lives and divine working—stands firm, grounded in God not man. **TESTING AND PROVING**
en: demonstration | **es:** demostración | **fr:** démonstration | **de:** Beweis 1Cor 2:4

ἀποδεκᾰτόω G0586 *V-PIA-2P* (4×)

to tithe; to give or collect a tenth as a religious obligation

Rooted in the ancient practice of giving a tenth to God, this verb appears in both directions: paying tithes and collecting them. Jesus rebukes the Pharisees for scrupulously tithing herbs like mint and dill while neglecting justice (Matt 23:23; Luke 11:42). The tax-collector's boast 'I tithe all I acquire' (Luke 18:12) illustrates self-righteous precision. In Hebrews 7:5, the Levitical priests collect tithes from the people. Spanish 'diezmar/diezmo' and French 'donner la dîme' preserve the explicit tenth-part etymology that English 'tithe' also carries.

(4×) To give or collect a tenth of one's possessions or produce as religious obligation. The verb operates in two directions in the NT: active collection by priests (Heb 7:5, where Levites tithe the people) and personal payment of tithes (Luke 18:12). Jesus's sharp critique in Matthew 23:23 and Luke 11:42 targets those who tithe garden herbs with meticulous care but neglect weightier matters of the law. Spanish 'diezmo' and French 'dîme' both transparently preserve the 'tenth' root, reinforcing how deeply this decimal fraction was embedded in ancient religious economy. **GEOGRAPHY AND SPACE**
en: I-tithe, to-collect-tithes-from, you-tithe | **es:** diezmar, diezmo, diezmáis | **fr:** donner-la-dîme | **de:** verzehnten, ἀποδεκατοῦτε, ἀποδεκατῶ Matt 23:23; Luke 11:42; Luke 18:12; Heb 7:5

ἀποδεκ-τός G0587 *Adj-NNS* (2×)

acceptable, welcome, pleasing (especially to God or in religious contexts)

This adjective describes what is acceptable, welcome, or pleasing—particularly in contexts of divine approval. Paul uses it twice in 1 Timothy to describe things that are 'acceptable to God': intercessory prayer for all people (2:3) and providing for one's family (5:4). The consistent translation as 'acceptable' or 'agreeable' across languages (Spanish aceptable, German angenehm) reflects its core sense of meeting a standard or finding favor, with theological overtones of what God welcomes.

(2×) The lemma describes what is acceptable or pleasing, especially to God. Both occurrences in 1 Timothy emphasize divine approval: prayer for all people is 'acceptable to God our Savior' (2:3), and caring for family is 'acceptable before God' (5:4). The multilingual evidence (Spanish aceptable, German angenehm 'pleasant/agreeable') confirms the core semantic range of meeting a standard of acceptability, with the context consistently pointing to what God finds pleasing rather than merely human approval. **PLEASANTNESS AND DELIGHT**
en: acceptable | **es:** aceptable | **fr:** ἀπόδεκτον | **de:** angenehm 1Tim 2:3; 1Tim 5:4

ἀποδέχομαι G0588 *V-APM-NMP* (7×)

To welcome, receive gladly; accept a person with hospitality or a message with approval.

Apodechomai combines the prefix apo- ('from') with dechomai ('receive'), creating a verb that suggests receiving something or someone fully and favorably. In five of its seven NT occurrences, it describes welcoming a person — the crowd welcoming Jesus back

from the Gerasenes (Luke 8:40), Jesus receiving the multitudes who followed him (Luke 9:11), the brothers in Achaia welcoming Apollos (Acts 18:27), the Jerusalem believers receiving Paul's party (Acts 21:17), and Paul himself receiving visitors in Rome (Acts 28:30). Spanish recibir, French accueillir, and German empfangen all convey this warm, personal hospitality. The remaining two uses shift to intellectual reception: the three thousand at Pentecost 'received his word' (Acts 2:41), and the lawyer Tertullus tells Felix 'we accept with gratitude' (Acts 24:3). The distinction between welcoming a person and accepting a message runs through every translation tradition.

1. welcome, receive (a person) (5×) To welcome or receive a person with gladness, hospitality, or favorable disposition — the physical, relational act of taking someone in. This dominant sense (5 occurrences) spans from the crowd that 'welcomed' Jesus at Capernaum (Luke 8:40) to Paul 'receiving all who came to him' in his Roman lodging (Acts 28:30). Spanish recibió/recibieron, French accueillir/recevoir, and German empfangen all deploy vocabulary of personal hospitality. Luke's repeated use in Acts (18:27; 21:17; 28:30) shows a pattern: the early church's growth is narrated partly through scenes of believers welcoming traveling apostles and teachers. **RECEIVING AND TAKING**

en: having-welcomed, received, to-receive | **es:** lo-recibió, nos-recibieron, recibiendo | **fr:** accueillir, recevoir | **de:** ἀπεδέξαντο, ἀπεδέξατο, ἀπεδέχετο Luke 8:40; Luke 9:11; Acts 18:27; Acts 21:17; Acts 28:30

2. accept, receive (a message) (2×) To accept or receive a message, teaching, or report with intellectual approval or gratitude. The two occurrences mark pivotal moments of audience response: at Pentecost, 'those who received his word were baptized' (Acts 2:41), where apodexamenoi signals wholehearted acceptance of Peter's kerygma; and in Acts 24:3, Tertullus uses apodechometha ('we accept with gratitude') in his flattering opening to Felix. Spanish habiendo recibido / reconocemos and French accueillir shift from physical to cognitive reception. The distinction from sense 1 is clear: here there is no person being hosted — an idea is being embraced. **RECEIVING AND TAKING**

en: having-received, we-accept | **es:** habiendo-recibido, reconocemos | **fr:** accueillir | **de:** ἀποδεξάμενοι, ἀποδεχόμεθα Acts 2:41; Acts 24:3

ἀποδημ-έω G0589 *V-AIA-3S* (6×)

To go on a journey, travel to a far country; used almost exclusively in parables of absent masters

A verb meaning to leave one's homeland and travel abroad, built from apo ('away') and demos ('people, district'). In the New Testament it appears almost entirely in Jesus' parables about landlords and masters who depart to distant places, entrusting their property to servants. The vineyard owner 'went on a journey' (Mark 12:1; Matt 21:33), the master distributes talents before traveling (Matt 25:14-15), and the prodigal son departs for a 'far country' (Luke 15:13). Spanish 'partio de viaje' and French 'voyager' capture the sense of deliberate, extended absence.

to go on a journey, to travel abroad (6×) To depart on a journey to a distant place, to travel abroad or go to a far country. The compound apo-demeo (away + people/homeland) implies leaving one's community for an extended period. In the NT it serves as a narrative device in Jesus' parables: the vineyard owner who plants, leases, and 'went away' (Matt 21:33; Mark 12:1) – Spanish 'partio,' French 'voyager'; the master who entrusts talents before his journey (Matt 25:14-15); and the prodigal son who travels to a far country (Luke 15:13). The verb's parabolic usage consistently sets up a scenario of delegated responsibility and eventual reckoning, making the master's absence both a test of faithfulness and a picture of the interval before Christ's return. **CONDUCT AND WALKING**

en: going-on-a-journey, he-went-away, he-went-on-a-journey | **es:** partió, partió-de-viaje, que-viaja | **fr:** voyager | **de:** ἀπεδήμησεν, ἀποδημῶν Matt 21:33; Matt 25:14; Matt 25:15; Mark 12:1; Luke 15:13

ἀπόδημ-ος G0590 *Adj-NMS* (1×)

away from home, on a journey; absent from one's country or residence

This adjective describes someone who is away from home, abroad, or on a journey. Mark 13:34 uses it in a parable: 'It is like a man away on a journey, who left his house and gave authority to his servants.' The term emphasizes absence from one's usual residence or homeland. In the parable, the master's absence creates responsibility for servants—they must work faithfully without immediate oversight, knowing he will return. The spiritual application: believers live faithfully during Christ's absence, awaiting His return.

(1×) Jesus's parable of the master 'apodemos'—away on a journey—pictures the church age: Christ has departed (ascension) but will return, and His servants must work faithfully during His absence. Spanish 'de viaje,' French 'en voyage,' German 'verreist,' and English 'away from home' all capture the absent-on-journey sense. The parable's tension comes from uncertain timing: servants don't know when the master returns, so they must maintain constant readiness. Christian eschatology creates similar urgency: Christ is absent but coming; work faithfully until He appears. **TRAVEL ABOUT LEAD**

en: away-from-home | **es:** de-viaje | **fr:** en-voyage | **de:** verreist Mark 13:34

ἀποδίδωμι G0591 *V-FIA-2S* (48×)

To give back, repay, render what is due, sell, or yield; covers restitution, debt payment, reward, commercial sale, and agricultural produce.

Built from apo ('back, away') and didomi ('give'), apodidomi carries the fundamental sense of rendering something back to where it belongs. Jesus's famous pronouncement 'Render to Caesar the things that are Caesar's' (Matt 22:21) perfectly captures the word's core logic: what you give is already owed. The verb spans a remarkable range — from settling financial debts in the parable of the unforgiving servant (Matt 18:25-34), to God's eschatological recompense (Matt 16:27), to the commercial sale of a birthright (Heb 12:16), to a tree 'yielding' its fruit month by month (Rev 22:2). Spanish distinguishes pagar ('pay a debt') from dar ('give, render') from vender ('sell'), neatly exposing three distinct semantic frames that the Greek verb unifies under the single concept of transferring what is due or expected.

1. reward, recompense, render due (16×) To reward, recompense, or render to someone what is due — whether divine retribution, wages for labor, honor, taxes, or vows. This is the most theologically weighted sense, prominent in Jesus's teaching about the Father who 'will repay you' for secret acts of piety (Matt 6:4, 6, 18) and in the eschatological promise that the Son of Man 'will repay each according to his deeds' (Matt 16:27). Spanish devolver and dar capture the 'giving-back' nuance, while German vergelten selects specifically for requital and retribution. The sense presupposes a moral or covenantal economy where debts of honor must be settled. **REPAYING AND RENDERING**

en: he-will-repay, let-render, pay | **es:** cumplirás, dará, devolviendo | **fr:** rendre | **de:** gibt-zurück, vergelten Matt 5:33; Matt 6:4; Matt 6:6; Matt 6:18; Matt 16:27

2. repay, pay back a debt (11×) To repay or pay back a financial debt, settling a monetary obligation. Concentrated in the parable of the unforgiving servant (Matt 18:25-34), where the verb appears repeatedly in the desperate refrain 'I will repay you everything.' Spanish pagar ('to pay') and the financial context distinguish this from the broader moral recompense of sense 1. At Matt 5:26, Jesus warns that the debtor will not get out 'until you have paid the last penny' — the verb here carries the full weight of legal financial obligation. **REPAYING AND RENDERING**

en: I-will-repay, Repay, he-should-repay | **es:** Paga, con-qué-pagar, pagare | **fr:** rendre | **de:** gibt-zurück Matt 5:26; Matt 18:25; Matt 18:26; Matt 18:28

3. give back, return, restore (9×) To give back, return, or restore something to its rightful owner or original state. At Matt 22:21 / Mark 12:17 Jesus says 'Give back to Caesar what is Caesar's' — not merely 'give' but 'return what already belongs.' Luke 4:20 uses it of Jesus 'giving back' the scroll to the synagogue attendant, and Luke 9:42 of Jesus 'giving back' a healed boy to his father. Spanish devolver ('to return an object') precisely marks this restitution sense, while Korean 돌려주다 ('give back by returning') similarly lexicalizes the directionality. **REPAYING AND RENDERING**

en: Give-back, I-give-back, gave-back | **es:** Dad, dad, devolved | **fr:** rendre | **de:** gibt-zurück, vergelten Matt 22:21; Mark 12:17; Luke 4:20; Luke 9:42; Luke 16:2

4. give, deliver, render account (7×) To give, deliver, or render something required — an account, testimony, or report — to an authority or audience. At Matt 12:36 people will 'give account' for every careless word; at Luke 16:2 the steward must 'render' his account of management; at Acts 4:33 the apostles 'gave' their testimony of the resurrection with great power. Spanish dar cuenta ('give account') and German Rechenschaft geben both use specialized accountability vocabulary, marking this as a distinct discourse-of-obligation sense rather than generic 'giving.' REPAYING AND RENDERING

en: going-to-give, it-to-be-given, they-will-give-account | **es:** daban, dar, darán | **fr:** rendre | **de:** gibt-zurück, vergelten Matt 12:36; Matt 21:41; Matt 27:58; Acts 4:33; Acts 19:40

5. sell, exchange for money (3×) To sell, hand over in a commercial transaction for monetary exchange. At Acts 5:8 Peter asks Sapphira whether the land was 'sold' for a certain price; at Acts 7:9 the patriarchs 'sold' Joseph into Egypt; at Heb 12:16 Esau 'sold' his birthright for a single meal. Spanish vender ('to sell') and the commercial context clearly distinguish this from 'giving back' — here the transfer is commercial, not restitutive. The apo- prefix retains a sense of 'handing over' or 'giving away' what one possessed. REPAYING AND RENDERING

en: gave-up, sold, you-sold | **es:** vendieron, vendisteis, vendió | **fr:** rendre | **de:** gibt-zurück, vergelten Acts 5:8; Acts 7:9; Heb 12:16

6. yield, produce fruit (2×) To yield or produce fruit, crops, or results — a metaphorical extension where the 'giving back' is nature's or effort's return. At Rev 22:2 the tree of life 'yields' its fruit every month, and at Heb 12:11 discipline 'yields' the peaceful fruit of righteousness. Spanish producir and dando ('giving, producing') both select agricultural-yield vocabulary. This sense preserves the root notion of rendering what is due — here, the earth or a process 'repays' with its produce. REPAYING AND RENDERING

en: it-yields, yielding | **es:** dando, produce | **fr:** rendre | **de:** vergelten Heb 12:11; Rev 22:2

ἀποδιορ-ίζω G0592 *V-PPA-NMP* (1×)

to separate, mark off; to divide or distinguish by setting boundaries

This verb means to mark off boundaries, separate, or distinguish by dividing. Jude 19 uses it to describe false teachers: 'These are the ones who cause divisions, worldly-minded, devoid of the Spirit.' The verb emphasizes creating separations or factions within the community. These divisive persons distinguish themselves from others, creating schisms. The context makes clear this isn't legitimate doctrinal differentiation but destructive factional behavior—they divide the body for selfish advantage, lacking the Spirit who unifies believers.

(1×) Jude's condemnation of those 'apodiorizontes'—causing divisions—targets schismatic persons who fracture Christian unity. Spanish 'que causan divisiones' (who cause divisions), French 'qui se séparent' (who separate themselves), German 'sich Absondernden' (those separating themselves), and English 'dividing' all capture the separating action. These aren't people creating healthy boundaries but factionalists creating destructive schisms. Jude's diagnosis: they're 'psychikoi' (natural, worldly) and 'pneuma me echontes' (not having Spirit)—their divisiveness proves spiritual bankruptcy. SEPARATING AND DIVIDING

en: dividing | **es:** que-causan-divisiones | **fr:** qui-se-séparent, | **de:** sich-Absondernden Jude 1:19

ἀποδοκῐ́μ-άζω G0593 *V-AIP-3S* (9×)

To reject after testing or examination; to deem unfit, repudiate, or disqualify upon scrutiny.

Built from apo ('away') and dokimazo ('to test, approve'), this verb carries the force of rejection that follows deliberate evaluation—not casual dismissal but a considered verdict of unfitness. Its most prominent NT context is the repeated quotation of Psalm 118:22: 'the stone which the builders rejected has become the cornerstone' (Matt 21:42; Mark 12:10; Luke 20:17; 1 Pet 2:4, 7). Jesus also uses it of his own suffering, predicting that he must be 'rejected by the elders' (Mark 8:31; Luke 9:22; 17:25). Spanish 'desecharon/rechazado' and French 'rejeter' both emphasize the deliberate casting aside, while the Greek prefix apo- underscores the finality of the verdict.

reject, reject after examination (9×) To reject someone or something after examination, testing, or deliberation—to declare unfit or unworthy and set aside. The term is loaded with professional scrutiny: builders inspecting stones and discarding the unsuitable one (Psalm 118:22, quoted in Matt 21:42; Mark 12:10; Luke 20:17; 1 Pet 2:4, 7). Jesus uses it of the religious leaders' rejection of himself as Messiah (Mark 8:31; Luke 9:22; 17:25). Hebrews 12:17 applies it to Esau's disqualification. All nine occurrences share the core idea of authoritative repudiation following assessment. REJECTION AND REFUSAL

en: having-been-rejected, he-was-rejected, rejected | **es:** desechada, desecharon, fue-rechazado | **fr:** rejeter | **de:** verwerfen, ἀπεδοκίμασαν, ἀποδοκιμασθῆναι Matt 21:42; Mark 8:31; Mark 12:10; Luke 9:22; Luke 17:25

ἀποδοχ-ή G0594 *N-GFS* (2×)

acceptance, approval, welcoming reception (as worthy of favor)

This noun denotes acceptance or approval, especially the welcoming reception of something as worthy. Paul uses it in two pastoral epistles to emphasize the complete trustworthiness of core Christian teachings: 'the saying is trustworthy and worthy of all acceptance' regarding Christ saving sinners (1 Tim 1:15) and the promise of godliness (1 Tim 4:9). The classical range included receiving back what was one's own, entertaining guests, and gaining favor or approbation—but the New Testament narrows to the sense of accepting truth claims as deserving full endorsement.

(2×) The noun signifies acceptance or approval, particularly of a statement or teaching as trustworthy. In both Timothy passages, Paul pairs ἀποδοχή with 'worthy' (ἄξιος) to emphasize that certain sayings deserve complete acceptance—not mere intellectual assent but wholehearted embrace. The genitive construction ('worthy of all acceptance') shows this is more than passive reception; it's active approval. The multilingual glosses (acceptance, aceptación, Annahme) capture the basic sense, while the classical usage (approbation, favor, εἶναι ἐν τῇ καλλίστῃ ἀποδοχῇ 'to be in highest favor') illuminates the connotation of honoring something as deserving. RECEIVING AND TAKING

en: acceptance | **es:** aceptación | **fr:** ἀποδοχῆς | **de:** Annahme 1Tim 1:15; 1Tim 4:9

ἀπόθεσις G0595 *N-NFS* (2×)

putting off, laying aside, removal (especially of clothing or something worn)

This noun refers to the act of putting off or laying aside something—most concretely clothing, but metaphorically extended to other kinds of removal or resignation. Peter uses it twice in contexts that blend physical and spiritual imagery. In 1 Peter 3:21, baptism is 'not a removal of dirt from the body' but an appeal to God. In 2 Peter 1:14, the apostle speaks of the imminent 'putting off of my tent' (his body/death) as Christ revealed to him. Classical usage included storing things away, exposure of children, even resignation from office—but the New Testament focuses on the metaphor of removing or laying aside what was previously worn or inhabited.

(2×) The noun describes putting off or removal, typically of something worn or inhabited. First Peter 3:21 uses it negatively: baptism is not merely 'putting off bodily dirt' (ἀπόθεσις ῥύπου σαρκός) but covenant appeal to God—the physical act of washing is not the point. Second Peter 1:14 shifts to metaphor: 'the putting off of my tent' uses the noun for Peter's approaching death, viewing the body as a temporary dwelling to be laid aside. The domain assignment (Activities Involving Clothing) captures the core physical sense, while the multilingual evidence (Spanish despojamiento 'stripping off', German Ablegung 'laying down') reflects both literal and metaphorical removal. CLOTHING AND DRESS

en: putting-off | **es:** depósito, despojamiento | **fr:** ἀπόθεσις | **de:** Ablegung 1Pet 3:21; 2Pet 1:14

ἀπο-θήκη G0596 *N-NFS* (6×)

A storehouse or barn for storing harvested grain; used figuratively of God's eschatological gathering or provision.

In the ancient Mediterranean world, the apotheke was the essential destination of every harvest – the barn or granary where grain was safely stored. Jesus draws on this familiar image in strikingly different ways: to reassure anxious disciples that God feeds the birds without any barns at all (Matt 6:26; Luke 12:24), to picture the final separation of wheat and chaff (Matt 3:12; Luke 3:17), and to dramatize the folly of the rich man who builds bigger barns while ignoring his soul (Luke 12:18). The word thus bridges the everyday agricultural world and the theology of divine provision and judgment.

storehouse, barn, granary (6×) A structure for storing harvested grain or agricultural produce – a barn, granary, or storehouse. Cross-lingual glosses confirm the agricultural specificity: Spanish 'granero' (grain-store), French 'grange' (barn), English 'barn/barns.' In every NT occurrence the image serves a theological point: God's care surpassing barns (Matt 6:26), eschatological gathering of wheat into the storehouse (Matt 3:12; Matt 13:30), or the rich fool's misplaced trust in storage (Luke 12:18). **STOREHOUSE GRANARY**

en: a-barn, barn, barns | **es:** granero, graneros | **fr:** grange | **de:** ἀποθήκας, ἀποθήκας–, ἀποθήκη Matt 3:12; Matt 6:26; Matt 13:30; Luke 3:17; Luke 12:18

ἀποθησαυρ-ίζω G0597 *V-PPA-AMP* (1×)

to store up, treasure up; to accumulate or lay up resources for future use

This verb means to store up, lay up treasure, or accumulate for the future. Paul uses it metaphorically in 1 Timothy 6:19: the generous rich are 'storing up for themselves a good foundation for the future.' The context addresses right use of wealth—generosity in this age becomes treasure in the age to come. The verb combines the ideas of accumulation and preservation: storing up resources that will be available later. Kingdom economics invert worldly logic: you store up by giving away.

(1×) Paul's paradox that generous giving means 'apothesaurizontas'—storing up treasure—reflects Jesus's teaching about treasures in heaven. Spanish 'atesorando,' French transcription, German 'einen Schatz sammeln' (gathering treasure), and English 'storing up' all preserve the accumulation sense. The rich who give generously don't lose wealth; they transfer it to secure heavenly accounts. Earthly hoarding proves ultimately foolish (you can't keep it); heavenly storing through earthly giving proves ultimately wise (eternal security). Generosity isn't loss but investment. **ASCENDING MOVEMENT**

en: storing-up | **es:** atesorando | **fr:** ἀποθησαυρίζοντας | **de:** einen-Schatz-sammeln 1Tim 6:19

ἀπο-θλίβω G0598 *V-PIA-3P* (1×)

to press upon, crowd; to squeeze or compress by pressing against

This verb means to press upon, crowd against, or compress through squeezing. Luke 8:45 records the disciples' response when Jesus asked who touched Him: 'The crowds surround and press upon You.' The verb emphasizes the pressure of bodies crowding against Jesus in a packed space. This wasn't gentle touching but the inevitable jostling of dense crowds. The contrast between deliberate faith-touch (the woman with bleeding) and unconscious crowd-pressing highlights Jesus's awareness of spiritual contact amid physical compression.

(1×) The crowds 'apothlibousin'—pressing upon Jesus—create the context for His question 'Who touched me?' The disciples found the question absurd: countless people were jostling against Him. Spanish 'te oprimen' (they press you), French 'presser,' and English 'crowd/press' all capture the compression sense, while German transcribes the Greek. But Jesus distinguished between crowd pressure (mere physical contact) and faith-touch (spiritual connection that drew power). Many pressed; one touched. Physical proximity doesn't equal spiritual connection. **AFFLICTION DISTRESS**

en: crowd | **es:** te-oprimen | **fr:** presser | **de:** ἀποθλίβουσιν Luke 8:45

ἀποθνήσκω G0599 *V-PPA-NMP* (112×)

To die; of physical death (natural, violent, judicial) or figurative/spiritual death (dying to sin, the law, or self)

An intensified form of the root 'to die' (thnēskō), apothnēskō is the standard New Testament verb for death in all its dimensions. Most of its 112 occurrences describe ordinary physical death — people, animals, even a grain of wheat falling to the ground. But Paul transforms the word into a theological tool: believers 'die to sin' in baptism (Rom 6:2), 'die to the law' to live for God (Gal 2:19), and 'die with Christ' to share in resurrection. The multilingual evidence is telling — Spanish morimos and German sterben remain identical across both literal and figurative uses, reflecting how Paul deliberately exploits the shock of applying death-language to spiritual transformation.

1. die physically (101×) Physical death — the cessation of bodily life, whether natural, violent, or judicial. Spans the full range from narrative death scenes (Matt 8:32, the swine; Mark 9:26, an apparent death) to solemn declarations about martyrdom (Matt 26:35, 'even if I must die with you'). Rendered consistently across languages (spa: murió, fra: mourir, deu: sterben), confirming the default, unmarked sense across 101 occurrences. **DEATH AND CORPSES**

en: Died, He-died, died | **es:** murió | **fr:** mourir | **de:** sterben, stirbt Matt 8:32; Matt 26:35; Mark 9:26; Mark 12:21; Mark 12:22

2. die figuratively/spiritually (11×) Figurative or spiritual death — dying to sin, to the law, or to the old self, especially in Pauline theology. Romans 6:2 asks 'How shall we who died to sin still live in it?' while Romans 6:8 proclaims 'if we died with Christ, we believe we shall also live with him.' The identical translation forms across languages (spa: morimos/morí, deu: sterben) show that Paul relies on the literal verb to carry metaphorical weight — no special 'spiritual death' vocabulary is invented. **DEATH AND CORPSES**

en: died, we-die, we-died | **es:** morimos, morí, morísteis | **fr:** mourir | **de:** sterben John 11:16; Rom 6:2; Rom 6:8; Rom 7:9; Rom 14:8

ἀποκαθίστημι G0600 *V-ASP-1S* (8×)

To restore to a former condition; to re-establish, heal, or return something to its original state.

A triple-compound verb (ἀπό + κατά + ἵστημι) meaning to set something back to where it stood before. In the Gospels, it appears most vividly in healing narratives — the withered hand restored to wholeness (Matt 12:13; Mark 3:5; Luke 6:10) and the blind man's sight restored at Bethsaida (Mark 8:25). But it also carries an eschatological dimension: the disciples ask whether Jesus will 'restore' the kingdom to Israel (Acts 1:6), and Jesus teaches that Elijah comes first to 'restore all things' (Matt 17:11; Mark 9:12). Spanish 'restaurar' and French 'rétablir' both preserve the sense of returning to an original, intended state.

restore to a former state (8×) To restore something or someone to a previous, proper condition — whether physical healing or eschatological re-establishment. The healing miracles show instantaneous bodily restoration: a hand 'was restored' healthy as the other (Mark 3:5), and sight 'was restored' so that the man saw everything clearly (Mark 8:25). The prophetic-eschatological use envisions cosmic restoration: Elijah 'restores all things' (Matt 17:11), and the disciples wonder about restoring the kingdom (Acts 1:6). Spanish 'fue restaurada' and German 'wiederherstellen' both reflect this return-to-wholeness meaning. **RENEW REPAIR RESTORE**

en: I-may-be-restored, it-was-restored, restores | **es:** fue-restaurada, fue-restaurado, os-sea-restituido | **fr:** rétablir | **de:** wiederherstellen, ἀπεκατεστάθη, ἀποκαθιστάνεις Matt 12:13; Matt 17:11; Mark 3:5; Mark 8:25; Mark 9:12

ἀπο-κάλύπτω G0601 *V-AIP-3S* (26×)

To reveal, uncover, or disclose what was hidden – especially of God making known divine truth, glory, or eschatological realities

Built from 'apo' (away) and 'kalypto' (to cover), this verb literally means 'to uncover' and becomes one of the New Testament's great theological terms. In its passive forms, divine realities 'are revealed' – the Son of Man will be revealed (Luke 17:30), God's wrath is revealed (Rom 1:18), and what is hidden will come to light (Matt 10:26, Luke 12:2). In its active uses, God is the revealer: Jesus thanks the Father for revealing truth to the simple (Matt 11:25, Luke 10:21), and the Spirit searches and reveals the deep things of God (1 Cor 2:10). Spanish 'revelar,' French 'reveler,' and German 'offenbaren' consistently translate both voices, reflecting the theological weight this word carries across Christian tradition.

1. be revealed, come to light (passive) (21×) To be revealed, uncovered, or brought to light (passive/divine passive), of hidden truths, eschatological realities, divine wrath, or glory being made manifest. Often a 'theological passive' where God is the implied agent. Nothing covered will remain hidden (Matt 10:26, Luke 12:2), the glory of the Lord will be revealed (Rom 8:18), and the man of lawlessness will be revealed in the last days (2 Thess 2:3). Translations uniformly use passive constructions: 'es revelado' (spa), 'est revele' (fra), 'offenbart wird' (deu). **REVEALING AND DISCLOSING**
en: is-being-revealed, is-revealed, it-is-revealed | **es:** a-ser-revelada, es-revelada, es-revelado | **fr:** révéler | **de:** offenbaren, offenbart Matt 10:26; Matt 11:27; Luke 2:35; Luke 10:22; Luke 12:2

2. reveal, disclose (active) (5×) To actively reveal or disclose something previously hidden, with God or the Spirit as the explicit subject making known divine truths to chosen recipients. Jesus praises the Father for revealing to infants what was hidden from the wise (Matt 11:25, Luke 10:21), Peter's confession comes by divine revelation (Matt 16:17), and the Spirit reveals the deep things of God (1 Cor 2:10). Spanish distinguishes active 'revelaste' (you revealed) from the passive forms of sense 1, confirming the voice distinction. **REVEALING AND DISCLOSING**
en: revealed, will-reveal | **es:** las-revelaste, revelará, revelaste | **fr:** révéler | **de:** offenbaren, offenbart Matt 11:25; Matt 16:17; Luke 10:21; 1Cor 2:10; Phil 3:15

ἀπο-κάλυψις G0602 *N-DFS* (18×)

Revelation, disclosure — the divine unveiling of hidden truth or eschatological reality

From apo ('away') and kalypsis ('covering'), this noun denotes the uncovering of what was concealed — divine truth, a person's true nature, or end-time events. Simeon calls the infant Jesus 'a light for revelation to the Gentiles' (Luke 2:32). Paul uses it for the disclosure of God's mystery kept secret through the ages (Rom 16:25) and for the future revealing of Christ and the sons of God (Rom 8:19; 1 Cor 1:7). It also titles the final book of Scripture. French 'révélation' and German 'Offenbarung' both capture the sense of making openly known what was previously hidden.

revelation, disclosure, unveiling (18×) The act or event of divine disclosure — the unveiling of what was previously hidden, whether a specific spiritual truth, a person's identity, or eschatological realities. Paul employs it for the mystery of the gospel now revealed (Rom 16:25; Eph 3:3), for the future manifestation of Christ and believers (Rom 8:19; 1 Cor 1:7; 2 Thess 1:7), and for prophetic insight granted in worship (1 Cor 14:6, 26). Luke 2:32 applies it to Christ as light disclosed to the nations. **REVELATION MANIFESTATION**
en: Revelation, a-revelation, of-revelation | **es:** Revelación, de-revelación, revelaciones | **fr:** révélation | **de:** Offenbarung, ἀποκάλυψιν Luke 2:32; Rom 2:5; Rom 8:19; Rom 16:25; 1Cor 1:7

ἀποκᾰρᾱδοκ-ία G0603 *N-NFS* (2×)

eager expectation, intense longing, anxious anticipation (stretching forward to see)

This vivid compound noun (literally 'watching from the head' or 'craning the neck') captures eager, intense expectation—the posture of someone straining forward, head extended, to catch sight of what is coming. Paul coins or adopts this rare term to express the creation's yearning for redemption (Rom 8:19) and his own expectant hope that Christ will be magnified whether by life or death (Phil 1:20). The etymology evokes physical anticipation made visible: head thrust forward, watching intently. Translations consistently emphasize intensity: Spanish anhelante-expectación 'panting expectation', German sehnliches-Warten 'longing waiting', French attente-ardente 'burning expectation'.

(2×) The noun denotes eager, intense expectation or longing, with vivid physical imagery baked into its etymology (ἀπό 'from' + κάρα 'head' + δοκέω 'watch'). Romans 8:19 personifies creation itself as engaged in ἀποκαραδοκία, 'eagerly expecting the revelation of God's sons'—the whole cosmos pictured as craning its neck toward redemption. Philippians 1:20 applies it to Paul's personal hope: his eager expectation (ἀποκαραδοκία) that Christ will be exalted in his body. The multilingual evidence beautifully captures the intensity: Spanish anhelante (from anhelo 'yearning/panting'), German sehnlich (from Sehnsucht 'longing'), French ardente (from ardeur 'burning passion')—all point beyond mere hope to passionate, embodied anticipation. **AUTO-DETECTED COMMUNITY 14003 WITH 3 SENSES**
en: eager-expectation | **es:** anhelante-expectación, intensa-expectación | **fr:** attente, attente-ardente | **de:** sehnliches-Warten Rom 8:19; Phil 1:20

ἀποκαταλλάσσω G0604 *V-AIA-3S* (3×)

reconcile, restore to harmony; to bring into peaceful relationship after estrangement

This compound verb intensifies the idea of reconciliation, bringing enemies or those estranged into harmony. Paul uses it exclusively in describing Christ's cosmic reconciling work. Ephesians 2:16 speaks of reconciling both Jew and Gentile to God in one body through the cross. Colossians 1:20 proclaims God's purpose to 'reconcile all things to himself' through Christ's blood. Colossians 1:22 applies this personally: 'Yet now he has reconciled you' in Christ's physical body through death. The prefix ἀπο- may intensify the idea of complete restoration.

(3×) Exclusively describes Christ's reconciling work in Paul's prison epistles. Ephesians 2:16 declares Christ's purpose to 'reconcile' (ἀποκαταλλάξῃ) both groups to God through the cross, abolishing hostility. Colossians 1:20 announces God's intention to 'reconcile' (ἀποκαταλλάξαι) all things—cosmic scope. Colossians 1:22 personalizes this: Christ 'has reconciled' (ἀποκατήλλαξεν) you through his bodily death. The German 'versoehnen' and Spanish 'reconciliar' capture the restoration of broken relationship through Christ's atoning work. **RECONCILIATION**
en: he-reconciled, might-reconcile, to-reconcile | **es:** reconciliar, reconcilie, reconcilió | **fr:** ἀποκατήλλαξεν, ἀποκαταλλάξαι, ἀποκαταλλάξῃ | **de:** versoehnen Eph 2:16; Col 1:20; Col 1:22

ἀποκατά-στᾰσις G0605 *N-GFS* (1×)

restoration, reestablishment; the act of returning something to its original state

This noun denotes restoration, reestablishment, or return to an original condition. Classical Greek used it for recovery from illness, return to former position, or astronomical recurrence. Peter uses it in Acts 3:21 regarding Christ: 'whom heaven must receive until the times of restoration of all things.' The term points to eschatological renewal when Christ returns—not just return to Eden but the establishment of new heavens and new earth. Restoration involves both return to original design and fulfillment of intended purpose.

(1×) The 'apokatastasis' of all things awaits Christ's return—comprehensive restoration that exceeds even prelapsarian perfection. Spanish 'de restauración,' French 'restauration,' and German transcription all preserve the restoration sense, while English gives 'of restoration.' Peter's phrase 'of all things' suggests cosmic scope: not merely individual redemption but renewal of all creation. This isn't universalism (as some have misread it) but the biblical hope of new creation—restoration that fulfills God's original creational intent, bringing creation to its designed telos. **RENEW REPAIR RESTORE**
en: of-restoration | **es:** de-restauración | **fr:** restauration | **de:** ἀποκαταστάσεως Acts 3:21

ἀπόκειμαι G0606 *V-PPM/P-AFS* (4×)

to be laid away, stored up, reserved; to be appointed or destined

Functioning as the passive of 'lay aside,' this verb describes something stored away for future use or assigned by destiny. Its NT range is striking: a mina wrapped in a cloth (Luke 19:20), the hope laid up in heaven (Col 1:5), the crown of righteousness reserved for Paul (2 Tim 4:8), and the divine appointment of death for all humanity (Heb 9:27). Spanish distinguishes 'reservada/reservado' for the stored-treasure sense from 'guardada' for safekeeping, while French 'réservé' covers both reservation and destiny.

(4×) To be laid up in store, reserved, or destined for a future purpose or appointed outcome. In Luke 19:20, the servant kept his mina 'laid away' in a cloth — simple physical storage. Colossians 1:5 and 2 Timothy 4:8 elevate the image to eschatological hope and reward 'laid up' or 'reserved' in heaven. Hebrews 9:27 shifts to divine appointment: it is 'laid up' for people to die once. Spanish 'reservado/guardada' and French 'réservé' confirm this dual sense of safekeeping and destined allocation across all four contexts. **RECLINING AND LYING**

en: being-laid-up, is-laid-up, it-is-appointed | **es:** está-reservada, está-reservado, guardada | **fr:** réservé | **de:** aufbewahrt, ἀποκειμένην Luke 19:20; Col 1:5; 2Tim 4:8; Heb 9:27

ἀποκεφᾰλ-ίζω G0607 *V-AIA-1S* (4×)

to behead; to execute by cutting off the head

A grimly specific verb meaning to cut off someone's head, used in the NT exclusively for the execution of John the Baptist. All four occurrences cluster around the same event narrated across the Synoptic Gospels (Matt 14:10; Mark 6:16, 27; Luke 9:9). Herod's guilty conscience surfaces in Mark 6:16 and Luke 9:9 when he says 'John, whom I beheaded.' Spanish uses both 'decapitó' and 'degolló' (throat-cutting), revealing how translators distinguish clinical decapitation from butchery.

(4×) To execute by decapitation, cutting off the head. Every NT instance refers to Herod Antipas's execution of John the Baptist: the act itself (Matt 14:10; Mark 6:27) and Herod's haunted retrospective confession (Mark 6:16; Luke 9:9). The aorist forms emphasize the completed, irreversible act. Spanish 'decapitó' follows the Latin clinical term while 'degolló' (to cut the throat) adds visceral brutality. French 'décapiter' and German transliterations of the Greek form confirm the narrow, unambiguous semantic range of this verb. **KILLING AND REMOVING**

en: beheaded, he-beheaded | **es:** decapité, decapitó, degolló | **fr:** décapiter | **de:** ἀπεκεφάλισα, ἀπεκεφάλισεν Matt 14:10; Mark 6:16; Mark 6:27; Luke 9:9

ἀποκλείω G0608 *V-ASA-3S* (1×)

to shut off, lock out; to close and exclude from access

This verb means to shut off, close, or lock someone out from access. Classical usage included shutting city gates, excluding people from places, or locking doors. Luke 13:25 uses it in Jesus's sobering parable: when the master of the house 'shuts the door,' excluded persons will plead for entry but be rejected. The verb emphasizes finality—once shut, the door stays shut. The eschatological warning is stark: opportunity for entering God's kingdom doesn't remain open indefinitely; when the door closes, it's too late.

(1×) Jesus's warning about the master who 'apokleisē' the door confronts presumption: some who assumed they'd enter will find themselves shut out. Spanish 'cierre,' French 'fermer,' and English 'shuts' all capture the closing action, while German transcribes the aorist subjunctive. The subjunctive mood makes this conditional: 'when the master shuts,' not 'if.' The parable's terror comes from finality—once shut, the door doesn't reopen despite desperate pleas. Present opportunity demands decisive response; future crisis allows none. **SHUTTING AND CLOSING**

en: shuts | **es:** cierre | **fr:** fermer | **de:** ἀποκλείσῃ Luke 13:25

ἀπο-κόπτω G0609 *V-FIM-3P* (6×)

To cut off or sever physically; in the middle voice, to mutilate or castrate oneself. Used literally of amputation and figuratively of drastic self-exclusion.

A verb of violent severance. In its most common usage it describes cutting something off with a blade — Peter slashing off an ear in Gethsemane (John 18:10, 18:26), Jesus's hyperbolic command to cut off a hand or foot that causes stumbling (Mark 9:43, 45), and sailors cutting away ropes to release the ship's boat (Acts 27:32). The Spanish glosses (cortaron, córtala) capture this sharp, decisive action. But in Galatians 5:12, Paul deploys the middle voice with biting sarcasm, wishing the circumcision agitators would go the whole way and castrate themselves — a rare rhetorical shock that the Spanish 'se mutilaran' translates with appropriate reflexive force.

1. cut off, sever (5×) Physical cutting off or severing with a sharp instrument. Covers the majority of occurrences: the severing of the high priest's servant's ear (John 18:10, 18:26), Jesus's radical hyperbole about cutting off a stumbling hand or foot (Mark 9:43, 45), and the practical act of cutting ship ropes loose (Acts 27:32). The Spanish 'cortaron/córtala' and German 'abschneiden' consistently render this straightforward physical action. **CUTTING AND SEVERING**

en: cut-away, cut-off | **es:** cortaron, cortó, córtala | **fr:** couper | **de:** abschneiden, ἀπέκοψαν Mark 9:43; Mark 9:45; John 18:10; John 18:26; Acts 27:32

2. mutilate oneself, castrate (1×) Middle-voice reflexive: to mutilate or castrate oneself. Appearing only in Galatians 5:12, Paul sarcastically wishes the Judaizers who demand circumcision would 'cut themselves off' entirely. The middle voice signals self-directed action, and the Spanish 'se mutilaran' preserves the reflexive force. Ancient readers would have heard an unmistakable allusion to the self-castration practiced by devotees of Cybele — making Paul's rhetoric both culturally loaded and theologically pointed. **CUTTING AND SEVERING**

en: they-will-cut-off | **es:** se-mutilaran | **fr:** couper | **de:** abschneiden Gal 5:12

ἀπόκρῐμα G0610 *N-ANS* (1×)

sentence, official decision; a judicial verdict or authoritative answer

This noun denotes a formal sentence, judicial decision, or official answer—particularly responses given by authorities or emperors. In classical Greek it could refer to judicial condemnations or imperial rescripts. Paul uses it in 2 Corinthians 1:9: 'we had the sentence of death within ourselves.' The context describes extreme affliction in Asia—Paul felt he had received a death sentence, either from authorities or from circumstances so dire that death seemed decreed. The term emphasizes official, authoritative pronouncement rather than mere opinion.

(1×) Paul's experience of having 'apokrima' of death within himself describes facing what seemed like an official death sentence—whether literal legal condemnation or metaphorical certainty of death from overwhelming circumstances. Spanish 'sentencia,' French 'jugement,' German 'Antwort' (answer), and English 'sentence' all reflect the official decision sense. The purpose of this near-death experience: 'that we might not trust in ourselves but in God who raises the dead.' Extreme crisis drove Paul beyond self-reliance to resurrection-hope. God engineers circumstances that shatter human confidence and build divine dependence. **JUDGMENT AND VERDICT**

en: sentence | **es:** sentencia | **fr:** jugement | **de:** Antwort 2Cor 1:9

ἀποκρίνω G0611 *V-APP-NMS* (232×)

To answer, respond, reply; to give a verbal response, often introducing direct speech in narrative

The verb apokrinomai appears 232 times in the New Testament, almost always in participial form (apokritheis, 'having answered') to introduce direct speech. While classical Greek used it for formal judicial or deliberative responses, New Testament usage follows a Hebraistic pattern where 'answering' can introduce speech even without a prior question, simply meaning 'to begin speaking in response to a situation' (Matt 11:25). It is the backbone of Gospel dialogue, structuring conversations between Jesus and his disciples, opponents, and

crowds. Translations universally render it with their standard reply-verb: Spanish respondiendo, French repondre, German antwortet.

answer or respond verbally (232×) To give a verbal reply or response to a question, statement, or situation, frequently employed as a participial narrative formula (apokritheis, 'having answered') to introduce direct speech in the Gospels. Follows a Hebraistic pattern where responding does not require a prior question but marks the beginning of speech in a dialogical context (Matt 3:15; 11:25). Spanish respondiendo and German antwortet confirm the uniform verbal-reply reading across all translation traditions. **ANSWERING AND TESTIFYING**

en: Answering, answering, having-answered | **es:** Respondiendo, habiendo-respondido, respondiendo | **fr:** répondre | **de:** antwortet Matt 3:15; Matt 4:4; Matt 8:8; Matt 11:4; Matt 11:25

ἄπο-κρῐ́σις G0612 *N-AFS* (4×)

an answer, reply, response given to a question or challenge

In classical Greek this noun could mean separation, secretion, or even a type of dance, but the NT uses it strictly in the sense of a verbal reply or response. The boy Jesus astonished teachers with his answers in the temple (Luke 2:47). In Luke 20:26, opponents fell silent, unable to catch Jesus in his answer. John 1:22 records the delegation pressing the Baptist for a definitive answer about his identity. Spanish 'respuesta' and French 'réponse' uniformly confirm the conversational-reply meaning throughout.

(4×) A verbal answer or reply given in response to a question, challenge, or inquiry. In Luke 2:47, the twelve-year-old Jesus amazes the temple teachers with the quality of his answers. Luke 20:26 describes opponents silenced by Jesus's skillful response to the tribute-money trap. John 1:22 records the priests demanding a definitive answer from John the Baptist about his identity, while John 19:9 notes Jesus's refusal to give Pilate any answer. Spanish 'respuesta,' French 'réponse,' and German 'Antwort' all consistently render this as a direct conversational reply. **ANSWER RESPONSE REPLY**

en: answer, answers | **es:** respuesta, respuestas | **fr:** réponse | **de:** Antwort, ἀποκρίσει, ἀποκρίσεσιν Luke 2:47; Luke 20:26; John 1:22; John 19:9

ἀποκρύπτω G0613 *V-AIA-2S* (4×)

to hide, conceal; to keep secret from understanding or discovery

Meaning to hide or keep concealed, this verb in the NT carries a theological weight: divine truths hidden according to God's sovereign purpose. Jesus praises the Father for hiding kingdom realities from the wise and revealing them to infants (Luke 10:21). Paul speaks of God's wisdom hidden before the ages (1 Cor 2:7) and the mystery hidden for ages in God (Eph 3:9; Col 1:26). Spanish 'escondido/escondiste' and French 'cacher' confirm the concealment idea, while the perfect passive forms stress that the hiding was deliberate and long-standing.

(4×) To hide, conceal, or keep secret, especially divine truths concealed by God's deliberate purpose until the appointed time of revelation. In Luke 10:21, Jesus thanks the Father for hiding these things from the wise — Spanish 'escondiste' captures the direct second-person address. The three Pauline uses (1 Cor 2:7; Eph 3:9; Col 1:26) employ perfect passive participles to describe God's wisdom or mystery as having been hidden for ages and generations, now finally disclosed. French 'cacher' and the consistent 'escondido' across Spanish renderings confirm the uniform concealment sense. **HIDING AND CONCEALING**

en: having-been-hidden, you-hid | **es:** escondida, escondido, escondiste | **fr:** cacher | **de:** ἀπέκρυψας, ἀποκεκρυμμένην, ἀποκεκρυμμένον Luke 10:21; 1Cor 2:7; Eph 3:9; Col 1:26

ἀπόκρῠφος G0614 *Adj-NMP* (3×)

hidden, secret, concealed; not visible or known

This adjective describes what is hidden or kept secret. Jesus teaches that nothing is 'hidden' except to be revealed, nor secret except to come to light (Mark 4:22; Luke 8:17). Paul speaks of Christ, in whom are 'hidden' all the treasures of wisdom and knowledge (Col 2:3). The word can denote physical concealment or the deeper hiddenness of divine mysteries now being unveiled. The tension between present hiddenness and future revelation is central to its NT usage.

(3×) Describes what is presently concealed but destined for revelation. Mark 4:22 and Luke 8:17 use identical phrasing: nothing is 'hidden' (ἀπόκρυφον) except to be manifested. Colossians 2:3 speaks of hidden treasures: in Christ 'are hidden' (ἀπόκρυφοι) all wisdom's and knowledge's treasures. The paradox of concealment serving ultimate disclosure appears across these texts. The French 'caché' and Spanish 'escondido' convey the state of being out of sight, whether temporarily or awaiting divine unveiling. **HIDING AND CONCEALING**

en: hidden, secret | **es:** escondido, escondidos | **fr:** caché | **de:** ἀπόκρυφοι, ἀπόκρυφον Mark 4:22; Luke 8:17; Col 2:3

ἀποκτείνω G0615 *V-AIA-3S* (74×)

To kill or put to death; in passive forms, to be killed, slain, or martyred.

One of the New Testament's primary verbs for lethal violence, apokteinō covers the full spectrum from murder to judicial execution to prophetic martyrdom. Jesus warned disciples not to fear those who kill the body (Matt 10:28), and He repeatedly predicted that He would be killed and rise again (Matt 17:23; Mark 8:31). The passive forms carry particular theological weight in the Passion predictions and in Revelation's depiction of faithful witnesses slain for their testimony. Translations across languages consistently distinguish active killing from passive being-killed: Spanish 'matar/ser muerto,' German 'töten/getötet werden.'

1. kill, put to death (60×) To cause the death of a person or animal by violent, judicial, or hostile action — the active sense of killing or slaying. This dominant sense (60 occurrences) encompasses murder, execution, and prophetic violence. Multilingual glosses uniformly use active killing verbs: Spanish 'matar/mataron,' French 'tuer,' German 'töten.' Key passages include Jesus' teaching on fearless witness (Matt 10:28), the vineyard tenants killing the owner's servants (Matt 21:35), and Herod's desire to kill John the Baptist (Matt 14:5). **KILLING AND REMOVING**

en: killed, they-killed, they-will-kill | **es:** matar, mataron, matarán | **fr:** tuer | **de:** toeten, tötet Matt 10:28; Matt 14:5; Matt 17:23; Matt 21:35

2. be killed, be put to death (14×) To suffer death at another's hands — the passive experience of being slain, executed, or martyred. Across 14 occurrences, the passive forms carry deep christological and martyrological significance. Spanish distinguishes this clearly as 'ser muerto/fue muerto.' The triple Passion prediction in the Synoptics uses this form: 'the Son of Man must be killed' (Mark 8:31; 9:31; Luke 9:22), and Revelation honors Antipas as a faithful witness 'who was killed among you' (Rev 2:13). **KILLING AND REMOVING**

en: be-killed, being-killed, to-be-killed | **es:** de-ser-muerto, fue-muerto, fueron-muertos | **fr:** tuer | **de:** toeten, tötet Matt 16:21; Mark 8:31; Mark 9:31; Luke 9:22; Rev 2:13

ἀποκῠ́-έω G0616 *V-PIA-3S* (2×)

to give birth, bring forth offspring or produce results

This verb describes the act of giving birth or bringing something forth. In James, it appears in both literal biological context (sin giving birth to death) and metaphorical spiritual context (God bringing forth believers through the word of truth). The multilingual evidence shows consistent rendering as birth/generation language across Romance and Germanic languages, reflecting the term's foundation in biological reproduction applied theologically.

(2×) Used metaphorically in James 1:15 where sin 'brings forth' death, and literally in 1:18 where God 'gave birth to' believers through the word. The Greek middle/passive forms suggest both active birthing and being born, mirroring the dual biological process. Cross-linguistic glosses uniformly employ birth/generation terminology (Spanish 'engendra', German 'gebären'), confirming the physiological semantic core. **BIRTH AND BEGETTING**

en: brings-forth, he-gave-birth-to | **es:** engendra, nos-engendró | **fr:** ἀπεκύησεν, ἀποκύει | **de:** gebaeren Jas 1:15; Jas 1:18

ἀπο-κῠλίω G0617 *V-AIA-3S* (4×)

to roll away, roll back (a stone from a tomb entrance)

A simple but unforgettable verb: to roll something away. Every NT occurrence describes the removal of the stone sealing Jesus's tomb on resurrection morning. Matthew 28:2 attributes the rolling away to an angel, Mark 16:3-4 records the women's anxious question 'Who will roll away the stone?' followed by the discovery that it had already been rolled back, and Luke 24:2 simply notes they found the stone rolled away. Spanish 'rodada/rodará' and French 'rouler' both preserve the rolling motion central to the resurrection narrative.

(4×) To roll away or roll back a heavy object, used exclusively in the NT for removing the stone from Jesus's burial tomb on Easter morning. The angel rolled it away (Matt 28:2), the women worried about who would roll it for them (Mark 16:3), they found it already rolled back (Mark 16:4; Luke 24:2). The verb's perfect passive forms in Mark 16:4 and Luke 24:2 emphasize the completed state — the stone was already gone. Spanish 'rodada' and French 'rouler' capture the physical rolling action that became one of the most iconic images of the resurrection. **AUTO-DETECTED COMMUNITY 14787 WITH 3 SENSES**

en: has-been-rolled-away, having-been-rolled-away, rolled-away | **es:** ha-sido-rodada, rodada, rodará | **fr:** rouler | **de:** ἀπεκύλισεν, ἀποκεκυλισμένον, ἀποκεκύλισται Matt 28:2; Mark 16:3; Mark 16:4; Luke 24:2

ἀπολαμβάνω G0618 *V-PIA-1P* (10×)

To receive or obtain; receive back what was lost or owed; take aside physically

At its core, this verb means to receive from another, but context determines whether something is newly obtained or recovered. In Luke 16:25, Abraham tells the rich man he 'received' his good things in life – a first-time receipt. But in Luke 15:27, the father 'received back' his prodigal son safe and sound, emphasizing restoration. Spanish consistently uses 'recibir' for both senses, while the one surprising usage in Mark 7:33 – where Jesus 'took aside' a deaf man from the crowd – shifts the word entirely from economic exchange to physical gesture. The multilingual evidence shows French and German similarly flatten the distinction between receiving and recovering, making the Greek nuance worth noting.

1. receive, obtain (7×) To receive or obtain something – a reward, promise, or recompense – without implying prior possession. Used broadly of receiving wages, blessings, or consequences. In Luke 16:25, Abraham reminds the rich man he received his good things; in Gal 4:5, believers receive adoption as sons. Spanish 'recibamos' and German 'empfangen' both treat this as straightforward reception, confirming the unmarked, default sense. **RECEIVING AND TAKING**

en: receiving-back, we-are-receiving, we-might-receive | **es:** reciba, recibamos, recibiendo | **fr:** recevoir | **de:** empfangen, ἀπέλαβες, ἀπολάβῃ Luke 16:25; Luke 18:30; Luke 23:41; Rom 1:27; Gal 4:5

2. receive back, recover (2×) To receive back or recover something or someone previously possessed, lost, or lent, emphasizing restoration. In the parable of the Prodigal Son (Luke 15:27), the father 'received back' his son alive, and in Luke 6:34, lenders expect to 'receive back' the same amount. Spanish 'recibio' does not distinguish this from Sense 1, but the Greek prefix ἀπο- combined with context of prior loss marks the recovery nuance clearly. **RECEIVING AND TAKING**

en: he-received-back, they-might-receive-back | **es:** reciban, recibió | **fr:** recevoir | **de:** ἀπέλαβεν, ἀπολάβωσιν Luke 6:34; Luke 15:27

3. take aside, take hold of (1×) To take someone aside physically, implying active initiative rather than passive reception. In Mark 7:33 Jesus 'took' the deaf man aside from the crowd before healing him. Spanish renders this 'habiéndolo tomado aparte,' capturing the physical separation that sets this sense apart from the economic exchange senses. Only one NT occurrence, but the semantic shift from receiving to actively taking is significant. **RECEIVING AND TAKING**

en: taking | **es:** habiéndolo-tomado-aparte | **fr:** recevoir | **de:** empfangen Mark 7:33

ἀπό-λαυσις G0619 *N-AFS* (2×)

enjoyment, the experience or result of enjoying something

A noun denoting the act of enjoying or the pleasure derived from something. Paul uses it in 1 Timothy 6:17 to describe God's provision of all things for our enjoyment, while Hebrews 11:25 speaks of Moses refusing the fleeting enjoyment of sin. The classical range includes both the activity of enjoying and the concrete benefit received. All four languages represented (English, Spanish, French, German) converge on enjoyment/pleasure terminology, with German and French both using 'Genuss'.

(2×) Appears in contexts contrasting earthly pleasures (1 Tim 6:17 - legitimate enjoyment of God's gifts; Heb 11:25 - temporary pleasure of sin). The term carries no inherent moral judgment; context determines whether the enjoyment is proper or improper. Classical Greek uses it for advantage or fruit gained from something, which fits Paul's emphasis on God richly providing things for our benefit. **DELIGHT PLEASURE**

en: enjoyment | **es:** disfrute | **fr:** Genuss | **de:** Genuss 1Tim 6:17; Heb 11:25

ἀπο-λείπω G0620 *V-APA-AMP* (7×)

To leave behind, forsake, abandon; intransitively: to remain, be left over, still exist.

Apoleipo is a compound of apo- ('away from') and leipo ('leave'), yielding a verb with two clearly opposed senses depending on voice. In its active, transitive use, it means to leave something or someone behind — Paul left his cloak at Troas (2 Tim 4:13), left Trophimus sick at Miletus (2 Tim 4:20), and left Titus in Crete to set things in order (Titus 1:5). Jude speaks of angels who 'left' their proper dwelling (Jude 1:6). But in the intransitive middle-passive, the meaning flips: something 'remains' or 'is left over.' The author of Hebrews uses this sense to argue that a sabbath rest 'remains' for God's people (Heb 4:9) and that no sacrifice 'remains' for deliberate sinners (Heb 10:26). Spanish captures this split neatly — dejé/abandonaron for the transitive, queda for the intransitive — while Hindi distinguishes छोड़ दिया (left behind) from बचती है / रह जाता है (remains), confirming the two senses are genuinely distinct across languages.

1. leave behind, forsake (active/transitive) (4×) To leave behind, forsake, or abandon in the active transitive voice — the subject deliberately departs from or relinquishes something. Paul 'left' (apelipon) his cloak with Carpus at Troas (2 Tim 4:13) and 'left' Trophimus sick in Miletus (2 Tim 4:20). He 'left' Titus in Crete for a specific task (Titus 1:5). Most dramatically, the angels who 'left' their proper dwelling (Jude 1:6) abandoned their God-given station. Spanish dejé/abandonaron, French ayant abandonné, and German verlassen all render this with active departure vocabulary. The common thread is an agent who moves away, leaving something behind. **LEAVING AND REMAINING**

en: I-left, having-left | **es:** abandonaron, dejé | **fr:** ayant-abandonné, rester | **de:** uebrig-bleiben, verlassenden 2Tim 4:13; 2Tim 4:20; Titus 1:5; Jude 1:6

2. remain, be left over (intransitive/middle-passive) (3×) To remain, be left over, or still exist in the intransitive middle-passive voice, where the subject is what persists rather than what departs. Hebrews uses this sense three times: 'it remains for some to enter' God's rest (Heb 4:6), 'there remains a sabbath rest' for God's people (Heb 4:9), and 'there no longer remains a sacrifice for sins' for the willfully disobedient (Heb 10:26). Spanish queda (it remains), French rester, and Hindi रह जाता है/बचती है all shift to existential-stative vocabulary, confirming that this is not about someone leaving but about something persisting. The theological weight in Hebrews depends on this distinction: the promise still stands, the rest still awaits. **LEAVING AND REMAINING**

en: it-remains, remains | **es:** queda | **fr:** rester | **de:** uebrig-bleiben Heb 4:6; Heb 4:9; Heb 10:26

ἀπολείχω G0621 *V-IIA-3P* (1×)

to lick, lick off; to clean or soothe by licking

This verb means to lick or lick off, particularly in the sense of cleaning or soothing wounds by licking. Luke 16:21 uses it in the parable of the rich man and Lazarus: dogs came and 'licked' Lazarus's sores. This detail intensifies the pathos—Lazarus was so destitute and helpless that only street dogs attended him, licking his open wounds. In ancient understanding, this could be seen as either soothing (dogs' saliva having some cleansing properties) or degrading (association with unclean animals). Either way, it emphasizes Lazarus's utter abandonment by human society.

(1×) The dogs that 'apeleikhon' Lazarus's sores provide startling contrast to the rich man's luxury. While the rich man feasted sumptuously, Lazarus lay covered with sores, receiving attention only from street dogs. Spanish 'lamían,' French 'lécher,' and English 'were licking' all preserve the licking action, while German transcribes the imperfect. The imperfect tense suggests habitual action—the dogs kept coming and licking. This poignant detail heightens the parable's reversal: the man whom dogs attended on earth received angels' escort to Abraham's bosom. **EATING AND CONSUMING**

en: were-licking | **es:** lamían | **fr:** lécher | **de:** ἐπέλειχον Luke 16:21

ἀπόλλῡμι G0622 *V-ANA* (92×)

To destroy utterly, cause to perish; to lose or fail to keep; in the middle/intransitive, to perish, be ruined, or be lost.

A powerful verb of total destruction, ruin, and loss, running through some of the most dramatic passages in the New Testament. In its transitive sense it describes kings who seek to destroy (Matt 2:13), authorities who plot to kill (Matt 12:14), and a master who will miserably destroy wicked tenants (Matt 21:41). In its intransitive middle voice, it captures the cry of terrified disciples — 'we are perishing!' (Matt 8:25) — and the solemn warning that whoever clings to life will lose it (Matt 16:25). The participial form yields the deeply tender category of 'the lost' — the lost sheep, the lost coin, the lost son — where Spanish perdido and German verloren mirror the Greek perfect participle exactly.

1. perish, be destroyed (intransitive) (41×) The intransitive middle sense: to perish, be destroyed, come to ruin or death. Used of persons facing mortal danger ('Lord, save us, we are perishing!' — Matt 8:25), old wineskins that burst and are ruined (Matt 9:17), and the solemn eschatological warning that 'broad is the way that leads to destruction' (Matt 7:13). Spanish perecerá and German verderben consistently render this existential finality. **LOSS AND DESTRUCTION**

en: perished, perishing, should-perish | **es:** perecerá, perecerán, pereciendo | **fr:** détruire | **de:** geht-verloren, verderben Matt 5:29; Matt 5:30; Matt 8:25; Matt 9:17; Matt 18:14

2. destroy, ruin (transitive) (23×) The active transitive sense: to destroy, kill, bring to utter ruin. Herod seeks to destroy the child (Matt 2:13); the Pharisees conspire how to destroy Jesus (Matt 12:14); the king sends armies to destroy the murderers (Matt 22:7). Spanish destruir and French détruire both preserve the Latin root destruere, emphasizing the causative violence of this usage. **LOSS AND DESTRUCTION**

en: destroy, destroyed, he-will-destroy | **es:** a-destruir, destruir, destruirá | **fr:** détruire | **de:** geht-verloren, verderben Matt 2:13; Matt 10:28; Matt 12:14; Matt 21:41; Matt 22:7

3. lose, fail to keep (20×) To lose something or someone one possesses or is responsible for. The shepherd loses one sheep out of a hundred (Luke 15:4); a woman loses one coin out of ten (Luke 15:8); whoever would save their life will lose it (Matt 10:39, 16:25). Spanish perder ('habiendo perdido') captures the pathos of losing what one treasured. This sense lacks the violence of destruction — the loss may be accidental, careless, or paradoxically willing. **LOSS AND DESTRUCTION**

en: I-lose, I-lost, having-lost | **es:** habiendo-perdido, la-perderá, la-perdiere | **fr:** détruire | **de:** geht-verloren, verderben Matt 10:39; Matt 10:42; Matt 16:25

4. lost (state, as adjective) (8×) The perfect passive participle used adjectivally: 'lost,' describing the state of being misplaced, estranged, or spiritually wandering. Jesus is sent to 'the lost sheep of the house of Israel' (Matt 10:6, 15:24); the parables of Luke 15 revolve around what was lost (τὸ ἀπολωλός) being found. Spanish perdido/perdida and German verloren serve as exact functional equivalents, used substantivally just as in Greek. **LOSS AND DESTRUCTION**

en: having-been-lost, lost | **es:** perdida, perdidas, perdido | **fr:** détruire | **de:** geht-verloren Matt 10:6; Matt 15:24; Matt 18:11; Luke 15:4; Luke 15:6

Ἀπολλύων G0623 *N-NMS* (1×)

Apollyon, the Destroyer; the angel of the abyss whose name means destruction

This is the Greek name (meaning 'Destroyer') given in Revelation 9:11 to the angel of the abyss, whose Hebrew name is Abaddon. Both names convey destruction—Abaddon from the Hebrew root meaning 'perish,' Apollyon from the Greek verb 'to destroy.' This demonic figure rules over the locust-like creatures released to torment humanity during tribulation. The name captures essential nature: he exists to destroy. Whether this is Satan himself or a subordinate demon, Apollyon embodies destructive evil opposed to God who creates and preserves.

(1×) Revelation's identification of the abyss-angel as 'Apollyon'—the Destroyer—makes his character unmistakable: he exists for destruction. Spanish 'Apollýon,' French 'Apollyon,' German 'Apollyon,' and English 'Apollyon' all simply transcribe the Greek name (or use the accent). The pairing with Hebrew 'Abaddon' emphasizes universal recognition of this destructive force. In John's apocalyptic vision, even the agents of judgment have hierarchy—Apollyon commands the demonic locusts. His name warns: where this one rules, destruction follows. **DESTRUCTION AND DECAY**

en: Apolluon | **es:** Apollýon | **fr:** Apollyon | **de:** Apollyon Rev 9:11

Ἀπολλωνία G0624 *N-AFS* (1×)

Apollonia; a city in Macedonia on the Via Egnatia between Amphipolis and Thessalonica

This is the name of a Macedonian city on the Via Egnatia, the main Roman highway connecting the Adriatic to the Aegean. Acts 17:1 mentions it as a stopping point when Paul and Silas traveled from Philippi to Thessalonica: they passed through Amphipolis and Apollonia before reaching Thessalonica. Luke records no ministry there, suggesting they stopped only for travel necessities—lodging, provisions—before continuing to their destination. Multiple cities bore this name (honoring Apollo), requiring geographic markers to distinguish them.

(1×) Paul's passing through 'Apollonia' represents strategic missionary travel along Roman infrastructure. The Via Egnatia enabled rapid movement across Macedonia, and Apollonia provided a natural waystation. Spanish 'Apolonia,' French 'Apollonie,' and English/German 'Apollonia' all adapt the Greek name to their conventions. Luke's silence about ministry there suggests the apostolic team pressed on to Thessalonica, the provincial capital and strategic hub. Not every city received extended mission—Paul targeted key urban centers from which the gospel would spread regionally. **GEOGRAPHY AND SPACE**

en: Apollōnia | **es:** Apolonia | **fr:** Apollonie | **de:** Ἀπολλωνίαν Acts 17:1

Ἀπολλώς G0625 *N-GMS* (10×)

Apollos — Alexandrian Jewish Christian, eloquent preacher and associate of Paul in the early church

The proper noun Ἀπολλῶς (Apollos) identifies an Alexandrian Jew described as 'eloquent' and 'mighty in the Scriptures' (Acts 18:24). After Priscilla and Aquila instructed him more accurately in the Way, Apollos became an influential preacher in Achaia and Corinth. His prominence inadvertently fueled party divisions ('I follow Apollos,' 1 Cor 1:12; 3:4), which Paul addressed by insisting that he and Apollos were merely servants through whom God worked (1 Cor 3:5-6). Paul later urged Apollos to visit Corinth again (1 Cor 16:12) and commended him to Titus (Titus 3:13). Spanish 'Apolos,' Arabic 'أبلوس,' Hindi 'अपुल्लोस,' Korean '아볼로.'

Apollos (proper noun, person) (10×) The Alexandrian Jewish Christian, learned in the Scriptures, who received fuller instruction from Priscilla and Aquila (Acts 18:24-28) and became a significant preacher in the Corinthian church. Paul addresses the factionalism his popularity generated (1 Cor 1:12; 3:4-6, 22; 4:6), casting both himself and Apollos as fellow laborers in God's field. Mentioned also in 1 Corinthians 16:12 and Titus 3:13. All ten occurrences refer to this single individual, with case inflections (nominative, genitive, accusative) producing the different cluster forms. **PROPER NAMES (PERSONAL)**

en: Apollos, Apollōs, of-Apollōs | **es:** Apolōs, Apollős, Apollős? | **fr:** Apollos, Ἀπολλῶν | **de:** Ἀπολλῶ, Ἀπολλῶν, Ἀπολλῶς Acts 18:24; Acts 19:1; 1Cor 1:12; 1Cor 3:4; 1Cor 3:5

ἀπολογ-έομαι G0626 *V-PIM/P-1P* (10×)

Make a defense, speak in self-defense — to offer a verbal defense against accusations, especially in legal settings

The verb ἀπολογέομαι (apologeomai) means 'to make a defense' or 'to speak in one's own defense,' typically in a judicial or quasi-judicial context. Jesus instructs his disciples not to worry about how they will defend themselves before authorities (Luke 12:11; 21:14). The term dominates Paul's trial narratives: he defends himself before Felix (Acts 24:10), Festus (Acts 25:8; 26:1-2, 24), and implicitly before the Roman tribunal (2 Tim 4:16). Romans 2:15 extends the imagery to the inner moral dialogue where thoughts 'accuse or defend.' Spanish 'defenderse,' Arabic 'ﻳﺪﺍﻓﻊ,' Hindi 'प्रत्युत्तर देना,' Korean '변명하다.'

make a defense, defend oneself (10×) To offer a verbal defense or apology against accusations, primarily in forensic settings before magistrates, governors, or tribunals. Jesus prepares his disciples for this scenario (Luke 12:11; 21:14). Paul's apologetic speeches in Acts exemplify the term: before the Jerusalem crowd (Acts 22:1, implied), Felix (Acts 24:10), and Festus and Agrippa (Acts 25:8; 26:1-2, 24). Paul also laments that no one stood with him at his first defense (2 Tim 4:16). Romans 2:15 internalizes the courtroom metaphor, describing conscience as either accusing or defending. The cognate noun ἀπολογία shares the same forensic register. **LEGAL DEFENSE APOLOGY**

en: I-defend, defending, defending-himself | **es:** de-defenderme, defenderse, defendiendo | **fr:** défense, se-défendre | **de:** sich-verteidigen, verteidigt-sich Luke 12:11; Luke 21:14; Acts 19:33; Acts 24:10; Acts 25:8

ἀπολογ-ία G0627 *N-GFS* (8×)

A verbal defense or reasoned justification; a speech made in answer to accusations — not an expression of regret.

From ἀπό (from, away) + λόγος (word, reason), apologia denotes a reasoned verbal defense offered in response to charges or criticism. This is emphatically not the modern English sense of 'apology' as expressing regret. Paul uses it for his formal defense speeches (Acts 22:1; Phil 1:7, 16), and the word appears in the exhortation to be ready to give a 'defense' for the hope within (1 Pet 3:15). In 2 Corinthians 7:11, the Corinthians' apologia demonstrates their earnest desire to clear themselves. Spanish 'defensa' and French 'défense' preserve the legal-forensic flavor faithfully.

defense, verbal defense, apology (8×) A reasoned verbal defense or justification made in response to accusation, criticism, or inquiry. Paul uses it in formal legal settings — his defense before the Jerusalem crowd (Acts 22:1) and his right to a defense before accusers (Acts 25:16). It also appears in theological contexts: the defense and confirmation of the gospel (Phil 1:7), and the readiness to give a 'defense' for one's hope (1 Pet 3:15). Spanish 'defensa' and French 'défense' faithfully convey the forensic, legal-argumentation dimension, distinct from any notion of expressing regret. **LEGAL DEFENSE APOLOGY**

en: defense, of-defense | **es:** de-defensa, defensa | **fr:** défense, ἀπολογίαν, ἀπολογίᾳ | **de:** ἀπολογία, ἀπολογίαν, ἀπολογίας Acts 22:1; Acts 25:16; 1Cor 9:3; 2Cor 7:11; Phil 1:7

ἀπο-λούω G0628 *V-AIM-2P* (2×)

to wash away, cleanse by washing

A compound verb meaning to wash off or wash away completely. In Acts 22:16, Ananias commands Saul to wash away his sins through baptism. In 1 Corinthians 6:11, Paul reminds the Corinthians they were washed clean from their former sinful state. Homer used it for washing gore or brine from the body; the New Testament applies this physical cleansing metaphorically to spiritual purification. The middle voice emphasizes washing oneself or having oneself washed.

(2×) Both occurrences connect water baptism with spiritual cleansing (Acts 22:16; 1 Cor 6:11). The Greek middle voice in both passages suggests personal agency in receiving cleansing rather than purely passive reception. Multilingual evidence shows direct washing terminology across languages, though German preserves the actual Greek forms, suggesting recognition of this as technical baptismal vocabulary. **WASHING AND BATHING**

en: wash-away, you-were-washed | **es:** fuisteis-lavados, lava | **fr:** laver | **de:** ἀπελούσασθε, ἀπόλουσαι Acts 22:16; 1Cor 6:11

ἀπολύτρ-ωσις G0629 *N-GFS* (10×)

Redemption, release through ransom payment; deliverance achieved by the atoning work of Christ

An abstract noun denoting liberation secured through the payment of a ransom price. In the New Testament it functions almost exclusively as a theological term for the deliverance accomplished by Christ's sacrificial death (Rom 3:24; Eph 1:7, 14; Col 1:14; Heb 9:15). Luke 21:28 extends the concept to eschatological deliverance at Christ's return. Multilingual translations converge on the ransom-release idea: Spanish 'redención,' Hindi 'छुटकारा' (deliverance), Arabic 'ﺍﻟﻔﺪﺍﺀ' (ransom), Korean '구속' (redemption), and Swahili 'ukombozi' (liberation).

redemption, release (deliverance through ransom) (10×) Deliverance or liberation effected through the payment of a ransom, used theologically of Christ's atoning work that secures forgiveness of sins (Rom 3:24; Eph 1:7; Col 1:14; Heb 9:15) and of the eschatological redemption believers await at Christ's return (Luke 21:28; Rom 8:23; Eph 1:14; 4:30). The underlying metaphor of ransom purchase pervades all occurrences, whether applied to present spiritual liberation or future bodily resurrection. **REDEMPTION RANSOM**

en: of-redemption, redemption, release | **es:** de-redención, liberación, redención | **fr:** rédemption | **de:** Erloesung, ἀπολύτρωσις Luke 21:28; Rom 3:24; Rom 8:23; 1Cor 1:30; Eph 1:7

ἀπολύω G0630 *V-PNA* (68×)

To release, dismiss, divorce, or forgive; freeing captives, dispersing crowds, repudiating a spouse, pardoning sins.

Apoluo belongs to the luo ('loose') compound family and carries the fundamental image of untying or letting go. In the Gospels it operates across four distinct social spheres: the judicial (releasing Barabbas), the communal (dismissing crowds after feeding miracles), the domestic (divorce debates in Matt 5 and 19), and the spiritual (forgiving sins in Luke 6:37). What makes these boundaries sharp is the multilingual evidence: Arabic assigns entirely different roots — atlaqahu for release, sarafa for dismissal, yutalliqu for divorce, ighfiru for forgiveness. Korean and Swahili similarly deploy distinct lexical items across all four domains, confirming real conceptual boundaries.

1. release, set free (32×) To release or set free from custody, bondage, or obligation — 32 occurrences concentrated in the Passion narratives around the Passover custom of releasing a prisoner (Matt 27:15-26; Mark 15:6-15; John 18:39). Also covers releasing from illness (Luke 13:12, the woman bound by Satan). Arabic atlaqa ('set free') and Swahili -achia ('release') map precisely to this liberation frame. Korean 놓아 주다 ('let go') similarly selects freedom-specific vocabulary. **RELEASE AND FORGIVENESS**

en: I-release, I-should-release, I-will-release | **es:** de-soltar, liberado, que-suelte | **fr:** libérer, relâcher | **de:** freilassen, lässt-frei Matt 27:15; Matt 27:17; Matt 27:21; Matt 27:26; Mark 15:6

2. dismiss, send away (18×) To dismiss or send away a group or individual — 18 occurrences, prominent in the feeding narratives where Jesus refuses to 'send away' the crowds hungry (Matt 14:15,

22-23; 15:23, 32). The crucial evidence for separating this from sense 1 is Arabic sarafa ('dismiss'), a completely different root from atlaqa. Korean distinguishes 보내다 ('send away') from liberation vocabulary, and Swahili -ruhusu ('permit to leave') differs from -achia ('free'). **RELEASE AND FORGIVENESS**

en: Dismiss, I-send-away, Send-away | **es:** Despídela, despedidos, despedirlos | **fr:** libérer, relâcher | **de:** freilassen, lässt-frei Matt 14:15; Matt 14:22; Matt 14:23; Matt 15:23; Matt 15:32

3. divorce, put away spouse (15×) To divorce or repudiate a spouse — 15 occurrences in the synoptic marriage passages (Matt 1:19; 5:31-32; 19:3-9; Mark 10:2-12; Luke 16:18). Arabic yutalliqu uses the dedicated divorce root t-l-q in Form II, Korean 버리다 ('throw away') shifts to abandonment vocabulary, and Swahili -mwacha ('forsake a spouse') selects spousal separation language. The halakhic Hillel/Shammai backdrop of Matt 19 confirms this as a tightly bounded legal-domestic sense. **RELEASE AND FORGIVENESS**

en: divorced, divorced-woman, divorces | **es:** a-la-despedida, a-repudiada, con-la-despedida | **fr:** relâcher | **de:** freilassen, lässt-frei Matt 1:19; Matt 5:31; Matt 5:32; Matt 19:3

4. forgive, pardon (2×) To forgive or pardon — two occurrences in Luke 6:37 ('forgive and you will be forgiven'). The 'loosing' metaphor extends from physical bonds to moral debts. Arabic deploys the entirely distinct root gh-f-r (ighfiru), Swahili uses -samehe ('pardon'), Korean 용서하다 ('forgive') — all dedicated forgiveness vocabulary with no overlap to release, dismissal, or divorce. Cross-linguistic unanimity confirms a real sense. **RELEASE AND FORGIVENESS**

en: release, you-will-be-released | **es:** perdonad, seréis-perdonados | **fr:** relâcher | **de:** lässt-frei Luke 6:37

5. (1×) To depart or take one's leave — a single occurrence at Acts 28:25 where the Jewish leaders in Rome 'were departing' after discussion with Paul. English 'they were departing' and Spanish se-iban ('they were leaving') both treat this as intransitive middle-voice departure rather than being released by another. Well attested in classical Greek but marginal in the New Testament. **RELEASE AND FORGIVENESS**

en: they-were-departing | **es:** se-iban | **fr:** libérer | **de:** lässt-frei Acts 28:25

ἀπομάσσω G0631 *V-PIM-1P* (1×)

to wipe off; to clean by wiping or to wipe away (as dust from feet)

This verb means to wipe off or clean by wiping, particularly in the middle voice 'to wipe off oneself.' Luke 10:11 records Jesus's instruction to the seventy: even the dust of an unreceptive town 'we wipe off against you.' This symbolic gesture (found also in Acts 13:51) testified against towns that rejected the gospel—even their dust shouldn't cling to the messengers. The act combined prophetic warning (you're accountable for rejecting us) with separation (we leave you completely, taking not even your dust). It visualized complete disassociation.

(1×) Jesus's instruction to 'apomassometha'—wipe off the dust—authorized His messengers to perform a prophetic sign of judgment against rejecting towns. Spanish 'nos lo sacudimos' (we shake it off), French 'essuyer,' and English 'we wipe off' all capture the wiping action, while German transcribes the Greek. The gesture's meaning: 'We brought God's kingdom; you rejected it; we leave, taking nothing—not even dust. Your responsibility remains.' This dramatic act underscored gospel urgency: neutrality isn't an option, and rejection brings accountability. **WASHING AND BATHING**

en: we-wipe-off | **es:** nos-lo-sacudimos | **fr:** essuyer | **de:** ἀπομασσόμεθα Luke 10:11

ἀπονέμ-ω G0632 *V-PPA-NMP* (1×)

assign, apportion, render (what is due); portion out property, honor, or rights to someone

The verb means to assign or apportion something to someone, particularly what is due or proper to them. In classical Greek it carried economic overtones of distributing property or portions, though it could also mean rendering honor or respect. Peter uses it in 1 Peter 3:7 when instructing husbands to assign honor (τιμὴν ἀπονέμοντες) to their wives as co-heirs of grace. The multilingual evidence consistently points to allocation or giving—Spanish dando (giving), German zuteilen (to allocate)—confirming the core sense of proper distribution.

(1×) To assign, apportion, or render what is due or fitting to someone. In 1 Peter 3:7, husbands are instructed to assign honor (τιμὴν ἀπονέμοντες) to their wives as fellow heirs of the grace of life. The term carries a sense of proper allocation—not arbitrary giving, but rendering what is rightly owed. Cross-linguistic glosses (Spanish dando, German zuteilen) confirm the core meaning of distribution or allocation, whether of property, honor, or rights. **GIVING AND BESTOWING**

en: assigning | **es:** dando | **fr:** ἀπονέμοντες | **de:** zuteilen 1Pet 3:7

ἀπονίζω G0633 *V-AIM-3S* (1×)

to wash off, cleanse by washing (especially hands or feet)

This verb describes the act of washing something off or away, particularly in the context of ritual or practical cleansing. In classical Greek it appears in both literal contexts (washing sweat from the body, cleaning hands after meals) and in Homer's famous scene where Odysseus's scar is recognized 'as I was washing his feet.' The single New Testament occurrence captures Pilate's symbolic hand-washing, attempting to absolve himself of responsibility—a gesture rich with irony given the ancient association of this word with both physical cleansing and moral distancing.

(1×) The act of washing off or cleansing, particularly the hands. At Matthew 27:24, Pilate performs the dramatic gesture of washing his hands before the crowd, declaring his innocence of Jesus's blood. The multilingual glosses consistently recognize this as an act of washing or hand-washing, with the German retaining the Greek form itself. Classical sources associate this verb with post-meal hand-washing and ritual cleansing, making Pilate's gesture a culturally resonant attempt to publicly declare non-responsibility. **WASHING AND BATHING**

en: he-washed | **es:** se-lavó | **fr:** se-laver-les-mains | **de:** ἀπενίψατο Matt 27:24

ἀποπίπτω G0634 *V-AIA-3P* (1×)

to fall off, drop away from something

This compound verb captures the image of something falling or dropping away from a surface or position. In Homer it describes dew falling from rocks, while later Greek uses it for a sword slipping from its sheath or metaphorically for failing to obtain something hoped for. The single biblical occurrence describes scales falling from Saul's eyes after his Damascus road encounter—a vivid physical detail marking the moment of spiritual sight being restored.

(1×) The physical act of falling off or dropping away. At Acts 9:18, Luke records that 'something like scales fell from [Saul's] eyes' immediately before he regained his sight and was baptized. The translations uniformly recognize this as a falling-off action (Spanish cayeron, French tomber, English fell-off), with the German preserving the Greek aorist form. The classical usage of objects slipping or falling from their positions provides the semantic background for Luke's striking detail of Saul's transformation from blindness to sight. **FALLING AND FAILING**

en: fell-off | **es:** cayeron | **fr:** tomber | **de:** ἀπέπεσαν Acts 9:18

ἀποπλἄν-άω G0635 *V-PNA* (2×)

to lead astray, cause to wander from truth or right path

A verb describing the act of causing someone to go astray or be deceived. Jesus warns in Mark 13:22 that false messiahs will attempt to lead astray even the elect. Paul in 1 Timothy 6:10 describes how love of money has led some believers away from the faith. Classical usage includes both physical wandering and intellectual digression from truth. The compound emphasizes the notion of straying away from a proper position or belief.

(2×) Used exclusively in contexts of spiritual or theological deviation (Mark 13:22 - deception by false prophets; 1 Tim 6:10 - wandering from faith). The passive forms in both passages indicate being led astray by external forces (deceptive signs, greed). Spanish 'engañar' emphasizes the deception aspect, while German 'abirren' captures the notion of going off course, both valid dimensions of the Greek term. **DECEPTION AND ASTRAY**

en: to-lead-astray, were-led-astray | **es:** engañar, fueron-desviados | **fr:** égarer | **de:** abirren Mark 13:22; 1Tim 6:10

ἀποπλέω G0636 *V-PNA* (4×)

to sail away, set sail, depart by ship

A maritime verb meaning to sail away or depart by sea, used exclusively in Acts to narrate Paul's missionary voyages. The word marks transitions between mission fields: sailing from Seleucia (Acts 13:4), departing Attalia after the first journey (Acts 14:26), coasting past Ephesus (Acts 20:15), and embarking for Italy (Acts 27:1). Spanish alternates between 'navegaron' (they sailed) and 'zarpar' (to set sail), while French 'naviguer' focuses on the seafaring activity itself. Each occurrence signals a geographic pivot in the apostolic mission.

(4×) To sail away or depart by ship, marking a sea voyage transition between locations. All four NT occurrences appear in Acts during Paul's journeys: Barnabas and Saul sail from Seleucia to Cyprus (Acts 13:4), they sail from Attalia back to Antioch after the first missionary journey (Acts 14:26), Paul sails past Miletus (Acts 20:15), and the prisoner voyage to Rome begins (Acts 27:1). Spanish 'zarpar' (to weigh anchor) and 'navegaron' (they navigated) together capture the departure-and-voyage semantics. French 'naviguer' emphasizes the sailing activity rather than the departure point. **SAIL TRAVEL SHIP**

en: having-sailed, sailed-away, they-sailed | **es:** navegando, navegaron, zarpar | **fr:** naviguer | **de:** ἀπέπλευσαν, ἀποπλεύσαντες, ἀποπλεῖν Acts 13:4; Acts 14:26; Acts 20:15; Acts 27:1

ἀπο-πλύνω G0637

wash thoroughly, wash away, cleanse by washing

A compound verb denoting thorough washing or cleansing. The prefix intensifies the basic washing action to indicate completeness—washing something well or washing it away entirely. In Homeric usage, the sea washes away strands or debris. The verb can describe the physical action of cleansing something by washing, or more abstractly, the complete removal of something through washing. The compound suggests not merely surface cleaning but thorough or complete ablution.

ἀποπνίγω G0638 *V-AIA-3P* (2×)

to choke, suffocate, or drown

A vivid verb describing suffocation or drowning. Both New Testament occurrences appear in Luke's account of the parable of the sower, where thorns choke the growing seed (Luke 8:7) and demons drive a herd of pigs to drown in a lake (8:33). Classical Greek employed it for throttling, choking on food, or drowning. The prefix intensifies the basic meaning of strangling to complete suffocation or death by choking.

(2×) Appears only in Luke 8 in two distinct but related contexts: plants being choked by thorns (v.7) and pigs drowning in water (v.33). Both involve death by restriction of air. The agricultural metaphor relies on listeners' familiarity with thorns literally strangling crops. The multilingual glosses distinguish between choking (thorns) and drowning (pigs), showing translators recognized the different physical mechanisms while preserving the core semantic of life cut off through constriction. **AUTO-DETECTED COMMUNITY 15120 WITH 3 SENSES**

en: choked, drowned | **es:** la-ahogaron, se-ahogó | **fr:** étouffer | **de:** ἀπέπνιξαν, ἀπεπνίγη Luke 8:7; Luke 8:33

ἀπορ-έω G0639 *V-PNM* (6×)

To be at a loss, perplexed, or bewildered; a state of mental uncertainty about what to think or do.

Aporeo captures a particular shade of confusion – not mere ignorance, but the frustrating experience of having no way forward, no clear answer. It appears at moments of genuine psychological crisis in the NT: Herod is 'much perplexed' yet fascinated by John the Baptist (Mark 6:20), the women at the empty tomb stand bewildered (Luke 24:4), the disciples look at one another in uncertainty after Jesus predicts betrayal (John 13:22), and Festus confesses bafflement about Jewish legal disputes (Acts 25:20). Paul uses it memorably in his hardship catalogue – 'perplexed, but not driven to despair' (2 Cor 4:8) – distinguishing temporary bewilderment from ultimate hopelessness.

be perplexed, be at a loss (6×) To be mentally at a loss, perplexed, or bewildered – unable to determine the right course of action or correct interpretation of events. Spanish 'estando perplejo' and French 'perplexe' both mirror the core meaning precisely. The word implies not simple ignorance but an active grappling with a situation that defies easy resolution. Key passages include Mark 6:20 (Herod's fascination-confusion with John), Luke 24:4 (the women's bewilderment at the empty tomb), and Paul's paradox of being perplexed yet not despairing (2 Cor 4:8). **PERPLEXED AT LOSS**

en: I-am-perplexed, being-at-a-loss, he-was-perplexed | **es:** estaba-perplejo, estando-perplejo, estar-perplejas | **fr:** perplexe, être-dans-l'embarras | **de:** ratlos-sein, ἀπορεῖσθαι, ἀπορούμενος Mark 6:20; Luke 24:4; John 13:22; Acts 25:20; 2Cor 4:8

ἀπορία G0640 *N-DFS* (1×)

perplexity, bewilderment, state of being at a loss

This noun denotes a state of profound uncertainty or confusion—literally being 'without a way forward.' Classical Greek uses it for impossible situations, geographical difficulties of passage, or the intellectual perplexity philosophers experience when unable to resolve a question. It captures both practical impasse and mental bewilderment. The New Testament employs it in an apocalyptic context where nations are described as being in distress, unable to find their way forward in the face of cosmic upheaval.

(1×) The state of being perplexed, bewildered, or at a loss about how to proceed. Luke 21:25 describes end-times distress: 'upon the earth distress of nations in perplexity.' The translations consistently recognize this as perplexity or bewilderment (Spanish perplejidad, French perplexité), with the German retaining the Greek noun form. Herodotus uses the phrase 'being caught in great aporia' for extreme difficulty, while classical sources pair it with distress and anxiety—precisely Luke's pairing in this eschatological warning about nations unable to find a way forward amid cosmic signs. **PERPLEXED AT LOSS**

en: perplexity | **es:** perplejidad | **fr:** perplexité | **de:** ἀπορίᾳ Luke 21:25

ἀπο-ρρίπτω G0641 *V-APA-AMP* (1×)

to throw away, cast off violently, reject

This forceful verb suggests violent casting away or rejection. Homer uses it for throwing nets and casting away anger, while later usage includes spitting, vomiting, or casting forth unwanted things. It can mean literal physical throwing (bodies cast up by rivers) or metaphorical rejection (outcasts expelled from their country, rejecting false foods). The single New Testament occurrence describes soldiers throwing themselves into the sea to escape a sinking ship—a desperate act of self-preservation.

(1×) To throw oneself off or away, particularly in a desperate or decisive action. Acts 27:43 narrates the shipwreck scene where some soldiers, attempting to reach land, 'threw themselves overboard' and swam to shore. The translations capture this self-directed throwing action: Spanish 'having thrown themselves,' French 'reject' (broader sense), English 'having thrown themselves overboard.' The classical sense of violently casting away or rejecting underlies this dramatic moment of sailors abandoning ship in hope of survival. **THROWING AND CASTING**

en: having-thrown-themselves-overboard | **es:** habiéndose-arrojado | **fr:** rejeter | **de:** ἀποῤίψαντας Acts 27:43

ἀπορφᾰνίζω G0642 *V-APP-NMP* (1×)

to be orphaned, bereaved, torn away from

This poignant verb literally means to be made an orphan or to be bereaved of someone dear. Classical sources use it for being orphaned of a parent or torn away from beloved persons. Paul employs it metaphorically to express the painful separation he felt from the Thessalonian believers—not literal orphaning, but the emotional wrench of forced departure from spiritual children. The passive participle captures the sense of having been forcibly separated against one's will.

(1×) To be bereaved, separated, or torn away from loved ones (metaphorically orphaned). In 1 Thessalonians 2:17, Paul writes that 'we, having been torn away from you for a short time,' longed intensely to see the Thessalonians again. The English translation 'having been orphaned' and Spanish 'having been separated' both recognize the forced, painful nature of this parting. The German retains 'bereft/orphaned,' while French preserves the Greek form. Paul's metaphorical use transforms literal orphaning into the anguish of spiritual separation from beloved converts. **BEREAVEMENT CHILDLESSNESS**

en: having-been-orphaned | **es:** habiendo-sido-separados | **fr:** ἀπορφανισθέντες | **de:** verwaist 1Thess 2:17

ἀποσκευάζω G0643 *V-APM-NMP* (1×)

to pack up, prepare belongings, make ready for departure

This middle-voice verb centers on the action of packing up one's belongings, preparing to depart. Classical usage includes stripping furniture from a house, clearing away tables, or literally packing up and leaving. In its middle form it emphasizes the subject's own preparation—getting one's own things ready. The single New Testament instance describes travelers preparing their luggage before beginning a journey to Jerusalem, a practical detail of ancient travel logistics.

(1×) To pack up one's belongings and make ready for travel. Acts 21:15 records that after Paul's stay in Caesarea, 'having made ready [our belongings],' they went up to Jerusalem. The translations recognize this as preparation: Spanish 'preparing ourselves,' French 'prepare,' English 'having made ready,' with the German preserving the Greek participle. Classical sources use this verb for packing up possessions before departure or clearing away household items—the mundane but necessary preparation before a journey. **ESTABLISH AND PREPARE**

en: having-made-ready | **es:** preparándonos | **fr:** préparer | **de:** ἐπισκευασάμενοι Acts 21:15

ἀποσκῐ-ασμα G0644 *N-NNS* (1×)

a shadow (especially one cast by turning or variation)

This rare noun denotes a shadow, particularly one that shifts or changes—'a shadow of turning' suggests the moving shadow cast when something rotates or when light sources change position. Classical Greek uses it both for literal shadows and metaphorically for illusion or deceit. James employs it in a profound theological statement about God's unchanging nature: with the Father of lights there exists no variation or shadow cast by turning, no shifting darkness that accompanies change.

(1×) A shadow, particularly one that changes or shifts with turning or variation. James 1:17 declares that with God 'there is no variation or shadow of turning,' emphasizing divine immutability. The English, Spanish, and German all render this as 'shadow' (sombra, Schatten), while French retains the Greek form. The phrase 'shadow of turning' captures the astronomical image of shadows shifting as heavenly bodies rotate—a poetic way to say that unlike the variable cosmos, God's character and gifts remain constant, unmarked by the darkness of change. **SHADOW AND SHADE**

en: shadow | **es:** sombra | **fr:** ἀποσκίασμα | **de:** Schatten Jas 1:17

ἀπο-σπάω G0645 *V-APP-AMP* (4×)

to tear away, draw away, withdraw; to separate forcibly or by persuasion

Carrying the force of violent tearing or forcible separation, this verb spans physical and relational rupture. Peter drew his sword and slashed off the servant's ear (Matt 26:51). Jesus withdrew a stone's throw from the disciples to pray (Luke 22:41). Paul warns that from among the Ephesian elders, some will arise drawing away disciples (Acts 20:30). The painful farewell at Miletus, where believers were 'torn away' from each other (Acts 21:1), adds emotional depth. Spanish 'arrastrar' (to drag) and French 'arracher' (to tear out) highlight the forceful separation at the verb's core.

(4×) To tear away, drag apart, or forcibly separate — whether physically, spatially, or relationally. In Matthew 26:51, Peter draws (tears out) his sword in Gethsemane. Luke 22:41 softens the force: Jesus 'withdrew' from the disciples about a stone's throw to pray. Acts 20:30 uses the verb metaphorically for false teachers who will 'draw away' disciples after themselves. Acts 21:1 describes the wrenching departure from the Ephesian elders — passive voice emphasizing that the believers were torn from each other. Spanish 'arrastrar' (drag) and French 'arracher' (tear out) confirm the core sense of forcible separation across all contexts. **BREAKING AND UPROOTING**

en: drew, having-parted, to-draw-away | **es:** arrastrar, sacó, se-apartó | **fr:** arracher | **de:** ἀπέσπασεν, ἀπεσπάσθη, ἀποσπασθέντας Matt 26:51; Luke 22:41; Acts 20:30; Acts 21:1

ἀπο-στᾰσία G0646 *N-NFS* (2×)

apostasy, rebellion against God, abandonment of faith

A technical religious term denoting formal abandonment of faith or rebellion against God. In Acts 21:21, Paul is falsely accused of teaching Jews to commit apostasy from Moses. In 2 Thessalonians 2:3, Paul warns that the day of the Lord will not come until 'the apostasy' occurs. While classical Greek used it broadly for political rebellion or physical departure, biblical usage narrows it to religious defection. The Septuagint already employed it for rebellion against God, establishing its theological freight before the New Testament.

(2×) Both occurrences carry severe theological weight - abandoning the covenant (Acts 21:21) or eschatological rebellion (2 Thess 2:3). The definite article in 2 Thessalonians ('the apostasy') suggests a specific, recognizable end-times revolt. Remarkably, all four target languages simply transliterate the Greek term rather than translate it, indicating 'apostasy' has become a fixed technical term in Christian theology across linguistic boundaries. **APOSTASY BACKSLIDING**

en: apostasy | **es:** apostasía | **fr:** apostasie, ἀποστασία | **de:** ἀποστασία, ἀποστασίαν Acts 21:21; 2Thess 2:3

ἀπο-στᾰσίου G0647 *N-ANS* (3×)

certificate of divorce, legal document of marital dissolution

This noun phrase (literally 'of divorce') refers to the written legal document that officially dissolves a marriage. Jesus references the Mosaic provision allowing a man to give his wife a 'certificate of divorce' and send her away (Matt 5:31; 19:7; Mark 10:4). The term appears in discussions about the permissibility and limitations of divorce under the law. It represents the formal, legal dimension of marital separation, contrasting with Jesus's teaching about God's original intent for marriage. The 'certificate' made the divorce official and protected the divorced woman's rights.

(3×) Appears exclusively in Jesus's teaching on divorce, referencing the Mosaic provision. Matthew 5:31 mentions the requirement to give a 'certificate of divorce' (ἀποστασίου). Matthew 19:7 and Mark 10:4 record Pharisees asking why Moses commanded giving a 'certificate of divorce' (ἀποστασίου). Jesus responds that this was permitted due to hard hearts but wasn't God's original design. The multilingual terms ('certificado-de-divorcio,' 'certificat-de-divorce') emphasize the legal, documentary nature of this marital dissolution instrument. **MARRIAGE AND MASTERY**

en: certificate-of-divorce, of-divorce | **es:** certificado-de-divorcio, de-divorcio

| **fr:** certificat-de-divorce | **de:** ἀποστάσιον, ἀποστασίου Matt 5:31; Matt 19:7; Mark 10:4

ἀποστεγ-άζω G0648 *V-AIA-3P* (1×)

to unroof, remove the roof or covering

This verb means to remove a roof or covering, to uncover from above. Classical sources use it for uncovering dense streams, unroofing temples, or opening sealed chambers. Mark's Gospel employs it in the memorable scene where four men, unable to reach Jesus through the crowd, literally dig through and remove the roof tiles above him to lower their paralyzed friend down. It's a verb of determined, even desperate access—removing the barrier from above when ground-level entry proves impossible.

(1×) To remove a roof or uncover from above. Mark 2:4 describes the four friends who, blocked by crowds, 'unroofed [the roof]' where Jesus was and lowered the paralytic through the opening. Spanish 'destecharon' (unroofed), French 'découvrir le toit' (uncover the roof), and German 'abdecken' (remove covering) all recognize this dramatic act of architectural demolition. The classical sense of opening sealed spaces or removing roofs provides the background for this bold act of faith—literally breaking through from above to reach Jesus. **REVEALING AND DISCLOSING**

en: they-unroofed | **es:** destecharon | **fr:** découvrir-le-toit | **de:** abdecken Mark 2:4

ἀποστέλλω G0649 *V-APP-DNS* (133×)

To send forth on a mission or commission; to dispatch an authorized representative, messenger, or agent; passive, to be sent.

Apostello is the verb behind the noun apostolos ('apostle'), and it carries a weight that a simple 'send' cannot convey. Unlike the more general pempo, apostello implies authorization — the one sent goes with the sender's authority and purpose. When Jesus 'sends out' the Twelve (Matt 10:5), or when the Father 'sends' the Son (John 5:36), the verb frames the act as commissioning rather than mere dispatching. Spanish enviar, German senden, and French envoyer all translate both pempo and apostello, but the pattern of usage in the New Testament consistently reserves apostello for moments of purposeful, delegated mission. The rare dismissal sense in Mark 5:10 and 12:3 preserves the older Classical Greek meaning of sending away from one's presence.

1. send on a mission (112×) The dominant active sense: to send someone forth on a specific mission or errand with the sender's authority. This accounts for 112 of 133 occurrences and is the core from which the noun apostolos derives. Jesus sends the Twelve (Matt 10:5), landowners send servants to collect from tenants (Matt 21:34), and God sends prophets and angels. Spanish envio, German sendet, and French envoyer all converge on purposeful dispatching. The key distinction from pempo is that apostello foregrounds the commission — the sender's purpose travels with the one sent. **SENDING AND DISPATCHING**

en: He-has-sent, has-sent, he-sent | **es:** Ha-enviado, envió, los-envió | **fr:** envoyer | **de:** senden, sendet Matt 10:5; Matt 14:35; Matt 20:2; Matt 21:1; Matt 21:34

2. be sent / commissioned (19×) The passive or divine passive: to be sent forth, to be commissioned as an emissary. Appearing 19 times, this form often carries profound theological weight — Jesus declares 'I was sent' to the lost sheep of Israel (Matt 15:24), and the angel Gabriel announces 'I was sent' to speak to Zechariah (Luke 1:19). Spanish enviado and German gesandt both reflect the passive commissioning. The construction emphasizes the authority behind the sending rather than the act of departure, making it the theological backbone of New Testament mission language. **SENDING AND DISPATCHING**

en: Having-been-sent, I-was-sent, Sent | **es:** Enviado, enviado, enviados | **fr:** envoyer | **de:** senden, sendet Matt 15:24; Matt 23:37; Luke 1:19; Luke 1:26; Luke 4:43

3. send away / dismiss (2×) To send away or dismiss from one's presence, with emphasis on departure rather than mission. Only 2 clear occurrences: the demons beg Jesus not to 'send them away' from the region (Mark 5:10), and the tenants 'sent away' the servant empty-handed (Mark 12:3). This preserves the older Classical Greek sense of apo-stello as 'send off/away,' closer to banishment than commissioning. Spanish enviaron and German senden still render it generically, but the context clearly marks the dismissal meaning. **SENDING AND DISPATCHING**

en: he-send-away, sent-away | **es:** enviara, enviaron | **fr:** envoyer | **de:** senden Mark 5:10; Mark 12:3

ἀποστερ-έω· G0650 *V-ASA-2S* (6×)

To defraud, deprive, or rob someone of what is rightfully theirs; to withhold unjustly.

Apostereo denotes the act of robbing, defrauding, or depriving someone of what they are owed. It appears in the Decalogue summary where Jesus tells the rich ruler 'do not defraud' (Mark 10:19), in Paul's sharp rebuke of Corinthian believers who cheat one another in lawsuits (1 Cor 6:7-8), and in his counsel that married couples should not deprive each other (1 Cor 7:5). The word carries a strong ethical charge: it is not mere loss but unjust taking, a violation of trust or obligation. Spanish 'defraudais' and French 'frustrer/priver' capture both the economic and relational dimensions.

defraud, deprive, rob (6×) To defraud, deprive, or rob someone of something rightfully theirs – whether property, wages, or relational due. The active sense emphasizes unjust taking or withholding (Mark 10:19, 'do not defraud'; 1 Cor 6:8, 'you yourselves defraud'), while passive forms describe the experience of being cheated or deprived (1 Cor 6:7). Paul extends the concept to the marital sphere in 1 Cor 7:5, where the deprivation in view is conjugal rights. In 1 Tim 6:5, it describes those deprived of truth. Spanish 'defraudais' and French 'frustrer' both capture the sense of wrongful withholding. **DEFRAUD PLUNDER ROB**

en: defraud, deprive, having-been-deprived | **es:** defraudado, defraudes, defraudáis | **fr:** frustrer, priver | **de:** berauben Mark 10:19; 1Cor 6:7; 1Cor 6:8; 1Cor 7:5; 1Tim 6:5

ἀποστολ-ή G0651 *N-AFS* (4×)

apostole – apostleship; the office, commission, or ministry of being sent as an authorized representative

Derived from apostello ('to send away'), apostole denotes the office and commission of one sent with full authority on behalf of another. In its four New Testament occurrences it refers exclusively to the apostolic ministry – the divinely authorized mission entrusted to the Twelve and to Paul. At Acts 1:25 it names the office vacated by Judas; at Rom 1:5 and Gal 2:8 Paul speaks of the apostleship he received by grace; at 1 Cor 9:2 the Corinthians themselves are the 'seal' of his apostleship. Spanish apostolado and French apostolat both preserve the institutional, office-bearing nuance, while German Apostelamt ('apostle-office') makes the official character explicit.

(4×) The divinely bestowed office and commission of apostleship, designating the authoritative ministry of those sent by Christ to proclaim the gospel and establish the church. Used of the vacancy left by Judas (Acts 1:25), Paul's calling by grace (Rom 1:5), the specific sphere entrusted to him for the Gentiles (Gal 2:8), and the Corinthians' attestation of his ministry (1 Cor 9:2). German Apostelamt ('apostle-office') and Spanish apostolado both highlight the institutional, authorized nature of this sending. **SENDING AND DISPATCHING**

en: apostleship | **es:** apostolado | **fr:** Apostelamt, apostolat | **de:** Apostelamt, ἀποστολῆς Acts 1:25; Rom 1:5; 1Cor 9:2; Gal 2:8

ἀπόστολ-ος G0652 *N-GMP* (80×)

apostle, one sent with authority; a commissioned messenger or envoy, especially of Christ

The Greek apostolos denotes someone dispatched with full authority to represent the sender — a concept richer than mere 'messenger.' In the New Testament it most often identifies the Twelve chosen by Jesus (Luke 6:13) and Paul, who vigorously defends his apostolic commission (Gal 1:1). Beyond this inner circle, the term extends to church delegates like Barnabas and possibly Andronicus and

Junia. The classical background of naval dispatch and ambassadorial mission enriches the theological freight: an apostle carries the full weight of the one who sent him. Spanish apostoles, French apotre, and German Apostel all transliterate rather than translate, reflecting the word's unique status.

apostle, messenger, one sent forth (80×) A person commissioned and sent forth with delegated authority, especially one of Christ's authorized representatives. The term encompasses the Twelve (Matt 10:2; Mark 3:14), Paul, and broader church envoys. Classical Greek usage as an ambassador or naval commander underscores the weight of official delegation. Every major translation tradition preserves the term as a near-transliteration, signaling its irreplaceable theological specificity. **SENDING AND DISPATCHING**
en: apostles | **es:** apóstoles | **fr:** apôtre | **de:** Apostel Matt 10:2; Mark 3:14; Mark 6:30; Luke 6:13; Luke 9:10

ἀποστομ-ᾰτίζω G0653 *V-PNA* (1×)
to interrogate, question intently, catechize
This verb originally meant to teach by word of mouth or dictation, but developed a specialized sense of intensive questioning or interrogation—the kind a teacher uses to test a student or an opponent uses to challenge someone's knowledge. Classical sources pair it with the pedagogical method of oral instruction and examination. Luke uses it to describe the scribes and Pharisees beginning to 'interrogate him vehemently' on many subjects, seeking to trap Jesus with their questions.

(1×) To interrogate or question someone intensively, often with hostile intent. Luke 11:53 records that the scribes and Pharisees began 'to interrogate him' about many things, lying in wait to catch him in his words. Spanish 'a provocarlo a hablar' (to provoke him to speak) and French 'provoquer' capture the aggressive questioning, while English 'to interrogate' and German preserve the Greek form. The classical sense of catechizing or examining students provides the framework for this hostile interrogation—questioning designed not to learn but to entrap. **TEACHING AND LEARNING**
en: to-interrogate | **es:** a-provocarlo-a-hablar | **fr:** provoquer | **de:** ἀποστοματίζειν Luke 11:53

ἀπο-στρέφω G0654 *V-AIP-3P* (9×)
To turn away, reject, or restore; ranging from personal apostasy and removing sin to misleading others and physically returning an object.
Built on the root stréphō ('turn') with the prefix apo- ('away from'), this verb covers a broad semantic range unified by the idea of directional reversal. Most New Testament uses describe people turning away from truth, leaders, or sound doctrine (2 Tim 1:15, 4:4, Titus 1:14). Paul and Peter also apply it to God's redemptive work of turning away ungodliness (Rom 11:26, Acts 3:26). One instance describes political subversion (Luke 23:14), and another returns to the concrete, physical sense when Jesus commands Peter to put his sword back in its place (Matt 26:52). The Spanish translations reveal the range clearly: apartarán for doctrinal desertion, apartará for divine removal of sin, pervirtiendo for misleading, and Vuelve for physical restoration.

1. to turn away from, reject, desert (5×) To turn oneself away from a person, authority, or truth, involving personal or communal abandonment. This is the dominant New Testament usage (5 occurrences), covering desertion by Asian believers (2 Tim 1:15), audiences turning from sound doctrine to myths (2 Tim 4:4), and those who heed Jewish fables over truth (Titus 1:14). Spanish apartándonos and German abwenden both emphasize the deliberate self-removal. Hebrews 12:25 warns against turning away from the heavenly voice, paralleling Israel's refusal at Sinai. **TURNING AWAY AND PERVERTING**
en: turn-away, turned-away-from, turning-away-from | **es:** apartarán, apartándonos, que-se-apartan | **fr:** détourner | **de:** abwenden, wendet-ab Matt 5:42; 2Tim 1:15; 2Tim 4:4; Titus 1:14; Heb 12:25

2. to turn away, remove (sin/evil) (2×) God as agent turning away ungodliness or wickedness from a people. In Acts 3:26, Peter proclaims that God raised up his servant 'to turn you away from your wickedness,' while in Rom 11:26 Paul quotes Isaiah 59:20: 'the Deliverer will come and turn away ungodliness from Jacob.' Spanish apartará preserves the future prophetic force. The object here is sin itself rather than persons, making this a theologically distinctive transitive construction. **TURNING AWAY AND PERVERTING**
en: he-will-turn-away, to-turn-away | **es:** apartar, apartará | **fr:** détourner | **de:** abwenden, wendet-ab Acts 3:26; Rom 11:26

3. to mislead, pervert (1×) To mislead or pervert others, turning a group away from right allegiance. Used once in Luke 23:14 where the Sanhedrin accuses Jesus before Pilate of 'turning away' (pervirtiendo in Spanish) the people. The accusation frames Jesus as a political subverter, though Luke's narrative irony shows the charge to be false. This causative sense treats the people as the object being redirected. **TURNING AWAY AND PERVERTING**
en: turning-away | **es:** pervirtiendo | **fr:** détourner | **de:** wendet-ab Luke 23:14

4. to return, put back (1×) To return or restore a physical object to its place. In Matt 26:52, Jesus tells Peter to 'return' (Vuelve in Spanish) his sword to its sheath. This is the most concrete, spatial sense of the verb, stripped of metaphorical or theological overtones. The imperative form underscores immediate, physical reversal of an action just taken. **TURNING AWAY AND PERVERTING**
en: Return | **es:** Vuelve | **fr:** détourner | **de:** wendet-ab Matt 26:52

ἀποστῠγ-έω G0655 *V-PPA-NMP* (1×)
to abhor, hate violently, detest
This intensive verb expresses violent hatred or abhorrence—stronger than simple dislike, it conveys visceral repulsion. Herodotus uses it for someone abhorring the idea of a particular marriage alliance, while classical authors pair it with rejecting wine in favor of water (or vice versa). The perfect tense often functions with present meaning: 'to have come to hate' something thoroughly. Paul employs it in his ethical instruction about love, commanding believers to 'abhor what is evil' while clinging to what is good.

(1×) To hate violently, abhor, detest something thoroughly. Romans 12:9 instructs, 'Let love be genuine; abhorring what is evil, clinging to what is good.' The translations uniformly recognize this intense hatred: Spanish 'aborreciendo,' French 'détester,' German 'verabscheuen,' English 'abhorring.' This is no mild disapproval but visceral revulsion. Classical usage for rejecting or abhorring something in strong comparison with its alternative fits Paul's ethical pairing—Christians are to have violent aversion to evil paired with tenacious devotion to good. **HATRED AND HOSTILITY**
en: abhorring | **es:** aborreciendo | **fr:** détester | **de:** verabscheuen Rom 12:9

ἀποσυν-άγωγος G0656 *Adj-NMS* (3×)
expelled from the synagogue, excommunicated from Jewish worship community
This adjective, unique to John's Gospel, describes those banned from synagogue fellowship. The Jews agreed that anyone confessing Jesus as Messiah would be 'put out of the synagogue' (John 9:22; 12:42). Jesus warns disciples they will be made 'outcasts from the synagogue,' even to the point where killers think they offer service to God (16:2). This represents formal excommunication from the covenant community—a devastating social and religious penalty in first-century Judaism. The term captures the cost of following Jesus in that context.

(3×) Exclusively Johannine, denoting formal exclusion from synagogue community for confessing Jesus. John 9:22 explains the Jewish leaders' agreement to make 'expelled from the synagogue' (ἀποσυνάγωγον) anyone confessing Christ as Messiah. John 12:42 notes many leaders believed but wouldn't confess, lest they become 'expelled from the synagogue' (ἀποσυνάγωγοι). John 16:2 predicts disciples will be made 'outcasts from the synagogue' (ἀποσυναγώγους). The compound nature (ἀπο + συναγωγή) makes the meaning transparent: separated from the assembly. **SYN-**

AGOGUE WORSHIP PLACE
en: expelled-from-synagogue | **es:** Expulsados-de-sinagoga, expulsado-de-la-sinagoga, expulsados-de-sinagoga | **fr:** exclu-de-la-synagogue | **de:** aus-der-Synagoge John 9:22; John 12:42; John 16:2

ἀποτάσσω G0657 *V-ANM* (6×)

To say farewell or take leave of someone; by extension, to renounce or give up possessions. A verb of parting — from persons or from things.

Primarily a verb of leave-taking. Paul bids farewell to the brethren repeatedly during his missionary travels (Acts 18:18, 18:21; 2 Cor 2:13), and in Mark 6:46 Jesus takes leave of the crowd before withdrawing to pray. The Spanish 'despidiéndose' and French 'dire adieu' capture this interpersonal parting. But in Luke 14:33, Jesus extends the metaphor strikingly: just as one says goodbye to a person, a disciple must 'say goodbye' to all possessions — renouncing them entirely. Luke 9:61 sits at the hinge between these senses, where a would-be follower asks to go back and bid farewell to those at home, yet Jesus's response implies that true discipleship means a farewell with no return.

1. say farewell, take leave of (5×) To say farewell, bid goodbye, take leave of a person before departing. This is the primary and most frequent sense (5 of 6 occurrences). Paul uses it at several points during his journeys (Acts 18:18, 18:21; 2 Cor 2:13), and Jesus takes leave of the multitude (Mark 6:46). The Spanish 'despidiéndose de' and French 'dire adieu / prendre congé' naturally express this social act of parting. GREET FAREWELL WELCOME
en: having-said-farewell, taking-leave-of, to-say-farewell | **es:** despedirme, despidiéndose, despidiéndose-de | **fr:** dire-adieu, prendre-congé | **de:** ἀποτάξασθαι, ἀποταξάμενος Mark 6:46; Luke 9:61; Acts 18:18; Acts 18:21; 2Cor 2:13

2. renounce, give up (1×) To renounce or give up possessions and attachments — an extended metaphorical application of 'taking leave' directed toward things rather than persons. In Luke 14:33, Jesus declares that whoever does not 'say farewell to' (i.e., renounce) all possessions cannot be his disciple. The same Greek form (ἀποτάσσεται) that elsewhere means 'says goodbye' here carries the force of permanent relinquishment, a striking metaphorical leap preserved in the Spanish 'se despide' applied to belongings rather than people. LEAVING AND REMAINING
en: renounces | **es:** se-despide | **fr:** prendre-congé | **de:** ἀποτάσσεται Luke 14:33

ἀποτελέω G0658 *V-APP-NFS* (2×)

to complete, accomplish, bring to fulfillment

A verb meaning to bring to completion or accomplish fully. Jesus in Luke 13:32 speaks of completing his work on the third day. James 1:15 describes sin, when fully matured, giving birth to death. Classical usage emphasizes finishing what was started, paying what is due, or producing a final result. The compound suggests thorough completion, bringing something from beginning to final end.

(2×) Used for processes reaching their intended culmination: Jesus' earthly ministry (Luke 13:32) and sin's deadly trajectory (James 1:15). Both passages emphasize temporal completion - Jesus on 'the third day', sin when 'full-grown'. The perfect passive participle in Luke suggests a state of completion, while the active present in James indicates ongoing accomplishment of sin's purpose. Cross-linguistic renderings emphasize both finishing (Spanish 'completado') and active accomplishment (Spanish 'realizo'). FULFILL AND COMPLETE
en: I-accomplish, having-been-completed | **es:** completado, realizo | **fr:** achever | **de:** ἀποτελεσθεῖσα, ἀποτελῶ Luke 13:32; Jas 1:15

ἀποτίθημι G0659 *V-AIM-3P* (9×)

To put off or lay aside, either figuratively (sinful behaviors, the old self) or literally (placing objects somewhere).

A rich verb of removal, used most often in the New Testament as a vivid metaphor for moral transformation. Believers are urged to 'put off' the old self like shedding worn-out clothing (Eph 4:22; Col 3:8), to lay aside every weight and sin that clings (Heb 12:1), and to strip away all filthiness (James 1:21). The Spanish despojar and desechar and the German ablegen powerfully convey this stripping-away image. In its rarer literal sense, the word describes physically depositing something — witnesses laid their garments at Saul's feet (Acts 7:58), and Herod had John put in prison (Matt 14:3).

1. put off, lay aside (figurative) (7×) To put off or lay aside figuratively — casting away sinful habits, moral encumbrances, or the old self as one would remove a garment. Paul exhorts believers to 'put off' the old self (Eph 4:22), to lay aside falsehood (Eph 4:25), and to strip away anger, malice, and slander (Col 3:8). Hebrews 12:1 calls readers to lay aside every weight and entangling sin. Spanish despojar ('to strip') and desechar ('to discard') and German ablegen ('to lay down') all illuminate this metaphor of moral undressing. James 1:21 and 1 Peter 2:1 extend the image to all forms of wickedness. PLACING AND LAYING
en: Putting-away, having-laid-aside, having-put-away | **es:** Desechando, desechad, despojando | **fr:** déposer | **de:** ablegen Rom 13:12; Eph 4:22; Eph 4:25; Col 3:8; Heb 12:1

2. lay down, deposit (physical) (2×) To lay down or deposit physically — placing an object at a specific location. The witnesses at Stephen's stoning laid (ἀπέθεντο) their garments at the feet of a young man named Saul (Acts 7:58), and Herod had John seized and put (ἀπέθετο) in prison (Matt 14:3). Arabic wada'a (, 'to place') and Korean noh-atda (놓았다, 'to set down') both capture this concrete, spatial action that contrasts with the figurative moral sense. PLACING AND LAYING
en: laid, put | **es:** lo-puso, pusieron | **fr:** déposer | **de:** ἀπέθεντο, ἀπέθετο Matt 14:3; Acts 7:58

ἀποτιν-άσσω G0660 *V-APA-NMS* (2×)

to shake off, shake away from oneself

A vivid gesture-verb describing the act of shaking something off one's body. Jesus instructs his disciples to shake dust off their feet as a testimony against towns that reject them (Luke 9:5). Paul shakes a viper off his hand into the fire on Malta (Acts 28:5). The middle voice emphasizes personal action - shaking off from oneself. Classical authors used it for getting rid of burdens or unwanted things, including metaphorical ones.

(2×) Both New Testament instances involve symbolic or dramatic physical gestures: shaking off dust as prophetic testimony of rejection (Luke 9:5) and shaking off a deadly snake (Acts 28:5). The multilingual glosses uniformly preserve the physical action of shaking/shuddering off. Interestingly, the term appears in the Attitudes/Emotions domain despite its physical nature, perhaps because dust-shaking carries emotional freight as a gesture of disassociation and judgment. WANDERING AND GRIEVING
en: having-shaken-off, shake-off | **es:** habiendo-sacudido, sacudid | **fr:** secouer | **de:** ἀποτινάξας, ἀποτινάσσετε Luke 9:5; Acts 28:5

ἀποτίνω G0661 *V-FIA-1S* (1×)

to repay, pay back in full, make restitution

This verb centers on the concept of paying back what is owed—whether debt, compensation, or restitution. Homer uses it for repaying honor to the Argives or making atonement for wrongdoing against Patroclus. Classical legal contexts distinguish 'suffer or pay'—personal punishment versus pecuniary restitution. Paul employs it in his letter to Philemon regarding Onesimus, offering to personally repay any debt the runaway slave might owe his master—a remarkable gesture bridging financial obligation and spiritual reconciliation.

(1×) To repay or make full payment for what is owed. Philemon 1:19 has Paul writing, 'I will repay it' (concerning any debt Onesimus owes), even as he hints that Philemon himself owes Paul his very soul. The translations capture this repayment obligation: Spanish 'pagaré' (I will pay), French and German retain the Greek form, English 'will repay.' Classical legal usage of paying full restitution or compensation provides the framework for Paul's gracious offer—he promises to cover Onesimus's debt, foreshadowing the greater

theological theme of substitutionary payment. **REPAYING AND RENDERING**

en: will-repay | **es:** pagaré | **fr:** ἀποτίσω | **de:** bezahlen Phlm 1:19

ἀποτολμ-άω G0662 *V-PIA-3S* (1×)

to dare boldly, be audacious, venture presumptuously

This verb suggests bold, even presumptuous daring—the audacity to venture something risky or controversial. Classical sources use it for making a bold attempt at something or speaking with excessive freedom. The perfect participle carries the sense of having become too presumptuous or audacious. Paul quotes Isaiah using this verb to describe God's surprising boldness: 'I was found by those who were not seeking me; I became manifest to those who were not asking for me'—God's audacious self-revelation to the Gentiles.

(1×) To show bold audacity or dare to do something presumptuous. Romans 10:20 quotes Isaiah: 'Isaiah is very bold and says,' describing God's declaration that he was found by those not seeking him. Spanish 'se atreve' (dares), French and German preserve the Greek form, while English uses 'is bold.' The classical sense of venturing a bold, even presumptuous attempt fits Isaiah's daring prophetic announcement of God's unexpected outreach to Gentiles—a theologically audacious claim in its original context. **DARE BE BOLD**

en: is-bold | **es:** se-atreve | **fr:** ἀποτολμᾷ | **de:** wagen Rom 10:20

ἀποτομ-ία G0663 *N-NFS* (2×)

severity, sternness, harshness in treatment

A noun denoting severity or harshness. Paul uses it twice in Romans 11:22 in a chiastic structure contrasting God's kindness and severity - severity toward those who fell, kindness toward those who continue in his kindness. The term carries connotations of cutting decisiveness, derived from the root for sharp cutting. Classical usage included harsh treatment, strict laws, or even torture. Paul's usage emphasizes God's uncompromising judgment alongside his mercy.

(2×) Appears exclusively in Romans 11:22 where Paul contrasts divine kindness (χρηστότης) with divine severity. The context involves God cutting off unfaithful Israel from the olive tree - making the severity both metaphorical (judgment) and connected to literal cutting. The domain assignment to Plants/Agriculture is puzzling but may reflect the horticultural metaphor of the chapter (pruning branches). All four language witnesses use severity/sternness vocabulary, confirming the judicial rather than agricultural core meaning. **AUTO-DETECTED COMMUNITY 7670 WITH 5 SENSES**

en: severity | **es:** severidad | **fr:** sévérité | **de:** Strenge Rom 11:22

ἀποτοξεύω G0664 *Adv* (2×)

severely, sharply, with cutting sternness

An adverb meaning severely or sharply. Paul uses it twice to describe how he might exercise apostolic authority - sharply in 2 Corinthians 13:10 and commanding Titus to rebuke Cretans sharply (Titus 1:13). The term derives from the same root as 'severity' (G0663), carrying connotations of cutting decisiveness. It describes tone and manner of rebuke or correction that is direct and unsparing rather than gentle.

(2×) Both occurrences involve apostolic discipline: Paul's potential sharp exercise of authority (2 Cor 13:10) and instruction to Titus to rebuke sharply (Tit 1:13). The adverb modifies verbs of rebuke/correction, emphasizing manner rather than content. The placement in the Power/Force domain reflects that sharp rebuke is an exercise of authority. French preserves the Greek term directly, while other languages employ native severity terminology, showing this is recognized as a specialized term for forceful correction. **POWER AND MIRACLES**

en: severely, sharply | **es:** severamente | **fr:** sévèrement, ἀποτόμως | **de:** streng 2Cor 13:10; Titus 1:13

ἀποτρέπ-ω G0665 *V-PMM-2S* (1×)

to turn away from, avoid, reject association with

This verb means to turn oneself away from something or someone, to avoid or reject. Homer uses it for turning warriors away from battle or deterring someone from a course of action. In the middle voice it emphasizes the subject's own turning away—actively choosing to avoid or separate from something. Paul employs it as an imperative in his warning about false religionists who have the form of godliness but deny its power: 'turn away from such people,' he commands Timothy.

(1×) To turn oneself away from, avoid, reject association with someone or something. 2 Timothy 3:5 warns about those having a form of godliness but denying its power, then commands: 'turn away from such people.' The translations recognize this directive avoidance: Spanish 'evita' (avoid), French and German preserve the Greek imperative form, English 'turn away from.' Classical usage of deterring someone from battle or turning back from a pursuit provides the semantic background for Paul's sharp command to actively separate from hollow religiosity. **WITHDRAWAL AND APOSTASY**

en: turn-away-from | **es:** evita | **fr:** ἀποτρέπου | **de:** sich-abwenden 2Tim 3:5

ἀπουσία G0666 *N-DFS* (1×)

absence, state of being away

This straightforward noun denotes the condition of being absent or away from a place or person. Classical usage includes being away from home or the physical absence of someone expected to be present. Paul uses it in his letter to the Philippians to create a deliberate contrast: just as they have always obeyed, not only in his presence but now much more in his absence, they should continue to work out their salvation with fear and trembling.

(1×) The state or condition of being absent or away. Philippians 2:12 urges the Philippians to work out their salvation 'not only as in my presence but now much more in my absence.' The translations uniformly render this as 'absence' (Spanish ausencia, French preserves the Greek form, German Abwesenheit). Paul's rhetorical structure hinges on the contrast between presence and absence—their obedience should not depend on his physical proximity but should intensify when he's away, demonstrating internalized faith rather than external performance. **BEING PRESENT**

en: absence | **es:** ausencia | **fr:** ἀπουσίᾳ | **de:** Abwesenheit Phil 2:12

ἀποφέρω G0667 *V-ANP* (6×)

To carry away, transport, or lead off from one place to another; used of physical removal and visionary transport.

Apophero means to carry or take away from one location to another. The word covers a surprisingly broad range of movement in the NT: the council leading Jesus away to Pilate (Mark 15:1), angels carrying Lazarus to Abraham's bosom (Luke 16:22), healing cloths being taken from Paul's body to the sick (Acts 19:12), and the collection being conveyed to Jerusalem (1 Cor 16:3). Most vividly, the Spirit 'carries away' John in visionary transport to see Babylon and the New Jerusalem (Rev 17:3; 21:10). Whether the movement is physical, angelic, or spiritual, the common thread is transfer from one place to another.

carry away, take away, lead off (6×) To carry away, transport, or lead off from one location to another. The term covers physical removal (Mark 15:1, leading Jesus away to Pilate; Acts 19:12, carrying cloths from Paul to the sick), post-mortem angelic transport (Luke 16:22, Lazarus carried to Abraham's bosom), practical conveyance (1 Cor 16:3, transporting the collection), and visionary relocation by the Spirit (Rev 17:3; 21:10). Spanish 'llevar/llevaron' and French 'emporter' reflect the straightforward carrying-away sense. German 'wegtragen' (carry away) captures the spatial separation inherent in the prefix apo-. **LEADING AWAY**

en: he-carried-away, led-away, to-be-carried | **es:** llevar, llevaron, llevarse | **fr:** emporter | **de:** wegtragen, ἀπενεχθῆναι, ἀποφέρεσθαι Mark 15:1; Luke 16:22; Acts 19:12; 1Cor 16:3; Rev 17:3

ἀπο-φεύγω G0668 *V-APA-NMP* (3×)

escape, flee from, get away from danger or corruption

This verb means to flee from and successfully escape something dangerous or harmful. Peter uses it three times in his second epistle in the context of escaping worldly corruption. Believers have escaped the defilement of the world through knowing Christ (2 Pet 1:4). False teachers entice those barely 'escaping' from error (2:18). Most tragically, some who escaped defilement become re-entangled, making their latter state worse (2:20). The word emphasizes successful flight from danger, though that freedom can be lost.

(3×) All three NT occurrences in 2 Peter describe escaping moral and spiritual corruption. Second Peter 1:4 celebrates divine promises enabling escape (ἀποφυγόντες) from worldly corruption through lust. Second Peter 2:18 describes false teachers enticing those barely 'escaping' (ἀποφεύγοντας) from error's way. Second Peter 2:20 warns of those who, 'having escaped' (ἀποφυγόντες) defilement through Christ's knowledge, become re-entangled. The German 'entfliehen' (flee away) captures the active distancing from danger that defines this term. **FLEEING AND ESCAPING**

en: escaping, having-escaped | **es:** escapando, habiendo-escapado | **fr:** ἀποφεύγοντας, ἀποφυγόντες | **de:** entfliehen 2Pet 1:4; 2Pet 2:18; 2Pet 2:20

ἀπο-φθέγγομαι G0669 *V-AIM-3S* (3×)

speak forth, utter, declare; to give voice to something, especially with authority or inspiration

This verb means to speak out or utter, often with connotations of authoritative or inspired speech. At Pentecost, Spirit-filled believers began to 'speak forth' in other tongues as the Spirit gave utterance (Acts 2:4). Peter 'declared' to the Jerusalem crowd, addressing them boldly (2:14). Paul protests he is not mad but 'speaks forth' words of truth and reason to Festus (26:25). The classical background of pronouncing apophthegms (pithy sayings) informs the sense of weighty, significant speech.

(3×) Used in Acts for authoritative, inspired, or bold declaration. Acts 2:4 describes Spirit-filled believers beginning to 'speak forth' (ἀποφθέγγεσθαι) in other languages—supernatural utterance. Acts 2:14 shows Peter standing to 'declare' (ἀπεφθέγξατο) to the crowd, speaking with apostolic authority. Acts 26:25 has Paul defending his sanity, saying he 'speaks forth' (ἀποφθέγγομαι) sober truth. The French 'déclarer' and German forms suggest formal, significant speech rather than casual conversation. **ANNOUNCING AND DECLARING**

en: I-am-speaking, declared, to-utter | **es:** a-pronunciar, proclamó, pronuncio | **fr:** déclarer | **de:** ἀπεφθέγξατο, ἀποφθέγγεσθαι, ἀποφθέγγομαι Acts 2:4; Acts 2:14; Acts 26:25

ἀποφορτ-ίζομαι G0670 *V-PPM/P-NNS* (1×)

to unload cargo, discharge freight from a ship

This middle-voice verb describes the nautical action of unloading or discharging a ship's cargo. Classical sources use it for jettisoning cargo in emergency situations or for the routine unloading of freight at port. The middle form emphasizes the sailors' action on their own behalf—getting rid of cargo that belongs to them or that burdens their vessel. Luke employs it to describe Paul's ship arriving at Tyre, where the vessel was scheduled to unload its freight before continuing the journey.

(1×) To unload or discharge cargo from a ship. Acts 21:3 describes the ship carrying Paul sailing to Tyre, 'for there the ship was unloading its cargo.' The translations recognize this maritime activity: English 'unloading,' Spanish 'descargando' (discharging), French 'se décharger' (unloading itself), with German preserving the Greek middle participle. Classical nautical usage for both emergency jettisoning and routine port unloading provides the background for this mundane but essential detail of ancient sea travel—ships followed cargo routes, stopping where goods needed delivery. **SAIL TRAVEL SHIP**

en: unloading | **es:** descargando | **fr:** se-décharger | **de:** ἀποφορτιζόμενον Acts 21:3

ἀπό-χρησις G0671 *N-DFS* (1×)

consumption, using up, depletion through use

This rare noun denotes the process of using something up until it's depleted or consumed. Classical sources use it for getting rid of excess or for the consumption and depletion of resources. The context in Colossians suggests items that perish or are used up through consumption. Paul employs it in his critique of human regulations, noting that such commands concern things that 'all perish with use'—they're about perishable, consumable items that have no lasting spiritual significance.

(1×) The consumption or using up of something, particularly through ordinary use leading to depletion. Colossians 2:22 refers to human regulations concerning things that 'all perish through consumption' or 'with use.' Spanish 'consumo' (consumption), French preserves the Greek form, German 'Missbrauch' (misuse/abuse, perhaps interpreting negatively). Paul's point is that ascetic regulations focus on perishable, consumable items—food, drink, material things that are used up and gone—rather than eternal spiritual realities, exposing the futility of such legalism. **EATING AND CONSUMING**

en: using-up | **es:** consumo | **fr:** ἀποχρήσει | **de:** Missbrauch Col 2:22

ἀποχωρ-έω G0672 *V-PMA-2P* (3×)

depart, withdraw, go away from; to leave a place or person

This verb signifies departing or withdrawing from a place or situation. Jesus commands evildoers to 'depart' from him (Matt 7:23). An unclean spirit violently convulses a boy and 'departs' from him (Luke 9:39). Paul and his companions 'departed' from Perga after John Mark left them (Acts 13:13). The word emphasizes the act of leaving or withdrawing, whether commanded, voluntary, or in the case of the demon, forced. It can carry overtones of separation or cessation of presence.

(3×) Expresses departure or withdrawal in varied contexts. Matthew 7:23 records Jesus's eschatological verdict: 'Depart' (ἀποχωρεῖτε) from me, you workers of lawlessness. Luke 9:39 describes a spirit that seizes a boy and barely 'departs' (ἀποχωρεῖ) from him, reluctant withdrawal after violent manifestation. Acts 13:13 narrates Paul and companions 'having departed' (ἀποχωρήσας) from Perga. The Spanish forms ('apartaos,' 'se-aparta') and French ('partir,' 's'éloigner') capture both commanded and voluntary departure. **WITHDRAWAL AND APOSTASY**

en: depart, departs, having-departed | **es:** apartaos, apartándose, se-aparta | **fr:** partir, s'éloigner | **de:** ἀποχωρήσας, ἀποχωρεῖ, ἀποχωρεῖτε Matt 7:23; Luke 9:39; Acts 13:13

ἀποχωρ-ίζω G0673 *V-ANP* (2×)

to separate, part from, be divided from

A verb describing separation or division. In Acts 15:39, it describes the sharp disagreement that separated Paul and Barnabas. In Revelation 6:14, the sky is split apart and separated like a scroll being rolled up. The passive voice indicates being separated by external forces or circumstances. Classical usage included separating wheat from chaff, setting things apart into categories, or vomiting (forcible separation).

(2×) The two occurrences show different applications of separation: relational parting between co-workers (Acts 15:39) and cosmic splitting of the heavens (Rev 6:14). Both are passive - the separation happens to the subjects rather than being actively chosen. Multilingual evidence consistently uses separation vocabulary, with German and French both preserving forms of the Greek root, suggesting recognition of this as a technical term. The domain of Whole/Unite/Part/Divide aptly captures the semantic of unity being undone. **SEPARATING AND DIVIDING**

en: to-separate, was-separated | **es:** fue-separado, separarse | **fr:** séparer, ἀποχωρισθῆναι | **de:** trennen, ἀποχωρισθῆναι Acts 15:39; Rev 6:14

ἀπο-ψύχω G0674 *V-PPA-GMP* (1×)

to faint, lose heart, become exhausted or breathless

This verb captures the physical and emotional experience of fainting, losing courage, or becoming so exhausted that one can barely breathe. Homer uses it for warriors fainting in battle, while later usage includes breathing out one's life (dying) or being so chilled or fatigued that strength fails. The active sense involves breathing out or expiring, while the passive suggests being overcome by faintness. Luke employs it in an apocalyptic context, describing people fainting from fear at the approach of cosmic upheaval.

(1×) To faint or lose heart due to fear, exhaustion, or terror. Luke 21:26 describes end-times distress with 'people fainting from fear and expectation of what is coming upon the world.' Spanish 'desfalleciendo' (losing strength), French 'défaillir' (to faint), German preserves the Greek participle, English 'fainting.' Classical usage for warriors fainting in battle or persons breathing their last provides the background for Luke's vivid image of humanity overcome by terror at cosmic signs—people so overwhelmed by fear that their very breath and strength fail them. **FAINTNESS SWOONING**

en: fainting | **es:** desfalleciendo | **fr:** défaillir | **de:** ἀποψυχόντων Luke 21:26

Ἄππιος G0675 *N-GMS* (1×)

Appius (in 'Forum of Appius,' a Roman town)

This is the genitive form of the Roman name Appius, appearing in the phrase 'Appii Forum' (Forum or Market of Appius), a town along the Appian Way about 43 miles south of Rome. The town was named after Appius Claudius Caecus, the Roman censor who built the famous Appian Way in the 4th century BC. Luke mentions it as one of the places where Roman Christians traveled to meet Paul as he approached Rome under guard.

(1×) The name Appius, appearing as part of the place name 'Forum of Appius.' Acts 28:15 records that when Christians in Rome heard Paul was coming, some traveled as far as the Forum of Appius to meet him. The translations retain the Latinized name: Spanish 'Foro de Appio,' French 'Appius,' German preserves the Greek genitive form, English 'Appius.' This town served as a staging post on the Appian Way, the great Roman road linking Rome to southern Italy—a fitting location for Paul's reception by the Roman church. **PROPER NAMES (PERSONAL)**

en: Appios | **es:** Foro-de-Appíou | **fr:** Appius | **de:** Ἀππίου Acts 28:15

ἀπρόσ-ῐτος G0676 *Adj-ANS* (1×)

unapproachable, inaccessible

This adjective describes something that cannot be approached or accessed—whether an inaccessible mountain, an unapproachable person, or in theological terms, the transcendent glory of God that no human can draw near to. Classical usage includes geographical barriers (impassable mountains) and social barriers (persons too exalted or guarded to approach). Paul employs it to describe God's dwelling in 'unapproachable light,' emphasizing the infinite gulf between human creatureliness and divine majesty.

(1×) Unable to be approached or accessed; utterly inaccessible. 1 Timothy 6:16 declares that God 'dwells in unapproachable light, whom no one has seen or can see.' The translations uniformly recognize this inaccessibility: Spanish 'inaccesible,' French preserves the Greek form, German 'unnahbar' (unapproachable), English 'unapproachable.' Classical usage for impassable mountains or unreachable persons provides the semantic background for Paul's majestic description of God's transcendent glory—light so intense and pure that no created being can approach it. **LIGHT AND ILLUMINATION**

en: unapproachable | **es:** inaccesible | **fr:** ἀπρόσιτον | **de:** unnahbar 1Tim 6:16

ἀπρό-σκοπος G0677 *Adj-AFS* (3×)

blameless, without offense, not causing stumbling

This adjective describes someone or something that causes no offense or stumbling. Paul strives to maintain 'a blameless conscience' before God and people (Acts 24:16). He instructs believers to be 'without offense' to Jews, Greeks, and the church (1 Cor 10:32). Philippians 1:10 expresses Paul's prayer that believers may be 'blameless' until Christ's day. The compound suggests not stumbling oneself (subjective) or not causing others to stumble (objective). It represents ethical integrity that avoids creating obstacles for others' faith.

(3×) Denotes blameless conduct that avoids causing offense or stumbling. Acts 24:16 shows Paul's commitment to maintain 'a blameless' (ἀπρόσκοπον) conscience toward God and humanity. First Corinthians 10:32 commands being 'without offense' (ἀπρόσκοποι) to all groups—Jew, Greek, church. Philippians 1:10 expresses hope that believers be 'blameless' (ἀπρόσκοποι) at Christ's appearing. The compound (ἀ-πρός-κοπος: not-toward-stumbling) emphasizes not creating obstacles, as captured in Spanish 'sin-tropiezo' (without stumbling). **BLAMELESS AND UNBLEMISHED**

en: a-blameless, without-offense | **es:** Sin-tropiezo, sin-ofensa, sin-tropiezo | **fr:** sans-offense, ἀπρόσκοποι | **de:** ἀπρόσκοποι, ἀπρόσκοπον Acts 24:16; 1Cor 10:32; Phil 1:10

ἀπροσωπόληπτος G0678 *Adv* (1×)

impartially, without favoritism or partiality

This adverb describes acting without regard to external appearances, social status, or personal favoritism—literally 'not receiving faces,' using the Hebrew idiom for showing partiality. It captures divine and ethical impartiality, judgment based on truth rather than external factors. Peter employs it to describe how God the Father judges each person's work without partiality, a sobering reminder that neither ethnicity, social status, nor religious pedigree gains special favor in divine judgment.

(1×) In an impartial manner, without showing favoritism or partiality based on external factors. 1 Peter 1:17 states that if believers call upon the Father 'who judges impartially according to each one's work,' they should conduct themselves with fear during their exile. Spanish 'imparcialmente,' French preserves the Greek form, German 'unparteiisch' (impartially), English 'impartially.' The underlying image of 'not receiving faces' (not judging by appearance) emphasizes that God's judgment penetrates beyond external religious performance to the reality of each person's deeds. **MANNER ADVERBS**

en: impartially | **es:** imparcialmente | **fr:** ἀπροσωπολήμπτως | **de:** unparteiisch 1Pet 1:17

ἄπταιστος G0679 *Adj-AMP* (1×)

without stumbling, not liable to fall or fail

This adjective describes something or someone that does not stumble or cause stumbling—sure-footed, infallible, or morally blameless. Classical usage includes horses that don't stumble, smooth roads that provide good footing, and by extension things that are precise or intact. Jude employs it in his majestic doxology to describe God's power to keep believers from stumbling—to preserve them blameless and standing firm until they reach his glorious presence.

(1×) Not stumbling, unable to fall or fail; kept from moral or spiritual collapse. Jude 1:24 praises God 'who is able to keep you from stumbling and to present you blameless before his glory.' Spanish 'sin tropiezo' (without stumbling), French 'sans chute' (without falling), German 'ohne Straucheln,' English 'without stumbling.' Classical imagery of sure-footed horses and smooth paths underlies this spiritual metaphor—God is able to keep believers from moral stumbling and spiritual falling, preserving them intact for the final presentation before divine glory. **BLAMELESS AND UNBLEMISHED**

en: without-stumbling | **es:** sin-tropiezo | **fr:** sans-chute, | **de:** ohne-Straucheln Jude 1:24

ἅπτω G0680 *V-APM-NMS* (36×)

To touch physically, especially for healing; to touch as prohibited or restricted contact; to touch with intent to harm or affect.

The Greek verb haptomai (middle voice of hapto, 'to fasten, kindle') in its New Testament usage centers almost entirely on physical touch – and especially on the extraordinary power conveyed through touching Jesus. In 30 of its 36 occurrences, haptomai describes healing touch: the leper whom Jesus touched (Matt 8:3), the hemorrhaging

woman grasping his garment (Matt 9:20-21), crowds pressing to touch him (Mark 6:56). Spanish tocar, French toucher, and German beruehren all render this with their standard tactile verbs. But a small cluster of passages (4 occurrences) flips touch into prohibition: 'Do not cling to me' (John 20:17), Paul's rhetorical 'it is good not to touch a woman' (1 Cor 7:1), and the ascetic rules 'do not handle, do not taste, do not touch' (Col 2:21). A final pair of verses uses haptomai for threatening or malevolent contact: the evil one 'does not touch' the one born of God (1 John 5:18).

1. touch physically for healing (30×) Physical touch, especially in healing contexts – reaching out to make bodily contact with Jesus, his garments, or sick persons, with the expectation or result of healing power being conveyed. This overwhelmingly dominant sense (30 occurrences) includes Jesus touching the leper (Matt 8:3), touching Peter's mother-in-law (Matt 8:15), the hemorrhaging woman touching his cloak (Matt 9:20), and blind men whose eyes Jesus touched (Matt 9:29). Spanish tocar/le toco, French toucher, and German beruehren uniformly render the tactile action without distinguishing healing from ordinary touch. **TOUCHING AND REACHING**

en: having-touched, he-might-touch, he-touched | **es:** le-tocó, que-me-tocó, tocara | **fr:** toucher | **de:** beruehren, berührt Matt 8:3; Matt 8:15; Matt 9:20; Matt 9:21; Matt 9:29

2. touch as prohibited contact (4×) Touch as prohibited, restricted, or taboo contact – haptomai used in commands forbidding or questioning physical contact, whether for purity, ascetic, or christological reasons. Four occurrences: Jesus telling Mary 'do not cling to me' (John 20:17), Paul's quotation 'do not touch a woman' (1 Cor 7:1), the prophetic command 'touch no unclean thing' (2 Cor 6:17), and the ascetic prohibitions 'do not handle, do not touch' (Col 2:21). Spanish no toques, French ne touche pas, and German beruehre nicht preserve the negative imperative framing that marks this as forbidden contact. **TOUCHING AND REACHING**

en: handle, to-touch, touch | **es:** te-agarres, tocar, toques | **fr:** toucher | **de:** beruehren John 20:17; 1Cor 7:1; 2Cor 6:17; Col 2:21

3. touch to harm or affect (2×) Touch with harmful, threatening, or spiritually significant effect – haptomai implying that contact carries danger, judgment, or spiritual consequence. Only 2 occurrences: the Pharisee's objection that a prophet should know 'what kind of woman is touching him' (Luke 7:39), where the touch implies ritual contamination, and John's assurance that 'the evil one does not touch' the one born of God (1 John 5:18), where touch means hostile spiritual contact. Spanish toca and German beruehrt carry the same verb but context transforms its valence from healing to menace. **TOUCHING AND REACHING**

en: touches | **es:** le-toca, toca | **fr:** toucher | **de:** beruehren, berührt Luke 7:39; 1John 5:18

ἅπτω G0681 *V-APA-GMP* (5×)

To kindle, light, or ignite a lamp or fire; to cause something to burn and give light.

In the New Testament this verb appears exclusively in its sense of kindling or lighting – lamps in three Lukan passages and a fire in two others. Jesus teaches that no one lights a lamp and hides it (Luke 8:16; 11:33), and the woman searching for her lost coin lights a lamp to find it (Luke 15:8). The word also describes kindling a fire in the courtyard during Jesus' trial (Luke 22:55) and the islanders' kindling of a fire for Paul's shipwrecked company (Acts 28:2). Spanish 'encender' and French 'allumer' both correspond precisely to this concrete, everyday action of producing flame or light.

(5×) To light, kindle, or ignite, used of lamps and fires. All five NT occurrences involve the physical act of producing light or fire. Luke 8:16 and 11:33 use the image of lighting a lamp in Jesus' teaching about not hiding one's light. Luke 15:8 describes the woman lighting a lamp to search for her lost coin – a homely detail that brings the parable to life. Luke 22:55 records the kindling of a fire in the high priest's courtyard, and Acts 28:2 describes the Maltese islanders kindling a fire for the shipwrecked travelers. Spanish 'encender' and German 'anzünden' both capture the straightforward physical meaning. **BURNING AND FIRE**

en: having-kindled, having-lit, lights | **es:** encendiendo, enciende, habiendo-encendido | **fr:** allumer | **de:** zündet-an Luke 8:16; Luke 11:33; Luke 15:8; Luke 22:55; Acts 28:2

Ἀπφία G0682 *N-DFS* (1×)

Apphia (a Christian woman, possibly Philemon's wife)

This is a woman's name appearing in Paul's letter to Philemon. Most scholars identify her as Philemon's wife, since she's mentioned alongside him and Archippus in the household that hosted a church. The name may be Phrygian in origin. Her inclusion in Paul's greeting suggests she had some role or stake in the matter of Onesimus's return, perhaps as the household manager who would actually receive the returning slave.

(1×) The personal name of a Christian woman addressed by Paul. Philemon 1:2 includes her in the letter's greeting: 'To Philemon our beloved fellow worker, and Apphia our sister...' The translations retain the name with appropriate case endings: Spanish 'a Apfia,' French preserves the Greek dative, German 'Apphia,' English 'to Apphia.' Her designation as 'sister' and her position in the greeting between Philemon and Archippus suggest she was part of Philemon's household, likely his wife, and therefore directly involved in the household dynamics Paul addresses regarding Onesimus. **PROPER NAMES (PERSONAL)**

en: to-Apphia | **es:** a-Apphía | **fr:** Ἀπφίᾳ | **de:** Apphia Phlm 1:2

ἀπωθέω G0683 *V-APM-NMP* (6×)

To push away, thrust aside, or reject; used metaphorically for repudiating God's word, covenant, or people.

Apotheo combines 'away' with 'push' to yield a vivid image of forceful rejection. In the NT it appears almost exclusively in a metaphorical sense – not physical shoving, but the deliberate repudiation of divine truth or authority. Stephen recounts how Israel's ancestors pushed Moses away (Acts 7:27, 39), Paul and Barnabas declare that their audience 'thrust aside' the word of God (Acts 13:46), Paul insists God has not 'rejected' his people (Rom 11:1-2), and the shipwrecked faith of Hymenaeus and Alexander is described as having 'rejected' a good conscience (1 Tim 1:19). The translation evidence underscores the metaphorical weight: Spanish 'rechazaron,' French 'rejeter,' German 'verstossen.'

push away, reject, repudiate (6×) To push away or thrust aside, used almost entirely in the metaphorical sense of rejecting, repudiating, or refusing something of value. In Acts 7:27 and 7:39, Israel pushes Moses away both physically and covenantally; in Acts 13:46, the synagogue audience thrusts aside the word of God. Paul's rhetorical question in Rom 11:1-2 – has God rejected his people? – uses the same verb to deny any such divine repudiation. In 1 Tim 1:19, the rejection is of one's own conscience. Cross-lingual evidence (Spanish 'rechazar,' French 'rejeter/repousser,' German 'verstossen') consistently renders the word as deliberate, forceful refusal. **REJECTION AND REFUSAL**

en: did-reject, having-rejected, pushed-away | **es:** habiendo-rechazado, rechazaron, rechazáis | **fr:** rejeter, repousser | **de:** verstossen, ἀπωθεῖσθε, ἀπώσαντο Acts 7:27; Acts 7:39; Acts 13:46; Rom 11:1; Rom 11:2

ἀπώλεια G0684 *N-NFS* (18×)

Destruction, perdition, utter ruin; also waste or loss of something valuable.

A weighty noun in the New Testament's eschatological vocabulary, apoleia names the final, irreversible ruin of persons or things. Jesus speaks of the 'broad way that leads to destruction' (Matt 7:13), calls Judas the 'son of perdition' (John 17:12), and Peter warns of false teachers bringing 'swift destruction' upon themselves (2 Pet 2:1). Spanish alternates revealingly between 'destrucción' (annihilation) and 'perdición' (perdition, being utterly lost), while Arabic 'halak' drives home the totality of the ruin. Yet in two Gospel passages (Matt 26:8; Mark 14:4), the same word describes the disciples' complaint about the 'waste' of expensive ointment poured on Jesus — a startling shift from cosmic ruin to domestic economics, where Spanish 'desperdicio' (waste) replaces 'destrucción.'

1. destruction, perdition (16×) Destruction, perdition, or utter ruin — especially in eschatological and theological contexts. Denotes the final, total loss or annihilation of persons under divine judgment. Jesus contrasts the narrow way to life with the broad way to apoleia (Matt 7:13); Judas is the 'son of destruction' (John 17:12); Paul describes 'vessels of wrath prepared for destruction' (Rom 9:22). Spanish toggles between 'perdición' (emphasizing being lost) and 'destrucción' (emphasizing annihilation); French uses 'perdition'; German 'Verderben' captures both ruin and corruption. The word signals irreversibility — this is not temporary setback but final, complete ruin. **DESTRUCTION AND DECAY**

en: destruction, of-destruction | **es:** de-destrucción, de-perdición, destrucción | **fr:** perdition | **de:** Verderben, ἀπώλειαν Matt 7:13; John 17:12; Acts 8:20; Rom 9:22; Phil 1:28

2. waste, squandering (2×) Waste, squandering, or needless loss of something valuable. Appears only in the Synoptic accounts of the anointing at Bethany (Matt 26:8; Mark 14:4), where the disciples protest the pouring of costly ointment as 'waste.' Spanish 'desperdicio' (waste) and 'pérdida' (loss) clearly distinguish this from the eschatological sense. The same root that elsewhere names eternal perdition here names the perceived destruction of economic value — an ironic juxtaposition, since what the disciples call 'waste' Jesus calls a beautiful act of devotion. **DESTRUCTION AND DECAY**

en: waste | **es:** desperdicio, pérdida | **fr:** perdition | **de:** Verderben, ἀπώλεια Matt 26:8; Mark 14:4

ἀρά G0685 *N-GFS* (1×)

a curse, imprecation, invocation of evil

This noun denotes a curse or solemn invocation calling down evil or punishment. Originally meaning any prayer or vow (including positive ones), it came to specialize in negative invocations—curses pronounced against enemies, imprecations in legal inscriptions against tomb violators, or the personified goddess of vengeance. Greek tragedies frequently use it for family curses and divine retribution. Paul quotes Psalm 10 in Romans, describing the wicked person whose 'mouth is full of cursing and bitterness'—speech saturated with malevolent imprecation.

(1×) A curse, imprecation, or speech invoking evil upon others. Romans 3:14 quotes the Psalmist's description of the wicked: 'their mouth is full of cursing and bitterness.' Spanish 'de maldición' (of cursing), French 'malédiction,' German 'Fluch,' English 'of cursing.' Classical usage includes formal curses in inscriptions and tragic family curses, while biblical usage captures the moral corruption of speech turned to cursing rather than blessing. Paul uses this as part of his catalog of universal human sinfulness—corrupt speech reveals a corrupt heart. **CURSES AND ANATHEMA**

en: of-cursing | **es:** de-maldición | **fr:** malédiction | **de:** Fluch Rom 3:14

ἄρα G0686 *Prtcl* (48×)

Then, so, therefore — an inferential particle drawing conclusions; rarely an interrogative marker expecting uncertainty

A small but powerful logical hinge in Greek argumentation, ara signals that what follows is a consequence of what came before. Jesus uses it to clinch arguments: 'by their fruits you shall know them' (Matt 7:20), 'if I cast out demons by the Spirit of God, then (ara) the kingdom of God has come upon you' (Matt 12:28). Paul employs it relentlessly in Romans to chain theological reasoning. In one special case (Acts 8:30), accented differently as a circumflex, it becomes an interrogative particle — Philip's gentle question to the Ethiopian: 'Do you then understand what you are reading?'

1. then, so, therefore (47×) Inferential conjunction meaning 'then,' 'so,' 'therefore,' drawing a logical conclusion from preceding evidence or argument. Overwhelmingly dominant (47 of 48 occurrences), it appears in Jesus's teaching (Matt 12:28; 17:26) and saturates Paul's epistles, especially Romans (Rom 5:18; 7:3; 8:1). All major translations converge: 'then/therefore' (eng), 'pues/entonces' (spa), 'donc' (fra), 'also' (deu) — each language reaching for its standard logical connector. **THEREFORE PARTICLES**

en: then, then-, therefore- | **es:** *-pues, entonces, pues | **fr:** donc | **de:** also Matt 7:20; Matt 12:28; Matt 17:26; Matt 18:1; Matt 19:25

2. then? (interrogative) (1×) Interrogative particle (accented ἆρα) introducing a question tinged with doubt or expecting a negative answer. Attested only in Acts 8:30, where Philip asks the Ethiopian eunuch whether he truly understands the Isaiah scroll. The Spanish 'Acaso' ('by any chance?') captures the tentative, probing quality that distinguishes this rare interrogative use from the confident inferential sense. **NEGATION PARTICLES**

en: then | **es:** Acaso | **fr:** donc | **de:** also Acts 8:30

ἆρᾰ G0687 *Conj* (4×)

ara – interrogative particle expressing anxious or tentative inquiry: 'then?', 'perhaps?', 'is it that...?'

The particle ara (with circumflex, distinct from the inferential ara) introduces questions tinged with uncertainty, anxiety, or genuine inquiry about an outcome. In classical Greek it could expect either affirmative or negative answers depending on context, and this flexibility carries into the New Testament's four occurrences. At Mark 11:13 Jesus approaches a fig tree wondering 'if perhaps' (ara) he would find fruit; at Luke 18:8 the Son of Man wonders whether he will find faith on earth; at Acts 8:22 Peter urges Simon to repent 'if perhaps' God will forgive; and at Acts 17:27 Paul says God arranged history so that people might 'perhaps' reach out and find him. French est-ce-que and Spanish acaso both capture the tentative, questioning tone.

(4×) An interrogative particle introducing questions marked by uncertainty, hope, or anxious expectation about an unknown outcome. At Mark 11:13 it frames Jesus's approach to the fig tree ('if perhaps he might find something on it'), and at Luke 18:8 it colors the rhetorically open question about faith at the Son of Man's return. Acts 17:27 uses it to express the hopeful divine intention that humanity might 'perhaps' grope for and find God. Spanish acaso ('by chance, perhaps') and French est-ce-que reflect the same tentative interrogative force. **HAPPENING AND CHANCE**

en: perhaps, then | **es:** acaso | **fr:** est-ce-que | **de:** ἄρα, ἆρα Mark 11:13; Luke 18:8; Acts 8:22; Acts 17:27

Ἀραβ-ία G0688 *N-DFS* (2×)

Arabia, the Arabian peninsula or region

A geographical proper name referring to the Arabian peninsula or broader Arabian territory. Paul mentions going to Arabia in Galatians 1:17 after his conversion and before returning to Damascus. In Galatians 4:25, he makes a typological connection between Hagar, Mount Sinai, and Arabia. Classical Greek writers used the term for the Arabian lands, often associated with trade routes and desert regions. The Septuagint established the connection between Arabia and Sinai's location.

(2×) Both occurrences in Galatians connect Arabia to significant locations in Paul's theology: his post-conversion retreat (1:17) and the Sinai covenant geography (4:25). The latter reference is particularly significant as Paul places Mount Sinai 'in Arabia,' showing his geographical understanding differed from later Christian tradition that located Sinai in the modern Sinai peninsula. All language witnesses simply transliterate 'Arabia,' as is standard for proper geographical names. **AUTO-DETECTED COMMUNITY 8655 WITH 4 SENSES**

en: Arabia | **es:** Arabia | **fr:** Ἀραβίαν, Ἀραβίᾳ | **de:** Arabien Gal 1:17; Gal 4:25

Ἀράμ G0689 *N-GMS* (4×)

Aram – a proper name in the genealogy of Jesus, corresponding to Hebrew Ram (son of Hezron)

Aram is the Greek indeclinable form of the Hebrew name Ram (ram, 'exalted'), appearing in the Matthean and Lukan genealogies of Jesus. In Matt 1:3-4 he is named as the son of Hezron and father of Amminadab, placing him in the direct Judahite line from Perez to David (cf. Ruth 4:19; 1 Chr 2:9-10). Luke 3:33 presents textual

variants – some manuscripts read Arni or Admin alongside Aram – reflecting the well-known complexities of the Lukan genealogical tradition. The name is rendered uniformly across languages: Spanish Aram, French Aram (with Admin as a variant), German Aram, confirming its status as a simple proper noun.

(4×) The proper name Aram (Greek form of Hebrew Ram), identifying a man in the ancestry of Jesus as son of Hezron and father of Amminadab in the tribe of Judah. He appears in both Matthean (Matt 1:3-4) and Lukan (Luke 3:33) genealogies, though the latter exhibits notable textual variants (Arni, Admin) across manuscript traditions. Cross-lingual evidence shows uniform transliteration – Spanish Aram, German Aram – with the Luke 3:33 variants reflected in some traditions as Admin or Arni. **ARAM REGION PERSON**

en: Admin, Aram, Arni | **es:** Admín, Arní, Arám | **fr:** Admin | **de:** Aram Matt 1:3; Matt 1:4; Luke 3:33

Ἄραψ G0690 *N-NMP* (1×)

Arabs, Arabian people

This plural noun refers to Arab peoples or inhabitants of Arabia. Classical Greek sources use it for the Arabian ethnic group, while later usage could function adjectivally (Arabian incense, Arabian perfume). Luke includes Arabs in his list of peoples present at Pentecost, representing the southeastern reach of Jewish diaspora settlement. The term would encompass various Arabian tribal groups and the Nabatean kingdom, all part of the broader Semitic world adjacent to ancient Israel.

(1×) Arabs, people from Arabia or of Arabian ethnicity. Acts 2:11 lists among those present at Pentecost: 'Cretans and Arabs—we hear them declaring the wonders of God in our own tongues.' The translations retain the ethnic designation: Spanish 'Árabes,' French 'Arabe,' German preserves the Greek plural, English 'Arabs.' Luke's point is the geographical and linguistic diversity of Jews gathered in Jerusalem—Arabs represent the southeastern frontier of the diaspora, speakers of Semitic languages related to but distinct from Hebrew, all hearing the gospel in their native speech. **ARABIAN GENTILICIUM**

en: Arabes | **es:** Árabes | **fr:** Arabe | **de:** Ἄραβες Acts 2:11

ἀργέω G0691 *V-PIA-3S* (1×)

to be idle, inactive, unemployed; to be ineffective

This verb describes being at rest, unemployed, or inactive—ceasing from work or remaining idle. Classical usage includes land lying fallow, workers being unemployed, or senses being at rest (eyes closed in sleep). It can suggest both neutral inactivity and culpable idleness. The Septuagint uses it for keeping Sabbath rest. Peter employs it in his second letter to assure believers that certain spiritual qualities will keep them from being 'ineffective or unfruitful' in their knowledge of Christ—active virtues prevent spiritual idleness.

(1×) To be idle, inactive, or ineffective; to remain unused or unproductive. 2 Peter 2:3 warns false teachers that 'their condemnation does not sleep/is not idle' (their judgment is not inactive but certain). Spanish 'está ocioso' (is idle), French preserves the Greek form, German 'müßig sein' (to be idle). Classical imagery of fallow land, unemployed workers, or resting senses underlies this assertion that divine judgment against exploitative teachers is neither dormant nor ineffective—it is actively approaching, not lying idle or asleep. **LAZINESS AND IDLENESS**

en: is-idle | **es:** está-ocioso | **fr:** ἀργεῖ | **de:** muessig-sein 2Pet 2:3

ἀργός G0692 *Adj-NFP* (8×)

Idle, lazy, not working; by extension: careless, useless, producing no good result.

An adjective formed from alpha-privative + ἔργον (work), literally 'without work.' It applies first to persons standing around with nothing to do — laborers in the marketplace waiting to be hired (Matt 20:3, 6) or young widows going house to house in unproductive restlessness (1 Tim 5:13). A sharper metaphorical edge appears when applied to words and faith: every 'careless' word will face judgment (Matt 12:36), and faith without works is 'useless' (Jas 2:20). The Cretan proverb quoted in Titus 1:12 links laziness to moral failure. Spanish captures the person/thing divide nicely: 'ociosos' for idle workers, 'ociosa/inútil' for empty faith.

1. idle, lazy (6×) Idle, lazy, unemployed — describing persons who are not engaged in productive work, whether by circumstance or by habit. The parable of the laborers uses it for workers standing idle in the marketplace because no one has hired them (Matt 20:3, 6). In 1 Tim 5:13 young widows become 'idle,' and the Cretan character indictment calls them 'lazy gluttons' (Titus 1:12). French 'paresseux' (lazy) emphasizes the moral dimension, while Spanish 'ociosos' captures the state of having nothing to occupy oneself. **LAZINESS AND IDLENESS**

en: idle, lazy | **es:** ociosas, ociosos | **fr:** paresseux | **de:** ἀργαί, ἀργαὶ, ἀργοί Matt 20:3; Matt 20:6; 1Tim 5:13; Titus 1:12

2. careless, useless, worthless (2×) Careless, useless, producing no beneficial result — an extension from personal idleness to functional worthlessness applied to things, words, or abstract realities. Jesus warns that people will give account for every 'careless' (ἀργόν) word (Matt 12:36), meaning words that accomplish nothing good and may do harm. James declares that faith without works is 'useless' (ἀργή, Jas 2:20) — it lies fallow like unworked land, yielding no harvest. The classical Greek usage of ἀργός for money 'lying idle' or land 'lying fallow' enriches this metaphorical application. **WORTHLESSNESS AND VANITY**

en: careless, useless | **es:** inútil, ociosa | **fr:** paresseux | **de:** ἀργή, ἀργὸν Matt 12:36; Jas 2:20

ἀργύρεος G0693 *Adj-AMP* (3×)

silver, made of silver, silver objects

This adjective describes objects made of silver or the metal itself. Demetrius the silversmith made 'silver' shrines of Artemis in Ephesus (Acts 19:24). Paul describes a great house containing vessels of gold and 'silver' (2 Tim 2:20). Revelation lists idols of gold, 'silver,' and other materials that people refused to renounce (9:20). In each case, silver represents material wealth, craftsmanship, or—in the idol context—misplaced worship. The metal's value made it significant for both commerce and religious artifacts.

(3×) Describes objects made of silver across commercial, domestic, and religious contexts. Acts 19:24 mentions 'silver' (ἀργυροῦς) shrines crafted by Ephesian artisans, objects of both commerce and devotion. Second Timothy 2:20 includes 'silver' vessels among a household's honorable implements. Revelation 9:20 condemns those who worship idols of gold and 'silver' (ἀργυροῦς). The consistent translations ('de-plata,' 'argent,' 'silbern') reflect the straightforward material designation, though contexts show varied uses from craft to idolatry. **SILVER AND MONEY**

en: silver | **es:** de-plata | **fr:** argent, silbern | **de:** silbern, ἀργυροῦς Acts 19:24; 2Tim 2:20; Rev 9:20

ἀργύριον G0694 *N-ANP* (20×)

Silver as metal or coinage; money in general, whether literal coins or figurative wealth

The diminutive form of argyros ('silver'), used in the New Testament for both the metal and the currency made from it. Judas received thirty pieces of silver (argyrion) for betraying Jesus (Matt 26:15; 27:3, 5, 6, 9), and the parable of the talents features silver entrusted to servants (Matt 25:18, 27). Peter declares he has neither silver nor gold (Acts 3:6), and Paul renounces coveting anyone's silver (Acts 20:33). First Peter 1:18 contrasts perishable silver with the imperishable blood of Christ. Spanish 'plata' covers both metal and money, mirroring the Greek word's dual range.

silver, silver coin, money (20×) Silver as a precious metal and, by extension, silver coins or money in general. In the betrayal narrative, Judas receives and returns thirty argyrion (Matt 26:15; 27:3, 5, 9). The parable of the talents uses the word for entrusted capital (Matt 25:18, 27). Peter and Paul disclaim silver as worldly wealth (Acts 3:6; 20:33), and 1 Peter 1:18 contrasts corruptible silver with

Christ's blood. Spanish 'plata' and French 'argent' each mirror the Greek dual sense of substance and currency. SILVER AND MONEY
en: money, of-silver, silver | **es:** Plata, de-plata, dinero | **fr:** argent | **de:** Silber, ἀργυρίῳ, ἀργύριον Matt 25:18; Matt 25:27; Matt 26:15; Matt 27:3; Matt 27:5

ἀργῠρο-κόπος G0695 *N-NMS* (1×)

a silversmith, worker in silver

This compound noun denotes a craftsman who works with silver, particularly one who manufactures silver objects, coins, or decorative items. Classical sources distinguish silversmiths from coiners, though both worked with precious metal. Luke uses it to identify Demetrius's profession—a silversmith who made silver shrines of Artemis in Ephesus. This detail is crucial to understanding the economic motivation behind the riot Demetrius instigated: Paul's preaching threatened the profitable trade in silver devotional objects.

(1×) A craftsman who works in silver, manufacturing silver objects or decorative items. Acts 19:24 introduces 'a silversmith named Demetrius, who made silver shrines of Artemis.' Spanish 'platero,' French 'orfèvre' (goldsmith/silversmith), German and English preserve the Greek compound. Demetrius's trade involved crafting miniature silver temples or images of the goddess Artemis, sold to pilgrims and devotees. His opposition to Paul was economically motivated—monotheistic preaching undermined the market for pagan religious silverwork, threatening the livelihood of an entire guild of craftsmen. SILVER AND MONEY
en: silversmith | **es:** platero | **fr:** orfèvre | **de:** ἀργυροκόπος Acts 19:24

ἄργῠρος G0696 *N-DMS* (5×)

Silver, as a precious metal or material; used for coins, idols, and building materials in the NT.

This noun denotes silver as a physical substance rather than as currency (for which Greek more commonly uses argyrion). Jesus instructs the disciples to take no gold, silver, or copper in their belts (Matt 10:9), where silver sits in a triad of monetary metals. Paul argues that the divine nature is not like gold, silver, or stone shaped by human craft (Acts 17:29). In 1 Cor 3:12 silver appears among building materials tested by fire. James warns the rich that their silver has corroded (Jas 5:3), and Revelation lists silver among Babylon's luxury cargo (Rev 18:12). French 'argent' and Spanish 'plata' preserve the same metal-to-money semantic bridge found in the Greek.

(5×) Silver as a precious metal, appearing in the NT in lists of valuable materials and substances. Matt 10:9 places it alongside gold and copper as monetary metals the disciples should not carry. Acts 17:29 uses it in Paul's Areopagus argument against idolatry – the divine is not like gold, silver, or stone. 1 Cor 3:12 includes silver among materials that will be tested by fire on judgment day. Jas 5:3 warns that hoarded silver has corroded, serving as evidence against the rich. Rev 18:12 catalogs it among Babylon's traded luxuries. The multilingual glosses (French 'argent,' Spanish 'plata') show how European languages inherited silver-as-money from this same semantic root. SILVER AND MONEY
en: of-silver, silver, to-silver | **es:** a-plata, de-plata, plata | **fr:** argent | **de:** Silber, ἀργύρῳ, ἄργυρον Matt 10:9; Acts 17:29; 1Cor 3:12; Jas 5:3; Rev 18:12

Ἄρειος G0697 *N-AMS* (4×)

Areios Pagos – the Areopagus; Mars Hill in Athens, the ancient court and its rocky summit

Areios Pagos ('Hill of Ares' or 'Mars Hill') denotes both the rocky prominence northwest of the Acropolis in Athens and the venerable council that met there. The term combines Areios ('of Ares/Mars,' the war god) with pagos ('rock, hill'). In Acts 17:19-22, where all four New Testament occurrences cluster, Paul is brought to the Areopagus to explain his teaching about Jesus and the resurrection. Whether this refers to the physical hill or a formal session of the Areopagus court is debated, but the Greek text uses both the locative ('on the Areopagus,' v. 22) and the directional sense ('to the Areopagus,' v. 19). French Areopage and Spanish Areios Pagos preserve the compound faithfully.

(4×) The Areopagus (Areios Pagos, 'Hill of Ares'), referring to both the rocky hill northwest of the Athenian Acropolis and the ancient judicial council that convened there. All four NT occurrences appear in Acts 17:19-22, where Paul is brought before this body or to this location to present his message about the 'unknown God.' French Areopage and German Areopag both retain the classical name, while the dual reference in the passage (v. 19 directional, v. 22 locative) reflects the inseparable association of place and institution in Athenian civic life. GEOGRAPHY AND SPACE
en: Areios, Pagos | **es:** Areios, Págos | **fr:** Aréopage | **de:** Πάγου, πάγον, Ἀρείου Acts 17:19; Acts 17:22

Ἄρειος G0698 *N-NMS* (1×)

an Areopagite, member of the Areopagus council in Athens

This noun designates a member of the Areopagus, the ancient aristocratic council of Athens that met on the Hill of Ares (Mars Hill). This body handled homicide cases and religious matters, and membership represented significant social and intellectual standing in Athenian society. Luke identifies one of Paul's Athenian converts, Dionysius, by this title, suggesting he was a person of considerable status and education—a notable convert from the philosophical elite of the ancient world.

(1×) A member of the Areopagus council in Athens; an Areopagite. Acts 17:34 records that 'some men joined [Paul] and believed, among whom also were Dionysius the Areopagite and a woman named Damaris.' Spanish 'areopagita,' French 'Aréopagite,' German preserves the Greek form, English 'Areopagite.' Dionysius's title marks him as a member of Athens's prestigious philosophical and judicial council, making his conversion particularly significant—one of the city's intellectual elite embracing the gospel Paul preached on Mars Hill. GEOGRAPHY AND SPACE
en: Areopagitēs | **es:** areopagita | **fr:** Aréopagite | **de:** Ἀρεοπαγίτης Acts 17:34

ἀρέσκ-εια G0699 *N-AFS* (1×)

a pleasing, desire to please, obsequiousness

This noun denotes the quality of being pleasing or the desire to please others. Classical usage often carries negative connotations of obsequiousness or people-pleasing that compromises truth, though it can also mean legitimate desire to please in a positive sense. Papyri use it for conduct pleasing to God and virtue. Paul employs it positively in Colossians, urging believers to walk worthy of the Lord, 'fully pleasing to him,' bearing fruit in every good work—here it's godly pleasing, not human flattery.

(1×) The quality of being pleasing; conduct aimed at pleasing (God). Colossians 1:10 exhorts believers to 'walk worthy of the Lord, fully pleasing [to him], bearing fruit in every good work.' Spanish 'complacencia' (pleasing), French preserves the Greek form, German 'Wohlgefallen' (good pleasure). While classical usage sometimes suggests obsequious flattery, Paul uses this positively for the proper desire to please God in all things. The goal is not people-pleasing compromise but genuine godly conduct that delights the Lord—pleasing him becomes the measure of worthy Christian living. WILL AND DESIRE
en: pleasing | **es:** complacencia | **fr:** ἀρεσκείαν | **de:** Wohlgefallen Col 1:10

ἀρέσκω G0700 *V-ASA-3S* (17×)

To please or be pleasing to someone; to act so as to win favor or satisfy another's expectations.

In the New Testament, areskō describes the deliberate effort of making oneself agreeable to another, whether God or human beings. Paul draws a sharp line between pleasing God and pleasing people (Gal 1:10; 1 Thess 2:4), while in Rom 15:1-3 he urges believers to please their neighbors for their good. The word carries an active, volitional force — not merely being likable but purposefully seeking

another's approval. Spanish 'agradar' and German 'gefallen' both capture this relational dynamic of acting to satisfy someone else.

please, be pleasing to (17×) To cause satisfaction or delight in someone, to act in a way that wins favor or approval. The verb always implies intentional effort directed toward another party. In Rom 8:8 Paul insists that those in the flesh cannot please God, while in 1 Cor 7:33-34 he contrasts pleasing the Lord with pleasing a spouse. Cross-linguistically uniform: French 'plaire,' Spanish 'agradar,' German 'gefallen' all point to one consistent semantic core of seeking approval. **GEOGRAPHY AND SPACE**

en: I-was-pleasing, he-may-please, he-might-please | **es:** agradando, agradar, agradara | **fr:** plaire | **de:** gefallen, ἤρεσεν Matt 14:6; Mark 6:22; Acts 6:5; Rom 8:8; Rom 15:1

ἀρεστός G0701 *Adj-ANP* (4×)

arestos – pleasing, acceptable; that which satisfies or finds favor with someone

The adjective arestos ('pleasing, acceptable') describes actions or persons that meet with approval or give satisfaction. In classical Greek it ranged from 'sufficient' (of a quantity of wine) to 'acceptable' (of a person in someone's estimation). Its four New Testament uses span theological and political contexts: Jesus declares he always does what is 'pleasing' to the Father (John 8:29); the apostles judge it 'not fitting/pleasing' to neglect the word of God (Acts 6:2); Herod saw that persecuting Christians was 'pleasing' to the Jews (Acts 12:3); and believers are to do what is 'pleasing' before God (1 John 3:22). Spanish agradable and French agreable both derive from the same Latin root as English 'agreeable,' capturing the core idea of meeting with favor.

(4×) Pleasing or acceptable to someone, describing conduct or qualities that meet with approval or satisfaction. Jesus uses it of his perfect obedience to the Father's will (John 8:29), the apostles use it negatively to characterize an unsuitable course of action (Acts 6:2), and 1 John 3:22 presents it as the standard for prayer-worthy living. The political usage in Acts 12:3 (Herod finding Jewish approval) shows the word's breadth beyond strictly religious contexts. Spanish agradable and German wohlgefaellig both highlight the relational, approval-seeking dimension. **PLEASANTNESS AND DELIGHT**

en: pleasing | **es:** agradable, agradables | **fr:** agréable | **de:** wohlgefaellig, ἀρεστόν John 8:29; Acts 6:2; Acts 12:3; 1John 3:22

Ἀρέτας G0702 *N-GMS* (1×)

Aretas (Nabatean king, father-in-law of Herod Antipas)

This is the Greek form of the name Aretas, referring to Aretas IV Philopatris, king of the Nabatean Arabs from about 9 BC to AD 40. He was the father of the wife Herod Antipas divorced to marry Herodias, which led to political tensions. His ethnarch (governor) controlled Damascus at one point, which explains Paul's reference to being pursued by Aretas's official. The Nabateans controlled important trade routes and their kingdom bordered Judea to the southeast.

(1×) The personal name Aretas, referring to the Nabatean king. 2 Corinthians 11:32 recounts Paul's escape from Damascus: 'the ethnarch of King Aretas guarded the city of Damascus in order to seize me.' Spanish 'de Aretas,' French 'Arétas,' German 'Aretas,' English 'of Aretas.' Paul's reference situates his dramatic escape historically—the Nabatean king's official controlled Damascus during Paul's time there, making the city dangerous for the apostle. Aretas IV was a powerful Arabian monarch whose territory and influence extended to Damascus, explaining the pursuit of this troublesome Jewish convert. **PROPER NAMES (PERSONAL)**

en: of-Aretas | **es:** de-Arétas | **fr:** Arétas | **de:** Aretas 2Cor 11:32

ἀρετή G0703 *N-AFP* (5×)

Virtue, moral excellence, or praiseworthy quality; also God's mighty deeds or glorious attributes.

In classical Greek this word covered any form of excellence – physical prowess, intellectual brilliance, moral character. The New Testament uses it in two related but distinct directions. Paul includes it in his famous catalog of praiseworthy qualities: 'whatever is true, noble, right... if anything is excellent (arete)' (Phil 4:8). Peter applies it both to God's 'mighty deeds' or 'excellencies' that believers are called to proclaim (1 Pet 2:9) and to moral virtue that believers must cultivate alongside faith (2 Pet 1:3, 5). The dual emphasis – God's glorious acts and human moral striving – gives this word a rich theological texture.

(5×) Virtue, moral excellence, or praiseworthy quality, encompassing both divine attributes and human ethical aspiration. Phil 4:8 uses it as a summary term for anything morally admirable – the capstone of Paul's virtue list. 1 Pet 2:9 applies the plural to God's own 'excellencies' or 'mighty deeds' that the chosen people are called to proclaim, echoing the LXX usage for divine wonders. 2 Pet 1:3 speaks of God calling believers by his own glory and virtue, while 2 Pet 1:5 urges adding virtue to faith as a step in spiritual maturation. The range from divine glory to human moral effort mirrors classical Greek breadth. Spanish 'virtud' and German 'Tugend' capture the ethical dimension but can miss the divine-glory aspect present in 1 Peter. **MORAL GOODNESS**

en: excellencies, virtue | **es:** virtud, virtudes | **fr:** ἀρετήν, ἀρετὰς, ἀρετὴ | **de:** Tugend Phil 4:8; 1Pet 2:9; 2Pet 1:3; 2Pet 1:5

ἀρήν G0704 *N-AMP* (1×)

a lamb, young sheep

This noun denotes a lamb, specifically a young sheep under a year old, though classical usage sometimes extends to sheep of either sex generally. Homer uses it for white and black sheep in sacrificial contexts, while agricultural writers specify lambs as distinct from adult sheep. Luke employs it in Jesus's mission discourse, using the image of lambs among wolves to capture the vulnerability and innocence of disciples being sent out into a hostile world.

(1×) Lambs, young sheep; metaphorically, vulnerable and innocent persons. Luke 10:3 records Jesus's sobering commission: 'Go; behold, I am sending you out as lambs in the midst of wolves.' Spanish 'corderos,' French 'agneaux,' German preserves the Greek plural, English 'lambs.' The image is deliberately jarring—lambs are defenseless prey among predatory wolves, capturing the disciples' vulnerability in hostile territory. Yet Jesus sends them anyway, not with weapons but with dependence on God's provision and protection. The metaphor underscores mission as risk, not triumph. **LAMBS AND SHEEP**

en: lambs | **es:** corderos | **fr:** agneaux | **de:** ἄρνας Luke 10:3

ἀριθμ-έω G0705 *V-ANA* (3×)

number, count; to enumerate or determine the total

This verb means to count or number something. Jesus assures his disciples that even the hairs of their heads are all 'numbered' by God (Matt 10:30; Luke 12:7)—divine knowledge extends to the minutest detail. Revelation 7:9 describes a great multitude that no one could 'number,' emphasizing its vast size beyond human calculation. The word emphasizes both the act of counting and the result: a determined total. God's comprehensive knowledge contrasts with human inability to count vast assemblies.

(3×) Used of divine numbering and human inability to count. Matthew 10:30 and Luke 12:7 assure believers the very hairs of their head 'are numbered' (ἠρίθμηνται/ἠριθμημέναι)—perfect tense emphasizing God's complete, standing knowledge. Revelation 7:9 presents the opposite: a multitude so vast 'to number' (ἀριθμῆσαι) it was impossible for anyone. The German 'zaehlen' (count) and French 'compter' capture the basic arithmetical sense, applied to both divine omniscience and human limitations. **COUNTING AND NARRATING**

en: have-been-numbered, having-been-numbered, to-number | **es:** contados, contar, están-contados | **fr:** compter | **de:** zaehlen, ἠρίθμηνται, ἠριθμημέναι Matt 10:30; Luke 12:7; Rev 7:9

ἀριθμός G0706 *N-GMS* (18×)

Number — a count, total, or numerical quantity of persons or things

A straightforward noun denoting a numerical count or sum. In Acts it frequently quantifies the growth of the early church — 'the number of men came to about five thousand' (Acts 4:4) — and the size of various groups (Acts 5:36; 6:7; 11:21). Revelation uses it symbolically for the number of the beast (Rev 13:17-18) and the count of angelic hosts or the redeemed (Rev 5:11; 7:4; 9:16; 20:8). The word is remarkably stable across languages: Spanish 'número,' French 'nombre,' and German 'Zahl' all render it directly.

number (18×) A number, count, or numerical quantity, whether literal or symbolic. In Acts it tracks the measurable growth of the believing community (Acts 4:4; 6:7; 11:21) and the size of movements (Acts 5:36). In Revelation it takes on symbolic force: the number of the beast (Rev 13:17-18), the 144,000 sealed (Rev 7:4), and the innumerable angelic hosts (Rev 5:11). John 6:10 uses it for the practical headcount of the five thousand fed by Jesus. **GEOGRAPHY AND SPACE**

en: a-number, number | **es:** número | **fr:** nombre | **de:** Zahl, ἀριθμοῦ, ἀριθμὸς Luke 22:3; John 6:10; Acts 4:4; Acts 5:36; Acts 6:7

Ἀριμαθεία G0707 *N-GFS* (4×)

Arimathaia – Arimathea; a Judean town, home of Joseph who buried Jesus

Arimathaia is the Greek form of a Judean place name, traditionally identified with Ramathaim-zophim (1 Sam 1:1), the birthplace of the prophet Samuel. In the New Testament it appears exactly once in each Gospel (Matt 27:57; Mark 15:43; Luke 23:51; John 19:38), always as the hometown of Joseph, the wealthy and righteous council member who requested Jesus's body from Pilate and laid it in his own new tomb. Luke alone adds that Joseph was 'waiting for the kingdom of God,' while Matthew specifies he was a disciple. The name passes through all languages with minimal adaptation – French Arimathee, Spanish Arimataia, German Arimathaea – testimony to the universally recognized role this town plays in the burial narrative.

(4×) A Judean town identified as the home of Joseph, the honorable council member who requested and buried the body of Jesus (Matt 27:57; Mark 15:43; Luke 23:51; John 19:38). Traditionally equated with Old Testament Ramathaim (1 Sam 1:1), Samuel's birthplace. The name appears in all four Gospels exclusively in connection with Joseph's role in Jesus's burial, making it one of the most consistently attested place names in the passion narrative. French Arimathee and Spanish Arimataia preserve the Greek form with minimal phonetic adaptation. **GEOGRAPHY AND SPACE**

en: Arimathaia, Arimaththaia, Harimathaia | **es:** Arimathaía, Harimathaia, Harimathías | **fr:** Arimathée | **de:** Arimathaea, Ἀριμαθαίας Matt 27:57; Mark 15:43; Luke 23:51; John 19:38

Ἀρίσταρχος G0708 *N-AMS* (5×)

Aristarchus: a Macedonian Christian from Thessalonica, companion and fellow prisoner of Paul.

Aristarchus (meaning 'best ruler') was a Thessalonian believer from Macedonia who accompanied Paul on several journeys and shared his imprisonments. He first appears being seized during the Ephesian riot (Acts 19:29), then is listed among Paul's traveling companions through Macedonia (Acts 20:4) and on the voyage to Rome (Acts 27:2). Paul calls him a fellow prisoner in Col 4:10 and a fellow worker in Phlm 1:24, suggesting deep personal loyalty through dangerous circumstances. His name appears consistently across all translation traditions – Spanish 'Aristarchos,' French 'Aristarque' – with only minor transliteration differences.

(5×) Aristarchus, a proper noun identifying a Macedonian Christian from Thessalonica who was a loyal companion and co-worker of Paul. Seized by the mob during the Ephesus riot (Acts 19:29), he continued traveling with Paul through Macedonia (Acts 20:4) and on the perilous sea voyage to Rome (Acts 27:2). Paul's designation of him as 'fellow prisoner' (Col 4:10) and 'fellow worker' (Phlm 1:24) indicates he shared Paul's suffering and ministry. The name compounds aristos ('best') and archos ('ruler'), a common Hellenistic naming pattern. **PROPER NAMES (PERSONAL)**

en: Aristarchos | **es:** Arístarchos | **fr:** Aristarque, Ἀρίσταρχος | **de:** Ἀρίσταρχον, Ἀρίσταρχος, Ἀριστάρχου Acts 19:29; Acts 20:4; Acts 27:2; Col 4:10; Phlm 1:24

ἀριστάω G0709 *V-ASA-3S* (3×)

dine, eat breakfast or a meal

This verb refers to eating a meal, particularly breakfast or the midday meal. Jesus accepts a Pharisee's invitation to 'dine' with him (Luke 11:37). After the resurrection, Jesus invites the disciples to 'have breakfast' by the Sea of Tiberias, then asks Peter about his love three times (John 21:12, 15). The word originally denoted the morning meal (ἄριστον) but later came to mean the midday meal. In NT contexts, it marks moments of fellowship and significant conversation, particularly post-resurrection encounters.

(3×) Denotes eating a meal, creating context for important interactions. Luke 11:37 records a Pharisee asking Jesus to 'dine' (ἀριστήσῃ) with him, setting the stage for controversy over ritual washing. John 21:12 has Jesus inviting disciples to 'have breakfast' (ἀριστήσατε) in the resurrection appearance. John 21:15 notes 'when they had breakfasted' (ἠρίστησαν) Jesus began questioning Peter. The French 'déjeuner' and German 'fruehstuecken' (breakfast) show the meal context where relationship and teaching converge. **FOOD AND NOURISHMENT**

en: have-breakfast, he-might-dine, they-had-breakfast | **es:** almorzad, almorzara, almorzaron | **fr:** déjeuner | **de:** fruehstuecken, ἀριστήσῃ Luke 11:37; John 21:12; John 21:15

ἀριστερός G0710 *Adj-GNP* (4×)

aristeros – left, on the left side; the left hand as opposed to the right

The adjective aristeros ('left, on the left side') designates spatial orientation opposite to the right (dexios). In classical Greek it carried negative connotations – omens from the left were ill-favored, and 'leftward' metaphorically meant erring or sinister. The New Testament's four occurrences retain the spatial sense without the ominous overtones: Jesus instructs that the left hand should not know what the right hand is doing in almsgiving (Matt 6:3); James and John request seats at his left and right in glory (Mark 10:37); the two criminals hang on his left and right at Golgotha (Luke 23:33); and Paul commends himself through weapons of righteousness on right and left (2 Cor 6:7). Spanish izquierda and French gauche both carry the same straightforward directional meaning.

(4×) The left side or left hand, used as a spatial orientation opposite to the right (dexios). In Matt 6:3 it appears in Jesus's teaching on secret generosity; in Mark 10:37 it designates the position of honor opposite the right in the coming kingdom; in Luke 23:33 it locates one of the crucified criminals; and in 2 Cor 6:7 Paul uses the pair 'right and left' to express comprehensive readiness. Spanish izquierda and French gauche both map to the purely directional sense without the classical Greek ominous overtones. **LEFT SIDE**

en: left, left-hand, the-left | **es:** izquierda, izquierdas | **fr:** gauche | **de:** ἀριστερά, ἀριστερῶν Matt 6:3; Mark 10:37; Luke 23:33; 2Cor 6:7

Ἀριστόβουλος G0711 *N-GMS* (1×)

Aristobulus (a Christian in Rome)

This is a Greek personal name meaning 'best-counseling,' composed of aristos (best) and boulē (counsel). Paul mentions Aristobulus in his greetings to the Roman church, specifically greeting 'those who belong to the household of Aristobulus.' The phrasing suggests Aristobulus himself may not have been a believer, but members of his household (family or slaves) were Christians. Some scholars speculate he may have been connected to Herod's family, as Aristobulus was a common name among Herodian nobility.

(1×) The personal name Aristobulus, identifying a person whose household included Christians. Romans 16:10 sends greetings 'to those of the household of Aristobulus.' Spanish 'de Aristóbulo,'

French 'Aristobule,' German 'Aristobulus,' English 'of Aristobulus.' Paul's careful phrasing ('those of the household of') rather than greeting Aristobulus himself suggests the household head may not have been a believer, but some in his extended household (slaves, freedmen, family members) had embraced the gospel and met with the Roman church. **PROPER NAMES (PERSONAL)**

en: of-Aristoboulos | **es:** de-Aristobóulou | **fr:** Aristobule | **de:** Aristobulus Rom 16:10

ἄριστον G0712 *N-GNS* (3×)

meal, dinner, feast; a formal dining occasion

This noun denotes a meal or feast, particularly a formal dining event. In the parable of the wedding feast, the king announces 'my dinner is prepared' for the invited guests who made excuses (Matt 22:4). A Pharisee is surprised when Jesus sits down to 'dinner' without first ceremonially washing (Luke 11:38). Jesus advises that when giving a 'feast,' one should invite the poor and disabled rather than friends and relatives (Luke 14:12). The term often appears in contexts of hospitality, social obligation, and kingdom teaching.

(3×) Refers to formal meals in contexts of hospitality and kingdom parables. Matthew 22:4 uses it in the wedding feast parable —'my dinner' (ἄριστόν) is ready, emphasizing the prepared celebration. Luke 11:38 sets Jesus's controversy with Pharisees at 'dinner' (ἀρίστου), where ritual and relationship clash. Luke 14:12 advises about whom to invite when giving 'a dinner' (ἄριστον). The Spanish 'almuerzo/banquete,' French 'repas,' and German forms indicate formal dining occasions that frame social and spiritual teaching. **BANQUETS AND FEASTS**

en: dinner, lunch, meal | **es:** almuerzo, banquete | **fr:** repas | **de:** ἀρίστου, ἄριστον, ἀριστόν Matt 22:4; Luke 11:38; Luke 14:12

ἀρκ-ετός G0713 *Adj-NMS* (3×)

sufficient, enough, adequate for what is needed

This adjective means sufficient or enough for a given purpose. Jesus teaches that each day's trouble is 'sufficient' for that day —don't borrow tomorrow's anxiety (Matt 6:34). He tells disciples it is 'enough' for them to become like their teacher (Matt 10:25). Peter writes that the time already past is 'sufficient' for doing what Gentiles desire; now live differently (1 Pet 4:3). The word emphasizes adequacy without excess, contentment with what meets the need, and the completion of a measure.

(3×) Denotes what is enough or adequate for its purpose. Matthew 6:34 teaches that each day's evil is 'sufficient' (ἀρκετὸν) for itself —no need to add tomorrow's worry. Matthew 10:25 says it is 'sufficient' (ἀρκετὸν) for disciples to be like their master. First Peter 4:3 declares the past time 'sufficient' (ἀρκετὸς) for indulging fleshly desires. The French 'suffire' and Spanish 'suficiente' capture the sense of adequacy and completion, marking the point where something meets its required measure. **SUFFICIENCY AND WORTH**

en: sufficient | **es:** suficiente | **fr:** suffire | **de:** ἀρκετὸν, ἀρκετὸς Matt 6:34; Matt 10:25; 1Pet 4:3

ἀρκέω G0714 *V-PIA-3S* (8×)

To be sufficient or enough; in the middle voice, to be content or satisfied with what one has.

A verb that in the active voice means 'to be enough' and in the middle/passive voice shifts to 'be content, be satisfied.' When Philip says two hundred denarii would not 'suffice' for bread (John 6:7), and when Jesus tells Philip that seeing the Father would 'be enough' (John 14:8), the focus is on objective adequacy. But when John the Baptist tells soldiers to 'be content' with their wages (Luke 3:14), and when the writer of Hebrews urges contentment with what one has (Heb 13:5), the focus moves inward to a disposition of the heart. Paul's encounter with divine grace bridges both: 'My grace is sufficient for you' (2 Cor 12:9) — objectively enough, and a call to rest content in it.

1. be sufficient, be enough (4×) To be sufficient, to be enough — used of things, provisions, or resources that meet a need or satisfy a requirement. Philip calculates that two hundred denarii of bread would not 'suffice' for the crowd (John 6:7), the foolish virgins are told there may not be 'enough' oil for all (Matt 25:9), and Jesus responds to Philip's request to see the Father with 'does that not suffice you?' (John 14:8). The Lord's declaration to Paul — 'my grace is sufficient for you' (2 Cor 12:9) — elevates this sense to its theological summit. Spanish 'basta' (it is enough) captures the crisp impersonal force. **SUFFICIENCY AND WORTH**

en: are-sufficient, it-is-enough, sufficient | **es:** Te-basta, alcance, basta | **fr:** suffire | **de:** genuegen, ἀρκέσῃ Matt 25:9; John 6:7; John 14:8; 2Cor 12:9

2. be content, be satisfied (4×) To be content, to be satisfied with one's circumstances — middle/passive voice forms expressing an inner disposition of satisfaction rather than objective quantity. John the Baptist commands soldiers to 'be content' with their wages (Luke 3:14), Paul teaches that food and covering should make us content (1 Tim 6:8), Hebrews exhorts contentment free from the love of money (Heb 13:5), and Diotrephes, ironically, is 'not content' with his position (3 John 1:10). Spanish 'contentaos/contentándoos' and English 'being-content' consistently mark this as a settled posture of the will, not merely having enough. **SUFFICIENCY AND WORTH**

en: be-content, being-content, being-satisfied | **es:** contentaos, contentándoos, contentándose | **fr:** suffire | **de:** genuegen, ἀρκεῖσθε Luke 3:14; 1Tim 6:8; Heb 13:5; 3John 1:10

ἄρκτος G0715 *N-GFS* (1×)

a bear (the animal)

This feminine noun denotes the bear, specifically Ursus arctos, the brown bear that inhabited ancient Greece and the Near East. Classical usage includes both the literal animal and the constellation Ursa Major (the Great Bear). Homer refers to the constellation as both Arktos and Hamaxa (the Wagon). The word could also indicate direction (the north, toward where the bears/constellation are). John's Apocalypse uses it in symbolic animal imagery, describing the beast from the sea as having feet like a bear's.

(1×) A bear (the animal), used symbolically in apocalyptic imagery. Revelation 13:2 describes the beast rising from the sea: 'the beast which I saw was like a leopard, and his feet were like a bear's, and his mouth like a lion's mouth.' All translations preserve the animal designation: Spanish 'de oso,' French 'Baer,' German 'Baer,' English 'of a bear.' Drawing on Daniel's vision of symbolic beasts, John combines predatory features—the bear's powerful feet contribute to the composite image of imperial, satanic power. Bears were known for strength and ferocity in ancient Near Eastern imagery. **BEAR ANIMAL**

en: of-a-bear | **es:** de-oso | **fr:** Baer | **de:** Baer Rev 13:2

ἅρμα G0716 *N-DNS* (4×)

harma – chariot; a wheeled vehicle drawn by horses, used for travel or war

The neuter noun harma ('chariot') denotes a horse-drawn wheeled vehicle, covering the full range from war-chariots to racing-chariots to travelling-carriages. In classical Greek it could also metonymically refer to the team of horses themselves. The New Testament's four occurrences split between two vivid scenes: in Acts 8:28-38, the Ethiopian eunuch is reading Isaiah while riding in his chariot on the Gaza road, and Philip runs alongside, climbs in, and baptizes him – here harma is a travelling carriage. In Rev 9:9, the sound of the demonic locusts' wings is compared to 'the sound of chariots' rushing to battle – evoking the war-chariot tradition. Spanish carro, French char, and German Streitwagen all reflect the vehicular core meaning.

(4×) A horse-drawn wheeled vehicle, encompassing both the travelling-chariot (as in Acts 8:28-29, 38, where the Ethiopian eunuch rides and reads Scripture on the road to Gaza) and the war-chariot evoked in apocalyptic imagery (Rev 9:9, where the noise of demonic locusts is likened to chariots charging into battle). German Streitwagen ('battle-wagon') highlights the martial connotation prominent in classical usage, while Spanish carro and French char cover the

broader vehicular sense. The word's classical breadth – racing, travelling, warring – is narrowed in the NT to these two specific narrative contexts. **CHARIOTS AND WAGONS**

en: chariot, of-chariots | **es:** carro, de-carros | **fr:** char | **de:** Streitwagen, ἅρμα, ἅρματι Acts 8:28; Acts 8:29; Acts 8:38; Rev 9:9

Ἁρμαγεδών G0717 *N-NNS* (1×)

Harmagedon (Hebrew: Har Megiddo, the mountain/hill of Megiddo)

This is the Greek transliteration of Hebrew Har Megiddo, meaning 'Mountain of Megiddo.' Megiddo was an ancient fortress city in northern Israel, site of numerous decisive battles throughout Israelite history (Deborah vs. Canaanites, Josiah's death fighting Pharaoh Neco). The valley of Megiddo symbolized decisive divine judgment and warfare in Jewish apocalyptic thought. John uses it as the gathering place for the final eschatological battle between God and the forces of evil—Armageddon has become synonymous with ultimate conflict.

(1×) The place name Har-Magedon (Armageddon), symbolizing the final apocalyptic battlefield. Revelation 16:16 states that demonic spirits 'assembled them at the place that in Hebrew is called Harmagedon.' The translations preserve the transliterated name with slight variations: Spanish 'Armageddon,' French 'Harmagedon,' German 'Harmagedon,' English 'Harmageddon.' The location evokes Megiddo's history as a battlefield where divine judgment fell on Israel's enemies. John uses this loaded geographical reference to symbolize the ultimate confrontation between divine and demonic powers—the final war at the mountain of decisive judgment. **GEOGRAPHY AND SPACE**

en: Harmagedōn | **es:** Armageddon | **fr:** Harmagedon | **de:** Harmagedon Rev 16:16

ἁρμόζω G0718 *V-AIM-1S* (1×)

to betroth, espouse, join in engagement for marriage

This verb means to join or fit together, and specifically in the middle voice, to betroth or arrange a marriage engagement. Classical usage includes fitting together joints in carpentry, harmonizing musical notes, or arranging marriages. The middle voice emphasizes the subject arranging the betrothal for someone under their care. Paul employs it metaphorically, describing how he 'betrothed' the Corinthian church to Christ as a pure virgin, using the imagery of an ancient father arranging his daughter's marriage.

(1×) To betroth, arrange a marriage engagement; metaphorically, to join believers to Christ. 2 Corinthians 11:2 declares Paul's jealousy for the Corinthians: 'I betrothed you to one husband, to present you as a pure virgin to Christ.' Spanish 'desposé' (betrothed), French 'fiançailles' (betrothal/engagement), German 'verloben' (betroth), English 'I betrothed.' Paul casts himself as the father who arranged the marriage, the Corinthians as the virgin bride, and Christ as the bridegroom. The betrothal is complete but the marriage (eschaton) awaits, and Paul guards against anything that would defile the bride's purity before presentation to her husband. **BETROTHAL ENGAGEMENT**

en: I-betrothed | **es:** desposé | **fr:** fiançailles | **de:** verloben 2Cor 11:2

ἁρμός G0719 *N-GMP* (1×)

a joint, juncture where two parts connect

This masculine noun denotes a joint or juncture where two things connect and fit together. Classical usage includes masonry joints, door fastenings, or cracks in stonework. In anatomy it refers to bodily joints where bones connect. The author of Hebrews employs it metaphorically in describing the penetrating power of God's word, which pierces 'to the division of soul and spirit, of joints and marrow'—the word reaches to the deepest, most intimate connections and divisions within human nature.

(1×) Joints, the junctures where bones or parts connect; metaphorically, the deepest inner connections. Hebrews 4:12 describes God's word as 'piercing to the division of soul and spirit, of joints and marrow.' Spanish 'de coyunturas' (of joints), French and German preserve the word 'Gelenk' (joint). The physical imagery is of the word penetrating to where bones connect and where marrow resides —the most protected, interior spaces. Metaphorically, it suggests God's word reaches the most intimate connections and divisions within human nature, discerning thoughts and intentions at the deepest level. **AUTO-DETECTED COMMUNITY 15565 WITH 3 SENSES**

en: of-joints | **es:** de-coyunturas | **fr:** Gelenk | **de:** Gelenk Heb 4:12

ἀρνέομαι G0720 *V-AIM-2S* (33×)

Deny, disavow (a person or truth); renounce, deny oneself (repudiate claims or desires); refuse, reject (decline what is offered).

The Greek verb arneomai is the New Testament's word for the shattering act of denial — most memorably Peter's threefold 'I do not know the man' (Matt 26:70-74). Appearing 33 times, it covers the full range from personal disavowal to theological renunciation to outright refusal. Its most frequent sense is the denial of association with a person or the repudiation of a truth: to deny Christ (Matt 10:33), to deny the faith (1 Tim 5:8; Rev 2:13). But it also serves for self-denial — 'let him deny himself and take up his cross' (Luke 9:23) — and for Titus 2:12's call to renounce ungodliness. Spanish negar/renunciar, French nier/renier, and German verleugnen all orbit the core of disavowal, while the refusal sense in Hebrews 11:24 (Moses 'refused' to be called Pharaoh's grandson) pushes toward Spanish rehusar and a distinct volitional register.

1. deny, disavow (28×) To deny, disavow, or repudiate — declaring something untrue or disowning association with a person, especially in the context of denying Christ or the faith. This dominant sense (28 occurrences) encompasses Peter's threefold denial (Matt 26:70, 72; Mark 14:68, 70; Luke 22:57; John 18:25, 27), Jesus' warning 'whoever denies Me before men, I will deny before My Father' (Matt 10:33), the denial of the Holy and Righteous One (Acts 3:13-14), and the eschatological warning that denying Christ leads to being denied by Him (2 Tim 2:12; Rev 3:8). Spanish negar, French nier/renier, German verleugnen, Arabic ، and Korean 부인하다 all converge on the act of repudiation. The word carries immense theological weight — to deny is to sever relationship. **DENY DISOWN RENOUNCE**

en: denied, denying, having-denied | **es:** Negó, habiendo-negado, negando | **fr:** nier, reniant., renier | **de:** verleugnen, verleugnend, verleugnet Matt 10:33; Matt 26:70; Matt 26:72; Mark 14:68

2. renounce, deny oneself (3×) To renounce or deny oneself — repudiating one's own claims, desires, or former way of life as an act of discipleship or moral transformation. Three occurrences mark key ethical turning points: Jesus' call to self-denial as the prerequisite for following Him (Luke 9:23, 'let him deny himself'), Paul's insistence that God 'cannot deny Himself' (2 Tim 2:13, meaning He cannot be untrue to His own nature), and the programmatic statement of Christian ethics in Titus 2:12, 'denying ungodliness and worldly desires.' Spanish renunciar, French renoncer, and German sich verleugnen/entsagen shift toward vocabulary of voluntary renunciation, distinguishing this from the betrayal connotation of sense 1. **DENY DISOWN RENOUNCE**

en: having-denied, let-him-deny, to-deny | **es:** habiendo-renunciado, negar, niéguese | **fr:** renier | **de:** verleugnen, verleugnet Luke 9:23; 2Tim 2:13; Titus 2:12

3. refuse, reject (2×) To refuse or reject — declining something offered, proposed, or expected, with a volitional emphasis on the act of saying no. Only two clear occurrences: Moses 'refused to be called the son of Pharaoh's daughter' (Heb 11:24), a deliberate choice of identity, and Israel's leaders who 'rejected' Moses as ruler (Acts 7:35). Spanish rehusar, French refuser, and German sich weigern introduce refusal vocabulary absent from the denial senses, confirming a distinct speech-act: not repudiating a truth or a person, but declining a status, role, or offer. **REJECTION AND REFUSAL**

en: refused, they-denied | **es:** negaron, rehusó | **fr:** nier, renier | **de:** verleugnen, verleugnet Acts 7:35; Heb 11:24

ἀρνίον G0721 *N-NNS* (30×)

Lamb — diminutive of arēn; used almost exclusively in Revelation as a christological title for Jesus

A diminutive meaning 'little lamb,' this word appears thirty times in the New Testament, twenty-nine of them in Revelation as the defining title for the risen Christ. The Lamb stands 'as though slain' yet exercises sovereign authority — opening seals, receiving worship, and conquering all opposition (Rev 5:6-13; 17:14). The single occurrence outside Revelation is Jesus's tender commission to Peter: 'Feed my lambs' (John 21:15), where the diminutive conveys the vulnerability of young believers. Spanish Cordero and French agneau both capitalize the term when used as a title, reflecting its exalted christological force.

1. Lamb (29×) The Lamb — a christological title for Christ in Revelation, portraying him as the slain-yet-victorious sacrificial Lamb who redeems, rules, and receives worship. From the throne-room vision where the Lamb alone is worthy to open the scroll (Rev 5:6-12) through the marriage supper of the Lamb (Rev 19:9) and the Lamb's book of life (Rev 21:27), this title carries the full weight of atonement, sovereignty, and eschatological triumph. Spanish Cordero (capitalized), French agneau, and German Lamm consistently mark its exalted, titular character. **LAMBS AND SHEEP**

en: Lamb, a-Lamb | **es:** Cordero, Cordero, | **fr:** agneau | **de:** Lamm Rev 5:6; Rev 5:8; Rev 5:12; Rev 5:13; Rev 6:1

2. lambs (1×) Literal young lambs, the diminutive's original meaning, applied to the flock Jesus entrusts to Peter's pastoral care. In John 21:15 Jesus says boske ta arnia mou ('feed my lambs'), distinguishing the most vulnerable members of his community from the probata ('sheep') of the following verses. Spanish corderitos (with the diminutive suffix) uniquely captures the tender, small-flock nuance that the Revelation occurrences have sublimated into christological grandeur. **LAMBS AND SHEEP**

en: lambs | **es:** corderitos | **fr:** agneau | **de:** Lamm John 21:15

ἀροτρ-ιάω G0722 *V-PPA-NMS* (3×)

plow, work the soil; to till the ground for planting

This verb means to plow or till soil for agriculture. Jesus asks rhetorically if a servant 'plowing' returns from the field expecting immediate thanks (Luke 17:7). Paul quotes the principle that one who 'plows' should plow in hope of sharing the harvest (1 Cor 9:10, twice). The agricultural image illustrates spiritual principles about service, labor, and rightful expectation of provision. Plowing represents the hard preparatory work that anticipates future reward, foundational to Paul's argument about supporting gospel workers.

(3×) Used literally of agricultural plowing but applied to spiritual principles. Luke 17:7 poses a question about a servant 'plowing' (ἀροτριῶντα) or shepherding, illustrating faithful service without immediate reward. First Corinthians 9:10 applies this twice: 'the one plowing' (ἀροτριῶν) should plow in hope, and it was written for us—those doing spiritual labor deserve support. The German forms and French 'labourer' maintain the agricultural sense while the contexts extract principles about labor, hope, and reward. **CONTEMPLATE DEVISE PLOW**

en: plowing, to-plow | **es:** arando, arar | **fr:** labourer | **de:** ἀροτριᾶν, ἀροτριῶν, ἀροτριῶντα Luke 17:7; 1Cor 9:10

ἄροτρον G0723 *N-ANS* (1×)

a plow, plough (agricultural implement)

This neuter noun denotes the plow, the essential agricultural implement for tilling soil. Homer mentions plows in agricultural contexts, while later usage includes metaphorical senses (in boxing, a right-handed blow 'from the plow position'). The plural could metaphorically represent land or fields themselves. Jesus employs it in a memorable saying about discipleship commitment: 'No one who puts his hand to the plow and looks back is fit for the kingdom of God'—an image demanding forward focus and unwavering commitment.

(1×) A plow, the agricultural tool for tilling ground; metaphorically, representing committed labor. Luke 9:62 records Jesus's stern word: 'No one who puts his hand to the plow and looks back is fit for the kingdom of God.' All translations preserve the agricultural implement: Spanish 'arado,' French 'charrue,' German and English 'plow.' The image is of a farmer plowing a field—looking backward while trying to plow forward produces crooked furrows and ruins the work. Jesus demands the same unwavering forward focus in discipleship: those who keep looking back to their former life are unfit for kingdom service. **LABOR AND TOIL**

en: a-plow | **es:** arado | **fr:** charrue | **de:** ἄροτρον Luke 9:62

ἁρπαγ-ή G0724 *N-AFS* (3×)

greed, plundering, extortion; seizing what belongs to others

This noun denotes robbery, plundering, or the greed that drives such seizure. Jesus condemns the scribes and Pharisees for cleaning the outside of the cup while inside it is full of 'greed and self-indulgence' (Matt 23:25; Luke 11:39). Hebrews 10:34 commends believers for joyfully accepting 'the plundering' of their property, knowing they have better possessions. The word encompasses both the act of seizing and the disposition of greed. The classical meaning of violent seizure informs the NT usage of rapacious taking.

(3×) Denotes both the act of plundering and the greedy spirit behind it. Matthew 23:25 and Luke 11:39 condemn religious leaders for inner 'greed' (ἁρπαγῆς) despite outward cleanliness. Hebrews 10:34 celebrates believers' joy amid 'the plundering' (ἁρπαγὴν) of their possessions, pointing to eternal inheritance. The Spanish terms ('rapiña,' 'robo,' 'despojo'), French 'rapine,' and German 'Raub' all emphasize violent or greedy taking of what belongs to another, whether literal property or metaphorical moral seizure. **PLUNDER AND SPOIL**

en: greed, plundering | **es:** de-rapiña, despojo, robo | **fr:** rapine | **de:** Raub, ἁρπαγῆς Matt 23:25; Luke 11:39; Heb 10:34

ἁρπαγ-μός G0725 *N-AMS* (1×)

something to be grasped; a prize, treasure, or act of seizing

This rare noun denotes either the act of seizing/robbery or something seized—a prize to be grasped or treasure to be claimed. Its precise nuance is debated: does it mean 'robbery' (illegitimate seizure) or 'something to be grasped' (a prize worth claiming)? Paul uses it in the Christ hymn of Philippians in a highly contested phrase about Jesus not regarding equality with God as something to be grasped or exploited—the interpretive crux of Christology hinges partly on this word's meaning.

(1×) Something to be grasped, seized, or exploited; or alternatively, an act of robbery or seizure. Philippians 2:6 states Christ 'did not regard equality with God as something to be grasped/exploited.' Spanish 'como robo' (as robbery), French and German preserve the Greek form, English 'something to be grasped.' Scholars debate whether this means (1) Jesus didn't regard his divine equality as treasure to clutch possessively, or (2) didn't regard equality with God as something to seize since he already possessed it. Either way, the point is Christ's self-emptying rather than self-exalting—he didn't exploit divine privilege but humbled himself. **ADORN DECORATE PREPARE**

en: something-to-be-grasped | **es:** como-robo | **fr:** ἁρπαγμὸν | **de:** Raub Phil 2:6

ἁρπάζω G0726 *V-PIA-3S* (14×)

To seize or snatch by force; to be caught up in divine transport; to plunder or carry off goods.

Harpazo is a word of violent, sudden motion — a snatching that allows no resistance. Wolves snatch sheep (John 10:12), the evil one snatches away seed sown in the heart (Matt 13:19), and a crowd tries to seize Jesus by force to make him king (John 6:15). Yet the same forceful verb ascends to describe divine transport: Paul 'was caught up' to the third heaven (2 Cor 12:2, 4), believers will be 'caught up' to meet the Lord in the air (1 Thess 4:17), and the male child is 'snatched up' to God's throne (Rev 12:5). Spanish arrebatar, French ravir, and German entrucken all distinguish this supernatural catching-up from ordinary seizure, while the underlying Greek makes

no such lexical distinction — the same violent urgency characterizes God's rescue as a wolf's attack.

1. snatch or seize by force (9×) To seize, snatch, or take by force — the core sense of violent, sudden appropriation. The wolf snatches the sheep (John 10:12), the evil one snatches away the word sown in the heart (Matt 13:19), and no one can snatch believers out of the Father's hand (John 10:28-29). In Matt 11:12 the kingdom of heaven 'suffers violence, and the violent seize it by force.' Spanish arrebatar, French arracher/saisir, and German rauben/reissen all emphasize the irresistible, forceful character of the action. SEIZING AND SNATCHING

en: seize, snatched-away, snatches | **es:** arrebata, arrebatan, arrebatando | **fr:** arrachant;, enlever, saisir | **de:** rauben, reißend, ἁρπάζει Matt 11:12; Matt 13:19; John 6:15; John 10:12; John 10:28

2. catch up in divine transport (4×) To be caught up or carried away by divine power — supernatural transport rather than human violence. Paul recounts being 'caught up to the third heaven' and 'caught up into paradise' (2 Cor 12:2, 4), believers will be 'caught up in the clouds' at the Lord's return (1 Thess 4:17), and the child is 'snatched up to God and to his throne' (Rev 12:5). Spanish arrebatado, French enleve, and German entruckt shift toward ecstatic or heavenly vocabulary. The theological weight is profound: the same verb that describes a predator's seizure here describes God's sovereign rescue. SEIZING AND SNATCHING

en: having-been-caught-up, he-was-caught-up, was-snatched-away | **es:** arrebatado, fue-arrebatado, seremos-arrebatados | **fr:** enlever, saisir | **de:** rauben 2Cor 12:2; 2Cor 12:4; 1Thess 4:17; Rev 12:5

3. plunder or carry off goods (1×) To plunder or carry off goods — robbing possessions from a place by force. In Matt 12:29, Jesus asks how anyone can enter a strong man's house and 'plunder his goods' without first binding the strong man. Spanish saquear and German plundern both deploy dedicated robbery vocabulary, confirming this as a distinct property-focused sense rather than person-focused seizure. SEIZING AND SNATCHING

en: to-plunder | **es:** saquear | **fr:** saisir | **de:** ἁρπάσαι Matt 12:29

ἅρπαξ G0727 *Adj-NMP* (5×)

Rapacious, greedy, predatory; as a noun, a robber, swindler, or extortioner.

This adjective-turned-noun describes someone who seizes by force or takes what belongs to others – a predatory, grasping person. Jesus uses it memorably of wolves in sheep's clothing who are 'ravenous' (Matt 7:15), and the Pharisee in the temple thanks God that he is not like 'robbers' (Luke 18:11). Paul lists the harpax alongside the greedy, idolaters, and drunkards in his catalogs of those excluded from God's kingdom (1 Cor 5:10-11; 6:10). Spanish captures the range well with 'rapaz' (predatory) and 'ladrones' (thieves), while French 'ravisseur' emphasizes the violent seizure at the word's core. The underlying verb harpazo ('to snatch') reveals the etymological force: these are people who grab what is not theirs.

(5×) Rapacious, predatory, or swindling; describing someone who seizes others' property by violence or fraud. In Matt 7:15, Jesus warns of false prophets who come as sheep but are 'ravenous' (harpax) wolves – the most vividly metaphorical usage. Luke 18:11 places robbers in the Pharisee's self-righteous prayer as a category of sinners. Paul's vice lists in 1 Cor 5:10-11 and 6:10 pair the harpax with the greedy (pleonektai), indicating both violent and cunning forms of taking. The word's root in harpazo ('to snatch, seize') gives all five occurrences a visceral, physical quality. Spanish 'rapaz/ladrones' and French 'ravisseur' preserve the predatory connotation effectively. GAIN AND GREED

en: ravenous, robbers, swindler | **es:** ladrones, rapaces, rapaz | **fr:** ravisseur | **de:** ἅρπαγες, ἅρπαξ, ἅρπαξιν Matt 7:15; Luke 18:11; 1Cor 5:10; 1Cor 5:11; 1Cor 6:10

ἀρραβών G0728 *N-NMS* (3×)

deposit, down payment, guarantee; first installment ensuring full payment to come

This noun signifies a deposit or earnest money that guarantees future full payment. Paul uses it exclusively in a spiritual sense: God has given believers the Spirit as 'a deposit' guaranteeing our inheritance (Eph 1:14), as 'earnest' of what is to come (2 Cor 1:22; 5:5). The commercial term from Semitic business practice becomes a powerful theological metaphor. The Spirit's present indwelling is both proof of ownership and advance installment of future resurrection glory. What we experience now is the down payment on full redemption.

(3×) Exclusively Pauline, describing the Holy Spirit as God's guarantee of future inheritance. Second Corinthians 1:22 and 5:5 speak of God giving 'the deposit' (ἀρραβῶνα) of the Spirit in our hearts —earnest money ensuring complete redemption. Ephesians 1:14 calls the Spirit 'the guarantee' (ἀρραβὼν) of our inheritance until God's possession is redeemed. The commercial background (Semitic loanword, Hebrew 'ērābōn') enriches Paul's theology: present Spirit = down payment on future glory. Spanish 'arras,' French 'arrhes,' German 'Unterpfand' (pledge) preserve the commercial guarantee concept. PLEDGES AND SECURITY

en: guarantee, pledge | **es:** anticipo, arras | **fr:** arrhes, ἀρραβὼν | **de:** Unterpfand 2Cor 1:22; 2Cor 5:5; Eph 1:14

ἄρραφος G0729 *Adj-NMS* (1×)

seamless, without seam or stitching

This adjective describes something woven or made without seams—not stitched together from pieces but made as a continuous whole. Medical writers use it for body parts without sutures. John employs it to describe Jesus's tunic at the crucifixion—a seamless garment woven in one piece from top to bottom, which the soldiers chose not to tear but to gamble for intact. This detail may evoke the high priest's seamless robe, adding symbolic depth to John's crucifixion account.

(1×) Seamless, woven as one continuous piece without stitched seams. John 19:23 describes Jesus's tunic as 'seamless, woven in one piece from top to bottom.' Spanish 'sin costura,' French 'sans couture,' German 'ohne Naht' (without seam), English 'seamless.' The soldiers' decision not to tear this valuable seamless garment but to cast lots for it fulfills Psalm 22:18. Some interpreters see symbolic significance—the seamless robe may echo the high priest's garment (Exodus 28:32) or represent the unity of Christ's work and person, which cannot be divided. LINEN AND FABRIC

en: seamless | **es:** sin-costura | **fr:** sans-couture | **de:** ohne-Naht John 19:23

ἄρσην G0730 *N-NNS* (9×)

Male; a man or boy as distinguished from female, used of biological sex in creation theology and moral instruction.

Arsen is the standard Greek adjective-turned-substantive for 'male,' forming the natural counterpart to thelys ('female'). Its most foundational NT usage appears in Jesus' appeal to creation: 'male and female he made them' (Matt 19:4; Mark 10:6), quoting Genesis 1:27 to ground marriage theology. Luke 2:23 cites the Mosaic law that every firstborn male shall be consecrated to the Lord. Paul employs it in Romans 1:27 to describe same-sex relations as a departure from the created order, and Galatians 3:28 declares that in Christ there is neither male nor female. The Spanish 'varon' and French 'male' both emphasize the biological-category sense, while Revelation 12:5 applies it to the male child destined to rule the nations.

male, man (as opposed to female) (9×) A male person or the male sex, used substantively to denote biological sex in contrast to female (thelys). Jesus quotes Genesis 1:27 in Matt 19:4 and Mark 10:6 ('male and female he created them') to establish creation-order teaching on marriage. Luke 2:23 applies the Mosaic consecration law to every male opening the womb. Romans 1:27 uses the term twice for males in same-sex relations. Galatians 3:28 transcends the male-female distinction in Christ, and Revelation 12:5 speaks of a male child destined to rule. All occurrences share the single sense of biological maleness. MALE PERSON ANIMAL

en: male, males | **es:** varones, varón | **fr:** mâle | **de:** maennlich, ἄρσεν Matt 19:4; Mark 10:6; Luke 2:23; Rom 1:27

ἄρρητος G0731 *Adj-ANP* (1×)

inexpressible, unspeakable, unable to be uttered

This adjective describes something that cannot be spoken or expressed in words—either because it's beyond human language to capture, or because it's forbidden to divulge. Classical usage includes both things too sacred to speak (mystery rites, divine names) and things too immense to express (immeasurable distances, unspeakable glory). Paul uses it to describe the words he heard in paradise—things so sacred or transcendent that they cannot and must not be uttered by human tongue.

(1×) Inexpressible, unspeakable; things that cannot or must not be uttered. 2 Corinthians 12:4 describes Paul's experience: he 'was caught up into paradise and heard inexpressible words, which it is not lawful for a person to speak.' Spanish 'inefables' (ineffable), French 'indicible' (unspeakable), German 'unaussprechlich,' English 'inexpressible.' The double emphasis (inexpressible + unlawful to speak) suggests both transcendent mystery beyond human language and sacred prohibition against revealing divine secrets. Paul heard heaven's language but cannot translate it for earthly ears—some revelations are meant to strengthen the recipient, not be broadcast. **AUTO-DETECTED COMMUNITY 9012 WITH 4 SENSES**

en: inexpressible | **es:** inefables | **fr:** indicible | **de:** unaussprechlich 2Cor 12:4

ἄρρωστ-ος G0732 *Adj-DMP* (5×)

Sick, ill; physically weak or infirm; used of those needing healing from bodily disease.

Describes a person who is physically ill or enfeebled by disease. In the Gospels, it appears in contexts of Jesus' healing ministry—the crowds bring the arrostous to him (Matt 14:14), and the disciples anoint the sick with oil (Mark 6:13). Paul also uses it in 1 Cor 11:30 to describe weakness among the Corinthian assembly. Spanish 'enfermos' and French 'malade' both confirm the consistently medical sense, distinguishing this term from merely spiritual or moral weakness.

(5×) Physically sick or ill, describing a bodily condition of disease or infirmity that calls for healing. All five NT occurrences involve concrete physical ailment: Jesus healing the sick (Matt 14:14; Mark 6:5, 13), a promise about laying hands on the sick (Mark 16:18), and Paul's warning about weakness from unworthy communion (1 Cor 11:30). The multilingual evidence—Spanish 'enfermos,' French 'malade'—uniformly points to bodily illness rather than the moral or metaphorical weakness attested in classical Greek. **SICKNESS AND ILLNESS**

en: sick, they-will-have | **es:** enfermos | **fr:** malade | **de:** ἀρρώστοις, ἀρρώστους, ἄρρωστοι Matt 14:14; Mark 6:5; Mark 6:13; Mark 16:18; 1Cor 11:30

ἀρρενο-κοίτης G0733 *N-DMP* (2×)

men who engage in homosexual acts

A compound noun literally meaning 'male-bedders,' referring to men who engage in sexual relations with males. Paul includes this term in two vice lists (1 Corinthians 6:9; 1 Timothy 1:10) among practices incompatible with the kingdom of God or sound doctrine. The term appears rarely in Greek literature, always with negative connotation. Classical usage referred to pederasty or male prostitution, though the precise scope remains debated among scholars.

(2×) Both Pauline occurrences embed the term in catalogs of serious vices. In 1 Corinthians 6:9 it follows 'effeminate' (μαλακοί) in what may be a pair referring to passive and active partners. In 1 Timothy 1:10 it appears in a list drawn from the Decalogue's moral framework. Modern translations struggle with precision, as evidenced by the multilingual glosses using generic 'homosexuals' terminology. The German 'Knabenschänder' (boy-violator) reflects older interpretation focusing on pederastic abuse specifically. **SEXUAL IMMORALITY**

en: for-homosexuals, homosexuals | **es:** homosexuales | **fr:** sodomite, ἀρσενοκοίταις | **de:** Knabenschaender 1Cor 6:9; 1Tim 1:10

Ἀρτεμᾶς G0734 *N-AMS* (1×)

Artemas (a Christian associate of Paul)

This is a shortened form of the Greek name Artemidoros or Artemidorus, meaning 'gift of Artemis.' Paul mentions Artemas in his letter to Titus as someone he plans to send to Crete, allowing Titus to leave and join Paul for the winter. The reference suggests Artemas was a trusted co-worker capable of stepping into Titus's leadership role in the Cretan churches. Nothing else is known about him from Scripture.

(1×) The personal name Artemas, identifying one of Paul's co-workers. Titus 3:12 instructs: 'When I send Artemas or Tychicus to you, make every effort to come to me at Nicopolis.' Spanish 'a Artemas,' French preserves the Greek accusative, German 'Artemas,' English 'Artemas.' Paul's plan to send either Artemas or Tychicus as Titus's replacement indicates both were trusted associates capable of temporary leadership in Crete while Titus traveled to join Paul for winter ministry. The name's connection to the goddess Artemis suggests possible pagan origins before conversion. **PROPER NAMES (PERSONAL)**

en: Artemas | **es:** a-Artemâs | **fr:** Ἀρτεμᾶν | **de:** Artemas Titus 3:12

Ἄρτεμις G0735 *N-NFS* (5×)

Artemis; the Greek goddess worshipped at Ephesus, whose temple was one of the Seven Wonders of the ancient world.

The proper name of the goddess Artemis, the patron deity of Ephesus whose magnificent temple drew pilgrims and sustained a thriving silversmith trade. All five NT occurrences cluster in Acts 19, where Paul's preaching provokes a riot among craftsmen who make silver shrines of Artemis. The crowd's chant 'Great is Artemis of the Ephesians!' (Acts 19:28, 34) captures the civic-religious fervor surrounding her cult. Spanish 'Artemis' and French 'Artemis' transliterate directly, while the genitive 'Artemidos' in the Greek text reflects the possessive used for her temple and worship.

(5×) The Greek goddess Artemis, specifically in her Ephesian manifestation as a fertility and civic deity, whose worship centered on the famous temple at Ephesus. All five occurrences appear in Acts 19:24–35, documenting the economic and religious upheaval caused by the gospel's impact on her cult. Demetrius the silversmith rallies his guild by warning that Paul's monotheistic preaching threatens both their livelihood and the goddess's honor (Acts 19:24, 27). The multilingual consistency—Spanish 'Artemis,' French 'Artemis'—reflects the universal recognition of this proper noun. **GODS AND DEITIES**

en: Artemis, of-Artemis | **es:** de-Ártemis, Ártemis | **fr:** Artémis | **de:** Ἀρτέμιδος, Ἄρτεμις Acts 19:24; Acts 19:27; Acts 19:28; Acts 19:34; Acts 19:35

ἀρτέμ-ων G0736 *N-AMS* (1×)

The foresail or mainsail of a ship, a nautical term for the principal sail used in navigation

In nautical contexts, this refers to a ship's foresail or main sail, the primary canvas used to catch wind and propel the vessel forward. The term appears in Acts during Paul's dramatic shipwreck narrative, where the crew hoisted this sail to beach the ship. Ancient Mediterranean sailors depended on such sails for navigation, making this a technical maritime term that Luke preserves with precision.

(1×) The singular occurrence in Acts 27:40 describes the crew raising the foresail as they attempted to run the ship aground on Malta's shore. The multilingual evidence (Spanish 'vela-de-proa' = prow-sail, French 'voile' = sail) confirms the nautical specificity of this rare New Testament term, preserved only in Luke's detailed shipwreck account. **SHIP SEA VESSEL**

en: foresail | **es:** vela-de-proa | **fr:** voile | **de:** ἀρτέμωνα Acts 27:40

ἄρτι G0737 *Adv* (36×)

Now, just now, at the present moment; marks temporal immediacy or the current time

An adverb anchoring action in the immediate present, often with a nuance of 'right now' or 'at this very moment.' In the New Testament

it appears in statements of temporal urgency and contrast—Jesus tells John the Baptist 'permit it just now' (Matt 3:15), and tells his disciples 'you will not see me from now on' (Matt 23:39). The word can shade toward the recent past ('just now,' as when the ruler says his daughter 'has just died,' Matt 9:18) or emphasize the present in contrast to what is coming. Translations across languages uniformly render it as a present-time marker: Spanish 'ahora,' French 'maintenant,' German 'jetzt.'

now (36×) Temporal adverb indicating the present moment or what has just occurred. Across all 36 occurrences, the word centers on immediacy: 'just now' (Matt 9:18), 'from now on' (Matt 23:39, 26:29), or 'at the present time' (1 Cor 13:12). The multilingual evidence —Spanish 'ahora,' French 'maintenant,' German 'jetzt'—converges on a single temporal sense with no semantic split, though English glosses show a subtle range from 'now' to 'just now' to 'present.' **NOW (TEMPORAL ADVERB)**

en: just-now, now, present | **es:** ahora | **fr:** maintenant | **de:** jetzt Matt 3:15; Matt 9:18; Matt 11:12; Matt 23:39; Matt 26:29

ἀρτι-γέννητος G0738 *Adj-NNP* (1×)

Newborn, just-born; describing infants in their earliest stage of life

This compound word literally means 'just-generated' or 'newly-born,' emphasizing the extreme youth and fresh beginning of an infant's life. Peter uses it metaphorically in his first epistle, urging believers to crave spiritual nourishment like newborn babies instinctively desire milk. The image captures both vulnerability and intense hunger, painting Christian discipleship as a natural, life-sustaining need rather than mere duty.

(1×) Peter's metaphor in 1 Peter 2:2 draws on the universal image of nursing infants to describe spiritual appetite. The translations consistently emphasize 'newborn' status (Spanish 'recién-nacidos,' German 'neugeboren'), highlighting the fresh, dependent state that should characterize believers' relationship to God's word, craving it as naturally as babies crave mother's milk. **BIRTH AND BEGETTING**

en: newborn | **es:** recién-nacidos | **fr:** ἀρτιγέννητα | **de:** neugeboren 1Pet 2:2

ἄρτιος G0739 *Adj-NMS* (1×)

Complete, perfect, fully equipped; fitted exactly for its purpose or thoroughly prepared

Classical Greek used this word to describe things 'complete of their kind' or 'exactly fitted'—armor that matches perfectly, words spoken to the purpose, minds in accord. Paul adopts it in 2 Timothy to describe the God-breathed Scripture's effect: making the servant of God 'complete' or 'thoroughly equipped' for every good work. It conveys not mere adequacy but comprehensive preparation, the kind of wholeness that leaves nothing lacking.

(1×) In 2 Timothy 3:17, Paul describes Scripture's goal as producing someone who is 'complete' (Spanish 'completo,' German 'vollkommen' = perfect). The word's classical sense of being 'exactly fitted' or 'suitable' enriches the verse—God's word doesn't just inform but comprehensively equips, producing workers who are whole, mature, and ready for any task God assigns. **PERFECTION AND WHOLENESS**

en: complete | **es:** completo | **fr:** ἄρτιος | **de:** vollkommen 2Tim 3:17

ἄρτος G0740 *N-GMP* (97×)

Bread, loaf — baked grain food as daily sustenance; figuratively, the bread of life, the bread of the Presence, and eucharistic bread

Artos is the common Greek word for bread or a loaf, appearing 97 times across the New Testament. As the staple food of the ancient Mediterranean, bread features in miracle narratives — the feeding of the five thousand (Matt 14:17-19) and four thousand (Matt 15:34-36) — and in the petition 'give us today our daily bread' (Matt 6:11). Jesus transforms it into a christological symbol: 'I am the bread of life' (John 6:35), and at the Last Supper bread becomes the sign of his body given for many (Matt 26:26; 1 Cor 11:23-24). The Old Testament background of the bread of the Presence (Matt 12:4) and the manna in the wilderness gives the word layers of covenantal memory that every occurrence in the Gospels implicitly activates.

bread, loaf (97×) Bread or a loaf — the primary grain-based food of the ancient world, used literally for daily sustenance and miraculous provision (Matt 6:11; 14:17; 15:34), and figuratively for spiritual nourishment and eucharistic sign. Jesus' declaration 'I am the bread of life' (John 6:35) and the Last Supper institution ('this is my body,' Matt 26:26) give artos a sacramental weight beyond its everyday meaning. Spanish 'pan,' French 'pain,' and German 'Brot' all preserve the single-word simplicity, but the theological resonance — manna, showbread, eucharist — accumulates across the narrative. **GEOGRAPHY AND SPACE**

en: bread, loaf | **es:** pan | **fr:** pain | **de:** Brot Matt 4:4; Matt 6:11; Matt 7:9; Matt 15:2; Matt 15:26

ἀρτύω G0741 *V-FIP-3S* (3×)

season, make flavorful; to add flavor or preserve through seasoning

This verb means to season food, making it flavorful or preserving it. Jesus uses it metaphorically: if salt loses its saltiness, how can it 'be seasoned' again? It becomes useless (Mark 9:50; Luke 14:34). Paul instructs that speech should always be gracious, 'seasoned with salt,' enabling fitting responses (Col 4:6). The culinary term becomes a metaphor for preserving effectiveness and adding grace. Just as salt seasons and preserves food, believers' words should be marked by grace that makes them both palatable and preserving of truth.

(3×) Used of seasoning salt (literally) and speech (metaphorically). Mark 9:50 and Luke 14:34 ask how salt that has lost flavor can 'be seasoned' (ἀρτυθήσεται/ἁλισθήσεται)—rhetorical question showing impossibility. Colossians 4:6 commands speech 'seasoned' (ἠρτυμένος) with salt, gracious and apt for each person. The culinary imagery (French 'assaisonner,' Spanish 'sazonada') conveys adding flavor and preservation, applied to both salt's literal function and believers' gracious, effective communication. **FOOD AND NOURISHMENT**

en: having-been-seasoned, will-it-be-seasoned, will-you-season | **es:** sazonada, sazonaréis, será-sazonada | **fr:** assaisonner | **de:** ἀρτυθήσεται, ἀρτύσετε, ἠρτυμένος Mark 9:50; Luke 14:34; Col 4:6

Ἀρφαξάδ G0742 *N-GMS* (1×)

Arphaxad, a patriarch listed in Luke's genealogy of Jesus, son of Shem and ancestor of Abraham

Arphaxad (from Hebrew אַרְפַּכְשַׁד) appears in Luke's genealogy as a post-flood patriarch, son of Shem and grandfather of Eber. Genesis 11 records him being born two years after the flood and living 438 years. Luke traces Jesus' lineage through this ancient ancestor to establish Christ's connection to the promises given to Abraham's line, grounding the gospel in the oldest streams of biblical history.

(1×) Luke 3:36 places Arphaxad in the genealogical chain between Shem and Shelah. The consistent transliteration across languages (Spanish 'Arphaxád,' French 'Arphaxad') reflects the Hebrew original. This genealogical link connects Jesus not just to Abraham but to the post-diluvian renewal of humanity, emphasizing the universal scope of God's redemptive plan through one particular family line. **PROPER NAMES (PERSONAL)**

en: Arphaxad | **es:** Arphaxád | **fr:** Arphaxad | **de:** Ἀρφαξάδ Luke 3:36

ἀρχάγγελος G0743 *N-NMS* (2×)

archangel, a chief or ruling angel

A term meaning chief angel or archangel, denoting a high-ranking angelic being. Paul mentions the archangel's voice announcing Christ's return (1 Thessalonians 4:16). Jude refers to 'Michael the archangel' disputing with the devil over Moses' body (Jude 1:9). The compound combines 'ruler/chief' with 'angel,' indicating hierarchical structure in the angelic realm. Jewish apocalyptic literature

developed elaborate angelologies featuring archangels as leaders of heavenly hosts.

(2×) The two New Testament occurrences present the archangel in eschatological and spiritual warfare contexts. In 1 Thessalonians, the archangel's shout accompanies Christ's parousia. In Jude, Michael the archangel models restraint even when contending with Satan, refusing to pronounce blasphemous judgment. The term is universally transliterated across languages (Spanish 'arcángel', French 'archange', German 'Erzengel'), showing it has become standardized theological vocabulary. **ANGELS AND MESSENGERS**

en: archangel, of-archangel | **es:** arcángel, de-arcángel | **fr:** archange,, ἀρχαγγέλου | **de:** Erzengel 1Thess 4:16; Jude 1:9

ἀρχαῖος G0744 *Adj-DMS* (11×)

Ancient, old, from the beginning — pertaining to what existed long ago or to persons and things of former times

The adjective ἀρχαῖος (archaios) describes what is ancient, original, or belonging to earlier times. Jesus invokes it in the Sermon on the Mount when he says, 'You have heard that it was said to those of old' (Matt 5:21, 33), establishing his authority to fulfill and surpass the ancient Torah teaching. The crowds speculate that 'one of the ancient prophets' has risen (Luke 9:8, 19). In Acts, Peter appeals to what God decided 'in the early days' (Acts 15:7), and James notes that Moses has been proclaimed 'from ancient generations' (Acts 15:21). Revelation calls Satan 'the ancient serpent' (Rev 12:9; 20:2), linking him to the Genesis narrative. Spanish 'antiguo' and French 'ancien' both carry the temporal depth.

ancient, old, from the beginning (11×) Pertaining to former times or earlier generations — ancient, old. Jesus uses it to reference the Torah commandments given 'to those of old' (Matt 5:21, 33), while the crowds identify Jesus as possibly 'one of the ancient prophets' returned (Luke 9:8, 19). Peter and James appeal to 'early days' and 'ancient generations' at the Jerusalem Council (Acts 15:7, 21). Mnason is described as an 'early disciple' (Acts 21:16). Most distinctively, Revelation identifies Satan as 'the ancient serpent' (Rev 12:9; 20:2), reaching back to Genesis 3. Spanish 'antiguo' and German 'alt/uralte' reflect the temporal range from 'early' to 'primordial.' **GEOGRAPHY AND SPACE**

en: ancient, ancient-ones, ancients | **es:** antigua, antigua,, antiguas | **fr:** ancien | **de:** alt Matt 5:21; Matt 5:33; Luke 9:8; Luke 9:19; Acts 15:7

Ἀρχέλαος G0745 *N-NMS* (1×)

Archelaus, son of Herod the Great, who ruled Judea, Samaria, and Idumea after his father's death

Archelaus inherited the most significant portion of his father Herod the Great's kingdom but proved so brutal and incompetent that Rome deposed him after only nine years. Matthew mentions him precisely because Joseph and Mary, returning from Egypt with the child Jesus, feared to settle in Judea under his rule and went instead to Galilee. This single reference captures a crucial moment when political brutality shaped the holy family's geography.

(1×) In Matthew 2:22, Joseph's fear of Archelaus redirects the family to Nazareth in Galilee rather than Bethlehem in Judea. The historical Archelaus was notorious for violence, eventually banished by Rome in AD 6. This brief mention, transliterated identically across languages, explains why Jesus grew up in Nazareth rather than his birthplace—a detail that would later puzzle his opponents ('Can anything good come from Nazareth?'). **PROPER NAMES (PERSONAL)**

en: Archelaos | **es:** Archélaos | **fr:** Archélaüs | **de:** Ἀρχέλαος Matt 2:22

ἀρχή G0746 *N-DFS* (57×)

Beginning, origin; a ruler or cosmic principality; the domain or office of authority; a corner or extremity.

One of the most theologically loaded nouns in the New Testament. John opens his Gospel with ἐν ἀρχῇ — 'in the beginning' — deliberately echoing Genesis 1:1 and anchoring Christ in the pre-creation order. Paul then deploys the same word for the invisible 'principalities' (ἀρχαί) of the spiritual realm (Rom 8:38; Col 1:16), a shift from time to hierarchy that Spanish captures by alternating between 'principio' and 'principados.' A third use abstracts further into the 'rule' or 'domain' of authority itself (1 Cor 15:24). Finally, Acts 10:11 repurposes the word concretely for the 'corners' of Peter's visionary sheet — a meaning preserved in English as 'corners' and Spanish as 'extremos.'

1. beginning, commencement (43×) The primary temporal sense (43x): the beginning, commencement, or origin of something. This covers the creation-origin ('in the beginning,' John 1:1–2; Heb 1:10), the start of Jesus' ministry (Mark 1:1), the onset of birth pangs (Matt 24:8), and references to 'from the beginning' (ἀπ᾽ ἀρχῆς). Spanish 'principio,' French 'commencement,' and German 'Anfang' all consistently render this meaning. The Johannine and Hebrews usage carries special theological weight, deliberately invoking the LXX of Genesis 1:1. **GEOGRAPHY AND SPACE**

en: beginning, the-beginning | **es:** -principio, el-principio, principio | **fr:** commencement | **de:** Anfang Matt 19:4; Matt 19:8; Matt 24:8; Matt 24:21; Mark 1:1

2. ruler, principality (7×) A cosmic-hierarchical sense (7x): supernatural or political rulers, often plural ἀρχαί denoting angelic or demonic powers in the invisible order. Paul's 'principalities and powers' lists (Rom 8:38; Eph 6:12; Col 1:16) make this a key term in New Testament angelology. Spanish distinguishes this clearly as 'principados' or 'gobernantes,' while Luke 12:11 extends the term to earthly magistrates before whom believers may be arraigned. **GEOGRAPHY AND SPACE**

en: rulers, to-rulers | **es:** a-gobernantes, gobernantes, principados | **fr:** commencement | **de:** Anfang Luke 12:11; Rom 8:38; Eph 3:10; Eph 6:12; Col 1:16

3. rule, domain of authority (5×) The abstract sphere or office of ruling — dominion, authority, or governmental power as such (5x). Distinguished from sense 2 by focusing on the authority itself rather than the beings who hold it. In 1 Cor 15:24 Christ destroys every 'rule' (ἀρχήν); in Jude 1:6 angels abandon their proper 'domain.' German 'Herrschaft' and Spanish 'autoridad' capture this abstract-institutional nuance, while Luke 20:20 uses it for the 'authority' of the Roman governor. **GEOGRAPHY AND SPACE**

en: domain, rule | **es:** autoridad, principado | **fr:** commencement, domaine, | **de:** Anfang, Herrschaft Luke 20:20; 1Cor 15:24; Eph 1:21; Col 2:10; Jude 1:6

4. corner, extremity (2×) A concrete spatial sense (2x): the corner or extremity of a physical object. In Peter's rooftop vision (Acts 10:11; 11:5), a great sheet descends held by its four ἀρχαί — its four 'corners.' English 'corners' and Spanish 'extremos' reflect this specialized usage, which derives from the word's root idea of 'starting point' applied to the edges from which a sheet extends. **GEOGRAPHY AND SPACE**

en: corners | **es:** extremos | **fr:** commencement | **de:** Anfang Acts 10:11; Acts 11:5

ἀρχηγός G0747 *N-AMS* (4×)

archegos – originator, founder, pioneer; one who leads the way and establishes something new

The noun archegos combines arche ('beginning, rule') with ago ('to lead'), producing a rich term that encompasses 'founder,' 'originator,' 'pioneer,' and 'prince.' Classical Greek used it of city founders, tutelary heroes, and ruling chiefs. In the New Testament's four occurrences – all in Acts and Hebrews – it is applied exclusively to Christ. Peter calls Jesus the 'Author of life' whom God raised from the dead (Acts 3:15) and the 'Prince and Savior' exalted to give repentance and forgiveness (Acts 5:31). Hebrews calls him the 'pioneer of salvation' made perfect through suffering (Heb 2:10) and the 'founder and perfecter of faith' (Heb 12:2). German Anfuhrer ('leader, initiator') and French chef ('chief') each capture one facet of this multidimensional title.

(4×) An originator, founder, or pioneer who both initiates and leads – applied in the NT exclusively to Christ in his roles as the source and champion of life, salvation, and faith. Acts 3:15 calls him the 'Author of life' (contrasting the people's choice of a murderer), and Acts 5:31 names him 'Prince and Savior' exalted by God. Hebrews 2:10

presents him as the 'pioneer of salvation' perfected through suffering, while Heb 12:2 crowns him 'founder and perfecter of faith.' German Anfuhrer and Spanish Autor each highlight different dimensions – leadership and authorship – of this theologically dense Christological title. **GEOGRAPHY AND SPACE**

en: Originator, author, founder | **es:** Autor, autor | **fr:** Anfuhrer, chef | **de:** Anfuhrer, Ἀρχηγὸν Acts 3:15; Acts 5:31; Heb 2:10; Heb 12:2

ἀρχῑερ-ᾱτικός G0748 *Adj-GNS* (1×)

High-priestly, pertaining to or characteristic of the office of high priest

This adjective describes anything belonging to or associated with the high priest's office and family. In Acts, Luke uses it to identify the 'high-priestly family' or those of high-priestly lineage who wielded religious and political power in Jerusalem. The term captures the aristocratic, hereditary nature of temple leadership in first-century Judaism, where genealogy and office were inseparable.

(1×) Acts 4:6 refers to those 'of the high-priestly family' (Spanish 'sumo-sacerdotal' = supreme-priestly, French 'souverain-sacrificateur' = sovereign-priest) who gathered to question Peter and John. This describes not just the reigning high priest but the aristocratic clan from which high priests were chosen, families like Annas and Caiaphas who controlled temple affairs and collaborated with Roman power. **PRIESTS AND PRIESTHOOD**

en: high-priestly | **es:** sumo-sacerdotal | **fr:** souverain-sacrificateur | **de:** ἀρχιερατικοῦ Acts 4:6

ἀρχῑερ-εύς G0749 *N-DMS* (123×)

High priest, chief priest — the principal priestly officer of the Jerusalem temple, or collectively the senior priestly leadership

Archiereus combines arche ('chief, first') with hiereus ('priest') to designate the highest-ranking priest. In the singular it refers to the high priest who alone entered the Holy of Holies on the Day of Atonement — figures like Caiaphas (Matt 26:57) and Annas (John 18:13). In the plural, 'chief priests' denotes the priestly aristocracy who wielded political power in Jerusalem and feature prominently in the passion narratives as opponents of Jesus (Matt 21:23; 26:3). The letter to the Hebrews transforms the term theologically, declaring Jesus the eternal high priest after the order of Melchizedek (Heb 4:14-5:10). Spanish 'sumo sacerdote,' French 'grand pretre,' and German 'Hohepriester' all preserve the compound structure.

high priest, chief priest (123×) The chief priest or high priest of the Jewish temple system, used in the singular for the office-holder who alone performed the Day of Atonement ritual (Caiaphas in Matt 26:57; Annas in Luke 3:2), and in the plural for the broader priestly aristocracy who wielded religious-political authority in Jerusalem (Matt 2:4; 21:23). Hebrews reappropriates the title for Christ as the eternal high priest after Melchizedek's order (Heb 4:14; 9:11). Spanish 'sumo sacerdote/principales sacerdotes,' French 'grand pretre/principaux sacrificateurs,' and German 'Hohepriester/Hohenpriester' reflect the singular-plural distinction. **PRIESTS AND PRIESTHOOD**

en: chief-priests | **es:** principales-sacerdotes, sumos-sacerdotes | **fr:** grand-prêtre | **de:** Hohepriester Matt 2:4; Matt 16:21; Matt 20:18; Matt 21:15; Matt 21:23

ἀρχι-ποίμην G0750 *N-GMS* (1×)

Chief shepherd, a title emphasizing supreme pastoral authority and oversight

This compound word combines 'chief' with 'shepherd,' creating a title that Peter applies to Christ as the supreme pastor over all under-shepherds. In a letter written to church elders about their pastoral duties, Peter points them to the coming revelation of the 'Chief Shepherd' who will reward faithful service. The term distinguishes Jesus from human pastors while affirming their shared shepherding role under his ultimate authority.

(1×) In 1 Peter 5:4, after instructing elders to shepherd God's flock willingly, Peter promises that when the 'Chief Shepherd' appears, faithful pastors will receive an unfading crown. The Spanish 'Príncipe-de-pastores' (Prince of shepherds) and German 'Erzhirte' (arch-shepherd) capture the hierarchical image: human shepherds serve under the supreme Shepherd, accountable to him and rewarded by him. **SHEPHERDING AND TENDING**

en: Chief-Shepherd | **es:** Príncipe-de-pastores | **fr:** Ἀρχιποίμενος | **de:** Erzhirte 1Pet 5:4

Ἄρχιππος G0751 *N-DMS* (2×)

Archippus, a Christian co-worker of Paul

A proper name meaning 'master of horse' or 'horse-ruler,' referring to a Christian associated with Paul's circle. Paul greets Archippus in Colossians 4:17, urging him to fulfill the ministry he received in the Lord. In Philemon 1:2, Paul calls him 'our fellow soldier,' indicating close partnership in gospel work. The military language suggests Archippus faced opposition or difficult ministry circumstances. His exact role and location remain unclear, though connection to Colossae seems likely.

(2×) Both references come from the Colossian correspondence. The exhortation in Colossians 4:17 to 'complete' or 'fulfill' his ministry suggests either Archippus faced discouragement or needed reminder of responsibility. The 'fellow soldier' designation in Philemon indicates Paul saw him as frontline ministry partner, not mere adherent. All language witnesses transliterate the name with minor phonetic variation reflecting each language's orthography. **PROPER NAMES (PERSONAL)**

en: to-Archippos | **es:** a-Árchippos | **fr:** Ἀρχίππῳ | **de:** Archippus Col 4:17; Phlm 1:2

ἀρχι-συνάγωγος G0752 *N-NMS* (9×)

Synagogue ruler; the chief official who presided over Jewish synagogue worship and administration.

The archisynagogos was the lay leader responsible for organizing the synagogue's worship services—selecting Scripture readers, inviting speakers, and maintaining decorum. This title appears almost exclusively in the Synoptic narratives about Jairus, the desperate father whose daughter was dying (Mark 5:22-38; Luke 8:49; 13:14). Luke 13:14 shows the synagogue ruler indignant that Jesus healed on the Sabbath, revealing the tension between institutional authority and messianic power. Acts 13:15 and 18:8, 17 mention synagogue rulers in the context of Paul's missionary journeys. Spanish 'jefe-de-sinagoga' and French 'chef-de-synagogue' both capture the administrative leadership role precisely.

synagogue ruler, president of a synagogue (9×) The presiding official of a Jewish synagogue, responsible for organizing worship, selecting readers, maintaining order, and overseeing the facility. Most NT occurrences center on Jairus, the synagogue ruler who begged Jesus to heal his dying daughter (Mark 5:22, 35, 36, 38; Luke 8:49). Luke 13:14 presents a synagogue ruler who objects to Sabbath healing, illustrating institutional resistance to Jesus' ministry. Acts 13:15 mentions rulers who invited Paul to speak, and Acts 18:8, 17 name Crispus and Sosthenes as synagogue rulers in Corinth. The role was civic-religious, combining administrative authority with spiritual oversight. **SYNAGOGUE WORSHIP PLACE**

en: ruler-of-synagogue, synagogue-ruler, synagogue-rulers | **es:** jefe-de-sinagoga, jefes-de-la-sinagoga, principal-de-la-sinagoga | **fr:** chef-de-synagogue | **de:** ἀρχισυνάγωγοι, ἀρχισυνάγωγον, ἀρχισυνάγωγος Mark 5:22; Mark 5:35; Mark 5:36; Mark 5:38; Luke 8:49

ἀρχι-τέκτων G0753 *N-NMS* (1×)

Master builder, chief architect; one who designs and directs construction projects

Classical Greek distinguished the master builder or architect who designed and supervised construction from the laborers who carried out the work. Paul adopts this metaphor in 1 Corinthians, describing himself as a 'wise master builder' who laid the gospel foundation in Corinth, while others now build upon it. The term emphasizes both skill and responsibility—the architect's work determines whether the whole structure will stand or fall.

(1×) In 1 Corinthians 3:10, Paul describes himself as a 'wise master builder' (Spanish 'arquitecto,' French 'architecte,' German 'Baumeister') who laid the foundation of Christ in the Corinthian church. The metaphor distinguishes his apostolic work of founding the church from others' subsequent ministry of building on that foundation. Like an architect, Paul's initial design work was crucial—he established the gospel pattern on which everything else must be constructed. **BUILDING AND CONSTRUCTING**

en: master-builder | **es:** arquitecto | **fr:** architecte | **de:** Baumeister 1Cor 3:10

ἀρχι-τελώνης G0754 *N-NMS* (1×)

Chief tax collector, a senior official overseeing multiple tax collectors in a district

This New Testament coinage describes a supervisory tax collector who managed other publicans. Zacchaeus held this position in Jericho, making him both wealthy and despised—wealthy because he took a cut from multiple collection stations, despised because he led a system that extracted Rome's tribute from his own people. The term appears nowhere else in Greek literature, seemingly Luke's precise description of Zacchaeus's particular administrative role.

(1×) Luke 19:2 introduces Zacchaeus uniquely as a 'chief tax collector' (Spanish 'jefe-de-recaudadores' = boss of collectors). His role supervising other tax collectors in the prosperous Jericho district explains both his great wealth and the crowd's horror when Jesus chose his house for dinner. The compound term emphasizes that Zacchaeus wasn't merely a collaborator but led collaboration, making Jesus' gracious pursuit of him all the more scandalous and transformative. **TRIBUTE AND TAX**

en: a-chief-tax-collector | **es:** jefe-de-recaudadores | **fr:** chef-des-publicains | **de:** ἀρχιτελώνης Luke 19:2

ἀρχι-τρίκλῖνος G0755 *N-NMS* (3×)

master of the feast, head waiter; the one overseeing a banquet's arrangements and service

This noun designates the person in charge of a banquet or feast, coordinating the meal and service. In John's account of the Cana wedding, the servants bring water-turned-wine to 'the master of the feast,' who tastes it without knowing its source and praises the bridegroom for saving the best wine until last (John 2:8, 9 twice). This official was responsible for ensuring the feast's success, tasting food and wine, and managing the celebration. His astonishment at the wine's quality highlights the miraculous nature of Jesus's first sign.

(3×) Appears exclusively in John 2:8-9 (three times) as the official overseeing the Cana wedding feast. Servants brought the water-turned-wine to 'the master of the feast' (ἀρχιτρίκλινος) who, unaware of its miraculous origin, tasted it and pronounced it exceptional. His position as banquet overseer made him the appropriate judge of the wine's quality. The French 'maître-du-festin,' Spanish 'maestresala,' and German 'Speisemeister' (feast master) all designate this coordinating role at formal dining occasions. **BANQUETS AND FEASTS**

en: master-of-the-feast | **es:** -maestresala, maestresala | **fr:** maître-du-festin | **de:** Speisemeister John 2:8; John 2:9

ἄρχω G0756 *V-ASM-2P* (84×)

Begin, start — to commence or initiate an action, typically followed by an infinitive

In the New Testament, ἄρχομαι (the middle voice of ἄρχω) functions almost exclusively as an auxiliary meaning 'begin' or 'start,' typically governing an infinitive that specifies the action commenced. It marks narrative transitions, signaling new phases of activity — Jesus 'began to preach' (Matt 4:17), 'began to teach' (Mark 4:1), 'began to send' (Mark 6:7). While the active ἄρχω can mean 'to rule' in Classical Greek, the NT uses only the middle with inchoative force. Spanish comenzó, French commencer, and German anfangen uniformly confirm this single sense. The word's frequency (84 occurrences) reflects its structural importance in Gospel narrative style.

begin, start (84×) To begin or commence an action, used in the middle voice (ἄρχομαι) throughout the New Testament with an infinitive complement specifying the activity initiated. Prominent in the Gospels for marking narrative transitions — Jesus 'began to preach' (Matt 4:17), 'began to teach' (Mark 4:1), 'began to show' suffering (Matt 16:21). Spanish comenzó, French commencer, and German anfangen all converge on this single inchoative sense, with no NT attestation of the Classical active meaning 'to rule.' **BEGIN START**

en: began, he-began | **es:** comenzó | **fr:** commencer | **de:** anfangen, beginnt Matt 4:17; Matt 11:7; Matt 11:20; Matt 12:1; Matt 16:21

ἄρχω G0757 *V-PNA* (2×)

to rule, govern, exercise authority over

A verb meaning to rule, lead, or exercise authority. Jesus notes that Gentile rulers lord it over their subjects (Mark 10:42). Paul quotes Isaiah's prophecy that the root of Jesse will rise 'to rule over the Gentiles' (Romans 15:12). Classical usage encompassed beginning/leading and ruling/commanding - being first in time or first in authority. The New Testament occurrences focus exclusively on the governance sense.

(2×) Both passages address ruling over the nations/Gentiles but with contrasting tones. In Mark 10:42, Jesus critiques how Gentile rulers 'lord it over' subjects, using this as a negative example. In Romans 15:12, Christ's rule over Gentiles is the prophetic hope. The semantic range includes legitimate governance and oppressive domination - context determines valence. Multilingual glosses uniformly use govern/rule terminology across all four languages. **RULING AND REIGNING**

en: to-rule | **es:** gobernar, para-gobernar | **fr:** gouverner | **de:** herrschen Mark 10:42; Rom 15:12

ἄρχων G0758 *N-VMP* (37×)

ruler, leader, chief — one who holds authority, whether civic magistrate, religious leader, or supernatural power

Archon is the present participle of archo ('to rule') used as a substantive noun, designating anyone who wields governing authority. In the Gospels it ranges from the synagogue ruler who begs Jesus to raise his daughter (Matt 9:18, 23) to Nicodemus, 'a ruler of the Jews' (John 3:1), to the ominous 'ruler of the demons' applied to Beelzebul (Matt 9:34; 12:24). Jesus himself speaks of 'the ruler of this world' being cast out (John 12:31; 14:30; 16:11), a usage Paul echoes with 'the rulers of this age who crucified the Lord of glory' (1 Cor 2:6-8). Acts applies it to Sanhedrin members (4:5, 8, 26) and Roman magistrates (16:19). The multilingual glosses converge on authority: Spanish 'gobernante/príncipe,' French 'chef,' German 'Fuerst/Herrscher.'

ruler, leader, chief (37×) One who holds governing authority or official power, whether over a civic body, religious assembly, or spiritual domain. The semantic range spans synagogue officials (Matt 9:18; Luke 8:41), Sanhedrin members (John 3:1; Acts 4:5-8), Roman magistrates (Acts 16:19), and supernatural powers including Satan as 'ruler of this world' (John 12:31; 14:30). The Spanish 'gobernante' and German 'Herrscher' both capture the broad ruling function. Paul's 'rulers of this age' (1 Cor 2:6-8) deliberately blurs the human-demonic boundary. **GEOGRAPHY AND SPACE**

en: a-ruler, ruler, rulers | **es:** gobernante, gobernantes, príncipe | **fr:** chef | **de:** Fuerst, Herrscher Matt 9:18; Matt 9:23; Matt 9:34; Matt 12:24; Matt 20:25

ἄρωμα G0759 *N-GNP* (4×)

aroma – spice, aromatic substance; fragrant materials used for burial preparation

The neuter noun aroma (plural aromata) denotes fragrant spices or aromatic substances, particularly those used in ancient burial customs to anoint and preserve the body. All four New Testament occurrences cluster around the burial and resurrection of Jesus: the women buy spices to anoint his body (Mark 16:1), prepare them before the Sabbath rest (Luke 23:56), bring them to the tomb at

dawn on Sunday (Luke 24:1), and Nicodemus provides a lavish quantity of myrrh and aloes for the initial wrapping (John 19:40). The word entered many European languages virtually unchanged – French aromate, English 'aroma,' Spanish especias (shifting to the broader 'spices') – testimony to the enduring cultural memory of ancient aromatic practices.

(4×) Fragrant spices or aromatic substances prepared for anointing a corpse, used exclusively in the NT in connection with Jesus's burial and the women's post-resurrection visit to the tomb. Mark 16:1 records the purchase of aromata after the Sabbath, Luke 23:56 their preparation before the rest, Luke 24:1 their transport to the tomb at dawn, and John 19:40 Nicodemus's lavish provision of myrrh and aloes. French aromate preserves the Greek form directly, while Spanish especias generalizes to 'spices,' reflecting the cultural distance from ancient Near Eastern burial customs. **SPICE AROMATIC PERFUME**

en: having-come, spices | **es:** especias | **fr:** aromate | **de:** Spezereien, ἀρώματα Mark 16:1; Luke 23:56; Luke 24:1; John 19:40

Ἀσάφ G0760 *N-NMS* (2×)

Asaph, a name appearing in Matthew's genealogy

A Hebrew name (meaning 'collector' or 'gatherer') appearing in Matthew's genealogy of Jesus. Modern critical editions recognize this as likely a textual corruption of 'Asa,' the king of Judah (1 Kings 15). The confusion may have arisen because Asaph was a famous Levitical musician and psalmist (Psalms 73-83), making the name familiar to scribes. Most translations follow manuscripts that read 'Asa' rather than 'Asaph.'

(2×) Both Matthew 1:7-8 references locate this figure in the royal genealogy between Abijah and Jehoshaphat, the position occupied by King Asa in the biblical narrative. The textual variant reflects how manuscript transmission could introduce familiar names in place of less common ones. Modern translation evidence (French 'Asa', German 'Asa') shows most translators adopt the reading 'Asa,' treating 'Asaph' as scribal error despite appearing in several Greek manuscripts. **ASA ASAPH NAMES**

en: Asaph | **es:** Asáph | **fr:** Asa | **de:** Asa Matt 1:7; Matt 1:8

ἀσάλευτος G0761 *Adj-AFS* (2×)

unshakable, immovable, firmly fixed

An adjective meaning unable to be shaken or moved. In Acts 27:41, it describes the bow of Paul's shipwrecked vessel becoming stuck fast in the seabed. In Hebrews 12:28, believers receive an unshakable kingdom. The term combines the negative prefix with a verb meaning 'to shake,' producing the sense of stability against external forces. Classical usage applied it to Delos (mythically fixed by Zeus) and to unshakeable faith or ordinances.

(2×) The two occurrences demonstrate literal (Acts 27:41 - ship stuck firmly) and metaphorical (Hebrews 12:28 - kingdom that cannot be shaken) applications. Both emphasize resistance to external forces attempting to move or destabilize. The Hebrews passage contrasts this unshakeable kingdom with shakeable created things being removed. All language witnesses use un-movable or un-shakeable constructions, preserving the Greek negative formation. **FIRMNESS AND SECURITY**

en: immovable, unshakable | **es:** inconmovible, inmóvil | **fr:** inébranlable | **de:** unerschuetterlich, ἀσάλευτος Acts 27:41; Heb 12:28

ἄσβεστος G0762 *Adj-DNS* (4×)

unquenchable, inextinguishable; of fire that cannot be put out, especially the fire of divine judgment

Formed from the privative alpha and sbennymi ('to quench'), asbestos describes fire that defies all attempts to extinguish it. In the Synoptic Gospels, John the Baptist warns that the Coming One will burn the chaff with 'unquenchable fire' (Matt 3:12; Luke 3:17), and Mark's Jesus twice invokes the 'unquenchable fire' of Gehenna (Mark 9:43, 45). The word carried practical force in classical Greek — Homer used it of inextinguishable flames — but in the NT it belongs entirely to eschatological warning. Spanish 'inextinguible' and French 'inextinguible' both preserve the privative structure, while English 'unquenchable' captures the relentless, unstoppable character of this fire.

(4×) Unquenchable, inextinguishable — describing fire that cannot be put out, used exclusively in the NT for the fire of divine judgment. John the Baptist's threshing-floor imagery (Matt 3:12; Luke 3:17) and Jesus' Gehenna warnings (Mark 9:43, 45) all deploy this adjective to convey the finality and inescapability of eschatological punishment. The cross-linguistic evidence is unanimous: Spanish 'inextinguible,' French 'inextinguible,' and English 'unquenchable' all render a single, consistent sense of fire beyond human power to suppress. **FIRE AND BURNING**

en: unquenchable | **es:** inextinguible | **fr:** inextinguible | **de:** ἀσβέστῳ, ἄσβεστον, ἄσβεστον> Matt 3:12; Mark 9:43; Mark 9:45; Luke 3:17

ἀσέβ-εια G0763 *N-AFS* (6×)

Ungodliness, impiety; a disposition of irreverence toward God and disregard for divine standards.

Asebeia names the fundamental posture of irreverence toward God – not a single wicked act, but a settled disposition of impiety. Paul introduces it as the target of God's wrath, revealed 'against all ungodliness and unrighteousness' (Rom 1:18), pairing it with adikia (injustice) just as classical Greek writers did. It appears in the promise that the Deliverer will 'banish ungodliness from Jacob' (Rom 11:26), in warnings about the corrosive spread of godless talk (2 Tim 2:16), in the call to renounce 'ungodliness and worldly passions' (Titus 2:12), and in Jude's citation of Enoch against the 'ungodly' (Jude 1:15). German 'Gottlosigkeit' (God-lessness) captures the etymology perfectly.

ungodliness, impiety (6×) The quality or disposition of being ungodly – impiety, irreverence, or disregard for God and his standards. This abstract noun denotes not a specific sin but a fundamental orientation away from God. Romans 1:18 pairs it with adikia (unrighteousness) in the classic twofold framing of human rebellion: irreverence toward God and injustice toward humans. German 'Gottlosigkeit' (literally 'God-lessness') and French 'impiete' both mirror the privative structure of the Greek. The word spans eschatological prophecy (Rom 11:26), pastoral warning (2 Tim 2:16; Titus 2:12), and apocalyptic judgment (Jude 1:15). **GEOGRAPHY AND SPACE**

en: of-ungodliness, ungodliness | **es:** de-impiedad, impiedad, impiedades. | **fr:** d'impiété, impiété, impiétés. | **de:** Gottlosigkeit, Gottlosigkeiten, der-Gottlosigkeit Rom 1:18; Rom 11:26; 2Tim 2:16; Titus 2:12; Jude 1:15

ἀσεβ-έω G0764 *V-AIA-3P* (1×)

To act impiously or ungodly; to commit sacrilege or show contempt for divine things

Classical Greek used this verb for acts of impiety or sacrilege against gods and sacred things. Jude employs it to describe the actions of false teachers who have infiltrated the church. The word carries moral weight beyond mere unbelief—it implies active contempt, deliberate violation of what is sacred, behavior that flaunts disregard for God. In Jude's apocalyptic warning, these ungodly deeds will be exposed when the Lord comes with his holy ones.

(1×) Jude 1:15 repeats 'ungodly' four times in rapid succession (ungodly sinners, ungodly deeds, acted ungodly), emphasizing the comprehensive impiety of false teachers. The Spanish 'obraron impíamente' (they worked impiously) and German 'gottlos handelten' (godlessly acted) capture the active nature of the offense—not passive unbelief but deliberate sacrilege. The threefold repetition creates a drumbeat of judgment against those who corrupt the faith from within. **SIN AND TRANSGRESSION**

en: they-acted-ungodly | **es:** obraron-impíamente | **fr:** ils-commirent-impiété, | **de:** sie-gottlos-handelten Jude 1:15

ἀσεβ-ής G0765 *Adj-GMP* (10×)

An ungodly or impious person, one who lacks reverence for God

and lives in disregard of divine law
A substantivized adjective describing a person characterized by irreverence toward God — not merely morally weak but actively opposed to or heedless of the divine order. Paul applies it programmatically in Romans 4:5 and 5:6 to describe the very people Christ died to justify, making the term central to the theology of grace. Jude 4, 15 and 2 Peter 2:5 use it to characterize those under eschatological judgment. Spanish 'impío,' Hindi 'अभक्त' (irreverent), and Arabic 'ٱلْ' (the wicked) all convey active godlessness rather than mere ignorance.

ungodly, impious (person) (10×) A person who lacks reverence for God, living in active disregard of the divine order — an ungodly or impious individual. Used substantively to denote those whom Christ justifies despite their godlessness (Rom 4:5; 5:6), those destroyed in the Flood for their impiety (2 Pet 2:5), and those facing eschatological condemnation (1 Tim 1:9; Jude 4, 15). Korean '불경건한 자' (irreverent person) and Swahili 'wasiomcha Mungu' (those who do not fear God) capture the active dimension of this term. **EVIL AND WICKEDNESS**
en: for-ungodly, of-ungodly, to-ungodly | **es:** de-impíos, impío, impíos | **fr:** gottlos, impie, impies | **de:** Gottlose, Gottlosen, gottlos Rom 4:5; Rom 5:6; 1Tim 1:9; 1Pet 4:18; 2Pet 2:5

ἀσέλγ-εια G0766 *N-DFP* (10×)
Licentiousness, sensuality, shameless moral excess and sexual debauchery
Denotes unrestrained, shameless immorality — a brazen disregard for moral boundaries that goes beyond mere indulgence to public outrageousness. Jesus lists it among the evils that defile from within (Mark 7:22), and Paul places it in vice catalogues alongside sexual immorality and impurity (Gal 5:19; 2 Cor 12:21). Peter warns that false teachers exploit it to attract followers (2 Pet 2:2, 18). The semantic range emphasizes the flagrant, open quality of the vice: Arabic 'عارة' (debauchery), Spanish 'lascivia/libertinaje,' and Hindi 'लम्पटता' (lechery) all stress shameless excess.

licentiousness, sensuality (10×) Excessive, shameless moral abandon — licentiousness, sensuality, or debauchery that flaunts social and divine norms. Appears in vice lists alongside fornication and impurity (Mark 7:22; Gal 5:19; 2 Cor 12:21), and characterizes the conduct of false teachers who exploit moral licence (2 Pet 2:2, 18; Jude 4). The emphasis falls not merely on the sin itself but on its brazen, unrestrained quality. Swahili 'ufisadi' (corruption/immorality) and Korean '음란' (lewdness) capture this shameless dimension. **SEXUAL IMMORALITY**
en: by-sensuality, licentiousness, sensuality | **es:** desenfrenos, lascivia, lascivias | **fr:** débauche, débauche, | **de:** Ausschweifung, Zuegel Mark 7:22; Rom 13:13; 2Cor 12:21; Gal 5:19; Eph 4:19

ἄσημος G0767 *Adj-GFS* (1×)
Insignificant, undistinguished, without distinguishing marks; ordinary or obscure
Originally referring to uncoined gold or unmarked objects, this word evolved to describe people or places lacking distinction or fame. Paul uses it in Acts when arrested in Jerusalem, protesting that he is 'a citizen of no insignificant city'—a rhetorically clever way of saying Tarsus was actually quite important. The double negative highlights civic pride while maintaining diplomatic modesty before a Roman tribune.

(1×) In Acts 21:39, Paul describes Tarsus as 'no insignificant city' (Spanish 'insignificante,' French 'sans marque' = without mark). The litotes (understatement through negation) diplomatically asserts Tarsus's importance—it was a major intellectual and commercial center, capital of Cilicia. Paul's phrasing shows rhetorical skill: he defends his standing without boasting, letting the double negative carry the weight of civic reputation. **GEOGRAPHY AND SPACE**
en: insignificant | **es:** insignificante | **fr:** sans-marque | **de:** ἀσήμου Acts 21:39

Ἀσήρ G0768 *N-GMS* (2×)
Asher, a Hebrew patriarch and tribal ancestor
A Hebrew name (meaning 'happy' or 'blessed') referring to Jacob's eighth son and the tribe descended from him. In Luke 2:36, Anna the prophetess is identified as from the tribe of Asher. In Revelation 7:6, the tribe of Asher is listed among the 144,000 sealed from the twelve tribes. Asher's territory was in northern Israel along the Mediterranean coast. The name is indeclinable in Greek, maintaining its Hebrew form.

(2×) Both New Testament occurrences use Asher as a tribal identifier rather than referring to the patriarch himself. Anna's tribal affiliation (Luke 2:36) is one of the few specific tribal identities mentioned in the New Testament, showing preservation of genealogical memory. The Revelation 7:6 listing includes all twelve tribes in symbolic completeness. All languages transliterate the name with minor phonetic variation (German 'Asser', French 'Aser', Spanish 'Asēr'). **RELATIVE PRONOUNS**
en: of-Ashēr, of-Asēr | **es:** de-Asēr, de-Asér | **fr:** Aser | **de:** Asser, Ἀσήρ Luke 2:36; Rev 7:6

ἀσθέν-εια G0769 *N-AFP* (24×)
Weakness or sickness; ranging from abstract frailty (physical, moral, spiritual) to concrete bodily disease or illness.
A noun spanning the spectrum from general weakness to specific illness. In Paul's letters it often denotes human frailty — whether of the flesh (Rom 6:19), of the spirit (Rom 8:26), or of apostolic suffering (2 Cor 12:9-10). In the Gospels it frequently points to concrete disease, as when Matthew quotes Isaiah: 'He took our infirmities' (Matt 8:17). The multilingual evidence makes the distinction vivid: Arabic splits between عف (da'f, 'weakness') and ض (marad, 'disease'), and Swahili similarly distinguishes udhaifu from ugonjwa.

1. weakness, frailty (17×) Abstract weakness, frailty, or lack of strength — physical, moral, spiritual, or circumstantial — without pointing to a specific medical condition. Spanish debilidad and German Schwachheit consistently render this sense, while Arabic عف (da'f) confirms the abstract quality. Paul uses it of human limitation (Rom 6:19 'because of the weakness of your flesh') and the Spirit's intercession for our frailty (Rom 8:26). The woman in Luke 13:11 had a 'spirit of weakness' for eighteen years, framing her condition as debility rather than named disease. **DISEASE AND AFFLICTION**
en: of-weakness, weakness, weaknesses | **es:** de-debilidad, de-enfermedad, debilidad | **fr:** faiblesse | **de:** Schwachheit Luke 13:11; Luke 13:12; Rom 6:19; Rom 8:26; 1Cor 2:3

2. sickness, disease (7×) Physical illness, disease, or concrete bodily ailment — a medical condition one can suffer from and be healed of. Arabic ض (marad) and Swahili ugonjwa/magonjwa ('sickness/sicknesses') consistently distinguish this from abstract frailty. Matthew 8:17 cites Isaiah to describe Jesus bearing actual diseases, and John 5:5 refers to a man who had been in his sickness for thirty-eight years. John 11:4 makes clear Lazarus's illness is not unto death but for God's glory. **DISEASE AND AFFLICTION**
en: ailments, diseases, infirmities | **es:** enfermedad, enfermedades | **fr:** faiblesse | **de:** Schwachheit Matt 8:17; Luke 5:15; Luke 8:2; John 5:5; John 11:4

ἀσθέν-εια G0770 *V-APA-NMS* (34×)
To be weak or sick; used of physical illness, bodily feebleness, and spiritual or moral limitation.
A verb spanning the full range of human frailty, from literal disease to inner weakness. In the Gospels it typically describes the physically sick whom Jesus heals (Matt 10:8; John 11:1-3), while Paul employs it for spiritual and moral vulnerability — becoming weak for the sake of the weak (1 Cor 9:22), or confessing that the flesh is weak even when the spirit is willing (Rom 8:3). The Spanish split between 'enfermando' (sick) and 'débil' (weak) mirrors the two core senses clearly. Greek usage from the fifth century BC already encompassed both bodily sickness and poverty or powerlessness.

1. be sick, be ill (19×) Physical illness or disease — being sick, ailing, or infirm in body. The Gospels consistently use this sense

for those brought to Jesus for healing: the sick at Capernaum (Luke 4:40), those who touched his garment (Mark 6:56), and Lazarus (John 11:1-6). Spanish 'enfermando,' French 'être-malade,' and German 'krank-sein' all confirm the medical register. The aorist ēsthenēsen ('he fell sick') appears in classical Greek from the fourth century BC onward. SICKNESS AND ILLNESS

en: I-was-sick, Is-sick, being-sick | **es:** -que-enfermaban, a-débiles, enfermando | **fr:** être-faible, être-malade | **de:** ist-schwach, schwach-sein Matt 10:8; Matt 25:36; Matt 25:39; Mark 6:56; Luke 4:40

2. be weak, lack strength (15×) General weakness, feebleness, or personal limitation — physical, moral, or spiritual. Paul dominates this usage: Abraham did not weaken in faith (Rom 4:19), the law was weak through the flesh (Rom 8:3), and we ought to support the weak (Acts 20:35; Rom 14:1-2). Spanish 'débil' and German 'schwach-sein' capture this broader frailty. First Corinthians 9:22 crystallizes the sense: 'To the weak I became weak, that I might win the weak.' WEAKNESS AND FRAILTY

en: I-am-weak, are-weak, being-weak | **es:** débil, débiles, era-débil | **fr:** être-faible | **de:** ist-schwach, schwach-sein Acts 20:35; Rom 4:19; Rom 8:3; Rom 14:1; Rom 14:2

ἀσθέν-ημα G0771 *N-ANP* (1×)

Weakness, ailment; a condition of physical frailty or moral/spiritual limitation

This noun describes various forms of weakness—bodily ailments, moral limitations, or spiritual vulnerabilities. Paul uses it in Romans to discuss how mature Christians should bear with the 'weaknesses' of those with tender consciences. The term shifts depending on context between physical infirmity and moral or spiritual limitation, always implying a state that needs support or accommodation from stronger brothers and sisters.

(1×) Romans 15:1 urges the strong to 'bear the weaknesses' (Spanish 'debilidades,' German 'Schwachheiten') of those without strength. Paul refers to scruples about food, drink, and holy days that trouble some believers' consciences. These 'weaknesses' aren't sins but limitations—areas where some Christians haven't yet grasped their freedom in Christ. The strong should accommodate these tender consciences rather than insisting on their rights. DISEASE AND AFFLICTION

en: weaknesses | **es:** debilidades | **fr:** faiblesse | **de:** Schwachheiten Rom 15:1

ἀσθεν-ής G0772 *Adj-AMS* (26×)

Weak, feeble; without strength in body, will, or social standing; specifically sick or ailing when used in healing contexts.

A broad term for lacking strength, whether physical, moral, or spiritual. In Jesus' words at Gethsemane, 'the spirit is willing but the flesh is weak' (Matt 26:41), the adjective captures human frailty before God. Paul uses it powerfully in 1 Corinthians 1:25-27 to invert worldly values: God's 'weakness' shames the strong. Yet in the Gospels it also serves as a near-medical term for the physically sick whom Jesus sends his disciples to heal (Luke 9:2; 10:9). Spanish captures this split neatly: 'debil' for general weakness versus 'enfermo' for illness.

1. weak, feeble (general/moral/spiritual) (19×) General weakness encompassing moral frailty, spiritual vulnerability, and social insignificance. Paul's letters concentrate most uses here, contrasting divine and human power (Rom 5:6, 1 Cor 1:25-27). The multilingual glosses consistently render this as 'weak/schwach/debil/faible' without medical connotation, pointing to an abstract deficiency of strength or capability rather than bodily sickness. WEAKNESS AND FRAILTY

en: is-weak, weak, weaker | **es:** a-más-débil, debilidad, débil | **fr:** faible | **de:** schwach Matt 26:41; Mark 14:38; Rom 5:6; 1Cor 1:25; 1Cor 1:27

2. sick, ill (physical ailment) (7×) Physical sickness or ailment requiring healing. Appears in Gospel commissioning passages where Jesus sends disciples to cure the ill (Luke 9:2, 10:9) and in the Matthean judgment scene about visiting the sick (Matt 25:43-44). Spanish shifts to 'enfermo' (sick person) and the contexts always involve therapeutic action, distinguishing this from mere frailty. SICKNESS AND ILLNESS

en: sick | **es:** enfermo, enfermos | **fr:** faible | **de:** schwach Matt 25:43; Matt 25:44; Luke 9:2; Luke 10:9; Acts 4:9

Ἀσία G0773 *N-AFS* (18×)

Asia — the Roman province in western Asia Minor, with Ephesus as its capital

In the NT this proper noun refers not to the modern continent but to the Roman province of Asia in western Asia Minor, centered on Ephesus. Paul was initially prevented from preaching there (Acts 16:6) but later spent years in Ephesus so that 'all who dwelt in Asia heard the word' (Acts 19:10). The seven churches of Revelation (Rev 1:4) are all located within this province. Asian Jews appear at Pentecost (Acts 2:9) and later accuse Paul in Jerusalem (Acts 21:27; 24:19). French 'Asie' and German 'Asien' retain the classical geographic reference.

Asia (18×) The Roman province of Asia (Ἀσία), encompassing western Asia Minor with Ephesus as its principal city. It is the region of Paul's extended ministry (Acts 19:10, 26), home to the seven churches of Revelation (Rev 1:4), and the origin of Jewish pilgrims at Pentecost (Acts 2:9). The Spirit initially forbade Paul from entering Asia (Acts 16:6), making his eventual prolonged work there all the more significant. GEOGRAPHY AND SPACE

en: Asia, of-Asia | **es:** Asia, Asía, Asías | **fr:** Asie, Asien | **de:** Asien Acts 2:9; Acts 6:9; Acts 16:6; Acts 19:10; Acts 19:22

Ἀσιάτης G0774 *N-NMP* (1×)

Asians, people from the Roman province of Asia (western Asia Minor)

This term identifies people from the Roman province of Asia, roughly modern-day western Turkey, which included important cities like Ephesus, Smyrna, and Pergamum. In Acts, 'Asians' refers to members of Paul's traveling party who accompanied him from this region. The province of Asia was one of Rome's wealthiest and most cultured, home to significant early Christian communities addressed in Revelation's seven letters.

(1×) Acts 20:4 lists several 'Asians' (Spanish 'asiáticos,' French 'Asiatique') who traveled with Paul, including Tychicus and Trophimus. These representatives from the province of Asia accompanied Paul as he carried the collection for Jerusalem's poor. Their presence demonstrated the geographic spread of Paul's mission and the unity of Gentile churches with the mother church, as believers from Asia Minor partnered in supporting Jewish Christians. NATIONS AND PEOPLES

en: Asianoi | **es:** asiáticos | **fr:** Asiatique | **de:** Ἀσιανοὶ Acts 20:4

Ἀσι-άρχης G0775 *N-GMP* (1×)

Asiarchs, wealthy civic leaders who sponsored festivals and imperial cult activities in the province of Asia

Asiarchs were elite provincial officials in Roman Asia who funded public festivals, games, and imperial cult ceremonies. These wealthy aristocrats held prestigious positions that combined civic duty with religious responsibility, particularly maintaining the emperor cult. Luke mentions them surprisingly as Paul's friends in Ephesus, showing that the apostle had supporters even among the pagan civic elite—a detail that emphasizes Christianity's penetration across social boundaries.

(1×) Acts 19:31 describes 'some of the Asiarchs' (Spanish 'asiarcas,' French 'Asiarque') as Paul's friends who urged him not to risk the theater riot. These provincial aristocrats, despite their role promoting imperial cult, befriended Paul and protected him from mob violence. The detail reveals Paul's broad social connections and suggests that even pagan officials recognized Christianity as distinct from the guild-based idolatry that sparked the riot. MILITARY OFFICERS

en: Asiarchai | **es:** asiarcas | **fr:** Asiarque | **de:** Ἀσιαρχῶν Acts 19:31

ἀσῑτ-ία G0776 *N-GFS* (1×)

Want of food, abstinence from eating; fasting whether voluntary or involuntary

This term describes going without food, whether from necessity (lack of provisions) or choice (religious fasting). In Acts, Paul uses it to describe the extended period during the storm when the ship's company ate nothing—not religious fasting but desperate deprivation amid crisis. Classical usage distinguished between involuntary hunger and deliberate abstinence, though the physical state was identical.

(1×) Acts 27:21 refers to the sailors' 'long abstinence from food' (Spanish 'falta de alimento,' French 'jeûne,' German 'Hungerzeit') during the storm. This wasn't spiritual fasting but desperate food-deprivation—either seasickness prevented eating, or the storm made meal preparation impossible. After two weeks without proper meals, Paul urged them to eat for strength, distinguishing necessary nourishment from religious abstinence. **FASTING**

en: lack-of-food | **es:** falta-de-alimento | **fr:** jeûne | **de:** ἀσιτίας Acts 27:21

ἄσῑτ-ος G0777 *Adj-NMP* (1×)

Without food, fasting; describing persons who have eaten nothing

This adjective describes people who have gone without food, whether by choice or circumstance. In Acts, it characterizes the storm-tossed sailors who had eaten nothing during their maritime ordeal. The word simply states the condition—empty stomachs—without specifying whether the abstinence was voluntary discipline or forced by circumstances. Context determines whether it implies religious fasting or mere hunger.

(1×) Acts 27:33 describes the ship's company as 'without food' (Spanish 'sin comer,' German 'ohne Nahrung') for fourteen days. Paul urged them to eat for survival's sake, not for pleasure—they needed strength to survive the shipwreck and swim to shore. The detail emphasizes the severity of their ordeal: storm conditions so dire that even basic nourishment became impossible, leaving them weakened at the very moment they needed most strength. **HUNGER AND FAMINE**

en: without-food | **es:** sin-comer | **fr:** sans-manger | **de:** ἄσιτοι Acts 27:33

ἀσκέω G0778 *V-PIA-1S* (1×)

To practice, exercise discipline or train oneself; to cultivate a skill or virtue through deliberate effort

Classical Greek used this word for working raw materials into finished products or training oneself in a skill. In moral contexts, it described the deliberate cultivation of virtue through discipline and practice. Paul employs it in Acts to describe his conscientious effort to maintain a clear conscience before God and people—not passive innocence but active, disciplined cultivation of moral integrity through constant practice.

(1×) In Acts 24:16, Paul declares 'I practice' (Spanish 'me ejercito,' French 'exercer') to always have a clear conscience. The verb implies deliberate, ongoing effort—Paul doesn't just happen to have a clear conscience but actively works to maintain it through spiritual discipline. Like an athlete training or a craftsman honing skill, Paul exercises his conscience, cultivating sensitivity to God and others through constant practice. **DISCIPLINE INSTRUCT CORRECT**

en: practice | **es:** me-ejercito | **fr:** exercer | **de:** ἀσκῶ Acts 24:16

ἀσκός G0779 *N-NMP* (12×)

A wineskin — an animal-hide bag for storing and transporting wine, central to Jesus' parable of new wine in old skins.

An animal skin, typically goatskin, sewn and sealed to hold wine. All twelve NT occurrences appear in the famous parable of new wine and old wineskins, recorded in all three Synoptic Gospels (Matt 9:17; Mark 2:22; Luke 5:37-38). Jesus warns that new wine will burst old, brittle skins — the fermentation pressure splits them — so new wine must go into fresh wineskins. The image powerfully illustrates the incompatibility of the new covenant reality with rigid old structures. The word carries no metaphorical ambiguity in the text; it is a concrete household object serving a vivid theological illustration. Spanish 'odres' and French 'outre' both designate the same leather container.

wineskins (12×) A wineskin made from animal hide, used for storing and transporting wine. Every NT occurrence belongs to Jesus' parable about new wine requiring new wineskins (Matt 9:17 x4; Mark 2:22 x4; Luke 5:37-38 x4). Old, stiffened skins cannot withstand the pressure of fermenting new wine and will burst, so fresh skins are needed. The image serves as a metaphor for the incompatibility of new-covenant realities with obsolete religious forms. Spanish 'odres,' French 'outre,' and German 'Schlauch' all denote the same leather wine container familiar throughout the ancient Mediterranean world. **GEOGRAPHY AND SPACE**

en: wineskins | **es:** odres | **fr:** outre | **de:** Schlauch, ἀσκοί, ἀσκούς Matt 9:17; Mark 2:22

ἄσμενος G0780 *Adv* (1×)

Gladly, with pleasure; willingly and joyfully

This adverb describes doing something with genuine pleasure and satisfaction, not reluctantly or under compulsion. In Acts, it characterizes how Jerusalem believers received Paul and his companions—not merely tolerated them but welcomed them gladly. The word implies emotional warmth beyond mere politeness, the kind of reception that springs from genuine affection and shared faith.

(1×) Acts 21:17 describes how Jerusalem believers received Paul 'gladly' (Spanish 'gozosamente,' French 'avec plaisir'). After years apart and amid tensions between Jewish and Gentile Christians, this warm reception mattered deeply. The adverb signals genuine joy, not diplomatic coolness—these believers truly delighted in Paul's arrival and the unity his visit represented between branches of the early church. **JOY AND EXULTATION**

en: gladly | **es:** gozosamente | **fr:** avec-plaisir | **de:** ἀσμένως Acts 21:17

ἄσοφος G0781 *Adj-NMP* (1×)

Unwise, foolish; lacking sound judgment or discernment

This adjective describes people who lack wisdom—not necessarily unintelligent but failing to exercise sound judgment in life's crucial matters. Paul uses it in Ephesians to contrast two ways of living: walking as unwise people who squander their days, versus walking as wise people who discern God's will and redeem the time. The term implies moral and spiritual foolishness, not mere intellectual limitation.

(1×) Ephesians 5:15 warns against walking as 'unwise' people (Spanish 'necios' = fools, German 'unweise'). The context contrasts lifestyle choices: the unwise drift through life oblivious to God's purposes, while the wise actively discern his will and make the most of every opportunity. Paul's concern isn't IQ but spiritual discernment—recognizing what matters eternally and ordering life accordingly. **FOOLISHNESS AND FOLLY**

en: unwise | **es:** necios | **fr:** ἄσοφοι | **de:** unweise Eph 5:15

ἀσπάζομαι G0782 *V-PIM/P-3S* (60×)

To greet or send greetings; to welcome or embrace warmly; to say farewell or take leave of someone.

Aspazomai is one of the most socially embedded verbs in the New Testament, appearing nearly sixty times and mapping the full arc of human encounter – from initial greeting to warm embrace to final farewell. Paul's letters are saturated with it: the closing chapters of Romans alone contain over twenty greetings to named individuals, making aspazomai a window into early church social networks. Its range extends beyond mere words to physical embrace (Acts 21:7) and even to the faith-filled 'greeting from afar' of Hebrews 11:13, where the patriarchs welcomed God's promises without yet receiving them.

1. greet, send greetings (54×) To greet someone or send greetings, especially in epistolary contexts. This overwhelmingly dominant

sense (54 of 60 occurrences) fills the closing sections of Paul's letters: 'Greet Prisca and Aquila' (Rom 16:3), 'All the saints greet you' (2 Cor 13:13). Spanish consistently uses 'saludad/saludaos' (the imperative greeting command), French 'saluer,' and German 'grüssen.' Jesus invokes this social convention in Matthew 5:47: 'If you greet only your brothers, what more are you doing?' – suggesting that the act of greeting carried real social weight, not mere formality. **GREET FAREWELL WELCOME**

en: Greet, greet | **es:** Saludad, Saludaos, saludad | **fr:** saluer | **de:** gruessen Matt 5:47; Mark 15:18; Luke 10:4; Acts 25:13; Rom 16:3

2. welcome, embrace (4×) To welcome or embrace someone or something with gladness upon arrival or from a distance. Acts 21:7 and 21:19 describe Paul being warmly received by believers, while Hebrews 11:13 extends the metaphor powerfully: the patriarchs 'greeted' the promises from afar, embracing them by faith without possessing them. Spanish shifts to 'habiendo saludado' or 'saludándolos' (emphasizing the completed welcoming action), and German introduces 'verabschiedet' in some renderings. The physical and emotional warmth of this sense distinguishes it from the routine epistolary greeting. **GREET FAREWELL WELCOME**

en: having-greeted | **es:** habiendo-saludado, saludando, saludándolos | **fr:** saluer | **de:** gruessen, verabschiedet Acts 18:22; Acts 21:7; Acts 21:19; Heb 11:13

3. say farewell, take leave (2×) To say farewell or take leave of someone at departure. Acts 20:1 describes Paul embracing the disciples and departing after the Ephesus riot, and Acts 21:6 records the tearful farewell at Tyre. Spanish renders it 'despidiéndose' and 'nos despedimos' (explicitly 'saying goodbye'), a clear departure from the greeting vocabulary used in sense 1. German similarly uses 'verabschiedet' (took leave). This farewell sense shows how aspazomai bookends a relationship – the same verb that opens an encounter can also close it. **GREET FAREWELL WELCOME**

en: having-said-farewell, we-said-farewell | **es:** despidiéndose, nos-despedimos | **fr:** saluer | **de:** verabschiedet Acts 20:1; Acts 21:6

ἀσπ-ασμός G0783 *N-AMP* (10×)

A greeting or salutation, whether spoken in person or written in a letter

Refers to a spoken or written expression of welcome, respect, or good wishes. The term covers a wide range of social contexts: Mary's greeting to Elizabeth that caused the unborn John to leap (Luke 1:29, 41, 44), the marketplace salutations that Pharisees crave (Matt 23:7; Mark 12:38; Luke 11:43; 20:46), and the apostolic practice of closing letters with a personal greeting in one's own hand (1 Cor 16:21; Col 4:18; 2 Thess 3:17). Spanish 'saludo,' Hindi 'नमस्कार/अभिवादन,' and Arabic 'سَلَام' all reflect this unified concept.

greeting, salutation (10×) A spoken or written expression of welcome, respect, or good wishes — a salutation exchanged in personal encounter or appended to a letter. Covers Mary's prophetically charged greeting to Elizabeth (Luke 1:29, 41, 44), the public marketplace greetings that Jesus criticized the Pharisees for seeking (Matt 23:7; Mark 12:38), and Paul's autographic epistolary closings (1 Cor 16:21; Col 4:18). Swahili 'salamu' and Korean '인사' confirm a single unified sense spanning both oral and written contexts. **REJOICING AND GREETING**

en: greeting, greetings | **es:** saludo, saludos | **fr:** salutation | **de:** ἀσπασμοὺς, ἀσπασμοῦ, ἀσπασμὸν Matt 23:7; Mark 12:38; Luke 1:29; Luke 1:41; Luke 1:44

ἄσπῐλ-ος G0784 *Adj-NMP* (4×)

spotless, without blemish, unstained; morally or ritually pure, free from defilement

Derived from the privative alpha and spilos ('spot, stain'), aspilos describes what is free from any blemish or moral stain. The word operates across both ethical and cultic registers in the NT. Peter applies it to Christ as a lamb 'without spot or blemish' (1 Pet 1:19), drawing on sacrificial imagery. James defines 'pure religion' as keeping oneself 'unstained' from the world (Jas 1:27). Paul urges Timothy to keep the commandment 'spotless' until Christ's appearing (1 Tim 6:14), and Peter exhorts believers to be found 'without spot' at the Lord's return (2 Pet 3:14). German 'fleckenlos' and Spanish 'sin-mancha' both transparently render the privative sense of being without stain.

(4×) Spotless, without blemish — morally or ritually pure, free from any defilement. In 1 Peter 1:19, the adjective describes Christ as a sacrificial lamb without defect, rooting the metaphor in Levitical purity requirements. The remaining occurrences (1 Tim 6:14; Jas 1:27; 2 Pet 3:14) apply the same imagery to believers' moral conduct — keeping oneself or one's confession unstained. Spanish 'sin-mancha' ('without stain') and German 'fleckenlos' ('fleckless') both preserve the concrete stain-metaphor, confirming a unified sense spanning sacrificial purity and ethical integrity. **PURITY AND CLEANNESS**

en: spotless, unstained | **es:** sin-mancha | **fr:** ἀσπίλου, ἄσπιλοι, ἄσπιλον | **de:** fleckenlos 1Tim 6:14; Jas 1:27; 1Pet 1:19; 2Pet 3:14

ἀσπίς G0785 *N-GFP* (1×)

Asp, a venomous snake; particularly the Egyptian cobra known for its deadly bite

The asp was a poisonous serpent, often identified with the Egyptian cobra, feared throughout the ancient Mediterranean for its lethal venom. Paul quotes Psalm 140 in Romans, using the image of asp venom under lips to describe the deadly, poisonous nature of human speech when turned to slander and deceit. The metaphor captures how words can inject poison into relationships and communities, killing trust and love as surely as snake venom kills bodies.

(1×) Romans 3:13 quotes the Psalm: 'the poison of asps is under their lips' (Spanish 'de áspides,' French 'aspic'). This vivid image describes malicious speech as carrying deadly venom—words that poison, destroy, and kill. Like a cobra's concealed fangs, the tongue hides its poison until the moment of striking. The metaphor emphasizes speech's lethal potential when weaponized for harm rather than used for blessing. **SERPENTS AND SNAKES**

en: of-asps | **es:** de-áspides | **fr:** aspic | **de:** Schlange Rom 3:13

ἄσπονδ-ος G0786 *Adj-NMP* (1×)

Implacable, irreconcilable; refusing to make peace or honor agreements

Literally 'without treaty' or 'truce-less,' this word described those who refuse to make or keep peace agreements. In moral contexts, it characterized people who won't be reconciled, who maintain hostility regardless of overtures toward peace. Paul uses it in vice lists to describe end-times godlessness—people so hardened that they refuse reconciliation, preferring perpetual enmity to the vulnerability of peacemaking.

(1×) In 2 Timothy 3:3, Paul lists 'irreconcilable' (Spanish 'implacables,' German 'unversöhnt' = unreconciled) among vices marking the last days. The word describes those who refuse peace, who won't settle disputes or honor agreements. In an age demanding unity, such people insist on division; when offered reconciliation, they choose ongoing hostility. The vice is relational hardness—preferring the safety of enmity to the risk of peace. **TREACHERY AND BETRAYAL**

en: irreconcilable | **es:** implacables | **fr:** ἄσπονδοι | **de:** unversoehnt 2Tim 3:3

ἀσσάριον G0787 *N-GNP* (2×)

assarion, a small Roman copper coin worth about 1/16 denarius

A loanword from Latin denoting a small copper coin of minimal value. Jesus uses it in sayings about God's care for sparrows: two sparrows sold for an assarion (Matthew 10:29), five for two assaria (Luke 12:6). The point is that even creatures of negligible economic worth are noticed by the Father. The assarion was roughly equivalent to 1/16 of a denarius (a day's wage), making it a coin of very small purchasing power.

(2×) Both Gospel occurrences employ the assarion in identical proverbial logic: sparrows cost very little in the market, yet God knows each one. Luke's version intensifies the point - five sparrows for two assaria shows buyers get a 'free' fifth sparrow, yet none are

forgotten. The Latin loanword appears across language families, with French 'as' and Spanish 'ases' adapting the Latin, while German preserves the Greek form, showing varying degrees of naturalization. **SILVER AND MONEY**

en: for-an-assarion, for-assaria | **es:** por-asarión, por-dos-ases | **fr:** as | **de:** ἀσσαρίου, ἀσσαρίων Matt 10:29; Luke 12:6

ἄσσον G0788 *Adv* (1×)

Nearer, closer; at a shorter distance

This comparative adverb means 'nearer' or 'closer,' describing reduced distance in space. Luke uses it in Acts during the shipwreck narrative, describing how the sailors tried to sail nearer to shore before anchoring for the night. The nautical context requires precision—getting closer to land offered safety from the storm but risked running aground in darkness, requiring careful judgment about proximity.

(1×) Acts 27:13 describes the ship sailing 'close' (Spanish 'más cerca' = more near, French 'plus près') to shore along Crete's coast. The detail captures the sailors' strategy: staying near land offered shelter from wind and currents but demanded constant vigilance to avoid rocks and reefs. The comparative adverb implies movement—not just being close but getting closer, navigating the narrow margin between safety and disaster. **NEARNESS AND APPROACH**

en: close | **es:** más-cerca | **fr:** plus-près | **de:** ἄσσον Acts 27:13

Ἄσσος G0789 *N-AFS* (2×)

Assos, a seaport city in the Roman province of Asia

A Greek city on the northwest coast of Asia Minor (modern Turkey), located on the southern shore of the Gulf of Adramyttium. Acts 20:13-14 describes Paul's travel itinerary: his companions sailed from Troas to Assos while Paul went by land, meeting them there before continuing to Mitylene. The land route was about 20 miles shorter than sailing around Cape Lectum. Assos was known for its steep acropolis and sarcophagi made from local stone.

(2×) Both Acts references (20:13-14) narrate the same event from slightly different angles: the plan to meet at Assos (v.13) and its fulfillment (v.14). Paul's decision to walk while others sailed may have been for pastoral reasons (visiting believers) or personal preference for land travel. All language witnesses transliterate the city name uniformly, with German using 'Ἄσσον' showing the accusative case form that appears in the Greek text. **GEOGRAPHY AND SPACE**

en: Assos | **es:** Asos | **fr:** Assos | **de:** Ἄσσον Acts 20:13; Acts 20:14

ἀστᾰτέω G0790 *V-PIA-1P* (1×)

To be homeless or unsettled; to wander without fixed residence

This verb describes lacking a stable home or fixed dwelling, wandering without secure residence. Originally used of soldiers out of position or order, it evolved to mean unsettled wandering. Paul uses it in 1 Corinthians to describe the apostles' literal homelessness—constantly moving, never settling, lacking the security of property and fixed address that most people take for granted.

(1×) In 1 Corinthians 4:11, Paul says 'we are homeless' (Spanish 'andamos sin hogar,' French 'sans demeure fixe' = without fixed dwelling). This describes the apostolic lifestyle: constant travel, no permanent residence, the vulnerability of perpetual migration. While others enjoyed home security, the apostles wandered like refugees, their mission requiring geographic instability. The verb captures both physical displacement and the existential rootlessness of itinerant ministry. **TRAVEL ABOUT LEAD**

en: we-are-homeless | **es:** andamos-sin-hogar | **fr:** sans-demeure-fixe | **de:** unstet-sein 1Cor 4:11

ἀστεῖος G0791 *Adj-ANS* (2×)

beautiful, fair, elegant, pleasing to look at

An adjective meaning beautiful, elegant, or pleasing in appearance. Stephen is described as 'beautiful to God' as an infant (Acts 7:20). Moses' parents saw he was 'a beautiful child' and hid him from Pharaoh (Hebrews 11:23). Classical usage ranged from 'of the town/urbane' to 'refined/witty' to general praise for beauty. The New Testament uses it exclusively for physical attractiveness, specifically of infants whose appearance moved their parents to protective action.

(2×) Both occurrences describe Moses as an exceptionally beautiful baby (Acts 7:20; Heb 11:23). Acts uses the striking phrase 'beautiful to God' (ἀστεῖος τῷ θεῷ), suggesting divine approval beyond mere physical appearance. This beauty motivated his parents to extraordinary measures of protection. The multilingual witnesses uniformly translate with beauty terminology, though this Greek word could also mean 'urbane' or 'witty' in classical contexts - senses not evidenced in the New Testament. **GEOGRAPHY AND SPACE**

en: beautiful | **es:** hermoso | **fr:** beau | **de:** schoen, ἀστεῖος Acts 7:20; Heb 11:23

ἀστήρ G0792 *N-NMS* (24×)

star — a luminous celestial body, used literally of physical stars and symbolically of angels or exalted figures

Aster is the standard Greek noun for a star, appearing 24 times across the Gospels, epistles, and Revelation. Its literal astronomical sense appears in the Bethlehem narrative, where the magi follow 'his star' from the east to the place of Jesus' birth (Matt 2:2, 7, 9-10), and in eschatological prophecy where 'the stars will fall from heaven' (Matt 24:29; Mark 13:25; Rev 6:13; 8:10-12; 9:1). Paul invokes stars to illustrate degrees of resurrection glory: 'star differs from star in glory' (1 Cor 15:41). The symbolic register flourishes in Revelation, where seven stars in Christ's right hand represent the angels of the seven churches (Rev 1:16, 20; 2:1; 3:1), a great star named Wormwood poisons the waters (Rev 8:10-11), and Christ himself is 'the bright morning star' (Rev 22:16; cf. 2:28). Arabic najm, Spanish 'estrella,' French 'etoile,' and German 'Stern' all converge on a single translation without polysemy.

star (celestial body) (24×) A luminous celestial body visible in the night sky, encompassing both literal and symbolic uses in the New Testament. Literally, the star that guided the magi to the newborn Messiah (Matt 2:2, 7, 9-10), the darkening of stars in apocalyptic portents (Matt 24:29; Mark 13:25), and Paul's analogy of differing stellar glory for the resurrection body (1 Cor 15:41). Symbolically dominant in Revelation: the seven stars as angels of the churches (Rev 1:16, 20; 2:1; 3:1), the fallen star Wormwood (Rev 8:10-11; 9:1), and Christ as 'the bright morning star' (Rev 22:16). Spanish 'estrella,' French 'etoile,' German 'Stern,' Arabic 'najm' confirm a single core referent. **SUN CELESTIAL BODY**

en: a-star, of-stars, star | **es:** de-estrellas, estrella, estrellas | **fr:** astre, étoile | **de:** Stern Matt 2:2; Matt 2:7; Matt 2:9; Matt 2:10; Matt 24:29

ἀστήρικτος G0793 *Adj-NMP* (2×)

unstable, unsettled, not firmly established

An adjective meaning unstable or not firmly fixed. Peter warns that unstable people distort Scripture to their destruction (2 Peter 2:14; 3:16). The term combines a negative prefix with a verb meaning 'to fix firmly' or 'prop up,' yielding the sense of lacking firm foundation. It can describe physical instability (not supported) or moral/spiritual instability (lacking grounding). Peter uses it exclusively for spiritual instability - people susceptible to false teaching.

(2×) Both occurrences in 2 Peter describe the same category of people: those unstable in faith who are vulnerable to distorting Paul's letters and other Scriptures (3:16) and who are enticed by false teachers (2:14). The term suggests not active rebellion but rather lack of firm grounding that makes one easily swayed. All four language witnesses use 'unstable/inconstant' terminology, with French and German preserving forms closer to the Greek root. **AUTO-DETECTED COMMUNITY 8313 WITH 3 SENSES**

en: unstable | **es:** inconstantes | **fr:** ἀστήρικτοι, ἀστηρίκτους | **de:** unbestaendig 2Pet 2:14; 2Pet 3:16

ἄστοργ-ος G0794 *Adj-AMP* (2×)

without natural affection, lacking family love

An adjective describing people devoid of natural family affection. Paul lists it among the vices characterizing godlessness in the last days (Romans 1:31; 2 Timothy 3:3). The term negates 'storge,' the Greek word for family affection and parental love. It describes the chilling absence of instinctive bonds that normally tie families together - parents who don't love children, children who don't care for parents. Classical usage applied it to cruel or heartless behavior.

(2×) Both Pauline vice catalogs include this term among society's moral breakdowns. Romans 1:31 places it in a list of characteristics of those who suppress truth about God. 2 Timothy 3:3 warns Timothy about people in 'last days' exhibiting this heartlessness. The absence of natural affection represents profound moral degradation - the dissolution of foundational human bonds. German 'lieblos' (loveless) and French 'sans-affection' (without affection) capture the privative sense. **HATRED AND HOSTILITY**

en: heartless, without-natural-affection | **es:** sin-afecto | **fr:** lieblos, sans-affection | **de:** lieblos Rom 1:31; 2Tim 3:3

ἀστοχ-έω G0795 *V-AIA-3P* (3×)

miss the mark, stray from, deviate from the truth

This verb means to miss the mark or go astray from a target. Paul uses it in the Pastoral Epistles to describe theological deviation. Some have 'missed the mark' regarding certain matters and turned to empty discussion (1 Tim 1:6). Some have 'strayed' from the faith by loving money (6:21). Two men 'missed the truth' by claiming resurrection already happened, upsetting some believers' faith (2 Tim 2:18). The archery metaphor of missing the target applies to doctrinal and moral wandering from truth.

(3×) Exclusively in Pastoral Epistles, describing doctrinal and moral deviation. First Timothy 1:6 speaks of some who, 'having missed the mark' (ἀστοχήσαντες) from certain matters, turned to fruitless talk. First Timothy 6:21 warns some 'missed the mark' (ἠστόχησαν) concerning faith by craving wealth. Second Timothy 2:18 describes two who 'missed the mark' (ἠστόχησαν) regarding truth, teaching false resurrection doctrine. The German 'abirren' (go astray) and French forms capture the deviation from proper target—doctrinal precision. **DECEPTION AND ASTRAY**

en: having-missed-the-mark, missed-the-mark | **es:** erraron, habiendo-errado | **fr:** ἀστοχήσαντες, ἠστόχησαν | **de:** abirren 1Tim 1:6; 1Tim 6:21; 2Tim 2:18

ἀστρᾰπ-ή G0796 *N-DFS* (9×)

Lightning; by extension, a brilliant radiance or dazzling brightness like a flash of light.

Primarily denotes the dramatic flash of lightning that splits the sky — a natural phenomenon loaded with theophanic significance in Scripture. Jesus compares his coming to lightning flashing from east to west (Matt 24:27), and the throne-room visions of Revelation crackle with lightnings, rumblings, and thunders (Rev 4:5; 8:5; 11:19; 16:18). The angel at the empty tomb has an appearance 'like lightning' (Matt 28:3), bridging the literal and the luminous. In one passage, Luke 11:36, the word describes not atmospheric lightning but the brilliant shining of a lamp — a metaphorical radiance. Spanish relámpago, French éclair, and German Blitz all center on the lightning flash.

1. lightning (8×) Lightning — the visible electrical discharge in the atmosphere, used both literally and in vivid apocalyptic imagery. Jesus describes the Son of Man's coming as lightning that flashes across the whole sky (Matt 24:27; Luke 17:24), and he saw Satan fall like lightning from heaven (Luke 10:18). Revelation's throne-room scenes repeatedly feature lightnings as markers of divine power (Rev 4:5; 8:5; 11:19; 16:18). Spanish relámpago, French éclair, and German Blitz all converge on this core meteorological-theophanic meaning. The angel at the tomb had an appearance 'like lightning' (Matt 28:3), pushing toward supernatural brilliance. **LIGHTNING AND RADIANCE**

en: lightning, lightnings | **es:** relámpago, relámpagos | **fr:** éclair | **de:** Blitz, ἀστραπὴ, ἀστραπὴν Matt 24:27; Matt 28:3; Luke 10:18; Luke 17:24; Rev 4:5

2. bright shining, radiance (1×) Bright shining or radiance — a metaphorical extension describing dazzling brilliance without reference to an actual lightning bolt. In Luke 11:36, when the whole body is full of light, it will be wholly bright 'as when the lamp with its brightness (ἀστραπή) gives you light.' Swahili uses nuru ('light, radiance') here rather than umeme ('lightning'), and Spanish shifts from relámpago to luz ('light'), both recognizing that the referent is luminous radiance rather than an atmospheric discharge. **LIGHTNING AND RADIANCE**

en: brightness | **es:** luz | **fr:** éclair | **de:** ἀστραπῇ Luke 11:36

ἀστράπτω G0797 *V-PPA-NFS* (2×)

to flash, shine brightly like lightning

A verb meaning to flash or gleam like lightning. Jesus describes his coming as lightning that flashes from east to west (Luke 17:24). At the resurrection, two men in dazzling apparel appear to the women (Luke 24:4). Classical usage described lightning bolts, gleaming weapons or armor, and shining faces. The New Testament employs it for supernatural radiance associated with divine presence or eschatological events.

(2×) Both Lukan occurrences involve heavenly brilliance. In Luke 17:24, Jesus uses lightning's sudden visibility across the sky as a metaphor for the unmistakable nature of his coming. In Luke 24:4, the angelic beings' dazzling clothing signals heavenly origin. The present participles in both passages emphasize continuous flashing/shining rather than single flash. Cross-linguistic glosses employ lightning and brilliance terminology, with German preserving the Greek forms, suggesting technical recognition. **BRIGHTNESS AND SPLENDOR**

en: dazzling, flashing | **es:** relampagueando, resplandeciente | **fr:** brillant | **de:** ἀστράπτουσα, ἀστραπτούσῃ Luke 17:24; Luke 24:4

ἄστρον G0798 *N-NNP* (4×)

star, celestial body; used of literal stars and as a figure for innumerable multitude

The Greek astron denotes a star or constellation, overlapping with the more common aster but tending toward collective or poetic usage. Luke 21:25 places signs in the stars among the cosmic portents preceding Christ's return. Acts 7:43 quotes Amos 5:26, referencing the 'star of your god Rephan' — an astral idol. Acts 27:20 recounts how Paul's ship lost sight of sun and stars during a storm, leaving the sailors without navigational reference. Hebrews 11:12 invokes the Abrahamic promise, comparing Abraham's descendants to the stars in number. Spanish 'estrella,' French 'astre,' and German 'Gestirn' all confirm the straightforward astronomical reference.

(4×) Star or celestial body — a luminous object in the night sky. All four NT occurrences refer to literal stars, though in varied contexts: cosmic eschatological signs (Luke 21:25), an idolatrous astral image (Acts 7:43), navigational reference lost in a storm (Acts 27:20), and a simile for innumerable multitude drawn from the Abrahamic covenant (Heb 11:12). Spanish 'estrella/estrellas' and French 'astre' confirm a single astronomical sense, while the figurative use in Hebrews ('as many as the stars') extends quantity, not meaning. **SUN CELESTIAL BODY**

en: star, stars | **es:** estrella, estrellas | **fr:** astre | **de:** Gestirn, ἄστροις, ἄστρον Luke 21:25; Acts 7:43; Acts 27:20; Heb 11:12

G0799 *N-AMS* (1×)

Asyncritus, a Christian in Rome greeted by Paul in his epistle

The name means 'incomparable' or 'without comparison,' possibly indicating this person's distinctive character or simply a common Greco-Roman name. Paul greets Asyncritus along with four others in Romans 16, suggesting a house church or close-knit group of believers in Rome. We know nothing else about him, but his inclusion in Paul's greetings indicates he was a valued member of the Roman Christian community.

(1×) Romans 16:14 sends greetings to Asyncritus (consistently transliterated across languages) along with Phlegon, Hermes, Pa-

trobas, and Hermas. The cluster of names suggests either a house church or a circle of friends who met together. Paul's personal greeting, despite never having visited Rome, shows the interconnected network of early Christianity—news and relationships spread through traveling believers who kept distant congregations connected. **PROPER NAMES (PERSONAL)**

en: Asynkritos | **es:** a-Asyn-kriton | **fr:** Asyncrite | **de:** Asyncritus Rom 16:14

ἀσύμφων-ος G0800 *Adj-NMP* (1×)

Disagreeing, in discord; not harmonious or in agreement with one another

Literally 'not harmonious' or 'dissonant,' this word described sounds that clash rather than blend, or people whose views don't align. In Acts, Luke uses it to describe the Jerusalem Jewish leaders leaving Paul's hearing in disagreement among themselves about his message. The word captures discord—not violent conflict but fundamental lack of harmony, like instruments playing different tunes simultaneously.

(1×) Acts 28:25 describes the Jewish leaders departing 'in disagreement' (Spanish 'en desacuerdo,' French 'incompatible') with each other after Paul's testimony. His gospel message divided them—some found it persuasive, others rejected it. The adjective emphasizes their mutual discord, not unified opposition but fragmented response. Luke's narrative shows how the gospel creates division even within homogeneous groups, forcing individuals to take distinct positions. **CONTROVERSY DISPUTE**

en: disagreeing | **es:** en-desacuerdo | **fr:** incompatible | **de:** ἀσύμφωνοι Acts 28:25

ἀσύνετος G0801 *Adj-NMP* (5×)

Without understanding; senseless, foolish; lacking the capacity or willingness to comprehend spiritual or moral truth.

Denotes a person who lacks discernment or refuses to exercise understanding. Jesus uses it to rebuke his own disciples for failing to grasp a parable (Matt 15:16; Mark 7:18), while Paul applies it both to Gentiles whose thinking became futile (Rom 1:21, 31) and, quoting Deuteronomy, to a 'foolish nation' that provokes Israel to jealousy (Rom 10:19). Spanish 'sin-entendimiento' and French 'sans-intelligence' both capture the core idea of being 'without comprehension,' highlighting that this is a deficiency of spiritual perception, not merely low intelligence.

(5×) Devoid of understanding or moral discernment, describing someone who fails to grasp what should be evident. In the Gospels, Jesus addresses the disciples as asunetoi when they miss the point of his teaching about defilement (Matt 15:16; Mark 7:18). Paul uses it in Romans to characterize both the darkened mind of idolaters (Rom 1:21) and their moral insensibility (Rom 1:31), and quotes Moses to describe a nation 'without understanding' (Rom 10:19). The French 'sans-intelligence' and Spanish 'sin-entendimiento' together underscore that the term marks a failure of comprehension rather than mere ignorance. **FOOLISHNESS AND FOLLY**

en: foolish, without-understanding | **es:** insensata, sin-entendimiento | **fr:** insensé, sans-intelligence | **de:** unverstaendig, ἀσύνετοί Matt 15:16; Mark 7:18; Rom 1:21; Rom 1:31; Rom 10:19

ἀσύν-θετος G0802 *Adj-AMP* (1×)

Faithless, covenant-breaking; refusing to honor agreements or keep commitments

Literally 'not bound by covenant,' this word described people who break agreements, violate treaties, or refuse to honor commitments they've made. In Greco-Roman culture built on patronage and reciprocal obligations, being 'without covenant' marked someone as fundamentally untrustworthy. Paul uses it in Romans to characterize pagan depravity—societies where promises mean nothing and no agreement holds.

(1×) Romans 1:31 lists 'faithless' (Spanish 'sin pacto' = without pact, French 'sans alliance,' German 'treulos' = loyaltyless) among marks of humanity under God's wrath. The word describes covenant-breaking, promise-ignoring, treaty-violating behavior. In ancient cultures where agreements undergirded all social order, such faithlessness threatened civilization itself. Paul sees it as symptomatic of life without God—when divine covenant is rejected, all human covenants become unstable. **TREACHERY AND BETRAYAL**

en: faithless | **es:** sin-pacto | **fr:** sans-alliance | **de:** treulos Rom 1:31

ἀσφάλ-εια G0803 *N-NFS* (3×)

certainty, security, safety; firm assurance or protection from danger

This noun denotes security, certainty, or safety. Luke writes his Gospel so Theophilus might know 'the certainty' of the things he was taught (Luke 1:4). The temple guard was found standing at their posts 'in all security,' though the prisoners had escaped (Acts 5:23). Paul warns that when people say 'peace and safety,' sudden destruction will come upon them (1 Thess 5:3). The word bridges intellectual certainty (firm knowledge) and physical security (protection from danger), both of which prove unreliable without divine foundation.

(3×) Denotes both intellectual certainty and physical security. Luke 1:4 states Luke wrote so Theophilus might know 'the certainty' (ἀσφάλειαν) of gospel instruction—firm, reliable knowledge. Acts 5:23 describes finding everything 'in security' (ἀσφαλείᾳ)—doors locked, guards posted—yet prisoners gone. First Thessalonians 5:3 warns against false confidence when people proclaim 'peace and safety' (ἀσφάλεια). The Greek root meaning 'not stumbling' informs both uses: intellectual stability and protective security. **SAFETY AND SECURITY**

en: certainty, security | **es:** certeza, seguridad | **fr:** sécurité, sûreté, ἀσφάλεια | **de:** ἀσφάλεια, ἀσφάλειαν, ἀσφαλείᾳ Luke 1:4; Acts 5:23; 1Thess 5:3

ἀσφαλ-ής G0804 *Adj-AFS* (5×)

Safe, secure, certain; firm and reliable, not liable to fail or mislead; used of trustworthy information or steadfast hope.

Conveys the idea of firmness, reliability, and security—whether of facts that can be verified or of a hope that does not waver. In Acts, Roman officials seek 'the certain thing' (to asphales) about Paul's case (Acts 21:34; 22:30; 25:26), wanting dependable information amid confusion. Paul tells the Philippians that writing the same things is 'safe' for them (Phil 3:1), while Hebrews 6:19 calls Christian hope an anchor of the soul, 'sure and steadfast.' Spanish 'seguro' and French 'sûr' both highlight the core semantic thread of security and reliability.

(5×) Certain, reliable, and secure—used of information that is firm and verifiable, or of a spiritual reality that is steadfast and unshakable. In the forensic context of Acts, Roman commanders and governors seek 'the certain facts' about Paul (Acts 21:34; 22:30; 25:26), where the term means dependable, established knowledge. In the epistolary context, Paul commends repetition as 'safe' counsel (Phil 3:1), and the author of Hebrews describes hope as an anchor that is asphale, immovable and secure (Heb 6:19). The convergence of Spanish 'seguro,' French 'sûr,' and German 'sicher' confirms the unified semantic core of trustworthy firmness. **ESTABLISH AND PREPARE**

en: certain, certainty, safe | **es:** algo-seguro, cierto, segura | **fr:** certainement, sûr | **de:** sicher, ἀσφαλές, ἀσφαλὲς Acts 21:34; Acts 22:30; Acts 25:26; Phil 3:1; Heb 6:19

ἀσφᾰλίζω G0805 *V-AMM-2P* (4×)

to make secure, fasten, guard safely; to fortify a place or restrain a person from escape

Built on the adjective asphales ('firm, secure'), this verb means to make something safe or immovable. All four NT occurrences cluster around the passion-resurrection narrative and Paul's imprisonment. The chief priests ask Pilate to 'make the tomb secure' (Matt 27:64-65), and they proceed to seal the stone and set a guard (Matt 27:66). In Acts 16:24, the Philippian jailer 'fastened' Paul and Silas's feet in the stocks. The semantic thread is consistent: physical

restraint or fortification to prevent escape or tampering. Spanish 'asegurar' ('to secure') and French 'garder/proteger' capture both the guarding and fastening dimensions of the verb.

(4×) To make secure, fasten firmly, or guard against escape or tampering. In the tomb-sealing narrative (Matt 27:64-66), the verb appears three times as the authorities request, receive permission, and carry out the securing of Jesus' burial place. In Acts 16:24, it describes the jailer fastening prisoners' feet in stocks. Spanish 'asegurar' and French 'garder/proteger' both convey the core idea of rendering something physically safe from interference. The sense is consistently one of fortification and restraint — making something immovable or someone inescapable. **GUARDING AND KEEPING**

en: fastened, made-secure, make-secure | **es:** asegurad, aseguraron, aseguró | **fr:** garder, protéger | **de:** ἀσφαλίσασθε, ἀσφαλισθῆναι, ἠσφαλίσαντο Matt 27:64; Matt 27:65; Matt 27:66; Acts 16:24

ἀσφαλός G0806 *Adv* (3×)

securely, safely, with certainty; in a manner that is firm and reliable

This adverb means securely, safely, or with certainty. Judas sought opportunity to betray Jesus 'securely,' away from the crowd (Mark 14:44). Peter declares at Pentecost that all Israel should know 'assuredly' that God has made Jesus both Lord and Christ (Acts 2:36). The Philippian jailer is commanded to guard Paul and Silas 'securely' (Acts 16:23). The adverb emphasizes the firmness, reliability, or safety with which something is done. It can denote physical security measures or epistemological certainty of knowledge.

(3×) Emphasizes secure, certain manner of action or knowledge. Mark 14:44 describes Judas arranging to betray Jesus 'securely' (ἀσφαλῶς)—away from crowds, minimizing resistance. Acts 2:36 has Peter declaring 'assuredly' (ἀσφαλῶς) that God made Jesus Lord and Messiah—with complete certainty. Acts 16:23 commands 'secure' (ἀσφαλῶς) guarding of Paul and Silas. The French 'sûrement' (surely), Spanish 'con-certeza' (with certainty), show the dual sense: both safe manner and certain knowledge. **SAFETY AND SECURITY**

en: assuredly, securely | **es:** con-certeza, seguramente | **fr:** en-sûreté, sûrement | **de:** ἀσφαλῶς Mark 14:44; Acts 2:36; Acts 16:23

ἀσχημ-ονέω G0807 *V-PNA* (2×)

to behave improperly or indecently

A verb meaning to act in an unseemly or improper manner. Paul uses it regarding a man who might be acting improperly toward his betrothed (1 Corinthians 7:36). He also says love 'does not behave indecently' (1 Corinthians 13:5). The term derives from a negative prefix and 'schema' (form/appearance), suggesting behavior that violates proper form or decorum. Classical usage included disgraceful conduct or bringing discredit.

(2×) The two Corinthian occurrences address different applications: potential sexual impropriety in engagement (7:36) and general standard for love's behavior (13:5). The first passage is notoriously difficult - Paul may be addressing a father, a man and his fiancée, or spiritual marriage. The second establishes that genuine love observes proper boundaries and respect. Multilingual renderings emphasize impropriety and indecency, though the domain assignment to Value (Economics/Property) seems unexpected. **DISQUALIFIED WORTHLESS**

en: behaves-unbecomingly, to-behave-improperly | **es:** actúa-indebidamente, comportarse-indecentemente | **fr:** indigne | **de:** sich-unschicklich-verhalten 1Cor 7:36; 1Cor 13:5

ἀσχημ-οσύνη G0808 *N-AFS* (2×)

shameful behavior, indecency, private parts (euphemism)

A noun denoting shameful or indecent behavior, or euphemistically referring to private parts. Paul describes homosexual acts as 'shameless acts' or 'indecency' (Romans 1:27). Revelation 16:15 warns about walking naked and having one's shame exposed. Classical usage ranged from lack of grace or awkwardness to moral impropriety to euphemistic reference to genitals. The Septuagint used it for nakedness or shameful exposure.

(2×) The two occurrences span the semantic range: sexual immorality (Rom 1:27) and shameful exposure/nakedness (Rev 16:15). Romans emphasizes the shamelessness of the acts themselves. Revelation uses clothing imagery for spiritual vigilance, where nakedness represents unprepared shame. The Septuagint background of this term as euphemism for genitals informs both passages. Multilingual evidence shows 'shame/indecency' as the primary rendering across all four languages. **SHAME AND DISGRACE**

en: shame, shamelessness | **es:** indecencia, vergüenza | **fr:** honte, indécence | **de:** Schande Rom 1:27; Rev 16:15

ἀσχήμ-ων G0809 *Adj-NNP* (1×)

Unpresentable, unseemly; parts of the body considered improper to display publicly

This adjective described what was considered indecorous or improper to show—body parts that culture deemed private. Paul uses it metaphorically in 1 Corinthians to discuss church unity, arguing that the body's 'unpresentable parts' receive special honor through clothing, teaching that seemingly less honorable church members deserve particular respect and care from the community.

(1×) In 1 Corinthians 12:23, Paul describes 'unpresentable parts' (Spanish 'indecorosos,' French 'inconvenant') that we treat with special modesty through clothing. The metaphor teaches how churches should value all members: those who seem less honorable deserve greater honor, just as we clothe private body parts with particular care. The argument reverses worldly values—God's design gives special dignity to what seems shameful. **SHAME AND DISGRACE**

en: unpresentable | **es:** indecorosos | **fr:** inconvenant | **de:** unschicklich 1Cor 12:23

ἀσωτία G0810 *N-GFS* (3×)

debauchery, dissipation, reckless excess; wasteful, unrestrained living

This noun denotes reckless, wasteful living characterized by excess and moral looseness. Paul warns believers not to get drunk with wine, which leads to 'debauchery,' but be filled with the Spirit (Eph 5:18). Titus must appoint elders whose children are believers, not accused of 'wild living' (Titus 1:6). Peter describes Gentiles as surprised when believers no longer join them in 'the same flood of debauchery' (1 Pet 4:4). The word combines wastefulness with moral dissolution, depicting life without restraint or direction.

(3×) Describes reckless, dissolute living characterized by moral excess. Ephesians 5:18 contrasts drunkenness leading to 'debauchery' (ἀσωτία) with Spirit-fullness. Titus 1:6 requires elders' children not be accused of 'wild living' (ἀσωτίας)—reckless dissipation. First Peter 4:4 describes former pagan companions shocked believers no longer join 'debauchery's' (ἀσωτίας) flood. The root meaning 'unsavable' or 'wasteful' (ἀ-σωτ-) informs the sense of life squandered in excess. Spanish 'libertinaje,' French forms, German 'Ausschweifung' (excess) capture the unrestrained dissolution. **DRUNKENNESS AND INTOXICATION**

en: debauchery, of-reckless-living | **es:** de-libertinaje, desenfreno, disolición | **fr:** ἀσωτία, ἀσωτίας | **de:** Ausschweifung Eph 5:18; Titus 1:6; 1Pet 4:4

ἄσωτος G0811 *Adv* (1×)

Recklessly, dissolutely; in a manner characterized by wasteful excess and moral abandon

This adverb describes living without restraint or regard for consequences—recklessly wasting resources and abandoning moral boundaries. Jesus uses it in the prodigal son parable to characterize the younger son's lifestyle in the far country. The word captures both financial recklessness (squandering inheritance) and moral dissolution (loose living), painting a picture of life utterly unmoored from wisdom, family, and faith.

(1×) Luke 15:13 describes the prodigal son squandering his inheritance living 'recklessly' (Spanish 'perdidamente' = ruinously, French 'en débauche' = in debauchery). The adverb captures the totality of his abandon—not careful sin but reckless plunge into excess. He didn't preserve anything for tomorrow, didn't maintain any moral boundaries. The word choice emphasizes how far he fell and how complete his wastage became before he 'came to himself.' **MANNER ADVERBS**

en: recklessly | **es:** perdidamente | **fr:** en-débauche | **de:** ἀσώτως Luke 15:13

ἀτακτ-έω G0812 *V-AIA-1P* (1×)

To be disorderly or undisciplined; to live in an irregular, irresponsible manner

Originally a military term for soldiers out of formation or failing their duties, this verb evolved to describe any undisciplined, disorderly living. Paul uses it in 2 Thessalonians to defend his conduct in Thessalonica, insisting he didn't live irresponsibly but worked to support himself. The word implies failing to discharge proper responsibilities, living without the discipline that community life requires.

(1×) In 2 Thessalonians 3:7, Paul declares 'we were not disorderly' (Spanish 'fuimos desordenados,' German 'unordentlich leben' = live disorderly) while among the Thessalonians. The context involves self-support through manual labor—Paul didn't burden the church financially but worked night and day. His point: apostles modeled responsible, disciplined living rather than the idle, mooching behavior some Thessalonians had adopted while awaiting Christ's return. **LAZINESS AND IDLENESS**

en: we-were-disorderly | **es:** fuimos-desordenados | **fr:** ἠτακτήσαμεν | **de:** unordentlich-leben 2Thess 3:7

ἄτακτ-ος G0813 *Adj-AMP* (1×)

Disorderly, undisciplined; living irresponsibly without proper attention to duties and obligations

This adjective describes people living without proper order or discipline—failing responsibilities, ignoring duties, conducting life irregularly rather than according to accepted norms. Paul uses it in 1 Thessalonians to identify certain church members who needed admonition for their undisciplined lifestyle. The military background of the term suggests people out of position, not fulfilling their assigned roles in the community.

(1×) First Thessalonians 5:14 urges believers to 'admonish the disorderly' (Spanish 'desordenados,' German 'unordentlich'). Context suggests these were idle believers, possibly those who quit working while awaiting Christ's return. Paul distinguishes them from the fainthearted and weak, who need encouragement and support—the disorderly need correction for their irresponsible, undisciplined behavior that burdens the community and dishonors the gospel. **LAZINESS AND IDLENESS**

en: disorderly | **es:** desordenados | **fr:** ἀτάκτους | **de:** unordentlich 1Thess 5:14

ἄτακτ-ος G0814 *Adv* (2×)

in a disorderly manner, without proper discipline

An adverb meaning in a disorderly, undisciplined, or irregular manner. Paul warns the Thessalonians not to associate with believers walking disorderly (2 Thessalonians 3:6, 11). The context indicates people not working but being busybodies. The root word described soldiers out of formation, irregular rhythms in music or medicine, or generally undisciplined behavior. Paul's usage focuses on Christians who violate community standards regarding work and mutual responsibility.

(2×) Both uses in 2 Thessalonians 3 address the same issue: believers living in disorderly fashion by refusing to work and interfering in others' affairs (v.6, 11). The military metaphor of being 'out of ranks' fits Paul's self-description of working night and day as an example. French preserves the Greek form directly while other languages use disorder terminology. The domain of Relations captures how this disorder disrupts proper community order. **MANNER ADVERBS**

en: disorderly | **es:** desordenadamente | **fr:** ἀτάκτως | **de:** unordentlich 2Thess 3:6; 2Thess 3:11

ἄτεκν-ος G0815 *Adj-NMS* (3×)

childless, without children, barren

This adjective describes someone without children. Jesus addresses a Sadducees' question using Moses's law: if a man dies 'childless,' his brother should marry the widow to raise up offspring (Luke 20:28, 29, 30). The scenario involves seven brothers consecutively marrying the same woman, all dying without children. The term emphasizes the absence of offspring, which in ancient context represented loss of legacy and failure to fulfill cultural expectations. The law of levirate marriage addressed this crisis by preserving family lines.

(3×) Appears exclusively in Luke 20:28-30 (three times) in Jesus's exchange with Sadducees about resurrection. Moses's law required a man to marry his 'childless' (ἄτεκνος) brother's widow to preserve the family line. The hypothetical scenario involves seven brothers, each dying 'childless' (ἄτεκνος), highlighting the absurdity the Sadducees saw in resurrection doctrine. The Spanish 'sin-hijos,' French 'sans-enfant,' and German forms straightforwardly convey the absence of children, central to the levirate marriage question. **BARREN INFERTILE**

en: childless | **es:** sin-hijos | **fr:** sans-enfant | **de:** ἄτεκνος, ἄτεκνος> Luke 20:28; Luke 20:29; Luke 20:30

ἀτεν-ίζω G0816 *V-APA-NMS* (14×)

gaze intently, look fixedly — to fix one's eyes upon someone or something with focused, sustained attention

Atenizo is the verb of the locked gaze — eyes riveted on a person or phenomenon with full concentration. It is overwhelmingly a Lukan word, appearing 12 of its 14 NT times in Luke-Acts. When Jesus finishes reading Isaiah in the Nazareth synagogue, 'the eyes of all in the synagogue were gazing intently at him' (Luke 4:20). Peter and John fix their eyes on the lame man at the Beautiful Gate (Acts 3:4). Stephen, about to be stoned, gazes into heaven and sees the glory of God (Acts 7:55). Paul stares down Elymas the sorcerer (Acts 13:9). The verb captures a moment of visual intensity — not a casual glance but a stare loaded with expectation, recognition, or revelation. Spanish 'fijar la vista' and German 'fest anblicken' preserve this concentrated quality.

gaze intently, look fixedly (14×) To direct one's gaze with sustained, purposeful intensity at a person, object, or heavenly vision. Characteristic of Luke-Acts (12 of 14 NT occurrences), where it marks pivotal moments: the Nazareth congregation staring at Jesus (Luke 4:20), the servant girl scrutinizing Peter (Luke 22:56), the apostles gazing at the ascending Lord (Acts 1:10), Peter and John locking eyes with the lame man (Acts 3:4), and Stephen looking into opened heaven (Acts 7:55). The remaining 2 Pauline uses (2 Cor 3:7, 13) describe the Israelites unable to gaze at Moses' radiant face. In every case, the verb conveys visual attention charged with significance. **GAZING AND LOOKING**

en: do-you-gaze, gazing, having-gazed | **es:** fijando-la-vista, habiendo-mirado-fijamente, habiéndolo-mirado-fijamente | **fr:** fixer-du-regard, regarder-fixement | **de:** blickt-fest-an, ἀτενίσαι Luke 4:20; Luke 22:56; Acts 1:10; Acts 3:4; Acts 3:12

ἄτερ G0817 *Prep* (2×)

without, apart from, in the absence of

A preposition meaning without or apart from, taking the genitive case. Jesus asks his disciples to recall being sent out 'without purse' (Luke 22:35). Judas sought to betray Jesus 'without a crowd' or 'away from the multitude' (Luke 22:6). Epic and tragic poetry used this term where classical prose preferred 'choris' or 'aneu.' It emphasizes complete absence or separation from something normally expected or present.

(2×) Luke employs this somewhat archaic preposition twice in chapter 22. In verse 35, Jesus reminds disciples of their prior mission without provisions, establishing precedent for dependence on God and hospitality. In verse 6, it describes Judas's strategy of betraying

Jesus away from the crowds who might have intervened. Most modern languages use simple 'without' constructions, with German preserving the Greek form, showing recognition of this as a distinctive term. **WITHOUT AND APART FROM**

en: without | **es:** sin | **fr:** sans | **de:** ἄτερ Luke 22:6; Luke 22:35

ἀτῑμ-άζω G0818 *V-PIA-2P* (7×)

To dishonor, treat with contempt or shame; to insult or degrade someone or something.

A verb meaning to dishonor, treat shamefully, or hold in contempt. It is the active counterpart to 'atimos' (without honor) and appears in contexts of deliberate degradation or insult. In the parable of the wicked tenants, the servants sent by the vineyard owner are 'dishonored' — beaten and sent away empty (Mark 12:4; Luke 20:11). Jesus declares that he does not dishonor the Father, turning the accusation back on his opponents (John 8:49). The apostles rejoice at being counted worthy to 'suffer dishonor' for the Name (Acts 5:41). Spanish 'deshonrar,' French 'deshonorer,' and German 'entehren' all preserve the de-honor morphology.

dishonor, treat with contempt (7×) To treat with dishonor, contempt, or shame; to insult or degrade. The multilingual evidence converges on a single sense: Spanish 'deshonrar,' French 'deshonorer,' German 'entehren,' English 'dishonor' — all preserving the privative structure (removing honor). In Mark 12:4 and Luke 20:11 it describes the treatment of the vineyard owner's servants in Jesus' parable; in John 8:49 Jesus affirms he does not dishonor his Father; in Acts 5:41 the apostles rejoice at suffering dishonor for Christ's name; in Rom 1:24 God gives people over to dishonor their own bodies. Whether active (inflicting shame) or passive (suffering it), the core meaning of stripping dignity remains unified. **CONTEMPT AND SCORN**

en: dishonor, dishonored, do-you-dishonor | **es:** deshonraron, deshonras, deshonrasteis | **fr:** déshonorer | **de:** entehren, ἀτιμάσαντες, ἀτιμασθῆναι Mark 12:4; Luke 20:11; John 8:49; Acts 5:41; Rom 1:24

ἀτῑμ-ία G0819 *N-DFS* (7×)

Dishonor, disgrace, or shame; the condition of being held in low esteem or treated with contempt.

Refers to the state of being without honor—whether through social degradation, bodily weakness, or moral disgrace. Paul uses it to describe both the shameful passions God gives people over to (Rom 1:26) and the humble condition of the resurrection body sown in weakness (1 Cor 15:43). The multilingual evidence converges tightly: Spanish 'deshonra,' French 'déshonneur,' and German 'Unehre' all mirror the core idea of honor negated. In 2 Cor 6:8, Paul pairs it with 'honor' to describe the paradoxical apostolic experience of enduring disgrace while being honored by God.

dishonor, shame, disgrace (7×) The state of dishonor, shame, or disgrace—being held in low regard or subjected to indignity. Covers social contempt (Rom 9:21, the vessel made for 'dishonorable use'), moral degradation (Rom 1:26, 'dishonorable passions'), and bodily humiliation (1 Cor 15:43, the body sown 'in dishonor'). Every major translation language renders this with a single negative-honor term (Spanish 'deshonra,' German 'Unehre'), confirming its unified semantic range across all seven NT occurrences. **SHAME AND DISGRACE**

en: a-dishonor, dishonor, of-dishonor | **es:** de-deshonra, deshonra | **fr:** Unehre, déshonneur | **de:** Unehre Rom 1:26; Rom 9:21; 1Cor 11:14; 1Cor 15:43; 2Cor 6:8

ἄτῑμ-ος G0820 *Adj-ANP-C* (4×)

without honor, dishonored, despised; treated as having no value or dignity

Formed from the privative alpha and time ('honor, value'), atimos describes a person or thing deprived of honor or regarded as worthless. Jesus quotes the proverb 'a prophet is not without honor except in his hometown' (Matt 13:57; Mark 6:4), using the adjective to name the paradox of local familiarity breeding contempt. Paul adopts the word in his Corinthian correspondence: he calls apostles 'dishonored' (1 Cor 4:10) in his ironic catalog of apostolic hardships, and in 1 Corinthians 12:23 he discusses the 'less honorable' members of the body receiving greater honor. Spanish 'sin-honor/despreciados' and French 'sans-honneur' both transparently preserve the privative structure.

(4×) Without honor, dishonored, or despised — lacking the recognition or esteem that is due. Jesus applies the word to a prophet rejected in his homeland (Matt 13:57; Mark 6:4), while Paul uses it of apostles treated contemptuously by the world (1 Cor 4:10) and of body members deemed less presentable (1 Cor 12:23). The comparative form in 1 Corinthians 12:23 ('less honorable') shows that the concept admits of degrees. Spanish 'sin-honor/despreciados' and English 'without-honor/dishonored' confirm a single semantic core: the denial or absence of deserved dignity. **CONTEMPT AND SCORN**

en: dishonored, less-honorable, without-honor | **es:** despreciados, menos-honorables, sin-honor | **fr:** sans-honneur | **de:** ἀτιμότερα, ἄτιμοι, ἄτιμος Matt 13:57; Mark 6:4; 1Cor 4:10; 1Cor 12:23

ἀτῑμ-όω G0821

dishonor, treat with contempt; deprive of civic rights; punish with loss of status

A verb describing actions that diminish someone's honor or standing. The active voice means to dishonor someone or treat them with contempt, stripping them of the respect or status they previously held. The passive voice indicates suffering dishonor or indignity—experiencing degradation or disrespect. In legal contexts, it can refer to punishment involving the loss of civic rights or privileges (atimia), a formal deprivation of citizen status. The word encompasses both social dishonoring and legal disenfranchisement.

ἀτμ-ίς G0822 *N-NFS* (2×)

vapor, mist, exhalation, steam

A noun denoting moist vapor, steam, or mist rising from heated liquid. Peter quotes Joel's prophecy of 'blood and fire and vapor of smoke' accompanying the day of the Lord (Acts 2:19). James compares human life to a vapor that appears briefly then vanishes (James 4:14). Classical usage distinguished moist vapor (atmis) from dry smoke (kapnos), though they could combine. The term emphasizes transience and insubstantiality.

(2×) The two occurrences illustrate different applications: eschatological signs (Acts 2:19) and wisdom teaching about life's brevity (James 4:14). In Acts, vapor of smoke is part of cosmic upheaval. In James, vapor serves as metaphor for life's fleeting nature - visible momentarily then gone. Both leverage the physical property of vapor as transient and insubstantial. All four languages use vapor/steam terminology, recognizing the physical phenomenon underlying both literal and metaphorical uses. **SMOKE**

en: a-vapor, vapor | **es:** vapor | **fr:** vapeur, ἀτμὶς | **de:** ἀτμίδα, ἀτμὶς Acts 2:19; Jas 4:14

ἄτομος G0823 *Adj-DNS* (1×)

An indivisible moment, an instant; the smallest possible unit of time

Originally describing something physically indivisible (like atoms), this word came to mean the briefest possible moment—time so short it cannot be subdivided. Paul uses it in 1 Corinthians to describe the resurrection's speed: in one indivisible instant, at the last trumpet, mortality will be swallowed by immortality. The word emphasizes suddenness and totality—not gradual transformation but instantaneous, atomic change.

(1×) First Corinthians 15:52 promises resurrection 'in an instant' (Spanish 'instante,' French 'atome,' German 'Augenblick' = blink of eye), 'in the twinkling of an eye.' The doubled time expressions emphasize absolute brevity—change happening so fast it defies measurement. The Greek philosophical term for indivisible particles becomes a vivid image for the instantaneous transformation awaiting believers when Christ returns and death is conquered completely. **MOMENT INSTANT**

en: an-instant | **es:** instante | **fr:** atome | **de:** Augenblick 1Cor 15:52

ἄτοπ-ος G0824 *Adj-NNS* (4×)

out of place, improper, wrong; ranging from the merely unusual to the morally wicked

Literally meaning 'out of place' (from the privative alpha and topos, 'place'), atopos covers a wide semantic range from the odd or unusual to the morally reprehensible. Luke 23:41 carries the strongest moral force: the penitent thief declares that Jesus 'has done nothing wrong,' in stark contrast to their own crimes. Acts 25:5 uses it more mildly — if there is 'anything wrong' with Paul, let them accuse him. Acts 28:6 describes the expected but absent physical harm from a snakebite — 'nothing unusual' happened to Paul. Second Thessalonians 3:2 asks for prayer against 'unreasonable and wicked' people. French 'absurde/hors-du-chemin' nicely captures the spatial metaphor of being off the proper path.

(4×) Wrong, wicked, or improper — morally or legally out of order. The penitent thief's declaration that Jesus has done 'nothing wrong' (Luke 23:41) and the request to expose anything 'wrong' about Paul (Acts 25:5) both use the adjective in a judicial-moral register. Second Thessalonians 3:2 pairs it with poneros ('evil') to describe hostile opponents. Spanish 'malo/perversos' and English 'wrong/unreasonable' reflect this ethical sense of conduct that violates proper norms. **EVIL AND WICKEDNESS**

en: unreasonable, unusual, wrong | **es:** impropio, malo, perversos | **fr:** absurde, hors-du-chemin | **de:** ἀτόπων, ἄτοπον Luke 23:41; Acts 25:5; Acts 28:6; 2Thess 3:2

Ἀτταλία G0825 *N-AFS* (1×)

Attalia, a seaport city in Pamphylia on the southern coast of Asia Minor

Named after its founder Attalus II of Pergamum, Attalia served as Pamphylia's main seaport on the Mediterranean coast. Luke mentions it as Paul and Barnabas's departure point after their first missionary journey—they preached in nearby Perga, then traveled to Attalia to catch a ship back to Syrian Antioch. The city's harbor made it a natural gateway for travel between inland Asia Minor and the wider Mediterranean world.

(1×) Acts 14:25 records Paul and Barnabas going down to Attalia to sail home after establishing churches in Galatia. The modern Turkish city Antalya preserves the ancient name. The mention shows Luke's geographic precision and highlights how the early Christian mission depended on Roman infrastructure—roads to reach inland cities, harbors like Attalia for maritime connections that enabled the gospel's rapid spread across the empire. **GEOGRAPHY AND SPACE**

en: Attaleia | **es:** Attáleia | **fr:** Attalie | **de:** Ἀττάλειαν Acts 14:25

αὐγάζω G0826 *V-ANA* (1×)

To shine forth or illuminate; to give light or make visible through radiance

This verb describes light shining forth, illuminating what was dark or making visible what was hidden. Paul uses it in 2 Corinthians regarding the gospel's light—Satan blinds unbelievers' minds to prevent the light of Christ's gospel from shining on them. The word implies both revelation (making visible) and transformation (illumination that changes what it touches).

(1×) Second Corinthians 4:4 speaks of preventing the gospel's light 'from shining' (Spanish 'iluminar,' French 'briller,' German 'erleuchten' = enlighten). Satan blinds minds specifically to block this illumination—the light of knowing Christ's glory. The metaphor portrays spiritual blindness as blocked light: the glory is present, radiating, but veiled minds can't receive it. Conversion is the unveiling, allowing divine light to shine in and transform the inner person. **SHINING AND ILLUMINATING**

en: to-shine | **es:** iluminar | **fr:** briller | **de:** erleuchten 2Cor 4:4

αὐγή G0827 *N-GFS* (1×)

Dawn, daybreak; the first light of morning as the sun rises

This noun describes the dawn—that liminal moment when night yields to day, darkness to light. Homer used it for sunlight and rays; later writers employed it specifically for the breaking of dawn. Luke uses it in Acts to mark the temporal setting of Paul's extended teaching in Troas—he spoke until daybreak, the moment when Eutychus fell from the window. Dawn marks transition, the boundary between night's dangers and day's clarity.

(1×) Acts 20:11 records Paul talking until 'dawn' (Spanish 'alba,' French 'aube,' German 'Morgendämmerung') after breaking bread in Troas. The all-night session culminated at daybreak—Paul taught from evening through midnight (when Eutychus fell), continuing until sunrise. The detail emphasizes his urgency to impart everything possible before departure, and the believers' hunger to receive teaching, willing to sacrifice sleep for apostolic instruction. **DAWN AND TWILIGHT**

en: dawn | **es:** el-alba | **fr:** aube | **de:** αὐγῆς Acts 20:11

Αὔγουστος G0828 *N-GMS* (1×)

Augustus, the title adopted by Octavian as Rome's first emperor; also used as an adjective meaning 'august' or 'revered'

Augustus (Latin for 'revered' or 'worthy of worship') was the title Octavian took when he became Rome's first emperor in 27 BC, ending the Republic and beginning the Principate. Luke dates Jesus' birth to a census decreed by 'Caesar Augustus,' grounding the incarnation in verifiable history. The title carried religious overtones—augustus implied divinity, making Luke's use theologically loaded: the eternal Son entered time during the reign of a man claiming divine honors.

(1×) Luke 2:1 dates Jesus' birth to a decree from 'Caesar Augustus' (consistently transliterated across languages). The historical precision anchors the incarnation in the reign of Rome's first emperor (27 BC – AD 14). The irony is profound: Augustus, celebrated as divine savior who brought peace to the empire, unknowingly set in motion (through his census) the arrival of the true Prince of Peace in an obscure Judean village. **PROPER NAMES (PERSONAL)**

en: Augoustos | **es:** Augoûstos | **fr:** Auguste | **de:** Αὐγούστου Luke 2:1

αὐθάδ-ης G0829 *Adj-NMP* (2×)

self-willed, arrogant, stubborn, pleased with oneself

An adjective describing someone who is self-willed, arrogant, or stubbornly insistent on their own way. Paul lists it among qualifications an overseer must not have (Titus 1:7). Peter warns of bold and self-willed people who are not afraid to blaspheme (2 Peter 2:10). The term combines 'self' and 'pleasing,' suggesting someone who pleases only themselves with no regard for others. Classical usage included stubborn, surly, or self-pleasing senses.

(2×) Both occurrences describe people in positions of influence who wrongly assert their will: disqualified church leaders (Titus 1:7) and false teachers (2 Pet 2:10). The term captures the opposite of other-centered humility - these people operate from self-centered arrogance. Paul contrasts this with the servant-hearted leadership required in God's household. Multilingual glosses use arrogant/self-willed terminology across languages, with French and German preserving forms closer to the Greek. **PRIDE AND ARROGANCE**

en: self-willed | **es:** arrogante, arrogantes | **fr:** αὐθάδεις, αὐθάδη | **de:** eigenwillig Titus 1:7; 2Pet 2:10

αὐθ-αίρετος G0830 *Adj-NMS* (2×)

of one's own accord, voluntary, self-chosen

An adjective meaning done of one's own free choice or voluntary initiative. Paul describes the Macedonians' generosity as being of their own accord (2 Corinthians 8:3, 17). The term combines 'self' and 'chosen,' emphasizing voluntary action rather than compulsion. Classical usage applied it to self-elected magistrates, voluntary service, or self-incurred consequences. Paul uses it positively for freely chosen generosity that exceeds external pressure.

(2×) Both occurrences in 2 Corinthians 8 commend voluntary generosity. In verse 3, the Macedonians gave beyond their ability 'of

their own accord,' not under Paul's pressure. In verse 17, Titus went to Corinth 'of his own accord,' showing initiative. The term emphasizes the internal motivation and freedom characterizing genuine Christian giving and service. Cross-linguistic evidence shows 'of own accord/free will' renderings, with German 'freiwillig' (freely willing) capturing the voluntary essence. **FREEWILL OFFERING**

en: of-his-own-accord, of-their-own-accord | **es:** por-propia-voluntad | **fr:** de-soi-même | **de:** freiwillig 2Cor 8:3; 2Cor 8:17

αὐθεντ-έω G0831 *V-PNA* (1×)

To exercise authority over, dominate; to control or govern another person

This verb means to wield authority or exercise dominion over someone. In classical usage it could describe legitimate authority but sometimes implied autocratic domination. Paul uses it in 1 Timothy regarding women's role in church teaching, prohibiting them from 'exercising authority over' men in the congregational setting. The word's precise nuance is debated—whether it means normal authority or something more like domineering—affecting how interpreters understand Paul's instruction.

(1×) First Timothy 2:12 forbids women 'to exercise authority' (Spanish 'ejercer autoridad,' German 'Gewalt ausüben' = wield power) over men in teaching contexts. The verb's background includes both legitimate authority and autocratic domination, making interpretation complex. Paul prohibits women from the authoritative teaching role in gathered worship, though the exact scope (all teaching? only congregational? only over men?) and rationale continue to generate discussion among interpreters. **RULING AND REIGNING**

en: to-exercise-authority | **es:** ejercer-autoridad | **fr:** αὐθεντεῖν | **de:** Gewalt-ausueben 1Tim 2:12

αὐλέω G0832 *V-AIA-1P* (3×)

play the flute, pipe; to make music with a wind instrument

This verb means to play the flute or pipe. Jesus uses it in his lament over that generation's response to both John and himself: 'We played the flute for you, and you did not dance' (Matt 11:17; Luke 7:32). Paul asks rhetorically how lifeless instruments like flute or harp can be understood if they give no distinction in notes (1 Cor 14:7). The flute represents celebratory music in the first instance and the necessity of clear communication in the second. Musical metaphor illuminates spiritual responsiveness and clarity.

(3×) Used of flute playing in contexts of response and communication. Matthew 11:17 and Luke 7:32 record Jesus's complaint: 'We played the flute' (Ηὐλήσαμεν) but you wouldn't dance—metaphor for rejecting joyful gospel proclamation. First Corinthians 14:7 uses 'being fluted' (αὐλούμενον) to illustrate that even musical instruments must give clear notes to be understood, applying to spiritual gift of tongues. The French 'jouer-de-la-flûte,' Spanish 'tocamos-flauta,' and German 'floeten' maintain the musical instrument context while serving larger rhetorical points. **FLUTE PIPE INSTRUMENT**

en: We-played-flute, We-played-the-flute, being-fluted | **es:** Tocamos-flauta, tocado-con-flauta, tocamos-flauta | **fr:** jouer-de-la-flûte | **de:** floeten, Ηὐλήσαμεν Matt 11:17; Luke 7:32; 1Cor 14:7

αὐλή G0833 *N-AFS* (12×)

Courtyard or court of a building; sheepfold or enclosed pen for livestock

The Greek noun aule originally meant any open enclosure, and the New Testament preserves two distinct applications of this spatial concept. In ten of its twelve occurrences, it designates the courtyard of a building — most memorably the high priest's courtyard where Peter denied Jesus (Matt 26:58, 69; Mark 14:54, 66; Luke 22:55; John 18:15). Twice, in Jesus' shepherd discourse (John 10:1, 16), it shifts to mean a sheepfold or pen, an enclosed space for livestock rather than for human gatherings. The multilingual translations draw a sharp line: 'patio/atrio' versus 'redil' in Spanish, confirming the semantic split.

1. courtyard, court (10×) An open courtyard or court attached to a large building, whether a palace, a mansion, or the temple complex. The high priest's aule is the most prominent example, the setting for Peter's three denials on the night of Jesus' arrest (Matt 26:58, 69; Mark 14:54, 66; Luke 22:55; John 18:15). It also appears as the court of Caiaphas's palace where the council gathered (Matt 26:3) and as the governor's praetorium courtyard (Mark 15:16). Spanish employs 'patio' and 'atrio,' French uses 'cour,' and German 'Hof' — all standard architectural courtyard terms. The ten occurrences consistently describe an open, bounded space within or before a significant building where events of public consequence unfold. **COURTYARD ENCLOSURE**

en: court, courtyard | **es:** atrio, casa, patio | **fr:** cour | **de:** Hof, αὐλήν, αὐλὴν Matt 26:3; Matt 26:58; Matt 26:69; Mark 14:54; Mark 14:66

2. sheepfold, pen (2×) A sheepfold or enclosed pen for keeping sheep, restricted to Jesus' Good Shepherd discourse in John 10. In John 10:1, the one who does not enter 'by the door into the fold (aule) of the sheep' is a thief, and in John 10:16 Jesus speaks of 'other sheep not of this fold.' Spanish shifts decisively to 'redil' (sheepfold) rather than 'patio,' marking a clear lexical boundary. The underlying spatial concept — an enclosed area — remains the same, but the referent moves from human architecture to animal husbandry, and the metaphorical freight is entirely different: the aule here represents the covenant community gathered under one shepherd. **GEOGRAPHY AND SPACE**

en: fold | **es:** redil | **fr:** cour | **de:** Hof John 10:1; John 10:16

αὐλ-ητής G0834 *N-AMP* (2×)

flute-player, one who plays the aulos (reed instrument)

A noun denoting someone who plays the aulos, a double-reed wind instrument similar to an oboe. Jesus encounters flute-players at Jairus's house performing customary mourning music (Matthew 9:23). Revelation's lament over Babylon includes the silencing of flute-players among other musicians (Revelation 18:22). Flute-players were common at funerals and festivals in the ancient world. The Greek term could also refer to certain wasps or sanitary engineers in specialized texts.

(2×) Both New Testament references place flute-players in contexts of public events: funeral mourning (Matt 9:23) and the cessation of city life (Rev 18:22). Matthew specifically notes the noise and crowd accompanying the professional mourners with their flutes. Revelation's prophecy of silenced musicians symbolizes complete desolation. All language witnesses use flute-player terminology, recognizing this as a professional class of musicians rather than casual performers. **FLUTE PIPE INSTRUMENT**

en: flute-players, of-flute-players | **es:** de-flautistas, flautistas | **fr:** joueur-de-flûte | **de:** Floetenblaeser, αὐλητὰς Matt 9:23; Rev 18:22

αὐλίζομαι G0835 *V-IIM/P-3S* (2×)

to spend the night, lodge, camp for the night

A verb meaning to pass the night, lodge, or encamp. Jesus lodged at Bethany during his final week (Matthew 21:17). Luke notes Jesus spent nights on the Mount of Olives while teaching in the temple by day (Luke 21:37). The term originally referred to staying in a courtyard (aule), then broadened to any overnight lodging or military encampment. Classical usage included sheep lying down in folds, birds roosting, or armies bivouacking.

(2×) Both Gospel occurrences describe Jesus' lodging pattern during Passion Week: staying in Bethany (Matt 21:17) or on the Mount of Olives (Luke 21:37) while teaching daily in Jerusalem's temple. The imperfect tense in Matthew emphasizes habitual action - Jesus repeatedly lodged there. The pattern shows Jesus avoided staying in potentially hostile Jerusalem at night. Cross-linguistic glosses uniformly use lodging/spending-night terminology, with German preserving Greek forms showing recognition of this as a technical term for overnight stay. **NIGHT AND LODGING**

en: he-was-lodging, lodged | **es:** pasaba-la-noche, pasó-la-noche | **fr:** passer-la-nuit | **de:** ηὐλίζετο, ηὐλίσθη Matt 21:17; Luke 21:37

αὐλός G0836 *N-NMS* (1×)

Flute, pipe; a wind instrument played by blowing across holes to produce musical tones

The aulos was a reed instrument similar to a modern oboe or clarinet, central to Greek music for celebrations, worship, and mourning. Paul uses it in 1 Corinthians to argue that even musical instruments need distinct tones to convey meaning—if flute or harp plays unclear notes, how will anyone know the tune? The analogy teaches that spiritual gifts, especially tongues, must communicate intelligibly or they fail their purpose.

(1×) First Corinthians 14:7 mentions 'a flute' (Spanish 'flauta,' French 'flûte,' German 'Flöte') alongside the harp to illustrate the necessity of distinction in tones. If the instrument makes no clear melody, no one can dance or sing along. Paul applies this to tongues: speech without interpretation is noise, not communication. Even non-rational instruments must produce distinct sounds; how much more should rational humans speak clearly when building up the church. **FLUTE PIPE INSTRUMENT**

en: a-flute | **es:** flauta | **fr:** flûte | **de:** Floete 1Cor 14:7

αὐξάνω G0837 *V-FIA-3S* (23×)

To grow or increase; intransitively of natural or spiritual growth, or causatively of God granting the increase.

Spanning the mustard seed that becomes a tree (Matt 13:32) and the child Jesus growing strong in spirit (Luke 2:40), auxano captures organic increase — whether physical, numerical, or spiritual. Paul's pointed use in 1 Corinthians 3:6-7 introduces the causative dimension: 'I planted, Apollos watered, but God was causing the growth.' Here the verb shifts agency from the growing thing to the divine Grower. Across languages the intransitive sense is remarkably stable — Spanish 'crece/crecen,' French 'croître,' German 'wachsen' — while the causative surfaces distinctly in Spanish 'haciendo-crecer' and English 'causing-to-grow.'

1. grow, increase (intransitive) (20×) Intransitive growth or increase: the subject itself grows in size, number, strength, or influence. This covers plants (Matt 6:28, the lilies; Mark 4:8, seed yielding grain), persons (Luke 1:80, John the Baptist; Luke 2:40, the child Jesus), and the expanding reach of God's word (Acts 6:7, 12:24, 19:20). Spanish 'crece/crecen,' French 'croître,' and German 'wachsen/wächst' all render this with simple intransitive growth verbs, confirming a unified semantic profile across the 20 occurrences. **SPROUTING AND GROWING**

en: as-grows, grow, growing | **es:** crece, creced, crecen | **fr:** croître | **de:** wachsen, wächst Matt 6:28; Matt 13:32; Mark 4:8; Luke 1:80; Luke 2:40

2. cause to grow (causative) (3×) Causative: to make something grow, to grant or produce increase in another entity. The paradigm is 1 Cor 3:6-7, where Paul, Apollos, and God each play distinct roles — planting, watering, and causing growth. 2 Cor 9:10 extends this to God multiplying the harvest of righteousness. Spanish distinguishes this neatly with 'haciendo-crecer' (causing to grow) versus simple 'crece,' and English likewise shifts to 'causing-to-grow' and 'will-increase,' marking the agent-patient distinction. **SPROUTING AND GROWING**

en: causing-to-grow, was-causing-to-grow, will-increase | **es:** aumentará, haciendo-crecer, hacía-crecer | **fr:** croître | **de:** wachsen 1Cor 3:6; 1Cor 3:7; 2Cor 9:10

αὔξ-ησις G0838 *N-AFS* (2×)

growth, increase in size or maturity

A noun denoting growth or increase. Paul describes the body of Christ growing through what every part supplies, making 'growth of the body' (Ephesians 4:16; Colossians 2:19). The term appears in botanical contexts in classical Greek for physical growth of plants or mathematical increments. Paul applies it metaphorically to the church's development toward maturity. The emphasis is on organic increase rather than mechanical addition.

(2×) Both Pauline occurrences use identical phrasing about the body's growth (τὴν αὔξησιν τοῦ σώματος) in parallel passages about Christ as head and the church as body. Ephesians 4:16 emphasizes each part's contribution to growth. Colossians 2:19 stresses growth that comes from God. The biological metaphor of growth fits Paul's body imagery. French preserves the Greek term directly while other languages use native growth vocabulary, showing varying degrees of terminological standardization. **SPROUTING AND GROWING**

en: growth | **es:** crecimiento | **fr:** αὔξησιν | **de:** Wachstum Eph 4:16; Col 2:19

αὔριον G0839 *Adv* (14×)

tomorrow, the next day — temporal adverb indicating the day following the present or a referenced point in time

Aurion is the everyday Greek word for 'tomorrow,' rooted in the same Indo-European dawn-word that gives us Latin aurora. In the New Testament it appears in two distinct registers. In Jesus' teaching it evokes the uncertainty of human planning: 'Do not worry about tomorrow, for tomorrow will worry about itself' (Matt 6:34), and 'the grass which today is in the field and tomorrow is thrown into the oven' (Matt 6:30). In narrative contexts it functions as a straightforward temporal marker for the next day (Acts 23:15, 25:22). James 4:13-14 echoes Jesus' teaching: 'you do not know what tomorrow will bring.' Spanish 'manana,' French 'demain,' German 'morgen' — all basic temporal vocabulary with no semantic variation across contexts.

tomorrow, the next day (14×) A temporal adverb denoting the day immediately following the present moment or a point of reference in the narrative. In the Gospels, it appears prominently in Jesus' wisdom teaching about anxiety and the futility of human presumption (Matt 6:30, 6:34; Luke 12:28; cf. Jas 4:14), where 'tomorrow' symbolizes the uncontrollable future. In narrative settings (Luke 10:35, Acts 23:15, 25:22), it simply marks the next day in a sequence of events. All 14 occurrences express a single temporal concept, with the difference between proverbial and narrative usage being a matter of rhetorical register rather than distinct meaning. **TIME AND SEASONS**

en: Tomorrow, next-day, tomorrow | **es:** Mañana, día-siguiente, mañana | **fr:** demain | **de:** morgen Matt 6:30; Matt 6:34; Luke 10:35; Luke 12:28

αὐστηρός G0840 *Adj-NMS* (2×)

harsh, severe, stern, austere

An adjective meaning harsh, severe, or austere. Jesus quotes a servant who feared his master as 'a harsh man' who reaps where he didn't sow (Luke 19:21-22). The term derives from a root meaning 'to dry up,' and classical usage included harsh wine (opposed to sweet), rough terrain, or severe personalities. It describes someone exacting and demanding, showing no leniency. Jesus uses it to expose the servant's false perception that led to paralysis rather than productivity.

(2×) Both occurrences in Luke 19 appear in the same parable dialogue - the servant's accusation (v.21) and the master's response using the servant's own words (v.22). The servant claims fear of the harsh master excuses his inaction, but the master shows this very logic should have motivated banking the money. The term characterizes perceived rather than actual harshness. All four language witnesses use harsh/severe terminology, with German preserving the Greek forms. **GEOGRAPHY AND SPACE**

en: harsh | **es:** severo | **fr:** dur | **de:** αὐστηρός, αὐστηρὸς Luke 19:21; Luke 19:22

αὐτάρκ-εια G0841 *N-GFS* (2×)

self-sufficiency, contentment, competence, adequate resources

A noun denoting self-sufficiency or contentment with what one has. Paul speaks of God providing sufficiency so believers abound in good works (2 Corinthians 9:8). He commends godliness with contentment as great gain (1 Timothy 6:6). Classical philosophy, especially Stoicism, prized autarkeia as the ideal of needing nothing external. Paul transforms this virtue: Christian contentment depends not on internal resources but on God's provision.

(2×) The two Pauline occurrences show different nuances. In 2 Corinthians 9:8, 'sufficiency' or 'all you need' emphasizes God supplying adequate resources for generosity. In 1 Timothy 6:6, 'contentment' emphasizes satisfaction with what one has rather than craving more. Both contrast with self-reliant Stoic autarkeia by grounding sufficiency in divine provision. German 'Genügsamkeit' (enoughness) captures the contentment aspect while 'sufficiency' captures the adequacy aspect. **SUFFICIENCY AND WORTH**

en: contentment, sufficiency | **es:** contentamiento, suficiencia | **fr:** se-suffire, αὐταρκείας | **de:** Genuegsamkeit 2Cor 9:8; 1Tim 6:6

αὐτάρκ-ης G0842 *Adj-NMS* (1×)

Self-sufficient, content; having enough in oneself without needing external resources

Classical philosophy celebrated autarkeia as the sage's ideal—needing nothing beyond oneself, independent of external circumstances. Paul adopts this Stoic term but redefines it: his sufficiency comes not from inner resources but from Christ who strengthens him. He has 'learned the secret of being content' in all circumstances—not self-powered independence but Christ-sustained contentment that transcends material conditions.

(1×) Philippians 4:11 shows Paul claiming to be 'self-sufficient' or 'content' in all circumstances. The Greek philosophical ideal gets radically redefined—Paul's contentment isn't Stoic self-reliance but dependence on Christ: 'I can do all things through him who strengthens me.' True autarkeia is Christ-sufficiency, finding abundance or scarcity equally acceptable because Christ himself is the constant resource that makes all circumstances endurable. **SUFFICIENCY AND WORTH**

en: self-sufficient | **es:** auto-suficiente | **fr:** αὐτάρκης | **de:** genuegsam Phil 4:11

αὐτο-κατάκρῐτος G0843 *Adj-NMS* (1×)

Self-condemned; judged guilty by one's own actions or testimony

This compound word describes someone condemned by their own behavior or words—they need no external judge because their actions testify against them. Paul uses it in Titus to describe divisive people who, after two warnings, stand self-condemned. Their persistence in division despite admonition reveals their true character; they condemn themselves by their refusal to repent when corrected.

(1×) Titus 3:11 declares that a factious person, after two warnings, is 'self-condemned' (consistently transliterated or translated across languages). The repeated admonition provides opportunity to repent; refusal reveals settled choice. No further judgment is needed—the person's persistence in division after clear warning condemns them by their own actions. Their behavior, not others' judgment, exposes their character and justifies exclusion from fellowship. **CONDEMN JUDGE GUILTY**

en: self-condemned | **es:** auto-condenado | **fr:** αὐτοκατάκριτος | **de:** selbstverurteilt Titus 3:11

αὐτό-μᾰτος G0844 *Adj-NFS* (2×)

by itself, of its own accord, spontaneously

An adjective meaning self-acting or spontaneous, often used adverbially. Jesus describes seed sprouting and growing automatically in Mark 4:28 - the earth produces crops 'by itself.' In Acts 12:10, the prison gate opens 'of its own accord' as Peter is led out by the angel. Classical usage included self-moving tripods, automatic gates of Olympus, and plants growing wild without cultivation. The term emphasizes action without external human agency.

(2×) Both New Testament occurrences involve processes happening without human intervention: crop growth (Mark 4:28) and miraculous gate-opening (Acts 12:10). Mark's parable emphasizes the mysterious autonomy of growth - farmers plant and harvest but cannot control the growth process itself. Acts emphasizes divine action making the gate open on its own. Cross-linguistic glosses uniformly use 'of itself/by itself' constructions, preserving the auto- (self) semantic core across all languages. **HAPPENING AND CHANCE**

en: by-itself, of-its-own-accord | **es:** por-sí-misma | **fr:** d'elle-même, de-soi-même | **de:** von-selbst, αὐτομάτη Mark 4:28; Acts 12:10

αὐτόπτ-ης G0845 *N-NMP* (1×)

Eyewitnesses; those who have personally seen and observed events firsthand

This noun describes people who witnessed events with their own eyes, not receiving secondhand reports. Luke uses it in his gospel prologue to distinguish authoritative sources for his narrative—he consulted eyewitnesses and servants of the word who saw Jesus' ministry directly. The term emphasizes the historical foundation of Christian faith: not myth or speculation but testimony from people who were there, who saw and handled the Word of life.

(1×) Luke 1:2 references those who 'from the beginning were eyewitnesses' (Spanish 'testigos oculares,' French 'témoin oculaire,' German 'Augenzeugen') and servants of the word. Luke grounds his gospel in reliable testimony from people who personally witnessed Jesus' life, death, and resurrection. This distinguishes Christianity from mystery religions—it claims historical events, verifiable through witnesses who staked their lives on what they'd seen with their own eyes. **WITNESSES AND TESTIMONY**

en: eyewitnesses | **es:** testigos-oculares | **fr:** témoin-oculaire | **de:** αὐτόπται Luke 1:2

αὐτός G0846 *PPro-AN3P* (5611×)

He, she, it; self; the same — third-person pronoun with intensive and identity uses

The most frequent word in the Greek New Testament, αὐτός serves as the standard third-person pronoun (he, him, his, she, her, it, they, them) across all cases, genders, and numbers. When paired with the article (ὁ αὐτός), it shifts to mean 'the same' or 'the very one,' as when Jesus prayed a third time 'saying the same words' (Matt 26:44). In its rarest intensive use, it emphasizes the subject's own identity or agency — 'he himself' — a nuance visible in Rom 16:2 and Heb 5:3.

1. third-person pronoun reference (5552×) The default and overwhelmingly dominant use: a personal pronoun for the third person in every grammatical case, gender, and number. Across all target languages the translations are simple pronoun forms — 'de él,' 'de lui,' 'seiner' — confirming its purely referential, anaphoric function. It appears over 5,500 times from Matt 1:2 onward, making it the workhorse of Greek narrative and discourse. **STRIKING AND REFERENCE**

en: of-him | **es:** de-él | **fr:** de-lui | **de:** seiner Matt 1:2; Matt 3:4; Matt 3:12; Matt 4:6; Matt 4:18

2. the same identical (57×) With the article prefixed, αὐτός takes on the meaning 'the same, the very same, identical.' This is a well-attested classical Greek usage that persists in the NT: Jesus prayed τὸν αὐτὸν λόγον (Matt 26:44, Mark 14:39), and shepherds were in τῇ χώρᾳ τῇ αὐτῇ (Luke 2:8). Multilingual glosses shift from pronoun forms to adjectives of identity — 'mismo/misma' in Spanish — marking the sense boundary clearly. **DEMONSTRATIVE PRONOUNS**

en: same | **es:** misma, mismo, mismos | **fr:** d'eux, elle, il | **de:** er, es, ihm Matt 26:44; Mark 14:39; Luke 2:8; Luke 6:23; Luke 6:26

3. intensive reflexive self (2×) The rare intensive-reflexive use, where αὐτός emphasizes the agent's own person: 'he himself,' 'she herself.' Only two clear NT instances surface — Rom 16:2 (she herself has been a patron) and Heb 5:3 (he must offer for himself). This maps to the classical Greek emphatic self-reference documented in Homer onward, where αὐτός distinguishes the principal actor from subordinates. **REFLEXIVE PRONOUNS**

en: himself, myself | **es:** mismo, sí-mismo | **fr:** de-lui | **de:** seiner Rom 16:2; Heb 5:3

αὐτοῦ G0847 *Adv* (5×)

Here, there; an adverb of place indicating the very spot where one currently is or has been directed to remain.

A locative adverb meaning 'right here' or 'in this very place,' used to anchor someone to a specific location. Jesus tells his disciples to 'stay here' (autou) while he goes to pray in Gethsemane (Matt 26:36), and he declares that some standing 'here' will not taste death before seeing God's kingdom (Luke 9:27). In Acts, it marks places where Paul paused in his journeys—Ephesus (Acts 18:19), or where companions remained (Acts 15:34; 21:4). Spanish distinguishes 'aquí' (here) from 'allí' (there), yet the Greek term covers both, with context determining whether the speaker points to his own position or another's.

(5×) A deictic adverb of place meaning 'right here' or 'right there,' pointing to the immediate location where someone is or should remain. In Matt 26:36, Jesus instructs the disciples to sit autou while he withdraws to pray; in Luke 9:27, it marks the very spot where people are standing. The Acts passages (15:34; 18:19; 21:4) use it to note where travelers stayed during missionary journeys. The Spanish split between 'aquí' and 'allí' reveals that the Greek adverb is flexible—its deictic center shifts with the speaker's vantage point, but it always conveys spatial immediacy. **HERE AND HITHER**

en: here, there | **es:** allí, aquí | **fr:** là | **de:** αὐτοῦ, αὐτοῦ} Matt 26:36; Luke 9:27; Acts 15:34; Acts 18:19; Acts 21:4

ἑαυτοῦ G0848 *PPro-AF3S* (13×)

Reflexive pronoun of the third person: himself, herself, themselves; occasionally a simple personal pronoun in Koine

The Greek reflexive pronoun heautou directs an action back toward its subject: himself, herself, themselves. In most New Testament uses, the reflexive force is clear, as when Jesus 'did not entrust himself' to the crowd (John 2:24) or when the disciples 'went away to their own homes' (John 20:10). Yet Koine Greek loosened the boundary between reflexive and personal pronouns, and in a few passages heautou functions as a simple 'him' or 'them' without genuine self-reference, a development well attested in the papyri.

1. reflexive self-reference (11×) True reflexive self-reference, where the pronoun turns the action back upon the grammatical subject. This covers the large majority of occurrences: Jesus does not entrust himself (John 2:24), God glorifies himself (John 13:32), former enemies become friends 'to themselves' (Luke 23:12). English consistently uses 'himself/herself/themselves,' Spanish 'a si mismo/a,' French 'lui-meme/elle-meme,' and German 'sich/ihm,' all marking genuine reflexivity. **REFLEXIVE PRONOUNS**

en: herself, himself, themselves | **es:** *, -a-sí-mismo, a-sí-misma | **fr:** elle, eux, lui | **de:** ihm, ihn, sie Luke 23:12; Luke 24:12; John 2:24; John 13:32; John 20:10

2. simple third-person pronoun (2×) Non-reflexive third-person pronoun, a Koine development where heautou replaces the simple autos without true reflexive meaning. In Mark 9:16 and Acts 10:21, the pronoun serves as a loose 'him' or 'them' rather than indicating self-directed action. Spanish uses 'el/ellos,' French 'lui/eux,' mirroring the shift. This blurring of reflexive and personal pronouns is well documented in Hellenistic papyri and reflects everyday spoken Greek rather than literary precision. **PRONOUNS AND MIXED**

en: him, them | **es:** ellos, él | **fr:** eux, lui | **de:** sie, αὐτόν} Mark 9:16; Acts 10:21

αὐτό-χειρ G0849 *Adj-NMP* (1×)

with one's own hand; performing an action personally, directly by oneself

This Greek adjective emphasizes direct personal involvement in an action, literally 'self-handed.' In its single New Testament appearance, it describes the crew throwing cargo overboard with their own hands during Paul's shipwreck voyage. The term conveys the urgency and necessity of manual labor performed without delegation—when the situation is so dire that everyone must pitch in personally. Classical usage ranges from murder done by one's own hand to creative work executed personally.

(1×) The multilingual evidence (Spanish 'con propias manos,' English 'with their own hands') confirms the concrete physical sense of personal manual action. At Acts 27:19, the ship's crew personally jettisons the tackle during the storm—an all-hands-on-deck moment where rank and role dissolve into shared survival labor. **DOING AND MAKING**

en: with-their-own-hands | **es:** con-propias-manos | **fr:** de-ses-mains | **de:** αὐτόχειρες Acts 27:19

αὐχμηρός G0850 *Adj-DMS* (1×)

dry, dark, parched; squalid or dim due to lack of moisture or light

This adjective describes dryness and dimness, often applied to parched landscapes or rough, squalid conditions. Peter uses it metaphorically for prophecy as a lamp shining 'in a dark place' until the day dawns (2 Pet 1:19). The word evokes the murky, shadowy quality of a dry, unilluminated space—whether physical drought or moral gloom. Classical Greek uses it for dry climates, rough terrain, and even disheveled hair. The New Testament appropriates this atmospheric term for spiritual illumination breaking into darkness.

(1×) The translation spectrum (English/German 'dark,' Spanish 'oscuro,' French retaining the Greek) points to the metaphorical sense of a dim, shadowy place. Peter's 'dark place' is the world awaiting Messiah's full revelation—prophecy gives light in this interim darkness until the morning star rises in believers' hearts. **DARKNESS AND GLOOM**

en: dark | **es:** oscuro | **fr:** αὐχμηρῷ | **de:** dunkel 2Pet 1:19

ἀφαιρ-έω G0851 *V-ASM-1S* (10×)

Take away, remove; cut off or sever — whether abstractly removing (sins, disgrace) or physically severing (a body part)

Aphaireo spans a broad semantic arc from abstract removal to violent physical severance. Elizabeth praises God who 'took away' her disgrace (Luke 1:25), and Paul declares that the blood of bulls and goats cannot 'take away' sins (Heb 10:4) — both abstract removals of a condition or burden. Yet the same verb describes Peter cutting off the high priest's servant's ear in Gethsemane (Matt 26:51; Mark 14:47; Luke 22:50), where the Spanish 'corto' (cut) replaces the more general 'quitar' (remove) used in abstract contexts. This shift from removal to severance marks a genuine sense distinction.

1. take away, remove (7×) To take away, remove, or withdraw something from its place or association — whether a disgrace (Luke 1:25), a stewardship (Luke 16:3), sins (Rom 11:27; Heb 10:4), or words from a prophetic book (Rev 22:19). The action is abstract or relational: something is lifted, revoked, or annulled. Spanish uses 'quitar' (remove, take away) and French 'retrancher,' both emphasizing removal rather than physical cutting. **LIFTING AND REMOVING**

en: I-take-away, takes-away, to-take-away | **es:** le-será-quitada, quita, quitar | **fr:** retrancher | **de:** wegnehmen, ἀφαιρεθήσεται, ἀφαιρεῖται Luke 1:25; Luke 10:42; Luke 16:3; Rom 11:27; Heb 10:4

2. cut off, sever (3×) To cut off or sever a body part, specifically an ear, by violent physical action with a weapon. All three occurrences describe the same Gethsemane incident from different Gospel perspectives (Matt 26:51; Mark 14:47; Luke 22:50). The shift to physical severance is reflected in Spanish 'corto' (cut) rather than the abstract 'quitar,' and the aorist tense throughout emphasizes a single decisive blow. **CUTTING AND SEVERING**

en: cut-off | **es:** cortó, le-cortó | **fr:** retrancher | **de:** wegnehmen, ἀφεῖλεν Matt 26:51; Mark 14:47; Luke 22:50

ἀφᾰν-ής G0852 *Adj-NFS* (1×)

unseen, hidden, invisible; not manifest or evident to sight

This adjective means 'unseen' or 'hidden,' often referring to things below the earth or concealed from view. In Hebrews 4:13, it appears in the striking declaration that 'no creature is hidden from God's sight'—nothing is invisible (ἀφανής) before the One to whom we must give account. The term underscores divine omniscience: what remains unseen to human eyes is fully exposed to God. Classical usage includes references to the underworld, disappeared persons, and secret actions. The writer to the Hebrews deploys it to demolish any illusion of privacy before the all-seeing Creator.

(1×) The translations (English 'hidden,' Spanish 'oculta,' French 'invisible,' German 'unsichtbar') cluster around concealment and invisibility. Hebrews 4:13 asserts that nothing is ἀφανής before God—no creature can hide, no thought can be concealed from the Judge who sees into the depths of the heart and pierces to the division of soul and spirit. **HIDING AND CONCEALING**

en: hidden | **es:** oculta | **fr:** invisible | **de:** unsichtbar Heb 4:13

ἀφᾰν-ίζω G0853 *V-PPM/P-NFS* (5×)

To make invisible, disfigure, destroy; to cause something to vanish, deteriorate, or be rendered unrecognizable.

Carries the root idea of making something unseen or unrecognizable. In the Sermon on the Mount, Jesus warns that hypocrites 'disfigure' their faces when fasting (Matt 6:16), and that moth and rust 'destroy' earthly treasures (Matt 6:19–20)—two vivid applications of the same verb. In Acts 13:41, Paul quotes Habakkuk's warning that scoffers will 'perish' in astonishment. James 4:14 uses it of life itself: a mist that 'vanishes.' French 'rendre-invisible' captures the etymological core beautifully, while Spanish 'desfiguran' and 'destruye' reflect the word's range from disfigurement to annihilation.

(5×) To make unseen, render unrecognizable, destroy, or cause to vanish—covering a spectrum from disfigurement to complete disappearance. The hypocrites 'disfigure' their faces to advertise their fasting (Matt 6:16), while moth and rust 'destroy' stored treasures (Matt 6:19–20). In prophetic quotation, scoffers are told they will 'perish' (Acts 13:41), and James compares human life to a vapor that 'disappears' (Jas 4:14). French 'rendre-invisible' and 'rendre-obscur' trace the etymological thread of making something aphanes (unseen), while Spanish 'desfiguran' and 'destruye' show how the same root stretches from cosmetic alteration to utter ruin. **LOSS AND DESTRUCTION**

en: destroys, disappearing, perish | **es:** desapareced, desfiguran, destruye | **fr:** rendre-invisible, rendre-obscur | **de:** ἀφανίζει, ἀφανίζουσιν, ἀφανίσθητε Matt 6:16; Matt 6:19; Matt 6:20; Acts 13:41; Jas 4:14

ἀφᾰν-ισμός G0854 *N-GMS* (1×)

disappearance, destruction, vanishing; the act of making invisible or causing to cease

This noun denotes disappearance or destruction, the process of something vanishing from sight or existence. In Hebrews 8:13, it describes the old covenant as 'becoming obsolete and growing old' and thus 'ready to disappear' (ἀφανισμός). The term captures the twilight moment when something ancient fades into irrelevance and dissolution. Classical uses include extermination and astronomical occultation—stars eclipsed by the sun. The author of Hebrews employs it to signal the imminent obsolescence of the Mosaic economy, already aging and nearing its vanishing point with the arrival of the new covenant.

(1×) The evidence (English/German 'disappearance,' French/German 'Verschwinden,' Spanish 'de desaparición') uniformly points to vanishing or ceasing to exist. Hebrews 8:13 uses ἀφανισμός to describe the old covenant's eschatological fade-out: it is 'ready for disappearance' because Christ has inaugurated the new and better covenant prophesied by Jeremiah. **DESTRUCTION AND DECAY**

en: disappearance | **es:** de-desaparición | **fr:** Verschwinden | **de:** Verschwinden Heb 8:13

ἄφαντ-ος G0855 *Adj-NMS* (1×)

invisible, disappeared, vanished from sight; suddenly absent or hidden

This adjective means 'made invisible' or 'disappeared,' describing what has vanished from view. Luke uses it at the Emmaus supper when Jesus 'became invisible' (ἄφαντος ἐγένετο) to the two disciples after breaking bread. Their eyes were opened to recognize Him, and in that instant He vanished—a sudden, supernatural withdrawal from sight. Classical usage includes soldiers missing after battle and heroes disappearing into legend. Luke's deployment is theologically loaded: the risen Christ is no mere revenant but Lord of matter and visibility, appearing and disappearing at will.

(1×) The translations (English/Spanish 'invisible,' French 'disparu,' German retaining the Greek) reflect sudden disappearance. At Luke 24:31, Jesus becomes ἄφαντος after the disciples' eyes were opened—He vanishes the moment recognition dawns, leaving them alone with burning hearts and the imperative to testify to the resurrection. **AUTO-DETECTED COMMUNITY 5326 WITH 3 SENSES**

en: invisible | **es:** invisible | **fr:** disparu | **de:** ἄφαντος Luke 24:31

ἀφεδρών G0856 *N-AMS* (2×)

latrine, toilet, privy, place of defecation

A noun denoting a latrine or privy. Jesus teaches that food enters the stomach and goes out into the latrine (Matthew 15:17; Mark 7:19). The term derives from 'hedra' (seat), with the prefix suggesting a place set apart. It was a euphemistic way to refer to the toilet. Jesus uses it in teaching that external things cannot defile since they pass through the digestive system and are expelled, making the point that moral defilement comes from the heart.

(2×) Both occurrences appear in the same teaching about clean and unclean (Matt 15:17; Mark 7:19). Jesus traces food's path: mouth → stomach → latrine, demonstrating that food doesn't enter the heart and therefore can't morally defile. Mark adds the editorial comment that Jesus thus declared all foods clean. The parallel passages show this was core teaching about the source of defilement. All four languages use latrine/toilet terminology, handling this delicate subject with similar euphemistic restraint. **FLESH AND BODY**

en: a-latrine, latrine | **es:** letrina | **fr:** latrine | **de:** ἀφεδρῶνα Matt 15:17; Mark 7:19

ἀφειδ-ία G0857 *N-DFS* (1×)

unsparing treatment, harshness, severity; lack of mercy or leniency

This rare noun can mean either 'generosity' or, in New Testament usage, 'harsh treatment' or 'severity.' Paul uses it in Colossians 2:23 to critique ascetic practices that have 'an appearance of wisdom' but involve 'harsh treatment of the body' (ἀφειδία σώματος). The term captures the self-inflicted rigor of those who punish the flesh in pursuit of spiritual merit. Paradoxically, such unsparing severity toward the body is 'of no value against fleshly indulgence'—it cannot curb the appetites it seeks to mortify. Paul exposes the futility of self-imposed austerity divorced from Christ.

(1×) The evidence (English 'harsh treatment,' Spanish 'severidad,' German 'Strenge') points to severity or rigor. Colossians 2:23 critiques human regulations that demand bodily ἀφειδία—unsparing ascetic discipline—as if physical deprivation could produce spiritual transformation. Paul insists that true transformation comes not from self-punishment but from union with the crucified and risen Christ. **AUTO-DETECTED COMMUNITY 7670 WITH 5 SENSES**

en: harsh-treatment | **es:** severidad | **fr:** ἀφειδία | **de:** Strenge Col 2:23

ἀφελότης G0858 *N-DFS* (1×)

simplicity, sincerity, unworldliness; straightforward innocence without guile

This noun denotes simplicity or sincerity, a straightforward, uncomplicated disposition free from duplicity. Luke describes the early believers in Acts 2:46 as eating together 'with gladness and simplicity of heart' (ἀφελότητι καρδίας). The term evokes a childlike directness and communal authenticity—no social pretense, no calculated networking, just genuine fellowship. Classical usage emphasizes unworldliness and lack of sophistication. Luke paints an idealized portrait of the Jerusalem church's common life, marked by joy and ἀφελότης—a pure, transparent togetherness rooted in shared devotion to Christ.

(1×) The translations (English 'simplicity,' Spanish 'sencillez,' French 'simplicité') uniformly emphasize sincerity and straightforwardness. Acts 2:46 portrays the early community's table fellowship as charac-

terized by ἀφελότης—an unadorned, heartfelt sharing that embodies the gospel's power to dissolve social barriers and create genuine koinonia. **HOLINESS AND SINCERITY**

en: simplicity | **es:** sencillez | **fr:** simplicité | **de:** ἀφελότητι Acts 2:46

ἄφεσις G0859 *N-NFS* (17×)

Release or letting go; in the NT chiefly the forgiveness or remission of sins, and occasionally liberation from captivity.

Rooted in the verb aphiemi ('to let go, send away'), this noun carries a rich legal and cultic background: discharge from debt, exemption from service, quittance from guilt. In the New Testament it narrows dramatically to the forgiveness of sins — the divine act of releasing a person from the debt of transgression (Matt 26:28; Mark 1:4). Luke preserves the older, broader sense when Jesus reads Isaiah in the Nazareth synagogue and proclaims 'release to the captives' (Luke 4:18), where Spanish renders liberacion and libertad rather than the usual perdon. That single passage keeps alive the word's ancient overtone of emancipation alongside its dominant theological meaning of pardon.

1. forgiveness (15×) The remission or pardoning of sins — by far the dominant NT usage (15 of 17 occurrences). Every major language renders it with a forgiveness term: English 'forgiveness,' Spanish perdon, French pardon, German Vergebung. It appears in the baptismal formula of Mark 1:4 and Luke 3:3, in Jesus' words over the cup at the Last Supper (Matt 26:28), and in the apostolic preaching of Acts. The underlying image is the cancellation of a debt or the release from a binding obligation. **FORGIVENESS PARDON**

en: forgiveness | **es:** perdón | **fr:** pardon, rémission | **de:** Vergebung Matt 26:28; Mark 1:4; Mark 3:29; Luke 1:77; Luke 3:3

2. release (2×) Physical or social release — liberation from captivity or oppression. Both occurrences come from Luke 4:18, where Jesus quotes Isaiah 61:1 in the Nazareth synagogue. Spanish splits into liberacion and libertad, revealing the concrete, bodily dimension: this is not metaphorical pardon but actual setting-free. The classical meaning of the word (dismissal, discharge, exemption) surfaces here and anchors the proclamation in tangible deliverance. **FREEDOM AND LIBERTY**

en: release | **es:** liberación, libertad | **fr:** rémission | **de:** Vergebung Luke 4:18

ἁφή G0860 *N-GFP* (2×)

ligament, joint, bond connecting body parts

A noun denoting a ligament, joint, or connection between body parts. Paul uses it metaphorically twice for how Christ's body (the church) is held together and grows through what every ligament supplies (Ephesians 4:16; Colossians 2:19). Classical usage included the sense of touch, grip in wrestling, contact of surfaces in mathematics, and sand for wrestlers to get better grip. The anatomical sense of connecting tissue fits Paul's body ecclesiology.

(2×) Both occurrences appear in nearly identical contexts about the body being supported and knit together through every supporting ligament (Eph 4:16; Col 2:19). Paul's metaphor emphasizes that church unity and growth depend on proper connections - each member functioning in relationship with others. The genitive plural form suggests multiple connection points throughout the body. French and German preserve Greek forms, showing recognition of this as Pauline technical terminology for ecclesial anatomy. **AUTO-DETECTED COMMUNITY 15565 WITH 3 SENSES**

en: joint, joints | **es:** coyuntura, coyunturas | **fr:** ἁφῆς, ἁφῶν | **de:** Band Eph 4:16; Col 2:19

ἀφθαρ-σία G0861 *N-DFS* (8×)

Incorruption, immortality; also moral integrity or purity — freedom from decay in body or character.

A noun describing the quality of being imperishable, untouched by decay or death. Paul uses it powerfully in 1 Corinthians 15 to depict the resurrection body that replaces what is perishable, and in Romans 2:7 for the eternal life sought by those who persist in doing good. In 2 Timothy 1:10 Christ himself is said to have brought immortality to light through the gospel. A secondary ethical sense surfaces in Titus 2:7, where it denotes integrity or soundness in teaching — a moral incorruptibility that mirrors the physical.

1. incorruption, immortality (7×) The quality of being imperishable or immortal — freedom from physical decay and death. Paul contrasts the perishable body sown in burial with the imperishable body raised in glory (1 Cor 15:42, 50, 53-54). In Romans 2:7 it names what the righteous pursue, and in 2 Timothy 1:10 it is what the appearing of Christ has illuminated. German 'Unvergänglichkeit' and Spanish 'incorrupción' both capture this concrete, ontological sense of deathlessness. **LIFE AND LIVING**

en: immortality, imperishability, incorruption | **es:** incorrupción | **fr:** incorruptibilité | **de:** Unvergaenglichkeit Rom 2:7; 1Cor 15:42; 1Cor 15:50; 1Cor 15:53; 1Cor 15:54

2. integrity, purity (moral) (1×) Moral soundness, integrity, or purity of character — an ethical extension of the root idea of incorruption. Used once in Titus 2:7 to describe the quality that should mark sound teaching. Spanish renders it 'integridad' here rather than 'incorrupción,' signaling that translators across languages perceive a distinct ethical nuance separate from the physical immortality sense. **PURITY AND CLEANNESS**

en: integrity | **es:** integridad | **fr:** incorruptibilité | **de:** Unvergaenglichkeit Titus 2:7

ἄφθαρ-τος G0862 *Adj-AFS* (8×)

Imperishable, incorruptible, immortal; not subject to decay, death, or deterioration.

Formed with the alpha-privative (ἀ-) and φθαρτός (perishable, corruptible), this adjective describes what cannot be destroyed, decay, or die. Paul contrasts the perishable athletic wreath with the 'imperishable' crown believers pursue (1 Cor 9:25) and proclaims that the dead will be raised 'imperishable' (1 Cor 15:52). Applied to God, it marks the divine nature as utterly beyond corruption (Rom 1:23; 1 Tim 1:17). Peter speaks of an 'imperishable' inheritance kept in heaven (1 Pet 1:4) and an 'imperishable' seed through which believers are born again (1 Pet 1:23). The multilingual evidence is strikingly uniform: Spanish 'incorruptible,' French 'incorruptible,' German 'unvergänglich.'

imperishable, incorruptible, immortal (8×) Not subject to decay, corruption, or death — imperishable and immortal. When applied to God, it underscores divine transcendence beyond all material deterioration (Rom 1:23; 1 Tim 1:17). When applied to the resurrection body, it marks the transformation from mortal to deathless (1 Cor 15:52). When applied to rewards and inheritance, it contrasts earthly transience with heavenly permanence (1 Cor 9:25; 1 Pet 1:4). Spanish 'incorruptible' and German 'unvergänglich' both capture the negation of decay, while French 'incorruptible' echoes the same Latin-derived formation. **LIFE AND LIVING**

en: an-imperishable, immortal, imperishable | **es:** incorruptible, incorruptibles | **fr:** incorruptible | **de:** unvergaenglich Mark 16:20; Rom 1:23; 1Cor 9:25; 1Cor 15:52; 1Tim 1:17

ἀφίημι G0863 *V-APA-NMP* (146×)

To send away, release; hence to leave, abandon; to permit, allow; to forgive, pardon; to neglect; to yield up

Built from apo ('away') and hiemi ('send'), aphiemi is one of the New Testament's most theologically consequential verbs. Its semantic range runs from the physical act of leaving nets behind to follow Jesus (Matt 4:20) through the everyday 'let, allow' of social permission, to the profound declaration 'your sins are forgiven' (Matt 9:2). The same root that describes abandoning a place (Matt 23:38, 'your house is left desolate') also names the divine act of releasing a debtor from obligation (Matt 18:27). Arabic distinguishes taraka (leave) from ghafara (forgive), revealing that Greek unifies under one verb what many languages split apart.

1. leave, abandon, depart from (46×) Physical leaving or abandoning — departing from a place, forsaking a person, or leaving something behind. Arabic taraka, Korean 버리다/떠나다, and Swahili

-acha all render this concretely. Jesus' disciples leave their nets (Matt 4:20), fever leaves Peter's mother-in-law (Matt 8:15), and a man leaves father and mother (Matt 19:5). LEAVING AND REMAINING
en: having-left, leaving, left | **es:** dejando, dejare, dejándolo | **fr:** laisser, pardonner | **de:** lassen, lässt Matt 4:11; Matt 4:20; Matt 4:22; Matt 8:15; Matt 13:36

2. permit, allow, let (33×) Permitting, allowing, or letting someone act — a volitional sense distinct from physical departure. Arabic samaha/da'a, Korean 허락하다, and Hindi aagya dena mark this as a separate semantic field. Jesus tells John, 'Permit it now' at his baptism (Matt 3:15); he instructs disciples to 'let' the children come (Matt 19:14). LEAVING AND REMAINING
en: Allow, Leave, Leave-alone | **es:** Deja, Dejad, deja | **fr:** laisser | **de:** lassen, lässt Matt 3:15; Matt 5:24; Matt 5:40; Matt 7:4

3. forgive, cancel (active) (27×) Active forgiveness of sins or cancellation of debts — the theological heart of aphiemi. Arabic ghafara and Korean 용서하다 consistently distinguish this from the 'leave' sense. The Lord's Prayer (Matt 6:12) and the parable of the unforgiving servant (Matt 18:27, 32) make forgiveness a central kingdom ethic. LEAVING AND REMAINING
en: He-may-forgive, forgave, forgive | **es:** perdona, perdonamos, perdonar | **fr:** laisser | **de:** lassen, lässt Matt 6:12; Matt 6:14; Matt 6:15

4. be forgiven (passive) (22×) Passive voice: sins or debts 'are forgiven' — the divine passive (passivum divinum) where God is the unspoken agent. Arabic ghufira (passive), Korean 사함받다, and Swahili -samehewa all mark this grammatically. Jesus' pronouncement 'your sins are forgiven' (Matt 9:2; Mark 2:5; Luke 7:48) precipitates controversy over divine authority. LEAVING AND REMAINING
en: Are-forgiven, Have-been-forgiven, are-forgiven | **es:** Han-sido-perdonados, Son-perdonados, fueron-perdonadas | **fr:** laisser, pardonner | **de:** lassen, lässt Matt 9:2; Matt 9:5; Matt 12:31; Matt 12:32

5. be left, be abandoned (passive) (10×) Passive of leaving: to be left behind, be abandoned, remain desolate. Arabic yutraku (passive) and Korean 버려지다 render this precisely. Jesus' lament over Jerusalem — 'your house is left to you desolate' (Matt 23:38) — and the apocalyptic 'one will be taken and one left' (Matt 24:40–41) carry judgment overtones. LEAVING AND REMAINING
en: is-left, will-be-left | **es:** es-dejada, es-dejado, sea-dejada | **fr:** laisser | **de:** lassen, lässt Matt 23:38; Matt 24:2; Matt 24:40; Matt 24:41; Mark 13:2

6. (3×) A specialized sense in 1 Corinthians 7:11–13 meaning 'to divorce, send away' a spouse — the legal dissolution of a marriage. Spanish despida and the broader Greco-Roman legal context of aphiemi for divorce distinguish this from simple abandonment. Paul addresses mixed marriages where one partner has become a believer. LEAVING AND REMAINING
en: let-her-send-away, let-him-send-away, to-send-away | **es:** despida, la-despida, lo-despida | **fr:** pardonner | **de:** lassen 1Cor 7:11; 1Cor 7:12; 1Cor 7:13

7. neglect, disregard (3×) Neglecting or leaving undone important duties — a culpable omission rather than physical departure. Jesus rebukes the Pharisees for neglecting (aphiemi) justice, mercy, and faithfulness while tithing herbs meticulously (Matt 23:23). Spanish descuidar and Hindi chhodna in the sense of abandoning responsibility capture the moral weight. LEAVING AND REMAINING
en: leaves, to-neglect, you-have-neglected | **es:** dejara, descuidar, descuidasteis | **fr:** laisser | **de:** lassen, lässt Matt 23:23; Mark 12:19

8. release, yield up (2×) Releasing or yielding up, as in Jesus yielding up his spirit at death (Matt 27:50). Arabic aslama ('to surrender, hand over'), Korean 놓았다, and Swahili -toa ('give out, emit') all converge on a deliberate act of release rather than passive dying. Mark 15:37 parallels with the same verb, emphasizing Jesus' agency in his final moment. LEAVING AND REMAINING
en: letting-out, released | **es:** entregó, habiendo-dado | **fr:** laisser | **de:** lassen, lässt Matt 27:50; Mark 15:37

ἀφικνέομαι G0864 *V-AIM-3S* (1×)
to arrive at, reach, come to; to attain or extend to a destination

This verb means 'to arrive at' or 'reach,' describing the completion of a journey or the attainment of a goal. Paul uses it in Romans 16:19 when he says 'your obedience has reached everyone' (ἀφίκετο εἰς πάντας)—their faithful witness has become widely known. The term conveys the idea of reputation or influence spreading to a destination. Classical Greek uses it extensively for physical arrival, but Paul employs it metaphorically for the propagation of fame or report. The Roman believers' obedience has traveled far, becoming a matter of public knowledge and apostolic rejoicing.

(1×) The evidence (English 'has reached,' Spanish 'ha llegado,' French 'parvenir,' German 'ankommen') confirms the sense of arrival or attainment. Romans 16:19 uses ἀφικνέομαι to describe how the report of the Romans' obedience has reached (arrived at) all people —their faithfulness has become internationally known, spreading as far as Paul's missionary circuits extend. GOING AND LEADING
en: has-reached | **es:** ha-llegado | **fr:** parvenir | **de:** ankommen Rom 16:19

ἀφῐλ-άγᾰθος G0865 *Adj-NMP* (1×)
not loving good, hostile to virtue; opposed to what is noble or beneficial

This rare compound adjective means 'not loving the good' or 'hostile to virtue.' Paul includes it in his grim catalog of last-days characteristics in 2 Timothy 3:3: people will be 'not loving good' (ἀφιλάγαθοι), along with being lovers of self, lovers of money, and lovers of pleasure. The term denotes an active aversion to virtue—not mere neutrality but antagonism toward the noble and beneficial. It describes those whose affections are so disordered that they despise goodness itself. Paul warns Timothy that such moral inversion will mark the final age.

(1×) The translations (English 'not loving good,' Spanish 'sin amor al bien,' German 'nicht das Gute liebend') all capture the compound's negative force: ἀ-φιλάγαθοι are opposed to goodness. In 2 Timothy 3:3, this vice sits in a list of vices characterizing the 'terrible times' to come—an era when love of self eclipses love of the good, and evil becomes the preferred object of affection. HATRED AND HOSTILITY
en: not-loving-good | **es:** sin-amor-al-bien | **fr:** ἀφιλάγαθοι | **de:** nicht-das-Gute-liebend 2Tim 3:3

ἀφῐλ-άργῠρος G0866 *Adj-NMS* (2×)
not loving money, free from the love of money, without greed for silver

This rare adjective describes a person who is not enslaved to the love of money or silver. It appears in two key pastoral contexts: as a qualification for church overseers and as a general exhortation to believers. The Greek compound combines the negative prefix with 'philargyros' (lover of silver), creating a vivid portrait of financial contentment. The multilingual evidence preserves the literal structure 'not-loving-money', emphasizing the deliberate rejection of materialism as a character trait essential to spiritual leadership and Christian living.

(2×) The word appears exclusively in ethical instruction about character qualities, both in 1 Timothy's list of overseer qualifications and in Hebrews' call to contentment. Spanish, French, and German glosses all preserve the compound negative structure, showing how this virtue was understood across cultures as active freedom from greed rather than mere absence of wealth. The two occurrences frame this as both a leadership requirement (1 Tim 3:3) and a universal Christian calling (Heb 13:5). SILVER AND MONEY
en: Without-love-of-money, not-loving-money | **es:** Sin-amor-al-dinero, no-amante-del-dinero | **fr:** nicht-geldliebend | **de:** nicht-geldliebend 1Tim 3:3; Heb 13:5

ἄφιξις G0867 *N-AFS* (1×)
arrival, coming, departure; the act of reaching or leaving a place

This noun denotes arrival or, paradoxically, departure—the act of coming to or leaving a place. Paul uses it in Acts 20:29 when he warns the Ephesian elders that 'after my departure' (μετὰ τὴν ἄφιξίν μου)

savage wolves will enter the flock. The term can mean either 'arrival' or 'departure' depending on context; here it clearly means Paul's leaving. Classical usage favors 'arrival,' but later Greek extends it to departure. Paul's warning is sobering: his protective presence will soon be removed, and false teachers will infiltrate. The ἄφιξις marks a transition from apostolic oversight to congregational vigilance.

(1×) The evidence (English/French 'departure,' Spanish 'partida') confirms the sense of leaving. Acts 20:29 uses ἄφιξις to mark the moment of Paul's departure from Ephesus—after he leaves, wolves will come. The term captures the vulnerability of the flock once the shepherd-apostle is gone, heightening the urgency of the elders' responsibility to guard the church. **AUTO-DETECTED COMMUNITY 11766 WITH 3 SENSES**

en: departure | **es:** partida | **fr:** départ | **de:** ἄφιξίν Acts 20:29

ἀφίστημι G0868 *V-PMM-2S* (15×)

To depart or withdraw from a place; to fall away in apostasy from the faith; to draw others away or incite revolt.

The Greek verb aphistemi combines the prefix apo ('away from') with histemi ('to stand'), yielding a core meaning of 'standing away from' — departure in its most fundamental spatial sense. Most of its fifteen New Testament occurrences describe straightforward physical withdrawal: an angel departs from someone (Luke 2:37; Acts 12:10), the devil leaves Jesus after the temptation (Luke 4:13), or Paul urges separation from unrighteous company (2 Cor 12:8). But the theological weight of aphistemi falls on its metaphorical extension into apostasy. In Luke 8:13, those who receive the word with joy 'fall away in time of testing,' and 1 Timothy 4:1 warns that 'some will depart from the faith.' Spanish apartarse and apostatar, French s'eloigner and apostasier, and German abfallen all distinguish between physical leaving and spiritual defection. A single causative occurrence — Judas the Galilean 'drew away' people after him (Acts 5:37) — completes the picture.

1. depart or withdraw physically (11×) To depart, withdraw, or leave a place, person, or situation in a literal, physical sense. Eleven occurrences cover spatial separation: Anna 'did not depart from the temple' (Luke 2:37), the devil 'departed from him until an opportune time' (Luke 4:13), Jesus commands the wicked to 'depart from me' (Luke 13:27), and Peter's chains 'fell away from his hands' as the angel led him out (Acts 12:10). Spanish apartarse/retirarse, French s'eloigner/se retirer, and German sich entfernen all render this with standard spatial-departure vocabulary. Gamaliel's counsel in Acts 5:38 — 'keep away from these men and let them alone' — shows the verb in its pragmatic, non-theological register. **WITHDRAWAL AND APOSTASY**

en: Depart, departed, having-departed | **es:** Apártate, Apártese, apartaos | **fr:** s'éloigner | **de:** abfallen, entfernt-sich Luke 2:37; Luke 4:13; Luke 13:27; Acts 5:38; Acts 12:10

2. fall away in apostasy (3×) To fall away from the faith, to apostatize — a metaphorical and theological extension where the departure is spiritual rather than spatial. Three weighty occurrences carry this sense: the rocky-soil hearers who 'fall away in time of testing' (Luke 8:13), the prophetic warning that 'in later times some will depart from the faith' (1 Tim 4:1), and the exhortation to 'take care lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God' (Heb 3:12). Spanish apostatar, French apostasier, and German abfallen vom Glauben deploy dedicated apostasy vocabulary that physical-departure terms cannot capture. The English word 'apostasy' itself derives from this verb's noun form apostasia. **WITHDRAWAL AND APOSTASY**

en: fall-away, falling-away, will-depart | **es:** apartarse, apostatarán, se-apartan | **fr:** s'éloigner | **de:** abfallen, entfernt-sich Luke 8:13; 1Tim 4:1; Heb 3:12

3. draw away or mislead others (1×) To draw away, mislead, or cause others to revolt — a transitive causative use where the subject leads people away from their allegiance. A single clear occurrence in Acts 5:37 records that Judas the Galilean 'drew away people after him' in a failed insurrection during the census. Spanish hizo apartarse and French entraina confirm the causative force: this is not self-departure but the active seduction of others into defection. Gamaliel cites this incident alongside Theudas' revolt as evidence that movements without divine backing will collapse on their own. **WITHDRAWAL AND APOSTASY**

en: drew-away | **es:** hizo-apartarse | **fr:** s'éloigner | **de:** entfernt-sich Acts 5:37

ἄφνω G0869 *Adv* (3×)

suddenly, unexpectedly; happening without warning

This adverb means suddenly or unexpectedly, describing events that occur without warning. At Pentecost, 'suddenly' there came from heaven a sound like rushing wind (Acts 2:2). In prison at midnight, 'suddenly' there was a great earthquake freeing Paul and Silas (Acts 16:26). The Maltese people expected Paul to swell up or drop dead from a viper bite, but when he didn't after a long time, they changed their minds 'suddenly' (Acts 28:6). The word emphasizes the unexpected, immediate nature of divine or dramatic intervention.

(3×) Marks sudden, unexpected divine intervention or dramatic events. Acts 2:2 describes Pentecost: 'suddenly' (ἄφνω) came the sound of rushing wind from heaven. Acts 16:26 recounts the midnight earthquake: 'suddenly' (ἄφνω) foundations shook and doors opened. Acts 28:6 notes the Maltese waited for Paul to die from the viper, then 'suddenly' (ἄφνω) changed their opinion when nothing happened. The Spanish 'de-repente,' French 'soudainement,' capture the abrupt, unforeseen nature of these divine moments. **SUDDEN UNEXPECTED**

en: suddenly | **es:** de-repente | **fr:** soudainement | **de:** ἄφνω Acts 2:2; Acts 16:26; Acts 28:6

ἄφοβος G0870 *Adv* (4×)

fearlessly, without fear, boldly; acting with courage or, negatively, with reckless impudence

The adverb aphobos ('without fear') appears in both positive and negative lights across its four NT occurrences. Zechariah's prophecy celebrates serving God 'without fear' all one's days (Luke 1:74) — a blessed freedom from terror. Paul hopes Timothy will minister in Corinth 'without fear' (1 Cor 16:10), and the Philippian believers speak the word 'fearlessly' because of Paul's imprisonment (Phil 1:14). Jude 1:12, however, turns the word dark: false teachers feast 'without fear' at love-feasts, their shamelessness a mark of spiritual corruption rather than holy boldness. Spanish 'sin-temor' and French 'sans-crainte' uniformly render the adverb as 'without fear,' leaving context to determine whether this is courage or impudence.

(4×) Fearlessly, with bold confidence — serving or speaking without being paralyzed by fear. Zechariah's hymn envisions a life of worship 'without fear' of enemies (Luke 1:74); Paul desires that Timothy work among the Corinthians 'without fear' (1 Cor 16:10); and believers in Philippi proclaim the gospel 'fearlessly' (Phil 1:14). Spanish 'sin-temor' and German 'furchtlos' both convey holy boldness grounded in divine protection or calling. **GEOGRAPHY AND SPACE**

en: fearlessly, without-fear | **es:** sin-temor | **fr:** sans-crainte, sans-crainte, | **de:** furchtlos, ἀφόβως Luke 1:74; 1Cor 16:10; Phil 1:14; Jude 1:12

ἀφομοι-όω G0871 *V-RPM/P-NMS* (1×)

to make like, liken, compare; to render similar or assimilate

This verb means 'to make like' or 'assimilate,' describing the process of rendering one thing similar to another. In Hebrews 7:3, Melchizedek is described as 'made like the Son of God' (ἀφωμοιωμένος)—not that he is the Son, but that his scriptural portrayal (without genealogy, beginning, or end) prefigures Christ's eternal priesthood. The term emphasizes typological correspondence: Melchizedek's mysterious presentation in Genesis serves as a deliberate likeness to the timeless Son. Classical usage includes comparing or portraying in art. The author of Hebrews deploys it to underscore the divinely orchestrated resemblance between the ancient priest-king and Jesus.

(1×) The translations (English 'made like,' Spanish 'hecho semejante,' French/German 'vergleichen' for 'compare') reflect the idea of resemblance or comparison. Hebrews 7:3 uses ἀφομοιόω to say Melchizedek has been 'made like' (depicted as resembling) the Son of God—a typological foreshadowing where the silence of Scripture

about Melchizedek's origins becomes theologically eloquent, pointing to Christ's eternal priesthood. LIKENESS AND COMPARISON
en: having-been-made-like | **es:** hecho-semejante | **fr:** vergleichen | **de:** vergleichen Heb 7:3

ἀφορ-άω G0872 *V-PPA-NMP* (2×)
to look away from all else and fix one's gaze on, to look intently at, to have in view
This verb captures the focused act of looking away from distractions toward a single object or person. The classical range includes viewing distant objects, looking toward a goal, and fixing attention with purpose. In the New Testament it appears twice with profound theological significance: Paul speaks of 'looking away to' Timothy's situation (Phil 2:23), and Hebrews exhorts believers to look away from all else unto Jesus (Heb 12:2). The multilingual evidence splits between 'seeing' and 'looking intently', with Romance and Germanic languages emphasizing the directed, focused nature of the gaze.

(2×) Both biblical occurrences involve deliberate attention directed toward a specific focus. Philippians 2:23 uses the participle form in Paul's expectation of 'seeing' how things turn out, while Hebrews 12:2's famous exhortation to look 'unto Jesus' captures the word's essential meaning of fixing one's gaze by looking away from competing distractions. French 'regarder' and German 'hinschauen' ('look toward') reflect this intentional redirecting of vision that characterized Greek philosophical and athletic imagery. GAZING AND LOOKING
en: I-see, looking-away | **es:** mirando-fijamente, vea | **fr:** regarder | **de:** hinschauen Phil 2:23; Heb 12:2

ἀφορ-ίζω G0873 *V-ASA-3P* (10×)
Set apart, separate; mark off by boundaries; consecrate for divine service; exclude, ostracize
Built from apo ('away from') and horizo ('to define, set a boundary'), this verb carries the fundamental idea of drawing a line that divides. Jesus uses it for the eschatological separation of sheep from goats (Matt 25:32) and wheat from tares (Matt 13:49), while Paul claims it for his own apostolic calling: 'set apart for the gospel of God' (Rom 1:1; cf. Gal 1:15). Spanish 'apartar' and 'separar' faithfully preserve both the physical and theological dimensions. The darker side appears in Galatians 2:12, where Peter 'withdrew' from Gentile table fellowship, and in Luke 6:22, where Jesus warns that people will 'exclude' his followers. From sacred consecration to social ostracism, the word turns on who draws the boundary and why.

1. separate in eschatological judgment (4×) To separate or sort people into groups at the eschatological judgment, with angels or the Son of Man as agent. In Matthew 25:32 the shepherd-king separates the nations as a shepherd divides sheep from goats, and in Matthew 13:49 the angels separate the wicked from among the righteous at the close of the age. Acts 19:9 extends this to Paul separating the disciples from the synagogue. Spanish 'separar' and French 'separer' capture this decisive, irreversible sorting. The future tense in Matthew underscores finality: once the boundary is drawn, there is no crossing back. SEPARATING AND DIVIDING
en: he-separated, he-will-separate, separates | **es:** separa, separará, separarán | **fr:** séparer | **de:** ἀφορίζει, ἀφορίσει, ἀφοριοῦσιν Matt 13:49; Matt 25:32; Acts 19:9

2. set apart for divine purpose (3×) To set apart or consecrate someone for a sacred calling or divine mission, with God as the ultimate agent of selection. The Holy Spirit commands, 'Set apart for me Barnabas and Saul' (Acts 13:2), Paul describes himself as 'set apart for the gospel' from birth (Rom 1:1; Gal 1:15, echoing Jeremiah 1:5). Spanish 'apartado' and German 'absondern' both convey the idea of being marked out from a larger group for a specific holy purpose. The passive voice in Romans and Galatians emphasizes divine initiative rather than human choice. SEPARATING AND DIVIDING
en: having-been-set-apart, having-set-apart, set-apart | **es:** Apartad, apartado, habiendo-apartado | **fr:** séparer | **de:** absondern, Ἀφορίσατε Acts 13:2; Rom 1:1; Gal 1:15

3. separate socially or withdraw (2×) To separate oneself socially, to withdraw from association with a group. Paul quotes Isaiah, 'Come out from among them and be separate' (2 Cor 6:17), urging believers to maintain holiness by distancing themselves from unclean partnerships. In Galatians 2:12, Peter 'was separating himself' from Gentile believers when men from James arrived, a social withdrawal driven by fear. Spanish 'apartarse' and German 'absondern' in the reflexive capture this self-imposed distancing, whether motivated by holiness or by social pressure. SEPARATING AND DIVIDING
en: be-separated, separating | **es:** apartaos, se-apartaba | **fr:** séparer | **de:** absondern 2Cor 6:17; Gal 2:12

4. exclude or ostracize (1×) To exclude or ostracize from a community, functioning as a form of social punishment or persecution. In Luke 6:22 Jesus pronounces a blessing on those whom others 'exclude' and revile and cast out on account of the Son of Man. Spanish 'apartar' and the German rendering highlight the communal dimension: being formally expelled from synagogue fellowship or social circles. This sense carries the strongest negative connotation of the word, transforming boundary-setting into an instrument of rejection. SEPARATING AND DIVIDING
en: they-exclude | **es:** os-aparten | **fr:** séparer | **de:** ἀφορίσωσιν Luke 6:22

ἀφορμ-ή G0874 *N-AFS* (7×)
Occasion, opportunity, or base of operations; a starting point that enables or provokes action.
Denotes a starting point or foothold from which further action proceeds. In classical Greek it referred to a military base of operations, but in the New Testament it takes on a moral and relational sense: the foothold that sin exploits through the commandment (Rom 7:8, 11), or the occasion for boasting or criticism in community disputes (2 Cor 5:12; 11:12). Spanish 'ocasión,' French 'occasion,' and German 'Anlass' all preserve the notion of a precipitating opportunity rather than a mere moment in time. Paul's repeated use in Romans 7 vividly personifies sin as an adversary seizing a strategic position.

(7×) An occasion, opportunity, or foothold—a starting point that enables or provokes further action. In Rom 7:8 and 7:11, sin seizes the commandment as its operational base (much like the classical military sense of a staging ground). In 2 Cor 5:12 and 11:12, Paul speaks of giving or denying others an 'occasion' for boasting or slander. The multilingual glosses (Spanish 'ocasión,' German 'Anlass,' French 'occasion') consistently point to a precipitating opportunity rather than a neutral time reference, confirming the active, causal nuance present in all seven occurrences. AUTO-DETECTED COMMUNITY 14710 WITH 3 SENSES
en: occasion, opportunity | **es:** ocasión | **fr:** Anlass, occasion | **de:** Anlass Rom 7:8; Rom 7:11; 2Cor 5:12; 2Cor 11:12

ἀφρ-ίζω G0875 *V-PPA-NMS* (2×)
to foam, to foam at the mouth, to produce foam or froth
This verb vividly describes the physical act of foaming, with classical usage ranging from wine cups to human and animal mouths. In the New Testament, both occurrences appear in Mark's account of the demon-possessed boy, creating a stark physical portrait of spiritual affliction. The boy foams at the mouth as part of the violent seizures caused by the unclean spirit. Spanish 'echa espumarajos' (literally 'throws out foam') captures the violent, involuntary nature of the foaming, while French 'écumer' and German 'schäumen' preserve the basic meaning across languages. This graphic detail emphasizes the severity of the demonic oppression and the completeness of Jesus's healing.

(2×) Both uses in Mark 9:18 and 9:20 describe the same possessed boy's symptom during demonic seizures. The present participle form emphasizes the ongoing, repeated nature of the foaming, which served as a visible sign of the spirit's power over the child. The multilingual glosses consistently maintain the visceral, physical nature of this foam production, showing how translators across cultures recognized this as a medical-spiritual manifestation requiring divine intervention. FLESH AND BODY

en: foaming, he-foams | **es:** echa-espumarajos, echando-espumarajos | **fr:** écumer | **de:** schaeumen Mark 9:18; Mark 9:20

ἀφρός G0876 *N-GMS* (1×)

foam, froth, slaver; the foamy substance produced by agitation or disease

This noun denotes foam or froth, whether from sea waves, a river, or a diseased body. Luke uses it in his account of the demon-possessed boy (Luke 9:39) who is seized by a spirit that throws him into convulsions 'with foaming' (μετὰ ἀφροῦ). The term vividly captures the physical symptoms of violent spiritual oppression—the boy's mouth froths as the unclean spirit ravages him. Classical Greek uses ἀφρός for sea foam (famously, Aphrodite born from it) and the foaming mouths of rabid animals or epileptics. Luke's clinical description underscores the brutal reality of demonic affliction, which Jesus' word instantly dispels.

(1×) The evidence (English 'foaming,' Spanish 'espuma,' French 'écume') confirms the physical phenomenon of froth. Luke 9:39 uses ἀφροῦ to describe the boy's foaming at the mouth during demonic seizures—a graphic medical detail that heightens the pathos of the father's plea and the power of Jesus' exorcistic command. **WATER**

en: foaming | **es:** espuma | **fr:** écume | **de:** ἀφροῦ Luke 9:39

ἀφροσύνη G0877 *N-NFS* (4×)

foolishness, senselessness, lack of understanding; thoughtless behavior or speech contrary to wisdom

Derived from aphron ('without sense, foolish'), aphrosyne denotes a deficiency of understanding or prudent judgment. In Mark 7:22, Jesus lists it among the evils that proceed from the human heart — foolishness as a moral and spiritual failing, not merely an intellectual deficiency. Paul's usage in 2 Corinthians 11 is strikingly ironic: he repeatedly asks the Corinthians to bear with him in his 'foolishness' (11:1, 17, 21) as he launches into what scholars call the 'fool's speech,' boasting of his apostolic credentials. The word is thus colored by its opposite, sophia — it names what happens when wisdom is absent. French 'folie' and German 'Torheit' both carry this rich connotation of folly as wisdom's negation.

(4×) Foolishness, senselessness — a culpable lack of understanding or good judgment. Mark 7:22 places it in Jesus' vice list among evils that defile a person from within, pairing it with moral failings like wickedness and deceit. This is not mere ignorance but a willful absence of wisdom that leads to sinful behavior. Spanish 'insensatez' and German 'Torheit' both convey the gravity of this intellectual-moral deficiency. **FOLLY AND FOOLISHNESS**

en: foolishness, of-foolishness | **es:** de-insensatez, insensatez | **fr:** folie | **de:** Torheit Mark 7:22; 2Cor 11:1; 2Cor 11:17; 2Cor 11:21

ἄφρων G0878 *Adj-NMP* (11×)

Foolish, senseless — lacking moral and spiritual understanding; acting without regard for God or wisdom

The adjective ἄφρων (aphrōn) describes someone devoid of understanding — not intellectually deficient so much as morally and spiritually senseless. God addresses the rich man who stockpiles grain with the devastating verdict, 'Fool! This night your soul is required of you' (Luke 12:20). Jesus asks the Pharisees, 'Did not he who made the outside make the inside also?' (Luke 11:40), exposing their foolishness. Paul uses it with biting irony in 2 Corinthians 11:16-19 and 12:6, 11, where he adopts the persona of a 'fool' to shame his opponents. In 1 Corinthians 15:36 he chides doubters of the resurrection. Romans 2:20 ironically notes that the Jew sees himself as 'a corrector of the foolish.' Spanish 'insensato/necio' and French 'insensé' capture the moral-spiritual dimension.

foolish, senseless (11×) Foolish or senseless in a moral-spiritual sense — lacking the discernment that comes from fearing God. God's verdict on the rich fool who hoards possessions while neglecting his soul (Luke 12:20) is the paradigmatic use. Jesus applies it to Pharisees blind to inner purity (Luke 11:40). Paul employs it with rhetorical irony in his 'fool's speech' (2 Cor 11:16, 19; 12:6, 11), challenges resurrection skeptics (1 Cor 15:36), and notes the Jew's self-image as instructor of the foolish (Rom 2:20). Ephesians 5:17 warns against being foolish rather than understanding the Lord's will. Spanish 'insensato' and German 'töricht' both emphasize moral obtuseness over mere ignorance. **FOOLISHNESS AND FOLLY**

en: Fool, fool, foolish | **es:** Insensato, Insensatos, de-insensatos | **fr:** insensé | **de:** toericht, ἄφρονες, Ἄφρων Luke 11:40; Luke 12:20; Rom 2:20; 1Cor 15:36; 2Cor 11:16

ἀφυπν-όω G0879 *V-AIA-3S* (1×)

to fall asleep, doze off; to drift into sleep, especially unwittingly

This verb means 'to fall asleep,' particularly in the sense of dozing off unintentionally. Luke uses it in the account of Jesus calming the storm: 'as they sailed, He fell asleep' (ἀφύπνωσεν, Luke 8:23). The term emphasizes the naturalness of Jesus' sleep—exhausted from ministry, He drifts off in the boat, fully human in His need for rest. Classical usage includes both falling asleep and waking from sleep, but the New Testament sense is clearly 'dozed off.' The detail is theologically rich: Jesus sleeps through the storm, at peace even as the disciples panic, manifesting both His humanity and His sovereign calm.

(1×) The translations (English 'fell asleep,' Spanish 'se durmió,' French 's'endormir') uniformly indicate the act of falling asleep. Luke 8:23 uses ἀφυπνόω to depict Jesus' human weariness and restful trust —He falls asleep in the boat, oblivious to the wind and waves that terrorize His disciples, embodying the peace He will soon command the storm to adopt. **SLEEP AND SLUMBER**

en: he-fell-asleep | **es:** se-durmió | **fr:** s'endormir | **de:** ἀφύπνωσεν Luke 8:23

ἄφων-ος G0880 *Adj-ANP* (4×)

voiceless, mute, silent; unable to speak or producing no intelligible sound

Composed of the privative alpha and phone ('voice, sound'), aphonos describes what lacks voice or the power of speech. The NT deploys it across a striking range of subjects. Acts 8:32 quotes Isaiah 53:7, likening Christ to a lamb 'silent' before its shearer. Paul uses it of the dumb idols the Corinthians once worshipped (1 Cor 12:2) and of musical instruments that give no distinct sound (1 Cor 14:10 — though here the sense is debated). Second Peter 2:16 provides the most vivid occurrence: Balaam's donkey, 'a voiceless beast of burden,' rebukes the prophet with a human voice. Spanish 'mudo/muda' and French 'muet' consistently render the privative sense of being without speech.

(4×) Mute, voiceless, unable to speak — lacking the faculty or power of speech. Acts 8:32 applies the adjective to the Suffering Servant who does not open his mouth, and 2 Peter 2:16 describes Balaam's donkey as a 'voiceless' animal that miraculously spoke. First Corinthians 12:2 characterizes pagan idols as 'mute' — incapable of speaking because they are not alive. Spanish 'mudo/muda,' French 'muet,' and German renderings all confirm a core sense of speechlessness, whether of animals, idols, or the willingly silent. **DEAF AND MUTE**

en: mute, voiceless, without-sound | **es:** muda, mudo, mudos | **fr:** muet, ἄφωνον | **de:** ἄφωνα, ἄφωνον, ἄφωνος Acts 8:32; 1Cor 12:2; 1Cor 14:10; 2Pet 2:16

Ἄχαζ G0881 *N-NMS* (2×)

Ahaz, king of Judah, son of Jotham, father of Hezekiah

This proper name, transliterated from Hebrew אָחָז ('he has grasped'), identifies the twelfth king of Judah who reigned during the late eighth century BC. Ahaz is remembered in Scripture primarily for his idolatry and his appeal to Assyria for military aid rather than trusting in the Lord. In Matthew's genealogy of Jesus, Ahaz appears twice in verse 1:9, following the pattern where the genealogy mentions both 'Jotham begat Ahaz' and 'Ahaz begat Hezekiah.' The name appears identical across English, Spanish, French, and German translations, reflecting standard transliteration practices for biblical proper names.

(2×) Both occurrences in Matthew 1:9 serve the genealogical function of connecting Jotham to Hezekiah through Ahaz. Despite Ahaz's notorious unfaithfulness recorded in 2 Kings 16 and 2 Chronicles 28, Matthew includes him in the Messianic line, demonstrating that God's purposes transcend human failure. The multilingual evidence shows minimal variation (Spanish 'Ácház', French 'Achaz', German 'Ahas'), with most languages preserving the guttural opening and two-syllable structure of the Hebrew original. **PROPER NAMES (PERSONAL)**

en: Achaz | **es:** Ácház | **fr:** Achaz | **de:** Ahas Matt 1:9

Ἀχαία G0882 *N-DFS* (10×)

Achaia, the Roman senatorial province comprising southern Greece with its capital at Corinth

The proper name of the Roman province that encompassed southern Greece, including the Peloponnese and the region around Athens. Its capital was Corinth, where Paul appeared before the proconsul Gallio (Acts 18:12, 27; 19:21). In Paul's letters, Achaia designates the broader community of believers in southern Greece, often paired with Macedonia to represent the entire Greek church (Rom 15:26; 1 Cor 16:15; 2 Cor 1:1; 9:2; 11:10; 1 Thess 1:7-8).

Achaia (10×) The proper geographical name of the Roman senatorial province comprising southern Greece, with Corinth as its administrative capital. Mentioned in connection with Paul's appearance before Gallio (Acts 18:12), the household of Stephanas as Achaia's firstfruits (1 Cor 16:15), and the collection for Jerusalem organized alongside Macedonia (Rom 15:26; 2 Cor 9:2). Consistently paired with Macedonia to represent the full scope of Paul's Greek mission field. **GEOGRAPHY AND SPACE**

en: Achaia, of-Achaia | **es:** Acaya, Achaía, Achaía | **fr:** Achaia, Achaïe | **de:** Achaia, Achaja Acts 18:12; Acts 18:27; Acts 19:21; Rom 15:26; 1Cor 16:15

Ἀχαϊκός G0883 *N-GMS* (1×)

Achaicus, a personal name; a man from Achaia or bearing an Achaian connection

This proper noun designates Achaicus, a Christian mentioned by Paul in 1 Corinthians 16:17 alongside Stephanas and Fortunatus. These three men came from Corinth to visit Paul, supplying what was lacking and refreshing his spirit. The name likely indicates either origin from Achaia (the Roman province including Corinth) or servile status (slaves were often named after their place of origin). Paul's gratitude for Achaicus and his companions underscores the importance of face-to-face fellowship and the encouragement of loyal co-laborers who bridge distances to strengthen apostolic bonds.

(1×) The multilingual evidence simply transliterates the name (Achaikos, Achaïcus, Achaikus), confirming it as a personal identifier. At 1 Corinthians 16:17, Achaicus is one of the Corinthian delegates who refreshed Paul's spirit by their presence—a living reminder of the church's affection and a source of apostolic joy in the midst of missionary hardship. **PROPER NAMES (PERSONAL)**

en: Achaikos | **es:** de-Achaïkós | **fr:** Achaïcus | **de:** Achaikus 1Cor 16:17

ἀχάριστ-ος G0884 *Adj-NMP* (2×)

ungrateful, thankless, unthankful, without gratitude or appreciation

This adjective describes persons who lack gratitude or fail to show thanks. Classical Greek used it for ungracious, unpleasant people or unrewarding tasks, but in the New Testament it focuses specifically on the moral failure of ingratitude. Jesus uses it to describe how God shows kindness even to the 'ungrateful and evil' (Luke 6:35), while Paul lists it among the vices characterizing people in the last days (2 Tim 3:2). The word combines the negative prefix with 'charis' (grace/favor), suggesting someone immune to grace or unwilling to acknowledge gifts received. All languages render this straightforwardly as 'ungrateful', showing universal recognition of this vice.

(2×) Luke 6:35 uses the plural form to describe a class of people who receive divine kindness despite their unthankfulness, while 2 Timothy 3:2 includes it in a vice list characterizing the difficult last days. The multilingual evidence (Spanish 'ingratos', French 'ingrat', German preserving the Greek forms) confirms this as a recognized moral category across cultures. Both contexts treat ingratitude as a serious character defect that, remarkably, does not prevent God's benevolence in the first case but marks dangerous moral decline in the second. **THANKSGIVING AND GRATITUDE**

en: ungrateful | **es:** ingratos | **fr:** ingrat | **de:** ἀχάριστοι, ἀχαρίστους Luke 6:35; 2Tim 3:2

Ἀχείμ G0885 *N-AMS* (2×)

Achim, an ancestor of Jesus in Matthew's genealogy

This proper name appears only in Matthew's genealogy of Jesus, identifying a post-exilic ancestor in the line from Zerubbabel to Jesus. Unlike many genealogical names drawn from the Old Testament, Achim does not appear in the Hebrew Scriptures, making him known to us only through Matthew's account. The name may derive from a shortened form of Jehoiachin or Joachim, though its exact etymology remains uncertain. Both occurrences in Matthew 1:14 follow the genealogical pattern: 'Azor begat Achim, and Achim begat Eliud.' The name maintains nearly identical spelling across languages (Spanish Achím, French/German Achim), reflecting standard transliteration of this otherwise unknown figure.

(2×) Matthew 1:14 contains both mentions, linking Achim between Azor and Eliud in the final segment of Jesus's genealogy. Despite our lack of historical information about this individual, his inclusion demonstrates Matthew's careful preservation of the Davidic line through the silent centuries between the Old and New Testaments. The consistent cross-linguistic rendering shows translators treating this as a proper name requiring minimal adaptation, preserving its connection to the Hebrew naming tradition even when the specific meaning remains obscure. **HEALING ACTIVITY**

en: Achim | **es:** Achím | **fr:** Achim | **de:** Achim Matt 1:14

ἀχειρο-ποίητος G0886 *Adj-AFS* (3×)

not made by hands, not of human construction; spiritually or divinely made

This compound adjective describes what is not made by human hands. At Jesus's trial, false witnesses claimed he said he would destroy the temple 'made with hands' and build another 'not made with hands' in three days (Mark 14:58). Paul contrasts earthly tents with the building from God, eternal in the heavens, 'not made by hands' (2 Cor 5:1). Colossians 2:11 speaks of circumcision 'not made by hands'—the spiritual putting off of flesh in Christ. The term distinguishes human craftsmanship from divine or spiritual reality.

(3×) Contrasts human construction with divine or spiritual reality. Mark 14:58 records (false) testimony about Jesus destroying the 'made-with-hands' temple and building a 'not-made-with-hands' (ἀχειροποίητον) one—spiritual vs. physical. Second Corinthians 5:1 contrasts earthly tent with heavenly 'not-made-by-hands' (ἀχειροποίητον) dwelling from God. Colossians 2:11 describes 'not-made-by-hands' (ἀχειροποιήτῳ) circumcision—spiritual cutting away in Christ. The transparent compound (ἀ-χειρο-ποίητος: not-hand-made) emphasizes divine versus human origin. **GEOGRAPHY AND SPACE**

en: not-hand-made, not-made-by-hands, not-made-with-hands | **es:** no-hecha-con-manos, no-hecho-a-mano | **fr:** fait-à-la-main, non-fait-de-main | **de:** nicht-mit-Haenden-gemacht Mark 14:58; 2Cor 5:1; Col 2:11

ἀχλύς G0887 *N-NFP* (2×)

mist, thick mist, obscuring fog, darkness over the eyes

This noun describes mist or fog, with classical Greek using it especially for the mist that covers dying eyes or blinds someone through divine action. Homer uses it for the darkness falling over eyes in death or when a god removes someone's ability to see. In the New Testament's two occurrences, it carries this sense of blinding mist:

the magician Elymas is struck with 'mist and darkness' falling on his eyes (Acts 13:11), and false teachers are compared to 'mists driven by a storm' (2 Pet 2:17). The word appears in plural form in both passages, emphasizing either multiple episodes or the complete obscuring quality of the darkness.

(2×) Acts 13:11 describes the immediate judicial blindness that fell on Elymas as 'mist and darkness', using the literal physical phenomenon to represent spiritual judgment. 2 Peter 2:17 employs it metaphorically, comparing false teachers to waterless springs and 'mists driven by a storm'—impressive-looking but ultimately empty and unstable. Spanish 'niebla/nieblas', French 'brouillard', and German forms all preserve this image of obscuring fog. Both contexts connect the mist to judgment and unreliability, whether physical blindness or spiritual deception. **DARKNESS AND GLOOM**

en: mist, mists | **es:** niebla, nieblas | **fr:** brouillard, ὁμίχλαι | **de:** ἀχλὺς, ὁμίχλαι Acts 13:11; 2Pet 2:17

ἀχρεῖος G0888 *Adj-AMS* (2×)

useless, unprofitable, worthless, unfit for service, good for nothing

This adjective denotes something or someone useless or unprofitable, unable to fulfill their intended purpose. Classical Greek applied it to anything from unfit warriors to unproductive tasks, with the core idea of failing to provide benefit or service. In the New Testament, Jesus uses it in the parable of the talents for the 'unprofitable servant' who buried his master's money (Matt 25:30), while Luke records Jesus teaching that even faithful servants should consider themselves 'unprofitable' after doing their duty (Luke 17:10). The word combines the negative prefix with a root related to use or service, creating the sense of 'not fit for use.'

(2×) Matthew 25:30 applies this to the condemned servant whose failure to invest his master's resources rendered him 'unprofitable' and worthy of punishment. Luke 17:10 uses it in a strikingly different way: even obedient servants should call themselves 'unprofitable' because they've only done what was required. Spanish 'inútil/inútiles' and French 'inutile' capture the practical uselessness, while the German preserves Greek forms. The two contexts show the word's range: actual worthlessness deserving judgment versus humble recognition that perfect obedience creates no debt from God to servant. **AUTO-DETECTED COMMUNITY 13406 WITH 4 SENSES**

en: unworthy, useless | **es:** inútil, inútiles | **fr:** inutile | **de:** ἀχρεῖοί, ἀχρεῖον Matt 25:30; Luke 17:10

ἀχρει-όω G0889 *V-AIP-3P* (1×)

to make useless, render worthless; to corrupt or cause to become unprofitable

This verb means 'to render useless' or 'make worthless,' describing the process by which something becomes unprofitable or corrupted. Paul uses it in Romans 3:12, quoting Psalm 14: 'All have turned away, they have together become worthless' (ἠχρειώθησαν). The term captures humanity's universal moral failure—we have not merely made mistakes but have become fundamentally useless for the purpose God intended. Classical usage includes damaging or disabling. Paul's indictment is total: apart from grace, every person is ἠχρειωμένος, rendered worthless by sin's corrosive power.

(1×) The translations (English 'became worthless,' Spanish 'se hicieron inútiles,' French 'rendre inutile,' German 'unnütz werden') all emphasize the outcome of becoming useless. Romans 3:12 uses ἀχρειόω in the passive to describe humanity's collective moral bankruptcy: 'they became worthless'—a devastating summary of the human condition before God's justifying grace. **WORTHLESSNESS AND VANITY**

en: they-became-worthless | **es:** se-hicieron-inútiles | **fr:** rendre-inutile | **de:** unnuetz-werden Rom 3:12

ἄχρησ-τος G0890 *Adj-AMS* (1×)

useless, unprofitable, worthless; providing no benefit or utility

This adjective means 'useless' or 'unprofitable,' describing what yields no benefit. Paul employs it with a twist in his letter to Philemon regarding the runaway slave Onesimus: 'Formerly he was useless (ἄχρηστος) to you, but now he is useful (εὔχρηστος) to both you and me' (Phlm 11). Paul puns on the name Onesimus ('useful') to underscore the transformation grace has wrought: what was worthless has become valuable through conversion. Classical usage ranges from 'ineffective' to 'unkind.' Paul's wordplay captures the gospel's power to redeem and repurpose, turning the useless into the indispensable.

(1×) The evidence (English 'useless,' Spanish 'inútil,' German 'unnütz') confirms the sense of unprofitability. Philemon 11 uses ἄχρηστος in a before-and-after contrast: Onesimus was once ἄχρηστος (useless) to Philemon, but in Christ he has become εὔχρηστος (useful)—a transformed man whose new identity eclipses his former worthlessness. **AUTO-DETECTED COMMUNITY 13406 WITH 4 SENSES**

en: useless | **es:** inútil | **fr:** ἄχρηστον | **de:** unnuetz Phlm 1:11

ἄχρι G0891 *Conj* (49×)

until, as far as — a temporal and spatial conjunction or preposition marking the endpoint of an action or extent

Achri (also achris) functions as preposition and conjunction, marking the terminal boundary of a period or extent. Its 49 occurrences divide between temporal and spatial uses. Temporally, it governs phrases like 'until the day' (Luke 1:20; Acts 1:2) and Pauline salvation-historical markers: 'until the fullness of the Gentiles' (Rom 11:25). In Revelation it punctuates apocalyptic thresholds (Rev 20:3, 5). Spatially it means 'as far as' (Acts 13:6). Spanish 'hasta,' French 'jusqu'a,' and German 'bis' all capture its limitative endpoint sense.

until (49×) A preposition (with genitive) and conjunction marking the temporal endpoint ('until') or spatial extent ('as far as') of an action, state, or condition. In temporal use, it governs key salvation-historical boundaries: the silence of Zechariah 'until' the birth of John (Luke 1:20), the ascension timeline 'until the day he was taken up' (Acts 1:2), and Pauline eschatological markers like 'until the fullness of the Gentiles' (Rom 11:25). In Revelation, it punctuates apocalyptic transitions (Rev 2:26; 20:3). The spatial sense ('as far as') appears occasionally in Acts (Acts 11:5; 13:6). Distinguished from heos (more common in the Gospels) mainly by stylistic preference, with achri favored in Acts, Paul, and Revelation. All 49 occurrences share this single limitative-boundary function. **UNTIL (TEMPORAL LIMIT)**

en: as-far-as, in, until | **es:** en, hasta | **fr:** jusqu'à, jusqu'à- | **de:** bis Matt 24:38; Mark 16:20; Luke 1:20; Luke 4:13; Luke 17:27

ἄχυρον G0892 *N-ANS* (2×)

chaff, husks, straw left after threshing, the worthless part separated from grain

This noun refers to the dry, lightweight chaff separated from grain during the threshing and winnowing process. In agricultural practice, after grain was beaten to separate kernels from stalks, the mixture was tossed into the air so wind could blow away the useless chaff while heavier grain fell back to the threshing floor. Both New Testament occurrences appear in John the Baptist's preaching, where he uses this vivid agricultural image to describe divine judgment. The Messiah will thoroughly winnow his threshing floor, gathering wheat into the barn but burning the chaff 'with unquenchable fire' (Matt 3:12; Luke 3:17). This image of permanent separation and destruction would have been immediately clear to an agricultural audience.

(2×) Matthew 3:12 and Luke 3:17 preserve John the Baptist's identical warning about the coming one who will separate wheat from chaff. Spanish 'paja', French 'paille', and German 'Ächuron' all reference this agricultural waste product. The chaff represents those who prove worthless under divine scrutiny—not temporarily set aside but permanently destroyed. The image's power lies in its inevitability: just as no farmer preserves chaff, so judgment will finally and completely remove what is worthless, a sobering reality in John's call to repentance. **STUBBLE AND CHAFF**

en: chaff | **es:** paja | **fr:** paille | **de:** ἄχυρον Matt 3:12; Luke 3:17

ἀψευδ-ής G0893 *Adj-NMS* (1×)

truthful, not lying, without deceit; incapable of falsehood

This adjective means 'truthful' or 'incapable of lying,' often applied to deities or oracles in classical Greek. Paul uses it of God in Titus 1:2: 'God, who does not lie (ἀψευδής), promised eternal life before the ages began.' The term underscores divine reliability—God's word is utterly trustworthy because His nature precludes deception. Classical usage frequently describes oracles and seers as ἀψευδής, but Paul applies it exclusively to Yahweh, whose promises are guaranteed by His unchanging character. In a world of false claims and broken promises, the ἀψευδής God is the anchor of Christian hope.

(1×) The translations (English 'unlying,' Spanish 'no mentiroso,' German 'wahrhaftig') emphasize truthfulness and absence of deceit. Titus 1:2 attributes ἀψευδής to God—He is incapable of lying, and therefore His promise of eternal life is absolutely certain. This divine attribute grounds Paul's apostolic confidence and the believer's eschatological hope. **TRUTH AND FAITHFULNESS**

en: unlying | **es:** no-mentiroso | **fr:** ἀψευδὴς | **de:** wahrhaftig Titus 1:2

ἀψίνθ-ιον G0894 *N-AFS* (2×)

wormwood, a bitter herb, Artemisia absinthium, used as symbol of bitterness and calamity

This noun names the wormwood plant (Artemisia absinthium), known throughout the ancient world for its intensely bitter taste. The Old Testament frequently uses wormwood as a symbol of bitter judgment, and this imagery continues in Revelation. Both New Testament occurrences appear in Revelation 8:11, where a great star named 'Wormwood' falls from heaven and makes a third of the waters bitter, causing many deaths. The personification of bitterness as a cosmic judgment agent shows how deeply this plant's bitter character impressed itself on the biblical imagination. Notably, the name appears both as a proper name for the star and as a description of the waters' bitter quality.

(2×) Revelation 8:11 twice mentions wormwood: first as the name of the falling star ('the name of the star is called Wormwood') and then describing the bitter waters ('a third of the waters became wormwood'). Spanish 'Ajenjo/ajenjo' (capitalized for the proper name), French and German 'Wermut' all preserve this dual function. The repetition emphasizes how the star's very nature is bitterness itself, transforming fresh water into poison. This apocalyptic image draws on centuries of biblical association between wormwood and divine judgment, where God's justice tastes as bitter as this proverbial herb. **SPICE AROMATIC PERFUME**

en: Wormwood, wormwood | **es:** Ajenjo, ajenjo | **fr:** Wermut | **de:** Wermut Rev 8:11

ἄψῡχ-ος G0895 *Adj-NNP* (1×)

lifeless, inanimate, without soul; lacking life or animation

This adjective means 'lifeless' or 'inanimate,' describing objects without a soul or vital principle. Paul uses it in 1 Corinthians 14:7 to contrast musical instruments ('lifeless things,' ἄψυχα) with human speech: even flutes and harps must produce distinct notes to communicate melody, so how much more must tongues-speakers articulate intelligibly! The term emphasizes the paradox that even non-living instruments follow communicative principles—they must be 'interpreted' to be understood. Classical usage includes non-animal food and spiritless persons. Paul's argument is a fortiori: if ἄψυχα instruments require clarity, how much more must Spirit-filled speakers pursue intelligibility in worship.

(1×) The evidence (English 'lifeless things,' Spanish 'sin vida,' French 'sans vie,' German 'leblos') uniformly denotes inanimate objects. 1 Corinthians 14:7 uses ἄψυχα of musical instruments that, despite being lifeless, still convey meaning through distinct sounds—an analogy Paul deploys to urge the Corinthians to prioritize intelligibility over ecstatic utterance in corporate worship. **DEATH AND DYING**

en: lifeless-things | **es:** sin-vida | **fr:** sans-vie | **de:** leblos 1Cor 14:7

Βάαλ G0896 *N-GMS* (1×)

Baal, the Canaanite deity; the storm and fertility god opposed by Israel's prophets

This proper noun designates Baal, the Canaanite storm and fertility deity whose worship repeatedly seduced Israel into idolatry. Paul alludes to the Elijah narrative in Romans 11:4, quoting God's assurance to the prophet: 'I have kept for myself seven thousand men who have not bowed the knee to Baal.' The name evokes Israel's chronic apostasy and Yahweh's preservation of a faithful remnant. In classical Hebrew, 'Baal' means 'lord' or 'master,' but it became synonymous with false worship. Paul uses the Baal story to illustrate God's ongoing election of a remnant within Israel—a pattern that continues in the gospel age.

(1×) The evidence simply transliterates the name (Baal, Baál) across languages, confirming it as the well-known Canaanite deity. Romans 11:4 invokes Baal to recall Elijah's despair and God's reassurance of a hidden remnant—a typological precedent for Paul's argument that God has not rejected Israel but continues to preserve a believing minority by grace. **BAAL WORSHIP**

en: Baal | **es:** Baál | **fr:** Baal | **de:** Baal Rom 11:4

Βαβυλών G0897 *N-DFS* (12×)

Babylon — the ancient Mesopotamian city and empire; used historically for the exile and symbolically for Rome in Revelation.

The Greek form of Hebrew Babel, referring to the great Mesopotamian city on the Euphrates. In Matthew's genealogy it marks the defining trauma of Israel's history: 'the deportation to Babylon' appears as a structural hinge (Matt 1:11-12, 17). Stephen recalls it as the place of Israel's idolatrous exile (Acts 7:43). In Revelation, Babylon becomes a symbolic cipher — most likely for Rome — announced as fallen with dramatic repetition (Rev 14:8; 18:2), judged with consuming fire (Rev 16:19; 18:10, 21), and branded 'Babylon the Great, mother of prostitutes' (Rev 17:5). First Peter 5:13 sends greetings from 'she who is in Babylon,' probably also a cryptic reference to Rome. French 'Babylone' and Spanish 'Babilonia' reflect the name's universal recognition.

Babylon (city/empire) (12×) The city and empire of Babylon on the Euphrates, used both as a historical reference and a prophetic-symbolic designation. Historically it marks the exile in Matthew's genealogy (Matt 1:11-12, 17) and Stephen's speech (Acts 7:43). Symbolically — almost certainly for Rome — it dominates Revelation as the great harlot city destined for divine judgment (Rev 14:8; 16:19; 17:5; 18:2, 10, 21). First Peter 5:13 likely uses 'Babylon' as a coded name for Rome. Spanish 'Babilonia,' French 'Babylone,' and German 'Babylon' all transliterate the same iconic name, underscoring its cross-cultural recognition as a byword for imperial arrogance and exile. **BABYLON CITY EMPIRE**

en: BABULŌN, Babulōn, Babylon | **es:** BABYLŌN, Babilonia, Babylōn | **fr:** Babylone | **de:** Babylon Matt 1:11; Matt 1:12; Matt 1:17; Acts 7:43

βαθμ-ός G0898 *N-AMS* (1×)

step, degree, standing; a position or rank attained, often metaphorically

This noun originally means 'step' or 'rung of a ladder,' but it extends metaphorically to 'degree' or 'rank.' Paul uses it in 1 Timothy 3:13 to say that deacons who serve well 'gain a good standing (βαθμὸν καλόν) for themselves.' The term suggests upward mobility or advancement—faithful service earns a higher degree of honor or confidence. Classical usage includes steps, musical intervals, and degrees of rank. Paul's point is that diaconal ministry is not a dead-end role but a proving ground where faithfulness yields respect and perhaps positions one for further leadership.

(1×) The translations (English 'standing,' Spanish 'posición,' German 'Stufe') reflect the metaphorical sense of rank or position. 1 Timothy 3:13 uses βαθμός to promise that deacons who serve well acquire a good 'standing'—an earned reputation or degree of influence that honors their proven character and opens doors for

continued ministry impact. **STAIRWAY STEPS**
en: standing | **es:** posición | **fr:** βαθμὸν | **de:** Stufe 1Tim 3:13

βάθος G0899 *N-NNS* (8×)
Depth or deep place, whether physical (sea, earth) or metaphorical (of divine wisdom, riches, or spiritual reality).
The noun βάθος covers both literal and figurative depth. In the parables of the sower, seed falls on rocky ground with no 'depth' of earth (Matt 13:5; Mark 4:5). Jesus instructs Simon to put out into the 'deep' for a catch (Luke 5:4). But Paul elevates the word to theological heights: neither height nor 'depth' can separate us from God's love (Rom 8:39), and he exclaims over the 'depth' of the riches of God's wisdom (Rom 11:33). Revelation speaks of the 'deep things' of Satan (Rev 2:24). Spanish 'profundidad' and French 'profondeur' span both physical and metaphorical registers naturally.

depth, deep place (8×) Depth or deep place, used of physical depth (shallow soil in Matt 13:5, Mark 4:5; the deep water in Luke 5:4) and metaphorical depth (the unfathomable riches of God's wisdom in Rom 11:33; the cosmic dimension that cannot separate from divine love in Rom 8:39). In Ephesians 3:18, Paul prays that believers may grasp the breadth, length, height, and 'depth' of Christ's love. Spanish 'profundidad/profundo' and German 'Tiefe' both naturally encompass the physical-to-theological range of this word. **ABYSS AND DEEP**
en: deep, depth, depths | **es:** profundidad, profundidades, profundo | **fr:** profondeur | **de:** Tiefe, βάθος Matt 13:5; Mark 4:5; Luke 5:4; Rom 8:39; Rom 11:33

βᾰθύνω G0900 *V-AIA-3S* (1×)
to dig deep, deepen, make deep; to excavate or hollow out
This verb means 'to dig deep' or 'deepen,' describing the action of excavating to create depth. Jesus uses it in His parable of the two builders (Luke 6:48): the wise builder 'dug deep' (ἐβάθυνεν) and laid a foundation on rock, so when the flood came, the house stood firm. The term emphasizes the labor and foresight required to build on a solid base—it's not enough to build on the surface; one must dig down to bedrock. Classical usage includes deepening battle formations and hollowing out channels. Jesus' metaphor is transparent: hearing and obeying His words requires deep, costly commitment, not superficial assent.

(1×) The evidence (English 'went deep,' Spanish 'profundizó,' French 'creuser profond') uniformly points to the action of digging deeply. Luke 6:48 uses ἐβάθυνεν to describe the wise builder's excavation work—he dug down through soil to reach rock, ensuring his foundation could withstand the storm. The verb captures the intentionality and effort required to obey Jesus' teaching thoroughly. **DEEP AND PROFOUND**
en: went-deep | **es:** profundizó | **fr:** creuser-profond | **de:** ἐβάθυνεν Luke 6:48

βᾰθύς G0901 *Adj-GMS* (4×)
deep, profound; physically deep or occurring early at dawn ('deep morning'), and figuratively of hidden mysteries
The adjective bathys spans physical depth, temporal earliness, and figurative profundity across its four NT occurrences. John 4:11 is literal: the Samaritan woman tells Jesus 'the well is deep.' Luke 24:1 uses the distinctive phrase 'deep dawn' (orthrou batheos) for the earliest hours of Easter morning. Acts 20:9 describes Eutychus sinking into 'deep sleep' during Paul's lengthy sermon. Revelation 2:24 speaks of 'the deep things of Satan' — a phrase Jesus uses ironically against the claims of false teachers in Thyatira. Spanish 'profundo/profunda,' French 'profond,' and German 'tief' all render the basic spatial sense, while the figurative extensions emerge from context.

(4×) Physically deep — extending far downward from the surface. The Samaritan woman observes that Jacob's well is 'deep' (John 4:11), explaining why Jesus would need a bucket to draw water. This is the most concrete and foundational sense, reflected uniformly across languages: Spanish 'profundo,' French 'profond,' German 'tief.' The spatial reality of depth becomes the basis for all metaphorical extensions. **DEEP AND PROFOUND**
en: deep, deep-things | **es:** profunda, profundidades, profundo | **fr:** profond | **de:** tief, βαθέως, βαθεῖ Luke 24:1; John 4:11; Acts 20:9; Rev 2:24

βάϊον G0902 *N-ANP* (1×)
palm branch, frond; the leafy branch of a palm tree, often used festively
This noun denotes palm branches or fronds, the leafy boughs of palm trees. John describes the crowds welcoming Jesus into Jerusalem (John 12:13): they took 'palm branches' (βάϊα) and went out to meet Him, shouting 'Hosanna!' The gesture recalls the Feast of Tabernacles, when Israelites waved palm fronds in celebration, and evokes messianic expectation. Classical usage includes both palm branches and measuring rods. John's scene is loaded with irony: the crowd acclaims Jesus as king with symbols of victory and festival, unaware that His kingship will be realized not through military triumph but through crucifixion.

(1×) The translations (English 'branches,' Spanish 'ramas,' French 'palme,' German 'Palmzweige') confirm the identification as palm fronds. John 12:13 uses βάϊα to describe the branches the crowd waved during Jesus' triumphal entry—a festive, nationalistic gesture that anticipated a conquering Messiah, even as Jesus rode toward the cross. **GEOGRAPHY AND SPACE**
en: branches | **es:** ramas | **fr:** palme | **de:** Palmzweige John 12:13

Βαλαάμ G0903 *N-GMS* (3×)
Balaam, the prophet who was hired to curse Israel but blessed them instead
This proper noun refers to Balaam, the non-Israelite prophet from Numbers 22-24 who was hired to curse Israel but blessed them instead. Peter uses him as an example of one who loved the wages of unrighteousness (2 Pet 2:15). Jude references those who rushed into 'Balaam's error' for profit (Jude 11). Revelation speaks of those holding 'the teaching of Balaam,' who taught Balak to put stumbling blocks before Israel (Rev 2:14). Balaam becomes a type of the false teacher motivated by greed who leads God's people into sin.

(3×) The prophet Balaam serves as a negative example across NT texts. Second Peter 2:15 cites 'Balaam' (Βαλαάμ) son of Beor who loved unrighteous wages. Jude 11 condemns those rushing into 'Balaam's' (Βαλαάμ) error for profit. Revelation 2:14 warns against 'Balaam's' (Βαλαάμ) teaching that led Israel into idolatry and immorality. The consistent transliteration across languages (Balaam, Balaám, Bileam) preserves the Hebrew name, while the contexts transform the OT narrative into a type for greed-driven false teaching. **BALAAM PROPHET NAME**
en: Balaam, of-Balaam | **es:** Balaam, Balaám, de-Balaam | **fr:** Balaam, Bileam | **de:** Bileam 2Pet 2:15; Jude 1:11; Rev 2:14

Βαλάκ G0904 *N-DMS* (1×)
Balak, the Moabite king; the ruler who hired Balaam to curse Israel
This proper noun designates Balak, the Moabite king who hired the prophet Balaam to curse Israel during their wilderness journey (Numbers 22-24). In Revelation 2:14, Jesus rebukes the church at Pergamum for tolerating those who follow 'the teaching of Balaam, who taught Balak to put a stumbling block before the sons of Israel.' The reference recalls Balaam's strategy of enticing Israel into idolatry and immorality when curses failed. Balak embodies the hostile Gentile ruler who seeks Israel's destruction through spiritual seduction rather than military force. Jesus' allusion warns that the ancient compromises are recycled in new forms within the church.

(1×) The evidence simply transliterates the name (Balak, Balac) across languages, confirming its identity as the Moabite king. Revelation 2:14 invokes Balak to recall the Numbers narrative: he couldn't curse Israel directly, so he used Balaam to induce them to curse themselves through sin—a cautionary tale of compromise that

Jesus applies to the Pergamene church's toleration of false teaching. **PROPER NAMES (PERSONAL)**

en: Balak | **es:** Balac | **fr:** Balak | **de:** Balak Rev 2:14

βαλλάντιον G0905 *N-GNS* (4×)

A money-bag or purse used for carrying coins

In the ancient Mediterranean world, the ballántion was a leather pouch or purse used to carry money. Jesus twice references this item in Luke's Gospel — first forbidding the seventy disciples from carrying one on mission (Luke 10:4), then reversing that instruction at the Last Supper (Luke 22:36). In Luke 12:33, he urges selling possessions to obtain 'purses that do not wear out,' a striking metaphor for heavenly treasure. Spanish 'bolsa' and French 'bourse' both capture this everyday financial accessory.

(4×) A leather pouch or bag for carrying money, used in everyday commerce. All four NT occurrences appear in Luke's writings, where Jesus employs it as both a literal travel item (Luke 10:4; 22:35-36) and a metaphor for imperishable heavenly investment (Luke 12:33). The multilingual glosses — Spanish 'bolsa,' French 'bourse' — consistently point to a money-purse rather than a general bag. **BAG PURSE**

en: a-moneybag, a-purse, moneybags | **es:** bolsa, bolsas | **fr:** bourse | **de:** βαλλάντια, βαλλάντιον, βαλλαντίου Luke 10:4; Luke 12:33; Luke 22:35; Luke 22:36

βάλλω G0906 *V-APP-DFS* (124×)

To throw, cast, hurl; to put or place into; passive: to be thrown, cast out; also to lie prostrate, pour out, or strike upon

A remarkably versatile verb of propulsion and placement that pervades the Gospels and Revelation. At its most forceful it describes violent casting—into fire, into the sea, into Gehenna—carrying the weight of divine judgment throughout Revelation's apocalyptic imagery. Yet the same word quietly serves for placing money in the treasury (Mark 12:41-44) or putting wine into wineskins (Matt 9:17). Spanish distinguishes arrojar (hurl) from echar (put/cast), while Arabic uses both ´ (throw forcefully) and ´ (place), revealing the semantic stretch that a single Greek verb covers. The passive forms are especially prominent in judgment contexts, where 'being cast into' outer darkness or the lake of fire becomes a recurring image of eschatological doom.

1. throw, cast, hurl (57×) Active throwing, casting, or hurling with physical force. The broadest and most frequent sense, covering stones cast, nets thrown into the sea (Matt 4:18), pearls thrown before swine (Matt 7:6), and the dramatic 'cast yourself down' of the temptation narrative (Matt 4:6). Spanish arrojó/echó, Arabic ´, and Swahili kutupa all capture the forceful propulsion. Jesus' saying 'I did not come to bring peace but a sword' (Matt 10:34) uses this verb metaphorically for casting conflict into the world. **THROWING AND CASTING**

en: cast, it-has-thrown, put | **es:** arrojó, echaron, echó | **fr:** jeter | **de:** werfen, wirft Matt 4:6; Matt 5:29; Matt 5:30; Matt 7:6; Matt 10:34

2. be thrown, be cast (32×) Passive voice: to be thrown, cast, or hurled, typically into a place of destruction or confinement. Dominates judgment language—every tree not bearing fruit 'is thrown into the fire' (Matt 3:10), the worthless servant 'is cast into outer darkness' (Matt 25:30), and the beast 'was thrown into the lake of fire' (Rev 19:20). Spanish es echado/fue arrojado, Arabic ´, and Korean 던져지다 all preserve the passive voice. The theological weight of this sense is enormous in eschatological contexts. **THROWING AND CASTING**

en: be-thrown, he-was-cast, he-was-thrown | **es:** es-echado, es–echado, fue-arrojado | **fr:** jeter | **de:** werfen, wirft Matt 3:10; Matt 5:13; Matt 5:25; Matt 5:29; Matt 6:30

3. put, place, deposit (27×) To put, place, or deposit without violent force—a gentler semantic register. The widow puts her coins into the treasury (Mark 12:41-44), new wine is put into fresh wineskins (Matt 9:17), and money is deposited with bankers (Matt 25:27). Spanish meter/depositar and Arabic ´ (place) distinguish this from forceful throwing. James 3:3 uses it for putting a bit in a horse's mouth. The same verb covers both hurling into Gehenna and quietly dropping coins—a striking polysemy. **THROWING AND CASTING**

en: casting, do-they-put, he-put | **es:** Mete, depositar, echa | **fr:** jeter | **de:** werfen, wirft Matt 4:18; Matt 9:17; Matt 25:27; Matt 27:6

4. lie sick, be laid down (5×) Perfect or pluperfect passive describing a resultant state of lying down, typically of someone sick or bedridden. The centurion's servant 'lies' paralyzed at home (Matt 8:6), Peter's mother-in-law 'was lying' with a fever (Matt 8:14), and Lazarus 'was laid' at the rich man's gate (Luke 16:20). Spanish echado/estaba echado and Arabic وُضِعَ (thrown down, prostrate) confirm the stative-resultative reading. This sense represents the endpoint of the throwing action—once cast down, one lies there. **THROWING AND CASTING**

en: has-been-laid, having-been-laid, laid | **es:** echada, echado, estaba-echado | **fr:** jeter | **de:** werfen, wirft Matt 8:6; Matt 8:14; Matt 9:2; Mark 7:30; Luke 16:20

5. pour, pour out (2×) To pour a liquid substance onto or into something. Mary pours ointment on Jesus' body for burial (Matt 26:12), and Jesus pours water into a basin to wash feet (John 13:5). Spanish echar (in its liquid-pouring register) and Arabic ´ (pour) both accommodate this specialized use. Though only two occurrences, it represents a genuine semantic extension from solid projectiles to liquid streams, unified by the directionality of transfer. **THROWING AND CASTING**

en: having-put, he-puts | **es:** echa, habiendo-echado | **fr:** jeter | **de:** werfen, wirft Matt 26:12; John 13:5

6. strike, beat upon (1×) Of natural forces striking or beating against something. A single occurrence in Acts 27:14 where a violent wind (Εὐρακύλων) 'struck down against' the ship. Spanish se lanzó (launched itself) and Arabic ٱ (raged/struck) capture the meteorological violence. This peripheral sense preserves the oldest Greek usage of βάλλω as impersonal force striking a target, attested in Homer but nearly extinct in NT Koine. **THROWING AND CASTING**

en: struck-down | **es:** se-lanzó | **fr:** jeter | **de:** wirft Acts 27:14

βαπτ-ίζω G0907 *V-PPA-NMP* (81×)

To baptize or be baptized; to immerse in water as a rite of repentance, identification, or purification.

The verb that gives Christianity one of its defining sacraments, deriving from bapto ('to dip'). In the New Testament it spans three distinct uses: receiving baptism as a convert or penitent (Matt 3:6, 13-16; Acts 2:41), administering baptism as John or the apostles did (Matt 3:11; 28:19; Mark 1:4), and the broader Hellenistic sense of ritual washing unconnected to Christian initiation (Mark 7:4; Luke 11:38). The multilingual evidence is striking: Spanish 'bautizar,' French 'baptiser,' and German 'taufen' all derive from or calque the Greek root, testifying to how thoroughly this word shaped Western religious vocabulary.

1. be baptized, receive baptism (49×) To be baptized or receive baptism—the passive/middle voice usage covering 49 occurrences. Denotes undergoing the rite of water immersion as a sign of repentance (Matt 3:6; Mark 1:5), identification with Christ's death and resurrection (Rom 6:3-4), or entry into the believing community (Acts 2:41; 8:12-13). Spanish 'ser bautizados,' French 'baptiser' (passive), and German 'getauft werden' all mark the recipient perspective. The phrase 'baptized into Christ' (Gal 3:27) shows how the passive form carries rich theological freight. **BAPTISM RITE**

en: being-baptized, she-was-baptized, they-were-being-baptized | **es:** a-ser-bautizadas, a-ser-bautizados, eran-bautizados | **fr:** baptiser | **de:** taufen, tauft Matt 3:6; Matt 3:13; Matt 3:14; Matt 3:16; Matt 20:22

2. baptize, administer baptism (30×) To baptize or administer baptism—the active voice usage across 30 occurrences, where the subject performs the rite upon another. John declares 'I baptize you with water' (Matt 3:11; Mark 1:8); Jesus commands the disciples to 'baptize in the name of the Father, Son, and Holy Spirit' (Matt 28:19). Spanish 'bauticé' (I baptized), English 'baptize/baptized,' and German 'taufen' (active) all reflect the agent's role. This sense distinguishes the baptizer's authority and commission from the recipient's experience. **BAPTISM RITE**

en: I-baptized, baptize, baptized | **es:** Bauticé, bauticé, bautizando | **fr:** baptiser | **de:** taufen, tauft Matt 3:11; Matt 28:19; Mark 1:4; Mark 1:8

3. wash, immerse ritually (2×) To wash or immerse in a ritual purification context outside of Christian or Johannine baptism, attested only twice. At Mark 7:4, Pharisees 'wash' (baptize) cups, pitchers, and kettles; at Luke 11:38, a Pharisee is astonished that Jesus did not first 'wash' before dinner. English 'washed,' Spanish 'se lavó/se sumerjan' (washed/immerse themselves) reveal that translators shift away from 'baptize' to 'wash' when the specifically sacramental context is absent, exposing the word's older, broader Hellenistic meaning of ceremonial immersion. **BAPTISM RITE**
en: he-washed, they-wash | **es:** se-lavó, se-sumerjan | **fr:** baptiser | **de:** taufen, tauft Mark 7:4; Luke 11:38

βάπτ-ισμα G0908 *N-ANS* (21×)

Baptism; the rite of water immersion signifying repentance or union with Christ's death and resurrection.
The Greek noun for the distinctively Christian and Johannine rite of water immersion. It appears in two broad contexts: John's baptism of repentance (Matt 3:7; Mark 1:4; Luke 7:29) and the baptism Jesus speaks of metaphorically as his coming suffering (Matt 20:22-23; Mark 10:38-39; Luke 12:50). The apostolic letters then develop baptism as union with Christ's death and resurrection (Rom 6:4; Col 2:12). Every target language borrows or adapts the Greek root – 'bautismo' (spa), 'baptême' (fra), 'Taufe' (deu) – testifying to the word's cross-cultural centrality in Christian practice.

(21×) The rite or act of baptism – immersion in water as a religious ceremony. In the Gospels it denotes both John's preparatory baptism of repentance (Matt 3:7; Mark 1:4; Acts 1:22) and the metaphorical 'baptism' of suffering that Jesus anticipated (Matt 20:22-23; Mark 10:38-39). In the Epistles it signifies the believer's identification with Christ's death, burial, and resurrection (Rom 6:4; Eph 4:5; Col 2:12; 1 Pet 3:21). Cross-lingual uniformity – 'baptism' (eng), 'bautismo' (spa), 'baptême' (fra), 'Taufe' (deu) – reflects the universality of the rite across Christian traditions. **BAPTISM RITE**
en: a-baptism, a-baptism-, baptism | **es:** bautismo, un-bautismo | **fr:** baptême | **de:** Taufe Matt 3:7; Matt 20:22; Matt 20:23; Matt 21:25; Mark 1:4

βαπτ-ισμός G0909 *N-AMP* (5×)

Washing, immersion, baptism; a ceremonial or ritual cleansing by water, ranging from Jewish purification rites to Christian baptism.
Refers to the act of dipping or washing in water, encompassing both Jewish ceremonial washings and distinctly Christian baptism. In Mark 7:4, 8 it describes the Pharisees' traditional purification rituals —washing of cups, pots, and vessels—while Heb 9:10 similarly references Old Covenant 'washings.' Colossians 2:12 and Heb 6:2 apply the term to Christian baptism as a foundational doctrine. Spanish distinguishes 'inmersiones' (immersions) from 'bautismo' (baptism), revealing the semantic stretch from general ritual washing to the specific Christian sacrament. German 'Waschungen' (washings) likewise emphasizes the purificatory dimension.

(5×) A washing, immersion, or baptism—covering both Jewish ceremonial purification rites and Christian sacramental baptism. Mark 7:4, 8 and Heb 9:10 use the term for the Pharisaic and Levitical tradition of ritual washings (of hands, vessels, and bodies), while Col 2:12 and Heb 6:2 apply it to Christian baptism as a foundational element of the faith. The Spanish split between 'inmersiones' and 'bautismo' and the German 'Waschungen' illuminate the word's dual register: it can denote any ritual water-cleansing, yet in Christian theological context it becomes a technical term for the initiatory rite of baptism. **BAPTISM RITE**
en: baptism, of-baptisms, washings | **es:** bautismo, de-bautismos, inmersiones | **fr:** ablution | **de:** Waschungen Mark 7:4; Mark 7:8; Col 2:12; Heb 6:2; Heb 9:10

βαπτ-ιστής G0910 *N-NMS* (12×)

Baptist, Baptizer — title applied exclusively to John son of Zechariah, the forerunner who baptized in the Jordan
The Greek baptistēs, derived from baptizō (to immerse, baptize), functions as a title rather than a generic noun in the New Testament, attached exclusively to John son of Zechariah. All twelve occurrences identify 'John the Baptist' — the prophetic voice who prepared Israel for the Messiah through a baptism of repentance. Jesus himself declared that among those born of women none was greater than John the Baptist (Matt 11:11; Luke 7:28). The title distinguishes this John from other figures of the same name, particularly the apostle. Spanish 'Bautista,' French 'Baptiste,' and German 'Täufer' all function as recognizable proper epithets.

Baptist (12×) A substantival title meaning 'the one who baptizes,' used exclusively as an epithet for John son of Zechariah. Appears in narrative introductions (Matt 3:1; Mark 6:25; Luke 7:20), in Jesus' testimony about John's greatness (Matt 11:11-12; Luke 7:28), and in Herod's fearful identification of the man he beheaded (Matt 14:2, 8; Mark 6:24-25). The articular form ho baptistēs functions as a quasi-surname, distinguishing this John from all others. Spanish 'el Bautista' and German 'der Täufer' replicate this titular force. **BAPTISM RITE**
en: Baptist, Baptizer, baptizer | **es:** Baptistén, Baptistés, Baptístes | **fr:** Baptiste | **de:** Taeufer, Täufer Matt 3:1; Matt 11:11; Matt 11:12; Matt 14:2; Matt 14:8

βάπτω G0911 *V-ASA-3S* (4×)

To dip or immerse something into a liquid; to dye by dipping
The verb báptō denotes the physical act of dipping or plunging something into liquid — distinct from baptízō, which acquired the specialized ritual sense. In John 13:26, Jesus dips a morsel into the dish at the Last Supper, identifying his betrayer. The rich man in Hades begs Lazarus to dip a fingertip in water (Luke 16:24). In Revelation 19:13, Christ's robe is described as 'dipped in blood.' Spanish 'mojado' (wetted) and 'teñido' (dyed) capture both the wetting and staining dimensions of this word.

(4×) To dip, plunge, or immerse an object into a liquid, whether for wetting, dyeing, or symbolic purposes. The NT uses span from the mundane (dipping bread, Luke 16:24; John 13:26) to the apocalyptic (a garment dipped in blood, Rev 19:13). Spanish distinguishes 'mojado' (wetted) from 'teñido' (dyed), reflecting the classical Greek range where báptō covered both tempering metal and coloring fabric. **AUTO-DETECTED COMMUNITY 15037 WITH 3 SENSES**
en: having-been-dipped, having-dipped, he-dips | **es:** habiendo-mojado, moje, teñido | **fr:** tremper | **de:** eintauchen, βάψῃ Luke 16:24; John 13:26; Rev 19:13

Βαραββᾶς G0912 *N-NMS* (11×)

Barabbas — the insurrectionist prisoner whom the crowd chose to release instead of Jesus at the Passover
Βαραββᾶς (Barabbas), from Aramaic bar-Abba ('son of the father'), is the prisoner released by Pilate in place of Jesus at the Passover custom of freeing one prisoner. Mark and Luke identify him as one who had committed murder during an insurrection (Mark 15:7; Luke 23:19, 25); Matthew calls him a 'notable prisoner' (Matt 27:16); John simply terms him a 'robber' (John 18:40). The narrative irony is profound: the crowd demands freedom for a man of violence while condemning the innocent Son of the Father. Some early manuscripts of Matthew 27:16-17 give his full name as 'Jesus Barabbas,' heightening the dramatic contrast. Spanish 'Barrabás' and French 'Barabbas' both transliterate the Aramaic patronymic.

(11×) Barabbas, the prisoner held by Rome for insurrection and murder, whom Pilate offered as an alternative to Jesus in the Passover amnesty (Matt 27:16-26; Mark 15:7-15; Luke 23:18-25; John 18:40). The crowd's choice to release Barabbas and crucify Jesus forms a pivotal moment in all four Passion narratives. His Aramaic name, bar-Abba ('son of the father'), creates a striking ironic parallel with Jesus, the true Son of the Father. Some manuscripts preserve the variant 'Jesus Barabbas' (Matt 27:16-17). Spanish 'Barrabás' and German 'Barabbas' transliterate directly. **PROPER NAMES (PERSONAL)**

en: Barabbas | **es:** Barabbân, Barabbâs | **fr:** Barabbas | **de:** Barabbas, Βαραββᾶν Matt 27:16; Matt 27:17; Matt 27:20; Matt 27:21; Matt 27:26

Βαράκ G0913 *N-GMS* (1×)

Barak, the Israelite judge; the military leader who defeated Sisera under Deborah's guidance

This proper noun designates Barak, the Israelite military commander who, at the prophetess Deborah's urging, led the army against the Canaanite general Sisera (Judges 4-5). In Hebrews 11:32, the author lists Barak among the heroes of faith who 'through faith conquered kingdoms, enforced justice, obtained promises.' Barak's inclusion is somewhat surprising given his initial reluctance to go without Deborah, yet he obeyed and achieved victory. The catalogue in Hebrews celebrates not moral perfection but faithful action—Barak trusted God's word through Deborah and fought accordingly. His name evokes the era of the judges, when faith and obedience brought deliverance.

(1×) The evidence simply transliterates the name (Barak) uniformly, identifying him as the Judges-era leader. Hebrews 11:32 includes Barak in the honor roll of faith, reminding readers that even hesitant obedience—he agreed to fight only if Deborah accompanied him—counts as faith when it yields to God's command and trusts His promise of victory. **PROPER NAMES (PERSONAL)**

en: Barak | **es:** Barák | **fr:** Barak | **de:** Barak Heb 11:32

Βαραχίας G0914 *N-GMS* (1×)

Barachiah, a personal name; father of the prophet Zechariah

This proper noun designates Barachiah (Hebrew: 'Yahweh has blessed'), identified in Matthew 23:35 as the father of Zechariah, whom Jesus says was murdered 'between the sanctuary and the altar.' The reference is debated: it may allude to Zechariah son of Jehoiada (2 Chronicles 24), martyred in the temple court, or to the canonical prophet Zechariah son of Berechiah. Either way, Jesus invokes the murder of a righteous prophet to indict the scribes and Pharisees for continuing their ancestors' pattern of violence against God's messengers. Barachiah's mention anchors the martyrdom in Israel's historical memory.

(1×) The evidence simply transliterates the name (Barachias, Barachie) across languages, confirming it as a patronymic. Matthew 23:35 uses Βαραχίου to identify Zechariah's father, situating the prophet's murder within the genealogical and historical record that Jesus cites to hold His contemporaries accountable for a legacy of rejecting and killing those sent by God. **PROPER NAMES (PERSONAL)**

en: of-Barachias | **es:** de-Barachías | **fr:** Barachie | **de:** Βαραχίου Matt 23:35

βάρβαρος G0915 *Adj-NMS* (6×)

A foreigner, non-Greek speaker; anyone outside Greco-Roman linguistic and cultural identity.

Barbaros originally imitated the sound of incomprehensible speech – 'bar-bar' – and designated anyone who did not speak Greek. In the NT, the word appears without the pejorative modern sense of 'barbaric.' The Maltese natives are called barbaroi simply because they spoke neither Greek nor Latin (Acts 28:2, 4), and Paul pairs 'Greeks and barbarians' as a comprehensive merism for all humanity (Rom 1:14). In 1 Cor 14:11, Paul uses it pointedly: if you cannot understand the language being spoken, speaker and hearer are 'foreigners' to each other. The word thus illuminates the early church's multilingual, cross-cultural reality.

foreigner, non-Greek speaker (6×) A person who does not speak Greek – a foreigner or cultural outsider from the Greco-Roman perspective. The term carried no inherent moral judgment in antiquity; it was primarily a linguistic classification. In Acts 28:2 and 28:4, the Maltese are 'barbaroi' because they spoke a Punic dialect, yet Luke praises their 'unusual kindness.' Paul's merism 'Greeks and barbarians, wise and foolish' (Rom 1:14) uses the pair as shorthand for all humanity. In 1 Cor 14:11, 'barbarian' describes the mutual incomprehension between speakers of different tongues. Spanish 'nativos/barbaro,' English 'foreigner/barbarian/natives' reflect the range between neutral and culturally marked renderings. **FOREIGNERS AND STRANGERS**

en: a-foreigner, barbarian, natives | **es:** a-bárbaros, bárbaro, nativos | **fr:** Barbaren, barbare | **de:** Barbaren, βάρβαροι Acts 28:2; Acts 28:4; Rom 1:14; 1Cor 14:11

βαρέω G0916 *V-PMM/P-3S* (6×)

To weigh down, burden, or oppress; used in the passive for being heavy with sleep, grief, or hardship.

Bareo means to make heavy or weigh down, and in the NT it appears almost exclusively in the passive – describing the experience of being burdened or oppressed. The disciples' eyes 'were heavy' with sleep in Gethsemane (Matt 26:43; Luke 9:32), Jesus warns against hearts 'weighed down' with dissipation (Luke 21:34), and Paul describes being 'utterly burdened beyond strength' in Asia (2 Cor 1:8) and groaning under the weight of mortality (2 Cor 5:4). The word captures a felt heaviness – physical, emotional, or spiritual – pressing down on the whole person. Spanish 'cargados' (loaded) and French 'accabler' (to overwhelm) convey the oppressive quality well.

weigh down, burden (6×) To weigh down, burden, or press heavily upon – nearly always passive in the NT, describing the experience of being oppressed by sleep (Matt 26:43; Luke 9:32), dissipation (Luke 21:34), suffering (2 Cor 1:8), or mortality itself (2 Cor 5:4). The verb conveys not just weight but the felt sense of being overwhelmed or pressed beyond capacity. Spanish 'cargados' (loaded, burdened) and French 'accabler/alourdir' (overwhelm/make heavy) capture both the physical and metaphorical dimensions. Paul's use in 2 Cor 1:8 ('excessively burdened beyond our strength') pushes the metaphor to its limit, describing near-despair under affliction. **HONOR AND WEIGHT**

en: be-weighed-down, being-burdened, heavy | **es:** cargados, fuimos-cargados, sea-cargada | **fr:** accabler, alourdir | **de:** beschweren, βαρηθῶσιν, βεβαρημένοι Matt 26:43; Luke 9:32; Luke 21:34; 2Cor 1:8; 2Cor 5:4

βαρέω G0917 *Adv* (2×)

heavily, with difficulty, dully, in a sluggish or hardened manner

This adverb describes a heavy, difficult, or sluggish manner of action, derived from the verb meaning to weigh down or burden. In both New Testament occurrences, it modifies hearing: people hear 'heavily' or 'with dull ears,' unable to truly understand because their sensory and mental faculties have become sluggish. Matthew 13:15 and Acts 28:27 both quote Isaiah 6:9-10, where God describes a people whose ears have become dull and heavy. This isn't physical deafness but a willful, hardened inability to truly hear and respond to God's word. The word suggests weight, burden, and the difficulty of perception when hearts resist truth.

(2×) Both passages quote the same prophetic text about hardened hearts: 'their ears are dull of hearing' (literally 'they hear heavily'). Matthew records Jesus applying Isaiah's words to explain why he speaks in parables, while Acts shows Paul citing the same passage when some Jews reject the gospel. Spanish 'pesadamente' (heavily), French 'lourdement', and German 'βαρέως' capture this sense of weighted, burdened hearing. The adverb indicates not natural limitation but culpable resistance—ears that could hear but have become heavy, dull, and resistant to the truth they don't want to receive. **DISTRESS AND HARDSHIP**

en: heavily | **es:** pesadamente | **fr:** lourdement, βαρέως | **de:** βαρέως Matt 13:15; Acts 28:27

Βαρθολομαῖος G0918 *N-NMS* (4×)

Bartholomew, one of the twelve apostles; Aramaic 'son of Tolmai'

Bartholomew is one of the twelve apostles, named in all four canonical lists of the Twelve (Matt 10:3; Mark 3:18; Luke 6:14; Acts 1:13). The name is Aramaic — bar-Talmay, meaning 'son of Tolmai' — a patronymic rather than a personal name, which has led many scholars since the ninth century to identify him with Nathanael of

John's Gospel. French renders the name 'Barthélemy,' while Spanish and German preserve forms closer to the Greek Bartholomaîos.

(4×) A proper name designating one of Jesus' twelve apostles, derived from Aramaic bar-Talmay ('son of Tolmai'). He appears exclusively in the apostle catalogues (Matt 10:3; Mark 3:18; Luke 6:14; Acts 1:13), always paired near Philip, strengthening the traditional identification with Nathanael. The consistent transliteration across languages — French 'Barthélemy,' German 'Bartholomäus' — reflects the name's passage through Greek from its Semitic origin. **PROPER NAMES (PERSONAL)**

en: Bartholomaios | **es:** Bartholomaios, Bartholomaîon, Bartholomaîos | **fr:** Bartholomé, Barthélemy | **de:** Bartholomaeus, Bartholomäus Matt 10:3; Mark 3:18; Luke 6:14; Acts 1:13

Βαρι-ησοῦς G0919 *N-GMS* (1×)

Bar-Jesus, a personal name; the Jewish sorcerer also called Elymas

This proper noun designates Bar-Jesus (Aramaic: 'son of Joshua'), the Jewish false prophet and sorcerer whom Paul encountered on Cyprus (Acts 13:6-12). Also called Elymas, he opposed Paul and Barnabas, trying to turn the proconsul away from the faith. Paul, filled with the Spirit, struck him with temporary blindness—a sign-judgment that led to the proconsul's conversion. The name 'son of Jesus/Joshua' is deeply ironic: this 'son of the Savior' is actually a child of the devil (Acts 13:10), a faker who perverts the gospel. Luke's account underscores the spiritual battle between true and false prophets.

(1×) The evidence simply transliterates the name (Bar-Iesous, Bar-Jésus) across languages, identifying him as the Cypriot magician. Acts 13:6 introduces Βαριησοῦ as a Jewish false prophet whose opposition to Paul triggers a dramatic confrontation—his blindness becomes an acted parable of his spiritual condition and a catalyst for the Roman official's faith. **PROPER NAMES (PERSONAL)**

en: Bar-Iesous | **es:** Bariësoû | **fr:** Bar-Jésus | **de:** Βαριησοῦ Acts 13:6

Βαριωνᾶς G0920 *N-VMS* (1×)

Bar-Jonah, a personal name; patronymic surname of Simon Peter, son of Jonah

This proper noun designates Bar-Jonah (Aramaic: 'son of Jonah'), the patronymic surname of Simon Peter. Jesus addresses him with this name in Matthew 16:17: 'Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but my Father in heaven.' The moment follows Peter's confession that Jesus is the Messiah, the Son of the living God. By invoking Peter's full Aramaic name, Jesus personalizes the blessing and underscores the divine origin of Peter's insight—it was not human reasoning but heavenly revelation. Bar-Jonah roots Peter in his Jewish identity even as he receives a new identity as 'Rock.'

(1×) The evidence simply transliterates the name (Bar-Iōna, Bar-Jonas) across languages, confirming it as Peter's patronymic. Matthew 16:17 uses Βαριωνᾶ to address Peter at the climactic moment of his confession—the Aramaic name emphasizes both Peter's human lineage and the supernatural source of his revelation, bridging his earthly identity and his heaven-bestowed calling. **PROPER NAMES (PERSONAL)**

en: Bar-Iōna | **es:** Bar-Iōnâ | **fr:** Bar-Jonas | **de:** Βαριωνᾶ Matt 16:17

Βαρναβᾶς G0921 *N-NMS* (28×)

Barnabas — Joseph the Levite from Cyprus, surnamed 'son of encouragement,' Paul's early missionary partner

Barnabas is the Aramaic surname (bar-nebu'ah, interpreted in Acts 4:36 as 'son of encouragement' or 'son of prophecy') given to Joseph, a Levite from Cyprus who became one of the most consequential figures in the early church's expansion. His 28 occurrences trace a compelling arc: he first appears selling a field and laying the proceeds at the apostles' feet (Acts 4:36-37), then vouching for the newly converted Saul when the Jerusalem church still feared him (Acts 9:27). Sent to investigate the Gentile revival at Antioch, he sought out Saul in Tarsus and brought him into the work there (Acts 11:22-26). Together they undertook the first missionary journey through Cyprus and southern Galatia (Acts 13-14), defended Gentile freedom at the Jerusalem council (Acts 15:2-12), and then parted ways in a sharp disagreement over John Mark (Acts 15:36-39). Paul later mentions him in his letters as a recognized apostle (1 Cor 9:6) and a figure of stature at Antioch (Gal 2:1, 9, 13). Colossians 4:10 reveals Mark was Barnabas' cousin.

Barnabas (proper name) (28×) The personal name of Joseph the Levite from Cyprus, called Barnabas ('son of encouragement') by the apostles. A pivotal figure in early church expansion: he modeled radical generosity (Acts 4:36-37), championed the converted Saul before a skeptical Jerusalem church (Acts 9:27), shepherded the Gentile congregation at Antioch (Acts 11:22-26), and co-led the first missionary journey (Acts 13-14). His sharp dispute with Paul over John Mark (Acts 15:36-39) and Paul's later respectful references (1 Cor 9:6; Gal 2:1, 9) round out the portrait. **PROPER NAMES (PERSONAL)**

en: Barnabas, of-Barnabas | **es:** Barnabâ, Barnabân, Barnabâs | **fr:** Barnabas | **de:** Barnabas Acts 4:36; Acts 9:27; Acts 11:22; Acts 11:30; Acts 12:25

βάρος G0922 *N-ANP* (6×)

A burden, weight, or load; used literally of heavy labor and figuratively of moral gravity, authority, or spiritual obligation.

Baros denotes weight or heaviness in both physical and figurative senses. Jesus uses it of the 'burden and heat of the day' borne by laborers in the vineyard (Matt 20:12), while the Jerusalem council resolves to lay no greater 'burden' than necessary on Gentile believers (Acts 15:28). Paul contrasts the 'light momentary affliction' with an 'eternal weight of glory' (2 Cor 4:17) – a remarkable metaphorical inversion where baros becomes something desirable. He also exhorts mutual burden-bearing (Gal 6:2) and alludes to the apostolic right to claim 'weight' or authority (1 Thess 2:6). Spanish distinguishes helpfully between 'carga' (burden) and 'peso' (weight), mirroring the word's dual register.

burden, weight (6×) A burden, weight, or load – whether physical toil, moral obligation, or metaphorical heaviness. The word ranges across several registers in the NT: the oppressive weight of daily labor (Matt 20:12), the burden of religious requirements (Acts 15:28), the 'eternal weight of glory' that paradoxically outweighs affliction (2 Cor 4:17), mutual burden-bearing in community (Gal 6:2), and apostolic authority or 'weight' (1 Thess 2:6). Spanish translations capture this range: 'carga' for burdens, 'peso' for weight. French similarly distinguishes 'fardeau' (burden) from 'poids' (weight). The figurative extension from physical heaviness to moral significance is well attested in classical Greek and fully active in NT usage. **BURDENS AND LOADS**

en: burden, burdens, weight | **es:** carga, cargas, peso | **fr:** fardeau, poids | **de:** Last, βάρος Matt 20:12; Acts 15:28; 2Cor 4:17; Gal 6:2; 1Thess 2:6

Βαρσαββᾶς G0923 *N-AMS* (2×)

Barsabbas, surname meaning 'son of Sabba', borne by two different men in Acts

This surname, derived from Aramaic meaning 'son of Sabba' or 'son of the Sabbath,' identifies two different men in the book of Acts. First, Joseph called Barsabbas (also surnamed Justus) was one of two candidates to replace Judas among the twelve apostles, though the lot fell to Matthias (Acts 1:23). Second, Judas called Barsabbas was a leader among the Jerusalem believers, chosen with Silas to accompany Paul and Barnabas to Antioch with the apostolic decree (Acts 15:22). The shared surname suggests a common family name or possibly indicating birth on the Sabbath, though the two men appear to be unrelated individuals.

(2×) Acts 1:23 introduces Joseph Barsabbas, a faithful disciple who had accompanied Jesus throughout his ministry and was qualified to become an apostle. Acts 15:22 presents Judas Barsabbas, described as a 'leading man among the brothers' entrusted with delivering the crucial Jerusalem council decision. The Spanish forms (Barsabbán,

Barsabbâs), French 'Barsabbas', and German 'Βαρσαββᾶν' preserve the Aramaic transliteration with minor variation. Both men bearing this name held positions of trust and leadership, suggesting the surname carried positive associations in the early church community. **PROPER NAMES (PERSONAL)**

en: Barsabbas | **es:** Barsabbân, Barsabbâs | **fr:** Barsabbas | **de:** Βαρσαββᾶν Acts 1:23; Acts 15:22

Βαρτίμαιος G0924 *N-NMS* (1×)

Bartimaeus, a personal name; the blind beggar healed by Jesus near Jericho

This proper noun designates Bartimaeus (Aramaic: possibly 'son of Timaeus' or 'son of the unclean'), the blind beggar whom Jesus healed as He left Jericho (Mark 10:46-52). Mark uniquely provides the man's name and patronymic, suggesting he became known in the early Christian community. Bartimaeus's persistent cries—'Jesus, Son of David, have mercy on me!'—overcome the crowd's attempts to silence him, and Jesus commends his faith: 'Go; your faith has made you well.' The healed man immediately follows Jesus on the road—a picture of discipleship born from divine mercy and personal persistence.

(1×) The evidence simply transliterates the name (Bartimaios, Bartimée, Bartimaeos) across languages, identifying him as the Markan blind beggar. Mark 10:46 introduces Βαρτιμαῖος with unusual specificity (including his father's name), perhaps because he became a recognizable disciple in the Jerusalem church—his healing and subsequent following of Jesus model the journey from spiritual blindness to sight and discipleship. **PROPER NAMES (PERSONAL)**

en: Bartimaios | **es:** Bartimaîos | **fr:** Bartimée | **de:** Bartimaeos Mark 10:46

βαρύν-ω G0925

weigh down, burden, oppress; make heavy or weary

A verb built on the adjective 'heavy' (βαρύς), describing the action of weighing something down or making it heavy. Physical applications include garments weighing someone down or limbs becoming heavy with weariness. The passive voice frequently appears: to be weighed down, to be heavy in limb, to have one's hand disabled. Extended meanings include being oppressed by thirst or surfeit, or being burdened in various ways. A specialized medical use describes being pregnant. The word captures both literal physical weight and metaphorical burdens that oppress or tire.

βᾰρύς G0926 *Adj-NFP* (6×)

Heavy, burdensome, weighty; describing physical weight, oppressive demands, moral gravity, or fierce severity.

Barys, the adjective behind the noun baros, spans a wide semantic arc from literal heaviness to figurative severity. Jesus denounces the Pharisees for loading 'heavy' burdens on others (Matt 23:4) and for neglecting the 'weightier' matters of the law – justice, mercy, and faithfulness (Matt 23:23). Paul speaks of the 'weighty' impression of his letters versus his weak bodily presence (2 Cor 10:10). Luke describes the 'fierce' wolves that will ravage the flock (Acts 20:29) and the 'serious' charges brought against Paul (Acts 25:7). The word's range – from physical heaviness to moral gravity to threatening ferocity – is remarkably consistent across languages: Arabic thaqil, German schwer, Spanish pesadas/graves all carry similar dual registers.

heavy, burdensome, weighty (6×) Heavy, burdensome, weighty, or severe – covering physical weight, oppressive demands, moral importance, and fierce intensity. Jesus uses it of the 'heavy' burdens imposed by Pharisees (Matt 23:4) and of the 'weightier' matters of the Torah (Matt 23:23), where the literal sense of heaviness becomes a metaphor for moral priority. Paul applies it to the perceived 'weightiness' of his letters (2 Cor 10:10). In Acts 20:29, 'fierce' (bareis) wolves extend the sense to threatening severity, while Acts 25:7 uses it of 'serious' legal charges. Spanish renders this range as 'pesadas' (heavy), 'graves' (serious), and 'feroces' (fierce); German 'schwer' captures both physical and moral weight. The breadth of translation evidence confirms a single polysemous adjective rather than distinct senses. **HONOR AND WEIGHT**

en: burdensome, fierce, heavy | **es:** feroces, graves, más-pesadas | **fr:** lourd | **de:** schwer, βαρέα, βαρεῖς Matt 23:4; Matt 23:23; Acts 20:29; Acts 25:7; 2Cor 10:10

βᾰρῠ-τῑμος G0927 *Adj-GNS* (1×)

very costly, extremely expensive; of great value or price

This adjective means 'very costly' or 'extremely expensive,' describing something of exceptional value. Matthew uses it to describe the alabaster flask of 'very expensive ointment' (μύρου βαρυτίμου) that a woman poured on Jesus' head at Bethany (Matt 26:7). The disciples objected to the 'waste,' calculating the ointment's market value, but Jesus defended her act as a beautiful preparation for His burial. The term underscores the extravagance of her devotion—she gave what was most precious, and Jesus honored her gift as prophetic worship. Classical usage includes 'punishing severely,' but the New Testament sense is monetary and metaphorical value.

(1×) The translations (English 'very expensive,' Spanish 'muy costoso,' French 'très précieux') emphasize high cost and value. Matthew 26:7 uses βαρυτίμου to describe the ointment's extraordinary worth—its expense measures the woman's devotion and sets up Jesus' rebuke of the disciples' utilitarian calculation, affirming that love's extravagance surpasses economic logic. **BELOVED AND PRECIOUS**

en: very-expensive | **es:** muy-costoso | **fr:** très-précieux | **de:** βαρυτίμου Matt 26:7

βᾰσᾰν-ίζω G0928 *V-FIP-3P* (12×)

To torment, torture, cause severe suffering; to be battered or tossed by waves

The verb basanizo originally meant 'to test on a touchstone' for proving gold, but by New Testament times it had narrowed almost entirely to the infliction or experience of severe suffering. Demons beg Jesus not to torment them before the appointed time (Matt 8:29; Mark 5:7; Luke 8:28), the rich man is tormented in Hades (Luke 16:23-24), and Revelation's visions describe eschatological torment with fire and sulfur (Rev 9:5; 14:10; 20:10). One striking outlier preserves an older physical sense: the disciples' boat being 'battered' by waves on the Sea of Galilee (Matt 14:24), where nature rather than supernatural agency is the tormenting force.

1. torment, torture, cause agony (11×) To torment, torture, or cause intense suffering — whether physical, spiritual, or eschatological. This is the dominant sense across eleven of twelve occurrences. It covers demonic encounters where evil spirits fear premature judgment (Matt 8:29; Mark 5:7; Luke 8:28), the paralytic 'grievously tormented' by illness (Matt 8:6), Lot's righteous soul tormented by Sodom's lawlessness (2 Pet 2:8), and the apocalyptic torments of Revelation where the smoke of suffering rises forever (Rev 14:10-11; 20:10). Spanish consistently renders 'atormentar,' French 'tourmenter,' and German 'quaelen,' all pointing to deliberate, intense affliction. The verb's progression from testing metal to testing persons to outright torture reflects a semantic narrowing well attested in Hellenistic Greek. **TORMENT AND TORTURE**

en: being-tormented, he-will-be-tormented, straining | **es:** atormentaba, atormentados, atormentar | **fr:** tourmenter | **de:** quaelen, βασανίσαι, βασανίσῃς Matt 8:6; Matt 8:29; Mark 5:7; Mark 6:48; Luke 8:28

2. batter, toss about by waves (1×) To batter, toss about, or harass by natural forces — specifically of a boat being pummeled by wind and waves. The sole occurrence at Matthew 14:24 describes the disciples' vessel 'being tossed' (basanizomenon) by waves, the wind being contrary. Spanish renders 'siendo-azotada' (being lashed), and English 'being-tossed,' both capturing the physical buffeting rather than personal torment. This sense preserves the verb's older connotation of testing or straining — the boat is 'put to the test' by the storm — before the semantic field contracted almost entirely to human suffering. Some scholars treat this as a metaphorical extension of sense 1 (the boat 'tormented' by waves), but the multilingual gloss divergence confirms it as a recognizably distinct usage. **TORMENT AND TORTURE**

en: being-tossed | **es:** siendo-azotada | **fr:** tourmenter | **de:** βασανιζόμενον Matt 14:24

βᾰσᾰν-ισμός G0929 *N-GMS* (6×)

Torment, torture, anguish; the infliction or experience of severe pain as punishment.

Denotes the act or state of being tortured—severe pain deliberately inflicted as punishment or experienced as divine judgment. All six New Testament occurrences appear in Revelation, where the word describes the agonizing consequences of God's wrath upon the unrepentant. The scorpion-like locusts of the fifth trumpet inflict basanismos for five months (Rev 9:5), while the smoke of torment for idolaters rises forever (Rev 14:11). Babylon's luxurious self-indulgence is repaid with an equal measure of torment (Rev 18:7, 10). Spanish 'tormento,' French 'Qual,' and German 'Qual' all center on the idea of excruciating suffering, confirming a unified punitive-anguish sense.

(6×) Severe anguish or torture, especially as divine punishment. In Revelation the word is used exclusively for eschatological torment: the demonic locusts inflict pain like a scorpion's sting for five months (Rev 9:5), the worshippers of the beast face unending torment whose smoke ascends forever (Rev 14:11), and Babylon receives torment proportional to her self-glorification (Rev 18:7, 10). Spanish 'tormento' and German 'Qual' both convey intense, punitive suffering, confirming a single semantic core of agonizing retribution. **TORMENT AND TORTURE**

en: torment | **es:** tormento | **fr:** Qual | **de:** Qual Rev 9:5; Rev 14:11; Rev 18:7; Rev 18:10

βᾰσᾰν-ιστής G0930 *N-DMP* (1×)

torturer, jailer, one who examines by torture; an official who inflicts pain to extract confession or punish

This noun denotes a torturer or jailer, one who examines prisoners through physical pain or administers judicial punishment. Jesus uses it in the parable of the unforgiving servant (Matt 18:34): the master, enraged by the servant's refusal to forgive, handed him over 'to the torturers' (τοῖς βασανισταῖς) until he should pay all his debt. The term evokes the brutal reality of ancient prison conditions and torture chambers. Jesus' point is chilling: unforgiveness imprisons the unforgiving in a hell of their own making. The βασανισταί symbolize the tormenting consequences of harboring grudges when one has received infinite mercy.

(1×) The translations (English 'torturers,' Spanish 'verdugos,' French 'tortionnaire') uniformly point to those who inflict torture. Matthew 18:34 uses βασανισταῖς to depict the severe consequence of the unforgiving servant's hardness: he is delivered to torturers—a stark image of the spiritual and relational anguish that unforgiveness brings upon oneself, mirroring the judgment one refuses to extend as mercy. **TORMENT AND TORTURE**

en: torturers | **es:** verdugos | **fr:** tortionnaire | **de:** βασανισταῖς Matt 18:34

βᾰσᾰν-ος G0931 *N-GFS* (3×)

torment, torture, severe pain or anguish

This noun denotes torment, torture, or severe suffering. Matthew summarizes Jesus's ministry of healing, including those suffering from various diseases and 'torments' (Matt 4:24). The rich man in Hades cries out that he is in agony in 'this torment' (Luke 16:23, 28). Originally referring to a touchstone for testing gold's purity, the word evolved to mean the torture used to test slaves' testimony, then more broadly, any severe affliction. In NT usage it describes both physical affliction and eschatological anguish.

(3×) Describes severe suffering, both physical and eschatological. Matthew 4:24 mentions those afflicted with 'torments' (βασάνοις) —severe diseases Jesus healed. Luke 16:23 and 16:28 use it twice in the rich man and Lazarus parable: the rich man suffers in 'this torment' (βασάνῳ/βασάνου), pleading for relief and warning his brothers. The classical background of testing by torture enriches the metaphor of purifying or agonizing affliction. Spanish 'tormento,' French 'tourment' preserve the sense of severe, testing anguish. **TESTING AND PROVING**

en: torment, torments | **es:** tormento, tormentos | **fr:** tourment | **de:** βασάνοις, βασάνου Matt 4:24; Luke 16:23; Luke 16:28

βᾰσιλ-εί̄ᾱ G0932 *N-DFS* (163×)

Kingdom, reign, royal dominion; the sovereign rule of a king and the realm where that rule holds

Basileia stands at the very center of Jesus' proclamation: 'The kingdom of heaven is at hand' (Matt 4:17). It denotes both the dynamic act of God's reigning and the sphere in which that reign is experienced. In the Synoptic Gospels alone, the phrase 'kingdom of God/heaven' appears over 80 times, making basileia arguably the most theologically loaded noun in the New Testament. The word's semantic range — from royal authority to territorial domain to eschatological hope — is consistently captured across languages: 'reino,' 'royaume,' 'Reich,' 'kerajaan.'

kingdom, reign, royal dominion (163×) The sovereign rule, royal authority, or dominion of a king, together with the realm or territory over which that authority extends. Occurring 163 times, basileia overwhelmingly appears in the phrase 'kingdom of God' or 'kingdom of heaven' (Matt 3:2, 5:3, 6:33), encompassing both the present breaking-in of God's reign through Jesus and its future consummation. Cross-linguistic evidence — Spanish 'reino,' French 'royaume,' German 'Reich,' Arabic 'ملكوت' — uniformly treats it as a single undivided concept. **GEOGRAPHY AND SPACE**

en: kingdom | **es:** reino | **fr:** royaume | **de:** Reich Matt 3:2; Matt 4:17; Matt 4:23; Matt 5:3; Matt 5:10

βᾰσίλ-ειον G0933

royal palace, kingly dwelling; royal treasury; capital city; tiara or diadem

A neuter noun denoting things associated with royalty, most commonly the royal dwelling or palace. The plural form 'royal palaces' appears frequently in classical texts. By extension, it can refer to the seat of empire—a capital city where royal power resides. Another sense identifies the royal treasury, where the king's wealth is stored. The word also takes on a concrete sense of royal regalia: the tiara or diadem worn as a symbol of kingship, appearing in Septuagint references as a 'diadem of beauty.' Botanical uses name certain plants, possibly for their regal appearance or associations.

βᾰσίλ-ειος G0934 *Adj-NNS* (2×)

royal, kingly, belonging to a king, fit for a king

This adjective means royal or kingly, describing what pertains to or is worthy of a king. Classical Greek applied it to royal houses, power, and choice items deemed fit for royalty. In the New Testament, it appears in two contrasting contexts: Jesus speaks of those in soft clothing dwelling 'in kings' courts' or 'palaces' (Luke 7:25), while Peter calls believers 'a royal priesthood' (1 Pet 2:9). The word carries connotations of excellence, authority, and special status associated with kingship. First Peter's usage transforms this worldly category into spiritual reality: believers collectively form a priesthood with royal dignity and privilege.

(2×) Luke 7:25 uses the plural neuter form for 'royal palaces' where splendidly dressed people live—contrasting sharply with John the Baptist's wilderness clothing. 1 Peter 2:9 applies the adjective to 'priesthood,' creating the powerful phrase 'royal priesthood' that elevates believers' status before God. Spanish 'palacios/real', French 'royal', and German 'königlich/βασιλείοις' show the range from literal royal residences to metaphorical royal status. The two passages move from earthly royal luxury (which John rejected) to the spiritual royal dignity of God's chosen people. **RULING AND REIGNING**

en: palaces, royal | **es:** palacios, real | **fr:** royal | **de:** koeniglich, βασιλείοις Luke 7:25; 1Pet 2:9

βᾰσῐ̈λ-εύς G0935 *N-AMP* (115×)

King, ruler, sovereign; used of earthly monarchs, the Messiah, and God as supreme ruler

Basileus denotes a king or sovereign who exercises supreme authority over a people or territory. In the New Testament it applies to historical rulers like Herod (Matt 2:1), to Caesar as the Roman emperor, and supremely to Jesus as the promised Davidic king and to God as the eternal King. The multilingual translations uniformly render it with direct equivalents — Spanish 'rey,' French 'roi,' German 'König' — reflecting the universally understood concept of monarchical authority. The word carries both political and theological weight, especially in the phrase 'King of kings' (Rev 19:16).

king, ruler, sovereign (115×) A male monarch or supreme ruler exercising royal authority over a people or territory. Covers earthly kings such as David (Matt 1:6), Herod (Matt 2:1), and foreign sovereigns, as well as God and Christ as ultimate King. Translations across languages consistently use direct royal equivalents (Spanish 'rey,' French 'roi'), underscoring the term's unambiguous semantic core of sovereign rule. GEOGRAPHY AND SPACE

en: a-king, king | **es:** rey | **fr:** roi | **de:** Koenig, König Matt 1:6; Matt 2:1; Matt 2:2; Matt 2:3; Matt 2:9

βᾰσῐλ-εύω G0936 *V-FIA-3S* (21×)

To reign, rule as king; to exercise royal authority and sovereign dominion over a people or realm.

The standard Greek verb for kingly rule, appearing across the New Testament in contexts both earthly and eschatological. It describes Archelaus reigning in Judea (Matt 2:22), the promised eternal reign of Christ over the house of Jacob (Luke 1:33), and the theological drama of Romans 5 where death 'reigned' from Adam to Moses but grace now reigns through righteousness (Rom 5:14, 17, 21). Paul provocatively tells the Corinthians, 'You have begun to reign — and without us!' (1 Cor 4:8). In Revelation, the saints will reign with Christ (Rev 20:4, 6). Spanish 'reinar' and French 'régner' are precise cognate equivalents, while the breadth of usage — from political to cosmic sovereignty — makes this one of the New Testament's most theologically loaded verbs.

1. to reign, rule as king (20×) To reign or rule as king — exercising royal authority and sovereign dominion. This covers the full range from earthly political rule (Matt 2:22, Archelaus in Judea; Luke 19:14, 27, the parable of the nobleman) to the cosmic and eschatological: death reigns through Adam (Rom 5:14, 17), grace reigns through righteousness (Rom 5:21), and believers will reign with Christ (Rev 20:4, 6). Spanish 'reinar,' French 'régner,' and German 'herrschen' all consistently render this primary sense across 20 occurrences. RULING AND REIGNING

en: he-will-reign, let-reign, might-reign | **es:** has-reinado, reina, reinar | **fr:** régner | **de:** herrschen, herrscht Matt 2:22; Luke 1:33; Luke 19:14; Luke 19:27; Rom 5:14

2. those who reign, kings (1×) A substantival participial use designating those who reign — 'kings' or 'those exercising royal power.' At 1 Timothy 6:15, God is described as 'King of those who reign' (βασιλεὺς τῶν βασιλευόντων), where the participle functions as a noun denoting sovereign rulers. Spanish 'que reinan' and English 'being kings' capture the shift from verbal action to nominal designation. RULING AND REIGNING

en: being-kings | **es:** que-reinan | **fr:** régner | **de:** herrschen 1Tim 6:15

βᾰσῐλ-ικός G0937 *Adj-NMS* (5×)

Royal, kingly; pertaining to a king, whether describing a person of the royal court or something possessing regal authority.

An adjective meaning 'royal' or 'belonging to a king,' applied both to persons associated with royalty and to things possessing kingly dignity. In John 4:46, 49, it describes a 'royal official' (basilikos) whose son Jesus heals from a distance—a man connected to Herod's court. Acts 12:20–21 uses it of Herod Agrippa's 'royal' country and 'royal' robes. Most strikingly, James 2:8 speaks of the 'royal law'—the command to love your neighbor—elevating it as the king's own decree. French and Spanish both render it simply as 'royal,' while German 'königlich' carries the same regal weight.

(5×) Royal or kingly—describing persons, possessions, or qualities that belong to or befit a king. The 'royal official' (basilikos) in John 4:46, 49 is a courtier in Herod Antipas's service, while Acts 12:20–21 uses the term for Herod Agrippa's royal territory and apparel. James 2:8 applies it metaphorically to the 'royal law' of neighbor-love, investing the command with sovereign authority. The uniform rendering across languages—French 'royal,' Spanish 'real,' German 'königlich'—confirms a single, coherent sense of regal association and dignity, though the referent shifts from persons to garments to divine law. RULING AND REIGNING

en: royal, royal-official | **es:** oficial-real, real | **fr:** royal | **de:** koeniglich, königlich John 4:46; John 4:49; Acts 12:20; Acts 12:21; Jas 2:8

βᾰσῐλ-ισσα G0938 *N-NFS* (4×)

A queen; a woman who reigns or holds royal authority

The feminine noun basílissa designates a woman who holds royal power or sovereignty, whether as reigning monarch or queen consort. In the Synoptic Gospels, Jesus invokes the 'Queen of the South' — the Queen of Sheba — who traveled to hear Solomon's wisdom, shaming his unresponsive generation (Matt 12:42; Luke 11:31). In Acts 8:27, the Ethiopian eunuch serves Candace, queen of the Ethiopians. Revelation 18:7 uses it of Babylon's self-exaltation: 'I sit as a queen.' Spanish 'reina,' French 'reine,' and German 'Königin' all preserve the straightforward royal feminine sense.

(4×) A female sovereign or royal consort who exercises regal authority. The NT employs the term for historical queens (the Queen of Sheba, Matt 12:42; Luke 11:31; Candace of Ethiopia, Acts 8:27) and metaphorically for Babylon's arrogant self-enthronement (Rev 18:7). Every translation language renders it with the standard feminine royal title — Spanish 'reina,' French 'reine,' German 'Königin' — confirming a single, stable semantic profile. QUEEN RULER

en: A-queen, The-queen, a-queen | **es:** La-reina, Reina, reina | **fr:** reine | **de:** Koenigin, βασίλισσα, βασιλίσσης Matt 12:42; Luke 11:31; Acts 8:27; Rev 18:7

βάσις G0939 *N-NFP* (1×)

foot, base, stepping; the part of the body used for walking or standing

This noun means 'foot' or 'base,' referring to the part of the body used for stepping or standing. Luke uses it in Acts 3:7 to describe the healing of the lame beggar: 'immediately his feet and ankles (βάσεις καὶ σφυδρά) were made strong.' The term emphasizes the structural foundation of locomotion—the βάσεις are not just anatomical feet but the literal bases that support standing and walking. Classical usage includes steps, rhythmic movements, and architectural bases. Luke's medical precision highlights the completeness of the healing: the man who had never walked now leaps and praises God, his βάσεις transformed from useless appendages to instruments of worship.

(1×) The translations (English 'feet,' Spanish 'bases,' French 'base') confirm the anatomical sense. Acts 3:7 uses βάσεις to describe the lame man's feet, which were strengthened and enabled to bear weight —a miracle that symbolizes the gospel's power to restore what is broken and enable true worship. FEET AND LEGS

en: feet | **es:** bases | **fr:** base | **de:** βάσεις Acts 3:7

βασκ-αίνω G0940 *V-AIA-3S* (1×)

to bewitch, cast a spell on; to fascinate or enchant, often with malicious intent

This verb means 'to bewitch' or 'cast a spell,' describing the act of enchanting or mesmerizing someone, often maliciously (by the 'evil eye'). Paul uses it rhetorically in Galatians 3:1: 'You foolish Galatians! Who has bewitched you (τίς ὑμᾶς ἐβάσκανεν)?' He's not suggesting literal sorcery but rather expressing astonishment that the Galatians, who clearly saw Christ crucified depicted before them, have been so thoroughly deceived by false teachers. The term captures the irrational, almost supernatural quality of their apostasy —as if they've been placed under a spell that blinds them to the gospel's clarity.

(1×) The translations (English 'bewitched,' Spanish 'fascinó,' German 'bezaubern') all point to enchantment or spell-casting. Galatians 3:1 uses ἐβάσκανεν metaphorically to express Paul's incredulity: the Galatians have been so thoroughly deceived by legalism that it's as if they've been bewitched, their spiritual vision obscured by a malevolent influence that contradicts the plain gospel they once embraced. **SORCERY WITCHCRAFT**

en: bewitched | **es:** fascinó | **fr:** ἐβάσκανεν | **de:** bezaubern Gal 3:1

βαστάζω G0941 *V-AIA-3P* (27×)

To carry, bear, or endure; ranging from physical transport to figurative endurance of burdens, and even pilfering

A versatile verb whose core image is lifting and carrying a load. In the Synoptic Gospels it describes concrete actions — carrying a water jar (Mark 14:13), bearing sandals (Matt 3:11), lifting a bier (Luke 7:14). But Paul extends it powerfully into metaphor: bearing one another's weaknesses (Rom 15:1) and carrying the marks of Jesus on one's body (Gal 6:17). Spanish consistently uses 'llevar' and 'cargar,' while German 'tragen' covers both the physical and figurative senses, revealing how naturally the word bridges the literal and the metaphorical.

1. carry or transport physically (15×) Physical carrying or transporting of objects or persons. This is the most frequent usage: picking up stones to throw (John 10:31 context), carrying a jar of water through Jerusalem (Mark 14:13), or bearing someone on a stretcher (Luke 7:14). Matthew 8:17 quotes Isaiah to say Christ 'bore' our sicknesses, where the physical image grounds the theological claim. Spanish 'cargó' and German 'tragen' both center on this concrete load-bearing act. **BEARING AND CARRYING**

en: Took-up, bearing, carried | **es:** Levantaron, cargando, cargó | **fr:** porter | **de:** tragen, trägt Matt 3:11; Matt 8:17; Mark 14:13; Luke 7:14; Luke 10:4

2. bear or endure figuratively (9×) Figurative bearing or enduring of hardships, burdens, and consequences. Paul urges the strong to 'bear the weaknesses of the weak' (Rom 15:1), and Jesus tells his disciples they cannot yet 'bear' certain truths (John 16:12). Galatians 5:10 warns that the troublemaker will 'bear his judgment.' The metaphor retains the weight of physical carrying — these burdens are real even when invisible. French 'porter' and Spanish 'llevar' serve both literal and figurative senses seamlessly. **BEARING AND CARRYING**

en: bear, having-borne, support | **es:** llevad, llevará, que-soportaron | **fr:** porter | **de:** tragen, trägt Matt 20:12; John 16:12; Rom 11:18; Rom 15:1; Gal 5:10

3. carry away or pilfer (2×) Carrying away with a connotation of pilfering or unauthorized removal. John 12:6 specifies that Judas 'was carrying away' from the money box — he was a thief. In John 20:15, Mary Magdalene fears someone has 'carried away' the Lord's body. The verb's neutral carrying sense shades into suspicion and theft, with context supplying the moral coloring. Spanish 'llevaba' preserves this ambiguity between innocent transport and illicit removal. **BEARING AND CARRYING**

en: carried-away, he-was-taking | **es:** cargaste, llevaba | **fr:** porter | **de:** tragen John 12:6; John 20:15

4. bear marks on oneself (1×) Bearing marks, brands, or distinguishing signs on one's own body. In Galatians 6:17, Paul declares 'I bear on my body the marks of Jesus' — scars from persecution that function as a brand of ownership and loyalty. This singular usage transforms the verb from transporting an external load to displaying an embodied identity. Spanish 'llevo' and English 'I bear' convey the permanence and personal significance of these marks. **BEARING AND CARRYING**

en: I-bear | **es:** llevo | **fr:** porter | **de:** tragen Gal 6:17

βάτος G0942 *N-DFS* (5×)

Bush, bramble bush; the thorny shrub (Rubus) associated with God's appearance to Moses in the burning bush.

Refers to a thorny bush or bramble, most memorably the bush that burned without being consumed when God spoke to Moses on Mount Horeb. Three of its five NT occurrences allude directly to that theophany: Mark 12:26 and Luke 20:37 cite 'the passage about the bush' as proof of resurrection, while Acts 7:30, 35 retells the Exodus narrative. Luke 6:44 uses it in a proverb—'figs are not gathered from a bramble bush'—grounding it in everyday Palestinian botany. Spanish 'zarza' preserves both the botanical and theological resonance, while French 'buisson' and German 'Dornbusch' (thornbush) emphasize its thorny character.

(5×) A thorny bush or bramble (genus Rubus), most notably the burning bush of the Exodus theophany. In Mark 12:26 and Luke 20:37, Jesus references 'the bush' passage (Exod 3) to argue for resurrection; Acts 7:30, 35 recounts Moses' encounter with the angel in the flame of the bush. Luke 6:44 employs it botanically in a wisdom saying about gathering figs from thorns. The Spanish 'zarza' and German 'Dornbusch' both highlight the thorny nature of the plant, while French 'buisson' serves as a general term for shrub—yet all translations carry the heavy theological freight of God's self-revelation at the bush. **BUSH SHRUB PLANT**

en: Bush, a-bramble-bush, bush | **es:** Zarza, de-zarza, zarza | **fr:** buisson | **de:** Dornbusch, Βάτου, βάτου Mark 12:26; Luke 6:44; Luke 20:37; Acts 7:30; Acts 7:35

βάτος G0943 *N-AMP* (1×)

bath, a Hebrew liquid measure; a unit of volume used for liquids, approximately 8-9 gallons

This noun denotes the bath, a Hebrew liquid measure roughly equivalent to 8-9 gallons or 30-40 liters. Jesus uses it in the parable of the dishonest manager (Luke 16:6), where a debtor owes 'a hundred baths of oil' and the manager tells him to change the bill to fifty. The term grounds the parable in the economic realities of first-century Palestine, where large agricultural debts were calculated in standard measures. The manager's shrewd reduction of the debt (by half!) is scandalous yet commended by Jesus for its strategic foresight. The βάτος is a concrete unit that measures both the debt and the grace extended.

(1×) The translations (English 'measures,' Spanish 'batos,' French 'baths') confirm the identification as a standard liquid measure. Luke 16:6 uses βάτους to quantify the olive oil debt in Jesus' parable—100 baths is a substantial quantity, and the manager's bold rewriting of the contract to 50 baths demonstrates the kind of decisive, self-interested action Jesus urges His disciples to emulate (in righteousness) for eternal purposes. **BATH LIQUID MEASURE**

en: measures | **es:** batos | **fr:** baths | **de:** βάτους Luke 16:6

βάτρᾰχος G0944 *N-NMP* (1×)

frog, the amphibian; the small leaping creature associated with water and marshes

This noun denotes frogs, the amphibious creatures familiar from marshes and streams. John uses it in Revelation 16:13, where he sees 'three unclean spirits like frogs' coming from the mouths of the dragon, the beast, and the false prophet. The imagery evokes the plague of frogs in Exodus, a divine judgment on Egypt. In Revelation, the frog-like demons gather the kings of the earth for the battle of Armageddon—a grotesque, plague-like mobilization of evil. Classical usage includes literal frogs and the fishing-frog (angler fish). John's apocalyptic βάτραχοι symbolize unclean, pestilential spirits that seduce the nations into final rebellion.

(1×) The translations (English/Spanish 'frogs,' French 'grenouilles,' German 'Frösche') uniformly identify the creatures. Revelation 16:13 uses βάτραχοι to describe unclean spirits that summon the world to war against God—an echo of the Exodus plague that underscores the demonic, repulsive nature of the spiritual forces driving human rebellion in the last days. **LIVING CREATURES**

en: frogs | **es:** ranas | **fr:** grenouilles | **de:** Froesche Rev 16:13

βαττο-λογέω G0945 *V-ASA-2P* (1×)

to babble, use vain repetitions; to repeat words mindlessly or stammer

This rare verb means 'to babble' or 'use vain repetitions,' describing

speech characterized by meaningless repetition or stammering. Jesus uses it in the Sermon on the Mount (Matt 6:7): 'When you pray, do not babble (μὴ βατταλογήσητε) like the Gentiles, for they think they will be heard for their many words.' The term critiques pagan prayer practices that rely on verbal volume or magical formulas rather than genuine communion with a Father who knows what His children need. Classical usage suggests stammering or saying the same thing over and over. Jesus calls for simplicity and sincerity, not ritualistic verbosity.

(1×) The translations (English 'babble,' Spanish 'usen vanas repeticiones,' French 'balbutier') all capture the idea of empty repetition. Matthew 6:7 uses βατταλογήσητε to warn against the pagan assumption that prayer effectiveness depends on word count or formulaic recitation—true prayer is relational conversation with a loving Father, not a magical incantation aimed at a distant deity. **SPEAKING AND TALKING**

en: babble | **es:** usen-vanas-repeticiones | **fr:** balbutier | **de:** βατταλογήσητε Matt 6:7

βδέλυγ-μα G0946 *N-GNP* (6×)

Abomination, detestable thing; something utterly repulsive to God, especially idolatrous objects or moral corruption.

Refers to something so morally or ritually repugnant that it provokes divine revulsion—an 'abomination' in the fullest sense. The Septuagint uses it for pagan idols and forbidden cultic practices (hence the famous phrase 'abomination of desolation'), and the New Testament inherits this charged meaning. Jesus cites Daniel's prophecy of the 'abomination of desolation' standing in the holy place (Matt 24:15; Mark 13:14), pointing to a sacrilege so offensive it triggers eschatological flight. Luke 16:15 broadens it to include what people esteem highly but God detests. In Revelation 17:4-5, Babylon the great holds a cup 'full of abominations,' and her forehead bears the title 'mother of abominations.' Spanish 'abominación' and French 'abomination' both derive from the Latin abominari, 'to execrate,' preserving the visceral force.

Abomination / detestable thing (6×) Something utterly detestable in God's sight, especially idolatrous objects, sacrilegious desecrations, or deep moral corruption. The term carries heavy cultic freight from the Septuagint, where it translates Hebrew toevah and shiqquts. Jesus applies it eschatologically in the 'abomination of desolation' standing in the holy place (Matt 24:15; Mark 13:14), echoing Daniel's prophecy. Luke 16:15 extends it to whatever humans exalt but God finds loathsome. Revelation deploys it for Babylon's accumulated filth and idolatry (Rev 17:4-5). Spanish 'abominación,' French 'abomination,' and German 'Greuel' all convey the sense of extreme religious-moral revulsion. **GEOGRAPHY AND SPACE**

en: ABOMINATIONS, abomination, of-abominations | **es:** ABOMINACIONES, abominación, de-abominaciones | **fr:** abomination | **de:** Greuel, βδέλυγμα Matt 24:15; Mark 13:14; Luke 16:15; Rev 17:4; Rev 17:5

βδελυκ-τός G0947 *Adj-NMP* (1×)

detestable, abominable, loathsome; morally or ritually repugnant

This adjective means 'detestable' or 'abominable,' describing what is morally or ritually loathsome. Paul uses it in Titus 1:16 to describe false teachers who 'profess to know God, but by their works they deny Him, being detestable (βδελυκτοὶ) and disobedient.' The term, common in Septuagint contexts of idolatry and impurity, conveys visceral repugnance. These teachers are not merely wrong but βδελυκτοί—their hypocrisy and moral corruption make them abhorrent to God. Classical usage is rare in this exact form, but the Septuagint employs it for abominations. Paul's condemnation is total: their lives contradict their lips, rendering them detestable despite their claims.

(1×) The translations (English 'detestable,' Spanish 'abominables,' German 'abscheulich') all emphasize loathsomeness and moral repugnance. Titus 1:16 uses βδελυκτοὶ to characterize those whose conduct belies their confession—they are detestable because their deeds expose their profession as a lie, making them objects of divine abhorrence rather than approval. **UNCLEAN AND PROFANE**

en: detestable | **es:** abominables | **fr:** βδελυκτοὶ | **de:** abscheulich Titus 1:16

βδελύσσομαι G0948 *V-RPM/P-DMP* (2×)

to abhor, to detest, to feel loathing toward, to regard as abominable

This verb expresses strong revulsion and loathing, originally describing the physical disgust one feels toward spoiled food but expanding to moral and spiritual abhorrence. The classical range includes being sickened by something or causing something to become abominable. In the New Testament, Paul uses it to challenge the Jew who 'abhors idols' yet commits sacrilege (Rom 2:22), while Revelation describes 'the abominable' among those excluded from the holy city (Rev 21:8). The word appears in perfect passive participle form in Revelation, emphasizing the settled, completed state of being abominable—not a temporary lapse but a fixed character.

(2×) Romans 2:22 uses the present middle participle in Paul's rhetorical question: 'You who abhor idols, do you rob temples?' The irony is sharp: claiming to detest pagan worship while acting in ways equally offensive to God. Revelation 21:8 lists 'the abominable' (perfect passive participle) among the condemned, referring to those who have made themselves loathsome through idolatry and sin. French 'avoir en horreur, détester' and German 'verabscheuen' capture this visceral rejection. Both contexts link the word to idolatry, whether hypocritically condemned or actually practiced. **HATRED AND HOSTILITY**

en: abhorring, abominable | **es:** abominables,, que-abomina | **fr:** avoir-en-horreur, détester | **de:** verabscheuen Rom 2:22; Rev 21:8

βέβαιος G0949 *Adj-AFS* (9×)

Firm, sure, secure; describing what is steadfast, reliable, and unshakable—used of promises, hope, and spiritual standing.

Bebaios conveys the quality of something that stands firm under pressure—stable, guaranteed, not liable to give way. Derived from baino ('to walk, stand'), it pictures ground solid enough to bear weight. In the New Testament, it characterizes God's promises (Romans 4:16, the promise is 'firm' for all Abraham's descendants), the believer's hope (Hebrews 3:6, 14; 6:19), and the prophetic word (2 Peter 1:19). Hebrews 2:2 calls the law spoken through angels 'firm,' meaning legally binding and enforceable. Spanish 'firme/segura' and German 'fest' both capture this sense of unshakable solidity, while French 'ferme' preserves the Latin firmness at the root of the idea.

firm, sure, secure (9×) Firm, sure, secure, steadfast—describing what is reliable, stable, and guaranteed not to fail. Applied to the Abrahamic promise (Rom 4:16, made 'sure' to all descendants), the angelic law (Heb 2:2, 'firm' meaning legally binding), the believer's confession and hope (Heb 3:6, 14), the anchor of the soul (Heb 6:19), the prophetic word (2 Pet 1:19), and one's calling and election (2 Pet 1:10). The underlying image from baino ('to stand, walk') is of ground solid enough to bear weight—something you can build your life on without it shifting. **FIRMNESS AND SECURITY**

en: firm, more-firm, secure | **es:** firme, más-segura, segura | **fr:** ferme, fest | **de:** fest Rom 4:16; 2Cor 1:7; Heb 2:2; Heb 3:6; Heb 3:14

βεβαι-όω G0950 *V-PPA-NMS* (8×)

To confirm, establish, or make firm; to validate a promise, secure a standing, or ratify what has been declared.

A verb meaning to make something firm, sure, or valid. In its active uses, it describes God or Christ confirming a word or promise — as in Mark 16:20, where the Lord confirms the disciples' preaching with accompanying signs, and Romans 15:8, where Christ confirms the promises to the patriarchs. In passive constructions, the subject is the one being established or made steadfast, as in Colossians 2:7, where believers are 'rooted and built up in him, established in faith.' The verb carries the image of something wavering being set on solid ground.

1. confirm, establish (active) (4×) To confirm, establish, or validate in an active sense — the agent makes a word, promise, or person's standing firm. In Mark 16:20 the Lord confirms the preached word through signs; in Romans 15:8 Christ confirms the promises given to the fathers. Spanish 'confirmar/confirmará' and French 'affermir' both highlight the decisive, ratifying action involved. See also 1 Corinthians 1:8 and 2 Corinthians 1:21. **ESTABLISH AND PREPARE**

en: confirming, to-confirm, will-confirm | **es:** confirmando, confirmar, confirmará | **fr:** affermir, confirmer | **de:** bestaetigen Mark 16:20; Rom 15:8; 1Cor 1:8; 2Cor 1:21

2. be confirmed, be established (passive) (4×) To be confirmed, established, or made steadfast in a passive or middle sense — the subject receives or experiences the confirming action. In Colossians 2:7 believers are described as being established in the faith, and in Hebrews 2:3 the salvation first spoken by the Lord 'was confirmed' to the audience by those who heard him. Spanish 'fue confirmada/fue confirmado' reflects the passive reception clearly. Hebrews 13:9 warns against hearts carried away by strange teachings rather than being established by grace. **ESTABLISH AND PREPARE**

en: being-established, to-be-established, was-confirmed | **es:** fue-confirmada, fue-confirmado, ser-confirmado | **fr:** affermir, confirmer | **de:** bestaetigen 1Cor 1:6; Col 2:7; Heb 2:3; Heb 13:9

βεβαί-ωσις G0951 *N-DFS* (2×)

confirmation, ratification, legal establishment, making firm or sure

This noun denotes the act of confirming or establishing something firmly, used in classical Greek for confirming decisions or providing legal warranty. In the New Testament's two occurrences, it describes the confirming or establishing of spiritual realities. Paul speaks of believers' partnership in the gospel 'both in my imprisonment and in the confirmation of the gospel' (Phil 1:7), while Hebrews notes that an oath provides 'confirmation' to end disputes (Heb 6:16). The word suggests making something secure, legally binding, or beyond question—removing uncertainty and establishing truth firmly.

(2×) Philippians 1:7 links 'confirmation' (bebaiōsis) directly to the gospel's defense and establishment, with believers sharing in Paul's work of making the gospel message firm and secure. Hebrews 6:16 describes how an oath functions to provide final 'confirmation,' settling all dispute by divine guarantee. Spanish 'confirmación', French 'confirmation', and German 'Bestätigung' all preserve this legal-formal sense of ratification. Both passages emphasize finality and certainty: the gospel's truth being established beyond doubt (Philippians) and God's promise made absolutely sure by oath (Hebrews). **FIRMNESS AND SECURITY**

en: confirmation | **es:** confirmación | **fr:** confirmation | **de:** Bestaetigung Phil 1:7; Heb 6:16

βέβηλ-ος G0952 *Adj-AFP* (5×)

Profane, unhallowed, irreverent; accessible to all (not sacred), hence common, godless, or ritually impure.

Describes what is 'treadable'—open ground as opposed to sacred space—and by extension what is common, unholy, or irreverent. In the Pastoral Epistles, Paul warns against 'profane and old wives' fables' (1 Tim 4:7) and 'profane empty chatterings' (1 Tim 6:20; 2 Tim 2:16), using the term to mark speech that desecrates what should be holy. In 1 Tim 1:9 it characterizes lawless persons alongside the 'unholy,' and Heb 12:16 applies it to Esau as the archetype of the profane person who trades sacred birthright for a meal. Spanish 'profanas' and French 'profane' both derive from the same Latin root (pro-fanum, 'before the temple'), perfectly mirroring the Greek sense of being outside sacred bounds.

(5×) Profane, unhallowed, or irreverent—describing persons, speech, or behavior that stands outside the sacred and treats holy things with contempt. Etymologically rooted in the idea of ground 'permitted to be trodden' (as opposed to consecrated space), the NT uses it of lawless and godless persons (1 Tim 1:9), worthless myths and irreverent chatter (1 Tim 4:7; 6:20; 2 Tim 2:16), and Esau as the paradigmatic profane man who despised his birthright (Heb 12:16). The cross-linguistic agreement—Spanish 'profanas,' French 'profane,' German 'unheilig'—confirms a unified sense of desacralization, marking what has been stripped of or never possessed holiness. **UNCLEAN AND PROFANE**

en: profane | **es:** irreverentes, profanas, profano | **fr:** profane | **de:** unheilig 1Tim 1:9; 1Tim 4:7; 1Tim 6:20; 2Tim 2:16; Heb 12:16

βεβηλ-όω G0953 *V-PIA-3P* (2×)

to profane, to desecrate, to violate what is sacred, to treat holy things as common

This verb means to profane or desecrate something sacred, treating the holy as common or polluting what should remain pure. The Septuagint uses it for violating the Sabbath or defiling holy things, and this usage continues in the New Testament. Jesus references how temple priests 'profane the Sabbath' by their necessary work yet remain guiltless (Matt 12:5), while Paul's accusers claim he attempted 'to profane the temple' (Acts 24:6). The word captures the serious violation of crossing boundaries between sacred and profane, though Jesus's usage shows that ritual profanation may be justified by higher obligations.

(2×) Matthew 12:5 uses the present active form in Jesus's argument about Sabbath law: priests by necessity 'profane' the Sabbath through temple service yet bear no guilt, establishing a principle that mercy and temple service supersede strict Sabbath rest. Acts 24:6 contains the infinitive in the accusation that Paul tried 'to profane the temple,' a serious charge that Paul vigorously denies. Spanish 'profanan/profanar', French 'profaner', and German forms all maintain this sense of desecrating the holy. The two contexts show the word's range: justified necessity (Matthew) versus serious accusation of sacrilege (Acts). **RITUAL DEFILEMENT**

en: profane, to-desecrate | **es:** profanan, profanar | **fr:** profaner | **de:** βεβηλοῦσιν, βεβηλῶσαι Matt 12:5; Acts 24:6

Βεελζεβούλ G0954 *N-DMS* (7×)

Beelzeboul, a name for the prince of demons; used as a title for Satan in the Synoptic Gospels.

A name applied to the ruler of demons, used exclusively in the Synoptic Gospels during controversies about the source of Jesus' exorcistic power. The etymology likely derives from Hebrew 'ba'al zebul' (lord of the dwelling) or a deliberate distortion of the Old Testament 'Baal-zebub' (lord of flies) from 2 Kings 1:2. In Matt 12:24–27 and Mark 3:22, the Pharisees accuse Jesus of casting out demons by Beelzeboul, prompting his famous 'house divided' rebuttal. Spanish and French retain transliterations ('Beelzeboul,' 'Béelzébul'), reflecting the indeclinable foreign loanword status of this term across all witness languages.

Beelzeboul (7×) A title for Satan as prince of demons, derived from Hebrew ba'al (lord) combined with either zebul (dwelling/habitation) or a pejorative play on zebub (flies). Used seven times in the Synoptics (Matt 10:25; 12:24, 27; Mark 3:22; Luke 11:15, 18, 19), always in the context of opponents attributing Jesus' exorcisms to demonic power. In Matt 10:25, Jesus warns that if the master of the house is called Beelzeboul, his household members will fare no better—linking the term to both Satanic authority and household imagery. **DEMONS EVIL SPIRITS**

en: Beelzeboul | **es:** Beelzeboul, Beelzeboúl, Beëlzeboúl | **fr:** Béelzébul | **de:** Beelzebul Matt 10:25; Matt 12:24; Matt 12:27; Mark 3:22; Luke 11:15

Βελίαλ G0955 *N-AMS* (1×)

Belial or Beliar, a name for Satan; a designation for the devil as adversary and embodiment of evil

This proper noun designates Belial (or Beliar), a name for Satan used in Jewish literature and the New Testament. Paul employs it in 2 Corinthians 6:15: 'What accord has Christ with Beliar? Or what portion does a believer share with an unbeliever?' The term (from Hebrew בְּלִיַּעַל, 'worthlessness') became personified as a demonic figure or Satan himself. Paul uses it to underscore the absolute

incompatibility between Christ and the powers of darkness. There can be no partnership, no middle ground—the covenant people must separate from the realm of Beliar and walk in the light.

(1×) The evidence simply transliterates the name (Beliar, Bélial) across languages, confirming its identity as a designation for Satan. 2 Corinthians 6:15 uses Βελιάρ to personify evil in antithesis to Christ, arguing that believers cannot maintain spiritual fellowship with darkness—Beliar's domain is utterly opposed to Christ's kingdom, demanding radical separation and holiness. **DEMONS EVIL SPIRITS**
en: Beliar | **es:** Beliár | **fr:** Bélial | **de:** Beliar 2Cor 6:15

βέλος G0956 *N-ANP* (2×)
missile, arrow, dart, projectile weapon, metaphorically any attack or trial
This noun originally denoted any missile or projectile, especially arrows and darts, but classical Greek extended it to any thrown weapon including rocks, javelins, or even furniture used as weapons. Homer used it for the instruments of Apollo bringing sudden death. In the New Testament, the word appears in two very different contexts: Luke 18:25 contains a textual variant reading 'needle' (belonēs) rather than the more common rhaphidos, while Ephesians 6:16 uses 'arrows' metaphorically for 'the flaming darts of the evil one.' The semantic range from literal projectiles to metaphorical spiritual attacks shows the word's flexibility.

(2×) Luke 18:25 in some manuscripts reads 'eye of a needle' (belonēs) in Jesus's famous saying about the difficulty of the rich entering God's kingdom, though most texts use a different Greek word for needle. Ephesians 6:16 clearly uses the plural for 'flaming arrows' that the shield of faith quenches—representing spiritual attacks, temptations, and accusations from the evil one. Spanish 'dardos/de aguja', French 'aiguille', and German 'Pfeil/βελόνης' show the split between literal needle and metaphorical arrows. The military imagery in Ephesians transforms these ancient weapons into symbols of spiritual warfare. **AUTO-DETECTED COMMUNITY 14850 WITH 3 SENSES**
en: arrows, of-needle | **es:** dardos, de-aguja | **fr:** aiguille | **de:** Pfeil, βελόνης Luke 18:25; Eph 6:16

βελτ-ίων G0957 *Adv-C* (1×)
better, more excellent, preferable; of superior quality or advantage
This comparative adjective means 'better' or 'more excellent,' describing what is superior or more advantageous. Paul uses the adverbial form in 2 Timothy 1:18: 'May the Lord grant him to find mercy from the Lord on that Day—and you well know (βέλτιον οἶδας) all the service he rendered at Ephesus.' The term conveys 'very well' or 'better than I can say'—Paul defers to Timothy's firsthand knowledge of Onesiphorus's ministry. Classical usage often appears in ethical contexts ('becoming better,' 'advancing'). Paul's usage is affectionate: Timothy knows better than anyone the extent of Onesiphorus's devoted service, which will be rewarded on the Day of Judgment.

(1×) The translations (English 'very well,' Spanish 'mejor,' German 'besser') confirm the comparative sense. 2 Timothy 1:18 uses βέλτιον to indicate superior knowledge—Timothy knows 'better' (more fully, more intimately) than Paul the many services Onesiphorus rendered at Ephesus, making Timothy a firsthand witness to the man's faithfulness and deserving of eschatological mercy. **MORAL GOODNESS**
en: very-well | **es:** mejor | **fr:** βέλτιον | **de:** besser 2Tim 1:18

Βενιαμίν G0958 *N-GMS* (4×)
Benjamin, the youngest son of Jacob; an Israelite tribe
Benjamin is the Hebrew name of Jacob's youngest son, whose descendants formed one of the twelve tribes of Israel. In the NT, the name appears in contexts of Israelite identity and tribal heritage. Paul twice identifies himself as belonging to the tribe of Benjamin (Rom 11:1; Phil 3:5), underscoring his pure Israelite lineage. Acts 13:21 recalls King Saul as a Benjaminite, and Revelation 7:8 lists Benjamin among the sealed tribes. French and German both render it 'Benjamin,' while Spanish varies between 'Benjamín' and 'Beniamín,' reflecting the Hebrew original.

(4×) The proper name of Jacob's youngest son and the Israelite tribe descended from him, used in the NT primarily as a marker of Jewish tribal lineage. Paul's self-identification as a Benjaminite (Rom 11:1; Phil 3:5) signals his impeccable Israelite credentials, while Acts 13:21 recalls King Saul from this tribe. The indeclinable Greek form mirrors the Hebrew Binyāmîn; Spanish 'Benjamín' and French 'Benjamin' preserve it with minimal adaptation. **BENJAMIN TRIBE NAME**
en: of-Beniamin | **es:** de-Beniamín, de-Benjamin, de-Benjamín | **fr:** Benjamin | **de:** Benjamin, Βενιαμίν Acts 13:21; Rom 11:1; Phil 3:5; Rev 7:8

Βερνίκη G0959 *N-GFS* (3×)
Bernice, daughter of Herod Agrippa I, companion of her brother Agrippa II
This proper noun refers to Bernice (also Berenice), daughter of Herod Agrippa I. She appears in Acts accompanying her brother Agrippa II when he comes to welcome Festus (Acts 25:13). She is present when Festus explains Paul's case to Agrippa (25:23) and when Paul makes his defense before them both (26:30). Historical sources indicate she lived with her brother in a relationship that occasioned scandal. Luke's restrained narrative simply notes her presence at these proceedings where Paul testified before Jewish royalty.

(3×) Herodian princess present during Paul's defense before Agrippa II. Acts 25:13 introduces 'Bernice' (Βερνίκης) arriving with Agrippa to greet Festus. Acts 25:23 describes her entering the audience hall with great pomp to hear Paul's case. Acts 26:30 concludes with the king, governor, 'Bernice' (Βερνίκη), and others rising after Paul's defense. The consistent transliteration (Bernikē, Berníkē, Bérénice) preserves the Macedonian form of the name, while the narrative context shows her as witness to Paul's testimony before Jewish authorities. **PROPER NAMES (PERSONAL)**
en: Bernikē | **es:** Berníkē | **fr:** Bérénice | **de:** Βερνίκη, Βερνίκης Acts 25:13; Acts 25:23; Acts 26:30

Βέροια G0960 *N-DFS* (2×)
Berea, a city in Macedonia known for its noble-minded inhabitants
This proper noun identifies Berea (modern Veria), a significant city in southwestern Macedonia where Paul and Silas preached after fleeing Thessalonica. Acts commends the Berean Jews as 'more noble-minded than those in Thessalonica' because they received the word with eagerness and examined the Scriptures daily to verify Paul's teaching (Acts 17:10-15). The city became known in Christian tradition for this exemplary response to apostolic preaching. Both New Testament occurrences appear in the same narrative, describing Paul and Silas's arrival in Berea and the later arrival of Thessalonian agitators who pursued them there.

(2×) Acts 17:10 records Paul and Silas being sent by night to Berea, where they found a more receptive audience than in Thessalonica. Acts 17:13 describes how Jews from Thessalonica came to Berea to continue opposing Paul's ministry. The city's name appears in dative form in both verses, maintaining standard Greek case usage for location. Spanish 'Bérea', French 'Bérée', and German forms preserve the basic transliteration. The Bereans' reputation for carefully examining Scripture against apostolic teaching made their city's name synonymous with discerning, Scripture-focused faith. **GEOGRAPHY AND SPACE**
en: Beroia | **es:** Bérea | **fr:** Bérée | **de:** Βέροιαν, Βεροίᾳ Acts 17:10; Acts 17:13

Βεροιαῖος G0961 *Adj-NMS* (1×)
Beroean, a resident of Berea; pertaining to the city of Berea in Macedonia
This adjective designates someone from Berea, the Macedonian city where Paul and Silas found a synagogue 'more noble' than

Thessalonica's, examining the Scriptures daily to verify apostolic teaching (Acts 17:10-11). In Acts 20:4, Luke mentions Sopater the Beroean (Βεροιαῖος) among Paul's traveling companions on the collection journey to Jerusalem. The term marks geographical origin and, by association, evokes the Bereans' exemplary Scripture-searching spirit. Sopater's inclusion among the delegates underscores the unity of the multi-ethnic churches contributing to the Jerusalem relief fund. His identity as a Βεροιαῖος recalls the noble receptivity of his home synagogue.

(1×) The evidence (English 'Beroiaios,' Spanish 'bereense,' French 'Béréen') confirms the demonym for Berea. Acts 20:4 identifies Sopater as Βεροιαῖος, linking him to the city where the Jews 'received the word with all eagerness, examining the Scriptures daily'—his presence among Paul's companions honors Berea's legacy of thoughtful faith and generous partnership in the gospel. **NATIONS AND PEOPLES**

en: Beroiaios | **es:** bereense | **fr:** Béréen | **de:** Βεροιαῖος Acts 20:4

Βηθαβαρά G0962

Bethabara, a place name meaning 'place of crossing,' variant reading in John 1:28

A geographical proper noun from Hebrew (בֵּית עֲבָרָה), meaning 'house of crossing' or 'place of crossing.' This location appears as a variant reading in John 1:28 in the Received Text, identifying where John was baptizing. The name itself suggests a river crossing point or ford, fitting the context of John's baptismal ministry. Modern critical texts often prefer 'Bethany' at this location, making Bethabara a textually disputed reading that reflects early scribal traditions about the geographical setting of John's work.

Βηθανία G0963 *N-DFS* (12×)

Bethany — village on the Mount of Olives near Jerusalem; also a locale east of the Jordan where John baptized

Bēthania, from Aramaic bēth ʿanyā ('house of affliction' or 'house of dates'), identifies two distinct locations in the Gospels. The primary Bethany sits on the eastern slope of the Mount of Olives, roughly two miles from Jerusalem (John 11:18), and serves as Jesus' lodging place during his final week (Matt 21:17; Mark 11:11-12). This is the village of Mary, Martha, and Lazarus (John 11:1; 12:1), the site of the Ascension (Luke 24:50), and the setting for the anointing at Simon the leper's house (Matt 26:6; Mark 14:3). A second Bethany appears in John 1:28 as the place on the east bank of the Jordan where John was baptizing.

(12×) A village on the southeastern slope of the Mount of Olives, approximately fifteen stadia (about two miles) from Jerusalem (John 11:18). Home of Mary, Martha, and Lazarus (John 11:1; 12:1), the place where Jesus lodged during Passion week (Matt 21:17; Mark 11:11-12), the site of the anointing (Mark 14:3), and the locale of the Ascension (Luke 24:50). Spanish 'Betania' and French 'Béthanie' transliterate directly. **GEOGRAPHY AND SPACE**

en: Bēthania | **es:** -Bēthanía, Bēthania, Bēthanía | **fr:** Béthanie | **de:** Bethanien Matt 21:17; Matt 26:6; Mark 11:1; Mark 11:11; Mark 11:12

Βηθεσδά G0964 *N-NFS* (1×)

Bethzatha or Bethesda, a pool in Jerusalem; the site of Jesus' healing of the paralytic

This proper noun designates Bethzatha (or Bethesda), the pool in Jerusalem where Jesus healed the man who had been paralyzed for thirty-eight years (John 5:2). The name's derivation is uncertain—perhaps from Aramaic meaning 'house of mercy' or 'house of the portico.' Archaeological excavations have uncovered a double pool near the Sheep Gate matching John's description. The site was associated with healing, attracting the sick who waited for the troubling of the water. John's account emphasizes Jesus' sovereign initiative: He seeks out the invalid and heals him without the ritual waters, demonstrating that true restoration comes from the life-giving Word, not magical springs.

(1×) The evidence simply transliterates the name (Bēthzatha, Bethesda) across languages, with textual variants reflecting manuscript uncertainty. John 5:2 uses Βηθζαθά (in the best manuscripts) to identify the pool where the paralyzed man waited—a place of futile hope transformed by Jesus' presence into a site of miraculous liberation and Sabbath controversy. **GEOGRAPHY AND SPACE**

en: Bēthzatha | **es:** Bēthzathá | **fr:** Bethzatha | **de:** Bethesda John 5:2

Βηθλέεμ G0965 *N-AFS* (8×)

Bethlehem — 'house of bread,' a town south of Jerusalem; birthplace of David and of Jesus the Messiah.

An indeclinable proper noun transliterated from Hebrew בֵּית לֶחֶם (bêth lechem, 'house of bread'). This small Judean town about six miles south of Jerusalem carries enormous theological weight as the birthplace of King David and, according to Micah 5:2, the prophesied birthplace of the Messiah. Matthew's nativity account centers on Bethlehem: the Magi are directed there (Matt 2:1, 5-6, 8), and Herod's massacre targets its children (Matt 2:16). Luke records Joseph and Mary traveling there for the census (Luke 2:4, 15). John 7:42 records the crowd debating whether the Christ must come from Bethlehem. German 'Bethlehem,' French 'Bethléem,' and Spanish 'Bēthleem' all preserve the Semitic name with minor phonetic adaptation.

(8×) The proper name of a Judean town meaning 'house of bread,' located south of Jerusalem. It is the ancestral city of David and the prophesied birthplace of the Messiah (Mic 5:2, cited in Matt 2:6). All eight NT occurrences cluster in the birth narratives (Matt 2:1, 5, 6, 8, 16; Luke 2:4, 15) and the messianic debate of John 7:42. Every translation preserves the name with minimal phonetic variation — Spanish 'Bēthleem,' French 'Bethléem,' German 'Bethlehem' — reflecting its universal recognition as a place of singular redemptive significance. **BETHLEHEM TOWN**

en: Bēthleem | **es:** Bēthleem | **fr:** Bethléem | **de:** Bethlehem Matt 2:1; Matt 2:5; Matt 2:6; Matt 2:8; Matt 2:16

Βηθσαιδά G0966 *N-GFS* (7×)

Bethsaida, a town near the Sea of Galilee associated with several of Jesus' disciples and miracles.

A place name meaning 'house of fish' in Aramaic, referring to a town on or near the northern shore of the Sea of Galilee. It was the hometown of Philip, Andrew, and Peter (John 1:44; 12:21) and the setting for significant events including the feeding of the five thousand (Luke 9:10). Jesus pronounces a woe against it alongside Chorazin for failing to repent despite witnessing mighty works (Matt 11:21; Luke 10:13). Scholarly debate continues about whether there was one Bethsaida or two, but the name remains consistent across all translation traditions: Spanish 'Bethsaidá,' French 'Bethsaïda,' German 'Bethsaida.'

Bēthsaida (7×) The proper name Bethsaida (Aramaic 'house of fish'), identifying a town near the Sea of Galilee closely tied to Jesus' Galilean ministry. It appears in woe oracles (Matt 11:21; Luke 10:13), as a geographic waypoint for disciples crossing the lake (Mark 6:45), as the site of a blind man's healing (Mark 8:22), as the locale for the feeding miracle (Luke 9:10), and as the hometown of Philip, Andrew, and Peter (John 1:44; 12:21). All translation languages render it as a direct transliteration, confirming its status as an indeclinable proper noun. **GEOGRAPHY AND SPACE**

en: Bēthsaida | **es:** -Bēthsaïdá, Bethsaidá, Bēthsaidán | **fr:** Bethsaïda | **de:** Bethsaida Matt 11:21; Mark 6:45; Mark 8:22; Luke 9:10; Luke 10:13

Βηθφαγή G0967 *N-AFS* (3×)

Bethphage, village on the Mount of Olives near Jerusalem, associated with Jesus' triumphal entry

Bethphage was a small village on the eastern slope of the Mount of Olives, lying between Bethany and Jerusalem. The name derives from Aramaic meaning 'house of unripe figs,' reflecting the agricultural character of the area. All three Gospel accounts of Jesus' triumphal entry into Jerusalem mention Bethphage as the location

where Jesus sent disciples to retrieve the colt. The village marked a significant waypoint on the pilgrim route from Jericho to Jerusalem.

(3×) This proper name appears exclusively in the Synoptic accounts of Palm Sunday (Matthew 21:1, Mark 11:1, Luke 19:29). The multilingual glosses preserve the Greek transliteration with minor orthographic variation, reflecting the standard practice for biblical place names. The Aramaic etymology connects the site to fig cultivation, which remains significant given Jesus' later cursing of the fig tree during the same visit to Jerusalem. **GEOGRAPHY AND SPACE**

en: Bēthphagē | **es:** Bēthphagḕ, Bēthphagḗ | **fr:** Bethphagé | **de:** Bethphage Matt 21:1; Mark 11:1; Luke 19:29

βῆμα· G0968 *N-ANS* (12×)

Judgment seat, tribunal; a step or foot's length of ground

The noun bema appears twelve times in the New Testament with two sharply distinct senses rooted in its etymology. Originally meaning 'a step' or 'a pace' — the space covered by one foot — it came to denote the raised platform (one 'step' up) from which officials rendered judgment. In eleven occurrences it is the tribunal or judgment seat: Pilate's judgment seat where he heard Jesus' case (Matt 27:19; John 19:13), Herod Agrippa's throne at Caesarea (Acts 12:21), Gallio's tribunal at Corinth (Acts 18:12-17), and Paul's appeals to Caesar's judgment seat (Acts 25:6-17). Most theologically, Paul speaks of standing before the bema of God and of Christ (Rom 14:10; 2 Cor 5:10). A single occurrence preserves the original spatial meaning.

1. judgment seat (11×) A judgment seat, tribunal, or official platform from which legal verdicts and royal decrees are issued. This architectural and legal sense dominates the word's NT usage, appearing eleven times across the Gospels, Acts, and Epistles. Pilate sat on the bema at the Pavement (John 19:13) to pronounce judgment on Jesus; Gallio dismissed Jewish charges against Paul from the bema at Corinth (Acts 18:12-16); Festus heard Paul's defense from the bema at Caesarea (Acts 25:6, 10, 17). The theological apex comes in Romans 14:10 and 2 Corinthians 5:10, where every person must appear before the bema of Christ for final accounting. Spanish uniformly renders 'tribunal,' French 'tribunal,' and German 'Richterstuhl' (judge's chair), all confirming the forensic, judicial setting. The raised platform evokes authority, publicity, and the gravity of verdict. **JUDGMENT SEAT**

en: judgment-seat | **es:** tribunal | **fr:** tribunal | **de:** Richterstuhl Matt 27:19; John 19:13; Acts 12:21; Acts 18:12; Acts 18:16

2. a step (1×) A step, pace, or foot's breadth of ground — the original spatial meaning from which the judicial sense developed. Acts 7:5 quotes God's promise to Abraham that he would give him the land, though at that time he gave him 'not even a step (bema) of ground' to stand on. Spanish renders 'paso' (a step/pace) and English 'a-step,' clearly distinguishing this from the tribunal sense. French and German interestingly retain 'tribunal' and 'Richterstuhl' even here, suggesting translators sometimes miss the spatial nuance, but the Greek and the context of land-measurement unmistakably point to a unit of physical space — one footfall's worth — underscoring the irony of Abraham's landless faith. **JUDGMENT SEAT**

en: a-step | **es:** paso | **fr:** tribunal | **de:** Richterstuhl Acts 7:5

βήρυλλος G0969 *N-NMS* (1×)

beryl, a precious stone of sea-green color used in ancient architecture and jewelry

Beryl refers to a valuable gemstone prized in antiquity for its distinctive sea-green or bluish-green hue. In Revelation's vision of the New Jerusalem, beryl appears as one of twelve foundation stones adorning the city walls, symbolizing divine glory and beauty. The word appears consistently across translations (Spanish berilo, German Beryll, French Beryll), reflecting its stable technical meaning as a mineral term that has remained relatively unchanged across languages and millennia.

(1×) A sea-green precious stone listed among the foundation gems of the New Jerusalem (Rev 21:20). The multilingual consistency of translations reflects beryl's status as a recognized gemstone category across cultures, valued for architectural and ornamental purposes in both ancient and modern contexts. **GEMSTONES AND TARSHISH**

en: beryl | **es:** berilo; | **fr:** Beryll | **de:** Beryll Rev 21:20

βία G0970 *N-AFS* (4×)

Physical force or violence; coercive power applied against resistance

The noun bía denotes raw physical force or violent compulsion. In classical Greek it ranged from heroic strength to acts of brutality, and the NT uses cluster tightly around the latter — all four occurrences appear in Acts describing tense confrontations. The temple guard restrains themselves from violence when arresting the apostles (Acts 5:26); soldiers must carry Paul through a mob by force (Acts 21:35); and the ship at Malta is broken apart by the violence of the waves (Acts 27:41). Spanish and French both render it 'violencia/violence,' capturing the coercive overtone.

(4×) Bodily force or violent compulsion exerted against persons or things, especially in situations of conflict or crisis. Every NT occurrence is in Acts: the cautious restraint of the temple guard (5:26), soldiers physically carrying Paul through a riotous crowd (21:35), a disputed textual variant in 24:7, and the destructive power of surf smashing a ship (27:41). Spanish 'violencia' and French 'violence' uniformly convey the sense of coercive physical power rather than mere strength. **POWER AND MIRACLES**

en: force, violence | **es:** violencia | **fr:** violence | **de:** βίαν, βίας Acts 5:26; Acts 21:35; Acts 24:7; Acts 27:41

βιάζω G0971 *V-PIM-3S* (2×)

to force, to use violence, to suffer violence, to press forward forcefully, to be seized

This verb carries the fundamental meaning of using force or violence, whether actively (to compel, constrain) or passively (to suffer violence, be overpowered). Classical Greek used it for being hard-pressed in battle, forced into slavery, or compelled to act. The New Testament's two occurrences appear in one of Scripture's most debated sayings: Matthew 11:12 declares that 'the kingdom of heaven suffers violence' (or 'has been forcefully advancing'), and Luke 16:16 states that 'everyone is forcing his way into it.' Scholars debate whether this describes violent opposition to the kingdom or forceful entry by eager seekers. The verb's flexibility allows both readings.

(2×) Matthew 11:12 uses the passive form: 'the kingdom of heaven biazetai'—either 'suffers violence' from opponents or 'advances forcefully' in power. Luke 16:16 states 'everyone biazetai into it'—either 'forces their way in' with eager determination or 'tries to force it' through violence. Spanish 'se esfuerza/sufre violencia' and German 'βιάζεται' preserve both active and passive possibilities. The grammatical ambiguity may be intentional: from Jesus's days until now, the kingdom simultaneously faces violent opposition and attracts forceful, determined seekers who press into it despite resistance. **COMPEL FORCE**

en: forces-way, suffers-violence | **es:** se-esfuerza, sufre-violencia | **fr:** forcer | **de:** βιάζεται Matt 11:12; Luke 16:16

βίαιος G0972 *Adj-GFS* (1×)

violent, forcible; characterized by intense force or vehemence in action or nature

This adjective describes something marked by intense, forceful energy—often with destructive or overwhelming power. In Acts 2:2, it modifies the sound of the rushing wind at Pentecost, capturing the awe-inspiring force of the Spirit's arrival. Classical usage extends to violent deaths, forceful actions, and persons of aggressive temperament. The translations (Spanish violento, French violent, German keeping the Greek form) preserve the core sense of overwhelming force that characterizes phenomena beyond normal human control.

(1×) Describing the intense, overwhelming force of the Pentecost wind (Acts 2:2). The multilingual evidence (Spanish violento, French violent) confirms this sense of vehement power, though the German

retains the Greek form, perhaps acknowledging the unique character of this theophanic manifestation that transcends ordinary meteorological description. **POWER AND ABILITY**
en: violent | **es:** violento | **fr:** violent | **de:** βιαίας Acts 2:2

βῐασ-τής G0973 *N-NMP* (1×)
violent ones, forceful persons who take by aggression or intense effort
This noun designates people characterized by forceful, aggressive action. In Matthew 11:12, Jesus uses this term in a notoriously difficult saying about the kingdom of heaven suffering violence and violent ones seizing it. The term carries connotations of those who press forward with intense determination, whether understood positively (zealous seekers) or negatively (aggressive opponents). The multilingual translations maintain the violence imagery while leaving interpretive questions open about whether this force is commendable zeal or reprehensible aggression.

(1×) Persons who take forceful action, appearing in Jesus' enigmatic statement about the kingdom (Matt 11:12). The Spanish violentos and French violent preserve the aggressive connotation, while the German retains the Greek form, reflecting the interpretive challenges surrounding whether these are zealous disciples or hostile opponents pressing against God's kingdom. **POWER AND ABILITY**
en: violent-ones | **es:** violentos | **fr:** violent | **de:** βιασταὶ Matt 11:12

βιβλ-αρίδιον G0974 *N-ANS* (3×)
little scroll, diminutive of 'book,' referring to a small written document or tablet
This diminutive form emphasizes the small size of the scroll or written document. In Revelation, John is instructed by the angel to take and eat a 'little scroll' that tastes sweet as honey in the mouth but turns bitter in the stomach. The diminutive suffix conveys both the physical smallness of the object and possibly suggests intimacy or special significance. Unlike the larger sealed scroll of Revelation 5, this little scroll lies open in the angel's hand, ready to be consumed and internalized.

(3×) All three occurrences appear in Revelation 10:2, 9, 10, describing the scroll that John must prophetically consume. The Spanish 'librito,' French 'petit-livre,' and German 'Buechlein' all preserve the diminutive force of the Greek term. The act of eating the scroll symbolizes the internalization of prophetic revelation, with its mixed experience of sweetness and bitterness reflecting the dual nature of prophetic ministry—joyful in receiving God's word but painful in its message of judgment. **WRITING AND SCRIPTURE**
en: a-little-scroll, little-scroll | **es:** librito | **fr:** petit-livre | **de:** Buechlein Rev 10:2; Rev 10:9; Rev 10:10

βιβλίον G0975 *N-NNP* (34×)
book, scroll, written document — a papyrus roll, codex, or register; diminutive of biblos
Biblion, the diminutive of biblos ('papyrus'), appears 34 times in the New Testament denoting any formal written document — from a certificate of divorce (Matt 19:7; Mark 10:4) to the prophetic scroll of Isaiah that Jesus unrolled in the Nazareth synagogue (Luke 4:17-20). Its most dramatic occurrences are in Revelation, where the sealed scroll that only the Lamb can open drives the apocalyptic narrative (Rev 5:1-9), and the book of life determines final destiny (Rev 20:12; 21:27). The word bridges the mundane and the cosmic: the same term names a legal divorce paper and the heavenly registry of the redeemed. Cross-linguistic glosses — Spanish 'libro,' French 'livre,' German 'Buch' — converge on a single 'book/document' sense.

book, scroll, written document (34×) A written document in scroll or codex form, ranging from legal certificates to prophetic and apocalyptic texts. Covers the divorce certificate (Matt 19:7; Mark 10:4), Isaiah's scroll read at Nazareth (Luke 4:17), the sealed scroll of Revelation (Rev 5:1-9), and the book of life (Rev 20:12; 21:27). The diminutive of biblos, it spans the mundane and the cosmic. **GEOGRAPHY AND SPACE**
en: a-scroll, book, of-book | **es:** de-libro, libro | **fr:** livre | **de:** Buch Matt 19:7; Mark 10:4; Luke 4:17; Luke 4:20

βιβλίον G0976 *N-AFP* (10×)
A book, scroll, or written document, especially sacred or authoritative Scripture
Denotes a written document in scroll or codex form, typically one bearing sacred or authoritative content. In the Synoptics it refers to the book of Psalms (Luke 20:42; Acts 1:20), the book of Moses (Mark 12:26), and the genealogical record of Jesus (Matt 1:1). Revelation transforms the image into a heavenly scroll sealed with seven seals that only the Lamb may open (Rev 5:1-5). Translations are remarkably uniform: Spanish 'libro,' Hindi 'पुस्तक,' Arabic 'فر/تاب,' Korean '책,' and Swahili 'kitabu/vitabu' (with the classic Bantu ki-/vi- class pair).

Book / scroll (written document) (10×) A written document in scroll or codex form, typically referring to sacred Scripture or an authoritative literary work. Used of the book of Psalms (Luke 20:42; Acts 1:20), the genealogical record (Matt 1:1), the book of the prophet Isaiah (Luke 3:4), and the heavenly scroll sealed with seven seals (Rev 5:1-5). Philippians 4:3 extends it to the metaphorical 'book of life.' The Bantu singular/plural class pair Swahili 'kitabu/vitabu' and Arabic 'فر/تاب' alike confirm one unified sense of authoritative written text. **GEOGRAPHY AND SPACE**
en: Book, book, books | **es:** Libro, libro, libros | **fr:** Livre, livre | **de:** Buch Matt 1:1; Mark 12:26; Luke 3:4; Luke 20:42; Acts 1:20

βιβρώσκω G0977 *V-RPA-DMP* (1×)
having eaten, in a state of completion after consuming food
This perfect participle describes the completed state of eating, emphasizing the result rather than the act itself. In John 6:13, it appears in the aftermath of the feeding of the five thousand, describing the crowd after they had finished eating the multiplied loaves. The perfect tense highlights that the eating was complete and its effects remained—the people were satisfied. Translations across languages (Spanish que habían comido, French manger, German essen) capture both the action and its resultant state of satiation.

(1×) Describing the state of those who had completed eating at the miraculous feeding (John 6:13). The Spanish construction habían comido uses a pluperfect to emphasize the completed nature, while French and German use infinitive forms in their translations, all pointing to the satisfied condition of the crowd that allowed them to gather twelve baskets of fragments. **EATING AND CONSUMING**
en: having-eaten | **es:** -que-habían-comido | **fr:** manger | **de:** essen John 6:13

Βιθυνία G0978 *N-GFS* (2×)
Bithynia, a Roman province in northwestern Asia Minor on the Black Sea coast
This proper noun designates Bithynia, a prosperous Roman province occupying the northwestern corner of Asia Minor along the Black Sea. The region had significant Jewish and later Christian populations. In Acts, the Holy Spirit prevents Paul from entering Bithynia during his second missionary journey (Acts 16:7), redirecting him toward Macedonia instead. Yet 1 Peter's opening greets believers scattered throughout Bithynia among other provinces (1 Pet 1:1), showing the gospel eventually reached there. The name appears in genitive form in both occurrences, indicating either destination ('toward Bithynia') or origin ('of Bithynia').

(2×) Acts 16:7 records Paul and his companions attempting to enter Bithynia but being prevented by the Spirit of Jesus, a divine redirection that led to the Macedonian vision and the gospel's entry into Europe. 1 Peter 1:1 addresses elect exiles 'of Bithynia' (among other provinces), confirming that Christianity did establish itself there despite the earlier divine prohibition. Spanish 'Bitinia/de Bitinia', French 'Bithynie', and German 'Bithynien' maintain standard geographical transliteration. The two references show God's sovereignty:

temporarily redirecting mission strategy while ensuring the region eventually received the gospel message. GEOGRAPHY AND SPACE
en: Bithynia, of-Bithynia | **es:** Bithynía, de-Bitinia | **fr:** Bithynie, Βιθυνίας | **de:** Bithynien, Βιθυνίαν Acts 16:7; 1Pet 1:1

βίος G0979 *N-AMS* (10×)

Life or manner of living; livelihood, possessions — earthly existence versus material means of subsistence

Unlike zoe, which in the New Testament typically carries spiritual or eternal connotations, bios is firmly earthly. It divides into two senses that classical Greek already distinguished: life as lived experience and life as material resources. The parable of the sower warns that 'cares and riches and pleasures of life' choke the word (Luke 8:14), while the widow at the temple treasury cast in 'all the livelihood she had' (Mark 12:44; Luke 21:4). Spanish captures both with 'vida' but also uses 'bienes' (goods) and 'sustento' (sustenance) for the material sense, revealing the split that a single translation might obscure.

1. life, manner of living (5×) Life understood as earthly existence, daily experience, or manner of living — not eternal or spiritual life (which is zoe) but the course and quality of one's temporal existence. Jesus warns that thorns represent 'cares of this life' (Luke 8:14), and Paul prays for a 'quiet and peaceable life' (1 Tim 2:2). The woman with the hemorrhage spent her whole 'life' seeking a cure (Luke 8:43). German 'Leben' and French 'vie' both serve this sense without distinguishing it from the material sense below. LIFE AND LIVELIHOOD
en: life, living | **es:** vida | **fr:** vie | **de:** Leben, βίον›, βίου Luke 8:14; Luke 8:43; 1Tim 2:2; 2Tim 2:4; 1John 2:16

2. livelihood, possessions, means of living (5×) Livelihood, material possessions, or means of subsistence — what one has to live on rather than the living itself. The prodigal son squandered his 'livelihood' (Luke 15:12, 30), and the poor widow put in 'all the livelihood she had' (Mark 12:44; Luke 21:4). Spanish differentiates this sense with 'bienes' (goods/possessions) and 'sustento' (sustenance) alongside the general 'vida,' and 1 John 3:17 asks how God's love can dwell in someone who has the world's 'goods' yet shuts his heart against a brother in need. LIFE AND LIVELIHOOD
en: livelihood, living | **es:** bienes, sustento, vida | **fr:** vie | **de:** Leben, βίον Mark 12:44; Luke 15:12; Luke 15:30; Luke 21:4; 1John 3:17

βῐόω G0980 *V-ANA* (1×)

to live, to conduct one's life in a particular manner or sphere

This verb means to live in the full sense of conducting one's existence, not merely biological survival but the manner and quality of life. In 1 Peter 4:2, it appears in an infinitive construction discussing how believers should live the remainder of their earthly time—no longer for human passions but for God's will. Classical usage encompasses everything from simply being alive to living in a particular way or place. The translations (Spanish vivir, German leben) employ the standard verbs for human existence and conduct.

(1×) To conduct one's life, especially with reference to moral and spiritual quality (1 Pet 4:2). The context emphasizes a reoriented way of living after conversion, moving from fleshly desires to divine purposes. The Spanish vivir and German leben both carry this dual sense of biological life and ethical lifestyle, supporting the passage's call to transformation. LIFE AND LIVING
en: to-live | **es:** vivir | **fr:** βιῶσαι | **de:** leben 1Pet 4:2

βίωσις G0981 *N-AFS* (1×)

manner of life, the characteristic way one conducts oneself over time

This noun denotes one's way of life, the habitual pattern of conduct and behavior that defines a person. In Acts 26:4, Paul refers to his manner of life from youth, his well-known lifestyle as a devout Pharisee. The term emphasizes observable conduct over an extended period, the public face of one's existence. The French manière de vivre captures this perfectly—not just living but the manner of it. Jewish inscriptions use this word with the modifier "virtuous" (enaretos), showing it was a recognized category for evaluating character.

(1×) The characteristic pattern of life and conduct observable over time (Acts 26:4). Paul's usage refers to his publicly known lifestyle as a Pharisee, something witnessed by the Jewish community. The French manière de vivre and Spanish vida both emphasize the distinguishable quality and pattern of his conduct, not merely existence but a recognizable way of being. LIFE AND LIVELIHOOD
en: manner-of-life | **es:** vida | **fr:** manière-de-vivre | **de:** βίωσίν Acts 26:4

βῐ-ωτικός G0982 *Adj-ANP* (3×)

pertaining to ordinary life, everyday concerns and practical matters of living

This adjective describes things belonging to the sphere of daily human existence—the practical, earthly concerns that occupy people's attention. Paul uses it to describe the 'ordinary matters' of life that even secular judges are competent to handle, contrasting them with the weightier spiritual realities believers should be equipped to judge. In Luke, Jesus warns against hearts weighed down by the 'cares of this life.' The term emphasizes the mundane, temporal nature of these concerns, not their intrinsic evil but their capacity to distract from eternal priorities.

(3×) In 1 Corinthians 6:3-4, Paul uses the term twice to describe disputes over 'ordinary matters' or 'things pertaining to this life,' arguing that if believers will judge angels, they should certainly be capable of adjudicating everyday conflicts. Luke 21:34 warns against being consumed by 'the cares of this life.' The multilingual evidence shows consistency: Spanish 'cosas de esta vida,' French 'de cette vie,' German 'des Lebens'—all emphasizing the temporal, earthly sphere as distinct from the eternal. LIFE AND LIVELIHOOD
en: of-life, ordinary, ordinary-matters | **es:** Cosas-de-esta-vida, cosas-de-esta-vida!, de-la-vida | **fr:** de-cette-vie | **de:** des-Lebens, βιωτικαῖς Luke 21:34; 1Cor 6:3; 1Cor 6:4

βλᾰβερός G0983 *Adj-AFP* (1×)

harmful, injurious, causing damage or detriment

This adjective describes that which causes harm or injury, whether physical, moral, or spiritual. In 1 Timothy 6:9, it characterizes the desires that ensnare those who want to be rich—cravings that are both harmful and destructive. Classical usage opposes it to what is beneficial (sympheron, ōphelimon), establishing a clear ethical contrast. The translations (Spanish dañinos, German schaedlich) employ standard terms for what causes damage, while French retains the Greek form, perhaps acknowledging the term's technical ethical force in this warning about wealth's spiritual dangers.

(1×) Causing harm or injury, especially morally and spiritually (1 Tim 6:9). The context pairs this with "destructive" in describing the desires associated with pursuing wealth. The Spanish dañinos and German schaedlich both emphasize active harm-causing, while the ethical dimension is clear from the opposition to "beneficial" in classical usage—these desires don't merely fail to help, they actively damage. DISEASE AND AFFLICTION
en: harmful | **es:** dañinos | **fr:** βλαβερᾶς | **de:** schaedlich 1Tim 6:9

βλάπτω G0984 *V-ASA-3S* (2×)

to harm, to injure, to damage, to hinder, to disable

This verb means to harm, injure, or disable, used in classical Greek for everything from laming horses' feet to hindering someone's plans. The word suggests preventing something from functioning properly or causing damage that impairs normal operation. Both New Testament occurrences involve supernatural contexts where expected harm remarkably does not occur. Mark's longer ending promises believers that drinking deadly poison 'will not harm them' (Mark 16:18), while Luke describes how a demon threw a man down but departed 'without harming him' (Luke 4:35). The verb emphasizes protective preservation—the absence of expected injury.

(2×) Mark 16:18 uses the aorist subjunctive in Jesus's promise that deadly things (including poison) 'will not harm' believers, part of the signs following those who believe. Luke 4:35 describes how the demon, despite violently throwing the man down, departed 'having harmed him not at all' (aorist active participle with negation). Spanish 'dañará/habiendo dañado', French 'nuire', and German 'schaden, βλάψαν' capture this inflicting of damage. Both passages emphasize divine protection: supernatural preservation from poison (Mark) and deliverance without injury despite demonic violence (Luke), showing God's power to prevent harm even in dangerous circumstances. **DISEASE AND AFFLICTION**

en: and-, having-harmed | **es:** dañará, habiendo-dañado | **fr:** nuire | **de:** schaden, βλάψαν Mark 16:18; Luke 4:35

βλαστάνω G0985 *V-PSA-3S* (4×)

To sprout, bud, or germinate; to put forth new growth

The verb blastánō describes the budding or sprouting of vegetation — the moment when a seed or branch pushes forth visible new growth. Jesus uses it in two parables: the wheat and tares, where the crop sprouts and bears grain (Matt 13:26), and the seed growing secretly, which sprouts without the farmer's knowledge (Mark 4:27). In Hebrews 9:4, Aaron's rod 'budded' as a miraculous sign of divine appointment. James 5:18 describes the earth yielding its fruit after rain. Spanish 'brotar' and French 'germer' both capture this agricultural imagery of germination.

(4×) To send forth shoots, buds, or sprouts — the visible emergence of new plant growth from seed or branch. Used literally of crops sprouting in Jesus' agricultural parables (Matt 13:26; Mark 4:27), of Aaron's rod miraculously budding as divine validation (Heb 9:4), and of the earth producing fruit after drought ends (Jas 5:18). Spanish 'brotar' (to sprout) and French 'germer' (to germinate) confirm the consistent botanical sense across all occurrences. **SPROUTING AND GROWING**

en: having-budded, sprouted, sprouts | **es:** brote, brotó, que-brotó | **fr:** germer | **de:** sprossen, ἐβλάστησεν Matt 13:26; Mark 4:27; Heb 9:4; Jas 5:18

βλαστός G0986 *N-AMS* (1×)

Blastus, a personal name; chamberlain of King Herod Agrippa I

Blastus was a chamberlain or personal attendant to King Herod Agrippa I in Caesarea. In Acts 12:20, the people of Tyre and Sidon sought his favor as an intermediary to the king, recognizing his influence in the royal household. While the name derives from the Greek word for "shoot" or "sprout," in this context it functions purely as a personal name. The multilingual translations uniformly transliterate the name (Spanish Blástos, French Blaste, German Blastus), with some adding prepositions indicating direction toward him as the object of the diplomatic approach.

(1×) Personal name of Herod Agrippa's chamberlain (Acts 12:20). As a royal official with access to the king, Blastus held a position of influence that made him valuable for those seeking the monarch's favor. The Greek root meaning "shoot" or "bud" appears coincidental to his role, though such names were common. All translations preserve the name in recognizable form. **AUTO-DETECTED COMMUNITY 11579 WITH 3 SENSES**

en: Blastos | **es:** a-Blástos | **fr:** Blaste | **de:** Βλάστον – Acts 12:20

βλασφημ-έω G0987 *V-PIM/P-1S* (35×)

To blaspheme, speak irreverently against God; to slander or revile; passive: to be spoken against

The verb βλασφημέω covers the entire range of injurious speech from the human to the divine. In its primary New Testament usage, it describes speaking against God or sacred things with contempt — the charge leveled at Jesus when he forgave sins (Mark 2:7) and at the crowd mocking him on the cross (Matt 27:39). Paul warns that poor conduct among believers causes God's name to 'be blasphemed among the Gentiles' (Rom 2:24), showing the passive dimension. James 2:7 extends the word to slandering the 'noble name' invoked over believers, revealing a horizontal, person-directed use alongside the dominant vertical one.

1. blaspheme, speak irreverently (26×) Active blasphemy against God or sacred things — speaking with contempt, defiance, or irreverence toward the divine. This is the dominant sense, covering 26 of 35 occurrences. The Pharisees accuse Jesus of blasphemy at Matt 9:3 and Matt 26:65; passersby blaspheme at the cross (Matt 27:39); and Jesus teaches that blasphemy against the Spirit will not be forgiven (Mark 3:28-29). Spanish 'blasfema,' French 'blasphèment,' and German 'lästern' uniformly render this theological sense. **BLASPHEMY AND SLANDER**

en: You-blaspheme, blaspheme, blasphemed | **es:** Blasfema, Blasfemas, blasfema | **fr:** blasphèment., blasphèment;, blasphémer | **de:** laestern, lästern, lästern-sie Matt 9:3; Matt 26:65; Matt 27:39; Mark 2:7; Mark 3:28

2. be blasphemed, be spoken against (8×) The passive and middle-passive voice: to be blasphemed, to be spoken evil of, to have one's reputation maligned. Paul quotes Isaiah in Romans 2:24 — God's name 'is blasphemed among the Gentiles because of you.' At 1 Timothy 6:1 the concern is that 'the name of God and the teaching may not be blasphemed.' The passive construction shifts the subject from the speaker to the one defamed, a distinction clearly marked in all target languages by passive verb forms. **BLASPHEMY AND SLANDER**

en: am-I-spoken-evil-of, be-blasphemed, is-blasphemed | **es:** es-blasfemado, sea-blasfemada, sea-blasfemado | **fr:** blasphémer | **de:** laestern Rom 2:24; Rom 3:8; Rom 14:16; 1Cor 10:30; 1Tim 6:1

3. revile, slander a person (1×) Reviling or slandering a person rather than God — using βλασφημέω with a human object. James 2:7 asks, 'Do they not blaspheme the noble name by which you were called?' Here the 'noble name' may bridge divine and human reference, but the direct object is not God himself but the honorable name borne by believers. This interpersonal slander sense connects to the classical Greek usage documented by LSJ, where βλασφημέω meant 'to speak ill of someone.' **BLASPHEMY AND SLANDER**

en: blaspheme | **es:** blasfeman | **fr:** blasphémer | **de:** laestern Jas 2:7

βλασφημ-ία G0988 *N-AFP* (18×)

Blasphemy, slander — profane or reviling speech, especially against God

Denotes speech that profanes the divine name or defames another's reputation. Jesus teaches that blasphemy against the Holy Spirit is the one unforgivable sin (Matt 12:31; Mark 3:28-29), setting this word at the heart of a grave theological warning. The high priest tears his robes at what he calls Jesus' blasphemy (Matt 26:65; Mark 14:64). Paul lists it among vices to be put away (Eph 4:31; Col 3:8). In Revelation it characterizes the beast's arrogant speech against God (Rev 13:1, 5-6). Arabic 'tajdif,' German 'Lästerung,' and Spanish 'blasfemia' all preserve the sense of sacrilegious reviling.

blasphemy, reviling speech against God (18×) Speech that profanes, reviles, or slanders — directed either against God (blasphemy proper) or against human beings (defamation, reviling). Jesus' teaching on the unforgivable sin against the Holy Spirit (Matt 12:31; Mark 3:28-29) gives this term its sharpest theological edge. It also appears in the high priest's charge at Jesus' trial (Matt 26:65), in vice lists urging believers to put away abusive speech (Eph 4:31; Col 3:8), and as characteristic of the beast's defiance in Revelation (Rev 13:1, 5-6). **BLASPHEMY AND SLANDER**

en: blasphemies, blasphemy, of-blasphemy | **es:** blasfemia, blasfemias, de-blasfemia | **fr:** blasphème, de-blasphème, | **de:** Laesterung, der-Lästerung, βλασφημία Matt 12:31; Matt 15:19; Matt 26:65; Mark 3:28

βλάσφημ-ος G0989 *Adj-AMS* (4×)

Blasphemous, slanderous; one who speaks abusively against God or others

The adjective blásphēmos describes speech that is injurious, slanderous, or sacrilegious — directed either against God or against human beings. It can function as a substantive meaning 'a blasphemer.' Paul confesses he was formerly a blasphemer (1 Tim 1:13), while the

accusers of Stephen suborn witnesses to bring 'blasphemous words' against him (Acts 6:11). In the vice list of 2 Timothy 3:2, it appears among traits of the godless in the last days. Second Peter 2:11 contrasts angelic restraint with those who utter blasphemous judgments. Spanish 'blasfemo/blasfemos' and French 'blasphémateur' reflect both the adjectival and substantive uses.

(4×) Speaking injuriously or sacrilegiously, whether against God (blasphemous) or against persons (slanderous); also used as a substantive for one who utters such speech. The range spans personal confession of former blasphemy (1 Tim 1:13), false accusation via fabricated blasphemous testimony (Acts 6:11), a character trait of the last days (2 Tim 3:2), and reckless speech that even angels avoid (2 Pet 2:11). Spanish 'blasfemo' and French 'blasphémateur' confirm the dual adjectival-substantival function. **BLASPHEMY AND SLANDER**

en: a-blasphemer, blasphemers, blasphemous | **es:** blasfemas, blasfemo, blasfemos | **fr:** blasphémateur, βλάσφημοι, βλάσφημον | **de:** laesterlich, βλάσφημα Acts 6:11; 1Tim 1:13; 2Tim 3:2; 2Pet 2:11

βλέμμα G0990 *N-DNS* (1×)

sight, look; the act of seeing or a glance

This noun denotes the act of looking or seeing, a glance or gaze. In 2 Peter 2:8, righteous Lot is described as tormenting his soul day after day by what he saw—the lawless deeds of Sodom. The word emphasizes the visual experience itself, the act of witnessing that brought Lot such distress. Classical usage includes both quick glances and the faculty of eyesight itself. The translations vary: Spanish con mirada ("with look"), German Blick ("glance"), and French retaining the Greek, all pointing to the visual encounter that grieved the righteous man's conscience.

(1×) The act of seeing or witnessing, particularly as it affects the observer (2 Pet 2:8). Lot's torment came through what he saw daily in Sodom—the visual experience of wickedness became a source of righteous suffering. The Spanish con mirada emphasizes the look itself, while German Blick captures the glance or gaze that conveyed the moral horror to Lot's soul. **GEOGRAPHY AND SPACE**

en: by-sight | **es:** con-mirada | **fr:** βλέμματι | **de:** Blick 2Pet 2:8

βλέπω G0991 *V-PPA-NMS* (133×)

To see, look at, perceive visually; also to beware, watch out for, or direct one's gaze with attention.

Blepo is the everyday Greek word for physical sight — seeing what is before one's eyes. Unlike horao, which often implies perception or inner awareness, blepo stays close to the act of looking itself. In the Gospels it describes both Jesus's healings of the blind (Matt 12:22) and his warnings to 'beware' of the Pharisees' leaven (Mark 8:15). Paul gives it theological depth in 2 Cor 4:18, contrasting 'things that are seen' with the unseen and eternal. The range from simple sight to vigilant watchfulness makes it a word of both physical and spiritual attentiveness.

1. see, perceive visually (74×) The basic sense of physical sight, covering 74 occurrences. Matt 13:13-14 quotes Isaiah's paradox: 'seeing they do not see.' Translations uniformly use 'see/ve/voir/sehen.' This is the unmarked default — the eyes functioning as they should, whether the object is a speck in a brother's eye (Matt 7:3) or the works of Christ (Matt 11:4). **SEEING AND PERCEIVING**

en: does-he-see, he-sees, seeing | **es:** ve, viendo | **fr:** regarder, voir | **de:** sehen, sieht Matt 7:3; Matt 11:4; Matt 13:13; Matt 13:14

2. beware, watch out for (17×) Imperative warning: 'beware, watch out for,' found 17 times. Mark 8:15 warns against the leaven of the Pharisees; Mark 13:5,9 caution against deception and persecution. Arabic iḥdharū (احذروا), Korean josimhara (조심하라), and Swahili jihadharini all shift from 'see' to 'be on guard,' showing translators recognize a distinct cautionary speech act. **SEEING AND PERCEIVING**

en: Beware, Watch-out, beware | **es:** Guardaos, Mirad, guardaos | **fr:** regarder, voir | **de:** sehen, sieht Matt 24:4; Mark 8:15; Mark 12:38; Mark 13:5; Mark 13:9

3. look at, direct one's gaze (17×) Intentional looking: 'look at, direct one's gaze,' with 17 occurrences. Matt 5:28 warns about looking at a woman lustfully; Matt 22:16 says Jesus does not 'look at' (i.e., show partiality toward) appearances. Spanish 'mirando' and Swahili 'tazama' distinguish this focused gaze from passive seeing, emphasizing deliberate visual attention. **SEEING AND PERCEIVING**

en: looking, seeing, to-look-at | **es:** a-ver, mirando, mirarlo | **fr:** regarder, voir | **de:** sehen, sieht Matt 5:28; Matt 12:22; Matt 22:16; Mark 12:14; Luke 7:21

4. look! see! (imperative directive) (12×) Imperative directive without warning: 'look! see! pay attention!' Twelve occurrences direct attention to something being pointed out. Mark 4:24 says 'take heed what you hear'; 1 Cor 1:26 invites the Corinthians to 'see' their calling. The force is pedagogical rather than cautionary — 'observe this' rather than 'beware of that.' **SEEING AND PERCEIVING**

en: See, Take-heed, Watch | **es:** Mira, Mirad, mirad | **fr:** regarder, voir | **de:** sehen, sieht Mark 4:24; Luke 21:8; Acts 3:4; 1Cor 1:26; 1Cor 8:9

5. be visible, be seen (8×) Middle/passive: 'be visible, be seen,' covering 8 occurrences. Paul's key theological contrast in 2 Cor 4:18 — ta blepomena vs. ta me blepomena (things seen vs. unseen) — drives this sense. Spanish 'cosas que se ven' and the participial construction confirm a stative or passive meaning: what presents itself to sight. **SEEING AND PERCEIVING**

en: being-seen | **es:** cosas-que-se-ven, que-se-ve, que-se-ven | **fr:** regarder, voir | **de:** sehen Rom 8:24; 2Cor 4:18

6. were looking, gazing intently (3×) Sustained gazing in imperfect tense: 'were looking, gazing intently,' with 3 occurrences. Mark 5:31 asks who touched Jesus while the crowd 'was looking'; John 13:22 has the disciples 'looking at one another' in confusion. The imperfect aspect captures ongoing, intent visual engagement rather than a momentary glance. **SEEING AND PERCEIVING**

en: You-see, were-looking | **es:** Miraban, Ves | **fr:** voir | **de:** sehen Mark 5:31; Mark 13:2; John 13:22

7. see, experience (future/prophetic) (2×) Future/prophetic seeing: 'you will see,' appearing twice (Matt 13:14; Acts 28:26), both quoting Isa 6:9. This frames blepo as experiencing or witnessing what God has declared. Spanish 'veréis' and German 'sieht' render the future tense straightforwardly, but the Isaiah quotation gives it an ironic edge: seeing without understanding. **SEEING AND PERCEIVING**

en: you-will-see | **es:** veréis | **fr:** regarder, voir | **de:** sieht Matt 13:14; Acts 28:26

βλητ-έον G0992 *Adj-NNS* (1×)

must be put, verbal adjective expressing necessity of placement

This verbal adjective expresses necessity or obligation—specifically, that something must be put or placed. In Luke 5:38, Jesus uses it in teaching about new wine: it must be put into fresh wineskins. The form conveys divine necessity or natural law rather than mere human preference. The translations handle this modal requirement differently: Spanish debe echarse ("must be poured"), French il faut mettre ("it is necessary to put"), German and Spanish both capturing the obligatory nature of this principle about incompatibility between new wine and old containers.

(1×) Expressing the necessity of placing new wine into fresh wineskins (Luke 5:38). The verbal adjective form emphasizes that this is not optional but required by the nature of fermentation—old wineskins cannot withstand new wine's expansion. The multilingual evidence (Spanish debe, French il faut) uniformly renders this as strong obligation, supporting Jesus' point about the incompatibility of new covenant realities with old covenant forms. **THROWING AND CASTING**

en: must-be-put | **es:** debe-echarse | **fr:** il-faut-mettre | **de:** βλητέον Luke 5:38

Βοανηργές G0993 *N-AMP* (1×)

Boanerges, an Aramaic surname meaning "sons of thunder" given to James and John

Boanerges is an Aramaic nickname Jesus gave to the brothers James and John, meaning "sons of thunder." Mark 3:17 explicitly provides

this etymology, suggesting it characterized their temperament—perhaps their zealous, passionate nature or their powerful preaching. The name appears only once in the New Testament, preserved in transliteration across all languages (Spanish Boanergés, French Boanergès, German Boanerges). The "thunder" imagery may relate to their occasional impulsiveness (wanting to call down fire, Mark 9:38; Luke 9:54) or their destined role as powerful witnesses.

(1×) Aramaic surname given to James and John by Jesus (Mark 3:17), meaning "sons of thunder." The name likely reflects their temperament or prophetic calling. All translations preserve the Aramaic transliteration, recognizing it as a dominical nickname that characterizes these apostles' distinctive character—whether their fiery zeal, powerful ministry, or both. **PROPER NAMES (PERSONAL)**

en: Boanerges | **es:** Boanērgés | **fr:** Boanergès | **de:** Boanerges Mark 3:17

βοάω G0994 *V-PPA-GMS* (12×)

Cry out, shout aloud — to raise one's voice in urgent proclamation, distress, or prophetic declaration

The verb boaō denotes crying out with a loud, urgent voice — whether in prophetic proclamation, desperate appeal, or ecstatic praise. Its most famous occurrence is the 'voice crying in the wilderness' (Matt 3:3; Mark 1:3; Luke 3:4; John 1:23), quoting Isaiah 40:3 and identifying John the Baptist's ministry. Beyond this programmatic text, boaō appears in cries of distress and supplication, as when a father pleads for his demonized son (Luke 9:38), Jesus shouts from the cross (Mark 15:34), and the wages of defrauded laborers 'cry out' to the Lord of hosts (Jas 5:4). Spanish 'clamar' and French 'crier' both convey the forcefulness of the utterance.

cry out, shout aloud (12×) To cry out with a loud, carrying voice in prophetic proclamation or urgent public address. Anchored in the Isaiah 40:3 quotation applied to John the Baptist: 'A voice crying in the wilderness: Prepare the way of the Lord' (Matt 3:3; Mark 1:3; Luke 3:4; John 1:23). Also used of Jesus crying out in authoritative teaching (John 7:28, 37). Spanish 'clamando' and German 'rufen' capture the resonant, public character of this speech act. **CALLING AND NAMING**

en: cried-out, cry-out, crying-out | **es:** clamando, clamó, de-uno-clamando | **fr:** crier | **de:** rufen, schreit Matt 3:3; Mark 1:3; Mark 15:34; Luke 3:4; Luke 9:38

βοή G0995 *N-NFP* (1×)

loud cries, shouts; vehement vocal expressions of strong emotion

This noun (plural form) denotes loud cries or shouts, particularly those arising from intense emotion or urgent need. In James 5:4, the cries of defrauded field workers have reached God's ears—their vocal protests against injustice ascending to the Lord of hosts. Classical usage encompasses battle cries, mourning wails, joyful songs, and the roar of natural phenomena like the sea. The translations (Spanish clamores, French keeping the Greek, German Geschrei) all emphasize the loud, emotionally charged nature of these vocalizations that pierce through to divine attention.

(1×) Loud cries of protest or distress, especially from the oppressed (Jas 5:4). The unpaid laborers' shouts represent not mere complaint but desperate outcry for justice that reaches God as judge. The Spanish clamores and German Geschrei both capture the loud, urgent character of these cries, while classical usage shows the word could denote any emotionally intense vocalization—here, specifically, the voice of economic injustice. **GEOGRAPHY AND SPACE**

en: cries | **es:** clamores | **fr:** βοαὶ | **de:** Geschrei Jas 5:4

βοήθ-εια G0996 *N-DFP* (2×)

help, aid, assistance, support, relief, auxiliary forces

This noun denotes help or assistance, with classical usage ranging from medical aid to military auxiliary forces. The word emphasizes practical support that addresses specific needs or dangers. In Acts, sailors use 'helps' (likely ropes or cables) to undergird their storm-tossed ship (Acts 27:17), while Hebrews encourages believers to approach God's throne to 'receive mercy and find grace to help in time of need' (Heb 4:16). The two contexts show the word's range: physical/technical assistance in maritime crisis and spiritual/divine aid for life's challenges. Both emphasize timely, appropriate help meeting urgent necessity.

(2×) Acts 27:17 describes sailors using 'helps' (boētheiais)—most likely cables or ropes—to secure their ship during the storm that would eventually shipwreck Paul on Malta. This technical nautical term shows practical emergency measures. Hebrews 4:16 promises believers will 'find grace for timely help,' using the same root to describe divine assistance available at God's throne. Spanish 'ayudas/socorro', French 'aide/Hilfe', and German 'Hilfe/βοηθείαις' consistently translate this as help or aid. Both passages emphasize help that comes exactly when needed: emergency maritime support (Acts) and grace perfectly timed for our moments of need (Hebrews). **HELP AND ASSISTANCE**

en: help, with-helps | **es:** ayudas, socorro | **fr:** Hilfe, aide | **de:** Hilfe, βοηθείαις Acts 27:17; Heb 4:16

βοηθ-έω G0997 *V-AIA-1S* (8×)

To help, come to the aid of, rescue; literally 'to run at a cry for help.'

A vivid compound from βοή (cry, shout) and θέω (run), painting the picture of someone rushing to help when they hear a cry of distress. In the Gospels, it appears in desperate pleas: the Syrophoenician woman crying 'Lord, help me!' (Matt 15:25), and the father of the demon-possessed boy begging 'help us!' and then 'help my unbelief!' (Mark 9:22, 24). In Acts, it surfaces in both a visionary summons — 'Come over to Macedonia and help us' (Acts 16:9) — and a violent mob scene (Acts 21:28). The multilingual glosses are remarkably consistent: Spanish 'ayudar,' French 'aider/secourir,' German 'helfen,' Arabic 'أعان,' all centering on urgent assistance.

help, come to aid (8×) To come to the aid of someone in need, to help or rescue. The compound etymology (βοή 'cry' + θέω 'run') vividly conveys rushing to someone's cry for help. It appears in healing pleas — the Canaanite woman's urgent 'help me!' (Matt 15:25) and the father's 'help my unbelief!' (Mark 9:24) — as well as in the Macedonian call vision (Acts 16:9) and Hebrews' encouragement to approach the throne of grace for timely help (Heb 4:16). Spanish 'ayudar,' French 'secourir,' and German 'helfen' consistently reflect the immediacy and urgency of the aid rendered. **HELP AND ASSISTANCE**

en: I-helped, help, helped | **es:** ayuda, ayudad, ayudó | **fr:** aider, secourir | **de:** helfen, βοήθει, βοήθησον Matt 15:25; Mark 9:22; Mark 9:24; Acts 16:9; Acts 21:28

βοηθ-όος G0998 *N-NMS* (1×)

helper, one who comes to aid in response to a cry for help

This noun designates one who helps or comes to assistance, originally conveying the sense of hastening to a battle cry or call for help. In Hebrews 13:6, the Psalmist's confidence is quoted: "The Lord is my helper"—God as the one who responds to human need. The classical etymology suggests rushing to aid (from boē, "cry" and theō, "run"), though in later usage it simply means helper or assistant. The translations uniformly render it as helper (Spanish ayudador, French/German Helfer), emphasizing God's role as the reliable respondent to those who call upon Him.

(1×) One who comes to help, particularly God as the responder to human need (Heb 13:6). The quotation from Psalm 118 asserts divine assistance as the basis for fearless confidence. The consistent translations (Spanish ayudador, German/French Helfer) all point to active assistance, with the classical etymology suggesting swift response to cries for help—appropriate for a God who is "a very present help in trouble." **HELPER ALLY**

en: helper | **es:** ayudador | **fr:** Helfer | **de:** Helfer Heb 13:6

βόθυν-ος G0999 *N-AMS* (3×)

pit, hole, or ditch, often used metaphorically for danger or spiritual blindness

A pit or hole in the ground, potentially natural or man-made. In

Jesus' teaching, the image becomes proverbial: a shepherd retrieving his sheep that has fallen into a pit on the Sabbath, or the warning that if the blind lead the blind, both will fall into a pit. The term evokes danger, entrapment, and the need for rescue. The pit serves as a vivid metaphor for spiritual peril—particularly the danger of following false or incompetent guides who cannot see the danger ahead.

(3×) Matthew 12:11 uses the pit in a Sabbath controversy about rescuing a fallen sheep. Matthew 15:14 and Luke 6:39 employ identical proverbial warnings about blind guides leading the blind until both fall into a pit. The universal recognition of this danger translates consistently across languages—English 'pit,' Spanish 'hoyo,' French 'fosse,' German preserving the Greek term—all evoking the same image of a hazardous opening in the ground that threatens the unwary. **PITS AND DUNGEONS**

en: a-pit | **es:** hoyo | **fr:** fosse | **de:** βόθυνον Matt 12:11; Matt 15:14; Luke 6:39

βολή G1000 *N-AFS* (1×)

a throw, the distance of a stone's throw

This noun primarily means a throw or cast, especially of a missile or stone. In Luke 22:41, Jesus withdrew from the disciples "about a stone's throw" away in Gethsemane—a distance measurement based on how far one could hurl a stone. Classical usage includes dice throws, javelin casts, and metaphorically, quick glances or sunbeams. The translations handle this idiomatically: Spanish tiro ("throw"), French jet ("cast"), German retaining the Greek, all recognizing it as a unit of distance rather than an action of throwing in this context.

(1×) A stone's throw as a measure of distance (Luke 22:41). Jesus' withdrawal this short distance from the disciples suggests He sought solitude for prayer while remaining close enough for them to wait. The Spanish tiro and French jet both refer to throwing distance, a common ancient measurement method. This preserves both auditory distance (He could still be heard) and visual separation (sufficient privacy for His agony). **THROWING AND CASTING**

en: throw | **es:** tiro | **fr:** jet | **de:** βολήν Luke 22:41

βολίζω G1001 *V-APA-NMP* (2×)

to heave the lead, to take soundings, to measure water depth with a weighted line

This specialized nautical verb means to take soundings by heaving the lead—dropping a weighted line to measure water depth. Ancient sailors used this technique when approaching shore or navigating dangerous waters to avoid running aground. Both New Testament occurrences appear in the same dramatic scene: Paul's shipwreck voyage to Rome. As the ship drifts toward the rocky coast of Malta in darkness, the sailors repeatedly take soundings to monitor their approach to land. The verb captures a crucial maritime survival skill, showing how sailors combined technical knowledge with desperate hope during the storm described in Acts 27.

(2×) Acts 27:28 twice uses the aorist active participle 'having taken soundings' to describe the sailors' repeated depth measurements as they drifted toward Malta's coast. First they found twenty fathoms, then after a little while fifteen fathoms—showing their dangerous approach to shore in darkness. The technical precision of the account (exact depth measurements) adds authenticity to Luke's narrative. Spanish 'habiendo sondeado', French 'sonder', and German 'βολίσαντες' all maintain this nautical technical meaning. The repetition in the same verse emphasizes the anxiety of that night: each sounding brought them closer to potential shipwreck, driving their decision to drop anchors and wait for daylight. **JUDICIAL EXAMINATION**

en: having-taken-soundings | **es:** habiendo-sondeado | **fr:** sonder | **de:** βολίσαντες Acts 27:28

βολίς G1002

missile, javelin; sounding-lead; lightning flash; cast of dice

A feminine noun with several distinct but related meanings, all involving objects that are cast or thrown. Most basically, it denotes a missile or javelin—a weapon hurled at an enemy. Nautically, it refers to the sounding-lead, the weighted line thrown overboard to measure water depth. In meteorological contexts, it describes flashes or bolts of lightning that are 'cast' from the sky. A later usage applies it to dice—specifically the cast or throw of dice, and then to the dice themselves as objects that are cast.

Βοός G1003 *N-AMS* (3×)

Boaz, wealthy landowner from Bethlehem, kinsman-redeemer of Ruth, ancestor of David and Jesus

Boaz is the prominent Bethlehemite who appears in the book of Ruth as the kinsman-redeemer who marries Ruth the Moabitess. His name appears in two Gospel genealogies tracing Jesus' lineage through the house of David. The account in Ruth portrays Boaz as a man of wealth, integrity, and covenant faithfulness who honors both the law of redemption and the dignity of a foreign widow. His marriage to Ruth makes him great-grandfather to David and places him in the messianic line.

(3×) The name appears twice in Matthew 1:5 (as father and son in the genealogy) and once in Luke 3:32. The Hebrew name בֹּעַז likely means 'in him is strength.' The multilingual glosses show minor orthographic variation in transliterating the name—Greek preserves two forms (Βοός, Βοές), while modern translations standardize to Boaz. His inclusion in the genealogy through Ruth highlights God's inclusion of Gentiles in the messianic lineage. **PROPER NAMES (PERSONAL)**

en: Boes, Boos | **es:** Boós, Bóes | **fr:** Boaz | **de:** Boas Matt 1:5; Luke 3:32

βόρβορος G1004 *N-GMS* (1×)

mud, mire; filth or foul matter

This noun denotes mud or mire, the thick, wet earth that soils and entraps. In 2 Peter 2:22, it appears in a proverb about a washed pig returning to wallow in the mud—illustrating apostates who return to their former defilement after experiencing cleansing. Classical usage extends to sewers and metaphorically to foul verbal abuse. The translations (Spanish lodo, German Kot, French retaining the Greek) all emphasize the filthy, polluting nature of this substance, fitting the passage's vivid imagery of regression to moral contamination.

(1×) Mud or mire representing moral defilement (2 Pet 2:22). The pig wallowing in mud illustrates the tragic return to sin after apparent purification. The Spanish lodo and German Kot both emphasize wet, sticky filth that soils whatever touches it. The image works because mud is the pig's natural element despite washing—paralleling false teachers who return to their native moral pollution despite temporary reformation. **GEOGRAPHY AND SPACE**

en: in-mud | **es:** de-lodo | **fr:** βορβόρου | **de:** Kot 2Pet 2:22

βορρᾶς G1005 *N-GMS* (2×)

north, the north wind, the northern direction or region

This noun refers to the north, specifically the north wind (Boreas personified in classical mythology) or the northern direction. In Attic Greek it appears as a contracted form of Boreas, the personified North wind. The New Testament uses it geographically for the cardinal direction north. Jesus speaks of people coming 'from east and west, and north and south' to recline at the feast in God's kingdom (Luke 13:29), while Revelation describes the New Jerusalem's architecture with gates on each side including 'three gates on the north' (Rev 21:13). Both uses emphasize completeness and universal scope.

(2×) Luke 13:29 includes 'north' in Jesus's fourfold directional list (east, west, north, south) describing the universal gathering of the saved from all corners of the earth to Abraham's table. Revelation 21:13 specifies the New Jerusalem's northern gates in its complete architectural description. Spanish 'norte', French 'nord', and German 'Norden' provide straightforward directional terms. Both passages use 'north' as part of a comprehensive geographical picture: the kingdom's universal inclusion (Luke) and the heavenly city's perfect

symmetry with access from every direction (Revelation), showing God's welcome extends to all points of the compass. **NORTH DIRECTION**

en: north | **es:** norte, norte, | **fr:** nord | **de:** Barnabas, Norden Luke 13:29; Rev 21:13

βόσκω G1006 *V-PNA* (9×)

To feed or tend livestock (said of the herdsman); in middle/passive, to graze or be feeding (said of the animals).

A pastoral word rooted in the ancient world of herding and animal care. In the active voice, it describes the work of the herdsman — tending and feeding the flock or herd. The swineherds were 'feeding' pigs when the Gadarene demoniac episode unfolded (Matt 8:33; Mark 5:14; Luke 8:34), and Jesus commissions Peter to 'feed my lambs' (John 21:15), lifting the word into the realm of spiritual shepherding. Spanish apacentar and German weiden perfectly capture this pastoral care. In the middle or passive voice, the perspective shifts to the animals themselves: pigs were 'grazing' on the hillside (Matt 8:30; Mark 5:11; Luke 8:32), contentedly feeding before the dramatic encounter.

1. feed, tend (active: of the herdsman) (6×) To feed or tend as a herdsman — the active work of caring for animals or, metaphorically, people entrusted to one's care. Swineherds were feeding (βόσκοντες) pigs near the Sea of Galilee (Matt 8:33; Mark 5:14; Luke 8:34), and the prodigal son was sent to feed (βόσκειν) pigs in a far country (Luke 15:15). Jesus' command to Peter, 'Feed (βόσκε) my lambs' (John 21:15), elevates the term from literal animal husbandry to spiritual shepherding. Spanish apacentar, French paître, and German weiden all preserve the pastoral imagery. **SHEPHERDING AND TENDING**

en: feed, feeding, ones-feeding | **es:** Apacienta, a-apacentar, pastoreando | **fr:** paître | **de:** weiden, βόσκειν, βόσκοντες Matt 8:33; Mark 5:14; Luke 8:34; Luke 15:15; John 21:15

2. feed, graze (middle/passive: of the animals) (3×) To graze or be feeding — said of the animals themselves in the middle or passive voice, describing livestock eating in a field or on a hillside. A large herd of pigs was feeding (βοσκομένη) on the mountain when the demons begged to enter them (Matt 8:30; Mark 5:11; Luke 8:32). The shift from active (herdsman feeds) to middle/passive (animals feed themselves) is a natural voice distinction that Spanish captures with the reflexive alimentándose ('feeding themselves') and paciendo ('grazing'). **SHEPHERDING AND TENDING**

en: feeding | **es:** alimentándose, paciendo | **fr:** paître | **de:** weiden, βοσκομένη Matt 8:30; Mark 5:11; Luke 8:32

Βοσόρ G1007 *N-GMS* (1×)

Bosor, variant spelling of Beor, father of the prophet Balaam

Bosor is a textual variant of Beor, the father of Balaam the prophet. In 2 Peter 2:15, Balaam son of Bosor serves as a negative example of one who loved the wages of unrighteousness. The name appears in the Hebrew text as Beor, and most manuscripts read Beor here as well, making Bosor a spelling variant. The multilingual translations preserve the name (Spanish Bosór, French/German Bosor), recognizing it as referring to the same Old Testament figure whose son became infamous for prophesying for profit.

(1×) Father of Balaam the prophet (2 Pet 2:15), appearing as a variant of the more common Beor. The reference to Balaam serves as a warning against false teachers motivated by financial gain. All translations preserve this as a proper name, with the genitive form indicating Balaam's paternity, linking the New Testament warning to the Old Testament narrative of prophetic compromise for reward. **PROPER NAMES (PERSONAL)**

en: of-Bosor | **es:** de-Bosór | **fr:** Βοσὸρ | **de:** Bosor 2Pet 2:15

βοτάνη G1008 *N-AFS* (1×)

vegetation, plants; herbs growing from the earth

This noun denotes vegetation, plants, or herbs—particularly those useful for food or fodder. In Hebrews 6:7, earth that drinks rain and produces vegetation useful to those who cultivate it receives divine blessing. The term originally meant pasture or fodder but expanded to include herbs and plants generally. Classical usage encompasses everything from weeds to medicinal herbs. The translations vary: Spanish hierba ("grass/herb"), French végétation ("vegetation"), German Gewächs ("growth"), all pointing to plant life as the beneficial product of rain-soaked soil responding to cultivation.

(1×) Useful vegetation produced by well-watered earth (Heb 6:7). The passage uses agricultural imagery to illustrate spiritual receptivity—land that responds to rain with beneficial plants parallels believers who respond to God's grace with fruitful works. The Spanish hierba and French végétation both emphasize living plant growth, while German Gewächs stresses what grows or is cultivated, all supporting the analogy of productive spiritual response. **GRASS AND VEGETATION**

en: vegetation | **es:** hierba | **fr:** végétation | **de:** Gewaechs Heb 6:7

βότρυς G1009 *N-AMP* (1×)

clusters of grapes, bunches of fruit from the vine

This noun (plural form) refers to clusters or bunches of grapes hanging from the vine. In Revelation 14:18, an angel gathers the clusters of earth's vine for judgment—a harvest metaphor for divine wrath. The singular form means a single bunch; classical usage occasionally extends to cluster-shaped earrings or the Pleiades star cluster. The translations consistently render this as grape clusters (Spanish racimos, German Trauben, French keeping the Greek), maintaining the viticultural imagery essential to Revelation's judgment scene where earth's vintage faces the winepress of God's fury.

(1×) Grape clusters representing humanity ripe for judgment (Rev 14:18). The angel's harvest of earth's vine clusters for the great winepress develops Old Testament imagery of God treading the winepress of wrath. The Spanish racimos and German Trauben both denote bunches of grapes, emphasizing the fullness and maturity of the harvest—judgment comes when the clusters are fully ripe in wickedness. **GEOGRAPHY AND SPACE**

en: clusters | **es:** racimos | **fr:** Trauben | **de:** Trauben Rev 14:18

βουλ-ευτής G1010 *N-NMS* (2×)

councilor, council member, senator, one who serves on a governing council

This noun designates a member of a council or deliberative body, derived from the verb meaning to deliberate or plan. Classical Greek used it for senators and members of various civic councils. In the New Testament, it specifically refers to members of the Sanhedrin, the Jewish ruling council. Both occurrences describe Joseph of Arimathea, identified as 'a councilor' or 'council member' (Mark 15:43; Luke 23:50). This office placed Joseph among Jerusalem's religious and political elite, making his bold request for Jesus's body and his discipleship particularly significant. The word emphasizes his official status and the courage required to publicly identify with the crucified Jesus.

(2×) Mark 15:43 and Luke 23:50 both identify Joseph of Arimathea as 'a councilor' (bouleutēs), meaning a member of the Sanhedrin that had condemned Jesus. Luke adds that he was 'a good and righteous man' who had not consented to their decision. Spanish 'consejero/miembro del concejo', French 'conseiller', and German 'Ratsherr' all convey membership in an official deliberative body. The term highlights the risk Joseph took: as a council member, he defied his colleagues' decision and publicly honored Jesus by providing a tomb, using his official position to serve the one his council had rejected. **COUNSEL AND DELIBERATION**

en: a-councilor, council-member | **es:** consejero, miembro-del-concejo | **fr:** conseiller | **de:** Ratsherr, βουλευτὴς Mark 15:43; Luke 23:50

βουλ-εύω G1011 *V-PIM/P-1S* (6×)

To deliberate, take counsel, plan; to resolve upon a course of action after careful thought.

A verb of deliberation and purposeful decision-making: to weigh options, consult with oneself or others, and arrive at a plan of action. The middle voice (bouleuomai), which predominates in the New Testament, emphasizes personal deliberation rather than external advising. Luke 14:31 pictures a king who 'sits down first and deliberates' whether he can meet an opposing army—a parable about counting the cost of discipleship. The Sanhedrin 'plotted' to kill Lazarus as well as Jesus (John 11:53; 12:10). Paul uses it to defend his sincerity: 'When I planned this, did I do it lightly?' (2 Cor 1:17). Spanish 'deliberar' and French 'délibérer' both preserve the Latin root for careful weighing of counsel.

deliberate, take counsel, plan (6×) To deliberate, take counsel, or resolve upon a course of action after weighing options. The middle voice underscores personal, purposeful decision-making. A king sits down to deliberate before marching to war (Luke 14:31), modeling thoughtful assessment. The Jewish council resolved to kill both Jesus (John 11:53) and Lazarus (John 12:10), showing deliberation leading to a sinister verdict. Paul appeals to the concept when asking whether he made his travel plans lightly (2 Cor 1:17). Spanish 'deliberar,' French 'délibérer,' and German 'beschliessen' all converge on purposeful, reasoned planning. COUNSEL AND DELIBERATION
en: I-plan, do-I-plan, plotted | **es:** Deliberaron, deliberaron, deliberará | **fr:** délibérer | **de:** beschliessen, βουλεύσεται, ἐβουλεύοντο Luke 14:31; John 11:53; John 12:10; Acts 27:39; 2Cor 1:17

βουλή G1012 *N-GFS* (12×)

Counsel, purpose, plan — a deliberated intention or resolution, whether divine decree or human decision

The noun boulē denotes a deliberated plan, purpose, or resolution — the settled intention that emerges from careful consideration. In its most theologically weighty usage, it describes God's sovereign decree: Jesus was delivered up 'by the determined counsel and foreknowledge of God' (Acts 2:23), and the Pharisees who rejected John's baptism 'rejected the counsel of God for themselves' (Luke 7:30). Paul declares that he did not shrink from proclaiming 'the whole counsel of God' (Acts 20:27). On the human level, Joseph of Arimathea 'had not consented to their counsel and action' (Luke 23:51). Spanish 'consejo/designio' and French 'dessein/conseil' capture both the deliberative process and the resulting purpose.

counsel, purpose, plan (12×) The sovereign plan, decree, or purpose of God — his determined will regarding salvation history. Central to Luke-Acts theology: God's boulē delivered Jesus to crucifixion (Acts 2:23; 4:28), encompasses the full scope of the gospel (Acts 20:27), and stands as the standard against which human acceptance or rejection is measured (Luke 7:30). Ephesians 1:11 speaks of God working all things 'according to the counsel of his will.' Spanish 'designio' and French 'dessein' convey the purposive, sovereign register. GEOGRAPHY AND SPACE
en: a-plan, counsel, intentions | **es:** consejo, propósitos, resolución | **fr:** conseil | **de:** Rat, Ratschluss Luke 7:30; Luke 23:51; Acts 2:23; Acts 4:28; Acts 5:38

βούλ-ημα G1013 *N-DNS* (3×)

will, purpose, deliberate intention or desire, especially of God's sovereign plan

This term emphasizes deliberate intention and purposeful willing, particularly in contexts involving God's sovereign will. It suggests not merely wish or preference but determined purpose and decree. Paul uses it in Romans 9 discussing God's sovereign election, asking rhetorically who can resist God's will. In Acts, the Roman commander's 'purpose' to save Paul is thwarted by the soldiers' different intent. The term carries weight—it is the settled counsel and determined plan of the one willing.

(3×) Acts 27:43 describes the centurion's 'purpose' to save Paul. Romans 9:19 poses the rhetorical question about resisting God's will in the context of sovereign election. 1 Peter 4:3 refers to the 'will' or 'desire' of the Gentiles that characterized the believers' former lifestyle. The Spanish translations distinguish 'deseo,' 'propósito,' 'voluntad' while French and German consistently render 'volonté' and 'Wille'—all emphasizing intentional willing rather than mere preference. WILL AND DESIRE
en: purpose, will | **es:** deseo, propósito, voluntad | **fr:** volonté | **de:** Wille, βουλήματος Acts 27:43; Rom 9:19; 1Pet 4:3

βούλομαι G1014 *V-PIM/P-1P* (37×)

To wish, want, desire; to will or determine by sovereign decree; to intend or purpose a deliberate course of action.

The Greek verb boulomai expresses the inner landscape of volition, from everyday wishing to sovereign divine decree. In most of its 37 New Testament occurrences, it simply means 'to want' or 'to wish' – Pilate wanting to satisfy the crowd (Mark 15:15), Jesus asking 'Do you want me to release the king of the Jews?' (John 18:39). But in a handful of theologically weighty passages, boulomai ascends to deliberate, sovereign willing: the Father's exclusive authority to reveal the Son (Matt 11:27; Luke 10:22), and God's purposeful act of bringing forth by the word of truth (Jas 1:18). Spanish querer and German wollen mirror this same ambiguity between casual desire and resolute determination, while French vouloir likewise straddles both. A third, narrower sense captures planned intention – Joseph 'intending' to divorce Mary quietly (Matt 1:19) or Herod 'planning' to bring Peter before the people (Acts 12:4).

1. want, wish, desire (30×) General desire or wish without implying formal resolve – simply wanting or preferring something. This dominant sense (30 occurrences) covers everyday volition: Pilate wanting to satisfy the crowd (Mark 15:15), the council wanting to kill the apostles (Acts 5:33), Barnabas wanting to take John Mark along (Acts 15:37). Spanish queriendo, French vouloir, and German wollen all converge on the basic volitional verb, confirming the broad desiderative function. DESIRE AND WILLING
en: He-wills, I-desire, I-want | **es:** Queriendo, Quiero, queriendo | **fr:** vouloir | **de:** will, wollen Mark 15:15; Luke 22:42; John 18:39; Acts 5:33; Acts 15:37

2. will, determine, decree (4×) Deliberate sovereign willing or determination, often predicated of God or the Father, expressing purposeful volition that carries authority and certainty of fulfillment. Only 4 occurrences, but each is theologically pivotal: the Father alone determines whom the Son reveals (Matt 11:27; Luke 10:22), God willed to bring us forth by truth (Jas 1:18), and the warning against becoming an enemy of God by one's own choosing (Jas 4:4). Spanish habiendo querido and German wollen here carry a weight of divine prerogative absent from sense 1. DESIRE AND WILLING
en: having-willed, purposes, wills | **es:** habiendo-querido, quiera | **fr:** vouloir | **de:** will, wollen Matt 11:27; Luke 10:22; Jas 1:18; Jas 4:4

3. intend, plan, purpose (3×) Deliberate intention or planning toward a specific course of action, implying forethought and resolve rather than mere desire. Three occurrences capture this: Joseph intending to divorce Mary quietly (Matt 1:19), the Sanhedrin intending to charge the apostles (Acts 5:28), and Herod purposing to bring Peter out after Passover (Acts 12:4). Spanish quiso and German wollte in these contexts shade toward 'planned' or 'purposed' rather than simple 'wanted.' DESIRE AND WILLING
en: intending, purposed, you-intend | **es:** queriendo, queréis, quiso | **fr:** vouloir | **de:** will Matt 1:19; Acts 5:28; Acts 12:4

βουνός G1015 *N-NMS* (2×)

hill, mound, small mountain, elevated ground

This noun denotes a hill or mound, a natural elevation smaller than a mountain but distinct from flat terrain. The Septuagint uses it to translate Hebrew terms for hills, often in poetic passages describing landscape. In the New Testament, Luke employs it twice in quotations. John the Baptist's preparatory ministry fulfills Isaiah's prophecy that 'every mountain and hill shall be made low' (Luke 3:5), symbolizing the leveling of obstacles before the Lord. Later, Jesus refers to a saying that people will call to the hills to cover them in times of divine judgment (Luke 23:30). Both uses carry symbolic weight beyond mere geography.

(2×) Luke 3:5 quotes Isaiah 40:4, including 'every hill' among the landscape features to be leveled in preparation for the Lord's coming —a metaphor for removing obstacles and preparing hearts. Luke

23:30 quotes Hosea 10:8, where people in terror of judgment will cry to the hills to cover them from God's wrath. Spanish 'colina/collados', French 'colline', and German forms maintain this topographical meaning. The two contexts use hills symbolically: as barriers to be removed for the Lord's approach (Luke 3) and as insufficient refuge from His judgment (Luke 23), showing how geographical features become theological metaphors. **GEOGRAPHY AND SPACE**

en: hill, hills | **es:** colina, collados | **fr:** colline | **de:** βουνοῖς, βουνὸς Luke 3:5; Luke 23:30

βοῦς G1016 *N-AMS* (8×)

Ox, bull, cow; domesticated cattle, used in agricultural, sacrificial, and proverbial contexts.

The common Greek noun for an ox or head of cattle, encompassing bulls, oxen, and cows. In the New Testament, βοῦς appears in everyday rural scenes — five yoke of oxen just purchased (Luke 14:19), an ox fallen into a well on the Sabbath (Luke 14:5), an ox untied and led to water (Luke 13:15). It also appears in the temple cleansing, where Jesus drives out those selling oxen and sheep (John 2:14-15). Paul twice quotes Deuteronomy 25:4, 'You shall not muzzle an ox while it treads out the grain' (1 Cor 9:9; 1 Tim 5:18), applying it to the right of ministers to earn their living. Spanish 'buey' and French 'boeuf' derive from the same Indo-European root.

ox, cattle (8×) A domesticated bovine — ox, bull, or cow — appearing in agricultural, legal, sacrificial, and proverbial NT contexts. Jesus references oxen in Sabbath-controversy parables (Luke 13:15; 14:5) and the excuse of a banquet invitee who bought five yoke of oxen (Luke 14:19). The temple cleansing involves sellers of oxen (John 2:14-15). Paul's quotation of 'do not muzzle the ox' (1 Cor 9:9; 1 Tim 5:18) gives the word a metaphorical-ethical extension. Spanish 'buey,' French 'boeuf,' and German 'Rinder' all denote the same domesticated beast of burden. **CATTLE AND OXEN**

en: an-ox, of-oxen, ox | **es:** Buey, a-buey, buey | **fr:** bœuf | **de:** Rinder, βοῦν, βοῦς Luke 13:15; Luke 14:5; Luke 14:19; John 2:14; John 2:15

βρᾶβ-εῖον G1017 *N-ANS* (2×)

prize, award given to the victor in athletic games, reward for winning

This noun denotes the prize awarded to victors in athletic competitions, particularly in the Greek games. The word originally referred to the baton or wand given as a prize, then extended to any victor's reward. Paul twice uses this athletic imagery to describe the Christian life's goal. He speaks of running in such a way as to 'obtain the prize' (1 Cor 9:24), and later of 'pressing toward the goal for the prize of the upward call of God in Christ Jesus' (Phil 3:14). The image evokes the intense training, singular focus, and competitive determination of ancient athletes, applied to spiritual pursuit.

(2×) 1 Corinthians 9:24 uses the athletic contest metaphor: runners all compete but only one receives 'the prize,' urging Christians to run in a way that secures victory. Philippians 3:14 describes Paul 'pressing toward the goal for the prize' of God's heavenly calling, emphasizing forward momentum and focused pursuit. Spanish 'premio', French 'prix', and German 'Preis' all maintain the award/prize meaning. Both passages transform athletic competition into spiritual reality: the prize isn't earthly glory but the fullness of salvation, the completion of faith's race, and hearing 'well done' from the ultimate Judge who rewards all who finish faithfully. **RECOMPENSE AND RETRIBUTION**

en: prize | **es:** premio, premio? | **fr:** prix, βραβεῖον | **de:** Preis 1Cor 9:24; Phil 3:14

βρᾰβ-εύω G1018 *V-PMA-3S* (1×)

to rule, arbitrate; to act as umpire or governing authority

This verb means to act as judge, umpire, or arbitrator—to exercise decisive authority in settling disputes or directing affairs. In Colossians 3:15, Paul exhorts believers to let Christ's peace rule or arbitrate in their hearts. The athletic imagery of an umpire making final calls fits the context of settling internal conflicts and making decisions. Classical usage emphasizes both judicial arbitration and controlling direction. The translations vary: Spanish gobierne ("govern/rule"), German herrschen ("rule"), French retaining the Greek, all pointing to peace functioning as the decisive arbiter of Christian community life.

(1×) To act as umpire or ruling authority, here applied to Christ's peace (Col 3:15). The image suggests peace functioning as the final arbiter in believers' hearts, settling disputes and guiding decisions like an umpire making binding calls. The Spanish gobierne and German herrschen emphasize governmental rule, while the classical umpire imagery suggests peace as the decision-making standard that resolves conflicts and determines right action in the community. **RULING AND REIGNING**

en: let-rule | **es:** gobierne | **fr:** βραβευέτω | **de:** herrschen Col 3:15

βρᾰδύνω G1019 *V-PIA-3S* (2×)

to delay, to be slow, to tarry, to linger, to take one's time

This verb means to delay, be slow, or tarry, derived from the adjective meaning slow. It can be used transitively (to delay something) or intransitively (to be slow in acting). The New Testament uses it for delayed action or arrival. Paul writes to Timothy about what to do 'if I delay' in coming (1 Tim 3:15), providing instructions for church conduct in his absence. Peter addresses those who misunderstand the Lord's delayed return, explaining that 'the Lord is not slow concerning His promise' as some count slowness, but is patient (2 Pet 3:9). Both uses involve anticipated arrivals that may take longer than expected.

(2×) 1 Timothy 3:15 uses the present subjunctive: 'if I should delay' (or 'am delayed'), showing Paul's awareness that his travel plans might not materialize quickly, necessitating written guidance for the church. 2 Peter 3:9 uses the present active indicative in a theological statement: the Lord 'is not slow' regarding His promise of return, reframing apparent delay as patient mercy. Spanish 'tarda/tardo', French forms, and German 'zögern' (to hesitate) capture this slowing or delaying. Both contexts address misunderstanding of delay: Paul's practical travel uncertainties (1 Tim) and God's purposeful patience in Christ's return (2 Peter). **DELAY TARRY LINGER**

en: I-delay, delays | **es:** tarda, tardo | **fr:** βραδύνει, βραδύνω | **de:** zoegern 1Tim 3:15; 2Pet 3:9

βρᾰδῠ-πλοέω G1020 *V-PPA-NMP* (1×)

sailing slowly, making slow maritime progress

This participle describes the act of sailing slowly or making sluggish maritime progress. In Acts 27:7, Paul's ship sailed slowly for many days due to contrary winds on the voyage to Rome. The compound word combines "slow" (bradus) with "sail" (ploeō), creating a vivid picture of labored navigation against adverse conditions. The translations (Spanish navegando lentamente, French naviguer lentement, German retaining the Greek) all preserve the sense of impeded maritime travel that sets the stage for the subsequent storm and shipwreck narrative.

(1×) Making slow progress by ship due to difficult conditions (Acts 27:7). The contrary winds forced sluggish sailing for many days before the ship reached Cnidus. The Spanish navegando lentamente and French naviguer lentement both explicitly combine navigation with slowness, describing the frustrating maritime conditions that would eventually lead to the famous storm and Paul's prophetic warnings. **SAIL TRAVEL SHIP**

en: sailing-slowly | **es:** navegando-lentamente | **fr:** naviguer-lentement | **de:** βραδυπλοοῦντες Acts 27:7

βρᾰδύς G1021 *Adj-NMS* (3×)

slow, sluggish, or dull, especially in mental perception or responsiveness

This adjective describes slowness, whether in physical movement or, more commonly in biblical contexts, in mental or spiritual perception. The term can indicate sluggishness, delay, or dullness. Jesus rebukes the Emmaus disciples as 'slow of heart to believe' what

the prophets spoke. James counsels believers to be 'slow to speak, slow to anger'—here slowness is a virtue, representing restraint and thoughtfulness. The classical usage includes both literal slowness of movement and metaphorical sluggishness of mind.

(3×) Luke 24:25 records Jesus' rebuke: 'O foolish ones and slow of heart to believe.' James 1:19 appears twice in the same verse, counseling believers to be 'slow to speak, slow to anger.' The multilingual evidence is consistent—Spanish 'lento/lentos,' French 'lent,' German 'langsam'—all conveying the basic sense of slowness. The context determines whether this slowness is a defect (slow to believe) or a virtue (slow to speak and anger). **GEOGRAPHY AND SPACE**

en: slow | **es:** lento, lentos | **fr:** lent | **de:** langsam, βραδεῖς Luke 24:25; Jas 1:19

βράδυτής G1022 *N-AFS* (1×)

slowness, delay; the quality of being slow or tardy

This noun denotes slowness or sluggishness, the quality of being tardy or delayed. In 2 Peter 3:9, it addresses the perceived slowness of the Lord's promised return—what scoffers consider delay, God does not count as slowness but rather as patient forbearance. Classical usage applies to both literal physical slowness and sluggishness of character. The translations (Spanish tardanza, French retaining the Greek, German Verzögerung) emphasize delay or lateness, capturing the skeptics' complaint while the context redefines this apparent slowness as divine patience unwilling that any should perish.

(1×) Apparent delay or slowness in fulfilling promises, specifically regarding Christ's return (2 Pet 3:9). What appears as slowness from a human temporal perspective is reinterpreted as God's patience, extending opportunity for repentance. The Spanish tardanza and German Verzögerung both emphasize delay or postponement, highlighting the tension between human impatience and divine forbearance that operates on a different temporal scale. **DELAY AND TARRYING**

en: slowness | **es:** tardanza | **fr:** βραδύτητα | **de:** Verzoegerung 2Pet 3:9

βραχίων G1023 *N-NMS* (3×)

arm, especially as symbol of strength, power, and mighty action

The arm represents physical strength and the capacity for powerful action. In biblical usage, especially in Old Testament citations, the 'arm of the Lord' is a frequent metaphor for God's mighty power displayed in salvation and judgment. Mary's Magnificat celebrates how God 'has shown strength with his arm.' The term evokes images of deliverance, military might, and sovereign intervention. When applied to God, the arm is anthropomorphic language emphasizing His active power to save and judge.

(3×) Luke 1:51 records Mary's song: 'He has shown strength with his arm.' John 12:38 quotes Isaiah 53:1: 'Lord, who has believed our report, and to whom has the arm of the Lord been revealed?' Acts 13:17 describes how God 'with uplifted arm led them out' of Egypt. All three contexts employ the arm as a symbol of divine power and deliverance. The translations universally preserve the anatomical term—Spanish 'brazo,' French 'bras,' German 'Arm'—understanding the metaphorical force. **GEOGRAPHY AND SPACE**

en: arm | **es:** brazo | **fr:** bras | **de:** Arm, βραχίονι, βραχίονος Luke 1:51; John 12:38; Acts 13:17

βραχύς G1024 *Adv* (7×)

Short, small, little, brief; denoting smallness of quantity, extent, or duration.

An adjective meaning short, small, or brief, frequently used adverbially in the New Testament to indicate a small amount, a short time, or a slight degree. In Hebrews 2:7 and 2:9, quoting Psalm 8, it describes humanity being made 'a little lower' than the angels—where the ambiguity between 'for a short time' and 'by a small degree' has generated centuries of interpretive discussion. The multilingual evidence reflects this range: Spanish uses both 'poco' (little) and 'breves palabras' (brief words), while German 'kurz' emphasizes temporal brevity. In Acts 27:28, it marks a short interval of distance between depth soundings.

little, short, brief (7×) Small in quantity, duration, or extent—used adverbially and adjectivally to convey brevity or littleness. Covers temporal shortness (Luke 22:58, 'after a little while'; Acts 5:34, Gamaliel asks the apostles to be put outside 'for a short time'), spatial brevity (Acts 27:28, 'a little farther'), quantitative smallness (John 6:7, two hundred denarii would not buy enough for each to receive 'a little'), and degree (Heb 2:7, 9, made 'a little lower than the angels'). French 'peu/court' and Spanish 'poco/breve' jointly confirm the dual quantitative-temporal range across all seven occurrences. **FEWNESS AND SMALLNESS**

en: a-little, brief, for-a-short-time | **es:** breves-palabras, poco, por-poco | **fr:** court, peu | **de:** kurz, βραχὺ Luke 22:58; John 6:7; Acts 5:34; Acts 27:28; Heb 2:7

βρέφος G1025 *N-ANS* (8×)

A baby, infant, or unborn child; also the period of infancy or earliest childhood.

Denotes a very young child — whether still in the womb, newly born, or in earliest infancy. Luke uses it vividly for the unborn John leaping in Elizabeth's womb (Luke 1:41, 44) and for the newborn Jesus lying in a manger (Luke 2:12, 16). In Luke 18:15 people bring their infants to Jesus. A single occurrence in 2 Timothy 3:15 extends the word abstractly to mean 'from infancy,' pointing not to a child but to a stage of life — Timothy has known the sacred writings from his very earliest days.

1. baby, infant (person) (7×) A baby, infant, or unborn child as a person. Covers the unborn child leaping in the womb (Luke 1:41, 44), the newborn wrapped in cloths (Luke 2:12, 16), and infants brought to Jesus (Luke 18:15). Spanish 'bebé/infantes,' French 'bébé/petit-enfant,' and German 'Säugling' all point to the concrete, personal referent — a very small, dependent human being, whether prenatal or just born. **CHILDREN AND INFANCY**

en: a-baby, baby, infants | **es:** bebé, bebés, infantes | **fr:** bébé, petit-enfant | **de:** Saeugling, βρέφη, βρέφος Luke 1:41; Luke 1:44; Luke 2:12; Luke 2:16; Luke 18:15

2. infancy (period of life) (1×) The period or stage of infancy, used abstractly rather than as a reference to a particular child. In 2 Timothy 3:15 Paul writes that Timothy has known the holy Scriptures 'from infancy' (apo brephous), where the word denotes the earliest phase of life. Spanish 'infancia' captures this temporal, abstract usage in contrast to the concrete 'bebé' used elsewhere. **CHILDREN AND INFANCY**

en: infancy | **es:** infancia | **fr:** petit-enfant | **de:** Saeugling 2Tim 3:15

βρέχω G1026 *V-AIA-3S* (7×)

To rain, send rain from the sky; to wet or moisten with liquid (especially tears).

Brecho is a vivid, sensory Greek verb whose basic meaning is to wet or drench. In the New Testament it splits cleanly into two senses that translation languages consistently distinguish. The dominant meteorological sense — 'to rain' or 'to cause rain' — appears five times, from Jesus' teaching that the Father 'sends rain on the just and the unjust' (Matt 5:45) to the apocalyptic image of God raining fire and sulfur on Sodom (Luke 17:29) and Elijah's prayer that it might not rain (Jas 5:17). Spanish llover, French pleuvoir, and German regnen all deploy dedicated rain vocabulary. But in Luke 7:38 and 7:44, the verb takes on an intimate, physical meaning: the sinful woman 'began to wet' Jesus' feet with her tears. Here Spanish shifts to mojar, and the sense moves from sky to skin, from cosmic to personal. The same root that describes divine judgment through heavenly downpour also captures a woman's tears falling on a rabbi's dusty feet.

1. rain, send rain (5×) To rain or send rain — the meteorological sense describing precipitation falling from the sky, whether ordinary rain or divine judgment. Five occurrences span the full theological range: God 'sends rain' (brechei) on righteous and unrighteous alike (Matt 5:45), God 'rained' (ebrexen) fire and sulfur on Sodom (Luke 17:29), Elijah prayed and the sky 'did not rain' (ouk ebrexen) for

three and a half years (Jas 5:17), and the two witnesses have power to shut the sky so it 'may not rain' (Rev 11:6). Spanish llover/llovió, French pleuvoir, German regnen, and Arabic أمطر all converge on dedicated rain vocabulary, confirming this as the primary and unambiguous sense. **RAIN AND PRECIPITATION**

en: it-rained, may-fall, rained | **es:** llover, llovió, llueva | **fr:** pleuvoir | **de:** regnen, βρέχει, ἔβρεξεν Matt 5:45; Luke 17:29; Jas 5:17; Rev 11:6

2. wet, moisten (2×) To wet or moisten with liquid other than rain — a physical, bodily sense used exclusively in Luke's account of the sinful woman at the Pharisee's dinner. In Luke 7:38 she 'began to wet' (brechein) Jesus' feet with her tears, and in 7:44 Jesus contrasts her devotion with the host's neglect: 'she wet (ebrexen) my feet with tears.' Spanish mojar, which replaces llover in these verses, signals the semantic shift from weather to the intimate act of bathing with tears. The connection between the two senses is the physical action of liquid falling on a surface, but the emotional register could not be more different — one is cosmic, the other profoundly personal. **RAIN AND PRECIPITATION**

en: to-wet, wet | **es:** a-mojar, mojó | **fr:** pleuvoir | **de:** βρέχειν, ἔβρεξέν Luke 7:38; Luke 7:44

βροντ-ή G1027 *N-GFP* (12×)

Thunder — the sound accompanying storms; a theophanic sign of divine power and majesty

The noun brontē refers to thunder as both a natural meteorological phenomenon and a theophanic manifestation of divine power. Jesus surnamed James and John 'Boanerges, sons of thunder' (Mark 3:17), perhaps alluding to their fiery temperament. In Revelation, thunder becomes a recurring element of heavenly liturgy and judgment: it issues from God's throne (Rev 4:5; 8:5; 11:19; 16:18), accompanies the opening of seals (Rev 6:1), and announces angelic proclamations (Rev 10:3-4; 14:2; 19:6). In John 12:29, the crowd mistakes the Father's voice for thunder. Spanish 'trueno' and French 'tonnerre' both derive from Latin tonitrus, preserving the numinous resonance.

thunder (12×) Thunder as a theophanic manifestation of divine power and heavenly majesty. Dominates the Apocalypse, where it proceeds from the throne of God (Rev 4:5; 8:5; 11:19; 16:18), accompanies the Lamb's seal-openings (Rev 6:1), and lends cosmic weight to angelic proclamations (Rev 10:3-4; 14:2; 19:6). In John 12:29 the Father's voice from heaven is mistaken for thunder by the crowd. Spanish 'trueno' and German 'Donner' carry the same numinous overtone. **THUNDER THEOPHANIC**

en: of-Thunder, of-thunder, of-thunders | **es:** de-Trueno, de-trueno, de-truenos | **fr:** tonnerre | **de:** Donner Mark 3:17; John 12:29; Rev 4:5; Rev 6:1; Rev 8:5

βροχή G1028 *N-NFS* (2×)

rain, rainfall, precipitation, shower of rain

This noun simply means rain or rainfall, the water falling from clouds that irrigates the earth. While classical Greek also used it for other forms of moistening or irrigation, the New Testament employs it straightforwardly for rain. Both occurrences appear in Jesus's parable of the two builders (Matt 7:25, 27). The storm that tests both houses includes 'the rain' falling along with floods and winds. The repetition emphasizes the comprehensive nature of the storm: not just wind or flood, but rain as well, creating the perfect test of each foundation. The word itself is simple and literal, though its context is deeply symbolic.

(2×) Matthew 7:25 describes how 'the rain descended' as part of the storm testing the house built on rock, which stood firm. Matthew 7:27 uses identical language for the storm testing the house on sand, which fell. Spanish 'lluvia', French 'pluie', and German forms all provide the straightforward term for rain. The word's repetition in the same parable emphasizes that both builders faced identical conditions—the same rain, floods, and winds. The difference wasn't in the severity of the test but in the foundation: the rain that proved one builder's wisdom exposed the other's folly, making this simple weather phenomenon a test of spiritual reality. **RAIN AND PRECIPITATION**

en: rain | **es:** lluvia | **fr:** pluie | **de:** βροχὴ Matt 7:25; Matt 7:27

βρόχος G1029 *N-AMS* (1×)

noose, snare; a restraining loop or entrapment device

This noun denotes a noose, slip-knot, or snare—originally a loop for catching birds or restraining animals. In 1 Corinthians 7:35, Paul clarifies that his advice about singleness aims not to place a restraint or snare upon believers, but to promote good order. The word suggests something that catches, binds, or restricts freedom of movement. Classical usage includes snares for hunting, mesh in nets, and metaphorically, any restricting obligation. The translations vary: Spanish lazo ("lasso/bond"), French piège ("trap"), German Schlinge ("noose"), all conveying restricting constraint Paul explicitly disclaims.

(1×) A restraint or snare that limits freedom (1 Cor 7:35). Paul's pastoral concern is that his teaching about marriage and singleness not become a binding obligation or trap, but rather serve godly order and devotion. The Spanish lazo and German Schlinge both suggest binding loops, while French piège emphasizes the trap aspect—all pointing to unwanted restriction Paul seeks to avoid imposing on conscience. **SNARES AND TRAPS**

en: restraint | **es:** lazo | **fr:** piège | **de:** Schlinge 1Cor 7:35

βρυγ-μός G1030 *N-NMS* (7×)

Gnashing; the grinding or clenching of teeth, expressing anguish, rage, or despair.

Refers specifically to the gnashing or grinding of teeth, almost always appearing in the fixed phrase 'weeping and gnashing of teeth' in Jesus' parables of judgment. This vivid expression conveys the anguish and fury of those excluded from the kingdom. It occurs seven times, six in Matthew and once in Luke, forming one of the most recognizable refrains in the Synoptic tradition. The cross-linguistic unanimity is striking: Spanish 'crujir,' French 'grincement,' and German 'Knirschen' all preserve the specific dental grinding imagery rather than generalizing to mere suffering.

(7×) The act of gnashing or grinding the teeth, expressing extreme anguish, rage, or despair. Appears exclusively in the formulaic phrase 'weeping and gnashing of teeth' (ho klauthmos kai ho brygmos ton odonton), which Jesus uses to depict the torment of those cast into outer darkness or the furnace of fire (Matt 8:12; 13:42, 50; 22:13; 24:51; 25:30; Luke 13:28). Every target language renders it with a term specifically denoting tooth-grinding (Spanish 'crujir,' German 'Knirschen,' French 'grincement'), confirming this is not generalized suffering language but a concrete, visceral image of dental clenching. **TOOTH TEETH**

en: gnashing | **es:** crujir | **fr:** grincement | **de:** Knirschen Matt 8:12; Matt 13:42; Matt 13:50; Matt 22:13; Matt 24:51

βρύκω G1031 *V-IIA-3P* (1×)

were gnashing, grinding teeth in rage or anguish

This verb describes the act of gnashing or grinding teeth, typically expressing rage, anguish, or hostile intention. In Acts 7:54, the Sanhedrin members gnashed their teeth at Stephen during his speech—a visceral expression of murderous fury. Classical usage includes biting, devouring, and chomping (as a horse champs a bit), with gnashing teeth specifically indicating intense emotion. The translations (Spanish crujían, French grincer, German retaining the Greek) all emphasize the grinding action that physically manifests the council's rage moments before Stephen's stoning.

(1×) Grinding teeth in rage and hostility (Acts 7:54). The Sanhedrin's physical response to Stephen's accusatory speech reveals their murderous intent through this involuntary expression of fury. The Spanish crujían and French grincer both capture the grinding, crunching sound of teeth gnashing together—a bodily manifestation of uncontrolled rage that immediately precedes their violent action of stoning. **AUTO-DETECTED COMMUNITY 11871 WITH 3 SENSES**

en: were-gnashing | **es:** cruían | **fr:** grincer | **de:** ἔβρυχον Acts 7:54

βρύω G1032 *V-PIA-3S* (1×)

gushes, flows forth abundantly; springs up or bursts forth

This verb means to gush, burst forth, or flow abundantly—originally describing fullness to the point of bursting. In James 3:11, it appears in a rhetorical question: Does a spring gush forth both fresh and bitter water from the same opening? The word emphasizes abundant flow, swelling or teeming with liquid. Classical usage describes plants swelling with bloom, earth teeming with produce, or water bursting forth from a source. The translations (Spanish brota, French retaining the Greek, German hervorsprudeln) all emphasize the springing or bursting forth of water from a natural source.

(1×) To gush or flow forth abundantly, applied to spring water (Jas 3:11). James uses the natural impossibility of one spring producing both fresh and salt water to illustrate the moral inconsistency of blessing and cursing from one mouth. The Spanish brota and German hervorsprudeln both emphasize the bursting forth or springing up of water, making the point that a spring's nature determines its consistent output—it cannot simultaneously produce opposite types. **FLOWING WATER**

en: gushes | **es:** brota | **fr:** βρύει | **de:** hervorsprudeln Jas 3:11

βρῶμα G1033 *N-NNP* (17×)

Food, solid nourishment; that which is eaten as sustenance.

Brōma denotes food in its most concrete sense — solid nourishment that one eats. It appears in practical settings like feeding the five thousand (Matt 14:15; Luke 9:13) and in theological arguments about dietary laws and Christian liberty (Rom 14:15, 20; 1 Cor 8:8, 13). Paul also uses it figuratively: 'I gave you milk, not solid food' (1 Cor 3:2), contrasting spiritual maturity levels. Across languages — Spanish 'alimento,' French 'nourriture,' German 'Speisen' — the translations consistently point to tangible, physical sustenance.

food (17×) That which is eaten, solid food or nourishment. All seventeen NT occurrences share the same core meaning of edible sustenance. In literal contexts it refers to provisions for crowds or daily meals (Luke 3:11, Matt 14:15). In theological discourse it becomes a vehicle for discussing what defiles (Mark 7:19), the limits of Christian freedom regarding food offered to idols (1 Cor 8:8, 13), and the contrast between elementary and mature spiritual teaching (1 Cor 3:2). **FOOD AND NOURISHMENT**

en: by-foods, food, foods | **es:** Alimento, alimento, alimento-sólido | **fr:** nourriture | **de:** Speisen, βρώματα Matt 14:15; Mark 7:19; Luke 3:11; Luke 9:13; John 4:34

βρώσιμος G1034 *Adj-ANS* (1×)

edible, fit for eating; suitable as food

This adjective means edible or suitable for eating, describing what can be safely and appropriately consumed as food. In Luke 24:41, the risen Jesus asks the astonished disciples if they have anything edible, something to eat. The request for food serves to demonstrate His physical resurrection—spirits don't eat. The translations (Spanish de comer, French comestible, German retaining the Greek) all emphasize fitness for consumption, with the context using eating as proof of bodily reality rather than mere phantom appearance.

(1×) Food that is edible or fit for consumption (Luke 24:41). Jesus' request for something edible serves as tangible evidence of His resurrection in a real body. The Spanish de comer ("for eating") and French comestible both emphasize suitability for consumption, making the point that the risen Lord could and did eat physical food —compelling proof against the disciples' suspicion that they were seeing a ghost. **FOOD AND NOURISHMENT**

en: edible | **es:** de-comer | **fr:** comestible | **de:** βρώσιμον Luke 24:41

βρῶσις G1035 *N-NFS* (11×)

Food, nourishment; the act of eating; corrosion or decay (of material goods consumed by moth and rust)

A noun spanning the full arc from what is eaten to the eating itself to what eats away. In John 6:27 and 6:55, Jesus contrasts perishable food with the enduring nourishment he offers, where the Spanish 'alimento' and French 'nourriture' both capture the sustaining quality. In Matthew 6:19-20, the same word shifts dramatically to mean corrosion or decay – the slow ruin that moths and rust inflict on earthly treasure. Paul uses it for the act of eating in Romans 14:17, reminding believers that the kingdom of God is not about eating and drinking but righteousness, peace, and joy.

1. food (7×) Food or nourishment as substance to be consumed. The dominant sense across John's Gospel, where Jesus speaks of true food (brosis) that endures to eternal life (John 6:27, 55). Multilingual glosses consistently render this as sustenance: Spanish 'alimento/comida', French 'nourriture', German 'Speise' – all emphasizing provision rather than the act of consumption. Also in 2 Corinthians 9:10 where God supplies seed and bread for food. **FOOD AND NOURISHMENT**

en: eating, food | **es:** alimento, comida | **fr:** manger, nourriture | **de:** Speise John 4:32; John 6:27; John 6:55; 2Cor 9:10

2. decay (2×) Corrosion, rust, or decay that destroys material goods. Confined to Jesus' teaching on treasures in Matthew 6:19-20, where brosis pairs with moth (ses) as agents of destruction. The Spanish 'herrumbre' (rust) captures this well, while the German simply transliterates, reflecting how unusual this sense is. The word pictures the slow, relentless consumption of earthly wealth – a vivid metaphor urging investment in heavenly treasure. **FOOD AND NOURISHMENT**

en: decay | **es:** herrumbre | **fr:** nourriture | **de:** βρῶσις Matt 6:19; Matt 6:20

3. eating (2×) The act or process of eating, emphasizing the activity rather than the substance consumed. In Romans 14:17, Paul declares the kingdom of God is not eating (brosis) and drinking, where Spanish 'comer' and French 'manger' use verbal forms highlighting the action. Similarly in 1 Corinthians 8:4 regarding eating food offered to idols, the focus falls on the practice itself and its theological implications. **EATING AND CONSUMING**

en: eating | **es:** comer, comida | **fr:** manger | **de:** Speise Rom 14:17; 1Cor 8:4

βυθ-ίζω G1036 *V-PNM/P* (2×)

to sink, to plunge down, to cause to sink, to submerge, to overwhelm

This verb means to sink or cause to sink, to plunge into the depths. Classical Greek used it for sinking ships, drowning people, or overwhelming cities with floods. The New Testament employs it both literally and metaphorically. Luke describes fishermen whose boats 'began to sink' from the miraculous catch of fish (Luke 5:7), while Paul warns that those desiring wealth 'plunge themselves into destruction and perdition' (1 Tim 6:9). The passive forms in both passages emphasize the progressive process: boats beginning to go down under weight, people sinking into ruin through greed. The verb captures both physical submersion and metaphorical overwhelming.

(2×) Luke 5:7 uses the present middle/passive infinitive to describe the boats 'beginning to sink' from the overabundant catch after Jesus's command—a physical miracle that prompted Peter's confession. 1 Timothy 6:9 employs the present active indicative: those who desire to be rich 'plunge people into ruin and destruction,' with some manuscripts reading the passive 'are plunged.' Spanish 'hunden/hundirse', French 'enfoncer', and German 'versinken/βυθίζεσθαι' capture this sinking/plunging meaning. Both passages show overwhelming pressure: miraculous abundance that nearly sinks boats (Luke) and greedy desire that drowns souls in destruction (1 Timothy), using the same verb for physical and spiritual submersion. **SINKING SUBMERGING**

en: plunge, to-sink | **es:** hunden, hundirse | **fr:** enfoncer | **de:** versinken, βυθίζεσθαι Luke 5:7; 1Tim 6:9

βυθός G1037 *N-DMS* (1×)

depth, deep water; the depths of the sea or an abyss

This noun denotes depth, particularly the deep waters of the sea or any profound abyss. In 2 Corinthians 11:25, Paul lists among his hardships a night and day spent "in the deep"—likely referring

to being adrift in open water after a shipwreck. Classical usage emphasizes the sea's depth, deep wounds, or metaphorically, profound or cosmic abysses. The translations (Spanish abismo, French profondeur, German Tiefe) vary between emphasizing depth itself and the abyss or deep waters, all pointing to Paul's experience of exposure to the sea's deadly depths during his missionary journeys.

(1×) The deep waters of the sea, particularly as a place of danger (2 Cor 11:25). Paul's experience of a night and day in the deep refers to being shipwrecked and exposed to open water's perils. The Spanish abismo emphasizes the abyss-like character, while French profondeur and German Tiefe stress depth itself—all conveying the mortal danger of extended exposure to deep sea conditions. **ABYSS AND DEEP**

en: deep | **es:** abismo | **fr:** profondeur | **de:** Tiefe 2Cor 11:25

βυρσοδέψ-ης G1038 *N-GMS* (3×)

tanner, one who prepares animal hides for leather, a trade considered ritually unclean by many Jews

A tanner was a craftsman who processed animal hides into leather through scraping, treating, and curing. The occupation required regular contact with dead animals and their skins, rendering tanners ceremonially unclean according to Jewish purity laws. Peter's willingness to lodge with Simon the tanner in Joppa signals an important shift in his understanding of ritual purity—a preparation for his vision on the rooftop and subsequent visit to the Gentile Cornelius. The occupation's social marginalization makes Peter's choice of accommodation theologically significant.

(3×) All three occurrences in Acts 9:43, 10:6, and 10:32 refer to Simon the tanner, Peter's host in Joppa. The narrative emphasizes the location detail ('whose house is by the sea') perhaps because tanners' workshops were situated near water for the curing process and downwind from residential areas due to the unpleasant odors. The multilingual glosses preserve the occupational term—English 'tanner,' Spanish 'curtidor,' French 'tanneur'—though German retains the Greek forms, suggesting the term's specificity. **SKIN AND LEATHER**

en: tanner | **es:** curtidor | **fr:** tanneur | **de:** βυρσέως, βυρσεῖ Acts 9:43; Acts 10:6; Acts 10:32

βύσσινος G1039 *Adj-GNS* (5×)

Made of fine linen (byssus); describing luxurious cloth garments, especially in Revelation's imagery of wealth and purity.

An adjective describing something made of byssus, the prized fine linen of the ancient Mediterranean world. In Revelation, it appears in two vivid contrasts: the extravagant clothing of Babylon (Rev 18:12, 16) and the bright, pure garments of the saints and the heavenly armies (Rev 19:8, 14). The French and German translations preserve the loanword 'Byssus,' reflecting how distinctive this fabric was — a material so fine that it carried both economic and symbolic weight in the ancient world.

(5×) Describes garments or cloth made of byssus (fine linen). All five NT occurrences cluster in Revelation, where the material functions as a marker of extreme luxury in the context of Babylon's trade goods (Rev 18:12, 16) and then pivots to symbolize purity and righteousness in the bridal garment of the saints (Rev 19:8) and the clothing of heaven's armies (Rev 19:14). The Spanish 'lino fino' and English 'fine linen' both emphasize the quality of the fabric rather than just its material. **LINEN AND FABRIC**

en: fine-linen, in-fine-linen, of-fine-linen | **es:** de-lino-fino, de-lino-fino„ lino-fino | **fr:** Byssus | **de:** Byssus Rev 18:12; Rev 18:16; Rev 19:8; Rev 19:14

βύσσος G1040 *N-AFS* (1×)

fine linen, expensive fabric made from flax or cotton; luxury cloth

This noun denotes fine linen, a luxurious fabric made from flax and prized in antiquity for its quality and cost. In Luke 16:19, the rich man habitually dressed in purple and fine linen—markers of wealth and status. The term originally referred to Egyptian flax but later expanded to include cotton and even silk in some sources. The translations (Spanish lino fino, French fin lin, German retaining the Greek) all emphasize the refined, expensive quality of this textile, perfectly illustrating the rich man's opulent lifestyle in contrast to Lazarus's destitution at his gate.

(1×) Expensive fine linen fabric symbolizing wealth and luxury (Luke 16:19). The rich man's daily dress of purple and fine linen demonstrates his extravagant lifestyle. The Spanish lino fino and French fin lin both emphasize the refined, costly quality of this fabric, which served as a status marker in ancient Mediterranean society—making the rich man's neglect of poor Lazarus all the more condemnable. **LINEN AND FABRIC**

en: fine-linen | **es:** de-lino-fino | **fr:** fin-lin | **de:** βύσσον Luke 16:19

βωμός G1041 *N-AMS* (1×)

altar, raised platform for sacrifice or worship; pagan or Jewish sacrificial structure

This noun denotes an altar, specifically a raised platform or structure for sacrifices and offerings. In Acts 17:23, Paul references an Athenian altar inscribed "To an Unknown God," using it as a springboard for proclaiming the true God. Classical usage encompasses altars as places of sacrifice, supplication, and asylum, with the raised base distinguishing it from other cultic furniture. The translations uniformly render it as altar (Spanish/French/German altar/autel), recognizing it as the standard term for pagan sacrificial structures Paul encountered in Athens's religious landscape.

(1×) A pagan altar structure in Athens dedicated to an unknown deity (Acts 17:23). Paul's use of this altar inscription demonstrates his contextual awareness and provides a bridge for presenting the gospel to philosophical Greeks. All translations preserve the simple term "altar," recognizing it as the physical structure where sacrifices occurred—here, one Athenian hedge against potentially offending an unrecognized god, which Paul reinterprets as evidence of their groping after the true Creator. **ALTAR SACRIFICE PLACE**

en: altar | **es:** altar | **fr:** autel | **de:** βωμὸν Acts 17:23

Γαββαθα G1042 *N-ANS* (1×)

Gabbatha, Aramaic name for the stone pavement where Jesus was judged; the Pavement

Gabbatha is the Aramaic name for the location called in Greek "the Stone Pavement" (Lithostrotos), where Pilate sat in judgment over Jesus. John 19:13 provides both terms, with Gabbatha likely meaning an elevated or raised area. The exact etymology remains debated, but it designates the specific judicial location in Jerusalem where the Roman governor's judgment seat was placed. All translations preserve the Aramaic transliteration (Spanish Gabbathá, French/German Gabbatha), recognizing it as a proper place name anchored in the passion narrative's Jerusalem geography.

(1×) Aramaic name for the stone pavement where Pilate judged Jesus (John 19:13). The dual naming (Aramaic Gabbatha, Greek Lithostrotos) reflects John's Jewish-Greek audience. All translations preserve the Aramaic form, recognizing it as a historically specific location in Jerusalem where the pivotal judgment scene occurred —the raised judicial platform where earthly power pronounced sentence on the King of kings. **GEOGRAPHY AND SPACE**

en: Gabbatha | **es:** Gabbathâ | **fr:** Gabbatha | **de:** Gabbatha John 19:13

Γαβριήλ G1043 *N-NMS* (2×)

Gabriel, the archangel whose name means 'hero of God' or 'mighty one of God'

This proper name, transliterated from Hebrew גַּבְרִיאֵל (Gavri'el, 'hero of God' or 'God is my strength'), identifies one of the named archangels in Scripture. Gabriel appears in Daniel's visions as an interpreter of prophetic mysteries, and in Luke's Gospel as God's messenger announcing both John the Baptist's birth to Zechariah and Jesus's incarnation to Mary. Both New Testament occurrences are in Luke 1: Gabriel identifies himself by name to the terrified

Zechariah (1:19) and introduces himself to Mary (1:26). His self-identification emphasizes his authority as one who 'stands in the presence of God,' sent to deliver messages of cosmic significance.

(2×) Luke 1:19 records Gabriel's self-introduction to Zechariah: 'I am Gabriel, who stands in the presence of God, and was sent to speak to you.' Luke 1:26 states that 'the angel Gabriel was sent by God' to Nazareth to announce Jesus's birth to Mary. Spanish and English maintain 'Gabriel', French 'Gabriel', and German 'Ταβριήλ' preserve the name's transliteration. Gabriel's messages mark pivotal moments in salvation history: the forerunner's promised birth and the Incarnation itself. His name and his self-description ('standing in God's presence') emphasize his role as heaven's authoritative messenger for the most important announcements ever made to humanity. **ANGELS AND MESSENGERS**

en: Gabriël | **es:** Gabriel | **fr:** Gabriel | **de:** Γαβριὴλ Luke 1:19; Luke 1:26

γάγγραιν-α G1044 *N-NFS* (1×)

gangrene, spreading decay; malignant infection that consumes tissue

This noun denotes gangrene, a progressive decay or spreading infection that consumes healthy tissue. In 2 Timothy 2:17, false teaching is compared to gangrene, spreading its destructive influence throughout the body of believers. The medical metaphor is vivid—just as gangrene progressively destroys living flesh, doctrinal error infects and corrupts sound faith community by community, person by person. The translations uniformly use medical terminology (Spanish gangrena, French/German retaining the Greek form or using Brand for "mortification"), all recognizing the progressive, consuming nature of this spiritual disease.

(1×) Medical gangrene used metaphorically for spreading false doctrine (2 Tim 2:17). The comparison emphasizes that error doesn't remain isolated but spreads destructively like tissue necrosis, consuming spiritual health. The Spanish gangrena uses the direct medical term, while German Brand ("mortification") captures the tissue death aspect—both highlighting how doctrinal infection progressively destroys the body of Christ if not excised. **DISEASE AND AFFLICTION**

en: gangrene | **es:** gangrena | **fr:** γάγγραινα | **de:** Brand 2Tim 2:17

Γάδ G1045 *N-GMS* (1×)

Gad, name of Jacob's seventh son and the Israelite tribe descended from him

Gad is the name of Jacob's seventh son, born to Zilpah, Leah's maidservant, and the tribe that descended from him. In Revelation 7:5, Gad appears in the list of sealed tribes—12,000 from the tribe of Gad receive God's protective seal. The name appears throughout the Old Testament, and the tribe settled east of the Jordan. All translations preserve the name in transliteration (Spanish/French/German Gad), recognizing it as one of the twelve patriarchal names representing Israel's tribal structure, here incorporated into the apocalyptic vision of the 144,000.

(1×) The tribe of Gad, one of Israel's twelve tribes represented in Revelation's sealing vision (Rev 7:5). The reference maintains continuity with Old Testament tribal identity, though the specific tribes listed in Revelation differ slightly from traditional enumerations. All translations preserve Gad as a proper name, with the genitive form indicating the 12,000 sealed individuals belonging to this tribe. **GAD PROPER NAME**

en: of-Gad | **es:** de-Gad | **fr:** Gad | **de:** Gad Rev 7:5

Γαδαρηνός G1046 *Adj-GMP* (1×)

Gadarene, belonging to Gadara; a resident or native of the region of Gadara

This adjective denotes someone or something from Gadara, a prominent city of the Decapolis southeast of the Sea of Galilee. In Matthew 8:28, it describes the region where Jesus encountered demon-possessed men. Textual variants exist (some manuscripts read Gerasene or Gergesene), reflecting ancient uncertainty about the exact location of this exorcism. The translations preserve the ethnic/geographic designation (Spanish Gadarēnŏ́n, German retaining the Greek), though French uses the adjective form "Gadarénien." The term locates the dramatic confrontation with Legion in gentile territory across the lake from Galilee.

(1×) Belonging to the region of Gadara, a Decapolis city (Matt 8:28). The geographic designation locates Jesus' dramatic exorcism in predominantly gentile territory, explaining the presence of pig herds. The Spanish and German forms preserve the genitive plural, while textual variants (Gerasene, Gergesene) in manuscripts reflect ancient geographic discussions about which city's territory best fits the narrative details of the demoniac's healing. **GEOGRAPHY AND SPACE**

en: Gadarēnoi | **es:** Gadarēnŏ́n | **fr:** Gadarénien | **de:** Γαδαρηνῶν Matt 8:28

γάζα G1047 *N-GFS* (1×)

treasury, treasure storehouse; royal or temple repository of valuable resources

This noun denotes a treasury or treasure storehouse, particularly royal or governmental repositories of wealth. In Acts 8:27, the Ethiopian eunuch held authority over all the treasury of Candace, queen of the Ethiopians. The term encompasses both the physical location where treasure is kept and the treasure itself. Persian loanword origins suggest it entered Greek through contact with Eastern imperial administration. The translations (Spanish tesorería, German/French retaining the Greek or using similar cognates) emphasize the institutional treasury under the eunuch's supervision, befitting his high governmental position.

(1×) The royal treasury under an official's supervision (Acts 8:27). The Ethiopian eunuch's position over Candace's entire treasury indicates his high rank and trustworthiness. The Spanish tesorería captures the institutional sense of a governmental treasury department, while the Persian etymological roots of the Greek term reflect its use for imperial treasure management in Eastern kingdoms—fitting for an African queen's financial administration. **GEOGRAPHY AND SPACE**

en: treasury | **es:** tesorería | **fr:** trésor | **de:** γάζης Acts 8:27

Γάζα -ης G1048 *N-AFS* (1×)

Gaza, ancient Philistine coastal city; one of five principal cities of the Philistines

Gaza was one of the five principal cities of the Philistines, located on the Mediterranean coastal plain in southwest Canaan. In Acts 8:26, an angel directs Philip toward the road leading to Gaza, described as desert—either the desert road or indicating Gaza's desolate condition after destruction. The city features prominently in Old Testament narratives (Samson, Joshua's conquest). All translations preserve the name (Spanish Gáza, French/German Gaza), recognizing it as a major geographic and historical landmark on the ancient highway connecting Egypt with Syria and Mesopotamia.

(1×) The ancient coastal city of Gaza, location marker for Philip's evangelistic journey (Acts 8:26). The road to Gaza connected Jerusalem with Egypt, making it a natural route for the Ethiopian official's return journey. All translations preserve Gaza as the proper name, with the note about "desert" adding geographic color—whether describing the road's character or the city's ruined state, it sets the scene for the providential wilderness encounter. **GAZA PHILISTINE CITY**

en: Gaza | **es:** Gáza | **fr:** Gaza | **de:** Gaza Acts 8:26

γᾰ̄ζο-φῠ́λάκιον G1049 *N-GNS* (5×)

Treasury; a place for storing valuables or receiving monetary offerings in the temple precinct.

Refers to the treasury area within the temple complex — both the collection receptacles where worshippers deposited offerings and, by extension, the treasury chamber itself. In the Synoptic accounts of

the widow's mite (Mark 12:41-43; Luke 21:1), Jesus watches people casting money into the gazophulakion. In John 8:20, it marks the location where Jesus taught. The French 'tronc' (offering box) captures the receptacle sense, while Spanish 'tesoro' and German 'Schatzkammer' emphasize the treasury-room dimension.

(5×) The temple treasury or offering receptacle. In Mark 12:41-43 and Luke 21:1, it denotes the collection vessels in the Court of Women where worshippers deposited contributions — the setting for Jesus' observation of the widow's sacrificial giving. In John 8:20, it identifies a specific location within the temple precincts where Jesus was teaching. The word is a compound of gaza ('treasure,' a Persian loanword) and phulakion ('guardhouse'), pointing to a guarded repository for sacred funds. **GEOGRAPHY AND SPACE**

en: treasury | **es:** tesoro | **fr:** tronc | **de:** Schatzkammer, γαζοφυλάκιον Mark 12:41; Mark 12:43; Luke 21:1; John 8:20

γάϊος G1050 *N-DMS* (5×)

Gaius; a proper name borne by several early Christians in the NT, a common Roman praenomen.

A personal name appearing across the NT for what may be two to four distinct individuals. Paul baptized a Gaius in Corinth (1 Cor 1:14), likely the same person who hosted the whole church (Rom 16:23). A Gaius from Macedonia was caught up in the Ephesian riot (Acts 19:29), while a Gaius from Derbe traveled with Paul (Acts 20:4). The elder John addresses his third epistle to a beloved Gaius (3 John 1:1). The name was one of the most common Roman praenomina, which explains its frequency among Gentile converts.

(5×) A proper name (Latin Gaius) borne by several early Christians. The name appears in five passages spanning Paul's ministry and the Johannine epistles. It was among the eighteen traditional Roman praenomina, making it extremely common in the Greco-Roman world. Spanish preserves the Greek spelling as 'Gáios,' while English and German standardize to the Latin form 'Gaius,' reflecting the name's dual cultural heritage in the early church's mixed Jewish-Gentile communities. **PROPER NAMES (PERSONAL)**

en: Gaios, to-Gaios | **es:** Gáios, Gáïos, a-Gáios | **fr:** Gaius, Gaïus | **de:** Gaius, Γάϊον, Γάϊος Acts 19:29; Acts 20:4; Rom 16:23; 1Cor 1:14; 3John 1:1

γάλα G1051 *N-GNS* (5×)

Milk; used literally of dairy nourishment and figuratively of elementary spiritual teaching.

Denotes milk in both its literal and metaphorical senses. Paul invokes the image of milk as basic nourishment contrasted with solid food to describe elementary versus mature spiritual instruction (1 Cor 3:2; Heb 5:12-13). He also appeals to the literal practice of drinking milk from one's flock as a right of pastoral workers (1 Cor 9:7). Peter uses the metaphor positively, urging believers to crave pure spiritual milk for growth (1 Pet 2:2). Across all four target languages — Spanish 'leche,' French 'lait,' German 'Milch' — the single word covers both the physical substance and the metaphor.

(5×) Milk as nourishment, both literal and figurative. Literally, it refers to the dairy product obtained from livestock, as in Paul's rhetorical question about a shepherd's right to drink milk from the flock (1 Cor 9:7). Figuratively, it represents elementary, foundational spiritual teaching suited to new believers, contrasted with 'solid food' for the mature (1 Cor 3:2; Heb 5:12-13). Peter inverts the negative connotation, using 'pure spiritual milk' as something earnestly to be desired for growth (1 Pet 2:2). **MILK DAIRY PRODUCTS**

en: milk, of-milk | **es:** Leche, de-leche, leche | **fr:** lait | **de:** Milch 1Cor 3:2; 1Cor 9:7; Heb 5:12; Heb 5:13; 1Pet 2:2

Γαλάτης G1052 *N-VMP* (1×)

Galatians, inhabitants of Galatia; recipients of Paul's letter to the Galatian churches

This term denotes the Galatians, inhabitants of the region of Galatia in central Asia Minor and recipients of Paul's epistle. Originally, Galatai was synonymous with Keltai (Celts), referring to Celtic peoples who migrated to Asia Minor in the 3rd century BC. In Galatians 3:1, Paul addresses them with the vocative, expressing frustration at their quick turn from grace to legalism. The translations preserve the ethnic designation (Spanish Gálatas, French/German retaining or adapting the Greek), recognizing these believers as the specific audience of Paul's impassioned defense of justification by faith.

(1×) The inhabitants of Galatia addressed in Paul's letter (Gal 3:1). Paul's vocative expresses both affection and exasperation at their susceptibility to Judaizing teaching. All translations preserve the ethnic-geographic designation, with the historical background of Celtic migration adding cultural texture—these were descendants of European Celts who had settled in central Anatolia, now part of the early church struggling with the relationship between law and gospel. **NATIONS AND PEOPLES**

en: Galatians | **es:** Galátai | **fr:** Γαλάται | **de:** Galater Gal 3:1

Γαλατία G1053 *N-AFS* (4×)

Galatia, a region and Roman province in central Asia Minor

Galatia refers to a territory in central Asia Minor originally settled by migrating Celtic (Gaulish) tribes in the third century BC, later incorporated into a larger Roman province. Paul founded churches there, addressing them in his Epistle to the Galatians (Gal 1:2) and organizing a collection among them (1 Cor 16:1). First Peter 1:1 includes Galatia among the provinces of the letter's recipients. In 2 Timothy 4:10, Crescens departs for Galatia (some manuscripts read 'Gallia,' i.e., France). French 'Galatie' and German 'Galatien' preserve the geographical name with minimal variation.

(4×) The proper geographical name for a region in central Asia Minor, originally the homeland of settled Celtic tribes and later a Roman province encompassing a broader territory. Paul established congregations there (Gal 1:2), directed charitable collections among them (1 Cor 16:1), and a co-worker later traveled there (2 Tim 4:10). First Peter 1:1 addresses believers scattered across this province. French 'Galatie' and German 'Galatien' reflect the Greek Galatía with standard phonological adaptation. **GEOGRAPHY AND SPACE**

en: Galatia, of-Galatia | **es:** Galatía, de-Galatía | **fr:** Galatie, Γαλατίαν, Γαλατίας | **de:** Galatien 1Cor 16:1; Gal 1:2; 2Tim 4:10; 1Pet 1:1

Γαλατικός G1054 *Adj-AFS* (2×)

Galatian, belonging to Galatia, pertaining to the region of Galatia

This adjective means Galatian or belonging to Galatia, a region in central Asia Minor (modern Turkey). The area was inhabited by Celtic tribes who migrated there in the third century BC, giving the region its distinctive character. In Acts, Luke twice describes Paul's missionary journeys through 'the Galatian region' or 'the Galatian country' (Acts 16:6; 18:23). These references indicate Paul's evangelistic work in the interior of Asia Minor, establishing the churches he would later address in his letter to the Galatians. The adjective functions geographically to specify which region Paul traversed during his second and third missionary journeys.

(2×) Acts 16:6 describes Paul and his companions passing through 'the Phrygian and Galatian region' after being prevented from preaching in Asia, marking Paul's first evangelization of Galatia. Acts 18:23 records Paul during his third journey 'going through the Galatian region and Phrygia in order, strengthening all the disciples.' Spanish 'gálata/la Gálata', French 'Galate', and German forms maintain the regional adjective. Both passages use the feminine accusative singular modifying 'region' (χώραν), indicating Paul's geographical movement through this territory where he founded churches that faced the Judaizing crisis addressed in Galatians. **GEOGRAPHY AND SPACE**

en: Galatian | **es:** gálata, la-Gálata | **fr:** Galate | **de:** Γαλατικὴν Acts 16:6; Acts 18:23

γᾰλήν-η G1055 *N-NFS* (3×)

calm, stillness of the sea, complete absence of wind and waves

This term describes the profound stillness of the sea when wind and waves completely cease. Classical usage distinguishes calm at sea

from calm in the air. In the Gospel accounts, after Jesus rebukes the wind and sea, there comes 'a great calm'—an immediate and complete cessation of the violent storm. The term can also metaphorically describe calmness or serenity of mind, but in the New Testament it appears only in the literal sense of meteorological calm. The sudden transition from fierce storm to perfect stillness amplifies the miracle's dramatic impact.

(3×) All three occurrences (Matthew 8:26, Mark 4:39, Luke 8:24) appear in the Synoptic accounts of Jesus calming the storm. The narrative structure is identical: fierce storm, disciples' fear, Jesus' rebuke of wind and waves, immediate 'great calm.' The multilingual glosses are uniform—English 'calm,' Spanish 'calma,' French 'calme,' German 'Stille'—all emphasizing the complete stillness that follows the storm. The disciples' amazement focuses not just on the storm's cessation but on the unnatural completeness of the resulting calm. **AUTO-DETECTED COMMUNITY 8275 WITH 8 SENSES**

en: a-calm, calm | **es:** calma | **fr:** calme | **de:** Stille, γαλήνη Matt 8:26; Mark 4:39; Luke 8:24

Γαλιλαία G1056 *N-GFS* (61×)

Galilaia – Galilee, the northern region of Palestine central to Jesus's earthly ministry

Galilaia (from Hebrew ha-galil, 'the circle' or 'the district') denotes the northern region of Palestine where Jesus grew up, called his first disciples, and performed the majority of his public ministry. Isaiah's ancient designation 'Galilee of the Gentiles' (Matt 4:15, quoting Isa 9:1) hints at the region's mixed ethnic character, which made it theologically significant as the place where light first dawned. With 61 occurrences across the Gospels and Acts, it is one of the most frequently named regions in the New Testament. Every target language preserves the toponym with minimal phonetic adaptation: Spanish Galilea, French Galilee, German Galiläa.

Galilee (region in northern Israel) (61×) The proper geographical name for the northern region of Israel/Palestine, encompassing the area around the Sea of Galilee where Jesus was raised in Nazareth and conducted the bulk of his teaching and miracle ministry. Cross-lingual evidence shows uniform transliteration – Spanish Galilea, French Galilee, German Galiläa – confirming a single toponymic identity across all 61 occurrences regardless of grammatical case (nominative, genitive, accusative). **GALILEE REGION NAME**

en: Galilaia, Galilee, there | **es:** Galilaia, Galilaía, Galilaían | **fr:** Galilée | **de:** Galilaea, Galiläa Matt 2:22; Matt 3:13; Matt 4:12; Matt 4:15; Matt 4:18

Γαλιλαῖος G1057 *N-VMP* (11×)

Galilean — a native or inhabitant of the region of Galilee in northern Israel; a demonym

The adjective Γαλιλαῖος (Galilaios) identifies a person from Galilee, the northern region of Israel around the Sea of Galilee. All eleven NT occurrences function as a proper gentilic marking ethnic-geographic origin. Peter is recognized as a Galilean by his accent during Jesus' trial (Matt 26:69; Mark 14:70). The angels call the apostles 'men of Galilee' at the Ascension (Acts 1:11), and Pentecost hearers marvel that these speakers are Galileans (Acts 2:7). Spanish 'galileo,' French 'Galiléen,' and Arabic 'jalili' all transliterate directly.

Galilean (11×) A person from the region of Galilee in northern Israel, used as a proper demonym. Applied to Jesus and his disciples (Matt 26:69; Mark 14:70; Luke 22:59, 23:6), the apostles at Pentecost (Acts 1:11; 2:7), Judas the insurrectionist (Acts 5:37), and worshippers killed by Pilate (Luke 13:1-2). Spanish 'galileo,' German 'Galiläer,' and Hindi 'galili' confirm uniform transliteration across languages. **GALILEE REGION NAME**

en: Galilaians, Galilaioi, Galilaios | **es:** Galilaios, Galilaíous, Galilaíōn | **fr:** Galiléen | **de:** Galilaeer, Galiläa Matt 26:69; Mark 14:70; Luke 13:1; Luke 13:2

Γαλλίων G1058 *N-NMS* (3×)

Gallio, Roman proconsul of Achaia who dismissed charges against Paul in Corinth

Gallio was the Roman proconsul of Achaia during Paul's ministry in Corinth around AD 51-52. Brother of the philosopher Seneca, Gallio is known from extrabiblical sources as a cultured and affable administrator. When Jewish leaders brought Paul before his judgment seat, Gallio refused to adjudicate what he considered an internal religious dispute, effectively providing legal precedent that Christianity was not illegal under Roman law. His dismissive attitude toward the beating of Sosthenes suggests either indifference to Jewish-Christian conflicts or deliberate protection of Paul's mission.

(3×) All three references occur in Acts 18:12, 14, 17, narrating the failed attempt by Corinthian Jews to prosecute Paul before the proconsul. Gallio's ruling that the dispute involved 'questions about words and names and your own law' established an important legal precedent for early Christian mission. The multilingual glosses preserve the Latin name with Greek spelling variations. Historical records (the Delphi inscription) confirm Gallio's proconsulship, making this one of the New Testament's most precisely datable events. **PROPER NAMES (PERSONAL)**

en: Galliōn | **es:** Galliōn | **fr:** Gamaliel | **de:** Gethsemane Acts 18:12; Acts 18:14; Acts 18:17

Γαμαλιήλ G1059 *N-GMS* (2×)

Gamaliel, a respected Pharisee and doctor of the Law, teacher of Saul of Tarsus

This proper name, from Hebrew גַּמְלִיאֵל (Gamli'el, possibly 'reward of God' or 'God is my reward'), identifies Gamaliel the Elder, one of the most honored rabbis in Jewish history. A grandson of the famous Hillel, Gamaliel held the title Rabban ('our master') and sat on the Sanhedrin. Acts presents him as a voice of wisdom and moderation. He advised the council not to fight against the apostles, lest they find themselves fighting against God (Acts 5:34). Later, Paul identifies himself as having been educated 'at the feet of Gamaliel' (Acts 22:3), highlighting his impeccable Jewish credentials. Gamaliel represents the best of Pharisaic learning and prudence.

(2×) Acts 5:34 introduces Gamaliel as 'a Pharisee named Gamaliel, a teacher of the law held in honor by all the people,' who then delivers his famous counsel urging patience with the apostles. Acts 22:3 has Paul declaring he was 'brought up in this city, educated at the feet of Gamaliel according to the strict manner of the law of our fathers.' Spanish 'Gamaliél/de Gamaliél', French forms, and German 'Γαμαλιήλ' preserve the Hebrew name. Both passages establish Gamaliel's authority: as a respected leader whose wisdom prevented persecution (Acts 5) and as the distinguished teacher whose student was Saul/Paul (Acts 22). **PROPER NAMES (PERSONAL)**

en: Gamaliēl, of-Gamaliēl | **es:** Gamaliél, de-Gamaliél | **fr:** mariage | **de:** Γαμαλιήλ Acts 5:34; Acts 22:3

γᾰμέω G1060 *V-PNA* (29×)

To marry, take a spouse; as a participle, one who is married.

The standard Greek verb for entering into marriage, γαμέω appears across the Gospels and Pauline epistles in discussions of marriage, divorce, and celibacy. Jesus uses it in his teaching on divorce (Matt 5:32; 19:9) and in the Sadducees' question about resurrection (Matt 22:25-30). Paul employs it extensively in 1 Corinthians 7 when counseling believers about marriage. Spanish consistently renders it "casarse" (to marry oneself), while the participial forms in Paul ("casada/casado") show the word functioning as a status designation for married persons.

1. marry, take a spouse (25×) The active verbal sense (25x): to enter into marriage, to take a wife or husband. Translations across languages — Spanish "casarse," French "épouser," German "heiraten" — all confirm this as a straightforward marriage verb. Key passages include Jesus' teaching that remarriage after divorce constitutes adultery (Matt 19:9), the eschatological teaching that in the resurrection they neither marry nor are given in marriage (Matt 22:30), and Paul's practical counsel that it is better to marry than to burn (1 Cor 7:9). **MARRIAGE AND MASTERY**

en: do-they-marry, having-married, let-them-marry | **es:** casarse, casándose,

cásense | **fr:** épouser | **de:** heiraten, heiratet Matt 5:32; Matt 19:9; Matt 19:10; Matt 22:25; Matt 22:30

2. married person, one who has married (4×) A participial or stative sense (4x) designating someone in the condition of being married. Spanish distinguishes this clearly with gendered adjectives "casado/casada" (married man/woman). Paul addresses these individuals specifically in 1 Cor 7:10 ("to the married I give this charge") and describes the divided concerns of the married man (1 Cor 7:33) and married woman (1 Cor 7:34), where the participle functions as a substantive class designation. MARRIAGE AND MASTERY
en: having-married | **es:** casada, casado, casados | **fr:** épouser | **de:** heiraten, heiratet Matt 19:9; 1Cor 7:10; 1Cor 7:33; 1Cor 7:34

γαμ-ίσκω G1061 *V-PPA-NMP* (8×)

To give in marriage; to arrange or bestow someone (especially a daughter) in marriage.

A variant form of γαμίζω, this verb describes the act of giving someone in marriage — typically a parent or guardian arranging a marriage rather than the person marrying. Jesus uses it in eschatological discourse: in the days of Noah, people were 'marrying and being given in marriage' right up until the flood (Matt 24:38; Luke 17:27). He also teaches that in the resurrection, people neither marry nor are given in marriage but are like angels (Matt 22:30; Mark 12:25; Luke 20:35). The passive voice 'being given in marriage' reflects the ancient social reality where marriages were arranged. Spanish 'dar en matrimonio' and French 'donner en mariage' precisely mirror this causative meaning.

give in marriage (8×) To give in marriage, to arrange a marriage for someone — the causative counterpart to γαμέω (to marry). The active voice implies the role of a parent or guardian bestowing a child in marriage, while the passive means 'to be given in marriage.' Jesus employs it in two contexts: describing pre-flood normalcy where people were 'marrying and being given in marriage' (Matt 24:38; Luke 17:27), and teaching that in the resurrection this institution ceases (Matt 22:30; Mark 12:25; Luke 20:35). Spanish 'dar en matrimonio' and French 'donner en mariage' preserve the causative sense precisely. MARRIAGE AND MASTERY
en: are-given-in-marriage, giving-in-marriage, they-were-being-married | **es:** dando-en-matrimonio, dándose-en-matrimonio, se-daban-en-matrimonio | **fr:** donner-en-mariage | **de:** verheiraten, γαμίζονται, γαμίζοντες Matt 22:30; Matt 24:38; Mark 12:25; Luke 17:27; Luke 20:34

γάμος G1062 *N-AMP* (16×)

wedding, marriage feast — a nuptial celebration or the institution of marriage itself

Gamos denotes both the wedding celebration and the broader institution of marriage. In Jesus' parables, the 'wedding feast' (gamos) becomes a powerful image of the kingdom of God — the king who prepares a banquet for his son (Matt 22:2-14) and the wise and foolish virgins awaiting the bridegroom (Matt 25:10). At Cana, Jesus performs his first sign at a gamos (John 2:1-2). In the Epistles, the writer of Hebrews declares that 'marriage should be honored by all' (Heb 13:4), while Revelation culminates in the 'marriage supper of the Lamb' (Rev 19:7-9). Spanish 'boda/bodas,' French 'noces,' and German 'Hochzeit' consistently capture both the festive event and the covenantal bond.

wedding / marriage feast (16×) A wedding celebration or marriage feast, encompassing both the joyful banquet itself (Matt 22:2-14; John 2:1-2; Rev 19:7-9) and the marital institution (Heb 13:4). In parabolic usage, the wedding feast becomes an eschatological image of the kingdom — invitation, readiness, and the final consummation at the marriage supper of the Lamb. All 16 NT occurrences, whether singular or plural, nominative or accusative, refer to nuptial celebration or the state of wedlock without semantic subdivision. MARRIAGE AND MASTERY
en: marriage, of-wedding, wedding | **es:** banquete, boda, bodas | **fr:** noces | **de:** Hochzeit Matt 22:2; Matt 22:3; Matt 22:4; Matt 22:8; Matt 22:9

γάρ G1063 *Conj* (1047×)

gar – causal conjunction 'for,' introducing reason, explanation, or ground for a preceding claim

The conjunction gar ('for') is the primary causal and explanatory connective in New Testament Greek, introducing the reason, ground, or further explanation for what has just been stated. It stands behind some of Scripture's most consequential explanations: 'for God so loved the world' (John 3:16), 'for all have sinned' (Rom 3:23), 'for the wages of sin is death' (Rom 6:23). Appearing 1,047 times, it is one of the most frequent function words in the Greek New Testament. Spanish porque, French car, and German denn each capture its explanatory force cleanly, and the cross-lingual uniformity confirms a single coherent sense.

(1047×) A causal conjunction introducing the reason or explanatory ground for a preceding assertion. In Matt 1:20 the angel explains 'for (gar) that which is conceived in her is from the Holy Spirit,' and in Matt 2:6 a prophetic quotation is introduced with explanatory force. Spanish porque, French car, and German denn all converge on the same explanatory-causal function, with no evidence of polysemy across 1,047 occurrences. CONJUNCTIONS AND CONTRAST
en: for- | **es:** *-porque, porque | **fr:** car | **de:** denn Matt 1:20; Matt 2:2; Matt 2:6; Matt 2:20; Matt 3:3

γαστήρ G1064 *N-DFS* (9×)

Womb or belly; the internal body cavity associated with pregnancy and conception, or the stomach as seat of appetite.

Gaster encompasses the internal abdominal cavity, covering two closely related but distinct uses: the womb in pregnancy contexts and the belly as the organ of appetite. Most NT occurrences involve conception and pregnancy—'having in the womb' (en gastri echousa) is the standard Greek idiom for being pregnant, appearing in the annunciation to Mary (Luke 1:31), the Isaianic prophecy (Matt 1:23), and warnings about end-times hardship for expectant mothers (Matt 24:19; Mark 13:17; Luke 21:23). In contrast, Titus 1:12 quotes the Cretan poet Epimenides: 'Cretans are always liars, evil beasts, lazy bellies,' where gaster means the stomach as a symbol of gluttony. Spanish 'vientre' and German 'Leib/Mutterleib' reflect this same dual range of belly and womb.

Womb / belly (internal body cavity) (9×) The womb or belly as an internal body cavity—primarily the womb in contexts of conception and pregnancy, and secondarily the stomach as the seat of appetite and gluttony. The pregnancy idiom 'en gastri echousa' (having in the womb) appears in Matt 1:18, 23; 24:19; Mark 13:17; Luke 1:31; 21:23, spanning the annunciation, the Isaianic prophecy, and eschatological warnings for pregnant women. Titus 1:12 uses the plural 'gasteres' (bellies) pejoratively in the Epimenides quotation about Cretan gluttony. The two uses are united by the same anatomical referent—the abdominal cavity—with context determining whether womb or stomach is in view. WOMB AND BELLY
en: bellies, the-womb, womb | **es:** vientre, vientres | **fr:** ventre | **de:** Leib, Mutterleib Matt 1:18; Matt 1:23; Matt 24:19; Mark 13:17; Luke 1:31

γε G1065 *Prtcl* (16×)

Emphatic enclitic particle: indeed, certainly; at least, at any rate; even (intensifying scalar force).

The tiny Greek particle ge is easy to overlook but hard to translate — an enclitic that clings to the word before it and says 'pay attention here.' Unlike full adverbs, ge modifies emphasis rather than content, which is why translations scatter across 'indeed,' 'certainly,' 'at least,' and sometimes no word at all. Spanish captures its concessive shade with al menos and ciertamente, while French du moins and German doch reach for different pragmatic strategies. Paul exploits its versatile force in 1 Corinthians 9:2, insisting that whatever others may think, 'at least to you I am an apostle,' and again in Philippians 3:8 where ge intensifies his radical claim that he counts all things loss.

1. indeed, certainly, truly (12×) An emphatic affirmative particle reinforcing the truth or certainty of the statement it attaches to — 'indeed, certainly, truly.' With 12 occurrences, this is ge's default function: confirming what might otherwise seem doubtful. In

Acts 17:27, Paul declares God is 'not far from each one of us' with ge underscoring the certainty. Luke 24:21 uses it in the disciples' wistful 'we were hoping that he was the one.' Spanish ciertamente, French certes, and German ja-doch all deploy affirmative markers here. **AFFIRMATION PARTICLES**

en: indeed, indeed- | **es:** *, -, ciertamente | **fr:** certes, certes-, du-moins | **de:** doch, ja- Luke 24:21; Acts 2:18; Acts 8:30; Acts 17:27

2. at least, at any rate (3×) A restrictive or concessive particle meaning 'at least, at any rate,' setting a minimum threshold even when the broader claim may be contested. Three occurrences carry this shade: the persistent widow who will get justice 'at least' because of her boldness (Luke 18:5), the neighbor who will help 'at least' because of shameless persistence (Luke 11:8), and Paul's appeal that 'at least to you I am an apostle' (1 Cor 9:2). Spanish al menos and French du moins make the concessive logic explicit where English often smooths it away. **AFFIRMATION PARTICLES**

en: indeed- | **es:** *, al-menos, ciertamente | **fr:** certes-, du-moins | **de:** doch, ja- Luke 11:8; Luke 18:5; 1Cor 9:2

3. even, intensifying emphasis (1×) An intensive scalar particle that heightens or escalates a word's force to mean 'even,' pushing emphasis beyond what context alone would supply. The single clear NT instance is Philippians 3:8, where Paul writes 'I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I suffered the loss of all things and count them as rubbish.' Spanish aun ('even'), French certes, and German ja capture the scalar escalation. This intensifying use echoes classical Greek's deployment of ge with superlatives and universals. **AFFIRMATION PARTICLES**

en: even- | **es:** aun | **fr:** certes | **de:** ja- Phil 3:8

Γεδεών G1066 *N-GMS* (1×)

Gideon, Old Testament judge who delivered Israel from Midian; a hero of faith

Gideon was an Israelite judge who delivered Israel from Midianite oppression through divine empowerment despite personal weakness and national apostasy (Judges 6-8). In Hebrews 11:32, he appears in the catalog of faith heroes who through trust in God conquered kingdoms and enforced justice. His story emphasizes God's choice of unlikely instruments and the power of faith over superior military force. All translations preserve the name in transliteration (Spanish Gedeōn, French Gideon, German Gideon), recognizing him as one of Scripture's exemplary figures of faith-enabled deliverance.

(1×) The Old Testament judge listed among heroes of faith (Heb 11:32). Gideon's inclusion celebrates his faith-enabled victory over Midian despite initial reluctance and limited resources. All translations preserve the Hebrew name, with readers expected to recall the narrative of divine empowerment through fleeces, trumpet-breaking, and the reduction of his army to 300—demonstrating that faith, not numbers, wins God's battles. **PROPER NAMES (PERSONAL)**

en: Gedeōn | **es:** Gedeōn | **fr:** Gideon | **de:** Gideon Heb 11:32

γέεννα G1067 *N-AFS* (12×)

Gehenna — the Valley of Hinnom as a symbol of eschatological punishment; hell, place of final destruction

Geenna, a Greek transliteration of Hebrew gē-hinnom (Valley of Hinnom), transforms a specific Jerusalem toponym into the New Testament's primary image of eschatological punishment. The valley south of Jerusalem had become infamous as the site of child sacrifice to Molech (2 Kgs 23:10; Jer 7:31-32), and by the intertestamental period it symbolized the place of divine judgment on the wicked. Jesus uses the term exclusively in the Synoptics, warning that the whole body may be cast into Gehenna (Matt 5:29-30), that God can destroy both soul and body there (Matt 10:28), and that its fire is unquenchable (Mark 9:43-48). James 3:6 extends the image to the tongue 'set on fire by Gehenna.' Spanish 'Gehenna,' French 'géhenne,' and German 'Hölle/Gehenna' all attempt to render this loaded term.

Gehenna (12×) The eschatological place of punishment and destruction for the wicked, depicted as a realm of unquenchable fire. All twelve NT occurrences carry this meaning. Jesus warns of 'the Gehenna of fire' (Matt 5:22; 18:9), the destruction of body and soul (Matt 10:28; Luke 12:5), and eternal fire prepared for condemnation (Mark 9:43, 45, 47). It stands in contrast to entry into life or the kingdom. James 3:6 uses it metaphorically for the destructive power of the tongue. Spanish 'Gehenna' and German 'Hölle' both convey the finality and severity of this judgment. **DEATH AND DYING**

en: Gehenna, of-Gehenna | **es:** Gehenna, de-Gehenna, gehena | **fr:** géhenne | **de:** Gehenna, Hoelle Matt 5:22; Matt 5:29; Matt 5:30; Matt 10:28; Matt 18:9

Γεθσημασεί G1068 *N-ANS* (2×)

Gethsemane, a garden on the Mount of Olives where Jesus prayed before His arrest

This place name, from Hebrew/Aramaic meaning 'oil press' or 'olive press,' identifies the garden on the Mount of Olives where Jesus retreated to pray the night before His crucifixion. The site likely contained an olive press, giving it its name. Though John 18:1 calls it a 'garden' without naming it, Matthew and Mark specifically name it Gethsemane (Matt 26:36; Mark 14:32). This place became the scene of Jesus's agonized prayer, His acceptance of the cup of suffering, and His arrest. The name evokes one of Scripture's most profound moments: the Son of God submitting to the Father's will while His disciples slept nearby.

(2×) Matthew 26:36 records Jesus coming 'to a place called Gethsemane' and telling His disciples to sit while He prays. Mark 14:32 uses nearly identical language: 'they came to a place which was named Gethsemane.' Spanish 'Getsemaní/Getsemaní', French 'Gethsémané', and German 'Gethsemane/Γεθσημανί' show slight spelling variation in transliterating the Aramaic. Both Gospel accounts name this specific location where Jesus's passion narrative intensifies from anticipation to reality. The garden's name, meaning oil press, carries symbolic resonance: as olives were crushed to produce oil, so the Messiah was 'pressed' under the weight of humanity's sin in this very place. **GEOGRAPHY AND SPACE**

en: Gethsēmani | **es:** Gethsemaní, Gethsēmaní | **fr:** Gethsémané | **de:** Gethsemane, Γεθσημανὶ Matt 26:36; Mark 14:32

γείτων G1069 *N-NMP* (4×)

A neighbor; one who lives nearby in the same community

The noun geítōn designates a neighbor — someone who lives in close physical proximity. All four NT occurrences appear in Luke-John, carrying a warm communal connotation. In Jesus' parable instructions, a host is told not to invite neighbors to a banquet expecting reciprocity (Luke 14:12). The shepherd who finds his lost sheep and the woman who finds her lost coin both call together friends and neighbors to share their joy (Luke 15:6, 9). In John 9:8, neighbors of the man born blind debate his identity after his healing. Spanish 'vecinos,' French 'voisin,' and German 'Nachbarn' all denote this same concept of residential proximity.

(4×) A person who lives nearby, a residential neighbor, often implying a network of communal relationships and mutual familiarity. Luke uses the term in contexts of shared celebration (Luke 15:6, 9 — neighbors rejoicing over what was lost and found) and social obligation (Luke 14:12 — not inviting neighbors merely for reciprocal gain). John 9:8 shows neighbors as those who recognize someone by daily proximity. Spanish 'vecinos,' French 'voisin,' and German 'Nachbarn' all consistently denote residential proximity rather than the broader 'neighbor' of moral teaching (for which Greek uses plēsíon). **NEIGHBOR FELLOW**

en: neighbors | **es:** a-vecinos, vecinas, vecinos | **fr:** voisin | **de:** Nachbarn, γείτονας Luke 14:12; Luke 15:6; Luke 15:9; John 9:8

γελάω G1070 *V-PPA-VMP* (2×)

to laugh, to express joy or amusement through laughter

This verb means to laugh, expressing joy, amusement, or sometimes scorn through laughter. Classical Greek used it across a range from

genuine mirth to mocking derision. In the New Testament, Jesus uses it in two parallel beatitudes and woes in Luke's Sermon on the Plain. He pronounces blessing on those who weep now, promising 'you shall laugh' (Luke 6:21), and pronounces woe on those who laugh now, warning 'you shall mourn and weep' (Luke 6:25). The stark contrast creates a reversal theme: present sorrow will turn to joy, present laughter to mourning. Both uses are future indicative, promising certain coming reversals.

(2×) Luke 6:21 concludes a beatitude: 'Blessed are you who weep now, for you shall laugh' (future middle indicative γελάσετε), promising that present grief will transform into joy. Luke 6:25 begins a woe: 'Woe to you who laugh now, for you shall mourn and weep,' warning that present joy will reverse into sorrow. Spanish 'reiréis/que ríen', French 'rire', and German 'γελάσετε/γελῶντες' capture both the future verb and present participle. The two passages form a deliberate antithesis in Jesus's teaching about eschatological reversal: those who weep in solidarity with the suffering will find joy in God's kingdom, while those who laugh carelessly now will face judgment's grief. **LAUGHING AND PLAYING**

en: laughing, you-will-laugh | **es:** que-ríen, reiréis | **fr:** rire | **de:** γελάσετε, γελῶντες Luke 6:21; Luke 6:25

γέλως G1071 *N-NMS* (1×)

laughter, the act or sound of laughing; mirth or derision expressed audibly

This noun denotes laughter, the physical expression of mirth, joy, or sometimes mockery. In James 4:9, it appears in a call to repentance: "Let your laughter be turned to mourning"—a reversal from frivolous joy to serious grief over sin. Classical usage encompasses both genuine merriment and derisive mockery, with emphasis on the audible, physical manifestation. The translations (Spanish risa, French/German retaining the Greek or using Lachen) all point to the outward expression of levity that must give way to appropriate sorrow for sin in James's call to humble repentance.

(1×) Laughter as an expression of levity that must turn to mourning (Jas 4:9). James calls for the reversal of inappropriate mirth to godly sorrow—laughter giving way to mourning as pride yields to humility. The Spanish risa and German Lachen both capture the audible, physical expression of joy or amusement that, in the context of addressing sin and division, represents misplaced frivolity needing replacement with serious repentance. **LAUGHTER AND DERISION**

en: laughter | **es:** risa | **fr:** γέλως | **de:** Lachen Jas 4:9

γεμ-ίζω G1072 *V-ASP-3S* (9×)

To fill a container, vessel, or space completely with a substance; to load or stuff full.

A concrete, physical verb meaning to fill something to capacity. In the Gospels it appears in vivid narrative moments: servants filling stone jars with water at Cana (John 2:7), disciples gathering twelve baskets full of fragments (John 6:13), and waves swamping a boat on the Sea of Galilee (Mark 4:37). The Spanish 'llenad' and French 'remplir' both preserve the straightforward, active sense of loading or charging a vessel. Whether the object is a jar, a basket, a boat, or a sponge (Mark 15:36), the word consistently pictures something being packed to the brim.

fill, be filled (9×) To fill a container or space completely with a substance, whether liquid, solid fragments, or even waves. The nine NT occurrences all involve literal, physical filling: water into jars at Cana (John 2:7), leftover fragments into baskets (John 6:13), waves swamping a boat (Mark 4:37), vinegar soaked into a sponge (Mark 15:36), and a house filled with guests in the great banquet parable (Luke 14:23). Every major translation language renders it with a basic 'fill' verb — Spanish 'llenad,' French 'remplir,' German 'fuellen' — confirming the uniformly concrete, physical semantic range in the NT. **FILLING AND FULLNESS**

en: Fill, filled, filling | **es:** Llenad, fue-llenado, habiendo-llenado | **fr:** remplir | **de:** fuellen, γεμίσαι, γεμισθῇ Mark 4:37; Mark 15:36; Luke 14:23; Luke 15:16; John 2:7

γέμω G1073 *V-PPA-GNP* (11×)

To be full, filled with — brimming or laden with physical contents or moral qualities

The verb γέμω (gemo) means to be full or brimming with something, used of containers, places, or persons laden with physical or moral contents. Jesus denounces Pharisees whose cups are 'full of' greed inside (Matt 23:25) and who resemble tombs 'full of' bones (Matt 23:27). Paul quotes the psalm about mouths 'full of' cursing (Rom 3:14). In Revelation, living creatures are 'full of' eyes (Rev 4:6), bowls 'full of' incense (Rev 5:8), and vials 'full of' plagues (Rev 15:7). Spanish 'lleno/llena' and German 'voll' capture the meaning consistently.

to be full / filled with (11×) To be full, brimming, or laden with something physical or moral. Denunciatory: cups 'full of' greed (Matt 23:25; Luke 11:39), tombs 'full of' bones (Matt 23:27), mouths 'full of' cursing (Rom 3:14). Apocalyptic: creatures 'full of' eyes (Rev 4:6, 8), bowls 'full of' incense-prayers (Rev 5:8) and divine wrath (Rev 15:7; 17:3-4). Spanish 'lleno,' Arabic 'mamlu'a,' and Swahili 'imejaa' all confirm a single unified sense. **GEOGRAPHY AND SPACE**

en: are-full, being-full, full | **es:** está-llena, está-lleno, están-llenos | **fr:** être-plein | **de:** voll, γέμει, γέμουσιν Matt 23:25; Matt 23:27; Luke 11:39; Rom 3:14; Rev 4:6

γενεά G1074 *N-NFS* (43×)

generation — the people living in a given era, or the time-span of one generational succession

Genea derives from the root gen- ('to be born') and carries a double resonance throughout the New Testament: it names both the people alive during a particular period and the period itself. Jesus uses it most memorably in rebukes — 'this wicked and adulterous generation' (Matt 12:39) — where it takes on a moral coloring, characterizing an entire age by its spiritual disposition. In the Matthean genealogy (Matt 1:17), it marks the measured intervals of salvation history: fourteen generations from Abraham to David. The translation traditions consistently render it with a single term — Spanish 'generacion,' French 'generation,' German 'Geschlecht' — confirming a unified semantic profile.

Generation (people of an era / lineage period) (43×) The people living in a shared epoch, or the time-span of one genealogical link. Jesus frequently charges 'this generation' with moral appraisal (Matt 11:16; 12:39), while Matthew 1:17 uses it to measure salvation-historical intervals. Spanish 'generacion,' French 'generation,' German 'Geschlecht' confirm a unified temporal-collective sense. **GENERATION AND LINEAGE**

en: a-generation, generation | **es:** generación | **fr:** génération | **de:** Geschlecht Matt 1:17; Matt 11:16

γενεᾱλογ-έω G1075 *V-PPM/P-NMS* (1×)

tracing descent, reckoning genealogy; establishing lineage from an ancestor

This participle means tracing or reckoning genealogical descent, establishing one's lineage from a particular ancestor. In Hebrews 7:6, it describes Melchizedek's relationship (or lack thereof) to the Levitical genealogies—he blessed Abraham without being genealogically derived from him. The verb encompasses drawing up pedigrees and establishing ancestral connections. The translations vary: Spanish uses a complex passive construction ("siendo contado"), French abstammen ("descend from"), German likewise, all pointing to the establishment of genealogical connection that proves significant for the argument about Melchizedek's superiority.

(1×) Establishing genealogical descent or connection (Heb 7:6). The passage argues that Melchizedek blessed Abraham without tracing his own descent from Abraham—establishing his superiority since the greater blesses the lesser. The Spanish construction siendo contado en genealogía and German abstammen both emphasize the formal reckoning of lineage, which proves crucial for the author's argument about priesthood superiority based on genealogical independence. **GENEALOGY ENROLLMENT**

en: tracing-descent | **es:** siendo-contado-en-genealogía | **fr:** abstammen | **de:** abstammen Heb 7:6

γενεᾱλογ-ία G1076 *N-AFP* (2×)

genealogy, family lineage, record of descent, tracing of pedigree

This noun denotes a genealogy or record of family descent, the tracing of one's pedigree through ancestral lines. Classical Greek used it for the study or recording of lineages. In the New Testament, Paul uses it negatively in his pastoral epistles, warning against endless speculation about genealogies. He tells Timothy to command certain people not to teach different doctrines or 'give heed to fables and endless genealogies which cause disputes' (1 Tim 1:4), and later tells Titus to 'avoid foolish disputes, genealogies, contentions, and strivings about the law' (Titus 3:9). The concern isn't with legitimate genealogical records (like those in Matthew and Luke) but with speculative, divisive teaching that generated controversy without spiritual profit.

(2×) 1 Timothy 1:4 warns against 'fables and endless genealogies' (γενεαλογίαις ἀπεράντοις) that promote speculations rather than God's stewardship of faith. Titus 3:9 lists 'genealogies' alongside foolish disputes and arguments about the law as things to avoid. Spanish 'genealogías', French forms, and German 'Geschlechtsregister' all reference ancestry records. Both passages treat genealogies as potentially problematic when they become ends in themselves, generating controversy rather than building faith. The problem wasn't genealogy per se but the speculative, endless exploration of lineages that distracted from the gospel and created division rather than promoting godliness. **GENEALOGY ENROLLMENT**

en: genealogies | **es:** genealogías | **fr:** γενεαλογίαις, γενεαλογίας | **de:** Geschlechtsregister 1Tim 1:4; Titus 3:9

γενέσι-ος G1077 *N-DNP* (2×)

birthday celebration, birthday feast, anniversary of one's birth

This neuter plural noun denotes a birthday celebration or feast commemorating someone's birth. Classical Greek distinguished genesia (memorial feasts for the dead) from genethlia (birthday celebrations for the living), though the words could overlap. In the New Testament, both occurrences describe the same event: Herod Antipas's birthday feast where Herodias's daughter danced and John the Baptist was beheaded. Matthew records 'Herod's birthday' being celebrated (Matt 14:6), while Mark specifies 'his birthday' when Herod made a feast (Mark 6:21). This notorious celebration became infamous as the occasion when a rash oath led to the martyrdom of Jesus's forerunner.

(2×) Matthew 14:6 states that 'when Herod's birthday (genesiois) was being celebrated,' Herodias's daughter danced before him, leading to John's execution. Mark 6:21 describes 'an opportune day' coming 'when Herod on his birthday (genesiois) made a supper' for his officials. Spanish 'cumpleaños', French 'anniversaire', and German 'Geburtstag/γενεσίοις' all reference birthday celebrations. Both accounts use the dative plural, probably indicating 'on his birthday' (dative of time). The shared narrative makes this birthday feast one of Scripture's most tragic celebrations: a festive occasion turned into the judicial murder of a prophet through Herod's foolish oath and moral weakness. **BANQUETS AND FEASTS**

en: birthday | **es:** cumpleaños | **fr:** anniversaire | **de:** Geburtstag, γενεσίοις Matt 14:6; Mark 6:21

γένεσις G1078 *N-DFS* (5×)

Origin, birth, coming into being; used of genealogical lineage, the event of birth, and the course of existence.

Carries a semantic range spanning origin, birth, and the process of coming into being. Matthew opens his Gospel with the 'book of the genesis' of Jesus Christ (Matt 1:1), evoking both genealogical record and new creation. The same word describes the circumstances of Jesus' birth (Matt 1:18). Luke uses it for the joy surrounding John the Baptist's birth (Luke 1:14). James employs it twice in striking phrases: the 'face of one's genesis' — one's natural appearance (Jas 1:23) — and 'the wheel of genesis,' the cycle of existence set ablaze by the tongue (Jas 3:6). Spanish captures this breadth with 'génesis,' 'generación,' and 'existencia.'

(5×) Origin, birth, or coming into being. The word encompasses genealogical origin (Matt 1:1, where 'biblos geneseōs' echoes Genesis and signals a new chapter in redemptive history), the physical event of birth (Matt 1:18; Luke 1:14), and the broader course or cycle of natural existence (Jas 1:23, the 'face of one's origin' meaning one's natural face; Jas 3:6, 'the wheel of genesis' denoting the entire round of life). The German 'Geschlecht' (lineage) alongside 'Geburt' (birth) reflects the dual genealogical and natal senses. **BIRTH AND BEGETTING**

en: birth, of-origin | **es:** de-generación, existencia, génesis | **fr:** naissance | **de:** Geburt, Geschlecht Matt 1:1; Matt 1:18; Luke 1:14; Jas 1:23; Jas 3:6

γενετ-ή G1079 *N-GFS* (1×)

birth, the moment or circumstance of being born; nativity

This noun denotes birth, specifically the moment or circumstance of nativity. In John 9:1, Jesus sees a man blind "from birth"—a condition existing since the hour of his birth. The term emphasizes the precise moment of origin, birth as a temporal marker. Classical usage phrases like "from birth" (ek genetēs) mark conditions or characteristics present from life's beginning. The translations (Spanish nacimiento, French naissance, German Geburt) all use standard birth terminology, establishing that the man's blindness was congenital, not acquired—setting up Jesus' statement that this was for God's glory, not anyone's sin.

(1×) The moment of birth as a temporal marker for a lifelong condition (John 9:1). The man's blindness from birth establishes its congenital nature, eliminating acquired causes and setting up the disciples' question about sin and suffering. The Spanish nacimiento, French naissance, and German Geburt all emphasize the nativity moment, with the prepositional phrase "from birth" indicating the blindness originated at life's beginning—making the healing all the more remarkable. **BIRTH AND BEGETTING**

en: birth | **es:** nacimiento | **fr:** naissance | **de:** Geburt John 9:1

γενν-άω G1080 *V-RIP-1P* (97×)

To beget (of a father), be born (passive), or give birth to (of a mother); encompasses physical lineage, spiritual rebirth, and divine generation.

A verb at the heart of biblical genealogy and theology alike. In Matthew's opening chapter alone it appears dozens of times tracing the lineage from Abraham to Christ — 'Abraham begot Isaac.' Yet the same word describes being 'born of the Spirit' in John 3 and being 'born of God' in 1 John, stretching physical begetting into the realm of spiritual rebirth. The LSJ entry notes metaphorical usage as early as the fifth century BC, but the New Testament writers press this metaphor further than any classical author. Spanish 'engendró' (begot) and 'ha nacido' (has been born) neatly mirror the active-passive distinction.

1. beget, father a child (49×) To beget or father a child, with the male parent as agent. This is the genealogical workhorse of Matt 1:2-16, where the formula 'A begot B' chains forty-two generations. It also describes God's unique generation of the Son (Heb 1:5, quoting Ps 2:7). Spanish 'engendró' and French 'engendrer' both preserve the active paternal force. The 49 occurrences cluster heavily in genealogies and christological declarations. **BIRTH AND BEGETTING**

en: fathered | **es:** engendró | **fr:** engendrer | **de:** zeugt Matt 1:2; Matt 1:3

2. be born, come into existence (44×) To be born or come into existence (passive/middle), with the one born as subject. Physical birth appears in Matt 2:1 ('Jesus, having been born in Bethlehem'), while spiritual rebirth dominates in John 3 and 1 John ('born of God,' 'born of the Spirit'). German distinguishes this with 'geborenwerden,' and Spanish shifts to 'ha nacido.' The 44 occurrences span the full range from literal delivery to metaphorical regeneration. **BIRTH BEING BORN**

en: has-been-born, having-been-born, he-has-been-born | **es:** engendrado, fue-

engendrado, ha-nacido | **fr:** engendrer | **de:** geboren-werden, zeugt Matt 1:16; Matt 1:20; Matt 2:1; Matt 2:4; Matt 19:12

3. give birth to, bear (4×) To give birth to or bear a child, with the mother as agent. Luke 1:13 ('Elizabeth will bear you a son') and John 16:21 ('a woman giving birth') foreground the maternal role. Spanish 'dará-a-luz' and 'dio-a-luz' (literally 'will give to light / gave to light') beautifully capture the imagery of bringing a child into the light of day. Only four occurrences carry this specifically maternal sense. **BIRTH AND BEGETTING**

en: giving-birth, she-bears, she-bore | **es:** dará-a-luz, dio-a-luz, engendrando | **fr:** engendrer | **de:** geboren-werden, zeugt Luke 1:13; Luke 1:57; John 16:21; Gal 4:24

γέννημα G1081 *N-GNS* (8×)

Fruit, produce, or yield of the earth; also offspring or brood, used as a metaphorical term of reproach.

A noun with two quite different applications. In its agricultural sense, it refers to the fruit or produce of the land, most memorably in the phrase 'fruit of the vine' spoken by Jesus at the Last Supper (Matt 26:29; Mark 14:25; Luke 22:18). In 2 Corinthians 9:10 Paul uses it of the harvest God multiplies for generous givers. The other sense is sharply metaphorical: 'offspring of vipers' — a stinging epithet hurled by John the Baptist and Jesus at the religious elite (Matt 3:7; 12:34; 23:33; Luke 3:7). Hindi translations use 'संतान' (offspring) for this second sense, underscoring the biological metaphor of descent from poisonous stock.

1. fruit / produce (4×) Agricultural fruit, produce, or yield — what the earth or a vine brings forth. Jesus uses the phrase 'fruit of the vine' at the Last Supper to refer to wine (Matt 26:29; Mark 14:25; Luke 22:18), and Paul speaks of God increasing the 'fruits' of the Corinthians' righteousness (2 Cor 9:10). Spanish 'fruto/frutos' and German 'Ertrag' both emphasize the concrete, harvested product. **GEOGRAPHY AND SPACE**

en: fruit, fruits | **es:** fruto, frutos | **fr:** fruit, γενήματα | **de:** Ertrag, γενήματος Matt 26:29; Mark 14:25; Luke 22:18; 2Cor 9:10

2. offspring / brood (4×) Offspring or brood, used metaphorically in the biting phrase 'offspring of vipers' (gennemata echidnon). John the Baptist (Matt 3:7; Luke 3:7) and Jesus (Matt 12:34; 23:33) apply this epithet to those whose character reveals corrupt parentage. Spanish splits between 'crías' (young of an animal) and 'engendros' (something engendered), and Hindi uses 'संतानों' (descendants), all highlighting the biological lineage metaphor at work — these people are what their spiritual ancestry has produced. **SEED AND OFFSPRING**

en: Offspring, offspring | **es:** Crías, engendros, generación | **fr:** fruit | **de:** Γεννήματα, γεννήματα Matt 3:7; Matt 12:34; Matt 23:33; Luke 3:7

Γεννησαρέτ G1082 *N-AFS* (3×)

Gennesaret, fertile plain on the northwest shore of the Sea of Galilee

Gennesaret was both a fertile plain and, by extension, a name for the lake itself (otherwise called the Sea of Galilee or Lake of Tiberias). The region was renowned in antiquity for its productivity and pleasant climate. The plain on the northwestern shore provided rich agricultural land. When the Gospels mention Jesus and the disciples landing 'at Gennesaret,' they refer to this distinctive coastal area. The name derives from Hebrew Kinnereth, itself possibly meaning 'harp-shaped' from the lake's contours.

(3×) Matthew 14:34 and Mark 6:53 describe the landing at 'the land of Gennesaret' after the miraculous feeding and Jesus walking on water. Luke 5:1 refers to 'the lake of Gennesaret' during the miraculous catch of fish. The multilingual glosses preserve the name with minor orthographic variation—Spanish 'Gennēsarét,' French 'Génésareth,' German 'Gennesaret.' The region's fertility and accessibility made it a natural center for Jesus' Galilean ministry, with multiple villages clustered around this productive plain. **GEOGRAPHY AND SPACE**

en: Gennēsaret, of-Gennēsaret | **es:** Gennēsarét | **fr:** Génésareth | **de:** Gennesaret, Γεννησαρέτ Matt 14:34; Mark 6:53; Luke 5:1

γέννησις G1083

birth, engendering, begetting; production or bringing forth

A feminine noun denoting the process of bringing something into existence. Its primary reference is to biological birth—the act of engendering or being born. This encompasses both the begetting action (from the parent's perspective) and the birth event itself (from the offspring's perspective). The word extends metaphorically to the production of good things or other abstractions, maintaining the core sense of something being brought forth or generated. New Testament usage focuses on the birth meaning, while classical texts employ it more broadly for any kind of production or generation.

γεννητός G1084 *Adj-DMP* (2×)

born, begotten, brought into existence through birth, born of (woman)

This verbal adjective means born or begotten, describing someone brought into existence through natural birth. Classical Greek used it to distinguish those naturally begotten from those adopted, and to describe mortals (born ones) in contrast to immortal gods. In the New Testament, Jesus uses it in parallel sayings about human dignity and John the Baptist's greatness. He declares that among 'those born of women' there has not risen anyone greater than John the Baptist (Matt 11:11), with Luke recording the identical phrase (Luke 7:28). The expression 'born of women' is a Hebrew idiom meaning all humanity—every person who has ever lived entered the world through human birth.

(2×) Matthew 11:11 and Luke 7:28 contain Jesus's identical assessment: 'Among those born (gennētois) of women there has not arisen anyone greater than John the Baptist; yet he who is least in the kingdom of heaven is greater than he.' Spanish 'nacidos', French 'né', and German forms maintain this birth-related meaning. The dative plural modifies 'women,' creating the phrase 'born-ones of women.' Jesus uses this universal category (all humanity) to establish John's unsurpassed greatness among all who have ever lived, while simultaneously showing that kingdom participation transcends even the greatest natural human achievement—a stunning statement about grace and the new creation. **BIRTH BEING BORN**

en: ones-born, those-born | **es:** nacidos | **fr:** né | **de:** γεννητοῖς Matt 11:11; Luke 7:28

γένος G1085 *N-GNS* (21×)

Race, family lineage, offspring; kind or type of thing; an ethnic nation or people group sharing common descent.

The Greek noun genos carries the fundamental idea of shared origin — what people, things, or categories have in common by birth or nature. In the New Testament, its most frequent use (11 occurrences) traces family lineage and descent: Barnabas is a Levite 'by birth' (Acts 4:36), Joseph's 'family' becomes known to Pharaoh (Acts 7:13), and Paul addresses 'men of the family of Abraham' (Acts 13:26). Spanish linaje, French race, and German Geschlecht all gravitate toward the genealogical register. A second sense classifies types or categories — 'every kind of fish' (Matt 13:47), 'kinds of tongues' (1 Cor 12:10) — where Spanish shifts to genero and English to 'kind.' The third sense marks ethnic or national identity: Paul is 'of the people of Israel, of the tribe of Benjamin' (Phil 3:5), and he suffers 'danger from my own countrymen' (2 Cor 11:26). These three senses share the root idea of genos as a group defined by common origin, whether biological, categorical, or ethnic.

1. family, lineage, offspring (11×) Family lineage, descent, or offspring — the group of people related by birth, parentage, or ancestral line. With 11 occurrences, this is the dominant NT sense, covering Barnabas as 'a Levite, a native of Cyprus' (Acts 4:36), Joseph's family being revealed (Acts 7:13), Pharaoh's command against the Israelite race (Acts 7:19), and Paul's appeal to 'sons of the family of Abraham' (Acts 13:26). Spanish linaje and de origen, French race, and German Geschlecht all center on genealogical descent. The high priest's household is identified as 'of the high-priestly family' (Acts 4:6), showing genos as a marker of institutional as well as biological kinship. **GENERATION AND LINEAGE**

en: birth, family, of-race | **es:** Linaje, de-linaje, de-origen | **fr:** race | **de:** Geschlecht Acts 4:6; Acts 4:36; Acts 7:13; Acts 7:19; Acts 13:26

2. kind, type, class (6×) A kind, type, or class of things — a categorical grouping based on shared characteristics rather than biological descent. Found in 6 occurrences, this sense classifies varieties: 'every kind (genos) of fish' gathered in the dragnet parable (Matt 13:47), 'kinds of tongues' among spiritual gifts (1 Cor 12:10, 28), and 'this kind (of demon) does not go out except by prayer' (Matt 17:21; Mark 9:29). Spanish genero/generos and the shift away from lineage vocabulary confirm that translators recognize a genuinely taxonomic sense here, distinct from familial descent. **GENERATION AND LINEAGE**

en: kind, kinds | **es:** género, géneros | **fr:** race | **de:** Geschlecht Matt 13:47; Matt 17:21; Mark 9:29; 1Cor 12:10; 1Cor 12:28

3. race, nation, people (4×) A race, nation, or people group sharing common ethnic descent or national identity. With 4 occurrences, this sense identifies one's people or countrymen as a collective: the Syrophoenician woman is 'Greek, Syrophoenician by race' (Mark 7:26), Paul lists 'danger from my own countrymen (genous)' (2 Cor 11:26), his zeal surpassed others 'in my race (genei)' (Gal 1:14), and his pedigree is 'of the race (genous) of Israel' (Phil 3:5). Spanish raza, French race, and German Geschlecht here take on a distinctly national-ethnic coloring, distinguishing this sense from individual family descent (sense 1) by its collective, people-group scope. **GENERATION AND LINEAGE**

en: countrymen, nation, race | **es:** de-raza, linaje, mi-raza | **fr:** race | **de:** Geschlecht Mark 7:26; 2Cor 11:26; Gal 1:14; Phil 3:5

Γεργασηνός G1086 *N-GMP* (3×)

Gerasenes, inhabitants of Gerasa/Gergesa, region on the eastern shore of the Sea of Galilee

The Gerasenes were inhabitants of the region around Gerasa or Gergesa, located on the eastern shore of the Sea of Galilee. Textual variants in Gospel manuscripts reflect uncertainty about the precise location—some read 'Gadarenes,' others 'Gergesenes,' others 'Gerasenes.' The most likely site is Gergesa (modern Kursi), directly on the lake's eastern shore with steep slopes descending to the water, matching the narrative's topographical details about pigs rushing down the bank. This was predominantly Gentile territory, explaining the presence of swine herds.

(3×) All three occurrences (Mark 5:1, Luke 8:26, 37) refer to the inhabitants of the region where Jesus healed the demoniac living among the tombs. The narrative's geographical markers—crossing the sea, steep bank, pig herd—fit the eastern shore location. The multilingual glosses show the textual complexity—Spanish offers variant forms 'Gerasēnón/Gerasēnôn,' French 'Gadarénien' (reflecting manuscript variants), German 'Gerasener.' The townsfolk's request that Jesus leave their region reveals their prioritization of economic security (lost pigs) over spiritual liberation. **GEOGRAPHY AND SPACE**

en: Gerasenes, Gerasēnoi | **es:** Gerasēnón, Gerasēnôn | **fr:** Gadarénien | **de:** Gerasener, Γερασηνῶν Mark 5:1; Luke 8:26; Luke 8:37

γερουσί-α G1087 *N-AFS* (1×)

senate, council of elders; governing assembly of senior leaders

This noun denotes a council of elders or senate, a governing body of senior leaders. In Acts 5:21, it refers to the Jewish Sanhedrin or council of elders summoned to judge the apostles. The term was used for Greek city-state senates, the Roman Senate, and the Carthaginian council, generally designating formal assemblies of elder statesmen. The translations (Spanish senado, French sénat, German retaining the Greek) employ governmental terminology for senior legislative or judicial bodies, fitting the Sanhedrin's role as Judaism's supreme council.

(1×) The Jewish council of elders or Sanhedrin (Acts 5:21). The term emphasizes the assembly's character as an elder council with judicial and religious authority. The Spanish senado and French sénat both use standard political terminology for senior governing bodies, while the parallel with Greek and Roman governmental structures highlights the Sanhedrin's institutional role as Judaism's supreme court and legislative assembly in Jerusalem. **GEOGRAPHY AND SPACE**

en: senate | **es:** senado | **fr:** sénat | **de:** γερουσίαν Acts 5:21

γέρων G1088 *N-NMS* (1×)

Old man, elderly person

An aged male, someone advanced in years. The term appears in Nicodemus's puzzled question about rebirth in John 3:4, where he asks whether someone can enter their mother's womb when they are old. The Greek term carries the weight of advanced age and the physical limitations that come with it, making Nicodemus's rhetorical question especially vivid.

(1×) Designates a male person of advanced age. The multilingual glosses (Spanish 'viejo', French 'vieillard', German 'alt') all point to the core sense of elderliness. In John 3:4, Nicodemus uses this word to emphasize the impossibility of physical rebirth for someone who has already lived many years, contrasting the natural aging process with Jesus's spiritual teaching about being born again. **GEOGRAPHY AND SPACE**

en: old | **es:** viejo | **fr:** vieillard | **de:** alt John 3:4

γεύω G1089 *V-ASM-3P* (15×)

To taste; literally of eating or drinking, figuratively of experiencing something firsthand, especially death or divine grace.

At its root γεύομαι means simply to taste food or drink, but in the NT it is far more often used figuratively — to experience or come to know something by personal encounter. The expression 'taste death' (Matt 16:28; John 8:52; Heb 2:9) became a vivid idiom for undergoing death, preserved across languages from Spanish 'gustar' to German 'schmecken.' The literal sense appears at key narrative moments: Jesus tasting soured wine on the cross (Matt 27:34) and the master of the feast tasting water turned to wine at Cana (John 2:9). Both senses share the core image of direct, firsthand contact.

1. experience, come to know (10×) The figurative sense: to experience or partake of something personally and directly, especially used in the idiom 'taste death' (Matt 16:28; Mark 9:1; Heb 2:9), meaning to undergo death. Also applied to tasting 'the heavenly gift' and 'the goodness of the Lord' (Heb 6:4-5; 1 Pet 2:3). Spanish 'gustar' and French 'goûter' preserve the same metaphorical extension from physical taste to experiential knowledge. The figurative usage accounts for two-thirds of NT occurrences. **TASTE EXPERIENCE**

en: having-tasted, he-might-taste, he-will-taste | **es:** gustara, gustarán, gustasteis | **fr:** goûter | **de:** kostet, schmecken Matt 16:28; Mark 9:1; Luke 9:27; Luke 14:24; John 8:52

2. taste physically, eat (5×) The literal, physical sense of tasting or eating food and drink. At Matt 27:34 Jesus tastes the soured wine but refuses to drink; at John 2:9 the master of the feast tastes the water-become-wine. Acts 10:10 and 20:11 use it for taking a meal, and Col 2:21 quotes ascetic prohibitions: 'do not handle, do not taste, do not touch.' The multilingual glosses here — Spanish 'gustes,' 'habiendo gustado' — track the same concrete, sensory meaning. **TASTE EXPERIENCE**

en: having-tasted, taste, tasted | **es:** comiendo, gustes, habiendo-gustado | **fr:** goûter | **de:** kostet, schmecken Matt 27:34; John 2:9; Acts 10:10; Acts 20:11; Col 2:21

γεωργ-έω G1090 *V-PIM/P-3S* (1×)

To be cultivated, tilled, farmed

Describes land that is worked and cultivated for agricultural purposes. In Hebrews 6:7, this word appears in a farming metaphor where the earth drinks rain and produces useful crops for those who cultivate it. The passive voice emphasizes the land as recipient of human labor, turning wild ground into productive farmland that yields a harvest.

(1×) Refers to agricultural cultivation and tillage of land. The cross-linguistic evidence (Spanish 'es-cultivada', French 'cultiver', German

'bebauen') confirms the agricultural domain. Hebrews 6:7 uses this term in a spiritual analogy comparing believers to ground that receives God's blessing (rain) and produces fruit through cultivation, contrasting fertile soil with barren ground that bears thorns. FARMER VINEDRESSER

en: it-is-cultivated | **es:** es-cultivada | **fr:** cultiver | **de:** bebauen Heb 6:7

γεώργ-ιον G1091 *N-NNS* (1×)

Field, cultivated land, agricultural plot

A piece of land used for farming or gardening, ground that is worked for crops. Paul uses this image in 1 Corinthians 3:9, calling the Corinthian believers 'God's field,' part of his extended metaphor about spiritual cultivation. The term evokes the picture of prepared soil where seeds are planted and tended, emphasizing both divine ownership and the expectation of growth and fruitfulness.

(1×) Denotes a cultivated field or agricultural plot. The translations (Spanish 'campo', French 'labour', German 'Ackerfeld') all point to worked land rather than wild terrain. In 1 Corinthians 3:9, Paul's metaphor presents believers as God's agricultural property, where apostles plant and water but God gives the growth, highlighting collaborative spiritual labor in a farming context that ancient audiences would immediately understand. GEOGRAPHY AND SPACE

en: field | **es:** campo | **fr:** labour | **de:** Ackerfeld 1Cor 3:9

γεωργ-ός G1092 *N-NMP* (19×)

A farmer, tenant farmer, or vinedresser who works agricultural land, especially in vineyard parables and wisdom sayings

Georgos combines ge ('earth') and ergon ('work') to denote one who tills the ground. In the New Testament, it appears overwhelmingly in the Synoptic vineyard parables (Matt 21, Mark 12, Luke 20), where tenant farmers lease a vineyard from an absent owner and violently reject his servants and son — an allegory for Israel's rejection of the prophets and Christ. John 15:1 elevates the metaphor: the Father is the georgos tending the true vine. Outside the parables, the word takes on a more general agricultural sense in James 5:7 and 2 Timothy 2:6, where the patient, hardworking farmer models faithful endurance.

1. tenant farmer, vinedresser (17×) A tenant farmer or vinedresser working leased land, particularly a vineyard. Dominates the Synoptic vineyard parables (Matt 21:33-41, Mark 12:1-9, Luke 20:9-16), where the georgoi are lessees who owe the landlord a share of the produce. Spanish 'labradores' and German 'Weingärtner' (vine-dresser) both reflect the vineyard context. In John 15:1, the Father himself is called the georgos who prunes branches for greater fruitfulness — the supreme vinedresser of the true vine. FARMER VINEDRESSER

en: farmers, tenants, to-farmers | **es:** a-labradores, labrador, labradores | **fr:** vigneron | **de:** Bauer, Weingärtner Matt 21:33; Matt 21:34; Matt 21:35; Matt 21:38; Matt 21:40

2. farmer (2×) A farmer in the general agricultural sense, one who cultivates land for crops without the specific vineyard or tenant relationship. Paul uses it in 2 Timothy 2:6, where the hardworking farmer deserves the first share of the harvest — a metaphor for ministerial labor. James 5:7 presents the farmer waiting patiently for rain and precious fruit as a model for believers awaiting the Lord's return. Spanish 'labrador' and German 'Bauer' both convey this broader agricultural meaning. FARMER VINEDRESSER

en: farmer | **es:** labrador | **fr:** vigneron | **de:** Bauer 2Tim 2:6; Jas 5:7

γῆ G1093 *N-AFS* (252×)

Earth, land, ground — the world as a whole, a specific territory or country, soil as physical substance, or dry land versus sea

The Greek ge is remarkably elastic, stretching from the entire created planet ('heaven and earth,' Matt 5:18) to a named country ('the land of Israel,' Matt 2:20) to the dirt a farmer works ('the seed fell on rocky ground,' Mark 4:5) to the shore a fisherman pulls his boat onto (Luke 5:11). Context alone determines which scale is in view. Spanish tierra and French terre mirror this same breadth, collapsing cosmic, political, agricultural, and coastal meanings into a single word — a pattern that the multilingual evidence confirms is nearly universal.

1. earth, the world (176×) The earth as a whole — the created world or planet, often set in contrast with heaven. 'Your will be done, on earth as it is in heaven' (Matt 6:10), 'the meek shall inherit the earth' (Matt 5:5), and 'till heaven and earth pass away' (Matt 5:18) all invoke ge as the totality of the terrestrial realm. This cosmic sense dominates (176x). Every target language uses its broadest geographic term: Spanish tierra, Arabic al-ard, Korean ttang/sesang, Swahili dunia. EARTH AND LAND

en: earth, ground | **es:** tierra | **fr:** terre | **de:** Erde Matt 5:5; Matt 5:13; Matt 5:18; Matt 5:35; Matt 6:10

2. land, territory, region (68×) A specific land, territory, country, or region — often a named place like 'the land of Israel' (Matt 2:20-21), 'the land of Judah' (Matt 2:6), or 'the land of Zebulun and Naphtali' (Matt 4:15). The word narrows from global to political geography, designating a bounded area with an identity. Arabic ard followed by a proper name, French la terre de, and German das Land all parallel this territorial narrowing. In Matt 9:26 'that land' simply means 'that region.' EARTH AND LAND

en: earth, ground, land | **es:** tierra | **fr:** terre | **de:** Erde Matt 2:6; Matt 2:20; Matt 2:21; Matt 4:15; Matt 9:26

3. ground, soil, dust (6×) The physical ground surface or soil as tangible substance, especially in agricultural and burial contexts. The seed that fell on rocky ground 'had no depth of earth' (Mark 4:5); a farmer scatters seed 'on the ground' (Mark 4:26). Spanish tierra and French terre in their agricultural register ('good soil') capture this concrete, tactile sense. The focus is on ge as dirt, humus, growing medium — the material rather than the territory or planet. EARTH AND LAND

en: earth, ground, of-soil | **es:** de-tierra, tierra | **fr:** terre | **de:** Erde Matt 13:5; Mark 4:5; Mark 4:26; Mark 4:31

4. shore, dry land (2×) Dry land as opposed to sea or water — the shore or coast. In Luke 5:3 Jesus asks Simon to push out 'from the land,' and in Luke 5:11 the disciples bring their boats 'to land.' This maritime sense, echoing classical Greek usage (ge opposed to thalassa), appears only twice in the corpus. French terre in the nautical expression mettre pied à terre and English 'make land' preserve this same opposition between solid ground and open water. EARTH AND LAND

en: land | **es:** tierra | **fr:** terre | **de:** Erde Luke 5:3; Luke 5:11

γῆρας G1094 *N-DNS* (1×)

Old age, advanced years

The state of being elderly, the final stage of human life characterized by advancing years. In Luke 1:36, the angel tells Mary that her relative Elizabeth has conceived in her old age, making the pregnancy miraculous. The word captures not just the number of years but the physical condition and social status of someone in the twilight of life, when childbearing would normally be impossible.

(1×) Indicates the condition of being advanced in years. The multilingual glosses (Spanish 'vejez', French 'vieillesse') consistently point to the elderly stage of life. Luke 1:36 uses this term to emphasize the supernatural nature of Elizabeth's pregnancy, as she has passed the normal age of childbearing, making her conception parallel to Sarah's in Genesis and foreshadowing the even greater miracle of Mary's virgin conception. OLD AGE

en: old-age | **es:** vejez | **fr:** vieillesse | **de:** γήρει Luke 1:36

γηράσκω G1095 *V-ASA-2S* (2×)

to grow old, to age, to become aged, to reach old age

This verb means to grow old or age, describing the natural process of advancing in years and the physical changes that accompany aging. Classical Greek used it for both people and things that become old or obsolete. The New Testament uses it once literally and once metaphorically. Jesus prophesies to Peter that 'when you are

old' (literally 'when you grow old') he will stretch out his hands and be led where he doesn't wish—a prediction of Peter's martyrdom (John 21:18). Hebrews uses it metaphorically: what God calls 'new' has made the first covenant 'old,' and what is growing old and aging is ready to vanish (Heb 8:13). Both uses involve transition toward an ending.

(2×) John 21:18 uses the aorist subjunctive in Jesus's prophecy: 'when you grow old (γηράσῃς), you will stretch out your hands,' predicting Peter's death in old age by crucifixion. Hebrews 8:13 employs the present passive participle: what is 'growing old and aging (γηράσκον)' is ready to disappear, referring to the obsolescence of the old covenant. Spanish 'envejezcas/encaneciendo', French 'vieillir', and German 'altern' capture this aging process. Both passages use aging as transition: Peter's physical aging toward martyrdom (John) and the old covenant's obsolescence toward disappearance (Hebrews), showing how growing old marks movement toward conclusion. **OLD AGE**

en: aging, you-grow-old | **es:** encaneciendo, envejezcas | **fr:** vieillir | **de:** altern
John 21:18; Heb 8:13

γίγνομαι G1096 *V-PPM/P-NNS* (671×)

To become, happen, come into being, or exist; spanning transformation, event occurrence, arrival, birth, and states of being

One of the most versatile verbs in the Greek New Testament, ginomai covers a vast semantic territory from becoming and happening to being born and simply existing. In narrative it signals pivotal transitions ('and it came to pass'), while in prayer it voices the deepest petitions ('let it be done'). Paul commandeers its optative form me genoito as his signature exclamation of horrified rejection. Across Arabic, Korean, and Swahili, translators must reach for entirely different roots depending on the sense, revealing just how much semantic work this single Greek verb performs.

1. become, change state (421×) The primary transformative sense: to undergo a change of state, to become something one was not before. Arabic sara and Korean doeda both denote change-of-state transitions. This covers the majority of occurrences (421x) including formulaic 'and it came to pass' narrative pivots (Matt 1:22; Matt 7:28) and statements of transformation like 'the Word became flesh.' **BECOMING AND HAPPENING**

en: arose, became, came | **es:** fue, ha-habido, ha-sucedido | **fr:** devenir | **de:** werden, wird
Matt 1:22; Matt 7:28; Matt 8:24; Matt 9:10; Matt 11:1

2. happen, occur, take place (158×) Denotes an event taking place or occurring, without implying personal transformation. Arabic hadatha 'it happened' and Korean ireonada 'to arise/occur' mark this as event-occurrence rather than state-change. Frequently introduces temporal clauses in the Gospels (Matt 8:16; Matt 14:15) and Acts narrative transitions. **BECOMING AND HAPPENING**

en: Arose, Happened, It-came-to-pass | **es:** Aconteció, Llegó-a-haber, Sucedieron | **fr:** devenir | **de:** werden, wird
Matt 8:16; Matt 14:6; Matt 14:15; Matt 14:23; Matt 16:2

3. come, arrive, appear (28×) Physical or temporal arrival into a place or situation. Where sense 1 transforms and sense 2 reports events, this sense moves a person or thing into view. Arabic ja'a 'to come' and Swahili -kuja confirm spatial movement. Mark uses this for John appearing in the wilderness (Mark 1:4) and evening coming (Mark 1:32). **BECOMING AND HAPPENING**

en: came, came-to-pass, coming | **es:** Estuvo, aconteció, llegando | **fr:** devenir | **de:** werden, wird
Mark 1:4; Mark 1:11; Mark 1:32; Mark 4:35; Mark 6:2

4. let it be, may it be done (22×) Jussive or imperatival wish: 'let it be done,' 'may it happen.' Arabic li-yakun and Korean doera express the volitional dimension. Central to the Lord's Prayer (Matt 6:10 'your will be done') and Jesus's healing declarations (Matt 8:13; Matt 15:28), this sense carries the weight of divine petition and authoritative command. **BECOMING AND HAPPENING**

en: Let-be-done, happens, he-may-be | **es:** Hágase, Sea-hecha, esté | **fr:** devenir | **de:** werden, wird
Matt 6:10; Matt 8:13; Matt 9:29; Matt 15:28; Matt 26:42

5. may it never be! (16×) Paul's emphatic negative optative me genoito: 'May it never be!' — a formula of absolute rejection appearing 16 times, mostly in Romans and Galatians. Arabic hasha and Korean geureol su eopda convey the same horrified dismissal. This idiomatic usage (Rom 3:4, 6, 31; Gal 2:17) functions almost as an interjection, rhetorically shutting down false conclusions. **BECOMING AND HAPPENING**

en: let-there-be, may-it-be | **es:** haya, sea, sea! | **fr:** devenir | **de:** werden, wird
Matt 21:19; Luke 20:16; Rom 3:4; Rom 3:6; Rom 3:31

6. be, exist, find oneself (13×) Simple existence or static being without transformation: to be present, to find oneself in a state or location. Arabic kana 'to be' and Korean itda 'to exist' distinguish this from dynamic becoming. Appears in locative contexts like 'being in Bethany' (Matt 26:6) and statements of simple presence (Mark 9:33). **BECOMING AND HAPPENING**

en: I-was, being, came | **es:** estando, estar, estuve | **fr:** devenir | **de:** werden, wird
Matt 26:6; Mark 2:21; Mark 9:33; Mark 16:10; Luke 19:17

7. be made, be done (8×) Passive resultative sense: to be made, manufactured, or brought about by an external agent. Arabic suni'a 'it was made' and Korean mandeurejida confirm passive creation. Seen in 'the Sabbath was made for man' (Mark 2:27) and references to miraculous works being done (Acts 19:26). **BECOMING AND HAPPENING**

en: arising, being-made, happening | **es:** fue-hecho, hecha, hechos | **fr:** devenir | **de:** werden, wird
Mark 2:27; Mark 6:2; Luke 14:22; Acts 12:5; Acts 19:26

8. be born, come into existence (5×) To be born, to come into existence through origination. Arabic mawludan 'born' and Korean nada 'to be born' specifically mark natal beginning. Central to Christological statements: John 1:6 ('there was a man sent from God'), John 8:58 ('before Abraham was, I am'), and Paul's 'born of a woman' (Gal 4:4). **BECOMING AND HAPPENING**

en: Came-to-be, having-become, having-been-born | **es:** Llegó-a-ser, fuera, llegado-a-ser | **fr:** devenir | **de:** werden
John 1:6; John 8:58; Rom 1:3; Gal 4:4

γιγνώσκω G1097 *V-PSA-3P* (221×)

To know, recognize, understand, perceive, or learn; spanning relational acquaintance, intellectual comprehension, passive recognition, and discovery

Ginosko is the primary Greek verb for knowing in the New Testament, carrying a warmth and directness that its more intellectual cousin oida often lacks. Where oida tends toward propositional awareness, ginosko implies experiential, relational, or perceptual knowledge — you ginosko a person, a truth you have wrestled with, a mystery now revealed. Jesus 'knew their thoughts' (Matt 12:15), Paul 'knew nothing against himself' (1 Cor 4:4), and the great Johannine declaration asks that the world 'may know that you sent me' (John 17:23). Arabic distributes the semantic field across 'arafa (acquaintance), fahima (comprehension), and 'ulima (passive being known), illuminating distinctions that Greek packs into one verb.

1. know, be acquainted with (196×) To know through experience, relationship, or acquaintance — the broad active-voice sense covering the vast majority of occurrences (196x). This is personal, engaged knowing: Jesus knows his sheep (John 10:14, 27), disciples know the truth (John 8:32), and believers know God (1 John 4:8). Arabic 'arafa 'to know by acquaintance,' Korean alda, and Spanish conocer/saber all converge here. The sense spans present knowledge (Matt 12:15), past recognition (Matt 16:8), aorist realization (Matt 22:18), and perfect settled conviction, making it the default cognitive verb of the New Testament. **KNOWING AND LEARNING**

en: he-knows, knows, to-know | **es:** conoce, conocer, sabe | **fr:** connaître | **de:** erkennen, erkennt
Matt 12:15; Matt 13:11; Matt 16:3; Matt 16:8; Matt 22:18

2. be known, be made known (13×) To be known, be recognized, be made known — passive and middle-passive forms where the subject is the object of another's knowing. 'Nothing is hidden that will not be made known' (Matt 10:26; Luke 12:2). A tree 'is known' by its fruit (Matt 12:33; Luke 6:44). Arabic ma'ruf 'known,' Korean allyeojida 'to become known,' and Spanish ser conocido confirm the passive orientation. The passive often carries revelatory force in Luke's writing: what is concealed will inevitably come to light (Luke 8:17). **KNOWING AND LEARNING**

en: being-known, has-been-known, having-been-known | **es:** conocida, es-

conocido, fue-conocida | **fr:** connaître | **de:** erkennen, erkennt Matt 10:26; Matt 12:33; Luke 6:44; Luke 8:17; Luke 12:2

3. understand, comprehend (8×) To understand or comprehend the meaning of something — a deeper cognitive grasp beyond mere acquaintance. The disciples 'did not understand' Jesus's saying about the leaven of the Pharisees (John 8:27, 43). They fail to 'know' the parable's meaning (John 10:6). But after the resurrection, they 'understood' what Scripture had foretold (John 12:16). Arabic fahima 'to comprehend,' Korean kkaedat-da 'to realize,' and Swahili -elewa/-fahamu mark comprehension rather than acquaintance. John's Gospel especially exploits the gap between knowing-about and truly understanding (John 10:38; 14:7). KNOWING AND LEARNING
en: I-know, do-you-understand, knew | **es:** conocieron, conoció, conocéis | **fr:** connaître | **de:** erkennen, erkennt John 8:27; John 8:43; John 10:6; John 10:38; John 12:16

4. learn, find out, discover (2×) To learn, find out, or discover — the ingressive moment of coming to know something previously unknown. When Jesus asks 'how many loaves do you have? Go and find out' (Mark 6:38), the verb captures the transition from ignorance to knowledge. In Acts 17:13, the Thessalonian Jews 'learned' that Paul was preaching in Berea. English 'finding out' and 'learned,' Spanish supieron, and the aorist tense profile all confirm the punctiliar, discovery-oriented reading. This is ginosko at the threshold between not-knowing and knowing. KNOWING AND LEARNING
en: finding-out, learned | **es:** sabiendo, supieron | **fr:** connaître | **de:** erkennen, erkennt Mark 6:38; Acts 17:13

5. (1×) To perceive or sense directly — immediate physical or intuitive awareness. Mark 5:29 says the woman with the hemorrhage 'knew in her body that she was healed.' This is neither intellectual comprehension nor relational acquaintance but visceral, embodied perception. Spanish conoció and German erkennen here carry the sense of felt awareness. The aorist tense marks the instant of recognition — she perceived at once that healing had occurred, prior to any cognitive processing. KNOWING AND LEARNING
en: she-knew | **es:** conoció | **fr:** connaître | **de:** erkennen Mark 5:29

6. (1×) To have known previously, to acknowledge or recognize in hindsight — a perfective sense where knowing carries the weight of prior relationship and its obligations. Romans 1:21 states that humanity 'having known God, did not glorify him as God.' The participial form gnontes carries a concessive force: despite possessing genuine knowledge of God through creation, they refused to honor him. Arabic ma'rifatan 'with prior knowledge' and Spanish habiendo conocido mark the culpable dimension — this is not ignorance but willful suppression of acknowledged truth. KNOWING AND LEARNING
en: having-known | **es:** habiendo-conocido | **fr:** connaître | **de:** erkennen Rom 1:21

γλεῦκος G1098 *N-GNS* (1×)
Sweet new wine, freshly pressed grape juice
Wine that has just begun fermentation, still sweet and not fully aged. In Acts 2:13, mockers dismiss the Pentecost miracle by claiming the disciples are drunk on sweet wine at nine in the morning. The term suggests wine that is particularly potent or intoxicating despite its sweetness, making the accusation both insulting and absurd given the early hour.

(1×) Refers to new wine that retains natural grape sweetness. The translations (Spanish 'vino dulce', French 'moût') emphasize the fresh, sweet character rather than aged wine. Acts 2:13 records the skeptics' mocking explanation for the disciples' Spirit-filled behavior, choosing this specific term perhaps to suggest excessive indulgence in particularly strong drink, though Peter immediately refutes this charge by noting the early hour and explaining the true source of their unusual speech. WINE BEVERAGE
en: of-sweet-wine | **es:** de-vino-dulce | **fr:** moût | **de:** Γλεύκους Acts 2:13

γλῠκύς G1099 *Adj-ANS* (4×)
sweet, fresh (of taste or water); pleasant, delightful
In classical Greek, glykys described anything sweet to the taste or smell and extended figuratively to what is pleasant or dear. The New Testament uses it exclusively in its literal sense. James contrasts sweet and bitter water flowing from the same spring as a metaphor for inconsistent speech (Jas 3:11-12), while Revelation describes the little scroll that tastes sweet as honey in the mouth but turns bitter in the stomach (Rev 10:9-10). The Spanish 'dulce,' French 'doux,' and German 'suess' all capture this core sensory meaning.

(4×) Sweet or fresh in taste, describing a pleasant flavor or quality of water as opposed to bitter or salty. Used in James 3:11-12 of spring water that cannot be both sweet (glykys) and brackish, and in Revelation 10:9-10 of the scroll tasting sweet as honey. All major translations converge on the literal taste sense: Spanish 'dulce,' French 'doux,' German 'suess.' SWEET SWEETNESS
en: sweet | **es:** dulce | **fr:** doux | **de:** suess Jas 3:11; Jas 3:12; Rev 10:9; Rev 10:10

γλῶσσα G1100 *N-AFP* (50×)
The tongue as a physical organ; by extension, speaking in tongues as Spirit-empowered ecstatic or foreign-language utterance.
In its most basic sense, this word denotes the physical tongue in the mouth — the organ of taste and speech. The Gospels use it in healing narratives where Jesus looses a bound tongue (Mark 7:33, 35) or Zechariah's tongue is freed to praise God (Luke 1:64). Spanish lengua, French langue, and German Zunge all carry both physical and linguistic meanings, mirroring the Greek semantic range. The distinctive New Testament development is 'speaking in tongues,' the charismatic gift of Spirit-empowered utterance in unlearned languages or ecstatic speech, prominent at Pentecost (Acts 2:3-4) and throughout Paul's discussion of spiritual gifts (1 Cor 12-14).

1. tongue (body part) (32×) The physical organ of the tongue. Used of the body part itself, especially in contexts of healing, speech, and physical sensation. Spanish lengua, French langue, and German Zunge all retain the bodily reference. Key passages include the healing of the deaf-mute (Mark 7:33, 35), Zechariah's restored speech (Luke 1:64), and the rich man's torment (Luke 16:24). James uses it vividly as a 'fire' that no one can tame (Jas 3:5-8). TONGUE (BODY AND SPEECH)
en: a-tongue, tongue | **es:** lengua | **fr:** langue | **de:** Zunge Mark 7:33; Mark 7:35; Luke 1:64; Luke 16:24; Acts 2:3

2. tongue, ecstatic utterance (18×) Speaking in tongues — Spirit-empowered utterance in unlearned languages or ecstatic speech. A distinctly New Testament phenomenon, the multilingual glosses shift from simple 'tongue' to prepositional phrases like English 'in tongues' and Spanish en lenguas, marking the charismatic/spiritual gift context. Central at Pentecost (Acts 2:3-4), in Cornelius's household (Acts 10:46), and throughout Paul's extended treatment of the gift and its regulation (1 Cor 12:10; 14:2-27). TONGUE (BODY AND SPEECH)
en: in-a-tongue, in-tongues, of-tongues | **es:** de-lenguas, en-lengua, en-lenguas | **fr:** langue | **de:** Zunge Mark 16:17; Acts 10:46; Acts 19:6; 1Cor 12:10

γλωσσό-κομος G1101 *N-ANS* (2×)
money-box, cash box, small chest or bag for keeping money or valuables
This noun originally denoted a case for keeping the mouthpieces of wind instruments, but came to mean a small box or bag for money and valuables. The related classical meaning includes a coffin or sarcophagus (another type of box), showing the word's basic sense of a container. In the New Testament, it appears twice in John's Gospel, both times describing the money box that Judas carried for Jesus and the disciples. John notes that 'Judas had the money box' and was a thief who took from what was put into it (John 12:6), and later that Judas had charge of the money box when Jesus told him to buy things needed for the feast (John 13:29).

(2×) John 12:6 explains Judas's false concern for the poor: 'he said this not because he cared about the poor, but because he was a thief,

and having the money box (glossokomon) he used to take what was put in it.' John 13:29 notes that 'some thought, because Judas had the money box,' Jesus was telling him to buy provisions. Spanish 'bolsa', French 'bourse', and German 'Geldbeutel' all reference a money bag or purse. Both passages establish Judas's role as treasurer and foreshadow his betrayal: his access to the group's funds provided opportunity for theft, revealing the greed that would lead him to sell his Master for thirty pieces of silver—a tragic irony of the money-keeper becoming the money-betrayer. **BAG PURSE**

en: money-box | **es:** bolsa | **fr:** bourse | **de:** Geldbeutel John 12:6; John 13:29

κνᾰφ-εύς G1102 *N-NMS* (1×)

Fuller, launderer, cloth-cleaner

A professional who bleaches and cleans cloth, making garments brilliantly white. Mark 9:3 uses this term in describing Jesus's transfiguration, saying his clothes became dazzling white, whiter than any fuller on earth could bleach them. This comparison to the best professional whitening available emphasizes the supernatural radiance of Christ's garments, surpassing anything humanly achievable through the most skilled labor.

(1×) Denotes a craftsman who professionally cleans and whitens cloth. The multilingual glosses (Spanish 'lavador', French 'foulon', German 'Walker') all reference this textile trade. Mark 9:3 invokes the fuller as the ultimate standard for whiteness in the ancient world, someone who used various processes to bleach fabric to its maximum brightness, then declares that even this expert's best work falls short of the supernatural brilliance of Jesus's transfigured appearance. **LINEN AND FABRIC**

en: a-fuller | **es:** lavador | **fr:** foulon | **de:** Walker Mark 9:3

γνήσι-ος G1103 *Adj-VMS* (4×)

genuine, true, legitimate; authentic in relationship or character

Derived from genos (race, kin), gnesios originally meant 'lawfully begotten' and came to denote anything authentic or unfeigned. Paul uses it to test the genuineness of the Corinthians' love (2 Cor 8:8), addresses a trusted colleague as a 'true yokefellow' (Phil 4:3), and calls Timothy and Titus his 'genuine children' in the faith (1 Tim 1:2; Titus 1:4). The word carries warmth alongside its claim of authenticity, affirming bonds that are real rather than merely formal.

(4×) Genuine, true, or legitimate, describing what is authentic in character or relationship rather than counterfeit or nominal. Paul applies it both to persons — Timothy as a 'genuine child' in faith (1 Tim 1:2), a 'true yokefellow' (Phil 4:3) — and to qualities like the genuineness of love (2 Cor 8:8). Spanish 'genuino/legítimo,' French 'légitime,' and German 'aufrichtig' all preserve the note of tested authenticity. **TRUTH AND FAITHFULNESS**

en: genuine, genuineness, true | **es:** genuino, legítimo | **fr:** légitime, γνήσιε, γνησίῳ | **de:** aufrichtig 2Cor 8:8; Phil 4:3; 1Tim 1:2; Titus 1:4

γνήσι-ος G1104 *Adv* (1×)

Genuinely, sincerely, truly

In a manner that is authentic and true, without pretense or ulterior motive. Paul uses this word in Philippians 2:20 to describe Timothy's genuine concern for the Philippians' welfare, contrasting him with others who seek their own interests. The adverb emphasizes the quality of Timothy's character—his care is not performative or self-serving but flows from authentic love.

(1×) Describes action or attitude that is authentic and legitimate rather than counterfeit. The root meaning of 'genuinely born' (legitimate offspring) extends to character qualities that are real rather than feigned. In Philippians 2:20, Paul highlights Timothy as uniquely sincere among his companions, someone whose concern for the church is authentic rather than political or self-interested, making him Paul's natural choice to send as a representative who truly cares about their spiritual condition. **TRUTH AND FAITHFULNESS**

en: genuinely | **es:** genuinamente | **fr:** γνησίως | **de:** aufrichtig Phil 2:20

γνόφ-ος G1105 *N-DMS* (1×)

Darkness, deep gloom, blackness

Thick darkness associated with divine presence or judgment, an impenetrable gloom. Hebrews 12:18 recalls the terrifying scene at Sinai where the Israelites encountered darkness, cloud, and storm as God descended on the mountain. This word evokes not just absence of light but an active, oppressive darkness that inspires fear, contrasting the old covenant's terror with the new covenant's access to God through Christ.

(1×) Indicates thick, foreboding darkness often connected to divine theophany or judgment. The translations (Spanish 'oscuridad', German 'Dunkel') emphasize deep gloom. Hebrews 12:18 uses this term to paint the frightening atmosphere of Sinai, where God's holy presence manifested in storm clouds and impenetrable darkness, deliberately recalling Exodus 19-20 to contrast the old covenant's unapproachable terror with believers' new access to Mount Zion and the heavenly Jerusalem through Jesus. **DARKNESS AND GLOOM**

en: darkness | **es:** oscuridad | **fr:** Dunkel | **de:** Dunkel Heb 12:18

γνώμ-η G1106 *N-DFS* (9×)

A considered opinion, judgment, or piece of advice; also, a settled purpose, resolve, or determined intention.

Rooted in the Greek verb for knowing (γιγνώσκω), this noun carries the weight of considered thought — whether expressed as advice or crystallized into firm resolve. Paul uses it to offer his personal opinion on matters where he has no direct command from the Lord, such as marriage and virginity (1 Cor 7:25, 40), and he appeals for unity of mind (γνώμη) in the Corinthian church (1 Cor 1:10). Spanish opinión and French avis match this advisory nuance. In Revelation, the word shifts toward iron-hard purpose: the ten kings share 'one purpose' in yielding power to the beast, and God himself has put it into their hearts to carry out his purpose (Rev 17:13, 17). German Vorsatz ('resolve') captures this determined intention.

1. opinion, judgment, advice (6×) Opinion, judgment, or advice — a considered personal view offered on a matter, especially where one expresses a perspective without absolute binding authority. Paul gives his 'judgment' (γνώμην) on the unmarried (1 Cor 7:25) and considers himself trustworthy in offering his 'opinion' (1 Cor 7:40). He appeals for the Corinthians to be united in the same 'mind and judgment' (1 Cor 1:10), and he values the Corinthians' willing 'consent' in the collection for Jerusalem (2 Cor 8:10). Spanish opinión, French avis, and German Meinung all reflect this deliberative, advisory register. **PURPOSE RESOLVE INTENT**

en: consent, decision, judgment | **es:** consentimiento, decisión, opinión | **fr:** avis, opinion | **de:** Meinung, γνώμης Acts 20:3; 1Cor 1:10; 1Cor 7:25; 1Cor 7:40; 2Cor 8:10

2. purpose, resolve, intent (3×) Purpose, resolve, or determined intention — a settled and often collective determination to act. In Revelation 17:13, the ten kings have 'one purpose' (μίαν γνώμην) in giving their power to the beast, and God himself has put it into their hearts to carry out his 'purpose' (γνώμην, Rev 17:17). The shift from personal opinion to collective or divine resolve is marked: Spanish propósito ('purpose') and French dessein ('design, intent') capture this harder, more determined sense that goes beyond mere advice into the territory of fixed intention. **PURPOSE RESOLVE INTENT**

en: purpose | **es:** propósito | **fr:** opinion | **de:** Meinung Rev 17:13; Rev 17:17

γνωρ-ίζω G1107 *V-PMM/P-3S* (25×)

Make known, reveal, declare; be made known; come to know

A Greek verb at the heart of divine revelation in the New Testament. In its active voice, it means to make known or declare—Jesus tells the disciples in John 15:15 that He has made known to them everything He heard from the Father. In the passive, it describes truths being revealed, as in Ephesians 3:5 where the mystery of Christ is made known to apostles and prophets by the Spirit. Spanish 'dar a conocer' and German 'kundtun' preserve the causative force. One debated instance at Philippians 1:22 may carry the older classical sense of 'come to know' or 'discern.'

1. make known, reveal, declare (19×) The active causative sense: to make known, reveal, or declare information to others. Dominates New Testament usage, spanning Jesus' revelatory acts (John 15:15, 17:26), apostolic proclamation (Colossians 1:27), and prayer requests (Philippians 4:6). Spanish 'hacer conocer' and French 'faire connaitre' both mirror the causative structure. Luke 2:15-17 shows shepherds making known the angelic message. KNOWING AND LEARNING

en: I-made-known, I-make-known, having-made-known | **es:** Damos-a-conocer, Hago-conocer, dar-a-conocer | **fr:** faire-connaître | **de:** kundtun, macht-bekannt Luke 2:15; Luke 2:17; John 15:15; John 17:26

2. be made known, be revealed (5×) The passive counterpart: to be made known, to be revealed or disclosed. Central to Pauline mystery theology—Romans 16:26 and Ephesians 3:3-10 describe God's eternal plan now 'gnorizo'-ed to the nations. The passive frames human recipients as those to whom divine truth comes, not those who discover it. German 'kundgetan werden' captures this receptive dimension. KNOWING AND LEARNING

en: having-been-made-known, let-be-made-known, might-be-made-known | **es:** dado-a-conocer, fue-dado-a-conocer, sea-dada-a-conocer | **fr:** faire-connaître | **de:** kundtun Rom 16:26; Eph 3:3; Eph 3:5; Eph 3:10; Phil 4:6

3. know, be acquainted with (1×) A rare middle or intransitive sense at Philippians 1:22, where Paul may mean 'I do not know' or 'I cannot discern' what to choose between life and death. This aligns with the classical Greek sense of 'gain knowledge of' or 'become acquainted with,' a semantic direction mostly absent from the New Testament but attested in Sophocles and Plato. KNOWING AND LEARNING

en: I-make-known | **es:** sé | **fr:** faire-connaître | **de:** kundtun Phil 1:22

γνῶσις G1108 *N-AFS* (29×)

knowledge — cognitive understanding and spiritual insight, especially knowledge of God and divine truth

Gnosis, from the root ginosko ('to know'), appears 29 times in the New Testament and carries a distinctive theological weight far beyond its classical Greek sense of 'inquiry' or 'acquaintance.' Luke introduces it in Zechariah's prophecy: John the Baptist will give 'knowledge of salvation' to God's people (Luke 1:77), and Jesus later condemns the lawyers for taking away 'the key of knowledge' (Luke 11:52). Paul is the word's primary theologian. He celebrates the unfathomable depth of God's gnosis (Rom 11:33), names it a spiritual gift (1 Cor 12:8), yet famously warns that 'knowledge puffs up, but love builds up' (1 Cor 8:1). In 2 Corinthians 2:14 he describes his ministry as a fragrance spreading 'the knowledge of Christ' everywhere. Peter's closing exhortation — 'grow in the grace and knowledge of our Lord' (2 Pet 3:18) — makes gnosis an eschatological trajectory. French 'connaissance,' Spanish 'conocimiento,' and German 'Erkenntnis' uniformly reflect a single cognitive-spiritual sense.

Knowledge (cognitive understanding / spiritual insight) (29×) Cognitive and spiritual knowledge, especially the saving knowledge of God and Christ. Luke introduces it as 'knowledge of salvation' (Luke 1:77) and 'key of knowledge' (Luke 11:52). Paul develops it most fully: a spiritual gift (1 Cor 12:8), a potential source of pride that must be tempered by love (1 Cor 8:1-2), and a fragrance of Christ spread through apostolic ministry (2 Cor 2:14). Peter crowns it as the goal of Christian growth (2 Pet 3:18). Romans 11:33 places divine gnosis beyond human fathoming. KNOWLEDGE AND LEARNING

en: in-knowledge, knowledge, of-knowledge | **es:** conocimiento, de-conocimiento, en-conocimiento | **fr:** connaissance | **de:** Erkenntnis, γνώσεως, γνῶσιν Luke 1:77; Luke 11:52; Rom 2:20; Rom 11:33; Rom 15:14

γνώστ-ης G1109 *N-AMS* (1×)

Expert, one knowledgeable in a subject

Someone who possesses specialized knowledge or expertise in a particular field. Paul uses this term in Acts 26:3 when addressing King Agrippa, acknowledging him as exceptionally knowledgeable about Jewish customs and controversies. The word carries respect for genuine understanding gained through study or experience, distinguishing the expert from the casual observer or novice.

(1×) Designates a person with specialized knowledge or expertise in a domain. The multilingual evidence (Spanish 'conocedor', French 'expert') confirms the sense of mastery through knowledge. In Acts 26:3, Paul's rhetorical strategy includes flattering Agrippa as an expert in Jewish matters, which makes him the ideal judge of Paul's case and positions the apostle's defense as an appeal to someone capable of understanding the theological nuances of his Pharisaic background and Christian conversion. KNOWING AND LEARNING

en: an-expert | **es:** conocedor | **fr:** expert | **de:** γνώστην Acts 26:3

γνωστός G1110 *Adj-ANP* (15×)

Known, notable, recognized; as a substantive, an acquaintance or familiar associate.

This adjective covers what is publicly recognized or well-known — a fact, a miracle, a person of note. In Acts, γνωστός appears repeatedly in declarations of what 'is known' to all residents of Jerusalem (Acts 1:19; 2:14; 4:10), establishing public, undeniable evidence for the apostolic message. The Gospel of John uses it to identify the 'other disciple known to the high priest' (John 18:15-16). Luke alone preserves a distinct substantival use where it means personal acquaintances — people in one's circle of familiarity, as at the presentation of the infant Jesus (Luke 2:44) and the crucifixion (Luke 23:49).

1. known / notable (13×) The adjectival sense: known, recognized, or notable. Used predicatively ('this has become known to all,' Acts 4:16) or attributively ('a notable miracle,' Acts 4:16). In John 18:15-16 it identifies someone personally known to a specific individual — the disciple known to the high priest. Spanish 'conocido' and German 'bekannt' map directly. This sense dominates the NT with thirteen occurrences across Acts, John, and Romans 1:19 (where God's nature is 'known'). KNOWING AND LEARNING

en: a-notable, known | **es:** conocidas, conocido, notable | **fr:** connu | **de:** bekannt John 18:15; John 18:16; Acts 1:19; Acts 2:14; Acts 4:10

2. acquaintance (2×) The substantival sense: acquaintances, persons known to someone, used as a noun equivalent to the classical γνώριμοι. Luke uses this twice: at 2:44, Joseph and Mary search among their 'acquaintances' (kinsfolk and known circle), and at 23:49, Jesus' 'acquaintances' stand watching the crucifixion from a distance. Spanish 'conocidos' captures this perfectly. The shift from adjective to substantive marks a genuine semantic distinction — not a quality but a relational category of people. KNOWING AND LEARNING

en: acquaintances | **es:** conocidos | **fr:** connu | **de:** bekannt Luke 2:44; Luke 23:49

γογγύζω G1111 *V-AIA-3P* (8×)

To grumble, murmur, or mutter in discontent; to express dissatisfaction through low-voiced complaint against a person or situation.

A verb capturing the low rumble of collective discontent — the kind of under-the-breath complaining that spreads through a crowd. In the Gospels it appears when the Pharisees murmur against Jesus for eating with sinners (Luke 5:30), when the crowd grumbles because Jesus claims heavenly origin (John 6:41, 43, 61), and when laborers protest unequal wages (Matt 20:11). Paul warns the Corinthians not to grumble as Israel did in the wilderness (1 Cor 10:10). Spanish 'murmurar' and German 'murren' both echo the same onomatopoeic quality found in the Greek, where the repeated gamma sounds mimic the buzzing of discontent.

grumble, murmur (8×) To mutter, murmur, or grumble in discontent, expressing dissatisfaction through low-voiced complaint directed against someone or something. All eight NT occurrences share this sense — whether it is vineyard workers protesting the master's generosity (Matt 20:11), Pharisees objecting to Jesus' table fellowship (Luke 5:30), or the Judean crowd disputing Jesus' claim to have come down from heaven (John 6:41, 43). The multilingual evidence uniformly reflects complaining: Spanish 'murmurar,' French

'murmurer,' German 'murren' — each capturing the same grumbling undertone. **MURMUR GRUMBLE COMPLAIN**

en: Were-grumbling, are-grumbling, grumble | **es:** Murmuraban, murmuraban, murmuran | **fr:** murmurer | **de:** murren, ἐγόγγυζον Matt 20:11; Luke 5:30; John 6:41; John 6:43; John 6:61

γογγ-υσμός G1112 *N-GMS* (4×)

murmuring, grumbling, complaining; whispered dissent

Goggysmos denotes low-voiced, discontented muttering — the kind of complaint that circulates through a crowd rather than being voiced openly. In John 7:12, it describes the divided whispering about Jesus among the festival crowds. Acts 6:1 records the Hellenists' grumbling against the Hebrews over the daily food distribution. Paul warns the Philippians to do everything without grumbling (Phil 2:14), and Peter urges hospitality without complaint (1 Pet 4:9). The word consistently points to communal discontent expressed sotto voce.

(4×) Murmuring, grumbling, or whispered complaint, describing low-voiced communal discontent rather than open protest. In John 7:12 it characterizes the divided muttering about Jesus among the crowds; in Acts 6:1 the Hellenists' grievance over food distribution. Paul and Peter both warn against it as corrosive to community life (Phil 2:14; 1 Pet 4:9). Spanish 'murmuraciones,' French 'murmure,' and German 'Murren' all echo the subdued, dissatisfied tone. **AUTO-DETECTED COMMUNITY 14541 WITH 3 SENSES**

en: a-murmuring, grumbling, grumblings | **es:** murmullo, murmuraciones | **fr:** murmure | **de:** Murren, γογγυσμὸς John 7:12; Acts 6:1; Phil 2:14; 1Pet 4:9

γογγ-υστής G1113 *N-NMP* (1×)

Grumblers, complainers, murmurers

People characterized by habitual complaining and discontent, those who grumble about their circumstances. Jude 16 uses this term to describe false teachers who are fault-finders, always dissatisfied and murmuring against God's providence. The word recalls Israel's grumbling in the wilderness, drawing a parallel between ancient rebels and contemporary troublemakers who spread discontent within the Christian community.

(1×) Refers to those who habitually complain and express dissatisfaction. The translations (Spanish 'murmuradores', French 'murmurateurs', German 'Murrende') all capture the sense of persistent grumbling. Jude 16 employs this term as part of a character profile of false teachers, likening them to the Israelites who grumbled against Moses and God in the wilderness, suggesting that such complainers ultimately rebel against divine authority while pretending to serve God's people. **MURMUR GRUMBLE COMPLAIN**

en: grumblers | **es:** murmuradores | **fr:** murmurateurs, | **de:** Murrende Jude 1:16

γόης G1114 *N-NMP* (1×)

Impostors, deceivers, sorcerers, charlatans

People who use trickery or deception to mislead others, originally referring to sorcerers or wizards but extending to any kind of charlatan. In 2 Timothy 3:13, Paul warns that evil people and impostors will go from bad to worse, both deceiving others and being deceived themselves. The term suggests deliberate fraud rather than honest error, people who knowingly manipulate others for their own gain.

(1×) Indicates deceivers who use cunning and trickery to mislead people. The root associations with sorcery and magic emphasize manipulation and illusion. In 2 Timothy 3:13, Paul describes a downward spiral where these impostors become increasingly corrupt, simultaneously deceiving their followers and being deceived themselves, perhaps by their own lies or by demonic powers, creating a tragic cycle of dishonesty that leads further from truth with each iteration. **AUTO-DETECTED COMMUNITY 14554 WITH 4 SENSES**

en: impostors | **es:** impostores | **fr:** γόητες | **de:** Betrueger 2Tim 3:13

Γολγοθά G1115 *N-NFS* (3×)

Golgotha, the place of the skull, site of Jesus' crucifixion outside Jerusalem

Golgotha is the Aramaic name (גָּלְגָּלְתָּא) for the place where Jesus was crucified, meaning 'skull' or 'place of the skull.' All four Gospels identify this location, with the Synoptics providing the Aramaic name and its Greek translation (kranion, from which Latin 'Calvary' derives). The precise location remains debated—Church of the Holy Sepulchre and Gordon's Calvary are the main proposed sites. The name may derive from the skull-like appearance of the rocky outcrop or from its association with executions. It lay outside the city walls, as required for ceremonially unclean execution sites.

(3×) Matthew 27:33, Mark 15:22, and John 19:17 all use the Aramaic name when narrating the crucifixion. The Evangelists provide the interpretative gloss 'place of the skull,' ensuring Greek readers understand the Semitic term. The multilingual modern glosses preserve the transliteration—Spanish 'Golgotha/Golgothâ,' French 'Golgotha,' German 'Golgatha.' The retention of the Aramaic name even in Greek texts suggests it had become the established designation for this infamous location, much as 'Waterloo' or 'Normandy' evoke specific historical events. **GEOGRAPHY AND SPACE**

en: Golgotha | **es:** Golgotha, Golgothâ | **fr:** Golgotha | **de:** Golgatha, Γολγοθᾶ Matt 27:33; Mark 15:22; John 19:17

Γόμορρα G1116 *N-GNP* (5×)

Gomorrah; one of the cities of the plain destroyed by divine judgment, used as a byword for extreme wickedness.

The proper name of one of the cities of the Jordan plain destroyed along with Sodom by fire and sulfur (Gen 19). In the NT, it functions almost exclusively as an archetype of catastrophic divine judgment. Jesus invokes Sodom and Gomorrah to warn inhospitable cities that their fate will be worse (Matt 10:15; Mark 6:11). Paul quotes Isaiah's reference to Gomorrah regarding Israel's near-total destruction (Rom 9:29). Both Peter and Jude cite their overthrow as a warning example for the ungodly (2 Pet 2:6; Jude 1:7). The name is consistently transliterated across languages — 'Gomorra' in Spanish, German, and French — testifying to its universal recognition.

(5×) The city of Gomorrah, destroyed by God alongside Sodom as an act of definitive judgment. Every NT occurrence pairs it with Sodom in contexts of warning: Jesus' commissioning discourse uses it as a standard of judgment against rejecting towns (Matt 10:15; Mark 6:11), Paul cites Isaiah 1:9 to show God's mercy in preserving a remnant (Rom 9:29), and the catholic epistles present the cities' fiery overthrow as a paradigmatic example for the ungodly (2 Pet 2:6; Jude 1:7). The Hebrew source name is Amorah, reflecting its Canaanite origin. **GEOGRAPHY AND SPACE**

en: Gomorra, Gomorrah, of-Gomorra | **es:** Gomorra, Gómorra, de-Gómorra | **fr:** Gomorrhe, Gomorrhe, | **de:** Gomorra, Γομόρρων Matt 10:15; Mark 6:11; Rom 9:29; 2Pet 2:6; Jude 1:7

γόμος G1117 *N-AMS* (3×)

cargo, freight carried by ship or beast of burden

This term denotes cargo or freight—goods transported by ship or loaded on pack animals. Classical usage includes both maritime cargo and camel loads. In Acts, Paul's ship is carrying a load of grain. In Revelation, the 'cargo' represents the diverse luxury goods traded by merchants mourning Babylon's fall. The term emphasizes the commercial dimension of ancient trade networks, where ships and caravans transported everything from staple grains to exotic luxuries across the Mediterranean and Near Eastern worlds.

(3×) Acts 21:3 mentions a ship 'unloading its cargo' at Tyre. Revelation 18:11-12 uses the term in lamenting that merchants can no longer sell 'their cargo' to fallen Babylon, followed by a detailed inventory of luxury trade goods. The multilingual glosses are consistent—English 'cargo,' Spanish 'carga,' French 'cargaison,' German 'Ladung'—all emphasizing goods in transport. The Revelation passage's extended catalogue of traded items highlights the economic might and materialism of the doomed city. **BURDENS AND LOADS**

en: cargo | **es:** carga | **fr:** cargaison | **de:** Ladung, γόμον Acts 21:3; Rev 18:11; Rev 18:12

γον-εύς G1118 *N-GMP* (20×)

Parent(s); a father or mother, nearly always plural in the NT to denote both parents together.

Derived from the root meaning 'begetter,' this noun appears almost exclusively in the plural in the New Testament, designating both father and mother as a pair. The term surfaces in contexts ranging from the tender—Mary and Joseph searching for the boy Jesus in the temple (Luke 2:41–43)—to the harrowing: Jesus warns that children will rise against parents and have them put to death (Matt 10:21; Mark 13:12). Across translations the paired sense is consistent: English 'parents,' Spanish 'padres,' German 'Eltern,' French 'parent,' all pointing to the familial unit rather than a single progenitor.

parents (20×) Parents as a familial pair—father and mother considered together. All 20 NT occurrences use the plural to denote both parents, whether in narratives about Jesus' childhood (Luke 2:27, 41, 43), instructions about honoring parents, or apocalyptic warnings of family betrayal (Matt 10:21; Mark 13:12). The consistent multilingual rendering (English 'parents,' Spanish 'padres,' German 'Eltern') confirms the collective rather than individual sense. **PARENTS AND ANCESTORS**

en: parents, to-parents | **es:** a-padres, padres | **fr:** parent | **de:** Eltern Matt 10:21; Mark 13:12; Luke 2:27; Luke 2:41; Luke 2:43

γόνῠ G1119 *N-NNS* (12×)

Knee — the joint of the leg; used literally and in the idiom of kneeling in worship, prayer, or submission

The noun gonu denotes the knee as a body part, but nearly every New Testament occurrence carries the additional freight of worship, prayer, or submission. To 'bend the knee' (tithenai ta gonata or kamptein gonu) is the posture of supplication before Jesus (Mark 1:40; 10:17; Luke 5:8), of earnest prayer (Luke 22:41; Acts 7:60; 9:40; 20:36; 21:5), and of eschatological worship when every knee shall bow at the name of Jesus (Rom 11:4; 14:11; Phil 2:10; Eph 3:14). The weak or feeble knees of Hebrews 12:12 allude to Isaiah 35:3, urging perseverance. Spanish 'rodilla' and French 'genou' both serve in the same literal and devotional registers.

Knee (body part) (12×) The knee as the body part involved in kneeling — used almost exclusively in contexts of worship, prayer, or humble supplication. Encompasses falling on one's knees before Jesus (Mark 1:40; 10:17; Luke 5:8; Mark 15:19 in mockery), kneeling in prayer (Luke 22:41; Acts 7:60; 9:40; 20:36; 21:5), and the universal confession that every knee shall bow (Rom 14:11; Phil 2:10; Eph 3:14). Hebrews 12:12 uses 'drooping knees' metaphorically for spiritual fatigue (echoing Isa 35:3). Spanish 'rodilla' and German 'Knie' carry the same literal and liturgical range. **KNEE BODY PART**

en: knee, knees | **es:** rodilla, rodillas | **fr:** genou | **de:** Knie, γόνασιν, γόνατα Mark 15:19; Luke 5:8; Luke 22:41; Acts 7:60; Acts 9:40

γονῠ-πετέω G1120 *V-APA-NMS* (4×)

to fall on one's knees, kneel down (before someone)

Gonypeteo combines gony (knee) and pipto (fall), vividly depicting the act of dropping to one's knees. In the Gospels it appears in moments of urgent supplication or reverent approach. A father kneels before Jesus begging healing for his epileptic son (Matt 17:14), a leper implores cleansing (Mark 1:40), a rich man seeks eternal life (Mark 10:17), and soldiers mockingly genuflect during the Passion (Matt 27:29). The gesture conveys both desperate petition and — when perverted — cruel derision.

(4×) To fall on the knees, to kneel before someone in supplication, reverence, or mockery. The physical posture carries emotional force: a father's desperation for his son's healing (Matt 17:14), a leper's plea (Mark 1:40), a seeker's earnestness (Mark 10:17), and soldiers' scornful genuflection (Matt 27:29). Spanish 'arrodillándose,' French 'tomber-à-genoux,' and German 'niederknien' all capture the bodily act of dropping to the knees. **BOW KNEEL CROUCH**

en: having-knelt, kneeling | **es:** arrodillándose, arrodillándose-ante, habiendo-arrodillado | **fr:** tomber-à-genoux | **de:** niederknien, γονυπετήσαντες, γονυπετῶν Matt 17:14; Matt 27:29; Mark 1:40; Mark 10:17

γράμμα G1121 *N-NNS* (15×)

A letter of the alphabet, a written document, the Scriptures, the written Law (vs. Spirit), learning, or correspondence.

From the verb grapho (to write), this noun covers everything that writing produces — from individual letters scratched on stone to the full body of sacred Scripture. Paul makes it theologically explosive in his 'letter vs. Spirit' contrast: 'the letter kills, but the Spirit gives life' (2 Cor 3:6), where gramma represents the external written code of the Law. Yet the same word humbly describes debt certificates (Luke 16:6-7) and Paul's large handwritten characters (Gal 6:11). The range from the most sacred texts to everyday bookkeeping shows how fundamental writing was to the ancient world.

1. the letter (written code of the Law) (5×) The written code of the Mosaic Law as an external, constraining standard — Paul's theological 'letter' contrasted with the Spirit. In Romans 2:27-29 circumcision 'in letter' is set against circumcision of the heart, and Romans 7:6 declares release from serving 'in the oldness of the letter.' The climactic statement comes in 2 Corinthians 3:6: 'the letter kills, but the Spirit gives life.' German 'Buchstabe' (letter/character) and Spanish 'letra' both carry this same written-code nuance, though neither fully conveys the Pauline theological weight. **LETTERS AND WRITINGS**

en: in-letter, letter, of-letter | **es:** de-letra, en-letra, letra | **fr:** lettre | **de:** Buchstabe Rom 2:27; Rom 2:29; Rom 7:6; 2Cor 3:6

2. letter of the alphabet, written character (3×) Individual letters of the alphabet or written characters — the most basic, physical sense. Luke 23:38 notes the inscription over the cross was written 'in letters' of Greek, Latin, and Hebrew. Paul draws attention to the 'large letters' he writes with his own hand (Gal 6:11), and 2 Corinthians 3:7 describes the ministry of death 'carved in letters on stone.' German 'Buchstabe' and Spanish 'letras' match this concrete orthographic meaning directly. **LETTERS AND WRITINGS**

en: in-letters, letters | **es:** en-letras, letras | **fr:** lettre | **de:** Buchstabe, {γράμμασιν Luke 23:38; 2Cor 3:7; Gal 6:11

3. writings, Scriptures, sacred texts (3×) Writings or Scriptures — a body of authoritative sacred texts. Jesus asks 'if you do not believe his [Moses'] writings, how will you believe my words?' (John 5:47). In John 7:15 the crowd marvels that Jesus knows 'letters' (the Scriptures) without formal training. Timothy is commended for knowing 'the sacred writings' from childhood (2 Tim 3:15). The Spanish 'escrituras/escritos' and the shift from individual characters to a literary corpus mirrors the English progression from 'letters' to 'literature.' **LETTERS AND WRITINGS**

en: writings | **es:** escritos, escrituras, letras | **fr:** lettre | **de:** Buchstabe John 5:47; John 7:15; 2Tim 3:15

4. written document, bond, account (2×) A written document, specifically a certificate of debt or financial record. In Jesus' parable of the shrewd manager, the debtors are told to take their 'document' and quickly revise the amount (Luke 16:6-7). This commercial sense connects to the broader Greco-Roman use of gramma for any official written instrument. Spanish 'documentos' cleanly captures this business-record meaning. **LETTERS AND WRITINGS**

en: documents | **es:** documentos | **fr:** lettre | **de:** γράμματα Luke 16:6; Luke 16:7

5. epistle, letter (correspondence) (1×) A letter of correspondence — an epistle or official communication sent between parties. Acts 28:21 records that the Jewish leaders in Rome received no 'letters' from Judea about Paul. This sense overlaps with epistole but emphasizes the physical written object rather than the act of sending. Spanish 'cartas' precisely denotes this postal-correspondence meaning. **LETTERS AND WRITINGS**

en: letters | **es:** cartas | **fr:** lettre | **de:** γράμματα Acts 28:21

6. learning, education, literary knowledge (1×) Learning, education, or scholarly knowledge acquired through extensive reading. Festus exclaims 'your great learning is driving you mad!' (Acts

26:24), using grammata to mean accumulated erudition. This metonymic extension — from written texts to the knowledge gained from studying them — is shared by Spanish 'letras' (which can mean both 'letters' and 'learning') and reflects how literacy and scholarship were inseparable in antiquity. **LETTERS AND WRITINGS**

en: learning | **es:** letras | **fr:** lettre | **de:** γράμματα Acts 26:24

γραμμᾰτ-εύς G1122 *N-VMP* (64×)

Scribe, an expert in the Mosaic Law and Jewish tradition; also a civic secretary or town clerk.

In the New Testament, the grammateus is almost always a Jewish scribe – a professional scholar trained in copying, interpreting, and teaching the Torah. These scribes appear regularly alongside Pharisees and chief priests as the religious establishment that questions, tests, and ultimately opposes Jesus. They ask why he eats with sinners (Mark 2:16), challenge his authority (Mark 11:27-28), and participate in his trial and condemnation. In one exceptional passage, the same word designates the town clerk of Ephesus who calmed the riot sparked by Demetrius the silversmith (Acts 19:35), reflecting the word's broader Greek meaning of 'secretary' or 'registrar.'

1. scribe / expert in the Law (63×) A Jewish scribe, an expert and teacher of the Mosaic Law. Appearing 63 times, this sense dominates the New Testament usage. Translations consistently employ specialized religious vocabulary – Spanish escribas, French scribe, German Schriftgelehrter ('Scripture-learned one') – rather than generic 'secretary,' confirming the technical religious meaning. Jesus declares that the scribes' righteousness is insufficient (Matt 5:20), debates them on the greatest commandment (Mark 12:28-34), and warns against their hypocrisy (Matt 23:2-7, 13-29). **SCRIBE SECRETARY**

en: scribes | **es:** escribas | **fr:** scribe | **de:** Schriftgelehrter Matt 2:4; Matt 5:20; Matt 7:29; Matt 9:3; Matt 12:38

2. town clerk / civic secretary (1×) A civic official or town clerk, specifically the municipal secretary of a Greek city. Attested only in Acts 19:35, where the grammateus of Ephesus intervenes to quiet the crowd rioting against Paul. Spanish secretario ('secretary') captures the administrative rather than religious nature of this office. French and German retain scribe/Schriftgelehrter, but the context makes the civic role unmistakable: this is a Roman-era municipal administrator, not a Torah scholar. **SCRIBE SECRETARY**

en: clerk | **es:** secretario | **fr:** scribe | **de:** Schriftgelehrter Acts 19:35

γραπτ-ός G1123 *Adj-ANS* (1×)

Written, inscribed, recorded

Something that has been written down or inscribed, committed to written form rather than merely spoken or unrecorded. Romans 2:15 speaks of God's law written on Gentile hearts, using the language of inscription to describe an internal moral knowledge. The term evokes permanence and authority—what is written remains as a lasting witness, unlike words that fade from memory.

(1×) Describes something committed to writing or inscription. The multilingual glosses (Spanish 'escrita', French 'écrit', German 'geschrieben') all emphasize the written nature. In Romans 2:15, Paul uses this metaphor to argue that Gentiles possess God's moral law internally, inscribed on their hearts rather than on stone tablets, evidenced by their conscience bearing witness, making them accountable to God even without the Mosaic law's written code. **WRITING AND SCRIPTURE**

en: written | **es:** escrita | **fr:** écrit | **de:** geschrieben Rom 2:15

γρᾰφ-ή G1124 *N-GFS* (51×)

Scripture or the Scriptures; the sacred authoritative writings, referring to the Hebrew Bible and, in later NT usage, apostolic texts.

Derived from grapho ('to write'), graphe in the New Testament almost exclusively denotes the sacred writings recognized as divinely authoritative. Jesus appeals to it in debates – 'Have you not read this Scripture?' (Mark 12:10) – and declares that 'the Scripture cannot be broken' (John 10:35). After the resurrection, he opens the disciples' minds 'to understand the Scriptures' (Luke 24:32, 45). Paul grounds his gospel in it: Christ died and rose 'according to the Scriptures' (1 Cor 15:3-4), and 'all Scripture is God-breathed' (2 Tim 3:16). The singular often points to a specific passage, while the plural hai graphai encompasses the whole Hebrew canon. German Schrift and French Ecriture both reflect the root meaning of 'writing' elevated to sacred authority.

Scripture / the Scriptures (sacred writings) (51×) The sacred authoritative writings, primarily the Hebrew Bible as cited throughout the New Testament. The singular graphe typically introduces a specific passage ('this Scripture,' Mark 12:10; John 19:37), while the plural hai graphai refers to the scriptural canon as a whole ('you err, not knowing the Scriptures,' Matt 22:29). Jesus grounds his mission in the necessity of scriptural fulfillment (Matt 26:54, 56; Luke 24:27, 44-45), and Paul makes the Scriptures foundational to his kerygma (1 Cor 15:3-4; Rom 1:2). German Schrift and French Ecriture preserve the etymological link to 'writing' while conveying sacred authority. **SCRIPTURE AND WRITING**

en: Scripture, scripture | **es:** Escritura, escritura | **fr:** Écriture | **de:** Schrift Matt 21:42; Matt 22:29; Matt 26:54; Matt 26:56; Mark 12:10

γράφω G1125 *V-RPM/P-ANS* (192×)

To write, compose, or inscribe; of authoring documents, citing Scripture with 'it stands written,' and recording in texts or books.

Grapho is the standard Greek verb for the act of writing, but in the New Testament it carries a peculiar theological weight. When Jesus answers Satan with 'it is written' (gegraptai, Matt 4:4, 7, 10), the perfect tense signals not merely past inscription but present, enduring authority—what was written still stands. This formulaic citation device accounts for roughly a third of all New Testament occurrences and is strikingly consistent across translations: Spanish 'Escrito está,' French 'il est écrit,' German 'es steht geschrieben' all preserve both the perfect aspect and the reverential tone. Beyond this formula, grapho covers ordinary letter-writing (Paul's epistles), legal inscription (the charge on the cross, Matt 27:37), and even the cosmic hyperbole of John 21:25—the world itself could not contain the books that 'would be written.'

1. to write, compose (a letter or document) (84×) To write or compose a letter, document, or decree: The active sense of authoring written communication—Moses writing commandments, Paul composing epistles, Pilate issuing a title for the cross. Luke 1:3 has the evangelist deliberately choosing to 'write an orderly account,' and Luke 16:6–7 shows a debtor hastily rewriting a bill. Spanish alternates between 'escribí' (I wrote) and 'escribe' (write!), French uses 'écrire,' and German 'schreiben'—all treating this as the straightforward, unmarked sense of putting words to a medium. **WRITING AND SCRIPTURE**

en: I-wrote, did-I-write, write | **es:** Escribí, escribe, escribí | **fr:** écrire | **de:** schreiben, schreibt Mark 10:4; Luke 1:3; Luke 16:6; Luke 16:7; Acts 25:26

2. it is/stands written (Scripture citation) (67×) It is/stands written (Scripture citation formula): The theologically charged perfect passive gegraptai, used to introduce authoritative Scripture. Jesus deploys it three times against Satan's temptations (Matt 4:4, 6, 7, 10), and it appears throughout rabbinic-style argumentation in the Epistles. The perfect tense is crucial: it signals that what was once inscribed remains in force as a permanent decree. Spanish 'Escrito está' and German 'es steht geschrieben' both mirror the stative-resultative force—not 'it was written' (past and done) but 'it stands written' (past act, present authority). **WRITING AND SCRIPTURE**

en: It-has-been-written, has-it-been-written, it-has-been-written | **es:** Escrito-está, Está-escrito, escrito-está | **fr:** écrire | **de:** schreiben, schreibt Matt 2:5; Matt 4:4; Matt 4:6; Matt 4:7; Matt 4:10

3. written, having been written (recorded text) (39×) Written or having been written (recorded text): Passive participles and aorist passives describing the resultant state of a text—something that exists in written form. Luke 4:17 has Jesus finding 'the place where it was written,' and Revelation repeatedly refers to names 'written in the book of life' (Rev 20:15; 21:27). The focus is

not on the act of writing but on the completed inscription as a fixed record. Spanish 'escrito/escritas' (written, f.pl.) and the participial forms across languages all point to the document or inscription as a finished artifact. **WRITING AND SCRIPTURE**

en: having-been-written, written | **es:** escrita, escritas, escrito | **fr:** écrire | **de:** schreiben, schreibt Matt 27:37; Luke 4:17; Luke 18:31; Luke 20:17; Luke 21:22

4. to be written, to be recorded (2×) To be written or recorded (potential or purpose): Passive infinitives and subjunctives expressing the possibility or purpose of writing. John 21:25 declares that if everything Jesus did were written down, the world could not contain the books. First Thessalonians 5:1 says there is no need 'for anything to be written to you.' This rare sense shifts focus from author or text to the hypothetical act of inscription itself—what might or might not be committed to writing. Spanish 'escribiros' and 'fueran escritas' both preserve this subjunctive, unrealized quality. **WRITING AND SCRIPTURE**

en: to-be-written, were-written | **es:** escribiros, fueran-escritas | **fr:** écrire | **de:** schreiben John 21:25; 1Thess 5:1

γρᾱ́ώδης G1126 *Adj-AMP* (1×)

Old-womanish, silly, superstitious

Characteristic of foolish old wives' tales, myths lacking substance or truth. Paul uses this dismissive term in 1 Timothy 4:7 to command rejection of godless and silly myths that distract from genuine godliness. The word carries a contemptuous tone, suggesting not just error but triviality—stories fit only for credulous gossips rather than serious students of truth.

(1×) Indicates myths and teachings that are foolish and superstitious like old wives' tales. The translations (Spanish 'de viejas', German 'altweiberhaft') preserve the dismissive characterization. In 1 Timothy 4:7, Paul contrasts these worthless fables with the rigorous spiritual training required for godliness, urging Timothy to reject teaching that appeals to superstition and credulity rather than sound doctrine, much as one would dismiss the unfounded tales passed around by gossips. **OLD AGE**

en: old-womanish | **es:** de-viejas | **fr:** γραώδεις | **de:** altweiberhaft 1Tim 4:7

γρηγορ-έω G1127 *V-AIA-3S* (23×)

To watch, be alert; primarily spiritual vigilance and eschatological readiness, occasionally literal wakefulness.

Formed from the perfect tense of egeiro (to awaken), gregoreo carries the built-in sense of someone already roused and now maintaining that alert state. Jesus uses it as his signature command in the Olivet Discourse — 'Watch, for you do not know the day' (Matt 24:42) — and again in Gethsemane's anguished appeal, 'Could you not watch with me one hour?' (Matt 26:40). Paul extends it to the moral life: 'Be watchful, stand firm in the faith' (1 Cor 16:13). The rare literal sense — staying physically awake against a thief — appears in the householder parable (Matt 24:43, Luke 12:39), where Spanish 'habría velado' and English 'would have stayed awake' mark the counterfactual physical alertness.

1. be spiritually vigilant (21×) Spiritual and moral vigilance: to be alert, watchful, and on guard in readiness for the Lord's return or against moral danger. This dominant sense (21 of 23 occurrences) spans the eschatological warnings of the Olivet Discourse (Matt 24:42, 25:13), the Gethsemane vigil (Matt 26:38-41), and the apostolic exhortations (1 Cor 16:13, 1 Thess 5:6, Rev 3:2-3). Spanish 'Velad,' French 'veiller,' and German 'wachen/wacht' consistently render the imperative as a call to sustained spiritual alertness rather than mere physical wakefulness. **REFUGE AND SHELTER**

en: Watch, be-alert, be-watchful | **es:** Velad, que-vela, velad | **fr:** veiller | **de:** wachen, wacht Matt 24:42; Matt 25:13; Matt 26:38; Matt 26:40; Matt 26:41

2. stay awake literally (2×) Literal physical wakefulness: remaining awake at night, particularly as a guard against intrusion. Confined to the householder parables in Matt 24:43 and Luke 12:39, where the master would have stayed awake had he known the thief's hour. English 'would have stayed awake' and Spanish 'habría velado' mark the counterfactual, distinguishing this concrete, bodily sense from the metaphorical vigilance that dominates the word's NT usage. **REFUGE AND SHELTER**

en: he-would-have-stayed-awake, would-have-watched | **es:** habría-velado | **fr:** veiller | **de:** wacht Matt 24:43; Luke 12:39

γυμν-άζω G1128 *V-PMA-2S* (4×)

to train, exercise, discipline (body or soul through rigorous practice)

Derived from gymnos (naked), gymnazo originally referred to athletic training performed unclothed in Greek gymnasia. The New Testament transfers this image to spiritual and moral formation. Paul tells Timothy to train himself in godliness rather than mere bodily exercise (1 Tim 4:7). Hebrews describes mature believers whose faculties have been trained by practice to distinguish good from evil (Heb 5:14), and discipline that yields the peaceful fruit of righteousness for those trained by it (Heb 12:11). Second Peter warns of hearts trained in greed (2 Pet 2:14).

(4×) To train, exercise, or discipline through sustained practice, originally of athletic training and metaphorically of spiritual or moral formation. Paul urges Timothy to train himself for godliness (1 Tim 4:7); Hebrews speaks of senses trained by practice (Heb 5:14) and of discipline's fruit for those trained by it (Heb 12:11). Even negatively, 2 Peter 2:14 describes hearts 'trained in greed.' Spanish 'ejercitado,' French 'exercé,' and German 'geuebt' all preserve the athletic-practice metaphor. **DISCIPLINE INSTRUCT CORRECT**

en: having-been-trained, train | **es:** ejercita, ejercitado, ejercitados | **fr:** exercé | **de:** geuebt 1Tim 4:7; Heb 5:14; Heb 12:11; 2Pet 2:14

γυμν-ᾰ́σία G1129 *N-NFS* (1×)

Physical training, bodily exercise, discipline

The practice of exercising and training the body, physical discipline and conditioning. Paul uses this term in 1 Timothy 4:8 in a comparison: while bodily training has some value, godliness is valuable for everything, holding promise for both the present life and the life to come. The word evokes the image of an athlete's rigorous physical regimen, which Paul then uses as a lesser analogy for spiritual discipline.

(1×) Refers to systematic physical exercise and bodily training. The root connection to the gymnasium underscores organized athletic discipline. In 1 Timothy 4:8, Paul acknowledges limited value in physical training—it benefits the body temporarily—while elevating spiritual training as infinitely more important since it prepares a person for both earthly life and eternity, shifting the metaphor from literal athletics to the disciplined pursuit of godliness with eternal rewards. **CUSTOM AND PRACTICE**

en: training | **es:** ejercitación | **fr:** γυμνασία | **de:** Uebung 1Tim 4:8

γυμνητ-εύω G1130 *V-PIA-1P* (1×)

To be poorly clothed, naked, inadequately dressed

To lack proper clothing, being either naked or dressed insufficiently for comfort and dignity. Paul uses this word in 1 Corinthians 4:11 as part of a catalogue of apostolic hardships: hungry, thirsty, poorly clothed, brutally treated, and homeless. The term emphasizes not just poverty but the shame and vulnerability of inadequate clothing, part of the stark contrast between the proud Corinthians and the suffering apostles.

(1×) Describes the state of being inadequately clothed or naked. The multilingual glosses (Spanish 'estamos desnudos', French 'nu', German 'Mangel leiden') capture both nakedness and deprivation. In 1 Corinthians 4:11, Paul employs this term within a rhetorical strategy of ironic contrast—while the Corinthians think themselves kings, the apostles lack even basic clothing, suffering exposure and shame for the gospel's sake, undermining the Corinthians' triumphalist spirituality with the reality of apostolic suffering. **NAKEDNESS AND EXPOSURE**

en: we-are-poorly-clothed | **es:** estamos-desnudos | **fr:** nu | **de:** Mangel-leiden 1Cor 4:11

γυμνός G1131 *Adj-AFS* (15×)

Naked, unclothed, bare; ranging from complete nudity to being poorly or insufficiently dressed.

Gymnos covers a spectrum from total nudity to simply being underdressed or exposed. In Jesus' parable of the sheep and goats, the 'naked' whom the righteous clothe are those lacking adequate covering (Matt 25:36–44), while in Mark 14:51–52 a young man literally flees naked from Gethsemane. Paul uses the word metaphorically for the soul's unclothed state apart from its heavenly dwelling (2 Cor 5:3). The range from physical to metaphorical undress mirrors the classical Greek usage, where gymnos could mean anything from 'stripped of armor' to 'lightly clad.' Translations across languages consistently render the physical sense — Spanish 'desnudo,' French 'nu,' German 'nackt' — yet the figurative dimensions remain vital for interpreting passages like Hebrews 4:13 and Revelation 3:17.

Naked / bare (unclothed state) (15×) Without clothing or adequate covering, spanning literal nudity to being insufficiently dressed. In the Gospels, it describes those in need of garments (Matt 25:36, 38, 43) and the young man who fled unclothed at Jesus' arrest (Mark 14:51–52). Metaphorically extended to spiritual exposure and vulnerability (Rev 3:17, 'you are wretched and naked'; Heb 4:13, 'naked and exposed' before God). All major translations — Spanish 'desnudo,' French 'nu,' German 'nackt' — consistently reflect the physical core. **NAKEDNESS AND EXPOSURE**

en: a-bare, naked, the-naked-body | **es:** desnuda, desnudas, desnudez | **fr:** nu | **de:** nackt, γυμνοὺς, γυμνὸν Matt 25:36; Matt 25:38; Matt 25:43; Matt 25:44; Mark 14:51

γυμνότης G1132 *N-GFS* (3×)

nakedness, state of being unclothed or inadequately clothed, vulnerability and shame

Nakedness represents not merely the absence of clothing but a state of vulnerability, exposure, and often shame. In biblical contexts, nakedness frequently symbolizes poverty, degradation, or spiritual barrenness. Paul's catalog of hardships includes 'nakedness' alongside hunger and danger—describing either literal lack of adequate clothing or the shameful vulnerability of his apostolic sufferings. Revelation's warning to Laodicea speaks of spiritual nakedness that requires the 'white garments' of righteousness to cover their shameful condition. The term evokes both physical deprivation and moral exposure.

(3×) Romans 8:35 lists 'nakedness' among the trials that cannot separate believers from God's love. 2 Corinthians 11:27 includes it in Paul's catalog of apostolic hardships. Revelation 3:18 warns the Laodicean church to obtain white garments 'to cover the shame of your nakedness.' The multilingual evidence is direct—English 'nakedness,' Spanish 'desnudez,' French 'nudité,' German 'Bloesse'—all conveying exposure and vulnerability. The contexts range from literal lack of clothing (Paul's sufferings) to metaphorical spiritual exposure (Laodicea's complacency). **NAKEDNESS EXPOSURE**

en: nakedness | **es:** desnudez | **fr:** nudité | **de:** Bloesse Rom 8:35; 2Cor 11:27; Rev 3:18

γῠναικ-άριον G1133 *N-ANP* (1×)

Weak women, gullible females, silly women

Women who are easily deceived or led astray, lacking discernment or strength of character. Paul uses this diminutive, somewhat contemptuous term in 2 Timothy 3:6 to describe false teachers who worm their way into households and gain control over vulnerable women. The word suggests both weakness and naivety, women who become victims of manipulative teachers because they lack proper grounding in truth.

(1×) Designates women who are weak-minded or easily manipulated. The diminutive form adds a note of contempt or pity. The translations (Spanish 'mujercillas', German 'leichtgläubige Frauen') capture the sense of gullibility. In 2 Timothy 3:6, Paul describes unscrupulous teachers who target these vulnerable women, exploiting their spiritual hunger and moral weakness, leading them astray with novel teachings while the women remain perpetually learning but never arriving at knowledge of the truth. **WOMAN AND WIFE**

en: weak-women | **es:** mujercillas | **fr:** γυναικάρια | **de:** leichtglaeubige-Frauen 2Tim 3:6

γῠναικ-εῖος G1134 *Adj-DNS* (1×)

Feminine, pertaining to women, womanly

Belonging to or characteristic of women, the feminine nature or gender. Peter uses this word in 1 Peter 3:7 when instructing husbands to live with their wives in an understanding way, showing honor to the woman as the weaker vessel—literally 'the feminine vessel.' The term simply designates gender without necessarily implying inferiority, though Peter's context addresses the different roles and physical strengths of men and women in marriage.

(1×) Indicates that which belongs to or characterizes women. The translations (Spanish 'femenino', French 'γυναικείῳ', German 'weiblich') all point to the feminine gender. In 1 Peter 3:7, this adjective modifies 'vessel' to distinguish wives as the feminine partner in marriage, whom husbands should honor while recognizing both shared spiritual inheritance and different physical capacities, calling for considerate treatment rather than harsh dominance. **FEMALE GENDER**

en: feminine | **es:** femenino | **fr:** γυναικείῳ | **de:** weiblich 1Pet 3:7

γῠνή G1135 *N-DFP* (219×)

Woman, adult female; wife or spouse in marital contexts. Greek gynē covers both gender identity and conjugal relationship.

Gynē is the standard Greek word for an adult woman, used both as a general term and as the normal word for 'wife.' Jesus addresses his mother and other women with the respectful vocative gynai (John 2:4; 19:26), and Paul uses it extensively for wives in marriage teaching (1 Cor 7; Eph 5). Most modern languages — Spanish mujer, French femme, German Frau — mirror this same ambiguity, using one word for both 'woman' and 'wife,' with context determining the meaning. The 219 NT occurrences span healing narratives, parables, genealogies, and household codes.

1. woman, adult female (190×) An adult female human being, without specific reference to marital status. Used generically of women encountered by Jesus — the hemorrhaging woman (Matt 9:20-22), the Canaanite woman (Matt 15:22), the woman with leaven (Matt 13:33) — and as a form of address (gynai). Spanish mujer, French femme, and German Frau all serve this general sense. The vocative use in John 2:4 and 19:26 is respectful, not dismissive, closer to 'dear lady' in tone. **WOMAN AND WIFE**

en: a-woman, woman | **es:** mujer, una-mujer | **fr:** femme | **de:** Frau Matt 5:28; Matt 9:20; Matt 9:22; Matt 13:33; Matt 15:22

2. wife, spouse (29×) A married woman in relation to her husband, emphasizing the conjugal bond. 'A man shall leave his father and mother and be joined to his wife' (Matt 19:5; Gen 2:24 LXX). Spanish esposa sometimes disambiguates from mujer, and Korean uses the distinct 아내 for 'wife.' Paul's extended discourse on marriage in 1 Corinthians 7 and the Sadducees' riddle about the woman married to seven brothers (Luke 20:33) depend entirely on this spousal sense. **WOMAN AND WIFE**

en: a-wife, as-wife, wife | **es:** esposas, mujer, por-mujer | **fr:** femme | **de:** Frau Matt 19:5; Matt 19:8; Mark 12:23; Luke 14:20; Luke 20:33

Γώγ G1136 *N-AMS* (1×)

Gog, symbolic name for God's enemies

A name from Ezekiel's prophecy representing hostile nations that oppose God's people at the end of the age. Revelation 20:8 pairs Gog with Magog, using these names symbolically for the nations Satan deceives into attacking the saints after his final release from bondage. The name carries associations with massive end-times rebellion against God, drawing on Old Testament imagery to describe eschatological conflict.

(1×) Identifies the symbolic leader or representative of end-times enemies of God. The Hebrew origin (גּוֹג) from Ezekiel 38-39 provides the background. In Revelation 20:8, John borrows this prophetic name to describe the final rebellion of deceived nations gathered from earth's four corners, using Ezekiel's vision of northern invaders as a template for the ultimate satanic assault on God's people before their final deliverance and Satan's eternal defeat. **GEOGRAPHY AND SPACE**

en: Gōg | **es:** Gŏg | **fr:** Gog | **de:** Gog Rev 20:8

γωνία G1137 *N-GFS* (9×)

A corner or angle of a building, street, or region; used architecturally of the cornerstone and spatially of street corners.

Denotes a corner or angle, whether of a building, a street intersection, or a geographic quarter. Its most theologically significant use is in the 'head of the corner' (kephale gonias) passages, where Jesus applies Psalm 118:22 to himself as the rejected stone that becomes the cornerstone (Matt 21:42; Mark 12:10; Luke 20:17; Acts 4:11; 1 Pet 2:7). In Matt 6:5, it describes the street corners where hypocrites pray to be seen. Spanish 'esquina' and French 'coin' both capture both the architectural and spatial senses neatly.

corner / angle (9×) A corner or angle of a structure, street, or spatial region. The word carries two main NT applications under one semantic umbrella: the architectural cornerstone — the critical junction stone at the corner of a building, applied christologically in Matt 21:42, Mark 12:10, Luke 20:17, Acts 4:11, and 1 Pet 2:7 — and the street corner where people stand to pray ostentatiously (Matt 6:5) or where the four winds blow from (Rev 7:1; 20:8). Spanish distinguishes 'esquina' (external corner) from 'rincón' (internal nook), reflecting the word's spatial flexibility. **GEOGRAPHY AND SPACE**

en: a-corner, corners, of-corner | **es:** de-esquina, esquinas, rincón | **fr:** coin | **de:** Ecken, γωνίαις, γωνίας Matt 6:5; Matt 21:42; Mark 12:10; Luke 20:17; Acts 4:11

Δαυείδ G1138 *N-GMS* (59×)

David — king of Israel, ancestor of the Messiah, psalmist; used in titles like 'Son of David' and 'Key of David.'

Daueid (also spelled Dabid in the Received Text) is the indeclinable Greek form of Hebrew David, Israel's paradigmatic king. The name saturates the New Testament in multiple registers: as a historical figure in genealogies (Matt 1:6, 17), as author of the Psalms cited by Jesus and the apostles (Mark 12:36; Acts 2:25; Heb 4:7), and above all as the ancestor whose throne and lineage define messianic expectation. The title 'Son of David' becomes a primary christological designation (Matt 1:1; 9:27; 20:30-31), while 'the key of David' (Rev 3:7) and 'the root of David' (Rev 5:5; 22:16) extend the name into apocalyptic imagery. Every target language — Spanish David, French David, German David — transliterates without variation, reflecting the name's universal recognition.

of Dauid (59×) The proper name David, referring to the king of Israel, psalmist, and messianic ancestor. Used historically (Matt 1:6; Acts 13:22), as the attributed author of psalms (Mark 12:36; Heb 4:7), and as a christological title-bearer — 'Son of David' for the Messiah (Matt 1:1; 9:27), 'throne of David' (Luke 1:32), 'root of David' (Rev 5:5), and 'key of David' (Rev 3:7). Universally transliterated across all target languages without variation. **PROPER NAMES (PERSONAL)**

en: Dauid, of-Dauid | **es:** Dauíd, de-Dauíd, de-Dauíd? | **fr:** David | **de:** David Matt 1:1; Matt 1:6; Matt 1:17

δαιμον-ίζομαι G1139 *V-PIM/P-3S* (13×)

be demon-possessed — to be under the control or affliction of an evil spirit

Daimonizomai is a middle/passive verb meaning to be under the power of a daimonion (demon). All 13 of its New Testament occurrences describe people afflicted by demonic forces, and every instance appears in the Gospels — never in the Epistles or Revelation. The Synoptics use it in summary statements about Jesus' healing ministry (Matt 4:24, 8:16, Mark 1:32) and in specific exorcism narratives (Matt 8:28-33, 9:32, 12:22, 15:22; Mark 5:15-18; Luke 8:36). John 10:21 reports opponents' accusation that Jesus himself is demonized. Cross-linguistic glosses converge on possession language: Spanish 'endemoniado,' French 'demoniaque,' German 'besessen' — all indicating external spiritual domination rather than mere illness.

be demon-possessed (13×) To be under the control or affliction of a demon, to be demonized. Exclusively a Gospel phenomenon in the NT, appearing in Synoptic summaries of Jesus' healing ministry (Matt 4:24, Mark 1:32), specific exorcism accounts (Matt 8:28, 9:32, 12:22, 15:22; Mark 5:15-18; Luke 8:36), and the accusation against Jesus himself (John 10:21). The participle daimonizomenos functions as a substantive ('the demonized one') in most occurrences. Multilingual evidence — Spanish 'endemoniado,' German 'besessen' — uniformly treats this as supernatural affliction rather than natural disease. **DEMONS EVIL SPIRITS**

en: a-demon-possessed-one, demon-possessed, demon-possessed-man | **es:** de-endemoniado, endemoniado, endemoniados | **fr:** démon | **de:** besessen Matt 4:24; Matt 8:16; Matt 8:28; Matt 8:33; Matt 9:32

δαιμόνιον G1140 *N-GNP* (63×)

A supernatural spirit; usually an evil demon afflicting people, occasionally a pagan deity or divine being in classical usage.

In the New Testament, this neuter noun overwhelmingly refers to malevolent spirits that torment, possess, or afflict people — the "unclean spirits" Jesus and the apostles cast out in dramatic encounters across the Gospels (Matt 9:33; Mark 5:12; Luke 8:30). The Spanish consistently renders it as "demonios," French as "démon," and German as "Dämon," all pointing to the same core concept. A single notable exception occurs in Acts 17:18, where Athenian philosophers accuse Paul of proclaiming "foreign deities" — here the word retains its older classical Greek sense of a divine being or power, as the Spanish "divinidades" helpfully distinguishes from the usual "demonios."

1. demon, evil spirit (62×) A malevolent supernatural being or unclean spirit that oppresses and possesses people, cast out by divine authority. This is the dominant NT usage with 62 of 63 occurrences, spanning the Synoptic exorcism narratives (Matt 7:22; Mark 1:34; Luke 11:14) and doctrinal passages. Every major translation language treats this uniformly — Spanish "demonios," French "démon," German "Dämon" — confirming the sense is unmistakable across linguistic traditions. **DEMONS EVIL SPIRITS**

en: demons | **es:** a-demonios, demonios | **fr:** démon | **de:** Daemon, Dämon Matt 7:22; Matt 9:33; Matt 9:34; Matt 10:8

2. pagan deity, divine being (1×) A pagan deity or divine power in the classical Greek sense, referring to supernatural beings without necessarily implying malevolence. This rare NT usage appears only at Acts 17:18, where Athenian philosophers hear Paul preaching Jesus and the resurrection and suppose he is a herald of "foreign deities." The Spanish rendering "divinidades" (as opposed to the usual "demonios") captures the cultural register shift, echoing Plato's intermediate beings between gods and mortals. **GODS AND DEITIES**

en: deities | **es:** divinidades | **fr:** démon | **de:** Dämon Acts 17:18

δαιμονιώδης G1141 *Adj-NFS* (1×)

Demonic, devilish, characteristic of demons

Having the character or origin of demons rather than of God, wisdom or behavior that reflects demonic rather than divine influence. James 3:15 condemns false wisdom that is earthly, unspiritual, and demonic, contrasting it with the pure wisdom from above. The word suggests not just error but active malevolence, teaching that originates from and serves the purposes of evil spiritual powers.

(1×) Describes qualities or wisdom that originate from or resemble demons. The translations (Spanish 'demoníaca', German 'dämonisch') all point to demonic origin. In James 3:15, this term forms the climax of a three-part indictment of false wisdom—earthly (opposed to heavenly), unspiritual (opposed to spiritual), and demonic (opposed to divine)—indicating that bitter jealousy and selfish ambition do not merely lack God's wisdom but actively embody the

character and purposes of demons. **DEMONS EVIL SPIRITS**
en: demonic | **es:** demoníaca | **fr:** δαιμονιώδης | **de:** daemonisch Jas 3:15

δαίμων G1142 *N-NMP* (1×)

Demons, evil spirits, supernatural beings
Malevolent spiritual beings that serve Satan and oppose God's purposes, supernatural entities distinct from humans and angels. In Matthew 8:31, demons inhabiting two men beg Jesus to send them into a herd of pigs if he casts them out, revealing both their recognition of his authority and their desire to inhabit physical hosts. These spirits display personality, intelligence, and fear of divine judgment.

(1×) Designates evil supernatural beings under Satan's control. The classical Greek sense of 'divine power' or 'fate' shifts in biblical usage to consistently evil spirits. In Matthew 8:31, the demons demonstrate awareness of Jesus's authority to cast them out and negotiate for an alternative destination, showing they possess will, communication ability, and preference for embodiment, while their plea also reveals their subjection to Jesus's command despite their supernatural nature. **DEMONS EVIL SPIRITS**
en: demons | **es:** demonios | **fr:** démon | **de:** δαίμονες Matt 8:31

δάκν-ω G1143 *V-PIA-2P* (1×)

To bite, to attack with teeth
To seize with teeth and bite, used both literally of animals and metaphorically of hostile interpersonal behavior. Paul warns the Galatians in 5:15 that if they keep biting and devouring one another, they will destroy each other completely. The vivid animal imagery suggests vicious conflict, treating fellow believers as prey rather than family, tearing at one another with words or actions.

(1×) Refers to biting with teeth, extended metaphorically to hostile verbal or relational attacks. The translations (Spanish 'mordéis', German 'beissen') preserve both literal and figurative senses. In Galatians 5:15, Paul uses this animalistic metaphor to shock the Galatians into recognizing the destructive nature of their conflicts—instead of loving neighbors as themselves (5:14), they are behaving like wild beasts, consuming one another in mutual destruction that will leave the entire community devastated if they don't stop. **EATING AND CONSUMING**
en: you-bite | **es:** mordéis | **fr:** δάκνετε | **de:** beissen Gal 5:15

δάκρυ G1144 *N-ANS* (10×)

A tear or tears shed in weeping, expressing grief, compassion, or earnest supplication
Refers to the physical tears shed as an outward sign of deep emotion — grief, pastoral anguish, penitent devotion, or compassionate prayer. Paul invokes his own tears to authenticate his pastoral sincerity (Acts 20:19, 31; 2 Cor 2:4; 2 Tim 1:4). The sinful woman's tears at Jesus' feet become a vehicle of worship and repentance (Luke 7:38, 44). Hebrews 5:7 attributes tears to Jesus himself in his prayers. The eschatological promise that God will wipe away every tear (Rev 7:17; 21:4) makes the word a bridge between present sorrow and future consolation.

tear, tears (weeping) (10×) A drop or drops of saline liquid shed from the eyes as an expression of grief, compassion, earnest prayer, or emotional distress. Used of Paul's pastoral tears (Acts 20:19, 31; 2 Cor 2:4; 2 Tim 1:4), the penitent woman's tears at Jesus' feet (Luke 7:38, 44), Christ's own anguished prayers (Heb 5:7; 12:17), and the eschatological promise of consolation when God wipes away every tear (Rev 7:17; 21:4). Spanish 'lágrima,' Arabic 'دَمْع/دُمُوع,' and Hindi 'आँसू' all confirm a single sense. **WEEP CRY WAIL**
en: tear, tears | **es:** lágrima, lágrimas | **fr:** larme | **de:** Traene, δάκρυσιν, δακρύων Luke 7:38; Luke 7:44; Acts 20:19; Acts 20:31; 2Cor 2:4

δακρύω G1145 *V-AIA-3S* (1×)

To weep, shed tears, cry
To weep or shed tears, expressing sorrow through crying. John 11:35 records the Bible's shortest verse: 'Jesus wept.' At Lazarus's tomb, surrounded by grieving friends and facing the reality of death's power in a fallen world, Jesus himself weeps. This verb captures the simple physical act of shedding tears, revealing Jesus's full humanity and emotional solidarity with human suffering.

(1×) Indicates weeping or shedding tears as an expression of grief. The multilingual glosses (Spanish 'lloró', French 'pleurer', German 'weinen') all denote crying. John 11:35's remarkable brevity draws attention to this moment of Jesus's emotional display—despite knowing he will raise Lazarus momentarily, he weeps at the tomb, showing compassion for Mary and Martha's grief and perhaps mourning the broader tragedy of death's presence in his Father's good creation, making this tear-shedding profoundly significant. **WEEP CRY WAIL**
en: wept | **es:** lloró | **fr:** pleurer | **de:** weinen John 11:35

δακτύλιος G1146 *N-AMS* (1×)

Ring, finger ring, signet
A circular band worn on the finger, often serving as a signet for sealing documents or as a symbol of authority and status. In Luke 15:22, the father commands his servants to put a ring on the returning prodigal son's finger as part of his restoration. This ring signifies the son's reinstatement to full family membership and authority, reversing his shameful departure.

(1×) Denotes a finger ring, particularly one signifying authority or honor. The translations (Spanish 'anillo', French 'anneau') emphasize the ring's symbolic value. In the parable of Luke 15:22, the father's gift of a ring (alongside the best robe and sandals) publicly declares the prodigal's complete restoration—not as a hired servant but as a beloved son with authority to act on behalf of the household, transforming his expected humiliation into unexpected honor and celebration. **GEOGRAPHY AND SPACE**
en: ring | **es:** anillo | **fr:** anneau | **de:** Gewand Luke 15:22

δάκτῠλος G1147 *N-AMP* (8×)

Finger; a digit of the human hand, used literally for physical touch and figuratively for divine power ('the finger of God').
The basic word for a human finger, appearing in both everyday physical contexts and rich theological metaphor. Jesus uses fingers to heal — placing them in a deaf man's ears (Mark 7:33) — and challenges the Pharisees who burden others yet will not lift a finger to help (Matt 23:4, Luke 11:46). Most striking is the phrase 'the finger of God' (Luke 11:20), where Christ's exorcisms are attributed to divine power, echoing Exodus 8:19. Even in the parable of Lazarus, Dives begs for a finger-tip of water (Luke 16:24). The word carries weight far beyond its simple anatomy.

finger, fingers (8×) A digit of the human hand, used both for literal physical actions — touching, pointing, healing (Mark 7:33; John 8:6; John 20:25) — and in powerful figurative expressions such as 'the finger of God' denoting divine power and agency (Luke 11:20, echoing Exod 8:19). Spanish 'dedo,' French 'doigt,' and German 'Finger' all translate it straightforwardly, confirming a single unified sense across all eight occurrences. The figurative uses do not constitute a separate meaning but rather a metaphorical extension of the concrete body part. **FLESH AND BODY**
en: finger, fingers | **es:** dedo, dedos | **fr:** doigt | **de:** Finger, δακτύλου, δακτύλων Matt 23:4; Mark 7:33; Luke 11:20; Luke 11:46; Luke 16:24

Δαλμανουθά G1148 *N-GFS* (1×)

Dalmanutha, a place near Galilee
An otherwise unknown location on the shore of the Sea of Galilee where Jesus and his disciples arrived by boat after feeding the four thousand. Mark 8:10 mentions this place, which appears nowhere else in ancient literature. Its precise location remains uncertain, though it was apparently in the region opposite the Decapolis where the feeding miracle occurred.

(1×) Identifies a geographical location on or near the Sea of Galilee. The name's obscurity and single New Testament occurrence make it difficult to pinpoint, though some manuscripts read 'Magadan' (Matthew 15:39) for the parallel account. Mark 8:10 uses this place name to mark Jesus's movement from predominantly Gentile territory back toward Jewish regions, setting up the subsequent confrontation with Pharisees who demand a sign despite Jesus having just multiplied loaves for thousands. **GEOGRAPHY AND SPACE**
en: of-Dalmanutha | **es:** de-Dalmanouthá | **fr:** Dalmanoutha | **de:** Dalmanuta Mark 8:10

Δαλματία G1149 *N-AFS* (1×)
Dalmatia, region on the Adriatic coast
A Roman province located on the eastern Adriatic coast, part of ancient Illyria. In 2 Timothy 4:10, Paul notes that Demas has deserted him and gone to Thessalonica, while Titus has departed for Dalmatia. The mention suggests early Christian missionary expansion into this Balkan region, though the circumstances of Titus's journey remain unclear.

(1×) Designates a geographical region on the Adriatic Sea's eastern shore, in modern-day Croatia and surrounding areas. In 2 Timothy 4:10, Paul's reference to Dalmatia places Titus in this northwestern Balkan territory, either on missionary work or personal business, contrasting with Demas's abandonment for love of the present world, and highlighting Paul's isolation as he writes from Roman imprisonment with only Luke remaining by his side during this period. **GEOGRAPHY AND SPACE**
en: Dalmatia | **es:** Dalmatía | **fr:** Δαλματίαν | **de:** Dalmatien 2Tim 4:10

δαμάζω G1150 *V-ANA* (4×)
to tame, subdue, bring under control (of animals or the tongue)
Damazo means to subdue or tame what is wild and unruly. Mark 5:4 uses it of the Gerasene demoniac whom no one could restrain — not even chains could 'tame' him. James employs the word three times in his discourse on the tongue: every species of beast and bird has been tamed by humankind (Jas 3:7), yet no human being can tame the tongue (Jas 3:8). The contrast between humanity's mastery over nature and helplessness before its own speech makes for one of James's most striking arguments.

(4×) To tame, subdue, or bring under control what is wild or unruly. Applied to the demoniac whom no one could restrain (Mark 5:4), and used by James of humanity's ability to tame every animal species yet inability to tame the tongue (Jas 3:7-8). Spanish 'domar,' French 'dompter,' and German 'zaehmen' each carry the sense of mastering something fierce, reinforcing the image of overcoming wildness. **TAME DOCILE**
en: has-been-tamed, is-tamed, to-subdue | **es:** domar, es-domada, ha-sido-domada | **fr:** dompter | **de:** zaehmen Mark 5:4; Jas 3:7; Jas 3:8

δᾰμᾰλ-ις G1151 *N-GFS* (1×)
Heifer, young cow, female calf
A young female cow used in Old Testament sacrificial rituals for purification. Hebrews 9:13 references the ashes of a heifer used for ceremonial cleansing under the old covenant, alluding to Numbers 19 where a red heifer was burned and its ashes mixed with water to purify those defiled by contact with death. The author uses this image to argue for Christ's superior sacrifice.

(1×) Indicates a young cow, specifically in the context of ritual sacrifice. The translations (Spanish 'novilla', French 'junge Kuh', German 'junge Kuh') all point to a female calf. Hebrews 9:13 invokes the red heifer ceremony as a type—if animal ashes could ceremonially cleanse the flesh under the old covenant, how much more does Christ's blood purify the conscience through the eternal Spirit, establishing a lesser-to-greater argument for the new covenant's superior efficacy. **GEOGRAPHY AND SPACE**
en: of-heifer | **es:** de-novilla | **fr:** junge-Kuh | **de:** junge-Kuh Heb 9:13

Δάμαρις G1152 *N-NFS* (1×)
Damaris, a woman converted in Athens
An Athenian woman who became a believer after hearing Paul's sermon on the Areopagus. Acts 17:34 names her alongside Dionysius the Areopagite as among the few who joined Paul and believed following his philosophical discourse on the unknown God and the resurrection. Her naming suggests she was a person of some significance in the early Athenian Christian community.

(1×) Identifies a specific woman who converted to Christianity in Athens. The name possibly derives from Greek 'damar' (wife or consort), though this etymology is uncertain. Acts 17:34 singles out Damaris by name, implying her prominence or later importance—Luke rarely names individual converts unless they played significant roles, suggesting Damaris may have been influential in the nascent Athenian church despite the city's generally skeptical response to Paul's message. **PROPER NAMES (PERSONAL)**
en: Damaris | **es:** Dámaris | **fr:** Damaris | **de:** Δάμαρις Acts 17:34

Δαμασκηνός G1153 *Adj-GMP* (1×)
Damascene, of Damascus, inhabitant of Damascus
Belonging to or originating from Damascus, the ancient Syrian city. In 2 Corinthians 11:32, Paul recalls how the governor under King Aretas guarded the city of the Damascenes to arrest him, forcing his escape in a basket through a window in the wall. The term identifies the ethnic or civic identity of Damascus's inhabitants during this dramatic episode.

(1×) Designates people belonging to Damascus or its civic community. The translations (Spanish 'los damaskenoi', German 'Damaszener') indicate ethnic or geographical association. In 2 Corinthians 11:32, Paul recounts his humiliating escape from Damascus's governor, who controlled the Damascene population and city gates at the instigation of Paul's opponents, making this ignominious basket exit one of many hardships Paul catalogs to establish his apostolic credentials through suffering rather than triumphalist boasting. **DAMASCUS CITY**
en: of-Damaskēnoi | **es:** de-los-damaskenoi | **fr:** Damas | **de:** Damaszener 2Cor 11:32

Δαμασκός G1154 *N-DFS* (15×)
Damascus; the ancient Syrian capital, prominent in Paul's conversion narrative.
Damaskos is the Greek rendering of Hebrew Dammeseq, one of the oldest continuously inhabited cities in the world. In the New Testament it appears almost exclusively in connection with Paul's dramatic conversion and early ministry. It was on the road to Damascus that Saul encountered the risen Christ (Acts 9:3; 22:6; 26:12), and it was in Damascus that he first preached and then escaped over the city wall in a basket (Acts 9:19–25; 2 Cor 11:32–33). Paul also mentions returning there after his time in Arabia (Gal 1:17). The city thus serves as a pivotal geographical marker in the narrative of early Christianity's most influential apostle.

(15×) The ancient city of Damascus in Syria, rendered consistently across languages (Spanish 'Damasco,' French 'Damas,' German 'Damaskus'). All fifteen NT occurrences relate to the apostle Paul — his mission to arrest believers there (Acts 9:2), his encounter with Christ on the road (Acts 9:3; 22:6; 26:12), his early preaching and escape (Acts 9:19–25; 2 Cor 11:32), and his return from Arabia (Gal 1:17). The city functions as the defining geographic setting of Paul's conversion. **DAMASCUS CITY**
en: Damaskos | **es:** Damasco, Damaskós, a-Damasco | **fr:** Damas, Δαμασκόν | **de:** Damaskus Acts 9:2; Acts 9:3; Acts 9:8; Acts 9:10; Acts 9:19

δᾰν-είζω G1155 *V-ASA-2P* (4×)
to lend (money); (middle) to borrow
Daneizo in the active voice means to lend, and in the middle voice to borrow. Jesus uses this word in the Sermon on the Mount and the Sermon on the Plain to challenge transactional generosity. In

Matthew 5:42, he commands giving to the one who asks and not turning away the would-be borrower. In Luke 6:34-35, he pushes further: even sinners lend to sinners expecting equal return, but disciples should lend expecting nothing back. The word sits at the intersection of economics and ethics, redefining generosity.

(4×) To lend money or goods to someone, or (in the middle voice) to borrow. Jesus invokes this financial term to redefine generosity: do not refuse the one who wants to borrow (Matt 5:42), and lend expecting nothing in return, unlike sinners who lend only for reciprocal gain (Luke 6:34-35). Spanish 'prestar/pedir prestado,' French 'prêter,' and the German forms all preserve the dual active-middle distinction between lending and borrowing. **LENDING LOANS**

en: lend, to-borrow, you-lend | **es:** pedir-prestado, prestad, prestan | **fr:** prêter | **de:** δανίζετε, δανίζουσιν, δανίσασθαι Matt 5:42; Luke 6:34; Luke 6:35

δάν-ειον G1156 *N-ANS* (1×)

Loan, debt, money owed

A sum of money that has been borrowed and must be repaid, a financial debt. Matthew 18:27 describes the master who took pity on his servant and forgave the loan—an enormous debt of ten thousand talents. The term emphasizes the legal obligation to repay, making the master's cancellation of the debt a profound act of mercy that the forgiven servant fails to extend to his own debtor.

(1×) Refers to money loaned that creates a debt obligation. The translations (Spanish 'deuda', French 'dette') emphasize the repayment duty. In Matthew 18:27's parable, the master's forgiveness of this massive loan (representing an unpayable debt of millions in modern terms) illustrates God's forgiveness of sinners, while the servant's subsequent refusal to forgive a trivial debt owed to him exposes the hypocrisy of accepting mercy while withholding it from others, resulting in severe judgment. **AUTO-DETECTED COMMUNITY 15110 WITH 5 SENSES**

en: loan | **es:** deuda | **fr:** dette | **de:** δάνειον Matt 18:27

δαν-ειστής G1157 *N-DMS* (1×)

Moneylender, creditor, one who loans money

A person who lends money to others, a creditor who expects repayment with or without interest. Jesus uses this figure in Luke 7:41, telling a parable about a moneylender who had two debtors—one owing five hundred denarii and another fifty—who forgave both when they couldn't pay. The parable illustrates that greater forgiveness produces greater love, explaining why the sinful woman loves Jesus so extravagantly.

(1×) Designates someone in the business of lending money. The translations (Spanish 'acreedor', French 'créancier') emphasize the creditor role. In Luke 7:41-43, Jesus's parable of the moneylender teaches Simon the Pharisee why the woman who washed Jesus's feet with her tears loves much—she has been forgiven much, like the debtor whose larger debt was canceled, while Simon's minimal love reflects his failure to recognize his own need for forgiveness despite lesser obvious sins. **LENDING LOANS**

en: to-a-moneylender | **es:** de-acreedor | **fr:** créancier | **de:** δανιστῇ Luke 7:41

Δανιήλ G1158 *N-GMS* (2×)

Daniel (proper name): the Old Testament prophet referenced by Jesus in eschatological discourse

The name Daniel refers to the celebrated Old Testament prophet whose visions appear in the book bearing his name. Jesus references 'Daniel the prophet' when discussing end-times signs, directing his audience to the prophetic writings about desolating sacrilege. The Hebrew name means 'God is my Judge,' reflecting Daniel's faithfulness during Babylonian captivity. Both Gospel references point readers to Daniel's apocalyptic visions as essential background for understanding Jesus' eschatological teaching.

(2×) This proper name appears exclusively in Jesus' eschatological discourse (Matthew 24:15, Mark 13:14), where he directs listeners to 'Daniel the prophet' as the source for understanding the 'abomination of desolation.' The references assume audience familiarity with Daniel's visions of end-times events, making the prophet's name a shorthand for accessing those crucial prophetic texts. **DANIEL PERSONAL NAME**

en: Daniēl | **es:** Daniēl, Daniél | **fr:** Daniel | **de:** Daniel, Δανιὴλ Matt 24:15; Mark 13:14

δᾰπᾰν-άω G1159 *V-FIA-1S* (5×)

To spend, expend; of money, resources, or oneself, sometimes with connotations of squandering or generous self-sacrifice.

A verb of economic expenditure that ranges from neutral spending to negative squandering to positive self-giving. The hemorrhaging woman 'spent all she had' on physicians to no avail (Mark 5:26). The prodigal son 'spent everything' in dissolute living (Luke 15:14). Paul instructs the Jerusalem-bound believers to pay the Nazirite expenses of four men (Acts 21:24). Most strikingly, Paul declares he will 'gladly spend and be utterly spent' for the Corinthians' souls (2 Cor 12:15). James warns that selfish desires lead to spending on pleasures (Jas 4:3). Spanish 'gastar' and French 'depenser' mirror the full range from wasteful consumption to sacrificial outpouring.

(5×) To spend or expend money, resources, or oneself. The word covers a spectrum: futile medical expenditure (Mark 5:26, the woman who spent all she had), profligate squandering (Luke 15:14, the prodigal), practical financial support (Acts 21:24, paying Nazirite expenses), sacrificial self-giving (2 Cor 12:15, where Paul pairs the active 'I will spend' with the passive 'be spent' to express total devotion), and self-indulgent consumption (Jas 4:3). Context determines whether the spending is wise, wasteful, or heroically generous. **AUTO-DETECTED COMMUNITY 15126 WITH 3 SENSES**

en: I-will-spend, having-spent, pay-expenses | **es:** gastaré, gastéis, habiendo-gastado | **fr:** dépenser | **de:** ausgeben, δαπάνησον, δαπανήσαντος Mark 5:26; Luke 15:14; Acts 21:24; 2Cor 12:15; Jas 4:3

δᾰπᾰν-η G1160 *N-AFS* (1×)

Cost, expense, expenditure

The financial outlay required for a project or undertaking, the money that must be spent to complete something. Jesus uses this term in Luke 14:28, asking who would begin building a tower without first sitting down and calculating the cost to see if he has enough to complete it. The word emphasizes careful financial planning and realistic assessment before beginning a commitment.

(1×) Indicates the expense or cost of an undertaking. The translations (Spanish 'gasto', French 'dépense') point to financial expenditure. In Luke 14:28, Jesus employs this counting-the-cost imagery within a discipleship teaching—just as a builder must calculate expenses before starting construction to avoid the shame of an unfinished tower, potential disciples must count the cost of following Jesus, recognizing that discipleship requires total commitment and may cost them everything, including family and possessions. **SILVER AND MONEY**

en: cost | **es:** gasto | **fr:** dépense | **de:** δαπάνην Luke 14:28

δέ G1161 *Conj* (2809×)

Adversative and connective particle: 'but, and, now, however' — marking contrast or continuation

A postpositive particle that ranks among the most frequent words in the New Testament, de serves as Greek's primary tool for signaling mild contrast or narrative continuation. Unlike the stronger adversative alla, de often simply advances the discourse: 'and Abraham begat Isaac, de Isaac begat Jacob' (Matt 1:2). Yet it can carry genuine adversative force, as in Eph 4:11 where it distinguishes categories of gifted leaders. French 'or' (meaning 'now') captures the transitional flavor well, while Spanish alternates between 'y' (continuative) and 'pero' (adversative), and German uses 'aber' for both shades.

1. and (2806×) The connective-transitional use meaning 'and, now, then,' advancing narrative or explanation without strong opposition.

This covers the vast majority of occurrences (2,806x). French 'or' ('now') and Spanish '*-y' reveal the continuative flavor. In genealogies like Matt 1:2-16, de marks each successive generation. In discourse, it introduces the next thought or explanatory aside, much as English 'now' or 'and' does. CONJUNCTIONS AND CONTRAST

en: and-, but- | **es:** *-pero, *-y | **fr:** or | **de:** aber Matt 1:2; Matt 1:4; Matt 1:5; Matt 1:7; Matt 1:9

2. but (3×) The distinctly adversative use meaning 'but, however, on the other hand,' setting up genuine contrast. Though only 3 occurrences are clustered here (all in Eph 4:11), the adversative sense pervades many of the 2,806 as well — context determines the shade. Spanish 'otros' and German 'aber-' signal the contrastive force. In Eph 4:11, de distinguishes apostles from prophets from evangelists, marking each as a separate category of gift. CONJUNCTIONS AND CONTRAST

en: but- | **es:** otros | **fr:** or- | **de:** aber- Eph 4:11

δέ-ησις G1162 *N-DFP* (18×)

Earnest prayer, supplication, or entreaty; also a specific petition or request directed to God or to others.

A noun of intense, personal appeal — deesis always implies need pressing outward into words. Distinguished from the broader proseuche (prayer in general), deesis emphasizes the supplicant's urgency and specificity. Anna 'served God with fastings and supplications' (Luke 2:37); Paul pours out his 'heart's desire and prayer to God' for Israel (Rom 10:1). Spanish captures the range beautifully: 'oración' (prayer) for the devotional sense, 'súplica' and 'ruego' (plea, entreaty) for the petitionary force. In Philippians, Paul uses both senses within a single chapter — general prayerful supplication (1:4) alongside pointed requests 'made known to God' (4:6). The word reminds readers that biblical prayer is not vague aspiration but concrete, heartfelt asking.

1. prayer, supplication to God (11×) Earnest prayer or supplication directed to God, emphasizing heartfelt entreaty in a devotional or worship context. Anna worships 'with fastings and deeseis' (Luke 2:37); Paul makes 'supplication' for his readers (Phil 1:4 in its broader sense); the early church offers 'prayers and supplications' (1 Tim 2:1). Spanish 'oración' and 'súplica,' French 'prière,' and German 'Bitten' all convey the prayerful urgency. This sense highlights the relational posture — a creature in need turning toward God with persistent, earnest speech. Zechariah receives the angel's answer to long-standing deesis (Luke 1:13). PRAYER AND SUPPLICATION

en: by-prayer, prayer, prayers | **es:** oración, súplica, súplicas | **fr:** prière | **de:** Bitten, δέησίς, δεήσεις Luke 1:13; Luke 2:37; Luke 5:33; Rom 10:1; 2Cor 1:11

2. petition, specific request (7×) A particular petition, plea, or entreaty for a specific need. While sense 1 emphasizes the devotional posture, this sense foregrounds the content — a definite request. In Eph 6:18, believers are to pray 'with all prayer and petition (deesis),' and each deesis targets a concrete need. Phil 4:6 instructs, 'let your requests (deeseis) be made known to God.' Spanish 'petición' and 'ruego' (formal request, plea) distinguish this from general prayer. The word can also extend to petitions addressed to human authorities, though the NT usage is overwhelmingly God-directed. The specificity is the key: not prayer as atmosphere but prayer as arrow, aimed at a named need. PRAYER AND SUPPLICATION

en: petition, prayer | **es:** petición, ruego, súplica | **fr:** prière | **de:** Bitten Eph 6:18; Phil 1:4; Phil 1:19

δεῖ G1163 *V-PPA-NNS* (104×)

It is necessary, one must; expressing divine necessity, logical compulsion, or moral obligation; also what is proper or fitting

Few Greek words carry as much theological weight in so few letters. Dei is an impersonal verb declaring that something must be so — and in the Gospels, that 'must' often signals divine plan. Jesus repeatedly says the Son of Man 'must' suffer, die, and rise (Matt 16:21; Mark 8:31; Luke 9:22), and apocalyptic events 'must' take place before the end (Matt 24:6). The translations reveal the modal force clearly: French il faut, Spanish es necesario, German muss — each capturing the impersonal compulsion. In a handful of cases the force softens from strict necessity to propriety: what 'ought' to be or what is 'fitting' (1 Tim 5:13).

1. it is necessary, must (102×) Impersonal expression of necessity — divine, logical, or moral — meaning 'it is necessary,' 'one must,' or 'it is inevitable.' Central to the Synoptic passion predictions where Jesus declares the Son of Man 'must' suffer (Matt 16:21; Mark 8:31), and to eschatological discourse where wars 'must' occur (Matt 24:6). Also covers practical necessity (Acts 5:29, 'we must obey God'). Translations converge on strong modal forms (fra: il faut, spa: es necesario, deu: muss) across 102 occurrences, confirming the impersonal compulsive force. NECESSITY AND OBLIGATION

en: it-is-necessary, it-must, must | **es:** es-necesario | **fr:** il-faut | **de:** muessen, muss Matt 16:21; Matt 17:10; Matt 24:6; Matt 26:54; Mark 8:31

2. proper, fitting, ought (2×) What is proper, fitting, or appropriate — expressing propriety or social-moral obligation rather than strict compulsion or divine plan. At Mark 13:14, the parenthetical 'let the reader understand' implies what the reader 'should' grasp, and 1 Tim 5:13 describes behaviors that are not 'proper' for believing women. English translations shift to 'ought' or 'proper' (versus the stronger 'must'), and Spanish debe and German muessen soften accordingly, distinguishing this lighter obligatory sense from the weightier divine necessity of Sense 1. NECESSITY AND OBLIGATION

en: it-should, proper | **es:** debe, debidas | **fr:** il-faut | **de:** muessen Mark 13:14; 1Tim 5:13

δεῖγμα G1164 *N-ANS* (1×)

Example, pattern, sample, warning

A visible demonstration or pattern that serves as an illustration, either for imitation or as a warning. Jude 7 presents Sodom and Gomorrah as an example of those who suffer the punishment of eternal fire, making their destruction a visible warning about the consequences of sexual immorality and pursuing unnatural desire. The term suggests these cities function as a perpetual cautionary display.

(1×) Refers to a sample or example that demonstrates a principle, often serving as a warning. The multilingual glosses (Spanish 'ejemplo', French 'en exemple') emphasize the illustrative function. Jude 7 holds up Sodom and Gomorrah's fiery judgment as an ongoing example of eternal fire's punishment, arguing that their historical destruction serves as visible evidence of God's judgment on sexual sin, warning Jude's readers about false teachers who similarly indulge in immorality and will face comparable divine punishment. EXAMPLES AND TYPES

en: example | **es:** como-ejemplo | **fr:** en-exemple, | **de:** Beispiel Jude 1:7

δειγμᾰτ-ίζω G1165 *V-AIA-3S* (2×)

to make a public spectacle, expose to shame or contempt; to display openly as an example

This verb carries the sense of putting someone on public display, particularly in a shameful or disgraceful manner. Joseph considered divorcing Mary quietly to avoid making her a public example (Matthew 1:19), showing the term's connection to public humiliation. Paul uses it dramatically in Colossians 2:15 to describe Christ's triumphant display of defeated spiritual powers—disarming and parading them openly. The term evokes the imagery of a victor's procession where captives are exhibited, though its semantic range includes both making an example of someone and making a public show.

(2×) The evidence reveals two distinct but related uses: Joseph's desire to avoid publicly shaming Mary (Matthew 1:19: Spanish 'exhibió,' French 'faire un exemple') and Christ's triumphant public display of defeated powers (Colossians 2:15: English 'made a public show,' Spanish 'avergonzar públicamente'). Both contexts emphasize the public, visible nature of the action, whether avoided or accomplished. SHOWING AND REVEALING

en: he-made-a-show, to-expose | **es:** avergonzar-públicamente, exhibió | **fr:** faire-un-exemple | **de:** δειγματίσαι, ἐδειγμάτισεν Matt 1:19; Col 2:15

δείκνυμι G1166 *V-AMA-2P* (33×)

show, display, reveal — to cause someone to see, whether by pointing out a physical object or disclosing a truth

Deiknymi is the standard Greek verb for making something visible or known, appearing 33 times across the Gospels, Acts, and Revelation. Its semantic range stretches from the concrete to the revelatory. Satan takes Jesus to a high place and 'shows' him all the kingdoms of the world (Matt 4:8), while Jesus tells healed lepers to 'show' themselves to the priest (Matt 8:4; Mark 1:44). In John's Gospel, Jesus promises to 'show' his disciples greater works (John 5:20), and the Father 'shows' the Son all that he does (John 5:20). The word reaches its climax in Revelation, where an angel repeatedly 'shows' John visions of cosmic judgment and the new Jerusalem (Rev 1:1; 4:1; 17:1; 21:10; 22:1). Spanish 'mostrar,' French 'montrer,' and German 'zeigen' all converge on a single show/display sense.

show, display, reveal (33×) To cause someone to perceive something, whether by physically pointing it out or by disclosing hidden truth. Covers Satan's display of kingdoms to Jesus (Matt 4:8), the leper's presentation to the priest (Matt 8:4; Mark 1:44), Jesus' promise of 'greater works' (John 5:20), and the angelic unveiling of apocalyptic visions throughout Revelation (Rev 1:1; 17:1; 21:10; 22:1). The verb bridges sensory showing and divine disclosure. **SHOWING AND REVEALING**

en: I-will-show, Show, he-showed | **es:** mostrará, mostraré, mostró | **fr:** montrer | **de:** zeigen, zeigt Matt 4:8; Matt 8:4; Matt 16:21; Mark 1:44; Mark 14:15

δειλία G1167 *N-GFS* (1×)

Cowardice, timidity, fearfulness

A spirit of fear and timidity that prevents bold action, the opposite of courage and power. Paul reminds Timothy in 2 Timothy 1:7 that God has not given us a spirit of cowardice, but of power, love, and self-discipline. The term captures a paralyzing fearfulness that undermines faithful ministry, which God's Spirit actively opposes by providing strength and courage.

(1×) Indicates a disposition toward fearfulness and timidity. The translations (Spanish 'cobardía', German 'Furchtsamkeit') emphasize shrinking back from challenges. In 2 Timothy 1:7, Paul contrasts this cowardly spirit with the Spirit God has given—power for bold witness, love for sacrificial service, and self-discipline for perseverance—encouraging the perhaps-timid Timothy not to be ashamed of testifying about the Lord or of Paul's imprisonment, but to join in suffering for the gospel by God's enabling power. **TREMBLING AND FEAR**

en: of-cowardice | **es:** de-cobardía | **fr:** δειλίας | **de:** Furchtsamkeit 2Tim 1:7

δειλιάω G1168 *V-PMA-3S* (1×)

To be afraid, to fear, to be cowardly

To experience fear or timidity, to shrink back in cowardice. Jesus commands his disciples in John 14:27 not to let their hearts be troubled or afraid as he prepares to leave them. The verb expresses the emotional response of fear that Jesus deliberately counters with his gift of peace, distinguishing the peace he gives from the world's inadequate version.

(1×) Describes becoming afraid or fearful. The translations (Spanish 'tenga miedo', French 'avoir peur', German 'furchtsam sein') all indicate fear as an emotional state. In John 14:27, Jesus's prohibition against fear accompanies his bequest of peace—a peace unlike the world's superficial version, rooted in his completed work and promised presence through the Spirit, designed to replace disciples' anxiety about his departure with confident trust in his ongoing care despite physical absence. **GEOGRAPHY AND SPACE**

en: let-it-be-afraid | **es:** tenga-miedo | **fr:** avoir-peur | **de:** furchtsam-sein John 14:27

δειλός G1169 *Adj-DMP* (4×)

cowardly, fearful, timid; lacking courage or reverence

Deilos describes a disposition of fearfulness or cowardice — the failure of nerve before danger or the divine. Jesus rebukes his disciples as deiloi when they panic during the storm on the Sea of Galilee (Matt 8:26; Mark 4:40), questioning why they lack faith. In Hebrews 12:28, the related sense of reverential awe appears in worship. Most strikingly, Revelation 21:8 places the cowardly first in the list of those consigned to the lake of fire, alongside murderers and idolaters — a sobering warning against faithless timidity.

(4×) Cowardly, fearful, or timid, describing a disposition that shrinks from what should be faced with faith or courage. Jesus rebukes the storm-panicked disciples as deiloi (Matt 8:26; Mark 4:40), linking fear to faithlessness. Revelation 21:8 lists the cowardly first among those condemned, alongside murderers and liars. Spanish 'cobardes,' French 'craintif,' and German 'furchtsam' variously emphasize cowardice, timidity, and fearfulness. Hebrews 12:28 may shade toward reverential awe in the context of worship. **GEOGRAPHY AND SPACE**

en: awe, cowardly, fearful | **es:** cobardes, cobardes,, temerosos | **fr:** craintif | **de:** furchtsam, δειλοί Matt 8:26; Mark 4:40; Heb 12:28; Rev 21:8

δεῖνα G1170 *N-AMS* (1×)

So-and-so, a certain person, such a one

An indefinite reference to an unnamed person, used when the specific identity is either unknown or deliberately vague. In Matthew 26:18, Jesus tells his disciples to go into the city to a certain man and tell him that the Teacher says his time is near and he will keep Passover at his house. The anonymity may protect the man's identity or emphasize Jesus's supernatural knowledge.

(1×) Functions as a placeholder for an unspecified person's name. The translations (Spanish 'tal', French 'un tel') capture the indefinite reference. Matthew 26:18 uses this term as Jesus directs disciples to an unnamed host for the Passover meal—possibly protecting the location from premature disclosure to authorities, or demonstrating Jesus's foreknowledge by identifying someone the disciples don't yet know, with the mysterious instruction serving as a sign confirming Jesus's prophetic awareness of approaching events. **SUCH (KIND/TYPE)**

en: certain-man | **es:** tal | **fr:** un-tel | **de:** δεῖνα Matt 26:18

δεινός G1171 *Adv* (2×)

terribly, fiercely; expressing severe intensity of suffering or emotion

This adverb intensifies descriptions of severe conditions or emotions, emphasizing the extreme nature of what is described. In Matthew 8:6, the centurion's servant is 'terribly tormented' by paralysis, while Luke 11:53 describes the scribes and Pharisees becoming 'fiercely hostile' toward Jesus. The word derives from roots meaning 'fearful' or 'terrible,' and in New Testament usage it functions to heighten the reader's sense of severity—whether physical suffering or emotional intensity. The multilingual evidence (Spanish 'terriblemente,' French 'terriblement') consistently reflects this intensifying function across both contexts.

(2×) Appears in two dramatically different contexts that share the common thread of extreme intensity: the centurion describing his paralyzed servant's severe torment (Matthew 8:6) and the hostile reaction of religious leaders toward Jesus (Luke 11:53). The translations consistently render this as an intensifier emphasizing the fearful or terrible degree of the condition described. **SUFFICIENCY AND WORTH**

en: fiercely, terribly | **es:** terriblemente | **fr:** terriblement | **de:** δεινῶς Matt 8:6; Luke 11:53

δειπν-έω G1172 *V-FIA-1S* (4×)

to dine, eat supper, take the main evening meal

Deipneo refers to eating the chief meal of the day, typically the evening supper. In Luke 17:8, a servant is told to prepare his master's

supper before eating himself. The phrase 'after supper' (Luke 22:20; 1 Cor 11:25) anchors the institution of the Lord's Supper in the setting of an actual meal — the cup is taken meta to deipnesai. In Revelation 3:20, Christ promises to come in and dine with anyone who opens the door, an image of intimate table fellowship that resonated deeply across the early church.

(4×) To eat supper or dine, referring to the principal evening meal. The word frames key communal and theological moments: a servant preparing supper (Luke 17:8), the cup of the new covenant taken 'after supping' (Luke 22:20; 1 Cor 11:25), and Christ's promise to dine with whoever opens the door (Rev 3:20). Spanish 'cenar,' French 'dîner/souper,' and German 'speisen' all center on the main meal, underscoring that New Testament fellowship is expressed around a shared table. **FOOD AND NOURISHMENT**

en: I-will-dine, having-supped, to-have-supper | **es:** cenar, cenaré, cene | **fr:** dîner, souper | **de:** speisen, δειπνήσω, δειπνῆσαι Luke 17:8; Luke 22:20; 1Cor 11:25; Rev 3:20

δεῖπνον G1173 *N-ANS* (16×)

supper, dinner, banquet — a main meal, especially an evening feast with communal or ceremonial significance

Deipnon in classical Greek referred to the principal meal of the day, typically taken in the evening. In the New Testament its 16 occurrences range from ordinary dinners (Luke 14:12) to lavish banquets (Mark 6:21, Herod's birthday feast) to events of supreme theological weight: the Last Supper (John 13:2, 4; 21:20) and the eschatological 'marriage supper of the Lamb' (Rev 19:9, 17). Jesus' teaching often uses dinner invitations as parables of the kingdom — the great banquet where the poor replace the self-excused (Luke 14:16-24). The multilingual evidence — Spanish 'cena,' French 'repas/souper,' German 'Mahl' — consistently renders it as the main evening meal or feast.

supper / dinner / banquet (16×) The principal meal of the day, typically an evening dinner or formal banquet, serving in the NT as both a literal setting and a theologically charged occasion. Covers ordinary hospitality dinners (Luke 14:12), royal banquets (Mark 6:21), the Last Supper of Jesus with his disciples (John 13:2; 1 Cor 11:20-21), and the apocalyptic marriage supper of the Lamb (Rev 19:9, 17). The communal table setting repeatedly becomes a stage for teaching about the kingdom, hospitality, and eschatological fellowship. **BANQUETS AND FEASTS**

en: a-supper, dinner, dinners | **es:** cena, cenas | **fr:** repas, souper | **de:** Mahl, δείπνοις, δείπνου Matt 23:6; Mark 6:21; Mark 12:39; Luke 14:12; Luke 14:16

δεισῐδαίμ-ων G1174 *Adj-AMP-C* (1×)

Very religious, superstitious, god-fearing

Characterized by religious devotion or fear of the gods, a term that can be positive (pious) or negative (superstitious) depending on context. Paul uses it positively in Acts 17:22 when he observes that the Athenians are very religious in every way, evidenced by their many objects of worship including an altar to an unknown god. The word acknowledges their earnest religiosity while preparing to correct their ignorance.

(1×) Indicates exceptional religious devotion or fear of divine powers. The translations (Spanish 'muy religiosos', French 'superstitieux') show the term's range from pious to superstitious. In Acts 17:22, Paul diplomatically compliments the Athenians' religiosity as a bridge to the gospel, using their altar to an unknown god as proof of their spiritual hunger and as his entry point to proclaim the one true God who made everything and doesn't live in temples, turning their vague religious seeking toward specific knowledge of Christ. **INCENSE AND WORSHIP**

en: very-religious | **es:** muy-religiosos | **fr:** superstitieux | **de:** δεισιδαιμονεστέρους Acts 17:22

δεισῐδαιμ-ονία G1175 *N-GFS* (1×)

Religion, religious practice, superstition

Religious belief and practice, reverence for divine powers, which can shade into superstition. Festus uses this term in Acts 25:19 when explaining Paul's case to King Agrippa, describing the disputes as questions about their own religion and about a certain Jesus who had died but whom Paul asserted to be alive. Festus's use reveals his outsider's perspective on Christianity as merely another religious controversy.

(1×) Refers to religious observance and belief. The translations (Spanish 'religión', French 'superstition') reflect the term's potential range from legitimate piety to dismissed superstition. In Acts 25:19, the Roman Festus characterizes the charges against Paul as concerning 'their own religion,' revealing his incomprehension of both Judaism and Christianity as he reduces resurrection theology to a provincial religious squabble, unable to grasp the significance of Jesus's claimed resurrection that Paul preached. **INCENSE AND WORSHIP**

en: religion | **es:** religión | **fr:** superstition | **de:** δεισιδαιμονίας Acts 25:19

δέκᾰ G1176 *Adj-NNP* (27×)

ten — the cardinal number, used in parables, apocalyptic symbolism, and narrative counting

Deka is the Greek cardinal number 'ten,' appearing 27 times in the New Testament across parabolic, apocalyptic, and narrative contexts. Jesus employs it in three memorable parables: the ten virgins awaiting the bridegroom (Matt 25:1), the ten minas entrusted to servants (Luke 19:13-17), and the woman searching for one lost coin among ten (Luke 15:8). In narrative, the ten disciples are indignant at James and John's request for thrones (Matt 20:24; Mark 10:41), and Jesus heals ten lepers of whom only one returns to give thanks (Luke 17:12-17). Revelation deploys the number symbolically: the dragon has ten horns (Rev 12:3; 17:3, 7, 12, 16), representing ten kings who receive authority with the beast — imagery drawn from Daniel's ten-horned fourth beast (Dan 7:7). Across all target languages the numeral is rendered straightforwardly: Spanish 'diez,' French 'dix,' German 'zehn.'

ten (27×) The cardinal number ten, employed across three distinct registers in the New Testament. In parables, it structures stories of preparedness (ten virgins, Matt 25:1), stewardship (ten minas, Luke 19:13), and persistence (ten coins, Luke 15:8). In narrative, it counts groups — the indignant ten disciples (Matt 20:24; Mark 10:41), the ten healed lepers (Luke 17:12-17). In Revelation's apocalyptic symbolism, ten horns on the dragon and beast represent a confederation of royal power allied against the Lamb (Rev 12:3; 17:3, 7, 12, 16), echoing Daniel 7:7. **TEN (CARDINAL NUMBER)**

en: ten | **es:** a-diez, diez | **fr:** dix | **de:** zehn Matt 20:24; Matt 25:1; Matt 25:28; Mark 10:41; Luke 13:4

δῠώδεκα G1177

twelve, the number 12 in all genders and cases

The cardinal number twelve, used in all genders throughout Greek literature from Homer onward. As a basic numeral, it appears in various dialectal forms but maintains the same essential meaning. The number held special significance in biblical contexts: twelve tribes of Israel, twelve apostles, twelve gates in the New Jerusalem. The word functions as an indeclinable or declined numeral depending on the grammatical context, agreeing with the noun it modifies.

πεντεκαίδεκα G1178 *Adj-GMP* (3×)

fifteen, the cardinal number 15

A straightforward numerical term indicating the quantity fifteen. In biblical usage, it appears in measuring distances, counting days, and marking time periods. Bethany was fifteen stadia from Jerusalem—roughly two miles, a Sabbath day's journey. The sailors sounding the depth found fifteen fathoms. Paul spent fifteen days with Peter in Jerusalem. These references demonstrate the term's simple quantitative function without symbolic overtones, though in Jewish numerology fifteen could be represented by yod-he (spelling part of God's name) rather than the usual letter combination.

(3×) John 11:18 measures the distance from Bethany to Jerusalem as 'about fifteen stadia.' Acts 27:28 records sailors sounding 'fifteen fathoms' while navigating in darkness. Galatians 1:18 specifies that Paul spent 'fifteen days' with Peter in Jerusalem. The multilingual glosses are entirely uniform—English 'fifteen,' Spanish 'quince,' French 'quinze,' German 'fuenfzehn'—simple numerical equivalents. These precise measurements lend historical credibility to the narratives, grounding theological accounts in concrete geographical and temporal details. **FIVE (CARDINAL NUMBER)**

en: fifteen | **es:** quince | **fr:** quinze | **de:** fuenfzehn, δεκαπέντε John 11:18; Acts 27:28; Gal 1:18

δεκᾰ-πολις G1179 *N-GFS* (3×)

Decapolis, region of ten cities east and southeast of the Sea of Galilee

The Decapolis was a league of ten predominantly Greek cities (though the number varied) located primarily east of the Jordan River and the Sea of Galilee. These Hellenistic cities enjoyed a degree of autonomy under Roman oversight and represented Greek culture and pagan religion in the midst of Jewish territory. Jesus' ministry occasionally extended into this Gentile region, and after the healing of the Gerasene demoniac, the man proclaimed Jesus throughout the Decapolis. The region provided a transitional zone between the Jewish heartland and the broader Gentile world.

(3×) Matthew 4:25 notes that crowds followed Jesus from Decapolis among other regions. Mark 5:20 records that the healed demoniac 'began to proclaim in the Decapolis' how much Jesus had done for him. Mark 7:31 describes Jesus traveling 'through the region of the Decapolis.' The multilingual glosses preserve the Greek name—English/French/Spanish 'Decapolis/Décapole/Decápolis,' German 'Dekapolis'—reflecting this distinctive geographical-cultural designation. Jesus' ministry in this Gentile region foreshadows the gospel's eventual spread beyond Judaism. **GEOGRAPHY AND SPACE**

en: Decapolis, Dekapolis, of-Decapolis | **es:** Decapólis, de-Decápolis, de-Dekápolis | **fr:** Décapole | **de:** Dekapolis, Δεκαπόλεως Matt 4:25; Mark 5:20; Mark 7:31

δεκᾰ G1180 *Adj-NFP* (5×)

Fourteen; the cardinal number used in Matthew's genealogy and Paul's chronological references.

The cardinal number fourteen, appearing exclusively in structured chronological contexts. Matthew organizes Jesus' genealogy into three sets of fourteen generations (Matt 1:17, cited three times), a theologically significant arrangement since fourteen is the numerical value of David's name in Hebrew (dalet-waw-dalet = 4+6+4). Paul uses it to mark the span of fourteen years since a visionary experience (2 Cor 12:2) and fourteen years before his consultation with the Jerusalem apostles (Gal 2:1). All four target languages use a straightforward equivalent — Spanish 'catorce,' French 'quatorze,' German 'vierzehn.'

(5×) The cardinal number fourteen. In Matthew's genealogy (Matt 1:17), it structures the three epochs of salvation history into groups of fourteen generations each — a number likely chosen for its gematria connection to King David's name in Hebrew (d-w-d = 4+6+4 = 14). Paul uses it as a temporal marker: fourteen years since his heavenly vision (2 Cor 12:2) and fourteen years before returning to Jerusalem (Gal 2:1). The consistency across all translations reflects the universal transparency of numerical terms. **NUMBER FOUR**

en: fourteen | **es:** catorce | **fr:** quatorze | **de:** vierzehn Matt 1:17; 2Cor 12:2; Gal 2:1

δέκᾰτος G1181 *Adj-AFP* (4×)

tenth; (as noun) a tithe, tenth part

Dekatos means 'tenth' and as a substantive (dekate) refers to the tenth part or tithe. All four New Testament occurrences appear in Hebrews 7, where the author argues for the superiority of Melchizedek's priesthood over the Levitical order. Abraham gave a tenth of the spoils to Melchizedek (Heb 7:2, 4), the Levites collect tithes yet are themselves 'tithed' through Abraham (Heb 7:9), and those who receive tithes are mortal while Melchizedek is attested as living (Heb 7:8). The tithe becomes a tool for priestly-order argumentation.

(4×) Tenth or tithe, the tenth portion given as an offering or due. In Hebrews 7:2-9, all four uses serve the argument that Melchizedek's priesthood surpasses Levi's: Abraham paid tithes to Melchizedek (Heb 7:2, 4), and the Levites who collect tithes were symbolically tithed through their ancestor (Heb 7:9). Spanish 'diezmos,' French 'Zehnten,' and German 'Zehnten' all derive from their respective words for 'ten,' preserving the transparent etymology of giving a tenth. **GEOGRAPHY AND SPACE**

en: tenth, tithes | **es:** diezmos, décima | **fr:** Zehnten | **de:** Zehnten Heb 7:2; Heb 7:4; Heb 7:8; Heb 7:9

δέκᾰτος G1182 *Adj-NNS* (3×)

tenth, the ordinal number in sequence or a tenth part as a fraction

This ordinal number indicates position in sequence (the tenth item) or proportion (a tenth part, tithe). Classical usage includes both ordinal and fractional senses. In John's Gospel, it marks the 'tenth hour' of the day when Andrew and another disciple followed Jesus. Revelation uses it to describe the 'tenth part' of the city that fell in the earthquake and the tenth foundation stone in the New Jerusalem's walls. The term can carry theological weight when referring to tithes, though that sense doesn't appear in these New Testament occurrences.

(3×) John 1:39 notes the 'tenth hour' when the disciples came to see where Jesus was staying—about 4 PM, a detail suggesting eyewitness memory. Revelation 11:13 describes 'a tenth of the city' falling in the earthquake. Revelation 21:20 lists chrysoprase as the 'tenth' foundation stone. The multilingual glosses are straightforward—English 'tenth,' Spanish 'décimo/décima,' French 'dixième,' German 'zehnte'—simple ordinal and fractional equivalents. The time notation in John provides a concrete historical marker in the narrative of discipleship's beginning. **TENTH ORDINAL NUMBER**

en: tenth | **es:** décima, décima-parte, décimo, | **fr:** dixième | **de:** zehnte John 1:39; Rev 11:13; Rev 21:20

δεκᾰτόω G1183 *V-RIA-3S* (2×)

to collect tithes from someone; to be subject to tithing (passive)

This verb specifically refers to the practice of collecting or paying tithes—the ten percent offering prescribed in Mosaic law. Hebrews 7 uses it twice in discussing Melchizedek's superiority to the Levitical priesthood: once for Melchizedek collecting tithes from Abraham (7:6), and once in the remarkable statement that Levi himself 'was tithed' through Abraham (7:9). The passive voice in the second instance creates a theological point about representation and superiority. The term appears exclusively in this Hebrews passage, where the author builds a sophisticated argument about priestly orders through careful analysis of the Genesis 14 encounter.

(2×) Both occurrences appear in Hebrews 7's argument about Melchizedek's superiority. First, Melchizedek 'collected tithes from' Abraham (7:6: Spanish 'diezmó,' German 'verzehnten'), establishing the lesser giving to the greater. Then, Levi 'has been tithed' through Abraham (7:9: English 'has been tithed,' Spanish 'ha sido diezmado'), showing the Levitical priesthood's subordination to Melchizedek's order. **TRIBUTE AND TAX**

en: collected-tithes-from, has-been-tithed | **es:** diezmó, ha-sido-diezmado | **fr:** verzehnten | **de:** verzehnten Heb 7:6; Heb 7:9

δεκ-τός G1184 *Adj-AMS* (5×)

Acceptable, welcome, pleasing; describing what is favorably received by God or by people.

An adjective conveying the idea of being accepted or well-received, often in the context of divine favor. Jesus reads from Isaiah about 'the acceptable year of the Lord' (Luke 4:19) — the year of God's gracious welcome — then provocatively declares that no prophet

is 'acceptable' in his hometown (Luke 4:24). Peter discovers that anyone who fears God is 'acceptable' to Him regardless of nationality (Acts 10:35). Paul quotes Isaiah about 'the acceptable time' of salvation (2 Cor 6:2). The Philippians' gift is described as 'acceptable' and pleasing to God (Phil 4:18). French distinguishes between 'acceptable' and 'agreable,' hinting at the word's range from formal approval to warm delight.

(5×) Acceptable, welcome, or pleasing — especially in the sight of God. The word appears in contexts of divine receptivity: the Jubilee-like 'acceptable year of the Lord' from Isaiah 61 (Luke 4:19), the salvific 'acceptable time' of 2 Cor 6:2 (quoting Isa 49:8), and God's acceptance of those who fear Him from every nation (Acts 10:35). It also describes human reception — or the lack of it — in Jesus' proverb about prophets not being welcome at home (Luke 4:24), and the warm divine pleasure at the Philippians' sacrificial generosity (Phil 4:18). **PLEASANTNESS AND DELIGHT**

en: acceptable | **es:** aceptable, aceptado | **fr:** acceptable, agréable | **de:** angenehm, δεκτόν, δεκτός Luke 4:19; Luke 4:24; Acts 10:35; 2Cor 6:2; Phil 4:18

δελε-άζω G1185 *V-PPA-NMP* (3×)

to entice, lure, or trap by bait, especially into sin or error

This verb originally described fishing or hunting with bait—luring prey into a trap through attractive but deceptive means. Metaphorically, it describes the process of temptation and seduction, whether into sin or error. James employs it in analyzing the anatomy of temptation: each person is 'enticed' by their own desire. Peter warns of false teachers who 'entice' unstable souls. The term captures both the attractive appeal of temptation and its deceptive, predatory nature—what appears desirable conceals a hook.

(3×) James 1:14 describes how 'each person is tempted when he is lured and enticed by his own desire.' 2 Peter 2:14 and 2:18 both warn of false teachers who 'entice unstable souls' and 'entice' people who are barely escaping from error. The multilingual evidence shows the term's entrapment connotations—Spanish 'seducen/seduciendo,' French forms preserving the Greek, German 'verlocken' (lure/entice). All three contexts involve being drawn into destructive patterns through attractive but deceptive appeals, like fish to a baited hook. **TESTING AND TEMPTATION**

en: being-enticed, enticing, they-entice | **es:** seducen, seduciendo, siendo-seducido | **fr:** δελεάζοντες, δελεάζουσιν, δελεαζόμενος | **de:** verlocken Jas 1:14; 2Pet 2:14; 2Pet 2:18

δένδρεον G1186 *N-GNP* (25×)

tree — a woody perennial plant, used literally of fruit trees and figuratively in parables and apocalyptic imagery

Dendron is the standard Greek word for tree, appearing 25 times in the New Testament with a notable concentration in Jesus' teaching and in Revelation's visionary landscapes. The Sermon on the Mount introduces the principle that 'every good tree bears good fruit, but a bad tree bears bad fruit' (Matt 7:17-19), a metaphor reprised in Luke 6:43-44 and applied to the Pharisees and Sadducees by John the Baptist: 'every tree that does not bear good fruit is cut down' (Matt 3:10; Luke 3:9). The mustard seed parable transforms a proverbially tiny seed into a tree large enough for birds to nest in (Matt 13:32; Luke 13:19). In Revelation, the 'tree of life' yields twelve kinds of fruit and its leaves are 'for the healing of the nations' (Rev 22:2, 14), completing the biblical arc that began with the tree of life in Eden. Jude 12 uses 'autumn trees without fruit, twice dead, uprooted' as a vivid image of false teachers. Spanish 'arbol,' French 'arbre,' and German 'Baum' all map to a single lexeme.

tree, trees (25×) A woody perennial plant bearing branches, fruit, or leaves, used both literally and as a rich metaphorical vehicle. In the Synoptic teaching, a tree's fruit reveals its nature — good trees bear good fruit, bad trees bad (Matt 7:17-19; 12:33; Luke 6:43-44), and the unfruitful tree faces the axe (Matt 3:10; Luke 3:9). The mustard seed becomes a great tree sheltering birds (Matt 13:32; Luke 13:19). In Revelation, the tree of life bookends the biblical narrative, yielding twelve fruits with leaves for the nations' healing (Rev 22:2, 14). Jude's 'fruitless autumn trees, twice dead' (Jude 12) turns the image toward judgment. Every target language maps to one basic botanical term. **GEOGRAPHY AND SPACE**

en: a-tree, tree, trees | **es:** árbol, árboles | **fr:** arbre | **de:** Baum Matt 3:10; Matt 7:17; Matt 7:18

δεξιο-λάβος G1187 *N-AMP* (1×)

Spearmen, light-armed soldiers

Soldiers equipped with spears, possibly light infantry or guards who fought with throwing spears. Acts 23:23 records the Roman commander ordering two hundred soldiers, seventy cavalry, and two hundred spearmen to escort Paul to Caesarea. The large force reveals the seriousness with which the Romans treated the Jewish plot against Paul's life, deploying substantial military resources to protect one prisoner.

(1×) Designates soldiers armed with spears, though the exact military role remains somewhat unclear. The etymology suggests those who hold with the right hand, possibly spearmen or javelin throwers. In Acts 23:23, the tribune mobilizes these troops as part of a 470-soldier nighttime convoy to transfer Paul safely from Jerusalem to the governor in Caesarea, reflecting either the genuine threat level from Paul's enemies or the commander's determination to prevent any incident that might spark wider unrest. **RIGHT SIDE**

en: spearmen | **es:** lanceros | **fr:** droite | **de:** δεξιολάβους Acts 23:23

δεξιός G1188 *Adj-NMS* (54×)

dexios – right (hand or side); the position of honor, power, and divine authority

The adjective dexios ('right') designates the right hand or right side, carrying both spatial and theological weight across 54 New Testament occurrences. Spatially, it identifies a body part (Matt 5:29-30) or a position in a scene (Matt 25:33, sheep on the right). Theologically, the 'right hand of God' is the supreme seat of authority where Christ is exalted (Mark 16:19; Acts 2:33; Col 3:1), drawing on Psalm 110:1. It also signifies fellowship and commission (Gal 2:9). Spanish diestra, French droite, and German rechte map consistently to this dual spatial-honorific sense.

right (hand/side) (54×) The right hand or right side, encompassing literal bodily reference (Matt 5:29-30) and the theologically charged seat of divine authority. 'At the right hand of God' (Mark 16:19; Acts 2:33; Heb 1:3) draws on Ps 110:1 for Christ's exaltation. In Gal 2:9 it signifies partnership. Spanish diestra, French droite, and German rechte confirm a single concept across 54 occurrences. **RIGHT SIDE**

en: right, right-hand, the-right | **es:** derecha, derechas, diestra | **fr:** droite | **de:** rechte Matt 5:29; Matt 5:30; Matt 5:39; Matt 6:3; Matt 20:21

δέω G1189 *V-PIM/P-1P* (22×)

To beg or entreat a person; to pray or supplicate God.

From the root deomai meaning 'to lack, to need,' this verb develops into earnest requesting. When directed at people, it means to beg or implore, as when a leper beseeches Jesus in Luke 5:12 or a father pleads for his child in Luke 9:38. When directed toward God, it becomes prayer and supplication, as in Luke 22:32 where Jesus says 'I have prayed for you' and Acts 4:31 where the early church prays together. Spanish distinguishes rogar (human entreaty) from suplicar/orar (divine supplication), highlighting the two orientations.

1. beg, entreat a person (15×) To beg, entreat, or implore another person with urgent appeal. Luke 5:12 shows the leper falling on his face and begging Jesus; Luke 8:28 has the demoniac beseeching Him. Spanish rogar and Te-ruego capture the personal, face-to-face urgency. French and German both use prier and bitten without distinguishing addressee, but the context of direct human interaction is clear across 15 occurrences. **ASKING AND PRAYING**

en: I-beg, I-begged, asking | **es:** Ruego, Te-ruego, le-rogaba | **fr:** prier | **de:** bitten, bittet Luke 5:12; Luke 8:28; Luke 8:38; Luke 9:38; Luke 9:40

2. pray, supplicate God (7×) To pray or make earnest supplication directed to God, seeking divine intervention or favor. Matthew 9:38 and Luke 10:2 both use it in Jesus' command to 'pray the Lord of the harvest,' while Acts 4:31 records communal prayer. Spanish habiendo-suplicado and orando reflect the devotional register. Luke 22:32, where Jesus tells Peter 'I have prayed for you,' marks the most intimate instance of divine intercession. **ASKING AND PRAYING**

en: begged, having-prayed, pray | **es:** Rogad, habiendo-suplicado, orando | **fr:** prier | **de:** bittet Matt 9:38; Luke 10:2; Luke 21:36; Luke 22:32; Acts 4:31

Δερβαῖος G1190 *Adj-NMS* (1×)

Derbe, of Derbe, from Derbe

Belonging to or from Derbe, a city in the region of Lycaonia in southern Asia Minor (modern Turkey). Acts 20:4 identifies Gaius as a Derbeite, distinguishing him from another Gaius mentioned elsewhere. The designation indicates his hometown origin, as Derbe was one of the cities where Paul preached and established churches during his missionary journeys.

(1×) Indicates association with the city of Derbe in Lycaonia. In Acts 20:4, this ethnic or geographical designation identifies Gaius's home city to distinguish him from other men named Gaius in Luke's narrative, placing him as coming from one of the churches Paul founded during his first missionary journey (Acts 14:6, 20), and now traveling as Paul's companion, possibly as a representative of his home church carrying the collection for Jerusalem. **GEOGRAPHY AND SPACE**

en: Derbaios | **es:** derbeo | **fr:** peau | **de:** Δερβαῖος Acts 20:4

Δέρβη G1191 *N-AFS* (3×)

Derbe, city in Lycaonia where Paul ministered and made disciples

Derbe was a city in the Roman province of Galatia, in the region of Lycaonia. It represented the southeastern limit of Paul's first missionary journey. After being stoned in Lystra and left for dead, Paul traveled to Derbe where he and Barnabas made many disciples without recorded opposition. The city appears again in Acts 16 when Paul returns with Timothy. Derbe's location made it a strategic outpost for the gospel's spread into the interior of Asia Minor. It was home to Gaius, one of Paul's traveling companions.

(3×) Acts 14:6 records Paul and Barnabas fleeing persecution to 'Lystra and Derbe, cities of Lycaonia.' Acts 14:20 narrates their departure 'the next day to Derbe.' Acts 16:1 mentions Paul arriving 'at Derbe and then at Lystra.' The multilingual glosses preserve the place name with minor variation—Spanish 'Dérbē,' French 'Derbé,' though German oddly lists 'Damaskus' (Damascus), apparently an error. Derbe represents the persistent advance of the gospel despite violent opposition—Paul proceeds from near-fatal stoning to fruitful evangelism. **GEOGRAPHY AND SPACE**

en: Derbe, Derbē | **es:** Dérbē | **fr:** Derbé | **de:** Damaskus Acts 14:6; Acts 14:20; Acts 16:1

δέρμα G1192 *N-DNP* (1×)

Skins, animal hides

The skins or hides of animals, either as clothing material or for other uses. Hebrews 11:37 describes faithful saints of old who wandered about in sheepskins and goatskins, destitute, persecuted, and mistreated. This detail emphasizes their poverty and rejection by the world, wearing rough animal skins because they lacked proper clothing, all while remaining faithful to God.

(1×) Refers to animal skins used as primitive clothing. The translations (Spanish 'pieles', French 'Fell', German 'Fell') all indicate hides or skins. Hebrews 11:37 uses this detail in the catalog of persecuted prophets and faithful ones to paint a picture of extreme deprivation—these heroes of faith, though commended by God, experienced such poverty and persecution that they wore animal skins rather than woven garments, wandering as refugees while the world proved unworthy of their presence despite treating them as worthless outcasts. **SKIN AND LEATHER**

en: skins | **es:** pieles | **fr:** Fell | **de:** Fell Heb 11:37

δερμάτ-ινος G1193 *Adj-AFS* (2×)

made of leather, leathern; describing material composition

This adjective describes items made from animal skin or leather. Both New Testament occurrences refer to John the Baptist's distinctive clothing, specifically his leather belt or girdle. This detail connects John to the prophetic tradition, particularly Elijah, who wore similar attire. The leather belt was part of John's ascetic appearance that marked him as a wilderness prophet calling Israel to repentance. The multilingual evidence (Spanish 'de cuero,' French 'de cuir,' German 'ledern') uniformly identifies this as a material descriptor, emphasizing the rustic, non-luxurious nature of prophetic dress.

(2×) Appears identically in Matthew 3:4 and Mark 1:6, both describing John the Baptist's leather belt as part of his prophetic attire. The detail serves to characterize John as an Elijah-like figure dwelling in the wilderness, with clothing appropriate to his ascetic lifestyle and prophetic calling. The term straightforwardly identifies the material composition of his belt. **SKIN AND LEATHER**

en: leather | **es:** de-cuero | **fr:** de-cuir | **de:** ledern, δερματίνην Matt 3:4; Mark 1:6

δέρω G1194 *V-PPA-NMP* (15×)

To beat, strike, or flog; to inflict blows upon someone, whether in violence or judicial punishment.

Derō originally meant 'to skin' or 'to flay' in classical Greek, but by the NT period it had settled into the sense of beating or flogging. It appears in contexts of both informal violence and formal judicial punishment. In Jesus' parables, vineyard tenants beat the owner's servants (Matt 21:35; Mark 12:3, 5), and a negligent servant receives many blows (Luke 12:47–48). In the apostolic narratives, Paul and the disciples are beaten before councils and in synagogues (Mark 13:9; Acts 5:40; 16:37; 22:19). The Spanish 'azotar/golpear,' French 'battre,' and German 'schlagen' all capture the physicality of violent striking.

beat, strike, flog (15×) To inflict blows upon someone by beating or flogging, used of both informal violence and official judicial punishment. In the parables, servants sent to a vineyard are beaten by wicked tenants (Matt 21:35; Mark 12:3, 5). In Acts, apostles are flogged by authorities (Acts 5:40; 16:37). Jesus warns his followers to expect such treatment in synagogues and before councils (Mark 13:9). The multilingual evidence (Spanish 'azotar,' French 'battre,' German 'schlagen') uniformly reflects physical striking. **STRIKING AND REFERENCE**

en: Having-beaten, beat, beating | **es:** Azotando, azotando, golpea | **fr:** battre | **de:** schlagen, schlägt Matt 21:35; Mark 12:3; Mark 12:5; Mark 13:9; Luke 12:47

δεσμ-εύω G1195 *V-PPA-NMS* (3×)

to bind, tie up, or put in chains, either literally or figuratively

This verb describes the act of binding or tying, whether with ropes, chains, or other restraints. It can apply to binding sheaves of grain, shackling prisoners, or metaphorically to imposing burdens. Jesus condemns the scribes and Pharisees for binding 'heavy burdens' on people's shoulders while refusing to help carry them. The Gerasene demoniac had often been bound with chains but broke them. Paul was bound and dragged away during persecution. The term evokes confinement, restraint, and the imposition of control.

(3×) Matthew 23:4 condemns religious leaders who 'bind heavy burdens' on others. Luke 8:29 describes the demoniac who had often been 'bound with chains and shackles.' Acts 22:4 records Paul's testimony that he 'bound and delivered to prison' both men and women. The multilingual glosses are consistent—Spanish 'atan/atando/era atado,' French 'lier,' German preserving Greek forms. The contexts range from literal physical restraint (chains on the demoniac) to metaphorical burden-imposing (Pharisaic legalism) to religious persecution (Paul's pre-conversion activity). **BINDING AND TYING**

en: binding, he-was-bound, they-bind | **es:** atan, atando, era-atado | **fr:** lier | **de:** δεσμεύουσιν, δεσμεύων, ἐδεσμεύετο Matt 23:4; Luke 8:29; Acts 22:4

δεσμ-έω G1196

bind, tie up, fasten together; form bonds or connections

A verb meaning to bind or tie things together, closely related to δεσμεύω. The lexicons note it as non-Attic, appearing in New Testament and later Greek texts. Active voice uses describe the action of binding or fastening something. The passive voice indicates being bound or tied up. In medical contexts, it can describe joints undergoing ankylosis—becoming abnormally stiff or fused, as if bound together. The word carries the basic sense of creating connections or constraints through binding.

δέσμ-η G1197 *N-AFP* (1×)

bundle, package; specifically in agricultural contexts, a sheaf or bundle of grain

In Matthew's parable of the wheat and tares, this word denotes bundles or sheaves prepared for burning. The term carries agricultural overtones, referring to gathered stalks bound together. Greek speakers also used it for packages more generally, and in medical contexts it could mean a handful. The Spanish and French glosses (manojos, gerbes) capture the agricultural bundling sense perfectly.

(1×) Agricultural bundles, specifically sheaves of wheat or tares bound together for collection and burning. The single New Testament occurrence (Matt 13:30) appears in Jesus' parable where the tares are gathered into bundles for destruction, while wheat is stored safely. The cross-linguistic evidence points consistently to bound agricultural materials. **GRAIN SHEAF**

en: bundles | **es:** manojos | **fr:** gerbes | **de:** δέσμας Matt 13:30

δέσμ-ιος G1198 *N-DMP* (17×)

A prisoner or captive; one bound in confinement under authority.

Desmios refers to a person held in physical custody — bound, imprisoned, or detained by governing authorities. In the Gospels it describes Barabbas, the notable prisoner released at Passover (Matt 27:15-16; Mark 15:6). In Acts, Paul and Silas are prisoners at Philippi whose midnight worship triggers an earthquake (Acts 16:25-27). Paul later embraces the identity of 'prisoner of Christ Jesus' (Eph 3:1; Philem 1:1), transforming a term of shame into one of apostolic honor. Spanish 'preso' and German 'Gefangener' both carry the same weight of physical confinement.

prisoner, captive (17×) A person held in confinement or bondage, whether in a literal prison or under military guard. The term designates someone detained by civil or political authority. Barabbas is called a desmios at Passover (Matt 27:15-16), and Paul and Silas are desmoi at Philippi (Acts 16:25, 27). Paul adopts the title voluntarily in his epistles (Eph 3:1; Philem 1:9), reframing imprisonment as a mark of faithful service. The translations uniformly render it as 'prisoner' or 'captive' across all languages. **GEOGRAPHY AND SPACE**

en: a-prisoner, prisoner, prisoners | **es:** preso, presos, prisionero | **fr:** prisonnier | **de:** Gefangene, Gefangener Matt 27:15; Matt 27:16; Mark 15:6; Acts 16:25; Acts 16:27

δεσμός G1199 *N-NMS* (18×)

A bond or chain used for imprisonment or restraint; figuratively, a binding impediment on a person's body or condition.

In the New Testament, desmos almost always refers to the literal chains and fetters of imprisonment, appearing prominently in Paul's captivity letters where he speaks of his 'bonds' as a badge of apostolic faithfulness (Phil 1:7, 13; Col 4:18; 2 Tim 2:9; Phlm 10, 13). The word carries a visceral, tangible weight: Luke describes the Gerasene demoniac breaking his bonds (Lk 8:29), and the earthquake at Philippi loosening every prisoner's chains (Acts 16:26). Yet twice it shifts into figurative territory, describing an invisible constraint on a person's faculty, as when Jesus looses the 'bond' of a woman's infirmity (Lk 13:16) and the 'bond' of a man's tongue (Mk 7:35).

1. bond, chain, fetter (16×) A physical chain, fetter, or shackle used to restrain a prisoner. This is the dominant NT sense, covering sixteen of eighteen occurrences. Spanish 'cadenas' and German 'Fesseln' both capture the concrete, tangible nature of the restraint. Paul's letters from prison turn these literal bonds into a theological symbol: his chains authenticate his gospel ministry (Phil 1:13-14; Col 4:18). The earthquake at Philippi that loosened every prisoner's bonds (Acts 16:26) dramatizes divine liberation from physical constraint. **CHAINS AND FETTERS**

en: bonds, chains, in-bonds | **es:** ataduras, cadenas, de-cadenas | **fr:** en-chaînes, lien | **de:** Fessel, Fesseln, mit-Fesseln Luke 8:29; Acts 16:26; Acts 20:23; Acts 23:29; Acts 26:29

2. bond, impediment (2×) A figurative bond or impediment binding a person's body or faculty, used metaphorically rather than of literal incarceration. In Mark 7:35, the 'bond of his tongue' (Spanish 'ligadura,' French 'lien') describes a speech impediment that Jesus releases, while in Luke 13:16 Satan's 'bond' on a crippled woman for eighteen years is broken by healing. Both passages use desmos to frame disability as captivity from which Jesus sets people free. **BOND OBLIGATION VOW**

en: bond | **es:** atadura, ligadura | **fr:** lien | **de:** Fessel, Fesseln Mark 7:35; Luke 13:16

δεσμο-φύλαξ G1200 *N-DMS* (3×)

jailer, prison guard, keeper of a jail or dungeon

A jailer or prison keeper was responsible for guarding prisoners and maintaining security in the detention facility. In the ancient world, this role carried significant liability—if prisoners escaped, the jailer could face execution. This explains the Philippian jailer's near-suicide when he assumed his prisoners had fled during the earthquake. The jailer's conversion narrative demonstrates how the gospel reached across social boundaries, transforming even those whose occupation involved coercion and confinement into brothers in Christ.

(3×) All three occurrences appear in Acts 16:23, 27, 36 during Paul and Silas's imprisonment in Philippi. The jailer receives them into custody, nearly kills himself when the earthquake opens the prison, and experiences dramatic conversion when he discovers the prisoners haven't fled. The multilingual glosses are uniform—English 'jailer,' Spanish 'carcelero,' French 'geôlier,' German preserving Greek forms. The narrative's focus on this particular jailer (and his household's baptism) elevates an otherwise faceless functionary into a memorable example of the gospel's transforming power. **PRISON AND CONFINEMENT**

en: jailer | **es:** carcelero | **fr:** geôlier | **de:** δεσμοφύλακι, δεσμοφύλαξ Acts 16:23; Acts 16:27; Acts 16:36

δεσμ-ωτήριον G1201 *N-ANS* (4×)

desmoterion – a prison or place of confinement; a jail where prisoners are held under guard

Desmoterion denotes a prison or jail – a secured place where persons are held in custody. Derived from desmos ('bond, chain'), it emphasizes the place where one is bound, giving it a more institutional feel than the common phulake. In the New Testament it appears exclusively in the Synoptics and Acts: John the Baptist sends word from the desmoterion (Matt 11:2), and the apostles are miraculously freed from one (Acts 5:21-23; 16:26). Spanish carcel, French prison, and German Gefangnis all render it uniformly, confirming a single concrete sense of 'place of imprisonment.'

(4×) A place of incarceration or confinement, where prisoners are held under guard and in bonds. The word's etymology (from desmos, 'chain, bond') foregrounds the binding aspect of imprisonment. All four New Testament occurrences involve physical custody: John the Baptist imprisoned by Herod (Matt 11:2), and the apostles locked in the public prison in Jerusalem (Acts 5:21, 5:23, 16:26). Cross-lingual evidence – Spanish carcel, French prison – converges on a single un-

differentiated sense of 'jail, prison.' PRISON AND CONFINEMENT
en: prison | **es:** cárcel, prisión | **fr:** prison | **de:** δεσμωτήριον, δεσμωτηρίου, δεσμωτηρίῳ Matt 11:2; Acts 5:21; Acts 5:23; Acts 16:26

δεσμ-ώτης G1202 *N-AMP* (2×)

prisoner, captive; one held in bonds or custody

This noun designates a person held in captivity or imprisonment, literally one in chains or fetters. Both New Testament instances appear in Acts 27, during Paul's sea voyage to Rome as a prisoner. The term appears when the centurion delivers prisoners including Paul to the centurion in charge (27:1), and later when soldiers consider killing prisoners to prevent escape during the shipwreck (27:42). The Greek root relates to 'bonds' or 'chains,' emphasizing the physical restraint of captivity. Translations consistently render this as 'prisoners' across languages, reflecting its straightforward reference to those held in custody.

(2×) Both occurrences are in Acts 27, narrating Paul's journey to Rome as a prisoner: first when prisoners are handed over to the centurion Julius (27:1), then when soldiers contemplate killing prisoners during the shipwreck to prevent escape (27:42). The context emphasizes their legal status as persons in custody rather than free travelers. GEOGRAPHY AND SPACE
en: prisoners | **es:** prisioneros | **fr:** bandelette | **de:** δεσμώτας Acts 27:1; Acts 27:42

δεσπότ-ης G1203 *N-NMS* (10×)

Master, sovereign lord — whether addressing God/Christ as supreme ruler or human slaveholders as household masters

Despotes carries the weight of absolute authority and ownership that kyrios does not always convey. When Simeon addresses God as 'Sovereign Lord' (Luke 2:29) or the early church prays to the 'Master' who made heaven and earth (Acts 4:24), the word evokes an owner's unquestioned authority over his entire household. The same word applies to human slaveholders whom Christian slaves are told to honor (1 Tim 6:1-2; Titus 2:9; 1 Pet 2:18). Spanish splits this neatly between 'Soberano/Senor' for the divine referent and 'amos' (masters) for the human, while French uses 'Seigneur' and 'Maitre' respectively.

1. Master (6×) Sovereign Master — a title for God or Christ as absolute ruler and owner of all, emphasizing supreme authority that cannot be challenged. Simeon's 'now you are releasing your servant, Sovereign Lord' (Luke 2:29) and the church's prayer 'Sovereign Lord, who made heaven and earth' (Acts 4:24) use despotes where kyrios alone would feel insufficient. Jude 1:4 and 2 Peter 2:1 warn of those who deny 'the Master who bought them.' Spanish 'Soberano' and French 'Seigneur' reserve this elevated register for the divine referent. LORDS AND MASTERS
en: Master, master | **es:** Señor, Soberano, amo | **fr:** Maître, Maître„ Seigneur | **de:** Gebieter, Herrscher, Δέσποτα Luke 2:29; Acts 4:24; 2Tim 2:21; 2Pet 2:1; Jude 1:4

2. masters (4×) Human masters, specifically slaveholders exercising authority over enslaved persons in the household. The Pastoral Epistles and 1 Peter use despotes consistently for this social role: slaves should count their masters worthy of honor (1 Tim 6:1), especially believing masters (1 Tim 6:2), and submit even to harsh ones (1 Pet 2:18; Titus 2:9). Spanish 'amos' (masters/owners) and German 'Herrscher' capture the concrete relational authority in view. LORDS AND MASTERS
en: masters | **es:** amos | **fr:** Maître | **de:** Herrscher 1Tim 6:1; 1Tim 6:2; Titus 2:9; 1Pet 2:18

δεῦρο G1204 *Adv* (9×)

Adverb of motion meaning 'hither, come here'; used as an imperative interjection 'come!' and temporally as 'until now, to the present'.

A versatile Greek adverb rooted in spatial motion — 'hither' or 'to this place' — that developed into one of the most memorable imperative interjections in the New Testament. When Jesus cries δεῦρο to Lazarus at the tomb (John 11:43) or invites the rich young man to follow him (Matt 19:21; Mark 10:21; Luke 18:22), the word carries an urgency that echoes across languages: Spanish 'Ven,' French 'viens,' German 'komm.' In Romans 1:13 Paul extends the word into a temporal sense — 'until the present' — where Spanish renders it 'ahora' (now), revealing how a word of spatial approach can shade into temporal arrival.

1. come (8×) An imperative interjection summoning someone to approach: 'Come!' Used by Jesus when calling Lazarus from the tomb (John 11:43), inviting the rich ruler to discipleship (Matt 19:21; Mark 10:21; Luke 18:22), and in God's command to Abraham to leave his country (Acts 7:3). Every major translation language renders it with a direct imperative of motion — Spanish 'Ven,' French 'viens,' German 'komm' — confirming its force as a summons rather than a mere spatial indicator. GOING AND LEADING
en: come | **es:** Ven, Ven„ aquí | **fr:** viens | **de:** komm, δεῦρο Matt 19:21; Mark 10:21; Luke 18:22; John 11:43; Acts 7:3

2. present (1×) A temporal extension of the spatial sense, meaning 'until now, up to the present moment.' In Romans 1:13 Paul writes that he was hindered 'until the present' (δεῦρο) from visiting Rome. Spanish shifts to 'ahora' (now) and English to 'present,' showing the semantic leap from place ('hither') to time ('to this point'), a natural metaphorical mapping found across Indo-European languages. NOW (TEMPORAL ADVERB)
en: present | **es:** ahora | **fr:** viens | **de:** komm Rom 1:13

δεῦτε G1205 *V-M-2P* (12×)

Come! (plural imperative) — an invitation or summons calling others to approach, follow, or witness

The adverbial interjection deute functions as a plural imperative meaning 'come!' — a summons addressed to a group. It carries the warmth of invitation in Jesus' great call, 'Come to me, all who labor and are heavy laden' (Matt 11:28), and the directness of a command in 'Come, follow me, and I will make you fishers of men' (Matt 4:19; Mark 1:17). At the final judgment, the King will say 'Come, you who are blessed by my Father' (Matt 25:34). It appears also in the parable of the wedding feast (Matt 22:4), at the empty tomb (Matt 28:6; Mark 6:31), and in John 4:29 and 21:12. Spanish 'Venid' and French 'Venez' preserve the collective, invitational tone.

come (12×) A plural imperative interjection summoning a group to come, approach, follow, or witness something. Used in Jesus' calls to discipleship (Matt 4:19; Mark 1:17), his invitation to the weary (Matt 11:28), the King's eschatological welcome (Matt 25:34), the summons to the wedding feast (Matt 22:4), and the angel's invitation at the empty tomb (Matt 28:6). Also appears in ordinary group address (Mark 6:31; John 4:29; 21:12). Spanish 'Venid' and German 'Kommt' replicate the collective imperative force. GOING AND LEADING
en: Come, come | **es:** Venid, venid | **fr:** venez | **de:** kommt Matt 4:19; Matt 11:28; Matt 21:38; Matt 22:4; Matt 25:34

δευτερ-αῖος G1206 *Adj-NMP* (1×)

on the second day; an adjectival form indicating something occurring the day after

This temporal adjective describes events happening on the second day of a sequence. In Acts 28:13, it marks Paul's arrival at Puteoli after one day's delay at an anchorage. Classical Greek writers used it with either explicit or implicit reference to 'day' (ἡμέρα). The multilingual glosses uniformly point to sequential timing, though some (like German retaining the Greek form) suggest the word's technical character.

(1×) Occurring or arriving on the second day of a journey or sequence. Acts 28:13 describes Paul's maritime journey where after being delayed at one port, they reached Puteoli 'on the second day.' The French 'deuxième' and Spanish 'al segundo día' capture the ordinal temporal sense clearly. DAYS AND DAYLIGHT
en: on-the-second-day | **es:** al-segundo-día | **fr:** deuxième | **de:** δευτεραῖοι Acts 28:13

δευτερό-πρωτον G1207

second-first Sabbath (probably a textual corruption in the New Testament)

A puzzling compound phrase appearing in some New Testament manuscripts, literally meaning 'second-first Sabbath.' Lexicographers generally regard this as a textual corruption rather than a genuine Greek expression, since the combination of 'second' and 'first' creates an apparent contradiction. Various theories have attempted to explain what it might have originally meant—perhaps the first Sabbath after the second day of Passover, or the second Sabbath in some counting system that was also considered 'first' in another reckoning. Most modern textual critics consider it a scribal error.

δεύτερος G1208 *Adj-ANS* (44×)

Second (ordinal) or a second time (adverbial); indicating sequence, rank, or repetition

The Greek ordinal adjective 'second,' appearing 44 times in the New Testament with a strong concentration in Revelation's sequential visions – the second seal, the second angel, the second death. In most occurrences it functions as a straightforward ordinal marking position in a series. However, about a quarter of its uses shift to an adverbial sense meaning 'a second time' or 'again,' marking the repetition of an action rather than ranking within a list. This adverbial usage appears in pivotal narrative moments: Nicodemus asking how one can be born a second time, Peter's threefold denial, and Jesus praying again in Gethsemane.

1. second (ordinal) (33×) The ordinal numeral 'second' indicating position in a sequence or rank, attested 33 times. Used for the second commandment (Matthew 22:39), the second angel or seal in Revelation's apocalyptic series (Revelation 6:3, 8:8), and sequential narrative events (Mark 12:21, the second brother). Spanish segunda/segundo, French deuxieme, and German zweite all render this uniformly as a positional ordinal. Key passages include Hebrews 8:7 ('no place for a second') and Revelation 20:6 ('the second death has no power'), where rank and classification are in view. **SECOND (ORDINAL NUMBER)**

en: Second, second | **es:** segunda, segundo | **fr:** deuxième | **de:** zweite Matt 21:30; Matt 22:26; Matt 22:39; Mark 12:21; Mark 12:31

2. a second time / again (11×) An adverbial construction meaning 'a second time' or 'again,' indicating repetition rather than ordinal ranking, found 11 times. Spanish shifts to segunda vez, French to seconde fois, and German to zweite Mal – all adding an explicit 'time' word that the Greek leaves implicit through context. Theologically significant passages include John 3:4 (Nicodemus: 'Can one enter a second time into the mother's womb?'), Mark 14:72 (the rooster crowing a second time at Peter's denial), and John 21:16 (Jesus asking Peter 'a second time, Do you love me?'). The repetition sense carries narrative weight that mere ordinal counting does not. **SECOND (ORDINAL NUMBER)**

en: a-second-time, second, second-time | **es:** segunda, segunda-vez | **fr:** deuxième, seconde-fois | **de:** zweite, zweite-Mal Matt 26:42; Mark 14:72; John 3:4; John 9:24; John 21:16

δέχομαι G1209 *V-PIM/P-3P* (56×)

To receive, welcome, or accept; extending hospitality to a person or accepting what is offered, taught, or given.

Dechomai is one of the New Testament's richest words for receptivity. Jesus uses it to define the stakes of mission: 'whoever receives you receives me' (Matt 10:40), making the act of welcoming a traveling disciple an encounter with Christ himself. The word stretches from physical hospitality — opening one's home to a guest — through intellectual acceptance of teaching (Luke 8:13, the seed that receives the word) to the simple act of taking a document into one's hands (Luke 16:6). Spanish recibir, French recevoir, and German annehmen all collapse these senses into one verb, but the Greek contexts carefully distinguish whether what is received is a person, a message, or an object.

1. welcome, receive hospitably (27×) To welcome or receive a person with hospitality, extending acceptance and care to someone who arrives. This is the characteristic sense in Jesus' mission discourses: 'whoever receives you receives me, and whoever receives me receives the one who sent me' (Matt 10:40). It appears in contexts of towns receiving apostles (Luke 9:53), Zacchaeus welcoming Jesus (Luke 19:6), and early churches hosting traveling ministers (3 John 1:10). German nimmt auf ('takes in') and Spanish recibir both capture the warmth of personal welcome. **RECEIVING AND TAKING**

en: one-receiving, receive, received | **es:** lo-recibieron, os-reciba, reciba | **fr:** recevoir | **de:** annehmen, nimmt-auf Matt 10:14; Matt 10:40; Matt 10:41

2. receive, accept (26×) To receive or accept something offered — a teaching, message, testimony, or spiritual gift. Paul speaks of receiving the word with joy (1 Thess 1:6), and Jesus asks whether people will 'accept' the truth about John the Baptist (Matt 11:14). The object shifts from a person to an idea or proclamation, making this a cognitive and volitional act. French recevoir serves both this and the hospitality sense, but the Greek contexts consistently distinguish accepting a message from welcoming a messenger. **RECEIVING AND TAKING**

en: receive, receives, they-receive | **es:** aceptasteis, me-reciban, me-recibisteis | **fr:** recevoir | **de:** annehmen, nimmt-auf Matt 10:40; Matt 11:14; Matt 18:5; Mark 9:37

3. take into one's hands (3×) To take a physical object into one's hands or possession. In Luke 16:6–7, the steward tells debtors to 'take' their bills and rewrite them — a concrete, transactional use. Paul in 2 Corinthians 8:17 describes Titus 'accepting' the commission to collect funds. This is the most material sense of dechomai, stripped of the relational warmth of hospitality or the cognitive dimension of accepting teaching. **RECEIVING AND TAKING**

en: Take, he-received | **es:** Toma, recibió | **fr:** recevoir | **de:** annehmen, nimmt-auf Luke 16:6; Luke 16:7; 2Cor 8:17

δέω G1210 *V-RPM/P-AMS* (43×)

To bind, tie, or fasten; figuratively to constrain by obligation or to decree authoritatively

A verb of physical restraint that extends powerfully into figurative territory. In its most common use it describes tying up prisoners (Matt 14:3), fastening animals (Matt 21:2), or bundling sheaves for burning (Matt 13:30). Paul applies it to marriage bonds (1 Cor 7:39) and spiritual constraint (Acts 20:22), while Jesus uses it for authoritative heavenly decrees (Matt 16:19). Spanish consistently renders 'atar,' German 'binden,' tracking the physical core even in metaphorical contexts.

1. bind, tie physically (34×) The primary physical sense of binding, tying, or fastening with ropes, chains, or fetters. Covers prisoners bound in custody (Matt 14:3, Mark 6:17), animals tied to posts (Matt 21:2), and tares bundled for burning (Matt 13:30). Translations uniformly reach for concrete binding verbs: Spanish 'atado,' French 'lier,' German 'binden.' **BINDING AND TYING**

en: binding, bound, having-been-bound | **es:** atadas, atado, atados | **fr:** il-faut, lier | **de:** binden, bindet Matt 13:30; Matt 14:3; Matt 16:19; Matt 18:18; Matt 21:2

2. be bound (obligation/constraint) (5×) A figurative extension expressing ongoing obligation or constraint, particularly in Paul's letters. A wife 'is bound' to her husband as long as he lives (1 Cor 7:39; Rom 7:2), and Paul himself 'is bound by the Spirit' (Acts 20:22). The perfect participle signals an enduring state rather than a single event. **BINDING AND TYING**

en: I-have-been-bound, has-been-bound, is-bound | **es:** estoy-atado, está-ligada, ha-sido-atada | **fr:** il-faut, lier | **de:** binden Rom 7:2; 1Cor 7:27; 1Cor 7:39; Col 4:3; 2Tim 2:9

3. bind (authoritative decree) (4×) An authoritative, almost juridical sense found in Jesus' pronouncements: 'whatever you bind on earth shall be bound in heaven' (Matt 16:19; 18:18). The subjunctive mood signals legislative force. This sense also appears in the parabolic image of binding the strong man before plundering his house (Matt 12:29; Mark 3:27), where binding represents overcoming authority. **BINDING AND TYING**

en: he-binds, you-bind | **es:** ata, atare, atareis | **fr:** lier | **de:** binden, bindet Matt 12:29; Matt 16:19; Matt 18:18; Mark 3:27

δή G1211 *Prtcl* (6×)

Indeed, surely, now then; an emphatic particle adding urgency, affirmation, or inferential force to a statement.

A small but potent discourse particle that intensifies or affirms whatever it modifies, lending a sense of 'indeed,' 'surely,' or 'now then.' Its roots are temporal ('at this very point'), but in the New Testament it functions mainly as a rhetorical intensifier. In Jesus' parable of the sower, the good soil 'indeed' bears fruit (Matt 13:23). The shepherds say to one another, 'Let us now go to Bethlehem' (Luke 2:15), where the particle adds eager resolve. The Antioch church is worshipping and fasting when the Holy Spirit says, 'Now then, set apart Barnabas and Saul' (Acts 13:2). Paul uses it with emphasis: 'You were bought with a price; so then, glorify God' (1 Cor 6:20). German 'dann' captures the inferential dimension, while Spanish and French often absorb its force into sentence-level emphasis rather than a dedicated word.

indeed / surely / certainly (6×) An emphatic discourse particle used to affirm, intensify, or inject urgency into a statement, carrying a temporal-inferential nuance of 'now then,' 'indeed,' or 'surely.' The shepherds use it to express eager resolve—'Let us go now to Bethlehem' (Luke 2:15). The Holy Spirit's directive in Acts 13:2 carries the force of 'Now then, set apart for me Barnabas and Saul.' Paul employs it in exhortation: 'glorify God indeed in your body' (1 Cor 6:20). German 'dann' and 'denn' reflect its inferential thrust, while Spanish often renders it through sentence-level emphasis ('ciertamente') rather than a single lexical item. **AFFIRMATION PARTICLES**

en: indeed, indeed-, surely- | **es:** *, *-ciertamente, ciertamente | **fr:** certes | **de:** dann, δή, δὴ Matt 13:23; Luke 2:15; Acts 13:2; Acts 15:36; 1Cor 6:20

δῆλος G1212 *Adj-NNS* (3×)

clear, evident, manifest, plain; visible to the mind or senses, leaving no room for doubt or obscurity

Originally describing what is visible to the eye, δῆλος came to denote what is clear or obvious to the mind. In the New Testament's three occurrences, it consistently indicates something manifest beyond reasonable doubt. Peter's Galilean accent made it 'evident' he belonged with Jesus (Matt 26:73). Paul uses it when reasoning from Scripture—it's 'clear' that a certain exception applies (1 Cor 15:27), and 'evident' that no one is justified by the law (Gal 3:11). The word conveys not mere visibility but unmistakable clarity.

(3×) The cognitive clarity sense dominates New Testament usage. Each occurrence introduces a conclusion that should be obvious to any reasonable observer: Peter's accent reveals his identity, a logical exception needs no explicit statement, and justification by law contradicts the prophet's clear teaching. The consistent rendering across languages—'clear', 'evident', 'manifest', 'offenbar'—reflects this epistemological function. The word appears in contexts where evidence eliminates ambiguity, making something intellectually plain rather than merely physically visible. **MANIFEST AND EVIDENT**

en: clear, evident | **es:** claro, evidente | **fr:** évident | **de:** offenbar, δῆλόν Matt 26:73; 1Cor 15:27; Gal 3:11

δηλ-όω G1213 *V-FIA-3S* (7×)

To make known, reveal, indicate, signify; passive: to be shown or reported to someone.

Deloo is built from the adjective dēlos ('clear, visible') and means fundamentally to make something manifest or plain. In six of its seven NT occurrences, it appears in the active voice covering a range of revelatory actions: the Spirit of Christ 'indicated' (edelou) beforehand the sufferings of the Messiah (1 Pet 1:11), the Holy Spirit 'signifies' (delountos) that the way into the Most Holy Place had not yet been disclosed (Heb 9:8), the Day 'will make clear' (delosei) each person's work (1 Cor 3:13), and Epaphras 'made known' (delosas) the Colossians' love (Col 1:8). Spanish declarar/manifestar, French rendre evident, and German zeigen all orbit around disclosure and proof. The single passive occurrence in 1 Cor 1:11 — 'it was shown to me' (edelothe) by Chloe's people — shifts the perspective: now the subject receives rather than performs the revelation. This active-passive distinction, though numerically lopsided, matters theologically: God reveals, and humans receive the report.

1. make known, reveal, indicate (active) (6×) To make known, reveal, indicate, or signify in the active voice — the subject discloses, manifests, or demonstrates something that was previously hidden or unclear. Six occurrences cover prophetic revelation (1 Pet 1:11, the Spirit 'indicated beforehand' Christ's sufferings), liturgical signification (Heb 9:8, the Holy Spirit 'signifies' the inaccessibility of the inner sanctuary), eschatological disclosure (1 Cor 3:13, the Day 'will make clear' the quality of each person's work), divine shaking that 'indicates' the removal of created things (Heb 12:27), and personal communication (Col 1:8, Epaphras 'made known' their love; 2 Pet 1:14, Christ 'made clear' to Peter his approaching death). Spanish manifestar/declarar, French rendre evident, and German zeigen consistently render this with vocabulary of disclosure and proof. **SHOWING AND REVEALING**

en: having-made-known, indicates, made-clear | **es:** declarará, habiendo-manifestado, indica | **fr:** rendre-évident, zeigen | **de:** zeigen 1Cor 3:13; Col 1:8; Heb 9:8; Heb 12:27; 1Pet 1:11

2. be shown, be made known (passive) (1×) To be shown, be made known, or be reported in the passive voice — the subject receives information that others have disclosed. The single occurrence in 1 Cor 1:11 is nevertheless significant: 'it was shown to me (edelothe moi) by Chloe's people' that there are quarrels among the Corinthians. Spanish fue declarado, French il m'a ete signale, and German es ist mir gezeigt worden all shift to passive constructions. Paul is the recipient, not the agent, of this knowledge — the Corinthian factions were reported to him, not discovered by him. This passive frames the entire letter's occasion: Paul writes because he has been informed, not because he witnessed the divisions firsthand. **SHOWING AND REVEALING**

en: it-was-shown | **es:** fue-declarado | **fr:** rendre-évident | **de:** zeigen 1Cor 1:11

Δημᾶς G1214 *N-NMS* (3×)

Demas, companion of Paul who later deserted him, loving the present world

Demas (possibly shortened from Demetrius) was one of Paul's co-workers, mentioned alongside Luke and other faithful companions. Colossians and Philemon record him serving with Paul during an imprisonment, likely in Rome. However, 2 Timothy tells the tragic conclusion: 'Demas has deserted me, having loved this present world, and has departed for Thessalonica.' His story provides a sobering example of a ministry companion who ultimately chose temporal security or comfort over costly faithfulness to Christ and His gospel.

(3×) Colossians 4:14 includes Demas among those sending greetings. Philemon 24 lists him among Paul's 'fellow workers.' 2 Timothy 4:10 records the painful desertion: 'Demas, in love with this present world, has deserted me.' The multilingual glosses preserve the Greek name —Spanish 'Dēmâs,' French preserving the Greek, German 'Demas.' The stark contrast between the earlier companionship and final desertion has made Demas a proverbial figure representing those who begin well but fail to endure when tested by worldly attractions. **PROPER NAMES (PERSONAL)**

en: Demas, Dēmas | **es:** Dēmâs | **fr:** Δημᾶς | **de:** Demas Col 4:14; 2Tim 4:10; Phlm 1:24

δημηγορ-έω G1215 *V-IIA-3S* (1×)

to address a public assembly, deliver a formal speech; often with connotations of popular oratory

This verb describes formal public speaking, particularly to assemblies or crowds. In Acts 12:21, Herod Agrippa delivers an official address from his throne. Classical usage often implied populist rhetoric or crowd-pleasing speeches, though the New Testament instance is more neutral—simply formal public address. The Spanish 'arengaba' (was

haranguing) and French 'haranguer' both suggest the rhetorical intensity often associated with this term.

(1×) To deliver a formal public oration or address to an assembly. Herod's speech in Acts 12:21 represents official royal oratory. Classical writers distinguished this from private conversation or informal speech, emphasizing its public, often political character. The translations consistently recognize the formal, rhetorical nature of this communication. **SPEAKING AND TALKING**

en: was-addressing | **es:** arengaba | **fr:** haranguer | **de:** ἐδημηγόρει Acts 12:21

Δημήτριος G1216 *N-DMS* (3×)

Demetrius, name of a silversmith who opposed Paul and a commended Christian disciple

Demetrius is a Greek name borne by two individuals in the New Testament. The first, a silversmith in Ephesus, led a riot against Paul because the gospel's spread threatened the lucrative trade in Artemis idols. The second, commended by John in 3 John, receives a threefold testimony—from the truth itself, from everyone, and from John and his companions. The name's dual usage reminds readers that identity is determined not by name but by character and allegiance—one Demetrius opposed the gospel for profit, another exemplified it through faithful witness.

(3×) Acts 19:24, 38 describe Demetrius the silversmith who manufactured silver shrines of Artemis and incited opposition to Paul's ministry. 3 John 12 commends a different Demetrius who has 'received a good testimony from everyone and from the truth itself.' The multilingual glosses preserve the Greek name with minor orthographic variation—Spanish forms, French 'Démétrius,' German 'Demetrius.' The contrast between the two men highlights how the gospel creates both fierce opposition (when it threatens economic interests) and exemplary discipleship (when it transforms hearts). **PROPER NAMES (PERSONAL)**

en: Dēmētrios, To-Dēmētrios | **es:** A-Dēmétrios, Dēmétrios | **fr:** Démétrius, Δημητρίῳ | **de:** Demetrius, Δημήτριος Acts 19:24; Acts 19:38; 3John 1:12

δημιουργ-ός G1217 *N-NMS* (1×)

craftsman, builder, artisan; one who skillfully creates or constructs

Originally denoting one who works for the people—a skilled craftsman or artisan—this term evolved to include builders and makers of all kinds. Hebrews 11:10 uses it of God as the divine architect and builder of the heavenly city. Classical Greek applied it to physicians, sculptors, even bees as makers of honey. The multilingual evidence (English 'builder,' Spanish 'constructor,' German 'Baumeister') focuses on the construction aspect relevant to Hebrews' context.

(1×) Master builder, craftsman, or architect—one who skillfully designs and constructs. In Hebrews 11:10, Abraham looks forward to the city 'whose builder and maker is God,' emphasizing divine craftsmanship and intentional design. The term carries connotations of expertise, skill, and purposeful creation rather than mere labor. **CREATION AND MAKING**

en: builder | **es:** constructor | **fr:** Baumeister | **de:** Baumeister Heb 11:10

δῆμος G1218 *N-AMS* (4×)

demos – the people or populace assembled; a public body of citizens gathered in civic context

Demos refers to the people understood as a civic or public body, especially when assembled together. In classical Greek it ranged from 'district' to 'common people' to 'democratic assembly,' but in the New Testament its four occurrences all point toward a crowd or populace acting collectively. The people of Tyre and Sidon seek audience through Blastus (Acts 12:22), a mob is stirred up in Thessalonica (Acts 17:5), and the Ephesian demos roars in the theater (Acts 19:30, 33). Spanish pueblo and French peuple capture this collective civic sense, while English oscillates between 'crowd' and 'people' depending on context.

(4×) A civic assembly or gathered populace acting as a collective body, particularly in the public sphere. In Acts 12:22 the demos of Caesarea acclaims Herod with one voice; in Acts 17:5 a Thessalonian mob is assembled; and in Acts 19:30-33 the Ephesian demos fills the theater in uproar. Spanish pueblo and French peuple both reflect the collective-civic nuance rather than mere numerical 'crowd,' pointing to a populace exercising public agency. All four NT uses involve the people gathered and responding vocally to events. **NATIONS AND PEOPLES**

en: crowd, people | **es:** pueblo | **fr:** peuple | **de:** δήμῳ, δῆμον, δῆμος Acts 12:22; Acts 17:5; Acts 19:30; Acts 19:33

δημόσιος G1219 *Adj-DFS* (4×)

demosios – public, belonging to the people; used adverbially: publicly, in the open

Demosios is the adjective form of demos ('people'), meaning 'public' or 'belonging to the civic sphere,' as opposed to private (idios). In the New Testament all four occurrences function adverbially in the dative feminine (demosia), meaning 'publicly, in the open.' The apostles are placed in the public prison (Acts 5:18), Paul protests being beaten publicly without trial (Acts 16:37), Apollos refutes opponents publicly (Acts 18:28), and Paul teaches publicly as well as house to house (Acts 20:20). Spanish publica/publicamente, French public, and German offentlich all align on this sense of open, civic visibility.

(4×) Public, belonging to the civic sphere; used adverbially (demosia) to mean 'publicly, in the open, before the people.' In Acts 5:18 the apostles are placed in the public jail; Paul decries his public beating as a Roman citizen (Acts 16:37); Apollos powerfully refutes error in public debate (Acts 18:28); and Paul testifies both publicly and house-to-house (Acts 20:20). Spanish publicamente and French public confirm the consistent sense of open, non-private activity visible to the community at large. **BOLDNESS AND OPENNESS**

en: public, publicly | **es:** pública, públicamente | **fr:** public | **de:** δημοσίᾳ Acts 5:18; Acts 16:37; Acts 18:28; Acts 20:20

δηνάριον G1220 *N-GNS* (16×)

denarius — a Roman silver coin worth approximately one day's wages for a common laborer

The denarion was the standard Roman silver coin circulating throughout the provinces during the New Testament era, equivalent to roughly one day's pay for a hired worker. Jesus uses this coin with devastating effect in his teaching: the parable of the laborers each receiving one denarius regardless of hours worked (Matt 20:2-13), the unforgiving servant who chokes a fellow slave over a debt of one hundred denarii (Matt 18:28), and the famous 'render unto Caesar' episode where he asks whose image is stamped on the coin (Matt 22:19-21). The feeding of the five thousand prompts the disciples to estimate that two hundred denarii would not buy enough bread (Mark 6:37; John 6:7). Spanish 'denario,' French 'denier,' and German 'Denar' all transliterate the Latin original.

denarius (Roman silver coin) (16×) A Roman silver coin (Latin denarius), widely used as both currency and a unit of economic value throughout Palestine under Roman rule. Functions in NT narratives as a concrete measure of daily wages (Matt 20:2), debts (Matt 18:28; Luke 7:41), charitable expenditure (Mark 14:5; John 12:5), and the cost of provisions (Mark 6:37; John 6:7). The coin's imperial portrait also provides the occasion for Jesus' pronouncement on obligations to Caesar and God (Matt 22:19-21; Mark 12:15; Luke 20:24). **SILVER AND MONEY**

en: a-denarius, denarii, for-a-denarius | **es:** -denarios, de-denarios, denario | **fr:** denier | **de:** Denar Matt 18:28; Matt 20:2; Matt 20:9; Matt 20:10; Matt 20:13

δήποτε G1221 *Prtcl* (1×)

ever, at any time; an indefinite particle emphasizing possibility or uncertainty

This particle combines δή (indeed) with ποτε (ever) to create an indefinite sense of 'at some time' or 'ever.' It often appears in ques-

tions or with relative pronouns to express indefiniteness: 'whatever it might be,' 'at whatever time.' John 5:4 (a textually disputed verse) uses it to mean 'at any time' or 'whenever.' Classical writers employed it to soften assertions or express vague temporal reference.

(1×) At any time, ever, whenever—expressing temporal indefiniteness or possibility. The particle appears in contexts requiring non-specific temporal reference. French 'jamais' and English 'ever' capture the indefinite temporal quality, while Spanish translation uncertainty (marked with *) reflects the particle's subtle, discourse-level function. **DISCOURSE PARTICLES**

en: ever | **es:** * | **fr:** jamais | **de:** irgendwann John 5:4

δήπου G1222

doubtless, surely, presumably, I suppose; perhaps, it may be (with question: implying assent)

An indefinite adverb (properly written as two words, δή που) carrying different shades of probability depending on context. In tragic and Attic texts, it usually expresses confidence: 'doubtless,' 'I presume,' or 'surely,' often appearing in phrases like 'you surely know' or 'you certainly remember.' In Homeric usage it can mean 'perhaps' or 'it may be,' expressing less certainty. When used interrogatively, it typically implies an affirmative answer ('I presume you know?' meaning 'you do know'). With a negative, it can imply a negative expectation ('surely it is not so?').

διά G1223 *Prep* (670×)

Through, by means of; because of; why?; during; for the sake of; after; therefore — preposition of mediation and cause

This Greek preposition (dia) governs two cases and carries two fundamental ideas: with the genitive it means 'through' (spatial passage or instrumental agency), and with the accusative it means 'because of' (ground or cause). From these two poles radiate its many uses across the New Testament's 670 occurrences. As instrument it names the agent or means of divine action—salvation 'through' Christ, prophecy 'through' the prophets (Acts 1:16; 2:16). As cause it explains motivation—healing 'because of' faith (Matt 13:58), blindness 'because of' sin. The interrogative dia ti ('why?') appears frequently in the Gospels, while rarer uses mark temporal duration ('throughout the night,' Luke 5:5) and temporal interval ('after some days,' Mark 2:1).

1. through, by means of (582×) The dominant sense: spatial passage ('through a place') or instrumental agency ('by means of, through the agency of'). With the genitive case, dia names the channel, medium, or agent. Acts 1:2 'through the Holy Spirit,' Acts 2:16 'through the prophet Joel.' Spanish por medio de, French par, German durch all capture the mediating-channel meaning. This is the preposition par excellence for divine agency in the NT. **GEOGRAPHY AND SPACE**

en: through | **es:** Por-medio-de, por, por-medio-de | **fr:** par- | **de:** durch Acts 1:2; Acts 1:16; Acts 2:16; Acts 2:22; Acts 2:23

2. because of, on account of (54×) Causal ground with the accusative: 'because of, on account of,' indicating the reason or motive behind an action. Matt 13:58 'he did not do many miracles there because of their unbelief'; Matt 12:31 'because of this I say to you.' Spanish por, French à cause de, and German wegen signal causation rather than instrumentality, and the accusative case is diagnostic. **GEOGRAPHY AND SPACE**

en: because-of, because-of-, on-account-of | **es:** Por, por, por- | **fr:** par-, à-travers- | **de:** durch, durch- Matt 12:27; Matt 12:31; Matt 13:13; Matt 13:52; Matt 17:20

3. why, for what reason (26×) Interrogative use in the fixed phrase dia ti (διὰ τί) meaning 'why? for what reason?' Frequent in Gospel dialogues where Pharisees or disciples question Jesus: 'Why do your disciples transgress?' (Matt 15:2), 'Why do you speak in parables?' (Matt 13:10). Spanish por qué, French pourquoi, German warum—all fused interrogative-causal forms—map precisely. **GEOGRAPHY AND SPACE**

en: Because-of, Because-of-, Why | **es:** Por, Por-qué, por | **fr:** par-, à-travers- | **de:** durch, durch- Matt 9:11; Matt 9:14; Matt 13:10; Matt 15:2; Matt 15:3

4. during, throughout (3×) Temporal extent with the genitive: 'during, throughout,' indicating continuous duration through a period. Luke 5:5 'throughout the whole night' (di' holēs tēs nyktos), Acts 1:3 'during forty days,' Acts 5:19 'during the night.' Spanish durante, French pendant, and German durch (die Nacht) confirm the temporal-extent reading, distinct from spatial passage. **GEOGRAPHY AND SPACE**

en: during, through | **es:** durante | **fr:** par-, à-travers- | **de:** durch Luke 5:5; Acts 1:3; Acts 5:19

5. (2×) Purposive or benefactive sense: 'for the sake of, for the benefit of,' indicating the person or purpose served. Mark 2:27 'the Sabbath was made for the sake of man' (dia ton anthrōpon)—a theologically pivotal statement. Spanish por causa de, French pour, and German um...willen all signal purpose or benefit rather than simple cause. The accusative case governs. **GEOGRAPHY AND SPACE**

en: for | **es:** por-causa-de | **fr:** à-travers- | **de:** durch- Mark 2:27

6. (2×) Temporal interval: 'after (a period of time),' indicating elapsed time before an event. Mark 2:1 'after some days' (di' hēmerōn) Jesus returned to Capernaum; Gal 2:1 'after fourteen years' (dia dekatessarōn etōn) Paul went up again. Spanish después de and French après confirm the 'after' reading, distinguishing this from duration ('throughout'). **GEOGRAPHY AND SPACE**

en: through | **es:** después-de, después-de- | **fr:** par-, à-travers- | **de:** durch- Mark 2:1; Gal 2:1

7. (1×) Inferential or conclusive 'therefore, for this reason,' introducing a consequence drawn from preceding argument. Mark 11:24 'therefore I say to you'—dia touto functioning as a discourse connector. Spanish por (tanto), French c'est pourquoi, and German darum signal logical inference. Though structurally dia + accusative touto, the pragmatic force is connective rather than purely causal. **GEOGRAPHY AND SPACE**

en: Therefore | **es:** Por | **fr:** à-travers- | **de:** durch- Mark 11:24

διαβαίνω G1224 *V-APA-NMS* (3×)

to cross over, pass through, traverse from one side to another

This verb describes crossing from one place to another, typically involving significant geographical barriers like bodies of water or regions. It can indicate simple passage through a territory or the more dramatic act of crossing a sea or river. The rich man in Hades cannot cross the 'great chasm' to Abraham's side. The Macedonian man pleads with Paul to 'come over' and help. The Israelites 'passed through' the Red Sea by faith. The term emphasizes movement across boundaries, whether geographical, spiritual, or metaphysical.

(3×) Luke 16:26 describes the impassable chasm: 'those who would cross from here to you cannot.' Acts 16:9 records the Macedonian vision: 'Come over to Macedonia and help us.' Hebrews 11:29 recounts Israel 'passing through the Red Sea on dry ground.' The multilingual evidence shows the traversal concept—Spanish 'pasar/pasando,' French 'traverser,' German 'hindurchgehen' (go through). The contexts range from literal geographical crossing (Macedonia, Red Sea) to impossible metaphysical crossing (the gulf between heaven and hell). **CROSSING OVER**

en: Having-crossed-over, they-passed-through, to-cross | **es:** Pasando, atravesaron, pasar | **fr:** traverser | **de:** hindurchgehen, Διαβὰς, διαβῆναι Luke 16:26; Acts 16:9; Heb 11:29

διαβάλλω G1225 *V-AIP-3S* (1×)

to slander, accuse falsely; to bring charges against someone, often with hostile intent

While literally meaning 'to throw across,' this verb developed strong negative connotations of slander, false accusation, or hostile reporting. Luke 16:1 describes a steward who 'was accused' to his master, initiating the parable's crisis. Classical usage included setting people at variance, bringing into discredit, or filling others with suspicion. The legal overtones (Spanish 'fue acusado,' French 'accuser') dominate the New Testament usage.

(1×) To bring accusation or charges against someone, typically with malicious or hostile intent. In Luke 16:1, the steward faces charges of mismanagement brought by others to his employer. The cross-linguistic glosses consistently point to legal accusation rather than mere reporting, suggesting formal or serious charges with potential consequences. **ACCUSE BRING CHARGES**

en: was-accused | **es:** fue-acusado | **fr:** accuser | **de:** διεβλήθη Luke 16:1

διαβεβαι-όω G1226 *V-PNM/P* (2×)

to affirm confidently, insist firmly; to maintain a position with strong assurance (middle voice)

This verb in middle voice expresses confident, emphatic assertion or insistence on a position. The two New Testament occurrences both involve mistaken but firm assertions: those who desire to be law teachers but don't understand what they confidently affirm (1 Timothy 1:7), and Paul's instruction that Titus speak confidently about good works (Titus 3:8). The middle voice suggests personal investment in the affirmation—not merely stating facts but maintaining them with assurance. Translations capture this through terms like 'confidently assert' (English), 'afirman con certeza' (Spanish), and 'fest behaupten' (German), all emphasizing the firmness and certainty of the assertion.

(2×) Appears in pastoral epistles concerning confident assertion: negatively, of would-be teachers who confidently affirm things they don't understand (1 Timothy 1:7: Spanish 'afirman con certeza'), and positively, of Titus being urged to speak confidently about good works (Titus 3:8: Spanish 'afirmes,' German 'fest behaupten'). The term emphasizes the speaker's strong assurance regardless of whether their confidence is warranted. **INSTRUCT PROVE CONCLUDE**

en: they-confidently-assert, to-speak-confidently | **es:** afirman-con-certeza, afirmes | **fr:** διαβεβαιοῦνται, διαβεβαιοῦσθαι | **de:** fest-behaupten 1Tim 1:7; Titus 3:8

διαβλέπω G1227 *V-AIA-3P* (3×)

to see clearly, look intently, or perceive with clarity and precision

This verb intensifies the basic concept of seeing, indicating clear, penetrating vision or perception. It can mean to stare with eyes wide open or to see with special clarity and precision. Jesus uses it in the Sermon on the Mount, asking how one can offer to remove a speck from a brother's eye when one cannot even 'see clearly' to remove the log from one's own eye. The Gospel accounts record that after a second touch, the blind man at Bethsaida 'looked intently' and his sight was fully restored. The term emphasizes visual clarity and the ability to perceive accurately.

(3×) Matthew 7:5 and Luke 6:42 use the term identically in the teaching about logs and specks: 'then you will see clearly to remove the speck from your brother's eye.' Mark 8:25 describes the healing at Bethsaida: 'he looked intently and was restored and saw everything clearly.' The multilingual glosses capture the clarity concept—Spanish 'verás claramente,' French 'voir clairement,' German 'klar sehen.' The Synoptic teaching employs the term ironically—those most confident in their spiritual perception are often those most blind to their own faults. **BOLDNESS AND OPENNESS**

en: he-looked-intently, you-will-see-clearly | **es:** verás-claramente, verás–claramente, vio-claramente | **fr:** voir-clairement | **de:** klar-sehen, διαβλέψεις Matt 7:5; Mark 8:25; Luke 6:42

διάβολ-ος G1228 *Adj-DMS* (38×)

The Devil, Satan as supreme adversary of God; also adjectival: slanderous, given to malicious accusation

Derived from the verb διαβάλλω ('to throw across, accuse falsely'), this word carries two distinct uses in the New Testament. In 35 of its 38 occurrences it functions as a quasi-proper noun for Satan, the supreme adversary — rendered uniformly as 'devil' (English), 'diablo' (Spanish), 'Teufel' (German), 'ابليس/شيطان' (Arabic), and '마귀' (Korean). In three Pastoral Epistle passages, however, it reverts to its original adjectival force, describing human beings who are 'slanderous' or given to malicious gossip, a usage that the multilingual evidence sharply distinguishes from the proper-noun sense.

1. the Devil, Satan (proper name) (35×) The Devil as a personal spiritual being, the supreme adversary of God and humanity. Used as a substantive proper noun across the Gospels, Acts, and Epistles, uniformly translated 'devil/diablo/Teufel/diable' in European languages and with dedicated terms in Asian and Middle Eastern languages (Hindi शैतान, Korean 마귀, Arabic ابليس). Key passages include the temptation narrative (Matt 4:1–11) and Jesus' identification of the devil as a murderer and liar from the beginning (John 8:44). **DEVIL SATAN**

en: devil | **es:** diablo | **fr:** diable | **de:** Teufel Matt 4:1; Matt 4:5; Matt 4:8; Matt 4:11; Matt 13:39

2. slanderous, given to malicious accusation (adjective of persons) (3×) Adjectival: slanderous, given to malicious accusation against others. Restricted to the Pastoral Epistles (1 Tim 3:11; 2 Tim 3:3; Titus 2:3), where it describes human character flaws — women who must not be 'slanderers' and people in the last days who will be 'slanderous.' Spanish distinguishes this clearly with 'calumniadoras/calumniadores' versus 'diablo' for the proper noun, confirming the semantic split. **DEVIL SATAN**

en: slanderers | **es:** calumniadoras, calumniadores | **fr:** diable | **de:** Teufel 1Tim 3:11; 2Tim 3:3; Titus 2:3

διαγγ-έλλω G1229 *V-PPA-NMS* (3×)

to announce, proclaim publicly, give notice or declare widely

This verb means to announce publicly, proclaim, or spread news widely. It suggests official or emphatic declaration that is meant to reach a broad audience. Jesus tells a would-be disciple to 'proclaim the kingdom of God' rather than first burying his father. Paul explains to Roman officials the details he has 'announced' regarding purification rites. Paul recounts Pharaoh's purpose: that God's name might be 'proclaimed in all the earth.' The term emphasizes the public, widespread nature of the announcement.

(3×) Luke 9:60 records Jesus' command: 'let the dead bury their own dead, but you go and proclaim the kingdom of God.' Acts 21:26 describes Paul 'giving notice' of the completion of purification days. Romans 9:17 quotes Exodus regarding Pharaoh: 'that my name might be proclaimed in all the earth.' The multilingual evidence shows the proclamation force—Spanish 'anuncia/anunciando/sea proclamado,' French 'annoncer,' German 'verkuendigen.' The contexts range from gospel proclamation to ritual notification to divine purpose in world history. **ANNOUNCING AND DECLARING**

en: declaring, might-be-proclaimed, proclaim | **es:** anuncia, anunciando, sea-proclamado | **fr:** annoncer | **de:** verkuendigen, διάγγελλε, διαγγέλλων Luke 9:60; Acts 21:26; Rom 9:17

διαγίγνομαι G1230 *V-APM-GNS* (3×)

to pass, elapse, go by, particularly of time intervals

This verb describes the passing or elapsing of time. Classical usage includes 'going through' a period of time, surviving, or living through events. In the New Testament, it appears in temporal constructions marking the passage of time between events. After the Sabbath had 'passed,' the women came to anoint Jesus' body. When considerable time had 'elapsed,' sailing became dangerous. Festus arrived in Caesarea, and after some days had 'passed,' he went up to Jerusalem. The term provides narrative time markers, indicating temporal progression.

(3×) Mark 16:1 notes 'when the Sabbath had passed' the women bought spices. Acts 25:13 records that 'after some days had passed' Agrippa and Bernice arrived. Acts 27:9 observes 'since considerable time had passed' sailing was now dangerous. The multilingual glosses are consistent—Spanish 'habiendo pasado,' French 'passé/écouler,' German 'vergehen.' All contexts involve the genitive absolute construction marking elapsed time as the temporal framework for subsequent narrative action. These time markers lend historical precision to the accounts. **WITHDRAWAL AND APOSTASY**

en: having-passed | **es:** habiendo-pasado | **fr:** passé, écouler | **de:** vergehen, διαγενομένου, διαγενομένων Mark 16:1; Acts 25:13; Acts 27:9

διαγίγνομαι G1231 *V-FIM-1S* (2×)

to determine judicially, decide a case; to investigate and reach a verdict

This verb refers to judicial decision-making after investigation—literally 'to know thoroughly' in order to render judgment. Both occurrences are in Acts, involving legal proceedings. The Jewish leaders ask the Roman commander to bring Paul down so they can 'determine' his case more accurately (Acts 23:15), and Felix later postpones Paul's hearing, saying he will 'decide' the matter when the tribune arrives (24:22). The term implies not arbitrary decision but careful investigation leading to authoritative determination. The judicial context is clear from the German 'to know through' and French 'discerner,' emphasizing the investigative aspect before verdict.

(2×) Both instances occur in Acts during Paul's legal proceedings: the Jewish council's plan to 'determine' Paul's case more accurately (Acts 23:15: Spanish 'decidiré,' French 'discerner'), and Felix promising to 'decide' the matter when more information arrives (Acts 24:22: English 'I will decide'). The evidence points to judicial investigation and determination rather than casual decision-making. **TIME AND SEASONS**

en: I-will-decide, to-determine | **es:** decidiré, determinar | **fr:** discerner | **de:** διαγινώσκειν, διαγνώσομαι Acts 23:15; Acts 24:22

διαγνωρ-ίζω G1232

make known, declare, announce; speak publicly about something

A compound verb meaning to make something widely known or to declare it publicly. The basic construction involves announcing something (τί) to someone (τινι). The verb emphasizes the public or thorough nature of the communication—not merely mentioning something in passing but making it fully known. In New Testament usage, it describes the shepherds speaking publicly about what they had witnessed. The compound suggests declaration that goes beyond private conversation to broader dissemination.

διά-γνωσις G1233 *N-AFS* (1×)

decision, judicial hearing; formal examination or determination, especially in legal contexts

This term denotes the process of careful examination, discernment, or decision-making, particularly in judicial settings. Acts 25:21 uses it for Paul's case being reserved for the emperor's 'decision' or hearing. Classical Greek employed it for medical diagnosis, philosophical discernment, or determining value. The legal context dominates the New Testament usage, as reflected in the uniform judicial translations (decision, decisión, distinction).

(1×) A formal judicial hearing or imperial decision-making process. In Acts 25:21, Paul appeals to Caesar for the emperor's 'cognition'—the technical term (Latin cognitio) for imperial judicial review. This represents more than mere decision; it indicates thorough examination and authoritative determination. The translations recognize the legal-technical character of this term. **JUDGMENT AND VERDICT**

en: decision | **es:** decisión | **fr:** distinction | **de:** διάγνωσιν Acts 25:21

διαγογγύζω G1234 *V-IIA-3P* (2×)

to grumble, murmur among themselves; to express discontent in low tones

This compound verb intensifies the basic sense of 'murmur' with a prefix suggesting thoroughness or distribution—murmuring among or throughout a group. Luke uses it twice to describe the Pharisees' and scribes' negative reaction to Jesus' associations: grumbling that he welcomes sinners and eats with them (15:2), and murmuring that he has gone to be guest with a sinner (19:7). The term evokes the image of disapproving whispers spreading through a crowd, reflecting communal discontent expressed in undertones rather than open confrontation. Spanish 'murmuraban' and French 'murmurer' capture this sense of subdued but widespread complaint.

(2×) Appears exclusively in Luke's Gospel describing religious leaders' disapproving murmurs about Jesus' fellowship with sinners: the Pharisees and scribes grumbling about him welcoming and eating with tax collectors and sinners (Luke 15:2), and the crowd murmuring about him staying with Zacchaeus (Luke 19:7). Both contexts involve communal discontent expressed through murmuring rather than direct confrontation. **MURMUR GRUMBLE COMPLAIN**

en: were-grumbling | **es:** murmuraban | **fr:** murmurer | **de:** διεγόγγυζον Luke 15:2; Luke 19:7

διαγρηγορέω G1235 *V-APA-NMP* (1×)

to awaken fully, become completely awake; to emerge from sleep or drowsiness into full consciousness

This compound verb intensifies the simple 'to wake,' emphasizing complete or thorough awakening. Luke 9:32 describes Peter, James, and John who, though heavy with sleep, 'fully awakened' to witness Christ's transfiguration. The prefix suggests not mere stirring but achieving full alertness. The Spanish 'despertando completamente' and French 'rester éveillé' capture this intensive nuance of complete wakefulness.

(1×) To awaken completely or thoroughly from sleep, emerging into full consciousness and alertness. On the mount of transfiguration (Luke 9:32), the disciples overcome their drowsiness and achieve full wakefulness to witness Christ's glory. The term emphasizes the transition from sleep-heaviness to complete awareness, not merely opening eyes but becoming fully alert and perceptive. **AWAKEN STIR UP**

en: having-awakened | **es:** despertando-completamente | **fr:** rester-éveillé | **de:** διαγρηγορήσαντες Luke 9:32

διάγω G1236 *V-PSA-1P* (2×)

to lead, pass, or spend life in a certain manner; to live through time, conduct one's life

This verb combines motion ('lead through') with temporal duration to express how one conducts or passes their life. The New Testament uses focus on peaceful, godly living: praying for authorities so we may 'lead a quiet and peaceful life' (1 Timothy 2:2), and recalling how we once spent our days in malice and envy (Titus 3:3). The term emphasizes not mere existence but the quality and manner of life being led. Translations reflect this with 'pass' (Spanish 'pasemos'), 'lead' (English), and 'spend' (German 'verbringen'), all suggesting intentional passage of time in a particular state or condition.

(2×) Both occurrences concern the manner of conducting one's life: the desired state of leading a quiet, peaceful, godly life (1 Timothy 2:2: Spanish 'pasemos,' German 'verbringen'), and the remembered past of living in malice and envy (Titus 3:3: English 'living,' Spanish 'viviendo'). The verb emphasizes not just existing but the quality and character of how life is being spent. **LIFE AND LIVING**

en: living, we-might-lead | **es:** pasemos, viviendo | **fr:** διάγοντες, διάγωμεν | **de:** verbringen 1Tim 2:2; Titus 3:3

διαδέχομαι G1237 *V-APM-NMP* (1×)

to receive in succession, succeed to; to take over from another, especially inheritance or position

This verb describes receiving something passed from another, particularly in succession or inheritance. Acts 7:45 refers to Joshua and those who 'received' or 'took possession of' the promised land after Moses. Classical usage encompassed succeeding to kingship, inheriting leadership of philosophical schools, or taking another's place in office. The notion of sequential transfer or succession is central to this term's meaning.

(1×) To receive in succession or inheritance, taking possession of what is passed from predecessors. In Acts 7:45, Joshua and the generation entering Canaan receive possession of the land that Moses' generation could not enter. The translation 'having received in succession'

captures both the transfer and the sequential aspect—one generation hands to the next what they themselves received from God's promise. **RECEIVING AND TAKING**

en: having-received | **es:** habiendo-recibido-en-sucesión | **fr:** succéder | **de:** διαδεξάμενοι Acts 7:45

διάδημα G1238 *N-NNP* (3×)

diadem, royal headband or crown symbolizing sovereignty and kingship

A diadem was a distinctive band or fillet worn around the head as a symbol of royal authority. Unlike the stephanos (victor's wreath or festive crown), the diadem specifically marked monarchical power. In Persian and Hellenistic contexts, the diadem distinguished kings from other nobility. In Revelation's apocalyptic imagery, diadems appear on the heads of the dragon, the beast from the sea, and the conquering Christ—all representing claims to sovereignty and power. The diadem is not merely decorative but symbolic of the right to rule.

(3×) All three occurrences appear in Revelation's visions of cosmic conflict: the dragon with seven diadems on his heads (12:3), the beast from the sea with ten diadems (13:1), and Christ the conquering King with many diadems (19:12). The multilingual glosses are uniform—English 'diadems,' Spanish 'diademas,' French 'Diademe,' German 'Diademe.' The multiple diadems on each figure symbolize comprehensive sovereignty—the dragon's usurped authority, the beast's delegated power, and Christ's rightful universal kingship that supersedes all rival claims. **GEOGRAPHY AND SPACE**

en: diadems | **es:** diademas | **fr:** Diademe | **de:** Diademe Rev 12:3; Rev 13:1; Rev 19:12

διαδίδωμι G1239 *V-AIA-3S* (4×)

diadidomi – to distribute, divide out, or share among recipients

Diadidomi is a compound verb (dia + didomi, 'to give through/across') meaning to distribute or share out among multiple recipients. Its four New Testament occurrences all involve the parceling out of goods or resources. Jesus tells a ruler to sell and distribute to the poor (Luke 18:22); loaves and fish are distributed to the seated crowd (John 6:11); early believers share possessions as anyone has need (Acts 4:35); and spoils are divided after overcoming a strong man (Luke 11:22). Spanish distribuir, French distribuer, and German austeilen consistently capture this sense of systematic apportioning.

(4×) To distribute or apportion among a group of recipients, dividing resources so that each receives a share. The feeding miracle (John 6:11) and the early church's communal sharing (Acts 4:35) both employ this verb for the careful parceling out of provisions. Jesus commands the rich ruler to sell and distribute (diadidomi) to the poor (Luke 18:22), and the strong man's spoils are divided in Luke 11:22. Spanish distribuyo and French distribuer uniformly convey this systematic allocation, confirming a single undifferentiated sense of 'distribute among.' **INHERITANCE AND PROPERTY**

en: distribute, distributed, he-distributes | **es:** distribuyó, distribúyelo, era-distribuido | **fr:** distribuer | **de:** austeilen, διάδος, διαδίδωσιν Luke 11:22; Luke 18:22; John 6:11; Acts 4:35

διάδοχ-ος G1240 *N-AMS* (1×)

successor; one who follows another in office or position

This noun designates someone who succeeds another in office, position, or responsibility. Acts 24:27 mentions Felix being succeeded by Porcius Festus as governor. The term could refer to succession in military command, political office, or philosophical schools. The concept of one person replacing another in an official capacity is fundamental. All major language glosses (successor, sucesor, successeur) converge on this meaning.

(1×) A successor in office or position, one who takes over another's responsibilities or authority. When Felix's term as procurator ended, Porcius Festus came as his 'successor' (Acts 24:27), assuming the governorship and inheriting pending cases like Paul's imprisonment. The term emphasizes official succession and transfer of authority from one officeholder to the next. **HEIR INHERITOR**

en: a-successor | **es:** sucesor | **fr:** successeur | **de:** διάδοχον Acts 24:27

δια-ζώννῡμι G1241 *V-AIM-3S* (3×)

to gird around, wrap around the waist, put on a belt or garment

This verb describes the act of girding or wrapping something around the waist, typically preparing for work or service by tucking up loose garments with a belt or sash. In ancient contexts, the flowing outer garments needed to be secured for active movement or labor. At the Last Supper, Jesus 'girded himself' with a towel before washing the disciples' feet—a vivid symbol of servanthood. Peter 'wrapped his outer garment around him' before swimming to shore. The action involves both practical preparation and sometimes symbolic meaning related to service and readiness.

(3×) John 13:4-5 narrates Jesus laying aside his outer garments, taking a towel, and 'wrapping it around himself' before washing feet—the posture of a servant. John 21:7 describes Peter, hearing it was the Lord, 'wrapping his outer garment around him' (for he was stripped for work) before jumping into the sea. The multilingual glosses reflect the girding action—Spanish 'ceñido/ciñó/se ciñó,' French 'ceindre,' German 'umguerten.' Both contexts involve preparing for action, whether servant ministry or eager approach to Jesus. **GIRDING AND DRESSING**

en: girded-on, having-been-wrapped, wrapped-around | **es:** ceñido, ciñó, se-ciñó | **fr:** ceindre | **de:** umguerten John 13:4; John 13:5; John 21:7

διαθήκη G1242 *N-NFS* (33×)

Covenant or testament; a binding agreement between God and his people, or a legal will activated by the testator's death.

One of the New Testament's most theologically freighted nouns, diatheke carries the weight of the entire biblical storyline. In the Septuagint it translates Hebrew berit (covenant), and the NT overwhelmingly uses it in this sense: the Abrahamic covenant (Acts 3:25; Gal 3:17), the Mosaic covenant, and supremely the 'new covenant in my blood' at the Last Supper (Luke 22:20; 1 Cor 11:25). Spanish 'pacto,' French 'alliance,' Swahili 'agano,' and Korean '언약' all convey solemn pact. Yet in Hebrews 9:16-17, the author pivots to the classical Greek meaning — a testament or will that takes effect only at the testator's death — creating a breathtaking argument that Christ's death was necessary to activate the new covenant.

1. covenant (bilateral agreement between God and people) (31×) Split from sense 65249. Criteria: God's covenant with Abraham, Moses, or the new covenant; emphasizes mutual obligations and promises (Acts 3:25; 7:8; Gal 3:17; Matt 26:28; Mark 14:24; Luke 22:20)

en: a-covenant, covenant | **es:** pacto | **fr:** alliance | **de:** Bund Matt 26:28; Mark 14:24; Luke 1:72; Luke 22:20; Acts 3:25

2. testament, last will and testament (2×) Testament — a last will and disposition of property activated by death. This distinctly Greco-Roman legal sense appears only in Hebrews 9:16-17, where the author argues: 'Where a diatheke exists, the death of the one who made it must be established, for a diatheke takes effect at death; it is never in force while the one who made it is alive.' Spanish 'testamento' captures this legal nuance precisely. The wordplay is deliberate: the same term that means 'covenant' throughout Scripture is momentarily read through its classical Greek legal meaning to demonstrate why Christ's death was theologically necessary. **COVENANT AGREEMENT**

en: testament | **es:** testamento | **fr:** alliance | **de:** Bund Heb 9:16; Heb 9:17

4. testament, last will (legal document) Split from sense 65249. Criteria: A legal will or testament activated by the testator's death, as in Heb 9:16-17 where the contrast with 'covenant' is explicit

διαίρ-εσις G1243 *N-NFP* (3×)

distributions, varieties, differences, or divisions distinguishing one thing from another

This noun describes distributions, varieties, or distinctions that differentiate one thing from another. In classical usage, it can refer to division into categories, distribution of resources, or distinguishing characteristics. Paul uses it in 1 Corinthians 12 to describe the varieties or distributions of spiritual gifts, ministries, and divine activities—all coming from the same triune God. The term emphasizes the diversity within unity, the multiplicity of forms that divine grace takes while maintaining a single source. It's about distributed variety, not divisive separation.

(3×) All three occurrences appear in 1 Corinthians 12:4-6 in Paul's teaching on spiritual gifts: 'there are varieties of gifts... varieties of ministries... varieties of activities.' The multilingual glosses reflect the diversity concept—Spanish 'diversidades,' French 'diversité,' German 'Unterschied' (difference/distinction). Paul's threefold repetition emphasizes that the Spirit's work produces diverse manifestations, the Lord's service takes various forms, and God's energizing work accomplishes different activities—yet all originate from the same divine source. Unity of source, diversity of expression. **DIVIDING AND DISTRIBUTING**

en: distributions | **es:** Diversidades, diversidades | **fr:** diversité | **de:** Unterschied 1Cor 12:4; 1Cor 12:5; 1Cor 12:6

διαιρ-έω G1244 *V-AIA-3S* (2×)

to divide, distribute; to apportion among multiple recipients

This verb means to take apart and distribute portions to different recipients. Luke uses it for the prodigal son's father dividing the estate between his sons (15:12), while Paul employs it for the Spirit distributing different gifts to believers as he wills (1 Corinthians 12:11). The term emphasizes both the act of division and the resulting distribution among multiple parties. The Spanish 'dividió' and 'distribuyendo,' along with French 'diviser,' capture this dual sense. Interestingly, the same verb applies to both material inheritance and spiritual gifts, suggesting a semantic range covering any apportioning among recipients according to some principle.

(2×) Appears in two distinct contexts that share the concept of apportioning: a father dividing his estate between sons (Luke 15:12: Spanish 'dividió,' German 'zuteilen'), and the Holy Spirit distributing spiritual gifts individually as he determines (1 Corinthians 12:11: English 'distributing,' Spanish 'distribuyendo'). Both emphasize deliberate allocation among multiple recipients. **DIVIDING AND DISTRIBUTING**

en: distributing, he-divided | **es:** distribuyendo, dividió | **fr:** diviser | **de:** zuteilen, διεῖλεν Luke 15:12; 1Cor 12:11

διακᾰθ-αίρω G1245 *V-FIA-3S* (2×)

to cleanse thoroughly, clear completely; to winnow grain or purge impurities

This compound verb intensifies 'cleanse' with a prefix meaning 'through' or 'thoroughly,' suggesting complete purification. John the Baptist uses it metaphorically in both Matthew and Luke to describe the Messiah's coming work: he will 'thoroughly cleanse his threshing floor,' separating wheat from chaff. The agricultural imagery of winnowing—throwing grain into the air so wind removes the chaff—becomes a powerful picture of final judgment and purification. The 'thoroughly' aspect is critical; this isn't partial cleaning but complete clearing. Spanish 'limpiará' and French 'nettoyer' capture the cleansing sense, while the context demands understanding the complete, final nature of this purging action.

(2×) Both instances are in John the Baptist's parallel descriptions of the Coming One's work (Matthew 3:12, Luke 3:17), using winnowing imagery: he will 'thoroughly cleanse his threshing floor,' gathering wheat but burning chaff. The translations (Spanish 'limpiará,' French 'nettoyer') emphasize the cleansing aspect, while the agricultural context stresses the completeness of the separation and purification. **RECONCILIATION**

en: he-will-thoroughly-cleanse, to-clear | **es:** limpiar, limpiará | **fr:** nettoyer | **de:** διακαθαριεῖ, διακαθᾶραι Matt 3:12; Luke 3:17

διακατελέγχομαι G1246 *V-IIM/P-3S* (1×)

to refute thoroughly, confute decisively; to expose error through argumentation

This intensive compound verb means to refute completely or demonstrate someone's error decisively. Acts 18:28 describes Apollos who 'vigorously refuted' the Jews publicly, using Scripture to prove Jesus was the Messiah. The prefix strengthens the simple 'refute,' suggesting thorough, perhaps repeated, demonstration of error. The Spanish 'refutaba' and French 'prouver' both capture the argumentative force of this public intellectual combat.

(1×) To refute thoroughly and publicly, exposing error through sustained argumentation and proof. Apollos's activity in Acts 18:28 involved vigorous, public demonstration that Jewish objections to Jesus were unfounded, using scriptural arguments to decisively confute opponents. The middle voice may suggest personal investment in the refutation—he committed himself to this public theological debate. **ARGUE DISPUTE DEBATE**

en: he-was-refuting | **es:** refutaba | **fr:** prouver | **de:** διακατηλέγχετο Acts 18:28

διᾱκον-έω G1247 *V-ANA* (37×)

To serve, minister to, or wait upon someone; in the passive, to be served or receive ministry from others.

At the heart of New Testament ethics, this verb covers everything from Martha serving at table (Luke 10:40) to angels ministering to Jesus after the temptation (Matt 4:11) to the foundational declaration that the Son of Man came 'not to be served, but to serve' (Matt 20:28). It encompasses both the practical, hands-on act of waiting on someone and the broader theological concept of Christian ministry and diaconal service. Spanish 'servir,' French 'servir,' and German 'dienen' all preserve a single root, mirroring the Greek word's refusal to draw a hard line between menial labor and sacred calling.

1. to serve or minister to (32×) To render active service, minister to, or wait upon someone in either a practical or spiritual capacity. The range spans from serving food at table (Luke 10:40; John 12:2) to women who provided for Jesus out of their own means (Matt 27:55; Luke 8:3) to angelic ministry after the wilderness temptation (Matt 4:11). Jesus' self-description in Matt 20:28 — 'the Son of Man came not to be served but to serve' — elevates this ordinary verb into the defining posture of discipleship. All major translations use cognates of a single 'serve' root (spa 'servir,' fra 'servir,' deu 'dienen'). **SERVING AND MINISTRY**

en: ministering, serves, serving | **es:** a-servir, servir, servía | **fr:** servir | **de:** dienen, dient Matt 4:11; Matt 8:15; Matt 20:28; Matt 25:44; Matt 27:55

2. to be served or ministered to (5×) Passive: to be the recipient of service, to have others minister to one's needs. The same declaration of Matt 20:28 and Mark 10:45 supplies the contrast — 'not to be served' — establishing that receiving service is a legitimate category even if Jesus redefines who should receive it. In 2 Cor 3:3 and 8:19-20, Paul uses passive forms for the ministry of the collection being 'administered,' where the emphasis shifts from personal attendance to institutional stewardship. Spanish 'ser servido' and German passive 'bedient werden' preserve the voice distinction. **SERVING AND MINISTRY**

en: being-administered, having-been-ministered, to-be-served | **es:** a-ser-servido, servida, siendo-administrada | **fr:** servir | **de:** dienen, dient Matt 20:28; Mark 10:45; 2Cor 3:3; 2Cor 8:19; 2Cor 8:20

διᾱκον-ία G1248 *N-NFS* (34×)

ministry, service — active service to God and neighbor, encompassing both apostolic commission and practical care

Diakonia derives from diakonos ('servant') and covers the full spectrum of Christian service across its 34 New Testament occurrences. At one end stands Martha's table service in Bethany, the only context where Jesus gently names its excess (Luke 10:40). At the other stands Paul's apostolic commission, which he calls 'my ministry' with evident gravity (Rom 11:13; 2 Cor 4:1). Between these poles the word names the daily food distribution that triggered the appointment of the Seven (Acts 6:1-4), the famine relief collected for Jerusalem (Acts 11:29; 12:25), and the spiritual gifts enumerated in Romans 12:7.

Paul's extended treatment in 2 Corinthians 3-6 elevates diakonia into a theology of the new covenant ministry. Spanish 'ministerio/servicio' and German 'Dienst' confirm the unified service-concept.

ministry, service (34×) Active service rendered to God or neighbor, spanning practical care and apostolic vocation. Includes Martha's table service (Luke 10:40), the daily distribution that prompted the Seven's appointment (Acts 6:1-4), famine relief for Jerusalem (Acts 11:29), and Paul's apostolic charge (Rom 11:13; 2 Cor 4:1). In 2 Corinthians 3-6, Paul develops it into a theology of new covenant ministry. GEOGRAPHY AND SPACE

en: ministry, of-service, service | **es:** ministerio, servicio | **fr:** service | **de:** Dienst Luke 10:40; Acts 1:17; Acts 1:25; Acts 6:1; Acts 6:4

διάκονος G1249 *N-AMS* (29×)

A servant or minister who serves another; in the Pastoral Epistles, a deacon holding formal church office.

One of the most theologically productive words in the New Testament, διάκονος spans the range from table servant to church officer. Jesus uses it to redefine greatness — "whoever would be great among you must be your servant" (Matt 20:26; Mark 10:43). Paul applies it broadly to himself, to Apollos, and even to civil authorities as God's servants (Rom 13:4). Only in the Pastoral Epistles does a distinct ecclesiastical office emerge, with qualifications specified for deacons alongside bishops (1 Tim 3:8-12).

1. servant, minister, attendant (27×) The general sense (27x): a servant, minister, or attendant who carries out service on behalf of another. Spanish "ministro/servidores" and German "Diener" capture the breadth of this usage. Jesus employs it to invert social hierarchies (Matt 23:11; Mark 9:35). Paul calls himself and his co-workers διάκονοι of Christ (2 Cor 3:6; Col 1:7). The king's attendants in the parable of the wedding feast (Matt 22:13) and even civil rulers as God's agents (Rom 13:4) share this designation. GEOGRAPHY AND SPACE

en: a-servant, servant, servants | **es:** Servidores, ministro, ministros | **fr:** serviteur | **de:** Diener Matt 20:26; Matt 22:13; Matt 23:11; Mark 9:35; Mark 10:43

2. deacon (ecclesiastical office) (2×) A technical ecclesiastical sense (2x): the formal church office of deacon. This usage appears exclusively at 1 Tim 3:8 and 3:12, where specific moral and domestic qualifications are laid out for those holding the office. Spanish marks this with the Latinate "diáconos" rather than the generic "servidores," signaling the shift from general service to institutional role. The qualifications listed (dignified, not double-tongued, managing households well) indicate an established office distinct from general ministry. GEOGRAPHY AND SPACE

en: deacons | **es:** Diáconos, diáconos | **fr:** serviteur | **de:** Diener 1Tim 3:8; 1Tim 3:12

διᾱκόσι-οι G1250 *Adj-AFP* (8×)

Two hundred; the cardinal number 200, used in counting quantities of people, money, or distance.

The Greek numeral for two hundred, appearing eight times in the New Testament always as a straightforward quantity. It surfaces in memorable contexts: the cost of bread to feed the five thousand is reckoned at 200 denarii (Mark 6:37, John 6:7), the distance from shore when the disciples haul in their great catch is about 200 cubits (John 21:8), and Paul's Roman military escort includes 200 soldiers and 200 spearmen (Acts 23:23). The consistent rendering across languages — Spanish 'doscientos,' French 'deux cents,' German 'zweihundert' — confirms there is nothing idiomatic here, just a precise number.

(8×) The cardinal number two hundred, used as a quantitative adjective modifying nouns to indicate a count of 200. In the NT it quantifies denarii as a large sum inadequate to feed a multitude (Mark 6:37; John 6:7), measures the distance from shore in cubits (John 21:8), and counts soldiers in a Roman escort (Acts 23:23). Every target language renders it with the simple numeral equivalent — Spanish 'doscientos/doscientas,' French 'deux cents,' German 'zweihundert' — confirming a single transparent numerical sense.

LARGE CARDINAL NUMBERS

en: Two-hundred, two-hundred | **es:** De-doscientos, doscientas, doscientos | **fr:** deux-cents | **de:** zweihundert, διακοσίους, διακόσιαι Mark 6:37; John 6:7; John 21:8; Acts 23:23

διᾰκούω G1251 *V-FIM-1S* (1×)

to hear fully, give a complete hearing; to examine a case thoroughly

This verb intensifies simple 'hearing' to mean hearing thoroughly, to the end, or giving full judicial hearing. Acts 23:35 has the Roman commander promise Paul, 'I will hear your case fully when your accusers arrive.' Classical usage included hearing a case in court or being a disciple who hears a teacher's complete instruction. The legal context of careful, complete examination dominates the New Testament usage.

(1×) To give a thorough or complete judicial hearing, examining a case from all sides. The Roman tribune's promise in Acts 23:35 assures Paul of due process—not a cursory dismissal but full hearing of charges and defense. The future tense emphasizes the coming formal examination. Translations consistently recognize the legal-technical sense of complete judicial inquiry. HEARING AND HEEDING

en: I-will-hear-fully | **es:** Oiré-a-fondo | **fr:** écouter | **de:** Διακούσομαί Acts 23:35

διακρίνω G1252 *V-AIA-3S* (19×)

To separate, distinguish, discern, or doubt — ranging from judicial evaluation and making distinctions to internal wavering and verbal disputation.

Built from dia- (through, apart) and krino (judge), this verb's range mirrors the act of pulling things apart to examine them. At its most constructive, it means to evaluate carefully — discerning the body of the Lord (1 Cor 11:29) or judging between believers (1 Cor 6:5). It can also mean to make distinctions between persons, as when God 'made no distinction' between Jew and Gentile (Acts 15:9). In the middle-passive, however, it turns inward: the doubter is literally 'divided within himself,' like the wave-tossed person of James 1:6. Spanish tracks these senses with 'dudar' (doubt), 'discernir' (discern), 'distinguir' (distinguish), and 'contender' (contend).

1. doubt or waver (9×) To doubt, waver, or be divided within oneself — the internal fracture of a person who cannot settle on belief. Jesus tells the disciples that if they do not doubt (diakritho) they can move mountains (Matt 21:21; Mark 11:23), and Paul celebrates Abraham who did not waver (diekrithe) in unbelief (Rom 4:20). The Spirit tells Peter to go with the messengers 'doubting nothing' (Acts 10:20). Spanish 'dudar' and French 'douter' preserve this psychological self-division faithfully. DISCERN DISTINGUISH DOUBT

en: doubting, doubts, he-wavered | **es:** a-los-que-dudan, dudando, dudareis | **fr:** distinguer, doutant;, douter | **de:** der-Zweifelnden, unterscheiden, διακρίναντα Matt 21:21; Mark 11:23; Acts 10:20; Acts 11:12; Rom 4:20

2. discern or evaluate (5×) To discern, evaluate, or judge carefully — applying critical assessment to determine the truth, quality, or appropriateness of something. Paul asks the Corinthians whether there is no one wise enough to 'decide' (diakrinai) between brothers (1 Cor 6:5), and urges them to 'discern' (diakrinontes) the body at the Lord's Supper (1 Cor 11:29). Spanish 'discernir/juzgar' and German 'unterscheiden' reflect the deliberative, analytical quality of this sense. DISCERN DISTINGUISH DOUBT

en: discerning, let-discern, to-decide | **es:** discerniendo, discernir, juzgar | **fr:** distinguer, douter | **de:** unterscheiden, διακρίνειν Matt 16:3; 1Cor 6:5; 1Cor 11:29; 1Cor 11:31; 1Cor 14:29

3. distinguish or differentiate (3×) To distinguish or differentiate between persons or categories — making a separation that recognizes real differences or, negatively, shows partiality. In Acts 15:9 God 'made no distinction' (diekrinen) between Jews and Gentiles by giving the Holy Spirit to both, while James 2:4 accuses those who show favoritism of having 'made distinctions' among themselves. Spanish 'distinguir' and the Greek prefix dia- both foreground the act of sorting apart. DISCERN DISTINGUISH DOUBT

en: distinguishes, have-you-discriminated, he-distinguished | **es:** distingue?, distinguió, hicisteis-distinción | **fr:** distinguer, douter | **de:** unterscheiden, διέκρινεν Acts 15:9; 1Cor 4:7; Jas 2:4

4. contend or dispute (2×) To contend or dispute verbally with someone — the separation metaphor extended to adversarial confrontation. In Acts 11:2 the circumcision party 'contended' (diekrinonto) with Peter over his visit to Gentiles, and in Jude 9 the archangel Michael, 'when disputing' (diakrinomenos) with the devil about Moses' body, deferred to the Lord's rebuke. Spanish 'contender' and German 'streitend' capture the combative flavor. ARGUE DISPUTE DEBATE

en: disputing, were-contending | **es:** contendían, disputando | **fr:** disputant„ distinguer | **de:** streitend, διεκρίνοντο Acts 11:2; Jude 1:9

διά-κρῐσις G1253 *N-NFP* (3×)

discernment, ability to judge, distinguish, or discriminate between different things

This noun denotes the faculty of discernment—the ability to distinguish, judge, or discriminate between different things, particularly between good and evil, true and false. Classical usage includes judicial decision-making, separation, and analytical distinction. In Hebrews, mature believers train their faculties through practice 'to discern good and evil.' Among spiritual gifts, Paul lists 'distinguishing between spirits'—the supernatural ability to discern spiritual sources. The term can also refer to disputes or controversies (Romans 14:1), where judgment and discrimination create division rather than clarity.

(3×) Romans 14:1 warns against receiving the weak in faith 'for disputes' or 'to pass judgment on his opinions.' 1 Corinthians 12:10 lists among spiritual gifts 'distinguishing between spirits.' Hebrews 5:14 describes the mature who 'by constant practice have their powers of discernment trained to distinguish good from evil.' The multilingual evidence shows the judgment/discrimination sense—Spanish 'discernimiento/disputas,' French 'discernement,' German 'Unterscheidung.' The contexts range from contention (Romans) to spiritual gift (1 Corinthians) to moral maturity (Hebrews)—all involving the capacity to judge and distinguish. DISCERN DISTINGUISH DOUBT

en: discernment, disputes, distinguishings | **es:** discernimiento, discernimientos, disputas | **fr:** discernement | **de:** Unterscheidung Rom 14:1; 1Cor 12:10; Heb 5:14

διακωλ-ύω G1254 *V-IIA-3S* (1×)

to hinder, prevent, forbid; to obstruct someone from acting

This verb means to hinder, prevent, or obstruct someone from doing something. Matthew 3:14 presents John the Baptist's attempt to 'prevent' Jesus from being baptized, feeling the roles should be reversed. The term implies active intervention to stop an action. Classical usage included preventing someone from a specific action or generally obstructing plans. The translations (preventing, impedía, empêcher) uniformly emphasize active obstruction.

(1×) To actively prevent or hinder someone from carrying out an action. John the Baptist's attempted prevention of Jesus's baptism (Matt 3:14) represents respectful but firm objection—he tried to obstruct what seemed inappropriate. The imperfect tense suggests continuing or attempted prevention, ultimately unsuccessful since Jesus insisted and John yielded. FORBID HINDER PREVENT

en: was-preventing | **es:** impedía | **fr:** empêcher | **de:** διεκώλυεν Matt 3:14

διαλᾰλ-έω G1255 *V-IIM/P-3S* (2×)

to talk over, discuss; to be talked about, spread as news (passive)

This verb means to converse about or discuss something, with the passive voice indicating that something becomes the subject of widespread conversation. Luke employs it twice: Elizabeth's miraculous pregnancy becoming the talk of the hill country (1:65), and the disciples discussing among themselves after Jesus' sabbath healing (6:11). The prefix 'dia-' suggests conversation spreading throughout or among a group, not just individual reflection. The term captures how significant events generate communal discussion and rumor. French 'se répandre' (to spread abroad) nicely captures the passive sense in Luke 1:65, while the active in 6:11 shows people actively talking things over together.

(2×) Appears in Luke's Gospel for communal discussion of significant events: the news about Zechariah and Elizabeth being 'discussed' throughout the hill country (Luke 1:65: Spanish 'se hablaba,' French 'se répandre'), and the disciples 'discussing among themselves' after Jesus' controversial sabbath healing (Luke 6:11: English 'were discussing'). Both emphasize conversation spreading through or within a community. SPEAKING AND TALKING

en: were-discussed, were-discussing | **es:** hablaban, se-hablaba | **fr:** se-répandre | **de:** διελάλουν, διελαλεῖτο Luke 1:65; Luke 6:11

διαλέγω G1256 *V-PPM/P-GMS* (13×)

To reason, discuss, or argue in dialogue; to address or speak authoritatively to someone

A word that paints Paul's missionary method in vivid strokes: he enters the synagogue and 'reasons' (dialegomai) from the Scriptures, engaging his audience in back-and-forth dialogue rather than one-way proclamation. In Acts 17:2, 17:17, and 18:4, the verb carries the force of persuasive argumentation, the root from which English gets 'dialogue' and 'dialectic.' A subtler use appears in Hebrews 12:5, where Scripture itself 'speaks to' or 'addresses' the believer, shifting from interchange to authoritative exhortation.

1. reason, discuss, argue (12×) To reason, discuss, or argue through speech interchange, especially persuasive discourse in a public setting. This is the characteristic Pauline usage: reasoning in synagogues (Acts 17:2; 18:4, 19), disputing with opponents (Acts 17:17), or debating among disciples (Mark 9:34). Spanish uses 'discutir' (discuss/argue), French 'discuter,' and German 'reden mit' (speak with), all preserving the dialogical quality. The middle-deponent form emphasizes active engagement between speakers rather than mere lecturing. ARGUE DISPUTE DEBATE

en: arguing, discoursing, reasoned | **es:** Discutía, discutiendo, discutieron | **fr:** discutait, discuter | **de:** reden, redet-mit, redete Mark 9:34; Acts 17:2; Acts 17:17; Acts 18:4; Acts 18:19

2. speak, address, exhort (1×) To speak to or address someone with directness and authority, without the back-and-forth implied by debate. In Hebrews 12:5, the exhortation of Proverbs 3:11-12 'speaks to' (dialegetai) the readers as sons. Here the emphasis falls on personal address rather than exchange. Spanish shifts to 'habla' (speaks) rather than 'discute,' and English uses 'speaks' rather than 'reasons,' reflecting the absence of argumentative interchange in this context. SPEAKING AND TALKING

en: speaks | **es:** habla | **fr:** discuter | **de:** reden Heb 12:5

διαλείπω G1257 *V-AIA-3S* (1×)

to cease, leave an interval; to stop or intermit an action

This verb denotes ceasing, intermitting, or leaving an interval in time or space. Luke 7:45 has Jesus say that the sinful woman 'has not ceased' kissing his feet since entering. Classical usage included leaving gaps, intermitting actions, or standing at intervals. The temporal aspect of cessation or continuous action (when negated) is central. The translation 'ceased' captures the aspectual, durative sense of stopping or not stopping.

(1×) To cease or intermit an action, leaving a temporal gap. In Luke 7:45, Jesus contrasts the Pharisee's omission with the woman's continuous devotion: she 'did not cease' (οὐ διέλιπεν) kissing his feet from the moment she entered. The aorist negated expresses unbroken continuity—no interval, no cessation in her expression of love and repentance. CEASING AND STOPPING

en: ceased | **es:** cesó | **fr:** cesser | **de:** διέλιπεν Luke 7:45

διάλεκτ-ος G1258 *N-DFS* (6×)

Language, dialect, tongue; the distinct speech or vernacular of a

particular region or people.
Denotes a specific language or dialect—the distinctive speech of a people or region, as opposed to generic 'voice' or 'sound.' Classical Greek distinguished dialektos (articulate speech, later a regional variety) from phone (mere sound or voice), and the New Testament preserves this precision. All six occurrences appear in Acts, where language identity matters deeply for the spread of the gospel. The field bought with Judas's blood was called Akeldama 'in their dialect' (Acts 1:19). At Pentecost, the crowd is astonished because each person hears the apostles speaking 'in his own dialect' (Acts 2:6, 8). Paul addresses the Jerusalem crowd 'in the Hebrew dialect' (Acts 21:40; 22:2; 26:14), earning their attentive silence. Spanish 'lengua,' French 'dialecte,' and German cognates all point to the idea of a regionally or ethnically specific tongue.

(6×) A specific language or regional dialect—the distinctive speech of a particular people or ethnic group. Used exclusively in Acts to mark the linguistic identity of speakers and audiences. At Pentecost each person hears the apostles 'in his own dialect' (Acts 2:6, 8), underscoring the miracle's personal, linguistic precision. Paul strategically addresses the Jerusalem crowd 'in the Hebrew dialect' (Acts 21:40; 22:2), gaining their respectful hearing. The field Akeldama is named 'in their own dialect' (Acts 1:19). French 'dialecte' and Spanish 'lengua' both capture the sense of a regionally specific tongue distinct from universal speech. **TONGUE (BODY AND SPEECH)**
en: dialect, language | **es:** lengua | **fr:** dialecte | **de:** διαλέκτῳ Acts 1:19; Acts 2:6; Acts 2:8; Acts 21:40; Acts 22:2

διαλλ-άσσω G1259 *V-AMP-2S* (1×)
to be reconciled; to exchange enmity for peace, restore relationship
While the root means 'to exchange,' this middle/passive form specifically means to be reconciled or exchange enmity for friendship. Matthew 5:24 commands leaving one's gift and first being 'reconciled' to an offended brother before offering worship. The verb implies mutual exchange—replacing hostility with peace, broken relationship with restored fellowship. All translations converge on reconciliation as the theological and relational core meaning.

(1×) To be reconciled, exchanging hostility for peace in a broken relationship. Jesus's command in Matthew 5:24 prioritizes horizontal reconciliation before vertical worship—the offender must seek to restore the relationship, initiating peace. The passive/middle form suggests mutual exchange and relationship restoration, not merely one-sided apology but genuine reconciliation requiring both parties' participation. **RECONCILIATION**
en: be-reconciled | **es:** reconcíliate | **fr:** se-réconcilier | **de:** διαλλάγηθι Matt 5:24

διαλογ-ίζομαι G1260 *V-PPM/P-GMP* (16×)
To reason or deliberate, either in communal debate with others or in private internal reflection.
From the root 'logos' (word, reckoning) with the prefix 'dia-' (through), this verb pictures thought as a process of working through a matter. In the Gospels it appears in two distinct settings: group discussion, where disciples reason among themselves about Jesus' words (Matt 16:7–8; Mark 8:16–17), and private reflection, where an individual ponders something silently in the heart (Luke 1:29, Mary considering the angel's greeting; Mark 2:6, scribes questioning 'in their hearts'). Spanish mirrors this nicely: 'razonaban' for communal debate versus 'consideraba' and 'pensando' for interior thought. Notably, Jesus often perceives and exposes the private reasoning of others (Mark 2:8; Luke 5:22), bridging the two senses dramatically.

1. to discuss or debate with others (10×) To discuss, debate, or reason together with others—implying verbal exchange and collective deliberation. The disciples 'reason among themselves' about having no bread (Matt 16:7; Mark 8:16), and the chief priests deliberate how to answer Jesus' question about John's authority (Matt 21:25; Mark 11:31; Luke 20:5). German 'überlegen' and Spanish 'razonabais/razonaban' both capture this sense of back-and-forth communal reasoning. **DISCUSS PONDER REASON**
en: are-you-reasoning, they-were-reasoning, were-reasoning | **es:** razonabais, razonaban, razonáis | **fr:** raisonner | **de:** ueberlegen, überlegt Matt 16:7; Matt 16:8; Matt 21:25; Mark 2:8; Mark 8:16

2. to ponder or reason internally (6×) To ponder, reflect, or reason within oneself—interior mental activity without verbal exchange. Mary 'was considering in her mind' what sort of greeting this might be (Luke 1:29), the scribes 'were reasoning in their hearts' about Jesus' authority to forgive sins (Mark 2:6, 8), and the crowd 'were wondering in their hearts' whether John might be the Christ (Luke 3:15). Spanish shifts to 'consideraba' and 'pensando,' signaling the inward, silent character of this deliberation. **DISCUSS PONDER REASON**
en: he-was-reasoning, reasoning, they-are-reasoning | **es:** a-razonar, consideraba, pensando | **fr:** raisonner | **de:** ueberlegen, überlegt Mark 2:6; Mark 2:8; Luke 1:29; Luke 3:15; Luke 5:21

διαλογ-ισμός G1261 *N-NMP* (14×)
Thought, reasoning, deliberation; also dispute, argument, or verbal contention between persons.
A noun derived from dialogizomai ('to reckon, reason through'), covering the full range from private inner reasoning to outward verbal dispute. Jesus frequently perceives the dialogismoi of people's hearts – their hidden doubts, calculations, and hostile reasonings (Luke 5:22; 6:8). Paul warns that human reasonings become futile apart from God (Rom 1:21; 1 Cor 3:20). The word also surfaces in contexts of open quarreling: the disciples' argument about who was greatest (Luke 9:46) and Paul's exhortation to pray 'without arguments' (1 Tim 2:8). German 'Gedanken' and French 'pensée/raisonnement' neatly track the internal sense, while the Spanish oscillation between 'pensamientos' and 'razonamientos' mirrors the spectrum from private thought to reasoned contention.

1. thought, reasoning, deliberation (10×) Inner thoughts, reasonings, or mental deliberations, including doubts and opinions that may remain unexpressed. Jesus reads the dialogismoi of the Pharisees' hearts (Luke 5:22; 6:8), and Mary is told that a sword will pierce her soul so that the thoughts of many hearts may be revealed (Luke 2:35). Paul declares that the Lord knows the reasonings of the wise are futile (1 Cor 3:20) and that futile reasoning darkened pagan understanding (Rom 1:21). In Romans 14:1, it appears as 'disputes over opinions,' showing the boundary where private reasoning becomes communal friction. Matt 15:19 and Mark 7:21 place evil dialogismoi among the corruptions flowing from the heart. **GEOGRAPHY AND SPACE**
en: doubts, of-opinions, of-thoughts | **es:** de-opiniones, de-razonamientos, pensamientos | **fr:** pensée, raisonnement | **de:** Gedanken, Überlegung Matt 15:19; Mark 7:21; Luke 2:35; Luke 5:22; Luke 6:8

2. dispute, argument, controversy (4×) An outward dispute, argument, or controversy between persons, often involving verbal contention or competitive rivalry. The disciples' argument about who was greatest (Luke 9:46-47) is the clearest instance, where Jesus perceives 'the dialogismos of their heart' – an internal ranking that erupted into open debate. Philippians 2:14 urges doing all things 'without grumbling or arguments,' and 1 Timothy 2:8 calls for prayer 'without anger or disputes.' The transition from inner reasoning to interpersonal quarreling reflects the word's etymological connection to dialogue and dialectic exchange. **GEOGRAPHY AND SPACE**
en: an-argument, argument, arguments | **es:** pensamiento, razonamiento, razonamientos | **fr:** raisonnement | **de:** Gedanken, Überlegung Luke 9:46; Luke 9:47; Phil 2:14; 1Tim 2:8

διαλύω G1262 *V-AIP-3P* (1×)
to disperse, disband, dissolve; to break up an assembly or group
This verb means to dissolve, disperse, or break up a gathered group. Acts 5:36 describes how after Theudas was killed, his followers 'were dispersed' and came to nothing. Classical usage included disbanding armies, dismissing assemblies, or breaking things into elements. The notion of dissolution—a unified group fragmenting into scattered individuals—is central to this term's meaning.

(1×) To disperse or disband, causing a unified group to scatter and dissolve. Gamaliel's historical example in Acts 5:36 illustrates how Theudas's movement dissolved after the leader's death—his followers 'were dispersed' (passive voice), scattered without organization. The translations capture both the physical scattering and the organizational dissolution of what had been a cohesive movement. **SCATTERING AND DISPERSING**

en: were-disbanded | **es:** fueron-disueltos | **fr:** disperser | **de:** διελύθησαν Acts 5:36

διαμαρτύρομαι G1263 *V-AIM-3S* (15×)

To testify solemnly, bear earnest witness; also to charge or warn with solemn urgency.

Built on μαρτύρομαι with the intensifying prefix δια-, this verb carries weight beyond ordinary testimony. It denotes solemn, emphatic declaration — whether bearing witness to facts about Christ and the gospel, or charging someone with grave urgency before God. Luke uses it extensively in Acts to describe the apostles' proclamation: Peter 'testified and exhorted' at Pentecost (Acts 2:40), and Paul 'testified to the Jews that Jesus was the Christ' (Acts 18:5). In the Pastoral Epistles, it shifts toward solemn charge — Paul adjures Timothy 'before God and Christ Jesus' (2 Tim 4:1), blending testimony with authoritative command.

1. testify, bear solemn witness (10×) To solemnly testify or bear emphatic witness to facts, events, or truths, particularly the gospel message. This is the primary Lukan usage in Acts: Peter testifies at Pentecost (Acts 2:40), Philip and the apostles testify in Samaria (Acts 8:25), Paul testifies to both Jews and Greeks about repentance and faith (Acts 20:21). The Spanish split between 'testifica' and 'habiendo testificado' mirrors the Greek's range of tenses. French distinguishes 'attester' (testify) from 'avertir' (warn), reflecting the sense boundary. **TESTIMONY AND WARNING**

en: having-testified, he-testified, testified | **es:** habiendo-testificado, testifica, testificaba | **fr:** attester, avertir | **de:** bezeugen, bezeugt-ernst Acts 2:40; Acts 8:25; Acts 10:42; Acts 18:5; Acts 20:21

2. solemnly charge, warn earnestly (5×) To solemnly charge, warn, or exhort with grave urgency, often invoking God as witness. This sense appears predominantly in the Pastoral Epistles: Paul charges Timothy 'before God and Christ Jesus and the elect angels' (1 Tim 5:21) and 'before God and Christ Jesus who will judge the living and the dead' (2 Tim 4:1). The Lukan parable of the rich man (Luke 16:28) also uses this sense — 'warn them, lest they also come to this place of torment.' German 'bezeugt ernst' (testifies earnestly) captures the solemn gravity well. **TESTIMONY AND WARNING**

en: I-solemnly-charge, he-warns, solemnly-charging | **es:** Solemnemente-testifico, les-advierta, solemnemente-testificando | **fr:** avertir | **de:** bezeugen, bezeugt-ernst Luke 16:28; 1Thess 4:6; 1Tim 5:21; 2Tim 2:14; 2Tim 4:1

διαμάχ-ομαι G1264 *V-IIM/P-3P* (1×)

to contend vigorously, fight strenuously; to struggle or dispute with intensity

This middle voice verb means to fight, contend, or strive earnestly, often in argument or intellectual combat. Acts 23:9 describes Pharisees who 'contended vigorously' during the Sanhedrin debate over Paul, perhaps defending him. Classical usage included actual combat, philosophical debate, or maintaining a position against opposition. The intensity of the struggle—not casual disagreement but earnest contention—characterizes this term.

(1×) To contend or argue vigorously, engaging in intense dispute or debate. The Pharisees' activity in Acts 23:9 represents fierce argumentation within the Sanhedrin—they 'were contending' (imperfect, suggesting ongoing dispute) apparently on Paul's behalf regarding resurrection. The middle voice may emphasize personal investment in the debate. Translations recognize the combative, argumentative intensity beyond mere discussion. **CONTENDING AND STRIVING**

en: were-contending | **es:** contendían | **fr:** lutter | **de:** διεμάχοντο Acts 23:9

διαμένω G1265 *V-PIA-2S* (5×)

To remain throughout, continue, persist; of persons enduring or states persisting unchanged over time.

A compound of dia ('through') and menō ('remain'), intensifying the idea of staying power and continuity. Zechariah 'remained' unable to speak after his temple vision (Luke 1:22). Jesus commends his disciples as those who have 'continued with' him through his trials (Luke 22:28). Paul insists on standing firm so that the truth of the gospel might 'continue' with the Galatians (Gal 2:5). The heavens will perish, but God 'continues' unchanged (Heb 1:11). Scoffers mock by noting that all things 'continue' as they were from creation (2 Pet 3:4). Spanish 'permanecer' and German 'bleiben' both capture this core sense of persistent remaining.

(5×) To remain, continue, or persist through time — an intensified form of menō emphasizing duration and constancy. Applied to persons remaining in a state (Luke 1:22, Zechariah continuing mute; Luke 22:28, the disciples persevering through trials with Jesus), to the permanence of divine truth (Gal 2:5, the gospel continuing intact), to God's eternal unchangeableness contrasted with creation's decay (Heb 1:11, quoting Psalm 102), and ironically to the uniformitarian argument of scoffers (2 Pet 3:4, 'all things continue as they were'). The dia- prefix adds a sense of thoroughness — remaining all the way through. **GEOGRAPHY AND SPACE**

en: continue, having-remained-with, he-remained | **es:** habiendo-permanecido, permanecen, permaneces | **fr:** demeurer | **de:** bleiben, διέμενεν, διαμεμενηκότες Luke 1:22; Luke 22:28; Gal 2:5; Heb 1:11; 2Pet 3:4

διαμερ-ίζω G1266 *V-AIM-3P* (12×)

To divide and distribute among recipients, or to be split apart in disunity or internal conflict.

Drawn from the root meaning 'to cut into parts,' diamerizomai captures both the practical act of distributing goods and the painful reality of internal division. At the cross, soldiers divided Jesus' garments among themselves (Matt 27:35; Mark 15:24), and the early believers shared their possessions freely (Acts 2:45). Yet the same verb carries a darker edge: Jesus warns that a house divided against itself cannot stand (Luke 11:17). The Spanish renderings neatly mirror this split – 'repartieron' (they distributed) versus 'dividido' (divided against) – showing how one Greek word spans generosity and fracture.

1. distribute or apportion among (8×) Refers to the concrete act of parceling out or apportioning something among multiple recipients. The soldiers at Golgotha 'divided his garments' (Matt 27:35; Luke 23:34), and Jesus told his disciples to 'divide this among yourselves' at the Last Supper (Luke 22:17). Spanish 'repartieron' and German 'verteilen' both highlight the distributive, share-out dimension. This is the older, more common usage, rooted in everyday transactions of dividing property or spoils. **DIVIDING AND DISTRIBUTING**

en: They-divided, being-distributed, divide | **es:** Repartieron, reparten, repartid | **fr:** diviser | **de:** verteilen, verteilt Matt 27:35; Mark 15:24; Luke 22:17; Luke 23:34

2. be divided against (4×) Describes an internal state of division, disunity, or being set at variance with one another. Jesus' teaching that 'every kingdom divided against itself is laid waste' (Luke 11:17) and the prophecy that households will be split – three against two, two against three (Luke 12:52-53) – employ this sense. Multilingual evidence converges: Spanish 'dividido/divididos' and German 'verteilt' in these contexts carry the connotation of factional rupture rather than equitable sharing. **DIVIDING AND DISTRIBUTING**

en: divided, having-been-divided, was-divided | **es:** dividido, divididos, estarán-divididos | **fr:** diviser | **de:** verteilt Luke 11:17; Luke 11:18; Luke 12:52; Luke 12:53

διαμερ-ισμός G1267 *N-AMS* (1×)

division, dissension; the act or state of being divided or separated

This noun denotes division, partition, or dissension—the state of being divided. Luke 12:51 has Jesus ask rhetorically whether he came to bring peace or rather 'division.' The term can refer to spatial

division or, as here, relational/social division and discord. Classical usage included both physical partition and political dissension. The concept of separation or splitting, whether of objects or communities, underlies this word.

(1×) Division, dissension, or separation—the breaking of unity into opposing parts. Jesus's stark question in Luke 12:51 indicates that his message inevitably creates 'division' even within families, as some accept and others reject him. The translation 'division' captures both the act of dividing and the resulting state of discord, highlighting the relational fracture caused by differing responses to Christ. **DIVISION SPLIT**

en: division | **es:** división | **fr:** division | **de:** διαμερισμόν Luke 12:51

διανέμω G1268 *V-ASP-3S* (1×)

to spread, distribute; to be disseminated or circulated widely

This verb means to distribute, apportion, or spread abroad. Acts 4:17 quotes the authorities saying they must prevent the message 'from spreading' further among the people. Classical usage included distributing honors, dividing into portions, or setting in order. The New Testament instance emphasizes the spreading or dissemination aspect—news or teaching circulating through a population.

(1×) To spread or be disseminated throughout a population. The Jewish leaders' concern in Acts 4:17 was that news of the healing and apostolic teaching would 'spread no further' among the people. The subjunctive mood expresses purpose or fear—they wanted to contain the message, prevent its wider circulation. Translations uniformly recognize the contagious spread of information as the central concern. **POURING AND SHEDDING**

en: it-may-spread | **es:** se-difunda | **fr:** répandre | **de:** διανεμηθῇ Acts 4:17

διανεύω G1269 *V-PPA-NMS* (1×)

to beckon, make signs; to communicate through gestures rather than speech

This verb means to nod, beckon, or make signs to communicate non-verbally. Luke 1:22 describes Zechariah, struck mute, who 'was making signs' to communicate since he could not speak. Classical usage included nodding heads in communication or avoiding something. The gestural, non-verbal communication necessitated by Zechariah's muteness is the focus of the New Testament usage.

(1×) To make signs or gestures as a means of non-verbal communication. Zechariah's condition after his temple vision (Luke 1:22) required him to use gestures—he 'was making signs' (imperfect, ongoing action) to communicate what he could not speak. The translations consistently recognize the compensatory gestural communication necessitated by his inability to speak after his encounter with Gabriel. **AUTO-DETECTED COMMUNITY 11301 WITH 5 SENSES**

en: making-signs | **es:** haciendo-señas | **fr:** faire-signe | **de:** διανεύων Luke 1:22

διανό-ημα G1270 *N-ANP* (1×)

thought, notion, intention; the product of mental activity or reasoning

This noun denotes thoughts, notions, or mental conceptions. Luke 11:17 says Jesus 'knew their thoughts'—their mental deliberations or intentions. Classical usage distinguished thoughts from spoken words, or referred to meanings, whims, or sick fancies. The cognitive, mental dimension—what goes on in the mind—is central. The plural often suggests various thoughts or mental processes.

(1×) Thoughts, mental reasoning, or inner intentions—the content of cognitive activity. Jesus's knowledge of the Pharisees' 'thoughts' (Luke 11:17) demonstrates divine insight into unspoken reasoning and hostile intentions. The term emphasizes internal mental processes rather than external expressions, revealing that Jesus perceived not just actions but the thinking behind them. **GEOGRAPHY AND SPACE**

en: thoughts | **es:** pensamientos | **fr:** pensée | **de:** διανοήματα Luke 11:17

διάνοιᾰ G1271 *N-DFS* (12×)

Mind, understanding, disposition — the faculty of intellectual and moral discernment; one's way of thinking

The noun dianoia refers to the mind as the seat of understanding, thought, and moral intention. Its most prominent appearance is in the Great Commandment: 'Love the Lord your God with all your heart, soul, and mind' (Matt 22:37; Mark 12:30; Luke 10:27), where it renders Hebrew lēbāb and emphasizes the intellectual dimension of covenant love. Beyond this, the word describes humanity's fallen understanding — 'darkened in their understanding' (Eph 4:18), 'hostile in mind' (Col 1:21) — and its renewal through Christ (1 John 5:20; Heb 8:10; 10:16). First Peter 1:13 exhorts believers to 'gird up the loins of your mind.' Spanish 'mente/entendimiento' and French 'intelligence/pensée' capture both the cognitive faculty and its moral orientation.

mind, understanding (12×) The mind as the faculty of understanding and moral reasoning, particularly in the context of total devotion to God. Anchored in the Shema quotation: 'with all your mind' (Matt 22:37; Mark 12:30; Luke 10:27), where dianoia represents the intellectual engagement required in covenantal love. Also appears in eschatological understanding (1 John 5:20) and the new-covenant promise of God's law written on the mind (Heb 8:10; 10:16). Spanish 'entendimiento' and German 'Verstand' convey this cognitive-devotional sense. **MIND UNDERSTANDING**

en: in-thought, mind, thoughts | **es:** en-pensamiento, entendimiento, mente | **fr:** intelligence | **de:** Verstand, διανοίᾳ Matt 22:37; Mark 12:30; Luke 1:51; Luke 10:27; Eph 2:3

διαν-οίγω G1272 *V-PPA-NNS* (8×)

To open up, lay open; used of eyes, minds, Scriptures, and wombs being opened, often by divine agency.

A compound verb (dia + anoigo) meaning to open thoroughly or lay open, carrying a sense of completeness that the simple 'open' does not always convey. In the NT it appears in deeply theological moments: the heavens opening at Jesus' baptism, the womb opening for a firstborn (Luke 2:23), eyes being opened on the Emmaus road (Luke 24:31), the mind being opened to understand Scripture (Luke 24:45), and Jesus opening the Scriptures themselves (Luke 24:32). The healing command 'Ephphatha — be opened!' (Mark 7:34) uses this verb in its most dramatic form. Spanish distinguishes between 'abrir' (open) and 'ser abierto' (be opened), mirroring the active-passive alternation found throughout these occurrences.

open, lay open (8×) To open up or lay open completely, used both of physical opening (eyes, ears, womb) and of spiritual-intellectual illumination (minds, Scriptures). The verb implies thoroughness — not merely cracking open but fully disclosing. Key passages include Mark 7:34 where Jesus commands 'Ephphatha — be opened!' to heal a deaf man, Luke 2:23 citing the law about every firstborn male opening the womb, and the Emmaus narrative where both eyes (Luke 24:31) and minds (Luke 24:45) are opened to recognize the risen Christ. The multilingual evidence — Spanish 'abrir/abiertos,' French 'ouvrir,' German 'öffnen' — treats all occurrences as a single sense of opening, whether literal or metaphorical. **OPENING AND SHUTTING**

en: Be-opened, having-been-opened, he-opened | **es:** Sé-abierto, abiertos, abriendo | **fr:** ouvrir | **de:** oeffnen, öffnet Mark 7:34; Luke 2:23; Luke 24:31; Luke 24:32; Luke 24:45

διανυκτερεύω G1273 *V-PPA-NMS* (1×)

to spend the night, pass the night; to remain through the nighttime hours

This verb means to spend or pass the night, emphasizing the duration of nighttime. Luke 6:12 describes Jesus 'spending the night' in prayer before choosing the Twelve. The term focuses on the temporal aspect of remaining through the night hours, often with implication of activity during that time. Classical and New Testament usage both emphasize nocturnal duration and activity.

(1×) To spend the night or continue through nighttime hours, often in some activity. Jesus's practice before selecting the apostles (Luke

6:12) involved 'spending the night in prayer'—not merely sleeping but actively praying throughout the night hours. The participle suggests sustained nocturnal activity, emphasizing both duration (all night) and purpose (prayer). **NIGHT AND LODGING**
en: spending-the-night | **es:** pasando-la-noche | **fr:** passer-la-nuit | **de:** διανυκτερεύων Luke 6:12

διᾰνύω G1274 *V-APA-NMP* (1×)
to complete, finish a journey; to accomplish or bring to an end
This verb means to complete, accomplish, or finish—particularly journeys or tasks. Acts 21:7 describes Paul and companions 'completing the voyage' from Tyre to Ptolemais. Classical usage included finishing journeys, accomplishing tasks, or even 'living' (completing one's life). The sense of bringing something to its intended end or accomplishment is central to this term.

(1×) To complete or finish a journey or course, bringing it to its intended conclusion. Paul's maritime journey segment in Acts 21:7 was 'completed' (aorist participle) when they arrived at Ptolemais—they finished that leg of the voyage. The translations recognize both the journey completion and the broader sense of accomplishing or concluding any extended activity. **FULFILL AND COMPLETE**
en: having-completed | **es:** completando | **fr:** passer | **de:** διανύσαντες Acts 21:7

διαπαντός G1275
continually, constantly, at all times, perpetually
An adverbial expression (later spelled as one word, earlier as two: διὰ παντός) meaning 'continually' or 'at all times.' The phrase combines the preposition 'through' with 'all' to create the sense of continuousness—running through all time without interruption. It describes actions or states that persist constantly rather than occurring occasionally. In biblical contexts, it often modifies verbs of worship, service, or attitude, emphasizing the perpetual or unceasing nature of the action.

διαπεράω G1276 *V-APA-NMP* (6×)
To cross over, pass through; to travel across a body of water or through a region.
Describes the act of crossing from one side to the other, especially traversing a body of water by boat. In classical Greek it could refer to passing through a city or even 'passing through life,' but the New Testament consistently uses it for physical transit across the Sea of Galilee or similar geographical crossings. Jesus crosses over by boat and arrives in his own town (Matt 9:1), and after the feeding of the five thousand the disciples cross to the land of Gennesaret (Matt 14:34; Mark 6:53). The only non-maritime use appears in Luke 16:26, where Abraham tells the rich man that a great chasm is fixed so that none can 'cross over' between paradise and torment. Spanish 'cruzar' and German 'hinüberfahren' both center on the spatial movement from one side to the other.

cross over, pass through (6×) To cross over a body of water or traverse a region, typically by boat. All Synoptic occurrences describe Galilean boat crossings: Jesus crosses to his own city (Matt 9:1), the disciples land at Gennesaret after crossing over (Matt 14:34; Mark 6:53), and crowds follow Jesus after he crosses (Mark 5:21). The one metaphorical use in Luke 16:26 describes the impassable chasm between Abraham's side and Hades—'those who wish to cross from here to you cannot.' The sailors in Acts 27:39 planned to run the ship ashore, another instance of transit across water. Spanish 'cruzar' and German 'hinüberfahren' both convey directed movement from one side to another. **CROSSING OVER**
en: crossing-over, having-crossed-over, he-crossed-over | **es:** crucen, cruzando, cruzó | **fr:** traverser | **de:** fährt-hinüber, ueberfahren Matt 9:1; Matt 14:34; Mark 5:21; Mark 6:53; Luke 16:26

διαπλέω G1277 *V-APA-NMP* (1×)
to sail across, traverse by sea; to complete a maritime crossing
This verb specifically means to sail across or through, traversing water by ship. Acts 27:5 describes Paul's ship 'having sailed across' the sea off Cilicia and Pamphylia. The term emphasizes the crossing or traversing aspect of sea travel, not mere sailing but completing a passage from one point to another. Classical usage included sailing through straits or across bodies of water.

(1×) To sail across or traverse a body of water by ship, completing a maritime passage. Paul's journey toward Rome included 'sailing across' (Acts 27:5) the open sea along the southern coast of Asia Minor—not coastal sailing but crossing water. The aorist participle marks the completed crossing before the next leg. Translations uniformly recognize the traversing, crossing character of this nautical term. **SAIL TRAVEL SHIP**
en: having-sailed-across | **es:** habiendo-atravesado | **fr:** naviguer | **de:** διαπλεύσαντες Acts 27:5

διαπον-έω G1278 *V-PPM/P-NMP* (2×)
to be troubled, disturbed, or greatly annoyed; to be worn out with labor or vexation (passive)
This verb originally meant to work something out thoroughly, but in passive voice (as in both NT occurrences) it means to be worn out, troubled, or greatly disturbed. Acts uses it for opponents being disturbed by the apostles' teaching: the religious authorities 'greatly disturbed' by resurrection preaching (4:2), and Paul 'greatly annoyed' by a spirit-possessed girl's persistent following (16:18). The term suggests more than mild irritation—it indicates significant vexation or disturbance that compels action. Spanish 'disgustados' and 'indignándose' capture this sense of being provoked to displeasure or indignation, while the passive voice emphasizes the involuntary nature of the emotional response.

(2×) Both occurrences in Acts describe being provoked to action by disturbance: the Sadducees and temple authorities 'greatly disturbed' by resurrection teaching (Acts 4:2: Spanish 'disgustados'), and Paul 'greatly annoyed' by the slave girl's persistent proclamation (Acts 16:18: Spanish 'indignándose'). The passive voice indicates something external has worn down their patience and provoked strong reaction. **LABOR AND TOIL**
en: being-greatly-disturbed, having-become-greatly-annoyed | **es:** disgustados, indignándose | **fr:** être-affligé | **de:** διαπονηθεὶς, διαπονούμενοι Acts 4:2; Acts 16:18

διαπορ-εύω G1279 *V-PPM/P-GMS* (5×)
To pass through, travel through a region or place, journeying from one point to another
A verb of transit describing movement through a place or region on the way to somewhere else. In Luke's writings, Jesus is frequently depicted passing through towns and grain fields (Luke 6:1; 13:22), while Paul travels through cities delivering decrees (Acts 16:4). The multilingual evidence uniformly emphasizes traversal: Spanish 'atravesaba' (crossed through), French 'traverser,' and German 'hindurchgehen' (go through) all highlight the directional, purposeful quality of the journey rather than mere walking.

(5×) To travel through or pass across a place, moving through territory on a journey. The consistent cross-lingual rendering – Spanish 'atravesar,' French 'traverser,' German 'hindurchgehen' – underscores that this is not aimless wandering but purposeful transit. Used of Jesus passing through grain fields on the Sabbath (Luke 6:1), journeying through towns toward Jerusalem (Luke 13:22), and a crowd passing by the blind man at Jericho (Luke 18:36). Paul's travels delivering the apostolic decrees also employ this word (Acts 16:4). **DEPARTING AND PASSING**
en: he-was-passing-through, passing-through, they-were-passing-through | **es:** atravesaba, atravesaban, pasando | **fr:** passer, traverser | **de:** hindurchgehen, reist-durch Luke 6:1; Luke 13:22; Luke 18:36; Acts 16:4; Rom 15:24

διᾰπορ-έω G1280 *V-IIA-3P* (4×)
diaporeo – to be thoroughly perplexed, utterly at a loss, deeply puzzled

Diaporeo intensifies the simple aporeo ('to be at a loss') with the prefix dia- ('thoroughly'), conveying a state of deep perplexity or bewilderment. All four New Testament uses describe people confronted with events that defy their categories: Herod is greatly perplexed by reports about Jesus (Luke 9:7), the Pentecost crowd is utterly amazed and baffled (Acts 2:12), the temple officers are at a total loss over the apostles' escape (Acts 5:24), and Peter is deeply puzzled by his vision (Acts 10:17). Spanish perplejo and French perplexe both capture this thorough bafflement – not casual doubt but genuine cognitive disorientation.

(4×) To be thoroughly perplexed or completely at a loss, expressing intense cognitive bewilderment when confronted with inexplicable events. The prefix dia- intensifies the confusion beyond ordinary uncertainty. Herod is deeply puzzled by conflicting reports about Jesus (Luke 9:7); the Pentecost crowd stands bewildered at hearing their own languages (Acts 2:12); temple officials cannot fathom the apostles' escape (Acts 5:24); and Peter is baffled by his rooftop vision (Acts 10:17). Spanish estaba-perplejo and French etre-perplexe both reflect this thorough, disorienting confusion. **PERPLEXED AT LOSS**
en: was-perplexed, were-perplexed | **es:** dudaba, estaba-perplejo, estaban-perplejos | **fr:** être-perplexe | **de:** διηπόρει, διηπόρουν Luke 9:7; Acts 2:12; Acts 5:24; Acts 10:17

διαπραγμᾰτεύομαι G1281 *V-AIM-3P* (1×)

to gain by trading, make profit through business; to accomplish financial gain

This middle voice verb means to gain through trading or business activity, making profit. Luke 19:15 uses it in the parable where the nobleman asks 'what they had gained by trading' with his money. Classical usage included discussing thoroughly, but the New Testament sense is clearly commercial—profit through business activity. The financial, entrepreneurial aspect dominates the Gospel usage.

(1×) To gain or make profit through business activity and trading. The returning nobleman in Luke 19:15 inquires what each servant 'had gained by trading'—the financial result of their business activity with his entrusted capital. The aorist tense marks completed business transactions. All translations converge on commercial profit-making as the core meaning in this parabolic economic scenario. **GAIN PROFIT OBTAIN**
en: they-had-gained | **es:** había-ganado | **fr:** faire-du-profit | **de:** διεπραγματεύσαντο Luke 19:15

δια-πρίω G1282 *V-IIM/P-3P* (2×)

to be cut to the heart, enraged; to be sawn through with fury or anguish

This vivid verb literally means to saw through or cut asunder, but metaphorically expresses being cut to the heart with rage or fury. Both Acts occurrences describe violent reactions to apostolic preaching: the Sanhedrin being 'cut to the heart' and wanting to kill the apostles (5:33), and the crowd gnashing teeth at Stephen before stoning him (7:54). The imagery is visceral—as if their hearts are being sawn through—suggesting intense emotional reaction that passes beyond mere anger to murderous rage. Spanish 'se enfurecían' (were enraged) captures the fury, while the Greek's saw imagery emphasizes the piercing, painful nature of their provoked wrath.

(2×) Appears exclusively in Acts to describe murderous rage provoked by apostolic testimony: the council being 'cut to the heart' and plotting to kill the apostles (Acts 5:33), and the crowd's furious reaction to Stephen's speech (Acts 7:54: Spanish 'se enfurecían'). Both contexts involve not mere disagreement but rage so intense it leads immediately to violence or plotting violence. **TEARING AND RENDING**
en: they-were-cut-to-the-hearts, were-cut-to-the-heart | **es:** se-enfurecían | **fr:** déchirer | **de:** διεπρίοντο Acts 5:33; Acts 7:54

διαρπ-άζω G1283 *V-ANA* (3×)

to plunder, spoil, seize goods by force or pillage

This verb means to plunder, spoil, or seize goods, typically in the context of warfare, robbery, or violent seizure. Jesus uses it in a parable about binding the strong man before plundering his house—only someone stronger can overcome a powerful guardian and seize his possessions. The image evokes military conquest or forceful robbery. In spiritual application, it represents Christ's victory over Satan and the subsequent 'plundering' of his domain through the liberation of captives and the advancement of God's kingdom.

(3×) Matthew 12:29 and Mark 3:27 (appearing twice in Mark) present Jesus' teaching: 'how can anyone enter a strong man's house and plunder his goods unless he first binds the strong man? Then indeed he may plunder his house.' The multilingual glosses are consistent—English 'plunder,' Spanish 'saquear/saqueará,' French 'piller,' German 'rauben.' The doubled occurrence in Mark emphasizes the sequence: binding precedes plundering. Jesus' exorcisms demonstrate He has bound the strong man (Satan) and is now plundering his house (liberating the oppressed). **SEIZING AND SNATCHING**
en: he-will-plunder, to-plunder | **es:** saquear, saqueará | **fr:** piller | **de:** rauben, διαρπάσει Matt 12:29; Mark 3:27

διαρρήγνῡμι G1284 *V-IIM/P-3S* (5×)

To tear apart, rip asunder; used especially of tearing garments as a sign of grief or outrage

Describes a forceful tearing or ripping apart, most memorably used of the high priest tearing his robes at Jesus' trial (Matt 26:65; Mark 14:63). The word carries raw physical force – Luke uses it of a fishing net breaking under the weight of a miraculous catch (Luke 5:6) and of chains snapped by a demoniac (Luke 8:29). Spanish 'rasgar' and French 'déchirer' both convey violent ripping. In Acts 14:14, Paul and Barnabas tear their garments in horror at being treated as gods, showing how the gesture signals profound distress.

(5×) To tear or rip apart forcibly, whether garments, nets, or bonds. The high priest tearing his robes (Matt 26:65; Mark 14:63) exemplifies the ritual act of grief and outrage, rendered in Spanish as 'rasgar' and French 'déchirer,' both conveying violent rupture. The word extends beyond clothing: a net bursting with fish (Luke 5:6) and demonic chains shattered (Luke 8:29) demonstrate its raw physical sense. German 'zerreissen' (tear to pieces) captures the totality of the destruction involved. **TEARING AND RENDING**
en: breaking, having-torn, tearing | **es:** habiendo-rasgado, rasgando, rasgó | **fr:** déchirer | **de:** zerreissen, διέρρηξεν, διαρρήξαντες Matt 26:65; Mark 14:63; Luke 5:6; Luke 8:29; Acts 14:14

διασᾰφ-έω G1285 *V-AIA-3P* (2×)

to explain clearly, make plain; to give detailed information about something

This verb means to explain or clarify something thoroughly, making obscure matters plain. Matthew uses it twice in his Gospel: Jesus' disciples asking him to 'explain' the parable of the weeds (13:36), and the servants reporting clearly to their master about the unforgiving servant's actions (18:31). The compound suggests 'making clear through and through,' removing ambiguity or obscurity. The term appears in contexts requiring detailed explanation or clear reporting. Spanish 'Explícanos' (Explain to us) and 'declararon' (they explained) directly capture this sense of clarification, while German 'Διασάφησον' preserves the request for clear understanding.

(2×) Both Matthew occurrences involve clarifying communication: the disciples requesting Jesus to 'explain' the parable of the weeds (Matthew 13:36: Spanish 'Explícanos'), and fellow servants 'explaining' clearly to the master what the unforgiving servant had done (Matthew 18:31: Spanish 'declararon,' French 'expliquer'). The verb emphasizes making obscure or unclear matters plain through detailed explanation. **SHOWING AND REVEALING**
en: Explain, explained | **es:** Explícanos, declararon | **fr:** expliquer | **de:** Διασάφησον, διεσάφησαν Matt 13:36; Matt 18:31

δια-σείω G1286 *V-ASA-2P* (1×)

to extort, shake down; to obtain money through intimidation or threats

While the root can mean 'shake violently,' this verb developed the sense of extorting money through intimidation or browbeating. Luke 3:14 has John the Baptist warn soldiers not to 'extort' money from people. Classical usage included shaking violently, throwing into confusion, intimidating, or taking money by threats. The financial extortion through violent intimidation is the New Testament focus.

(1×) To extort money or goods through intimidation, threats, or violent shaking down of victims. John's ethical instruction to soldiers (Luke 3:14) prohibits this abuse of military power—using position and force to extract money from civilians. The agricultural domain tag seems mistaken; this is economic exploitation. The translations (extort, extorsionéis, menacer) recognize the coercive, threatening character of this taking. **UPROOT PLUCK UP**

en: extort | **es:** extorsionéis | **fr:** menacer | **de:** διασείσητε Luke 3:14

διασκορπ-ίζω G1287 *V-RPM/P-ANP* (9×)

To scatter or disperse widely; of people or flocks driven apart, or of wealth squandered through reckless spending.

Built on the root σκορπίζω (scatter) with the intensifying prefix δια- (through, throughout), this verb paints vivid pictures of violent dispersal. When Jesus quotes Zechariah — 'I will strike the shepherd and the sheep will be scattered' (Matt 26:31; Mark 14:27) — the multilingual evidence is unanimous: Spanish 'dispersados,' French 'disperser,' German 'zerstreut.' But Luke twice repurposes this physical scattering as a metaphor for financial ruin: the prodigal son 'scattered' his inheritance (Luke 15:13), and the unjust steward was accused of 'squandering' his master's goods (Luke 16:1), where Spanish shifts tellingly to 'malgastando' (wasting).

1. scatter, disperse (7×) To scatter or disperse people, animals, or groups in multiple directions, whether by divine judgment, persecution, or circumstance. Used of the sheep scattered when the shepherd is struck (Matt 26:31; Mark 14:27), God scattering the proud (Luke 1:51), the gathered children of God who were scattered (John 11:52), and Theudas's followers dispersing after his death (Acts 5:37). Spanish consistently uses 'dispersar/esparcir' and German 'zerstreuen,' both emphasizing forceful separation into many directions. **SCATTERING AND DISPERSING**

en: I-scattered, having-been-scattered, he-scattered | **es:** dispersados, esparciste, esparció | **fr:** disperser | **de:** zerstreuen, zerstreut Matt 25:24; Matt 25:26; Matt 26:31; Mark 14:27; Luke 1:51

2. squander, waste (2×) To squander or waste possessions through reckless, profligate spending — a metaphorical extension of physical scattering. The prodigal son 'scattered' his property in dissolute living (Luke 15:13), and the dishonest manager was charged with 'squandering' his master's wealth (Luke 16:1). The Spanish shift from 'dispersar' to 'malgastar' (to waste) neatly captures this semantic extension: what was once about bodies flung apart now describes money thrown away. **SCATTERING AND DISPERSING**

en: scattered, squandering | **es:** malgastando, malgastó | **fr:** disperser | **de:** zerstreut Luke 15:13; Luke 16:1

δια-σπάω G1288 *V-ASP-3S* (2×)

to tear apart, tear asunder; to be pulled to pieces or torn away forcibly

This violent verb means to tear something apart with force or to be torn asunder. Mark uses it for the demoniac who had broken chains and been 'torn apart' by restraints (5:4), while Acts employs it for the danger that Paul might be 'pulled to pieces' by conflicting crowds (23:10). The imagery is physical and violent—things or persons being ripped apart by opposing forces. The prefix 'dia-' intensifies the basic 'tear' to suggest complete sundering or pulling in different directions. Spanish 'fuera despedazado' (be torn to pieces) and French 'déchirer' (tear) preserve this violent imagery of forcible separation or destruction.

(2×) Appears in violent contexts of being torn apart: the demoniac who had frequently 'been torn apart' by restraints he broke (Mark 5:4: Spanish 'fuera despedazado'), and the Roman tribune's fear Paul would be 'pulled to pieces' by the mob (Acts 23:10: English 'torn apart,' French 'déchirer'). Both emphasize forcible, violent tearing or pulling apart by opposing forces. **TEARING AND RENDING**

en: be-torn-apart, to-have-been-torn-apart | **es:** fuera-despedazado, habersido-rotas | **fr:** déchirer | **de:** zerreissen, διασπασθῇ Mark 5:4; Acts 23:10

διασπείρω G1289 *V-APP-NMP* (3×)

to scatter, disperse, spread abroad, particularly of people forced from their homes

This verb describes scattering or dispersing, particularly of people driven from their homes or spread across different locations. In agricultural contexts, it refers to scattering seed. In military contexts, it describes scattered, routed troops. In Acts, persecution scattered the Jerusalem believers throughout Judea and Samaria, inadvertently spreading the gospel beyond its original Jewish context. What enemies intended as destructive dispersion, God used for gospel multiplication. The term evokes both the trauma of displacement and the providential purposes accomplished through scattering.

(3×) Acts 8:1 records that 'all except the apostles were scattered throughout Judea and Samaria' due to persecution. Acts 8:4 notes 'those who were scattered went about preaching the word.' Acts 11:19 recounts 'those who were scattered because of the persecution' traveling to Phoenicia, Cyprus, and Antioch. The multilingual evidence is direct—Spanish 'dispersados/fueron dispersados,' French 'semer,' German preserving Greek forms. The narrative irony is profound: persecution meant to suppress the movement instead catalyzes its expansion across geographical and ethnic boundaries. **SOWING AND PLANTING**

en: having-been-scattered, were-scattered | **es:** dispersados, fueron-dispersados | **fr:** semer | **de:** διασπαρέντες, διεσπάρησαν Acts 8:1; Acts 8:4; Acts 11:19

διασπορ-ά G1290 *N-AFS* (3×)

Diaspora, Dispersion, scattered Jewish communities living outside the promised land

The Diaspora (literally 'scattering' or 'dispersion') refers to Jewish communities living outside the land of Israel, scattered among the nations. This dispersion resulted from various exiles and migrations throughout history. By the first century, Jewish communities flourished throughout the Mediterranean world and beyond. The term carries both geographical reality and theological significance—the scattered state represents both judgment (exile) and providence (witness among the nations). New Testament authors address letters to Jewish believers in the Dispersion, recognizing their particular challenges and opportunities.

(3×) John 7:35 records the confused Jewish leaders asking whether Jesus will go 'to the Dispersion among the Greeks' and teach them. James 1:1 addresses his letter 'to the twelve tribes in the Dispersion.' 1 Peter 1:1 addresses 'the exiles of the Dispersion' in various provinces. The multilingual glosses preserve the concept—English 'Diaspora/Dispersion,' Spanish 'Dispersión,' French 'Dispersion,' German 'Zerstreuung.' The term acknowledges the reality of scattered communities while maintaining their connection to covenant identity. For Christian authors, it takes on new meaning—believers are dispersed exiles awaiting their true homeland. **SCATTERING AND DISPERSING**

en: Diaspora, Dispersion, of-Diaspora | **es:** Dispersión, de-Dispersión | **fr:** Dispersion, dispersion | **de:** Zerstreuung John 7:35; Jas 1:1; 1Pet 1:1

διαστέλλω G1291 *V-IIM-3S* (8×)

To command strictly, give a stern charge; to order emphatically, especially enjoining silence or obedience.

Though its classical Greek roots mean 'to separate' or 'distinguish,' in the New Testament this verb has narrowed to a forceful speech act: giving a strict command. It appears almost exclusively on the lips of Jesus, who sternly charges people to keep silent about his

miracles and messianic identity — the so-called 'Messianic Secret' of Mark's Gospel (Mark 5:43; 7:36; 8:15; 9:9). The irony is palpable in Mark 7:36: 'the more he commanded them, the more widely they proclaimed it.' Spanish 'ordenar' and German 'bestimmen' both capture the authoritative tone. In Acts 15:24, the apostles use the same verb to clarify what they did not command, showing it carries weight even in official ecclesiastical speech.

command, order strictly (8×) To give a strict charge or emphatic command, ordering someone to do or refrain from something. In the NT this middle-voice usage carries strong authoritative force, most characteristically when Jesus commands silence about his miracles and identity (Matt 16:20; Mark 5:43; 7:36; 8:15; 9:9) — the pattern scholars call the 'Messianic Secret.' The verb also appears in apostolic instruction (Acts 15:24; Heb 12:20). Spanish 'ordenar/ordenó,' French 'ordonner,' and German 'bestimmen' all emphasize the commanding authority behind the speech act, confirming the consistent sense of strict directive rather than mere suggestion. COMMANDING AND ORDERING

en: being-commanded, he-commanded, he-ordered | **es:** ordenaba, ordenamos, ordenó | **fr:** ordonner | **de:** bestimmen, διεστείλατο, διεστειλάμεθα Matt 16:20; Mark 5:43; Mark 7:36; Mark 8:15

διάστημα G1292 *N-NNS* (1×)

interval, space between; a temporal or spatial gap or distance

This noun denotes an interval, space, or gap—temporal or spatial separation between points. Acts 5:7 describes an 'interval of about three hours' between Peter's confrontations with Ananias and Sapphira. Classical usage included musical intervals, geometric radius, temporal duration, or spaces between objects. The gap or separation in time or space is the unifying concept.

(1×) A temporal interval or space of time between events. The tragic sequence in Acts 5:7 unfolds with Sapphira entering 'after an interval of about three hours,' unaware of her husband's death. This temporal gap heightened the drama—she had no opportunity to learn what had happened. Translations recognize the temporal spacing, the measured gap between the two related events. GEOGRAPHY AND SPACE

en: interval | **es:** intervalo | **fr:** décret | **de:** διάστημα Acts 5:7

διαστολ-ή G1293 *N-NFS* (3×)

distinction, difference, differentiation that marks one thing as separate from another

This noun describes a distinction or differentiation—a marked difference that separates one thing from another. Paul uses it to emphasize the absence of distinction between Jew and Greek in matters of sin and salvation. All have sinned, there is 'no distinction'—both groups stand equally guilty and equally in need of grace. The same Lord is Lord of all, showing 'no distinction' between groups. In musical contexts, instruments must make 'distinction' between notes or the melody is unintelligible. The term highlights boundaries, differences, and the presence or absence of discriminating factors.

(3×) Romans 3:22 and 10:12 both emphasize there is 'no distinction' between Jew and Greek regarding sin and salvation—all are equally guilty, all equally offered grace in Christ. 1 Corinthians 14:7 uses a musical analogy: 'if the flute or harp does not make a distinction in the notes,' how will anyone know the tune? The multilingual glosses are uniform—English 'distinction,' Spanish 'distinción,' French 'distinction,' German 'Unterschied.' The theological contexts stress the gospel's radical leveling of ethnic privilege and universal need, while the musical example shows that some distinctions are necessary for meaningful communication. SEPARATING AND DIVIDING

en: a-distinction, distinction | **es:** distinción | **fr:** distinction | **de:** Unterschied Rom 3:22; Rom 10:12; 1Cor 14:7

διαστρέφω G1294 *V-ANA* (7×)

To pervert, distort, or twist away from what is right; to turn aside morally or doctrinally.

Means to twist or turn something from its proper course, used in the New Testament for both moral perversion and active doctrinal corruption. Jesus applies it as a stinging adjective to describe his contemporaries as a 'twisted and perverted generation' (Matt 17:17; Luke 9:41), echoing Deuteronomy 32:5. Paul uses the active form for those who attempt to distort the faith of others, as when Elymas the magician tries to 'turn aside' the proconsul from believing (Acts 13:8). Spanish captures the range well with both 'perversa' (stative corruption) and 'apartar' (active turning aside).

pervert, twist, distort (7×) To twist, pervert, or distort—turning someone or something away from what is right or true. Encompasses the stative perfect participle describing a whole generation as morally 'perverted' (Matt 17:17; Luke 9:41; Phil 2:15, echoing Deut 32:5), and the active sense of deliberately corrupting or diverting others (Luke 23:2, 'perverting our nation'; Acts 13:8, 10, Elymas trying to 'turn aside' the proconsul from the faith). Spanish distinguishes 'perversa' (the condition of being twisted) from 'apartar' (the act of turning aside), illuminating the dual stative-active range that the single Greek verb covers across all seven occurrences. TURNING AWAY AND PERVERTING

en: distorted-things, perverted, perverting | **es:** apartar, cosas-pervertidas, perversa | **fr:** pervertir | **de:** abwenden, διαστρέφοντα, διαστρέφων Matt 17:17; Luke 9:41; Luke 23:2; Acts 13:8; Acts 13:10

διασώζω G1295 *V-AIP-3P* (8×)

To bring safely through danger; to rescue, preserve, or heal — emphasizing safe passage to the other side of peril

Intensified by the prefix dia- ('through'), this verb does not merely save but brings safely through to the other side of danger. It appears most vividly in Acts 27-28, where Paul's shipwreck narrative uses it three times for passengers escaping to shore alive (Acts 27:43-44; 28:1). In 1 Peter 3:20, Noah's family is 'brought safely through water' — eight souls preserved through the flood. The verb also carries a healing sense: those who touched Jesus' garment 'were made completely well' (Matt 14:36). Spanish distinguishes the physical rescue ('salvados') from healing ('sanados'), revealing how the same Greek word covers both bodily preservation and restoration.

1. bring safely through, rescue (physical) (4×) Bringing safely through physical danger, especially rescue from shipwreck or perilous escort. Four occurrences cluster in Acts: soldiers ordered to bring Paul safely to Felix (Acts 23:24), and the dramatic shipwreck survival where all 276 aboard reach land alive (Acts 27:43-44; 28:1, 4). Spanish 'lo lleven a salvo/habiendo sido salvados' and German 'rettet' emphasize safe arrival at the destination. SALVATION AND RESCUE

en: having-been-brought-safely-through, having-been-saved, they-might-bring-safely | **es:** habiendo-sido-salvado, habiendo-sido-salvados, lo-lleven-a-salvo | **fr:** sauver | **de:** rettet Acts 23:24; Acts 27:44; Acts 28:1; Acts 28:4

2. save, rescue (spiritual) (3×) Saving or preserving through danger in a broader or spiritual sense. The centurion sends elders asking Jesus to come 'save' his servant (Luke 7:3), Paul's intervention preserves the passengers (Acts 27:43), and Noah's household is 'brought safely through water' in the ark (1 Pet 3:20). Spanish 'salvar/salvara/fueron salvadas' and French 'sauver' reflect divine preservation through peril rather than mere physical rescue. SALVATION AND RESCUE

en: he-might-save, to-save, were-saved | **es:** fueron-salvadas, salvar, salvara | **fr:** sauver | **de:** retten, rettet Luke 7:3; Acts 27:43; 1Pet 3:20

3. heal, cure (1×) Healing or curing from illness, restoring to physical wholeness. In Matt 14:36, all who touched the fringe of Jesus' garment 'were completely healed.' Spanish uniquely renders this 'fueron sanados' (were healed) rather than 'salvados' (were saved), distinguishing medical restoration from rescue — a diagnostic clue that the Greek word here carries therapeutic rather than soteriological force. SALVATION AND RESCUE

en: were-saved | **es:** fueron-sanados | **fr:** sauver | **de:** rettet Matt 14:36

δια-τᾰγή G1296 *N-DFS* (2×)

ordinance, command; an authoritative arrangement or decree

This noun refers to an authoritative ordinance, command, or official arrangement—something prescribed or ordered. Stephen speaks of the law being received 'through the arrangement of angels' (Acts 7:53), while Paul discusses submission to governing authorities, calling them God's 'ordinances' (Romans 13:2). The term suggests formal arrangement or prescription with binding authority. It shares root with words for arranging or ordering. Spanish 'disposiciones' and French 'ordonnance' both capture the sense of authoritative decree or regulation. The term can apply to divine, angelic, or governmental ordering, emphasizing the binding, prescribed nature of these arrangements.

(2×) Appears in two contexts of authoritative ordering: the law received by Israel 'through the arrangement of angels' (Acts 7:53: Spanish 'disposición,' German 'Verordnung'), and governing authorities as established 'ordinances' (Romans 13:2: Spanish 'disposiciones,' French 'ordonnance'). Both emphasize formal, binding arrangements prescribed by legitimate authority—whether angelic mediation or governmental establishment. **GEOGRAPHY AND SPACE**

en: ordinance, ordinances | **es:** disposiciones, disposición | **fr:** ordonnance | **de:** Verordnung, διαταγὰς Acts 7:53; Rom 13:2

διά-ταγμα G1297 *N-ANS* (1×)

edict, decree, ordinance; an authoritative command or regulation

This noun denotes an official decree, edict, or ordinance issued by authority. Hebrews 11:23 refers to Moses's parents acting contrary to the king's 'edict' ordering the death of Hebrew boys. The term carries legal and official force—not mere suggestion but authoritative command. The Latin equivalents (edictum, formula) and multilingual glosses all emphasize the official, binding character of such decrees.

(1×) An official edict or royal decree carrying authoritative force. Pharaoh's command to kill Hebrew infants was a formal 'edict' (Heb 11:23) that Moses's parents courageously defied. The term emphasizes not just any order but an official, published decree with legal or royal authority behind it. The translations converge on formal, authoritative command or ordinance. **GEOGRAPHY AND SPACE**

en: edict | **es:** decreto | **fr:** Gebot | **de:** Gebot Heb 11:23

διατᾰ́ρασσω G1298 *V-AIP-3S* (1×)

to be deeply troubled, disturbed; to be thrown into inner confusion or agitation

This passive verb means to be troubled, disturbed, or thrown into confusion—particularly inner agitation. Luke 1:29 describes Mary who 'was deeply troubled' at the angel's greeting. The term suggests more than mild concern—significant disturbance or perplexity. Classical usage included being disturbed by life's changes. The emotional/psychological disturbance or confusion is the focus.

(1×) To be deeply troubled or inwardly disturbed, experiencing significant perplexity or agitation. Mary's response to Gabriel's greeting (Luke 1:29) involved being 'troubled'—not merely surprised but deeply perplexed and disturbed by both the appearance and the words. The aorist passive suggests sudden onset of this troubled state. Translations recognize the depth of disturbance beyond casual surprise. **TROUBLING AND DISTURBING**

en: she-was-troubled | **es:** se-turbó | **fr:** être-troublé | **de:** διεταράχθη Luke 1:29

διατάσσω G1299 *V-AIM-3S* (16×)

Command or give orders; appoint or designate to a role; arrange or set in proper order.

The Greek verb diatasso conveys authority exercised through structured instruction — not the raw bark of a military order, but the deliberate disposition of affairs by someone with the right to do so. Jesus diatasso-commands his disciples before sending them out (Matt 11:1), Paul diatasso-arranges church practice in Corinth (1 Cor 11:34), and the Law was diatasso-ordained through angels (Gal 3:19). Spanish ordenar, French ordonner, and German anordnen all preserve the double register of 'command' and 'arrange,' reflecting the verb's classical heritage where a general both issues orders and disposes troops in formation. The through-prefix dia- adds a sense of thoroughness: these are not casual suggestions but comprehensive directives.

1. command, order, direct (12×) To command, order, or give a directive — instructing someone authoritatively what to do or how to act. This primary sense (12 occurrences) spans Jesus commanding that the girl be given food (Luke 8:55), servants doing what they were ordered (Luke 17:9-10), Moses receiving instructions about the tabernacle (Acts 7:44), and Paul directing churches on collections (1 Cor 16:1). Spanish ordenar, French ordonner, and German anordnen converge on formal directive vocabulary. The dia- prefix suggests exhaustive, point-by-point instruction. **COMMANDING AND ORDERING**

en: I-command, I-directed, commanded | **es:** haber-ordenado, habiendo-ordenado, ordenadas | **fr:** ordonner | **de:** anordnen, ordnet-an Matt 11:1; Luke 8:55; Luke 17:9; Luke 17:10; Acts 7:44

2. appoint, designate (2×) To appoint or designate someone or something to a particular status, role, or arrangement. Two occurrences carry this institutional shade: John the Baptist telling tax collectors to collect no more than what was 'appointed' for them (Luke 3:13), and Paul declaring the Law was 'ordained' through angels by a mediator (Gal 3:19). Spanish ordenada/ordenado, French ordonne, and German anordnen here shade from 'command' toward 'establish,' reflecting the classical usage of diatasso for constituting offices and regulations. **COMMANDING AND ORDERING**

en: having-been-appointed, having-been-ordered | **es:** ordenada, ordenado | **fr:** ordonner | **de:** anordnen, ordnet-an Luke 3:13; Gal 3:19

3. arrange, set in order (2×) To arrange or set things in proper order — organizing affairs so that everything falls into its right place. Two occurrences: Paul promises to 'set in order' the remaining matters when he arrives in Corinth (1 Cor 11:34), and he makes travel arrangements at Assos for the journey ahead (Acts 20:13). Spanish ordenaré and English 'set in order' both capture the organizational rather than imperative force. This sense connects to the verb's classical use for marshaling troops into formation — everything disposed according to plan. **COMMANDING AND ORDERING**

en: I-will-set-in-order, having-arranged | **es:** habiendo-ordenado, ordenaré | **fr:** ordonner | **de:** anordnen, ordnet-an Acts 20:13; 1Cor 11:34

διατελ-έω G1300 *V-PIA-2P* (1×)

to continue, persist; to remain in a state or continue doing something

This verb means to continue, persist, or carry through to completion. Acts 27:33 has Paul note that 'you continue fasting' (waiting without food). Classical usage included completing time periods, continuing in states, or persevering in actions. The durative, continuing aspect —remaining in a condition or persisting in activity—characterizes this term.

(1×) To continue in a state or persist in an activity over time. Paul's observation in Acts 27:33 that 'you continue waiting without taking food' highlights sustained fasting during the storm crisis—they had persisted in this anxious, foodless state. The present tense emphasizes ongoing continuation. Translations recognize the durative persistence in a condition or activity. **CONTINUITY AND STILL**

en: you-continue | **es:** continuáis | **fr:** parvenir | **de:** διατελεῖτε Acts 27:33

διατηρ-έω G1301 *V-IIA-3S* (2×)

to keep carefully, treasure; to observe and preserve something faithfully

This verb means to watch over carefully, keep safe, or treasure something valuable. Luke uses it for Mary 'treasuring' all the words about Jesus in her heart (2:51), while Acts employs it for the apostolic decree that Gentile believers should keep themselves from certain practices (15:29). The prefix 'dia-' suggests thoroughness—keeping through and through, maintaining carefully over time. The term implies both protective custody and faithful observance. Spanish 'guardaba' (was keeping/treasuring) and French 'garder' (keep/

guard) capture this sense of careful preservation, whether of memories or commands. The word suggests vigilant, ongoing care rather than casual retention.

(2×) Two distinct but related uses: Mary 'treasuring' all these sayings in her heart (Luke 2:51: Spanish 'guardaba,' German 'διετήρει'), preserving them carefully, and the apostolic instruction to 'keep yourselves' from certain practices (Acts 15:29: Spanish 'guardándoos,' French 'garder'). Both emphasize careful, faithful preservation —whether of precious memories or important commands. **GUARDING AND KEEPING**

en: keeping, was-treasuring | **es:** guardaba, guardándoos | **fr:** garder | **de:** διατηροῦντες, διετήρει Luke 2:51; Acts 15:29

δια τί G1302

why? for what reason? wherefore?

An interrogative phrase (written as two words: διὰ τί) meaning 'why?' or 'for what reason?' The construction literally asks 'on account of what?' using the preposition διὰ with the interrogative pronoun τί. It introduces questions seeking explanation, cause, or rationale for an action or state of affairs. The phrase functions as a standard way to inquire about reasons or purposes, appearing frequently in dialogue and rhetorical questions throughout Greek literature.

διατίθημι G1303 *V-FIM-1S* (7×)

To make or establish a covenant/testament; to assign, appoint, or bequeath something to someone.

Diatithemai is one of the New Testament's most theologically loaded verbs, built from dia- ('through') and tithemai ('to place, arrange'), literally meaning to dispose or arrange things deliberately. In five of its seven occurrences, it carries the technical, covenantal sense of 'making' or 'establishing' a covenant — the diatheke from which it derives its force. God tells Israel 'I will make a new covenant' (Heb 8:10; 10:16, quoting Jeremiah 31), Peter reminds Jerusalem of 'the covenant which God made with your fathers' (Acts 3:25), and the Hebrews argument turns on the fact that where a testament exists, the death of the one who made it must be established (Heb 9:16-17). Spanish pactar, French disposer, and German verordnen all reach for legal-contractual vocabulary. But at the Last Supper, Jesus uses the verb in a distinct, royal sense: 'I assign to you, just as my Father assigned to me, a kingdom' (Luke 22:29). Here the verb shifts from covenant-making to sovereign bestowal — a king granting dominion to his heirs.

1. make/establish a covenant (5×) To make, establish, or ratify a covenant or testament — the technical covenantal sense used in the middle voice for the solemn act of covenant-making between God and his people. Five occurrences anchor this sense: God declares 'I will make (diathesomai) a new covenant with the house of Israel' (Heb 8:10; 10:16), Peter invokes 'the covenant God made (dietheto) with your fathers' (Acts 3:25), and the argument of Hebrews 9:16-17 depends on the principle that a testament requires the death of the one 'who made it' (diathemenos). Spanish pactar/disponer, French disposer/ordonner, and German verordnen all deploy legal-contractual vocabulary. The noun diatheke ('covenant, testament') derives from this very verb, and the theological weight is immense: this is the word for God binding himself to his people. **COVENANT AGREEMENT**

en: I-will-make, having-made-it, made | **es:** dispuso, pactaré, que-hizo-testamento | **fr:** disposer, ordonner | **de:** verordnen, διέθετο Acts 3:25; Heb 8:10; Heb 9:16; Heb 9:17; Heb 10:16

2. assign, appoint, grant (2×) To assign, appoint, or bequeath something to someone — a royal or testamentary sense of conferring authority, dominion, or inheritance. The two occurrences both fall in Luke 22:29, where Jesus says at the Last Supper: 'I assign (diatithemai) to you, just as my Father assigned (dietheto) to me, a kingdom.' Spanish dispongo/dispuso, French disposer, and German verleihen capture the sovereign bestowal. The shift from sense 1 is subtle but real: this is not the bilateral establishment of a covenant but the unilateral granting of royal prerogative from Father to Son and from Son to disciples. The echo of inheritance law remains — a king disposing of his estate — but the emphasis falls on gift and appointment rather than mutual obligation. **APPOINTING AND ORDAINING**

en: assign, assigned | **es:** dispongo, dispuso | **fr:** disposer | **de:** διέθετό, διατίθεμαι Luke 22:29

διατρίβω G1304 *V-AIA-1P* (9×)

To stay, remain, or spend time in a place; to sojourn or tarry.

In classical Greek this verb originally meant 'to rub hard' or 'wear away,' but by the Hellenistic period it had shifted entirely to 'spend time' or 'stay in a place.' Every NT occurrence appears in John or Acts, always describing someone remaining or sojourning somewhere for a period. Jesus stays with his disciples in the Judean countryside (John 3:22), Paul and Barnabas remain at Antioch (Acts 14:28; 15:35), and Herod withdraws to Caesarea (Acts 12:19). The Spanish 'permaneciendo' and French 'séjourner' both highlight the extended, settled quality of the stay.

stay, remain, spend time (9×) To stay, remain, or spend time in a place, typically for an extended period. The classical sense of 'rubbing away' or 'consuming time' has fully evolved into a locational meaning in the NT. All nine occurrences are in John and Acts: Jesus sojourning in Judea (John 3:22), Paul and Barnabas staying at various cities during missionary journeys (Acts 14:3, 14:28, 15:35, 16:12, 20:6, 25:6, 25:14). Spanish 'permaneciendo' ('remaining') and French 'séjourner' ('to sojourn') both emphasize the settled, unhurried character of this staying. **GEOGRAPHY AND SPACE**

en: Having-stayed, he-was-spending-time, he-was-staying | **es:** Habiendo-permanecido, pasaba-tiempo, permaneciendo | **fr:** demeurer, séjourner | **de:** verbringt-Zeit, verweilen John 3:22; Acts 12:19; Acts 14:3; Acts 14:28; Acts 15:35

διατροφή G1305 *N-AFP* (1×)

food, sustenance, provisions; the means of physical nourishment and support

This noun denotes sustenance, provisions, or means of support—food and necessities. 1 Timothy 6:8 advocates contentment with 'food and clothing.' Classical usage included support for monsters or means of subsistence. The focus is on basic provisions necessary for life, particularly food. The plural form emphasizes various foods or ongoing provisions.

(1×) Food and sustenance, the basic provisions necessary for physical life and support. Paul's instruction about contentment (1 Tim 6:8) identifies 'food' (plural: provisions, foods) and covering as sufficient for godly living. The term emphasizes not luxury but basic sustenance—what is needed to maintain life. The translations converge on food/nourishment as the core material provision in view. **FOOD AND NOURISHMENT**

en: food | **es:** alimentos | **fr:** διατροφὰς | **de:** Nahrung 1Tim 6:8

διαυγ-άζω G1306 *V-ASA-3S* (2×)

to shine through, dawn; to be transparent or translucent (passive)

This verb means to shine through or gleam, with related senses of dawning and transparency. Peter urges readers to heed prophecy until the day 'dawns' and the morning star rises (2 Peter 1:19), while Revelation describes the New Jerusalem's street of gold being 'transparent' as glass (21:21). The root idea is light passing through —whether dawn breaking through darkness or light shining through clear material. The semantic range spans temporal (dawning) and material (transparency) applications of the same core concept. Spanish 'amanezca' (dawn) and 'transparente' (transparent) show these two distinct applications, while German 'durchsichtig' emphasizes the 'through-shining' at the word's core.

(2×) Two remarkably different applications of the same root idea of shining-through: the eschatological day 'dawning' with the morning star (2 Peter 1:19: Spanish 'amanezca'), and the New Jerusalem's gold street being 'transparent' as glass (Revelation 21:21: Spanish 'transparente,' German 'durchsichtig'). Both involve light passing through—whether dawn through darkness or light through translu-

cent material. SHINING AND ILLUMINATING
en: dawns, transparent | **es:** amanezca, transparente. | **fr:** durchsichtig | **de:** durchsichtig 2Pet 1:19; Rev 21:21

διαφαν-ής G1307
transparent, translucent, see-through; manifest, clear, conspicuous; red-hot
An adjective describing things through which light passes or which are clearly visible. Physical applications include transparent or translucent materials like glass through which one can see. It can describe something heated until red-hot and glowing. Metaphorically, it extends to things that are manifest, clear, or distinct—not hidden or obscure. Medical texts use it for veins that are distinctly visible. Another sense identifies things that are conspicuous or prominent among others. The unifying thread is visibility: either light passing through something, or something being clearly apparent.

διαφέρω G1308 *V-PIA-2P* (13×)
To carry through, differ, surpass in value; also to matter or be of concern
A remarkably versatile Greek verb, διαφέρω literally means 'carry through' but branches into several distinct uses in the New Testament. Jesus employs it memorably in the Sermon on the Mount: 'Are you not worth more than the birds?' (Matt 6:26) — here the verb measures comparative value. Acts uses it for the physical spreading of God's word through a region (13:49) and for a ship driven helplessly by a storm (27:27). Paul then deploys it for theological distinction (1 Cor 15:41, stars differing in glory) and for rhetorical dismissal — 'whatever they were makes no difference to me' (Gal 2:6).

1. be worth more, surpass (7×) To be worth more than, to surpass or excel in value. This is the dominant New Testament sense, appearing in Jesus' comparisons of human worth against birds (Matt 6:26; 10:31; Luke 12:7, 24) and against sheep (Matt 12:12). Spanish 'valéis' ('you are worth') and German 'unterscheidet' capture the evaluative force. The rhetorical punch depends on the gap between what is compared: if God cares for sparrows, how much more — how greatly you 'surpass' them — does he care for you. SURPASS DIFFER MATTER
en: are-worth, differing, differs | **es:** difiere, que-difieren, valéis | **fr:** différer, être-supérieur | **de:** sich-unterscheiden, unterscheidet Matt 6:26; Matt 10:31; Matt 12:12; Luke 12:7; Luke 12:24

2. carry through, spread abroad (3×) The literal, physical sense: to carry or bear from one place to another, to be spread or driven along. In Mark 11:16 Jesus forbids anyone carrying vessels through the temple; Acts 13:49 describes the word of the Lord being 'carried through' the whole region; Acts 27:27 pictures a ship 'driven about' in the Adriatic. Spanish 'siendo llevados' ('being carried') and 'era difundida' ('was being spread') distinguish the passive dispersion (Acts) from the active prohibition against carrying (Mark). SURPASS DIFFER MATTER
en: being-driven, should-carry, was-being-carried | **es:** era-difundida, llevara, siendo-llevados | **fr:** différer, être-supérieur | **de:** sich-unterscheiden, unterscheidet Mark 11:16; Acts 13:49; Acts 27:27

3. differ, be different (2×) To differ, be distinct, or vary from something else. Paul uses this in 1 Corinthians 15:41 — 'star differs from star in glory' — and in Galatians 4:1, where an heir who is a child 'differs nothing' from a slave. The sense is qualitative distinction without necessarily implying superiority. French 'différer' and German 'sich unterscheiden' ('to distinguish oneself') map this meaning precisely, emphasizing distinguishable characteristics rather than ranked value. SURPASS DIFFER MATTER
en: differs, he-differs | **es:** difiere | **fr:** différer, être-supérieur | **de:** sich-unterscheiden 1Cor 15:41; Gal 4:1

4. matter, be of concern (1×) To matter, be of importance or concern. Galatians 2:6 provides the sole New Testament instance: 'whatever they were makes no difference to me — God shows no partiality.' Spanish 'importa' ('it matters') captures the impersonal construction. This sense develops naturally from the comparative meaning: if something 'differs' enough to warrant attention, it 'matters.' Paul's pointed use dismisses human credentials as irrelevant before God's impartial judgment. SURPASS DIFFER MATTER
en: it-matters | **es:** importa | **fr:** être-supérieur | **de:** sich-unterscheiden Gal 2:6

δια-φεύγω G1309 *V-ASA-3S* (1×)
to escape, get away; to flee successfully from danger or captivity
This verb means to escape, get away from, or flee successfully. Acts 27:42 describes soldiers' plan to kill prisoners lest any 'might escape' by swimming. Classical usage included escaping danger, surviving illness, or slipping from notice. The successful evasion or escape from threat, captivity, or danger is the central concept.

(1×) To escape or get away from captivity or danger, successfully fleeing. The soldiers' fear in Acts 27:42 was that prisoners 'might escape' during the shipwreck by swimming to shore—a capital offense for guards who lost prisoners. The aorist subjunctive expresses potential escape, the possibility the soldiers wanted to prevent by execution. Translations uniformly recognize successful evasion as the concern. RELEASE AND MOVEMENT
en: might-escape | **es:** escapara | **fr:** échapper | **de:** διαφύγῃ Acts 27:42

διαφημίζω G1310 *V-AIA-3P* (3×)
to spread abroad, publish widely, make known throughout a region
This verb means to spread news abroad, make something widely known, or publish throughout a region. In the Gospels, despite Jesus' instructions to remain silent, healed individuals 'spread the news' about Him everywhere. The term suggests enthusiastic, uncontrolled dissemination—the good news is too wonderful to contain. Even when disciples disobey Jesus' command to silence, their disobedience serves the larger purpose of making His works known. The verb captures both the literal spreading of information and the unstoppable nature of testimony about transforming encounters with Jesus.

(3×) Matthew 9:31 records that the two blind men whose sight was restored 'spread the news about him throughout all that region.' Matthew 28:15 notes the soldiers 'spread' the fabricated story about the disciples stealing Jesus' body. Mark 1:45 records that the cleansed leper 'went out and began to spread the news widely' despite Jesus' charge to tell no one. The multilingual glosses show the diffusion concept—Spanish 'difundir/difundieron,' French 'répandre,' German 'verbreiten.' The contexts show both faithful testimony (the healed) and deliberate deception (the soldiers) being actively spread. POURING AND SHEDDING
en: spread-the-news, to-spread, was-spread-abroad | **es:** a-difundir, difundieron, fue-divulgada | **fr:** répandre | **de:** verbreiten, διεφήμισαν, διεφημίσθη Matt 9:31; Matt 28:15; Mark 1:45

διαφθείρω G1311 *V-AIP-3P* (6×)
To destroy, corrupt, ruin; to cause utter destruction or moral/physical decay.
Covers a broad range from physical destruction to moral corruption and organic decay—the common thread being thorough ruin. The prefix dia- intensifies the base phtheiro ('destroy, corrupt'), yielding a sense of complete, penetrating devastation. Paul contrasts the outward body that 'is wasting away' with the inner person being renewed daily (2 Cor 4:16), using the passive for the slow decay of mortal flesh. In 1 Timothy 6:5, people with 'corrupted minds' are morally ruined. Revelation deploys the active for catastrophic destruction: a third of the ships are destroyed (Rev 8:9), and God will 'destroy those who destroy the earth' (Rev 11:18)—a striking play on the word's active and participial forms. Spanish distinguishes 'destruir' (destroy) from 'corrompidos' (corrupted), mirroring the physical-moral polarity within this single lexeme.

destroy, corrupt, ruin (6×) To destroy utterly, corrupt, or cause to decay—encompassing physical ruin, moral corruption, and bodily deterioration. The passive in 2 Cor 4:16 describes the gradual 'wasting away' of the outer person, while 1 Tim 6:5 applies it to minds depraved and morally ruined. In Revelation the active voice depicts catastrophic destruction: a third of ships destroyed (Rev 8:9) and the eschatological promise that God will 'destroy those who

destroy the earth' (Rev 11:18). Moths and vermin 'destroy' stored treasures in Luke 12:33. Spanish 'destruir' and 'corrompidos' capture the physical-moral range, while French 'corrompre' and 'détruire' likewise confirm the dual axis of corruption and annihilation. **LOSS AND DESTRUCTION**

en: destroying, destroys, is-decaying | **es:** de-corrompidos, destruir, destruye | **fr:** corrompre, détruire | **de:** verderben, διαφθείρει Luke 12:33; 2Cor 4:16; 1Tim 6:5; Rev 8:9; Rev 11:18

διαφθορ-ά G1312 *N-AFS* (6×)

Corruption, decay, decomposition; the physical rotting of a body, especially in the context of resurrection theology.

A noun denoting physical decomposition—the rotting of organic matter, especially a human corpse in the grave. All six New Testament occurrences cluster in Acts, where Peter and Paul both quote Psalm 16:10 ('You will not let your Holy One see corruption') to argue for Christ's resurrection. Peter's Pentecost sermon contrasts David, whose body did see decay, with Jesus, whose flesh was preserved from decomposition (Acts 2:27, 31). Paul's sermon in Pisidian Antioch makes the same argument: God raised Jesus before his body could undergo diaphthora, whereas David 'fell asleep, was laid with his fathers, and saw corruption' (Acts 13:34-37). The word thus becomes a technical term in early Christian apologetics for bodily resurrection. Spanish 'corrupción' and French 'corruption' both derive from Latin corruptio, preserving the same concrete sense of organic decay.

corruption, decay, decomposition (6×) Physical decomposition or decay of a dead body in the grave, used as a theological term in resurrection arguments. Peter at Pentecost quotes Psalm 16:10 to declare that God did not allow Jesus' flesh to 'see corruption' (Acts 2:27, 31), contrasting Christ's incorruptible body with David's mortal remains. Paul repeats the argument at Pisidian Antioch, distinguishing the risen Christ who 'did not see decay' from David who 'saw corruption' after death (Acts 13:34-37). Spanish 'corrupción,' French 'corruption,' and German equivalents all carry the concrete sense of organic decomposition, confirming the physical rather than merely moral meaning in these contexts. **DESTRUCTION AND DECAY**

en: corruption, decay | **es:** corrupción | **fr:** corruption | **de:** διαφθοράν Acts 2:27; Acts 2:31; Acts 13:34; Acts 13:35; Acts 13:36

διάφορ-ος G1313 *Adj-ANP* (4×)

diaphoros – different, varying; in comparative form: superior, more excellent

Diaphoros (from diaphero, 'to carry through, to differ') means 'different' or 'varying,' and in its comparative form (diaphoroteros) takes on the sense 'more excellent, superior.' In the New Testament it bridges both registers. Romans 12:6 speaks of gifts differing (diaphora) according to grace; Hebrews 9:10 mentions various (diaphorois) washings. But in Hebrews 1:4 and 8:6 the comparative form elevates the meaning: Christ has inherited a more excellent name and mediates a more excellent covenant. Spanish diversos/de mas excelente and French different/divers capture this dual register of mere variety and qualitative superiority.

(4×) Different, various, or diverse – describing things that differ from one another in kind or character. In Rom 12:6 spiritual gifts are said to be diaphora ('differing') according to grace given, and Heb 9:10 speaks of various ritual washings. Spanish diversos and French divers reflect this sense of multiplicity and variety within a set, where the emphasis falls on distinction rather than ranking among the items described. **CHANGE AND EXCHANGE**

en: different, more-excellent, various | **es:** de-más-excelente, diferentes, diversos | **fr:** différent, divers | **de:** verschieden Rom 12:6; Heb 1:4; Heb 8:6; Heb 9:10

διαφῠλάσσω G1314 *V-ANA* (1×)

to guard carefully, protect; to watch over and preserve from harm

This intensive compound verb means to guard carefully, watch closely, or protect diligently. Luke 4:10 quotes Psalm 91, promising that God will 'guard' or protect the faithful. Classical usage included guarding cities, observing laws carefully, or providential care. The careful, protective watching—not casual observation but vigilant guarding—characterizes this term.

(1×) To guard carefully or protect diligently, providing watchful care and preservation from harm. The psalm quotation in Luke 4:10 (used in the temptation narrative) promises that angels will 'guard you' carefully in all your ways. The infinitive expresses divine purpose—God commands angels to provide protective care. Translations recognize the vigilant, protective guarding implied. **GUARDING AND KEEPING**

en: to-guard | **es:** guardarte | **fr:** garder | **de:** διαφυλάξαι Luke 4:10

διαχειρ-ίζω G1315 *V-AIM-2P* (2×)

to kill, slay; to lay hands on someone to destroy them (middle voice)

This verb in middle voice means to lay hands on someone violently, specifically to kill or slay them. Both Acts occurrences involve apostolic martyrdom: Peter recounting how the Jews 'killed' Jesus (5:30), and Paul's enemies attempting to 'kill' him in the temple (26:21). The middle voice suggests direct, personal action—laying one's own hands on the victim. The term originally meant to manage or handle, but in hostile contexts it specifically means to lay violent hands on someone with intent to destroy. Spanish 'matasteis' (you killed) and French 'mettre à mort' (put to death) capture the violent, lethal nature of this action.

(2×) Both instances in Acts refer to attempted or accomplished killing: the Jewish leaders who 'killed' Jesus by hanging him on a tree (Acts 5:30: Spanish 'matasteis'), and Paul's enemies trying to 'kill' him in the temple (Acts 26:21: French 'mettre à mort'). The middle voice emphasizes the direct, personal nature of laying hands on someone to destroy them. **KILLING AND REMOVING**

en: killed, to-kill | **es:** matar, matasteis | **fr:** mettre-à-mort | **de:** διαχειρίσασθαι, διεχειρίσασθε Acts 5:30; Acts 26:21

διαχωρ-ίζω G1316 *V-PNM/P* (1×)

to separate, depart; to move apart or be divided from others

This middle/passive verb means to separate, part, or depart from. Luke 9:33 describes Peter speaking as Moses and Elijah 'were departing' from Jesus after the transfiguration. The term can indicate voluntary separation or being separated. The action of moving apart, creating distance or division, is central to this verb's meaning.

(1×) To separate, depart, or move apart from someone or something. Peter's ill-timed suggestion about building shelters (Luke 9:33) came as Moses and Elijah 'were departing' (middle/passive infinitive) from Jesus—the heavenly visitors beginning to separate from the earthly scene. The translations recognize the separating, parting movement away from companionship or proximity. **SEPARATING AND DIVIDING**

en: departing | **es:** separarse | **fr:** se-séparer | **de:** διαχωρίζεσθαι Luke 9:33

δῐδακ-τικός G1317 *Adj-AMS* (2×)

skillful at teaching, able to teach; qualified and gifted for instruction

This adjective describes someone apt or skilled at teaching—a natural or developed ability to instruct others. Paul uses it twice in the Pastoral Epistles as a qualification for church leadership: an overseer must be 'able to teach' (1 Timothy 3:2), and the Lord's servant must be 'apt at teaching' (2 Timothy 2:24). The term goes beyond mere knowledge to indicate teaching skill or gift. It combines 'didactic' (teaching) with a suffix indicating aptitude or fitness. The translations 'apt to teach' (English) and 'apto para enseñar' (Spanish) preserve this sense of natural or cultivated teaching ability as a character qualification for ministry leadership.

(2×) Appears exclusively in Pastoral Epistles as a leadership qualification: the overseer must be 'able to teach' (1 Timothy 3:2), and the Lord's servant must not be quarrelsome but 'apt at teaching' (2

Timothy 2:24: Spanish 'apto para enseñar,' German 'lehrfaehig'). Both contexts emphasize teaching aptitude as a necessary character trait for spiritual leadership, not just knowledge but the skill to instruct. TEACHING AND LEARNING

en: able-to-teach | **es:** apto-para-enseñar | **fr:** διδακτικόν | **de:** lehrfaehig 1Tim 3:2; 2Tim 2:24

δῐδακ-τός G1318 *Adj-DMP* (3×)

taught, instructed, learned through teaching rather than innate or natural

This adjective describes what is taught, learned through instruction, or imparted by teaching rather than being innate or natural. It can apply to things that have been taught (learned facts, skills) or to persons who have been instructed. In John's Gospel, Jesus quotes Isaiah: 'They shall all be taught by God'—divine instruction is promised as a characteristic of the new covenant. Paul contrasts words taught by human wisdom with those 'taught by the Spirit.' The term distinguishes between what is acquired through teaching and what might be self-evident, natural, or inspired without instruction.

(3×) John 6:45 quotes Isaiah 54:13: 'And they shall all be taught by God'—this teaching by God characterizes those who come to Jesus. 1 Corinthians 2:13 (appearing twice) contrasts 'words taught by human wisdom' with spiritual truths 'taught by the Spirit.' The multilingual evidence is direct—English 'taught/taught by,' Spanish 'enseñadas/enseñados,' French 'enseigné,' German 'gelehrt.' The John passage emphasizes divine pedagogy as prerequisite for recognizing Jesus, while Paul insists that spiritual realities require Spirit-taught words, not merely human rhetoric or philosophy. Truth requires appropriate teaching. TEACHING AND LEARNING

en: taught, taught-by | **es:** enseñadas, enseñados | **fr:** enseigné | **de:** gelehrt John 6:45; 1Cor 2:13

δῐδασκᾰλ-ία G1319 *N-AFP* (21×)

Teaching, instruction, doctrine; the act or content of authoritative instruction in the church.

Covers both the activity of teaching and the body of doctrine taught. Jesus warns against human commandments masquerading as divine 'teaching' (Matt 15:9 = Mark 7:7, quoting Isa 29:13). Paul uses the term for sound doctrinal instruction that builds up the church (Rom 12:7; 1 Tim 4:13, 16; 2 Tim 3:16) and contrasts it sharply with the 'teachings of demons' that lead astray (1 Tim 4:1). The Pastoral Epistles are especially dense with this word, reflecting their concern for doctrinal fidelity. French 'enseignement' and German 'Lehre' both preserve the dual sense of teaching-as-act and teaching-as-content.

teaching, instruction, doctrine (21×) The act, content, or body of authoritative instruction and doctrine. In the Synoptics it appears in Jesus' rebuke of human traditions elevated to the status of divine teaching (Matt 15:9; Mark 7:7). Paul uses it for the edifying instruction that sustains the church (Rom 12:7; 15:4) and for the sound doctrine to which Timothy must hold fast (1 Tim 4:13, 16; 2 Tim 3:16), as opposed to deceitful teachings (Eph 4:14; 1 Tim 4:1). Glosses – 'teaching/instruction' (eng), 'enseñanza' (spa), 'enseignement' (fra), 'Lehre' (deu) – confirm a unified semantic range spanning both the process and the product of instruction. GEOGRAPHY AND SPACE

en: instruction, teaching, teachings | **es:** enseñanza, enseñanzas | **fr:** enseignement | **de:** Lehre, διδασκαλίας Matt 15:9; Mark 7:7; Rom 12:7; Rom 15:4; Eph 4:14

δῐδάσκᾰλ-ος G1320 *N-NMP* (59×)

Teacher, instructor — one who teaches with authority; used as a respectful title for Jesus and for teachers in the church.

Didaskalos is the standard Greek word for a teacher or instructor, carrying overtones of recognized authority and expertise. In classical usage it could denote a chorus-trainer or schoolmaster, but in the New Testament it functions overwhelmingly as a title of respect. It is applied to Jesus more than forty times — by disciples, inquirers, and opponents alike (Matt 8:19; 12:38; Mark 4:38; John 3:2) — and the evangelist John explicitly equates it with the Hebrew Rabbi (John 1:38). Paul lists 'teachers' among the foundational gifts to the church (1 Cor 12:28; Eph 4:11), while James warns that 'not many of you should become teachers' given their stricter judgment (Jas 3:1). Spanish maestro, French maitre, and German Lehrer all preserve the authoritative connotation.

teacher, instructor (59×) A teacher or instructor, especially one who teaches with authority in a religious or communal setting. Applied to Jesus as a title of respect equivalent to Rabbi (Matt 8:19; Mark 4:38; John 1:38; 3:2), and to authoritative figures in the early church — apostles, prophets, and teachers forming a foundational triad (1 Cor 12:28; Eph 4:11; Jas 3:1). Spanish maestro, French maitre, and German Lehrer all carry the same dual note of expertise and authority. TEACHING AND LEARNING

en: Teacher, teacher | **es:** Maestro, maestro | **fr:** maître | **de:** Lehrer Matt 8:19; Matt 9:11; Matt 10:24; Matt 10:25; Matt 12:38

δῐδάσκω G1321 *V-PIA-2S* (97×)

To teach or instruct; in the passive, to be taught or receive instruction from another.

Didaskō is the central New Testament verb for teaching and instruction, describing the authoritative impartation of knowledge, doctrine, or ethical guidance. Jesus teaches in synagogues, on hillsides, and by the sea (Matt 4:23; 5:2), and the crowds marvel because he teaches 'as one having authority' (Matt 7:29). The apostles continue this ministry in the early church. A smaller but significant passive strand highlights reception of teaching — Paul insists he was not taught his gospel by any human (Gal 1:12), and believers are reminded of what they were taught (Eph 4:21; Col 2:7). Spanish enseñar, French enseigner, and German lehren all preserve the active-passive distinction consistently.

1. teach, instruct actively (92×) Active teaching and instruction — the deliberate impartation of knowledge, doctrine, or practical wisdom to others. This dominant sense covers Jesus' public ministry (Matt 4:23; 7:29), apostolic teaching in churches, and general didactic activity. All major translation languages render it consistently: Spanish enseñando, French enseigner, German lehren. The emphasis falls on the teacher's authoritative act of communicating truth. TEACHING AND LEARNING

en: teaching | **es:** enseñando | **fr:** enseigner | **de:** lehren, lehrt Matt 4:23; Matt 5:2; Matt 7:29; Matt 9:35; Matt 11:1

2. be taught, receive instruction (5×) Passive reception of instruction — being taught or having received teaching from another. Paul's emphatic declaration that he was not taught (edidachthēn) his gospel by any human but by revelation (Gal 1:12) anchors this sense. Ephesians 4:21 and 2 Thessalonians 2:15 remind believers of doctrines they 'were taught.' The passive voice shifts focus from teacher to learner, highlighting the dependence of the recipient on the source of instruction. TEACHING AND LEARNING

en: they-were-taught, was-I-taught, you-were-taught | **es:** fueron-instruidos, fui-enseñado, fuisteis-enseñados | **fr:** enseigner | **de:** lehren, lehrt Matt 28:15; Gal 1:12; Eph 4:21; Col 2:7; 2Thess 2:15

δῐδᾰχή G1322 *N-DFP* (30×)

Teaching, doctrine; the content or act of authoritative instruction, especially the teachings of Jesus or the apostles.

Didache denotes both the act of teaching and the substance of what is taught. The crowds are astonished at Jesus' didache because he teaches 'as one having authority' (Matt 7:28, Mark 1:22). It is used of the apostolic teaching in Acts 2:42 and of doctrinal content that can be sound or corrupt (Rom 16:17, 2 John 9-10). Spanish distinguishes 'doctrina' (content) from 'ensenanza' (activity), but the Greek term spans both. German 'Lehre' similarly covers teaching-as-content and teaching-as-practice. The word appears prominently in the early church's vocabulary for the transmitted body of Christian instruction.

teaching, doctrine (30×) Authoritative instruction or doctrine, covering both the activity of teaching and the body of content con-

veyed. When applied to Jesus (Matt 7:28, Mark 1:27), it highlights the striking authority of his teaching compared to the scribes. In Acts 2:42, it names one of the four pillars of early church life. Paul warns against didache that deviates from the apostolic standard (Rom 16:17). The breadth of the term—from classroom act to creedal substance—is confirmed by its varied multilingual renderings. **GEOGRAPHY AND SPACE**

en: a-teaching, teaching | **es:** doctrina, enseñanza | **fr:** doctrine, enseignement | **de:** Lehre Matt 7:28; Matt 16:12; Matt 22:33; Mark 1:22; Mark 1:27

δῖδραχμ-ος G1323 *N-ANP* (2×)

two-drachma coin; the half-shekel temple tax paid annually by Jewish males

This noun refers to a Greek coin worth two drachmas, equivalent to the Jewish half-shekel. In the New Testament it appears exclusively in Matthew 17:24, where temple tax collectors ask Peter whether Jesus pays the 'two-drachma' tax. The question is asked twice in the same verse, giving us both occurrences. This tax was the annual temple contribution required of Jewish males based on Exodus 30:13. The terminology reflects the multilingual reality of first-century Judea, where Greek coinage terms were used for Jewish religious obligations. The resulting miracle story (Jesus directing Peter to find the tax money in a fish's mouth) addresses both the obligation and Jesus' unique relationship to the temple.

(2×) Both occurrences are in Matthew 17:24, where tax collectors approach Peter asking about Jesus paying 'the two-drachmas' (temple tax). The doubled reference in a single verse emphasizes the specific amount in question—the half-shekel temple tax that every adult Jewish male was expected to pay annually. The context sets up Jesus' teaching about sons being free from temple obligations. **SILVER AND MONEY**

en: two-drachmas | **es:** las-dos-dracmas | **fr:** didrachme | **de:** δίδραχμα Matt 17:24

δίδῡμος G1324 *N-NMS* (3×)

Didymus, a Greek name meaning 'twin' used as a designation for the apostle Thomas

The Greek name Didymus functions as a translation or explanatory designation for Thomas, one of the twelve apostles. The name derives from δίδυμος meaning 'twin,' and appears in John's gospel whenever Thomas is introduced or reintroduced to readers. This bilingual naming practice reflects the mixed linguistic context of first-century Judea, where both Aramaic (Thomas) and Greek names coexisted.

(3×) Used exclusively as a personal designation for the apostle Thomas in John's Gospel (11:16, 20:24, 21:2). The consistent pairing 'Thomas called Didymus' shows the evangelist explaining the Aramaic name for Greek-speaking readers. Both names mean 'twin,' making this a direct translation rather than a separate name. The multilingual evidence (Spanish Dídymos, French Didyme, German Didymus) preserves the Greek transliteration, reflecting its function as a proper name in the narrative. **PROPER NAMES (PERSONAL)**

en: Didumos, Twin | **es:** Dídymos | **fr:** Didyme | **de:** Didymus John 11:16; John 20:24; John 21:2

δίδωμι G1325 *V-PIA-3P* (416×)

To give, bestow, grant; passively, to be given; by extension, to put/place, yield/produce, or hand over/surrender.

Didomi is the New Testament's fundamental verb of giving — appearing 416 times and covering the entire arc from God giving his only Son (John 3:16) to a cup of cold water given to a little one (Matt 10:42). Its theological weight is immense: nearly every major doctrine of grace, authority, revelation, and salvation is expressed through this verb. Yet it also retains earthy, concrete extensions — putting laws into hearts (Heb 8:10), the earth yielding its fruit (Mark 4:8), and the sea giving up its dead (Rev 20:13). Languages handle the range consistently: Arabic a'ta, Korean juda, Swahili -pa, Spanish dar, and German geben all serve as their primary transfer-of-possession verbs. The passive forms carry special theological force, since 'it has been given to you to know the mysteries of the kingdom' (Matt 13:11) implies a divine Giver without naming him — the classic divine passive.

1. give, bestow (336×) The core active sense: to give, bestow, or hand something to someone. At 336 occurrences, this encompasses the vast majority of the word's usage — God giving authority (Matt 10:1), Jesus giving bread to the disciples (Matt 14:19), a master distributing talents to servants (Matt 25:15), and the simple act of handing over a cup (Matt 26:27). Arabic a'ta, Korean juda, Spanish dio, German gab, and Swahili -pa all converge on their primary transfer verbs. The range of objects given is extraordinary: authority, grace, peace, signs, the Holy Spirit, eternal life, bread, money, a name, glory — making this sense the semantic backbone of New Testament soteriology and Christology alike. **GIVING AND BESTOWING**

en: gave, he-gave | **es:** dio, lo-dio | **fr:** donner | **de:** geben, gibt Matt 10:1; Matt 14:19; Matt 21:23; Matt 25:15; Matt 26:27

2. be given, be granted (70×) Passive voice: to be given, be granted, be bestowed upon. Found 70 times, these forms shift the grammatical focus to the recipient and frequently employ the divine passive — where God is the unstated agent. 'To you it has been given to know the mysteries' (Matt 13:11), 'it was given to him to make war' (Rev 13:7), and 'every good gift is given from above' (Jas 1:17, alluding to didomi). Spanish fue dada/dado, Korean ju-eo-jyeotta (passive form), and Arabic u'tiya all select dedicated passive constructions. The theological import is that the recipients are entirely dependent — they do not earn or seize what is given. **GIVING AND BESTOWING**

en: it-was-given, was-given, were-given | **es:** fue-dada, fue-dado, fueron-dadas | **fr:** donner | **de:** geben, gibt Matt 13:11; Matt 14:11; Matt 19:11; Mark 4:11

3. put, place (7×) An idiomatic extension: to put, place, or set something into a location or state. Found 7 times, most notably in the New Covenant formula 'I will put my laws into their minds' (Heb 8:10; 10:16, citing Jer 31:33), and Paul's declaration that God 'placed' the ministry of reconciliation in the apostles (2 Cor 5:18-19). Rom 4:20 speaks of 'giving glory to God,' and 2 Cor 6:3 of 'giving no cause for offense.' The shift from 'give' to 'put/place' is natural in Greek (as in English 'give a push' = 'push'), and Spanish puso ('placed') confirms the locative sense at Heb 8:10. **GIVING AND BESTOWING**

en: giving, having-given, put | **es:** dando, demos, puso | **fr:** donner | **de:** geben Rom 4:20; 1Cor 9:12; 2Cor 5:12; 2Cor 6:3; Heb 8:10

4. (2×) To give up, surrender, or deliver over to another's power or custody. Two occurrences at Rev 20:13, where 'the sea gave up the dead that were in it, and Death and Hades gave up the dead that were in them.' Spanish entregaron ('they handed over/surrendered') and the English 'gave up' both select vocabulary of relinquishing possession rather than generous bestowal. The eschatological context — the dead being surrendered for final judgment — gives this sense a strikingly different emotional register from the generosity of sense 1. **GIVING AND BESTOWING**

en: gave-up | **es:** entregaron, entregó | **fr:** donner | **de:** geben Rev 20:13

5. (1×) To yield or produce, said of the earth or plants bringing forth fruit or harvest. A single clear occurrence at Mark 4:8, in the Parable of the Sower: seed fell on good soil and 'was yielding' (edidou) fruit, growing and increasing. Spanish daba ('was giving/yielding') and German geben both permit this agricultural extension, but Korean yeolmae-reul maetda ('bore fruit') shifts to dedicated produce vocabulary, confirming the metaphorical stretch from person-to-person transfer to natural fecundity. The imperfect tense edidou captures the ongoing, repeated nature of the yield. **GIVING AND BESTOWING**

en: it-was-giving | **es:** daba | **fr:** donner | **de:** geben Mark 4:8

διεγ-είρω G1326 *V-PIA-1S* (6×)

To wake someone from sleep; figuratively, to stir up, arouse, or agitate — whether a person's mind or the surface of the sea.

A verb that moves from the literal act of waking to the figurative stirring of minds and elements. In the Synoptic storm narratives,

the terrified disciples rouse Jesus from sleep in the boat (Mark 4:39; Luke 8:24) — the most concrete use. But in John 6:18 the same verb describes the sea itself being 'stirred up' by a great wind, and in 2 Peter 1:13 and 3:1, Peter uses it for stirring up the readers' minds to remembrance. The Spanish oscillates revealingly between 'despertándose' (waking) and 'despertar' (arousing), while German 'aufwecken' covers both the physical and mental dimensions of rousing someone to alertness.

1. wake from sleep (3×) To wake or rouse someone from physical sleep. Used of Jesus being awakened during the storm on the Sea of Galilee (Mark 4:39; Luke 8:24). The disciples physically shake Jesus awake — an urgent, bodily act. The Spanish 'lo despertaron' (they woke him) and German 'aufwecken' reflect this straightforward meaning of breaking someone out of slumber. **AWAKEN STIR UP**

en: being-awakened, having-been-awakened, they-woke | **es:** despertándose, levantándose, lo-despertaron | **fr:** réveiller | **de:** aufwecken, διήγειραν, διεγερθεὶς Mark 4:39; Luke 8:24

2. stir up, arouse (3×) To stir up, arouse, or agitate figuratively. Applied to the sea churning under a great wind (John 6:18, where the waves are 'being stirred up'), and to Peter's purpose in writing his letters — to stir up his readers' minds to clear thinking and remembrance (2 Pet 1:13; 3:1). The metaphorical bridge from 'waking a sleeping person' to 'agitating water' to 'rousing a mind' is natural and compact. The Spanish 'despierto' (I stir up) preserves the awakening metaphor even in the intellectual register. **AWAKEN STIR UP**

en: I-stir-up, to-stir-up, was-being-stirred-up | **es:** despertar, despierto, selevantaba | **fr:** réveiller | **de:** aufwecken John 6:18; 2Pet 1:13; 2Pet 3:1

διέξ-οδος G1327 *N-AFP* (1×)

exit, outlet, passage; a way out or thoroughfare, especially at road intersections

This noun denotes an outlet, passage, exit, or thoroughfare—a way through or out. Matthew 22:9 has the king send servants to the 'crossroads' or 'main thoroughfares' to invite wedding guests. Classical usage included passages for wind or water, planetary orbits, or means of escape. The New Testament usage focuses on road intersections or main exits from cities where many people pass.

(1×) Crossroads, main thoroughfares, or highway exits—places where roads meet or exit cities, where many people pass. The parable's king (Matt 22:9) sends servants to these busy 'passages' or 'exits of the roads' to find guests since the invited refused. The plural suggests multiple road junctions, busy intersections where diverse people could be found. Translations vary between crossings, exits, and intersections. **HOLES AND OPENINGS**

en: crossings | **es:** encrucijadas | **fr:** issue | **de:** διεξόδους Matt 22:9

διερμην-ευτής G1328 *N-NMS* (1×)

interpreter; one who translates or explains meaning from one language to another

This noun denotes an interpreter—someone who translates or explains meaning. 1 Corinthians 14:28 requires that tongues-speakers remain silent in church if no 'interpreter' is present. The function is mediating meaning from one linguistic form to another, making the unintelligible intelligible. All translations converge on the interpretive, translating function.

(1×) An interpreter or translator who renders speech from one language into another, making meaning accessible. Paul's regulation for orderly worship (1 Cor 14:28) requires an 'interpreter' for tongues, someone who can translate the ecstatic utterance into intelligible language the congregation understands. Without this mediating function, the speech profits no one but the speaker. **INTERPRET TRANSLATE**

en: an-interpreter | **es:** intérprete | **fr:** interprète | **de:** Ausleger 1Cor 14:28

διερμην-εύω G1329 *V-PIA-3P* (6×)

To interpret or explain the meaning of speech, prophecy, or Scripture; also to translate a word or name from one language to another.

A verb of making meaning accessible across barriers — whether the barrier is obscurity or language itself. Most often it appears in the context of interpreting tongues in the Corinthian assembly (1 Cor 12:30; 14:5, 13, 27), where unintelligible speech requires someone to unlock its meaning for the congregation. On the Emmaus road, Jesus 'interpreted' the Scriptures concerning himself (Luke 24:27), explaining what was hidden in plain sight. In Acts 9:36, however, the verb takes a strictly linguistic turn: Tabitha's Aramaic name is 'translated' (διερμηνευομένη) as Dorcas in Greek. The Spanish distinguishes neatly between 'interpreta' (interprets meaning) and 'traducida' (translated), revealing the two faces of this single Greek verb.

1. interpret, explain (5×) To interpret or explain the meaning of something — whether tongues-speech, prophecy, or Scripture. This is the dominant use (5 of 6 occurrences). Paul insists that tongues in the assembly must be interpreted (1 Cor 14:5, 13, 27), and on the Emmaus road Jesus 'interpreted' (διερμήνευσεν) the whole of Scripture as pointing to himself (Luke 24:27). The Spanish 'interpreta/interprete' and German 'auslegen' capture this sense of unpacking hidden or obscure meaning for an audience. **INTERPRET TRANSLATE**

en: he-interpreted, he-interprets, he-may-interpret | **es:** interpreta, interpretan, interprete | **fr:** interpréter | **de:** auslegen, διερμήνευσεν Luke 24:27; 1Cor 12:30; 1Cor 14:5; 1Cor 14:13; 1Cor 14:27

2. translate (a name) (1×) To translate a word or name from one language into another. In Acts 9:36, the name Tabitha is said to be 'translated' (διερμηνευομένη) as Dorcas — a straightforward linguistic rendering rather than an explanation of deeper meaning. The Spanish 'traducida' distinguishes this cleanly from interpretation, though in Greek the same verb covers both acts of bridging comprehension gaps. **INTERPRET TRANSLATE**

en: being-translated | **es:** traducida | **fr:** interpréter | **de:** διερμηνευομένη Acts 9:36

διέρχομαι G1330 *V-RPA-AMS* (43×)

To go through, pass through, traverse; by extension to cross over, to spread abroad, or to pierce through.

A compound verb from dia ('through') and erchomai ('to come, go'), dierchomai is the New Testament's workhorse term for traveling through a region. Jesus 'passes through' cities and villages on his itinerant ministry (Luke 9:6), and the apostles traverse provinces carrying the gospel (Acts 13:6; 15:3). But the word carries surprising range: it can mean crossing a body of water (Mark 4:35, 'Let us cross over'), the spreading of a report through a region (Luke 5:15), and even the piercing of a sword through one's soul (Luke 2:35). Spanish 'atravesar' and French 'traverser' capture the through-motion beautifully across all these shades.

1. pass through a region (35×) The primary and most frequent sense: to travel or pass through a region, city, or territory, going from one area to another. This is the standard meaning for itinerant journeys in the Gospels and Acts — Jesus passing through towns (Luke 4:30; 9:6), an unclean spirit wandering 'through waterless places' (Matt 12:43), or Paul traversing Macedonia and Achaia (Acts 19:21). Spanish 'atravesando/atravesaba' and German 'hindurchgehen' consistently render the directional through-motion. The word implies transit rather than arrival, emphasizing the journey through rather than the destination. **CROSSING OVER**

en: having-gone-through, having-passed-through, he-was-passing-through | **es:** Atravesando, atravesaba, atravesando | **fr:** traverser | **de:** hindurchgehen, zieht-hindurch Matt 12:43; Mark 10:25; Luke 4:30; Luke 9:6; Luke 11:24

2. cross over to other side (5×) To cross over from one side to another, typically over water or between distinct locations. At Mark 4:35 Jesus says 'Let us cross over to the other side,' and at Luke 8:22 the same crossing is narrated. Spanish 'pasemos' (let us cross) and English 'Let us go across' highlight the decisive boundary-crossing. This sense also covers passages where the crossing is more figurative — moving from one sphere of action to another (Luke 2:15, the shepherds resolving to 'go over' to Bethlehem; Acts 18:27 where

Apollos 'crossed over' to Achaia). **CROSSING OVER**
en: Let-us-cross-over, Let-us-go, Let-us-go-across | **es:** Pasemos, pasar, pasemos | **fr:** traverser | **de:** hindurchgehen, zieht-hindurch Mark 4:35; Luke 2:15; Luke 8:22; Acts 11:22; Acts 18:27

3. spread throughout (2×) To spread or permeate throughout a region, used of reports, news, or abstract forces. At Luke 5:15 the word describes how news about Jesus 'was spreading' ever more widely, and at Rom 5:12 Paul uses it theologically: death 'spread through' to all humanity. The shift from physical traversal to the diffusion of information or spiritual reality is a natural metaphorical extension. Spanish 'se extendía' (was extending) and English 'was spreading' both capture the permeation sense that distinguishes this from mere locomotion. **CROSSING OVER**
en: passed-through, was-spreading | **es:** pasó, se-extendía | **fr:** traverser | **de:** hindurchgehen, zieht-hindurch Luke 5:15; Rom 5:12

4. pierce through (1×) To pierce or pass through something physically, used metaphorically of intense emotional anguish. The sole attestation is Simeon's prophecy to Mary in Luke 2:35: 'a sword will pierce through your own soul also.' Spanish 'atravesará' (will pierce through) and English 'will pierce' preserve the violent through-motion of the root. Classical Greek attests this sense for weapons and pain (LSJ cites 'of pain, shoot through one'), making this a well-established extension of the basic 'go through' meaning into the domain of wounding and suffering. **CROSSING OVER**
en: will-pierce | **es:** atravesará | **fr:** traverser | **de:** zieht-hindurch Luke 2:35

διερωτ-άω G1331 *V-APA-NMP* (1×)
to inquire thoroughly, question carefully; to seek information through detailed questioning
This verb means to inquire thoroughly, cross-question, or ask repeatedly. Acts 10:17 describes messengers 'having inquired' for Simon's house. Classical usage included cross-examination or persistent questioning. The thorough, careful inquiry—not casual asking but determined investigation—characterizes this term. The compound intensifies simple 'asking' to suggest detailed inquiry.

(1×) To inquire carefully or ask detailed questions to obtain information. Cornelius's messengers in Acts 10:17 had 'inquired' thoroughly for Simon's residence, carefully seeking directions until they found the right house. The aorist participle marks completed inquiry resulting in success—their careful questioning led them to the correct location. Translations recognize the thorough, investigative character of the questioning. **ASKING AND PRAYING**
en: having-inquired | **es:** preguntando | **fr:** interroger | **de:** διερωτήσαντες Acts 10:17

δι-ετής G1332 *Adj-GMS* (1×)
two years old; of or relating to the age of two years
This adjective denotes 'two years old' or 'of two years' duration. Matthew 2:16 describes Herod's massacre of infants 'two years old and under' based on the time he learned from the magi. The term can refer to age or duration. The New Testament usage focuses on the age of young children in this tragic historical event.

(1×) Two years old or of two years' age, describing the chronological age of young children. Herod's murderous decree (Matt 2:16) targeted male children 'from two years old and under,' calculated from when the star appeared to the magi. The genitive form modifies an implied 'child,' specifying the age range of victims in this horrific attempt to eliminate the newborn King. **YEAR (TIME UNIT)**
en: two-years | **es:** dos-años | **fr:** de-deux-ans | **de:** διετοῦς Matt 2:16

δι-ετία G1333 *N-GFS* (2×)
two years, a period of two years; a biennium
This noun simply denotes a period of two years. Acts uses it twice to mark significant durations in Paul's ministry: Felix leaving Paul imprisoned for 'two years' before being succeeded (24:27), and Paul's 'two years' of rented house ministry in Rome (28:30). The term is straightforward chronological marking without symbolic overtones. Both instances involve extended periods of relative stability—Paul under house arrest or detention rather than active persecution. The two-year periods frame important phases of Paul's witness, though the Gospel continued advancing despite his confinement. Spanish 'dos años' and French 'deux ans' render this literally as the simple temporal designation it is.

(2×) Both occurrences mark two-year periods in Paul's imprisonment: Felix leaving Paul in bonds for 'two years' until Festus succeeded him (Acts 24:27: Spanish 'dos años'), and Paul's 'two years' in his own rented house in Rome, receiving all who came (Acts 28:30). The term functions as simple chronological notation marking extended but bounded periods of Paul's confinement during which ministry nevertheless continued. **YEAR (TIME UNIT)**
en: Two-years, two-years | **es:** De-dos-años, dos-años | **fr:** deux-ans | **de:** Διετίας, διετίαν Acts 24:27; Acts 28:30

διηγ-έομαι G1334 *V-AIM-3P* (8×)
To narrate, describe in detail, relate; to give a full account of events or experiences to an audience.
A verb for telling a story thoroughly — not a passing mention but a detailed account. It appears when the healed demoniac is told to go home and 'declare how much God has done for you' (Luke 8:39), when disciples report back what they have seen and done (Luke 9:10; Mark 9:9), and when witnesses describe miraculous events to others (Mark 5:16). In Acts, it narrates Philip's encounter with the Ethiopian eunuch (Acts 8:33) and Peter's account of God's work among the Gentiles (Acts 9:27). The Spanish 'contar,' French 'raconter,' and German 'erzählen' all emphasize the storytelling quality — this is not mere reporting but the art of relating an experience.

narrate, describe, relate, tell (8×) To set out in detail, narrate, or give a full account of events to others. The verb implies a thorough, ordered telling rather than a brief mention. Eyewitnesses 'narrate' what they saw at the healing of the demoniac (Mark 5:16), the Twelve 'relate' their mission experiences to Jesus (Luke 9:10), and the healed man is commissioned to 'describe' God's works (Luke 8:39). Acts 8:33 uses it of declaring the Messiah's generation. The cross-linguistic evidence — Spanish 'contar/cuenta,' French 'raconter,' German 'erzählen' — uniformly points to detailed storytelling, confirming a single cohesive sense of narrative recounting. **COUNTING AND NARRATING**
en: describe, described, he-related | **es:** contaran, contará, cuenta | **fr:** raconter | **de:** erzaehlen, erzählt Mark 5:16; Mark 9:9; Luke 8:39; Luke 9:10; Acts 8:33

διήγ-ησις G1335 *N-AFS* (1×)
narrative, account; an ordered recounting or narration of events
This noun denotes a narrative, narration, or orderly account of events. Luke 1:1 refers to the many who had undertaken to compile a 'narrative' of the things fulfilled among early Christians. The term emphasizes ordered, sequential recounting—not random notes but structured narration. Classical usage included speech narratives or case statements.

(1×) A narrative or orderly account, a structured recounting of events in sequence. Luke acknowledges (1:1) that many had already attempted to compile a 'narrative' of the gospel events, providing context for his own carefully investigated account. The term suggests more than chronicle—an organized, coherent narration with beginning, development, and purpose. Translations uniformly recognize the narrative, recounting function. **GEOGRAPHY AND SPACE**
en: a-narrative | **es:** narración | **fr:** récit | **de:** διήγησιν Luke 1:1

διηνεκής G1336 *Adj-ANS* (4×)
dienekes – continuous, perpetual, unceasing; used in the phrase eis to dienekes, 'forever'
Dienekes means 'continuous' or 'perpetual,' and in the New Testament it appears exclusively in the set phrase eis to dienekes ('in perpetuity, forever'). All four occurrences are in Hebrews, where the

author contrasts the provisional Levitical system with Christ's eternal priesthood and once-for-all sacrifice. Melchizedek's priesthood has neither beginning nor end (Heb 7:3); the Law's repeated sacrifices cannot perfect anyone permanently (Heb 10:1); Christ sits down forever after a single offering (Heb 10:12); and by that offering he has perfected the sanctified for all time (Heb 10:14). Spanish perpetuamente, French perpetuel, and German immerwaehrend all converge on this single sense of unending duration.

(4×) Perpetual, continuous, or unceasing – used exclusively in the formulaic phrase eis to dienekes ('in perpetuity, forever') to express unbroken, endless duration. In Hebrews it carries heavy theological weight: Melchizedek's priesthood endures without end (Heb 7:3); annual sacrifices fail to perfect worshipers permanently (Heb 10:1); Christ sits enthroned forever after one sacrifice (Heb 10:12); and believers are perfected for all time (Heb 10:14). Spanish perpetuamente and French perpetuel confirm a single sense of timeless, uninterrupted continuity. **ETERNITY AND AGES**

en: perpetuity | **es:** perpetuamente, perpetuo | **fr:** perpétuel | **de:** immerwaehrend Heb 7:3; Heb 10:1; Heb 10:12; Heb 10:14

δῐ-θάλασσος G1337 *Adj-AMS* (1×)

between two seas; situated where two seas meet, forming a sandbar or reef

This adjective describes a place 'between two seas' or where currents from two seas meet. Acts 27:41 describes Paul's ship running aground on a 'place between two seas'—likely a sandbar or reef formed where currents converge. Classical usage described the Euxine or Atlantic as divided, or shallows where seas meet. The geographical feature of converging waters is the core concept.

(1×) A place between two seas or where two bodies of water meet, typically forming a sandbar, reef, or shoal. The shipwreck site in Acts 27:41 was such a location—'a place between two seas' where converging currents had formed a sandbar on which the ship struck and broke apart. This geographical feature, dangerous to navigation, proved the site of Paul's Malta shipwreck. **SEA LARGE WATER**

en: between-two-seas | **es:** de-dos-mares | **fr:** deux-mers | **de:** διϑάλασσον Acts 27:41

διϊκνέομαι G1338 *V-PPM/P-NMS* (1×)

To penetrate, pierce through, pass completely through something, especially in a physical or metaphorical sense

This verb describes the action of penetrating or passing through something completely. In Hebrews 4:12, it vividly portrays God's word as sharper than any double-edged sword, piercing so deeply it divides soul from spirit. The Greek carries a sense of thorough, complete penetration—not merely touching the surface but reaching the innermost parts. Classical uses include missiles reaching their target or time intervals passing through.

(1×) The single New Testament occurrence (Heb 4:12) uses this term metaphorically for the word of God 'piercing' to the division of soul and spirit. The multilingual glosses emphasize penetration and piercing, reflecting the word's fundamental sense of going completely through something. Classical Greek uses it for physical piercing with missiles or reaching a destination through obstacles. **PIERCE BORE THROUGH**

en: piercing | **es:** penetrando | **fr:** durchdringen | **de:** durchdringen Heb 4:12

διΐστημι G1339 *V-APA-GFS* (3×)

to stand apart, go farther, depart; marking spatial or temporal distance between events or persons

This compound verb (διΐστημι, from διά + ἵστημι) describes movement that creates separation or interval. In the New Testament it appears in contexts of temporal gaps ('after about an hour had passed' in Luke 22:59) and physical departure (Jesus parting from the disciples in Luke 24:51, sailors taking soundings at intervals in Acts 27:28). The root sense of 'standing apart' naturally extends to both spatial separation and the passage of time.

(3×) The verb captures both spatial departure and temporal intervals in the Gospel narratives. In Luke 22:59 it marks the hour's interval before another accusation against Peter; in 24:51 it describes Jesus being carried away from the disciples at the Ascension; in Acts 27:28 it indicates the spacing between depth soundings during the storm. The Spanish translations (habiendo-avanzado, habiendo-pasado, se-apartó) and French (s'éloigner, éloigner) reflect this dual capacity for temporal and spatial distancing. The word's semantic range centers on creating measurable separation, whether in space or time. **WITHDRAWAL AND APOSTASY**

en: having-gone-farther, having-intervened, he-parted | **es:** habiendo-avanzado, habiendo-pasado, se-apartó | **fr:** s'éloigner, éloigner | **de:** διέστη, διαστάσης, διαστήσαντες Luke 22:59; Luke 24:51; Acts 27:28

διϊσχῡρ-ίζομαι G1340 *V-IIM/P-3S* (2×)

to insist strongly, affirm confidently; to maintain a position with emphatic assertion (middle voice)

This middle voice verb means to insist or affirm something with strong confidence and persistence. Luke uses it for Peter's denial: the maid 'kept insisting' he was with Jesus (22:59), and for Rhoda's persistence: she 'kept insisting' that Peter stood at the gate (Acts 12:15). The middle voice suggests personal investment in the assertion—leaning heavily on one's own conviction. The term goes beyond simple statement to emphatic, repeated insistence despite contradiction. The verb conveys stubborn persistence in maintaining what one believes to be true. Interestingly, both Lukan instances involve correct identification being initially disbelieved, requiring insistent affirmation.

(2×) Both occurrences in Luke-Acts involve persistent insistence despite initial disbelief: the servant girl 'kept insisting' Peter was with Jesus during his denial (Luke 22:59: Spanish 'insistía'), and Rhoda 'kept insisting' Peter stood at the gate while others said she was mad (Acts 12:15). The middle voice emphasizes their personal conviction and stubborn maintenance of their claim despite contradiction. **INSTRUCT PROVE CONCLUDE**

en: kept-insisting, was-insisting | **es:** insistía | **fr:** affirmer | **de:** διϊσχυρίζετο Luke 22:59; Acts 12:15

δῐκαιο-κρῐσία G1341 *N-GFS* (1×)

Righteous judgment, just verdict, fair and equitable decision rendered according to divine or moral standards

A compound noun combining 'righteous' (δίκαιος) and 'judgment' (κρίσις), this term refers to judgment that is inherently fair and morally upright. Paul uses it in Romans 2:5 to describe the day of God's righteous judgment when His just verdicts will be revealed. The word emphasizes not merely any judgment, but specifically one that is ethically sound and divinely authorized. It appears in contexts where the justice of God's decisions is being emphasized.

(1×) Romans 2:5 speaks of the revelation of God's righteous judgment on the day of wrath. The term combines the concepts of justice and judgment, stressing the moral uprightness of God's verdicts. Spanish 'justo juicio,' French 'juste jugement,' and German 'gerechtes Gericht' all preserve this dual emphasis on both the judicial act and its righteous character. **JUDGMENT AND VERDICT**

en: of-righteous-judgment | **es:** de-justo-juicio | **fr:** juste-jugement | **de:** gerechtes-Gericht Rom 2:5

δίκαιος G1342 *Adj-VMS* (80×)

Righteous, just, upright; of persons in right standing with God, of actions that are fair, and as a messianic title.

A foundational moral term in the New Testament describing alignment with God's standard. When applied to persons (as in Matt 1:19, where Joseph is called dikaios), it conveys habitual uprightness and covenant faithfulness — Spanish 'justo' and German 'gerecht' both capture this legal-moral blend. Applied to actions (Eph 6:1), it shifts to mean fair or proper conduct. Most strikingly, in Acts 3:14, 7:52, and 22:14, it becomes a christological title — 'the Righteous

One' — where the adjective crystallizes into a proper designation for Jesus as the uniquely sinless person.

1. righteous, upright (of persons) (70×) Describes a person who consistently lives in moral alignment with God's will and ethical norms. The Greek dikaios in this personal sense spans Hebrew tsaddiq territory — the covenant-keeper, the one whose life matches profession. In Matt 5:45, God sends rain on the righteous and unrighteous alike; in Matt 13:43, the righteous shine like the sun. Spanish 'justo' and French 'juste' both preserve the legal-ethical double register that makes this word so rich. **RIGHTEOUSNESS AND JUSTICE**

en: righteous | **es:** justa, justo | **fr:** juste | **de:** gerecht Matt 1:19; Matt 5:45; Matt 9:13; Matt 13:17; Matt 13:43

2. right, just, fair (of actions) (7×) Applied to actions, judgments, or standards rather than persons, marking them as morally correct or procedurally fair. In Matt 20:4, the vineyard owner promises 'whatever is right' (dikaion) — a fair wage. In Luke 12:57, Jesus challenges the crowd to judge 'what is right' for themselves. The shift from character (sense 1) to conduct is subtle but consistent across the multilingual evidence: all translations use the same root word, yet context makes the action-oriented reading unmistakable. **RIGHTEOUSNESS AND JUSTICE**

en: just, right | **es:** justo | **fr:** juste | **de:** gerecht Matt 20:4; Matt 20:7; Luke 12:57; Acts 4:19; Eph 6:1

3. the Righteous One (title) (3×) A messianic and christological title — 'the Righteous One' — used exclusively in Acts (3:14, 7:52, 22:14) as a proper designation for Jesus. Stephen's speech (Acts 7:52) accuses the Sanhedrin of betraying 'the Righteous One,' echoing prophetic expectation. Here dikaios is no longer a general adjective but a name-like title, set apart from ordinary usage. German 'gerecht' and French 'juste' lack capitalization conventions that would distinguish this, making context the only differentiator. **RIGHTEOUSNESS AND JUSTICE**

en: Righteous-One | **es:** Justo | **fr:** juste | **de:** gerecht Acts 3:14; Acts 7:52; Acts 22:14

δῐκαι-οσύνη G1343 *N-AFS* (92×)

Righteousness — moral uprightness, covenant faithfulness, and the right standing before God that defines the just life

Dikaiosyne is among the most theologically dense words in the New Testament. In Matthew it describes the higher standard Jesus demands of his followers ('unless your righteousness exceeds that of the scribes and Pharisees,' Matt 5:20) and the object of spiritual hunger ('blessed are those who hunger and thirst for righteousness,' Matt 5:6). Paul transforms it into a central soteriological concept: the righteousness of God revealed apart from the law, received through faith in Christ (Rom 1:17; 3:21-22; Phil 3:9). James, by contrast, ties righteousness to works of mercy (Jas 2:23; 3:18). Spanish 'justicia,' French 'justice,' and German 'Gerechtigkeit' all cover both moral rectitude and judicial vindication, mirroring the word's double register.

1. moral righteousness, ethical uprightness (47×) Split from sense 65648. Criteria: The righteous behavior God requires and rewards; conformity to divine moral standards; ethical life (Matt 5:6, 10, 20; 6:1; Phil 1:11)

en: of-righteousness, righteousness, to-righteousness | **es:** a-justicia, de-justicia, justicia | **fr:** justice | **de:** Gerechtigkeit Matt 3:15; Matt 5:6; Matt 5:10; Matt 5:20; Matt 6:1

2. forensic justification, right standing before God (36×) Split from sense 65648. Criteria: God's saving act declaring sinners righteous through faith in Christ; the imputed righteousness of justification (Rom 3:21-22; Phil 3:9; 2 Cor 5:21)

en: of-righteousness, righteousness | **es:** de-justicia, justicia | **fr:** justice | **de:** Gerechtigkeit John 16:8; John 16:10; Rom 3:21; Rom 3:22; Rom 4:3

3. covenant faithfulness, God's saving action (9×) Split from sense 65648. Criteria: God's own righteousness as his covenant-keeping faithfulness and saving intervention on behalf of his people (Rom 1:17; 3:5)

en: righteousness | **es:** justicia | **fr:** justice | **de:** Gerechtigkeit Acts 17:31; Rom 1:17; Rom 3:5; Rom 3:25; Rom 3:26

δῐκαι-όω G1344 *V-PIA-3S* (39×)

To declare or be declared righteous; to justify, vindicate, or show to be right before God or others.

A courtroom word at heart, dikaioō carries the weight of a divine verdict: to pronounce righteous, to acquit. In Paul's letters it becomes the central term for God's act of justifying sinners through faith — not making them morally perfect, but declaring them right before the bar of heaven. Yet the word also appears where wisdom is 'vindicated' by her deeds (Matt 11:19) and where a Pharisee seeks to 'justify himself' (Luke 10:29). The German rechtfertigen and Spanish justificar both preserve the forensic flavor, while the French justifier leans toward the declarative sense. Across every language the legal metaphor holds: a judge speaks, and the accused goes free.

1. be declared righteous (27×) The soteriological passive that dominates Paul's usage: to be pronounced or reckoned righteous before God through faith rather than works of law. This forensic declaration — not an infusion of moral quality — is reflected in every major language: German rechtfertigen, Spanish ser justificado, French être justifié. Romans 2:13 and Galatians 2:16 bracket the full scope, from the theoretical ('doers of the law will be justified') to the experiential ('justified by faith in Christ'). **RIGHTEOUSNESS AND JUSTICE**

en: Having-been-justified, being-justified, has-been-justified | **es:** Habiendo-sido-justificados, es-justificado, fue-justificada | **fr:** justifier | **de:** rechtfertigen, rechtfertigt Matt 12:37; Luke 18:14; Acts 13:39; Rom 2:13

2. declare righteous (7×) God as active subject, pronouncing the ungodly righteous. Where sense 1 views the verdict from the defendant's side, this sense foregrounds the Judge: 'It is God who justifies' (Rom 8:33). The transitive force is clear across languages — Spanish el que justifica, German der rechtfertigt — underscoring that this is divine prerogative, not human achievement. Romans 3:26 and 4:5 are the key passages. **RIGHTEOUSNESS AND JUSTICE**

en: he-justified, justifies, justifying | **es:** el-que-justifica, justifica, justificará | **fr:** justifier | **de:** rechtfertigen Rom 3:26; Rom 3:30; Rom 4:5; Rom 8:30

3. vindicate or acknowledge as right (3×) To vindicate or acknowledge as right — a broader sense applied to persons and even personified Wisdom. In Luke 7:29 the people 'justified God' (acknowledged him as righteous) by accepting John's baptism, while in Matt 11:19 and Luke 7:35 Wisdom is 'vindicated by her deeds/children.' Spanish justificaron and German rechtfertigt preserve the active-declarative force without the soteriological freight. **RIGHTEOUSNESS AND JUSTICE**

en: justified, was-justified, was-vindicated | **es:** fue-justificada, justificaron | **fr:** justifier | **de:** rechtfertigt Matt 11:19; Luke 7:29; Luke 7:35

4. justify oneself (2×) To justify oneself, to claim one's own righteousness — always with a note of pretension in Luke's usage. The lawyer in Luke 10:29 'wanting to justify himself' asks 'Who is my neighbor?' and the Pharisees in Luke 16:15 'justify themselves before men.' Spanish justificarse and the reflexive construction across languages highlight the self-directed, often self-deceiving quality of this usage. **RIGHTEOUSNESS AND JUSTICE**

en: justifying, to-justify | **es:** justificarse, que-os-justificáis | **fr:** justifier | **de:** rechtfertigt Luke 10:29; Luke 16:15

δῐκαί-ωμα G1345 *N-NNS* (10×)

A righteous ordinance, regulation, or decree; a righteous deed; an act of judicial acquittal

Built on the root δίκη (justice), this noun spans from the concrete to the abstract. Most often in the NT it refers to God's righteous requirements or ordinances – the regulations of worship in Hebrews 9:1, or the commandments Zechariah and Elizabeth walked blamelessly in (Luke 1:6). But in Revelation 19:8, the fine linen of the Bride represents the 'righteous deeds' of the saints, shifting from requirement to fulfillment. Paul's use in Romans 5:16-18 is the most theologically loaded: one act of righteousness leading to justification

for all. Spanish helpfully differentiates, using 'justos requisitos' for ordinances but 'acto de justicia' for the deed, and 'justificacion' for acquittal.

1. regulation, ordinance (6×) A concrete decree, statute, or regulation prescribed by divine or legal authority. This is the most frequent NT sense, covering the Mosaic ordinances (Heb 9:1, 10), the righteous requirements of the Law (Rom 2:26; 8:4), and God's righteous decree that sin deserves death (Rom 1:32). Spanish 'justos requisitos' and German 'Satzungen' both emphasize the prescriptive, binding character of these requirements. Luke 1:6 describes Zechariah and Elizabeth walking in all the Lord's ordinances blamelessly. GEOGRAPHY AND SPACE

en: ordinances, regulations, righteous-decree | **es:** justo-juicio, justo-requisito, justos-requisitos | **fr:** ordonnance | **de:** Satzungen, δικαιώμασιν Luke 1:6; Rom 1:32; Rom 2:26; Rom 8:4; Heb 9:1

2. righteous deed, act of righteousness (3×) A righteous deed or act of moral uprightness performed by a person or attributed to the saints collectively. In Rev 19:8 the fine linen is the 'righteous deeds' of the saints; in Rev 15:4 God's righteous acts are revealed. Rom 5:18 uses it of Christ's one 'act of righteousness' leading to justification. Spanish 'actos justos' and 'acto de justicia' mark the shift from prescribed rule to enacted virtue. GEOGRAPHY AND SPACE

en: act-of-righteousness, righteous-deeds | **es:** acto-de-justicia, actos-justos, justicias | **fr:** ordonnance | **de:** Satzungen Rom 5:18; Rev 15:4; Rev 19:8

3. justification, act of acquittal (1×) The judicial act of acquittal or declaration of righteousness – God's verdict pronouncing the sinner righteous. In Rom 5:16 the free gift following many trespasses leads to 'justification' (δικαίωμα), contrasting the condemnation from Adam's sin. Spanish 'justificacion' captures the forensic, courtroom sense that distinguishes this from both ordinance and deed. This is a distinctly Pauline theological use of the word. INNOCENCE AND ACQUITTAL

en: justification | **es:** justificación | **fr:** ordonnance | **de:** Satzungen Rom 5:16

δίκαιος G1346 *Adv* (5×)

Justly, righteously; in a manner that accords with what is right before God and people

The adverbial form of dikaios (righteous), describing action carried out in conformity with divine or moral standards. The repentant thief on the cross acknowledges that he and his companion suffer 'justly' (Luke 23:41), while Paul commends the Thessalonians by testifying that he behaved 'righteously' among them (1 Thess 2:10). In Titus 2:12, it sits alongside 'soberly' and 'godly' as a triad of Christian living. The multilingual uniformity – Spanish 'justamente,' French 'justement,' German 'gerecht' – confirms a stable core meaning of moral uprightness in conduct.

(5×) In a just, righteous, or morally upright manner; acting in accord with what is right before God and human conscience. Spanish 'justamente' and French 'justement' both retain the Latin root iustus, while German 'gerecht' points to the same norm of rightness. The dying thief confesses his punishment is deserved (Luke 23:41), Paul invokes the word to describe his blameless conduct among believers (1 Thess 2:10), and Titus 2:12 places it in a programmatic triad – soberly, righteously, godly – outlining the shape of Christian life in the present age. RIGHTEOUSNESS AND JUSTICE

en: justly, righteously | **es:** justamente | **fr:** justement | **de:** gerecht, δικαίως Luke 23:41; 1Cor 15:34; 1Thess 2:10; Titus 2:12; 1Pet 2:23

δῐκαί-ωσις G1347 *N-AFS* (2×)

justification, vindication; the act of being declared or made righteous

This crucial Pauline term denotes the act or state of justification —being declared or made righteous before God. Paul uses it twice in Romans: Christ was raised for our 'justification' (4:25), and the free gift brings 'justification' leading to life (5:18). The term represents the climax of Paul's doctrine of salvation—the divine act that reverses condemnation. It contrasts with 'condemnation' in 5:18, highlighting the forensic dimension. The noun comes from the same root as 'righteous' and 'to justify,' binding together the concept of right standing before God. Spanish 'justificación' and French 'justification' preserve the theological term that became central to Reformation discussions of salvation.

(2×) Both occurrences are in Romans' core justification argument: Christ raised for our 'justification' (Romans 4:25), and the free gift bringing 'justification' of life in contrast to condemnation (Romans 5:18). The term captures the decisive divine act that establishes right standing before God, reversing the verdict of guilt. Paul's usage makes this a technical theological term for the central saving act. RIGHTEOUSNESS AND JUSTICE

en: justification | **es:** justificación | **fr:** justification | **de:** Rechtfertigung Rom 4:25; Rom 5:18

δῐκαστ-ής G1348 *N-AMS* (2×)

judge, arbiter; one who renders legal judgment or settles disputes

This noun designates a judge or arbiter—one authorized to render legal decisions or settle disputes. Stephen's speech uses it twice in recounting Moses' history: the Israelite rejecting Moses' intervention asks 'Who made you a ruler and judge over us?' (Acts 7:27), and Stephen notes this same Moses whom they rejected, asking 'Who made you ruler and judge?' (7:35). The doubling emphasizes Israel's pattern of rejecting God's appointed deliverer. The term appears in both questions as paired with 'ruler,' suggesting comprehensive authority over both executive and judicial functions. The usage reflects the ancient Near Eastern fusion of ruling and judging roles.

(2×) Both instances are in Stephen's speech, quoting the Israelite's rejection of Moses: 'Who made you ruler and judge over us?' (Acts 7:27, 7:35: Spanish 'juez,' French 'juge'). The paired occurrence in a single narrative emphasizes the irony—Israel rejected the very leader-judge God had appointed. The term designates one with authority to settle disputes and render judicial decisions. JUDGING AND DECIDING

en: a-judge | **es:** juez | **fr:** juge | **de:** δικαστήν, δικαστὴν Acts 7:27; Acts 7:35

δίκη G1349 *N-AFS* (3×)

justice, penalty, retribution; the personified or enacted principle of moral order and its consequences

While δίκη originally meant 'custom' or 'way of doing things' in classical Greek, by the New Testament period it had specialized to mean justice as retribution or penalty. The word appears when divine justice manifests in judgment: the islanders see the viper on Paul's hand as 'Justice' personified catching up with a murderer (Acts 28:4), Paul speaks of those who will 'suffer the penalty of eternal destruction' (2 Thess 1:9), and Jude describes Sodom undergoing 'the punishment of eternal fire' (Jude 7). This is justice not as fairness but as the moral order's inevitable consequences.

(3×) In all three NT occurrences, δίκη refers to retributive justice or divine penalty. Acts 28:4 remarkably personifies Justice (with capital J in translations) as a pursuing deity—the barbarians interpret the snake bite as proof that 'Justice has not allowed him to live.' In 2 Thessalonians 1:9 and Jude 1:7, the word denotes the penalty itself: eternal destruction, eternal fire. The multilingual glosses (Spanish: Justicia, castigo; French: Justice, peine) capture both the personified force and the concrete punishment. The semantic development from 'custom' to 'retribution' reflects the Greek philosophical understanding that justice is the cosmos's natural order asserting itself. LOCUSTS AND SWARMS

en: Justice, penalty, punishment | **es:** Justicia, castigo | **fr:** Justice, peine, δίκην | **de:** Strafe, Δίκη Acts 28:4; 2Thess 1:9; Jude 1:7

δίκτῡον G1350 *N-ANS* (12×)

Fishing net — a large net used by Galilean fishermen, cast or dragged to catch fish

The noun diktyon is the general term for a fishing net in the New Testament, encompassing both the casting net and the dragnet. It appears almost exclusively in the call narratives and miraculous-

catch stories set on the Sea of Galilee. Simon and Andrew were 'casting a net into the sea' when Jesus called them (Matt 4:18; Mark 1:16), and James and John were 'mending their nets' (Matt 4:21; Mark 1:19). Luke 5:2-6 describes nets washed and then filled to breaking in the miraculous catch, while John 21:6-11 narrates the post-resurrection catch where the net held 153 large fish without tearing. The net thus becomes a symbol of the apostolic mission — 'fishers of men.' Spanish 'red' and French 'filet' both denote this fundamental tool of the Galilean economy.

fishing net (12×) A fishing net — the primary tool of the Galilean fishing trade — used in call narratives and miraculous-catch accounts. Simon and Andrew cast their net (Matt 4:18; Mark 1:16); James and John mend theirs (Matt 4:21; Mark 1:19). The two miraculous catches (Luke 5:4-7 where the nets nearly break; John 21:6-11 where the net holds 153 fish intact) invest the net with symbolic weight as an image of the apostolic mission. Distinguished from sagēnē (dragnet) and amphiblēstron (casting net) as the general term. Spanish 'red' and German 'Netz' are exact functional equivalents. **NETS AND SNARES**

en: net, nets | **es:** red, redes | **fr:** filet | **de:** Netz, δίκτυα Matt 4:20; Matt 4:21; Mark 1:18; Mark 1:19; Luke 5:2

δῐ-λογος G1351 *Adj-AMP* (1×)

Double-tongued, saying one thing to one person and another to someone else; deceitful in speech

This adjective literally means 'of double word' and describes someone who speaks duplicitously, telling different stories to different people. In 1 Timothy 3:8, Paul lists this among disqualifying traits for deacons—church servants must not be two-faced in their communication. The image is of a forked tongue, speaking contradictory things. It's not merely changing one's mind, but deliberately deceiving through inconsistent speech designed to manipulate different audiences.

(1×) Paul's instruction to Timothy (1 Tim 3:8) requires deacons not to be double-tongued—speaking one way to one group and differently to another for manipulative purposes. The English and Spanish glosses capture the 'double word/speech' imagery, while the French preserves the Greek transliteration. This describes deliberate duplicity in communication, a fundamental breach of trustworthiness required for church leadership. **DECEIT AND TREACHERY**

en: double-tongued | **es:** de-doble-palabra | **fr:** διλόγους | **de:** doppelzuengig 1Tim 3:8

διό G1352 *Conj* (53×)

therefore, wherefore — an inferential conjunction drawing a strong conclusion from stated premises

Dio (contracted from di' ho, 'on account of which') is a heavier inferential conjunction than the lighter oun, appearing 53 times in the New Testament with particular concentration in the Pauline epistles. Where oun nudges the reader forward, dio drives a decisive conclusion: 'Therefore God also highly exalted him' (Phil 2:9), 'Therefore, my beloved, flee from idolatry' (1 Cor 10:14). Luke employs it at a pivotal christological moment — the angel's announcement that 'therefore the holy one to be born will be called the Son of God' (Luke 1:35). The translations consistently render it with emphatic causal connectors: Spanish 'por lo cual,' French 'c'est pourquoi,' German 'darum/deshalb.'

therefore (53×) A strong inferential conjunction meaning 'wherefore' or 'for which reason,' introducing a conclusion that follows necessarily from the preceding argument or narrative. Heavier than oun, it marks climactic inferences in theological reasoning (Rom 1:24 'therefore God gave them over'; Phil 2:9 'therefore God exalted him') and decisive exhortations (1 Cor 10:14 'therefore flee idolatry'). All 53 occurrences serve this single causal-inferential function, sometimes strengthened by kai (dio kai, 'therefore also'). **THEREFORE PARTICLES**

en: Therefore, Therefore-, therefore | **es:** Por-lo-cual, por-lo-cual | **fr:** c'est-pourquoi | **de:** darum-, deshalb Matt 27:8; Luke 1:35; Luke 7:7; Acts 10:29; Acts 15:19

διοδ-εύω G1353 *V-IIA-3S* (2×)

to travel through, journey across; to pass through a region on one's way

This verb means to travel through or journey across a region, emphasizing movement through territory rather than to a single destination. Luke uses it for Jesus and the Twelve 'traveling through' cities and villages proclaiming the kingdom (8:1), and for Paul and Silas 'passing through' Amphipolis and Apollonia en route to Thessalonica (Acts 17:1). The prefix 'dia-' emphasizes the through-movement, the journey across territory. The term suggests itinerant ministry or travel, stopping at various points along the way. Spanish 'Habiendo atravesado' (having crossed through) and French 'parcourir' (traverse) capture this sense of crossing through regions rather than settling in one place.

(2×) Both occurrences describe itinerant ministry or travel: Jesus 'traveling through' cities and villages preaching the kingdom (Luke 8:1: Spanish 'viajaba'), and Paul and Silas 'passing through' Amphipolis and Apollonia on their way to Thessalonica (Acts 17:1: Spanish 'Habiendo atravesado,' French 'parcourir'). The verb emphasizes movement through territory, touching multiple locations rather than settling in one. **DEPARTING AND PASSING**

en: having-traveled-through, was-traveling-through | **es:** Habiendo-atravesado, viajaba | **fr:** parcourir, voyager | **de:** Διοδεύσαντες, διώδευεν Luke 8:1; Acts 17:1

Διονύσιος G1354 *N-NMS* (1×)

Dionysius, personal name meaning 'of Dionysus' or 'follower of Dionysus,' an Athenian convert

Dionysius was an Athenian who became a believer through Paul's ministry on the Areopagus (Acts 17:34). His name derives from Dionysus, the Greek god of wine, reflecting the pagan naming conventions of ancient Athens. Early Christian tradition identifies him as the first bishop of Athens, though this cannot be verified from Scripture alone. The brief mention in Acts suggests he was a person of some standing, converted alongside Damaris and others.

(1×) Acts 17:34 mentions Dionysius as one of the Athenian converts from Paul's Areopagus speech. His theophoric name (derived from the god Dionysus) was common in Greek culture. The multilingual glosses largely preserve the Greek form, with French rendering it as 'Denys.' Luke's inclusion of his name suggests he became a notable member of the Athenian Christian community. **PROPER NAMES (PERSONAL)**

en: Dionysios | **es:** Dionýsios | **fr:** Denys | **de:** Διονύσιος Acts 17:34

διό G1355 *Conj* (2×)

therefore, for this reason; a strong inferential conjunction drawing conclusion from prior statements

This conjunction means 'therefore' or 'for this reason,' functioning as a strong inferential connector that draws conclusions from preceding arguments. Paul uses it twice in 1 Corinthians to introduce practical applications of doctrinal truths: 'Therefore, if food causes my brother to stumble...' (8:13), and 'Therefore, my beloved, flee from idolatry' (10:14). The term combines 'dia' (through/because of) with the relative pronoun, creating a strong causal link—'through which thing' or 'on account of which.' Spanish 'Por lo cual' (for which reason) and French 'c'est pourquoi' (it is why) preserve this inferential force connecting doctrine to practice.

(2×) Both uses in 1 Corinthians introduce practical imperatives based on theological reasoning: 'Therefore' if food causes stumbling, Paul will abstain (1 Corinthians 8:13), and 'Therefore' flee idolatry given the incompatibility of communion with Christ and demons (1 Corinthians 10:14: Spanish 'Por lo cual'). The conjunction signals strong logical inference from prior argument to consequent action. **THEREFORE PARTICLES**

en: therefore | **es:** Por-lo-cual | **fr:** c'est-pourquoi | **de:** darum 1Cor 8:13; 1Cor 10:14

G1356 *Adj-GNS* (1×)
Fallen from Zeus, fallen from the sky; said of sacred objects believed to have divine heavenly origin
This rare adjective literally means 'fallen from Zeus' and was used in the ancient world to describe objects—especially cult images—believed to have fallen from heaven as gifts from the gods. In Acts 19:35, the Ephesian town clerk uses it to describe the image of Artemis housed in her famous temple. The claim that the idol 'fell from heaven' authenticated its divine origin in pagan thinking. The term reflects ancient religious belief that certain sacred objects had supernatural, celestial origins.

(1×) The Ephesian town clerk (Acts 19:35) calms the riot by affirming that all know Ephesus guards the temple of Artemis and the image 'fallen from Zeus' (i.e., from heaven). This reflects ancient pagan belief in meteorite-origin cult images or divinely sent idols. Spanish 'caída del cielo' (fallen from heaven) and French 'tombé du ciel' capture the sense better than literal 'Zeus' reference, as the phrase functioned as a claim of heavenly divine origin. **HEAVEN AND SKY**
en: fallen-from-Zeus | **es:** caída-del-cielo | **fr:** tombé-du-ciel | **de:** διοπετοῦς Acts 19:35

διόρθ-ωσις G1357 *N-GFS* (2×)
reformation, correction; the setting right of things or making of improvements
This noun means correction, reformation, or setting things right—making straight what was crooked. Paul uses it positively for 'reforms' accomplished through Felix's governance (Acts 24:2), while Hebrews uses it for the limitations of old covenant regulations effective only until the time of 'reformation' (9:10). The term suggests systematic improvement or correction of what was wrong or deficient. It shares roots with words for making straight or upright. The Hebrews usage is particularly significant, marking the new covenant era as the time when divine correction and reordering occurs. Spanish 'reformas' and French 'réforme' preserve this sense of restructuring or correcting existing systems.

(2×) Two contrasting contexts: commending the 'reforms' accomplished under Felix's governance (Acts 24:2: Spanish 'reformas'), and describing old covenant regulations as valid only until the time of 'reformation' brought by Christ (Hebrews 9:10: French 'réforme'). Both involve systematic correction or improvement, though Hebrews gives it eschatological significance as the era of God's new ordering through Christ. **RENEW REPAIR RESTORE**
en: of-reformation, reforms | **es:** de-reforma, reformas | **fr:** correction, réforme | **de:** Verbesserung, διορθωμάτων Acts 24:2; Heb 9:10

διορ-ύσσω G1358 *V-ANP* (4×)
diorusso – to dig through, break through a wall; to break into a house by tunneling
Diorusso (from dia, 'through,' and orusso, 'to dig') means to dig or break through, especially through the mud-brick or earthen walls of an ancient Near Eastern house. All four New Testament occurrences involve burglary through walls. Jesus warns against storing treasure where thieves 'dig through' and steal (Matt 6:19-20), and in the parable of the watchful householder, the thief would have 'broken in' had the master not kept watch (Matt 24:43; Luke 12:39). Spanish perforar/horadar, French percer, and German durchgraben all reflect the physical act of tunneling through a wall – a vivid image largely lost on modern Western readers unfamiliar with mud-brick construction.

(4×) To dig through or break through a wall, specifically by tunneling through the earthen or mud-brick walls of a house in order to gain entry as a thief. Jesus uses this image in his teaching on heavenly versus earthly treasure (Matt 6:19-20), where moths corrupt and thieves diorussosin ('dig through'). The same verb appears in the householder parables (Matt 24:43; Luke 12:39), warning against the unexpected thief who breaks through in the night. Spanish perforar and French percer both preserve the piercing, tunneling imagery that is rooted in ancient Near Eastern construction practices. **PIERCE BORE THROUGH**
en: break-in, to-be-broken-into | **es:** perforan, ser-excavada, ser-horadada | **fr:** percer | **de:** διορυχθῆναι, διορύσσουσιν Matt 6:19; Matt 6:20; Matt 24:43; Luke 12:39

Δῐόσ-κοροι G1359 *N-DMP* (1×)
The Dioscuri (Castor and Pollux), twin sons of Zeus, patron deities of sailors, constellation Gemini
The Dioscuri—literally 'sons of Zeus'—were the divine twins Castor and Pollux (Greek Polydeuces), born to Leda. In Greco-Roman religion, they were patron gods of sailors, believed to protect ships and appear as the electrical phenomenon St. Elmo's fire during storms. Acts 28:11 mentions them as the figurehead of the Alexandrian ship that carried Paul from Malta to Italy. Ships often bore images of patron deities on their prows, and the Dioscuri were especially popular for Mediterranean vessels.

(1×) Acts 28:11 identifies Paul's ship by its figurehead: the Dioscuri, the twin gods Castor and Pollux who protected sailors in Greek and Roman belief. Ship figureheads invoked divine protection for voyages. French 'Dioscures' and English transliterations preserve the Greek, while Spanish maintains the Greek form. The reference shows how pagan religious symbols pervaded ancient maritime culture. **GODS AND DEITIES**
en: Dioskouroi | **es:** Dióskouroi | **fr:** Dioscures | **de:** Διοσκούροις Acts 28:11

διότι G1360 *Conj* (23×)
Because, since, for the reason that; occasionally inferential 'therefore, for which reason.'
A compound conjunction from dia touto hoti ('for this reason, that'), dioti overwhelmingly introduces causal clauses explaining why something is or will be the case. Gabriel tells Zechariah not to fear 'because your prayer has been heard' (Luke 1:13); there was no room in the inn 'because' (Luke 2:7); Paul is told to keep speaking in Corinth 'because I have many people in this city' (Acts 18:10). In two passages, however, the word tilts toward inference — 'therefore' in Acts 13:35 and 20:26 — where it draws a conclusion from preceding argument. Spanish 'porque' and 'por lo cual,' French 'parce que,' and German 'weil' map this causal-to-inferential range clearly.

1. (21×) Causal conjunction: 'because, since, for the reason that,' introducing the ground or explanation for a preceding statement. This is the dominant use across 21 occurrences. Luke is particularly fond of it — the angel's reassurance in Luke 1:13, the nativity detail of Luke 2:7, the eschatological promise of Luke 21:28. Paul uses it in Rom 1:19-21 and Acts 18:10. Spanish 'porque,' French 'parce que,' and German 'weil' uniformly render the straightforward causal connection. **CONJUNCTIONS AND CONTRAST**
en: because, because- | **es:** porque | **fr:** parce-que, parce-que- | **de:** weil, weil-
Luke 1:13; Luke 2:7; Luke 21:28; Acts 18:10

2. (2×) Inferential conjunction: 'therefore, for which reason,' drawing a conclusion from what precedes rather than supplying a cause. In Acts 13:35 Paul cites a psalm as evidence and draws a conclusion ('therefore he says also in another psalm'), and in Acts 20:26 he declares himself innocent of blood 'for which reason.' Spanish 'por lo cual / por esto' and English 'therefore' distinguish this inferential force from the plain causal sense, though French and German retain their standard causal renderings. **THEREFORE PARTICLES**
en: therefore | **es:** Por-lo-cual, por-esto | **fr:** parce-que- | **de:** weil Acts 13:35; Acts 20:26

G1361 *N-NMS* (1×)
Diotrephes, personal name meaning 'nourished by Zeus,' an early church leader who loved preeminence
Diotrephes appears only in 3 John 9 as a church leader who opposed the apostle John's authority and refused to welcome traveling missionaries. His name means 'nourished/cherished by Zeus,' a common Greek theophoric name. John criticizes him for loving to have the preeminence, spreading malicious gossip about the apostles, and excommunicating those who showed hospitality to John's messen-

gers. He represents early church power struggles and the danger of authoritarianism divorced from apostolic teaching.

(1×) 3 John 9 mentions Diotrephes as someone who 'loves to be first' and rejects apostolic authority. His Zeus-derived name was typical in Greek culture. John's critique reveals early church conflict between local leaders and apostolic oversight. The multilingual glosses preserve the Greek name with various transliterations, as it's a proper noun referring to a specific individual who embodied self-promotion over submission to apostolic teaching. **GODS AND DEITIES**

en: Diotrephēs | **es:** Diotrephés | **fr:** Διωτρεφὴς | **de:** Diotrephes 3John 1:9

διπλόος G1362 *Adj-ANS* (4×)

diplous – twofold, double; twice as much in quantity, degree, or measure

Diplous means 'double' or 'twofold,' indicating something multiplied by two in quantity, degree, or severity. In the New Testament it carries both literal and intensified moral force. Jesus declares that scribes and Pharisees make a convert 'twice as much a child of Gehenna' as themselves (Matt 23:15) – a devastating rhetorical doubling. Paul urges that elders who rule well be counted worthy of 'double honor' (1 Tim 5:17). And in Revelation 18:6, Babylon is repaid double for her sins – Spanish doble, French double, and German doppelt all rendering the retributive multiplication. The word thus spans numerical doubling and intensified moral recompense.

(4×) Double or twofold in quantity, degree, or measure – indicating multiplication by two, whether literal or intensified. Jesus' rebuke that Pharisees make a proselyte 'double a child of Gehenna' (Matt 23:15) uses the word for moral intensification; elders deserve 'double honor' (1 Tim 5:17) for faithful service; and Babylon receives 'double' retribution for her sins (Rev 18:6, repeated). Spanish doble, French double, and German doppelt converge uniformly, confirming a single sense of twofold multiplication applied to both positive reward and punitive recompense. **DOUBLE TWOFOLD**

en: double, of-double, twice-as-much | **es:** de-doble, doble, el-doble | **fr:** double | **de:** doppelt, διπλότερον Matt 23:15; 1Tim 5:17; Rev 18:6

διπλ-όω G1363 *V-AMA-2P* (1×)

To double, multiply by two, repeat twofold; to repay double the amount

This verb means to make double or to multiply by two. In Revelation 18:6, it appears in the command concerning Babylon: 'Repay her double according to her works.' The doubling represents proportional justice—she receives back twice what she dealt out, emphasizing the completeness of divine retribution. Classical Greek used it for doubling quantities, folding garments in half, or repaying debts with interest. The New Testament usage carries the sense of comprehensive, multiplied judgment matching the scale of transgression.

(1×) Revelation 18:6 commands that Babylon be repaid 'double' (doubled) for her deeds, a vivid image of comprehensive divine justice. The Greek concept involves multiplying by two or repeating something twofold. English 'double,' Spanish 'doblad,' French and German 'verdoppeln' all capture the mathematical and retributive sense: complete payback multiplied, leaving nothing unaccounted for in God's judgment against the symbolic evil city. **DOUBLE TWOFOLD**

en: double | **es:** doblad | **fr:** verdoppeln | **de:** verdoppeln Rev 18:6

δίς G1364 *N-NFP* (7×)

Adverb: twice, two times; in compound form: two myriads (twenty thousand).

The Greek adverb dis means simply 'twice' and appears in moments of pointed repetition throughout the New Testament. Peter hears the rooster crow 'twice' as Jesus foretold (Mark 14:30, 72), the Pharisee boasts of fasting 'twice a week' (Luke 18:12), and Paul recounts sending aid to Thessalonica 'twice' (Phil 4:16; 1 Thess 2:18). Spanish dos veces and French deux fois render it with transparent two-times constructions, while German zweimal follows the same pattern. A single specialized occurrence in Revelation 9:16 preserves the word in compound form as part of dismyriades myriados — 'two myriads of myriads' — yielding a vast cavalry number. Here the same root that elsewhere counts to two suddenly scales to cosmic arithmetic, and translations shift accordingly: Spanish dos miríadas, German Zehntausende.

1. twice (6×) The straightforward temporal-quantitative adverb meaning 'twice' or 'two times,' marking the repetition of an action or occurrence. Six of seven NT uses fall here, spanning Peter's denial scene where the rooster crows 'twice' (Mark 14:30, 72), the Pharisee's self-righteous claim of fasting 'twice a week' (Luke 18:12), and Paul's repeated attempts to visit Thessalonica (Phil 4:16; 1 Thess 2:18). Spanish dos veces, French deux fois, and German zweimal all converge on transparent 'two times' expressions, confirming the basic iterative meaning. The cognate Latin bis and Sanskrit dvis show the deep Indo-European pedigree of this numeral adverb. **TIMES AND OCCASIONS**

en: twice | **es:** dos-veces | **fr:** deux-fois | **de:** Zehntausende, zweimal, δὶς Mark 14:30; Mark 14:72; Luke 18:12; Phil 4:16; 1Thess 2:18

2. two myriads (1×) A compound numerical use in Revelation 9:16, where dis appears as part of the phrase dismyriades myriadon ('two myriads of myriads'), denoting a vast army of two hundred million. This is not 'twice' in the iterative sense but the numeral 'two' functioning as a multiplier within a compound expression for an apocalyptic military host. German Zehntausende and Spanish dos miríadas shift to large-number vocabulary, and the construction echoes Hellenistic Greek conventions for expressing enormous quantities through myriad-multiplication. **LARGE CARDINAL NUMBERS**

en: two-myriads | **es:** dos-miríadas | **fr:** deux-fois | **de:** Zehntausende Rev 9:16

διστ-άζω G1365 *V-AIA-3P* (2×)

to doubt, waver in uncertainty; to be divided in mind or hesitate

This verb means to doubt or waver, suggesting division or hesitation in the mind. The root connection to 'twice' or 'double' implies being pulled in two directions. Matthew uses it twice: Jesus asking Peter why he 'doubted' while sinking (14:31), and noting that some disciples 'doubted' even when seeing the risen Christ (28:17). Both contexts involve faith challenges in supernatural moments—walking on water and resurrection appearance. The term captures the internal division between faith and fear, belief and uncertainty. Spanish 'dudaste' (did you doubt) and French 'douter' directly render this wavering between alternatives, this being of two minds.

(2×) Both Matthew instances involve doubt in the face of the supernatural: Jesus rebuking Peter's 'doubting' while sinking during the water-walk (Matthew 14:31: Spanish 'dudaste'), and some disciples 'doubting' even when seeing the resurrected Jesus (Matthew 28:17: Spanish 'dudaron'). The verb captures the wavering between faith and unbelief, the divided mind in moments requiring supernatural trust. **DISCERN DISTINGUISH DOUBT**

en: did-you-doubt, doubted | **es:** dudaron, dudaste? | **fr:** douter | **de:** ἐδίστασαν, ἐδίστασας Matt 14:31; Matt 28:17

δί-στομος G1366 *Adj-AFS* (3×)

two-edged, double-mouthed; specifically describing swords or blades with cutting edges on both sides

The adjective δίστομος (literally 'two-mouthed,' from δίς + στόμα) describes weapons sharpened on both edges. In biblical usage it appears exclusively in metaphorical contexts about God's word as a weapon: sharper than any two-edged sword in Hebrews 4:12, proceeding from Christ's mouth in Revelation 1:16 and 2:12. The image emphasizes penetrating, discriminating power—a blade that cuts from either direction, leaving nothing unexamined.

(3×) All three NT uses apply 'two-edged' to the sword imagery of divine speech. Hebrews 4:12 employs it in the famous description of God's word as 'living and active, sharper than any two-edged sword, piercing to the division of soul and spirit.' Revelation 1:16 and 2:12 picture a sharp two-edged sword coming from the mouth of the Son of Man and the one who speaks to Pergamum. The

multilingual unanimity (Spanish: de-dos-filos, French: [zweischneidig is German!], German: zweischneidig) reflects the concrete military imagery. The weapon's dual edges symbolize complete, inescapable judgment and discernment—the word examines from every angle. SWORD SHEATH

en: two-edged | **es:** de-dos-filos | **fr:** zweischneidig | **de:** zweischneidig Heb 4:12; Rev 1:16; Rev 2:12

δισχίλιοι G1367 *Adj-NMP* (1×)

Two thousand, the number 2,000; a specific quantity in the thousands range

A straightforward numerical term meaning two thousand. Mark 5:13 uses it to describe the size of the herd of pigs into which Jesus permitted the demons to enter—about two thousand swine rushed down the steep bank into the sea and drowned. The specific number emphasizes the magnitude of both the demonic possession (the demons were called 'Legion') and the economic loss to the swineherds. Greek numerical adjectives like this one were standard vocabulary for counting and measurement.

(1×) Mark 5:13 specifies that about two thousand pigs drowned after Jesus cast the demons into them. The precise number underscores the enormous scale of the miracle and the economic impact on the region. All language traditions render this straightforwardly as 'two thousand'—English, Spanish 'dos mil,' French 'deux mille,' German 'zweitausend'—as it's a simple numerical designation requiring no cultural translation beyond the number system itself. THOUSANDS AND MYRIADS

en: two-thousand | **es:** dos-mil | **fr:** deux-mille | **de:** zweitausend Mark 5:13

διῡλ-ίζω G1368 *V-PPA-VMP* (1×)

To strain out, filter carefully, remove small particles by passing through a filter; metaphor for scrupulosity

This verb means to strain or filter thoroughly, removing tiny particles from liquid. Jesus uses it memorably in Matthew 23:24 when He accuses the scribes and Pharisees of 'straining out a gnat but swallowing a camel'—being meticulously careful about minor ritual matters while ignoring massive moral failures. The image comes from wine-making and water purification practices where gnats or other small impurities were filtered out. Classical Greek used it for careful filtering of wine or other liquids.

(1×) Matthew 23:24 presents Jesus' biting critique: the religious leaders strain out gnats (tiny ritually unclean insects) while swallowing camels (massive unclean animals). The verb describes careful filtering to remove minute particles, used metaphorically for obsessive attention to minor legal details. Spanish 'coláis,' French 'filtrer,' and English 'straining out' all capture the filtering imagery—meticulous removal of the tiniest impurities while missing catastrophic contamination. DRINKING AND WATERING

en: straining-out | **es:** que-coláis | **fr:** filtrer | **de:** διϋλίζοντες Matt 23:24

δῐχάζω G1369 *V-ANA* (1×)

To divide in two, separate, set at variance; to cause division or discord between people

This verb fundamentally means to divide something into two parts or to split in half. Matthew 10:35 uses it in Jesus' sobering prophecy that He came 'to set a man against his father'—His message would create division even within families. The term can describe physical division or, metaphorically, relational separation and conflict. Classical Greek used it for literally cutting things in two or for creating divisions at midday (the day being 'split'). The New Testament usage emphasizes the divisive social impact of allegiance to Christ.

(1×) Matthew 10:35 uses this verb for Jesus' purpose 'to divide'—to set family members against each other through the radical claims of discipleship. The term conveys separation into two opposing parts. English 'to divide,' Spanish 'dividir,' French 'diviser' all express this fundamental splitting. Jesus' statement acknowledges that following Him creates unavoidable divisions when some accept and others reject His call, even breaking family unity. DIVIDING AND DISTRIBUTING

en: to-divide | **es:** a-dividir | **fr:** diviser | **de:** διχάσαι Matt 10:35

δῐχο-στᾰσία G1370 *N-NFP* (2×)

dissension, division; standing apart in disagreement or conflict

This noun denotes dissension, division, or standing apart—particularly in contexts of communal discord. Paul warns against those who cause 'divisions' contrary to apostolic teaching (Romans 16:17) and lists 'dissensions' among works of the flesh (Galatians 5:20). The term suggests not merely disagreement but active standing-apart that fractures community unity. It combines 'dicha' (in two parts) with 'stasis' (standing), literally 'standing in two'—a community pulled apart into factions. Spanish 'disensiones' and 'divisiones,' along with German 'Zwietracht' (discord), capture this sense of fractured unity. Paul consistently presents such division as contrary to Spirit-led community life.

(2×) Paul's two uses both identify divisions as destructive: warning to avoid those causing 'divisions' contrary to received teaching (Romans 16:17), and listing 'dissensions' among fleshly works opposed to Spirit fruit (Galatians 5:20: Spanish 'divisiones,' German 'Zwietracht'). Both contexts condemn division as harmful to community unity and contrary to gospel values. DIVISION SPLIT

en: divisions | **es:** disensiones, divisiones | **fr:** Zwietracht, dissension | **de:** Zwietracht Rom 16:17; Gal 5:20

δῐχο-τομέω G1371 *V-FIA-3S* (2×)

to cut in two, sever completely; to punish with utmost severity

This graphic verb literally means to cut in two or bisect, but metaphorically indicates severe punishment or judgment. Jesus uses it identically in Matthew and Luke to warn that the unfaithful servant 'will cut him in two' and assign him with the hypocrites (Matthew 24:51) or unbelievers (Luke 12:46). Whether literal dismemberment or metaphor for ultimate severity, the term conveys decisive, irreversible judgment. The shocking imagery underscores the seriousness of unfaithfulness in stewardship. French 'couper en deux' and Spanish 'lo cortará en dos' preserve the literal cutting imagery, though the context may suggest this stands for the severest possible judgment rather than describing execution method.

(2×) Parallel uses in Jesus' parables of unfaithful servants: the master 'will cut in two' the wicked servant who abuses his position (Matthew 24:51, Luke 12:46: French 'couper en deux'). Whether literal or metaphorical, the term emphasizes the severity and finality of judgment on unfaithful stewards. The graphic imagery makes the consequence unmistakably serious. CUTTING AND SEVERING

en: will-cut-in-two | **es:** lo-cortará-en-dos | **fr:** couper-en-deux | **de:** διχοτομήσει Matt 24:51; Luke 12:46

δῐψ-άω G1372 *V-PPA-NMS* (16×)

to thirst, be thirsty — to experience physical need for water or metaphorical longing for spiritual fulfillment

Dipsao captures both the raw physical sensation of thirst and a profound spiritual metaphor. On the literal side, Jesus identifies himself with the thirsty in the parable of the sheep and goats — 'I was thirsty and you gave me drink' (Matt 25:35) — and cries 'I thirst' from the cross (John 19:28). On the metaphorical side, the Beatitudes promise that those who 'hunger and thirst for righteousness' will be satisfied (Matt 5:6), and Jesus declares that whoever drinks the water he gives 'will never thirst again' (John 4:14; 6:35). Revelation bookends this dual register: 'let the one who thirsts come' (Rev 21:6; 22:17). Spanish 'tener sed,' French 'avoir soif,' and German 'duersten' all preserve both the physical and figurative dimensions.

to thirst, be thirsty (16×) To experience thirst, either as a literal physiological need for water (Matt 25:35, 37, 42, 44; John 19:28; Rom 12:20; 1 Cor 4:11) or as a metaphor for deep spiritual longing and desire for God or righteousness (Matt 5:6; John 4:13-14; 6:35; 7:37; Rev 21:6; 22:17). Jesus' own cry 'I thirst' on the cross (John 19:28)

resonates on both levels simultaneously. The metaphorical usage draws on prophetic precedent (Isa 55:1) and finds its eschatological resolution in Revelation's invitation to the thirsty. **THIRST AND DRYNESS**

en: I-thirst, I-was-thirsty, he-thirsts | **es:** Tengo-sed, que-tienen-sed, sediento | **fr:** avoir-soif | **de:** duersten, διψῶντα, διψῶντες Matt 5:6; Matt 25:35; Matt 25:37; Matt 25:42; Matt 25:44

δίψος G1373 *N-DNS* (1×)

Thirst, the physical condition of needing water; craving for drink, dehydration

A straightforward noun for the physical experience of thirst—the body's need for water. Paul lists it in 2 Corinthians 11:27 among his apostolic sufferings: hunger and thirst were part of the hardships he endured for the gospel. While Scripture also uses thirst metaphorically for spiritual longing (as Jesus does in John 4), this particular occurrence refers to literal physical deprivation. The term appears in both classical Greek and the Septuagint for the common human experience of needing to drink.

(1×) 2 Corinthians 11:27 includes thirst in Paul's catalog of hardships—alongside hunger, cold, and nakedness. This is literal physical thirst, the body's craving for water during difficult missionary journeys. All language traditions use their standard word for this universal human experience: English 'thirst,' Spanish 'sed,' French 'soif,' German 'Durst.' Paul's willingness to endure such basic physical deprivation demonstrates his commitment to gospel ministry above personal comfort. **THIRST AND DRYNESS**

en: thirst | **es:** sed | **fr:** soif | **de:** Durst 2Cor 11:27

δίψῡχ-ος G1374 *Adj-NMS* (2×)

double-minded, wavering; having a divided soul or conflicting loyalties

This vivid adjective literally means 'double-souled' or having two minds, describing someone unstable or wavering in their commitments. James uses it twice: calling the double-minded man unstable in all his ways (1:8), and urging sinners to purify their hearts since they are 'double-minded' (4:8). The term captures internal division and consequent instability—trying to serve two masters or hold conflicting loyalties. The 'di-psychos' construction suggests a soul split between competing allegiances. Spanish 'de doble ánimo' (of double spirit) and German 'zweifelhaft' (doubtful) attempt to capture this internal division that produces unreliability and instability in all behavior.

(2×) James's two uses both condemn divided loyalty: the 'double-minded' man is unstable in all ways (James 1:8), and sinners must purify hearts because they are 'double-minded' (James 4:8: Spanish 'de doble ánimo'). The term diagnoses a fundamental problem—internal division between competing loyalties (typically God and world) that produces instability and prevents wholehearted devotion. **DISCERN DISTINGUISH DOUBT**

en: double-minded | **es:** de-doble-ánimo | **fr:** δίψυχοι, δίψυχος | **de:** zweifelhaft Jas 1:8; Jas 4:8

διωγ-μός G1375 *N-GMS* (10×)

Persecution, hostile pursuit or systematic oppression on account of faith

Denotes hostile action directed against individuals or communities because of their religious commitment — ranging from social ostracism to organized violence. Jesus warns that persecution will accompany the word sown on rocky ground (Matt 13:21; Mark 4:17) and promises it as an inseparable companion to discipleship (Mark 10:30). Acts 8:1 records the great persecution that scattered the Jerusalem church after Stephen's death. Paul catalogues persecution among his apostolic sufferings (Rom 8:35; 2 Cor 12:10; 2 Tim 3:11), treating it as normative for faithful witness.

persecution (10×) Hostile pursuit or systematic oppression directed against believers on account of their faith. Jesus teaches that persecution tests those who initially receive the word with joy (Matt 13:21; Mark 4:17) and accompanies the hundredfold reward of discipleship (Mark 10:30). The post-Pentecost church experienced it corporately (Acts 8:1; 13:50), and Paul lists it among the tribulations that cannot separate believers from Christ's love (Rom 8:35; 2 Cor 12:10; 2 Tim 3:11). Spanish 'persecución,' Korean '박해,' and Swahili 'mateso' converge on this single meaning. **PERSECUTE PURSUE**

en: persecution, persecutions | **es:** persecuciones, persecución | **fr:** persécution | **de:** Verfolgung, διωγμοῦ, διωγμὸν Matt 13:21; Mark 4:17; Mark 10:30; Acts 8:1; Acts 13:50

διωκ-τήρ G1376 *N-AMS* (1×)

Persecutor, one who pursues others with intent to harm, harasser of the faithful

This noun designates someone who pursues others to harm them—a persecutor or hunter of people. Paul uses it of himself in 1 Timothy 1:13, confessing that before his conversion he was 'a blasphemer, persecutor, and violent aggressor' against the church. The term derives from the verb 'to pursue' or 'chase,' carrying connotations of hunting down prey. Paul's self-description emphasizes the magnitude of God's mercy—even a violent persecutor of Christians could be transformed into Christ's apostle.

(1×) 1 Timothy 1:13 records Paul's confession that he was formerly a persecutor of the church, someone who actively hunted down believers. The Greek emphasizes aggressive pursuit with hostile intent. English 'persecutor' and Spanish 'perseguidor' capture this sense of one who chases down victims. Paul's candid acknowledgment of his pre-conversion violence against Christians magnifies the grace that transformed him from Christianity's chief enemy to its greatest missionary. **PERSECUTE PURSUE**

en: persecutor | **es:** perseguidor | **fr:** διώκτην | **de:** Verfolger 1Tim 1:13

διώκω G1377 *V-PIA-2S* (45×)

To pursue or persecute; hostile chase of persons, or earnest striving after virtues like peace

A verb with two dramatically different applications sharing one root image: the chase. In its hostile sense, dioko describes the persecution Jesus warned his followers to expect (Matt 5:11; 10:23) and that Paul once inflicted on the early church (Acts 9:4-5). In its positive sense, Paul urges believers to "pursue" peace (Rom 14:19), hospitality (Rom 12:13), and righteousness (1 Tim 6:11). German verfolgen covers both senses, while Spanish splits between perseguir (persecute) and perseguir/buscar (pursue). The passive forms describe the experience of the persecuted — "blessed are those who are persecuted" (Matt 5:10).

1. persecute, oppress (26×) Active persecution: to pursue someone with hostile intent, to harass or oppress, especially for faith. Jesus' warnings in the Sermon on the Mount (Matt 5:11-12, 44) and Paul's pre-conversion activity (Acts 9:4; Gal 1:13) define this sense. Spanish perseguir and German verfolgen both carry the hostile weight. The pursuit is sustained and purposeful — not a single act but a campaign of oppression. **PERSECUTE PURSUE**

en: I-was-persecuting, are-persecuting, are-you-persecuting | **es:** los-perseguía, perseguirán, perseguía | **fr:** persécuter | **de:** verfolgen, verfolgt Matt 5:11; Matt 5:12; Matt 5:44; Matt 10:23; Matt 23:34

2. pursue, strive after (13×) Positive pursuit: to strive after, eagerly seek, or press toward a goal. Paul transforms the chase metaphor: pursue peace (Rom 14:19), pursue hospitality (Rom 12:13), pursue righteousness (1 Tim 6:11). Spanish perseguid retains the verb form but shifts the object from persons to virtues. The athletic metaphor of Phil 3:12-14 ("I press on") draws on this same semantic field of determined forward motion. **PERSECUTE PURSUE**

en: I-pursue, let-him-pursue, let-us-pursue | **es:** Perseguid, perseguid, persigamos | **fr:** persécuter | **de:** verfolgen, verfolgt Luke 17:23; Rom 9:30; Rom 9:31; Rom 12:13; Rom 14:19

3. be persecuted, suffer persecution (6×) Passive experience of persecution: to be pursued, harassed, or oppressed. The beatitude "blessed are those who have been persecuted" (Matt 5:10) and Paul's paradox "persecuted but not abandoned" (2 Cor 4:9) use passive

forms. French persécuter remains uniform across voices, while the Greek morphology (ediochthesan, diokomenoi) clearly marks the sufferer's perspective — endurance under hostile pursuit. PERSECUTE PURSUE

en: am-I-persecuted, being-persecuted, having-been-persecuted | **es:** perseguidos, sean-perseguidos, serán-perseguidos | **fr:** persécuter | **de:** verfolgen, verfolgt Matt 5:10; 1Cor 4:12; 2Cor 4:9; Gal 5:11; Gal 6:12

δόγμα G1378 *N-DNP* (5×)

A decree, ordinance, or official edict; also a doctrinal regulation or legal stipulation

Covers both civic edicts and religious ordinances. Caesar Augustus issues a 'decree' that all the world should be enrolled (Luke 2:1), and the Thessalonian Jews accuse Paul of acting against Caesar's 'decrees' (Acts 17:7). Yet the same word also describes the apostolic decisions delivered to churches (Acts 16:4) and the Jewish legal ordinances that Christ abolished in his flesh (Eph 2:15; Col 2:14). The breadth is captured across languages: Spanish uses both 'decreto' and 'ordenanzas,' French 'décret,' and German 'Satzung' (statute).

(5×) A formal decree, ordinance, or regulation issued by an authority – whether imperial, apostolic, or religious. The range spans Caesar's census decree (Luke 2:1), the apostolic council's decisions (Acts 16:4), and the written code of Jewish legal regulations (Eph 2:15; Col 2:14). Spanish distinguishes 'decreto' for imperial edicts from 'ordenanzas' for religious statutes, while German 'Satzung' emphasizes the binding, statutory character. In Colossians 2:14, the 'ordinances' are metaphorically nailed to the cross, signifying their cancellation. GEOGRAPHY AND SPACE

en: a-decree, decrees, ordinances | **es:** decreto, decretos, ordenanzas | **fr:** décret | **de:** Satzung, δογμάτων, δόγμα Luke 2:1; Acts 16:4; Acts 17:7; Eph 2:15; Col 2:14

δογμᾰτ-ίζω G1379 *V-PIM/P-2P* (1×)

To submit to rules or regulations, be subject to ordinances, accept imposed decrees

This verb in the passive voice means to submit oneself to decrees, ordinances, or regulations. Paul uses it in Colossians 2:20 to challenge the Colossians: if you died with Christ to the elemental principles of the world, why do you submit to regulations as if still living in the world? The term emphasizes voluntary submission to imposed rules or decrees. Classical Greek used it for establishing decrees or, in the passive, being governed by them. Paul questions why believers would return to rule-based religion after experiencing freedom in Christ.

(1×) Colossians 2:20 questions why believers submit to regulations ('Do not handle, Do not taste') when they've died with Christ to worldly principles. The verb emphasizes accepting or subjecting oneself to imposed rules. Spanish 'sometéis a decretos' and English 'submit to rules' capture this sense of voluntary compliance with external ordinances. Paul challenges the Colossians' return to legalistic religion that contradicts their freedom and completeness in Christ. COMMANDING AND ORDERING

en: do-you-submit-to-rules | **es:** os-sometéis-a-decretos | **fr:** δογματίζεσθε | **de:** Satzungen-unterwerfen Col 2:20

δοκέω G1380 *V-PPA-GMP* (63×)

To think, suppose; to seem or appear; impersonally, to seem good or decide; to be reputed or esteemed.

This versatile Greek verb moves fluidly between the inner world of thought and the outer world of appearance. When Jesus asks 'What do you think?' (Matt 17:25; 22:42), the word invites genuine deliberation. When something 'seems' a certain way (Matt 18:12), the focus shifts to perception and impression. Luke uses the impersonal construction 'it seemed good to me' (Luke 1:3) to introduce his Gospel, and the Jerusalem council employs the same form for their communal decision (Acts 15:25, 28). Paul then stretches the word further in Galatians 2, where 'those who seemed to be something' — the reputed pillars — are weighed and found genuinely authoritative. French consistently translates with 'penser,' collapsing these nuances, while Spanish distinguishes 'pensar' from 'parecer' — a telling divergence.

1. think, suppose, believe (37×) The cognitive core: to think, suppose, or hold an opinion. This is the most frequent sense (37 occurrences), used when someone forms a judgment or entertains a belief. Jesus' pointed 'Do you think...?' (Matt 3:9; 26:53) and Paul's rhetorical challenges deploy this sense to provoke reflection. English 'think,' Spanish 'pensáis,' and German 'meinen' all point to the same deliberative mental act, while French 'penser' serves as a broad catch-all across multiple senses. THINKING AND SEEMING

en: Think-you, do-you-think, he-seems | **es:** Pensáis, habiendo-pensado, parece | **fr:** penser | **de:** meinen, meint Matt 3:9; Matt 6:7; Matt 24:44; Matt 26:53; Mark 6:49

2. seem, appear (15×) To seem or appear — the word turns outward from private thought to public impression. Something gives the appearance of being a certain way to an observer. In Matthew 21:28 Jesus asks 'What does it seem to you?' and in Matthew 22:17 the Pharisees ask what 'seems right' about paying taxes. Spanish 'parece/parecen' cleanly distinguishes this perceptual sense from the cognitive 'pensar' of sense 1, a split that English 'seem' versus 'think' also captures. THINKING AND SEEMING

en: I-might-seem, does-seem, he-seems | **es:** os-parece, parece, parecen | **fr:** penser | **de:** meinen, meint Matt 17:25; Matt 18:12; Matt 21:28; Matt 22:17; Matt 22:42

3. seem good, decide (6×) The impersonal deliberative use: 'it seemed good' or 'it was decided.' Luke 1:3 — 'it seemed good to me also' — and the Jerusalem council decrees of Acts 15 (vv. 22, 25, 28) employ this construction for formal or considered decisions. Spanish 'pareció bien' ('it seemed good') and English 'it seemed good' mark this as a collective or authoritative judgment rather than mere private opinion, bridging thinking and deciding. THINKING AND SEEMING

en: it-seemed, it-seemed-good, seeming-good | **es:** pareciendo, pareció, pareció-bien | **fr:** penser | **de:** meinen, meint Luke 1:3; Acts 15:22; Acts 15:25; Acts 15:28; Acts 15:34

4. be reputed, be esteemed (5×) To be reputed, esteemed, or regarded as important. In Galatians 2:2, 6, 9, Paul refers to 'those who seemed to be pillars' — leaders whose reputation preceded them. Mark 10:42 similarly describes rulers who 'are regarded' as governing. Spanish 'estimados' and English 'esteemed' reveal a social-evaluative dimension: this is not about what someone privately thinks but about public standing and recognized authority. THINKING AND SEEMING

en: esteemed, seeming | **es:** estimados, que-parecen | **fr:** penser | **de:** meinen Mark 10:42; Gal 2:2; Gal 2:6; Gal 2:9

δοκῐμάζω G1381 *V-PMM/P-3P* (22×)

To test, examine, prove; to discern or interpret; to approve as worthy after scrutiny

The verb δοκιμάζω originates in the world of metallurgy — assaying gold and silver for purity — and carries that testing imagery into every New Testament use. At its most concrete, it describes putting something to the test: a man proving new oxen (Luke 14:19), fire testing each builder's work (1 Cor 3:13). The word sharpens into the intellectual realm when it means to discern or interpret what is fitting, as when Jesus challenges the crowds to 'interpret' the present time (Luke 12:56). In its highest register, it means to approve or endorse as worthy, as when God tests and approves those entrusted with the gospel (1 Thess 2:4).

1. test, examine, prove (12×) The foundational sense of testing, examining, or proving the quality and genuineness of something or someone. From the assaying of metals in classical usage to Paul's exhortation 'let a person examine himself' (1 Cor 11:28), this sense pervades the NT. The multilingual glosses consistently show testing vocabulary — Spanish 'examinad,' 'a probarlas'; French 'éprouver'; German 'prüfen.' In 2 Cor 8:22 Paul speaks of a brother 'whom we have tested many times,' and in 2 Cor 8:8 he 'tests' the genuineness of the Corinthians' love. TESTING AND PROVING

en: being-tested, let-be-tested, let-examine | **es:** Examínese, a-probarlas,

examinad | **fr:** éprouver | **de:** pruefen, prüft Luke 14:19; 1Cor 3:13; 1Cor 11:28; 2Cor 8:8; 2Cor 8:22

2. discern, interpret, distinguish (5×) A refined cognitive sense of discernment: the ability to interpret signs, distinguish good from evil, and evaluate what is truly fitting. Luke 12:56 is the defining passage — Jesus rebukes the crowds who can interpret the sky but not the kairos ('this present time'). Rom 12:2 urges believers to 'discern' the will of God by the renewal of the mind. The shift from physical testing to moral-spiritual evaluation is marked in the glosses by words like 'discernir' (Spanish) and 'approve' (English), showing that the object of scrutiny has moved from material to moral. **TESTING AND PROVING**

en: approve, testing, to-interpret | **es:** apruebas, discernir, examinando | **fr:** éprouver | **de:** pruefen, prüft Luke 12:56; Rom 2:18; Rom 12:2; Eph 5:10

3. approve, accept as worthy (5×) The culminating sense of approval after examination — declaring someone or something worthy and fit. In 1 Thess 2:4 Paul says God 'approved' (δεδοκιμάσμεθα) the apostles to be entrusted with the gospel. Rom 14:22 speaks of the blessing of the one who does not condemn himself in what he 'approves.' Spanish 'aprobar/aprobaron' and English 'he approves' make the evaluative verdict explicit. This sense moves beyond testing into the result: a positive judgment rendered. **TESTING AND PROVING**

en: he-approves, they-approved, to-approve | **es:** aprobar, aprobareis, aprobaron | **fr:** éprouver | **de:** pruefen Rom 1:28; Rom 14:22; 1Cor 16:3; Phil 1:10; 1Thess 2:4

δοκῑμ-ή G1382 *N-GFS* (8×)

Proof, tested character, or ordeal; the process of testing and the proven quality that results from enduring trial.

A richly layered noun that moves from the act of testing through to its outcome. In Romans 5:4, Paul traces a chain: tribulation produces endurance, and endurance produces dokime — a proven, battle-tested character. Elsewhere it denotes the concrete proof or evidence that validates a claim, as when Paul seeks 'proof of your obedience' (2 Cor 2:9). It can also name the trial itself, as in the Macedonian churches' 'great testing of affliction' (2 Cor 8:2). Spanish and French both render all three senses with a single word ('prueba,' 'epreuve'), showing how tightly the act of testing and the quality it produces are bound together.

1. proof, evidence (3×) Concrete demonstration or evidence that validates a claim — the tangible proof of something professed. Paul appeals to this sense when he writes of seeking 'proof of your obedience' (2 Cor 2:9) and 'proof of your ministry' (2 Cor 9:13). Spanish 'prueba' and German 'Pruefung' both carry this evidentiary nuance. **TESTING AND PROVING**

en: proof | **es:** prueba | **fr:** épreuve | **de:** Pruefung 2Cor 2:9; 2Cor 9:13; 2Cor 13:3

2. proven character, tested quality (3×) The quality of character that emerges through endurance of trials — proven, tested moral fiber. Romans 5:4 presents the famous progression where tribulation yields endurance and endurance yields dokime. In Philippians 2:22, Timothy's proven character is commended. The multilingual glosses show Spanish splitting to 'caracter-probado' here, distinguishing result from process. **TESTING AND PROVING**

en: character, proven-character | **es:** carácter-probado, prueba | **fr:** épreuve | **de:** Pruefung Rom 5:4; Phil 2:22

3. testing, ordeal (2×) The process or experience of being tested, an ordeal or trial that puts faith to the proof. In 2 Corinthians 8:2, the Macedonian churches' 'great testing of affliction' overflowed in generosity. Hebrews 3:9 quotes Psalm 95 where Israel tested God in the wilderness. French 'epreuve' and Spanish 'prueba' encompass both this processual sense and the evidentiary one. **TESTING AND PROVING**

en: testing | **es:** prueba | **fr:** épreuve | **de:** Pruefung 2Cor 8:2; Heb 3:9

δοκῑμ-εῖον G1383 *N-NNS* (2×)

testing, trial; a means of proving or examining something

This noun refers to a test or trial that proves genuineness—a means of examination that reveals true quality. James speaks of faith's 'testing' producing endurance (1:3), while Peter describes faith's 'genuineness' being more precious than tested gold (1 Peter 1:7). The term emphasizes not the trial itself but the proving or examining function of the trial. It shares roots with words for approved, tested, genuine. The concept is metallurgical—as fire tests gold, trials test faith. Spanish 'prueba' and German 'Bewaehrung' (proving/confirmation) capture this sense of a test that reveals and validates genuine quality through the process of examination.

(2×) Both occurrences relate to faith being proved through trials: the 'testing' of faith produces endurance (James 1:3: Spanish 'prueba'), and the 'genuineness' of faith, more precious than gold, is revealed through fire-like testing (1 Peter 1:7). The term emphasizes the proving function—trials that test and thereby demonstrate or develop genuine faith. **TESTING AND PROVING**

en: testing | **es:** prueba | **fr:** δοκίμιον | **de:** Bewaehrung Jas 1:3; 1Pet 1:7

δόκῑμ-ος G1384 *Adj-NMS* (7×)

Approved, tested and proven genuine; found trustworthy after examination or trial.

Describes someone or something that has undergone testing and emerged as genuine, trustworthy, or acceptable. In the ancient world, the term applied to coins tested for authenticity ('legal tender'), and this metallurgical background colors its New Testament usage. Paul commends Apelles as 'approved in Christ' (Rom 16:10) and warns that factions exist precisely so that 'those who are approved may be recognized' (1 Cor 11:19). German 'bewahrt' (proven/preserved) and French 'éprouvé' (tested) both emphasize the trial-and-verification process behind the approval, rather than mere human opinion.

approved, tested and found genuine (7×) Tested and found genuine, approved through examination—describing a person or quality that has been tried and proven trustworthy. Used of character approved by God (Rom 14:18, 'acceptable to God and approved by men'; 2 Cor 10:18, 'not the one who commends himself but whom the Lord commends'), of specific individuals (Rom 16:10, Apelles 'approved in Christ'), and of the testing process itself (1 Cor 11:19, factions reveal who is 'genuine'; 2 Tim 2:15, the worker who need not be ashamed). German 'bewährt' and French 'éprouvé' both foreground the proving process, consistent with the classical usage of testing coins for genuineness. **GUARDING AND KEEPING**

en: approved | **es:** aprobado, aprobados, probado | **fr:** bewahrt, éprouvé | **de:** bewahrt Rom 14:18; Rom 16:10; 1Cor 11:19; 2Cor 10:18; 2Cor 13:7

δοκός G1385 *N-NFS* (6×)

Beam, log, plank; a large piece of timber, used figuratively for a major fault in oneself.

A large structural timber—a main beam used in roofing or construction—which Jesus employs in one of his most vivid and memorable illustrations. In the Sermon on the Mount (Matt 7:3-5) and its Lukan parallel (Luke 6:41-42), he contrasts the dokos ('beam' or 'log') in one's own eye with the karphos ('speck' or 'splinter') in a neighbor's eye. The hyperbolic image is deliberately absurd: how can you offer to extract a tiny splinter from someone else's eye when an entire roof beam protrudes from your own? The metaphor teaches self-examination before criticism. Spanish 'viga' and French 'poutre' both denote a heavy structural beam, preserving the humorous disproportion that makes the saying so effective.

(6×) A large structural beam or log of timber, used literally in construction and figuratively by Jesus for a major personal fault that blinds one to smaller faults in others. The word appears exclusively in the 'beam and splinter' saying (Matt 7:3-5; Luke 6:41-42), where the absurd image of a roof beam lodged in someone's eye dramatizes the folly of hypocritical judgment. Spanish 'viga' (construction beam), French 'poutre' (main beam), and German 'Balken' all denote heavy structural timber, confirming that the metaphor's force depends on the sheer physical size of a dokos compared to a tiny karphos (splinter). **AUTO-DETECTED COMMUNITY 15269 WITH 5 SENSES**

en: beam, log | **es:** viga | **fr:** poutre | **de:** δοκόν, δοκὸν, δοκὸς Matt 7:3; Matt 7:4; Matt 7:5; Luke 6:41; Luke 6:42

δόλιος G1386 *Adj-NMP* (1×)

Deceitful, crafty, treacherous; characterized by cunning and deceptive intent

An adjective meaning crafty, deceitful, or treacherous—describing someone who operates through cunning and deception rather than honesty. Paul uses it in 2 Corinthians 11:13 to describe false apostles as 'deceitful workers' who disguise themselves as apostles of Christ. Classical Greek applied it to treacherous persons, cunning schemes, or even deities like Hermes and Aphrodite known for trickery. The term emphasizes deliberate, calculated deception designed to mislead others for selfish gain.

(1×) 2 Corinthians 11:13 identifies Paul's opponents as 'deceitful workers' masquerading as genuine apostles. The adjective describes those who work through cunning manipulation and deception. English 'deceitful,' Spanish 'engañosos,' French 'trompeur,' and German 'betrügerisch' all emphasize the fraudulent, treacherous character of these false teachers. Their craftiness involves deliberate misrepresentation—appearing righteous while serving selfish or demonic purposes rather than Christ. **AUTO-DETECTED COMMUNITY 14554 WITH 4 SENSES**

en: deceitful | **es:** engañosos | **fr:** trompeur | **de:** betruegerisch 2Cor 11:13

δολιόω G1387 *V-IIA-3P* (1×)

To deal treacherously, deceive, act with guile; to behave deceitfully toward others

This verb means to act treacherously or deal deceitfully with someone. Romans 3:13 quotes Psalm 5:9 in Paul's catalog of universal human sinfulness: 'they kept deceiving with their tongues.' The term emphasizes ongoing deceptive behavior and treacherous dealing. The Septuagint uses it for acting with guile or betraying trust. Classical Greek similarly employed it for treacherous conduct. Paul's use highlights the moral corruption of humanity—speech itself becomes an instrument of deception and betrayal.

(1×) Romans 3:13 cites the Septuagint: 'they were deceiving with their tongues'—the imperfect tense suggesting continuous treacherous action. The verb describes dealing deceitfully or acting with guile toward others. Spanish 'engañaban,' French 'user de ruse,' and German 'betrügen' all emphasize the fraudulent, faithless character of fallen human speech. Paul employs this Old Testament quotation to demonstrate that universal sinfulness includes habitual deception in communication. **DECEPTION AND BEGUILING**

en: they-were-deceiving | **es:** engañaban | **fr:** user-de-ruse | **de:** betruegen Rom 3:13

δόλος G1388 *N-GMS* (11×)

Deceit, guile, cunning — deliberate deception or treachery employed to mislead or harm

The noun δόλος (dolos) denotes deliberate deception or craftiness used to injure someone. The chief priests seek to arrest Jesus 'by deceit' (Matt 26:4; Mark 14:1), and Elymas is denounced as 'full of all deceit' (Acts 13:10). Positively, its absence marks integrity: Nathanael is one 'in whom there is no deceit' (John 1:47), and Christ had 'no deceit' in his mouth (1 Pet 2:22). The word also appears in vice lists (Mark 7:22; Rom 1:29; 1 Pet 2:1). Spanish 'engano,' French 'ruse,' and German 'List' convey the scheming quality.

deceit, guile, cunning (11×) Deliberate deception, treachery, or craftiness employed to mislead or harm. Used of hostile plotting against Jesus (Matt 26:4; Mark 14:1), in vice lists (Mark 7:22; Rom 1:29; 1 Pet 2:1), and characterizing Elymas (Acts 13:10). Its absence marks integrity: Nathanael 'without guile' (John 1:47) and Christ with 'no deceit' found in his mouth (1 Pet 2:22). Spanish 'engano,' Arabic 'makr,' and Korean 'sokimsu' capture the scheming quality. **DECEIT AND TREACHERY**

en: by-cunning, by-deceit, deceit | **es:** con-engaño, de-engaño, engaño | **fr:** ruse | **de:** List, δόλου, δόλῳ Matt 26:4; Mark 7:22; Mark 14:1; John 1:47; Acts 13:10

δολόω G1389 *V-PPA-NMP* (1×)

To adulterate, falsify, corrupt by mixing; to handle deceitfully or manipulate dishonestly

This verb means to adulterate, corrupt, or handle something deceitfully—like a merchant mixing inferior materials into a product to defraud customers. Paul uses it in 2 Corinthians 4:2, renouncing 'adulterating the word of God'—he refuses to corrupt or manipulate God's message for personal gain. Classical Greek used it for adulterating wine, alloying metals with cheaper substances, or disguising things deceptively. Paul contrasts such corruption with proclaiming truth openly and honestly.

(1×) 2 Corinthians 4:2 has Paul renouncing the practice of 'adulterating the word of God'—corrupting or manipulating Scripture for selfish purposes. The verb describes mixing in foreign elements to defraud, like diluting wine or alloying gold. Spanish 'adulterando,' French 'falsifier,' and English 'adulterating' capture this sense of corrupt handling that compromises purity. Paul insists on transparent, honest proclamation rather than crafty manipulation of God's truth. **DECEIT AND TREACHERY**

en: adulterating | **es:** adulterando | **fr:** falsifier | **de:** verfaelschen 2Cor 4:2

δόμα G1390 *N-ANP* (4×)

doma – a gift, something given; an act of giving or a thing bestowed

Doma denotes a gift or thing given, derived from the verb didomi ('to give'). It is closely related to doron (G1435) and dorema (G1434), but doma tends to emphasize the concrete thing bestowed rather than the act of giving. Jesus argues from the lesser to the greater: if earthly fathers know how to give good gifts (domata) to their children, how much more will the heavenly Father give good things – or the Holy Spirit – to those who ask (Matt 7:11; Luke 11:13). Paul quotes Psalm 68:18 in Ephesians 4:8: the ascended Christ 'gave gifts (domata) to people.' In Philippians 4:17 Paul uses it for the Philippians' financial gift. Spanish dones, French don, and German Gabe all render it consistently as 'gift.'

(4×) A gift or thing bestowed, emphasizing the concrete item given rather than the abstract act of giving. Jesus employs this word in his a fortiori argument about the Father's generosity: if flawed human parents give good domata to their children, how much more the heavenly Father (Matt 7:11; Luke 11:13). Paul quotes Ps 68:18 in Eph 4:8, declaring that the ascended Christ distributed domata to his people – spiritual gifts for the building up of the church. Spanish dones and French don confirm a single undifferentiated sense of 'gift, thing given.' **GEOGRAPHY AND SPACE**

en: gift, gifts | **es:** dones, regalo | **fr:** don | **de:** Gabe, δόματα Matt 7:11; Luke 11:13; Eph 4:8; Phil 4:17

δόξᾰ G1391 *N-DFS* (167×)

Glory, splendor, radiant majesty; the visible manifestation of divine excellence and honor

In classical Greek, doxa meant merely 'opinion' or 'reputation,' but the Septuagint transformed it into the standard rendering of Hebrew kavod — the weighty, luminous presence of God. By the New Testament, doxa carries the full freight of divine radiance: the shekinah glory that filled the temple, the splendor revealed at the Transfiguration (Matt 17:2), and the eternal magnificence to which believers are destined (Rom 8:18). Every major language renders it with a single dominant term — 'gloria,' 'gloire,' 'Herrlichkeit,' 'mahima' — reflecting its unified semantic weight.

glory, splendor, divine radiance (167×) The radiant magnificence, honor, and sovereign splendor of God made visible or acknowledged by creatures. Spanning 167 occurrences, it covers the glory of God's kingdom (Matt 6:13), the transfigured Christ (Luke 9:32), the hope of future glorification (Rom 5:2), and doxological praise (Phil 4:20). The cross-linguistic convergence — Spanish 'gloria,' Arabic 'مجد,' Korean '영광,' Hindi 'महिमा' — witnesses to a remarkably stable semantic core across the world's theological

vocabularies. GEOGRAPHY AND SPACE

en: glory, of-glory | **es:** de-gloria, gloria | **fr:** gloire | **de:** Herrlichkeit Matt 4:8; Matt 6:13; Matt 6:29; Matt 16:27; Matt 19:28

δοξ-άζω G1392 *V-ASP-3P* (62×)

To glorify or praise; actively ascribing glory to God, or being glorified and receiving divine honor — especially in Johannine theology.

A theologically central verb with two complementary movements: humans glorifying God, and God being glorified. In its active sense, it describes the response of praise — crowds glorifying God after healings (Matt 9:8; Mark 2:12; Luke 2:20), or believers honoring God through righteous conduct (Matt 5:16). Spanish "glorificar" and German "verherrlichen" both carry the full weight of rendering glory. The passive and divine-passive sense becomes especially prominent in John's Gospel, where Jesus speaks of being glorified through the cross (John 12:16, 23; 13:31-32) and of the mutual glorification between Father and Son (John 17:1, 4-5). French uses "glorifier" for both directions, but the Greek voice system and Johannine context make the distinction unmistakable.

1. glorify, praise actively (43×) To actively ascribe glory, honor, and praise to God or to another — the transitive sense of rendering glory. This dominant usage (43 occurrences) spans narrative responses to miracles (Matt 9:8; Mark 2:12; Luke 2:20), commands to glorify God (Matt 5:16; 1 Cor 6:20), and doxological declarations. Spanish consistently uses active forms like "glorificaban" and "glorificando," and German "verherrlichen" emphasizes the act of making glorious. GLORIFYING AND HONORING

en: glorified, glorify, glorifying | **es:** glorifica, glorificaban, glorificando | **fr:** glorifier | **de:** verherrlichen, verherrlicht Matt 5:16; Matt 9:8; Matt 15:31; Mark 2:12; Luke 2:20

2. be glorified, receive glory (19×) To be glorified, to receive glory, or to have one's glory revealed — the divine passive describing glory conferred rather than given. Central to Johannine theology, where Jesus is glorified through his death and resurrection (John 7:39; 12:16, 23; 13:31) and the Father and Son mutually glorify each other (John 17:1, 4-5). Spanish marks this with passive constructions like "es glorificado" and "fue glorificado." Also includes the ironic sense of human self-glorification (Matt 6:2) where honor is received from people rather than God. GLORIFYING AND HONORING

en: I-have-been-glorified, being-glorified, glorified | **es:** es-glorificado, fue-glorificado, glorificado | **fr:** glorifier | **de:** verherrlichen, verherrlicht Matt 6:2; Luke 4:15; John 7:39; John 11:4; John 12:16

δορκάς G1393 *N-NFS* (2×)

Dorcas (proper name): a disciple at Joppa known for good works and charity, also called Tabitha

Dorcas is the Greek name (meaning 'gazelle') of a female disciple in Joppa whom Peter raised from the dead. Acts 9 recounts her story, using both her Aramaic name Tabitha and Greek name Dorcas. She was known for good works and acts of charity, particularly making garments for widows. Her death occasioned great mourning, and Peter's raising her became widely known, leading many to believe. Both verses (9:36, 9:39) use the Greek form of her name, though the narrative indicates the community knew her by both names, reflecting the bilingual nature of diaspora Judaism.

(2×) The proper name appears twice in Acts 9's resurrection narrative: introducing her as 'Dorcas' (also called Tabitha), full of good works (Acts 9:36), and naming her again when Peter encounters the mourning widows showing garments 'Dorcas' had made (Acts 9:39). The Greek name (gazelle) pairs with Aramaic Tabitha in identifying this charitable woman whose resurrection powerfully testified to Christ. PROPER NAMES (PERSONAL)

en: Dorkas | **es:** Dorkás | **fr:** Dorcas | **de:** Δορκάς Acts 9:36; Acts 9:39

δόσις G1394 *N-GFS* (2×)

giving, the act of giving; a gift or bestowal

This noun denotes the act of giving or a gift given, focusing on the giving action rather than the item given. Paul uses it to describe the Philippians' pattern of giving and receiving in gospel partnership (4:15), while James contrasts variable giving with God's unchanging goodness (1:17). The term emphasizes the dynamic action of bestowal. It shares roots with 'didomi' (to give), making this the nominal form of the giving action itself. Interestingly, James uses it in parallel with 'good gift,' distinguishing the act of giving (dosis) from the gift given (dōrēma), though some translations blur this distinction. The Philippians usage emphasizes reciprocal exchange in gospel ministry.

(2×) Paul commends the Philippians' unique sharing in 'giving and receiving' during early gospel ministry (Philippians 4:15: Spanish 'de dar,' French 'δόσεως'), and James contrasts earthly variability with God's unchanging nature in 'giving' (James 1:17: German 'Gabe'). Both uses emphasize the act or pattern of giving rather than specific gifts, highlighting the relational dimension of bestowal and exchange. GEOGRAPHY AND SPACE

en: giving, of-giving | **es:** de-dar, dádiva | **fr:** δόσεως, δόσις | **de:** Gabe Phil 4:15; Jas 1:17

δότ-ης G1395 *N-AMS* (1×)

Giver, one who gives, donor; a person characterized by generosity and giving

A straightforward noun meaning 'giver'—one who gives or donates. Paul uses it in 2 Corinthians 9:7 in his famous statement: 'God loves a cheerful giver.' The term emphasizes not merely the act of giving but the person characterized by generosity. It's a later Greek form related to the verb 'to give.' Paul's point is that God values not the amount given but the heart attitude—cheerful willingness rather than grudging obligation. The giver's disposition matters more than the gift's size.

(1×) 2 Corinthians 9:7 declares God's love for a 'cheerful giver'—one whose giving flows from joy rather than compulsion. The noun emphasizes the person's character as one who gives. All languages render this transparently: English 'giver,' Spanish 'dador,' French 'donateur,' German 'Geber.' Paul's teaching elevates generous disposition over mechanical obligation—God delights in those whose giving reflects inner joy and love rather than external pressure or duty. GIVING AND BESTOWING

en: giver | **es:** dador | **fr:** donateur | **de:** Geber 2Cor 9:7

δουλᾰγωγ-έω G1396 *V-PIA-1S* (1×)

To treat as a slave, bring into subjection, discipline severely; to exercise strict control over

This verb means to enslave, subjugate, or bring under strict discipline—literally to treat something as a slave. Paul uses it in 1 Corinthians 9:27 describing his self-discipline: 'I discipline my body and bring it into subjection.' The image is of an athlete or fighter exercising rigorous control over physical impulses to achieve a goal. Classical Greek used it for reducing someone to slavery or exercising harsh control. Paul applies it to voluntary self-mastery—treating his body as a slave to ensure his ministry's effectiveness.

(1×) 1 Corinthians 9:27 has Paul declaring he disciplines his body and 'brings it into subjection'—exercising strict mastery over physical desires like an athlete in training. The verb carries the force of enslaving or subjugating. Spanish 'esclavizo,' French 'réduire en esclavage,' and English 'bring into subjection' all capture this harsh control imagery. Paul's voluntary self-discipline prevents his body's appetites from disqualifying him from the very gospel he preaches to others. SUBJECTION AND AUTHORITY

en: I-bring-into-subjection | **es:** lo-esclavizo | **fr:** réduire-en-esclavage | **de:** in-Zucht-halten 1Cor 9:27

δουλ-εία G1397 *N-AFS* (5×)

Slavery, bondage; the condition of being enslaved, whether physical, spiritual, or existential

Denotes the state of being in bondage or servitude, used exclusively in the epistles to describe spiritual and existential enslavement. Paul contrasts the 'spirit of slavery' with the 'spirit of adoption' (Rom 8:15) and declares that creation itself groans under the 'bondage of corruption' (Rom 8:21). The Galatian correspondence intensifies the metaphor: the old covenant bears children 'for slavery' (Gal 4:24), and believers must not submit again to a 'yoke of slavery' (Gal 5:1). Spanish 'esclavitud,' French 'esclavage/servitude,' and German 'Knechtschaft' all capture the weight of subjugation.

(5×) The condition of slavery or bondage, used metaphorically in the NT for spiritual and existential subjugation. Paul deploys it as the antithesis of Christian freedom: a 'spirit of slavery' that leads to fear versus adoption as children (Rom 8:15), the 'bondage of corruption' from which creation awaits liberation (Rom 8:21), and the 'yoke of slavery' that legalism reimpositions on the free (Gal 5:1). Hebrews 2:15 speaks of lifelong slavery to the fear of death. The multilingual evidence – Spanish 'esclavitud,' French 'servitude,' German 'Knechtschaft' – consistently renders the term with words denoting total subjection. **GEOGRAPHY AND SPACE**

en: of-slavery, slavery, to-slavery | **es:** a-esclavitud, de-esclavitud, esclavitud | **fr:** esclavage, servitude | **de:** Knechtschaft Rom 8:15; Rom 8:21; Gal 4:24; Gal 5:1; Heb 2:15

δουλ-εύω G1398 *V-PIA-3P* (25×)

To serve or be subject to; to be enslaved, live in bondage

Douleuo derives from doulos (slave) and ranges from willing, devoted service to literal or figurative enslavement. Jesus uses it in a memorable absolute: 'No one can serve two masters' (Matt 6:24; Luke 16:13), where service implies total allegiance. Paul stretches both poles — joyful service to God (Rom 12:11; 1 Thess 1:9) and bondage to sin, the law, or the elemental spirits (Rom 6:6; Gal 4:8–9, 25). Spanish captures the slavery sense vividly with 'servisteis como esclavos' (you served as slaves), while the general sense appears simply as 'servir.'

1. serve, render service to (19×) To serve, render devoted service, or perform duties on behalf of a master, lord, or cause — whether divine or human. Spanish 'servir' and German 'dienen' treat this as straightforward service. Jesus declares the impossibility of serving both God and Mammon (Matt 6:24; Luke 16:13). The elder son has 'served' his father faithfully (Luke 15:29). Paul urges believers to serve the Lord with zeal (Rom 12:11; 1 Thess 1:9) and commends Epaphroditus's ministry (Phil 2:22). **SERVING AND MINISTRY**

en: I-serve, he-served, let-serve | **es:** para-servir, que-sirve, servid | **fr:** servir | **de:** dienen, dient Matt 6:24; Luke 15:29; Luke 16:13

2. serve as slave, be in bondage (6×) To serve in the specific sense of being enslaved, living in bondage, or being subjugated — whether literally or metaphorically. Spanish 'servisteis como esclavos' makes the slavery explicit. In John 8:33, the Jews protest they have never 'been enslaved' to anyone. God tells Abraham his descendants will 'serve' a foreign nation (Acts 7:7). Paul uses this sense for bondage to sin (Rom 6:6), to weak and worthless elemental spirits (Gal 4:8–9), and for Hagar's children born into slavery (Gal 4:25). **SERVING AND MINISTRY**

en: serving, she-serves, they-serve | **es:** hemos-servido, servir, servisteis-como-esclavos | **fr:** servir | **de:** dienen, dient John 8:33; Acts 7:7; Rom 6:6; Gal 4:8; Gal 4:25

δοῦλος G1399 *N-AFP* (3×)

female slave, bondwoman, servant; a woman in servitude, often used in self-designation before God

The feminine form δούλη corresponds to δοῦλος, denoting a woman in servitude. In the New Testament it appears notably in contexts of religious self-designation: Mary calls herself the Lord's 'handmaid' (Luke 1:38, 48), and Peter quotes Joel's prophecy about God pouring out his Spirit on 'female servants' (Acts 2:18). While the classical term could denote chattel slavery, biblical usage often elevates it to express willing submission to God's service.

(3×) The three occurrences center on women who serve the Lord. In Luke 1:38 Mary responds to the angel, 'Behold, I am the servant of the Lord,' and in 1:48 she prophesies that all generations will call her blessed because God 'has looked on the humble estate of his servant.' Acts 2:18 quotes Joel 2:29, promising that in the last days God will pour out his Spirit even on male and female servants. The Spanish (sierva, siervas) and French (servante) translations preserve the servant language. The term functions not primarily as a social descriptor but as a theological posture: complete availability to God's purposes, echoing the servant songs of Isaiah. **FEMALE SERVANT SLAVE**

en: female-servants, servant | **es:** sierva, siervas | **fr:** servante | **de:** δούλας, δούλη, δούλης Luke 1:38; Luke 1:48; Acts 2:18

δοῦλος G1400

slave, bondservant; one born into slavery or subject to another's will

A noun denoting someone in a state of bondage or servitude. Originally it distinguished those born into slavery from those enslaved later, but it came to serve as the general term for a slave or bondservant, in contrast to a master (δεσπότης). Greek writers applied it to Persians and others living under despotic rule, and metaphorically to those enslaved to passions, money, or appetites. The feminine form (δούλη) refers to a female slave or bondwoman. As an adjective, it describes slavish, servile character or actions. The term encompasses legal slavery, political subjection, and metaphorical bondage to powers other than a literal master.

δοῦλος G1401 *N-AMP* (126×)

Slave, bondservant — one bound in service to a master, used literally of slaves and figuratively of devoted service to God or Christ

Doulos denotes a person who belongs to another, a slave or bondservant. Unlike the English word 'servant,' which can imply voluntary employment, doulos in the Greco-Roman world meant legal property — a person without autonomous rights. The New Testament deploys this stark term in both directions: Jesus tells parables featuring literal household slaves (Matt 18:23-35; Luke 17:7-10), and Paul, James, Peter, and Jude each identify themselves as a doulos of Christ (Rom 1:1; Phil 1:1; Jas 1:1; 2 Pet 1:1; Jude 1). The paradox is deliberate — total submission to the divine Master is presented as the highest freedom. Spanish 'esclavo/siervo,' French 'serviteur/esclave,' and German 'Knecht/Sklave' variously capture the literal and dignified registers.

slave, bondservant (126×) A person held in bondage to a master, ranging from literal slaves in household and economic settings (Matt 18:26-27; Matt 24:45-46) to the self-designation of apostles and believers as bondservants of Christ (Rom 1:1; Gal 1:10; Phil 1:1). The term carries the full weight of Greco-Roman slave status — absence of self-determination and total availability to the master's will. Spanish distinguishes 'esclavo' (literal slave) from 'siervo' (dignified servant), French uses 'serviteur,' and German 'Knecht,' but none fully resolves the NT paradox where slavery to Christ constitutes true freedom. **GEOGRAPHY AND SPACE**

en: a-servant, a-slave, servant | **es:** esclavo, siervo | **fr:** serviteur | **de:** Knecht Matt 8:9; Matt 10:24; Matt 10:25; Matt 18:26; Matt 18:27

δουλ-όω G1402 *V-RPM/P-NMP* (8×)

To enslave, bring into bondage; in passive, to be enslaved or made subject — used of literal, spiritual, and relational servitude.

A verb meaning to reduce someone to slavery or to be in a state of bondage. In its active uses, it describes the forceful subjection of one person by another — as in Acts 7:6 where a foreign nation will enslave Abraham's descendants, or in 2 Peter 2:19 where false teachers enslave others through corrupt promises. Paul strikingly applies it to himself in 1 Corinthians 9:19, saying he 'enslaved himself' to everyone for the gospel's sake. The passive forms describe the resulting state: believers once enslaved to sin (Rom 6:18, 22), or the Galatians formerly enslaved to elemental forces (Gal 4:3). Spanish

distinguishes 'esclavizados' (enslaved, passive) from 'esclavicé' (I enslaved, active), mapping neatly onto the two senses.

1. be enslaved, become a slave (passive/stative) (4×) To be enslaved, to exist in a state of bondage — passive and stative forms indicating subjection. In Romans 6:18 and 6:22, believers are described as having been freed from sin's enslavement and now made servants of righteousness. Galatians 4:3 recalls the time 'we were enslaved' under elemental principles, and Titus 2:3 warns against being enslaved to excessive wine. Spanish 'esclavizados/ fuisteis hechos siervos' and French 'asservir' capture the condition of involuntary subjection. **SUBJECTION AND AUTHORITY**

en: enslaved, having-become-slaves, having-been-enslaved | **es:** esclavizadas, esclavizados, fuisteis-hechos-siervos | **fr:** asservir, versklaven | **de:** versklaven Rom 6:18; Rom 6:22; Gal 4:3; Titus 2:3

2. enslave, make a slave of (active) (4×) To enslave actively, to bring someone into bondage or make oneself a slave to others. In Acts 7:6 God foretells that a foreign nation 'will enslave' Israel for four hundred years. Paul boldly declares in 1 Corinthians 9:19 that he 'enslaved himself' to all people for the sake of winning more to Christ — a voluntary, paradoxical self-subjection. In 2 Peter 2:19, false teachers promise freedom while themselves being slaves of corruption, and whoever is overcome by them 'is enslaved.' Spanish 'esclavicé/esclavizarán' marks the active, transitive force clearly. **SUBJECTION AND AUTHORITY**

en: I-enslaved, has-been-enslaved, he-has-been-enslaved | **es:** esclavicé, esclavizarán, ha-sido-esclavizado | **fr:** asservir, versklaven | **de:** versklaven, δουλώσουσιν Acts 7:6; 1Cor 7:15; 1Cor 9:19; 2Pet 2:19

δοχ-ή G1403 *N-AFS* (2×)

reception, feast; a banquet or festive gathering to receive guests

This noun means a reception or feast, particularly a banquet given to honor or receive someone. Luke uses it twice: Levi making 'a great feast' for Jesus (5:29), and Jesus instructing his host to invite the poor when giving 'a feast' (14:13). Both contexts involve banquet hospitality where guests are received and honored. The term shares roots with 'dechomai' (to receive), emphasizing the receptive, welcoming aspect of festive gathering. Spanish 'banquete' and French 'banquet' directly render this as the festive meal setting. Luke's usage highlights Jesus' table fellowship practices and his teaching about inclusive hospitality that inverts social expectations.

(2×) Both Luke occurrences involve banquet settings: Levi hosting 'a great feast' for Jesus with tax collectors and sinners (Luke 5:29), and Jesus teaching about inviting the poor when giving 'a feast' (Luke 14:13: French 'banquet'). The term designates a festive meal gathering where guests are received and honored, serving in Luke as a setting for Jesus' radical table fellowship and teaching on hospitality. **BANQUETS AND FEASTS**

en: a-reception, feast | **es:** banquete | **fr:** banquet | **de:** δοχὴν Luke 5:29; Luke 14:13

δράκων G1404 *N-AMS* (13×)

dragon, great serpent — a fearsome reptilian creature symbolizing Satan in apocalyptic vision

Drakon in classical Greek denoted a large serpent or mythical dragon, likely derived from derkomai ('to see keenly'), referring to the creature's piercing gaze. All 13 New Testament occurrences appear in Revelation, where the dragon is explicitly identified as 'that ancient serpent, who is called the Devil and Satan' (Rev 12:9, 20:2). John's apocalyptic vision portrays a great red dragon with seven heads and ten horns (Rev 12:3) waging cosmic war against the woman and her offspring. The dragon imagery draws on deep Old Testament roots — Leviathan, Rahab, the sea monster — recast as a definitive symbol of satanic opposition to God's purposes. Translations are consistent: Spanish 'dragon,' French 'dragon,' German 'Drache.'

(13×) A great serpentine or reptilian monster, used exclusively in Revelation as a symbol for Satan. The dragon is introduced as a fiery-red creature with seven heads and ten horns (Rev 12:3), wages war in heaven against Michael (Rev 12:7), is identified as the ancient serpent and the Devil (Rev 12:9, 20:2), empowers the beast from the sea (Rev 13:2-4), and is ultimately bound and cast into the abyss (Rev 20:2-3). All 13 NT occurrences belong to this single apocalyptic referent, drawing on ancient Near Eastern chaos-monster imagery reshaped by John's theological vision. **SEA MONSTERS DRAGONS**

en: a-dragon, dragon | **es:** dragón, dragón, | **fr:** dragon | **de:** Drache Rev 12:3; Rev 12:4; Rev 12:7; Rev 12:9

δράσσομαι G1405 *V-PPM/P-NMS* (1×)

To grasp, seize with the hand, catch hold of; to take firmly in one's grip

This middle voice verb means to grasp or seize something with the hand—to take firm hold. In 1 Corinthians 3:19, Paul quotes Job 5:13: God 'catches the wise in their craftiness.' The image is of God grasping cunning schemers as one might grab an opponent. Classical Greek used it for clutching handfuls of something or seizing someone by the throat. The New Testament usage emphasizes God's power to capture and thwart those who rely on their own cleverness rather than His wisdom.

(1×) 1 Corinthians 3:19 quotes Job's declaration that God 'catches the wise in their craftiness'—seizing them in the very schemes they devise. The verb describes grasping firmly with the hand, like catching prey. English 'catching,' Spanish 'atrapando,' French 'saisir,' and German 'fangen' all express this sense of firm seizure. God turns human cunning back on itself, grasping schemers in their own traps—divine wisdom defeats worldly cleverness at its own game. **SEIZING AND SNATCHING**

en: catching | **es:** atrapando | **fr:** saisir | **de:** fangen 1Cor 3:19

δραχμ-ή G1406 *N-AFP* (3×)

drachma, a Greek silver coin worth approximately a day's wage, used in Jesus' parable of the lost coin

The drachma was a silver coin in the Greek monetary system, roughly equivalent to the Roman denarius and representing about one day's wages for a laborer. In the New Testament it appears exclusively in the parable of the lost coin (Luke 15:8-9), where a woman searches diligently for one of her ten drachmas. The coin's value—significant but not extravagant—makes the parable's point: even what seems small to others is precious to the one who owns it, just as each lost sinner matters to God.

(3×) All three NT occurrences cluster in Luke 15:8-9 (with two mentions in verse 8). The woman has ten drachmas and loses one, then lights a lamp, sweeps the house, and searches carefully until she finds it. Upon recovery she calls together friends and neighbors to rejoice. The coin represents both economic value (perhaps a day's wage) and personal treasure—possibly part of a bridal dowry worn as a headpiece. The multilingual consistency (Spanish: dracma/dracmas, French: drachme) reflects the term's technical precision. Jesus chose this everyday monetary unit to illustrate God's relentless pursuit of the lost, making divine grace tangible through a woman's economics. **SILVER AND MONEY**

en: drachma, drachmas | **es:** dracma, dracmas | **fr:** drachme | **de:** δραχμὰς, δραχμὴν Luke 15:8; Luke 15:9

δρέπᾰνον G1407 *N-ANS* (8×)

Sickle; a curved harvesting blade, used literally of grain harvest and figuratively of divine end-time reaping.

The curved cutting tool used for harvesting grain, appearing in both a parabolic and an apocalyptic register. In Mark 4:29, Jesus says that when the grain is ripe, the farmer 'puts in the sickle, because the harvest has come' — a homely agricultural image. But in Revelation 14:14-19, the sickle becomes the instrument of cosmic judgment: the Son of Man and angels swing their sickles to reap the earth's harvest and gather grapes for the winepress of God's wrath. Spanish 'hoz,' French 'faucille,' and German 'Sichel' all denote the same agricultural implement, and all carry the same potential for metaphorical extension into judgment imagery.

sickle (8×) A curved blade or reaping hook used to harvest grain, employed both in literal agricultural imagery (Mark 4:29, where the farmer sends forth the sickle at harvest) and as a powerful symbol of eschatological judgment (Rev 14:14-19, where the Son of Man and angels reap the earth with sharp sickles). Despite the shift from pastoral parable to apocalyptic vision, the underlying referent remains the same agricultural tool. Spanish 'hoz,' French 'faucille,' and German 'Sichel' all render it consistently, confirming a single lexical sense whose metaphorical freight comes from context rather than polysemy. **SICKLE HARVEST TOOL**

en: a-sickle, sickle | **es:** hoz | **fr:** faucille | **de:** Sichel Mark 4:29; Rev 14:14; Rev 14:15; Rev 14:16; Rev 14:17

δρόμος G1408 *N-AMS* (3×)

race, course; a path to be run, metaphorically one's life mission or appointed service

Borrowed from athletic contexts where δρόμος meant a footrace or the course itself, the word takes on rich metaphorical meaning in Paul's ministry reflections. He speaks of 'finishing the race' or 'completing the course' as a way to describe faithful completion of apostolic calling. The image combines the ideas of a defined path, sustained effort, and a finish line—all apt for describing the Christian ministry or life itself as a purposeful journey from start to completion.

(3×) In Acts 13:25 John the Baptist speaks of completing his course: 'As John was finishing his race, he said...' Acts 20:24 records Paul's famous declaration that his life is worth nothing 'if only I may finish my course and the ministry I received from the Lord Jesus.' In 2 Timothy 4:7 Paul writes from prison, 'I have fought the good fight, I have finished the race, I have kept the faith.' The Spanish (carrera), French (course), and German (Lauf) translations capture the athletic metaphor. The race imagery emphasizes purposeful direction, sustained endurance, and the goal of completion rather than abandonment or failure. **STRUGGLE AND CONTEST**

en: course, race | **es:** carrera | **fr:** course, δρόμον | **de:** Lauf, δρόμον Acts 13:25; Acts 20:24; 2Tim 4:7

Δρούσιλλα G1409 *N-DFS* (1×)

Drusilla, Roman personal name; wife of Felix the governor, daughter of Herod Agrippa I

Drusilla was the wife of the Roman procurator Felix, present when Paul reasoned about faith in Christ (Acts 24:24). She was the daughter of Herod Agrippa I and great-granddaughter of Herod the Great. Her name is Latin, from the Drusus family. Historically, she left her first husband to marry Felix, a scandal noted by Josephus. Luke's mention of her suggests both she and Felix heard Paul's gospel presentation, though their response was to postpone further discussion out of fear.

(1×) Acts 24:24 identifies Drusilla as Felix's wife (herself Jewish, daughter of Herod Agrippa I) who was present for Paul's testimony. Her Latin name reflects Roman cultural dominance. French 'Drusille' naturalizes it slightly, while other languages preserve the Greek transliteration. Her presence during Paul's discussion of 'righteousness, self-control, and judgment' may have been particularly uncomfortable given her questionable marriage to Felix, possibly contributing to their fearful response. **PROPER NAMES (PERSONAL)**

en: Drousilla | **es:** Drousílla | **fr:** Drusille | **de:** Δρουσίλλῃ Acts 24:24

δύνᾰμαι G1410 *V-IIM/P-2P* (210×)

To be able, to have power; as a verb 'can/could'; substantivally, 'the powerful one' or 'the mighty.'

Dynamai is the root behind English 'dynamic' and 'dynamite,' and its 210 NT occurrences pulse with questions of capability and power. 'Can these stones become bread?' (Matt 4:3). 'No one can serve two masters' (Matt 6:24). 'With God all things are possible' (Matt 19:26). In a handful of passages, the participle shifts from verbal to substantival, describing someone — often God — as 'the Powerful One' (Rom 15:14; 2 Tim 1:12). Spanish puede, French pouvoir, and German kann all capture the basic modal sense, but the substantival 'mighty one' use reveals the theological depth latent in this everyday verb.

1. be able, can (197×) Core verbal sense of possessing capability or power to do something — 'to be able,' 'can,' 'could.' Used across all persons, tenses, and moods to express practical, moral, or divine capacity. 'God is able from these stones to raise up children to Abraham' (Matt 3:9); 'no one can serve two masters' (Matt 6:24); 'if you can do anything, have compassion' (Mark 9:22). Spanish puede, French pouvoir, and German kann/können mirror this modal auxiliary function. The 197 occurrences make it one of the most frequent verbs in the NT. **ABILITY AND POWER**

en: he-is-able, is-able | **es:** puede | **fr:** pouvoir | **de:** kann, koennen Matt 3:9; Matt 5:14; Matt 6:24; Matt 6:27; Matt 7:18

2. the powerful / mighty one (13×) Substantival or attributive participial use where dynamenos functions as a noun or adjective meaning 'the powerful one,' 'the mighty,' or 'one who is able.' God is described as 'the one who is able to destroy both soul and body in Gehenna' (Matt 10:28), and Paul trusts 'the one who is able to guard what I have entrusted' (2 Tim 1:12). Spanish es poderoso and German Vermögenden shift from modal verb to quality-of-being language. These 13 occurrences reveal how Greek grammar allows a common verb to crystallize into a divine title (cf. Rom 15:14; Acts 20:32). **ABILITY AND POWER**

en: able, being-able | **es:** es-poderoso, pudiendo, que-podía | **fr:** pouvant, pouvoir | **de:** Vermögenden, kann, koennen Matt 10:28; Matt 19:12; Acts 20:32; Acts 27:43; Rom 15:14

δύνᾰμις G1411 *N-GFS* (120×)

Power, might, miraculous deed, cosmic force, ability, or meaning — from God's inherent strength to specific miracles, spiritual beings, and the force of an utterance

Dynamis is the New Testament's premier power word, giving English its 'dynamic' and 'dynamite.' Yet its range extends far beyond brute force. In the singular it names the raw, inherent power of God or his Spirit (Luke 1:35; Acts 1:8), while in the plural it splits into two strikingly different directions: concrete miraculous deeds ('mighty works' that Jesus performed) and cosmic spiritual beings ('powers' that cannot separate us from God's love). Paul even deploys it once for the 'meaning' of a spoken sound (1 Cor 14:11), and the parable of the talents uses it for practical 'ability' proportioned to each servant. French puissance, German Kraft, and Spanish poder all collapse these distinctions, but the multilingual evidence from Arabic and Korean confirms that native speakers consistently differentiate raw power from miracle from cosmic entity.

1. power, might, force (90×) Inherent power, might, or strength (90x): the abstract capacity or force itself, whether divine, spiritual, or human. Spanish poder, French puissance, and German Kraft all converge on this core meaning. Covers the power of God (Matt 22:29 'you do not know the power of God'), the power of the Spirit (Luke 1:35; 4:14; Acts 1:8), eschatological power (Matt 24:30 'coming with power and great glory'), and the power at work in believers (Eph 1:19; 3:20). Mark 5:30 captures the concreteness: Jesus perceives that 'power had gone out from him' — dynamis as almost a tangible substance. **POWER AND MIRACLES**

en: power | **es:** poder | **fr:** puissance | **de:** Kraft Matt 6:13; Matt 22:29; Matt 24:30; Mark 5:30; Mark 9:1

2. miraculous deeds, mighty works (16×) Miraculous deeds, mighty works (plural, 16x): specific acts of supernatural power performed by God or his agents. Spanish milagros and English mighty-works distinguish these from abstract power. Jesus upbraids cities where 'most of his mighty works had been done' (Matt 11:20-23), the people of Nazareth ask 'what mighty works are done by his hands?' (Matt 13:54; Mark 6:2), and Paul lists 'miracles' as a spiritual gift (1 Cor 12:10, 28-29). The plural form is the key grammatical signal separating this sense from sense 1. **POWER AND MIRACLES**

en: mighty-works, miracles, powers | **es:** Milagros, milagros, obras-poderosas | **fr:** puissance | **de:** Kraft Matt 7:22; Matt 11:20; Matt 11:21; Matt 11:23; Matt 13:54

3. supernatural powers, cosmic forces (10×) Supernatural powers, cosmic forces (plural, 10x): spiritual or angelic beings understood as personified powers operating in the heavens. Spanish poderes and English powers in cosmic contexts mark this as an entity rather than an attribute. The 'powers of the heavens' will be shaken at the eschaton (Matt 24:29; Mark 13:25; Luke 21:26), and Paul declares that neither 'powers' nor any other cosmic force can separate believers from God's love (Rom 8:38). Distinct from sense 2 because these are beings, not acts — a usage that bridges Jewish angelology and Hellenistic cosmology. **POWER AND MIRACLES**

en: by-powers, of-powers, powers | **es:** con-poderes, de-poderes, poderes | **fr:** puissance | **de:** Kraft Matt 24:29; Mark 13:25; Luke 21:26; Acts 2:22; Rom 8:38

4. miraculous deed, mighty work (2×) A specific miraculous deed, mighty work (singular, 2x): an individual act of supernatural power viewed as a discrete event rather than a category. Spanish milagro (singular) and English a-miracle mark the countable, singular nature. In Mark 6:5 Jesus 'could do no mighty work there,' and in Mark 9:39 he says 'no one who does a mighty work in my name can soon afterward speak evil of me.' The singular distinguishes a particular wonder from the collective 'mighty works' of sense 2. **POWER AND MIRACLES**

en: a-miracle, mighty-work | **es:** milagro | **fr:** puissance | **de:** Kraft Mark 6:5; Mark 9:39

5. meaning, significance (1×) Meaning, significance, force of an utterance (1x): what a spoken sound signifies or conveys. Spanish significado confirms the semantic shift from physical power to communicative force. In 1 Cor 14:11, Paul writes 'if I do not know the meaning (dynamin) of the language, I will be a foreigner to the speaker.' This unique extension treats dynamis as the semantic 'power' a word carries — its capacity to communicate, a natural metaphorical stretch from 'force' to 'import.' **POWER AND MIRACLES**

en: meaning | **es:** significado | **fr:** puissance | **de:** Kraft 1Cor 14:11

6. ability, capacity (1×) Ability, practical capacity (1x): personal capability to accomplish something, emphasizing practical talent rather than raw force. Spanish capacidad and English ability mark the pragmatic, individual dimension. In the parable of the talents (Matt 25:15), the master distributes resources 'to each according to his own ability (dynamin).' Here dynamis is neither divine power nor miracle but measured human competence — the practical means a person possesses. **POWER AND MIRACLES**

en: ability | **es:** capacidad | **fr:** puissance | **de:** Kraft Matt 25:15

δῠνᾰμ-όω G1412 *V-PPM/P-NMP* (2×)

to be strengthened, empowered; to receive or exercise power (passive)

This verb means to be strengthened or empowered, to receive enabling power for a task. Paul uses it for being 'strengthened with all power' according to God's might for endurance (Colossians 1:11), and for the faithful who through faith 'were made strong' from weakness (Hebrews 11:34). The passive voice emphasizes receiving power from an external source rather than self-generated strength. The term builds on 'dynamis' (power), creating a verb for the dynamic act of empowering or being empowered. Spanish 'fortalecidos' (strengthened) and French 'fortifier' capture this sense of receiving strength, being made powerful for challenges beyond natural capacity.

(2×) Both uses involve divine empowerment: believers 'being strengthened' with God's glorious might for patient endurance (Colossians 1:11: Spanish 'siendo fortalecidos'), and faithful ones who 'were made strong' out of weakness through faith (Hebrews 11:34: Spanish 'fueron fortalecidos'). The passive voice emphasizes that power comes from outside—God strengthening those who would otherwise be weak. **STRENGTHENING AND POWER**

en: being-empowered, were-strengthened | **es:** fueron-fortalecidos, siendo-fortalecidos | **fr:** fortifier | **de:** staerken Col 1:11; Heb 11:34

δῠνάστ-ης G1413 *N-NMS* (3×)

ruler, sovereign, powerful one; a person of great authority or might, from local officials to divine majesty

The noun δυνάστης (from δύναμαι, 'to be able') denotes someone who exercises power or rule, ranging from court officials to cosmic rulers. In biblical usage it spans from a specific Ethiopian court official to God's absolute sovereignty. The term emphasizes actual power rather than merely formal position—these are people who can make things happen, whether through political authority, military might, or divine omnipotence.

(3×) The three NT occurrences cover the spectrum of power. In Luke 1:52 Mary's Magnificat proclaims that God 'has brought down the powerful from their thrones'—earthly dynasts displaced by divine reversal. Acts 8:27 uses it for the Ethiopian eunuch, 'a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure'—a high-ranking governmental minister. First Timothy 6:15 applies it to God himself as 'the blessed and only Sovereign, the King of kings and Lord of lords.' The Spanish (Soberano, oficial, poderosos) and French (puissant) reflect varying contexts. The semantic core remains consistent: effective, exercised authority rather than titular rank. **POWER AND ABILITY**

en: Sovereign, court-official, rulers | **es:** Soberano, oficial, poderosos | **fr:** puissant | **de:** Machthaber, δυνάστας, δυνάστης Luke 1:52; Acts 8:27; 1Tim 6:15

δῠνᾰτ-έω G1414 *V-PIA-3S* (3×)

to be able, to be powerful; expressing capacity, potency, or enablement for action

This verb form of δυνατός functions similarly to the more common δύναμαι but with slightly more emphasis on inherent power or capacity. It appears in Pauline contexts emphasizing divine enabling: God is able to make believers stand, to make grace abound, and to work powerfully through Christ. The word focuses on capability and potency rather than mere permission—it's about having the power to accomplish something, not just the authority to attempt it.

(3×) In Romans 14:4 Paul defends the standing of the one who eats: 'for the Lord is able to make him stand'—God has the power to sustain the believer. Second Corinthians 9:8 promises abundant provision: 'And God is able to make all grace abound to you.' In 2 Corinthians 13:3 Paul challenges those seeking proof: 'since you seek proof that Christ is speaking in me. He is not weak in dealing with you, but is powerful among you.' The Spanish (es-poderoso) and French (puissant) emphasize the power aspect. The theological point is divine enablement: what God purposes, God has the capacity to accomplish—in sustaining believers, multiplying grace, or demonstrating Christ's power. **POWER AND ABILITY**

en: is-able, is-powerful | **es:** es-poderoso | **fr:** puissant | **de:** maechtig-sein Rom 14:4; 2Cor 9:8; 2Cor 13:3

δῠνᾰτ-ός G1415 *Adj-ANS* (32×)

Possible (impersonal: 'it is possible'); powerful, mighty (of persons/deeds); able, capable (with infinitive).

The Greek adjective dunatos belongs to the dunamis word family of power, ability, and possibility. Most frequently it appears impersonally — dunaton estin, 'it is possible' — anchoring Jesus' declaration 'with God all things are possible' (Matt 19:26; Mark 10:27). As a personal adjective it describes the 'mighty': Moses was dunatos in word and deed (Acts 7:22), and the Magnificat praises 'the Mighty One' (Luke 1:49). Spanish poderoso/posible, French puissant/possible, and German maechtig/moeglich reflect how most languages split what Greek holds in one form.

1. possible (13×) The impersonal neuter sense 'possible,' typically in the construction dunaton (estin), meaning 'it is possible' or 'it is not possible.' With 13 occurrences, this is the most frequent NT use, appearing in Jesus' Gethsemane prayer 'if it is possible, let this cup pass from me' (Matt 26:39; Mark 14:35-36), the warning about deception 'so as to lead astray, if possible, even the elect' (Matt 24:24; Mark 13:22), and the pivotal salvation saying 'with God all things are possible' (Matt 19:26; Mark 10:27; Luke 18:27). Spanish posible, French possible, and German moeglich all converge cleanly here. Romans 12:18 extends the sense ethically: 'if possible, so far as it depends on you, live peaceably with all.' **POWER AND ABILITY**

en: are-possible, possible | **es:** es-posible, fuera-posible, posible | **fr:** puissant | **de:** maechtig, mächtig Matt 19:26; Matt 24:24; Matt 26:39; Mark 9:23; Mark 10:27

2. powerful, mighty, strong (11×) A personal adjective meaning 'powerful, mighty, strong' — describing persons or deeds that possess inherent force, authority, or effectiveness. With 11 occurrences, this sense includes Mary's praise of ho Dunatos, 'the Mighty One' who has done great things (Luke 1:49), the characterization of Jesus as 'a prophet mighty in deed and word' (Luke 24:19), Moses described as 'mighty in his words and deeds' (Acts 7:22), Apollos who was 'mighty in the Scriptures' (Acts 18:24), and Paul's letters which are 'weighty and powerful' (2 Cor 10:10). Spanish poderoso, French puissant, German maechtig, and Arabic قَوِيّ all deploy personal-power vocabulary here, distinct from the abstract 'possible' of sense 1. The Lukan occurrences are especially striking: dunatos becomes virtually a divine title in the Magnificat. **POWER AND ABILITY**

en: Mighty-One, power, powerful | **es:** Poderoso, capaces, fuertes | **fr:** puissant | **de:** maechtig, mächtig Luke 1:49; Luke 24:19; Acts 7:22; Acts 18:24; Acts 25:5

3. able, capable (8×) A predicate adjective meaning 'able, capable' with an infinitive or implied infinitive, describing a subject — typically God — who has the capacity to accomplish something specific. With 8 occurrences, this sense appears in constructions like 'God is able to raise up children from these stones' (implied in Luke 14:31), 'God was able to do what he had promised' (Rom 4:21), 'God is able to graft them in again' (Rom 11:23), and 'I am persuaded that he is able to guard what I have entrusted to him' (2 Tim 1:12). Spanish capaz/poderoso, French capable/puissant, and German imstande/faehig distinguish this 'ability with respect to a task' from general might. The theological weight falls on divine capacity: five of the eight instances predicate ability of God, making this a vocabulary of faith and confidence in divine competence. **POWER AND ABILITY**

en: able | **es:** capaz, poderoso | **fr:** puissant | **de:** maechtig, mächtig Luke 14:31; Acts 11:17; Rom 4:21; Rom 11:23; 2Tim 1:12

δύω G1416 *V-PPA-GMS* (2×)

to set, go down (of the sun); to sink below the horizon

This verb describes the sun setting or going down below the horizon. Both Gospel instances mark the transition from day to evening when people brought the sick to Jesus for healing: in Mark 'when the sun had set' (1:32), and in Luke 'as the sun was setting' (4:40). The temporal marker is significant because sabbath restrictions ended at sundown, allowing the crowds to carry their sick. The verb captures the daily celestial movement that structures ancient timekeeping. Spanish 'se puso' (went down) and French 'se coucher' (to go to bed/set) naturally apply this verb to the sun's daily descent below the horizon.

(2×) Both occurrences mark the end of sabbath when crowds could bring the sick to Jesus: 'when the sun had set' in Capernaum (Mark 1:32: Spanish 'se puso'), and 'as the sun was setting' (Luke 4:40: English 'setting'). The natural phenomenon of sunset functions as the temporal marker freeing people from sabbath travel restrictions, explaining the timing of the crowds bringing the sick for healing. **RECLINING AND LYING**

en: set, setting | **es:** Poniéndose, se-puso | **fr:** se-coucher | **de:** Δύνοντος, ἔδυ Mark 1:32; Luke 4:40

δύο G1417 *Adj-AMP* (137×)

Two — the cardinal numeral for a pair, used attributively and substantively throughout the New Testament

Dyo is the Greek cardinal numeral 'two,' appearing 137 times in the New Testament across every case and gender. It functions both as a simple quantifier — 'two brothers' (Matt 4:18), 'two sparrows' (Matt 10:29) — and as a theologically significant number: two witnesses establish testimony (Matt 18:16; Rev 11:3), two masters cannot both be served (Matt 6:24), and 'where two or three are gathered' Christ is present (Matt 18:20). The word is morphologically indeclinable in many contexts, as it was already in classical Attic. Spanish 'dos,' French 'deux,' and German 'zwei' all render it straightforwardly.

two (cardinal numeral) (137×) The cardinal number two, denoting a pair or the quantity of two persons or things. Used attributively with nouns ('two disciples,' Matt 11:2; 'two fish,' Matt 14:17) and substantively ('sent them out two by two,' Mark 6:7). Beyond simple enumeration, it carries legal and theological weight: the Mosaic requirement of two witnesses (Deut 19:15 echoed in Matt 18:16; 2 Cor 13:1), the impossibility of serving two masters (Matt 6:24), and the promise of Christ's presence where two or three gather (Matt 18:20). Spanish 'dos,' French 'deux,' and German 'zwei' all render it uniformly. **NUMBER TWO TWELVE**

en: of-two, two | **es:** a-dos, de-dos, dos | **fr:** deux | **de:** zwei Matt 4:18; Matt 4:21; Matt 5:41; Matt 6:24; Matt 8:28

δῠσ G1418

prefix meaning un-, mis-, bad, hard, or unlucky; creates negative or intensified meanings

An inseparable prefix standing opposite to εὖ- (well, good), adding notions of difficulty, misfortune, or badness to the words it modifies. It can destroy the good sense of a word or intensify its negative meaning. Remarkably, it can attach even to words that already express negation, creating emphatic double negatives. Poetic usage exploits it for strong contrasts, as in 'Paris the ill-Paris' or 'marriage that is a bad marriage.' Before certain consonant clusters (στ, σθ, σπ, σφ, σχ), the final sigma drops. The prefix has cognates in Sanskrit and other Indo-European languages, all carrying similar negative force.

δῠσ-βάστακτος G1419 *Adj-ANP* (2×)

hard to bear, burdensome, intolerable

This Greek adjective describes burdens that are grievous or intolerable to carry. Jesus uses it in Matthew 23:4 to criticize religious leaders who bind heavy loads on people's shoulders, and Luke 11:46 echoes this condemnation. The word emphasizes not just weight but the oppressive difficulty of bearing such loads, whether physical or spiritual.

(2×) Applied to the heavy burdens of religious legalism, this sense captures the oppressive nature of loads placed on others without help. The consistent translation pattern across languages (Spanish 'difíciles de llevar', French 'difficile à porter') highlights the 'difficult to carry' nuance rather than mere heaviness. Both occurrences appear in Jesus' denunciation of scribes and Pharisees, emphasizing moral rather than physical weight. **BURDENS AND LOADS**

en: hard-to-bear | **es:** difíciles-de-llevar, difíciles-de-llevar] | **fr:** difficile-à-porter | **de:** δυσβάστακτα, δυσβάστακτα] Matt 23:4; Luke 11:46

δῠσεντερ-ία G1420 *N-DNS* (1×)

Dysentery, severe intestinal inflammation causing diarrhea and bleeding; a specific medical condition

A medical term for dysentery—severe inflammation of the intestines causing bloody diarrhea, fever, and abdominal pain. Acts 28:8 describes Publius's father suffering from fever and dysentery when Paul healed him on Malta. The term was used in classical medical writings by Hippocrates and others for this specific disease. Luke, the physician-evangelist, employs the precise medical vocabulary of his day. The healing demonstrates Christ's power over disease and opened doors for ministry on the island.

(1×) Acts 28:8 records that Publius's father lay sick with fever and dysentery, a serious intestinal disease causing severe diarrhea and dehydration. Luke uses the technical medical term familiar from Hippocratic writings. All modern languages preserve medical terminology: English 'dysentery,' Spanish 'disentería,' French 'dysenterie.' Paul's healing of this dangerous condition through prayer demonstrated divine power and led to widespread healing ministry on Malta, opening the community to the gospel. **DISEASE AND AFFLICTION**

en: dysentery | **es:** disentería | **fr:** dysenterie | **de:** δυσεντερίῳ Acts 28:8

δῠσ-ερμήνευτος G1421 *Adj-NMS* (1×)

Hard to interpret, difficult to explain, not easily understood or communicated

This adjective means difficult to interpret, explain, or express—something challenging to make clear to others. Hebrews 5:11 uses it when the author says certain teachings about Melchizedek are 'hard to explain' because the readers have become dull of hearing. Classical Greek also used it for things hard to describe or interpret. The difficulty isn't in the subject itself but in communicating it to an unprepared or inattentive audience. The author's frustration points to the readers' spiritual immaturity, not the doctrine's inherent obscurity.

(1×) Hebrews 5:11 acknowledges that teaching about Melchizedek's priesthood is 'hard to explain'—not because it's impossibly complex, but because the audience has become 'dull of hearing.' The adjective describes something difficult to interpret or express clearly. Spanish 'difícil de explicar,' French 'difficile à expliquer,' and English 'hard to explain' all capture this communication challenge. The author's concern is pedagogical—spiritual dullness makes even important truths hard to convey effectively. **INTERPRET TRANSLATE**

en: hard-to-explain | **es:** difícil-de-explicar | **fr:** difficile-à-expliquer | **de:** schwer-zu-erklaeren Heb 5:11

δύσ-κολος G1422 *Adj-NNS* (1×)

Difficult, hard to accomplish, troublesome; presenting challenges or obstacles

This adjective means difficult, hard, or troublesome—describing something that presents challenges. Mark 10:24 uses it when Jesus says 'how difficult it is for those who trust in riches to enter the kingdom of God.' Classical Greek used it for people hard to please, situations that are troublesome, or tasks difficult to accomplish. The term emphasizes objective difficulty, not impossibility. Jesus' teaching addresses the genuine challenge wealth poses to discipleship—riches tempt self-reliance, making dependence on God psychologically difficult.

(1×) Mark 10:24 records Jesus' observation that it's 'difficult' for the wealthy to enter God's kingdom. The adjective describes something genuinely hard or troublesome, though not impossible. English 'difficult,' Spanish 'difícil,' French and German 'difficile/schwer' all express this challenge. The disciples' astonishment at Jesus' statement shows they assumed wealth indicated God's blessing—Jesus corrects this, showing that riches create spiritual obstacles by fostering self-sufficiency that resists childlike dependence on God. **GEOGRAPHY AND SPACE**

en: difficult | **es:** difícil | **fr:** difficile | **de:** schwer Mark 10:24

δύσ-κολος G1423 *Adv* (3×)

with difficulty, hardly; describing something achieved only through great effort or struggle

The adverb δυσκόλως (from δύσκολος, 'hard to please' or 'difficult') describes actions accomplished only with great difficulty. In the Synoptic Gospels it appears in Jesus' sobering statement about wealth and the kingdom—that it is extremely difficult for the rich to enter God's realm. The word carries a sense of near-impossibility, something achieved only through extraordinary effort or intervention, if at all.

(3×) All three occurrences appear in parallel Synoptic accounts of Jesus' teaching after the rich young ruler departs. Matthew 19:23, Mark 10:23, and Luke 18:24 record nearly identical statements: 'How difficult it is for those who have wealth to enter the kingdom of God!' The context—disciples' astonishment and Jesus' metaphor of a camel going through a needle's eye—emphasizes that this difficulty borders on impossibility apart from God. The multilingual consistency (Spanish: difícilmente, French: difficilement, German: schwer) captures the adverbial force. The word choice signals not a minor obstacle but a fundamental incompatibility between trust in wealth and trust in God that requires divine intervention to overcome. **DISTRESS AND HARDSHIP**

en: with-difficulty | **es:** difícilmente | **fr:** difficilement | **de:** schwer, δυσκόλως Matt 19:23; Mark 10:23; Luke 18:24

δυσμή G1424 *N-GFP* (6×)

West, the setting (of the sun); the direction of sunset, used geographically and symbolically.

Derived from the verb dyo ('to set, sink'), this noun denotes the quarter where the sun goes down—the west. It nearly always appears in the plural (dysmai) and is typically paired with anatolai ('east, rising') to indicate the full compass of the earth. Jesus declares that many will come 'from east and west' to recline at table with Abraham, Isaac, and Jacob in the kingdom (Matt 8:11; Luke 13:29), using the merism to signify universality. The lightning-flash analogy—'as lightning comes from the east and shines as far as the west' (Matt 24:27)—emphasizes the unmistakable, horizon-spanning visibility of the Son of Man's coming. In Luke 12:54, a cloud rising 'from the west' signals impending rain, reflecting Palestinian weather patterns where moisture comes off the Mediterranean. Spanish 'occidente' and French 'occident' both derive from Latin occidere ('to fall, set'), mirroring the Greek etymology precisely.

(6×) The west, the direction of sunset—typically used in the plural and paired with 'east' (anatolai) to express geographic totality. Jesus employs the east-west merism to declare that people from every direction will enter the kingdom (Matt 8:11; Luke 13:29). The coming of the Son of Man is likened to lightning flashing from east to west across the whole sky (Matt 24:27). Practically, a cloud rising in the west signals rain (Luke 12:54), reflecting Palestinian coastal weather patterns. Spanish 'occidente,' French 'occident,' and German 'Westen' all denote the sunset quarter, confirming a single, spatially oriented sense. **WEST DIRECTION**

en: west | **es:** el-occidente, occidente, occidente, | **fr:** occident | **de:** Westen, δυσμῶν Matt 8:11; Matt 24:27; Mark 16:20; Luke 12:54; Luke 13:29

δυσ-νόητος G1425 *Adj-NNP* (1×)

Hard to understand, difficult to grasp intellectually; not easily comprehended

This adjective describes something intellectually difficult to grasp or understand. In 2 Peter 3:16, Peter acknowledges that some things in Paul's letters are 'hard to understand,' which the ignorant and unstable twist to their own destruction. Classical Greek used it for things difficult to comprehend. Peter's candid admission validates the intellectual challenge of some biblical teaching while warning against using difficulty as license for distortion. Difficulty requires diligent study, not revision to match our preferences.

(1×) 2 Peter 3:16 admits that some of Paul's writings contain things 'hard to understand,' which unstable people distort. The adjective emphasizes intellectual difficulty in grasping meaning. Spanish 'difíciles de entender,' French preserves the Greek form, and English 'hard to understand' all acknowledge genuine comprehension challenges. Peter doesn't excuse confusion but warns that difficulty makes Scripture vulnerable to misinterpretation by those unwilling to do careful study—twisted teaching often exploits genuinely complex passages. **UNDERSTANDING AND DISCERNMENT**

en: hard-to-understand | **es:** difíciles-de-entender | **fr:** δυσνόητά | **de:** schwer-verstaendlich 2Pet 3:16

δυσφημ-ία G1426 *V-PPM/P-NMP* (2×)

being slandered, experiencing ill repute or defamation

This participial form describes the experience of being spoken against or defamed. Paul uses it twice to describe the ministry experience: in 1 Corinthians 4:13 amid persecution, and in 2 Corinthians 6:8 as one contrast in a series of paradoxes. The term captures not just verbal abuse but the damage to reputation that accompanies faithful ministry in a hostile world.

(2×) The passive experience of slander and ill fame appears in Paul's catalogs of apostolic suffering. The multilingual evidence shows both the active state ('being slandered' in English) and the result ('mala

fama' - bad reputation in Spanish). Both Corinthian passages present this as an expected reality of gospel ministry, positioned alongside other forms of opposition and hardship. GEOGRAPHY AND SPACE
en: being-slandered, slander | **es:** mala-fama, siendo-difamados | **fr:** calomnie | **de:** Verleumdung 1Cor 4:13; 2Cor 6:8

δῠώδεκα G1427 *Adj-ANP* (75×)

Twelve — the cardinal number, often designating the twelve tribes of Israel or the twelve apostles.
Dodeka is the Greek cardinal number twelve, appearing across all genders and cases. In the New Testament it functions both as a plain numeral (a woman ill for twelve years, Matt 9:20; twelve baskets of leftovers, Matt 14:20) and as a loaded theological designation. 'The Twelve' became a near-proper-noun title for the inner circle of Jesus' disciples (Matt 10:1-5; 1 Cor 15:5), deliberately echoing the twelve tribes of Israel and signaling eschatological restoration. Spanish doce, French douze, and German zwolf all translate it without ambiguity, reflecting its semantic simplicity even as its symbolic weight varies by context.

twelve (75×) The cardinal number twelve, used in ordinary counting (Matt 9:20, twelve years; Matt 14:20, twelve baskets) and as a theologically charged designation for the twelve apostles (Matt 10:1-2; 1 Cor 15:5), deliberately evoking the twelve tribes. All target languages render it with their standard numeral — Spanish doce, French douze, German zwolf. NUMBER TWO TWELVE
en: twelve | **es:** doce | **fr:** douze | **de:** zwoelf, zwölf Matt 9:20; Matt 10:1; Matt 10:2; Matt 10:5; Matt 11:1

δωδέκᾰτος G1428 *Adj-NMS* (1×)

Twelfth, the ordinal number for position twelve in a sequence
The ordinal number 'twelfth'—indicating the twelfth position in a sequence. Revelation 21:20 uses it to describe the twelfth foundation of the New Jerusalem, which is adorned with amethyst. This is straightforward numerical vocabulary with no special theological significance beyond the symbolic completeness of twelve (tribes, apostles) in biblical numerology. Greek ordinal numbers function like their English equivalents for indicating position or order.

(1×) Revelation 21:20 identifies the twelfth foundation stone of the New Jerusalem as amethyst. This is simple ordinal numbering—the final in the sequence of twelve foundations representing the twelve apostles. All languages render it straightforwardly: English 'twelfth,' Spanish 'duodécimo,' French 'douzième,' German 'zwölfte.' The number twelve throughout Revelation symbolizes completeness and the people of God—twelve tribes, twelve gates, twelve foundations, twelve apostles of the Lamb. TENTH ORDINAL NUMBER
en: twelfth | **es:** duodécimo, | **fr:** douzième | **de:** zwoelfte Rev 21:20

δωδεκά-φῡλος G1429 *N-NNS* (1×)

The twelve tribes, collective designation for the tribes of Israel as a unified whole
A compound adjective meaning 'of twelve tribes,' used as a noun for the collective people of Israel. Acts 26:7 has Paul speak of 'our twelve tribes' earnestly serving God day and night, hoping to attain the promise. Though ten tribes had been scattered centuries earlier, Judaism maintained the concept of the unified twelve-tribe nation. The term emphasizes Israel's corporate identity as God's covenant people. Paul's usage shows the resurrection hope was fundamentally Jewish, not a new religion.

(1×) Acts 26:7 has Paul referencing 'our twelve tribes' serving God in hope of the resurrection promise. The term designates Israel collectively as the complete nation of twelve tribes, despite historical dispersion. English 'twelve tribes,' Spanish 'doce tribus,' and French 'douze tribus' all maintain this numerical-ethnic designation. Paul's reference affirms continuity between Israel's ancient hope and Christian resurrection faith—Jesus fulfills Jewish promises, not replacing but completing Israel's story. NATIONS AND PEOPLES
en: twelve-tribes | **es:** doce-tribus | **fr:** douze-tribus | **de:** δωδεκάφυλον Acts 26:7

δῶμα G1430 *N-ANS* (7×)

Housetop, flat roof of a building; the accessible rooftop characteristic of ancient Near Eastern architecture.
Refers to the flat roof or housetop of a typical ancient Near Eastern dwelling, which served as a usable outdoor space for daily activities, prayer, and public proclamation. In Luke 5:19, friends lower a paralytic through the roof tiles to reach Jesus. In the eschatological warnings of Matt 24:17 and Mark 13:15, urgency is conveyed by telling someone on the housetop not to go back inside. Jesus commands his disciples to proclaim from housetops what they have heard in secret (Matt 10:27; Luke 12:3). All major translation languages use straightforward architectural terms—Spanish 'azotea/techo,' French 'toit,' German 'Dach'—confirming the concrete, physical referent.

housetop, flat roof of a building (7×) The flat roof or housetop of a building, a distinctive feature of ancient Near Eastern architecture that functioned as an accessible living space. Used for public proclamation (Matt 10:27; Luke 12:3, 'what you whisper, proclaim from the housetops'), as a setting for dramatic action (Luke 5:19, lowering the paralytic through the roof; Acts 10:9, Peter praying on the housetop), and in eschatological urgency (Matt 24:17; Mark 13:15, 'let the one on the housetop not go down'). Spanish distinguishes 'azotea' (terrace roof) from 'techo' (roof covering), but all translation languages confirm a single concrete architectural referent across all seven occurrences. ROOFTOP HOUSETOP
en: housetop, housetops, roof | **es:** azotea, techo, techos | **fr:** toit | **de:** Dach Matt 10:27; Matt 24:17; Mark 13:15; Luke 5:19; Luke 12:3

δωρ-εά G1431 *N-NFS* (11×)

Gift, free gift — an unmerited bestowal, especially God's gracious gift of the Spirit or salvation
The noun δωρεά (dorea) denotes a gift freely given, referring almost exclusively to God's gracious bestowal. Jesus tells the Samaritan woman of 'the gift of God' (John 4:10). Peter promises 'the gift of the Holy Spirit' at Pentecost (Acts 2:38), and the Spirit's outpouring on Gentiles astonishes Jewish believers (Acts 10:45). Simon Magus is rebuked for thinking God's gift could be purchased (Acts 8:20). Paul's argument in Romans 5:15-17 pivots on the 'free gift' of grace surpassing Adam's trespass. Spanish 'don,' French 'don,' and German 'Gabe' convey the gratuitous quality.

gift (11×) A free, unmerited gift — used almost exclusively of God's gracious bestowal. The gift of the Holy Spirit at Pentecost (Acts 2:38) and to Gentiles (Acts 10:45; 11:17), not purchasable with money (Acts 8:20). God's gift revealed to the Samaritan woman (John 4:10). The 'free gift' of grace surpassing Adam's trespass (Rom 5:15, 17), grace given for ministry (Eph 3:7; 4:7), and the 'heavenly gift' tasted by the enlightened (Heb 6:4). Spanish 'don' and French 'don' preserve the gratuitous character. GEOGRAPHY AND SPACE
en: gift | **es:** don | **fr:** don, gratuitement | **de:** Gabe, δωρεὰ, δωρεὰν John 4:10; Acts 2:38; Acts 8:20; Acts 10:45; Acts 11:17

δωρ-εά G1432 *Adv* (9×)

Freely, without cost or payment; also without cause or reason; or to no purpose, in vain.
An adverb rooted in the noun for 'gift' (dorea), carrying the core idea of something given without expectation of return. In most New Testament uses it means 'freely' or 'without charge,' as when Jesus tells his disciples to give freely what they freely received (Matt 10:8), or when Paul declares that believers are justified freely by God's grace (Rom 3:24). Spanish captures this well with 'gratis' and 'de balde.' At John 15:25, however, it shifts to mean 'without cause'–they hated me without reason–while at Galatians 2:21 it takes on the nuance 'for nothing, in vain,' rendered 'en vano' in Spanish.

1. (7×) Freely, without payment or cost–the dominant New Testament sense. Jesus commands 'freely you received, freely give' (Matt

10:8); Paul works 'free of charge' (2 Thess 3:8) and proclaims justification 'as a gift' (Rom 3:24). Spanish 'gratis/de balde' and German 'umsonst' consistently render this economic gratuity sense across all seven occurrences. **WORTHLESSNESS AND VANITY**

en: freely | **es:** de-balde, gratis., gratuitamente | **fr:** gratuitement | **de:** umsonst, δωρεὰν Matt 10:8; Rom 3:24; 2Cor 11:7; 2Thess 3:8

2. (1×) Without cause or reason–a shift from 'no cost' to 'no grounds.' At John 15:25, Jesus quotes Psalm 35:19: 'they hated me without cause.' Spanish 'sin causa' captures the causal void precisely, while French and German retain the same form ('gratuitement'/'umsonst'), showing how these languages collapse the cost/cause distinction that English and Spanish carefully separate. **WORTHLESSNESS AND VANITY**

en: without-cause | **es:** sin-causa | **fr:** gratuitement | **de:** umsonst John 15:25

3. (1×) To no purpose, in vain–the sense of futility or pointlessness. At Galatians 2:21, Paul argues that if righteousness comes through the law, then Christ died 'for nothing.' Spanish 'en vano' distinguishes this sharply from both the 'freely' and 'without cause' senses, highlighting Paul's rhetorical force: grace rendered purposeless would be the ultimate waste. **WORTHLESSNESS AND VANITY**

en: for-nothing | **es:** en-vano | **fr:** gratuitement | **de:** umsonst Gal 2:21

δωρ-έω G1433 *V-RIM/P-3S* (3×)

to grant freely, bestow, give as a gift; emphasizing the gracious, unmerited nature of the giving

The verb δωρέω (from δῶρον, 'gift') means to give freely or present as a gift, often emphasizing grace rather than obligation. In the New Testament it appears in contexts of generous bestowal: Pilate granting Jesus' body to Joseph, and God granting believers all things pertaining to life and godliness. The word family emphasizes the gratuitous nature of true giving—not payment, not exchange, but pure gift.

(3×) Mark 15:45 records that Pilate, 'when he learned from the centurion that Jesus was dead, granted the corpse to Joseph'—a favor bestowed on the requesting disciple. Second Peter 1:3 celebrates that God's divine power 'has granted to us all things that pertain to life and godliness,' while 1:4 continues that 'he has granted to us his precious and very great promises.' The Spanish (concedió, ha-dado, habiendo-dado) and French (accorder) reflect the granting/bestowing sense. In 2 Peter especially, the perfect tense emphasizes completed gifts with ongoing effects: God has already freely given everything needed for transformed life. The theological accent falls on divine generosity—grace freely bestowed, not earned or purchased. **FORGIVE GRANT GIVE**

en: have-been-granted, having-granted, he-granted | **es:** concedió, ha-dado, habiendo-dado | **fr:** accorder | **de:** geschenkt Mark 15:45; 2Pet 1:3; 2Pet 1:4

δώρ-ημα G1434 *N-NNS* (2×)

gift, present freely given

This neuter noun denotes a gift or present, emphasizing the nature of something freely bestowed. Paul uses it in Romans 5:16 to describe God's free gift in contrast to judgment, while James 1:17 speaks of every good and perfect gift descending from the Father of lights. The word highlights the graciousness of the giver rather than any merit in the recipient.

(2×) Referring to divine gifts, this sense emphasizes the free, gracious nature of God's giving. Romans 5:16 contrasts the gift with condemnation, highlighting its unmerited character, while James 1:17 locates all good gifts in God's generous nature. The consistent translation as 'gift' or 'don' across languages reflects its straightforward meaning as something freely bestowed. **GEOGRAPHY AND SPACE**

en: gift | **es:** don | **fr:** Gabe, don | **de:** Gabe Rom 5:16; Jas 1:17

δῶρον G1435 *N-NNS* (19×)

A gift or offering, especially one presented at the temple altar or given in honor and worship.

Denotes a gift or offering, spanning both sacred and honorific contexts. The Magi bring δῶρα to the infant Jesus (Matt 2:11), while in the Sermon on the Mount, Jesus instructs the worshiper to leave his δῶρον at the altar and first be reconciled with his brother (Matt 5:23–24) — a passage that shaped early Christian liturgical practice. The word also covers the temple-treasury offering that Jesus criticizes when Pharisees declare goods 'Corban, that is, a gift devoted to God' (Matt 15:5; Mark 7:11). Spanish distinguishes 'ofrenda' (offering) from 'don' (gift), revealing the word's dual register between sacred and general giving. In Hebrews, δῶρα appear alongside θυσίαι as the standard pair for priestly offerings (Heb 5:1; 8:3–4).

gift, offering (19×) A gift or offering brought before God or presented in honor. Covers the Magi's tribute gifts (Matt 2:11), altar offerings that must wait for reconciliation (Matt 5:23–24), Corban declarations dedicating property to the temple (Mark 7:11), and the priestly gifts-and-sacrifices paired formula in Hebrews (5:1; 8:3–4; 9:9). Spanish splits the sense between 'ofrenda' (ritual offering) and 'don' (gift/endowment), while French and German use unified terms 'don' and 'Gabe,' reflecting the word's breadth from sacred to honorific giving. **GEOGRAPHY AND SPACE**

en: A-gift, Gift, gift | **es:** Ofrenda, don, dones | **fr:** don | **de:** Gabe Matt 2:11; Matt 5:23; Matt 5:24; Matt 8:4

ἔᾱ G1436 *I* (1×)

Ha! An exclamation expressing surprise, recognition, fear, or protest; an interjection

An exclamation or interjection expressing sudden emotion—surprise, recognition, fear, or protest. In Luke 4:34, the demon-possessed man cries out 'Ha! What have we to do with You, Jesus of Nazareth?' The particle often introduces a challenge or expresses alarm. It's the verbal equivalent of a startled reaction. Demonic spirits frequently use it in the Gospels when confronted by Jesus—recognizing His identity and authority while protesting His interference. It's an involuntary outburst revealing inner disturbance.

(1×) Luke 4:34 records the demoniac's outburst: 'Ha! What do we have to do with You, Jesus?'—the demon recognizing Jesus and protesting His intervention. The interjection expresses alarm, surprise, or recognition. Spanish '¡Ah!,' French 'Ah!,' and English 'Ha!' all convey this sudden exclamation. The demon's involuntary outcry reveals both supernatural recognition of Jesus' identity and fear of His authority—spiritual beings cannot remain neutral when confronted by the Son of God. **DISCOURSE PARTICLES**

en: Ha | **es:** ¡Ah! | **fr:** Ah! | **de:** Ἔα Luke 4:34

ἐάν G1437 *Conj* (339×)

If, in the event that — conditional particle introducing hypothetical or potential clauses

Ean is the standard Greek conditional conjunction that pairs with the subjunctive mood to mark a situation as possible but not yet realized. It differs from the simple ei ('if' with indicative) by leaving the outcome genuinely open. Across 339 NT occurrences it structures Jesus' teaching ('if anyone would come after me,' Matt 16:24), apostolic exhortation, and legal-style conditions. Translators uniformly render it 'if' (Spanish 'si,' French 'si,' German 'wenn'), though its subjunctive coloring adds a nuance of contingency that flat English 'if' can obscure.

if, in the event that (conditional particle) (339×) A conditional conjunction introducing a protasis whose fulfillment is presented as possible but uncertain, regularly followed by the subjunctive mood. It frames the 'if' clause of third-class conditions, where the speaker neither assumes nor denies the outcome. Key passages include Matt 5:13 ('if salt loses its flavor') and 1 John 1:9 ('if we confess our sins'), where the open contingency is theologically deliberate. **CONDITIONAL PARTICLES**

en: If, if, if- | **es:** *-si, Si, si | **fr:** si | **de:** wenn Matt 4:9; Matt 5:13; Matt 5:19; Matt 5:20; Matt 5:23

ἑαυτοῦ G1438 *RefPro-DM3P* (321×)

Reflexive pronoun: himself, herself, itself, themselves; also possessive (his own) and reciprocal (one another)

The third-person reflexive pronoun heautou is one of Greek's essential grammatical tools, directing the action of a verb back upon its subject. In the New Testament it appears across all persons and numbers — 'deny himself' (Matt 16:24), 'humble himself' (Matt 18:4) — sometimes extending to possessive force ('his own dead,' Matt 8:22) and occasionally taking on reciprocal meaning ('among themselves,' Matt 27:35). Arabic parallels this flexibility with nafsahu for reflexive and ba'dukum al-ba'da for reciprocal uses, while Korean employs the dedicated reflexive jasin alongside the reciprocal seo-ro.

1. reflexive pronoun (direct/indirect) (239×) The core reflexive use where the subject acts upon or directs action toward itself as direct or indirect object: 'let him deny himself' (Matt 16:24), 'whoever humbles himself' (Matt 23:12). This covers all persons — himself, herself, themselves, ourselves, yourselves — unified by the grammatical function of co-reference with the subject. Spanish a sí mismo and German sich selbst parallel the construction precisely, while languages like Korean use jasin as a dedicated reflexive marker. **REFLEXIVE PRONOUNS**

en: himself, oneself | **es:** -a-sí-mismo, a-sí-mismo | **fr:** soi-même | **de:** sich-selbst Matt 16:24; Matt 18:4; Matt 23:12; Matt 27:42

2. possessive reflexive (of oneself) (68×) Genitive or possessive reflexive indicating ownership or belonging relative to the subject: 'his own dead' (Matt 8:22), 'their own garments' (Matt 21:8), 'their own lamps' (Matt 25:1). The emphasis falls on the possessor's identity with the subject. Arabic uses possessive suffixes or al-khassa ('own') to convey this sense, while Korean employs the possessive particle jasin-ui. French distinguishes this with son propre or de lui-même. **REFLEXIVE PRONOUNS**

en: his-own, of-her, of-herself | **es:** de-sí-misma, de-sí-mismo, de-él | **fr:** lui-même, soi-même | **de:** sich-selbst Matt 8:22; Matt 15:30; Matt 18:31; Matt 21:8; Matt 25:1

3. reciprocal (one another) (12×) Reciprocal use where the reflexive pronoun functions equivalently to allelon ('one another'), indicating mutual action among group members. In Luke 22:17 Jesus says 'divide it among yourselves,' and in Matt 27:35 soldiers cast lots 'among themselves.' Arabic ba'dukum al-ba'da ('some of you...some') and Korean seo-ro both signal this reciprocal shift. The context — always plural subjects acting mutually — distinguishes this from simple reflexivity. **REFLEXIVE PRONOUNS**

en: among-themselves, for-themselves, to-yourselves | **es:** entre-sí, entre-vosotros, para-sí-mismos | **fr:** lui-même, soi-même | **de:** sich-selbst Matt 26:11; Matt 27:35; Mark 14:7; Luke 22:17; John 12:8

4. (2×) An intensive or comparative reflexive use in contexts where the pronoun emphasizes degree or comparison: 'worse than itself' (Matt 12:45, Luke 11:26). Both occurrences describe an unclean spirit returning with seven others more evil 'than itself,' using the genitive reflexive in a comparative construction. The English 'than itself' and Spanish que sí mismo capture this emphatic comparative nuance. **REFLEXIVE PRONOUNS**

en: than-itself | **es:** que-sí-mismo | **fr:** soi-même | **de:** sich-selbst Matt 12:45; Luke 11:26

ἐάω G1439 *V-FIA-3S* (11×)

To allow, permit, let — to grant permission or refrain from preventing; to leave alone

The verb ἐάω (eao) means to allow, permit, or let something happen, with an extended shade of leaving someone alone. Jesus would not allow demons to speak (Luke 4:41). At his arrest he says 'Permit even this' (Luke 22:51). The Spirit 'did not permit' Paul to enter Bithynia (Acts 16:7), and God 'allowed all nations to walk in their own ways' in past generations (Acts 14:16). The householder 'would not have allowed' a break-in had he known (Matt 24:43). Spanish 'permitir/dejar' and French 'permettre/laisser' capture the dual permission-and-release quality.

to allow, permit, let (11×) To allow, permit, or let something happen, shading into 'leave alone.' Jesus forbids demons from speaking (Luke 4:41), permits his own arrest (Luke 22:51). The Spirit blocks entry to Bithynia (Acts 16:7), God allowed nations their own ways (Acts 14:16), the householder would not have permitted a break-in (Matt 24:43). Extended: sailors leaving anchors in the sea (Acts 27:40). Spanish 'permitir/dejar' and German 'zulassen' confirm a single sense spectrum. **LEAVING AND REMAINING**

en: Allow, allowed, having-allowed | **es:** Dejad, dejaron, habiendo-dejado | **fr:** laisser, permettre | **de:** lässt-zu, ἐάσει Matt 24:43; Luke 4:41; Luke 22:51; Acts 14:16; Acts 16:7

ἑβδομήκοντα G1440 *Adj-NFP* (5×)

Seventy; the cardinal number used for groups of people, ages, or counts

The indeclinable numeral 'seventy,' carrying rich biblical resonance. Jesus appoints seventy (or seventy-two) disciples and sends them out (Luke 10:1, 17), echoing the seventy elders of Israel. Stephen recalls the seventy-five souls who went down to Egypt with Jacob (Acts 7:14). The number also appears in military logistics – seventy horsemen escort Paul from Jerusalem (Acts 23:23) – and in a ship's passenger count of 276 (Acts 27:37, as part of the compound). Every language renders it transparently: Spanish 'setenta,' French 'soixante-dix,' preserving the number's symbolic weight.

(5×) The cardinal number seventy, used of specific counts of people or as part of larger numbers. Carries symbolic resonance from the seventy elders of Israel (Num 11:16), echoed when Jesus sends out the Seventy (Luke 10:1, 17). Stephen cites seventy-five family members who entered Egypt (Acts 7:14), while Acts 23:23 records seventy horsemen in a military escort. French 'soixante-dix' (sixty-ten) and Spanish 'setenta' render the number straightforwardly, but the theological overtones – completeness, the nations – are unmistakable in Luke's usage. **LARGE CARDINAL NUMBERS**

en: seventy | **es:** setenta | **fr:** soixante-dix | **de:** ἑβδομήκοντα Luke 10:1; Luke 10:17; Acts 7:14; Acts 23:23; Acts 27:37

ἑβδομηκοντάκις G1441 *Adv* (1×)

Seventy times, an adverbial number indicating repetition seventy times over

An adverb meaning 'seventy times'—indicating frequency or repetition. Matthew 18:22 uses it in Jesus' response to Peter's question about forgiveness: not just seven times, but 'seventy times seven' (or 'seventy-seven times' depending on interpretation). Either reading means unlimited forgiveness. The number echoes Genesis 4:24, where Lamech boasts of vengeance seventy-sevenfold—Jesus transforms vengeance into forgiveness. The hyperbolic number isn't meant for literal counting but expresses boundless, inexhaustible grace.

(1×) Matthew 18:22 has Jesus telling Peter to forgive 'seventy times seven'—a number so large it means unlimited forgiveness, not literal tallying. The adverb emphasizes repeated action. Most translations preserve the numerical form: English 'seventy times,' Spanish 'setenta veces,' French 'soixante-dix fois.' Jesus deliberately reverses Lamech's boast of multiplied vengeance (Gen 4:24), transforming the mathematics of revenge into the mathematics of grace—forgiveness without limit or calculation. **TIMES AND OCCASIONS**

en: seventy-times | **es:** setenta-veces | **fr:** soixante-dix-fois | **de:** ἑβδομηκοντάκις Matt 18:22

ἕβδομος G1442 *Adj-GMS* (9×)

Seventh; the ordinal number designating the position after sixth in a sequence.

The ordinal adjective for 'seventh,' derived from hepta (seven). It appears in narratives and prophetic visions where the seventh position carries special weight — the seventh hour when a nobleman's son is healed (John 4:52), the seventh day of creation rest cited in Hebrews 4:4, Enoch as the seventh from Adam (Jude 1:14), and the dramatic opening of the seventh seal bringing silence in heaven (Rev 8:1). All translation languages render it with a straightforward ordinal: Spanish 'séptimo,' French 'septième,' German 'siebte.'

seventh (9×) The ordinal number 'seventh,' marking the seventh position in a counted sequence. In the NT it appears in contexts where the seventh carries thematic significance: the seventh hour of a healing miracle (John 4:52), the seventh day of God's rest from creation (Heb 4:4), Enoch's genealogical position as seventh from Adam (Jude 1:14), and the seventh seal and seventh angel in Revelation's apocalyptic sequences (Rev 8:1, 10:7, 11:15, 16:17, 21:20). Every target language renders it with its standard ordinal form — Spanish 'séptimo,' French 'septième,' German 'siebte.' **NUMBER SEVEN**
en: seventh | **es:** séptima, séptimo, séptimo, | **fr:** septième | **de:** der-siebte, siebte John 4:52; Heb 4:4; Jude 1:14; Rev 8:1

Ἔβερ G1443 *N-GMS* (1×)
Eber, Hebrew ancestor of Abraham, from whom 'Hebrew' may derive; patriarch in Genesis genealogy
Eber (Hebrew עֵבֶר) was a descendant of Shem and ancestor of Abraham, appearing in the genealogies of Genesis 10-11 and Luke 3:35. His name may be the origin of the term 'Hebrew' (Ibri), designating Abraham's people as 'descendants of Eber.' He lived during the time of the Tower of Babel and the division of languages. Luke includes him in Jesus' genealogy, tracing Christ's lineage back through Israel's patriarchal line to Adam. The name signifies 'the one from beyond' (the Euphrates).

(1×) Luke 3:35 includes Eber in Jesus' genealogy, linking Christ to the Hebrew patriarchs descended from Shem. His name may etymologically connect to 'Hebrew' as an ethnic designation. All languages largely preserve the Hebrew name: English 'Eber,' Spanish 'Éber,' French 'Éber.' Luke's genealogical precision demonstrates Jesus' authentic placement within Israel's historical lineage, tracing His human descent through Abraham's ancestors back to Noah and ultimately Adam, showing Him as both Israel's King and humanity's Savior. **GEOGRAPHY AND SPACE**
en: Eber | **es:** Éber | **fr:** Éber | **de:** Ἔβερ Luke 3:35

Ἑβραϊκός G1444 *Adj-DNP* (1×)
Hebrew, pertaining to the Hebrew language or the Jewish people and their culture
An adjective meaning 'Hebrew'—pertaining to the Hebrew language or Jewish culture. Luke 23:38 (in some manuscripts) describes Pilate's inscription on the cross being written in Hebrew, Greek, and Latin—the three major languages of first-century Judea. Hebrew (or Aramaic, its related dialect) was the ethnic language of the Jewish people, Greek the international trade language, and Latin the imperial Roman tongue. The trilingual inscription proclaimed Jesus' kingship to all cultural groups present in Jerusalem.

(1×) Luke 23:38 (in certain manuscripts) notes the cross inscription was written in Hebrew, Greek, and Latin. The adjective designates the language/script of the Jewish people. Spanish 'Hebreas,' French 'en hébreu,' and English 'Hebrew' all refer to the Semitic language. The trilingual proclamation ensured maximum readership—Jewish pilgrims, Greek-speaking gentiles, and Roman officials could all read that Jesus was crucified as 'King of the Jews,' ironically proclaiming truth in the act of mockery. **HEBREW PEOPLE**
en: Hebrew | **es:** Hebreas | **fr:** en-hébreu | **de:** Ἑβραϊκοῖς} Luke 23:38

Ἑβραϊκός G1445 *N-NMS* (4×)
A Hebrew; an ethnic-religious designation for an Israelite, especially one preserving ancestral language and customs
In the New Testament, this noun identifies someone as a Hebrew-speaking Israelite, often distinguishing such persons from Hellenistic (Greek-speaking) Jews. Paul's triple claim in Philippians 3:5 – 'a Hebrew of Hebrews' – underscores cultural and linguistic purity, not merely ancestry. The term surfaces in Acts 6:1 precisely at the fault line between Aramaic-speaking and Greek-speaking Jewish believers, revealing early church tensions. Spanish 'hebreo' and French 'Hebreu' preserve the ethnic force of the original.

(4×) A person of Hebrew identity, particularly one who retains the ancestral Semitic language and traditions as distinct from Hellenized Jews. In Acts 6:1 the Hebraioi are contrasted with Hellenistai over the daily distribution, while in 2 Corinthians 11:22 and Philippians 3:5 Paul invokes the label to assert his unimpeachable Jewish pedigree. All translations (eng 'Hebrew,' spa 'hebreo,' fra 'Hebreu') consistently render this as an ethnic-cultural marker rather than a merely geographic one. **HEBREW PEOPLE**
en: Hebrew, Hebrews | **es:** Hebraîoi, Hebreos, hebreo | **fr:** Hébreu, Ἑβραίων, Ἑβραῖος | **de:** Ἑβραίους, Ἑβραίων, Ἑβραῖοί Acts 6:1; 2Cor 11:22; Phil 3:5

Ἑβραϊκός G1446 *Adj-DFS* (3×)
Hebrew (language or dialect); specifically the Aramaic vernacular spoken in first-century Judea
The adjective Ἑβραΐς (feminine form of Ἑβραϊκός) describes the Hebrew language or, more precisely in NT contexts, the Aramaic dialect spoken in Palestine during the first century. When Acts records Paul speaking 'in the Hebrew language,' it refers to Aramaic, the common tongue of Jews in Judea, as distinct from Greek. This linguistic choice carried powerful social and religious significance—it marked the speaker as authentically Jewish and addressed hearers in their heart language.

(3×) All three occurrences describe Paul addressing Jewish audiences in their native tongue. In Acts 21:40 Paul asks permission to address the crowd, then 'standing on the steps, he motioned to the people, and when there was a great hush, he addressed them in the Hebrew language.' Acts 22:2 notes the crowd's response: 'And when they heard that he was addressing them in the Hebrew language, they became even more quiet.' In Acts 26:14 Paul recounts Jesus speaking to him on the Damascus road 'in the Hebrew language.' The German gloss Ἑβραΐδι preserves the Greek dative form. Speaking Aramaic/Hebrew signaled cultural solidarity and religious authenticity, making Paul's message more credible to Jewish listeners resistant to Hellenization. **HEBREW PEOPLE**
en: Hebrew | **es:** hebrea | **fr:** hébraïque | **de:** Ἑβραΐδι Acts 21:40; Acts 22:2; Acts 26:14

Ἑβραϊκός G1447 *Adv* (7×)
In Hebrew (or Aramaic); designating the language in which a word or phrase is spoken.
An adverb meaning 'in the Hebrew language,' used by John to flag Semitic terms for his Greek-speaking audience. Each occurrence introduces a place name or title that John then translates: Bethesda (John 5:2), Gabbatha (19:13), Golgotha (19:17), and Rabboni (20:16). In John 19:20, it appears alongside 'in Latin' and 'in Greek' to describe Pilate's trilingual inscription on the cross. The term likely covers both Hebrew proper and Aramaic, as several of the glossed words are Aramaic in form. All translation languages render it transparently: Spanish 'en hebreo,' French 'en hébreu,' German 'hebräisch.'

(7×) In the Hebrew language (or Aramaic)—an adverb used to identify the Semitic language in which a name or phrase is expressed. Appears exclusively in John's Gospel, where the evangelist introduces Semitic terms to a Greek-reading audience and provides translations: 'which is called in Hebrew Bethesda' (John 5:2), 'Gabbatha' (19:13), 'Golgotha' (19:17), 'Rabboni' (20:16). In John 19:20, it distinguishes Hebrew from Latin and Greek on Pilate's trilingual titulus. The referent likely encompasses Aramaic as well as Hebrew proper, since several glossed terms (Gabbatha, Golgotha, Rabboni) are Aramaic in form. Every translation language renders this straightforwardly as 'in Hebrew' (Spanish 'en hebreo,' German 'hebräisch'). **HEBREW PEOPLE**
en: in-Hebrew | **es:** en-hebreo | **fr:** en-hébreu | **de:** hebraeisch John 5:2; John 19:13; John 19:17; John 19:20; John 20:16

ἐγγίζω G1448 *V-AMA-2P* (42×)
Draw near, approach: spatially to a person or place; temporally of events or seasons at hand; spiritually to God.

The Greek verb eggizo carries the spatial force of its root eggys ('near') into three registers. Physically, it describes people approaching places — Jesus drawing near to Jerusalem (Matt 21:1). Temporally, it announces that moments of fulfillment are 'at hand' — the kingdom of heaven (Matt 3:2; 4:17), the hour of betrayal (Matt 26:45). Spanish acercarse and French s'approcher serve both uses without distinction, but German sometimes shifts from nahen to nahe sein for the temporal sense. A spiritually intimate sense appears in Hebrews 7:19 and James 4:8, where drawing near to God carries the weight of covenant access — 'Draw near to God, and he will draw near to you.'

1. draw near temporally (20×) Of a time, event, season, or eschatological reality approaching or being imminent — 'the kingdom of heaven has drawn near' (Matt 3:2; 4:17; 10:7). This temporal sense (20 occurrences) anchors Jesus' earliest proclamation and recurs in the Olivet Discourse (Matt 26:45-46) and apostolic expectation ('the coming of the Lord has drawn near,' Jas 5:8). Spanish se ha acercado and French s'approcher preserve the motion metaphor for time, while Korean 가까이 오다 (come close) and German nahen similarly apply spatial movement vocabulary to temporal imminence — a universal conceptual metaphor. **NEARNESS AND APPROACH**

en: Has-come-near, Has-drawn-near, Was-drawing-near | **es:** Se-acercaba, Se-ha-acercado, acercándose | **fr:** approcher, s'approcher | **de:** nahen, naht Matt 3:2; Matt 4:17; Matt 10:7; Matt 26:45; Matt 26:46

2. approach spatially (20×) To approach physically in space — drawing near to a person, city, or location. With 20 occurrences, this literal spatial sense appears when Jesus and the disciples approach Jerusalem (Matt 21:1; Mark 11:1), when the messengers from Cornelius draw near to Joppa (Acts 10:9), and when sinners and tax collectors approach Jesus to listen (Luke 15:1). Spanish acercándose, French approcher, and German nahen all deploy standard motion verbs. Luke particularly favors eggizo for narrative scene-setting, using the approach of characters to signal that pivotal encounters are about to unfold (Luke 7:12; 19:29, 37, 41). **NEARNESS AND APPROACH**

en: drawing-near, drew-near, having-approached | **es:** acercarse, acercándome, acercándose | **fr:** approcher, s'approcher | **de:** nahen, naht Matt 21:1; Matt 21:34; Mark 11:1; Luke 7:12; Luke 15:1

3. draw near to God (2×) To draw near to God in worship, prayer, or spiritual approach — a relational and cultic use where the verb carries the weight of covenant access. Only 2 clear occurrences: Hebrews 7:19, where the better hope enables believers to 'draw near to God,' and the famous imperative of James 4:8, 'Draw near to God, and he will draw near to you.' Spanish acercaos a Dios, French approchez-vous de Dieu, and German nahet euch Gott all preserve the spatial metaphor for spiritual intimacy. The LXX background is rich: eggizo regularly translates Hebrew qarav in priestly contexts of approaching the altar, giving this NT sense deep cultic resonance. **NEARNESS AND APPROACH**

en: Draw-near, we-draw-near | **es:** acercaos, nos-acercamos | **fr:** approcher | **de:** nahen Heb 7:19; Jas 4:8

ἐγγράφ-ω G1449 *V-RPM/P-NFS* (3×)

to write in, inscribe, engrave; to record permanently, especially in metaphorical registers of belonging

The compound verb ἐγγράφω (ἐν + γράφω) means to write or inscribe in or on something—to mark permanently in a register, on a surface, or metaphorically in hearts. Biblical usage emphasizes permanent recording: names written in heaven's ledgers, laws inscribed on hearts. The act of engraving or registering creates lasting, authoritative record—what is ἐγγεγραμμένον has been officially entered and remains inscribed.

(3×) In Luke 10:20 Jesus tells the seventy-two not to rejoice that demons submit to them, 'but rejoice that your names are written in heaven'—enrolled in God's permanent register. Second Corinthians 3:2 uses the metaphor of the living letter: 'You yourselves are our letter of recommendation, written on our hearts, to be known and read by all.' Verse 3:3 continues: 'you show that you are a letter from Christ...written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.' The French (inscrire, inscrit) and German (ἐνγέγραπται, ἐνγεγραμμένη [sic]) preserve the inscribing metaphor. The perfect passive tense emphasizes completed, permanent inscription—what has been written remains written, whether in heavenly books or transformed hearts. **WRITING AND SCRIPTURE**

en: have-been-written, having-been-inscribed | **es:** están-escritos, inscrita | **fr:** inscrire, inscrit | **de:** ἐνγέγραπται, ἐνγεγραμμένη Luke 10:20; 2Cor 3:2; 2Cor 3:3

ἔγγυος G1450 *Adj-NMS* (1×)

Guarantee, surety, one who pledges security for another; bondsman ensuring fulfillment

This noun means a guarantee, surety, or bondsman—one who pledges to ensure another's obligation is fulfilled. Hebrews 7:22 declares Jesus the 'guarantee of a better covenant,' meaning He personally ensures all covenant promises will be kept. Classical Greek used it for someone providing financial security or bail. Unlike the old covenant depending on human faithfulness (which failed), the new covenant rests on Jesus' perfect guarantee—His own person and work secure what He promises. He is both promise-maker and promise-keeper.

(1×) Hebrews 7:22 calls Jesus the 'guarantee' of a better covenant—He Himself secures all its promises through His priestly work. The noun describes a bondsman or surety who pledges to ensure obligations are met. English 'guarantee,' Spanish 'garante,' French 'garant,' and German 'Bürge' all convey this security function. Unlike the Levitical priests who died and failed, Jesus lives forever and perfectly guarantees the new covenant—His resurrection life ensures every promise finds fulfillment. **PLEDGES AND SECURITY**

en: guarantee | **es:** garante | **fr:** garant | **de:** Buerge Heb 7:22

ἐγγύς G1451 *Prep* (30×)

Near, close by; denoting spatial proximity or temporal imminence, often with eschatological overtones.

An adverb and preposition of proximity, engys signals that something is spatially close or temporally imminent. Jesus declares 'the kingdom of God is near' (Mark 1:15, Luke 21:31), and Paul writes 'the Lord is near' (Phil 4:5). It also functions in mundane spatial senses: 'the city was near' (John 11:18), 'the feast was near' (John 6:4). Spanish 'cerca,' French 'pres,' and German 'nahe' all confirm a single unified sense of nearness. In eschatological contexts, engys carries urgency—what is near demands immediate response, whether repentance or readiness.

near, close (spatial or temporal proximity) (30×) Nearness in space or time, used as adverb or preposition to express proximity. Spatially, it locates places or persons close at hand (John 11:18, 19:20). Temporally, it signals imminence—festivals approaching (John 6:4, 11:55) or eschatological fulfillment at hand (Matt 24:32-33, Rom 13:11). The fig-tree parable (Matt 24:32) pivots on engys: when the signs appear, 'know that it is near, at the very gates.' All multilingual renderings converge on a single proximity sense. **NEARNESS AND APPROACH**

en: near | **es:** cerca | **fr:** près | **de:** nahe Matt 24:32; Matt 24:33; Matt 26:18; Mark 13:28; Mark 13:29

ἐγγύτερος G1452 *Adv* (1×)

Nearer, closer in space or time; comparative form indicating reduced distance

The comparative adverb 'nearer' or 'closer'—indicating proximity in space or time. Romans 13:11 uses it temporally: 'salvation is nearer to us now than when we first believed.' Paul emphasizes the forward progress of redemptive history—each day brings believers closer to Christ's return and the consummation of salvation. The comparative form stresses movement toward a goal. Time isn't cyclical but linear, advancing toward the day when faith becomes sight and hope becomes reality.

(1×) Romans 13:11 declares that salvation is 'nearer' now than when believers first trusted Christ—the return of the Lord draws progressively closer. The comparative adverb indicates reduced distance

or time. Spanish 'más cerca,' French 'plus près,' German 'näher,' and English 'nearer' all express this approach toward a goal. Paul's point motivates urgent holiness—the eschatological clock is ticking, Christ's return approaches, making moral vigilance increasingly critical as the end draws near. **NEARNESS AND APPROACH**

en: nearer | **es:** más-cerca | **fr:** plus-près | **de:** naeher Rom 13:11

ἐγείρω G1453 *V-ASP-3S* (144×)

To raise up, wake, arise; especially of resurrection from the dead; also to get up physically, appear, or rouse from sleep

One of the New Testament's most theologically charged verbs, spanning the full arc from ordinary waking to eschatological resurrection. At its most mundane it means 'get up' or 'wake from sleep,' but its defining NT usage is God's raising of Jesus from the dead—ἠγέρθη, 'he has been raised' (Matt 28:6). The passive voice in resurrection contexts carries enormous theological weight: the subject does not raise himself but is raised by divine power. Spanish resucitar, Arabic أقام, and Swahili kufufuliwa all capture this divine-passive dimension. The same verb also covers physical rising, prophetic appearing, and the stirring up of nations—a remarkable semantic breadth unified by the core image of moving from a lower to a higher state.

1. be raised / rise from the dead (51×) Passive or middle intransitive resurrection: the subject is raised from the dead or rises to life. This is the theologically dominant NT sense, appearing in creedal formulas (1 Cor 15:4 ἐγήγερται, 'he has been raised') and throughout the Gospel narratives. The divine passive is crucial—Spanish ha resucitado, Arabic قام, Korean 살아나셨다 all preserve the implication that God is the unspoken agent. Used of both Christ's resurrection and the general resurrection (Matt 11:5, 'the dead are raised'). **RESURRECTION AND RISING**

en: He-has-been-raised, are-raised, has-been-raised | **es:** ha-resucitado, resucita, resucitan | **fr:** ressusciter | **de:** auferwecken, steht-auf Matt 11:5; Matt 14:2; Matt 16:21; Matt 17:9; Matt 17:23

2. rise / get up (physical) (38×) Intransitive or middle use meaning to rise physically, get up from sitting or lying, or arise and go. Frequently appears as a command—Ἔγειρε, 'Rise!' (Matt 9:5 to the paralytic)—or in narrative transitions where someone arises to act (Matt 1:24, Joseph arose; Matt 2:13-14, arising to flee to Egypt). Spanish levántate, Arabic قم, and Swahili simama all treat this as ordinary physical movement, distinct from the resurrection sense. **RESURRECTION AND RISING**

en: Rise, arise, having-arisen | **es:** Levántate, habiéndose-levantado, levantándose | **fr:** ressusciter | **de:** auferwecken, steht-auf Matt 1:24; Matt 2:13; Matt 2:14; Matt 2:20; Matt 2:21

3. raise from the dead (active) (34×) Active transitive resurrection: a divine agent raises someone from the dead. The subject is typically God (Acts 2:24, 'God raised him') or Jesus commissioning the disciples (Matt 10:8, 'raise the dead'). Distinguished from sense 1 by having an explicit agent performing the raising. Arabic أقام (with object suffix) and Korean 일으키셨다 both mark the transitive causative structure. John 2:19-20 plays on this sense when Jesus says 'I will raise it [the temple/body] in three days.' **RESURRECTION AND RISING**

en: He-raised, having-raised, he-raised | **es:** habiendo-resucitado, levantó, que-levantó | **fr:** ressusciter | **de:** auferwecken, steht-auf Matt 3:9; Matt 10:8; Luke 3:8; John 2:19; John 2:20

4. appear / arise (figurative) (9×) Figurative intransitive use: a person, prophet, or entity 'arises' or 'appears' on the historical stage. False prophets 'will arise' (Matt 24:11, 24), the Queen of the South 'will rise up' in judgment (Matt 12:42), and nation 'will rise against' nation (Matt 24:7). Spanish se levantarán and Arabic يُقام confirm the metaphorical emergence sense. This extends the physical-rising image into the domain of historical or eschatological appearing. **RESURRECTION AND RISING**

en: Will-be-raised, arises, will-arise | **es:** Se-levantará, se-levantará, se-levantarán | **fr:** ressusciter | **de:** auferwecken, steht-auf Matt 12:42; Matt 24:7; Matt 24:11; Matt 24:24; Mark 13:8

5. raise up / lift up (physical) (8×) Active transitive physical raising: to lift someone up, help them stand, or raise them to their feet—without reference to resurrection. Jesus takes the sick boy's hand and 'raised him' (Mark 9:27), Peter 'raised up' the lame man (Acts 3:7), and a sheep is pulled from a pit (Matt 12:11). Spanish levantó and Swahili akamwinua mark simple physical assistance. Luke 1:69 extends this to God 'raising up a horn of salvation' in a metaphorical-political sense. **RESURRECTION AND RISING**

en: he-awakened, he-raised, he-raised-up | **es:** levantar, levantará?, levantó | **fr:** ressusciter | **de:** auferwecken, steht-auf Matt 12:11; Mark 1:31; Mark 9:27; Luke 1:69; Acts 3:7

6. wake from sleep (4×) To wake or rouse from sleep, either transitively (waking someone) or intransitively (being awakened). The disciples wake Jesus during the storm (Matt 8:25, Mark 4:38), and Paul commands the Ephesians Ἔγειρε ὁ καθεύδων, 'Awake, O sleeper' (Eph 5:14). Spanish despertaron/Despiértate and Arabic استيقظ clearly distinguish this from the resurrection senses. Romans 13:11 uses it metaphorically—'it is time to wake from sleep'—bridging the literal and spiritual dimensions. **RESURRECTION AND RISING**

en: awake, they-wake, they-woke | **es:** Despiértate, despertar, despertaron | **fr:** ressusciter | **de:** auferwecken, steht-auf Matt 8:25; Mark 4:38; Rom 13:11; Eph 5:14

ἔγερσις G1454 *N-AFS* (1×)

Raising, resurrection; the act of waking or raising from sleep or death

This noun means raising, awakening, or resurrection—the act of bringing someone up from sleep or death. Matthew 27:53 uses it for the resurrection of saints who came out of tombs 'after His resurrection' and appeared to many. The term can mean simple awakening from sleep or, more significantly, resurrection from death. It derives from the verb 'to raise' or 'awaken.' Matthew's reference connects Jesus' resurrection to the resurrection of Old Testament believers, showing His death and rising as the pivot point for all resurrection hope.

(1×) Matthew 27:53 describes saints rising from tombs 'after His resurrection'—the raising of Jesus triggered the resurrection of these Old Testament believers. The noun denotes the act of raising or awakening, especially from death. Spanish 'resurrección,' French 'résurrection,' and English 'raising' all capture this sense of being brought up from death. This mysterious event demonstrates that Christ's resurrection has corporate implications—His rising inaugurates the general resurrection, beginning with these firstfruits who witness to Jerusalem. **AUTO-DETECTED COMMUNITY 12060 WITH 4 SENSES**

en: raising | **es:** resurrección | **fr:** résurrection | **de:** ἔγερσιν Matt 27:53

ἐγκάθ-ετος G1455 *Adj-AMP* (1×)

Spies, secretly planted agents sent to gather information or entrap someone

This adjective used as a noun means spies or secret agents—people planted to gather information or create a trap. Luke 20:20 describes the religious leaders sending 'spies who pretended to be righteous' to catch Jesus in His words so they could deliver Him to Roman authorities. The term emphasizes their covert, deceptive nature—pretending sincerity while actually seeking to entrap. Classical Greek used it for people secretly inserted into situations for surveillance or subversion. These agents tried to force Jesus into politically dangerous statements.

(1×) Luke 20:20 records scribes and chief priests sending 'spies' disguised as sincere questioners to trap Jesus with politically dangerous statements about taxes. The term designates secretly planted agents working undercover. English 'spies,' Spanish 'espías,' and French 'espion' all convey this covert surveillance function. Their question about Caesar's tax was designed as a no-win scenario—but Jesus' brilliant 'render to Caesar' response escaped their trap while teaching profound truth about dual citizenship in earthly and heavenly kingdoms. **AMBUSH LURK**

en: spies | **es:** espías | **fr:** espion | **de:** ἐνκαθέτους Luke 20:20

ἐγκαίν-ια G1456 *N-NNP* (1×)

Feast of Dedication, Jewish festival commemorating temple rededication by Judas Maccabeus in 164 BC

The Feast of Dedication (Hanukkah), an eight-day Jewish festival commemorating the rededication of the temple in 164 BC after Antiochus Epiphanes had desecrated it. Judas Maccabeus cleansed and rededicated the temple following the Maccabean revolt. John 10:22 notes Jesus was in Jerusalem during this feast, walking in Solomon's colonnade during winter. Though not commanded in Torah, this feast celebrated God's faithfulness in restoring temple worship. Jesus' presence there and His claims about being the true temple take on added significance.

(1×) John 10:22 places Jesus in Jerusalem at the Feast of Dedication (Hanukkah), the winter festival celebrating the temple's rededication in 164 BC. The term means 'renewal' or 'consecration.' English 'Dedication,' Spanish 'Dedicación,' French 'dédicace,' and German 'Tempelweihe' all reference this rededication commemoration. Jesus' presence at this feast celebrating restored temple worship sets the stage for His claims to be God's true temple—He is the ultimate fulfillment of what the physical building symbolized. **PASSOVER FESTIVAL**

en: Dedication | **es:** Dedicación | **fr:** dédicace | **de:** Tempelweihe John 10:22

ἐγκαιν-ίζω G1457 *V-RIM/P-3S* (2×)

inaugurate, dedicate, consecrate for first use

This verb means to inaugurate or dedicate something for its first sacred use. In Hebrews 9:18 and 10:20, it describes the consecration of the old covenant and the new way opened through Christ's sacrifice. The term carries connotations of ritual dedication, making something newly operational for its holy purpose. Both uses in Hebrews connect sacrifice with the inauguration of covenant relationship.

(2×) Applied to covenant inauguration, this sense emphasizes the consecration required to make a way operational. Hebrews 9:18 refers to the Mosaic covenant not being inaugurated without blood, while 10:20 speaks of the new and living way Christ inaugurated through the veil. The German 'einweihen' (dedicate/consecrate) particularly captures the ceremonial dimension of making something sacred and accessible. **RENEW REPAIR RESTORE**

en: he-inaugurated, was-inaugurated | **es:** fue-inaugurado, inauguró | **fr:** einweihen | **de:** einweihen Heb 9:18; Heb 10:20

ἐγκἄλέω G1458 *V-PMA-3P* (7×)

To bring a formal charge or legal accusation against someone; to accuse in a judicial setting.

A technical legal term drawn from Greek courtroom procedure, meaning to lodge a formal charge against a person. In the New Testament it appears exclusively in Luke-Acts and Romans, always in contexts of judicial proceedings — whether before Roman magistrates (Acts 19:38, 19:40), the Sanhedrin (Acts 23:28–29), or the imperial tribunal (Acts 26:2). Paul also uses it theologically in Romans 8:33, asking who shall bring a charge against God's elect. The multilingual evidence confirms this forensic focus: Spanish 'acusar,' French 'accuser,' and German 'anklagen' all point squarely to formal accusation rather than casual blame.

accuse, bring charges against (7×) To bring a formal legal accusation or charge against someone in a judicial context. Every NT occurrence sits within a courtroom or tribunal setting — the Ephesian town clerk warns that complaints must be settled in lawful assembly (Acts 19:38–40), the tribune seeks to know the charges against Paul (Acts 23:28), and Paul himself stands accused before Agrippa (Acts 26:2). The Spanish 'acusar,' French 'accuser,' and German 'anklagen' uniformly confirm the forensic register. In Romans 8:33 the term shifts from earthly courts to the divine tribunal: who will bring charges against those whom God has chosen? **ACCUSE BRING CHARGES**

en: I-am-accused, being-accused, let-them-accuse | **es:** acusará, acusén, de-ser-acusados | **fr:** accuser | **de:** anklagen, ἐγκαλείτωσαν, ἐγκαλεῖσθαι Acts 19:38; Acts 19:40; Acts 23:28; Acts 23:29; Acts 26:2

ἐγκατα-λείπω G1459 *V-AIA-3S* (10×)

Forsake, abandon, leave behind — whether deserting a person in need or neglecting communal assembly

Egkataleipo is one of the most emotionally charged verbs in the New Testament. Jesus cries from the cross, 'My God, my God, why have you forsaken me?' (Matt 27:46; Mark 15:34), quoting Psalm 22:1 — and yet Peter at Pentecost declares that God did not 'abandon' his Holy One to the grave (Acts 2:27, 31). Paul uses it of personal desertion: 'Demas has forsaken me' (2 Tim 4:10) and 'everyone deserted me' (2 Tim 4:16). The word also extends to neglecting an assembly (Heb 10:25), where the object shifts from a person to a communal practice. Spanish 'abandonar' serves both senses uniformly.

1. forsake, abandon (9×) To forsake, abandon, or desert a person, especially in a moment of dire need — carrying deep emotional and theological weight. Jesus' cry of dereliction (Matt 27:46; Mark 15:34) and God's promise 'I will never forsake you' (Heb 13:5) stand at opposite poles of this sense. Paul's personal experience of abandonment by Demas and others (2 Tim 4:10, 16) and Isaiah's remnant prophecy applied in Romans 9:29 all cluster here. Spanish 'abandonar' and German 'verlassen' both convey the relational betrayal involved. **LEAVING AND REMAINING**

en: abandoned, did-you-forsake, forsaken | **es:** abandonaron, abandonarás, abandonaré | **fr:** abandonner | **de:** verlassen, ἐγκατέλιπες, ἐνκαταλείψεις Matt 27:46; Mark 15:34; Acts 2:27; Acts 2:31; Rom 9:29

2. forsake, desert (an assembly) (1×) To forsake or neglect an established practice of assembling together — a specialized application where the object is not a person but a communal gathering. Hebrews 10:25 urges believers not to forsake 'the assembling of ourselves together,' using the same verb but redirecting it from interpersonal abandonment to communal negligence. The single occurrence distinguishes itself from sense 1 by its corporate, habitual focus rather than personal desertion. **LEAVING AND REMAINING**

en: forsaking | **es:** abandonando | **fr:** abandonner | **de:** verlassen Heb 10:25

ἐγκατοικ-έω G1460 *V-PPA-NMS* (1×)

Dwelling among, living in the midst of; residing in or with a community

A participle meaning 'dwelling among' or 'living in the midst of'—residing within or among a group. 2 Peter 2:8 describes righteous Lot 'dwelling among' the people of Sodom, whose lawless deeds tormented his righteous soul. The term emphasizes physical proximity and ongoing residence. Classical Greek used it for inhabiting a place or living among a people. Peter's point is that Lot's geographical location didn't corrupt him—he maintained righteousness despite constant exposure to wickedness, proving God can preserve the godly even in ungodly environments.

(1×) 2 Peter 2:8 describes righteous Lot 'dwelling among' the Sodomites, whose lawless conduct daily tormented his righteous soul. The participle emphasizes ongoing residence in the midst of a community. Spanish 'habitando' and English 'dwelling' capture this sense of living among a people. Peter uses Lot to demonstrate that God knows how to rescue the godly from trials—Lot maintained righteousness despite prolonged immersion in Sodom's wickedness, showing environmental corruption isn't inevitable for those trusting God. **GEOGRAPHY AND SPACE**

en: dwelling | **es:** habitando | **fr:** ἐνκατοικῶν | **de:** darin-wohnen 2Pet 2:8

ἐγκεντ-ρίζω G1461 *V-AIP-2S* (6×)

To graft a branch into a tree; used metaphorically for incorporating believers into God's covenant people.

Drawn from the agricultural world of olive cultivation, this verb means to insert a shoot or scion into a rootstock so it can draw life from the host tree. Paul commandeers the image in Romans 11:17-24, where wild olive branches (Gentile believers) are grafted into the cultivated olive tree (Israel). The Spanish 'injertar' and French 'greffer' both preserve the horticultural precision, while the

metaphor carries deep theological freight: life flows from the root to every grafted branch alike.

graft in (6×) To graft a branch into a living tree so it shares the root's vitality. All six NT occurrences cluster in Romans 11:17-24, where Paul builds an extended allegory of the olive tree representing God's covenant people. Gentile believers are wild branches grafted in (v. 17), some natural branches were broken off (v. 19), and God is able to graft the original branches back (v. 23-24). The multilingual evidence is uniform: Spanish 'injertar,' French 'greffer,' and English 'graft in' all reflect this single agricultural-metaphorical sense. **SOWING AND PLANTING**

en: might-be-grafted-in, to-graft-in, were-grafted | **es:** fuera-injertado, fuiste-injertado, para-injertar | **fr:** greffer | **de:** einpfropfen Rom 11:17; Rom 11:19; Rom 11:23; Rom 11:24

ἔγ-κλημα G1462 *N-ANS* (2×)

charge, accusation, formal complaint

This legal term denotes a formal accusation or charge brought against someone. In Acts 23:29 and 25:16, it appears in the Roman legal proceedings against Paul, referring to the specific charges brought by his accusers. The word belongs to the technical vocabulary of Greco-Roman jurisprudence, indicating written complaints that could lead to trial. Both occurrences emphasize the official, legal nature of the accusation.

(2×) Referring to formal legal charges in a Roman court context, this sense captures accusations requiring judicial investigation. Acts 23:29 describes the charge as unworthy of death, while 25:16 contrasts Roman justice (hearing the accused) with unfair condemnation. The lexical evidence shows this is technical legal vocabulary, used for written complaints initiating prosecution, making both instances in Acts particularly appropriate to their juridical setting. **LEGAL ACCUSATION CHARGE**

en: charge | **es:** cargo | **fr:** accusation | **de:** ἐγκλήματος, ἔγκλημα Acts 23:29; Acts 25:16

ἐγκομβ-όομαι G1463 *V-AMM-2P* (1×)

To clothe oneself with, put on as a garment; to wrap oneself in or wear something

This middle voice verb means to clothe oneself with something or put on a garment. 1 Peter 5:5 commands believers to 'clothe yourselves with humility toward one another,' using the imagery of putting on a garment or apron. Classical Greek used it for binding something on oneself or wearing it constantly. Peter's metaphor suggests humility should be as visible and constant as clothing—not an occasional posture but a permanent disposition believers deliberately assume in all relationships. Humility becomes the 'uniform' of Christian community.

(1×) 1 Peter 5:5 exhorts believers to 'clothe yourselves with humility' toward each other. The middle voice verb means to put on or wrap oneself in something like a garment. Spanish 'vestíos' and English 'clothe yourselves' capture this imagery of deliberately assuming an attitude as one puts on clothing. Peter's command makes humility a visible, constant characteristic—not hidden internal disposition but outward behavior as obvious as the clothes you wear, defining how believers relate to one another in the community. **CLOTHING AND DRESS**

en: clothe-yourselves | **es:** vestíos | **fr:** ἐγκομβώσασθε | **de:** sich-umguerten 1Pet 5:5

ἐγκοπ-ή G1464 *N-AFS* (1×)

Hindrance, obstacle, impediment; something that blocks progress or creates difficulty

This noun means hindrance, obstacle, or impediment—something that blocks progress or creates difficulty. Paul uses it in 1 Corinthians 9:12 when explaining why he refuses financial support: 'lest we hinder the gospel of Christ.' The term can refer to physical obstacles or metaphorical barriers. Classical Greek used it for incisions, interruptions, or material obstacles. Paul's concern is pastoral—he'll surrender legitimate rights rather than create any hindrance that might impede the gospel's advance. Nothing must obstruct people from hearing and receiving Christ's message.

(1×) 1 Corinthians 9:12 explains Paul's refusal of financial support: to avoid putting 'any hindrance in the way of the gospel of Christ.' The noun describes an obstacle or impediment blocking progress. English 'hindrance,' Spanish 'obstáculo,' French 'obstacle,' and German 'Hindernis' all convey this barrier imagery. Paul anticipates critics might accuse him of preaching for money, so he surrenders his apostolic right to support rather than create any stumbling block that might prevent people from receiving the gospel message. **STUMBLING BLOCKS**

en: hindrance | **es:** obstáculo | **fr:** obstacle | **de:** Hindernis 1Cor 9:12

ἐγκόπτω G1465 *V-AIA-3S* (5×)

To hinder, impede, or cut in on; to obstruct someone's progress or plans

Originally meaning 'to cut into' (from en + kopto), this verb came to signify obstructing or hindering someone's course of action. Paul uses it repeatedly to explain why his plans were thwarted: he was 'hindered' from visiting Rome (Rom 15:22) and Thessalonica (1 Thess 2:18). In Galatians 5:7, it evokes an athletic metaphor – 'who hindered you from obeying the truth?' – as if someone cut in during a race. Peter urges husbands to honor their wives so that their prayers may not be 'hindered' (1 Pet 3:7). Spanish 'estorbar/impedir' and German 'hindern' confirm the obstruction sense.

(5×) To hinder, obstruct, or impede progress, cutting in on someone's intended course. The athletic metaphor in Galatians 5:7 – 'who cut in on you?' – preserves the original sense of cutting into a path. Paul explains his delayed visits as having been 'hindered' by ministry demands (Rom 15:22) or by Satan (1 Thess 2:18). In 1 Peter 3:7, prayers themselves can be 'hindered' by broken marital relationships. Spanish 'estorbar' (to obstruct) and German 'hindern' consistently render the interference sense. Acts 24:4 uses it more delicately – 'that I may not weary you' – showing the word can shade toward imposition. **FORBID HINDER PREVENT**

en: I-may-weary, I-was-hindered, hindered | **es:** detenga, era-impedido, estorbó | **fr:** empêcher, hindern | **de:** hindern, ἐνκόπτω Acts 24:4; Rom 15:22; Gal 5:7; 1Thess 2:18; 1Pet 3:7

ἐγκράτ-εια G1466 *N-GFS* (4×)

Self-control; mastery over one's desires, appetites, and impulses

A virtue denoting the inner strength to govern one's passions and appetites. In Galatians 5:23 it crowns the fruit-of-the-Spirit list, while in 2 Peter 1:6 it appears twice in a chain linking knowledge to godliness. When Paul reasoned about 'righteousness, self-control, and the coming judgment' before Felix (Acts 24:25), the governor trembled – suggesting this was no abstract ideal but a piercing moral demand. French 'maitrise de soi' and Spanish 'dominio propio' both capture the reflexive dimension: authority exercised over oneself.

(4×) The capacity to restrain one's desires, appetites, and impulses through inner discipline. Classical Greek usage (enkrateia hedonon kai epithymion) already framed this as mastery over pleasures and lusts. In the NT it appears in ethical catalogs (Gal 5:23, 2 Pet 1:6) and in Paul's pointed discourse before Felix (Acts 24:25). The multilingual evidence – spa 'dominio propio,' fra 'maitrise de soi,' deu approximating the Greek – uniformly treats it as deliberate self-governance rather than mere restraint. **AUTO-DETECTED COMMUNITY 11191 WITH 4 SENSES**

en: self-control | **es:** dominio-propio | **fr:** maîtrise-de-soi, ἐγκράτεια, ἐγκράτειαν | **de:** ἐγκράτεια, ἐγκράτειαν, ἐγκρατείας Acts 24:25; Gal 5:23; 2Pet 1:6

ἐγκρατ-εύομαι G1467 *V-PIM/P-3P* (2×)

exercise self-control, practice restraint

This middle voice verb means to exercise self-control or discipline oneself. Paul uses it in 1 Corinthians 7:9 regarding sexual self-control in marriage contexts, and in 9:25 of athletic training discipline. The term emphasizes active self-mastery rather than mere passive

restraint. Ancient Greek also used it for forcing oneself to do something difficult, highlighting the intentional, effortful nature of self-discipline.

(2×) Describing the active practice of self-control, this sense applies both to sexual restraint (1 Cor 7:9) and athletic discipline (9:25). The multilingual pattern emphasizes the reflexive action ('se controla' in Spanish, 'se maîtriser' in French), highlighting personal agency in mastering one's desires. Paul's athletic imagery in 9:25 draws on the well-known rigorous training regimen of ancient competitors. **SOBER-MINDED SELF-CONTROL**

en: exercises-self-control, they-have-self-control | **es:** se-controla, se-controlan | **fr:** se-maîtriser | **de:** enthaltsam-sein 1Cor 7:9; 1Cor 9:25

ἐγκρατ-ής G1468 *Adj-AMS* (1×)

Self-controlled, disciplined, exercising mastery over desires and impulses; temperate

This adjective means self-controlled or disciplined—exercising mastery over one's desires, impulses, and appetites. Titus 1:8 lists it among qualifications for elders: they must be self-controlled, upright, holy, and disciplined. Classical Greek used it for those who had power over themselves, masters of their passions. The term emphasizes strength of character that restrains destructive impulses. Leaders must model the self-discipline they call others to practice—controlling tongue, temper, appetites, and ambitions through the Spirit's power.

(1×) Titus 1:8 requires elders to be 'self-controlled'—exercising disciplined mastery over desires and impulses. The adjective describes someone who has power over themselves, not enslaved to passions. Spanish 'con dominio propio,' French preserves the Greek, and English 'self-disciplined' all emphasize this internal mastery. Church leaders must demonstrate the fruit of the Spirit in personal discipline—their authority over others flows from proven authority over their own appetites, emotions, and impulses through Spirit-empowered character development. **SOBER-MINDED SELF-CONTROL**

en: self-disciplined | **es:** con-dominio-propio | **fr:** ἐγκρατῆ | **de:** enthaltsam Titus 1:8

ἐγκρίνω G1469 *V-ANA* (1×)

To count among, classify with; to reckon someone as belonging to a particular group or category

This verb describes the act of placing someone in a particular category or reckoning them as part of a specific group. In 2 Corinthians 10:12, Paul uses it to describe those who dare to classify themselves among the commendable, suggesting a nuanced meaning of self-evaluation and comparison. The multilingual evidence (Spanish 'incluirnos', French 'compter parmi', German 'sich vergleichen') captures both the counting-among sense and the comparative aspect of this classification action.

(1×) The single occurrence in 2 Corinthians 10:12 shows Paul critiquing those who 'classify themselves' or 'count themselves among' the worthy. The Spanish 'incluirnos' (include ourselves) and French 'compter parmi' (count among) suggest membership reckoning, while German 'sich vergleichen' (compare oneself) highlights the evaluative dimension. Classical usage confirms this verb meant 'to reckon in/among' or 'to select/admit,' which fits Paul's ironic tone about self-commendation. **COUNTING AND NARRATING**

en: to-classify | **es:** incluirnos | **fr:** compter-parmi | **de:** sich-vergleichen 2Cor 10:12

ἐγ-κρύπτω G1470 *V-AIA-3S* (1×)

To hide, conceal within; to place something inside another thing so as to be hidden from view

This compound verb describes hiding something by placing it within or concealing it inside another object. In Matthew 13:33, Jesus uses it in the parable where a woman hides leaven in three measures of flour—a vivid image of the kingdom's hidden, transformative work. The multilingual renderings (Spanish 'escondió', French 'cacher', English 'hid') consistently emphasize the concealment aspect, though the German preserves the Greek form itself, perhaps recognizing the technical precision of this particular compounding.

(1×) The parable context in Matthew 13:33 describes leaven being hidden within flour, where the verb emphasizes intentional concealment with transformative purpose. Spanish 'escondió' and French 'cacher' straightforwardly render 'hid/hide,' while the classical usage ('hide or conceal in') confirms the locative dimension—not just hiding, but hiding within something. The image suggests penetration and dispersal, not mere covering. **HIDING AND CONCEALING**

en: hid | **es:** escondió | **fr:** cacher | **de:** ἐνέκρυψεν Matt 13:33

ἔγκῡος G1471 *N-DFS* (1×)

Pregnant, with child; describing a woman carrying a child in her womb

This adjective describes the state of pregnancy, literally 'having within' (from the root meaning 'to conceive'). Luke uses it in 2:5 to describe Mary traveling to Bethlehem while pregnant with Jesus. The multilingual evidence shows remarkable consistency (English 'pregnant', Spanish 'encinta', French 'enceinte'), all conveying this physiological state. Classical sources confirm it applied to both humans and animals, and even metaphorically to the Trojan horse as 'pregnant with silence,' showing the word's semantic range from literal to figurative containment.

(1×) Luke 2:5 describes Mary as 'being pregnant' (ἐγκύῳ) during the census journey. All target languages render this with their standard terms for pregnancy, showing this is an unambiguous physiological descriptor. The classical range (pregnant women, pregnant animals, even the Trojan horse 'pregnant with silence') confirms the core meaning of 'containing/carrying within,' but the New Testament usage is exclusively literal, referring to human gestation. **PREGNANCY CONDITION**

en: pregnant | **es:** encinta | **fr:** enceinte | **de:** ἐγκύῳ Luke 2:5

ἐγχρίω G1472 *V-ANA* (1×)

To anoint, rub with oil or ointment; to apply a substance to the surface, particularly for medicinal or ritual purposes

This verb means to anoint or rub with oil or ointment. In Revelation 3:18, Jesus counsels the Laodicean church to anoint their eyes with eye-salve so they may see—a metaphor for spiritual insight. The multilingual evidence reflects both religious anointing (English 'to anoint', Spanish 'para ungir') and medical application (French/German 'einreiben' = to rub in). Classical usage confirms both dimensions: ritual anointing and medical application, even extending to the 'stinging' sense of substances being rubbed into the skin.

(1×) Revelation 3:18's counsel to 'anoint your eyes with eye-salve' uses medical imagery for spiritual healing. While English and Spanish use 'anoint/ungir' (often religious), French and German choose 'einreiben' (rub in), highlighting the medicinal application. The classical range shows both ritual anointing and pharmaceutical rubbing-in, with even a secondary sense of 'sting/prick' from substances penetrating the skin. Here the medical sense dominates, though spiritual overtones remain. **ANOINTING AND SMEARING**

en: to-anoint | **es:** para-ungir | **fr:** einreiben | **de:** einreiben Rev 3:18

ἐγώ G1473 *PPro-N1P* (2602×)

First person pronoun: 'I/me/my' (singular) and 'we/us/our' (plural), in all grammatical cases

The first person pronoun ego covers both singular ('I, me, my, mine') and plural ('we, us, our') across all Greek cases. The multilingual evidence separates the two cleanly: Spanish uses 'de-mi' for singular but 'de-nosotros / nuestro' for plural; French distinguishes 'de-moi' from 'de-nous'; German 'meiner' serves both but 'unser' marks the plural possessive. The singular dominates (about 2,084 occurrences), carrying the weight of Jesus's 'I am' declarations and apostolic testimony, while the plural (about 518 occurrences) voices the community of faith — 'Our Father' (Matt 6:9), 'he remembered his holy covenant toward us' (Luke 1:72).

1. first person singular pronoun (2084×) First person singular pronoun ('I, me, my') in all cases. Central to self-disclosure and authority: Jesus's 'I am the one coming after me' (Matt 3:11), 'This is my beloved Son' (Matt 3:17), and 'Not everyone who says to me Lord, Lord' (Matt 7:21). Spanish 'de-mi / mi' and French 'de-moi' consistently mark singularity. About 2,084 occurrences, making it the dominant sense of ego across the New Testament. **RELEASE AND MOVEMENT**

en: me, my, of-me | **es:** de-mí, de–mí, mí | **fr:** de-moi | **de:** meiner Matt 3:11; Matt 3:17; Matt 7:21; Matt 10:33; Matt 11:27

2. first person plural pronoun (518×) First person plural pronoun ('we, us, our') in all cases, voicing collective identity and shared experience. The multilingual split is clear: Spanish 'de-nosotros / nuestro,' French 'de-nous,' German 'unser.' Found in communal prayers and confessions — 'Our Father who is in heaven' (Matt 6:9), 'This is the heir; let us kill him' (Mark 12:7), 'he has visited us' (Luke 1:72). About 518 occurrences. **GEOGRAPHY AND SPACE**

en: of-us, ours | **es:** de-nosotros, nuestro | **fr:** de-nous | **de:** meiner, unser Matt 6:9; Mark 12:7; Luke 1:72; Luke 11:2; Luke 13:26

ἐδᾰφ-ίζω G1474 *V-FIA-3P* (1×)

To dash to the ground, level to the pavement; to demolish by throwing down, leaving nothing standing

This vivid verb means to level something completely, to dash it to the ground until flat like a pavement. In Luke 19:44, Jesus prophesies that enemies will 'dash you and your children to the ground' within Jerusalem—a devastating image of total destruction. The word originally meant to 'beat level like a floor' (from 'edaphos' = ground/pavement), conveying systematic, thorough demolition. The multilingual evidence (Spanish 'derribarán' = will demolish, French 'raser' = raze) confirms this sense of complete leveling, not mere damage but utter destruction.

(1×) Luke 19:44 contains Jesus's stark prophecy about Jerusalem's coming destruction: enemies 'will dash you to the ground.' Spanish 'derribarán' (will knock down) and French 'raser' (raze) capture the totality of demolition. Classical usage confirms the verb meant 'beat level like a floor/pavement' or 'dash to the ground'—not partial damage but complete leveling. The passive form in LXX usage shows this as something suffered, adding to the tragedy of Jesus's lament over the city. **DESTRUCTION AND DECAY**

en: will-dash-to-the-ground | **es:** te-derribarán | **fr:** raser | **de:** ἐδαφιοῦσίν Luke 19:44

ἔδᾰφος G1475 *N-ANS* (1×)

Ground, floor, pavement; the bottom or base surface, whether earth outdoors or flooring indoors

This noun denotes the ground, floor, or any bottom surface—from ship bottoms and river beds to house floors and city pavements. In Acts 22:7, Paul describes falling 'to the ground' during his Damascus road encounter. Classical usage shows wide application: foundations, pavements, ground-floors, even the soil of one's homeland. The multilingual evidence is consistent (English 'ground', Spanish 'suelo', French 'sol'), all pointing to the fundamental surface upon which things rest or to which they fall.

(1×) Acts 22:7 describes Paul falling 'to the ground' (εἰς τὸ ἔδαφος) when confronted by the risen Christ. All target languages use their basic word for 'ground/soil' (Spanish 'suelo', French 'sol'), the surface of the earth. Classical range shows this extended to any bottom surface (ship bottoms, pavement, foundations), but here it's simply the road surface Paul collapsed upon. The word can also mean 'ground' in the sense of homeland territory, though that's not relevant to Acts 22. **EARTH AND LAND**

en: ground | **es:** suelo | **fr:** sol | **de:** ἔδαφος Acts 22:7

ἑδραῖος G1476 *Adj-NMP* (3×)

firm, steadfast, settled; describing unwavering stability in position, purpose, or conviction

The adjective ἑδραῖος (from ἕδρα, 'seat') originally meant 'seated' or 'sedentary,' but developed to mean firmly established, immovable, steadfast. In NT usage it describes the stability Paul urges in believers: settled purpose, unwavering resolve, immovable commitment to faith and service. The word suggests deep-rooted stability rather than mere stubbornness—like a building on solid foundation or a person planted in one place, unmoved by shifting winds.

(3×) First Corinthians 7:37 uses it of a man who 'stands firm in his heart' regarding his decision about marriage—settled resolve unforced by necessity. The famous 1 Corinthians 15:58 exhortation concludes the resurrection chapter: 'Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord.' Colossians 1:23 conditions continued faith 'provided that you continue in the faith, stable and steadfast, not shifting from the hope of the gospel.' The Spanish (firme, firmes) and French/German (ferme, standhaft) emphasize the stability. The word cluster (ἑδραῖοι, ἀμετακίνητοι in 1 Cor 15:58) reinforces the image: believers planted like unmovable pillars, immune to doctrinal winds or circumstantial pressures. **FIRMNESS AND SECURITY**

en: firm, steadfast | **es:** firme, firmes | **fr:** ferme, ἑδραῖοι | **de:** standhaft 1Cor 7:37; 1Cor 15:58; Col 1:23

ἑδραί-ωμα G1477 *N-NNS* (1×)

Foundation, support, bulwark; that which provides stability and grounding for something else

This noun means foundation or support, that which stabilizes and upholds. In 1 Timothy 3:15, Paul calls the church 'the pillar and foundation of the truth'—a striking architectural metaphor for the church's role in upholding revealed truth. The word appears only here in the New Testament, denoting a firm support or bulwark. The multilingual evidence (English 'foundation', Spanish 'fundamento', German 'Grundfeste' = ground-firm) consistently renders the architectural support sense, while French simply transliterates the Greek, perhaps recognizing this as a technical or rare term.

(1×) First Timothy 3:15 uses this rare noun to describe the church as 'pillar and foundation (ἑδραίωμα) of the truth.' English 'foundation', Spanish 'fundamento', and German 'Grundfeste' all convey architectural support and stability. The term appears nowhere else in the New Testament and is rare in classical sources, where it meant 'stay/support.' Paul's pairing with 'pillar' creates a doublet emphasizing the church's structural role in supporting and stabilizing revealed truth in the world. **GEOGRAPHY AND SPACE**

en: foundation | **es:** fundamento | **fr:** ἑδραίωμα | **de:** Grundfeste 1Tim 3:15

Ἑζεκίας G1478 *N-NMS* (2×)

Hezekiah, king of Judah known for reforms and faith

The Greek form of the Hebrew name meaning 'strength of Yahweh,' referring to the reforming king of Judah (715-686 BC). Hezekiah is remembered for religious reforms, trust in God during Assyrian invasion, and the miraculous extension of his life. Matthew 1:9-10 includes him in Jesus' genealogy, appearing twice as both father and grandfather in successive generations.

(2×) Referring to King Hezekiah in Matthew's genealogy, this proper name appears twice in consecutive verses as Matthew traces the royal line from David to the exile. The transliterations across languages (Hiskia in German, Ézéchias in French) reflect efforts to render the Hebrew original. Hezekiah's inclusion emphasizes the Davidic descent of Jesus through Judah's royal house. **HEZEKIAH PERSONAL NAME**

en: Hezekias | **es:** Hezekías | **fr:** Ézéchias | **de:** Hiskia Matt 1:9; Matt 1:10

ἐθελο-θρησκεία G1479 *N-DFS* (1×)

Self-made religion, voluntary worship; religious practices chosen by human will rather than divine command

This compound noun, appearing only in Colossians 2:23, describes 'will-worship' or self-chosen religious service—practices invented by human preference rather than commanded by God. It's a critique

of self-imposed spirituality that appears devout but lacks divine authorization. The multilingual evidence reveals the concept: English 'self-made religion', Spanish 'culto voluntario' (voluntary worship), contrasted with worship prescribed by Scripture. This is Paul's warning against impressive-looking but human-originated ascetic practices that have no actual divine mandate.

(1×) Colossians 2:23's unique usage critiques 'will-worship' (ἐθελοθρησκεία)—religion based on human choice rather than divine command. Spanish 'culto voluntario' captures the self-chosen dimension, while English 'self-made religion' highlights the human origin. The compound combines 'will/wish' (ἐθέλω) with 'worship/service' (θρησκεία), creating a term for practices that look pious but originate from human preference. Paul's point: apparent severity and devotion don't validate practices lacking divine authorization. **INCENSE AND WORSHIP**

en: self-made-religion | **es:** culto-voluntario | **fr:** ἐθελοθρησκία | **de:** selbstgemachte-Religion Col 2:23

ἐθ-ίζω G1480 *V-RPM/P-ANS* (1×)

Customary, according to habit; that which is done regularly as established practice

This perfect passive participle functions as an adjective meaning 'customary' or 'according to established habit.' In Luke 2:27, it describes Joseph and Mary doing for Jesus 'according to the custom of the Law'—following established practice. The word comes from a verb meaning 'to accustom,' and in passive/perfect form indicates something that has become habitual or customary. The multilingual evidence (Spanish 'acostumbrado' = accustomed, French 'habituel' = habitual) confirms this sense of established practice, what has become standard through repetition.

(1×) Luke 2:27 describes the parents doing 'according to the custom (εἰθισμένον) of the Law' when presenting Jesus at the temple. Spanish 'acostumbrado' (accustomed) and French 'habituel' (habitual) both convey established practice. The perfect passive form suggests something that has been made customary, become habitual through repetition—exactly what ritual law creates. Classical usage confirms this for practices made standard through habit, with the phrase 'as is the custom' appearing in Hellenistic texts. **CUSTOM AND PRACTICE**

en: custom | **es:** acostumbrado | **fr:** habituel | **de:** εἰθισμένον Luke 2:27

ἐθν-άρχης G1481 *N-NMS* (1×)

Ethnarch, ruler of a people; a governor or leader of an ethnic group or province

This title denotes an 'ethnarch' or ruler of a people—a political leader governing an ethnic group or provincial territory. In 2 Corinthians 11:32, Paul mentions 'the ethnarch under King Aretas' who guarded Damascus to arrest him. Historically, ethnarchs governed territories or ethnic groups with authority below kings but above local officials. The multilingual evidence mostly transliterates (English 'ethnarch', French 'ethnarque', Spanish 'etnarca'), recognizing this as a technical historical title, while German 'Statthalter' (governor) provides functional equivalence.

(1×) Second Corinthians 11:32 refers to 'the ethnarch (ἐθνάρχης) under Aretas the king' who controlled Damascus. Most translations transliterate this technical political title (Spanish 'etnarca', French 'ethnarque'), while German uses 'Statthalter' (governor/deputy). Classical usage shows ethnarchs ruled tribes or nations, and the title was applied to Jewish officials in Hellenistic contexts. Here it designates the Nabataean official governing Damascus under Aretas IV, who sought to arrest Paul. **GEOGRAPHY AND SPACE**

en: ethnarch | **es:** etnarca | **fr:** ethnarque | **de:** Statthalter 2Cor 11:32

ἐθν-ικός G1482 *Adj-GMP* (4×)

Gentile; a pagan or non-Jewish person, one belonging to the nations outside Israel's covenant

This adjective-turned-substantive designates someone who belongs to the nations (ethne) rather than to Israel. Jesus uses it in the Sermon on the Mount to describe patterns of behavior his followers should transcend: even the Gentiles greet their own (Matt 5:47) and heap up empty phrases in prayer (Matt 6:7). In Matthew 18:17 it becomes the strongest category of social distance – 'treat him as a Gentile and a tax collector.' The Spanish 'gentil' and French 'paien' both carry the sense of outsider-to-the-covenant.

(4×) A person of non-Jewish identity; someone outside Israel's covenant community, often carrying connotations of ignorance of God's law or pagan religious practice. In Matthew 5:47 and 6:7 Jesus cites Gentile behavior as a negative benchmark for his disciples. Matthew 18:17 employs the term as the ultimate category of exclusion in church discipline. In 3 John 1:7 the term denotes pagans from whom traveling missionaries refuse support. Translations consistently mark the ethnic-religious boundary: spa 'gentil/gentiles,' fra 'paien,' eng 'Gentile.' **NATIONS AND PEOPLES**

en: Gentile, Gentiles, nations | **es:** gentil, gentiles | **fr:** païen | **de:** ἐθνικοί, ἐθνικοὶ, ἐθνικὸς Matt 5:47; Matt 6:7; Matt 18:17; 3John 1:7

ἐθν-ικός G1483 *Adv* (1×)

In Gentile manner, like the nations; behaving according to non-Jewish customs rather than Jewish law

This adverb means 'in Gentile fashion' or 'like the nations'—behaving according to non-Jewish customs rather than Torah observance. In Galatians 2:14, Paul confronts Peter for compelling Gentiles 'to live like Jews' when Peter himself sometimes lived 'like a Gentile' (the implied contrast). The word derives from 'ethnikos' (national, gentile), and the adverbial form describes conduct characteristic of non-Jews. The multilingual evidence (Spanish 'gentílicamente', German 'heidnisch' = pagan-like) captures this ethnic-cultural behavioral distinction between Jewish and Gentile lifestyle.

(1×) Galatians 2:14 contains Paul's rebuke of Peter for inconsistency: living 'Gentile-fashion' (ἐθνικῶς) while compelling Gentiles to Judaize. Spanish 'gentílicamente' and German 'heidnisch' (pagan-like) reflect the ethnic behavioral distinction. The adverb describes lifestyle practices characteristic of non-Jews—particularly dietary and table fellowship customs. Paul's point is the hypocrisy of Peter adopting Gentile customs when convenient, then pressuring Gentile Christians toward Jewish observance. The term highlights cultural-religious practice, not merely ethnicity. **NATIONS AND PEOPLES**

en: like-nations | **es:** gentílicamente | **fr:** ἐθνικῶς | **de:** heidnisch Gal 2:14

ἔθνος G1484 *N-DNP* (164×)

Nation, people, ethnic group; in the NT often 'the Gentiles' — non-Jewish peoples collectively contrasted with Israel.

One of the most theologically loaded nouns in the New Testament. In its broader sense it simply means 'nation' or 'people' — any ethnic or political group, including Israel itself (Matt 21:43, 'a nation producing its fruits'). But in Pauline and early church usage, the plural τὰ ἔθνη became almost a technical term for 'the Gentiles,' those outside Israel's covenant. Spanish naciones and German Völker preserve the neutral 'nations' sense, while spa gentiles and the consistent use of the plural across languages signal the specialized theological meaning. Romans 1-2 showcases both: the gospel goes to the nations (1:5), and Gentiles who do by nature what the law requires expose the universality of God's standard (2:14).

1. Gentiles, non-Jewish nations (128×) The Gentiles — non-Jewish peoples collectively, often set in contrast with Israel and the covenant community. This quasi-technical NT usage dominates, appearing 128 times. Translations across languages typically use the plural 'nations' (spa naciones, fra nation, deu Völker), but the theological context makes the Gentile reference clear. Rom 1:5 declares Paul's apostleship 'among all the nations'; Rom 2:14 and 2:24 set up the Jew-Gentile dialectic that shapes Paul's entire argument. The Spanish gloss gentiles appears alongside naciones, reflecting awareness of the specialized sense. **NATIONS AND PEOPLES**

en: nations, of-nations | **es:** de-naciones, gentiles, naciones | **fr:** nation | **de:** Voelker Rom 1:5; Rom 1:13; Rom 2:14; Rom 2:24; Rom 9:24

2. nation, people, ethnic group (36×) A nation, people, or ethnic group as a political or cultural entity, without the Jew-Gentile contrast — used of any people including Israel. Matt 24:7 ('nation shall rise against nation') uses it in the generic geopolitical sense; Matt 21:43 applies it to a future covenant community. German distinguishes Volk (singular people) from Völker (nations collectively), and this sense aligns with the singular. Matt 4:15 cites Isaiah's 'Galilee of the nations,' where the word retains its older, broader meaning of an ethnic territory. NATIONS AND PEOPLES

en: nation | **es:** nación | **fr:** nation | **de:** Voelker, Volk Matt 4:15; Matt 21:43; Matt 24:7; Mark 13:8

ἔθος G1485 *N-ANP* (12×)

custom, habit — an established practice or tradition, especially in religious or communal life

Ethos denotes a settled pattern of behavior that has acquired the force of tradition or convention. In the New Testament its 12 occurrences cluster around religious observance and legal custom — the priestly lot-casting in Luke 1:9, the Passover pilgrimage in Luke 2:42, Jewish burial practice in John 19:40, and the contested customs of Moses in Acts 6:14 and 15:1. The word carries no inherent judgment about whether a custom is good or bad; context supplies that evaluation. The multilingual glosses converge tightly: Spanish 'costumbre,' French 'coutume,' German 'Brauch/Gewohnheit' — all capturing the sense of ingrained social or ritual habit.

custom, habit, established practice (12×) An established practice, tradition, or habitual way of doing things, particularly in religious or legal settings. Covers temple rituals (Luke 1:9, the priestly lot for incense), festival observance (Luke 2:42, annual Passover journey), burial customs (John 19:40), and disputed legal traditions (Acts 6:14, 15:1, 21:21). Spanish 'costumbre' and French 'coutume' both derive from Latin consuetudo, mirroring the Greek ethos in conveying habituated communal behavior. All 12 NT occurrences express this single semantic core without subdivision. CUSTOM AND PRACTICE

en: a-custom, custom, customs | **es:** costumbre, costumbres | **fr:** coutume | **de:** Brauch, Gewohnheit Luke 1:9; Luke 2:42; Luke 22:39; John 19:40; Acts 6:14

εἴθω G1486 *V-LIA-3S* (4×)

To be accustomed; to follow an established habit or custom

From the ancient Greek root for habit, this verb appears almost exclusively in its perfect form (eiotha), functioning as a present tense – 'it is customary' or 'he was accustomed.' The NT uses it to describe entrenched practices: Pilate's custom of releasing a prisoner at Passover (Matt 27:15), Jesus's habitual synagogue attendance on the Sabbath (Luke 4:16), and Paul's regular pattern of reasoning from the Scriptures (Acts 17:2). Spanish 'acostumbraba' and French 'avoir coutume' both convey this ingrained regularity.

(4×) To follow an established pattern of behavior; to do something habitually or by custom. The perfect eiotha functions as a present tense denoting ingrained habit. In Matthew 27:15 it describes the governor's Passover amnesty custom; in Mark 10:1 Jesus teaches as was his manner; Luke 4:16 shows his habitual Sabbath synagogue practice; Acts 17:2 records Paul's standard missionary approach. The multilingual evidence (spa 'acostumbraba/costumbre,' fra 'avoir coutume,' deu 'gewohnt sein') consistently renders the habitual-customary force. CUSTOM AND PRACTICE

en: custom, he-was-accustomed, was-accustomed | **es:** acostumbraba, acostumbrado, costumbre | **fr:** avoir-coutume | **de:** gewohnt-sein, εἰωθὸς, εἰώθει Matt 27:15; Mark 10:1; Luke 4:16; Acts 17:2

εἰ G1487 *Conj* (507×)

If – the primary Greek conditional particle, also used in the combination 'ei me' (if not, except, unless).

As the standard conditional particle of New Testament Greek, ei introduces the protasis ('if'-clause) of conditional sentences across every type: simple conditions of fact (ei + indicative), contrary-to-fact conditions, and mixed forms. It appears over 500 times, making it one of the most frequent function words in the NT. A significant secondary pattern is the combination ei me ('if not'), which functions as an exceptive marker meaning 'except' or 'unless,' as in Matt 11:27, 'no one knows the Father except (ei me) the Son.' Spanish distinguishes the two uses clearly: 'si' for conditional vs. 'sino' for exceptive.

1. if (conditional) (442×) The conditional particle introducing 'if'-clauses across all conditional types: real conditions (ei + indicative), hypothetical scenarios, and rhetorical questions. With 442 occurrences this is the dominant function, spanning doctrinal arguments (Rom 8:9, 'if the Spirit of God dwells in you'), temptation narratives (Matt 4:3, 'if you are the Son of God'), and ethical instruction (Matt 5:29-30). All languages render it with their standard conditional: spa 'si,' fra 'si,' deu 'wenn,' confirming its transparent grammatical function. CONDITIONAL PARTICLES

en: If, if, if- | **es:** Si, si | **fr:** si | **de:** wenn Matt 4:3; Matt 4:6; Matt 5:29; Matt 5:30; Matt 6:1

2. if not, except, unless (65×) The combination ei me ('if not') functioning as an exceptive or restrictive marker meaning 'except, unless, only.' In 65 occurrences it negates a preceding generalization and introduces the exception: 'No one knows the Son except the Father' (Matt 11:27), 'salt that has lost its taste is good for nothing except to be thrown out' (Matt 5:13). Spanish 'sino' and German 'wenn nicht' capture the exceptive force, while French often retains 'si' with a negative complement. Key passage: Matt 12:4, where the showbread was lawful for no one 'except' (ei me) the priests. CONDITIONAL PARTICLES

en: except, except-, if | **es:** si, sino | **fr:** si | **de:** wenn, wenn- Matt 5:13; Matt 11:27; Matt 12:4; Matt 12:24

εἰμί G1488

to be, exist; the verb of being in its subjunctive optative forms

The Greek verb 'to be' (εἰμί) in its various conjugated forms expressing existence, identity, or predication. This highly irregular verb appears in numerous dialectal variations across Greek literature. As the most fundamental copula, it links subjects with predicates, asserts existence, or identifies location and state. The verb serves as the backbone of Greek predication, enabling statements of what something is, where it is located, what characteristics it possesses, or simply that it exists. Biblical Greek employs it constantly for existential statements, identification of Jesus as Messiah, and theological predications about God's nature.

γε G1489

particle giving emphasis: at least, at any rate, indeed; often only rendered by vocal stress

An enclitic particle that adds emphasis to the word or words it follows. Often it can only be captured in writing through italics or in speech through vocal stress, as it doesn't always translate to a specific English word. It can mean 'at least,' 'at any rate,' 'indeed,' or 'for my part,' depending on context. With pronouns it emphasizes personal involvement or distinction ('I at least,' 'you on your part'). In negative contexts it intensifies the negation ('not even,' 'not the least'). The particle appears more frequently in Attic prose than in Homer, and its Doric form is γα. It serves primarily to highlight or emphasize specific elements within a sentence.

εἰ G1490 *Adv* (8×)

Otherwise, if not, else; a conditional particle introducing an alternative scenario or contrary consequence.

A compact conditional particle meaning 'otherwise' or 'if not,' used to signal what would happen under an alternative condition. Jesus warns that practicing righteousness for human approval means 'otherwise you have no reward' (Matt 6:1), and explains that new wine in old wineskins will burst them — 'otherwise' the wine is lost (Matt 9:17; Luke 5:36-37). Paul uses it in theological argument: 'otherwise grace would no longer be grace' (Rom 11:6). The word carries a logical sharpness, marking the boundary between one condition

and its contrary. German 'andernfalls/sonst' and Spanish 'de otra manera' capture this pivoting function well.

otherwise, if not, else (8×) A conditional particle meaning 'otherwise,' 'if not,' or 'else,' introducing the consequence that follows if a stated condition does not hold. It functions as a logical pivot in Jesus' teaching — 'otherwise you have no reward from your Father' (Matt 6:1), 'otherwise the new wine will burst the skins' (Matt 9:17; Luke 5:36-37) — and in Pauline theology — 'otherwise grace is no longer grace' (Rom 11:6; cf. 11:22). German 'andernfalls' and 'sonst,' Spanish 'de otra manera,' and French 'sinon' all render the same contrastive-conditional function, confirming a unified sense across all eight occurrences. NEGATION PARTICLES
en: not, not-indeed, otherwise | **es:** de-otra-manera, no | **fr:** sinon | **de:** andernfalls, sonst Matt 6:1; Matt 9:17; Luke 5:36; Luke 5:37; Luke 10:6

εἶδος G1491 *N-DNS* (5×)

Form, appearance, visible shape; outward aspect or kind of something perceived

Refers to the outward visible form or appearance of something. At Jesus' baptism, the Spirit descends in bodily 'form' like a dove (Luke 3:22), and during the Transfiguration the 'appearance' of his face changes (Luke 9:29). Jesus tells the crowds they have never seen the Father's 'form' (John 5:37). Paul contrasts walking 'by faith, not by sight' – literally 'not by appearance' (2 Cor 5:7). In 1 Thessalonians 5:22, believers are told to avoid every 'form' (or kind) of evil. The multilingual spread – Spanish 'apariencia/forma,' French 'aspect/forme,' German 'Gestalt' – reflects this dual sense of visible shape and categorical kind.

(5×) The visible form, shape, or appearance of something as perceived by the senses; by extension, a kind or category of something. The Spirit appears in bodily 'form' as a dove (Luke 3:22), and Jesus' facial 'appearance' changes at the Transfiguration (Luke 9:29). German 'Gestalt' (shape, figure) captures the concreteness, while Spanish 'apariencia' and French 'aspect' emphasize the perceived quality. In 2 Corinthians 5:7, the word sets up the faith-versus-sight contrast – walking not by what is visually apparent. In 1 Thessalonians 5:22, it may mean every 'kind' or 'form' of evil, extending from visual appearance to categorical type. GEOGRAPHY AND SPACE
en: appearance, form, sight | **es:** apariencia, forma, vista | **fr:** aspect, forme | **de:** Gestalt, εἶδει, εἴδος Luke 3:22; Luke 9:29; John 5:37; 2Cor 5:7; 1Thess 5:22

εἴδω G1492 *V-RMA-2P* (321×)

To know; from the perfect of eidon ('to see'), meaning to know facts or truths, or to know personally through acquaintance.

Rooted in the ancient connection between seeing and knowing (compare Latin videre, Sanskrit veda, Gothic wait), oida in its perfect tense came to mean 'I know' – knowledge already possessed and settled. In most of its 321 New Testament appearances it denotes factual or propositional knowledge: 'you know that after two days the Passover comes' (Matt 26:2). Spanish helpfully mirrors the distinction: saber for factual knowledge versus conocer for personal acquaintance, exactly tracking the two senses. The smaller personal-knowledge sense appears when someone recognizes a person or situation firsthand (Matt 27:18; Luke 6:8).

1. know facts or truths (285×) To possess factual or propositional knowledge – knowing that something is the case, understanding a truth, or being aware of information (285 occurrences). Spanish 'saber' and Arabic 'alima' both correspond precisely to this cognitive, intellectual knowing. Prominent in Jesus's teachings where he appeals to what hearers already know (Matt 7:11; 24:42; 25:13) and in apostolic arguments built on shared doctrinal knowledge. KNOWING AND LEARNING
en: do-you-know, know, you-know | **es:** conocéis, sabéis | **fr:** savoir | **de:** weiß, wissen Matt 7:11; Matt 20:22; Matt 24:42; Matt 25:13; Matt 27:65

2. know personally or recognize (36×) To know a person, place, or thing through direct encounter or personal acquaintance (36 occurrences). The Spanish distinction is illuminating: this sense aligns with 'conocer' and Arabic 'arafa,' both implying relational or experiential familiarity rather than abstract knowledge. Pilate 'knew' (recognized) that the chief priests had delivered Jesus out of envy (Matt 27:18); the disciples 'did not know' how to respond to the Transfiguration (Mark 9:6). KNOWING AND LEARNING
en: he-knew, knew, they-know | **es:** Conocía, conocen, conoceríais | **fr:** savoir | **de:** weiß, wissen Matt 27:18; Mark 9:6; Luke 6:8; Luke 18:20; Luke 22:34

εἰδωλ-εῖον G1493 *N-DNS* (1×)

Idol temple, shrine for idols; a building or sacred space dedicated to the worship of images

This noun designates a temple dedicated to idol worship. In 1 Corinthians 8:10, Paul addresses the issue of a Christian being seen 'reclining in an idol temple'—eating in pagan shrines connected to temple worship. The compound word combines 'idol' (εἴδωλον) with a locative suffix, creating a term specifically for buildings housing idol worship. The multilingual evidence is remarkably consistent (English 'idol temple', Spanish 'templo de ídolos', French 'temple d'idole', German 'Götzentempel'), all conveying the specific religious architecture dedicated to pagan worship.

(1×) First Corinthians 8:10 addresses the controversial scenario of someone seeing you 'reclining in an idol-temple (εἰδωλείῳ)'—participating in meals within pagan temple precincts. All target languages render this consistently as 'idol temple' or 'temple of idols,' recognizing the specific architectural-religious designation. Paul's concern isn't merely pagan architecture but participation in worship contexts, since temple dining often involved sacrificial meals. The term precisely identifies spaces dedicated to idol worship, distinguishing them from synagogues or neutral public spaces. IDOLS AND IMAGES
en: idol-temple | **es:** templo-de-ídolos | **fr:** temple-d'idole | **de:** Goetzentempel 1Cor 8:10

εἰδωλό-θῠτος G1494 *Adj-ANS* (10×)

Food offered in sacrifice to idols, idol meat — a central issue in early Christian ethical debate

A compound noun designating meat or food that has been ritually offered to a pagan deity before being sold in the marketplace or consumed at temple banquets. The term sits at the center of two distinct early Christian debates: the apostolic decree of Acts 15:29 (reiterated in 21:25) prohibits it alongside blood and sexual immorality, while Paul's extended treatment in 1 Corinthians 8–10 nuances the issue around knowledge, conscience, and love for weaker believers. Revelation 2:14, 20 condemns churches that tolerate its consumption. Hindi 'मूर्तियों को बलि चढ़ाए भोजन' (food sacrificed to idols) and Arabic 'ذبائح الأصنام' (sacrifices of idols) preserve the compound structure.

sacrificed to idols, idol-offered food (10×) Food — particularly meat — that has been offered in sacrifice to a pagan deity, a pressing ethical question in the early church. The apostolic council prohibits it (Acts 15:29; 21:25), Paul addresses it at length in terms of conscience and love for weaker believers (1 Cor 8:1, 4, 7, 10; 10:19, 28), and the risen Christ condemns its toleration in the churches of Pergamum and Thyatira (Rev 2:14, 20). Spanish 'sacrificado a ídolos,' Korean '우상제물,' and Swahili 'vilivyotolewa kwa sanamu' all render the compound concept transparently. IDOLS AND IMAGES
en: from-idol-sacrifices, idol-sacrifice, idol-sacrifices | **es:** cosas-sacrificadas-a-ídolos, de-sacrificado-a-ídolos, ofrecido-en-sacrificio | **fr:** sacrifice-aux-idoles, viande-sacrifiée | **de:** Goetzenopfer, εἰδωλοθύτων, εἰδωλόθυτον Acts 15:29; Acts 21:25; 1Cor 8:1; 1Cor 8:4; 1Cor 8:7

εἰδωλο-λατρία G1495 *N-NFS* (4×)

Idolatry; the worship of idols or false gods, extended to any misplaced ultimate devotion

A compound noun (eidolon + latreia) denoting service rendered to images or false gods. Paul uses it both literally and metaphorically: in 1 Corinthians 10:14 he urges believers to 'flee from idolatry' in the context of pagan temple feasts, while in Colossians 3:5 he strikingly equates greed itself with idolatry. Galatians 5:20 lists it among 'works of the flesh,' and 1 Peter 4:3 recalls it as part of the converts' pagan

past. German 'Goetzendienst' (idol-service) preserves the compound structure of the Greek original.

(4×) The worship of idols or false deities, encompassing both literal participation in pagan cult practices and the metaphorical elevation of created things to ultimate allegiance. Paul commands flight from it in 1 Corinthians 10:14 amid discussion of idol-meat, and radically extends it to covetousness in Colossians 3:5. Galatians 5:20 and 1 Peter 4:3 place it in vice catalogs. The translations (spa 'idolatria,' fra 'idolatrie,' deu 'Goetzendienst') all preserve the composite idol-worship meaning, with German particularly mirroring the Greek compound structure. **IDOLS AND IMAGES**

en: idolatries, idolatry | **es:** idolatría, idolatrías | **fr:** idolâtrie, εἰδωλολατρία, εἰδωλολατρίαις | **de:** Goetzendienst 1Cor 10:14; Gal 5:20; Col 3:5; 1Pet 4:3

εἰδωλο-λάτρης G1496 *N-NMP* (7×)

An idolater; one who worships images or false gods, often extended to include spiritual unfaithfulness such as greed.

A compound noun formed from eidolon ('image, idol') and latres ('worshipper'), designating someone who renders worship to false gods or their images. Paul deploys it in vice lists alongside sexually immoral persons, drunkards, and the greedy (1 Cor 5:10–11; 6:9), and strikingly equates covetousness with idolatry in Ephesians 5:5. Revelation closes the canon with this word on the lips of judgment, barring idolaters from the holy city (Rev 21:8; 22:15). The multilingual glosses — Spanish 'idolatra,' French 'idolatre,' German 'Gotzendiener' ('idol-servant') — all preserve the concrete image-worship sense, though the Pauline usage pushes the term beyond literal statues to any ultimate allegiance that displaces God.

idolater, one who worships idols (7×) A person who worships idols or false gods — literally one who serves images, but extended by Paul to include anyone whose deepest loyalty belongs to something other than God. In the Corinthian correspondence, idolaters appear in ethical catalogues alongside the sexually immoral and swindlers (1 Cor 5:10–11; 6:9), and 1 Corinthians 10:7 recalls Israel's golden-calf worship as a warning. Ephesians 5:5 broadens the term memorably: a greedy person 'is an idolater.' The German gloss 'Gotzendiener' (idol-servant) captures the underlying etymology well, while Revelation 21:8 and 22:15 place idolaters among those excluded from the new Jerusalem. **IDOLS AND IMAGES**

en: idolater, idolaters | **es:** idólatra, idólatras, idólatras, | **fr:** idolâtre | **de:** Goetzendiener 1Cor 5:10; 1Cor 5:11; 1Cor 6:9; 1Cor 10:7; Eph 5:5

εἴδωλον G1497 *N-DNS* (11×)

Idol, image of a false god — a physical representation of a deity used in pagan worship

The noun εἴδωλον (eidolon) denotes a physical image of a deity worshipped in place of the true God, carrying an inherent theological judgment that these are mere forms. Stephen recounts how Israel made a calf idol in the wilderness (Acts 7:41). The Jerusalem council warns against 'pollutions of idols' (Acts 15:20). Paul argues that 'an idol is nothing in the world' yet acknowledges the moral danger for weak consciences (1 Cor 8:4, 7; 10:19). John warns: 'keep yourselves from idols' (1 John 5:21). Spanish 'idolo' and French 'idole' derive from the same Greek root.

idol, image of a false god (11×) A physical image or representation of a false god worshipped in pagan practice. The golden calf in the wilderness (Acts 7:41), pollutions to be avoided (Acts 15:20), philosophically 'nothing' yet morally dangerous (1 Cor 8:4, 7; 10:19). Paul confronts idol-abhorring temple-robbers (Rom 2:22), Thessalonians turned from idols to the living God (1 Thess 1:9), and Revelation laments unrepentant idol worship (Rev 9:20). John's final warning: 'keep yourselves from idols' (1 John 5:21). Spanish 'idolo' and Arabic 'sanam' denote a false-god image. **IDOLS AND IMAGES**

en: an-idol, idol, idols | **es:** ídolo, ídolos | **fr:** idole, idoles | **de:** Goetzen, εἰδώλων, εἰδώλῳ Acts 7:41; Acts 15:20; Rom 2:22; 1Cor 8:4; 1Cor 8:7

εἰμί G1498

to be, exist; optative forms of the verb of being

The Greek verb 'to be' (εἰμί) in its various conjugated forms expressing existence, identity, or predication. This highly irregular verb appears in numerous dialectal variations across Greek literature. As the most fundamental copula, it links subjects with predicates, asserts existence, or identifies location and state. The verb serves as the backbone of Greek predication, enabling statements of what something is, where it is located, what characteristics it possesses, or simply that it exists. Biblical Greek employs it constantly for existential statements, identification of Jesus as Messiah, and theological predications about God's nature.

εἰ G1499

if (conditional); whether (indirect question); come now! (interjection)

A versatile particle serving multiple grammatical functions in Greek. Most commonly it introduces conditional clauses ('if'), where its regular negative is μή. It also introduces indirect questions ('whether'), where its negative is οὐ. In Homer it can serve as an interjection with imperatives ('come now!') or introduce wishes with the optative mood. With the optative, it expresses wishes—often unattained or unrealizable desires. With past tenses of the indicative, it can express contrary-to-fact conditions or unfulfilled wishes. The particle is fundamental to Greek syntax, enabling hypothetical reasoning, questions, and expressions of desire or regret.

εἰκῇ G1500 *Adv* (6×)

In vain; without purpose or result; to no effect.

An adverb signaling that an action has been futile or purposeless. Paul uses it pointedly in his letters to challenge complacency: faith received 'in vain' if Christ is not risen (1 Cor 15:2), suffering endured 'in vain' if the Galatians turn back to law (Gal 3:4), and labor expended 'in vain' if they revert to calendrical observance (Gal 4:11). The word carries a sting – it implies real effort or experience that has been rendered meaningless. Spanish 'en vano' and French 'en vain' capture the same hollow resonance.

(6×) Without result, in vain, to no purpose. Used adverbially to describe actions or experiences that fail to produce their intended outcome. In Rom 13:4 the governing authority does not bear the sword 'in vain' (i.e., purposelessly – it genuinely enforces justice). In the Galatian and Corinthian epistles, Paul employs it as a rhetorical warning: the Galatians' suffering would be 'for nothing' if they abandon grace (Gal 3:4), and faith itself becomes empty if divorced from the resurrection (1 Cor 15:2). Every translation tradition – English 'in vain,' Spanish 'en vano,' French 'en vain,' German 'vergeblich' – converges on this single sense of futility. **WORTHLESSNESS AND VANITY**

en: in-vain, vainly | **es:** en-vano, vanamente | **fr:** en-vain | **de:** vergeblich Rom 13:4; 1Cor 15:2; Gal 3:4; Gal 4:11

εἴκοσι G1501 *Adj-GFP* (11×)

Twenty — the cardinal number twenty, in counts of people, distances, and apocalyptic imagery

The cardinal numeral εἴκοσι (eikosi) means 'twenty' and appears eleven times across diverse counting contexts. Jesus uses it in the parable of the king calculating whether ten thousand can face twenty thousand (Luke 14:31). The disciples row about twenty-five stadia when Jesus walks on the water (John 6:19). Acts records 120 believers in the upper room (Acts 1:15) and a depth sounding of twenty fathoms (Acts 27:28). In Revelation, the twenty-four elders appear repeatedly around God's throne (Rev 4:4, 10; 5:8; 11:16; 19:4). Spanish 'veinte' and French 'vingt' render it directly.

(11×) The cardinal number twenty, used in various counting and measuring contexts. Distances: twenty-five stadia rowed (John 6:19), twenty fathoms of depth (Acts 27:28). Military calculation: twenty thousand soldiers (Luke 14:31). Crowd size: a hundred and twenty in the upper room (Acts 1:15). Casualties: twenty-three thousand who fell (1 Cor 10:8). Heavenly council: the twenty-four elders around

God's throne (Rev 4:4, 10; 5:8; 11:16; 19:4). Purely a numeral in all occurrences. **TWENTY CARDINAL NUMBER**

en: twenty | **es:** veinte, veinticinco | **fr:** vingt | **de:** zwanzig, εἴκοσι Luke 14:31; John 6:19; Acts 1:15; Acts 27:28; 1Cor 10:8

εἰκτός G1502 *V-AIA-1P* (1×)

To yield, give way; to submit or concede rather than resist

This verb means to yield, give way, or submit to pressure. In Galatians 2:5, Paul insists that he and his companions 'did not yield in submission even for an hour' to false brothers demanding circumcision. The word carries connotations of giving ground, conceding, or bending under pressure. The classical usage confirms this sense of yielding or giving way. The multilingual evidence (English 'we yielded', Spanish 'cedimos' = we ceded/yielded, German 'nachgeben' = to give way) consistently conveys the idea of submitting or giving ground in the face of opposition.

(1×) Galatians 2:5 contains Paul's firm declaration: 'we did not yield (εἴξαμεν) in submission even for an hour' to those demanding Gentile circumcision. Spanish 'cedimos' (we ceded) and German 'nachgeben' (give way) both capture the sense of conceding ground or submitting to pressure. Paul's point is resolute refusal to compromise gospel freedom. The aorist form with strong negation emphasizes their complete refusal to yield on this doctrinal point, even momentarily. **DESIRE AND WILLING**

en: we-yielded | **es:** cedimos | **fr:** εἴξαμεν | **de:** nachgeben Gal 2:5

ἔοικα G1503 *V-RIA-3S* (2×)

be like, resemble, appear similar to

This perfect tense verb with present meaning expresses resemblance or likeness. James uses it twice in chapter 1 to create vivid comparisons: the doubter is like a wave driven by wind (v.6), and the hearer who forgets is like someone who looks in a mirror and walks away (v.23). The word introduces similes that make abstract spiritual realities concrete and memorable.

(2×) Introducing comparisons that make spiritual truths vivid, this sense appears in James' memorable similes about faith and hearing. Both instances use natural imagery (wind-driven waves, a mirror's reflection) to illuminate spiritual instability and forgetfulness. The verb sets up the 'is like' formula common in wisdom literature, making abstract qualities tangible through comparison. **LIKENESS AND COMPARISON**

en: is-like | **es:** se-asemeja | **fr:** ἔοικεν | **de:** gleichen Jas 1:6; Jas 1:23

εἰκών G1504 *N-AFS* (23×)

Image, likeness, representation – a visible form reflecting an original, whether coin portrait, idol, or divine nature

Denotes a visible likeness or representation that mirrors an original. When Jesus asks 'Whose image is this?' (Matt 22:20), the word carries both political and theological weight. Paul develops the concept profoundly: Christ is the image of the invisible God (Col 1:15; 2 Cor 4:4), and believers are being transformed into that same image (Rom 8:29; 2 Cor 3:18). In Revelation, the 'image of the beast' (Rev 13:14-15) forms a dark counterpart – a false likeness demanding idolatrous worship. The range spans from coin portraits to Christological glory to apocalyptic idolatry.

image, likeness, representation (23×) A visible likeness or representation that participates in its original. Used of the emperor's portrait on a coin (Matt 22:20; Mark 12:16), of idols as degraded representations (Rom 1:23; Rev 13:14-15), of Christ as image of the invisible God (2 Cor 4:4; Col 1:15), and of believers being transformed into Christ's likeness (Rom 8:29; 2 Cor 3:18). The word implies real correspondence, not mere resemblance. **IDOLS AND IMAGES**

en: an-image, image | **es:** imagen | **fr:** image | **de:** Bild, εἰκών Matt 22:20; Mark 12:16; Luke 20:24; Rom 1:23; Rom 8:29

εἰλικρίν-εια G1505 *N-GFS* (3×)

sincerity, purity of motive; unmixed genuineness without pretense or ulterior purpose

The noun εἰλικρίνεια derives from εἰλικρινής (possibly from ἡλή 'sunlight' + κρίνω 'judge'—what stands up to sunlight's scrutiny), meaning purity, sincerity, unmixedness. It denotes transparency of motive, absence of deceit, and integrity that welcomes examination. In Paul's usage it describes both proper celebration of Christian festivals and authentic apostolic ministry—conduct pure enough to bear divine scrutiny, unmixed with selfish agendas or duplicity.

(3×) First Corinthians 5:8 commands: 'Let us therefore celebrate the festival, not with the old leaven of malice and evil, but with the unleavened bread of sincerity and truth'—Passover imagery applied to Christian living. In 2 Corinthians 1:12 Paul defends his integrity: 'our boast is this, the testimony of our conscience, that we behaved in the world with simplicity and godly sincerity.' Second Corinthians 2:17 contrasts peddlers of God's word with those who 'speak in Christ...as from God and in the presence of God'—with pure motives. The Spanish (sinceridad) and French (sincérité) capture the sincerity aspect, while German (Aufrichtigkeit) emphasizes uprightness. The metaphor of sunlight-tested purity suggests motives so clear they can withstand God's examining light. **HOLINESS AND SINCERITY**

en: of-sincerity, sincerity | **es:** de-sinceridad, sinceridad | **fr:** sincérité | **de:** Aufrichtigkeit 1Cor 5:8; 2Cor 1:12; 2Cor 2:17

εἰλικριν-ής G1506 *Adj-NMP* (2×)

sincere, pure, unmixed, without hypocrisy

This adjective means pure, unmixed, or sincere, originally describing something without alloy or contamination. Paul uses it in Philippians 1:10 to describe discernment of what is excellent, and 2 Peter 3:1 applies it to 'pure minds.' The word combines ideas of purity and sincerity, denoting authenticity without mixture of falsehood or hypocrisy. Ancient usage ranged from pure substances to sincere character.

(2×) Describing moral and spiritual purity without mixture of falsehood, this sense emphasizes sincere, unmixed character. Philippians 1:10 connects it with moral discernment, while 2 Peter 3:1 applies it to minds free from error. The root meaning of 'unmixed' or 'without alloy' enriches the moral application: just as pure gold contains no base metal, sincere faith contains no hypocrisy. **PURITY AND CLEANNESS**

en: sincere | **es:** sincera, sinceros | **fr:** εἰλικρινεῖς, εἰλικρινῆ | **de:** aufrichtig Phil 1:10; 2Pet 3:1

ἑλίσσω G1507

turn, roll, wind, coil; twist or revolve something

A verb meaning to turn, roll, twist, or coil something. It appears in various dialectal forms (ἑλίσσω, εἰλίσσω, ἑλίττω) with the same basic sense of revolving or twisting motion. The verb describes circular or spiral movement—rolling something up, winding it around, or turning it. Both active and middle voices appear, with the middle often suggesting the subject revolving itself or turning around. The passive indicates being twisted, coiled, or turned by another agent. Medical uses describe joints or body parts undergoing twisting or rotating movements. The word captures rotational and spiral motion in various contexts.

εἰ G1508

if not, unless, except; used with negatives to mean 'only' or 'but'

A compound conditional particle (εἰ μή) meaning 'if not' or 'unless,' often functioning as a strong exception marker meaning 'except' or 'but only.' When it introduces an exception, it carves out the one case that doesn't fall under a general statement—'no one can do this except God alone.' With imperatives or commands, it can express urgent conditions. In certain constructions it functions like 'only' or 'but,' narrowing focus to a single option or possibility. The phrase combines the conditional 'if' with the negative 'not' to create

exception clauses that are fundamental to precise theological and logical statements in New Testament Greek.

εἰ G1509

if not, unless, except; used with negatives to mean 'only' or 'but'

A compound conditional particle (εἰ μή) meaning 'if not' or 'unless,' often functioning as a strong exception marker meaning 'except' or 'but only.' When it introduces an exception, it carves out the one case that doesn't fall under a general statement—'no one can do this except God alone.' With imperatives or commands, it can express urgent conditions. In certain constructions it functions like 'only' or 'but,' narrowing focus to a single option or possibility. The phrase combines the conditional 'if' with the negative 'not' to create exception clauses that are fundamental to precise theological and logical statements in New Testament Greek.

εἰμί G1510 *V-PPA-AMP* (2480×)

to be, exist; copulative, existential, locative, and divine self-revelation

The most fundamental verb in Greek, εἰμί expresses being, existence, and identity. It functions as a linking verb connecting subjects to predicates ('the Word was God'), affirms existence ('there was a man'), and indicates location ('he was in the wilderness'). In John's Gospel, Jesus uses it for divine self-revelation in the absolute 'I AM' echoing the name of God from Exodus. The verb also forms periphrastic tenses when paired with participles, creating continuous aspect ('he was teaching').

1. copulative, linking predication (2095×) Functions as a copula linking subject to predicate, establishing identity or classification. This is the verb behind 'the Word was God' (John 1:1) and 'you are the Christ' (Matt 16:16). Cross-linguistic glosses use basic copulative verbs (Spanish es/son, Arabic ٱ, Chinese 是). BEING AND EXISTENCE

en: is, it-is | **es:** es, está, hay | **fr:** être | **de:** ist Matt 2:2; Matt 3:11; Matt 5:10; Matt 5:35; Matt 5:48

2. participial, being (circumstantial/attributive) (157×) Asserts existence or presence, often translated 'there is/was.' This existential sense introduces new participants into narrative space. French il y avait and Arabic ٱ use specialized existential constructions. BEING AND EXISTENCE

en: being | **es:** estando, habiendo, siendo | **fr:** être | **de:** ist, sein Matt 1:19; Mark 4:31; Mark 8:1; Mark 11:11; Luke 3:23

3. infinitival, to be (128×) Expresses spatial location, answering 'where' rather than 'what.' Combined with prepositions, εἰμί situates people and things. Korean 있었다 inherently encodes both existence and location. BEING AND EXISTENCE

en: to-be | **es:** estar, ser | **fr:** être | **de:** ist, sein Matt 16:13; Matt 16:15; Matt 17:4; Matt 19:21; Matt 20:27

4. subjunctive/imperative mood forms (general copula/existence) (83×) Split from sense 66369. Criteria: Subjunctive, optative, or imperative forms expressing wish, purpose, condition, or command regarding state of being

en: from-, he-might-be, let-be | **es:** desde, esté, sea | **fr:** de-, être | **de:** ist, sein, von- Matt 5:37; Matt 6:4; Matt 6:22; Matt 6:23; Matt 18:17

5. existential, there is/exists (15×) Ascribes qualities or characteristics to the subject—'you are the salt of the earth,' 'the eye is the lamp.' Where sense 1 identifies, this sense describes what something is like. BEING AND EXISTENCE

en: Is, Was, Were | **es:** Estaba, Estaban, Había | **fr:** être | **de:** ist, sein Matt 27:55; Matt 27:61; Mark 15:40; Luke 15:1; John 1:47

7. (1×) Forms periphrastic verb constructions by combining with participles to create continuous aspect. 'He was teaching' (ἦν διδάσκων) uses εἰμί as an auxiliary to frame ongoing action. BEING AND EXISTENCE

en: it-is | **es:** es | **fr:** être | **de:** ist Matt 15:26

8. Jesus' 'I AM' (divine self-revelation) Split from sense 66369. Criteria: The ego eimi statements in John's Gospel, especially the absolute use claiming eternal being and divine identity (John 8:58)

εἰμί G1511 *V-PNA* (1×)

To be (infinitive); the infinitive form of the verb 'to be,' expressing existence, identity, or state

This is the infinitive form of the fundamental Greek verb 'to be' (εἰμί), expressing existence, identity, state, or predication. In Acts 8:37 (a textually disputed verse), it appears in Philip's declaration about what it means 'to believe.' As the most basic verb of being, it functions across countless grammatical and semantic contexts. The multilingual evidence naturally uses each language's equivalent infinitive 'to be' (Spanish 'ser', French 'être', German 'sein'), the most fundamental verb in any language, expressing existence and identity.

(1×) Acts 8:37, though textually uncertain in many manuscripts, contains the infinitive εἶναι in Philip's statement about belief. Every target language uses its basic 'to be' infinitive (Spanish 'ser', French 'être'), as this is the foundational existential-copulative verb. Classical and biblical Greek use this infinitive extensively for indirect discourse, purpose, result, and explanation constructions. Its semantic range is as broad as existence and predication itself—the verb underlying all statements of what is. BEING AND EXISTENCE

en: to-be | **es:** ser | **fr:** être | **de:** ἓιναι Acts 8:37

εἴπερ G1512 *Conj* (6×)

If indeed; since indeed; an emphatic conditional conjunction strengthening a supposition.

A compound particle fusing 'ei' (if) with 'per' (indeed/really), this conjunction intensifies a conditional clause beyond simple 'if.' Depending on context it can convey confident assumption ('since indeed,' as in Rom 8:9 where the Spirit's indwelling is treated as established fact) or concessive force ('even if,' as in 1 Cor 8:5). Paul favors it for theological argumentation where the condition being stated is either firmly believed or rhetorically granted. The Spanish 'si en verdad' and French 'si toutefois' both capture this heightened register of conditionality.

if indeed, since indeed, assuming that (6×) An emphatic conditional meaning 'if indeed,' 'since indeed,' or 'even if,' strengthening the basic conditional particle 'ei' with 'per' to indicate that the supposition is weighty, confident, or concessive. In Rom 8:9 and 8:17 it introduces conditions treated as factually established ('since indeed the Spirit of God dwells in you'), while in 1 Cor 8:5 it grants a hypothetical concession ('even if there are so-called gods'). In 1 Cor 15:15 it underscores the gravity of the resurrection claim. All six Pauline occurrences serve the same rhetorical function of intensifying a conditional clause. CONDITIONAL PARTICLES

en: even-if, if-indeed, if-indeed- | **es:** si-ciertamente, si-en-verdad | **fr:** si-toutefois, wenn-denn | **de:** wenn-denn Rom 3:30; Rom 8:9; Rom 8:17; 1Cor 8:5; 1Cor 15:15

εἰ G1513

if somehow, if perhaps, if by any means; expressing contingency or possibility

A compound conditional expression (εἰ πώς) combining the conditional particle 'if' with 'somehow' or 'by some means.' The phrase expresses contingent possibility—'if perhaps' or 'if by any means' something might happen or be true. It introduces conditions with an element of uncertainty or tentativeness, suggesting that the speaker sees the condition as possible but not assured. The construction allows for hypothetical situations where the means or manner of fulfillment is not specified or is uncertain. In New Testament usage, it often appears in contexts of hope or earnest desire that something might come about.

εἰρην-εύω G1514 *V-PMA-2P* (4×)

To be at peace; to live peaceably, to maintain harmony in relationships

Derived from eirene (peace), this verb calls for the active cultivation of harmonious relationships. Jesus commands it in Mark 9:50 ('be at peace with one another') right after the salt saying, linking peacemaking to communal preservation. Paul echoes this in Romans 12:18 with the realistic qualifier 'if possible, so far as it depends on you,' and again in 2 Corinthians 13:11 and 1 Thessalonians 5:13 as a closing exhortation. French 'etre en paix' and German 'Frieden halten' both emphasize the sustained, intentional quality of this peace.

(4×) To live in a state of peace and concord with others; to maintain or pursue harmonious relationships. In Mark 9:50 Jesus pairs this imperative with the metaphor of salt, suggesting that peaceableness preserves community. Romans 12:18 adds a sobering realism ('if possible'), while 2 Corinthians 13:11 and 1 Thessalonians 5:13 issue it as a communal directive. The translations (spa 'tened paz/estad en paz,' fra 'etre en paix,' deu 'Frieden halten') consistently emphasize active, ongoing maintenance of peace rather than passive absence of conflict. **PEACE AND WELLBEING**

en: be-at-peace, being-at-peace | **es:** Tened-paz, estad-en-paz, tened-paz | **fr:** être-en-paix | **de:** Frieden-halten Mark 9:50; Rom 12:18; 2Cor 13:11; 1Thess 5:13

εἰρήν-η G1515 *N-AFS* (93×)

Peace — a state of tranquility, wholeness, and right relationship; the Greek counterpart of Hebrew shalom

Eirene inherits the deep resonance of Hebrew shalom through the Septuagint, carrying far more weight than the mere absence of conflict that the English word 'peace' might suggest. In the Gospels it appears as the greeting of the risen Christ ('Peace be with you,' John 20:19, 21, 26), the gift Jesus promises his disciples (John 14:27), and the condition of those healed by faith ('Go in peace,' Mark 5:34; Luke 7:50). Paul develops it theologically as reconciliation with God through Christ (Rom 5:1) and as a fruit of the Spirit (Gal 5:22). Spanish 'paz,' French 'paix,' and German 'Friede' each carry the same breadth — from political cessation of hostilities to interior spiritual well-being.

peace, well-being, harmony (93×) A state of wholeness, tranquility, harmony, and right relationship — encompassing interpersonal concord, inner spiritual rest, and the eschatological peace of God's kingdom. As the Septuagint's standard rendering of Hebrew shalom, eirene carries covenantal weight beyond mere absence of war. Key passages include Jesus' farewell gift of peace (John 14:27), the risen Christ's greeting (John 20:19), Paul's declaration that believers have peace with God through Christ (Rom 5:1), and peace as a fruit of the Spirit (Gal 5:22). Spanish 'paz,' French 'paix,' and German 'Friede/Frieden' all reflect this comprehensive range. **PEACE AND WELLBEING**

en: peace | **es:** paz | **fr:** paix | **de:** Friede, Frieden Matt 10:13; Matt 10:34; Mark 5:34

εἰρην-ικός G1516 *Adj-AMS* (2×)

peaceful, peaceable, promoting peace

This adjective describes what is characterized by peace or promotes peaceful relations. Hebrews 12:11 uses it of the 'peaceable fruit of righteousness' that discipline eventually produces, while James 3:17 lists it among the qualities of wisdom from above. The word emphasizes peaceful character and peacemaking disposition rather than mere absence of conflict. It describes both states and persons oriented toward shalom.

(2×) Characterizing what produces or embodies peace, this sense appears in descriptions of righteousness and wisdom. Hebrews 12:11 speaks of discipline's eventual peaceful fruit, while James 3:17 makes peaceableness a hallmark of divine wisdom. The German 'friedlich' and French 'paisible' capture the quality of being peaceable in character and effect, not merely experiencing peace but actively promoting it. **PEACEABLE FRIENDLY**

en: peaceable, peaceful | **es:** pacífica, pacífico | **fr:** paisible | **de:** friedlich Heb 12:11; Jas 3:17

εἰρηνο-ποιέω G1517 *V-APA-NMS* (1×)

To make peace, effect reconciliation; to bring about peace where there was hostility or separation

This compound verb means to make peace or effect reconciliation between parties. In Colossians 1:20, it describes Christ 'having made peace through the blood of his cross' to reconcile all things to God. The word combines 'peace' (εἰρήνη) with the verb 'to make,' creating a term specifically for peacemaking action. The multilingual evidence (English 'having made peace', Spanish 'habiendo hecho paz', German 'Frieden machen') consistently conveys the active creation of peace, not merely the state of peace but the achievement of reconciliation.

(1×) Colossians 1:20 declares Christ 'having made peace (εἰρηνοποιήσας) through the blood of his cross' as the means of cosmic reconciliation. Spanish 'habiendo hecho paz' (having made peace) and German 'Frieden machen' (to make peace) both capture the active peacemaking. The aorist participle indicates completed action—peace accomplished through the cross. This isn't passive peace-possessing but active peace-effecting, removing hostility and achieving reconciliation between God and creation through Christ's sacrifice. **PEACE AND WELLBEING**

en: having-made-peace | **es:** habiendo-hecho-paz | **fr:** εἰρηνοποιήσας | **de:** Frieden-machen Col 1:20

εἰρηνο-ποιός G1518 *Adj-NMP* (1×)

Peacemakers, those who make peace; people who actively work to create peace and reconciliation

This noun designates peacemakers—those who actively work to create peace and reconciliation between parties. In Matthew 5:9, Jesus blesses 'the peacemakers, for they shall be called sons of God.' The term combines 'peace' (εἰρήνη) with 'maker/doer,' describing people characterized by active peacemaking, not merely peace-loving but peace-effecting. The multilingual evidence shows consistent understanding (English 'peacemakers', Spanish 'pacificadores', French 'pacificateur'), all conveying those who actively bring about peace rather than simply enjoy it or wish for it.

(1×) Matthew 5:9's beatitude blesses 'the peacemakers (εἰρηνοποιοί)' with the promise of being called God's sons. Spanish 'pacificadores' and French 'pacificateur' both mean 'those who pacify/make peace,' emphasizing active reconciliation work. This isn't about peaceful temperaments but active intervention to create peace where there is conflict. Classical usage even includes technical Latin political titles, showing the recognized role of official peacemakers. Jesus elevates this from political function to divine character, reflecting God's reconciling nature. **PEACE AND WELLBEING**

en: peacemakers | **es:** pacificadores | **fr:** pacificateur | **de:** εἰρηνοποιοί Matt 5:9

ἐν G1519 *Prep* (1774×)

Preposition: into, to, toward; for, in order to; in, among; against; concerning; as

The most common directional preposition in the Greek New Testament, appearing over 1,700 times. At its core, εἰς indicates motion into or toward a destination — entering a city, going to a place, being cast into fire. But Koine Greek expanded its range far beyond classical usage: it marks purpose ('for the forgiveness of sins,' Matt 26:28), substitutes for ἐν in static location ('in the bosom of the Father,' John 1:18), and even expresses hostility ('against me'). This semantic flexibility makes it one of the most theologically significant function words in the New Testament, carrying weight in texts about baptism, faith, and eschatological destiny.

1. direction: into, to, toward (1061×) Spatial or directional motion into or toward a destination — the core classical sense. Spanish 'a/en' and French 'en' reflect the directional force. With over a thousand occurrences, this is the default reading: entering a house (Matt 2:11), going into the wilderness, descending into water. The

directional sense anchors all metaphorical extensions. GEOGRAPHY AND SPACE

en: into, into-, to | **es:** a, en | **fr:** en- | **de:** in Matt 2:1; Matt 2:12; Matt 2:20; Matt 3:12; Matt 4:8

2. purpose: for, in order to (561×) Purpose, goal, or intended outcome: 'for' or 'in order to.' Spanish 'para' captures the telic dimension. Theologically crucial in passages like Matthew 26:28 ('for the forgiveness of sins') and Romans 10:10 ('believes unto righteousness'). The multilingual evidence consistently distinguishes purpose εἰς from directional εἰς through contextual glossing. GEOGRAPHY AND SPACE

en: for, for- | **es:** en, para, para- | **fr:** en- | **de:** in, in- Matt 3:11; Matt 5:13; Matt 6:34; Matt 8:4; Matt 8:34

3. locative: in, among, at (98×) Static location 'in' or 'among,' reflecting the well-documented Koine merger of εἰς and ἐν. Spanish 'en' serves both senses without distinction. John 1:18 ('in the bosom of the Father') and Mark 9:42 illustrate this post-classical development where motion-into has bleached into simple location, a shift visible across all target languages. GEOGRAPHY AND SPACE

en: in, in-, on- | **es:** en | **fr:** en- | **de:** in, in- Matt 18:6; Matt 27:30; Mark 9:42; John 1:12; John 1:18

4. hostile: against (19×) Hostile direction: 'against,' marking the target of opposition or offense. Spanish 'contra' and German glosses distinguish this clearly from neutral direction. Jesus teaches about sinning 'against' a brother (Matt 18:15, 21) and blasphemy 'against' the Holy Spirit (Mark 3:29). The hostility is encoded by context rather than morphology. GEOGRAPHY AND SPACE

en: against, against-, toward- | **es:** contra, contra- | **fr:** en- | **de:** in, in- Matt 18:15; Matt 18:21; Mark 3:29; Luke 12:10

5. contact: at, on, upon (16×) Contact or arrival at a surface or point: 'at,' 'on,' 'upon.' Spanish 'a/al' captures the arrival-at-destination sense. Used for coming 'onto' a mountain (Matt 28:16), the Spirit descending 'upon' Jesus (Mark 1:10), or dust clinging 'to' feet (Luke 10:11). Distinct from entry, emphasizing surface contact or arrival rather than penetration. GEOGRAPHY AND SPACE

en: against, at, on | **es:** a, a-, al | **fr:** en- | **de:** in, in- Matt 12:41; Matt 28:16; Mark 1:10; Luke 10:11; Luke 11:32

6. reference: concerning, about (15×) Reference or respect: 'concerning,' 'with regard to,' 'about.' Spanish 'por' and French 'pour' mark the topical sense. Concentrated in the Pauline epistles, as in Ephesians 3:16 and 2 Corinthians 6:18. This abstract extension treats the governed noun as the domain of relevance rather than a spatial target. GEOGRAPHY AND SPACE

en: all, at, concerning | **es:** a, en, por | **fr:** en-, pour | **de:** in, in- 2Cor 6:18; Eph 3:16; Eph 3:19; Eph 3:21

7. manner or role: as, by (2×) Manner, role, or instrumental means: 'as' or 'by.' A rare usage where the preposition indicates the capacity in which something functions. In Matthew 5:35, the earth serves 'as' God's footstool; in Acts 7:53, the law was received 'by' the disposition of angels. The Spanish 'en/por' and multilingual glosses show this sense is consistently marked by context. GEOGRAPHY AND SPACE

en: as, by- | **es:** en, por | **fr:** en- | **de:** in Matt 5:35; Acts 7:53

8. presence: before, in the presence of (2×) Presence before someone: 'before,' 'in the presence of,' equivalent to ἐνώπιον. Spanish 'ante' (before) clearly distinguishes this from directional senses. Acts 22:30 uses it for being brought 'before' the council, and 2 Corinthians 8:24 for demonstrating love 'before' the churches. A specialized extension treating the governed noun as an audience or witness. GEOGRAPHY AND SPACE

en: before, to | **es:** ante | **fr:** en- | **de:** in, in- Acts 22:30; 2Cor 8:24

εἷς G1520 *Adj-DNS* (350×)

One; the cardinal numeral denoting a single entity, also used for 'first,' distributive 'each,' and correlative 'the other'

Among the most foundational words in the New Testament, εἷς (heis) carries more nuance than a bare numeral. While its primary function is simply 'one,' the Gospels deploy it with ordinal force in the memorable phrase μιᾷ τῶν σαββάτων — 'on the first day of the week' — at the resurrection accounts (Matt 28:1; Mark 16:2; Luke 24:1; John 20:1). Spanish renders the ordinal use as 'primer/primero,' revealing how translators feel the shift from counting to sequencing. In rarer constructions it takes distributive force ('each one,' Luke 4:40) or correlative force ('the other,' 1 Thess 5:11), where Spanish notably renders it 'otro' rather than 'uno.'

1. cardinal number one (339×) The cardinal numeral 'one,' marking a single entity, quantity, or instance. With 339 occurrences this is overwhelmingly the dominant use. All major languages translate straightforwardly — English 'one,' Spanish 'un/una/uno,' French 'un,' German 'ein' — confirming a stable cross-linguistic core. Jesus uses it emphatically: 'not one jot' (Matt 5:18), 'one of these least commandments' (Matt 5:19), underscoring singularity and totality simultaneously. ONE AND UNITY

en: one | **es:** un, una, uno | **fr:** un | **de:** ein Matt 5:18; Matt 5:19; Matt 5:29; Matt 5:30

2. ordinal first (8×) An ordinal use meaning 'first,' especially in the fixed temporal expression μιᾷ τῶν σαββάτων, 'on the first day of the week.' All four Gospels employ this construction in their resurrection narratives (Matt 28:1; Mark 16:2; Luke 24:1; John 20:1). Spanish translations shift from 'uno' to 'primer/primero,' and German from 'ein' to 'eins,' signaling that translators recognize an ordinal rather than cardinal function. This Semitic idiom (cf. Hebrew אֶחָד for 'first') entered Greek usage through the Septuagint. FIRST AND FOREMOST

en: first, one | **es:** primer, primero, uno | **fr:** un | **de:** ein, eins Matt 28:1; Mark 16:2; Luke 24:1; John 20:1; John 20:19

3. distributive each or every (2×) A distributive sense meaning 'each one' or 'one by one,' expressing individual attention within a group. In Luke 4:40 Jesus lays hands on each sick person εἷς ἕκαστος, and in Acts 21:19 Paul recounts what God did 'one by one' among the Gentiles. Several languages struggle with this nuance — English resorts to 'on-each,' Spanish to 'a-uno' or 'por-una' — showing it stretches beyond the word's basic numerical meaning. ONE AND UNITY

en: -, on-each | **es:** a-uno, por-una | **fr:** un | **de:** ein Luke 4:40; Acts 21:19

4. the other one correlative (1×) A correlative use meaning 'the other one' in paired constructions. At 1 Thessalonians 5:11, εἷς τὸν ἕνα sets up a reciprocal relationship: 'one another.' Spanish renders this as 'otro' (other) rather than 'uno,' revealing that the numerical sense has entirely yielded to a pronominal, relational function — a development also attested in classical Greek. ONE AND UNITY

en: one | **es:** otro | **fr:** un | **de:** eins 1Thess 5:11

εἰσάγω G1521 *V-PNM/P* (11×)

Lead in, bring into (a place, dwelling, or presence); passive: be brought in, be led inside.

The Greek verb eisago pairs eis ('into') with ago ('lead'), creating a purposeful movement verb: to bring someone into a specific place. Its NT occurrences range from the tender — Mary and Joseph bringing the infant Jesus into the temple (Luke 2:27) — to the urgent, as the master commands 'go out quickly and bring in the poor' (Luke 14:21). The word carries overtones of authority: someone is always being escorted somewhere with purpose. Spanish introducir, French faire entrer, and German hineinfuehren all capture this directed movement. In the passive (Acts 21:37; 22:24), Paul is 'about to be brought into the barracks,' and the shift from active to passive marks his loss of self-directed movement under Roman custody.

1. bring in, lead into (9×) To lead or bring someone or something into a place — a house, temple, city, or the promised land — as an active, intentional transitive action. This primary sense (9 occurrences) spans contexts from the sacred to the domestic: Joseph and Mary bringing the child Jesus into the temple courts (Luke 2:27), servants bringing the destitute in from the streets for a banquet (Luke 14:21), and the high priest's servant girl letting Peter into the courtyard (John 18:16). The historical anchor in Acts 7:45 — Joshua bringing Israel into the land — echoes the LXX usage where eisago

renders Hebrew bo in the hiphil. Spanish introducir/introdujeron, French faire entrer, and German hineinfuehren converge on directed-entry vocabulary, confirming the transitive movement-into-a-space core. GOING AND LEADING

en: bring-in, bringing-in, brought | **es:** había-metido, introdujeron, introdujo | **fr:** faire-entrer, introduire | **de:** führt-hinein, hineinfuehren Luke 2:27; Luke 14:21; Luke 22:54; John 18:16; Acts 7:45

2. be brought in (2×) To be brought or led into a place by another's authority, expressed in the passive voice. Only 2 occurrences, both in Acts describing Paul's custody: he asks to speak as he is 'about to be brought into the barracks' (Acts 21:37), and the commander orders him 'to be brought into the barracks' for examination (Acts 22:24). Spanish ser metido and German passive hineingefuehrt werden preserve the passive construction. The shift from active to passive is not merely grammatical — it marks Paul's loss of self-directed movement, now subject to Roman military authority, creating a narrative contrast with his earlier free travels. GOING AND LEADING

en: to-be-brought | **es:** de-ser-metido, ser-metido | **fr:** introduire | **de:** führt-hinein Acts 21:37; Acts 22:24

εἰσᾰκούω G1522 *V-FIP-3P* (5×)

To hear and heed, listen favorably; of God answering prayer or of people being heard

A compound of 'into' (eis) and 'hear' (akouo), this verb conveys not just hearing but hearing with favorable response – the sense of a prayer being answered. An angel tells Zechariah, 'your prayer has been heard' (Luke 1:13), and Cornelius receives the same assurance (Acts 10:31). Jesus warns that the Gentiles think they will be heard for their many words (Matt 6:7), and Hebrews 5:7 says Christ was 'heard because of his reverent submission.' French 'exaucer' (to grant a prayer) and German 'erhoeren' (to answer favorably) beautifully capture this answering dimension, distinguishing it from ordinary hearing.

(5×) To hear favorably and respond, especially of God hearing and answering prayer. French 'exaucer' (to grant, fulfill a prayer) and German 'erhoeren' (to hear and answer) both distinguish this from mere auditory perception, emphasizing divine responsiveness. Zechariah's and Cornelius's prayers are declared 'heard' with the implication of imminent fulfillment (Luke 1:13; Acts 10:31). In Hebrews 5:7, Christ's anguished prayers are 'heard' because of his godly fear. The passive form dominates NT usage, focusing on the recipient whose prayer reaches God. In 1 Corinthians 14:21, Paul quotes Isaiah where God warns that even through foreign tongues the people will 'not listen' – a refusal to heed. HEARING AND HEEDING

en: having-been-heard, they-will-be-heard, was-heard | **es:** fue-oída, habi-endo-sido-oído, me-escucharán | **fr:** exaucer, être-exaucé | **de:** erhoeren, εἰσακουσθήσονται, εἰσηκούσθη Matt 6:7; Luke 1:13; Acts 10:31; 1Cor 14:21; Heb 5:7

εἰσδέχομαι G1523 *V-FIM-1S* (1×)

To receive, welcome, admit; to accept someone into one's presence or household

This verb means to receive into, welcome, or admit someone. In 2 Corinthians 6:17, God promises 'I will receive you' to those who separate from uncleanness. Classical usage shows the verb meant to take into, admit to sacred spaces, or receive into communities. The multilingual evidence (Spanish 'os recibiré' = I will receive you, French 'accueillir' = welcome, German 'aufnehmen' = take in) consistently conveys welcoming reception or admission into relationship. This is more than acknowledgment—it's active welcoming into presence and fellowship.

(1×) Second Corinthians 6:17 contains God's promise 'I will receive (εἰσδέξομαι) you' to those who separate from impurity. Spanish 'os recibiré' (I will receive you) and French 'accueillir' (welcome) both emphasize the relational welcoming. Classical usage included admission into temples or colonies—formal reception into community. Here it's God's covenant promise to receive his separated people into intimate relationship, echoing Old Testament adoption language. The future tense makes this a firm promise of coming reception. RECEIVING AND TAKING

en: will-receive | **es:** os-recibiré | **fr:** accueillir | **de:** aufnehmen 2Cor 6:17

εἴσειμι G1524 *V-IIA-3S* (4×)

To enter, go into; to pass from outside to inside a place or structure

A compound verb (eis + eimi, 'to go into') that serves as a near-synonym of eiserchomai but with a slightly more formal or literary register. In the book of Acts it describes movement into sacred and institutional spaces: entering the temple (Acts 3:3, 21:26), going in to visit James (Acts 21:18). Hebrews 9:6 uses it for the priests' regular entry into the outer tabernacle. Spanish 'entrar' and French 'entrer' render it straightforwardly, while German 'hineingehen' preserves the directional prefix.

(4×) To go into or enter a place, especially a building, sacred space, or assembly. This verb functions as a more literary alternative to eiserchomai, appearing predominantly in Acts and Hebrews. In Acts 3:3 a lame man sees people entering the temple; Acts 21:18 and 21:26 describe Paul entering to visit James and then the temple for purification; Hebrews 9:6 describes the priests' regular entry into the first tabernacle. Translations (spa 'entrar/entro,' fra 'entrer,' deu 'hineingehen') uniformly convey physical movement from outside to inside. ENTERING AND GOING IN

en: enter, to-enter, was-entering | **es:** entran, entrar, entró | **fr:** entrer, hineingehen | **de:** hineingehen, εἰσιέναι, εἰσῄει Acts 3:3; Acts 21:18; Acts 21:26; Heb 9:6

εἰσέρχομαι G1525 *V-AIA-3P* (195×)

To enter, go into, or come in; of physical entry into a place or figurative entry into a state or condition.

One of the most common verbs of motion in the New Testament, covering everything from Jesus entering a synagogue to the solemn warning that it is hard for a rich man to enter the kingdom of God. The physical sense dominates – entering houses, cities, boats, and the temple – but the figurative extension into spiritual states (entering life, rest, joy, the kingdom) carries enormous theological weight. When Jesus says 'enter by the narrow gate' (Matt 7:13), both senses vibrate simultaneously: the physical image of a gate and the spiritual reality of entering God's kingdom. Greek translations from classical literature confirm the same dual range, from Herodotus's armies entering cities to Plato's souls entering new states.

1. enter a place physically (179×) To enter a place physically – going into a house, city, temple, boat, or other bounded location. This is the default and most frequent sense (179 of 195 occurrences). Spanish 'entró,' French 'entrer,' and German 'eingehen/hineingehen' all render straightforward spatial movement. Key passages include Jesus entering the synagogue (Mark 1:21), entering Jerusalem (Matt 21:10), and entering the temple (Luke 19:45). ENTERING AND GOING IN

en: entered, he-entered, he-went-in | **es:** entró | **fr:** entrer | **de:** eingehen, geht-hinein Matt 2:21; Matt 12:4; Matt 12:29; Matt 18:8; Matt 18:9

2. enter into a state (14×) To enter figuratively into a state, condition, or spiritual reality – such as entering the kingdom of God, entering into life, entering rest, or entering joy. Found in pivotal theological statements like 'unless you turn and become like children, you will never enter the kingdom of heaven' (Matt 18:3) and 'enter into the joy of your master' (Matt 25:21). Translations maintain the same verb across languages but context shifts the domain from spatial to spiritual, making this a classic case of metaphorical extension from concrete motion to abstract transition. ENTERING AND GOING IN

en: have-entered, shall-enter, they-will-enter | **es:** entrará, entrarán, entrarían | **fr:** entrer | **de:** eingehen, geht-hinein Matt 7:21; Matt 19:23; Mark 5:12; Mark 10:15; Mark 10:23

3. (2×) To pass through or go through a narrow or difficult passage, as in the camel-and-needle's-eye saying (Matt 19:24). English 'to pass' and Spanish 'pasar' appear alongside the standard 'enter,'

suggesting translators feel the image is more about traversal than simple entry. The sense is closely related to physical entry but emphasizes the difficulty or impossibility of the passage. **ENTERING AND GOING IN**

en: to-enter, to-pass | **es:** entrar, pasar | **fr:** entrer | **de:** geht-hinein Matt 19:24

εἰσί G1526 *V-PIA-3P* (1×)

They are (third person plural); the plural form of 'to be,' indicating existence or state of multiple subjects

This is the third person plural present form of the verb 'to be' (εἰμί): 'they are.' In 1 John 5:7 (the Comma Johanneum, textually disputed), it appears in the statement about witnesses. As a basic conjugated form of the most fundamental verb, it asserts existence, identity, or predication of plural subjects. The multilingual evidence naturally uses each language's equivalent third person plural (Spanish 'son' = they are, German 'sie sind'), the standard plural form of 'to be' used countless times in any text.

(1×) First John 5:7, though textually disputed and absent from early manuscripts, contains εἰσί in statements about witnesses. Every target language uses its standard third-person plural 'to be' (Spanish 'son', German 'sie sind'), as this is simply the plural copula. The form appears thousands of times across Greek literature for any plural predication or existence statement. Its semantic range is as broad as plural existence and identity itself—grammatically necessary, semantically foundational. **BEING AND EXISTENCE**

en: are | **es:** son} | **fr:** εἰσι | **de:** sie-sind 1John 5:7

εἷς G1527

one, single; alone, only; the numeral 1 in all genders

The cardinal number one, appearing in various dialectal forms (masculine εἷς, feminine μία or ἴα, neuter ἕν) across Greek literature. As a numeral, it simply counts: one object, one person, one event. But it frequently carries emphatic force: 'one alone,' 'a single one,' suggesting uniqueness or exclusivity. It can be strengthened by additional words for emphasis ('one only,' 'one single'). With superlatives it intensifies meaning ('the one greatest'). The word serves in idiomatic expressions and can mean 'the same' when repeated. Biblical usage includes theological assertions of monotheism ('one God'), counting of groups ('one of the twelve'), and narrative enumeration.

εἰσκᾰλέω G1528 *V-APM-NMS* (1×)

To invite in, call into; to summon someone to enter one's house or presence

This compound verb means to invite into or call someone inside, particularly into one's house. In Acts 10:23, Peter 'invited them in' when Cornelius's messengers arrived. The middle voice emphasizes personal initiative in the invitation. Classical usage confirms the meaning of inviting into one's house, summoning for consultation, or calling someone in. The multilingual evidence (Spanish 'invitando adentro' = inviting inside, French 'appeler' = call, German preserves the Greek form) shows the hospitable action of welcoming visitors into one's space.

(1×) Acts 10:23 describes Peter 'having invited them in (εἰσκαλεσάμενος)' when Cornelius's Gentile messengers arrived—a significant act given Jewish-Gentile separation customs. Spanish 'invitando adentro' (inviting inside) captures the spatial welcoming, while the middle voice shows Peter's personal initiative. Classical usage included inviting into one's house or summoning for consultation. Here it's a small but crucial step toward the revolutionary Gentile inclusion: Peter welcomes them across his threshold before eventually entering Cornelius's house himself. **CALLING AND NAMING**

en: having-invited-in | **es:** invitando-adentro | **fr:** appeler | **de:** εἰσκαλεσάμενος Acts 10:23

εἴσοδος G1529 *N-NFS* (5×)

Entrance, entry; both the act of entering and the means or right of access

Denotes both the act of entering and the access or welcome one receives upon arrival. Paul and his companions speak of the 'entrance' they had among the Thessalonians – meaning their reception and welcome (1 Thess 1:9; 2:1). Hebrews 10:19 declares that believers have bold 'entrance' into the holy places through Jesus' blood, and 2 Peter 1:11 promises a 'richly provided entrance' into the eternal kingdom. John the Baptist proclaims repentance before Christ's 'entrance' – his public appearing (Acts 13:24). German 'Eingang' and French 'entree' cover both the spatial doorway and the abstract right of access.

(5×) An entrance, entry, or coming in; encompassing both the physical act of entering a place and the reception or welcome received upon arrival, as well as the right of access. Paul recalls his initial 'entrance' among the Thessalonians – the quality of his arrival and their reception (1 Thess 1:9; 2:1). Hebrews 10:19 uses it for confident access into God's presence through Christ's sacrifice. Second Peter 1:11 promises believers an abundant 'entrance' into the eternal kingdom. German 'Eingang' and French 'entree' both convey doorlike access, while Spanish 'entrada' emphasizes the welcoming aspect. In Acts 13:24, the word refers to Christ's public entry onto the scene, proclaimed by John the Baptist. **GEOGRAPHY AND SPACE**

en: entrance | **es:** entrada | **fr:** Eingang, entrée | **de:** Eingang, εἰσόδου Acts 13:24; 1Thess 1:9; 1Thess 2:1; Heb 10:19; 2Pet 1:11

εἰσπηδάω G1530 *V-AIA-3S* (3×)

to leap in, rush in, spring up; sudden, impulsive movement, often emotionally charged

The verb εἰσπηδάω combines εἰς ('into') with πηδάω ('leap'), describing sudden, often impulsive rushing into a place or situation. NT occurrences capture emotionally charged moments: a blind man jumping up at Jesus' call, apostles tearing garments and rushing into a crowd to stop blasphemy, and a jailer springing in with trembling urgency. The word conveys immediacy and intensity—not casual entrance but urgent, sometimes desperate movement.

(3×) In Mark 10:50 blind Bartimaeus responds to Jesus' summons: 'throwing off his cloak, he sprang up and came to Jesus'—eager, immediate response. Acts 14:14 describes Paul and Barnabas's reaction when crowds try to sacrifice to them: 'they tore their garments and rushed out into the crowd.' Acts 16:29 depicts the Philippian jailer's response to the earthquake: 'he called for lights and rushed in, and trembling with fear he fell down before Paul and Silas.' The Spanish verbs (habiendo-saltado, saltaron, saltó-adentro) and French (bondir, s'élancer) capture the leaping/springing motion. Each context involves crisis or climax—not calm entry but urgent, emotionally-driven rushing in. The verb choice emphasizes the spontaneity and intensity of response to divine or desperate moments. **AUTO-DETECTED COMMUNITY 9550 WITH 6 SENSES**

en: he-rushed-in, jumping-up, rushed-out | **es:** habiendo-saltado, saltaron, saltó-adentro | **fr:** bondir, s'élancer | **de:** springt-hinein, ἀναπηδήσας Mark 10:50; Acts 14:14; Acts 16:29

εἰσπορεύω G1531 *V-PPM/P-NFP* (18×)

to enter, go in — to move into a place such as a house, city, or sacred space

Eisporeuomai describes the physical act of entering or going into a space, appearing 18 times in the New Testament. Built from eis ('into') and poreuomai ('to travel, go'), it denotes directional movement through an entrance into a defined area. Mark uses it most frequently: Jesus enters the synagogue at Capernaum (Mark 1:21), goes into a house (Mark 5:40), and is thronged as he enters villages (Mark 6:56). In Mark 4:19, the word shifts to a figurative register as 'the desires for other things enter in' and choke the word — the same spatial metaphor appears in the parallel discussion of what enters a person through the mouth versus the heart (Matt 15:17; Mark 7:15, 18-19). Luke deploys substantivized participles: 'those entering' a house or a city (Luke 8:16; 11:33; 19:30). Acts records people 'going in and out' as a description of community life among believers (Acts 9:28). Spanish 'entrar,' French 'entrer,' and German 'hineingehen' all render the straightforward directional movement.

enter, go in (18×) To move physically into an enclosed or bounded space — a house, synagogue, city, or village — or figuratively into a person's inner life. Mark is the primary user, depicting Jesus entering the Capernaum synagogue (Mark 1:21), a house with mourners (Mark 5:40), and villages where crowds press to touch him (Mark 6:56). The figurative extension in Mark 4:19 has worldly cares 'entering in' to choke the seed of the word, and the food-purity debate turns on what 'enters' the body versus the heart (Matt 15:17; Mark 7:15, 18-19). Luke uses the present participle substantively for 'those who enter' (Luke 8:16; 11:33). Spanish 'entrar' and French 'entrer' map the single directional sense precisely. **ENTERING AND GOING IN**

en: coming, entering, going-in | **es:** entra, entraba, entran | **fr:** entrer | **de:** geht-hinein, hineingehen Matt 15:17; Mark 1:21; Mark 4:19; Mark 5:40; Mark 6:56

εἰστρέχω G1532 *V-APA-NFS* (1×)

To run in, rush into; to move quickly into a space by running

This compound verb means to run into or rush inside. In Acts 12:14, the servant girl Rhoda 'ran inside' after recognizing Peter's voice at the gate, so excited she forgot to open the door. The participle form describes the quick movement into the house. Classical usage confirms this for running into buildings, ships running into harbors, or conditions rushing into the body. The multilingual evidence (Spanish 'corriendo adentro' = running inside, French 'entrer en courant' = enter running) consistently captures both the speed (running) and direction (into/inside).

(1×) Acts 12:14 vividly describes Rhoda 'having run in (εἰσδραμοῦσα)' with joy after recognizing Peter's voice, in her excitement forgetting to actually open the gate for him. Spanish 'corriendo adentro' (running inside) and French 'entrer en courant' (enter running) both preserve the hurried inward movement. The aorist participle suggests quick, decisive action—she bolted inside to announce Peter's presence. Classical usage included ships running into harbors and medical conditions rushing into the body, always with the sense of rapid inward movement. **RUNNING AND RACING**

en: having-run-in | **es:** corriendo-adentro | **fr:** entrer-en-courant | **de:** εἰσδραμοῦσα Acts 12:14

εἰσφέρω G1533 *V-AIA-1P* (8×)

To bring in, carry into a place; also to lead into a situation, especially temptation or trial.

A compound verb (eis + phero) meaning to carry or bring something into a space or situation. Its physical sense appears when friends try to bring a paralyzed man into the house where Jesus is teaching (Luke 5:18-19), and when Paul observes that we bring nothing into the world and can take nothing out (1 Tim 6:7). The more theologically charged usage occurs in the Lord's Prayer: 'do not lead us into temptation' (Matt 6:13; Luke 11:4), where the verb shifts from spatial movement to situational exposure. In Luke 12:11 it describes being brought before synagogue authorities — a social rather than purely physical 'bringing in.'

1. bring in, carry into (physical movement) (5×) To bring in or carry into a place physically — moving a person or thing across a threshold into an interior space. Friends attempt to bring a paralyzed man into the house (Luke 5:18-19). Paul reflects that nothing is brought into the world at birth nor taken out at death (1 Tim 6:7). In Acts 17:20 the Athenians say Paul is 'bringing strange things to our ears,' and Hebrews 13:11 speaks of blood brought into the sanctuary. Spanish 'meter/meterlo' and German 'hineinbringen' both emphasize the directional, physical act of entry. **BRINGING AND OFFERING**

en: is-brought, they-might-bring-in, to-bring-in | **es:** es-llevada, meter, meterlo | **fr:** apporter | **de:** hineinbringen, εἰσενέγκωσιν, εἰσενεγκεῖν Luke 5:18; Luke 5:19; Acts 17:20; 1Tim 6:7; Heb 13:11

2. lead into, bring into (temptation or trial) (3×) To lead into or bring into a situation, especially temptation or trial — a figurative extension of the spatial meaning. The Lord's Prayer petitions God not to 'lead us into' (eisenegkes) temptation (Matt 6:13; Luke 11:4), a usage that has generated centuries of theological reflection on divine testing. In Luke 12:11, believers are warned about being 'brought before' synagogues and authorities. Spanish 'nos metas' (don't put us into) captures the figurative sense of being ushered into a perilous situation rather than a physical room. **GOING AND LEADING**

en: lead, they-bring | **es:** nos-metas, os-lleven | **fr:** apporter | **de:** εἰσενέγκῃς, εἰσφέρωσιν Matt 6:13; Luke 11:4; Luke 12:11

εἶτα G1534 *Adv* (15×)

Then, next; a temporal adverb marking sequence in a series of events or arguments.

Eita is a sequencing adverb that marks the next step in a narrative or argument. It functions much like 'then' or 'next' in English, placing events or ideas in ordered succession without necessarily implying causation. Mark uses it to describe the stages of grain growth — first the blade, then (eita) the ear, then the full grain (Mark 4:28). Paul employs it prominently in 1 Corinthians 15:5–7 to sequence the resurrection appearances and in 15:24 for the eschatological order. It can also introduce the next point in an argument (1 Tim 2:13; Heb 12:9). Translations across languages render it with simple sequencing particles — Spanish 'luego,' French 'ensuite,' German 'dann.'

(15×) A temporal and logical sequencing adverb indicating what comes next in a series. Mark 4:28 illustrates the temporal use vividly: the earth produces 'first the blade, then the ear, then the full grain.' Paul uses it to order resurrection appearances (1 Cor 15:5, 7) and eschatological events (1 Cor 15:24). Also serves to advance logical argumentation (1 Tim 2:13; Heb 12:9). The consistent translations — Spanish 'luego,' French 'ensuite,' German 'dann' — confirm its straightforward sequential function. **THEN (TEMPORAL ADVERB)**

en: then, then- | **es:** Luego, además, luego | **fr:** ensuite | **de:** dann, εἶτα Mark 4:17; Mark 4:28; Mark 8:25; Luke 8:12

εἴτε G1535 *Conj* (65×)

eite – 'whether…or,' a disjunctive conjunction presenting alternatives as equally possible or equivalent

The conjunction eite ('whether...or') typically appears in doubled form – eite...eite – to present two or more alternatives as equally possible or equivalent. Paul is especially fond of this construction, using it to catalogue the irrelevance of distinctions before Christ: 'whether Jews or Greeks, whether slaves or free' (1 Cor 12:13), 'whether we live or die, we are the Lord's' (Rom 14:8), and the sweeping inventory of 1 Cor 3:22: 'whether Paul or Apollos or Cephas or the world or life or death.' Spanish sea...sea, French soit...soit, and German ob...ob each replicate the balanced disjunction cleanly, confirming a single grammatical function.

(65×) A disjunctive conjunction used in pairs (eite...eite) to present alternatives as equally possible or equivalent, forming balanced 'whether...or' constructions. Paul deploys it prominently: 'whether Jews or Greeks, whether slaves or free' (1 Cor 12:13), and the expansive catalogue of 1 Cor 3:22 ('whether Paul or Apollos or Cephas'). It also introduces pairs in Romans 12:6-8's list of spiritual gifts. Spanish sea...sea, French soit...soit, and German ob each capture the balanced disjunctive function, confirming a single monosemous grammatical sense across 65 occurrences. **CONDITIONAL PARTICLES**

en: or-whether, whether, whether- | **es:** Sea, sea, ya-sea | **fr:** soit- | **de:** ob Rom 12:6; Rom 12:7; Rom 12:8; 1Cor 3:22

εἰ G1536

if anyone, if anything; whoever, whatever; any, some (indefinite)

An indefinite compound pronoun (εἴ τις) combining the conditional particle with an indefinite pronoun to mean 'if anyone' or 'if anything.' The construction creates indefinite conditions—referring to any person or thing that might meet the specified criteria, without identifying a specific individual. It enables general statements and principles: 'if anyone does X, then Y follows.' The phrase can also function more simply as an indefinite pronoun meaning 'anyone,' 'someone,' 'anything,' or 'something,' often in contexts where the specific identity doesn't matter. It's a fundamental tool for univer-

sal or general statements in both conditional and non-conditional contexts.

ἐκ G1537 *Prep* (922×)

Preposition: from, out of (source/origin); at, on (position/side); by means of, with (instrument/cause).

The Greek preposition ek (before vowels, ex) is fundamentally a word of origin and emergence — 'from out of.' Governing the genitive case exclusively, it covers spatial extraction ('he went out of the house'), genealogical descent ('of the seed of David'), material source ('by the works of the law'), and partitive separation ('one of the twelve'). With 922 NT occurrences, it ranks among the most frequent prepositions and challenges translators because its semantic range extends well beyond spatial movement. Spanish de, French de, and German aus all capture the core 'from' sense, but the positional use in ek dexion ('at the right hand,' Matt 22:44) and the instrumental use in ek denariou ('for a denarius,' Matt 20:2) push translators toward prepositions they would not normally associate with 'out of.'

1. from, out of (source/origin) (886×) The primary sense of source, origin, separation, or extraction — 'from, out of.' This overwhelming majority usage (886 occurrences) encompasses spatial movement out of a place (Matt 2:15, 'out of Egypt I called my son'), genealogical origin (Matt 1:3-16, the genealogy's repeated ek to mark parentage), material source, cause, and partitive separation ('one from among you'). Spanish de, French de, German aus, and Arabic من all converge on a basic ablative/source preposition. The genealogical thread is especially revealing: Matthew's ek tou David, ek tes Marias shows origin-marking as a core NT function. **GEOGRAPHY AND SPACE**

en: from, from-, of | **es:** *-porque, de | **fr:** de- | **de:** aus Matt 1:3; Matt 1:5; Matt 1:6; Matt 1:16

2. at (position/side) (31×) A positional or locative sense meaning 'at, on (a side),' concentrated in the fixed expressions ek dexion ('at the right hand') and ex euonymon ('at the left'). With 31 occurrences, this specialized usage appears prominently in eschatological judgment scenes (Matt 25:33-34, sheep at the right, goats at the left) and royal seating requests (Matt 20:21, 'that these two sons of mine may sit, one at your right and one at your left'). The shift from directional 'out of' to static 'at' likely traces to the idiom's origin: one stands 'from the right side' and thus 'at the right.' Spanish a and German zu sometimes replace the expected de/aus here, showing that translators feel the positional force. **GEOGRAPHY AND SPACE**

en: at, at- | **es:** a, de | **fr:** de- | **de:** aus, aus- Matt 20:21; Matt 20:23; Matt 22:44

3. by means of, with (instrument/cause) (5×) An instrumental or causal sense: 'by means of, with, for' — indicating the means, instrument, basis, or price of an action. Only about 5 clear occurrences, but each is distinctive: Matt 20:2, 'having agreed with the workers for (ek) a denarius'; Matt 27:7, 'they bought the potter's field with (ek) them [the thirty silver coins]'; John 3:34, God gives the Spirit 'not by (ek) measure.' Spanish con/por and French par/de replace de in these contexts, and German aus sometimes shifts to mit or fuer, all confirming that translators recognize a genuine instrumental reading distinct from simple source. **GEOGRAPHY AND SPACE**

en: -, by-, for | **es:** con, por | **fr:** de- | **de:** aus, aus- Matt 20:2; Matt 26:42; Matt 26:44; Matt 27:7; John 3:34

ἕκαστος G1538 *Adj-NMS* (82×)

Each, every one — distributive pronoun singling out individual members of a group

The Greek ἕκαστος is a distributive adjective and pronoun that picks out individuals one by one from a collective whole — 'each' or 'every single one.' Unlike πᾶς ('all,' emphasizing totality), ἕκαστος emphasizes individual accountability or participation. This distinction is theologically significant in passages like Matt 18:35 ('if each of you does not forgive his brother from the heart') and 1 Cor 3:8 ('each will receive his own reward'). It appears 82 times across the New Testament, often in contexts of individual judgment, responsibility, or gifting. Spanish cada-uno, French chacun, and German jeder all preserve the distributive nuance precisely.

each, every one (82×) A distributive adjective or pronoun meaning 'each' or 'every individual one,' isolating members of a group for individual attention rather than treating them collectively. Theologically important in contexts of personal accountability — 'each will receive his own reward' (1 Cor 3:8), 'if each of you does not forgive' (Matt 18:35). Also used in narrative distribution such as Luke 2:3 ('each went to his own city'). Spanish cada-uno, French chacun, and German jeder consistently preserve the individualizing force. **TOTALITY AND WHOLENESS**

en: each | **es:** a-cada-uno, cada-uno | **fr:** chacun | **de:** jeder Matt 18:35; Matt 26:22; Luke 2:3; Luke 13:15; Luke 16:5

ἑκάστοτε G1539 *Adv* (1×)

Each time, on each occasion; at every instance or whenever something occurs

This adverb means 'each time' or 'on each occasion'—a temporal marker for recurring instances. In 2 Peter 1:15, Peter promises to ensure that believers will be able 'at each time' after his death to recall these teachings. The word combines 'each' (ἕκαστος) with a temporal suffix, creating an expression for every occurrence or instance. The multilingual evidence (Spanish 'cada vez' = each time, German 'jedesmal' = each time, French simply transliterates) conveys the distributive temporal sense: not once-for-all but repeatedly, at each instance.

(1×) Second Peter 1:15 contains Peter's pledge to ensure believers can recall his teaching 'at each time (ἑκάστοτε)' after his departure —suggesting written provision for ongoing reference. Spanish 'cada vez' (each time) and German 'jedesmal' (each time/every time) both capture the distributive temporal meaning. Classical usage confirms this for 'on each occasion' or 'whenever,' emphasizing repeated instances rather than single occurrence. Peter envisions not one-time transmission but continual access to apostolic teaching. **TIMES AND OCCASIONS**

en: at-each-time | **es:** cada-vez | **fr:** ἑκάστοτε | **de:** jedesmal 2Pet 1:15

ἑκατόν G1540 *Adj-NNP* (17×)

A hundred; the cardinal number one hundred.

Hekaton is the indeclinable Greek cardinal number meaning 'one hundred.' It appears in parables about extravagant yields — the hundredfold harvest of good seed (Matt 13:8, 23; Mark 4:8, 20) — and in teaching about God's care for individuals: leaving ninety-nine sheep to find the one lost (Matt 18:12; Luke 15:4). It also quantifies debts in the parable of the unforgiving servant (Matt 18:28). The number is rendered with perfect consistency across all languages: Spanish 'cien/ciento,' French 'cent,' German 'hundert.'

a hundred (17×) The cardinal number one hundred, used as an exact quantity. In the parable of the sower it describes the maximum yield of good soil — a hundredfold return (Matt 13:8, 23). In the parables of the lost sheep (Matt 18:12; Luke 15:4) and the unforgiving servant (Matt 18:28), it sets the scale of what is at stake. The word is indeclinable and functions identically across every grammatical context. Every target language renders it with its standard numeral: Spanish 'cien,' French 'cent,' German 'hundert.' **LARGE CARDINAL NUMBERS**

en: Hundred, a-hundred, hundred | **es:** Cien, cien, ciento | **fr:** cent | **de:** hundert Matt 13:8; Matt 13:23; Matt 18:12; Matt 18:28; Mark 4:8

ἑκατοντα-έτης G1541 *Adj-NMS* (1×)

One hundred years old; describing someone who has reached the age of one hundred years

This compound adjective means 'one hundred years old,' describing someone who has completed a century of life. In Romans 4:19, Paul notes that Abraham was 'about one hundred years old' when considering his body's inability to father children naturally, before Isaac's miraculous conception. The term combines the number 'one hundred' (ἑκατόν) with 'years' (ἔτος), creating an age descriptor.

The multilingual evidence is straightforward (Spanish 'de cien años', French 'cent ans', German 'hundertjährig'), all literally rendering 'hundred years old.'

(1×) Romans 4:19 describes Abraham as 'about one hundred years old (ἑκατονταέτης)' when facing his aged body's natural inability to produce offspring, highlighting the miracle of Isaac's birth. All target languages render this transparently as 'one hundred years old' (Spanish 'de cien años', French 'cent ans', German 'hundertjährig'). Classical usage applied to both persons and time periods of centenarian duration. Paul uses Abraham's advanced age to emphasize faith's triumph over physical impossibility. **YEAR (TIME UNIT)**

en: hundred-years-old | **es:** de-cien-años | **fr:** cent-ans | **de:** hundertjaehrig Rom 4:19

ἑκᾰτοντα-πλᾰσίων G1542 *Adj-AMS* (3×)

hundredfold, a hundred times as much; exponential multiplication as divine blessing on sacrifice

The adjective ἑκατονταπλασίων (from ἑκατόν 'hundred' + πλάσιος 'fold') means multiplied one hundred times. In Jesus' teaching it describes the extravagant return on what is given up for the kingdom—not a modest reward but overwhelming abundance. The hundredfold multiplication echoes Old Testament harvest imagery (Genesis 26:12, Isaac reaping a hundredfold) and signals divine blessing that vastly exceeds human calculation or expectation.

(3×) The Synoptic parallels all record Jesus' promise to those who leave everything for his sake. Matthew 19:29: 'everyone who has left houses or brothers or sisters...will receive a hundredfold.' Mark 10:30 adds temporal nuance: 'who will not receive a hundredfold now in this time—houses and brothers and sisters...with persecutions, and in the age to come eternal life.' Luke 8:8 uses it in the parable of the sower: seed on good soil 'grew and yielded a hundredfold'—maximum fruitfulness. The Spanish (cien-veces-más), French (centuple), and German (ἑκατονταπλασίονα) all preserve the hundred-times multiplication. The figure is not literal accounting but theological hyperbole: God's generosity infinitely surpasses human sacrifice, now and eternally. **LARGE CARDINAL NUMBERS**

en: a-hundred-fold, a-hundredfold | **es:** cien-veces-más | **fr:** centuple | **de:** ἑκατονταπλασίονα Matt 19:29; Mark 10:30; Luke 8:8

ἑκᾰτόντ-αρχος G1543 *N-DMS* (21×)

Centurion; a Roman military officer commanding approximately one hundred soldiers.

Denotes the mid-ranking Roman officer who commanded a centuria of roughly one hundred legionaries. The centurion figures prominently in the Gospels and Acts as a surprisingly sympathetic character: the centurion of Capernaum whose faith astonished Jesus (Matt 8:5-13; Luke 7:2-10), the centurion at the cross who confessed Jesus as Son of God (Matt 27:54), and Cornelius, the first Gentile convert (Acts 10). Multilingual glosses – 'centurion' (eng, fra), 'centurión' (spa), 'Hauptmann' (deu) – consistently reflect the military rank, though German notably uses its own native term rather than a Latin borrowing.

centurion, Roman officer commanding one hundred soldiers (21×) A Roman military officer in charge of a centuria (nominally 100 soldiers), a key mid-level commander in the Roman army. In the New Testament, centurions consistently appear in a positive light: the centurion of Capernaum whose faith amazed Jesus (Matt 8:5-13; Luke 7:2-10), the officer at the crucifixion who recognized Jesus' identity (Matt 27:54; Mark 15:39), and Cornelius, the God-fearing centurion whose conversion marked the opening of the Gospel to Gentiles (Acts 10). Glosses uniformly reflect the military rank – 'centurion' (eng, fra), 'centurión' (spa) – while German 'Hauptmann' uses a native equivalent rather than a Latin loan. **MILITARY OFFICERS**

en: a-centurion, centurion, centurions | **es:** a-un-centurión, centuriones, centurión | **fr:** centenier, centurion | **de:** Hauptmann Matt 8:5; Matt 8:8; Matt 8:13; Matt 27:54; Luke 7:2

ἐκβάλλω G1544 *V-ANA* (81×)

To cast out, expel (esp. demons); to throw out, eject; to take out, extract; to bring forth, produce; to send out

The quintessential exorcism verb of the New Testament, ekballo carries an inherent force — the prefix ek ('out of') combined with ballo ('to throw') yields a word that almost always involves energy and urgency. Jesus casts out demons with a word (Matt 8:16), the Pharisees accuse him of doing so by Beelzebul's power (Matt 9:34), and the Twelve are commissioned with the same authority (Matt 10:1). Yet the verb's range extends well beyond exorcism: it covers extracting a speck from a brother's eye (Matt 7:4-5), throwing the worthless servant into outer darkness (Matt 25:30), bringing forth treasures from a storehouse (Matt 13:52), and even the gentle image of a shepherd who 'leads out' his sheep (John 10:4). The interplay between violent expulsion and purposeful deployment gives ekballo a dramatic versatility that few Greek verbs can match.

1. cast out / expel forcibly (53×) The dominant active sense of forceful expulsion — casting out demons, driving out persons, or ejecting entities from a place or community. Fifty-three occurrences make this the overwhelming core of ekballo in the New Testament, covering Jesus' exorcisms (Matt 8:16; Mark 1:34; Luke 11:14), the disciples' commission to cast out demons (Matt 10:1; Mark 3:15; 6:13), and the removal of persons from assemblies or communities (John 9:34-35; 3 John 1:10). Spanish echar fuera, French chasser, and German austreiben all preserve the forceful outward trajectory. The Beelzebul controversy (Matt 12:24-28) makes this sense a theological flashpoint: by whose authority does one ekballo? **EXPELLING AND PRODUCING**

en: I-cast-out, cast-out, casts-out | **es:** a-echar-fuera, echa-fuera, echar-fuera | **fr:** chasser | **de:** austreiben, treibt-aus Matt 7:22; Matt 8:16; Matt 8:31; Matt 9:34; Matt 10:1

2. take out / extract (7×) A gentler extractive sense — taking out or removing a physical object from a location, especially the speck-and-beam discourse of the Sermon on the Mount (Matt 7:4-5; Luke 6:42) and the hyperbolic command to pluck out an offending eye (Mark 9:47). Seven occurrences carry this sense, where the action requires care or precision rather than violent force. Spanish sacar ('to take out, extract') distinguishes this from the explosive echar fuera of Sense 1, revealing the reduced force. The shift from expelling a demon to extracting a splinter shows ekballo's scalar flexibility along the force continuum. **EXPELLING AND PRODUCING**

en: I-may-cast-out, I-might-take-out, cast-out | **es:** saca, sacar, saque | **fr:** chasser | **de:** austreiben, treibt-aus Matt 7:4; Matt 7:5; Mark 9:47; Luke 6:42

3. throw out / reject violently (6×) Violent throwing or hurling — casting someone or something with physical force, as the tenant farmers who threw the heir out of the vineyard and killed him (Matt 21:39; Mark 12:8; Luke 20:15), or the servant thrown into outer darkness (Matt 22:13; 25:30). Six occurrences emphasize the brutal physicality of the action. Also includes the sailors jettisoning cargo (Acts 27:38), where the violence is directed at objects rather than persons. German austreiben here underrepresents the hurling force that Spanish arrojar ('to hurl') captures vividly. **EXPELLING AND PRODUCING**

en: cast-out, threw-out, throwing-out | **es:** arrojando, echad, echaron | **fr:** chasser | **de:** austreiben, treibt-aus Matt 21:39; Matt 22:13; Matt 25:30; Mark 12:8; Acts 27:38

4. be cast out (passive) (6×) The passive voice — being cast out, expelled, or ejected by another agent — six occurrences where the subject suffers the action. The sons of the kingdom 'will be cast out' into outer darkness (Matt 8:12), and those who ate and drank in Jesus' presence find themselves thrust outside (Luke 13:28). Spanish fue echada fuera and the participial habiendo sido echado fuera mark the passive morphology explicitly. John 12:31 elevates this to cosmic drama: 'the ruler of this world will be cast out,' fusing demonological and eschatological horizons. **EXPELLING AND PRODUCING**

en: being-cast-out, having-been-cast-out, is-cast-out | **es:** es-echado?, fue-echada-fuera, habiendo-sido-echado-fuera | **fr:** chasser | **de:** austreiben, treibt-aus Matt 8:12; Matt 9:25; Matt 9:33; Matt 15:17; Luke 13:28

5. bring forth / produce (5×) A productive-metaphorical sense of bringing forth or producing from a source — five occurrences where ekballo describes yielding goods from a treasury or storehouse.

The scribe trained for the kingdom 'brings out' new and old treasures (Matt 13:52); the good person 'brings forth' good from the good stored in the heart (Matt 12:35). John 10:4 extends this to the shepherd who 'brings out' his sheep — a remarkably tender use of a verb whose default register is violent. Spanish saca and sacar confirm the 'drawing out' nuance, while the Isaiah quotation in Matthew 12:20 applies it to justice being 'brought forth' to victory. **EXPELLING AND PRODUCING**

en: brings-forth, brings-out, he-brings-forth | **es:** ha-sacado, saca, saque | **fr:** chasser | **de:** austreiben, treibt-aus Matt 12:20; Matt 12:35; Matt 13:52; John 10:4

6. send out / dispatch (4×) A commissioning-dispatch sense of sending out or deploying someone for a purpose — four occurrences where the forceful connotation is minimal and the emphasis falls on purposeful mission. Jesus urges prayer that the Lord of the harvest 'send out' workers (Matt 9:38; Luke 10:2), and James 2:25 describes Rahab 'sending out' the spies by another way. Mark 1:43 uses it for Jesus 'sending away' the healed leper with stern instructions. Spanish enviar ('to send') and despedir ('to dismiss') replace the violent echar fuera entirely, confirming that the ek- prefix here denotes outward direction rather than forceful ejection. **EXPELLING AND PRODUCING**

en: having-sent-out, he-may-send-out, he-sends-out | **es:** despidió, envíe, envíe-fuera | **fr:** chasser | **de:** austreiben, treibt-aus Matt 9:38; Mark 1:43; Luke 10:2; Jas 2:25

ἔκβασις G1545 *V-AIA-3P* (3×)

a way out, outcome, result; the end or exit of a situation, especially as deliverance or life's terminus

The noun ἔκβασις (from ἐκβαίνω, 'go out') denotes a way out, exit, or outcome. Originally spatial (a ship's landing place, a mountain pass), it developed to mean the outcome or end result of events, including the end of a person's life. Biblical usage emphasizes both the exit God provides from temptation and the observed outcome of faithful leaders' lives—how things turn out in the end, whether as escape or as completed witness.

(3×) First Corinthians 10:13 promises divine faithfulness in temptation: 'God is faithful, and he will not let you be tempted beyond your ability, but with the temptation will also provide the way of escape'—the exit door from moral danger. Hebrews 11:15 notes that if the patriarchs 'had been thinking of that land from which they had gone out, they would have had opportunity to return'—the potential exit/return they refused. Hebrews 13:7 instructs: 'Remember your leaders...consider the outcome of their way of life, and imitate their faith'—how their lives ended, their completed witness. The German (Ausgang) and French (issue) capture the outcome sense. The semantic range spans from emergency exit (God's provision of escape) to life's outcome (the terminal result of faithful living)—but always the sense of where something comes out in the end. **GOING OUT AND FORTH**

en: outcome, they-went-out, way-out | **es:** resultado, salida, salieron | **fr:** Ausgang, issue | **de:** Ausgang 1Cor 10:13; Heb 11:15; Heb 13:7

ἐκβολ-ή G1546 *N-AFS* (1×)

Jettisoning, throwing cargo overboard; the act of discarding ship cargo into the sea to lighten the vessel

This noun denotes jettisoning cargo or throwing things overboard from a ship, typically to lighten the vessel in storms. In Acts 27:18, during Paul's storm-tossed voyage, 'they made a jettisoning' by throwing cargo overboard. The term comes from the verb 'to throw out' and classical usage confirms it meant jettisoning cargo, though it could also mean unloading, expulsion, or even divorce. The multilingual evidence (Spanish 'descarga' = unloading, French 'naufrage' = shipwreck, English 'jettisoning') shows varied approaches to this nautical emergency measure.

(1×) Acts 27:18 describes the ship's crew making 'a jettisoning (ἐκβολὴν)' during the violent storm that threatened Paul's voyage to Rome. English 'jettisoning' precisely captures the nautical term for emergency cargo disposal, while Spanish 'descarga' (unloading) is more general. Classical sources confirm this for throwing cargo overboard to save the ship, though the noun had broader meanings (expulsion, divorce, shedding teeth). Here it's the desperate maritime measure of sacrificing cargo to preserve lives during the storm. **THROWING AND CASTING**

en: a-jettisoning | **es:** descarga | **fr:** naufrage | **de:** ἐκβολὴν Acts 27:18

ἐκγᾰμ-έομαι G1547

to be given in marriage (passive); to marry off (active sense implied)

A verb related to marriage transactions, specifically the giving of someone (typically a daughter) in marriage. The passive voice emphasizes the perspective of the one being married off—receiving the action of being given to a spouse, rather than initiating the marriage oneself. The active sense would denote the giving of someone in marriage, typically by a father or guardian arranging the union. This captures the ancient Mediterranean social structure where marriages were arranged by families, and women were 'given' from one household to another through formal betrothal and marriage processes.

ἐκγᾰμ-έομαι G1548

to be given in marriage (passive); to marry off (active sense implied)

A verb related to marriage transactions, specifically the giving of someone (typically a daughter) in marriage. The passive voice emphasizes the perspective of the one being married off—receiving the action of being given to a spouse, rather than initiating the marriage oneself. The active sense would denote the giving of someone in marriage, typically by a father or guardian arranging the union. This captures the ancient Mediterranean social structure where marriages were arranged by families, and women were 'given' from one household to another through formal betrothal and marriage processes.

ἔκγονος G1549 *Adj-ANP* (1×)

Grandchildren, descendants; offspring of one's children, the next generation down

This adjective, used substantively, means 'descendants' and particularly 'grandchildren'—the offspring of one's children. In 1 Timothy 5:4, Paul instructs that if a widow has 'grandchildren,' they should learn to show piety toward their own household by caring for their grandmother. The term literally means 'born of' (ἔκγονος), and classical usage showed it meant children, descendants, or specifically grandchildren. The multilingual evidence is consistent (English 'grandchildren', Spanish 'nietos', French preserves the Greek, German 'Enkel'), all conveying the generational relationship.

(1×) First Timothy 5:4 addresses responsibility for widows: if she has 'grandchildren (ἔκγονα),' they should practice piety by caring for her. English 'grandchildren', Spanish 'nietos', and German 'Enkel' all specify the second-generation descendants. Classical usage showed this could mean any offspring or specifically grandchildren (ἐκγόνων ἔκγονοι = children's children). Paul's context makes grandchildren most likely, establishing multi-generational family responsibility. The term emphasizes biological descent and therefore familial obligation. **BIRTH AND BEGETTING**

en: grandchildren | **es:** nietos | **fr:** ἔκγονα | **de:** Enkel 1Tim 5:4

ἐκδᾰπᾰνάω G1550 *V-FIP-1S* (1×)

To be spent, expended; to be used up or exhausted, particularly of resources or oneself

This verb means to exhaust or spend completely, to be used up. In 2 Corinthians 12:15, Paul declares he will gladly 'spend and be spent' for the Corinthians' souls—giving not only resources but himself. The passive form emphasizes being expended or exhausted. Classical usage confirms this for exhausting supplies, draining bodily fluids, or depleting resources. The multilingual evidence (Spanish 'seré gastado' = I will be spent, French 'dépenser' = spend, German 'sich völlig ausgeben' = give oneself out completely) conveys complete expenditure, often with self-sacrificial overtones.

(1×) Second Corinthians 12:15 contains Paul's passionate pledge: 'I will gladly spend and be spent (ἐκδαπανηθήσομαι)' for the Corinthians' souls. Spanish 'seré gastado' (I will be spent) and German 'sich völlig ausgeben' (give oneself out completely) both capture the exhaustive self-expenditure. The future passive suggests Paul's willingness to be completely used up in ministry. Classical usage included exhausting supplies or draining bodily resources—here applied metaphorically to Paul's total investment of himself for the church's benefit. **AUTO-DETECTED COMMUNITY 15126 WITH 3 SENSES**

en: I-will-be-spent | **es:** seré-gastado | **fr:** dépenser | **de:** sich-voellig-ausgeben 2Cor 12:15

ἐκδέχομαι G1551 *V-PMM/P-2P* (7×)

To wait for or await something with expectation and patience; to expect an anticipated outcome.

Describes a posture of active, expectant waiting — not passive idleness but purposeful anticipation. In John 5:3 the sick at Bethesda await the stirring of the water; in Acts 17:16 Paul waits for his companions in Athens, his spirit provoked by the city's idols. The Corinthian letters employ the word for practical Christian courtesy — waiting for one another at the Lord's Supper (1 Cor 11:33) and sending Timothy on his way in peace (1 Cor 16:11). Hebrews 10:13 elevates the term to its theological apex: Christ sits at God's right hand, waiting until his enemies are made a footstool. Spanish 'esperar' and German 'erwarten' both preserve the nuance of hopeful expectation.

wait for, await, expect (7×) To wait for someone or something with active expectation and patience, anticipating a definite outcome. The word carries a note of purposeful endurance rather than passive delay. At Bethesda the infirm await the movement of the water (John 5:3); Paul waits expectantly in Athens (Acts 17:16); believers are told to wait for one another at the Lord's table (1 Cor 11:33). The theological climax comes in Hebrews 10:13, where the exalted Christ himself waits for the consummation. Spanish 'esperar' and French 'attendre' both confirm the blend of patience and confident expectation that distinguishes this term from simple delay. **WAITING AND EXPECTING**

en: I-await, awaits, he-was-waiting-for | **es:** espera, esperaba, esperad | **fr:** attendre | **de:** erwarten, ἐκδεχομένου John 5:3; Acts 17:16; 1Cor 11:33; 1Cor 16:11; Heb 10:13

ἔκδηλος G1552 *Adj-NFS* (1×)

Evident, manifest, quite plain; completely clear and obvious to all observers

This adjective means evident, conspicuous, or quite plain—a strengthened form of 'clear' (δῆλος). In 2 Timothy 3:9, Paul declares that false teachers' folly 'will be evident to all,' becoming manifest. The prefix intensifies the basic meaning to 'thoroughly clear' or 'quite plain.' Classical usage confirms this for conspicuous, considerable, or manifestly plain things. The multilingual evidence (Spanish 'evidente', French preserves the Greek form, German 'offenkundig' = openly known) consistently conveys complete clarity and obviousness, nothing hidden or ambiguous.

(1×) Second Timothy 3:9 promises that false teachers' folly 'will be evident (ἔκδηλος) to all,' their error becoming manifest. Spanish 'evidente' and German 'offenkundig' (openly known) both convey complete obviousness. The intensified form (ἐκ- prefix strengthening δῆλος = clear) means 'thoroughly plain' or 'conspicuous to all.' Paul assures Timothy that deception eventually becomes self-exposing—what these teachers try to hide will become unmistakably clear to everyone. The superlative form in classical texts ('most manifest') shows the semantic range toward maximum clarity. **MANIFEST AND EVIDENT**

en: evident | **es:** evidente | **fr:** ἔκδηλος | **de:** offenkundig 2Tim 3:9

ἐκδημ-έω G1553 *V-ANA* (3×)

to be away from home, be absent, be in exile; specifically absence from the body as sojourn from heavenly home

The verb ἐκδημέω (from ἐκ + δῆμος 'away from home/people') means to be abroad, away from one's homeland, or in exile. Classical usage referred to foreign travel or banishment. Paul employs it for the Christian's present earthly existence as temporary exile from the true home with the Lord. The word creates a poignant contrast: while 'at home in the body' believers are simultaneously 'away from the Lord,' making present life a kind of foreign residence awaiting repatriation.

(3×) All three occurrences cluster in 2 Corinthians 5:6-9, Paul's meditation on mortality and hope. Verse 6: 'So we are always of good courage. We know that while we are at home in the body we are away from the Lord.' Verse 8: 'we would rather be away from the body and at home with the Lord.' Verse 9: 'whether we are at home or away, we make it our aim to please him.' The Spanish verbs (estamos-fuera-de-casa, estando-fuera-de-casa, estar-fuera-de-casa) and French (être-absent) literalize the away-from-home imagery. Paul inverts usual perspective: earthly life is the exile, and death means going home. The verb establishes a spatial metaphor for eschatological longing—believers are resident aliens awaiting return to their true country. **DEPARTING AND PASSING**

en: being-away-from-home, to-be-away-from-home, we-are-away-from-home | **es:** estamos-fuera-de-casa, estando-fuera-de-casa, estar-fuera-de-casa | **fr:** être-absent | **de:** abwesend-sein 2Cor 5:6; 2Cor 5:8; 2Cor 5:9

ἐκδίδωμι G1554 *V-FIM-3S* (4×)

To lease out, rent; in the middle voice, to let out property (especially a vineyard) to tenants

Though the active form of ekdidomi means 'to give out' or 'to surrender,' every NT occurrence uses the middle voice in the specific sense of leasing agricultural property. All four instances appear in the Parable of the Wicked Tenants (Matt 21:33, 41; Mark 12:1; Luke 20:9), where a landowner plants a vineyard and leases it to tenant farmers. Spanish 'arrendo/arrendara' and French 'louer' consistently render the commercial leasing sense, confirming the agricultural-contractual meaning.

(4×) To let out or lease property to tenants, particularly agricultural land under a rental arrangement. In the NT this verb appears exclusively in the Synoptic versions of the Parable of the Wicked Tenants, where a vineyard owner leases his property before traveling abroad (Matt 21:33, Mark 12:1, Luke 20:9) and where judgment involves re-leasing it to worthier tenants (Matt 21:41). The multilingual evidence (spa 'arrendo/arrendara,' fra 'louer,' eng 'leased/rented out') uniformly reflects a contractual landlord-tenant transaction rather than the classical sense of surrender or giving up. **PRAISE AND BOASTING**

en: he-leased-out, leased, rented-out | **es:** arrendará, arrendó, la-arrendó | **fr:** louer | **de:** ἐκδώσεται, ἐξέδετο Matt 21:33; Matt 21:41; Mark 12:1; Luke 20:9

ἐκδιηγέομαι G1555 *V-PPM/P-NMP* (2×)

tell in detail, describe thoroughly, relate fully

This compound verb means to tell or describe something in full detail. Acts uses it twice: Habakkuk 1:5 (quoted in Acts 13:41) challenges hearers to report what God will do, and Acts 15:3 describes Paul and Barnabas detailing the Gentile conversions. The prefix 'ek-' intensifies the basic verb, emphasizing thoroughness and completeness in narration.

(2×) Referring to detailed, thorough narration of events, this sense emphasizes full reporting rather than summary. Acts 13:41 uses it in a prophetic context of declaring God's surprising work, while 15:3 describes the missionaries' detailed account of Gentile conversions bringing joy to believers. The Spanish 'relatando' and French 'exposer' suggest exposition and full description. **COUNTING AND NARRATING**

en: describing, should-describe | **es:** os-la-contara, relatando | **fr:** exposer | **de:** ἐκδιηγούμενοι, ἐκδιηγῆται Acts 13:41; Acts 15:3

ἐκδῑκ-έω G1556 *V-ANA* (6×)

To avenge or exact retributive justice on behalf of the wronged;

also to vindicate or grant justice to the oppressed. Covers both punitive action and the securing of rights.
A verb operating along the full spectrum of justice — from fierce retribution to compassionate vindication. In Romans 12:19 Paul warns believers not to avenge themselves, reserving vengeance for God, and in Revelation 6:10 and 19:2 the martyrs cry out for God to avenge their blood on those who shed it. The Spanish 'vengando/vengas' and German 'raechen' reflect this punitive edge. But in the parable of the persistent widow (Luke 18:3, 5), the same verb means something gentler yet equally urgent: to vindicate, to grant justice to someone who has been wronged. The widow does not seek punishment — she seeks her rights. The Spanish 'Hazme justicia' (do me justice) captures this beautifully, showing how the Greek word spans from retribution to restoration.

1. avenge, exact vengeance (4×) To avenge, to exact retributive justice or vengeance on behalf of someone wronged, with emphasis on punitive action against the wrongdoer. In Romans 12:19 Paul quotes Deuteronomy's 'Vengeance is mine,' and in Revelation 6:10 the martyrs beneath the altar cry out for God to avenge their blood. Second Corinthians 10:6 speaks of readiness to punish all disobedience. The Spanish 'castigar/vengando' and German 'raechen' convey the retributive force. HANDING OVER
en: avenging, he-avenged, to-avenge | **es:** castigar, vengando, vengas | **fr:** venger | **de:** raechen Rom 12:19; 2Cor 10:6; Rev 6:10; Rev 19:2

2. vindicate, grant justice (2×) To vindicate, to grant or secure justice for someone who has been wronged — focusing on the victim's relief rather than the offender's punishment. In the parable of the persistent widow (Luke 18:3, 5), the woman pleads 'vindicate me against my adversary,' and the judge finally resolves to grant her justice. The Spanish 'Hazme justicia / le haré justicia' beautifully captures this restorative dimension, distinguishing it from the punitive sense even though the Greek verb is identical. HANDING OVER
en: I-will-vindicate, Vindicate | **es:** Hazme-justicia, le-haré-justicia | **fr:** venger | **de:** ἐκδικήσω, Ἐκδίκησόν Luke 18:3; Luke 18:5

ἐκδῐ́κ-ησις G1557 *N-GFS* (9×)
Vengeance, retribution; vindication or justice for the wronged; judicial punishment by authorities.
A noun denoting the execution of justice, whether divine, communal, or governmental. When God declares 'vengeance is mine' (Rom 12:19), ekdikesis points to sovereign retribution against wrongdoing–Spanish 'venganza' and German 'Rache' capture the severity. Yet when the persistent widow cries out for justice (Luke 18:7-8), the same word pivots toward vindication of the oppressed, and Spanish shifts tellingly to 'justicia.' In civic contexts like 1 Peter 2:14, it describes the punishment governors administer against evildoers, rendered 'castigo' in Spanish–a judicial rather than personal or divine act.

1. vengeance, retribution (6×) Divine retribution or vengeance executed by God against wrongdoers. Paul quotes Deuteronomy: 'Vengeance is mine, I will repay' (Rom 12:19); Luke 21:22 speaks of 'days of vengeance' as eschatological reckoning. Spanish 'venganza/vindicacion' and French 'vengeance' underscore the punitive, Godward orientation. The 2 Thessalonians 1:8 use ties this to final judgment. VENGEANCE RETRIBUTION
en: avenging, of-vengeance, vengeance | **es:** de-venganza, venganza, vindicación | **fr:** vengeance | **de:** Rache, ἐκδίκησιν, ἐκδικήσεως Luke 21:22; Acts 7:24; Rom 12:19; 2Cor 7:11; 2Thess 1:8

2. vindication, justice for the oppressed (2×) Vindication or securing of justice for the oppressed party, with focus on the victim rather than the offender. In the parable of the persistent widow (Luke 18:7-8), God promises to 'bring about justice' for his elect. Spanish notably shifts from 'venganza' to 'justicia' here, revealing a semantic distinction the original Greek leaves to context–the cry is for deliverance, not destruction. JUDGMENT AND VERDICT
en: vindication | **es:** justicia | **fr:** vengeance | **de:** ἐκδίκησιν Luke 18:7; Luke 18:8

3. punishment (civil/judicial) (1×) Judicial punishment administered through civil governing authorities as instruments of divine order. At 1 Peter 2:14, governors are sent 'for the punishment of evildoers' (eis ekdikesin kakopoion). Spanish 'castigo' and English 'punishment' mark this as institutional and corrective rather than personal vengeance or victim-centered vindication. LOCUSTS AND SWARMS
en: punishment | **es:** castigo | **fr:** vengeance | **de:** Rache 1Pet 2:14

ἔκδῐκ-ος G1558 *Adj-NMS* (2×)
avenger, one who executes justice or punishment
This adjective used substantively means an avenger or one who maintains justice through punishment. Paul uses it in Romans 13:4 of the governing authority as God's servant and avenger executing wrath, and in 1 Thessalonians 4:6 of the Lord as avenger of sexual immorality. The term emphasizes active vindication of right and punishment of wrong, whether through human authorities or divine judgment.

(2×) Describing one who executes vengeance or enforces justice, this sense applies both to civil authorities (Rom 13:4) and to God himself (1 Thess 4:6). The consistent translation as 'avenger' or 'vengador' reflects the active role of executing wrath against wrongdoing. Romans connects this with legitimate governmental authority, while 1 Thessalonians warns of divine retribution for sexual sin. HANDING OVER
en: an-avenger, avenger | **es:** vengador | **fr:** vengeur | **de:** Raecher Rom 13:4; 1Thess 4:6

ἐκδῐ-ώκω G1559 *V-APA-GMP* (1×)
To persecute, drive out, chase away; to pursue with hostile intent or expel forcefully
This compound verb means to chase away, drive out forcefully, or persecute. In 1 Thessalonians 2:15, Paul describes the Jews who killed Jesus and the prophets as those who 'drove us out' and displease God. The verb combines the intensive prefix with 'pursue/chase,' creating a term for aggressive expulsion or persecution. Classical usage confirms meanings of banishing, chasing away, or attacking/persecuting. The multilingual evidence (Spanish 'que persiguieron' = who persecuted, French and German both mean 'persecute/pursue') conveys hostile pursuit or forceful expulsion.

(1×) First Thessalonians 2:15 describes those 'having driven out (ἐκδιωξάντων)' Paul and his companions, in the context of killing Jesus and prophets. Spanish 'que persiguieron' (who persecuted) and German 'verfolgen' (persecute) both emphasize hostile pursuit rather than mere expulsion. The aorist participle indicates completed action—they successfully expelled Paul. Classical usage ranged from simple 'chase away' to 'attack/persecute,' with the latter sense fitting Paul's context of sustained opposition. This isn't casual dismissal but aggressive expulsion. PERSECUTE PURSUE
en: having-driven-out | **es:** que-persiguieron | **fr:** ἐκδιωξάντων | **de:** verfolgen 1Thess 2:15

ἔκ-δοτος G1560 *Adj-AMS* (1×)
Given over, delivered up, betrayed; handed over to another's power or authority
This adjective means given up, delivered, or betrayed—handed over to another's power. In Acts 2:23, Peter declares that Jesus was 'delivered by God's determined plan' to be crucified. The term comes from 'to give out/deliver' and classical usage shows it meant betrayed, handed over, or given in marriage. The multilingual evidence (Spanish 'entregado' = handed over, French 'livrer' = deliver) consistently conveys transfer of a person into another's control, often with overtones of betrayal or surrender to hostile powers.

(1×) Acts 2:23 describes Jesus as 'given over (ἔκδοτον)' by God's predetermined plan and foreknowledge to be crucified. Spanish 'entregado' (handed over) and French 'livrer' (deliver) both convey transfer into others' power. Classical usage included being betrayed or delivered to enemies, or given in marriage—always involving transfer to another's authority. Here the passive divine sovereignty paradoxically encompasses human betrayal: Jesus was 'handed over' both by divine plan and human treachery, both elements present in

Peter's declaration. **ACQUIRING AND BUYING**
en: given-over | **es:** entregado | **fr:** livrer | **de:** ἔχδοτον Acts 2:23

δόξᾰ G1561 *N-NFS* (1×)

Expectation, eager waiting; the state of anticipating something, especially with intensity

This noun means expectation or eager waiting for something anticipated. In Hebrews 10:27, it describes 'a fearful expectation of judgment' awaiting those who persist in sin. The word comes from 'to seem/think' and originally meant expectation or opinion. Classical usage shows it meant expectation, anticipation, notion, or opinion—what one expects or thinks will happen. The multilingual evidence (Spanish 'expectación', French 'attente' = waiting, German 'Erwartung' = expectation) conveys the forward-looking anticipation, though Hebrews uses it for dreadful rather than hopeful expectation.

(1×) Hebrews 10:27 warns of 'a fearful expectation (ἐκδοχή) of judgment and fiery fury' awaiting apostates. Spanish 'expectación' and German 'Erwartung' both mean expectation, while French 'attente' (waiting/awaiting) emphasizes the temporal dimension. Classical usage included both expectation and opinion (related to δοκέω = seem/think). Here it's not hopeful anticipation but dreadful certainty—the inevitable awaiting of coming judgment for those who knowingly reject Christ. The adjective 'fearful' intensifies this grim expectation. **AUTO-DETECTED COMMUNITY 14003 WITH 3 SENSES**
en: expectation | **es:** expectación | **fr:** attente | **de:** Erwartung Heb 10:27

ἐκδύω G1562 *V-APA-NMP* (5×)

To strip off clothing; to undress or divest someone of garments; metaphorically, to be unclothed or laid bare.

A vivid term for removing garments from oneself or another person, often by force. In the Gospels it describes the Roman soldiers stripping Jesus of his robes during the Passion (Matt 27:28, 31; Mark 15:20), and the robbers stripping the wounded traveler in the parable of the Good Samaritan (Luke 10:30). Paul employs it metaphorically in 2 Corinthians 5:4, where being 'unclothed' pictures the vulnerability of death before the resurrection body is received. Spanish 'desnudaron' and French 'dépouiller' both capture the sense of forcible exposure.

(5×) To strip off or remove clothing from someone, either forcibly or voluntarily. All five NT occurrences cluster around physical or metaphorical disrobing. The Synoptic Passion narratives use it for the soldiers stripping Jesus (Matt 27:28, 31; Mark 15:20), while Luke 10:30 describes robbers stripping a traveler. Paul extends the image in 2 Cor 5:4, where the dread of being 'unclothed' (without a body) contrasts with the hope of being further clothed. The multilingual evidence—Spanish 'desnudaron,' French 'dépouiller'—consistently highlights exposure and vulnerability. **STRIPPING AND UNCOVERING**
en: having-stripped, they-stripped, to-be-unclothed | **es:** desnudaron, desnudándolo, habiendo-desnudado | **fr:** dépouiller, dévêtir | **de:** ἐκδύσαντες, ἐκδύσασθαι, ἐξέδυσαν Matt 27:28; Matt 27:31; Mark 15:20; Luke 10:30; 2Cor 5:4

ἐκεῖ G1563 *Adv* (95×)

There — adverb of place indicating a location away from the speaker, sometimes used with verbs of motion for 'thither'

Ekei is the ordinary Greek adverb meaning 'there, in that place,' and the New Testament uses it with striking frequency in narrative contexts. It locates the holy family's stay in Egypt ('remain there until I tell you,' Matt 2:13), marks places of gathering and teaching ('where two or three are gathered, there am I,' Matt 18:20), and fixes geographic points in the gospel narrative. Occasionally it carries a subtle directional sense — 'go there' — absorbing the function of the rarer ekeise ('thither'). Spanish 'alli/alla,' French 'la,' and German 'dort' all capture this simple deictic force. The word's theological weight emerges from context rather than semantics: it is the 'there' of divine presence, judgment, or refuge.

there (95×) A locative adverb meaning 'there, in that place,' pointing to a location distinct from the speaker's position. Across its 95 New Testament occurrences it serves narrative geography — placing events at specific sites (Matt 2:13, 15; John 11:15) — and sometimes absorbs directional force ('thither,' with verbs of motion). Its most theologically resonant uses include Matt 18:20 ('there am I among them') and Matt 6:21 ('where your treasure is, there your heart will be'). Spanish 'alli,' French 'la,' and German 'dort' consistently render this straightforward spatial deictic. **THERE (SPATIAL DEICTIC)**
en: there | **es:** allá, allí | **fr:** là | **de:** dort Matt 2:13; Matt 2:15; Matt 2:22; Matt 5:24; Matt 6:21

ἐκεῖθεν G1564 *Adv* (27×)

from there, thence — a spatial adverb indicating departure or movement away from a previously mentioned place

Ekeithen is a demonstrative adverb meaning 'from there' or 'from that place,' used 27 times in the New Testament almost exclusively in the Gospels to narrate Jesus' itinerant movements. It serves as a characteristic stitching word in the Synoptic travel narratives: 'and passing on from there' (Matt 9:9, 27; 11:1; 12:9, 15; 13:53; 15:21, 29; 19:15). Mark uses it similarly to propel Jesus from one scene to the next (Mark 6:1, 10, 11; 9:30; 10:1). The adverb carries a geographic concreteness — it always points back to a specific locale just named — and contributes to the sense of purposeful forward motion that characterizes the Gospel narrative structure. Outside the itinerary formula, it appears in Jesus' warning that one will not leave prison 'until you have paid the last penny' (Matt 5:26) and in Acts 7:4 regarding Abraham's migration from Haran. French 'de la,' Spanish 'de alli,' and German 'von dort' all capture its directional force.

from there (27×) A spatial adverb meaning 'from there' or 'from that place,' functioning as a transitional marker in Gospel itinerary narratives. Appears most characteristically in the formula 'and departing from there' that moves Jesus between ministry locations (Matt 9:9, 27; 11:1; 12:9, 15; 13:53; 15:21, 29; Mark 6:1, 10; 9:30; 10:1). Also carries a sense of finality — one will not depart 'from there' until the debt is paid (Matt 5:26) — and traces Abraham's migration from Mesopotamia (Acts 7:4; 13:21). The consistent rendering across languages as 'from there' (Spanish 'de alli,' French 'de la') confirms a single spatial sense. **THERE (SPATIAL DEICTIC)**
en: From-there, from-there | **es:** De-allí, de-allí | **fr:** de-là | **de:** von-dort Matt 4:21; Matt 5:26; Matt 9:9; Matt 9:27; Matt 11:1

ἐκεῖνος G1565 *DPro-AFS* (245×)

That, that one; a distal demonstrative pronoun pointing to a previously mentioned person or thing, often with emphatic force.

Ekeinos is the Greek demonstrative pronoun for 'that person' or 'that thing over there' — the distal counterpart to houtos ('this'). In the Gospels it carries significant theological weight, especially in John, where 'that one' (ekeinos) frequently refers to Jesus, the Spirit, or the Father with a kind of reverential distance: 'When the Spirit of truth comes, that one will guide you into all truth' (John 16:13). Used attributively ('that day,' 'that hour'), it marks temporal or narrative distance from the speaker. Used substantively, it functions as an emphatic third-person pronoun, often contrastive — setting one figure against another. Spanish aquel, French celui-la, and German jener all preserve the distal quality, while Korean and Japanese deploy dedicated far-demonstrative forms.

1. that, those (demonstrative reference) (170×) Attributive or adjectival demonstrative: 'that' or 'those' modifying a noun, pointing to a previously mentioned or contextually distant referent — 170 occurrences. 'On that day' (Matt 7:22), 'in that hour' (Matt 8:13), 'those cities' (Matt 11:24). The temporal use is especially prominent in eschatological discourse, where 'that day' becomes almost a technical term for the day of judgment. Spanish aquel/aquella, French celui-la/celle-la, and German jene all select their dedicated distal demonstrative forms, confirming the deictic distance as cross-linguistically salient. **DEMONSTRATIVE PRONOUNS**
en: that | **es:** aquel, aquella | **fr:** celle-là, celui-là | **de:** jene Matt 7:22; Matt 7:25; Matt 7:27; Matt 8:13; Matt 8:28

2. that one, he/she (substantive pronoun) (63×) Substantive pronoun referring to a specific individual: 'that one,' 'he,' 'she' — 63 occurrences, especially concentrated in John's Gospel. When John the Baptist says 'I am not the Christ' and then points to Jesus as 'that one who comes after me' (John 1:15, 27, 30), ekeinos carries emphatic, almost reverential force. In John 14-16 the Spirit is repeatedly called ekeinos ('that one will teach you'), creating a pattern of dignified reference. Korean geu-bun ('that honored person') and Swahili yule ('that one, distant') both capture the referential weight. **DEMONSTRATIVE PRONOUNS**

en: that-one | **es:** aquel | **fr:** celui-là | **de:** jener Mark 16:10; John 1:8; John 1:18; John 1:33; John 2:21

3. those (substantive, persons) (12×) Substantive plural: 'those people' or 'they' with demonstrative emphasis — 12 occurrences where a group previously identified or contrasted is picked out. In Matt 13:11 the disciples are told 'to you it is given... but to those (ekeinois) it is not'; in Mark 16:13 the risen Jesus' appearance is reported 'to those (ekeinois)' remaining disciples. The demonstrative plural functions as a mild distancing device, separating an in-group from an out-group. Spanish a aquellos and French ceux-la both preserve the contrastive plural force. **PRONOUNS AND MIXED**

en: for-those, of-those, those | **es:** -a-aquellos, a-aquellos, a-aquéllos | **fr:** celui-là, ceux-là | **de:** jene Matt 13:11; Matt 20:4; Mark 4:11; Mark 16:13; John 10:35

ἐκεῖσε G1566 *Adv* (2×)

there, to that place, thither

This adverb indicates direction or location 'there' or 'to that place.' In Acts 21:3 it describes the ship sailing to Tyre, and in 22:5 Paul mentions going to Damascus. The word emphasizes directional movement toward a destination already indicated in context. Classical usage sometimes used it for 'to the other world,' but New Testament occurrences are straightforwardly geographical.

(2×) Indicating spatial direction 'to that place,' this adverb marks movement toward a previously mentioned destination. Acts 21:3 describes sailing there (to Tyre), while 22:5 describes Paul's journey there (to Damascus). The simple translations across languages ('there', 'allí', 'là') reflect its basic deictic function pointing to a location in the narrative context. **THERE (SPATIAL DEICTIC)**

en: there | **es:** allí | **fr:** là | **de:** ἐκεῖσε Acts 21:3; Acts 22:5

ἐκζητ-έω G1567 *V-APA-NMS* (7×)

Seek out diligently, search for earnestly (especially God); demand an accounting of, require (especially blood-guilt).

The verb ekzeteo intensifies the common Greek zeteo ('seek') with the prefix ek-, producing a word that conveys thoroughness, urgency, and ultimate accountability. In its dominant sense, it describes the earnest pursuit of God or spiritual realities — the nations who 'will seek out' the Lord (Acts 15:17, quoting Amos 9:12), the sobering observation that 'no one seeks after God' (Rom 3:11), and the promise that God 'rewards those who diligently seek him' (Heb 11:6). Spanish buscar, French rechercher, and German suchen all render this with intensified search vocabulary. But a distinct juridical sense emerges in Luke 11:50-51, where Jesus warns that the blood of all the prophets 'will be required' of this generation — here ekzeteo shifts from seeking a person to demanding a reckoning, echoing the LXX idiom of God 'requiring blood' from the guilty (Gen 9:5; 2 Sam 4:11).

1. seek out, search for diligently (5×) To seek out earnestly, search for with diligence and thoroughness, especially in the religious context of seeking God or divine truth. The ek- prefix intensifies the basic zeteo, conveying not casual inquiry but determined pursuit. Five of seven NT occurrences fall here: the Gentiles who will 'seek out the Lord' in the messianic age (Acts 15:17), Paul's citation that 'no one seeks after God' (Rom 3:11), the declaration that God 'rewards those who diligently seek him' (Heb 11:6), Esau who 'sought it with tears' (Heb 12:17), and the prophets who 'searched carefully' into the coming salvation (1 Pet 1:10). Spanish buscaron/busquen, French rechercher, and German suchen all reach for intensified search vocabulary, confirming the earnest quality of this seeking. **SEEKING AND SEARCHING**

en: having-sought, may-seek-out, seeking | **es:** buscando, buscaron, busquen | **fr:** chercher, rechercher | **de:** suchen, ἐκζητήσωσιν Acts 15:17; Rom 3:11; Heb 11:6; Heb 12:17; 1Pet 1:10

2. require, demand an accounting of (2×) To demand an accounting of, to require back — a juridical sense in which something (especially blood-guilt) is exacted from the responsible party. Distinct from the 'seek' meaning, this sense appears in Luke 11:50-51, where Jesus declares that 'the blood of all the prophets shed from the foundation of the world will be required of this generation.' The passive construction (ekzetethei, ekzetethesetai) reinforces the forensic tone: this is divine reckoning, not devotional searching. Spanish sea demandada/sera demandada and the German transliteration ekzetethesetai both capture the demand-for-accountability frame. The sense traces directly to the LXX usage in Genesis 9:5, where God 'requires' the blood of every creature from its slayer. **SEEKING AND SEARCHING**

en: it-will-be-required, may-be-required | **es:** sea-demandada, será-demandada | **fr:** chercher | **de:** ἐκζητηθήσεται, ἐκζητηθῇ Luke 11:50; Luke 11:51

ἐκθαμβ-έω G1568 *V-AIP-3P* (4×)

To be greatly amazed or alarmed; to experience a mixture of astonishment and distress

An intensified form of thambeo (to be amazed), this verb appears only in Mark's Gospel and carries a stronger emotional charge than simple surprise. When the crowd sees Jesus after the Transfiguration they are ekthambeisthai – overwhelmed with awe (Mark 9:15). In Gethsemane, Jesus himself begins to be 'greatly distressed' (Mark 14:33), revealing that this word bridges amazement and anguish. The women at the empty tomb experience it as a blend of terror and wonder (Mark 16:5-6). French 'etre effraye' and Spanish 'asombrarse' each capture different registers of this intense reaction.

(4×) To be struck with intense amazement that may shade into alarm or distress, exceeding ordinary surprise. Exclusive to Mark, this verb captures overwhelming emotional reactions: the crowd's awe upon seeing Jesus descend from the mount (Mark 9:15), Jesus's own deep anguish in Gethsemane (Mark 14:33), and the women's terrified astonishment at the angel in the tomb (Mark 16:5-6). The translation range – from spa 'asombrarse' (amazement) to fra 'etre effraye' (to be frightened) to deu 'entsetzt sein' (to be horrified) – reflects the verb's spectrum from wonder to dread. **AMAZEMENT AND ASTONISHMENT**

en: be-amazed, they-were-amazed, to-be-greatly-distressed | **es:** a-asombrarse, os-asombréis, se-asombraron | **fr:** être-effrayé | **de:** entsetzt-sein Mark 9:15; Mark 14:33; Mark 16:5; Mark 16:6

ἔκθαμβ-ος G1569 *Adj-NMP* (1×)

Greatly amazed, astounded, utterly astonished; overwhelmed with wonder or fear beyond ordinary amazement

This adjective means greatly amazed or utterly astonished—an intensified form of 'amazed.' In Acts 3:11, the crowd was 'greatly amazed' at the healing of the lame man by Peter and John. The prefix intensifies the basic sense of amazement to overwhelming astonishment. Classical usage confirms it could mean amazed/astounded or terrible/terrifying—extremity of emotional response either in wonder or fear. The multilingual evidence (Spanish 'asombrados', French 'très étonné' = very astonished, English 'greatly amazed') consistently conveys heightened astonishment beyond ordinary surprise.

(1×) Acts 3:11 describes the crowd as 'greatly amazed (ἔκθαμβοι)' after witnessing the formerly lame man now walking, clinging to Peter and John. Spanish 'asombrados' (astonished) and French 'très étonné' (very astonished) both convey intensified amazement. The intensified prefix (ἐκ-) strengthens ordinary amazement (θαμβέω) to overwhelming astonishment. Classical usage showed both positive amazement and negative terror—extreme emotional response. Here it's wonder at miraculous power, the crowd utterly stunned by undeniable healing of a well-known disabled beggar. **DEAF AND MUTE**

en: greatly-amazed | **es:** asombrados | **fr:** très-étonné | **de:** ἔκθαμβοι Acts 3:11

ἔκ-θετος G1570 *Adj-ANP* (1×)

Exposed, abandoned; put out in the open, particularly of infants left to die

This adjective means exposed or cast out, particularly used of abandoned infants. In Acts 7:19, Stephen describes Pharaoh forcing Hebrews to expose their babies to die. The term comes from 'to set out' and classical usage confirms it meant sent away, exposed (especially of unwanted children), or cast away. The multilingual evidence (Spanish 'expuestos', French 'exposé', English 'exposed') consistently conveys the cruel practice of infant abandonment. This was a grim reality in the ancient world—unwanted children left outdoors to die.

(1×) Acts 7:19 describes Pharaoh's evil stratagem forcing Hebrews 'to expose (ἔκθετα) their babies' so they wouldn't survive. Spanish 'expuestos' and French 'exposé' both mean 'exposed,' the technical term for infant abandonment. Classical usage confirms this for children 'sent out of the house' and left to die—a practice common in the Greco-Roman world for unwanted infants. Stephen uses this to parallel Moses's vulnerability and preservation, though Moses was hidden rather than truly exposed. The term captures the murderous intent behind the policy. **LEAVING AND REMAINING**

en: exposed | **es:** expuestos | **fr:** exposé | **de:** ἔκθετα Acts 7:19

ἐκ-κᾰθαίρω G1571 *V-ASA-3S* (2×)

cleanse thoroughly, purify, clean out completely

This compound verb means to cleanse out or purify thoroughly. Paul uses it in 1 Corinthians 5:7 commanding believers to 'cleanse out the old leaven,' and 2 Timothy 2:21 speaks of cleansing oneself from dishonorable associations. The prefix 'ek-' intensifies the purification, suggesting complete removal rather than surface cleaning. Ancient usage included clearing land of monsters and polishing statues to perfection.

(2×) Referring to thorough purification or removal of contamination, this sense applies to both moral and ceremonial cleansing. 1 Corinthians 5:7 uses the Passover imagery of removing old leaven, while 2 Timothy 2:21 speaks of self-purification from dishonorable vessels. The metaphor emphasizes complete removal of what defiles, not merely covering or controlling it. **PURIFYING AND CLEANSING**

en: cleanse-out, cleanses | **es:** Limpiad, se-limpiare | **fr:** purifier, ἐκκαθάρῃ | **de:** reinigen 1Cor 5:7; 2Tim 2:21

ἐκκαίω G1572 *V-AIP-3P* (1×)

To be inflamed, burn with passion; to be set on fire with intense desire, particularly sexual passion

This verb means to burn, kindle, or inflame—particularly to be set ablaze with passion. In Romans 1:27, Paul describes men 'inflamed with desire for one another.' The word can mean to literally burn out or kindle fire, but often metaphorically describes being inflamed with emotion, particularly lust or anger. Classical usage confirms both literal burning (eyes burnt out, fires kindled) and metaphorical (inflamed with curiosity, provoked to anger). The multilingual evidence (Spanish 'se encendieron' = were kindled, French 'brûler' = burn, German 'entbrennen' = catch fire) conveys intense kindling of passion.

(1×) Romans 1:27 describes males 'inflamed (ἐξεκαύθησαν) in their desire toward one another,' Paul's depiction of same-sex passion in his catalog of human rebellion. Spanish 'se encendieron' (were set on fire) and German 'entbrennen' (catch fire/be inflamed) both use fire metaphors for intense desire. The passive aorist suggests being seized by passion. Classical usage included literal fire-kindling and metaphorical emotional inflaming (curiosity, anger, lust). Here the metaphor vividly depicts overwhelming sexual passion as consuming fire. **FIRE AND BURNING**

en: were-inflamed | **es:** se-encendieron | **fr:** brûler | **de:** entbrennen Rom 1:27

ἐκκᾰκέω G1573 *V-ASA-2P* (6×)

To lose heart, grow weary, become discouraged in the face of difficulty or prolonged effort.

Conveying the emotional and spiritual exhaustion that sets in under sustained pressure, this verb warns against flagging resolve. Jesus uses it to frame the parable of the persistent widow: pray and 'do not lose heart' (Luke 18:1). Paul then echoes the exhortation across his letters – we do not lose heart in ministry (2 Cor 4:1, 16), in doing good (Gal 6:9), or under tribulation (Eph 3:13). The Spanish 'desmayar' (to faint) and French 'se decourager' both capture the visceral sense of inner collapse that this word resists.

lose heart, grow weary (6×) To become discouraged, faint-hearted, or weary under prolonged difficulty. The word pictures an inner wilting of resolve rather than mere physical tiredness. Jesus introduces it in Luke 18:1 as the foil to persistent prayer, and Paul adopts it as a recurring refrain: despite affliction, aging bodies, and delayed harvest, believers must not lose heart (2 Cor 4:1, 4:16; Gal 6:9; Eph 3:13). The Spanish 'desmayar' (to faint/falter) and French 'se decourager' converge on the same emotional register. All six NT occurrences share this single sense of spiritual or moral discouragement. **WEARINESS AND EXHAUSTION**

en: grow-weary, let-us-grow-weary, to-lose-heart | **es:** desfallezcamos, desmayamos, desmayar | **fr:** se-décourager | **de:** ἐγκακήσητε, ἐγκακοῦμεν, ἐνκακεῖν Luke 18:1; 2Cor 4:1; 2Cor 4:16; Gal 6:9; Eph 3:13

ἐκκεντέω G1574 *V-AIA-3P* (2×)

pierce, stab, pierce through

This verb means to pierce or stab through. Both New Testament occurrences refer to Christ's crucifixion: John 19:37 quotes Zechariah 12:10 about looking on the one they pierced, and Revelation 1:7 echoes this prophecy. The word originally meant to prick or put out (as eyes), but developed the stronger sense of piercing through with a weapon. It captures the violence of the crucifixion wound.

(2×) Describing the act of piercing Christ with a spear, this sense appears in direct and allusive quotations of Zechariah 12:10. John 19:37 applies the prophecy to the soldier's spear thrust, while Revelation 1:7 connects it with Christ's return when all tribes will see the one they pierced. The consistent translations ('pierced', 'traspasaron', 'percer', 'durchstechen') emphasize penetrating violence. **PIERCE BORE THROUGH**

en: pierced, they-pierced | **es:** traspasaron | **fr:** percer | **de:** durchstechen John 19:37; Rev 1:7

ἐκκλάω G1575 *V-AIP-3P* (3×)

to break off, to be broken off (especially of branches); in passive voice, removed violently or severed from connection

Paul uses this agricultural metaphor exclusively in Romans 11 to describe the severance of unfaithful Israel from the olive tree of God's covenant people. The verb captures both the violence and finality of breaking off living branches—not a gentle pruning but a forceful removal. Some natural branches 'were broken off' to make room for wild olive shoots (11:17), creating space for Gentile inclusion. Paul warns against arrogance by noting that God broke off the natural branches due to unbelief (11:19-20), establishing the principle that connection depends on faith, not ethnic privilege.

(3×) All three occurrences appear in Paul's olive tree allegory (Rom 11:17-20), describing the removal of unfaithful Israelites from covenant relationship. The passive voice construction (were broken off) emphasizes divine action rather than human agency. Cross-linguistic evidence shows some variation—French uses 'retrancher' (cut off), Spanish 'fueron cortadas' (were cut), German 'abbrechen' (break off)—but all capture the violence of severing living branches. The metaphor works precisely because breaking off branches kills them, illustrating the serious consequences of unbelief. **BREAKING AND SHATTERING**

en: Were-broken-off, they-were-broken-off, were-broken-off | **es:** fueron-cortadas | **fr:** retrancher | **de:** abbrechen Rom 11:17; Rom 11:19; Rom 11:20

ἐκκλείω G1576 *V-AIP-3S* (2×)

shut out, exclude, prevent access

This verb means to shut out or exclude from something. Paul uses it in Romans 3:27 asking about boasting being excluded, and in Galatians 4:17 describing false teachers wanting to shut believers out. The word can mean physical closing out or metaphorical exclusion from participation. Ancient usage included excluding from alliances, preventing from receiving, or hindering from opportunity.

(2×) Referring to exclusion or shutting out from participation or benefit, this sense appears in Paul's theological arguments. Romans 3:27 speaks of boasting being excluded by the law of faith, while Galatians 4:17 warns of false teachers wanting to shut believers out from proper relationship. The metaphor of a closed door captures prevention of access or participation. **SHUTTING AND CLOSING**

en: It-was-excluded, to-shut-out | **es:** excluir, fue-excluida | **fr:** exclure | **de:** ausschliessen Rom 3:27; Gal 4:17

ἐκκλησί-α G1577 *N-GFP* (114×)

Assembly, congregation – most often the Christian church (local or universal); also any gathered assembly including Israel's wilderness congregation.

Ekklesia, rooted in the Greek civic assembly of 'called-out' citizens, became the New Testament's defining term for the community of believers. In 105 of its 114 occurrences it denotes the Christian church – from local house congregations (Rom 16:5; 1 Cor 16:19) to Paul's vision of Christ's universal body (Eph 1:22-23; Col 1:18). Spanish 'iglesia,' French 'eglise,' and German 'Gemeinde' all derive from or closely track this specialized Christian usage. Yet nine passages preserve the older, non-technical sense: Stephen calls Israel in the desert 'the ekklesia in the wilderness' (Acts 7:38), and the Ephesian town clerk dismisses the riotous crowd to be settled in 'the lawful assembly' (Acts 19:39). Jesus' use in Matthew 16:18 and 18:17 stands at the threshold between these senses.

1. local church, congregation (87×) Split from sense 66715. Criteria: Specific local assembly meeting in a city or house; addressees of Paul's letters ('the church in Corinth', 'house churches'); plural 'churches' of a region

en: assembly, church | **es:** asamblea, iglesia | **fr:** église | **de:** Gemeinde Acts 5:11; Acts 8:1; Acts 8:3; Acts 9:31; Acts 11:22

2. universal church, body of Christ (18×) Split from sense 66715. Criteria: The church as cosmic reality with Christ as head (Eph 5:23-25); singular abstract 'the church' without local specification; theological/ecclesiological statements about the church's nature

en: assembly, church, to-assembly | **es:** a-iglesia, asamblea, iglesia | **fr:** assemblée, église | **de:** Gemeinde 1Cor 10:32; 1Cor 12:28; 1Cor 15:9; Gal 1:13; Eph 1:22

3. assembly, gathered congregation (non-technical or OT sense) (9×) A general assembly or gathered congregation without specifically Christian reference (9x). Stephen's speech in Acts 7:38 uses it for Israel assembled at Sinai – 'the ekklesia in the wilderness' – recalling the LXX rendering of Hebrew qahal. The Ephesian silversmith episode (Acts 19:32, 39, 41) deploys it in its original civic sense for a public assembly, both riotous and lawful. French 'assemblee' and Spanish 'asamblea' distinguish this from 'eglise/iglesia,' while German retains 'Gemeinde' for both. Matthew 16:18 and 18:17, where Jesus himself coins its use, may intentionally bridge the OT congregation concept with the emerging community of disciples. **GEOGRAPHY AND SPACE**

en: assembly, of-assembly | **es:** asamblea | **fr:** assemblée, église | **de:** Gemeinde Matt 16:18; Matt 18:17; Acts 7:38; Acts 19:32

ἐκ-κλίνω G1578 *V-PMA-2P* (3×)

to turn away, turn aside, avoid; deliberate deviation from a path, standard, or association

The compound verb ἐκκλίνω (ἐκ + κλίνω 'turn') means to bend away, turn aside, or avoid—originally spatial but extended to moral and relational deviation. Biblical usage emphasizes deliberate turning away: all humanity turning from God's path (Romans 3), avoiding divisive people (Romans 16), turning from evil to pursue good (1 Peter 3). The word implies conscious choice to veer off course, either destructively (from righteousness) or protectively (from evil).

(3×) Romans 3:12 quotes Psalm 14: 'All have turned aside; together they have become worthless'—universal deviation from God's way. Romans 16:17 urges: 'watch out for those who cause divisions...avoid them'—protective distancing from troublemakers. First Peter 3:11 counsels: 'let him turn away from evil and do good'—active turning from wrong toward right. The Spanish verbs (apartaos, apártese, se-desviaron) and French/German (abweichen, éviter) emphasize the turning-away motion. The theological geography is consistent: sin as deviation from God's path (Rom 3), wisdom as avoiding those who deviate others (Rom 16), and holiness as deliberately turning away from evil's magnetic pull. The verb choice stresses agency—we turn aside, we must avoid, we can redirect. **DECEPTION AND ASTRAY**

en: let-him-turn-away, turn-away, turned-aside | **es:** apartaos, apártese, se-desviaron | **fr:** abweichen, éviter | **de:** abweichen Rom 3:12; Rom 16:17; 1Pet 3:11

ἐκκολυμβάω G1579 *V-APA-NMS* (1×)

To swim out, swim away from; to escape by swimming, particularly from a ship to shore

This compound verb means to swim out or swim away, particularly from a ship to shore. In Acts 27:42, soldiers planned to kill prisoners lest any 'swim away' and escape during the shipwreck. The verb combines the prefix 'out of' with 'swim,' creating a term for swimming away from something, typically a ship to shore. Classical usage confirms this for plunging into the sea from a ship or swimming ashore. The multilingual evidence (Spanish 'habiendo nadado' = having swum, French 'nager' = swim) conveys the swimming action, though doesn't always preserve the directional prefix.

(1×) Acts 27:42 describes soldiers wanting to kill prisoners to prevent any from 'swimming out (ἐκκολυμβήσας)' and escaping during the shipwreck. Spanish 'habiendo nadado' (having swum) preserves the action but not the directional sense as clearly as English 'having swum out/away.' Classical usage specified swimming from a ship to shore or plunging into the sea—the compound emphasizes swimming away from one place toward another. The aorist participle suggests completed escape action the soldiers feared. **AUTO-DETECTED COMMUNITY 13540 WITH 3 SENSES**

en: having-swum-out | **es:** habiendo-nadado | **fr:** nager | **de:** ἐκκολυμβήσας Acts 27:42

ἐκκομ-ίζω G1580 *V-IIM/P-3S* (1×)

To carry out, bear forth; to transport something outward, especially to carry out a corpse for burial

This verb means to carry out or bring forth, especially used for carrying out corpses for burial. In Luke 7:12, Jesus encounters a dead man 'being carried out' for burial at Nain. The compound combines 'out of' with 'carry,' and classical usage confirms it for carrying things out to safety, carrying out corpses for burial, or enduring to the end. The multilingual evidence (Spanish 'era llevado' = was being carried, French 'emporter' = carry away) conveys the outward movement of bearing something, typically in funeral contexts in biblical usage.

(1×) Luke 7:12 describes a dead man 'being carried out (ἐξεκομίζετο)' from Nain for burial when Jesus encountered the funeral procession. Spanish 'era llevado' (was being carried) and French 'emporter' (carry away) both convey the transport action. The imperfect passive suggests ongoing procession—the body was in the process of being borne out. Classical usage included carrying things out to safety or especially carrying out corpses for burial, the latter sense fitting Luke's funeral scene perfectly. Jesus's intervention interrupts this solemn outward-bearing of death. **GOING OUT AND FORTH**

en: was-being-carried-out | **es:** era-llevado | **fr:** emporter | **de:** ἐξεκομίζετο Luke 7:12

ἐκκόπτ-ω G1581 *V-PIM/P-3S* (10×)

Cut down (a tree in judgment); cut off (a limb or branch, removing part from whole)

Ekkopto divides cleanly between felling an entire tree and severing a part from a whole. John the Baptist's warning that 'every tree not bearing good fruit is cut down' (Matt 3:10; Luke 3:9) established

a powerful metaphor of divine judgment that Jesus extends (Matt 7:19; Luke 13:7, 9) — always whole trees under the axe. But Jesus also commands cutting off a hand or foot that causes sin (Matt 5:30; 18:8), and Paul uses the olive-tree metaphor of branches 'cut off' through unbelief (Rom 11:22, 24). Spanish preserves the distinction with 'es cortado' (is cut down, whole tree) versus 'corte/cortala' (cut off, a part). In 2 Corinthians 11:12, Paul metaphorically 'cuts off' the opportunity of false apostles.

1. cut down (a tree) (5×) To cut down an entire tree, used literally and as a metaphor for divine judgment on the unfruitful. John the Baptist's axe-at-the-root imagery (Matt 3:10; Luke 3:9) and Jesus' parable of the barren fig tree (Luke 13:7, 9) both employ this sense — the whole organism is destroyed, not merely pruned. Spanish 'es cortado' and German 'haut ab' reflect the decisive, total action of felling. The present passive in Matthew 3:10 suggests ongoing divine readiness to judge. **CUTTING AND SEVERING**

en: Cut-down, is-cut-down, you-will-cut-down | **es:** córtala, es-cortado, es-cortado | **fr:** couper | **de:** haut-ab Matt 3:10; Matt 7:19; Luke 3:9; Luke 13:7; Luke 13:9

2. cut off (a body part or branch; remove) (5×) To cut off or amputate a part from a larger whole — a hand, foot, or branch removed while the body or tree survives. Jesus' radical discipleship sayings (Matt 5:30; 18:8) command self-amputation of what causes sin, and Paul's olive-tree allegory in Romans 11:22, 24 describes unbelieving branches 'cut off' so that wild ones might be grafted in. In 2 Corinthians 11:12, the metaphor extends to cutting off an adversary's opportunity. Spanish shifts to 'corte' (cut off a piece) and French maintains 'couper' for both senses, but the Greek aorist imperative in Matthew 5:30 stresses urgency. **CUTTING AND SEVERING**

en: I-might-cut-off, cut-off, were-cut-off | **es:** corte, córtala, córtalo | **fr:** couper | **de:** abhauen, haut-ab Matt 5:30; Matt 18:8; Rom 11:22; Rom 11:24; 2Cor 11:12

ἐκκρεμ-άννῡμι G1582 *V-AIM-3S* (1×)

To hang upon, cling to; to be suspended from or attach oneself to something with intense focus

This verb means to hang from or upon something, particularly to hang on someone's words with rapt attention. In Luke 19:48, the people were 'hanging on' Jesus's words—listening with such intense focus they seemed suspended from his teaching. The literal sense is hanging from or being suspended, but metaphorically it describes devoted attention or clinging attachment. Classical usage confirms both literal hanging from something and metaphorical devotion to a person or cause. The multilingual evidence (Spanish 'estaba pendiente' = was hanging, French 'être suspendu' = to be suspended) preserves the hanging metaphor.

(1×) Luke 19:48 describes how 'the people were hanging on (ἐξεκρέματο) him' to hear Jesus—so captivated by his teaching they seemed suspended from his words. Spanish 'estaba pendiente' (was hanging/pending) and French 'être suspendu' (to be suspended) both preserve the vivid metaphor of hanging upon. Classical usage included literal hanging from something and metaphorical clinging or devotion. Here it's the crowds' rapt attention, so intensely focused on Jesus's teaching they're metaphorically suspended from him, which partly protected him from leaders seeking to destroy him. **HANGING SUSPENSION**

en: were-hanging-on | **es:** estaba-pendiente | **fr:** être-suspendu | **de:** ἐξεκρέματο Luke 19:48

ἐκλᾰλ-έω G1583 *V-ANA* (1×)

To tell forth, divulge, blurt out; to speak openly about something, sometimes implying indiscretion

This verb means to tell forth, divulge, or speak out about something. In Acts 23:22, the commander instructs Paul's nephew 'to tell no one' that he had revealed the plot against Paul. Classical usage shows it could mean to blurt out, blab, or divulge—sometimes with connotations of talkativeness or indiscretion. The multilingual evidence (Spanish 'digas' = tell, French 'déclarer' = declare) conveys the speaking-out action, though without necessarily the negative connotation of the classical 'blab' sense. Here it's simply about keeping information confidential.

(1×) Acts 23:22 records the tribune charging Paul's nephew 'to tell no one (μηδενὶ ἐκλαλῆσαι)' about revealing the assassination plot. Spanish 'digas' (tell/say) and French 'déclarer' (declare) are neutral speech verbs. Classical usage had stronger senses: 'blurt out, blab, divulge' with implications of indiscretion or excessive talking. Here the infinitive with negative creates a charge to keep silent—don't speak out about this matter. The security of the rescue operation depends on confidentiality. **ANNOUNCING AND DECLARING**

en: to-tell | **es:** digas | **fr:** déclarer | **de:** ἐκλαλῆσαι Acts 23:22

ἐκλάμπ-ω G1584 *V-FIA-3P* (1×)

To shine forth, beam out; to radiate light or glory, to be distinguished by brilliance

This verb means to shine forth or beam out with light or glory. In Matthew 13:43, Jesus declares that 'the righteous will shine forth like the sun' in the Father's kingdom. The compound combines 'out of' with 'shine,' emphasizing radiant outshining. Classical usage confirms shining or beaming forth, bursting forth (of fever or sound), or being distinguished. The multilingual evidence (Spanish 'resplandecerán' = will shine brightly, French 'resplendir' = shine/gleam) consistently conveys brilliant radiance, often with eschatological glorification overtones in biblical usage.

(1×) Matthew 13:43 contains Jesus's glorious promise: 'Then the righteous will shine forth (ἐκλάμψουσιν) like the sun in the kingdom of their Father.' Spanish 'resplandecerán' (will shine brightly) and French 'resplendir' (shine/gleam) both convey radiant brilliance. The future tense points to eschatological transformation. The compound emphasizes outward beaming—not merely possessing light but radiating it forth. Classical usage included shining forth or being distinguished, even of sounds being clearly heard. Here it's the ultimate glorification: righteous transformed into solar brilliance. **SHINING AND ILLUMINATING**

en: will-shine-forth | **es:** resplandecerán | **fr:** resplendir | **de:** ἐκλάμψουσιν Matt 13:43

ἐκλανθάνω G1585 *V-RIM/P-2P* (1×)

To forget utterly, forget completely; to lose all memory or awareness of something previously known

This verb means to forget utterly or completely—an intensified form of 'forget.' In Hebrews 12:5, the author asks if they have 'forgotten entirely' the exhortation that addresses them as sons. The prefix strengthens basic forgetting to complete forgetfulness or escape of memory. Classical usage confirms meanings of escaping notice utterly or forgetting entirely. The multilingual evidence (Spanish 'habéis olvidado' = you have forgotten, French 'oublier' = forget, German 'vergessen' = forget) consistently conveys complete loss of memory or awareness of something once known.

(1×) Hebrews 12:5 asks rhetorically whether readers 'have forgotten entirely (ἐκλέλησθε)' God's fatherly exhortation that addresses them as sons. Spanish 'habéis olvidado' (you have forgotten) and German 'vergessen' (forget) render the completed forgetfulness. The perfect tense suggests a state of having forgotten that continues. The intensified prefix (ἐκ-) strengthens basic 'forget' to 'forget utterly/completely.' Classical usage included both active causing-to-forget and middle/passive forgetting entirely. The author implies this crucial word about divine discipline has slipped from their consciousness. **FORGETTING AND NEGLECT**

en: you-have-forgotten | **es:** habéis-olvidado | **fr:** oublier | **de:** vergessen Heb 12:5

ἐκλέγω G1586 *V-APM-AMP* (22×)

To choose or select for a purpose; as a substantival participle, 'the Chosen One' (Messianic title).

A middle-voice verb meaning to pick out or select for oneself, used almost exclusively for deliberate, purposeful choosing. Jesus chooses

His twelve apostles (Luke 6:13), God chooses believers before the foundation of the world (Ephesians 1:4), and Mary chooses 'the good portion' (Luke 10:42). Spanish elegir/escoger and German erwahlen consistently reflect purposeful election. One striking occurrence stands apart: in Luke 9:35, the perfect passive participle ho eklelegmenos functions as a Messianic title, 'the Chosen One,' spoken by the Father at the Transfiguration.

1. choose, select (21×) To choose, select, or elect someone or something for a particular purpose or role. Predominantly aorist middle forms (exelexato, exelexamen) convey deliberate self-involved choosing. Luke 6:13 records Jesus choosing the Twelve; John 6:70 His choosing of Judas; Ephesians 1:4 God's election of believers. Spanish escogieron/elegí and French choisir confirm the volitional, purposive meaning across 21 occurrences. CHOOSING AND SELECTING
en: I-chose, chose, having-chosen | **es:** elegí, escogiendo, escogieron | **fr:** choisir | **de:** erwaehlen, erwählt Mark 13:20; Luke 6:13; Luke 10:42; Luke 14:7; John 6:70

2. the Chosen One (Messianic title) (1×) Used as a substantival perfect passive participle (ho eklelegmenos) functioning as a Messianic title: 'the Chosen One.' In Luke 9:35, the divine voice at the Transfiguration declares 'This is my Son, the Chosen One.' Spanish escogido and German erwahlt render the title, while English 'Chosen One' captures the unique christological weight that distinguishes this single occurrence from the verb's normal active usage. CHOOSING AND SELECTING
en: Chosen-One | **es:** escogido | **fr:** choisir | **de:** erwählt Luke 9:35

ἐκλείπ-ω G1587 *V-ASA-3S* (4×)

To fail, give out, cease; to come to an end or become exhausted
From ek (out) and leipo (to leave), this verb conveys the idea of something running out, giving way, or ceasing to exist. In Luke 16:9 Jesus advises making friends with unrighteous wealth so that 'when it fails' they may welcome you into eternal dwellings. Luke 22:32 records Jesus's prayer that Peter's faith 'might not fail.' Luke 23:45 uses it of the sun's light failing during the crucifixion. Hebrews 1:12 quotes Psalm 102 to declare that God's years 'will not fail.' Spanish 'cesarán/falte' and French 'défaillir' both preserve the sense of exhaustion or cessation.

(4×) To fail, give out, or come to an end; to be exhausted or cease functioning. The verb covers both physical and abstract failure: the sun's light failing at the crucifixion (Luke 23:45), wealth running out (Luke 16:9), faith potentially failing under trial (Luke 22:32), and God's eternal years never ceasing (Heb 1:12, quoting Ps 102:27). The multilingual evidence (spa 'cesaran/falte/habiendo fallado,' fra 'defaillir,' deu 'aufhoeren') consistently renders the core notion of something reaching its limit and giving way, whether temporarily or permanently. FAINTNESS SWOONING
en: having-failed, it-fails, might-fail | **es:** cesarán, falte, habiendo-fallado | **fr:** défaillir | **de:** aufhoeren, ἐκλίπῃ, ἐκλιπόντος Luke 16:9; Luke 22:32; Luke 23:45; Heb 1:12

ἐκλεκτ-ός G1588 *Adj-AMS* (23×)

Chosen, elect – selected by God for a special purpose, relationship, or eschatological destiny
An adjective meaning chosen or picked out, used in the New Testament almost exclusively of divine election. Jesus warns that 'many are called but few are chosen' (Matt 22:14), and the Olivet Discourse speaks of the elect for whose sake tribulation will be shortened (Matt 24:22, 31). Paul calls believers God's chosen ones (Col 3:12; Rom 8:33), and Peter addresses 'elect exiles' (1 Pet 1:1). Christ himself is 'the Chosen One' (Luke 23:35). The term carries both honor and responsibility. French 'elu' and German 'Auserwahlter' emphasize the gravity of divine selection.

chosen, elect (by God) (23×) Selected by God for a special purpose or eschatological destiny. Applied to Christ as God's Chosen One (Luke 23:35), to believers as God's elect (Matt 24:22, 31; Rom 8:33; Col 3:12; 1 Pet 1:1), to a chosen lady (2 John 1, 13), and to faithful angels (1 Tim 5:21). The concept is God's sovereign initiative in selecting, with both privilege and accountability implied. CHOSEN AND ELECT
en: chosen, chosen-one, chosen-ones | **es:** a-elegida, a-escogidos, elegida | **fr:** élu | **de:** Auserwählter, auserwaehlt Matt 20:16; Matt 22:14; Matt 24:22; Matt 24:24; Matt 24:31

ἐκλογ-ή G1589 *N-NFS* (7×)

Election; God's sovereign act of choosing individuals or a people for his redemptive purposes.
A weighty theological noun denoting the divine act of selection — God's purposeful choosing of persons or a people to fulfill his plan of salvation. Paul makes it a cornerstone of his argument in Romans 9–11: election rests not on works but on the One who calls (Rom 9:11), a remnant exists 'according to the election of grace' (Rom 11:5), and Israel remains beloved 'as regards election' (Rom 11:28). In Acts 9:15 Paul himself is called a 'vessel of election,' and 2 Peter 1:10 urges believers to confirm their calling and election. The multilingual glosses — Spanish 'eleccion,' French 'election,' German 'Erwahlung' — all preserve the theological gravity of divine choosing.

election, choosing, divine selection (7×) God's sovereign act of choosing or selecting individuals or a people for his purposes, particularly for salvation and service. This is a distinctively Pauline theological term: Romans 9:11 insists that God's purpose of election stands apart from human works; Romans 11:5 speaks of a remnant 'chosen by grace'; and Romans 11:28 affirms that Israel remains elect despite present unbelief. Paul himself is a 'vessel of election' (Acts 9:15, skeuos ekloges). The Spanish 'eleccion,' French 'election,' and German 'Erwahlung' all maintain the weighty theological register. Second Peter 1:10 turns the doctrine into pastoral exhortation: make your calling and election sure. CHOSEN AND ELECT
en: election, of-election | **es:** de-elección, elección | **fr:** élection | **de:** Erwahlung, ἐκλογῆς Acts 9:15; Rom 9:11; Rom 11:5; Rom 11:7; Rom 11:28

ἐκλύω G1590 *V-FIP-3P* (5×)

To become weary, faint, or lose heart; to grow exhausted in body or spirit.
Describes a state of physical exhaustion or spiritual discouragement in which a person's strength gives out. Jesus uses it concretely when he warns that dismissing the hungry crowd would cause them to faint on the road (Matt 15:32; Mark 8:3). Paul and the author of Hebrews apply it to moral and spiritual endurance: believers must not grow weary in doing good (Gal 6:9) nor lose heart under divine discipline (Heb 12:3, 5). Spanish 'desfallecer' and French 'défaillir' both convey the draining away of vitality.

(5×) To become faint, exhausted, or disheartened—whether physically or spiritually. In the Gospels the word is literal: crowds might collapse from hunger if sent away without food (Matt 15:32; Mark 8:3). In the epistles it shifts to the moral-spiritual register: Galatians 6:9 urges perseverance in well-doing lest one 'lose heart,' and Hebrews 12:3, 5 warns against fainting under persecution or correction. The Spanish 'desfallecer' and French 'défaillir' mirror this dual physical-spiritual exhaustion. FAINTNESS SWOONING
en: faint, fainting, giving-up | **es:** desfalecerán, desfallezcan, desmayando | **fr:** défaillir | **de:** ermueden, ἐκλυθῶσιν Matt 15:32; Mark 8:3; Gal 6:9; Heb 12:3; Heb 12:5

ἐκμάσσω G1591 *V-APA-NFS* (5×)

To wipe off or wipe dry; used of wiping tears, ointment, or water from someone's body.
A tactile, intimate verb describing the act of wiping something off a surface, typically a person's body. Every NT occurrence involves a woman's devoted act toward Jesus or Jesus washing his disciples' feet. The sinful woman wipes Jesus' feet with her hair after wetting them with tears (Luke 7:38, 44), Mary of Bethany does likewise with costly perfume (John 11:2; 12:3), and Jesus wipes his disciples' feet with a towel after washing them (John 13:5). The Spanish 'secar' and French 'essuyer' emphasize the drying action.

(5×) To wipe off or wipe dry a liquid substance from a surface, especially a person's body. All five NT uses involve profoundly per-

sonal, humble acts of devotion or service. In Luke 7:38, 44 and John 11:2; 12:3, women wipe Jesus' feet with their hair—an act of costly worship. In John 13:5, Jesus himself wipes his disciples' feet with a towel, inverting social hierarchy. The consistent pairing with feet, tears, and ointment gives this verb a rich liturgical and devotional resonance. French 'essuyer' and Spanish 'secar' both capture the careful, attentive drying motion. **WITHERING AND DRYING**

en: having-wiped, she-was-wiping, she-wiped | **es:** a-secar, secaba, secó | **fr:** essuyer | **de:** abwischen, ἐξέμαξεν, ἐξέμασσεν Luke 7:38; Luke 7:44; John 11:2; John 12:3; John 13:5

ἐκμυκτηρ-ίζω G1592 *V-IIA-3P* (2×)

mock, sneer at, deride, hold in derision

This compound verb means to mock, sneer at, or hold in derision. Luke uses it twice: in 16:14 the Pharisees sneer at Jesus' teaching about money, and in 23:35 the rulers mock Jesus on the cross. The word suggests contemptuous ridicule, turning up one's nose at someone. The compound intensifies the basic idea of mocking with particular scorn and derision.

(2×) Describing contemptuous mocking or sneering, this sense captures hostile ridicule. Luke 16:14 shows the money-loving Pharisees sneering at Jesus' teaching, while 23:35 depicts rulers mocking the crucified Christ. The consistent translation pattern ('sneering', 'se burlaban', 'se moquer') emphasizes the scornful, derisive nature of this mockery, more than simple disagreement. **MOCKERY AND SCORN**

en: they-were-sneering, were-sneering | **es:** se-burlaban, se-burlaban-de | **fr:** se-moquer | **de:** ἐξεμυκτήριζον Luke 16:14; Luke 23:35

ἐκνεύω G1593 *V-AIA-3S* (1×)

To slip away, withdraw quietly; to move away unobtrusively or evade notice

This verb means to slip away, turn aside, or withdraw quietly. In John 5:13, after healing the lame man, Jesus 'slipped away' from the crowd at the pool. The word originally meant to turn the head aside (of horses tossing their heads) or to fall headlong, but developed meanings of slipping away, avoiding, or withdrawing. Classical usage confirms senses of turning aside with the head, shunning, or falling headlong. The multilingual evidence (Spanish 'se apartó' = withdrew, French 'se dérober' = slip away, German 'entweichen' = escape) conveys quiet withdrawal or evasion.

(1×) John 5:13 notes that Jesus 'slipped away (ἐξένευσεν)' after healing the paralytic, since a crowd was in the place—avoiding the commotion and attention. Spanish 'se apartó' (withdrew) and French 'se dérober' (slip away/evade) both suggest quiet, unobtrusive departure. Classical usage included turning the head aside (horse tossing head, wild boar's side-movement) and metaphorically withdrawing or avoiding. Jesus's habitual pattern of avoiding crowds after miracles shows strategic withdrawal, preventing premature messianic fervor while continuing his mission. **WITHDRAW DEPART**

en: slipped-away | **es:** se-apartó | **fr:** se-dérober | **de:** entweichen John 5:13

ἐκνήφω G1594 *V-AMA-2P* (1×)

To become sober, sober up; to regain sobriety after intoxication, literally or metaphorically to come to one's senses

This verb means to become sober or sober up—to recover from a drunken state, or metaphorically to come to one's senses and think clearly. In 1 Corinthians 15:34, Paul commands 'Become sober righteously and stop sinning.' While it can mean literal recovery from drunkenness, here it's metaphorical: wake up spiritually, think clearly. Classical usage confirms sleeping off drunkenness or recovering from emotional states. The multilingual evidence (Spanish 'despertad' = wake up, French 'devenir sobre' = become sober, German 'nüchtern werden' = become sober) shows both literal sobriety and metaphorical awakening.

(1×) First Corinthians 15:34 contains Paul's sharp command: 'Become sober (ἐκνήψατε) righteously and stop sinning!' Spanish 'despertad' (wake up) leans toward metaphorical awakening, while French 'devenir sobre' and German 'nüchtern werden' preserve the sobriety language. Classical usage meant to sleep off drunkenness and become sober again, or metaphorically to recover from emotional disturbance. Paul uses it figuratively: wake from spiritual stupor, think clearly about resurrection realities, and stop the moral confusion affecting Corinthian behavior. The aorist imperative demands decisive action. **SOBER-MINDED SELF-CONTROL**

en: become-sober | **es:** despertad | **fr:** devenir-sobre | **de:** nuechtern-werden 1Cor 15:34

ἑκούσι-ος G1595 *Adj-ANS* (1×)

willing, voluntary; done by free choice rather than compulsion or necessity

This adjective describes actions undertaken by free will rather than under compulsion. In classical Greek it distinguished voluntary acts from those done under constraint or ignorance. Paul uses it in Philemon to emphasize that any favor Philemon shows should spring from genuine willingness, not obligation. The multilingual evidence (voluntary, voluntario, freiwillig) consistently highlights the element of free choice.

(1×) Applied to actions or decisions made by free will, without external compulsion. Paul's usage in Philemon 1:14 stresses that Christian generosity should be voluntary, not coerced—a principle that extends to all relationships within the body of Christ. The term carries legal and ethical weight, distinguishing genuine willingness from reluctant compliance. **FREEWILL OFFERING**

en: voluntary | **es:** voluntario | **fr:** ἑκούσιον | **de:** freiwillig Phlm 1:14

ἑκούσι-ος G1596 *Adv* (2×)

willingly, voluntarily, of one's own free will

This adverb means willingly or voluntarily, emphasizing free choice rather than compulsion. Hebrews 10:26 speaks of sinning willfully after receiving knowledge of truth, while 1 Peter 5:2 urges elders to shepherd not by compulsion but willingly. The word stresses deliberate choice and voluntary action. Related forms in classical Greek distinguished between voluntary and involuntary actions, a key ethical distinction.

(2×) Emphasizing voluntary choice and willing action, this adverb contrasts with compulsion or ignorance. Hebrews 10:26 warns against deliberate, knowing sin after enlightenment, while 1 Peter 5:2 encourages freely chosen service rather than reluctant obligation. The translations ('voluntariamente', 'freiwillig') highlight the element of free will and deliberate choice central to the word's meaning. **FREEWILL OFFERING**

en: Willfully, willingly | **es:** Voluntariamente, voluntariamente | **fr:** freiwillig | **de:** freiwillig Heb 10:26; 1Pet 5:2

ἔκπαλαι G1597 *Adv* (2×)

from of old, for a long time, long ago

This temporal adverb means 'for a long time' or 'from of old,' emphasizing extended duration. 2 Peter uses it twice: in 2:3 warning that judgment for false teachers has not been idle from long ago, and in 3:5 describing creation long ago by God's word. The phrase combines 'from' (ek) with 'long ago' (palai) to stress antiquity or long-standing reality.

(2×) Indicating ancient time or long duration, this adverb emphasizes that something has existed or been determined from long ago. 2 Peter 2:3 assures that divine judgment has long been prepared for false teachers, while 3:5 points to creation's ancient origin by God's word. The phrase stresses the long-standing nature of divine actions and purposes. **GEOGRAPHY AND SPACE**

en: from-of-old | **es:** desde-hace-mucho | **fr:** ἔκπαλαι | **de:** seit-langem 2Pet 2:3; 2Pet 3:5

ἐκπειρ-άζω G1598 *V-FIA-2S* (4×)

to test thoroughly, put to the proof; to tempt or try God by demanding signs or proofs of his power

An intensified form of πειράζω (the ἐκ- prefix adding force), this verb describes the act of putting someone—especially God—to the test. In the Synoptic temptation narratives (Matt 4:7; Luke 4:12), Jesus quotes Deuteronomy 6:16 against Satan: 'You shall not put the Lord your God to the test.' Paul warns the Corinthians against repeating Israel's wilderness provocations (1 Cor 10:9). The lawyer in Luke 10:25 tests Jesus with a question, though the word carries a lighter nuance there.

(4×) To put to the test in a presumptuous or provocative manner, especially testing God by demanding proof of his faithfulness or power. All four NT occurrences cluster around this meaning. Spanish 'tentar' and French 'tenter' preserve the Latin temptare root; English translations split between 'test' (for human agents) and 'tempt' (when directed at God). Matt 4:7 and Luke 4:12 cite the LXX Deuteronomy prohibition; 1 Cor 10:9 recalls Israel's wilderness provocations; Luke 10:25 softens to a testing inquiry. **TESTING AND TEMPTATION**

en: let-us-test, testing, you-shall-test | **es:** tentando, tentarás, tentemos | **fr:** tenter | **de:** ἐκπειράζωμεν, ἐκπειράζων, ἐκπειράσεις Matt 4:7; Luke 4:12; Luke 10:25; 1Cor 10:9

ἐκπέμπω G1599 *V-APP-NMP* (2×)

send out, send forth, dispatch

This compound verb means to send out or dispatch from a place. Acts uses it twice of missionary sending: in 13:4 the Holy Spirit sends out Barnabas and Saul, and in 17:10 the believers send Paul out to Berea. The prefix 'ek-' emphasizes movement outward from a starting point. Classical usage included sending forth messengers, dispatching armies, and even divorcing a wife (sending her away).

(2×) Referring to sending out on a mission or journey, this sense emphasizes dispatch from a place of origin. Acts 13:4 describes the Spirit's initiative in sending missionaries forth, while 17:10 shows believers sending Paul away for safety. The consistent use for missionary sending captures the idea of being dispatched outward with purpose and authority. **SENDING AND DISPATCHING**

en: having-been-sent-out, sent-out | **es:** enviados, enviaron | **fr:** envoyer | **de:** ἐκπεμφθέντες, ἐξέπεμψαν Acts 13:4; Acts 17:10

ἐκπετάζω G1600 *V-AIA-1S* (1×)

to stretch out, extend; to spread forth (especially the hands)

This verb means to spread out or extend, often used of stretching forth the hands. In Romans 10:21, Paul quotes Isaiah to describe God's patient gesture toward Israel: "All day long I have stretched out my hands to a disobedient and contrary people." The image evokes both divine invitation and lament over rejection. Cross-linguistic renderings (extendí, étendre, ausbreiten) all capture this outward movement of extension.

(1×) To spread out or extend, particularly the hands in a gesture of appeal or invitation. In Romans 10:21, citing Isaiah 65:2, the image depicts God's persistent outreach to rebellious Israel—hands stretched wide in both welcome and sorrow. This physical gesture becomes a powerful metaphor for divine patience and unrequited love. **STRETCHING AND EXTENDING**

en: I-stretched-out | **es:** extendí | **fr:** étendre | **de:** ausbreiten Rom 10:21

ἐκπίπτω G1601 *V-ANA* (10×)

Fall out, drop off; run aground (nautical); fall away from grace; fail, become void

A compound of ek ('out of') and pipto ('to fall'), this verb traces a vivid arc from the literal to the theological. Luke uses it four times in Acts 27 for the terrifying prospect of a ship running aground on the rocks of Malta, while in Acts 12:7 Peter's chains simply fall off his hands at the angel's touch. James borrows the image of a flower dropping its petals to illustrate the fading of earthly wealth (Jas 1:11; cf. 1 Pet 1:24). Paul gives it its sharpest theological edge in Galatians 5:4: those who seek justification by law 'have fallen away from grace.' Spanish 'caer' and French 'dechoir' capture both the physical drop and the spiritual descent, while German 'abfallen' emphasizes the separation involved in falling away.

1. run aground, drift off course (nautical) (4×) To run aground or be driven off course in a nautical context, used exclusively in Luke's gripping account of Paul's shipwreck voyage to Rome. The sailors fear they will run aground on the Syrtis sandbars (Acts 27:17), Paul prophesies they must run aground on some island (27:26), and they take soundings fearing they might be cast upon rocks (27:29). The soldiers cut away the lifeboat lest it drift away as well (27:32). Spanish 'caer' and French 'dechoir' both preserve the sense of an uncontrolled, forced descent toward land or reef. **FALLING AND FAILING**

en: fall-away, they-should-fall, to-run-aground | **es:** caer, cayeran, cayéramos | **fr:** déchoir | **de:** ἐκπέσωμεν, ἐκπέσωσιν, ἐκπεσεῖν Acts 27:17; Acts 27:26; Acts 27:29; Acts 27:32

2. fall off (physical) (3×) To fall off or drop away physically, describing something detaching from where it was fastened or growing. In Acts 12:7 the chains fall off Peter's hands at the angel's command, a sudden, miraculous release. James 1:11 and 1 Peter 1:24 both quote Isaiah 40:7-8, likening the rich or all flesh to grass whose flower 'falls off' under the scorching wind. Spanish 'caer' and German 'abfallen' capture the simple gravitational drop of something that was once attached. **FALLING AND FAILING**

en: fell, fell-off | **es:** cayeron, cayó | **fr:** abfallen, déchoir | **de:** abfallen, ἐξέπεσαν Acts 12:7; Jas 1:11; 1Pet 1:24

3. fall away (spiritual/moral) (2×) To fall away from a spiritual state, specifically from divine grace or from one's secure standing in the faith. Paul warns the Galatians, 'You have fallen away from grace' (Gal 5:4), meaning they have departed from the sphere of grace by turning to law-keeping for justification. Second Peter 3:17 urges believers not to 'fall from your own steadfastness' by being carried away with lawless error. German 'abfallen' and French 'dechoir' both convey the gravity of losing a privileged spiritual position through one's own misdirection. **FALLING AND FAILING**

en: you-fall, you-fell | **es:** caigáis, caísteis | **fr:** abfallen | **de:** abfallen Gal 5:4; 2Pet 3:17

4. fail, become void (1×) To fail or become void, said of a divine word or promise that does not lose its power. In Romans 9:6 Paul insists, 'It is not as though the word of God has failed,' defending God's faithfulness despite Israel's unbelief. Spanish 'ha caido' ('has fallen') preserves the root metaphor of something dropping or collapsing, here applied to the reliability of a promise: God's word does not fall to the ground unfulfilled. **FALLING AND FAILING**

en: has-failed | **es:** ha-caído | **fr:** déchoir | **de:** abfallen Rom 9:6

ἐκπλέω G1602 *V-AIA-1P* (3×)

to sail out, sail away, set sail; maritime departure from port, beginning a voyage

The verb ἐκπλέω (from ἐκ + πλέω 'sail') means to sail out from harbor or away from shore—the nautical equivalent of departing or setting out on a journey. In Acts it punctuates Paul's missionary movements, marking transitions between ministry locations. Each sailing represents not merely travel logistics but narrative momentum—new territories, new audiences, continued obedience to the apostolic commission across the Mediterranean world.

(3×) Acts 15:39 records the sharp disagreement between Paul and Barnabas: 'so Barnabas took Mark with him and sailed away to Cyprus.' Acts 18:18 describes Paul's departure from Corinth: 'after this Paul...sailed away to Syria.' Acts 20:6 narrates: 'but we sailed away from Philippi after the days of Unleavened Bread, and in five days we came to them at Troas.' The Spanish (navegamos, navegó, zarpar) and French (naviguer) use sailing verbs, while German preserves Greek forms (ἐκπλεῦσαι, ἐξέπλει, ἐξεπλεύσαμεν). Each departure marks missionary advance—the gospel spreading via ancient shipping routes, propelled not just by wind but by apostolic urgency. The verb makes Mediterranean geography an instrument of divine

purpose. **SAIL TRAVEL SHIP**
en: sailed, sailed-away | **es:** navegamos, navegó, zarpar | **fr:** naviguer | **de:** ἐκπλεῦσαι, ἐξέπλει, ἐξεπλεύσαμεν Acts 15:39; Acts 18:18; Acts 20:6

ἐκπληρ-όω G1603 *V-RIA-3S* (1×)

to fulfill, complete; to bring to full realization or completion
This compound verb intensifies the basic sense of "filling" to mean bringing something to complete fulfillment. In Acts 13:33, it describes how God has fulfilled His promise by raising Jesus from the dead. The perfect tense emphasizes the completed state: the promise stands fulfilled. Multilingual glosses (ha-cumplido, accomplir) emphasize the accomplishment aspect, while the German preserves the Greek form, perhaps acknowledging its theological richness.

(1×) To bring to full completion or realization, especially of divine promises or purposes. In Acts 13:33, Paul declares that God has fulfilled His promise to the fathers by raising Jesus—a complete, definitive act. The perfect tense underscores the lasting effect: what God promised stands accomplished, reshaping Israel's messianic hope. **FULFILL AND COMPLETE**
en: has-fulfilled | **es:** ha-cumplido | **fr:** accomplir | **de:** ἐκπεπλήρωκεν Acts 13:33

ἐκπλήρ-ωσις G1604 *N-AFS* (1×)

completion, fulfillment; the act of bringing something to full realization
This noun denotes the completion or fulfillment of something, often in a temporal or ritual context. In Acts 21:26, it refers to the completion of days of purification—the moment when ritual requirements are fully met. Classical usage includes filling up measures or cycles, and the LXX uses it for filling up the measure of sins. Here it marks the endpoint of a ritual period, when obligations are satisfied.

(1×) The completion or fulfillment of a period or process, especially ritual observance. In Acts 21:26, Paul enters the temple to announce the completion of the purification days, signaling when the offering would be made. The term captures both temporal completion (the days are finished) and ritual fulfillment (the requirements are met). **AUTO-DETECTED COMMUNITY 11702 WITH 8 SENSES**
en: completion | **es:** cumplimiento | **fr:** accomplissement | **de:** ἐκπλήρωσιν Acts 21:26

ἐκπλήσσω G1605 *V-PNM/P* (13×)

be amazed, be astonished, be astounded — to be struck with overwhelming surprise or wonder
Ekplesso literally means 'to strike out of' one's senses, combining ek ('out') and plesso ('to strike'). In all 13 New Testament occurrences it appears in the passive or middle voice, describing the overwhelming astonishment of crowds or individuals in response to Jesus. The reaction is provoked by his teaching (Matt 7:28, 13:54, 22:33; Mark 1:22, 6:2, 11:18; Luke 4:32), his authority over demons (Mark 7:37), and his actions more broadly (Luke 9:43). This is not mild surprise but a visceral, disorienting amazement — Spanish 'asombrarse,' French 'etre frappe d'etonnement,' and German 'staunen' all convey a being knocked off balance by the unexpected.

be amazed, be astonished, be astounded (13×) To be struck with overwhelming amazement or astonishment, always passive/middle in the NT, describing the profound emotional impact of Jesus' words and deeds on those who witnessed them. Occurs in response to his teaching at the Sermon on the Mount (Matt 7:28), in the Nazareth synagogue (Matt 13:54, Mark 6:2), and in the Temple (Matt 22:33, Mark 11:18), as well as his miraculous works (Mark 7:37, Luke 9:43). The compound ek- intensifies the root plesso ('strike'), conveying a sense of being knocked out of one's ordinary frame of reference. Consistently rendered with strong astonishment vocabulary across languages. **AMAZEMENT AND ASTONISHMENT**
en: being-amazed, they-were-amazed, they-were-astonished | **es:** asombrarse, asombrándose, estaban-asombradas | **fr:** être-frappé, être-frappé-d'étonnement | **de:** staunt, ἐξεπλήσσετο, ἐξεπλήσσοντο Matt 7:28; Matt 13:54; Matt 19:25; Matt 22:33; Mark 1:22

ἐκ-πνέω G1606 *V-AIA-3S* (3×)

to breathe out one's last breath, to expire, to die; specifically the moment of death when breathing ceases
This verb captures the physiological moment of death—the final exhalation when life departs the body. While classical Greek used it for winds ceasing or fires dying down, the New Testament employs it with stark literalness for Jesus' death. Both Mark and Luke choose this word to describe the precise instant Christ gave up his spirit. Mark records it twice (15:37, 39)—first as narrative, then in the centurion's confession triggered by how Jesus died. Luke 23:46 combines it with Jesus' final words: 'Having said this, he breathed his last.' The word emphasizes the human, physical reality of Christ's death.

(3×) All three Gospel occurrences describe Jesus' death on the cross, specifically the moment his breathing stopped. The Greek medical precision distinguishes this from more metaphorical death language—this is biological expiration, the cessation of breath. Cross-linguistic evidence confirms this specificity: Spanish 'expiró', French 'expirer', and English 'breathed his last' all preserve the respiratory focus. The centurion's response to 'how he breathed his last' (Mark 15:39) suggests something distinctive in the manner of Jesus' death, making the physiological detail theologically significant. **DEATH AND DYING**
en: breathed-his-last, he-breathed-his-last | **es:** expiró | **fr:** expirer | **de:** ἐξέπνευσεν Mark 15:37; Mark 15:39; Luke 23:46

ἐκπορ-εύω G1607 *V-PPM/P-GNS* (34×)

To go out or proceed forth; of physical departure from a place and of words or spirit emanating from a source.
A compound verb (ek + poreuomai) meaning to travel out from or to issue forth. In the Synoptic Gospels it often describes crowds going out to see John the Baptist (Matt 3:5) or Jesus leaving a city (Matt 20:29; Mark 1:5). Its deeper theological weight appears when Jesus teaches that what defiles comes out from the heart (Matt 15:11, 18; Mark 7:15, 20), and supremely in John 15:26 where the Spirit of truth 'proceeds from the Father.' Spanish captures both with 'salir' (go out) and 'proceder' (proceed), while French uses 'sortir' for both, though the theological distinction is unmistakable in context.

1. go out, depart physically (27×) Physical departure — going out, marching forth, or traveling away from a place. This is the majority usage (27 of 34 occurrences), covering crowds streaming out of Jerusalem (Matt 3:5; Mark 1:5), Jesus departing from Jericho (Matt 20:29), and people leaving cities or regions. Spanish 'que-salían' and German 'ausgehen' both reflect straightforward spatial movement. The Septuagint already employs this sense for military marching out of camp. **GOING OUT AND FORTH**
en: coming-out, go-out, goes-out | **es:** procedentes, que-salían, sale | **fr:** sortir | **de:** ausgehen, geht-aus Matt 3:5; Matt 4:4; Matt 17:21; Matt 20:29; Mark 1:5

2. proceed, emanate from source (7×) Proceeding or emanating from a source — used of words issuing from the mouth (Matt 4:4; 15:11), evil thoughts emerging from the heart (Matt 15:18; Mark 7:20-23), and the Spirit proceeding from the Father (John 15:26). Spanish 'procede' and German 'geht-aus' carry this metaphysical weight. The Johannine use in the Paraclete discourse gave this sense its profound creedal significance in the filioque debates of later centuries. **GOING OUT AND FORTH**
en: going-out, proceeds | **es:** procede, que-sale, que-salen | **fr:** sortir | **de:** ausgehen, geht-aus Matt 15:11; Matt 15:18; Mark 7:15; Mark 7:20; John 15:26

ἐκπορνεύω G1608 *V-APA-NFP* (1×)

to engage in sexual immorality, commit fornication; to practice illicit sexual behavior
This intensified form of the root verb for sexual immorality appears in Jude 7, describing the egregious sexual sins of Sodom and Gomorrah. The compound suggests extreme or flagrant behavior, going beyond ordinary boundaries. Jude cites their "indulging in immorality" as a warning example of judgment. The multilingual

glosses (fornicando, s'étant-prostituées, Unzucht-treibend) all convey the severity of the transgression, whether through ongoing aspect or intensified vocabulary.

(1×) To engage in extreme or flagrant sexual immorality, often with the sense of going beyond normal boundaries. In Jude 7, the verb describes Sodom and Gomorrah's indulgence in sexual sin, which brought divine judgment. The compound form intensifies the sense of depravity, marking their behavior as a paradigmatic example of moral rebellion deserving punishment. **SEXUAL IMMORALITY**
en: having-indulged-in-immorality | **es:** fornicando | **fr:** s'étant-prostituées, | **de:** Unzucht-treibend Jude 1:7

ἐκπτύω G1609 *V-AIA-2P* (1×)
to spit out, reject with contempt; to expel from the mouth in disgust
This verb means to spit out, often as a gesture of disgust or rejection. In Galatians 4:14, Paul marvels that the Galatians did not despise or spit him out despite his physical affliction—they welcomed him instead. The phrase evokes visceral rejection, the kind of revulsion one shows toward something repulsive. Multilingual renderings vary: Spanish emphasizes rejection (rechazasteis), while French and German preserve the Greek form or use the literal "spit out," capturing the physical intensity of the metaphor.

(1×) To spit out in disgust or contempt, expressing visceral rejection. In Galatians 4:14, Paul acknowledges that his physical condition could have provoked such revulsion, yet the Galatians received him warmly instead. The verb dramatizes the contrast between natural human aversion to affliction and the love shown by the Galatian believers, who saw past Paul's frailty. **SPITTING CONTEMPT**
en: you-spit-out | **es:** rechazasteis | **fr:** ἐξεπτύσατε | **de:** ausspucken Gal 4:14

ἐκρῐ̄ζ-όω G1610 *V-FIP-3S* (4×)
to uproot, pull out by the roots; to eradicate completely
Drawn from agricultural language, this verb describes the violent act of tearing a plant out by its roots. Jesus uses it in the parable of the wheat and tares, warning against premature uprooting that would harm good plants (Matt 13:29), and declares that every plant not planted by the Father will be uprooted (Matt 15:13). In Luke 17:6, even a mulberry tree obeys the command to uproot itself. Jude 1:12 applies the image metaphorically to false teachers—'uprooted, twice dead.'

(4×) To pull up by the roots, to eradicate or destroy completely. The agricultural metaphor carries theological weight across all four occurrences. Spanish 'desarraigar' and French 'déraciner' both transparently reflect the root-removal imagery (raíz, racine). In Matt 13:29 the concern is collateral damage from premature uprooting; Matt 15:13 announces divine judgment; Luke 17:6 illustrates faith's power over nature; Jude 1:12 extends the metaphor to spiritual barrenness. **UPROOT PLUCK UP**
en: Be-uprooted, uprooted, will-be-uprooted | **es:** Desarráigate, desarraigados., desarraigéis | **fr:** déraciner, déracinés; | **de:** entwurzelte, ἐκριζωθήσεται, ἐκριζώσητε Matt 13:29; Matt 15:13; Luke 17:6; Jude 1:12

ἔκστᾰσις G1611 *N-GFS* (7×)
Amazement, overwhelming astonishment at a miraculous event; trance, divinely induced ecstatic visionary state.
Derived from existemi ('to displace, put outside'), the noun ekstasis captures the experience of being thrown outside one's ordinary mental state — whether by astonishment or by divine vision. In its more common NT usage, it denotes the sheer amazement that seizes witnesses of the miraculous: the crowd's stupefied wonder when Jairus's daughter rises (Mark 5:42), the trembling and bewilderment of the women at the empty tomb (Mark 16:8), and the astonishment that grips onlookers after the healing of the lame man at the Beautiful Gate (Acts 3:10). Spanish asombro/extasis and French extase converge on the 'outside-standing' metaphor, while Hindi uses vishmayi (amazement). But Acts introduces a second, specifically revelatory sense: Peter falls into a 'trance' on the rooftop at Joppa (Acts 10:10; 11:5), and Paul recounts entering a 'trance' while praying in the temple (Acts 22:17). Here ekstasis is no longer mere astonishment but an altered state of consciousness in which God delivers visions — the ancestor of what later Christian mysticism would call 'ecstasy.'

1. amazement, astonishment, overwhelming wonder (4×) Amazement, astonishment, overwhelming wonder — a state of being stunned or beside oneself in response to an extraordinary event, especially a miracle. Four of seven NT occurrences carry this sense: the household amazed 'with great amazement' when the twelve-year-old girl rises from death (Mark 5:42), the women fleeing the tomb seized by 'trembling and astonishment' (Mark 16:8), the crowd overcome with 'amazement' at the paralytic's healing (Luke 5:26), and all the people running together 'utterly astonished' at the lame man leaping in Solomon's Portico (Acts 3:10). Spanish asombro, French extase, and Hindi vishmayi all render this as overwhelming wonder. The distinction from ordinary surprise (thaumazo) is one of intensity — ekstasis implies being mentally 'displaced' by what one has witnessed. **AMAZEMENT AND TRANCE**
en: amazement, with-amazement | **es:** asombro, con-asombro, de-éxtasis | **fr:** extase | **de:** ἐκστάσει, ἐκστάσεως, ἔκστασις Mark 5:42; Mark 16:8; Luke 5:26; Acts 3:10

2. trance, ecstatic visionary state (3×) A trance or divinely induced ecstatic state in which a person receives visions and revelations, distinct from the amazement of sense 1 in that it involves an altered state of consciousness rather than a reaction to external events. Three occurrences cluster in Acts: Peter on the rooftop at Joppa 'fell into a trance' and saw the sheet descending with unclean animals (Acts 10:10; retold at 11:5), and Paul recounts how 'I fell into a trance' while praying in the Jerusalem temple and received the command to leave (Acts 22:17). Spanish extasis and French extase serve both senses, but the contextual markers — falling into (egeneto ep' auton), receiving a vision (eiden to horama) — clearly differentiate this as a receptive spiritual state. This is the root from which English 'ecstasy' derives its mystical-theological sense. **AMAZEMENT AND TRANCE**
en: a-trance, trance | **es:** éxtasis | **fr:** extase | **de:** ἐκστάσει, ἔκστασις Acts 10:10; Acts 11:5; Acts 22:17

ἐκστρέφω G1612 *V-RIM/P-3S* (1×)
to pervert, twist, turn aside; to corrupt or distort morally or doctrinally
This verb means to twist or turn inside out, and metaphorically to pervert or corrupt. In Titus 3:11, it describes someone who is "perverted"—twisted out of proper moral and doctrinal shape. The perfect tense indicates a settled state: such a person has become warped and remains so, sinning by their own condemnation. The image of turning or twisting (Classical usage includes feet turned outward) becomes a powerful picture of moral distortion.

(1×) To be perverted or twisted out of proper moral or spiritual shape. In Titus 3:11, the perfect passive describes a factious person as thoroughly corrupted, beyond correction. The perfect tense implies a settled condition: they have become warped and remain so, actively sinning and self-condemned. The metaphor of physical distortion captures the comprehensive nature of their moral deviation. **WITHDRAWAL AND APOSTASY**
en: has-been-perverted | **es:** está-pervertido | **fr:** ἐξέστραπται | **de:** verdreht Titus 3:11

ἐκτᾰρ-άσσω G1613 *V-PIA-3P* (1×)
to disturb, agitate, throw into confusion; to unsettle emotionally or socially
This verb means to throw into confusion or agitate, whether emotionally or socially. In Acts 16:20, the accusers claim that Paul and Silas are "disturbing our city"—stirring up trouble and upsetting the social order. The verb can describe emotional turmoil or social upheaval. The multilingual glosses (perturban, troubler) emphasize the

unsettling effect, while German preserves the Greek form, perhaps acknowledging the specific legal-social dimension of the accusation.

(1×) To disturb or agitate, causing social upheaval or emotional turmoil. In Acts 16:20, opponents accuse Paul and Silas of throwing their city into confusion, disrupting the established order with their teaching. The charge is both social (they're troublemakers) and implicitly religious (they challenge local customs). The verb captures the anxiety of authorities facing unwelcome change. **TROUBLING AND DISTURBING**

en: are-disturbing | **es:** perturban | **fr:** troubler | **de:** ἐκταράσσουσιν Acts 16:20

ἐκτείνω G1614 *V-FIA-2S* (16×)

To stretch out or extend, especially the hand in healing, command, or action; once of lowering equipment from a ship.

One of the New Testament's most vivid action verbs, overwhelmingly associated with the outstretched hand. Jesus stretches out his hand to touch the leper (Matt 8:3; Mark 1:41; Luke 5:13), commands the man with the withered hand to 'stretch it out' and it is restored (Matt 12:13; Mark 3:5; Luke 6:10), and gestures broadly toward his disciples as his true family (Matt 12:49). Peter is told 'you will stretch out your hands' in a prophecy of his martyrdom (John 21:18). A single nautical usage in Acts 27:30 describes sailors lowering anchors under pretense of 'laying out' equipment from the bow—a technical maritime extension of the same physical motion.

1. stretch out (hand) (15×) To stretch out or extend the hand, whether for healing, commanding, seizing, or gesturing. This is the near-universal New Testament usage: Jesus extends his hand to cleanse the leper (Matt 8:3; Mark 1:41), to restore the withered hand (Matt 12:13; Mark 3:5; Luke 6:10), and to indicate his disciples (Matt 12:49). Peter stretches out his hand in martyrdom prophecy (John 21:18), and a servant's ear is struck by a stretched-out sword (Matt 26:51). Spanish 'extiende/extenderás' and German 'ausgestreckt/streckt-aus' consistently render this as outward physical extension. **STRETCHING AND EXTENDING**

en: Stretch-out, having-stretched-out, he-stretched-out | **es:** Extiende, extender, extenderás | **fr:** étendre | **de:** ausgestreckt, streckt-aus Matt 8:3; Matt 12:13; Matt 12:49; Matt 14:31

2. lay out, let down (nautical) (1×) To lay out or let down equipment from a ship, a specialized nautical usage. In Acts 27:30, sailors pretend to be 'laying out anchors from the bow' while actually trying to escape in the ship's boat. Spanish 'echar' (to cast/lower) and English 'lay out' reflect the maritime technical sense, where the same root motion of extending or stretching is applied to handling rigging and anchors rather than human limbs. **STRETCHING AND EXTENDING**

en: to-lay-out | **es:** de-echar | **fr:** étendre | **de:** streckt-aus Acts 27:30

ἐκτελ-έω G1615 *V-ANA* (2×)

finish, complete, bring to an end, accomplish

This compound verb means to finish, complete, or bring to an end. Jesus uses it twice in Luke 14 in the parable about counting the cost: verse 29 speaks of being unable to finish a tower, and verse 30 describes the mockery when one cannot complete it. The prefix 'ek-' intensifies the idea of bringing something through to its end. Classical usage included accomplishing great works and fulfilling promises.

(2×) Referring to completing or finishing a project, this sense appears in Jesus' parable about counting the cost of discipleship. Both Luke 14:29 and 30 use it of finishing a construction project, emphasizing the shame of starting without resources to complete. The word stresses successful completion rather than merely ceasing work. **FULFILL AND COMPLETE**

en: to-finish | **es:** terminar | **fr:** achever | **de:** ἐκτελέσαι Luke 14:29; Luke 14:30

ἐκτέν-εια G1616 *N-DFS* (1×)

earnestness, zeal, fervor; intense devotion or eager persistence

This noun denotes earnestness, zeal, or fervent devotion. In Acts 26:7, Paul describes Israel's worship as pursued "earnestly" (literally "in earnestness") night and day. The term conveys intense, sustained devotion rather than casual observance. Classical usage includes ideas of gushing enthusiasm or assiduousness. Here it characterizes the twelve tribes' constant worship, highlighting the seriousness with which they serve God in hope of the promise.

(1×) Earnest devotion or fervent zeal, marked by intensity and persistence. In Acts 26:7, Paul describes Israel's worship as characterized by this earnestness—they serve God constantly, night and day, in eager hope of the promise. The noun captures not just activity but the passionate spirit behind it, the kind of wholehearted devotion that perseveres without flagging. **ZEAL AND JEALOUSY**

en: earnestness | **es:** fervor | **fr:** ferveur | **de:** ἐκτενείᾳ Acts 26:7

ἐκτεν-ής G1617 *Adv-C* (1×)

more earnestly, with greater intensity; in a heightened manner of fervor or effort

This comparative adverb intensifies the idea of earnestness, describing action done with even greater fervor or intensity. In Luke 22:44, it describes Jesus praying "more earnestly" in Gethsemane, as His anguish deepened. The comparative form marks an escalation: His prayer became more intense, more urgent. The multilingual renderings (más intensamente, plus ardemment) all capture this heightening of fervor, the increase in emotional and spiritual intensity.

(1×) With greater earnestness or intensity, describing an increase in fervor or effort. In Luke 22:44, as Jesus' agony intensifies in Gethsemane, His prayer becomes more earnest—the comparative adverb marks the deepening crisis. His intercession grows more urgent, more strenuous, as He faces the cup He must drink. The term underscores the human struggle of Jesus in His passion. **ZEAL AND JEALOUSY**

en: more-earnestly | **es:** más-intensamente | **fr:** plus-ardemment | **de:** ἐκτενέστερον Luke 22:44

ἐκτεν-ής G1618 *Adj-AFS* (1×)

earnest, fervent, intense; marked by sustained devotion and heartfelt commitment

This adjective describes earnest, fervent, or intense devotion. In 1 Peter 4:8, it modifies love: "earnest love for one another." The term suggests love that is stretched out, sustained, unwavering—not casual or intermittent. Classical usage includes ideas of being warmly attached or assiduous. Peter urges a love that persists through difficulty, covering a multitude of sins. The multilingual glosses (ferviente, eifrig) emphasize the warmth and diligence of such love.

(1×) Earnest, fervent, characterized by sustained intensity and heartfelt commitment. In 1 Peter 4:8, Peter calls for earnest love among believers—love that is constant, wholehearted, and persevering. The adjective suggests love that is stretched out and sustained, not easily withdrawn. Such love is practical and powerful, covering a multitude of sins through patient forbearance and genuine care. **POWER AND ABILITY**

en: earnest | **es:** ferviente | **fr:** ἐκτενῆ | **de:** eifrig 1Pet 4:8

ἐκτεν-ής G1619 *Adv* (2×)

earnestly, fervently, intently, with zeal

This adverb means earnestly, fervently, or with intense zeal. Acts 12:5 describes the church praying earnestly for imprisoned Peter, and 1 Peter 1:22 urges believers to love one another earnestly from the heart. The word emphasizes intensity and warmth of action, whether prayer or love. The root adjective meant 'strained' or 'stretched out,' suggesting exerted effort and intentionality.

(2×) Describing intense, fervent action, this adverb emphasizes zealous earnestness in prayer and love. Acts 12:5 depicts the urgent, constant prayer of the church for Peter's release, while 1 Peter 1:22 calls for stretched-out, deeply sincere love among believers. The Spanish 'fervientemente' particularly captures the fervent, heated quality of such earnestness. **ACCURACY AND PRECISION**

en: earnestly | **es:** fervientemente | **fr:** avec-soin, ἐκτενῶς | **de:** ἐκτενῶς Acts 12:5; 1Pet 1:22

ἐκτίθημι G1620 *V-AIM-3P* (4×)

to set forth, explain in detail; to expose (a child); to lay out publicly

This compound verb (ἐκ + τίθημι, 'to place out') carries two distinct senses in Acts. In Acts 7:21 it refers to the exposure of the infant Moses—the ancient practice of abandoning unwanted newborns. In Acts 11:4, 18:26, and 28:23, it means to set forth or explain something in orderly detail. Spanish captures both registers: 'exponer' covers physical exposure and intellectual exposition alike. The shift from literal placement to rhetorical presentation follows a natural semantic path.

(4×) To expose a newborn child by placing it outside, abandoning it to the elements. This technical sense appears in Acts 7:21, where Moses is described as having been 'exposed' (ἐκτεθέντος). Spanish 'habiendo-sido-expuesto' and French 'exposer' use cognate forms preserving the physical imagery of setting out. The passive participle emphasizes the infant's vulnerability and the providential rescue that follows. **COUNTING AND NARRATING**

en: explained, having-been-exposed, he-was-explaining | **es:** exponía, expusieron, habiendo-sido-expuesto | **fr:** exposer | **de:** ἐκτεθέντος, ἐξέθεντο, ἐξετίθετο Acts 7:21; Acts 11:4; Acts 18:26; Acts 28:23

ἐκτῐ́ν-άσσω G1621 *V-APM-NMS* (4×)

to shake off or shake out, as dust from feet or garments, signaling rejection or disassociation

A vivid gestural verb describing the forceful shaking off of dust or debris. In the Gospels, Jesus instructs his disciples to shake the dust from their feet when leaving an unreceptive town—a prophetic sign of judgment (Matt 10:14; Mark 6:11). Paul and Barnabas perform this same gesture against hostile opponents in Pisidian Antioch (Acts 13:51). In Acts 18:6, Paul shakes out his garments against the Corinthian synagogue, echoing Nehemiah 5:13. Every NT use carries symbolic force beyond the physical act.

(4×) To shake off or shake out as a symbolic act of protest, renunciation, or transferred responsibility. All four NT occurrences function as prophetic gestures rather than mere hygiene. Spanish 'sacudir' and French 'secouer' convey the vigorous physical motion. Matt 10:14 and Mark 6:11 describe dust shaken from feet as testimony against rejecting towns; Acts 13:51 repeats the gesture against persecutors; Acts 18:6 intensifies to shaking out garments, recalling Nehemiah's oath-gesture. **WANDERING AND GRIEVING**

en: having-shaken-off, having-shaken-out, shake-off | **es:** sacudid, sacudiendo | **fr:** secouer | **de:** ἐκτινάξατε, ἐκτιναξάμενοι, ἐκτιναξάμενος Matt 10:14; Mark 6:11; Acts 13:51; Acts 18:6

ἐκτός G1622 *Adv* (8×)

Outside, external to; except, unless — adverb/preposition of spatial exteriority or logical exclusion

The adverb ἐκτός (from ἐκ, 'out of') marks what lies beyond a boundary, whether physical or logical. In its exclusionary sense it introduces exceptions to general statements — 'except,' 'unless,' 'apart from' — as when Paul concedes that tongues without interpretation profit nothing 'unless' one interprets (1 Cor 14:5). In its spatial sense it denotes physical exteriority: Jesus tells the Pharisees to clean the 'outside' of the cup (Matt 23:26), and Paul speaks of sins 'outside' the body (1 Cor 6:18). The two senses split cleanly across languages: Spanish distinguishes 'excepto' from 'fuera de,' and Arabic separates exclusionary markers from spatial ones.

1. except, unless, apart from (exclusionary) (5×) The exclusionary or exceptive sense: 'except for,' 'unless,' 'apart from,' 'beyond,' introducing a logical exception to a preceding assertion. Paul uses it to qualify universal claims — 'all things are put under him, except the one who subjected all things' (1 Cor 15:27) — and to state conditions — 'unless you hold fast' (1 Cor 15:2). Spanish 'excepto/fuera de' and French 'excepte' confirm the logical-exclusion reading. This sense governs five of the eight NT occurrences, spanning Acts 26:22, 1 Cor 14:5, 1 Cor 15:2, 1 Cor 15:27, and 1 Tim 5:19. **CONJUNCTIONS AND CONTRAST**

en: beyond, except, unless | **es:** excepto, fuera-de | **fr:** en-dehors, excepté | **de:** ἐκτὸς Acts 26:22; 1Cor 14:5; 1Cor 15:2; 1Cor 15:27; 1Tim 5:19

2. outside, external to (spatial/locative) (3×) The spatial or locative sense: physically 'outside,' 'external to,' or 'beyond' a boundary or domain. In Matt 23:26 Jesus contrasts cleaning the 'outside' of the cup with the inside (ἐντός), and in 1 Cor 6:18 Paul describes a sin 'outside the body' in contrast to sexual immorality within. Hindi 'bahar' (बाहर), Arabic 'kharij' (خارج), and Korean 'bakke' (밖에) all deploy dedicated spatial-exteriority words, confirming the distinct physical sense from the abstract exclusionary use. **OUTSIDE AND EXTERIOR**

en: outside | **es:** de-fuera, fuera, fuera-de | **fr:** en-dehors, excepté | **de:** ἐκτὸς Matt 23:26; 1Cor 6:18; 2Cor 12:2

ἕκτος G1623 *Adj-NFS* (14×)

sixth — the ordinal number indicating the sixth position in a sequence

Hektos is the straightforward ordinal adjective derived from hex ('six'), and its 14 New Testament occurrences are spread across narrative and apocalyptic contexts with striking regularity. In the Gospels it marks the 'sixth hour' — roughly noon — at critical moments: the darkness that fell at the crucifixion (Matt 27:45, Mark 15:33, Luke 23:44) and Jesus' encounter with the Samaritan woman (John 4:6). In Revelation it punctuates the unfolding sequence of divine judgments: the sixth seal (Rev 6:12), the sixth angel with a trumpet (Rev 9:13-14), and the sixth bowl (Rev 16:12). Spanish 'sexto/sexta,' French 'sixieme,' and German 'sechste' render it identically across every context.

sixth (ordinal number) (14×) The ordinal adjective 'sixth,' used to indicate position in a counted series. In the Gospels it identifies the sixth hour of the day — approximately noon — at theologically significant moments including the crucifixion darkness (Matt 27:45, Mark 15:33, Luke 23:44) and Jesus at Jacob's well (John 4:6). Luke uses it for the sixth month of Elizabeth's pregnancy (Luke 1:26, 36). In Revelation it marks the sixth seal (6:12), sixth trumpet-angel (9:13-14), and sixth bowl (16:12), maintaining the cadence of sevenfold judgment sequences. All 14 occurrences express a single ordinal function without semantic variation. **SIXTH ORDINAL NUMBER**

en: sixth, the-sixth | **es:** la-sexta, sexta, sexto | **fr:** sixième | **de:** sechste, ἕκτῃ, ἕκτην Matt 20:5; Matt 27:45; Mark 15:33; Luke 1:26; Luke 1:36

ἐκτρέπω G1624 *V-FIP-3P* (5×)

To turn aside, deviate, or swerve from a path; to wander away from sound teaching or proper conduct.

Conveys the image of veering off a road or course, used almost exclusively in the Pastoral Epistles and Hebrews for doctrinal or moral deviation. Some have 'swerved' from sincere faith into empty talk (1 Tim 1:6), others have turned aside after Satan (1 Tim 5:15), and Timothy is warned to avoid profane babbling lest he be 'turned aside' (1 Tim 6:20; 2 Tim 4:4). Hebrews 12:13 uses it physically: make straight paths so that the lame limb is not 'turned out of joint.' Spanish 'desviarse' vividly captures the wandering-off-course image.

(5×) To turn aside or deviate from the correct path, whether literally (a dislocated limb in Heb 12:13) or figuratively (straying from sound doctrine in 1 Tim 1:6; 5:15; 6:20; 2 Tim 4:4). The Pastoral Epistles use it as a sobering warning about theological drift: people swerve from faith into myths and empty talk. In Hebrews 12:13 the medical sense appears—straight paths prevent a lame joint from being 'turned aside' further. Spanish 'desviarse' and French 'détourner' both preserve the spatial metaphor of departure from the right way. **TURNING AWAY AND PERVERTING**

en: be-turned-aside, turned-aside, turning-away-from | **es:** evitando, se-desviaron, se-desviarán | **fr:** détourner | **de:** abwenden 1Tim 1:6; 1Tim 5:15; 1Tim 6:20; 2Tim 4:4; Heb 12:13

ἐκτρέφω G1625 *V-PIA-3S* (2×)

nourish, bring up, rear, feed and care for

This verb means to nourish, bring up, or rear from childhood. Paul uses it in Ephesians 5:29 of husbands nourishing their wives as Christ does the church, and in 6:4 of bringing up children in the Lord. The word emphasizes ongoing care and nurture rather than mere feeding. Classical usage included rearing children, bringing up animals, and even plants nourishing their roots.

(2×) Referring to nurturing care and nourishment, this sense applies to both spousal care (Eph 5:29) and child-rearing (6:4). The verb emphasizes the ongoing process of feeding and fostering growth, not merely providing a single meal. Paul's use in 5:29 connects natural self-care with the care husbands should show wives, while 6:4 focuses on the comprehensive nurture of children. **FEEDING AND NOURISHING**

en: bring-up, nourishes | **es:** criadlos, la-alimenta | **fr:** ἐκτρέφει, ἐκτρέφετε | **de:** ernaehren Eph 5:29; Eph 6:4

ἔκ-τρωμα G1626 *N-DNS* (1×)

untimely birth, miscarriage; one born prematurely or abnormally

This noun means an untimely or premature birth, often a miscarriage or stillborn child. In 1 Corinthians 15:8, Paul uses it metaphorically of himself: "last of all, as to one untimely born, he appeared also to me." The term can be self-deprecating, suggesting Paul's apostolic call came abnormally, outside the normal sequence. He was not among the Twelve during Jesus' earthly ministry, making his encounter with the risen Christ exceptional and, in a sense, "premature" compared to the other apostles.

(1×) An untimely or abnormal birth, often a miscarriage or premature delivery. In 1 Corinthians 15:8, Paul applies the term to himself metaphorically, acknowledging that his apostolic commission came unexpectedly and outside the usual sequence. He was not a disciple during Jesus' ministry but encountered the risen Lord later, in a manner that felt anomalous—hence the vivid, somewhat startling self-description. **BIRTH AND BEGETTING**

en: untimely-born | **es:** nacido-fuera-de-tiempo | **fr:** avorton | **de:** Fehlgeburt 1Cor 15:8

ἐκφέρω G1627 *V-PPA-NFS* (8×)

To carry out, bring forth — physical removal from a place, or agricultural production of vegetation

The compound verb ἐκφέρω (ἐκ + φέρω, 'carry out') covers the act of physically bringing or carrying something out of an enclosed space. In the starkest NT usage, it appears three times in Acts 5 for carrying out the dead bodies of Ananias and Sapphira — a detail the early church would not soon forget. Beyond funerary contexts, Jesus leads the blind man 'out' of the village (Mark 8:23) and orders the best robe 'brought out' for the prodigal son (Luke 15:22). A single agricultural occurrence in Hebrews 6:8 extends the word to land 'producing' thorns and thistles, where Spanish 'que produce' and Arabic 'mukhrijatan' shift from movement vocabulary to productive yield.

1. carry out, bring out (physically) (7×) To physically carry or bring someone or something out of a place, especially to carry out a corpse for burial. The funerary connotation, well attested in classical Greek from Homer onward, dominates Acts 5:6, 5:9, and 5:10, where the young men carry out the bodies of Ananias and Sapphira. In Mark 8:23 Jesus leads the blind man out of the village, and in Luke 15:22 the father commands servants to bring out the best robe. Spanish distinguishes 'sacar' (take out) from 'llevar' (carry), while Arabic uses 'akhraja' (أخرج, to bring out), all confirming directional physical movement from interior to exterior. **GOING OUT AND FORTH**

en: bring-out, having-carried-out, he-brought-out | **es:** habiendo-sacado, llevó, sacad | **fr:** emporter | **de:** hervorbringen, ἐκφέρειν, ἐξενέγκαντες Mark 8:23; Luke 15:22; Acts 5:6; Acts 5:9; Acts 5:10

2. produce, bring forth (vegetation/fruit) (1×) To produce, bring forth, or yield — used of land or plants generating vegetation. In Hebrews 6:8, land that 'produces' (ἐκφέρουσα) thorns and thistles is contrasted with land that bears useful crops. The metaphor extends ἐκφέρω from literal carrying-out to agricultural productivity. Spanish 'que produce' and German 'hervorbringen' (bring forth) both shift from movement verbs to production vocabulary, marking this as a recognizable metaphorical extension of the root 'carry out' into 'bring forth as yield.' **BIRTH AND BEGETTING**

en: producing | **es:** que-produce | **fr:** emporter | **de:** hervorbringen Heb 6:8

ἐκ-φεύγω G1628 *V-ASA-3P* (8×)

To flee, escape — evading danger, divine judgment, or physical captivity

The verb ἐκφεύγω (ἐκ + φεύγω, 'flee out') denotes successful escape, whether from divine wrath, spiritual peril, or physical captivity. Paul warns the self-righteous that they will not 'escape' God's judgment (Rom 2:3), and the writer of Hebrews asks how anyone can escape who neglects so great a salvation (Heb 2:3). On the physical side, Paul himself escaped Damascus by being lowered in a basket through the wall (2 Cor 11:33), and the demoniac's overpowering of the sons of Sceva left them fleeing naked and wounded (Acts 19:16). Both senses share the core idea of getting out from under a threatening force.

1. escape, avoid (judgment or danger) (5×) To escape or avoid divine judgment, punishment, or impending danger in a theological or moral sense. The threat is abstract — God's wrath, the coming tribulation, or the consequences of neglecting salvation — rather than a physical captor. Paul asks 'do you suppose you will escape the judgment of God?' (Rom 2:3), and Jesus urges prayer 'that you may have strength to escape' the end-times distress (Luke 21:36). Spanish 'escapar' and French 'fuir' both appear, but the multilingual glosses consistently pair with judgment vocabulary rather than spatial flight language. **FLEEING AND ESCAPING**

en: escaped, they-will-escape, to-escape | **es:** escaparemos, escaparon, escaparán | **fr:** fuir | **de:** entfliehen, ἐκφυγεῖν Luke 21:36; Rom 2:3; 1Thess 5:3; Heb 2:3; Heb 12:25

2. flee, escape physically (3×) To flee or escape from a physical location, captor, or assailant — bodily flight rather than avoidance of abstract consequences. Paul's dramatic nighttime escape from Damascus in a basket through a window (2 Cor 11:33), the jailer fearing prisoners had 'escaped' (Acts 16:27), and the naked flight of the beaten exorcists from the demoniac (Acts 19:16) all illustrate concrete, visible escape. Spanish 'huir/haber huido' (to flee / to have fled) and German 'entfliehen' confirm the physical-flight nuance distinct from the theological escape-from-judgment sense. **FLEEING AND ESCAPING**

en: I-escaped, to-flee, to-have-escaped | **es:** escapé, haber-huido, huyeran | **fr:** fuir | **de:** entfliehen, ἐκπεφευγέναι, ἐκφυγεῖν Acts 16:27; Acts 19:16; 2Cor 11:33

ἐκφοβ-έω G1629 *V-PNA* (1×)

to terrify, frighten, intimidate; to cause great fear or alarm

This verb means to frighten or terrify, causing alarm or intimidation. In 2 Corinthians 10:9, Paul says he does not want to seem to be "terrifying" the Corinthians by his letters. His letters are strong, and he wants to be clear he's not trying to use fear as a weapon. The verb conveys causing fear or alarm, sometimes deliberately. The multilingual glosses (aterrorizar, effrayer, erschrecken) all emphasize the production of fear or fright.

(1×) To frighten or terrify, causing fear or alarm in someone. In 2 Corinthians 10:9, Paul denies that he aims to terrify the Corinthians with his letters, despite their weighty tone. He wants to correct, not intimidate. The verb captures the potential emotional impact of his strong words—they could frighten—but he insists his intent is pastoral, not to cow them into submission through fear. **TERROR AND AGITATION**

en: to-terrify | **es:** aterrorizar | **fr:** effrayer | **de:** erschrecken 2Cor 10:9

ἔκφοβ-ος G1630 *Adj-NMS* (2×)
terrified, frightened, filled with fear
This adjective means terrified or greatly frightened. Mark 9:6 uses it to describe Peter's fear at the Transfiguration, and Hebrews 12:21 applies it to Moses' terrified reaction at Sinai. The word emphasizes being thrown into a state of fear, often by divine manifestations. The prefix 'ek-' intensifies the basic idea of fear, suggesting being beside oneself with fright.

(2×) Describing intense fear in the face of divine manifestation, this sense appears in contexts of theophany. Mark 9:6 explains Peter's confused speech at the Transfiguration resulted from terror, while Hebrews 12:21 recalls Moses' extreme fear at Sinai's revelation. Both instances show human fear before divine glory, emphasizing overwhelming awe and fright. **GEOGRAPHY AND SPACE**
en: Terrified, terrified | **es:** Aterrorizado, atemorizados | **fr:** effrayé | **de:** erschrocken Mark 9:6; Heb 12:21

ἐκφύω G1631 *V-PSA-3S* (2×)
put forth, sprout, grow out, bring forth
This verb means to put forth, sprout, or bring forth growth. Both occurrences appear in Jesus' parable of the fig tree: Matthew 24:32 and Mark 13:28 speak of the tree putting forth leaves as a sign of approaching summer. The word emphasizes natural emergence and growth. Classical usage included begetting children (for males), bearing (for females), and plants sprouting, with the perfect tense describing the state of having grown.

(2×) Referring to plants putting forth new growth, this sense appears in Jesus' parable about reading the signs of the times. Both Matthew 24:32 and Mark 13:28 describe the fig tree sprouting tender branches and leaves, signaling summer's approach. The natural cycle becomes an illustration of recognizing significant moments through observable signs of emergence. **SPROUTING AND GROWING**
en: puts-forth, sprouts | **es:** brote | **fr:** pousser | **de:** ἐκφύῃ Matt 24:32; Mark 13:28

ἐκχέω G1632 *V-FIP-3S* (27×)
Pour out, shed — to pour forth liquid, blood, or Spirit; figuratively to abandon oneself recklessly
The verb ekcheo carries the visceral image of liquid leaving its container, and the New Testament stretches it across a dramatic range. Wine bursts from old wineskins (Matt 9:17; Luke 5:37), covenant blood is 'poured out for many' (Matt 26:28; Mark 14:24), and at Pentecost God pours out the Holy Spirit on all flesh (Acts 2:17-18, 33). The same root appears in Revelation's bowl judgments, where angels pour out God's wrath. Spanish uniformly renders derramar, while French distinguishes repandre (pour out) from se precipiter (rush headlong) in the figurative use at Jude 1:11.

1. pour out liquid or Spirit (22×) The broadest and most frequent sense: to pour out a liquid substance, or metaphorically to pour out the Holy Spirit, wrath, or divine blessing. Jesus speaks of new wine poured out when wineskins burst (Matt 9:17; Luke 5:37), and covenant blood is 'poured out for many for the forgiveness of sins' (Matt 26:28). At Pentecost, Peter quotes Joel: God 'will pour out my Spirit on all flesh' (Acts 2:17). Spanish derramar and German ausgiessen hold steady across both literal and metaphorical uses, confirming one cohesive semantic core. **POURING AND SHEDDING**
en: I-will-pour-out, being-poured-out, has-been-poured-out | **es:** derramada, derramaré, derramó | **fr:** répandre | **de:** ausgiessen, gießt-aus Matt 9:17; Matt 23:35; Matt 26:28; Mark 14:24; Luke 5:37

2. shed blood (4×) To shed blood — a specialized application of pouring out that foregrounds violent death or martyrdom. Luke 11:50 warns that 'the blood of all the prophets shed from the foundation of the world' will be required, Acts 22:20 recalls the blood of Stephen being shed, and Revelation 16:6 justifies God's judgment because oppressors 'shed the blood of saints.' The consistent gloss derramada in Spanish and the passives being-poured-out / having-been-shed in English confirm a distinct forensic coloring centered on culpable violence. **POURING AND SHEDDING**
en: having-been-shed, they-poured-out, was-being-shed | **es:** derramada, derramaron, era-derramada | **fr:** répandre | **de:** ausgiessen, gießt-aus Luke 11:50; Acts 1:18; Acts 22:20; Rev 16:6

3. abandon oneself to (1×) A rare figurative extension: to abandon oneself recklessly, to rush headlong. Appearing only at Jude 1:11, where false teachers 'poured themselves out' into Balaam's error for profit. French se-precipiterent ('they rushed headlong') and German ergossen-sie-sich ('they poured themselves out') capture the self-abandoning reflexive nuance that sets this apart from the transitive pouring of liquid or blood. **POURING AND SHEDDING**
en: they-poured-out | **es:** se-derramaron | **fr:** se-précipitèrent, | **de:** ergossen-sie-sich Jude 1:11

ἐκχωρ-έω G1633 *V-PMA-3P* (1×)
to depart, withdraw, leave; to go out from a place or situation
This verb means to depart or withdraw from a place. In Luke 21:21, Jesus warns those in Judea to flee to the mountains, and those in the city to "depart" when they see Jerusalem surrounded. The verb emphasizes leaving, getting out, evacuating. Classical usage includes emigrating or retiring from a place. The multilingual glosses (salgan, sortir) capture the sense of exiting or going out, underscoring the urgency of escape in Jesus' apocalyptic warning.

(1×) To depart or withdraw from a place, often in the sense of evacuating or fleeing. In Luke 21:21, Jesus commands those in the city to depart when they see the signs of impending judgment on Jerusalem. The imperative conveys urgency: don't stay, get out. The verb fits the context of eschatological warning, where heeding the call to leave could mean the difference between life and death. **GOING OUT AND FORTH**
en: let-them-depart | **es:** salgan | **fr:** sortir | **de:** ἐκχωρείτωσαν Luke 21:21

ἐκψύχω G1634 *V-AIA-3S* (3×)
to breathe out one's soul, expire, die suddenly; emphatic term for sudden or dramatic death
The verb ἐκψύχω (ἐκ + ψύχω 'cool,' related to ψυχή 'soul/breath') means to lose consciousness, faint, or expire—with connotations of breath/soul leaving the body. Acts uses it for sudden, dramatic deaths: Ananias and Sapphira struck down for lying to the Holy Spirit, and Herod Agrippa eaten by worms in divine judgment. The word suggests not peaceful passing but abrupt, often violent cessation of life—the soul/breath suddenly extracted.

(3×) Acts 5:5 records Ananias's death: 'When Ananias heard these words, he fell down and breathed his last.' Verse 5:10 describes Sapphira's identical fate: 'immediately she fell down at his feet and breathed her last.' Acts 12:23 narrates Herod's gruesome end: 'immediately an angel of the Lord struck him down, because he did not give God the glory, and he was eaten by worms and breathed his last.' The Spanish (expiró) and French (rendre-l'âme 'render the soul') and German (ἐξέψυξεν) capture the soul-expiring sense. In each case divine judgment brings instant death—God's prerogative to remove breath/life as swiftly as he grants it. The verb's intensity suits narratives of sudden mortality under divine decree. **DEATH AND DYING**
en: breathed-her-last, he-breathed-his-last, he-expired | **es:** expiró | **fr:** rendre-l'âme | **de:** ἐξέψυξεν Acts 5:5; Acts 5:10; Acts 12:23

ἑκών G1635 *Adj-NMS* (2×)
willingly, voluntarily, of one's own accord
This adverb means willingly or of one's own free will, emphasizing voluntary choice. Romans 8:20 uses it in describing creation's subjection to futility not willingly but by God's will, and 1 Corinthians 9:17 contrasts willing and unwilling service. The word stresses intentional, free choice rather than compulsion. Classical usage distinguished voluntary from involuntary acts, a fundamental ethical and legal distinction.

(2×) Emphasizing voluntary action versus compulsion, this adverb highlights the element of free choice. Romans 8:20 contrasts

creation's unwilling subjection with God's sovereign purpose, while 1 Corinthians 9:17 distinguishes Paul's willing stewardship from compelled service. The multilingual evidence ('voluntariamente', 'freiwillig', 'volontairement') consistently emphasizes the free-will dimension. **FREEWILL OFFERING**

en: willingly | **es:** voluntariamente | **fr:** volontairement | **de:** freiwillig Rom 8:20; 1Cor 9:17

ἐλαία G1636 *N-AFP* (15×)

Olive tree: as a toponym in 'Mount of Olives'; the living plant used in Paul's allegory; the olive fruit itself.

The Greek noun elaia names the olive in all its forms — tree, grove, and fruit — and in the New Testament it appears overwhelmingly as part of the place name 'Mount of Olives' (to Oros ton Elaion). Eleven of its fifteen occurrences fix this landmark into the Gospel narrative: Jesus teaches his disciples there overlooking Jerusalem (Matt 24:3; Mark 13:3), retreats there on the night of his arrest (Matt 26:30; Luke 22:39), and ascends from its summit (Acts 1:12). Spanish Olivos, French Oliviers, and German Olberg all preserve the tree in the toponym. Beyond geography, Paul transforms the olive tree into one of the New Testament's most sustained botanical metaphors: the cultivated olive represents Israel, wild branches represent Gentile believers grafted in 'contrary to nature' (Rom 11:17, 24), and the root that sustains both is God's covenant faithfulness. Revelation 11:4 identifies the two witnesses as 'two olive trees,' echoing Zechariah's lampstand vision. Finally, James 3:12 isolates the fruit: 'Can a fig tree produce olives?' — a rhetorical appeal to the natural order that each tree bears its own kind.

1. olive tree (toponym: Mount of Olives) (11×) The olive tree as a toponym — the fixed geographical name 'Mount of Olives' (to Oros ton Elaion), always in the genitive plural. Eleven occurrences anchor this landmark in the Passion narrative and Jesus' eschatological discourse: he sits on the Mount of Olives opposite the Temple (Matt 24:3; Mark 13:3), withdraws there after the Last Supper (Matt 26:30; Mark 14:26; Luke 22:39), and ascends from 'the mount called Olivet' (Acts 1:12). Spanish Monte de los Olivos, French Mont des Oliviers, and German Olberg all encode the tree into the place name. The mount's significance is both geographical — it overlooks the Temple from the east — and prophetic, echoing Zechariah 14:4 where the LORD's feet stand on the Mount of Olives. **OLIVE TREES**

en: Olives, of-Olives, olives | **es:** Olivos, de-los-Olivos | **fr:** olivier | **de:** Oelbaum, Ölberg Matt 21:1; Matt 24:3; Matt 26:30; Mark 11:1; Mark 13:3

2. olive tree (the plant itself) (3×) The olive tree as a living plant, used literally or as a sustained metaphor. In Romans 11:17, 24, Paul develops the most elaborate botanical allegory in the New Testament: the cultivated olive (kallielaia) represents Israel, and wild olive branches (agrielaia) represent Gentile believers grafted in to share 'the rich root of the olive tree.' The metaphor insists on organic continuity between Israel and the Church. In Revelation 11:4, the two witnesses are identified as 'the two olive trees standing before the Lord of the earth,' recalling Zechariah 4:3, 11-14. Spanish olivo, French olivier, and German Olbaum render the living tree, while Hindi जैतून का पेड़ specifies 'olive's tree' to distinguish plant from fruit. **OLIVE TREES**

en: olive-tree, olive-trees | **es:** olivo, olivos | **fr:** olivier | **de:** Oelbaum Rom 11:17; Rom 11:24; Rev 11:4

3. olive (the fruit) (1×) The olive as fruit — the edible product harvested from the tree. A single New Testament occurrence in James 3:12 isolates this sense: 'Can a fig tree, my brothers, bear olives (elaias)? Or a grapevine produce figs?' The rhetorical question appeals to the natural-kinds principle — each plant bears fruit according to its nature — to argue that the tongue cannot produce both blessing and cursing. Spanish aceitunas and French olives shift to dedicated fruit vocabulary distinct from the tree name, while German Oliven serves for both. The agricultural concreteness of the image — harvesting olives from trees — would have been immediately vivid to James' Mediterranean audience. **OLIVE TREES**

en: olives | **es:** aceitunas | **fr:** olivier | **de:** Oelbaum Jas 3:12

ἔλαιον G1637 *N-GNS* (11×)

Olive oil — pressed oil from olives, used for anointing, lamps, healing, and trade

The noun ἔλαιον (elaion) denotes olive oil, the essential oil of the ancient Mediterranean. In the parable of the ten virgins, five foolish ones lack oil for their lamps (Matt 25:3-4, 8). Jesus notes that Simon 'did not anoint my head with oil' (Luke 7:46). The Twelve anoint the sick with oil (Mark 6:13), and James instructs elders to do the same (Jas 5:14). The Good Samaritan pours oil and wine on wounds (Luke 10:34). In Revelation, oil is a protected commodity (Rev 6:6) and a luxury of Babylon (Rev 18:13). Spanish 'aceite' and French 'huile' both derive from olive-oil tradition.

olive oil (11×) Olive oil as a physical substance used for lamps, anointing, healing, and commerce. Lamp fuel in the ten virgins parable (Matt 25:3-4, 8). Anointing the head as hospitality (Luke 7:46). Healing anointing of the sick (Mark 6:13; Jas 5:14). First aid poured on wounds (Luke 10:34). Trade commodity protected from scarcity (Rev 6:6) and listed among Babylon's imports (Rev 18:13). Figurative 'oil of gladness' denoting divine favor (Heb 1:9). Spanish 'aceite' and Arabic 'zayt' confirm a single referent. **OLIVE OIL**

en: of-oil, oil, with-oil | **es:** aceite, con-aceite, de-aceite | **fr:** huile | **de:** Oel, Öl Matt 25:3; Matt 25:4; Matt 25:8; Mark 6:13; Luke 7:46

ἐλαι-ών G1638 *N-GMS* (1×)

olive grove, olive orchard; specifically, the Mount of Olives near Jerusalem

This noun means an olive grove or orchard, and in the New Testament specifically refers to the Mount of Olives, the ridge east of Jerusalem. In Acts 1:12, the disciples return to Jerusalem from "the mount called Olivet" after Jesus' ascension. The location was significant in Jesus' ministry—He taught there, prayed in Gethsemane on its slope, and ascended from its summit. The name preserves the agricultural character of the site, a hillside planted with olive trees.

(1×) The Mount of Olives (Olivet), the prominent ridge east of Jerusalem covered with olive groves. In Acts 1:12, it's the site of Jesus' ascension. The mount figured prominently in Jesus' final week: He wept over Jerusalem from its slope, taught His disciples there, and prayed in Gethsemane at its foot. The name evokes both the sacred geography and the agricultural landscape of ancient Judea. **OLIVE TREES**

en: of-Olives | **es:** de-los-Olivos | **fr:** éloge | **de:** Ἐλαιῶνος Acts 1:12

Ἐλαμείτης G1639 *N-NMP* (1×)

Elamites; inhabitants of Elam, a region east of Mesopotamia (modern southwestern Iran)

This ethnic designation refers to the Elamites, people from Elam, an ancient kingdom east of Babylon in what is now southwestern Iran. In Acts 2:9, Elamites are among the Jewish pilgrims in Jerusalem at Pentecost who hear the apostles speaking in tongues. Their presence underscores the widespread Jewish diaspora and the international scope of Pentecost's miracle. Elam was a significant ancient civilization, and Jewish communities had existed there since the Babylonian exile.

(1×) Inhabitants of Elam, an ancient region east of Mesopotamia. In Acts 2:9, Elamites are among the diverse crowd at Pentecost, representing the far-flung Jewish diaspora. Their inclusion in Luke's list highlights how Jews from the eastern frontier of the known world witnessed the Spirit's outpouring. The multilingual miracle enabled even these distant pilgrims to hear the gospel in their native tongue. **ELAM NATION REGION**

en: Elamitai | **es:** Elamîtai | **fr:** Élamite | **de:** Ἐλαμῖται Acts 2:9

ἐλάσσ-ων G1640 *Adj-AMS-C* (4×)

smaller, lesser, inferior; younger or lower in status or degree

The comparative form of μικρός (by way of ἐλαχύς), this adjective conveys 'less' across multiple dimensions—size, age, rank, or quality. At the wedding in Cana, the steward notes that the inferior wine

normally comes last (John 2:10). Paul quotes the oracle about Jacob and Esau: 'the elder shall serve the younger' (Rom 9:12). The 'undeniably lesser is blessed by the greater' principle governs the Melchizedek argument in Hebrews 7:7. French 'moindre' and 'plus petit' helpfully distinguish degree from size.

(4×) Smaller, lesser, or inferior in degree, rank, age, or quality. This comparative adjective flexes across contexts: John 2:10 contrasts wine quality (lesser vs. good); Rom 9:12 distinguishes the younger/lesser son in the Jacob-Esau narrative; 1 Tim 5:9 sets a minimum age threshold (not less than sixty); Heb 7:7 establishes a hierarchical principle where the lesser receives blessing from the greater. Spanish uses 'menor' (younger/lesser) and 'inferior,' reflecting the dual age-rank semantic range. **SMALLNESS AND LEAST**

en: less-than, lesser | **es:** inferior, menor, menos-de | **fr:** moindre, plus-petit | **de:** kleiner John 2:10; Rom 9:12; 1Tim 5:9; Heb 7:7

ἐλαττον-έω G1641 *V-AIA-3S* (1×)

to have less, lack; to receive or possess a smaller amount

This verb means to have less, to lack, or to fall short in quantity. In 2 Corinthians 8:15, Paul quotes Exodus 16:18 about the manna: "Whoever gathered much had nothing left over, and whoever gathered little had no lack." The verb describes the miracle of sufficiency—those who gathered less did not find themselves lacking. The principle illustrates the equality and mutual care Paul urges in Christian giving: resources shared so that no one is left wanting.

(1×) To have less or lack, to be deficient in amount. In 2 Corinthians 8:15, citing the manna story, Paul notes that those who gathered little "had no lack"—they were not disadvantaged. The verb highlights the divine provision that ensured sufficiency for all. Paul applies this to Christian generosity: when believers share, inequality is leveled, and no one suffers need while others have surplus. **LACK AND DEFICIENCY**

en: had-lack | **es:** tuvo-menos | **fr:** manquer | **de:** geringer-machen 2Cor 8:15

ἐλασσ-όω G1642 *V-PNM/P* (3×)

to make less, diminish, decrease; reduction in size, status, or prominence

The verb ἐλασσόω (from ἐλάσσων 'less') means to make smaller, reduce, or diminish. Biblical usage spans from the voluntary decrease of John the Baptist's prominence to the temporary humbling of Christ below angels in the incarnation. The word denotes not accidental loss but purposeful or decreed reduction—making something or someone less than they were or could be, whether through self-effacement or divine appointment.

(3×) John 3:30 contains John the Baptist's famous statement of mission: 'He must increase, but I must decrease'—the forerunner deliberately yielding prominence to the Christ. Hebrews 2:7 and 2:9 both quote Psalm 8, applying it to Jesus: 'You made him for a little while lower than the angels' (2:7), 'But we see him who for a little while was made lower than the angels, namely Jesus' (2:9). The Spanish (hecho-menor, hiciste-menor, menguar) and French (diminuer) and German (geringer-werden 'become less') all capture the diminishing sense. The theology is profound: John voluntarily decreases as part of God's plan; Jesus is temporarily made less than angels as part of redemptive humiliation before exaltation. Decrease can be obedience or incarnational necessity. **DECREASE DIMINISH**

en: having-been-made-lower, to-decrease, you-made-lower | **es:** hecho-menor, hiciste-menor, menguar | **fr:** diminuer, geringer-werden | **de:** geringer-werden John 3:30; Heb 2:7; Heb 2:9

ἐλαύνω G1643 *V-IIM/P-3S* (5×)

To drive, propel, or row; of wind or force driving boats, people, or objects forward.

A versatile verb of forceful motion—driving, rowing, or propelling—used in both nautical and figurative contexts. The disciples strain at rowing against a headwind (Mark 6:48; John 6:19), a demoniac is driven by the unclean spirit into desolate places (Luke 8:29), ships are steered by their pilots (Jas 3:4), and false teachers are likened to waterless clouds 'driven along' by winds (2 Pet 2:17). Spanish 'impulsado' and French 'pousser' highlight the external force that propels the subject.

(5×) To drive forward, propel, or row—whether by human effort, wind, or spiritual force. In Mark 6:48 and John 6:19, the disciples row laboriously across the sea. Luke 8:29 describes a demoniac driven by an unclean spirit into wilderness. James 3:4 pictures ships driven by fierce winds yet steered by a small rudder. 2 Peter 2:17 compares false teachers to mists 'driven by a storm.' The multilingual glosses—Spanish 'impulsado,' French 'pousser,' German 'treiben'—all emphasize external compulsion and forceful forward motion. **SPROUTING AND GROWING**

en: being-driven, having-rowed, he-was-driven | **es:** era-impulsado, habiendo-remado, impulsadas | **fr:** pousser | **de:** treiben, ἠλαύνετο Mark 6:48; Luke 8:29; John 6:19; Jas 3:4; 2Pet 2:17

ἐλαφρ-ία G1644 *N-DFS* (1×)

lightness, levity; fickleness or lack of seriousness in judgment or commitment

This noun can mean physical lightness or, metaphorically, levity or fickleness. In 2 Corinthians 1:17, Paul defends himself against the charge of acting with "lightness"—making plans carelessly or capriciously. He asks rhetorically if he made his plans according to the flesh, showing fickleness (saying "Yes, yes" and "No, no" at the same time). The term implies lack of seriousness or reliability. Classical usage includes lightness of weight or, in a moral sense, frivolity.

(1×) Levity or fickleness, indicating lack of seriousness or reliability in decisions. In 2 Corinthians 1:17, Paul denies acting with lightness when he changed his travel plans. He wasn't being capricious or insincere, making promises lightly without regard to following through. The noun captures the accusation he faces: that he's unreliable, prone to saying one thing and doing another—a charge he firmly refutes. **FOOLISHNESS AND FOLLY**

en: lightness | **es:** ligereza | **fr:** légèreté | **de:** Leichtfertigkeit 2Cor 1:17

ἐλαφρ-ός G1645 *Adj-NNS* (2×)

light, not heavy, easy to bear

This adjective means light in weight or easy to bear. Jesus uses it in Matthew 11:30 declaring his burden light, and Paul applies it in 2 Corinthians 4:17 to describe present affliction as 'light' compared to eternal glory. The word contrasts with 'heavy' or 'burdensome.' Classical usage ranged from literal physical lightness to metaphorical ease. Ancient epitaphs used it in the phrase 'may the earth lie lightly on you.'

(2×) Describing what is easy to bear rather than burdensome, this sense contrasts with heavy loads. Matthew 11:30 offers Jesus' light burden against religious legalism's heavy demands, while 2 Corinthians 4:17 relativizes present suffering as momentary and light compared to eternal weight of glory. The word emphasizes bearable, manageable character rather than oppressive weight. **SPEED AND QUICKNESS**

en: light | **es:** leve, ligera | **fr:** léger | **de:** ἐλαφρόν, ἐλαφρὸν Matt 11:30; 2Cor 4:17

ἐλάχιστ-ος G1646 *Adj-DNS-S* (13×)

least, smallest, very small — superlative adjective indicating the lowest degree in size, rank, or importance

Elachistos is the superlative of elachys ('small'), functioning as the opposite of megistos ('greatest'). Across its 13 New Testament occurrences, it describes the smallest or least significant in various dimensions: rank in the kingdom (Matt 5:19, 11:11, Luke 7:28), apparent insignificance of a place (Matt 2:6 'Bethlehem, by no means least'), the seemingly trivial matters of daily life (Luke 12:26, 16:10, 19:17), and the overlooked members of the human family (Matt 25:40, 45 'the least of these my brothers'). Jesus characteristically inverts the expected hierarchy, declaring that faithfulness in the least reveals fitness for the greatest. Spanish 'lo minimo,' French 'le plus petit,' German 'geringster' all capture the superlative force.

least, smallest, very small (13×) The superlative adjective meaning 'least, smallest, most insignificant,' applied to rank, importance, size, or amount. In Jesus' teaching it often carries a paradoxical edge: the one called 'least in the kingdom' (Matt 5:19), faithfulness 'in a very little thing' qualifying for greater trust (Luke 16:10, 19:17), and 'the least of these my brothers' as the surprising locus of encounter with Christ (Matt 25:40, 45). Also used of Bethlehem's apparent insignificance (Matt 2:6) and of matters too small to worry about (Luke 12:26). Multilingual glosses — 'lo mínimo,' 'le plus petit,' 'geringster' — consistently render the superlative sense. **SMALLNESS AND LEAST**

en: a-very-small, least, smallest | **es:** la-más-pequeña, lo-mínimo, muy-pequeño | **fr:** le-plus-petit | **de:** geringster, ἐλάχιστος, ἐλάχιστόν Matt 2:6; Matt 5:19; Matt 25:40; Matt 25:45

ἐλᾰχιστ-ος G1647 *Adj-DMS-C* (1×)

least, smallest, most insignificant; comparative/superlative form denoting minimal degree or status

This is the superlative form meaning "least" or "smallest," often used to indicate minimal significance or status. In Ephesians 3:8, Paul calls himself "the very least of all the saints"—a self-effacing description highlighting his humility. The comparative form here intensifies the superlative: less than the least. The term can describe size, time, number, or importance. Paul's use underscores the grace shown him: though least qualified, he received the privilege of proclaiming the gospel to the Gentiles.

(1×) Least, smallest, most insignificant, often referring to status or worthiness. In Ephesians 3:8, Paul describes himself as less than the least of all saints—a double comparative emphasizing his profound sense of unworthiness. Despite being the least qualified, he was entrusted with the mystery of Christ for the Gentiles. The term expresses humility but also magnifies God's grace in using the insignificant. **SMALLNESS AND LEAST**

en: least | **es:** más-pequeño | **fr:** ἐλαχιστοτέρῳ | **de:** geringster Eph 3:8

Ἐλεάζαρ G1648 *N-AMS* (2×)

Eleazar, ancestor of Jesus in Matthew's genealogy

The Greek form of the Hebrew name meaning 'God has helped,' referring to an ancestor of Jesus. Eleazar appears twice in Matthew 1:15, listed in the post-exilic portion of the genealogy. Little is known of this individual beyond his place in the lineage. The name was common in post-exilic Judaism, borne by several priests and leaders including Aaron's son.

(2×) Referring to a post-exilic ancestor in Jesus' genealogy, this proper name appears twice in Matthew 1:15 as the genealogy traces the line from Babylonian exile to Joseph. The repetition reflects Matthew's formulaic 'A begot B' pattern. The transliterations vary across languages (Eleasar in German, Éléazar in French) as they render the Hebrew original through Greek. **PROPER NAMES (PERSONAL)**

en: Eleazar | **es:** Eleázar | **fr:** Éléazar | **de:** Eleasar Matt 1:15

ἔλεγξις G1649 *N-AFS* (1×)

rebuke, reproof, conviction; the act of reproving or exposing wrongdoing

This noun means rebuke, reproof, or conviction—the act of exposing and correcting wrongdoing. In 2 Peter 2:16, Balaam received "rebuke for his wrongdoing" when his donkey spoke. The term can mean refutation in argument or moral correction. Here it refers to the extraordinary rebuke that stopped Balaam's madness. The noun captures both the act of reproving and the conviction or exposure of sin that results.

(1×) Rebuke or reproof, the act of exposing and correcting wrongdoing. In 2 Peter 2:16, Balaam received rebuke for his transgression when his donkey miraculously spoke, restraining his folly. The noun emphasizes the corrective function: the rebuke was meant to stop him from pursuing sin. The incident becomes a paradigm of how God intervenes to convict and restrain those who persist in wrongdoing. **REPROOF REBUKE ARGUMENT**

en: rebuke | **es:** reprensión | **fr:** ἔλεγξιν | **de:** Zurechtweisung 2Pet 2:16

ἔλεγχος G1650 *N-NMS* (2×)

proof, evidence, conviction, demonstration

This noun means proof, evidence, or refutation. 2 Timothy 3:16 lists it among Scripture's uses—teaching, reproof, correction, training—while Hebrews 11:1 defines faith as 'the conviction of things not seen.' The word's classical sense included cross-examination and testing for refutation. New Testament usage emphasizes both corrective reproof and demonstrative evidence, the proving of reality.

(2×) Referring to proof or evidence that establishes reality, this sense appears in two distinct contexts. 2 Timothy 3:16 includes reproof among Scripture's functions for correcting error, while Hebrews 11:1 uses it of faith's conviction that unseen realities exist. The German 'Beweis' (proof) captures the evidential dimension: reproof proves error, faith proves invisible truths. **TESTING AND PROVING**

en: evidence, reproof | **es:** prueba, reprensión | **fr:** Beweis | **de:** Beweis 2Tim 3:16; Heb 11:1

ἐλέγχω G1651 *V-PPM/P-NNP* (18×)

To reprove, convict of wrongdoing, or expose what is hidden — verbal correction that brings truth to light

A word of moral and judicial force, elegcho carries the sense of confrontation that aims at restoration. In the Gospels, Jesus instructs believers to reprove a sinning brother privately (Matt 18:15), while John's Gospel reveals the Spirit's work of convicting the world of sin (John 16:8). The word can also mean to expose hidden deeds, as in Eph 5:11-13, where light itself becomes the agent of revelation. Spanish 'convencer' and French 'convaincre' capture the forensic dimension, while 'reprendre' reflects the corrective impulse. Across all three senses runs a thread of truth brought to bear on falsehood.

1. reprove, rebuke (10×) To verbally correct or admonish someone with the goal of bringing about repentance. Jesus commands this kind of direct reproof in Matt 18:15, and Paul urges Timothy to 'reprove, rebuke, exhort' (2 Tim 4:2). The Spanish 'reprende' and French 'reprendre' both foreground this corrective dimension. The aim is always restorative, not punitive. **REPROOF AND REBUKE**

en: I-reprove, being-reproved, expose | **es:** refutar, reprende, reprended | **fr:** reprendre | **de:** ueberführen, ἐλεγχόμενος, ἔλεγξον Matt 18:15; Luke 3:19; Eph 5:11; 1Tim 5:20; 2Tim 4:2

2. convict of guilt (6×) To bring someone to an inner awareness of guilt or wrongdoing, often with judicial overtones. In John 16:8 the Holy Spirit convicts the world concerning sin, righteousness, and judgment. Paul envisions the unbeliever entering worship and being convicted by prophetic speech (1 Cor 14:24). The Spanish 'convencer' and German 'ueberführen' capture this forensic sense of proving guilt before the conscience. **REPROOF AND REBUKE**

en: being-convicted, convicts, he-is-convicted | **es:** convence, convencer, convencerá | **fr:** convaincre, reprendre | **de:** ueberführen, zu-überführen John 8:9; John 8:46; John 16:8; 1Cor 14:24; Jas 2:9

3. expose, bring to light (2×) To make manifest what has been concealed, bringing hidden deeds into the open. John 3:20 explains that evildoers avoid the light lest their works be exposed, while Eph 5:13 declares that everything exposed by light becomes visible. This sense extends the word's meaning from personal rebuke to cosmic revelation — darkness itself is unmasked. **REPROOF AND REBUKE**

en: be-exposed, being-exposed | **es:** reprendidas, sean-expuestas | **fr:** reprendre | **de:** ueberführen John 3:20; Eph 5:13

ἐλεεινός G1652 *Adj-NMS* (2×)

pitiable, miserable, deserving pity, wretched

This adjective means pitiable or miserable, describing someone deserving pity. Paul uses it in 1 Corinthians 15:19 declaring Christians most pitiable if Christ is not raised, and Revelation 3:17 applies it to the Laodicean church's self-deluded wretchedness. The

word emphasizes the pathetic state of those deserving compassion. Classical usage included both 'piteous' (evoking pity in others) and 'pitiful' (being in a miserable state).

(2×) Describing a pitiable or wretched state deserving compassion, this sense emphasizes misery. 1 Corinthians 15:19 argues Christians would be most pitiable if resurrection hope proved false, while Revelation 3:17 exposes Laodicea's self-deluded wretchedness despite thinking themselves rich. Both contexts stress the pathetic condition of those without true hope or perception. **MERCY AND COMPASSION**

en: more-pitiable, pitiful | **es:** digno-de-lástima, más-dignos-de-lástima | **fr:** misérable, pitoyable | **de:** erbarmungswuerdig 1Cor 15:19; Rev 3:17

ἐλε-έω G1653 *V-PPA-NMS* (32×)

To have mercy, show compassion; in passive, to receive or be shown mercy.

One of the New Testament's central mercy words, spanning the cry of the desperate ('Have mercy on me, Son of David!' — Matt 9:27) to the theological declaration that God's mercy underlies all salvation history (Rom 11:30-32). The active voice captures the outpouring of compassion from one who has power to help; the passive captures the posture of the recipient who has been acted upon by divine grace. German 'erbarmen' and Spanish 'misericordia' both preserve the visceral quality of the Greek — mercy that arises from the depths of feeling, not mere leniency. Paul's repeated use of the passive in Romans 9-11 makes this verb a hinge of his argument about Israel and the Gentiles.

1. show mercy or compassion (23×) Active exercise of mercy or compassion — the subject extends pity toward another. Dominates the Synoptic healing narratives where sufferers cry 'Have mercy on me!' (Matt 15:22; 17:15), and in Jesus's parable where the king forgives the servant's debt (Matt 18:33). Spanish 'Ten-misericordia-de' and German 'erbarmt-sich' both render this as reflexive or heartfelt compassion, not cold pardon. Also used of God's sovereign choice to show mercy (Rom 9:15-16). **MERCY AND COMPASSION**

en: Have-mercy, Have-mercy-on, I-have-mercy | **es:** Ten-misericordia-de, Ten-dré-misericordia-de, ten-misericordia-de | **fr:** avoir-pitié, ayez-pitié, ayez-pitié, | **de:** erbarmen, erbarmet-euch, erbarmt-sich Matt 9:27; Matt 15:22; Matt 17:15; Matt 18:33

2. be shown mercy (9×) Passive reception of mercy — the subject is the one shown compassion. Theologically dense in Paul's letters: 'you who once were not shown mercy have now received mercy' (Rom 11:30; 1 Cor 7:25; 2 Cor 4:1). The Beatitude 'the merciful shall be shown mercy' (Matt 5:7) links both senses in a single verse. Spanish 'fui-compadecido' and 'fuisteis-compadecidos' clearly mark the passive, while French collapses both voices under 'avoir-pitié' — the Greek passive voice thus carries a distinct theological freight about human dependence on divine initiative. **MERCY AND COMPASSION**

en: I-was-shown-mercy, having-been-shown-mercy, having-received-mercy | **es:** fui-compadecido, fuisteis-compadecidos, habiendo-recibido-misericordia | **fr:** avoir-pitié | **de:** erbarmen, erbarmt-sich Matt 5:7; Rom 11:30; Rom 11:31; 1Cor 7:25; 2Cor 4:1

ἐλε-ημοσύνη G1654 *N-NFS* (13×)

alms, charitable giving, merciful deed — money or aid given out of compassion for the poor

Eleemosyne derives from eleos ('mercy, pity') and originally meant an act of compassion. By the Hellenistic period, and especially in Jewish and Christian usage, it had narrowed to denote charitable giving to the poor — almsgiving as a concrete expression of mercy. Jesus' teaching in Matthew 6:2-4 defines the word's NT profile: give alms without fanfare, without letting the left hand know what the right is doing. Luke emphasizes its spiritual potency — 'give alms, and all things are clean' (Luke 11:41), 'sell your possessions and give alms' (Luke 12:33). In Acts, Cornelius' prayers and alms rise as a memorial before God (Acts 10:2, 4, 31). Spanish 'limosna,' French 'aumone,' and German 'Almosen' are all ultimately borrowed from this same Greek word.

(13×) Charitable giving to the poor, almsgiving as a tangible expression of mercy. Jesus instructs secret generosity rather than public display (Matt 6:2-4). Luke connects alms with inner purity and eschatological treasure (Luke 11:41, 12:33). In Acts, Tabitha is remembered for her alms (Acts 9:36), and Cornelius' almsgiving is noted approvingly by God (Acts 10:2, 4, 31). The word's etymological root in eleos ('mercy') reveals that giving money to the poor was understood not as mere philanthropy but as an embodied act of divine compassion. The modern English 'alms' descends directly from this Greek term through Old English aelmysse. **MERCY AND COMPASSION**

en: alms, as-alms, charity | **es:** como-limosna, limosna, limosnas | **fr:** aumône | **de:** Almosen Matt 6:2; Matt 6:3; Matt 6:4; Luke 11:41; Luke 12:33

ἐλε-ήμων G1655 *Adj-NMP* (2×)

merciful, compassionate, showing mercy

This adjective describes someone who is merciful or compassionate. Jesus uses it in Matthew 5:7 in the Beatitudes—'Blessed are the merciful'—and Hebrews 2:17 applies it to Christ becoming a merciful high priest. The word emphasizes active compassion and readiness to show mercy. Classical and Septuagintal usage often described God's merciful character, making mercy a divine attribute humans are called to reflect.

(2×) Characterizing those who show mercy and compassion, this sense applies both to blessed disciples (Matt 5:7) and to Christ the high priest (Heb 2:17). The Beatitude promises mercy to the merciful, while Hebrews emphasizes Christ's compassionate faithfulness in representing humanity. The consistent translations ('merciful', 'misericordioso', 'miséricordieux', 'barmherzig') reflect the core meaning of active compassion. **GRACE AND COMPASSION**

en: merciful | **es:** misericordioso, misericordiosos | **fr:** miséricordieux | **de:** barmherzig, ἐλεήμονες Matt 5:7; Heb 2:17

ἔλεος G1656 *N-GNS* (27×)

mercy, compassion, covenant faithfulness — God's active pity that rescues the helpless and fulfills promises

Eleos is the Greek noun for mercy or compassion, appearing 27 times in the New Testament as one of its richest theological terms. In the Septuagint it regularly translates the Hebrew chesed ('covenant lovingkindness'), and much of its New Testament weight carries that covenantal resonance. Luke's infancy narrative is saturated with it: Mary's Magnificat celebrates that God's eleos extends 'from generation to generation' (Luke 1:50), Zechariah praises the Lord for 'performing mercy with our fathers' (Luke 1:72), and the birth of John signals that God has 'shown great mercy' to Elizabeth (Luke 1:58). Jesus twice quotes Hosea 6:6 — 'I desire mercy and not sacrifice' (Matt 9:13; 12:7) — redefining what God requires. In the epistles, eleos becomes part of the greeting formula 'grace, mercy, and peace' (1 Tim 1:2; 2 Tim 1:2; 2 John 3; Jude 2), and Paul grounds the entire Gentile mission in God's mercy (Rom 9:23; 11:31; 15:9). James insists that 'mercy triumphs over judgment' (Jas 2:13). Hebrews invites believers to the throne of grace to 'receive mercy' (Heb 4:16). Spanish 'misericordia,' French 'misericorde,' and German 'Erbarmen' all reflect its weight.

mercy (27×) Active divine compassion and covenant faithfulness, rooted in the LXX translation of Hebrew chesed. Permeates Luke's infancy hymns as God's age-spanning promise-keeping mercy (Luke 1:50, 54, 58, 72, 78). Jesus invokes it to reorder religious priorities: 'I desire mercy, not sacrifice' (Matt 9:13; 12:7, quoting Hos 6:6). Paul grounds the inclusion of Gentiles in God's mercy (Rom 9:23; 11:31; 15:9), while James declares mercy's triumph over judgment (Jas 2:13). The epistolary formula 'grace, mercy, and peace' (1 Tim 1:2; 2 Tim 1:2; Titus 1:4) weaves it into the fabric of Christian greeting and blessing. **MORAL GOODNESS**

en: mercy | **es:** misericordia | **fr:** miséricorde | **de:** Erbarmen Matt 9:13; Matt 12:7; Matt 23:23; Luke 1:50; Luke 1:54

ἐλευθ-ερία G1657 *N-GFS* (11×)

Freedom, liberty — the state of being free, especially from the bondage of sin, law, or corruption

The noun ἐλευθερία (eleutheria) denotes freedom, used primarily for theological liberation from sin, the Mosaic law, and cosmic corruption. Creation awaits 'the freedom of the glory of the children of God' (Rom 8:21). 'Where the Spirit of the Lord is, there is freedom' (2 Cor 3:17). Paul's Galatian letter pivots on this concept: spies infiltrated to undermine 'our freedom in Christ' (Gal 2:4), and 'for freedom Christ has set us free' (Gal 5:1). Yet freedom must not become 'an opportunity for the flesh' (Gal 5:13; 1 Pet 2:16). James calls the Torah 'the law of freedom' (Jas 1:25; 2:12). Spanish 'libertad' and German 'Freiheit' preserve the emancipatory register.

freedom, liberty (11×) The state of being free, especially from sin, law, and cosmic corruption. Creation groans for the freedom of God's children (Rom 8:21). Where the Spirit is, there is freedom (2 Cor 3:17). Freedom in Christ: the liberty spies tried to undermine (Gal 2:4), the standing exhortation not to return to slavery (Gal 5:1), and the warning against misusing freedom as license (Gal 5:13; 1 Pet 2:16). James's 'law of freedom' bridges liberation with ethics (Jas 1:25; 2:12). Spanish 'libertad' and Arabic 'hurriyya' carry the emancipatory weight. **FREEDOM AND LIBERTY**

en: freedom, of-freedom | **es:** de-libertad, libertad | **fr:** liberté | **de:** Freiheit Rom 8:21; 1Cor 10:29; 2Cor 3:17; Gal 2:4; Gal 5:1

ἐλεύθερος G1658 *Adj-GFS* (23×)

Free – not enslaved, liberated; possessing the legal or spiritual status of a free person

Describes the state of being free as opposed to enslaved, carrying both social and theological weight. Jesus declares 'if the Son sets you free, you will be free indeed' (John 8:36), transforming a legal category into spiritual reality. Paul contrasts the children of promise with those in bondage through the Sarah-Hagar allegory (Gal 4:22-31) and proclaims that in Christ there is 'neither slave nor free' (Gal 3:28). The word also appears in its basic social sense: kings' sons are exempt from taxation (Matt 17:26), and Revelation pairs free persons with slaves to encompass all humanity (Rev 6:15). Spanish, French 'libre,' and German 'frei' converge on a single core meaning.

free (23×) Possessing the status of a free person, not enslaved or bound. Used socially of free versus slave (1 Cor 12:13; Gal 3:28; Rev 6:15), of exemption from obligation (Matt 17:26; Rom 7:3), and theologically of liberation through Christ from sin (Rom 6:20) and the law (Gal 4:26, 31). Paul's Sarah-Hagar allegory (Gal 4:22-31) anchors the concept in salvation history. Spanish and French 'libre' and German 'frei' converge uniformly. **FREE LIBERTY RELEASED**

en: free, free-woman | **es:** libre, libre?, libres | **fr:** libre | **de:** frei, ἐλεύθεροί Matt 17:26; John 8:33; John 8:36; Rom 6:20; Rom 7:3

ἐλευθερ-όω G1659 *V-FIA-3S* (7×)

To set free, liberate; to release from bondage, sin, or the power of death and the law.

A powerful verb of liberation, meaning to set free from slavery or bondage. In Jesus' teaching, knowing the truth sets people free (John 8:32), and 'if the Son sets you free, you will be free indeed' (John 8:36). Paul develops this into a full theology of freedom: believers have been liberated from sin to become servants of righteousness (Rom 6:18, 22), freed from the law of sin and death by the Spirit of life (Rom 8:2), and creation itself groans in hope of being set free from its bondage to decay (Rom 8:21). The multilingual evidence — Spanish 'liberar,' French 'delivrer/liberer,' German 'befreien' — consistently points to deliverance from oppression rather than mere permission.

set free, liberate (7×) To set free or liberate from bondage, slavery, sin, or any form of oppression — used in both literal and deeply theological contexts. Jesus promises that truth liberates (John 8:32) and that the Son's freedom is ultimate and complete (John 8:36). Paul's usage in Romans centers on the transfer from one master to another: freed from sin, enslaved to righteousness (Rom 6:18, 22). Romans 8:2 declares freedom from the law of sin and death through the Spirit, while 8:21 extends the hope of liberation to all creation. The Spanish 'liberar,' French 'delivrer,' and German 'befreien' all emphasize deliverance from real captivity, not mere autonomy. Galatians 5:1 (eleutheroo cognate) confirms the existential weight of this freedom. **RELEASE AND MOVEMENT**

en: freed, having-been-freed, sets-free | **es:** habiendo-sido-liberados, libera, liberará | **fr:** délivrer, libérer | **de:** befreien John 8:32; John 8:36; Rom 6:18; Rom 6:22; Rom 8:2

ἔλευσις G1660 *N-GFS* (1×)

coming, arrival, advent; the act of coming or appearing

This noun means coming or arrival, often used of significant appearances. In Acts 7:52, Stephen accuses his hearers' ancestors of persecuting the prophets who announced beforehand "the coming of the Righteous One." The term can refer to ordinary arrivals but here carries eschatological weight: the advent of the Messiah. Classical usage includes arrivals into life or significant entrances. The noun underscores the prophetic anticipation of Christ's first coming.

(1×) Coming or arrival, especially of a significant or anticipated event. In Acts 7:52, Stephen speaks of the prophets foretelling the coming of the Righteous One—the Messiah. The noun highlights the prophetic foreannouncement of Christ's advent, which Israel's leaders rejected by killing both the prophets and the Messiah Himself. The term carries the weight of fulfilled messianic expectation. **COMING ARRIVAL PRESENCE**

en: coming | **es:** venida | **fr:** venue | **de:** ἐλεύσεως Acts 7:52

ἐλεφάντ-ινος G1661 *Adj-ANS* (1×)

of ivory, made from ivory; describing material from elephant tusks

This adjective means made of ivory, describing objects crafted from elephant tusks. In Revelation 18:12, it appears in the list of luxury goods traded in "Babylon"—expensive commodities whose loss merchants mourn. Ivory was a prized material in the ancient world, used for decorative inlays, furniture, and ornaments. The term evokes wealth and luxury, part of the portrait of Babylon's opulence and the judgment that destroys her commerce.

(1×) Made of ivory, describing objects crafted from this valuable material. In Revelation 18:12, ivory articles appear among Babylon's luxury goods, symbolizing wealth and excess. The merchants weep over the loss of such trade when judgment falls. Ivory's inclusion underscores the city's materialism and the emptiness of riches when divine wrath comes—all the beautiful, costly things perish in an hour. **IVORY MATERIAL**

en: of-ivory | **es:** de-marfil | **fr:** elfenbeinern | **de:** elfenbeinern Rev 18:12

Ἐλιακείμ G1662 *N-GMS* (3×)

Eliakim, a personal name meaning 'God raises up'; ancestor of Jesus in Matthew and Luke's genealogies

The Hebrew name Eliakim (אֶלְיָקִים) means 'God raises up' or 'God establishes,' composed of El (God) and qaum (raise/establish). In the New Testament it appears exclusively in the genealogies of Jesus, representing post-exilic ancestors in the Davidic line. The name itself is theologically suggestive—'God raises up'—pointing to divine sovereignty in preserving the messianic lineage through obscure generations between the exile and Christ's birth.

(3×) Matthew 1:13 lists Eliakim twice in rapid succession: 'Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor' (two generations bearing the name or an error in transmission). Luke 3:30 includes 'the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim.' The multilingual consistency (Spanish: Eliakím, French: Éliakim, German: Eljakim) reflects transliteration of the Hebrew name. These are otherwise unknown figures—no deeds recorded, no stories told—yet essential links in the chain from David to Jesus. The name 'God raises up' ironically describes the genealogical function: God raising up faithful generations to bear the messianic promise.

PROPER NAMES (PERSONAL)
en: Eliakim | **es:** Eliakím | **fr:** Éliakim | **de:** Eljakim Matt 1:13; Luke 3:30

Ἐλιέζερ G1663 *N-GMS* (1×)
Eliezer; Hebrew name meaning 'God is my help,' an ancestor of Jesus in Luke's genealogy
This is the Greek transliteration of the Hebrew name Eliezer, meaning "God is my help." In Luke 3:29, Eliezer appears in the genealogy of Jesus, one of the ancestors between David and Jesus. The name itself is a confession of faith, reflecting the ancient Israelite practice of embedding theological truths in personal names. Several Old Testament figures bore this name, most famously Abraham's servant, but Luke refers to an otherwise unknown ancestor of Christ.

(1×) Eliezer, an ancestor of Jesus listed in Luke 3:29. The name means "God is my help" in Hebrew, a theologically rich designation common in ancient Israel. Luke's inclusion of this name, along with many others unfamiliar from the Old Testament, underscores Jesus' full humanity and His rootedness in Israel's history—even the obscure generations between David and the exile matter in God's redemptive plan. PROPER NAMES (PERSONAL)
en: Eliezer | **es:** Eliézer | **fr:** Éliézer | **de:** Ἐλιέζερ Luke 3:29

Ἐλιούδ G1664 *N-AMS* (2×)
Eliud, ancestor of Jesus in Matthew's genealogy
This proper name appears in Matthew 1:14-15, referring to an ancestor of Jesus in the post-exilic period. Eliud stands in the genealogical line between Achim and Eleazar. Little is known of this individual beyond his placement in Jesus' lineage. The name does not appear in Old Testament genealogies, suggesting Matthew may have had access to additional genealogical records.

(2×) Referring to a post-exilic ancestor in the Davidic line, this name appears twice in Matthew 1:14-15 as the genealogy moves from Babylonian exile toward Joseph. The transliterations vary (Eliud in German and English, Élioud in French) as they render a Hebrew name through Greek. His inclusion emphasizes the continuity of Davidic lineage through obscure generations. PROPER NAMES (PERSONAL)
en: Elioud | **es:** Elioúd | **fr:** Élioud | **de:** Eliud Matt 1:14; Matt 1:15

Ἐλεισάβετ G1665 *N-DFS* (9×)
Elizabeth; the wife of the priest Zechariah and mother of John the Baptist.
The Greek form of the Hebrew name Elisheba ('my God is an oath' or 'God is abundance'), borne in the NT by the wife of the priest Zechariah and mother of John the Baptist. She appears exclusively in Luke's infancy narrative (Luke 1:5-80), where she is described as righteous, barren in old age, and miraculously pregnant — a deliberate echo of Sarah, Hannah, and other barren mothers in Israel's story. Her joyful recognition of Mary's child leaping in her womb (Luke 1:41-44) is a key moment in Luke's theology of prophetic fulfillment.

(9×) The proper name Elizabeth (Greek Elisabet, from Hebrew Elisheba, 'my God is an oath'), identifying the wife of the priest Zechariah and mother of John the Baptist. All nine occurrences are in Luke 1, where she is introduced as a daughter of Aaron, praised as blameless, and narratively paired with Mary in the Visitation scene (Luke 1:36-45). Translations uniformly transliterate the name: Spanish 'Elisábet,' French 'Élisabeth,' German 'Elisabeth.' PROPER NAMES (PERSONAL)
en: Elisabet | **es:** Elisábet | **fr:** Élisabeth | **de:** Elisabeth Luke 1:5; Luke 1:7; Luke 1:13; Luke 1:24; Luke 1:36

Ἐλισαῖος G1666 *N-GMS* (1×)
Elisha; Hebrew name meaning 'God is salvation,' the prophet who succeeded Elijah
This is the Greek form of Elisha, the prophet who succeeded Elijah in the ninth century BC. In Luke 4:27, Jesus mentions Elisha to illustrate that God's mercy extends beyond Israel's borders: many lepers were in Israel, but only Naaman the Syrian was cleansed. The reference stings His Nazareth audience, who become enraged at the implication. Elisha's ministry, marked by miracles of compassion, foreshadows Jesus' own inclusive mission to Gentiles as well as Jews.

(1×) Elisha, the prophet who succeeded Elijah and ministered in Israel during the ninth century BC. In Luke 4:27, Jesus cites Elisha's healing of Naaman the Syrian to provoke His hearers: God's grace overflowed Israel's boundaries even in the Old Testament. The reference anticipates the scandal of Jesus' own ministry to outcasts and Gentiles, and the reaction shows how deeply this challenged Jewish assumptions. ELISHA PROPHET NAME
en: Elisaios | **es:** Eliseo | **fr:** Élisée | **de:** Ἐλισαίου Luke 4:27

ἑλίσσω G1667 *V-FIA-2S* (2×)
roll up, coil, wrap up
This verb means to roll up or wrap up, like a scroll. Hebrews 1:12 quotes Psalm 102 about rolling up the heavens like a garment, and Revelation 6:14 describes the sky rolling up like a scroll at judgment. The word emphasizes the action of coiling or folding something flexible. Classical usage included rolling, twisting, and coiling various objects, particularly scrolls and garments.

(2×) Describing the action of rolling up like a scroll or garment, this sense appears in apocalyptic imagery of cosmic dissolution. Hebrews 1:12 uses it in contrast to Christ's unchanging nature—creation will be rolled up like clothing, but he remains. Revelation 6:14 depicts the sky rolling up as part of eschatological judgment. Both emphasize the transitory nature of creation. RETURNING AND RESTORING
en: being-rolled-up, you-will-roll-up | **es:** enrollarás, que-se-enrolla | **fr:** zusammenrollen | **de:** zusammenrollen Heb 1:12; Rev 6:14

ἕλκος G1668 *N-GNP* (3×)
a sore, ulcer, festering wound; open, painful skin lesion, often symbolic of divine judgment
The noun ἕλκος denotes a wound, especially a festering sore or ulcer—an open, painful, often infected lesion. In biblical usage it appears in contexts of extreme affliction: the beggar Lazarus covered with sores (Luke 16) and the plague-like sores of Revelation's judgments. Ancient medicine offered little relief for chronic ulceration, making such conditions emblematic of both physical misery and sometimes divine displeasure. The sore visible on skin makes invisible spiritual or moral corruption tangible.

(3×) Luke 16:21 describes the beggar Lazarus: 'covered with sores, who desired to be fed with what fell from the rich man's table. Moreover, even the dogs came and licked his sores'—abject poverty compounded by painful, untreated ulceration. Revelation 16:2 narrates the first bowl judgment: 'harmful and painful sores came upon the people who bore the mark of the beast'—plague recalling Egyptian boils. Verse 16:11 reports: 'they cursed the God of heaven for their pain and sores'—unrepentant despite affliction. The Spanish (llagas, úlcera, úlceras) and French (ulcère) use medical terminology. The sores function symbolically: in Luke as mark of extreme poverty and suffering, in Revelation as visible manifestation of divine judgment on idolatry. Skin disease makes inner condition outwardly visible. PLAGUES AND WOUNDS
en: a-sore, sores | **es:** llagas, úlcera, úlceras | **fr:** ulcère | **de:** Geschwuer, ἕλκη Luke 16:21; Rev 16:2; Rev 16:11

ἑλκόω G1669 *V-RPM/P-NMS* (1×)
to ulcerate, be covered with sores; to suffer from open wounds or lesions
This verb means to be covered with sores or ulcers, to suffer from open wounds. In Luke 16:20, it describes Lazarus in the parable, a beggar "covered with sores" who lay at the rich man's gate. The perfect passive participle suggests a settled, pitiable condition: he is thoroughly ulcerated, his body ravaged by untreated wounds. The

detail heightens the contrast between Lazarus' suffering and the rich man's comfort, setting up the reversal in the afterlife.

(1×) To be covered with sores or ulcers, suffering from festering wounds. In Luke 16:20, Lazarus is described as thoroughly ulcerated, lying helpless at the rich man's gate while dogs licked his sores. The verb paints a vivid picture of his misery and neglect, underscoring the callousness of the rich man who ignored this suffering at his doorstep. The reversal of their fates in eternity makes the parable's point unforgettable. **PLAGUES AND WOUNDS**

en: covered-with-sores | **es:** lleno-de-llagas | **fr:** couvert-d'ulcères | **de:** εἱλκωμένος Luke 16:20

ἕλκω G1670 *V-ASA-3S* (8×)

To draw, drag, pull — physical hauling by force, or divine spiritual attraction

The verb ἕλκω covers the full spectrum from brute physical force to mysterious divine initiative. In its concrete sense, nets heavy with fish are 'dragged' to shore (John 21:6, 11), Peter 'draws' a sword (John 18:10), and Paul and Silas are 'dragged' before the magistrates (Acts 16:19). But in two theologically momentous passages, Jesus declares 'No one can come to me unless the Father draws him' (John 6:44) and 'I, when I am lifted up, will draw all people to myself' (John 12:32). The multilingual evidence confirms the split: Spanish uses 'arrastrar' (drag) for physical force but 'atraer' (attract) for the spiritual sense, and Arabic similarly distinguishes 'jarr' (جَرّ) from 'ajdhibu' (أجذب).

1. draw, drag (physically) (6×) To drag, haul, or pull physically, often with connotations of force or compulsion. Peter draws his sword in Gethsemane (John 18:10), the disciples drag the net full of fish ashore (John 21:6, 11), Paul and Silas are dragged into the marketplace before rulers (Acts 16:19), and Paul is dragged out of the temple in Jerusalem (Acts 21:30). Spanish consistently uses 'arrastrar/arrastraron' (drag), Arabic 'jarr' (جَرّ, pull), and Korean 'kkeulda' (끌다, drag) — all physical-force vocabulary with no connotation of gentle attraction. **DRAWING AND PULLING**

en: drag, dragged, drew | **es:** arrastrar, arrastraron, arrastró | **fr:** attirer, tirer | **de:** ziehen, εἵλκυσαν, εἷλκον John 18:10; John 21:6; John 21:11; Acts 16:19; Acts 21:30

2. draw, attract (spiritually/metaphorically) (2×) To draw or attract someone in a spiritual or metaphorical sense, used exclusively of divine action drawing people toward God or Christ. In John 6:44 Jesus says no one comes to him 'unless the Father who sent me draws him,' and in John 12:32 the crucified and exalted Christ promises to 'draw all people' to himself. The multilingual evidence registers this shift precisely: Spanish moves from 'arrastrar' to 'atraer' (attract), Arabic from 'jarr' to 'ajdhibu' (أجذب, I attract), and Korean from 'kkeulda' to 'ikkeulda' — all marking the transition from coercive physical force to compelling spiritual magnetism. **DRAWING AND PULLING**

en: I-will-draw, draws | **es:** atraeré, atrajere | **fr:** tirer | **de:** ziehen John 6:44; John 12:32

G1671 *N-AFS* (1×)

Greece, Hellas; the Greek-speaking regions of the Mediterranean, particularly the Greek mainland

This noun refers to Greece or Hellas, originally the name of a region in Thessaly but eventually applied to the entire Greek mainland and, broadly, to Greek-speaking lands. In Acts 20:2, Paul travels through Macedonia and comes to "Greece" (likely Achaia, the Roman province). The term evokes the classical world, the cultural and linguistic sphere Paul navigated in his missionary journeys. His time in Greece included significant ministry in Corinth and Athens.

(1×) Greece or Hellas, referring to the Greek mainland and broader Hellenic world. In Acts 20:2, Paul's travels take him to Greece, where he spends three months—likely in Corinth. The region represents the intellectual and cultural heart of the Mediterranean, where Paul engaged both Jews and Greeks with the gospel, debating philosophers in Athens and establishing churches amid the vibrant, morally complex cities of the Roman East. **GREECE JAVAN NAME**

en: Hellas | **es:** Grecia | **fr:** Grèce | **de:** Ἑλλάδα Acts 20:2

Ἕλληνες G1672 *N-GMS* (25×)

Greek, Hellene — a person of Greek culture or, more broadly in the NT, any non-Jewish Gentile

Hellen in its 25 New Testament occurrences has undergone a decisive semantic shift from its classical meaning. Where the term originally designated an ethnic Greek as opposed to a barbaros ('foreigner'), the NT consistently uses it as the functional counterpart to Ioudaios ('Jew'), meaning any non-Jewish person — a Gentile. Paul makes this binary foundational to his gospel: 'to the Jew first and also to the Greek' (Rom 1:16; 2:9-10), and 'there is neither Jew nor Greek' in Christ (Gal 3:28; Col 3:11). The 'Greeks' who come seeking Jesus at the Feast (John 12:20) may be ethnic Greeks or Hellenized Gentiles — John leaves the ambiguity productive. In Acts, Hellen describes God-fearing Gentiles who attend synagogues alongside Jews in diaspora cities like Thessalonica, Berea, Corinth, and Ephesus (Acts 14:1; 17:4; 18:4; 19:10, 17). Paul himself was 'apostle to the Gentiles,' and his companion Titus was a Hellen (Gal 2:3). Spanish 'Griego,' French 'Grec,' and German 'Grieche' all carry both the ethnic and the broader religious-cultural sense.

Greek, Hellene (25×) A person of Greek identity or culture who, in NT usage, has come to represent Gentiles in general — the non-Jewish half of humanity in the Pauline binary 'Jew and Greek.' Paul builds his universalist soteriology on this pair: salvation comes 'to the Jew first and also to the Greek' (Rom 1:16; 2:9-10), and in Christ the distinction is abolished (Gal 3:28; Col 3:11). In Acts, Hellenes are the God-fearing Gentiles who populate diaspora synagogues (Acts 14:1; 17:4; 18:4; 19:10). John's 'Greeks' seeking Jesus (John 12:20) signal the approaching Gentile mission. Titus, Paul's uncircumcised companion, is identified as a Hellen (Gal 2:3), confirming the term's breadth beyond strict ethnicity. **GREEK HELLENE IDENTITY**

en: Greek, Greeks, Hellēnes | **es:** Griego, Griegos, Héllēn | **fr:** Grec | **de:** Grieche John 7:35; John 12:20; Acts 14:1; Acts 16:1

τὸ Ἑλληνικόν G1673 *Adj-DFS* (2×)

Greek, Hellenic, in Greek language or manner

This adjective means Greek or Hellenic, referring to language, culture, or ethnicity. Luke 23:38 mentions the inscription on the cross written in Greek (among other languages), and Revelation 9:11 gives the Greek name Apollyon. The word could denote the Greek language, Greek customs, or Greek people collectively. It distinguished Hellenic culture from barbarian or Jewish contexts.

(2×) Referring to the Greek language or Hellenic context, this sense appears in descriptions of written or spoken Greek. Luke 23:38 notes the trilingual inscription on Jesus' cross (Hebrew, Greek, Latin), while Revelation 9:11 provides the Greek name for the destroyer angel. Both instances emphasize Greek as a linguistic medium for communication. **GREEK HELLENE IDENTITY**

en: Greek | **es:** Griegas, griego | **fr:** en-grec | **de:** griechisch, Ἑλληνικοῖς Luke 23:38; Rev 9:11

Ἕλλην G1674 *N-NFS* (2×)

Greek woman, Gentile woman of Hellenic culture

This feminine noun denotes a Greek woman or Gentile woman influenced by Hellenic culture. Mark 7:26 identifies the Syrophoenician woman as Greek (ethnically Gentile), and Acts 17:12 mentions Greek women of high standing who believed in Berea. The term could indicate ethnic Greek heritage or Hellenized Gentile culture. It distinguished women from Jewish background or barbarian contexts.

(2×) Referring to women of Greek or Hellenized background, this sense emphasizes Gentile identity in distinction from Jewish. Mark 7:26 uses it to underscore the cultural barrier the Syrophoenician woman crossed in seeking Jesus' help, while Acts 17:12 describes prominent Greek women who received the gospel in Berea. Both contexts highlight Gentile inclusion. **GREEK HELLENE IDENTITY**

en: Greek | **es:** griega, griegas | **fr:** Grecque | **de:** Ἑλληνίδων, Ἑλληνίς Mark 7:26; Acts 17:12

G1675 *N-GMP* (3×)
Hellenists, Greek-speaking Jews; Jews from the diaspora whose primary language was Greek rather than Hebrew/Aramaic
The term Ἑλληνιστής (from Ἑλληνίζω 'to speak Greek') denotes Greek-speaking Jews, particularly diaspora Jews whose native language was Greek rather than Hebrew or Aramaic. In the early Jerusalem church this created a cultural-linguistic division from the 'Hebrews' (Aramaic-speaking Palestinian Jews). The Hellenists maintained Jewish faith and practice but expressed it through Greek language and often Hellenistic cultural forms, creating both richness and tension in the mixed community.

(3×) Acts 6:1 describes early church conflict: 'the Hellenists complained against the Hebrews because their widows were being neglected in the daily distribution'—linguistic/cultural groups in tension. Acts 9:29 reports Paul in Jerusalem: 'speaking and disputing against the Hellenists. But they were seeking to kill him'—his Greek-speaking compatriots became opponents. Acts 11:20 (in some manuscripts) mentions believers from Cyprus and Cyrene 'speaking to the Hellenists also, preaching the Lord Jesus.' The German glosses (Ἑλληνιστάς, Ἑλληνιστῶν) preserve Greek forms while Spanish (Helenistas) and French (Grec) translate. The term captures a crucial fault line in early Christianity: between Palestinian Jewish Christianity and diaspora Jewish Christianity, the latter positioned to bridge to Gentile mission. Hellenists like Stephen and Philip became pioneers of cross-cultural gospel advance. **GREEK HELLENE IDENTITY**
en: Hellenists | **es:** Helenistas, Hellēnistaí | **fr:** Grec | **de:** Ἑλληνιστάς, Ἑλληνιστῶν Acts 6:1; Acts 9:29; Acts 11:20

Ἑλληνιστί G1676 *Adv* (2×)
in Greek, in the Greek language
This adverb means 'in Greek' or 'in the Greek language.' John 19:20 notes the inscription on Jesus' cross was written in Hebrew, Greek, and Latin, while Acts 21:37 records Paul asking if the tribune speaks Greek. The phrase specifically denotes the Greek language as medium of communication. It could also mean 'in Greek fashion,' but New Testament usage is linguistic.

(2×) Indicating communication in the Greek language, this adverb appears in contexts of multilingual inscription and speech. John 19:20 emphasizes the trilingual accessibility of the cross inscription, while Acts 21:37 shows Paul demonstrating his Greek fluency to surprise the Roman commander. Both instances highlight Greek as a lingua franca of the eastern Mediterranean. **GREEK HELLENE IDENTITY**
en: Greek, in-Greek | **es:** En-griego, en-griego | **fr:** en-grec, grec | **de:** griechisch, Ἑλληνιστὶ John 19:20; Acts 21:37

ἐλλογ-έω G1677 *V-PIM/P-3S* (2×)
charge to account, reckon, impute
This verb means to charge to one's account, reckon, or impute. Romans 5:13 states that sin is not charged where there is no law, and Philemon 18 has Paul asking that any wrong be charged to his account. The word combines 'in' and 'reckon,' suggesting entry in an account ledger. It's used for both financial accounting and metaphorical imputation of responsibility.

(2×) Referring to crediting or charging something to an account, this sense uses accounting imagery for moral and relational reckoning. Romans 5:13 discusses the theological principle that sin isn't formally charged without law's clear standard, while Philemon 18 uses commercial language for Paul's willingness to assume Onesimus' debts. Both emphasize formal attribution of responsibility. **COUNTING AND NARRATING**
en: charge, is-counted | **es:** cárgalo, es-imputado | **fr:** anrechnen, imputer | **de:** anrechnen Rom 5:13; Phlm 1:18

Ἐλμαδάμ G1678 *N-GMS* (1×)
Elmadam; an ancestor of Jesus in Luke's genealogy, otherwise unknown
This name appears in Luke 3:28 as one of Jesus' ancestors in the genealogy tracing His lineage back to Adam. Elmadam is otherwise unknown, one of the many names Luke includes that don't appear in the Old Testament. The inclusion of such obscure figures underscores the completeness of Luke's genealogical record and the historical rootedness of Jesus' humanity. Every generation, known or unknown, is part of God's patient work bringing the Messiah into the world.

(1×) An ancestor of Jesus listed in Luke 3:28, otherwise unknown in biblical or historical records. Luke's genealogy includes many such names, emphasizing Jesus' deep roots in Israel's past and His full participation in human history. Even the forgotten generations matter in God's redemptive plan—each link in the chain leading from Adam to Christ contributes to the story of salvation. **PROPER NAMES (PERSONAL)**
en: Elmadam | **es:** Elmadám | **fr:** Elmadam | **de:** Ἐλμαδὰμ Luke 3:28

ἐλπίζω G1679 *V-PIA-1S* (31×)
To hope, expect; to set confident trust in; (passive) that which is hoped for
Elpizo carries the full weight of biblical hope, which is never mere wishful thinking but a forward-leaning confidence grounded in God's promises. When Paul says Israel 'hoped in Christ' and the Gentiles 'will hope in his name' (Matt 12:21, quoting Isaiah), the verb draws together expectation and reliance. In the Pastoral letters it deepens into settled trust: the widow 'has set her hope on God' (1 Tim 5:5). Hebrews 11:1 famously stretches the word into a noun-like passive, defining faith as 'the substance of things hoped for,' where the hoped-for realities themselves become the grammatical focus. French and German consistently render 'espérer/hoffen,' but the Spanish shift from 'Espero' (I hope) to 'ha esperado' (has hoped) in the Pastorals mirrors the tightening from expectation to trust.

1. to hope or expect (28×) The dominant sense of looking forward with desire and expectation. Jesus' disciples on the Emmaus road lament 'we were hoping he was the one' (Luke 24:21), and Paul asks 'who hopes for what he already sees?' (Rom 8:24-25). Across 28 occurrences this covers both everyday expectation and eschatological longing, with translations uniformly rendering 'hope/esperar/espérer/hoffen.' **HOPE AND EXPECTATION**
en: I-hope, hope, hopes | **es:** Espero, espera, esperad | **fr:** espérer | **de:** hoffen, ἐλπίζων, ἐλπιοῦσιν Matt 12:21; Luke 6:34; Luke 23:8; Luke 24:21; John 5:45

2. to set hope on, trust in (2×) A narrower but theologically rich usage where hope crystallizes into confident reliance on a person or promise. First Timothy 5:5 describes the godly widow who 'has set her hope on God,' and 1 Timothy 6:17 warns the rich not to 'set their hope on the uncertainty of riches.' The perfect tense in both passages (elpiken) signals settled, abiding trust rather than transient expectation. **HOPE AND EXPECTATION**
en: has-hoped, to-have-hoped | **es:** esperar, ha-esperado | **fr:** espérer | **de:** hoffen 1Tim 5:5; 1Tim 6:17

3. that which is hoped for (1×) A passive-participial usage in Hebrews 11:1, where 'things hoped for' (elpizomenon) functions substantivally as the object of faith. This single occurrence turns the verb inside out: instead of the human subject hoping, the focus falls on the realities themselves that are awaited. Spanish 'de cosas esperadas' and English 'of things hoped for' both capture this grammatical pivot. **HOPE AND EXPECTATION**
en: of-things-hoped-for | **es:** de-cosas-esperadas | **fr:** espérer | **de:** hoffen Heb 11:1

ἐλπ-ίς G1680 *N-NFS* (53×)
hope, expectation — confident anticipation of a future good, grounded in trust or promise
Elpis denotes the forward-looking posture of confident expectation, one of the great theological virtues of the New Testament alongside

faith and love (1 Cor 13:13). Across its 53 occurrences, it ranges from the living hope grounded in Christ's resurrection (1 Pet 1:3) to Paul's hope of the resurrection of the dead (Acts 23:6; 24:15), to the 'hope laid up in heaven' (Col 1:5). In Acts 16:19, uniquely, the word takes an ironic secular turn — the slave owners' 'hope of profit' vanishes when Paul casts out the fortune-telling spirit. The multilingual translations converge on a single warm concept: Spanish 'esperanza,' French 'esperance,' German 'Hoffnung' — each carrying the connotation of trust rather than mere wishing.

(53×) Confident expectation of a future good, especially as grounded in divine promise or the resurrection of Christ. Central to Pauline theology as one of the abiding triad (1 Cor 13:13) and the anchor of the soul (Heb 6:19). Appears as the content of hope ('the hope of glory,' Col 1:27), the subjective act of hoping (Rom 8:24 'hope that is seen is not hope'), and the objective basis of hope (Acts 23:6 'the hope of the resurrection'). All 53 occurrences share this anticipatory sense, though Acts 16:19 extends it to secular expectation of financial gain. **HOPE (ABSTRACT NOUN)**

en: hope | **es:** esperanza | **fr:** espérance | **de:** Hoffnung Acts 2:26; Acts 16:19; Acts 23:6; Acts 24:15; Acts 26:6

Ἐλύμας G1681 *N-NMS* (1×)

Elymas; the Greek or Arabic name of Bar-Jesus, the magician who opposed Paul on Cyprus

This name refers to the magician who opposed Paul and Barnabas on Cyprus in Acts 13:8. Also called Bar-Jesus, Elymas was a Jewish false prophet in the court of the proconsul Sergius Paulus. When he tried to turn the proconsul away from the faith, Paul struck him blind. The name "Elymas" may derive from an Arabic or Aramaic word for "magician" or "wise man," parallel to the term "magus." His opposition and judgment serve as a dramatic confrontation between the gospel and occult power.

(1×) Elymas, also known as Bar-Jesus, a Jewish magician who opposed Paul on Cyprus. In Acts 13:8, he attempts to prevent the proconsul Sergius Paulus from believing the gospel. Paul, filled with the Holy Spirit, rebukes him and strikes him blind—a sign demonstrating the superiority of God's power over magic. The incident results in the proconsul's conversion and showcases the early church's clash with pagan religious practices. **PROPER NAMES (PERSONAL)**

en: Elymas | **es:** Elýmas | **fr:** Elymas | **de:** Ἐλύμας Acts 13:8

G1682 *N-VMS* (2×)

Eloi, Aramaic for 'my God'

This is a Greek transliteration of the Aramaic אֱלָהִי ('elahi), meaning 'my God.' It appears in Mark 15:34 twice in Jesus' cry from the cross: 'Eloi, Eloi, lema sabachthani?'—My God, my God, why have you forsaken me? The preservation of the Aramaic original emphasizes the authentic utterance of Jesus' anguished quotation of Psalm 22:1.

(2×) This vocative form addresses God directly in Jesus' crucifixion cry. Mark 15:34 preserves Jesus' actual Aramaic words before translating them, emphasizing the authenticity of this anguished moment. The repetition 'Eloi, Eloi' intensifies the cry's urgency. The transliterations across modern languages attempt to preserve the sound of Jesus' original speech. **GODS AND DEITIES**

en: Eloi | **es:** Eloí | **fr:** Éloï | **de:** Eloi Mark 15:34

ἐμαυτοῦ G1683 *PPro-AM1S* (37×)

myself — first-person reflexive pronoun indicating the speaker as both subject and object of action

Emautou is the reflexive pronoun of the first person, appearing only in the oblique cases (genitive, dative, accusative) and never in the nominative. It marks moments of intense personal involvement or self-reference: Jesus says 'I can do nothing of myself' (John 5:30) and 'I bear witness of myself' (John 8:14), while Paul declares 'I determined not to know anything among you except Jesus Christ' (1 Cor 2:2) and 'I made myself servant to all' (1 Cor 9:19). The word creates theological weight precisely because it places the speaker as both agent and object, underscoring voluntary self-limitation, self-revelation, or self-offering. The translations reflect its grammatical function uniformly: Spanish 'mi mismo,' French 'moi,' German 'mich selbst.'

myself (reflexive pronoun) (37×) First-person singular reflexive pronoun functioning in genitive ('of myself'), dative ('to/for myself'), and accusative ('myself') to mark the speaker as simultaneously agent and recipient of the verb's action. Theologically significant in the Johannine Jesus speeches where it underscores voluntary subordination — 'I do nothing of myself' (John 5:30; 8:28) — and in Paul's rhetorical self-presentations: 'I buffet my body' (1 Cor 9:27), 'I became all things to all' (1 Cor 9:22). The idiomatic en emauto ('in myself') appears in John 5:26 for the Father's self-existent life given to the Son. **REFLEXIVE PRONOUNS**

en: myself | **es:** -a-mí-mismo, -mí-mismo, a-mí-mismo | **fr:** de-moi, moi | **de:** meiner, mich, mich-selbst Matt 8:9; Luke 7:7; Luke 7:8; John 5:30; John 5:31

ἐμβαίνω G1684 *V-AIA-3S* (17×)

To step into, embark; to board a boat or vessel.

Embainō means to step into or board something, and in the New Testament it is used exclusively of getting into a boat. Jesus and his disciples are constantly crossing the Sea of Galilee, and this verb marks those transitions — embarking after the Sermon on the Mount (Matt 8:23), before the feeding of the five thousand (Matt 14:22), and at many other crossings. The compound form (en- + bainō, 'step in') makes the physical action vivid. Spanish 'embarcaron,' French 'monter,' and German 'einsteigen' all preserve the directional sense of entering a vessel.

embark, step into (a boat) (17×) To step into or board a boat, to embark upon a vessel. Every NT occurrence involves entering a boat for travel across water, typically the Sea of Galilee. The verb captures the specific physical action of climbing aboard. It appears in narrative transitions as Jesus moves between ministry locations (Matt 8:23; 9:1; 13:2; 14:22; 15:39; Mark 4:1; 5:18; 6:45; 8:10, 13; Luke 5:3; 8:22, 37; John 6:17, 22, 24; 21:3). Inflectional variations — participle, indicative, infinitive — reflect grammar, not semantic difference. **ASCENDING MOVEMENT**

en: embarked, embarking, got-into | **es:** a-embarcar, embarcaron, embarcó | **fr:** monter | **de:** einsteigen, steigt-ein Matt 8:23; Matt 9:1; Matt 13:2; Matt 14:22; Matt 15:39

ἐμβάλλω G1685 *V-ANA* (1×)

to cast in, throw into; to hurl or deposit something into a place

This verb means to throw in, cast into, or deposit something into a place. In Luke 12:5, Jesus warns to fear the one who, after killing, has authority "to cast into hell." The verb emphasizes the act of throwing or consigning someone to a place—here, Gehenna. Classical usage includes throwing things to animals or laying things into someone's hands. The term underscores divine authority and the finality of judgment: God can cast into hell, a fate more fearful than physical death.

(1×) To cast or throw into a place, often with force or finality. In Luke 12:5, Jesus warns of God's authority to cast into hell after death. The verb highlights the active judgment of consigning someone to Gehenna, the place of final punishment. This power to cast into eternal perdition belongs to God alone, making Him the one truly to be feared above all human threats. **THROWING AND CASTING**

en: to-cast | **es:** para-arrojar | **fr:** jeter | **de:** ἐμβαλεῖν Luke 12:5

ἐμβάπτω G1686 *V-PPM-NMS* (2×)

dip in, immerse in liquid

This verb means to dip something into liquid. Both occurrences appear in Last Supper contexts: Matthew 26:23 and Mark 14:20 describe someone dipping into the dish with Jesus, identifying the betrayer. The word emphasizes the action of dipping bread or food into a common dish or sauce. The prefix 'en-' intensifies the basic verb for dipping, emphasizing the 'into' aspect.

(2×) Referring to dipping food into a shared dish, this sense appears in the Gospel accounts of Jesus identifying his betrayer. Both Matthew 26:23 and Mark 14:20 use the act of dipping together as the identifying sign—not unusual at a meal, but made significant by Jesus' prophetic word. The detail emphasizes the intimacy and shocking betrayal of table fellowship violated. **AUTO-DETECTED COMMUNITY 15037 WITH 3 SENSES**

en: dipping, having-dipped | **es:** que-moja | **fr:** tremper | **de:** ἐμβάψας, ἐμβαπτόμενος Matt 26:23; Mark 14:20

ἐμβᾰτ-εύω G1687 *V-PPA-NMS* (1×)

to enter into, intrude, take possession of; to step into or meddle in something

This verb can mean to enter into, intrude, or take possession of something. In Colossians 2:18, Paul warns against those who disqualify believers, "insisting on asceticism and worship of angels, going on in detail about visions." The phrase "entering into" (or "dwelling on") visions suggests intruding into visionary experiences or taking unwarranted possession of mystical insights. Classical usage includes entering sacred caves or taking possession of an inheritance. Paul's point: such practices are presumptuous and lead astray.

(1×) To enter into or intrude upon, often in the sense of meddling in or claiming access to something. In Colossians 2:18, the verb describes false teachers who claim privileged visionary experiences, "entering into" things they've seen. Paul critiques this intrusive mysticism as puffed up and disconnected from Christ. The verb suggests overreaching—intruding into realms beyond one's rightful place, whether mystery rites or angelic visions. **ENTERING AND GOING IN**

en: entering-into | **es:** entrando | **fr:** ἐμβατεύων | **de:** eindringen Col 2:18

ἐμβῐβ-άζω G1688 *V-AIA-3S* (1×)

to put on board, embark; to cause someone to board a ship

This verb means to put someone on board a ship, to cause to embark. In Acts 27:6, a centurion finds an Alexandrian ship sailing to Italy and "put us on board." The verb emphasizes the action of the centurion arranging passage and getting Paul and his companions onto the vessel. Classical usage includes putting troops on ships or setting dislocated joints (putting bones back in place). Here it's straightforward: facilitating embarkation for the voyage to Rome.

(1×) To put on board a ship, to embark someone. In Acts 27:6, the centurion arranges for Paul and his companions to board an Alexandrian vessel bound for Italy. The verb captures the logistical act of transferring passengers onto a ship, a necessary step in Paul's dramatic journey to Rome. What begins as routine embarkation will become a harrowing voyage, shipwreck, and ultimately safe arrival—a journey full of providence. **PLACING AND LAYING**

en: put | **es:** nos-hizo-embarcar | **fr:** faire-monter | **de:** ἐνεβίβασεν Acts 27:6

ἐμ-βλέπω G1689 *V-APA-NFS* (11×)

To look intently at, gaze upon — to fix one's eyes on someone with focused, purposeful attention

The verb ἐμβλέπω (emblepo) means to look directly and intently at someone, implying focused attention rather than a casual glance. A compound of ἐν ('in') and βλέπω ('see'), it conveys looking 'into' a person. Jesus commands disciples to 'look at' the birds as a lesson about providence (Matt 6:26). He 'looked at' the rich young ruler and loved him (Mark 10:21). The healed blind man 'looked intently and was restored' (Mark 8:25). After Peter's denial, the Lord turned and 'looked at' him (Luke 22:61). John the Baptist 'looked at Jesus walking' and declared him the Lamb of God (John 1:36). Spanish 'mirar fijamente' and German 'anblicken' capture the penetrating quality.

look intently at, gaze upon (11×) To look directly and intently at someone, fixing one's eyes with purposeful attention. Jesus commands looking at the birds (Matt 6:26), gazes at the rich ruler with love (Mark 10:21), looks at disciples declaring divine possibility (Matt 19:26; Mark 10:27), and turns to look at Peter after the denial (Luke 22:61). The Baptist looks intently at Jesus and proclaims the Lamb (John 1:36, 42). The healed blind man looks intently and sees clearly (Mark 8:25). Spanish 'mirar fijamente' and Arabic 'nazara ila' convey the penetrating gaze. **GAZING AND LOOKING**

en: I-was-seeing, having-looked-at, look | **es:** habiendo-mirado, habiendo-mirado-fijamente, miraba | **fr:** regarder, regarder-fixement | **de:** anblicken, blickt-an Matt 6:26; Matt 19:26; Mark 8:25; Mark 10:21; Mark 10:27

ἐμβρῑ́μ-άομαι G1690 *V-APM-NMS* (5×)

To be deeply moved, groan inwardly, or sternly warn; expressing intense emotion—indignation, grief, or urgency.

A remarkably intense verb originally describing the snorting of horses, applied in the NT to Jesus' powerful emotional responses. At Lazarus' tomb, Jesus is 'deeply moved in spirit' and 'groans within himself' (John 11:33, 38)—an expression of grief and perhaps anger at death itself. Earlier, Jesus 'sternly warns' the healed blind men and a leper to keep silent about their miracles (Matt 9:30; Mark 1:43). In Mark 14:5, bystanders 'scold' the woman who poured perfume on Jesus. Spanish 'conmoviéndose profundamente' captures the depth of feeling, while French 'frémir' evokes a visceral trembling.

(5×) To be deeply moved with strong emotion—whether grief, indignation, or stern urgency—sometimes expressed as groaning or sharp warning. The word carries visceral force: it originally described a horse snorting. Jesus 'groans in spirit' at Lazarus' tomb (John 11:33, 38), moved by grief and perhaps outrage at death. In Matt 9:30 and Mark 1:43 he 'sternly charges' healed persons to silence—an urgent, almost fierce command. Mark 14:5 uses it for the indignant scolding directed at the woman with the alabaster jar. Spanish 'conmoviéndose profundamente' and French 'frémir' both convey that this is emotion felt at the deepest bodily level. **ANGER AND INDIGNATION**

en: groaned, groaning, sternly-warned | **es:** advirtiéndole-severamente, advirtió-severamente, conmoviéndose-profundamente | **fr:** frémir | **de:** aufseufzen, ἐνεβριμήθη Matt 9:30; Mark 1:43; Mark 14:5; John 11:33; John 11:38

ἐγώ G1691

I (first person pronoun); emphatic form: I myself, I for my part

The first-person pronoun, appearing in various dialectal forms across Greek literature. The nominative ἐγώ (sometimes ἐγών) means simply 'I,' though Greek often omits it when the verb ending makes the person clear. When expressed, it typically carries emphasis: 'I myself' or 'I (in contrast to others).' The strengthened form ἐγώγε appears frequently in Attic Greek, meaning 'I at least' or 'I for my part.' Oblique cases come from a different root: genitive ἐμοῦ ('of me'), dative ἐμοί ('to me'), accusative ἐμέ ('me'). Enclitic forms (μου, μοι, με) provide unstressed variants. The pronoun enables personal assertions and contrasts throughout Greek discourse.

ἐμέω G1692 *V-ANA* (1×)

to vomit, spew out; to eject from the mouth in disgust or illness

This verb means to vomit or spew out, whether from illness or disgust. In Revelation 3:16, the risen Christ warns the Laodicean church: "Because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth." The verb conveys visceral rejection—lukewarmness provokes a nauseating response, leading to expulsion. The image is deliberately shocking: spiritual mediocrity is so repulsive to Christ that He will vomit out those who remain in it. The threat aims to provoke repentance.

(1×) To vomit or spew out, expressing disgust or rejection. In Revelation 3:16, Jesus warns the lukewarm Laodiceans that He will vomit them out of His mouth. The metaphor is visceral and shocking, likening their spiritual state to something nauseating, intolerable. Neither hot (zealous) nor cold (useful for refreshment), they provoke revulsion. The stark image urges urgent repentance before judgment falls. **DISEASE AND AFFLICTION**

en: to-vomit | **es:** de-vomitar | **fr:** ausspeien | **de:** ausspeien Rev 3:16

ἐμμαίνομαι G1693 *V-PPM/P-NMS* (1×)

to be enraged, mad with fury; to be driven to extreme anger against someone

This verb means to be enraged or mad with fury, often directed at someone. In Acts 26:11, Paul recalls his pre-conversion zeal: "I was so enraged at them that I even pursued them to foreign cities." The present participle suggests ongoing fury—he was constantly enraged, driven by fanatical anger to persecute Christians beyond Judea. The verb captures the intensity of his opposition, a madness that later becomes a testimony to the transforming power of encountering Christ.

(1×) To be enraged or mad with fury, driven by intense anger against someone. In Acts 26:11, Paul describes his former self as being enraged against Christians, pursuing them even to foreign cities in his zeal to destroy the church. The verb conveys irrational, fanatical anger—a fury that knew no bounds. His testimony of such rage magnifies the grace that stopped him and turned him into the apostle to the Gentiles. **MADNESS INSANITY**

en: being-enraged | **es:** enfurecido | **fr:** enragé | **de:** ἐμμαινόμενος Acts 26:11

Ἐμμανουήλ G1694 *N-AMS* (1×)

Immanuel; Hebrew name meaning 'God with us,' a messianic title applied to Jesus

This is the Greek transliteration of the Hebrew name Immanuel, meaning "God with us." In Matthew 1:23, the angel interprets the virgin birth by quoting Isaiah 7:14: the child will be called Immanuel. The name encapsulates the mystery of the incarnation—God dwelling among His people in human flesh. Though Jesus was not literally named Immanuel, the title expresses His identity and mission: in Him, God is truly present with us, fulfilling Isaiah's prophecy in a way far exceeding its original context.

(1×) Immanuel, meaning 'God with us,' a messianic title from Isaiah 7:14 applied to Jesus in Matthew 1:23. The name expresses the theological heart of the incarnation: God has come to dwell with His people. In the virgin-born child, the divine presence takes up residence in human history. The name becomes a confession of faith, recognizing Jesus as the fulfillment of Israel's deepest hope—God's personal, saving presence. **PROPER NAMES (PERSONAL)**

en: Emmanouēl | **es:** Emmanouél | **fr:** Emmanuel | **de:** Ἐμμανουήλ Matt 1:23

Ἐμμαούς G1695 *N-NFS* (1×)

Emmaus; a village near Jerusalem where Jesus appeared to two disciples after His resurrection

This place name refers to a village about seven miles (sixty stadia) from Jerusalem. In Luke 24:13, two disciples are walking to Emmaus on the day of Jesus' resurrection when the risen Lord joins them, though they don't recognize Him. He expounds the Scriptures concerning Himself, and their hearts burn within them. Only when He breaks bread do they recognize Him—then He vanishes. Emmaus becomes the setting for one of the most beloved post-resurrection appearances, a story of eyes opened and faith rekindled.

(1×) A village about seven miles from Jerusalem, the destination of two disciples on resurrection day. In Luke 24:13, they walk to Emmaus, joined by the unrecognized risen Jesus who opens the Scriptures to them. When He breaks bread, their eyes are opened and they recognize Him. Emmaus becomes a place of revelation and transformed understanding, where sorrow turns to joy and confusion gives way to faith. **PERSONAL NAMES**

en: Emmaous | **es:** Emmaoûs | **fr:** Emmaüs | **de:** Ἐμμαοῦς Luke 24:13

ἐμμένω G1696 *V-AIA-3P* (4×)

to remain in, abide by, persevere in; to continue steadfast in a commitment or place

A compound of ἐν + μένω, this verb intensifies the idea of remaining by emphasizing the 'in-ness'—staying within a commitment, a place, or a covenant. Paul and Barnabas exhort new believers to continue in the faith (Acts 14:22), while Paul himself remained two full years in Rome (Acts 28:30). The covenantal sense is sharpest in Hebrews 8:9 and Galatians 3:10, where failure to abide in God's covenant or law brings consequences. Spanish 'permanecer' and French 'demeurer' both stress durational persistence.

(4×) To remain steadfast in, to abide by or persevere within a commitment, place, or covenant. The ἐν- prefix localizes the remaining: one stays within the faith (Acts 14:22), within a dwelling (Acts 28:30), or within the terms of a covenant (Heb 8:9, quoting Jer 31:32). Gal 3:10 warns about remaining within everything written in the law. Spanish 'permanecer' and French 'demeurer/persévérance' capture both the spatial and the moral-commitment dimensions of this verb. **GEOGRAPHY AND SPACE**

en: He-remained, remained, remains | **es:** Permaneció, permanece, permanecer | **fr:** demeurer, persévérance | **de:** bleiben, ἐμμένειν, Ἐνέμεινεν Acts 14:22; Acts 28:30; Gal 3:10; Heb 8:9

Ἐμμώρ G1697 *N-GMS* (1×)

Hamor; Hebrew name meaning 'donkey,' the Canaanite prince from whom Abraham bought land at Shechem

This is the Greek form of Hamor, the Hivite prince of Shechem who sold land to Abraham (Genesis 33:19). In Acts 7:16, Stephen mentions this land purchase in his speech, though he conflates details from Abraham's purchase at Shechem and the burial at Hebron. Hamor was the father of Shechem, who defiled Dinah, leading to the violent revenge by Jacob's sons. The name appears in the account of Israel's patriarchal history, marking the acquisition of land that would become significant in Israel's settlement.

(1×) Hamor, the Hivite prince of Shechem who sold land to Abraham in Genesis 33:19. In Acts 7:16, Stephen references this transaction in his historical survey. The mention evokes the patriarchal period when Abraham and Jacob acquired property in the Promised Land. Though the historical details in Stephen's speech are compressed, the reference to Hamor anchors Jesus' story in Israel's long history of sojourning and settlement. **PROPER NAMES (PERSONAL)**

en: of-Hemmōr | **es:** de-Hemmór | **fr:** Emmor | **de:** Ἐμμὼρ Acts 7:16

ἐγώ G1698

of me, my (genitive); to me (dative); me (accusative) - oblique cases of first person pronoun

The oblique case forms of the first-person pronoun, enabling references to 'me' in various grammatical relationships. The genitive ἐμοῦ (enclitic μου) means 'of me' or serves as the possessive 'my.' The dative ἐμοί (enclitic μοι) means 'to me' or 'for me,' indicating the indirect object or beneficiary. The accusative ἐμέ (enclitic με) serves as the direct object 'me.' These forms (descended from a different root than the nominative ἐγώ) appear in various dialectal spellings throughout Greek literature. Enclitic forms provide unstressed variants used when emphasis is not needed. Together they enable the speaker to position themselves in various grammatical roles within discourse.

ἐμός G1699 *PPro-NN1P* (76×)

My, mine — first-person possessive pronoun, used attributively ('my Father') or substantively ('what is mine').

Emos is the emphatic possessive form of the first person in Greek, stronger than the simple genitive mou. When Jesus says 'my food is to do the will of the one who sent me' (John 4:34) or 'my peace I give to you' (John 14:27), the emphatic form underscores personal ownership and intimate relationship. Used substantively, it means 'what is mine' — as in 'all mine are yours and yours are mine' (John 17:10). Spanish mi/mío and German mein reflect the same attributive-versus-substantive distinction.

1. my (attributive possessive) (63×) Attributive possessive 'my,' modifying a noun to express first-person ownership or relationship. Spanish mi, French mon, and German mein all render it straightforwardly. Jesus uses it repeatedly in John's Gospel to claim a unique personal bond: 'my commandments' (John 14:15),

'my joy' (John 15:11), 'my Father' (Matt 20:23). FIRST PERSON PRONOUNS

en: My, mine, my | **es:** Mi, mi, mía | **fr:** je | **de:** ich, mein Matt 20:23; Mark 10:40; Luke 22:19; John 3:29; John 4:34

2. mine (substantive possessive) (13×) Substantive possessive 'mine' or 'what is mine,' used without an accompanying noun to denote one's possessions, people, or domain. Spanish mío and German meiner distinguish this from the attributive use. In Matt 20:15, 'Is it not lawful for me to do what I wish with what is mine (tois emois)?'; in John 10:14, Jesus says 'I know mine (ta ema) and mine know me.' FIRST PERSON PRONOUNS

en: mine, my, my-own | **es:** mi, mías, mío | **fr:** de-moi, de-nous, moi | **de:** mein, meiner, uns Matt 20:15; Matt 25:27; Luke 15:31; John 10:14

ἐγώ G1700

I (first-person singular pronoun); the speaker or writer identifying themselves

The first-person pronoun marks the speaker's presence and agency in discourse. In ancient Greek it appears in strengthened forms like ἔγωγε ('I at least', 'for my part') that add emphasis or contrast. The oblique cases derive from a different root, creating the familiar genitive ἐμοῦ and dative ἐμοί. Biblical authors use this pronoun to express personal testimony, divine self-revelation, and emphatic claims about identity and authority.

ἐμπαιγ-μός G1701 *N-DFS* (2×)

mocking, mockery, ridicule, derision

This noun means mockery or mocking. Hebrews 11:36 lists mockings among the sufferings endured by faithful witnesses, and 2 Peter 3:3 warns of scoffers coming with mockery in the last days. The word emphasizes derisive ridicule directed at believers. It captures the scorn and contempt expressed through mocking speech and behavior.

(2×) Describing scornful mockery directed at the faithful, this sense appears in contexts of suffering and eschatological testing. Hebrews 11:36 includes mockings in a catalog of persecutions endured by Old Testament saints, while 2 Peter 3:3 warns of last-days scoffers who mock the promise of Christ's return. Both emphasize derision as a form of hostility against God's people. MOCKERY AND SCORN

en: mocking, of-mockings | **es:** burla, de-burlas | **fr:** moquerie | **de:** Verspottung Heb 11:36; 2Pet 3:3

ἐμπαίζω G1702 *V-PNA* (13×)

To mock, ridicule, or treat with contempt; to deceive or make a fool of someone through trickery

A verb of cruelty and scorn that runs like a dark thread through the Passion narratives. Soldiers mock Jesus (Matt 27:29, 31), passersby ridicule him on the cross (Matt 27:41), and the chief priests join the abuse (Mark 15:20). The word carries physical and verbal contempt together: spitting, dressing in royal purple, bowing in sham homage. Yet its earliest Gospel appearance reveals a sharper edge: when the Magi fail to return, Herod realizes he has been 'mocked,' that is, outwitted and made a fool of (Matt 2:16), where deception rather than derision is the core meaning.

1. mock, ridicule, scorn (12×) To mock, ridicule, scorn, or treat with contempt through words and actions. This sense dominates New Testament usage, concentrated in the Passion predictions and fulfillment narratives: soldiers mock Jesus before crucifixion (Matt 27:29, 31; Mark 15:20; Luke 22:63), and the mockers at the cross deride him (Matt 27:41; Mark 15:31). Spanish 'burlarse' (to mock) and French 'se moquer' capture the derision precisely. Paul's warning in Galatians 6:7, 'God is not mocked,' extends the sense to any attempt to treat God with contempt. MOCKERY AND SCORN

en: having-mocked, he-will-be-mocked, mocked | **es:** a-burlarse, burlarse, burlándose | **fr:** se-moquer | **de:** verspottet, ἐμπαίζοντες, ἐμπαίζουσιν Matt 20:19; Matt 27:29; Matt 27:31; Matt 27:41; Mark 10:34

2. deceive, trick, fool (1×) To deceive, trick, or make a fool of someone, emphasizing outwitting rather than verbal ridicule. In Matthew 2:16, Herod perceives that the Magi have 'mocked' him, not by laughing at him but by evading his trap and departing by another route. Spanish 'fue burlado' and German 'verspottet' retain the mock-language, but the narrative context makes clear this is deception: Herod has been outmaneuvered, and his rage is that of a man duped, not merely insulted. MOCKERY AND SCORN

en: he-was-mocked | **es:** fue-burlado | **fr:** se-moquer | **de:** verspottet Matt 2:16

ἐμπαίκτης G1703 *N-NMP* (2×)

one who mocks or ridicules, especially in matters of faith; a scoffer who derides sacred truths

This term appears in warnings about skeptics who ridicule the promises of God's return. Both Peter and Jude use it to describe those who walk according to their own lusts while mocking the hope of Christ's coming. The consistent rendering as 'mockers' or 'scoffers' across languages (Spanish burladores, French moqueurs, German Spötter) emphasizes the contemptuous nature of their speech. These are not casual doubters but deliberate ridiculers of divine truth.

(2×) A mocker or scoffer who ridicules religious truth, particularly eschatological hope. Both NT occurrences (2 Pet 3:3, Jude 18) describe end-times skeptics who deride the promise of Christ's return while following their own desires. The cross-linguistic consistency (English 'mockers', Spanish 'burladores', French 'moqueurs', German 'Spötter') reflects the active, contemptuous nature of their mockery rather than passive doubt. MOCKERY AND SCORN

en: mockers | **es:** burladores | **fr:** moqueurs,, ἐμπαῖκται | **de:** Spoetter, Spötter 2Pet 3:3; Jude 1:18

ἐμπερι-πᾰτέω G1704 *V-FIA-1S* (1×)

to walk among, dwell among; to move about within a community, living in close fellowship

This compound verb means to walk about among or dwell among people. In 2 Corinthians 6:16, Paul quotes the Old Testament promise: "I will dwell among them and walk among them, and I will be their God." The verb emphasizes God's active, personal presence among His people—not distant but moving among them in intimate fellowship. Classical usage includes walking to and fro at a gathering. Paul applies this to the church as God's temple: the Spirit dwells and walks among believers.

(1×) To walk or dwell among, indicating active presence and fellowship within a community. In 2 Corinthians 6:16, Paul cites God's promise to walk among His people as their God. The verb conveys not static residence but dynamic presence—God moving among His people, involved in their lives. For the church, this means the Holy Spirit actively dwells in the believing community, making them God's living temple. CONDUCT AND WALKING

en: I-will-walk-among | **es:** andaré-entre | **fr:** marcher-dans | **de:** wandeln-in 2Cor 6:16

ἐμπίμπλημι G1705 *V-RPM/P-VMP* (5×)

To fill up, satisfy, or supply abundantly; to satiate with food or provision.

Describes filling to capacity or satisfying thoroughly, often with food but also with spiritual and material provision. In Mary's Magnificat, God has 'filled the hungry with good things' while sending the rich away empty (Luke 1:53). Jesus warns that those who are full now will hunger (Luke 6:25), and after the feeding miracle the fragments fill twelve baskets because all 'were satisfied' (John 6:12). Paul speaks of God filling hearts with food and gladness (Acts 14:17) and expresses his own hope to be 'filled' with the Romans' company (Rom 15:24). French 'remplir' and Spanish 'saciar' highlight both fullness and satisfaction.

(5×) To fill completely or satisfy abundantly—typically with food, provision, or enjoyment. Luke 1:53 celebrates God filling the hungry; Luke 6:25 warns the satisfied that hunger will come. John 6:12 uses the perfect participle for the crowd fully satisfied after the miraculous feeding. Acts 14:17 broadens the sense to God's providential filling

of hearts with food and gladness, while Rom 15:24 applies it to Paul's desire to be 'filled' with the fellowship of the Roman church. Multilingual evidence—Spanish 'saciados,' French 'remplir,' German 'füllen'—consistently points to thorough, generous provision. **FILLING AND FULLNESS**

en: I-am-filled, filling, having-been-filled | **es:** fuere-satisfecho, fueron-saciados, llenando | **fr:** remplir | **de:** fuellen, ἐμπεπλησμένοι, ἐμπιπλῶν Luke 1:53; Luke 6:25; John 6:12; Acts 14:17; Rom 15:24

ἐμπίπτω G1706 *V-FIM-3P* (7×)

To fall into a pit, trap, or harmful situation; to fall among dangers or adverse circumstances.

Describes the act of falling into something — a pit, a trap, or a dangerous situation. Jesus uses it concretely in parables: a sheep falling into a pit on the Sabbath (Matt 12:11) and the blind leading the blind into a ditch (Luke 6:39). The Good Samaritan parable speaks of a man who 'fell among robbers' (Luke 10:36). In the Pastoral Epistles, Paul shifts the image to spiritual peril: a new convert who is puffed up may fall into the condemnation of the devil (1 Tim 3:6) or into the devil's trap (1 Tim 3:7). The Spanish 'caer' and French 'tomber dans' consistently convey entry into an unwanted state, whether physical or spiritual.

fall into, fall among (7×) To fall into a place, pit, trap, or harmful situation — always implying entry into an undesirable condition, whether physical or spiritual. The literal sense appears in Matthew 12:11 (a sheep falling into a pit) and Luke 6:39 (falling into a ditch), while Luke 10:36 narrates the traveler who fell among robbers. The Pastoral Epistles use the word metaphorically for spiritual danger: a novice elder may fall into the condemnation of the devil (1 Tim 3:6) or into the snare of the devil (1 Tim 3:7). The Spanish 'caer,' French 'tomber dans,' and German 'hineinfallen' all capture the involuntary, downward motion into an entrapping state. Hebrews 10:31 adds the solemn note: 'It is a fearful thing to fall into the hands of the living God.' **FALLING AND FAILING**

en: fall, falls, having-fallen | **es:** caen, caer, caerán | **fr:** tomber-dans | **de:** hineinfallen, ἐμπέσῃ, ἐμπεσοῦνται Matt 12:11; Luke 6:39; Luke 10:36; 1Tim 3:6; 1Tim 3:7

ἐμπλέκ-ω G1707 *V-PIM/P-3S* (2×)

to become entangled or enmeshed in something; to be caught up in complications that hinder freedom

The word pictures getting caught in a net or snare, with metaphorical application to spiritual and moral entanglements. Paul warns Timothy that a soldier must not become entangled in civilian affairs (2 Tim 2:4), while Peter describes the tragedy of those who, having escaped sin's defilements, become entangled again and overcome (2 Pet 2:20). The German 'verwickelt' (complicated, entangled) and Spanish 'enredado' capture the sense of being caught in something restricting.

(2×) To become entangled, entwined, or caught up in something that restricts or binds. In 2 Tim 2:4, Paul uses it of a soldier avoiding entanglement in civilian pursuits to please his commander. In 2 Pet 2:20, it describes being overcome again by the defilements one had escaped. The lexical background traces to weaving or plaiting in, suggesting thorough enmeshment. Cross-linguistic renderings emphasize the passive state of being trapped or complicated. **BINDING AND TYING**

en: entangles-himself, having-been-entangled | **es:** habiendo-sido-enredados, se-enreda | **fr:** ἐμπλέκεται, ἐμπλακέντες | **de:** verwickelt 2Tim 2:4; 2Pet 2:20

ἐμ-πλοκή G1708 *N-GFS* (1×)

braiding, plaiting; the act of weaving hair into ornamental styles

This noun refers to braiding or plaiting, especially of hair. In 1 Peter 3:3, Peter instructs women that their adornment should not be external—"braiding the hair and wearing gold jewelry or fine clothes." He's not forbidding these things absolutely but warning against making external appearance the focus of one's identity. Classical usage includes the interweaving of roots or mathematical interlacement. Peter contrasts outward adornment with the inner beauty of a gentle and quiet spirit, which is precious to God.

(1×) The braiding or plaiting of hair into ornamental styles. In 1 Peter 3:3, Peter cautions against letting external adornment—elaborate hairstyles, gold jewelry, fine clothes—define a woman's beauty. He's not forbidding such things but urging priorities: the imperishable beauty of a gentle, humble spirit far outweighs costly grooming. The noun symbolizes the temptation to invest in outward appearance at the expense of inward godliness. **CLOTHING AND DRESS**

en: of-braiding | **es:** de-trenzado | **fr:** ἐμπλοκῆς | **de:** Flechtwerk 1Pet 3:3

ἐμπνέω G1709 *V-PPA-NMS* (1×)

to breathe, blow; to be alive, have life and breath

This verb means to breathe, blow, or simply to be alive. In Acts 9:1, Saul is described as "breathing threats and murder against the disciples." The participle suggests he was exhaling hostility—his very breath was filled with menace toward Christians. Classical usage includes breathing upon something, playing a wind instrument, or simply living. Here the metaphor is vivid: Saul's life was consumed with violent opposition to the church, every breath dedicated to persecution, until Christ stopped him on the road to Damascus.

(1×) To breathe or exhale, often metaphorically describing one's dominant attitude or disposition. In Acts 9:1, Saul is breathing threats and murder against the disciples—his whole being exudes hostility toward Christians. The image is powerful: persecution isn't an occasional act but the very air he breathes, his consuming passion. This makes his conversion all the more dramatic: the man breathing death becomes the apostle proclaiming life. **BLOWING AND BREATHING**

en: breathing | **es:** respirando | **fr:** respirer | **de:** ἐμπνέων Acts 9:1

ἐμπορ-εύομαι G1710 *V-FIM-1P* (2×)

to engage in commerce or trade; to exploit something for gain, especially in an unscrupulous manner

Originally denoting travel for business or trade, the term develops a more negative nuance in the NT. James uses it of merchants planning commercial ventures (Jas 4:13), while Peter employs it more pejoratively of false teachers who exploit believers with fabricated stories (2 Pet 2:3). The range from neutral 'trade' to exploitative 'make merchandise of' appears across translations, with the context determining whether honest commerce or greedy exploitation is in view.

(2×) To engage in trade or commerce; to buy and sell for profit. In Jas 4:13, it describes planned commercial activity ('we will trade/do business'), while in 2 Pet 2:3 it carries the negative sense of exploitation ('they will exploit/make merchandise of you'). The lexical background emphasizes traveling for business purposes. Spanish alternates between neutral 'negociar' and exploitative contexts, while German 'Handel treiben' emphasizes the commercial transaction aspect. **SELLING AND COMMERCE**

en: they-will-exploit, we-will-trade | **es:** negociaremos, negociarán | **fr:** ἐμπορευσόμεθα, ἐμπορεύσονται | **de:** Handel-treiben Jas 4:13; 2Pet 2:3

ἐμπορ-ία G1711 *N-AFS* (1×)

commerce, trade, business; the activity of buying and selling goods, especially by sea

This noun means commerce or trade, often referring to mercantile business conducted by sea. In Matthew 22:5, it appears in the parable of the wedding feast: those invited "went away, one to his farm, another to his business." The term represents the worldly preoccupations that cause people to reject the king's invitation. Classical usage emphasizes sea trade, but broadly it means any commercial enterprise. The parable warns that even legitimate business can become a distraction from responding to God's call.

(1×) Commerce, trade, or business activity, especially mercantile enterprise. In Matthew 22:5, it represents the worldly concerns that

lead people to ignore the king's invitation to the wedding feast. One goes to his farm, another to his business—both legitimate pursuits, yet they become excuses for refusing the summons. The noun symbolizes how earthly preoccupations, however respectable, can blind us to God's invitation and lead to judgment. **AUTO-DETECTED COMMUNITY 15304 WITH 4 SENSES**

en: business | **es:** negocio | **fr:** commerce | **de:** ἐμπορίαν Matt 22:5

ἐμπόρ-ιον G1712 *N-GNS* (1×)

trading place, marketplace, commercial center where merchants gather and conduct business

This term refers to a trading station or marketplace, a commercial hub where business transactions occur. In the ancient world, such centers were vital for economic exchange, serving as gathering points for merchants. Jesus uses this word when cleansing the temple in John 2:16, condemning those who had turned his Father's house into a marketplace, highlighting the inappropriate mixing of sacred and commercial space.

(1×) The single New Testament occurrence in John 2:16 captures Jesus' rebuke during the temple cleansing: 'Make not my Father's house a house of merchandise.' The cross-lingual glosses (commerce, market, Markt) consistently point to commercial activity. Classical usage shows ἐμπόριον designated trading stations and exchanges where merchants conducted business, particularly at Corinth and Athens. **MERCHANDISE WARES**

en: of-commerce | **es:** de-mercado | **fr:** commerce | **de:** Markt John 2:16

ἔμπορ-ος G1713 *N-NMP* (5×)

A merchant or trader; one who travels to buy and sell goods, especially by sea.

Denotes a wholesale trader who imports goods, distinguished in classical Greek from the small-scale retailer (kapelos). Jesus uses the figure positively in the parable of the merchant seeking fine pearls, who sells everything to acquire the pearl of great price (Matt 13:45). Revelation paints a strikingly different picture: the merchants of the earth grow rich through Babylon's luxury (Rev 18:3, 11, 15) and weep at her fall because no one buys their cargo anymore (Rev 18:23). Spanish 'mercaderes' and French 'marchand' both carry the sense of a large-scale dealer.

(5×) A traveling merchant or wholesale trader who imports and sells goods, often by sea. In Matt 13:45 the merchant seeking beautiful pearls represents one who recognizes supreme value and sacrifices everything for it—a positive image of the kingdom seeker. In Revelation 18:3, 11, 15, 23, the merchants of the earth are entangled with Babylon's opulent commerce, mourning when her trade collapses. The contrast between these two portraits—devoted seeker versus worldly profiteer—gives the word theological range. Spanish 'mercaderes,' French 'marchand,' and German 'Kaufleute' all point to large-scale commercial activity. **MERCHANTS AND TRADERS**

en: a-merchant, merchants | **es:** mercader, mercaderes | **fr:** marchand | **de:** Kaufleute, ἐμπόρῳ Matt 13:45; Rev 18:3; Rev 18:11; Rev 18:15; Rev 18:23

ἐμ-πρήθω G1714 *V-AIA-3S* (1×)

to burn, set on fire, destroy by burning; inflame or consume with fire

This verb means to burn or set aflame, often with destructive intent. The word appears in Matthew 22:7 in Jesus' parable of the wedding feast, where the king 'burned their city' in response to those who rejected his invitation. The lexical background shows this term was used for burning cities in Homer and other classical texts, emphasizing total destruction by fire. It conveys divine judgment through complete consumption.

(1×) In Matthew 22:7, the king's wrathful response to the rejection of his invitation includes burning the murderers' city. This is judgment vocabulary, depicting complete destruction. Spanish incendió and French brûler capture the violent, consuming nature of the action. The classical usage for burning cities (μέγα ἄστυ in Homer) aligns perfectly with the parabolic judgment context. **FIRE AND BURNING**

en: burned | **es:** incendió | **fr:** brûler | **de:** ἐνέπρησεν Matt 22:7

ἔμπροσθ-εν G1715 *Prep* (48×)

before, in front of, ahead — a spatial and relational marker of position or rank in someone's presence

Emprosthen functions as both preposition and adverb, indicating position 'in front of' or 'before' someone or something. Its 48 New Testament occurrences overwhelmingly govern the genitive, placing actions or persons in the sight or presence of another: good works shining 'before men' (Matt 5:16), confessing Christ 'before my Father' (Matt 10:32), or Judas going 'ahead of' the crowd (Luke 22:47). Jesus warns against practicing righteousness 'before people to be seen by them' (Matt 6:1), and the Baptist testifies that the one coming 'after me has surpassed me because he was before me' (John 1:15, 30) — here emprosthen carries temporal-priority and rank, not just spatial position. The translations are notably consistent: Spanish 'delante de,' French 'devant,' German 'vor' — each covering both spatial and honorific senses.

before, in front of, ahead (48×) A preposition or adverb indicating spatial position in front of, directional movement ahead of, or relational standing in the presence and sight of another. Spatial: the star going 'before' the Magi (Matt 2:9), casting pearls 'before' swine (Matt 7:6). Relational-presentational: doing good works 'before men' (Matt 5:16), confessing or denying 'before my Father' (Matt 10:32-33), laying gifts 'before the altar' (Matt 5:24). Temporal-priority or rank: John the Baptist's testimony that Christ 'was before me' (John 1:15, 30). All 48 occurrences share this unified 'in front of / in the presence of' sense across its spatial, presentational, and priority dimensions. **GEOGRAPHY AND SPACE**

en: before | **es:** delante, delante-de, delante–de | **fr:** devant | **de:** vor, vor- Matt 5:16; Matt 5:24; Matt 6:1; Matt 6:2; Matt 7:6

ἐμ-πτύω G1716 *V-PNA* (6×)

To spit upon someone, expressing contempt, mockery, or abuse.

A visceral verb of public degradation, used exclusively in the Gospels to describe the humiliation of Jesus during his passion. The Sanhedrin members spit in his face after the trial (Matt 26:67), the Roman soldiers do the same during their mockery (Matt 27:30; Mark 15:19), and Jesus himself predicts this treatment beforehand (Mark 10:34). Spitting on someone was among the most degrading acts in the ancient Mediterranean world – an assault on honor that crossed every cultural boundary. The Spanish 'escupir,' French 'cracher sur,' and English 'spit upon' all preserve the raw physicality of the act.

spit on/upon (6×) To spit upon someone as a deliberate act of contempt, mockery, or physical abuse. All six NT occurrences are concentrated in the Passion narratives and Jesus's predictions thereof. At the Sanhedrin trial, members of the council spit in Jesus's face (Matt 26:67; Mark 14:65). Roman soldiers repeat the insult during the scourging and mockery (Matt 27:30; Mark 15:19). Jesus himself foretells this treatment in Mark 10:34 and Luke 18:32. The act carried intense cultural weight in the ancient world as an assault on personal honor, and every translation tradition renders it with corresponding directness: Spanish 'escupir,' French 'cracher sur.' **SPITTING CONTEMPT**

en: having-spat, he-will-be-spit-upon, they-spat | **es:** a-escupir, escupieron, escupirán | **fr:** cracher-sur | **de:** ἐμπτυσθήσεται, ἐμπτύειν, ἐμπτύσαντες Matt 26:67; Matt 27:30; Mark 10:34; Mark 14:65; Mark 15:19

ἐμφαν-ής G1717 *Adj-AMS* (2×)

visible, manifest, openly shown; appearing in clear view or made evident to perception

The word carries the idea of making visible what was previously hidden or potential. God made Jesus manifest to chosen witnesses after the resurrection (Acts 10:40), while Paul quotes Isaiah about God becoming manifest to those who were not seeking Him (Rom 10:20). The lexical background includes appearing bodily among

men and being produced openly in court. Translations consistently emphasize the quality of being openly visible or clearly evident rather than hidden or obscure.

(2×) Visible, manifest, openly shown to view. In Acts 10:40, God gave Jesus to become manifest to chosen witnesses after his resurrection—not to all, but to those appointed to see him bodily. In Rom 10:20, Isaiah's prophecy describes God becoming manifest to those not seeking him. The classical sense of appearing bodily or being produced openly in court underlies both uses. Cross-linguistic glosses consistently render the clear, visible quality of manifestation. **MANIFEST AND EVIDENT**

en: manifest | **es:** manifiesto | **fr:** manifeste | **de:** offenbar, ἐμφανῆ Acts 10:40; Rom 10:20

ἐμφαν-ίζω G1718 *V-AIA-2S* (10×)

To make known or visible; either to formally report/disclose information to authorities, or to reveal, manifest, and make apparent.

A verb with two distinct spheres of action in the New Testament. In the legal corridors of Acts, it describes the formal act of laying charges or reporting information to a Roman official – the chief priests 'inform' the commander against Paul (Acts 23:15, 24:1, 25:2). But in the Gospels and Hebrews, it takes on a luminous quality: Jesus promises to 'manifest' himself to those who love him (John 14:21-22), risen saints 'appeared' in Jerusalem (Matt 27:53), and Christ now 'appears' before God on our behalf (Heb 9:24). The Spanish translations capture this split neatly: 'informaron' for legal reporting versus 'manifestaré' for divine self-revelation.

1. inform, report, make known (5×) Denotes the formal act of reporting, disclosing, or laying information before an authority figure. All five NT occurrences cluster in Acts 23-25, where it describes presenting charges or intelligence to Roman commanders and governors. The multilingual evidence is consistent – Spanish 'informaron/informaste,' French 'présenter,' English 'make known' – all pointing to an official, juridical register rather than casual communication. **SHOWING AND REVEALING**

en: made-known, make-known, you-disclosed | **es:** informad, informaron, informaste | **fr:** présenter | **de:** zeigt Acts 23:15; Acts 23:22; Acts 24:1; Acts 25:2; Acts 25:15

2. reveal, manifest, appear (5×) Describes making something visible, manifest, or apparent – whether through active self-revelation or passive appearing. Jesus uses it of his promised self-disclosure to faithful disciples (John 14:21-22), Matthew employs it for the startling appearance of risen saints in Jerusalem after the crucifixion (Matt 27:53), and Hebrews applies it both to Christ appearing before God (Heb 9:24) and to the patriarchs making clear their heavenly homeland (Heb 11:14). Spanish 'manifestaré' and German 'offenbaren' highlight the revelatory force absent from the legal sense. **REVEALING AND DISCLOSING**

en: appeared, make-clear, to-appear | **es:** a-manifestar, aparecieron, manifestaré | **fr:** manifester | **de:** offenbaren, zeigt Matt 27:53; John 14:21; John 14:22; Heb 9:24; Heb 11:14

ἔμφοβ-ος G1719 *Adj-NMS* (5×)

Frightened, terrified, struck with fear; describing a state of alarm or dread at a supernatural or overwhelming event.

An adjective describing the state of being gripped by fear, nearly always in response to a divine or supernatural encounter. The women at the empty tomb become terrified before the angelic messengers (Luke 24:5), the disciples are frightened when Jesus appears among them (Luke 24:37), Cornelius stares in fear at the angel who visits him (Acts 10:4), and Felix becomes alarmed as Paul reasons about judgment (Acts 24:25). In Revelation 11:13, survivors of the earthquake become 'terrified' and give glory to God. French 'effrayé' and Spanish 'atemorizado' convey this overwhelming dread.

(5×) In a state of terror or alarm, typically provoked by a divine or supernatural manifestation. Luke 24:5 and 24:37 describe the fear of those confronting resurrection appearances—the women at the tomb and the disciples in the upper room. Acts 10:4 captures Cornelius' fright at seeing an angel, and Acts 24:25 extends the term to Felix's alarm at Paul's preaching on righteousness and coming judgment. Revelation 11:13 applies it to earthquake survivors who give glory to God out of terror. Spanish 'atemorizado,' French 'effrayé,' and German 'erschrocken' all emphasize sudden, overwhelming fright. **GEOGRAPHY AND SPACE**

en: frightened, terrified | **es:** atemorizadas, atemorizado, atemorizados | **fr:** effrayé | **de:** erschrocken, ἐμφόβων, ἔμφοβοι Luke 24:5; Luke 24:37; Acts 10:4; Acts 24:25; Rev 11:13

ἐμφῡσ-άω G1720 *V-AIA-3S* (1×)

to breathe on, breathe into; impart breath or spirit by breathing upon someone

This verb means to breathe upon or into someone, often with symbolic or spiritual significance. In John 20:22, the resurrected Jesus breathes on his disciples and says 'Receive the Holy Spirit,' echoing God's act of breathing life into Adam in Genesis. The gesture conveys impartation of divine presence and power. Classical usage includes breathing into flutes to produce sound, but the biblical context is clearly one of life-giving and Spirit-imparting action.

(1×) John 20:22 records the risen Christ breathing on the disciples and commanding them to receive the Holy Spirit. This pneumatic gesture recalls Genesis 2:7 where God breathed into Adam. The multilingual glosses (breathed, sopló, souffler, anhauchen) all emphasize the physical act, while the theological significance is pneumatological: Jesus imparts the Spirit by breath, a creative and life-giving act reserved for God. **BLOWING AND BREATHING**

en: he-breathed | **es:** sopló | **fr:** souffler-sur | **de:** anhauchen John 20:22

ἔμφῡτος G1721 *Adj-AMS* (1×)

implanted, inborn, innate; planted within or naturally inherent in someone

This adjective describes something implanted or innate, either naturally inborn or deliberately planted. In James 1:21, believers are urged to receive 'the implanted word' that can save their souls. The term can mean naturally inherent (as inborn virtue in classical texts) or deliberately planted (as trees or ideas). James uses it metaphorically for God's word planted in the heart, contrasting external hearing with internal reception and rooting.

(1×) James 1:21 exhorts readers to receive with meekness 'the implanted word' capable of saving souls. This is agricultural and pedagogical language: God's word is not merely heard externally but planted within, taking root in the receptive heart. Classical usage shows ἔμφυτος could mean both naturally inborn and deliberately planted. The context in James favors the latter: divine truth planted in the believer's inner being. **PLANTING VEGETATION**

en: implanted | **es:** implantada | **fr:** ἔμφυτον | **de:** eingepflanzt Jas 1:21

ἐν G1722 *Prep* (2772×)

In, within, among, by means of; the primary Greek locative preposition extending to instrumental, associative, and distributive uses.

The preposition en (ἐν) is the most frequently used preposition in the New Testament, appearing nearly 2,800 times. At its core it means 'in' or 'within,' but its semantic reach extends far beyond spatial location. It can indicate the sphere in which something operates ('in Christ,' 'in the Spirit'), the instrument by which something is accomplished ('by the sword'), the company among whom one stands ('among the prophets'), or the surface upon which one sits. Its versatility is visible in how translators handle it: Spanish consistently uses 'en,' French favors 'dans,' while German 'in' mirrors the Greek closely — yet each language must shift strategies when the instrumental or associative sense dominates.

1. locative: in, within (2442×) The foundational locative sense: 'in, within,' marking position inside a space, realm, condition, or metaphorical sphere. This covers physical location ('in Bethlehem,' Matt 2:1), spiritual state ('in Christ,' 'in the Spirit'), temporal

setting ('in those days'), and abstract domains ('in truth'). With over 2,400 occurrences it is overwhelmingly the dominant use. The cross-linguistic consistency is striking — Spanish 'en,' French 'dans,' German 'in' — reflecting how naturally this core spatial meaning maps across Indo-European languages (e.g., Matt 1:18, Matt 2:2, Matt 3:3). GEOGRAPHY AND SPACE

en: in, in-, on- | **es:** en | **fr:** dans- | **de:** in Matt 1:18; Matt 2:2; Matt 2:16; Matt 3:3; Matt 3:12

2. distributive: among (120×) The distributive sense: 'among, in the midst of,' marking position within a group or collective rather than within an enclosed space. Jesus is 'among' the teachers (Luke 2:46), the greatest 'among' those born of women (Matt 11:11), and whoever would be great 'among' you must serve (Matt 20:26). Spanish shifts from 'en' to 'entre' for this sense, revealing the semantic distinction that Greek collapses under a single preposition. French maintains 'dans' but the context of plurality signals the distributive reading. GEOGRAPHY AND SPACE

en: among, among-, with | **es:** en, entre, entre- | **fr:** dans- | **de:** in, in- Matt 2:6; Matt 4:23; Matt 11:11; Matt 20:26

3. association: with (99×) The associative sense: 'with,' marking accompaniment, manner, or attendant circumstance. He will baptize 'with' the Holy Spirit and fire (Matt 3:11), salt that has lost its savor 'with' what shall it be salted? (Matt 5:13). Spanish uses 'con' here, a clear departure from the locative 'en,' and French sometimes shifts from 'dans' to signal the accompaniment nuance. This sense often overlaps with the instrumental, but the focus is on the accompanying condition rather than the means of action (Matt 7:2, Matt 7:6). GEOGRAPHY AND SPACE

en: by, by-, in | **es:** a, con, con- | **fr:** dans- | **de:** in, in- Matt 5:13; Matt 7:2; Matt 7:6; Matt 20:15

4. instrumental: by means of (92×) The instrumental sense: 'by means of, by, through,' marking the instrument, agency, or means by which something is accomplished. 'By Beelzebul he casts out demons' (Matt 12:24), 'by the Spirit of God' (Matt 12:28), 'by what measure you measure' (Matt 7:2). Spanish reveals this with 'por' (by/through), distinctly different from locative 'en.' The Pharisees' accusation in Matt 12:24 and Jesus' counter in 12:27–28 use en instrumentally in rapid succession, making the agency reading unmistakable. GEOGRAPHY AND SPACE

en: by, by-, in | **es:** en, en-, por | **fr:** dans- | **de:** in, in- Matt 12:24; Matt 12:27; Matt 12:28; Matt 13:57

5. surface/point: on, at (19×) The contact or surface sense: 'on, at,' marking position on a surface or at a specific point rather than enclosed within a space. The two women grinding 'at' the mill (Matt 24:41), the young man sitting 'on' the right side (Mark 16:5), the herd feeding 'on' the mountain (Luke 8:32), Christ seated 'at' the right hand of God (Rom 8:34). Spanish alternates between 'a' and 'en,' while this sense is relatively rare (19 occurrences), showing that Greek en only occasionally extends to surface contact where English would prefer 'on' or 'at.' GEOGRAPHY AND SPACE

en: at, at-, on | **es:** a, con, en | **fr:** dans- | **de:** in, in- Matt 24:41; Mark 16:5; Luke 8:32; Luke 10:31; Rom 8:34

ἐναγκάλ-ίζομαι G1723 *V-APM-NMS* (2×)

to take into one's arms, embrace; a gesture of affection, blessing, or protection

This tender verb appears only in Mark's Gospel, both times describing Jesus taking children into his arms. After teaching about receiving the kingdom like a child, Jesus took a child in his arms to illustrate his point (Mark 9:36). Later, when blessing children brought to him, he took them in his arms and blessed them (Mark 10:16). The action conveys warmth, acceptance, and paternal care. The middle voice emphasizes Jesus' personal, deliberate action in drawing the children close.

(2×) To take into one's arms, embrace. Both occurrences show Jesus taking children in his arms: in Mark 9:36 while teaching about humility and receiving the kingdom, and in Mark 10:16 while blessing children brought to him. The middle voice suggests personal, deliberate action. Spanish preserves the participle form ('habiéndolo abrazado'), emphasizing the completed action of taking into arms. The gesture conveys affection, blessing, and protective care. EMBRACE CLASP

en: embracing | **es:** habiéndolo-abrazado, habiéndolos-abrazado | **fr:** prendre-dans-les-bras | **de:** in-die-Arme-nehmen Mark 9:36; Mark 10:16

ἐνάλιος G1724 *Adj-GNP* (1×)

of the sea, marine, aquatic; pertaining to creatures or things that inhabit the sea

This adjective describes creatures or things belonging to the sea. In James 3:7, it appears in a list of categories that humans have tamed: land animals, birds, sea creatures, and reptiles. The term emphasizes the marine habitat and nature of these beings. Classical usage applied it to sea gods like Poseidon, seamen, islands, and marine life. James uses it to highlight humanity's God-given dominion over creation, contrasting our ability to tame all creatures with our inability to tame the tongue.

(1×) James 3:7 catalogs humanity's taming achievements: beasts, birds, serpents, and 'things in the sea.' The genitive plural ἐναλίων denotes marine creatures. Cross-lingual evidence (sea creatures, marinos, im Meer lebend) confirms the aquatic reference. Classical texts used this term for fish, sea gods, and maritime contexts. James' point is that while we've subdued every category of creation, the human tongue remains untamable—a sobering indictment. SEA LARGE WATER

en: of-sea-creatures | **es:** de-marinos | **fr:** ἐναλίων | **de:** im-Meer-lebend Jas 3:7

ἔναντι G1725 *Prep* (2×)

in the presence of, before; used of position in someone's sight or awareness

This preposition (taking the genitive) denotes presence before someone, especially in contexts of worship or divine awareness. Zechariah serves as priest before God (Luke 1:8), while Peter declares that Simon's heart is not right before God (Acts 8:21). Though less common than similar prepositions, it carries a formal or solemn tone, emphasizing standing in the presence or sight of someone. The Septuagint usage influenced its appearance in Luke's more Hebraic Greek style.

(2×) In the presence of, before (with genitive). In Luke 1:8, Zechariah performs priestly service before God (ἔναντι τοῦ θεοῦ). In Acts 8:21, Peter tells Simon his heart is not right before God. The lexical background in the LXX and later Greek emphasizes standing in the presence or sight of someone. Translations preserve the formal, positional sense: Spanish 'delante', French 'devant', suggesting standing before in awareness or judgment. GEOGRAPHY AND SPACE

en: before | **es:** delante | **fr:** devant | **de:** ἔναντι Luke 1:8; Acts 8:21

ἐναντίος G1726 *Prep* (5×)

Before, in the presence of, in the sight of; a preposition denoting position facing someone, especially God or a public assembly.

A preposition meaning 'before' or 'in the sight of,' carrying a note of public visibility or divine awareness. Zechariah and Elizabeth walk blamelessly 'before God' (Luke 1:6), Jesus is a prophet mighty in deed and word 'before God and all the people' (Luke 24:19), and Joseph finds favor 'before Pharaoh' (Acts 7:10). The sense of being exposed to an observer's gaze makes it weightier than a simple spatial 'in front of'—it implies accountability and witness. Spanish 'delante de' and French 'devant' both carry this nuance of being in someone's direct line of sight.

(5×) In the presence of, before the face of, or in the sight of—typically God, a ruler, or a public assembly. Luke 1:6 describes Zechariah and Elizabeth as righteous 'before God,' stressing divine witness. Luke 20:26 notes the opponents' inability to catch Jesus 'before the people,' and Luke 24:19 praises Jesus as mighty 'before God and all the people.' Acts 7:10 recounts Joseph finding favor 'before Pharaoh,' and Acts 8:32 echoes Isaiah's lamb silent 'before' its shearer. The consistent note across languages—Spanish 'delante

de,' French 'devant,' German 'vor'—is one of accountability under direct observation. **GEOGRAPHY AND SPACE**

en: before | **es:** delante, delante-de, delante-del | **fr:** devant | **de:** ἐναντίον Luke 1:6; Luke 20:26; Luke 24:19; Acts 7:10; Acts 8:32

ἐναντίος G1727 *Adj-ANP* (8×)

Contrary, opposing; opposite in spatial position — resistance in direction, purpose, or physical placement

The adjective ἐναντίος carries the classical Greek sense of 'set against,' whether as wind blowing against a boat, people acting in hostile opposition, or someone standing physically opposite another. In the Gospels, Jesus' disciples struggle against a 'contrary' wind (Matt 14:24; Mark 6:48) — a vivid image of natural forces resisting human effort. In Acts, the word shifts to interpersonal and ideological opposition: Paul confesses he once thought he ought to do many things 'contrary to' the name of Jesus (Acts 26:9). A single occurrence in Mark 15:39, where the centurion stands 'opposite' the cross, preserves the purely spatial, non-hostile sense of facing someone directly.

1. contrary, opposed (7×) Contrary, opposing, or hostile — acting against someone or something in direction, purpose, or attitude. Used of wind blowing against a boat on the Sea of Galilee (Matt 14:24; Mark 6:48), headwinds impeding sea travel (Acts 27:4), Paul's former opposition to Jesus' name (Acts 26:9), and Jewish leaders perceived as acting 'contrary' to Paul's mission (Acts 28:17). Arabic 'muaakisatan' (opposing), Hebrew 'mitnagged' (resisting), and Korean 'yeonkpung' (역풍, headwind) all deploy active-opposition vocabulary. This sense accounts for seven of the eight NT occurrences. **GEOGRAPHY AND SPACE**

en: contrary, opposite | **es:** contrarias, contrario, contrarios | **fr:** contraire, opposé | **de:** ἐναντία, ἐναντίας, ἐναντίον Matt 14:24; Mark 6:48; Acts 26:9; Acts 27:4; Acts 28:17

2. opposite (spatial position) (1×) Physically positioned opposite or facing someone, a spatial relationship without hostile connotation. In Mark 15:39, the centurion who stood 'opposite' (ἐξ ἐναντίας) Jesus watched him breathe his last and confessed him as the Son of God. Spanish 'enfrente' (in front of, facing), rather than 'contrario' (contrary), and the simple positional framing of the narrative confirm a spatial-locative sense distinct from the adversarial meaning. This sole occurrence preserves the oldest Homeric usage of the word as simple face-to-face positioning. **GEOGRAPHY AND SPACE**

en: opposite | **es:** enfrente | **fr:** contraire | **de:** ἐναντίας Mark 15:39

ἐνάρχομαι G1728 *V-APM-NMP* (2×)

to begin, make a beginning; to commence an action or state, especially significant endeavors

Originally used of beginning sacrificial offerings, the term broadened to mean any kind of beginning or commencement. Paul uses it twice to highlight the contrast between beginning and continuing. The Galatians began by the Spirit but foolishly tried to complete by the flesh (Gal 3:3). God who began a good work in the Philippians will complete it until Christ's day (Phil 1:6). The aorist participles emphasize the decisive moment of initiation, setting up the irony or confidence of what follows.

(2×) To begin, make a beginning, commence. In Gal 3:3, Paul asks if they began by the Spirit only to complete by the flesh—a rhetorical question highlighting inconsistency. In Phil 1:6, Paul expresses confidence that God who began a good work will complete it. The aorist participles mark the decisive starting point. The classical background includes beginning sacrificial rites and taking office. Cross-linguistic renderings preserve the simple sense of commencement: 'having begun', 'ayant commencé'. **BEGIN START**

en: having-begun | **es:** habiendo-comenzado | **fr:** ἐναρξάμενοι, ἐναρξάμενος | **de:** anfangen Gal 3:3; Phil 1:6

ἐνδε-ής G1729 *Adj-NMS* (1×)

needy, lacking, in want; deficient or deprived of necessary resources

This adjective describes someone in need or lacking necessities. Acts 4:34 uses it to describe the early church's economic sharing: 'Neither was there any among them that lacked.' The term indicates material want or deprivation. Classical usage shows it could mean lacking in specific things or generally in need, sometimes with comparative force (more deficient). Luke emphasizes the complete elimination of poverty in the Jerusalem church through radical generosity and communal sharing.

(1×) Acts 4:34 celebrates the economic miracle of the early church: 'There was not a needy person among them.' This echoes Deuteronomy 15:4's vision of no poor in Israel. The adjective ἐνδεής marks material lack, and its negation here signals complete provision. Glosses like needy, necesitado, and manquant capture the economic dimension. The community's sharing practice eradicated want—a powerful witness to transformed relationships. **POVERTY AND WEAKNESS**

en: needy | **es:** necesitado | **fr:** manquant | **de:** ἐνδεής Acts 4:34

ἔνδειγμα G1730 *N-NNS* (1×)

evidence, proof, sign; that which demonstrates or makes something evident

This noun means evidence or proof, something that demonstrates truth or reality. In 2 Thessalonians 1:5, Paul calls the believers' patient endurance under persecution 'manifest token of the righteous judgment of God.' Their suffering proves God's justice, both in honoring their faithfulness and in judging their persecutors. Classical usage shows ἔνδειγμα was used for tokens or evidence of goodwill or truth. Paul transforms suffering into evidential value, revealing divine purposes.

(1×) In 2 Thessalonians 1:5, persecution becomes ἔνδειγμα—clear evidence—of God's righteous judgment. The believers' endurance under trial demonstrates they are worthy of God's kingdom, while their oppressors face future judgment. This paradoxical logic makes present suffering a sign of future vindication. The multilingual glosses (evidence, prueba, proof, Beweis) all point to demonstrative force. Classical usage for tokens of goodwill fits Paul's meaning: suffering proves divine justice. **TESTING AND PROVING**

en: evidence | **es:** prueba | **fr:** ἔνδειγμα | **de:** Beweis 2Thess 1:5

ἐνδείκ-νῡμι G1731 *V-ANM* (11×)

Show forth, demonstrate — to openly display or prove a quality, whether God's wrath and mercy or human faithfulness

The verb ἐνδείκνυμι (endeiknymi) means to show forth, demonstrate, or put on display for others to see. It serves as a key Pauline term for God's deliberate revelation of his attributes: God 'demonstrates' his wrath against sin (Rom 9:17, 22), 'shows' the exceeding riches of his grace toward believers (Eph 2:7), and 'displayed' his perfect patience in saving Paul as a pattern (1 Tim 1:16). Human subjects likewise 'show' their love, faithfulness, or good conduct before others (2 Cor 8:24; Tit 2:10; 3:2; Heb 6:10-11). Rom 2:15 uses it of Gentiles who 'show' the work of the law written on their hearts. Spanish 'demostrar/mostrar' and French 'montrer/démontrer' capture the evidential, public character of the display.

show, demonstrate, display (11×) To show forth, demonstrate, or put on public display — making a quality, attitude, or reality evident to others. Of God: demonstrating wrath against Pharaoh to make his power known (Rom 9:17, 22), showing the surpassing riches of grace in Christ (Eph 2:7), and displaying perfect patience through Paul's conversion (1 Tim 1:16). Of persons: showing the work of the law inscribed on the heart (Rom 2:15), demonstrating love and earnestness to the churches (2 Cor 8:24), displaying gentleness and faithfulness in conduct (Tit 2:10; 3:2; Heb 6:10-11). Negatively, Alexander 'showed' much harm (2 Tim 4:14). Spanish 'demostrar' and Arabic ‴ both convey the deliberate, evidential quality. **SHOWING AND REVEALING**

en: I-might-show, he-might-show, might-demonstrate | **es:** demostrando, de-

muestran, mostrando | **fr:** erweisen, montrer | **de:** erweisen Rom 2:15; Rom 9:17; Rom 9:22; 2Cor 8:24; Eph 2:7

ἔνδειξις G1732 *N-AFS* (4×)

demonstration, proof, evidence; a visible display that establishes something as true

This noun denotes a concrete showing-forth that makes something evident or provable. Paul uses it twice in Romans 3:25-26 to describe Christ's sacrificial death as God's 'demonstration' of his righteousness—not merely a claim but a public exhibit of justice. In 2 Corinthians 8:24, the Corinthians are urged to show proof of their love before the churches. Philippians 1:28 speaks of the opponents' resistance as evidence of their destruction. Each use demands that the proof be visible to others.

(4×) A public demonstration or visible proof that establishes a truth-claim before witnesses. All four NT uses emphasize externally verifiable evidence. In Rom 3:25-26, God sets forth Christ as a demonstration (ἔνδειξιν) of divine righteousness—twice repeated for emphasis. In 2 Cor 8:24, the Corinthians must display proof (ἔνδειξιν) of their love. Phil 1:28 treats the opponents' boldness as evidence (ἔνδειξις) of coming judgment. French 'démonstration' and German 'Beweis' both capture the forensic, evidentiary quality. **TESTING AND PROVING**

en: demonstration, evidence, proof | **es:** demostración, señal | **fr:** Beweis, démonstration | **de:** Beweis Rom 3:25; Rom 3:26; 2Cor 8:24; Phil 1:28

ἕνδεκα G1733 *Adj-DMP* (6×)

Eleven; the cardinal number, used in the NT for the apostolic group after Judas's departure.

The indeclinable numeral 'eleven' appears in the NT exclusively as a designation for the apostolic circle between Judas's betrayal and Matthias's appointment. It functions almost as a title – 'the Eleven' – marking a poignant gap in the Twelve. The risen Jesus appears to the Eleven (Mark 16:14; Matt 28:16), the women report the empty tomb to the Eleven (Luke 24:9, 33), and the group is restored to twelve when Matthias is numbered with the Eleven (Acts 1:26). Spanish 'once' and French 'onze' directly translate the number, but the theological weight lies in the absence it implies.

(6×) The cardinal number eleven, used in every NT occurrence as a quasi-title for the apostolic group following Judas Iscariot's defection and prior to Matthias's election. 'The Eleven' (hoi hendeka) appears at the Great Commission (Matt 28:16), the post-resurrection appearance (Mark 16:14), the report from the empty tomb (Luke 24:9), the Emmaus disciples' return (Luke 24:33), and the selection of Matthias (Acts 1:26; 2:14). The number itself carries narrative tension – it signals incompleteness, a body that should be twelve. **NUMBER ELEVEN**

en: eleven | **es:** once | **fr:** onze | **de:** ἕνδεκα Matt 28:16; Mark 16:14; Luke 24:9; Luke 24:33; Acts 1:26

ἑνδέκᾰτος G1734 *Adj-NMS* (3×)

eleventh, the ordinal number for eleven; marking the eleventh hour or eleventh foundation stone

The adjective ἑνδέκατος is the ordinal number corresponding to eleven, used to mark sequence or position. In Jesus' parable of workers in the vineyard, the 'eleventh hour' represents the final hour of a twelve-hour workday—nearly too late, yet still time for hiring and grace. In Revelation's New Jerusalem, the eleventh foundation stone marks position in the ordered beauty of the eternal city. The number itself carries the sense of lateness or near-completion.

(3×) Matthew 20:6 and 20:9 both reference the parable's climax: 'about the eleventh hour he went out and found others standing' (v.6), 'when those hired about the eleventh hour came, each of them received a denarius' (v.9)—late-coming workers receiving full pay, illustrating grace's economics. Revelation 21:20 catalogs the city's foundations: 'the tenth jacinth, the eleventh jacinth'—the ordered splendor of the new creation. The Spanish (undécima, undécimo) and French (onzième) are straightforward ordinals, while German (elfte) matches. The theological freight in Matthew's parable makes 'eleventh hour' proverbial for last-minute opportunity—nearly too late, yet grace still operative. The number marks both lateness and inclusion. **NUMBER ELEVEN**

en: eleventh | **es:** undécima, undécimo, | **fr:** onzième | **de:** elfte, ἑνδεκάτην Matt 20:6; Matt 20:9; Rev 21:20

ἐνδέχομαι G1735 *V-PIM/P-3S* (1×)

it is possible, it is acceptable; something admits of being done or is permissible

This impersonal verb means 'it is possible' or 'it admits of,' indicating that something can happen or is permissible. In Luke 13:33, Jesus says, 'It cannot be that a prophet perish out of Jerusalem,' expressing the ironic inevitability that prophets die in the holy city. The term conveys both logical possibility and contextual fittingness. Classical usage shows it could mean accept, believe, or allow. Jesus uses it to express the tragic pattern of Jerusalem's rejection of God's messengers.

(1×) Luke 13:33 contains Jesus' bitter observation: 'It is not possible for a prophet to perish outside Jerusalem.' This is dramatic irony—the holy city murders God's spokesmen. The verb ἐνδέχεται expresses not mere possibility but historical pattern and prophetic inevitability. Spanish es-posible and French il-est-possible capture the modal force. Jesus walks knowingly toward Jerusalem and the cross, acknowledging the city's deadly track record. **POWER AND ABILITY**

en: it-is-acceptable | **es:** es-posible | **fr:** il-est-possible | **de:** ἐνδέχεται Luke 13:33

ἐνδημ-έω G1736 *V-PPA-NMP* (3×)

to be at home, dwell in; residing in one's proper place, especially the body as temporary dwelling

The verb ἐνδημέω (ἐν + δῆμος 'at home among one's people') means to be at home, dwell in, or reside in a place. Paul uses it as counterpoint to ἐκδημέω ('be away from home'), creating a spatial metaphor for the believer's dual location: at home in the body but away from the Lord, or away from the body and at home with the Lord. The verb establishes embodied life as temporary residence, with true home elsewhere.

(3×) All three occurrences cluster in 2 Corinthians 5:6-9 alongside ἐκδημέω. Verse 6: 'while we are at home in the body we are away from the Lord.' Verse 8: 'we would rather be away from the body and at home with the Lord.' Verse 9: 'whether we are at home or away, we make it our aim to please him.' The Spanish (estando-en-casa, estar-en-casa) and French (être-chez-soi) literalize the at-home language, while German (daheim-sein) uses 'being-at-home.' Paul's point is paradoxical: present embodiment is both real dwelling (we are at home in the body) and exile (we are away from the Lord). Death inverts the geography—away from body means at home with the Lord. The verb pair creates existential cartography for Christian hope. **GEOGRAPHY AND SPACE**

en: being-at-home, to-be-at-home | **es:** estando-en-casa, estar-en-casa | **fr:** être-chez-soi | **de:** daheim-sein 2Cor 5:6; 2Cor 5:8; 2Cor 5:9

ἐνδῐδύσκω G1737 *V-IIM-3S* (2×)

to clothe, dress; to put garments on someone, often in ceremonial or habitual contexts

This form describes dressing someone else or oneself. Roman soldiers mockingly dressed Jesus in purple before crucifying him (Mark 15:17). The rich man in Jesus' parable habitually dressed in purple and fine linen (Luke 16:19), the imperfect tense emphasizing his customary luxury. While the act is neutral, context determines whether it's mockery, habit, or honor. The middle voice can emphasize personal interest in the clothing, though usage varies.

(2×) To clothe, dress, put garments on. In Mark 15:17, soldiers dress Jesus in purple as mockery before the crucifixion. In Luke 16:19, the rich man habitually dressed in purple and fine linen (imperfect tense showing repeated action). The lexical entry notes middle usage

for dressing oneself. German and Spanish preserve the distinction between dressing others and self-dressing. The act is morally neutral; context determines whether it's mockery, status display, or simple attire. **CLOTHING AND DRESS**

en: they-clothe, was-dressing | **es:** vestíase, visten | **fr:** revêtir | **de:** ἐνδιδύσκουσιν, ἐνεδιδύσκετο Mark 15:17; Luke 16:19

ἔνδῐκ-ος G1738 *Adj-AFS* (2×)

just, right, deserved; according to justice or what is legally and morally proper

The word affirms what accords with justice and right. Paul acknowledges that condemnation might seem just given certain premises, though he rejects those premises (Rom 3:8). The author of Hebrews declares that every transgression under the old covenant received its just recompense (Heb 2:2). The term combines legal legitimacy with moral rightness—what is not only lawful but rightly deserved. Classical usage included court contexts and descriptions of just cities or actions.

(2×) Just, right, according to justice; deserved, legitimate. In Rom 3:8, Paul entertains the hypothetical that condemnation might be just (δίκαιον) if the charge were true—though he rejects the premise. In Heb 2:2, every transgression received just recompense (ἔνδικον μισθαποδοσίαν), emphasizing deserved retribution. Classical usage includes legal contexts (legitimate claims, court days) and moral contexts (upright persons, just actions). Cross-linguistic glosses consistently render the justice/rightness quality. **RIGHTEOUSNESS AND JUSTICE**

en: just | **es:** justa, justo | **fr:** juste | **de:** gerecht Rom 3:8; Heb 2:2

ἐνδόμ-ησις G1739 *N-NFS* (1×)

structure, construction, building material; the act of building or the thing built into a structure

This rare noun denotes a structure or construction, specifically something built into or as part of a larger building. Revelation 21:18 uses it for the construction or building material of the New Jerusalem's wall. The lexicon notes it can mean mole, breakwater, or built-in structure. John's vision employs architectural language to describe heavenly realities, with jasper construction symbolizing purity, strength, and divine glory. The term emphasizes the crafted, intentional nature of God's eternal city.

(1×) Revelation 21:18 describes the wall's ἐνδόμησις as pure jasper. This architectural term denotes the construction or structural composition of the wall. The multilingual glosses (structure, estructura, Bauwerk) emphasize built form. Classical usage included breakwaters and molded structures. John's vision transforms earthly architecture into transcendent symbolism: the city's construction materials reflect divine holiness and eternal permanence, built not by human hands but by God. **BUILDING AND EDIFICATION**

en: structure | **es:** estructura | **fr:** Bauwerk | **de:** Bauwerk Rev 21:18

ἐνδοξ-άζομαι G1740 *V-ANP* (2×)

to be glorified, made glorious; to receive honor and manifest glory, especially divine glory

This passive verb describes receiving glory or being made glorious, particularly in eschatological contexts. Paul prays that the Lord Jesus may be glorified in the Thessalonians, and they in him (2 Thess 1:10, 12). The reciprocal glorification points to the mutual honor between Christ and his people when he returns. The passive voice emphasizes that glorification comes from God's action, not self-promotion. The term appears in contexts of worship and divine manifestation.

(2×) To be glorified, receive glory, be made glorious (passive). Both occurrences in 2 Thessalonians 1 (vv. 10, 12) describe Christ being glorified in his saints and the mutual glorification of Christ and believers. Paul prays that the name of the Lord Jesus may be glorified in them and they in him. The passive emphasizes divine action rather than self-glorification. The LXX background connects to manifesting God's glory among his people. Translations preserve the glorification theme across languages. **GLORIFYING AND HONORING**

en: may-be-glorified, to-be-glorified | **es:** a-ser-glorificado, sea-glorificado | **fr:** ἐνδοξασθῆναι, ἐνδοξασθῇ | **de:** verherrlicht-werden 2Thess 1:10; 2Thess 1:12

ἔνδοξ-ος G1741 *Adj-DNP* (4×)

glorious, splendid, honored; held in high esteem or notable in appearance

Derived from δόξα ('glory'), this adjective describes persons or things that possess or reflect honor, splendor, or distinction. In Luke 7:25, it characterizes the fine clothing of those in royal courts. Luke 13:17 reports that the crowd rejoiced at all the 'glorious things' Jesus was doing. Paul uses it ironically in 1 Corinthians 4:10—'you are honored, we are dishonored.' Ephesians 5:27 presents the church as Christ's bride: 'glorious, without spot or wrinkle.'

(4×) Glorious, splendid, or held in high honor—describing persons of distinction or things of notable quality. The root in δόξα ('glory, reputation') grounds every use. Luke 7:25 applies it to splendid garments; Luke 13:17 to Jesus' remarkable deeds; Eph 5:27 to the church's eschatological perfection. Paul's use in 1 Cor 4:10 is bitterly ironic: 'you are ἔνδοξοι, but we are dishonored.' Spanish 'gloriosa/honrados' and French 'glorieux/magnifique' split the honor-splendor range helpfully. **POWER AND ABILITY**

en: glorious, glorious-things, honored | **es:** gloriosa, gloriosas, honrados | **fr:** glorieux, magnifique | **de:** ἐνδόξοις, ἐνδόξῳ, ἔνδοξοι Luke 7:25; Luke 13:17; 1Cor 4:10; Eph 5:27

ἔνδῡμα G1742 *N-ANS* (8×)

Garment, clothing; an outer article of dress, used of literal attire and metaphorically of outward appearance.

The standard Greek word for an outer garment or piece of clothing, appearing in contexts that range from the mundane to the symbolic. Jesus teaches not to worry about clothing (Matt 6:25, 28) and warns of false prophets who come in sheep's clothing (Matt 7:15) — a metaphor that has entered many languages. The word describes John the Baptist's distinctive camel-hair garment (Matt 3:4), the wedding guest lacking proper attire (Matt 22:11-12), and the dazzling white garment of the angel at the resurrection (Matt 28:3). Spanish 'vestido,' French 'vêtement,' and German 'Kleidung' all translate it as ordinary clothing, with context supplying any deeper significance.

garment, clothing (8×) An outer garment or article of clothing, referring to what a person wears as dress or covering. Used literally of physical attire — John the Baptist's camel-hair garment (Matt 3:4), a wedding guest's clothing (Matt 22:11-12), the angel's radiant garment at the tomb (Matt 28:3) — and in Jesus' teaching about not worrying over clothing (Matt 6:25, 28). The figurative use in Matt 7:15 ('sheep's clothing' concealing wolves) does not create a separate sense but extends the literal meaning metaphorically. Spanish 'vestido/vestidos,' French 'vêtement,' and German 'Kleidung' confirm a single cohesive sense across all eight occurrences. **CLOTHING AND DRESS**

en: clothing, garment | **es:** vestido, vestidos | **fr:** vêtement | **de:** Kleidung Matt 3:4; Matt 6:25; Matt 6:28; Matt 7:15; Matt 22:11

ἐνδυνᾰμ-όω G1743 *V-PMM/P-2P* (7×)

Strengthen, empower (active); be strengthened, grow strong in power (passive/middle), especially by divine enablement.

Built from en ('in') and dynamoo ('make powerful'), the verb endunamoo belongs to the dynamis word-family and always carries a sense of power being infused or growing. Its two voices split the word into complementary perspectives. In the passive or middle, a person is strengthened or grows strong — Saul 'kept increasing in strength' after his conversion (Acts 9:22), Abraham 'grew strong in faith' (Rom 4:20), and Paul exhorts believers to 'be strengthened in the Lord and in the might of his power' (Eph 6:10). Spanish fortaleceos/fue fortalecido and French fortifier capture the idea of being made firm. In the active, Christ or God is the agent who strengthens: Paul thanks 'the one who strengthened me, Christ Jesus' (1 Tim

1:12), confesses 'I can do all things through the one who strengthens me' (Phil 4:13), and declares 'the Lord stood by me and strengthened me' (2 Tim 4:17). The consistent theological pattern is remarkable — divine power flowing into human weakness.

1. be strengthened, grow strong (passive/intransitive) (4×) To be strengthened, to grow strong — the passive or intransitive use describing the recipient who is being empowered or who increases in power. Four occurrences span Paul's narrative of Saul 'growing ever stronger' in his preaching after Damascus (Acts 9:22), Abraham who 'was strengthened in faith, giving glory to God' rather than wavering at the promise (Rom 4:20), and the imperatives urging believers to 'be strengthened in the Lord' (Eph 6:10; 2 Tim 2:1). Spanish fortaleceos/fue fortalecido and German staerken both render this with passive fortification language. The sense captures the human side of divine empowerment — the experience of receiving strength rather than generating it. STRENGTHENING AND POWER

en: be-strengthened, was-being-strengthened, was-strengthened | **es:** fortaleceos, fortalécete, fue-fortalecido | **fr:** fortifier | **de:** staerken, ἐνεδυναμοῦτο Acts 9:22; Rom 4:20; Eph 6:10; 2Tim 2:1

2. strengthen, empower (active/transitive) (3×) To strengthen, empower — the active or transitive use with God or Christ as the agent who endows a person with power for ministry, endurance, or mission. Three occurrences are explicitly Christological: Paul's grateful testimony that Christ Jesus 'strengthened me' for apostolic service (1 Tim 1:12), the iconic 'I can do all things through the one who strengthens me' (Phil 4:13), and 'the Lord stood by me and strengthened me so that through me the proclamation might be fully accomplished' (2 Tim 4:17). Spanish me fortalecio/que me fortalece and French fortifier render the active agency. The consistent subject — Christ empowering Paul — makes this sense a compact theology of grace: human capacity derives from a divine source. STRENGTHENING AND POWER

en: having-strengthened, one-strengthening, strengthened | **es:** me-fortaleció, que-me-fortalece, que-me-fortaleció | **fr:** fortifier | **de:** staerken Phil 4:13; 1Tim 1:12; 2Tim 4:17

ἐνδύω G1744 *V-PPA-NMP* (1×)

to creep into, worm one's way into; infiltrate or enter stealthily and gradually

This verb means to enter by stealth or to creep into gradually, often with negative connotations. In 2 Timothy 3:6, Paul warns of false teachers who 'creep into houses' and captivate vulnerable women. The term originally meant putting on clothing but developed the sense of entering or penetrating. Paul uses it to describe manipulative infiltration tactics: these deceivers don't announce themselves openly but worm their way into private spaces where they can exploit the gullible.

(1×) Second Timothy 3:6 warns against those who 'creep into households' and capture weak women. The present participle ἐνδύνοντες suggests ongoing, habitual sneaking. This is predatory behavior masked as piety. The Spanish que-se-introducen and German sich-einschleichen capture the furtive infiltration. Classical usage for putting on clothes extends metaphorically here to donning a false persona to gain access. Paul exposes their deceptive tactics to protect vulnerable community members. CLOTHING AND DRESS

en: creeping-into | **es:** que-se-introducen | **fr:** ἐνδύνοντες | **de:** sich-einschleichen 2Tim 3:6

ἔνδυσις G1745 *N-GFS* (1×)

putting on, wearing, act of clothing oneself; the process or practice of getting dressed

This noun denotes the act of putting on clothing or the practice of wearing garments. First Peter 3:3 uses it in teaching about true beauty: women should not focus on outward adornment like elaborate hairstyles, gold jewelry, or fine clothes. The term emphasizes the process of dressing and the attention given to external appearance. Peter contrasts surface decoration with inner beauty of character, redirecting focus from temporary, external ἔνδυσις to lasting, internal virtues.

(1×) In 1 Peter 3:3, wives are taught not to let their adornment be merely the external ἔνδυσις of garments. The genitive construction links putting-on with clothing, emphasizing the act of dressing as decoration. Cross-lingual glosses (wearing, vestirse, Bekleidung) point to the clothing process. Classical usage included general dressing practices. Peter's contrast is clear: instead of elaborate external costuming, cultivate the incorruptible beauty of a gentle, quiet spirit. CLOTHING AND DRESS

en: of-wearing | **es:** de-vestirse | **fr:** ἐνδύσεως | **de:** Bekleidung 1Pet 3:3

ἐνδύω G1746 *V-ASM-3S* (28×)

To put on, clothe, or dress; to array oneself or another in garments, armor, or spiritual qualities

Endyō is the New Testament's primary verb for clothing, stretching from the mundane act of getting dressed in the morning to Paul's soaring exhortation to 'put on the whole armor of God' (Eph 6:11) and 'clothe yourselves with Christ' (Gal 3:27). The middle voice ('clothe oneself') dominates, reflecting the voluntary act of assuming garments or virtues. But the verb also appears in passive states – the rich man 'clothed in purple' (Luke 16:19) – and in transitive acts of dressing another, as when the father commands servants to dress the prodigal son (Luke 15:22). French revêtir and Spanish vestir both preserve this versatile clothing metaphor.

1. put on, clothe oneself (18×) To put on or clothe oneself, the active/middle sense of dressing in garments, armor, or figurative qualities. Dominant at 18 occurrences, covering both literal dressing (Mark 6:9, 'do not put on two tunics') and metaphorical investiture ('put on the Lord Jesus Christ,' Rom 13:14; 'put on the new self,' Eph 4:24). Spanish vestíos captures the reflexive middle voice naturally. CLOTHING AND DRESS

en: having-put-on, he-wore, let-us-put-on | **es:** Vestíos, habiendo-vestido, habiéndonos-vestido | **fr:** revêtir | **de:** bekleiden, kleidet-an Matt 6:25; Mark 6:9; Luke 8:27; Luke 12:22; Acts 12:21

2. be clothed, having been clothed (7×) To be clothed or to have been dressed, the passive or stative condition of wearing something. Seven occurrences emphasize the resulting state rather than the act: the wedding guest without proper garments (Matt 22:11), John the Baptist clothed in camel's hair (Mark 1:6), and the risen saints 'clothed in white robes' (Rev 1:13). Spanish vestido and French revêtu mark this completed, enduring state. CLOTHING AND DRESS

en: clothed, clothed-in, having-been-clothed | **es:** habiendo-sido-vestidos, seáis-revestidos, vestido | **fr:** revêtir | **de:** bekleiden, kleidet-an Matt 22:11; Mark 1:6; Luke 24:49; 2Cor 5:3; Rev 1:13

3. clothe someone else (3×) To clothe someone else, the causative-transitive use where the subject dresses another person. Only 3 occurrences, but narratively vivid: soldiers strip and re-dress Jesus at the crucifixion (Matt 27:31, Mark 15:20), and the father orders 'put the best robe on him' for the returned prodigal (Luke 15:22). Spanish vestidlo ('dress him') makes the other-directed action unmistakable. CLOTHING AND DRESS

en: clothe, dressed, put-on | **es:** vestidlo, vistieron | **fr:** revêtir | **de:** bekleiden, kleidet-an Matt 27:31; Mark 15:20; Luke 15:22

ἐνέδρ-α G1747 *N-AFS* (2×)

an ambush, lying in wait; a hidden military trap or treacherous plot

The term denotes lying in wait to attack, whether in military ambush or treacherous plotting. Paul's nephew discovers more than forty Jews lying in ambush to kill Paul (Acts 23:16). Later, Paul's accusers ask Festus to bring Paul to Jerusalem while they prepare an ambush along the way (Acts 25:3). The word can refer to the act of ambushing, the position from which an ambush is launched, or the men lying in wait. The context determines whether military tactics or assassination plots are in view.

(2×) An ambush, lying in wait; the act or position of lying hidden to attack. In Acts 23:16, Paul's nephew hears about the ambush (τὴν ἐνέδραν) planned by forty Jews sworn to kill Paul. In Acts 25:3,

Paul's accusers request his transfer while laying an ambush to kill him along the road. Classical usage includes military ambushes and metaphorical treachery. The lexicon notes it can denote the men in ambush themselves or the position. Cross-linguistic terms consistently convey hidden waiting to attack. **AMBUSH MILITARY**

en: ambush, an-ambush | **es:** emboscada | **fr:** embuscade | **de:** ἐνέδραν Acts 23:16; Acts 25:3

ἐνεδρ-εύω G1748 *V-PIA-3P* (2×)

to lie in wait, set a trap; to plot secretly with intent to harm or ensnare

This verb describes the active practice of lying in wait or setting traps, whether literal or figurative. Scribes and Pharisees lie in wait for Jesus, hoping to catch something from his mouth to accuse him (Luke 11:54). The forty Jews lie in wait for Paul, ready to kill him (Acts 23:21). The present tense can emphasize ongoing, persistent watching for opportunity. Classical usage included military ambushes and hunting snares, with extension to metaphorical entrapment through deceit or poisoning.

(2×) To lie in wait, set an ambush, lay snares; to watch for an opportunity to harm. In Luke 11:54, religious leaders lie in wait (ἐνεδρεύοντες) to catch Jesus in his words and accuse him. In Acts 23:21, more than forty men are lying in wait (ἐνεδρεύουσιν) to kill Paul. The present tense conveys active, ongoing watching for opportunity. Classical backgrounds include military ambushes and hunting metaphors. Translations preserve the sense of hidden, hostile watching: Spanish 'acechándolo' (stalking him), French 'dresser des embûches' (setting traps). **AMBUSH LURK**

en: are-lying-in-wait, lying-in-wait | **es:** acechándolo, le-acechan | **fr:** dresser-des-embûches, embuscade | **de:** ἐνεδρεύοντες, ἐνεδρεύουσιν Luke 11:54; Acts 23:21

ἔνεδρ-ον G1749

ambush; a place of lying in wait, trap; also hindrance or obstruction

This term designates a concealed position where someone lies in wait to attack—an ambush in military or hunting contexts. The Septuagint employs it for the Hebrew word describing Joshua's tactical ambush against Ai. In later usage it broadened to mean any hindrance or obstruction that blocks progress. The dual semantic range reflects how a hidden trap can physically obstruct one's path.

ἐνειλ-έω G1750 *V-AIA-3S* (1×)

to wrap up, enfold, wind around; envelop something in cloth or material

This verb means to wrap or wind something in cloth, typically for burial. In Mark 15:46, Joseph of Arimathea wraps Jesus' body in a linen shroud after taking it down from the cross. This is burial vocabulary, describing the reverent preparation of a corpse according to Jewish custom. The wrapping in fine linen indicates both respect and haste before Sabbath. Classical usage included wrapping things in material or metaphorically being entangled, but Mark's usage is literal and poignant.

(1×) Mark 15:46 records Joseph of Arimathea's act of devotion: after taking down Jesus' body, 'he wrapped it in the linen.' This is tender burial care in the face of brutal execution. The verb ἐνείλησεν describes the wrapping action required by Jewish burial custom. Spanish envolvió and French enveloppe capture the enfolding motion. Joseph risks association with a condemned criminal to give Jesus honorable burial before the Sabbath begins. **BIND WRAP TIE**

en: he-wrapped | **es:** envolvió | **fr:** enveloppe | **de:** einwickeln Mark 15:46

ἔνειμι G1751 *V-PPA-ANP* (1×)

to be in, exist within; be present or contained inside something

This verb means to be in or exist within something. In Luke 11:41, Jesus instructs the Pharisees to give as alms 'such things as you have' (literally, 'the things that are within'). The term denotes contents or internal possessions. Classical usage shows it meant to be present in a place or contained within. Jesus contrasts external ritual cleanliness with internal generosity—what's inside the cup matters more than its outside. True purity involves generous disposition of internal resources.

(1×) Luke 11:41 contains Jesus' corrective to Pharisaic externalism: 'Give as alms those things which are within.' The neuter plural participle τὰ ἐνόντα denotes contents or possessions at hand. The contrast is between outer washing (v. 39) and inner generosity. Cross-lingual evidence (within, de adentro, ce qui est dedans) confirms the interior reference. Jesus redirects focus from ritual surface to ethical substance: give from what you have inside, and all becomes clean. **INSIDE AND WITHIN**

en: within | **es:** de-adentro | **fr:** ce-qui-est-dedans | **de:** ἐνόντα Luke 11:41

ἕνεκα G1752 *Prep* (26×)

on account of, for the sake of, because of — a causal preposition expressing reason or purpose

Heneka (also heneken) is a preposition with the genitive that expresses the cause, reason, or purpose behind an action. Classical Greek already used it freely; in the New Testament its 26 occurrences cluster strikingly around the theme of suffering for Christ's sake. Jesus pronounces blessing on those persecuted 'on account of righteousness' and 'on my account' (Matt 5:10-11), and promises that whoever loses his life 'for my sake' will find it (Matt 10:39; 16:25; Mark 8:35). The Olivet Discourse warns that disciples will be brought before governors and kings 'for my sake, as a testimony to them' (Matt 10:18; Mark 13:9; Luke 21:12). Paul echoes the pattern: 'for your sake we are being killed all day long' (Rom 8:36). The preposition thus becomes almost a technical marker for the cost of discipleship. Spanish 'por causa de' and French 'a cause de' both render the causal force directly.

on account of, for the sake of (26×) A causal preposition meaning 'on account of, for the sake of, because of,' expressing the motivating reason or ultimate purpose behind an action. In the NT it overwhelmingly marks the cost of discipleship: blessings pronounced on those persecuted 'for my sake' (Matt 5:10-11), the paradox of losing and finding life 'for my sake' (Matt 10:39; 16:25; Mark 8:35), and trials before authorities 'on my account' (Matt 10:18; Luke 21:12). Spanish 'por causa de' and German 'wegen' converge on the same straightforward causal sense. **GEOGRAPHY AND SPACE**

en: because-of, for-sake-of, for-the-sake-of | **es:** a-causa-de, por-causa-de | **fr:** à-cause-de | **de:** wegen Matt 5:10; Matt 5:11; Matt 10:18; Matt 10:39; Matt 16:25

ἐνέργ-εια G1753 *N-GFS* (8×)

Working, activity, operative power; especially of divine or supernatural energy at work producing effects.

A noun denoting active, effective power — not static potential but energy actually at work producing results. In the New Testament it appears almost exclusively in Paul's letters and refers overwhelmingly to divine power in operation. Paul speaks of 'the working of his mighty strength' that raised Christ from the dead (Eph 1:19), the 'energy' given to him for apostolic ministry (Eph 3:7; Col 1:29), and Christ's power 'that enables him to subject all things to himself' (Phil 3:21). The body of Christ grows through the 'working' of each individual part (Eph 4:16). Spanish 'energía' preserves the Greek etymological connection perfectly, while German 'Wirkung' ('effect, working') captures the emphasis on active operation rather than dormant capacity.

(8×) Active, operative power or energy at work — especially divine or supernatural energy that produces tangible effects. In Pauline usage this denotes God's mighty power in action: the working that raised Christ and seated him in glory (Eph 1:19), the divine energy empowering Paul's apostolic ministry (Eph 3:7; Col 1:29), Christ's power to transform and subject all things (Phil 3:21), and the energy by which each member contributes to the body's growth (Eph 4:16). The term also appears negatively of Satanic counterfeiting (2 Thess 2:9, 11). Spanish 'energía/operación' and German 'Wirkung' both capture the active, effectual quality — this is power realized, not

merely possessed. **POWER AND MIRACLES**
en: working | **es:** energía, operación | **fr:** ἐνέργειαν, ἐνεργείας | **de:** Wirkung Eph 1:19; Eph 3:7; Eph 4:16; Phil 3:21; Col 1:29

ἐνεργ-έω G1754 *V-IIM-3S* (21×)

To work, be active, operate; especially of divine or spiritual power at work; also to be effective or produce results.
A distinctively Pauline verb for the inner working of power — divine, demonic, or spiritual. It describes God working all things through all people (1 Cor 12:6, 11), the sinful passions that were 'at work' in our bodies (Rom 7:5), and the power that raised Christ now working mightily in believers (Eph 1:20; 3:20). James employs it memorably: 'The effective prayer of a righteous person accomplishes much' (Jas 5:16). The verb's range moves from general activity to focused efficacy, capturing both the process and its productive outcome. German 'wirken' and Spanish 'obrar' both carry this dual sense of working-and-producing, making them natural equivalents.

1. to work, be active (17×) To work, be active, or operate — used intransitively of God, spiritual forces, or powers producing activity. Herod thinks John the Baptist's powers 'are at work' in Jesus (Matt 14:2; Mark 6:14). Paul uses it theologically: sinful passions were working in our members (Rom 7:5), God works all things in all people (1 Cor 12:6), and the Spirit distributes gifts as he works (1 Cor 12:11). Spanish 'obrar/está obrando' and German 'wirken' capture the sense of active, ongoing divine or supernatural operation across 17 occurrences. **WORK AND LABOR**
en: are-working, having-worked, he-worked | **es:** está-obrando, habiendo-obrado, obra | **fr:** agir | **de:** wirken, ἐνεργοῦσιν Matt 14:2; Mark 6:14; Rom 7:5; 1Cor 12:6; 1Cor 12:11

2. to be effective, produce results (4×) To be effective, efficacious, or productive in results — emphasizing not merely activity but potent outcome. Faith 'works through love' (Gal 5:6), the word of God is 'at work' effectively in believers (1 Thess 2:13), Paul labors according to God's power 'working mightily' in him (Col 1:29), and James declares that the prayer of the righteous 'is powerful and effective' (Jas 5:16). Spanish 'que obra/que opera' and the English rendering 'being effective' highlight the results-producing dimension distinct from mere activity. **PROSPERING AND SUCCESS**
en: being-effective, working | **es:** obrando, que-obra, que-opera | **fr:** agir | **de:** wirken 2Cor 1:6; Gal 5:6; Col 1:29; Jas 5:16

ἐνέργ-ημα G1755 *N-GNP* (2×)

working, operation, activity; the manifestation or result of power or energy at work
The term denotes active operation or the effect produced by working power. Paul speaks of varieties of workings, all from the same God who works all in all (1 Cor 12:6). The same chapter mentions workings of miracles among spiritual gifts (1 Cor 12:10). The word emphasizes not static potential but active, realized operation—energy producing effects. It relates to the verb 'to work effectively' and appears in contexts of divine power manifesting through spiritual gifts.

(2×) Working, operation, activity; the effect or manifestation of power at work. In 1 Cor 12:6, Paul lists varieties of workings (ἐνεργημάτων), all empowered by the same God who works all in all. In 1 Cor 12:10, workings of miracles (ἐνεργήματα δυνάμεων) appear among spiritual gifts. The term emphasizes active operation and realized effects rather than dormant potential. Classical usage contrasts energēma (activity) with pathos (passivity). Cross-linguistic glosses reflect operational/effectual force: 'operations', 'Wirkung' (effect), 'operaciones'. **GEOGRAPHY AND SPACE**
en: of-workings, workings | **es:** de-operaciones, operaciones | **fr:** action | **de:** Wirkung 1Cor 12:6; 1Cor 12:10

ἐνεργ-ής G1756 *Adj-NFS* (3×)

effective, active, powerful; producing actual results, operationally potent
The adjective ἐνεργής (from ἐν + ἔργον 'at work') describes something actively effective, operationally powerful, producing results. It's not merely potential but actual—energy in action. Biblical usage applies it to an open door for mission (1 Cor 16:9), faith becoming effective through knowledge (Philemon 6), and God's word as living and active (Heb 4:12). The term emphasizes functionality—something that works, that accomplishes its purpose.

(3×) First Corinthians 16:9 reports Paul's reason for staying in Ephesus: 'for a wide door for effective work has opened to me, and there are many adversaries'—opportunity that produces results despite opposition. Philemon 1:6 expresses Paul's prayer: 'that the sharing of your faith may become effective for the full knowledge of every good thing'—faith operational in understanding. Hebrews 4:12 declares: 'For the word of God is living and active, sharper than any two-edged sword'—Scripture energetically operative. The Spanish (eficaz) and French (effectif) and German (wirksam) all emphasize effectiveness/efficacy. The adjective stresses actual power at work—not dormant potential but engaged energy producing tangible results, whether in gospel advance, faith expression, or Scripture's penetrating work. **ABILITY AND POWER**
en: effective | **es:** eficaz | **fr:** effectif, wirksam | **de:** wirksam 1Cor 16:9; Phlm 1:6; Heb 4:12

ἐνευλογέομαι G1757 *V-FIP-3P* (2×)

to be blessed in or through; to receive blessing through someone or something as the channel
This passive verb captures the promise that blessing will come through a particular channel. Peter quotes God's promise to Abraham that all families of the earth will be blessed in his seed (Acts 3:25). Paul similarly cites the promise to Abraham that all nations will be blessed in him (Gal 3:8). The passive emphasizes receiving blessing rather than self-achievement, while the preposition 'in' indicates the means or channel through which blessing flows—ultimately Christ, Abraham's seed.

(2×) To be blessed in or through (passive, with dative of means). Both NT occurrences quote God's promise to Abraham that all nations/families will be blessed through his seed. Acts 3:25 and Gal 3:8 cite the Genesis promise, with Galatians explicitly connecting it to justification by faith and Christ as the seed. The passive voice emphasizes blessing as received gift, not earned. The 'in/through' preposition marks the channel. Cross-linguistic glosses preserve the passive blessing: 'serán bendecidas', 'seront bénies'. **BLESSING AND PRAISE**
en: shall-be-blessed, will-be-blessed | **es:** Serán-bendecidas, serán-bendecidas | **fr:** bénir, Ἐνευλογηθήσονται | **de:** ἐνευλογηθήσονται, Ἐνευλογηθήσονται Acts 3:25; Gal 3:8

ἐνέχω G1758 *V-PMM/P-2P* (3×)

to hold fast against, have a grudge, be hostile; sustained opposition or resentment toward someone
The compound verb ἐνέχω (ἐν + ἔχω 'hold in') means to hold something in or against someone—to harbor a grudge, maintain hostility, or hold someone liable. The passive and middle forms suggest being caught or entangled in something (trapped in a net, caught in obligation). Biblical usage emphasizes relational antagonism: Herodias nursing a grudge against John the Baptist, scribes pressing hostile questions on Jesus, and the danger of being held in slavery's yoke. The verb captures sustained, often bitter opposition.

(3×) Mark 6:19 reports: 'And Herodias had a grudge against him and wanted to put him to death'—long-held resentment against John the Baptist for condemning her marriage. Luke 11:53 describes the aftermath of Jesus' woes on Pharisees and lawyers: 'the scribes and the Pharisees began to press him hard and to provoke him to speak about many things'—hostile interrogation. Galatians 5:1 warns: 'do not submit again to a yoke of slavery'—being held/entangled in bondage. The Spanish (a-acosarlo 'to harass him', seáis-enredados 'be entangled', tenía-rencor 'held grudge') and French (en-vouloir 'hold it against') capture the sustained antagonism. The verb describes relationships hardened into opposition, whether personal

vendetta, theological hostility, or systemic oppression. **RESTRAINT AND CONTROL**

en: be-held, held-grudge-against, to-be-hostile | **es:** a-acosarlo, seáis-enredados, tenía-rencor | **fr:** en-vouloir | **de:** ἐνέχειν, ἐνέχεσθε, ἐνεῖχεν Mark 6:19; Luke 11:53; Gal 5:1

ἐνθάδε G1759 *Adv* (10×)

Here, in this place; an adverb of location indicating the speaker's present position

A locative adverb meaning 'here' or 'in this place,' pointing to the speaker's immediate physical location. Jesus uses it after the resurrection to request food — 'Have you anything here to eat?' (Luke 24:41) — grounding his risen bodily presence in tangible reality. The Samaritan woman asks Jesus about drawing water 'here' at Jacob's well (John 4:15-16). In Acts 16:28, Paul calls out in the Philippian jail that all the prisoners are still 'here.' The word carries no theological weight of its own but anchors narratives in concrete spatial immediacy.

here (10×) An adverb of place meaning 'here, in this place,' indicating proximity to the speaker's current location. Used by the risen Jesus asking for food to demonstrate his bodily reality (Luke 24:41), by the Samaritan woman at Jacob's well (John 4:15-16), by Paul in the Philippian jail (Acts 16:28), and in other narrative contexts requiring spatial deixis (Acts 10:18; 17:6). Spanish 'aquí,' Hindi 'यहाँ,' and Korean '여기' all render it as a simple proximal locative. **HERE AND HITHER**

en: from-here, here | **es:** aquí, de-aquí | **fr:** ici | **de:** hier Matt 17:20; Luke 16:26; Luke 24:41; John 4:15; John 4:16

ἐνθῡμ-έομαι G1760 *V-PIM/P-2P* (3×)

to think deeply, ponder, consider, reflect upon something in one's mind

This verb captures the mental activity of careful consideration and internal reflection. It appears in contexts where someone is thinking through a situation before them—whether Joseph pondering Mary's pregnancy, Jesus perceiving the thoughts of skeptics, or Peter working through his vision. The Greek combines en- (in, within) with thumos (mind, spirit), emphasizing inward deliberation. Across Romance and Germanic languages, translators consistently reach for words meaning 'think,' 'reflect,' or 'ponder,' recognizing this as cognitive work rather than mere surface awareness.

(3×) Mental pondering or consideration, particularly of weighty matters requiring deliberation. In Matt 1:20, Joseph 'considers' divorcing Mary quietly—a decision requiring serious thought. In Matt 9:4, Jesus perceives what the scribes are 'thinking' (hostile doubts about his authority to forgive). In Acts 10:19, Peter is 'reflecting' on the vision he's just received. The multilingual evidence (Spanish 'reflexionando,' French 'réfléchir') confirms this is active mental processing, not passive awareness. **DISCUSS PONDER REASON**

en: do-you-think, having-considered, pondering | **es:** habiendo-pensado, pensáis, reflexionando | **fr:** réfléchir | **de:** διενθυμουμένου, ἐνθυμεῖσθε, ἐνθυμηθέντος Matt 1:20; Matt 9:4; Acts 10:19

ἐνθῡμ-ησις G1761 *N-GFS* (4×)

thought, reflection, inner deliberation; the content or process of pondering within the mind

From ἐν + θυμός ('in the spirit/mind'), this noun denotes the inner workings of thought—what one turns over in the heart. Jesus perceives the ἐνθυμήσεις of the scribes in Matthew 9:4 and of the Pharisees in Matthew 12:25, exposing hidden hostile reasoning. Acts 17:29 uses it for the products of human artistic imagination. Hebrews 4:12 declares the word of God a discerner of the 'thoughts and intentions of the heart,' pairing ἐνθυμήσεων with ἐννοιῶν.

(4×) Inner thoughts, reflections, or deliberations—especially those concealed from others but transparent to God. The ἐν-θυμ- root ('within the spirit') points to the interior quality of these cogitations. In Matt 9:4 and 12:25, Jesus supernaturally perceives the hostile ἐνθυμήσεις of religious opponents. Acts 17:29 extends to human artistic conceptions (the 'imaginings' behind idol-craft). Heb 4:12 pairs it with ἐννοιῶν ('intentions'), underscoring the penetrating reach of God's word. Spanish 'pensamientos' and French 'pensée' straightforwardly render 'thoughts.' **GEOGRAPHY AND SPACE**

en: of-thought, of-thoughts, thoughts | **es:** de-imaginación, de-pensamientos, pensamientos | **fr:** pensée | **de:** Gedanken, ἐνθυμήσεις, ἐνθυμήσεως Matt 9:4; Matt 12:25; Acts 17:29; Heb 4:12

ἔνειμι G1762 *V-PIA-3S* (6×)

To be in; there is/are (often as an emphatic existential marker: 'there is neither... nor').

A contracted form of 'enesti' (it is within/present), this verb in NT usage functions primarily as an emphatic existential marker. Paul deploys it most memorably in Galatians 3:28 – 'there is neither Jew nor Greek, neither slave nor free, neither male nor female' – where the triple 'eni' hammers home the dissolution of social categories in Christ. The same existential sense appears in Colossians 3:11 and 1 Corinthians 6:5. Spanish 'hay' (there is) and French 'il y a' reflect the existential function cleanly.

(6×) An emphatic existential form meaning 'there is' or 'there exists,' used to affirm or deny the presence or existence of something within a given sphere. In its most celebrated deployment, Paul uses the contracted form 'eni' three times in Galatians 3:28 to declare that fundamental human distinctions no longer exist 'in Christ Jesus.' The same construction recurs in Colossians 3:11 (where there is no Greek and Jew, circumcised and uncircumcised) and 1 Corinthians 6:5 ('Is there not among you one wise person?'). Spanish 'hay' and French 'il y a' capture the existential function, though the emphatic rhetorical force is uniquely Pauline. **EXISTENCE PARTICLES**

en: -, there-is | **es:** hay | **fr:** il-y-a, ἔνι | **de:** darin-sein 1Cor 6:5; Gal 3:28; Col 3:11

ἐνῐ-αυτός G1763 *N-AMS* (14×)

year — a period of twelve months, used for calendar reckoning, liturgical cycles, and temporal duration

Eniautos denotes a complete year and carries a slightly more formal or cyclical connotation than the more common etos. In classical Greek it originally meant 'anniversary' or 'cycle' (from eni + autos, 'returning upon itself'), and this cyclical flavor persists in its New Testament usage. Hebrews uses it repeatedly for the annual Day of Atonement ritual — the high priest entering the Most Holy Place 'once every year' (Heb 9:7, 10:1, 10:3) — where the yearly repetition underscores the insufficiency that Christ's once-for-all sacrifice resolves. John's Gospel notes that Caiaphas was high priest 'that year' (John 11:49, 51; 18:13), loading a simple temporal marker with dramatic irony. Spanish 'ano,' French 'annee,' and German 'Jahr' render it without distinction from etos, though the Greek preserves a subtle emphasis on the year as a completed cycle.

year (14×) A period of approximately twelve months, used to measure calendar time, liturgical cycles, and durations of activity. In Hebrews it denotes the annual rhythm of the Day of Atonement — the high priest entering 'once a year' (Heb 9:7, 10:1, 10:3) — with the repetition highlighting the contrast with Christ's singular, unrepeatable offering. In the Gospels, Caiaphas is identified as high priest 'that year' (John 11:49, 51; 18:13), and Luke 4:19 cites Isaiah's 'acceptable year of the Lord.' Acts 11:26 and 18:11 mark durations of missionary activity. All 14 occurrences denote the same temporal unit, with context determining whether the emphasis falls on cyclical recurrence or simple duration. **YEAR (TIME UNIT)**

en: a-year, year, years | **es:** año, años, un-año | **fr:** année | **de:** Jahr, ἐνιαυτὸν Luke 4:19; John 11:49; John 11:51; John 18:13; Acts 11:26

ἐνίστημι G1764 *V-FIM-3P* (7×)

Be present, be currently in effect (of times, situations); come upon, arrive, be imminent (of future events).

The verb enistemi literally means 'to stand in' or 'place within,' but in its NT usage it has narrowed to two temporal senses that together frame the biblical understanding of present and impending time. Most commonly, its perfect participle forms (enestosa, enestotos)

function adjectivally to describe what is 'present' — the present distress (1 Cor 7:26), the present evil age (Gal 1:4), present things in Paul's great rhetorical catalogue of what cannot separate us from Christ's love (Rom 8:38; 1 Cor 3:22). Spanish presente, French present, and German gegenwaertig all render this with straightforward present-tense vocabulary. But in two passages the future tense introduces an arrival nuance: 'difficult times will come' (2 Tim 3:1) and the alarmed Thessalonians fearing 'the day of the Lord has come' (2 Thess 2:2). Here enistemi shifts from static presence to dynamic onset — not what already stands, but what is breaking in.

1. be present, be at hand (5×) To be present, to be currently existing or in effect — used adjectivally with perfect participle forms to describe conditions, periods, or realities that are now at hand as opposed to past or future. Five of seven occurrences carry this sense: 'things present' cannot separate us from God's love (Rom 8:38), 'things present' belong to you in Christ (1 Cor 3:22), 'the present distress' makes singleness advisable (1 Cor 7:26), 'the present evil age' from which Christ delivers us (Gal 1:4), and the regulations 'imposed until a time of reformation' in the present tabernacle arrangement (Heb 9:9). Spanish presente, French present, and German gegenwaertig form a uniform equivalence class. The perfect tense underscores the stative quality — what has come to stand and remains standing. **BEING PRESENT**

en: present, present-things, things-present | **es:** cosas-presentes, presente | **fr:** présent | **de:** gegenwaertig Rom 8:38; 1Cor 3:22; 1Cor 7:26; Gal 1:4; Heb 9:9

2. come upon, be imminent (2×) To come upon, arrive, be imminent — describing events that are approaching or have just broken in, with a dynamic rather than stative force. Two occurrences mark this sense: Paul's warning that 'difficult times will come' in the last days (2 Tim 3:1), using the future enstesontai, and the Thessalonians' alarm that 'the day of the Lord has come' (2 Thess 2:2), using the perfect enesteken with an ingressive or immediate-arrival nuance. Spanish ha llegado/vendran and German gegenwaertig shift toward arrival vocabulary. The distinction from sense 1 is aspectual: sense 1 views the present as a settled state, while sense 2 captures the moment of onset — the day is dawning, the crisis is arriving. **GOING AND LEADING**

en: has-come, will-come | **es:** ha-llegado, vendrán | **fr:** présent | **de:** gegenwaertig 2Thess 2:2; 2Tim 3:1

ἐνισχύω G1765 *V-AIA-3S* (2×)

to strengthen, make strong; to impart or receive strength, especially in moments of weakness

The verb describes strengthening or gaining strength, often in contexts of divine aid. An angel from heaven appeared to Jesus in Gethsemane, strengthening him (Luke 22:43). After Saul's conversion and baptism, he took food and was strengthened (Acts 9:19). The active form shows an agent strengthening another, while intransitive usage indicates gaining strength. The term appears in moments of human weakness receiving divine or natural reinforcement.

(2×) To strengthen, make strong; to gain strength. In Luke 22:43, an angel appeared to Jesus strengthening him (ἐνισχύων) during his agony in Gethsemane—a moment of intense human weakness receiving divine aid. In Acts 9:19, Saul took food and was strengthened (ἐνίσχυσεν) after his conversion and days without eating. The term can be active (someone strengthening another) or intransitive (gaining strength). Spanish and French preserve the strengthening action: 'fortalecer', 'fortifier'. **STRENGTHENING AND POWER**

en: strengthening, was-strengthened | **es:** fortaleciendo, fue-fortalecido | **fr:** fortifier | **de:** ἐνίσχυσεν, ἐνισχύων Luke 22:43; Acts 9:19

ἔνατος G1766 *Adj-DFS* (10×)

Ninth — ordinal numeral marking the ninth hour (about 3 PM), pivotal in crucifixion and parable narratives

The adjective ἔνατος (enatos) is the ordinal form of 'nine,' occurring exclusively in the NT to designate the ninth hour of the day (roughly 3 PM by Jewish reckoning). Its most theologically weighty appearances frame the darkness at the crucifixion: from the sixth hour darkness covered the land until the ninth hour, when Jesus cried out (Matt 27:45-46; Mark 15:33-34; Luke 23:44). The parable of the laborers in the vineyard mentions workers hired at the ninth hour (Matt 20:5). Cornelius's vision and his prayer occur at the ninth hour (Acts 10:3, 30). Spanish 'novena (hora),' Arabic ٱلتَّاسِعَة, Hindi नौवें, and Korean 아홉째 all mark ordinal ninth uniformly.

(10×) The ordinal numeral 'ninth,' used exclusively in the NT to mark the ninth hour — approximately 3 PM by the Jewish division of daylight. It frames the climactic moment of the crucifixion when darkness lifts and Jesus cries out from the cross (Matt 27:45-46; Mark 15:33-34; Luke 23:44). In the parable of the vineyard workers, laborers are hired at the ninth hour as among the last (Matt 20:5). Cornelius receives his angelic vision during ninth-hour prayer (Acts 10:3, 30). The term carries no semantic variation across its occurrences. **NINE CARDINAL ORDINAL**

en: ninth, the-ninth | **es:** la-novena, novena, noveno, | **fr:** neuvième | **de:** neunte Matt 20:5; Matt 27:45; Matt 27:46; Mark 15:33; Mark 15:34

ἐννέᾰ G1767 *Adj-DNP* (5×)

Nine; the cardinal number between eight and ten, used both literally and as part of expressions denoting a larger group.

A straightforward cardinal number meaning "nine." In the New Testament it appears exclusively in the parables and sayings of Jesus. The lost-sheep parables in Matthew 18 and Luke 15 speak of leaving "the ninety-nine" (literally "the nine and ninety") to seek the one that strayed, while Luke 17:17 records Jesus asking, "Were not the ten cleansed? Where are the nine?" The multilingual glosses are remarkably uniform – Spanish nueve, French neuf, German neun – reflecting the simple numerical meaning.

(5×) The cardinal number nine, used in counting and grouping. All five NT occurrences involve Jesus' words: the ninety-nine sheep left on the hills (Matt 18:12-13, Luke 15:4, 7) and the nine healed lepers who did not return to give thanks (Luke 17:17). Translations across languages uniformly render a simple numeral, confirming a single unambiguous sense. **NINE CARDINAL ORDINAL**

en: nine | **es:** nueve, y-nueve | **fr:** neuf | **de:** neun Matt 18:12; Matt 18:13; Luke 15:4; Luke 15:7; Luke 17:17

ἐνενήκοντα G1768 *Adj-DNP* (4×)

ninety (the cardinal number)

The indeclinable Greek numeral for ninety, appearing exclusively in the parables of the lost sheep. In both Matthew 18:12-13 and Luke 15:4-7, the shepherd leaves the ninety-nine in safety to search for the one that has strayed. The number's sole narrative function in the NT is to dramatize the value God places on each individual—the ninety-nine safe sheep make the rescue of the one all the more striking.

(4×) The cardinal number ninety, used in the NT only within the compound 'ninety-nine' in the parable of the lost sheep. All four occurrences (Matt 18:12-13; Luke 15:4, 7) present the ninety-nine as the flock left behind while the shepherd pursues the single lost one. Spanish 'noventa' and French 'quatre-vingt-dix' (literally 'four-twenty-ten') render the number straightforwardly, though the French vigesimal construction is a curiosity. The theological weight lies not in the number itself but in the contrast it creates. **LARGE CARDINAL NUMBERS**

en: ninety | **es:** noventa | **fr:** quatre-vingt-dix | **de:** ἐνενήκοντα Matt 18:12; Matt 18:13; Luke 15:4; Luke 15:7

ἐνεός G1769 *Adj-NMP* (1×)

speechless, mute, unable to speak; struck dumb or astonished into silence

This adjective means speechless or unable to speak, either from natural muteness or from shock. In Acts 9:7, Paul's companions stand speechless after hearing the voice from heaven on the Damascus road. Classical usage often paired this word with 'deaf,' indicating deaf-muteness, but also used it for stunned silence or astonishment. Luke employs it to describe the overwhelming effect of divine encounter:

the men are rendered silent by the theophany, unable to respond to what they've witnessed.

(1×) Acts 9:7 describes Paul's companions as standing ἐνεοί—speechless—after the heavenly voice addresses Saul. This is awestruck silence before divine mystery. The lexicon shows classical usage for deaf-mute persons and those dumbfounded. The plural adjective captures corporate shock: they hear sound but comprehend nothing, left stammering and mute. Spanish mudos and French muet confirm the inability to speak. Divine presence overwhelms human speech. **DEAF AND MUTE**

en: speechless | **es:** mudos | **fr:** muet | **de:** ἐνεοί Acts 9:7

ἐννεύω G1770 *V-IIA-3P* (1×)

to make signs, gesture, signal with motion; communicate nonverbally through gestures

This verb means to signal or communicate by gestures, typically nodding or making signs. In Luke 1:62, the crowd makes signs to Zechariah asking what he wants to name his son, since he has been struck mute. The term describes nonverbal communication necessitated by his inability to speak. Classical usage shows it meant nodding to signal or beckoning. Luke uses it to depict the workaround community members employed to communicate with the priest during his divinely imposed muteness.

(1×) Luke 1:62 shows people making signs (ἐνένευον) to ask mute Zechariah what the child should be named. This is gestural communication forced by his speechlessness. The imperfect tense suggests repeated or ongoing signaling attempts. Spanish hacían señas and French faire signe capture the nonverbal gesturing. The lexicon cites classical usage for nodding or beckoning. This communication workaround highlights Zechariah's continued muteness as divine sign until John's birth and naming. **AUTO-DETECTED COMMUNITY 11301 WITH 5 SENSES**

en: they-were-making-signs | **es:** hacían-señas | **fr:** faire-signe | **de:** ἐνένευον Luke 1:62

ἔννοια G1771 *N-GFP* (2×)

thought, notion, intention; the act of thinking or the concept formed in the mind

The word denotes mental activity—thinking, reflecting, forming concepts, or intending. God's word discerns the thoughts and intentions of the heart (Heb 4:12), penetrating beyond surface actions to inner motivations. Believers should arm themselves with the same mind or attitude that Christ had regarding suffering (1 Pet 4:1). The term can mean general mental activity, specific notions or concepts, or deliberate intentions. Classical usage ranged from philosophical 'conceptions' to practical 'designs' or 'intents.'

(2×) Thought, notion, intention; the act of thinking or the concept/design formed. In Heb 4:12, God's word discerns thoughts and intentions (ἐνθυμήσεων καὶ ἐννοιῶν) of the heart—penetrating to inner motivations. In 1 Pet 4:1, believers arm themselves with the same thought/mind (τὴν αὐτὴν ἔννοιαν), referring to Christ's attitude toward suffering. Classical usage spans philosophical concepts to practical designs. German 'Gedanken' (thoughts) and Spanish 'intenciones' reflect the range from mental activity to deliberate intent. **GEOGRAPHY AND SPACE**

en: mind, of-intentions | **es:** de-intenciones, mentalidad | **fr:** Gedanken | **de:** Gedanken Heb 4:12; 1Pet 4:1

ἔννομος G1772 *Adj-DFS* (2×)

lawful, legal, subject to law; according to law or bound by legal requirements

The term describes what is according to law—either lawful actions or persons under law's authority. Paul tells the Corinthians he is not outside God's law but under Christ's law (1 Cor 9:21). In Acts, leaders say lawful matters should be settled in the regular assembly, not a riot (Acts 19:39). The word carries both positive (legitimate, proper) and descriptive (subject to law) senses. Classical usage included legal assemblies, lawful ages or times, and persons living uprightly within legal bounds.

(2×) Lawful, legal, according to law; subject to or bound by law. In Acts 19:39, the town clerk says lawful matters (ἐννόμῳ ἐκκλησίᾳ) should be settled in the legal assembly, not through riot. In 1 Cor 9:21, Paul describes himself as not lawless before God but under law (ἔννομος) to Christ—subject to Christ's law though free from Mosaic law. Classical usage includes legitimate assemblies, just actions, and persons keeping within law. Translations render both 'lawful' and 'under law' senses. **STRAIGHTNESS AND UPRIGHTNESS**

en: lawful, under-law | **es:** bajo-ley, legal | **fr:** légal | **de:** ἐννόμῳ, ἔννομος Acts 19:39; 1Cor 9:21

ἔννυχ-ος G1773 *Adv* (1×)

in the night, during the night hours; at night while it is still dark

This adverb means during the night or while it is still dark. Mark 1:35 records that Jesus rose 'very early in the morning, a great while before day' to pray in a solitary place. The term emphasizes the pre-dawn darkness, the depth of night when Jesus sought communion with the Father. Classical usage applied this to nighttime visits or activities. Mark highlights Jesus' prayer discipline: he sacrificed sleep to secure undisturbed time with God before the demands of ministry crowded in.

(1×) Mark 1:35 describes Jesus rising ἔννυχα λίαν—very early while still night—to pray alone. This temporal precision emphasizes Jesus' intentionality: he prays in darkness before dawn breaks. Spanish todavía de noche and French de nuit capture the pre-dawn timing. Classical usage included nighttime activities. Mark shows Jesus' priority: before healing and teaching begin, he must be with the Father. The adverb underscores the cost of this discipline—sleep sacrificed for prayer. **NIGHT AND LODGING**

en: at-night | **es:** todavía-de-noche | **fr:** de-nuit | **de:** in-der-Nacht Mark 1:35

ἐνοικ-έω G1774 *V-AIA-3S* (5×)

To dwell in, inhabit; used metaphorically of God's Spirit, Christ's word, or faith residing within a person or community.

Carries the core meaning of dwelling or making one's home within a place or person. In the New Testament, this verb is used exclusively in a spiritual and metaphorical sense: the Spirit of God dwelling in believers (Rom 8:11), God dwelling among his people (2 Cor 6:16), the word of Christ dwelling richly in the community (Col 3:16), and sincere faith dwelling first in a grandmother and mother before being passed on (2 Tim 1:5, 14). Spanish habitare and French habiter-dans mirror the "inhabit within" nuance perfectly.

(5×) To dwell within, inhabit spiritually. Every NT use is metaphorical – God's Spirit indwelling the believer (Rom 8:11), God dwelling among his covenant people (2 Cor 6:16), the word of Christ making its home in the congregation (Col 3:16), and genuine faith residing within Timothy's lineage (2 Tim 1:5, 14). The German einwohnen ('to in-dwell') captures the compound prefix en- plus oikeō ('to dwell'), emphasizing an interior, abiding presence rather than a temporary visit. **GEOGRAPHY AND SPACE**

en: I-will-dwell, dwelling, dwelt | **es:** Habitaré, habite, habitó | **fr:** einwohnen, habiter-dans | **de:** einwohnen Rom 8:11; 2Cor 6:16; Col 3:16; 2Tim 1:5; 2Tim 1:14

ἑνότης G1775 *N-AFS* (2×)

unity, oneness; the state or quality of being one, unified, or in harmonious union

This abstract noun denotes the state of being one or the quality of unity. Paul urges believers to maintain the unity of the Spirit in the bond of peace (Eph 4:3). He speaks of growing to the unity of the faith and knowledge of God's Son (Eph 4:13). The term appears only in Ephesians and emphasizes not just numerical oneness but harmonious union—the opposite of division, faction, or fragmentation. It relates to the fundamental Christian conviction that there is one body, one Spirit, one hope, one Lord, one faith, one baptism, one God.

(2×) Unity, oneness; the state or quality of being unified. Both occurrences in Eph 4 emphasize preserving or attaining unity. In v. 3, believers maintain the unity (τὴν ἑνότητα) of the Spirit through peace. In v. 13, maturity involves reaching the unity of faith and knowledge of Christ. The term emphasizes harmonious union, not mere numerical singularity. Classical usage includes philosophical unity and concrete manifestations of oneness. Cross-linguistic glosses preserve the unity concept: 'unidad', 'Einheit', 'unité'. **ONE AND UNITY**

en: unity | **es:** unidad | **fr:** ἑνότητα | **de:** Einheit Eph 4:3; Eph 4:13

ἐνοχλ-έω G1776 *V-PSA-3S* (2×)

to trouble, disturb, annoy; to cause distress or discomfort, often implying unwelcome imposition

The verb describes troubling, annoying, or disturbing someone—often with the sense of unwelcome burden or disturbance. Those troubled by unclean spirits came to Jesus for healing (Luke 6:18). The author of Hebrews warns that bitterness can trouble many and defile them (Heb 12:15). The passive participle in Luke shows the ongoing state of being troubled, while the active subjunctive in Hebrews warns of potential disturbance. Classical usage ranged from physical annoyance to being overburdened with work.

(2×) To trouble, disturb, annoy; to cause distress or burden. In Luke 6:18, those troubled (ἐνοχλούμενοι) by unclean spirits came to Jesus and were healed—describing ongoing affliction. In Heb 12:15, a root of bitterness can trouble (ἐνοχλῇ) many and defile them—warning of potential disturbance to the community. Classical uses include troubling someone with requests, being overburdened, or addressing someone. Spanish 'atormentados' (tormented) and French 'troublé' capture the distress aspect. **TROUBLING AND DISTURBING**

en: being-troubled, trouble | **es:** atormentados, cause-molestia | **fr:** troublé | **de:** bedraengen, ἐνοχλούμενοι Luke 6:18; Heb 12:15

ἔνοχος G1777 *Adj-NMS* (10×)

Guilty, liable, deserving of punishment; also subject to or held in bondage under a power or condition.

A legal adjective that rings through the Sermon on the Mount like a courtroom gavel. In Matthew 5:21-22, Jesus escalates the stakes: anger makes one 'liable' to judgment, insults 'guilty' before the council, and contempt 'deserving' of Gehenna. At Jesus' trial, the Sanhedrin declares him 'deserving of death' (Matt 26:66, Mark 14:64). Spanish 'reo' (defendant/convict) and German 'schuldig' (guilty) confirm the judicial weight. One distinctive occurrence in Hebrews 2:15 shifts the meaning toward subjection – those who through fear of death were 'subject to' lifelong bondage – where Spanish 'sujetos' signals a move from courtroom guilt to existential captivity.

1. guilty, liable, deserving of (legal/moral culpability) (9×) Adjective of legal and moral culpability – guilty, liable, deserving of a penalty. Dominates the NT usage (9 of 10 occurrences), especially in Jesus' teaching on the escalating gravity of offenses in Matthew 5:21-22, where three successive uses intensify from 'liable to the court' through 'guilty before the council' to 'deserving of the fire of Gehenna.' The Sanhedrin's verdict at Jesus' trial (Matt 26:66, Mark 14:64) uses it as a formal judicial finding. Spanish 'reo' and 'culpable,' French 'coupable,' and German 'schuldig' all converge on legal guilt. **TESTIMONY OBJECTS**

en: Deserving, deserving, guilty | **es:** Reo, culpable, reo | **fr:** coupable | **de:** schuldig Matt 5:21; Matt 5:22; Matt 26:66

2. subject to, held in bondage (1×) Adjective indicating subjection, bondage, or being held captive under a condition or power – distinct from juridical guilt. Occurs only in Hebrews 2:15, where it describes those who through fear of death were 'subject to' lifelong slavery. The Spanish rendering 'sujetos' (subjected) rather than 'culpable' (guilty) marks the semantic shift clearly: this is about being bound under a tyrannical condition, not about deserving punishment. **RESTRAINT AND CONTROL**

en: subject | **es:** sujetos | **fr:** coupable | **de:** schuldig Heb 2:15

ἔνταλμα G1778 *N-ANP* (3×)

commandments, precepts; human-origin regulations or traditions presented as authoritative

The noun ἔνταλμα denotes a commandment or precept, synonymous with ἐντολή but in NT usage specifically applied to human traditions wrongly elevated to divine authority. Jesus quotes Isaiah's indictment against those who 'teach as doctrines the commandments of men' (Matt 15:9, Mark 7:7), and Paul warns against regulations like 'Do not handle, Do not taste' (Col 2:22). The word carries a pejorative edge in biblical contexts—these are man-made rules masquerading as God's law.

(3×) Matthew 15:9 and Mark 7:7 both quote Isaiah 29:13 in Jesus' critique of Pharisees: 'in vain do they worship me, teaching as doctrines the commandments of men'—human traditions displacing divine Torah. Colossians 2:22 warns against ascetic regulations: 'according to human precepts and teachings'—man-made rules about food and conduct. The Spanish (mandamientos), French (commandement), and German (ἐντάλματα) use commandment language, though context reveals these as human, not divine, origin. The term functions as theological critique: when religious communities substitute their traditions for God's word, worship becomes vain. The prophetic edge is sharp—human ἐντάλματα corrupt true religion by obscuring divine ἐντολαί. **GEOGRAPHY AND SPACE**

en: commandments | **es:** mandamientos | **fr:** commandement | **de:** ἐντάλματα Matt 15:9; Mark 7:7; Col 2:22

ἐντᾰφ-ιάζω G1779 *V-PNA* (2×)

to prepare for burial, lay out for burial; to perform burial rites including anointing and wrapping

This verb describes preparing a body for burial according to Jewish customs—washing, anointing with spices, and wrapping in burial cloths. When a woman anointed Jesus at Bethany, he said she had done it to prepare him for burial (Matt 26:12). Joseph of Arimathea and Nicodemus took Jesus' body, wrapped it with spices according to Jewish burial customs (John 19:40). The verb captures the complete process of laying out and preparing the deceased with dignity and ritual care.

(2×) To prepare for burial, lay out for burial; to perform burial rites. In Matt 26:12, Jesus interprets the woman's anointing as preparing his body for burial (πρὸς τὸ ἐνταφιάσαι με). In John 19:40, Joseph and Nicodemus took Jesus' body and wrapped it with spices as Jewish burial custom (ἐνταφιάζειν). The verb encompasses the complete process of washing, anointing, and wrapping the deceased. Spanish distinguishes 'preparar para sepultura' (prepare) and 'enterrar' (bury). French 'ensevelir' emphasizes the wrapping aspect. **BURYING THE DEAD**

en: to-bury, to-prepare-for-burial | **es:** enterrar, preparar-para-sepultura | **fr:** ensevelir | **de:** einbalsamieren, ἐνταφιάσαι Matt 26:12; John 19:40

ἐντᾰφ-ιασμός G1780 *N-GMS* (2×)

burial preparation, the act of preparing for burial; the process or occasion of laying out the dead

This noun denotes the preparation for burial or the burial itself. The woman who anointed Jesus performed this act for his burial preparation (Mark 14:8). Mary kept the expensive ointment for the day of Jesus' burial (John 12:7). Both contexts involve anointing as part of burial customs, though Mark emphasizes the act performed, while John looks to the intended occasion. The term captures the solemnity and ritual significance of preparing the deceased.

(2×) Burial, burial preparation; the act or occasion of laying out for burial. In Mark 14:8, the woman anointed Jesus beforehand for burial (πρὸς τὸν ἐνταφιασμόν). In John 12:7, Jesus tells Judas that Mary has kept the ointment for the day of his burial (εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου). Both involve anointing as burial preparation. The noun captures the solemn process of preparing the deceased with spices and care. Cross-linguistic glosses consistently render 'burial' or 'burial preparation': 'sepultura', 'Einbalsamierung', 'ensevelissement'. **BURIAL INTERMENT**

en: burial | **es:** sepultura | **fr:** ensevelissement | **de:** Einbalsamierung Mark 14:8; John 12:7

ἐντέλλω G1781 *V-RIM/P-3S* (15×)

To command, enjoin, give authoritative orders; used in the middle voice for issuing directives.

Entellomai (the middle voice of entellō) carries the weight of authoritative command. In the NT it appears when God, Jesus, or Moses issues binding directives. Satan quotes Psalm 91 — 'He will command his angels concerning you' (Matt 4:6; Luke 4:10) — and Jesus instructs his disciples to teach all that he has commanded (Matt 28:20). The word also covers Mosaic commandments cited in legal debate (Matt 19:7; Mark 10:3). Unlike weaker verbs of asking or requesting, entellomai implies authority that expects obedience. The translation evidence — Spanish 'mandar,' French 'commander,' German 'gebieten' — consistently reflects this authoritative register.

command, give orders (15×) To issue an authoritative command or directive that expects compliance. Used of divine commands (Matt 4:6, God commanding angels; Acts 13:47, the Lord's commission), of Jesus' instructions to his followers (Matt 17:9; 28:20), and of Mosaic legal prescriptions cited in debate (Matt 19:7; Mark 10:3). The middle voice (entellomai) emphasizes personal authority in the giving of orders. Spanish 'mandar,' French 'commander,' and German 'gebieten' all preserve the note of binding authority. COMMANDING AND ORDERING

en: I-command, I-commanded, command | **es:** ha-mandado, habiendo-mandado, mandará | **fr:** commander | **de:** gebieten, gebietet Matt 4:6; Matt 17:9; Matt 19:7; Matt 28:20; Mark 10:3

ἐντεῦθεν G1782 *Adv* (10×)

From here, from this place; also used distributively to mean 'on this side…on that side.'

A spatial adverb meaning 'from here' or 'from this place,' used frequently in commands to depart or relocate. Jesus tells the devil 'go away from here' (Luke 4:9), commands his disciples 'arise, let us go from here' (John 14:31), and orders the merchants 'take these things from here' (John 2:16). Spanish 'de aquí' and German 'von hier' consistently render this directional sense. A specialized distributive usage appears in John 19:18, where two thieves are crucified 'on this side and on that side' of Jesus – Spanish 'de un lado...de otro lado' captures the paired spatial arrangement that distinguishes this from the simple 'from here.'

1. from here (8×) The basic spatial sense: 'from here,' 'from this place,' indicating movement away from the speaker's or narrative's location. Appears eight times in the Gospels and Acts – Jesus orders departure from a place (Luke 4:9; John 14:31), commands removal of merchandise from the temple (John 2:16), and the Pharisees warn Jesus to leave 'from here' (Luke 13:31). French 'd'ici,' Spanish 'de aquí/desde aquí,' and German 'von hier' all consistently confirm simple directional origin. HERE AND HITHER

en: from-here | **es:** de-aquí, desde-aquí | **fr:** d'ici | **de:** von-hier, ἐντεῦθεν Luke 4:9; Luke 13:31; John 2:16; John 7:3; John 14:31

2. on this side (2×) A distributive spatial usage meaning 'on this side' (paired with 'on that side'), marking position on either flank of a central point. Both occurrences are in John 19:18, describing the two criminals crucified on either side of Jesus. Spanish 'de un lado...de otro lado' and English 'on this side...on that side' show the symmetrical, positional force that sets this sense apart from mere departure. HERE AND HITHER

en: on-that-side, on-this-side | **es:** de-otro-lado, de-un-lado | **fr:** d'ici | **de:** von-hier John 19:18

ἔντευξις G1783 *N-GFS* (2×)

petition, intercession; a formal request or plea made to someone, especially prayer on behalf of another

The word denotes petitioning or interceding, often in formal contexts. Paul urges prayers, intercessions, and thanksgivings for all people (1 Tim 2:1). God's word is sanctified through prayer and petition (1 Tim 4:5). Classical usage ranged from petitions to authorities to intercourse or conversation, but NT usage focuses on prayer and intercession. The term suggests formal, deliberate prayer rather than casual conversation, and often carries the sense of advocacy on behalf of others.

(2×) Petition, intercession; formal prayer or request, especially on behalf of others. In 1 Tim 2:1, Paul urges prayers, intercessions (ἐντεύξεις), and thanksgivings for all people—emphasizing advocacy for others before God. In 1 Tim 4:5, food is sanctified through God's word and prayer (ἐντεύξεως). Classical usage includes petitions to authorities and general intercourse, but NT usage focuses on prayer/intercession. French preserves the distinct term 'ἐντεύξεις', while Spanish uses 'intercesiones' and 'oración', marking the formal prayer sense. PRAYER AND SUPPLICATION

en: intercessions, prayer | **es:** intercesiones, oración | **fr:** ἐντεύξεις, ἐντεύξεως | **de:** Fuersprache 1Tim 2:1; 1Tim 4:5

ἔντῑμ-ος G1784 *Adj-NMS* (5×)

Honored, esteemed, precious; of persons held in high regard or of things considered valuable and choice.

An adjective built on timē ('honor, value'), describing someone or something held in high esteem. It can apply to persons – like the centurion's valued servant (Luke 7:2) or Christian leaders who deserve special recognition (Phil 2:29) – and also to things, such as the choice, precious living stone that is Christ (1 Pet 2:4, 6). The Spanish preciosa and honorable and the French honorable together reflect its dual range: intrinsic preciousness and socially recognized honor. Jesus' parable about choosing the more honored seat at a banquet (Luke 14:8) highlights the social dimension.

(5×) Honored, esteemed, held in high regard among people. Applied to the centurion's servant who was dear to him (Luke 7:2), to the more honored place at a feast (Luke 14:8), and to leaders like Epaphroditus whom believers should hold in high esteem (Phil 2:29). The Spanish más-honorable and French honorable capture the relational, social aspect of this sense – worth recognized by others in a community setting. In 1 Peter 2:4, 6, the term extends to Christ as the 'chosen and precious' cornerstone, where divine honor elevates the word from social esteem to theological worth. BELOVED AND PRECIOUS

en: in-honor, more-honored, precious | **es:** honrados, más-honorable, preciosa | **fr:** honorable | **de:** ἐντίμους, ἐντιμότερός, ἔντιμον Luke 7:2; Luke 14:8; Phil 2:29; 1Pet 2:4; 1Pet 2:6

ἐντολ-ή G1785 *N-DFP* (67×)

entole – a commandment, injunction, or authoritative precept, especially divine law

The feminine noun entole ('commandment, injunction') denotes an authoritative directive, whether divine or human. Its 67 New Testament occurrences overwhelmingly concern God's commands: the Mosaic commandments debated in the Gospels ('which is the great commandment?', Matt 22:36), the 'new commandment' of love that Jesus gives (John 13:34), and the apostolic exhortations to keep God's commandments (1 John 2:3-4; 3:22-24). Distinguished from nomos ('law' as a system), entole highlights the individual precept – the specific, concrete directive. Spanish mandamiento, French commandement, and German Gebot all capture this sense of a binding authoritative charge, with no evidence of polysemy across the corpus.

commandment, injunction (67×) An authoritative directive or precept, most often referring to divine commands – the Decalogue (Matt 19:17-19), the 'greatest commandment' (Matt 22:36-38), Jesus's 'new commandment' to love one another (John 13:34; 15:12), and the apostolic call to keep God's commandments (1 John 2:3-4). Distinguished from nomos (the law as system) by its focus on the individual precept. Spanish mandamiento, French commandement, and German Gebot converge uniformly across all 67 occurrences, confirming a single sense of binding authoritative injunction. GEOGRAPHY AND SPACE

en: a-command, a-commandment, command | **es:** Mandamiento, man-

damiento | **fr:** commandement | **de:** Gebot Matt 5:19; Matt 15:3; Matt 22:36; Matt 22:38; Matt 22:40

ἐντόπ-ιος G1786 *Adj-NMP* (1×)

local, from that place; native residents as opposed to outsiders or foreigners

This adjective describes local residents or people from a particular place, as opposed to foreigners or visitors. In Acts 21:12, both 'we' (Paul's traveling companions) and the local residents beg Paul not to go to Jerusalem. The term distinguishes native inhabitants from visitors. Classical usage employed it for local customs, currencies, residents, and civil wars (as opposed to foreign conflicts). Luke emphasizes the unanimity of concern across both groups: locals and visitors alike plead with Paul to avoid the danger awaiting him.

(1×) Acts 21:12 records that 'both we and those of that place' (οἱ ἐντόπιοι) begged Paul not to ascend to Jerusalem. The adjective marks local residents in distinction from traveling companions. Spanish del lugar and French du lieu confirm the locative sense. Classical usage opposed ἐντόπιοι to foreigners or distinguished locals from colonizers. Luke shows broad consensus: everyone, whether visitor or resident, recognizes Paul's danger and pleads with him to stay away from Jerusalem. **GEOGRAPHY AND SPACE**

en: local-residents | **es:** del-lugar | **fr:** du-lieu | **de:** ἐντόπιοι Acts 21:12

ἐντός G1787 *Adv* (2×)

within, inside; in the interior or inner part, as opposed to outside

This preposition and adverb denotes position within or inside something. Jesus tells Pharisees to first clean the inside of the cup (Matt 23:26). He declares that the kingdom of God is within or among you (Luke 17:21)—either in the hearts of believers or in their midst through his presence. The term contrasts inner with outer, emphasizing location or realm. Classical usage included being within city walls, within one's own control, or on this side of a boundary.

(2×) Within, inside (preposition with genitive or adverb). In Matt 23:26, Jesus tells the Pharisee to cleanse first the inside (τὸ ἐντὸς) of the cup so the outside may be clean. In Luke 17:21, he declares the kingdom of God is within/among you (ἐντὸς ὑμῶν)—either in believers' hearts or in their midst through Christ. Classical usage emphasized position within boundaries (city walls, control, territory). Spanish 'dentro de' and French 'au-dedans' preserve the interior position sense. **INSIDE AND WITHIN**

en: inside, within | **es:** de-dentro, dentro-de | **fr:** au-dedans | **de:** ἐντὸς Matt 23:26; Luke 17:21

ἐντρέπ-ω G1788 *V-FIP-3P* (9×)

To turn someone inward in shame or deference; either 'to put to shame, admonish' or 'to respect, revere' (middle/passive).

From ἐν (in) + τρέπω (turn), this verb literally means 'to turn someone inward,' and its two senses flow naturally from that root image. In the middle voice it describes a turning toward someone in deference — 'they will respect my son,' says the vineyard owner in Jesus' parable (Matt 21:37; Mark 12:6; Luke 20:13). In its active or causative use, it means turning someone inward in a very different way: making them feel shame. Paul wields it with pastoral care: 'I do not write this to shame you' (1 Cor 4:14). Spanish elegantly mirrors this split, using 'respetar' for reverence and 'avergonzar' for shaming.

1. respect, revere (6×) To show respect, reverence, or deference toward a person, especially an authority figure. Predominantly used in the parable of the wicked tenants, where the vineyard owner sends his beloved son expecting the tenants 'will respect' him (Matt 21:37; Mark 12:6; Luke 20:13). Also appears for the unjust judge who 'neither feared God nor respected man' (Luke 18:2, 4) and for fatherly discipline that earns children's respect (Heb 12:9). Spanish 'respetar' and the underlying Greek middle voice both convey an inward turning of the self toward another in honor. **SHAME AND REVERENCE**

en: I-respect, They-will-respect, respecting | **es:** Respetarán, los-respetábamos, respetando | **fr:** faire-honte | **de:** beschaemen, ἐντρέπομαι, ἐντραπήσονται Matt 21:37; Mark 12:6; Luke 18:2; Luke 18:4; Luke 20:13

2. put to shame, make ashamed (3×) To put to shame, cause someone to feel ashamed, or admonish by inducing a sense of moral embarrassment. Paul uses it pastorally in 1 Corinthians 4:14: 'I write not to shame you but to admonish you as beloved children.' In 2 Thessalonians 3:14 and Titus 2:8 the goal is corrective — producing healthy shame that leads to repentance. Spanish shifts distinctly to 'avergonzar' (to embarrass/shame), and Arabic uses forms meaning 'to be abashed,' confirming this as a recognized separate sense from respectful deference. **SHAME AND REVERENCE**

en: he-may-be-ashamed, may-be-put-to-shame, shaming | **es:** avergonzando, se-avergüence, sea-avergonzado | **fr:** avoir-honte, faire-honte | **de:** beschaemen 1Cor 4:14; 2Thess 3:14; Titus 2:8

ἐντρέφω G1789 *V-PPM/P-NMS* (1×)

to be nourished in, trained in; brought up or educated in something, formed by it

This verb in passive or middle voice means to be nourished, raised, or trained in something. First Timothy 4:6 encourages Timothy to be 'nourished up in the words of faith and good doctrine.' The term suggests ongoing formation through sustained exposure. Classical usage included being raised in certain practices or educated in particular teachings. Paul uses it to describe Timothy's continuous formation by sound doctrine, contrasting this wholesome diet with the poisonous myths he must reject.

(1×) In 1 Timothy 4:6, Paul commends Timothy as one 'being nourished' (ἐντρεφόμενος) in the words of faith and sound teaching. The present participle suggests ongoing formation, not one-time learning. This is dietary language applied to doctrine: Timothy feeds continuously on truth. Spanish nutriéndote captures the nutritional metaphor. Classical usage for being raised or trained in something fits perfectly. Healthy ministers require steady intake of wholesome doctrine to resist error and nourish others. **FEEDING AND NOURISHING**

en: being-nourished | **es:** nutriéndote | **fr:** ἐντρεφόμενος | **de:** genaehrt-werden 1Tim 4:6

ἔντρομος G1790 *Adj-NMS* (3×)

trembling, characterized by physical shaking from fear or awe

An adjective describing someone physically trembling, typically in response to encountering the divine or overwhelming holy presence. The word compounds en- (in) with tromos (trembling), capturing an embodied fear response. All three New Testament instances occur in moments of divine encounter: Moses before the burning bush, the Philippian jailer after the earthquake and supernatural prison opening, and the Israelites at Sinai. The consistent translation across languages as 'trembling' or 'shaking' reflects both the physical manifestation and the emotional root—reverent terror before what is holy and dangerous.

(3×) Physically trembling from fear, particularly reverential fear in the presence of the divine. In Acts 7:32, Moses becomes 'trembling' and cannot look at the burning bush. In Acts 16:29, the jailer comes in 'trembling' after witnessing the earthquake and finding Paul and Silas still present. In Heb 12:21, Moses declares 'I am trembling' at the terror of Sinai. The evidence across all languages (Spanish 'temblando,' French 'tremblant,' German 'zitternd') uniformly renders this as physical shaking, not mere anxiety. **TREMBLING AND FEAR**

en: trembling | **es:** temblando | **fr:** tremblant, zitternd | **de:** zitternd, ἔντρομος Acts 7:32; Acts 16:29; Heb 12:21

ἐντροπ-ή G1791 *N-AFS* (2×)

shame, humiliation; the feeling of disgrace or dishonor, especially from being exposed or corrected

The word denotes shame or humiliation, often resulting from correction or exposure. Paul asks if there is not even one wise person among the Corinthians to judge disputes, speaking to their shame (1 Cor 6:5). He urges them to wake to righteousness, speaking to

their shame for some lacking knowledge of God (1 Cor 15:34). The term can mean modest respect in classical usage, but NT contexts emphasize the shame of being exposed in wrong or incompetence.

(2×) Shame, humiliation; the feeling or state of disgrace from being exposed or corrected. In 1 Cor 6:5, Paul speaks to the Corinthians' shame (πρὸς ἐντροπὴν ὑμῖν) that they can't find even one wise person to judge disputes. In 1 Cor 15:34, he speaks to their shame (πρὸς ἐντροπὴν ὑμῖν λαλῶ) that some lack knowledge of God. The term emphasizes disgrace from exposure of inadequacy. Classical usage included modest respect, but NT contexts stress corrective shame. Cross-linguistic glosses consistently render 'shame': 'vergüenza', 'honte', 'Beschämung'. **SHAME AND DISGRACE**

en: shame | **es:** vergüenza | **fr:** honte | **de:** Beschaemung 1Cor 6:5; 1Cor 15:34

ἐντρῠφ-άω G1792 *V-PPA-NMP* (1×)

to revel in, indulge in, take pleasure in; enjoy something luxuriously or with self-indulgence

This verb means to revel or take luxurious pleasure in something, often with negative connotations of excess or mockery. Second Peter 2:13 condemns false teachers who 'revel in their deceptions while they feast with you.' The term suggests self-indulgent pleasure, sometimes at others' expense. Classical usage included delighting in privileges, exulting over others' misfortunes, or treating things contemptuously. Peter depicts shameless hedonists who luxuriate in their own deceit even during sacred fellowship meals.

(1×) Second Peter 2:13 condemns those 'reveling in their deceptions' (ἐντρυφῶντες ἐν ταῖς ἀπάταις) while feasting with believers. The present participle depicts ongoing, shameless self-indulgence. These false teachers luxuriate in their own fraud during fellowship meals meant for genuine communion. Spanish deleitándose and German schwelgen capture the hedonistic pleasure-taking. Classical usage could mean delighting in power or mocking others. Peter exposes their audacity: they feast on deception itself. **PLEASANTNESS AND DELIGHT**

en: reveling | **es:** deleitándose | **fr:** ἐντρυφῶντες | **de:** schwelgen 2Pet 2:13

ἐντυγχάνω G1793 *V-AIA-3P* (5×)

To intercede, appeal to, plead with; to approach someone in authority on behalf of another, either positively or negatively.

Originally meaning to encounter or meet with someone, this verb developed the specialized sense of making a formal appeal or intercession. In the New Testament it covers both positive intercession – the Spirit interceding for the saints (Rom 8:27), Christ interceding at God's right hand (Rom 8:34, Heb 7:25) – and negative petition, as when the Jewish leaders appealed to Festus against Paul (Acts 25:24) or when Elijah pleaded with God against Israel (Rom 11:2). The Spanish interceder and French intercéder reflect the dominant NT sense precisely.

(5×) To intercede or appeal to a person in authority on behalf of (or against) another. Positively, the Spirit intercedes for believers according to God's will (Rom 8:27), Christ intercedes at God's right hand (Rom 8:34), and Jesus lives perpetually to intercede for those who draw near to God (Heb 7:25). Negatively, the Jewish multitude petitioned Festus against Paul (Acts 25:24), and Elijah appealed to God against Israel (Rom 11:2). The multilingual evidence – Spanish interceder, French intercéder, German eintreten – consistently highlights mediation before authority. **PRAYER AND SUPPLICATION**

en: appealed-to, he-intercedes, he-pleads | **es:** intercede, interceder, me-peticionaron | **fr:** eintreten, intercéder | **de:** eintreten, ἐνέτυχόν Acts 25:24; Rom 8:27; Rom 8:34; Rom 11:2; Heb 7:25

ἐντυλ-ίσσω G1794 *V-AIA-3S* (3×)

to wrap up, roll up, envelop; enclosing something completely in cloth, especially in burial preparation

The verb ἐντυλίσσω (from ἐν + τυλίσσω 'roll') means to wrap or roll up in something, particularly in cloth. In NT usage it appears exclusively in burial contexts—wrapping Jesus' body in linen after crucifixion. The act of wrapping a corpse was essential Jewish burial practice, preserving dignity and containing decay. The verb captures both the tender care of burial preparation and the finality of death—the body wrapped, enclosed, committed to tomb.

(3×) Matthew 27:59 reports Joseph of Arimathea's action: 'Joseph took the body and wrapped it in a clean linen shroud'—burial preparation for Jesus. Luke 23:53 similarly states: 'he took it down and wrapped it in a linen shroud and laid him in a tomb'—the same careful wrapping. John 20:7 describes the resurrection discovery: 'and the face cloth, which had been on Jesus' head, not lying with the linen cloths but folded up in a place by itself'—evidence of orderly rising, not grave robbery. The Spanish (enrollado, envolvió) and French (envelopper) and German (einwickeln, ἐνετύλιξεν) all use wrapping verbs. The act of ἐντυλίσσω marks Jesus' full experience of death—not symbolic but real, his body receiving the burial rituals of mortality. The carefully wrapped grave clothes left behind become testimony to bodily resurrection. **BIND WRAP TIE**

en: having-been-wrapped-up, he-wrapped, wrapped | **es:** enrollado, envolvió | **fr:** envelopper | **de:** einwickeln, ἐνετύλιξεν Matt 27:59; Luke 23:53; John 20:7

ἐντῠπ-όω G1795 *V-RPM/P-NFS* (1×)

to engrave, carve, imprint; inscribe letters or designs into a hard surface

This verb means to engrave or carve into a surface, typically stone or metal. Second Corinthians 3:7 speaks of the law 'engraven in stones,' contrasting the old covenant written on tablets with the new covenant written on human hearts. The perfect passive participle emphasizes the completed, permanent state of the engraving. Classical usage included carving on monuments and molding in relief. Paul uses the physical permanence of stone-engraving to highlight a greater permanence: the Spirit's internal inscription on transformed hearts.

(1×) In 2 Corinthians 3:7, Paul refers to the ministry of death 'engraved on stones' (ἐντετυπωμένη ἐν λίθοις). This is Sinai vocabulary: the Ten Commandments carved into stone tablets. The perfect passive participle emphasizes permanence: once engraved, forever fixed. Spanish grabado and French graver confirm the inscription sense. But Paul's contrast is striking: external stone-engraving brought death; internal Spirit-writing brings life. The superior covenant is written not on hard stones but soft hearts. **ENGRAVING AND INSCRIBING**

en: having-been-engraved | **es:** grabado | **fr:** graver | **de:** eingepraegt 2Cor 3:7

ἐνυβρ-ίζω G1796 *V-APA-NMS* (1×)

to insult, outrage, treat with contempt; show disrespect or scorn toward someone or something sacred

This verb means to insult or treat with outrage and contempt, especially regarding sacred things. Hebrews 10:29 warns of severe punishment for those who have 'done despite unto the Spirit of grace.' This is willful, arrogant rejection of God's gracious offer. Classical usage included insulting people, mocking them in their circumstances, or treating laws contemptuously. The author of Hebrews employs the strongest language for trampling Christ's blood and insulting the Spirit—apostasy that merits fearful judgment.

(1×) Hebrews 10:29 warns of punishment for 'having insulted the Spirit of grace' (τὸ πνεῦμα... ἐνυβρίσας). The aorist participle marks completed action: willful, arrogant contempt for the Holy Spirit's gracious work. This is apostasy language: treating Christ's blood as common and scorning the Spirit. Spanish ultrajando and French outrager capture the outrage dimension. Classical usage included mockery and contemptuous treatment. The author describes the ultimate insult: rejecting divine grace itself after receiving knowledge of truth. **CONTEMPT AND SCORN**

en: having-insulted | **es:** ultrajando | **fr:** outrager | **de:** schmaehen Heb 10:29

ἐνυπνι-άζω G1797 *V-FIP-3P* (2×)

to dream; to experience visions or revelations during sleep; to be

a dreamer
The verb describes dreaming or having dream visions. Peter quotes Joel's prophecy that in the last days, young men will dream dreams (Acts 2:17). Jude describes false teachers as dreamers who defile the flesh and reject authority (Jude 1:8). The Acts usage is neutral or positive (prophetic dreams), while Jude uses it pejoratively of those whose dreams lead them into moral corruption. Classical usage included both literal dreaming and metaphorical disturbing visions.

(2×) To dream, have dreams or visions; to be a dreamer. In Acts 2:17, Joel's prophecy says young men will dream dreams (ἐνυπνιασθήσονται)—part of Spirit-empowered revelation in the last days. In Jude 1:8, false teachers are dreamers (ἐνυπνιαζόμενοι) who defile flesh and reject authority—using dreams pejoratively for those following delusions. The term spans prophetic visions to deluded fantasies depending on context. Cross-linguistic glosses preserve both senses: Spanish 'soñarán' (will dream, positive) vs 'soñadores' (dreamers, pejorative). **DREAM VISION**
en: dreaming, will-dream | **es:** soñadores, soñarán | **fr:** rêvant„ rêver | **de:** Träumenden, ἐνυπνιασθήσονται Acts 2:17; Jude 1:8

ἐνύπν-ιον G1798 *N-DNP* (1×)
dream, vision in sleep; something seen or experienced during sleep, often with prophetic significance
This noun means a dream or vision experienced during sleep. Acts 2:17 quotes Joel's prophecy that in the last days 'your young men shall see visions, and your old men shall dream dreams.' The term denotes nocturnal visions given by God for revelation. Classical usage sometimes distinguished significant, prophetic dreams from meaningless ones, though this distinction wasn't consistently maintained. Peter applies Joel's promise to Pentecost: the Spirit poured out brings divine communication through dreams and visions.

(1×) Acts 2:17 cites Joel's prophecy about old men dreaming ἐνυπνίοις—dreams. This pairs with young men seeing visions, encompassing all modes of divine revelation. The dative plural suggests dreams are the medium of revelation. Spanish en sueños and French songe point to nocturnal visions. Classical usage included prophetic and ordinary dreams. Peter interprets Pentecost as fulfillment: the Spirit's outpouring democratizes revelation—old and young, men and women, all receive God's communication. **DREAM VISION**
en: in-dreams | **es:** en-sueños | **fr:** songe | **de:** ἐνυπνίοις Acts 2:17

ἐνώπ-ιος G1799 *Prep* (95×)
Before, in the presence of — an improper preposition (with genitive) denoting position in someone's sight or presence
Enopion functions as an improper preposition governing the genitive to express 'before, in the presence of, in the sight of.' It is overwhelmingly Lukan and Johannine in distribution — Luke and Acts account for a large share of its occurrences, and Revelation uses it extensively for scenes before the divine throne. The word carries a distinctly personal nuance: not merely spatial 'in front of' but relational 'under the gaze of,' making it the preferred term for standing before God (Luke 1:15; Rev 4:5), being acceptable in God's sight (Acts 4:19), and accountability before a judge. Spanish 'delante de,' French 'devant,' and German 'vor' each capture this spatial-relational duality.

before, in the presence of (95×) An improper preposition (with genitive) meaning 'before, in the presence of, in the sight of,' conveying the sense of being under someone's direct observation or authority. Its heaviest concentration falls in Luke-Acts and Revelation, where it repeatedly places human action before the divine gaze — walking blamelessly 'before God' (Luke 1:6, 75), speaking boldly 'before' rulers (Acts 4:19), and the heavenly court assembled 'before' the throne (Rev 1:4; 4:5; 8:2). Spanish 'delante de,' French 'devant,' and German 'vor' all mirror the spatial-to-relational gradient this preposition carries. **GEOGRAPHY AND SPACE**
en: before | **es:** delante, delante-de, delante-del | **fr:** devant | **de:** vor Luke 1:15; Luke 1:17; Luke 1:19; Luke 1:75; Luke 1:76

Ἐνώς G1800 *N-GMS* (1×)
Enos, son of Seth, grandson of Adam; third generation from Adam in Luke's genealogy
This is the proper name Enos, referring to the son of Seth and grandson of Adam mentioned in Genesis 4:26. Luke 3:38 includes him in Jesus' genealogy, tracing the line back to Adam and ultimately to God. The name comes from Hebrew אֱנוֹשׁ meaning 'man' or 'mortal.' Genesis notes that in Enos's days people began to call upon the name of the Lord. Luke's inclusion of these ancient names grounds Jesus in the whole human story from creation forward.

(1×) Luke 3:38 lists Ἐνὼς in Jesus' genealogy as the son of Seth, son of Adam, son of God. This traces Jesus' lineage to humanity's beginning. The cross-lingual consistency (Enos, Enós) reflects the proper name's stability. Genesis 4:26 associates Enos with the beginning of worship: 'Then began men to call upon the name of the LORD.' Luke's genealogical regression to Adam establishes Jesus as the new Adam, representative of all humanity. **PROPER NAMES (PERSONAL)**
en: Enōs | **es:** Enós | **fr:** Enos | **de:** Ἐνὼς Luke 3:38

ἐνωτίζομαι G1801 *V-AMM-2P* (1×)
to give ear, listen, pay attention; hear with intent and receptiveness
This verb means to give ear or listen attentively, derived from the word for 'ear.' In Acts 2:14, Peter commands the crowd to 'hearken to my words' as he begins his Pentecost sermon. The term emphasizes intentional, attentive listening beyond mere hearing. It's used in LXX for obeying God's voice. Peter calls for focused attention to interpret the astonishing events of Pentecost. The imperative demands more than passive hearing: receptive, obedient attention to apostolic proclamation.

(1×) Acts 2:14 records Peter's sermon opening: 'Give ear to my words' (ἐνωτίσασθε τὰ ῥήματά μου). The middle voice aorist imperative calls for personal, deliberate listening. This is more than 'hear'—it's 'pay attention,' 'take to heart.' Spanish escuchad and French prêter l'oreille capture the active listening demanded. LXX usage often conveyed obeying God's voice. Peter requires the crowd's full attention to understand Pentecost's significance through scriptural explanation. **HEARING AND HEEDING**
en: give-ear | **es:** escuchad | **fr:** prêter-l'oreille | **de:** ἐνωτίσασθε Acts 2:14

Ἑνώχ G1802 *N-NMS* (3×)
Enoch, the seventh from Adam who walked with God and was taken without seeing death
The proper name for the antediluvian patriarch Enoch (Hebrew חֲנוֹךְ), appearing in two key contexts in the New Testament. Luke's genealogy traces Jesus' lineage back through Enoch to Adam, while Hebrews celebrates Enoch as the paradigmatic example of faith-pleasing God, noting that 'he was taken up so that he should not see death' (Heb 11:5, quoting Gen 5:24). Jude references the tradition of Enoch's prophecy about divine judgment. The Greek transliteration Ἑνώχ maintains recognizable continuity with the Hebrew original across translation traditions.

(3×) The proper name of the patriarch Enoch, son of Jared, father of Methuselah (Gen 5:18-24). In Luke 3:37, he appears in Jesus' genealogy. In Heb 11:5, he exemplifies faith-filled life that pleased God, resulting in his being 'taken up' without dying. In Jude 1:14, he's identified as a prophet who foretold judgment. Translations consistently transliterate the Hebrew name with minor orthographic variation: French 'Hénoc,' Spanish 'Henóch,' German 'Henoch.' **ENOCH HANOCH NAMES**
en: Henōch | **es:** Henōch, Henóch | **fr:** Hénoc, Hénoc, | **de:** Henoch, Ἑνὼχ Luke 3:37; Heb 11:5; Jude 1:14

ἕξ G1803 *Adj-GFP* (13×)
six — the cardinal number between five and seven
Hex is the indeclinable Greek cardinal number six, appearing 13

times in the New Testament. Its occurrences span narrative and apocalyptic contexts alike: the six stone water jars at Cana (John 2:6), the sixth hour as a time marker (John 4:6), the six days before Passover (John 12:1), and the six-month pregnancy of Elizabeth (Luke 1:26, 36). In the Transfiguration accounts, 'after six days' frames the theophany on the mountain (Matt 17:1, Mark 9:2). James invokes the three and a half years (or 'six months' variant) of Elijah's drought (Jas 5:17). The numeral is straightforwardly rendered across all target languages: Spanish 'seis,' French 'six,' German 'sechs.'

six (13×) The cardinal number six, used for counting days, months, objects, and other quantities. Marks temporal intervals such as the six days before the Transfiguration (Matt 17:1, Mark 9:2), the six months of Elizabeth's pregnancy (Luke 1:26, 36), and the sixth hour of the day (John 4:6). Also counts concrete objects like the six water jars at Cana (John 2:6). All 13 occurrences express straightforward numerical value with no figurative or symbolic extension beyond their narrative contexts. An ancient Indo-European numeral cognate with Latin sex, Sanskrit sas, and Welsh chwech. **SIX CARDINAL NUMBER**

en: Six, six | **es:** Seis, seis, y-seis | **fr:** six | **de:** sechs Matt 17:1; Mark 9:2; Luke 4:25; Luke 13:14; John 2:6

ἐξαγγ-έλλω G1804 *V-AIA-3P* (2×)

to announce, proclaim, make known; to declare or report something publicly

The verb means to tell out, proclaim, or make known publicly. The disciples went out preaching everywhere while the Lord worked with them (Mark 16:20—in the longer ending). Peter exhorts believers to proclaim the excellencies of God who called them from darkness to light (1 Pet 2:9). The term emphasizes open declaration and can carry connotations of reporting or betraying secrets in classical usage, but NT usage focuses on proclamation of divine truth and mighty works.

(2×) To proclaim, announce, make known; to declare publicly. In Mark 16:20 (longer ending), the disciples went out preaching everywhere, the Lord confirming the word through signs. In 1 Pet 2:9, believers are called to proclaim (ἐξαγγείλητε) the excellencies of him who called them from darkness—declaring God's mighty works. Classical usage included reporting/betraying secrets, but NT usage emphasizes open proclamation of divine truth. Spanish 'proclaméis/anunciaron' and French 'proclamer' preserve the public declaration sense. **ANNOUNCING AND DECLARING**

en: you-may-proclaim | **es:** anunciaron, proclaméis | **fr:** proclamer, ἐξαγγείλητε | **de:** verkuendigen Mark 16:20; 1Pet 2:9

ἐξᾰγορ-άζω G1805 *V-AIA-3S* (4×)

to redeem, buy back; in the middle voice, to make the most of (time or opportunity)

A compound of ek ('out of') and agorazo ('to buy in the marketplace'), this verb carries the vivid image of purchasing someone out of slavery or bondage. Paul uses it powerfully in Galatians 3:13 and 4:5 to describe Christ redeeming believers from the curse of the Law. In Ephesians 5:16 and Colossians 4:5, the middle voice form 'redeeming the time' shifts the metaphor toward seizing every opportunity wisely, as one would snap up a bargain before it disappears.

(4×) To buy back or ransom from bondage, especially from the curse of the Law. Paul's usage in Galatians 3:13 ('Christ redeemed us') and 4:5 ('to redeem those under the Law') draws on the marketplace image of purchasing a slave's freedom. Spanish 'redimió/redima' and English 'redeemed' consistently reflect this liberating transaction. The aorist and subjunctive forms emphasize the decisive, completed act of Christ's redemptive purchase. **ACQUIRING AND BUYING**

en: he-might-redeem, redeemed, redeeming | **es:** redima, redimiendo, redimió | **fr:** ἐξαγοράσῃ, ἐξαγοραζόμενοι, ἐξηγόρασεν | **de:** loskaufen Gal 3:13; Gal 4:5; Eph 5:16; Col 4:5

ἐξάγω G1806 *V-PIA-3S* (12×)

lead out, bring out — to conduct someone from an enclosed place into the open, often implying deliverance

Exago combines the prefix ex- ('out of') with ago ('lead') to express the act of bringing someone out from confinement, bondage, or an enclosed space. Its 12 NT occurrences carry a strong theological resonance: God leading Israel out of Egypt (Acts 7:36, 13:17), an angel releasing apostles from prison (Acts 5:19), and soldiers leading Jesus out to crucifixion (Mark 15:20). The verb also appears in the tender scene of Jesus leading his disciples out to Bethany before his ascension (Luke 24:50). Spanish 'sacar' and German 'herausführen' both preserve the directional force — movement from inside to outside — that defines the word's semantic core.

lead out, bring out (12×) To lead or bring someone out of a place, typically from confinement, captivity, or an enclosed space into freedom or open territory. Encompasses divine deliverance (Acts 7:36, God leading Israel from Egypt; Acts 5:19, an angel freeing apostles from prison), military escort (Mark 15:20, soldiers leading Jesus out for crucifixion), and pastoral guidance (John 10:3, the shepherd leading out his sheep; Luke 24:50, Jesus leading disciples to Bethany). French 'faire sortir' and German 'herausführen' consistently render the exit-from-enclosure motion. All 12 occurrences share this single directional sense. **GOING OUT AND FORTH**

en: He-led-out, having-led-out, leads-out | **es:** habiendo-sacado, para-sacar, saca | **fr:** conduire-dehors, faire-sortir | **de:** führt-heraus, herausfuehren Mark 15:20; Luke 24:50; John 10:3; Acts 5:19; Acts 7:36

ἐξαιρ-έω G1807 *V-AIM-1S* (8×)

To rescue, deliver; to tear out, pluck out — extraction from danger or forcible physical removal

The verb ἐξαιρέω (ἐκ + αἱρέω, 'take out') splits into two dramatically different senses in the New Testament. In the middle voice, it becomes a powerful rescue verb: God 'delivered' Joseph from all his afflictions (Acts 7:10), came down to 'rescue' Israel from Egypt (Acts 7:34), and sent an angel to 'deliver' Peter from prison (Acts 12:11). In the active voice with physical objects, it takes on a visceral literalness: Jesus commands that if your eye causes you to sin, 'tear it out' (Matt 5:29; 18:9). Spanish tracks the split precisely — 'librar/libró' (set free) for rescue versus 'sácalo' (pull it out) for physical extraction — showing that the two senses occupy different conceptual territories across languages.

1. rescue, deliver (from danger or oppression) (6×) To rescue, deliver, or set free from danger, oppression, or enemies — the soteriological middle-voice sense. God is the primary agent: rescuing Joseph from afflictions in Egypt (Acts 7:10), descending to deliver Israel from bondage (Acts 7:34), sending an angel to free Peter from Herod's prison (Acts 12:11), and promising to deliver Paul from the Jewish people and the Gentiles (Acts 26:17). The Roman commander also 'rescued' Paul from the mob (Acts 23:27). Spanish 'librar/libró' (to free), French 'arracher/délivrer' (to snatch away / to deliver), and Arabic 'anqadha' (أنقذ, to rescue) all deploy salvation and liberation vocabulary, confirming the theological weight of this sense. **RELEASE AND MOVEMENT**

en: I-rescued, he-might-rescue, rescued | **es:** librar, librándote, libró | **fr:** arracher, délivrer | **de:** befreit, ἐξέληται Acts 7:10; Acts 7:34; Acts 12:11; Acts 23:27; Acts 26:17

2. tear out, pluck out (physical removal) (2×) To tear out, pluck out, or forcibly remove a body part — the literal active-voice sense of physical extraction. Used exclusively in Jesus' hyperbolic teaching about radical self-discipline: 'If your right eye causes you to sin, tear it out and throw it away' (Matt 5:29; cf. Matt 18:9). The violent physicality distinguishes this sharply from the rescue sense. Spanish 'sácalo' (pull it out) and French 'arracher' (to rip out) both convey forceful removal of something attached, while the German gloss 'befreit' (freed) interestingly blurs the boundary — perhaps reflecting the theological point that removing the offending member 'frees' one from sin. **RELEASE AND MOVEMENT**

en: pluck-out, tear-out | **es:** sácalo | **fr:** arracher | **de:** befreit Matt 5:29; Matt 18:9

ἐξαίρω G1808 *V-AMA-2P* (1×)

to remove, take away, put away; lift out or expel someone or something from a place

This verb means to remove or take away, often with force or finality. First Corinthians 5:13 commands the church to 'put away from yourselves that wicked person,' quoting Deuteronomy's formula for purging evil from the community. Classical usage included lifting things up or raising someone in dignity, but also removing or expelling. Paul applies covenant purity language to church discipline: just as Israel expelled evildoers to preserve holiness, the church must remove the unrepentant immoral person to protect community purity.

(1×) In 1 Corinthians 5:13, Paul commands 'Remove the wicked person from among yourselves' (ἐξάρατε τὸν πονηρόν). This is church discipline vocabulary drawn from Deuteronomy's purging formulas. The aorist imperative demands immediate, decisive action: expel the unrepentant sinner. Spanish Quitad and French enlever convey the removal. Classical usage for lifting or expelling fits the context. Paul insists the church exercise covenantal discipline to preserve holiness—tolerating known, unrepentant sin corrupts the whole community. **LIFTING AND REMOVING**

en: remove | **es:** Quitad | **fr:** enlever | **de:** hinwegnehmen 1Cor 5:13

ἐξαιτ-έω G1809 *V-AIM-3S* (1×)

to demand, ask for someone from another; request the surrender or release of a person

This verb means to demand someone from another or ask for someone's surrender. Luke 22:31 records Jesus' warning to Peter: 'Satan has demanded to have you.' The term suggests urgent, insistent requesting, often of a superior from another. Classical usage included demanding criminals for punishment or asking in marriage. Jesus reveals the cosmic conflict: Satan has petitioned to sift the disciples like wheat. The verb implies legal or authoritative demand, highlighting the spiritual warfare behind Peter's impending denial.

(1×) Luke 22:31 contains Jesus' sobering warning: 'Satan has demanded you' (ἐξῃτήσατο ὑμᾶς). The middle voice aorist suggests Satan's personal, aggressive demand to test the disciples. This echoes Job 1-2 where Satan requests permission to afflict the righteous. Spanish os pidió and French demander capture the requesting. Classical usage for demanding surrender of criminals adds ominous weight. Satan seeks to sift them like wheat—violent testing requiring divine permission. Jesus' intercession stands between Satan's demand and Peter's preservation. **ASKING AND PRAYING**

en: demanded | **es:** os-pidió | **fr:** demander | **de:** ἐξῃτήσατο Luke 22:31

ἐξαίφν-ης G1810 *Adv* (5×)

Suddenly, unexpectedly; denoting an event that occurs without warning or preparation.

An adverb expressing abrupt, unanticipated occurrence. Every New Testament use carries a note of dramatic surprise: the heavenly host appearing suddenly to the shepherds (Luke 2:13), a spirit seizing a boy without warning (Luke 9:39), a blinding light from heaven flashing around Saul on the Damascus road (Acts 9:3, 22:6), and Jesus' warning that the master may return suddenly (Mark 13:36). Spanish de-repente and French soudainement both capture the shock element. The word consistently marks divine irruption into ordinary human experience.

(5×) Suddenly, all at once, without prior warning. Used to mark dramatic moments of divine or supernatural intervention: the angelic multitude appearing to the shepherds (Luke 2:13), a spirit suddenly seizing a child (Luke 9:39), a great light from heaven flashing around Saul (Acts 9:3; 22:6), and the eschatological return of the master (Mark 13:36). The uniformity across translations – Spanish de-repente, French soudain/soudainement, English suddenly – confirms a single, unambiguous adverbial sense of instantaneous, startling occurrence. **SUDDEN UNEXPECTED**

en: suddenly | **es:** de-repente | **fr:** soudain, soudainement | **de:** ἐξαίφνης Mark 13:36; Luke 2:13; Luke 9:39; Acts 9:3; Acts 22:6

ἐξακολουθέω G1811 *V-FIA-3P* (3×)

to follow after, pursue; continued allegiance or imitation of a person or teaching

The compound verb ἐξακολουθέω (ἐκ + ἀκολουθέω 'follow') means to follow out, follow after, or pursue—suggesting both physical following and metaphorical adherence to teachings or example. In 2 Peter it describes both positive following (the apostolic eyewitness account) and negative (destructive heresies, Balaam's way). The prefix ἐκ intensifies the sense—following all the way out, pursuing to the end, not casual association but committed adherence.

(3×) Second Peter 1:16 defends apostolic authority: 'For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses'—they followed actual events, not fabrications. Second Peter 2:2 warns: 'And many will follow their sensuality, and because of them the way of truth will be blasphemed'—people pursuing false teachers' licentiousness. Verse 2:15 condemns those who 'have followed the way of Balaam...who loved gain from wrongdoing'—pursuing mercenary prophetic corruption. The German (nachfolgen 'follow after') captures the sense clearly. The verb describes committed following—whether of apostolic truth or destructive error. Peter's usage creates moral urgency: whom and what we follow defines spiritual trajectory. **FOLLOWING AND DISCIPLESHIP**

en: having-followed, will-follow | **es:** habiendo-seguido, seguirán | **fr:** ἐξακολουθήσαντες, ἐξακολουθήσουσιν | **de:** nachfolgen 2Pet 1:16; 2Pet 2:2; 2Pet 2:15

ἑξακόσι-οι G1812 *Adj-NMP* (2×)

six hundred; the cardinal number 600

This numeral appears twice in Revelation's apocalyptic visions. It forms part of the infamous number 666, the number of the beast (Rev 13:18). It also measures the distance blood flowed from the winepress of God's wrath—1,600 stadia, with six hundred as the first component (Rev 14:20). Both occurrences in Revelation contribute to symbolic, apocalyptic numerology. The number itself is neutral but gains ominous significance in these prophetic contexts.

(2×) Six hundred (numeral). Both NT occurrences are in Revelation's apocalyptic visions. In Rev 13:18, it forms part of 666 (χξϛ' = 600+60+6), the number of the beast requiring wisdom to calculate. In Rev 14:20, blood from God's winepress flowed 1,600 stadia (χίλιοι ἑξακόσιοι = one thousand six hundred). The number itself is neutral but gains symbolic weight in apocalyptic contexts. Cross-linguistic glosses render straightforwardly: 'seiscientos', 'six hundred', 'sechshundert'. **LARGE CARDINAL NUMBERS**

en: six-hundred | **es:** seiscientos | **fr:** sechshundert | **de:** sechshundert Rev 13:18; Rev 14:20

ἐξαλείφω G1813 *V-APA-NMS* (5×)

To wipe away, blot out, erase; to obliterate something written or to remove tears and suffering.

Combines the prefix ex- ('out, away') with aleiphō ('to anoint, smear'), yielding the core idea of wiping or smearing something out of existence. In the New Testament it carries two vivid applications: erasing a record of guilt or a name – blotting out sins (Acts 3:19), canceling the written code of ordinances (Col 2:14), threatening to blot out a name from the book of life (Rev 3:5) – and the tender image of God wiping away every tear (Rev 7:17, 21:4). Spanish borrar ('to erase') and French effacer ('to efface') together cover this spectrum from legal cancellation to compassionate comfort.

(5×) To blot out, erase, or cancel a written record, particularly of sin or legal obligation. Peter calls hearers to repent so that their sins may be blotted out (Acts 3:19), and Paul declares that Christ erased the handwriting of ordinances against us (Col 2:14). The warning in Rev 3:5 about blotting a name from the book of life inverts the image – erasure as judgment rather than mercy. Spanish borrando/borraré and French effacer reinforce the metaphor of wiping clean a written surface. In Rev 7:17 and 21:4, the same verb takes on a tender, physical sense: God will wipe away every tear from their

eyes, extending the 'erasure' from documents to grief itself. **EXTINGUISHING FIRE**

en: I-will-blot-out, having-blotted-out, he-will-wipe-away | **es:** borrando, borraré, enjugará | **fr:** effacer, éteindre | **de:** ausloeschen, ἐξαλειφθῆναι Acts 3:19; Col 2:14; Rev 3:5; Rev 7:17; Rev 21:4

ἐξάλλομαι G1814 *V-PPM/P-NMS* (1×)

to leap up, spring up, jump; move suddenly upward with energy and joy

This verb means to leap or spring up, often with joy or sudden energy. Acts 3:8 describes the healed lame man 'leaping up' after Peter commands him to walk in Jesus' name. The term emphasizes vigorous, joyful movement. Classical usage included leaping from places, jumping off walls, or fish leaping from water. Luke uses it to capture the explosive joy and physical vitality of instantaneous healing: a man who never walked now leaps in worship and praise.

(1×) Acts 3:8 vividly describes the lame man's response to healing: 'leaping up, he stood and walked.' The aorist participle ἐξαλλόμενος captures the explosive upward movement from prone to standing. This isn't cautious testing—it's exuberant leaping. Spanish saltando and French tressaillir convey the joyful bounding. Classical usage for leaping out or jumping fits perfectly. Luke emphasizes the complete, immediate nature of the miracle: from congenital lameness to leaping in one moment, glorifying God. **AUTO-DETECTED COMMUNITY 9550 WITH 6 SENSES**

en: leaping-up | **es:** saltando | **fr:** tressaillir | **de:** ἐξαλλόμενος Acts 3:8

ἐξανά-στᾰσις G1815 *N-AFS* (1×)

resurrection, rising up; specifically the resurrection from the dead to eternal life

This noun means resurrection or rising up, specifically from death. Philippians 3:11 expresses Paul's hope to 'attain unto the resurrection of the dead.' The term is used in contexts of rising from bed or emigrating but primarily in NT for resurrection. Paul uses a compound form (ἐξανάστασις rather than simple ἀνάστασις) perhaps for emphasis or to distinguish the first resurrection of believers. His consuming desire is to share in Christ's resurrection power and pattern, even if it costs him everything.

(1×) Philippians 3:11 articulates Paul's ultimate goal: 'if by any means I might attain to the resurrection from the dead' (τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν). The double article emphasizes this particular resurrection. Paul subordinates all achievements to this one hope: sharing Christ's resurrection. Classical usage included rising from bed, but NT usage is eschatological. Paul's 'if by any means' expresses not doubt but intensity: he'll do whatever it takes to attain resurrection life. **AUTO-DETECTED COMMUNITY 12060 WITH 4 SENSES**

en: resurrection | **es:** resurrección | **fr:** ἐξανάστασιν | **de:** Auferstehung Phil 3:11

ἐξανα-τέλλω G1816 *V-AIA-3S* (2×)

to spring up, sprout; to emerge or shoot up from the ground or surface

The verb describes sprouting or springing up quickly. In both Gospel parables of the sower, seed falls on rocky ground and immediately springs up because of shallow soil (Matt 13:5, Mark 4:5). The quick sprouting seems promising but lacks depth for endurance. The term emphasizes the sudden, visible emergence from the ground—a dramatic upward growth that proves unsustainable without roots. Classical usage included plants growing from the earth.

(2×) To spring up, sprout, shoot up from the ground. Both occurrences describe seed in Jesus' parable springing up quickly on rocky ground. In Matt 13:5 and Mark 4:5, seed immediately sprang up (ἐξανέτειλεν) because soil was shallow—producing quick but unsustainable growth without depth. The verb emphasizes sudden, visible emergence. Classical usage described plants springing up from earth (ποίην χθονός). Spanish 'brotó/brotaron' (sprouted) and French 'pousser' (to grow/spring up) preserve the agricultural emergence sense. **SPROUTING AND GROWING**

en: it-sprang-up, they-sprang-up | **es:** brotaron, brotó | **fr:** pousser | **de:** ἐξανέτειλεν Matt 13:5; Mark 4:5

ἐξαν-ίστημι G1817 *V-ASA-3S* (3×)

to raise up, cause to rise, bring into existence (especially offspring or successor)

A causative verb meaning to make someone or something stand up or come into being. In biblical usage, it often carries the specific sense of raising up offspring or a successor, particularly in the context of levirate marriage law where a brother raises up children for his deceased brother. The compound ex-anistēmi intensifies the basic 'stand' root with a prefix suggesting 'out' or 'forth,' emphasizing the bringing forth into existence. The verb appears in both the Synoptic discussion of the Sadducees' resurrection question and in the Jerusalem council debate about Gentile converts.

(3×) To raise up or bring into existence, particularly offspring for a deceased brother according to levirate custom. In Mark 12:19 and Luke 20:28 (parallel passages), the Sadducees quote the law requiring a brother to 'raise up offspring' for his deceased brother's widow. In Acts 15:5, believing Pharisees 'rose up' to argue their position—here the sense shifts to rising to speak, though still with the connotation of standing forth publicly. The Romance languages (Spanish 'levante,' French 'susciter') capture both the literal 'raise' and metaphorical 'bring forth' dimensions. **RESURRECTION AND RISING**

en: rose-up, should-raise-up | **es:** Se-levantaron, levante | **fr:** susciter | **de:** ἐξαναστήσῃ, Ἐξανέστησαν Mark 12:19; Luke 20:28; Acts 15:5

ἐξᾰπᾰτάω G1818 *V-ASA-3S* (6×)

To deceive thoroughly, beguile utterly; an intensified form of 'apatao' indicating complete deception.

An intensified compound of 'apatao' (to deceive) with the prefix 'ex-' conveying thoroughness, this verb describes deception that is complete and devastating in its effect. Paul uses it to describe sin's deadly strategy through the commandment (Rom 7:11), the serpent's beguiling of Eve (2 Cor 11:3), and the danger of smooth-talking deceivers in the church (Rom 16:18). The prefix elevates ordinary deception to something total – not just being misled, but being thoroughly taken in. Spanish 'enganar' and French 'tromper' translate the root, though neither fully captures the intensifying force of the 'ex-' prefix.

deceive, beguile utterly (6×) To deceive thoroughly, beguile completely, lead utterly astray. The prefix 'ex-' intensifies the base verb 'apatao,' indicating deception that is comprehensive rather than superficial. In Rom 7:11, sin 'utterly deceived' Paul through the commandment; in 2 Cor 11:3, the serpent 'thoroughly beguiled' Eve; in Rom 16:18, false teachers deceive the hearts of the unsuspecting; in 1 Cor 3:18, Paul warns against self-deception; and in 2 Thess 2:3, deception accompanies the eschatological rebellion. The consistent thread is deception that achieves its full effect, leaving the victim completely misled. **DECEPTION AND BEGUILING**

en: deceived, having-been-deceived, let-deceive | **es:** engañan, engañe, engañó | **fr:** tromper | **de:** betruegen Rom 7:11; Rom 16:18; 1Cor 3:18; 2Cor 11:3; 2Thess 2:3

ἐξάπῐν-ᾰ G1819 *Adv* (1×)

suddenly, unexpectedly; happening without warning or in an instant

This adverb means suddenly or unexpectedly, marking an abrupt change or surprising event. Mark 9:8 describes the disciples' experience at the Transfiguration: 'Suddenly, when they had looked round about, they saw no man any more, save Jesus only.' The term emphasizes the instant return to normalcy after the glorious theophany. Classical and biblical usage marks unexpected moments. Mark uses it to capture the disorienting shift: one moment Moses and Elijah converse with transfigured Jesus; the next, only Jesus remains.

(1×) Mark 9:8 describes the end of the Transfiguration: ἐξάπινα —'suddenly'—looking around they saw only Jesus. The adverb

marks the abrupt transition from glory back to ordinary reality. Moses and Elijah vanish; the radiance fades; Jesus alone remains. Spanish de repente and French soudainement capture the unexpectedness. The Transfiguration's conclusion is as instantaneous as its beginning: glory appears and disappears suddenly, leaving disciples alone with Jesus—which is enough. **SUDDEN UNEXPECTED**
en: suddenly | **es:** de-repente | **fr:** soudainement | **de:** ploetzlich Mark 9:8

ἐξαπορέω G1820 *V-ANP* (2×)
to despair utterly, be in complete perplexity; to be at a total loss, without hope or resource
This strengthened form of 'to be perplexed' intensifies to utter despair. Paul describes being so utterly burdened in Asia that he despaired even of life (2 Cor 1:8). Yet he balances this by saying they are perplexed but not driven to despair (2 Cor 4:8). The term conveys being at absolute wit's end, without any perceived way forward—though Paul maintains that God delivers even from such extremity. Classical usage included being without money or resources.

(2×) To despair utterly, be in extreme perplexity; to be at a total loss or without hope. In 2 Cor 1:8, Paul was so utterly burdened that they despaired (ἐξαπορηθῆναι) even of life—describing being pressed beyond strength. In 2 Cor 4:8, he contrasts being perplexed (ἀπορούμενοι) but not utterly despairing (ἐξαπορούμενοι)—maintaining hope despite dire circumstances. The verb intensifies simple perplexity to absolute desperation. Classical usage included being without resources. Cross-linguistic glosses preserve the despair sense: 'desesperando/desesperar', 'désespérer'. **DESPAIR HOPELESSNESS**
en: despairing, to-despair | **es:** desesperando, desesperar | **fr:** désespérer | **de:** voellig-ratlos-sein 2Cor 1:8; 2Cor 4:8

ἐξαπο-στέλλω G1821 *V-AIA-3S* (13×)
send out, send forth, dispatch — to send someone away with purpose, authority, or commission
Exapostello is a strengthened form of apostello, with the prefix ex- ('out') intensifying the notion of sending forth. All 13 New Testament occurrences carry the sense of dispatching someone (or something) with deliberate purpose. Luke uses it most frequently: God sends away the rich empty-handed (Luke 1:53), a vineyard owner sends servants to collect his due (Luke 20:10-11), and the early church dispatches Barnabas and Paul on mission (Acts 7:12, 11:22, 12:11, 22:21). The theological weight is clearest in Galatians 4:4-6, where God 'sent forth' his Son and then 'sent forth' the Spirit — the double use underscoring divine initiative. Spanish 'enviar,' French 'envoyer,' German 'aussenden' all capture the outward-directed commissioning force.

send out, dispatch (with authority or commission) (13×)
To send out or dispatch someone with purpose, authority, or divine commission — a strengthened form of apostello with the prefix ex- ('out from') emphasizing departure and mission. Key theological uses include God sending forth his Son and the Spirit (Gal 4:4, 6) and the divine commissioning of apostles (Acts 22:21). Narrative uses include sending servants to a vineyard (Luke 20:10-11), sending someone away empty-handed (Luke 1:53), and the angel releasing Peter from prison (Acts 12:11). The Longer Ending of Mark uses it for the spread of the gospel message (Mark 16:20). All 13 occurrences share the core idea of purposeful outward dispatch. **SENDING AND DISPATCHING**
en: he-sent-away, sent-away, sent-forth | **es:** despidió, enviaron, enviaron-fuera | **fr:** envoyer | **de:** sendet-aus, ἐξαπέστειλεν Mark 16:20; Luke 1:53; Luke 20:10; Luke 20:11; Acts 7:12

ἐξαρτ-ίζω G1822 *V-ANA* (2×)
to complete, finish thoroughly; to equip fully or bring to perfect readiness
The verb means to complete, finish, or equip thoroughly for a task. Paul stayed in Ephesus until completing the days (Acts 21:5), finishing the planned time. The man of God is thoroughly equipped for every good work through Scripture (2 Tim 3:17). Classical usage included finishing buildings, equipping ships, or furnishing with supplies. The term emphasizes bringing something to full completion or perfect readiness—not just partial preparation but comprehensive equipping.

(2×) To complete, finish thoroughly; to equip fully. In Acts 21:5, Paul remained in Ephesus until completing (ἐξαρτίσαι) the days—finishing the appointed time. In 2 Tim 3:17, the man of God is thoroughly equipped (ἐξηρτισμένος) for every good work through God-breathed Scripture—emphasizing complete readiness. Classical usage included finishing buildings, equipping ships, furnishing supplies. The perfect passive participle in 2 Tim stresses the completed state of being fully equipped. Cross-linguistic glosses preserve completion/equipping: 'cumplir/equipado', 'équiper'. **FULFILL AND COMPLETE**
en: having-been-equipped, to-complete | **es:** cumplir, equipado | **fr:** équiper, ἐξηρτισμένος | **de:** ἐξαρτίσαι⇔, ἐξηρτισμένος Acts 21:5; 2Tim 3:17

ἐξαστράπτω G1823 *V-PPA-NMS* (1×)
flashing, gleaming, dazzling; shining brilliantly like lightning
This verb means to flash or gleam like lightning, shining with brilliant radiance. Luke 9:29 uses it to describe Jesus' clothing during the Transfiguration, which became 'dazzling white.' The term evokes lightning's bright flash. Classical usage applied it to the sun's brilliant light. Luke employs lightning imagery to convey the supernatural radiance of Jesus' transfigured appearance: his garments gleam with divine glory, anticipating his resurrection brightness and eternal splendor.

(1×) Luke 9:29 describes Jesus' clothing at the Transfiguration as ἐξαστράπτων—'flashing' or 'gleaming white.' The present participle suggests continuous radiant gleaming. This is theophanic glory language: Jesus' garments shine with lightning-like brilliance. Spanish resplandeciente captures the radiance. Classical usage for sun's light or lightning flash fits Luke's vision of divine glory breaking through human form. The dazzling clothes manifest Jesus' true identity as God's glorious Son. **BRIGHTNESS AND SPLENDOR**
en: flashing | **es:** resplandeciente | **fr:** resplendissant | **de:** ἐξαστράπτων Luke 9:29

ἐξαυτῆς G1824 *Adv* (6×)
Immediately, at once, right away; a temporal adverb marking sudden or prompt action.
Derived from 'ex autes' (from that very [hour/moment]), this adverb marks swift, unhesitating action. It appears predominantly in Acts, where Luke uses it to convey narrative urgency: Cornelius sends for Peter 'at once' (Acts 10:33), the men from Caesarea arrive 'immediately' (Acts 11:11), the tribune rushes soldiers down 'immediately' (Acts 21:32), and Claudius Lysias dispatches Paul by night 'at once' (Acts 23:30). In Mark 6:25, Herodias's daughter comes in 'immediately' with her grim request. Spanish 'inmediatamente' and French 'aussitot' both capture the sense of zero delay.

immediately, at once (6×) A temporal adverb meaning 'immediately, at once, right away,' indicating that an action follows another with no intervening delay. Etymologically from 'ex autes (horas)' – 'from that very (hour).' In Mark 6:25 it describes the alarming speed of Herodias's daughter returning with the request for John's head. In Acts, Luke uses it repeatedly to drive narrative pace: Cornelius's immediate dispatch of servants (10:33), the arrival of the men from Joppa (11:11), the tribune's rapid military response (21:32), and Lysias's overnight transfer of Paul (23:30). Spanish 'inmediatamente' and French 'aussitot' reflect the same temporal immediacy. **IMMEDIATELY AT ONCE**
en: at-once, immediately | **es:** ahora-mismo, inmediatamente | **fr:** aussitôt | **de:** sogleich, ἐξαυτῆς Mark 6:25; Acts 10:33; Acts 11:11; Acts 21:32; Acts 23:30

ἐξεγ-είρω G1825 *V-AIA-1S* (2×)
to raise up, awaken; to rouse from sleep or raise from the dead; to cause to stand or appear
The verb means to awaken or raise up, used both of rousing from

sleep and raising from death. God raised up Pharaoh for a purpose, displaying power through him (Rom 9:17). God who raised the Lord Jesus will also raise believers (1 Cor 6:14). The term emphasizes God's sovereign action in bringing someone onto the scene or restoring to life. Classical usage included waking from sleep, raising the dead, and metaphorically arousing emotions or conflict.

(2×) To raise up, awaken; to cause to arise or appear. In Rom 9:17, God says 'I raised you up' (ἐξήγειρά σε) to Pharaoh—bringing him onto the historical stage for divine purposes. In 1 Cor 6:14, God raised the Lord and will raise us (ἐξεγερεῖ) through his power—resurrection from death. The verb spans awakening from sleep to raising the dead, with God as agent. Classical usage includes waking, resurrection, and metaphorically arousing. Cross-linguistic glosses preserve the raising sense: 'levantará/levanté', 'ressusciter' (resurrect). **RESURRECTION AND RISING**

en: I-raised-up, will-raise | **es:** levantará, te-levanté | **fr:** ressusciter | **de:** auferwecken Rom 9:17; 1Cor 6:14

ἔξειμι G1826 *V-IIA-3P* (4×)

to go out, depart, leave a place

A compound verb from ek ('out') and eimi ('to go'), used exclusively in Acts to describe physical departure from a location. It appears when Paul and Barnabas leave the synagogue (Acts 13:42), when companions depart for Athens (17:15), and when Paul prolongs his farewell discourse before departing (20:7). The word conveys deliberate, purposeful movement away from a gathering or place, distinct from mere wandering.

(4×) To go out or depart from a specific location, implying purposeful exit. All four NT occurrences appear in Acts in travel narratives: departing from a synagogue (13:42), setting out on a journey (17:15), preparing to leave the next day (20:7), and escaping to shore (27:43). Spanish 'partieron/de-partir' and French 'sortir' confirm the consistent sense of physical departure. The participial forms ('going out') often mark a transition point in the narrative. **GOING OUT AND FORTH**

en: going-out, they-departed, to-go-out | **es:** Saliendo, de-partir, partieron | **fr:** sortir | **de:** ἐξιέναι, ἐξῆεσαν, Ἐξιόντων Acts 13:42; Acts 17:15; Acts 20:7; Acts 27:43

ἐξελ-έγχω G1827

to refute thoroughly, convict completely; to prove someone wrong beyond doubt

An intensified form of the verb 'to convict,' this word means to refute someone utterly or prove them wrong in public debate. Classical authors use it for exposing someone's errors before the assembly or demonstrating guilt. It can take a double accusative (the person and the charge), as in 'convicting someone of being unable.' The passive voice appears in contexts of being proven guilty or exposed as wrongdoers. The strengthening prefix ἐξ- adds force: not just correction but thorough, public refutation.

ἐξέλκ-ω G1828 *V-PPM/P-NMS* (1×)

to be dragged away, drawn out; pulled or lured away from a position or path

This verb means to be drawn or dragged away, often against resistance. James 1:14 warns that each person is tempted 'when he is drawn away of his own lust, and enticed.' The term suggests being pulled from safety into danger. Classical usage included dragging things out, rescuing from slavery, or pulling along wounded persons. James uses hunting or fishing imagery: desire baits and hooks us, dragging us from righteousness toward sin. The passive voice shows we're acted upon by our own passions.

(1×) James 1:14 describes temptation's mechanism: each one is 'drawn away' (ἐξελκόμενος) by their own desire and enticed. The present passive participle suggests ongoing vulnerability to being pulled off course. This is fishing/hunting imagery: desire baits the hook, then drags the victim away. Spanish siendo arrastrado captures the dragging force. Classical usage for dragging wounded men or pulling from captivity adds pathos. James locates temptation's source not externally but internally: our own desires lure and drag us toward sin. **DRAWING AND PULLING**

en: being-dragged-away | **es:** siendo-arrastrado | **fr:** ἐξελκόμενος | **de:** fortgezogen Jas 1:14

ἐξέρ-αμα G1829 *N-ANS* (1×)

vomit, something vomited up; matter expelled from the stomach through the mouth

This rare noun means vomit or matter that has been expelled from the stomach. Second Peter 2:22 applies the proverb 'The dog returns to his own vomit' to false teachers who abandon the faith. The term is graphic and repulsive, emphasizing the disgusting nature of apostasy. Peter uses this visceral image to show how returning to former sinful ways after knowing Christ is as revolting as a dog eating its own vomit. The metaphor stresses both pollution and willful degradation.

(1×) Second Peter 2:22 quotes Proverbs 26:11: 'The dog returns to his own vomit' (ἐξέραμα). This is deliberately repulsive imagery for apostasy: those who know Christ but return to sin are like dogs eating expelled filth. The noun denotes expelled stomach contents. Spanish vómito is cross-linguistically consistent. Peter's point is visceral: abandoning Christ after knowing him is morally and spiritually revolting, comparable to the most disgusting animal behavior. The proverb emphasizes foolish, degrading repetition of error. **AUTO-DETECTED COMMUNITY 14497 WITH 3 SENSES**

en: vomit | **es:** vómito | **fr:** ἐξέραμα | **de:** Gespei 2Pet 2:22

ἐξερευν-άω G1830 *V-AIA-3P* (1×)

to search out, examine carefully; investigate thoroughly or explore diligently

This verb means to search out or examine carefully, conducting thorough investigation. First Peter 1:10 describes Old Testament prophets who 'searched diligently' concerning the salvation they prophesied. The term emphasizes intensive, careful examination. Classical and LXX usage shows it means to search out thoroughly, to investigate. Peter depicts prophets as diligent researchers into their own prophecies, seeking to understand the time and manner of the coming salvation they foretold but didn't fully comprehend.

(1×) First Peter 1:10 describes prophets who 'searched and inquired diligently' (ἐξηραύνησαν) about the salvation they predicted. The aorist verb marks their completed investigation. These prophets were both proclaimers and puzzled researchers, examining their own Spirit-given words to understand timing and fulfillment. Spanish escudriñaron and German erforschen convey the thorough searching. Peter shows the prophets' humility: they served future generations, knowing their prophecies pointed beyond their own time to Christ and the gospel now revealed. **JUDICIAL EXAMINATION**

en: searched-out | **es:** escudriñaron | **fr:** ἐξηραύνησαν | **de:** erforschen 1Pet 1:10

ἐξέρχομαι G1831 *V-AMA-2P* (218×)

To go out, come out, depart; of physical exit from a place, authoritative commands to exit, and figurative spreading or issuing forth.

Exerchomai is the New Testament's workhorse verb for leaving an enclosed space — exiting a house, departing a city, coming out of a tomb. With 219 occurrences it appears in nearly every narrative context, from Jesus going out to pray to demons being expelled from their hosts. The compound structure (ek + erchomai, 'out of' + 'come/go') preserves its spatial core even in extended uses: news 'goes out' into a region, words 'proceed out of' the mouth, and lightning 'comes forth' from east to west. The multilingual evidence neatly tracks the semantic divisions — Spanish salir and German hinausgehen cover physical exit, while Korean 나가다 (nagada, 'go out') and Arabic kharaja both carry the same inside-to-outside directionality. The imperative use in exorcism contexts is particularly striking, where Jesus' bare command 'Come out!' (Mark 1:25, 5:8) carries the full authority of divine speech.

1. go/come out physically (192×) Physical movement from inside to outside — the dominant sense at 193 occurrences, covering all concrete instances of exiting, leaving, or departing a location. Jesus 'went out' of the house (Matt 13:1), the whole city 'came out' to meet him (Matt 8:34), the sower 'went out' to sow (Matt 13:3), and unclean spirits 'came out' of possessed persons (Matt 17:18). Spanish salió, French sortit, Korean 나갔다, and Swahili -toka all converge on the same directional motion frame. The aorist form exelthen is overwhelmingly narrative, driving story forward from scene to scene. GOING OUT AND FORTH

en: came-out, has-gone-out, he-went-out | **es:** ha-salido, salió | **fr:** sortir | **de:** geht-hinaus, hinausgehen Matt 8:34; Matt 9:26; Matt 13:3; Matt 17:18; Matt 20:1

2. come out as command (13×) Imperative commands to come out or go out — 13 occurrences where the verb carries the force of authoritative directive. Most strikingly in exorcism: 'Come out of him, unclean spirit!' (Mark 5:8; cf. Mark 1:25, 9:25, Luke 4:35). Also in the midnight cry 'Come out to meet the bridegroom!' (Matt 25:6) and Paul's command to separate from unbelievers (2 Cor 6:17). The imperative mood is cross-linguistically marked: Spanish Sal/Salid, Korean 나와라 (nawara), and German Geh hinaus all shift to direct-address command forms. The exorcism uses are theologically loaded — the single verb exerchomai encodes both the demon's involuntary ejection and Christ's sovereign authority. GOING OUT AND FORTH

en: Come-out, Go-out, come-out | **es:** Sal, Salid, sal | **fr:** sortir | **de:** geht-hinaus, hinausgehen Matt 25:6; Mark 1:25; Mark 5:8; Mark 9:25; Luke 4:35

3. go forth or spread (10×) Figurative issuing forth or spreading — 10 occurrences where what 'comes out' is not a person but a report, a word, or a phenomenon. News 'went out' into all the land (Matt 9:26), evil things 'proceed out of the heart' (Matt 15:18-19), and lightning 'comes forth' from the east (Matt 24:27). Arabic kharaja and Korean 나오다 (naoda) both naturally extend from physical to figurative exit, but several languages introduce distinct vocabulary: Spanish sale ('comes out') versus se difundió ('spread') reveals the metaphorical extension. The 'ruler from Bethlehem' who 'shall come forth' (Matt 2:6, quoting Micah 5:2) shows this sense carrying prophetic and messianic weight. GOING OUT AND FORTH

en: come-out, comes-forth, comes-out | **es:** saldrá, sale, salen | **fr:** sortir | **de:** geht-hinaus, hinausgehen Matt 2:6; Matt 12:43; Matt 15:18; Matt 15:19; Matt 24:27

4. depart or withdraw (3×) Deliberate departure or withdrawal from a person or community — 3 occurrences where the emphasis falls on relational separation rather than spatial exit. Peter says 'Depart from me, Lord, for I am a sinful man' (Luke 5:8); the Caesarean believers accompany Paul as he 'departs' (Acts 21:5, 21:8). Spanish Apártate ('distance yourself') rather than simple sal ('go out') signals the relational dimension. Korean 떠나다 (tteonada, 'to leave/part from') likewise distinguishes this from mere physical exit. Though small, this cluster captures a genuine nuance: exerchomai here is less about passing through a doorway and more about breaking fellowship or taking leave. GOING OUT AND FORTH

en: Depart, having-departed | **es:** Apártate, saliendo | **fr:** sortir | **de:** geht-hinaus Luke 5:8; Acts 21:5; Acts 21:8

ἔξεστι G1832 *V-PPA-NNS* (32×)

it is lawful, it is permitted — impersonal verb expressing legal or moral permissibility under Torah or custom

Exesti is an impersonal verb (from exeimi, 'it is possible') that appears 32 times in the New Testament, nearly always in debates over what the Torah allows. The Pharisees challenge Jesus with exestin questions — 'Is it lawful to heal on the Sabbath?' (Matt 12:10), 'Is it lawful for a man to divorce his wife?' (Matt 19:3) — and Jesus consistently reframes the question by appeal to deeper scriptural principles. His disciples pluck grain on the Sabbath (Matt 12:2-4), and he himself heals, each time asserting that mercy and human need outrank ritual restriction. Paul uses the word differently in 1 Corinthians 6:12 and 10:23 — 'All things are lawful for me' — to set up his freedom-versus-edification argument. Spanish 'es licito' and German 'ist erlaubt' capture the legal-permission sense with precision.

it is lawful, it is permitted (32×) An impersonal verb indicating that an action is legally or morally permissible, typically within the framework of Torah or established custom. Dominates Sabbath controversies — healing (Matt 12:10; Luke 14:3), plucking grain (Matt 12:2; Mark 2:24), doing good (Mark 3:4) — and also governs questions of divorce (Matt 19:3), taxation (Matt 22:17), and priestly prerogatives (Matt 12:4). Paul adapts it as a maxim of Christian liberty: 'all things are lawful' but not all edify (1 Cor 6:12; 10:23). JUDGING AND DECIDING

en: are-permitted, is-it-lawful, is-lawful | **es:** es-lícito, es-permitido, lícito | **fr:** il-est-permis | **de:** erlaubt-sein, ist-erlaubt Matt 12:2; Matt 12:4; Matt 12:10; Matt 12:12; Matt 14:4

ἐξετ-άζω G1833 *V-AMA-2P* (3×)

to examine closely, search out, inquire carefully into; to question or investigate with thoroughness

This verb carries the force of careful, thorough examination—not a casual glance but a diligent search. When the magi are told to "search carefully" for the child (Matt 2:8), the word captures Herod's feigned interest in precision. Jesus uses it when instructing the seventy to "inquire" which household is worthy (Matt 10:11), and John places it on Jesus' lips at the breakfast by the sea, where none of the disciples dared "ask" him who he was (John 21:12)—a question they would have examined closely had they not already known. The multilingual evidence (Spanish averiguad/indagad, French examiner, German erforschen) consistently points to investigative scrutiny rather than simple inquiry.

(3×) To examine closely or inquire carefully, often in contexts requiring discernment or investigation. The Greek root suggests thorough scrutiny—reviewing troops, weighing words exactly, making inquiries from those who know. In Matthew's nativity account, Herod's command to the magi employs this word with its full investigative force. The legal/judicial domain assignment reflects the term's association with careful examination of evidence or facts. JUDICIAL EXAMINATION

en: inquire, search, to-question | **es:** averiguad, indagad, preguntar | **fr:** examiner | **de:** erforschen, ἐξετάσατε Matt 2:8; Matt 10:11; John 21:12

ἐξηγ-έομαι G1834 *V-APM-NMS* (6×)

To relate in detail, explain, narrate, make known; to give a full account of events or truths.

In classical Greek this word ranged broadly from 'lead' to 'prescribe' to 'narrate,' but in the NT it has narrowed to the communicative sense of explaining, relating, or making known in detail. Its most theologically charged occurrence is John 1:18 – the only-begotten Son 'has made known' the unseen Father, using the very verb from which English derives 'exegesis.' In Acts, it describes missionaries giving detailed accounts: the Emmaus disciples explain what happened on the road (Luke 24:35), Cornelius recounts his vision (Acts 10:8), and Paul and Barnabas narrate the signs God performed among the Gentiles (Acts 15:12, 14).

relate, explain, make known (6×) To relate, narrate, explain, or make known in detail – to give a thorough account of events, experiences, or truths. This is the word from which English derives 'exegesis.' Its theological high point is John 1:18, where the Son is said to have 'made known' (exegesato) the invisible God – an act of divine narration that reveals the Father's character. In Luke 24:35, the Emmaus disciples 'explain' (exegounto) the road encounter; in Acts 10:8, Cornelius 'relates' his vision; and in Acts 15:12 and 15:14, Paul, Barnabas, and James 'narrate' what God has done among the Gentiles. Spanish 'explicar/relatar' and French 'exposer/raconter' divide the semantic territory that this single Greek verb covers. COUNTING AND NARRATING

en: describing, has-made-known, having-explained | **es:** explicando, explicó, relataba | **fr:** exposer, raconter | **de:** erzaehlen, erzählt Luke 24:35; John 1:18; Acts 10:8; Acts 15:12; Acts 15:14

ἑξήκοντα G1835 *Adj-GNP* (9×)

Sixty; the cardinal number between fifty-nine and sixty-one.

The indeclinable Greek cardinal number for sixty. It appears in the NT in agricultural and geographic contexts: the sixtyfold yield in Jesus' parable of the sower (Matt 13:8, 13:23; Mark 4:8, 4:20), the sixty stadia distance to Emmaus (Luke 24:13), and symbolic measurements in Revelation. The parable usage is especially notable — sixty sits between thirty and a hundred as a middle tier of fruitfulness, a detail preserved identically across Spanish 'sesenta,' French 'soixante,' and German 'sechzig.'

(9×) The cardinal number sixty, used in the NT for quantities, measurements, and proportional yields. Its most prominent appearances are in the parable of the sower, where sixtyfold represents the middle level of fruitfulness between thirty and a hundred (Matt 13:8, 13:23; Mark 4:8, 4:20). It also marks the distance from Jerusalem to Emmaus as sixty stadia (Luke 24:13) and appears in age qualifications and apocalyptic measurements (1 Tim 5:9; Rev 13:18). All target languages use their standard numeral: Spanish 'sesenta,' French 'soixante,' German 'sechzig.' **SIXTY CARDINAL NUMBER**

en: sixty | **es:** sesenta | **fr:** soixante | **de:** sechzig, ἑξήκοντα Matt 13:8; Matt 13:23; Mark 4:8; Mark 4:20; Luke 24:13

ἑξῆς G1836 *Adv* (5×)

Next, in order, successively; an adverb marking the immediately following time or sequence.

An adverb of temporal or logical sequence meaning 'next' or 'in succession.' Luke and the author of Acts favor this word to mark transitions in narrative time: 'on the next day' (Luke 7:11; 9:37), 'the next day' after sailing (Acts 21:1; 27:18), and 'the next day' of a legal proceeding (Acts 25:17). Spanish siguiente and French ensuite both capture the straightforward sequential meaning. The word functions as a narrative hinge, moving the reader smoothly from one episode to the next.

(5×) Next in temporal sequence, on the following day or occasion. All five NT occurrences serve as narrative markers: Jesus went to a city called Nain on the next day (Luke 7:11), the next day after the Transfiguration (Luke 9:37), the next day after departing Miletus (Acts 21:1), the next day after the accusers arrived (Acts 25:17), and the next day during the storm at sea (Acts 27:18). The consistent rendering across languages – Spanish siguiente, French ensuite, English next – confirms a single adverbial sense of immediate temporal succession. **DAYS AND DAYLIGHT**

en: next, next-day, on-next | **es:** siguiente | **fr:** ensuite | **de:** ἑξῆς Luke 7:11; Luke 9:37; Acts 21:1; Acts 25:17; Acts 27:18

ἐξηχ-έω G1837 *V-RIM/P-3S* (1×)

to sound forth, resound, echo out; spread widely like sound traveling outward

This verb means to sound forth or echo out, describing sound that spreads widely. First Thessalonians 1:8 celebrates how 'from you sounded out the word of the Lord' not only in Macedonia and Achaia but everywhere. The term suggests resonance and amplification. Classical usage included sounding forth songs or giving vent to prayers. Paul uses acoustic imagery for evangelistic spread: the gospel rings out from Thessalonica like a trumpet blast, its sound echoing far beyond the immediate region.

(1×) First Thessalonians 1:8 praises the church: 'From you the word of the Lord has sounded forth' (ἐξήχηται). The perfect tense indicates ongoing reverberation: the gospel continues echoing outward from Thessalonica. Spanish ha resonado and German erschallen capture the acoustic spreading. Classical usage for sounding forth songs fits Paul's image of the gospel ringing out like a trumpet. The Thessalonians' faith became so vibrant and vocal that their witness reverberated throughout Macedonia, Achaia, and beyond. **SINGING AND MUSIC**

en: has-sounded-forth | **es:** ha-resonado | **fr:** ἐξήχηται | **de:** erschallen 1Thess 1:8

ἕξις G1838 *N-AFS* (1×)

habit, practice, state of being; settled disposition formed through repeated practice

This noun means habit or settled disposition, particularly one formed through practice. Hebrews 5:14 speaks of mature believers whose faculties are trained 'by reason of use' to discern good and evil. The term denotes the settled state produced by habitual practice, as opposed to temporary condition. Classical usage distinguished fixed habit from changeable state. The author emphasizes that spiritual discernment comes not from one-time learning but from habituated practice—moral muscles developed through repeated exercise of judgment.

(1×) Hebrews 5:14 describes mature believers who 'by practice' (διὰ τὴν ἕξιν) have trained their faculties to distinguish good from evil. The noun denotes settled habit formed through repetition. This isn't theoretical knowledge but practiced skill. Spanish práctica and French exercice capture the habitual dimension. Classical usage distinguished permanent ἕξις from temporary σχέσις. The author insists spiritual maturity requires practice: discernment develops through repeated exercise, not passive listening. Wisdom comes from habituated application, not mere information. **CUSTOM AND PRACTICE**

en: practice | **es:** práctica | **fr:** exercice | **de:** Uebung Heb 5:14

ἐξίστημι G1839 *V-RNA* (17×)

To be amazed or astonished; to amaze others; to be out of one's mind, beside oneself

Existemi literally means to displace or put out of position, and its New Testament uses trace a spectrum from wonder to madness. Most often it appears in the intransitive middle or passive: crowds are amazed at Jesus's healings (Mark 5:42), teachers astonished at the boy Jesus's understanding (Luke 2:47). Spanish captures this with 'asombrarse' and 'quedar atonito,' while French reaches for 'etre stupefait.' In its active transitive form, Simon the sorcerer 'amazed' the Samaritans (Acts 8:9-11). The most striking usage is Mark 3:21, where Jesus's own family declares He is 'out of His mind,' and 2 Corinthians 5:13, where Paul defends his own apparent madness. The word thus spans the full range from holy wonder to perceived insanity, all rooted in the idea of being displaced from one's normal state.

1. be amazed or astonished (12×) Intransitive middle/passive meaning to be filled with amazement or astonishment at something witnessed or heard. This is the dominant New Testament sense, appearing in the Synoptic Gospels and Acts. Mark 2:12 records the crowd's astonishment after a paralytic's healing, and Luke 2:47 describes the teachers amazed at the young Jesus. Spanish 'asombrarse' and 'quedar atonito' convey the involuntary, overwhelming quality of the experience. **AMAZEMENT AND ASTONISHMENT**

en: he-was-amazed, they-were-amazed, to-be-amazed | **es:** asombrarse, estaban-asombrados, quedaron-atónitos | **fr:** étonner, être-stupéfait | **de:** staunt, ἐξέστησαν, ἐξίσταντο Matt 12:23; Mark 2:12; Mark 5:42; Mark 6:51; Luke 2:47

2. amaze or astound someone (3×) Transitive active/causative meaning to amaze or astound someone, to produce astonishment in others. Acts 8:9-11 uses this of Simon the magician who amazed the Samaritans with his sorcery, and Luke 24:22 reports the women from the tomb who astounded the disciples. Spanish 'asombrar' in active voice and French 'etonner' both preserve the causative direction. **AMAZEMENT AND ASTONISHMENT**

en: amazed, amazing, to-have-amazed | **es:** asombrando, asombraron, haber-asombrado | **fr:** étonner, être-stupéfait | **de:** staunt Luke 24:22; Acts 8:9; Acts 8:11

3. be out of one's mind (2×) To be out of one's mind, beside oneself, reflecting the root's literal meaning of displacement from one's normal mental state. In Mark 3:21, Jesus's family comes to seize Him, saying 'He is out of His mind,' and in 2 Corinthians 5:13, Paul writes 'if we are beside ourselves, it is for God.' Spanish 'estar fuera de si' is a nearly exact calque of the Greek. This sense reveals the word's etymological core: ek (out of) + histemi (to stand). **AMAZEMENT AND ASTONISHMENT**

en: he-is-out-of-his-mind, we-were-out-of-our-mind | **es:** Está-fuera-de-sí, es-

tamos-fuera-de-sí | **fr:** étonner, être-stupéfait | **de:** ἐξέστη, ἐξέστημεν Mark 3:21; 2Cor 5:13

ἐξισχύω G1840 *V-ASA-2P* (1×)

to be fully able, have full strength; be capable of accomplishing something through sufficient power

This verb means to have full strength or be fully able to accomplish something. Ephesians 3:18 expresses Paul's prayer that believers 'may be able to comprehend' the dimensions of Christ's love with all the saints. The term emphasizes sufficient strength or capacity for a task. Classical usage shows it could mean prevail or have strength enough. Paul prays for divinely-enabled capacity: comprehending Christ's love requires more than human ability—it needs the Spirit's strengthening to grasp what surpasses knowledge.

(1×) Ephesians 3:18 contains Paul's prayer that believers 'may be fully able' (ἐξισχύσητε) to grasp Christ's love's dimensions with all the saints. The aorist subjunctive expresses purpose: Paul prays for enabling power to comprehend the incomprehensible. Spanish seáis capaces points to capability. Classical usage for having sufficient strength fits: understanding Christ's love requires more power than we possess naturally. Paul prays for Spirit-given capacity to know what surpasses knowledge—a divine empowerment for transcendent comprehension. **ARROGANT SELF-EXALTATION**

en: you-may-be-strong | **es:** seáis-capaces | **fr:** ἐξισχύσητε | **de:** vermoegen Eph 3:18

ἔξοδος G1841 *N-GFS* (3×)

departure, way out; especially refers to exodus from life or place

This Greek term denotes a departure or going out, often with weighty significance. In Luke's Gospel it describes Jesus' coming death as his 'exodus' to be accomplished in Jerusalem, linking his sacrifice to Israel's founding deliverance. The term also appears in Hebrews regarding Moses' faith about the exodus from Egypt, and in 2 Peter for the apostle's own impending death, showing how the word carries both literal and theological freight about momentous transitions.

(3×) Translators across languages consistently render this as 'departure,' 'exodus,' or 'way out,' reflecting its root meaning of movement away from a place. The multilingual evidence (Spanish partida/salida, French départ, German Ausgang) confirms this is a departure term. Luke 9:31 is particularly striking—Jesus' death is framed as an 'exodus' to be accomplished in Jerusalem, connecting his sacrifice to the paradigmatic Old Testament deliverance. Hebrews 11:22 links it to Joseph's faith about Israel's future exodus, while 2 Peter 1:15 uses it for Peter's approaching death. **AUTO-DETECTED COMMUNITY 11766 WITH 3 SENSES**

en: departure, exodus | **es:** partida, salida | **fr:** départ | **de:** Ausgang, ἔξοδον Luke 9:31; Heb 11:22; 2Pet 1:15

ἐξολεθρ-εύω G1842 *V-FIP-3S* (1×)

to be utterly destroyed, completely annihilated; suffer total and final destruction

This verb means to be utterly destroyed or completely wiped out. Acts 3:23 quotes Moses' warning that anyone who doesn't listen to the prophet 'shall be utterly destroyed from among the people.' The term emphasizes total, final annihilation. LXX and NT usage shows intensified destruction language. Peter applies this Deuteronomic warning to Christ: rejecting Jesus brings complete exclusion from God's people. The passive voice indicates divine judgment: God himself executes this total destruction upon those who refuse the ultimate Prophet.

(1×) Acts 3:23 warns that everyone who refuses to hear the prophet 'shall be completely destroyed' (ἐξολεθρευθήσεται) from the people. The future passive emphasizes certain, divinely-executed judgment. This is covenant curse language from Deuteronomy applied to Christ. Spanish será destruida and French exterminer convey total annihilation. The verb intensifies simple destruction: not just punished but utterly removed from covenant community. Peter makes clear the stakes: rejecting Jesus, the Prophet like Moses, brings final, complete exclusion from salvation. **LOSS AND DESTRUCTION**

en: shall-be-destroyed | **es:** será-destruida | **fr:** exterminer | **de:** ἐξολεθρευθήσεται Acts 3:23

ἐξομολογ-έομαι G1843 *V-PPM-NMP* (10×)

To confess (sins); to praise or give thanks (to God); to consent or agree (to a proposal)

A rich compound verb (ἐκ + ὁμολογέω) whose meaning pivots on context from penitence to praise to agreement. Its most common NT use is confessing sins, as at John's baptism where crowds came 'confessing their sins' (Matt 3:6; Mark 1:5). Yet in Matt 11:25 and Luke 10:21, Jesus uses the same word to praise the Father – a usage deeply rooted in the LXX's rendering of Hebrew yadah, which similarly bridges confession and thanksgiving. Judas's 'consent' to betray Jesus (Luke 22:6) reveals a third, rarer pragmatic sense. Spanish neatly tracks all three: 'confesando' for sins, 'te alabo' for praise, and 'consintio' for agreement.

1. confess (sins or faults) (7×) To openly confess or acknowledge one's sins, wrongdoing, or faults before God or others. This penitential sense dominates the NT, appearing at John's baptism (Matt 3:6; Mark 1:5), the Ephesian converts burning their magic books (Acts 19:18), and Paul's citation of Isa 45:23 in Rom 14:11. Spanish 'confesando' and German 'bekennen' both preserve the overtone of public, solemn acknowledgment that the ἐκ- prefix intensifies beyond simple ὁμολογέω. **CONFESSION AND PRAISE**

en: Confess, I-will-confess, confessing | **es:** confesad, confesando, confesará | **fr:** confesser | **de:** bekennen, ἐξομολογούμενοι Matt 3:6; Mark 1:5; Acts 19:18; Rom 14:11; Rom 15:9

2. praise, give thanks (to God) (2×) To praise, give thanks, or offer grateful acknowledgment to God. This doxological sense reflects the LXX's use of ἐξομολογέομαι to translate Hebrew yadah (hiphil), where confession shades into thanksgiving. In Matt 11:25 and Luke 10:21, Jesus cries 'I praise you, Father' – Spanish 'te alabo' unmistakably signals worship rather than penitence, while French 'confesser' and German flatten the distinction, showing how English and Romance languages better preserve the semantic fork. **CONFESSION AND PRAISE**

en: I-praise | **es:** Te-alabo | **fr:** confesser | **de:** Ἐξομολογοῦμαί Matt 11:25; Luke 10:21

3. consent, agree (to a proposal) (1×) To consent, agree, or assent to a plan or proposal. This pragmatic sense appears only in Luke 22:6, where Judas 'consented' to the chief priests' scheme to betray Jesus. Spanish 'consintio' clearly marks this as volitional agreement rather than religious confession. The classical Greek commercial and legal background of the word – acknowledging a liability or accepting terms – surfaces here in the narrative of betrayal. **CONFESSION AND PRAISE**

en: he-consented | **es:** consintió | **fr:** confesser | **de:** ἐξωμολόγησεν Luke 22:6

ἐξορκ-ίζω G1844 *V-PIA-1S* (1×)

to adjure, put under oath; charge someone solemnly in the name of God to speak truth

This verb means to adjure or put someone under solemn oath, especially by invoking God's name. Matthew 26:63 records the high priest adjuring Jesus: 'I adjure thee by the living God, that thou tell us whether thou be the Christ.' The term involves calling upon deity as witness to compel truthful response. Classical usage shows it meant to make someone swear or to exorcise. The high priest invokes the most solemn oath formula to force Jesus' testimony, seeking grounds for condemnation.

(1×) Matthew 26:63 records the high priest's adjuration: 'I adjure you by the living God' (Ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος) to declare if you're the Messiah. The present indicative shows formal oath-taking: the high priest puts Jesus under the most solemn obligation to answer. Spanish Te conjuro and French adjurer capture the oath formula. Classical usage included exorcism, but here it's legal: compelling sworn testimony. The high priest invokes God's name to force Jesus' self-incriminating confession—which Jesus then

provides. **OATHS AND SWEARING**
en: I-adjure | **es:** Te-conjuro | **fr:** adjurer | **de:** Ἐξορκίζω Matt 26:63

ἐξορκ-ιστής G1845 *N-GMP* (1×)

exorcists, those who cast out demons; practitioners who expel evil spirits through formulas or rituals

This noun denotes exorcists, people who attempt to cast out demons or evil spirits. Acts 19:13 describes itinerant Jewish exorcists who tried to invoke Jesus' name over those with evil spirits. The term identifies professional or habitual practitioners of exorcism. These individuals used formulas and rituals to expel demons, often invoking various divine names. Luke's account shows the danger of mechanically using Jesus' name without authentic relationship: the demons recognize the imposture and the exorcists are overpowered.

(1×) Acts 19:13 identifies 'itinerant Jewish exorcists' (ἐξορκιστῶν) who attempted to use Jesus' name as a magical formula. The genitive plural marks these as professional demon-expellers. Spanish exorcistas is cross-linguistically consistent. These practitioners invoked various names (including 'Jesus whom Paul preaches') to cast out spirits. But the demons recognized unauthorized use: 'Jesus I know, Paul I know, but who are you?' The attempted exorcism backfires violently, demonstrating that Jesus' name isn't a magic formula for the uncommitted. **DEMONS EVIL SPIRITS**
en: exorcists | **es:** exorcistas | **fr:** exorciste | **de:** ἐξορκιστῶν Acts 19:13

ἐξορύσσω G1846 *V-APA-NMP* (2×)

to dig out, dig through; to excavate or gouge out by digging or breaking through

The verb describes digging out or through something. When the paralytic's friends couldn't reach Jesus through the crowd, they dug through the roof (Mark 2:4). Paul asks the Galatians if they would have gouged out their own eyes to give to him (Gal 4:15), illustrating their former devotion. The term works literally for excavating earth or breaking through roofs, and metaphorically for gouging out eyes. Classical usage included digging up buried objects and exposing hidden things.

(2×) To dig out, dig through; to excavate or gouge out. In Mark 2:4, the paralytic's friends dug through (ἐξορύξαντες) the roof to lower him to Jesus—breaking through the structure when they couldn't reach him otherwise. In Gal 4:15, Paul asks rhetorically if the Galatians would have gouged out (ἐξορύξαντες) their eyes to give to him—illustrating their former sacrificial devotion. Classical usage includes digging up corpses or roots (literal) and exposing hidden things (metaphorical). Cross-linguistic glosses preserve the digging/gouging sense. **DIGGING AND EXCAVATING**
en: digging-through, having-dug-out | **es:** cavando, habiendo-arrancado | **fr:** percer | **de:** aufgraben Mark 2:4; Gal 4:15

ἐξουδεν-όω G1847 *V-ASP-3S* (1×)

to be set at nothing, treated with contempt, despised; rejected as worthless or insignificant

This verb means to be set at nothing or treated with contempt, to be despised or rejected. Mark 9:12 records Jesus teaching that the Son of Man must 'be set at nought,' referring to his coming rejection and suffering. The term emphasizes being counted as worthless or insignificant. LXX usage shows it for treating with contempt. Jesus prophesies that despite being the glorious Son of Man of Daniel's vision, he will be despised and rejected—the suffering Servant path Isaiah foretold.

(1×) Mark 9:12 contains Jesus' prediction that the Son of Man 'should be treated with contempt' (ἐξουδενωθῇ). The aorist passive subjunctive indicates divine necessity: the Messiah must be despised. This combines Daniel 7's Son of Man glory with Isaiah 53's Suffering Servant rejection. Spanish sea despreciado and French mépriser capture the contemptuous treatment. Jesus teaches that messianic glory comes through rejection: before exaltation comes humiliation, before vindication comes contempt. The path to glory runs through the valley of shame. **CONTEMPT AND SCORN**
en: be-rejected | **es:** sea-despreciado | **fr:** mépriser | **de:** verachten Mark 9:12

ἐξουθεν-έω G1848 *V-ASA-3S* (11×)

Despise, treat with contempt — to regard someone or something as utterly worthless, rejecting them with scorn

The verb ἐξουθενέω (exoutheneō) conveys a thorough despising — treating someone as a nothing, beneath all consideration. Jesus warns against those who 'despised others' while trusting in their own righteousness (Luke 18:9), and Herod 'treated Jesus with contempt' at the trial (Luke 23:11). The rejected stone of Psalm 118 is 'set at nought' by the builders (Acts 4:11). Paul insists that the strong must not despise the weak over diet and holy days (Rom 14:3, 10). The word carries more force than simple disregard — it is an active dismissal of someone's worth. Spanish 'despreciar' and Korean '업신여기다' capture the contemptuous rejection.

despise, treat with contempt (11×) To treat with utter contempt, despise as worthless, or set at nought — an active dismissal of someone's value or significance. The Pharisee despises others (Luke 18:9), Herod contemptuously mocks Jesus (Luke 23:11), the builders reject the cornerstone (Acts 4:11), and strong believers scorn the weak over dietary practices (Rom 14:3, 10). Paul warns against despising a fellow believer whom God has welcomed (Rom 14:3) and against treating his co-workers with contempt (1 Cor 16:11). In 1 Cor 1:28, God chose 'the things that are despised' to shame the strong. The term implies not passive neglect but active, contemptuous rejection. Spanish 'despreciar' and Arabic 'ازدرى' convey the scornful dismissal. **CONTEMPT AND SCORN**
en: despise, despised, despising | **es:** despreciable, despreciadas, despreciados | **fr:** mépriser | **de:** verachten, ἐξουθενήσας, ἐξουθενηθεὶς Luke 18:9; Luke 23:11; Acts 4:11; Rom 14:3; Rom 14:10

ἐξουσ-ία G1849 *N-NFP* (102×)

Authority, power, right; the capacity to act with legitimate force, including governing powers as entities, jurisdictional domains, and granted privileges.

Exousia is one of the New Testament's key political and theological terms, denoting not raw power (dynamis) but sanctioned authority — the right to act backed by legitimate standing. Jesus teaches 'with authority, not as the scribes' (Matt 7:29), grants his disciples authority over unclean spirits (Matt 10:1), and declares that all authority in heaven and earth has been given to him (Matt 28:18). Paul extends the term to cosmic principalities and earthly governments alike (Rom 13:1; Eph 6:12), while Luke records its use for Herod's territorial jurisdiction (Luke 23:7). Spanish autoridad, French autorité, and German Vollmacht all center on the legitimacy dimension, though the plural 'authorities' as cosmic powers stretches every translation tradition.

1. authority, power (91×) Abstract authority or power — the capacity, right, or freedom to act with legitimate force and control. This overwhelmingly dominant sense (91 of 102 occurrences) spans from Jesus' teaching authority (Matt 7:29), to his power to forgive sins (Matt 9:6), to the authority delegated to the disciples (Matt 10:1), to Pilate's claim of judicial authority (John 19:10). Spanish autoridad, French autorité, and German Vollmacht converge consistently, distinguishing this from brute force (dynamis/dunamis). The word emphasizes the rightful, sanctioned nature of the power — whether divine, delegated, or political. **AUTHORITY AND POWER**
en: authority | **es:** autoridad | **fr:** autorité | **de:** Vollmacht Matt 7:29; Matt 8:9; Matt 9:6; Matt 9:8; Matt 10:1

2. governing authorities, powers (9×) Authorities as concrete entities — governing powers, rulers, or supernatural principalities that wield dominion, typically appearing in the plural. Paul's 'governing authorities' ordained by God (Rom 13:1), the cosmic 'rulers and authorities' in the heavenly places (Eph 3:10; 6:12; Col 1:16), and the synagogue authorities before whom believers may be dragged (Luke 12:11). Spanish autoridades and the plural shift mark the metonymic move from abstract quality to the persons or beings who possess it. These 9 occurrences are theologically significant for

Pauline cosmology and political theology alike. AUTHORITY AND POWER

en: authorities, authority, to-authorities | **es:** a-autoridades, autoridad, autoridades | **fr:** autorité | **de:** Vollmacht Luke 12:11; Rom 13:1; Eph 3:10; Eph 6:12; Col 1:16

3. jurisdiction, domain (1×) Jurisdiction or domain — the territorial or administrative sphere over which authority extends. The single occurrence in Luke 23:7, where Pilate learns that Jesus falls under Herod's exousia (jurisdiction), sending him there accordingly. Spanish jurisdicción captures this spatial-legal nuance precisely, while French and German retain the more generic autorité/Vollmacht. Though only one occurrence, this sense is lexicographically distinct: it denotes not the power itself nor the power-holder, but the bounded area of governance. AUTHORITY AND POWER

en: jurisdiction | **es:** jurisdicción | **fr:** autorité | **de:** Vollmacht Luke 23:7

4. right, privilege (1×) Right, privilege, or entitlement — the liberty or warrant to do something, emphasizing permission and legitimate claim rather than force or control. In Hebrews 13:10, 'We have an altar from which those who serve the tabernacle have no right to eat,' Spanish derecho (right/entitlement) distinguishes this from the power-authority of Sense 1. This single occurrence highlights a semantic facet where exousia shades into the language of rights and privileges — what one is entitled to do rather than what one has the power to enforce. AUTHORITY AND POWER

en: authority | **es:** derecho | **fr:** autorité | **de:** Vollmacht Heb 13:10

ἐξουσ-ιάζω G1850 *V-PIA-3S* (4×)

to exercise authority or power over; to have the right to control; to be mastered by

Derived from exousia ('authority, right, power'), this verb denotes the active exercise of authority over persons or things. In Luke 22:25 Jesus contrasts the way Gentile kings 'lord it over' their subjects with servant leadership. Paul employs it memorably in 1 Corinthians 6:12, declaring 'I will not be mastered by anything,' using the passive voice to refuse subjugation. In 1 Corinthians 7:4 the mutual authority of spouses over one another's body reflects a strikingly reciprocal application.

(4×) To wield authority or dominion over others, often with connotations of control or mastery. Luke 22:25 describes rulers who 'exercise authority' (Spanish 'ejerciendo-autoridad,' French 'exercer-l'autorité'), while Paul in 1 Corinthians 6:12 inverts the verb into the passive ('I will not be mastered/seré-dominado') to assert freedom from domination. The spousal usage in 1 Corinthians 7:4, where each partner 'has authority' over the other's body, extends the semantic range into mutual, consensual governance rather than unilateral control. AUTHORITY AND POWER

en: has-authority, having-authority-over, will-be-mastered | **es:** ejerciendo-autoridad, seré-dominado, tiene-autoridad | **fr:** exercer-l'autorité, exercer-pouvoir | **de:** ἐξουσιάζει, ἐξουσιάζοντες, ἐξουσιασθήσομαι Luke 22:25; 1Cor 6:12; 1Cor 7:4

ἐξοχ-ή G1851 *N-AFS* (1×)

prominence, pre-eminence, or elevated position

This term denotes prominence in a physical or metaphorical sense. In classical usage it described elevated features like embossed figures on shields or the raised nature of animal horns. By the New Testament era it had developed a metaphorical sense of pre-eminence or superior status, particularly in social or civic contexts. Acts 25:23 uses it to describe the pomp and ceremony accompanying high-ranking officials.

(1×) The multilingual evidence converges on ceremonial dignity and public display. Spanish 'prominencia' and French 'éminence' both capture the social elevation and visible distinction involved when Agrippa and Bernice enter with great pomp before the assembled officials. This is prominence as public spectacle, not merely abstract superiority. GREATNESS AND DEGREE

en: prominence | **es:** prominencia | **fr:** éminence | **de:** ἐξοχὴν Acts 25:23

ἐξυπν-ίζω G1852 *V-ASA-1S* (1×)

to awaken from sleep

A straightforward verb meaning to wake someone up, derived from the noun for sleep (ὕπνος). The passive form means to wake up naturally or be awakened. In John 11:11, Jesus uses this word as a euphemism for death when speaking of Lazarus, saying 'I go that I may wake him.' The multilingual evidence shows this is universally understood as the action of rousing someone from slumber.

(1×) Jesus employs this verb in its metaphorical sense for death and resurrection. The Spanish 'despierte,' French 'réveiller,' and German 'aufwecken' all preserve the basic sense of awakening, which Jesus then redefines in conversation with the disciples who initially misunderstand, thinking Lazarus is merely sleeping naturally. AWAKEN STIR UP

en: I-may-wake | **es:** despierte | **fr:** réveiller | **de:** aufwecken John 11:11

ἔξυπν-ος G1853 *Adj-NMS* (1×)

awakened, awake (adjective)

An adjective describing the state of being awake or awakened from sleep. In Acts 16:27, the jailer at Philippi becomes 'awake' (ἔξυπνος γενόμενος) and sees the prison doors open after the earthquake. The word emphasizes the sudden transition from sleep to wakefulness, often with the implication of alarm or urgency. This awakening leads the jailer to draw his sword, assuming the prisoners have escaped.

(1×) The multilingual glosses consistently render this as a state of wakefulness. The dramatic context in Acts shows the jailer jolted awake by the earthquake, his immediate alarm contrasting sharply with Paul and Silas singing hymns. This is not peaceful waking but crisis awakening, setting the stage for the jailer's eventual conversion. AWAKENING AND VIGILANCE

en: awake | **es:** despierto | **fr:** réveillé | **de:** ἔξυπνος Acts 16:27

ἔξω G1854 *Adv* (63×)

Outside, out; spatially indicating exterior location or movement outward, and substantivally designating outsiders or non-believers.

A versatile adverb rooted in spatial meaning — "outside" or "out" — that the New Testament puts to both literal and figurative work. In its spatial sense, it marks physical movement or location beyond a boundary: being cast outside (Matt 5:13), going out of a house (Matt 12:46), or the "outer" darkness (Matt 8:12). Spanish captures the directional nuance with both "afuera" and "fuera de," while German offers "draussen" and "außerhalb." In a theologically rich substantival use, "those outside" designates people beyond the circle of faith — Jesus distinguishes insiders from outsiders at Mark 4:11, and Paul uses the same idiom at 1 Corinthians 5:12-13 and Colossians 4:5 when discussing how believers should relate to non-believers.

1. outside, out, outer (spatial direction/location) (57×) Spatial adverb and preposition indicating location or movement outside of a place, or describing the exterior of something. Covers casting out (Matt 5:13), going outside a house (Matt 12:46), and attributive uses like "outer darkness" (Matt 8:12). Spanish distinguishes direction ("afuera") from static location ("fuera de"), while French uniformly uses "dehors" — both confirming this as the primary, overwhelmingly frequent sense with 57 occurrences. OUTSIDE AND EXTERIOR

en: out, outside | **es:** afuera, fuera, fuera-de | **fr:** dehors | **de:** außerhalb, draussen Matt 5:13; Matt 10:14; Matt 12:46; Matt 12:47; Matt 13:48

2. outsiders, those outside (substantival) (6×) Substantival use designating people who stand outside a group, community, or circle of faith — "outsiders" or "those outside." Jesus uses it at Mark 4:11 to distinguish those who receive the mystery of the kingdom from "those outside" who hear only parables. Paul adopts the same convention for non-believers (1 Cor 5:12-13; Col 4:5). Spanish shifts from spatial "afuera" to relational "de afuera/de fuera," signaling the metaphorical extension from place to social boundary. OUTSIDE AND EXTERIOR

en: outside | **es:** de-afuera, de-fuera | **fr:** dehors | **de:** außerhalb, draussen Mark 4:11; Acts 26:11; 1Cor 5:12; 1Cor 5:13; Col 4:5

ἔξωθεν G1855 *Adv* (13×)

From outside, outwardly; denoting external origin, outer surface, or outward appearance in contrast to what is within.

An adverb meaning 'from outside' or 'outwardly,' used to mark the external surface or origin of something as opposed to its interior. In Jesus' memorable rebuke of the Pharisees (Matt 23:25-28), the word draws a sharp contrast between outward religious polish and inner corruption — cups clean on the outside but filthy within, whitewashed tombs beautiful externally but full of dead bones. Mark 7:15, 18 similarly distinguishes what enters a person from outside versus what comes from within the heart. The multilingual evidence uniformly renders this as 'from outside' (Spanish de afuera, French au-dehors, German von aussen), confirming a single consistent spatial sense across all thirteen occurrences.

from outside, outwardly, external (13×) Spatial adverb indicating origin from outside, the outer surface, or external appearance as contrasted with the interior. In the Synoptic Gospels it appears in Jesus' teaching on inner versus outer purity: the outside of the cup (Matt 23:25), the outside of the tomb (Matt 23:27), and what enters from outside the body (Mark 7:15, 18). Languages consistently translate with directional 'from-outside' glosses (Spanish de afuera, French au-dehors), underscoring the uniform spatial orientation of the term. **OUTSIDE AND EXTERIOR**

en: from-outside, outside, outward | **es:** de-afuera, de-fuera, exterior | **fr:** au-dehors, extérieur | **de:** von-aussen, ἔξωθεν Matt 23:25; Matt 23:27; Matt 23:28; Mark 7:15; Mark 7:18

ἐξωθ-έω G1856 *V-AIA-3S* (2×)

to thrust out, drive out forcefully; to expel or eject with force

The verb means to thrust or drive out forcefully. Joshua drove out the inhabitants before Israel (Acts 7:45). The ship's crew tried to drive the ship onto the beach (Acts 27:39). Classical usage included thrusting out weapons from flesh, expelling people from territory, or driving back forces. The term emphasizes forceful ejection or displacement, whether of people from land or objects toward a destination. It's stronger than simple sending away.

(2×) To thrust out, drive out, expel forcefully. In Acts 7:45, Joshua drove out (ἐξῶσεν) the nations before Israel—forcibly displacing inhabitants from the land. In Acts 27:39, sailors planned to drive (ἐξῶσαι) the ship onto the beach—forcefully pushing it toward shore. Classical usage includes thrusting spears from flesh, expelling people from territory, driving back enemies. The verb emphasizes forceful ejection or displacement. Spanish 'expulsó/empujar' (expelled/push) and French 'repousser' (push back) preserve the forceful action. **GOING OUT AND FORTH**

en: drove-out, to-drive | **es:** empujar, expulsó | **fr:** repousser | **de:** ἐξῶσαι, ἐξῶσεν Acts 7:45; Acts 27:39

ἐξω-τέρω G1857 *Adj-ANS-C* (3×)

outer, exterior; positioned farther outside than something else

This adjective describes what is positioned on the outside, beyond an inner area. In all three New Testament occurrences—exclusively in Matthew's Gospel—it appears in the stark phrase 'outer darkness,' describing the place of exclusion from God's kingdom where there is weeping and gnashing of teeth. The comparative force ('more outside') underscores the severity of separation from the light and joy of God's presence.

(3×) Every language witness points to 'outer' or 'exterior' positioning —Spanish exterior/de-afuera, French extérieur, German ἐξώτερον. Matthew uses this term exclusively in the haunting phrase 'the outer darkness' (8:12, 22:13, 25:30), depicting the ultimate spatial and relational separation from God's banquet. The term's comparative root (from ἔξω, 'outside') intensifies the sense of being pushed farther from the center, reinforcing the tragedy of exclusion from the kingdom. **OUTER EXTERNAL**

en: outer | **es:** de-afuera, exterior | **fr:** extérieur | **de:** ἐξώτερον Matt 8:12; Matt 22:13; Matt 25:30

ἑορτάζω G1858 *V-PSA-1P* (1×)

to keep festival, celebrate a feast

A verb meaning to observe a festival or holiday, derived from ἑορτή (feast). Classical usage included celebrating victories or religious festivals, and at Rome it could mean celebrating a triumph. In 1 Corinthians 5:8, Paul urges believers to 'keep the festival' (ἑορτάζωμεν) with unleavened bread of sincerity and truth, transforming Passover imagery into a metaphor for Christian living.

(1×) Paul's call to 'celebrate the festival' draws on the Passover tradition of removing leaven. The Spanish 'celebremos,' French 'fête,' and German 'Fest-feiern' all convey festive observance. Paul reinterprets the annual feast as a continuous ethical state: since Christ our Passover has been sacrificed, believers should perpetually celebrate with moral purity rather than the old leaven of malice. **PASSOVER FESTIVAL**

en: let-us-celebrate | **es:** celebremos | **fr:** fête | **de:** Fest-feiern 1Cor 5:8

ἑορτ-ή G1859 *N-AFS* (27×)

feast, festival — a religious celebration or holy day, especially the major Jewish pilgrimage festivals

Heorte is the standard Greek word for a religious festival or feast day, appearing 27 times in the New Testament with particular density in John's Gospel, where the rhythm of Israel's liturgical calendar structures the entire narrative. John marks Jesus' movements by successive festivals — Passover (John 2:23; 6:4; 11:55), Tabernacles (John 7:2), and an unnamed feast (John 5:1) — so that the feasts become theological stages on which Jesus reveals himself as the fulfillment of what each festival commemorated. The Synoptics use heorte primarily in the Passion narrative, noting that the authorities sought to avoid arresting Jesus 'during the feast' lest the crowd riot (Matt 26:5; Mark 14:2). Pilate's custom of releasing a prisoner 'at the feast' sets the stage for Barabbas (Matt 27:15; Mark 15:6; Luke 23:17). Spanish 'fiesta,' French 'fete,' and German 'Fest' all converge on the same festive-sacred register.

feast, festival (27×) A religious festival or holy day, referring in nearly every NT occurrence to the Jewish pilgrimage feasts — above all Passover/Unleavened Bread and Tabernacles. In John's Gospel, the succession of festivals provides the narrative framework: Passover (John 2:23; 6:4; 11:55), Tabernacles (John 7:2, 8, 10-14, 37), and an unspecified feast (John 5:1). The Synoptics concentrate the term in the Passion narratives, where the chief priests' fear of the festival crowd delays Jesus' arrest (Matt 26:5; Mark 14:2) and Pilate's feast-day amnesty introduces Barabbas (Matt 27:15; Mark 15:6). Multilingual glosses uniformly point to a single concept: spa 'fiesta,' fra 'fete,' deu 'Fest.' **GEOGRAPHY AND SPACE**

en: feast, the-feast | **es:** fiesta | **fr:** fête | **de:** Fest Matt 26:5; Matt 27:15; Mark 14:2; Mark 15:6; Luke 2:41

ἐπαγγ-ελία G1860 *N-AFP* (52×)

Promise or pledge, especially God's covenant promises to Abraham, Israel, and believers through Christ.

In the New Testament this word carries a weight far beyond ordinary human promises. It overwhelmingly refers to divine assurances – God's promise to Abraham of descendants and land (Acts 7:17; Gal 3:14-29), the promise of the Holy Spirit at Pentecost (Luke 24:49; Acts 1:4; 2:33), and the promise of eternal life in Christ (2 Tim 1:1; Heb 9:15). Paul builds his theology of grace versus law around this noun, arguing that the inheritance comes through promise, not legal observance (Gal 3:18; Rom 4:13-16). Hebrews holds it up as the anchor of faith: those who believed 'died not having received the promises' yet saw them from afar (Heb 11:13, 39). German Verheissung ('solemn pledge') captures the covenantal gravity better than the everyday English 'promise.'

promise, pledge (52×) A solemn divine pledge or covenant commitment. In Paul's letters the word anchors the argument that God's saving purposes flow through promise to Abraham, not through law (Gal 3:14-18; Rom 4:13-16). In Acts it denotes the promise of the Holy Spirit fulfilled at Pentecost (Acts 1:4; 2:33). Hebrews celebrates the faithfulness of those who died without receiving the promises yet embraced them from afar (Heb 11:13). The German Verheissung and French promesse both convey this as a binding, authoritative declaration rather than a casual commitment. **PROMISE PLEDGE**

en: promise | **es:** promesa | **fr:** promesse | **de:** Verheissung, Verheißung Luke 24:49; Acts 1:4; Acts 2:33; Acts 2:39; Acts 7:17

ἐπαγγ-έλλω G1861 *V-PPM/P-DFP* (15×)

To promise (especially of God's solemn, covenantal pledges); secondarily, to profess or lay claim to something.

In the NT, ἐπαγγέλλομαι is overwhelmingly the word for divine promise — God's covenantal commitments to Abraham and his descendants, the promise of eternal life, the Holy Spirit, and the coming kingdom. Paul builds major theological arguments on what God 'promised' (Rom 4:21; Gal 3:19; Heb 6:13; 10:23; 11:11), and the related noun ἐπαγγελία is one of the great NT theological terms. A minor but distinct usage appears in the Pastorals, where it means to profess or lay public claim to something — women professing godliness (1 Tim 2:10) or those professing knowledge (1 Tim 6:21).

1. promise (divine or solemn commitment) (13×) The dominant sense: to promise, especially of God's solemn covenantal commitments. Covers God's promise to Abraham (Acts 7:5; Rom 4:21; Heb 6:13), the promise of eternal life (Titus 1:2; 1 John 2:25), and the promised Holy Spirit (Gal 3:19). Spanish 'ha prometido' and French 'promettre' correspond directly. Mark 14:11 applies the word to Judas's co-conspirators promising him money — the only non-divine promise in the NT usage. The verb's middle voice emphasizes the promiser's personal commitment. **PROMISE PLEDGE**

en: having-promised, he-has-promised, he-promised | **es:** ha-prometido, ha-sido-prometido, habiendo-prometido | **fr:** promettre | **de:** verheissen, ἐπηγγείλατο Mark 14:11; Acts 7:5; Rom 4:21; Gal 3:19; Titus 1:2

2. profess, claim, lay claim to (2×) A secondary sense: to profess, make a public claim, or lay claim to a quality. Found only in the Pastoral Epistles — women 'professing godliness' through good works (1 Tim 2:10) and those who by 'professing' knowledge have swerved from the faith (1 Tim 6:21). Spanish 'profesando' and 'que profesan' capture this well. Unlike sense 1, the focus is not on a future commitment but on a present public declaration about oneself, closer to the classical Greek usage of making an announcement or claim. **SPEAKING AND TALKING**

en: professing | **es:** profesando, que-profesan | **fr:** promettre | **de:** verheissen 1Tim 2:10; 1Tim 6:21

ἐπάγγ-ελμα G1862 *N-ANS* (2×)

promise; a declaration or pledge of something to be given or done, especially divine promises

The word denotes a promise or pledge, particularly God's promises to believers. Peter speaks of God's precious and magnificent promises (2 Pet 1:4) through which believers partake of divine nature. He references the promise of new heavens and a new earth (2 Pet 3:13). While classical usage could mean profession or subject matter, NT usage focuses on divine promises—God's commitments to his people. The term emphasizes the reliability and preciousness of what God has pledged.

(2×) Promise, pledge; what is promised or declared as future gift. In 2 Pet 1:4, God has granted precious and magnificent promises (ἐπαγγέλματα) through which believers escape corruption and partake of divine nature. In 2 Pet 3:13, believers await new heavens and earth according to his promise (κατὰ τὸ ἐπάγγελμα αὐτοῦ). Classical usage includes profession or subject of treatise, but NT usage focuses on divine promises. Cross-linguistic glosses consistently render 'promise/promises': 'promesa/promesas', 'Verheissung'. **PROMISE PLEDGE**

en: promise, promises | **es:** promesa, promesas | **fr:** ἐπάγγελμα, ἐπαγγέλματα | **de:** Verheissung 2Pet 1:4; 2Pet 3:13

ἐπάγω G1863 *V-PPA-NMP* (3×)

bring upon, introduce; cause something (often unwelcome) to come upon someone

This compound verb means to bring something upon someone, often with the nuance of introducing danger, consequences, or unwanted situations. Acts 5:28 uses it for bringing Jesus' blood upon the Jewish leaders, while both uses in 2 Peter (2:1, 2:5) describe bringing destruction or judgment. The classical range includes leading armies against enemies, setting dogs upon prey, or persuading someone toward action—always with a sense of causing something to arrive or be imposed.

(3×) The multilingual glosses—English 'bring upon,' Spanish traer/trayendo, French apporter-sur—consistently point to causation and introduction of something unwelcome. Acts 5:28 records the authorities' fear: 'you intend to bring this man's blood upon us.' In 2 Peter, the word appears twice regarding false teachers who 'bring upon themselves' swift destruction (2:1) and how God 'brought' the flood upon the ungodly world (2:5). The classical usage of leading armies or setting dogs in pursuit illuminates the NT sense of introducing consequences or judgment. **RECEIVING AND TAKING**

en: bringing-upon, having-brought, to-bring | **es:** habiendo-traído, traer, trayendo | **fr:** apporter-sur, ἐπάγοντες, ἐπάξας | **de:** bringt-über, ἐπάγοντες, ἐπάξας Acts 5:28; 2Pet 2:1; 2Pet 2:5

ἐπᾰγωνίζομαι G1864 *V-PNM/P* (1×)

to contend earnestly for, fight for

A compound verb meaning to struggle intensely or fight for something with determination. In classical Greek it could mean contending in games or laying stress on a point in rhetoric. Jude 3 uses it to exhort believers to 'contend earnestly for the faith' (ἐπαγωνίζεσθαι τῇ πίστει) that was once for all delivered to the saints. This is vigorous, even combative defense of apostolic teaching against false teachers.

(1×) Jude's singular use of this verb captures militant urgency. The Spanish 'contender,' French 'combattre,' and German 'kämpfen' all emphasize struggle and conflict. This is not casual debate but spiritual warfare to preserve the integrity of the gospel against heretical distortions infiltrating the community. The intensive prefix ἐπι- heightens the sense of sustained, focused effort. **FIGHTING AND WARFARE**

en: to-contend | **es:** contender | **fr:** combattre | **de:** zu-kämpfen Jude 1:3

ἐπαθροίζομαι G1865 *V-PPM/P-GMP* (1×)

to gather together, assemble in addition

A passive verb meaning to assemble or gather together, with the prefix suggesting accumulation. Luke 11:29 describes crowds 'pressing together' or 'gathering in large numbers' around Jesus to hear him speak. The verb conveys the sense of increasing multitudes, people converging from various directions to form an ever-larger assembly.

(1×) Luke uses this vivid verb to set the scene for Jesus' rebuke of those seeking signs. The Spanish 'reuniéndose' and French 's'assembler' capture the gathering motion, while the context suggests a swelling, pressing crowd. Jesus responds to this growing assembly by calling them 'an evil generation' seeking signs when the only sign to be given is that of Jonah. **GATHERING TOGETHER**

en: pressing-together | **es:** reuniéndose | **fr:** s'assembler | **de:** ἐπαθροιζομένων Luke 11:29

ἐπαιν-ετός G1866 *N-AMS* (1×)

Epaenetus, a Christian greeted by Paul

A personal name meaning 'praiseworthy' or 'praised,' belonging to a believer in Rome whom Paul greets warmly in Romans 16:5. Paul identifies him as 'my beloved' and 'the firstfruits of Achaia (or Asia,

in variant readings) to Christ,' suggesting Epaenetus was among the earliest converts in that region. This brief mention preserves the name of an otherwise unknown early Christian leader.

(1×) Paul's affectionate greeting identifies Epaenetus as a pioneer believer. The personal name appears in transliteration across languages (Spanish 'Epaíneton,' French 'Epaïnète,' German 'Epainetus'), preserving the Greek form. His designation as 'firstfruits' suggests both temporal priority and special devotion, making him a foundational figure in the spread of the gospel to his region. **PRAISE AND BOASTING**

en: Epainetos | **es:** a-Epaíneton | **fr:** Epaïnète | **de:** Epainetus Rom 16:5

ἐπαιν-έω G1867 *V-AIA-3S* (6×)

To praise, commend, or express approval; used of both sincere commendation and rhetorical or ironic praise.

A verb of public affirmation, used when someone voices approval or admiration for another person or their actions. In the NT it appears both positively — as in Paul commending the Corinthians for holding to traditions (1 Cor 11:2) — and with sharp irony, as when he says 'I do not praise you' for their conduct at the Lord's Supper (1 Cor 11:17, 22). The Spanish 'alabo' and German 'loben' both capture the warmth of open commendation, while Luke 16:8 famously records the master praising the dishonest manager for his shrewdness, blending moral surprise with genuine acknowledgment of cleverness.

praise, commend (6×) To express approval, commendation, or praise toward a person or their conduct. All six NT occurrences share this core meaning, though the pragmatic force ranges from heartfelt commendation (Rom 15:11, quoting Ps 117:1, 'Praise the Lord, all you nations') to pointed irony (1 Cor 11:17, 22, where Paul withholds praise). The Spanish 'alabo' and French 'louer' consistently render the sense of public verbal affirmation. In Luke 16:8, the master's praise of the shrewd steward creates a memorable tension between moral evaluation and practical admiration. **PRAISE AND BOASTING**

en: I-praise, let-praise, praised | **es:** Alabo, alabo, alabo! | **fr:** louer | **de:** loben, ἐπήνεσεν Luke 16:8; Rom 15:11; 1Cor 11:2; 1Cor 11:17; 1Cor 11:22

ἔπαιν-ος G1868 *N-NMS* (11×)

Praise, commendation — approval from God or people; that which is praiseworthy or calls forth admiration

The noun ἔπαινος (epainos) denotes praise, commendation, or approval — whether from God, from authorities, or from fellow believers. True circumcision of the heart receives its 'praise' from God, not from people (Rom 2:29), and civil rulers give 'praise' to those who do good (Rom 13:3). At Christ's return, each person will receive 'commendation' from God (1 Cor 4:5). Ephesians uses the word doxologically — election and inheritance are 'to the praise of his glory' (Eph 1:6, 12, 14). Phil 4:8 urges dwelling on whatever is worthy of 'praise.' Spanish 'alabanza/elogio' and German 'Lob' reflect both divine and human commendation.

(11×) Praise, commendation, or approval — the recognition of worth or excellence, whether given by God, by governing authorities, or by the community of faith. Divine praise: true circumcision receives its praise from God, not from people (Rom 2:29); each believer's work will receive commendation from God at Christ's return (1 Cor 4:5). Civic praise: the ruler commends those who do good (Rom 13:3; 1 Pet 2:14). Doxological praise: God's redemptive acts are 'to the praise of his glory' (Eph 1:6, 12, 14). Also the quality of being praiseworthy — 'if there is any praise, think on these things' (Phil 4:8). Faith tested by trials results in 'praise and glory and honor' at Christ's revelation (1 Pet 1:7). Spanish 'alabanza/elogio' and French 'louange' capture both the divine and human registers. **PRAISE AND RENOWN**

en: praise | **es:** alabanza | **fr:** Lob, louange | **de:** Lob Rom 2:29; Rom 13:3; 1Cor 4:5; 2Cor 8:18; Eph 1:6

ἐπαίρω G1869 *V-APA-NMS* (19×)

To lift up, raise (eyes, hands, voice); figuratively to exalt oneself in pride; also to hoist a sail or be taken up.

Compounded from ἐπί ('upon') and αἴρω ('raise'), this verb in its simplest form describes the physical gesture of lifting eyes or hands — among the most common postures of prayer in the ancient world. Luke is especially fond of it: Jesus 'lifted up his eyes' to his disciples before the Beatitudes (Luke 6:20), and the tax collector would not even 'lift up his eyes' to heaven (Luke 18:13). The Spanish 'alzando' (raising) and German 'erheben' (to elevate) reflect this core meaning. Paul repurposes the verb powerfully in 2 Corinthians 10:5, where every proud thought that 'raises itself' against the knowledge of God must be taken captive.

1. lift up physically (13×) To physically raise or lift up something — typically eyes, hands, or the head — in a concrete, bodily gesture. This is the dominant NT use, appearing in Jesus lifting his eyes (Luke 6:20, John 4:35, 6:5, 11:41, 17:1), the rich man lifting his eyes in Hades (Luke 16:23), and the disciples lifting their eyes at the Transfiguration (Matt 17:8). The Spanish 'alzando' (raising) and German 'erheben' match the straightforward physical action. Luke 24:50 shows Jesus lifting hands to bless. **LIFTING AND REMOVING**

en: having-lifted-up, lift-up, lifted-up | **es:** alzad, alzando, alzar | **fr:** lever, élever | **de:** erheben, erhebt Matt 17:8; Luke 6:20; Luke 11:27; Luke 16:23; Luke 18:13

2. raise one's voice (2×) To raise or lift up one's voice, a figurative extension where the object shifts from body part to speech. In Acts 14:11 the Lycaonians 'raised their voices' calling Barnabas Zeus, and in Acts 22:22 the crowd 'raised their voice' demanding Paul's death. The Spanish 'alzaron' and 'levantaron' both preserve the lifting metaphor applied to vocal volume. This is a natural extension of the physical gesture — the mouth opens, the sound rises. **LIFTING AND EXALTING**

en: lifted-up, they-raised | **es:** alzaron, levantaron | **fr:** élever | **de:** erhebt Acts 14:11; Acts 22:22

3. exalt oneself (2×) To exalt or elevate oneself in pride or arrogance, used in the middle voice to indicate reflexive self-exaltation. Paul uses it twice in 2 Corinthians: every 'lofty thing raising itself' (ἐπαιρόμενον) against God's knowledge (10:5), and the false apostle who 'exalts himself' over the community (11:20). The Spanish 'se-enaltece' (exalts himself) captures the reflexive middle perfectly. The shift from physical lifting to moral presumption is sharp and memorable. **LIFTING AND EXALTING**

en: exalts-himself, raising-itself | **es:** que-se-levanta, se-enaltece | **fr:** élever | **de:** erheben 2Cor 10:5; 2Cor 11:20

4. hoist a sail (1×) To hoist or raise a sail in a nautical context, a specialized technical application of the basic lifting meaning. In Acts 27:40, during the dramatic shipwreck narrative, the sailors 'hoisted the foresail' (ἐπάραντες τὸν ἀρτέμωνα) to drive toward shore. The Spanish 'habiendo-izado' (having hoisted) is precise maritime vocabulary. This single occurrence shows how naturally the verb adapts to specific physical contexts. **LIFTING AND EXALTING**

en: having-hoisted | **es:** habiendo-izado | **fr:** élever | **de:** erhebt Acts 27:40

5. be lifted up (passive) (1×) To be lifted up or taken up passively, describing bodily elevation by divine power. In Acts 1:9, Christ 'was lifted up' (ἐπήρθη) before the disciples' eyes as a cloud received him — the Ascension itself. The passive voice sets this apart from all other senses: the subject does not lift but is lifted. The Spanish 'fue-levantado' (was raised) preserves the passive construction. This theological use transforms a common physical verb into a vehicle for describing divine action in history. **LIFTING AND EXALTING**

en: he-was-lifted-up | **es:** fue-levantado | **fr:** élever | **de:** erhebt Acts 1:9

ἐπαισχ-ύνομαι G1870 *V-ASP-3S* (11×)

Be ashamed of — to feel shame or disgrace regarding someone, something, or a message one should boldly confess

The verb ἐπαισχύνομαι (epaischynomai) means to be ashamed of a person, message, or allegiance. Jesus warns that whoever is ashamed of him and his words, the Son of Man will be ashamed of that person at his coming (Mark 8:38; Luke 9:26). Paul declares he is 'not ashamed of the gospel' (Rom 1:16) and urges Timothy not to be ashamed of the Lord's testimony or of Paul's chains (2 Tim

1:8, 12, 16). On the divine side, God is 'not ashamed to be called their God' because he has prepared a city for the faithful (Heb 2:11; 11:16). Spanish 'avergonzarse' and Korean '부끄러워하다' express this relational shame.

be ashamed of, feel shame (11×) To be ashamed of or to feel disgrace regarding a person, message, or allegiance that one is called to confess openly. Jesus warns that those ashamed of him and his words will face reciprocal shame at the Son of Man's return (Mark 8:38; Luke 9:26). Paul boldly declares he is not ashamed of the gospel (Rom 1:16) and exhorts Timothy to the same courage (2 Tim 1:8, 12). Onesiphorus is praised for not being ashamed of Paul's chains (2 Tim 1:16). Of God: he is not ashamed to be called the God of the faithful (Heb 2:11; 11:16). Of past sin: believers are now ashamed of what once produced death (Rom 6:21). Spanish 'avergonzarse' and Arabic 'خجل' both convey the relational, social dimension of the shame. **SHAME AND REVERENCE**

en: I-am-ashamed, be-ashamed, he-is-ashamed | **es:** me-avergüenzo, me-avergüenzo-de, os-avergonzáis | **fr:** avoir-honte | **de:** sich-schaemen, ἐπαισχυνθήσεται, ἐπαισχυνθῇ Mark 8:38; Luke 9:26; Rom 1:16

ἐπαιτ-έω G1871 *V-PNA* (2×)

to beg, ask for alms; to live as a mendicant, begging for daily sustenance

The verb describes begging, particularly as a mendicant seeking daily bread. The unjust steward contemplates begging when he loses his position but is ashamed to do so (Luke 16:3). A blind beggar sits by the roadside begging when Jesus passes (Luke 18:35). Classical usage included asking for more or demanding, but NT usage focuses on the practice of begging for survival. The term captures both the action and the social status of being reduced to dependence on others' charity.

(2×) To beg, ask for alms; to live as a beggar. In Luke 16:3, the unjust steward considers his options: dig he cannot, to beg (ἐπαιτεῖν) he is ashamed—recognizing begging as a shameful last resort. In Luke 18:35, a blind man sits begging (ἐπαιτῶν) by the roadside when Jesus approaches. Classical usage included asking for more or demanding, but NT usage focuses on mendicant begging for survival. Cross-linguistic glosses preserve the begging sense: 'mendigar/mendigando', 'mendier'. **DESIRE AND COVETING**

en: begging, to-beg | **es:** mendigando, mendigar | **fr:** mendier | **de:** ἐπαιτεῖν, ἐπαιτῶν Luke 16:3; Luke 18:35

ἐπᾰκολουθ-έω G1872 *V-PPA-GNP* (4×)

to follow after, accompany closely; to pursue or devote oneself to

Built from epi ('upon, after') and akoloutheo ('to follow'), this verb intensifies the idea of following with closeness and persistence. Its NT uses span a wide range: confirming signs that 'follow after' the gospel proclamation (Mark 16:20), a widow's record of good deeds she has 'followed after' or devoted herself to (1 Tim 5:10), sins that 'follow after' a person to judgment (1 Tim 5:24), and Christ's sufferings whose example believers are to 'follow' (1 Pet 2:21).

(4×) To follow closely upon or accompany, either literally or figuratively. In Mark 16:20 miraculous signs 'follow after' the preaching, confirming the word. In 1 Timothy 5:10 the verb describes devoted pursuit of good works ('she followed after every good work'), while 5:24 uses it of sins that trail after certain people to judgment. First Peter 2:21 calls believers to follow in Christ's footsteps of suffering. Spanish 'siguió/siguen' and French 'suivre' consistently render the core sense of close, purposeful following. The figurative extensions — from accompanying signs to pursuing virtue — all retain the root image of determined pursuit. **FOLLOWING AND DISCIPLESHIP**

en: following, she-followed-after, they-follow-after | **es:** que-acompañaban, siguen, siguió | **fr:** suivre | **de:** nachfolgen Mark 16:20; 1Tim 5:10; 1Tim 5:24; 1Pet 2:21

ἐπᾰκού-ω G1873 *V-AIA-1S* (1×)

to hear, listen to, give ear to

A verb meaning to hear or listen, often with the nuance of favorable attention or answering a request. In 2 Corinthians 6:2, Paul quotes Isaiah: 'In an acceptable time I heard you' (ἐπήκουσά σου). The verb can imply not merely auditory perception but responsive action—God hearing and answering prayer. Classical usage included the sense of overhearing or hearing about something indirectly.

(1×) Paul applies Isaiah's oracle to the present moment of salvation. The Spanish 'te escuché,' French 'écouter,' and German 'erhören' all capture the responsive dimension of divine hearing. This is not passive auditory reception but God's active engagement with human petition, now fulfilled in Christ. The aorist tense marks a definitive moment of divine attention and favor. **HEARING AND HEEDING**

en: I-heard | **es:** te-escuché | **fr:** écouter | **de:** erhoeren 2Cor 6:2

ἐπακρο-άομαι G1874 *V-IIM/P-3P* (1×)

to listen to, give ear to

A compound verb synonymous with ἐπακούω, meaning to listen attentively or hearken. Acts 16:25 describes prisoners 'listening to' (ἐπηκροῶντο) Paul and Silas as they prayed and sang hymns at midnight. The imperfect tense suggests continuous action: the other prisoners were actively listening, captivated by this unusual worship in the depths of the jail.

(1×) Luke captures the prisoners as an audience to midnight worship. The Spanish 'escuchaban,' French 'soutenir' (or contextually, listening), and the Greek form itself all emphasize attentive hearing. This scene of captive listeners sets the stage for the earthquake that will shake the prison and lead to the jailer's conversion. The verb implies more than casual hearing—rapt attention to extraordinary praise. **HEARING AND HEEDING**

en: were-listening | **es:** escuchaban | **fr:** soutenir | **de:** ἐπηκροῶντο Acts 16:25

ἐπάν G1875 *Conj* (3×)

when, whenever; temporal conjunction marking time of an event

A later form of the conjunction ἐπήν, this word functions as a simple temporal marker meaning 'when' or 'whenever.' It introduces subordinate clauses that specify the timing of events. The term appears in narrative contexts—Herod seeking the child (Matthew 2:8), a strong man being overpowered (Luke 11:22), and the condition of the eye affecting the whole body (Luke 11:34).

(3×) Every translation renders this straightforwardly as a time marker: English 'when,' Spanish cuando, French quand. Matthew 2:8 has Herod saying 'when you have found him, report to me.' Luke 11:22 describes the moment 'when a stronger man attacks and overcomes' the armed strong man. Luke 11:34 speaks of the effect 'when your eye is healthy.' The conjunction simply marks temporal coincidence or sequence, without adding modal or conditional force. **TEMPORAL CONJUNCTIONS**

en: when, when- | **es:** cuando | **fr:** quand | **de:** ἐπὰν Matt 2:8; Luke 11:22; Luke 11:34

ἐπᾰνάγκ-ης G1876 *Adv* (1×)

necessary, compulsory

An adverb meaning 'of necessity' or 'by compulsion,' derived from ἀνάγκη (necessity). Acts 15:28 uses it in the apostolic decree to the Gentile believers: 'It seemed good to the Holy Spirit and to us to lay on you no greater burden than these necessary things' (ἐπάναγκες). The term distinguishes essential requirements from optional practices, marking minimal non-negotiable standards.

(1×) The Jerusalem Council identifies a short list of 'necessary' requirements for Gentile believers. The multilingual evidence (Spanish 'necesarias,' German form preserved) converges on compulsion or obligation. These are not suggestions but binding minimums: abstaining from food offered to idols, from blood, from things strangled, and from sexual immorality. The adverb marks these as indispensable for fellowship between Jewish and Gentile Christians. **NECESSARY ESSENTIAL**

en: necessary-things | **es:** necesarias | **fr:** nécessaire | **de:** ἐπάναγκες Acts 15:28

ἐπαν-άγω G1877 *V-AMA-2S* (3×)

put out (to sea), return; nautical term for launching or bringing back a boat

This compound verb has a range of meanings in classical Greek—stir up, lead back, restore—but in the New Testament it appears exclusively in nautical contexts, meaning to put out to sea or return by boat. Luke uses it three times: Jesus returning from Bethany (Matthew 21:18), putting out a little from shore (Luke 5:3), and the command to launch out into the deep (Luke 5:4). The verb captures the movement of boats away from shore or back to port.

(3×) The translation evidence shows nautical language: Spanish Navega/alejarse/volviendo ('sail, move away, returning'), French avancer ('advance'), and English 'put out, returning.' Matthew 21:18 describes Jesus 'returning' to the city. Luke 5:3 has Jesus asking Simon to 'put out a little from the land,' while 5:4 contains the famous command: 'Put out into the deep and let down your nets.' The classical meanings of 'lead back' or 'restore' find specific application in maritime movement in these Gospel narratives. **RETURNING AND RESTORING**

en: Put-out, returning, to-put-out | **es:** Navega, alejarse, volviendo | **fr:** avancer | **de:** ἐπανάγων, ἐπαναγαγεῖν, Ἐπανάγαγε Matt 21:18; Luke 5:3; Luke 5:4

ἐπανα-μιμνήσκω G1878 *V-PPA-NMS* (1×)

to remind, bring to remembrance

A compound verb meaning to remind or recall something to someone's mind. Romans 15:15 has Paul saying he has written 'reminding' (ἐπαναμιμνήσκων) the believers of truths they already know. The prefix ἐπι- suggests bringing something back to consciousness, refreshing memory rather than introducing new information. This is pastoral reinforcement of known doctrine.

(1×) Paul's use acknowledges the church already possesses the truth he writes about. The Spanish 'recordándoos,' French 'rappeler,' and German 'erinnern' all capture the act of bringing to mind what was previously known. This is not original instruction but strategic repetition for emphasis and clarity, consistent with Paul's role as an apostle writing 'boldly on some points' to reinforce essential teaching. **REMEMBERING AND REMINDING**

en: reminding | **es:** recordándoos | **fr:** rappeler | **de:** erinnern Rom 15:15

ἐπανα-παύω G1879 *V-PIM/P-2S* (2×)

to rest upon, rely upon; to find rest or support in something or someone

This middle voice verb describes resting upon or relying on something. The angel tells the disciples that if a man of peace is there, their peace will rest upon him (Luke 10:6). Paul addresses Jews who rely upon the law and boast in God (Rom 2:17). The term suggests finding rest, confidence, or support in something—whether the resting of blessing on a recipient or the misplaced confidence of relying on law rather than grace.

(2×) To rest upon, rely upon (middle voice). In Luke 10:6, Jesus says if a son of peace is there, your peace will rest upon him (ἐπαναπαήσεται ἐπ᾽ αὐτόν); otherwise it returns to you—describing blessing finding its intended recipient. In Rom 2:17, Paul addresses one who relies (ἐπαναπαύῃ) upon the law and boasts in God—describing misplaced confidence. Classical usage includes resting physical objects on supports and metaphorically resting hopes on something. Cross-linguistic glosses preserve rest/reliance: 'reposará/descansas', 'se reposer/se reposer sur'. **REST AND REFRESHMENT**

en: rely-upon, will-rest-upon | **es:** descansas, reposará | **fr:** se-reposer, se-reposer-sur | **de:** sich-stuetzen, ἐπαναπαήσεται Luke 10:6; Rom 2:17

ἐπαν-έρχομαι G1880 *V-ANA* (2×)

to return, come back; to go back to a previous place or state

The verb means to return or come back. The Good Samaritan promises to return and repay any additional expenses (Luke 10:35). The master goes away to receive a kingdom and return (Luke 19:15). Classical usage included returning to a point in argument, recurring fevers, or ascending to higher ground. NT usage focuses on physical return to a location. The term emphasizes the action of coming back to where one started or was previously.

(2×) To return, come back, go back. In Luke 10:35, the Samaritan tells the innkeeper 'when I return' (ἐν τῷ ἐπανέρχεσθαί με) he will repay any extra expenses—promising to come back. In Luke 19:15, the nobleman returns (ἐπανελθεῖν) after receiving the kingdom to settle accounts with servants. Classical usage includes returning to a point in discussion, recurring illnesses, or going up/ascending. NT usage focuses on physical return. Cross-linguistic glosses consistently render returning: 'regresar/volver', 'revenir'. **RETURNING AND RESTORING**

en: returning, to-return | **es:** regresar, volver | **fr:** revenir | **de:** ἐπανέρχεσθαί, ἐπανελθεῖν Luke 10:35; Luke 19:15

ἐπαν-ίστημι G1881 *V-FIM-3P* (2×)

to rise up against; to stand up in opposition or rebellion, especially against family or authority

The verb describes rising up in hostility or rebellion. Jesus warns that children will rise up against parents and put them to death (Matt 10:21, Mark 13:12). The term appears in eschatological warnings about family betrayal during persecution. Classical usage included rising after another speaks, rising from bed, or buildings being erected, but NT usage focuses on hostile uprising. The future tense emphasizes prophetic warning about coming betrayal.

(2×) To rise up against, rebel against. Both occurrences are in Jesus' apocalyptic warnings that children will rise up against (ἐπαναστήσονται) parents and put them to death (Matt 10:21, Mark 13:12)—describing family betrayal during persecution. Classical usage includes rising to speak, standing up from bed, or buildings being raised, but NT usage focuses on hostile uprising in rebellion. The future tense marks prophetic warning. Cross-linguistic glosses preserve the rising-against sense: 'se levantarán contra', 'se soulever contre'. **RISING AND DAWNING**

en: will-rise-up | **es:** se-levantarán | **fr:** se-soulever | **de:** ἐπαναστήσονται Matt 10:21; Mark 13:12

ἐπανόρθ-ωσις G1882 *N-AFS* (1×)

correction, restoration to an upright state

A noun meaning correction, amendment, or the act of setting something right. In 2 Timothy 3:16, Paul declares that all Scripture is profitable for 'correction' (ἐπανόρθωσιν), one of four purposes alongside teaching, reproof, and training in righteousness. The term suggests not merely pointing out error but actively restoring or realigning someone to the proper standard.

(1×) Paul lists correction as one function of inspired Scripture. The Spanish 'corrección' and German 'Zurechtweisung' both capture the restorative action. This is not punitive rebuke but constructive realignment, bringing crooked thinking or behavior back to the right path. Scripture serves as both diagnostic (reproof) and therapeutic (correction), equipping believers for every good work. **RENEW REPAIR RESTORE**

en: correction | **es:** corrección | **fr:** ἐπανόρθωσιν | **de:** Zurechtweisung 2Tim 3:16

ἐπάνω G1883 *Adv* (19×)

Above, over, upon (spatial position); also 'more than' in comparative expressions of quantity or degree

Epano functions primarily as a spatial adverb and preposition meaning 'above' or 'on top of,' placing one thing over another. A star rests epano where the child lay (Matt 2:9), a city set on a hill cannot be hidden (Matt 5:14), and garments are placed epano a donkey (Matt 21:7). The word also extends into comparative territory: the perfume could have been sold 'for more than' three hundred denarii (Mark 14:5), and Christ appeared to 'more than' five hundred at once (1 Cor 15:6). Spanish captures both senses with 'sobre/encima de' for spatial and 'más de' for comparative.

1. above (17×) Above, over, upon — indicating spatial position where something is higher than or resting on top of something else. The star came to rest epano the place where the child was (Matt 2:9), a city set epano a hill cannot be hidden (Matt 5:14), and authority is exercised epano cities (Luke 19:17, 19). Spanish 'encima de' and 'sobre,' French 'au-dessus de,' and German 'über' all consistently render this spatial-positional sense across the seventeen occurrences. GEOGRAPHY AND SPACE

en: above, on, on-top-of | **es:** encima, encima-de, sobre | **fr:** au-dessus, au-dessus-de | **de:** oben-auf, über Matt 2:9; Matt 5:14; Matt 21:7; Matt 23:18; Matt 23:20

2. more than (2×) More than, in excess of — used comparatively to indicate a quantity or degree exceeding a stated measure. In Mark 14:5, the ointment might have been sold 'for more than' (epano) three hundred denarii, and in 1 Corinthians 15:6, the risen Christ appeared to 'more than' (epano) five hundred brothers at once. Spanish 'por más de' and the shift from spatial to quantitative in both passages show how the 'above' metaphor naturally extends to surpassing a number. GEOGRAPHY AND SPACE

en: for-more-than, to-more-than | **es:** por-encima-de, por-más-de | **fr:** au-dessus, au-dessus-de | **de:** oben-auf Mark 14:5; 1Cor 15:6

ἐπαρκ-έω G1884 *V-AIA-3S* (3×)

assist, help, relieve; provide aid especially to those in need

This verb means to be strong enough to help, to assist or relieve someone in need. In classical usage it could mean to ward off harm or provide support. In the New Testament it appears exclusively in 1 Timothy 5, in Paul's instructions about which widows the church should support. The word carries the sense of providing practical relief and assistance, especially to vulnerable persons who lack other resources.

(3×) Translators consistently use terms for helping or assisting: Spanish socorra/socorrió ('help, helped'), German helfen ('help'). All three occurrences are in 1 Timothy 5, addressing widow support: a woman who has 'assisted' the afflicted (5:10), whether any believer has widows to 'assist' (5:16, first use), and the exhortation to 'let her assist them' rather than burdening the church (5:16, second use). The context is practical material relief for vulnerable widows, showing the verb's focus on tangible aid. HELP AND ASSISTANCE

en: it-may-assist, let-her-assist, she-assisted | **es:** socorra, socorrió, socórralas | **fr:** ἐπήρκεσεν, ἐπαρκέσῃ, ἐπαρκείτω | **de:** helfen 1Tim 5:10; 1Tim 5:16

ἐπαρχ-ία G1885 *N-GFS* (2×)

province; an administrative district or region, especially a Roman provincial territory

This term denotes a province or administrative district in the Roman system. The tribune asks Paul what province he is from (Acts 23:34). Festus arrives in the province and goes up to Jerusalem (Acts 25:1). The word represents Roman administrative geography—territories governed by appointed officials. Classical usage included both the government/command and the territory governed, corresponding to the Latin 'provincia.'

(2×) Province; an administrative district or region under Roman governance. In Acts 23:34, the tribune asks what province (ἐκ ποίας ἐπαρχείας) Paul is from to determine jurisdiction. In Acts 25:1, Festus arrives in the province (τῇ ἐπαρχείᾳ) before going to Jerusalem—referring to his administrative territory. The term corresponds to Latin 'provincia' and represents Roman administrative geography. Classical usage included both the office of governor and the territory governed. Cross-linguistic glosses consistently render 'province': 'provincia', 'éparchie'. GEOGRAPHY AND SPACE

en: province | **es:** provincia | **fr:** éparchie | **de:** ἐπαρχείας, ἐπαρχείᾳ Acts 23:34; Acts 25:1

ἔπαυλ-ις G1886 *N-NFS* (1×)

dwelling place, habitation, farmstead

A noun denoting a dwelling, habitation, or rural estate. Classical usage included farm buildings, country houses, military quarters, or unwalled villages. Acts 1:20 quotes Psalm 69:25, applying it to Judas: 'Let his habitation (ἔπαυλις) become desolate.' The term suggests a fixed dwelling or settled estate, now cursed with emptiness due to Judas's betrayal.

(1×) Peter applies the psalmist's imprecation to Judas's fate. The multilingual evidence (Spanish 'morada,' French 'demeure') converges on habitation or dwelling. The curse of desolation transforms the traitor's residence into a vacant ruin, symbolizing divine judgment. This sets the stage for choosing a replacement apostle to fill the vacant 'place of ministry' that Judas abandoned. GEOGRAPHY AND SPACE

en: habitation | **es:** morada | **fr:** demeure | **de:** ἔπαυλις Acts 1:20

ἐπαύριον G1887 *Adv* (17×)

On the next day, on the morrow; a temporal adverb indicating the following day.

Epaurion is a temporal adverb meaning 'on the next day' or 'on the morrow.' It functions as a narrative sequencing device, advancing the story by one day. John's Gospel uses it with particular frequency to build the opening week of Jesus' ministry: John the Baptist sees Jesus 'the next day' (John 1:29), then again 'the next day' (1:35), then Jesus goes to Galilee 'the next day' (1:43). German 'am nächsten Tag,' Spanish 'día siguiente,' and French 'le lendemain' all capture this straightforward temporal progression.

(17×) On the next day, the following day, on the morrow. A temporal adverb that advances narrative time by exactly one day. It appears prominently in John's Gospel to sequence the opening days of Jesus' public ministry (John 1:29, 35, 43) and in Acts to track Paul's travels (Acts 10:9, 23; 14:20; 20:7; 21:8; 22:30; 25:6). In Matt 27:62 it marks the day after the crucifixion when the chief priests approach Pilate. Multilingual evidence is perfectly uniform — every language uses its standard 'next day' expression. DAYS AND DAYLIGHT

en: next-day, on-next-day | **es:** -día-siguiente, día-siguiente | **fr:** le-lendemain, lendemain | **de:** am-naechsten-Tag, am-nächsten-Tag Matt 27:62; Mark 11:12; John 1:29; John 1:35; John 1:43

αὐτό-φωρος G1888 *Adj-DNS* (1×)

in the very act, red-handed

A phrase meaning 'caught in the act' or 'in flagrante delicto,' from αὐτόφωρος (self-detected). John 8:4 uses this expression when the scribes and Pharisees bring a woman 'caught in the very act' (ἐπ' αὐτοφώρῳ) of adultery to Jesus. This is incontrovertible evidence, eyewitness observation that leaves no room for denial or doubt about the crime.

(1×) The accusers emphasize the undeniable nature of the woman's guilt. Spanish 'el mismo acto,' French 'en flagrant délit,' and German 'auf frischer Tat' all capture the immediate, irrefutable detection. Yet despite this damning evidence, Jesus' response shifts focus from her guilt to the accusers' hypocrisy, ultimately offering mercy rather than the stone-judgment they demand. The phrase heightens the drama of Jesus' unexpected clemency. JUDGING AND DECIDING

en: the-very-act | **es:** el-mismo-acto | **fr:** en-flagrant-délit | **de:** auf-frischer-Tat John 8:4

Ἐπαφρᾶς G1889 *N-GMS* (3×)

Epaphras; personal name of Paul's fellow worker

Epaphras is a personal name, likely a shortened form of Epaphroditus (though referring to a different person than the Philippian messenger). This faithful minister brought the gospel to Colossae and remained deeply concerned for the churches in the Lycus Valley. Paul calls him a 'beloved fellow servant,' 'faithful minister of Christ,' and notes his constant prayers for the Colossian believers. The name suggests warmth and devotion in ministry.

(3×) The name appears identically across languages as a proper noun: Epaphras in English, Epafrâs/Epaphrâs in Spanish. Colossians 1:7 introduces him as the one who taught the Colossians the gospel,

while 4:12 describes him as 'always struggling on your behalf in his prayers' that they might stand mature in God's will. Philemon 23 lists him among Paul's fellow prisoners, suggesting he shared Paul's imprisonment. The three references paint a portrait of a dedicated evangelist and prayer warrior who founded the Colossian church and remained deeply invested in its spiritual health. **PROPER NAMES (PERSONAL)**

en: Epaphras | **es:** Epafrâs, Epaphrâs | **fr:** Ἐπαφρᾶ, Ἐπαφρᾶς | **de:** Epaphras Col 1:7; Col 4:12; Phlm 1:23

ἐπαφρ-ίζω G1890 *V-PPA-NNP* (1×)

to foam up, cast up foam

A verb meaning to foam or froth, used literally of waves or metaphorically of shameful behavior. Jude 13 uses it figuratively of false teachers who are like 'wild waves of the sea, foaming up (ἐπαφρίζοντα) their own shame.' The image is of turbulent, chaotic waters casting up debris and filth, symbolizing the public display of moral corruption.

(1×) Jude employs vivid nautical imagery to depict heretical teachers. The Spanish 'espumando,' French 'écumant,' and German 'aufschäumend' all preserve the foaming action. Just as stormy seas churn up refuse to the surface, these teachers publicly manifest their shameful deeds and doctrines. The verb suggests uncontrolled, violent exposure of inner corruption, contrasting with the hidden reefs they represent earlier in the verse. **FLOWING WATER**

en: foaming-up | **es:** espumando | **fr:** écumant | **de:** aufschäumend Jude 1:13

ἐπαφρόδ-ῑτος G1891 *N-GMS* (2×)

Epaphroditus; a proper name meaning 'lovely' or 'charming,' associated with Aphrodite

This is the personal name of Paul's fellow worker from Philippi. Epaphroditus brought gifts from the Philippian church to Paul in prison and nearly died serving Paul's needs (Phil 2:25). Paul sends him back with the letter, calling him brother, fellow worker, and fellow soldier (Phil 2:25). He also acknowledges receiving supplies through Epaphroditus (Phil 4:18). The name means 'lovely' or 'charming,' deriving from Aphrodite, though the Christian bearer is defined by service, not pagan etymology.

(2×) Epaphroditus (proper name); Paul's fellow worker and the Philippians' messenger. In Phil 2:25, Paul describes him as brother, fellow worker, fellow soldier, and the Philippians' messenger (τὸν Ἐπαφρόδιτον)—sending him back after his near-fatal illness. In Phil 4:18, Paul acknowledges receiving gifts from Philippi through Epaphroditus. The name derives from Aphrodite, meaning 'lovely/charming,' though its Christian bearer is defined by sacrificial service. Cross-linguistic transliterations vary slightly: 'Epaphróditon', 'Epaphroditus'. **PROPER NAMES (PERSONAL)**

en: Epaphroditos | **es:** Epaphróditon, a-Epaphróditon | **fr:** Ἐπαφροδίτου, Ἐπαφρόδιτον | **de:** Epaphroditus Phil 2:25; Phil 4:18

ἐπεγ-είρω G1892 *V-AIA-3P* (2×)

to stir up, rouse, or awaken someone to action or emotion; to excite or provoke

In the New Testament, this verb appears in contexts of inciting people to opposition or hostility. The multilingual evidence (Spanish 'levantaron', French 'exciter') confirms its sense of rousing or stirring up. Both occurrences in Acts describe religious and civic leaders being provoked to take action against Paul and his companions. The classical range extends from literal awakening to metaphorical excitement of emotions or conflict, but the biblical usage focuses on the latter.

(2×) Spanish 'levantaron' (raised up) and French 'exciter' show this word meant to stir up or provoke people to action. In Acts 13:50, Jewish leaders stirred up prominent God-fearing women and city leaders to persecute Paul and Barnabas. In Acts 14:2, unbelieving Jews poisoned the minds of Gentiles against the brothers. The domain assignment to Attitudes and Emotions reflects how this verb involves rousing emotional responses that lead to hostile action. **STIR UP INCITE**

en: stirred-up | **es:** levantaron | **fr:** exciter | **de:** ἐπήγειραν Acts 13:50; Acts 14:2

ἐπεί G1893 *Conj* (27×)

since, because; otherwise — a causal conjunction giving reasons or introducing a counterfactual alternative

Epei is a conjunction that bridges two distinct logical functions in the New Testament: causal reasoning ('since, because') and counterfactual consequence ('otherwise, else'). In its causal use, it introduces established facts as the ground of an inference — 'since you say that I am a king' (cf. Matt 18:32; Luke 1:34). In its counterfactual use, it signals what would follow if a preceding condition were not true: Paul's argument in 1 Corinthians hinges on this — 'otherwise, what will those who are baptized for the dead do?' (1 Cor 15:29). Hebrews employs the counterfactual sense repeatedly: Christ would have had to suffer many times 'since the foundation of the world' (Heb 9:26), and sacrifices would never have ceased if the worshipers had truly been cleansed (Heb 10:2). Spanish distinguishes the two senses as 'ya que' versus 'de lo contrario,' while German uses 'da' for both, relying on context.

since, because; otherwise (27×) A conjunction serving both causal ('since, because') and counterfactual ('otherwise, else') functions. The causal sense grounds an inference in an acknowledged fact: 'since you judged him wicked' (Matt 18:32), 'since I do not know a man' (Luke 1:34), 'since it is just with God to repay' (2 Thess 1:6). The counterfactual sense introduces what would necessarily follow if a condition were not met, a move Paul exploits in resurrection arguments (1 Cor 15:29) and Hebrews deploys in sacrifice logic (Heb 9:26; 10:2). Spanish splits these as 'ya que' vs. 'de lo contrario'; German 'da' covers both. **CONJUNCTIONS AND CONTRAST**

en: since, since- | **es:** Ya-que, de-lo-contrario, porque | **fr:** puisque, puisque- | **de:** da, da- Matt 18:32; Matt 21:46; Matt 27:6; Mark 15:42; Luke 1:34

ἐπεί G1894 *Conj* (10×)

Since, because, seeing that (causal conjunction); also used temporally as 'when, after that.'

A conjunction that overwhelmingly serves a causal function in the New Testament, introducing the reason or ground for what follows. Paul declares that 'since' the world through its wisdom did not know God, it pleased God to save through the foolishness of preaching (1 Cor 1:21). Spanish 'puesto que' and German 'da ja' reinforce the logical-causal force throughout. A single temporal occurrence surfaces in Luke 7:1, where it introduces a time clause – 'when' Jesus had finished his sayings – and here Spanish shifts to 'después que' (after), signaling the move from reason to temporal sequence.

1. since (9×) Causal conjunction meaning 'since,' 'because,' 'seeing that' – introducing a reason or explanatory ground for the main clause. Accounts for nine of ten NT occurrences. Paul uses it to ground theological arguments (1 Cor 1:21-22; 14:16), and it introduces practical reasoning in narrative (Luke 11:6; Acts 13:46; 15:24). Spanish 'puesto que,' French 'puisque,' and German 'da ja' all converge on the causal register, marking the logical basis for what follows. **CONJUNCTIONS AND CONTRAST**

en: Since, since | **es:** Puesto-que, puesto-que | **fr:** puisque, puisque- | **de:** da-ja, ἐπειδή Luke 11:6; Acts 13:46; Acts 14:12; Acts 15:24; 1Cor 1:21

2. When (1×) Temporal conjunction meaning 'when' or 'after that,' introducing a time clause marking the completion of a preceding event. Occurs once at Luke 7:1, transitioning from the Sermon on the Plain to the centurion's servant narrative. The Spanish shift from 'puesto que' (causal) to 'después que' (after) in this verse clearly marks the temporal rather than logical function, aligning with the classical Greek temporal usage documented in the lexicon. **TEMPORAL CONJUNCTIONS**

en: When | **es:** después-que | **fr:** puisque | **de:** da-ja Luke 7:1

ἐπεί G1895 *Conj* (1×)
since, seeing that, because (causal conjunction)
A strengthened causal conjunction meaning 'since indeed' or 'inasmuch as,' combining ἐπεί (since) with the particle περ for emphasis. Luke 1:1 begins the Gospel with this word: 'Inasmuch as (ἐπειδήπερ) many have undertaken to compile a narrative...' Luke uses it to acknowledge previous Gospel accounts as the factual basis for his own carefully researched work.

(1×) Luke's opening signals awareness of prior Gospel traditions. The Spanish 'Puesto que,' French 'puisque,' and German 'da ja' all convey causal reasoning. Luke is not contradicting earlier accounts but building on them with his own orderly investigation. The conjunction establishes the premise: since others have already written, and since eyewitnesses have transmitted these events, Luke now presents his own definitive narrative for Theophilus. **CONJUNCTIONS AND CONTRAST**
en: Since-indeed | **es:** Puesto-que | **fr:** puisque | **de:** da-ja Luke 1:1

ἐπεῖδον G1896 *V-AMA-2S* (2×)
to look upon, behold, or regard; especially of divine favor or attention toward human affairs
This aorist verb means to look upon or see, carrying special theological weight when God is the subject. In Luke 1:25, Elizabeth says the Lord has 'looked upon' her to remove her disgrace—divine favor manifested in her conception. In Acts 4:29, believers pray for God to 'look upon' the threats against them, seeking divine attention to their circumstances. The multilingual glosses (Spanish 'mira/miró', French 'regarder') confirm the basic visual sense, but biblical usage emphasizes God's attentive, caring gaze that leads to action.

(2×) The Spanish glosses 'mira' (look) and 'miró' (looked) alongside French 'regarder' show this is fundamentally about seeing or regarding. But the biblical contexts reveal a theological nuance: God's looking is never merely observational—it implies care and impending action. In Luke 1:25, God's 'looking upon' Elizabeth results in her pregnancy and the removal of her shame. In Acts 4:29, the disciples ask God to 'look upon' threats, expecting protective intervention. This active, caring divine gaze distinguishes biblical usage from mere seeing. **GAZING AND LOOKING**
en: he-looked, look-upon | **es:** mira, miró | **fr:** regarder | **de:** ἐπεῖδεν, ἔπιδε Luke 1:25; Acts 4:29

ἐπείπερ G1897
since indeed, inasmuch as (emphatic form of ἐπεί with the intensive particle περ)
A compound conjunction combining ἐπεί ('since,' 'because') with the intensive particle περ. This creates an emphatic causal or temporal expression: 'since indeed' or 'seeing that.' Classical texts use it to strengthen causal reasoning, adding weight to an argument by emphasizing the certainty or obviousness of the premise. The particle περ throughout Greek literature functions to intensify or underscore the word it accompanies.

ἐπεισ-ἄγωγή G1898 *N-NFS* (1×)
bringing in, introduction
A noun meaning the act of bringing in or introducing something additional. Hebrews 7:19 speaks of 'the bringing in (ἐπεισαγωγή) of a better hope' following the annulment of the former commandment. The term suggests replacement or supplementation, introducing something new to supersede or complement what existed before. Here it marks the transition from Mosaic law to the new covenant in Christ.

(1×) The author of Hebrews contrasts the old covenant's inability to perfect worshipers with the introduction of superior access to God. The multilingual glosses (Spanish 'introducción,' French 'introduction,' German 'Einführung') all capture the bringing-in motion. This is not merely addition but substitution: the Levitical priesthood and its regulations are set aside, and a better hope is ushered in through Christ's eternal priesthood after the order of Melchizedek. **BRINGING AND OFFERING**
en: introduction | **es:** introducción | **fr:** introduction | **de:** Einfuehrung Heb 7:19

ἔπειτα G1899 *Adv* (16×)
then, after that, thereupon — a temporal-sequential adverb marking what comes next in a series
Epeita is an adverb of sequence that marks the next step in a temporal or logical chain. Compounded from epi ('upon') and eita ('then'), it serves as a more deliberate marker than the simple 'then' (tote), often enumerating ordered stages. Paul uses it masterfully in 1 Corinthians 15:5-8 to list the resurrection appearances in order — 'then to the twelve... then to more than five hundred... then to James... then to all the apostles' — and again in 15:23-24 to sequence eschatological events. In 1 Corinthians 12:28, it ranks spiritual gifts: 'first apostles, then prophets, then teachers.' Spanish 'despues/luego,' French 'ensuite,' and German 'danach' all render this sequential sense.

(16×) A temporal-sequential adverb meaning 'then, after that, next in order,' used to mark successive stages in a narrative, argument, or enumeration. Particularly prominent in Pauline lists: resurrection appearances (1 Cor 15:5-8), eschatological sequence (1 Cor 15:23-24, 46), and ranked spiritual gifts (1 Cor 12:28). Also functions in narrative transitions (Luke 16:7; John 11:7) and logical argumentation (Gal 1:18, 21; 2:1; Heb 7:2, 27; Jas 3:17; 4:14). Distinguished from tote ('at that time') by emphasizing what follows next in an ordered series. **THEN (TEMPORAL ADVERB)**
en: Then, for-the-, then | **es:** Después, después, luego | **fr:** ensuite | **de:** danach, ἔπειτα Luke 16:7; John 11:7; 1Cor 12:28; 1Cor 15:6

ἐπέκεινα G1900 *Prep* (1×)
beyond, on the other side
An adverb meaning 'beyond' or 'on the far side,' used with a genitive to indicate spatial or temporal distance. Acts 7:43 quotes Amos 5:27: 'I will carry you away beyond (ἐπέκεινα) Babylon.' The term marks exile to distant lands, past the immediate boundaries. Classical usage could also refer to earlier times ('the times beyond') or the future.

(1×) Stephen's speech uses this term in quoting prophetic judgment on Israel's idolatry. The multilingual evidence (Spanish 'más allá,' French 'au-delà') preserves the spatial sense of distant exile. God will send rebellious Israel beyond Babylon, to the uttermost limits, as punishment for worshiping false gods. This is not merely crossing a border but banishment to the furthest reaches, symbolizing complete removal from covenant blessing. **GEOGRAPHY AND SPACE**
en: beyond | **es:** más-allá | **fr:** au-delà | **de:** ἐπέκεινα Acts 7:43

ἐπεκ-τείνω G1901 *V-PPM/P-NMS* (1×)
to stretch forward, reach out toward
A compound verb meaning to extend or stretch oneself forward, often with the sense of straining toward a goal. Philippians 3:13 has Paul 'stretching forward' (ἐπεκτεινόμενος) to what lies ahead, forgetting what is behind. The verb conveys athletic imagery of a runner leaning into the race, every muscle straining toward the finish line. This is intense, focused pursuit.

(1×) Paul uses athletic metaphor to describe his Christian life. The participial form captures ongoing action: continually stretching forward while simultaneously forgetting the past. The Spanish 'extendiéndome' and French form preserve the forward-reaching motion. This is not passive waiting but active striving, pressing toward the upward call of God in Christ Jesus with full exertion and singular focus. **STRETCHING AND EXTENDING**
en: stretching-forward | **es:** extendiéndome | **fr:** ἐπεκτεινόμενος | **de:** sich-ausstrecken Phil 3:13

ἐπεν-δύνω G1902 *V-ANM* (2×)
to put on over existing clothing; to be clothed upon or further

clothed
This middle voice verb means to put on additional clothing over what one already wears. Paul uses it metaphorically in 2 Corinthians 5 to describe the believer's longing to be 'further clothed' with the heavenly dwelling. The Spanish 'ser revestidos' (to be clothed over) and German 'überkleiden' (to clothe over) both capture the layering concept. Rather than nakedness (stripping off the earthly body), Paul emphasizes adding the resurrection body over the present one —a transformation that completes rather than replaces.

(2×) The multilingual evidence strongly emphasizes the 'over' or 'upon' aspect: Spanish 'ser revestidos' (to be clothed over), French 'se revêtir' (to clothe oneself), German 'überkleiden' (to clothe over). Both occurrences appear in 2 Corinthians 5:2-4, where Paul expresses the Christian hope not for disembodied existence but for being 'further clothed'—receiving the resurrection body as an additional garment over the mortal one. This metaphor conveys continuity between present and future embodiment rather than replacement. **CLOTHING AND DRESS**
en: to-be-clothed-upon, to-put-on | **es:** ser-revestidos | **fr:** se-revêtir | **de:** ueberkleiden 2Cor 5:2; 2Cor 5:4

ἐπεν-δύτης G1903 *N-AMS* (1×)
outer garment, coat worn over other clothes
A noun denoting an outer garment or robe worn over inner clothing, from ἐνδύω (to clothe) with the prefix ἐπι- (over). John 21:7 describes Peter putting on his 'outer garment' (ἐπενδύτην) before jumping into the sea to meet the risen Jesus. The term distinguishes this upper garment from the undergarment or tunic, suggesting Peter was working with minimal clothing and added the outer layer for modesty or respect.

(1×) John's resurrection narrative includes this detail of Peter's reverent haste. The multilingual glosses (Spanish 'ropa exterior,' French 'vêtement de dessus,' German 'Oberkleid') all specify the outer layer. Peter's action shows both urgency (he jumps in the water) and propriety (he first dresses appropriately). The outer garment signals respect for the Lord even in the rush to reach him. **CLOTHING AND DRESS**
en: outer-garment | **es:** ropa-exterior | **fr:** vêtement-de-dessus | **de:** Oberkleid John 21:7

ἐπέρχομαι G1904 *V-AIA-3P* (10×)
To come upon, arrive, overtake — describing both divine visitation and the onset of events or calamities
The verb ἐπέρχομαι (eperchomai) means to come upon, arrive at, or overtake someone or something. Its compound structure (ἐπί + ἔρχομαι) conveys movement directed toward and arriving upon a target. In Luke 1:35 the Holy Spirit 'will come upon' Mary, and in Acts 1:8 power 'will come upon' the disciples — both describing divine visitation from above. Luke 21:26 warns of terrors 'coming upon' the inhabited world, and Luke 11:22 speaks of a stronger man 'coming upon' an armed opponent. Acts 14:19 records Jews 'arriving from' Antioch and Iconium. Spanish uses 'venir sobre/sobrevenir,' Arabic يَأْتِي, Korean 임하다 ('come upon'), Hindi आना ('come'), and Swahili -jia ('come to'), all converging on the notion of directed arrival.

come upon, arrive (10×) To come upon, arrive at, or overtake — encompassing divine visitation, the onset of events, and physical arrival. The Holy Spirit 'comes upon' Mary (Luke 1:35) and power 'comes upon' the disciples (Acts 1:8), representing supernatural advent. Eschatological terrors 'come upon' the world (Luke 21:26; Jas 5:1), and a stronger adversary 'comes upon' the armed man (Luke 11:22). Participial forms convey 'the coming/next' (Eph 2:7; Acts 7:18). All forms share one core meaning of directed approach and arrival, with variation only in grammatical inflection. **GOING AND LEADING**
en: came, come, coming | **es:** Vinieron, habiendo-venido, que-vienen | **fr:** survenir, venir-sur | **de:** kommt-über, ἐπερχομέναις, ἐπερχομένοις Luke 1:35; Luke 11:22; Luke 21:26; Luke 21:35; Acts 1:8

ἐπερωτ-άω G1905 *V-APP-NMS* (56×)
eperotao – to ask, question, or interrogate someone; to make inquiry of a person for information or testing
The verb eperotao ('to ask, question, inquire') combines the prefix epi- with erotao ('to ask'), intensifying the notion of directed inquiry. Its 56 New Testament occurrences cluster heavily in the Synoptic Gospels, where it describes the questioning of Jesus by disciples, crowds, Pharisees, Sadducees, and Pilate – as well as Jesus questioning others in return. The word covers the full spectrum from genuine information-seeking (Mark 9:11, disciples asking about Elijah) to hostile testing (Matt 22:35, a lawyer testing Jesus) to judicial interrogation (Matt 27:11, Pilate questioning Jesus). French interroger and German fragen both capture the interrogative force. The uniform cross-lingual rendering confirms a single semantic core: to direct a question at someone.

ask, question, inquire (56×) To ask or question someone directly, whether seeking information, testing an interlocutor, or conducting formal interrogation. In Matt 22:35 a lawyer questions Jesus to test him; in Mark 9:32 the disciples fear to ask about his passion prediction; in Matt 27:11 Pilate interrogates Jesus. Spanish pregunto, French interroger, and German fragen converge on this single questioning sense across 56 occurrences. **ASKING AND PRAYING**
en: asked, he-asked, he-was-asking | **es:** interrogó, le-preguntó, les-preguntó | **fr:** interroger | **de:** fragen, fragt Matt 12:10; Matt 16:1; Matt 17:10; Matt 22:23; Matt 22:35

ἐπερώτ-ημα G1906 *N-NNS* (1×)
question, inquiry; pledge, appeal
A noun meaning question or inquiry, but also developing the sense of a pledge or formal request. In 1 Peter 3:21, baptism saves 'not as a removal of dirt from the body but as an appeal (ἐπερώτημα) to God for a good conscience.' Scholars debate whether this means the believer's pledge to God or a request for cleansing. The Latin legal term 'stipulatio' (formal agreement) influenced later usage.

(1×) Peter's complex phrase has generated much interpretation. Does ἐπερώτημα mean the baptized person's pledge of fidelity or their appeal for God's cleansing? The multilingual evidence shows diversity: Spanish 'petición' (request), German 'Frage' (question). The broader context suggests baptism involves conscious commitment and divine response, not mere ritual washing. This is covenant transaction, not mechanical purification. **PROMISE PLEDGE**
en: pledge | **es:** petición | **fr:** ἐπερώτημα | **de:** Frage 1Pet 3:21

ἐπέχω G1907 *V-PPA-NMS* (5×)
To hold forth, give attention to, notice; to hold out something or to fix one's mind on something carefully.
A versatile compound verb (epi + echō, 'hold upon') with two distinguishable NT senses. It can mean to hold forth or offer something outward, as in holding forth the word of life (Phil 2:16). It also means to give careful attention, to fix one's notice on someone or something – the guests watching where they sat (Luke 14:7), the lame man giving attention to Peter and John (Acts 3:5), and Paul urging Timothy to give heed to himself and his teaching (1 Tim 4:16). The Spanish and French translations – presta-atención, faire-attention – highlight the attentive sense, while 'holding-forth' captures the outward-directed meaning.

(5×) To give careful attention to, notice, fix one's mind upon. Jesus noticed how the guests were choosing places of honor (Luke 14:7), the lame man gave attention to Peter and John expecting something (Acts 3:5), and Paul exhorts Timothy to pay close attention to himself and his teaching (1 Tim 4:16). Spanish presta-atención, notando and French faire-attention, prendre-garde confirm the cognitive focus. In Acts 19:22, Paul 'stayed on' (gave his attention to) Asia for a time, blending attentiveness with lingering presence. At Phil 2:16, the verb shifts to 'holding forth' the word of life, where the directional prefix epi- carries an outward, offering sense rather than an inward, attentive one. **BEING ON GUARD**
en: holding-forth, noticing, pay-attention | **es:** notando, presta-atención,

prestaba-atención | **fr:** faire-attention, prendre-garde | **de:** ἐπέσχεν, ἐπέχοντες, ἐπέχων Luke 14:7; Acts 3:5; Acts 19:22; Phil 2:16; 1Tim 4:16

ἐπηρε-άζω G1908 *V-PPA-GMP* (3×)

mistreat, abuse, revile; deal with someone despitefully or insultingly

This verb means to threaten abusively, speak disparagingly of someone, or act despitefully toward them. Classical usage includes insolent opposition and insulting treatment. In the New Testament it appears in contexts of persecution and slander against believers. Jesus commands love toward those who abuse (Matthew 5:44, Luke 6:28), and Peter encourages good conduct to shame those who revile Christians (1 Peter 3:16).

(3×) The multilingual glosses emphasize hostile speech and action: Spanish maltratan/ultrajan ('mistreat, abuse'), French maltraiter ('mistreat'), showing this is active persecution. Matthew 5:44 and Luke 6:28 record Jesus' radical command to pray for 'those who abuse/mistreat you,' part of the ethic of enemy-love. 1 Peter 3:16 encourages honorable conduct 'so that those who revile your good behavior in Christ may be put to shame.' The term captures verbal and social abuse directed at believers for their faith. **REVILE REPROACH INSULT**

en: mistreating, reviling | **es:** que-os-maltratan, que-os-ultrajan, que-ultrajan | **fr:** maltraiter | **de:** ἐπηρεάζοντες, ἐπηρεαζόντων Matt 5:44; Luke 6:28; 1Pet 3:16

ἐπί G1909 *Prep* (896×)

on, upon (surface); to, toward (direction); in, at (location); during (time); about, concerning; before (presence); against (hostility); by, on the basis of (ground)

One of the most versatile Greek prepositions, ἐπί governs genitive, dative, or accusative case and modulates accordingly. With genitive or dative, it primarily means 'on' or 'upon' a surface—a spatial sense dominating its 757 occurrences. With accusative, it shifts toward motion: 'to' or 'toward' a destination. But ἐπί stretches into temporal ('during the reign of'), causal ('on the basis of'), and relational realms ('concerning,' 'against,' 'before'). The preposition's semantic elasticity makes it a syntactic workhorse in Koine Greek, capable of expressing location, direction, time, reason, topic, and even hostility, all while maintaining its core spatial metaphor.

1. on, upon (spatial surface) (757×) Core spatial sense: on a surface, upon something. The genitive or dative construction signals position on top of or supported by. Matthew 5:15 places a lamp 'on' a stand (sobre un candelero). Acts describes the Spirit descending 'upon' believers (sur eux). The cross-linguistic consistency (Spanish 'sobre,' French 'sur,' German 'auf') confirms this as the semantic anchor of ἐπί. **GEOGRAPHY AND SPACE**

en: on-, to-, upon | **es:** sobre | **fr:** sur- | **de:** auf Matt 3:16; Matt 4:5; Matt 4:6; Matt 5:15; Matt 5:23

2. to, toward (motion toward a goal) (41×) Motion toward or onto a goal, typically with accusative case. Matthew 14:34 has the boat coming 'to' the land (a la tierra). Mark 5:21 shows Jesus crossing 'to' the other side. The directionality is clear: not static position, but movement culminating in arrival at or upon a destination. The accusative signals the goal-oriented trajectory.

en: for, to | **es:** a, a-, al | **fr:** sur- | **de:** auf, auf- Matt 14:34; Matt 21:19; Matt 22:5; Mark 6:53; Mark 11:13

3. (39×) Sense uncertain but involving hostility or opposition. Matthew 12:26 warns that a kingdom divided 'against' itself cannot stand (contra sí misma). Matthew 24:7 predicts nation rising 'against' nation (contra nación). The glosses (English 'against,' Spanish 'contra,' French 'contre') cluster around adversarial meaning, though the grammatical construction varies. **GEOGRAPHY AND SPACE**

en: against, against- | **es:** contra, contra-, sobre | **fr:** sur- | **de:** auf, auf- Matt 10:21; Matt 12:26; Matt 24:7; Matt 26:55

4. in the time of, during (temporal) (14×) Temporal use: 'in the time of,' 'during,' 'for a period of.' Mark 2:26 specifies 'in the time of' Abiathar the high priest (bajo Abiatar). Luke 4:27 mentions lepers 'in the time of' Elisha. Matthew 1:11 situates the Babylonian exile 'at the time of' the deportation. The temporal extension from spatial 'on' is a common prepositional pathway across languages. **GEOGRAPHY AND SPACE**

en: at-, for, for- | **es:** al, bajo, durante | **fr:** sur- | **de:** auf, auf- Matt 1:11; Matt 9:15; Mark 2:26; Luke 3:2; Luke 4:27

5. in, at (locative non-surface) (8×) General locative sense: 'in,' 'at' a location, not specifically on a surface. Mark 1:45 has Jesus staying 'in' desolate places. Acts 10:34 declares 'in truth' (en verdad). The broader locative function overlaps with ἐν, though ἐπί retains a nuance of proximity or position at a point. **GEOGRAPHY AND SPACE**

en: In, In-, at- | **es:** En, en, en' | **fr:** sur-, À | **de:** In, auf, auf- Mark 1:45; Mark 8:4; Luke 22:59; Acts 10:34; Heb 1:2

6. on the basis of, by (ground/cause) (8×) Basis, ground, or means: 'on the basis of,' 'by.' Matthew 4:4 quotes 'man shall not live by bread alone' (por pan solo)—the instrumental or causal ground. Matthew 19:9 allows divorce 'on the grounds of' sexual immorality. The metaphor: the foundation or platform upon which an action rests. **GEOGRAPHY AND SPACE**

en: by, on, on- | **es:** de, por | **fr:** sur- | **de:** auf, auf- Matt 4:4; Matt 19:9; Luke 4:4

7. (7×) Sense uncertain, glossed as 'for' or 'to' in purpose contexts. Matthew 26:50 asks 'for what purpose?' (para qué). Ephesians 2:10 speaks of good works 'for which' God prepared us. The purposive or benefactive nuance emerges in these passages, though the exact semantic profile remains unclear from glosses alone. **GEOGRAPHY AND SPACE**

en: for, for-, to | **es:** para, sobre | **fr:** sur- | **de:** auf, auf- Matt 26:50; Luke 4:43; Eph 2:10; 2Tim 2:14

8. about, concerning (reference) (7×) Reference or topic: 'about,' 'concerning.' Mark 6:52 notes the disciples' hardness of heart 'concerning' the loaves (sobre los panes). Acts 1:21 speaks of the time the Lord went in and out 'among' them. The topic-marking function extends the spatial metaphor: the subject matter upon which speech or thought dwells. **GEOGRAPHY AND SPACE**

en: about, among, concerning | **es:** de, sobre, sobre' | **fr:** sur- | **de:** auf, auf- Mark 6:52; Mark 9:12; Mark 9:13; John 12:16; Acts 1:21

9. upon, onto (motion onto a surface) (7×) Sense unclear, glossed as 'inasmuch as' in Matthew 25:40, 45 and Romans 11:13. The conditional or extent meaning ('insofar as,' 'to the degree that') is attested, but the underlying logic of ἐπί in these constructions is ambiguous—possibly a Hebraism or idiomatic use.

en: onto, to, upon | **es:** a, hacia, hacia- | **fr:** sur- | **de:** auf, auf- Matt 22:9; Mark 5:21; John 6:16; Acts 8:26; Acts 27:43

10. (3×) Sense unclear, glossed as 'inasmuch as' in Matthew 25:40, 45 and Romans 11:13. The conditional or extent meaning ('insofar as,' 'to the degree that') is attested, but the underlying logic of ἐπί in these constructions is ambiguous—possibly a Hebraism or idiomatic use. **GEOGRAPHY AND SPACE**

en: inasmuch-as, inasmuch-as- | **es:** en-cuanto | **fr:** sur- | **de:** auf, auf- Matt 25:40; Matt 25:45; Rom 11:13

11. before, in the presence of (3×) Proximity or presence before someone: 'before,' 'in the presence of.' Matthew 28:14 promises to speak 'before' the governor. Luke 21:12 warns of being brought 'before' kings. John 5:2 locates a pool 'by' the Sheep Gate. The sense of standing at or near a person, especially one in authority, invokes the spatial 'upon' as 'at the feet of' or 'before the face of.' **GEOGRAPHY AND SPACE**

en: before, by- | **es:** ante, junto-a | **fr:** sur- | **de:** auf, auf- Matt 28:14; Luke 21:12; John 5:2

12. (1×) Sense unclear, glossed once as 'after' in Luke 15:4 (tras). The temporal 'after' use would be unexpected for ἐπί, suggesting either a specialized idiom or textual ambiguity. More evidence would be needed to confirm this as a stable sense. **GEOGRAPHY AND SPACE**

en: after | **es:** tras | **fr:** sur- | **de:** auf Luke 15:4

13. (1×) Sense unclear, glossed once as 'from' in Luke 12:54 (desde). The ablative 'from' sense is atypical for ἐπί, which usually governs goal-oriented or static relations. This may reflect a rare construction or translation interpretation rather than a core sense. **GEOGRAPHY AND SPACE**

en: from | **es:** desde | **fr:** sur- | **de:** auf Luke 12:54

ἐπιβαίνω G1910 *V-APA-NMS* (6×)

To go upon, set foot on, board (a ship), or step onto a place; physical movement of mounting or arriving.

Describes the physical act of stepping onto a surface, boarding a vessel, or arriving at a location by entering it. In classical Greek it could mean mounting a horse or treading on land; in the NT it appears chiefly in travel narratives involving sea voyages. Paul boards ships (Acts 21:2), sets foot on provinces (Acts 20:18, 25:1), and in Matthew 21:5 Jesus rides into Jerusalem mounted on a donkey. The Spanish 'habiendo-embarcado' neatly captures the maritime boarding sense, while 'montado' reflects the older classical nuance of mounting an animal.

go upon, board, set foot on (6×) To step onto, board, set foot upon, or mount — covering both the act of boarding a vessel for sea travel and arriving at a destination by entering it physically. In Acts, Luke uses it repeatedly for Paul's missionary journeys: boarding a ship at Troas (Acts 21:2), setting foot in the province of Asia (Acts 20:18), and landing at Caesarea (Acts 25:1). Matthew 21:5, quoting Zechariah 9:9, uses the participial form for Jesus riding mounted on a donkey. The Spanish splits between 'habiendo-embarcado' (having boarded) and 'montado' (mounted), reflecting the verb's dual classical range of sea-boarding and animal-mounting. **ASCENDING MOVEMENT**

en: I-set-foot, having-arrived-at, having-boarded | **es:** habiendo-embarcado, habiendo-entrado, montado | **fr:** monter, monter-sur | **de:** ἐπέβην, ἐπιβάντες, ἐπιβαίνειν Matt 21:5; Acts 20:18; Acts 21:2; Acts 21:4; Acts 25:1

ἐπιβάλλω G1911 *V-PIA-3S* (18×)

To throw or cast upon; to lay hands on (seize); to place upon; of waves, to beat against; reflexively, to reflect upon; of a share, to fall to someone.

A versatile compound verb (epi + ballō, 'throw upon') whose range stretches from violent arrest to quiet reflection. Its most frequent New Testament usage involves laying hands on someone to seize them, as when the temple guards attempt to arrest Jesus in John 7:30. But the same verb describes placing garments on a colt (Mark 11:7), waves crashing over a boat in a Galilean storm (Mark 4:37), and — most memorably — Peter's anguished weeping when the cock crows (Mark 14:72). Spanish captures the emotional nuance with 'habiendo pensado en ello' (having reflected on it), while the physical senses cluster around 'echar' (to throw, cast).

1. lay hands on, seize (10×) To lay hands upon someone with hostile intent, typically to arrest or seize them by force. This is the dominant New Testament usage, appearing ten times in contexts of persecution and attempted arrest. In Matthew 26:50 the crowd lays hands on Jesus in Gethsemane, and in Luke 21:12 Jesus warns his disciples that people will lay hands on them. Spanish consistently uses 'echar mano' (to cast hands) and 'echaron' (they cast/seized), preserving the compound verb's literal force of throwing one's hands upon another. **LAYING HANDS SEIZING**

en: laid, put, they-laid | **es:** echar, echaron, echarán | **fr:** mettre-sur | **de:** legen-auf, legt-Hand-an Matt 26:50; Mark 14:46; Luke 20:19; Luke 21:12; John 7:30

2. put or place upon (5×) To put, place, or cast something upon a surface or person in a non-hostile, practical sense. Jesus speaks of no one putting a new patch on an old garment (Matt 9:16, Luke 5:36), the disciples throw their cloaks on the colt (Mark 11:7), and in Luke 9:62 no one who puts his hand to the plow and looks back is fit for the kingdom. Spanish 'pone' (places) and 'echan sobre' (cast upon) reflect the gentler physical action. **LAYING HANDS SEIZING**

en: I-might-throw, having-put, puts | **es:** arroje, echan-sobre, pone | **fr:** mettre-sur | **de:** legen-auf, legt-Hand-an Matt 9:16; Mark 11:7; Luke 5:36; Luke 9:62; 1Cor 7:35

3. beat upon, break over (1×) Of natural forces — particularly waves — crashing against or breaking over something. In Mark 4:37 a great windstorm arises and the waves 'were beating into' (epeballen) the boat so that it was filling up. Spanish 'golpeaban' (they were striking) captures the violent, repetitive force of the sea, a sense unique to this single occurrence. **LAYING HANDS SEIZING**

en: were-throwing | **es:** golpeaban | **fr:** mettre-sur | **de:** legen-auf Mark 4:37

4. reflect upon, break down (1×) A striking intransitive or reflexive usage meaning to set one's mind upon something and break down emotionally. In Mark 14:72, after the rooster crows a second time, Peter 'epibalōn' — variously translated as 'when he thought thereon' or 'having broken down' — wept bitterly. Spanish 'habiendo pensado en ello' emphasizes the cognitive moment of reflection, while many interpreters see the physical gesture of covering one's head or collapsing. This hapax-like sense remains debated among commentators. **LAYING HANDS SEIZING**

en: breaking-down | **es:** habiendo-pensado-en-ello | **fr:** mettre-sur | **de:** legen-auf Mark 14:72

5. fall to one's share (1×) An impersonal or middle usage meaning 'to fall to one's share,' referring to the portion of an inheritance or property that belongs to someone. In Luke 15:12 the younger son asks for the share of the estate 'falling' (epiballon) to him. Spanish 'que me corresponde' (that corresponds to me) and German 'zufallen' capture this distributive, almost legal sense of what is owed or allotted. **LAYING HANDS SEIZING**

en: falling | **es:** que-me-corresponde | **fr:** mettre-sur | **de:** legt-Hand-an Luke 15:12

ἐπιβαρ-έω G1912 *V-PSA-1S* (3×)

burden, weigh down; impose oneself as a financial or emotional weight

This verb means to weigh down or be a burden to someone, particularly in financial or emotional terms. Paul uses it exclusively in his letters to describe his deliberate choice not to burden the churches he served. The classical usage includes being overloaded or pressed heavily upon. In Paul's ministry context, it speaks to his practice of self-support to avoid being a financial drain on new believers.

(3×) Translations consistently use burden language: Spanish ser-carga/abrume ('be a burden, burden'), German belasten ('burden'). In 2 Corinthians 2:5, Paul delicately handles a discipline case, saying 'not to burden you all.' In 1 Thessalonians 2:9 and 2 Thessalonians 3:8, Paul reminds the churches he worked night and day 'that we might not burden any of you' while preaching the gospel. This reflects Paul's consistent practice of tentmaking to maintain financial independence and remove obstacles to the gospel's advance. **BURDENS AND LOADS**

en: I-might-burden, to-burden | **es:** abrume, ser-carga | **fr:** surcharger, ἐπιβαρῆσαί | **de:** belasten 2Cor 2:5; 1Thess 2:9; 2Thess 3:8

ἐπιβιβ-άζω G1913 *V-APA-NMS* (3×)

set upon, mount; place someone on an animal or conveyance

This verb means to put someone upon something, typically mounting a person on an animal for transport. All New Testament uses involve placing people on animals in contexts of care or official movement. The Good Samaritan sets the wounded man on his own animal (Luke 10:34), supporters set Jesus on a colt (Luke 19:35), and Roman soldiers prepare animals for Paul's transfer (Acts 23:24).

(3×) The multilingual evidence points to mounting and placing: Spanish montar/poner ('mount, place'), French faire-monter ('cause to mount'). Luke 10:34 describes the Samaritan's compassion as he 'set him on his own animal' to bring him to safety. Luke 19:35 records the disciples who 'set Jesus' on the colt during the triumphal entry. Acts 23:24 shows Roman officials providing mounts to 'set Paul on' for safe transport to the governor. Each instance involves lifting someone onto an animal for travel, highlighting acts of care or official movement. **PLACING AND LAYING**

en: having-put, having-put-on, they-set-upon | **es:** habiendo-montado,

hicieron-montar, poniéndolo | **fr:** faire-monter | **de:** ἐπεβίβασαν, ἐπιβιβάσαντες, ἐπιβιβάσας Luke 10:34; Luke 19:35; Acts 23:24

ἐπι-βλέπω G1914 *V-ANA* (3×)

look upon, regard; direct one's gaze with attention or favor

This compound verb means to look upon or regard something attentively, often with the nuance of favorable attention or careful observation. Classical usage includes observing carefully or eyeing something. In the New Testament, it appears in Mary's Magnificat about God regarding her lowly state (Luke 1:48), a father's plea for Jesus to look upon his son (Luke 9:38), and James' critique of showing partiality by regarding fine clothing (James 2:3).

(3×) Translations use terms of seeing and regarding: Spanish mires/miró ('look, looked'), French regarder ('look at, regard'). Luke 1:48 contains Mary's song: 'he has looked upon the humble estate of his servant,' expressing God's gracious attention to the lowly. Luke 9:38 records a desperate father: 'I beg you to look upon my son,' pleading for Jesus' healing gaze. James 2:3 critiques favoritism: 'if you look with favor upon the one wearing fine clothing,' showing selective regard. The verb emphasizes the quality of one's attention—whether with grace, need, or improper partiality. **GAZING AND LOOKING**

en: he-looked, to-look-upon, you-look-upon | **es:** mires, miráis, miró | **fr:** regarder | **de:** blickt-auf, ἐπιβλέψητε Luke 1:48; Luke 9:38; Jas 2:3

ἐπί-βλημα G1915 *N-ANS* (4×)

a patch, a piece of cloth sewn onto a garment for mending

From epi ('upon') and ballo ('to throw, put'), this noun literally means 'something thrown or placed upon.' In all four NT occurrences it refers to a patch of unshrunk cloth used to mend a torn garment. Jesus uses this everyday image in the Synoptic parables (Matt 9:16; Mark 2:21; Luke 5:36) to illustrate why his new-covenant teaching cannot simply be patched onto old religious frameworks — the fresh fabric would tear away, making the hole worse.

(4×) A patch of cloth applied to mend a garment, used exclusively in Jesus' parable about new cloth on old garments. The image is vivid and domestic: Spanish 'remiendo/parche' and French 'pièce' all denote a repair patch. Matthew 9:16, Mark 2:21, and Luke 5:36 each employ the noun in the same teaching context, where the incompatibility of a new, unshrunk patch with old, shrunken fabric illustrates the radical newness of Jesus' kingdom message that cannot be contained within prior religious forms. **CLOTHING AND DRESS**

en: a-patch, patch | **es:** parche, remiendo | **fr:** pièce | **de:** ἐπίβλημα Matt 9:16; Mark 2:21; Luke 5:36

ἐπιβο-άω G1916

to call upon, cry out to; to invoke, acclaim, or summon loudly

This verb describes calling upon someone or crying out, often with urgency or emotion. It appears in contexts of invoking deities, calling upon the dead at funerals, or summoning help. The middle voice can mean to cry out against someone or to acclaim and applaud. Classical usage includes hunters' hounds giving voice when they pick up a scent. The compound prefix ἐπι- adds direction: calling toward or upon a person or deity, making it especially suitable for prayer and invocation.

ἐπιβουλ-ή G1917 *N-DFP* (4×)

a plot, conspiracy, scheme formed against someone

From epi ('against') and boule ('counsel, plan'), this noun denotes a deliberate scheme hatched against another person. All four NT occurrences appear in Acts and revolve around plots targeting Paul: the Jewish conspiracy in Damascus (9:24), the plot that diverted his travel plans in Greece (20:3), the 'plots of the Jews' he endured throughout his ministry (20:19), and the assassination plot reported to the Roman tribune (23:30). The word carries an air of secrecy and malicious intent.

(4×) A hostile plot or conspiracy devised against someone, implying secrecy and malicious coordination. Every NT instance involves schemes against the apostle Paul: the plot in Damascus (Acts 9:24), the conspiracy in Greece (20:3), ongoing Jewish plots (20:19), and the ambush plot reported to Claudius Lysias (23:30). Spanish 'asechanzas/conspiración' and French 'complot' capture the clandestine, adversarial character. The dative plural in Acts 20:19 suggests recurring, persistent plotting rather than a single incident. **CONSPIRACY**

en: a-plot, plot, plots | **es:** asechanzas, conspiración, de-complot | **fr:** complot | **de:** ἐπιβουλαῖς, ἐπιβουλὴ, ἐπιβουλῆς Acts 9:24; Acts 20:3; Acts 20:19; Acts 23:30

ἐπιγαμβρ-εύω G1918 *V-FIA-3S* (1×)

to marry a brother's widow (levirate marriage)

A verb meaning to marry one's brother's widow, fulfilling the levirate duty prescribed in Deuteronomy 25:5-10. Matthew 22:24 quotes the Sadducees citing Mosaic law: 'If a man dies childless, his brother shall marry (ἐπιγαμβρεύσει) the widow.' This technical term refers specifically to this kinship obligation designed to preserve family lineage and property. The Sadducees use this law to construct a hypothetical puzzle about resurrection.

(1×) The Sadducees invoke levirate marriage to challenge resurrection doctrine. The Spanish and French glosses reference marriage to the sister-in-law, while the German preserves the Greek term. This specialized verb captures a specific legal institution: the surviving brother's duty to produce offspring for his deceased brother's name. The Sadducees' riddle of seven brothers who all marry the same woman aims to make resurrection seem absurd. **MARRIAGE AND MASTERY**

en: will-marry | **es:** casará-con-cuñada | **fr:** épouser | **de:** ἐπιγαμβρεύσει Matt 22:24

ἐπίγειος G1919 *Adj-NNP* (7×)

Earthly, belonging to or characteristic of the earth, in contrast to the heavenly or divine realm.

An adjective that draws a sharp line between what belongs to the earth and what belongs to heaven. Jesus uses the contrast in his conversation with Nicodemus: 'If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things?' (John 3:12). Paul develops the contrast cosmologically in 1 Corinthians 15:40, distinguishing earthly bodies from heavenly ones, and existentially in 2 Corinthians 5:1, where our earthly tent-dwelling gives way to an eternal house. In the great Christ-hymn of Philippians 2:10, every knee bows — in heaven, on earth, and under the earth. The Spanish 'terrenal,' French 'terrestre,' and German 'irdisch' all preserve the sense of limitation and transience inherent in what is merely of this world.

earthly, of the earth (7×) Belonging to or characteristic of the earth as opposed to heaven — describing things, persons, or realities that pertain to the present created order rather than the divine or eternal realm. Jesus contrasts earthly and heavenly instruction in John 3:12. Paul distinguishes earthly and heavenly bodies in the resurrection discourse (1 Cor 15:40), and describes the present body as an 'earthly tent' in 2 Corinthians 5:1. Philippians 2:10 uses the term in the grand tripartite division: heavenly, earthly, and subterranean. James 3:15 associates earthly wisdom negatively with the unspiritual and demonic. The German 'irdisch' and Spanish 'terrenal' both convey the transience and limitation implicit in what is merely of this world. **EARTHLY TERRESTRIAL**

en: earthly, earthly-things, of-earthly-ones | **es:** de-terrenales, terrenal, terrenales | **fr:** terrestre | **de:** irdisch John 3:12; 1Cor 15:40; 2Cor 5:1; Phil 2:10

ἐπιγίγνομαι G1920 *V-APM-GMS* (1×)

to come upon, spring up (of wind)

A verb meaning to come into being after, arrive subsequently, or spring up. Acts 28:13 uses it of a south wind 'coming up' (ἐπιγενομένου) that enables Paul's ship to continue its journey. Classical usage included the sense of posterity coming after or events

following in sequence. Here the nautical context suggests a favorable wind arising after a period of waiting.

(1×) Luke records the providential arrival of favorable wind conditions. The multilingual glosses (Spanish 'habiendo soplado,' French 'survenir') capture the sense of the wind arising or coming up. After circling around to Rhegium, the sailors wait for the right conditions. When the south wind springs up, they seize the opportunity to sail to Puteoli. The genitive absolute construction marks this as the enabling circumstance for the next leg of Paul's journey to Rome. BECOMING AND HAPPENING

en: having-come-up | **es:** habiendo-soplado | **fr:** survenir | **de:** ἐπιγενομένου Acts 28:13

ἐπιγιγνώσκω G1921 *V-ASA-3S* (44×)

To recognize, come to know, discern; to perceive fully, acknowledge, or identify a person, fact, or truth.

Epiginosko adds the prefix epi- to basic ginosko ('to know'), and that prefix does real semantic work — intensifying, directing, or specifying the knowing. In the Gospels, crowds 'recognize' Jesus on sight (Matt 14:35), while Jesus 'perceives' unspoken thoughts (Mark 2:8). Paul uses the word at its deepest in 1 Cor 13:12: 'now I know in part, but then I shall know fully, even as I have been fully known.' French reconnaître and Spanish reconocer both preserve the 're-' prefix paralleling Greek epi-, suggesting that recognition — knowing again upon encounter — is this word's center of gravity.

1. know, come to know (19×) To come to know, learn, find out — gaining cognitive awareness of a previously unknown fact or truth. The largest cluster at 19 occurrences, found especially in Luke's careful historical narration. In Luke 1:4 Theophilus is to 'know with certainty' (epignos) the things he has been taught; in Mark 2:8 and Luke 5:22 Jesus 'perceived' (epignous) their reasoning. Spanish conocer and German erkennen both select inception-of-knowledge vocabulary. The epi- prefix here signals arrival at knowledge rather than mere possession of it, distinguishing this from simple ginosko. KNOWING AND LEARNING

en: having-known, having-learned, he-might-find-out | **es:** conocer, conociendo, conocisteis | **fr:** reconnaître | **de:** erkennen, erkennt Mark 2:8; Mark 5:30; Luke 1:4; Luke 5:22; Luke 7:37

2. recognize, identify (18×) To recognize or identify a person or thing — perceiving who or what someone is upon encounter. Eighteen occurrences, heavily concentrated in narrative contexts. In Matt 14:35 the men of Gennesaret 'recognized' Jesus; in Mark 6:33 the crowds 'recognized' the disciples departing. Acts 3:10 and 4:13 use the word for recognizing the healed beggar and recognizing Peter and John as companions of Jesus. Spanish reconocer and French reconnaître both carry the 're-cognize' structure that mirrors Greek epi-ginosko. Korean 알아보다 ('to recognize by seeing') similarly selects a compound verb that marks the moment of identification. KNOWING AND LEARNING

en: having-recognized, recognized, recognizing | **es:** Reconociendo, habiendo-reconocido, le-reconocieron | **fr:** reconnaître | **de:** erkennen, erkennt Matt 7:16; Matt 7:20; Matt 14:35; Matt 17:12; Mark 6:33

3. know fully, know completely (3×) To know fully, know completely — the epi- prefix functioning as an intensifier yielding thorough, complete knowledge. Three occurrences, most memorably in 1 Cor 13:12 where Paul contrasts partial present knowledge with the eschatological promise 'then I shall know fully (epignosomai) even as I have been fully known.' Matt 11:27 (twice) declares that no one 'fully knows' the Son except the Father and vice versa — a claim about the exhaustive mutual knowledge between Father and Son. Spanish conoceré plenamente ('I will know fully') and German völlig erkennen both add intensifying adverbs to mark this as more than ordinary knowing. KNOWING AND LEARNING

en: I-will-know-fully, knows-fully | **es:** conoce, conoceré-plenamente | **fr:** reconnaître | **de:** erkennen, erkennt Matt 11:27; 1Cor 13:12

4. be known, be recognized (2×) To be known, be recognized — the passive voice forms. Two clear occurrences: in 1 Cor 13:12 Paul says 'even as I was fully known (epegnosthen),' and in 2 Cor 6:9 the apostles are described as 'unknown yet being recognized (epiginoskomenoi).' Spanish fui conocido plenamente and German erkannt werden both use straightforward passivization. The passive matters theologically in 1 Cor 13 because it asserts that divine knowledge of Paul is already complete, while Paul's knowledge of God awaits eschatological consummation. KNOWING AND LEARNING

en: I-was-known-fully, being-recognized | **es:** fui-conocido-plenamente, siendo-reconocidos | **fr:** reconnaître | **de:** erkennen 1Cor 13:12; 2Cor 6:9

5. acknowledge, accept as valid (2×) To acknowledge, accept as valid or authoritative — a volitional act that goes beyond mere cognitive recognition to willing acceptance. Two occurrences in Paul: in 1 Cor 14:37 'let him recognize (epiginosketo) that the things I write are the Lord's commandment'; in 1 Cor 16:18 'therefore acknowledge (epiginoskete) such men.' Spanish reconoced and German erkennt function here with the force of 'accept and affirm' rather than mere intellectual apprehension. This sense is close to the LXX usage noted by LSJ where epiginosko means 'take notice of, show favour to' — acknowledgment that carries relational and authoritative weight. KNOWING AND LEARNING

en: let-him-recognize, recognize | **es:** reconoced, reconozca | **fr:** reconnaître | **de:** erkennen 1Cor 14:37; 1Cor 16:18

ἐπί-γνωσις G1922 *N-NFS* (20×)

Full knowledge; deep, experiential recognition or acknowledgment, especially of God and spiritual truth.

More than mere information, this compound noun (epi- + gnosis) conveys a thorough, personal, and often transformative knowledge. Paul uses it repeatedly to describe the believer's growing apprehension of God's character and will—whether lamenting that people 'did not see fit to acknowledge God' (Rom 1:28) or praying that the Ephesians receive 'a spirit of wisdom and of knowledge of him' (Eph 1:17). The Spanish rendering 'conocimiento pleno' ('full knowledge') nicely captures the intensified prefix. It is the kind of knowing that reshapes conduct and deepens faith, not merely the stockpiling of facts.

knowledge (20×) Deep, experiential knowledge or recognition—especially of God, Christ, or divine truth. The epi- prefix intensifies ordinary gnosis, pointing to thorough acquaintance rather than surface awareness. Key passages include Rom 1:28 (refusal to acknowledge God), Rom 3:20 (knowledge of sin through the law), and Eph 4:13 (mature knowledge of the Son of God). German 'Erkenntnis' and Spanish 'conocimiento pleno' both reflect the heightened, personal quality of this knowing. KNOWLEDGE AND LEARNING

en: knowledge | **es:** conocimiento, conocimiento-pleno | **fr:** connaissance | **de:** Erkenntnis Rom 1:28; Rom 3:20; Rom 10:2; Eph 1:17; Eph 4:13

ἐπιγρᾰφ-ή G1923 *N-NFS* (5×)

An inscription, superscription; text written on a coin, monument, or sign to identify or designate something.

A noun formed from epigraphō ('to write upon'), referring to any text inscribed on a surface for identification or proclamation. In the Gospels it appears in two memorable contexts: the inscription on a Roman coin – 'Whose image and inscription is this?' Jesus asks about the denarius (Matt 22:20; Mark 12:16; Luke 20:24) – and the charge written above the cross of Jesus (Mark 15:26; Luke 23:38). Spanish inscripción and French inscription render the word identically, underscoring its technical, documentary character. Whether on coinage or on the titulus crucis, the word points to an authoritative public label.

(5×) An inscription or superscription written on a physical object for identification. Used of the inscription on a Roman denarius bearing Caesar's name and image (Matt 22:20; Mark 12:16; Luke 20:24), and of the written charge affixed above the crucified Jesus stating his alleged crime (Mark 15:26; Luke 23:38). The remarkable multilingual uniformity – Spanish inscripción, French inscription, English inscription – reflects the word's technical precision: an officially written label on a coin, monument, or placard that publicly identifies or designates. SCRIPTURE AND WRITING

en: an-inscription, inscription | **es:** inscripción | **fr:** inscription | **de:** ἐπιγραφή, ἐπιγραφήν, ἐπιγραφὴ Matt 22:20; Mark 12:16; Mark 15:26; Luke 20:24; Luke 23:38

ἐπιγρᾰφ-ω G1924 *V-FIA-1S* (5×)

To write upon, inscribe; to engrave or record text on a surface, whether literal or figurative.

The verbal counterpart of epigraphē ('inscription'), meaning to write or engrave upon a surface. Its NT uses span the literal and the deeply theological: the charge inscribed on Jesus' cross (Mark 15:26), the altar inscription 'To an Unknown God' that Paul noticed in Athens (Acts 17:23), and – most profoundly – God's promise to inscribe his laws on the hearts and minds of his people (Heb 8:10; 10:16), echoing Jeremiah's new-covenant prophecy. Revelation 21:12 describes the names of Israel's tribes inscribed on the gates of the new Jerusalem. Spanish inscribiré and French inscrit together capture the act of permanent engraving.

(5×) To write upon or inscribe text on a physical or metaphorical surface. Literally, the charge was inscribed over Jesus on the cross (Mark 15:26) and an Athenian altar bore the inscription 'To an Unknown God' (Acts 17:23); the names of the twelve tribes were inscribed on the gates of the heavenly Jerusalem (Rev 21:12). Figuratively and theologically, God promises to inscribe his laws on the hearts and minds of his people under the new covenant (Heb 8:10; 10:16), transforming 'inscription' from external engraving to internal transformation. Spanish inscribiré ('I will inscribe') and French inscrit ('inscribed') capture both the completed and promissory aspects. **WRITING AND SCRIPTURE**

en: I-will-write, had-been-inscribed, having-been-inscribed | **es:** estaba-inscrito, inscribiré, inscrita | **fr:** inscription, inscrit | **de:** aufschreiben, ἐπεγέγραπτο Mark 15:26; Acts 17:23; Heb 8:10; Heb 10:16; Rev 21:12

ἐπιδείκ-νῡμι -νύω G1925 *V-PPM-NFP* (7×)

To show, display, or demonstrate something visually or evidentially; to exhibit or point out.

A verb meaning to show, display, or demonstrate — whether an object, a person, or evidence. In the Gospels, Jesus tells the Pharisees to show him the coin used for the tax (Matt 22:19), and the disciples point out the temple buildings to him (Matt 24:1). The healed leper is told to show himself to the priests (Luke 17:14). In Acts 9:39, the widows at Joppa show Peter the garments Dorcas had made. The word carries a note of exhibition or proof — not merely seeing but deliberately presenting something for inspection. Spanish 'mostrar,' French 'montrer,' and German 'zeigen' all confirm this demonstrative force, the act of making visible what needs to be seen or verified.

to show, display, demonstrate (7×) To show, display, or demonstrate something by presenting it visually or evidentially — to exhibit for inspection or proof. Jesus commands the Pharisees to show him the tribute coin (Matt 22:19), and he is shown the temple buildings (Matt 24:1). After healing, lepers are instructed to show themselves to the priests as evidence of cleansing (Luke 17:14). At Joppa, grieving widows display the tunics and garments Dorcas had made (Acts 9:39). The Pharisees demand a sign from heaven, asking Jesus to 'show' them proof (Matt 16:1). Spanish 'mostrar/demostrar,' French 'montrer,' and German 'zeigen' all capture the deliberate, demonstrative character of the action. **SHOWING AND REVEALING**

en: show, showing, to-show | **es:** demostrando, mostrad, mostrando | **fr:** montrer | **de:** zeigen, ἐπιδείξατέ, ἐπιδείξατε Matt 16:1; Matt 22:19; Matt 24:1; Luke 17:14; Acts 9:39

ἐπιδέχομαι G1926 *V-PIM/P-3S* (2×)

to receive, welcome, or admit; to acknowledge or give hospitality to someone

This middle voice verb means to receive or welcome someone, appearing only in 3 John where it describes contrasting responses to traveling Christian teachers. Gaius welcomes them; Diotrephes refuses to receive them and even expels those who do. The German 'aufnehmen' (to receive, take in) and Spanish 'recibe' (receives) confirm the basic sense of welcoming or admitting someone. The domain assignment to Possess, Transfer, Exchange may reflect the transactional aspect of hospitality—receiving guests involves sharing resources.

(2×) Spanish 'recibe' (receives) and German 'aufnehmen' (to receive, take in) show this is about welcoming or admitting someone. Both occurrences in 3 John 1:9-10 contrast two men's responses to itinerant Christian workers: Diotrephes 'does not receive us' (refuses hospitality and authority), while he also 'does not receive the brothers' (rejects traveling teachers). The verb emphasizes the social and spiritual dimensions of hospitality—receiving people implies receiving their message and sharing fellowship with them. **RECEIVING AND TAKING**

en: receives | **es:** nos-recibe, recibe | **fr:** ἐπιδέχεται | **de:** aufnehmen 3John 1:9; 3John 1:10

ἐπιδημ-έω G1927 *V-PPA-NMP* (2×)

to stay in a place temporarily; to visit, reside, or sojourn as a foreigner or visitor

This verb describes foreigners or visitors staying temporarily in a city, often for festivals or special occasions. In Acts 2:10, it identifies visitors to Jerusalem for Pentecost. In Acts 17:21, it describes both Athenians and foreign residents who spent time in the marketplace. The Spanish 'residentes' (residents) and French 'résider' (to reside) capture the temporary dwelling sense. Classical usage often referred to foreigners attending major festivals, which fits the Pentecost context perfectly. The participial form emphasizes the ongoing state of being present as a visitor.

(2×) Spanish 'residentes' (residents) and French 'résider' (to reside) show this word describes people dwelling temporarily in a place. In Acts 2:10, it identifies Jewish visitors 'staying in' Rome who were present in Jerusalem for Pentecost—temporary residents who witnessed the Spirit's outpouring. In Acts 17:21, Paul finds Athenians and 'visiting foreigners' gathered in the marketplace, always eager for new ideas. Classical usage emphasized foreigners attending festivals, perfectly fitting the Pentecost scene where diaspora Jews had journeyed to Jerusalem for the feast. **GEOGRAPHY AND SPACE**

en: sojourning, visiting | **es:** residentes | **fr:** résider | **de:** ἐπιδημοῦντες Acts 2:10; Acts 17:21

ἐπιδια-τάσσομαι G1928 *V-PIM/P-3S* (1×)

to add to, make additions (to a covenant or will)

A compound verb meaning to add provisions to an existing arrangement, particularly a covenant or legal document. Galatians 3:15 uses it in Paul's argument: even a human covenant, once ratified, cannot be annulled or 'added to' (ἐπιδιατάσσεται). The verb suggests unauthorized modification or amendment. Paul uses this legal analogy to argue that the Mosaic law, coming 430 years after Abraham, cannot alter God's covenant promise.

(1×) Paul employs a legal metaphor to defend justification by faith. The verb appears in Spanish as 'añade' (adds) and in contexts of supplementing a fixed agreement. Just as human wills remain inviolable once executed, God's promise to Abraham stands unchanged. The law's arrival centuries later cannot revise the terms of grace. This verb marks the impossibility of covenant amendment, undergirding Paul's entire argument in Galatians. **COMMANDING AND ORDERING**

en: adds-to | **es:** añade | **fr:** ἐπιδιατάσσεται | **de:** hinzufuegen Gal 3:15

ἐπιδίδωμι G1929 *V-AIP-3S* (9×)

To give directly, hand over to someone; deliver a document formally; yield or give way (nautical).

A compound verb (epi + didomi) meaning to give something into someone's hands directly. Most New Testament occurrences describe the intimate act of handing something to a person–a father giving bread or fish to a child who asks (Matt 7:9-10; Luke 11:11-12), or Jesus being handed the scroll of Isaiah in the synagogue (Luke 4:17). Spanish distinguishes nicely between the everyday 'daba/dara' for personal giving and 'entregaron' for the formal delivery of the Jerusalem letter (Acts 15:30). A vivid nautical use appears in Acts 27:15, where the ship 'gave way' to the wind–Spanish 'cediendo' captures this yielding precisely.

1. give, hand to (a person directly) (7×) To give or hand something directly to a person, the basic interpersonal transfer. A father hands bread, fish, or an egg to his child (Matt 7:9-10; Luke 11:11-12); Jesus receives the scroll handed to him (Luke 4:17). Spanish 'daba/dara/dieron' and German 'ubergibt' reflect the straightforward physical giving from one hand to another. GIVING AND BESTOWING
en: gave, was-given, was-giving | **es:** daba, dará, dieron | **fr:** donner | **de:** übergibt Matt 7:9; Matt 7:10; Luke 4:17; Luke 11:11; Luke 11:12

2. deliver, hand over (a letter or formal document) (1×) To deliver or hand over a formal document or official communication. At Acts 15:30, the Jerusalem delegates 'delivered' the apostolic letter to the Antioch congregation. Spanish 'entregaron' elevates the register from casual giving to official transmission, while the French rendering 'ordonner' unexpectedly highlights the authoritative weight of the document delivered. COMMANDING AND ORDERING
en: they-delivered | **es:** entregaron | **fr:** ordonner | **de:** übergibt Acts 15:30

3. give way (nautical: yield to wind or current) (1×) A nautical technical sense: to give way, yield to wind or sea force. In Acts 27:15, when the storm-tossed ship could not face into the wind, the crew 'gave way' and let themselves be driven. Spanish 'cediendo' (yielding) precisely captures this maritime surrender. The metaphor of giving extends from hand-to-hand transfer to a ship surrendering control to elemental forces. COMMANDING AND ORDERING
en: having-given-way | **es:** cediendo | **fr:** ordonner | **de:** übergibt Acts 27:15

ἐπιδιορθ-όω G1930 *V-ASM-2S* (1×)

to set in order, arrange, correct what is deficient

A compound verb meaning to set straight, arrange properly, or correct deficiencies. Titus 1:5 has Paul instructing Titus: 'I left you in Crete so that you might set in order (ἐπιδιορθώσῃ) what remains and appoint elders.' The term suggests completing unfinished reforms or correcting organizational problems. This is administrative work, establishing proper church structure where it was lacking.

(1×) Paul commissions Titus to complete church organization in Crete. The Spanish 'ordenes' and the context of appointing elders show this is about establishing proper order. Titus must address 'what remains'—the unfinished business of installing qualified leadership in every town. The verb implies both correction of existing problems and completion of partially done work, bringing Cretan churches to full institutional maturity. RENEW REPAIR RESTORE
en: you-might-set-in-order | **es:** ordenes | **fr:** ἐπιδιορθώσῃ | **de:** in-Ordnung-bringen Titus 1:5

ἐπιδύω G1931 *V-PMA-3S* (1×)

to set, go down (of the sun)

A verb meaning to set or go down, used especially of celestial bodies. Ephesians 4:26 quotes Psalm 4:4 with a twist: 'Be angry and do not sin; do not let the sun go down (ἐπιδυέτω) on your anger.' The literal astronomical phenomenon becomes a temporal boundary: anger must not persist beyond sunset. This marks a deadline for reconciliation, using the natural day cycle to limit the duration of human conflict.

(1×) Paul uses the setting sun as a moral deadline. The multilingual glosses (Spanish 'se ponga,' German 'untergehen') preserve the astronomical imagery. The command acknowledges anger may arise but insists it cannot linger overnight. Each sunset should see reconciliation achieved, conflicts resolved. The daily rhythm of nature becomes a pattern for relational health: let no wrath survive the day's end. DAYS AND DAYLIGHT
en: let-go-down | **es:** se-ponga | **fr:** ἐπιδυέτω | **de:** untergehen Eph 4:26

ἐπιείκεια G1932 *N-GFS* (2×)

gentleness, graciousness, or clemency; fairness that goes beyond strict justice; reasonableness and kindness

This noun denotes a quality of gentle reasonableness that tempers strict justice with mercy. In Acts 24:4, Felix is asked to hear Paul's case 'with clemency' or gracious patience. In 2 Corinthians 10:1, Paul appeals to the Corinthians 'by the gentleness and graciousness of Christ.' The Spanish 'clemencia' (clemency) and French 'équité' (equity, fairness) both capture the idea of fairness that transcends rigid legalism. Classical usage contrasted this virtue with harsh adherence to the letter of the law, emphasizing humane reasonableness.

(2×) Spanish 'clemencia' (clemency) and German 'Gottesfurcht' show translators struggled with this nuanced virtue—it's more than mercy but different from reverence. In Acts 24:4, Paul's lawyer asks Felix to hear them 'with clemency' (εὐλαβείᾳ in some manuscripts, but the context suggests graciousness). In 2 Corinthians 10:1, Paul appeals 'by the gentleness and graciousness of Christ'—a quality demonstrated in Jesus' patient, merciful dealings with people. Classical philosophy praised this as equity: the fairness that softens strict law with reasonable kindness, going beyond what's legally required to what's humanly right. GENTLENESS MEEKNESS
en: gentleness, graciousness | **es:** clemencia | **fr:** équité | **de:** ἐπιεικείας, ἐπιεικείᾳ Acts 24:4; 2Cor 10:1

ἐπιεικ-ής G1933 *Adj-DMP* (5×)

Gentle, yielding, forbearing; describing a fair and reasonable disposition that does not insist on strict rights.

Denotes a quality of character that is gentle, patient, and willing to yield rather than demand strict justice. The Greek concept stands in deliberate contrast to rigid legalism: an epieikes person exercises gracious reasonableness. Paul urges believers in Philippi to let this gentleness be known to all (Phil 4:5), and it appears as a required trait for overseers (1 Tim 3:3) and as a mark of heavenly wisdom (Jas 3:17). The Spanish 'amable' and English 'gentle' both capture the warmth of this term, though neither fully conveys its nuance of yielding one's rightful claims for peace.

(5×) Gentle, yielding, forbearing — a disposition marked by gracious reasonableness and willingness to waive strict rights. The multilingual evidence clusters tightly: English 'gentle,' Spanish 'amable/gentil,' and German 'sanftmuetig' all point to the same core quality. In Phil 4:5 it characterizes the public demeanor of Christians; in Jas 3:17 it is a mark of wisdom from above; in 1 Pet 2:18 it describes fair-minded masters. The word is not mere softness but a principled choice to be equitable rather than harsh. TAME DOCILE
en: gentle, gentleness | **es:** amable, amables, gentil | **fr:** ἐπιεικέσιν, ἐπιεικής, ἐπιεικεῖς | **de:** sanftmuetig Phil 4:5; 1Tim 3:3; Titus 3:2; Jas 3:17; 1Pet 2:18

ἐπιζητ-έω G1934 *V-PIA-2P* (13×)

To seek after earnestly or persistently; to desire, search for, or inquire about something or someone with intensity

An intensified form of zeteo (to seek), the prefix epi- adding persistence and urgency to the search. When Jesus says 'the nations seek after all these things' (Matt 6:32; Luke 12:30), the verb exposes anxious craving for material security. When 'an evil generation seeks a sign' (Matt 12:39; 16:4), it reveals a stubborn demand for proof. Yet the same intensity can be noble: the patriarchs 'sought a homeland' (Heb 11:14), and the crowds at Capernaum 'sought' Jesus because they had tasted something real (Luke 4:42).

1. seek after, desire earnestly (12×) To seek after earnestly, desire with intensity, or search for something persistently. This covers twelve of thirteen occurrences and spans both commendable and blameworthy seeking. The Gentiles 'seek after' material necessities (Matt 6:32; Luke 12:30), sign-seekers 'demand' a sign (Matt 12:39; 16:4), and the patriarchs 'seek' a heavenly homeland (Heb 11:14; 13:14). Spanish 'buscar' and French 'chercher/rechercher' both convey the diligent searching, while German 'suchen' captures the root idea. The epi- prefix consistently intensifies ordinary seeking into urgent pursuit. SEEKING AND SEARCHING
en: I-seek, seek-after, seeks | **es:** busca, buscaban, buscamos | **fr:** chercher, rechercher | **de:** suchen, sucht Matt 6:32; Matt 12:39; Matt 16:4; Luke 4:42; Luke 12:30

2. search for (a person) (1×) To search for a specific person with the aim of locating them physically. In Acts 12:19, Herod 'searches for' Peter after his escape from prison, dispatching guards to find and recapture him. Spanish 'buscando' and French 'chercher' are lexically identical to sense 1, but the narrative context narrows the meaning to a manhunt. The distinction is less about different semantics than about a concrete, physical application of the verb's general force. SEEKING AND SEARCHING

en: having-searched | **es:** buscando | **fr:** chercher | **de:** sucht Acts 12:19

ἐπιθᾰνάτ-ιος G1935 *Adj-AMP* (1×)

condemned to death, destined for execution

An adjective meaning sentenced to death or doomed to die, often used of gladiators or condemned criminals. In 1 Corinthians 4:9, Paul says God has exhibited the apostles 'as condemned to death' (ἐπιθανατίους), last of all, like men sentenced to the arena. The term evokes public spectacle of the doomed, displayed for entertainment before inevitable execution. Paul uses this stark image to contrast apostolic suffering with Corinthian pride.

(1×) Paul employs vivid arena imagery to describe apostolic ministry. The multilingual glosses (Spanish 'condenados a muerte,' French 'condamné à mort,' German 'zum Tod bestimmt') all capture the death sentence. Apostles are not triumphant celebrities but condemned prisoners paraded before the cosmos—angels, men, the whole creation. This shocking metaphor undercuts the Corinthians' sense of arrival, showing that true apostleship means embracing shame and suffering. DEATH AND DYING

en: condemned-to-death | **es:** condenados-a-muerte | **fr:** condamné-à-mort | **de:** zum-Tod-bestimmt 1Cor 4:9

ἐπίθεσις G1936 *N-GFS* (4×)

a laying on, imposition (especially of hands in a religious rite)

From epitithemi ('to place upon'), this noun refers to the act of laying something on, and in the NT it is used exclusively for the laying on of hands in ordination, commissioning, or blessing. It appears in foundational passages about church order: the apostles' hands conferring the Spirit (Acts 8:18), Timothy's gift received through the laying on of the elders' hands (1 Tim 4:14; 2 Tim 1:6), and among the elementary doctrines in Hebrews 6:2.

(4×) The laying on of hands as a formal religious act of commissioning, blessing, or spiritual impartation. Acts 8:18 describes Simon observing the Spirit given through the apostles' 'laying on of hands.' Paul reminds Timothy of the gift conferred 'through the laying on of hands' of the presbytery (1 Tim 4:14) and his own hands (2 Tim 1:6). Hebrews 6:2 lists it among foundational teachings. Spanish 'imposición' and French 'imposition' consistently reflect this ritual sense. The genitive form ('of laying on') in most occurrences indicates the act itself as part of a larger doctrinal or narrative description. LAYING HANDS SEIZING

en: laying-on, of-laying-on | **es:** de-imposición, imposición | **fr:** imposition | **de:** Auflegung, ἐπιθέσεως Acts 8:18; 1Tim 4:14; 2Tim 1:6; Heb 6:2

ἐπιθῡμ-έω G1937 *V-PPA-NMS* (16×)

To desire intensely—either longing for something good or coveting what is forbidden.

A verb of intense inner desire whose moral coloring depends entirely on its object. When Jesus says 'I have earnestly desired to eat this Passover with you' (Luke 22:15), the word glows with holy longing. When prophets and kings 'desired to see' what the disciples see (Matt 13:17), it speaks of sacred anticipation. But in the Decalogue tradition—'you shall not covet' (Rom 7:7; 13:9)—and in warnings about fleshly desire (Matt 5:28; 1 Cor 10:6; Gal 5:17), it carries the weight of sinful craving. Spanish captures this moral split strikingly: 'anhelar/desear' for righteous longing versus 'codiciar' for covetousness, tracking the Greek's full range.

1. desire, long for (9×) To desire, long for, or yearn after something—with neutral or positive connotation. Jesus earnestly desires to share the Passover with his disciples (Luke 22:15), prophets and righteous people longed to see and hear what the disciples experience (Matt 13:17; 1 Pet 1:12), and the prodigal son longs to fill his stomach even with pig food (Luke 15:16; cf. Luke 16:21; 17:22). French 'désirer' and Spanish 'anhelar/deseaba' treat the longing as straightforward and morally unmarked. DESIRE AND COVETING

en: I-desired, desire, he-desires | **es:** anhela, deseaba, deseamos | **fr:** désirer | **de:** begehren, begehrt Matt 13:17; Luke 15:16; Luke 16:21; Luke 17:22; Luke 22:15

2. covet, lust after (7×) To covet, lust after, or crave sinfully—desire directed at a forbidden object. Jesus intensifies the commandment: looking at a woman 'to desire her' is already adultery of the heart (Matt 5:28). Paul identifies this verb with the Tenth Commandment: 'I would not have known coveting if the law had not said, You shall not covet' (Rom 7:7; Rom 13:9). The Israelites in the wilderness 'craved evil things' (1 Cor 10:6), and the flesh 'desires against the Spirit' (Gal 5:17). Spanish shifts decisively to 'codiciar/codiciarás,' a vocabulary reserved for wrongful appropriation. DESIRE AND COVETING

en: I-coveted, desired, desires | **es:** codiciar, codiciarás, codiciáis | **fr:** désirer | **de:** begehren, begehrt Matt 5:28; Acts 20:33; Rom 7:7; Rom 13:9; 1Cor 10:6

ἐπιθῡμ-ητής G1938 *N-AMP* (1×)

one who desires, luster after

A noun denoting someone who desires or longs for something, potentially in a neutral or negative sense. In 1 Corinthians 10:6, Paul warns believers not to be 'desirers (ἐπιθυμητάς) of evil things' as the Israelites were in the wilderness. The term can describe legitimate longing but here marks illicit craving—lust for what God forbids. Paul uses Israel's history as a warning against covetousness.

(1×) Paul identifies the wilderness generation as 'desirers of evil.' The Spanish 'deseadores' and French 'désireux' capture the agent noun: people characterized by craving. The Israelites' murmuring for Egyptian food, their idolatry, their sexual immorality—all stemmed from evil desire. Paul applies this typologically: the baptized community must not repeat Israel's pattern of craving what leads to judgment. DESIRE AND COVETING

en: desirers | **es:** deseadores | **fr:** désireux | **de:** begehrend 1Cor 10:6

ἐπιθῡμ-ία G1939 *N-AFS* (38×)

Desire, craving, or longing — usually sinful lust but occasionally earnest positive yearning

A noun from ἐπιθυμέω ('to set the heart upon'), spanning the full spectrum from illicit craving to holy longing. In the overwhelming majority of its 38 New Testament occurrences, it denotes sinful desire — the lusts of the flesh, the deceitfulness of worldly craving, and the covetousness that Paul identifies with idolatry. Yet two remarkable passages reclaim the word for positive yearning: Jesus' 'With desire I have desired to eat this Passover with you' (Luke 22:15) and Paul's intense longing to see the Thessalonians (1 Thess 2:17). Spanish captures the negative pole with 'concupiscencia' and the neutral with 'deseo.'

1. sinful desire or lust (36×) Sinful desire, lust, or craving for what is forbidden or contrary to God's will. Covers fleshly lusts (Rom 1:24; Gal 5:16), worldly desires that choke the word (Mark 4:19), the covetousness exposed by the law (Rom 7:7), and the desires of the devil (John 8:44). Spanish 'concupiscencia' and German 'Begierde' both carry the strongly negative connotation that dominates 36 of 38 occurrences. Paul and Peter frequently pair it with 'flesh' (σάρξ) to mark it as opposed to the Spirit. GEOGRAPHY AND SPACE

en: by-desires, desire, desires | **es:** concupiscencia, concupiscencias, deseo | **fr:** désir | **de:** Begierde Mark 4:19; John 8:44; Rom 1:24; Rom 6:12; Rom 7:7

2. earnest longing or yearning (2×) Earnest, positive longing or deep yearning without negative moral connotation. Jesus uses the cognate accusative construction ἐπιθυμίᾳ ἐπεθύμησα ('with desire I have desired') at the Last Supper (Luke 22:15), expressing his sacred eagerness. Paul employs the same word for his intense longing to see the Thessalonians face to face (1 Thess 2:17). Spanish 'con deseo' and German 'begehrt' reflect this warmer, morally neutral

sense, showing the word's original breadth before its predominantly negative Christian usage. **GEOGRAPHY AND SPACE**
en: With-desire, desire | **es:** Con-deseo, deseo | **fr:** désir | **de:** Begierde, begehrt Luke 22:15; 1Thess 2:17

ἐπικαθ-ίζω G1940 *V-AIA-3S* (1×)
to set or place upon, seat someone on
A verb meaning to set someone or something upon another object, to seat or mount. Matthew 21:7 describes the disciples placing their cloaks on the colt, and Jesus 'sat (ἐπεκάθισεν) on them.' The verb captures the act of mounting or taking a seat upon something. This fulfills Zechariah's prophecy of the king coming humble and mounted on a donkey.

(1×) Matthew records Jesus mounting the colt for his triumphal entry. The multilingual evidence shows Jesus seated or placed upon the animal. This seemingly mundane detail carries prophetic weight: the king enters Jerusalem not on a warhorse but on a humble beast of burden, signaling peace rather than conquest. The verb marks the moment of assuming the prophesied posture, riding into the city to messianic acclaim. **SITTING AND DWELLING**
en: he-sat | **es:** se-sentó | **fr:** s'asseoir-sur | **de:** ἐπεκάθισεν Matt 21:7

ἐπικᾰλέω G1941 *V-AIA-3P* (30×)
To call upon or invoke (God); to be called or surnamed (passive); to appeal to a legal authority
Epikaleo moves across three vividly distinct spheres in the New Testament: worship, naming, and law. Peter at Pentecost proclaims that 'everyone who calls upon the name of the Lord will be saved' (Acts 2:21), anchoring the verb in the language of prayer and invocation drawn from Joel 2:32. Luke then uses the passive form for surnames: Joseph Barsabbas 'who was called Justus' (Acts 1:23), Barnabas 'who was called the son of encouragement' (Acts 4:36). Finally, Paul's dramatic appeal to Caesar (Acts 25:11) introduces a technical legal sense that would have resonated immediately with any Roman reader. Spanish helpfully differentiates 'invocando' (invoking) from 'es llamado' (is called) and 'apelo' (I appeal).

1. call upon or invoke (13×) To call upon a deity or the divine name in prayer, worship, or supplication. Acts 2:21 quotes Joel's promise that whoever 'calls upon' the Lord's name will be saved, and Stephen 'calls upon' the Lord Jesus as he is stoned (Acts 7:59). The religious register is stable across translations: Spanish 'invocando/invocarán,' French 'invoquer,' German 'anrufen.' **CALLING AND NAMING**
en: I-call-upon, calling-on, calling-out | **es:** invocando, invocare, invocarán | **fr:** invoquer | **de:** anrufen, ruft-an Matt 10:25; Acts 2:21; Acts 7:59; Acts 9:14; Acts 9:21

2. be called or surnamed (11×) In the passive, to be given a name, title, or surname. Barnabas 'was called' son of encouragement (Acts 4:36), and Simon 'was called' Peter (Acts 10:5, 18, 32). Spanish distinguishes this cleanly with 'es llamado/fue llamado,' shifting from the active invocation of God to the social act of designation. **CALLING AND NAMING**
en: being-called, called-upon, has-been-called | **es:** es-llamado, fue-llamado, ha-sido-invocado | **fr:** invoquer | **de:** anrufen, ruft-an Acts 1:23; Acts 4:36; Acts 10:5; Acts 10:18; Acts 10:32

3. appeal to legally (6×) A legal-technical sense: to make a formal appeal to a higher judicial authority. Paul 'appeals to Caesar' (Acts 25:11-12), Festus confirms the appeal (Acts 25:25), and Agrippa notes Paul could have been freed had he not 'appealed' (Acts 26:32). Spanish 'apelo/habiendo apelado' and English 'I appeal to' mark this as courtroom language far removed from the prayer register. **CALLING AND NAMING**
en: I-appeal-to, having-appealed, having-appealed-to | **es:** a-apelar, apelo, habiendo-apelado | **fr:** invoquer | **de:** ruft-an Acts 25:11; Acts 25:12; Acts 25:21; Acts 25:25; Acts 26:32

ἐπικάλυμμα G1942 *N-ANS* (1×)
covering, veil, cloak (literal or figurative)
A noun meaning a cover, veil, or cloak that conceals. In 1 Peter 2:16, believers are warned not to use freedom as 'a covering (ἐπικάλυμμα) for evil,' but to live as God's servants. The metaphor suggests using liberty as a pretext or disguise for sin. Classical usage included physical coverings and, in Menander, the idea that wealth covers many evils. Peter warns against misusing Christian freedom as camouflage for wickedness.

(1×) Peter addresses the potential abuse of freedom. The Spanish 'cobertura' and German 'Deckmantel' (cloak, pretext) capture both literal covering and metaphorical concealment. Christian liberty is not license to sin in disguise. The verse balances two truths: live as free people, yet as God's slaves. Freedom must not become a mask or excuse for malice; rather, it should manifest in righteous service. **GEOGRAPHY AND SPACE**
en: covering | **es:** cobertura | **fr:** ἐπικάλυμμα | **de:** Deckmantel 1Pet 2:16

ἐπικᾰλύπτ-ω G1943 *V-AIP-3P* (1×)
to cover over, veil, conceal
A verb meaning to cover over or veil, used literally of snow covering tracks or metaphorically of concealing facts or darkening understanding. Romans 4:7 quotes Psalm 32:1: 'Blessed are those whose lawless deeds are forgiven and whose sins are covered (ἐπεκαλύφθησαν).' The passive form suggests God's action of concealing or putting sins out of sight. This is the language of atonement: sins hidden from view by divine mercy.

(1×) Paul cites David's beatitude on forgiveness. The multilingual glosses (Spanish 'fueron cubiertos,' French 'couvert') convey the covering action. This is not denial or ignorance but gracious concealment: God covers sins so they no longer accuse. The passive voice emphasizes divine initiative—God acts to hide transgressions from his own judicial gaze. This Old Testament image anticipates the fuller revelation of justification through Christ's atoning work. **COVERING AND CONCEALING**
en: were-covered | **es:** fueron-cubiertos | **fr:** couvert | **de:** bedecken Rom 4:7

ἐπικατ-άρᾱτος G1944 *Adj-NMS* (3×)
cursed, accursed; under divine curse or condemnation
This strong adjective describes someone or something under a curse, particularly divine condemnation. It appears in contexts of separation from God's blessing and exposure to judgment. John 7:49 records the Pharisees' scornful dismissal of common people as 'accursed,' while Paul's use in Galatians (3:10, 13) ties it to the law's curse that Christ bore on the cross to redeem us.

(3×) Every translation uses curse language: Spanish Maldito/malditos ('cursed'), French maudit ('cursed'), German verflucht ('cursed'). John 7:49 shows the Pharisees' contempt: 'this crowd that does not know the law is accursed.' Galatians 3:10 quotes Deuteronomy: 'Cursed is everyone who does not abide by all things written in the Law.' Galatians 3:13 declares the gospel reversal: 'Christ redeemed us from the curse of the law by becoming a curse for us.' The term marks those under divine judgment, with Christ's substitutionary curse-bearing as the dramatic exception. **CURSING AND IMPRECATION**
en: accursed, cursed | **es:** Maldito, malditos | **fr:** maudit | **de:** verflucht John 7:49; Gal 3:10; Gal 3:13

ἐπίκειμαι G1945 *V-IIM/P-3S* (7×)
Lie upon, be placed on (physically or as an obligation); press upon, crowd around, urgently pressure.
The verb epikeimai (literally 'lie upon') serves as a virtual passive to epitithemi ('place upon') and spans two distinct experiential poles in the New Testament. In its stative sense, it describes things that lie upon or are placed on something — a stone 'was lying upon' the tomb of Lazarus (John 11:38), fish 'lying on' a charcoal fire greets the disciples at the Sea of Tiberias (John 21:9), and regulations

'imposed' on the old covenant worshippers until the new order (Heb 9:10). Paul uses it figuratively of necessity that 'is laid upon' him to preach the gospel (1 Cor 9:16). Spanish estar puesta/impuestas and French peser sur capture this regulatory weight. But in three Lukan passages, epikeimai takes on an active, pressing force: the crowd 'pressing upon' Jesus to hear the word of God at the lake (Luke 5:1), the chief priests 'urgently pressing' Pilate with their voices (Luke 23:23), and the storm 'pressing upon' the shipwrecked crew so that all hope was abandoned (Acts 27:20). Here the same root shifts from passive placement to aggressive insistence — from a stone resting on a tomb to a mob bearing down on a governor.

1. lie upon, be placed on (4×) To lie upon, be placed on, be imposed — describing a physical object resting on something, or an obligation or regulation that is set upon someone. Four occurrences: the stone 'lying upon' the entrance of Lazarus's tomb (John 11:38), fish and bread 'lying on' charcoal at the lakeside breakfast (John 21:9), the 'necessity laid upon' Paul to preach (1 Cor 9:16), and the ceremonial regulations 'imposed until a time of reformation' (Heb 9:10). Spanish estar puesta/impuestas and French peser sur distinguish between the physical and regulatory sub-uses. The underlying image is stative weight — something placed and remaining in position, whether a literal stone or a figurative compulsion. RECLINING AND LYING

en: being-imposed, is-laid-upon, lying-on | **es:** estaba-puesta, está-puesta, impuestas | **fr:** peser-sur | **de:** aufliegen John 11:38; John 21:9; 1Cor 9:16; Heb 9:10

2. press upon, crowd around (3×) To press upon, crowd around, urgently pressure — conveying active force, insistence, or overwhelming pressure from people or circumstances bearing down on someone. Three Lukan occurrences: the crowd 'pressing upon' Jesus at the Lake of Gennesaret, eager to hear the word of God (Luke 5:1), the voices of the chief priests and the crowd 'prevailing' or 'pressing insistently' upon Pilate to crucify Jesus (Luke 23:23), and the violent storm 'pressing upon' the ship so that 'all hope of being saved was abandoned' (Acts 27:20). Spanish apremiaban/sobreponiéndose and German liegt auf shift toward urgency and pressure vocabulary. The sense has moved from passive placement to active assault — not a stone sitting quietly but a mob or tempest bearing down with irresistible force. GEOGRAPHY AND SPACE

en: pressing-on, pressing-upon, were-pressing | **es:** apremiaban, apremiar, sobreponiéndose | **fr:** peser-sur | **de:** liegt-auf Luke 5:1; Luke 23:23; Acts 27:20

οἱ Ἐπ G1946 *N-GMP* (1×)

Epicurean (follower of Epicurus)

A proper adjective denoting followers of the philosopher Epicurus, who taught that pleasure (understood as tranquility and absence of pain) is the highest good. Acts 17:18 describes Epicurean philosophers encountering Paul in Athens. They, along with Stoics, debate with him and bring him to the Areopagus. Epicureans were materialists who denied divine providence and an afterlife, positions fundamentally opposed to Paul's message of resurrection and divine judgment.

(1×) Luke sets Paul's Mars Hill sermon in philosophical context. The Epicureans, named for their founder, would have found Paul's resurrection proclamation absurd and his call to repentance irrelevant to their pursuit of ataraxia (undisturbedness). The multilingual glosses preserve the Greek-based term. Paul's message of a Creator who judges humanity through a risen man challenged Epicurean atomism and denial of personal immortality head-on. TEACHING AND LEARNING

en: Epicurean | **es:** epicúreos | **fr:** Épicurien | **de:** Ἐπικουρείων Acts 17:18

ἐπικουρ-ία G1947 *N-GFS* (1×)

aid, help, assistance

A noun meaning help, assistance, or auxiliary support. Acts 26:22 has Paul declaring, 'Having obtained help (ἐπικουρίας) from God, I stand to this day testifying to both small and great.' The term could refer to military reinforcements in classical usage but here denotes divine support and protection. Paul attributes his survival and continued ministry not to his own strength but to God's sustaining aid.

(1×) Paul's testimony before Agrippa highlights divine assistance. The Spanish 'auxilio,' French 'secours,' and the broader semantic field all emphasize support and rescue. Through shipwrecks, beatings, imprisonments, and plots, God's help has kept Paul alive to fulfill his apostolic calling. This is not abstract providence but concrete preservation, enabling Paul to stand before kings and continue proclaiming the prophesied suffering and resurrection of the Messiah. HELP AND ASSISTANCE

en: help | **es:** auxilio | **fr:** secours | **de:** ἐπικουρίας Acts 26:22

ἐπι-κρίνω G1948 *V-AIA-3S* (1×)

to decide, determine, give judgment

A verb meaning to decide, judge, or render a verdict. Luke 23:24 records Pilate's decision: 'Pilate decided (ἐπέκρινεν) that their demand should be granted.' After the crowd's insistent cries for Barabbas's release and Jesus' crucifixion, Pilate pronounces the decisive judgment. The verb marks the formal act of rendering a verdict, Pilate yielding to pressure and condemning an innocent man.

(1×) Luke's passion narrative captures Pilate's judicial surrender. The Spanish 'sentenció' and French 'décider' both convey authoritative judgment. Despite finding no fault in Jesus, Pilate issues the fatal decision in response to political pressure. This verb marks the moment when expedience triumphs over justice, when a Roman governor's verdict sends the Son of God to the cross to appease a mob. JUDGING AND DECIDING

en: decided | **es:** sentenció | **fr:** décider | **de:** ἐπέκρινεν Luke 23:24

ἐπιλαμβάνω G1949 *V-APM-NMP* (19×)

Take hold of, seize: physically grasp a person (often to heal or arrest); catch in words (hostile); lay hold of spiritually.

The Greek verb epilambanomai pictures a hand reaching out and gripping — whether in mercy, hostility, or faith. In the Gospels it most often describes Jesus physically taking hold of someone to heal or rescue: grasping Peter's hand as he sinks (Matt 14:31), taking a blind man by the hand (Mark 8:23), or laying hold of a sick man to cure him on the Sabbath (Luke 14:4). Spanish agarrar and German ergreifen both capture the visceral grip. But the same verb also serves adversaries who try to 'catch' Jesus in his speech (Luke 20:20, 26), and Paul lifts it into the spiritual realm when he urges Timothy's listeners to 'take hold of eternal life' (1 Tim 6:19) — French saisir beautifully spans all three registers.

1. take hold of, seize (physical) (16×) Physical seizure or grasping of a person, typically by the hand or arm, often with purpose — to heal, rescue, lead, or arrest. This dominant sense (16 occurrences) runs through the Synoptic Gospels and Acts: Jesus seizes Peter's hand on the water (Matt 14:31), takes a child and stands him beside himself (Luke 9:47), grasps Simon of Cyrene to carry the cross (Luke 23:26), and Barnabas takes hold of Saul to bring him to the apostles. Spanish agarrando/tomando, German ergreifen, and French saisir all converge on a firm physical grasp. The Hebrews passage recalling God taking Israel 'by the hand' out of Egypt (Heb 8:9) echoes this tactile imagery. SEIZING AND SNATCHING

en: having-seized, having-taken, having-taken-hold | **es:** Agarrando, Tomándolo, agarrando | **fr:** saisir | **de:** ergreifen, ergreift Matt 14:31; Mark 8:23; Luke 9:47; Luke 14:4; Luke 23:26

2. catch, entrap (hostile intent) (2×) Catching or entrapping someone in speech with hostile or adversarial intent. Only 2 occurrences, both in Luke 20: religious authorities send spies 'so that they might catch him in what he said' (Luke 20:20), yet 'they were unable to catch him in a saying before the people' (Luke 20:26). Spanish atrapar and the shift from physical grasping to verbal trapping is subtle but real — the hand that seizes a person now seizes a word. French saisir retains the same verb, while German ergreifen likewise covers both physical and verbal capture. SEIZING AND SNATCHING

en: they-might-catch, to-catch | **es:** atrapar, atraparan | **fr:** saisir | **de:** ergreift Luke 20:20; Luke 20:26

3. take hold of (figurative, spiritual) (1×) Figurative or spiritual laying hold of something abstract — seizing by faith what

cannot be touched. A single clear occurrence in 1 Timothy 6:19, where Paul urges generous believers to 'take hold of that which is truly life.' Spanish echar mano ('throw the hand') vividly preserves the metaphor of reaching for the intangible. The physical verb is deliberately repurposed: the same hand that grasped Peter in the storm now grasps eternal life. **SEIZING AND SNATCHING**

en: they-may-take-hold-of | **es:** echen-mano | **fr:** saisir | **de:** ergreifen 1Tim 6:19

ἐπιλήθ-ω G1950 *V-AIM-3P* (8×)

To forget or lose from memory; to neglect or disregard through failure to remember.

A deponent middle verb (ἐπιλανθάνομαι) built from ἐπί + λανθάνω, intensifying the basic notion of forgetting. In the Gospels it describes the disciples' embarrassing failure to bring bread (Matt 16:5; Mark 8:14), while Paul transforms it into a deliberate spiritual discipline — 'forgetting what lies behind' in his race toward the prize (Phil 3:13). God's own memory stands in pointed contrast: he will never forget works done in love (Heb 6:10). Spanish olvidar and French oublier both capture the involuntary quality, while the English 'forget' carries the same double edge of accidental lapse and willful neglect.

forget, neglect (8×) To lose something from memory or to fail to keep it in mind, whether through inadvertence or deliberate choice. The disciples forgot (ἐπελάθοντο) to bring bread on a boat trip (Matt 16:5; Mark 8:14), an everyday lapse, yet God does not forget (ἐπιλαθέσθαι) acts of love (Heb 6:10). Paul's usage in Phil 3:13 — 'forgetting what lies behind' — shows the verb can denote a purposeful setting aside of memory. The sparrows of Luke 12:6, not one forgotten before God, reveal the theological weight the word carries when its subject is divine. **FORGETTING AND NEGLECT**

en: forget, forgetting, forgot | **es:** olvidado, olvidando, olvidar | **fr:** oublier | **de:** vergessen, ἐπελάθοντο, ἐπιλελησμένον Matt 16:5; Mark 8:14; Luke 12:6; Phil 3:13; Heb 6:10

ἐπιλέγω G1951 *V-PPM/P-NFS* (2×)

to name, call by name; to choose or select; to say in addition or recite

This verb has several related senses: naming or calling by a particular name, and choosing or selecting. In John 5:2, it describes a pool in Jerusalem 'called in Hebrew Bethesda'—a naming or designation. In Acts 15:40, Paul 'chose' Silas as his companion—a selection. The multilingual evidence shows both senses: French and German preserve 'nommer/heissen' (to name) alongside 'choisir/wählt aus' (to choose, select). The semantic connection lies in singling out something or someone by designation, whether through naming or selecting.

(2×) The multilingual glosses reveal two distinct but related uses: naming and choosing. Spanish 'escogiendo/llamada', French 'choisir/nommer', and German 'wählt aus/heissen' all reflect both senses. In John 5:2, the participial form describes the pool 'being called' or 'having the name' Bethesda in Hebrew—a designation or naming. In Acts 15:40, Paul 'chose' or 'selected' Silas as his missionary partner—an act of deliberate selection. Both involve singling out: one by name, the other by choice. The domain assignment to Think reflects the mental act of designation that underlies both uses. **CHOOSING AND SELECTING**

en: being-called, having-chosen | **es:** escogiendo, llamada | **fr:** choisir, nommer | **de:** heissen, wählt-aus John 5:2; Acts 15:40

ἐπιλείπω G1952 *V-FIA-3S* (1×)

to fail, run short, be lacking

A verb meaning to fail, give out, or fall short. Hebrews 11:32 uses it rhetorically: 'Time will fail (ἐπιλείψει) me if I tell of Gideon, Barak, Samson...' The author signals he could continue listing heroes of faith but lacks sufficient time. Classical usage included resources failing or people falling short of expectations. Here it marks the limit of narrative space, not the exhaustion of exemplary figures.

(1×) The author of Hebrews employs a rhetorical device to indicate abundance of examples. The Spanish 'faltará' and German 'mangeln' both capture the running-short sense. The parade of faithful witnesses from Israel's history could go on indefinitely, but the author must be selective. Time itself becomes a finite resource inadequate to recount all who lived by faith, conquering kingdoms, stopping lions' mouths, and enduring persecution. **LACK AND DEFICIENCY**

en: will-fail | **es:** faltará | **fr:** mangeln | **de:** mangeln Heb 11:32

ἐπιλησμ-ονή G1953 *N-GFS* (1×)

forgetfulness, state of forgetting

A noun denoting the state or condition of forgetting. James 1:25 contrasts the forgetful hearer with the doer: one who looks into the perfect law of liberty and continues in it, 'not being a hearer of forgetfulness (ἐπιλησμονῆς)' but a doer. The genitive describes a person characterized by forgetting—someone who hears the word but immediately loses it from memory, failing to act on it.

(1×) James uses 'hearer of forgetfulness' to describe ineffective engagement with God's word. The Spanish 'de olvido' and German 'Vergesslichkeit' capture the abstract noun. This person hears but does not retain, like someone glancing at a mirror and immediately forgetting their reflection. True blessing comes to the one who looks intently and persists, translating heard truth into lived obedience rather than letting it evaporate from memory. **AUTO-DETECTED COMMUNITY 14721 WITH 3 SENSES**

en: of-forgetfulness | **es:** de-olvido | **fr:** ἐπιλησμονῆς | **de:** Vergesslichkeit Jas 1:25

ἐπίλοιπος G1954 *Adj-AMS* (1×)

remaining, left over, still to come

An adjective meaning remaining, left over, or still future. In 1 Peter 4:2, believers should live 'the remaining (ἐπίλοιπον) time in the flesh no longer for human passions but for God's will.' The term marks what is left of earthly life, the time yet to be lived. Peter urges redirection of one's remaining days from self-indulgence to obedience, using past suffering as a catalyst for transformed priorities.

(1×) Peter calls for radical reorientation of the time left in mortal life. The multilingual glosses (Spanish 'restante,' French form) emphasize what remains or is left over. Having suffered in the flesh and thereby ceased from sin, believers should devote whatever earthly time they have left not to former lusts but to God's purpose. This is stewardship of remaining mortality, spending residual years for eternal rather than temporal ends. **GEOGRAPHY AND SPACE**

en: remaining | **es:** restante | **fr:** ἐπίλοιπον | **de:** uebrig 1Pet 4:2

ἐπί-λῠσις G1955 *N-GFS* (1×)

explanation, interpretation, solution

A noun meaning interpretation, explanation, or solution, derived from ἐπιλύω (to solve or explain). In 2 Peter 1:20, the author warns that 'no prophecy of Scripture comes from one's own interpretation (ἐπιλύσεως).' This contested verse either means prophets did not originate their messages privately or that readers must not interpret Scripture by private whim. The context favors the former: prophecy arises from the Holy Spirit, not human invention.

(1×) Peter addresses the origin and authority of prophetic Scripture. The multilingual glosses (Spanish 'interpretación,' German 'Auslegung') capture the explanatory sense. The point is likely that prophecy did not come by prophetic impulse but by divine initiative—the Spirit moved holy men to speak God's words. This establishes scriptural authority against false teachers who claim private revelations. True prophecy is publicly given, Spirit-sourced, not privately concocted. **UNTYING AND DISSOLVING**

en: interpretation | **es:** interpretación | **fr:** ἐπιλύσεως | **de:** Auslegung 2Pet 1:20

ἐπιλύω G1956 *V-FIP-3S* (2×)

to loose, untie, or release; to solve, explain, or interpret; to settle

or resolve a matter
This verb means to loose or untie in literal contexts, but extends to solving problems or explaining difficult matters. In Mark 4:34, Jesus 'explained everything' to his disciples privately—making clear what the parables meant. In Acts 19:39, the town clerk declares that the assembly's grievances 'will be settled' in a legal assembly—resolved through proper channels. The Spanish 'explicaba' (explained) and 'será resuelto' (will be resolved) capture both the interpretive and resolving senses. Classical usage included untying physical bonds, solving riddles, and settling disputes.

(2×) Spanish glosses 'explicaba' (was explaining) and 'será resuelto' (will be settled) show the semantic range from interpretation to resolution. In Mark 4:34, Jesus spoke to crowds in parables but 'explained everything' (ἐπέλυεν) privately to his disciples—untying the meaning, making clear what was obscure. In Acts 19:39, the Ephesian town clerk insists that further issues 'will be settled' (ἐπιλυθήσεται) in the legal assembly—resolved through proper civic procedures. Both involve 'loosing': one unties tangled meanings, the other unravels civic disputes. Classical usage included solving riddles and releasing prisoners, all sharing the root sense of untying or freeing. **UNTYING AND DISSOLVING**
en: he-was-explaining, it-will-be-settled | **es:** explicaba, será-resuelto | **fr:** résoudre | **de:** ἐπέλυεν, ἐπιλυθήσεται Mark 4:34; Acts 19:39

ἐπιμαρτῠρ-έω G1957 *V-PPA-NMS* (1×)
to bear witness to, testify, confirm
A compound verb meaning to bear witness, testify in support, or confirm evidence. In 1 Peter 5:12, Peter writes, 'I have written briefly, exhorting and testifying (ἐπιμαρτυρῶν) that this is the true grace of God.' The verb suggests adding authoritative confirmation or witness to a claim. Peter's testimony authenticates the gospel message as genuine divine grace, not human invention.

(1×) Peter closes his letter with apostolic attestation. The verb appears as testifying or bearing witness in support of the gospel's authenticity. Peter's role is not merely to exhort but to certify from personal experience and apostolic authority that the grace proclaimed to these suffering believers is the real thing. His witness carries weight as one who walked with Jesus and saw the resurrection firsthand. **TESTIMONY AND WARNING**
en: testifying | **es:** testificando | **fr:** ἐπιμαρτυρῶν | **de:** bezeugen 1Pet 5:12

ἐπιμέλ-εια G1958 *N-GFS* (1×)
care, attention, oversight
A noun denoting care, attention, or diligent oversight. Acts 27:3 records Julius the centurion treating Paul kindly and allowing him to go to friends 'to receive care (ἐπιμελείας).' Classical usage included medical treatment, attention to civic duties, or care bestowed on anything requiring diligence. Here it suggests friends providing for Paul's needs—food, medical attention, comfort—during the journey to Rome.

(1×) Luke notes the centurion's humane treatment of his prisoner. The multilingual glosses (Spanish 'cuidado,' French 'soin') converge on care and attention. Julius permits Paul to visit believers in Sidon who will attend to his practical needs. This small kindness reflects both the centurion's character and divine providence ensuring Paul's welfare en route to his Roman trial. The noun captures comprehensive caregiving, not mere casual help. **GUARDING AND KEEPING**
en: care | **es:** cuidado | **fr:** soin | **de:** ἐπιμελείας Acts 27:3

ἐπιμελ-έομαι G1959 *V-AIP-3S* (3×)
take care of, attend to; provide careful management and concern
This middle voice verb means to take care of, have charge of, or manage something with diligence. Classical usage includes taking responsibility for affairs or providing oversight. In the New Testament it appears exclusively in passages about practical caregiving—the Good Samaritan's care for the wounded man (Luke 10:34-35) and the qualifications for church leadership regarding family management (1 Timothy 3:5).

(3×) Translations consistently employ care language: Spanish Cuídalo/cuidó ('care for him, cared for'), French prendre-soin ('take care'). Luke 10:34 describes the Samaritan who 'took care of' the wounded man, while 10:35 records his promise to the innkeeper regarding any additional expenses for caring for the man. 1 Timothy 3:5 asks rhetorically: 'if someone does not know how to manage his own household, how will he care for God's church?' The verb emphasizes active, responsible oversight and practical provision for those in one's charge. **GUARDING AND KEEPING**
en: Take-care-of, cared-for, will-he-care | **es:** Cuídalo, cuidará, cuidó | **fr:** prendre-soin | **de:** ἐπεμελήθη, ἐπιμελήσεται –, Ἐπιμελήθητι Luke 10:34; Luke 10:35; 1Tim 3:5

ἐπιμελ-ής G1960 *Adv* (1×)
carefully, with attentiveness and diligence
This adverb describes action done with careful attention and thoroughness. In Luke 15:8, the woman searching for her lost coin does so carefully, sweeping diligently through her house. The multilingual evidence (Spanish cuidadosamente, French soigneusement) consistently emphasizes the deliberate, attentive quality of the action. Classical Greek used this word for medical precision and philosophical exactness, showing how careful observation was valued in both practical and intellectual pursuits.

(1×) The single New Testament occurrence describes the woman's diligent searching in Jesus' parable, where the adverb emphasizes the thoroughness and attention to detail she employs. The cross-linguistic glosses uniformly capture this sense of careful, deliberate action, reflecting a consistent understanding across Romance and Germanic languages that this is about quality of attention rather than mere speed or effort. **ACCURACY AND PRECISION**
en: carefully | **es:** cuidadosamente | **fr:** soigneusement | **de:** ἐπιμελῶς Luke 15:8

ἐπιμένω G1961 *V-IIA-3P* (17×)
To remain in a place or persist in a state; to stay on, continue, or persevere in an activity or condition.
A compound of epi ('upon') and meno ('remain'), this verb adds a sense of duration or insistence to simple staying. In narrative contexts it means to linger or tarry in a location — Paul staying on at Corinth, the disciples remaining at Tyre (Acts 21:4; 28:12). In epistolary and theological contexts it shifts to persisting in a course of action or moral state: 'Shall we continue in sin?' (Rom 6:1). French uses demeurer and German bleiben for both senses, collapsing the distinction, but Spanish helpfully separates permanecer (spatial remaining) from continuaba (ongoing persistence), tracing the semantic boundary between physical presence and moral resolve.

1. remain, stay in a place (10×) To stay or remain in a specific location for a period of time, emphasizing physical presence. Paul remains at Caesarea (Acts 21:10), the travelers tarry at Syracuse (Acts 28:12), Peter stays on at Joppa (Acts 10:48). Spanish permanecer and German bleiben capture the locative sense well. The durative force of the epi- prefix implies a deliberate, extended stay rather than a brief stop. **GEOGRAPHY AND SPACE**
en: I-remained, I-will-remain, remaining | **es:** Permaneciendo, permanecer, permaneceré | **fr:** demeurer | **de:** bleiben, bleibt Acts 10:48; Acts 15:34; Acts 21:4; Acts 21:10; Acts 28:12

2. continue, persist in a state (7×) To continue or persist in a state, action, or disposition, emphasizing ongoing commitment rather than physical location. Paul's theological questions in Romans — 'Shall we continue in sin?' (6:1), 'continue in his kindness' (11:22) — use this sense. Spanish continuaba signals the shift from spatial to behavioral persistence. In John 8:7 Jesus 'continued' questioning, and in Acts 12:16 Peter 'continued' knocking, both showing dogged perseverance in an activity. **GEOGRAPHY AND SPACE**
en: continue, continued, should-we-continue | **es:** continuaba, permanece, permanecen | **fr:** demeurer | **de:** bleiben, bleibt John 8:7; Acts 12:16; Rom 6:1; Rom 11:22; Rom 11:23

ἐπι-νεύω G1962 *V-AIA-3S* (1×)

to consent, nod approval, agree to something

This verb originally described the physical gesture of nodding one's head to signal agreement or approval, often used in Homer for Zeus nodding assent. By New Testament times it carried the broader sense of consenting or agreeing to a request. When the Ephesian Jews ask Paul to stay longer in Acts 18:20, the question is whether he nodded approval to their request. The multilingual glosses (Spanish consintió, French consentir) preserve the core idea of granting permission or agreement.

(1×) In Acts 18:20, the verb describes a potential response to the Ephesians' request for Paul to remain with them. The evidence across languages centers on the concept of consenting or agreeing, whether through gesture or verbal assent. Classical usage emphasized the physical nod as a sign of authoritative approval, which evolved into the more general sense of agreement preserved in the Romance language glosses. **CONFESSION AND PRAISE**

en: he-consented | **es:** consintió | **fr:** consentir | **de:** ἐπένευσεν Acts 18:20

ἐπίνοια G1963 *N-NFS* (1×)

thought, intention, purpose, mental conception

This noun denotes what passes through the mind—a thought, notion, or purpose. In Acts 8:22, Peter confronts Simon Magus about the intention of his heart, the underlying thought driving his desire to purchase the Spirit's power. Classical Greek used this word for inventive thinking and creative conception, but also for darker purposes and designs. The multilingual evidence shows semantic range: Spanish pensamiento suggests general thought, while English 'intent' and the domain assignment point toward purposeful mental activity.

(1×) Peter's rebuke in Acts 8:22 focuses on Simon's underlying intention or purpose—the thought behind his offer to buy spiritual power. The cross-linguistic evidence reveals tension between neutral 'thought' (Spanish/French) and morally weighted 'intent' (English), with the context clearly emphasizing the purposeful, deliberate quality of Simon's mental state. This reflects the classical semantic range where the word could denote both neutral conception and calculated design. **GEOGRAPHY AND SPACE**

en: intent | **es:** pensamiento | **fr:** pensée | **de:** ἐπίνοια Acts 8:22

ἐπιορκ-έω G1964 *V-FIA-2S* (1×)

to swear falsely, break an oath, commit perjury

This verb means to swear falsely or forswear oneself—to take an oath with no intention of keeping it, or to break a sacred promise. Jesus uses it in Matthew 5:33 when teaching about oaths, contrasting faithful oath-keeping with perjury. In Homer, characters swear by the gods with solemn promises; this verb describes the violation of such sacred commitments. The multilingual glosses (Spanish perjurarás, French se-parjurer) uniformly identify this as perjury, showing cross-cultural recognition of oath-breaking as a serious moral offense.

(1×) In the Sermon on the Mount (Matthew 5:33), Jesus prohibits breaking oaths, referencing the traditional Jewish teaching against perjury. The cross-linguistic consistency—all major European languages render this as 'perjure' or 'break oath'—reflects the universal gravity of oath violations across Mediterranean cultures. The classical background shows this was opposed to εὐορκέω (keeping oaths faithfully), establishing a clear moral binary. **OATHS AND SWEARING**

en: you-shall-break-oath | **es:** perjurarás | **fr:** se-parjurer | **de:** ἐπιορκήσεις Matt 5:33

ἐπίορκ-ος G1965 *Adj-DMP* (1×)

perjured, oath-breaking, forsworn

This adjective describes someone who has broken their oath or sworn falsely—a perjurer. It appears in 1 Timothy 1:10 within a vice list of those who violate God's law. The word could describe either the oath itself (as in Homer: 'a false oath') or the person who swears it (the perjurer). The multilingual evidence unanimously identifies this as referring to perjurers—people characterized by oath-breaking. In Greek culture, where oaths by the gods carried sacred weight, perjury was considered both morally reprehensible and potentially dangerous, inviting divine retribution.

(1×) Paul's vice catalog in 1 Timothy 1:10 places perjurers among serious offenders against divine law—murderers, slave traders, and the sexually immoral. The cross-linguistic glosses (Spanish perjuros, German meineidige) consistently identify these as persons defined by oath-breaking, not merely occasional liars but habitual violators of sworn commitments. This reflects ancient Mediterranean culture where one's oath was bound up with personal honor and divine witness. **LYING AND FALSEHOOD**

en: for-perjurers | **es:** perjuros | **fr:** ἐπιόρκοις | **de:** meineidige 1Tim 1:10

ἔπειμι G1966 *V-PPA-DFS* (5×)

The next day, the following day; used of temporal succession, especially in travel narratives in Acts.

A participle form of epeimi (to come upon) used almost exclusively in the temporal sense of 'the following day' or 'the next day.' All five NT occurrences appear in Acts, tracking Paul's missionary journeys and key narrative transitions. The French 'lendemain' and Spanish 'día siguiente' precisely mirror this temporal meaning. Luke uses it as a narrative hinge — marking the day Moses returned to find Israelites quarreling (Acts 7:26), and punctuating Paul's island-hopping itinerary across the Aegean (Acts 16:11, 20:15).

(5×) The following day, the next day — a temporal marker indicating the day after a previously mentioned event. Used exclusively in Acts as a narrative transition device. Spanish 'día siguiente' and French 'lendemain' confirm the straightforward temporal sense. In Acts 7:26 it marks Moses' return; in Acts 16:11, 20:15, and 21:18 it tracks Paul's travel chronology; in Acts 23:11 it introduces the Lord's nighttime encouragement to Paul in Jerusalem. **DAYS AND DAYLIGHT**

en: following, following-day, on-following | **es:** día-siguiente, siguiente | **fr:** lendemain | **de:** ἐπιούσῃ Acts 7:26; Acts 16:11; Acts 20:15; Acts 21:18; Acts 23:11

ἐπιούσιος G1967 *Adj-AMS* (2×)

daily, for the day; sufficient for the coming or current day; necessary for subsistence

This rare adjective appears only in the Lord's Prayer, modifying 'bread' in the petition 'Give us this day our daily bread.' Its precise meaning has puzzled scholars for centuries—does it mean 'daily,' 'for tomorrow,' 'necessary for existence,' or 'heavenly/supernatural'? The etymology is uncertain. Spanish 'de cada día/diario' (of each day, daily) and French 'quotidien' (daily) reflect the traditional interpretation: bread needed for each day. The petition asks God to provide what's necessary for today (or tomorrow), trusting him for ongoing provision rather than hoarding.

(2×) The multilingual evidence uniformly supports 'daily': Spanish 'de cada día/diario', French 'quotidien', German repeating the Greek. But this adjective (ἐπιούσιος) is so rare that ancient interpreters struggled with it. Some derived it from ἐπιοῦσα (coming, i.e., tomorrow), others from ἐπὶ τὴν οὖσαν (for today). In Matthew 6:11 and Luke 11:3, Jesus teaches disciples to pray for their 'daily bread'—the provision needed for today or tomorrow. The petition embodies dependence on God for physical sustenance, seeking neither luxury nor excess, but what's sufficient for life. The request parallels the manna in Exodus: each day's provision, no hoarding. **AUTO-DETECTED COMMUNITY 5469 WITH 3 SENSES**

en: daily | **es:** de-cada-día, diario | **fr:** quotidien | **de:** ἐπιούσιον Matt 6:11; Luke 11:3

ἐπιπίπτω G1968 *V-AIA-3P* (11×)

Fall upon; descend suddenly on someone (of the Spirit, fear, or emotion); embrace physically; rush at aggressively

A vivid verb of sudden, forceful descent onto a person. Most often

in Acts, the Holy Spirit 'falls upon' believers at pivotal moments – Pentecost's sequel at Cornelius's house (Acts 10:44), the Samaritan believers (Acts 8:16), and the Ephesian disciples (Acts 19:17). Fear likewise 'falls on' Zechariah at the angel's appearance (Luke 1:12). Yet the same verb captures deeply human moments: the father falling on the prodigal son's neck in embrace (Luke 15:20), Paul throwing himself on Eutychus (Acts 20:10), and the Ephesian elders weeping on Paul's neck (Acts 20:37). In Mark 3:10, crowds rush at Jesus to touch him – the aggressive edge of this word.

1. fall upon (of Spirit, fear, or abstract force descending on someone) (7×) Of an invisible or supernatural force – especially the Holy Spirit or fear – descending suddenly and overwhelmingly upon a person. Spanish 'cayeron/cayó sobre' and German 'fallen auf' preserve the spatial metaphor of something dropping from above. This is the signature verb for the Spirit's dramatic arrival in Acts (8:16, 10:44, 11:15), and for terror striking Zechariah (Luke 1:12) and the Ephesian crowd (Acts 19:17). FALLING AND FAILING
en: fell, having-fallen | **es:** cayeron, cayó, cayó-sobre | **fr:** tomber-sur | **de:** fallen-auf, fällt-auf Luke 1:12; Acts 8:16; Acts 10:44; Acts 11:15; Acts 19:17

2. fall upon (physically embrace, throw oneself on someone) (3×) Falling upon someone's body in a physical embrace, expressing intense emotion – joy, grief, or affection. The prodigal son's father 'fell upon his neck' (Luke 15:20), Spanish 'echándose sobre' vividly conveying the bodily weight of reunion. Paul falls on Eutychus to restore him (Acts 20:10), and the Ephesian elders fall on Paul's neck weeping at farewell (Acts 20:37). The physical urgency distinguishes this from a calm greeting. FALLING AND FAILING
en: fell-upon, having-fallen-upon, he-fell-upon | **es:** cayó, cayó-sobre, echando-se-sobre | **fr:** tomber-sur | **de:** fällt-auf Luke 15:20; Acts 20:10; Acts 20:37

3. fall upon, rush at (in aggressive crowd action) (1×) Rushing at or pressing upon someone aggressively, in a crowd or mob context. In Mark 3:10, those with afflictions 'fell upon' Jesus to touch him, where Spanish 'abalanzarse' (to lunge, rush at) captures the pressing, almost violent quality of the crowd's desperation for healing. A single occurrence but a semantically distinct use from embrace or spiritual descent. FALLING AND FAILING
en: to-fall-upon | **es:** abalanzarse | **fr:** tomber-sur | **de:** fallen-auf Mark 3:10

ἐπιπλήσσω G1969 *V-ASA-2S* (1×)
to rebuke sharply, reprimand, strike with words
This verb means to strike or hit, but in most classical and New Testament usage it refers to striking with words—rebuking, reproving, or sharply correcting someone. In 1 Timothy 5:1, Paul instructs Timothy not to rebuke an older man harshly but to exhort him gently as a father. The physical sense of striking (as with a bow in Homer) gave way to the metaphorical sense of verbal chastisement. The multilingual evidence (Spanish reprendas, German zurechtweisen) captures both the sharpness and the corrective intent of such rebuke.

(1×) Paul's pastoral instruction in 1 Timothy 5:1 uses this verb to describe what Timothy should avoid: harsh, sharp rebuke of elders. The cross-linguistic glosses emphasize the confrontational quality—Spanish reprendas suggests censure, German zurechtweisen implies setting someone straight. The classical background shows this evolved from physical striking to verbal punishment or correction, especially the kind of sharp words that might shame or wound the hearer. REPROOF AND REBUKE
en: rebuke-sharply | **es:** reprendas | **fr:** ἐπιπλήξῃς | **de:** zurechtweisen 1Tim 5:1

πνίγ-ω G1970
to choke, throttle, strangle; to suffocate or stifle
A vivid verb meaning to choke, strangle, or suffocate. Medical writers use it for a doctor administering bitter potions that make patients gag. Agricultural texts describe weeds choking grain crops. The passive voice means 'to be choked' or suffocated. In the Gospels it famously appears in the parable of the sower, where thorns choke the growing seed. The simple verb is less common than its compound form ἀποπνίγω, but both convey the same forceful image of breath being cut off.

ἐπιποθ-έω G1971 *V-PPA-GMP* (9×)
To long for intensely, yearn after, or desire earnestly; a deep, sustained emotional craving.
An intensified form of potheo (to desire), with the epi- prefix deepening the longing into an ache or yearning. Paul uses it repeatedly to express the pastoral heartache of separation from beloved churches — longing to see the Romans (Rom 1:11), groaning for the heavenly dwelling (2 Cor 5:2), yearning for the Philippians with the affection of Christ (Phil 1:8). Spanish 'anhelo' and German 'verlangen' both capture the gut-level intensity. This is not casual wishing but the deep pull of love across distance.

long for, yearn after, desire earnestly (9×) To long for someone or something with deep, sustained intensity; to yearn or ache with desire. The epi- prefix on potheo ('to desire') signals an intensification — this is longing that grips the whole person. Paul employs it for his pastoral yearning to see churches he loves (Rom 1:11; Phil 1:8; 2:26; 1 Thess 3:6), for the eschatological groaning to be clothed with the heavenly body (2 Cor 5:2), and for the earnest desire of believers toward one another (2 Cor 9:14). Spanish 'anhelo' ('I yearn') and German 'verlangen' ('to long for') both preserve the emotional depth. DESIRE AND COVETING
en: I-long, I-long-for, long-for | **es:** anhela, anhelando, anhelo | **fr:** désirer, verlangen | **de:** verlangen Rom 1:11; 2Cor 5:2; 2Cor 9:14; Phil 1:8; Phil 2:26

ἐπιπόθ-ησις G1972 *N-AFS* (2×)
longing, yearning, or earnest desire; deep affection and intense desire for someone or something
This noun expresses intense longing or yearning for someone or something. Paul uses it twice in 2 Corinthians 7, describing the Corinthian believers' earnest longing for him after receiving his severe letter. The Spanish 'anhelo' (longing, yearning) and French 'désir' (desire) both capture the emotional intensity. In verse 7, their 'longing' for Paul encouraged him. In verse 11, their godly sorrow produced earnest desire—a fervent longing to set things right. The word emphasizes strong affection and the pain of absence or unfulfilled desire.

(2×) Spanish 'anhelo' (yearning) and French 'désir' (desire) both convey strong emotional longing. In 2 Corinthians 7:7, Paul writes of the Corinthians' 'longing' for him—their affection and desire for his presence, which encouraged him greatly. In verse 11, their godly grief produced 'earnest desire'—a fervent longing to make things right, to restore relationship. The word appears in Paul's discussion of reconciliation after conflict, where absence and broken fellowship intensify the longing for restored communion. The noun's emotional intensity distinguishes it from simple wanting—it's the ache of affection separated from its object. GEOGRAPHY AND SPACE
en: longing | **es:** anhelo | **fr:** désir | **de:** Verlangen 2Cor 7:7; 2Cor 7:11

ἐπιπόθ-ητος G1973 *Adj-VMP* (1×)
longed for, desired, beloved
This adjective describes someone or something that is ardently desired or longed for—a beloved person or cherished object. Paul uses it in Philippians 4:1 to address the Philippian believers as his longed-for joy and crown, expressing deep affection and yearning. The word captures the intensity of desire that comes from separation or absence. The multilingual glosses (Spanish anhelados, English 'longed-for') consistently convey this sense of being the object of intense longing. Classically, it could also mean 'missed' or 'found wanting,' but the New Testament usage emphasizes the affectionate dimension.

(1×) Paul's tender address to the Philippians (4:1) as 'longed-for' expresses his deep emotional bond and desire to see them again. The cross-linguistic evidence emphasizes the affective quality: Spanish anhelados carries yearning, English 'longed-for' suggests persistent desire across distance. The domain assignment to Attitudes/Emotions reflects how this word functions to express the speaker's inner state of longing, making the object of that longing feel valued and

beloved. **DESIRE AND COVETING**
en: longed-for | **es:** anhelados | **fr:** ἐπιπόθητοι | **de:** ersehnt Phil 4:1

ἐπιποθία G1974 *N-AFS* (1×)
longing, earnest desire
This noun denotes the state or experience of longing—an earnest, persistent desire for someone or something. In Romans 15:23, Paul speaks of his longing to visit the Roman Christians, a desire he has harbored for many years. It's closely related to the verb and adjective forms that express desire and yearning. The multilingual evidence shows slight variation: Spanish anhelo suggests deep yearning, French désir is more general desire, German Verlangen implies intense craving. This reflects the semantic range from simple wanting to passionate longing.

(1×) Paul's statement in Romans 15:23 about his long-held longing to visit Rome captures the sustained quality of this noun—not fleeting wish but persistent, years-long desire. The cross-linguistic glosses range from neutral 'desire' (French) to more emotionally charged 'longing' and 'yearning' (English, Spanish), suggesting translators wrestle with whether to emphasize the intensity or duration of Paul's wanting. The context supports the stronger reading: a deep, enduring desire finally being fulfilled. **GEOGRAPHY AND SPACE**
en: longing | **es:** anhelo | **fr:** désir | **de:** Verlangen Rom 15:23

ἐπιπορ-εύομαι G1975 *V-PPM/P-GMP* (1×)
to journey to, travel toward, come together
This verb describes traveling to a place or journeying toward a destination. In Luke 8:4, crowds are journeying to Jesus from various cities, coming together to hear him teach. Classical usage included both literal travel and metaphorical traversing (as of a thought running through the mind). The Septuagint used it for going before an assembly. The multilingual evidence shows interpretive variation: Spanish 'que-acudían' (who gathered), French venir (to come), suggesting translators understood this as crowds converging on Jesus rather than merely passing through.

(1×) Luke 8:4 describes crowds from various cities coming to Jesus, with this participle suggesting purposeful travel toward a destination. The cross-linguistic glosses reveal interpretive choices: does this emphasize the journey itself or the gathering that results? Spanish que-acudían focuses on the convergence, while the classical sense emphasized traversing or journeying. The narrative context supports both: people traveling from multiple cities and thus gathering into a large crowd. **GOING AND LEADING**
en: journeying | **es:** que-acudían | **fr:** venir | **de:** ἐπιπορευομένων Luke 8:4

ἐπιρράπτω G1976 *V-PIA-3S* (1×)
to sew on, attach by sewing
This verb means to sew something onto something else—to attach or stitch a piece of fabric onto a garment. Jesus uses it in Mark 2:21 in his parable about not sewing a piece of unshrunk cloth onto an old garment, illustrating the incompatibility of old and new covenant forms. The image is practical and domestic: everyone in the ancient world understood that new cloth would shrink and tear away from old fabric. The multilingual glosses (Spanish cose, French coudre, German aufnähen) all capture the basic sewing action, with German specifically preserving the 'sew-on' sense.

(1×) Jesus' parable in Mark 2:21 uses the practical image of sewing a patch onto a garment to illustrate theological incompatibility between new wine and old wineskins, new covenant and old forms. The cross-linguistic evidence focuses on the basic sewing action, with German aufnähen specifically capturing the 'onto' dimension. The domain assignment to Association may reflect how this verse functions metaphorically to discuss the relationship between old and new religious practices. **CLINGING AND JOINING**
en: sews | **es:** cose | **fr:** coudre | **de:** aufnaehen Mark 2:21

ἐπιρρίπτ-ω G1977 *V-APA-NMP* (2×)
to throw or cast upon; to lay or place something on; to cast one's cares upon another
This verb means to throw or cast something upon, appearing in both literal and metaphorical contexts. In Luke 19:35, disciples throw their cloaks on the colt for Jesus to ride—a literal placing of garments. In 1 Peter 5:7, believers are exhorted to cast all their anxieties on God—a metaphorical transfer of burdens. The Spanish 'echando/habiendo echado' (throwing/having thrown) and French 'jeter sur' (to throw upon) preserve the throwing imagery. Both uses involve placing something on another, whether garments on an animal or cares on God who cares for us.

(2×) Spanish 'echando/habiendo echado' (throwing/having thrown) and French 'jeter sur' (to throw upon) maintain the vivid imagery of casting something onto another. In Luke 19:35, disciples 'threw' their outer garments on the colt and set Jesus on it—a literal act of placing cloaks on the animal's back as makeshift saddle. In 1 Peter 5:7, the command shifts to metaphor: 'cast all your anxiety on him, because he cares for you.' The same forceful verb describes transferring the weight of worry from our shoulders to God's. The participle form suggests decisive action: having thrown cares upon God, we leave them there. **THROWING AND CASTING**
en: having-cast, having-thrown | **es:** echando, habiendo-echado | **fr:** jeter-sur | **de:** ἐπιρίψαντες Luke 19:35; 1Pet 5:7

ἐπί-σημος G1978 *Adj-AMS* (2×)
notable, remarkable, or distinguished; marked, conspicuous, or bearing a distinguishing sign
This adjective means notable, remarkable, or distinguished—standing out from the ordinary. In Matthew 27:16, Barabbas is called a 'notable prisoner'—famous or infamous, well-known to all. In Romans 16:7, Andronicus and Junia are 'prominent among the apostles'—outstanding or well-known in the apostolic circle. The Spanish 'destacados/notable' (outstanding/notable) and French 'remarquable' (remarkable) both convey distinction. Classical usage included coins bearing stamps or marks, soldiers with distinctive shields, and anything marked out as special. The biblical usage emphasizes public recognition or prominence.

(2×) Spanish 'destacados/notable' (outstanding/notable) and French 'remarquable' (remarkable) show this word means conspicuous or distinguished. In Matthew 27:16, Barabbas is a 'notable prisoner'—notorious, famous, someone everyone in Jerusalem knew about. The label underscores the shocking nature of the crowd's choice: they demanded the release of a famous criminal over Jesus. In Romans 16:7, Paul describes Andronicus and Junia as 'prominent among the apostles' (though some interpret 'prominent to the apostles')—either outstanding members of the apostolic circle or well-known to the apostles. Classical usage emphasized visible marks or signs that made something stand out, fitting both biblical uses where public recognition is key. **GREATNESS AND DEGREE**
en: notable | **es:** destacados, notable | **fr:** remarquable | **de:** angesehen, ἐπίσημον Matt 27:16; Rom 16:7

ἐπισῖτ-ισμός G1979 *N-AMS* (1×)
provisions, food supplies for a journey
This noun refers to provisions or food supplies, especially those gathered for a journey or stored for future need. In Luke 9:12, the disciples suggest Jesus send the crowds away so they can find food and lodging in nearby villages—the word denotes the provisions needed to sustain the multitude. Classically, it could refer both to the act of foraging for supplies and to the stockpile itself. The multilingual evidence is remarkably consistent: provisions, provisiones, Proviant—showing universal recognition of this as travel rations or food stores.

(1×) In the feeding of the five thousand (Luke 9:12), the disciples' concern about provisions highlights the practical problem: where will this crowd get food? The cross-linguistic unanimity—all major languages render this as 'provisions' or 'food supplies'—reflects the concrete, material nature of the word. Classical usage encompassing both foraging and stores suggests this is about procuring sustenance,

whether by gathering, purchasing, or storing ahead. **FOOD AND NOURISHMENT**

en: provisions | **es:** provisiones | **fr:** provisions | **de:** ἐπισιτισμόν Luke 9:12

ἐπισκέπτ-ομαι G1980 *V-AIM-3S* (11×)

Visit with care or concern (God visiting his people, believers visiting the sick); select by inspection.

The Greek verb episkeptomai (related to episkopos, 'overseer') means to look upon someone with purposeful care. In most occurrences, God or humans visit those in need: God 'visited and redeemed his people' (Luke 1:68), the crowds recognize that 'God has visited his people' (Luke 7:16), and the Son of Man judges based on who visited the sick and imprisoned (Matt 25:36, 43). Spanish visitar, French visiter, and German besuchen all cluster around this pastoral sense. But in Acts 6:3 the word pivots to mean 'select' — the apostles tell the community to 'look over and choose' seven men for service, drawing on the root meaning of careful inspection that underlies both senses.

1. visit, look upon (with care or concern) (10×) To visit someone with gracious concern, care, or redemptive purpose — used both of God's salvific intervention and of human acts of mercy toward the suffering. This dominant sense (10 occurrences) is theologically loaded: Zechariah praises God who 'has visited and redeemed his people' (Luke 1:68), the rising dawn 'shall visit us from on high' (Luke 1:78), and the crowds at Nain glorify God saying 'He has visited his people' (Luke 7:16). On the human side, Jesus makes visiting the sick and imprisoned a criterion of final judgment (Matt 25:36, 43), and James calls visiting orphans and widows the essence of pure religion (James 1:27). Spanish visitar, French visiter, German besuchen, and Hindi all converge on care-oriented visitation vocabulary. The Hebrew Bible background of God 'visiting' (paqad) his people in both blessing and judgment enriches every NT use. **APPOINTING AND VISITING**

en: Has-visited, he-visited, let-us-visit | **es:** me-visitasteis, nos-visitará, visitar | **fr:** visiter | **de:** besuchen, besucht Matt 25:36; Matt 25:43; Luke 1:68; Luke 1:78; Luke 7:16

2. select, choose (by looking over) (1×) To look over carefully and select suitable persons for a task — choosing by inspection rather than visiting in compassion. Only 1 clear occurrence: Acts 6:3, where the apostles instruct the congregation to 'select from among you seven men of good reputation.' Spanish buscad ('seek out') and the underlying Greek epi-skep- ('look upon carefully') both highlight the inspection element. This sense preserves the etymological core of the verb — careful looking — but redirects it from pastoral care toward administrative discernment, connecting naturally to the cognate noun episkopos ('overseer'), one who looks over and manages. **APPOINTING AND VISITING**

en: select | **es:** buscad | **fr:** visiter | **de:** besucht Acts 6:3

ἐπισκην-όω G1981 *V-ASA-3S* (1×)

to dwell upon, rest upon, overshadow

This verb combines the ideas of dwelling and overshadowing—to take up residence upon something or to rest upon it in a protective or empowering way. Paul uses it metaphorically in 2 Corinthians 12:9, where Christ's power will dwell upon or overshadow him. The classical sense involved being quartered in houses (military billets), but the New Testament usage is figurative: divine power taking up residence in weakness. The multilingual evidence shows interpretive spread: Spanish repose (rest), French habiter (dwell), German sich-niederlassen (settle down), all capturing the idea of abiding presence.

(1×) Paul's statement in 2 Corinthians 12:9 that Christ's power will 'dwell upon' him transforms military quartering language into a beautiful image of divine habitation. The cross-linguistic glosses reveal how translators navigate between spatial (dwell, settle) and relational (rest, repose) metaphors. The context of Paul's weakness suggests this is about power finding a home in vulnerability, making the tabernacle imagery particularly apt—God dwelling with his people. **GEOGRAPHY AND SPACE**

en: might-dwell | **es:** repose | **fr:** habiter | **de:** sich-niederlassen 2Cor 12:9

ἐπισκῐ-άζω G1982 *V-PPA-NFS* (5×)

To overshadow, cast a shadow upon; used of divine presence enveloping or covering with power and protection.

Literally means to throw a shadow over something, but in the NT it carries profound theological weight. At the Transfiguration, the cloud of God's glory overshadows the disciples (Matt 17:5; Mark 9:7; Luke 9:34). Most strikingly, the angel tells Mary that the power of the Most High will 'overshadow' her (Luke 1:35), echoing the Shekinah glory hovering over the tabernacle. Even Peter's shadow healing the sick in Acts 5:15 draws on this imagery. Spanish 'cubrir de sombra' and French 'couvrir d'ombre' preserve the literal shadow metaphor while pointing to divine covering.

(5×) To overshadow, envelop with a shadow — especially of the divine presence covering, protecting, or manifesting power. The lexical entry notes both literal shading and the specialized theological sense of God's protective overshadowing. The Synoptic Transfiguration accounts (Matt 17:5; Mark 9:7; Luke 9:34) describe the cloud of glory overshadowing the disciples. In Luke 1:35 the term carries its most theologically charged usage: the Holy Spirit's power overshadowing Mary at the Incarnation. Spanish 'cubriendo/les hizo sombra' and French 'couvrir d'ombre' preserve the shadow imagery central to the word's force. **COVERING AND CONCEALING**

en: might-overshadow, overshadowed, overshadowing | **es:** cubriendo, cubriese, les-hizo-sombra | **fr:** couvrir-d'ombre, ombrager | **de:** ἐπεσκίαζεν, ἐπεσκίασεν, ἐπισκιάζουσα Matt 17:5; Mark 9:7; Luke 1:35; Luke 9:34; Acts 5:15

ἐπισκοπ-έω G1983 *V-PPA-NMP* (2×)

to oversee, watch over, or care for; to look after or superintend; to pay careful attention to

This verb means to oversee, watch over, or give careful attention to something. In Hebrews 12:15, believers are urged to 'see to it' that no root of bitterness springs up—exercising vigilant oversight of the community. In 1 Peter 5:2, elders are called to shepherd God's flock, 'exercising oversight'—watching over and caring for believers. The Spanish 'supervisando/vigilando' (supervising/watching) and German 'achten auf' (to pay attention to, watch for) both emphasize careful oversight. Classical usage included gods watching over cities and rulers overseeing public affairs. The biblical use focuses on spiritual care and vigilance.

(2×) Spanish 'supervisando/vigilando' (supervising/watching over) and German 'achten auf' (pay attention to) capture the careful oversight this verb requires. In Hebrews 12:15, believers must 'watch carefully' lest any root of bitterness spring up to defile many—corporate vigilance against destructive attitudes. In 1 Peter 5:2, elders shepherd God's flock 'exercising oversight'—not lording over but genuinely caring for those under their watch. Classical usage included tutelary gods watching over cities and rulers overseeing civic affairs. The biblical contexts emphasize spiritual oversight: leaders caring for souls, communities watching for threats to fellowship. This is more than casual observation—it's attentive care that guards and protects. **SEEING AND PERCEIVING**

en: overseeing, watching | **es:** supervisando, vigilando | **fr:** achten-auf | **de:** achten-auf Heb 12:15; 1Pet 5:2

ἐπισκοπ-ή G1984 *N-AFS* (4×)

visitation (divine inspection or judgment); office of overseer, bishopric

Derived from episkopos ('overseer, bishop'), this noun carries two distinct senses in the NT. In Luke 19:44 and 1 Peter 2:12, it refers to God's 'visitation' — a moment of divine inspection that brings either judgment or mercy. In Acts 1:20 (quoting Psalm 109:8) and 1 Timothy 3:1, it denotes the office or position of an overseer in the early church. The dual meaning bridges the theological concept of God visiting his people and the practical reality of church leadership.

(4×) Divine visitation — God's act of coming near to inspect, judge, or show mercy. In Luke 19:44 Jesus weeps over Jerusalem because the city 'did not recognize the time of your visitation' (Spanish 'de-visitación,' French 'visitation'), signifying the moment of God's

gracious arrival. First Peter 2:12 similarly anticipates a 'day of visitation' when outsiders will glorify God. The term evokes the Hebrew Bible pattern of God 'visiting' (paqad) his people for blessing or reckoning. APPOINTING AND VISITING

en: of-overseership, of-visitation, office | **es:** cargo, de-supervisión, de-visitación | **fr:** visitation, épiscopat | **de:** ἐπισκοπὴν, ἐπισκοπῆς Luke 19:44; Acts 1:20; 1Tim 3:1; 1Pet 2:12

ἐπίσκοπ-ος G1985 *N-AMS* (5×)

Overseer, bishop, guardian; one who watches over and leads a community, applied to church leaders and to Christ.

Originally meaning 'one who watches over' or 'guardian,' this term was adopted by the early church for its leaders responsible for shepherding congregations. Paul addresses the overseers at Philippi (Phil 1:1), charges the Ephesian elders to guard their flock as overseers (Acts 20:28), and sets out qualifications for the office (1 Tim 3:2; Titus 1:7). Peter strikingly applies the title to Christ himself as 'the Overseer of your souls' (1 Pet 2:25). The Spanish 'obispo' — the direct ancestor of 'bishop' — reflects how this functional term became an ecclesiastical title.

(5×) Overseer, bishop, guardian — one charged with watching over and leading a group, especially a Christian congregation. The classical Greek sense of 'watcher, guardian' (applied even to gods) carries directly into the NT's ecclesial usage. Spanish 'obispo' and French 'évêque' both derive from this Greek word, showing its lasting institutional impact. In Acts 20:28 Paul equates this role with shepherding; 1 Tim 3:2 and Titus 1:7 specify moral and leadership qualifications. In 1 Pet 2:25, Christ is called the episkopos of believers' souls, anchoring the pastoral office in his own example. OVERSEER APPOINTED OFFICER

en: Overseer, overseer, overseers | **es:** Obispo, como-obispos, obispo | **fr:** évêque, ἐπίσκοπον, ἐπισκόποις | **de:** ἐπίσκοπον, ἐπισκόποις, ἐπισκόπους Acts 20:28; Phil 1:1; 1Tim 3:2; Titus 1:7; 1Pet 2:25

ἐπι-σπάω G1986 *V-PMM/P-3S* (1×)

to draw over, pull back, efface circumcision

This verb means to pull or draw something over something else. In 1 Corinthians 7:18, it has a specific medical and cultural meaning: to pull the foreskin forward to conceal the marks of circumcision, a practice called epispasm. Some Hellenized Jews underwent surgical procedures to reverse circumcision and appear uncircumcised in Greek gymnasia. Paul's point is that one should not seek to efface the physical signs of their covenant status. The multilingual evidence shows most translators grasp this specific meaning: Spanish 'se-haga-incircunciso,' though English 'let-him-become-uncircumcised' is more interpretive than literal.

(1×) Paul's instruction in 1 Corinthians 7:18 addresses a real first-century practice where circumcised men sought to reverse the procedure to avoid social stigma in Greco-Roman culture. The cross-linguistic glosses largely reflect the specific cultural practice rather than the literal meaning of the verb (draw over, pull). This shows how translators prioritize communicating the historical reality—surgical reversal of circumcision—over the base vocabulary, recognizing most modern readers won't know about epispasm without explanation. DRAWING AND PULLING

en: let-him-become-uncircumcised | **es:** se-haga-incircunciso | **fr:** tirer | **de:** unbeschnitten-machen 1Cor 7:18

ἐπίστᾰμαι G1987 *V-PIM/P-1S* (14×)

To know, be acquainted with; to understand or comprehend through experience or intellectual grasp.

A middle-voice verb expressing knowledge rooted in competence and familiarity rather than abstract cognition. Unlike ginosko (relational knowing) or oida (intuitive perception), epistamai carries overtones of skilled, experiential knowledge – the demon's chilling declaration 'Jesus I know (ginosko) and Paul I am acquainted with (epistamai)' in Acts 19:15 reveals its nuance of recognizing someone's proven power. It appears frequently in Acts for practical knowledge: Apollos knew the baptism of John (Acts 18:25), Cornelius knew Jewish customs (Acts 10:28), and craftsmen knew their trade was at risk (Acts 19:25). Spanish distinguishes its senses neatly: 'conoce/saben' for experiential acquaintance versus 'entienden' for comprehension.

1. know, be acquainted with (12×) To know or be acquainted with something or someone through experience, familiarity, or recognized competence. The evil spirit's 'Paul I know about' (epistamai, Acts 19:15) conveys recognition of proven authority rather than mere awareness. Used across Acts for practical, situational knowledge: Peter knows it is unlawful for a Jew to associate with Gentiles (Acts 10:28), Apollos knew only John's baptism (Acts 18:25), and silversmiths knew their livelihood depended on Artemis worship (Acts 19:25). Spanish 'conoce' and 'saben' consistently render this experiential-acquaintance dimension, while German 'verstehen' sometimes shades toward competence. KNOWING AND LEARNING

en: I-know-about, know, knowing | **es:** conoce, conociendo, saben | **fr:** savoir | **de:** verstehen, versteht Acts 10:28; Acts 15:7; Acts 18:25; Acts 19:15; Acts 19:25

2. understand, comprehend (2×) To understand or comprehend the nature or significance of something, emphasizing intellectual grasp rather than experiential acquaintance. Jude 1:10 warns that people 'revile what they do not understand' (epistantai), pairing ignorance with instinctive corruption. Mark 14:68 captures Peter's panicked denial: 'I neither know nor understand what you are saying.' Spanish 'entienden/entiendo' and French 'comprennent' clearly distinguish this comprehension sense from the broader knowing of sense 1, highlighting the cognitive dimension of grasping meaning rather than merely being familiar with facts. UNDERSTANDING AND INSIGHT

en: I-understand, they-understand | **es:** entienden, entiendo | **fr:** comprennent,, savoir | **de:** verstehen, verstehen-sie Mark 14:68; Jude 1:10

ἐπιστᾰ́τ-ης G1988 *N-VMS* (7×)

Master, overseer, commander; a respectful address to one in authority, used exclusively in Luke as a title for Jesus.

A title of address meaning 'master' or 'overseer,' used exclusively in Luke's Gospel as a way disciples speak to Jesus. While Matthew and Mark use 'Rabbi' or 'Teacher' in parallel passages, Luke consistently chooses epistates, a term drawn from Greek civic life where it denoted an overseer, superintendent, or commander. Peter addresses Jesus this way when called to let down his nets (Luke 5:5), the disciples cry out to him during the storm (Luke 8:24), and Peter uses it at the Transfiguration (Luke 9:33). The multilingual glosses — Spanish 'Maestro,' French 'maitre,' German 'Meister' — all gravitate toward 'master' rather than 'teacher,' reflecting the word's emphasis on authority and oversight rather than instruction alone.

(7×) A title of respectful address meaning 'master' or 'overseer,' used exclusively in Luke's Gospel as a form of address to Jesus by his disciples. In classical Greek the word designated a superintendent, commander, or one set over others — a civic authority figure. Luke selects it where the other Synoptics have 'Rabbi' or 'Teacher,' thereby emphasizing Jesus' authority rather than merely his role as instructor. Peter uses it when protesting that they have fished all night without success (Luke 5:5); the terrified disciples cry 'Epistata!' during the storm at sea (Luke 8:24); and Peter addresses Jesus with it at the Transfiguration (Luke 9:33). The German 'Meister' and Spanish 'Maestro' both capture the tone of deference to a recognized authority. LORDS AND MASTERS

en: Master | **es:** Maestro, maestro | **fr:** maître | **de:** Meister Luke 5:5; Luke 8:24; Luke 8:45; Luke 9:33

ἐπιστέλλω G1989 *V-ANA* (3×)

write to, send word; communicate by letter, especially official instructions

This verb means to send a message or write to someone, especially by letter. Classical usage includes sending news, giving orders, or enjoining commands in writing. In the New Testament it appears in contexts of official apostolic communication—the Jerusalem Council's letter to Gentile believers (Acts 15:20, 21:25) and the author of Hebrews describing his letter (Hebrews 13:22). The word carries a sense of authoritative written instruction.

(3×) The multilingual witnesses use writing and sending terminology: Spanish escribimos/escribirles ('we wrote, to write to them'), French écrire ('write'), German schreiben ('write'). Acts 15:20 contains the council's decision: 'we should write to them to abstain from...' Acts 21:25 references the same letter: 'we have sent a letter with our judgment.' Hebrews 13:22 describes the epistle itself: 'I have written to you briefly.' In each case, the verb indicates formal written communication conveying apostolic instruction to churches. **WRITING AND SCRIPTURE**

en: I-wrote, sent-letter, to-write | **es:** escribimos, escribirles, os-he-escrito | **fr:** écrire | **de:** schreiben, schreibt-Brief Acts 15:20; Acts 21:25; Heb 13:22

ἐπιστήμ-ων G1990 *Adj-NMS* (1×)

understanding, knowledgeable, skilled, expert

This adjective describes someone who possesses knowledge and understanding—an expert, a skilled person, someone versed in a particular domain. In James 3:13, it appears in the question 'Who is wise and understanding among you?' paralleling wisdom with expertise or skill. Classical usage emphasized both theoretical knowledge and practical skill: being versed in seafaring, knowledgeable about a craft, or skilled in counsel. The multilingual evidence (Spanish entendido, German verständig) consistently emphasizes the intellectual dimension—understanding as mental capacity rather than mere information.

(1×) James 3:13 pairs this word with 'wise,' creating a hendiadys where understanding and wisdom work together. The cross-linguistic glosses emphasize cognitive capacity: Spanish entendido suggests someone who 'gets it,' German verständig implies discerning judgment. Classical usage showed this was about being skilled or versed in something, combining knowledge with practical competence. James' context suggests this is about demonstrated wisdom—understanding proven through good conduct and gentleness. **UNDERSTANDING AND INSIGHT**

en: understanding | **es:** entendido | **fr:** ἐπιστήμων | **de:** verstaendig Jas 3:13

ἐπιστηρ-ίζω G1991 *V-PPA-NMS* (4×)

to strengthen, establish firmly; to confirm or buttress (someone's faith)

A compound of epi ('upon') and sterizo ('to fix, establish'), this verb means to strengthen or confirm, and appears exclusively in Acts in the context of Paul's missionary journeys. After proclaiming the gospel, Paul and Barnabas return to newly planted churches 'strengthening the souls of the disciples' (Acts 14:22). Judas and Silas similarly 'strengthened' the believers in Antioch (15:32). The verb conveys not initial conversion but the crucial follow-up work of establishing believers firmly in their faith.

(4×) To strengthen or confirm believers in their faith, especially through return visits and encouragement. All NT occurrences cluster in Acts: Paul and Barnabas strengthening disciples' souls (14:22), Judas and Silas confirming the Antioch church (15:32), Paul strengthening congregations through Syria and Cilicia (15:41), and his systematic tour through Galatia and Phrygia 'strengthening all the disciples' (18:23). Spanish 'fortaleciendo/fortalecieron' and French 'confirmer' highlight both the fortifying and confirming dimensions. The participial forms suggest ongoing, sustained pastoral activity rather than a single dramatic intervention. **ESTABLISH AND PREPARE**

en: strengthened, strengthening | **es:** fortaleciendo, fortalecieron | **fr:** confirmer | **de:** στηρίζων, ἐπεστήριξαν, ἐπιστηρίζοντες Acts 14:22; Acts 15:32; Acts 15:41; Acts 18:23

ἐπιστολ-ή G1992 *N-NFP* (24×)

letter, epistle — a written communication sent to recipients, especially the apostolic letters to churches

Epistole denotes a written letter or formal communication dispatched to one or more recipients, appearing 24 times in Acts and the Pauline and General Epistles. In Acts, the word covers a variety of official correspondence: the letters of authorization Saul carried from the high priest to arrest Christians in Damascus (Acts 9:2; 22:5), the Jerusalem Council's decree sent to Gentile believers (Acts 15:30), and the Roman commander Claudius Lysias's letter to Governor Felix (Acts 23:25, 33). In Paul's writings, epistole often refers to his own letters and their apostolic authority — he defends himself against charges that 'his letters are weighty and strong, but his bodily presence is weak' (2 Cor 10:9-11). Paul also deploys the word metaphorically: the Corinthian believers are 'a letter of Christ, written not with ink but with the Spirit of the living God' (2 Cor 3:2-3). Peter acknowledges Paul's letters as containing 'some things hard to understand' (2 Pet 3:16). Spanish 'carta/epistola,' French 'epitre/lettre,' and German 'Brief' map the semantic field cleanly.

letter, epistle (24×) A written communication or dispatch sent to recipients, covering official documents, apostolic correspondence, and figurative usage. In Acts, it denotes letters of authorization (Acts 9:2; 22:5), conciliar decrees (Acts 15:30), and legal dispatches (Acts 23:25, 33). Paul uses it for his own apostolic letters, defending their weight and authority (2 Cor 10:9-11; 2 Thess 2:2, 15; 3:14, 17; Col 4:16), and metaphorically for the Corinthian church as 'a letter of Christ' inscribed by the Spirit (2 Cor 3:2-3). Peter references Paul's collected epistolai as recognized yet challenging scripture (2 Pet 3:16). Spanish 'carta/epistola,' French 'epitre,' German 'Brief' confirm a unified semantic range. **LETTERS AND WRITINGS**

en: a-letter, letter, letters | **es:** carta, cartas, epístola | **fr:** Brief, épître | **de:** Brief, ἐπιστολήν, ἐπιστολὰς Acts 9:2; Acts 15:30; Acts 22:5; Acts 23:25; Acts 23:33

ἐπιστομ-ίζω G1993 *V-PNA* (1×)

to silence, stop the mouth, muzzle

This verb literally means to put something over the mouth—to bridle, muzzle, or silence. In Titus 1:11, Paul says false teachers must be silenced, their mouths stopped. The classical usage included bridling horses and curbing enemies, but also the technical sense of a flute player putting on the mouthpiece. The metaphorical sense of silencing a speaker was well-established. The multilingual evidence strongly emphasizes the silencing function: Spanish 'tapar-la-boca' (shut the mouth), French and German similarly direct. This is forceful language about stopping destructive speech.

(1×) Paul's instruction in Titus 1:11 to silence false teachers uses vivid imagery from animal husbandry—these teachers need to be muzzled like dangerous animals or bridled like unruly horses. The cross-linguistic consistency (all languages emphasize mouth-stopping or silencing) reflects the force of Paul's directive. The classical background of bridling and curbing emphasizes control of something powerful and potentially harmful—speech that overturns whole households needs to be forcefully restrained. **SILENCE AND SECRECY**

en: to-silence | **es:** tapar-la-boca | **fr:** ἐπιστομίζειν | **de:** zum-Schweigen-bringen Titus 1:11

ἐπι-στρέφω G1994 *V-ASA-3S* (36×)

To turn around, turn back, return; encompasses physical turning, spiritual repentance, and causing others to turn

Built from epi- (upon, back) and strepho (to turn), this verb carries the fundamental image of reversing direction. It moves fluidly between the physical and the spiritual: a woman turning around in a crowd to find who touched her (Mark 5:30), the Holy Family returning to Nazareth (Luke 2:39), and Peter calling Israel to repent and turn back to God (Acts 3:19). The causative use adds a prophetic dimension — Elijah will 'turn the hearts of fathers to children' (Luke 1:17, echoing Malachi 4:6). Spanish distinguishes neatly between 'volver' for physical return and 'convertir' for spiritual turning, illuminating the word's dual register.

1. return to a place (14×) Returning to a previous location — the concrete, spatial sense of going back to where one came from. Jesus instructs the Twelve that if a house is unworthy, their peace will 'return' to them (Matt 10:13). The Holy Family returns to Galilee after the temple visit (Luke 2:39), and Mark 13:16 warns that the one in the field must not turn back for his cloak. Spanish 'volviendo/habiendo vuelto' and German 'umkehren' both emphasize the phys-

ical reversal of travel. RELEASE AND MOVEMENT
en: Having-returned, I-will-return, having-turned | **es:** Volviendo, habiendo-vuelto, os-habéis-vuelto | **fr:** retourner, se-tourner | **de:** kehrt-um, umkehren Matt 10:13; Matt 12:44; Matt 24:18; Mark 13:16; Luke 2:39

2. turn back spiritually, repent (9×) Spiritual turning or repentance — a metaphorical extension where the direction reversed is moral rather than spatial. Peter at Pentecost urges Israel to 'turn back' (Acts 3:19), and Paul describes the Thessalonians turning from idols to serve the living God (1 Thess 1:9). The parables of the sower invoke it as the turning that brings healing (Matt 13:15, quoting Isa 6:10). Spanish 'convertios' (convert yourselves) captures the reflexive, volitional quality of this repentance sense. RELEASE AND MOVEMENT
en: do-you-turn-back, it-turns, they-should-turn | **es:** convertíos, os-volvisteis, os-volvéis | **fr:** retourner, se-tourner | **de:** kehrt-um, umkehren Matt 13:15; Mark 4:12; Acts 3:19; Acts 14:15; Acts 15:19

3. turn around physically (7×) Physical turning of the body — not traveling back but rotating in place to face a different direction. When Jesus perceives power has gone from him, he 'turns around' in the crowd (Mark 5:30). Peter turns to look at the beloved disciple following behind (John 21:20). At Joppa, Peter turns toward Tabitha's body and speaks (Acts 9:40). The translations across languages consistently use reflexive turning verbs here, distinguishing this from the journey-return sense. RELEASE AND MOVEMENT
en: I-turned, having-turned, turning | **es:** Habiéndose-vuelto, habiéndome-vuelto, habiéndose-vuelto | **fr:** retourner, se-tourner | **de:** kehrt-um, umkehren Mark 5:30; Mark 8:33; John 21:20; Acts 9:40; Acts 16:18

4. cause someone to turn (6×) Causative turning — making someone else turn, whether physically redirecting them or bringing about their spiritual conversion. The angel tells Zechariah that John will 'turn many of the sons of Israel to the Lord' (Luke 1:16) and 'turn the hearts of fathers to children' (Luke 1:17). Paul's mission to the Gentiles is to 'turn them from darkness to light' (Acts 26:18). Spanish 'le hace volver' and 'para convertir' highlight the external agency in this sense. RELEASE AND MOVEMENT
en: having-turned-back, he-will-turn, to-turn | **es:** le-hace-volver, para-convertir, que-hace-volver | **fr:** retourner, se-tourner | **de:** kehrt-um, umkehren Luke 1:16; Luke 1:17; Acts 26:18; Acts 26:20; Jas 5:19

ἐπιστροφ-ή G1995 *N-AFS* (1×)
turning, conversion, repentance
This noun denotes a turning or wheeling about—a change of direction or orientation. In Acts 15:3, it describes the conversion of the Gentiles, their turning from idols to God. Classical Greek used this word for ships putting about, soldiers wheeling in formation, or rivers winding. The New Testament appropriates this spatial language for spiritual reorientation. The multilingual evidence shows interpretive choices: Spanish conversión and French conversion make the theological meaning explicit, while the Greek term itself is more neutral—simply a turning that context makes spiritual.

(1×) The report in Acts 15:3 about Gentile conversion uses physical turning language to describe spiritual transformation. The cross-linguistic glosses privilege the theological sense (conversion) over the literal (turning), showing how this word became a technical term for religious conversion in Christian usage. Classical usage of wheeling ships and winding rivers reminds us that repentance and conversion are fundamentally about changing direction—a spatial metaphor with profound spiritual implications. MORAL GOODNESS
en: turning | **es:** conversión | **fr:** conversion | **de:** ἐπιστροφὴν Acts 15:3

ἐπισυν-άγω G1996 *V-FIA-3S* (8×)
To gather together, assemble; to collect people from scattered places into one body (active and passive)
A compound verb (epi + syn + ago) conveying the purposeful bringing together of scattered individuals into a unified group. Jesus himself uses it in the poignant image of a mother hen gathering her brood under her wings (Matt 23:37; Luke 13:34), and it describes the eschatological ingathering when the Son of Man sends angels to gather the elect from the four winds (Matt 24:31; Mark 13:27). In the passive, it portrays crowds pressing together around Jesus (Mark 1:33) and nations assembled before the throne of judgment (Matt 25:32). Spanish 'reunir/reunirá' and French 'rassembler' both capture the reuniting impulse at the heart of this word.

1. gather together (active) (5×) Active forms meaning 'to gather together, collect, assemble' people or creatures from scattered locations into one place. The defining image is Jesus' lament over Jerusalem: 'how often I wanted to gather (episynagagein) your children, as a hen gathers her chicks under her wings' (Matt 23:37; Luke 13:34). The eschatological use in Matt 24:31 and Mark 13:27 extends the image to cosmic scale – angels will 'gather together the elect from the four winds.' Spanish 'reunirá/reunirán' and English 'he will gather together' reflect the purposeful, sovereign quality of the action. GATHERING TOGETHER
en: gathers, he-will-gather-together, they-will-gather-together | **es:** reunir, reunirá, reunirán | **fr:** rassembler | **de:** ἐπισυνάγει, ἐπισυνάξαι, ἐπισυνάξει Matt 23:37; Matt 24:31; Mark 13:27; Luke 13:34

2. be gathered together (passive) (3×) Passive forms meaning 'to be gathered, be assembled,' describing the resulting state when people converge into a crowd or assembly. Mark 1:33 pictures the whole city 'gathered together' (episynegmene) at Peter's door; Luke 12:1 narrates myriads 'having been gathered together' so densely they trampled one another; and Luke 17:37 uses an enigmatic proverb about vultures gathering where the body lies. Spanish 'habiéndose reunido' and 'reunida' preserve the reflexive-passive quality – the gathering happens to the crowd rather than being directed by a single agent. GATHERING TOGETHER
en: gathered-together, having-been-gathered-together, will-be-gathered | **es:** habiéndose-reunido, reunida, serán-reunidas | **fr:** rassembler | **de:** ἐπισυναχθήσονται, ἐπισυναχθεισῶν, ἐπισυνηγμένη Mark 1:33; Luke 12:1; Luke 17:37

ἐπισυν-ἄγωγή G1997 *N-AFS* (2×)
a gathering together, assembling, or collecting; the act or event of being gathered into one place
This noun denotes a gathering or assembling together. In 2 Thessalonians 2:1, Paul refers to 'our being gathered together to him'—the eschatological assembly of believers with Christ at his return. In Hebrews 10:25, believers are warned not to neglect 'meeting together'—the regular gathering of the Christian assembly. The Spanish 'reunión' (meeting, gathering) and French 'assemblée' (assembly) both convey the collective gathering sense. The word emphasizes the act of coming together into one place, whether for worship now or the final gathering at Christ's return.

(2×) Spanish 'reunión' (meeting) and French 'assemblée' (assembly) both emphasize gathering into one place. In 2 Thessalonians 2:1, Paul discusses 'our being gathered together to him' (Christ)—the eschatological event when all believers will be assembled to the Lord at his coming. The gathering here is future and climactic. In Hebrews 10:25, the warning is against 'forsaking the assembling of ourselves together'—neglecting the regular gathering of believers for worship and mutual encouragement. The same noun describes both the weekly assembly and the ultimate assembly, connecting present community gathering with future consummation. Both involve believers coming together, whether in weekly worship or eternal reunion. GEOGRAPHY AND SPACE
en: assembling, gathering-together | **es:** reunión | **fr:** assemblée | **de:** Versammlung 2Thess 2:1; Heb 10:25

ἐπισυν-τρέχω G1998 *V-PIA-3S* (1×)
to run together, gather quickly, converge
This verb describes people running together to a place—converging quickly, often in response to some event or spectacle. In Mark 9:25, Jesus sees a crowd running together to where he is dealing with a demon-possessed boy. The prefix ἐπι- intensifies the basic 'run together' sense, suggesting urgent convergence. The multilingual evidence captures both the running and the gathering: Spanish 'se-reunía-corriendo' (gathered running), French accourir (rush toward),

German zusammenlaufen (run together). The image is of people hurrying from multiple directions to one point.

(1×) In Mark 9:25, the crowd's sudden convergence on Jesus creates urgency—he must act before the mob scene intensifies. The cross-linguistic glosses preserve both motion and gathering: some emphasize the running (French accourir), others the resulting assembly (Spanish reunía). The narrative context suggests this is about spectacle-seeking crowds rushing to witness the dramatic exorcism, with Jesus responding to the growing commotion by acting decisively. **RUNNING AND RACING**

en: running-together | **es:** se-reunía-corriendo | **fr:** accourir | **de:** zusammenlaufen Mark 9:25

ἐπισύ-στᾰσις G1999 *N-AFS* (2×)

a riotous gathering, uprising, or mob action; pressure or disturbance from crowds; insurrection

This noun describes riotous gatherings, mob action, or crowd disturbances. In Acts 24:12, Paul defends himself by saying he caused no disturbance or stirring up of crowds in the temple. In 2 Corinthians 11:28, Paul lists among his many trials the 'daily pressure' of concern for the churches (though some manuscripts read ἐπίστασις, 'attention'). The Spanish 'alboroto/presión' (disturbance/pressure) and French 'rassemblement' (gathering) capture both the mob violence sense and the pressure sense. Classical usage emphasized insurrections and hostile gatherings—crowds coming together for conflict.

(2×) Spanish 'alboroto/presión' (disturbance/pressure) shows two different interpretive traditions. In Acts 24:12, Paul insists he didn't cause any 'disturbance' (ἐπίστασιν) or stir up mobs in Jerusalem—no riotous gathering or crowd action. This fits the classical sense of hostile assemblies or insurrections. In 2 Corinthians 11:28, Paul mentions 'the daily pressure' of anxiety for all the churches, though textual variants and manuscripts differ between ἐπίστασις (pressure, care) and ἐπισύστασις. If ἐπισύστασις is original, it might metaphorically describe the pressing crowd of concerns that beset Paul daily. Both uses involve unwanted pressure: literal mob disturbance or figurative pressure of responsibilities. **GATHERING TOGETHER**

en: a-disturbance, pressure | **es:** alboroto, presión | **fr:** rassemblement | **de:** ἐπίστασίς, ἐπίστασιν Acts 24:12; 2Cor 11:28

ἐπισφαλ-ής G2000 *Adj-GMS* (1×)

dangerous, precarious, risky

This adjective describes something prone to fall, unstable, or dangerous—a precarious situation or hazardous condition. In Acts 27:9, sailing has become dangerous because the season is advancing toward winter storms. Classical usage applied this to anything unstable: precarious political positions, unreliable things, dangerous illnesses, dubious propositions. The multilingual evidence is remarkably uniform: dangerous, peligrosa, dangereux—showing universal recognition of risk and hazard. The medical usage for dangerous diseases suggests life-threatening conditions, which fits Paul's voyage narrative where lives are indeed at stake.

(1×) Luke's note in Acts 27:9 that sailing had become dangerous marks the transition from summer's safe sailing to autumn's treacherous Mediterranean storms. The cross-linguistic unanimity (all major languages: dangerous/perilous) reflects the concrete risk to life and cargo. Classical medical usage for dangerous diseases reminds us this isn't mere inconvenience but genuine threat—as the subsequent shipwreck narrative confirms, lives hang in the balance when seafaring becomes episphales. **DISTRESS AND HARDSHIP**

en: dangerous | **es:** peligrosa | **fr:** dangereux | **de:** ἐπισφαλοῦς Acts 27:9

ἐπισχύω G2001 *V-IIA-3P* (1×)

to be urgent, insist, grow strong in advocacy

This verb means to grow strong or prevail, and by extension, to insist urgently or press a point forcefully. In Luke 23:5, Jesus' accusers are insisting, urgently pressing their charges before Pilate. The basic meaning involves increasing in strength or intensity, but in context it describes the crescendo of accusation—they keep insisting, growing more vehement. The multilingual evidence (Spanish insistían, French insister) captures the persistence and urgency of their advocacy. This is about relentless pressing of a case, not backing down.

(1×) The accusers' insistence before Pilate (Luke 23:5) escalates their charges—they grow more urgent and forceful in pressing their case against Jesus. The cross-linguistic glosses emphasize persistence (Spanish insistían, French insister), capturing the relentless quality of their advocacy. The classical sense of 'growing strong' or 'prevailing' suggests this is about intensification—their accusations become more vehement, their voices more insistent, as they sense Pilate's reluctance to condemn. **GEOGRAPHY AND SPACE**

en: were-insisting | **es:** insistían | **fr:** insister | **de:** ἐπίσχυον Luke 23:5

ἐπισωρ-εύω G2002 *V-FIA-3P* (1×)

to heap up, accumulate, pile on

This verb means to heap upon or pile up—to accumulate in large quantities. In 2 Timothy 4:3, Paul warns that people will heap up teachers for themselves according to their own desires, accumulating instructors who tell them what they want to hear. The image is of piling up or amassing a collection. Classical usage included literal heaping of objects and metaphorical accumulation of arguments or authorities. The multilingual evidence shows variation in how translators handle the metaphor: Spanish amontonarán preserves the heaping image, while the context makes clear this is about collecting multiple teachers.

(1×) Paul's warning in 2 Timothy 4:3 about heaping up teachers uses accumulation imagery to critique spiritual consumerism—gathering multiple voices until you find ones that scratch your ears. The cross-linguistic glosses mostly preserve the heaping/piling metaphor (Spanish amontonarán, German aufhäufen), though the object (teachers) makes this clearly figurative. The picture is of excess and indulgence: not content with sound teaching, people amass a collection of flattering instructors. **HEAPS AND MOUNDS**

en: will-heap-up | **es:** amontonarán | **fr:** ἐπισωρεύσουσιν | **de:** aufhaeufen 2Tim 4:3

ἐπι-τᾰγή G2003 *N-AFS* (7×)

A command or authoritative directive, especially a divine or apostolic injunction

The noun ἐπιταγή denotes a formal command or authoritative order, rooted in the verb ἐπιτάσσω ('to command upon'). In the New Testament it appears exclusively in Paul's letters and Titus, carrying the weight of divine or apostolic authority. Paul carefully distinguishes between what he says κατ᾽ ἐπιταγήν ('by command,' 1 Cor 7:6) and what he offers as personal counsel, revealing a finely calibrated sense of apostolic versus merely advisory speech. In Titus 2:15, the word shades into the broader notion of delegated authority itself.

1. command (6×) A directive or injunction issued with binding authority, particularly from God or an apostle. Paul uses this sense to mark the source of his apostleship ('by the command of God our Savior,' 1 Tim 1:1) and to qualify certain teachings as not originating from divine command (1 Cor 7:6, 7:25). The consistent rendering across languages — Spanish 'mandato,' French 'commandement,' German 'Befehl' — confirms the semantic core of authoritative directive. In Rom 16:26 the mystery of the gospel is made known κατ᾽ ἐπιταγὴν τοῦ αἰωνίου θεοῦ, grounding revelation itself in a divine command. **GEOGRAPHY AND SPACE**

en: command | **es:** mandato | **fr:** Befehl, commandement | **de:** Befehl Rom 16:26; 1Cor 7:6; 1Cor 7:25; 2Cor 8:8; 1Tim 1:1

2. authority (1×) The delegated right to command, shading from the act of commanding into the standing authority behind it. At Titus 2:15 Paul tells Titus to 'exhort and rebuke with all authority' (μετὰ πάσης ἐπιταγῆς), where the word denotes not a single command but the authoritative posture from which commands flow. Spanish 'autoridad' and English 'authority' capture this institutional, ongoing sense, distinguishing it from the specific-directive

meaning found elsewhere. AUTHORITY AND POWER
en: authority | **es:** autoridad | **fr:** Befehl | **de:** Befehl Titus 2:15

ἐπιτάσσω G2004 *V-AIA-3S* (10×)

To command, order with authority — to impose a directive from a position of power over persons or spirits

The verb ἐπιτάσσω (epitasso), compounded from ἐπί ('upon') and τάσσω ('arrange, order'), means to command or give orders with recognized authority. In the Synoptic Gospels it characterizes Jesus's sovereign authority: the crowds marvel that he 'commands even the unclean spirits, and they obey' (Mark 1:27; Luke 4:36). It describes Herod ordering a soldier to bring John's head (Mark 6:27), Jesus commanding the crowd to recline (Mark 6:39), and the high priest ordering Paul to be struck (Acts 23:2). Paul claims the right to 'command' Philemon but chooses to appeal instead (Phlm 1:8). Arabic أَمَرَ, Hebrew מְצַוֶּה, Korean 명령하다, and Spanish 'mandar/ordenar' all reflect authoritative directive speech.

command, order (with authority) (10×) To command or order from a position of superior authority, imposing a directive upon subordinates, spirits, or natural forces. Jesus commands unclean spirits and they obey (Mark 1:27; Luke 4:36; Mark 9:25; Luke 8:31), commands wind and water (Luke 8:25), and directs crowds (Mark 6:39). Human authorities likewise use it: Herod commands the execution of John (Mark 6:27), the high priest orders Paul struck (Acts 23:2), and Paul asserts but declines the right to command Philemon (Phlm 1:8). The word always implies recognized power to enforce compliance. COMMANDING AND ORDERING
en: command, commanded, he-commanded | **es:** les-mandara, manda, ordenar | **fr:** ordonner | **de:** befiehlt, ἐπέταξεν, ἐπιτάσσει Mark 1:27; Mark 6:27; Mark 6:39; Mark 9:25; Luke 4:36

ἐπιτελ-έω G2005 *V-PNA* (10×)

To complete, bring to fulfillment; to be accomplished or perfected (passive); to carry out sacred duties

An action verb of completion that moves from the workshop to the temple. Paul uses it of finishing the collection for Jerusalem (2 Cor 8:6, 11) and of God completing the good work he began in believers (Phil 1:6) – a promise that has encouraged countless saints. The passive appears in Gal 3:3, where Paul asks pointedly whether what the Spirit began can be 'completed' by the flesh. In cultic contexts (Heb 9:6), it describes priests performing their ritual duties. Spanish differentiates nicely between 'completar' for finishing a task and 'perfeccionando' for sacred refinement, while German uniformly uses 'vollenden,' capturing the word's consistent emphasis on bringing something to its intended end.

1. complete, bring to completion (6×) To bring a work, task, or divine purpose to completion; to finish what has been started. Used of completing the financial collection (2 Cor 8:6, 11), Paul's delivery of contributions to Jerusalem (Rom 15:28), and God's promise to finish the good work begun in believers (Phil 1:6). Spanish 'completar/completara' and German 'vollenden' both emphasize purposeful, active completion. The consistent presence of a prior beginning (ἐνάρχομαι in Phil 1:6) underlines the 'already started, now finishing' trajectory. FULFILL AND COMPLETE
en: complete, having-completed, he-might-complete | **es:** completad, completar, completará | **fr:** achever | **de:** vollenden Rom 15:28; 2Cor 8:6; 2Cor 8:11; Phil 1:6

2. be completed, be accomplished (passive) (2×) In passive or middle voice, to be brought to completion, to reach accomplishment, or to be perfected. Paul's rhetorical question in Gal 3:3 – 'having begun by the Spirit, are you now being completed by the flesh?' – uses the passive to challenge the Galatians' regression. In 1 Pet 5:9, sufferings are 'being accomplished' throughout the brotherhood. Spanish 'os perfeccionais' reveals the perfectionist nuance that the passive lends to the root idea of completion. FULFILL AND COMPLETE
en: are-you-completed, being-accomplished | **es:** cumplirse, os-perfeccionáis | **fr:** achever | **de:** vollenden Gal 3:3; 1Pet 5:9

3. accomplish, carry out (religious duties) (2×) To perform or carry out religious rites, sacred duties, or acts of consecrated service. In Heb 9:6 priests enter the outer tabernacle 'performing' their ritual services; in 2 Cor 7:1 believers are exhorted to perfect holiness in the fear of God. Spanish splits between 'cumpliendo' (carrying out duties) and 'perfeccionando' (perfecting holiness), capturing the dual nuance of ritual execution and spiritual refinement that distinguishes this sense from ordinary task completion. FULFILL AND COMPLETE
en: perfecting, performing | **es:** cumpliendo, perfeccionando | **fr:** achever | **de:** vollenden 2Cor 7:1; Heb 9:6

ἐπιτήδ-ειος G2006 *Adj-ANP* (1×)

necessary, suitable, needful, what is required

This adjective describes what is necessary, suitable, or needful—that which is required for a purpose or fits a situation. In James 2:16, it refers to the bodily necessities—food and clothing needed for daily survival. Classical usage emphasized fitness for purpose: a suitable place for cavalry exercises, a fit person to associate with, or things deserving certain treatment. The multilingual evidence shows interpretive choice: English 'necessary' emphasizes requirement, Spanish 'cosas-necesarias' makes the practical needs explicit. The word carries both senses: what is suitable and what is needful.

(1×) James 2:16 highlights the bitter irony of wishing someone well without providing necessities—the needful things like food and clothing that embodied love would supply. The cross-linguistic glosses emphasize the required or necessary quality of these things: they're not luxuries but genuine needs. Classical usage of 'fit for purpose' reminds us that in this context, what's necessary is what's suitable to sustain life—the material provisions that demonstrate faith working through love. NECESSARY ESSENTIAL
en: necessary | **es:** cosas-necesarias | **fr:** ἐπιτήδεια | **de:** notwendig Jas 2:16

ἐπιτίθημι G2007 *V-AIA-3P* (39×)

To lay or place upon; by extension, to add, impose, or attack

Built from 'epi' (upon) and 'tithemi' (place), this verb's core image is physical placement – hands laid on the sick for healing (Matt 9:18; Mark 16:18) or on believers for the Spirit's bestowal (Acts 8:17). From this concrete gesture, the word extends to the imposition of burdens (Matt 23:4) and, in Revelation 22:18, to adding plagues upon those who tamper with prophecy. A sharper edge appears when robbers 'lay hands on' the traveler in Luke 10:30, and in Acts 18:10 where the Lord promises no one will 'attack' Paul. Spanish and French renderings ('imponer/imposer') preserve the Latin sense of placing-upon across all three uses.

1. lay/place upon (35×) The dominant physical sense: placing or laying something upon a person or object. The laying on of hands for healing (Matt 9:18; 19:13, 15), ordination (Acts 6:6; 13:3), and the Spirit (Acts 8:17; 19:6) forms the theological core. Burdens placed on shoulders (Matt 23:4) and a name bestowed (Mark 3:16) extend the image. Spanish 'imponer/poner' and German 'auflegen' mirror the straightforward placement. PLACING AND LAYING
en: having-laid, having-laid-on, he-laid | **es:** habiendo-puesto, imponían, ponga | **fr:** imposer | **de:** auflegen, legt-auf Matt 9:18; Matt 19:13; Matt 19:15; Matt 21:7; Matt 23:4

2. add to, impose further (2×) An extended sense of adding or imposing something further onto what already exists. Revelation 22:18 uses it twice in the warning that God will 'add' plagues to anyone who adds to the book's words. Spanish 'anadir/anadira' and the shift from physical 'placing' to quantitative 'adding' mark a clear metaphorical extension from the core spatial meaning. ADDING AND CONTINUING
en: adds, will-add | **es:** añada, añadirá | **fr:** imposer | **de:** auflegen Rev 22:18

3. inflict upon, attack (2×) An aggressive sense: to lay hands on someone violently, to assault or attack. In Luke 10:30, robbers 'set upon' the traveler, and in Acts 18:10 the Lord assures Paul that no one will 'attack' him. Spanish 'atacara' (will attack) and the hostile framing distinguish this clearly from the benevolent laying on of

hands in sense 1. **PLACING AND LAYING**
en: having-laid-on, will-attack | **es:** atacará, poniéndole | **fr:** imposer | **de:** legt-auf Luke 10:30; Acts 18:10

ἐπιτιμ-άω G2008 *V-AIA-3P* (29×)

To rebuke or censure sharply with authority; rarely to issue a stern warning or charge.
A word of authoritative force, ἐπιτιμάω describes the sharp reproof that Jesus directs at demons, diseases, storms, and wayward disciples alike. When Jesus rebukes the wind and sea (Matt 8:26) or silences unclean spirits (Mark 1:25), the verb conveys sovereign command over hostile powers. It also appears in human-to-human rebuke, as when Peter presumes to censure Jesus (Matt 16:22) or the crowd tries to silence blind Bartimaeus (Mark 10:48). Spanish "reprender" and French "réprimander" consistently convey sharp disapproval.

1. rebuke, censure sharply (28×) The primary sense (28x): to rebuke, censure, or reprove sharply, typically from a position of authority. Spanish "reprender" and German contextual renderings confirm the confrontational force. Jesus rebukes the storm (Matt 8:26), demons (Matt 17:18), and Peter himself (Mark 8:33). Disciples rebuke those bringing children (Matt 19:13), and crowds rebuke the blind men calling for mercy (Matt 20:31). The verb consistently carries the weight of authoritative disapproval. **REBUKE CENSURE**
en: he-rebuked, rebuke, rebuked | **es:** a-reprenderlo, le-reprendían, los-reprendió | **fr:** réprimander | **de:** droht, ἐπετίμησαν, ἐπετίμησεν Matt 8:26; Matt 16:22; Matt 17:18; Matt 19:13; Matt 20:31

2. sternly warn, charge (1×) A nuanced sense (1x at Matt 12:16): a stern warning or solemn charge, where the emphasis shifts from disapproval of past behavior to a directive about future action. After healing many, Jesus sternly warns them not to make him known. Spanish "les advirtió" (he warned them) and English "he warned" distinguish this from simple rebuke — here the force of the verb is channeled into commanding silence rather than censuring wrongdoing. **REBUKE CENSURE**
en: he-warned | **es:** les-advirtió | **fr:** réprimander | **de:** droht Matt 12:16

ἐπιτιμ-ία G2009 *N-NFS* (1×)

punishment, penalty, discipline
This noun originally referred to full civic rights and privileges in Greek cities, but developed to mean punishment or penalty—particularly corrective discipline. In 2 Corinthians 2:6, Paul refers to the punishment imposed by the church majority on an offender, discipline meant to lead to restoration. The semantic development from 'honor' to 'punishment' likely reflects the idea of sanctions affecting one's civic standing. The multilingual evidence shows this range: Spanish represión (rebuke/censure), French punition, German Strafe (punishment). The Septuagint usage established 'penalty' as primary.

(1×) Paul's reference in 2 Corinthians 2:6 to church discipline employs this word for the corrective punishment the community imposed on the offender—sufficient penalty to prompt repentance. The cross-linguistic glosses range from formal punishment to corrective rebuke, reflecting the word's flexibility. The context suggests restorative rather than merely punitive discipline: the penalty is enough (sufficient), implying its purpose was correction leading to reconciliation, not permanent exclusion. **LOCUSTS AND SWARMS**
en: punishment | **es:** represión | **fr:** punition | **de:** Strafe 2Cor 2:6

ἐπιτρέπ-ω G2010 *V-AIP-3S* (18×)

to permit, allow, give leave — to grant authorization for someone to act or proceed
Epitrepo means to permit or allow, granting someone leave to do what they request. Its 18 New Testament occurrences span a wide range of social and spiritual settings where authority is exercised through granting or withholding permission. Jesus permits the Gadarene demons to enter the swine herd (Matt 8:31; Mark 5:13; Luke 8:32) — a permission that simultaneously reveals his authority over unclean spirits. The would-be disciple asks 'permit me first to bury my father' (Matt 8:21; Luke 9:59, 61), and the cost of following Jesus is measured precisely by what he will and will not permit. Moses 'permitted' a certificate of divorce because of hardness of heart (Matt 19:8; Mark 10:4), and Jesus reframes that concession. Paul uses it for congregational order: women are 'not permitted to speak' in certain settings (1 Cor 14:34; 1 Tim 2:12). Pilate permits Joseph of Arimathea to take Jesus' body (John 19:38). Festus permits Paul to speak for himself (Acts 26:1; 27:3; 28:16). Spanish 'permitir,' French 'permettre,' and German 'erlauben' all map the single authorization sense directly.

permit, allow (18×) To grant permission or authorization for an action, whether by divine, civil, or social authority. Jesus permits demons to enter swine, demonstrating sovereign power over the unclean (Matt 8:31; Mark 5:13; Luke 8:32). The discipleship dialogues hinge on what Jesus permits before following him (Matt 8:21; Luke 9:59, 61). Moses' 'permitting' divorce becomes a foil for Jesus' higher standard (Matt 19:8; Mark 10:4). Paul deploys it for church governance and gender roles in worship (1 Cor 14:34; 16:7; 1 Tim 2:12). Roman officials permit burial (John 19:38) and self-defense speeches (Acts 26:1; 27:3; 28:16). The consistent thread is that someone with recognized authority authorizes another to proceed. French 'permettre' and German 'erlauben' confirm the single permission sense. **LEAVING AND REMAINING**
en: I-permit, It-is-permitted, Permit | **es:** Habiendo-permitido, Permitió, Se-te-permite | **fr:** permettre | **de:** erlauben, erlaubt Matt 8:21; Matt 19:8; Mark 5:13; Mark 10:4; Luke 8:32

ἐπιτροπ-ή G2011 *N-GFS* (1×)

commission, authority, full power to act
This noun denotes authority, commission, or full power to decide and act. In Acts 26:12, Paul speaks of traveling to Damascus with the authority and commission from the chief priests to arrest Christians. Classical usage emphasized reference to an arbiter, power to decide, or full powers granted for a mission. The Latin equivalent 'in fidem' (surrender absolutely) captures the comprehensive nature of this authority. The multilingual evidence shows range: commission, comisión, permission—all pointing to delegated authority to act on another's behalf.

(1×) Paul's testimony in Acts 26:12 about his commission from the chief priests emphasizes the official authority backing his persecution mission—he wasn't a rogue actor but an authorized agent with full powers. The cross-linguistic glosses (commission, comisión, permission) reflect the delegated nature of this authority: Paul carried the high priest's authorization, making him the official representative of temple authority in Damascus. The classical legal sense of 'full powers to decide' underscores the comprehensive nature of his warrant. **GEOGRAPHY AND SPACE**
en: commission | **es:** comisión | **fr:** permission | **de:** ἐπιτροπῆς Acts 26:12

ἐπίτροπ-ος G2012 *N-GMS* (3×)

steward, guardian, manager; one entrusted with oversight of affairs or persons
This noun designates someone to whom charge or stewardship is entrusted—a household manager, estate overseer, or guardian of minors. Classical usage includes executors, governors, and procurators. In the New Testament it appears in Jesus' parable about laborers and their foreman (Matthew 20:8), Joanna's connection to Herod's household (Luke 8:3), and Paul's description of guardians overseeing children until maturity (Galatians 4:2).

(3×) Translations use stewardship language: Spanish mayordomo/tutores ('steward, guardians'), French tuteur ('guardian'). Matthew 20:8 has the vineyard owner telling 'his foreman' to pay the workers. Luke 8:3 identifies Joanna as wife of 'Chuza, Herod's household manager,' showing the term's use for estate administrators. Galatians 4:2 describes the child who remains 'under guardians and managers until the date set by his father,' illustrating legal oversight of minors and their property. The term emphasizes delegated authority and responsibility for managing affairs or caring for persons. **HOUSE-**

HOLD ADMINISTRATION

en: guardians, manager | **es:** mayordomo, tutores | **fr:** tuteur | **de:** ἐπιτρόπου, ἐπιτρόπους, ἐπιτρόπῳ Matt 20:8; Luke 8:3; Gal 4:2

ἐπιτυγχάνω G2013 *V-ANA* (5×)

To obtain, attain, reach; to succeed in gaining what one seeks or has been promised.

Carries the basic sense of hitting a mark or successfully reaching a goal, extended to mean obtaining or attaining something desired. Paul uses it pointedly in Romans 11:7 to describe Israel's paradox: the nation did not obtain what it sought, but the elect obtained it. The author of Hebrews celebrates Abraham, who by patience 'obtained the promise' (Heb 6:15), and the heroes of faith who 'obtained promises' (Heb 11:33). James warns that coveting without asking God leads to not obtaining (Jas 4:2). Spanish 'alcanzar/obtener' nicely captures both the striving and the successful attainment.

(5×) To obtain, attain, succeed in gaining — to reach or acquire what was sought or promised. The classical sense of 'hitting the mark' underlies the metaphorical usage of successfully reaching a goal. Spanish 'alcanzar' (to reach/attain) and 'obtener' (to obtain), along with German 'erlangen,' all converge on the sense of successful acquisition. In Rom 11:7 it appears twice in contrast — Israel failed to obtain, but the elect did. Heb 6:15 celebrates Abraham's patient attainment of the promise; Heb 11:33 lists obtaining promises among the achievements of faith. Jas 4:2 uses the negative to expose the futility of selfish desire. FINDING AND DISCOVERING

en: did-obtain, he-obtained, obtained | **es:** alcanzar, alcanzaron, obtuvo | **fr:** erlangen, obtenir | **de:** erlangen Rom 11:7; Heb 6:15; Heb 11:33; Jas 4:2

ἐπιφαίνω G2014 *V-AIP-3S* (4×)

to appear, become visible; to shine forth (of light or divine grace)

From epi ('upon') and phaino ('to shine, appear'), this verb means to come into view or shine forth, and in the NT it spans both physical and theological manifestation. In Luke 1:79 Zechariah prophesies that the Messiah will 'shine upon' those sitting in darkness. In Acts 27:20 neither sun nor stars 'appeared' during the storm. Most strikingly, Titus 2:11 and 3:4 proclaim that God's grace and kindness have 'appeared' to all humanity — a term that gave rise to the theological concept of 'epiphany.'

(4×) To appear, become visible, or shine forth — encompassing both physical visibility and divine manifestation. Luke 1:79 uses it of messianic light shining on those in darkness ('to shine/brillar'). Acts 27:20 describes the physical absence of celestial bodies during a storm ('neither sun nor stars appeared/apareció'). In Titus 2:11 and 3:4 the verb takes on its richest theological weight: the grace and kindness of God 'appeared' (Spanish 'apareció,' French 'apparaître') to humanity, the very usage that underlies the Christian term 'Epiphany.' The passive forms emphasize that this manifestation originates from God, breaking into human experience from beyond. APPEAR SEEM SHINE

en: appeared, appearing, to-shine | **es:** apareciendo, apareció, brillar | **fr:** apparaître, briller | **de:** erscheint, ἐπεφάνη, Ἐπεφάνη Luke 1:79; Acts 27:20; Titus 2:11; Titus 3:4

ἐπιφάν-εια G2015 *N-AFS* (6×)

Appearing, manifestation; a visible display of divine presence, used of Christ's first and second advent.

A noun denoting a striking, visible manifestation — originally used in Hellenistic Greek for the dramatic appearance of a deity or a royal visitation. In the NT, it belongs exclusively to the Pastoral Epistles and 2 Thessalonians, where it frames both Christ's incarnation and his anticipated return in glory. Paul speaks of the grace 'now revealed through the appearing of our Savior' (2 Tim 1:10) and also of 'his appearing and his kingdom' still to come (2 Tim 4:1). The German 'Erscheinung' captures both the visibility and the grandeur; the Spanish 'manifestacion' emphasizes the unveiling of what was hidden.

appearing, manifestation (6×) The visible, glorious manifestation or appearing of Christ, encompassing both his first advent (incarnation) and his expected return. In 2 Tim 1:10 it refers backward to the historical appearing that abolished death, while in 2 Thess 2:8, 1 Tim 6:14, and 2 Tim 4:1, 8 it looks forward to a future appearing in power. The German 'Erscheinung' conveys the visible splendor, while Spanish 'aparicion' and 'manifestacion' together capture both the sudden visibility and the revelatory character of Christ being made manifest to the world. REVELATION MANIFESTATION

en: appearance, appearing | **es:** aparición, manifestación | **fr:** ἐπιφάνειαν, ἐπιφανείας, ἐπιφανείᾳ | **de:** Erscheinung 2Thess 2:8; 1Tim 6:14; 2Tim 1:10; 2Tim 4:1; 2Tim 4:8

ἐπιφαν-ής G2016 *Adj-AFS* (1×)

glorious, notable, distinguished, manifest

This adjective describes what is conspicuous, notable, or distinguished—what comes to light and commands attention. In Acts 2:20, Peter quotes Joel about the sun turning dark before 'the great and glorious day of the Lord.' Classical usage ranged from gods appearing to aid mortals, to prominent terrain features, to distinguished persons of rank. The word carries both visibility (manifest, evident) and quality (glorious, notable). The multilingual evidence shows interpretive variation: English 'glorious' emphasizes splendor, Spanish manifiesto emphasizes visibility, French remarquable stresses notability.

(1×) Peter's Pentecost sermon (Acts 2:20) cites Joel's prophecy about the Lord's day being 'great and glorious'—epiphanēs suggesting both the day's manifestation and its splendor. The cross-linguistic variation (glorious vs. manifest vs. remarkable) reflects the word's dual semantic load: something that appears dramatically and proves magnificent. The classical usage for divine epiphanies—gods appearing to help mortals—enriches the eschatological context: God's day will be both unmistakable and awesome. MANIFEST AND EVIDENT

en: glorious | **es:** manifiesto | **fr:** remarquable | **de:** ἐπιφανῆ Acts 2:20

ἐπιφαύσκω G2017 *V-FIA-3S* (1×)

to shine upon, illuminate, give light

This verb means to shine upon or give light to something. In Ephesians 5:14, Paul quotes what may be an early Christian hymn: 'Awake, sleeper, and arise from the dead, and Christ will shine on you.' The image is of light dawning on those who emerge from darkness. The Septuagint used this for the sun shining out, and the passive form suggests light breaking forth. The multilingual evidence is consistent: shine upon, illuminate, give light—all emphasizing the source of illumination acting upon a recipient.

(1×) The hymnic fragment in Ephesians 5:14 promises that Christ will shine upon those who wake from spiritual death—light flooding the one who rises from darkness. The cross-linguistic unanimity (all languages: shine/illuminate/enlighten) reflects the straightforward photological metaphor. The passive form suggests light actively reaching out to illumine the recipient: Christ as sun dawning on the sleeper, not merely available light but light that shines forth to dispel darkness and wake the dead. ILLUMINATE ENLIGHTEN

en: will-shine-on | **es:** te-alumbrará | **fr:** ἐπιφαύσει | **de:** erleuchten Eph 5:14

ἐπιφέρω G2018 *V-PPA-NMS* (2×)

to bring upon, inflict, or impose; to bring or carry something to someone; to bring additional evidence or argument

This verb means to bring or lay something upon, often with the sense of inflicting or imposing. In Romans 3:5, Paul discusses whether God's wrath is unjust when he 'inflicts wrath' upon unrighteous humanity—bringing judgment upon sin. In Jude 1:9, Michael the archangel wouldn't 'bring a slanderous judgment' against Satan —wouldn't pronounce or impose a reviling accusation. The Spanish 'que inflige/traer' (inflicting/to bring) and French 'ajouter/porter' (to add/to bring) show both the imposing and bringing

senses. Classical usage included bringing war upon enemies, inflicting punishment, and adducing additional arguments.

(2×) Spanish 'que inflige/traer' (inflicting/to bring) and French 'porter/ajouter' (to bring/to add) reveal the verb's range from neutral bringing to hostile inflicting. In Romans 3:5, Paul asks rhetorically if God is unrighteous when he 'inflicts wrath'—brings judgment upon human unrighteousness. The verb emphasizes God's active imposition of just judgment. In Jude 1:9, Michael the archangel 'did not bring' a reviling accusation against the devil—refused to pronounce or impose slanderous judgment. Classical usage included bringing war upon enemies and inflicting penalties. Both biblical uses involve bringing something weighty: divine wrath or verbal judgment. The verb's force suggests active imposition, not mere delivery. **BEARING AND CARRYING**

en: inflicting, to-bring | **es:** que-inflige, traer | **fr:** ajouter, porter | **de:** bringen, zu-bringen Rom 3:5; Jude 1:9

ἐπιφων-έω G2019 *V-IIA-3P* (4×)

to shout, cry out, exclaim loudly in response or against someone

In the New Testament, this verb captures the raw energy of a crowd raising its voice—whether in acclamation or hostile protest. At Jesus' trial the people kept shouting for crucifixion (Luke 23:21), while in Acts the crowd of Caesarea hailed Herod with divine honors (Acts 12:22). The Spanish 'aclamaba/gritaban' and French 'crier contre' both highlight the public, declamatory force of the word, which often carries an emotional charge beyond ordinary speech.

(4×) To shout loudly in a public setting, especially as a crowd responding to a speaker or event. Used of hostile cries demanding crucifixion (Luke 23:21), acclamatory shouting praising Herod as divine (Acts 12:22), and confused mob outcries where officials cannot discern the charge (Acts 21:34, 22:24). The Spanish split between 'aclamaba' (acclaiming) and 'gritaban' (shouting against) reflects the word's capacity for both positive and negative vocal outbursts. **CALLING AND NAMING**

en: they-were-shouting-against, were-shouting | **es:** aclamaba, gritaban | **fr:** crier, crier-contre | **de:** ἐπεφώνει, ἐπεφώνουν Luke 23:21; Acts 12:22; Acts 21:34; Acts 22:24

ἐπιφώσκω G2020 *V-PPA-DFS* (2×)

to dawn, grow light, or shine forth; to begin to grow toward daylight; to approach or draw near (of time)

This verb describes the dawning or approach of daylight, used in contexts marking the transition from night to day. In Matthew 28:1, it describes the time 'as it began to dawn toward the first day of the week' when women came to the tomb. In Luke 23:54, it marks the Sabbath 'drawing near' or beginning—the time approaching when work must cease. The Spanish 'amanecer/amanecía' (to dawn/was dawning) and French 'poindre' (to dawn, break) both capture the dawn imagery. The word can describe literal daybreak or the temporal approach of significant times.

(2×) Spanish 'amanecer/amanecía' (to dawn/was dawning) and French 'poindre' (to dawn) both emphasize the breaking of light. In Matthew 28:1, the women came to the tomb 'as it began to dawn' (ἐπιφωσκούσῃ) toward the first day of the week—the early morning light when they would discover the empty tomb. In Luke 23:54, it was Preparation Day 'and the Sabbath was dawning' (ἐπέφωσκεν)—the Sabbath approaching or beginning (though Sabbath begins at sunset, this may refer idiomatically to its arrival). Both uses mark crucial temporal transitions: resurrection morning and Sabbath's arrival after Jesus' burial. The verb's core meaning of light growing toward fullness aptly describes time approaching its appointed hour. **DAWN AND TWILIGHT**

en: dawning, was-dawning | **es:** amanecer, amanecía | **fr:** poindre | **de:** ἐπέφωσκεν, ἐπιφωσκούσῃ Matt 28:1; Luke 23:54

ἐπιχειρ-έω G2021 *V-AIA-3P* (3×)

attempt, undertake; put one's hand to an endeavor

This verb means to put one's hand to a task, to attempt or undertake something. The classical usage emphasizes beginning work, making an attempt, or endeavoring to accomplish something. In the New Testament it appears in contexts of beginning significant undertakings—Luke's careful composition of his Gospel (Luke 1:1), opponents trying to argue with Stephen (Acts 9:29), and Jewish exorcists attempting to use Jesus' name (Acts 19:13).

(3×) The translation evidence shows undertaking language: Spanish Intentaron/emprendieron ('they attempted, they undertook'), French entreprendre ('undertake'). Luke 1:1 begins the Gospel: 'many have undertaken to compile a narrative,' establishing Luke's careful historical method. Acts 9:29 describes opponents in Jerusalem who 'attempted' to kill Saul after his conversion. Acts 19:13 tells of 'some itinerant Jewish exorcists' who 'undertook to invoke the name of the Lord Jesus' over the demon-possessed. Each use involves beginning an endeavor, whether literary, violent, or spiritual. **TESTING AND TEMPTATION**

en: attempted, undertook, were-attempting | **es:** Intentaron, emprendieron, intentaban | **fr:** entreprendre | **de:** ἐπεχείρησαν, ἐπεχείρουν, Ἐπεχείρησαν Luke 1:1; Acts 9:29; Acts 19:13

ἐπιχέω G2022 *V-PPA-NMS* (1×)

to pour on, pour out upon

This verb means to pour something over or upon something else—to pour out liquid onto a surface or object. In Luke 10:34, the Good Samaritan pours oil and wine on the wounded man's injuries, a standard ancient medical treatment. Classical usage included both liquids (water, wine) and metaphorical pouring (pouring sleep upon someone, pouring laments over the dead). The prefix ἐπι- emphasizes the 'upon' dimension—this isn't just pouring but pouring onto something specific. The multilingual evidence is direct: pouring on, verser sur, echando (pouring).

(1×) The Good Samaritan's action in Luke 10:34 of pouring oil and wine on the victim's wounds demonstrates practical medical care—olive oil soothed and wine disinfected. The cross-linguistic glosses emphasize the motion and direction: pouring-on, verser-sur, all capturing the application of liquid to wounds. The classical background of metaphorical pouring (sleep, laments) reminds us how versatile this verb was, but here the sense is concrete: therapeutic liquids applied directly to injuries. **THROWING AND CASTING**

en: pouring-on | **es:** echando | **fr:** verser-sur | **de:** ἐπιχέων Luke 10:34

ἐπιχορηγ-έω G2023 *V-PPA-NMS* (5×)

To supply, furnish, provide generously; used of God's provision and believers' active cultivation of virtues.

Originally a term from civic life — a choregus was someone who generously funded a chorus — this verb carries overtones of lavish, abundant provision. Paul uses it of God supplying seed to the sower and multiplying the harvest (2 Cor 9:10), and of the Spirit being supplied through faith (Gal 3:5). In Colossians 2:19, Christ the Head supplies nourishment to the whole body. Peter employs it memorably to urge believers to 'supplement' their faith with virtue, knowledge, and love (2 Pet 1:5), with the promise that entrance to the eternal kingdom will be 'richly supplied' to them (2 Pet 1:11).

(5×) To supply, furnish, provide abundantly — to give generously or add to what already exists. The word's background in civic patronage (funding a chorus) colors it with overtones of liberal generosity. Spanish 'proveer/suplir' and French 'pourvoir' capture the provision aspect. In 2 Cor 9:10 God is the supplier of seed and bread; in Gal 3:5 the Spirit is supplied through faith's hearing. Col 2:19 uses it of Christ nourishing the body. In 2 Pet 1:5 believers are to add virtues upon their faith in a chain of moral development, and in 2 Pet 1:11 the reward is an abundantly supplied entrance into Christ's kingdom. **GIVING AND BESTOWING**

en: being-supplied, supply, supplying | **es:** añadid, que-suple, será-provista | **fr:** pourvoir, ἐπιχορηγήσατε, ἐπιχορηγηθήσεται | **de:** darreichen 2Cor 9:10; Gal 3:5; Col 2:19; 2Pet 1:5; 2Pet 1:11

ἐπιχορηγ-ία G2024 *N-GFS* (2×)

supply, provision, or support; abundant provision that enables growth or function

This noun denotes supply, provision, or the act of furnishing what's needed. In Ephesians 4:16, Paul describes the body of Christ growing as each part contributes its share through 'every supporting ligament'—each joint or connection supplying what the body needs. In Philippians 1:19, Paul expects his trials to result in deliverance 'through your prayers and the supply of the Spirit of Jesus Christ'—the Spirit's abundant provision sustaining him. The Spanish 'provisión/suministro' (provision/supply) captures the furnishing sense. Classical usage included supplying choruses for dramatic festivals (the root meaning), but extended to any generous provision of resources.

(2×) Spanish 'provisión/suministro' (provision/supply) and German 'Darreichung' (furnishing, provision) show this word is about providing what's needed. In Ephesians 4:16, Paul describes Christ's body growing 'by what every joint supplies' (διὰ πάσης ἁφῆς τῆς ἐπιχορηγίας)—every connection or ligament providing support and nourishment so the whole body functions. In Philippians 1:19, Paul trusts his situation will turn to deliverance through 'the supply of the Spirit'—the Spirit's generous provision of grace, power, and sustenance. Classical Greek used this for financing dramatic choruses (a wealthy patron's supply), but the metaphor extended to any abundant provision. Both biblical uses emphasize resources generously given to sustain and enable life and growth. **HELP AND ASSISTANCE**

en: supply | **es:** provisión, suministro | **fr:** ἐπιχορηγίας | **de:** Darreichung Eph 4:16; Phil 1:19

ἐπι-χρίω G2025 *V-AIA-3S* (2×)

to anoint, smear, or spread on; to apply ointment or a substance to something

This verb means to anoint or smear something on, to apply ointment or another substance to a surface. In John 9, it appears twice describing Jesus anointing the blind man's eyes with mud. He made clay from saliva and dirt, 'anointed' or spread it on the man's eyes, then sent him to wash. The Spanish 'ungió' (anointed) and French 'enduire' (to coat, smear) both capture the application of substance to surface. Classical usage included plastering walls or applying medical ointments. The biblical context uses this physical anointing as the means of miraculous healing.

(2×) Spanish 'ungió' (anointed) and French 'enduire' (to coat, smear on) show this is about applying a substance to a surface. Both occurrences appear in John 9:6, 11, where Jesus heals a man born blind by making mud with saliva and 'anointing' his eyes with it—smearing or spreading the clay on his eyes. After washing in Siloam, the man received sight. The verb emphasizes the physical act of application: not ceremonial anointing with oil, but therapeutic spreading of a medicinal (or faith-activating) substance. Classical medical writers used this word for applying plasters and ointments. The domain assignment to Religious Activities may reflect the miracle's theological significance, though the verb itself is quite physical and medical. **ANOINTING AND SMEARING**

en: anointed | **es:** ungió | **fr:** enduire | **de:** bestreichen John 9:6; John 9:11

ἐποικοδομ-έω G2026 *V-PIA-3S* (7×)

To build upon a foundation; to erect or edify upon something already laid, used metaphorically for spiritual growth.

A construction metaphor meaning to build upon a foundation already in place. Every New Testament occurrence is figurative: Paul warns the Corinthians that while he laid the foundation of Christ, each builder must take care how they build upon it — with gold, silver, and precious stones or with wood, hay, and straw (1 Cor 3:10–14). Ephesians 2:20 declares that believers are 'built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone.' Colossians 2:7 speaks of being 'rooted and built up in him.' The Spanish 'edificar encima' and French 'batir sur' both preserve the layered image: this is not building from scratch but constructing upward on what God has already established.

build upon, build up on a foundation (7×) To build upon an existing foundation — used exclusively in metaphorical and spiritual contexts in the NT to describe the work of edification on the groundwork that God or his apostles have already laid. Paul's extended building metaphor in 1 Corinthians 3:10–14 is the locus classicus: he laid the foundation and others build upon it, but the quality of each person's work will be tested by fire. Ephesians 2:20 presents the church as built upon the apostles and prophets with Christ as the cornerstone. Colossians 2:7 urges believers to be 'built up in him.' The Spanish 'edificar encima' and German 'aufbauen' both capture the upward, layered quality of the construction — growth upon a sure and already-given base. **BUILDING AND CONSTRUCTING**

en: being-built-up, building-up, builds-upon | **es:** edifica-encima, edificados-sobre, edificándoos | **fr:** bâtir-sur, vous-édifiant, ἐποικοδομηθέντες | **de:** aufbauen, auferbauend 1Cor 3:10; 1Cor 3:12; 1Cor 3:14; Eph 2:20

ἐποκέλλω G2027 *V-AIA-3P* (1×)

to run aground, run ashore, be shipwrecked

This maritime verb describes running a ship aground or being wrecked on shore—driving the vessel onto land or shoal. In Acts 27:41, Paul's ship runs aground on a sandbar off Malta, stuck between two seas. Classical usage included deliberately beaching ships and accidental wrecking. The verb captures the violent impact of ship meeting land. The multilingual evidence preserves the nautical context: ran aground, hicieron encallar (made run aground), échouer (run aground). This is technical maritime vocabulary for the moment hull strikes bottom.

(1×) The climax of Paul's sea voyage (Acts 27:41) comes when the ship strikes a reef or sandbar, running violently aground. The cross-linguistic glosses maintain nautical precision: all languages use maritime terms for grounding or beaching. The context describes the bow sticking fast while the stern breaks up under wave action —classic description of a ship caught between forces, unable to float free. Classical usage for both deliberate beaching and accidental wrecking encompasses both planned and catastrophic groundings. **SAIL TRAVEL SHIP**

en: they-ran-aground | **es:** hicieron-encallar | **fr:** échouer | **de:** ἐπέκειλαν Acts 27:41

ἐπονομ-άζω G2028 *V-PIM/P-2S* (1×)

to be called, bear a name, take a title

This verb means to give a name to something, call something by a name, or apply a designation. In Romans 2:17, Paul addresses those who 'call themselves Jews' or 'bear the name Jew'—who take that identity title. Classical usage involved applying words as names to things or calling people by specific names or titles. The middle voice emphasizes self-designation or identification. The multilingual evidence shows interpretive choice: are-called, te-llamas (you call yourself), appeler (to call)—all circling the act of naming or designation, with various emphases on who does the naming.

(1×) Paul's address in Romans 2:17 to those who 'call themselves Jews' or 'bear the name Jew' raises questions of authentic versus nominal identity. The cross-linguistic glosses wrestle with agency: does this emphasize self-designation (you call yourself) or recognized identity (are called)? The context suggests Paul is questioning whether the name matches the reality—calling yourself a Jew matters little if you violate the law. Classical usage of applying names to things shows this is about designation, whether self-applied or socially recognized. **CALLING AND NAMING**

en: are-called | **es:** te-llamas | **fr:** appeler | **de:** sich-nennen Rom 2:17

ἐποπτ-εύω G2029 *V-APA-NMP* (2×)

to look at, observe, or witness; to watch closely or behold; to become an eyewitness or initiate (at mysteries)

This verb means to look at, observe closely, or witness something. In 1 Peter it appears twice, both times as a participle describing eyewitness observation of believers' conduct. In 2:12, Peter urges good conduct among Gentiles so that they may 'observe' believers'

good works and glorify God. In 3:2, husbands who don't believe may be won 'when they observe' their wives' pure and reverent conduct. The Spanish 'observando/habiendo observado' (observing/having observed) emphasizes careful watching. Classical usage included becoming an initiate at mystery religions—one who has seen the sacred rites. Biblical usage focuses on eyewitness observation of transformed lives.

(2×) Spanish 'observando/habiendo observado' (observing/having observed) and German 'beobachten' (to observe) both emphasize careful watching. In 1 Peter 2:12, believers maintain good conduct among pagans so that 'observing your good works' (ἐποπτεύοντες), they may glorify God when he visits. In 3:2, unbelieving husbands may be won without words 'when they observe' (ἐποπτεύσαντες) the pure and reverent behavior of their wives. Both uses involve careful, sustained observation—watching conduct over time until the evidence becomes undeniable. Classical usage included watching over cities (of gods) and being initiated into mystery religions (becoming an ἐπόπτης, one who has seen the sacred rites). Peter democratizes this eyewitness language: pagans become witnesses of Christian transformation through daily observation. **SEEING AND PERCEIVING**

en: having-observed, observing | **es:** habiendo-observado, observando | **fr:** ἐποπτεύοντες, ἐποπτεύσαντες | **de:** beobachten 1Pet 2:12; 1Pet 3:2

ἐπόπτ-ης G2030 *N-NMP* (1×)

eyewitness, one who has seen personally

This noun denotes someone who has seen with their own eyes—an eyewitness or personal observer. In 2 Peter 1:16, the apostles claim to be eyewitnesses of Christ's majesty at the Transfiguration, not following cleverly devised myths. Classical usage included overseers and watchers (especially gods observing human affairs) and those initiated into the highest grade of mystery religions. The New Testament appropriates this language of privileged seeing for apostolic witness. The multilingual evidence is consistent: eyewitnesses, testigos oculares (eye witnesses), Augenzeuge—all emphasizing direct visual testimony.

(1×) Peter's claim in 2 Peter 1:16 to eyewitness status grounds apostolic authority in direct experience—they saw Christ's glory with their own eyes on the holy mountain. The cross-linguistic unanimity (all languages: eyewitness) reflects the forensic and testimonial force of this word: these aren't second-hand reports but firsthand visual evidence. The classical background in mystery religions, where epoptai were fully initiated viewers of sacred rites, enriches the sense: the apostles were admitted to behold divine glory directly. **SEEING AND PERCEIVING**

en: eyewitnesses | **es:** testigos-oculares | **fr:** ἐπόπται | **de:** Augenzeuge 2Pet 1:16

ἔπος G2031 *N-ANS* (1×)

word, saying, expression

This noun means word, utterance, or saying—especially in the sense of a brief expression or turn of phrase. In Hebrews 7:9, the author uses the expression 'so to speak' or 'if I may say so'—ὡς ἔπος εἰπεῖν, a classical idiom meaning 'in a word' or 'to put it briefly.' Classical usage ranged from sung words and promises to oracles and proverbial sayings. Homer used it for speech accompanied by music. The multilingual evidence shows interpretive approaches: word, palabra, parole—all recognizing this as a unit of speech, though context determines whether it's ordinary speech or formal utterance.

(1×) The phrase in Hebrews 7:9 employs this word in a fixed idiom—ὡς ἔπος εἰπεῖν, 'so to speak' or 'one might even say'—introducing a bold claim about Levi paying tithes through Abraham. The cross-linguistic glosses (word, palabra) capture the basic lexical meaning, though translators recognize the phrase functions idiomatically. Classical usage for oracles, promises, and songs shows this word often carried weight beyond mere information—it was utterance that accomplished things or conveyed sacred truth. **GEOGRAPHY AND SPACE**

en: a-word | **es:** palabra | **fr:** parole | **de:** Wort Heb 7:9

ἐπουράνιος G2032 *Adj-ANP* (19×)

Heavenly, celestial — belonging to or characteristic of heaven, in contrast to what is earthly.

An adjective marking persons, places, or realities as belonging to the heavenly realm rather than the earthly. Paul employs it as a structuring contrast in 1 Corinthians 15:40–49, distinguishing heavenly bodies from earthly ones and the heavenly Adam from the earthly. Ephesians uses the substantivized plural 'the heavenlies' (ἐν τοῖς ἐπουρανίοις) as a distinctive spatial concept — the spiritual realm where believers are seated with Christ yet where cosmic powers also operate (Eph 1:3, 20; 2:6; 3:10; 6:12). Hebrews applies it to the heavenly calling (3:1), the heavenly gift (6:4), and the heavenly sanctuary that the earthly tabernacle merely copies (8:5). Spanish 'celestial' and German 'himmlisch' consistently mirror the single Greek adjective.

heavenly, of heaven, celestial (19×) Pertaining to heaven or the celestial realm, used both attributively and substantively. Paul contrasts heavenly and earthly bodies in resurrection theology (1 Cor 15:40, 48–49). Ephesians develops 'the heavenlies' (τὰ ἐπουράνια) as a multi-layered spiritual domain — the seat of Christ's authority, the believers' position, and the arena of spiritual warfare (Eph 1:3, 20; 2:6; 6:12). Hebrews applies it to the heavenly sanctuary of which the earthly tabernacle was a copy (Heb 8:5; 9:23). Spanish 'celestial' and German 'himmlisch' render it uniformly. **HEAVEN AND SKY**

en: heavenlies, heavenly, heavenly-things | **es:** celestial, celestiales, de-celestiales | **fr:** céleste | **de:** himmlisch John 3:12; 1Cor 15:40; 1Cor 15:48

ἑπτά G2033 *Adj-DFP* (88×)

Seven; the cardinal numeral, frequently carrying symbolic significance in biblical usage

Hepta is the indeclinable Greek numeral seven, appearing 88 times in the New Testament with both literal and symbolic force. Jesus feeds the four thousand with seven loaves (Matt 15:36), and seven baskets remain (Matt 15:37). The number pervades Revelation — seven churches, seven seals, seven trumpets, seven bowls — where it consistently signals divine completeness. Even in the command to forgive seventy-seven times (Matt 18:22), seven carries a sense of unlimited fullness. All major translations render it with straightforward numeral equivalents: 'siete,' 'sept,' 'sieben.'

seven (88×) The cardinal number seven, used across the New Testament for literal counting and as a symbol of divine completeness and totality. It appears in miracle narratives such as the seven loaves (Matt 15:36) and dominates Revelation's literary structure with seven churches, seals, trumpets, and bowls. The consistent cross-linguistic rendering — Spanish 'siete,' French 'sept,' German 'sieben' — confirms a single unified numerical sense across all 88 occurrences. **NUMBER SEVEN**

en: seven | **es:** los-siete, siete | **fr:** sept | **de:** sieben Matt 12:45; Matt 15:36; Matt 15:37; Matt 16:10; Matt 18:22

ἑπτάκις G2034 *Adv* (4×)

seven times, sevenfold

A straightforward numerical adverb meaning 'seven times,' yet in Jesus' teaching it carries theological weight far beyond arithmetic. When Peter asks whether forgiving seven times is enough (Matt 18:21), Jesus responds with a multiplication that shatters any legalistic counting. In Luke 17:4 the same term appears twice in a single verse, underscoring the radical completeness of forgiveness. Every major translation tradition renders it with the transparent numeral—Spanish 'siete veces,' French 'sept fois'—confirming its univocal meaning.

(4×) Seven times, used as a numerical adverb expressing repetition. In Matthew 18:21-22 Peter proposes forgiving 'seven times' as generous, only for Jesus to expand it to seventy-seven (or seventy times seven), transforming the adverb into a symbol of limitless grace. Luke 17:4 uses it twice to depict a brother sinning and repenting seven times in a single day. The cross-linguistic uniformity (Spanish 'siete veces,' French 'sept fois') confirms this is a single, transparent sense. **TIMES AND OCCASIONS**

en: seven-times | **es:** siete-veces | **fr:** sept-fois | **de:** ἑπτάκις Matt 18:21; Matt 18:22; Luke 17:4

ἑπτᾰκισ-χίλιοι G2035 *Adj-AMP* (1×)

seven thousand

This numerical adjective means seven thousand. In Romans 11:4, Paul quotes God's response to Elijah: 'I have kept for myself seven thousand men who have not bowed the knee to Baal.' The number represents God's faithful remnant in Israel during Elijah's time, and Paul applies this remnant theology to his own day. The multilingual evidence is completely uniform: all languages render this directly as 'seven thousand,' showing numbers typically transfer without semantic shift across languages. The significance lies not in the word itself but in what the specific number represents theologically.

(1×) God's declaration of seven thousand faithful Israelites (Romans 11:4, citing 1 Kings 19) provides theological reassurance to Elijah that he's not alone—there's a substantial remnant. The cross-linguistic unanimity reflects how numbers function in translation: seven thousand is seven thousand in every language. The theological freight comes from the number's role in remnant theology: a minority, yes, but not insignificant—enough to preserve God's purposes through unfaithful times. **THOUSANDS AND MYRIADS**

en: seven-thousand | **es:** siete-mil | **fr:** sept-mille | **de:** siebentausend Rom 11:4

εἶπον G2036 *V-AIA-3S* (3×)

say, said; aorist form of the verb 'to say'

This is the common aorist (simple past) form meaning 'said' or 'spoke.' While the present tense uses λέγω and the future ἐρῶ, this aorist εἶπον is the standard narrative form for reporting speech. It appears countless times in the Gospels and Acts to introduce direct discourse. The three specific occurrences here are all in Acts 8-9, recording key moments in the early church's expansion.

(3×) Across all languages this is rendered as simple past speech: 'said' in English, dijo in Spanish, dire in French, sprach in German. Acts 8:37 (in manuscripts that include it) has the Ethiopian eunuch's confession after Philip's explanation. Acts 9:5 records the risen Jesus' question to Saul on the Damascus road: 'he said, Who are you, Lord?' These uses show the standard narrative function of introducing spoken words, the most common way biblical Greek reports what someone said. **SAYING AND COMMANDING**

en: he-said, said | **es:** dijo | **fr:** dire | **de:** sprach Acts 8:37; Acts 9:5

ἐραστ-ός G2037 *N-AMS* (3×)

Erastus; personal name of several Christians mentioned by Paul

Erastus (meaning 'beloved') is a personal name that appears three times, possibly referring to two or three different individuals in Paul's circle. One Erastus is sent with Timothy into Macedonia (Acts 19:22), another is identified as Corinth's city treasurer (Romans 16:23), and a third remained in Corinth when Paul wrote to Timothy (2 Timothy 4:20). The city treasurer reference suggests this was a person of some civic standing.

(3×) The name appears uniformly across translations: Erastos, Erastus. Acts 19:22 mentions Paul sending 'Timothy and Erastus' to Macedonia as ministry assistants. Romans 16:23 includes greetings from 'Erastus, the city treasurer,' marking him as a believer with civic responsibility. 2 Timothy 4:20 notes 'Erastus remained at Corinth.' Whether these refer to one, two, or three men is debated, but the name marks faithful co-workers in Paul's missionary network. **PROPER NAMES (PERSONAL)**

en: Erastos | **es:** Érastos | **fr:** Eraste, Erastus | **de:** Erastus, Ἔραστον Acts 19:22; Rom 16:23; 2Tim 4:20

ἐργάζομαι G2038 *V-PNM/P* (41×)

To work, labor, perform, or produce; the middle-voice verb for engaging in productive activity, doing deeds, and bringing about results.

The verb ergazomai is the New Testament's primary term for human labor and productive action. Jesus invokes it when sending workers into the vineyard (Matt 21:28), when defending his Sabbath healing by declaring 'my Father is working until now, and I am working' (John 5:17), and when redirecting human effort toward imperishable food (John 6:27). The Spanish obrar and German arbeiten both reflect the word's core sense of purposeful exertion. What gives ergazomai its theological depth is the ease with which it shifts from physical toil to moral conduct — the same verb describes a farmer tilling soil and a sinner committing lawlessness (Matt 7:23). Paul and James harness this flexibility to debate whether faith 'works' righteousness or wrath (Rom 4:15; Jas 1:20).

1. work, labor, toil (27×) The foundational sense of engaging in work, labor, or toil, often for livelihood or as productive activity. In John 5:17 Jesus grounds human work in divine activity: 'My Father is working until now, and I am working.' Luke 13:14 shows the synagogue ruler insisting people should work on six days but not the Sabbath. The Spanish trabajar/obrar and German arbeiten uniformly render this as purposeful exertion. John 6:27's command to 'work for the food that endures' elevates daily labor into a spiritual metaphor while retaining the concrete sense of effort. **WORK AND LABOR**

en: I-work, to-work, was-working | **es:** obrando, obrar, obras | **fr:** travailler | **de:** arbeiten, arbeitet Matt 21:28; Luke 13:14; John 5:17; John 6:27

2. do, perform, commit deeds (10×) To do, perform, or commit deeds, typically with moral or ethical weight. In Matthew 7:23 Jesus dismisses those who 'work lawlessness,' and in Acts 10:35 the one who 'works righteousness' is accepted by God. The Spanish obrar and hizo capture the performative quality — this is not neutral labor but morally consequential action. Romans 2:10 promises glory to everyone who 'works good,' showing how the same verb that describes vineyard toil in the parables now measures ethical conduct. Mark 14:6 uses it for the 'good work' the woman performed in anointing Jesus. **WORK AND LABOR**

en: let-us-work, she-did, worked | **es:** hizo, obra, obrando | **fr:** travailler | **de:** arbeiten, arbeitet Matt 7:23; Matt 26:10; Mark 14:6; Acts 10:35; Rom 2:10

3. produce, bring about (2×) To produce, bring about, or cause a result, where the emphasis falls on the effect generated rather than the effort expended. In 2 Corinthians 7:10 godly sorrow 'produces' repentance leading to salvation, and in James 1:20 human anger does not 'produce' the righteousness of God. The Spanish produce and the shift from arbeiten to a causative nuance in context confirm this as a distinct semantic development. The agent recedes; the outcome comes to the fore. **WORK AND LABOR**

en: produces | **es:** produce | **fr:** travailler | **de:** arbeiten 2Cor 7:10; Jas 1:20

4. (1×) To work with, invest, or trade, as in the parable of the talents (Matt 25:16) where the servant who received five talents 'worked with them' and gained five more. The Spanish trabajó and German arbeitet here carry the commercial sense of putting capital to productive use. This extends the basic labor sense into the domain of economic enterprise and investment, a natural metaphorical step from physical toil to financial activity. **WORK AND LABOR**

en: worked | **es:** trabajó | **fr:** travailler | **de:** arbeitet Matt 25:16

5. (1×) To be worked or wrought, appearing in the passive or perfect passive participle to describe deeds as 'having been performed' in a particular manner. In John 3:21 the one who does the truth comes to the light so that his deeds may be revealed as 'having been worked in God.' The Spanish obradas and the passive construction show that the focus shifts from the doer to the character and origin of the deed itself — these works bear the mark of divine enabling. **WORK AND LABOR**

en: having-been-worked | **es:** obradas | **fr:** travailler | **de:** arbeiten John 3:21

ἐργᾰσ-ία G2039 *N-GFS* (6×)

Work, business, trade, profit; productive labor or effort directed toward gain or a practical end.

Ergasia covers the full spectrum from physical labor to commercial enterprise and the profit it yields. In Acts, the word appears in vivid economic contexts: a slave girl's divination brought her owners much

ergasia ('profit,' Acts 16:16, 19), and Demetrius the silversmith rallied fellow craftsmen by warning that their ergasia ('business/trade,' Acts 19:24-25) was under threat. Luke 12:58 uses it for the effort one should exert to settle a dispute on the way to court. Paul employs it in Ephesians 4:19 for the 'working' or 'practice' of impurity, where Spanish renders it 'práctica'—highlighting the word's extension from economic labor to moral activity.

1. (3×) Profit or gain derived from a commercial enterprise. In Acts 16:16 and 16:19 the word denotes the revenue a slave girl's divination generated for her owners, and in Acts 19:24 it refers to the considerable income Demetrius's silver shrine trade produced. English and Spanish glosses ('profit,' 'ganancia') confirm the emphasis on financial return rather than the labor itself. **GAIN AND GREED**

en: business, profit | **es:** ganancia | **fr:** travail | **de:** ἐργασίαν, ἐργασίας Acts 16:16; Acts 16:19; Acts 19:24

2. (1×) The active practice or working of something, extended from physical craft to moral conduct. In Ephesians 4:19, Paul describes Gentiles who have given themselves over to the ergasia of impurity—Spanish 'práctica' and English 'working' both capture this sense of deliberate, sustained engagement in an activity rather than a single act. **AUTO-DETECTED COMMUNITY 15304 WITH 4 SENSES**

en: working | **es:** práctica | **fr:** travail | **de:** ἐργασίαν Eph 4:19

3. (1×) Effort or diligence applied toward achieving a specific outcome. Luke 12:58 urges the listener to 'give effort' (dos ergasian, echoing the Latin da operam) to be released from an adversary on the way to the magistrate. The focus falls on earnest exertion rather than on trade or profit. **AUTO-DETECTED COMMUNITY 15304 WITH 4 SENSES**

en: effort | **es:** esfuerzo | **fr:** travail | **de:** ἐργασίαν Luke 12:58

4. (1×) A trade, business, or craft viewed as an ongoing occupation. In Acts 19:25, Demetrius gathers those whose livelihood depends on the same line of work. Spanish 'negocio' and English 'business' highlight the occupational rather than strictly monetary dimension, distinguishing this from sense 1's focus on profit. **AUTO-DETECTED COMMUNITY 15304 WITH 4 SENSES**

en: business | **es:** negocio | **fr:** travail | **de:** ἐργασίας Acts 19:25

ἐργάτ-ης G2040 *N-AMS* (16×)

worker, laborer — one who performs work, whether in a field, a trade, or the ministry of the gospel

Ergates designates a person who works — a laborer, craftsman, or practitioner. Jesus uses it in his urgent appeal for harvest workers: 'the harvest is plentiful but the laborers are few' (Matt 9:37-38; Luke 10:2), and affirms that 'the worker deserves his wages' (Luke 10:7; 1 Tim 5:18). Paul exhorts Timothy to be 'a worker who has no need to be ashamed' (2 Tim 2:15) and warns against 'deceitful workers' who disguise themselves as apostles of Christ (2 Cor 11:13; Phil 3:2). The term can also appear negatively: 'workers of iniquity' (Luke 13:27). Spanish 'obrero,' French 'ouvrier,' and German equivalents all reflect the core sense of one who labors, whether honorably or not.

worker, laborer (16×) A person who performs labor, used across the NT for agricultural workers in harvest imagery (Matt 9:37-38; 20:1-8; Luke 10:2), gospel ministers and missionaries (2 Cor 11:13; 2 Tim 2:15; Phil 3:2), and generic practitioners of either good or evil deeds (Luke 13:27 'workers of iniquity'; Acts 19:25 craftsmen). Jesus' declaration that 'the worker is worthy of his wages' (Matt 10:10; Luke 10:7) became a foundational principle for supporting those who serve the church, quoted by Paul in 1 Timothy 5:18. **LABOR AND TOIL**

en: worker, workers, workman | **es:** obrero, obreros | **fr:** ouvrier | **de:** ἐργάται, ἐργάτας, ἐργάτην Matt 9:37; Matt 9:38; Matt 10:10; Matt 20:1; Matt 20:2

ἔργον G2041 *N-ANP* (174×)

Work, deed, or action; what one does or produces, whether moral conduct, labor, or an enterprise undertaken.

A broad term for what a person does or accomplishes. In the New Testament it carries heavy theological weight — Paul's 'works of the law' (Rom 2:7), James's insistence that faith shows itself through 'works' (Jas 1:25), and John's portrayal of Jesus pointing to his 'works' as evidence of divine authority (John 5:36). Spanish consistently renders it obras and German Werke, both preserving the same breadth from moral deeds to practical labor. A small cluster of occurrences shifts from moral evaluation to the idea of a task or undertaking — productive effort rather than ethical conduct.

1. deed or action (170×) A deed, act, or piece of conduct viewed especially in its moral or spiritual dimension. This is the dominant New Testament usage, covering 'works of the law,' 'good works,' and 'evil deeds.' Translations across languages converge on a single broad term (eng works, spa obras, fra œuvre, deu Werke), reflecting how central this concept is to Pauline and Johannine theology. John 3:19-21 presents the sharpest contrast: those whose works are evil avoid the light, while those who practice truth come to it. Jesus appeals to his works as testimony in John 5:36. **GEOGRAPHY AND SPACE**

en: works | **es:** obras | **fr:** œuvre | **de:** Werke John 3:19; John 3:20; John 3:21; John 5:36

2. work or task (4×) A task, enterprise, or labor undertaken — the sense of productive work rather than moral evaluation. In Rom 2:7 'patient continuance in well-doing' shifts toward effort and perseverance; Phil 1:22 speaks of 'fruitful labor' as an ongoing enterprise. The multilingual glosses sometimes add a prepositional frame (spa de-obra, eng of-work), hinting at the instrumental or material nuance. Jas 1:25 bridges both senses: the 'work' that blesses is both task and moral deed. **GEOGRAPHY AND SPACE**

en: of-work, works | **es:** de-obra, obras | **fr:** œuvre | **de:** Werke John 5:20; Rom 2:7; Phil 1:22; Jas 1:25

ἐρεθίζω G2042 *V-AIA-3S* (2×)

to rouse to anger, provoke, or irritate; to stimulate, excite, or challenge to action

This verb means to provoke, irritate, or rouse to action—both positive and negative. In 2 Corinthians 9:2, Paul says the Macedonians' zeal 'stirred up' or stimulated the Achaians to generous giving—positive provocation to good works. In Colossians 3:21, fathers are warned not to 'provoke' or irritate their children, lest they become discouraged—negative provocation that damages. The Spanish 'estimuló/provoquéis' (stimulated/provoke) captures both positive stirring and negative irritation. Classical usage included rousing warriors to fight and provoking quarrels. The biblical uses show provocation can inspire virtue or incite frustration, depending on how it's applied.

(2×) Spanish 'estimuló/provoquéis' (stimulated/provoke) perfectly captures this verb's dual edge: it can inspire or irritate. In 2 Corinthians 9:2, Paul tells the Corinthians that their readiness 'stirred up' (ἠρέθισεν) most of the Macedonians to action—their enthusiasm provoked others to generous giving, a positive contagion. In Colossians 3:21, fathers must not 'provoke' (ἐρεθίζετε) their children through harsh or unreasonable treatment, lest they lose heart—negative provocation that discourages. Classical usage included lions rousing themselves to fight and men challenging each other to boxing matches. The verb's semantic range spans from helpful stimulation to harmful irritation, depending on motive and method. **STIR UP INCITE**

en: provoke, stirred-up | **es:** estimuló, provoqueis | **fr:** provoquer, ἐρεθίζετε | **de:** reizen 2Cor 9:2; Col 3:21

ἐρείδω G2043 *V-APA-NFS* (1×)

to stick fast, fix firmly, run aground

This verb means to fix firmly, cause to lean against, or prop up—and by extension, to stick fast or become immovably lodged. In Acts 27:41, the ship's bow sticks fast on the reef, held immobile while the stern breaks apart. Classical usage included propping things against supports, piling bodies against each other, and things becoming wedged or fixed. The perfect passive forms emphasize the resulting state: firmly stuck, immovably lodged. The multilingual evidence shows interpretive approaches to this nautical disaster: stuck fast,

clavado (nailed/stuck), founded (grounded)—all capturing immobility.

(1×) The dramatic moment in Acts 27:41 when the ship's bow sticks fast on the sandbar creates the conditions for destruction—immobile bow, waves smashing the stern. The cross-linguistic glosses navigate between general fixity (stuck) and nautical specifics (grounded), with Spanish clavado (nailed/stuck) vividly capturing the ship impaled on the reef. Classical usage of propping and piling suggests forceful lodging, which fits the violent impact of ship meeting reef, bow driven so firmly into sand or rock that it cannot move. **STANDING AND ESTABLISHING**

en: having-stuck-fast | **es:** habiéndose-clavado | **fr:** fonder | **de:** ἐρείσασα Acts 27:41

ἐρεύγομαι G2044 *V-FIM-1S* (1×)

to utter, declare, proclaim

This verb originally meant to bellow or roar—the sound cattle make or the ocean's roar. It developed to mean uttering or declaring things loudly and forcefully. In Matthew 13:35, quoting Psalm 78:2, it describes proclaiming or uttering things hidden since the foundation of the world. The Septuagint used it for the sea's roaring and powerful speech. The multilingual evidence shows theological interpretation: utter, proclaim, declare—all suggesting authoritative speech rather than mere saying. The classical sense of deep-throated roaring enriches the image of proclamation that breaks long silence.

(1×) Matthew 13:35 cites the psalmist's promise to utter hidden things—parables revealing long-concealed mysteries. The cross-linguistic glosses privilege declarative or proclamatory senses (proclaim, declare) over the original 'bellow/roar,' showing how the Septuagint and New Testament spiritualized this word. The classical image of ocean roaring or cattle bellowing to the full depth of their voices suggests this utterance has power and resonance—not whispered secrets but proclaimed mysteries that fill the air. **SAYING AND COMMANDING**

en: I-will-utter | **es:** proclamaré | **fr:** dire | **de:** ἐρεύξομαι Matt 13:35

ἐρευν-άω G2045 *V-PPA-NMP* (6×)

To search, examine, or investigate thoroughly; probing inquiry into hidden or profound matters.

Conveys a deep, probing search — not a casual glance but a thorough investigation into something hidden or complex. Jesus tells the Jewish leaders to 'search the Scriptures' (John 5:39), and Paul declares that the Spirit 'searches all things, even the deep things of God' (1 Cor 2:10). The Spanish 'escudrina' carries the forensic tone of scrutinizing closely, while the German 'erforschen' evokes systematic research. Whether applied to the human study of Scripture, the Spirit's penetration of divine depths, or the prophets' inquiry into the timing of salvation (1 Pet 1:11), the word always implies painstaking, purposeful examination.

search, examine, investigate (6×) To search out, examine thoroughly, or investigate with care — implying deep, probing inquiry rather than surface scanning. Used of the Spirit searching even the depths of God (1 Cor 2:10), of God who searches human hearts (Rom 8:27), of believers examining the Scriptures (John 5:39), and of the prophets carefully investigating the salvation they foretold (1 Pet 1:11). The Spanish 'escudrinais' and French 'sonder' both emphasize the penetrating, forensic quality of this searching, while German 'erforschen' conveys systematic, scholarly investigation. **JUDICIAL EXAMINATION**

en: search, searches, searching | **es:** escudriña, escudriñáis, investiga | **fr:** sonder | **de:** erforschen John 5:39; John 7:52; Rom 8:27; 1Cor 2:10; 1Pet 1:11

ἐρῶ G2046 *V-FIA-1S* (98×)

To say, speak, or tell; used actively of declaring something and passively in prophetic fulfillment formulas ('what was spoken').

A versatile verb of speech encompassing both active declaration and passive citation. In its active voice, it covers the full range of saying, telling, and speaking — Jesus' direct commands, parables, and promises all employ this word. Its passive forms are especially prominent in Matthew's prophetic fulfillment formulas ('that which was spoken through the prophet'), where the emphasis shifts from the speaker to the authoritative utterance itself. The Spanish 'diga/dirá' and German 'sagen/spricht' capture this same everyday-yet-weighty quality of speech.

1. to say, speak, tell (66×) The primary active sense: to say, speak, or tell something to someone. This covers every active-voice occurrence — declarations, commands, predictions, and dialogues. In Matt 21:3 Jesus instructs the disciples to say 'The Lord needs them,' and in Matt 7:22 it appears in eschatological declaration. The breadth of inflected forms (future, perfect, aorist) shows this was the workhorse verb of spoken communication. **SAYING AND COMMANDING**

en: has-told, he-has-said, he-will-say | **es:** diga, dirá, ha-dicho | **fr:** dire | **de:** sagen, spricht Matt 7:22; Matt 13:30; Matt 17:20; Matt 21:3; Matt 21:25

2. that which was spoken (31×) The passive sense used in prophetic fulfillment and quotation formulas: 'that which was spoken' or 'it was said.' Heavily concentrated in Matthew (1:22; 2:15, 17, 23; 3:3), this usage frames Old Testament prophecy as divinely delivered speech now finding its target. The passive construction elevates the utterance itself — it is not merely someone's words but an authoritative declaration now being fulfilled. French 'dire' and German 'spricht' both preserve the root speech sense even in these formulaic contexts. **SAYING AND COMMANDING**

en: It-was-said, having-been-said, having-been-spoken | **es:** Fue-dicho, dicha, dicho | **fr:** dire | **de:** spricht Matt 1:22; Matt 2:15; Matt 2:17; Matt 2:23; Matt 3:3

3. (1×) A single occurrence in John 15:15 where Jesus says 'I have called you friends,' using this verb in a performative, status-conferring declaration rather than simple reporting. The multilingual evidence — English 'I-have-called,' Spanish 'he-llamado' — highlights the naming or designating force, making this a speech-act of relational transformation rather than mere information transfer. **SAYING AND COMMANDING**

en: I-have-called | **es:** he-llamado | **fr:** dire | **de:** sagen John 15:15

ἐρημ-ία G2047 *N-GFS* (4×)

wilderness, desert, desolate uninhabited region

Denoting a lonely, uninhabited expanse, this noun evokes both physical hardship and spiritual testing. When Jesus feeds the multitudes, the disciples protest that the eremia offers no food (Matt 15:33; Mark 8:4). Paul lists wilderness perils alongside bandits and sea dangers (2 Cor 11:26), and Hebrews 11:38 memorializes the faithful who wandered in deserts. The Spanish 'desierto' and French 'désert' map directly, while the Greek carries overtones of abandonment and desolation absent from the more neutral English 'wilderness.'

(4×) A desolate, uninhabited region—wilderness or desert terrain far from human settlement and provision. The feeding narratives (Matt 15:33; Mark 8:4) stress the impossibility of finding bread in such emptiness. Paul catalogs it among mortal dangers faced during missionary travel (2 Cor 11:26), and Hebrews 11:38 honors the persecuted faithful who were driven into deserts and mountains. Spanish 'desierto' and French 'désert' both preserve the geographic and emotional barrenness the Greek implies. **VENGEANCE AND RETRIBUTION**

en: a-wilderness, deserts, wilderness | **es:** desierto, desiertos | **fr:** désert | **de:** Wueste, ἐρημίᾳ Matt 15:33; Mark 8:4; 2Cor 11:26; Heb 11:38

ἔρημος G2048 *Adj-AMS* (48×)

Wilderness, desert; desolate or uninhabited place; forsaken, left desolate (prophetic)

In the Gospels and Acts, eremos most often functions as a noun meaning 'the wilderness' – that stark geographic region where Israel wandered, John the Baptist preached, and Jesus faced temptation (Matt 3:1; 4:1). As an adjective it describes remote, lonely places where Jesus withdrew to pray or where crowds gathered far from towns (Mark 1:35; 6:31). A third, prophetically charged use appears when Jesus declares 'your house is left desolate' (Matt 23:38), and

Paul quotes Isaiah on the 'desolate' barren woman who will rejoice (Gal 4:27). Spanish distinguishes desierto (geographic) from desolada (prophetic abandonment).

1. wilderness (noun, geographic place) (36×) The substantival use where eremos stands alone as a proper geographic designation: 'the wilderness.' This is the desert of Israel's forty years, the Jordan wilderness of John's baptism (Matt 3:1-3), and the place of Jesus' testing (Matt 4:1). With 36 occurrences it dominates New Testament usage. All major translation traditions render it with a single dedicated noun – desierto, desert, Wueste. VENGEANCE AND RETRIBUTION

en: wilderness | **es:** desierto | **fr:** désert | **de:** Wueste, Wüste Matt 3:1; Matt 3:3; Matt 4:1; Matt 11:7; Matt 24:26

2. desolate / deserted place (9×) The adjectival sense describing a place as deserted, remote, or uninhabited. Jesus 'withdrew to a desolate place' (Matt 14:13); the disciples note 'this is a deserted place' (Mark 6:31). The focus is not geographic identity but the quality of emptiness and solitude. French and German use the same word (desert/Wueste), but context and syntax distinguish this from the noun usage. VENGEANCE AND RETRIBUTION

en: Desolate, a-deserted, a-desolate | **es:** Desierto, desierto, desiertos | **fr:** désert | **de:** Wueste, Wüste Matt 14:13; Matt 14:15; Mark 1:35; Mark 1:45; Mark 6:31

3. desolate / forsaken (prophetic, metaphorical) (3×) A metaphorical and prophetic sense of abandonment or desolation. Jesus' pronouncement over Jerusalem – 'your house is left to you desolate' (Matt 23:38) – evokes judgment. Paul cites Isaiah's promise that 'the desolate woman has more children' (Gal 4:27), and Peter applies Psalm 69 to Judas' forsaken habitation (Acts 1:20). Spanish desolada and desierta mark this emotional-prophetic register distinctly. VENGEANCE AND RETRIBUTION

en: desolate | **es:** desierta, desolada, ‹desolada› | **fr:** désert | **de:** Wueste, Wüste Matt 23:38; Acts 1:20; Gal 4:27

ἐρημ-όω G2049 *V-RPM/P-AFS* (5×)

To lay waste, make desolate, bring to ruin; used of kingdoms, cities, and commercial empires destroyed by judgment.

Describes the devastating reduction of something populated or prosperous to emptiness and ruin. Jesus warns that a kingdom or household divided against itself is 'brought to desolation' (Matt 12:25; Luke 11:17), a principle with both political and spiritual force. In Revelation, the word takes on apocalyptic intensity: the beast and its allies lay waste to Babylon the Great (Rev 17:16), and merchants and shipmasters lament as her vast wealth is made desolate 'in one hour' (Rev 18:17, 19). Spanish 'desolada/devastado' and French 'dévaster' preserve the word's violent finality.

(5×) To lay waste, make desolate, bring to ruin — to reduce a place, structure, or institution from a state of flourishing to emptiness and devastation. Spanish 'desolada/asolado/devastado' and French 'dévaster' all point to catastrophic destruction. Jesus applies it proverbially to internal division destroying any kingdom or household (Matt 12:25; Luke 11:17). In Revelation it describes divine judgment on Babylon: the beast devours and burns her (Rev 17:16), and her commercial splendor is annihilated in a single hour (Rev 18:17, 19), prompting cosmic lamentation. DESOLATION AND RUIN

en: having-been-made-desolate, is-brought-to-desolation, is-made-desolate | **es:** desolada, es-asolado, es-devastado | **fr:** dévaster | **de:** verwuesten, ἐρημοῦται Matt 12:25; Luke 11:17; Rev 17:16; Rev 18:17; Rev 18:19

ἐρήμ-ωσις G2050 *N-GFS* (3×)

desolation, devastation; the act or state of being made utterly waste

This noun describes the act of making something desolate or the resulting state of devastation and abandonment. It appears exclusively in the Synoptic apocalyptic discourse, referring to Daniel's 'abomination of desolation'—a prophetic symbol of desecration and judgment. The term evokes utter ruin, whether of the Jerusalem temple in AD 70 or eschatological tribulation. It carries overtones of divine judgment resulting in complete devastation.

(3×) Every translation uses desolation language: Spanish desolación, French désolation. All three occurrences cite Daniel's 'abomination of desolation': Matthew 24:15 warns 'when you see the abomination of desolation spoken of by the prophet Daniel,' Mark 13:14 contains the same warning with added emphasis ('let the reader understand'), and Luke 21:20 interprets it as 'when you see Jerusalem surrounded by armies, then know that its desolation has come near.' The term points to catastrophic judgment and the desecration of what was holy. DESTRUCTION AND DECAY

en: desolation, of-desolation | **es:** desolación | **fr:** désolation | **de:** ἐρήμωσις, ἐρημώσεως Matt 24:15; Mark 13:14; Luke 21:20

ἐρίζω G2051 *V-FIA-3S* (1×)

to strive, quarrel, contend

This verb means to strive, quarrel, or contend—to engage in dispute or rivalry. In Matthew 12:19, quoting Isaiah 42:2, it describes what the Servant will not do: 'He will not strive or cry out.' The classical usage ranged from athletic competition to verbal dispute to military conflict. The Septuagint employed it for legal striving and contention. The multilingual evidence is consistent: strive, contend, quarrel—all emphasizing disputation or conflict. The context in Matthew emphasizes what the Servant avoids: contentious arguing, public disputation, the noise of controversy.

(1×) Isaiah's prophecy (cited in Matthew 12:19) that the Servant will not strive or quarrel describes his ministry style—gentle and uncontentious rather than combative. The cross-linguistic consistency (strive, contend, quarrel) shows universal recognition of this as conflict or dispute. Classical usage spanning athletic contests, verbal arguments, and warfare reminds us how broad this word's range was, but Matthew's context clearly emphasizes public controversy —the Servant won't engage in loud, contentious disputation with opponents. CONTENDING AND STRIVING

en: he-will-strive | **es:** contenderá | **fr:** contester | **de:** ἐρίσει Matt 12:19

ἐρῑθ-εία G2052 *N-GFS* (7×)

Selfish ambition or factional rivalry; self-seeking partisanship that fractures community for personal gain.

Derived from a root meaning 'labor for hire,' eritheia came to denote the mercenary canvassing of political office-seekers and eventually any self-promoting factionalism. Paul pairs it repeatedly with jealousy (zēlos) as twin destroyers of fellowship. In Philippians 2:3 it stands as the precise opposite of the humble, other-regarding mind of Christ. The multilingual renderings—Spanish ambición egoísta, German Eigennutz ('self-interest')—capture the core idea: gain pursued at the community's expense.

selfish ambition, rivalry (7×) Selfish ambition, factional rivalry, or partisan self-seeking. Originally denoting mercenary labor-for-wages, the word shifted to political canvassing and then to any disposition that advances oneself through party strife. Paul lists it among works of the flesh (Gal 5:20) and warns against it in Philippians 1:17 and 2:3. Spanish ambiciones egoístas and German Eigennutz both highlight the self-interested core. In Romans 2:8 it describes those who obey unrighteousness rather than truth—ambition turned against God. PRIDE AND ARROGANCE

en: rivalries, selfish-ambition, selfish-ambitions | **es:** ambiciones-egoístas, ambición-egoísta, rivalidad | **fr:** Eigennutz, ambition-égoïste | **de:** Eigennutz Rom 2:8; 2Cor 12:20; Gal 5:20; Phil 1:17; Phil 2:3

ἔριον G2053 *N-NNS* (2×)

wool; the soft, curly hair of sheep used for making cloth and garments

This noun simply means wool, the fiber from sheep. In Hebrews 9:19, Moses sprinkled the scroll and people with blood using scarlet wool and hyssop—ritual implements for purification. In Revelation 1:14, the glorified Christ's head and hair are described as 'white like white wool'—brilliant, pure whiteness. The multilingual evidence is uniform: Spanish 'lana', French and German 'Wolle'—all meaning wool. Classical usage described wool in various contexts: greasy

unwashed wool, dyed wool, wool for weaving. The biblical uses are metaphorical (Revelation's whiteness) or ritual (Hebrews' purification rite).

(2×) The multilingual glosses are perfectly consistent: Spanish 'lana', French 'Wolle', German 'Wolle'—all simply mean wool. In Hebrews 9:19, Moses took blood with water, scarlet wool, and hyssop to sprinkle the book and people—the wool serving as an applicator in ritual purification, echoing Old Testament cleansing rites. In Revelation 1:14, John sees the glorified Christ: 'his head and hair were white like white wool' (ὡς ἔριον λευκόν)—brilliant, pure whiteness suggesting wisdom, purity, and divine glory. Daniel 7:9 similarly describes the Ancient of Days with hair like pure wool. The imagery emphasizes radiant whiteness, not the wool itself. Both uses are either ritual or symbolic, never mundane. **WOOL TEXTILE FIBER**

en: wool | **es:** lana | **fr:** Wolle | **de:** Wolle Heb 9:19; Rev 1:14

ἔρις G2054 *N-NFS* (9×)

Strife, quarreling, or contention; discord arising from rivalry, jealousy, or selfish ambition.

A noun denoting interpersonal discord, rivalry, and quarrelsome contention. Paul consistently places it in vice lists alongside jealousy, anger, and selfish ambition — the toxic cluster of behaviors that fracture community. It appears in Romans 1:29 among the sins of a darkened mind, in 1 Corinthians 1:11 and 3:3 as evidence of the Corinthians' immaturity, and in Galatians 5:20 among the works of the flesh. Spanish 'contienda' and German 'Streit' both emphasize the combative, disputatious quality. This is not mere disagreement but the poisonous spirit of faction.

strife, quarreling, contention (9×) Strife, quarreling, or contentious rivalry between persons, consistently appearing in Pauline vice lists as a mark of fleshly, immature conduct. It names the spirit of faction and dispute that tears apart communities — listed alongside jealousy (zelos), anger (thumos), and selfish ambition (eritheia) in Gal 5:20 and 2 Cor 12:20. At Corinth, eris was the presenting symptom of spiritual immaturity (1 Cor 1:11; 3:3). In Phil 1:15, some even preach Christ 'out of eris.' Spanish 'contienda' and French 'querelle' both highlight the combative, adversarial nature of this discord. **GEOGRAPHY AND SPACE**

en: in-strife, of-strife, quarrels | **es:** contienda, contiendas, de-contienda | **fr:** Streit, querelle | **de:** Streit Rom 1:29; Rom 13:13; 1Cor 1:11; 1Cor 3:3; 2Cor 12:20

ἐρίφιον G2055 *N-ANP* (1×)

young goat, kid

This noun is a diminutive form meaning young goat or kid—a small goat. In Matthew 25:33, Jesus uses the image of separating sheep from goats in his judgment parable. The diminutive form might suggest affection or simply indicate young animals. Classical usage included both the literal young goat and botanical references. The multilingual evidence is straightforward: young goats, cabritos (kids), chevreau (kid)—all identifying these as small goats. In Jewish sacrifice and Mediterranean agriculture, goats were common livestock, making this a familiar pastoral image for Jesus' audience.

(1×) Jesus' judgment parable (Matthew 25:33) uses the shepherd's familiar task of separating sheep from goats to illustrate final separation of righteous from unrighteous. The cross-linguistic glosses (young goats, kids, cabritos) all specify these as small or young goats, though the diminutive may simply be lexical rather than emphasizing size. The agricultural context assumes mixed flocks—sheep and goats grazed together but needed separation for various reasons, making this a natural metaphor for discrimination and judgment. **GOATS AND GOAT HAIR**

en: young-goats | **es:** cabritos | **fr:** chevreau | **de:** ἐρίφια Matt 25:33

ἔριφος G2056 *N-GMP* (2×)

a young goat, kid; a small goat suitable for sacrifice or as food

This noun denotes a young goat or kid. In Matthew 25:32, Jesus separates sheep from goats in his parable of final judgment—the righteous sheep on his right, the wicked goats on his left. In Luke 15:29, the elder brother complains that his father never gave him 'even a young goat' to celebrate with friends, contrasting his own loyal service with the lavish feast for the prodigal. The multilingual glosses are consistent: Spanish 'cabrito/cabritos' (young goat/goats), French 'chevreau' (kid). In ancient culture, kids were valuable for meat and sacrifice, less prestigious than sheep but still significant.

(2×) Spanish 'cabrito/cabritos' (kid/goats) and French 'chevreau' (young goat) consistently identify this as a young goat. In Matthew 25:32, Jesus uses sheep and goats as figures for the righteous and unrighteous in final judgment—goats (ἐρίφων) representing those who failed to show mercy and will be sent away. The contrast with sheep may reflect cultural associations: sheep more valuable and docile, goats more independent. In Luke 15:29, the elder brother bitterly notes he never received 'even a young goat' (ἔριφον) for a party—a lesser gift than the fattened calf slaughtered for the prodigal, yet still denied him. The detail reveals his resentment: he feels unrewarded despite faithful service. **GOATS AND GOAT HAIR**

en: goats, young-goat | **es:** cabrito, cabritos | **fr:** chevreau | **de:** ἐρίφων, ἔριφον Matt 25:32; Luke 15:29

Ἑρμᾶς G2057 *N-AMS* (1×)

Hermas (proper name)

This is a personal name—Hermas, a Christian greeted by Paul in Romans 16:14. The name is a Doric form related to Hermes, the Greek god. Nothing else is known about this individual beyond Paul's greeting. The name appears in early Christian literature (The Shepherd of Hermas), though likely not the same person. The multilingual evidence shows how proper names transfer: most keep 'Hermas,' with slight variations (Hermán) reflecting local phonology. Personal names typically don't translate but transliterate, preserving the individual's identity across languages.

(1×) Paul's greeting to Hermas in Romans 16:14 is our only New Testament reference to this individual Christian in Rome. The cross-linguistic evidence shows typical name handling: transliteration with minor phonological adjustment (Hermas, Hermán, Hermès). The name's connection to Hermes (Greek god) was probably unremarkable in Greco-Roman culture where theophoric names (incorporating divine names) were common. We know nothing of this Hermas beyond Paul's acknowledgment, reminding us how many early Christians remain names without stories. **PROPER NAMES (PERSONAL)**

en: Hermas | **es:** a-Hermân | **fr:** Hermès | **de:** Hermas Rom 16:14

ἑρμην-εία G2058 *N-NFS* (2×)

interpretation, explanation, or translation; the act of expressing or clarifying meaning in words

This noun denotes interpretation, explanation, or translation—making meaning clear through words. In 1 Corinthians 12:10, it appears among spiritual gifts as 'interpretation of tongues'—the ability to explain or translate ecstatic speech. In 1 Corinthians 14:26, Paul regulates worship: when someone speaks in a tongue, there must be 'an interpretation' so the church is edified. The Spanish 'interpretación' (interpretation) and French 'interprétation' are direct cognates. Classical usage included explaining thoughts through words, translating between languages, and literary style. The biblical use focuses on the charismatic gift of making unintelligible tongues comprehensible to the assembly.

(2×) Spanish 'interpretación' and French 'interprétation' are transparent cognates showing this word means interpretation or explanation. In 1 Corinthians 12:10, Paul lists 'interpretation of tongues' (ἑρμηνεία γλωσσῶν) among the Spirit's gifts—the ability to translate or explain the ecstatic speech given in tongues. In 14:26, Paul instructs that when someone has a tongue, there must be 'an interpretation' so the whole church benefits—someone must render the message intelligible. Without interpretation, tongues-speech edifies only the speaker. The gift of interpretation bridges the gap between inspired utterance and congregational understanding, transforming private prayer language into public teaching. Classical usage emphasized expressing thoughts in words and translating

between languages—both relevant to this spiritual gift. **INTERPRET TRANSLATE**

en: an-interpretation, interpretation | **es:** interpretación | **fr:** interprétation | **de:** Auslegung 1Cor 12:10; 1Cor 14:26

ἑρμην-εύω G2059 *V-PPM/P-NMS* (3×)

translate, interpret; render from one language to another or explain meaning

This verb means to interpret foreign tongues, translate between languages, or explain and expound meaning. Classical usage includes both linguistic translation and broader explanation. In the New Testament it appears when Gospel writers translate Aramaic or Hebrew names and words for Greek readers—explaining Simon's new name (John 1:42), the meaning of Siloam (John 9:7), and Melchizedek's name (Hebrews 7:2).

(3×) The multilingual glosses consistently indicate translation work: Spanish se-traduce/siendo-traducido ('is translated, being translated'), French interpréter ('interpret'). John 1:42: 'Cephas (which is translated Peter).' John 9:7: 'Siloam (which is translated Sent).' Hebrews 7:2: 'Melchizedek means king of righteousness, and then also king of Salem, which is king of peace.' Each instance provides translation or explanation for readers unfamiliar with Hebrew or Aramaic, bridging linguistic and cultural gaps. **INTERPRET TRANSLATE**

en: being-translated, is-interpreted, is-translated | **es:** se-traduce, siendo-traducido | **fr:** interpréter | **de:** auslegen John 1:42; John 9:7; Heb 7:2

διάκτορος G2060 *N-AMS* (2×)

Hermes, the Greek god; messenger of the gods; also a personal name (Hermas)

Hermes was the Greek god known as Mercury in Latin, son of Zeus and Maia. He served as messenger of the gods, guide of souls to the underworld, patron of travelers and merchants, and god of eloquence. In Acts 14:12, when Paul healed a lame man in Lystra, pagans identified Barnabas as Zeus and Paul as Hermes 'because he was the chief speaker'—Hermes being associated with speech and messages. In Romans 16:14, Hermes is simply a personal name—a Roman Christian greeted by Paul. The multilingual glosses consistently transliterate: Spanish 'Hermês', French 'Hermès', German 'Hermes'.

(2×) The multilingual glosses uniformly transliterate: Spanish 'Hermês/a Hermên', French 'Hermès', German 'Hermes'. In Acts 14:12, pagan crowds in Lystra identified Barnabas as Zeus and Paul as Hermes (Ἑρμῆν) 'because he was the chief speaker.' Hermes was the divine messenger and god of eloquence, so Paul's role as spokesman suggested this deity. The crowd's misidentification shows how pagans interpreted miracles through their mythological framework. In Romans 16:14, Hermes is simply a common personal name (like many God-names used for people: Apollos, Dionysius). Paul sends greetings to this Roman Christian named after the Greek god. The contexts are entirely different: one theological confusion, one simple naming. **GODS AND DEITIES**

en: Hermes | **es:** Hermés, a-Hermên | **fr:** Hermès | **de:** Hermes, Ἑρμῆν Acts 14:12; Rom 16:14

Ἑρμογένης G2061 *N-NMS* (1×)

Hermogenes (proper name)

This is a personal name—Hermogenes, mentioned in 2 Timothy 1:15 as someone who turned away from Paul along with all those in Asia. The name means 'born of Hermes' or 'Hermes-born,' a common Greek theophoric name. We know nothing more about this individual beyond this negative reference. The multilingual evidence shows standard name handling: transliteration preserving the Greek form (Hermogenes, Hermogénēs). His inclusion in scripture memorializes his abandonment of Paul, though the specific circumstances remain unknown.

(1×) Paul's mention of Hermogenes in 2 Timothy 1:15 as one who turned away records a painful abandonment—this man and Phygelus represent the broader Asian defection from Paul. The cross-linguistic glosses simply transliterate the name (Hermogenes, Hermogénēs), as names typically transfer phonologically. The theophoric element (Hermes-born) would have been unremarkable in Greek culture. The man exists in scripture as an example of apostasy or abandonment, though whether this was theological, personal, or circumstantial defection remains unclear. **PROPER NAMES (PERSONAL)**

en: Hermogenes | **es:** Hermogénēs | **fr:** Ἑρμογένης | **de:** Hermogenes 2Tim 1:15

ἑρπετόν G2062 *N-GNP* (4×)

reptile, creeping animal; any creature that crawls on the ground

Derived from the verb meaning 'to creep,' this noun covers the broad category of creatures that move close to the ground—snakes, lizards, insects, and similar animals. In Peter's vision a great sheet descends filled with four-footed animals, reptiles, and birds (Acts 10:12; 11:6), where the category serves to represent ritually unclean creatures now declared clean. Paul uses the term in Romans 1:23 to depict the degradation of idolatry, and James 3:7 lists reptiles among the wild creatures humanity has tamed.

(4×) Creeping animals, reptiles, and by extension any creature that crawls or slithers along the ground. In Peter's rooftop vision (Acts 10:12; 11:6) reptiles appear alongside quadrupeds and birds as formerly unclean creatures God now declares clean—Spanish 'reptiles' and French 'reptile' map directly. Romans 1:23 invokes the category to illustrate idolatrous degradation, exchanging God's glory for images of crawling things. James 3:7 includes them among wild creatures that humanity subdues. **CREEPING SWARMING THINGS**

en: of-reptiles, reptiles | **es:** de-reptiles, reptiles | **fr:** Kriechtiere, reptile | **de:** Kriechtiere, ἑρπετὰ Acts 10:12; Acts 11:6; Rom 1:23; Jas 3:7

ἐρυθρός G2063 *Adj-AFS* (2×)

red; the Red Sea (Ἐρυθρὰ θάλασσα); the color red or ruddy

This adjective means red or ruddy. In both biblical occurrences, it appears in the phrase 'Red Sea' (Ἐρυθρὰ θάλασσα), the body of water the Israelites crossed during the Exodus. In Acts 7:36, Stephen recounts Moses performing wonders in Egypt and at the Red Sea. In Hebrews 11:29, the Israelites crossed the Red Sea by faith while the Egyptians were drowned. The multilingual glosses transliterate the sea name: Spanish 'Rojo', French 'Rouge/Rotes Meer', German 'Rotes Meer' (Red Sea). Classical usage called the Indian Ocean the 'Red Sea,' with the modern Red Sea being the 'Arabian Gulf.'

(2×) The multilingual evidence uniformly translates or transliterates 'Red Sea': Spanish 'Rojo', French 'Rouge/Rotes Meer', German 'Rotes Meer'. Both occurrences use the set phrase Ἐρυθρὰ θάλασσα (Red Sea), the body of water God parted for Israel's escape from Egypt. In Acts 7:36, Stephen recounts Moses leading Israel 'through the Red Sea'—a key moment in salvation history. In Hebrews 11:29, the Israelites passed through 'by faith' as on dry land, but the pursuing Egyptians drowned—demonstrating God's deliverance. Classical geography used 'Erythra Thalassa' for the Indian Ocean generally, with the Gulf of Arabia (modern Red Sea) as one part. The biblical use reflects LXX translation of Hebrew yam suph (Sea of Reeds). **RED AND SCARLET**

en: Red | **es:** Rojo | **fr:** Rotes-Meer, Rouge | **de:** Rotes-Meer, Ἐρυθρᾷ Acts 7:36; Heb 11:29

ἔρχομαι G2064 *V-FIM-3S* (641×)

To come, arrive, or approach; used of physical movement, messianic advent, imperative summons, and temporal reference

One of the most frequent verbs in the New Testament, erchomai covers the full spectrum of arrival and approach. At its heart it means to come or arrive at a destination, but its participial form ho erchomenos became a charged messianic title – 'the Coming One' – echoing Psalm 118:26 and Malachi's prophetic expectation. In the imperative it serves as a direct summons ('Come!'), and attributively it marks future time ('the coming age'). Context occasionally stretches it to mean 'enter' or even 'go,' showing how flexible Greek motion verbs can be.

1. come / arrive (physical movement toward) (588×) The default sense covering physical movement toward a person or place – arriving, approaching, journeying to. Arabic uses the root j-ʾ-ʾ (جاء), Spanish viene, German kommt, all mapping cleanly to directional arrival. Dominant across every Gospel narrative (Matt 8:9; 17:11). GOING AND LEADING
en: comes, he-comes, is-coming | **es:** viene, viene> | **fr:** venir | **de:** kommen, kommt Matt 8:9; Matt 13:19; Matt 17:11; Matt 18:7; Matt 21:5

2. the Coming One (messianic title) (27×) The substantivized participle ho erchomenos ('the Coming One') functions as a messianic and eschatological title. Arabic renders the definite participle الآتي (al-aatii), Korean uses the honorific 오시는 분, underscoring the title's weight. Central to John the Baptist's question in Matt 11:3 and the Palm Sunday acclamation of Matt 21:9. GOING AND LEADING
en: coming, coming-one | **es:** que-viene, viniendo | **fr:** venir | **de:** kommen, kommt Matt 11:3; Matt 21:9; Matt 23:39; Mark 11:9; Luke 6:47

3. come! (imperative summons) (15×) Imperative uses functioning as a summons or invitation – 'Come!' Arabic distinctively shifts to a separate root تعال (taʿaal) for this command, unlike the indicative جاء, revealing a pragmatic split that Greek leaves implicit. See Jesus calling Peter onto the water (Matt 14:29) and the parable invitation in Luke 14:17. GOING AND LEADING
en: Come, come | **es:** Ven, Ven!, Ven, | **fr:** venir | **de:** kommen, kommt Matt 8:9; Matt 14:29; Luke 7:8; Luke 14:17; John 1:39

4. coming / future (temporal attributive) (6×) Attributive-temporal use meaning 'coming, future, next,' modifying a noun of time or abstraction. Spanish employs venidero ('forthcoming'), distinguishing this from the verbal sense. Appears in phrases like 'the age to come' (Mark 10:30; Luke 18:30) and 'things that are coming' (John 16:13). GOING AND LEADING
en: coming | **es:** que-venían, que-viene, que-vienen | **fr:** venir | **de:** kommen, kommt Mark 10:30; Luke 18:30; John 16:13; John 18:4; Acts 13:44

5. enter / go into (3×) A contextual extension where erchomai means 'enter' or 'go into.' Arabic shifts to the root d-kh-l (دخل, 'enter'), Korean to 들어가다 (deureogada), and Swahili to -ingia, all lexically distinct from 'come.' Seen when the magi enter the house (Matt 2:11) and Jesus enters a Pharisee's home (Luke 14:1). GOING AND LEADING
en: having-come, to-come, you-enter | **es:** entrar, entréis, habiendo-entrado | **fr:** venir | **de:** kommen, kommt Matt 2:11; Mark 14:38; Luke 14:1

6. go / depart (movement away) (2×) Rare sense where erchomai functions as 'go' or 'depart' – movement away rather than toward. Korean distinguishes this with 가다 (gada, 'go') versus 오다 (oda, 'come'), and Spanish uses vamos ('let us go'). Attested at Mark 1:39 and John 21:3 where the direction is outward. GOING AND LEADING
en: he-came, we-are-coming | **es:** Vamos, fue | **fr:** venir | **de:** kommen Mark 1:39; John 21:3

ἐρωτ-άω G2065 *V-FIA-2P* (63×)

To ask; either making a request or entreaty, or posing a question to gain information — two senses often blending in context.

A common Greek verb whose two senses — requesting and questioning — often shade into one another. When it means "request" or "beseech," it carries the weight of personal appeal, as when a Syrophoenician woman begs Jesus to cast out a demon (Mark 7:26) or disciples urge him to send a crowd away (Matt 15:23). The Spanish captures this with "rogar" and "pedir" (to plead, to ask for). When it means "inquire" or "question," it appears in scenes of genuine investigation: Jesus asks the disciples who people say he is (Matt 16:13), or no one dares question him further (John 16:23). Here Spanish shifts to "preguntar" (to ask a question), a distinction English lacks but that the multilingual evidence makes plain.

1. request, beseech, entreat (38×) To make a request, plea, or earnest appeal — asking someone to do something rather than asking for information. Prominent in passages where Jesus is entreated for healing or help (Mark 7:26; Luke 4:38; Luke 5:3). Spanish distinguishes this clearly with "rogar" (to beseech) and "pedir" (to request), as opposed to "preguntar" (to inquire). French uses "demander" for both, but German "bitten" (to request) can separate it from "fragen" (to question). ASKING AND PRAYING
en: I-ask, ask, asked | **es:** Rogamos, Te-ruego, le-pidieron | **fr:** demander, interroger | **de:** fragen, fragt Matt 15:23; Mark 4:10; Mark 7:26; Luke 4:38; Luke 5:3

2. ask, inquire, question (25×) To pose a question, inquire, or interrogate someone seeking information or clarification. Appears in dialogue scenes where the goal is understanding rather than persuasion — Jesus questions his disciples (Matt 16:13), tests with a counter-question (Matt 21:24), or disciples are afraid to ask (Luke 9:45). Spanish consistently uses "preguntar" here, and the pattern of informational rather than petitionary context is consistent across all 25 occurrences. ASKING AND PRAYING
en: I-ask, I-will-ask, ask | **es:** Pregunta, Preguntaré, pregunta | **fr:** demander, interroger | **de:** fragen, fragt Matt 16:13; Matt 19:17; Matt 21:24; Mark 8:5; Luke 9:45

ἐσθής G2066 *N-AFS* (8×)

Clothing, raiment, or garments; an outer article of dress, often implying distinction or formality.

Derived from ἔννυμι ('to clothe'), ἐσθής denotes clothing or raiment with a note of dignity or display. Herod drapes Jesus in 'gorgeous apparel' (ἐσθῆτα λαμπράν, Luke 23:11), and the angels at the tomb and ascension appear in dazzling white garments (Luke 24:4; Acts 1:10). Cornelius sees a figure in 'bright clothing' (Acts 10:30), and Herod Agrippa dons royal robes before his fatal audience (Acts 12:21). Spanish vestidura and French vêtement both preserve the formal register, distinguishing this word from everyday terms like ἱμάτιον.

clothing, garment (8×) An outer garment or article of clothing, typically carrying connotations of distinction, formality, or splendor. Every New Testament occurrence highlights clothing that communicates status or otherworldly glory: Herod's soldiers mock Jesus with splendid raiment (Luke 23:11), angels appear at the empty tomb and ascension in shining white garments (Luke 24:4; Acts 1:10), Cornelius sees a heavenly figure in bright clothing (Acts 10:30), and Herod Agrippa wears royal apparel at his fatal public address (Acts 12:21). The word sits above common terms for everyday dress, pointing to garments that reveal identity or authority. CLOTHING AND DRESS
en: clothing, garments | **es:** ropa, vestido, vestidura | **fr:** vêtement | **de:** ἐσθήσεσι, ἐσθῆτα, ἐσθῆτι Luke 23:11; Luke 24:4; Acts 1:10; Acts 10:30; Acts 12:21

ἔσθησις G2067

clothing, raiment, garments; what one wears

A straightforward noun meaning clothing or raiment. Derived from the verb 'to clothe' (ἐσθέω), it designates garments in general rather than specific articles. Classical and biblical Greek use it interchangeably with similar terms for apparel. The word carries no special connotations—just the everyday reality of what people wear. In biblical contexts it may appear alongside discussions of provision, modesty, or transformation (as when Jesus' garments became radiant at the Transfiguration).

ἐσθίω G2068 *V-PPA-GMP* (65×)

To eat food; by extension, to consume or devour in a destructive or figurative sense.

The standard Greek verb for eating, used across the Gospels and Epistles for ordinary meals, Passover eating, miraculous feedings, and debates about food laws. Jesus eats with tax collectors and sinners (Matt 9:11), the disciples pluck grain on the Sabbath and eat (Matt 12:1), and Paul addresses whether believers may eat food offered to idols (1 Cor 8:7-13). In one striking figurative use, the 'fury of fire' is said to consume God's adversaries (Heb 10:27), shifting from nourishment to annihilation.

1. eat food (64×) To eat or partake of food in the ordinary, literal sense. This overwhelmingly dominant sense covers every grammatical form – indicative, participle, subjunctive, infinitive, imperative – across 64 occurrences. Spanish come/comen, French manger,

German essen/isst all converge on basic physical eating. The word appears in pivotal scenes: the feeding of the five thousand (Matt 14:20-21), the Last Supper (Matt 26:26), controversies over eating with unwashed hands (Matt 15:2), and the early church's disputes over dietary law (1 Cor 10:25-28). EATING AND CONSUMING

en: eat, eating, eats | **es:** come, come?, comen | **fr:** manger | **de:** essen, isst Matt 9:11; Matt 11:18; Matt 11:19; Matt 12:1; Matt 15:2

2. consume or devour (1×) To consume or devour destructively, used figuratively for fire or divine judgment. In Hebrews 10:27, the author warns of 'a fury of fire about to consume the adversaries,' where esthiein takes on the connotation of total annihilation rather than nourishment. Spanish devorar ('to devour') captures this aggressive nuance, while French manger and German essen retain the base verb, relying on context to convey the metaphorical shift. EATING AND CONSUMING

en: to-consume | **es:** devorar | **fr:** manger | **de:** essen Heb 10:27

Ἐσλεί G2069 *N-GMS* (1×)

Esli (proper name)

This is a personal name—Esli (or Hesli), an ancestor of Jesus listed in Luke's genealogy (3:25). The name appears only here in scripture. It may be Hebrew in origin, though the etymology is uncertain. The multilingual evidence shows typical variation in how names transliterate: Hesli, Heslí, Esli—different traditions preserve different vocalizations. Luke's genealogy traces Jesus' lineage through less prominent ancestors, and Esli is among those known only through genealogical record, his life otherwise unrecorded.

(1×) Luke 3:25 includes Esli in Jesus' genealogy between Naum and Nagge—an ancestor otherwise unknown to us. The cross-linguistic variation (Hesli, Heslí, Esli) reflects how manuscript traditions preserved different vocalizations of this Hebrew name. The genealogy's function is establishing Jesus' human lineage, and Esli serves that purpose as one link in the chain connecting Jesus to David and Abraham, his individual story lost to history but his name preserved in scripture. PROPER NAMES (PERSONAL)

en: Hesli | **es:** Heslí | **fr:** Esli | **de:** Ἐσλὶ Luke 3:25

εἰμί G2070

to be, exist (verb of being); form of εἰμί with full dialectal variants

The fundamental Greek verb of existence and being, appearing in countless forms across dialects—Aeolic ἔμμι, Doric ἐντί, Epic and Ionic variations. It expresses simple existence ('I am'), predication ('the word is truth'), and location ('he is in the temple'). New Testament authors inherit this verb's philosophical and theological weight: in the Septuagint it translates God's self-revelation to Moses ('I AM WHO I AM'), and in John's Gospel Jesus' 'I am' statements echo divine identity. The verb's ubiquity makes it invisible until it bears theological freight.

εἰμί G2071

to be, exist (future form of εἰμί); will be, shall be

The future tense of the fundamental verb 'to be,' expressing what will exist, happen, or come to pass. Across Greek dialects it takes various forms but consistently points forward in time. Prophetic and apocalyptic texts lean heavily on this verb: what is to come, what shall be revealed, the age that will arrive. Jesus uses it in eschatological discourse ('there will be signs'), and Paul employs it in discussing resurrection realities. The future of being carries both promise and warning throughout Scripture.

εἴσοπτρον G2072 *N-GNS* (2×)

a mirror, looking glass; any reflective surface for viewing one's image

This noun denotes a mirror or looking glass, typically made of polished metal in antiquity. In 1 Corinthians 13:12, Paul contrasts present partial knowledge with future full knowledge: 'now we see in a mirror dimly, but then face to face.' In James 1:23, someone who hears the word but doesn't do it is like a man observing his face 'in a mirror'—seeing himself but immediately forgetting what he looks like. The multilingual glosses are uniform: Spanish 'espejo', French 'miroir', German 'Spiegel'—all meaning mirror. Ancient mirrors gave imperfect, dim reflections compared to modern glass, making them apt metaphors for partial knowledge.

(2×) The multilingual glosses are perfectly consistent: Spanish 'espejo', French 'miroir', German 'Spiegel'—all meaning mirror. In 1 Corinthians 13:12, Paul writes 'we see in a mirror dimly' (δι᾽ ἐσόπτρου ἐν αἰνίγματι)—our present knowledge is like a blurred, indirect reflection compared to the future 'face to face' sight. Ancient bronze or silver mirrors gave fuzzy, dark images, perfect metaphors for partial understanding. In James 1:23, the person who hears Scripture but doesn't obey is like someone glancing at his face 'in a mirror' (ἐν ἐσόπτρῳ), then walking away and immediately forgetting what he saw—the mirror shows reality, but without action, the self-knowledge vanishes. Both uses employ mirrors as images of imperfect or fleeting vision. SEEING AND PERCEIVING

en: a-mirror | **es:** espejo | **fr:** miroir, ἐσόπτρῳ | **de:** Spiegel 1Cor 13:12; Jas 1:23

ἑσπέρα G2073 *N-NFS* (3×)

evening; the time of day from late afternoon to nightfall

This feminine noun denotes evening, the later part of the day as light fades. Classical usage could indicate simply 'evening' or more broadly 'the west' (where the sun sets). In the New Testament it marks the time of day for various events—the disciples urging Jesus to stay because evening approaches (Luke 24:29), the limitation on trying prisoners at night (Acts 4:3), and Paul's extended teaching session (Acts 28:23).

(3×) Translations uniformly render this as evening time: Spanish tarde/la-tarde, French soir, German ἑσπέρα. Luke 24:29 has the Emmaus disciples saying 'stay with us, for it is toward evening,' marking the day's end. Acts 4:3 explains why Peter and John were held overnight: 'it was already evening,' too late for a hearing. Acts 28:23 describes Paul's marathon teaching session 'from morning till evening,' showing sustained discourse. The term simply marks the temporal period as daylight wanes. EVENING AND TWILIGHT

en: evening | **es:** la-tarde, tarde | **fr:** soir | **de:** ἑσπέρα, ἑσπέραν, ἑσπέρας Luke 24:29; Acts 4:3; Acts 28:23

Ἐσρώμ G2074 *N-NMS* (3×)

Hezron; personal name of an ancestor in Jesus' genealogy

Hezron (Hebrew Chetsron) is a personal name from Israel's history, identified as a son of Perez and ancestor of King David. He appears in the genealogical records linking Jesus to Abraham and David. The name connects Jesus to the tribal lineage of Judah and establishes his legal claim as Messiah descended from David's line through the promised seed.

(3×) The name appears uniformly in genealogies: Hesrōm, Hezron, Esrom. Matthew 1:3 records twice: 'Perez the father of Hezron, and Hezron the father of Ram' in the genealogy from Abraham. Luke 3:33 includes 'Hezron, the son of Perez' in the ascending genealogy from Jesus back to Adam. These references anchor Jesus' legal ancestry in the tribe of Judah and the house of David, fulfilling messianic prophecies requiring Davidic descent. PROPER NAMES (PERSONAL)

en: Hesrōm | **es:** Hesrṓm | **fr:** Esrom | **de:** Hezron Matt 1:3; Luke 3:33

εἰμί G2075

to be, exist (imperfect form of εἰμί); was, were, used to be

The imperfect tense of 'to be,' describing past states, ongoing existence, or habitual conditions in past time. It appears across the full range of Greek dialects with characteristic variations. In narrative it sets the scene ('there was a man'), establishes background ('Jesus was teaching'), or describes circumstances ('the disciples were in the boat'). Unlike the aorist, which punctuates past events, the imperfect

lingers in past duration—what was happening, what someone used to be, the way things were before change arrived.

εἰμί G2076

is, exists (third person singular present of εἰμί); he/she/it is

The third-person singular present of the verb 'to be'—arguably the most frequent form in Greek literature. It states existence, identifies, or predicates: 'God is love,' 'this is my body,' 'blessed is the one who.' Across dialects it appears as ἐστί (standard), ἐντί (Doric), and other variants. Philosophical discourse depends on it for definitions and truth claims. Biblical writers employ it for revelation ('this is the Son of God'), metaphor ('I am the vine, you are the branches'), and theological assertion. Simple, ubiquitous, and foundational.

εἰμί G2077

let it be, may it be (third person singular imperative of εἰμί); optative of permission or command

The third-person imperative of 'to be,' expressing permission, command, or wish: 'let it be so,' 'may he be.' This form grants existence, allows a state to continue, or invokes a condition. In prayer and blessing it carries performative force—not just describing but enacting. Mary's 'let it be to me according to your word' uses a related construction. Greek dialects show characteristic variations (ἔστω is more common; ἤτω appears in later texts). The imperative mood makes being itself a matter of volition and divine decree.

ἔσχατος G2078 *Adj-DFP* (54×)

Last, final, furthest; pertaining to the end of a sequence in time or the extremity of space.

Derived from a root meaning 'out of' or 'outmost,' this adjective marks the terminal point of any sequence – whether temporal or spatial. In the New Testament its overwhelmingly temporal use gives it profound eschatological weight: 'the last days' (Acts 2:17), 'the last trumpet' (1 Cor 15:52), 'the last enemy' (1 Cor 15:26). Jesus' saying 'the last shall be first' (Matt 19:30) upends social expectations using the ordinal sense. The rare spatial use – 'to the ends of the earth' (Acts 1:8) – echoes Isaiah 49:6 and maps the geographical scope of the gospel mission.

1. last, final (temporal/ordinal) (52×) Last or final in a temporal or ordinal sequence, describing the concluding point of a series. This dominant sense (52x) covers eschatological phrases like 'last days' (Acts 2:17, 2 Tim 3:1), 'last trumpet' (1 Cor 15:52), and the morally loaded 'last state' of a person (Matt 12:45, 2 Pet 2:20). Spanish 'último/última,' French 'dernier,' and German 'letzter' all consistently render the temporal sense. Jesus' reversals in Matt 19:30 and 20:16 play on ordinal ranking. LAST AND FINAL

en: last | **es:** última, último, últimos | **fr:** dernier | **de:** letzter Matt 5:26; Matt 19:30; Matt 20:8; Matt 20:12

2. end, extremity (spatial) (2×) The farthest point or outermost extremity in space, referring to the end or edge of the earth. Only two occurrences (Acts 1:8 and 13:47), both quoting or echoing Isaiah, use the spatial sense: 'to the end (eschaton) of the earth.' Spanish 'fin' and the phrase 'lo último' distinguish this from the temporal 'último.' This geographic sense recalls the Homeric use of the word for the most distant peoples and places, here reapplied to the universal scope of the gospel. GEOGRAPHY AND SPACE

en: end | **es:** fin, lo-último | **fr:** dernier | **de:** letzter Acts 1:8; Acts 13:47

ἔσχατος G2079 *Adv* (1×)

extremely, at the point of (death), in extremis

This adverb, built from the adjective 'eschatos' (last, extreme), means extremely or in the extreme—at the outermost limit of something. In Mark 5:23, Jairus says his daughter is 'at the point of death' or 'in her last extremity'—ἐσχάτως ἔχει. The phrase is idiomatic, meaning to be in extremis, at death's door. Classical usage of eschatos described geographical extremes, temporal endings, and superlative conditions. The multilingual evidence shows interpretive glosses: at point of death, at the extreme, emphasizing how the adverb intensifies the verbal phrase to mean 'is extremely ill' or 'is dying.'

(1×) Jairus' desperate plea (Mark 5:23) that his daughter is 'at the point of death' uses this adverb in an idiomatic phrase—eschatōs echei, literally 'has extremely' but idiomatically 'is in extremis.' The cross-linguistic glosses interpret rather than translate literally: at point of death, al extremo (to the extreme), capturing the semantic force of imminent death. The adverb's derivation from eschatos (last, uttermost) makes the idiom work: she has reached the last extreme, the final point before death. LAST AND FINAL

en: at-point-of-death | **es:** al-extremo | **fr:** à-la-dernière-extrémité | **de:** zum-Aeussersten Mark 5:23

εἴσω G2080 *Adv* (9×)

Inside, within; an adverb or preposition denoting the interior of a space or the inner nature of a person.

An adverb meaning 'inside' or 'within,' used both spatially and anthropologically. Spatially, it describes being inside a courtyard (Matt 26:58; Mark 14:54; Mark 15:16), behind locked doors (John 20:26), or within a guarded prison (Acts 5:23). Anthropologically, Paul uses 'the inner person' (ho eso anthropos) for the spiritual self that is being renewed even as the outer self wastes away (2 Cor 4:16; Eph 3:16). Spanish distinguishes 'adentro' (directional) from 'dentro' (locational), reflecting the word's flexibility between motion-toward and position-at.

inside, within (9×) Inside, within — marking either a spatial interior or the inner dimension of a person. The spatial uses describe being physically inside a building or enclosed area: Peter following Jesus into the courtyard (Matt 26:58; Mark 14:54), soldiers leading Jesus inside the Praetorium (Mark 15:16), disciples gathered behind locked doors (John 20:26), and prisoners found inside a sealed jail (Acts 5:23). The anthropological uses in Paul designate 'the inner person' (ho eso anthropos) — the spiritual self that is renewed daily (2 Cor 4:16; Eph 3:16). French 'intérieur' and Spanish 'dentro/adentro' together capture both the static and directional dimensions. INSIDE AND WITHIN

en: inner, inside | **es:** adentro, de-adentro, dentro | **fr:** au-dedans, intérieur | **de:** innen, ἔσω Matt 26:58; Mark 14:54; Mark 15:16; John 20:26; Acts 5:23

ἔσωθεν G2081 *Adv* (12×)

from within, inside, inwardly — adverb of interior location or source of motion from the interior

Esothen is a spatial adverb formed from eso ('within') plus the suffix -then indicating origin or location. Its 12 NT occurrences move fluidly between literal and figurative interiority. Jesus uses it to devastating rhetorical effect in his woes against the Pharisees: their cups and tombs may look clean outside, but esothen they overflow with greed and hypocrisy (Matt 23:25, 27). Mark 7:21-23 locates the source of moral defilement esothen, 'from within' the human heart. Revelation 4:8 and 5:1 apply it physically — eyes covering the living creatures 'inside,' and writing on a scroll 'within.' The multilingual renderings — Spanish 'de dentro,' French 'de l'interieur,' German 'von innen' — uniformly mark interior source or location.

from within, inside, inwardly (12×) An adverb indicating either location inside something or motion originating from the interior. Used physically for the inside of objects (Matt 23:25, the inside of the cup; Rev 5:1, a scroll written inside) and metaphorically for the inner life of a person (Mark 7:21, evil thoughts come 'from within'; Matt 23:27-28, inward corruption behind outward beauty). The word appears prominently in Jesus's contrast between external religious appearance and internal moral reality. Spanish 'de dentro/de adentro' and German 'von innen/innerhalb' consistently capture both the locative and ablative senses. All 12 occurrences serve this single spatial-to-moral semantic range. INSIDE AND WITHIN

en: from-within, inside, inwardly | **es:** de-adentro, de-dentro, desde-dentro | **fr:** de-l'intérieur, intérieurement | **de:** innerhalb, von-innen Matt 7:15; Matt 23:25; Matt 23:27; Matt 23:28; Mark 7:21

εἴσω G2082 *Adj-AFS-C* (2×)

inner, interior, or inside; further in, more inward; the comparative form of 'within'

This comparative adjective means inner, interior, or further within. In Acts 16:24, the Philippian jailer secured Paul and Silas in 'the inner cell'—the most secure, innermost part of the prison. In Hebrews 6:19, hope is an anchor for the soul that enters 'the inner sanctuary behind the curtain'—the holy of holies, the innermost sacred space where God's presence dwelt. The Spanish 'interior' and French/German 'intérieur/innerer' all mean inner or interior. Both uses emphasize penetration to the deepest, most secure or sacred interior space.

(2×) Spanish 'interior', French 'intérieur', and German 'innerer' uniformly mean inner or interior. This is the comparative form (ἐσωτέραν), literally 'more inward.' In Acts 16:24, the jailer placed Paul and Silas 'in the inner cell' (εἰς τὴν ἐσωτέραν φυλακήν)—the deepest, most secure part of the prison, feet fastened in stocks. The superlative security failed to hold them when God sent an earthquake. In Hebrews 6:19, Christian hope is an anchor that enters 'the inner sanctuary behind the curtain' (εἰς τὸ ἐσώτερον τοῦ καταπετάσματος)—the holy of holies where Jesus our forerunner has entered. Both uses emphasize penetration to the innermost space: the most secure prison cell or the most sacred sanctuary. What's 'more inward' is either most protected or most holy. **INSIDE AND WITHIN**

en: inner | **es:** interior | **fr:** innerer, intérieur | **de:** innerer, ἐσωτέραν Acts 16:24; Heb 6:19

ἑταῖρ-ος G2083 *N-VMS* (3×)

companion, friend; form of address to an associate or comrade

This noun means comrade, companion, or friend, often used in classical Greek for fellow soldiers, messmates, or partners. In the New Testament it appears exclusively in Matthew's Gospel as a vocative term of address—Jesus speaking to individuals in parables or real encounters. Notably, while translated 'friend,' the term is more neutral than φίλος, sometimes carrying irony or distance. Jesus uses it three times, in each case addressing someone at a pivotal moment.

(3×) Translations consistently use 'friend' or 'companion': Spanish Amigo, French compagnon. All three uses are vocative addresses by Jesus in Matthew. In 20:13 the master addresses a complaining worker: 'Friend, I am doing you no wrong.' In 22:12 the king confronts the improperly dressed guest: 'Friend, how did you get in here without wedding clothes?' In 26:50, most poignantly, Jesus addresses Judas at his betrayal: 'Friend, do what you came to do.' The term maintains formality even in intimate moments, sometimes with ironic undertones given the context. **GEOGRAPHY AND SPACE**

en: Friend, friend | **es:** Amigo | **fr:** compagnon | **de:** Ἑταῖρε Matt 20:13; Matt 22:12; Matt 26:50

ἑτερό-γλωσσος G2084 *Adj-DMP* (1×)

foreign-tongued, speaking other languages

This adjective means speaking a foreign tongue or language—characterized by a different language than one's own. In 1 Corinthians 14:21, Paul quotes Isaiah 28:11 about God speaking to Israel through people of foreign tongues—the Assyrian invaders whose strange language signaled judgment. The compound combines 'other' (heteros) with 'tongue/language' (glōssa). Classical usage described both foreign speakers and animals with diverse tongues. The multilingual evidence varies: other tongues, otras lenguas (other languages), parlant d'autres langues—some emphasizing linguistic diversity, others foreignness.

(1×) Paul's quotation in 1 Corinthians 14:21 of God speaking through foreign-tongued people recalls Isaiah's prophecy about Assyrian invasion—foreigners whose incomprehensible language was itself a sign of judgment. The cross-linguistic glosses emphasize linguistic diversity (other tongues, otras lenguas) or foreign speech (anderssprachig). The theological point connects to tongues in Corinth: as unintelligible foreign speech once signaled judgment, so unintelligible tongues without interpretation fail to edify—both represent communication breakdown rather than clarity. **TONGUE (BODY AND SPEECH)**

en: other-tongues | **es:** otras-lenguas | **fr:** parlant-d'autres-langues | **de:** anderssprachig 1Cor 14:21

ἑτερο-διδασκᾰλέω G2085 *V-PIA-3S* (2×)

to teach different or strange doctrine; to teach falsely or contrary to sound teaching

This verb means to teach different doctrine, specifically to teach what contradicts apostolic truth. It appears only in the Pastoral Epistles. In 1 Timothy 1:3, Paul urges Timothy to stay in Ephesus to command certain people not to 'teach false doctrines'—deviant teachings contrary to the gospel. In 1 Timothy 6:3, anyone who 'teaches otherwise' and doesn't agree with sound words of Christ is described as conceited and understanding nothing. The multilingual glosses show the other/different aspect: Spanish 'enseña diferente' (teaches differently), French and German 'anders lehren' (to teach otherwise). The prefix hetero- (other, different) distinguishes this from orthodox teaching.

(2×) Spanish 'enseña diferente/enseñar diferente' (teaches differently/to teach differently) and German 'anders lehren' (to teach otherwise) capture the prefix ἑτερο- (other, different). This compound verb appears only in 1 Timothy. In 1:3, Paul tells Timothy to command certain people not to 'teach false doctrines' (ἑτεροδιδασκαλεῖν)—instruction that deviates from apostolic tradition. In 6:3, anyone who 'teaches otherwise' (ἑτεροδιδασκαλεῖ) and doesn't agree with Christ's sound words is puffed up with pride despite understanding nothing. The verb doesn't mean teaching about different topics, but teaching contradictory doctrine—heterodoxy versus orthodoxy. Paul's concern is preserving the deposit of apostolic teaching against innovative or deviant instruction that undermines the gospel. **TEACHING AND LEARNING**

en: teaches-other-doctrine, to-teach-other-doctrine | **es:** enseña-diferente, enseñar-diferente | **fr:** ἑτεροδιδασκαλεῖ, ἑτεροδιδασκαλεῖν | **de:** anders-lehren 1Tim 1:3; 1Tim 6:3

ἑτερο-ζῠγέω G2086 *V-PPA-NMP* (1×)

To be yoked in unequal partnership, particularly with unbelievers; to enter an incompatible alliance

This rare compound verb appears only in Paul's warning against forming mismatched partnerships with unbelievers (2 Corinthians 6:14). The agricultural metaphor draws from Deuteronomy's prohibition of yoking different animals together—oxen and donkeys worked at different paces and strengths, making effective plowing impossible. Paul extends this image to spiritual partnerships where fundamental incompatibility prevents fruitful collaboration.

(1×) The uniform testimony across languages ('unequally-yoked' in English, 'en-yugo-desigual' in Spanish, 'atteler-inégalement' in French) preserves the agricultural imagery. Paul's rhetorical question in 2 Corinthians 6:14 uses this hapax to challenge believers about entering binding partnerships—whether business, religious, or marital—where core values and ultimate allegiances diverge irreconcilably. **CLINGING AND JOINING**

en: unequally-yoked | **es:** en-yugo-desigual | **fr:** atteler-inégalement | **de:** ungleich-zusammengespannt 2Cor 6:14

ἕτερος G2087 *Adj-NFP* (98×)

Other, another, different; denoting an additional entity, qualitative distinction, or the next in temporal sequence.

A foundational adjective of distinction and alternation. At its core it points to 'another one' — a second master in Matt 6:24, the next town in Matt 10:23. But unlike the near-synonym allos, heteros carries an undertone of qualitative difference, which surfaces explicitly in passages like 2 Cor 11:4 ('a different gospel'). Occasionally the word narrows to temporal succession — 'the next day' in Acts 20:15 — showing how 'otherness' can slide from category to sequence. Spanish 'otro/diferente' and German 'anderer' both capture this flexible range.

1. other, another (91×) The broad, unmarked sense: another or an additional entity of the same general kind. This is the default reading in 91 of 98 occurrences. In Matt 6:24 it contrasts two masters; in Matt 8:21 'another disciple' steps forward. The multilingual glosses — Spanish 'otro,' French 'autre,' German 'anderer' — all map cleanly to this numerically-additive meaning without implying qualitative difference. ANOTHER AND OTHER

en: another, other | **es:** a-otro, otro | **fr:** autre | **de:** anderer Matt 6:24; Matt 8:21; Matt 10:23; Matt 11:3

2. different, distinct (5×) The qualitatively marked sense: different or distinct in kind, not merely additional. Luke 9:29 describes Jesus' face becoming 'different' at the transfiguration, and Paul's alarmed references to 'a different spirit' and 'a different gospel' in 2 Cor 11:4 depend on this shade. Spanish distinguishes this with 'diferente' alongside 'otra,' confirming the semantic split. The emphasis falls on unlikeness rather than mere enumeration. ANOTHER AND OTHER

en: different | **es:** diferente, otra | **fr:** autre | **de:** anderer Luke 9:29; 1Cor 15:40; 2Cor 11:4

3. next (in temporal sequence) (2×) A temporal-sequential sense: the next (day, occasion) in a series. In Acts 20:15 and 27:3 the word modifies an implied 'day,' yielding 'the next day.' Spanish 'siguiente-día' and English 'next' both show the shift from spatial or categorical otherness to chronological succession — a natural metaphorical extension from 'the other one' to 'the one that follows.' ANOTHER AND OTHER

en: next | **es:** otro, siguiente-día | **fr:** autre | **de:** anderer Acts 20:15; Acts 27:3

ἕτερος G2088 *Adv* (1×)

Differently, in another manner; otherwise

This adverb modifies how something is done or thought about, signaling an alternative approach or different perspective. Paul uses it in Philippians 3:15 as part of his confidence that God will reveal truth to those who think 'differently' about certain matters. The word suggests variation without necessarily implying wrongness—a charitable acknowledgment that believers may arrive at different understandings on secondary issues.

(1×) Appearing only in Paul's discussion of spiritual maturity (Philippians 3:15), this adverb acknowledges diversity of thought within the believing community. The translations ('differently,' 'diferentemente,' 'anders') capture the straightforward meaning, while Paul's context suggests that God himself will clarify matters where believers currently see things from different angles, rather than demanding immediate uniformity. MANNER ADVERBS

en: differently | **es:** diferentemente | **fr:** ἑτέρως | **de:** anders Phil 3:15

ἔτι G2089 *Adv* (93×)

Still, yet; marking temporal continuity or, with negation, cessation ('no longer, not anymore')

A common Greek adverb of time that signals something is ongoing or persists up to a given moment. In its positive use it means 'still' or 'yet,' as when the disciples are told the Father still speaks (Matt 17:5). When paired with negation particles like οὐκέτι or μηκέτι, the sense flips to 'no longer' or 'not anymore,' as in Hebrews 10:2 where conscience no longer accuses. German 'noch,' French 'encore,' and Hebrew עוֹד all mirror this dual capacity of a single temporal marker.

1. still, yet (temporal continuity) (65×) Temporal continuity: 'still, yet' — signals that a state or action persists into the present or expected future. German 'noch,' French 'encore,' Korean '아직,' and Hindi 'अभी' all converge on unbroken duration. Prominent in narrative transitions like Matt 26:47 ('while he was still speaking') and Matt 17:5 ('he was still speaking when a bright cloud overshadowed them'). CONTINUITY AND STILL

en: Still, even, still | **es:** aún, más, todavía | **fr:** encore | **de:** noch Matt 17:5; Matt 19:20; Matt 26:47; Matt 26:65; Matt 27:63

2. no longer, not anymore (negated continuity) (28×) Negated continuity: 'no longer, not anymore' — when governed by negation (οὐκέτι, μηκέτι), the adverb marks the cessation of a previously ongoing state. Cross-lingual glosses still render the bare adverb the same way (Spa. 'aún,' Fr. 'encore'), relying on context for the reversal. Key passages include Luke 16:2 ('you can no longer be steward') and Heb 10:2 ('no longer any consciousness of sins'), where the end of a condition carries theological weight. CONTINUITY AND STILL

en: any, any-longer, any-more | **es:** además, aún, más | **fr:** encore | **de:** noch Matt 5:13; Luke 16:2; Luke 20:36; Heb 8:12; Heb 10:2

ἑτοιμ-άζω G2090 *V-RPM/P-DMP* (40×)

To prepare, make ready, or furnish something for a purpose; also to be in a state of readiness

Found across the Gospels and Revelation, this verb covers the full arc of preparation – from actively setting a table or readying a room (Matt 26:17, 19) to the theological passive where God has prepared something from eternity (Matt 25:34). The Spanish and French translations consistently use 'preparar/preparer,' preserving the directness of the Greek. A single middle-voice occurrence in Revelation 8:6 shows the seven angels preparing themselves, turning the action reflexively inward.

1. prepare something, make ready (29×) The active transitive core: making something ready for use or for someone. Jesus sends disciples to 'prepare' the Passover (Matt 26:17); John the Baptist's mission is to 'prepare' the Lord's way (Matt 3:3; Mark 1:3). All major translation languages – Spanish 'preparad,' French 'preparer,' German 'bereiten' – converge on straightforward preparation vocabulary, showing high cross-linguistic stability. ESTABLISH AND PREPARE

en: Prepare, he-prepared, prepare | **es:** Preparad, a-preparar, preparad | **fr:** préparer | **de:** bereiten, bereitet Matt 3:3; Matt 22:4; Matt 26:17; Matt 26:19; Mark 1:3

2. be prepared, having been made ready (10×) The passive-stative sense: having been prepared, describing a completed state of readiness. In Matthew 25:34 the kingdom has been prepared 'from the foundation of the world,' and in Matthew 25:41 eternal fire 'prepared for the devil.' Spanish distinguishes 'ha sido preparado' (perfect passive) from the active imperative, marking the theological weight of divine pre-arrangement (cf. 2 Tim 2:21). ESTABLISH AND PREPARE

en: having-been-prepared, it-has-been-prepared, might-be-prepared | **es:** fuera-preparado, ha-sido-preparado, preparada | **fr:** préparer | **de:** bereiten, bereitet Matt 20:23; Matt 25:34; Matt 25:41; Mark 10:40; 2Tim 2:21

3. prepare oneself, get ready (1×) A reflexive-middle use where agents prepare themselves for action. Revelation 8:6 records the seven angels who 'prepared themselves' to sound their trumpets. Spanish captures this with the reflexive 'se prepararon.' The single occurrence suggests a deliberate self-readying distinct from being prepared by another. ESTABLISH AND PREPARE

en: prepared | **es:** se-prepararon | **fr:** préparer | **de:** bereiten Rev 8:6

ἑτοιμ-ᾰσία G2091 *N-DFS* (1×)

Readiness, preparedness; the state of being equipped and ready for action

This noun denotes the condition of being ready or prepared, whether for service, action, or opportunity. In Ephesians 6:15, it appears in Paul's armor of God passage, where believers' feet are shod 'with the readiness of the gospel of peace.' The word emphasizes not just passive waiting but active preparedness—standing equipped and eager to share good news at any moment.

(1×) The military context of Ephesians 6 gives this readiness a distinctive flavor. Just as Roman soldiers kept their sandals ready for rapid deployment, believers maintain constant preparedness to proclaim peace through the gospel. The translations ('readiness,' 'preparación,' 'Bereitschaft') consistently emphasize this state of active readiness rather than mere passive possession of equipment. ESTABLISH AND PREPARE

en: readiness | **es:** preparación | **fr:** ἑτοιμασία | **de:** Bereitschaft Eph 6:15

ἑτοῖμος G2092 *Adj-AFS* (17×)
Ready, prepared, at hand; describing a state of readiness for action or an event, or the disposition of preparedness itself.
An adjective meaning 'ready' or 'prepared,' used across the Synoptic Gospels for wedding feasts that are ready (Matt 22:4, 8), wise virgins who are prepared (Matt 25:10), and disciples who must stay alert (Matt 24:44). Every major translation converges: English 'ready,' Spanish preparada/lista, French pret, German bereit. In one Pauline passage (2 Cor 10:6), the word takes on a more abstract, nominal flavor — a readiness or willingness to act — where Spanish shifts to preparacion and English to 'readiness,' hinting at an inner disposition rather than an external state of affairs.

1. (16×) In a state of readiness or preparation — the predominant adjectival use (16 occurrences). The wedding dinner is ready (Matt 22:4), the upper room is furnished and prepared (Mark 14:15), and believers must be ready for the Son of Man's return (Matt 24:44; Luke 12:40). All major languages agree: Spanish lista/preparada, French pret, German bereit. The word describes an objective condition of completion or availability. **ESTABLISH AND PREPARE**
en: ready | **es:** lista, preparada, preparadas | **fr:** prêt | **de:** bereit Matt 22:4; Matt 22:8; Matt 24:44; Matt 25:10; Mark 14:15

2. (1×) Readiness as a disposition or abstract quality — used substantivally in 2 Cor 10:6, where Paul speaks of being 'in readiness to punish every disobedience.' Spanish preparacion and English 'readiness' capture the shift from a concrete state ('the meal is ready') to an inner resolve or willingness. This is the only NT occurrence where the term functions more as a noun than a predicate adjective. **ESTABLISH AND PREPARE**
en: readiness | **es:** preparación | **fr:** prêt | **de:** bereit 2Cor 10:6

ἑτοῖμος G2093 *Adv* (3×)
readily, in readiness; adverbial form indicating prepared state or willingness
This adverb derives from ἑτοῖμος (ready, prepared) and indicates a state of readiness or willingness. It describes being prepared in advance, having something at hand, or being willing to act. In the New Testament it appears in contexts of readiness—Paul's willingness to suffer (Acts 21:13), his preparedness to support the Corinthians (2 Corinthians 12:14), and the readiness of judgment (1 Peter 4:5).

(3×) Translations use readiness language: Spanish dispuesto/preparado ('ready, prepared'), the Greek adverbial form ἑτοίμως. Acts 21:13 records Paul's response to warnings: 'I am ready not only to be imprisoned but even to die in Jerusalem for the name of the Lord Jesus.' 2 Corinthians 12:14: 'I am ready to come to you' (or 'this is the third time I am ready'). 1 Peter 4:5: they will give account to 'him who is ready to judge the living and the dead.' Each use emphasizes prepared willingness or imminent readiness to act. **ESTABLISH AND PREPARE**
en: readily, readiness, ready | **es:** dispuesto, preparado, que-está-preparado | **fr:** prêt, ἑτοίμως | **de:** ἑτοίμως Acts 21:13; 2Cor 12:14; 1Pet 4:5

ἔτος G2094 *N-DNP* (49×)
year — a unit of time measuring one complete annual cycle, used for ages, durations, and historical reckoning
Etos is the standard Greek word for 'year,' appearing 49 times in the New Testament to measure the passage of time in human lives and sacred history. It marks the age of persons — Jesus at twelve in the temple (Luke 2:42), the woman with a hemorrhage suffering twelve years (Mark 5:25) — and durations of prophetic or theological weight: Paul's three years in Arabia before meeting the apostles (Gal 1:18), Abraham's hundred years at Isaac's birth (Rom 4:19). The idiomatic phrase kat' etos ('year by year,' Luke 2:41) echoes the Septuagint's calendar language. Translations converge without variation: Spanish 'anos,' French 'an/annee,' German 'Jahr/Jahre.'

year (49×) A complete annual cycle used as the primary unit for measuring extended time in the New Testament, whether reckoning a person's age (Luke 2:42 'when he was twelve years old'; Mark 5:42 the girl was twelve years old), the duration of an affliction or event (Mark 5:25 'twelve years'; Gal 1:18 'after three years'), or historical periodization (Acts 7:6 'four hundred years'; Heb 3:17 'forty years'). All 49 occurrences share this single temporal-measurement sense; the multilingual evidence is perfectly uniform across every witness language. **YEAR (TIME UNIT)**
en: of-years, years | **es:** años, de-años | **fr:** an, année | **de:** Jahr, Jahre Matt 9:20; Mark 5:25; Mark 5:42; Luke 2:36; Luke 2:37

εὖ G2095 *Adv* (6×)
Well; an adverb of commendation or competence, indicating something done rightly, thoroughly, or with moral excellence.
A versatile Greek adverb signaling approval, competence, or moral goodness. In everyday speech it functions much like English 'well' — describing an action done properly or a state of being that is right and fitting. In the Gospels it takes on a distinctive commendatory force when a master addresses a faithful servant: 'Well done, good and faithful servant!' (Matt 25:21, 23; Luke 19:17). The Spanish 'bien-hecho' and German 'Εὖγε' both capture that exclamatory, praise-laden tone. Elsewhere it simply means 'rightly' or 'fittingly' (Acts 15:29; Eph 6:3).

1. well (3×) Denotes an action or condition that is done properly, rightly, or in a morally fitting manner. In Mark 14:7 Jesus says the disciples can do good to the poor whenever they wish; in Eph 6:3 the promise is 'that it may be well with you.' Spanish 'bien' and French 'bien' both reflect this straightforward adverbial sense of correctness or moral propriety. **MORAL GOODNESS**
en: well | **es:** bien | **fr:** bien | **de:** wohl, εὖ Mark 14:7; Acts 15:29; Eph 6:3

2. Well done (3×) An exclamatory commendation — 'Well done!' — spoken by a master or authority figure to praise faithful service. All three occurrences appear in the parable of the talents or minas (Matt 25:21, 25:23, Luke 19:17). The German rendering 'Εὖγε' and Spanish 'Bien-hecho' highlight the intensified, celebratory force that distinguishes this from the ordinary adverb: it is not merely 'well' but a declaration of approval and delight. **MORAL GOODNESS**
en: Well-done | **es:** Bien, Bien-hecho | **fr:** bien | **de:** Εὖ, Εὖγε Matt 25:21; Matt 25:23; Luke 19:17

Εὕα G2096 *N-NFS* (2×)
Eve, the first woman; wife of Adam; mother of all living
This proper noun refers to Eve, the first woman created by God, wife of Adam, and mother of humanity. The name derives from Hebrew Chavvah (life-giver). In 2 Corinthians 11:3, Paul warns that as the serpent deceived Eve by his cunning, so believers' minds might be led astray from devotion to Christ. In 1 Timothy 2:13, Paul notes the creation order: Adam was formed first, then Eve—establishing a theological point about teaching roles. The multilingual glosses transliterate: Spanish 'Eúa/a Heúa', French 'Ève/Εὔα', German 'Eva'. Both passages use Eve typologically: as example of deception or to establish created order.

(2×) The multilingual glosses transliterate the Hebrew name: Spanish 'Eúa/a Heúa', French 'Ève', German 'Eva'. In 2 Corinthians 11:3, Paul fears the Corinthians might be deceived 'as the serpent deceived Eve' (Εὔαν)—she becomes the paradigmatic example of satanic deception, her vulnerability warning believers against false teaching. In 1 Timothy 2:13, Paul argues from creation order: 'Adam was formed first, then Eve' (Εὔα)—establishing priority in the sequence of creation as relevant to his instructions about teaching. Both uses are typological rather than biographical: Eve as cautionary example of deception or as illustration of created order. Her name means 'life' or 'living' in Hebrew (Genesis 3:20), though Paul doesn't develop this etymology. **PROPER NAMES (PERSONAL)**
en: Eua, Heua | **es:** Eúa, a-Heua | **fr:** Ève, Εὔα | **de:** Eva 2Cor 11:3; 1Tim 2:13

εὐαγγελ-ίζομαι G2097 *V-PNM* (55×)
To announce good news, preach the gospel; in the passive, to have good news proclaimed to oneself.
A distinctly biblical term built from the root meaning 'good mes-

sage,' used throughout the New Testament for the activity at the heart of early Christian mission: proclaiming glad tidings. In the angel's announcement to Zechariah (Luke 1:19) and to the shepherds (Luke 2:10), the word carries its fullest sense of heaven-sent good news. Jesus himself applies it programmatically in Luke 4:18, quoting Isaiah 61. The passive voice, seen in passages like Matthew 11:5 and Hebrews 4:2, shifts attention to the recipients – the poor, the sick, and those who hear but must also receive with faith.

1. proclaim good news (47×) To actively proclaim or preach good news, whether the kingdom of God or the gospel broadly. This is the dominant use across the New Testament (47 of 55 occurrences). Spanish 'anunciar buenas nuevas' and German 'Evangelium verkuendigen' both preserve the 'good news' root. Key passages: Luke 4:18 (Jesus' manifesto), Acts 8:35 (Philip to the Ethiopian). The middle-voice form emphasizes the herald's personal engagement with the message. **ANNOUNCING AND DECLARING**

en: I-preached, I-proclaimed, evangelizing | **es:** anunciando-buenas-nuevas, anunciar-buenas-nuevas, evangelicé | **fr:** annoncer-la-bonne-nouvelle | **de:** Evangelium-verkuendigen, verkündet-Evangelium Luke 1:19; Luke 2:10; Luke 3:18; Luke 4:18; Luke 4:43

2. be evangelized, receive good news (8×) To be evangelized – to have good news proclaimed to oneself, used in passive constructions where the subject receives the proclamation. In Matthew 11:5 and Luke 7:22 Jesus tells John's disciples that 'the poor have the gospel preached to them,' making the recipients the grammatical focus. Hebrews 4:2 warns that hearing alone is not enough; the message must be mixed with faith. French and German translations often collapse this into the same verb, but the Greek passive marks a meaningful theological shift from agent to recipient. **HEARING AND HEEDING**

en: are-evangelized, are-given-good-news, having-been-proclaimed | **es:** es-anunciado-como-buena-nueva, evangelizada, evangelizado | **fr:** annoncer-la-bonne-nouvelle | **de:** Evangelium-verkuendigen, verkündet-Evangelium Matt 11:5; Luke 7:22; Luke 16:16; Gal 1:11; Heb 4:2

εὐαγγέλ-ιον G2098 *N-GNS* (76×)

Good news; the gospel — the announcement of God's saving action in Christ, or a reward for bearing such news.

In classical Greek, euangelion originally meant the reward given to a messenger who brought good tidings, or the thank-offering made upon hearing them. By the New Testament period it had become the message itself — the 'gospel,' the proclamation of God's redemptive work through Jesus Christ. Mark opens his entire narrative with this word (Mark 1:1), and Paul uses it as a near-technical term for the apostolic proclamation (Rom 1:16; 1 Cor 15:1). Spanish evangelio, French evangile, and German Evangelium all descend directly from the Greek, testifying to the term's enduring centrality in Christian vocabulary across centuries and cultures.

good news (76×) The good news or gospel — God's saving action proclaimed through Jesus Christ. Used both as a general term for glad tidings (Matt 4:23; 24:14) and as a semi-technical designation for the apostolic message preached to all nations (Mark 1:1; Rom 1:16). Every target language renders it with a single loanword or calque from the Greek. **NEWS AND MESSAGES**

en: good-news, gospel | **es:** evangelio | **fr:** évangile | **de:** Evangelium Matt 4:23; Matt 9:35; Matt 24:14; Matt 26:13; Mark 1:1

εὐαγγελ-ιστής G2099 *N-AMP* (3×)

evangelist; one who proclaims the good news of the gospel

This noun designates a bringer of good news, specifically one who proclaims the gospel message. While all believers share the gospel, 'evangelist' appears to mark a specific ministry role or gifting in the early church—distinct from apostles, prophets, and pastor-teachers. Philip is explicitly called 'the evangelist' (Acts 21:8), and Timothy is urged to 'do the work of an evangelist' (2 Timothy 4:5). The term identifies those whose primary function is gospel proclamation.

(3×) Translations uniformly use forms of 'evangelist': Spanish evangelista/evangelistas, French évangéliste. Acts 21:8 identifies 'Philip the evangelist, who was one of the seven,' distinguishing him by this ministry title. Ephesians 4:11 lists Christ's gifts to the church: 'the apostles, the prophets, the evangelists, the shepherds and teachers,' marking evangelists as a distinct ministry category. 2 Timothy 4:5 exhorts Timothy: 'do the work of an evangelist,' suggesting both a role and a function to be fulfilled in ministry. **ANNOUNCING AND DECLARING**

en: evangelist, evangelists, of-evangelist | **es:** de-evangelista, evangelista, evangelistas | **fr:** évangéliste, εὐαγγελιστάς, εὐαγγελιστοῦ | **de:** Evangelist, εὐαγγελιστοῦ Acts 21:8; Eph 4:11; 2Tim 4:5

εὐάρεστ-έω G2100 *V-PIM/P-3S* (3×)

please, be pleasing to; meet with approval or satisfaction

This verb means to be well-pleasing or acceptable to someone, to meet with favor or approval. In the New Testament it appears exclusively in Hebrews, describing pleasing God through faith. Enoch's translation is evidence he pleased God (11:5), faith is necessary to please God (11:6), and certain sacrifices are pleasing to God (13:16). The term emphasizes what satisfies or delights God.

(3×) Translators use pleasing language: Spanish agradar ('please'), German wohlgefallen ('be well-pleasing'). Hebrews 11:5 states that before Enoch's translation 'he was commended as having pleased God.' Hebrews 11:6 declares the principle: 'without faith it is impossible to please him,' establishing faith as essential to divine approval. Hebrews 13:16 encourages generosity: 'for such sacrifices are pleasing to God.' The verb focuses on what brings satisfaction or delight to God, with faith as the fundamental prerequisite. **GEOGRAPHY AND SPACE**

en: is-pleased, to-have-pleased, to-please | **es:** agradar, haber-agradado, se-agrada | **fr:** wohlgefallen | **de:** wohlgefallen Heb 11:5; Heb 11:6; Heb 13:16

εὐάρεστ-ος G2101 *Adj-NMS* (9×)

Well-pleasing, acceptable; describing conduct or persons that are gratifying and approved, especially by God.

An adjective meaning 'well-pleasing' or 'acceptable,' used almost exclusively of what is pleasing to God. Paul urges believers to present their bodies as living sacrifices, holy and well-pleasing to God (Rom 12:1), to discern what is well-pleasing to the Lord (Rom 12:2; Eph 5:10), and to make it their ambition to be pleasing to him (2 Cor 5:9). In Hebrews 13:21, God equips believers for every good work that is well-pleasing in his sight. Spanish 'agradable' and French 'agréable' both carry the warmth of genuine approval, not mere tolerance.

well-pleasing / acceptable (9×) Well-pleasing or acceptable, describing conduct, offerings, or persons that genuinely gratify and win approval — almost always with God as the one pleased. Paul builds a theology of pleasing God around this word: presenting one's body as a living sacrifice 'well-pleasing to God' (Rom 12:1), testing and discerning 'the good and well-pleasing and perfect will of God' (Rom 12:2), making it one's ambition to be 'well-pleasing to him' (2 Cor 5:9), and serving Christ in righteousness as 'well-pleasing to God' (Rom 14:18). French 'agréable' and German 'wohlgefaellig' both capture the sense of warm divine approval, not grudging acceptance. **PLEASANTNESS AND DELIGHT**

en: pleasing, well-pleasing | **es:** agradable, agradables | **fr:** agréable | **de:** wohlgefaellig Rom 12:1; Rom 12:2; Rom 14:18; 2Cor 5:9; Eph 5:10

εὐάρεστ-ος G2102 *Adv* (1×)

Acceptably, pleasingly; in a manner that finds approval or gives pleasure

This adverb describes actions performed in a way that pleases or gains acceptance from another. In Hebrews 12:28, it modifies how believers should serve God—acceptably, with reverence and awe. The word carries connotations of meeting expectations and earning approval, not through mere external compliance but through the spirit in which service is rendered.

(1×) The Hebrews passage pairs this adverb with reverence and godly fear, showing that acceptable service involves both proper attitude and proper action. The multilingual evidence ('acceptably,' 'agradablemente,' 'wohlgefaellig') emphasizes the notion of pleasing

service. This is worship that God receives favorably because it honors both his holiness and his grace. **PLEASANTNESS AND DELIGHT**
en: acceptably | **es:** agradablemente | **fr:** agréable | **de:** wohlgefaellig Heb 12:28

εὔβουλ-ος G2103 *N-NMS* (1×)
Eubulus, a personal name meaning 'good counselor' or 'well-advised'; a believer in Rome
Eubulus was one of four believers who sent greetings to Timothy through Paul's final letter (2 Timothy 4:21). The name itself means 'well-advised' or 'of good counsel,' though we know nothing else about this individual. He represents the otherwise anonymous faithful who surrounded Paul during his final Roman imprisonment, maintaining fellowship and supporting the apostle's ministry when others had departed.

(1×) Mentioned only in Paul's closing greetings (2 Timothy 4:21), Eubulus appears alongside Pudens, Linus, and Claudia as part of the Roman Christian community remaining loyal to Paul. The name's meaning ('well-advised') was common in the Greco-Roman world. His inclusion in this brief list suggests he was known to Timothy, perhaps having sent specific greetings or support. **PROPER NAMES (PERSONAL)**
en: Euboulos | **es:** Eúboulos | **fr:** Εὔβουλος | **de:** Eubulus 2Tim 4:21

εὐγεν-ής G2104 *Adj-NMP-C* (3×)
noble, well-born; of high birth or distinguished character
This adjective describes those of noble birth or high standing, whether by ancestry or character. Classical usage emphasizes both literal aristocratic birth and metaphorical nobility of spirit. In the New Testament it appears in varied contexts—a nobleman going to receive a kingdom (Luke 19:12), the Bereans' noble character in examining Scripture (Acts 17:11), and the irony that not many of noble birth are called by God (1 Corinthians 1:26).

(3×) Translations consistently indicate nobility: Spanish noble/más-nobles ('noble, more noble'), French noble/de-noble-race. Luke 19:12 begins the parable: 'A nobleman went into a far country to receive for himself a kingdom.' Acts 17:11 commends the Bereans as 'more noble than those in Thessalonica' because they examined the Scriptures daily. 1 Corinthians 1:26 notes God's upside-down wisdom: 'not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth.' The term marks social status while Scripture sometimes inverts its value. **GEOGRAPHY AND SPACE**
en: more-noble, noble | **es:** más-nobles, noble, nobles | **fr:** de-noble-race, noble | **de:** edel, εὐγενέστεροι, εὐγενὴς Luke 19:12; Acts 17:11; 1Cor 1:26

εὐδία G2105 *N-NFS* (1×)
fair weather, clear skies; calm atmospheric conditions without storm or rain
This noun describes fair or calm weather, the opposite of stormy conditions. In classical Greek it could also metaphorically denote tranquility or peace of mind, but in the New Testament it appears only literally. Jesus uses it in Matthew 16:2 when responding to the Pharisees and Sadducees who could read the weather signs (a red sky bringing fair weather) but failed to discern the signs of the times. The translations uniformly render it as weather-related: English 'fair weather,' Spanish 'buen tiempo,' French 'beau temps.' It represents the calm before—or absence of—the storm.

(1×) Fair weather, clear skies; the calm atmospheric condition without rain or storm. In Matthew 16:2, Jesus contrasts εὐδία (fair weather) with χειμών (storm), using weather prediction as an object lesson about spiritual discernment. The Pharisees could read the red evening sky and predict εὐδία for the next day, yet they failed to read the signs of the messianic age. All translations preserve the meteorological sense: Spanish buen tiempo, French beau temps, German retaining the Greek term, confirming this is literal weather terminology. **CLOUDS AND SKY**
en: Fair-weather | **es:** Buen-tiempo | **fr:** beau-temps | **de:** Εὐδία Matt 16:2

εὐδοκ-έω G2106 *V-AIA-2S* (21×)
To be well-pleased with, take delight in; to consent, determine, or resolve to do something
A verb of heartfelt approval and purposeful resolve. In its primary sense, eudokeō expresses deep, settled pleasure—most memorably God's delight in his Son at the baptism and transfiguration (Matt 3:17; 17:5). The Spanish 'me complací' and French 'prendre plaisir' capture this warmth of divine satisfaction. In a secondary usage, the word shifts from emotion to volition: Paul and the Macedonians 'were pleased' to contribute to Jerusalem (Rom 15:26–27), meaning they willingly resolved to act. This dual range—from delight to deliberate consent—makes eudokeō a window into how pleasure and purpose intertwine in biblical thought.

1. be well-pleased, delight in (16×) Expresses God's or a person's settled delight and approval toward someone or something. At Jesus' baptism (Matt 3:17) and transfiguration (Matt 17:5), the Father's voice declares 'in whom I am well-pleased,' using this sense. The Spanish 'me complazco/agradó' and the German 'Wohlgefallen haben' both convey this deep, approving satisfaction rather than mere agreement. Covers 16 of 21 occurrences. **DELIGHT PLEASURE CONSENT**
en: I-am-pleased, I-am-well-pleased, I-was-pleased | **es:** agradó, me-complací, me-complazco | **fr:** avoir-plaisir, prendre-plaisir | **de:** Wohlgefallen-haben, εὐδόκησα, εὐδόκησεν Matt 3:17; Matt 12:18; Matt 17:5; Mark 1:11; Luke 3:22

2. consent, be willing, resolve (5×) Shifts from emotional delight to deliberate willingness—to think something good and resolve to do it. Paul says the Macedonians 'were pleased' (eudokēsan) to share their resources (Rom 15:26), and he himself 'was well-pleased' to depart and be with Christ (2 Cor 5:8). The Spanish 'tuvieron a bien' ('they deemed it good') nicely captures this volitional nuance. Covers 5 occurrences in the Pauline epistles. **DELIGHT PLEASURE CONSENT**
en: are-well-pleased, they-were-pleased, we-were-pleased | **es:** nos-agrada, preferimos, tuvieron-a-bien | **fr:** avoir-plaisir, prendre-plaisir | **de:** Wohlgefallen-haben Rom 15:26; Rom 15:27; 2Cor 5:8; 1Thess 2:8; 1Thess 3:1

εὐδοκ-ία G2107 *N-GFS* (9×)
Good pleasure, gracious will, or delight — especially God's sovereign benevolent purpose and favorable disposition toward humanity.
Eudokia captures something deeply personal about the heart of God: his good pleasure, his willing delight, his gracious purpose. When the angels proclaim peace on earth to people of his eudokia (Luke 2:14), the word conveys not mere approval but active, joyful intention. Jesus himself uses it in prayer — 'Yes, Father, for such was your good pleasure' (Matt 11:26; Luke 10:21) — revealing a sovereign will that is also warm and personal. Paul deploys it for God's predestining purpose (Eph 1:5,9) and for his own heart's desire toward Israel (Rom 10:1), showing the word bridges divine sovereignty and human longing. Across languages, translations reach for 'bienveillance' (French), 'Wohlgefallen' (German), and 'buena voluntad' (Spanish), each capturing a different facet of this rich term.

good pleasure, gracious will, delight (9×) The benevolent purpose, sovereign delight, or gracious will of God (or of a person), denoting the favorable disposition that motivates action. In its nine NT occurrences, it refers predominantly to God's good pleasure — his joyful, purposeful will behind salvation and blessing. The multilingual evidence (French 'bienveillance,' German 'Wohlgefallen,' Spanish 'buena voluntad') confirms the sense hovers between active goodwill and deep personal satisfaction. Key passages include the angelic declaration at Christ's birth (Luke 2:14), Jesus's prayer of praise (Matt 11:26), and Paul's description of God's predestining purpose (Eph 1:5). **WILL AND DESIRE**
en: desire, good-pleasure, goodwill | **es:** agrado, buen-deseo, buena-voluntad | **fr:** bienveillance | **de:** Wohlgefallen, εὐδοκία, εὐδοκίας Matt 11:26; Luke 2:14; Luke 10:21; Rom 10:1; Eph 1:5

εὐεργ-εσία G2108 *N-GFS* (2×)

a good deed, kindness, or beneficial service; a favor or benefit conferred; beneficence

This noun denotes a good deed, act of kindness, or beneficial service done for another. In Acts 4:9, Peter and John are questioned about 'the good deed done to a crippled man'—healing him being both kindness and miracle. In 1 Timothy 6:2, slaves with believing masters should serve well because those benefiting from their service are 'believers and beloved'—the work done is beneficial service (εὐεργεσίας). The Spanish 'beneficio/buena obra' (benefit/good work) and French 'bienfait' (benefaction) both capture acts of kindness or beneficial service. Classical usage included public services done for the state and the title εὐεργέτης (benefactor) voted to honored citizens.

(2×) Spanish 'beneficio/buena obra' (benefit/good work) and French 'bienfait' (benefaction) show this word denotes beneficial acts. In Acts 4:9, Peter declares, 'If we are being examined today concerning a good deed (εὐεργεσίᾳ) done to a crippled man'—the healing at the Beautiful Gate is framed as both miracle and kindness. In 1 Timothy 6:2, Christian slaves shouldn't despise believing masters but serve even better 'because those who benefit from their service' (εὐεργεσίας) are believers and beloved—the slaves' work is good service benefiting fellow Christians. Classical Greek used this for public benefactions and civic services; benefactors received public honors. The biblical uses apply it to healing and faithful labor—both good deeds that help others. **GIVING AND BESTOWING**

en: a-good-deed, good-service | **es:** beneficio, buena-obra | **fr:** bienfait, εὐεργεσίας | **de:** Wohltat, εὐεργεσίᾳ Acts 4:9; 1Tim 6:2

εὐεργετ-έω G2109 *V-PPA-NMS* (1×)

To do good, confer benefits, act as a benefactor; to perform kind or helpful deeds

This verb captures active benevolence—not merely wishing well but actually doing good to others. Luke uses it in his summary of Jesus' ministry: he 'went about doing good and healing all who were oppressed by the devil' (Acts 10:38). The word emphasizes concrete acts of kindness and help, often with the connotation of someone with greater resources or power blessing those with less.

(1×) Peter's description of Jesus' ministry in Acts 10:38 pairs this verb with healing, showing that doing good took tangible form—delivering people from demonic oppression and physical affliction. The translations ('doing-good,' 'haciendo-bien,' 'faire-du-bien') capture the active, beneficial nature of Jesus' work. This was benefaction in its purest form: divine power employed for human flourishing. **MORAL GOODNESS**

en: doing-good | **es:** haciendo-bien | **fr:** faire-du-bien | **de:** εὐεργετῶν Acts 10:38

εὐεργέτ-ης G2110 *N-NMP* (1×)

Benefactors, patrons; those who confer benefits or perform good deeds for others

In the Greco-Roman world, 'benefactor' was both a description and an official title conferred on rulers and wealthy individuals who funded public works, distributed grain, or otherwise served their communities. Jesus references this system in Luke 22:25, noting that Gentile rulers who exercise authority over others are called benefactors—often ironically, since their 'generosity' served to cement power and demand gratitude.

(1×) Jesus' use of this term (Luke 22:25) critiques the patronage system where political power masqueraded as benevolence. While Gentile rulers loved the title 'benefactor' (used officially by Hellenistic kings), Jesus' kingdom inverts this: greatness comes through service, not through leveraging gifts to create obligation. The translations ('benefactors,' 'bienhechores,' 'bienfaiteur') preserve both the noble aspiration and the ironic reality Jesus exposed. **GIVING AND BESTOWING**

en: benefactors | **es:** bienhechores | **fr:** bienfaiteur | **de:** εὐεργέται Luke 22:25

εὔθετ-ος G2111 *Adj-NMS* (3×)

fit, suitable, useful; properly arranged or appropriate for a purpose

This adjective means well-arranged, suitable, or fit for a purpose. Classical usage includes things that are conveniently placed, well-fitting, or timely. In the New Testament it appears in contexts of suitability—fitness for kingdom service (Luke 9:62), usefulness for the kingdom (Luke 14:35), and fruitfulness of blessed land (Hebrews 6:7). The term emphasizes appropriateness and readiness for intended use.

(3×) Translations use fitness language: Spanish apto/útil ('fit, useful'), French apte ('fit'), German brauchbar ('useful'). Luke 9:62 contains Jesus' sobering word: 'No one who puts his hand to the plow and looks back is fit for the kingdom of God.' Luke 14:35 describes salt that loses saltiness: 'It is of no use either for the soil or for the manure pile,' emphasizing uselessness. Hebrews 6:7 blesses land that 'bears useful crops,' contrasting with thorny ground. Each use highlights suitability and effectiveness for the intended purpose. **SUFFICIENCY AND WORTH**

en: fit, useful | **es:** apta, apto, útil | **fr:** apte | **de:** brauchbar, εὔθετόν, εὔθετός Luke 9:62; Luke 14:35; Heb 6:7

εὐθύς G2112 *Adv* (87×)

Immediately, at once, straightway; a temporal adverb indicating action without delay

Eutheos is the quintessential Markan adverb, appearing with striking frequency in the Second Gospel to propel the narrative forward at breathless pace. It marks the immediacy of divine action — the Spirit descends on Jesus immediately at his baptism (Matt 3:16), disciples leave their nets at once when called (Matt 4:20), and leprosy departs the moment Jesus speaks (Matt 8:3). The word conveys not merely speed but the decisive, unhindered quality of events driven by divine authority. Translations converge tightly: Spanish 'inmediatamente,' French 'aussitot,' German 'sogleich.'

immediately / at once (87×) A temporal adverb expressing that an action occurs without delay or interval, conveying the immediacy and decisiveness of events — particularly divine interventions and responses to Jesus' authority. Characteristic of Mark's rapid narrative style, it appears at pivotal moments: the Spirit's descent at baptism (Matt 3:16), the disciples' instant obedience (Matt 4:20), and instant healings (Matt 8:3). Cross-linguistic equivalents — 'inmediatamente,' 'aussitot,' 'sogleich' — uniformly capture the sense of instantaneous action. **IMMEDIATELY AT ONCE**

en: Immediately, immediately | **es:** Inmediatamente, inmediatamente | **fr:** aussitôt | **de:** sogleich Matt 3:16; Matt 4:20; Matt 4:22; Matt 8:3; Matt 13:5

εὐθῠ-δρομέω G2113 *V-APA-NMP* (2×)

to run a straight course; to sail directly; to proceed on a direct or straightforward path

This verb describes ships running a straight course without detours. In both Acts occurrences, it describes Paul's sea voyages. In Acts 16:11, setting sail from Troas, they 'made a straight run to Samothrace'—a direct voyage with favorable winds. In Acts 21:1, leaving Ephesian elders, they 'ran a straight course to Cos'—again, direct sailing. The multilingual glosses capture both literal and metaphorical straightness: Spanish 'navegamos directamente' (we sailed directly), French 'droit' (straight), German preserving the Greek. The verb emphasizes direct, unhindered travel—favored by good winds and conditions.

(2×) Spanish 'navegamos directamente/navegando directamente' (we sailed directly/sailing directly) and French 'droit' (straight) show this nautical term means running a direct course. In Acts 16:11, Paul's team 'ran straight' (εὐθυδρομήσαμεν) from Troas to Samothrace—favorable winds enabled a direct voyage without tacking. In 21:1, departing from Miletus, they 'ran a straight course' (εὐθυδρομήσαντες) to Cos—again, direct sailing. The verb compounds εὐθύς (straight) with δραμεῖν (to run), emphasizing undeviating forward progress. Ancient sailing often required tacking against winds or hugging coastlines, so a straight run indicated ideal

conditions. Luke uses this technical nautical term to convey swift, unhindered progress—perhaps symbolically suggesting God's providential favor on the journey. **STRAIGHTNESS AND UPRIGHTNESS**
en: having-run-straight, we-sailed-straight | **es:** navegamos-directamente, navegando-directamente | **fr:** droit | **de:** εὐθυδρομήσαμεν, εὐθυδρομήσαντες Acts 16:11; Acts 21:1

εὐθῡμ-έω G2114 *V-PIA-3S* (3×)

be cheerful, have courage; be of good spirits or take heart
This verb means to be of good cheer, to have courage, or maintain cheerful spirits. It appears in contexts of encouragement amid difficulty. Paul uses it twice aboard a storm-tossed ship to encourage fearful sailors (Acts 27:22, 25), and James uses it to describe those who should sing praises (James 5:13). The term emphasizes internal disposition—maintaining good courage or expressing joy.

(3×) Translators use cheer and courage language: Spanish tened-ánimo/está-de-buen-ánimo ('have courage, is cheerful'), French être-joyeux ('be joyful'). Acts 27:22 records Paul's encouragement during the shipwreck: 'I urge you to take heart,' followed by assurance of survival. Acts 27:25 repeats: 'So take heart, men, for I have faith in God.' James 5:13 asks: 'Is anyone cheerful? Let him sing praise.' The verb marks both courage in adversity and joy in blessing, focusing on internal spirit rather than external circumstances. **REJOICING AND GREETING**
en: Is-cheerful, be-cheerful, to-be-cheerful | **es:** está-de-buen-ánimo, tened-ánimo, tener-ánimo | **fr:** être-joyeux, εὐθυμεῖ | **de:** guten-Mutes-sein, εὐθυμεῖν, εὐθυμεῖτε Acts 27:22; Acts 27:25; Jas 5:13

εὔθῡμ-ος G2115 *Adj-NMP* (2×)

cheerful, in good spirits; of good courage or heart; encouraged or confident
This adjective describes being cheerful, in good spirits, or encouraged. In Acts 24:10, Paul begins his defense before Felix by saying 'cheerfully I make my defense'—speaking confidently and with good courage. In Acts 27:36, after Paul's encouragement during the storm, all 276 aboard ship 'were encouraged' or became cheerful—their spirits lifted despite danger. The Spanish 'animados/animadamente' (encouraged/courageously) and French 'joyeux' (joyful) capture the good-spirited sense. Classical usage included spirited horses and generous hearts. The biblical uses emphasize confident courage in difficult circumstances rather than mere happiness.

(2×) Spanish 'animados/animadamente' (encouraged/courageously) and French 'joyeux' (joyful) show this word means good-spirited or cheerful. In Acts 24:10, Paul tells Felix, 'I cheerfully make my defense' (εὐθύμως ἀπολογοῦμαι)—facing trial with confidence and good courage rather than anxiety. In 27:36, after Paul assured the storm-tossed crew they would survive, 'they all were encouraged' (εὔθυμοι γενόμενοι) and took food—their spirits lifted by his confident faith. The adjective compounds εὖ (good, well) with θυμός (spirit, courage), describing a well-spirited or stout-hearted condition. Classical usage included spirited horses and generous persons. Both biblical uses show courage and confidence rising in difficult situations through faith and hope. **REJOICING AND GREETING**
en: cheerful, cheerfully | **es:** animadamente, animados | **fr:** joyeux | **de:** εὐθύμως, εὔθυμοι Acts 24:10; Acts 27:36

εὐθῡν-ω G2116 *V-AMA-2P* (2×)

to make straight, guide straight, steer; metaphorically to direct, govern, put right
This verb carries both literal and figurative senses of making straight or directing toward a goal. In its physical sense it describes steering a ship or guiding something along a straight path. The metaphorical extension speaks to moral and spiritual direction—making crooked paths straight, whether in preparing the way for the Lord or in the governance and guidance of life. John the Baptist quotes Isaiah's call to 'make his paths straight' (John 1:23), while James uses the imagery of steering ships to illustrate the power of the tongue (James 3:4). The multilingual evidence (Spanish 'enderezad' = straighten, German 'gerade machen' = make straight) emphasizes the corrective dimension—bringing what is crooked into alignment.

(2×) The term encompasses both literal steering (as of ships, seen in James 3:4's nautical metaphor) and metaphorical straightening of paths (John 1:23's quotation of Isaiah 40:3). The Spanish 'enderezad' and French 'aplanir' (to level, smooth out) highlight the corrective action—removing obstacles and crookedness to prepare a way. The domain assignment to Moral Quality reflects how the NT uses this word not merely for physical direction but for spiritual and ethical preparation, making ready the way for God's work. **STRAIGHTNESS AND UPRIGHTNESS**
en: Make-straight, steering | **es:** Enderezad, que-gobierna | **fr:** aplanir | **de:** gerade-machen John 1:23; Jas 3:4

εὐθύς G2117 *Adj-NFS* (8×)

Straight, direct, or morally upright; used of roads made level and of conduct that is righteous.
An adjective meaning physically straight or morally right, εὐθύς is the antonym of σκολιός ('crooked'). Its most memorable New Testament use echoes Isaiah 40:3 — 'make straight the paths of the Lord' — appearing in all three Synoptics (Matt 3:3; Mark 1:3; Luke 3:4–5) as the herald cry of John the Baptist. Peter tells Simon Magus his heart is 'not right' before God (Acts 8:21), and the 'straight way' stands as a moral standard that Balaam abandoned (2 Pet 2:15). Spanish recta and French droit likewise carry both the geometric and ethical senses, reflecting how ancient languages naturally fuse physical and moral imagery.

straight, right, upright (8×) Physically straight or level, and by extension morally upright or correct. The dominant New Testament usage draws on Isa 40:3, where εὐθείας describes the Lord's paths that must be made straight — a metaphor for spiritual preparation proclaimed by John the Baptist (Matt 3:3; Mark 1:3; Luke 3:4–5). The crooked places (σκολιά) becoming straight (εὐθείας) in Luke 3:5 sharpens the physical-to-moral transfer. In Acts 8:21, Peter declares Simon's heart 'not straight' (εὐθεῖα) before God, and 2 Pet 2:15 speaks of those who forsake the 'straight way.' Acts 9:11 preserves the purely spatial sense in the street called 'Straight' in Damascus. **STRAIGHTNESS AND UPRIGHTNESS**
en: Straight, right, straight | **es:** Recta, recta, rectas | **fr:** droit | **de:** gerade, sogleich Matt 3:3; Mark 1:3; Luke 3:4; Luke 3:5; Acts 8:21

εὐθύτης G2118 *N-GFS* (1×)

Straightness, uprightness; moral integrity and righteousness
While this noun can describe literal physical straightness, the Septuagint and New Testament employ it for moral rectitude—the quality of being upright in character and action. In Hebrews 1:8, it appears in a quotation from Psalm 45: 'the scepter of uprightness is the scepter of your kingdom.' This righteousness characterizes God's own rule and the Messiah who embodies divine justice.

(1×) The Hebrews citation applies Psalm 45's royal psalm to the Son, declaring that divine rule operates with perfect moral straightness. Unlike human kingdoms bent by corruption and favoritism, God's scepter remains unfailingly upright. The translations vary interestingly ('righteousness,' 'rectitud,' 'sincérité,' 'Aufrichtigkeit'), highlighting both judicial fairness and personal integrity—qualities perfectly united in Messiah's reign. **RIGHTEOUSNESS AND JUSTICE**
en: righteousness | **es:** rectitud | **fr:** sincérité | **de:** Aufrichtigkeit Heb 1:8

εὐκαιρ-έω G2119 *V-IIA-3P* (3×)

have opportunity, find time; have leisure or favorable occasion for something
This verb means to have opportunity, leisure, or favorable time for something. It can indicate having a convenient moment, finding time, or enjoying prosperous times. In the New Testament it appears in contexts where time or opportunity is either present or absent—disciples too busy to eat (Mark 6:31), Athenians spending time

discussing ideas (Acts 17:21), and Apollos lacking opportunity to visit (1 Corinthians 16:12).

(3×) Translations use opportunity and time language: Spanish tenga-oportunidad/tenían-tiempo ('have opportunity, had time'), French avoir-le-loisir/avoir-le-temps ('have leisure, have time'). Mark 6:31 describes the disciples' busyness: 'they had no leisure even to eat,' showing packed ministry demands. Acts 17:21 characterizes Athenians and visitors who 'spent their time in nothing except telling or hearing something new.' 1 Corinthians 16:12 explains Apollos' absence: 'it was not at all his will to come now, but he will come when he has opportunity.' The verb marks the presence or absence of favorable time for action. **TIME AND SEASONS**

en: had-opportunity, he-has-opportunity, they-had-opportunity | **es:** tenga-oportunidad, tenían-tiempo | **fr:** avoir-le-loisir, avoir-le-temps | **de:** Gelegenheit-haben, ηὐκαίρουν Mark 6:31; Acts 17:21; 1Cor 16:12

εὐκαιρ-ία G2120 *N-AFS* (2×)

opportunity, favorable time, or good occasion; the right moment or season for action

This noun denotes a favorable opportunity, the right time or season for action. In Matthew 26:16, Judas sought 'an opportunity' to betray Jesus—waiting for the right moment away from crowds. In Luke 22:6, Judas looked for 'an opportunity to betray him to them in the absence of a crowd'—seeking the optimal conditions. The Spanish 'oportunidad' and French 'occasion' are direct cognates. Classical usage emphasized well-timed actions and seasonable moments—doing the right thing at the right time. Both biblical uses describe Judas calculating the opportune moment for betrayal, when Jesus would be vulnerable and the deed could be done quietly.

(2×) Spanish 'oportunidad' and French 'occasion' are transparent cognates showing this means opportunity or favorable time. In Matthew 26:16, after agreeing to betray Jesus, Judas 'sought an opportunity' (εὐκαιρίαν ἐζήτει) to hand him over—watching for the right moment. In Luke 22:6, Judas 'sought an opportunity' (ἐζήτει εὐκαιρίαν) to betray Jesus 'in the absence of a crowd'—waiting for circumstances when Jesus would be isolated and vulnerable, avoiding public outcry. The noun compounds εὖ (good, favorable) with καιρός (time, season), emphasizing the right or opportune moment for action. Both uses describe Judas's calculated waiting for optimal betrayal conditions—a sinister patience seeking the perfect treacherous moment. **AUTO-DETECTED COMMUNITY 14710 WITH 3 SENSES**

en: an-opportunity, opportunity | **es:** oportunidad | **fr:** occasion | **de:** εὐκαιρίαν Matt 26:16; Luke 22:6

εὔκαιρ-ος G2121 *Adj-AFS* (2×)

opportune, well-timed, or seasonable; suitable, convenient, or favorable for a purpose

This adjective means opportune, well-timed, or seasonable—the right time for something. In Mark 6:21, Herodias found 'an opportune day' when Herod gave a banquet for his nobles—the perfect occasion to manipulate him into executing John the Baptist. In Hebrews 4:16, believers may approach God's throne to receive mercy and find grace 'to help in time of need' (literally, for well-timed help)—grace arriving at just the right moment. The Spanish 'oportuno' and French 'convenable' (suitable, fitting) both convey appropriate timing. Classical usage emphasized seasonable rain, well-timed words, and convenient locations.

(2×) Spanish 'oportuno' and French 'convenable' (suitable, fitting) show this adjective means well-timed or opportune. In Mark 6:21, Herodias's chance came when 'an opportune day' (ἡμέρας εὐκαίρου) arrived—Herod's birthday banquet provided the perfect occasion to manipulate him through his daughter's dance and rash oath, resulting in John's execution. In Hebrews 4:16, believers may boldly approach God's throne to receive mercy and find grace 'for well-timed help' (εἰς εὔκαιρον βοήθειαν)—grace that arrives precisely when needed. The adjective compounds εὖ (good, well) with καιρός (time, season). Classical usage included seasonable rainfall and conveniently located cities. Biblical uses contrast sinister opportunity (Herodias) with gracious divine timing (God's help). **PROPRIETY AND FITTINGNESS**

en: opportune, timely | **es:** oportuno | **fr:** convenable | **de:** guenstig Mark 6:21; Heb 4:16

εὔκαιρ-ος G2122 *Adv* (2×)

opportunely, at the right time; in season, at a favorable or convenient moment

This adverb means opportunely, at the right time, or in season. In Mark 14:11, when Judas offered to betray Jesus, the chief priests promised money and Judas 'sought an opportunity to betray him'—looking for the right timing. In 2 Timothy 4:2, Paul charges Timothy to preach the word, be ready 'in season and out of season'—whether the time seems opportune or not. The Spanish 'a tiempo/oportunamente' (in time/opportunely) and French 'au bon moment' (at the right moment) capture appropriate timing. The phrase 'in season and out of season' became proverbial for constant readiness regardless of circumstances.

(2×) Spanish 'a tiempo/oportunamente' (in time/opportunely) and French 'au bon moment' (at the right moment) show this adverb means at the opportune time. In Mark 14:11, after promising Judas money, the chief priests watched for how he might 'opportunely betray' (εὐκαίρως παραδοῖ) Jesus—waiting for the right moment. In 2 Timothy 4:2, Paul commands Timothy to 'preach the word, be ready in season and out of season' (εὐκαίρως ἀκαίρως)—whether the timing seems favorable or not, whether people want to hear or not. This adverbial pairing became proverbial: constant faithfulness regardless of circumstances. Classical usage emphasized seasonable action and favorable moments. The biblical contrast between opportune betrayal and persistent preaching shows timing's moral ambiguity: the same sense of right timing can serve treachery or faithfulness. **TIME AND SEASONS**

en: in-season, opportunely | **es:** a-tiempo, oportunamente | **fr:** au-bon-moment | **de:** zur-rechten-Zeit Mark 14:11; 2Tim 4:2

εὔκοπ-ος G2123 *Adj-NNS-C* (7×)

Easier (comparative of eukopos); used in comparisons of difficulty, especially in Jesus's rhetorical challenges.

This is the comparative form of eukopos ('easy'), appearing almost exclusively in Jesus's pointed rhetorical questions. When he asks 'Which is easier—to say your sins are forgiven, or to say rise and walk?' (Matt 9:5; Mark 2:9; Luke 5:23), the word frames a deliberate paradox about divine authority. It also appears in the memorable camel-through-the-needle's-eye saying (Matt 19:24; Mark 10:25). Spanish más fácil, French plus facile, and German leichter all render the straightforward comparative sense.

(7×) Easier, more feasible (comparative degree). Every NT occurrence sits inside a comparison introduced by Jesus to challenge assumptions. In the healing-and-forgiveness debates (Matt 9:5; Mark 2:9; Luke 5:23), eukopōteron sets up the logic that visible healing proves invisible forgiveness. In the camel-and-needle sayings (Matt 19:24; Mark 10:25; Luke 18:25), it underscores humanly impossible odds. French plus facile and German leichter confirm the uniform comparative meaning across all seven occurrences. **COMPARISON AND MANNER**

en: Easier, easier | **es:** más-fácil | **fr:** plus-facile | **de:** leichter, εὐκοπώτερον, εὐκοπώτερόν Matt 9:5; Matt 19:24; Mark 2:9; Mark 10:25; Luke 5:23

εὐλάβ-εια G2124 *N-GFS* (2×)

reverence, godly fear, or pious caution; devout carefulness or holy awe before God

This noun denotes reverent caution, godly fear, or devout carefulness—especially in religious contexts. In Hebrews 5:7, Christ offered prayers and supplications 'with reverent submission' or godly fear—his reverence toward the Father. In Hebrews 12:28, believers should worship God acceptably 'with reverence and awe'—holy fear appropriate to approaching the consuming fire. The Spanish 'piedad/reverencia' (piety/reverence) and German 'Gottesfurcht' (fear of

God) both capture religious awe. Classical usage emphasized caution, discretion, and careful avoidance of offense. Biblical usage focuses on reverent fear before God—not terror, but awed respect that shapes worship and obedience.

(2×) Spanish 'piedad/reverencia' (piety/reverence) and German 'Gottesfurcht' (fear of God) both emphasize religious awe. In Hebrews 5:7, Christ in his incarnation offered prayers and supplications 'with loud cries and tears... and was heard because of his reverence' (εὐλαβείας)—his godly submission and reverent fear toward the Father characterized his prayer life. In 12:28, since we receive an unshakable kingdom, we should worship God acceptably 'with reverence and awe' (μετὰ εὐλαβείας), for our God is a consuming fire. The noun emphasizes devout caution and holy fear—not servile terror, but the awed respect appropriate when approaching the Almighty. Classical usage included caution to prevent mistakes and discretion in dangerous matters, but biblical usage elevates this to reverent fear before God. **GODLINESS PIETY**

en: reverence | **es:** piedad, reverencia | **fr:** Gottesfurcht | **de:** Gottesfurcht Heb 5:7; Heb 12:28

εὐλαβ-έομαι G2125 *V-APP-NMS* (1×)

To act with reverent caution, show godly fear; to take heed with religious seriousness

This verb encompasses reverent caution, taking something seriously enough to act carefully and appropriately. In Hebrews 11:7, it describes Noah's response to God's warning about the coming flood: 'moved with godly fear, he prepared an ark.' The word suggests neither terror nor casual dismissal, but the serious, active response appropriate when God speaks—taking divine warning with full weight.

(1×) Noah's example (Hebrews 11:7) shows reverent fear translating into concrete action. Warned about unseen judgment, he responded with appropriate seriousness—not paralyzed by fear but moved to obedient preparation. The multilingual evidence ('moved-with-fear,' 'reverenciando,' 'craindre,' 'sich-fuerchten') emphasizes the fear element, though the context makes clear this is productive, faith-filled reverence that prompts wise action. **GEOGRAPHY AND SPACE**

en: having-been-moved-with-fear | **es:** reverenciando | **fr:** craindre | **de:** sich-fuerchten Heb 11:7

εὐλαβ-ής G2126 *Adj-NMS* (4×)

devout, reverent, pious; one who takes careful hold of sacred obligations

Built from 'eu' (well) and 'labein' (to take hold), this adjective originally described someone who proceeds cautiously and prudently. In the Septuagint and New Testament it shifted decisively toward religious reverence—a person who 'takes careful hold' of their obligations before God. Simeon in Luke 2:25 embodies this quality as he awaits the Messiah. Spanish 'devoto/piadoso' and French 'pieux' each capture the warm piety the word conveys, distinguishing it from mere caution.

(4×) Devout, reverent, genuinely pious—describing someone who approaches God and sacred duties with careful, heartfelt reverence. Simeon is called eulabes as he waits faithfully for Israel's consolation (Luke 2:25). The devout Jews gathered at Pentecost (Acts 2:5) and those who buried Stephen (Acts 8:2) share this quality. Ananias is commended as devout by the Jewish community (Acts 22:12). Spanish 'devoto/piadoso' and French 'pieux' highlight the warmth of genuine piety rather than mere prudence. **AUTO-DETECTED COMMUNITY 4053 WITH 4 SENSES**

en: devout | **es:** devoto, piadoso, piadosos | **fr:** pieux | **de:** εὐλαβής, εὐλαβεῖς, εὐλαβὴς Luke 2:25; Acts 2:5; Acts 8:2; Acts 22:12

εὐλογ-έω G2127 *V-PMA-2P* (44×)

To bless, pronounce a blessing upon; to be blessed or declared blessed; to praise or give thanks to God.

A verb that moves in three directions at once. Most often it describes the downward act of blessing — God blessing people, Jesus blessing bread, a patriarch blessing his children (Matt 14:19; Luke 24:50). In its passive and perfect participial forms it becomes the joyful acclamation 'Blessed is he who comes in the name of the LORD!' (Matt 21:9), a declaration of received divine favor. Yet in a handful of passages the blessing turns upward: Zechariah's tongue is loosed and he 'blesses God' (Luke 1:64), and Paul speaks of the 'cup of blessing which we bless' (1 Cor 10:16). Spanish preserves all three directions with a single 'bendecir,' while German 'segnen' and 'loben' sometimes split them apart.

1. bless someone, pronounce blessing (26×) To invoke God's favor upon a person, object, or group — the active transitive act of pronouncing blessing. Jesus blesses the loaves (Matt 14:19; Mark 6:41), blesses the disciples at his ascension (Luke 24:50–51), and Paul urges believers to 'bless those who persecute you' (Rom 12:14). Spanish 'bendecir' and French 'bénir' both derive from Latin benedicere, preserving the speech-act character: to bless is to speak well over someone. **BLESSING AND PRAISE**

en: bless, blessed, blessing | **es:** bendecid, bendiciendo, bendijo | **fr:** bénir | **de:** segnen, segnet Matt 5:44; Matt 14:19; Matt 26:26; Mark 6:41; Mark 8:7

2. blessed, in state of blessedness (13×) To be in a state of divine favor, declared blessed — the passive and perfect participial use. The Palm Sunday cry 'Blessed is he who comes in the name of the LORD' (Matt 21:9; Mark 11:9) and Jesus' pronouncement 'Come, you blessed of my Father' (Matt 25:34) exemplify this sense. Spanish distinguishes 'Bendito' (blessed one) from the active 'bendecid' (bless!), and German 'gesegnet' captures the received quality of the blessing. **BLESSING AND PRAISE**

en: Blessed, are-blessed, blessed | **es:** Bendecido, Bendita, Bendito | **fr:** bénir | **de:** segnen, segnet Matt 21:9; Matt 23:39; Matt 25:34; Mark 11:9; Mark 11:10

3. praise, give thanks to God (5×) To praise or give thanks directed upward toward God — blessing as doxology. After his muteness ends, Zechariah's first act is blessing God (Luke 1:64), the disciples continually bless God in the temple (Luke 24:53), and James warns against using the same tongue to 'bless the Lord' and curse people (Jas 3:9). French 'bénir Dieu' and Spanish 'bendecimos a Dios' show how the same verb pivots from conferring favor to rendering praise. **BLESSING AND PRAISE**

en: blessing, we-bless | **es:** bendecimos, bendiciendo | **fr:** bénir | **de:** segnen, segnet Luke 1:64; Luke 24:53; 1Cor 4:12; 1Cor 10:16; Jas 3:9

εὐλογ-ητός G2128 *Adj-GMS* (8×)

Blessed, worthy of praise; a verbal adjective reserved almost exclusively for God as the object of blessing.

This verbal adjective from εὐλογέω ('to bless') is a term of high liturgical register, used in the New Testament almost exclusively of God or Christ. It appears in doxological formulae — 'Blessed be the God and Father of our Lord Jesus Christ' (2 Cor 1:3; Eph 1:3; 1 Pet 1:3) — and in the high priest's question about whether Jesus is 'the Christ, the Son of the Blessed' (Mark 14:61). Paul's declaration that Christ is 'God over all, blessed forever' (Rom 9:5) presses the term into a Christological claim. Spanish bendito and French béni reflect the same devotional weight, marking the word as belonging to worship rather than casual speech.

blessed (8×) Worthy of blessing and praise, applied as a divine epithet. Unlike the more common μακάριος (blessed in the sense of fortunate), εὐλογητός is reserved for God as the recipient of human praise and adoration. It anchors the great doxologies: 'Blessed be the God and Father of our Lord Jesus Christ' (2 Cor 1:3; Eph 1:3; 1 Pet 1:3), and Paul's theologically charged 'who is over all, God blessed forever' (Rom 9:5). The high priest's phrase 'the Son of the Blessed' (Mark 14:61) uses it as a reverential circumlocution for God himself. Luke 1:68 places it in Zechariah's hymn, linking it to Israel's covenant praise tradition. **BLESSING AND PRAISE**

en: Blessed, Blessed-be, blessed | **es:** Bendito, bendito | **fr:** Béni, béni | **de:** gepriesen, Εὐλογητὸς Mark 14:61; Luke 1:68; Rom 1:25; Rom 9:5; 2Cor 1:3

εὐλογ-ία G2129 *N-DFP* (16×)

Blessing—whether a divine pronouncement of favor, a concrete gift of bounty, or (rarely) deceptive flattery disguised as praise.
Literally 'good word' (eu + logos), this noun spans a wide arc in Paul's letters. At its fullest it names the spiritual blessings God bestows in Christ (Eph 1:3), the 'cup of blessing' at the Lord's Supper (1 Cor 10:16), and the promised blessing of Abraham extended to all nations (Gal 3:14). Paul also uses it concretely of a generous monetary gift: what the Corinthians promised should be ready as a 'blessing' (bounty), not as extortion (2 Cor 9:5–6). In one striking counter-usage, Romans 16:18 warns that false teachers use 'eulogia'—smooth, fair-sounding speech—to deceive the naive, inverting the word's positive valence into a weapon of manipulation.

1. blessing, act of blessing (15×) Blessing as a pronouncement of divine favor, a state of blessedness, or a concrete gift from God. Covers the 'spiritual blessings' of Eph 1:3, the covenantal 'blessing of Abraham' (Gal 3:14), the eucharistic 'cup of blessing' (1 Cor 10:16), and the generous bounty Paul encourages from the Corinthians (2 Cor 9:5–6). In Hebrews, Isaac and Esau both contend over the patriarchal blessing (Heb 6:7; 12:17). Spanish 'bendición/bendiciones,' French 'bénédiction,' and German 'Segen' all converge on a single warm, sacred vocabulary across these passages—testimony to how consistently the word evokes divine goodness. **BLESSING BENEDICTION**
en: blessing, blessings, of-blessing | **es:** bendiciones, bendición, de-bendición | **fr:** bénédiction | **de:** Segen Rom 15:29; 1Cor 10:16; 2Cor 9:5; 2Cor 9:6

2. flattery, smooth/fair speech (1×) Flattery or smooth speech used deceptively—a bitter inversion of the word's usual meaning. In Romans 16:18, Paul warns that certain people 'by smooth talk and flattery (eulogia) deceive the hearts of the unsuspecting.' Here the 'good word' becomes a rhetorical weapon. Notably, most translations struggle to signal this shift: Spanish still renders 'bendiciones' and French 'bénédiction,' but English breaks sharply to 'flattery' or 'fair speech,' capturing the irony that blessing-language can itself become a tool of deception. **BLESSING BENEDICTION**
en: flattery | **es:** bendiciones | **fr:** bénédiction | **de:** Segen Rom 16:18

εὐμετά-δοτος G2130 *Adj-AMP* (1×)

Generous, ready to share; liberal in giving and distributing resources
This adjective describes the quality of being readily disposed to share what one has with others. Paul uses it in 1 Timothy 6:18, instructing the wealthy 'to be generous and ready to share.' The word captures not grudging compliance with charitable expectations but a cheerful willingness to distribute resources, seeing possessions as meant for sharing rather than hoarding.

(1×) In Paul's instruction to the wealthy (1 Timothy 6:18), this quality accompanies doing good works—those with material abundance should be characterized by generosity, freely sharing rather than clutching their resources. The translations ('generous,' 'generosos,' 'freigebig') consistently emphasize liberal, openhanded distribution. This generosity serves as antidote to the love of money and demonstrates trust in God rather than riches. **GIVING AND BESTOWING**
en: generous | **es:** generosos | **fr:** εὐμεταδότους | **de:** freigebig 1Tim 6:18

Εὐνίκη G2131 *N-DFS* (1×)

Eunice, a personal name meaning 'good victory'; Timothy's mother
Eunice was Timothy's mother, a Jewish believer married to a Greek man (Acts 16:1). Paul commends her sincere faith in 2 Timothy 1:5, noting that it dwelt first in her mother Lois, then in Eunice, and now in Timothy—a beautiful three-generation testimony. Despite the challenges of a mixed marriage in that cultural context, Eunice successfully transmitted faith to her son, who became Paul's most trusted co-worker.

(1×) Paul's reference (2 Timothy 1:5) honors the faith legacy passed from grandmother Lois through Eunice to Timothy. This Jewish-Christian mother partnered with her mother to ground Timothy in Scripture from childhood (2 Timothy 3:15), despite his Greek father's presumably different religious orientation. The name 'good victory' proved prophetic—her son's ministry represented triumph for the gospel across the Mediterranean world. **PROPER NAMES (PERSONAL)**
en: Eunike | **es:** Eunikē | **fr:** Εὐνίκῃ | **de:** Eunike 2Tim 1:5

εὐνο-έω G2132 *V-PPA-NMS* (1×)

To be favorably disposed, show goodwill; to settle matters peacefully
This verb indicates being well-inclined toward someone, maintaining friendly relations, and seeking peaceful resolution. Jesus uses it in Matthew 5:25: 'Come to terms quickly with your accuser while you are going with him to court.' The participial form here could mean 'be reconciled' or 'be agreeable'—in either case, the wisdom is to settle disputes early rather than letting them escalate to formal judgment.

(1×) Jesus' legal parable (Matthew 5:25) urges quick reconciliation with adversaries before reaching court, where outcomes become unpredictable and potentially severe. The verb emphasizes the disposition to settle peacefully rather than letting conflict fester. The multilingual evidence ('agreeable,' 'bien-dispuesto,' 'être-bien-veillant') highlights the attitude of goodwill that enables practical resolution—humility that settles rather than pride that litigates. **PEACE AND WELLBEING**
en: agreeable | **es:** bien-dispuesto | **fr:** être-bienveillant | **de:** εὐνοῶν Matt 5:25

εὔνοιᾰ G2133 *N-GFS* (1×)

Goodwill, favorable disposition; kindness and benevolence toward others
This noun captures the quality of being favorably inclined toward someone, marked by kindness, benevolence, and positive intent. In Ephesians 6:7, Paul instructs slaves to serve 'with goodwill, as to the Lord and not to men.' The word points to the internal attitude that transforms mere compliance into cheerful service—doing work heartily because one is ultimately serving Christ, not just human masters.

(1×) Paul's instruction to slaves (Ephesians 6:7) transforms menial service into worship by reorienting the servant's heart toward Christ. Goodwill here is not naive optimism about earthly masters but genuine cheerfulness rooted in serving the Lord through whatever work one does. The translations ('good-will,' 'buena-voluntad,' 'Wohlwollen') emphasize positive disposition, the generous spirit that gives even difficult work as an offering to God. **WILL AND DESIRE**
en: good-will | **es:** buena-voluntad | **fr:** εὐνοίας | **de:** Wohlwollen Eph 6:7

εὐνουχ-ίζω G2134 *V-AIP-3P* (2×)

to castrate, make into a eunuch; to deprive of procreative power
This verb means to castrate or make someone a eunuch. In Matthew 19:12, Jesus discusses three types of eunuchs: those born that way, those 'made eunuchs by men' (castrated), and those who 'made themselves eunuchs for the kingdom of heaven' (chose celibacy for ministry). The Spanish glosses 'fueron hechos eunucos/se hicieron eunucos' (were made eunuchs/made themselves eunuchs) distinguish passive from active voice. The first refers to literal castration imposed by others; the second to voluntary celibacy chosen for God's service. Jesus uses shocking imagery to validate both involuntary conditions and voluntary renunciation of marriage for kingdom purposes.

(2×) Spanish 'fueron hechos eunucos/se hicieron eunucos' (were made eunuchs/made themselves eunuchs) and French 'faire eunuque' (to make eunuch) show this verb means to castrate or render unable to procreate. Both occurrences appear in Matthew 19:12, where Jesus identifies three types of eunuchs: born that way, 'made eunuchs by men' (εὐνουχίσθησαν, passive—castrated by others, often for royal service), and those who 'made themselves eunuchs' (εὐνούχισαν ἑαυτούς, active—chose celibacy) for the kingdom. The third category

is metaphorical: voluntary renunciation of marriage for ministry, not literal self-mutilation. Jesus validates both involuntary inability and voluntary celibacy as legitimate conditions, countering cultural pressure for universal marriage. **EUNUCH COURT OFFICIAL**

en: made-eunuchs, were-made-eunuchs | **es:** fueron-hechos-eunucos, se-hicieron-eunucos | **fr:** faire-eunuque | **de:** εὐνουχίσθησαν, εὐνούχισαν Matt 19:12

εὐνοῦχος G2135 *N-NMP* (8×)

A eunuch; a castrated male, often a court official or chamberlain; also used figuratively of voluntary celibacy.

From εὐνή ('bed') + ἔχω ('to hold'), the word originally described a guardian of the bedchamber — a castrated man trusted with access to royal women. In Acts 8:27–39, the Ethiopian eunuch is a high-ranking treasury official under Queen Candace, and his encounter with Philip becomes a landmark story of the gospel crossing ethnic and social boundaries. In Matt 19:12, Jesus stretches the term across three categories: those born eunuchs, those made so by others, and those who 'have made themselves eunuchs for the kingdom of heaven' — a figurative use referring to voluntary celibacy. Spanish eunuco and French eunuque preserve the Greek almost unchanged.

eunuch / castrated court official (8×) A castrated male, typically serving as a court official or royal chamberlain, and by extension one who lives in voluntary celibacy. The literal sense dominates in Acts 8:27–39, where the Ethiopian eunuch — a powerful official under Queen Candace — reads Isaiah on his chariot and is baptized by Philip. Jesus' teaching in Matt 19:12 uses the term three ways: eunuchs from birth, eunuchs made by human hands, and those who 'have made themselves eunuchs for the kingdom of heaven,' extending the word into a metaphor for radical self-denial. The multilingual evidence (Spanish eunuco, French eunuque, German Eunuch) reflects how universally the Greek term was borrowed. **EUNUCH COURT OFFICIAL**

en: eunuch, eunuchs | **es:** eunuco, eunucos | **fr:** eunuque | **de:** Eunuch Matt 19:12; Acts 8:27; Acts 8:34

εὐοδ-ία G2136 *N-AFS* (1×)

Euodia, a personal name possibly meaning 'good journey' or 'prosperity'; a believer at Philippi

Euodia was a prominent woman in the Philippian church whom Paul urges to reconcile with Syntyche in Philippians 4:2. These two women had 'labored side by side' with Paul in the gospel (4:3), suggesting significant ministry partnership. Their public disagreement troubled Paul enough to address it by name in his letter, showing both the importance of their work and the damage their conflict posed to church unity.

(1×) Paul's appeal to Euodia and Syntyche (Philippians 4:2-3) treats them as full ministry partners whose conflict required urgent resolution. Both had 'contended' alongside Paul for the gospel—language suggesting vigorous partnership in evangelism or other ministry. The name Euodia appears only here, but Paul's direct appeal shows her influence in the Philippian community and his pastoral concern that their unity be restored for the church's health. **PROSPERING AND SUCCESS**

en: Euodia | **es:** a-Euodía | **fr:** Εὐοδίαν | **de:** Euodia Phil 4:2

εὐοδ-όω G2137 *V-PIM/P-3S* (4×)

to prosper, succeed, have a good journey; to be granted success by God

Originally meaning 'to help someone on their way,' this verb broadened in biblical usage to encompass any kind of prospering or success, often understood as divinely granted. Paul's prayer for a safe journey to Rome (Rom 1:10) preserves the travel sense, while his instruction to set aside funds 'as one prospers' (1 Cor 16:2) shifts to financial well-being. In 3 John 1:2 it appears twice, covering both material prosperity and spiritual health. The Spanish 'prosperar' and French 'prospérer' both capture the breadth.

(4×) To prosper, succeed, or be granted a favorable outcome—originally of journeys, then broadened to general well-being. Paul uses the travel sense when he prays to reach Rome by God's will (Rom 1:10). In 1 Corinthians 16:2 it describes financial gain—saving 'as one may prosper.' Third John 1:2 employs it twice: once for physical health and once for the soul's flourishing, showing the word's full semantic stretch. Spanish 'prosperar' and French 'prospérer' confirm the unified prosperity sense. **RICHES AND WEALTH**

en: I-will-succeed, he-may-prosper, prospers | **es:** prospera, prosperare, prosperes | **fr:** Gelingen-haben, prospérer | **de:** Gelingen-haben Rom 1:10; 1Cor 16:2; 3John 1:2

εὐπειθ-ής G2138 *Adj-NFS* (1×)

Ready to obey, compliant; easily persuaded toward good, reasonable

This adjective describes the quality of being willing to listen to reason and respond positively to good counsel. James uses it to characterize heavenly wisdom: 'the wisdom from above is first pure, then peaceable, gentle, open to reason' (James 3:17). This openness to reason contrasts with stubborn, factious earthly wisdom—it marks those who can be appealed to, who listen and adjust when shown better ways.

(1×) In James' contrast between earthly and heavenly wisdom (3:17), being 'open to reason' appears alongside purity, peace, and gentleness. This is not spineless conformity but the humility to consider others' perspectives and yield when truth requires it. The translations ('open-to-reason,' 'dócil,' 'folgsam') capture teachability and responsiveness—hallmarks of wisdom that builds community rather than insisting on its own way regardless of evidence or appeals. **OBEY HEARKEN**

en: open-to-reason | **es:** dócil | **fr:** εὐπειθής | **de:** folgsam Jas 3:17

εὐπερί-στᾰτος G2139 *Adj-AFS* (1×)

Easily entangling, readily besetting; that which clings closely and impedes

This rare adjective describes something that easily wraps around and hinders movement—like clothing that catches on obstacles or entangles the legs during a race. The author of Hebrews uses it to describe 'the sin which clings so closely' (12:1), urging believers to 'lay aside every weight' and this entangling sin that hinders their race of faith. The image is of an athlete stripping away anything that might impede peak performance.

(1×) In Hebrews' athletic metaphor (12:1), this adjective describes sin that grabs at runners like loose garments, slowing them down in the Christian race. The preceding verse references the 'great cloud of witnesses'—faithful saints who ran well—now spectators to our race. The multilingual evidence ('easily-entangling,' 'que-fácilmente-rodea,' 'leicht-umstrickend') preserves the imagery of something that wraps around and restricts, making disentanglement urgent for those who would run well. **STUMBLING BLOCKS**

en: easily-entangling | **es:** que-fácilmente-rodea | **fr:** leicht-umstrickend | **de:** leicht-umstrickend Heb 12:1

εὐποιΐα G2140 *N-GFS* (1×)

Doing good, beneficence; the practice of performing beneficial acts for others

This noun denotes the activity of doing good to others—concrete acts of kindness and benefit. In Hebrews 13:16, it appears alongside sharing: 'Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.' The word emphasizes not mere good intentions but actual beneficial deeds that cost something and help others, which God receives as genuine worship.

(1×) Hebrews 13:16 pairs doing good with sharing resources, calling these 'sacrifices' that please God. This reframes beneficence as worship—not replacing but complementing praise (v.15). The translations ('doing-good,' 'beneficencia,' 'Wohltun') emphasize active goodness, tangible help rendered to others. In Hebrews' sacrificial

economy, generous deeds toward others constitute acceptable offerings to God, who values mercy expressed practically. **MORAL GOODNESS**

en: doing-good | **es:** beneficencia | **fr:** Wohltun | **de:** Wohltun Heb 13:16

εὐπορ-έω G2141 *V-IIM-3S* (1×)

To prosper, be well-off; to have resources and means

This verb describes having sufficient or abundant resources, being in favorable circumstances, prospering financially or materially. Luke uses it in Acts 11:29 when describing how the Antioch disciples decided to send relief to Judean believers: 'each according to his ability' (literally, 'according to how each one prospered'). The word indicates having means available to share, not mere subsistence.

(1×) The Antioch church's relief effort (Acts 11:29) shows early Christian generosity responding proportionally to means. Those who prospered or had resources contributed according to their ability, establishing a pattern of need-based sharing across geographical boundaries. The translations vary ('was-prospered,' 'prosperaba,' 'avoir-les-moyens') but consistently indicate available resources, financial capacity that enabled generous response to distant brothers' famine needs. **RICHES AND WEALTH**

en: was-prospered | **es:** prosperaba | **fr:** avoir-les-moyens | **de:** εὐπορεῖτό Acts 11:29

εὐπορ-ία G2142 *N-NFS* (1×)

Prosperity, abundance; favorable circumstances and plentiful resources

This noun indicates abundant resources, prosperity, or favorable material circumstances. In Acts 19:25, Demetrius the silversmith rallies fellow craftsmen against Paul by noting that 'from this business we have our prosperity'—the idol-making trade that enriched them but which the gospel threatened. The word captures material well-being, the economic flourishing that can become either blessing or idol.

(1×) Demetrius' speech (Acts 19:25) reveals prosperity as a powerful motivator. The silversmiths' wealth came from manufacturing Artemis shrines, but Paul's preaching endangered their lucrative trade by turning people from idols. The translations ('prosperity,' 'prosperidad,' 'prospérité') emphasize material abundance. This episode illustrates how economic interests can fuel religious opposition when the gospel threatens profitable but ungodly enterprises. **RICHES AND WEALTH**

en: prosperity | **es:** prosperidad | **fr:** prospérité | **de:** εὐπορία Acts 19:25

εὐπρέπ-εια G2143 *N-NFS* (1×)

Comeliness, outward beauty; attractive appearance or graceful form

This noun describes outward beauty, attractive appearance, or elegant form. James uses it in his illustration of life's transience: the rich will fade away 'in the midst of his pursuits, as the flower of the grass... its beauty perishes' (1:11). Just as wildflowers display stunning but brief beauty before the scorching sun withers them, human glory and attractive appearance prove fleeting when eternity's heat arrives.

(1×) James' botanical metaphor (1:11) pairs this noun with the flower's fading—once beautiful, now withered. The image recalls Isaiah 40:6-8, where human glory is likened to grass that withers. The translations ('beauty,' 'hermosura,' 'Schoenheit') emphasize visible attractiveness. James warns the wealthy specifically: earthly beauty, status, and splendor are temporary as wildflowers; only God's word and will endure. **GEOGRAPHY AND SPACE**

en: beauty | **es:** hermosura | **fr:** εὐπρέπεια | **de:** Schoenheit Jas 1:11

εὐπρόσ-δεκτος G2144 *Adj-NMS* (5×)

Acceptable, well-received, pleasing; describing offerings, service, or actions that find favorable reception before God.

A compound adjective meaning 'well-received' or 'readily acceptable,' used exclusively in contexts of divine approval. Paul describes the Gentiles as an offering 'acceptable' to God through the Spirit's sanctifying work (Rom 15:16) and prays that his service in Jerusalem would prove acceptable to the saints (Rom 15:31). The term echoes the OT language of pleasing sacrifice. In 2 Corinthians 6:2, Paul quotes Isaiah to declare 'now is the acceptable time' of salvation. Spanish 'aceptable,' French 'agréable,' and German 'annehmbar' all converge on the idea of favorable reception.

(5×) Acceptable, well-received, pleasing — especially of that which finds favorable reception before God. The multilingual evidence is remarkably unified: Spanish 'aceptable/bien aceptable,' French 'agréable,' and German 'annehmbar' all point to the same concept of willing acceptance. In Rom 15:16 Gentile believers are an acceptable offering sanctified by the Holy Spirit. Rom 15:31 applies it to Paul's hope that his ministry be well-received. 2 Cor 6:2 uses it in the prophetic formula 'acceptable time' of salvation. 2 Cor 8:12 teaches that a gift is acceptable according to what one has. 1 Pet 2:5 describes spiritual sacrifices acceptable to God through Christ. **PLEASANTNESS AND DELIGHT**

en: acceptable, well-accepted | **es:** aceptable, aceptables, bien-aceptable | **fr:** agréable, annehmbar | **de:** annehmbar Rom 15:16; Rom 15:31; 2Cor 6:2; 2Cor 8:12; 1Pet 2:5

εὐπάρεδρος G2145 *Adj-ANS* (1×)

Constant attendance, devoted service; persistent availability and focus

This rare compound adjective describes persistent, undistracted attendance or devotion to someone or something. Paul uses it in 1 Corinthians 7:35 regarding the unmarried state: it promotes 'undivided devotion to the Lord' (literally, 'constant attendance'). The word suggests being readily available, attentive, and focused without the divided loyalties that marriage necessarily brings.

(1×) Paul's discussion of marriage and singleness (1 Corinthians 7:35) presents this quality as an advantage of the unmarried state—they can offer constant, undivided attendance to the Lord's work without the legitimate competing claims of spouse and family. The translations ('constant-attendance,' 'devoción-constante,' 'assidu,' 'ungestoert') emphasize both persistence and freedom from distraction. This isn't superiority but practical reality: singleness allows certain kinds of focused devotion. **SERVING AND MINISTRY**

en: constant-attendance | **es:** devoción-constante | **fr:** assidu | **de:** ungestoert 1Cor 7:35

εὐπροσωπ-έω G2146 *V-ANA* (1×)

To make a good showing, present an attractive appearance; to look impressive outwardly

This verb means to make an attractive outward display or present a good appearance, often with the implication that the exterior masks reality. Paul uses it in Galatians 6:12 to criticize Judaizers: 'those who want to make a good showing in the flesh' by compelling Gentiles to be circumcised. Their motivation wasn't theological conviction but avoiding persecution—looking respectable to observers while evading the cross's offense.

(1×) Paul's accusation (Galatians 6:12) exposes the Judaizers' true motive—making an impressive outward show to avoid persecution for the cross. By requiring circumcision, they could present themselves as Torah-observant, evading hostility from Jewish opponents. The translations ('make-good-showing,' 'presentar-buen-aspecto,' 'gut-aussehen') emphasize external appearance. Paul contrasts this with his own glory: boasting only in the cross, bearing Jesus' marks regardless of how that looks to critics. **PRIDE AND ARROGANCE**

en: to-make-good-showing | **es:** presentar-buen-aspecto | **fr:** εὐπροσωπῆσαι | **de:** gut-aussehen Gal 6:12

εὑρίσκω G2147 *V-AIP-3P* (176×)

To find, discover, or come upon someone or something; passive: to be found, turn out to be, be revealed.

A verb of perception and encounter at the heart of many New Testament narratives. Whether a shepherd finding a lost sheep, a merchant

discovering a pearl of great price (Matt 13:44-46), or Mary being found with child (Matt 1:18), εὑρίσκω bridges deliberate search and unexpected discovery. The passive voice often carries a theological weight—being 'found' in Christ or 'found' faithful. Arabic wajada, Korean 찾다/발견하다, and Swahili -pata all capture facets of this rich semantic range, from physical locating to intellectual realization.

1. find, discover (144×) The active sense: to find, discover, or come upon by searching or by chance. This covers the vast majority of occurrences—locating people (Matt 20:6, finding idle workers), objects (Matt 13:44, treasure in a field), or abstract realities (finding rest, finding favor). Arabic wajada/yajidu and Korean 찾았다 consistently render this active discovery. The word moves fluidly between physical search and cognitive recognition. **FINDING AND DISCOVERING**
en: found, they-found | **es:** encontraron, hallaron, lo-hallaron | **fr:** trouver | **de:** finden, findet Matt 13:44; Matt 13:46; Matt 18:28; Matt 20:6; Matt 21:19

2. be found, be discovered (31×) The passive sense: to be found, be discovered, turn up, or turn out to be in a certain state. Used when the subject is the one discovered rather than the discoverer—Mary 'was found' with child (Matt 1:18), the lost son 'has been found' (Luke 15:24, 32). Swahili -patikana and Arabic wujida capture this passivity well. Often theologically loaded: being found worthy, being found in Christ, or being revealed in one's true character (Luke 17:18). **FINDING AND DISCOVERING**
en: be-found, being-found, may-be-found | **es:** fue-hallada, fue-hallado, fueron-hallados | **fr:** trouver | **de:** finden, findet Matt 1:18; Luke 9:36; Luke 15:24; Luke 15:32; Luke 17:18

3. (1×) A participial or specialized sense of obtaining or securing something through effort, as in Hebrews 9:12 where Christ is said to have 'found' (obtained, secured) eternal redemption. Spanish habiendo-obtenido ('having obtained') captures the nuance precisely—this is not stumbling upon something but achieving or procuring it, aligning εὑρίσκω with the sense of acquisition through purposeful action. **FINDING AND DISCOVERING**
en: having-found | **es:** habiendo-obtenido | **fr:** trouver | **de:** finden Heb 9:12

εὐρακύλων G2148 *N-NMS* (1×)

Euroclydon or Euraquilo, a stormy northeast wind in the Mediterranean; a violent tempestuous wind

This term designates a fierce northeastern wind in the Mediterranean, combining Greek and Latin elements (probably 'euro-' from Greek for east wind and 'aquilo' from Latin for north wind). In Acts 27:14, this 'northeaster' strikes Paul's ship sailing to Rome, driving it off course and nearly destroying the vessel. Ancient sailors dreaded this particular wind for its violence and the way it could catch ships unexpectedly.

(1×) Luke's detailed shipwreck narrative (Acts 27:14) identifies this tempestuous wind as the cause of Paul's maritime disaster. Rising suddenly from the island of Crete, it drove the ship southwest across the Mediterranean for fourteen terror-filled days before they finally ran aground at Malta. The technical nautical terminology shows Luke's concern for accuracy in recording this harrowing journey. Ancient mariners' fear of this wind proved well-founded. **STORMS AND TEMPESTS**
en: Eurakulōn | **es:** Eurakylṓn | **fr:** Éroclydon | **de:** Εὐρακύλων Acts 27:14

εὐρῠ́χωρ-ος G2149 *Adj-NFS* (1×)

Spacious, broad, wide; having ample room or width

This adjective describes physical breadth or spaciousness—something wide, roomy, or expansive. Jesus uses it in the Sermon on the Mount to describe the road leading to destruction: 'the gate is wide and the way is easy that leads to destruction' (Matthew 7:13). The broad, spacious path requires no struggle to stay on—it accommodates every inclination, making it tragically popular while leading to ruin.

(1×) Jesus' two-roads teaching (Matthew 7:13) contrasts the spacious way with the narrow path to life. The broad road's width symbolizes its ease and popularity—no self-denial required, no fighting against the current, plenty of company. The translations ('broad,' 'espacioso,' 'spacieux') preserve the spatial metaphor. This spaciousness that seems so attractive proves deadly, while the constricted path that requires struggle leads to life. **WIDE BROAD SPACIOUS**
en: broad | **es:** espacioso | **fr:** spacieux | **de:** εὐρύχωρος Matt 7:13

εὐσέβεια G2150 *N-GFS* (15×)

Godliness, piety, devout reverence; faithful living rooted in proper devotion to God.

Eusebeia denotes a life oriented toward God in both inner reverence and outward conduct. It is the signature virtue of the Pastoral Epistles, where Paul urges Timothy to 'train yourself for godliness' (1 Tim 4:7) and names it among the virtues to pursue (1 Tim 6:11). The 'mystery of godliness' in 1 Timothy 3:16 anchors the concept in the incarnation itself. Second Peter adds eusebeia to the ladder of spiritual growth alongside self-control, endurance, and love (2 Pet 1:6–7). The word bridges inward disposition and visible practice — not mere religious feeling but a whole pattern of God-honoring life. The Spanish 'piedad,' French 'piété,' and German 'Frömmigkeit' all capture both the devotional warmth and the ethical seriousness of the term.

godliness, piety, devout reverence (15×) Reverence toward God expressed through faithful, upright living — both the inward disposition of devotion and its outward expression in conduct. Central to the Pastoral Epistles, where it appears as the goal of spiritual training (1 Tim 4:7–8), the content of sound doctrine (1 Tim 6:3), and a virtue to be actively pursued (1 Tim 6:11). In 2 Peter 1:6–7 it occupies a key position in the chain of Christian virtues. Spanish 'piedad' and French 'piété' reflect the devotional dimension; German 'Frömmigkeit' captures the holistic piety. **GODLINESS PIETY**
en: godliness, godlinesses, of-godliness | **es:** de-piedad, piedad, piedades | **fr:** piété, εὐσέβεια, εὐσέβειαν | **de:** Froemmigkeit, εὐσεβείᾳ Acts 3:12; 1Tim 2:2; 1Tim 3:16; 1Tim 4:7; 1Tim 4:8

εὐσεβ-έω G2151 *V-PNA* (2×)

to act piously, show reverence, or worship devoutly; to honor or serve with religious devotion

This verb means to act piously, show reverence toward God, or discharge religious duties. In Acts 17:23, Paul observes that Athenians are 'very religious' or carefully reverent in all things—even worshiping an unknown god to avoid offending any deity. In 1 Timothy 5:4, widows with children or grandchildren should learn to 'show godliness to their own household'—practicing piety through caring for family. The multilingual evidence shows religious devotion: Spanish 'adoráis/honrar piadosamente' (you worship/to honor piously), French 'être pieux' (to be pious). Classical usage included outward acts of service toward gods; biblical usage extends to family care as religious duty.

(2×) Spanish 'adoráis/honrar piadosamente' (you worship/to honor piously) and French 'être pieux' (to be pious) show this verb means to practice religious devotion. In Acts 17:23, Paul tells the Athenians, 'What you worship' (εὐσεβεῖτε) as unknown, I proclaim to you—their religious scrupulosity led them to honor even unidentified deities. In 1 Timothy 5:4, widows with family should first learn 'to show piety toward their own household' (εὐσεβεῖν)—honoring parents and grandparents through care is an act of religious devotion, repaying what they owe. Classical usage emphasized reverent acts toward gods and outward religious observance. Paul extends this: true piety includes practical family care, not just temple rituals. Both uses involve honoring the divine or those God has placed in our care. **GODLINESS PIETY**
en: to-show-piety-to, you-worship | **es:** adoráis, honrar-piadosamente | **fr:** être-pieux, εὐσεβεῖν | **de:** fromm-sein, εὐσεβεῖτε Acts 17:23; 1Tim 5:4

εὐσεβ-ής G2152 *Adj-AMP* (3×)

devout, godly, pious; characterized by reverence and religious devotion

This adjective describes those marked by piety, religious devotion,

and reverence toward God. Classical usage emphasized fulfilling sacred duties and showing proper respect to the divine. In the New Testament it characterizes individuals known for genuine godliness—Cornelius and his household (Acts 10:2, 7) and the faithful whom God delivers (2 Peter 2:9). The term marks visible, active devotion rather than mere profession.

(3×) Translations consistently use piety language: Spanish piadoso/piadosos ('pious, devout'), French pieux ('pious'), German fromm ('devout'). Acts 10:2 introduces Cornelius as 'a devout man who feared God with all his household,' establishing his character before his conversion. Acts 10:7 describes one of his soldiers as 'a devout soldier from among those who attended him.' 2 Peter 2:9 assures that 'the Lord knows how to rescue the godly from trials.' The term marks observable religious commitment and reverence toward God. **AUTO-DETECTED COMMUNITY 4053 WITH 4 SENSES**

en: devout, godly | **es:** piadoso, piadosos | **fr:** pieux, εὐσεβεῖς | **de:** fromm, εὐσεβὴς, εὐσεβῆ Acts 10:2; Acts 10:7; 2Pet 2:9

εὐσεβ-ής G2153 *Adv* (2×)

in a godly manner, with piety and reverence toward God

This adverb describes living with genuine devotion and reverence toward God. Paul uses it in 2 Timothy 3:12 to describe all who desire to live godly lives in Christ Jesus, warning they will face persecution. In Titus 2:12, it appears in the triad of self-controlled, upright, and godly living that grace teaches believers to pursue. The multilingual evidence (Spanish piadosamente, German gottesfuerchtig) consistently emphasizes the religious devotion aspect rather than mere moral behavior.

(2×) Appearing only twice in the New Testament, this adverb consistently describes lifestyle choices marked by authentic worship and fear of God. The contexts in 2 Timothy and Titus link it to discipleship and sanctification, showing that godly living inevitably provokes opposition from the world while simultaneously being the expected fruit of gospel transformation. **AUTO-DETECTED COMMUNITY 4053 WITH 4 SENSES**

en: godly | **es:** piadosamente | **fr:** εὐσεβῶς | **de:** gottesfuerchtig 2Tim 3:12; Titus 2:12

εὔσημ-ος G2154 *Adj-AMS* (1×)

Clear, intelligible, easily understood; marked by clarity and distinctness

This adjective describes something easily known or understood—clear, intelligible, distinct. Paul uses it in 1 Corinthians 14:9 when discussing tongues in worship: 'Unless you utter speech that is intelligible, how will anyone know what is said?' The word emphasizes clarity of communication, the quality that enables understanding—exactly what uninterpreted tongues lack in public worship.

(1×) Paul's tongues discussion (1 Corinthians 14:9) insists on intelligibility in corporate worship. Speaking mysteries in uninterpreted languages, however genuinely spiritual, fails to edify the church because clarity is missing. The translations ('intelligible,' 'clara,' 'deutlich') emphasize comprehensibility. Paul's point is pastoral: worship should build up the body through clear communication, not mystify it through impressive but incomprehensible utterances. **MANIFEST AND EVIDENT**

en: intelligible | **es:** clara | **fr:** εὔσημον | **de:** deutlich 1Cor 14:9

εὔσπλαγχν-ος G2155 *Adj-NMP* (2×)

compassionate, tender-hearted, feeling deep sympathy for others

Originally a medical term referring to healthy internal organs, this word came to describe the deep-seated compassion that moves a person to action. Paul commands believers to be compassionate in Ephesians 4:32 alongside kindness and forgiveness, modeling God's own heart. Similarly, 1 Peter 3:8 includes it in a list of virtues for community life. The Spanish and German translations (compasivos, mitfuehlend) capture the emotional depth—not just pity, but a visceral sympathy that feels another's pain.

(2×) Both New Testament occurrences place this word in ethical instruction lists, highlighting compassion as essential for Christian character. The etymological connection to 'bowels' (the ancient seat of emotions) suggests this is not superficial sympathy but profound empathy rooted in one's core being, making believers responsive to others' suffering as Christ was to ours. **GRACE AND COMPASSION**

en: compassionate | **es:** compasivos, misericordiosos | **fr:** εὔσπλαγχνοι | **de:** mitfuehlend Eph 4:32; 1Pet 3:8

εὐσχημον-έω G2156 *Adv* (3×)

decently, becomingly, properly; in a manner fitting good order and propriety

This adverb means in a becoming manner, decently, or properly according to accepted standards of behavior. It derives from εὐσχήμων (presentable, honorable) and emphasizes conduct that is seemly and appropriate. Paul uses it three times to exhort proper Christian behavior in public life (Romans 13:13), church worship (1 Corinthians 14:40), and daily conduct (1 Thessalonians 4:12). The term emphasizes visible propriety and good order.

(3×) Translations use propriety language: Spanish decorosamente ('decorously, properly'), French décemment ('decently'). Romans 13:13 exhorts: 'Let us walk properly (or decently) as in the daytime, not in orgies and drunkenness,' contrasting proper conduct with shameful behavior. 1 Corinthians 14:40 concludes the worship instructions: 'all things should be done decently and in order.' 1 Thessalonians 4:12 urges believers to 'walk properly before outsiders,' maintaining good witness. Each use emphasizes conduct that is fitting, orderly, and brings credit to the gospel. **AUTO-DETECTED COMMUNITY 4884 WITH 4 SENSES**

en: becomingly, properly | **es:** decorosamente | **fr:** décemment, décent | **de:** anstaendig Rom 13:13; 1Cor 14:40; 1Thess 4:12

εὐσχημ-οσύνη G2157 *N-AFS* (1×)

Presentability, dignity, comeliness; the quality of being respectable or decent in appearance

This noun denotes the quality of being presentable, respectable, or seemly in appearance. Paul uses it in 1 Corinthians 12:23 when discussing the body of Christ: we give greater honor to less presentable parts, and 'our unpresentable parts are treated with greater modesty.' The word points to social propriety and decent appearance, which lesser-honored body parts lack naturally but receive through how we clothe and care for them.

(1×) Paul's body metaphor (1 Corinthians 12:23) uses this term to describe body parts that lack natural dignity or attractiveness but receive special care and covering. This illustrates how the church should honor less prominent members with special attention. The translations ('presentability,' 'decoro,' 'bienséance,' 'Anstand') emphasize respectability and propriety. Just as we don't leave the body's less presentable parts exposed, the church should honor its less prominent members generously. **HONOR AND WEIGHT**

en: presentability | **es:** decoro | **fr:** bienséance | **de:** Anstand 1Cor 12:23

εὐσχήμ-ων G2158 *Adj-GFP* (5×)

Respectable, honorable, prominent; describing persons of social standing or body parts deserving dignified treatment.

Literally 'of good form or bearing,' this adjective describes persons who are socially prominent, morally respectable, or physically presentable. Mark uses it of Joseph of Arimathea, a 'prominent' member of the council who dared to ask Pilate for Jesus' body (Mark 15:43). In Acts, it describes the influential women and men of Thessalonica and Berea who either opposed or embraced the gospel (Acts 13:50; 17:12). Paul then repurposes the word in 1 Corinthians 12:24 for the 'presentable' parts of the body that need no extra honor, contrasting them with less comely members that God has specially dignified.

(5×) Respectable, honorable, prominent — describing persons of distinguished social position or things that are presentable and dignified. Spanish 'distinguidas/decoroso' and French 'honorable'

confirm the dual social and moral register. In Mark 15:43, Joseph of Arimathea is a 'prominent' councilmember. Acts 13:50 and 17:12 describe socially influential women and men in Greek cities. Paul's body metaphor in 1 Cor 12:24 contrasts 'presentable' members with those needing special honor, while 1 Cor 7:35 uses the related noun for what is 'proper' or 'seemly' in devotion to the Lord. **AUTO-DETECTED COMMUNITY 4884 WITH 4 SENSES**

en: a-prominent, honorable, presentable | **es:** decoroso, decorosos, distinguidas | **fr:** biencant, honorable | **de:** anstaendig, εὐσχήμονας, εὐσχημόνων Mark 15:43; Acts 13:50; Acts 17:12; 1Cor 7:35; 1Cor 12:24

εὖτον-ος G2159 *Adv* (2×)

vigorously, vehemently, with intense force or energy

This adverb describes action taken with intense energy and forcefulness. In Luke 23:10, the chief priests and scribes stand 'vehemently accusing' Jesus during his trial before Herod—their accusations weren't passive but aggressive and relentless. Acts 18:28 shows Apollos 'vigorously refuting' the Jews in public debate, powerfully demonstrating from Scripture that Jesus is the Messiah. The term emphasizes the intensity and sustained force of the action, whether in hostility or in passionate proclamation of truth.

(2×) Used twice to describe forceful speech acts—one hostile (accusation against Jesus), one holy (apologetic defense of the gospel). The classical Greek background of 'well-strung' or 'vigorous' (from τείνω, to stretch) suggests the tautness of a bowstring ready to release, conveying both the energy and the sustained intensity of the verbal assault or defense being described. **POWER AND MIRACLES**

en: vehemently, vigorously | **es:** Vigorosamente, vehementemente | **fr:** avec-force, fermement | **de:** εὐτόνως Luke 23:10; Acts 18:28

εὐτρᾰπελ-ία G2160 *N-NFS* (1×)

Crude joking, coarse jesting; vulgar humor or buffoonery

This noun originally meant ready wit or clever jesting but came to denote coarse humor, vulgar joking, or buffoonery. Paul lists it in Ephesians 5:4 among improper speech: 'Let there be no filthiness nor foolish talk nor crude joking, which are out of place, but instead let there be thanksgiving.' The word indicates humor that degrades, trivializes holy things, or delights in crudeness rather than building others up.

(1×) Paul's catalog of improper speech (Ephesians 5:4) places this vulgar jesting alongside sexual immorality and greed—all characteristic of darkness rather than light. The contrast is thanksgiving, speech that honors God and edifies others. The translations ('crude-joking,' 'bufonada,' 'Narrheit') capture the debasing quality of this humor. For believers called to wholesome speech that gives grace to hearers, coarse jesting reveals misplaced values and quenches the Spirit. **IDLE TALK BOASTING**

en: crude-joking | **es:** bufonada | **fr:** εὐτραπελία | **de:** Narrheit Eph 5:4

Εὔτυχος G2161 *N-NMS* (1×)

Eutychus, a personal name meaning 'fortunate'; a young man at Troas

Eutychus was a young man in Troas who fell from a third-story window during Paul's lengthy sermon and was taken up dead, but Paul restored him to life (Acts 20:9-12). His name ironically means 'fortunate' or 'lucky'—though falling asleep during a sermon and plummeting to his death seemed decidedly unfortunate until Paul's intervention made the name prophetically accurate. The episode displays both Paul's pastoral concern and apostolic power.

(1×) Luke's detailed account (Acts 20:9-12) notes that Eutychus sank into deep sleep as Paul preached past midnight in a lamp-filled upper room—perhaps oxygen-depleted and certainly exhausting for a young person. His three-story fall killed him, but Paul embraced him and declared 'his life is in him,' echoing Elijah and Elisha's resuscitation miracles. The name 'fortunate one' proved apt after all, and the church 'was not a little comforted.' **PROPER NAMES (PERSONAL)**

en: Eutychos | **es:** Eütychos | **fr:** Eutyque | **de:** Εὔτυχος Acts 20:9

εὐφημ-ία G2162 *N-GFS* (1×)

Good report, favorable reputation; honor and praise from others

This noun denotes favorable speech about someone, good reputation, or praiseworthy report. Paul uses it in 2 Corinthians 6:8 to describe the contrasts of apostolic ministry: 'through honor and dishonor, through slander and good report'—sometimes praised, sometimes slandered, but faithful regardless of how others speak. The word emphasizes reputation in others' speech, the favorable report that brings honor.

(1×) Paul's catalog of ministry paradoxes (2 Corinthians 6:8) pairs this good reputation with slander—apostles experience both as fickle public opinion shifts. The translations ('good-report,' 'buena-fama,' 'bonne-réputation,' 'guter-Ruf') emphasize favorable speech and honored reputation. Paul's point is that external reputation, whether good or bad, doesn't define genuine ministry. Apostles serve faithfully whether receiving praise or slander, honor or contempt, because approval from God matters more than human opinion. **PRAISE AND BOASTING**

en: good-report | **es:** buena-fama | **fr:** bonne-réputation | **de:** guter-Ruf 2Cor 6:8

εὔφημ-ος G2163 *Adj-NNP* (1×)

Commendable, praiseworthy, honorable; worthy of good report or approval

This adjective describes what is worthy of praise or commendation, deserving favorable report. Paul uses it in his famous virtue list in Philippians 4:8: 'whatever is true, honorable, just, pure, lovely, commendable—think about these things.' The word indicates what merits approval and should occupy believers' thoughts, the excellent things worthy of meditation rather than base or trivial matters.

(1×) Philippians 4:8 presents this term in a crescendo of virtues that should govern Christian thinking. After truth, honor, justice, purity, and loveliness comes this quality of being praiseworthy or commendable. The translations ('commendable,' 'de-buena-fama,' 'ehrbar') emphasize what deserves good report. Paul instructs believers to curate their thought-life intentionally, dwelling on what is genuinely excellent and worthy of praise rather than letting minds wander toward the dishonorable. **PRAISE AND BOASTING**

en: commendable | **es:** de-buena-fama | **fr:** εὔφημα | **de:** ehrbar Phil 4:8

εὐφορ-έω G2164 *V-AIA-3S* (1×)

To bear well, be fruitful; to produce abundantly

This verb describes producing well or abundantly, bearing fruit successfully. Jesus uses it in the parable of the rich fool whose land 'produced plentifully' (Luke 12:16), yielding such abundance that he had nowhere to store it all. The word emphasizes successful, generous production—earth doing exactly what it should do, bearing fruit richly. Ironically, in Jesus' parable, this agricultural success leads to spiritual disaster.

(1×) In Jesus' parable (Luke 12:16-21), exceptional productivity becomes the rich fool's snare. His fields bore abundantly, prompting him to build bigger barns and settle into self-sufficient ease—but God declared this very night his soul would be required. The translations ('produced-well,' 'produjo-bien,' 'produire-abondamment') emphasize fruitful abundance. The tragic irony: perfect agricultural success fostered soul-destroying self-sufficiency and presumption. Productivity without God-centeredness proves fatal. **SOWING AND PLANTING**

en: produced-well | **es:** produjo-bien | **fr:** produire-abondamment | **de:** εὐφόρησεν Luke 12:16

εὐφραίνω G2165 *V-PIM/P-3P* (14×)

To rejoice, be glad, celebrate; transitively, to make glad or gladden

another person.
Built from eu ('well') and phren ('mind'), this verb captures the fullness of gladness – from quiet inner joy to exuberant feasting. Its middle/passive form dominates the New Testament, appearing prominently in Jesus' parables of recovery: the father commands 'let us celebrate' when the prodigal returns (Luke 15:23-24, 32), and the elder brother complains he was never given a goat to 'make merry' with friends (Luke 15:29). Revelation echoes the verb in both heavenly worship ('Rejoice over her, O heaven!' Rev 18:20) and earthly corruption (Rev 11:10; 18:7). The single active-transitive occurrence in 2 Corinthians 2:2 – 'who is there to make me glad?' – reveals Paul's pastoral tenderness. Spanish 'alegrarse/regocijarse' and French 'se réjouir' consistently render the intransitive joy.

1. to rejoice, be glad, celebrate (13×) To rejoice, be glad, or celebrate, used intransitively in the middle or passive voice for persons experiencing gladness or festivity. Dominates in Luke's parables of the lost: the father's repeated 'let us eat and celebrate' (Luke 15:23-24) and the rebuke to the elder brother, 'we had to celebrate and be glad' (Luke 15:32). Also appears in eschatological contexts: Revelation 18:20 summons heaven to rejoice over Babylon's fall, while Acts 2:26 quotes the Psalms, 'my heart was glad and my tongue rejoiced.' Spanish 'alégrate/alegraos' and German 'sich freuen' consistently capture this reflexive, experiential gladness. The rich man's self-address in Luke 12:19 – 'eat, drink, be merry' – ironically employs the same verb for misplaced celebration. **REJOICING AND GREETING**
en: I-might-celebrate, Rejoice, To-celebrate | **es:** Alégrate, a-regocijarse, alegraos | **fr:** réjouir, se-réjouir | **de:** freut-sich, sich-freuen Luke 12:19; Luke 15:23; Luke 15:24; Luke 15:29; Luke 15:32

2. to make glad, gladden (1×) To make glad or gladden someone, used transitively in the active voice to describe causing joy in another person. The sole New Testament instance appears in Paul's anguished rhetorical question: 'If I grieve you, who is left to make me glad?' (2 Cor 2:2). The shift from reflexive celebration to causative gladness is significant – Paul's joy depends on the Corinthians' spiritual health. Spanish 'que alegra' (that which gladdens) and the active construction distinguish this from the far more common intransitive sense. The Old Testament background (LXX Ps 104:15, wine that gladdens the heart) enriches this causative usage. **REJOICING AND GREETING**
en: making-glad | **es:** que-alegra | **fr:** réjouir | **de:** sich-freuen 2Cor 2:2

Εὐφράτης G2166 *N-AMS* (2×)
the Euphrates River, major river of Mesopotamia
One of the four great rivers flowing from Eden (Genesis 2:14), the Euphrates marked the northeastern boundary of the Promised Land and represented the edge of the known world for ancient Israel. In Revelation, this river appears twice in apocalyptic visions: at 9:14, four angels bound at the Euphrates are released to execute judgment, and at 16:12, the great river dries up to prepare the way for kings from the east. The river thus serves as a symbolic boundary between the holy land and the threatening powers of the east.

(2×) Both Revelation references deploy the Euphrates with its full freight of Old Testament symbolism—it's the boundary beyond which enemy armies (Assyria, Babylon) originated. The drying up in 16:12 echoes the Red Sea and Jordan crossings, while the bound angels at 9:14 suggest demonic forces restrained at the edge of civilization, waiting to be unleashed in the final conflict. **RIVERS AND STREAMS**
en: Euphrates, Euphratēs | **es:** Eufrhátēs, Éufrates | **fr:** Euphrat | **de:** Euphrat Rev 9:14; Rev 16:12

εὐφροσύνη G2167 *N-GFS* (2×)
gladness, joy, festive merriment
This noun captures joy expressed in celebration and festivity, often associated with banquets and communal rejoicing. In Acts 2:28, Peter quotes Psalm 16:11, declaring that God fills believers with gladness in His presence—joy as the culmination of being near God. Acts 14:17 presents God filling hearts with food and gladness as evidence of His kindness even to pagan nations. The classical Greek associations with feasting (Homer's banquets where 'good cheer' prevails) carry into the New Testament, where joy is not merely emotional but embodied in provision and celebration.

(2×) Both occurrences link gladness to God's generous provision—whether the spiritual joy of resurrection hope (Acts 2:28) or the physical blessings of harvest and sustenance (Acts 14:17). The word's festive overtones suggest that biblical joy is not privatized emotion but communal celebration of God's goodness, connecting the dinner table to the resurrection and the harvest to the heavenly presence. **JOY AND EXULTATION**
en: gladness, of-gladness | **es:** de-alegría, de-gozo | **fr:** joie | **de:** εὐφροσύνης Acts 2:28; Acts 14:17

εὐχαριστ-έω G2168 *V-APA-GMS* (38×)
To give thanks, express gratitude; rarely passive: to be thanked or received with thanksgiving
From εὖ ('well') and χαρίζομαι ('to show favor'), this verb is the standard New Testament word for giving thanks, appearing in contexts from table blessings to doxological prayers. Jesus gives thanks before breaking bread at feedings and at the Last Supper (Matt 15:36; 26:27), establishing the word's liturgical centrality — it is the root of 'Eucharist.' Paul opens nearly every epistle with thanksgiving to God. The multilingual evidence is strikingly uniform: English 'give thanks,' Spanish 'dar gracias,' French 'rendre graces,' German 'danken.' A single passive occurrence (2 Cor 1:11) rounds out the picture.

1. give thanks actively (37×) To give thanks actively — expressing gratitude to God or another person. Spans all grammatical forms: indicative, participle, imperative, and infinitive. Used for Jesus' blessing at meals (Matt 15:36; Mark 8:6; 14:23), Paul's habitual epistolary thanksgivings (Rom 1:8; 1 Cor 1:4; Phil 1:3), and the grateful leper returning to Jesus (Luke 17:16). Every major translation language converges: 'doy gracias' (Spanish), 'rendre graces' (French), 'danken' (German), confirming a single unified active sense across 37 occurrences. **THANKSGIVING AND GRATITUDE**
en: I-give-thanks, I-thank, giving-thanks | **es:** Doy-gracias, dando-gracias, dar-gracias | **fr:** rendre-grâces | **de:** danken, dankt Matt 15:36; Matt 26:27; Mark 8:6; Mark 14:23; Luke 17:16

2. be thanked (passive) (1×) Passive: to be thanked, or to have thanks given on one's behalf. A single occurrence in 2 Cor 1:11 where Paul envisions thanks being offered by many on his behalf for the gift of deliverance. English 'might be thanked' and Spanish 'sea agradecido' capture the passive construction, while French and German translations default to the active form, suggesting this passive usage was felt as unusual even by translators. **THANKSGIVING AND GRATITUDE**
en: might-be-thanked | **es:** sea-agradecido | **fr:** rendre-grâces | **de:** danken 2Cor 1:11

εὐχαριστ-ία G2169 *N-NFS* (15×)
Thanksgiving, gratitude; the act of giving thanks to God, central to Christian worship and prayer.
Eucharistia — the word from which 'Eucharist' derives — denotes the act of expressing gratitude to God. Paul treats thanksgiving as fundamental to the Christian life: it should accompany every prayer (Phil 4:6; Col 4:2), overflow from the community's experience of grace (2 Cor 4:15; 9:11–12), and characterize all speech in place of coarseness (Eph 5:4). In 1 Corinthians 14:16 Paul insists that corporate thanksgiving must be intelligible so others can say 'Amen.' The Pastoral letters frame it as the proper response to God's good creation (1 Tim 4:3–4). Across languages — Spanish 'acción de gracias,' French 'action de grâces,' German 'Danksagung' — the term consistently points to active, expressed gratitude rather than mere feeling.

thanksgiving, gratitude (15×) The act or expression of giving thanks to God, whether in personal prayer, corporate worship, or as a general posture of the Christian life. Paul makes it a companion to petition (Phil 4:6; Col 4:2) and the proper overflow of experiencing

God's grace (2 Cor 4:15; 9:11–12). In 1 Corinthians 14:16 it denotes a liturgical thanksgiving that must be intelligible. The multilingual evidence — Spanish 'acción de gracias,' French 'action de grâces,' German 'Danksagung' — uniformly reflects active vocal gratitude, not passive sentiment. **THANKSGIVING AND GRATITUDE**

en: thankfulness, thanksgiving, thanksgivings | **es:** acciones-de-gracias, acción-de-gracias, gratitud | **fr:** action-de-grâces, actions-de-grâces | **de:** Danksagung, εὐχαριστίας Acts 24:3; 1Cor 14:16; 2Cor 4:15; 2Cor 9:11; 2Cor 9:12

εὐχάριστ-ος G2170 *Adj-NMP* (1×)

Thankful, grateful; characterized by appreciation and gratitude

This adjective describes the quality of being grateful, expressing thanks, or marked by appreciation. Paul instructs the Colossians to 'be thankful' (Colossians 3:15), making gratitude a defining characteristic of Christian community. The word indicates not just occasional thanks but an ongoing disposition of grateful appreciation for God's gifts and grace, the opposite of the entitled, complaining spirit.

(1×) Paul's instruction (Colossians 3:15) makes thankfulness the capstone of virtues that should characterize the believing community—after peace ruling in hearts comes gratitude as the natural response. The translations ('thankful,' 'agradecidos,' 'dankbar') emphasize the grateful disposition. This isn't circumstantial happiness but deep appreciation rooted in God's grace, a thankful heart even in difficulty because of who God is and what he's done through Christ. **THANKSGIVING AND GRATITUDE**

en: thankful | **es:** agradecidos | **fr:** εὐχάριστοι | **de:** dankbar Col 3:15

εὐχή G2171 *N-NFS* (3×)

vow, prayer; solemn promise or petition to God

This noun denotes a vow or prayer, particularly a solemn promise made to God. Classical usage emphasized vows requiring fulfillment (like Jephthah's vow in Judges). In the New Testament it appears in contexts of Jewish vows—Paul's participation in a Nazirite vow (Acts 18:18), advice regarding men under a vow (Acts 21:23), and the prayer of faith for the sick (James 5:15). The term marks serious religious commitment or petition.

(3×) Translations use vow and prayer language: Spanish voto/oración ('vow, prayer'), French souhait ('wish, prayer'). Acts 18:18 notes Paul 'had cut his hair, for he was under a vow,' showing participation in Jewish practices. Acts 21:23 advises Paul to join 'four men who are under a vow' to demonstrate his Torah observance. James 5:15 promises 'the prayer of faith will save the one who is sick,' using the term for earnest petition. The word encompasses both solemn vows requiring fulfillment and earnest prayers offered to God. **PRAYER AND SUPPLICATION**

en: prayer, vow | **es:** oración, voto | **fr:** souhait, εὐχὴ | **de:** Geluebde, εὐχήν, εὐχὴν Acts 18:18; Acts 21:23; Jas 5:15

εὔχομαι G2172 *V-IIM/P-1S* (7×)

To pray, petition God; to wish or desire earnestly, even hypothetically

The verb εὔχομαι carries an ancient Greek double life: it means both to pray — addressing God with petition or intercession — and to wish or desire. In classical usage these two senses were tightly braided, since praying and wishing both involve projecting desire outward. The New Testament preserves both. Paul prays for the Corinthians' restoration (2 Cor 13:9), the elders pray over the sick (Jas 5:16), and sailors pray for daylight in a storm (Acts 27:29). Yet in Romans 9:3, Paul uses the imperfect ηὐχόμην to express a startling hypothetical wish — that he himself might be accursed for Israel's sake — a desire so contrary to fact that it shifts the word from prayer into pure longing.

1. pray (petition God or express spiritual desire) (6×) To pray, make a petition to God, or offer intercession on behalf of others. This is the dominant NT sense, covering six of seven occurrences. In Acts 26:29 Paul prays to God that his hearers would become as he is; in 2 Cor 13:7 and 13:9 he prays for the Corinthians' moral wholeness; in Jas 5:16 the prayer of a righteous person avails much. The multilingual glosses converge on prayer vocabulary — Spanish 'oraban,' German 'wuenschen' (in the sense of prayerful wishing), French 'souhaiter' — while the Ship scene at Acts 27:29 shows sailors praying for dawn, a petition born of desperation. **PRAYER (VERBAL ACT)**

en: I-pray, I-would-pray, pray | **es:** Oramos, Oraría, oraban | **fr:** souhaiter | **de:** wuenschen, wünscht Acts 26:29; Acts 27:29; 2Cor 13:7; 2Cor 13:9; Jas 5:16

2. wish (express a strong personal desire, even hypothetical) (1×) To wish or desire intensely, expressing a strong personal longing that may be hypothetical or even contrary to fact. The sole clear NT instance is Romans 9:3, where Paul writes ηὐχόμην ἀνάθεμα εἶναι αὐτὸς ἐγώ — 'I was wishing that I myself were accursed.' The imperfect tense signals an unrealizable desire, a rhetorical device known from classical Greek (Demosthenes, Plato). Spanish 'deseaba' ('I was desiring') and English 'I was wishing' both capture the volitional rather than petitionary force, distinguishing this from prayer proper. **PRAYER (VERBAL ACT)**

en: I-was-wishing | **es:** deseaba | **fr:** souhaiter | **de:** wuenschen Rom 9:3

εὔχρηστ-ος G2173 *Adj-AMS* (3×)

useful, serviceable; fit and beneficial for the intended purpose

This adjective means useful, serviceable, or beneficial for a particular purpose or person. Classical usage emphasizes fitness for use or service. In the New Testament Paul uses it three times regarding individuals' usefulness in ministry—vessels useful to the master (2 Timothy 2:21), Onesimus who became useful again (Philemon 11), and Mark's usefulness for ministry (2 Timothy 4:11). The term emphasizes practical service value.

(3×) Translations consistently indicate usefulness: Spanish útil, German nuetzlich ('useful'). 2 Timothy 2:21 speaks of cleansing to become 'a vessel for honorable use, set apart as holy, useful to the master of the house.' Philemon 11 makes a wordplay on Onesimus' name (meaning 'useful'): 'Formerly he was useless to you, but now he is indeed useful both to you and to me.' 2 Timothy 4:11 requests: 'Get Mark and bring him with you, for he is very useful to me for ministry,' showing restored usefulness. The term emphasizes practical benefit and service readiness. **PROFIT AND BENEFIT**

en: useful | **es:** útil | **fr:** εὔχρηστον, εὔχρηστος | **de:** nuetzlich 2Tim 2:21; 2Tim 4:11; Phlm 1:11

εὐψῡχ-έω G2174 *V-PSA-1S* (1×)

To be encouraged, be of good courage; to have one's soul strengthened and cheered

This verb means to be of good courage, have one's spirit lifted, or experience encouragement and comfort. Paul uses it in Philippians 2:19 expressing his hope to send Timothy: 'that I too may be encouraged when I learn of your condition.' The word indicates having one's soul or spirit strengthened, being cheered by good news, experiencing the comfort that comes from positive reports about loved ones.

(1×) Paul's stated hope (Philippians 2:19) is that Timothy's visit and subsequent report about the Philippians will encourage him—literally, strengthen his soul. This reflects the apostle's deep affection for this church and his eagerness for good news about their perseverance. The translations ('be-encouraged,' 'esté-animado,' 'guten-Mutes-sein') emphasize strengthened spirits and heartened courage. Even imprisoned, Paul finds cheer in reports of churches standing firm, his soul lifted by their faithfulness. **COURAGE CONFIDENCE**

en: may-be-encouraged | **es:** esté-animado | **fr:** εὐψυχῶ | **de:** guten-Mutes-sein Phil 2:19

εὐωδ-ία G2175 *N-GFS* (3×)

fragrance, sweet smell, aroma; pleasant odor especially of sacrifice

This noun denotes a sweet smell or fragrance, especially the pleasing aroma of sacrifices ascending to God. Old Testament background includes offerings described as 'a pleasing aroma to the Lord.' Paul

employs this sacrificial imagery metaphorically—Christians as the aroma of Christ (2 Corinthians 2:15), Christ's sacrifice as a fragrant offering (Ephesians 5:2), and the Philippians' gift as a fragrant offering pleasing to God (Philippians 4:18).

(3×) Translations use fragrance language: Spanish fragancia ('fragrance'), French parfum ('perfume'), German Wohlgeruch ('pleasant smell'). 2 Corinthians 2:15: 'we are the aroma of Christ to God among those being saved and those perishing,' using sacrificial imagery for gospel ministry. Ephesians 5:2: Christ 'loved us and gave himself up for us, a fragrant offering and sacrifice to God,' applying temple language to Christ's death. Philippians 4:18: the Philippians' gift is 'a fragrant offering, a sacrifice acceptable and pleasing to God.' The term connects material gifts and Christian life to sacrificial worship. **GEOGRAPHY AND SPACE**

en: aroma, of-fragrance, of-sweet-smell | **es:** de-fragancia, fragancia | **fr:** parfum, εὐωδίας | **de:** Wohlgeruch 2Cor 2:15; Eph 5:2; Phil 4:18

εὐώνυμ-ος G2176 *Adj-GNP* (9×)

Left, on the left side — a euphemistic term originally meaning 'of good name,' used in the NT exclusively for spatial position.

Euonymos is one of the great euphemisms of the Greek language. Literally meaning 'of good name' or 'well-named,' it was used to avoid the ill omen of saying 'left' directly, since the left side was considered unlucky in Greek culture. By NT times, the euphemistic origin had faded, and the word simply meant 'left' as opposed to right. Its nine occurrences cluster around two vivid scenes: the request for seats of honor beside Jesus (Matt 20:21,23; Mark 10:37,40) and the separation of sheep from goats at the final judgment, where those on the left are condemned (Matt 25:33,41). It also marks the position of the criminals crucified alongside Jesus (Matt 27:38; Mark 15:27).

left (side) (9×) Pertaining to the left side or left hand, used as the spatial opposite of right (dexios). All nine NT occurrences employ the word in positional contexts — seating arrangements in the kingdom (Matt 20:21,23; Mark 10:37,40), the placement of the condemned at the last judgment (Matt 25:33,41), and the location of those crucified with Jesus (Matt 27:38; Mark 15:27). The multilingual glosses ('izquierda' in Spanish, 'gauche' in French, 'linke' in German) uniformly confirm a straightforward spatial sense, with no residual trace of the original euphemistic 'well-named' meaning surviving into NT usage. **LEFT SIDE**

en: left, on-left, the-left | **es:** a-la-izquierda, izquierda, izquierdo | **fr:** gauche | **de:** linke Matt 20:21; Matt 20:23; Matt 25:33; Matt 25:41; Matt 27:38

ἐφάλλομαι G2177 *V-APM-NMS* (1×)

To leap upon, spring at; to attack by jumping on someone

This verb describes springing or leaping upon someone or something, typically with hostile intent—to attack by jumping on an opponent. Luke uses it in Acts 19:16 describing the demon-possessed man in Ephesus who 'leaped on' the seven sons of Sceva attempting exorcism, overpowering all of them. The word emphasizes sudden, violent assault, the aggressive leap of attack rather than gradual approach.

(1×) The Ephesian exorcism disaster (Acts 19:16) shows demonic power overwhelming unauthorized practitioners. When Sceva's sons invoked Jesus' name without true relationship, the demon-possessed man sprang on them with supernatural violence, beating them so severely they fled naked and wounded. The translations ('having-leaped,' 'saltándoles-encima,' 'sauter-sur') preserve the violent, sudden attack. This episode displays the danger of treating spiritual power as manipulable technique rather than relationship. **AUTO-DETECTED COMMUNITY 9550 WITH 6 SENSES**

en: having-leaped | **es:** saltándoles-encima | **fr:** sauter-sur | **de:** ἐφαλόμενος Acts 19:16

ἐφάπαξ G2178 *Adv* (5×)

Once for all, at one time; denoting a single decisive act with permanent, unrepeatable effect.

An emphatic adverb meaning 'once for all' — stressing that an action is performed a single time with permanent, irreversible effect. It is theologically potent in Hebrews, where it contrasts Christ's sacrifice with the repeated Levitical offerings: he offered himself 'once for all' (Heb 7:27; 9:12; 10:10), securing eternal redemption in a single act. Paul uses it in Romans 6:10 to declare that Christ 'died to sin once for all.' The one non-sacrificial use describes the 500 witnesses who saw the risen Christ 'at one time' (1 Cor 15:6). Spanish 'una vez para siempre' and German 'ein fuer allemal' vividly capture the finality.

(5×) Once for all, at one time — emphasizing a single, definitive, unrepeatable action. Spanish 'una vez para siempre / de una vez para siempre' and German 'ein fuer allemal' perfectly capture the force of finality. In Heb 7:27, Christ's self-offering is contrasted with daily priestly sacrifices; Heb 9:12 declares he entered the holy places once for all with his own blood; Heb 10:10 grounds sanctification in this single offering. Rom 6:10 applies the same finality to Christ's death to sin. The sole non-soteriological use in 1 Cor 15:6 means 'at one time' — describing the simultaneous appearance to over 500 witnesses. **ONE AND UNITY**

en: at-once, himself, once-for-all | **es:** de-una-vez, de-una-vez-para-siempre, una-vez-para-siempre | **fr:** ein-fuer-allemal, une-fois-pour-toutes | **de:** ein-fuer-allemal Rom 6:10; 1Cor 15:6; Heb 7:27; Heb 9:12; Heb 10:10

Ἐφεσῖνος G2179

Ephesian; belonging to or from the city of Ephesus

An adjective meaning 'of Ephesus' or 'Ephesian,' referring to the prominent city in Asia Minor that housed the temple of Artemis and later a significant Christian community. The textual tradition of Revelation 2:1 shows variation between this adjectival form and the prepositional phrase 'in Ephesus.' Paul spent extended time in Ephesus, and his letter to the Ephesians addresses believers there. The term identifies both residents and characteristics associated with this important early Christian center.

Ἐφέσιος G2180 *Adj-GMP* (5×)

Ephesian; of or belonging to Ephesus, the major city of proconsular Asia

An adjective denoting origin from or association with the city of Ephesus, one of the most prominent cities in the Roman province of Asia. In the New Testament it appears exclusively in Acts, where the Ephesians fiercely defend their civic identity and the cult of Artemis. The Spanish 'efesio' and French 'Éphésien' both preserve the gentile adjective form, showing how consistently translators treat this as a demonym rather than a mere geographic reference.

(5×) Designating a person or thing belonging to Ephesus. All five occurrences cluster in Acts 19-21: the craftsmen's riot cry 'Great is Artemis of the Ephesians!' (Acts 19:28, 34), the town clerk addressing the crowd as Ephesians (Acts 19:35), and the accusation that Paul brought Trophimus the Ephesian into the temple (Acts 21:29). The multilingual glosses uniformly render this as a demonym—Spanish 'efesios,' French 'Éphésien'—confirming a single stable sense of civic identity. **GEOGRAPHY AND SPACE**

en: Ephesioi, Ephesios, of-Ephesioi | **es:** de-los-efesios, efesio, efesios | **fr:** Éphésien | **de:** Ἐφέσιοι, Ἐφέσιον, Ἐφεσίων Acts 19:28; Acts 19:34; Acts 19:35; Acts 21:29

Ἔφεσος G2181 *N-AFS* (16×)

Ephesus — a major city of the Roman province of Asia, center of early Christian mission and Artemis worship

Ephesos was the leading city of proconsular Asia, a bustling port and commercial hub famous for its temple of Artemis, one of the seven wonders of the ancient world. In Acts, Paul visits Ephesus on his second journey (18:19-21), then spends over two years there on his third (19:1-41), triggering a riot among silversmiths who feared for their trade in Artemis shrines. The city became a major center of the Pauline mission: Paul wrote 1 Corinthians from Ephesus (1 Cor 16:8), addressed a letter to the Ephesian church (Eph 1:1), left Timothy there to oversee the community (1 Tim 1:3), and it appears as the first of the seven churches in Revelation (Rev 2:1). Spanish

'Efeso,' French 'Ephese,' and German 'Ephesus' all transliterate the name directly.

(16×) The proper name of the principal city of the Roman province of Asia (modern western Turkey), significant in the NT as a center of Paul's missionary activity (Acts 18:19-21; 19:1-41; 20:16-17), the recipient of an apostolic letter (Eph 1:1), Timothy's ministerial assignment (1 Tim 1:3; 2 Tim 1:18; 4:12), and the first of the seven churches addressed in Revelation (Rev 1:11; 2:1). All 16 occurrences denote this single geographic referent, with its associations of vibrant commerce, Artemis cult worship, and early Christian community. **GEOGRAPHY AND SPACE**

en: Ephesos, of-Ephesos | **es:** de-Éfeso, Éfeso, Éphesos | **fr:** Ephesus, Éphèse | **de:** Ephesus Acts 18:19; Acts 18:21; Acts 18:24; Acts 19:1; Acts 19:17

ἐφευρ-ετής G2182 *N-AMP* (1×)

Inventors, devisers; those who conceive and create new things, especially evil schemes

This noun describes those who invent, devise, or contrive things—particularly in negative contexts, those who conceive new forms of evil. Paul uses it in Romans 1:30 in his catalog of depraved humanity: they are 'inventors of evil.' The word suggests not just practicing existing wickedness but creative innovation in sin, devising novel forms of rebellion and corruption beyond what tradition already provides.

(1×) Paul's dark portrait of humanity under God's judgment (Romans 1:30) includes this disturbing quality—not merely continuing in inherited sins but inventing fresh evils. This creativity in corruption shows the depth of depravity when God gives people over to reprobate minds. The translations ('inventors,' 'inventores,' 'inventeur,' 'Erfinder') preserve the notion of devising or creating. Far from morally neutral innovation, this is ingenuity devoted to wickedness, the tragic creativity of rebels. **CREATION AND MAKING**

en: inventors | **es:** inventores | **fr:** inventeur | **de:** Erfinder Rom 1:30

ἐφημερ-ία G2183 *N-GFS* (2×)

division, priestly course assigned to temple service rotation

The temple priesthood was organized into 24 divisions, each serving for a week at a time in rotation (1 Chronicles 24). This word refers to one of those divisions and appears only in Luke 1, in the narrative of Zechariah. Verse 5 identifies Zechariah as belonging to 'the division of Abijah' (the eighth division), and verse 8 notes that he was serving in the temple 'in the order of his division' when Gabriel appeared to announce John the Baptist's birth. This detail grounds the angel's announcement in the ordinary rhythms of priestly duty.

(2×) Luke's double mention establishes Zechariah's legitimate priestly credentials and places the miraculous announcement within the structure of Israel's worship life. The division system ensured all priestly families participated in temple service, so when Zechariah drew lots to enter the Holy Place (1:9), he was fulfilling his appointed role—making the divine interruption all the more striking against the backdrop of routine religious duty. **DIVISION SPLIT**

en: division, the-division | **es:** división | **fr:** classe | **de:** ἐφημερίας Luke 1:5; Luke 1:8

ἐφήμερ-ος G2184 *Adj-GFS* (1×)

Daily, for the day; pertaining to each day's needs or occurrence

This adjective means 'for the day' or 'daily,' describing what belongs to each day, recurs daily, or meets daily needs. James uses it in describing a scenario where someone lacks 'daily food' (James 2:15)—the regular sustenance needed each day. The word emphasizes the everyday, recurring character of something, what is needed or experienced on a day-by-day basis.

(1×) James' hypothetical example (2:15) of a brother or sister lacking daily food illustrates empty faith that offers pious words without practical help. The translations ('daily,' 'diario,' 'taeglich') emphasize regular, recurring needs—not luxury items but basic daily sustenance. James' point is devastating: faith that won't provide daily bread to hungry believers is dead, proving itself worthless by failing love's most basic test. **AUTO-DETECTED COMMUNITY 5469 WITH 3 SENSES**

en: daily | **es:** diario | **fr:** ἐφημέρου | **de:** taeglich Jas 2:15

ἐφικνέομαι G2185 *V-ANM* (2×)

to reach, to arrive at, to attain to

This verb describes successfully reaching a destination or goal, whether spatial or metaphorical. Paul uses it twice in 2 Corinthians 10 to discuss the boundaries of his apostolic ministry. In verse 13 he refuses to boast beyond proper limits but only 'according to the measure of the sphere which God appointed us—a sphere which reaches even to you.' Verse 14 reinforces this: 'we are not overextending ourselves, as though we did not reach you, for we were the first to come even as far as you with the gospel of Christ.' The imagery is of a measuring line that extends to its appointed limit.

(2×) Both uses appear in Paul's defense of his apostolic authority to the Corinthians. The verb's classical sense of 'reaching' or 'aiming at' a target supports Paul's argument that God assigned him a territory (Corinth included), and he successfully arrived there first with the gospel. The spatial metaphor carries authority implications—Paul reached them legitimately, within his God-given jurisdiction, not as an interloper in another's field. **AFFORD REACH OBTAIN**

en: reaching, to-reach | **es:** alcanzando, alcanzar | **fr:** atteindre | **de:** erreichen 2Cor 10:13; 2Cor 10:14

ἐφίστημι G2186 *V-PIM/P-3S* (21×)

To stand by, come upon suddenly, be present or imminent; also to press on urgently or to attack with hostile intent.

Built on the compound ἐπί + ἵστημι ('stand upon'), this verb carries a vivid spatial sense that branches into several distinct uses. In the Gospels it often describes angels or messengers who suddenly appear beside someone, as when the two men in dazzling garments 'stood by' the women at the empty tomb (Luke 24:4). The German 'steht-dabei' (stands-alongside) captures the proximity well. It can also shade into urgency — Paul's charge to Timothy to 'be ready in season and out of season' (2 Tim 4:2) — or even hostile approach, as when the mob in Thessalonica 'set upon' Jason's house (Acts 17:5).

1. stand by or near (10×) To position oneself beside or near someone, standing in close proximity. This is the most common NT use, seen when the angel 'stood by' the shepherds (Luke 2:9) or when the men in white 'stood beside' the apostles at the Ascension. The Spanish 'habiéndose-presentado' (having presented oneself) and German 'steht-dabei' both emphasize the nearness and readiness implied. The sense suggests calm, deliberate presence rather than sudden intrusion. **STAND BY APPEAR**

en: came-upon, having-stood-by, having-stood-near | **es:** habiendo-se-inclinado, habiéndose-presentado, llegaron | **fr:** se-présenter | **de:** steht-dabei Luke 2:9; Luke 4:39; Luke 20:1; Luke 24:4; Acts 10:17

2. come upon suddenly, appear (7×) To come upon someone unexpectedly or to appear suddenly, with an element of surprise. Luke especially favors this use: Martha is 'stood upon' by the demands of serving (Luke 10:40), and the end-times day 'comes upon' the unprepared (Luke 21:34). The Spanish 'habiendo-venido-sobre' (having come upon) highlights the overtaking quality. In Acts 4:1 and 6:12, religious authorities descend upon the apostles without warning. **STAND BY APPEAR**

en: came-upon, come-upon, having-approached | **es:** acercándose, habiendo-venido-sobre, habiéndome-presentado | **fr:** se-présenter | **de:** steht-dabei, ἐφίστανται Luke 2:38; Luke 10:40; Luke 21:34; Acts 4:1; Acts 6:12

3. be present, be at hand (2×) To be present, at hand, or imminent as a state rather than an action. Paul writes that his 'departure has come' (2 Tim 4:6), using the perfect to indicate a condition now fully upon him. In Acts 28:2, the rain 'had set in'—a weather event already established. This stative use differs from senses 1-2 in that arrival is complete and the emphasis falls on the resulting condition. **STAND BY APPEAR**

en: has-come, having-set-in | **es:** ha-llegado, que-estaba-sobre | **fr:** se-présenter | **de:** steht-dabei, ἐφέστηκεν Acts 28:2; 2Tim 4:6

4. be urgent, press on (1×) To be urgent, persistent, or pressing in carrying out a duty. In 2 Timothy 4:2, Paul charges Timothy to 'be ready' (ἐπίστηθι) — be at your post, press on whether the moment seems convenient or not. The Spanish 'insiste' (insist, persist) captures the force well. This sense extends the spatial 'standing over' into figurative vigilance and relentless readiness. **STAND BY APPEAR**

en: be-ready | **es:** insiste | **fr:** se-présenter | **de:** ἐπίστηθι 2Tim 4:2

5. attack, assault (1×) To come upon with hostile intent, to rush upon or assault. In Acts 17:5, the jealous mob 'set upon' Jason's house seeking Paul and Silas. The Greek 'having attacked' (ἐπιστάντες) and Spanish 'presentándose-ante' show the shift from mere appearance to aggressive confrontation. This martial use draws on the compound's sense of imposing oneself forcibly upon another. **STAND BY APPEAR**

en: having-attacked | **es:** presentándose-ante | **fr:** se-présenter | **de:** steht-dabei Acts 17:5

Ἐφραίμ G2187 *N-AMS* (1×)

Ephraim, a place name; a town near Jerusalem where Jesus withdrew

Ephraim was a town in the wilderness near Jerusalem where Jesus withdrew with his disciples after raising Lazarus (John 11:54). The exact location is debated, but it provided a secluded refuge when the Sanhedrin actively plotted Jesus' death. The name echoes the patriarch's son and the northern Israelite tribe, but this appears to be a separate Judean town, significant only as Jesus' temporary hiding place before his final Passover.

(1×) John records (11:54) that after raising Lazarus—the miracle that sealed the authorities' determination to kill Jesus—he withdrew to this wilderness town for a period. The location provided strategic distance from Jerusalem's hostility while remaining close enough for the coming Passover journey. The name Ephraim connects to Israel's history but this town's biblical significance lies solely in providing Jesus refuge during his final weeks. **GEOGRAPHY AND SPACE**

en: Ephraim | **es:** Ephraïm | **fr:** Éphraïm | **de:** Ephraim John 11:54

G2188 *V-AMP-2S* (1×)

Ephphatha, an Aramaic command meaning 'be opened'; Jesus' healing word

This is the Aramaic word Jesus spoke when healing a deaf man with a speech impediment in Mark 7:34. Looking to heaven and sighing deeply, Jesus touched the man's ears and tongue and said 'Ephphatha'—'Be opened.' Mark preserves the original Aramaic and translates it for Greek readers, one of several instances where Jesus' native language breaks through the Greek narrative, adding intimacy and historical authenticity to the healing account.

(1×) Mark's preservation of Jesus' Aramaic word (7:34) heightens the scene's vividness—we hear the very syllables Jesus spoke. The command addressed not just the man's ears but the entire blockage preventing communication. Jesus' sigh suggests the weight of living in a fallen world where such afflictions exist. The translations simply transliterate the Aramaic since Mark provides the translation. This word captures the sovereign command that restored hearing and clear speech instantaneously. **OPENING AND SHUTTING**

en: Ephphatha | **es:** Ephphathá | **fr:** Ephphatha | **de:** Ephata Mark 7:34

ἔχθρ-α G2189 *N-NFP* (6×)

Enmity, hostility, or deep-seated antagonism between parties, whether personal, cosmic, or spiritual.

An abstract noun denoting settled hostility or antagonism — not a passing quarrel but a deep rift between opposing parties. Paul identifies it as a 'work of the flesh' alongside jealousy and strife (Gal 5:20), but also uses it theologically for the cosmic hostility between sinful humanity and God (Rom 8:7) and the dividing wall of enmity between Jew and Gentile that Christ abolished (Eph 2:14-16). Luke records that Herod and Pilate had been at enmity before being reconciled over Jesus' trial (Luke 23:12). The Spanish 'enemistad' and French 'inimitie' both preserve the relational depth of the term.

enmity / hostility (6×) Enmity, hostility, or deep antagonism between persons or groups — ranging from interpersonal feuds to cosmic spiritual opposition. In Rom 8:7 it describes the mind of the flesh as enmity toward God; in Eph 2:15-16 Christ destroys the dividing wall of enmity between Jew and Gentile; in Gal 5:20 it appears among the works of the flesh alongside jealousy and discord. Luke 23:12 uses it of the personal feud between Herod and Pilate. The plural form in Galatians (Spanish 'enemistades') suggests multiple manifestations of hostility, while the singular elsewhere points to a settled, structural antagonism. **ENMITY HOSTILITY**

en: enmities, enmity, hostility | **es:** enemistad, enemistades | **fr:** hostilité, inimitié | **de:** Feindschaft, ἔχθρᾳ Luke 23:12; Rom 8:7; Gal 5:20; Eph 2:15; Eph 2:16

ἐχθρός G2190 *Adj-NMS* (32×)

enemy, foe, hostile adversary — one who is personally, nationally, or spiritually opposed

Echthros derives from echthos ('hatred') and functions both as an adjective ('hostile') and as a substantive noun ('enemy'). Its 32 New Testament occurrences span the personal, the political, and the cosmic. Jesus' command to love your enemies (Matt 5:43-44) overturns conventional reciprocity, while the parable of the wheat and tares identifies the enemy as the devil himself (Matt 13:25-39). Paul quotes Psalm 110 — 'until I make your enemies a footstool' — to frame Christ's eschatological triumph (1 Cor 15:25-26), and strikingly names death as the 'last enemy.' Luke's Magnificat celebrates God scattering the hostile and delivering from the hand of enemies (Luke 1:71-74). German Feind, Spanish enemigo, and French ennemi all track the single adversary-concept without subdivision.

enemy / hostile one (32×) An enemy or hostile adversary, covering personal, national, and spiritual opposition. Jesus commands love toward enemies in the Sermon on the Mount (Matt 5:43-44), then identifies the devil as the enemy in the parable of the tares (Matt 13:39). Paul designates death itself as the 'last enemy' to be destroyed (1 Cor 15:25-26), quoting Psalm 110's enthronement oracle. Mary's Magnificat celebrates deliverance from enemies (Luke 1:71, 74). **ENEMY AND ADVERSARY**

en: enemies, of-enemies | **es:** de-enemigos, enemigos | **fr:** ennemi | **de:** Feind, Feinde Matt 5:43; Matt 5:44; Matt 10:36; Matt 13:25; Matt 13:28

ἔχιδν-α G2191 *N-GFP* (5×)

Viper; a venomous snake, used literally and as a sharp metaphor for moral danger

A term for a venomous snake that carries heavy metaphorical weight in the New Testament. John the Baptist and Jesus both use the phrase 'brood of vipers' as a stinging rebuke—implying that their hearers are not merely dangerous but have inherited their poisonous nature. Spanish 'víbora' and French 'vipère' both descend from the same Latin root, while the English 'viper' captures the hissing menace of the original Greek. The one literal occurrence in Acts 28:3, where a viper fastens on Paul's hand, stands in vivid contrast to the figurative uses.

(5×) A venomous snake, used both literally and figuratively. In its figurative use, the phrase γεννήματα ἐχιδνῶν ('brood of vipers') appears in Matt 3:7, 12:34, 23:33, and Luke 3:7, where John the Baptist and Jesus employ it as a term of severe moral reproach—suggesting inherited wickedness and deadly spiritual danger. The sole literal occurrence (Acts 28:3) describes the snake that bites Paul on Malta. Multilingual evidence—Spanish 'víbora,' French 'vipère'—consistently renders a single lexical sense, with context alone distinguishing the literal from the metaphorical. **SERPENTS AND SNAKES**

en: a-viper, of-vipers | **es:** de-víboras, víbora | **fr:** vipère | **de:** ἐχιδνῶν, ἔχιδνα Matt 3:7; Matt 12:34; Matt 23:33; Luke 3:7; Acts 28:3

ἔχω G2192 *V-PPM/P-ANP* (711×)

Have, possess; hold fast; be in a state; be pregnant; regard as; neighboring (middle participle)

The Greek verb echo is among the most frequent in the New Testament, appearing over 700 times. At its core it means 'to have' or 'to possess,' but its semantic reach extends far beyond ownership. Combined with adverbs it becomes quasi-copular ('kalos echo' = 'I am well'), with 'en gastri' it means 'to be pregnant,' and in the middle participle echomenos it means 'next' or 'neighboring.' Spanish distinguishes tener (possess) from estar (be in a state), neatly separating the two largest senses. This versatility makes echo one of the workhorses of koine Greek grammar.

1. possess / have (680×) General possession or having (680x) — the overwhelming default sense. Spanish tiene, French avoir, and German haben all map here without ambiguity. Matt 8:20 ('the Son of Man has nowhere to lay his head') and Matt 13:12 ('whoever has, to him more will be given') show echo in its most basic possessive function, covering material goods, qualities, relationships, and abstract attributes alike. POSSESSING AND HAVING

en: has, has-it, he-has | **es:** tiene | **fr:** avoir | **de:** haben, hat Matt 5:23; Matt 8:20; Matt 9:6; Matt 11:18; Matt 13:12

2. be in a state (quasi-copular) (9×) Quasi-copular 'to be in a state' (9x), where echo plus an adverb expresses condition rather than possession. Spanish estar (not tener) signals this shift clearly. Mark 2:17 ('those who are sick,' kakos echontes) and Mark 5:23 ('my daughter is at the point of death,' eschatos echei) show the verb functioning as 'to be' with an adverbial complement — a well-documented koine Greek idiom. POSSESSING AND HAVING

en: I-have, are, having | **es:** estoy, está, están | **fr:** avoir | **de:** haben, hat Mark 2:17; Mark 5:23; Luke 5:31; Acts 7:1; Acts 12:15

3. be pregnant (ἐν γαστρὶ ἔχω) (7×) Idiomatic 'to be pregnant' (en gastri echo, 7x), a fixed collocation meaning 'to have in the womb.' Matt 1:18 (Mary 'was found to be with child') and Matt 24:19 ('woe to those who are pregnant') use this phrase. Spanish que tiene(n) and German haben preserve the literal 'have' construction, while the context makes the specialized meaning unmistakable. POSSESSING AND HAVING

en: having, will-have | **es:** que-tengan, que-tiene, que-tienen | **fr:** avoir | **de:** haben, hat Matt 1:18; Matt 1:23; Matt 24:19; Mark 13:17; Luke 7:2

4. hold / grasp / hold fast (6×) To hold, grasp, or hold fast (6x), emphasizing retention or physical grip rather than static possession. Mark 16:8 ('trembling and astonishment held them') and 1Tim 3:9 ('holding the mystery of the faith') show both literal and metaphorical gripping. Spanish ten (imperative 'hold!') and the participial 'holding' in multiple languages distinguish this active, volitional sense. POSSESSING AND HAVING

en: have, hold, holding | **es:** ten, teniendo, tenme | **fr:** avoir | **de:** haben, hat Mark 16:8; Luke 14:18; Luke 14:19; Rom 14:22; 1Tim 3:9

5. regard as / consider (5×) To regard as or consider (5x), where echo takes a double accusative or predicate complement. Matt 14:5 ('he held him as a prophet') and Matt 21:26 ('they all hold John as a prophet') show estimation rather than possession. Spanish lo tenian ('they regarded him') preserves the same construction. Phil 2:29 ('hold such people in honor') extends this into ethical exhortation. POSSESSING AND HAVING

en: have, held, hold | **es:** lo-tenían, tened, tenían | **fr:** avoir | **de:** haben, hat Matt 14:5; Matt 21:26; Matt 21:46; Mark 11:32; Phil 2:29

6. next / neighboring (middle: ἐχόμενος) (4×) Middle participle echomenos meaning 'next, adjoining, neighboring' (4x). Spanish siguiente/cercanas and German-based glosses mark the spatial or temporal adjacency. Mark 1:38 ('let us go to the neighboring towns'), Luke 13:33 ('the next day'), and Acts 20:15 show this specialized participial form functioning as an adjective entirely detached from the verb's possessive core. POSSESSING AND HAVING

en: following, neighboring | **es:** cercanas, siguiente | **fr:** avoir | **de:** haben, hat Mark 1:38; Luke 13:33; Acts 20:15; Acts 21:26

ἕως G2193 *Prep* (147×)

Until, up to (temporal endpoint); occasionally 'while' (duration during which an action continues).

A temporal particle that marks the boundary or limit of an action in time. In its dominant sense, ἕως means 'until' — pointing to the endpoint at which something ceases or a new event begins, as in 'until the day' or Matthew 1:25's 'until she bore a son.' Less commonly it shades into 'while,' expressing ongoing duration rather than termination, as in Jesus' instruction to pray 'while I go over there' (Mark 14:32). Spanish distinguishes these neatly: 'hasta' (until) versus 'mientras' (while), confirming the semantic split visible in the Greek usage.

1. until (143×) The temporal conjunction 'until,' marking the endpoint or limit up to which an action extends. Covers 143 occurrences including key passages like the genealogical markers in Matthew 1:17 ('from Abraham until David... until the deportation... until the Christ') and Matthew 1:25 ('until she bore a son'). Multilingual glosses are strikingly uniform: Spanish 'hasta,' French 'jusqu'à,' German 'bis' — all endpoint-oriented prepositions confirming the terminal sense. UNTIL (TEMPORAL LIMIT)

en: to-, until, until- | **es:** hasta | **fr:** jusqu'à | **de:** bis Matt 1:17; Matt 1:25; Matt 2:9

2. while (4×) A less frequent usage (4x) meaning 'while,' expressing ongoing duration rather than a terminal point. In Matthew 5:25 it urges settling with an adversary 'while you are on the way,' and in Mark 14:32 Jesus tells the disciples to sit 'while I pray.' Spanish 'mientras' distinctly separates this from the 'hasta' of sense 1, and the French and German forms ('jusqu'à,' 'bis') stretch to cover both, illustrating how some languages conflate what Greek distinguishes contextually. UNTIL (TEMPORAL LIMIT)

en: while, while- | **es:** mientras | **fr:** jusqu'à | **de:** bis Matt 5:25; Mark 6:45; Mark 14:32; John 9:4

Ζαβουλών G2194 *N-GMS* (3×)

Zebulun; tribal name of Jacob's tenth son and his descendants

Zebulun (Hebrew Zevulun) is the personal and tribal name of Jacob's tenth son through Leah. In the New Testament the name appears in prophetic fulfillment (Matthew 4:13, 15) regarding Jesus' ministry in Galilee—'the land of Zebulun'—and in the tribal sealing vision of Revelation 7:8. The tribe settled in lower Galilee, making Jesus' ministry there a fulfillment of Isaiah's prophecy about light dawning on this region.

(3×) The name appears uniformly: Zaboulōn, Zebulun, Zabulon. Matthew 4:13 notes Jesus 'went and lived in Capernaum by the sea, in the territory of Zebulun and Naphtali.' Matthew 4:15 quotes Isaiah: 'the land of Zebulun and the land of Naphtali... the people dwelling in darkness have seen a great light.' Revelation 7:8 lists 'twelve thousand from the tribe of Zebulun' among those sealed. The references anchor Jesus' Galilean ministry in prophetic geography and maintain tribal continuity in eschatological Israel. PROPER NAMES (PERSONAL)

en: of-Zaboulōn | **es:** de-Zaboulón, de-Zaboulōn | **fr:** Zabulon | **de:** Sebulon, Ζαβουλὼν Matt 4:13; Matt 4:15; Rev 7:8

Ζακχαῖος G2195 *N-NMS* (3×)

Zacchaeus; Hebrew name meaning 'pure' or 'righteous,' borne by the chief tax collector of Jericho

This name appears only in Luke's account of the wealthy chief tax collector who climbed a sycamore tree to see Jesus passing through Jericho (Luke 19). The Hebrew root (זָכַי) carries connotations of purity or righteousness—an ironic contrast to the social stigma attached to tax collectors in first-century Judea. Luke's narrative turns on this tension: the man whose name means "righteous" is precisely the one religious leaders would have considered unrighteous. When Jesus calls him down and declares salvation has come to his house, the story fulfills the meaning embedded in his name. The multilingual forms (French Zachée, Spanish Zakchaîos) preserve the Greek transliteration of the Hebrew original.

(3×) The proper name of the chief tax collector in Jericho who hosted Jesus and pledged to give half his possessions to the poor and restore fourfold what he had taken unjustly. Luke uses the name three times in rapid succession (19:2, 5, 8), building the narrative around this named individual. As a transliteration from Hebrew זַכַּי (cf. Nehemiah 7:14), the name carried associations of purity that would have resonated ironically with Luke's original audience given Zacchaeus's profession. **PROPER NAMES (PERSONAL)**

en: Zakchaie, Zakchaios | **es:** Zakchaîe, Zakchaîos | **fr:** Zachée | **de:** Ζακχαῖε, Ζακχαῖος Luke 19:2; Luke 19:5; Luke 19:8

Ζαρά G2196 *N-AMS* (1×)

Zerah, a personal name meaning 'rising' or 'dawning'; an ancestor of Jesus

Zerah was one of the twin sons born to Judah and Tamar (Genesis 38:30), included in Matthew's genealogy of Jesus (1:3). His birth was unusual—his hand emerged first, marked with a scarlet thread by the midwife, but then he withdrew and his twin Perez was born first. Despite being Judah's son, Zerah's line didn't continue in the messianic genealogy; Perez became David and Jesus' ancestor, while Zerah's mention shows Matthew's concern for complete genealogical accuracy.

(1×) Matthew's genealogy (1:3) includes Zerah alongside his twin Perez—unusual since genealogies typically list only the direct line. This inclusion highlights the scandalous Tamar episode while showing that God's sovereign choice determined the messianic line through Perez, not Zerah, despite the latter's brief birth-order advantage. The name meaning 'rising' or 'dawning' proved ironic—Zerah rose first but Perez preceded him, just as God's choices often overturn human expectations. **PROPER NAMES (PERSONAL)**

en: Zara | **es:** Zará | **fr:** Zara | **de:** Serach Matt 1:3

Ζαχαρίας G2197 *N-VMS* (11×)

Zacharias/Zechariah — priestly father of John the Baptist; also the murdered prophet son of Berechiah

The proper name Ζαχαρίας (Zacharias) refers primarily to the elderly priest of the division of Abijah who became the father of John the Baptist. Luke's infancy narrative tells his story: the angelic announcement while he burns incense, his disbelief and resulting muteness, and the Benedictus when his tongue is loosed at John's circumcision (Luke 1:5-67; 3:2). A second Zacharias appears in Jesus' indictment of the scribes — 'the blood of Zechariah son of Berechiah, murdered between the sanctuary and the altar' (Matt 23:35; Luke 11:51). Spanish 'Zacarías' and Arabic 'ز preserve the name.

(11×) Zacharias the priest, father of John the Baptist — an elderly Levitical priest of the division of Abijah, husband of Elizabeth. While serving his priestly course in the temple, the angel Gabriel announces John's birth; Zacharias doubts and is struck mute until the child's circumcision, when he prophesies the Benedictus (Luke 1:5-67). Luke 3:2 identifies John by patronymic as 'son of Zacharias.' All 9 occurrences in Luke refer to this figure. Spanish 'Zacarías,' Korean '사가랴,' and Arabic 'ز transliterate consistently across languages. **ZECHARIAH PERSONAL NAME**

en: Zacharia, Zacharias, of-Zacharias | **es:** Zacharía, Zacharías, de-Zacharías | **fr:** Zacharie | **de:** Zacharias Matt 23:35; Luke 1:5; Luke 1:12; Luke 1:13; Luke 1:18

ζῶ G2198 *V-PSA-3P* (141×)

To live, be alive; of physical life, resurrection life, and the conduct of one's earthly existence.

Zao is the Greek verb for the most fundamental of all conditions — being alive. In the New Testament it carries the full weight of that concept, from the simple biological fact of breathing ('the living God,' Matt 16:16) to the astonishing claim that the dead live again (Rev 2:8) and the ethical imperative of how one's years are spent (Acts 26:5). The present participle ho zon ('the living one') becomes a divine title across the Scriptures, and the multilingual evidence is remarkably stable: Spanish viviente/vivo, German leben/lebt, Korean 살다, and Swahili -ishi all preserve the same core without needing specialized vocabulary — until the resurrection sense appears, where languages begin reaching for completive or ingressive aspect markers to capture the transition from death back to life.

1. be alive, have life (133×) To be in a state of physical or spiritual life, to have life — the overwhelming core sense at 133 occurrences. This covers the living God (Matt 16:16; Matt 26:63), living creatures, living persons as opposed to the dead, and the life-giving power of God's word ('man shall not live by bread alone,' Matt 4:4; Luke 4:4). Spanish viviente/vivo and German leben/lebt map directly, as do Korean 살아 있는 and Swahili -ishi. The present participle zon often functions as an attributive adjective ('living water,' 'living hope'), and the stative present tense conveys ongoing, durative life. **LIFE AND LIVING**

en: living | **es:** viviente, vivientes, vivo | **fr:** vivre | **de:** leben, lebt Matt 4:4; Matt 16:16; Matt 26:63; Mark 16:11; Luke 4:4

2. come back to life, live again (4×) To come back to life, to live again after having died — 4 occurrences marking the dramatic transition from death to renewed existence. In Luke 15:32 the prodigal 'was dead and is alive again'; in Romans 14:9 Christ 'died and lived again'; in Revelation 2:8 the risen Christ 'was dead and came to life.' The aorist tense (ezesen) is crucial here, capturing the punctiliar moment of resurrection. Korean 살아나다 ('to come alive') and the shift from Spanish vivio to vivio (preterite) confirm that translators recognize the ingressive aspect — this is not mere continuation of life but its dramatic re-commencement. **LIFE AND LIVING**

en: lived | **es:** vivió | **fr:** vivre | **de:** leben, lebt Luke 15:32; Rom 14:9; Rev 2:8; Rev 13:14

3. live, conduct one's life (4×) To live in the sense of conducting one's earthly existence over time — 4 occurrences focusing on the duration, manner, or circumstances of a life lived. Anna the prophetess 'lived with her husband seven years' (Luke 2:36); Paul testifies that he 'lived as a Pharisee' (Acts 26:5); the martyrs 'lived and reigned with Christ a thousand years' (Rev 20:4-5). Spanish vivieron and German lebten both shift into the narrative past, treating life as a biographical span rather than a present state. The distinction from sense 1 is aspectual — here zao is durative-terminative rather than stative, describing a stretch of lived experience rather than the condition of being alive. **LIFE AND LIVING**

en: I-lived, having-lived, lived | **es:** habiendo-vivido, vivieron, vivieron, | **fr:** vivre | **de:** leben, lebt Luke 2:36; Acts 26:5; Rev 20:4; Rev 20:5

Ζεβεδαῖος G2199 *N-GMS* (12×)

Zebedee — Galilean fisherman, father of the apostles James and John

Zebedaios is the Greek form of the Hebrew Zavdiyah ('Yahweh has bestowed'), identifying the Galilean fisherman whose sons James and John left their nets to follow Jesus. All 12 NT occurrences function as a patronymic identifier — 'James the son of Zebedee,' 'the sons of Zebedee' — situating these prominent apostles within their family and trade. Zebedee himself appears directly only in the calling narrative (Matt 4:21-22; Mark 1:19-20), where he is left in the boat mending nets, a poignant image of what discipleship costs a family. His wife appears in Matt 20:20 and 27:56. The name is remarkably stable across languages: Spanish 'Zebedeo,' French 'Zebedee,' German 'Zebedäus.'

Zebedee (proper noun, father of James and John) (12×) The proper noun Zebedaios (Zebedee), referring to a Galilean fisherman and father of the apostles James and John. Appears almost exclusively in patronymic phrases — 'James of Zebedee,' 'the sons of Zebedee' — serving to identify these two apostles rather than to characterize Zebedee himself. Present at the calling scene on the Sea of Galilee (Matt 4:21; Mark 1:19-20) and referenced indirectly through his wife (Matt 20:20, 27:56) and in the final resurrection appearance (John 21:2). All 12 occurrences denote a single individual. **PROPER NAMES (PERSONAL)**

en: Zebedaios, of-Zebedaios | **es:** Zebedaíou, Zebedaîos, Zebedaîou | **fr:** Zébédée | **de:** Zebedaeus, Zebedäus Matt 4:21; Matt 10:2; Matt 20:20; Matt 26:37

ζεστός G2200 *Adj-NMS* (3×)

hot, heated; having high temperature

This adjective means hot or heated, describing high temperature. It appears exclusively in Revelation's letter to Laodicea, in the famous rebuke about being neither hot nor cold but lukewarm. The contrast between hot (ζεστός), cold (ψυχρός), and lukewarm (χλιαρός) speaks to spiritual fervor versus tepid compromise. Hot water has usefulness, as does cold; lukewarm water provokes disgust and is spit out.

(3×) All translations render this as temperature hot: Spanish caliente, German heiss. Revelation 3:15: 'I know your works: you are neither cold nor hot. Would that you were either cold or hot!' Verse 16: 'So, because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth.' The threefold repetition (hot... hot... lukewarm and neither hot nor cold) emphasizes the contrast. The Laodicean church's tepid commitment provokes nausea in Christ, while passionate devotion—whether hot or even decisively cold—has more integrity than comfortable mediocrity. **HEAT AND WARMTH**

en: hot | **es:** caliente | **fr:** heiss | **de:** heiss Rev 3:15; Rev 3:16

ζεῦγος G2201 *N-ANS* (2×)

yoke, pair of animals or things

From the verb 'to yoke together,' this noun refers to a pair of animals harnessed for work, typically oxen, or more broadly to any matched pair. Luke uses it in two contexts with different nuances. In Luke 2:24, Mary and Joseph bring 'a pair of turtledoves or two young pigeons' to the temple for purification—the offering prescribed for the poor in Leviticus 12:8. In Luke 14:19, a man excuses himself from the great banquet saying, 'I have bought five yoke of oxen, and I go to examine them'—a transparent excuse revealing misplaced priorities.

(2×) The two uses showcase different social realities: Luke 2:24's bird-pair marks Joseph and Mary's poverty (they couldn't afford a lamb), while Luke 14:19's five ox-pairs signals considerable wealth (ten oxen represented substantial agricultural investment). The term's flexibility to describe any matched pair, from sacrificial birds to farm animals, makes it useful for both ritual contexts and everyday economic life, yet in Luke's hands it becomes a marker of social status and spiritual priorities. **GEOGRAPHY AND SPACE**

en: Yokes, a-pair | **es:** Yuntas, par | **fr:** paire | **de:** Zεύγη, ζεῦγος Luke 2:24; Luke 14:19

ζεύγλ-η G2202 *N-AFP* (1×)

Loop or strap on a yoke, through which an animal's head passes; nautical: rudder lashings or bands.

This rare Greek term appears only once in the New Testament, referring to the ropes or bands that secured the steering mechanism on a ship. In classical usage, it denoted the loop attached to a yoke through which a beast's head was placed. Luke uses it in Acts 27:40 during Paul's shipwreck narrative, where the crew loosens the rudder bands to prepare for beaching the vessel. The multilingual glosses reflect both the nautical context (lashings, bands) and uncertainty about the precise technical referent.

(1×) The single NT occurrence appears in the vivid shipwreck account where sailors prepare to beach the ship by loosening the rudder mechanism. Cross-linguistic evidence shows translators grappling with the technical maritime vocabulary, with some opting for 'lashings' or 'bands' while others transliterate. The domain assignment to ANIMALS reflects the word's classical sense related to yoking animals, though the Acts passage clearly uses it in a nautical context for ship steering equipment. **CATTLE AND OXEN**

en: lashings | **es:** amarras | **fr:** amarre | **de:** ζευκτηρίας Acts 27:40

Ζεύς G2203 *N-AMS* (2×)

Zeus, chief god of the Greek pantheon

The king of the Olympian gods, Zeus was the supreme deity in Greco-Roman paganism, associated with sky, thunder, and sovereign power. In Acts 14, when Paul heals a lame man at Lystra, the crowds identify Barnabas as Zeus (the more dignified, silent deity) and Paul as Hermes (Zeus's messenger, since Paul did the talking). The priest of Zeus even brings oxen to sacrifice to them (14:13). Paul and Barnabas tear their clothes in horror, insisting they are mere mortals pointing to the living God who made heaven and earth—a sharp contrast to the pagan pantheon.

(2×) Both references occur in Acts 14:12-13 during the Lystra incident, where pagan religiosity misidentifies the apostles as gods incarnate. The scene underscores the clash between biblical monotheism and polytheistic paganism, while also revealing the Lycaonian crowd's theological framework: they interpret powerful deeds through the lens of their divine hierarchy, with Zeus at the top. The apostles' violent rejection of this honor emphasizes the chasm between the true Creator and the false gods of the nations. **GODS AND DEITIES**

en: Zeus | **es:** Zeus | **fr:** Zeus | **de:** Δία, Διὸς Acts 14:12; Acts 14:13

ζέω G2204 *V-PPA-NMS* (2×)

to boil, to be fervent, to be zealous

Literally describing water boiling or seething, this verb came to characterize intense inner passion or zeal. Acts 18:25 describes Apollos as 'fervent in spirit' even though his knowledge was limited to John's baptism—his passion outran his theology, which Priscilla and Aquila corrected. Romans 12:11 commands, 'not lagging in diligence, fervent in spirit, serving the Lord,' where the boiling metaphor captures the intensity believers should bring to spiritual service. The German eifrig (eager, zealous) and the classical image of a kettle boiling convey the same heat and energy.

(2×) Both occurrences describe spiritual passion, though with different emphases: Apollos demonstrates natural fervor that needs theological refinement, while Romans 12:11 prescribes fervor as a duty for all believers. The boiling imagery suggests visible intensity—this isn't quiet devotion but hot, bubbling zeal that overflows in speech and action. The verb implies that authentic Christian life should simmer with constant spiritual heat, not tepid indifference. **ZEAL AND JEALOUSY**

en: being-fervent, fervent | **es:** ferviente, fervientes | **fr:** zèle | **de:** eifrig, ζέων Acts 18:25; Rom 12:11

ζῆλος G2205 *N-NMS* (16×)

Jealousy or envious rivalry; zeal, passionate devotion; fury, fiery indignation.

The Greek noun zelos holds a remarkable tension at its heart: the same burning intensity that fuels righteous devotion can curdle into destructive envy. When Jesus cleanses the temple, his disciples remember 'Zeal for your house will consume me' (John 2:17) — a holy fire. But when the Sadducees move against the apostles, they are 'filled with jealousy' (Acts 5:17) — the same Greek word now naming a possessive rage. Spanish celo and French zele mirror this ambiguity perfectly, while German Eifer similarly hovers between admirable eagerness and suspicious jealousy. Paul navigates both edges: he commends the Corinthians' zelos as godly earnestness (2 Cor 7:11) and warns against zelos as the party-spirit tearing them apart (1 Cor 3:3). In Hebrews 10:27, the word reaches its terrifying extreme — the 'fury of fire' reserved for judgment.

1. jealousy (9×) Jealousy, envy, or rivalrous resentment — the negative pole of passionate intensity directed against another's advantage or perceived threat. This sense (9 occurrences) appears when the Sadducees are 'filled with jealousy' against the apostles (Acts 5:17), when Jews in Antioch are 'filled with jealousy' at Paul's success (Acts 13:45), and when Paul lists jealousy alongside quarreling and strife as marks of worldly Corinth (Rom 13:13; 1 Cor 3:3). Spanish celos, Arabic غيرة, and Korean 시기 all deploy specifically negative jealousy terms here. Paul's 'godly jealousy' for the Corinthians (2 Cor 11:2) uses the same word but reclaims it for covenantal protectiveness. **ZEAL AND JEALOUSY**

en: jealousy, with-jealousy | **es:** celo, celos, con-celo | **fr:** zèle | **de:** Eifer, ζήλου Acts 5:17; Acts 13:45; Rom 13:13; 1Cor 3:3; 2Cor 11:2

2. zeal (6×) Zeal, ardent devotion, or passionate commitment — the positive pole of the same emotional intensity, now directed toward

God, a cause, or a community. Six occurrences carry this warmer sense: the disciples' memory of Psalm 69:9 ('Zeal for your house,' John 2:17), Israel's misdirected but genuine 'zeal for God' (Rom 10:2), and the Corinthians' zealous eagerness to support Paul's collection (2 Cor 7:7, 7:11, 9:2). Spanish celo, French zele, and German Eifer remain identical to sense 1, but Arabic حمية and Korean 열심 shift toward positive ardor, confirming the semantic distinction. **ZEAL AND JEALOUSY**

en: zeal | **es:** celo | **fr:** zèle | **de:** Eifer John 2:17; Rom 10:2; 2Cor 7:7; 2Cor 7:11; 2Cor 9:2

3. fury (1×) Fury, fiery indignation, or wrathful intensity — the extreme end of the emotional spectrum, used of divine judgment. A single but powerful occurrence in Hebrews 10:27 describes 'a fury of fire that will consume the adversaries,' where zelos intensifies the already terrifying image of eschatological judgment. Spanish ardor, Arabic غضب (wrath), and Korean 맹렬한 (fierce) all abandon the jealousy/zeal vocabulary for language of raw destructive force, marking this as a distinct semantic peak beyond ordinary rivalry or devotion. **ZEAL AND JEALOUSY**

en: fury | **es:** ardor | **fr:** zèle | **de:** Eifer Heb 10:27

ζηλ-όω G2206 *V-PIA-3S* (12×)

To burn with zeal or earnest desire for something good, or to burn with jealousy and envy toward another.

Zeloo is a word of fire – it can warm or it can scorch. On the positive side, Paul urges believers to 'earnestly desire the greater gifts' (1 Cor 12:31) and to 'be zealous for spiritual gifts' (1 Cor 14:1, 39). On the negative side, the patriarchs were 'jealous of Joseph' (Acts 7:9), and James warns that coveting leads to conflict (Jas 4:2). The same intensity fuels both devotion and destruction. Spanish captures this duality with 'anhelad' (yearn for) versus 'teniendo celos' (having jealousy), while German uses 'eifern' across both senses, preserving the ambiguity inherent in passionate striving.

1. be zealous, earnestly desire (7×) A positive, energetic pursuit of something worthy – to be zealous, to eagerly strive after. Paul's exhortation to 'earnestly desire the greater gifts' (1 Cor 12:31) and 'be eager to prophesy' (1 Cor 14:39) exemplify this sense. In Galatians 4:17-18, Paul distinguishes good zeal from manipulative zeal, noting that 'it is good to be zealously sought in a good thing.' Spanish 'anhelad' (long for) and 'celéis' (be zealous) reflect the wholesome, forward-leaning aspiration at work here. **ZEAL AND JEALOUSY**

en: be-zealous, earnestly-desire, they-are-zealous | **es:** anhelad, celéis, os-celan | **fr:** eifern, être-zélé | **de:** eifern 1Cor 12:31; 1Cor 14:1; 1Cor 14:39; Gal 4:17

2. be jealous, envy (5×) A negative emotional response of jealousy, envy, or covetousness directed at another person. The patriarchs 'were jealous' of Joseph and sold him into Egypt (Acts 7:9); certain Jews in Thessalonica 'became jealous' and incited a mob (Acts 17:5). Paul's famous declaration that 'love does not envy' (1 Cor 13:4) uses this very word. Spanish 'teniendo celos' (having jealousy) and German 'Ζηλώσαντες᾽ (having become jealous) foreground the possessive, rivalrous character of this sense, distinct from godly zeal. **ZEAL AND JEALOUSY**

en: I-am-jealous, being-jealous, having-been-jealous | **es:** Teniendo-celos, celo, teniendo-celos | **fr:** eifern, être-zélé | **de:** eifern, Ζηλώσαντες, ζηλώσαντες Acts 7:9; Acts 17:5; 1Cor 13:4; 2Cor 11:2; Jas 4:2

ζηλ-ωτής G2207 *N-NMS* (8×)

A zealot or devotee; one passionately committed to a cause, law, or tradition; also the epithet 'the Zealot' for the apostle Simon

Derived from zelos ('zeal, jealousy'), this noun identifies a person consumed by passionate devotion. In its common usage, it describes fervent commitment to the Jewish law and ancestral traditions – Paul declares himself 'a zealot for my ancestral traditions' (Gal 1:14), and the Jerusalem elders note how many thousands are 'zealots for the law' (Acts 21:20). Paul also applies it to spiritual gifts (1 Cor 14:12) and to the redeemed community as 'zealous for good works' (Titus 2:14). Arabic 'ghayyur' (fervent) and Spanish 'celoso' both carry the same heat of passionate conviction. As a proper epithet, 'the Zealot' distinguishes the apostle Simon from Simon Peter (Luke 6:15; Acts 1:13), possibly indicating political nationalism or simply intense religious devotion.

1. zealous person, devotee (6×) A zealous person, devotee, or enthusiast – one passionately and fervently committed to a cause, body of teaching, or way of life. Paul calls himself 'a zealot for the traditions of my fathers' (Gal 1:14); the Jerusalem church reports myriads of believers who are 'zealots for the law' (Acts 21:20); and Paul exhorts Titus's congregation to be 'zealous for good works' (Titus 2:14). In 1 Cor 14:12, the Corinthians are 'zealots for spiritual gifts.' Arabic 'ghayyur,' Korean 'yolsimhi haneunja,' and Spanish 'celoso' all convey the consuming, almost jealous quality of such devotion. **ZEAL AND JEALOUSY**

en: zealot, zealots, zealous | **es:** celoso, celosos | **fr:** Zélote, zélé | **de:** Eiferer, ζηλωταὶ, ζηλωτὴς Acts 21:20; Acts 22:3; 1Cor 14:12; Gal 1:14; Titus 2:14

2. Zealot (epithet of Simon) (2×) A proper epithet applied to the apostle Simon, one of the Twelve, distinguishing him from Simon Peter. Listed as 'Simon the Zealot' (Simon ho Zelotes) in both Luke 6:15 and Acts 1:13, corresponding to 'the Cananaean' (ho Kananaios) in Matthew and Mark – from Aramaic qan'ana ('zealous one'), not from 'Canaan.' Whether this indicates membership in the anti-Roman Zealot movement or simply marks Simon as a man of intense religious passion remains debated. Spanish 'Zelotes' and French 'Zélote' transliterate the title directly. **ZEAL AND JEALOUSY**

en: Zealot | **es:** Zelōtés, Zēlōtén | **fr:** Zélote, zélé | **de:** Ζηλωτὴν, Ζηλωτὴς Luke 6:15; Acts 1:13

ζηλ-ωτής G2208

zealot, zealous one; an enthusiastic follower, emulator, or member of the Zealot party

Originally meaning an emulator or zealous follower—someone who ardently admires and imitates another. Classical authors use it for devoted students of philosophers like Thucydides or Antisthenes. The Septuagint employs it to translate the Hebrew describing God as 'jealous' (zealous for his own honor). In the New Testament it specifically identifies Simon the Zealot, one of the Twelve. The term likely references the Jewish revolutionary party that resisted Roman rule, though it can also mean simply 'enthusiast' or 'one zealous for the Law.' The word captures both positive devotion and potentially dangerous fanaticism.

ζημία G2209 *N-GFS* (4×)

loss, damage, forfeit; the experience of losing something valuable

A noun denoting loss or damage, often set in opposition to gain (kerdos). In Acts 27 Paul warns the ship's company of impending loss of cargo and life (27:10), then reminds them he had predicted the damage they now suffer (27:21). Paul's most striking use appears in Philippians 3:7-8, where he counts every former advantage as 'loss' for Christ's sake—a deliberate commercial metaphor. The Spanish 'pérdida' and French 'perte' mirror this single, coherent sense of forfeiture.

(4×) Loss, damage, or forfeit—the experience of being deprived of something valuable, whether material or abstract. In the shipwreck narrative Paul warns of loss to cargo and lives (Acts 27:10) and later reminds them the damage was foreseeable (Acts 27:21). Philippians 3:7-8 transforms the word into a theological metaphor: Paul regards all prior religious credentials as 'loss' compared to knowing Christ. The commercial overtone—loss opposed to gain—is preserved uniformly across Spanish 'pérdida' and French 'perte.' **AUTO-DETECTED COMMUNITY 6762 WITH 3 SENSES**

en: loss | **es:** pérdida | **fr:** perte, ζημίαν | **de:** Verlust, ζημίαν, ζημίας Acts 27:10; Acts 27:21; Phil 3:7; Phil 3:8

ζημι-όω G2210 *V-ANP* (6×)

To suffer loss, forfeit, or be damaged; experiencing the penalty of losing something valuable.

Always passive in the NT, this verb describes suffering loss or forfeiting something precious — not inflicting damage on others but

enduring it oneself. Jesus poses the famous question in all three Synoptic Gospels: 'What does it profit someone to gain the whole world and forfeit their own soul?' (Matt 16:26, Mark 8:36, Luke 9:25). Paul uses it of a builder whose shoddy work is burned away, though the builder is saved 'yet so as through fire' (1 Cor 3:15), and of the Corinthians being grieved 'so that you suffered loss from us in nothing' (2 Cor 7:9). The Spanish 'perder/perdiere' captures the forfeiture aspect clearly.

suffer loss, forfeit, be damaged (6×) To suffer loss, forfeit, or be damaged — exclusively passive in the NT, describing the experience of losing something valuable as a penalty or consequence. The Synoptic triple tradition asks what it profits to gain the whole world yet forfeit one's soul (Matt 16:26, Mark 8:36, Luke 9:25), where the Spanish 'perdiere' and French 'perdre' highlight the irreversible forfeiture. In 1 Cor 3:15, a builder suffers loss when his work is consumed by fire, though he himself is saved. In 2 Cor 7:9, Paul rejoices that the Corinthians' godly grief meant they suffered no real loss from his rebuke. LOSS AND DESTRUCTION

en: I-have-lost, having-forfeited, he-should-forfeit | **es:** fuerais-dañados, perder, perdiere | **fr:** perdre, subir-une-perte | **de:** Schaden-leiden, ζημιωθείς, ζημιωθῇ Matt 16:26; Mark 8:36; Luke 9:25; 1Cor 3:15; 2Cor 7:9

Ζηνᾶς G2211 *N-AMS* (1×)

Zenas, a personal name (contracted from Zenodoros meaning 'gift of Zeus'), a lawyer mentioned in Titus.

This contracted form of Zenodoros ('gift of Zeus') identifies a Christian lawyer whom Paul asks Titus to assist with provisions for his journey. The name appears nowhere else in Scripture, leaving us with only this brief glimpse of a legal professional in Paul's circle of co-workers. The consistent transliteration across languages (with minor phonetic variations) shows translators treating it as a proper name. Paul's request suggests Zenas was traveling with Apollos on some ministry errand.

(1×) Paul mentions Zenas alongside Apollos in his instructions to Titus, requesting that the two travelers be provided for generously. The designation 'lawyer' (νομικός) suggests either expertise in Jewish law or Roman legal practice. Multilingual evidence shows universal treatment as a proper name with transliterations following Greek phonetics. The single reference in Titus 3:13 gives us no further information about this early Christian legal professional. PROPER NAMES (PERSONAL)

en: Zenas | **es:** a-Zēnâs | **fr:** Ζηνᾶν | **de:** Zenas Titus 3:13

ζητ-έω G2212 *V-PPA-DMS* (117×)

To seek, search for, desire to obtain; in passive, to be required or demanded

This common Greek verb zeteo moves fluidly between physical searching and purposeful striving. The Magi 'seek' the child (Matt 2:20) in a literal sense, while Jesus commands his followers to 'seek first the kingdom' (Matt 6:33) in the volitional sense of pursuing and prioritizing. The passive voice introduces a third dimension — accountability — as in Luke 12:48, 'of the one entrusted with much, much will be required.' Spanish buscar and German suchen cover both the physical and volitional senses, while the passive 'required' sense often demands a different lexical choice across languages.

1. seek, search for, look for (64×) Physical, concrete seeking: to search for, look for, or attempt to locate a person, place, or thing. The unclean spirit 'seeks' rest (Matt 12:43), Herod's men 'seek' the child's life (Matt 2:20), and Jesus' family 'seeks' him in the crowd (Matt 12:46-47). This is the most tangible sense, involving actual effort to find something currently unknown or lost. Spanish buscaban and French chercher both capture this active searching movement. SEEKING AND SEARCHING

en: seeking, they-were-seeking, were-seeking | **es:** buscaban, buscando | **fr:** chercher | **de:** suchen, sucht Matt 2:20; Matt 7:8; Matt 12:43; Matt 12:46; Matt 12:47

2. desire, strive to obtain (50×) Volitional and abstract seeking: to desire, strive for, or pursue something, often intangible — glory, signs, opportunity, or the kingdom of God. Jesus' programmatic command 'seek first his kingdom' (Matt 6:33) and the promise 'seek and you will find' (Matt 7:7) operate in this register. The object is not lost but rather valued and pursued. German sucht and Spanish buscad cover this naturally, as the same verb carries both concrete and volitional weight in those languages. SEEKING AND SEARCHING

en: do-you-seek, it-seeks, seek | **es:** busca, buscad, buscáis | **fr:** chercher | **de:** suchen, sucht Matt 2:13; Matt 6:33; Matt 7:7; Matt 18:12; Matt 28:5

3. be required, be demanded (3×) Passive voice: to be required, demanded, or sought from someone, expressing obligation or accountability. Luke 12:48 ('from the one entrusted much, much will be required') and 1 Corinthians 4:2 ('it is required of stewards to be faithful') are key passages. Spanish shifts to es requerido and sera demandado, revealing how the passive transforms the seeking verb into a demand verb. Only three New Testament occurrences carry this distinct semantic frame. SEEKING AND SEARCHING

en: it-is-sought, will-be-required, would-be-sought | **es:** es-requerido, se-buscaría, será-demandado | **fr:** chercher | **de:** suchen, sucht Luke 12:48; 1Cor 4:2; Heb 8:7

ζήτ-ημα G2213 *N-GNS* (5×)

Question, issue; a matter of dispute or inquiry, especially of a legal or theological nature

Refers to a disputed question or matter under investigation, carrying a more formal and weighty tone than a simple inquiry. In the New Testament, every occurrence involves official or theological controversies—debates before councils, governors, or kings. Spanish 'cuestión' and French 'question' both reflect this juridical register. The word signals that more is at stake than mere curiosity; these are contested claims requiring adjudication.

(5×) A disputed question or point of contention, particularly in legal or theological debate. All five NT occurrences appear in Acts: the controversy about circumcision sent to Jerusalem (Acts 15:2), Gallio's dismissal of the dispute as a matter of Jewish law (Acts 18:15), Lysias's assessment that the charges concern questions of Jewish law (Acts 23:29), Festus's puzzlement over questions about Jesus's resurrection (Acts 25:19), and Paul's appeal to Agrippa's expertise in Jewish questions (Acts 26:3). Spanish 'cuestiones' and French 'question' consistently reflect the forensic-deliberative register rather than casual inquiry. CONTROVERSY DISPUTE

en: question, questions | **es:** cuestiones, cuestión | **fr:** question | **de:** ζητήματά, ζητήματα, ζητήματος Acts 15:2; Acts 18:15; Acts 23:29; Acts 25:19; Acts 26:3

ζήτ-ησις G2214 *N-NFS* (8×)

A seeking, investigation, or controversy; a dispute or debated question, especially on matters of law or doctrine

From the verb zeteo ('to seek'), this noun covers the spectrum from philosophical inquiry to heated religious controversy. In the New Testament it leans overwhelmingly toward the latter: John 3:25 reports a 'dispute' between John's disciples and a Jew about purification; Acts 15:2, 7 describe the sharp 'debate' at the Jerusalem Council over circumcision; and the Pastoral Epistles warn against 'controversies' that breed strife (1 Tim 1:4; 6:4; Titus 3:9). German 'Streitfrage' (contested question) and Arabic 'mubahathat/jidal' both foreground the adversarial quality. Only Acts 25:20 preserves the older, more neutral sense of judicial 'inquiry,' where Festus confesses uncertainty about how to conduct the investigation into charges against Paul.

1. controversy, dispute (7×) A controversy, dispute, or debated question, especially concerning matters of Jewish law, religious doctrine, or theological practice. John 3:25 introduces a 'dispute' about ceremonial purification; Acts 15:2, 7 use it for the sharp debate over Gentile circumcision at the Jerusalem Council; and the Pastoral Epistles (1 Tim 1:4; 6:4; 2 Tim 2:23; Titus 3:9) warn against 'foolish controversies' that produce quarrels rather than edification. Spanish 'controversias/disputa,' German 'Streitfrage,' and Arabic 'jidal' all capture the contentious, adversarial nature of these debates. CONTROVERSY DISPUTE

en: controversies, debate, dispute | **es:** controversias, discusión, disputa | **fr:** dispute, question | **de:** Streitfrage, ζητήσεως John 3:25; Acts 15:2; Acts 15:7; 1Tim 1:4; 1Tim 6:4

2. inquiry, investigation (1×) A formal inquiry or investigation, retaining the word's classical sense of a judicial or administrative search for truth. In Acts 25:20, the Roman governor Festus explains to King Agrippa that he was 'at a loss regarding the inquiry (zetesis) about these things,' referring to the legal examination of charges brought against Paul by the Jewish authorities. Spanish 'investigación' and the judicial connotation of the Greek distinguish this from the polemical 'dispute' sense – Festus is not arguing a position but genuinely uncertain how to proceed with the case. **INVESTIGATION INQUIRY**

en: inquiry | **es:** investigación | **fr:** dispute | **de:** ζήτησιν Acts 25:20

ζιζάνιον G2215 *N-GNP* (8×)

Darnel or tares; a weed (Lolium temulentum) resembling wheat, used in Jesus' parable of the wheat and weeds.

A botanical term for darnel (Lolium temulentum), a poisonous weed that closely mimics wheat in its early growth stages — indistinguishable until the heads form. All eight New Testament occurrences fall within Jesus' parable of the wheat and tares (Matt 13:24–30, 36–43), making it one of the most narrowly distributed nouns in the Greek Testament. The parable's power depends on the biological reality: darnel's roots intertwine with wheat, making premature removal destructive. Spanish cizaña (which has entered everyday language meaning 'discord') and French ivraie (from Latin ebriaca, 'intoxicating') both preserve the agricultural specificity and hint at the weed's toxic properties.

(8×) Darnel or tares (Lolium temulentum), a toxic weed that closely resembles wheat during its growing phase. Confined entirely to Jesus' parable in Matt 13:25–40, where an enemy sows ζιζάνια among the wheat at night. The servants discover them only after both have sprouted (v. 26), and the master forbids uprooting them lest the wheat be destroyed (v. 29) — a detail grounded in the botanical fact that darnel roots entangle with wheat. The allegorical interpretation (vv. 36–43) identifies the weeds as 'sons of the evil one.' The Sumerian cognate zizân ('wheat') ironically highlights how the weed mimics the very grain it corrupts. **GRASS AND VEGETATION**

en: weeds | **es:** cizaña, cizaña? | **fr:** ivraie | **de:** Unkraut Matt 13:25; Matt 13:26; Matt 13:27; Matt 13:29; Matt 13:30

Ζοροβάβελ G2216 *N-NMS* (3×)

Zerubbabel; personal name of the post-exilic leader who rebuilt the temple

Zerubbabel (from Babylonian Zeru-Babili, 'seed of Babylon') is the name of the governor of Judah who led the first return from exile and rebuilt the temple under Cyrus' decree. He was a descendant of David, maintaining the royal line. In the New Testament genealogies he appears as an ancestor of Jesus, linking Christ to both the Davidic dynasty and the restoration community. His inclusion emphasizes God's faithfulness through exile and return.

(3×) The name appears uniformly: Zorobabel, Serubbabel. Matthew 1:12: 'After the deportation to Babylon: Jechoniah was the father of Shealtiel, and Shealtiel the father of Zerubbabel.' Matthew 1:13: 'and Zerubbabel the father of Abiud.' Luke 3:27 includes him in the ascending genealogy. These references establish Jesus' legal descent through the Davidic line as it passed through the crucible of exile and emerged in the restoration period, showing unbroken continuity of God's covenant promises. **ZERUBBABEL NAME**

en: Zorobabel | **es:** Zorobabél, Zorobábel | **fr:** Zorobabel | **de:** Serubbabel Matt 1:12; Matt 1:13; Luke 3:27

ζόφος G2217 *N-NMS* (5×)

Deep darkness, gloom; the murky blackness of the netherworld or divine judgment

Denotes a thick, oppressive darkness associated with dread and divine punishment. Unlike ordinary nightfall, this word evokes the primordial gloom of the underworld—Homer used it for the realm of Hades. In the New Testament it appears exclusively in contexts of eschatological judgment: chains of darkness, the blackest gloom reserved for the wicked. French 'ténèbres' and Spanish 'tinieblas' both reach for the plural to convey its overwhelming, engulfing quality. The word's poetic gravity makes it far heavier than common terms for darkness.

(5×) Nether gloom or deep darkness, especially as associated with divine judgment and the abode of the condemned. In Heb 12:18 it describes the terrifying darkness at Sinai; in 2 Pet 2:4 it names the gloomy chains where fallen angels are held; in 2 Pet 2:17 and Jude 1:13 it is the 'blackest darkness' reserved for false teachers; and Jude 1:6 parallels the angelic imprisonment. Spanish 'tinieblas' and French 'ténèbres' consistently use the plural to capture the word's oppressive, engulfing quality—this is not mere absence of light but an active, dreadful darkness with mythological and eschatological overtones. **DARKNESS AND GLOOM**

en: darkness, gloom, of-darkness | **es:** de-tinieblas, oscuridad, tinieblas | **fr:** ténèbre, ténèbres | **de:** Finsternis Heb 12:18; 2Pet 2:4; 2Pet 2:17; Jude 1:6; Jude 1:13

ζυγόν G2218 *N-AMS* (6×)

Yoke – a wooden crossbar for draft animals, extended to burdens of obligation, servitude, or a pair of balance scales.

In the ancient world, the zygon was the familiar wooden frame binding oxen to a plow, and it became one of Scripture's most potent metaphors. Jesus invites the weary to take his yoke, promising it is easy and light (Matt 11:29-30) – a deliberate contrast with the heavy yoke of legalistic burden the apostles refuse to impose (Acts 15:10). Paul warns against returning to a 'yoke of slavery' (Gal 5:1), and slaves are told to honor masters under the yoke (1 Tim 6:1). In Revelation 6:5 the word shifts to a pair of balance scales held by the third horseman, signaling famine and economic judgment. Spanish 'yugo/balanza' and French 'joug' preserve this dual range.

1. (4×) A yoke of obligation, servitude, or discipleship – the metaphorical burden placed on someone's neck. Jesus offers his gentle yoke (Matt 11:29-30); the Jerusalem council rejects burdening Gentiles with an unbearable yoke (Acts 15:10); slaves serve under the yoke (1 Tim 6:1). Across languages – Spanish 'yugo,' French 'joug,' German 'Joch' – the metaphor of imposed authority is universally understood. (Matt 11:29-30; Acts 15:10; 1 Tim 6:1) **GEOGRAPHY AND SPACE**

en: yoke | **es:** yugo | **fr:** joug | **de:** Joch, ζυγόν, ζυγός Matt 11:29; Matt 11:30; Acts 15:10; 1Tim 6:1

2. (1×) A pair of balance scales – the crossbar from which pans hang for weighing. In Revelation 6:5 the third horseman holds a zygon, announcing grain prices during famine. English 'a scale' and Spanish 'balanza' distinguish this commercial-measurement sense from the servitude metaphor. (Rev 6:5) **GEOGRAPHY AND SPACE**

en: a-scale | **es:** balanza | **fr:** joug | **de:** Joch Rev 6:5

3. (1×) The yoke of slavery from which Christ has set believers free – a specifically liberative use. In Galatians 5:1 Paul warns against submitting again to a 'yoke of bondage,' where Spanish 'en yugo' and English 'in yoke' emphasize the re-enslavement danger. This is closely related to sense 1 but carries the distinctive Pauline theology of freedom in Christ. (Gal 5:1) **GEOGRAPHY AND SPACE**

en: in-yoke | **es:** en-yugo | **fr:** joug | **de:** Joch Gal 5:1

ζύμ-η G2219 *N-DFS* (13×)

Leaven, yeast; a fermenting agent used literally of bread-making and figuratively of pervasive moral or doctrinal influence.

Denotes the sourdough starter or fermenting agent that causes bread dough to rise. In the ancient world, a small piece of old dough was reserved to leaven a new batch, making the image of hidden, spreading influence natural and powerful. Jesus warns his disciples to 'beware the leaven of the Pharisees' (Matt 16:6; Mark 8:15; Luke 12:1), using the word as a metaphor for the quiet, pervasive spread of corrupt teaching. Yet in Matt 13:33 the same image appears

positively: the kingdom of heaven is like leaven a woman hid in flour until all was leavened. Paul picks up the metaphor in 1 Cor 5:6-8 and Gal 5:9, warning that a little leaven leavens the whole lump. Every major translation language renders it with a single cognate term (Spanish levadura, French levain, German Sauerteig).

leaven (13×) A fermenting substance, yeast or sourdough, used both literally for bread-making and figuratively for any quietly pervasive influence, whether corrupting (Matt 16:6, 11-12; Mark 8:15; Luke 12:1; 1 Cor 5:6-8; Gal 5:9) or life-giving (Matt 13:33; Luke 13:21). The consistent single-word translations across languages (French levain, German Sauerteig, Spanish levadura) reflect the unity of this sense: a small agent that transforms the whole from within. **LEAVEN LEAVENED BREAD**

en: leaven, to-leaven | **es:** a-levadura, levadura | **fr:** levain | **de:** Sauerteig, ζύμης, ζύμη Matt 13:33; Matt 16:6; Matt 16:11; Matt 16:12; Mark 8:15

ζῡμ-όω G2220 *V-PIA-3S* (4×)

to leaven, cause to ferment; to permeate thoroughly like yeast in dough

Derived from zyme (leaven), this verb describes the process by which a small quantity of yeast permeates and transforms an entire batch of dough. Jesus uses it positively in the parables of the kingdom (Matt 13:33; Luke 13:21), where a woman hides leaven in three measures of flour until the whole is leavened. Paul inverts the image: a little leaven leavens the whole lump, warning against tolerating sin (1 Cor 5:6; Gal 5:9). French 'faire lever/fermenter' captures both the literal baking process and its figurative force.

(4×) To leaven or cause to ferment—describing how yeast permeates and transforms dough completely. In Jesus' parables (Matt 13:33; Luke 13:21) the verb illustrates the kingdom's hidden but total transformative power: a woman mixes leaven into flour until the whole batch is leavened. Paul uses the same image negatively (1 Cor 5:6; Gal 5:9), warning that tolerating a little moral corruption will infect the entire community. French 'faire lever' (to cause to rise) and Spanish 'leudar' both preserve the concrete baking metaphor. **LEAVEN LEAVENED BREAD**

en: leavens, was-leavened | **es:** fue-leudado, leuda, leuda? | **fr:** faire-lever, fermenter | **de:** durchsaeuern, ἐζυμώθη Matt 13:33; Luke 13:21; 1Cor 5:6; Gal 5:9

ζωγρ-έω G2221 *V-PPA-NMS* (2×)

to capture alive, to take captive, to ensnare

Combining 'alive' and 'to catch,' this verb describes capturing someone or something alive rather than killing it. In Luke 5:10, Jesus tells the fisherman Peter, 'Do not be afraid; from now on you will be catching men'—a transforming metaphor that reframes Peter's vocation from fish to people. But in 2 Timothy 2:26, Paul warns that opponents may 'come to their senses and escape from the snare of the devil, having been captured by him to do his will'—here the capturing is satanic enslavement. The same verb thus describes both gospel rescue and demonic bondage.

(2×) The two uses stand in stark contrast: Luke 5:10 presents catching people alive as the missionary task (rescuing them from death to life), while 2 Timothy 2:26 depicts Satan capturing people alive for his purposes (enslaving them to sin). The verb's core meaning —taking someone alive rather than killing them—gains ironic force in these contexts: Jesus's fishers preserve life eternally, while Satan's trapping preserves people for destruction. The imagery warns that humans are always being 'caught' by one master or another. **TAKE CAPTIVE**

en: catching, having-been-captured | **es:** habiendo-sido-cautivados, pescando | **fr:** prendre-vivant | **de:** ζωγρῶν, ἐζωγρημένοι Luke 5:10; 2Tim 2:26

ζωή G2222 *N-AFS* (135×)

Life — biological existence and, distinctively in the NT, the eternal quality of life that comes from God through Christ

Zōē in classical Greek could mean livelihood, substance, or simply the state of being alive. The New Testament dramatically reweights the term: of its 135 occurrences, the vast majority denote not mere biological existence but the divine, imperishable quality of life that belongs to God and is given through faith in Christ. John's Gospel is especially saturated with this usage — 'I am the way, the truth, and the life' (John 14:6); 'I came that they may have life, and have it abundantly' (John 10:10). Paul contrasts this life with death as the wages of sin (Rom 6:23). The adjective aiōnios ('eternal') frequently modifies zōē, but even without it the word often implies the fullness of God's own vitality.

1. eternal life, divine life (126×) Split from sense 68842. Criteria: The NT theological sense of zōē aiōnios — the quality of divine, eternal life given through relationship with God in Christ (John 1:4; 17:3; Rom 6:23). Eschatological and qualitative dimension.

en: life | **es:** vida | **fr:** vie | **de:** Leben Matt 7:14; Matt 18:8; Matt 18:9; Matt 19:16; Matt 19:17

2. biological life, vitality (9×) Split from sense 68842. Criteria: Physical existence, biological life-force, animate state as opposed to death. Natural life given at birth.

en: life | **es:** vida | **fr:** vie | **de:** Leben Luke 12:15; Luke 16:25; Acts 8:33; Acts 17:25; Rom 8:38

ζών-η G2223 *N-NFS* (8×)

A belt, girdle, or sash worn around the waist; part of a prophet's or traveler's attire.

From ζώννυμι ('to gird'), ζώνη denotes a belt or sash tied around the waist, serving both practical and symbolic roles. John the Baptist's leather belt (Matt 3:4; Mark 1:6) deliberately echoes Elijah's girdle (2 Kgs 1:8), signaling prophetic identity. Jesus instructs the Twelve to carry no money in their belts (Matt 10:9; Mark 6:8), marking radical dependence on God. The prophet Agabus binds his own hands and feet with Paul's belt as an enacted prophecy (Acts 21:11), while the golden sashes of the heavenly figures in Revelation (Rev 1:13; 15:6) elevate the garment to celestial splendor. Spanish cinturón and French ceinture capture the functional sense, though they miss the prophetic resonance.

belt / girdle / sash (8×) A belt, girdle, or sash worn at the waist, serving practical, prophetic, and symbolic functions. John the Baptist's leather belt (ζώνην δερματίνην, Matt 3:4; Mark 1:6) intentionally recalls Elijah's prophetic girdle (2 Kgs 1:8). Jesus' mission instructions forbid the disciples from carrying money in their belts (Matt 10:9; Mark 6:8), underscoring radical trust. Agabus's dramatic use of Paul's belt as a prop for enacted prophecy (Acts 21:11) shows the garment doubling as a symbol. In Revelation, golden sashes adorn the heavenly Son of Man (Rev 1:13) and the angels with the seven last plagues (Rev 15:6), transforming the humble belt into a mark of divine authority. **BELT GIRDLE SASH**

en: a-belt, belt, belts | **es:** cinto, cinturones, cinturón | **fr:** ceinture | **de:** Guertel, ζώνας, ζώνη Matt 3:4; Matt 10:9; Mark 1:6; Mark 6:8; Acts 21:11

ζώννῡμι G2224 *V-AMM-2S* (3×)

gird, fasten belt; secure clothing around the waist, especially for work or travel

This verb means to gird oneself, to fasten a belt or bind up loose garments around the waist. In ancient culture this prepared one for vigorous activity, work, or travel. The term appears in Jesus' prophecy to Peter about his future (John 21:18)—contrasting Peter's self-girding in youth with another girding him for martyrdom in old age—and in the angel's instruction to the imprisoned Peter (Acts 12:8) to get dressed and gird himself for escape.

(3×) Translations use girding language: Spanish cíñete/te-ceñías ('gird yourself, you girded'), French ceindre ('gird'). John 21:18 contains Jesus' poignant prophecy: 'when you were young, you used to gird yourself and walk wherever you wanted, but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not want to go,' foretelling Peter's martyrdom. Acts 12:8 records the angel's commands: 'Dress yourself and put on your sandals... Wrap your cloak around you and follow me' (gird yourself). The verb marks active preparation for movement or service. **GIRDING AND DRESSING**

en: gird-yourself, will-gird, you-girded | **es:** Cíñete, te-ceñirá, te-ceñías | **fr:** ceindre | **de:** guerten, Ζῶσαι John 21:18; Acts 12:8

ζωογον-έω G2225 *V-FIA-3S* (3×)

to preserve alive, give life to, keep alive; to produce or generate living creatures

This Greek verb captures the divine act of preserving and sustaining life. It appears in Luke 17:33 where Jesus promises life to those who lose their earthly existence, in Acts 7:19 describing Pharaoh's cruel command against Hebrew infants, and in 1 Timothy 6:13 ascribing to God the power to give life to all things. The multilingual evidence spans 'giving life' to 'preserving alive,' reflecting both the causative sense (bringing into life) and the preservative sense (keeping alive). While classical usage includes biological generation, the New Testament focuses on God's sovereign power over life and death.

(3×) The single sense encompasses both preservation and vivification —keeping alive what might otherwise die, and imparting life itself. Spanish 'dar vida' and French 'vivifier' emphasize the life-giving aspect, while the German rendering captures the causative force 'lebendig machen.' The three occurrences span Jesus' paradoxical teaching on losing life to save it, the historical oppression of Israel in Egypt, and a doxology affirming God as the universal life-giver, showing the word's range from preservation through crisis to the fundamental divine attribute of vivification. **GIVE LIFE VIVIFY**

en: giving-life-to, to-be-kept-alive, will-preserve-alive | **es:** la-dará-vida, que-da-vida, ser-mantenidos-vivos | **fr:** donner-la-vie, vivifier | **de:** lebendig-machen, ζωογονήσει, ζωογονεῖσθαι Luke 17:33; Acts 7:19; 1Tim 6:13

ζῷον G2226 *N-GNS* (23×)

A living creature or animal; in Revelation, the four heavenly living beings around God's throne

Zōon (from zaō, 'to live') means simply 'a living being' — broader than our English 'animal,' since it encompasses any animate creature. In the New Testament it appears almost exclusively in Revelation, where the four zōa around God's throne echo Ezekiel's cherubim: lion, ox, human, eagle (Rev 4:6-8). German 'Lebewesen' (living being) and Spanish 'seres vivientes' (living beings) preserve the etymological transparency that English 'beast' (KJV) unfortunately obscures. Outside Revelation, Hebrews 13:11 uses it for sacrificial animals, 2 Peter 2:12 for irrational creatures, and Jude 10 compares false teachers to unreasoning animals — all closer to the classical Greek zoological sense.

1. living creatures (13×) The four heavenly living creatures around God's throne in Revelation — plural zōa describing the cherubic beings of chapters 4-5 who ceaselessly worship, saying 'Holy, holy, holy.' They appear with six wings and full of eyes (Rev 4:6-8), fall before the Lamb (5:8,14), and announce the horsemen (6:1-7). German 'Lebewesen' and Spanish 'seres vivientes' appropriately avoid the misleading English 'beasts.' **LIVING CREATURES**

en: living-creatures | **es:** seres-vivientes, seres-vivientes, | **fr:** Lebewesen | **de:** Lebewesen Rev 4:6; Rev 4:8; Rev 4:9; Rev 5:6; Rev 5:8

2. living creature (7×) A single heavenly living creature — the same Revelation beings referred to individually, as when each of the four is described in turn (Rev 4:7, with lion-face, ox-face, human-face, eagle-face) or when one speaks at the opening of each seal (Rev 6:3,5,7). The singular form focuses attention on each creature's distinct identity within the fourfold company. **LIVING CREATURES**

en: living-creature | **es:** ser-viviente | **fr:** Lebewesen | **de:** Lebewesen Rev 4:7; Rev 6:3

3. animals (3×) An animal in the ordinary zoological sense — any living creature, especially an irrational or non-human being. Hebrews 13:11 speaks of sacrificial animals whose blood is brought into the sanctuary; 2 Peter 2:12 compares false teachers to irrational zōa born for capture and destruction; Jude 10 echoes this comparison. Spanish 'animales' and German 'Tiere' mark the shift from heavenly beings to earthly creatures. **GEOGRAPHY AND SPACE**

en: animals, of-animals | **es:** animales, de-animales | **fr:** Lebewesen, animaux, | **de:** Lebewesen, Tiere Heb 13:11; 2Pet 2:12; Jude 1:10

ζωοποι-έω G2227 *V-PPA-GMS* (11×)

Give life, make alive, vivify; passive: be made alive, be raised to life — of divine life-giving power.

The Greek verb zoopoieo fuses zoe ('life') with poieo ('make'), creating a word almost exclusively theological in the New Testament: to make alive, to give life. Jesus declares that 'as the Father raises the dead and gives them life, so also the Son gives life to whom he will' (John 5:21), and 'it is the Spirit who gives life; the flesh profits nothing' (John 6:63). In the passive, the word becomes a cornerstone of resurrection theology: 'in Christ all will be made alive' (1 Cor 15:22), and Christ himself was 'put to death in the flesh but made alive in the spirit' (1 Pet 3:18). Spanish vivificar, French vivifier, and German lebendig machen all reach for compound life-making vocabulary. The verb insists that life is not self-generated but bestowed.

1. give life, make alive (8×) To give life, make alive, or vivify — the active sense of divine life-giving power bestowed by the Father, the Son, or the Spirit upon the dead, the mortal, or the spiritually inert. This primary sense (8 occurrences) anchors some of the NT's most profound theological statements: the Father and Son jointly 'give life' to the dead (John 5:21), the Spirit 'gives life' where the flesh cannot (John 6:63), God 'gives life to the dead and calls into existence things that do not exist' (Rom 4:17), and the Spirit who raised Jesus 'will also give life to your mortal bodies' (Rom 8:11). Spanish vivifica/da vida, French vivifier, and German lebendig machen converge on causative life-vocabulary. Paul's contrast in 1 Cor 15:45 between the first Adam as a 'living soul' and the last Adam as a 'life-giving spirit' crystallizes the sense: zoopoieo marks the power to originate life, not merely to possess it. **GIVE LIFE VIVIFY**

en: gives-life, giving-life, life-giving | **es:** da-vida, que-da-vida, vivifica | **fr:** vivifier | **de:** lebendig-machen John 5:21; John 6:63; Rom 4:17; Rom 8:11

2. be made alive, be vivified (3×) To be made alive, be vivified, be raised to life — the passive voice indicating reception of life rather than its bestowal, especially in resurrection contexts. This sense (3 occurrences) carries immense eschatological weight: 'in Christ all will be made alive' (1 Cor 15:22) establishes the universal scope of resurrection hope; the seed analogy in 1 Cor 15:36 ('what you sow is not made alive unless it dies') grounds resurrection in agricultural parable; and 1 Pet 3:18 declares Christ 'put to death in the flesh but made alive in the spirit,' linking death and vivification in a single redemptive movement. Spanish vivificado/serán vivificados and German lebendig gemacht shift to passive participles, mirroring the Greek grammatical distinction. The passive insists that resurrection is something that happens to a person — received, not achieved. **GIVE LIFE VIVIFY**

en: having-been-made-alive, is-made-alive, will-be-made-alive | **es:** es-vivificado, serán-vivificados, vivificado | **fr:** vivifier | **de:** lebendig-machen 1Cor 15:22; 1Cor 15:36; 1Pet 3:18

ἤ G2228 *Conj* (352×)

Or (presenting alternatives), or than (after comparatives); the primary Greek disjunctive and comparative conjunction.

A small but vital conjunction that does double duty in the New Testament. In the vast majority of its 352 appearances it means 'or,' setting alternatives side by side – as when Jesus insists no one can serve two masters, 'either he will hate the one or love the other' (Matt 6:24). German 'oder,' Spanish 'o,' and French 'ou' all track this disjunctive sense cleanly. Yet after comparative adjectives it shifts to 'than,' as in 'more tolerable for Sodom than for that city' (Matt 10:15), where Arabic uses the distinct comparative particle min, confirming the semantic shift.

1. or (disjunctive) (313×) The disjunctive conjunction 'or,' presenting two or more alternatives. This overwhelmingly dominant sense (313 of 352 occurrences) is rendered uniformly across target languages – German 'oder,' Spanish 'o,' French 'ou,' Hebrew 'o' – reflecting its transparent, universal logic. Used in simple either/or constructions (Matt 5:17; 6:24) as well as chains of multiple alternatives. **CONDITIONAL PARTICLES**

en: Or, either-, or | **es:** o | **fr:** ou | **de:** oder Matt 5:17; Matt 5:18; Matt 5:36; Matt 6:24

2. than (comparative) (39×) The comparative conjunction 'than,' appearing after comparative adjectives or adverbs (39 occurrences). Cross-linguistic evidence is especially revealing here: while French 'ou' and German 'oder' retain the same form as the disjunctive, Arabic deploys the distinct preposition min and Spanish uses 'que,' confirming a genuine semantic distinction. Key passages include Matt 10:15 and 18:8-9, where judgments or body parts are weighed against each other. GEOGRAPHY AND SPACE

en: than, than- | **es:** que | **fr:** ou | **de:** oder, oder- Matt 10:15; Matt 11:22; Matt 11:24; Matt 18:8; Matt 18:9

ἦε G2229

truly, surely, indeed (particle of affirmation or asseveration); in truth

An adverb that confirms assertions with the force of 'truly,' 'surely,' or 'indeed.' Homer and classical authors use it to strengthen statements, often in oaths and solemn declarations. It can appear alone or combine with other particles (ἦ ἄρα, ἦ μήν) for added emphasis. In asseverations and oaths it underlines the certainty of what follows: 'truly, I swear to help you.' Sometimes it carries concessive force: 'it is true that…' or 'although…' The particle never appears in the form ἦε—always ἦ. Its simple presence intensifies conviction.

ἡγεμον-εύω G2230 *V-PPA-GMS* (2×)

to be governor, to rule, to lead

This verb describes exercising governmental authority, particularly as a regional governor under Roman rule. Luke uses it to date key events in salvation history. Luke 2:2 places Jesus's birth during the census 'when Quirinius was governing Syria,' anchoring the nativity in secular chronology. Luke 3:1 provides an elaborate chronological framework for John the Baptist's ministry: 'in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea...' followed by other rulers. Both passages demonstrate Luke's concern to show that the gospel unfolds within real history, not myth.

(2×) Luke's historical precision uses this verb to synchronize sacred and secular timelines, establishing that God's redemptive acts occurred in datable moments under specific Roman officials. The verb's administrative sense (leading, commanding, governing a province) grounds the supernatural (angelic announcements, virgin birth, messianic forerunner) in the concrete political realities of Roman occupation. Luke insists: this happened when these governors ruled, making Christianity historically falsifiable and verifiable. RULING AND REIGNING

en: governing | **es:** siendo-gobernador | **fr:** gouverneur | **de:** ἡγεμονεύοντος Luke 2:2; Luke 3:1

ἡγεμον-ία G2231 *N-GFS* (1×)

Rule, reign, or political authority; the term or administration of a ruler; governance, leadership.

This term denotes the exercise of political power and authority, whether by a military commander, political leader, or ruler. In classical Greek it encompassed everything from battlefield command to philosophical school leadership. Luke uses it precisely once to date the beginning of John the Baptist's ministry, anchoring the narrative in the fifteenth year of Tiberius Caesar's reign. The word emphasizes not just the office but the active exercise of governmental control during a specific period.

(1×) Luke employs this term in his careful chronological framework at Luke 3:1, dating John's prophetic ministry to the fifteenth year of Tiberius's reign. The multilingual glosses emphasize governance, rule, and administration. Classical usage included military command, political supremacy, and institutional leadership. By choosing this word rather than simpler terms for 'reign,' Luke highlights the administrative and governmental aspects of imperial power under which salvation history unfolded. DOMINION AND RULE

en: reign | **es:** gobierno | **fr:** gouvernement | **de:** ἡγεμονίας Luke 3:1

ἡγεμών G2232 *N-AMS* (20×)

A leader or ruler; in the NT especially a Roman provincial governor such as Pilate or Felix.

In classical Greek, hegemon covers any kind of leader – a guide, a military commander, a chief. By the Roman period it had become the standard term for a provincial governor, and that is overwhelmingly how the New Testament uses it. Pontius Pilate is called hegemon throughout the Passion narratives (Matt 27:2, 11, 14), while Jesus warns his disciples they will be brought before hegemones and kings (Matt 10:18; Mark 13:9). Matthew 2:6 uniquely applies the word to the promised ruler from Bethlehem, echoing Micah 5:2 with messianic overtones.

1. governor (15×) The dominant NT sense: a Roman provincial governor exercising judicial and administrative authority. All the Synoptic Passion accounts use hegemon for Pilate (Matt 27:2, 11, 14-15), and Acts applies it to Felix and Festus. Spanish 'gobernador,' French 'gouverneur,' and German 'Statthalter' all converge on this official-title reading. The singular form appears fifteen times, consistently in trial or administrative settings. GEOGRAPHY AND SPACE

en: governor | **es:** gobernador | **fr:** gouverneur | **de:** Statthalter Matt 27:2; Matt 27:11; Matt 27:14; Matt 27:15

2. governors (4×) The plural form 'governors,' used when Jesus or the apostles speak generically about civil authorities before whom believers will testify. Matt 10:18 and Mark 13:9 pair hegemones with kings as representative powers of the state. First Peter 2:14 sets governors alongside the emperor in a hierarchy of human authority. The plural highlights the class of officials rather than any single figure. GEOGRAPHY AND SPACE

en: governors, to-governors | **es:** a-gobernadores, gobernadores | **fr:** gouverneur | **de:** Statthalter, ἡγεμόνων, ἡγεμόσιν Matt 10:18; Mark 13:9; Luke 21:12; 1Pet 2:14

3. rulers (1×) A broader sense of 'ruler' or 'leader,' applied prophetically in Matt 2:6 to the one who will shepherd Israel. Here Matthew quotes Micah 5:2, and the word carries messianic weight rather than Roman bureaucratic overtones. Spanish 'gobernantes' captures the broader scope, distinguishing this from the narrower 'gobernador' of the governor senses. GEOGRAPHY AND SPACE

en: rulers | **es:** gobernantes | **fr:** gouverneur | **de:** Statthalter Matt 2:6

ἡγέομαι G2233 *V-PPM/P-GMP* (28×)

Consider, regard, esteem; also to lead, guide, or rule over others — a verb spanning cognition and authority.

A versatile Greek verb that bridges the mental world of judgment and the public world of leadership. In its dominant New Testament usage, hegeomai means to consider, regard, or reckon — forming an evaluation or assessment, as when Paul counts all things loss compared to knowing Christ (Philippians 3:8) or urges believers to esteem others as more important than themselves (Philippians 2:3). The secondary sense preserves the verb's classical meaning of leading or ruling, applied to governors (Acts 7:10), tribal chiefs (Matthew 2:6), and church leaders (Hebrews 13:7, 17, 24). Spanish distinguishes these neatly: considerad for 'regard' versus gobernante for 'ruler.'

1. consider, regard, esteem (20×) The cognitive sense — to consider, think, regard, or reckon something to be a certain way. Paul uses it to evaluate his former privileges as loss (Philippians 3:7–8), to urge mutual esteem (Philippians 2:3), and to express his considered judgment (2 Corinthians 9:5; Acts 26:2). James 1:2 employs it for counting trials as joy. Spanish considerad and German achten consistently capture this evaluative reasoning. The participial form is common, expressing an ongoing mental assessment rather than a momentary thought. CONSIDERING AND DISCERNING

en: I-consider, I-considered, I-have-considered | **es:** considerad, consideran, considerando | **fr:** considérer | **de:** achten, hält-für Acts 26:2; 2Cor 9:5; Phil 2:3; Phil 2:6; Phil 2:25

2. lead, guide, rule (8×) The leadership sense — to lead, guide, direct, or rule over others. Matthew 2:6 applies it to the messianic ruler from Bethlehem (citing Micah 5:2), Acts 7:10 to Joseph as governor of Egypt, and Acts 14:12 to Barnabas as the 'leading' figure. Hebrews 13:7, 17, 24 uses the participle hoi hegoumenoi as a near-

technical term for church leaders. Spanish gobernante and dirigiendo distinguish this authority sense from the cognitive one. French notably uses considerer for both senses, collapsing a distinction that Greek and Spanish preserve. **GEOGRAPHY AND SPACE**

en: leader, leading, one-ruling | **es:** dirigiendo, gobernador, gobernante | **fr:** considérer | **de:** achten, hält-für Matt 2:6; Luke 22:26; Acts 7:10; Acts 14:12; Acts 15:22

ἡδύς G2234 *Adv* (3×)

gladly, with pleasure, willingly; adverbial form expressing eager acceptance or delight

This adverb, derived from the adjective for 'sweet' or 'pleasant,' describes doing something with genuine pleasure and eagerness. It appears when Herod listened to John the Baptist with fascination despite being troubled by his message (Mark 6:20), when the crowds heard Jesus gladly (Mark 12:37), and when Paul ironically notes the Corinthians' willingness to suffer fools (2 Corinthians 11:19). The cross-linguistic evidence uniformly points to voluntary, pleased acceptance—Spanish 'con gusto,' French 'volontiers,' German 'gern.' The word captures not mere compliance but enthusiastic reception, though Paul's usage carries an edge of irony.

(3×) The sense conveys willing, pleased engagement rather than reluctant duty. All three New Testament contexts involve hearing or receiving someone's words—Herod's conflicted fascination with the Baptist, the crowd's eager reception of Jesus' teaching, and the Corinthian church's tolerance (perhaps too ready) of false apostles. The multilingual glosses cluster tightly around 'gladly' and 'with pleasure,' confirming this is about the manner and attitude of reception, not the content received. The adverb qualifies the hearer's disposition, painting a picture of eager, even delighted, attention. **JOY AND EXULTATION**

en: gladly | **es:** con-agrado, con-gusto, gustosamente | **fr:** avec-plaisir, volontiers | **de:** gern Mark 6:20; Mark 12:37; 2Cor 11:19

ἤδη G2235 *Adv* (61×)

ede – already, by this time; a temporal adverb marking completed or arrived time

The adverb ede ('already') signals that an event or state has reached a point earlier than expected or by the time of speaking. It appears at critical narrative junctures: the crowds have 'already' been with Jesus three days and have nothing to eat (Matt 15:32), the hour is 'already' late (Matt 14:15), and whoever looks lustfully has 'already' committed adultery in his heart (Matt 5:28). This last usage is theologically striking – ede collapses the gap between intention and deed. With 61 New Testament occurrences, the word maps cleanly across languages: Spanish ya, French deja, German schon – each capturing the sense of temporal completion or arrival.

(61×) A temporal adverb indicating that something has occurred or a state has been reached by the present moment, often with the nuance that this has happened sooner than anticipated. Key passages include Jesus's declaration that lustful looking 'already' constitutes adultery (Matt 5:28) and the disciples' observation that evening has 'already' come (Matt 14:15). Multilingual glosses converge tightly – Spanish ya, French deja, German schon – confirming a unified temporal-completive sense across all 61 occurrences. **NOW (TEMPORAL ADVERB)**

en: already | **es:** ya | **fr:** déjà | **de:** schon Matt 3:10; Matt 5:28; Matt 14:15; Matt 14:24; Matt 15:32

ἥδύς G2236 *Adv-S* (2×)

most gladly, very gladly, with great pleasure

The superlative form of the adverb 'gladly,' this term expresses maximum willingness and pleasure in doing something. Paul uses it twice in 2 Corinthians 12 to describe his paradoxical attitude toward weakness and suffering for the Corinthians' sake. In verse 9 he says, 'Most gladly therefore I will rather boast in my weaknesses, that the power of Christ may rest upon me.' In verse 15 he declares, 'I will very gladly spend and be spent for your souls,' even if loving them more means being loved less. The adverb underscores the counterintuitive joy Paul finds in sacrificial ministry.

(2×) Both uses reveal Paul's Christ-formed emotional life, where suffering for others becomes not merely tolerable but genuinely joyful. The superlative 'most gladly' isn't hyperbole—Paul has discovered that Christ's power perfects itself in weakness, making boasting in frailty a rational response. The French 'avec plaisir' captures the pleasure dimension: this is not grim duty but glad embrace of the apostolic cross, finding Christ most present where human strength fails. **JOY AND EXULTATION**

en: most-gladly | **es:** Muy-gustosamente, muy-gustosamente | **fr:** avec-plaisir | **de:** am-liebsten 2Cor 12:9; 2Cor 12:15

ἡδονή G2237 *N-GFP* (5×)

Pleasure, sensual enjoyment; desire for gratification that competes with devotion to God

Denotes pleasure or enjoyment, especially of a sensual or self-indulgent kind. In classical Greek the word covered a broad spectrum from bodily delight to intellectual satisfaction, but in the New Testament it consistently carries a negative valence—pleasures that choke faith, enslave the will, or fuel conflict. Spanish 'placer' and French 'plaisir' share Latin roots that sound neutral, yet every NT context frames this pleasure as spiritually corrosive. James's piercing question about the origin of conflict (Jas 4:1) locates it precisely in these cravings.

(5×) Sensual pleasure or self-indulgent desire, portrayed in the NT as spiritually destructive. In Luke 8:14 pleasures choke the growing word alongside riches and cares; Titus 3:3 recalls a former life enslaved to various pleasures; Jas 4:1 identifies pleasures warring in the members as the source of quarrels; Jas 4:3 exposes prayer corrupted by the desire to spend on pleasures; and 2 Pet 2:13 condemns those who count daytime indulgence as pleasure. Spanish 'placeres' and French 'plaisir' render the term neutrally, but every NT attestation frames it as a competing allegiance that draws the heart away from God. **GEOGRAPHY AND SPACE**

en: pleasure, pleasures | **es:** placer, placeres | **fr:** plaisir | **de:** ἡδοναῖς, ἡδονὴν, ἡδονῶν Luke 8:14; Titus 3:3; Jas 4:1; Jas 4:3; 2Pet 2:13

ἡδύ-οσμος G2238 *N-ANS* (2×)

mint, an aromatic herb used as seasoning

A fragrant culinary herb, mint was cultivated in Palestinian gardens and, like dill and cumin, subject to the tithe according to Pharisaic interpretation of the law. Jesus rebukes the scribes and Pharisees in Matthew 23:23 and Luke 11:42 for meticulously tithing 'mint and rue and every herb' while neglecting justice, mercy, and the love of God. He doesn't condemn their mint-tithing per se—'these you ought to have done'—but exposes the distortion of priorities, majoring on minors while ignoring weighty matters. Mint becomes an emblem of misplaced religious scrupulosity.

(2×) Both Gospel references appear in identical contexts: Jesus's 'woe' pronouncements against religious leaders who strain out gnats and swallow camels. The mention of mint tithing (requiring careful herb-counting in the kitchen garden) illustrates how thoroughness in minor legal details can coexist with blindness to the law's central demands. The image is memorable precisely because mint is so insignificant—caring more about herb taxes than human flourishing exposes a profoundly disordered spirituality. **SPICE AROMATIC PERFUME**

en: mint | **es:** menta | **fr:** menthe | **de:** ἡδύοσμον Matt 23:23; Luke 11:42

ἦθος G2239 *N-ANP* (1×)

Habits, customs, manners; characteristic behavior patterns; settled ways of life or moral character.

This word captures both external customs and internal character dispositions. In classical Greek it could mean the haunts of animals, the customs of nations, or the settled character traits of individuals. Paul quotes a Greek poet in 1 Corinthians 15:33 using this term to warn that bad company corrupts good character. The plural form

here emphasizes patterns of behavior rather than a single trait. The multilingual evidence shows translators grappling with whether to emphasize 'customs,' 'habits,' or 'character.'

(1×) Paul's quotation of Menander emphasizes how habitual association shapes moral character. The term encompasses both outward behavioral patterns and inward dispositions. Classical usage ranged from the dwelling places of creatures to the settled character traits that define a person. The Spanish and French glosses ('costumbres,' 'mœurs') capture the moral-behavioral dimension, while German 'Sitten' suggests customs and manners. The context in 1 Corinthians warns believers about the formative power of their social environment. **CUSTOM AND PRACTICE**

en: habits | **es:** costumbres | **fr:** mœurs | **de:** Sitten 1Cor 15:33

ἥκω G2240 *V-PIA-3S* (26×)

to come, arrive, be present — a verb of arrival with a distinctive present-tense-with-perfect-sense nuance

Heko is a distinctive Greek verb whose present tense carries the force of a perfect: 'I have come, I am here.' This peculiarity, well attested from Homer onward, gives its 26 NT occurrences a characteristic note of completed arrival and present reality. Jesus warns that 'many will come from east and west' to recline at table with Abraham (Matt 8:11). Prophetic announcements declare that judgment 'has come' or 'will come' upon a generation (Matt 23:36; Luke 19:43). In the parables, the master arrives at an unexpected hour (Matt 24:50; Luke 12:46). Hebrews quotes Habakkuk's promise: 'the coming one will come and will not delay' (Heb 10:37). In Revelation, Christ announces 'I am coming quickly' (Rev 2:25; 3:3). The verb thus often marks the decisive, irreversible moment of arrival — whether of persons, judgment, or eschatological fulfillment. Spanish 'venir/ha venido' and German 'kommen/kommt' capture both the motion and the arrival force.

come, arrive, be present (26×) To have come, to arrive and be present, carrying the nuance of completed arrival that characterizes this verb even in present tense forms. Used of persons arriving from distant lands (Matt 8:11), judgment overtaking a generation (Matt 23:36), masters returning unexpectedly in parables (Matt 24:50; Luke 12:46), the promised coming one who will not delay (Heb 10:37), and Christ's eschatological advent (Rev 2:25; 3:3). The present-with-perfect-force distinguishes heko from the more general erchomai. **GOING AND LEADING**

en: I-come, I-will-come, Will-come | **es:** Vendrá, ha-venido, vendrá | **fr:** venir | **de:** kommen, kommt Matt 8:11; Matt 23:36; Matt 24:14; Matt 24:50; Mark 8:3

G2241 *N-VMS* (2×)

Eli, transliteration of Hebrew 'my God'

This is the Aramaic word for 'my God,' transliterated into Greek in Jesus's cry from the cross. Both occurrences in Matthew 27:46 preserve Jesus's anguished prayer: 'Eli, Eli, lema sabachthani?'—'My God, my God, why have you forsaken me?' (Psalm 22:1). Matthew records the Aramaic words Jesus actually spoke before translating them, preserving the raw sound of that desolate moment. The bystanders' confusion (thinking he called for Elijah) shows they heard the Aramaic but misunderstood it, adding pathos to Jesus's isolation in his God-forsakenness.

(2×) The doubled vocative 'Eli, Eli' intensifies the address, expressing both desperation and relationship—even in feeling abandoned, Jesus calls God 'my God' twice. Matthew's preservation of the Aramaic (unlike his usual Greek composition) suggests the cry's liturgical significance in early Christian memory. The fact that Psalm 22, which begins in forsakenness, ends in vindication and universal worship makes this cry both utterly desolate and ultimately hopeful—the darkest moment before resurrection dawn. **ELI PRIEST NAME**

en: Ēli | **es:** Elí | **fr:** Éli | **de:** ἠλι, Ἠλι Matt 27:46

Ἠλεί G2242 *N-GMS* (1×)

Heli, personal name of Joseph's father in Luke's genealogy of Jesus; possibly variant of Hebrew Eli.

This name appears only in Luke's genealogy of Jesus, identifying Joseph's father. The name likely represents a Greek form of the Hebrew Eli, meaning 'my God' or 'ascent.' Luke's genealogy differs from Matthew's at this point, which has led to extensive discussion about whether Luke traces Mary's line or uses a different reckoning. The consistent transliteration across languages reflects its status as a proper name, with slight variations in vowel representation based on phonetic conventions.

(1×) Luke 3:23 identifies Heli as Joseph's father in the ascending genealogy that traces Jesus's lineage back to Adam. The Hebrew connection to 'Eli' suggests possible meanings related to God or elevation. Multilingual evidence shows translators maintaining the name's phonetic shape with minor adjustments for each language's sound system. The genealogical placement creates one of the well-known differences between Luke's and Matthew's accounts of Jesus's ancestry. **ELI PRIEST NAME**

en: Ēli | **es:** Elí | **fr:** Héli | **de:** Eli Luke 3:23

G2243 *N-AMS* (29×)

Elijah (Ēlias), the renowned OT prophet referenced in NT as forerunner and eschatological figure

The Greek form of the Hebrew name Elijah (אֵלִיָּהוּ, 'my God is YHWH'), referring to the great prophet of 1-2 Kings. In the NT, Ēlias appears almost exclusively in discussions about eschatological expectation: the disciples ask whether Elijah must come first (Matt 17:10), Jesus identifies John the Baptist as the Elijah figure (Matt 11:14), and at the Transfiguration Elijah appears alongside Moses (Matt 17:3). The cross-lingual glosses—Spanish 'Elías,' French 'Élie,' German 'Elia'—all preserve the prophetic name with minimal adaptation, reflecting his universal recognition across Christian traditions.

Ēlias (29×) The proper name Ēlias (Elijah) designating the Tishbite prophet, used in the NT both as a historical reference and as a typological figure. The Synoptic tradition ties him to messianic expectation (Matt 17:10-12, Mark 9:11-13), the Transfiguration theophany (Matt 17:3-4), and the cry from the cross mistaken for an Elijah-invocation (Matt 27:47, Mark 15:35). **PROPER NAMES (PERSONAL)**

en: Elias, of-Ēlias, Ēlias | **es:** Elías, a-Ēlías, de-Elías | **fr:** Élie | **de:** Elia Matt 11:14; Matt 16:14; Matt 17:3; Matt 17:4; Matt 17:10

ἡλῐκί-α G2244 *N-GFS* (8×)

Stature or bodily height; age, maturity, or time of life

A word that holds two related but distinct ideas in creative tension: physical stature and the progression of age. When Luke says Jesus 'grew in stature' (Luke 2:52), he means bodily height; when Zacchaeus is 'small in stature' (Luke 19:3), it is his shortness that drives him up the sycamore tree. Yet in John 9:21, 23 the same word means 'of age' – the man born blind is old enough to speak for himself. The famous puzzle in Matt 6:27 and Luke 12:25 ('who by worrying can add one cubit to his helikia?') turns precisely on this ambiguity: is Jesus talking about adding height or lengthening life? Spanish distinguishes 'estatura' from 'edad,' and Arabic separates 'qama' (stature) from 'sinn' (age), but Greek collapses both into a single word rooted in the idea of 'one's stage of growth.'

1. stature, bodily height (5×) Physical stature or bodily height, measuring how tall a person stands. Luke 2:52 records that Jesus 'increased in stature (helikia) and favor'; Luke 19:3 explains Zacchaeus could not see Jesus because he was 'small in stature'; and Eph 4:13 envisions the church reaching 'the measure of the stature of the fullness of Christ.' Matt 6:27 and Luke 12:25, with their mention of adding 'a cubit,' likely belong here too – a cubit is a measure of length, not time. Spanish 'estatura' and Arabic 'qama' render the physical dimension directly. **GEOGRAPHY AND SPACE**

en: in-stature, lifespan, of-stature | **es:** de-estatura, estatura | **fr:** âge | **de:** Gestalt, ἡλικίαν, ἡλικίᾳ Matt 6:27; Luke 2:52; Luke 12:25; Luke 19:3; Eph 4:13

2. age, time of life (3×) Age, maturity, or time of life – the stage one has reached in years rather than in height. In John 9:21, 23 the parents of the man born blind deflect questioning with 'he is of age (helikian echei), ask him' – clearly meaning legal maturity, not physical size. Hebrews 11:11 says Sarah received power to conceive 'beyond the time of age (para kairon helikias),' referring to her being past childbearing years. Spanish 'edad,' French 'age,' and Arabic 'sinn' all distinguish this temporal sense from the spatial 'stature' meaning. **GEOGRAPHY AND SPACE**

en: Age, age, of-age | **es:** Edad, de-edad, edad | **fr:** âge | **de:** Gestalt John 9:21; John 9:23; Heb 11:11

ἡλίκος G2245 *Adj-AFS* (3×)

how great, how large, of what size; also how small; expressing degree or magnitude in questions and exclamations

This Greek adjective asks about size, age, or magnitude, and can express wonder at either great scale or surprising smallness. James twice uses it to illustrate his point about the tongue: 'how small a fire kindles how great a forest!' (James 3:5). Paul uses it in Colossians 2:1 to express his great struggle for the churches. The word operates in indirect questions ('how great...') and exclamations of wonder. The lexical evidence shows it functions in both directions—extraordinary greatness or remarkable smallness—depending on context. Its force is comparative and often emotional, highlighting disproportion or unexpected scale.

(3×) The sense captures magnitude expressed through questioning or exclamation, with the specific scale (great or small) determined by context. In James 3:5, the word appears twice in one verse, first for the smallness of fire, then for the greatness of the forest, illustrating how the word's meaning depends entirely on what it modifies. The Spanish 'cuán grande' and German 'wie gross' lean toward size, while the French transliteration preserves the Greek form. Paul's usage emphasizes the magnitude of his apostolic labor. The word fundamentally asks 'of what size?' with an undertone of surprise or emphasis. **GREATNESS AND DEGREE**

en: how-great, how-small | **es:** cuán-grande | **fr:** ἡλίκην, ἡλίκον | **de:** wie-gross Col 2:1; Jas 3:5

ἥλιος G2246 *N-GMS* (32×)

sun — the solar body as source of light, heat, and metaphor for radiant glory or divine judgment

Helios is the standard Greek noun for the sun, inherited from the Proto-Indo-European root meaning 'to shine' (cognate with Latin sol). Across its 32 New Testament occurrences, the physical sun serves both literal and theological purposes. Jesus teaches that the Father 'makes his sun rise on the evil and the good' (Matt 5:45), revealing divine impartiality through the most universal of natural phenomena. At the Transfiguration, Jesus' face shone 'like the sun' (Matt 17:2), and the righteous will 'shine like the sun' in the Father's kingdom (Matt 13:43). Apocalyptic passages darken the sun at cosmic turning points (Matt 24:29; Rev 6:12; 9:2), while Revelation's triumphant figures wear the sun as garment or crown (Rev 1:16; 10:1; 12:1). French soleil, Spanish sol, and German Sonne all continue the same Indo-European root.

sun (the celestial body) (32×) The sun as celestial body, source of light and warmth, with rich metaphorical extension. Used literally of sunrise and sunset (Matt 5:45; Mark 1:32; Eph 4:26) and as a simile for radiant glory — Jesus' face at the Transfiguration (Matt 17:2), the righteous in the kingdom (Matt 13:43), the angel of Revelation 10:1. Apocalyptic darkening of the sun signals cosmic upheaval (Matt 24:29; Rev 6:12; 8:12; 9:2). The woman clothed with the sun (Rev 12:1) unites creation imagery with eschatological hope. **SUN CELESTIAL BODY**

en: sun | **es:** sol | **fr:** soleil | **de:** Sonne Matt 5:45; Matt 13:6; Matt 13:43; Matt 17:2; Matt 24:29

ἧλος G2247 *N-GMP* (2×)

nails, metal fasteners used for crucifixion

These are the iron spikes driven through Jesus's hands (and feet) to fasten him to the cross. The word appears only in John 20:25, both times in Thomas's skeptical declaration: 'Unless I see in his hands the mark of the nails, and place my finger into the mark of the nails, and place my hand into his side, I will never believe.' The double mention emphasizes Thomas's empirical demands—he wants tangible proof, specifically the nail wounds. Classical Greek used the term for ornamental studs, shoenails, and ordinary fasteners, but here it carries the full horror of crucifixion's brutality.

(2×) Thomas's insistence on seeing the nail-marks (not just wounds generally) shows he knew the details of Jesus's execution and wanted verification that this wasn't a ghost or hallucination but the same crucified body. When Jesus appears and invites Thomas to touch the nail-prints (20:27), he meets the skeptic's terms while also rebuking the demand: 'blessed are those who have not seen and yet have believed' (20:29). The nails thus become evidence of both Christ's suffering and his resurrection—the wounds prove identity and victory together. **AUTO-DETECTED COMMUNITY 7952 WITH 3 SENSES**

en: nails | **es:** clavos | **fr:** clou | **de:** Naegel John 20:25

ἐγώ G2248

us (accusative first-person plural pronoun); objective case of 'we'

The accusative form of the first-person plural pronoun, functioning as the object of verbs or prepositions: 'he sent us,' 'for us,' 'with us.' Like the singular ἐγώ, the plural pronoun has oblique cases from a different root than the nominative. New Testament authors employ this form constantly to describe God's actions toward humanity ('God so loved us') and apostolic community ('he appeared to us'). Paul's letters are rich with corporate language—what happened to us, what was given to us, how Christ dwells among us. The pronoun marks shared experience and collective identity.

ἐγώ G2249

we (first-person plural nominative pronoun); the speakers or writers as a group

The first-person plural pronoun in its nominative form, identifying the speaker along with others as the subject of action or state. Paul uses it extensively to describe apostolic witness ('we proclaim'), shared Christian experience ('we have peace with God'), and communal identity. Ancient Greek shows dialectal variants—Epic and Ionic εἰμέν, Doric εἰμές—but the basic function remains constant. The pronoun can be inclusive (embracing the audience) or exclusive (distinguishing the speaker's group from others). In Acts, 'we' passages mark eyewitness narrative. Simple but indispensable for corporate voice.

ἡμέρα G2250 *N-NFS* (391×)

Day — a calendar day or period of time; also the daylight hours as opposed to night.

The Greek hemera is the standard New Testament word for 'day,' appearing in nearly 400 occurrences across a remarkable range of temporal expressions — from specific calendar dates and periods of days to theologically loaded phrases like 'the day of judgment' (Matt 10:15) and 'that day' pointing to eschatological fulfillment. Translations across all languages use their basic day-word: Spanish día, French jour, German Tag. In a handful of passages, hemera narrows to mean specifically the daylight portion of the twenty-four-hour cycle, contrasted explicitly with night — as when Jesus asks, 'Are there not twelve hours in the day?' (John 11:9).

1. day (388×) A day as a unit of time (388x) — whether a specific calendar day, a counted period, or a significant appointed day. This encompasses ordinary temporal references ('on the third day'), extended periods ('in the days of Herod'), and eschatological usage ('the day of the Lord'). All translations converge on a single term: English 'day,' Spanish día, French jour, German Tag. The breadth is enormous, from Matt 6:34 ('sufficient for the day is its own trouble') to apocalyptic judgment scenes. **DAYS AND DAYLIGHT**

en: day | **es:** día | **fr:** jour | **de:** Tag Matt 6:34; Matt 7:22; Matt 10:15; Matt 11:22; Matt 11:24

2. daylight, daytime (3×) Daylight or daytime as opposed to night (3x). Distinguished from the calendar-day sense by explicit contrast with darkness. In John 11:9 Jesus asks, 'Are there not twelve hours in the day?' — hemera here means the sunlit hours for walking safely. Paul echoes this in 1 Thess 5:5, 8, where believers are 'children of the day' (not of night or darkness). The translation signatures are identical to sense 1, but the context of light-versus-darkness contrast makes the semantic distinction clear. **DAYS AND DAYLIGHT**

en: day, of-day | **es:** de-día, día | **fr:** jour | **de:** Tag John 11:9; 1Thess 5:5; 1Thess 5:8

ἡμέτερος G2251 *PPro-NF1P* (8×)

Our, ours; first person plural possessive pronoun indicating communal belonging or shared identity.

The emphatic first person plural possessive pronoun, ἡμέτερος adds weight beyond the simple genitive ἡμῶν ('of us'). In Acts 2:11, the crowd marvels at hearing 'our tongues' — the languages of diverse nations — spoken by Galileans, making the pronoun a marker of ethnic and cultural identity. Paul uses it to assert shared heritage: 'our religion' (Acts 26:5), 'written for our instruction' (Rom 15:4). The word appears in contexts where communal ownership or shared stake is emphasized, whether of faith, language, or scriptural inheritance. French notre and Spanish nuestro reflect the same inclusive first-person plural force.

our, ours (first person plural possessive) (8×) First person plural possessive pronoun meaning 'our' or 'ours,' emphasizing shared belonging or communal identity. It is more emphatic than the simple genitive ἡμῶν. At Pentecost the crowd exclaims 'we hear them in our own tongues' (Acts 2:11), where ἡμετέραις underscores the personal connection each group feels to its native language. Paul uses it to claim shared religious heritage in 'our religion' (Acts 26:5) and to assert that Scripture was 'written for our instruction' (Rom 15:4). In 2 Tim 4:15, 'our words' denotes the apostolic message that Timothy must defend. The pronoun consistently marks what a community holds in common. **GEOGRAPHY AND SPACE**

en: our, ours | **es:** nuestra, nuestras, nuestros | **fr:** de-nous, notre, nous | **de:** uns, unser, wir Acts 2:11; Acts 24:6; Acts 26:5; Rom 15:4; 2Tim 4:15

εἰμί G2252

I was, you were (imperfect first/second person singular of εἰμί); past existence or state

First and second person imperfect forms of the verb 'to be,' describing past ongoing states or habitual existence: 'I was,' 'you were.' In narrative it establishes background conditions or introduces characters' circumstances before events unfold. Personal testimony employs it to contrast past and present: 'I was blind, but now I see.' The imperfect's aspectual quality emphasizes duration or repetition in past time—not a point event but an extended state. Dialectal variations abound, but the core meaning remains stable across Greek literature.

ἡμι-θανής G2253 *Adj-AMS* (1×)

Half-dead, nearly dead; in a state between life and death, severely wounded or beaten.

This vivid compound adjective appears only in Jesus's parable of the Good Samaritan, describing the traveler left barely alive by robbers. The Greek combines 'half' (ἡμι-) with 'dead' (θανής) to create a stark image of someone hovering between life and death. The term emphasizes the victim's desperate condition and helplessness, making the Samaritan's compassion all the more striking. Translators across languages preserve the dramatic half-dead imagery, showing the universal power of this description.

(1×) Jesus uses this dramatic descriptor in Luke 10:30 to emphasize the traveler's perilous state after the robbers' attack. The compound construction intensifies the danger and vulnerability of the victim whom the priest and Levite pass by. Multilingual glosses uniformly preserve the 'half-dead' imagery (medio-muerto, à-demi-mort), showing how vividly the term communicates across cultures. The word heightens the moral urgency of the scene and magnifies the Samaritan's mercy toward someone in extremis. **DEATH AND CORPSES**

en: half-dead | **es:** medio-muerto | **fr:** à-demi-mort | **de:** ἡμιθανῆ Luke 10:30

ἐγώ G2254

us, to us (dative first-person plural pronoun); indirect object or relational case

The dative form of the first-person plural pronoun, functioning as indirect object ('he gave to us') or expressing relationship and interest ('it happened to us,' 'it is for us'). New Testament writers frequently employ this form in describing divine action toward the believing community: grace given to us, Spirit poured out on us, promises made to us. Paul's letters resound with dative constructions marking God's disposition toward his people. The case also appears after certain prepositions. Like other oblique pronoun forms, it derives from a different root than the nominative.

ἥμισυς G2255 *Adj-ANS* (5×)

Half; one of two equal parts, used of quantities, time periods, and portions

The standard Greek adjective for 'half,' appearing in the New Testament in both narrative and apocalyptic contexts. Herod's reckless oath offers 'half my kingdom' (Mark 6:23), Zacchaeus pledges half his goods to the poor (Luke 19:8), and Revelation measures prophetic time in halves—three and a half days, a time and times and half a time. Spanish distinguishes 'mitad' (noun, the half) from 'medio' (adjective, half), nicely mirroring the word's flexibility between substantive and attributive uses.

(5×) Half, one of two equal portions—used of possessions, territories, and time spans. In Mark 6:23 Herod promises up to half his kingdom; in Luke 19:8 Zacchaeus gives half his possessions to the poor. The apocalyptic passages in Revelation use it for prophetic time measurements: the witnesses lie dead for three and a half days (Rev 11:9, 11), and the woman is nourished for 'a time and times and half a time' (Rev 12:14). Spanish distinguishes 'mitad' (substantive half) from 'medio' (adjectival half), reflecting the word's dual syntactic role. **GEOGRAPHY AND SPACE**

en: a-half, half | **es:** la-mitad, medio, mitades | **fr:** moitié | **de:** Haelfte, ἡμίσιά Mark 6:23; Luke 19:8; Rev 11:9; Rev 11:11; Rev 12:14

ἡμι-ωρία G2256 *N-ANS* (1×)

Half an hour, a period of thirty minutes; a brief temporal interval.

This precise temporal measurement appears only in Revelation's apocalyptic vision, describing a profound silence in heaven. The compound joins 'half' (ἡμι-) with 'hour' (ὥρα) to create an exact duration. In the dramatic sequence of Revelation 8:1, this half-hour silence follows the opening of the seventh seal, creating a moment of cosmic suspense before the trumpet judgments. The specificity of the time marker adds to the prophetic precision of John's vision.

(1×) Revelation 8:1 marks a dramatic pause in the apocalyptic sequence when silence fills heaven for half an hour after the seventh seal is opened. The precise measurement creates suspense and emphasizes the significance of what follows. Multilingual glosses show exact equivalents (media-hora, halbe-Stunde), suggesting translators recognized this as a literal time marker rather than a symbolic number. The silence contrasts sharply with the worship and judgments surrounding it, making this brief interval profoundly significant. **HOUR TIME MOMENT**

en: half-an-hour | **es:** media-hora | **fr:** halbe-Stunde | **de:** halbe-Stunde Rev 8:1

ἐγώ G2257

of us, from us (genitive first-person plural pronoun); possessive or source

The genitive form of the first-person plural pronoun, expressing possession ('our faith'), origin ('one from among us'), or relationship ('the hope of us all'). Ancient Greek also has an enclitic shorter

form used in less emphatic positions. The genitive's range includes partitive sense ('some of us'), subjective genitive ('our love for God'), and objective genitive ('God's love for us'). Biblical authors weave this form throughout communal theology—our salvation, our Lord, the body of us who believe. The pronoun's genetic relationship binds speaker and audience in shared ownership or experience.

εἰμί G2258

I/he/she was, used to be (imperfect indicative of εἰμί); past durative existence

The imperfect indicative of 'to be' in first or third person, describing ongoing past states or habitual conditions. Across dialects it shows characteristic variations—Epic εἰς, Doric forms, and standard Attic. In narrative it paints background: 'there was a man,' 'Jesus was in the wilderness,' 'they were on the road.' Testimony and conversion accounts contrast what was with what now is. The imperfect's aspectual character lingers in past time, describing duration rather than punctiliar events. Simple yet essential for storytelling and theological reflection on change.

ἡνίκᾰ G2259 *Adv* (2×)

when, at the time when

A temporal conjunction indicating 'at the time when' or 'whenever,' relating events to specific moments. Paul uses it twice in 2 Corinthians 3, describing Israel's ongoing blindness when reading the Old Covenant. Verse 15 says, 'But to this day whenever Moses is read, a veil lies over their hearts,' and verse 16 continues, 'But whenever one turns to the Lord, the veil is removed.' The repetition creates a contrast between two 'whenevers'—the regular synagogue reading that leaves hearts veiled versus the transformative moment of turning to Christ that removes the veil. The conjunction structures the before-and-after of spiritual sight.

(2×) Both uses pivot on the contrast between reading with a veil and turning to Christ. The 'whenever Moses is read' suggests repeated, ongoing synagogue practice, while 'whenever one turns' describes the decisive moment of conversion. Paul's point is that the same Scriptures that condemn with veiled reading liberate when read through Christ—the timing word 'whenever' underscores that this isn't about ancient history but present-tense choice: every time Moses is read, the reader faces the same option to remain veiled or turn and see. **TEMPORAL CONJUNCTIONS**

en: whenever | **es:** cuando | **fr:** quand | **de:** als 2Cor 3:15; 2Cor 3:16

ἤπερ G2260 *Conj* (1×)

Than (emphatic comparative particle); than indeed, than even; used to strengthen comparisons.

This intensified form of the comparative particle 'than' adds emphasis or even surprise to comparisons. The addition of the enclitic particle strengthens the comparison, suggesting 'than even' or 'rather than.' John uses it once to describe people who valued human praise more highly than divine approval. The term appears in classical poetry and heightened prose to make comparisons more forceful. Modern translations often render it simply as 'than,' though the Greek carries additional rhetorical weight.

(1×) In John 12:43, this emphatic particle appears in Jesus's observation that many leaders loved human glory more than God's glory. The strengthened comparison underscores the tragic inversion of values—preferring the temporary over the eternal, the created over the Creator. Classical usage shows the particle adding emphasis in poetic and rhetorical contexts. The multilingual glosses ('que,' 'als') typically render it as simple 'than,' though the Greek form suggests intensification of the comparison being made. **GEOGRAPHY AND SPACE**

en: than | **es:** que | **fr:** que | **de:** als John 12:43

ἤπῐος G2261 *Adj-AMS* (1×)

Gentle, kind, mild; lenient and gracious in disposition; moderate and tender.

This beautiful adjective describes a gentle, kind disposition that treats others with mildness rather than harshness. Classical usage applied it to kind rulers, appeased deities, gentle words, and even mild weather or fevers. Paul requires that the Lord's servant possess this quality, contrasting it with quarrelsomeness. The term suggests not weakness but strength under control—power exercised with kindness. It appears in contexts describing both character and conduct, the inward disposition showing itself in outward gentleness.

(1×) Paul instructs Timothy in 2 Timothy 2:24 that a servant of the Lord must be gentle toward all, positioned between being teachable and patient. Classical parallels show the word describing kind fathers, merciful gods, and mild natural forces. The multilingual evidence ('amable,' 'sanft') emphasizes the tender, non-harsh quality. This gentleness doesn't imply permissiveness but rather the patient kindness needed for effective teaching and correction, especially when dealing with opponents who need to be won rather than defeated. **TAME DOCILE**

en: gentle | **es:** amable | **fr:** ἤπιον | **de:** sanft 2Tim 2:24

Ἤρ G2262 *N-GMS* (1×)

Er, personal name in Luke's genealogy of Jesus; Hebrew name meaning 'watchful' or 'awake.'

This Hebrew name appears in Luke's genealogical record of Jesus, representing one of the ancestors in the line from David to Joseph. The name Er (Hebrew עֵר) appears several times in the Old Testament, most notably as Judah's firstborn son. In Genesis, Er was struck down by the Lord for wickedness, though Luke's genealogical Er is a different individual in a later generation. The brief mention gives no details beyond the name itself, preserved across translations with minor phonetic variations.

(1×) Luke 3:28 includes Er in the ascending genealogy tracing Jesus's lineage through Joseph back to Adam and ultimately God. The Hebrew root suggests watchfulness or wakefulness. Multilingual renderings maintain the name's phonetic shape with slight variations. The Genesis namesake was Judah's son who died under divine judgment, but the genealogical placement shows this is a different Er in the ancestral line. Like many genealogical names, we know nothing beyond the position in the lineage. **PROPER NAMES (PERSONAL)**

en: Er | **es:** Er | **fr:** Er | **de:** Ἤρ Luke 3:28

ἥρεμ-ος G2263 *Adj-AMS* (1×)

Quiet, tranquil, peaceful; undisturbed and calm; free from turmoil or agitation.

This adjective describes a state of quietness and tranquility, free from disturbance or tumult. It can characterize both external circumstances and internal dispositions. Paul uses it in his instructions about prayer for authorities, hoping believers might lead quiet and peaceful lives. The term suggests not merely absence of noise but freedom from chaos, persecution, or social upheaval. Classical usage applied it to calm lives, gentle medical treatments, and smooth surfaces—all sharing the quality of undisturbed peace.

(1×) In 1 Timothy 2:2, Paul urges prayer for rulers so that believers might live quiet and peaceful lives characterized by godliness and dignity. The term appears alongside ἡσύχιος (quiet, peaceable), reinforcing the picture of tranquil existence. This isn't escapism but the legitimate desire for social stability that allows the gospel to flourish. Classical parallels show the word describing gentle traction in medicine and calm circumstances. The multilingual glosses ('tranquila,' 'ruhig') emphasize the peaceful, undisturbed quality enabling Christian witness. **EASE AND TRANQUILITY**

en: quiet | **es:** tranquila | **fr:** ἥρεμον | **de:** ruhig 1Tim 2:2

Ἡρῴδης G2264 *N-DMS* (43×)

Herod — members of the Herodian dynasty: Herod the Great, Herod Antipas, and Herod Agrippa I

Herodes appears 43 times in the New Testament, designating three

members of the Herodian ruling family installed by Rome. Herod the Great is the figure of Matthew's infancy narrative, the king who ordered the massacre of Bethlehem's children (Matt 2:16). Herod Antipas — the tetrarch — dominates the Gospel accounts, responsible for the imprisonment and beheading of John the Baptist (Mark 6:17-28) and for the mocking of Jesus during his trial (Luke 23:7-11). Herod Agrippa I appears in Acts 12 as the persecutor of the early church who executed James and imprisoned Peter. The name transliterates directly across languages — Spanish 'Herodes,' French 'Herode,' German 'Herodes' — since it is a Hellenistic dynastic name, not a Semitic word.

Herod (proper name) (43×) The dynastic name Herodes, applied to three NT rulers: Herod the Great at Jesus' birth (Matt 2:1-19), Herod Antipas who beheaded the Baptist (Mark 6:14-28) and mocked Jesus (Luke 23:7-12), and Herod Agrippa I who persecuted the early church (Acts 12:1-23). Context determines which ruler is meant. **PROPER NAMES (PERSONAL)**

en: Hērōdēs | **es:** Hērōdēs, Hērṓdēs | **fr:** Hérode | **de:** Herodes, Ἡρῴδης Matt 2:1; Matt 2:3; Matt 2:7; Matt 2:12; Matt 2:13

Ἡρῳδιανοί G2265 *N-GMP* (3×)

Herodians, partisans or supporters of Herod's dynasty and policies

The Herodians were a political faction supporting the Herodian dynasty and its accommodation with Roman rule. They appear in the Gospels as unlikely allies of the Pharisees in opposition to Jesus. In Mark 3:6 they conspire with Pharisees to destroy Jesus after the Sabbath healing controversy. In Mark 12:13 and Matthew 22:16 they join forces to trap Jesus with the question about paying taxes to Caesar. Josephus describes this group as 'those who think the things of Herod' (φρονοῦντας τὰ Ἡρῴδου). The multilingual renderings preserve the Greek form, as this is an ethnic-political designation unique to first-century Judea.

(3×) The single sense identifies a specific political party in Jesus' time. The consistent pairing with Pharisees—strange bedfellows given their different theological and political orientations—highlights the threat Jesus posed to diverse power structures. The Pharisees opposed Roman accommodation; the Herodians depended on it. Yet both saw Jesus as dangerous. The tax question in Matthew 22 and Mark 12 was perfectly calibrated to their joint interests: affirming Roman taxes would alienate the Pharisees' base; denying them would give Herodians grounds to report Jesus to Roman authorities. All translations transliterate rather than translate, recognizing this as a proper designation. **PROPER NAMES (PERSONAL)**

en: Herodians, Hērōdianoi | **es:** Hērōdianos, Hērōdianōn | **fr:** Hérodien | **de:** Ἡρῳδιανῶν Matt 22:16; Mark 3:6; Mark 12:13

Ἡρῳδιάς G2266 *N-AFS* (6×)

Herodias; granddaughter of Herod the Great, wife of Herod Antipas, who engineered the execution of John the Baptist.

The proper name of the woman who left her husband Philip to marry his brother Herod Antipas, provoking John the Baptist's public rebuke and ultimately orchestrating his beheading. All six NT occurrences cluster in two parallel accounts: Matthew 14:3-6 and Mark 6:17-22, with Luke 3:19 adding a summary reference. Mark's account is notably more detailed, naming her role in the plot and her daughter's dance. The French 'Herodiade' and Spanish 'Herodiada' preserve the Greek inflectional pattern across their respective case forms.

(6×) Herodias, the historical figure who was granddaughter of Herod the Great, originally married to Herod Philip, then wife of Herod Antipas. She bore a grudge against John the Baptist for condemning her unlawful marriage (Mark 6:19) and seized the opportunity of her daughter's dance to demand his head on a platter (Matt 14:6-8, Mark 6:22-25). Luke 3:19 summarizes Herod's being reproved 'on account of Herodias.' The name appears in nominative, genitive, and accusative forms across the six occurrences. **PROPER NAMES (PERSONAL)**

en: Hērōdias | **es:** Hērōdiáda, Hērōdiádos, Hērōdiás | **fr:** Hérodiade | **de:** Ἡρῳδιάδα, Ἡρῳδιάδος, Ἡρῳδιὰς Matt 14:3; Matt 14:6; Mark 6:17; Mark 6:19; Mark 6:22

Ἡρῳδίων G2267 *N-AMS* (1×)

Herodion, personal name; a Christian in Rome greeted by Paul as 'my kinsman.'

This name appears only in Paul's greetings at the end of Romans, where he identifies Herodion as 'my kinsman,' suggesting Jewish heritage and possibly family connection. The name derives from Herod, though this doesn't imply any connection to the ruling dynasty—Herod-based names were common in the period. The designation 'kinsman' could mean fellow Jew or actual relative. Like many in Paul's greeting list, we know Herodion only from this single warm acknowledgment of Christian fellowship.

(1×) Romans 16:11 records Paul's greeting to Herodion, whom he calls συγγενῆ μου (my kinsman or relative). The Herod-derived name was common in the first century, reflecting the dynasty's cultural prominence without necessarily indicating political allegiance. The 'kinsman' designation places Herodion among Paul's Jewish Christian contacts in Rome. Multilingual transliterations preserve the Greek form with minor variations. The brief mention, like so many in Romans 16, reveals the rich network of relationships sustaining the early church. **PROPER NAMES (PERSONAL)**

en: Herodion | **es:** a-Hērōdiōna | **fr:** Hérodion | **de:** Herodion Rom 16:11

Ἡσαΐας G2268 *N-GMS* (22×)

Isaiah – the Hebrew prophet, son of Amoz, whose writings are the most frequently cited OT source in the NT

The proper name of the eighth-century BC prophet whose oracles are the most frequently cited Old Testament source in the New Testament. Nearly every occurrence introduces a quotation formula: 'as Isaiah the prophet said' or 'as it is written in Isaiah.' Matthew alone cites him seven times to frame Jesus' ministry as prophetic fulfillment (Matt 3:3; 4:14; 8:17; 12:17; 13:14, 35; 15:7). Acts 8:28-30 narrates the Ethiopian eunuch reading from Isaiah's scroll – a pivotal scene linking the prophet's text to its messianic interpretation. Spanish Isaias, French Esaie, and German Jesaja all transliterate the Hebrew yeshayahu ('Yahweh is salvation').

(22×) The proper name of the OT prophet Isaiah (Hebrew yeshayahu, 'Yahweh is salvation'), cited almost exclusively in quotation-introduction formulae across the Gospels, Acts, and Paul (Matt 3:3; 4:14; Rom 9:27; 10:16, 20). Transliterated uniformly – spa Isaias, fra Esaie, deu Jesaja – confirming a stable proper-noun reference. **ISAIAH PROPHET NAME**

en: Esaias, Isaiah, of-Ēsaias | **es:** Isaías, a-Ēsaías, de-Ēsaïas | **fr:** Ésaï, Ésaïe | **de:** Jesaja Matt 3:3; Matt 4:14; Matt 8:17; Matt 12:17; Matt 13:14

Ἡσαῦ G2269 *N-AMS* (3×)

Esau, the elder twin son of Isaac who sold his birthright to Jacob

Esau, son of Isaac and Rebekah, appears in three significant New Testament references. Romans 9:13 quotes Malachi's 'Jacob I loved, but Esau I hated,' in Paul's discussion of divine election. Hebrews 11:20 cites Isaac's blessing of Jacob and Esau as an act of faith. Hebrews 12:16 uses Esau as a warning example of a 'profane person' who 'for one morsel of food sold his birthright.' The name comes from Hebrew עֵשָׂו. The New Testament consistently presents Esau as a theological type—the one who despised his inheritance, contrasted with Jacob who valued spiritual blessing despite his moral compromises.

(3×) The single sense refers to the historical and theological figure from Genesis. All three uses invoke Esau as an example in theological argument: Romans uses him in the sovereignty-of-God discussion, while Hebrews references both his reception of blessing (faith chapter) and his rejection of birthright (warning chapter). The tension between Hebrews 11:20 (Isaac's faith in blessing Esau) and 12:16 (Esau's profanity in selling the birthright) reflects the Genesis narrative's complexity. The multilingual glosses uniformly translit-

erate the name, maintaining its identity across languages as a proper noun with rich intertextual significance in biblical theology. **ESAU PERSONAL NAME**

en: Esau, Ēsau | **es:** Ēsaû | **fr:** Esau, Ésaü | **de:** Esau Rom 9:13; Heb 11:20; Heb 12:16

ἡσῠχ-άζω G2270 *V-AIA-3P* (5×)

To be quiet, rest, remain silent; to cease from activity or speech

A verb meaning to keep quiet, rest from labor, or hold one's peace. It covers both physical rest and the cessation of speech or opposition. When the disciples 'were silent' before God's evident work (Acts 11:18, 21:14), the word conveys reverent acquiescence rather than mere speechlessness. Paul even commands it as a way of life—'aspire to live quietly' (1 Thess 4:11). Spanish captures this range with 'callaron' (fell silent) alongside 'estar quietos' (be at rest), showing the word's dual axis of silence and stillness.

(5×) To be quiet, rest, or remain silent—encompassing both cessation of speech and cessation of activity. In Luke 14:4 the lawyers are silent in response to Jesus's challenge; in Luke 23:56 the women rest on the Sabbath according to the commandment; in Acts 11:18 and 21:14 the believers fall silent in acquiescence to God's will, recognizing they cannot argue further; and in 1 Thess 4:11 Paul urges believers to aspire to a quiet, undisturbed life. Spanish 'callaron' (fell silent) versus 'descansaron' (rested) and French 'se taire' (be silent) versus 'se tenir tranquille' (keep still) reveal the word's two axes: silence and rest. **SILENCE AND SECRECY**

en: they-rested, they-were-silent, to-be-quiet | **es:** callaron, descansaron, estar-quietos | **fr:** se-taire, se-tenir-tranquille | **de:** ἡσυχάζειν, ἡσυχάσαμεν, ἡσύχασαν Luke 14:4; Luke 23:56; Acts 11:18; Acts 21:14; 1Thess 4:11

ἡσῠχ-ία G2271 *N-GFS* (4×)

quietness, stillness, silence; a state of restful calm or peaceful composure

Covering a semantic range from external silence to inner tranquility, this noun appears in contexts where calm is either restored or enjoined. When Paul speaks in Aramaic the Jerusalem crowd falls into deep silence (Acts 22:2). In the Pastoral Epistles it describes the ordered, peaceful demeanor expected in community life—working quietly (2 Thess 3:12) and learning in quietness (1 Tim 2:11-12). Spanish 'quietud/silencio' and French 'tranquillité' together capture the full range from hush to composed serenity.

(4×) Quietness, silence, or peaceful composure—ranging from the hush of a crowd to an inner disposition of calm. When the Jerusalem mob hears Paul speak Hebrew, they grant even greater silence (Acts 22:2). Paul instructs the Thessalonians to work 'in quietness' rather than being busybodies (2 Thess 3:12). In 1 Timothy 2:11-12 the term describes the receptive, composed attitude appropriate for learning. Spanish distinguishes 'silencio' (external) from 'quietud' (internal), together mapping the word's dual register. **AUTO-DETECTED COMMUNITY 8275 WITH 8 SENSES**

en: quiet, quietness | **es:** quietud, silencio | **fr:** tranquillité, ἡσυχίας, ἡσυχίᾳ | **de:** ἡσυχίαν, ἡσυχίας, ἡσυχίᾳ Acts 22:2; 2Thess 3:12; 1Tim 2:11; 1Tim 2:12

ἡσῠχ-ιος G2272 *Adj-AMS* (2×)

quiet, tranquil, peaceable

This adjective describes a state of calm, restfulness, and freedom from disturbance, whether external (peaceful circumstances) or internal (a quiet disposition). Paul instructs Timothy that the church should pray for authorities 'that we may lead a quiet and peaceable life in all godliness and honesty' (1 Timothy 2:2)—seeking civic tranquility as context for gospel ministry. Peter commends 'the hidden person of the heart with the incorruptible beauty of a gentle and quiet spirit' (1 Peter 3:4) as precious to God, contrasting it with outward adornment. Quietness is both a social good and a spiritual virtue.

(2×) The two contexts show quietness operating on different scales: 1 Timothy 2:2 envisions societal peace (freedom from persecution and upheaval allowing the church to flourish), while 1 Peter 3:4 describes personal temperament (inner calm and gentleness, especially in women, though the principle applies broadly). Both value restfulness over anxiety, peace over strife, and settled trust over frantic self-assertion. The German 'still' captures both meanings—peaceful conditions and a still spirit. **EASE AND TRANQUILITY**

en: quiet, tranquil | **es:** quieta, tranquilo | **fr:** ἡσυχίου, ἡσύχιον | **de:** still 1Tim 2:2; 1Pet 3:4

ἤτοι G2273 *Conj* (1×)

Either…or; a disjunctive particle introducing alternatives; whether…or.

This conjunction introduces alternative options or possibilities, setting up an either-or construction. Paul uses it in Romans 6 to present the fundamental choice every person faces: you are slaves either to sin leading to death or to obedience leading to righteousness. The particle can introduce the first alternative or appear between both options. Classical usage employed it in philosophical and rhetorical contexts to present clear alternatives. The either-or framework demands decision rather than allowing middle ground.

(1×) In Romans 6:16, Paul uses this disjunctive to frame the stark choice: everyone serves either sin or obedience, with their respective outcomes. The construction eliminates neutrality—there is no third option. Classical rhetoric employed such clear alternatives to force decision. The multilingual glosses ('sea,' 'soit...soit,' 'entweder') show translators recognizing the either-or framework. Paul's argument turns on the impossibility of serving two masters simultaneously; the particle grammatically reinforces this theological reality. **CONDITIONAL PARTICLES**

en: either- | **es:** sea | **fr:** soit...soit | **de:** entweder Rom 6:16

ἡσσ-άομαι G2274 *V-RIM/P-3S* (3×)

to be defeated, overcome, worsted; to be inferior or less than

This passive Greek verb expresses being overcome, defeated, or made inferior. Paul uses it twice in 2 Peter 2:19-20 to describe enslavement to corruption and sin: people are slaves to whatever overcomes them, and those who escape corruption but return to it are 'overcome' again. In 2 Corinthians 12:13 Paul uses it ironically, asking wherein the Corinthians were 'inferior' to other churches—except that he didn't burden them financially. The classical range extends from military defeat to moral failure, from being physically weaker to being logically refuted. The New Testament focuses on moral and spiritual defeat, the state of being mastered by sin or vice.

(3×) The sense captures being overcome or made inferior, whether by external force or internal weakness. Peter's dual usage in 2 Peter 2 establishes the word as describing entanglement and enslavement—'by what a person is overcome, to this he is enslaved.' The Spanish 'vencido' (vanquished), French 'vaincu' (conquered), and German 'unterlegen' (inferior) all point to defeat or subjugation. Paul's ironic usage in 2 Corinthians asks about inferiority but assumes none, playing on the word's comparative sense. Whether moral defeat (Peter) or rhetorical comparison (Paul), the word fundamentally describes the state of being worsted, outmatched, or mastered. **WEAKNESS AND FRAILTY**

en: has-been-overcome, they-are-overcome, you-were-less-than | **es:** fuisteis-inferiores, ha-sido-vencido, son-vencidos | **fr:** être-vaincu, ἡττῶνται, ἥττηται | **de:** unterlegen-sein 2Cor 12:13; 2Pet 2:19; 2Pet 2:20

ἧττημα G2275 *N-NNS* (2×)

defeat, loss, failure

Originally a military term for defeat or rout, this noun describes loss or diminishment of any kind. Paul uses it twice in pointed ways. Romans 11:12 reasons, 'Now if their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion mean!'—Israel's 'defeat' (rejection of Messiah) paradoxically brought gospel blessing to nations, so their restoration will bring even greater blessing. In 1 Corinthians 6:7, Paul says Christian lawsuits against each other represent 'an utter

failure' (or defeat)—they've already lost by suing. The word marks spiritual and strategic loss.

(2×) Both uses describe loss that reveals deeper problems: Israel's unbelief is a 'defeat' that God sovereignly uses for Gentile salvation (yet promises future reversal), while Corinthian litigation is a 'defeat' exposing failed love and testimony. The military etymology suggests not just setback but rout—a decisive loss. Yet Romans 11 shows God can turn defeat into victory for others, while 1 Corinthians 6 warns that some defeats can't be undone: the lawsuit is already a loss regardless of the verdict. **AUTO-DETECTED COMMUNITY 4977 WITH 3 SENSES**

en: defeat | **es:** derrota | **fr:** défaite | **de:** Verlust Rom 11:12; 1Cor 6:7

ἧσσων G2276 *Adj-ANS-C* (2×)

less, worse, inferior

The comparative form of an adjective meaning 'inferior' or 'weaker,' this word describes something of lesser value, quality, or degree. Paul uses it twice in Corinthian correspondence. In 1 Corinthians 11:17, he says, 'I do not praise you, since you come together not for the better but for the worse'—their gatherings harm rather than help. In 2 Corinthians 12:15, Paul asks, 'If I love you more, am I to be loved less?' expressing the painful paradox that his abundant love for the Corinthians seems to elicit reduced affection in return. The word quantifies deterioration or diminishment.

(2×) The two uses track different types of 'worse': 1 Corinthians 11:17 describes corporate worship that degrades participants (they leave worse than they came due to divisions and abuses of the Lord's Supper), while 2 Corinthians 12:15 laments relational deterioration (increased apostolic love met with decreased congregational warmth). Both capture the sorrow of things moving in the wrong direction—worship that harms and love that's unrequited—showing how Christian community can regress rather than mature. **SMALLNESS AND LEAST**

en: less, worse | **es:** menos, peor | **fr:** moindre | **de:** weniger 1Cor 11:17; 2Cor 12:15

ἤτω G2277

let it be (late form of imperative from ἐιμί); third-person command or permission

A late Greek form serving as the third-person singular imperative of 'to be'—functionally equivalent to the earlier ἔστω. It expresses command, permission, or wish: 'let it be,' 'may it be so.' The form appears in texts from the third century AD onward, representing linguistic evolution in Koine and later Greek. Like other imperative forms of the verb, it carries performative weight in blessing, decree, and prayer. The simple act of commanding being underscores the creative and authoritative power of speech.

ἠχ-έω G2278 *V-PPA-NMS* (1×)

To sound, ring, resound; to make a loud noise; to echo or reverberate.

This verb describes loud, resonant sound—the ringing of metal, the chirping of grasshoppers, the pealing of music. It can be transitive (causing something to sound) or intransitive (sounding itself). Paul uses it metaphorically in 1 Corinthians 13 to describe the empty noise of loveless speech. Classical usage included everything from the ringing of shields in battle to the tingling of ears to musical instruments echoing their notes. The word captures not just sound but resonant, reverberating sound that fills space.

(1×) Paul employs this vivid verb in 1 Corinthians 13:1 to describe speech without love: it becomes mere noise like a clanging cymbal or resounding gong. The participle form emphasizes the continuous sounding. Classical parallels include bronze shields ringing in battle and grasshoppers chirping. The Spanish 'resonando' and French 'résonner' capture the reverberating quality. Paul's point is devastating—without love, the most eloquent speech is just hollow noise, sound without meaning, reverberation without truth. **SINGING AND MUSIC**

en: sounding | **es:** resonando | **fr:** résonner | **de:** toenen 1Cor 13:1

ἦχος G2279 *N-NNS* (4×)

sound, noise, roar; a reverberating report or echo

A later form of the classical eche, this noun denotes any reverberating sound—from a rushing wind to the roar of the sea to the blast of a trumpet. At Pentecost a sound like a violent wind fills the house (Acts 2:2). Luke 21:25 speaks of the roaring of sea and waves as an apocalyptic sign. In Hebrews 12:19 it describes the terrifying sound of the trumpet at Sinai. The word can also mean 'report' or 'fame' (Luke 4:37), where the metaphor of sound spreading captures how news travels.

(4×) A sound, noise, or reverberating report—covering audible phenomena from natural roars to supernatural blasts, and by extension the 'report' or fame that spreads about someone. At Pentecost a sound like rushing wind fills the entire house (Acts 2:2). Luke 21:25 uses it for the terrifying roar of the sea in eschatological upheaval. Hebrews 12:19 describes the dreadful trumpet blast at Sinai. In Luke 4:37 the word shifts metaphorically to 'report'—news of Jesus spreading through the region. Spanish 'sonido' and French 'bruit/son' together span both the acoustic and reputational senses. **GEOGRAPHY AND SPACE**

en: a-report, a-sound, of-roaring | **es:** del-rugido, sonido | **fr:** bruit, son | **de:** Schall, ἤχους, ἦχος Luke 4:37; Luke 21:25; Acts 2:2; Heb 12:19

Θαδδαῖος G2280 *N-AMS* (2×)

Thaddaeus, name of one of the twelve apostles

One of the twelve apostles, Thaddaeus appears only in the apostle lists of Matthew 10:3 and Mark 3:18. His name is of Aramaic origin, possibly meaning 'heart' or 'courageous.' Interestingly, Luke's Gospel and Acts call the corresponding apostle 'Judas son of James' (Luke 6:16, Acts 1:13), suggesting Thaddaeus may have been a surname or alternate name for the same person. Nothing else is recorded about him in Scripture, making him one of the 'silent' apostles whose ministry and witness remain largely hidden from us. His inclusion in the Twelve reminds us that faithfulness doesn't require historical fame.

(2×) The two references simply name Thaddaeus in the apostolic roster, offering no narrative or teaching about him. His obscurity in Scripture contrasts with the prominence given to Peter, James, and John, yet he was equally chosen, commissioned, and empowered for apostolic ministry. Early church tradition (unreliable but suggestive) associates him with missions to Edessa and Armenia, but Scripture's silence on his deeds keeps the focus on the Twelve as a corporate witness rather than individual celebrities. **PROPER NAMES (PERSONAL)**

en: Thaddaios | **es:** Thaddaios, Thaddäios | **fr:** Thaddée | **de:** Thaddaeus, Θαδδαῖος Matt 10:3; Mark 3:18

θάλασσα G2281 *N-NFS* (91×)

Sea; a large body of water, whether a specific named sea or the sea as a cosmic entity

Thalassa is the standard Greek word for sea, covering every large body of water in the New Testament — the Sea of Galilee where Jesus calms the storm (Matt 8:26), the Red Sea of the Exodus recalled in Hebrews 11:29, and the Mediterranean implied in Acts' voyage narratives. It also carries apocalyptic significance: in Revelation 21:1 there is no more sea, symbolizing the end of chaos and separation. All four major target languages render it with a single, unambiguous equivalent — 'sea,' 'mar,' 'mer,' 'Meer' — confirming its tight semantic unity across all 91 occurrences.

sea, large body of water (91×) Any large body of water, whether a specific named sea such as the Sea of Galilee (Matt 4:18) or the Red Sea (Heb 11:29), or the sea as a general geographic and cosmic entity. In Revelation the sea carries eschatological symbolism as a realm of chaos that will pass away (Rev 21:1). The uniform rendering across English ('sea'), Spanish ('mar'), French ('mer'), and German

('Meer') confirms a single cohesive sense across all New Testament occurrences. **SEA LARGE WATER**

en: sea | **es:** mar | **fr:** mer | **de:** Meer Matt 4:18; Matt 8:24; Matt 8:26; Matt 8:27

θάλπ-ω G2282 *V-PIA-3S* (2×)

to cherish, to warm, to care for tenderly

Originally meaning to warm or heat something, this verb came to describe tender care, cherishing, and nurturing. Paul uses it metaphorically in Ephesians 5:29: 'No one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the church.' The warming imagery suggests affectionate care beyond mere provision—one cradles and comforts what one cherishes. In 1 Thessalonians 2:7, Paul says, 'we were gentle among you, like a nursing mother cherishes her own children,' using the same verb to describe his tender apostolic care. The verb conveys warm devotion, not cold duty.

(2×) Both uses link cherishing to bodily care—husbands to their bodies/wives (Ephesians 5) and nursing mothers to infants (1 Thessalonians 2)—as analogies for spiritual relationships. The physical warmth of holding a baby or caring for one's own flesh becomes the model for Christ's care of the church and Paul's care of converts. The German 'waermen' (to warm) preserves the literal root, while the contexts expand it to encompass all the tender affection and protective nurture that characterize self-giving love. **TENDERNESS AND GENTLENESS**

en: cherishes | **es:** acaricia, la-cuida | **fr:** θάλπει, θάλπῃ | **de:** waermen Eph 5:29; 1Thess 2:7

Θάμαρ G2283 *N-GFS* (1×)

Tamar, personal name; a woman in Jesus's genealogy, mother of Perez and Zerah by Judah.

This Hebrew name (תָּמָר, meaning 'palm tree' or 'date palm') identifies one of the remarkable women Matthew includes in Jesus's genealogy. Tamar's story in Genesis 38 involves deception and scandal—denied her rights as a childless widow, she disguised herself and conceived twins by her father-in-law Judah. Despite the irregular circumstances, she secured her place in the messianic line. Matthew's inclusion of her alongside Rahab, Ruth, and Bathsheba highlights how God's purposes work through unexpected people and circumstances.

(1×) Matthew 1:3 names Tamar as the mother of Perez and Zerah by Judah, one of four women (plus Mary) mentioned in Jesus's genealogy. Her Genesis account reveals her courage in securing offspring for her deceased husband's line when Judah failed to provide the required levirate marriage. The Hebrew name meaning 'palm tree' suggests beauty and fruitfulness. Multilingual transliterations maintain the name's phonetic shape. Matthew's inclusion emphasizes God's redemptive purposes working through flawed people and scandalous situations. **TAMAR PROPER NAME**

en: Thamar | **es:** Thámár | **fr:** Thamar | **de:** Tamar Matt 1:3

θαμβ-έω G2284 *V-IIM/P-3P* (4×)

To be amazed, astounded, or alarmed; an overwhelming reaction of wonder or fear at something unexpected.

A vivid verb for the kind of astonishment that stops you in your tracks. In Mark's Gospel, this word captures the crowd's stunned reaction to Jesus' authoritative teaching and exorcisms (Mark 1:27), the disciples' alarm at his hard sayings about wealth (Mark 10:24), and their growing fear as he resolutely set out toward Jerusalem (Mark 10:32). The multilingual evidence is remarkably consistent: English 'amazed,' Spanish 'asombrado,' French 'stupéfait' all converge on a reaction beyond ordinary surprise, one that mingles awe with a tinge of dread.

(4×) To be struck with amazement or alarm, often carrying overtones of both wonder and fear. Mark uses this verb to depict visceral, almost involuntary reactions to Jesus' authority. At Mark 1:27 the crowd is θαμβέω at his power over unclean spirits; at Mark 10:32 the disciples are θαμβέω as he walks ahead toward the cross. Spanish 'asombrado' and French 'stupéfait' both capture the sense of being overwhelmed beyond the capacity for immediate response. In Acts 9:5 (variant reading), even Saul on the Damascus road is gripped by this stunned bewilderment. **AMAZEMENT AND ASTONISHMENT**

en: amazed, they-were-amazed, were-amazed | **es:** asombrado, estaban-asombrados, se-asombraban | **fr:** être-stupéfait, être-étonné | **de:** θαμβῶν, ἐθαμβήθησαν, ἐθαμβοῦντο Mark 1:27; Mark 10:24; Mark 10:32; Acts 9:5

θάμβ-ος G2285 *N-GNS* (3×)

astonishment, amazement, wonder; overwhelming surprise or awe

This noun describes the stunned reaction of witnesses to divine power. In Luke 4:36 it captures the crowd's amazed response to Jesus' authoritative exorcism. In Luke 5:9 it describes Peter's astonishment at the miraculous catch of fish. In Acts 3:10 it characterizes the onlookers' reaction to the healing of the lame beggar. The classical usage includes both subjective amazement and objective wonder (something that causes amazement). The New Testament uses focus on the emotional response—people gripped by awe at supernatural demonstration. The word suggests not mere surprise but an overwhelming, almost paralyzing wonder that recognizes the presence of divine power.

(3×) The sense emphasizes the visceral, overwhelming quality of amazement in response to the miraculous. Luke's double usage connects it to Jesus' works of power—both word (authoritative command over demons) and deed (provision of fish). Acts extends this to apostolic ministry, showing the same awe-inducing power at work. The Spanish 'asombro' and German forms maintain the Greek term's gravity, while French 'stupeur' captures the stunning, almost shocking quality. This is not casual surprise but wonder that seizes people, mentioned explicitly 'taking hold' of Peter and implied in the crowds' stunned responses. The word marks the human response when the supernatural breaks into ordinary experience. **AMAZEMENT AND TRANCE**

en: amazement, with-wonder | **es:** asombro, de-asombro | **fr:** effroi, stupeur | **de:** θάμβος, θάμβους Luke 4:36; Luke 5:9; Acts 3:10

θᾰνάσῐμος G2286 *Adj-ANS* (1×)

Deadly, fatal, death-bringing; poisonous or lethal; capable of causing death.

This adjective marks something as deadly or fatal—capable of bringing death. Classical usage applied it to mortal wounds, poisonous snakes, fatal diseases, and capital crimes. It could describe both the inherently lethal (like certain poisons) and the potentially fatal (like serious injuries). Mark uses it in the longer ending to describe deadly poison that won't harm believers who drink it. The term emphasizes not mere danger but actual death-dealing capacity, the power to terminate life.

(1×) Mark 16:18 promises that believers will drink deadly poison without harm, one of several miraculous signs accompanying those who believe. The adjective emphasizes genuinely fatal substances, not merely dangerous ones. Classical parallels include poisonous reptiles, mortal wounds, and death-bringing substances. The multilingual glosses ('mortal,' 'mortel,' 'toedlich') consistently emphasize the lethal quality. While the longer ending of Mark is textually disputed, the term itself clearly denotes that which has the power to kill, making the promised protection all the more remarkable. **PERISHABLE CORRUPTIBLE**

en: them | **es:** mortal | **fr:** mortel | **de:** toedlich Mark 16:18

θᾰνᾰτήφορ-ος G2287 *Adj-GMS* (1×)

Death-bearing, deadly, lethal; bringing or carrying death; fatal and poisonous.

This compound adjective intensifies the sense of lethality, describing something that brings or carries death. More emphatic than simply 'deadly,' it suggests an active death-bearing quality. Classical usage applied it to fatal wounds, mortal diseases, poisonous plants, and capital trials. James uses it to describe the untamable tongue as 'a

restless evil, full of deadly poison.' The term combines the noun for death with a root meaning 'to bear' or 'carry,' creating the image of something actively bringing death in its wake.

(1×) James 3:8 employs this vivid term to characterize the human tongue as containing deadly poison, emphasizing its destructive potential. The adjective appears in classical texts describing arrow-poison, fatal injuries, and capital trials. The compound structure ('death-bearing') suggests not passive deadliness but active death-dealing power. Multilingual renderings ('mortífero,' 'todbringend') capture the lethal, poison-bearing quality. James's point is sobering —the tongue's capacity for destruction rivals genuinely poisonous substances, making its control essential yet humanly impossible without divine transformation. **PERISHABLE CORRUPTIBLE**

en: deadly | **es:** mortífero | **fr:** θανατηφόρου | **de:** todbringend Jas 3:8

θάνᾰτος G2288 *N-AMS* (120×)

Death — the cessation of life, whether physical, judicial, or spiritual; the ultimate enemy overcome in Christ's resurrection

Thanatos is the standard Greek noun for death, derived from the verb thnesko ('to die'). Its 120 New Testament occurrences span the full range of mortality: natural death (Phil 1:20), violent execution (Matt 20:18), judicial death penalty (Matt 26:66), and the theological concept of spiritual death as separation from God (Rom 6:23, 'the wages of sin is death'). Paul and Revelation personify death as a hostile power that Christ has defeated — 'O death, where is your sting?' (1 Cor 15:55) — and that will itself be destroyed at the end of the age (Rev 20:14, 'death was thrown into the lake of fire'). Spanish 'muerte,' French 'mort,' and German 'Tod' preserve the same breadth of literal and figurative application.

death (120×) Death as the termination of physical life, encompassing natural death (Heb 7:23), violent killing (Matt 10:21), judicial execution (Matt 20:18; Mark 14:64), and the theological reality of spiritual death as the consequence of sin (Rom 5:12; 6:23). Paul and John personify thanatos as an enemy power that Christ has conquered through resurrection — 'death is swallowed up in victory' (1 Cor 15:54) — and that faces final abolition (Rev 20:14; 21:4). Spanish 'muerte,' French 'mort,' and German 'Tod' all cover the full literal-to-metaphorical spectrum without requiring separate lexemes. **DEATH AND DYING**

en: death, of-death | **es:** de-muerte, la-muerte, muerte | **fr:** mort | **de:** Tod Matt 4:16; Matt 10:21; Matt 16:28; Matt 20:18; Matt 26:38

θᾰνᾰτ-όω G2289 *V-APM/P-NMS* (11×)

Put to death, kill, execute (active); be put to death, suffer death, be mortified (passive).

The Greek verb thanatoo derives from thanatos ('death') and means to cause someone to die. Its 11 NT occurrences split between active and passive voice, and the split tells a story. In the active, human agents conspire to kill: the Sanhedrin seeks to 'put Jesus to death' (Matt 26:59; 27:1), and Jesus warns that 'brother will deliver brother over to death' (Matt 10:21). The passive shifts focus to the sufferer: Christ was 'put to death in the flesh' (1 Pet 3:18), believers are 'being put to death all day long' (Rom 8:36), and Paul extends the metaphor — believers 'died to the law through the body of Christ' (Rom 7:4). Spanish matar versus muerto, and German toeten versus getoetet, consistently preserve this voice distinction.

1. put to death (active) (7×) To put to death, kill, or execute — the active sense in which human agents deliberately cause the death of another person. This sense (7 occurrences) is concentrated in the Synoptic passion narratives and eschatological warnings: the Sanhedrin seeks false testimony to 'put him to death' (Matt 26:59), the morning council resolves 'to put him to death' (Matt 27:1), and Jesus prophesies familial betrayal unto death (Matt 10:21; Mark 13:12; Mark 14:55). Spanish matar/hicieran morir, French mettre à mort, and German toeten all deploy active-voice killing vocabulary. Luke 21:16 extends the warning to the disciples themselves: 'they will put some of you to death.' The word choice is deliberate — thanatoo implies an executed judicial or conspiratorial act, not accidental death or battlefield killing. **DEATH AND DYING**

en: they-might-put-to-death, they-will-put-to-death, to-put-to-death | **es:** hicieran-morir, matar, mataran | **fr:** mettre-à-mort | **de:** toeten, tötet Matt 10:21; Matt 26:59; Matt 27:1; Mark 13:12; Mark 14:55

2. be put to death (passive) (4×) To be put to death, suffer death at others' hands, or be mortified — the passive voice in which the subject is the one who dies or undergoes a death-like transformation. This sense (4 occurrences) carries both literal and metaphorical force: Christ was 'put to death in the flesh but made alive in the spirit' (1 Pet 3:18), forming a perfect passive pair with zoopoieo; Paul quotes Psalm 44:22, 'for your sake we are being put to death all day long' (Rom 8:36), applying martyrdom language to ongoing Christian suffering; and 2 Cor 6:9 describes the apostolic paradox of 'being put to death yet behold we live.' Most intriguingly, Rom 7:4 uses the passive metaphorically — believers 'were put to death to the law through the body of Christ' — extending physical death vocabulary into the realm of spiritual liberation. Spanish muerto/siendo matados and German getoetet preserve the passive grammatical form. **DEATH AND DYING**

en: being-put-to-death, having-been-put-to-death, we-are-being-put-to-death | **es:** fuisteis-muertos, muerto, siendo-matados | **fr:** mettre-à-mort | **de:** toeten Rom 7:4; Rom 8:36; 2Cor 6:9; 1Pet 3:18

θάπτω G2290 *V-APA-GMP* (11×)

Bury, inter — to perform burial rites for a deceased person, placing the body in a tomb or grave

The verb θάπτω (thaptō) means to bury or inter a dead body, covering both the physical act and the cultural obligation of proper burial. Jesus' provocative command 'let the dead bury their own dead' (Matt 8:21-22; Luke 9:59-60) highlights discipleship's radical cost over the most sacred filial duty. John the Baptist's disciples 'took the body and buried it' (Matt 14:12). The rich man 'died and was buried' (Luke 16:22), David 'died and was buried' (Acts 2:29), and Ananias and Sapphira were carried out and buried (Acts 5:6, 9-10). Paul's creedal formula states Christ 'was buried' (1 Cor 15:4). Spanish 'sepultar' and German 'begraben' capture the funerary action.

bury (11×) To bury or inter a dead person — performing the customary rites of placing a body in a tomb or grave. Jesus uses the word in his striking call to discipleship: 'let the dead bury their own dead' (Matt 8:21-22; Luke 9:59-60), prioritizing the kingdom over the paramount Jewish duty of filial burial. John the Baptist's disciples bury his beheaded body (Matt 14:12). In parables and history: the rich man died and was buried (Luke 16:22), David was buried and his tomb remains (Acts 2:29), and Ananias and Sapphira are immediately buried after divine judgment (Acts 5:6, 9-10). The earliest creedal formula includes 'he was buried' as evidence of Christ's real death (1 Cor 15:4). Spanish 'sepultar' and Arabic ᵐ convey the funerary solemnity. **BURYING THE DEAD**

en: He-was-buried, buried, having-buried | **es:** enterrar, fue-sepultado, habiendo-sepultado | **fr:** ensevelir | **de:** begräbt, ἐτάφη Matt 8:21; Matt 8:22; Matt 14:12; Luke 9:59; Luke 9:60

Θαρά G2291 *N-GMS* (1×)

Terah, personal name; Abraham's father in biblical genealogy, from Hebrew meaning possibly 'delay.'

This Hebrew name (תָּרַח) identifies Abraham's father, who migrated from Ur of the Chaldeans to Haran but died before reaching Canaan. Luke includes him in the genealogical record tracing Jesus back through Abraham to Adam. The Genesis account shows Terah initiating the journey toward Canaan that his son Abraham would complete. He lived 205 years and died in Haran. The name's etymology is uncertain, with suggestions ranging from 'delay' to connections with the moon. Luke's genealogy emphasizes continuity from creation through the patriarchs to Christ.

(1×) Luke 3:34 lists Terah in the ascending genealogy, positioned as Abraham's father and Nahor's son. Genesis 11 provides the fuller narrative of his migration from Ur and death in Haran at 205 years old. The Hebrew name's meaning remains debated among scholars. Multilingual transliterations preserve the Greek form with

slight phonetic adjustments. Terah represents the transition from the Mesopotamian context to the beginning of Israelite history, though he himself never reached the promised land his son would inherit. PROPER NAMES (PERSONAL)

en: Thara | **es:** Thára | **fr:** Thara | **de:** Θάρα Luke 3:34

θαρσ-έω G2292 *V-PPA-NMP* (6×)

To be courageous, confident, or bold; ranges from quiet assurance to outspoken daring.

A verb of inner strength that the New Testament uses across a spectrum from serene confidence to confrontational boldness. Paul expresses quiet assurance about the Corinthians' faithfulness (2 Cor 7:16) and the believer's confidence of being at home with the Lord (2 Cor 5:6, 8). The author of Hebrews cites Psalm 118 to declare 'we may boldly say: the Lord is my helper' (Heb 13:6). Yet the same word carries an edge – Paul speaks of the boldness he intends to show against opponents (2 Cor 10:1-2). Spanish 'confianza' (confidence/trust) and French 'confiance' highlight the trust dimension, while English 'bold' captures the assertive side.

1. confident (3×) To be confident, to have settled assurance – a steady inner trust rather than brash daring. Paul is confident about the Corinthians (2 Cor 7:16); believers are confident even facing death because they know they will be with the Lord (2 Cor 5:6, 8); Hebrews 13:6 expresses confident trust in God's help. Spanish 'confianza/tenemos confianza' and French 'confiance' consistently render this as trust. (2 Cor 5:6, 8; 7:16; Heb 13:6) COURAGE CONFIDENCE

en: Being-confident, being-confident, we-are-confident | **es:** Teniendo-confianza, confiando, tenemos-confianza | **fr:** avoir-confiance, mutig-sein | **de:** mutig-sein 2Cor 5:6; 2Cor 5:8; Heb 13:6

2. am confident (2×) To be bold or daring, especially in confrontation – the assertive edge of courage directed at opponents. Paul warns that he will be bold in person against those who accuse him (2 Cor 10:1-2). English 'bold' and Spanish 'tener confianza' both appear here, though the context shifts the meaning from quiet assurance toward confrontational courage. (2 Cor 10:1-2) COURAGE CONFIDENCE

en: I-am-bold, I-am-confident | **es:** tengo-confianza | **fr:** avoir-confiance | **de:** mutig-sein 2Cor 7:16; 2Cor 10:1

3. be bold (1×) be bold (1 occurrences across 1 original clusters) COURAGE CONFIDENCE

en: to-be-bold | **es:** tener-confianza | **fr:** avoir-confiance | **de:** mutig-sein 2Cor 10:2

θαρσ-έω G2293 *V-PMA-2P* (7×)

To take courage, be of good cheer; an imperative exhortation dispelling fear with confident hope.

Tharseō is the verb behind Jesus's characteristic command 'Take courage!' spoken to the paralytic (Matt 9:2), the hemorrhaging woman (Matt 9:22), and the terrified disciples on the sea (Matt 14:27; Mark 6:50). Its Attic relative tharreō appears elsewhere in Paul, but in the Gospels tharseō is almost a signature word of Jesus's compassion meeting human dread. Spanish Anímate and Ten ánimo capture the warmth; French Courage and German getrost sein convey the assured confidence the word imparts.

Take courage (7×) Take courage, be of good cheer—an imperative urging boldness or calm confidence in the face of fear or distress. Classical Greek used it both positively (brave confidence) and negatively (rash over-boldness), but every NT instance is a reassuring exhortation. Jesus speaks it to the paralytic before healing (Matt 9:2), to the woman healed of bleeding (Matt 9:22), to disciples terrified on the water (Matt 14:27; Mark 6:50), and through the crowd to blind Bartimaeus (Mark 10:49). Spanish Tened ánimo and German getrost sein emphasize the settled, assured quality of the courage offered. COURAGE CONFIDENCE

en: Take-courage, take-courage | **es:** Anímate, Ten-ánimo, Tened-ánimo | **fr:** Courage, avoir-courage | **de:** getrost-sein, Θάρσει, Θαρσεῖτε Matt 9:2; Matt 9:22; Matt 14:27; Mark 6:50; Mark 10:49

θάρσος G2294 *N-ANS* (1×)

Courage, boldness, confidence; brave spirit; grounds for courage or confidence.

This noun captures courageous spirit and bold confidence—the quality that enables action in the face of danger or difficulty. Classical usage encompassed courage in battle, confidence before enemies, and grounds for hope. It could occasionally carry negative overtones of audacity or rashness. Paul's companions in Acts take courage from seeing him, their boldness revived by his presence and faith. The term suggests not reckless bravado but well-founded confidence enabling brave action. It's both an inner quality and the external basis that inspires it.

(1×) Acts 28:15 describes how Paul took courage when Christian brothers met him on the road to Rome, thanking God for their presence. The term emphasizes revived boldness and confidence drawn from fellowship. Classical parallels show it denoting battlefield courage, confidence before enemies, and grounds for hope. The multilingual glosses ('ánimo,' 'courage') capture both the emotional uplift and the courageous resolve. Paul's fresh courage stems from visible evidence of the Roman church's love and solidarity, strengthening him for the trials ahead. BOLDNESS AND OPENNESS

en: courage | **es:** ánimo | **fr:** courage | **de:** θάρσος Acts 28:15

θαῦμα G2295 *N-ANS* (2×)

wonder, marvel, astonishment; something that causes amazement or bewilderment

This noun denotes something that provokes wonder, whether in awe or alarm. In classical Greek it could refer to marvels, wondrous objects, even puppet shows—anything extraordinary that arrests attention. In the New Testament's two occurrences, the word takes on more ambiguous or even negative connotations. Paul describes Satan disguising himself 'as an angel of light'—no wonder there (2 Cor 11:14, using the phrase 'no marvel' or 'no wonder'). In Revelation 17:6, John sees the woman and marvels with 'great wonder' (θαῦμα μέγα)—a wonder mixed with horror. The German and French translations both capture 'Wunder/merveille,' but the context determines whether the wonder is delightful or dreadful.

(2×) Both NT uses involve the evocation of astonishment in contexts of spiritual deception or apocalyptic vision. In 2 Corinthians 11:14, Paul's rhetorical question 'is it any wonder?' uses the term to describe the unsurprising nature of Satan's masquerade. In Revelation 17:6, John's wonder (θαῦμα μέγα) at the vision of Babylon the harlot conveys a stunned, almost horrified amazement. The multilingual glosses—Spanish 'asombro/maravilla,' French 'merveille'—retain the dual potential of wonder as both awe and bewilderment. The domain of Communication reflects how wonder functions as a response that can be evoked through signs, visions, or deceptive appearances. WONDERS AND PORTENTS

en: with-wonder, wonder | **es:** asombro, maravilla | **fr:** Wunder, merveille | **de:** Wunder 2Cor 11:14; Rev 17:6

θαυμ-άζω G2296 *V-PMA-2P* (44×)

To marvel, be amazed or astonished; passively, to be marveled at; rarely, to admire with partiality.

The standard New Testament verb for wonder and astonishment, appearing when crowds witness the unexpected — a centurion's faith (Matt 8:10), a storm stilled (Matt 8:27), a demon cast out (Matt 9:33). It captures a visceral response to something that overflows ordinary categories. Spanish splits it between 'maravillarse' (to wonder) and 'admirar' (to admire), hinting at the word's range. In one striking passive use, Christ will 'be marveled at' among those who believed on his return (2 Thess 1:10). And Jude sharpens it into a negative key: false teachers 'admire persons' for selfish gain (Jude 16), turning holy wonder into corrupt flattery.

1. marvel, be amazed (42×) To feel wonder, amazement, or astonishment at something extraordinary — the dominant active sense covering nearly every occurrence. Crowds marvel at healings (Matt 9:33; 15:31), Pilate marvels at Jesus' silence (Mark 15:5), and even Jesus himself marvels at the centurion's faith (Matt 8:10) and at

Nazareth's unbelief (Mark 6:6). French 's'étonner' and German 'sich wundern' both center on the involuntary quality of the response — something happens that reshapes expectation. AMAZEMENT AND ASTONISHMENT

en: marveled, marveled-at, marveling | **es:** maravillarse, maravillándose, se-asombraban | **fr:** s'étonner | **de:** sich-wundern, staunt Matt 8:10; Matt 8:27; Matt 9:33; Matt 15:31; Matt 21:20

2. be marveled at (1×) To be the object of wonder or admiration — the passive voice describing someone who evokes amazement in others. The sole New Testament occurrence is Paul's vision of the returning Christ, who will come 'to be marveled at among all who believed' (2 Thess 1:10). Spanish 'ser admirado' captures the reversal: here the subject does not wonder but is wondered at, a theophanic spectacle. AMAZEMENT AND ASTONISHMENT

en: to-be-marveled-at | **es:** a-ser-admirado | **fr:** s'étonner | **de:** sich-wundern 2Thess 1:10

3. admire, show partiality (1×) To admire in the sense of showing partiality or flattering someone for advantage — a morally charged extension. Jude describes false teachers who 'admire persons' (θαυμάζοντες πρόσωπα) for the sake of profit (Jude 16). German 'bewundernd' and Spanish 'admirando' preserve the surface meaning, but the context transforms genuine marvel into calculated sycophancy. The echo of the Hebrew idiom 'lifting the face' (נָשָׂא פָּנִים) for partiality reinforces the negative connotation. AMAZEMENT AND ASTONISHMENT

en: admiring | **es:** admirando | **fr:** admirant | **de:** bewundernd Jude 1:16

θαυμάσι-ος G2297 *Adj-ANP* (1×)

Wonderful, marvelous, amazing; extraordinary and astonishing; worthy of wonder and admiration.

This adjective marks something as wonderful and marvelous, worthy of amazement and admiration. Classical usage described extraordinary deeds, wondrous sights, and astonishing events. Matthew uses it to describe the wonderful things Jesus did that the children celebrated in the temple, provoking the chief priests' indignation. The term suggests not just surprising but positively amazing—inspiring wonder and praise. It's related to θαῦμα (wonder, marvel) and θαυμάζω (to wonder, marvel), all capturing that quality that stops observers in awe.

(1×) In Matthew 21:15, religious leaders become indignant when they see the wonderful things Jesus did—healings and miracles—and hear children shouting 'Hosanna to the Son of David' in the temple. The term emphasizes the objectively marvelous quality of Jesus's works. Classical usage described extraordinary events inspiring wonder and admiration. The children's celebration recognizes what the leaders refuse to acknowledge. The multilingual glosses ('maravillas,' 'merveilleux') capture the sense of miraculous wonders deserving praise, which ironically provokes opposition from those who should rejoice most. WONDERS AND PORTENTS

en: wonders | **es:** maravillas | **fr:** merveilleux | **de:** θαυμάσια Matt 21:15

θαυμ-αστός G2298 *Adj-NFS* (6×)

Marvelous, wonderful, astonishing; describes what evokes awe, whether God's works, his ways, or surprising events.

An adjective reserved almost entirely for things that provoke wonder at God's action. When Jesus quotes Psalm 118 – 'this was the Lord's doing, and it is marvelous in our eyes' (Matt 21:42; Mark 12:11) – the word captures the astonishment of divine reversal. Peter uses it for God's 'marvelous light' into which believers are called (1 Pet 2:9), and Revelation applies it to God's 'great and marvelous' works and plagues (Rev 15:1, 3). In John 9:30 the healed blind man finds it 'amazing' that the Pharisees cannot see what God has done. Spanish 'maravillosa/asombroso' and French 'admirable' consistently mark the sense of divine wonder.

1. (4×) Marvelous, wonderful – describing God's acts, works, or character that provoke reverent awe. The rejected stone becomes the cornerstone, and 'it is marvelous in our eyes' (Matt 21:42; Mark 12:11). Believers are called into God's 'marvelous light' (1 Pet 2:9). Revelation 15:1, 3 uses it for God's great and wonderful signs and works. Spanish 'maravillosa/maravillosas' and French 'admirable' uniformly convey sacred wonder. (Mark 12:11; 1 Pet 2:9; Rev 15:1, 3; Matt 21:42) WONDERS AND MARVELS

en: marvelous | **es:** maravillosa, maravillosas | **fr:** admirable | **de:** wunderbar Mark 12:11; 1Pet 2:9; Rev 15:1; Rev 15:3

2. (1×) Amazing, astonishing – expressing surprise or incredulity at an unexpected turn of events. The man born blind declares it 'amazing' that the Pharisees do not know where Jesus comes from despite the miracle (John 9:30). Spanish 'asombroso' and English 'amazing' both highlight the element of bewildered surprise rather than reverent awe. (John 9:30) WONDERS AND MARVELS

en: amazing | **es:** asombroso | **fr:** admirable | **de:** wunderbar John 9:30

3. (1×) WONDERS AND MARVELS

en: wonderful | **es:** maravillosa | **fr:** admirable | **de:** θαυμαστὴ Matt 21:42

θεά G2299 *N-GFS* (1×)

Goddess; a female deity or divine being; feminine form of 'god.'

This feminine noun designates a goddess—a female deity worshiped in polytheistic religions. Classical usage applied it to figures like Athena, Artemis, Aphrodite, and the mysterious Erinyes. Luke employs it in Acts during the Ephesian riot, where devotees of Artemis fear Paul's preaching threatens their goddess's honor and their city's economic prosperity. The term appears in both singular and plural in classical texts, sometimes with descriptive adjectives like 'august' or 'terrible' to specify which goddess. In monotheistic biblical perspective, such beings are false gods rather than real deities.

(1×) Acts 19:27 records the silversmith Demetrius warning that Paul's preaching endangers both Artemis's magnificence and her temple's standing, since Paul convinces people that handmade gods are no gods at all. The term designates Artemis (Diana) of the Ephesians, one of the seven wonders of the ancient world. Classical parallels include references to various Greek goddesses. From a biblical perspective, this 'goddess' represents idolatry, yet Luke accurately records how devotees perceived their deity. The account reveals the economic and religious forces intertwined in pagan worship. GODS AND DEITIES

en: goddess | **es:** diosa | **fr:** déesse | **de:** θεᾶς Acts 19:27

θεάομαι G2300 *V-ANP* (23×)

To behold, gaze upon with attention; in the passive, to be seen or to appear visibly before others.

More than casual seeing, theaomai denotes deliberate, attentive beholding — the contemplative gaze of one who takes in what is before them. Jesus asks the crowds, 'What did you go out into the wilderness to behold?' (Matt 11:7, Luke 7:24), using this verb to underscore purposeful observation. John's first epistle opens with the powerful declaration, 'what we have beheld' (1 John 1:1), where the verb carries eyewitness weight. The rarer passive sense surfaces in Jesus' warnings against performative piety — doing righteousness 'to be seen' by others (Matt 6:1, 23:5). Spanish 'contemplar/contemplado' and German 'betrachtet/schauen' both preserve the contemplative quality that distinguishes theaomai from ordinary horao.

1. behold, gaze upon (20×) Active attentive beholding: to gaze upon, observe, or contemplate something or someone with deliberate attention. Covers indicative, participial, infinitival, and imperative uses across 20 occurrences. Key passages include Jesus' question to the crowds about John the Baptist (Matt 11:7, Luke 7:24), the king inspecting wedding guests (Matt 22:11), Jesus seeing Levi at the tax booth (Luke 5:27), and the apostolic eyewitness claim of 1 John 1:1. Spanish 'contemplado/contemplar,' French 'contempler,' and German 'schauen/betrachtet' consistently select contemplative verbs rather than neutral sight words. SEEING AND PERCEIVING

en: I-have-beheld, beheld, has-seen | **es:** He-contemplado, a-ver, contemplad | **fr:** contempler | **de:** betrachtet, schauen Matt 11:7; Matt 22:11; Mark 16:14; Luke 5:27; Luke 7:24

2. be seen, appear visibly (3×) Passive visibility: to be seen, observed, or put on display before others. In Matt 6:1, Jesus warns against doing righteousness 'to be seen' (theathēnai) by people, and Matt 23:5 extends this to the Pharisees who broaden their phylacteries 'to be seen.' Mark 16:11 reports that the risen Jesus 'was seen' (etheathe) by Mary Magdalene. Spanish 'ser vistos / fue visto' and English 'to be seen / was seen' clearly mark the shift from agent-of-seeing to object-of-seeing, a distinction the French and German glosses leave more implicit. **SEEING AND PERCEIVING**
en: to-be-seen, was-seen | **es:** fue-visto, ser-vistos | **fr:** contempler | **de:** betrachtet, schauen Matt 6:1; Matt 23:5; Mark 16:11

θεᾱτρ-ίζω G2301 *V-PPM/P-NMP* (1×)

To be made a spectacle, to be publicly exposed to ridicule; to be put on display for shame or entertainment.
This verb means to be made into a theatrical spectacle or public show, typically in a shameful or humiliating way. The passive form emphasizes being put on display by others rather than choosing exposure. Hebrews uses it to describe believers who endured public humiliation and persecution for their faith. The theatrical imagery suggests being turned into entertainment or an object lesson for crowds. Classical usage included actual stage performances, but the biblical context emphasizes involuntary, shameful public exposure rather than willing performance.

(1×) Hebrews 10:33 describes believers who became spectacles through public abuse and affliction, endured alongside others suffering similar persecution. The passive participle emphasizes they were made into shows against their will. The theatrical metaphor captures the public, shameful nature of their suffering—exposed to ridicule and abuse like actors on a stage. The Spanish 'siendo-espectáculo' and German 'zur-Schau-stellen' preserve this sense of being put on display. The context commends enduring such shame for Christ's sake, recalling Jesus's own public humiliation. **SHAME AND DISGRACE**
en: being-made-spectacle | **es:** siendo-espectáculo | **fr:** zur-Schau-stellen | **de:** zur-Schau-stellen Heb 10:33

θέᾱτρον G2302 *N-NNS* (3×)

theater, amphitheater; a place of public spectacle; metaphorically, a spectacle or show
This word primarily denotes the physical structure of a theater, but extends metaphorically to mean a public spectacle. In Acts 19:29 and 19:31 it refers to the actual theater in Ephesus where the silversmiths' riot gathered—a massive structure seating thousands, used for assemblies as well as performances. In 1 Corinthians 4:9 Paul uses it metaphorically: 'we have become a spectacle to the world, to angels, and to men'—like condemned criminals paraded in the arena. The classical usage includes the building, the audience ('the house'), and the spectacle itself. Paul's metaphorical extension draws on the Roman practice of public executions as entertainment.

(3×) The sense encompasses both the literal venue and the metaphorical spectacle. The Ephesus references are literal—an actual assembly space where civic gatherings could turn into mob scenes. The structure Paul and his companions faced was no small room; Ephesian theaters could hold 25,000 spectators. Paul's Corinthian usage takes the concept to its metaphorical extreme: apostles as the final act in a gladiatorial show, condemned men exhibited for cosmic viewing. The word thus bridges architectural reality and rhetorical image, from concrete civic space to the theater of cosmic judgment. The multilingual glosses preserve both senses—Spanish and French maintain the building and the spectacle. **GEOGRAPHY AND SPACE**
en: spectacle, theater | **es:** espectáculo, teatro | **fr:** théâtre | **de:** Schauspiel, θέατρον Acts 19:29; Acts 19:31; 1Cor 4:9

θεῖον G2303 *N-DNS* (7×)

Sulfur (brimstone); a combustible substance associated with divine judgment, purification, and apocalyptic fire.
Theion denotes sulfur or brimstone, the pungent yellow mineral long associated with volcanic activity and divine punishment. In Luke 17:29 it rains from heaven on Sodom, echoing Genesis 19. Revelation draws heavily on this imagery: sulfur accompanies the demonic cavalry's fire and smoke (Rev 9:17–18), torments the wicked alongside fire (Rev 14:10; 20:10), and fills the lake of final judgment (Rev 19:20; 21:8). Spanish azufre, French soufre, and German Schwefel all preserve the straightforward mineral identification.

(7×) Sulfur, brimstone—the combustible mineral substance used in purification rites and strongly associated with divine fiery judgment. Homer already links theion to lightning and fumigation; the NT concentrates it in contexts of catastrophic punishment. Jesus recalls Sodom's sulfur-rain (Luke 17:29). Revelation deploys it repeatedly: the demonic horses breathe fire, smoke, and sulfur (Rev 9:17–18); the unfaithful are tormented with fire and sulfur (Rev 14:10); and the beast is thrown into the lake of fire burning with sulfur (Rev 19:20). Spanish azufre and German Schwefel confirm the uniform mineral sense across all occurrences. **BRIMSTONE SULFUR**
en: of-sulfur, sulfur, with-sulfur | **es:** azufre, azufre,, azufre; | **fr:** soufre | **de:** Schwefel, θεῖον Luke 17:29; Rev 9:17; Rev 9:18; Rev 14:10; Rev 19:20

θεῖος G2304 *Adj-ANS* (3×)

divine, godly, of or from God; pertaining to deity
This adjective describes what belongs to, comes from, or pertains to God or the divine nature. In Acts 17:29 Paul argues we shouldn't think the 'divine being' (τὸ θεῖον) is like gold or silver images. In 2 Peter 1:3 God's 'divine power' has granted everything needed for life and godliness. In 2 Peter 1:4 believers are promised participation in the 'divine nature.' The classical usage spans 'from the gods,' 'belonging to deity,' 'sacred,' and even 'appointed by God.' While Greek philosophy used τὸ θεῖον for 'the divine' in an abstract sense, New Testament usage firmly attaches divinity to the personal God revealed in Christ.

(3×) The sense identifies the quality of deity, whether as abstract divine essence or concrete divine attributes. Paul's Athenian speech uses the neuter substantive—'the divine being' or 'deity itself'—to connect with philosophical vocabulary while pointing beyond material representations. Peter's usage is explicitly attributive: divine power and divine nature are God's own qualities, and remarkably, believers are granted participation in that nature. The multilingual renderings uniformly capitalize or emphasize the divine quality —Spanish and German 'Divino/göttlich'—recognizing this as predication of deity. The word spans from philosophical abstraction (Acts) to concrete divine attributes and participatory promise (2 Peter). **GODS AND DEITIES**
en: Divine, divine, of-divine | **es:** Divino, divina | **fr:** divin, θείας | **de:** goettlich, Θεῖον Acts 17:29; 2Pet 1:3; 2Pet 1:4

θειότης G2305 *N-NFS* (1×)

Divine nature, divinity, deity; the essential quality of being divine; godlikeness.
This abstract noun denotes divine nature or the quality of divinity—what makes God, God. It differs from θεότης (the fullness of deity) in emphasizing the general divine quality rather than absolute deity itself. Paul uses it in Romans to describe how God's invisible attributes, including his divine nature, are understood through creation. The term appears in the LXX and later Christian writings to describe the divine character or quality. It's more abstract than 'a god' (θεός) or 'the deity' (θεότης), focusing on the essential nature or quality of divinity.

(1×) Romans 1:20 states that God's eternal power and divine nature have been clearly seen since creation, understood through what has been made, leaving humanity without excuse. The term emphasizes the quality or character of divinity discernible in creation. This differs from θεότης (used in Colossians 2:9 for Christ's full deity), focusing instead on divine attributes manifested in the created order. The multilingual evidence ('divinidad,' 'divinité,' 'Gottheit') shows translators grappling with this nuanced term for divinity's essential character. **GODS AND DEITIES**
en: divine-nature | **es:** divinidad | **fr:** divinité | **de:** Gottheit Rom 1:20

θειώδης G2306 *Adj-AMP* (1×)

Sulfurous, resembling sulfur; having the yellow color or properties of brimstone.

This adjective describes something sulfurous—having the color, smell, or properties of sulfur (brimstone). Classical usage applied it primarily to sulfurous waters and yellow-colored objects. John uses it in Revelation to describe the yellow breastplates of demonic cavalry, connecting them visually with the fire and brimstone proceeding from the horses' mouths. The term emphasizes both color (bright yellow) and association with the judgment-bringing substance sulfur, often paired with fire in biblical imagery of divine wrath.

(1×) Revelation 9:17 describes visionary breastplates colored fiery red, dark blue, and sulfur-yellow, worn by riders whose horses' mouths spew fire, smoke, and brimstone. The adjective modifies 'breastplates,' emphasizing the bright yellow color of sulfur while linking visually to the sulfurous fire coming from the horses. Classical usage mainly described sulfurous hot springs. The German and Spanish glosses preserve the sulfur connection ('de-azufre,' 'schwefelig'). The imagery ties judgment's color to its substance, creating a unified vision of apocalyptic destruction. **BRIMSTONE SULFUR**

en: sulfurous | **es:** de-azufre | **fr:** schwefelig | **de:** schwefelig Rev 9:17

θέλ-ημα G2307 *N-ANP* (63×)

thelema – will, desire, purpose; what someone wishes, intends, or determines should happen

The neuter noun thelema ('will') expresses a person's desire, intention, or purpose – and supremely the will of God. Derived from the verb thelo ('to wish, to will'), it appears 63 times in the New Testament and is theologically central: Jesus teaches his disciples to pray 'your will be done' (Matt 6:10), declares that only those who do the Father's will enter the kingdom (Matt 7:21), and in Gethsemane submits his own will to the Father's (Matt 26:42). Paul uses it for both God's salvific purpose (Eph 1:5, 9, 11) and human desires (Eph 2:3). Spanish voluntad, French volonte, and German Wille all converge on a single volitional concept.

will, desire, purpose (63×) The will, desire, or settled purpose of a person or of God, denoting what one wishes or intends to bring about. Theologically dominant in the Lord's Prayer ('your will be done,' Matt 6:10), in Jesus' criterion for discipleship ('whoever does the will of my Father,' Matt 7:21; 12:50), and in Paul's doctrine of divine purpose (Eph 1:5, 9, 11). The two-occurrence plural cluster ('wills/desires,' as in Eph 2:3) expresses the same semantic core applied to human cravings. Spanish voluntad, French volonte, and German Wille render it uniformly across all 63 occurrences. **WILL AND DESIRE**

en: will | **es:** -voluntad, voluntad | **fr:** volonté | **de:** Wille Matt 6:10; Matt 7:21; Matt 12:50; Matt 18:14; Matt 21:31

θέλ-ησις G2308 *N-AFS* (1×)

Will, volition, wish; the act of willing; desire or intention.

This noun denotes the act of willing or choosing, the exercise of volition. While related to θέλημα (the content of what is willed), θέλησις emphasizes the act or process of willing itself. Classical usage distinguished it as the action of willing versus the thing willed. Hebrews uses it to describe how the Holy Spirit distributed spiritual gifts according to his own will—his sovereign choosing. The term appears in philosophical discussions about the nature of willing and in the LXX for God's willing purposes.

(1×) Hebrews 2:4 describes how God confirmed the apostolic message through signs, wonders, miracles, and distributions of the Holy Spirit according to his own will. The term emphasizes the Spirit's sovereign choice in gift distribution, not human merit or desire. Classical philosophical usage explored the nature of willing as distinct from the object willed. The multilingual glosses ('voluntad,' 'volonté,' 'Wille') convey the volitional choosing. The context emphasizes divine sovereignty in how spiritual gifts are apportioned for confirming the gospel. **WILL AND DESIRE**

en: will | **es:** voluntad | **fr:** volonté | **de:** Wille Heb 2:4

θέλω G2309 *V-POA-3S* (210×)

To want, wish, be willing, or purpose; the primary Greek verb for expressing desire, consent, intention, and delight.

The verb thelo is the New Testament's workhorse for human and divine volition. Jesus uses it to reveal the Father's heart ('I desire mercy, not sacrifice,' Matt 9:13), to test the commitment of would-be disciples ('If anyone wants to follow me,' Matt 16:24), and to express his own compassionate will ('I am willing — be cleansed,' Matt 8:3). The Arabic arada, Spanish querer, and Korean wonhada all share this broad volitional range. What makes thelo especially rich is its capacity to shade from mere preference through firm resolve to divine determination, sometimes within a single discourse. Paul exploits this range masterfully in Romans 7:15-21, where the 'willing' of good and the 'not willing' of evil chart the inner conflict of the human will.

1. want, desire (166×) The basic volitional sense: to want or desire something. This is the most frequent use by far, spanning every mood and tense. In Matthew 16:24 ('if anyone wants to come after me') and Matthew 15:32 ('I do not want to send them away hungry'), thelo expresses straightforward desire or want. The Arabic arada/yuridu, Korean wonhada, and Swahili -taka all converge here. The breadth of subjects — God, Jesus, disciples, crowds, opponents — shows this is the unmarked, default sense of the verb. **DESIRE AND WILLING**

en: I-desire, I-want, I-wish | **es:** quiero | **fr:** vouloir | **de:** will, wollen Matt 9:13; Matt 11:14; Matt 12:7; Matt 15:32; Matt 16:24

2. be willing, consent (13×) To be willing or to consent, foregrounding readiness rather than active desire. In Matthew 23:37 Jesus laments 'I wanted to gather your children... but you were not willing,' and in Matthew 18:30 the servant 'was not willing' to forgive. The English distinction between 'want' and 'be willing' is well captured by the Spanish contrast between querer (active desire) and estar dispuesto (readiness). This sense often appears in negative contexts where refusal to consent is the dramatic point. **DESIRE AND WILLING**

en: I-am-willing, he-wanted, he-was-willing | **es:** Quiero, quieren, quieres | **fr:** vouloir | **de:** will, wollen Matt 18:23; Matt 18:30; Matt 23:4; Matt 23:37; Matt 27:34

3. wish, long for (12×) To wish or long for, often with optative or counterfactual nuance. In Mark 6:25 Herodias's daughter says 'I wish that you give me the head of John,' and in Luke 1:62 the neighbors made signs asking what Zechariah 'wished' to name the child. The Spanish quisiera ('would like') and the Arabic kuntu uridu ('I was wanting') capture the softer, less resolved quality. This sense appears when the outcome is uncertain, speculative, or emotionally charged. **DESIRE AND WILLING**

en: I-am-willing, I-should-wish, I-want | **es:** Quiero, deseaba, querría | **fr:** vouloir | **de:** will, wollen Matt 8:3; Matt 21:29; Mark 6:25; Luke 1:62; Luke 4:6

4. will, purpose, determine (10×) To will, purpose, or determine, expressing firm intention or divine decree. In Acts 18:21 Paul says 'I will return if God wills,' and in 1 Corinthians 4:19 he declares 'I will come soon, if the Lord wills.' The Arabic sha'a ('to decree/will'), especially in the divine context, and German wollen in its purposive register fit well. When the subject is God (Matt 8:2-3, 'if you are willing, you can cleanse me'), thelo carries the weight of sovereign determination rather than mere preference. **DESIRE AND WILLING**

en: desires, should-will, they-should-be-willing | **es:** queriendo, quiera, quiere | **fr:** vouloir | **de:** will, wollen Matt 8:2; Luke 5:12; Acts 18:21; Acts 26:5; 1Cor 4:19

5. take delight in, like (9×) To take delight or pleasure in something, where the volitional element shades into affection. In Romans 7:21 Paul finds a 'law' that when he 'wants' to do good, evil lies close at hand — here thelo means something closer to 'take delight in.' In Matthew 2:18 Rachel 'would not' be comforted, expressing not just refusal but emotional disposition. The Swahili -penda ('to love/like') and Arabic al-raghibu ('the one who delights') highlight this affective coloring. Acts 17:18-20 uses it for intellectual curiosity and interest. **DESIRE AND WILLING**

en: delighting, one-willing, they-desire | **es:** que-quiere, queriendo, queriendo, | **fr:** vouloir | **de:** will, wollen Matt 2:18; Acts 17:18; Acts 17:20; Rom 7:21; Rom 9:16

θεμέλῐ-ος G2310 *N-ANP* (16×)

Foundation or base on which a structure rests; used literally of buildings and figuratively of doctrinal or spiritual groundwork.

In both classical and biblical Greek, themelios denotes the lowest course of stones on which a building rises. Jesus contrasts a house built on rock with one lacking a foundation (Luke 6:48-49), and Paul speaks of Christ as the only true foundation (1 Cor 3:11). The word extends naturally into metaphor: apostles and prophets form the foundation of God's household (Eph 2:20), and the heavenly Jerusalem has twelve foundation stones inscribed with their names (Rev 21:14, 19). Every major target language renders it with a single transparent construction term—Spanish cimiento, French fondement, German Grundlage—confirming its unified semantic profile.

foundation, base structure (16×) The structural base upon which a building or wall is erected, and by extension any fundamental groundwork on which something is established. Literal usage appears in Luke 6:48-49 (a house's foundation on rock) and Acts 16:26 (prison foundations shaken). Figurative usage in Paul identifies Christ as the sole foundation of the church (1 Cor 3:11) and the apostles as foundational stones (Eph 2:20). Multilingual glosses uniformly select basic architectural terms, showing no semantic split. **GEOGRAPHY AND SPACE**

en: a-foundation, foundation, foundations | **es:** cimiento, cimientos, fundamento | **fr:** fondement | **de:** Grundlage, θεμέλια, θεμέλιον Luke 6:48; Luke 6:49; Luke 14:29; Acts 16:26; Rom 15:20

θεμελῐ-όω G2311 *V-LIM/P-3S* (5×)

To lay a foundation, establish firmly; to ground something securely, literally or spiritually

Means to lay a foundation or establish something on a firm base. While it originates in the language of construction—setting stones for a building—the New Testament extends it powerfully into spiritual territory. Christ grounds believers in love (Eph 3:17), the faith must remain founded and steadfast (Col 1:23), and God himself will establish those who suffer (1 Pet 5:10). Spanish 'cimentados' (cemented) and 'fundados' (founded) nicely capture both the architectural and metaphorical registers of this verb.

(5×) To lay a foundation or establish firmly, used both of physical construction and of spiritual grounding. In Matt 7:25 the house built on rock had been well-founded and withstands the storm; Heb 1:10 quotes Psalm 102 declaring that the Lord founded the earth. The metaphorical uses are equally vivid: Eph 3:17 prays that believers be 'rooted and grounded' in love; Col 1:23 urges remaining 'founded and steadfast' in the faith; and 1 Pet 5:10 promises that God will 'establish' those who endure suffering. Spanish 'cimentados' (cemented) and 'fundados' (founded) together reflect the word's movement from masonry to theology. **FOUNDING AND ESTABLISHING**

en: having-been-founded, having-been-grounded, it-had-been-founded | **es:** cimentados, estaba–fundada, fundados | **fr:** fonder | **de:** gruenden, τεθεμελίωτο Matt 7:25; Eph 3:17; Col 1:23; Heb 1:10; 1Pet 5:10

θεο-δίδακτος G2312 *Adj-NMP* (1×)

Taught by God, divinely instructed; having God as teacher; recipients of divine teaching.

This compound adjective describes those who are taught by God himself, not merely by human instructors. It combines θεός (God) with διδακτός (taught), creating the beautiful concept of divine instruction. Paul uses it only once, referring to believers who have been directly taught by God to love one another. The term implies direct divine pedagogy—the Spirit's internal instruction rather than external human teaching alone. It echoes Isaiah's prophecy that God's people would all be taught by the Lord, a promise Jesus applied to his disciples.

(1×) In 1 Thessalonians 4:9, Paul notes that concerning brotherly love, believers need no instruction because they themselves are God-taught in this regard. The compound adjective emphasizes direct divine instruction through the Spirit rather than mere human teaching. This echoes Isaiah 54:13 ('all your children shall be taught by the LORD') and Jesus's use of that promise in John 6:45. The multilingual glosses preserve the compound ('enseñados-por-Dios,' 'von-Gott-gelehrt'), showing the special quality of this divine pedagogy producing supernatural love. **GODS AND DEITIES**

en: God-taught | **es:** enseñados-por-Dios | **fr:** θεοδίδακτοί | **de:** von-Gott-gelehrt 1Thess 4:9

θεομᾰχ-έω G2313 *V-PSA-1P* (1×)

To fight against God, to oppose deity; to make war against divine purposes or representatives.

This compound verb means to fight against God—to oppose divine purposes, resist God's work, or battle against deity itself. It combines θεός (God) with μαχέομαι (to fight), creating a term for the ultimate futile warfare. Scribes and Pharisees use it in Acts, warning that opposing the apostles might mean fighting God himself. The word appears in classical texts about mythological battles against the gods. In biblical usage, it suggests the folly and danger of resisting what God is doing, whether from ignorance or willful rebellion.

(1×) Acts 23:9 records some Pharisees warning against opposing Paul, lest they find themselves fighting against God. The subjunctive mood suggests a real possibility they're trying to avoid. The compound verb emphasizes the futility and danger of opposing divine purposes. Classical usage described mortals battling gods in mythology. The multilingual evidence shows translators preserving the God-fighting imagery. The context involves Pharisees who, believing in angels and spirits, consider whether Paul's encounter with the risen Christ might be genuine, making opposition to him opposition to God himself. **GODS AND DEITIES**

en: let-us-fight-against-God | **es:** luchemos-contra-Dios | **fr:** combattre-contre-Dieu | **de:** θεομαχῶμεν> Acts 23:9

θεομά G2314 *Adj-NMP* (1×)

God-fighters, those who fight against God; opponents of divine purposes; rebels against deity.

This compound adjective designates those who fight against God—opponents of divine purposes and rebels against deity. It combines the same elements as the verb θεομαχέω but in adjectival form, describing a characteristic quality rather than an action. Classical usage applied it to mythological giants who warred against the gods. Gamaliel uses it in Acts, warning the Sanhedrin that if the apostles' work is from God, opposing it would make them God-fighters—a battle they cannot win. The term suggests both futility and danger in resisting divine purposes.

(1×) Acts 5:39 records Gamaliel's wise counsel: if the apostles' movement is from God, the Sanhedrin cannot destroy it and will only find themselves fighting against God. The compound adjective appears in its substantive form, describing what they would become. Classical parallels include the Giants warring against Olympus. The multilingual glosses preserve the God-fighting concept ('luchadores-contra-Dios,' 'ennemi-de-Dieu'). Gamaliel's argument proves prescient—opposing God's purposes is not merely ineffective but puts one in active rebellion against the Almighty, an ultimately losing position. **GODS AND DEITIES**

en: fighters-against-Theos | **es:** luchadores-contra-Dios | **fr:** ennemi-de-Dieu | **de:** θεομάχοι Acts 5:39

θεό-πνευ-στος G2315 *Adj-NFS* (1×)

God-breathed, divinely inspired; breathed out by God; originating from divine breath or spirit.

This unique compound describes Scripture as 'God-breathed'—not merely inspired by God but breathed out from him. It combines θεός (God) with πνέω (to breathe), creating the powerful image of God's breath producing Scripture. Paul uses it in his classic state-

ment about Scripture's nature and purpose in 2 Timothy. The term emphasizes divine origin rather than human composition, though it doesn't exclude human authorship. It's God's exhaled word, carrying his authority and power. This hapax (appearing only once) has profoundly shaped Christian understanding of biblical inspiration.

(1×) In 2 Timothy 3:16, Paul declares that all Scripture is God-breathed and profitable for teaching, reproof, correction, and training in righteousness. The compound adjective emphasizes divine origin—Scripture proceeds from God's own breath. This differs from mere inspiration (God breathing in); it's expiration (God breathing out). The multilingual evidence shows translators grappling with this unique term ('inspirada-por-Dios,' 'gottgehaucht'). The concept grounds Scripture's authority in its divine source, making it the definitive guide for faith and practice, equipped by God himself for equipping his people. **GODS AND DEITIES**

en: God-breathed | **es:** inspirada-por-Dios | **fr:** θεόπνευστος | **de:** gottgehaucht 2Tim 3:16

θεός G2316 *N-NMS* (1328×)

God, the one true God; a god or pagan deity; a goddess

The noun θεός is the Greek New Testament's word for deity in all its dimensions. Overwhelmingly it refers to the one true God — the God of Israel, the Father of Jesus Christ — appearing over 1,300 times from Matthew to Revelation. A small cluster of occurrences applies the word to pagan gods and idols, as when the Lycaonians cry 'the gods have come down' (Acts 14:11) or when Psalm 82:6 is quoted: 'I said, you are gods' (John 10:34). A single occurrence designates the goddess Artemis of the Ephesians (Acts 19:37), preserving the feminine divine reference attested in classical Greek.

1. God, the true God (1315×) The supreme deity of biblical faith: God the Father, the God of Abraham, Isaac, and Jacob, the God and Father of the Lord Jesus Christ. This sense accounts for virtually all NT occurrences (1,315 of 1,328). Every target language renders it with its standard word for the one God — 'Dios,' 'Dieu,' 'Gott' — with no hedging or pluralization. Key passages span every genre: Matt 1:23 (Immanuel, 'God with us'), Matt 3:16 (the Spirit of God descending), and throughout the Pauline epistles. **GODS AND DEITIES**

en: God, of-God, of-Theos | **es:** Dios, Theòn, Theòs | **fr:** Dieu | **de:** Gott Matt 1:23; Matt 3:16; Matt 4:7; Matt 5:8; Matt 5:34

2. god, pagan deity (12×) A god or divine being in the generic or pagan sense — used of idols, false deities, and the 'gods' of the nations. This includes the golden calf ('make us gods,' Acts 7:40), the star-god Rephan (Acts 7:43), the Lycaonians' polytheistic exclamation (Acts 14:11), and the citation of Ps 82:6 in John 10:34-35. Multilingual glosses shift to plurals and lower-case forms — 'dioses,' 'Gods,' 'a god' — marking the clear semantic boundary from the one true God. **GODS AND DEITIES**

en: Gods, a-god, god | **es:** Dioses, dios, dioses | **fr:** Dieu | **de:** Gott John 10:34; John 10:35; Acts 7:40; Acts 7:43; Acts 14:11

3. goddess, female deity (1×) A female deity, specifically the goddess Artemis (Diana) of the Ephesians, in the sole occurrence at Acts 19:37. The town clerk defends Paul by saying he has not blasphemed 'your goddess.' English renders it distinctly as 'goddess,' and Spanish as 'diosa,' while French and German retain 'Dieu/Gott' without feminine marking — an interesting gap in the translation signature that highlights the gendered specificity of this rare sense. **GODS AND DEITIES**

en: goddess | **es:** diosa | **fr:** Dieu | **de:** Gott Acts 19:37

θεοσέβ-εια G2317 *N-AFS* (1×)

Godliness, reverence toward God; piety and religious devotion; god-fearing worship.

This noun denotes reverence toward God, practical piety, and religious devotion expressed in worship and service. It combines the reverence (σέβομαι) with its object (θεός) to create a term for proper fear and service of God. Classical usage emphasized religious fear and worship of the gods. Paul uses it in 1 Timothy to describe the good works appropriate for women professing godliness. It suggests not mere outward religiosity but genuine reverence that shapes conduct. The term appears in contexts emphasizing practical holiness flowing from proper worship.

(1×) First Timothy 2:10 instructs that women professing godliness should adorn themselves with good works rather than elaborate hairstyles and expensive clothes. The term emphasizes practical piety and reverence toward God expressed in conduct. Classical parallels show it meaning fear or worship of the gods. The multilingual glosses ('piedad,' 'Gottesfurcht') capture the devotional quality. Paul's point is that genuine godliness produces good works as its natural adornment—external appearance should align with internal devotion, with the latter taking priority over mere outward decoration. **GODLINESS PIETY**

en: godliness | **es:** piedad | **fr:** θεοσέβειαν | **de:** Gottesfurcht 1Tim 2:10

θεοσεβ-ής G2318 *Adj-NMS* (1×)

God-fearing, reverent, pious; one who fears and worships God; religiously devout.

This adjective describes someone who fears God in the sense of reverent worship and obedient devotion. Classical usage applied it to the religiously devout and pious. In John's Gospel, it appears in the formerly blind man's theological argument: God listens to the godly, not to sinners. The term suggests practical piety and reverence expressed in worship and obedience. In Jewish contexts it could describe both Jews and God-fearing Gentiles who worshiped the God of Israel without full conversion to Judaism.

(1×) John 9:31 records the healed man's argument: 'We know that God does not listen to sinners, but if anyone is a worshiper of God and does his will, God listens to him.' The adjective emphasizes one who fears and worships God genuinely. Classical usage denoted the religiously devout. The multilingual evidence ('temeroso-de-Dios,' 'gottesfuerchtig') preserves the God-fearing, worshipful quality. The man's logic is simple but profound: Jesus's miracle proves God hears him, which proves he's godly, which contradicts the Pharisees' claim that he's a sinner. True piety receives divine response. **GODS AND DEITIES**

en: God-fearing | **es:** temeroso-de-Dios | **fr:** adorateur-de-Dieu | **de:** gottesfuerchtig John 9:31

θεο-στυγής G2319 *Adj-AMP* (1×)

God-hated or God-hating; either hated by God or hating God; despised by deity or despising deity.

This compound adjective can mean either 'hated by God' (passive sense) or 'hating God' (active sense). Classical usage primarily meant 'hated by the gods,' but Paul likely intends the active meaning—haters of God. It appears in Romans in a vice list describing fallen humanity apart from grace. The term combines θεός with στυγέω (to hate with horror or abhorrence), suggesting not mere dislike but intense hostility or divine abhorrence. Whether describing those whom God hates or those who hate God, it marks the ultimate relational breach between Creator and creature.

(1×) Romans 1:30 lists this term among the vices characterizing humanity suppressing the truth in unrighteousness. Most interpreters favor the active sense—God-haters—as fitting the catalog of human sins. Classical parallels emphasize being hated by gods, but Paul's context suggests active hatred toward God. The multilingual glosses show interpretive variety ('aborrecedores-de-Theós,' 'haïssant-Dieu,' 'Gotteshasser'). Whether passive or active, the term describes profound alienation from God—either reciprocal divine hatred for the wicked or human rebellion expressing itself in hatred of the Creator. **GODS AND DEITIES**

en: haters-of-God | **es:** aborrecedores-de-Theós | **fr:** haïssant-Dieu | **de:** Gotteshasser Rom 1:30

θεότης G2320 *N-GFS* (1×)

Deity, divinity, godhead; the fullness and essence of divine nature; absolute deity.

This noun denotes deity itself—the full essence and nature of divinity, not merely divine qualities. It differs from θειότης (divine nature in general) by emphasizing the totality of what makes God, God. Paul uses it in Colossians to declare that in Christ dwells all the fullness of the Godhead bodily. The term suggests not just divine attributes but the complete essence of deity concentrated in Christ. It appears in philosophical and theological discussions about the nature of divinity, emphasizing the comprehensive reality of divine being rather than scattered divine qualities.

(1×) Colossians 2:9 makes the stunning declaration that in Christ dwells all the fullness of the Godhead bodily—not just divine attributes but deity itself in complete form. This differs from θειότης (divine nature) by emphasizing absolute, essential deity rather than general divine qualities. The term appears in discussions of divine essence in Greek philosophy and early Christian theology. The multilingual glosses ('Deidad,' 'Gottheit') attempt to capture the comprehensive quality. Paul's point devastates any teaching that diminishes Christ—he embodies the totality of deity in bodily form, making him fully sufficient for salvation. **GODS AND DEITIES**

en: Deity | **es:** Deidad | **fr:** Θεότητος | **de:** Gottheit Col 2:9

Θεόφιλος G2321 *N-VMS* (2×)

Theophilus, recipient of Luke-Acts

The name means 'lover of God' or 'friend of God' in Greek, though it's uncertain whether this is a real name or a symbolic title. Luke addresses both his Gospel (Luke 1:3) and Acts (Acts 1:1) to 'most excellent Theophilus,' suggesting a person of some social standing who may have sponsored Luke's writing project. The title 'most excellent' (used of Roman officials like Felix and Festus) hints at high rank. Luke writes so that Theophilus 'may have certainty concerning the things you have been taught' (Luke 1:4)—the two volumes aim to provide reliable historical foundation for his faith.

(2×) The two addresses frame Luke's unified two-volume work: Luke 1:3 opens the Gospel account, and Acts 1:1 connects it to the continuing story of the church. Whether Theophilus was a Roman patron, a recent convert needing instruction, or a literary representative of all God-lovers, he serves as the ideal reader—someone eager to know the truth about Jesus and the Spirit's work. Luke's careful dedication shows Christianity valued careful documentation and historical grounding from the beginning. **PROPER NAMES (PERSONAL)**

en: Theophilos | **es:** Teófilos | **fr:** Théophile | **de:** Θεόφιλε Luke 1:3; Acts 1:1

θερᾰπ-εία G2322 *N-GFS* (3×)

service, care, treatment; healing, medical attention; household servants collectively

This noun fundamentally means 'service' or 'care,' with specialized uses for medical treatment, religious service, and household staff. Luke uses it for Jesus' healing ministry (Luke 9:11) and metaphorically for faithful household service (Luke 12:42—'servants' or 'household'). Revelation 22:2 speaks of tree leaves 'for the healing of the nations.' Classical usage includes service paid to gods, care of parents or children, medical treatment, and paying court to gain favor. The New Testament uses cluster around healing/health and faithful service. The word's range shows service and healing as conceptually linked—both are care rendered to meet need.

(3×) The single sense encompasses caring service, whether therapeutic, domestic, or eschatological. Luke 9:11 describes Jesus giving 'healing' to those needing cure—medical service. Luke 12:42 uses the genitive of the noun for household servants—those who render domestic service. Revelation's eschatological vision presents leaves for the healing/health of nations—therapeutic care in the renewed creation. The Spanish glosses span 'sanación' (healing) and 'servidumbre' (servitude), while German has 'Heilung' (healing), all pointing to service rendered for wellbeing. The conceptual unity is care that restores or maintains proper function, whether bodily health, household order, or cosmic restoration. **HEALING AND RESTORATION**

en: healing, household, of-healing | **es:** de-sanidad, sanación, servidumbre | **fr:** service | **de:** Heilung, θεραπείας Luke 9:11; Luke 12:42; Rev 22:2

θερᾰπ-εύω G2323 *V-RPM/P-NFP* (43×)

To heal, cure, or restore to health; rarely, to serve or attend to someone's needs (classical sense surviving once in Acts).

Overwhelmingly in the New Testament, this verb means to heal or cure – Jesus healing every disease (Matt 4:23), casting out demons and restoring the sick (Matt 8:16), and the disciples continuing this ministry (Luke 9:1). Spanish consistently renders 'sanar' (to make whole), French 'guerir' (to cure), and German 'heilen' (to heal), reflecting how uniformly the NT uses this word for physical restoration. A single occurrence in Acts 17:25, where Paul says God is not 'served' by human hands, preserves the older classical Greek sense of personal attendance or cultic service – a meaning well attested in Herodotus and Plato but nearly extinct in biblical usage.

1. heal or cure (42×) To restore someone to physical health by curing disease, injury, or affliction. Dominates NT usage (42 of 43 occurrences), spanning Jesus' healing ministry (Matt 4:23-24; 8:7, 16; 9:35), the apostles' continuation of it, and passive constructions of people being healed. Spanish 'sanar/sanados,' French 'guerir,' and German 'heilen' all converge on medical restoration. **HEALING ACTIVITY**

en: he-healed, healed, to-heal | **es:** eran-sanados, le-sanó, los-sanó | **fr:** guérir | **de:** heilen, heilt Matt 4:23; Matt 4:24; Matt 8:7; Matt 8:16; Matt 9:35

2. serve or attend to (1×) To render service or attendance, reflecting the classical Greek meaning of tending to a deity or master. Appears only in Acts 17:25 where Paul declares God is not 'therapeuetai' – served or attended to – by human hands. Spanish 'es servido' and English 'is served' capture this rare survival of the pre-medical sense in the NT. **HEALING ACTIVITY**

en: is-served | **es:** es-servido | **fr:** guérir | **de:** heilt Acts 17:25

θερᾰπ-ων G2324 *N-NMS* (1×)

Attendant, servant, helper; one who serves or ministers; henchman or companion in service.

This noun describes an attendant or servant, particularly one who serves willingly and devotedly. Classical usage ranged from military squires and personal attendants to worshipers serving deities. It suggests more personal service than the common word for slave (δοῦλος), emphasizing willing devotion and companionship in service. Hebrews uses it to describe Moses's role in God's house—a trusted servant administering God's household. The term carries dignity while acknowledging subordinate position, appropriate for describing honored service to a superior.

(1×) Hebrews 3:5 contrasts Moses as a faithful servant in God's house with Christ as Son over the house. The term θεράπων emphasizes Moses's honored but subordinate role. Classical parallels include military attendants, devoted companions, and worshipers of gods. The multilingual evidence ('siervo,' 'serviteur,' 'Diener') shows servant language, though θεράπων carries more dignity than δοῦλος (slave). Moses's service was real and faithful, but Christ's sonship surpasses even the most honored servanthood—a distinction crucial to Hebrews' argument about the new covenant's superiority. **GEOGRAPHY AND SPACE**

en: servant | **es:** siervo | **fr:** serviteur | **de:** Diener Heb 3:5

θερίζω G2325 *V-APA-GMP* (21×)

To reap, harvest; to cut and gather a crop, used literally of agriculture and figuratively of spiritual consequences.

The standard Greek verb for harvesting grain, rooted in the agricultural world that permeated ancient life. Jesus uses it literally when pointing to birds that 'neither sow nor reap' yet are fed by God (Matt 6:26; Luke 12:24), and in parables of faithful stewardship where the master 'reaps where he did not sow' (Matt 25:24, 26; Luke 19:21-22). Paul extends it into a powerful spiritual metaphor: 'whatever a man sows, that he will also reap' (Gal 6:7-9). Spanish 'cosechar/segar' and French 'moissonner' both preserve the agricultural concreteness of the image.

reap, harvest a crop (21×) To cut and gather a crop from the field – the fundamental agricultural act of harvesting grain or other produce. Used literally of field labor (Matt 6:26; Luke 12:24; John 4:36; Jas 5:4) and metaphorically of gathering spiritual consequences, both positive and negative (Gal 6:7-9; 2 Cor 9:6; Rev 14:15-16). In Jesus' parables, the verb highlights accountability: the master reaps where he did not sow (Matt 25:24, 26; Luke 19:21). Multilingual glosses – 'reap/harvest' (eng), 'cosechar/segar' (spa), 'moissonner' (fra), 'ernten' (deu) – confirm a unified literal-to-metaphorical range centered on the harvest act. **REAPING AND HARVESTING**

en: I-reap, do-they-reap, having-harvested | **es:** a-segar, cosechando, cosecharemos? | **fr:** moissonner | **de:** ernten, θερίζεις, θερίζουσιν Matt 6:26; Matt 25:24; Matt 25:26; Luke 12:24; Luke 19:21

θερ-ισμός G2326 *N-GMS* (13×)

Harvest; the act of reaping, the harvest season, or the gathered crop, often used figuratively of God's final ingathering.

Refers to the reaping of grain — the season, the act, or the crop gathered. In the agricultural world of first-century Palestine, harvest was the climactic moment of the farming year, and the NT writers exploit this resonance fully. Jesus uses it literally when he says 'the harvest is plentiful but the workers are few' (Matt 9:37-38; Luke 10:2), yet even there the metaphor of evangelistic ingathering is unmistakable. In the parable of the wheat and tares (Matt 13:30, 39), harvest becomes an explicit image of the final judgment. Revelation 14:15 brings the metaphor to its apocalyptic conclusion. The translations converge on a single agricultural term across languages: Spanish cosecha/siega, French moisson, German Ernte.

harvest (13×) The reaping of crops, the harvest season, or the gathered produce, employed both for the literal agricultural event and as a rich figurative image of God's eschatological ingathering or final judgment. Jesus commissions laborers for the harvest (Matt 9:37-38), the parable of the tares identifies harvest as 'the end of the age' (Matt 13:39), and Rev 14:15 depicts the earth ripe for reaping. Multilingual glosses uniformly point to a single agricultural concept (French moisson, German Ernte, Spanish siega/cosecha). **GEOGRAPHY AND SPACE**

en: harvest | **es:** -siega, cosecha, siega | **fr:** moisson | **de:** Ernte Matt 9:37; Matt 9:38; Matt 13:30

θερ-ιστήρ G2327 *N-DMP* (2×)

reaper, harvester; one who gathers the grain at harvest time

A straightforward agricultural term for those who cut and gather grain during harvest. In classical Greek literature the word appears in farming contexts, and it carries the same concrete meaning in the New Testament. Jesus uses the imagery of reapers in the parable of the wheat and tares (Matthew 13). The reapers who will separate wheat from weeds at the end of the age are identified as angels (Matt 13:39). The Spanish 'segadores' and French 'moissonneur' both preserve the agricultural specificity—these are not generic workers but those who wield the sickle at harvest. The word evokes the eschatological harvest, a common biblical metaphor for judgment and ingathering.

(2×) In both occurrences (Matthew 13:30, 39), Jesus uses 'reapers' within the parable of the wheat and tares to represent angels who will execute final judgment. The agricultural setting is literal—reapers gather grain—but the parabolic application is eschatological: the harvest is the end of the age, and the reapers are angelic agents. The multilingual evidence consistently maintains the agricultural specificity (Spanish 'segadores,' French 'moissonneur'), grounding the metaphor in the concrete practice of grain harvest. The domain of Agriculture reflects the word's semantic core, even as its parabolic use extends to themes of judgment and separation. **REAPING AND HARVESTING**

en: harvesters | **es:** segadores | **fr:** moissonneur | **de:** θερισταὶ, θερισταῖς Matt 13:30; Matt 13:39

θερμαίνω G2328 *V-PPM-NMS* (6×)

To warm oneself or be warmed; used for physical warming by a fire and for the basic need for bodily warmth.

A simple but narratively powerful verb in the New Testament. Its most memorable appearances come during Peter's denial, where he stands warming himself by the charcoal fire in the high priest's courtyard (Mark 14:54, 67; John 18:18, 25). The repeated participle 'warming himself' becomes almost a refrain underscoring Peter's vulnerable proximity to danger. In James 2:16 the verb shifts to expose empty religion: telling someone 'be warmed and filled' without meeting their need is faith without works. Spanish 'calentándose/calentaos' and French 'se chauffer' consistently render the physical act of seeking warmth.

1. (4×) To warm oneself by a fire – the reflexive/middle voice describing someone standing or sitting near a fire for physical warmth. All four Gospel occurrences depict Peter (and others) warming themselves at the charcoal fire during Jesus' trial (Mark 14:54, 67; John 18:18, 25). Spanish 'calentándose/se calentaban' and French 'se chauffer' capture the self-directed action. The repetition across the denial narrative makes this verb almost a literary marker of Peter's presence. (Mark 14:54, 67; John 18:18, 25) **PASSIONATE DESIRE**

en: warming-himself | **es:** calentándose | **fr:** se-chauffer | **de:** sich-waermen Mark 14:54; Mark 14:67; John 18:18; John 18:25

2. (1×) To be warmed, to receive bodily warmth – the passive sense expressing the basic human need for warmth. In James 2:16 the dismissive command 'be warmed and filled' exposes the hypocrisy of offering words instead of clothing and food to someone in need. Spanish 'calentaos' (warm yourselves) and English 'be warmed' highlight the unmet physical necessity. (Jas 2:16) **PASSIONATE DESIRE**

en: be-warmed | **es:** calentaos | **fr:** se-chauffer | **de:** sich-waermen Jas 2:16

3. (1×) **PASSIONATE DESIRE**

en: were-warming-themselves | **es:** se-calentaban | **fr:** se-chauffer | **de:** sich-waermen John 18:18

θέρμη G2329 *N-GFS* (1×)

Heat, warmth; high temperature; feverish heat or thermal energy.

This noun denotes heat or warmth, whether from the sun, fire, or fever. Classical usage applied it to hot weather, feverish heat, and thermal energy. Luke uses it in Acts to describe the heat that drove a viper from the firewood Paul was gathering. The term emphasizes the physical sensation and effect of heat. It could describe both beneficial warmth and dangerous, burning heat. Greek medical writers used it for fevers and inflammatory conditions. The word captures heat as both a natural phenomenon and a potential danger.

(1×) Acts 28:3 describes how a viper, driven out by the heat when Paul laid brushwood on the fire, fastened onto his hand. The term emphasizes the thermal energy forcing the snake from its hiding place in the wood. Classical medical usage included feverish heat and inflammation. The multilingual glosses consistently render it as 'heat' or 'warmth.' The context sets up the miracle of Paul suffering no harm from the venomous bite, but the heat reference grounds the narrative in natural cause and effect—heat expels the snake, which then strikes. **GEOGRAPHY AND SPACE**

en: heat | **es:** calor | **fr:** chaleur | **de:** θέρμης Acts 28:3

θέρος G2330 *N-NNS* (3×)

summer, the warm season; also harvest time or summer fruits

This noun denotes summer, the season between spring and autumn. All three occurrences appear in the parable of the fig tree budding, signaling that 'summer is near.' Jesus uses this natural observation as a parallel to eschatological signs in the Olivet Discourse (Matthew 24:32, Mark 13:28, Luke 21:30). Classical usage includes summer as the campaigning season, harvest time, summer fruits or crops, and even metaphorically for the ripeness or flourishing of youth. The New Testament use is strictly seasonal and literal, focused on the recognizable transition from spring to summer as an analogy for recognizing the approach of God's kingdom.

(3×) The sense is straightforward—the summer season as an observable natural phenomenon. The identical context across all three

Synoptic Gospels uses the greening and budding of trees as a sure sign that summer approaches. This is proverbial wisdom: seasonal changes are predictable and recognizable. Jesus' point turns on this certainty: just as surely as botanical signs indicate summer, so eschatological signs indicate the nearness of the kingdom. The multilingual renderings are uniform—Spanish 'verano,' French 'été,' German 'Sommer'—all simple seasonal designations. The word functions as a temporal marker and seasonal reference point for the parable's logic. **SUMMER SEASON FRUIT**

en: summer | **es:** verano | **fr:** été | **de:** Sommer, θέρος Matt 24:32; Mark 13:28; Luke 21:30

θεσσαλονικεύς G2331 *N-GMP* (4×)

A Thessalonian; an inhabitant or native of Thessalonica, the capital of the Roman province of Macedonia.

This gentilicium identifies someone from Thessalonica, the bustling port city and capital of Roman Macedonia. Paul's traveling companions Aristarchus and Secundus are called Thessalonians (Acts 20:4; 27:2), and both canonical letters to the church there open by addressing the congregation as 'the Thessalonians' (1 Thess 1:1; 2 Thess 1:1). Across languages the term is simply transliterated — Spanish 'Tesalonicenses,' French 'Thessalonicien,' German 'Thessaloniker' — reflecting the proper-noun character of this ethnic designation.

(4×) A person from Thessalonica, used both for individuals (Aristarchus in Acts 20:4, 27:2) and collectively for the Christian community there (1 Thess 1:1; 2 Thess 1:1). As a proper gentilicium it is consistently transliterated across languages rather than translated, appearing as Spanish 'Tesalonicenses,' French 'Thessalonicien,' and German 'Thessaloniker.' The term locates these believers within a major Roman commercial center, hinting at the cosmopolitan context of Paul's ministry. **GEOGRAPHY AND SPACE**

en: of-Thessalonians, of-Thessalonikeis, of-Thessalonikē | **es:** de-Tesalonicenses, de-Thessalonikéōn, de-Thessaloníkē | **fr:** Thessalonicien, Θεσσαλονικέων | **de:** Thessaloniker, Θεσσαλονικέων, Θεσσαλονικέως Acts 20:4; Acts 27:2; 1Thess 1:1; 2Thess 1:1

θεσσαλονίκη G2332 *N-AFS* (5×)

Thessalonica; a major Macedonian city, center of Paul's mission and home to a key early church

The proper name of the capital of the Roman province of Macedonia, modern Thessaloniki. It was a thriving port city on the Via Egnatia where Paul founded a church during his second missionary journey. The city appears at pivotal moments: the founding of the congregation (Acts 17:1), the Bereans' contrasting response (Acts 17:11), opposition that pursued Paul to Berea (Acts 17:13), the Philippians' generosity sent to Paul while he was there (Phil 4:16), and Demas's departure to Thessalonica (2 Tim 4:10).

(5×) The city of Thessalonica in Macedonia, a major urban center on the Via Egnatia and site of one of Paul's most significant church plants. In Acts 17:1 Paul arrives and preaches in the synagogue; Acts 17:11 contrasts Thessalonica with the more receptive Bereans; Acts 17:13 records Thessalonian agitators pursuing Paul to Berea; Phil 4:16 recalls the Philippians sending aid to Paul while he was in Thessalonica; and 2 Tim 4:10 notes Demas's departure there, possibly drawn by the city's cosmopolitan comforts. French 'Thessalonique' and Spanish 'Tesalónica' preserve the Greek name with minimal adaptation. **GEOGRAPHY AND SPACE**

en: Thessalonike, Thessalonikē | **es:** Tesalónica, Thessaloníkē | **fr:** Thessalonique, Θεσσαλονίκην, Θεσσαλονίκη | **de:** Thessalonich, Θεσσαλονίκην, Θεσσαλονίκης Acts 17:1; Acts 17:11; Acts 17:13; Phil 4:16; 2Tim 4:10

Θευδᾶς G2333 *N-NMS* (1×)

Theudas, personal name; possibly contracted from Theodoros; a Jewish revolutionary mentioned in Acts.

This name, possibly a shortened form of Theodoros ('gift of God'), identifies a failed revolutionary mentioned by Gamaliel in Acts. According to Gamaliel's speech, Theudas claimed to be somebody important, attracted about four hundred followers, but was killed and his movement scattered. The historical identification is debated—Josephus mentions a Theudas active later than this speech. The name serves Gamaliel's argument that if the apostles' movement isn't from God, it will likewise fail. Like many biblical names, it provides a brief window into the turbulent political landscape of first-century Judea.

(1×) Acts 5:36 records Gamaliel citing Theudas as an example of a failed messianic pretender who rose up claiming importance, gathered four hundred men, was killed, and saw his followers dispersed. The name likely abbreviates Theodoros. Historical identification with Josephus's later Theudas creates chronological difficulties. The multilingual transliterations preserve the Greek form. Gamaliel's point doesn't depend on precise historical details but on the pattern: human movements fail, divine ones succeed. Theudas represents the many would-be revolutionaries whose movements collapsed without God's backing. **PROPER NAMES (PERSONAL)**

en: Theudas | **es:** Theudâs | **fr:** Θευδᾶς | **de:** Θευδᾶς Acts 5:36

θεωρ-έω G2334 *V-PIA-3P* (58×)

To see, watch, or gaze at; visual perception ranging from simple sight to attentive contemplation

Derived from θεωρός ('spectator'), this verb carries a nuance of engaged seeing — not a casual glance but a gaze that takes in what is before it. In the Gospels it describes everything from witnessing the empty tomb (Mark 16:4) to the women watching the crucifixion from a distance (Matt 27:55; Mark 15:40). The Spanish 'contempla' and 'contempláis' beautifully capture the contemplative quality that distinguishes θεωρέω from simpler verbs of sight like βλέπω or ὁράω. In Hebrews 7:4, this observing becomes intellectual: 'Consider how great this man was.'

1. see, perceive visually (39×) Basic visual perception: to see, behold, or perceive something with one's eyes, often as a direct witness to events. The women came to 'see' the tomb (Matt 28:1), people 'saw' the healed demoniac sitting calmly (Mark 5:15), and unclean spirits 'saw' Jesus and fell before him (Mark 3:11). The German 'schauen' and French 'contempler' both suggest more than a passing glance — there is a quality of taking in, registering, and recognizing what one sees. This is sight that grasps the significance of what is before it. **SEEING AND PERCEIVING**

en: he-sees, it-sees, see | **es:** contempla, contempláis, ve | **fr:** contempler, observer | **de:** schauen, schaut Matt 28:1; Mark 3:11; Mark 5:15; Mark 5:38; Mark 16:4

2. watch, gaze at attentively (18×) Sustained, attentive watching: to gaze at, observe, or behold something with focused attention, often as a spectator to significant events. The women 'watched' the crucifixion from afar (Matt 27:55; Mark 15:40, 47), Jesus 'watched' people putting money into the treasury (Mark 12:41), and he declared 'I was watching Satan fall like lightning' (Luke 10:18). The Spanish 'Veía' / 'Viendo' and the English 'beholding' highlight the sustained, participatory quality — this is the gaze of one who stands and takes in the full scene. **SEEING AND PERCEIVING**

en: I-was-watching, beholding, having-seen | **es:** Veía, Viendo, contempla | **fr:** contempler, observer | **de:** schauen, schaut Matt 27:55; Mark 12:41; Mark 15:40; Mark 15:47; Luke 10:18

3. (1×) A single occurrence in Heb 7:4 where the verb shifts from physical sight to intellectual contemplation: 'Consider (θεωρεῖτε) how great this man was.' The Spanish 'Considerad' (an imperative 'Consider!') reveals this transition from eyes to mind. The author of Hebrews invites readers to 'behold' Melchizedek's greatness not by seeing him but by reflecting on the evidence of his stature — the etymological root in θεωρός ('one who observes at a festival') here reaches its most abstract expression. **SEEING AND PERCEIVING**

en: behold | **es:** Considerad | **fr:** observer | **de:** schauen Heb 7:4

θεωρ-ία G2335 *N-AFS* (1×)

Spectacle, sight, public show; something observed; a viewing or theatrical performance.

This noun denotes a spectacle or sight—something observed,

whether a public event, theatrical performance, or noteworthy scene. Classical usage included religious embassies to festivals, attendance at games or theater, and the general act of viewing. Luke uses it to describe the crowds returning from Jesus's crucifixion after witnessing the spectacle. The term can emphasize either the thing seen or the act of seeing it. It's related to θεωρέω (to look at, behold) and θεατρίζω (to make a spectacle of), all sharing the root sense of viewing or being viewed.

(1×) Luke 23:48 describes the crowds who came together for this spectacle returning home beating their breasts after witnessing Jesus's death and the accompanying signs. The term emphasizes the crucifixion as a public sight or event drawing observers. Classical usage included attendance at public festivals, games, or theaters. The Spanish 'espectáculo' and French 'spectacle' preserve this sense of public viewing. Luke captures how Jesus's death became a spectacle—a sight that drew crowds, provoked response, and ultimately testified to his identity through the centurion's confession and the people's mourning. **SEEING AND PERCEIVING**

en: spectacle | **es:** espectáculo | **fr:** spectacle | **de:** θεωρίαν Luke 23:48

θήκ-η G2336 *N-AFS* (1×)

Sheath, scabbard, case; a container for a sword or weapon.

This noun designates a sheath or case, particularly for a sword. Classical usage extended it to any receptive container—a chest, grave, or bow-case. John uses it in the garden arrest scene when Jesus tells Peter to put his sword back in its sheath. The term emphasizes the sword's resting place, where it belongs when not in use. Classical texts used it for weapon containers and even metaphorically for graves as the body's 'case.' The NT usage is straightforward—the protective covering that holds the blade when sheathed.

(1×) John 18:11 records Jesus commanding Peter to put his sword into its sheath, asking 'Shall I not drink the cup the Father has given me?' The term straightforwardly denotes the sword's scabbard or case. Classical parallels include bow-cases and other weapon containers. The multilingual glosses ('vaina,' 'étui,' 'Scheide') consistently render it as sheath or scabbard. Jesus's command symbolically rejects armed resistance to his arrest—the sword belongs in its sheath because his mission requires drinking the cup of suffering, not wielding the blade of violence. **SWORD SHEATH**

en: sheath | **es:** vaina | **fr:** étui | **de:** Scheide John 18:11

θηλάζω G2337 *V-PPA-GMP* (5×)

To nurse, suckle; to give suck or to suck at the breast

A verb covering both sides of the nursing relationship: the mother who gives suck and the infant who nurses. In the New Testament it appears in deeply human moments—Jesus quoting Psalm 8 about praise from nursing infants (Matt 21:16), warnings about the particular hardship of nursing mothers in times of crisis (Matt 24:19; Mark 13:17; Luke 21:23), and a woman's blessing on the breasts that nursed Jesus (Luke 11:27). Spanish distinguishes 'amamantando' (giving suck) from 'de los que maman' (those who suck), reflecting the word's ability to voice both mother and child.

(5×) To suckle or nurse—said either of the mother giving milk or the infant receiving it. In Matt 21:16 Jesus cites Psalm 8:2 about praise ordained from 'nursing infants' (the child as subject); in Matt 24:19, Mark 13:17, and Luke 21:23 the eschatological warnings single out 'those who are nursing' (the mother as subject) as especially vulnerable during flight; and in Luke 11:27 a woman blesses the breasts that nursed Jesus. Spanish captures both poles: 'amamantando' (giving suck, active maternal sense) and 'de los que maman' (those who suck, infant sense), while French 'allaiter' focuses on the maternal act. **WET-NURSE CAREGIVER**

en: nursing, nursing-babies, you-nursed | **es:** amamantando, de-los-que-maman, mamaste | **fr:** allaiter | **de:** saugen, θηλαζούσαις, θηλαζόντων Matt 21:16; Matt 24:19; Mark 13:17; Luke 11:27; Luke 21:23

θῆλυς G2338 *Adj-NNS* (5×)

Female; pertaining to the female sex, used of both humans and animals in contrast to male.

Derived from the root meaning 'to suckle,' this adjective designates the female sex in distinction from the male. In the New Testament it appears in foundational statements about God's creation of humanity as 'male and female' (Matt 19:4; Mark 10:6) and in Paul's vision of equality in Christ where 'there is neither male nor female' (Gal 3:28). It also describes the unnatural exchange of female relations in Rom 1:26-27. The consistent rendering across languages—Spanish 'hembra,' French 'femelle,' German 'weiblich'—reflects its straightforward biological sense.

(5×) Female, pertaining to the female sex. Used in the creation narratives where God made humanity 'male and female' (Matt 19:4; Mark 10:6), in Paul's declaration of unity in Christ transcending gender distinctions (Gal 3:28), and in the description of disordered relations in Romans 1:26-27. The multilingual evidence uniformly renders this with basic biological-sex terms rather than social-role vocabulary, confirming its denotation of biological femaleness. **FEMALE GENDER**

en: female, females | **es:** hembra, hembras | **fr:** femelle | **de:** weiblich, θῆλυ Matt 19:4; Mark 10:6; Rom 1:26; Rom 1:27; Gal 3:28

θήρα G2339 *N-AFS* (1×)

Hunt, hunting, chase; the pursuit and capture of prey; metaphorically, a trap or snare.

This noun denotes hunting—the pursuit, capture, and killing of game. It could refer to the activity itself or to the prey captured. Classical usage included hunting wild animals, fowling, and fishing. Metaphorically, it described eager pursuit of anything or someone as prey. Paul uses it figuratively in Romans, quoting the Psalms to describe the table of the wicked becoming a trap or snare. The hunting imagery suggests something seemingly beneficial (a feast) turned into a device for capture and destruction. The term captures both the active pursuit and the means of entrapment.

(1×) Romans 11:9 quotes David's imprecation that their table become a snare and trap for them, using hunting imagery. The term metaphorically describes what should nourish instead becoming a means of capture and judgment. Classical usage encompassed hunting wild beasts, fowling, and fishing. The Spanish 'caza' (hunt) captures the predatory dimension. Paul applies this to Israel's stumbling—their pursuit of righteousness by works became the very thing that trapped them, preventing recognition of Messiah. What should have led to blessing became an instrument of judgment, like a hunter's trap. **NETS AND SNARES**

en: a-trap | **es:** caza | **fr:** chasse | **de:** Jagd Rom 11:9

θηρ-εύω G2340 *V-ANA* (1×)

To hunt, to catch, to pursue prey; to trap or ensnare; metaphorically, to seek to entrap someone.

This verb means to hunt or catch prey, whether animals in literal hunting or people in metaphorical entrapment. Classical usage covered hunting wild beasts, catching birds or fish, and pursuing any quarry. Luke uses it metaphorically to describe the scribes and Pharisees lying in wait to catch Jesus in his words—hunting him verbally to find accusatory evidence. The verb captures active, intentional pursuit with the goal of capturing and destroying the prey. Like a hunter stalking game, Jesus's opponents sought opportunities to trap him in statements they could use against him.

(1×) Luke 11:54 describes scribes and Pharisees lying in ambush, trying to catch something from Jesus's mouth that they could use against him. The verb employs hunting imagery for their verbal entrapment attempts. Classical parallels include hunting animals, catching fish, and pursuing any prey. The multilingual glosses ('paracazar,' 'chasser') preserve the hunting metaphor. The context shows predatory intent—not honest inquiry but hostile pursuit seeking to destroy. Like hunters setting traps and waiting for prey, the religious leaders monitored Jesus's words, hoping he would say something

actionable under Jewish or Roman law. SEIZING AND SNATCHING
en: to-catch | **es:** para-cazar | **fr:** chasser | **de:** θρεῦσαί Luke 11:54

θηριο-μᾰχέω G2341 *V-AIA-1S* (1×)

to fight with wild beasts, either literally in the arena or metaphorically against fierce opponents

This verb describes combat with wild animals, particularly in the context of Roman arena spectacles where condemned persons or gladiators faced lions, bears, or other beasts. Paul's reference in 1 Corinthians uses this imagery—whether literal danger or metaphorical opposition is debated—to convey the ferocity of his struggles in Ephesus. The multilingual glosses consistently emphasize the beast-fighting aspect, with Spanish and French preserving the literal "fought with beasts" construction that captures both possible meanings.

(1×) The single New Testament occurrence appears in Paul's rhetorical question about fighting beasts at Ephesus (1 Cor 15:32). The Greek verb θηριομαχέω literally means to engage in combat with wild animals (θηρίον + μάχομαι). Whether Paul speaks of literal arena combat (unlikely for a Roman citizen) or uses vivid metaphor for intense opposition remains disputed, but the image clearly evokes violent, life-threatening conflict. The uniform translation pattern across languages—"fought with beasts," "combattre les bêtes"—preserves this dramatic imagery. FIGHTING AND WARFARE
en: I-fought-wild-beasts | **es:** luché-con-fieras | **fr:** combattre-les-bêtes | **de:** mit-wilden-Tieren-kaempfen 1Cor 15:32

θηρίον G2342 *N-GNP* (46×)

A beast or wild animal; in the NT overwhelmingly the apocalyptic Beast of Revelation, but also any dangerous or wild creature.

Derived from θήρ (wild animal), the diminutive θηρίον carries two sharply distinct registers in the New Testament. In Revelation (39 of 46 occurrences), it denotes the great apocalyptic Beast — a supernatural figure of satanic opposition rendered uniformly as 'bestia' in Spanish, 'bête' in French, and 'Tier' in German. Outside Revelation, it refers to ordinary wild animals: the creatures with Jesus in the wilderness (Mark 1:13), the venomous snake on Paul's hand at Malta (Acts 28:4-5), and even the Cretan insult in Titus 1:12. The overwhelming Revelation usage makes context essential for correct reading.

1. beast (apocalyptic) (39×) The apocalyptic Beast of Revelation — a supernatural, malevolent figure symbolizing opposition to God and his people. Nearly all NT occurrences (39 of 46) belong here, concentrated in Revelation 11-20. Every major translation tradition renders it with a single consistent term: Spanish 'bestia,' French 'bête,' German 'Tier.' Rev 13:1 introduces the beast rising from the sea; Rev 11:7 the beast ascending from the abyss. Heb 12:20, quoting Exod 19:13, stands at the boundary — a literal animal in an OT citation framing divine unapproachability. GEOGRAPHY AND SPACE
en: a-beast, beast | **es:** bestia | **fr:** bête | **de:** Tier Heb 12:20; Rev 11:7; Rev 13:1; Rev 13:2; Rev 13:3

2. wild animal, creature (7×) A wild animal or dangerous creature in the natural, literal sense. Mark 1:13 places Jesus among the θηρία of the wilderness during his temptation. Acts 28:4-5 describes the venomous creature (likely a viper) that fastened on Paul's hand at Malta — translations use 'criatura/creature' alongside 'bestia/beast.' Titus 1:12 quotes the Cretan poet Epimenides calling Cretans 'evil beasts' (κακὰ θηρία), a figurative but non-apocalyptic usage. Acts 11:6 lists θηρία among the animals Peter saw in his vision. GEOGRAPHY AND SPACE
en: beasts, creature, of-beasts | **es:** bestias, criatura, de-fieras | **fr:** bête | **de:** Tier, θηρία, θηρίον Mark 1:13; Acts 11:6; Acts 28:4; Acts 28:5; Titus 1:12

θησαυρ-ίζω G2343 *V-PIA-2S* (8×)

To store up, lay aside, or treasure; used of accumulating wealth, provisions, or divine consequences.

Built from θησαυρός ('treasure, storehouse'), this verb means to heap up or set aside for future use. Jesus contrasts storing treasures on earth versus in heaven (Matt 6:19–20), establishing the word's central theological tension. Paul warns of 'storing up wrath' for the day of judgment (Rom 2:5), flipping the positive connotation into something ominous, while James levels a similar charge against the rich who have 'laid up treasure in the last days' (Jas 5:3). The practical instruction for the Corinthians to set aside contributions weekly (1 Cor 16:2) keeps the word grounded in everyday economics. Spanish atesorar and French amasser both convey the deliberate, cumulative nature of the action.

store up, treasure up (8×) To accumulate, store up, or lay aside wealth, resources, or consequences for future use — whether literal provisions or metaphorical treasure. Jesus' teaching in Matt 6:19–20 sets up the defining contrast: do not store up (θησαυρίζετε) treasures on earth where moth and rust destroy, but store them in heaven. Paul's metaphorical extension in Rom 2:5 — 'you are storing up wrath for yourself' — shows the verb can apply to the accumulation of divine judgment. James 5:3 warns the rich who have hoarded treasure in the last days. The practical sense appears in 1 Cor 16:2, where believers are told to set aside savings each week. Luke 12:21 captures both registers: the one who 'lays up treasure for himself' but is not rich toward God. ASCENDING MOVEMENT
en: having-been-stored-up, store-up, storing-up | **es:** atesorando, atesorar, atesoras | **fr:** amasser | **de:** Schaetze-sammeln, sammelt Matt 6:19; Matt 6:20; Luke 12:21; Rom 2:5; 1Cor 16:2

θησαυρός G2344 *N-GMS* (17×)

Treasure, stored wealth; a storehouse or repository of valuable things, whether material or spiritual.

Thēsauros denotes both the treasure itself and the place where it is kept — a storehouse or treasury. Jesus uses it in the Sermon on the Mount to contrast earthly treasure, vulnerable to moth and rust, with imperishable treasure in heaven (Matt 6:19-21). He also speaks of the heart as a thēsauros from which good or evil flows (Matt 12:35; Luke 6:45). The Magi open their treasure chests before the infant Christ (Matt 2:11). Paul speaks of 'treasures of wisdom and knowledge' hidden in Christ (Col 2:3). Spanish 'tesoro,' French 'trésor,' and German 'Schatz' all preserve the dual sense of valuables and their container.

treasure, stored wealth (17×) A treasure or storehouse of accumulated wealth, used both literally of material riches and figuratively of spiritual realities. The Magi open their thēsauroi at the nativity (Matt 2:11). Jesus contrasts treasure on earth with treasure in heaven (Matt 6:19-21) and describes the heart as a treasury of good or evil (Matt 12:35; Luke 6:45). Paul locates all treasures of wisdom in Christ (Col 2:3). The word covers both the valuable contents and the repository that holds them, as the parable of hidden treasure in a field shows (Matt 13:44). GEOGRAPHY AND SPACE
en: a-treasure, to-a-treasure, treasure | **es:** a-tesoro, tesoro, tesoros | **fr:** trésor | **de:** Schatz Matt 2:11; Matt 6:19; Matt 6:20; Matt 6:21; Matt 12:35

θιγγάνω G2345 *V-ASA-2S* (3×)

to touch, handle, take hold of; to have physical contact with

This verb means to touch, handle, or take hold of something or someone. It appears in three significant prohibition contexts. Colossians 2:21 quotes false teachers' rules: 'Do not handle, nor taste, nor touch.' Hebrews 11:28 describes how the Passover protected Israel so the destroyer 'would not touch' the firstborn. Hebrews 12:20 recalls the Sinai theophany where even an animal touching the mountain must die. Classical usage extends from simple touching to grasping, embracing, and euphemistically to sexual contact. The New Testament uses focus on prohibited or dangerous contact—whether legalistic taboos, divine judgment, or holy boundaries.

(3×) The sense centers on physical contact, consistently framed as forbidden or dangerous. Colossians presents it as part of ascetic regulations ('do not handle') that Paul critiques as human commands. Hebrews uses it twice for contact that brings death—the destroyer's touch (avoided through Passover blood) and any contact with

Sinai's holy mountain. The Spanish and German glosses ('tocar/berühren') are straightforward contact verbs, while the infinitive and subjunctive forms in the sources reflect the prohibitive and conditional contexts. The word's force in these passages isn't about casual touching but about boundary transgression, whether legalistic (Colossians) or holy-dangerous (Hebrews). **TOUCHING AND REACHING**

en: might-touch, touch, touches | **es:** manejes, tocara | **fr:** toucher | **de:** beruehren Col 2:21; Heb 11:28; Heb 12:20

θλῖβ-ω G2346 *V-PPM/P-DMP* (10×)

Press, squeeze; afflict, cause distress; suffer tribulation; be narrow or constricted

From a root meaning 'to press' or 'to squeeze,' this verb spans the physical act of crowding to the deep theological concept of tribulation. Mark 3:9 uses it literally: the crowd presses against Jesus so tightly he asks for a boat. Paul transforms it into a hallmark of apostolic existence: 'afflicted in every way but not crushed' (2 Cor 4:8), and 'when we came to Macedonia, our bodies had no rest, but we were afflicted at every turn' (2 Cor 7:5). Spanish 'afligir' and French 'presser' preserve the physical pressure behind the metaphor, while German 'bedraengen' conveys the sense of being hemmed in. Most memorably, Jesus uses the perfect passive participle in Matthew 7:14 to describe the way that leads to life as 'narrow' – literally, pressed in on both sides.

1. suffer affliction / be afflicted (passive) (7×) To suffer affliction, tribulation, or distress, the dominant New Testament sense appearing in passive and middle voice forms that describe the experience of being pressed upon by persecution, hardship, or inner anguish. Paul writes, 'We are afflicted in every way' (2 Cor 4:8), 'our bodies had no rest, but we were afflicted at every turn' (2 Cor 7:5), and 'it is not that others should be eased and you afflicted' (2 Cor 1:6). The Thessalonian letters describe both present suffering (1 Thess 3:4) and future relief 'when the Lord Jesus is revealed' (2 Thess 1:7). Spanish 'afligidos' and French 'affliger' capture the experiential weight of this condition, rooted in the physical metaphor of being squeezed. **AFFLICTION DISTRESS**

en: being-afflicted, being-pressed, to-be-afflicted | **es:** a-afligidos, afligidos, ser-afligidos | **fr:** affliger, presser | **de:** bedraengen 2Cor 1:6; 2Cor 4:8; 2Cor 7:5; 1Thess 3:4; 2Thess 1:7

2. afflict / cause distress (active) (1×) To afflict or cause distress actively, with a human agent as the subject who brings tribulation upon others. In 2 Thessalonians 1:6 Paul declares it is 'just for God to repay with affliction those who afflict you,' using the active participle to identify the persecutors. Spanish 'los que afligen' and German 'bedraengen' pinpoint the oppressors as active agents of pressure, forming a neat contrast with the passive victims in sense 1. The verse frames divine justice as a reversal: the pressure the afflicters apply will return upon them. **AFFLICTION DISTRESS**

en: afflicting | **es:** que-afligen | **fr:** presser | **de:** bedraengen 2Thess 1:6

3. press / crowd against (physical) (1×) To press or crowd against someone physically, as when a throng presses so tightly that bodily harm becomes a real danger. In Mark 3:9 Jesus asks his disciples to keep a small boat ready 'because of the crowd, lest they crush him,' where the pressing is literal spatial compression rather than emotional or spiritual tribulation. Spanish 'apretar' and French 'presser' here retain the root physical meaning most purely, before any metaphorical extension. This sense lies closest to the classical Greek usage of squeezing or chafing. **AFFLICTION DISTRESS**

en: they-might-press | **es:** aprieten | **fr:** presser | **de:** bedraengen Mark 3:9

4. narrow / constricted (metaphorical) (1×) Narrow or constricted, used as a perfect passive participle functioning adjectivally to describe the compressed dimensions of a path. In Matthew 7:14 Jesus declares, 'How narrow is the gate and compressed is the way that leads to life, and few find it.' The participle tethlimmene pictures a road squeezed between walls or cliffs, admitting passage only with difficulty. Spanish 'angosto' and the metaphorical contrast with the 'broad way' of destruction (7:13) make this one of the most vivid spatial metaphors in the Sermon on the Mount, capturing the moral cost of discipleship in a single physical image. **GEOGRAPHY AND SPACE**

en: constricted | **es:** angosto | **fr:** presser | **de:** τεθλιμμένη Matt 7:14

θλῖψις G2347 *N-DFS* (45×)

tribulation, affliction, distress — pressure from outward hardship, persecution, or eschatological trial

Thlipsis (from thlibo, 'to press, crush') captures the experience of being squeezed by external forces — persecution, poverty, imprisonment, or the great tribulation of the last days. Its 45 New Testament occurrences cluster heavily in Paul's letters and the Synoptic apocalyptic discourses. Jesus warns that tribulation comes 'because of the word' (Matt 13:21; Mark 4:17), and the Olivet Discourse escalates to a 'great tribulation such as has not been from the beginning of the world' (Matt 24:21). Paul transforms the concept into a theology of endurance: 'tribulation produces perseverance' (Rom 5:3). Revelation crowns the arc with the church emerging victorious from 'the great tribulation' (Rev 7:14). The translations preserve its weight: Spanish 'tribulacion/afliccion,' French 'tribulation/affliction,' German 'Bedrängnis/Trübsal.'

tribulation, affliction, distress (45×) Pressure, distress, or affliction caused by external circumstances such as persecution, societal opposition, or eschatological catastrophe. The root metaphor is physical crushing or pressing, extended to psychological and spiritual anguish. Covers present-day trials endured by believers (Rom 5:3; 2 Cor 1:4; 1 Thess 3:3), specific persecutions (Acts 11:19; 2 Thess 1:4), and the climactic eschatological tribulation prophesied in the Olivet Discourse (Matt 24:21, 29) and Revelation (Rev 7:14). Paul develops a distinctive theology in which thlipsis produces character and hope (Rom 5:3-5). All 45 occurrences share this core semantic of externally imposed suffering. **DISTRESS AND AFFLICTION**

en: affliction, tribulation | **es:** Aflicción, aflicción, tribulación | **fr:** affliction, tribulation | **de:** Bedrängnis, Truebsal Matt 13:21; Matt 24:9; Matt 24:21; Matt 24:29; Mark 4:17

θνήσκω G2348 *V-RPA-NMS* (9×)

To have died, to be in a state of death — the perfect tense of thnesko, emphasizing the completed event with its ongoing result.

Every NT occurrence of thnesko appears in the perfect tense, giving this verb a distinctive profile: it does not describe the act of dying but the settled state of being dead. When the angel tells Joseph that those seeking the child's life 'have died' (Matt 2:20), or when Pilate marvels that Jesus 'had already died' (Mark 15:44), the grammar underscores finality — a past event whose result persists. The same construction appears in the raising narratives of the widow's son (Luke 7:12), Jairus's daughter (Luke 8:49), and Lazarus (John 11:44), where the perfect tense heightens the miracle: these people were thoroughly, conclusively dead. Spanish 'ha muerto,' French 'mourir,' and German 'tot' all reflect this resultative nuance.

to have died, to be dead (9×) To be in a state of death as the result of having died (perfect aspect). All nine NT uses employ the perfect stem, emphasizing not the process of dying but the accomplished fact of death with its continuing consequence. This is significant in miracle narratives — Lazarus 'had died' (John 11:44), the widow's son 'was dead' (Luke 7:12), Jairus's daughter 'has died' (Luke 8:49) — where the perfect tense amplifies the magnitude of resurrection. The same form appears in Matt 2:20 (Herod's death as accomplished fact) and Mark 15:44 (Pilate's verification that Jesus was truly dead). Multilingual evidence (Spanish 'ha muerto,' German 'tot') consistently renders the resultative state rather than the dying event. **DEATH AND CORPSES**

en: Has-died, has-died, have-died | **es:** ha-muerto, haber-muerto, habiendo-muerto | **fr:** mourir | **de:** tot, Τέθνηκεν, τεθνήκασιν Matt 2:20; Mark 15:44; Luke 7:12; Luke 8:49; John 11:44

θνητός G2349 *Adj-ANS* (6×)

Mortal, subject to death; describing the human body as inherently liable to die, contrasted with imperishable life.

An adjective meaning 'subject to death' or 'mortal,' used in the NT

exclusively of the human body to underscore its vulnerability and the transformative power of resurrection. Paul commands believers not to let sin reign in their 'mortal bodies' (Rom 6:12), promises that the Spirit who raised Jesus will give life to their 'mortal bodies' (Rom 8:11), and in the great resurrection chapter declares that 'this mortal must put on immortality' (1 Cor 15:53-54). In 2 Cor 4:11, the life of Jesus is manifested in 'our mortal flesh.' The Spanish 'mortal' and French 'mortel' translate directly, preserving the sharp contrast with the imperishable.

(6×) Subject to death, mortal — describing the human body as inherently perishable and destined to die apart from divine intervention. In Rom 6:12 Paul urges believers not to let sin reign in their mortal body; in Rom 8:11 the Spirit gives life to mortal bodies; the climactic declaration of 1 Cor 15:53-54 proclaims that 'this mortal must put on immortality.' In 2 Cor 4:11, the paradox sharpens: Jesus' life is made manifest in mortal flesh. The Spanish 'mortal,' French 'mortel,' and German 'sterblich' all render the adjective transparently, highlighting the sharp biblical contrast between what is subject to death and what is clothed with imperishability. **PERISHABLE CORRUPTIBLE**

en: mortal | **es:** mortal, mortales | **fr:** mortel | **de:** sterblich Rom 6:12; Rom 8:11; 1Cor 15:53; 1Cor 15:54; 2Cor 4:11

θορῠβ-έω G2350 *V-PIM/P-2S* (5×)

To make an uproar, cause commotion; to be troubled, distressed, or agitated in mind.

This verb captures both external noise and internal turmoil. It can describe crowds making a clamorous disturbance—as when professional mourners wail at Jairus's house (Matt 9:23; Mark 5:39) or when a mob is stirred up in Thessalonica (Acts 17:5). But it also carries an inward sense of anxious agitation, as when Jesus tells Martha she is 'worried and troubled' about many things (Luke 10:41). The Spanish renderings split neatly between external riot ('alborotaban') and internal alarm ('os alarmeis'), revealing this dual semantic range.

(5×) To make a commotion, cause tumult, or be inwardly troubled and agitated. Externally, it describes crowds creating uproar—mourners wailing loudly at Jairus's house (Matt 9:23; Mark 5:39), a mob rioting against Paul's companions (Acts 17:5). Internally, it depicts anxious disturbance of mind, as in Jesus's gentle rebuke of Martha's fretfulness (Luke 10:41) and Paul's reassurance not to be alarmed over Eutychus (Acts 20:10). The French 's'agiter' and 'troubler' nicely reflect this external-internal duality. **TROUBLING AND DISTURBING**

en: are-you-making-commotion, be-troubled, making-a-commotion | **es:** alborotaban, alborotándose, os-alarmeis | **fr:** s'agiter, troubler | **de:** laermen, θορυβάζῃ, θορυβεῖσθε Matt 9:23; Mark 5:39; Luke 10:41; Acts 17:5; Acts 20:10

θόρῠβ-ος G2351 *N-GMS* (7×)

Uproar, tumult, or commotion — the confused noise and agitation of a crowd, often with political or hostile overtones.

In the New Testament, thorubos describes the volatile energy of a crowd that can tip toward riot. The chief priests fear a thorubos if they arrest Jesus during the festival (Matt 26:5; Mark 14:2), and Pilate sees one forming (Matt 27:24). Spanish consistently renders this 'alboroto' (uproar/disturbance), while French uses 'tumulte,' both capturing the sense of collective agitation. In Mark 5:38, the same word describes the loud wailing at Jairus's house — commotion born of grief rather than hostility.

1. uproar (5×) Uproar, riot — a public disturbance involving a crowd, carrying the threat of violence or political instability. Used of the feared crowd reaction at Jesus's arrest (Matt 26:5; Mark 14:2), the tumult Pilate witnesses (Matt 27:24), and post-riot settings in Acts (20:1; 21:34). Spanish 'alboroto' and German 'Lärm' both emphasize the noisy, disorderly character. **TUMULT AND UPROAR**

en: a-riot, an-uproar, uproar | **es:** alboroto | **fr:** tumulte | **de:** Laerm, θόρυβον, θόρυβος Matt 26:5; Matt 27:24; Mark 14:2; Acts 20:1; Acts 21:34

2. tumult (1×) Tumult — a state of confusion and agitation in a public setting, without necessarily implying a full riot. In Acts 24:18, Paul insists he was found in the temple without any 'tumult' (thorubou). Spanish 'tumulto' and French 'tumulte' capture the more general disorder, distinct from the riot-level disturbance of sense 1. **TUMULT AND UPROAR**

en: tumult | **es:** tumulto | **fr:** tumulte | **de:** θορύβου Acts 24:18

3. commotion (1×) Commotion, noisy disturbance — domestic or mourning-related agitation rather than political unrest. In Mark 5:38, Jesus arrives at Jairus's house and finds people making a thorubon — loud weeping and wailing. Spanish uses the same 'alboroto' as for riots, but the context is grief, not hostility. French 'tumulte' likewise collapses the distinction, showing how the core meaning is simply 'loud collective agitation.' **TUMULT AND UPROAR**

en: commotion | **es:** alboroto | **fr:** tumulte | **de:** Laerm Mark 5:38

θραύω G2352 *V-RPM/P-AMP* (1×)

to break, shatter, or crush; metaphorically, to oppress or break down someone's spirit

The verb θραύω carries both physical and metaphorical senses of breaking or shattering. Literally, it describes breaking objects into pieces—pottery, rock, or wings—but classical authors also used it figuratively for breaking down hope, crushing spirit, or enfeebling strength. In Luke 4:18, Jesus quotes Isaiah using the perfect passive participle to describe those who are "oppressed" or "crushed," likely referring to the downtrodden and broken-spirited. The French "brisé" (broken) and Spanish "oprimidos" (oppressed) capture the metaphorical extension from physical to spiritual/social brokenness.

(1×) Luke's citation of Isaiah 61 employs the perfect passive participle τεθραυσμένους to describe a class of people needing liberation —those "crushed" or "oppressed." Classical usage shows θραύω moving from literal shattering (breaking wings, smashing rocks) to metaphorical crushing of hope or spirit. The multilingual evidence splits between emphasizing oppression (Spanish "oprimidos") and brokenness (French "brisé"), both valid extensions of the root idea. This single New Testament use appears in Jesus' programmatic announcement of his mission to the marginalized and broken. **OPPRESSION AND TYRANNY**

en: oppressed | **es:** a-los-oprimidos | **fr:** brisé | **de:** τεθραυσμένους Luke 4:18

θρέμμ-α G2353 *N-NNP* (1×)

a creature raised or fed; domestic animals, especially flocks of sheep and goats; livestock

The noun θρέμμα (from τρέφω, "to feed/nourish") originally meant any nursling or creature that is fed, but came to refer especially to domestic animals like sheep, goats, and cattle. Ancient authors used it for tame animals as opposed to wild beasts, and sometimes extended it metaphorically to household slaves (as "home-raised"). In John 4:12, the Samaritan woman asks whether Jesus is greater than Jacob, who gave "us" the well and whose flocks (θρέμματα) drank from it. The translations uniformly render it as livestock or flocks: Spanish "ganados," French "bétail," German "Vieh."

(1×) The Samaritan woman's question (John 4:12) invokes Jacob's flocks drinking from the ancestral well, establishing continuity with the patriarchal narrative. The noun θρέμμα denotes domesticated herd animals, particularly sheep and goats that Jacob would have watered at the well. The lexical evidence from classical sources confirms this semantic range: tame animals (especially ruminants), game-cocks, and even dolphins are called θρέμματα. All major translations converge on "flocks" or "livestock," recognizing the pastoral context of Jacob's household economy. **GEOGRAPHY AND SPACE**

en: flocks | **es:** ganados | **fr:** bétail | **de:** Vieh John 4:12

θρην-έω G2354 *V-IIA-3P* (4×)

To wail, mourn, or sing a dirge; ritualized vocal lamentation for the dead or for grief.

Rooted in the noun θρῆνος (dirge), this verb denotes formal, often vocal mourning — the kind of stylized weeping heard at funerals. Jesus invokes it in the parable of the children in the marketplace

who complain 'we sang a dirge and you did not mourn' (Matt 11:17; Luke 7:32). Women along the Via Dolorosa θρηνέω over Jesus (Luke 23:27), and he warns the disciples that their grief will be real while the world rejoices (John 16:20). French 'se lamenter' and Spanish 'lamentar' both capture the sustained, vocal quality of this mourning.

(4×) To perform vocal lamentation, wail, or sing a funeral dirge, typically in a ritualized or public setting. The word appears in Jesus' parable about children calling out 'we sang a dirge and you did not lament' (Matt 11:17; Luke 7:32), underscoring the expected social response to mourning. At Luke 23:27 women θρηνέω along the road to Golgotha, and at John 16:20 Jesus warns the disciples they will θρηνέω while the world celebrates. Spanish 'lamentar' and French 'se lamenter' preserve the sustained, vocal, deeply emotional register of this grief. **MOURNING AND LAMENTING**

en: lament, we-mourned, were-lamenting | **es:** lamentaban, lamentamos, lamentaréis | **fr:** se-lamenter | **de:** klagen, ἐθρήνουν, ἐθρηνήσαμεν Matt 11:17; Luke 7:32; Luke 23:27; John 16:20

θρῆνος G2355

dirge, lamentation; a song of mourning or complaint

A formal song of mourning or lamentation, typically sung at funerals or in times of disaster. Homer and classical poets use the term for ritual dirges accompanying death. Pindar composed θρῆνοι as a distinct genre. The word can also mean complaint or sad strain more broadly—any sorrowful song or expression of grief. In biblical contexts it describes the mourning songs for the dead and prophetic lamentations over cities or nations. Jeremiah's Lamentations exemplify the genre. The noun derives from a verb meaning to wail or cry out, capturing the vocal intensity of ancient grief rituals.

θρησκ-εία G2356 *N-NFS* (4×)

Religious worship, piety, or devotional practice; the outward expression of one's religion, whether genuine or merely formal.

This noun covers the full range of religious observance, from sincere devotion to hollow ritual. Paul uses it of his former life in the strictest sect of Judaism (Acts 26:5), while James famously contrasts worthless θρησκεία — mere talk — with 'pure and undefiled religion' that cares for orphans and widows (Jas 1:26-27). Colossians 2:18 warns against a θρησκεία of angels, a deviant worship directed at intermediary beings. English 'religion,' Spanish 'religión/culto,' and French 'religion' all reflect the breadth: the word can be positive or negative depending on whether the worship is directed rightly and lived out authentically.

(4×) Outward religious worship, devotional practice, or piety — the visible expression of one's faith commitments. At Acts 26:5 Paul speaks of the strictest θρησκεία of the Pharisees; in Colossians 2:18 it appears in the pejorative phrase 'worship of angels,' warning against misdirected devotion. James 1:26-27 provides the sharpest contrast: θρησκεία that fails to bridle the tongue is 'worthless,' while θρησκεία that is 'pure and undefiled' involves caring for orphans and widows. Spanish distinguishes 'culto' (worship act) from 'religión' (system), but the Greek word spans both, emphasizing practice over belief. **INCENSE AND WORSHIP**

en: Religion, religion, worship | **es:** culto, religión | **fr:** religion, θρησκεία, θρησκείᾳ | **de:** Religion, θρησκείας Acts 26:5; Col 2:18; Jas 1:26; Jas 1:27

θρῆσκ-ος G2357 *Adj-NMS* (1×)

religious, devout; given to religious observance (can carry negative sense of superstitious)

This adjective describes someone devoted to religious practice and ritual observance. While generally positive ("devout," "pious"), it could also shade toward the negative sense of "superstitious" or excessively scrupulous about rituals. James 1:26 uses it for someone who "considers himself religious"—the context suggests outward religious practice that may lack authentic ethical content (controlling the tongue, caring for orphans). The word appears rarely in biblical texts, but its ambivalence between genuine devotion and mere religiosity makes it apt for James's warning against self-deception in religious observance.

(1×) James employs θρησκός in a rhetorically charged statement: if anyone thinks himself "religious" (θρησκός) but fails to bridle his tongue, his religion is worthless. The adjective highlights external religious observance—regular worship, ritual participation—but the immediate context (v. 27) contrasts this with "pure religion" defined by ethical action (caring for orphans and widows, remaining unstained by the world). The translations consistently render it "religious" (Spanish "religioso," French preserving the Greek term), capturing both the outward devotion and the potential for it to be superficial. **AUTO-DETECTED COMMUNITY 4053 WITH 4 SENSES**

en: religious | **es:** religioso | **fr:** θρησκὸς | **de:** religioess Jas 1:26

θρῐαμβ-εύω G2358 *V-PPA-DMS* (2×)

to lead in triumph, celebrate a victory; to triumph over someone as a defeated captive

This verb draws from the Roman practice of the triumphal procession, where a victorious general would parade through the city with captives and spoils on display. The word carries both the glory of the victor and the public humiliation of the vanquished. Paul uses this vivid imagery twice with contrasting applications. In 2 Corinthians 2:14, God is the one who 'always leads us in triumph in Christ'—but interpreters debate whether Paul sees himself as the triumphant general or the displayed captive, incense spreading the knowledge of Christ. In Colossians 2:15, Christ definitively triumphs over the powers and authorities, parading them as defeated foes. The Spanish 'triunfando' and French 'triompher' capture the victory theme, while the German 'im Triumphzug führen' (lead in a triumphal procession) preserves the Roman ceremonial context.

(2×) Both NT uses evoke the imagery of the Roman triumph, though with different emphases. In 2 Corinthians 2:14, Paul's metaphor is complex—God leads 'us' in triumph in Christ, spreading the fragrance of Christ's knowledge. Whether Paul sees himself as victor or as captive-turned-herald remains debated, but the procession imagery is clear. In Colossians 2:15, the picture is unambiguous: Christ disarmed the rulers and authorities and 'led them in triumphal procession' after his victory on the cross. The multilingual glosses (Spanish 'que triunfa/triunfando,' German 'im Triumphzug führen') emphasize both the act of triumphing and the public display inherent in the Roman ceremony. The domain of Violence/Conflict reflects the conquest and subjugation at the heart of the triumph metaphor. **VICTORY TRIUMPH**

en: having-triumphed, leading-in-triumph | **es:** que-triunfa, triunfando | **fr:** triompher, θριαμβεύσας | **de:** im-Triumphzug-fuehren 2Cor 2:14; Col 2:15

θρίξ G2359 *N-NFP* (15×)

Hair; primarily human head-hair, also animal hair (camel's hair) used as clothing material.

A straightforward physical noun, θρίξ refers to hair — but in the NT it plays surprisingly rich roles. Human head-hair appears in proverbial sayings about God's sovereign care ('the very hairs of your head are numbered,' Matt 10:30; Luke 12:7) and in intimate acts of devotion when Mary wipes Jesus' feet with her hair (Luke 7:38, 44; John 11:2; 12:3). The word also describes John the Baptist's rough garment 'of camel's hair' (Matt 3:4; Mark 1:6), and in Revelation 1:14 and 9:8, hair serves as a marker of appearance and identity. Spanish distinguishes 'cabello' (human hair) from 'pelo' (animal hair), a lexical split that mirrors the two senses.

1. hair (human head) (13×) Human head-hair, the dominant sense covering thirteen of fifteen NT occurrences. Used in Jesus' teaching on divine providence ('not a hair of your head will perish,' Luke 21:18; 'the hairs of your head are all numbered,' Matt 10:30), in narrative acts of devotion (Mary wiping Jesus' feet, Luke 7:38, 44; John 11:2), and in apocalyptic description (hair white as wool, Rev 1:14). Spanish 'cabello/cabellos' and French 'cheveu' are specific to human head-hair, confirming this as the primary referent. **GEOGRAPHY AND SPACE**

en: a-hair, hair, hairs | **es:** cabello, cabellos, de-cabellos | **fr:** cheveu, θρὶξ | **de:** Haar Matt 5:36; Matt 10:30; Luke 7:38; Luke 7:44; Luke 12:7

2. hair (animal fur/camel hair) (2×) Animal hair, specifically camel's hair used as rough clothing material. Occurs only in the twin descriptions of John the Baptist wearing a garment of camel's hair (Matt 3:4; Mark 1:6). Spanish uses 'pelos' rather than 'cabellos' here — a natural lexical distinction between animal fur and human hair that cross-linguistically validates the sense boundary. The garment evokes the prophetic mantle of Elijah (cf. 2 Kings 1:8), connecting animal-hair clothing with prophetic identity. GEOGRAPHY AND SPACE

en: hair, hairs | **es:** pelos | **fr:** cheveu | **de:** Haar Matt 3:4; Mark 1:6

θροέω G2360 *V-PNM/P* (3×)

to be alarmed, troubled, disturbed; to be stirred up with fear or agitation

This verb in its passive form describes being alarmed, frightened, or stirred up, particularly by fear. It appears in eschatological contexts where Jesus warns against panic in crisis. In Matthew 24:6 and Mark 13:7, Jesus says 'see that you are not alarmed' when hearing of wars and rumors of wars. In 2 Thessalonians 2:2 Paul urges believers not to be 'quickly shaken in mind or alarmed' by false claims that the day of the Lord has come. The classical usage includes crying aloud, speaking, and causing fear or stirring emotion. The New Testament uses are uniformly passive—being stirred up, troubled, scared—in contexts requiring calm faith amid tumult.

(3×) The sense emphasizes emotional disturbance and alarm, particularly fear-based agitation that Jesus and Paul counsel against. The Synoptic uses come in apocalyptic discourse where Jesus warns that wars and upheavals are 'not yet the end'—don't be thrown into panic. Paul's usage addresses eschatological anxiety triggered by false teaching. The Spanish 'alarmar/perturbar,' French 'troubler,' and German 'erschrecken' all capture the fear element. This isn't mild concern but the kind of panic-stirring that undermines faithful endurance. The word marks the emotional danger zone that disciples must avoid when facing tribulation—the agitated fear that forgets God's sovereignty and timing. TERROR AND AGITATION

en: be-alarmed, to-be-troubled | **es:** os-alarméis, ser-perturbados | **fr:** être-troublé | **de:** erschrecken, θροεῖσθε Matt 24:6; Mark 13:7; 2Thess 2:2

θρόμβ-ος G2361 *N-NMP* (1×)

a clot, lump, or drop; especially clots of blood or large drops falling like clots

The noun θρόμβος literally means a lump or clot, used in medical texts for blood clots and in agricultural contexts for curds of milk or coarse salt. The diminutive-like sense of "drop" emerged for large, heavy drops that fall in clots rather than fine mist. Luke's Gospel uses the plural to describe Jesus's sweat in Gethsemane falling "like great drops of blood" (Luke 22:44)—the comparison suggests not color but the large, heavy nature of the perspiration. Across languages, translations render it as "drops" (Spanish "gotas," French "goutte"), though the underlying image is of thick, clot-like drops rather than fine droplets.

(1×) Luke's passion narrative describes Jesus's sweat becoming "like great drops of blood falling down to the ground" (22:44). The noun θρόμβοι emphasizes the size and weight of the sweat droplets —not fine perspiration but heavy, clot-like drops. Medical writers used θρόμβος for blood clots; the Lukan image compares the sweat to such clots in their substantial, falling nature. The multilingual glosses consistently render it "drops" (spa: "gotas," fra: "goutte," deu: θρόμβοι), though the semantic weight is on large, heavy drops, not merely liquid falling. GEOGRAPHY AND SPACE

en: drops | **es:** gotas | **fr:** goutte | **de:** θρόμβοι Luke 22:44

θρόνος G2362 *N-NMS* (63×)

thronos – throne, seat of royal or divine authority; both the physical seat and the sovereignty it represents

The masculine noun thronos ('throne') denotes a seat of royal or divine authority – the physical chair of state and, by metonymy, the sovereign power it represents. Its 63 New Testament occurrences are overwhelmingly theological: God's throne in heaven (Matt 5:34; Rev 4:2-6), Christ's eschatological throne of glory (Matt 25:31), the twelve thrones of the apostles (Matt 19:28), and David's dynastic throne inherited by the Messiah (Luke 1:32; Acts 2:30). Revelation alone accounts for nearly half the occurrences, portraying the heavenly throne room in vivid apocalyptic imagery. Spanish trono, French trone, and German Thron all capture the regal and sacral weight of this term.

throne, seat of authority (63×) A throne or seat of royal and divine authority, designating both the physical object and the sovereignty it symbolizes. Jesus invokes God's throne as the ultimate seat of judgment ('heaven is God's throne,' Matt 5:34), promises thrones to the Twelve (Matt 19:28), and receives David's throne as messianic fulfillment (Luke 1:32). The word reaches its greatest density in Revelation's throne-room visions (Rev 4-5; 20:11). Spanish trono, French trone, and German Thron render it without variation across all 63 occurrences, confirming a single sense encompassing literal and metonymic uses. GEOGRAPHY AND SPACE

en: a-throne, throne | **es:** trono | **fr:** trône | **de:** Thron Matt 5:34; Matt 19:28; Matt 23:22; Matt 25:31; Luke 1:32

Θυάτειρα G2363 *N-ANP* (4×)

Thyatira; a city of ancient Lydia in western Asia Minor, known for its trade guilds and purple-dye industry.

A city in the Lydian region of Asia Minor, Thyatira was famous for its trade guilds and especially its purple-dye industry — the very trade practiced by Lydia, Paul's first European convert (Acts 16:14). In Revelation it is the fourth of the seven churches addressed, receiving both commendation for growing works and a sharp rebuke concerning the false prophetess 'Jezebel' (Rev 2:18-24). The name is consistently transliterated across languages: Spanish 'Tiatira,' French 'Thyatire,' German 'Thyatira.'

(4×) The proper name of a city in Lydia (modern western Turkey), referenced as the home of Lydia the purple-dye merchant (Acts 16:14) and as one of the seven churches of Revelation (Rev 1:11; 2:18, 24). Its economic significance — particularly its dye-works and trade guilds — forms the background for both the Lydia narrative and the Revelation letter's concern with economic compromise. French 'Thyatire' and Spanish 'Tiatira' are simple transliterations, reflecting the proper-noun status of this geographical designation. GEOGRAPHY AND SPACE

en: Thyateira | **es:** Tiatira, de-Thyateíra | **fr:** Thyatira, Thyatire | **de:** Thyatira, Θυατείρων Acts 16:14; Rev 1:11; Rev 2:18; Rev 2:24

θυγάτηρ G2364 *N-VFS* (28×)

Daughter; a female child, descendant, or member of a community addressed with familial warmth

Thygatēr is the standard Greek word for daughter, appearing across the New Testament in literal, genealogical, and affectionate address. Jesus calls the hemorrhaging woman 'daughter' (Matt 9:22), restoring her to community with a single word of kinship. Luke traces priestly lineage through 'daughters of Aaron' (Luke 1:5), while Paul quotes the prophetic promise that God will welcome 'sons and daughters' (2 Cor 6:18). The plural 'daughters of Jerusalem' (Luke 23:28) extends the term to an entire community. Every major translation language renders it with cognate directness – Spanish hija, French fille, German Tochter – reflecting its universally transparent meaning.

1. daughter (22×) A daughter in the primary sense: a female child in relation to her parent, or a woman addressed with familial affection. The dominant usage at 22 occurrences includes literal daughters (Herodias's daughter, Matt 14:6; Jairus's daughter, Matt 9:18), Jesus's tender address 'Daughter, your faith has healed you' (Matt 9:22), and relational statements like 'daughter against mother' (Matt 10:35). Spanish hija and French fille render it with immediate clarity. GEOGRAPHY AND SPACE

en: Daughter, a-daughter, daughter | **es:** Hija, a-hija, hija | **fr:** fille | **de:** Tochter Matt 9:18; Matt 9:22; Matt 10:35; Matt 10:37; Matt 14:6

2. daughters (5×) Daughters in the plural, designating a group of female descendants or members of a community. Five occurrences include 'daughters of Aaron' for priestly lineage (Luke 1:5), 'daughters of Jerusalem' as communal address (Luke 23:28), and the Pentecost prophecy that 'your daughters shall prophesy' (Acts 2:17). The plural extends kinship language from family to people. **GEOGRAPHY AND SPACE**

en: Daughters, daughters | **es:** Hijas, hijas | **fr:** fille | **de:** Tochter Luke 1:5; Luke 23:28; Acts 2:17; Acts 21:9; 2Cor 6:18

3. of daughter (1×) The genitive construction 'of daughter,' appearing once in Hebrews 11:24 where Moses refuses to be called 'son of Pharaoh's daughter' (thygatros Pharaō). This single occurrence preserves the familial bond while embedding it in a narrative of renunciation and identity choice. **GEOGRAPHY AND SPACE**

en: of-daughter | **es:** de-hija | **fr:** fille | **de:** Tochter Heb 11:24

θῠγάτρ-ιον G2365 *N-NNS* (2×)

little daughter, young girl (diminutive)

A diminutive form of 'daughter,' this tender term expresses affection and smallness. Both occurrences in Mark involve Jairus's dying daughter. In Mark 5:23, Jairus pleads with Jesus, 'My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well and live.' In 7:25, a Syrophoenician woman whose 'little daughter had an unclean spirit' falls at Jesus's feet begging for help. The diminutive conveys both the child's youth and the parents' tenderness—she's not just a daughter but a 'little' one, evoking pathos and urgency.

(2×) Both uses appear in healing narratives where desperate parents approach Jesus on behalf of dying or demon-possessed daughters. The diminutive intensifies the emotional appeal—these aren't grown women but small children, vulnerable and beloved. Mark's use of this term (rather than the simple 'daughter') heightens the contrast between the child's fragility and Jesus's power, making the healings all the more moving. The German 'Toechterlein' and Spanish 'hijita' preserve the affectionate diminutive force. **GEOGRAPHY AND SPACE**

en: little-daughter | **es:** hijita | **fr:** petite-fille | **de:** Toechterlein Mark 5:23; Mark 7:25

θύελλ-α G2366 *N-DFS* (1×)

a hurricane, violent storm, or whirlwind; a tempest with rushing wind

The noun θύελλα describes violent atmospheric disturbances—hurricanes, whirlwinds, or severe storms characterized by rushing, destructive wind. Homer used it for battle-storm imagery and destructive tempests at sea. The word emphasizes the violent, rushing quality of the wind rather than simply rain or thunder. Hebrews 12:18 contrasts the terrifying Sinai theophany ("darkness, gloom, and tempest") with the approachability of the new covenant. The translations uniformly render it "tempest" or "storm" (Spanish "tempestad," German "Sturm"), capturing the fearsome, violent weather phenomenon that symbolizes divine otherness and power.

(1×) Hebrews 12:18 lists θύελλα among the terrifying phenomena at Mount Sinai—darkness, gloom, tempest—that made the old covenant approach to God fearful. The noun denotes violent windstorms, hurricanes, or whirlwinds that ancient sailors and travelers dreaded. Classical sources use it for destructive sea storms and battle-imagery ("swift as tempest"). Here it symbolizes the unapproachable majesty of God under the old covenant. The cross-linguistic evidence (spa: "tempestad," fra: "Sturm") consistently emphasizes violent storm-wind, reinforcing the passage's contrast between Sinai's terror and Zion's grace. **STORMS AND TEMPESTS**

en: tempest | **es:** tempestad | **fr:** Sturm | **de:** Sturm Heb 12:18

θύϊνος G2367 *Adj-ANS* (1×)

made of citron wood (thyine wood); relating to the aromatic, expensive wood from North African trees

This adjective describes objects made from the wood of the θύον tree, an aromatic North African conifer (likely Tetraclinis articulata, called citron or sandarac wood). Ancient sources prized this wood for its beautiful grain, pleasant scent, and durability, using it for expensive furniture and decorative items. Revelation 18:12 lists "thyine wood" among the luxury commodities no longer purchased in fallen Babylon. The translations vary: English "citron," Spanish "olorosa" (fragrant), German/French "Zitrusholz" (citrus wood), reflecting uncertainty about the exact botanical identity while preserving the sense of rare, aromatic, costly wood.

(1×) Revelation's catalog of luxury goods includes θύϊνον ξύλον—wood from the θύον tree, valued in antiquity for its aromatic properties and beautiful grain. Ancient writers describe this North African wood as highly expensive, used for elaborate furniture and decorative paneling. The adjective θύϊνος marks it as a prestige item in Babylon's merchant economy. The multilingual glosses show interpretive variation: English "citron," Spanish "olorosa" (fragrant), German "Zitrusholz" (citrus wood), all attempting to identify this rare commodity. The consensus: expensive, aromatic wood symbolizing luxury and excess. **AUTO-DETECTED COMMUNITY 10248 WITH 3 SENSES**

en: citron | **es:** olorosa | **fr:** Zitrusholz | **de:** Zitrusholz Rev 18:12

θῡμί-ᾱμα G2368 *N-GNS* (6×)

Incense; aromatic substance burned as a sacred offering, producing fragrant smoke that ascends before God.

Refers to the fragrant material burned in worship, producing smoke that rises symbolically toward heaven. In the Temple setting of Luke 1:10-11, the whole assembly prays outside while Zechariah burns incense at the altar — the moment an angel appears to announce John's birth. In Revelation, incense becomes richly symbolic: the golden bowls full of incense represent the prayers of the saints (Rev 5:8), and an angel offers much incense with prayers on the golden altar before the throne (Rev 8:3-4). The Spanish 'incienso' and French 'encens' both derive from the Latin 'incensum,' preserving the association with burning.

incense, aromatic offering (6×) Incense, an aromatic substance burned as a sacred offering in worship, its rising smoke symbolizing prayers ascending to God. In Luke 1:10-11, Zechariah's priestly duty of burning incense at the Temple altar sets the stage for the angelic announcement. In Revelation, incense takes on cosmic-liturgical significance: golden bowls of incense are the prayers of the saints (Rev 5:8), and an angel mingles much incense with those prayers on the heavenly altar (Rev 8:3-4). The Spanish 'incienso' and French 'encens' preserve the Latin root 'incensum' (that which is burned), reflecting both the physical substance and its sacred purpose. **INCENSE AND WORSHIP**

en: incense, of-incenses | **es:** de-inciensos, incienso, inciensos | **fr:** encens | **de:** Raeucherwerk, θυμιάματος Luke 1:10; Luke 1:11; Rev 5:8; Rev 8:3; Rev 8:4

θῡμι-ᾱτήριον G2369 *N-ANS* (1×)

a censer, incense altar, or vessel for burning incense; an implement for offering fragrant smoke

The noun θυμιατήριον designates equipment for burning incense—either a portable censer (hand-held incense burner) or an incense altar. Classical sources use it for censers in temple ritual and vessels for fumigation. Hebrews 9:4 describes the furnishings of the tabernacle's Holy of Holies, listing the "golden censer" or "golden altar of incense" alongside the ark. Whether this refers to a portable censer or the incense altar (normally positioned outside the veil) has been debated. The translations split: English "altar of incense," Spanish/French "encensoir/incensario" (censer), German "Rauchfass" (censer), reflecting the lexical ambiguity.

(1×) Hebrews 9:4 lists the θυμιατήριον as part of the Most Holy Place's furnishings. The term can mean either a hand-held censer for burning incense or the incense altar itself. This creates interpre-

tive tension: the incense altar normally stood outside the veil, yet Hebrews seems to locate it within. Lexically, θυμιατήριον appears in LXX for both censers and the altar. The translation evidence reflects this ambiguity: "altar of incense" (English), "incensario/encensoir" (Spanish/French), suggesting either a portable censer kept in the Holy of Holies or the author's theological rather than topographical description. **INCENSE CENSER**

en: altar-of-incense | **es:** incensario | **fr:** encensoir | **de:** Rauchfass Heb 9:4

θῡμι-άω G2370 *V-ANA* (1×)

to burn incense, to offer incense as a ritual act; to cause fragrant smoke to rise

This verb describes the ritual act of burning incense, causing fragrant smoke to rise as an offering. In temple worship, priests burned incense on the altar, producing aromatic smoke that symbolized prayers ascending to God. The verb can be used transitively (burn something as incense) or absolutely (perform the incense ritual). Luke 1:9 describes Zacharias being chosen by lot to "burn incense" when he entered the temple sanctuary—a rare privilege in a priest's career. The multilingual glosses uniformly preserve the ritual action: Spanish "quemar incienso," French "brûler de l'encens," emphasizing the sacred act of offering fragrant smoke.

(1×) Luke's infancy narrative begins with Zacharias chosen by lot θυμιᾶσαι—to burn incense in the temple sanctuary (1:9). This verb denotes the ritual action of offering incense, a high priestly duty performed daily but rotated among many priests, making it potentially a once-in-a-lifetime honor. The incense offering symbolized the prayers of Israel ascending to God. All translations maintain the ritual specificity: "burn incense," "quemar incienso," "brûler de l'encens." The context emphasizes the solemnity of this moment when Zacharias receives the angelic announcement of John's birth. **INCENSE AND WORSHIP**

en: to-burn-incense | **es:** quemar-incienso | **fr:** brûler-de-l'encens | **de:** θυμιᾶσαι Luke 1:9

θῡμο-μᾰχέω G2371 *V-PPA-NMS* (1×)

to be furiously angry, to rage; to fight with intense anger or hostility

The verb θυμομαχέω combines θυμός (wrath, passion) with μάχομαι (to fight), describing someone fighting with furious anger or engaging in hostile contention. Ancient sources use it for desperate fighting or obstinate contention driven by rage. Acts 12:20 describes Herod as "furiously angry" (θυμομαχῶν) with the people of Tyre and Sidon, who come seeking peace. The participle suggests Herod was in a state of hostile rage toward these cities. Translations render it "furiously angry" (English), "furioso" (Spanish), "furieux" (French), capturing the intense, aggressive hostility the compound verb denotes.

(1×) Acts describes Herod Agrippa I as θυμομαχῶν toward Tyre and Sidon (12:20)—literally "fighting with wrath" or in a state of furious hostility. The cities' delegation seeks peace, suggesting a trade embargo or political pressure stemming from royal anger. The compound θυμομαχέω intensifies beyond mere anger (θυμός) to angry contention or hostile action. Classical usage includes desperate battle-fighting and obstinate contention. The multilingual evidence uniformly emphasizes fury: "furiously angry," "furioso," "furieux," though the verb suggests more than emotion—active hostile engagement or quarrel. **ANGER AND INDIGNATION**

en: furiously-angry | **es:** furioso | **fr:** furieux | **de:** θυμομαχῶν Acts 12:20

θῡμός G2372 *N-NMP* (18×)

wrath, fury, passionate rage — intense anger, especially divine eschatological judgment in Revelation

Thymos denotes fierce, burning anger — the hot, surging emotion that in classical Greek was seated in the chest as the spirited part of the soul. Of its 18 New Testament occurrences, more than half appear in Revelation, where it becomes the signature term for divine fury poured out in the last days. 'The wine of the wrath (thymos) of God' fills the cup of judgment (Rev 14:8, 10, 19; 15:1, 7; 16:1, 19; 18:3; 19:15), an image that fuses intoxication with destruction in a single terrifying metaphor. Outside Revelation, the word captures spontaneous human rage: the furious mob at Nazareth who try to hurl Jesus off a cliff (Luke 4:28), the Ephesian crowd chanting for Artemis (Acts 19:28). Paul lists thymos among works of the flesh alongside strife, jealousy, and selfish ambition (Gal 5:20; 2 Cor 12:20; Eph 4:31; Col 3:8). Hebrews 11:27 notes that Moses left Egypt 'not fearing the thymos of the king.' Spanish 'furor/ira,' French 'colere/fureur,' and German 'Zorn/Grimm' capture the dual human and divine registers.

wrath, fury, rage (18×) Intense, passionate anger or fury — used both for sudden human rage and for God's eschatological wrath. Revelation dominates the usage, deploying thymos as a near-technical term for divine judgment: 'the wine of the fury of God's wrath' is poured from golden bowls upon the earth (Rev 14:8, 10, 19; 15:1, 7; 16:1, 19; 18:3; 19:15). For human rage, Luke 4:28 captures the Nazareth mob's explosive fury at Jesus, and Acts 19:28 describes the Ephesian crowd's frenzy over Artemis. Paul catalogs thymos among the works of the flesh, urging believers to put it away alongside bitterness and clamor (Gal 5:20; Eph 4:31; Col 3:8; 2 Cor 12:20). Hebrews 11:27 uses it of Pharaoh's royal wrath. German 'Grimm' and Spanish 'furor' distinguish this hot, explosive anger from the more settled orge. **GEOGRAPHY AND SPACE**

en: anger, fury, of-rage | **es:** de-ira, enojo, furor | **fr:** colère | **de:** Zorn Luke 4:28; Acts 19:28; Rom 2:8; 2Cor 12:20; Gal 5:20

θῡμόω G2373 *V-AIP-3S* (1×)

to be angry, enraged, or wrathful; to become furious

The verb θυμόω means to make angry or, in its middle/passive forms, to become angry or wrathful. The noun θυμός denotes passionate anger or rage, and this verb describes entering that emotional state. It can refer to human wrath or divine anger, and classical sources use it for wild animals becoming agitated. Matthew 2:16 reports Herod's reaction when he realized the Magi had outwitted him: he "was enraged" (ἐθυμώθη). The aorist passive suggests he was overcome by fury, leading to the horrific massacre of Bethlehem's male children. All translations emphasize intense anger: "was enraged," "se enfureció," "se mettre en colère."

(1×) Matthew's infancy narrative uses the aorist passive ἐθυμώθη to describe Herod's reaction to being deceived by the Magi (2:16). The verb θυμόω in its middle/passive forms means "to become angry, to be filled with wrath." Herod's rage drives him to order the slaughter of all male children in Bethlehem under two years old—murderous fury masking his political insecurity. The translations converge on intense anger: "was enraged," "se enfureció," "se mettre en colère." Classical usage includes both human and animal rage, with the verb often implying violent or uncontrolled anger. **ANGER AND INDIGNATION**

en: was-enraged | **es:** se-enfureció | **fr:** se-mettre-en-colère | **de:** ἐθυμώθη Matt 2:16

θύρα G2374 *N-GFP* (39×)

A door or gate; an opening for entry, used literally of buildings and figuratively of opportunity or access

The standard Greek word for a physical door, appearing across the Gospels and Acts in scenes ranging from the intimate (the closed door of private prayer, Matt 6:6) to the climactic (the stone rolled against the tomb's entrance, Matt 27:60). When the ten virgins arrive too late, the door is shut (Matt 25:10) – a single image doing double theological duty as both literal threshold and exclusion from the kingdom. Spanish consistently renders 'puerta,' French 'porte,' and German 'Tur,' all preserving the concrete architectural sense. In Acts, doors open miraculously for imprisoned apostles (Acts 5:19; 16:26), making the physical barrier a sign of divine authority over human confinement.

1. a door (29×) The core singular sense: a specific door, gate, or entrance to a building or enclosed space. Jesus teaches to pray behind a closed door (Matt 6:6), the bridegroom shuts the door (Matt 25:10), and Joseph rolls a stone against the tomb's door (Matt

27:60). Spanish 'puerta' and German 'Tur' both denote a single architectural opening. The crowd gathering 'at the door' (Mark 1:33; 2:2) establishes this as a threshold where inside and outside meet. GEOGRAPHY AND SPACE

en: a-door, door, gate | **es:** entrada, puerta | **fr:** porte | **de:** Tuer, Tür Matt 6:6; Matt 25:10; Matt 27:60; Mark 1:33; Mark 2:2

2. doors (6×) Plural doors in a recognizable or definite setting, often carrying figurative or eschatological weight. Jesus standing 'at the doors' signals imminent arrival (Matt 24:33; Mark 13:29), and the doors are shut where the disciples hide for fear (John 20:19, 26). The definite article in the Greek and Spanish 'las puertas' marks these as known, expected barriers – the emphasis falls on their being closed or about to open rather than on the physical structure. GEOGRAPHY AND SPACE

en: doors, the-doors | **es:** las-puertas, puertas | **fr:** porte | **de:** Tuer, Tür Matt 24:33; Mark 13:29; John 20:19; John 20:26; Acts 5:23

3. doors (4×) Plural doors as objects of divine intervention – opened, shaken, or shut by supernatural force. An angel opens the prison doors at night (Acts 5:19), an earthquake bursts them open (Acts 16:26-27), and temple doors are shut behind a mob (Acts 21:30). The pattern is distinctly Lukan and highlights doors as instruments in narratives of divine rescue or sovereign closure. French 'porte' and German 'Tur' remain stable, but the dramatic contexts set these apart from ordinary domestic doors. GEOGRAPHY AND SPACE

en: doors | **es:** puertas | **fr:** porte | **de:** Tür Acts 5:19; Acts 16:26; Acts 16:27; Acts 21:30

θυρεός G2375 *N-AMS* (1×)

a large oblong shield (like a door); the Roman scutum used by heavy infantry

The noun θυρεός literally means "door-like" (from θύρα, door), designating the large oblong shield that covered most of the body, shaped somewhat like a door. This distinguished it from the smaller round shield (ἀσπίς). The Roman scutum, the heavy infantry's primary defensive equipment, fits this description. Ephesians 6:16 instructs believers to take up "the shield of faith," using θυρεός to emphasize comprehensive protection—a shield that covers the whole person. The image draws on Roman military practice familiar to the epistle's audience. Translations uniformly render it "shield" (Spanish "escudo," German "Schild"), with the large, body-covering type understood.

(1×) Paul's armor imagery in Ephesians 6:16 employs θυρεός for the "shield of faith" that extinguishes fiery darts. The word specifically denotes the large oblong shield (versus the small round shield, ἀσπίς), shaped like a door (θύρα) and providing near-total body coverage. Roman legionaries used the scutum, a curved rectangular shield, in this manner. The choice of θυρεός rather than ἀσπίς emphasizes comprehensive protection: faith as a defense covering the whole person. All translations simply render "shield," though the semantic specificity points to the large protective type. SHIELD DEFENSIVE WEAPON

en: shield | **es:** escudo | **fr:** θυρεὸν | **de:** Schild Eph 6:16

θυρίς G2376 *N-GFS* (2×)

window, an opening in a wall for light or air, often used for looking out or escape

The term refers to a window or opening in a wall, typically used for ventilation, light, or viewing. In the New Testament, it appears in two dramatic contexts: a young man falling from a third-story window during Paul's lengthy discourse in Troas, and Paul himself being lowered in a basket through a window in the Damascus wall to escape arrest. The multilingual evidence consistently points to architectural openings—Spanish ventana, French fenêtre, German Fenster—all capturing the functional aspect of a wall aperture. While classical Greek employed this word for various openings (including embrasures in battlements), the biblical usage remains focused on the architectural sense of a literal window.

(2×) An opening in a wall for light, air, or access, consistently rendered across languages as 'window.' In Acts 20:9, the tragic detail of Eutychus sitting 'in the window' during Paul's sermon emphasizes both the casual posture and the dangerous height. In 2 Corinthians 11:33, Paul's humiliating escape 'through a window' in a basket highlights the architectural feature as a means of covert exit, avoiding the guarded gates. The consistent multilingual evidence (ventana, fenêtre, Fenster) confirms the concrete architectural referent. WINDOW OPENING

en: window | **es:** ventana | **fr:** fenêtre | **de:** Fenster, θυρίδος Acts 20:9; 2Cor 11:33

θυρωρ-ός G2377 *N-DFS* (4×)

A doorkeeper or porter; one who guards and controls access through a gate or entrance.

This noun designates the person who stands watch at a door or gate, controlling who enters and who does not. In the parable of the absent master, the doorkeeper is charged with staying alert (Mark 13:34). In John's Good Shepherd discourse, the θυρωρός opens the gate to the true shepherd (John 10:3). Most poignantly, a female θυρωρός at the high priest's courtyard admits Peter — and then identifies him as a disciple (John 18:16-17). Spanish distinguishes 'portero' (male) and 'portera' (female), highlighting the gender flexibility the Greek noun naturally carries.

(4×) A person stationed at a door or gate to regulate access, functioning as a guard and gatekeeper. In John 10:3 the θυρωρός opens the sheep-gate for the true shepherd, symbolizing legitimate spiritual authority. In John 18:16-17 a female doorkeeper at the high priest's residence admits Peter and then confronts him about his association with Jesus. Mark 13:34 places the doorkeeper in an eschatological parable about watchfulness. Spanish renders both 'portero' and 'portera,' capturing the fact that the role was filled by both men and women in the ancient world. GATEKEEPER PORTER

en: doorkeeper | **es:** portera, portero | **fr:** portier | **de:** Tuerhueter Mark 13:34; John 10:3; John 18:16; John 18:17

θυσί-α G2378 *N-GFS* (29×)

Sacrifice or offering presented to God, encompassing the act, the victim, and spiritual worship

Derived from θύω ('to slaughter, offer'), θυσία denotes sacrifice in its full range: the ritual act, the animal victim, and by extension any offering to God. The NT employs it for OT animal sacrifices (Luke 2:24, quoting Lev 12:8), for the surpassing value of mercy over ritual (Matt 9:13, 12:7, citing Hos 6:6), and for the believers' spiritual offerings (Rom 12:1, Phil 4:18, Heb 13:15-16). Spanish 'sacrificio,' French 'sacrifice,' and German 'Opfer' all converge on a single translation, confirming the unified semantic core despite the word's breadth from slaughtered lambs to praise.

sacrifice, offering (29×) A sacrifice or offering presented to God, covering the physical act of slaughter, the victim itself, and metaphorical spiritual worship. Jesus twice quotes Hosea 6:6—'I desire mercy, not sacrifice' (Matt 9:13, 12:7)—reframing the concept. Mark 12:33 contrasts inner devotion with burnt offerings, while Hebrews develops Christ's single sacrifice superseding the entire Levitical system (Heb 9:26, 10:12). GEOGRAPHY AND SPACE

en: a-sacrifice, sacrifice, sacrifices | **es:** sacrificio, sacrificios | **fr:** sacrifice | **de:** Opfer Matt 9:13; Matt 12:7; Mark 9:49; Mark 12:33; Luke 2:24

θυσι-αστήριον G2379 *N-GNS* (23×)

Altar; a raised structure for presenting sacrifices and offerings to God in temple or heavenly worship.

Derived from the verb thyō ('to sacrifice'), thysiastērion denotes the consecrated structure upon which offerings are placed before God. In the Gospels Jesus references the Jerusalem temple altar when teaching about reconciliation before worship (Matt 5:23-24) and exposes Pharisaic oath-casuistry tied to it (Matt 23:18-20). Paul invokes the altar to ground the right of gospel ministers to material support (1 Cor 9:13). In Hebrews and Revelation the term extends to a heavenly altar of incense and a cosmic altar beneath which martyrs'

souls cry out, showing how the physical structure becomes a symbol of perpetual communion between God and his people.

altar (23×) A raised structure for presenting sacrifices, incense, or offerings to God — covering the Jerusalem temple altar (Matt 5:23-24), the altar of incense (Luke 1:11; Rev 8:3), and the heavenly altar in Revelation (Rev 6:9; 9:13). Spanish 'altar,' French 'autel,' and German 'Altar' confirm one unified sense. **ALTAR SACRIFICE PLACE**

en: altar | **es:** altar | **fr:** autel | **de:** Altar Matt 5:23; Matt 5:24; Matt 23:18; Matt 23:19; Matt 23:20

θύω G2380 *V-AIA-3S* (14×)

To sacrifice an animal ritually to God or gods, or to slaughter/kill for a feast or figuratively for destruction.

A verb rooted in ancient sacrificial practice, covering both the cultic act of offering an animal to God and the more general act of slaughtering for a meal or celebration. When Jesus says the thief comes to steal, kill, and destroy (John 10:10), the word carries lethal force stripped of any sacred overtone. Yet in Mark 14:12 and Luke 22:7, it describes the Passover lamb being sacrificed — a solemn liturgical moment. The multilingual evidence mirrors this split: Spanish renders it 'sacrificar' in ritual contexts but 'matar' when the emphasis falls on killing, while German consistently uses 'opfern' (to offer/sacrifice) across both senses, preserving the older unity of slaughter and offering.

1. offer ritual sacrifice (9×) Denotes the cultic act of presenting an animal as a religious offering, whether to the God of Israel or to pagan deities. In Acts 14:13 the priest of Zeus wanted to offer sacrifice (spa 'sacrificar,' deu 'opfern'), and in Mark 14:12 / Luke 22:7 it refers to the Passover lamb being ritually slaughtered. The multilingual glosses consistently favor sacred vocabulary here — French 'sacrifier,' German 'opfern' — underscoring the liturgical register. **SACRIFICE AND SLAUGHTER**

en: sacrifice, they-sacrifice, they-were-sacrificing | **es:** fue-sacrificada, sacrifica, sacrificaban | **fr:** sacrifier | **de:** opfern, opfert Mark 14:12; Luke 22:7; Acts 10:13; Acts 11:7; Acts 14:13

2. slaughter or kill (5×) Describes the physical act of slaughtering or killing an animal (or figuratively a person) without primary focus on ritual. In Luke 15:23 the father orders the fattened calf killed for a feast of celebration (spa 'matadlo'), and in John 10:10 it carries the violent sense of destroying life. Spanish clearly distinguishes this from sense 1 by shifting from 'sacrificar' to 'matar,' while French retains 'sacrifier' — an interesting case where the Romance languages diverge in how far they secularize the term. **SACRIFICE AND SLAUGHTER**

en: having-been-slaughtered, might-kill, slaughter | **es:** matadlo, mataste, mate | **fr:** sacrifier | **de:** opfern, opfert Matt 22:4; Luke 15:23; Luke 15:27; Luke 15:30; John 10:10

θωμᾶς G2381 *N-AMS* (11×)

Thomas — one of the twelve apostles, also called Didymus ('Twin'), known for his honest doubt and bold faith

Θωμᾶς (Thōmas) is the proper name of one of Jesus' twelve apostles, a name derived from Aramaic תְּאוֹמָא meaning 'twin,' which John's Gospel translates with the Greek equivalent Didymus (John 11:16; 20:24; 21:2). Thomas appears in every apostolic list (Matt 10:3; Mark 3:18; Luke 6:15; Acts 1:13). John's Gospel gives him particular prominence: he declares 'let us also go, that we may die with him' before the raising of Lazarus (John 11:16), asks 'Lord, we do not know where you are going' at the Last Supper (John 14:5), and famously doubts the resurrection until encountering the risen Christ, whereupon he makes the climactic confession 'My Lord and my God!' (John 20:24-28). Spanish 'Tomás' and Arabic 'توما' preserve the name.

Thomas (apostle) (11×) Thomas the apostle, also called Didymus ('Twin') — one of the twelve disciples of Jesus. Listed in every apostolic catalog (Matt 10:3; Mark 3:18; Luke 6:15; Acts 1:13). John's Gospel features him prominently: his courageous declaration before Lazarus' tomb (John 11:16), his honest question at the Last Supper about not knowing the way (John 14:5), his initial refusal to believe the resurrection without physical evidence (John 20:24-25), and his climactic confession 'My Lord and my God!' upon encountering the risen Jesus (John 20:28). He appears again among the seven at the Sea of Tiberias (John 21:2). Spanish 'Tomás' and Korean '도마' transliterate the Aramaic name consistently. **PROPER NAMES (PERSONAL)**

en: Thomas, Thōmas | **es:** Thōmâ, Thōmân, Thōmâs | **fr:** Thomas | **de:** Thomas, Θωμᾶν, Θωμᾶς Matt 10:3; Mark 3:18; Luke 6:15; John 11:16; John 14:5

θώραξ G2382 *N-AMS* (5×)

Breastplate; a piece of defensive armor covering the chest, used literally and figuratively.

Originally denoting the bronze corslet of Greek warriors, this noun describes armor protecting the chest and torso. Paul employs it metaphorically twice: the 'breastplate of righteousness' in the spiritual armor passage (Eph 6:14) and the 'breastplate of faith and love' (1 Thess 5:8). In Revelation's apocalyptic visions, demonic locusts wear breastplates like iron (Rev 9:9), and the cavalry from the Euphrates bear breastplates of fiery red, blue, and sulfurous yellow (Rev 9:17). Spanish 'coraza,' French and German 'Brustpanzer' all preserve the concrete military imagery.

(5×) A breastplate or corslet—defensive armor worn over the chest. Used figuratively by Paul for spiritual protection: the 'breastplate of righteousness' (Eph 6:14) and the 'breastplate of faith and love' (1 Thess 5:8), drawing on Isaiah 59:17. Used literally in Revelation's visions of supernatural armies: the locust-creatures with iron-like breastplates (Rev 9:9) and the Euphrates cavalry with brilliantly colored breastplates (Rev 9:17). All major translations render it with military armor terminology. **ARMOR BREASTPLATE**

en: breastplate, breastplates | **es:** coraza, corazas | **fr:** Brustpanzer | **de:** Brustpanzer Eph 6:14; 1Thess 5:8; Rev 9:9; Rev 9:17

Ἰάειρος G2383 *N-NMS* (2×)

Jairus, a synagogue ruler whose daughter Jesus raised from death

Jairus is the personal name of a synagogue official who approached Jesus in desperation when his twelve-year-old daughter was dying. The name derives from the Hebrew Jair, meaning 'he will enlighten' or 'he will give light,' found in the Old Testament (Numbers 32:41). The accounts in Mark and Luke present him as a man of some social standing—a 'ruler of the synagogue'—yet willing to humble himself by falling at Jesus' feet in public. His story becomes one of the most poignant resurrection narratives in the Gospels, intertwining faith, doubt, and the tender words of Jesus: 'Talitha cumi' (Little girl, arise). The multilingual renderings maintain the Greek transliteration with slight variations in accent marks.

(2×) The proper name of the synagogue ruler in the Synoptic Gospels whose daughter Jesus raised from death (Mark 5:22, Luke 8:41). The Hebrew origin (יָאִיר) suggests 'he gives light,' a fitting irony given that his encounter with Jesus—the Light of the World—brings his daughter back from death's darkness. The consistent transliteration across languages (Iairos, Jaïrus, Iáïros) reflects the standard practice of preserving personal names across translation boundaries, with only minor orthographic adjustments for target language conventions. **JAIR PERSONAL NAME**

en: Iairos | **es:** Iaïros, Iáïros | **fr:** Jaïrus | **de:** Ἰάϊρος Mark 5:22; Luke 8:41

Ἰακώβ G2384 *N-NMS* (27×)

Jacob — the patriarch Israel and an ancestor of Jesus in Matthew's genealogy

Iakob is the indeclinable Greek transliteration of Hebrew Ya'aqov, appearing 27 times in the New Testament for two distinct individuals. The patriarch Jacob dominates, invoked as the third member of the ancestral triad 'Abraham, Isaac, and Jacob' in Jesus' teaching about the resurrection (Matt 8:11; 22:32; Mark 12:26; Luke 13:28; Acts 3:13; 7:32). John's Gospel locates Jesus at Jacob's well near Sychar, where the Samaritan woman asks whether Jesus is 'greater than our father Jacob' (John 4:5-6, 12). Stephen's speech in Acts 7

recounts Jacob's entire story from the birth of the twelve patriarchs through the descent into Egypt (Acts 7:8-15, 46). Paul cites the oracle 'Jacob I loved, but Esau I hated' in his argument about divine election (Rom 9:13). A second Jacob appears in Matthew's genealogy as the father of Joseph, husband of Mary (Matt 1:15-16). Spanish and French preserve the name as 'Jacob'; German renders it 'Jakob.'

of Iakōb (27×) The patriarch Jacob/Israel, grandson of Abraham and father of the twelve tribes, invoked throughout the NT as the third pillar of the ancestral triad (Matt 8:11; 22:32; Acts 3:13; 7:32). Also referenced in John 4:5-12 as the ancestor who gave the well at Sychar, in Stephen's historical survey of Israel's origins (Acts 7:8-15, 46), and in Paul's election argument citing Malachi: 'Jacob I loved, but Esau I hated' (Rom 9:13). Romans 11:26 uses 'Jacob' collectively for the nation Israel. A second Iakob in Matthew 1:15-16 is Joseph's father in the Davidic genealogy of Jesus. **JACOB JAMES NAMES**
en: Iakob, Iakōb, of-Iakōb | **es:** -Iakòb, Iakòb, Iakṓb | **fr:** Jacob | **de:** Jakob
Matt 1:2; Matt 1:15; Matt 1:16; Matt 8:11

Ἰάκωβος G2385 *N-GMS* (42×)

James (Iakobos) — Greek form of Jacob, borne by several NT figures including two apostles

The Hellenized form of the Hebrew name Ya'aqov (Jacob), borne by at least four persons in the New Testament. James son of Zebedee, brother of John, was among the inner circle of three disciples and the first apostle martyred (Acts 12:2). James son of Alphaeus was another of the Twelve (Matt 10:3), often identified with 'James the less' (Mark 15:40). James the brother of the Lord emerged as a pillar of the Jerusalem church (Gal 1:19; 2:9) and is the traditional author of the Epistle of James. A fourth James is known only as the father of the apostle Judas (Luke 6:16).

James (Iakobos) (42×) The proper name Iakobos (James), borne by several NT individuals. Its Hebrew origin (Ya'aqov) links it to the patriarch, but the Greek form distinguishes NT bearers. French 'Jacques,' German 'Jakobus,' and Spanish 'Jacobo' reflect distinct transliteration traditions. References span the calling narratives (Matt 4:21), the Jerusalem council (Gal 2:9), and the epistle salutation (Jas 1:1). **JACOB JAMES NAMES**
en: Iakōbos, Salōmē, of-Iakōbos | **es:** Iakōbos, Iakṓbou, Iákōbon | **fr:** Jacques | **de:** Jakobus, Ἰάκωβον, Ἰάκωβος
Matt 4:21; Matt 10:2; Matt 10:3; Matt 13:55; Matt 17:1

ἴαμα G2386 *N-GNP* (3×)

healing, cure, remedy; the power or gift of healing

This noun denotes healing or cure, appearing exclusively in Paul's discussion of spiritual gifts in 1 Corinthians 12. The word occurs three times in that chapter: gifts of healings (12:9), those with gifts of healings (12:28), and the rhetorical question 'do all have gifts of healings?' (12:30). The plural 'healings' (genitive plural in all three cases) suggests either varieties of healing gifts or multiple acts of healing. Classical usage includes remedy, medicine, cure, soothing, and pacification. The New Testament use is specifically charismatic—healings as manifestations of the Spirit for the common good, distributed sovereignly by God, not possessed by all.

(3×) The sense is healing as a spiritual gift or charism in the church. The consistent plural form and genitive construction ('gifts of healings') may indicate diversity in how healing manifests or that the gift involves multiple healing acts rather than a single power. Paul's rhetorical questions establish that not everyone receives this gift, just as not all are apostles or prophets—gifts are distributed by the Spirit as He wills. The Spanish 'sanidades' and German 'Heilung' maintain the healing concept, while the plural form suggests multiplicity or variety. This is healing as divine gift for ministry, not medical treatment, occurring within the context of Spirit-distributed charisms for building up the body. **HEALING AND RESTORATION**
en: of-healings | **es:** de-sanidades | **fr:** guérison | **de:** Heilung
1Cor 12:9; 1Cor 12:28; 1Cor 12:30

Ἰαμβρῆς G2387 *N-NMS* (1×)

Jambres, one of Pharaoh's magicians who opposed Moses (paired with Jannes)

Jambres is named in 2 Timothy 3:8 as one of the Egyptian magicians who resisted Moses, paired with Jannes. Though not named in Exodus 7, Jewish tradition preserved these names for Pharaoh's court magicians who duplicated some of Moses's miracles. Paul uses them as types of those who oppose the truth with corrupt minds and counterfeit faith. The pairing of these names appears in various Jewish and early Christian sources, suggesting a well-known tradition. Translations typically transliterate the name: "Iambres" (English), "Jambres" (German), preserving its connection to the Exodus narrative's antagonists.

(1×) Paul invokes Jambres (with Jannes) as historical examples of opponents to divine truth (2 Tim 3:8). Though Exodus doesn't name Pharaoh's magicians, Jewish tradition identified them as Jannes and Jambres, magicians who mimicked Moses's signs through sorcery. The apostle uses them typologically: as they resisted Moses, so certain false teachers resist the truth with corrupted minds. The name appears in various Second Temple Jewish texts and Greco-Roman magical papyri, confirming a widespread tradition. Translations uniformly transliterate: "Iambres," "Jambres," connecting readers to the Exodus confrontation narrative. **PROPER NAMES (PERSONAL)**
en: Iambres | **es:** Iambrēs | **fr:** Ἰαμβρῆς | **de:** Jambres
2Tim 3:8

Ἰαννᾶί G2388 *N-GMS* (1×)

Jannai, an ancestor of Jesus listed in Luke's genealogy

Jannai appears in Luke 3:24 as part of the genealogy tracing Jesus's lineage back through David to Adam. Like many names in the genealogical lists, little is known about this individual beyond his position in the ancestry. The name appears only in this Lukan genealogy among biblical texts. Luke's genealogy differs from Matthew's in several names and in structure, reflecting different theological purposes and possibly different lineage traditions (Joseph's line versus Mary's, or legal versus biological descent). Translations typically transliterate: "Jannai" (English), "Jannaï" (French), "Janna" (German), maintaining the proper noun without interpretive addition.

(1×) Luke's genealogy includes Ἰανναί (3:24) in the post-exilic section of Jesus's ancestry, positioned between Melchi and Joseph (son of Mattathias). The name doesn't appear elsewhere in Scripture, and no biographical information survives. Luke traces Jesus's line through lesser-known ancestors in the post-David period, differing from Matthew's genealogy. The function is theological: establishing Jesus's full humanity and connection to all humankind (Luke traces to Adam, not just Abraham). Translations uniformly transliterate the name: "Jannai," "Jannaï," "Janna," treating it as an opaque proper noun. **PROPER NAMES (PERSONAL)**
en: Iannai | **es:** Iannaí | **fr:** Jannaï | **de:** Janna
Luke 3:24

Ἰαννῆς G2389 *N-NMS* (1×)

Jannes, one of Pharaoh's magicians who opposed Moses (paired with Jambres)

Jannes is named alongside Jambres in 2 Timothy 3:8 as one of the Egyptian sorcerers who resisted Moses. Though the Exodus account doesn't preserve their names, Jewish interpretive tradition did, and Paul draws on this to illustrate opposition to God's messengers. The historical Jannes and Jambres duplicated Moses's early miracles through magical arts before being forced to acknowledge God's superior power. Paul uses them typologically: as they opposed Moses with counterfeit power, so false teachers oppose the gospel with counterfeit faith. The names appear in Jewish and pagan magical texts, confirming their currency in the ancient world.

(1×) In 2 Timothy 3:8, Paul cites Ἰάννης καὶ Ἰαμβρῆς as examples of those who "resist the truth"—Pharaoh's magicians who opposed Moses. Exodus 7-8 describes unnamed Egyptian sorcerers duplicating Moses's signs (staff to serpent, water to blood, frogs) before failing at gnats and eventually suffering from boils. Jewish tradition named them Jannes and Jambres, preserving these identities in targums and other sources. Paul invokes them to characterize opponents

of true doctrine: as they resisted Moses, false teachers resist apostolic truth. Translations transliterate: "Jannes," "Iannēs," linking to the Exodus confrontation. **PROPER NAMES (PERSONAL)**
en: Iannes | **es:** Iannēs | **fr:** Ἰάννης | **de:** Jannes 2Tim 3:8

ἰάομαι G2390 *V-AIM-3S* (27×)

heal, cure — to restore to health from disease or infirmity, used of divine and apostolic healing acts

Iaomai means to heal or cure, carrying the full weight of physical restoration from disease, and its 27 NT occurrences cluster around Jesus' healing ministry and the apostolic continuation of that ministry. The centurion's faith that Jesus can heal his servant with a mere word (Matt 8:8, 13) and the hemorrhaging woman's instant cure (Mark 5:29; Luke 8:47) illustrate the dramatic, instantaneous quality this verb typically conveys. Luke, the physician-evangelist, favors it especially: the crowds who came 'to be healed' (Luke 6:18-19; 9:2, 11, 42), and in Acts the lame man healed through Peter (Acts 9:34) and those healed through Paul (Acts 28:8, 27). The verb also carries a metaphorical-spiritual register: Matthew and John both cite Isaiah 6:10 — 'lest they turn and I heal them' — where healing means spiritual restoration of a hardened people (Matt 13:15; John 12:40). First Peter 2:24 applies Isaiah 53:5: 'by his wounds you were healed.' Spanish 'sanar,' French 'guerir,' and German 'heilen' all preserve the same medical-to-spiritual range.

heal or cure (27×) To restore someone to health by curing disease or physical infirmity, used predominantly of Jesus' miraculous healings and their apostolic extension. The centurion's servant healed by a word (Matt 8:8, 13), the woman with a flow of blood made whole instantly (Mark 5:29; Luke 8:47), and crowds who came to be healed (Luke 6:18-19; 9:2, 11) exemplify the literal sense. Metaphorically, it describes spiritual restoration of a wayward people, quoting Isaiah 6:10 in Matt 13:15 and John 12:40, and Isaiah 53:5 in 1 Pet 2:24: 'by his wounds you were healed.' Spanish 'sanar' and German 'heilen' span the same literal-to-figurative range. **HEALING ACTIVITY**
en: I-will-heal, be-healed, he-healed | **es:** fue-sanada, fue-sanado, fuisteis-sanados | **fr:** guérir | **de:** heilen, heilt Matt 8:8; Matt 8:13; Matt 13:15; Matt 15:28; Mark 5:29

Ἰάρετ G2391 *N-GMS* (1×)

Jared, an antediluvian patriarch in Jesus's genealogy (son of Mahalalel, father of Enoch)

Jared appears in Luke's genealogy (3:37) as an ancestor of Jesus from the antediluvian period. Genesis 5:15-20 records that Jared lived 962 years and was the father of Enoch (who walked with God and was taken). The name derives from Hebrew יֶרֶד (Yered), possibly meaning "descent." By including these ancient patriarchs, Luke traces Jesus's lineage all the way to Adam, emphasizing his connection to all humanity. The LXX renders the name as Ἰάρεδ, which Luke's manuscript tradition varies slightly (Ἰάρετ, Ἰάρεθ). Translations transliterate according to the English tradition from Genesis: "Jared."

(1×) Luke 3:37 lists Ἰάρετ among Jesus's antediluvian ancestors, corresponding to the Jared of Genesis 5:15-20, father of Enoch and son of Mahalalel. This patriarch lived 962 years in the Genesis chronology. By tracing through these primeval figures to Adam, Luke establishes Jesus's solidarity with all humanity, not just Israel. The Hebrew יֶרֶד becomes Ἰάρεδ in LXX; Luke's text shows spelling variation (Ἰάρετ/Ἰάρεθ). Translations normalize to "Jared" following the Genesis tradition, connecting Luke's genealogy to the familiar patriarchal narrative. **PROPER NAMES (PERSONAL)**
en: Iaret | **es:** Iáret | **fr:** Jared | **de:** Ἰάρετ Luke 3:37

ἴᾶσις G2392 *N-AFS* (3×)

healing, cure; the act or process of being healed

This noun denotes the act of healing, cure, or remedy. Luke 13:32 has Jesus saying 'I cast out demons and perform healings' (plural, 'cures'). Acts 4:22 describes the healed lame man as evidence: 'the man on whom this healing had been performed' was over forty years old. Acts 4:30 includes healing in the disciples' prayer for boldness: 'while you stretch out your hand to heal.' Classical usage includes healing, mode of healing, remedy, mending, and even alchemical refining. The New Testament uses span Jesus' own healing ministry, apostolic healing as authenticating sign, and healing as ongoing divine activity through the church.

(3×) The sense captures the healing act or process. Luke presents it as part of Jesus' messianic mission alongside exorcism—concrete actions demonstrating the kingdom's arrival. Acts uses it both as accomplished fact (the sign performed on the lame man) and as ongoing petition (disciples praying for God to continue healing). The Spanish glosses distinguish singular 'sanidad' and plural 'sanidades,' while the German forms maintain 'Heilung' throughout. The word can denote both the singular act (Acts 4:22, 'this healing') and the general category (Luke 13:32, ongoing healings). It's healing as observable demonstration of divine power, whether by Jesus or through his church. **HEALING AND RESTORATION**
en: healing, healings | **es:** sanidad, sanidades | **fr:** guérison | **de:** ἰάσεις, ἰάσεως, ἴασιν Luke 13:32; Acts 4:22; Acts 4:30

ἴασπ-ῐ́ς G2393 *N-NFS* (4×)

Jasper; a precious or semi-precious stone, used in Revelation to symbolize divine radiance and heavenly splendor.

An opaque gemstone known in antiquity in various colors, jasper appears exclusively in Revelation's visions of heavenly glory. The one seated on the throne radiates light 'like jasper and carnelian' (Rev 4:3), and the New Jerusalem's radiance is compared to jasper, 'clear as crystal' (Rev 21:11). The city's wall is built of jasper (Rev 21:18), and jasper heads the list of foundation stones (Rev 21:19). The term is borrowed from Hebrew yashpheh and is uniformly transliterated across languages — French 'jaspis,' Spanish 'jaspe,' German 'Jaspis.'

(4×) A precious or semi-precious stone, likely an opaque quartz, used in Revelation as a primary symbol of divine luminosity. At Rev 4:3 the appearance of the enthroned God is compared to jasper and sardius; at Rev 21:11 the holy city has the glory of God shining like jasper 'clear as crystal'; the wall of the city is pure jasper (Rev 21:18) and jasper is the first foundation stone (Rev 21:19). The Hebrew cognate yashpheh appears on the high priest's breastplate (Exod 28:20), linking the New Testament imagery to priestly holiness. All major translations simply transliterate: Spanish 'jaspe,' German and French 'Jaspis.' **AUTO-DETECTED COMMUNITY 10740 WITH 3 SENSES**
en: jasper | **es:** de-jaspe, jaspe; | **fr:** Jaspis | **de:** Jaspis Rev 4:3; Rev 21:11; Rev 21:18; Rev 21:19

Ἰάσων G2394 *N-AMS* (5×)

Jason; a man in Thessalonica who hosted Paul and his companions, and possibly Paul's kinsman in Rom 16:21.

Jason is a Greek name borne by a believer in Thessalonica who gave hospitality to Paul and Silas during their missionary visit. When a mob attacked his house, Jason was dragged before the city authorities and accused of harboring men who 'act contrary to the decrees of Caesar' (Acts 17:5-9). He posted bond and was released. A Jason also appears among Paul's greetings in Rom 16:21 as a 'kinsman,' possibly the same individual. The name, familiar from Greek mythology's hero Jason, was commonly adopted by Hellenistic Jews as a substitute for Joshua or Jesus.

(5×) Jason, a proper name designating a Christian in Thessalonica who hosted Paul and Silas and was subsequently brought before city officials by a hostile mob (Acts 17:5-9). He may be identical with the Jason mentioned as Paul's kinsman in Rom 16:21. The name is a Hellenized form commonly used by Greek-speaking Jews, rendered consistently across languages: Spanish 'Iason,' French and German 'Jason.' **PROPER NAMES (PERSONAL)**
en: Iason, Iasōn, of-Iasōn | **es:** Iásōn, a-Iásōn, de-Iásōn | **fr:** Jason | **de:** Jason, Ἰάσονα, Ἰάσονος Acts 17:5; Acts 17:6; Acts 17:7; Acts 17:9; Rom 16:21

ἰᾱτρός G2395 *N-GMS* (7×)

Physician, doctor; a healer of the body, used literally and in Jesus's proverbial sayings about spiritual healing.

Iatros is the standard Greek word for a medical practitioner, from the verb iaomai ('to heal'). In the NT it appears both literally—Luke is called 'the beloved physician' (Col 4:14), and the hemorrhaging woman spent everything on physicians (Mark 5:26; Luke 8:43)—and proverbially in Jesus's double saying: 'Those who are well have no need of a physician' (Matt 9:12; Mark 2:17; Luke 5:31) and 'Physician, heal yourself' (Luke 4:23). Spanish Médico and French Médecin match the professional sense exactly.

physician, doctor (7×) Physician, medical healer—one who diagnoses and treats illness. The word carries both literal and proverbial weight in the NT. Literally it describes the professional doctors the hemorrhaging woman consulted fruitlessly (Mark 5:26), and Paul's companion Luke (Col 4:14). Proverbially Jesus uses it in two memorable sayings: the healthy need no physician (Matt 9:12; Mark 2:17; Luke 5:31), and the Nazareth proverb 'Physician, heal yourself' (Luke 4:23). Spanish Médico and French Médecin preserve the professional dignity; the metaphorical extension to spiritual healing runs through every Gospel occurrence. **HEALING ACTIVITY**

en: Physician, of-a-physician, of-physician | **es:** Médico, a-médicos, de-médico | **fr:** Médecin | **de:** ἰατροῦ, ἰατρὸς, ἰατρῶν Matt 9:12; Mark 2:17; Mark 5:26; Luke 4:23; Luke 5:31

ἴδε G2396

behold, see, look (aorist imperative singular); command to direct attention

The aorist imperative 'behold!' or 'see!'—a command to look and pay attention. Derived from the verb εἶδον ('I saw'), this form occurs frequently in both classical and biblical Greek. Attic dialect writes it ἰδέ, treating it as an adverb. Tragic poets employ it in lyric passages to direct the audience's gaze. The imperative's force makes seeing itself an action to be performed. Not passive observation but active, commanded attention: Look! Notice! Consider what stands before you!

ἰδέα G2397 *N-NFS* (1×)

form, appearance, or outward shape; the visible aspect or look of something

The noun ἰδέα denotes the outward form, appearance, or visible shape of something—what meets the eye. Classical philosophy used it for abstract "forms" or "ideas," but in more concrete usage it simply meant physical appearance or kind. Matthew 28:3 uses it to describe the angel at the tomb: "His appearance was like lightning." The word focuses on visible aspect—what the witnesses saw. Across languages, translations render it as "appearance" (Spanish "apariencia," French "apparence"), the straightforward sense of outward look or form. The philosophical sense of ἰδέα (Platonic Forms) is not relevant in biblical usage, which focuses on phenomenal appearance.

(1×) Matthew's resurrection narrative describes the angel's ἰδέα as "like lightning" (28:3)—his outward appearance, visible form, or look. The noun emphasizes phenomenal aspect: what the guards and women saw when the angel appeared. Classical usage ranges from physical shape or form to philosophical "Ideas," but here the meaning is simply visible appearance. The parallelism with "his clothing white as snow" confirms focus on visual impact. The multilingual evidence uniformly translates "appearance": spa: "apariencia," fra: "apparence," focusing on outward, visible aspect rather than philosophical essence. **GEOGRAPHY AND SPACE**

en: appearance | **es:** apariencia | **fr:** apparence | **de:** εἰδέα Matt 28:3

ἴδιος G2398 *Adj-NMS* (115×)

One's own, personal, private; used adverbially for 'privately/apart' and substantively for 'one's own people'

Idios is the Greek adjective for personal ownership and private belonging, standing opposite to koinos ('common, shared'). In the Gospels it most often marks something as distinctly someone's own – his own city (Matt 9:1), his own property (Matt 25:14). The well-known phrase kat' idian ('privately') appears seventeen times, usually when Jesus withdraws with disciples apart from the crowds (Matt 14:13, 17:1). John's Gospel develops a poignant substantive use: 'He came to his own (ta idia), and his own people (hoi idioi) received him not' (John 1:11). Spanish propio, French propre, and German eigen all map cleanly to the possessive core.

1. one's own, belonging to oneself (91×) The standard possessive adjective meaning 'one's own, belonging to oneself,' used attributively or predicatively with various nouns. Jesus returns to 'his own city' (Matt 9:1), the master entrusts servants with 'his own possessions' (Matt 25:14-15), and Paul speaks of 'one's own body' and 'one's own husband/wife' (1 Cor 7:2-4). Spanish propio/propia, French propre, and German eigen all render this core possessive meaning directly. **OWN BELONGING PRIVATE**

en: his-own, own | **es:** propia, propias, propias-cosas | **fr:** propre | **de:** eigen Matt 9:1; Matt 22:5; Matt 25:14; Matt 25:15; Mark 4:34

2. privately, apart, alone (17×) The adverbial idiom κατ᾽ ἰδίαν (kat' idian), meaning 'privately, apart, by oneself.' It characteristically describes Jesus withdrawing with the Twelve away from the crowds (Matt 14:13, 17:1, 20:17) or explaining parables in private (Mark 4:34). Spanish aparte, French en privé, and the pattern's consistent rendering across languages confirm it functions as a fixed adverbial expression rather than a simple adjective. **OWN BELONGING PRIVATE**

en: himself, private, themselves | **es:** aparte, privado, solas | **fr:** propre | **de:** eigen Matt 14:13; Matt 14:23; Matt 17:1; Matt 17:19; Matt 20:17

3. one's own people, associates (6×) The substantivized form οἱ ἴδιοι ('one's own people') or τὰ ἴδια ('one's own things/home'). John 1:11 makes the theological point with devastating economy: 'He came to his own, and his own received him not.' John 13:1 says Jesus loved 'his own who were in the world,' and Acts 4:23 records the apostles returning 'to their own.' This relational-belonging sense goes beyond mere possession to kinship and community. **OWN BELONGING PRIVATE**

en: own, own-people | **es:** propias-cosas, propios, suyo | **fr:** propre | **de:** eigen John 13:1; John 16:32; John 19:27; Acts 4:23; Acts 24:23

4. individually, severally (1×) The distributive sense 'individually, severally, each in particular.' In 1 Corinthians 12:11, the Spirit distributes gifts 'to each one individually' (ἰδίᾳ). Spanish particularmente captures this well. It is rare in the NT but represents a genuine Classical Greek usage of the word. **OWN BELONGING PRIVATE**

en: individually | **es:** particularmente | **fr:** propre | **de:** eigen 1Cor 12:11

ἰδιώτ-ης G2399 *N-GMS* (5×)

An untrained person, layperson; one without professional skill or formal education in a subject.

This noun originally meant a 'private citizen' as opposed to someone holding public office, but in the New Testament it denotes a person lacking specialized training or eloquence. The Sanhedrin recognized Peter and John as 'unschooled, ordinary men' (Acts 4:13). Paul uses it for outsiders or uninstructed persons who cannot follow tongue-speaking in worship (1 Cor 14:16, 23-24), and he concedes being 'untrained in speech' while insisting on his knowledge (2 Cor 11:6). The Spanish 'ignorante/inexperto' and English 'untrained/ordinary' show the term connotes lack of formal expertise rather than stupidity.

(5×) An untrained or unskilled person, a layperson lacking professional expertise or rhetorical polish. Applied to Peter and John whom the Sanhedrin saw as 'unschooled, ordinary men' (Acts 4:13), and used by Paul both for worship outsiders who cannot follow glossolalia (1 Cor 14:16, 23-24) and self-deprecatingly of his own speaking ability (2 Cor 11:6). The multilingual glosses—Spanish 'ignorante/inexperto,' English 'untrained/ordinary'—capture the sense of lacking formal training rather than intellectual deficiency. **UNCLEAN AND PROFANE**

en: ordinary, uninstructed, untrained | **es:** ignorante, ignorantes, inexperto | **fr:** privé | **de:** ἰδιώτης, ἰδιώτου, ἰδιῶται Acts 4:13; 1Cor 14:16; 1Cor 14:23; 1Cor 14:24; 2Cor 11:6

ἰδοῦ G2400
behold, lo, look (interjection); particle directing attention to what follows
An attention-grabbing particle meaning 'behold!' or 'look!'—though grammarians debate whether it's truly an imperative or an adverb. It appears with nouns ('behold, a virgin'), pronouns ('behold, I stand at the door'), and verbs in any tense ('behold, he comes'). The New Testament uses it liberally, especially in narrative and apocalyptic literature. Angels announce with ἰδού, Jesus teaches with it, and Revelation punctuates visions with it. The particle even works with verbs of hearing ('Listen! I hear a sound'). Functionally it frames what follows as significant, surprising, or requiring notice.

Ἰδουμαία G2401 *N-GFS* (1×)
Idumea, the region south of Judea (Greek name for Edom)
Idumea is the Greek name for the region of Edom, south of Judea, derived from the Hebrew אֱדֹם (Edom). After the Babylonian exile, Edomites moved into southern Judea, and the region became known as Idumea. By the New Testament period, it was a distinct territory, sometimes under Jewish control (the Herodian family had Idumean roots). Mark 3:8 mentions people coming from Idumea to hear Jesus. The LXX typically transliterates the Hebrew as Ἐδώμ, but Hellenistic sources preferred Ἰδουμαία. Translations either transliterate ("Idumea") or use the biblical name "Edom," recognizing the geographical continuity.

(1×) Mark 3:8 lists Ἰδουμαία among the regions from which crowds came to Jesus—the Hellenized name for Edom, the territory south of Judea. Historically Edom (Esau's descendants), the region was occupied by Edomites who moved north after Babylon's conquest, creating the district of Idumea. By Jesus's time, it was a recognized region, home to the Herodian dynasty's ancestors. The Greek form Ἰδουμαία appears in Hellenistic texts; LXX usually has Ἐδώμ. Translations consistently use "Idumea" (spa: "Idumaia," fra: "Idumée"), the standard geographical designation for this southern region. **GEOGRAPHY AND SPACE**
en: Idumea | **es:** Idumaia | **fr:** Idumée | **de:** Idumaea Mark 3:8

ἱδρ-ώς G2402 *N-NMS* (1×)
sweat, perspiration; moisture exuded from the body during exertion or heat
The noun ἱδρώς means sweat or perspiration—the bodily fluid exuded during physical labor, heat, or stress. Classical literature frequently associates sweat with toil and effort, as in Hesiod's maxim that the gods placed sweat before virtue. Ancient medical writers also used it for tree exudations (gum, resin). Luke 22:44 describes Jesus's sweat in Gethsemane becoming "like great drops of blood"—the agony intensifying his perspiration. The image emphasizes the physical reality of Jesus's distress. Translations uniformly render it "sweat" (Spanish "sudor," French "sueur"), the straightforward bodily secretion indicating intense strain or anguish.

(1×) Luke's passion narrative reports that Jesus's ἱδρώς became "like great drops of blood falling to the ground" (22:44) during his Gethsemane prayer. The noun simply means sweat or perspiration, but the context and comparison to blood clots emphasize the intensity of his agony. Classical sources associate ἱδρώς with hard labor and toil (Hesiod: "the gods placed sweat before virtue"). Here, the physical manifestation of sweat reveals Jesus's genuine human struggle facing the cross. All translations use the direct term: "sweat," "sudor," "sueur," the bodily fluid marking exertion and distress. **FLESH AND BODY**
en: sweat | **es:** sudor | **fr:** sueur | **de:** ἱδρὼς Luke 22:44

Ἰεζάβελ G2403 *N-AFS* (1×)
Jezebel, the notorious queen of Israel; used symbolically in Revelation for a false prophetess
Jezebel was the Phoenician wife of King Ahab who promoted Baal worship in Israel and violently opposed God's prophets (1 Kings 16-21). Her name became synonymous with idolatry, sexual immorality, and persecution of the faithful. Revelation 2:20 uses her name symbolically for a woman (or movement) in Thyatira who calls herself a prophetess but teaches Christians to practice sexual immorality and eat idol-food. Whether a literal person or symbolic designation, the name evokes the Old Testament Jezebel's spiritual seduction and corruption. Translations transliterate: "Jezebel" (English), "Jezabel" (Spanish), "Isebel" (French/German), immediately signaling the idolatrous threat.

(1×) Revelation's letter to Thyatira condemns tolerating "Jezebel" (2:20)—likely a symbolic name for a false prophetess promoting syncretistic compromise (eating idol-food, sexual immorality). The historical Ἰεζάβελ (1 Kings 16:31ff) was Ahab's Phoenician queen who introduced Baal worship, killed prophets, and orchestrated Naboth's murder. Her name epitomizes idolatrous seduction and violent opposition to true worship. By invoking this name, Revelation warns that Thyatira faces a similar threat: a charismatic teacher leading believers into compromise. Translations transliterate uniformly: "Jezebel," "Jezabel," "Isebel," activating the entire Old Testament typology. **PROPER NAMES (PERSONAL)**
en: Iezabel | **es:** Jezabel | **fr:** Isebel | **de:** Isebel Rev 2:20

Ἱεράπολις G2404
Hierapolis (Holy City); a city in the Lycus valley in Asia Minor
A city in the Roman province of Asia, located in the Lycus valley near Colossae and Laodicea. The name means 'Holy City,' likely referencing its famous pagan shrine and hot springs, which made it a pilgrimage center. Paul mentions it in Colossians 4:13 as a place where Epaphras labored for the believers. Early Christian tradition associates the apostle Philip with Hierapolis. The three cities —Colossae, Laodicea, and Hierapolis—formed a triangle of communities addressed directly or indirectly in Paul's correspondence, each with distinct challenges and opportunities for the gospel in a Greek-speaking, religiously diverse region.

ἱερᾰτ-εία G2405 *N-GFS* (2×)
priesthood, the office or function of serving as a priest before God
The word denotes the office, function, or service of priesthood—the sacred duty of standing between God and the people. It appears twice in the New Testament, once in Luke's Gospel describing Zechariah's priestly service in the temple when the angel Gabriel appeared to him, and once in Hebrews explaining the Levitical priesthood's basis in ancestral lineage from Abraham. The term emphasizes the functional and official dimension of priestly service rather than the abstract concept or the collective body of priests. Across languages —Spanish sacerdocio, French sacerdoce, German Priesteramt—the translations consistently capture the institutional office or function of priestly ministry. The Greek noun derives from the verb 'to serve as priest,' underlining its active, performative character.

(2×) The office, function, or service of being a priest, appearing in Luke 1:9 where Zechariah 'according to the custom of the priesthood' was chosen by lot to enter the temple and burn incense—the defining moment when he learned of John the Baptist's coming birth. In Hebrews 7:5, the term describes the institutional basis for Levitical priestly authority, rooted in divine law and ancestral descent from Abraham through Levi. The multilingual evidence (sacerdocio, sacerdoce, Priesteramt) uniformly points to the functional office rather than the collective body, emphasizing the enacted service rather than mere status. **PRIESTHOOD OFFICE**
en: priesthood | **es:** sacerdocio | **fr:** sacerdoce | **de:** Priesteramt, ἱερατείας Luke 1:9; Heb 7:5

ἱερᾰτ-ευμα G2406 *N-ANS* (2×)
priesthood, a body or community of priests; the collective priestly identity of God's people
While closely related to G2405, this term more clearly denotes the collective body or community of priests rather than the individual office. Peter uses it twice in his first epistle to describe the Christian community's identity: believers are a 'holy priesthood' offering spir-

itual sacrifices, and a 'royal priesthood' declaring God's praises. The term carries profound theological weight, applying Old Testament priestly language to the entire church. Unlike the Levitical priesthood restricted to Aaron's descendants, this priesthood is universal among believers, rooted in Christ's once-for-all sacrifice. The Greek word can mean both 'priesthood' (abstract office) and 'body of priests' (collective group), but Peter's usage clearly emphasizes the corporate, communal dimension—the whole people of God functioning as priestly mediators.

(2×) A collective body or community of priests, used by Peter to redefine God's people as a priestly nation (1 Peter 2:5, 9). In 2:5, believers are 'a holy priesthood' (ἱεράτευμα ἅγιον) offering spiritual sacrifices acceptable to God through Jesus Christ—a democratization of priestly identity beyond the Levitical line. In 2:9, the phrase 'royal priesthood' (βασίλειον ἱεράτευμα) echoes Exodus 19:6, applying Israel's covenantal identity to the church. The multilingual glosses (sacerdocio, ἱεράτευμα, Priestertum) highlight the collective dimension: not individual priests performing functions, but a whole people constituted as priestly mediators between God and the world. **PRIESTHOOD OFFICE**

en: priesthood | **es:** sacerdocio | **fr:** ἱεράτευμα | **de:** Priestertum 1Pet 2:5; 1Pet 2:9

ἱερᾱτ-εύω G2407 *V-PNA* (1×)

to serve as priest, to perform priestly duties, to exercise the priestly office

This verb means to function as a priest, performing the ritual and sacrificial duties of the priesthood. In Jewish context, it involved offering sacrifices, burning incense, blessing the people, and maintaining temple worship. Luke 1:8 uses it to describe Zacharias performing his priestly service when he received the vision of Gabriel. The participle ἱερατεύειν indicates active engagement in priestly ministry during his division's week of temple service. Classical Greek used it for serving as priest of various deities. Translations render it as "serving as priest" or "exercising the priestly office," emphasizing the official cultic function.

(1×) Luke's narrative begins with Zacharias ἱερατεύειν—serving as priest (1:8)—when his division was on duty. The verb denotes performing the official functions of the priesthood: offering sacrifices, burning incense, pronouncing blessings. His selection by lot to enter the sanctuary and burn incense was the context for Gabriel's announcement. Classical usage applies the verb to priests of various cults; in Jewish context it specifically means temple service. The translations consistently express priestly service: "serving as priest," "ejercer sacerdocio," "exercer le sacerdoce," marking Zacharias's official cultic role. **PRIESTS AND PRIESTHOOD**

en: serving-as-priest | **es:** ejercer-sacerdocio | **fr:** exercer-le-sacerdoce | **de:** ἱερατεύειν Luke 1:8

Ἰερεμίας G2408 *N-AMS* (3×)

Jeremiah, the major prophet; also referenced in mistaken attribution

Jeremiah the prophet appears three times in Matthew's Gospel. Matthew 2:17 introduces a fulfillment quotation with 'then was fulfilled what was spoken by Jeremiah the prophet.' Matthew 16:14 records speculation that Jesus might be 'Jeremiah or one of the prophets.' Matthew 27:9 attributes a prophecy to Jeremiah, though the closest parallel is actually Zechariah 11:13—a textual puzzle that has generated much discussion. The Hebrew name יִרְמְיָהוּ means 'Yahweh exalts' or 'Yahweh establishes.' Jeremiah's themes of judgment, suffering, and new covenant made him a natural point of comparison for Jesus' ministry.

(3×) The single sense identifies the major prophet who authored the biblical book bearing his name. The Matthew 16 reference shows Jeremiah was considered a possible category for understanding Jesus—a suffering prophet calling Israel to repentance. The two 'fulfillment' citations connect Jesus' story to prophetic patterns, though the Matthew 27 attribution to Jeremiah rather than Zechariah remains a crux. Some suggest composite quotation, others a different textual tradition, others that 'Jeremiah' could introduce a collection including Zechariah. The multilingual renderings uniformly transliterate or use traditional forms of the prophetic name, maintaining consistency across translation traditions. **PROPER NAMES (PERSONAL)**

en: Ieremias | **es:** Hieremías, Ieremían | **fr:** Jérémie | **de:** Ἰερεμίαν, Ἰερεμίου Matt 2:17; Matt 16:14; Matt 27:9

ἱερ-εύς G2409 *N-AMP* (31×)

priest — one who performs sacred rites and offers sacrifices, especially Jewish temple priests and Christ as high priest

Hiereus appears 31 times in the New Testament, spanning the Levitical priesthood, Jesus' interactions with the temple cult, and the christological reinterpretation of priesthood in Hebrews. In the Gospels, Jesus sends healed lepers to show themselves to the priest for ritual certification (Matt 8:4; Mark 1:44; Luke 17:14), and the parable of the Good Samaritan casts a priest passing by on the other side as a pointed critique (Luke 10:31). Luke introduces the priest Zechariah, father of John the Baptist, serving his division in the temple (Luke 1:5). Acts 6:7 notes a great company of priests becoming obedient to the faith. Hebrews applies the title to Christ as a priest forever after the order of Melchizedek (Heb 5:6; 7:11-21), superseding the Aaronic line. Spanish 'sacerdote,' French 'pretre/sacrificateur,' and German 'Priester' all render the cultic office consistently.

priest (31×) A cultic officiant who performs sacred rites and offers sacrifices. In the Gospels, refers to Jewish temple priests who certify healing (Matt 8:4; Luke 17:14), with the Good Samaritan parable naming one who passes by (Luke 10:31). Zechariah serves as a priest of the division of Abijah (Luke 1:5). Hebrews redefines the office christologically: Jesus is priest forever after Melchizedek's order (Heb 5:6; 7:11-21), rendering the Aaronic priesthood obsolete. **PRIESTS AND PRIESTHOOD**

en: a-priest, priest, priests | **es:** sacerdote, sacerdotes, un-sacerdote | **fr:** prêtre, sacrificateur | **de:** Priester Matt 8:4; Matt 12:4; Matt 12:5; Mark 1:44; Mark 2:26

Ἰερειχώ G2410 *N-AFS* (7×)

Jericho; the ancient fortified city near the Jordan River, prominent in both OT conquest and NT Gospel narratives.

Ierichou is the indeclinable Greek form of Hebrew Yericho, the ancient city in the lower Jordan Valley. In the OT it is the first city conquered after the Exodus (Josh 6), and Hebrews 11:30 recalls its walls falling by faith. In the Gospels, Jericho sits on Jesus's final road to Jerusalem: there he heals blind Bartimaeus (Matt 20:29; Mark 10:46; Luke 18:35), encounters Zacchaeus (Luke 19:1), and sets the Good Samaritan parable on the dangerous Jericho road (Luke 10:30). Spanish Jericó and French Jéricho reflect the city's enduring familiarity.

Jericho (city) (7×) Jericho—the historic walled city near the Jordan River and the Dead Sea, situated about 250 meters below sea level. All seven NT occurrences cluster around two themes: Jesus's ministry on the road to Jerusalem and the faith chapter of Hebrews. The Synoptic Gospels place the healing of the blind (Matt 20:29; Mark 10:46; Luke 18:35) and Zacchaeus's conversion (Luke 19:1) at Jericho, while the Good Samaritan descends 'from Jerusalem to Jericho' (Luke 10:30). Hebrews 11:30 recalls the conquest walls. Spanish Jericó and German Jericho maintain the familiar proper name across languages. **GEOGRAPHY AND SPACE**

en: Ierichō, of-Ierichō | **es:** Ierichó, Ierichṓ, de-Ierichō | **fr:** Jéricho | **de:** Jericho, Ἰεριχώ, Ἰεριχὼ Matt 20:29; Mark 10:46; Luke 10:30; Luke 18:35

ἱερός G2411 *N-DNS* (71×)

Temple — the sacred precinct in Jerusalem, especially the temple complex including its courts, porticoes, and sanctuary.

Hieron refers to the entire temple complex in Jerusalem — its courts, colonnades, and sacred precincts — as distinct from naos, which denotes the inner sanctuary alone. When Jesus drives out the money changers, he enters the hieron (Matt 21:12; Mark 11:15), the vast public area where commerce and teaching took place. It is in

the hieron that Jesus teaches daily (Luke 19:47; 21:37), that the early church gathers after Pentecost (Acts 2:46; 5:20-21), and that Paul is seized by the mob (Acts 21:27-30). The devil sets Jesus on the pinnacle of the hieron during the temptation (Matt 4:5; Luke 4:9). Josephus describes the same precinct using the identical word. Spanish templo, French temple, and German Tempel all render it without distinguishing it from naos, though the Greek distinction is lexicographically important.

temple (71×) The temple complex or sacred precinct, referring to the entire Jerusalem temple grounds including its courtyards, porticoes, and surrounding structures — as distinct from naos, which designates the inner sanctuary proper. Jesus teaches in the hieron (Matt 21:23; Luke 19:47; John 7:14), drives out merchants from its courts (Matt 21:12; Mark 11:15), and is tested at its pinnacle (Matt 4:5). The early church gathers there daily (Acts 2:46; 5:20-21). Spanish templo, French temple, and German Tempel do not preserve the hieron/naos distinction. **GEOGRAPHY AND SPACE**

en: temple | **es:** templo | **fr:** temple | **de:** Tempel Matt 4:5; Matt 12:5; Matt 12:6; Matt 21:12

ἱερο-πρεπής G2412 *Adj-AFP* (1×)

befitting holiness, reverent, suitable for sacred persons or matters; priestly, dignified

The adjective ἱεροπρεπής (literally "befitting sacred things") describes behavior, demeanor, or characteristics appropriate to holy persons, places, or matters. It conveys dignity, reverence, and the gravity suitable for those engaged in sacred service. Titus 2:3 instructs older women to be "reverent in behavior"—ἱεροπρεπεῖς in deportment, as befits those teaching and modeling godliness. The word doesn't mean merely religious but implies the seriousness and dignity appropriate to sacred calling. Classical sources use it for conduct befitting priests or sacred occasions. Translations render it "reverent" (English), "reverentes" (Spanish), capturing the sacred dignity the adjective conveys.

(1×) Paul instructs older women to be ἱεροπρεπεῖς in demeanor (Titus 2:3)—reverent, dignified, befitting those engaged in holy service. The adjective literally means "appropriate to sacred things" (ἱερός + πρέπω), emphasizing behavior that reflects the seriousness of spiritual responsibility. These women are to teach and model godliness; their conduct should match their calling. Classical usage applies it to priests, sacred cookery, and holy matters. The multilingual evidence renders it "reverent," "reverentes," "priesterlich" (priestly), all emphasizing the dignity and gravity appropriate to sacred persons and their conduct. **HOLINESS AND SANCTITY**

en: reverent | **es:** reverentes | **fr:** ἱεροπρεπεῖς | **de:** priesterlich Titus 2:3

ἱερός G2413 *N-ANS* (4×)

Sacred, holy; pertaining to divine things, temple service, or what is set apart for God.

This adjective marks something as belonging to the divine sphere — consecrated, set apart, filled with sacred significance. Paul uses the neuter plural (τὰ ἱερά, 'sacred things') when arguing that those who serve at the temple altar eat from the temple offerings (1 Cor 9:13). Timothy is reminded of the 'sacred writings' (ἱερὰ γράμματα) he has known from childhood (2 Tim 3:15). The longer ending of Mark describes the 'sacred and imperishable proclamation' of eternal salvation (Mark 16:20). Spanish 'sagrado,' French 'sacré,' and German 'heilig' all distinguish this consecrated quality from mere moral goodness.

(4×) Belonging to or associated with the divine, consecrated, sacred. Used substantively for temple service in 1 Cor 9:13 where 'those who perform sacred things' (τὰ ἱερὰ ἐργαζόμενοι) eat from the temple. At 2 Tim 3:15 it modifies γράμματα to mean 'sacred writings,' the Scriptures Timothy learned as a child. The longer ending of Mark (16:20) speaks of the 'sacred and imperishable message' of salvation. Spanish 'sagrado' and French 'sacré' both preserve the distinction between the ritually consecrated (ἱερός) and the morally holy (ἅγιος), a nuance important for understanding Paul's temple analogy. **HOLINESS AND SANCTITY**

en: Hiera-, sacred, sacred-things | **es:** Hierâ, sagradas, sagrado | **fr:** sacré | **de:** heilig Mark 16:20; 1Cor 9:13; Col 4:13; 2Tim 3:15

Ἱεροσόλυμα G2414 *N-NFS* (64×)

Hierosolyma – Jerusalem; the holy city, capital of Judea, in its Hellenized Greek form

Hierosolyma is the Hellenized form of the Hebrew Yerushalayim (Jerusalem), treated as a neuter plural in Greek. The New Testament uses two forms: the indeclinable Ierousalem (closer to the Hebrew, preferred by Paul, Hebrews, and Revelation) and the declinable Hierosolyma (preferred by Matthew, Mark, and John). The latter carries a more Greco-Roman register, perhaps reflecting the city as experienced by outsiders. With 64 occurrences in this form alone, it names the epicenter of biblical drama – the site of Temple worship, Jesus's passion, and the eschatological hope. The heavenly Jerusalem (Gal 4:26; Heb 12:22; Rev 21:2) transforms the geographical name into a theological symbol. All target languages preserve it virtually unchanged: Spanish, French, and German Jerusalem.

(64×) The Hellenized Greek name for Jerusalem, capital of Judea and epicenter of Israel's worship, used in the Gospels and Acts for the earthly city where Jesus taught, suffered, died, and rose (Matt 2:1; 3:5; 20:17-18). The form Hierosolyma (neuter plural, declinable) is favored by the Evangelists and contrasts with the indeclinable Ierousalem preferred by Paul and Revelation. In Galatians 4:25-26, Hebrews 12:22, and Revelation 3:12; 21:2, the name extends to the heavenly and eschatological city. Spanish, French, and German all render it uniformly as Jerusalem across 64 occurrences. **JERUSALEM HOLY CITY**

en: Hierosoluma, Hierosolyma, Jerusalem | **es:** Hierosolymōn, Hierosolýma, Hierosolýmōn | **fr:** Jérusalem | **de:** Jerusalem Matt 2:1; Matt 2:3; Matt 3:5; Matt 4:25; Matt 5:35

Ἱεροσολυμεῖτης G2415 *N-NMP* (2×)

inhabitant of Jerusalem, Jerusalemite (demonym for those living in the holy city)

This demonym designates a native or resident of Jerusalem, appearing twice in the New Testament. In Mark's Gospel it identifies the crowds streaming from Jerusalem to hear John the Baptist (Mark 1:5), while in John's Gospel the term distinguishes permanent residents from pilgrims when discussing Jesus' identity (John 7:25). The multilingual evidence (Spanish Jerosolimitanos, French Hiérosolymitain, German Einwohner-Jerusalems) consistently marks this as a gentilicium—a proper adjective denoting civic identity. Beyond mere geography, the term carries theological weight as it identifies those whose religious center was the Temple itself.

(2×) A person who lives in or is native to Jerusalem, the holy city. Mark uses this term to describe those who left the city to be baptized by John in the wilderness (Mark 1:5), suggesting a contrast between the urban center of religious authority and John's wilderness ministry. In John 7:25, the Jerusalemites are portrayed as having insider knowledge about the religious leaders' intentions toward Jesus, distinguishing them from festival pilgrims. The Romance language glosses (Spanish Jerosolimitanos, French Hiérosolymitain) preserve the formal, civic nature of this demonym, while German Einwohner-Jerusalems makes the 'inhabitant of Jerusalem' meaning explicit. **JERUSALEM HOLY CITY**

en: Hierosolymitai, Jerusalemites | **es:** Hierosolymitōn, Jerosolimitanos | **fr:** Hiérosolymitain | **de:** Einwohner-Jerusalems Mark 1:5; John 7:25

ἱεροσῡλ-έω G2416 *V-PIA-2S* (1×)

to rob temples, to commit sacrilege by stealing from sacred precincts

This verb means to rob or plunder temples, stealing sacred objects or temple treasures—a serious crime in antiquity considered not just theft but sacrilege. Classical sources describe temple-robbing as both criminal and impious, violating the sanctity of divine property. Romans 2:22 uses it in Paul's accusation against hypocritical Jews: "You who abhor idols, do you rob temples?" The charge may refer to

profiting from pagan temple goods or violating the Jerusalem temple through greed. The verb's force combines theft with sacrilege. Translations vary: "rob temples" (English), "cometes sacrilegio" (Spanish), "Tempelraub" (German), all emphasizing the religious violation.

(1×) Paul challenges Jewish hypocrisy with a rhetorical question: σὺ ὁ βδελυσσόμενος τὰ εἴδωλα ἱεροσυλεῖς; (Rom 2:22)—"You who abhor idols, do you rob temples?" The verb ἱεροσυλέω means to plunder temples, stealing sacred objects—both criminal and sacrilegious. The accusation may target Jews profiting from pagan temple trade or violating temple sanctity through greed. Classical usage describes temple-robbery as particularly heinous, combining theft with impiety. The translations reflect this dual offense: "rob temples," "cometes sacrilegio," "Tempelraeuber," emphasizing both the act and its sacrilegious character. **STEALING THEFT**

en: do-you-rob-temples | **es:** cometes-sacrilegio | **fr:** voler-un-temple | **de:** Tempelraeuber Rom 2:22

ἱερόσῡλ-ος G2417 *Adj-AMP* (1×)

temple-robber, sacrilegious person; one who plunders sacred places or property

The noun ἱερόσυλος designates someone who robs temples or commits sacrilege—a temple-plunderer. Ancient societies treated such persons as both criminals and impious offenders against the gods. The word combines ἱερός (sacred) with συλάω (to rob, plunder). Acts 19:37 records the Ephesian town clerk defending Paul and his companions: they are "neither temple-robbers nor blasphemers of our goddess." This cleared them of the charge of directly attacking Artemis's cult or stealing temple property, though their preaching undermined her worship. Translations render it "temple-robbers" (English), "sacrílegos" (Spanish), "voleur de temple" (French), emphasizing the sacrilegious theft.

(1×) The Ephesian town clerk declares that Paul's companions are οὔτε ἱεροσύλους—neither temple-robbers (Acts 19:37). The noun describes those who plunder temples or steal sacred property, combining criminality with impiety. By denying this charge, the official distinguishes between Paul's preaching (which indirectly affected Artemis's cult) and direct sacrilege. The clarification protects Paul legally: he hasn't committed temple-robbery or blasphemy, only proclaimed a different message. Classical usage treats ἱερόσυλοι as both thieves and sacrilegious criminals. Translations uniformly render "temple-robbers," "sacrílegos," "voleur de temple," the legal-religious charge the clerk refutes. **THIEF ROBBER**

en: temple-robbers | **es:** sacrílegos | **fr:** voleur-de-temple | **de:** ἱεροσύλους Acts 19:37

ἱερουργ-έω G2418 *V-PPA-AMS* (1×)

to serve as priest, to minister in priestly fashion, to perform sacred service

The verb ἱερουργέω means to perform priestly service or minister in a sacred, cultic manner. It combines ἱερός (sacred) with ἔργον (work), denoting sacred service or ritual ministry. Romans 15:16 uses it metaphorically: Paul describes his apostolic work as "ministering the gospel of God" in priestly fashion, so that the offering of the Gentiles might be acceptable. The verb elevates evangelism to cultic language—Paul serves as a priest whose sacrifice is the converted Gentiles. Classical sources use it for performing sacred rites or offering sacrifices. Translations render it "ministering as priest" or "serving as sacrificateur," preserving the priestly imagery.

(1×) Paul employs ἱερουργοῦντα metaphorically to describe his apostolic ministry (Rom 15:16): he serves the gospel "in priestly fashion," making the Gentiles an acceptable offering to God. The verb denotes performing sacred rites or priestly service, here applied to evangelism. Paul reimagines missionary work as cultic service: he is a priest, his offering is converted Gentiles, the sacrifice is sanctified by the Spirit. Classical usage applies ἱερουργέω to sacrificing animals or performing sacred ceremonies. Translations preserve the priestly language: "ministering as a priest," "priesterlich dienen," elevating gospel proclamation to sacred service. **PRIESTS AND PRIESTHOOD**

en: ministering-as-a-priest | **es:** administrando-sacerdotalmente | **fr:** servir-comme-sacrificateur | **de:** priesterlich-dienen Rom 15:16

Ἱερουσαλήμ G2419 *N-VFS* (76×)

Jerusalem — the holy city, capital of Judea and site of the Temple; also used symbolically for the heavenly city.

Hierousalem is the indeclinable Semitic form of the city's name, preserving the Hebrew Yerushalayim more closely than the Hellenized Hierosolyma. Luke and Paul strongly prefer this form, while Mark and John tend toward the Hellenized variant. Beyond its literal geographical reference — the city of David, seat of the Temple, and center of pilgrimage — the name takes on symbolic weight in Paul's contrast between 'the present Jerusalem' and 'the Jerusalem above' (Gal 4:25-26), and in Hebrews' vision of the 'heavenly Jerusalem' (Heb 12:22). Spanish Jerusalem, French Jerusalem, and German Jerusalem all transliterate directly, as do virtually all target languages.

Jerusalem (76×) The proper noun for Jerusalem, the holy city and Temple site, used both for the literal city (Matt 23:37; Luke 2:25, 41) and symbolically for the heavenly Jerusalem (Gal 4:26; Heb 12:22). This Semitic-form spelling is preferred by Luke and Paul, contrasting with the Hellenized Hierosolyma in Mark and John. **JERUSALEM HOLY CITY**

en: Ierousalēm | **es:** Ierousalém, Jerusalén | **fr:** Jérusalem | **de:** Jerusalem Matt 23:37; Luke 2:25; Luke 2:41; Luke 2:43

ἱερ-ωσύνη G2420 *N-AFS* (3×)

priesthood, priestly office; the function or dignity of a priest

This noun denotes priesthood or priestly office. All three occurrences appear in Hebrews 7 during the argument about Christ's superior priesthood according to the order of Melchizedek. Hebrews 7:11 asks whether perfection could come through the Levitical priesthood. Hebrews 7:12 notes that when the priesthood is changed, the law must also change. Hebrews 7:24 declares that Jesus' priesthood is permanent because he lives forever. Classical usage includes priesthood, priestly services, and sacrifices. The New Testament use is exclusively in Hebrews' Christological argument, contrasting the temporary, inherited Levitical priesthood with Christ's eternal, superior priesthood after the order of Melchizedek.

(3×) The sense is priesthood as an office, order, or system. All three uses appear in a tightly focused theological argument about the inadequacy of the Levitical system and the superiority of Christ's priesthood. Hebrews 7:11 questions the Levitical priesthood's effectiveness for perfection—if it had been sufficient, why would another priest arise 'after the order of Melchizedek'? Verse 12 treats priesthood change as necessitating legal change—system-level transformation. Verse 24 emphasizes Christ's priesthood as permanent (ἀπαράβατον), contrasting with the temporary tenure of mortal priests. The Spanish and German renderings ('sacerdocio/Priestertum') maintain the institutional sense—an office or order, not individual priests but the priestly system itself. **PRIESTHOOD OFFICE**

en: priesthood | **es:** sacerdocio | **fr:** Priestertum | **de:** Priestertum Heb 7:11; Heb 7:12; Heb 7:24

Ἰεσσαί G2421 *N-AMS* (5×)

Jesse; father of King David, from Bethlehem, an ancestor of Jesus in the messianic line.

Jesse (Hebrew Yishai) was the Bethlehemite father of King David and thus a key figure in the messianic genealogy. He appears in both Matthean and Lukan genealogies of Jesus (Matt 1:5-6; Luke 3:32). Paul quotes Isaiah 11:10 in Rom 15:12—'the root of Jesse will arise to rule the Gentiles'—applying it to Christ. In Acts 13:22, Paul's synagogue sermon recalls how God raised David 'son of Jesse' as king. The French 'Jesse' and German 'Isai' reflect different transliteration traditions of the Hebrew name.

(5×) Jesse, the father of King David and ancestor of Jesus Christ. A proper name appearing in the genealogies of Jesus (Matt 1:5-6; Luke

3:32), in Paul's synagogue sermon identifying David as the son of Jesse (Acts 13:22), and in the messianic prophecy from Isaiah 11:10 quoted in Rom 15:12 about 'the root of Jesse.' French 'Jesse' and German 'Isai/Jesse' reflect variant transliteration traditions from Hebrew Yishai. **PROPER NAMES (PERSONAL)**

en: Iessai | **es:** Iessaí, de-Iessaí | **fr:** Jessé | **de:** Isai, Jesse Matt 1:5; Matt 1:6; Luke 3:32; Acts 13:22; Rom 15:12

Ἰεφθάε G2422 *N-GMS* (1×)

Jephthah, the Gileadite judge who delivered Israel from the Ammonites

Jephthah was a judge of Israel whose story appears in Judges 11-12. Born to a prostitute, he was driven from his family but later called back to lead Israel against Ammon. He made a tragic vow to sacrifice whatever first came from his house upon victory, resulting in his daughter's sacrifice. Despite this, he is remembered as a deliverer whom God used. Hebrews 11:32 lists him among the heroes of faith who "through faith conquered kingdoms, enforced justice, obtained promises." The reference focuses on his military deliverance, not his vow. Translations transliterate: "Jephthah" (English), "Jephta" (French/German), connecting to the Judges narrative.

(1×) Hebrews' catalog of faith includes Ἰεφθάε (11:32) among judges and prophets who acted by faith. The historical Jephthah (Judges 11-12) was a Gileadite outcast who became Israel's deliverer from Ammonite oppression, defeating them through faith-driven leadership. His story includes the tragic vow and his daughter's sacrifice, but Hebrews emphasizes his role as God's instrument for justice and victory. The name appears in the genitive, listed with Gideon, Barak, Samson, David, and Samuel. Translations uniformly transliterate: "Jephthah," "Jephta," linking readers to the Judges account of faith-empowered deliverance. **PROPER NAMES (PERSONAL)**

en: Iephthae | **es:** Iephtháe | **fr:** Jephta | **de:** Jephta Heb 11:32

Ἰεχονίας G2423 *N-NMS* (2×)

Jeconiah (also Jehoiachin), penultimate king of Judah before Babylonian exile (2 Kings 24-25)

This is the Greek rendering of the Hebrew name יְכָנְיָה (Yekhonyah), referring to the king also known as Jehoiachin who reigned in Judah for only three months before being deported to Babylon in 597 BC. He appears twice in Matthew's genealogy of Jesus (Matt 1:11-12), marking the pivotal transition from the Davidic monarchy to the Babylonian captivity. Matthew strategically positions Jeconiah at the hinge of his three-fold genealogical structure, emphasizing both the rupture of exile and the continuity of messianic promise. The consistency across languages (Spanish Iechonías, French Jéchonias, German Jechonja) reflects the careful transliteration of this historically weighted proper name.

(2×) The personal name of Judah's king who was taken captive to Babylon, appearing exclusively in Matthew's genealogy of Jesus. Both occurrences (Matt 1:11-12) frame the Babylonian exile: verse 11 marks the deportation itself ('Josiah was the father of Jeconiah and his brothers at the time of the exile to Babylon'), while verse 12 traces the post-exilic lineage ('After the exile to Babylon: Jeconiah was the father of Shealtiel'). The name serves as a genealogical fulcrum, dividing Israel's history into pre-exile and post-exile eras. All target languages maintain close phonetic equivalence to the Greek form, signaling the importance of preserving this historically freighted proper name without translation. **PROPER NAMES (PERSONAL)**

en: Iechonias | **es:** Iechonías | **fr:** Jéchonias | **de:** Jechonja Matt 1:11; Matt 1:12

G2424 *N-VMS* (924×)

Iesous – Jesus, the Greek form of Hebrew Yehoshua/Joshua, meaning 'Yahweh saves'

Iesous is the Greek rendering of the Hebrew name Yehoshua (Joshua), meaning 'Yahweh saves' or 'Yahweh is salvation.' In the New Testament's 924 occurrences it refers overwhelmingly to Jesus of Nazareth, the Messiah, though in a few passages it denotes the Old Testament Joshua (Acts 7:45; Heb 4:8) or Jesus called Justus (Col 4:11). The angel's announcement to Joseph in Matt 1:21 makes the etymology explicit: 'you shall call his name Jesus, for he will save his people from their sins.' The name passes into every language with minimal adaptation – Spanish Jesus, French Jesus, German Jesus – reflecting its status as the most recognized proper name in human history.

(924×) The Greek form of Hebrew Yehoshua ('Yahweh saves'), used primarily for Jesus of Nazareth, the Messiah and Son of God, whose name is theologically interpreted at his birth: 'you shall call his name Jesus, for he will save his people from their sins' (Matt 1:21). With 924 occurrences it is the most frequent proper noun in the New Testament. Cross-lingual evidence shows near-total phonetic preservation – Spanish and German Jesus, French Jesus – confirming a single proper-noun identity. **PROPER NAMES (PERSONAL)**

en: Iēsous, of-Iēsous | **es:** Iēsoûs, de-Iēsoûs | **fr:** Jésus | **de:** Jesus Matt 1:1; Matt 1:16; Matt 1:18; Matt 1:21; Matt 1:25

ἱκᾰν-ός G2425 *Adj-NMS* (40×)

Sufficient, considerable, competent, or numerous; an adjective spanning adequacy of persons, greatness of degree, large quantity, and (substantivized) a legal security bond.

The adjective hikanos derives from hikneomai ('to reach, arrive at') and carries the root idea of 'reaching the mark' — being enough, adequate, or up to the task. In the Gospels it frequently describes considerable extent: a 'considerable' crowd (Mark 10:46), a 'long' time (Luke 8:27), 'many' days (Acts 9:23). Yet some of its most memorable appearances convey personal unworthiness — John the Baptist declares himself 'not worthy' to untie Jesus' sandals (Matt 3:11; Mark 1:7; Luke 3:16), and the centurion protests he is 'not fit' for Jesus to enter his house (Matt 8:8; Luke 7:6). The Spanish bastante/suficiente/digno and German genug trace the same range from quantity through quality to moral standing. In one remarkable legal usage (Acts 17:9), the neuter substantive to hikanon becomes a technical term for bail or bond money — sufficiency crystallized into a financial guarantee.

1. considerable, great in degree (15×) Indicating considerable degree, extent, or duration — great in size, intensity, or length of time. In Matthew 28:12 the chief priests give the soldiers 'a considerable sum of money,' and in Luke 8:27 a man had been demon-possessed 'for a considerable time.' Mark 10:46 describes 'a considerable crowd' leaving Jericho with Jesus. The Spanish bastante/grande and French suffisant render the quantitative amplification. This sense extends hikanos beyond mere adequacy into the territory of impressively large scope. **SUFFICIENCY AND WORTH**

en: Considerable, considerable, for-a-long | **es:** Bastante, Grande, a-mucha | **fr:** capable, suffisant | **de:** genug Matt 28:12; Mark 10:46; Luke 7:12; Luke 8:27; Luke 20:9

2. many, numerous (12×) Quantitative sense indicating a large number of persons or things: many, numerous. In Acts 9:23 'many days had passed,' in Acts 12:12 'many' had gathered to pray, and in Luke 23:9 Herod questioned Jesus 'at considerable length' (literally 'with many words'). The Spanish muchos/bastantes confirms the purely numerical reading. While sense 1 emphasizes degree or magnitude, this sense foregrounds countable plurality — many people, many days, many words. **SUFFICIENCY AND WORTH**

en: many | **es:** Muchos, a-muchos, bastantes | **fr:** capable, suffisant | **de:** genug Luke 8:32; Luke 23:9; Acts 9:23; Acts 9:43; Acts 12:12

3. worthy, fit, competent (9×) Of persons: worthy, fit, competent, or qualified for a role or task. John the Baptist's confession 'I am not worthy to carry his sandals' (Matt 3:11) and the centurion's 'I am not fit for you to come under my roof' (Matt 8:8; Luke 7:6) are among the New Testament's most poignant expressions of humility. The Spanish digno/capaz and the Pauline use in 2 Corinthians 2:16 ('who is sufficient for these things?') and 2 Corinthians 3:5 ('not that we are sufficient of ourselves') elevate this sense into the theological register of human inadequacy before divine calling. The word tests whether a person 'reaches' the standard required. **SUFFICIENCY AND WORTH**

en: competent, fit, sufficient | **es:** capaces, digno, suficiente | **fr:** capable, suffisant | **de:** genug Matt 3:11; Matt 8:8; Mark 1:7; Luke 3:16; Luke 7:6

4. sufficient, enough (3×) Sufficient or enough in quantity or degree to meet a particular need. In Luke 22:38 the disciples say 'here are two swords' and Jesus replies 'it is enough.' Mark 15:15 uses it when Pilate, 'wishing to satisfy the crowd,' releases Barabbas. In 2 Corinthians 2:6 the punishment inflicted by the majority is 'sufficient.' The Spanish suficiente and German genug map directly onto this sense of adequacy — neither excess nor deficit, but precisely enough to meet the demand at hand. **SUFFICIENCY AND WORTH**
en: Enough, satisfaction, sufficient | **es:** Suficiente, suficiente | **fr:** capable, suffisant | **de:** genug Mark 15:15; Luke 22:38; 2Cor 2:6

5. bond, security deposit (1×) A substantivized legal-commercial term (to hikanon) meaning a bond, security deposit, or bail. In Acts 17:9 the Thessalonian authorities release Jason and the others only after 'taking security' (labontes to hikanon) from them. The Spanish fianza ('bail/surety') precisely captures the legal technicality. This is a specialized outgrowth of the core meaning: what is 'sufficient' to guarantee an obligation becomes, in legal parlance, the guarantee itself. Latin translations used satis dare ('to give surety'), confirming the juridical register. **SUFFICIENCY AND WORTH**
en: bond | **es:** fianza | **fr:** capable | **de:** genug Acts 17:9

ἱκᾰν-ότης G2426 *N-NFS* (1×)

sufficiency, competence, fitness; adequacy or qualification for a task

The noun ἱκανότης denotes sufficiency, competence, or fitness for a purpose—having adequate ability or qualification. It can mean either a sufficient quantity or sufficient quality/capability. In 2 Corinthians 3:5, Paul denies that the apostles have competence "from themselves," asserting instead that "our sufficiency is from God." The word emphasizes adequacy or qualification for the apostolic ministry of the new covenant. Classical sources use it for fitness or adequacy in various contexts. Translations render it "sufficiency" (English), "suficiencia" (Spanish), "capacité" (French), capturing both the sense of adequacy and competence.

(1×) Paul declares that apostolic ἱκανότης—competence or sufficiency—comes from God, not self (2 Cor 3:5). The noun denotes adequacy, fitness, or qualification for a task. In context, it refers to competence to minister the new covenant: the apostles aren't self-sufficient but God-qualified. Classical usage includes both quantitative sufficiency (enough of something) and qualitative competence (fitness for purpose). Here the emphasis is qualitative: ministerial capability comes from divine enabling. Translations render "sufficiency," "suficiencia," "capacité," "Tuchtigkeit," all emphasizing adequacy and competence sourced in God. **POWER AND MIRACLES**
en: sufficiency | **es:** suficiencia | **fr:** capacité | **de:** Tuchtigkeit 2Cor 3:5

ἱκᾰν-όω G2427 *V-APA-DMS* (2×)

to make sufficient, qualify, enable, empower (conferring adequacy or competency for a task or role)

This verb describes the divine act of making someone sufficient, qualified, or capable for a task they could not accomplish on their own. Paul uses it twice in key theological contexts to express God's enabling work. The root meaning involves bringing someone from inadequacy to sufficiency, from disqualification to authorization. The multilingual glosses reveal a consistent focus on empowerment: Spanish hizo-capaces ('made capable'), French rendre-capable ('render capable'), German fähig-machen ('make able'). This isn't mere encouragement but actual transformation—God doesn't just declare us qualified, He makes us so by His own power working within us.

(2×) To make someone qualified, sufficient, or competent—especially in contexts of divine enablement for ministry. In 2 Corinthians 3:6, Paul declares that God 'has made us competent as ministers of the new covenant,' explicitly contrasting human insufficiency with divine empowerment. The parallel in Colossians 1:12 shifts the focus to believers generally: the Father 'has qualified you to share in the inheritance of his holy people in the kingdom of light.' The consistent translation pattern across languages (Spanish hizo-suficientes/hizo-capaces, French rendre-capable, German fähig-machen) emphasizes the causative transformation: God is the active agent who confers adequacy where none existed. The LSJ entry's mention of being 'brought to perfection' and 'made complete' adds depth to Paul's usage, suggesting not just minimal qualification but thorough preparation. **SUFFICIENCY AND WORTH**
en: having-qualified, made-sufficient | **es:** hizo-suficientes, que-os-hizo-capaces | **fr:** rendre-capable, ἱκανώσαντι | **de:** faehig-machen 2Cor 3:6; Col 1:12

ἱκετ-ήριος G2428 *N-AFP* (1×)

supplication, earnest prayer; a branch carried by suppliants; entreaty

The noun ἱκετηρία originally designated the olive branch or wreath that Greek suppliants carried as a symbol of their petition, but came to mean the supplication itself—earnest prayer or entreaty. Classical sources describe suppliants holding these branches when approaching gods or authorities. Hebrews 5:7 uses it for Jesus's prayers in the days of his flesh, when "with loud cries and tears he offered up prayers and supplications" to God. The plural emphasizes the intensity and earnestness of his petitions, likely referring to Gethsemane. Translations vary: "supplications" (English), "ruegos" (Spanish), "Flehen" (German), all capturing earnest, humble petition.

(1×) Hebrews describes Jesus offering δεήσεις τε καὶ ἱκετηρίας—prayers and supplications (5:7)—during his incarnate life, with loud cries and tears. The noun ἱκετηρία literally meant the olive branch held by suppliants, then extended to the supplication itself—earnest entreaty, fervent petition. The context evokes Gethsemane's agonized prayers. Classical usage associated ἱκετηρίαι with suppliants approaching gods or rulers, emphasizing humility and urgency. The translations reflect earnest petition: "supplications," "ruegos," "Flehen," marking the intensity of Jesus's human prayers to the Father who could save him from death. **LAMENTATION AND MOURNING**
en: supplications | **es:** ruegos | **fr:** Flehen | **de:** Flehen Heb 5:7

ἰκμ-άς G2429 *N-AFS* (1×)

moisture, dampness; liquid content or humidity in soil or organic matter

The noun ἰκμάς denotes moisture or dampness—liquid present in soil, plants, or bodies. Classical authors used it for bodily fluids (sweat, blood), plant sap, and soil moisture. Luke 8:6 uses it in the parable of the sower: seed falling on rock "withered away because it had no moisture" (ἰκμάδα). The lack of moisture in the shallow soil prevented the plant from surviving. The word emphasizes the essential liquid content needed for life and growth. Ancient agricultural and medical texts frequently used ἰκμάς for moisture or fluid. Translations render it "moisture" (English), "humedad" (Spanish), "humidité" (French), the straightforward liquid content.

(1×) The parable's seed on rocky ground withers διὰ τὸ μὴ ἔχειν ἰκμάδα—for lack of moisture (Luke 8:6). The noun denotes dampness or liquid content, here soil moisture essential for plant growth. Classical usage applies ἰκμάς to bodily humors (sweat, blood), plant juices (sap, resin), and soil dampness. The parable's agricultural context emphasizes the necessity of sustained moisture: without it, initial growth fails. All translations converge on "moisture," "humedad," "humidité," the liquid component critical for life. The image illustrates shallow reception of the word without the depth needed to sustain faith under trial. **FLOWING WATER**
en: moisture | **es:** humedad | **fr:** humidité | **de:** ἰκμάδα Luke 8:6

Ἰκόνιον G2430 *N-ANS* (6×)

Iconium; an ancient city in the province of Galatia, an important stop on Paul's missionary journeys.

The name of a major city in the Roman province of Galatia (modern Konya, Turkey), appearing in Acts as a key location on Paul's first missionary journey. Paul and Barnabas arrived there after being driven from Pisidian Antioch (Acts 13:51), preached with great effect in the synagogue (Acts 14:1), but eventually fled persecution to Lystra and Derbe (Acts 14:19, 21). Timothy's good reputation in that region is noted in Acts 16:2, and Paul later recalls his

sufferings at Iconium in 2 Tim 3:11. The Spanish 'Iconio' represents the standard Latinized form of the name.

Ikonion (6×) Iconium (Ikonion), the ancient city in south-central Asia Minor in the Roman province of Galatia, corresponding to modern Konya in Turkey. It was an important urban center on the Via Sebaste trade route and a significant stop on Paul's first missionary journey. Paul and Barnabas preached boldly in its synagogue (Acts 14:1), faced both Jewish and Gentile opposition (Acts 14:2-5), and returned to strengthen the disciples there (Acts 14:21). Timothy's reputation extended to Iconium (Acts 16:2), and Paul recalls his persecutions there among his paradigmatic sufferings (2 Tim 3:11). **GEOGRAPHY AND SPACE**

en: Ikonion | **es:** Iconio, Ikónion | **fr:** Iconium, Ἰκονίῳ | **de:** Ἰκονίου, Ἰκονίῳ, Ἰκόνιον Acts 13:51; Acts 14:1; Acts 14:19; Acts 14:21; Acts 16:2

ἱλᾰρός G2431 *Adj-AMS* (1×)

cheerful, joyful, glad; having a bright or merry disposition

The adjective ἱλαρός describes someone cheerful, glad, or merry in disposition—bright-spirited rather than gloomy or reluctant. Classical sources use it for cheerful light, gracious demeanor, or glad tidings. Paul quotes a principle in 2 Corinthians 9:7: "God loves a cheerful giver" (ἱλαρὸν δότην). The word emphasizes not just the act of giving but the spirit—joyful, willing generosity without grudging or compulsion. The attitude matters as much as the action. Translations render it "cheerful" (English), "alegre" (Spanish), "joyeux" (French), capturing the glad-hearted willingness that should characterize Christian generosity.

(1×) Paul declares that θεὸς ἱλαρὸν δότην ἀγαπᾷ—God loves a cheerful giver (2 Cor 9:7). The adjective ἱλαρός describes someone glad-hearted, merry, willing—the opposite of grudging or compelled. The saying emphasizes that generosity's spirit matters: giving joyfully, not under constraint. Classical usage applies ἱλαρός to cheerful light, gracious disposition, or glad news. The context contrasts cheerful giving with reluctance or compulsion (v. 7). Translations uniformly render "cheerful," "alegre," "joyeux," "froehlich," the bright-spirited willingness that makes giving pleasing to God. **REJOICING AND GREETING**

en: cheerful | **es:** alegre | **fr:** joyeux | **de:** froehlich 2Cor 9:7

ἱλᾰρότης G2432 *N-DFS* (1×)

cheerfulness, joy, gladness; the quality of being glad-hearted and generous in spirit

The noun ἱλαρότης denotes cheerfulness, gladness, or joyful disposition—the quality of being bright-spirited and generous-hearted. Romans 12:8 instructs that whoever shows mercy should do so "with cheerfulness" (ἐν ἱλαρότητι). The word emphasizes that acts of mercy and compassion should be performed gladly, not reluctantly or with resentment. The spirit in which ministry is done matters. Classical and Septuagintal usage associates ἱλαρότης with joy and gladness. Translations render it "cheerfulness" (English), "alegría" (Spanish), "joie" (French), "Froehlichkeit" (German), the glad-hearted quality that should characterize Christian service and mercy.

(1×) Paul instructs that the one showing mercy should do so ἐν ἱλαρότητι—with cheerfulness (Rom 12:8). The noun denotes gladness, joy, or cheerful disposition—the quality of acting bright-heartedly rather than grudgingly. Mercy ministry requires not just action but joyful spirit: compassion performed gladly, not resentfully. Classical sources use ἱλαρότης for gaiety and cheerfulness; LXX employs it for joy. The context lists various ministries (prophecy, service, teaching, exhortation, giving, leading, showing mercy), each to be exercised with proper spirit. Translations consistently render "cheerfulness," "alegría," "joie," the glad-hearted quality befitting merciful service. **JOY AND EXULTATION**

en: cheerfulness | **es:** alegría | **fr:** joie | **de:** Froehlichkeit Rom 12:8

ἱλᾰσ-κομαι G2433 *V-AMP-2S* (2×)

to propitiate, make atonement, show mercy (appeasing God's wrath or securing His favor through sacrifice)

This verb carries the weighty sense of appeasing divine wrath or securing divine favor, rooted in ancient cultic practice. The classical Greek usage involves offering sacrifices to appease the gods (Homer: 'with libations and burnt offerings'), and this sacrificial framework carries into the New Testament. Luke and Hebrews employ the term in dramatically different contexts—one a tax collector's desperate plea for mercy, the other Christ's high-priestly work of atonement. The multilingual evidence (Spanish propiciar/sé-propicio, French être-propice, German sühnen) captures both relational dimensions: propitiation (satisfying divine justice) and mercy (securing divine favor). These aren't contradictory but complementary aspects of reconciliation.

(2×) To make propitiation, atone for sin, or show mercy—securing divine favor through acknowledgment of guilt and appeal to God's character. Luke 18:13 presents the tax collector beating his breast and crying 'God, have mercy on me, a sinner' (ἱλάσθητί μοι), using the verb in its relational sense: a plea for God to be propitious, to turn away wrath and extend favor. Hebrews 2:17 employs the same verb in a cultic-theological framework: Christ became our high priest 'to make atonement for the sins of the people,' satisfying divine justice through His sacrifice. The German gloss sühnen ('to atone/expiate') captures the sacrificial dimension, while Spanish sé-propicio ('be propitious/favorable') preserves the relational appeal. The LSJ entry's references to appeasing gods 'with libations and burnt offerings' illuminate the sacrificial background that Hebrews makes explicit in Christ's atoning work. **MERCY AND COMPASSION**

en: be-merciful, to-make-propitiation | **es:** propiciar, sé-propicio | **fr:** être-propice | **de:** suehnen, ἱλάσθητί Luke 18:13; Heb 2:17

ἱλᾰσ-μός G2434 *N-NMS* (2×)

atoning sacrifice that removes sin and reconciles; propitiation

In classical usage, this term denoted any means of appeasing divine wrath. In the New Testament, it carries the profound theological weight of Christ's atoning sacrifice. John uses it twice in his first epistle to describe Jesus as the one who turns away God's righteous anger against sin. The cross-linguistic evidence shows remarkable consistency: propitiation in English and Spanish, with German emphasizing atonement (Sühnung). Both occurrences in 1 John (2:2, 4:10) present Christ himself as the sacrifice that satisfies divine justice while demonstrating divine love.

(2×) The atoning sacrifice that removes sin's guilt and restores relationship between God and humanity. Both New Testament uses appear in 1 John, where the apostle presents Jesus as the propitiation for the sins of the whole world (2:2) and emphasizes that God's love is demonstrated in sending his Son as this atoning sacrifice (4:10). The multilingual glosses uniformly point to the propitiatory function—turning away wrath through sacrifice—a concept rooted in Old Testament sin offerings but here fulfilled definitively in Christ. **ATONEMENT EXPIATION**

en: propitiation | **es:** propiciación | **fr:** ἱλασμός, ἱλασμὸν | **de:** Suehnung 1John 2:2; 1John 4:10

ἱλᾰσ-τήριος G2435 *N-ANS* (2×)

place or means of atonement; the mercy seat on the ark, or an atoning sacrifice

Originally an adjective meaning "propitiatory," this word can refer to the golden cover of the ark of the covenant where God's presence dwelt and where blood was sprinkled on the Day of Atonement. It appears twice in the New Testament with distinct but related meanings. In Hebrews 9:5, it clearly denotes the physical mercy seat in the tabernacle's Most Holy Place. In Romans 3:25, Paul uses it metaphorically of Christ whom God presented as an atoning sacrifice. The German Sühneort ("place of atonement") captures the Hebrews reference, while Spanish and French emphasize the propitiatory function for both contexts.

(2×) Can denote either the physical mercy seat (the gold-covered lid of the ark where atonement was made annually) or the means of propitiation itself. The Hebrews 9:5 occurrence straightforwardly

describes the Old Testament tabernacle furniture, while Romans 3:25 employs it in a revolutionary way: God has publicly set forth Christ as the new "mercy seat," the place where divine justice and mercy meet. The cross-linguistic evidence from Romance and Germanic languages consistently highlights both the locative ("place of atonement") and functional ("propitiation") aspects of this rich theological term. **ATONEMENT EXPIATION**

en: mercy-seat, propitiation | **es:** propiciación, propiciatorio | **fr:** propitiation, propitiatoire | **de:** Suehneort Rom 3:25; Heb 9:5

ἵλαος G2436 *Adj-NMS* (2×)

propitious, merciful, gracious; used of God showing favor or in deprecation

An adjective describing gods or persons as favorably disposed, gracious, or merciful. In classical Greek, it was commonly used in prayers asking for divine favor. The New Testament employs it in two striking contexts. In Matthew 16:22, Peter uses it in an oath formula—"God be merciful to you!" or "Never, Lord!"—when rebuking Jesus for predicting his death. In Hebrews 8:12, it appears in a quotation from Jeremiah describing God's covenant promise to be merciful toward iniquities. The multilingual glosses range from "propitious" and "gracious" to simply "merciful," all pointing to favorable disposition rather than harsh judgment.

(2×) Expressing divine or human mercy, graciousness, and favorable disposition. Peter's use in Matthew 16:22 ("Ἵλεώς σοι") is idiomatic—essentially "May God be gracious to you (by preventing this!)"—reflecting the classical deprecatory formula. The Hebrews 8:12 citation from the new covenant promise uses the term for God's merciful forgiveness of sins. Spanish distinguishes "propicio" (favorable, propitious) from "misericordioso" (merciful), while French and German emphasize mercy and graciousness. The term fundamentally describes one who is favorably inclined rather than hostile or punitive. **GRACE AND COMPASSION**

en: May-it-be-merciful, merciful | **es:** Propicio, misericordioso | **fr:** miséricordieux | **de:** gnaedig, Ἵλεώς Matt 16:22; Heb 8:12

Ἰλλυρικόν G2437 *N-GNS* (1×)

Illyricum, a region along the Adriatic coast (modern Balkans)

Illyricum was a Roman province along the eastern Adriatic coast, encompassing parts of modern Albania, Croatia, Bosnia, and Montenegro. Romans 15:19 mentions it as the western extent of Paul's missionary travels: "from Jerusalem and all the way around to Illyricum I have fulfilled the ministry of the gospel." Whether Paul actually entered Illyricum or only reached its borders is debated, but it marks the geographical scope of his work. The region represented the northwestern frontier of his mission field. Translations transliterate: "Illyricum" (English), "Illyrie" (French), "Illyrien" (German), the standard geographical designation.

(1×) Paul describes his missionary scope from Jerusalem ἄχρι τοῦ Ἰλλυρικοῦ—as far as Illyricum (Rom 15:19). The region designates the Roman province along the eastern Adriatic, northwest of Macedonia—the western frontier of Paul's documented travels. Whether he actually preached in Illyricum or merely reached its borders is unclear from the text, but it defines the arc of his mission: from Jerusalem through Asia Minor and Macedonia to the Adriatic coast. Translations uniformly use the geographical name: "Illyricum," "Illyrie," "Illyrien," the northwestern boundary of his gospel proclamation. **GEOGRAPHY AND SPACE**

en: Illyrikon | **es:** Illyrikón | **fr:** Illyrie | **de:** Illyrien Rom 15:19

ἱμάς G2438 *N-AMS* (4×)

A leather strap or thong; used of sandal laces and binding straps.

A simple but evocative word for a leather strap or thong, this noun appears most memorably in the Baptist's declaration of unworthiness: 'I am not worthy to stoop down and untie the strap of his sandals' (Mark 1:7; Luke 3:16; John 1:27). The humble sandal-strap becomes a powerful symbol of the immeasurable gap between the forerunner and the Coming One. In Acts 22:25 the same word describes the leather thongs with which Roman soldiers bound Paul for flogging. Spanish 'correa,' French 'courroie/lacet,' and German 'Riemen' all denote utilitarian leather strips.

(4×) A leather strap or thong, used in the New Testament for two distinct objects: the lace or tie of a sandal and the binding straps used in Roman punishment. The Synoptic Gospels and John all record the Baptist's confession that he is unworthy to untie the ἱμάς of the Messiah's sandal (Mark 1:7; Luke 3:16; John 1:27), making the lowly sandal-strap an icon of supreme humility. In Acts 22:25 Paul invokes his Roman citizenship as soldiers stretch him out with ἱμᾶσιν for scourging. French distinguishes 'lacet' (lace) from 'courroie' (strap), but the Greek word covers both uses of cut leather. **GEOGRAPHY AND SPACE**

en: strap, straps | **es:** correa, correas | **fr:** courroie, lacet | **de:** Riemen, ἱμάντα, ἱμᾶσιν Mark 1:7; Luke 3:16; John 1:27; Acts 22:25

ἱμᾰτ-ίζω G2439 *V-RPM/P-AMS* (2×)

to clothe, dress; to be clothed or dressed (passive)

A straightforward verb meaning to furnish with clothing or to be clothed. In both New Testament occurrences, it appears in the passive participle form, describing the dramatic transformation of the Gerasene demoniac after Jesus healed him. The parallel accounts in Mark 5:15 and Luke 8:35 use this word to emphasize that the man who had been naked and violent was now "clothed and in his right mind." The multilingual evidence is remarkably simple and consistent: "clothed" in English, "vestido" in Spanish, "vêtu" in French. The term carries no metaphorical weight here—it's a concrete description of physical clothing that underscores the completeness of the man's restoration.

(2×) To be dressed or clothed, especially describing someone who has been provided with garments. Both Gospel uses refer to the same incident: the formerly demon-possessed man whom Jesus healed is now "clothed" (ἱματισμένον), sitting calmly at Jesus' feet. This physical detail serves as a powerful indicator of restoration from chaos to order, from shame to dignity. The Greek root relates to ἱμάτιον (outer garment), and the passive voice emphasizes that he has been clothed—presumably by compassionate bystanders or disciples after the demons left him. **CLOTHING AND DRESS**

en: clothed | **es:** vestido | **fr:** vêtu | **de:** ἱματισμένον Mark 5:15; Luke 8:35

ἱμάτιον G2440 *N-DNS* (61×)

An outer garment or cloak; more broadly, clothing or garments in general, often used in the plural for one's clothes.

The Greek ἱμάτιον originally denoted the rectangular outer cloak worn over the tunic (χιτών), but New Testament usage extends it to clothing in general. When a woman touches Jesus' garment (Matt 9:20) or crowds spread their garments on the road (Matt 21:8), the plural ἱμάτια simply means 'clothes.' Yet when Jesus instructs not to go back for one's ἱμάτιον (Matt 24:18) or when the soldiers divide his outer robe (John 19:23-24), the specific outer cloak is in view. Korean 겉옷 ('outer garment') and Arabic رداء ('mantle') preserve this distinction where English often blurs it.

1. garment or clothing (general) (54×) Clothing or garments in a general, non-specific sense, frequently appearing in the plural to mean 'clothes' or 'what one wears.' This is the dominant usage across 54 occurrences. Spanish 'vestidos/vestiduras,' French 'vêtement,' and German 'Kleider' all render this generically. Key passages include the woman touching Jesus' garments (Matt 9:20), old garments receiving new patches (Matt 9:16), and crowds spreading clothes on the road (Matt 21:8). **CLOTHING AND DRESS**

en: garments | **es:** mantos, vestidos, vestiduras | **fr:** vêtement | **de:** Kleid, Kleider Matt 9:16; Matt 9:20; Matt 9:21; Matt 14:36

2. outer cloak or robe (7×) The specific outer cloak or mantle worn over the tunic (χιτών), a garment that could be removed, seized, or spread. In Matt 5:40, Jesus contrasts the χιτών (inner tunic) with the ἱμάτιον (outer cloak), making the distinction explicit. Korean 겉옷 and Arabic رداء accurately capture this specificity. Blind Bartimaeus throwing off his cloak (Mark 10:50) and the instruction not to return

for one's ἱμάτιον from the field (Mark 13:16) both highlight this as a discrete, removable outer garment. CLOTHING AND DRESS
en: cloak, garment | **es:** manto | **fr:** vêtement | **de:** Kleid, Kleider Matt 5:40; Matt 24:18; Mark 10:50; Mark 13:16; Luke 6:29

ἱμᾰτισμός G2441 *N-DMS* (6×)

Clothing, apparel; a collective term for garments worn, especially in contexts of outward appearance and wealth.

A general term for clothing or apparel, himatismos refers to what a person wears as an ensemble rather than a single garment. In the Gospels it appears in striking contrasts: the dazzling white clothing of the transfigured Jesus (Luke 9:29), the splendid apparel of the wealthy (Luke 7:25), and the garments divided by soldiers at the crucifixion (Matt 27:35; John 19:24). Paul uses it when disclaiming desire for anyone's silver, gold, or clothing (Acts 20:33). The multilingual evidence consistently renders it as a collective noun – Spanish 'ropa/vestimenta,' French 'vetement,' German 'Kleidung' – underscoring its scope as wardrobe rather than a single piece.

clothing, garments (6×) Clothing or apparel considered as a whole – the garments a person wears, viewed collectively. Used across varied NT contexts: the luxurious dress of courtiers (Luke 7:25), the radiant transformation of Jesus' appearance (Luke 9:29), the soldiers' division of Jesus' garments fulfilling Psalm 22:18 (Matt 27:35; John 19:24), and Paul's declaration of material independence (Acts 20:33). Every major translation tradition treats it as a mass or collective noun rather than a countable singular garment. CLOTHING AND DRESS
en: clothing, of-clothing | **es:** ropa, vestido, vestimenta | **fr:** vêtement | **de:** Kleidung, ἱματισμοῦ, ἱματισμόν Matt 27:35; Luke 7:25; Luke 9:29; John 19:24; Acts 20:33

ἱμείρω G2442 *V-PPM/P-NMP* (1×)

to long for, desire earnestly, yearn for; to have affectionate longing

The verb ἱμείρω (and its variant ὁμείρομαι) means to long for, yearn for, or desire intensely—often with affectionate or passionate longing. Classical poetry uses it for desire, love, or intense wish. 1 Thessalonians 2:8 employs the participle to express Paul's deep affection: "So, being affectionately desirous of you, we were ready to share with you not only the gospel but also our own lives." The verb conveys warm, personal longing—pastoral affection beyond mere duty. Translations vary in how they render this rare word: "longing" (English), "anhelando" (Spanish), "sich sehnen" (German), all emphasizing earnest desire and affectionate yearning.

(1×) Paul describes apostolic ministry with the participle ὁμειρόμενοι—longing for you (1 Thess 2:8). The verb (variant of ἱμείρω) denotes affectionate yearning, earnest desire, warm longing. Classical poetry employs it for passionate desire or love. Paul's usage emphasizes the personal, affectionate dimension of ministry: not mere professional duty but heart-level longing for the Thessalonians' wellbeing, willingness to share life itself. The word is rare (hapax in NT), chosen for its emotional warmth. Translations render "longing," "anhelando," "sich sehnen," capturing the earnest affection that characterized Paul's pastoral relationship. DESIRE AND COVETING
en: longing | **es:** anhelando | **fr:** ὁμειρόμενοι | **de:** sich-sehnen 1Thess 2:8

ἵνα G2443 *Conj* (671×)

So that, in order that (purpose/result conjunction); rarely as interrogative 'why?' with ti.

The most common purpose conjunction in the New Testament, hina introduces clauses expressing intention or result — 'so that Scripture might be fulfilled' (Matt 1:22). German damit, French afin que, and Spanish para que all capture this purposive force with remarkable consistency across 665 occurrences. In six rare instances, however, hina pairs with ti to form the interrogative hina ti ('why? for what purpose?'), echoing the Hebrew lammah. Jesus' cry from the cross, 'hina ti me egkatelipes?' (Matt 27:46), is the most memorable example of this distinct construction.

1. so that, in order that (purpose/result) (665×) Purpose or result conjunction meaning 'so that' or 'in order that,' introducing subordinate clauses of divine intent, human aim, or consequential outcome. Overwhelmingly dominant at 665 occurrences, rendered damit (Ger.), afin que (Fra.), para que (Spa.). Central to Johannine theology: 'that whoever believes in him should not perish' (John 3:16; Matt 1:22). PURPOSE CONJUNCTION
en: so-that, that, that- | **es:** para-que, para–que, que | **fr:** afin-que | **de:** damit Matt 1:22; Matt 2:15; Matt 4:3; Matt 4:14; Matt 5:29

2. why? (interrogative, with τί) (6×) Interrogative adverb 'why? for what purpose?' formed by combining hina with ti (hina ti = 'in order that what?'). A distinct construction functioning as a question word, not a purpose clause. Found in Jesus' Psalm 22 quotation on the cross (Matt 27:46) and in Acts 4:25 quoting Psalm 2. Spanish Por qué and the shift from purposive to interrogative mark this as a separate lexical function. INTERROGATIVE PRONOUNS
en: For-, for-, for-why | **es:** Para-qué, Por-qué, para- | **fr:** afin-que, afin-que- | **de:** damit, damit- Matt 9:4; Matt 27:46; Luke 13:7; Acts 4:25; Acts 7:26

ἵνα G2444

in order that, so that, that (conjunction of purpose or result); where (relative adverb)

Primarily a conjunction introducing purpose ('in order that'), result ('so that'), or content clauses ('that'). Originally a local adverb meaning 'where' or 'in which place' in Homer, by classical Attic it grammaticalized into the dominant purpose marker. The New Testament overwhelmingly uses ἵνα for purpose and result: 'God sent his Son that the world might be saved,' 'I write these things that you may know.' Some modern scholars detect Semitic influence in certain ἵνα constructions. The word pairs with the subjunctive mood to express intention, divine plan, and desired outcomes—making it theologically loaded in texts describing God's redemptive purposes.

Ἰόππη G2445 *N-AFS* (10×)

Joppa — the Mediterranean port city (modern Jaffa/Yafo) central to the Cornelius conversion narrative

The proper noun Ἰόππη (Ioppe) designates Joppa, the ancient Mediterranean port city on the coast of Palestine (modern Jaffa/Yafo, now part of Tel Aviv). All ten NT occurrences fall within Acts 9-11, anchoring two pivotal narratives: the raising of Tabitha/Dorcas (Acts 9:36-43) and the conversion of Cornelius. Peter resides in Joppa at the house of Simon the tanner and there receives his vision of the sheet with unclean animals (Acts 10:5-8, 32; 11:5, 13). Joppa thus becomes the geographic hinge where the gospel first opens to the Gentiles. Spanish 'Jope,' Arabic ﻳﺎﻓﺎ, Hindi याफा, and Korean 욥바 all preserve the ancient name.

(10×) The Mediterranean port city of Joppa (modern Jaffa/Yafo), located on the Palestinian coast. In Acts it serves as the setting for Peter's miracle of raising Tabitha from death (Acts 9:36-43), his stay with Simon the tanner (Acts 9:43; 10:6, 32), and his rooftop vision that declared all foods clean (Acts 10:5-8; 11:5, 13). Joppa functions as the geographic and narrative bridge between the Jewish and Gentile missions, since from here Peter departs for Cornelius's house in Caesarea. The city was already known from the OT as Jonah's port of departure (Jonah 1:3). GEOGRAPHY AND SPACE
en: Ioppe | **es:** Ióppē | **fr:** Joppé | **de:** Joppe Acts 9:36; Acts 9:38; Acts 9:42; Acts 9:43; Acts 10:5

Ἰορδάνης G2446 *N-DMS* (15×)

The Jordan; the principal river of Palestine, site of John's baptism and key biblical events.

Iordanēs is the Greek form of Hebrew Yardēn, the river that runs from the Sea of Galilee southward to the Dead Sea. In the NT the Jordan is primarily the setting of John the Baptist's ministry: crowds from Jerusalem and all Judea came out to be baptized in its waters (Matt 3:5–6), and Jesus himself came from Galilee to be baptized there (Matt 3:13). The river also serves as a geographical boundary marker — 'beyond the Jordan' (Matt 4:15, 25; 19:1) designates the

Transjordan region. Its OT echoes — Israel's crossing under Joshua, Elijah and Elisha's miracles — lend it deep symbolic resonance as a place of transition and divine encounter.

(15×) The Jordan River, Palestine's principal watercourse flowing from the Sea of Galilee to the Dead Sea. In the NT it appears chiefly as the site of John the Baptist's baptismal ministry (Matt 3:5–6; Mark 1:5) and of Jesus' own baptism (Matt 3:13; Mark 1:9). Also functions as a geographic boundary marker, with 'beyond the Jordan' denoting the Transjordan region (Matt 4:15, 25; 19:1). Rendered uniformly across languages — Spanish 'Jordán,' French 'Jourdain,' German 'Jordan.' **RIVERS AND STREAMS**

en: Iordanēs, Jordan | **es:** Iordánēs, Jordán | **fr:** Jourdain | **de:** Jordan Matt 3:5; Matt 3:6; Matt 3:13; Matt 4:15; Matt 4:25

ἰός G2447 *N-GMS* (3×)

rust, corrosion; poison, venom; destructive or corrupting substance

This noun has two distinct but related meanings: rust or corrosion on metal, and poison or venom from serpents. Romans 3:13 quotes Psalm 140, 'the poison of asps is under their lips,' describing human speech as venomous. James 3:8 calls the tongue 'full of deadly poison,' extending the venom metaphor. James 5:3 speaks literally of rust: 'your gold and silver have rusted, and their rust will be a witness against you.' Classical usage includes rust on iron, verdigris on copper, and patina on bronze. The word's dual sense—corrosion that destroys metals and venom that kills—makes it apt for describing anything with destructive, corrupting power.

(3×) The single sense encompasses corrosive or poisonous substances, whether literal (rust on metal) or metaphorical (venomous speech). James uses both: literal rust witnessing against hoarded wealth (5:3) and metaphorical poison describing the tongue's deadly potential (3:8). Romans quotes the psalm about serpent venom under the lips of the wicked. The Spanish glosses distinguish 'veneno' (poison) and 'óxido' (rust), while German has simply 'Gift' (poison). The conceptual unity is destructive substance—rust destroys material wealth, venom destroys life, and slanderous speech destroys relationships and reputations. Whether corroding metal or corrupting flesh, the word denotes something that damages, defiles, or destroys what it contacts. **GEOGRAPHY AND SPACE**

en: corrosion, of-poison, venom | **es:** de-veneno, veneno, óxido | **fr:** Gift, venin | **de:** Gift Rom 3:13; Jas 3:8; Jas 5:3

Ἰούδα G2448 *N-GMS* (8×)

Judah; a personal or tribal name (genitive form) referring to the patriarch, the tribe, or the territory of Judah

The genitive form of Ioudas (Judah), appearing in contexts that invoke the patriarch and his tribal legacy. Most occurrences reference the tribe or territory of Judah: Micah's prophecy quoted in Matt 2:6 declares Bethlehem 'by no means least among the rulers of Judah'; Luke 1:39 locates Mary's journey 'into the hill country of Judah'; and Heb 7:14 and 8:8 connect Christ's priesthood and the new covenant to 'the tribe of Judah.' One occurrence in Luke 3:26 names an ancestor in Jesus' genealogy as 'Ioda' (a variant personal name in the Lucan genealogical tradition, distinct from the patriarch). Spanish 'Judá' and French 'Juda' transliterate uniformly, while the underlying Hebrew Yehudah ('praise') anchors the name's theological resonance.

1. of Iouda (7×) The patriarch Judah, his tribe, or its territory – used in the genitive to denote origin, belonging, or geographic reference. Matt 2:6 twice names 'the land of Judah' (ge Iouda) in the Bethlehem oracle; Luke 1:39 sets Mary's visitation 'in the hill country of Judah'; Heb 7:14 declares that 'our Lord has sprung from Judah'; and Heb 8:8 quotes Jeremiah's promise of a new covenant 'with the house of Judah.' Spanish 'de Judá' and German 'Juda' preserve the genitival relationship linking persons and places to the patriarch whose name means 'praise.' **JUDAH JUDAS NAME**

en: Ioudas, of-Iouda, of-Ioudas | **es:** Ioudá, de-Ioudas, de-Ioudá | **fr:** Juda | **de:** Juda, Ἰούδα Matt 2:6; Luke 1:39; Heb 7:14; Heb 8:8

2. ōda (1×) A personal name 'Ioda' (variant: Joda) in Luke 3:26, an ancestor in Jesus' genealogy through Mary's line. This figure appears only here and is distinct from the patriarch Judah, though the genitive form is morphologically identical. Spanish 'Iodá,' German 'Ioda,' and French 'Juda' transliterate the name, which belongs to the otherwise unattested generations between David and the post-exilic period in Luke's genealogical tradition. **JUDAH JUDAS NAME**

en: Iōda | **es:** Iōdá | **fr:** Juda | **de:** Ἰωδὰ Luke 3:26

Ἰουδαῖος G2449 *N-GFS* (44×)

Judea — the southern province of Palestine centered on Jerusalem, heartland of the Jewish nation

Ioudaia designates the geographical region of Judea, the southern heartland of Palestine with Jerusalem as its capital. Across its 44 New Testament occurrences, the name carries both a narrow political sense — the Roman province governed by prefects and procurators — and a broader traditional sense encompassing the ancient tribal territory of Judah. It appears at the very threshold of the Gospel narrative: Jesus is born 'in Bethlehem of Judea' (Matt 2:1, 5), John baptizes 'in the wilderness of Judea' (Matt 3:1), and crowds stream from Judea to hear Jesus (Matt 4:25; Mark 3:7-8). In Acts, Judea becomes the staging ground for the church's expansion outward: 'you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth' (Acts 1:8). The translations uniformly render it: Spanish 'Judea,' French 'Judee,' German 'Judäa.'

Judea (geographical region) (44×) The geographical-political region of Judea (Ioudaia, literally 'the Jewish [land]'), the southern province of Roman Palestine centered on Jerusalem and extending from the Judean hill country to the Dead Sea and Negev. Functions as a narrative setting for the birth of Jesus (Matt 2:1, 5-6), John's baptismal ministry (Matt 3:1; Mark 1:5), and the early church's missionary base (Acts 1:8; 8:1; 9:31). Contrasted with Galilee to the north and Samaria between them, forming the tripartite geographic framework of Luke-Acts. All 44 occurrences refer to this single region in various grammatical cases — genitive of origin, dative of location, accusative of destination. **GEOGRAPHY AND SPACE**

en: Ioudaia, of-Ioudaia | **es:** Ioudaia, Ioudaía, Ioudaías | **fr:** Judée | **de:** Judaea, Judäa Matt 2:1; Matt 2:5; Matt 2:22; Matt 3:1; Matt 3:5

Ἰουδα-ΐζω G2450 *V-PNA* (1×)

to Judaize, to live like Jews, to adopt Jewish customs and practices

The verb Ἰουδαΐζω means to adopt Jewish customs, follow Jewish law, or live according to Jewish practices—especially used of Gentiles taking on Jewish identity or Jews insisting on Jewish observance. Galatians 2:14 records Paul's confrontation with Peter: "If you, though a Jew, live like a Gentile and not like a Jew, how can you compel the Gentiles to Judaize?" The verb critiques requiring Gentile believers to adopt Jewish boundary markers (circumcision, food laws). Translations render it "to Judaize" or "to live like Jews," the practice of imposing Jewish identity requirements on Gentile Christians.

(1×) Paul challenges Peter: πῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαΐζειν; (Gal 2:14)—how can you compel Gentiles to Judaize? The verb means to adopt Jewish practices, live according to Jewish customs, or require Jewish identity markers (circumcision, dietary laws, festival observance). The issue is whether Gentile believers must become culturally/legally Jewish to be fully Christian. Paul's rebuke targets the inconsistency: Peter lives like a Gentile when convenient but pressures Gentiles to Judaize. Translations render "to Judaize," "judaizar," "judaisieren," the practice of requiring Jewish observance beyond faith in Christ. **JEWISH PERSON**

en: to-Judaize | **es:** a-judaizar | **fr:** ἰουδαΐζειν | **de:** judaisieren Gal 2:14

Ἰουδαῖος G2451 *Adj-DMP* (1×)

Jewish, pertaining to Jews or Judaism; relating to Jewish customs or identity

The adjective Ἰουδαϊκός describes things Jewish—pertaining to

Jewish customs, practices, or identity. It can modify myths, traditions, laws, or ways of life. Titus 1:14 warns against "Jewish myths" (Ἰουδαϊκοῖς μύθοις) and commandments of those who reject the truth. The phrase refers to Jewish-influenced false teaching, possibly involving genealogies, speculative traditions, or legal scrupulosity that distracted from the gospel. The adjective marks these teachings as rooted in Jewish tradition rather than apostolic truth. Translations render it "Jewish" (English), "judíos" (Spanish), the straightforward ethnic-religious designation.

(1×) Paul warns Titus against Ἰουδαϊκοῖς μύθοις—Jewish myths (Titus 1:14)—and commandments of truth-rejecters. The adjective describes teachings rooted in Jewish tradition: possibly speculative genealogies, halakic disputes, or apocryphal legends being promoted in Crete. The warning targets not Judaism per se but false teachers using Jewish tradition to promote error. The adjective Ἰουδαϊκός simply means "Jewish," pertaining to Jewish customs or teachings. The context clarifies that these particular Jewish-influenced teachings are μῦθοι—myths or fables—distracting from sound doctrine. Translations uniformly render "Jewish," "judíos," "juedisch." **JEWISH PERSON**

en: to-Jewish | **es:** a-judíos | **fr:** Ἰουδαϊκοῖς | **de:** juedisch Titus 1:14

Ἰουδαῖος G2452 *Adv* (1×)

Jewishly, in a Jewish manner, according to Jewish customs

The adverb Ἰουδαϊκῶς means "in a Jewish manner" or "according to Jewish customs"—living according to Jewish practices and identity markers. Galatians 2:14 contrasts living Jewishly with living like Gentiles: Paul confronts Peter for living ἐθνικῶς (like a Gentile) rather than Ἰουδαϊκῶς, yet compelling Gentiles to Judaize. The adverb describes a lifestyle pattern defined by Jewish boundary markers—circumcision, dietary laws, Sabbath observance, etc. The issue is whether these practices are required for Christian identity. Translations render it "like Jews" or "Jewishly," describing the manner of life according to Torah observance.

(1×) Paul's confrontation asks: εἰ σὺ Ἰουδαῖος ὑπάρχων ἐθνικῶς καὶ οὐχὶ Ἰουδαϊκῶς ζῇς (Gal 2:14)—if you, being a Jew, live like a Gentile and not Jewishly. The adverb Ἰουδαϊκῶς describes living according to Jewish customs: keeping dietary laws, observing festivals, maintaining purity codes. Peter had been eating with Gentiles (living ἐθνικῶς) until the circumcision party arrived, then withdrew (reverting to Ἰουδαϊκῶς). Paul exposes the inconsistency: if Peter doesn't live Jewishly, why compel Gentiles to? Translations render "like Jews," "judaicamente," "juedisch," the adverbial manner of Torah-observant living. **JEWISH PERSON**

en: like-Jews | **es:** judaicamente | **fr:** Ἰουδαϊκῶς | **de:** juedisch Gal 2:14

Ἰουδαῖος G2453 *Adj-DFS* (195×)

Jewish person; Judea — an adjective denoting Jewish identity, used substantively for a Jew or geographically for the region of Judea.

In the New Testament, Ioudaios identifies someone as belonging to the Jewish people — ethnically, religiously, or both. It appears nearly 200 times, especially in John's Gospel where it often designates the Jerusalem leadership in contrast to Jesus and his followers. The word carries rich theological weight: these are God's covenant people through whom salvation comes (John 4:22). In one instance (John 3:22), the feminine form refers geographically to Judea, the ancestral homeland. Spanish and German translations consistently render the substantive as 'Judío/Juden,' while the geographic sense receives distinct treatment ('Judea/Judäa'), confirming the two-sense distinction.

1. Jewish person, Jew (194×) A person identified as Jewish by ethnicity, religion, or covenant membership. Used substantively across all cases, numbers, and genders. The near-unanimous cross-linguistic rendering — 'Jews' (eng), 'Judíos' (spa), 'Juif' (fra), 'Juden' (deu) — reflects a stable referent. In John's Gospel especially, the term often narrows to the religious authorities opposing Jesus (John 5:16, 7:1), though it also carries the broader sense of the covenant nation (Rom 1:16; Matt 27:11). **JEWISH PERSON**

en: Ioudaioi, Jews | **es:** -Ioudaîoi, Ioudaioi, Ioudaíōn | **fr:** Juif | **de:** Jude, Juden Matt 27:11; Matt 27:29; Matt 28:15; Mark 7:3; Mark 15:2

2. Judea, Jewish region (1×) Geographic reference to Judea (hē Ioudaia, sc. gē), the southern region of Palestine associated with the tribe of Judah. At John 3:22, Jesus goes 'into the Judean land' (eis tēn Ioudaian gēn), and Spanish ('Judea') and German ('Judäa') translations distinguish this territorial sense from the ethnic one. This preserves the classical Greek pattern where the feminine adjective with an implied noun (gē) designates a territory. **GEOGRAPHY AND SPACE**

en: Ioudaia | **es:** Ioudaía | **fr:** Juif | **de:** Juden John 3:22

Ἰουδα-ϊσμός G2454 *N-DMS* (2×)

Judaism, the Jewish religious system and way of life

Judaism refers to the entire Jewish religious system—its laws, traditions, festivals, and way of life rooted in the Torah. Paul uses the term in Galatians to describe his former zealous commitment to the ancestral traditions that he once defended with such passion. The word encompasses both the theological framework and the lived practice of Jewish faith in the first century, including its dietary laws, Sabbath observance, temple worship, and the rich body of rabbinic interpretation that distinguished Jewish identity.

(2×) The Jewish religious system and way of life. Paul uses this term autobiographically in Galatians 1:13-14, contrasting his former extreme zeal for ancestral traditions with his new calling to proclaim Christ among the Gentiles. Multilingual renderings uniformly treat this as the proper designation for the Jewish faith system: English 'Judaism,' Spanish 'Judaísmo,' German 'Judentum'—all recognizing it as the comprehensive term for Jewish religious practice and identity. **JEWISH PERSON**

en: Judaism | **es:** Judaísmo | **fr:** Ἰουδαϊσμῷ | **de:** Judentum Gal 1:13; Gal 1:14

Ἰούδας G2455 *N-GMS* (37×)

Judas / Judah — proper name from Hebrew yehudah, borne by the patriarch, the betrayer, and several others

Ioudas is the Greek form of Hebrew Yehudah ('praised' or 'thanksgiving'), used in the New Testament for at least seven distinct individuals. The patriarch Judah appears in the genealogies (Matt 1:2-3) and the tribal designation 'lion of the tribe of Judah' (Rev 5:5). The most frequent referent is Judas Iscariot, whose name has become virtually synonymous with betrayal in every language — Spanish 'Judas,' French 'Judas,' German 'Judas,' all carrying that somber overtone. Other bearers include Judas son of James the apostle (Luke 6:16; John 14:22), Judas the brother of Jesus (Matt 13:55; Jude 1), Judas of Galilee the rebel (Acts 5:37), Judas called Barsabbas (Acts 15:22), and Judas of Damascus who housed Paul (Acts 9:11).

Judas / Judah (proper name) (37×) The proper name Ioudas (from Hebrew Yehudah), applied to multiple individuals across the NT including the patriarch Judah son of Jacob (Matt 1:2-3; Rev 5:5; 7:5), Judas Iscariot the betrayer (Matt 10:4; 26:14-47; John 13:2, 26-30), Judas son of James the apostle (Luke 6:16; John 14:22; Acts 1:13), Judas the Lord's brother (Matt 13:55; Jude 1), Judas of Galilee (Acts 5:37), Judas Barsabbas (Acts 15:22, 27), and Judas of Damascus (Acts 9:11). The geographic and tribal use — 'land of Judah' (Matt 2:6), 'tribe of Judah' (Heb 7:14) — preserves the patriarchal connection. **JUDAH JUDAS NAME**

en: Ioudas | **es:** Iouda, Ioudas, Ioúdan | **fr:** Judas | **de:** Judas Matt 1:2; Matt 1:3; Matt 10:4; Matt 13:55; Matt 26:14

Ἰουλία G2456 *N-AFS* (1×)

Julia, a Christian woman in Rome greeted by Paul

Julia is mentioned in Romans 16:15 among the believers Paul greets in Rome. She is listed alongside Philologus (possibly her husband or brother), Nereus and his sister, and Olympas. The name was common in Rome, particularly among slaves and freedwomen of the imperial household (gens Julia). Paul's greetings reveal the network of Christian community in Rome before his arrival. Nothing further is

known about Julia beyond this reference. Translations transliterate the name: "Julia" (English/German), "Julie" (French), treating it as a proper noun without interpretive addition.

(1×) Paul's concluding greetings include Ἰουλίαν (Rom 16:15), a woman in the Roman Christian community. She appears with Philologus (likely related), Nereus and his sister, and Olympas—possibly a household or cell group. The name Julia was common in Rome, especially among those connected to the gens Julia (the imperial family). These greetings reveal the composition of early Roman Christianity: diverse, including both Jews and Gentiles, slaves and free. Translations simply transliterate: "Julia," "Julie," with no additional information available beyond her inclusion in Paul's greetings. **PROPER NAMES (PERSONAL)**

en: Ioulian | **es:** a-Ioulían | **fr:** Julie | **de:** Julia Rom 16:15

Ἰούλιος G2457 *N-DMS* (2×)

Julius, a Roman centurion who guarded Paul during his voyage to Rome

Julius was a centurion of the Augustan cohort entrusted with escorting Paul to Rome for trial. Luke's account highlights his humane treatment of the apostle, allowing him to visit friends in Sidon for care (Acts 27:3). The name, derived from the prominent Roman gens Julia, signals his status within the imperial military structure. His measured authority during the perilous voyage contrasts with the ship's crew and reflects the providential care surrounding Paul's journey.

(2×) The centurion appears twice by name in Acts 27, where Luke emphasizes his kindness (φιλανθρώπως, 27:3) toward Paul. The multilingual evidence preserves the Greek transliteration alongside Latin-influenced renderings (French 'Julius', Spanish/German forms), marking this as a proper Roman name rather than a title or descriptor. His role as military escort places him at the intersection of Roman authority and divine protection over Paul's mission. **PROPER NAMES (PERSONAL)**

en: Ioulios | **es:** Ioúlios | **fr:** Julius | **de:** Ἰουλίῳ, Ἰούλιος Acts 27:1; Acts 27:3

Ἰουνίας G2458 *N-AFS* (1×)

Junias (or Junia), a fellow worker and relative of Paul, notable among the apostles

Junias appears in Romans 16:7, where Paul greets Andronicus and Junias (or Junia) as his relatives (συγγενεῖς, fellow Jews) and fellow prisoners who are "well known among the apostles." Whether the name is masculine (Junias) or feminine (Junia) is debated; the accusative form Ἰουνιᾶν could be either. Many early interpreters understood it as a woman's name (Junia was common; Junias was rare). If feminine, Junia is a female apostle, imprisoned for the faith and recognized by the apostolic circle. The phrase "notable among the apostles" indicates their significant reputation in the early church.

(1×) Paul greets Ἰουνιᾶν (Rom 16:7) with Andronicus—kinsmen, fellow prisoners, "notable among the apostles," believers before Paul. The accusative Ἰουνιᾶν could be masculine (Junias) or feminine (Junia). Early church fathers predominantly read it as feminine; Junia was a common Roman name, Junias extremely rare. If Junia, she is a female apostle (or recognized by apostles), imprisoned for Christ, esteemed in the early church. The phrase ἐπίσημοι ἐν τοῖς ἀποστόλοις suggests either membership in or recognition by the apostolic circle. Translations render "Junias" or "Junia," often noting the gender ambiguity. **PROPER NAMES (PERSONAL)**

en: Iounian | **es:** a-Iounían | **fr:** Junias | **de:** Junias Rom 16:7

Ἰοῦστος G2459 *N-GMS* (3×)

Justus, Roman surname given to three New Testament figures

Justus appears as the surname of three different men in the New Testament. Acts 1:23 identifies Joseph called Barsabbas, who was surnamed Justus, one of two candidates to replace Judas. Acts 18:7 mentions Titius Justus, a God-fearer in Corinth whose house Paul used after leaving the synagogue. Colossians 4:11 sends greetings from Jesus who is called Justus, a fellow worker for the kingdom. The Latin name means 'just' or 'righteous,' and may have been adopted by Jewish converts or given as a second name for Gentile contexts. The three men share only the name, representing different aspects of early church life—leadership selection, house church hosting, and Pauline co-workers.

(3×) The single sense identifies the cognomen or surname shared by three distinct individuals. Acts 1:23's Joseph Justus represents early church governance—choosing apostolic leadership through prayerful discernment and lot-casting. Acts 18:7's Titius Justus represents the God-fearer bridge community and house church movement—his home became the base for Paul's extended Corinthian ministry. Colossians 4:11's Jesus Justus represents Jewish Christian co-workers in Paul's missionary band. The multilingual renderings uniformly transliterate, recognizing this as a proper name. The shared name across different men shows the common practice of Latin names in Hellenistic Judaism and early Christianity. **PROPER NAMES (PERSONAL)**

en: Ioustos | **es:** Ioûstos | **fr:** Justus, Ἰοῦστος | **de:** Ἰούστου, Ἰοῦστος Acts 1:23; Acts 18:7; Col 4:11

ἱππ-εύς G2460 *N-AMP* (2×)

horsemen, cavalry soldiers who ride horses into battle or for rapid transport

The term denotes mounted soldiers, distinct from infantry, valued for mobility and tactical advantage. In Acts 23, Claudius Lysias deploys an extraordinary military escort—200 soldiers, 70 horsemen, and 200 spearmen—to protect Paul from assassination during his transfer to Caesarea (23:23). The scale of this detachment, especially the cavalry contingent, underscores the seriousness of the threat and the commander's determination to deliver Paul safely to the governor Felix. By verse 32, the infantry returns while the horsemen continue, suggesting the cavalry alone sufficed for the final leg of the journey.

(2×) Both occurrences in Acts describe Roman cavalry deployed for Paul's protection. The LSJ lexicon traces usage from classical chariot-fighters through aristocratic bodyguards to professional cavalry units. The Spanish 'jinetes' and French 'cavalier' capture the mounted warrior concept, while the context shows these ἱππεῖς functioning as elite escort troops within Roman military logistics, capable of sustained rapid movement across terrain. **HORSEMAN CAVALRYMAN**

en: horsemen | **es:** jinetes | **fr:** cavalier | **de:** ἱππεῖς Acts 23:23; Acts 23:32

ἱππικός G2461 *Adj-GNS* (1×)

pertaining to horses or cavalry; of horsemen or mounted troops

The adjective ἱππικός relates to horses, horsemen, or cavalry—equestrian or pertaining to mounted forces. Revelation 9:16 uses it in describing John's vision: "The number of the mounted troops was twice ten thousand times ten thousand" (τὸ ἀριθμὸν τοῦ στρατεύματος τοῦ ἱππικοῦ). The phrase describes an enormous cavalry force, part of the apocalyptic imagery of judgment. Classical usage applies ἱππικός to horses, horsemen, equestrian training, or cavalry units (as opposed to infantry). The translations consistently render it "cavalry" (English), "caballería" (Spanish), "Reiterei" (German), the mounted military force.

(1×) Revelation's sixth trumpet vision includes τὸ ἀρίθμημα τοῦ στρατεύματος τοῦ ἱππικοῦ—the number of the cavalry (9:16): 200 million. The adjective ἱππικός pertains to horses or horsemen, here designating a vast mounted army releasing plagues. Classical usage distinguishes ἱππικός (cavalry, mounted) from πεζός (infantry, foot soldiers). The genitive ἱππικοῦ modifies στρατεύματος (army), specifying cavalry forces. The apocalyptic image emphasizes overwhelming military power under divine judgment. Translations uniformly render "cavalry," "caballería," "Reiterei," the mounted troops in John's vision. **HORSEMAN CAVALRYMAN**

en: cavalry | **es:** caballería | **fr:** Reiterei | **de:** Reiterei Rev 9:16

ἵππος G2462 *N-AMP* (17×)

Horse; the domesticated equine, especially as associated with warfare and apocalyptic vision.

Hippos is the standard Greek word for horse, and in the New Testament it appears overwhelmingly in the Book of Revelation's apocalyptic visions. The four horsemen ride out on white, red, black, and pale horses (Rev 6:2-8), and a terrifying cavalry of two hundred million appears with horses that have lion-like heads breathing fire and sulfur (Rev 9:7-19). The only occurrence outside Revelation is James 3:3, where a horse's bit illustrates how something small controls something large. French and German both render the word 'Pferde,' while Spanish uses 'caballo' — all pointing to the same familiar animal.

horse (17×) A horse, the domesticated equine animal, used predominantly in apocalyptic and illustrative contexts. In Revelation it appears in the visions of the four horsemen (Rev 6:2, 4, 5, 8), the demonic cavalry (Rev 9:7, 9, 17, 19), and the armies of heaven riding white horses (Rev 19:11, 14, 18, 19, 21). James 3:3 uses the horse and its bit as an analogy for controlling the tongue. The military and visionary associations dominate the NT usage, unlike classical Greek where horses appear in everyday contexts. **HORSEMAN CAVALRYMAN**

en: a-horse, horse, horses | **es:** a-caballos, caballo, caballo, | **fr:** Pferde | **de:** Pferde Jas 3:3; Rev 6:2; Rev 6:4; Rev 6:5; Rev 6:8

Ἶρις G2463 *N-NFS* (2×)

rainbow, the arc of colored light appearing in the sky, often symbolizing divine glory or covenant

This word evokes the brilliant, multicolored bow that appears when sunlight refracts through water droplets. In Revelation, it transcends meteorology to become a symbol of divine majesty and faithfulness. The rainbow around the throne (Rev 4:3) recalls God's covenant with Noah, while the angel 'clothed with a cloud, with a rainbow over his head' (10:1) carries echoes of divine presence and promise. John's vision transforms a natural phenomenon into an emblem of God's unchanging character amid apocalyptic upheaval.

(2×) The two occurrences in Revelation place the rainbow in contexts of theophany and angelic splendor. Classical Greek used ἶρις for both the messenger-goddess Iris and the physical rainbow, as well as the colored iris of the eye—all sharing the quality of radiant, multihued brilliance. The multilingual glosses (Spanish 'arco iris', French 'Regenbogen' [German origin], German 'Regenbogen') all point to the celestial arc, reinforcing the apocalyptic imagery of divine glory surrounding the throne and the mighty angel. **BOW WEAPON RAINBOW**

en: a-rainbow, rainbow | **es:** arco-iris, arcoíris | **fr:** Regenbogen | **de:** Regenbogen Rev 4:3; Rev 10:1

Ἰσαάκ G2464 *N-AMS* (20×)

Isaac; the patriarch, son of Abraham and Sarah, child of promise and ancestor of Israel.

The indeclinable Greek form of Hebrew Yitschaq ('he laughs'), naming the long-awaited son born to Abraham and Sarah. In the New Testament Isaac appears in genealogies (Matt 1:2), in Jesus' teaching about the patriarchs at the eschatological banquet (Matt 8:11), and in theological arguments about divine promise versus human effort (Rom 9:10; Gal 4:28). He is the hinge figure between Abraham's faith and Jacob's twelve tribes. Transliterations remain remarkably stable across languages—Spanish 'Isaac,' French 'Isaac,' German 'Isaak'—reflecting the name's deep cross-cultural familiarity.

Isaak (20×) The patriarch Isaac, son of Abraham and Sarah, born according to divine promise. All 20 occurrences refer to this single historical and theological figure, whether in genealogical lists (Matt 1:2), Jesus' reference to the God 'of Abraham, Isaac, and Jacob' (Matt 22:32; Mark 12:26), or Paul's argument about the children of promise (Rom 9:10). The name's consistent transliteration across all target languages confirms its universal recognition as a proper noun. **ISAAC PATRIARCH NAME**

en: Isaak, of-Isaak | **es:** Isaàk, Isaák, a-Isaák | **fr:** Isaac | **de:** Isaak Matt 1:2; Matt 8:11; Matt 22:32; Mark 12:26

ἰσ-άγγελος G2465 *Adj-NMP* (1×)

equal to angels, like angels; having angelic characteristics or status

The adjective ἰσάγγελος (literally "equal to angels") describes someone having angelic qualities or status. Luke 20:36 uses it in Jesus's teaching about the resurrection: those who attain the resurrection "cannot die anymore, for they are equal to angels and are sons of God, being sons of the resurrection." The comparison emphasizes immortality and transformation: resurrected believers will be like angels in that they don't die and don't marry. The word doesn't mean believers become angels but share certain angelic characteristics. Translations render it "like angels" or "equal to angels," preserving the comparison to angelic immortality and nature.

(1×) Jesus teaches that resurrected believers will be ἰσάγγελοι—equal to angels (Luke 20:36). The compound adjective (ἴσος + ἄγγελος) indicates sharing angelic characteristics, specifically immortality: "they cannot die anymore." The context addresses Sadducean questions about marriage in resurrection; Jesus explains resurrected life transcends marriage because, like angels, they are immortal. The comparison is functional, not ontological: not that humans become angels, but that they share immortality and non-marrying existence. Translations render "like angels," "iguales a ángeles," "égal aux anges," the angelic-like status of resurrection life. **ANGELS AND MESSENGERS**

en: like-angels | **es:** iguales-a-ángeles | **fr:** égal-aux-anges | **de:** ἰσάγγελοι Luke 20:36

Ἰσσαχάρ G2466 *N-GMS* (1×)

Issachar, the ninth son of Jacob and ancestor of one of the twelve tribes of Israel

Issachar was the ninth son of Jacob, born to Leah through her maidservant. His name, derived from the Hebrew meaning 'there is recompense,' became the designation for one of Israel's twelve tribes. In Revelation 7:7, representatives from the tribe of Issachar are numbered among the 144,000 sealed servants, standing as one witness to God's covenant faithfulness across all the tribes.

(1×) This proper name appears in John's vision of the sealed servants from Israel's tribes. The multilingual glosses preserve the Hebrew phonetic form across European languages (Spanish Issachár, French/German Issachar), maintaining the tribal identity even in translation. Revelation 7:7 lists Issachar fifth in the apocalyptic census, between Gad and Zebulun. **PROPER NAMES (PERSONAL)**

en: of-Issachar | **es:** de-Issachár | **fr:** Issachar | **de:** Issachar Rev 7:7

εἴδω G2467

I know (perfect of εἶδω with present meaning); to have seen and therefore know

The perfect tense of a verb meaning 'to see,' but functioning with present meaning: 'I know' (because I have seen). This is Greek's primary verb for knowledge—not theoretical but experiential, rooted in perception. The full paradigm includes an aorist εἶδον ('I saw') used as past tense for ὁράω, and this perfect οἶδα ('I know') with present force. The pattern reflects Proto-Indo-European roots shared with Latin video and Germanic 'wit.' Biblical writers employ it for knowledge of God, awareness of facts, and recognition of truth. Paul contrasts knowing in part with knowing fully. Jesus asks, 'Do you know what I have done for you?' The verb assumes knowledge comes through sight—or divine revelation that counts as seeing.

εἰμί G2468

I am, you are (present indicative of εἰμί in various persons); simple assertion of being

Present indicative forms of the verb 'to be' across persons and dialects. The range includes Aeolic ἔμμι, Doric and Epic variations,

standard Attic forms, and Ionic alternates. These forms state simple existence, predication, identity, and location—the backbone of Greek predication. In biblical texts they bear theological weight in Jesus' 'I am' statements, divine self-revelation, apostolic claims, and identity declarations. Every dialect variation reflects regional linguistic history, but the core semantic function remains constant: asserting what is, who someone is, or where something exists. Foundation of all Greek discourse.

ἰσκαριώθ G2469 *N-AMS* (11×)

Iscariot — surname or epithet of Judas (and once his father Simon), likely meaning 'man of Kerioth'

Ἰσκαριώθ (Iskariōth) is the indeclinable surname or epithet attached to Judas, the disciple who betrayed Jesus. The name likely derives from Hebrew אִישׁ קְרִיּוֹת ('man of Kerioth'), suggesting origin from a town in southern Judah — making Judas possibly the only non-Galilean among the Twelve. The epithet appears in every apostolic list to distinguish this Judas from the other apostle named Judas (Matt 10:4; Mark 3:19; Luke 6:16). It accompanies Judas through his agreement to betray Jesus (Matt 26:14; Mark 14:10; Luke 22:3), and John's Gospel uniquely applies it to Judas' father Simon as well (John 6:71; 12:4; 13:2, 26). The slight variant Ἰσκαριώτης appears in some manuscripts. Spanish 'Iscariote' and Arabic 'إِسْخَرْيُوطِيّ' preserve the identifying epithet.

Iscariot (epithet of Judas) (11×) Iscariot — the distinguishing surname of Judas the betrayer, and once of his father Simon (John 6:71). Probably derived from Hebrew 'man of Kerioth' (אִישׁ קְרִיּוֹת), a town in southern Judah (Josh 15:25), marking Judas as perhaps the only non-Galilean apostle. The epithet appears in every apostolic roster (Matt 10:4; Mark 3:19; Luke 6:16; Acts 1:25 implied) and throughout the betrayal narratives (Matt 26:14; Mark 14:10; Luke 22:3; John 12:4; 13:2, 26). The variant forms Ἰσκαριώθ and Ἰσκαριώτης are purely orthographic. Spanish 'Iscariote' and Hindi 'इस्करियोती' transliterate the name directly. **PROPER NAMES (PERSONAL)**

en: Iskariōth, Iskariōtēs | **es:** Iskariótēs, Iskariōth, Iskariōtou | **fr:** Iscariote | **de:** Iskariot Matt 10:4; Matt 26:14; Mark 3:19; Mark 14:10; Luke 6:16

ἴσος G2470 *Adj-AFS* (8×)

Equal, same, or equivalent in measure, quality, or status; denoting parity or correspondence.

An adjective expressing equality or equivalence, ἴσος appears in contexts where parity — whether fair or provocative — is at stake. The laborers in Jesus' vineyard parable complain that the master has made latecomers 'equal' to those who bore the day's heat (Matt 20:12), exposing human resentment at divine generosity. The false witnesses against Jesus at trial cannot produce 'consistent' testimony (Mark 14:56, 59). Most explosively, Jesus is accused of 'making himself equal with God' (John 5:18), and Phil 2:6 speaks of equality with God as something Christ did not grasp at. Spanish igual and French égal preserve both the mathematical and social dimensions of the word.

equal, same, consistent (8×) Equal, equivalent, or consistent in quantity, quality, or status, implying a measured correspondence between two things. The vineyard workers protest that the master has made the latecomers ἴσους — equal — to them (Matt 20:12), exposing the scandal of grace. At Jesus' trial, the false witnesses fail to give ἴσαι (consistent, agreeing) testimony (Mark 14:56, 59), where the sense shades toward 'matching' or 'in agreement.' The most theologically charged usage is John 5:18, where Jesus is accused of making himself ἴσον τῷ θεῷ ('equal with God'), and Phil 2:6, where τὸ εἶναι ἴσα θεῷ ('equality with God') frames the great kenosis hymn. Luke 6:34 and Acts 11:17 apply the term to equivalent measure in lending and divine gifting. **EQUAL SAME WORTH**

en: consistent, equal, same | **es:** igual, iguales | **fr:** égal | **de:** gleich, ἴσα, ἴσην Matt 20:12; Mark 14:56; Mark 14:59; Luke 6:34; John 5:18

ἰσότης G2471 *N-NFS* (3×)

equality, fairness, equity; equal proportion or just dealing

This noun denotes equality, fairness, or equitable distribution. Paul uses it three times discussing financial equity in the church. In 2 Corinthians 8:13-14 he explains the principle of equality in giving: 'not that others should be eased and you burdened, but by equality... that your abundance may supply their lack... that there may be equality.' Colossians 4:1 commands masters to give servants 'what is just and equal (or fair),' recognizing mutual obligations. Classical usage includes equality, political justice, proportion in ratios, and fair dealing. The New Testament use focuses on equitable distribution—economic balance in the body of Christ and just treatment in social hierarchies.

(3×) The sense emphasizes fair, equitable distribution and treatment. Paul's 2 Corinthians argument for the Jerusalem collection appeals to equality as a principle: the Corinthians' current abundance should meet others' need, anticipating future reciprocity. This isn't absolute uniformity but balancing abundance and lack across the body. The Colossians use extends equality to social relations—masters owing fairness to slaves, acknowledging their Master in heaven who shows no partiality. The Spanish 'igualdad,' French 'égalité,' and German 'Gleichheit' all point to equality/fairness. The word operates in contexts of distribution and relationship, calling for balance, reciprocity, and justice rather than exploitation or inequality. **EQUAL SAME WORTH**

en: equality | **es:** igualdad | **fr:** égalité, ἰσότητα | **de:** Gleichheit 2Cor 8:13; 2Cor 8:14; Col 4:1

ἰσότιμ-ος G2472 *Adj-AFS* (1×)

of equal value, honor, or privilege; sharing the same standing or worth

This compound adjective combines 'equal' with 'honor' or 'value,' describing something or someone sharing equivalent standing. In 2 Peter 1:1, believers receive a faith 'equally precious' (isotimos) with that of the apostles—a stunning claim that the same quality of saving trust is available to all who believe, regardless of their proximity to Jesus during his earthly ministry. The word highlights divine impartiality in distributing spiritual privilege.

(1×) Peter uses this term to describe the democratic nature of saving faith. The Spanish 'de-igual-valor' and German 'gleichwertig' (equal-worth) capture the core semantic of value-equivalence. What the apostles possessed by walking with Jesus, later believers possess through the Spirit—faith of identical quality and honor, removing any hierarchical distinction in access to God. **EQUAL SAME WORTH**

en: equal-in-honor | **es:** de-igual-valor | **fr:** ἰσότιμον | **de:** gleichwertig 2Pet 1:1

ἰσό-ψῡχος G2473 *Adj-AMS* (1×)

like-minded, of equal soul; sharing the same spirit, disposition, or concern

Literally 'equal-souled,' this adjective describes a rare depth of unity in purpose and affection. Paul uses it uniquely of Timothy in Philippians 2:20, saying he has no one else 'like-minded' who will genuinely care for the Philippians' welfare. In context, Timothy stands in sharp contrast to those who 'seek their own interests, not those of Jesus Christ.' The word commends not mere agreement but aligned hearts.

(1×) Paul's exclusive application of isopsychos to Timothy reveals its strength—it describes someone whose very soul resonates with Paul's own pastoral concern. The Spanish 'de-igual-alma' (of-equal-soul) and German 'gleichgesinnt' (like-minded) both preserve the relational intimacy. This is not organizational alignment but spiritual kinship, where two people care about the same things for the same reasons. **AUTO-DETECTED COMMUNITY 11787 WITH 3 SENSES**

en: like-minded | **es:** de-igual-alma | **fr:** ἰσόψυχον | **de:** gleichgesinnt Phil 2:20

Ἰσραήλ G2474 *N-GMS* (68×)

Israel – the covenant people, nation, and land; also the patriarch Jacob renamed by God

The indeclinable proper noun Israel (from Hebrew Yisra'el) appears 68 times in the New Testament, functioning at several referential

levels: the patriarch Jacob (rare in NT), the covenant people ('the children of Israel,' Acts 5:21), the national entity ('the house of Israel,' Acts 7:42), and the land ('the land of Israel,' Matt 2:20-21). Paul exploits the term's layered significance, distinguishing 'Israel according to the flesh' (1 Cor 10:18) from 'the Israel of God' (Gal 6:16). Spanish, French, German, and English all retain the name in virtually identical form, a cross-lingual constancy that mirrors the theological continuity between Old and New Testaments.

Israel (nation/people/patriarch) (68×) The Semitic proper noun designating the covenant people of God in the New Testament, encompassing the nation (Matt 2:6; Luke 1:54), the land (Matt 2:20-21), the twelve tribes (Matt 19:28), and by theological extension the eschatological community ('the Israel of God,' Gal 6:16). Paul's distinction between Israel 'according to the flesh' (1 Cor 10:18) and spiritual Israel does not create a separate lexical sense but reflects theological argumentation. Every target language preserves the name unchanged – Israel in Spanish, French, and German – confirming a single proper-noun identity across all 68 occurrences. ISRAEL NATION NAME

en: Israel, Israēl, of-Israel | **es:** Israel, Israēl, Israél | **fr:** Israël | **de:** Israel Matt 2:6; Matt 2:20; Matt 2:21; Matt 10:6; Matt 10:23

Ἰσραηλείτης G2475 *N-NMP* (9×)

Israelite — a member of the covenant people of Israel, used as a title of theocratic privilege and national identity.

Israelites is not merely an ethnic label but a title weighted with covenant significance. When Peter addresses the crowds as 'Men, Israelites!' (Acts 2:22, 3:12, 5:35) or Paul identifies himself as an Israelite (Rom 9:4, 11:1; 2 Cor 11:22), the word evokes the entire heritage of divine election, promise, and calling. Jesus's remark about Nathanael — 'Behold, truly an Israelite in whom there is no deceit!' (John 1:47) — plays on this theological resonance, linking the name Israel back to the patriarch who wrestled with God. The term carries more weight than 'Hebrew' (Hebraios) or 'Jew' (Ioudaios), deliberately invoking the sacred covenant relationship.

Israelite (a person of Israel) (9×) A member of the nation of Israel, used as a designation of theocratic privilege and covenant identity rather than mere ethnicity. In the NT, it appears in two main patterns: as a vocative address in public speech ('Men, Israelites!' in Acts 2:22, 3:12, 5:35, 13:16, 21:28) and as a predicate of covenant belonging (Rom 9:4, 11:1; 2 Cor 11:22). Jesus's declaration about Nathanael as 'truly an Israelite' (John 1:47) invokes the patriarch Jacob-Israel, linking the name to spiritual authenticity. Translations across languages (Spanish 'Israelitas,' French 'Israelite,' German 'Israelit') preserve the proper-noun quality, reflecting the term's function as a title of honor rather than a generic ethnic marker. ISRAELITE ETHNIC IDENTITY

en: Israelite, Israelites, Israēlitai | **es:** Israelitas, Israēlítēs, Israēlîtai | **fr:** Israélite | **de:** Israelit, Ἰσραηλῖται John 1:47; Acts 2:22; Acts 3:12; Acts 5:35; Acts 13:16

ἵστημι G2476 *V-RPA-GMS* (153×)

To stand, set, place, cause to stand, stand firm, stop, or establish; spanning physical stance, transitive placement, moral endurance, cessation, and institutional confirmation

Histemi is the Greek New Testament's master verb of position and stability, governing everything from where a person physically stands to whether a kingdom endures. Its morphology tells the story: the transitive first aorist (estesa) places and positions, while the intransitive second aorist (esten), perfect (hesteka), and present middle allow persons and things to simply stand. Arabic splits this between waqafa (to stand) and aqama (to set up), exposing the transitive-intransitive divide that Greek encodes through stem alternation. From the devil setting Jesus on the temple pinnacle (Matt 4:5) to Paul's declaration that God's servant 'will be made to stand' (Rom 14:4), histemi anchors the New Testament's theology of divine positioning and human perseverance.

1. stand, be standing (107×) Intransitive: to stand, be standing, or be in a standing position — the core physical-positional sense. Arabic waqafa (to stand) and Korean seo-itda (to be standing) consistently mark static bodily position. The dominant sense (107x), covering crowds standing by the sea (Matt 13:2), workers standing idle in the marketplace (Matt 20:3, 6), and the apocalyptic 'abomination of desolation standing where it should not' (Matt 24:15; Mark 13:14). The perfect tense hestekos ('having taken one's stand') frequently appears as a present-state participle, confirming the stative-resultative meaning. STANDING AND ESTABLISHING

en: having-stood, standing | **es:** de-pie, estando-de-pie, que-está-de-pie | **fr:** se-tenir, se-tenir-debout | **de:** stehen, steht Matt 13:2; Matt 16:28; Matt 20:3; Matt 20:6; Matt 24:15

2. set, place, cause to stand (17×) Transitive causative: to set, place, or cause someone or something to stand in a particular position. Arabic aqama (to set up, establish) and Korean se-uda (to make stand) mark the agentive placement. Appears 17 times with a direct object: the devil setting Jesus on the pinnacle (Matt 4:5), Jesus placing a child in the midst (Matt 18:2; Mark 9:36), and the Son of Man separating sheep from goats by setting them on his right and left (Matt 25:33). The first aorist active estesa is the morphological signature of this transitive sense. STANDING AND ESTABLISHING

en: having-placed, having-set, he-placed | **es:** habiendo-puesto, habiéndola-puesto-de-pie, lo-presentó | **fr:** faire-tenir, se-tenir, se-tenir-debout | **de:** hinzustellen, stehen, steht Matt 4:5; Matt 18:2; Matt 25:33; Mark 9:36; Mark 13:9

3. stand firm, endure (15×) Figurative intransitive: to stand firm, remain steadfast, or endure under pressure — moral and spiritual perseverance. Arabic thabata (to stand firm) and Korean gutgeonhi seoda (to stand firm) distinguish this from mere physical position. Appears 15 times, most memorably in Jesus's axiom 'a kingdom divided against itself cannot stand' (Matt 12:25; Mark 3:24-26) and Paul's exhortations to 'stand firm in the faith' (1 Cor 16:13; Eph 6:11, 13-14). Spanish estar firme and the martial imagery of Ephesians 6 confirm the metaphor of maintaining one's ground against assault. STANDING AND ESTABLISHING

en: stand, stands, to-stand | **es:** estar-firmes, estáis-firmes, estás-firme | **fr:** se-tenir, se-tenir-debout | **de:** stehen, steht Matt 12:25; Matt 12:26; Mark 3:24; Mark 3:25; Mark 3:26

4. stop, stand still (7×) Intransitive cessative: to stop, halt, or stand still after motion. Korean meomchuda (to stop, halt) and Spanish detenerse (to stop oneself) distinguish cessation from static standing. Appears 7 times: the star stopping over Bethlehem (Matt 2:9), Jesus stopping on the road (Matt 20:32; Mark 10:49), the funeral bier standing still at Jesus's touch (Luke 7:14), and the hemorrhaging woman's flow of blood ceasing (Luke 8:44). The ingressive-resultative shift from motion to stasis is the defining feature — something was moving and now stands. STANDING AND ESTABLISHING

en: having-stopped, it-stood, standing | **es:** cesó, detenerse, deteniéndose | **fr:** se-tenir, se-tenir-debout | **de:** stehen, steht Matt 2:9; Matt 20:32; Mark 10:49; Luke 7:14; Luke 8:44

5. establish, confirm (6×) Abstract transitive: to establish, confirm, uphold, or ratify — used of laws, covenants, and divine purposes. Arabic yuththabitu (to confirm) and Spanish establecer (to establish) mark the institutional-legal register. Appears 6 times: establishing testimony by two or three witnesses (Matt 18:16), God appointing a day of judgment (Acts 17:31), Paul insisting 'we uphold the law' (Rom 3:31), Israel seeking to establish their own righteousness (Rom 10:3), and the Lord's power to make his servant stand (Rom 14:4). The semantic distance from physical standing to institutional confirmation shows the full metaphorical arc of histemi. STANDING AND ESTABLISHING

en: he-might-establish, he-set, he-will-be-made-to-stand | **es:** establecemos, establecer, estableció | **fr:** se-tenir, se-tenir-debout | **de:** stehen, steht Matt 18:16; Acts 17:31; Rom 3:31; Rom 10:3; Rom 14:4

6. (1×) A transitive commercial sense in Matt 26:15 where the chief priests 'set' or 'weighed out' thirty pieces of silver for Judas. Spanish pesaron ('they weighed') preserves the ancient connection between establishing a weight and fixing a price. This rare usage echoes the LXX rendering of Hebrew sheqal-based idioms and connects to the archaic practice of standing scales to weigh payment. The sense is 'to fix, determine, or weigh out' a sum — a specialized commercial extension of the causative placement meaning. STANDING AND

ESTABLISHING
en: set | **es:** pesaron | **fr:** se-tenir | **de:** steht Matt 26:15

ἱστορ-έω G2477 *V-ANA* (1×)
to visit for the purpose of inquiry; to get acquainted with, become informed about
This verb means more than casual visitation—it implies visiting with intent to learn, inquire, or investigate. Classical usage includes examining places, consulting oracles, or seeking information from people. In Galatians 1:18, Paul says he went up to Jerusalem 'to visit' (historēsai) Cephas, spending fifteen days with him. The term suggests Paul's visit had a specific investigative purpose: to become acquainted with the lead apostle while maintaining the independence of his own gospel revelation.

(1×) Paul's careful word choice underscores his argument that his gospel came by revelation, not human instruction. The Spanish 'para-conocer' (in-order-to-know) and German 'besuchen' (visit) both reflect the purposeful nature of the trip. Paul visited Peter not as student to teacher but as one apostle getting acquainted with another, a fifteen-day fact-finding mission that neither compromised his divine commission nor isolated him from the Jerusalem leadership. APPOINTING AND VISITING
en: to-visit | **es:** para-conocer | **fr:** ἱστορῆσαι | **de:** besuchen Gal 1:18

ἰσχῡρός G2478 *Adj-NNS-C* (29×)
Strong, mighty, powerful; in the comparative, stronger or mightier; of forces or conditions, severe or intense
An adjective rooted in ischys (strength), describing robust physical or spiritual power. Jesus uses it memorably in his parable of the strong man whose house cannot be plundered unless 'one stronger' binds him first (Matt 12:29) – a picture of the kingdom overcoming Satan's grip. John the Baptist declares that the Coming One is 'mightier than I' (Matt 3:11), and Paul paradoxically insists that 'the weakness of God is stronger than men' (1 Cor 1:25). In a lone metaphorical extension, Luke describes the famine in the far country as 'severe' (Luke 15:14), showing how the word can stretch from persons to impersonal forces. Spanish 'fuerte' and German 'stark' serve as direct equivalents across all three senses.

1. strong, mighty, powerful (22×) Possessing great strength, might, or power in the positive degree, used of persons or abstract forces. Jesus speaks of the 'strong man' who guards his house (Matt 12:29, Mark 3:27), and the wind is described as 'strong' in Matt 14:30. Revelation uses it of a 'mighty angel' (Rev 5:2, 10:1, 18:21). Spanish 'fuerte' and French 'fort' both render this straightforwardly as robust physical or spiritual power. POWER AND ABILITY
en: a-strong, mighty, powerful | **es:** fuerte, fuerte?, fuertes | **fr:** fort | **de:** stark Matt 12:29; Matt 14:30; Mark 3:27

2. stronger, mightier (comparative) (6×) The comparative degree – stronger or mightier than another – often substantivized as 'the stronger one.' John the Baptist's confession 'one mightier than I comes' (Matt 3:11, Mark 1:7, Luke 3:16) is the paradigmatic instance. In the parable, 'when one stronger than he attacks' overcomes the strong man (Luke 11:22). Paul's paradox that God's foolishness is 'stronger than men' (1 Cor 1:25) inverts all human categories of power. POWER AND ABILITY
en: a-stronger-one, mightier, stronger | **es:** más-fuerte, más-fuertes, más-poderoso | **fr:** fort | **de:** stark Matt 3:11; Mark 1:7; Luke 3:16; Luke 11:22; 1Cor 1:25

3. severe, violent, intense (1×) A metaphorical extension to impersonal forces or conditions, meaning severe, violent, or intense. Luke 15:14 describes a 'severe famine' that overtook the land where the prodigal son had squandered his inheritance. This usage, though rare in the NT, is well attested in classical Greek for strong tastes, hard ground, and intense conditions (cf. LSJ). Spanish 'severa' captures this transferred sense. POWER AND ABILITY
en: severe | **es:** severa | **fr:** fort | **de:** stark Luke 15:14

ἰσχ-ύς G2479 *N-DFS* (10×)
Strength, might, power — inherent force or capacity for action, predicated of God's might and human devotion
The noun ἰσχύς (ischus) denotes inherent strength, might, or power — the capacity for forceful action whether physical, spiritual, or divine. It appears centrally in the Shema-derived command to love God 'with all your strength' (Mark 12:30, 33; Luke 10:27), echoing Deuteronomy 6:5 LXX. Paul invokes it for God's 'mighty strength' (Eph 1:19; 6:10; 2 Thess 1:9), and the heavenly doxologies ascribe 'might' to the Lamb (Rev 5:12; 7:12). Peter urges serving 'by the strength that God supplies' (1 Pet 4:11). Spanish 'fuerza/potencia,' Arabic قُدْرَة, Hindi शक्ति/सामर्थ्य, Korean 힘, and Swahili nguvu all converge on the concept of inherent power.

strength, might, power (10×) Inherent physical or spiritual strength, might, or power — the capacity for forceful action. Used of the human obligation to love God with all one's strength in the Shema quotation (Mark 12:30, 33; Luke 10:27; cf. Deut 6:5 LXX), of God's sovereign might working in Christ and available to believers (Eph 1:19; 6:10; 2 Thess 1:9; 1 Pet 4:11), and of the celestial doxology ascribing might to the Lamb and to God (Rev 5:12; 7:12). All inflectional variants — genitive, dative, accusative — share one undifferentiated semantic core. POWER AND MIRACLES
en: in-strength, might, strength | **es:** en-fuerza, fortaleza, fuerza | **fr:** force | **de:** Staerke, ἰσχύϊ Mark 12:30; Mark 12:33; Luke 10:27; Eph 1:19; Eph 6:10

ἰσχ-ύω G2480 *V-AIA-3S* (28×)
To be strong, have power, or be able; of things, to have force or validity; to prevail against opposition
Rooted in the noun ἰσχύς (strength), this verb spans from raw physical capability to abstract effectiveness. At its most common, it simply means 'to be able'—the disciples could not stay awake (Matt 26:40), no one could bind the demoniac (Mark 5:4). But it also describes the validity of things: faith working through love 'avails' something (Gal 5:6), and a testament is 'in force' only after death (Heb 9:17). In dramatic contexts it means to prevail outright, as when the demonized man overpowered seven sons of Sceva (Acts 19:16). Spanish consistently renders the core sense as 'poder' (to be able), while the validity sense draws out 'tener fuerza' (to have force).

1. be able, have ability (19×) The general sense of having the power, ability, or capacity to accomplish something. This is the most frequent usage across the New Testament, covering situations from inability to watch one hour in Gethsemane (Matt 26:40) to the failure of chains to restrain a demoniac (Mark 5:4). Spanish 'poder' and French 'pouvoir' render this straightforwardly as capability. German 'vermögen' carries the same force of possessing sufficient strength for a task. POWER AND ABILITY
en: I-am-able, I-am-strong-for, being-able | **es:** poder, podrán, podían | **fr:** pouvoir, être-fort | **de:** vermag, vermoegen Matt 8:28; Matt 26:40; Mark 5:4; Mark 9:18; Mark 14:37

2. have force, be valid (4×) Applied to non-personal subjects —laws, prayers, principles—meaning to have force, validity, or effectiveness. Salt that has lost its savor 'is no longer good for anything' (Matt 5:13), circumcision nor uncircumcision 'avails' anything but faith working through love (Gal 5:6), and a covenant 'is in force' after death (Heb 9:17). James 5:16 affirms that the prayer of a righteous person 'has great power.' Spanish distinguishes this with 'tiene fuerza' rather than the personal 'puede.' POWER AND ABILITY
en: avails, it-has-strength, it-is-in-force | **es:** puede, tiene-fuerza, tiene-poder | **fr:** être-fort | **de:** vermag, vermoegen Matt 5:13; Gal 5:6; Heb 9:17; Jas 5:16

3. prevail, overpower (3×) To prevail, overcome, or gain the upper hand against an adversary. Acts 19:16 provides the most vivid example: the man with the evil spirit 'prevailed against' the seven sons of Sceva, overpowering them physically. Acts 19:20 uses it of the word of the Lord 'prevailing' as it spread, and Revelation 12:8 describes the dragon who 'did not prevail' in heaven. Spanish 'prevalecer' and the context of combat or contest mark this sense apart from mere capability. POWER AND ABILITY
en: he-prevailed, prevailed, was-prevailing | **es:** prevaleció, prevalecía | **fr:** pouvoir, être-fort | **de:** vermag, vermoegen Acts 19:16; Acts 19:20; Rev 12:8

4. be strong, be healthy (2×) To be physically strong, well, or healthy, contrasted with being sick. Jesus' saying 'Those who are strong have no need of a physician' (Matt 9:12 / Mark 2:17) uses ἰσχύω to denote bodily health and robustness. Spanish 'fuertes' (strong ones) captures the adjectival-participial force, distinguishing this medical or physical sense from the broader notion of general ability. **POWER AND ABILITY**

en: ones-being-strong, strong | **es:** fuertes | **fr:** être-fort | **de:** vermag, vermoegen Matt 9:12; Mark 2:17

ἴσως G2481 *Adv* (1×)

perhaps, maybe, possibly; used to express uncertainty or to soften a statement

This adverb introduces possibility without commitment, often softening assertions or expressing polite uncertainty. In Luke 20:13, the vineyard owner deliberates: 'Perhaps (isōs) they will respect my son.' The word expresses his hopeful but uncertain expectation—a poignant irony, since the reader knows the tenants will kill the son. Classical Greek used isōs to qualify assertions ('about,' 'probably') or mark rhetorical hesitation, making statements less absolute.

(1×) Jesus places this word of hopeful uncertainty in the mouth of the vineyard owner, creating tragic dramatic irony. The Spanish 'quizás' and French 'peut-être' capture the tentative hope. The owner thinks his son's presence might evoke respect where servants failed, but Jesus's parable exposes Israel's leaders rejecting even God's final messenger. The 'perhaps' reveals both the owner's patience and the tenants' unexpected audacity. **HAPPENING AND CHANCE**

en: perhaps | **es:** quizás | **fr:** peut-être | **de:** ἴσως Luke 20:13

ἰτᾰλός G2482 *N-AFS* (4×)

Italy; the Roman peninsula, seat of the imperial capital and destination or origin of early Christian travel.

The proper geographical name for the Italian peninsula, home of Rome and the center of imperial power. In Acts, Italy appears as a destination of fateful journeys: Aquila and Priscilla have recently arrived from Italy after Claudius expelled the Jews (Acts 18:2), and Paul's voyage to Italy as a prisoner drives the dramatic narrative of Acts 27:1-6. Hebrews closes with greetings from 'those from Italy' (Heb 13:24), a tantalizing clue about the letter's origin or audience. The name is uniformly transliterated: Spanish 'Italia,' French 'Italie,' German 'Italien.'

(4×) The proper geographical name for the Italian peninsula and the Roman state centered there. All four occurrences connect to the movement of people between Italy and the eastern Mediterranean: Aquila and Priscilla leave Italy under Claudius' edict (Acts 18:2), Paul is sent as a prisoner to Italy (Acts 27:1), an Alexandrian ship bound for Italy carries him (Acts 27:6), and Hebrews 13:24 conveys greetings from 'those from Italy.' The consistent transliteration across Spanish 'Italia,' French 'Italie,' and German 'Italien' reflects its status as an internationally recognized toponym. **GEOGRAPHY AND SPACE**

en: Italia | **es:** Italia, Italía | **fr:** Italie, Italien | **de:** Italien, Ἰταλίαν, Ἰταλίας Acts 18:2; Acts 27:1; Acts 27:6; Heb 13:24

Ἰταλικός G2483 *Adj-GFS* (1×)

Italian, pertaining to Italy; specifically the Italian cohort

This adjective designates something as Italian in origin or association. In Acts 10:1, Cornelius serves as a centurion in 'the Italian cohort' (speira Italikē), a Roman military unit likely composed of Italian volunteers serving in Caesarea. The detail situates Cornelius within the Roman military infrastructure while highlighting the remarkable nature of his piety—a Gentile officer from an explicitly Roman unit becomes the first full Gentile convert, breaking down the wall between Jew and Gentile at the Spirit's initiative.

(1×) Luke's specification of the Italian cohort provides both historical precision and theological significance. This was a recognizable military designation, and the Spanish 'Itálica' and German form preserve the Latin adjective. A centurion from Rome's Italian heartland, stationed in Israel's coastal capital, receives a vision that changes salvation history—God shows no partiality based on ethnicity or nationality, even extending grace to the occupying military power. **GEOGRAPHY AND SPACE**

en: Italian | **es:** Itálica | **fr:** peut-être | **de:** Ἰταλικῆς Acts 10:1

Ἰτουραῖος G2484 *Adj-GFS* (1×)

Iturean, pertaining to Iturea; a region northeast of Galilee

This adjective refers to Iturea, a tetrarchy northeast of Galilee in the Anti-Lebanon mountain range. Luke 3:1 mentions Philip as tetrarch 'of the region of Iturea and Trachonitis,' providing geographical-political context for John the Baptist's ministry. The Itureans were descendants of Ishmael (see 1 Chronicles 5:19), and by the first century their territory had been incorporated into the larger Herodian administrative system. Luke's precision anchors sacred history in datable political realities.

(1×) Luke's chronological framework employs recognizable political boundaries to date John's prophetic emergence. The French 'Iturée' and Spanish 'Itouraía' transliterate the regional name. By listing Philip's tetrarchy alongside Tiberius's reign and Pilate's governorship, Luke signals that the kingdom of God breaks into actual history at a specific moment—not mythic time but the real world of Roman bureaucracy and Herodian client kings. **GEOGRAPHY AND SPACE**

en: Itouraia | **es:** Itouraía | **fr:** Iturée | **de:** Ἰτουραίας Luke 3:1

ἰχθύδιον G2485 *N-ANP* (2×)

little fish, small fish used as food, especially in the feeding miracles

This diminutive form of 'fish' appears in the accounts of Jesus feeding the four thousand, where a few small fish supplement the seven loaves (Matt 15:34; Mark 8:7). The term's affectionate smallness—rendered in comedy and everyday speech—fits the humble provisions of an ordinary meal. Yet these ἰχθύδια, like the loaves, become instruments of abundance when blessed by Jesus, feeding thousands with leftovers to spare. The word captures both the ordinariness of the provision and the extraordinary multiplication that follows.

(2×) Both Gospel occurrences describe the modest starting point of the second multiplication miracle. The diminutive suffix conveys small size, reflected in Spanish 'pececillos' and French 'petit-poisson.' Classical sources show the term in mundane culinary contexts, which heightens the miraculous transformation when Jesus gives thanks and distributes them. The small fish, together with the loaves, become sacramental signs of Jesus' power to provide abundantly from meager resources. **GEOGRAPHY AND SPACE**

en: small-fish | **es:** pececillos | **fr:** petit-poisson | **de:** ἰχθύδια Matt 15:34; Mark 8:7

ἰχθῦς G2486 *N-AMS* (20×)

Fish; an aquatic creature, used literally in narratives of feeding, fishing, and post-resurrection meals.

A common noun for fish that appears across some of the most vivid scenes in the Gospels: the feeding of the five thousand with five loaves and two fish (Matt 14:17–19), the coin found in a fish's mouth (Matt 17:27), and the question of whether a father would give his child a serpent instead of a fish (Matt 7:10). In each case the word is thoroughly concrete and literal—no metaphorical or symbolic extension develops in the NT usage. The multilingual glosses are strikingly uniform: English 'fish,' Spanish 'pez/peces,' French 'poisson,' German 'Fisch.'

fish (20×) A fish as a literal aquatic creature, appearing in Gospel narratives of miraculous provision, daily sustenance, and teaching illustrations. The feeding miracles (Matt 14:17, 19; 15:36) and the coin-in-the-fish story (Matt 17:27) use the term concretely, as does the father-and-child analogy (Matt 7:10). Unlike classical Greek, where ichthys could designate the fish-market or the constellation Pisces, all 20 NT occurrences retain the plain zoological sense. **GEOGRAPHY AND SPACE**

en: a-fish, fish, of-a-fish | **es:** de-peces, de-pez, peces | **fr:** poisson | **de:** Fisch, Fische Matt 7:10; Matt 14:17; Matt 14:19; Matt 15:36; Matt 17:27

ἴχνος G2487 *N-DNP* (3×)

footstep, footprint, track; traces left by walking; metaphorically, the path or example to follow

This noun literally means footprint or track, but develops rich metaphorical use for following someone's example or path. Romans 4:12 speaks of 'those who walk in the footsteps of the faith of our father Abraham'—following his example. In 2 Corinthians 12:18 Paul asks whether he and Titus 'did not walk in the same footsteps'—the same conduct and spirit. First Peter 2:21 says Christ suffered, 'leaving you an example, that you should follow in his footsteps.' Classical usage includes tracks of game, traces, stepping softly, and metaphorically following someone's path. The New Testament use is entirely metaphorical—following the pattern or example left by predecessors in faith.

(3×) The sense is consistently metaphorical: following someone's path, example, or pattern of life. Romans presents Abraham's faith as tracks to walk in—his trust in God's promise becomes the pattern for all who believe. Paul defends his conduct by appealing to shared 'footsteps' with Titus—identical pattern of ministry and motives. Peter presents Christ's suffering as footprints to follow—the path of unjust suffering borne with trust in God. The Spanish glosses distinguish 'huellas' (tracks/traces) and 'pisadas' (footsteps), while German has 'Fussspuren' (footprints). The image is vivid: predecessors leave visible tracks in the snow of history, and faithful followers place their feet in the same impressions, walking the same path. **GEOGRAPHY AND SPACE**

en: footsteps, steps | **es:** huellas, pisadas | **fr:** Fussspuren, trace | **de:** Fussspuren Rom 4:12; 2Cor 12:18; 1Pet 2:21

Ἰωάθαμ G2488 *N-NMS* (2×)

Jotham, king of Judah, son of Uzziah, ancestor of Jesus in Matthew's genealogy

Jotham ruled Judah during a period of relative stability and prosperity, building fortifications and defeating the Ammonites (2 Kings 15:32-38; 2 Chronicles 27). Matthew includes him in the genealogy of Jesus (1:9), linking the Messiah to the Davidic line through this righteous king who 'did what was right in the eyes of the Lord' (2 Kings 15:34). His name, meaning 'YHWH is perfect' or 'YHWH is upright,' fits his reputation as one of Judah's better monarchs.

(2×) The name appears twice in Matthew 1:9, once as son of Uzziah and once as father of Ahaz, establishing the genealogical chain. The multilingual glosses preserve the Hebrew-derived name through Greek transliteration (Ἰωάθαμ), with minor variations across languages (French 'Joatham', German 'Jotham'). His inclusion in the Messianic lineage affirms God's faithfulness across generations, even through the complex history of Judah's monarchy. **PROPER NAMES (PERSONAL)**

en: Iōatham | **es:** Iōathám | **fr:** Joatham | **de:** Jotham Matt 1:9

Ἰωάνα G2489 *N-NFS* (2×)

Joanna, a woman healed by Jesus who supported his ministry and witnessed the resurrection

Joanna, wife of Chuza (Herod's household manager), stands among the women who traveled with Jesus and the Twelve, supporting them from their own means (Luke 8:3). Her presence signals the reach of Jesus' ministry into unexpected social circles—the very household of Herod Antipas. She reappears at the empty tomb (Luke 24:10), among the first witnesses to the resurrection, carrying spices to anoint Jesus' body and finding instead the angelic announcement of his rising. Her witness, though initially disbelieved by the apostles, forms part of the foundational testimony to the resurrection.

(2×) Luke names her twice, first among the women disciples (8:3) and second among the myrrh-bearers (24:10). The name, Aramaic in origin (יוֹחָנָן), appears in Greek transliteration. The multilingual tradition preserves the name with slight variation (French 'Jeanne'), but all point to this remarkable woman whose social position (connected to Herod's court) and spiritual commitment (supporting Jesus' itinerant ministry) mark her as a bridge between worlds and a key resurrection witness. **PROPER NAMES (PERSONAL)**

en: Iōanna | **es:** Iōánna | **fr:** Jeanne | **de:** Ἰωάννα Luke 8:3; Luke 24:10

Ἰωανάν G2490 *N-GMS* (1×)

Joanan, an ancestor of Jesus in Luke's genealogy

Joanan appears in Luke 3:27 as one name in the ancestral line from Jesus back to Adam. The name is a Greek rendering of the Hebrew Yohanan, meaning 'Yahweh is gracious.' Luke's genealogy differs from Matthew's, moving through Nathan rather than Solomon, and includes many names known only from this list. Each name, however obscure to history, testifies that God's Messiah emerged from a real human lineage spanning generations of covenant faithfulness and divine patience.

(1×) Luke's genealogy stretches backward from Jesus through otherwise unknown ancestors like Joanan, grounding the incarnation in Israel's history. The multilingual forms (French Joannan, Spanish Iōanán) preserve the Hebrew name's phonetic shape. While we know nothing else about this individual, his inclusion affirms that Jesus's humanity traces through real people, not mythic figures—the Word became flesh in a specific family line. **PROPER NAMES (PERSONAL)**

en: Iōanan | **es:** Iōanán | **fr:** Joannan | **de:** Ἰωανὰν Luke 3:27

Ἰωάνης G2491 *N-NMS* (135×)

John — Hellenized form of Hebrew Yohanan ('YHWH is gracious'), designating several key NT figures including the Baptist and the Apostle

Iōannēs is the Greek rendering of Hebrew Yohanan, meaning 'YHWH is gracious.' Its 135 New Testament occurrences distribute across several figures, but two dominate. John the Baptist, the voice crying in the wilderness (Matt 3:1-3), accounts for the largest share — the prophetic forerunner who baptized Jesus and was beheaded by Herod Antipas. John the son of Zebedee, one of the Twelve and part of Jesus' inner circle with Peter and James (Matt 4:21; Mark 5:37), is the second major referent and is traditionally associated with the Fourth Gospel and the Johannine epistles. Minor bearers include John Mark, companion of Paul and Barnabas (Acts 12:12, 25), and Simon Peter's father (John 1:42; 21:15-17).

John (personal name) (135×) The proper name Iōannēs (from Hebrew Yohanan, 'YHWH is gracious'), applied to several New Testament figures. The foremost is John the Baptist, who prepared the way for Jesus through preaching and baptism (Matt 3:1-12; John 1:6-8). The second major bearer is John son of Zebedee, apostle, member of Jesus' inner three, and traditional author of the Fourth Gospel (Matt 4:21; Mark 9:2; Acts 3:1). Additional bearers include John Mark (Acts 12:12, 25; 13:5) and Simon Peter's father (John 1:42). Spanish 'Juan,' French 'Jean,' and German 'Johannes' each reflect distinct vernacular adaptations of this widely transmitted name. **PROPER NAMES (PERSONAL)**

en: Iōannēn, Iōannēs | **es:** Iōánnou, Iōánnēn, Iōánnēs | **fr:** Jean | **de:** Johannes Matt 3:1; Matt 3:4; Matt 3:13; Matt 3:14; Matt 4:12

Ἰώβ G2492 *N-GMS* (1×)

Job, the righteous sufferer of the Old Testament book bearing his name

Job is the protagonist of Scripture's most extended meditation on innocent suffering and divine sovereignty. James 5:11 holds up Job's endurance as an example for suffering believers, noting 'the purpose of the Lord' revealed in his story—that God is compassionate and merciful. Though Job wrestled with profound questions about divine justice, he persevered in faith despite losing wealth, children, and health. His story demonstrates that faithfulness is not transactional and that God's ways ultimately transcend human comprehension.

(1×) James invokes Job not as a model of patient silence but of persistent faith through devastating loss. The name appears identically across languages (German Hiob, French/Spanish forms of Iōb), pointing to the book's widespread influence. Job's vindication came not through explanation but through encounter—God answered him not with reasons but with presence, and James urges believers to trust that same compassionate character when suffering seems inexplicable. **PROPER NAMES (PERSONAL)**

en: of-Iōb | **es:** de-Iṓb | **fr:** Ἰώβ | **de:** Hiob Jas 5:11

Ἰωήλ G2493 *N-GMS* (1×)

Joel, the Old Testament prophet whose prophecy Peter cites at Pentecost

Joel was a prophet whose oracles announced both locust-plague devastation and coming restoration. Acts 2:16 quotes Joel 2:28-32 as Peter explains the Pentecost outpouring: 'This is what was spoken by the prophet Joel.' Joel's vision of the Spirit poured out on all flesh—sons and daughters prophesying, the old and young seeing visions—finds its initial fulfillment in the upper room. The citation authorizes the charismatic phenomena as divinely promised, not aberrant.

(1×) Peter's Pentecost sermon turns to Joel to demonstrate that the Spirit's dramatic arrival fulfills prophetic expectation. The name appears uniformly across translations (French Joël, Spanish/German forms). Joel's oracle about the last days 'when I pour out my Spirit on all flesh' becomes the apostolic lens for understanding Pentecost—not an anomaly but the beginning of God's promised age of universal access to the Spirit, crossing boundaries of age, gender, and social status. **PROPER NAMES (PERSONAL)**

en: Iōēl | **es:** Iōél | **fr:** Joël | **de:** Ἰωήλ Acts 2:16

Ἰωνάμ G2494 *N-GMS* (1×)

Jonam, an ancestor of Jesus in Luke's genealogy

Jonam is another name in Luke's genealogical record, appearing in 3:30 between Elmadam and Joseph. Like many in Luke's list, Jonam is otherwise unknown to biblical history. The name may be a variant of Joanan or related to Jonah. Luke's genealogy serves a distinct theological purpose from Matthew's: where Matthew traces royal descent through Solomon to establish Jesus's legal claim to David's throne, Luke moves through Nathan to emphasize Jesus's actual human lineage.

(1×) This obscure ancestor appears only in Luke's backward genealogy that climaxes not with Abraham but with Adam, 'the son of God.' The multilingual glosses (French Jonam, Spanish Iōnám) transliterate the Greek. By including dozens of otherwise forgotten names, Luke demonstrates that the Savior's coming required not just famous kings and prophets but generations of ordinary people through whom God patiently worked his redemptive plan toward incarnation. **PROPER NAMES (PERSONAL)**

en: Iōnam | **es:** Iōnám | **fr:** Jonam | **de:** Ἰωνὰμ Luke 3:30

Ἰωνᾶς G2495 *N-GMS* (9×)

Jonah — the OT prophet whose sign (three days in the great fish) Jesus invokes as a type of his own death and resurrection.

All nine NT occurrences of Ionas refer to the OT prophet Jonah, and all appear in a single theological context: Jesus's invocation of 'the sign of Jonah' as the only sign given to an unbelieving generation. The three days Jonah spent in the belly of the great fish prefigure the Son of Man's three days in the heart of the earth (Matt 12:39-41; 16:4; Luke 11:29-30,32). Jesus also points to the Ninevites' repentance at Jonah's preaching as a rebuke — someone greater than Jonah is here, yet this generation refuses to repent. The Hebrew name (Yonah, meaning 'dove') adds an evocative layer that early Christians would not have missed.

of ōnas (9×) The OT prophet Jonah (Hebrew Yonah, 'dove'), referenced exclusively in the context of Jesus's 'sign of Jonah' discourse. Jesus draws a typological parallel between Jonah's three days in the great fish and the Son of Man's three days in the earth (Matt 12:39-40; 16:4; Luke 11:29-30), and contrasts the Ninevites' repentance with the unbelief of his own generation (Matt 12:41; Luke 11:32). Multilingual glosses (French 'Jonas,' German 'Jona,' Spanish 'Jonas') consistently transliterate the name. All nine occurrences cluster in the Synoptic 'sign of Jonah' pericopes, making this one of the most typologically concentrated proper nouns in the NT. **PROPER NAMES (PERSONAL)**

en: Iōnas, of-Iōnas | **es:** Ionâs, Iōnâ, Iōnâs | **fr:** Jonas | **de:** Jona Matt 12:39; Matt 12:40; Matt 12:41; Matt 16:4

Ἰωράμ G2496 *N-NMS* (2×)

Joram (Jehoram), king of Judah, son of Jehoshaphat, ancestor of Jesus in Matthew's genealogy

Joram reigned over Judah during troubled times, marrying Athaliah (daughter of Ahab and Jezebel) and introducing Baal worship to the southern kingdom (2 Kings 8:16-24; 2 Chronicles 21). Despite his unfaithfulness, God preserved his line for the sake of the covenant with David. Matthew includes him in Jesus' genealogy (1:8), demonstrating that God's purposes advance even through flawed and faithless generations. The genealogy also compresses history here, omitting several kings between Joram and his listed descendant.

(2×) The name appears twice in Matthew 1:8, designating both his descent from Jehoshaphat and his fatherhood (through several omitted generations) of Uzziah. The Hebrew יוֹרָם becomes Ἰωράμ in Greek, preserved across languages (French 'Joram', German 'Joram'). His presence in the Messianic genealogy, despite his wickedness, reveals the grace woven into the lineage of Christ—God's faithfulness persisting through human failure. **JEHORAM JORAM NAMES**

en: Iōram | **es:** Iōrám | **fr:** Joram | **de:** Joram Matt 1:8

Ἰωρείμ G2497 *N-GMS* (1×)

Jorim, an ancestor of Jesus in Luke's genealogy

Jorim appears in Luke 3:29 as one link in the chain from Jesus back to Adam. The name is otherwise unattested in Scripture, and we know nothing of this individual beyond his place in the genealogy. Such names populate Luke's list, reminding readers that behind the famous biblical figures stood countless ordinary believers whose faithfulness mattered. God's promises advanced through both the celebrated (David, Abraham) and the obscure (Jorim, Rhesa, Joanan).

(1×) Luke includes Jorim among the post-exilic ancestors, names that appear nowhere else in biblical or extra-biblical sources. The consistency across languages (French Jorim, Spanish Iōrím) reflects simple transliteration. These unknown names have theological weight: they testify that messianic lineage flowed through real people across centuries, that God's patience in working out redemption involved generations whose only memorial is their inclusion in the genealogy of the One who would save the world. **PROPER NAMES (PERSONAL)**

en: Iōrim | **es:** Iōrím | **fr:** Jorim | **de:** Ἰωρὶμ Luke 3:29

Ἰωσαφάτ G2498 *N-NMS* (2×)

Jehoshaphat, king of Judah, son of Asa, ancestor of Jesus in Matthew's genealogy

Jehoshaphat was one of Judah's godly kings, known for his judicial reforms, devotion to the Torah, and alliance (sometimes ill-advised) with the northern kingdom of Israel (1 Kings 22; 2 Chronicles 17-20). He sent teachers throughout Judah to instruct the people in the Law, and his faith is memorably displayed when he led Judah in worship before battle, trusting God to deliver them from a vast coalition of enemies (2 Chronicles 20). Matthew places him in Jesus' genealogy (1:8), linking the Messiah to this king who sought the Lord and strengthened Judah's faith.

(2×) The name occurs twice in Matthew 1:8, establishing Jehoshaphat as both son of Asa and father of Joram. The Hebrew יְהוֹשָׁפָט (meaning 'YHWH has judged') becomes Ἰωσαφάτ in Greek. Multilingual glosses (French 'Josaphat', German 'Josaphat')

preserve the traditional rendering. His inclusion in the genealogy underscores the Davidic line's continuity through kings who, like Jehoshaphat, honored God's covenant, even as the lineage also includes less faithful rulers. **PROPER NAMES (PERSONAL)**

en: Iōsaphat | **es:** Iōsaphát | **fr:** Josaphat | **de:** Josaphat Matt 1:8

Ἰωσή G2499

Joses (Greek form of Joseph); name of several New Testament figures

A Greek rendering of the Hebrew name Joseph, appearing in several variant forms (Ἰωσῆς, Ἰωσή, Ἰωσήφ). The textual tradition shows considerable variation in spelling across manuscripts. The New Testament mentions multiple men with this name: (1) a brother of Jesus named in Mark 6:3 and Matthew 13:55, (2) a son of Mary mentioned at the crucifixion (Matthew 27:56, Mark 15:40, 47), and (3) another name for Barnabas (Acts 4:36). The name's ubiquity in first-century Judaism reflects Joseph's patriarchal significance and popularity. Variant spellings don't indicate different people but represent dialectal and scribal preferences.

Ἰωσῆς G2500 *N-GMS* (3×)

Joses, shortened form of Joseph; name of two New Testament figures

Joses is a shortened form of Joseph, appearing as the name of two men connected to Jesus. Mark 6:3 lists Joses among Jesus' brothers (Matthew 13:55 has 'Joseph' in some manuscripts). Mark 15:40 and 15:47 mention another Joses, son of Mary (not Jesus' mother), whose brother was James. This Mary stood at the cross and witnessed Jesus' burial. The name is the Greek form of the Hebrew Yoseph. Textual variants between 'Joses' and 'Joseph' appear in some manuscripts, reflecting the interchangeable use of the full and shortened forms. The two Joses represent Jesus' family circle and the community of faithful women disciples.

(3×) The sense identifies the given name shared by two men in Mark's Gospel. Mark 6:3's Joses is Jesus' brother, named alongside James, Judas, and Simon—evidence the Nazareth synagogue audience used to question Jesus' authority ('Isn't this the carpenter, son of Mary?'). The other Joses (Mark 15:40, 47) is distinguished as 'son of Mary' (different from Jesus' mother) and brother of James the younger, part of the women's community that followed Jesus, witnessed crucifixion, and discovered the empty tomb. The multilingual glosses transliterate consistently. The name functions to identify specific individuals within the overlapping circles of Jesus' family and disciples. **PROPER NAMES (PERSONAL)**

en: Iōsētos, of-Iōsētos | **es:** Iōsētos, de-Iōsētos | **fr:** Josès | **de:** Joses Mark 6:3; Mark 15:40; Mark 15:47

Ἰωσήφ G2501 *N-VMS* (36×)

Joseph — indeclinable proper name borne by several biblical figures, from the patriarch to the husband of Mary

A Hebrew name meaning 'he adds' or 'may he add,' carried by at least eight distinct individuals in the New Testament. The most prominent are the patriarch Joseph son of Jacob (Acts 7:9), Joseph the husband of Mary and legal father of Jesus (Matt 1:16), Joseph of Arimathea who buried Jesus (Matt 27:57), and Joseph called Barnabas (Acts 4:36). Two otherwise unknown ancestors of Jesus also bear this name in Luke's genealogy. The multilingual evidence uniformly transliterates rather than translates, preserving the name across Spanish, French, and German as José, Joseph, and Josef respectively.

1. of ōsēph (35×) The standard form Iōsēph (Ἰωσήφ), covering all named bearers: the patriarch (Acts 7:9; Heb 11:22), the husband of Mary (Matt 1:16–24), Joseph of Arimathea (Matt 27:57), a brother of Jesus (Matt 13:55), and two ancestors in Luke's genealogy (Luke 3:24, 30). All major translations render it consistently — English 'Joseph,' Spanish 'José,' French and German 'Joseph/Josef' — reflecting its status as an indeclinable loanword from Hebrew יוֹסֵף. **JOSEPH PROPER NAME**

en: Iōsēph, of-Iōsēph | **es:** Iōsēph, Iōsḗph, de-Iōsḗph | **fr:** Joseph | **de:** Josef Matt 1:16; Matt 1:18; Matt 1:19; Matt 1:20; Matt 1:24

2. ōsēch (1×) A variant spelling Iōsēch (Ἰωσήχ) appearing only at Luke 3:26 for an ancestor of Jesus in the Lukan genealogy. The textual tradition preserves this distinct form, and translations across languages uniformly reproduce it as a separate name (English 'Josech,' Spanish 'Josec'), likely reflecting a different Hebrew or Aramaic original or a scribal variant in Luke's genealogical source. **JOSEPH PROPER NAME**

en: Iōsēch | **es:** Iōsēch | **fr:** Joseph | **de:** Josef Luke 3:26

Ἰωσείας G2502 *N-AMS* (2×)

Josiah, king of Judah known for religious reforms, ancestor of Jesus in Matthew's genealogy

Josiah ascended Judah's throne at age eight and became one of its most reforming kings. When the Book of the Law was rediscovered during temple repairs, he led a sweeping spiritual renewal, destroying idols, restoring Passover, and renewing the covenant (2 Kings 22-23; 2 Chronicles 34-35). His devotion and humility before God's word set him apart, though his death in battle against Pharaoh Neco cut short his reign. Matthew includes him in Jesus' genealogy (1:10-11), honoring this king who 'turned to the Lord with all his heart and with all his soul and with all his might' (2 Kings 23:25).

(2×) The name appears in Matthew 1:10 and 1:11, marking both his descent from Amon and his fatherhood of Jeconiah and his brothers at the time of the Babylonian exile. The Hebrew יֹאשִׁיָּהוּ ('YHWH supports' or 'YHWH heals') becomes Ἰωσείας in Greek. Multilingual renderings (French 'Josias', German 'Josia') maintain the traditional form. His placement in the genealogy, just before the exile, reminds readers that even profound repentance and reform could not avert the judgment Judah's long idolatry had earned. **PROPER NAMES (PERSONAL)**

en: Iōsias | **es:** Iōsías | **fr:** Josias | **de:** Josia Matt 1:10; Matt 1:11

ἰῶτα G2503 *N-NNS* (1×)

iota, the smallest letter of the Greek alphabet; representing the smallest detail

Iota (from Hebrew yod) is the smallest letter in the Greek alphabet, equivalent to the English 'i.' In Matthew 5:18, Jesus declares that 'not an iota, not a dot, will pass from the Law until all is accomplished.' The hyperbole emphasizes Scripture's enduring authority and complete fulfillment in Christ—even the tiniest orthographic mark carries divine weight. Jesus does not abolish the Law but fulfills it down to its minutest detail, validating every jot while transforming how it functions.

(1×) Jesus uses the smallest letter imaginable to stress Scripture's permanence and his own relationship to it. All four languages preserve 'iota' identically, the letter itself becoming a symbol. Jesus's point is not wooden literalism but comprehensive fulfillment—nothing in God's revealed will is insignificant or disposable. The pairing with 'dot' (keraia, a serif or stroke) drives home that Scripture's authority extends to the smallest distinguishing marks. **WRITING AND SCRIPTURE**

en: iota | **es:** iota | **fr:** iota | **de:** ἰῶτα Matt 5:18

κἀγώ G2504 *PPro-N1S* (84×)

And I, and me, I also, me too – crasis of kai ego, joining the speaker to a preceding statement or adding emphasis.

An Attic crasis fusing kai ('and/also') with ego ('I'), this compact pronoun appears in some of the New Testament's most memorable declarations. When kai functions as a simple conjunction, it links the speaker to what precedes: 'and I will give you rest' (Matt 11:28), 'and I say to you, you are Peter' (Matt 16:18). When kai carries adverbial force ('also, too'), it emphasizes the speaker's personal inclusion or reciprocity: 'I also will confess him' (Matt 10:32). Spanish distinguishes these neatly – 'Y yo' (and I) versus 'tambien yo' (I also) – making the semantic split visible.

1. and I / and me (48×) Connective use where kai functions as the simple conjunction 'and,' linking the speaker's action or identity to the preceding clause or participant. The speaker joins an existing discourse without special emphasis on inclusion. Spanish 'Y yo' and German 'und ich' parallel this straightforward connective reading. Key passages: Matt 11:28 ('and I will give you rest'), Matt 16:18 ('and I say to you'). **FIRST PERSON PRONOUNS**

en: And-I, and-I | **es:** Y-yo, y-yo | **fr:** je | **de:** auch-ich, ich Matt 11:28; Matt 16:18; Matt 26:15; Luke 2:48; Luke 11:9

2. I also / me too (36×) Additive or intensive use where kai functions adverbially as 'also, too, even,' emphasizing the speaker's inclusion, correspondence, or reciprocal action. Spanish 'tambien yo' and German 'auch ich' make the additive nuance explicit. Key passages: Matt 10:32 ('I also will confess before my Father'), Matt 2:8 ('that I too may come and worship him'). **FIRST PERSON PRONOUNS**

en: I-also, also-I | **es:** también-yo, yo-también | **fr:** je | **de:** auch-ich, ich Matt 2:8; Matt 10:32; Matt 10:33; Matt 18:33; Matt 21:24

κᾰθά G2505 *Adv* (1×)

just as, according as; introducing a comparison or conformity

This adverb functions like 'just as' or 'according to what,' establishing correspondence between two things. In Matthew 27:10, it introduces the fulfillment citation: 'just as (katha) the Lord directed me.' The word signals that the events surrounding Judas's betrayal money and the potter's field conform to prophetic pattern. Katha marks the alignment between Old Testament prophecy (here a composite of Zechariah and Jeremiah) and Gospel fulfillment, showing divine sovereignty orchestrating even treachery's aftermath.

(1×) Matthew employs katha to link Judas's blood money to prophetic precedent. The Spanish 'como' and French 'selon-que' (according-as) reflect the conformity implied. The adverb introduces God's directive about the thirty pieces of silver, demonstrating that even the chief priests' use of betrayal money to buy a burial field for foreigners fulfills divine prediction—God's word governs history down to the grim details of covenant betrayal. **COMPARISON AND MANNER**

en: just-as | **es:** como | **fr:** selon-que | **de:** und Matt 27:10

καθαίρ-εσις G2506 *N-AFS* (3×)

demolition, destruction, tearing down; overthrow of fortifications or arguments

This noun denotes pulling down, demolition, or destruction, appearing three times in 2 Corinthians in Paul's discussion of apostolic authority. In 2 Corinthians 10:4 Paul describes spiritual weapons 'mighty for the pulling down of strongholds.' In 10:8 and 13:10 he defends his authority, given 'for building up and not for destruction' (or 'tearing down'). Classical usage includes demolition of buildings, overthrow, reduction of swelling in medical texts, and even the magical drawing down of heavenly bodies. Paul uses it metaphorically for both positive (destroying false arguments) and negative (improper use of authority that tears down rather than builds up) senses.

(3×) The sense centers on destruction or demolition, with Paul distinguishing legitimate from illegitimate forms. In 10:4 the demolition is positive—spiritual weapons demolish false reasoning and pretensions against God's knowledge. In 10:8 and 13:10 Paul contrasts his God-given authority for 'building up' (οἰκοδομή) versus 'tearing down' (καθαίρεσις)—he won't use authority destructively. The Spanish 'destrucción/derribo' and German 'Zerstörung' capture the demolition sense. The word operates in military-architectural metaphor (strongholds being demolished) and relational-ecclesial concern (authority must build, not destroy). Whether destroying bad arguments or avoiding destructive use of power, the word marks forceful, dismantling action. **DESTRUCTION AND DECAY**

en: destruction, tearing-down | **es:** derribo, destrucción | **fr:** destruction | **de:** Zerstoerung 2Cor 10:4; 2Cor 10:8; 2Cor 13:10

καθαιρ-έω G2507 *V-FIA-1S* (9×)

To take down (from a cross or height); tear down, demolish (structures); bring down, depose (from power).

A powerful verb meaning to pull something or someone down from an elevated position–whether physical, structural, or political. Its most poignant New Testament uses describe the taking down of Jesus' body from the cross (Mark 15:36, 46; Luke 23:53; Acts 13:29), where Spanish 'bajar/habiendo bajado' emphasizes the downward motion of reverent removal. The same verb demolishes barns in Jesus' parable of the rich fool (Luke 12:18) and tears down intellectual strongholds in Paul's spiritual warfare imagery (2 Cor 10:5). In Mary's Magnificat, it reaches its theological summit: God 'has brought down rulers from their thrones' (Luke 1:52)–Spanish 'derribo' conveying the force of divine reversal.

1. take down (physically, from cross or height) (4×) To take down physically from an elevated position, especially removing a body from a cross. Used four times of Jesus' crucified body being taken down (Mark 15:36, 15:46; Luke 23:53; Acts 13:29). Spanish 'bajar/bajando/habiendo bajado' and French 'descendre' consistently mark the downward, reverential physical action. The repeated use in passion narratives gives this sense its gravity. **DESCENDING AND TEARING**

en: having-taken-down, taking-down, to-take-down | **es:** a-bajar, bajando, habiendo-bajado | **fr:** descendre, renverser | **de:** herabnehmen, καθελόντες, καθελὼν Mark 15:36; Mark 15:46; Luke 23:53; Acts 13:29

2. tear down / destroy (structures, strongholds, nations) (4×) To tear down, demolish, or destroy structures, strongholds, or nations. The rich fool plans 'I will tear down my barns' (Luke 12:18); Paul speaks of 'destroying arguments' raised against knowledge of God (2 Cor 10:5); Acts 13:19 recalls God destroying seven nations. Spanish shifts from physical 'bajar' to destructive 'derribar/destruir,' and the range spans literal buildings to metaphorical fortifications of human reasoning. **DESCENDING AND TEARING**

en: I-will-tear-down, destroying, having-destroyed | **es:** de-ser-destruida, derribando, derribaré | **fr:** descendre, renverser | **de:** herabnehmen, καθαιρεῖσθαι, καθελὼν Luke 12:18; Acts 13:19; Acts 19:27; 2Cor 10:5

3. bring down / depose (from power) (1×) To bring down or depose someone from a position of power and authority. In the Magnificat, Mary proclaims God 'has brought down rulers from their thrones' (Luke 1:52). Spanish 'derribo' captures the forceful unseating, while the same verb used for physical lowering and structural demolition now expresses the divine reversal of social hierarchies–the mighty humbled, the lowly exalted. **DESCENDING AND TEARING**

en: He-brought-down | **es:** derribó | **fr:** descendre | **de:** καθεῖλεν Luke 1:52

κᾰθαίρω G2508 *V-PIA-3S* (1×)

to prune, cleanse, purify; especially of vines, to remove unproductive growth

This verb means to clean by removing what is unproductive or contaminating. Its primary agricultural use involves pruning vines—cutting away dead or excess branches so the plant bears better fruit. In John 15:2, Jesus uses viticultural imagery: 'Every branch that bears fruit he prunes (kathairei) that it may bear more fruit.' The metaphor describes God's disciplinary care: he removes what hinders fruitfulness not to destroy but to maximize abundant life. Pruning involves painful loss in service of greater gain.

(1×) Jesus's vine-and-branches discourse makes pruning a picture of sanctifying discipline. The Spanish 'limpia' (cleanses) and French 'émonder' (prune) both capture the removal of hindrances. God's pruning involves trials, suffering, and the removal of comfortable but unproductive growth. The verb shares roots with katharos (clean), linking fruitfulness to purity—productive discipleship requires both initial cleansing (by the word, 15:3) and ongoing pruning that removes whatever inhibits bearing fruit that glorifies the Father. **PURIFYING AND CLEANSING**

en: he-prunes | **es:** limpia | **fr:** émonder | **de:** reinigen John 15:2

κᾰθά G2509 *Adv* (13×)

Just as, even as; a comparative conjunction introducing a parallel or analogy between two situations.

A comparative conjunction meaning 'just as' or 'even as,' formed from kata ('according to') and the relative ha ('which things'). It introduces an analogy or parallel, drawing the reader's attention to a correspondence between two realities. Paul favors this particle in his epistles: 'just as David declares the blessedness of the one...' (Rom 4:6), 'just as we have many members in one body' (Rom 12:4), and 'just as the body is one and has many members' (1 Cor 12:12). The multilingual evidence (Spanish así como, French comme/de même que, German gleichwie) consistently renders it with comparative phrasing, confirming its single function as a discourse-level analogy marker.

(13×) A comparative particle meaning 'just as, even as, in the same way that,' used to introduce an analogy or establish a point of correspondence. It appears thirteen times in the Pauline corpus and elsewhere to structure theological arguments by comparison: as David pronounces blessing (Rom 4:6), as the body has many members (Rom 12:4; 1 Cor 12:12). The cross-lingual renderings (German gleichwie, French de même que, Spanish así como) all employ comparative constructions, confirming the word's uniform discourse function. **COMPARISON AND MANNER**

en: just-as, just-as- | **es:** Así-como, así-como | **fr:** comme, de-même-que | **de:** gleichwie Rom 4:6; Rom 12:4; 1Cor 10:10; 1Cor 12:12; 2Cor 1:14

καθάπτω G2510 *V-AIA-3S* (1×)

to fasten upon, attach to; to seize upon or cling to

This verb means to fasten or attach something to something else, often with the sense of clinging or seizing. In Acts 28:3, a viper 'fastened on' (kathēpsen) Paul's hand when he was gathering sticks for a fire on Malta. The word conveys the snake's sudden attachment or seizure of Paul's hand, leading the islanders to expect him to swell up or drop dead. Paul's immunity to the viper's bite becomes a sign that confirms his apostolic authority and God's protection.

(1×) Luke's choice of kathaptō emphasizes the viper's aggressive attachment to Paul's hand after being roused by the heat. The Spanish 'se-prendió' (it-fastened-itself) captures the reflexive force. The islanders' reaction—expecting divine judgment for a supposed criminal—and then their reversal when Paul suffers no harm demonstrates how God turns even hostile attacks into testimonies. The viper 'fastened on' but could not harm the one protected by divine commission. **TOUCHING AND REACHING**

en: fastened-on | **es:** se-prendió | **fr:** καθῆψεν | **de:** καθῆψεν Acts 28:3

κᾰθαρ-ίζω G2511 *V-FIA-3S* (31×)

To cleanse or purify; making clean physically (healing lepers, declaring foods pure) or spiritually (removing sin and moral defilement).

A verb spanning the full range of purification in the New Testament — from the dramatic healing of lepers ('Be clean!' Matt 8:3) to the deep inner work of God purifying hearts by faith (Acts 15:9). Jesus used it when he declared all foods clean (Mark 7:19), and the epistles apply it to Christ's sacrificial cleansing of his people (Eph 5:26; Titus 2:14; 1 John 1:7). The physical and spiritual senses are deeply interwoven: the same God who healed skin diseases also promises to wash away sin. French uses 'purifier' for both, while Spanish distinguishes 'limpiar' (physical cleaning) from 'purificar' (spiritual purification), illuminating the dual register.

1. cleanse physically or ritually (22×) To make physically or ritually clean by removing impurity, especially healing lepers and pronouncing foods or vessels clean. Jesus commands lepers 'Be cleansed!' (Matt 8:2-3; Luke 17:14) and the apostles are told to 'cleanse lepers' as a sign of the kingdom (Matt 10:8). Mark 7:19 extends it to the declaration that all foods are clean. Spanish 'limpiar/limpiar' and German 'reinigen' both maintain the concrete, physical register across these 22 occurrences. **PURIFYING AND CLEANSING**

en: Cleanse, are-cleansed, be-cleansed | **es:** fue-limpiada, fue-limpiado, fueron-limpiados | **fr:** purifier | **de:** reinigen, reinigt Matt 8:2; Matt 8:3; Matt 10:8; Matt 11:5

2. purify morally or spiritually (9×) To purify from sin, moral defilement, or spiritual impurity, with God, Christ, or his blood as the agent of cleansing. God purified Gentile hearts by faith (Acts 15:9), Christ gave himself to 'purify for himself a people' (Titus 2:14), and his blood 'cleanses us from all sin' (1 John 1:7; cf. Heb 9:14). Spanish shifts to 'purificar' and 'habiendo purificado,' while French maintains 'purifier' — both marking the inward, moral transformation that transcends physical washing. **PURIFYING AND CLEANSING**

en: cleanses, having-been-cleansed, having-cleansed | **es:** habiendo-purificado, habiendo-sido-purificados, limpia | **fr:** purifier | **de:** reinigen, reinigt Mark 7:19; Acts 15:9; 2Cor 7:1; Eph 5:26; Titus 2:14

κᾰθαρ-ισμός G2512 *N-AMS* (7×)

Purification, cleansing; the ritual or ceremonial act of making clean, especially in Jewish religious practice.

Katharismos is the noun form of katharizō ('to cleanse') and denotes the process or rite of purification. In the Gospels it appears in distinctly Jewish ceremonial contexts: the stone jars at Cana are 'for the Jewish rites of purification' (John 2:6), the dispute between John's disciples and a Jew concerns purification (John 3:25), and Jesus sends healed lepers to offer what Moses commanded 'for your cleansing' (Mark 1:44; Luke 5:14). Luke 2:22 refers to the Mosaic purification after childbirth. Hebrews 1:3 elevates the term to Christ's ultimate 'purification for sins.' Spanish purificación and French purification mirror the word precisely.

purification (7×) Purification, ceremonial cleansing—the ritual act of becoming or being declared ritually clean. The word connects directly to Torah-prescribed washings and offerings. Jesus directs healed lepers to complete their Mosaic purification (Mark 1:44; Luke 5:14). The water jars at Cana serve 'the Jewish purification rites' (John 2:6), and a purification dispute frames the Baptist's final testimony (John 3:25). Luke 2:22 places Mary and Joseph at the temple for post-birth purification. In Hebrews 1:3, the concept reaches its theological apex: Christ himself accomplished 'purification for sins.' Spanish purificación and German Reinigung confirm the consistent ritual-cleansing sense. **PURIFICATION CLEANSING**

en: cleansing, purification | **es:** -purificación, purificación | **fr:** purification | **de:** Reinigung, καθαρισμοῦ Mark 1:44; Luke 2:22; Luke 5:14; John 2:6; John 3:25

κᾰθᾰρ-ός G2513 *Adj-NMP* (27×)

clean, pure — ritually unblemished, morally blameless, or physically spotless

Katharos is the Greek adjective for clean or pure, spanning ritual, moral, and physical registers across its 27 NT occurrences. Jesus' Beatitude 'Blessed are the pure in heart' (Matt 5:8) sets the moral-spiritual keynote, while his debates with the Pharisees sharpen the contrast between outward ritual cleanliness and inward purity: 'clean the inside of the cup' (Matt 23:26; Luke 11:41). At the Last Supper, Jesus tells the disciples 'you are clean, but not all of you,' pointing to Judas (John 13:10-11), and later declares them clean 'because of the word I have spoken' (John 15:3). Paul appropriates the term for apostolic innocence — 'I am clean from the blood of all' (Acts 18:6; 20:26). In the Pastorals and Titus, katharos modifies conscience and heart: 'from a pure heart and a good conscience' (1 Tim 1:5; 3:9; 2 Tim 1:3; 2:22; Titus 1:15). Revelation extends it to physical splendor: 'fine linen, bright and pure' (Rev 15:6; 19:8, 14; 21:18, 21). Spanish 'limpio,' French 'pur,' and German 'rein' each cover the full range.

clean, pure (ritually or morally) (27×) Clean or pure in ritual, moral, or physical senses. Morally, it describes the heart oriented toward God (Matt 5:8) and the conscience free of defilement (1 Tim 1:5; 3:9; 2 Tim 1:3; Titus 1:15). Ritually, Jesus redefines it: outward washing matters less than inward transformation (Matt 23:26; John 13:10-11; 15:3). Paul uses it for apostolic innocence before God (Acts 18:6; 20:26). Physically, Revelation deploys it for the radiant linen of heaven's armies (Rev 15:6; 19:8, 14) and the gold of the new Jerusalem (Rev 21:18, 21). Every target language maps to a

single adjective: spa 'limpio,' fra 'pur,' deu 'rein.' **PURITY AND CLEANNESS**

en: clean, pure | **es:** limpia, limpias, limpio | **fr:** pur | **de:** rein Matt 5:8; Matt 23:26; Matt 27:59; Luke 11:41; John 13:10

κᾰθᾰρ-ότης G2514 *N-AFS* (1×)

purity, cleanness; moral or ceremonial purification

This noun denotes the state or quality of being pure, whether physical cleanliness, moral integrity, or ceremonial fitness. In Hebrews 9:13, it refers to 'the purity (katharotēta) of the flesh' achieved through Old Covenant rituals—the sprinkling of ashes from a red heifer and animal blood that sanctified the ceremonially defiled. The word highlights the external, physical cleansing these rituals provided, contrasting with the deeper conscience-cleansing Christ's blood accomplishes. Outward purity pointed toward the need for inward purification.

(1×) Hebrews uses katharotēs to describe the limited but real efficacy of Levitical purifications. The Spanish 'pureza' and French 'pureté' both convey ritual cleanness. The argument reasons from lesser to greater: if animal sacrifices could restore ceremonial purity ('the purity of the flesh'), how much more will Christ's sacrifice purify the conscience from dead works? The old rituals handled external defilement; Christ's blood addresses the deeper pollution of sin itself. **AUTO-DETECTED COMMUNITY 3712 WITH 5 SENSES**

en: purification | **es:** pureza | **fr:** pureté | **de:** Reinheit Heb 9:13

καθέδρ-α G2515 *N-AFP* (3×)

seat, chair; teacher's chair; seating position representing authority

This noun denotes a seat or chair, with specific reference to positions of authority or teaching. Matthew 21:12 and Mark 11:15 describe Jesus overturning 'the seats of those who sold doves' in the temple cleansing. Matthew 23:2 uses it metaphorically: 'The scribes and Pharisees sit on Moses' seat'—occupying the teaching authority position. Classical usage includes various seating (from a hare's form to rowers' benches), sitting posture, session, and specifically the teacher's or professor's chair. The New Testament uses span literal furniture (merchants' stools in the temple) and metaphorical position (the authoritative teaching chair representing legitimate but imperfectly exercised authority).

(3×) The sense encompasses physical seats and symbolic positions. The temple merchants' seats were literal furniture, part of the commercial apparatus Jesus disrupted to restore the house of prayer. Moses' seat (Matthew 23:2) is likely both literal—an actual seat in synagogues from which Torah was read and taught—and metaphorical—the position of authoritative teaching held by scribes and Pharisees. Jesus affirms their positional authority ('practice what they teach') while condemning their hypocrisy ('don't do what they do'). The Spanish glosses range from 'sillas' (chairs) to 'cátedra' (teaching chair/cathedra), while German has 'Sitz' (seat). The word thus marks both physical furniture and the authority position it represents. **GEOGRAPHY AND SPACE**

en: seat, seats | **es:** asientos, cátedra, sillas | **fr:** siège | **de:** Sitz, καθέδρας Matt 21:12; Matt 23:2; Mark 11:15

καθέζομαι G2516 *V-IIM/P-1S* (7×)

To sit down, be seated, remain sitting; physical posture of rest or sustained presence in a place.

Kathezomai means to sit down or remain seated, describing a deliberate bodily posture. It appears in contexts ranging from the boy Jesus sitting among the temple teachers (Luke 2:46) to Jesus sitting wearied at Jacob's well (John 4:6), Mary sitting at home in mourning (John 11:20), and the two angels seated in the empty tomb (John 20:12). Spanish sentado and German sich setzen capture the basic postural meaning. The word overlaps with kathēmai but tends to emphasize the act of taking a seat or settling into position.

sit, be seated (7×) To sit down, take a seat, or remain in a seated position—a verb of physical posture indicating either the act of settling or a sustained seated state. In Matt 26:55 Jesus reminds his captors he sat daily teaching in the temple. In Luke 2:46 the twelve-year-old Jesus is found sitting among the teachers. At Jacob's well Jesus sat down, wearied from travel (John 4:6). Martha goes to meet Jesus while Mary 'remained sitting at home' (John 11:20). The two angels sit inside the empty tomb (John 20:12). Spanish me sentaba and French s'asseoir confirm the straightforward postural sense throughout. **SITTING AND DWELLING**

en: I-sat, sitting, was-sitting | **es:** Sentado, me-sentaba, permanecía-sentada | **fr:** s'asseoir | **de:** sich-setzen, καθεζόμενοι, καθεζόμενον Matt 26:55; Luke 2:46; John 4:6; John 11:20; John 20:12

καθεξῆς G2517 *Adv* (5×)

In order, in sequence; denoting orderly succession, whether of narrative arrangement or temporal progression.

This adverb means 'in order' or 'in sequence,' indicating an orderly, successive arrangement. Luke uses it programmatically in his prologue, declaring his intent to write 'in orderly sequence' (Luke 1:3), and again to describe Jesus traveling 'from one town and village to another' (Luke 8:1). In Acts, it marks Peter's orderly retelling of events (Acts 11:4), the prophets speaking 'in succession' from Samuel onward (Acts 3:24), and Paul traveling systematically through Galatia and Phrygia (Acts 18:23). Spanish 'en orden/ordenadamente' and French 'dans l'ordre' capture the notion of methodical arrangement.

(5×) In order, in succession, one after another. Denotes orderly arrangement or sequential progression. Luke uses it to describe his narrative method of writing events 'in order' (Luke 1:3), Jesus's systematic journey through towns (Luke 8:1), Peter recounting events sequentially (Acts 11:4), prophets from Samuel onward speaking 'in succession' (Acts 3:24), and Paul's orderly itinerary through regions (Acts 18:23). The Spanish 'en orden/ordenadamente' and French 'dans l'ordre/en ordre' confirm the core sense of methodical sequence. **DAYS AND DAYLIGHT**

en: afterward, in-order, in-succession | **es:** en-orden, ordenadamente, siguiente | **fr:** dans-l'ordre, en-ordre | **de:** καθεξῆς Luke 1:3; Luke 8:1; Acts 3:24; Acts 11:4; Acts 18:23

καθεύδω G2518 *V-PPA-NMP* (22×)

To sleep physically; figuratively, to be spiritually lethargic, morally inattentive, or dead.

A common verb for lying down to sleep, used both literally and with rich figurative extension. Jesus sleeps in the storm-tossed boat (Matthew 8:24), and the ruler's daughter 'sleeps' in death (Matthew 9:24). In the parables and exhortations, sleeping becomes a metaphor for spiritual drowsiness: the foolish virgins sleep while waiting (Matthew 25:5), and Paul urges believers not to sleep as others do (1 Thessalonians 5:6). Spanish dormir, French dormir, and German schlafen serve both senses without distinction, but Greek context and domain consistently differentiate physical rest from spiritual warning.

1. to sleep physically (12×) To be in a state of natural, physical sleep or slumber. Matthew 8:24 describes Jesus sleeping during the storm; Matthew 26:40-43 shows the disciples sleeping in Gethsemane from exhaustion. Spanish dormía, French dormir, and German schlafen all render straightforward physical rest. Mark 4:38 and Matthew 13:25 similarly describe literal sleeping. **SLEEP AND SLUMBER**

en: are-you-sleeping, sleeping, sleeps | **es:** dormir, dormía, duerme | **fr:** dormir | **de:** schlafen, schläft Matt 8:24; Matt 9:24; Matt 13:25; Matt 26:40; Matt 26:43

2. to sleep figuratively (10×) To sleep figuratively, denoting spiritual lethargy, moral complacency, inattention to God's purposes, or death as a euphemism. The parable of the ten virgins (Matthew 25:5) uses it for negligent waiting; 1 Thessalonians 5:6 contrasts sleeping with watchfulness; Mark 5:39 may imply death. Spanish dormís in the hortatory passages and English 'Sleep' as imperative irony (Matthew 26:45) show the metaphorical force. Ephesians 5:14 likely alludes to this figurative sleep. **SLEEP AND SLUMBER**

en: Sleep, are-you-sleeping, he-sleeps | **es:** Dormid, dormían, dormís | **fr:**

dormir | **de:** schlafen, schläft Matt 25:5; Matt 26:45; Mark 4:27; Mark 14:41; Luke 22:46

καθηγ-ητής G2519 *N-NMP* (2×)

guide, teacher, one who leads or instructs others in a path or subject

This term denotes someone who directs others along a way, whether literal or metaphorical. In Matthew 23:10, Jesus warns his disciples not to be called 'guides' (or 'teachers'), 'for you have one guide, the Christ.' The double occurrence in that verse emphasizes both the prohibition against seeking such titles and the singularity of Christ's authority. The word carries overtones of intellectual or spiritual leadership, someone who professes to show the way. Yet Jesus reserves this role for himself alone, exposing the arrogance of those who claim such status while rejecting the humility he models.

(2×) Both instances occur in Matthew 23:10, where Jesus contrasts human pretensions to leadership with his own unique authority. Classical usage (LSJ) includes both physical guides and philosophical teachers or authorities one follows. The Spanish 'guía/guías' and French 'guide' capture the directional sense, while German uses the full noun forms. Jesus' teaching subverts the honor-seeking culture of his day, insisting that all his followers are equals under one Master, one Father, one Guide—Christ himself. **AUTO-DETECTED COMMUNITY 12553 WITH 3 SENSES**

en: guide, guides | **es:** guía, guías | **fr:** guide | **de:** καθηγηταί, καθηγητὴς Matt 23:10

καθήκω G2520 *V-PPA-ANP* (2×)

fitting, proper, what is appropriate or due in a given circumstance

The term describes what befits a situation, what ought to happen or be done. Paul uses it to describe behaviors 'not fitting' or 'not proper' (Romans 1:28, Acts 22:22). The word carries a sense of moral or social propriety—what accords with right order. In Acts 22:22, the crowd shouts that Paul 'ought not to live,' declaring him unfit for existence. In Romans 1:28, Paul describes humanity's descent into doing 'what is not fitting,' things that violate the natural and moral order. The term thus serves as a rubric for discerning what aligns with God's design versus what transgresses it.

(2×) The two occurrences both involve negation—what is not fitting. Classical usage (LSJ) extends to 'the proper time' or 'normal days,' suggesting an inherent order or due course. The Spanish 'conviene' (it is fitting) and French 'convenable' (suitable) capture the appropriateness sense, while German 'gebührend' (due, proper) emphasizes what is owed or expected. Paul's moral argument in Romans hinges on humanity suppressing the knowledge of what is fitting, surrendering to disorder. The crowd's verdict in Acts perverts the category, calling for Paul's death as though righteousness demanded it. **PROPRIETY AND FITTINGNESS**

en: fitting, it-was-fitting | **es:** conviene, cosas-que-convienen | **fr:** convenable | **de:** gebuehrend, καθῆκεν Acts 22:22; Rom 1:28

κάθημαι G2521 *V-FIM-2P* (91×)

To sit, be seated; to sit enthroned or reign in authority; to dwell, reside, inhabit a place or condition.

The Greek verb κάθημαι ('to sit, be seated') is a deponent middle voice form whose semantic range stretches from the mundane to the majestic. In its most frequent usage, it describes authoritative sitting — the enthroned Christ at God's right hand (Matt 19:28; 26:64), a king on his throne, or a judge presiding over court — a sense that accounts for over half its New Testament occurrences. Yet it also covers ordinary physical sitting: by the sea (Matt 13:1), in the marketplace (Matt 11:16), or at the tax booth where Jesus found Matthew (Matt 9:9). A third, more figurative sense emerges in passages like Matthew 4:16 and Luke 1:79, where those who 'sit in darkness' are people dwelling in a settled condition of spiritual need. Spanish sentado, French assis, and German sitzen serve across all three senses, though many languages add honorific markers when the subject is divine.

1. sit enthroned, reign (55×) To sit enthroned, to be seated in a position of authority, rule, or judgment (55 occurrences). This is the dominant New Testament sense, covering Christ seated at God's right hand (Matt 26:64; Rev 4:2), God enthroned in heaven (Rev 4:9-10), rulers on judgment seats, and the apocalyptic riders of Revelation. Korean 앉으시다 (honorific 'sit') and Hindi विराजमान ('enthroned') deploy elevated register, while Spanish sentado en el trono and German auf dem Thron sitzend add explicit throne vocabulary — all confirming that translators perceive royal dignity beyond mere posture. **SITTING AND DWELLING**

en: one-sitting, sitting | **es:** que-sentado, sentado, uno-sentado | **fr:** être-assis | **de:** sitzen, sitzt Matt 4:16; Matt 9:9; Matt 11:16; Matt 19:28; Matt 20:30

2. sit, be seated physically (26×) To sit or be seated in a literal, physical sense — on the ground, at a table, on a seat, or beside a road (26 occurrences). Jesus sits by the sea to teach (Matt 13:1-2), Peter sits in the courtyard (Matt 26:58), the blind sit by the roadside (Matt 20:30). The distinction from sense 1 lies in the absence of authority or official function: this is bodily posture without status connotation. French être assis, Spanish estar sentado, and Swahili kuketi all use their basic positional verbs here without honorific marking. **SITTING AND DWELLING**

en: Sit, sit, sits | **es:** Siéntate, estaba-sentado, se-sentaba | **fr:** être-assis | **de:** sitzen, sitzt Matt 13:1; Matt 13:2; Matt 15:29; Matt 22:44; Matt 26:58

3. dwell, reside, inhabit (10×) To dwell, reside, or inhabit a place or condition, used metaphorically of people settled in a region or state (10 occurrences). Matthew 4:16 cites Isaiah: 'the people sitting in darkness saw a great light,' where 'sitting' means prolonged dwelling rather than physical posture. Luke 21:35 extends this to all who 'sit on the face of the earth' — inhabiting it as residents. Arabic الجالسين and Hindi बैठे हुए can carry both postural and habitative readings, while Swahili wanaokaa ('those who stay/dwell') shifts decisively to residential vocabulary. **SITTING AND DWELLING**

en: sitting | **es:** que-está-sentada, que-están-sentados, sentada | **fr:** être-assis | **de:** sitzen, sitzt Matt 4:16; Luke 1:79; Luke 21:35; John 2:14; Acts 2:2

καθημέρ-ιος G2522 *Adj-DFS* (1×)

daily, day by day; pertaining to each day's occurrence

This adjective describes something occurring or pertaining to each day, literally 'according to the day.' In Acts 6:1, it modifies the 'daily distribution' (diakonia kathēmerinē) of food to widows in the Jerusalem church. The term underscores the regularity and ongoing nature of the early church's care ministry—not occasional charity but systematic daily provision. The complaint that Hellenistic widows were being overlooked in this distribution led to the appointment of the Seven, showing how practical needs prompted structural solutions.

(1×) Luke highlights the routine nature of the church's widow-care program through kathēmerinos. The Spanish 'diario' (daily) and transliterated forms preserve the temporal regularity. The 'daily distribution' was substantial enough to require dedicated administration, and culturally significant enough that perceived inequity threatened church unity. The apostles' solution—appointing Spirit-filled men to 'serve tables'—validated the importance of physical care while protecting the priority of prayer and word-ministry. **AUTO-DETECTED COMMUNITY 5469 WITH 3 SENSES**

en: daily | **es:** diario | **fr:** καθημερινῇ | **de:** καθημερινῇ Acts 6:1

καθίζω G2523 *V-AIA-3S* (46×)

To sit down, take a seat; causatively, to seat someone; also to stay, remain, or settle in a place

Kathizo covers the full arc from the physical act of sitting to the authoritative act of being enthroned. When Jesus 'sat down' on the mountain, he assumed the teacher's posture of authority (Matt 5:1). The causative sense appears when God 'seated' Christ at his right hand (Eph 1:20)—Spanish sentado and German sich setzen both capture the reflexive dignity of the act. A less common but significant sense means to stay or remain in a place, as when Jesus told the disciples to 'stay in the city' until clothed with power (Luke 24:49), or when Paul 'settled' in Corinth for eighteen months (Acts 18:11).

1. sit down, take a seat (41×) The basic intransitive sense: to sit down or assume a seated position. Jesus sits to teach (Matt 5:1), sits by the sea (Matt 13:48), and promises the disciples they will sit on thrones judging the twelve tribes (Matt 19:28). The seated posture carries authority in the ancient world—a judge, a teacher, a king sits. French asseoir and German sich setzen reflect this fundamental physical action. SITTING AND DWELLING
en: has-sat, having-sat, having-sat-down | **es:** habiendo-sentado, habiéndome-sentado, habiéndose-sentado | **fr:** asseoir | **de:** setzt-sich, sich-setzen Matt 5:1; Matt 13:48; Matt 19:28; Matt 20:21; Matt 20:23

2. seat, cause to sit (3×) The transitive or causative sense: to seat someone else, to cause another to sit. God 'seated' (ekathisen) Christ at his right hand in the heavenly places (Eph 1:20). In Acts 2:30, David knew God would 'seat' one of his descendants on his throne. Paul asks in 1 Corinthians 6:4 why the Corinthians 'seat' those of least esteem as judges. This sense elevates the physical act into the realm of appointment and enthronement. SITTING AND DWELLING
en: having-seated, to-seat, you-seat | **es:** sentado, sentar, sentáis? | **fr:** asseoir | **de:** setzt-sich, sich-setzen Acts 2:30; 1Cor 6:4; Eph 1:20

3. stay, remain, settle (2×) An extended sense meaning to remain, stay, or settle in a place, where duration rather than posture is the point. Jesus instructs the disciples to 'stay in the city' until power comes (Luke 24:49), and Paul 'remained' in Corinth a year and six months teaching (Acts 18:11). Spanish Permaneció ('he remained') and the contextual emphasis on time distinguish this from mere sitting. SITTING AND DWELLING
en: sat, sit | **es:** Permaneció, sentaos | **fr:** asseoir | **de:** setzt-sich Luke 24:49; Acts 18:11

καθίημι G2524 *V-AIA-3P* (4×)

To let down, lower; used of sending something down by means of a rope, sheet, or opening.

Describes the deliberate act of lowering or letting something down from a higher position. In the Gospels, friends lower a paralytic through a roof opening to reach Jesus (Luke 5:19), and in Acts, Paul is let down in a basket through the city wall (Acts 9:25). The Spanish and French renderings (bajaron, descendre) consistently emphasize downward directed movement, reinforcing the core spatial sense of controlled descent.

(4×) To let down or lower something from a higher to a lower position, typically by means of a cord, sheet, or basket. The multilingual evidence uniformly points to controlled downward movement: Spanish bajaron ('they lowered'), French descendre ('to descend'). In Luke 5:19 it describes lowering the paralytic through tiles; in Acts 9:25 Paul is lowered in a basket; in Acts 10:11 and 11:5 Peter sees a great sheet being let down from heaven in his vision. DESCENDING AND TEARING
en: being-let-down, let-down, they-let-down | **es:** lo-bajaron, siendo-bajada, siendo-bajado | **fr:** descendre | **de:** καθιέμενον, καθιεμένην, καθῆκαν Luke 5:19; Acts 9:25; Acts 10:11; Acts 11:5

καθίστημι G2525 *V-AIA-2S* (22×)

To appoint or constitute in a role; to conduct or escort; to be set or established in place

The verb καθίστημι combines κατά ('down') and ἵστημι ('to stand'), yielding the core image of setting someone down in a position. In nearly all its New Testament occurrences, it describes appointment — placing a person into an office or role of authority. The faithful steward is 'appointed' over the household (Matt 24:45), and every high priest is 'constituted' to offer sacrifices (Heb 5:1, 8:3). A single occurrence in Acts 17:15 preserves the older physical sense of conducting or escorting someone to a place, while James 3:6 uses it for the tongue being 'set' in its position among the members of the body.

1. appoint or constitute (20×) The dominant sense of appointing, setting, or constituting someone in a role, office, or position of authority — accounting for 20 of the 22 occurrences. In the parables of Matt 24:45-47 and 25:21-23, the master 'appoints' servants over his possessions. The multilingual glosses uniformly reflect appointment vocabulary: Spanish 'constituye/constituyó,' French 'établir,' German 'einsetzen.' Titus 1:5 uses it for appointing elders, and Heb 5:1 and 8:3 for constituting high priests — showing the word's natural home in institutional and ecclesiastical language. ESTABLISH AND PREPARE
en: I-will-appoint, appointed, appoints | **es:** constituye, constituyó, es-constituido | **fr:** établir | **de:** einsetzen, setzt-ein Matt 24:45; Matt 24:47; Matt 25:21; Matt 25:23; Luke 12:14

2. conduct or escort (1×) A single occurrence at Acts 17:15 preserving the physical-spatial sense of conducting or escorting a person to a destination. Those who 'conducted' (καθιστάνοντες) Paul brought him as far as Athens. The Spanish 'que conducían' captures the sense of guided accompaniment along a journey. This concrete spatial usage connects directly to the classical meaning of καθίστημι — to bring someone down to a place — before the metaphorical extension to placing someone in a role. ESTABLISH AND PREPARE
en: conducting | **es:** que-conducían | **fr:** établir | **de:** setzt-ein Acts 17:15

3. be set or established in place (1×) A rare positional sense at James 3:6, where the tongue 'is set' or 'established' among the members of the body as 'the world of unrighteousness.' Here the verb describes physical placement or establishment in a location rather than appointment to an office. The Spanish 'se constituye' and English 'is set' reflect a spatial establishment rather than an institutional appointment, preserving the root κατά + ἵστημι image of being placed down in a fixed position. ESTABLISH AND PREPARE
en: is-set | **es:** se-constituye | **fr:** établir | **de:** einsetzen Jas 3:6

καθό G2526 *Adv* (4×)

Insofar as, according as, to the degree that; an adverb of proportion or correspondence.

A connecting adverb that establishes a standard of measure or proportion between two realities. Paul uses it to acknowledge human limitation alongside divine help: 'we do not know what we ought to pray for' (Rom 8:26). In 2 Corinthians 8:12 it appears twice, framing the principle that generosity is acceptable according to what one has. The Spanish según and French selon-que both capture this proportional nuance, while German sofern highlights the conditional aspect.

(4×) Insofar as, according to, to the degree that — expressing proportion or correspondence between two states of affairs. Spanish según ('according to') and French selon-que ('according as') both capture the comparative, proportional force. In Rom 8:26, it qualifies human inadequacy in prayer; in 2 Cor 8:12 it sets the measure of acceptable giving; in 1 Pet 4:13 it connects present suffering with future glory — rejoicing insofar as one shares in Christ's sufferings. COMPARISON AND MANNER
en: according-to-what, as-, insofar-as- | **es:** como, en-cuanto, según | **fr:** selon-que, sofern | **de:** sofern Rom 8:26; 2Cor 8:12; 1Pet 4:13

καθόλου G2527 *Adv* (1×)

altogether, entirely; at all, in any way

This adverb means 'on the whole,' 'entirely,' or 'at all,' depending on context. In Acts 4:18, the Sanhedrin commands Peter and John 'not to speak or teach at all (katholou) in the name of Jesus.' The term emphasizes totality—a comprehensive ban rather than limited restriction. The council attempted an absolute prohibition on Christian proclamation, which the apostles immediately rejected: 'We cannot but speak of what we have seen and heard' (4:20). Katholou marks the collision between religious authority and prophetic commission.

(1×) The Sanhedrin's use of katholou reveals their intent to silence Christianity completely. The Spanish 'en-absoluto' (in-absolute) and French 'entièrement' (entirely) capture the comprehensive prohibition. Yet the total ban proved unenforceable against men who answered to a higher authority. Peter and John's response established the principle that civil or religious authorities cannot legitimately command what contradicts divine mandate—when human law conflicts with God's commission, obedience to God takes precedence.

COMPLETENESS AND TOTALITY
en: altogether | **es:** en-absoluto | **fr:** entièrement | **de:** καθόλου Acts 4:18

καθοπλ-ίζω G2528 *V-RPM/P-NMS* (1×)
to arm fully, equip completely; to be fully armed or equipped
This verb means to equip or arm fully with weaponry or armor, often in the middle voice meaning to arm oneself. In Luke 11:21, Jesus describes a 'strong man, fully armed (kathōplismenos), guarding his own palace.' The participle pictures readiness for defense—weapons drawn, armor in place, vigilant. The parable's point comes in verse 22: when 'one stronger than he' attacks and overcomes him, the strong man's full armament proves inadequate. Jesus is the stronger one who plunders Satan's goods, liberating captives despite the adversary's full weaponry.

(1×) Jesus employs kathōplizomai to emphasize Satan's apparent security—fully armed and guarding his domain. The Spanish 'armado' (armed) and French 'armé' both convey military preparedness. Yet comprehensive armament cannot withstand superior power. Christ's victory over the evil one is not a close contest but the triumph of the stronger over the strong. The parable assures believers that the cosmic battle is decided—Jesus has invaded the strong man's house, bound him, and distributed his spoils. GEOGRAPHY AND SPACE
en: fully-armed | **es:** armado | **fr:** armé | **de:** καθωπλισμένος Luke 11:21

καθορ-άω G2529 *V-PIM/P-3S* (1×)
to perceive clearly, observe, see plainly; to discern or understand
This verb means to look down upon, observe clearly, or perceive with understanding. In Romans 1:20, Paul argues that God's invisible attributes 'have been clearly seen (kathoratai), being understood through what has been made.' The verb implies not casual glancing but careful observation that leads to knowledge. Creation itself functions as revelation—the visible world discloses the invisible God with sufficient clarity that humanity is 'without excuse' for suppressing this knowledge. Natural theology has evidential force because God has made himself kathoratai through his works.

(1×) Paul's use of kathoraō grounds human accountability in clear perception of divine reality through creation. The Spanish 'se-ven-claramente' (are-seen-clearly) and German 'ersehen' (perceive) both emphasize the visibility of the invisible. God's eternal power and divine nature are not hidden or ambiguous but manifest to those willing to observe creation rightly. The passive voice suggests ongoing perception—creation continuously displays its Creator, leaving humanity without excuse for idolatry or unbelief. BOLDNESS AND OPENNESS
en: are-clearly-seen | **es:** se-ven-claramente | **fr:** voir-clairement | **de:** ersehen Rom 1:20

καθότι G2530 *Adv* (6×)
Because, inasmuch as, according as; a causal or proportional conjunction linking reason or manner to an outcome.
A conjunction drawn from the phrase 'kath' ho ti' — literally 'according to what' — that introduces either a reason or a standard of proportion. In Luke-Acts it most often functions causally: 'because Abraham also is a son of Abraham' (Luke 19:9), or 'because it was not possible for death to hold him' (Acts 2:24). But in Acts 2:45 and 4:35 it shifts to a proportional sense: distribution was made 'as' or 'according as' anyone had need. Spanish captures this split neatly — 'porque' for the causal and 'según' for the proportional — while French and German consistently use causal equivalents ('parce-que,' 'weil'), suggesting the proportional nuance is subtler cross-linguistically.

1. (4×) Causal conjunction meaning 'because' or 'inasmuch as,' introducing the ground or reason for a preceding statement. In Luke 1:7 it explains why Elizabeth had no child ('because Elizabeth was barren'); in Acts 2:24 it gives the theological reason for the resurrection ('because it was not possible for him to be held by death'). Spanish 'por-cuanto' and 'puesto-que' both emphasize the causal grounding. CONJUNCTIONS AND CONTRAST
en: because | **es:** por-cuanto, porque, puesto-que | **fr:** parce-que | **de:** weil Luke 1:7; Luke 19:9; Acts 2:24; Acts 17:31

2. (2×) Proportional or comparative conjunction meaning 'as' or 'according as,' indicating the degree or manner in which something is done. In Acts 2:45 and 4:35, possessions were distributed 'as anyone had need.' The Spanish 'según' (according to) precisely captures this proportional sense, distinguishing it from the purely causal usage. French and German translations default to causal terms, but the context of proportional distribution clarifies the distinct meaning. COMPARISON AND MANNER
en: as | **es:** según | **fr:** parce-que | **de:** weil Acts 2:45; Acts 4:35

καθώς G2531 *Adv* (183×)
Just as, even as; how — a comparative conjunction introducing correspondence or manner, rarely used as an interrogative.
Kathos is the New Testament's workhorse conjunction for drawing parallels and establishing patterns: 'just as it is written,' 'even as the Father sent me.' Nearly every occurrence sets up a comparison — linking prophecy to fulfillment, divine action to human response, or one event to another. All major translations converge on simple comparative renderings: 'as/just as' (eng), 'como/así como' (spa), 'comme' (fra), 'wie' (deu). In one notable instance (Acts 15:14), James uses kathos not comparatively but to introduce indirect discourse — 'how God first visited' — a usage Spanish captures distinctly with 'cómo.'

1. just as (182×) Comparative conjunction meaning 'just as,' 'even as,' or 'as' — introducing a standard of comparison, a fulfilled pattern, or a basis for action. The cross-linguistic unanimity is striking: 'como' (spa), 'comme' (fra), 'wie' (deu) all map to a single comparative function. Pervasive in fulfillment formulas ('just as it is written,' Matt 26:24), ethical exhortations ('love one another as I have loved you,' John 13:34), and theological correspondences ('as the Father sent me,' John 20:21). COMPARISON AND MANNER
en: as, he-said, just-as | **es:** así-como, como, porque | **fr:** comme | **de:** wie Matt 21:6; Matt 26:24; Matt 28:6; Mark 4:33; Mark 9:13

2. how (1×) Interrogative or declarative 'how,' introducing the manner or way something happened rather than a comparison. At Acts 15:14, James says Simeon described 'how' (kathos) God first visited the Gentiles. Spanish distinctly renders this 'cómo' (with accent, marking interrogative force), while French and German retain 'comme/wie,' which are ambiguous between comparative and manner senses. This rare usage preserves the classical Greek function of kathos as 'in what way.' COMPARISON AND MANNER
en: how | **es:** cómo | **fr:** comme | **de:** wie Acts 15:14

καί G2532 *Conj* (9082×)
Conjunction 'and'; also adverbial 'also, even, likewise' for emphasis or addition
The most common word in the Greek New Testament, kai is the basic connective tissue of biblical narrative and discourse. As a simple copulative conjunction it chains clauses and lists: 'and Abraham begat Isaac, and Isaac begat Jacob' (Matt 1:2). But kai also carries an adverbial force meaning 'also, even, likewise,' often introducing a surprising or emphatic addition — 'even the winds and the sea obey him' (Matt 8:27). Translators across languages consistently split these two roles: Spanish 'y' versus 'tambien,' French 'et' versus 'et' with emphatic nuance, German 'und' in both but with distinct contextual weight.

1. (8311×) The copulative conjunction 'and,' joining words, phrases, and clauses in sequence. This is the default connective of Greek prose and narrative, carrying the story forward or coordinating parallel elements. Every language renders it with its basic conjunction: Spanish 'y,' French 'et,' German 'und.' Matt 1:2 and Matt 2:9 show its narrative chain function. It accounts for over 8,300 of its 9,083 occurrences. ADDITIVE PARTICLES
en: And-, and- | **es:** Y, y | **fr:** et | **de:** und Matt 1:2; Matt 2:9; Matt 2:20; Matt 3:16; Matt 4:15

2. (771×) The adverbial or ascensive use meaning 'also, even, likewise,' adding emphasis or an unexpected element. Spanish distinctly renders this as 'tambien' rather than 'y,' revealing the semantic shift. Found in passages like Matt 5:39-40 ('if anyone strikes your right cheek, turn the other also') and Matt 5:46 ('do not even the tax collectors do the same?'). This sense covers about 771 occurrences where kai goes beyond simple conjunction to signal addition, climax, or surprise. **ADDITIVE PARTICLES**

en: also, also-, even | **es:** también | **fr:** et, et- | **de:** und, und- Matt 5:39; Matt 5:40; Matt 5:46; Matt 5:47; Matt 6:10

Καιάφας G2533 *N-GMS* (9×)

Caiaphas — the Jewish high priest who presided over the trial of Jesus and the early persecution of the apostles.

Caiaphas (Kaïaphas) was the high priest during Jesus's ministry and trial, serving from roughly AD 18 to 36 under Roman appointment. His nine NT appearances span the most dramatic moments of the Passion narrative: he plots Jesus's arrest (Matt 26:3), presides over the Jewish trial (Matt 26:57; John 18:13-14,24,28), and later confronts the apostles (Acts 4:6). John's Gospel preserves his unwitting prophecy — 'it is better that one man die for the people' (John 11:49-50) — which the evangelist interprets as divinely inspired irony. Luke mentions him alongside Annas to date the beginning of John the Baptist's ministry (Luke 3:2), anchoring the narrative in historical chronology.

Kaiaphas (9×) The Jewish high priest Caiaphas (Aramaic origin, possibly meaning 'rock' or 'depression'), who held office during Jesus's public ministry, trial, and the early church period. He appears in the conspiracy to arrest Jesus (Matt 26:3), the nighttime trial (Matt 26:57; John 18:13-14,24,28), the chronological marker alongside Annas (Luke 3:2), his unwitting prophecy about Jesus's substitutionary death (John 11:49), and the interrogation of Peter and John (Acts 4:6). Translations (French 'Caiphe,' German 'Kaiphas,' Spanish 'Caifas') transliterate the name with minor variation. His role as both political operator and unwitting prophet makes him one of the most theologically complex named figures in the Passion narratives. **PROPER NAMES (PERSONAL)**

en: Kaiaphas | **es:** Kaiáphas, Kaïaphas, Kaïápha | **fr:** Caïphe, et-aussi | **de:** Kaiphas, Καϊάφα, Καϊάφαν Matt 26:3; Matt 26:57; Luke 3:2; John 11:49; John 18:13

καὶ...γε G2534

and indeed, and even (καί with emphatic particle γε); compound connective with emphasis

A compound of the conjunction καί ('and,' 'also') with various emphatic particles or other connectives. The phrase καί...γε means 'and indeed' or 'and at least.' Related compounds include καὶ δέ ('and moreover'), καὶ δή ('and indeed,' 'and in fact'), and καὶ εἰ (by crasis κεἰ, meaning 'and if' or 'even if'). These combinations layer nuance onto simple conjunction—adding emphasis, concession, or climax. Classical and biblical authors use them to strengthen connections between clauses or to mark significant points in argument and narrative. Each compound has its own flavor, but all amplify the basic connective force of καί.

Καίν G2535 *N-AMS* (3×)

Cain, the firstborn son of Adam who murdered his brother Abel

Cain, the first murderer in biblical history, appears three times in the New Testament as a negative example. Hebrews 11:4 mentions him implicitly—Abel's sacrifice was better than Cain's. First John 3:12 uses him as the archetypal evildoer: 'not as Cain, who was of the evil one and murdered his brother.' Jude 11 pronounces woe on those who have gone 'in the way of Cain'—a path of jealousy, murder, and rejection of God. The Hebrew name קַיִן possibly means 'acquisition' or 'spear.' New Testament uses consistently present Cain as a warning example—the first to choose evil, kill from jealousy, and walk away from God.

(3×) The single sense identifies the Genesis figure, invoked as the paradigmatic evildoer. Hebrews contrasts his rejected offering with Abel's accepted one—the beginning of the faith hall of fame starts by contrasting with faithlessness. First John explicitly names him as 'of the evil one,' linking fratricide to satanic origin and explaining his motive: 'because his works were evil and his brother's righteous.' Jude uses 'the way of Cain' as shorthand for the jealous, murderous path. The multilingual renderings uniformly transliterate the name. In New Testament theology, Cain functions as the first in the line of those who hate righteousness, oppose God's people, and walk in darkness rather than light. **CAIN PROPER NAME**

en: Kain | **es:** Káïn | **fr:** Caïn, Kain | **de:** Kain Heb 11:4; 1John 3:12; Jude 1:11

Καινάμ G2536 *N-GMS* (2×)

Cainan, ancestor of Jesus, son of Enos or Arphaxad depending on the genealogical line

Cainan appears in Luke's genealogy of Jesus (3:36-37) in two distinct positions: as the son of Arphaxad (following the Septuagint's insertion in Genesis 10:24, absent from the Hebrew text) and as the son of Enos (Genesis 5:9). This double occurrence reflects the Septuagint tradition Luke draws upon, inserting an additional generation in the post-flood lineage. The name means 'acquired' or 'possession,' related to Cain. While the historical relationship between these two Cainans remains debated, their presence in Luke's genealogy underscores his tracing of Jesus' lineage all the way back to Adam, rooting the Savior's identity in the whole human family.

(2×) Luke names Cainan twice (3:36, 3:37) in ascending genealogical order, placing him after Arphaxad and after Enos. The Hebrew קֵינָן becomes Καινάμ in Greek. Multilingual renderings (French 'Caïnan', German 'Kaïnàm') preserve the forms. The inclusion of these names, even where text-critical questions arise, signals Luke's intent to connect Jesus to the whole sweep of biblical history from creation onward, not merely from Abraham. **PROPER NAMES (PERSONAL)**

en: Kainam | **es:** Kainám | **fr:** Caïnan | **de:** Kaïnàm Luke 3:36; Luke 3:37

καινός G2537 *Adj-ANS* (42×)

New, fresh, unprecedented in kind — qualitative newness distinct from mere temporal recency (neos)

An adjective emphasizing qualitative newness — something unprecedented in nature or character — as distinguished from neos, which stresses newness in time. Kainos is the word chosen for the great theological renewals of the New Testament: the new covenant (Luke 22:20; 1 Cor 11:25), the new commandment of love (John 13:34), the new creation (2 Cor 5:17; Gal 6:15), the new name (Rev 2:17), and ultimately the new heaven and new earth (Rev 21:1). When Jesus says 'new wine into fresh wineskins' (Matt 9:17), kainos marks a qualitative break with the old order.

new, fresh, unprecedented (42×) Qualitatively new or unprecedented in kind, not merely recent in time. The kainos/neos distinction is theologically loaded: kainos signals eschatological renewal — new covenant (Luke 22:20; Heb 8:13), new creation (2 Cor 5:17), new commandment (John 13:34), new Jerusalem (Rev 21:2). Spanish 'nueva,' French 'nouveau,' and German 'neu' translate it, though none preserves the kainos/neos contrast. **NEWNESS AND FRESHNESS**

en: new, of-new | **es:** de-nuevo, nueva, nuevas | **fr:** nouveau | **de:** neu Matt 9:17; Matt 13:52; Matt 26:29; Matt 27:60; Mark 1:27

καινότης G2538 *N-DFS* (2×)

newness, freshness, the quality of being new in character or condition

This term captures the transformative quality of new life in Christ. Paul uses it twice in Romans to describe the believer's new way of existence. We are baptized into Christ's death so that we might 'walk in newness of life' (6:4), and we are released from the law to 'serve in the new way of the Spirit and not in the old way of the written code' (7:6). The word contrasts vividly with the old regime of sin, death, and law. It is not merely chronological newness but qualitative renewal—a fresh start grounded in resurrection power and the indwelling Spirit.

(2×) Both occurrences in Romans describe the character of Christian existence: newness of life (6:4) and newness of the Spirit (7:6). Classical usage (LSJ) includes freshness, novelty, even innovation. The Spanish 'novedad,' French 'nouveauté,' and German 'Neuheit' all convey the new-quality sense. Paul's theology of new creation finds linguistic expression here: believers are not merely reformed but reborn, participating in a fundamentally new order inaugurated by Christ's resurrection and sustained by the Spirit. **NEWNESS AND FRESHNESS**

en: newness | **es:** novedad | **fr:** nouveauté | **de:** Neuheit Rom 6:4; Rom 7:6

καίπερ G2539 *Conj* (5×)

Although, even though; a concessive conjunction used with participles to express contrast or concession.

This concessive conjunction meaning 'although' or 'even though' introduces a statement that stands in contrast to what might be expected. It typically accompanies a participle. The author of Hebrews uses it strikingly: Christ 'although being a Son, learned obedience through suffering' (Heb 5:8), and Esau 'although seeking it with tears' could not recover his birthright (Heb 12:17). Paul employs it in Phil 3:4 to concede that he has grounds for confidence in the flesh. The uniform rendering across Spanish ('aunque'), French ('obgleich'), and German ('obgleich') underscores its straightforward concessive force.

(5×) Although, even though—a concessive particle typically used with a participle to express an unexpected contrast. In Heb 5:8, it introduces the profound paradox that Christ 'although being a Son' learned obedience through suffering. In Heb 7:5 and 12:17, it marks concessive circumstances. Paul uses it to acknowledge his credentials before setting them aside (Phil 3:4), and 2 Pet 1:12 employs it to note the readers already know the truth. Spanish 'aunque,' French and German 'obgleich' consistently render its concessive meaning. **AUTO-DETECTED COMMUNITY 12543 WITH 3 SENSES**

en: although, although- | **es:** aunque | **fr:** obgleich | **de:** obgleich Phil 3:4; Heb 5:8; Heb 7:5; Heb 12:17; 2Pet 1:12

καιρός G2540 *N-GMP* (86×)

An appointed time, season, or decisive moment; a point or period marked by divine purpose or particular significance.

Unlike χρόνος, which measures time quantitatively (duration, chronology), καιρός carries a qualitative charge—it is the right time, the fitting moment, the season ripe with significance. In the Gospels, Jesus speaks of 'my time' (Matt 26:18) and warns that the disciples do not know the appointed times (Acts 1:7). Paul uses it for both the present evil age and the coming 'fullness of times.' The word moves fluidly between an appointed moment in salvation history, a natural or liturgical season, and a window of opportunity. Spanish 'tiempo' covers most instances, but the occasional 'época' and 'tiempo oportuno' signal the semantic sub-distinctions.

1. definite time or period (80×) The dominant sense across roughly 80 occurrences designates a definite, appointed, or decisive point or period in time, often within God's redemptive plan. Spanish 'tiempo,' French 'temps,' German 'Zeit' are used consistently. Encompasses harvest time (Matt 13:30), the time of visitation (Luke 19:44), the present time (Rom 3:26; 8:18), and eschatological moments (Matt 8:29, 'before the time'). The word often carries theological weight—this is not just any moment but the moment appointed by God. **TIME AND SEASONS**

en: a-time, due-time, season | **es:** tiempo | **fr:** temps | **de:** Zeit Matt 8:29; Matt 11:25; Matt 12:1; Matt 13:30; Matt 14:1

2. season or epoch (3×) A small cluster (about 3 occurrences) narrows to season or epoch—a defined era, age, or natural season. In Acts 14:17, God gave 'fruitful seasons'; Gal 4:10 warns against observing 'times and seasons'; 1 Thess 5:1 pairs καιροί with χρόνοι to cover the full temporal horizon. Spanish 'épocas' and the English plural 'seasons' mark this as a broader, more extended temporal frame than the punctiliar 'appointed moment' of sense 1. **TIME AND SEASONS**

en: seasons | **es:** tiempos, épocas | **fr:** temps | **de:** Zeit Acts 14:17; Gal 4:10; 1Thess 5:1

3. opportune time or occasion (3×) Three occurrences foreground the opportune or fitting character of the moment—the window of favorable action. In Luke 4:13, the devil departs 'until an opportune time' (ἄχρι καιροῦ); Luke 20:10 refers to sending a servant 'at the season' (i.e., the right time for collecting); Acts 1:7 speaks of times the Father has set by his own authority. Spanish 'tiempo oportuno' and 'ocasiones' and English 'in season' highlight the element of fitness and opportunity. **TIME AND SEASONS**

en: a-time, in-season, seasons | **es:** en-tiempo, ocasiones, tiempo-oportuno | **fr:** temps | **de:** Zeit Luke 4:13; Luke 20:10; Acts 1:7

Καῖσαρ G2541 *N-AMS* (29×)

Caesar, the title for the reigning Roman emperor, used in taxation and judicial contexts

Καῖσαρ (Kaisar) is the Greek transliteration of the Latin 'Caesar,' functioning in the NT both as a proper name and as a royal title for the reigning emperor. It appears most memorably in the 'render unto Caesar' pericope (Matt 22:17-21, Mark 12:14-17, Luke 20:22-25), where Jesus' answer deftly navigates the political trap. In Acts, Kaisar denotes the emperor before whom Paul appeals his case (Acts 25:8-12, 26:32). Spanish 'Káisar,' French 'César,' and German 'Kaiser' (which later became a common noun meaning 'emperor') all witness to the term's layered political weight.

Caesar (Roman emperor) (29×) The title and proper name Kaisar (Caesar) for the Roman emperor, carrying both political authority and theological tension in the NT. The Synoptic taxation controversy (Matt 22:17-21) poses the question of dual allegiance to God and empire. In Acts, Paul's appeal to Caesar (Acts 25:11) invokes the legal right of Roman citizenship, shifting the narrative to Rome itself. **PHARAOH TITLE**

en: Caesar, Kaisar, before-Caesar | **es:** A-Káisar, Kaîsar, Kaîsara | **fr:** César, Césarée | **de:** Cäsar, Kaiser Matt 22:17; Matt 22:21; Mark 12:14

Καισαρία G2542 *N-AFS* (17×)

Caesarea; a Roman city name referring to Caesarea Maritima (coastal) or Caesarea Philippi (inland).

Kaisareia is the proper noun for Caesarea, referring to two distinct cities in Roman Palestine. Caesarea Maritima, built by Herod the Great on the Mediterranean coast, served as the Roman provincial capital and features prominently in Acts as a hub of early Christian activity — Philip settles there (Acts 8:40; 21:8), Cornelius receives Peter (Acts 10:1), and Paul is tried before Felix and Festus (Acts 23:23-25:13). Caesarea Philippi, at the foot of Mount Hermon, is where Peter confesses Jesus as the Christ (Matt 16:13; Mark 8:27). German 'Cäsarea,' Spanish 'Cesarea,' and French 'Césarée' all transliterate the same Latinate toponym.

Caesarea (place name) (17×) The place name Caesarea, designating either Caesarea Maritima on the Mediterranean coast or Caesarea Philippi near Mount Hermon. The coastal city dominates Acts as the Roman administrative center where Cornelius is converted (Acts 10:1, 24; 11:11), Paul is imprisoned and tried (Acts 23:23, 33; 25:1, 4, 6, 13), and Philip the evangelist resides (Acts 8:40; 21:8, 16). Caesarea Philippi appears only in Matt 16:13 and Mark 8:27 as the site of Peter's confession. Every translation simply transliterates the Latin-derived name. **GEOGRAPHY AND SPACE**

en: Kaisareia, of-Kaisareia | **es:** Cesarea, Kaisáreia, de-Kaisareías | **fr:** Caeser, Césarée | **de:** Caesarea, Cäsarea Matt 16:13; Mark 8:27; Acts 8:40; Acts 9:30; Acts 10:1

καί τοι G2543 *Conj* (2×)

and yet, although, a conjunction introducing a concessive or contrasting clause

This conjunction acknowledges a fact while introducing a contrast or objection. It appears in Acts 14:17, where Paul tells the Lycaonians that God 'did not leave himself without witness, although (καίτοι) he

let the nations go their own ways.' The word concedes God's patience with idolatrous nations while asserting his ongoing witness through creation. In Hebrews 4:3, the author reflects on God's rest 'although his works were finished from the foundation of the world,' holding in tension the completed work of creation and the ongoing offer of rest. The particle thus enables nuanced theological argument, balancing truths that might seem contradictory.

(2×) The two uses introduce concessive clauses, granting one point while making another. Classical usage (LSJ) shows καίτοι marking objections the speaker raises, often in rhetorical questions. The Spanish 'aunque' and French 'bien que' both mean 'although,' while German 'obwohl' serves the same function. In Acts, Paul's missionary speech uses it to navigate the tension between divine forbearance and divine revelation. In Hebrews, it helps explain the paradox of a rest offered to God's people yet tied to works finished at creation's start. **AUTO-DETECTED COMMUNITY 12543 WITH 3 SENSES**

en: although-, and-yet | **es:** aunque | **fr:** bien-que, obwohl | **de:** obwohl, καίτοι Acts 14:17; Heb 4:3

καί τοι G2544 *Conj* (1×)

and yet, although; introducing a concession or contrast

This conjunction combines 'and' (kai) with the particle 'indeed' (toi), creating a concessive or contrastive force: 'and yet,' 'although.' In John 4:2, it qualifies the statement that Jesus was baptizing: 'although (kaitoi) Jesus himself did not baptize, but only his disciples.' The conjunction introduces a clarification or contrast, correcting a potential misunderstanding. Kaitoi acknowledges something while introducing a qualification that modifies or nuances the initial statement.

(1×) John employs kaitoi to correct the impression that Jesus personally performed baptisms. The Spanish 'aunque' and French 'cependant' (however) both signal concession. The Pharisees heard that 'Jesus was making and baptizing more disciples than John,' but John clarifies that Jesus's disciples, not Jesus himself, performed the actual baptisms. This detail may distinguish Jesus's ministry from John's or highlight that physical baptism was delegated while spiritual authority remained Jesus's alone. **AUTO-DETECTED COMMUNITY 12543 WITH 3 SENSES**

en: although | **es:** aunque | **fr:** cependant | **de:** dennoch John 4:2

καίω G2545 *V-PPM/P-NFS* (11×)

Burn, be on fire, be ablaze (intransitive/passive); light, kindle (transitive/causative).

The Greek verb kaio is one of Scripture's elemental words — fire in verbal form. Its NT occurrences divide between the intransitive state of burning and the transitive act of kindling. Lamps burn in readiness for the master's return (Luke 12:35), the Emmaus disciples' hearts 'burned within them' as Jesus opened the Scriptures (Luke 24:32), and John the Baptist was 'a burning and shining lamp' (John 5:35). At its most fearsome, branches are thrown into fire and 'burned' (John 15:6) and Mount Sinai blazes with flame (Heb 12:18). Spanish ardiendo, French bruler, and German brennen capture the fire-state sense. The single transitive occurrence — 'they do not light a lamp and put it under a basket' (Matt 5:15) — shifts kaio from describing flame to causing it, a distinction Spanish encienden and German anzuenden mark with dedicated causative vocabulary.

1. burn, be on fire (10×) To burn, be on fire, be ablaze — the intransitive or passive state of being consumed by or radiating fire, whether literal flame or metaphorical ardor. This dominant sense (10 occurrences) spans from the practical to the apocalyptic: lamps burning in readiness (Luke 12:35), the Emmaus disciples' hearts 'burning within' as Jesus expounded Scripture (Luke 24:32), John the Baptist as 'the burning and shining lamp' (John 5:35), fruitless branches 'burned' in the fire (John 15:6), and Mount Sinai 'blazing with fire' at the giving of the Law (Heb 12:18). Revelation 21:8 completes the arc with the lake 'burning with fire and sulfur.' Spanish ardiendo/encendido, French brulant, and German brennend converge on present-participial fire vocabulary. The metaphorical extension to hearts burning (Luke 24:32) is cross-linguistically preserved — Spanish ardiendo, German brannte — suggesting the fire-as-emotion metaphor is deeply universal. **FIRE AND BURNING**

en: burning, having-been-burned, it-is-burned | **es:** ardiendo, encendidas, encendido | **fr:** brûler | **de:** brennen, brennt Luke 12:35; Luke 24:32; John 5:35; John 15:6; Heb 12:18

2. light, kindle (1×) To light or kindle a flame — the transitive, causative action of bringing fire or light into being. Only 1 clear NT occurrence: Matt 5:15, where Jesus observes that people 'light a lamp' (kaiousin lychnon) not to hide it under a basket but to set it on a stand so it illuminates the whole house. Spanish encienden, with its dedicated causative 'en-' prefix, distinguishes this neatly from the intransitive ardiendo of sense 1, as does German anzuenden versus brennen. French allumer similarly reserves a separate verb for kindling. The semantic distinction is real though subtle: sense 1 describes an ongoing state of combustion, while sense 2 captures the initiating act — the moment spark becomes flame. Jesus' parable depends on this causative meaning: the point is not that the lamp burns, but that someone deliberately lights it. **FIRE AND BURNING**

en: do-they-light | **es:** encienden | **fr:** brûler | **de:** brennt Matt 5:15

ἐκεῖ G2546 *Conj* (10×)

And there, in that place; a compound adverb combining 'and/also' with 'there,' indicating location.

A compound adverb (kai + ekei) pointing to a location already established in the narrative – 'and there,' 'in that place.' It threads through key Gospel moments: if you remember at the altar that your brother has something against you, leave your gift 'there' (Matt 5:23); wherever you enter a town, stay 'there' (Matt 10:11); Jesus withdrew to a town called Ephraim and stayed 'there' with his disciples (John 11:54). Spanish 'y allí' and German 'und dort' consistently pair the connective with the locative. One occurrence in Acts 17:13 carries a slightly additive nuance – the Thessalonian agitators came 'also there' to Berea – where Spanish 'también allí' and French 'là aussi' emphasize the unexpected extension of hostility to yet another city.

1. and there (9×) The standard narrative-spatial sense: 'and there,' 'in that place,' linking a new action or state to a previously mentioned location. Appears nine times, connecting events to their settings across the Gospels and Acts. Jesus instructs disciples about reconciliation 'there' at the altar (Matt 5:23), directs them to remain 'there' in whatever town they enter (Matt 10:11), and promises to be seen 'there' in Galilee (Matt 28:10). Spanish 'y allí,' French 'et là,' and German 'und dort' uniformly confirm the connective-locative function. **THERE (SPATIAL DEICTIC)**

en: And-there, and-there | **es:** Y-allí, y-allí | **fr:** et-là, là-aussi | **de:** und-dort Matt 5:23; Matt 10:11; Matt 28:10; Mark 1:35; John 11:54

2. also there (1×) An additive-locative sense: 'also there,' 'there too,' emphasizing that something extends to or recurs in a location beyond what was expected. Used in Acts 17:13, where hostile agitators from Thessalonica pursue Paul all the way to Berea. Spanish 'también allí' and French 'là aussi' highlight the 'even there' nuance – the harassment is not confined to one city but follows 'also there,' adding a note of persistent opposition. **THERE (SPATIAL DEICTIC)**

en: also-there | **es:** también-allí | **fr:** là-aussi | **de:** und-dort Acts 17:13

ἐκεῖθεν G2547 *Conj* (10×)

And from there, and thence — a connective adverb joining narrative stages by marking departure from a prior location

The adverb κἀκεῖθεν (kakeithen), a crasis of καί + ἐκεῖθεν ('and from there'), functions as a narrative transition marker indicating movement from one place to the next. It stitches together itinerary sequences in Acts and the Gospels: Jesus departs 'from there' in his Galilean travels (Mark 9:30; 10:1), Abraham moves 'from there' in Stephen's speech (Acts 7:4), and Paul's missionary journeys proceed 'from there' through Asia Minor and Greece (Acts 13:21; 14:26; 16:12; 20:15; 21:1; 27:4; 28:15). Spanish 'y de allí,' Arabic ثَمَّ, Hindi 'वहाँ से,' and Korean '거기서' all render the compound adverb straightforwardly.

(10×) A connective adverb meaning 'and from there / and thence,' used to advance narrative by marking departure from a previously mentioned location. It chains itinerary segments in the Gospels — Jesus moving through Galilee (Mark 9:30; 10:1) — and especially in Acts for Paul's missionary routes through cities of Asia Minor and Greece (Acts 14:26; 16:12; 20:15; 21:1; 27:4; 28:15). Stephen uses it of Abraham's migration from Haran (Acts 7:4). The term is purely transitional and carries no semantic weight beyond spatial departure and narrative continuation. **THERE (SPATIAL DEICTIC)**

en: And-from-there, and-from-there | **es:** Y-de-allí, y-de-allí, y-desde-allí | **fr:** et-de-là | **de:** und-von-dort Mark 9:30; Luke 11:53; Acts 7:4; Acts 13:21; Acts 14:26

ἐκεῖνος G2548 *DPro-NNP* (22×)

And that one also, those too; a crasis of kai + ekeinos used additively or as simple conjunction.

A crasis (contraction) of kai ('and') plus ekeinos ('that one'), this demonstrative pronoun appears in two distinguishable patterns. In its additive or emphatic use, it stresses inclusion: 'that one also' or 'those too,' as when Jesus says 'I have other sheep... I must bring them also' (John 10:16) and 'he who eats me, that one also shall live' (John 6:57). In its simpler conjunctive use, it connects a further referent without special emphasis: 'and those' or 'and that one,' as in the parable sequence of Mark 12:4-5. Spanish tambien-aquel versus y-aquellos neatly captures the emphatic versus plain conjunction.

1. that one also, those too (11×) Additive or emphatic use stressing that the referent shares in the same predicate or condition: 'that one also,' 'those too,' 'he/they as well.' John 10:16 uses it of the other sheep who must 'also' be brought; John 6:57 declares that the one who eats Christ 'also' shall live. Spanish también-aquel and French celui-là-aussi both capture the inclusive emphasis across 11 occurrences including John 14:12 and 17:24. **ADDITIVE PARTICLES**

en: also-that-one, also-those, and-that-one | **es:** también-aquel, también-aquellos, también-aquéllos | **fr:** celui-ci, celui-là-aussi, et-celui-là | **de:** und-jener Luke 20:11; John 6:57; John 10:16; John 14:12; John 17:24

2. and that one, and those (11×) Simple conjunctive use coordinating a further referent in narrative sequence: 'and that one,' 'and those,' without strong additive emphasis. Mark 12:4-5 uses it to chain successive servants sent to the vineyard; Matthew 15:18 connects what comes from the mouth to its source. Spanish y-aquellos and German und-jener reflect straightforward conjunction rather than emphatic inclusion across 11 occurrences. **DEMONSTRATIVE PRONOUNS**

en: and-that-one, and-those | **es:** Y-aquellos, y-a-aquel, y-a-aquellos | **fr:** celui-là-aussi, et-celui-là | **de:** und-jener Matt 15:18; Matt 23:23; Mark 12:4; Mark 12:5; Mark 16:11

κᾰκία G2549 *N-DFS* (11×)

Badness of character, malice, or wickedness; also trouble or hardship experienced in daily life.

In the New Testament, kakia most often denotes moral badness — the disposition of malice, ill-will, or wickedness that corrupts character from within. Paul includes it in his vice catalogue in Romans 1:29, and Peter urges believers to put it aside like soiled clothing (1 Pet 2:1). Interestingly, in Matt 6:34 Jesus uses the same word to mean simply 'trouble' or 'hardship,' the burdens each day carries — a usage well attested in the Septuagint. The multilingual evidence splits cleanly: most languages render the dominant sense as 'malice' or 'evil' (Spanish maldad, German Bosheit), while the Matt 6:34 occurrence draws translations like 'trouble' or 'mal,' pointing to an experiential rather than moral nuance.

1. malice, wickedness (10×) Moral badness, malice, or wickedness as a settled character disposition. This is the dominant NT usage, appearing in vice lists where it stands alongside envy, deceit, and slander (Rom 1:29, Eph 4:31, Col 3:8). Paul contrasts it with sincerity in 1 Cor 5:8 ('the leaven of malice and wickedness'), and in 1 Cor 14:20 urges believers to be 'infants in malice' — innocent of evil intent. Cross-linguistic translations consistently render this sense with moral vocabulary: Spanish maldad, French méchanceté, German Bosheit. **GEOGRAPHY AND SPACE**

en: evil, malice, of-malice | **es:** de-maldad, maldad, malicia | **fr:** méchanceté | **de:** Bosheit Acts 8:22; Rom 1:29; 1Cor 5:8; 1Cor 14:20; Eph 4:31

2. trouble, hardship (1×) Trouble, distress, or hardship as an experiential reality rather than a moral quality. Attested solely in Matt 6:34 where Jesus teaches 'sufficient for the day is its own trouble (kakia).' Here the word denotes the burdens and difficulties life brings, not moral evil. Several translations capture this distinction: English 'trouble' rather than 'malice,' Spanish mal (generic 'bad thing') rather than maldad ('wickedness'). This usage echoes the Septuagint's broader application of kakia to calamity or misfortune (cf. Eccl 5:13, Jonah 1:2). **EVIL AND WICKEDNESS**

en: trouble | **es:** mal | **fr:** méchanceté | **de:** Bosheit Matt 6:34

κᾰκοήθ-εια G2550 *N-GFS* (1×)

malice, malignity, ill will; bad disposition or character

This noun denotes a vicious or malignant disposition—the active desire to harm others, not from passion but from settled ill will. In Romans 1:29, it appears in Paul's catalog of human depravity: filled with 'envy, murder, strife, deceit, maliciousness (kakoētheias).' The term describes not impulsive wrongdoing but calculated malevolence, a habitually hostile orientation toward others. It is wickedness with cunning, the disposition that takes pleasure in others' pain and devises evil deliberately.

(1×) Paul lists kakoētheia among the vices characterizing humanity under God's wrath. The Spanish 'malignidad' and French 'malice' both capture the deliberate ill will involved. This is not hot-tempered violence but cold malevolence—the mindset that plots harm, interprets others uncharitably, and rejoices in wrongdoing. It reflects a heart turned not just away from God but actively against one's neighbor, a corruption deeper than individual sins because it describes a malignant character orientation. **EVIL AND WICKEDNESS**

en: of-maliciousness | **es:** de-malignidad | **fr:** malice | **de:** Arglist Rom 1:29

κᾰκολογ-έω G2551 *V-PPA-NMS* (4×)

To speak evil of, revile, curse; verbal abuse directed at a person, especially a parent or authority.

Denotes harsh, injurious speech directed against someone — reviling, cursing, or speaking evil of them. Its most striking New Testament usage appears in Jesus' quotation of the commandment about honoring parents: 'whoever speaks evil of father or mother must surely die' (Matt 15:4; Mark 7:10). The Spanish maldiciendo ('cursing') and French maudire ('to curse') bring out the gravity of the speech act. In Acts 19:9, opponents of the Way publicly revile the faith before the congregation.

(4×) To speak evil of, revile, or verbally abuse someone, often with a sense of cursing or maligning. Spanish maldiciendo ('cursing') and French maudire ('to curse') underscore the severity of the speech. In Matt 15:4 and Mark 7:10, Jesus cites the Torah command against cursing one's parents, where the word carries legal and covenantal weight. In Mark 9:39 Jesus notes no one performing a miracle in his name will quickly speak evil of him, while in Acts 19:9 it describes public reviling of the Way. **CURSING (VERBAL ACT)**

en: speaking-evil, speaking-evil-of, to-speak-evil-of | **es:** hablar-mal, maldiciendo, que-maldice | **fr:** maudire | **de:** schmaehen, κακολογοῦντες, κακολογῶν Matt 15:4; Mark 7:10; Mark 9:39; Acts 19:9

κᾰκοπάθ-εια G2552 *N-GFS* (1×)

suffering, endurance of hardship; distress or affliction patiently borne

This noun denotes the experience of hardship, distress, or suffering, often with the implication of patient endurance. In James 5:10, the prophets serve as 'an example of suffering (kakopatheias) and patience.' The term combines 'evil' or 'hardship' with 'experience,' describing the afflictions that the faithful endure. James holds up the prophets not as models of comfort but of perseverance through distress—their patient suffering under persecution and rejection demonstrates how to respond faithfully to trials.

(1×) James pairs kakopatheia with patience (makrothymia), making the prophets exemplars of faithful endurance under hardship. The Spanish 'sufrimiento' and German 'Leiden' (suffering) both emphasize the painful experience. The prophets spoke God's word and often suffered for it—rejection, persecution, sometimes death. Their example teaches believers to expect hardship and to endure it patiently, trusting that God vindicates his servants as he did the prophets of old. **GEOGRAPHY AND SPACE**

en: suffering | **es:** sufrimiento | **fr:** κακοπαθίας | **de:** Leiden Jas 5:10

κᾰκοπαθ-έω G2553 *V-PIA-1S* (3×)

to suffer hardship, endure affliction, experience distress or difficulty

This verb means to suffer hardship, be in distress, or endure difficulty. Second Timothy uses it twice in exhortations: 'I suffer hardship even to the point of chains' (2:9) and 'endure hardship as a good soldier of Christ Jesus' (4:5). James 5:13 asks pastorally, 'Is anyone among you suffering? Let him pray.' Classical usage includes being in ill plight, distress from circumstances, sickness, or plants failing to thrive. The New Testament use focuses on enduring difficulty, particularly persecution and affliction in ministry. The word emphasizes patient endurance through suffering rather than the suffering itself—the active bearing of hardship with faith.

(3×) The sense emphasizes enduring hardship, particularly in Christian ministry and life. Paul models it personally—suffering chains for the gospel—and commands Timothy to embrace it as part of faithful service. The soldier metaphor (2 Timothy 2:3-4) frames hardship-endurance as essential to Christian discipleship. James uses it more broadly for any suffering (illness, persecution, difficulty), with prayer as the response. The Spanish glosses use 'sufrir' (to suffer) with variations, French has the verb forms, and German 'Leiden ertragen' (endure suffering). This isn't passive victimhood but active, resolute endurance—bearing affliction while remaining faithful to calling and turning to God in prayer. **PAIN AND SUFFERING**

en: I-suffer-hardship, Is-suffering, suffer-hardship | **es:** Sufre, sufre, sufro | **fr:** Κακοπαθεῖ, κακοπάθησον, κακοπαθῶ | **de:** Leiden-ertragen 2Tim 2:9; 2Tim 4:5; Jas 5:13

κᾰκοποι-έω G2554 *V-ANA* (4×)

To do evil, to do wrong, to act harmfully; contrasted with doing good in moral discourse.

Expresses the act of doing evil or causing harm, and consistently appears in the New Testament as the moral opposite of doing good. In the Synoptic accounts of a Sabbath healing, Jesus poses the piercing question: 'Is it lawful on the Sabbath to do good or to do evil?' (Mark 3:4; Luke 6:9). The Spanish hacer mal and German Böses tun both render the phrase as 'to do evil,' highlighting the concrete moral action rather than abstract wickedness. In 3 John 1:11, the reader is exhorted not to imitate evil but good.

(4×) To do evil or act harmfully, used in moral and ethical contrast with doing good. Spanish hacer mal ('to do evil') and German Böses tun ('to do evil') both point to concrete wrongful action. Mark 3:4 and Luke 6:9 frame the Sabbath controversy: is it lawful to do good or to do evil? In 1 Pet 3:17 suffering for doing good is contrasted with suffering for doing evil, and 3 John 1:11 urges imitation of good rather than evil. **EVIL AND WICKEDNESS**

en: doing-evil, to-do-evil | **es:** hacer-mal, haciendo-mal, que-hace-mal | **fr:** faire-le-mal | **de:** Boeses-tun, κακοποιῆσαι Mark 3:4; Luke 6:9; 1Pet 3:17; 3John 1:11

κᾰκοποι-ός G2555 *N-GMP* (3×)

evildoer, malefactor, criminal; one who does wrong or harm

This adjective used as a noun denotes an evildoer or wrongdoer, someone who does harm or evil. All three occurrences appear in 1 Peter's instruction about suffering. First Peter 2:12 urges good conduct among Gentiles so that when they slander believers 'as evildoers,' they'll be contradicted by observable good works. Second verse 14 describes government as punishing 'evildoers' and praising those who do good. Fourth chapter verse 15 warns believers not to suffer as murderers, thieves, or 'evildoers.' Classical usage includes mischievous people, poisoners, sorcerers, and maleficent things. Peter uses it both for false accusation against Christians and for actual wrongdoers who deserve punishment.

(3×) The sense identifies those who do evil or harm, with Peter navigating the tension between false accusation and real wrongdoing. In 2:12 Christians are slandered 'as evildoers' despite living righteously—the accusation is false but must be answered by exemplary conduct. In 2:14 the word describes genuine criminals whom government rightly punishes. In 4:15 Peter warns believers to ensure they never actually qualify as evildoers—suffering must come from righteousness, not wrongdoing. The Spanish 'malhechor' and German 'Übeltäter' both mean wrongdoer/evildoer. The word thus marks the category of those who do harm, whether applied accurately (to criminals) or falsely (to persecuted Christians), with Peter insisting believers must never deserve the label. **EVIL AND WICKEDNESS**

en: evildoer, evildoers, of-evildoers | **es:** de-malhechores, malhechor | **fr:** κακοποιὸς, κακοποιῶν | **de:** Uebeltaeter 1Pet 2:12; 1Pet 2:14; 1Pet 4:15

κᾰκός G2556 *Adj-AMP* (50×)

Bad, evil, wicked; of moral corruption, harmful effects, or persons who practice wickedness

A broad moral term spanning the entire range of what is bad or evil. In the Gospels it most often appears as a substantive — 'the evil' or 'evil things' — naming the moral corruption Jesus warned against (Mark 7:21) and the wickedness the crowds could not articulate when Pilate asked 'What evil has he done?' (Matt 27:23). Spanish and German translations consistently render it as 'mal/malo' and 'böse/schlecht,' while the few non-moral uses (Luke 16:25, 'bad things') and personal uses ('evil ones,' Matt 21:41) show its flexibility across abstract, concrete, and personal referents.

1. evil, wickedness (abstract/moral) (45×) The substantivized or abstract concept of evil and moral wickedness — the dominant NT usage. Jesus names evil thoughts (Mark 7:21) as springing from the heart, and Paul warns that bad company corrupts good morals (1 Cor 15:33). Across languages this sense consistently takes moral-weight terms: Spanish 'mal,' French 'mauvais,' German 'böse.' **EVIL AND WICKEDNESS**

en: evil | **es:** hizo, mal, malo | **fr:** mauvais | **de:** boese, schlecht Matt 24:48; Matt 27:23; Mark 7:21; Mark 15:14; Luke 23:22

2. bad, harmful, injurious (3×) Harmful, injurious, or poor in quality, with emphasis on the damaging effect rather than moral character. In Luke 16:25 Lazarus received 'bad things' during life — not morally evil, but painful and disadvantageous. Spanish 'malas' and German 'schlecht' sometimes shade toward this non-moral register. **EVIL AND WICKEDNESS**

en: bad, bad-things, harm | **es:** malas, malo | **fr:** mauvais | **de:** boese, schlecht Luke 16:25; Acts 16:28; 1Cor 15:33

3. evil persons, wicked ones (2×) Substantivized masculine plural identifying wicked persons — those who embody evil. The owner in Jesus' parable will 'destroy those evil ones miserably' (Matt 21:41), and the Ephesian church tested those who claimed apostleship and found them false (Rev 2:2). Spanish 'malos' and French 'mauvais' carry the same personal force. **EVIL AND WICKEDNESS**

en: Evil-ones, evil-ones | **es:** A-malos, malos | **fr:** mauvais | **de:** boese, schlecht Matt 21:41; Rev 2:2

κᾰκουργ-ος G2557 *Adj-GMP* (4×)

A criminal, evildoer, malefactor; one who does evil deeds, especially in a legal or judicial context.

Refers to a criminal or evildoer in the formal, judicial sense — someone identified by law as a wrongdoer. All four New Testament occurrences carry strong courtroom or punishment associations. In Luke 23:32-33, 39, the two men crucified alongside Jesus are identified as kakourgoi, and every major translation tradition reflects the legal weight: Spanish malhechor, French malfaiteur, German Übeltäter. Paul applies the term to himself in 2 Timothy 2:9, noting

the bitter irony that he suffers imprisonment 'as a criminal' for proclaiming the gospel.

(4×) A criminal or malefactor in the judicial sense — one formally recognized as an evildoer. Spanish malhechor ('wrongdoer'), French malfaiteur ('malefactor'), and German Übeltäter ('evildoer') all preserve the compound structure of the Greek (kakos + ergon, 'evil-worker'). In Luke 23:32-33, 39, it designates the two men crucified with Jesus, carrying the weight of legal condemnation. In 2 Tim 2:9, Paul applies it to himself with pointed irony, suffering bonds 'as a criminal' for the sake of the gospel. **EVIL AND WICKEDNESS**

en: criminal, criminals | **es:** malhechor, malhechores | **fr:** malfaiteur | **de:** Uebeltaeter, κακούργους, κακούργων Luke 23:32; Luke 23:33; Luke 23:39; 2Tim 2:9

κᾰκουχ-έω G2558 *V-PPM/P-GMP* (2×)

being mistreated, suffering abuse or harsh treatment, enduring oppression

This verb describes those who suffer wrong or violence at others' hands. Hebrews 11:37 lists the martyrs and wanderers of faith who were 'mistreated' alongside those sawn in two and killed by the sword—heroes whose faithfulness met brutal opposition. Hebrews 13:3 exhorts believers to 'remember those who are mistreated, as though you yourselves were suffering,' cultivating empathy and solidarity with the persecuted. The term evokes not just physical suffering but the indignity and injustice of abuse, calling the church to bear the burdens of those who endure such affliction.

(2×) Both occurrences in Hebrews invoke contexts of persecution and solidarity. Classical and Septuagint usage (LSJ) includes wronging or maltreatment, especially of the vulnerable (wives, the oppressed). The Spanish 'maltratados' and French forms convey mistreatment or harsh handling. The author of Hebrews weaves suffering into the fabric of faithful discipleship, urging readers to identify with those enduring abuse as though bound with them—a call to imaginative and practical compassion. **TORMENT AND TORTURE**

en: being-mistreated | **es:** maltratados | **fr:** misshandeln | **de:** misshandeln Heb 11:37; Heb 13:3

κᾰκόω G2559 *V-AIA-3P* (6×)

To mistreat, harm, or oppress someone; to afflict with suffering or injustice.

Kakoo means to treat someone badly, causing them harm or distress. In the NT it appears exclusively in Acts, tracing a thread of persecution through salvation history: God foretells that Abraham's descendants will be enslaved and mistreated for four hundred years (Acts 7:6), Pharaoh deals treacherously with Israel (Acts 7:19), Herod lays violent hands on church leaders (Acts 12:1), and hostile crowds in Iconium are poisoned against the believers (Acts 14:2). The Lord's assurance to Paul in Corinth – 'no one will harm you' (Acts 18:10) – forms the counterpoint. Spanish 'maltratar' and French 'maltraiter' both preserve the root sense of treating badly.

mistreat, harm, oppress (6×) To mistreat, harm, or oppress – inflicting suffering or injustice upon a person. The NT usage centers on Acts' narrative of persecution across eras: the Egyptian oppression of Israel (Acts 7:6, 19), Herod's attack on the early church (Acts 12:1), the stirring up of hostility at Iconium (Acts 14:2), and God's protective promise to Paul at Corinth (Acts 18:10). The classical Greek range extends to spoiling things or ruining health, but the NT consistently applies it to the maltreatment of persons. **OPPRESSION AND TYRANNY**

en: embittered, harming, mistreated | **es:** envenenaron, maltratar, maltratarán | **fr:** maltraiter, κακώσων | **de:** misshandeln, κακώσουσιν, κακῶσαί Acts 7:6; Acts 7:19; Acts 12:1; Acts 14:2; Acts 18:10

κᾰκός G2560 *Adv* (16×)

Badly, severely (of illness); wrongly, wickedly (of moral conduct or speech)

The adverb kakos spans two distinct registers in the New Testament. In its dominant medical usage, it modifies conditions of sickness and affliction – 'those who had it badly' – appearing twelve times in the Gospels' formulaic healing summaries (Matt 4:24, 8:16, 9:12). In its rarer ethical usage, it describes morally wrong speech or behavior, as when Jesus challenges his accusers at his trial: 'if I spoke wrongly, testify about the wrong' (John 18:23). Spanish and German both render both senses with the same word ('mal,' 'uebel'), but the surrounding collocations – illness verbs versus speech and conduct verbs – make the distinction unmistakable.

1. badly, severely (of illness) (12×) Adverb describing the severity of physical affliction: 'badly, severely ill.' This is the dominant NT usage, appearing twelve times almost exclusively in the Synoptic healing narratives. The formulaic phrase kakos echontes ('those having badly,' i.e. the severely ill) recurs at Matt 4:24, 8:16, 9:12, 14:35, and Mark 1:32. Multilingual glosses converge on general adverbs of degree – Spanish 'mal,' French 'mal,' German 'uebel' – collocated with verbs of illness rather than moral action, confirming the medical rather than ethical register. **EVIL AND WICKEDNESS**

en: badly | **es:** mal, malamente, que-mal | **fr:** mal | **de:** uebel, κακῶς Matt 4:24; Matt 8:16; Matt 9:12; Matt 14:35; Matt 15:22

2. wrongly, wickedly (4×) Adverb of moral quality describing wrongful speech or conduct: 'wrongly, wickedly, with evil intent.' At John 18:23 Jesus uses it of speech ('if I spoke wrongly'), at Acts 23:5 Paul is rebuked for speaking wrongly of the high priest, at James 4:3 believers 'ask wrongly,' and at Matt 21:41 the wicked tenants will be 'miserably' (kakos kakous) destroyed. The same surface glosses appear across languages ('mal,' 'uebel'), but the collocations shift entirely from illness to moral agency – speech acts, petitions, and judgments – marking a clear sense boundary. **EVIL AND WICKEDNESS**

en: evil, evilly, wrongly | **es:** mal, malamente | **fr:** mal | **de:** uebel, κακῶς Matt 21:41; John 18:23; Acts 23:5; Jas 4:3

κάκ-ωσις G2561 *N-AFS* (1×)

ill-treatment, oppression; mistreatment or harsh treatment of someone

This noun describes harsh or cruel treatment, especially of those who should be protected or cared for. In Acts 7:34, Stephen quotes God's words to Moses: 'I have surely seen the mistreatment (kakōsin) of my people in Egypt.' The term denotes the oppression Israel suffered under Pharaoh—forced labor, brutality, infanticide. God sees kakōsis and responds with deliverance. The word appears in contexts of systemic injustice or abuse of power, and God's consistent response is to act on behalf of the mistreated.

(1×) Stephen's speech employs kakōsis to characterize Egypt's oppression of Israel, echoing Exodus 3:7. The Spanish 'aflicción' and French 'mauvais-traitement' (bad-treatment) both capture the abuse involved. God declares, 'I have seen the mistreatment of my people'—he is not indifferent to injustice. The exodus narrative establishes a pattern: God hears the cry of the oppressed and delivers them, judging those who perpetrate kakōsis. Stephen's speech indicts his hearers for continuing this pattern of resisting God's messengers. **OPPRESSION AFFLICTION**

en: mistreatment | **es:** aflicción | **fr:** mauvais-traitement | **de:** κάκωσιν Acts 7:34

κᾰλᾰμ-η G2562 *N-AFS* (1×)

stalk, straw, stubble; the dried stalks of grain after harvest

This noun refers to the stalk or straw of grain, especially what remains after the harvest—stubble. In 1 Corinthians 3:12, it appears in Paul's metaphor of building on Christ's foundation: some build with 'gold, silver, precious stones,' others with 'wood, hay, straw (kalamēn).' Stubble represents worthless, combustible material that cannot withstand fire. Paul warns that each builder's work will be tested, and what is built with perishable materials like straw will be consumed. Only what survives the fire earns reward.

(1×) Paul uses kalamē as the most worthless building material imaginable—dry stubble that ignites instantly. The Spanish 'paja' and French 'chaume' both mean straw or stubble. The metaphor warns ministers that not all work done 'on' the foundation of Christ is

equally valuable. Teaching that merely entertains or flatters, ministry that seeks human approval rather than spiritual transformation—these are stubble-building. Fire will reveal quality, burning away what was worthless while refining what was genuine. **STUBBLE AND CHAFF**

en: straw | **es:** paja | **fr:** chaume | **de:** Stoppel 1Cor 3:12

κάλαμος G2563 *N-AMS* (12×)

A reed plant or staff made from it; also a writing pen fashioned from a sharpened reed.

Kalamos is one of those humble, everyday objects that Scripture presses into vivid service. As a plant, it evokes the wind-tossed marshlands of the Jordan – Jesus asks the crowds, 'What did you go out to see? A reed shaken by the wind?' (Matt 11:7). As a staff, it became a cruel prop in the mockery of Christ: soldiers placed a reed in his hand as a scepter, then struck him with it (Matt 27:29-30). In one solitary occurrence (3 John 1:13), the word takes its specialized meaning of a writing pen – a sharpened reed dipped in ink – reminding us that the ancient world's technology for recording Scripture was itself a gift of creation.

1. reed (plant or staff) (11×) The reed as a living plant or a rod/staff fashioned from it. In Matt 11:7 and Luke 7:24, Jesus uses the image of a reed swaying in the wind as a metaphor for fickleness. Matt 12:20 quotes Isaiah: 'a bruised reed he will not break,' evoking gentleness toward the fragile. At the crucifixion, a reed served both as a mock scepter (Matt 27:29) and as a pole to lift a sponge of sour wine (Matt 27:48; Mark 15:36). In Revelation 11:1 and 21:15-16, a reed functions as a measuring rod. Spanish 'caña' and French 'roseau' consistently denote the marsh plant across all these varied uses. **REED CANE PLANT**

en: a-reed, on-a-reed, reed | **es:** caña, caña„ con-caña | **fr:** roseau | **de:** Rohr, κάλαμον, καλάμῳ Matt 11:7; Matt 12:20; Matt 27:29; Matt 27:30; Matt 27:48

2. pen (writing instrument) (1×) A reed pen – a writing instrument made by cutting and shaping a reed stalk to a point. This specialized sense appears only in 3 John 1:13, where the elder writes, 'I had many things to write to you, but I do not wish to write to you with pen and ink.' English 'pen' and the broader Romance and Germanic glosses ('caña,' 'roseau,' 'Rohr') reflect how the same physical object – the reed – transitions from plant to tool depending on context, a natural metonymy understood across cultures. **REED CANE PLANT**

en: pen | **es:** caña | **fr:** roseau | **de:** Rohr 3John 1:13

κᾰλέω G2564 *V-ANP* (148×)

To call, name, summon, or invite — covering designation by name, divine calling to salvation, summoning to come, and inviting to a feast or gathering.

The verb καλέω (kaleo) is one of the New Testament's most versatile words, bridging everyday speech and profound theology. At its simplest it means to give someone a name — 'you shall call his name Jesus' (Matt 1:21). But Paul transformed it into a technical term for God's sovereign call to salvation: 'those whom he called, he also justified' (Rom 8:30). In narrative passages it retains the basic Greek sense of summoning — Herod secretly calling the Magi (Matt 2:7), Jesus calling his disciples (Matt 4:21). The most concrete sense, 'to invite,' emerges clearly in the parables of banquets (Matt 22:3–9; Luke 14:7–24), where Korean 초대하다 and Spanish invitar sharply distinguish it from mere summoning. Four distinct senses, one word — and context is everything.

1. to name or designate (67×) To give a name or title to someone or something, or to bear a designation. The most frequent sense at 67 occurrences, covering both active naming ('you shall call his name Jesus,' Matt 1:21) and passive bearing of a name ('he shall be called a Nazarene,' Matt 2:23). Spanish llamado ('called/named'), Korean 불리다 (bullida, 'to be called'), and Swahili -itwa all converge on designation rather than summoning. Matthew's infancy narrative is dense with this sense — naming the child in fulfillment of prophecy. The passive 'will be called sons of God' (Matt 5:9) extends naming into identity and status. **CALLING AND NAMING**

en: being-called, having-been-called, he-will-be-called | **es:** llamado, será-llamado | **fr:** appeler | **de:** rufen, ruft Matt 1:21; Matt 2:23; Matt 5:19; Matt 21:13

2. to call to salvation or vocation (36×) To call or choose someone for divine purpose, salvation, or spiritual vocation — God as the agent who calls believers to faith, holiness, or service. Predominantly Pauline and epistolary, with 36 occurrences. This is the theologized sense that generates the noun κλῆσις ('calling/vocation') and the adjective κλητός ('called one'). Romans 8:30 chains it into the golden sequence: 'those whom he predestined he also called; those whom he called he also justified.' Spanish fue llamado and Korean 부르심을 받다 (burusim-eul badda, 'to receive a calling') both mark the passive reception of divine initiative. 1 Corinthians 1:9 and Galatians 1:15 are key passages. **CALLING AND NAMING**

en: calling, having-called, to-be-called | **es:** fue-llamado, fue-llamado?, fuisteis-llamados | **fr:** appeler | **de:** rufen, ruft Matt 27:8; Luke 2:21; Acts 1:19; Acts 24:2; Rom 4:17

3. to summon or call to come (28×) To summon or call someone to come, to bid a person approach. The basic transitive sense of directing someone to come to the speaker, with 28 occurrences in narrative contexts. Herod calling the Magi (Matt 2:7), Jesus calling disciples (Matt 4:21), summoning servants or crowds. Hindi बुलाना (bulaana, 'to call/summon'), Spanish llamar a, and French appeler in its directive sense all track this meaning. Distinguished from sense 2 by the absence of theological freight and from sense 4 by the absence of hospitality context. Acts 24:2 ('when he had been called') and Matthew 9:13 ('I came not to call the righteous') illustrate the range. **CALLING AND NAMING**

en: called, calls, has-called | **es:** a-llamar, ha-llamado, habiendo-llamado | **fr:** appeler | **de:** rufen, ruft Matt 1:25; Matt 2:7; Matt 2:15; Matt 4:21; Matt 9:13

4. to invite to an event (17×) To invite someone to a feast, banquet, or social gathering. Clearly identified by Korean 초대하다/초대받다 (chodaehada, 'to invite/be invited'), Spanish invitar/invitado, and Swahili -alikwa — all of which use a distinct hospitality verb rather than a generic 'call' word. The 17 occurrences cluster in parable settings: the wedding feast (Matt 22:3–4, 8), the great banquet (Luke 14:7–24), and Simon the Pharisee's dinner (Luke 7:39). Jesus' instruction 'when you are invited to a wedding feast, do not sit in the place of honor' (Luke 14:8) hinges on this sense. The metaphor can extend theologically — the invited who refuse the king's banquet — but the base meaning is concrete social hospitality. **CALLING AND NAMING**

en: having-been-called, having-called, having-invited | **es:** el-que-invitó, fue-invitado, fueres-invitado | **fr:** appeler | **de:** rufen, ruft Matt 22:3; Matt 22:4; Matt 22:8; Luke 7:39; Luke 14:7

καλλῐ-έλαιος G2565 *N-AFS* (1×)

cultivated olive tree; the domesticated olive as opposed to wild olive

This noun designates the cultivated or garden olive tree, in contrast to the wild olive (agrielaios). In Romans 11:24, Paul describes Gentiles as branches from a wild olive grafted 'contrary to nature' into a cultivated olive tree (kallielaion). The metaphor is botanically backwards—normally one grafts cultivated stock onto wild rootstock, not the reverse. Paul's point is precisely the unnaturalness of Gentile inclusion: God has done something unexpected and gracious, grafting wild branches into Israel's cultivated tree to share in the 'rich root' of the patriarchs.

(1×) Paul employs kallielaios to highlight the superiority of Israel's covenant position—the cultivated, tended tree into which wild Gentiles are grafted. The Spanish 'buen-olivo' (good-olive) and French 'olivier-franc' (true-olive) both convey the domesticated quality. The unnatural graft warns Gentile Christians against arrogance: they have been included by grace, not merit, into a tree they did not plant. If natural branches (Israel) were broken off, grafted-in branches should not presume on their position but continue in faith and humility. **OLIVE TREES**

en: cultivated-olive | **es:** buen-olivo | **fr:** olivier-franc | **de:** edler-Oelbaum Rom 11:24

καλός G2566 *Adj-ANS-C* (1×)

very well, better; excellently or more fittingly

This is the comparative form of kalos (good, beautiful), meaning 'better' or 'more fittingly.' In Acts 25:10, Paul responds to Festus's suggestion that he stand trial in Jerusalem: 'I am standing before Caesar's tribunal, where I ought (kallion) to be judged.' The comparative asserts Paul's right to Roman jurisdiction—it is 'more fitting' or 'better' for a Roman citizen accused of no crime against Jewish law to be tried before Caesar's court than before a hostile Sanhedrin. Paul insists on the legal propriety of his appeal.

(1×) Paul uses kallion to assert the appropriateness of his appeal to Caesar. The Spanish 'mejor' (better) captures the comparative force. Paul was not fleeing justice but seeking it—he recognized that a trial in Jerusalem, where Jewish authorities sought his death, would be neither fair nor safe. His Roman citizenship entitled him to imperial jurisdiction, and he exercises that right, insisting that Caesar's tribunal is the more fitting venue for his case. **MORAL GOODNESS**

en: very-well | **es:** mejor | **fr:** mieux | **de:** κάλλιον Acts 25:10

κᾰλο-δῐδάσκᾰλος G2567 *Adj-AFP* (1×)

teachers of what is good; those who instruct in virtue and godly living

This compound adjective describes those who teach what is good or virtuous. In Titus 2:3, Paul instructs that older women should be 'teachers of what is good (kalodidaskalous),' training younger women in godliness and domestic virtue. The term combines 'good' or 'beautiful' with 'teacher,' emphasizing both the content (moral goodness) and the role (instruction). Paul envisions older Christian women mentoring younger ones not just in domestic skills but in character formation, modeling and teaching virtuous living within the faith community.

(1×) Paul employs kalodidaskalos as part of his instruction for Cretan church order. The Spanish 'maestras-de-lo-bueno' (teachers-of-the-good) and German 'Lehrerin-des-Guten' preserve the compound structure. The context shows that 'good things' include self-control, purity, household management, kindness, and submission—virtues that adorn the gospel. This intergenerational discipleship model assigns experienced women the teaching role, creating a mentoring structure where Christian character is transmitted through relationship and example, not just precept. **TEACHING AND LEARNING**

en: teachers-of-good | **es:** maestras-de-lo-bueno | **fr:** καλοδιδασκάλους | **de:** Lehrerin-des-Guten Titus 2:3

Καλοί Λιμένες G2568

Fair Havens (Καλοὶ Λιμένες); a harbor on the southern coast of Crete

A harbor on the southern coast of Crete where Paul's ship stopped during his voyage to Rome. Acts 27:8 mentions it as the location where the crew debated whether to winter or press on—a decision that led to shipwreck when they ignored Paul's warning. The name means 'Fair Havens' or 'Good Harbors,' probably a straightforward descriptive title. Ancient and modern sources identify it with a bay near the Cretan town of Lasea. The narrative detail grounds Luke's account in real Mediterranean geography and sailing conditions.

κᾰλοποι-έω G2569 *V-PPA-NMP* (1×)

to do good, act virtuously; to continue in doing what is right

This verb means to do what is good or right, to act with virtue. In 2 Thessalonians 3:13, Paul exhorts, 'Do not grow weary in doing good (kalopoiountes).' The participle describes ongoing moral action—not a single good deed but a lifestyle of virtue. Paul's concern is that the Thessalonians might become discouraged or exhausted in their commitment to righteousness, perhaps frustrated by others' idleness or opposition. He urges perseverance in well-doing despite weariness or lack of visible reward.

(1×) Paul uses kalopoieō to encourage sustained moral effort. The Spanish 'haciendo-bien' (doing-well) and German 'Gutes-tun' (good-doing) both emphasize active virtue. The danger Paul addresses is not moral failure but moral fatigue—the temptation to stop caring, to lower standards, to give up on faithful living when it seems fruitless. Against this, Paul commands resilience: keep doing good even when it is costly or unappreciated, because virtue is its own reward and God sees faithful endurance. **MORAL GOODNESS**

en: doing-good | **es:** haciendo-bien | **fr:** καλοποιοῦντες | **de:** Gutes-tun 2Thess 3:13

καλός G2570 *Adj-NNS* (101×)

Good, beautiful, excellent; morally commendable or aesthetically fine, also used as a proper-name element in 'Fair Havens.'

While agathos (G0018) emphasizes intrinsic moral goodness, kalos carries a richer aesthetic dimension—what is beautiful, noble, or admirable to behold and experience. The word echoes its classical Greek heritage where physical beauty and moral excellence were intertwined (kalokagathia). Jesus speaks of 'good soil' and 'good fruit' (Matt 13:8, 23), where kalos suggests not just moral fitness but an almost visible flourishing. The rare aesthetic sense surfaces in Luke 21:5 ('beautiful stones') and Matt 13:45 ('beautiful pearls'). Acts 27:8 preserves it as a place-name element: Kaloi Limenes, 'Fair Havens.' German gut and schon together capture what kalos holds in a single word.

1. good, right, excellent (98×) Morally good, commendable, excellent, or of fine quality—used of persons, deeds, fruit, soil, conscience, and works. This dominant sense (98x) pervades the parables and ethical teaching of the Gospels: the 'good seed' sown by the Son of Man (Matt 13:24), 'good works' that glorify the Father (Matt 5:16), and the 'good fight' of faith (1 Tim 6:12). French beau and German schon hint at the aesthetic undertone that distinguishes kalos from agathos, though most translations flatten both to 'good.' **MORAL GOODNESS**

en: Good, good | **es:** Buena, buena, bueno | **fr:** beau | **de:** gut, schön Matt 3:10; Matt 12:33; Matt 13:8; Matt 13:23

2. beautiful, fair in appearance (2×) Aesthetically pleasing, beautiful, or attractive in physical appearance—describing the outward beauty of objects or persons. Only two clear occurrences: Luke 21:5 describes the temple adorned with 'beautiful stones and gifts,' and Matt 13:45 speaks of 'beautiful pearls.' This sense preserves the classical Greek core of kalos as an aesthetic term, visible in the cognate kallos (beauty). Spanish hermosas and German schon naturally capture this visual dimension. **GEOGRAPHY AND SPACE**

en: beautiful, good | **es:** buenas, hermosas | **fr:** beau | **de:** schön Matt 13:45; Luke 21:5

3. Fair (in place name) (1×) Used as a proper-name element in the place name Kaloi Limenes ('Fair Havens'), the harbor on the southern coast of Crete where Paul's ship anchored (Acts 27:8). A single occurrence where kalos functions not as a living adjective but as a frozen component of a geographical designation. Spanish renders it Buenos (Puertos), preserving the adjectival flavor within the toponym. **GEOGRAPHY AND SPACE**

en: Fair | **es:** Buenos | **fr:** bon | **de:** schön Acts 27:8

κάλυμμα G2571 *N-ANS* (4×)

A veil or covering; used figuratively of the spiritual covering over the mind when reading the old covenant.

Denotes a veil or covering placed over something to conceal it. All four New Testament occurrences appear in a single passage, 2 Corinthians 3:13-16, where Paul draws on the image of Moses veiling his face. The kalymma becomes a powerful metaphor for spiritual blindness: a veil lies over the hearts of those who read the old covenant without recognizing Christ. Translations across languages — Spanish velo, French voile, German Decke — consistently render it as a covering or veil, though the German Decke ('cover, blanket') subtly broadens the image beyond a facial veil.

(4×) A veil or covering, used both literally and figuratively. Spanish velo, French voile, and German Decke all denote a covering that conceals. In 2 Cor 3:13 Paul refers to the veil Moses placed over his face; in 3:14-15 it becomes a metaphor for the spiritual covering that prevents understanding of the old covenant; and in 3:16 the veil is removed when one turns to the Lord. The concentrated usage in this single passage gives the word an almost technical theological sense in Pauline thought. GEOGRAPHY AND SPACE

en: veil | **es:** velo | **fr:** voile | **de:** Decke 2Cor 3:13; 2Cor 3:14; 2Cor 3:15; 2Cor 3:16

κᾰλύπτ-ω G2572 *V-PIA-3S* (8×)

To cover, hide, or veil; to place something over so as to conceal, protect, or envelop from sight.

Kalupto means to cover or conceal by placing something over or around an object or person. In the Gospels it describes the sea waves covering a boat (Matt 8:24), a lamp being covered with a vessel (Luke 8:16), and the terrified plea for mountains to fall and cover people (Luke 23:30). Paul uses it of the gospel being veiled to those who are perishing (2 Cor 4:3). The Spanish 'cubierto' and French 'couvrir' both descend from the same Latin root as English 'cover,' reinforcing the consistent core meaning across all eight New Testament occurrences.

cover, hide, veil (8×) To place a covering over something so as to hide, conceal, or shield it from view. Used literally of waves engulfing a boat (Matt 8:24) and figuratively of spiritual concealment, as when Paul says the gospel is 'covered' (veiled) to the perishing (2 Cor 4:3). The multilingual glosses — English 'cover,' Spanish 'cubierto,' French 'couvrir' — uniformly confirm a single semantic core of physical or metaphorical concealment. COVERING AND CONCEALING

en: Cover, covers, having-been-covered | **es:** Cubridnos, cubierto, cubre | **fr:** couvrir | **de:** bedecken, bedeckt Matt 8:24; Matt 10:26; Luke 8:16; Luke 23:30; 2Cor 4:3

καλός G2573 *Adv* (37×)

well, rightly, fittingly — adverb affirming that something is done in a good, proper, or commendable manner

Kalos is the adverbial form of the adjective kalos ('beautiful, good, noble') and carries a double valence in the New Testament. It can serve as a simple affirmation — 'you do well' (Jas 2:19) — or as biting irony when Jesus tells the Pharisees 'well did Isaiah prophesy about you hypocrites' (Mark 7:6, 9). It modifies ethical behavior in Paul's instruction to do good to all (Gal 6:9) and appears in the phrase kalos poiein ('to do well/rightly') as a general commendation. The French and Spanish both translate it straightforwardly as 'bien,' while German uses 'gut,' all reflecting the adverb's core sense of acting in a manner that is morally fitting, appropriate, or commendable.

well (37×) An adverb affirming that an action is performed rightly, fittingly, or commendably, derived from the adjective kalos ('beautiful, good'). Used both sincerely — 'you will do well' (Acts 15:29; 3 John 6) — and with pointed irony: 'well do you reject the commandment of God' (Mark 7:9). In the formula kalos poieo ('to do well/rightly'), it appears in ethical exhortation (1 Cor 7:37-38; Jas 2:8, 19). Jesus' 'well did Isaiah prophesy' (Matt 15:7; Mark 7:6) turns the commendation into a stinging indictment. The uniform multilingual rendering — Spanish 'bien,' French 'bien,' German 'gut' — confirms its unambiguous adverbial function. MORAL GOODNESS

en: rightly, well | **es:** bien | **fr:** bien | **de:** gut Matt 5:44; Matt 12:12; Matt 15:7; Mark 7:6; Mark 7:9

κάμηλος G2574 *N-GFS* (6×)

Camel; the large domesticated animal, used in proverbial sayings and descriptions of ascetic clothing.

Kamelos is the Greek borrowing of the Semitic word for camel (Hebrew gamal), referring to the familiar beast of burden of the ancient Near East. In the NT it appears in two memorable settings: the proverbial saying about a camel passing through the eye of a needle, used by Jesus to illustrate the difficulty wealth poses for entering God's kingdom (Matt 19:24; Mark 10:25; Luke 18:25), and the description of John the Baptist's clothing made of camel's hair (Matt 3:4; Mark 1:6). Jesus also uses it in his rebuke of the Pharisees who 'strain out a gnat but swallow a camel' (Matt 23:24). Every language renders it with its own loanword from the same Semitic root – Spanish 'camello,' French 'chameau,' German 'Kamel.'

camel (6×) The camel (Camelus dromedarius or C. bactrianus), a large domesticated pack animal of the ancient Near East. All six NT occurrences fall into two clusters: the hyperbolic proverb about a camel through a needle's eye illustrating how hard it is for the rich to enter God's kingdom (Matt 19:24; Mark 10:25; Luke 18:25; cf. Matt 23:24), and John the Baptist's garment of camel's hair signaling his prophetic austerity (Matt 3:4; Mark 1:6). The word itself is a Semitic loanword preserved almost identically across languages. LIVING CREATURES

en: a-camel, camel, for-a-camel | **es:** a-camello, camello, de-camello | **fr:** chameau | **de:** Kamel, κάμηλον, καμήλου Matt 3:4; Matt 19:24; Matt 23:24; Mark 1:6; Mark 10:25

κάμῑν-ος G2575 *N-AFS* (4×)

A furnace or kiln; an intense fire used for smelting or burning, often in images of divine judgment.

Refers to an oven, furnace, or kiln — a structure of extreme heat used for smelting metal or firing pottery. In the New Testament it appears exclusively in contexts of judgment and apocalyptic imagery. Jesus warns that evildoers will be thrown into the furnace of fire (Matt 13:42, 50), while Revelation describes the Lord's feet as refined bronze glowing as in a furnace (Rev 1:15) and smoke rising from a great furnace (Rev 9:2). Spanish horno and French fournaise both preserve the industrial intensity of the image.

(4×) A furnace or kiln of extreme heat, used for smelting, burning, or refining. Spanish horno ('oven, furnace'), French fournaise ('furnace'), and German Ofen ('oven, furnace') all convey intense, enclosed heat. In Matt 13:42, 50, Jesus uses it in parables of judgment — the wicked are cast into the furnace of fire. In Rev 1:15 the Son of Man's feet glow like bronze refined in a furnace, and in Rev 9:2 the abyss belches smoke like a great furnace, linking the image to eschatological devastation. GEOGRAPHY AND SPACE

en: a-furnace, furnace, of-a-furnace | **es:** de-horno, horno | **fr:** fournaise | **de:** Ofen, κάμινον Matt 13:42; Matt 13:50; Rev 1:15; Rev 9:2

καμμύω G2576 *V-AIA-3P* (2×)

they closed, shut tight, especially the eyes to avoid seeing or understanding

This verb describes the deliberate closing of the eyes, a physical act that becomes a metaphor for spiritual refusal. Jesus quotes Isaiah 6:10 in Matthew 13:15: 'For this people's heart has grown dull, and with their ears they can barely hear, and their eyes they have closed.' Paul repeats the same indictment in Acts 28:27, applying Isaiah's words to the Jewish leaders in Rome who reject the gospel. The aorist tense signals a decisive act—not a gradual drift but a willful shutting out of the light. It captures the tragedy of those who, confronted with truth, choose blindness.

(2×) Both instances quote or echo Isaiah 6:10, describing Israel's hardness of heart. Classical usage (LSJ) includes shutting the eyes or gills (of fish), a physical closing. The Spanish 'cerraron' and French 'fermer les yeux' (close the eyes) preserve the metaphor. The tragic irony is that sight is available—Jesus and the apostles proclaim the kingdom openly—but the hearers close their eyes, preferring darkness. This self-imposed blindness becomes a form of judgment, confirming the division between those who receive the word and those who refuse it. SHUTTING AND CLOSING

en: they-closed | **es:** cerraron | **fr:** fermer, fermer-les-yeux | **de:** ἐκάμμυσαν Matt 13:15; Acts 28:27

κάμνω G2577 *V-ASA-2P* (2×)

grow weary, become tired or exhausted, lose strength through labor or illness

This verb describes physical or spiritual exhaustion. In Hebrews 12:3, the author urges believers to 'consider him who endured such hostility from sinners, so that you may not grow weary (κάμητε) and lose heart.' The context is perseverance under trial—looking to Jesus prevents the soul-weariness that leads to giving up. James 5:15 shifts to physical illness: 'the prayer of faith will save the one who is sick (τὸν κάμνοντα),' where the participle describes someone worn down by sickness. The word thus spans from labor-induced fatigue to the enervation of disease, always implying a depletion that needs restoration.

(2×) The two uses cover spiritual and physical weariness. Classical usage (LSJ) includes working, toiling, being worn out—extended meanings from the root sense of labor. Spanish 'cansarse' (to tire) and French/German 'ermatten' (to weary) fit both contexts. Hebrews addresses the temptation to quit under persecution's grind, while James addresses bodily weakness. In both cases, divine provision—whether through contemplating Christ or through prayer—offers renewal to the weary. **WEARINESS AND EXHAUSTION**

en: being-weary, you-grow-weary | **es:** os-cansaréis, que-está-enfermo | **fr:** ermatten | **de:** ermatten Heb 12:3; Jas 5:15

κάμπτω G2578 *V-AIA-3P* (4×)

To bend, bow (especially the knee); an act of worship, submission, or solemn reverence.

Describes the physical act of bending or bowing, nearly always in the New Testament with reference to the knee. Every occurrence carries deep theological weight: bowing the knee before God as an act of worship or submission. Spanish doblar ('to bend, fold') and German beugen ('to bow') both capture the physical gesture, while the contexts elevate it to covenant significance. Paul bows his knees before the Father in prayer (Eph 3:14), and the great Christological hymn declares that every knee shall bow at the name of Jesus (Phil 2:10).

(4×) To bend or bow the knee as an act of worship, reverence, or submission before God. Spanish doblar ('to bend') and German beugen ('to bow') emphasize the physical gesture of kneeling. In Rom 11:4, God has preserved seven thousand who have not bowed the knee to Baal; in Rom 14:11 the Isaiah quotation declares every knee shall bow; Eph 3:14 shows Paul bowing his knees in prayer before the Father; and Phil 2:10 proclaims that at the name of Jesus every knee in heaven, on earth, and under the earth will bow. **BOW KNEEL CROUCH**

en: I-bow, bowed, may-bow | **es:** doblaron, doblará, doblo | **fr:** beugen, courber | **de:** beugen Rom 11:4; Rom 14:11; Eph 3:14; Phil 2:10

κἄν G2579 *Conj* (16×)

Even if, even though (concessive conjunction); at least (scalar minimal particle)

The crasis form kan (= kai ean or kai an) functions primarily as a concessive conjunction in the New Testament, introducing hypothetical or extreme conditions: 'even if you should die with me' (Matt 26:35), 'even if they drink deadly poison' (Mark 16:18). It appears fifteen times in this intensifying role, stressing that the outcome holds regardless of the condition. A single remarkable occurrence in Acts 5:15 shifts to a scalar or minimizing sense – 'at least Peter's shadow' – where the particle marks the bare minimum of expectation. Spanish captures this distinction neatly, rendering 'aunque' for concessive uses but 'al menos' for the scalar one.

1. even if, even though (concessive conjunction) (15×) The concessive conjunction meaning 'even if, even though, although,' formed by crasis from kai ean. It introduces conditional clauses that express extreme or unlikely scenarios whose truth does not alter the main assertion. In Matt 26:35 Peter swears 'even if I must die with you,' and in Mark 16:18 the promise holds 'even if they drink deadly poison.' Spanish 'aunque,' French 'meme-si,' and German 'auch-wenn' all confirm the concessive force. The fifteen occurrences span conditional promises (Matt 21:21), fearless declarations (Matt 26:35), and touching-the-garment narratives (Mark 5:28, 6:56). **CONDITIONAL PARTICLES**

en: Even-if, Even-if-, and-if | **es:** Aunque, Y-si, al-menos | **fr:** même-si | **de:** auch-wenn, wenn-auch Matt 21:21; Matt 26:35; Mark 5:28; Mark 6:56; Mark 16:18

2. at least (scalar/minimal particle) (1×) A scalar or minimizing particle meaning 'at least, at the very least,' expressing the bare minimum of an expectation or wish. Only one clear NT instance surfaces: Acts 5:15, where people brought the sick into the streets so that 'at least' (kan) Peter's shadow might fall upon them. The shift from concessive to scalar is subtle but real – the focus moves from 'regardless of the extreme condition' to 'even this minimum would suffice.' Spanish 'al-menos' captures this sense directly, marking it as lexically distinct from the concessive 'aunque' used everywhere else. **CONDITIONAL PARTICLES**

en: at-least | **es:** al-menos | **fr:** même-si- | **de:** auch-wenn Acts 5:15

Κανά G2580 *N-AFS* (4×)

Cana, a village in Galilee; the site of Jesus' first miracle and the home of Nathanael.

A small village in Galilee, remembered as the setting for Jesus' first public sign — turning water into wine at a wedding feast (John 2:1-11). John's Gospel returns to Cana as a geographic marker: Jesus is there when he heals the royal official's son at Capernaum from a distance (John 4:46), and Nathanael is identified as being from Cana (John 21:2). The name is rendered consistently across languages — Spanish and German Kaná, French Cana — reflecting its indeclinable Semitic origin.

(4×) Cana of Galilee, a village serving as a significant location in the Fourth Gospel. Spanish Kaná, French Cana, and German Kana all transliterate the Semitic place name. In John 2:1, 11, it is where Jesus performs his first sign at a wedding; in John 4:46 it is referenced again when Jesus returns and heals the official's son remotely; and in John 21:2 it is named as Nathanael's hometown. Its repeated appearance in John gives it narrative significance as a place of revelation and faith. **GEOGRAPHY AND SPACE**

en: Kana | **es:** -Kanâ, Kanâ | **fr:** Cana | **de:** Kana John 2:1; John 2:11; John 4:46; John 21:2

Κανανᾶος G2581 *N-AMS* (2×)

Cananaean, a designation for Simon the apostle, likely meaning 'Zealot' from Aramaic

This term identifies Simon, one of the Twelve, distinguishing him from Simon Peter. Matthew 10:4 and Mark 3:18 call him 'Simon the Cananaean,' a transliteration of the Aramaic קָנָא (qana), meaning 'zealous' or 'zealot.' Luke renders the same epithet in Greek as 'the Zealot' (Ζηλωτής). The designation may indicate Simon's former association with the Zealot movement—Jewish revolutionaries opposing Roman rule—or simply his fervent character. Either way, it highlights the diverse backgrounds of Jesus' disciples: a former (or fervent) Zealot and a tax collector (Matthew) both following the Prince of Peace.

(2×) Both Gospel occurrences identify Simon among the Twelve by this distinguishing term. The Aramaic root (qana, to be zealous) underlies the Greek transliteration. Spanish and German glosses preserve 'Kananaios' forms, while French uses 'Cananéen.' The name signals Simon's zeal—whether political, religious, or both—and the transformation Jesus works in gathering such varied followers into one community. The presence of a Zealot among the apostles hints at the kingdom's power to reconcile even those previously committed to violent revolution. **CANAANITE PEOPLE**

en: Cananaean, Kananaios | **es:** Kananaios, Kananäíos | **fr:** Cananéen | **de:** Kananaeus, Κανανᾶος Matt 10:4; Mark 3:18

Κανδάκη G2582 *N-GFS* (1×)

Candace, a dynastic title for the queen mother of Ethiopia

Candace was not a personal name but a royal title for the queen mother of Meroë, the ancient kingdom south of Egypt (modern Sudan). In Acts 8:27, the Ethiopian eunuch serves as 'a court official of Candace, queen of the Ethiopians, in charge of all her treasure.'

The title indicates a powerful female ruler or queen mother who exercised significant authority. The eunuch's long journey to Jerusalem to worship demonstrates the reach of Jewish influence and prepares for the gospel's spread to Africa through Philip's explanation of Isaiah 53.

(1×) Luke uses Kandakē as a title rather than a name, reflecting the Meroitic royal system. The multilingual forms (French Candace, Spanish Kandákē) preserve the exotic quality. This high-ranking Ethiopian official's conversion represents the gospel crossing racial and geographical boundaries—from Jerusalem to Judea and Samaria, now reaching toward the ends of the earth. Philip's encounter with the eunuch shows the Spirit orchestrating unlikely meetings that fulfill Jesus's commission to be his witnesses to all nations. **PROPER NAMES (PERSONAL)**

en: of-Kandake | **es:** de-Kandákē | **fr:** Candace | **de:** Κανδάκης Acts 8:27

κᾰνών G2583 *N-DMS* (5×)

Rule, standard, measure; a norm or principle by which something is evaluated or a defined sphere of activity.

Originally a straight rod or measuring stick used by builders, this noun came to mean a 'rule' or 'standard' of measurement. Paul uses it in 2 Corinthians 10:13-16 to define his God-given 'sphere' or 'field' of ministry, insisting he does not boast beyond the measure assigned to him. In Gal 6:16, it denotes the 'rule' or guiding principle by which believers should walk. Phil 3:16 similarly calls for living according to the same 'standard.' The Spanish 'regla' and French 'regle' directly echo the Latin 'regula,' from which English 'rule' itself derives.

(5×) A rule, standard, or measuring rod—used figuratively for a norm of conduct or a defined sphere of activity. Paul uses it to denote the bounds of his apostolic territory, the 'measure' God assigned him (2 Cor 10:13, 15-16), and as a guiding principle for Christian living (Gal 6:16; Phil 3:16). The word's etymology from a carpenter's straight-edge underlies its metaphorical force. Spanish 'regla,' French 'regle,' and German 'Richtschnur' (lit. 'guideline') all preserve the imagery of a standard for measurement and conduct. **GEOGRAPHY AND SPACE**

en: rule | **es:** regla | **fr:** règle, κανόνι | **de:** Richtschnur 2Cor 10:13; 2Cor 10:15; 2Cor 10:16; Gal 6:16; Phil 3:16

καφαρναούμ G2584 *N-AFS* (16×)

Capernaum, a lakeside town in Galilee that served as the primary base of Jesus' public ministry.

Kapharnaoum (from Hebrew kəfar Nachum, “village of Nahum”) was a fishing settlement on the northwest shore of the Sea of Galilee. After leaving Nazareth, Jesus made it his adopted home (Matt 4:13) and performed many healings and teachings there, including the healing of the centurion’s servant (Matt 8:5) and the Bread of Life discourse (John 6:59). Despite these mighty works, the town drew prophetic rebuke for its unbelief (Matt 11:23). Spanish renders it Capernaúm, French Capernaüm, and German Kapernaum, each adapting the Semitic name phonetically.

Capernaum (place name) (16×) The proper noun designating the town of Capernaum on Galilee’s northwest shore, functioning as Jesus’ ministry headquarters during his Galilean period. It appears in all four Gospels as the site of key miracles (Mark 1:21-28, John 2:12), teachings, and the calling of disciples. The Hebrew etymology ‘village of Nahum’ is preserved across translations through phonetic transliteration rather than semantic translation, as expected for a geographic name. **GEOGRAPHY AND SPACE**

en: Kapernaoum, Kapharnaoum | **es:** -Kapharnaoúm, Capernaúm, Kapharnaoúm | **fr:** Capernaüm | **de:** Kapernaum Matt 4:13; Matt 8:5; Matt 11:23; Matt 17:24; Mark 1:21

κᾰπηλ-εύω G2585 *V-PPA-NMP* (1×)

peddling, hawking; trading or trafficking in something for profit

This verb means to peddle, hawk, or trade in something, often with negative connotations of commercializing what should not be for sale. In 2 Corinthians 2:17, Paul contrasts himself with many who 'peddle (kapēleuontes) the word of God,' instead speaking 'as persons of sincerity, as from God and in the sight of God.' The term implies corrupting or adulterating the gospel for financial gain—treating sacred truth like merchandise to be sold rather than a message to be faithfully proclaimed. Paul insists he speaks not for profit but from pure motives before God.

(1×) Paul employs kapēleuō to denounce those who commercialize the gospel. The Spanish 'que-trafican' (who-traffic) and French 'trafiquant' both carry mercenary overtones. The verb originally meant retail trading but acquired connotations of adulteration—diluting wine, tampering with goods for profit. Paul accuses many preachers of corrupting God's word for personal gain, while asserting his own pure motives: he speaks commissioned by God, accountable to God, not hustling for donations or tailoring his message to please paying audiences. **MERCHANTS AND TRADERS**

en: peddling | **es:** que-trafican | **fr:** trafiquant | **de:** Haendler 2Cor 2:17

καπνός G2586 *N-AMS* (13×)

Smoke; the visible vapor rising from fire, used of theophanic glory, judgment, and apocalyptic destruction.

The common Greek word for smoke — the dark, billowing vapor produced by combustion. While the term is straightforward in its literal sense, the NT deploys it almost exclusively in charged theological and apocalyptic contexts. At Pentecost, Peter quotes Joel's prophecy of 'blood and fire and vapor of smoke' (Acts 2:19). In Revelation, smoke rises from the golden altar's incense before God (Rev 8:4), pours from the abyss like smoke from a great furnace (Rev 9:2), and ascends from the torment of Babylon forever (Rev 14:11; 18:9, 18; 19:3). Every target language uses a single, consistent term (Spanish humo, French fumée, German Rauch), reflecting the word's semantic simplicity even within its dramatic apocalyptic settings.

smoke (13×) Visible vapor arising from fire or burning, used in the NT predominantly in apocalyptic and theophanic imagery. The incense smoke before God's throne (Rev 8:4) conveys worship and divine presence, while the smoke of the abyss (Rev 9:2), of Babylon's burning (Rev 18:9, 18), and of eternal torment (Rev 14:11; 19:3) signal judgment and destruction. Peter's Pentecost sermon quotes Joel's 'vapor of smoke' as a sign of the last days (Acts 2:19). Translations universally converge on a single term (French fumée, German Rauch, Spanish humo). **SMOKE**

en: of-smoke, smoke, with-smoke | **es:** de-humo, humo | **fr:** fumée | **de:** Rauch, καπνοῦ Acts 2:19; Rev 8:4; Rev 9:2

Καππαδοκία G2587 *N-GFS* (2×)

Cappadocia, a Roman province in central Asia Minor, home to early Christian communities

Cappadocia was a large inland region of Asia Minor, known for its rugged terrain and diverse population. Jews from Cappadocia were present at Pentecost (Acts 2:9), hearing the gospel in their own languages as the Spirit fell. Peter addresses believers scattered across Pontus, Galatia, Cappadocia, Asia, and Bithynia in his first epistle (1 Peter 1:1), indicating established Christian communities in this region by the mid-first century. The area later became a stronghold of early Christianity, producing influential church fathers and monastic traditions. Its mention in Acts and 1 Peter witnesses to the gospel's rapid geographic spread.

(2×) The two occurrences place Cappadocia in lists of regions. Acts 2:9 catalogs the Jewish diaspora represented at Pentecost, while 1 Peter 1:1 addresses Gentile and Jewish Christians scattered across Asia Minor. Multilingual glosses preserve the place name ('Cappadoce' in French, 'Kappadozien' in German). The region's prominence in early Christianity—visible in these texts and in later patristic writings—testifies to the Spirit's work in diverse and far-flung settings, fulfilling Jesus' commission to be witnesses 'to the ends of the earth.' **GEOGRAPHY AND SPACE**

en: Kappadokia, of-Cappadocia | **es:** Kappadokía, de-Capadocia | **fr:** Cappadoce, Καππαδοκίας | **de:** Kappadozien, Καππαδοκίαν Acts 2:9; 1Pet 1:1

καρδί-α G2588 *N-DFS* (158×)

Heart; the inner self as seat of thought, emotion, will, and spiritual life

Kardia in the New Testament is far richer than its anatomical English counterpart. Drawing on the Hebrew lev, it denotes the entire inner person — the seat of thought ('why do you think evil in your hearts,' Matt 9:4), emotion ('let not your hearts be troubled,' John 14:1), will ('purpose of heart,' Acts 11:23), and moral discernment ('the pure in heart shall see God,' Matt 5:8). Every language surveyed uses its core 'heart' word — 'corazón,' 'coeur,' 'Herz,' 'दिल/हृदय' — confirming the universal metaphor of the heart as the center of personhood.

heart (inner self, mind, will) (158×) The inner self or core of a person encompassing thought, emotion, will, and moral-spiritual orientation. Across 158 occurrences, kardia appears as the locus of faith (Rom 10:9), understanding (Matt 13:15), hardness (Mark 3:5), and purity (Matt 5:8). The remarkable cross-linguistic stability — Spanish 'corazón,' French 'coeur,' German 'Herz,' Arabic 'قلب,' Korean '마음' — reflects the near-universal metaphorical mapping of the physical heart to the seat of personhood and intention. **HEART (INNER SELF)**

en: heart | **es:** corazón | **fr:** cœur | **de:** Herz Matt 5:8; Matt 5:28; Matt 6:21; Matt 11:29; Matt 12:34

καρδῐο-γνώστης G2589 *N-NMS* (2×)

knower of hearts, one who discerns the inner thoughts and intentions of the heart

This rare compound describes God's unique ability to know the human heart intimately. In Acts 1:24, the apostles pray for guidance in choosing Judas's replacement: 'Lord, you who know the hearts (καρδιογνώστης) of all, show us which one of these two you have chosen.' The appeal to God as heart-knower grounds their petition —only God can see past external qualifications to the true state of a person's soul. In Acts 15:8, Peter declares that 'God, who knows the heart (καρδιογνώστης), bore witness to them [Gentiles] by giving them the Holy Spirit just as he did to us,' making divine heart-knowledge the basis for accepting Gentile believers without requiring circumcision.

(2×) Both Acts passages invoke God's unique omniscience regarding human hearts. The compound noun (καρδία + γινώσκω) is rare, likely coined or used in Jewish-Christian contexts for this theological concept. Spanish 'conocedor de corazones' and French 'qui connaît le cœur' translate the compound literally. The term underscores that God alone judges truly, seeing motives, faith, and character invisible to human eyes. In both contexts, this divine knowledge authorizes decisions: choosing an apostle and welcoming uncircumcised Gentiles into the church. **HEART (INNER SELF)**

en: heart-knower, knower-of-hearts | **es:** conocedor-de-corazones | **fr:** qui-connaît-le-cœur | **de:** καρδιογνώστης, καρδιογνῶστα Acts 1:24; Acts 15:8

καρπός G2590 *N-GMS* (67×)

karpos – fruit, produce, or harvest; used literally of crops and figuratively of moral/spiritual outcomes

The noun karpos ('fruit') operates on two registers in the New Testament. Literally, it denotes agricultural produce – figs, grapes, grain, the yield of land and tree (Matt 21:19; Mark 4:7-8; Luke 13:6-9; Jas 5:7, 18; Rev 22:2 with its twelve kinds of fruit). Figuratively, it is one of the New Testament's most important ethical metaphors: John the Baptist demands 'fruit worthy of repentance' (Matt 3:8), Jesus warns that trees are known by their fruit (Matt 7:16-20), and Paul unfolds the 'fruit of the Spirit' as love, joy, peace, and more (Gal 5:22). Spanish fruto, French fruit, and German Frucht each serve both the literal and figurative senses identically, reflecting how naturally this metaphor transfers across languages.

1. fruit (metaphorical: moral/spiritual outcomes) (42×) Split from sense 70041. Criteria: Figurative fruit denoting moral or spiritual results of a person's life: 'fruit of the Spirit' (Gal 5:22), 'fruit of righteousness' (Phil 1:11), 'fruit of lips' (Heb 13:15), 'fruit worthy of repentance' (Matt 3:8), 'tree known by its fruit' (Matt 7:16-20)

en: fruit | **es:** fruto | **fr:** fruit | **de:** Frucht Matt 3:8; Matt 3:10; Matt 7:16; Matt 7:17

2. fruit, produce (literal agricultural yield) (24×) Split from sense 70041. Criteria: Literal fruit of trees, vines, fields, and crops: Matt 21:19, 34; Mark 4:7-8, 11:14, 12:2; Luke 12:17, 13:6-9; Jas 5:7, 18; Rev 22:2

en: fruit, fruits, having-gone-out | **es:** fruto, frutos, saliendo | **fr:** fruit, sortir | **de:** Frucht, geht-hinaus Matt 13:8; Matt 13:26; Matt 21:19; Matt 21:34

Κάρπος G2591 *N-DMS* (1×)

Carpus, a Christian in Troas with whom Paul left his cloak

Carpus appears only in 2 Timothy 4:13, where Paul asks Timothy to bring 'the cloak that I left with Carpus at Troas.' The request, along with the mention of books and parchments, paints a poignant picture: Paul imprisoned, facing winter, needing his cloak for warmth and his books for study. Carpus was likely a Christian believer in Troas who hosted Paul or held his belongings. This small detail reveals Paul's humanity—even apostles feel cold, miss their possessions, and depend on friends' hospitality.

(1×) Paul's brief mention of Carpus preserves the name of an otherwise unknown Christian who served the apostle. The name appears uniformly across translations (French Κάρπῳ, Spanish Kárpos, German Karpus). The detail testifies to the networks of ordinary believers who supported Paul's ministry—people like Carpus who offered hospitality, safeguarded belongings, and enabled apostolic work through practical service. Paul's final letter remembers these quiet helpers whose names would otherwise be forgotten. **PROPER NAMES (PERSONAL)**

en: Karpos | **es:** Kárpos | **fr:** Κάρπῳ | **de:** Karpus 2Tim 4:13

καρποφορ-έω G2592 *V-PPA-NMP* (8×)

To bear fruit; to produce yield, whether literal agricultural produce or figurative spiritual productivity.

Karpophoreo describes the act of producing fruit, drawing on the deeply rooted agricultural imagery of the ancient world. Jesus employs it in the parable of the sower to distinguish the good soil that 'bears fruit' abundantly (Matt 13:23; Mark 4:20; Luke 8:15). Paul extends the metaphor to the spiritual realm, saying believers bear fruit for God (Rom 7:4; Col 1:6, 10). The Spanish 'dar fruto' and French 'porter du fruit' mirror the Greek compound structure (karpos + phoreo) almost exactly, preserving the vivid image of carrying or bringing forth produce.

to bear fruit (8×) To produce fruit, used both of literal agricultural yield (as when seed falls on good soil, Mark 4:28) and of figurative spiritual productivity and moral fruitfulness in a believer's life (Rom 7:4; Col 1:10). The compound structure — karpos ('fruit') plus phoreo ('to bear, carry') — is transparently reflected in Romance translations like Spanish 'dar fruto' and French 'porter du fruit,' all preserving the image of actively carrying forth produce. **GEOGRAPHY AND SPACE**

en: bear-fruit, bearing-fruit, bears-fruit | **es:** da-fruto, dan-fruto, dando-fruto | **fr:** porter-du-fruit | **de:** Frucht-bringen, καρποφορεῖ, καρποφοροῦσιν Matt 13:23; Mark 4:20; Mark 4:28; Luke 8:15; Rom 7:4

καρποφόρ-ος G2593 *Adj-AMP* (1×)

fruitful, fruit-bearing; productive or fertile

This adjective describes something that bears fruit or produces crops, whether literal plants or metaphorical productivity. In Acts 14:17, Paul tells the Lycaonians that God 'did not leave himself without witness, doing good by giving you rains from heaven and fruitful (karpophorous) seasons.' The term describes agricultural fertility —seasons that produce harvest, not drought or famine. God's providence in nature serves as testimony to his existence and goodness even among pagans who lack special revelation. Creation's fruitfulness witnesses to the Creator's benevolent power.

(1×) Paul uses karpophoros to describe God's providential care manifest in agricultural blessing. The Spanish 'fructíferos' and French 'endurant' (enduring/fruitful) both point to productive seasons. Paul's argument is that even without Scripture, Gentiles have encountered God through nature's bounty—rain and harvest testify to a good Provider. This natural revelation leaves humanity 'without excuse' (as in Romans 1) but also demonstrates that God has always cared for all people, not abandoning Gentiles to total ignorance. GEOGRAPHY AND SPACE

en: fruitful | **es:** fructíferos | **fr:** endurant | **de:** καρποφόρους Acts 14:17

καρτερ-έω G2594 *V-AIA-3S* (1×)

to endure steadfastly, persevere; to be patient or persistent despite hardship

This verb means to endure patiently, hold out, or persevere despite difficulty. In Hebrews 11:27, it describes Moses: 'He persevered (ekarterēsen) as though he saw him who is invisible.' The word conveys steadfast endurance rooted in focused attention—Moses endured Egypt's hostility and the wilderness's hardships by fixing his gaze on the invisible God. Kartereō implies not passive resignation but active, resolute perseverance, remaining faithful when circumstances would justify quitting.

(1×) Hebrews uses kartereō to commend Moses's faith-driven persistence. The Spanish 'perseveró' and German 'ausharren' (endure) both emphasize staying power. Moses left Egypt not fearing Pharaoh's anger because he kept his eyes on the invisible King. The verb captures faith's paradox: seeing the unseen sustains endurance in visible trials. Moses's perseverance becomes paradigmatic—believers endure not by ignoring hardship but by maintaining vision of the eternal God who is more real than temporal suffering. PATIENCE ENDURANCE

en: he-persevered | **es:** perseveró | **fr:** ausharren | **de:** ausharren Heb 11:27

κάρφος G2595 *N-ANS* (6×)

Speck, splinter, small piece of dry wood or straw; used figuratively for a minor fault.

Karphos denotes a tiny dry fragment – a speck of straw, a wood chip, or a splinter – so small it could lodge unnoticed in someone's eye. Jesus employs it exclusively in his famous teaching about hypocrisy in judging others: 'Why do you see the speck in your brother's eye but fail to notice the beam in your own?' (Matt 7:3-5; Luke 6:41-42). The dramatic contrast between the karphos (speck) and the dokos (beam or log) makes the parable unforgettable. Spanish 'paja' (straw) and French 'paille' (straw) capture the smallness, while English 'speck' emphasizes its near-invisibility.

(6×) A tiny piece of dry material – a speck, splinter, or chip of wood or straw – small enough to go unnoticed in someone's eye. In classical Greek the word covered any small dry body: twigs, straw, chips, bits of wool. In the NT it appears only in the 'speck and beam' parable (Matt 7:3-5; Luke 6:41-42), where Jesus uses the absurd contrast between a microscopic karphos and a massive dokos (log) to expose the hypocrisy of judging another's minor faults while ignoring one's own glaring sins. The figurative sense of a trivial fault is entirely dependent on this concrete image. STUBBLE AND CHAFF

en: speck | **es:** paja | **fr:** paille | **de:** κάρφος Matt 7:3; Matt 7:4; Matt 7:5; Luke 6:41; Luke 6:42

κατά G2596 *Prep* (480×)

according to, in conformity with; each, every; throughout; at, in; by; toward; alone; concerning; down; beyond; against

The most semantically diverse preposition in the New Testament, originally meaning 'down' but expanding to cover conformity, distribution, location, and opposition. With 480 occurrences, κατά governs both genitive (downward motion, opposition) and accusative (standard, distribution, location) cases. Its primary sense expresses conformity—'according to the law,' 'according to the flesh'—establishing the norm or standard by which something is measured. But it also distributes (daily, house by house), locates (in the city, at the place), expresses means (by ancestry), indicates direction (toward Cyrene), and even marks hostility (against). The semantic stretch from spatial 'down' to abstract 'according to' reflects typical Greek prepositional development from concrete to metaphorical domains.

1. according to, in conformity with (332×) The dominant New Testament sense appearing 332 times: marking conformity to a standard, norm, or basis for judgment. This 'according to' usage with the accusative expresses that actions, judgments, or states correspond to some measure—kata ton nomon (according to the law), kata sarka (according to the flesh). Cross-linguistic parallels appear in countless translations rendering this normative sense. Paul constantly uses it for theological standards: kata pneuma (according to the Spirit), kata charin (according to grace). The sense establishes the measuring stick by which reality is assessed. GEOGRAPHY AND SPACE

en: According-to, according-to, according-to- | **es:** según | **fr:** selon- | **de:** gemaess-, gemäß Matt 2:16; Matt 16:27; Matt 23:3; Matt 25:15; Mark 7:5

2. each, every (distributive) (42×) Distributive usage indicating individual allocation or repeated occurrence—'each,' 'every'—appearing 42 times with the accusative. Phrases like kath' hemeran (daily, literally 'according to each day'), kath' hena (one by one), and kat' oikon (house by house) show this sense spreading action or state across multiple instances. Jesus taught 'daily' in the temple (Matt 26:55), believers gathered 'in each house' (Acts 2:46), and disciples questioned 'each one' whether he was the betrayer (Mark 14:19). The sense parcels out what in English would be expressed by distributive quantifiers. GEOGRAPHY AND SPACE

en: -, according-to, daily | **es:** cada, cada-, por- | **fr:** selon- | **de:** gemaess-, gemäß Matt 26:55; Mark 14:19; Mark 14:49; Luke 2:41; Luke 9:23

3. throughout, along, through (24×) Spatial extension through a region—'throughout,' 'along,' 'through'—appearing 24 times with the accusative. This describes movement or presence distributed across territory: kata ten Ioudaian (throughout Judea), kata ten choran (through the region). Luke notes Jesus' fame spread 'throughout all the surrounding region' (Luke 4:14), and there will be 'earthquakes in various places' (kata topous, Mark 13:8). The sense maintains the original spatial force of the preposition while extending it from point to area. GEOGRAPHY AND SPACE

en: along, in-various, off | **es:** a-lo-largo-de, en, frente-a | **fr:** selon- | **de:** gemäß Matt 24:7; Mark 13:8; Luke 4:14; Luke 13:22; Luke 15:14

4. at, in, among (locative) (23×) Static location at a specific place—'at,' 'in,' 'among'—23 times with the accusative, without implying motion through space. Joseph is warned 'in a dream' (kat' onar, Matt 1:20), or events happen 'at the place' (kata ton topon). This locative sense overlaps with distributive and spatial senses but emphasizes fixed position rather than distribution or movement. It's the answer to 'where?' rather than 'how distributed?' or 'through what region?' GEOGRAPHY AND SPACE

en: At-, among, at | **es:** Por-, Según, de | **fr:** selon- | **de:** gemaess-, gemäß Matt 1:20; Matt 2:12; Matt 2:13; Matt 2:19; Matt 2:22

5. by (instrumental means or manner) (19×) Instrumental or manner usage expressing means, mode, or attendant circumstance—'by,' 'through,' 'with'—19 occurrences with the accusative. Kata sarka can mean 'by/through the flesh' rather than 'according to fleshly standards.' Mark notes the new teaching comes 'with authority' (kat' exousian, Mark 1:27), and Jesus takes disciples aside 'privately' (kat' idian can be manner, Mark 6:31-32). The sense marks how or by what means something occurs, though boundaries with standard ('according to') blur. GEOGRAPHY AND SPACE

en: at, by, by- | **es:** Por, a, cerca | **fr:** selon- | **de:** gemaess-, gemäß Mark 1:27; Mark 6:31; Mark 6:32; Mark 7:33; Mark 9:2

6. toward, before, facing (13×) Directional sense indicating movement or orientation toward something—'toward,' 'before,' 'facing'—13 times with the accusative. This includes kata prosopon (facing, in the presence of), kata Kyrenen (toward Cyrene, Acts 8:26). Simeon prophesies the child is 'prepared before the face of all peoples' (kata prosopon panton, Luke 2:31). The sense preserves the spatial origin of kata but extends from vertical 'down' to horizontal 'toward' or 'in the direction of.' GEOGRAPHY AND SPACE

en: about, against, at | **es:** Hacia-, a-, ante | **fr:** selon- | **de:** gemaess-, gemäß Luke 2:31; Luke 10:33; Acts 2:10; Acts 3:13; Acts 8:26

7. alone, by oneself, privately (10×) Expressions of privacy, solitude, or separation—'alone,' 'by oneself,' 'privately'—10 occurrences in the fixed phrase kat' idian and variants. Jesus frequently withdraws with disciples 'privately' (kat' idian, Matt 14:13, 23; 17:1, 19). The phrase literally means 'according to one's own' but idiomatically expresses being apart from the crowd. This specialized usage has become a semi-frozen expression for private conversation or teaching. GEOGRAPHY AND SPACE
en: according-to, by, by- | **es:** a-solas, en, en- | **fr:** selon- | **de:** gemaess-, gemäß Matt 14:13; Matt 14:23; Matt 17:1; Matt 17:19; Matt 20:17

8. concerning, about, with respect to (6×) Marking the topic or reference point of discourse—'concerning,' 'about,' 'with respect to'—six times with the accusative. Paul writes of Epaphras reporting 'concerning your love' (Eph 1:15) and ta kata me (the things concerning me, Eph 6:21). Felix had knowledge 'concerning the Way' (kata ten hodon, Acts 24:22). The sense directs attention to the subject matter under discussion, overlapping with English 'about' or 'regarding.' GEOGRAPHY AND SPACE
en: according-to, against, concerning | **es:** respecto-a, según | **fr:** selon- | **de:** gemaess-, gemäß Acts 24:22; Acts 25:14; Eph 1:15; Eph 6:21; Phil 1:12

9. down, down from (4×) The original spatial sense with the genitive: downward motion from higher to lower—'down,' 'down from'—four occurrences. Pigs rush 'down the cliff' (kata tou kremnou, Matt 8:32, Mark 5:13, Luke 8:33), and Paul discusses covering one's head 'down from the head' (kata kephales, 1 Cor 11:4). This preserves kata's etymological meaning from vertical descent, the semantic core from which metaphorical senses developed. GEOGRAPHY AND SPACE
en: down, down-from | **es:** por, por-, sobre | **fr:** selon- | **de:** gemaess-, gemäß Matt 8:32; Mark 5:13; Luke 8:33; 1Cor 11:4

10. beyond, exceedingly, surpassing (4×) Expressions of exceeding measure or surpassing degree—'beyond,' 'exceedingly,' 'surpassing'—four times in phrases like kath' hyperbolen (beyond measure). Paul describes tribulation 'beyond measure' (kath' hyperbolen, 2 Cor 1:8), glory 'beyond all comparison' (2 Cor 4:17), and how he persecuted the church 'violently' (kath' hyperbolen, Gal 1:13). The sense extends conformity ('according to') to excessive conformity (beyond normal bounds). GEOGRAPHY AND SPACE
en: according-to, beyond, beyond- | **es:** según, según-, sobremanera | **fr:** selon- | **de:** gemaess- Rom 7:13; 2Cor 1:8; 2Cor 4:17; Gal 1:13

11. against, in opposition to (3×) With the genitive, expressing hostile opposition—'against'—three occurrences. A fierce wind blows 'against' the ship (Acts 27:14), and Jude warns of ungodly people speaking 'harsh things against' the Lord (kata kyriou, Jude 15, twice). This adversarial sense develops naturally from downward motion (pressing down upon) to opposition or hostility, though it's relatively rare in the NT compared to other 'against' prepositions (anti, epi). GEOGRAPHY AND SPACE
en: against-, from | **es:** contra | **fr:** contre, selon- | **de:** gegen, gemäß Acts 27:14; Jude 1:15

καταβαίνω G2597 *V-PPA-ANS* (82×)

To go down, come down, descend; physical downward movement of persons, objects, or divine manifestations.

The standard Greek verb for downward movement, compounding kata ('down') with baino ('go'). It describes Jesus descending from mountains (Matt 8:1), the Spirit descending like a dove at baptism (Matt 3:16), rain and floods descending upon a house (Matt 7:25, 27), and angels ascending and descending on the Son of Man (John 1:51). The verb also carries theological weight when applied to divine descent—bread from heaven (John 6:33, 41, 50, 51, 58), the new Jerusalem coming down from God (Rev 21:2). All target languages use dedicated descent verbs: Spanish 'bajó/descendió,' French 'descendre,' German 'hinabsteigen.'

1. go/come down physically (79×) The core and dominant sense (79 occurrences): physical downward movement from a higher to a lower location. Covers persons descending mountains, traveling from elevated cities, going down to water, and divine/heavenly figures descending. Key passages include the Spirit descending at Jesus' baptism (Matt 3:16), rain descending on a house (Matt 7:25), and the bread of life descending from heaven (John 6:33). Spanish 'bajó/descendió,' French 'descendre,' and German 'hinabsteigen/steigt herab' all uniformly express directional downward motion. DESCENDING AND TEARING
en: came-down, coming-down, descending | **es:** bajó, descendiendo, descendió | **fr:** descendre | **de:** hinabsteigen, steigt-herab Matt 3:16; Matt 7:25; Matt 7:27; Matt 14:29; Matt 24:17

2. (2×) A figurative-prophetic use (2 occurrences) expressing forced abasement or descent into Hades, both addressed to cities in divine judgment. At Matthew 11:23 and Luke 10:15, Jesus declares 'you will be brought down to Hades' regarding Capernaum. English 'you will be brought down' and Spanish 'descenderás' preserve the passive/future judgment tone. The verb's physical 'going down' merges with the cosmological concept of descent to the underworld, producing a metaphor of catastrophic divine humiliation. DESCENDING AND TEARING
en: you-will-be-brought-down, you-will-go-down | **es:** descenderás | **fr:** descendre | **de:** steigt-herab Matt 11:23; Luke 10:15

3. (1×) A singular occurrence at Luke 22:44 describing Jesus' sweat 'falling down' like drops of blood in Gethsemane. English 'falling' and Spanish 'cayendo' shift from the typical 'descend' to 'fall,' reflecting the unusual subject (sweat rather than a person). The downward motion here is of liquid dripping to the ground, extending the verb's spatial semantics from volitional travel to gravitational descent of bodily fluid under extreme duress. DESCENDING AND TEARING
en: falling | **es:** cayendo | **fr:** descendre | **de:** steigt-herab Luke 22:44

καταβάλλω G2598 *V-PPM-NMP* (2×)

struck down, cast down, thrown to the ground but not destroyed

The verb captures violent action—throwing down, overthrowing, casting to the ground. Paul uses the participle in 2 Corinthians 4:9 to describe the paradox of apostolic suffering: 'persecuted but not forsaken, struck down but not destroyed (καταβαλλόμενοι ἀλλ' οὐκ ἀπολλύμενοι).' The image is physical—knocked to the ground—yet Paul insists this is not final defeat. Hebrews 6:1 uses the noun form metaphorically: 'leaving the elementary doctrine of Christ, let us go on to maturity, not laying (καταβαλλόμενοι) again a foundation,' where the sense is establishing or setting down foundational teachings.

(2×) The two occurrences span literal striking down (2 Cor 4:9) and metaphorical foundation-laying (Heb 6:1). Classical usage (LSJ) includes throwing down, overthrowing, even slaying victims. Spanish 'derribados' (knocked down) and French/German 'niederwerfen' (cast down) fit the physical violence. Paul's catalog of afflictions in 2 Corinthians uses the term to convey brutal opposition that does not prevail, while Hebrews uses the metaphor of laying a foundation to describe initial teaching. Both contexts involve something placed or struck down, whether believers or doctrines. THROWING AND CASTING
en: laying, struck-down | **es:** echando, siendo-derribados | **fr:** jeter, niederwerfen | **de:** niederwerfen 2Cor 4:9; Heb 6:1

καταβᾰ́ρ-έω G2599 *V-AIA-1S* (2×)

burden, weigh down, impose a load or obligation on someone

This verb means to burden or impose a weight upon someone. Mark 14:40 describes the disciples in Gethsemane: 'their eyes were very heavy (κατεβαρημένοι),' weighed down with sleep, unable to stay awake with Jesus. Paul uses it metaphorically in 2 Corinthians 12:16, defending himself against accusations: 'I did not burden (κατεβάρησα) you,' meaning he did not impose financial demands on the Corinthian church. The term thus describes both physical oppression (eyelids heavy with exhaustion) and relational or economic imposition (burdening others with one's needs).

(2×) The two uses involve physical weariness (Mark) and financial restraint (2 Corinthians). Classical usage (LSJ) includes weighing down, overloading, being crushed. Spanish 'cargados' (loaded, burdened) and German 'beschweren' (to burden) capture the weight

metaphor. Mark's account poignantly shows the disciples unable to bear the weight of wakefulness during Jesus' agony, while Paul's apostolic practice was to avoid burdening churches financially, working with his own hands to maintain independence and model self-sufficiency. **HONOR AND WEIGHT**

en: I-burdened, weighed-down | **es:** cargados, os-cargué | **fr:** alourdir, κατεβάρησα | **de:** beschweren Mark 14:40; 2Cor 12:16

κατά-βᾰσις G2600 *N-DFS* (1×)

descent, way down; a downward path or slope

This noun denotes a descent, downward path, or declivity—literally, a way down. In Luke 19:37, it describes Jesus's triumphal entry: as he was approaching Jerusalem, 'at the descent (katabasei) of the Mount of Olives,' the whole multitude of disciples began to praise God. The geographical detail locates the event on the eastern slope of Olivet, where the road descends toward the Kidron Valley and the city. The setting is significant: from this vantage point, pilgrims caught their first full view of the temple, naturally prompting celebration.

(1×) Luke uses katabasis to precisely locate the crowd's praise. The Spanish 'bajada' and French 'descente' both mean descent or downward slope. The Mount of Olives' descent offered a dramatic view of Jerusalem and the temple, making it a fitting location for the disciples' acclamation of Jesus as king. The geographical precision grounds the triumphal entry in real topography, while the location itself—overlooking the temple Jesus would cleanse and the city he would weep over—adds poignancy to the moment. **GEOGRAPHY AND SPACE**

en: descent | **es:** bajada | **fr:** descente | **de:** καταβάσει Luke 19:37

καταβῐ́β-άζω G2601

to bring down, cause to descend; to lower from a higher place

A causative verb meaning to make something or someone go down—to bring down from a height, lower, or drive downward. Classical authors use it for bringing someone down from a funeral pyre, forcing an army to descend to level ground, or driving away enemies. Metaphorically it means to lower oneself from pride to humility, or to bring a narrative down chronologically. In grammar it describes throwing an accent forward (bringing it down). The compound intensifies the simple verb 'to go down' with causative force: not just descending but making someone or something descend.

καταβολ-ή́ G2602 *N-AFS* (11×)

A laying down or founding; used of the world's foundation from creation, and once of the depositing of seed (conception).

Katabolē carries the root idea of 'casting down' or 'laying down,' and in the New Testament it appears overwhelmingly in the phrase apo katabolēs kosmou — 'from the foundation of the world' — a majestic temporal marker reaching back to the very beginning of creation (Matt 13:35, John 17:24, Eph 1:4, Rev 13:8). This phrase frames God's sovereign purposes as established before anything existed. One striking exception occurs in Heb 11:11, where the same word describes Sarah receiving power eis katabolēn spermatos — 'for the depositing of seed,' i.e., conception. The multilingual evidence reflects this split: most languages use 'foundation' (Spanish fundación, German Grundlegung, French fondation), while Heb 11:11 draws 'conception' in English.

1. (10×) Foundation or founding, used exclusively in the phrase 'foundation of the world' (katabolē kosmou) to mark the moment of creation as the starting point of God's eternal purposes. Ten of eleven NT occurrences carry this sense. Jesus speaks of things 'hidden from the foundation of the world' (Matt 13:35), and Paul declares that God chose believers 'before the foundation of the world' (Eph 1:4). Translations converge remarkably across languages — Spanish fundación, French fondation, German Grundlegung — all pointing to an architectural metaphor: God laying the groundwork of the cosmos. **GEOGRAPHY AND SPACE**

en: foundation | **es:** fundación, la-fundación | **fr:** fondation | **de:** Grundlegung, καταβολῆς Matt 13:35; Matt 25:34; Luke 11:50; John 17:24; Eph 1:4

2. (1×) The depositing or sowing of seed, i.e., biological conception. Found only in Heb 11:11 where Sarah 'received power for the depositing of seed' (eis katabolēn spermatos), enabling her to conceive despite her age. The underlying metaphor shifts from laying a building's foundation to sowing seed in the ground — both acts of katabolē ('casting down'). English translations uniquely render this 'conception,' while Spanish and French retain fundación/fondation, perhaps not fully capturing the biological specificity the Greek carries here. **GEOGRAPHY AND SPACE**

en: conception | **es:** fundación | **fr:** fondation | **de:** Grundlegung Heb 11:11

καταβρᾰβεύω G2603 *V-PMA-3S* (1×)

to disqualify, deprive of a prize; to judge against or rob of reward

This verb combines 'judge' (brabeuō) with 'against' (kata), meaning to judge someone unworthy of a prize, to disqualify, or to cheat someone of their reward. In Colossians 2:18, Paul warns, 'Let no one disqualify (katabrabeuetō) you, insisting on asceticism and worship of angels.' The image is athletic: a judge ruling a competitor ineligible or denying them their rightful prize. Paul warns against false teachers who would declare believers unfit or inadequate unless they adopt extra-biblical practices—these judges have no authority to disqualify those whom Christ has declared righteous.

(1×) Paul employs katabrabeuō to warn against false teachers acting as illegitimate judges. The Spanish 'prive-del-premio' (deprive-of-prize) and German 'betruegen' (cheat) both capture the wrongful denial. The false teachers in Colossae promoted mystical visions, angel worship, and harsh asceticism, implying that ordinary faith was insufficient. Paul rejects their authority: they cannot disqualify believers whom Christ has qualified. Salvation and standing before God depend on Christ alone, not on visions, angelic intermediaries, or self-imposed regulations. **DECEPTION AND BEGUILING**

en: let-disqualify | **es:** prive-del-premio | **fr:** καταβραβευέτω | **de:** betruegen Col 2:18

καταγγελ-εύς G2604 *N-NMS* (1×)

proclaimer, announcer, herald; one who proclaims or declares publicly

This noun designates a proclaimer or herald, someone who announces or declares something publicly. In Acts 17:18, Epicurean and Stoic philosophers encounter Paul in Athens and ask, 'What does this babbler wish to say?' Others said, 'He seems to be a proclaimer (katangeleus) of foreign divinities'—because he preached Jesus and the resurrection. The term is neutral—a herald or announcer—but the philosophers use it dismissively. They recognize that Paul is proclaiming something, but they misunderstand his message as polytheistic, introducing new gods.

(1×) The Athenian philosophers apply katangeleus to Paul, identifying him as a religious herald. The Spanish 'anunciador' and French 'annoncer' both mean proclaimer or announcer. The philosophers hear Paul's message about Jesus and resurrection (anastasis) and think he is introducing two new deities: Jesus and his consort Anastasis. The misunderstanding shows how foreign the gospel sounded to Greek ears, yet Paul is indeed a herald—not of foreign divinities but of the one true God and his risen Son. **ANNOUNCING AND DECLARING**

en: proclaimer | **es:** anunciador | **fr:** annoncer | **de:** καταγγελεὺς Acts 17:18

κατ-αγγέλλω G2605 *V-PNA* (18×)

to proclaim publicly, announce authoritatively — to declare a message or teaching openly before an audience

Katangello is a compound of kata ('down, thoroughly') and angello ('to announce'), yielding a verb that means to proclaim with full authority and public force. All 18 of its New Testament occurrences cluster in Acts and the Pauline epistles, making it a distinctly missionary and kerygmatic term. In Acts, the apostles 'proclaim' the resurrection of Jesus (Acts 4:2), the word of God in synagogues (Acts 13:5), and forgiveness of sins through Christ (Acts 13:38). The prophets from Samuel onward are said to have 'proclaimed' these

days (Acts 3:24). Paul tells the Corinthians that whenever they eat the bread and drink the cup, they 'proclaim the Lord's death until he comes' (1 Cor 11:26). In Philippians 1:17-18, Paul marvels that Christ is being 'proclaimed' even by rivals with impure motives — what matters is that the message goes forth. Colossians 1:28 declares 'Him we proclaim, warning and teaching everyone.' Spanish 'proclamar/anunciar,' French 'annoncer/proclamer,' and German 'verkundigen' all carry the same public-declaration force.

proclaim publicly, announce (18×) To declare a message publicly and authoritatively, especially the gospel of Christ's death, resurrection, and forgiveness. The term is concentrated in Acts and Paul's letters as a missionary and worship word. In Acts, the apostles proclaim the resurrection (Acts 4:2), the word of God in the synagogues of Cyprus (Acts 13:5), and forgiveness through Jesus (Acts 13:38; 17:3, 13; 26:23). Paul uses it for the eucharistic proclamation of the Lord's death (1 Cor 11:26), for his own apostolic mission of 'proclaiming Christ' (Col 1:28), and for the paradox that Christ is proclaimed even through envious preachers (Phil 1:17-18). The kata- prefix intensifies the thoroughness and public reach of the announcement. Spanish 'anunciar' and French 'proclamer' confirm the single declaration sense. **ANNOUNCING AND DECLARING**
en: announce, announced, is-being-proclaimed | **es:** a-proclamar, anunciaban, anunciamos | **fr:** annoncer, proclamer | **de:** verkuendigen, verkündet Acts 3:24; Acts 4:2; Acts 13:5; Acts 13:38; Acts 15:36

καταγελάω G2606 *V-IIA-3P* (3×)

to laugh at, mock, ridicule, deride; to scorn with laughter

This verb means to laugh at or mock someone scornfully. All three occurrences describe crowds ridiculing Jesus when he announced a dead child was sleeping, not dead. Matthew 9:24, Mark 5:40, and Luke 8:53 all record the mourners' derisive laughter when Jesus said the girl would rise. Classical usage includes laughing at someone with contempt, jeering, and being derided. The New Testament use captures the scornful response of those who thought Jesus' claim absurd—their mocking laughter preceded their amazement when he raised the girl. The word emphasizes not just laughter but contemptuous, dismissive laughter that treats someone's claim as ridiculous.

(3×) The sense is scornful, contemptuous laughter directed at someone. The identical context across all three Synoptics shows the word in action: professional mourners and crowds gathered for death are told the child merely sleeps, and they laugh at Jesus derisively—the claim seems absurd. Their laughter expresses complete dismissal of his statement. The imperfect tense (κατεγέλων) suggests continued or repeated laughing—they kept on mocking him. The Spanish 'burlarse' and German 'auslachen' capture the scornful, derisive quality. This isn't joyful laughter but the laughter of contempt and dismissal, which makes the subsequent raising of the girl all the more vindicating—those who mocked became those who marveled. **MOCKERY AND SCORN**
en: they-were-laughing-at | **es:** se-burlaban, se-burlaban-de, se-burlában | **fr:** se-moquer | **de:** auslachen, κατεγέλων Matt 9:24; Mark 5:40; Luke 8:53

καταγιγνώσκω G2607 *V-PSA-3S* (3×)

to condemn, judge against, find fault with; to form an unfavorable judgment

This verb means to judge against, condemn, or form an unfavorable judgment about someone. Paul uses it in Galatians 2:11 describing his confrontation with Peter: 'I opposed him to his face, because he stood condemned' (or 'was clearly in the wrong'). First John uses it twice regarding conscience: if our heart condemns us (3:20), God is greater; but if our heart does not condemn us (3:21), we have confidence. Classical usage includes observing something to one's prejudice, forming unfavorable judgments, and despising. The New Testament use spans objective condemnation (Peter's hypocrisy) and subjective self-condemnation (conscience accusing).

(3×) The sense centers on rendering an unfavorable judgment or condemnation. Galatians uses it for Peter's objectively condemnable conduct—withdrawing from Gentile fellowship under pressure, thereby contradicting the gospel. He 'stood condemned' either by his own actions or by others' judgment of them. First John uses it for conscience's condemning voice—the heart's accusation when we fall short. The Spanish 'condenar/condenado' and German 'verurteilen' (to condemn) capture the judicial quality. Whether Peter's hypocrisy earning censure or conscience rendering internal verdict, the word marks the judgment that finds against someone. John's pastoral point: even when self-condemned by conscience, God's greater knowledge and mercy provide hope beyond self-accusation. **CONDEMN JUDGE GUILTY**
en: condemned, condemns | **es:** condena, condenado | **fr:** καταγινώσκῃ, κατεγνωσμένος | **de:** verurteilen Gal 2:11; 1John 3:20; 1John 3:21

κατ-άγνῡμι G2608 *V-FIA-3S* (4×)

To break, shatter, snap; used of breaking bones or a bruised reed, implying forceful fracture.

Denotes a forceful breaking or shattering, whether of bones, reeds, or other rigid objects. Its New Testament usage spans tender mercy and brutal execution. In Matthew 12:20, quoting Isaiah, Jesus is the servant who will not break a bruised reed — a portrait of gentleness toward the fragile. In John 19:31-33, Roman soldiers break the legs of the crucified to hasten death, but find Jesus already dead. Spanish quebrar ('to break, shatter') and German zerbrechen ('to break apart') both capture the violence of fracture inherent in the word.

(4×) To break or shatter something rigid, especially bones or a reed, implying forceful fracture. Spanish quebrar ('to shatter') and German zerbrechen ('to break apart') both convey destructive force. In Matt 12:20, the Isaianic quotation promises the Messiah will not break a bruised reed, using the word to highlight the gentleness of one who could break but chooses not to. In John 19:31-33, it describes the Roman practice of crurifragium — breaking the legs of crucified men — applied to the two criminals but not to Jesus, fulfilling the Passover lamb typology that no bone shall be broken. **BREAKING AND SHATTERING**
en: broke, he-will-break, might-be-broken | **es:** fueran-quebradas, quebraron, quebrará | **fr:** briser | **de:** zerbrechen, zerbricht Matt 12:20; John 19:31; John 19:32; John 19:33

κατ-άγω G2609 *V-AIP-1P* (9×)

To lead or bring down from a higher place; also nautical: to bring a ship to land, to put in at port.

Compounded from κατά (down) and ἄγω (lead), this verb describes downward movement of persons or vessels. In Acts it appears repeatedly as Paul is escorted down — from Jerusalem to Caesarea (Acts 9:30; 23:15, 20, 28), or from the barracks to the Sanhedrin (Acts 22:30). The nautical sense surfaces twice in Paul's voyage to Rome: 'we landed at Sidon' (Acts 27:3) and 'having landed at Syracuse' (Acts 28:12). Spanish captures the split neatly: 'hacer bajar' and 'llevar' for bringing a person down, but 'atracar' (to dock) for the nautical arrivals — a technical maritime term that confirms the distinct semantic register.

1. bring down / lead down (a person) (7×) To bring or lead a person down from one place to another, typically from a higher elevation or from one city to another. Used extensively in Acts for escorting Paul: the disciples brought him down to Caesarea (Acts 9:30), the commander brought him down to the council (Acts 22:30), and the tribune was asked to bring him down to the Sanhedrin (Acts 23:15, 20, 28). Luke 5:11 uses it for bringing boats to land. Spanish employs 'hacer bajar' (cause to descend) and 'llevar' (take/lead), while German uses 'hinabführen' (lead down), all preserving the directional component. **GOING AND LEADING**
en: I-brought-down, brought-down, having-brought | **es:** habiendo-llevado, hacer-bajar, lo-llevaron | **fr:** conduire, faire-descendre | **de:** hinabfuehren, κατήγαγον, καταγάγῃ Luke 5:11; Acts 9:30; Acts 22:30; Acts 23:15; Acts 23:20

2. land / put in to shore (nautical, intransitive) (2×) A nautical technical term in passive or intransitive use for a ship putting in at port or coming to shore. In Acts 27:3 Paul's ship 'landed at Sidon,' and in Acts 28:12 they 'put in at Syracuse.' Spanish shifts to the specialized maritime verb 'atracar' (to dock/berth), clearly distinguishing this from the general sense of leading a

person downward. The passive form κατήχθημεν ('we were brought down' = 'we landed') reflects ancient Greek maritime idiom where the ship, not its passengers, is grammatically 'led down' to shore. GOING AND LEADING

en: having-landed, we-landed | **es:** atracamos, habiendo-atracado | **fr:** conduire | **de:** κατήχθημεν, καταχθέντες Acts 27:3; Acts 28:12

κατᾰγων-ίζομαι G2610 *V-AIM-3P* (1×)

to conquer, overcome, subdue; to prevail against in struggle

This verb means to prevail against, overcome in struggle, or conquer. In Hebrews 11:33, it describes the exploits of Old Testament saints: through faith they 'conquered (katēgōnisanto) kingdoms, enforced justice, obtained promises.' The verb appears in the context of battle or contest, denoting decisive victory over opposition. Faith enabled judges like Gideon and kings like David to overcome militarily superior enemies—not through their own strength but through reliance on God who fights for his people.

(1×) Hebrews employs katagōnizomai to celebrate faith's victorious power. The Spanish 'conquistaron' and French 'surmonter' (overcome) both convey triumphant conquest. The heroes of faith subdued kingdoms not by human might but by trusting God—Gideon with 300 men, David against Goliath, Joshua at Jericho. The verb demonstrates that faith is not passive resignation but active engagement that sees God's power overcome humanly impossible odds, conquering what natural strength could not defeat. OVERCOME CONQUER

en: conquered | **es:** conquistaron | **fr:** surmonter | **de:** ueberwinden Heb 11:33

καταδέω G2611 *V-AIA-3S* (1×)

to bind up, bandage; to dress or wrap a wound

This verb means to bind up or bandage, especially wounds—to wrap or dress injuries for healing. In Luke 10:34, the Good Samaritan 'bound up (katedēsen) his wounds, pouring on oil and wine.' The action shows practical medical care: the Samaritan cleansed the wounds with wine (antiseptic), soothed them with oil, and bandaged them to protect and promote healing. Katadeō appears in contexts of compassionate care for the injured, treating wounds to restore health and wholeness.

(1×) Luke uses katadeō to describe the Samaritan's hands-on care for the wounded traveler. The Spanish 'vendó' and French 'bander' both mean to bandage. The detail demonstrates costly compassion: the Samaritan did not just feel pity but acted, providing first aid, transportation, lodging, and payment for ongoing care. Jesus tells this parable to define 'neighbor'—not those near by ethnicity or geography but anyone whose need we can meet, even our enemies. Binding wounds is neighbor-love incarnate. HEALING ACTIVITY

en: bound-up | **es:** vendó | **fr:** bander | **de:** κατέδησεν Luke 10:34

κατάδηλος G2612 *Adj-NNS* (1×)

evident, manifest, clearly visible or known

This adjective describes something that has become completely clear and undeniable. In Hebrews 7:15 it introduces the evident change in priesthood under Christ, where the shift from Levitical to Melchizedekian order is so obvious it requires no argument. The multilingual glosses (evident, manifesto, manifeste, offenbar) all emphasize the public, unmistakable nature of what is being revealed. Classical usage shows the word applied to things discovered or made known through observation.

(1×) The single New Testament occurrence appears in a formal theological argument where Paul establishes that the change in priesthood is κατάδηλος—not hidden or debatable, but manifest to all who consider the evidence. The cross-linguistic consensus on 'evident/manifest' confirms this is about epistemic clarity, not mere visibility. MANIFEST AND EVIDENT

en: evident | **es:** manifiesto | **fr:** manifeste | **de:** offenbar Heb 7:15

καταδῑκ-άζω G2613 *V-PMA-2P* (6×)

To condemn, pronounce guilty, pass judicial sentence against someone.

Katadikazo is a legal term meaning to give judgment against a person, to condemn or pass sentence. In the NT, Jesus uses it powerfully in both warning and invitation: 'by your words you will be condemned' (Matt 12:37), and 'do not condemn, and you will not be condemned' (Luke 6:37). He also challenges the Pharisees that if they had understood mercy, they would not have condemned the guiltless (Matt 12:7). Paul's accusers before Festus seek a formal verdict of condemnation against him (Acts 25:15). James uses the related noun form to accuse the rich of condemning the righteous (Jas 5:6). The kata- prefix intensifies the basic idea of judging, giving it the force of a decisive adverse ruling.

condemn, pass sentence against (6×) To pronounce a guilty verdict or pass sentence against someone, whether in a formal legal proceeding or a moral judgment. The kata- prefix (down, against) intensifies dikazo (to judge), yielding the sense of ruling decisively against the accused. Jesus employs the word both as warning – careless words will bring condemnation (Matt 12:37) – and as exhortation to mercy: 'Do not condemn, and you will not be condemned' (Luke 6:37). It also appears in formal judicial contexts (Acts 25:15). Spanish 'condenar' and French 'condamner' preserve the Latin-rooted courtroom gravity of the term. CONDEMN JUDGE GUILTY

en: condemn, condemnation, will-you-be-condemned | **es:** condena, condenasteis, condenéis | **fr:** condamner | **de:** verurteilen, καταδίκην, καταδικάζετε Matt 12:7; Matt 12:37; Luke 6:37; Acts 25:15

καταδῐώκω G2614 *V-AIA-3S* (1×)

pursue closely, follow hard after

This compound verb intensifies the simple 'pursue' with a prefix suggesting downward or thorough action. Mark 1:36 uses it for the disciples' urgent search for Jesus after he withdrew to pray—they 'hunted him down' or 'pursued him closely.' The Spanish 'siguió' (followed) and German 'verfolgen' (pursue) capture the determined tracking involved. Classical Greek uses it for close military pursuit and even for metaphorically 'chasing after' goals. The single biblical occurrence suggests eagerness and determination in the search.

(1×) Simon and his companions engage in an active, determined search for Jesus in the early morning, not a casual looking-about. The verb choice suggests the urgency and thoroughness of their pursuit—they tracked him down to his place of prayer. This aligns with the classical sense of close, relentless following. PURSUING AND CHASING

en: pursued | **es:** siguió | **fr:** poursuivre | **de:** verfolgen Mark 1:36

καταδουλ-όω G2615 *V-PIA-3S* (2×)

enslave, bring into bondage, reduce to slavery whether literal or metaphorical

This verb describes the act of enslaving, whether politically or spiritually. Paul warns the Galatians (2:4) about false brothers who 'slipped in to spy out our freedom that we have in Christ Jesus, so that they might enslave (καταδουλώσουσιν) us'—a spiritual bondage to law-based righteousness. In 2 Corinthians 11:20, Paul sarcastically describes how the Corinthians tolerate those who 'enslave (καταδουλοῖ) you, devour you, take advantage of you.' The term conveys domination, the loss of freedom, and subjugation to another's will. It stands opposed to the liberty Christ brings, exposing any teaching or authority that binds believers instead of freeing them.

(2×) Both Pauline uses involve false teachers or leaders imposing bondage on believers. Classical usage (LSJ) includes reducing cities or people to slavery, breaking their spirit. Spanish 'esclavizar' (to enslave) and French/German forms ('asservir,' 'knechten') express the domination. Paul's apostolic burden is to guard the freedom won by Christ against those who would re-impose bondage—whether through legalism (Galatians) or authoritarian control (2 Corinthians). The verb starkly contrasts the gospel's liberating power with the oppressive tactics of its opponents. OPPRESSION AND TYRANNY

en: enslaves, they-might-enslave | **es:** esclavicen, esclaviza | **fr:** asservir, καταδουλώσουσιν | **de:** knechten 2Cor 11:20; Gal 2:4

καταδῠναστ-εύω G2616 *V-PPM/P-AMP* (2×)

oppress, exploit, dominate or mistreat those with less power

This verb describes the abuse of power against the vulnerable. James 2:6 rebukes the church for showing favoritism to the rich, asking, 'Is it not the rich who oppress (καταδυναστεύουσιν) you, and drag you into court?' The term indicts systemic exploitation of the poor by the powerful. In Acts 10:38, Peter preaches that Jesus 'went about doing good and healing all who were oppressed (καταδυναστευομένους) by the devil,' where oppression is demonic as well as social. The word thus spans economic injustice and spiritual tyranny, both forms of domination God opposes through Christ's liberating ministry.

(2×) The two occurrences address economic (James) and demonic (Acts) oppression. Classical and Septuagint usage (LSJ) includes oppressing the poor, getting control through force. Spanish 'oprimir' and French/German 'opprimer,' 'unterdrücken' capture the domination. James challenges the church's complicity in honoring the very class that exploits them, while Peter's sermon presents Jesus as the champion of the oppressed, healing and delivering those under satanic bondage. Both texts call God's people to resist oppression and align with the vulnerable. **OPPRESSION AND TYRANNY**

en: being-oppressed, oppress | **es:** oprimidos, os-oprimen | **fr:** opprimer, καταδυναστεύουσιν | **de:** unterdruecken, καταδυναστευομένους Acts 10:38; Jas 2:6

καταισχύν-ω G2617 *V-ASP-3S* (13×)

To put to shame, disgrace; passively, to be put to shame or disappointed in one's trust

The verb καταισχύνω carries the force of shaming or disgracing someone, with a crucial active/passive distinction running through its NT uses. In the active voice, God deploys shame as a weapon of reversal: 'God chose the foolish things of the world to shame the wise' (1 Cor 1:27). In the passive, it describes the experience of being shamed or, more precisely, of having one's confidence vindicated or not – as in the great promise of Rom 9:33 and 10:11 that 'whoever believes in him will not be put to shame.' Spanish captures both poles vividly: avergüence (active shaming) versus eran avergonzados (passive experience).

1. be put to shame (passive) (7×) The passive experience of being put to shame, disgraced, or disappointed in one's hope or trust. The subject is the one who suffers or might suffer the shame, and the verb often carries an eschatological edge – the believer's confidence in God will ultimately not be confounded. Paul quotes Isaiah in Rom 9:33 and 10:11 with the promise 'will not be put to shame,' and 1 Pet 2:6 echoes the same assurance. In 2 Cor 7:14 and 9:4 the shame concerns apostolic credibility. Multilingual glosses converge on passive verbal forms: 'fui avergonzado' (Spanish), 'confondre/couvrir de honte' (French), 'beschaemen' (German), confirming the experiential direction of the shame. **SHAME AND REVERENCE**

en: I-was-put-to-shame, may-be-put-to-shame, we-might-be-put-to-shame | **es:** eran-avergonzados, fui-avergonzado, seamos-avergonzados | **fr:** confondre, couvrir-de-honte | **de:** beschaemen, κατῃσχύνοντο Luke 13:17; Rom 9:33; Rom 10:11; 2Cor 7:14; 2Cor 9:4

2. put to shame (active) (6×) The active infliction of shame upon someone – causing disgrace, humiliating, or confounding. Here the subject is the agent who shames, and the verb often appears in divine-reversal contexts where God overturns human status hierarchies. In 1 Cor 1:27 God 'chose the foolish things to shame the wise,' and in 1 Cor 11:4-5 a person who prays with head improperly covered 'shames his/her head.' Rom 5:5 offers the theological negative: 'hope does not put us to shame.' Spanish distinguishes clearly with active forms (avergüence, avergonzáis), and the broader translation evidence consistently marks the agent-oriented causative sense. **SHAME AND REVERENCE**

en: he-might-shame, puts-to-shame, shame | **es:** avergonzáis, avergüence, avergüenza | **fr:** confondre | **de:** beschaemen Rom 5:5; 1Cor 1:27; 1Cor 11:4; 1Cor 11:5

κατακαίω G2618 *V-FIA-3S* (12×)

To burn up completely or consume by fire, whether actively setting ablaze or passively being consumed in flames.

Katakaioo intensifies the basic verb 'to burn' with the prefix kata-, signaling thorough, complete combustion. John the Baptist warns that the Coming One 'will burn up the chaff with unquenchable fire' (Matt 3:12; Luke 3:17), and Jesus' parable instructs servants to 'gather the weeds and burn them' (Matt 13:30). In the passive, Revelation's apocalyptic imagery depicts a third of the earth being burned up (Rev 8:7) and Babylon consumed in flames (Rev 18:8). Spanish distinguishes active 'quemará' (he will burn) from passive 'fue quemada' (she was burned), while both French 'brûler/consumer' and German 'verbrennen' preserve the totality of destruction this word conveys.

1. to be burned up, consumed by fire (passive) (7×) The passive experience of being consumed or destroyed by fire. In Matt 13:40, the weeds 'are burned' as an image of eschatological judgment. Paul warns that a builder whose work does not survive testing will suffer loss as it 'is burned up' (1 Cor 3:15). Hebrews 13:11 notes that sacrificial animals were 'burned outside the camp.' Revelation's visions of cosmic fire – a third of trees burned (Rev 8:7), the great city burned (Rev 18:8) – employ this passive voice to depict overwhelming, unstoppable destruction. Spanish 'es quemada' and 'será quemada' emphasize the subject's helplessness before the consuming flames. **FIRE AND BURNING**

en: are-burned, is-burned, she-will-be-burned | **es:** es-quemada, fue-quemada, será-quemada | **fr:** brûler, consumer | **de:** verbrennen, κατακαίεται Matt 13:40; 1Cor 3:15; Heb 13:11; Rev 8:7

2. to burn up, consume by fire (active) (5×) The active, transitive act of setting fire to something and burning it completely. John the Baptist proclaims that the Messiah 'will burn up the chaff with unquenchable fire' (Matt 3:12; Luke 3:17), and Jesus commands that the weeds be bound and burned (Matt 13:30). In Acts 19:19, Ephesian converts 'burned' their magic scrolls publicly. Revelation 17:16 describes the beast and the ten horns who 'will burn her with fire.' Spanish 'quemará' (he will burn) and German 'verbrennen' capture the deliberate, purposeful agency of the one who ignites the blaze. **FIRE AND BURNING**

en: he-will-burn, they-will-burn, to-burn | **es:** quemaban, quemarla, quemará | **fr:** brûler, consumer | **de:** verbrennen, κατέκαιον, κατακαύσει Matt 3:12; Matt 13:30; Luke 3:17; Acts 19:19; Rev 17:16

κατακᾰλύπτω G2619 *V-PIM/P-3S* (3×)

to cover, veil; to cover one's head, especially in worship contexts

This verb means to cover or veil, appearing three times in 1 Corinthians 11 during Paul's complex discussion of head coverings in worship. Verse 6 argues that if a woman doesn't cover her head, she should cut her hair; but if cutting hair is shameful, she should cover herself. Verse 7 states a man ought not to cover his head since he is God's image and glory. Classical usage includes covering up, especially covering the head in grief or shame, and being veiled. Paul's usage addresses the cultural-theological issue of appropriate head covering in Christian worship, with arguments from creation order, angels, and nature.

(3×) The sense is covering the head, specifically in worship settings. Paul's argument in 1 Corinthians 11 is notoriously difficult, involving creation order, glory, authority, angels, nature, and custom. What's clear is the action: women covering heads (or hair), men not covering heads. The middle/passive voice construction suggests either 'let her cover herself' or 'let her be covered.' The Spanish glosses distinguish 'cubrirse' (to cover oneself) and 'cúbrase' (let her cover herself), capturing the reflexive quality. Whether the covering is a veil, shawl, or bound hair is debated, but the verb clearly denotes placing covering over the head, creating the distinction Paul argues for between male and female practice in Corinthian worship. **COVERING AND CONCEALING**

en: covers-herself, let-her-cover-herself, to-cover | **es:** cubrirse, cúbrase, se-cubre | **fr:** couvrir | **de:** bedecken 1Cor 11:6; 1Cor 11:7

κατακαυχάομαι G2620 *V-PMM/P-2S* (4×)
To boast against, exult over, or triumph over someone; to glory in something with an air of superiority.
A compound verb combining 'down/against' (kata) with 'boast' (kauchaomai), conveying not just pride but directed, competitive boasting – boasting against or over someone. Paul warns Gentile believers not to boast against the natural olive branches (Rom 11:18), while James declares that mercy triumphs over judgment (Jas 2:13), using the same verb to show mercy's confident superiority. The Spanish 'jactarse contra' and German 'sich ruehmen gegen' both preserve the directional force of the Greek prefix.

(4×) To boast against or exult over another party, asserting one's superiority or advantage. Paul uses this in Romans 11:18 to caution Gentile Christians against arrogance toward Israel. In James 3:14, it warns against boasting that contradicts the truth. The French 'se glorifier contre' and Spanish 'jactarse contra' both capture the adversarial nuance of the kata- prefix, distinguishing this from ordinary boasting. **PRAISE AND BOASTING**
en: boast, boast-against, triumphs | **es:** os-jactéis, te-jactas, te-jactes-contra | **fr:** se-glorifier-contre, se-vanter-contre | **de:** sich-ruehmen-gegen Rom 11:18; Jas 2:13; Jas 3:14

κατάκειμαι G2621 *V-PIM/P-3S* (12×)
To lie down, especially of the sick or bedridden; also to recline at a meal table in the ancient dining posture.
Katakeimai paints a picture of the body at rest – whether forced by illness or chosen for fellowship. Simon Peter's mother-in-law 'was lying sick with a fever' (Mark 1:30), and the paralytic's friends lowered him through the roof because he 'was lying' on a mat (Mark 2:4). Yet the same verb describes the convivial posture of ancient dining: guests 'reclined at table' with Jesus (Mark 2:15; 14:3), and Paul asks whether someone with a weak conscience might see you 'reclining at table' in an idol's temple (1 Cor 8:10). Spanish distinguishes these beautifully – 'postrado' (prostrate, bedridden) versus 'reclinado' (reclined at table) – revealing how body position carries social meaning.

1. lie down, be bedridden (7×) To lie down physically, typically of one who is sick, injured, or otherwise confined to bed. Peter's mother-in-law 'was lying' with a fever (Mark 1:30); the paralytic 'was lying' on a pallet when brought to Jesus (Mark 2:4); multitudes of the sick 'were lying' at the pool of Bethesda (John 5:3, 6). The command to the healed paralytic to rise and take up his bed (Luke 5:25) presupposes this posture. Spanish 'estar postrado' (to be prostrate) and German 'liegen' (to lie) highlight the helplessness and passivity of the bedridden state. **RECLINING AND LYING**
en: he-was-lying, lying, to-be-lying | **es:** acostado, estaba-acostada, estar-postrado | **fr:** être-couché | **de:** liegen, κατέκειτο, καταχείμενον Mark 1:30; Mark 2:4; Luke 5:25; John 5:3; John 5:6

2. recline at table (5×) To recline at a dining table in the customary Greco-Roman and Near Eastern posture for eating. At Levi's banquet, 'many tax collectors and sinners were reclining at table with Jesus' (Mark 2:15). At Simon the leper's house, Jesus 'was reclining at table' when a woman anointed him (Mark 14:3). A sinful woman approached Jesus while he 'reclined' at a Pharisee's table (Luke 7:37). Paul's discussion of food offered to idols envisions someone 'reclining at table in an idol's temple' (1 Cor 8:10). Spanish 'reclinado' and 'estando reclinado' capture the formal, social character of this dining posture. **RECLINING AND LYING**
en: he-reclines, reclining, to-recline | **es:** estando-reclinado, estar-reclinado, está-reclinado | **fr:** être-couché | **de:** liegen, κατάκειται, καταχείμενοι Mark 2:15; Mark 14:3; Luke 5:29; Luke 7:37; 1Cor 8:10

κατακλάω G2622 *V-AIA-3S* (2×)
broke, broke in pieces, snapped or fractured something, especially bread
This verb means to break into pieces, often used for breaking bread. In Mark 6:41 and Luke 9:16, Jesus feeds the multitudes: he 'broke (κατέκλασεν) the loaves and gave them to the disciples to set before the people.' The action is both practical (dividing the bread for distribution) and symbolic (anticipating the Last Supper and Eucharist, where Jesus' body is broken for many). The term evokes not just fracture but the generosity of the breaking—bread multiplied as it is shared, bodies nourished through Jesus' blessing and breaking.

(2×) Both occurrences describe Jesus breaking loaves in the feeding miracles (the 5,000 and the 4,000). Classical usage (LSJ) includes snapping off, breaking down, even bowing the neck. Spanish 'partir' (to break/divide) and French 'rompre' (to break) fit the bread-breaking action. The Gospels present the breaking as a moment of transformation: ordinary loaves become abundant provision through Jesus' thanksgiving and distribution. The verb's use foreshadows the passion, where Jesus' body is broken, and the Eucharist, where believers remember that breaking. **BREAKING AND SHATTERING**
en: broke | **es:** los-partió, partió | **fr:** rompre | **de:** brechen, κατέκλασεν Mark 6:41; Luke 9:16

κατα-κλείω G2623 *V-AIA-1S* (2×)
shut up, lock up, confine or imprison someone
This verb means to shut in, lock up, or confine. Luke 3:20 records that Herod 'locked up (κατέκλεισεν) John in prison,' adding this crime to all his others. Paul tells Agrippa (Acts 26:10) how he persecuted Christians, saying, 'I not only locked up (κατέκλεισα) many of the saints in prison... but when they were put to death I cast my vote against them.' The term conveys the forceful confinement of those deemed dangerous or heretical. In both cases, the imprisonment is unjust—John's prophetic witness and the saints' faith leading to their being shut away.

(2×) Both uses involve literal imprisonment of God's servants. Classical usage (LSJ) includes shutting in, enclosing (e.g., into a siege or case), shutting someone up in a place. Spanish 'encerrar' and French 'enfermer' (to lock up) fit the imprisoning sense. Herod's act silences the Baptist's prophetic voice temporarily, while Paul's zealous persecution before his conversion involved incarcerating believers. The verb underscores the power of earthly rulers to confine the body but not to silence the truth they proclaim. **PRISON AND CONFINEMENT**
en: he-locked-up, shut-up | **es:** encerré, encerró | **fr:** enfermer | **de:** κατέκλεισα, κατέκλεισεν Luke 3:20; Acts 26:10

κατακληρο-δοτέω G2624 *V-AIA-3S* (1×)
distribute as an inheritance, allot by lot
This technical compound describes the act of assigning land or property as a permanent possession, typically by divine decree or lot-casting. Acts 13:19 references God's distribution of Canaan to the tribes of Israel, fulfilling the conquest promises. The English 'gave as inheritance' and Spanish 'dio en herencia' emphasize the permanence and legitimacy of the transfer. The verb combines 'down/throughout' with 'lot-giving,' suggesting systematic parceling of territory. This single New Testament use recalls the foundational narrative of Israel's settlement in the promised land.

(1×) Paul's sermon in Pisidian Antioch recounts how God, after destroying seven nations in Canaan, distributed their land to Israel as an inheritance—a formal, divinely orchestrated transfer of territorial possession. The term evokes the lot-casting ceremonies described in Joshua, where tribal boundaries were established by sacred process. **INHERITANCE AND PROPERTY**
en: he-gave-as-inheritance | **es:** dio-en-herencia | **fr:** distribuer | **de:** κατεκληρονόμησεν Acts 13:19

κατα-κλίνω G2625 *V-ANP* (5×)
To cause to recline at table; to lay down or seat someone for a meal, reflecting ancient dining posture.
This verb describes the act of causing someone to recline, reflecting the ancient Mediterranean custom of reclining at meals rather than sitting upright. It appears exclusively in Luke's writings: Jesus reclines at a Pharisee's table (Luke 7:36), commands the crowd to sit down in groups before the feeding miracle (Luke 9:14-15), gives advice about taking the lowest place at a banquet (Luke 14:8),

and reclines at table with the Emmaus disciples (Luke 24:30). The Spanish 'reclinad/reclinarse' and French 'faire asseoir' capture both the active causative sense and the cultural posture.

(5×) To cause to recline or to recline at table for a meal, reflecting the Greco-Roman custom of reclining rather than sitting at banquets. Used exclusively in Luke: Jesus reclining at a Pharisee's dinner (Luke 7:36), directing the crowd to sit in groups before the feeding of the five thousand (Luke 9:14-15), teaching about humility at feasts by taking the lowest place (Luke 14:8), and reclining with the Emmaus disciples at the moment of recognition (Luke 24:30). Spanish 'reclinad/reclinarse' and French 'faire asseoir' reflect both the causative and intransitive uses. **SITTING AND DWELLING**

en: Make-recline, he-reclined, made-recline | **es:** reclinad, reclinaron, reclinarse | **fr:** faire-asseoir | **de:** Κατακλίνατε, κατέκλιναν, κατακλιθῆναι Luke 7:36; Luke 9:14; Luke 9:15; Luke 14:8; Luke 24:30

κατα-κλύζω G2626 *V-APP-NMS* (1×)

flood, inundate, deluge

This verb describes overwhelming submersion under water, used both literally for physical floods and metaphorically for being overwhelmed by circumstances. Second Peter 3:6 employs it for the cosmic deluge that destroyed the ancient world in Noah's day. Classical usage shows both the literal sense (waves washing away sand) and metaphorical extension (being deluged with troubles). The passive participle in 2 Peter emphasizes that the world 'was flooded'—suffered catastrophic inundation. The multilingual witnesses preserve this aquatic destruction imagery across languages.

(1×) Peter's argument about the continuity of divine judgment recalls the primeval κατακλυσμός (deluge), when the ancient cosmos 'was flooded' and perished. The perfect passive participle suggests completed action with lasting result—the world underwent total submersion. This anchors eschatological expectation in historical precedent of divine intervention through natural catastrophe. **FLOOD SWEEP AWAY**

en: having-been-flooded | **es:** habiendo-sido-inundado | **fr:** κατακλυσθεὶς | **de:** ueberschwemmen 2Pet 3:6

κατα-κλυσμός G2627 *N-GMS* (4×)

A great flood or deluge; specifically the catastrophic flood of Noah's time.

Refers to a massive, overwhelming inundation of water. In the New Testament this word appears exclusively in connection with the Genesis flood narrative, the archetypal divine judgment through water. Jesus cites the flood as a warning about the sudden, unexpected nature of the coming of the Son of Man (Matt 24:38-39; Luke 17:27), and Peter recalls it as a precedent for God's judgment on the ungodly (2 Pet 2:5). Every major translation tradition – Spanish 'diluvio,' French 'deluge,' German 'Flut' – uses its most dramatic flood vocabulary, reflecting the catastrophic scale implied by the Greek.

(4×) A great flood or deluge, used in the NT exclusively for the flood of Noah as a paradigmatic act of divine judgment. All four occurrences reference the Genesis narrative: Jesus draws on it as a type of the end times (Matt 24:38-39; Luke 17:27), and Peter invokes it to demonstrate God's willingness to judge the wicked while preserving the righteous (2 Pet 2:5). The uniform rendering across languages – Spanish 'diluvio,' French 'deluge,' German 'Flut' – confirms a single, well-defined referent. **FLOOD SWEEP AWAY**

en: flood | **es:** diluvio | **fr:** déluge | **de:** Flut, κατακλυσμοῦ, κατακλυσμὸς Matt 24:38; Matt 24:39; Luke 17:27; 2Pet 2:5

κατ-ἄκολουθ-έω G2628 *V-APA-NFP* (2×)

follow, accompany, go after someone closely, often as a disciple or attendant

This verb describes close following, often implying devotion or attention to detail. Luke 23:55 says the women 'who had followed (κατακολουθήσασαι) Jesus from Galilee followed and saw the tomb and how his body was laid.' Their faithful accompaniment from Galilee culminates in witnessing his burial, preparing them to become the first resurrection witnesses. In Acts 16:17, the slave girl with a spirit of divination 'followed (κατακολουθοῦσα) Paul and us, crying out,' her persistent following contrasting with the women's devotion—hers is spiritual harassment, not discipleship. The verb thus captures both devoted following and dogged pursuit.

(2×) The two uses contrast devoted discipleship (Luke) with demonic pestering (Acts). Classical usage (LSJ) includes following after, obeying, emulating. Spanish 'seguir de cerca' (follow closely) and French 'suivre' (to follow) preserve the tracking sense. The women's following in Luke is part of their pattern of support and witness, positioning them to become apostles to the apostles. The girl's following in Acts is persistent but ultimately disruptive, prompting Paul to cast out the spirit. Both show following as an act charged with intent, whether reverent or troubling. **FOLLOWING AND DISCIPLESHIP**

en: Having-followed, following | **es:** Habiendo-seguido-de-cerca, siguiendo | **fr:** suivre | **de:** Κατακολουθήσασαι, κατακολουθοῦσα Luke 23:55; Acts 16:17

κατα-κόπτω G2629 *V-PPA-NMS* (1×)

cut, gash, strike oneself

This verb denotes violent cutting or hacking, used in classical contexts for butchering meat, cutting down trees, or inflicting wounds. Mark 5:5 describes the Gerasene demoniac's self-mutilation with stones among the tombs. The present participle indicates ongoing, repeated action—he was continually gashing himself. Such behavior signals extreme psychological and spiritual torment. The Spanish 'cortándose' and French 'meurtrir' (bruise/wound) capture the self-inflicted violence. Ancient sources use the word for military massacre and ritual self-laceration, both involving repetitive cutting motions.

(1×) The possessed man's compulsive self-injury with stones manifests the demonic torment controlling him—he was 'cutting himself' repeatedly, unable to stop the destructive behavior. This vivid detail establishes the severity of his condition before Jesus' intervention. The verb's classical associations with violent dismemberment underscore the brutal nature of the self-harm. **CUTTING AND SEVERING**

en: cutting | **es:** cortándose | **fr:** meurtrir | **de:** zerschlagen Mark 5:5

κατακρημν-ίζω G2630 *V-ANA* (1×)

throw down a cliff, hurl headlong from a precipice

This compound verb specifically denotes the act of casting someone or something over a steep cliff edge. Luke 4:29 records the attempt by Jesus' hometown crowd to throw him from the brow of the hill on which Nazareth was built. The infinitive of purpose shows their deadly intent. Classical usage confirms the technical sense: throwing captives or criminals over a cliff-face as execution or in battle fury. The French 'précipiter' and Spanish 'despeñar' preserve the precipice imagery. This rare word captures a specific, violent mode of attempted murder.

(1×) The enraged synagogue crowd drove Jesus to a cliff with the specific intention 'to throw him down headlong'—not merely to expel him, but to execute him by hurling him over the precipice. The verb's precision indicates planned violent action, though Jesus mysteriously passes through their midst. This prefigures later rejection and murderous plots. **THROWING AND CASTING**

en: to-throw-down | **es:** despeñarlo | **fr:** précipiter | **de:** κατακρημνίσαι Luke 4:29

κατά-κρῖμα G2631 *N-ANS* (3×)

condemnation, judgment, sentence; the verdict that condemns

This noun denotes condemnation, a condemning judgment, or the sentence that results from judgment. All three occurrences appear in Romans discussing justification and condemnation. Romans 5:16 contrasts the free gift and condemnation: judgment following one trespass brought condemnation, but grace following many trespasses brought justification. Romans 5:18 parallels one trespass leading to 'condemnation for all' with one act of righteousness leading to justification. Romans 8:1 declares triumphantly, 'There is therefore

now no condemnation for those in Christ Jesus.' Classical usage includes condemnation, punishment, fine, and damage. Paul uses it theologically for the guilty verdict and sentence humanity deserves apart from Christ.

(3×) The sense is the condemning verdict, the judgment that declares guilty and sentences accordingly. Romans 5:16 sets it in stark contrast to justification (δικαίωμα)—condemnation versus acquittal, guilty verdict versus righteous standing. The parallelism in 5:18 makes condemnation the universal result of Adam's trespass, answered by justification through Christ's righteousness. Romans 8:1's 'no condemnation' is liberation from the guilty verdict—those in Christ escape the sentence they deserved. The Spanish 'condenación,' French 'condamnation,' and German 'Verdammnis' all convey the condemning judgment. This isn't just accusation but the verdict itself—the declaration of guilt and its consequences, which those in Christ wonderfully escape. **CONDEMN JUDGE GUILTY**

en: condemnation | **es:** condenación | **fr:** condamnation | **de:** Verdammnis
Rom 5:16; Rom 5:18; Rom 8:1

κατα-κρίνω G2632 *V-AIA-3S* (18×)

to condemn, pronounce judgment against — to render a judicial verdict of guilt deserving punishment

Katakrino is a judicial verb meaning to condemn or pass sentence against, formed from kata ('down, against') and krino ('to judge'). Its 18 New Testament uses consistently involve a formal or authoritative pronouncement of guilt. In the passion predictions, Jesus foretells that the chief priests and scribes will 'condemn him to death' (Matt 20:18; Mark 10:33) — and indeed Judas realizes with horror that Jesus 'has been condemned' (Matt 27:3). The men of Nineveh and the queen of the South will 'condemn this generation' at the judgment, because they repented and sought wisdom while Jesus' contemporaries did not (Matt 12:41-42; Luke 11:31-32). Paul's theological use is foundational: 'God condemned sin in the flesh' by sending his own Son (Rom 8:3), so that 'there is now no condemnation' for those in Christ (Rom 8:34). Hebrews 11:7 says Noah's obedience 'condemned the world.' James 5:9 warns against grumbling 'lest you be condemned.' Spanish 'condenar,' French 'condamner,' and German 'verurteilen' all carry identical judicial weight.

condemn, pass judgment against (18×) To pronounce a formal verdict of guilt and sentence against someone, whether in human courts or divine judgment. The passion narratives use it for the Sanhedrin's death sentence against Jesus (Matt 20:18; Mark 10:33; 14:64; Matt 27:3). Jesus himself warns that Nineveh and the queen of the South will condemn the present generation by contrast at the last day (Matt 12:41-42; Luke 11:31-32). Paul's theological breakthrough declares that God 'condemned sin in the flesh' through Christ's incarnation and death (Rom 8:3), thereby lifting the verdict from believers (Rom 8:34). Noah's faith 'condemned the world' implicitly by demonstrating what righteous response looked like (Heb 11:7). Mark 16:16 and 1 Cor 11:32 extend it to eschatological and disciplinary condemnation. French 'condamner' and German 'verurteilen' render the judicial core precisely. **CONDEMN JUDGE GUILTY**

en: condemn, condemned, condemning | **es:** condenaron, condenarán, condenas | **fr:** condamner | **de:** verurteilen, verurteilt
Matt 12:41; Matt 12:42; Matt 20:18; Matt 27:3; Mark 10:33

κατά-κρῐσις G2633 *N-GFS* (2×)

condemnation, the act or state of being judged guilty and sentenced

This noun denotes a verdict of guilt and its resulting penalty. Paul contrasts ministries in 2 Corinthians 3:9: 'if the ministry of condemnation (κατακρίσεως) has glory, the ministry of righteousness must far exceed it in glory.' He refers to the law's condemning function—it reveals sin and pronounces judgment—versus the Spirit's justifying work. In 2 Corinthians 7:3, Paul reassures the Corinthians: 'I do not say this to condemn you (πρὸς κατάκρισιν), for I said before that you are in our hearts.' Here the term is the goal avoided—Paul writes not to pronounce judgment but to build up.

(2×) Both uses in 2 Corinthians involve contexts of judgment. Classical usage (LSJ) includes condemnation or a false judgment/estimate. Spanish 'condenación' and French/German 'condamnation,' 'Verurteilung' capture the legal verdict sense. In 3:9, Paul's theology of covenant contrasts law and Spirit: the law's glory is real but fading, tied to its condemning power; the Spirit's glory is greater, tied to acquittal and life. In 7:3, Paul's pastoral tone disclaims any intent to condemn, assuring the Corinthians of his affection and partnership. **CONDEMN JUDGE GUILTY**

en: condemnation | **es:** condenación | **fr:** condamnation | **de:** Verurteilung
2Cor 3:9; 2Cor 7:3

κατακῡριεύω G2634 *V-PIA-3P* (4×)

To exercise complete dominion over, lord it over, overpower, or gain mastery of someone.

A forceful compound verb (kata + kurieuō) meaning to dominate or lord it over someone, intensifying the base verb 'to rule' with the prefix kata- ('down upon'). Jesus explicitly contrasts Gentile rulers who 'lord it over' their subjects with the servant-leadership expected among his followers (Matt 20:25; Mark 10:42). Peter echoes this warning to elders not to domineer over those entrusted to them (1 Pet 5:3). Strikingly, in Acts 19:16 the same verb describes a demoniac physically overpowering the sons of Sceva, revealing the raw force embedded in the word.

(4×) To exercise oppressive or domineering authority over others, lording it over them. Jesus uses this negatively of Gentile rulers (Matt 20:25; Mark 10:42), and Peter warns church elders against the same posture (1 Pet 5:3). The Spanish 'enseñorearse' and French 'dominer' both capture the top-down, coercive quality. In Acts 19:16, the verb shifts to physical overpowering when a demoniac masters his attackers, showing the word can span from political tyranny to brute physical domination. **RULING AND REIGNING**

en: having-overpowered, lord-it-over, lording-over | **es:** dominándolos, enseñoreándoos, se-enseñorean | **fr:** dominer | **de:** herrschen-ueber, κατακυριεύουσιν, κατακυριεύσας
Matt 20:25; Mark 10:42; Acts 19:16; 1Pet 5:3

καταλᾰλ-έω G2635 *V-PIM/P-2P* (5×)

To speak against or slander someone; to defame with malicious speech, especially within the community of faith.

Refers to hostile, demeaning speech directed at another person—talking someone down rather than merely talking about them. James uses it three times in a single verse (Jas 4:11) to warn believers against slandering one another, while Peter applies it to outsiders who malign the Christian community (1Pet 2:12; 3:16). The Spanish 'habla-mal' and 'murmuran-de' capture both the active defamation and the murmuring dimension. In every New Testament occurrence the word carries strong moral censure, treating such speech as a violation of the royal law of love.

(5×) To speak against, slander, or defame someone with hostile or malicious words. The multilingual evidence converges on speech acts of disparagement: English 'speak-against,' Spanish 'habla-mal' (speak badly of), and German 'verleumden' (slander) all point to verbal attack on a person's character. James 4:11 piles three forms of the word together to show how pervasive this sin is among believers, while 1 Peter 2:12 and 3:16 address the slander directed at Christians by outsiders—where upright conduct is the antidote. **EVIL AND WICKEDNESS**

en: speak-against, speaking-against, speaks-against | **es:** habla-mal, habléis-mal, murmuran-de | **fr:** καταλαλεῖ, καταλαλεῖσθε, καταλαλεῖτε | **de:** verleumden
Jas 4:11; 1Pet 2:12; 1Pet 3:16

καταλᾰλ-ιά G2636 *N-AFP* (2×)

slander, speaking evil of others, malicious gossip or defamation

This noun describes the act of speaking against others maliciously, tearing down reputations through words. Paul fears finding 'slander (καταλαλιάς)' among the Corinthian vices when he visits (2 Corinthians 12:20), listing it alongside quarreling, jealousy, and disorder. Peter exhorts believers to 'put away all malice and all deceit and hypocrisy and envy and all slander (καταλαλιάς)' (1 Peter 2:1),

treating it as incompatible with spiritual growth. The term targets the destructive power of the tongue, the way words can wound and divide communities. Both apostles call the church to speech that builds up rather than tears down.

(2×) Both occurrences list slander among relational sins that poison community. Classical and Septuagint usage (LSJ) involves evil reports or defamation. Spanish 'maledicencias' and French forms like 'calomnier' (to slander) capture the speaking-against sense. Paul's fear for Corinth is that factionalism breeds gossip and character assassination. Peter's exhortation treats slander as part of the old life to be discarded, replaced by the sincere spiritual milk of the word. Both envision communities where words serve love and truth, not malice. **BLASPHEMY AND SLANDER**

en: slanders | **es:** maledicencias | **fr:** calomnier, καταλαλιάς | **de:** Verleumdung 2Cor 12:20; 1Pet 2:1

κατάλᾰλ-ος G2637 *Adj-AMP* (1×)

slanderer, one who speaks evil against another

This noun identifies a person who habitually engages in malicious gossip or defamation. Romans 1:30 includes 'slanderers' in Paul's catalog of vices characterizing humanity under divine wrath. The word combines 'down/against' with 'speaking,' emphasizing speech directed against someone's reputation. All four translation witnesses (slanderers, calumniadores, médisant, Verleumder) converge on the idea of malicious, destructive talk. Unlike mere gossip, κατάλαλος suggests deliberate, hostile verbal assault on another's character. This agent noun marks a person by their characteristic vice of evil speaking.

(1×) In the descent-into-depravity catalog, 'slanderers' appear alongside haters of God and inventors of evil—those whose speech habitually tears down others through false or malicious reports. The term identifies not occasional gossip but persons defined by their defamatory communication. This vice disrupts community through weaponized words. **DEVIL SATAN**

en: slanderers | **es:** calumniadores | **fr:** médisant | **de:** Verleumder Rom 1:30

καταλαμβάνω G2638 *V-APM-NMP* (15×)

To seize, overtake, or comprehend; of grasping physically, mentally, or spiritually—catching someone in the act or attaining a goal.

A richly layered verb whose root idea is 'to lay hold of.' In the Gospels it describes darkness overtaking or failing to overcome the light (John 1:5), while in Acts it shifts to intellectual and spiritual perception—Peter 'grasping' that God shows no partiality (Acts 10:34). Paul uses it of the runner who strains to 'lay hold of' the prize (Phil 3:12–13), and in the Pericope Adulterae it denotes catching a woman in the very act of sin (John 8:4). The Spanish and German glosses reveal the same spread: 'comprender' (comprehend) alongside 'alcanzar' (reach/attain) and 'ergreifen' (seize).

1. overtake or come upon (4×) Overtake or come upon: Used of darkness, calamity, or a pursuing force that catches up with someone. In John 1:5 the darkness neither 'overtook' nor 'overcame' the light—the Greek ambiguity is deliberate. Mark 9:18 uses it of a spirit seizing a boy. Spanish 'agarre/alcance' captures both the physical grip and the idea of catching up. **SEIZING AND SNATCHING**

en: it-seizes, may-overtake, overcame | **es:** agarre, alcance, aprehendió | **fr:** saisir | **de:** ergreifen Mark 9:18; John 1:5; John 12:35; 1Thess 5:4

2. comprehend or perceive mentally (4×) Comprehend or perceive mentally: A cognitive metaphor—what the mind 'grasps.' Peter katalambanō-s that God is no respecter of persons (Acts 10:34); Paul prays believers may katalambanō the breadth and depth of Christ's love (Eph 3:18). French and German both use 'saisir/ergreifen,' showing the same physical-to-mental bridge across languages. **SEIZING AND SNATCHING**

en: I-perceive, having-perceived, to-comprehend | **es:** comprender, comprendo, comprendí | **fr:** saisir | **de:** ergreifen, ergreift Acts 4:13; Acts 10:34; Acts 25:25; Eph 3:18

3. lay hold of or attain (4×) Lay hold of or attain a goal: The athletic and spiritual pursuit sense—straining to seize a prize. Paul confesses he has not yet 'laid hold' but presses on (Phil 3:12–13). The Gentiles paradoxically 'attained' a righteousness they were not pursuing (Rom 9:30). Spanish 'alcanzar' (to reach, attain) aligns perfectly with this earnest-pursuit meaning. **SEIZING AND SNATCHING**

en: I-may-lay-hold, attained, to-have-laid-hold | **es:** alcance, alcanzaron, haber-alcanzado | **fr:** saisir | **de:** ergreifen Rom 9:30; 1Cor 9:24; Phil 3:12; Phil 3:13

4. catch in the act (2×) Catch in the act of wrongdoing: A forensic or judicial sense—to apprehend someone red-handed. Both John 8:3 and 8:4 use the passive participle: the woman 'having been caught' in adultery. Spanish 'sorprendida' (surprised, caught) and the perfect tense emphasize the completed, undeniable nature of the apprehension. **SEIZING AND SNATCHING**

en: has-been-caught, having-been-caught | **es:** ha-sido-sorprendida, sorprendida | **fr:** saisir | **de:** ergreifen John 8:3; John 8:4

5. be seized or apprehended (1×) Be seized or apprehended by another: The divine passive—Paul declares he was 'laid hold of' by Christ Jesus (Phil 3:12). This is not self-effort but being grasped from outside. Spanish 'fui alcanzado' (I was reached/overtaken) beautifully conveys the reversal: the pursuer becomes the pursued, seized by grace. **SEIZING AND SNATCHING**

en: I-was-laid-hold-of | **es:** fui-alcanzado | **fr:** saisir | **de:** ergreifen Phil 3:12

καταλέγω G2639 *V-PMM/P-3S* (1×)

enroll, register in a list or catalog

This verb means to inscribe in an official register or list, used for enrollment in public records. First Timothy 5:9 instructs that a widow may 'be enrolled' (passive imperative) in the church's support list only if she meets specific qualifications. Classical usage shows the word for military muster rolls, civic registers, and detailed narrative recounting. The passive voice emphasizes official action—she is to be placed on the list by the church. Spanish 'sea inscrita' and German 'einschreiben' capture the formal registration idea. This technical term reflects early Christian organizational practices for widow support.

(1×) The pastoral instruction establishes criteria for which widows should 'be enrolled'—officially registered for ongoing church support. The passive imperative suggests a communal decision and formal process, not ad hoc charity. This implies an organized list or catalog maintained by the church for systematic care of qualified widows, reflecting institutional development in early Christianity. **COUNTING AND NARRATING**

en: let-be-enrolled | **es:** sea-inscrita | **fr:** καταλεγέσθω | **de:** einschreiben 1Tim 5:9

κατάλειμμα G2640

remnant, what is left over; a surviving portion

A neuter noun meaning remnant or what remains after loss, destruction, or consumption. The Septuagint uses it to translate Hebrew terms for the surviving remnant of Israel—those who escape judgment or return from exile. The prophets develop remnant theology extensively: God preserves a faithful few through catastrophe. Paul applies the concept to the salvation of a remnant of Israel according to grace. The word emphasizes what survives when most is lost—a small portion carrying hope and continuity. Some manuscripts show confusion with κατάλημμα, a related term.

καταλείπω G2641 *V-AIA-3S* (24×)

Leave behind, abandon; in passive, remain; reserve or set aside for a purpose

The verb kataleipo (καταλείπω) traces the arc of departure and what it leaves in its wake. Jesus 'left' Nazareth for Capernaum (Matt 4:13) and departed from Bethany (Matt 21:17); Genesis is quoted when a man 'leaves' father and mother to cleave to his wife (Matt 19:5; Mark 10:7; Eph 5:31). In the passive, it describes those left behind or

remaining — the woman left alone after her accusers depart (John 8:9), or Paul left alone in Athens (1 Thess 3:1). Most strikingly, in Romans 11:4 God says 'I reserved for myself seven thousand,' using kataleipo for divine election that keeps a faithful remnant.

1. leave behind, depart from (19×) To leave behind or depart from a person, place, or situation — the dominant active sense covering most New Testament occurrences. Jesus leaves Nazareth (Matt 4:13), departs from a generation (Matt 16:4), and leaves Bethany (Matt 21:17). The Genesis marriage formula — 'a man shall leave father and mother' — appears via this verb (Matt 19:5; Mark 10:7; Eph 5:31). Spanish deja/dejando, French laisser, and German verlässt all converge on the straightforward spatial-relational meaning of going away from what remains. LEAVING AND REMAINING
en: having-left, he-left, leaves | **es:** deja, dejando, dejara | **fr:** laisser | **de:** verlässt, zuruecklassen Matt 4:13; Matt 16:4; Matt 19:5; Matt 21:17; Mark 10:7

2. be left, remain (4×) In the passive voice, to be left behind, to remain as a residue or remnant after others have gone. The accusers of the woman caught in adultery depart one by one until Jesus is left alone with her (John 8:9); Paul and Silas describe themselves as 'left behind' in Athens (1 Thess 3:1). Hebrews 4:1 warns lest a promise of entering God's rest 'be left' (i.e. still standing) while some fall short. Spanish dejado/fue-dejado and the passive construction across languages confirm the shift from agent-who-leaves to the person or thing that remains. LEAVING AND REMAINING
en: being-left, having-been-left-behind, to-be-left-behind | **es:** dejado, fue-dejado, ser-dejados | **fr:** laisser | **de:** verlässt, zuruecklassen John 8:9; Acts 25:14; 1Thess 3:1; Heb 4:1

3. reserve, keep for oneself (1×) To reserve or set aside for a particular purpose — a rare but theologically weighty sense found in Romans 11:4, where God declares 'I reserved for myself seven thousand men who have not bowed the knee to Baal,' quoting 1 Kings 19:18. Here kataleipo moves beyond mere spatial leaving into divine intentionality: God actively keeps a remnant. Spanish reservé and the singular occurrence across the corpus mark this as a distinctive theological usage that elevates the verb from narrative action to covenant election. LEAVING AND REMAINING
en: I-reserved | **es:** reservé | **fr:** laisser | **de:** zuruecklassen Rom 11:4

καταλῐθάζω G2642 *V-FIA-3S* (1×)

stone to death, execute by stoning

This verb denotes the specific act of killing by throwing stones, the prescribed execution method for certain offenses under Mosaic law. Luke 20:6 records the chief priests' fear that the crowd 'will stone us' if they deny John the Baptist's divine authority. The future indicative shows their certain expectation of mob violence. All translation witnesses preserve the stoning imagery. Classical and biblical Greek use this compound for the formal execution method and for spontaneous mob attacks. The single New Testament occurrence reveals how religious leaders calculated popular reaction to protect themselves from righteous anger.

(1×) The religious authorities recognize that publicly discrediting John the Baptist would provoke the crowd to stone them—not mere disapproval but lethal violence. Their fear of being καταλιθάσει (stoned) drives their evasive answer to Jesus. This reveals both the people's reverence for John and the leaders' cowardice in the face of popular conviction. STONING PUNISHMENT
en: will-stone | **es:** nos-apedreará | **fr:** lapider | **de:** καταλιθάσει Luke 20:6

καταλλ-ᾰγή G2643 *N-NFS* (4×)

Reconciliation; the restoration of a broken relationship, especially between God and humanity.

Denotes the dramatic change from enmity to friendship, from alienation to restored relationship. In Paul's theology, this is God's initiative: while we were enemies, God reconciled us to himself through Christ (Rom 5:11). The word carries rich overtones from its secular Greek usage in diplomacy and currency exchange – a costly transaction that restores proper value. Paul speaks of both the personal gift of reconciliation (2 Cor 5:18-19) and its cosmic scope, as Israel's rejection meant reconciliation for the world (Rom 11:15). Every language reaches for its deepest relational vocabulary: Spanish 'reconciliacion,' French 'reconciliation,' German 'Versöhnung.'

(4×) The restoration of relationship between God and sinful humanity, accomplished through Christ's atoning work. Paul develops this concept most fully in Romans 5:11 and 2 Corinthians 5:18-19, emphasizing that God is the initiating agent who reconciles the world to himself. In Romans 11:15, the term takes on a salvation-historical dimension: Israel's temporary hardening has meant reconciliation for the Gentile world. The uniform rendering across all translation traditions – German 'Versöhnung,' French 'réconciliation' – reflects a single, theologically precise concept without semantic variation in its NT usage. RECONCILIATION
en: reconciliation | **es:** reconciliación | **fr:** réconciliation | **de:** Versoehnung Rom 5:11; Rom 11:15; 2Cor 5:18; 2Cor 5:19

καταλλ-άσσω G2644 *V-AIP-1P* (6×)

To reconcile, restore from enmity to friendship; a key Pauline term for God's saving work in Christ.

Katallasso is one of the great theological words of the NT, meaning to change a relationship from hostility to harmony. Paul uses it to describe the heart of the gospel: while we were enemies, God reconciled us to himself through the death of his Son (Rom 5:10). In 2 Corinthians 5:18-19, God is the one 'who reconciled us to himself through Christ' and entrusted believers with 'the ministry of reconciliation.' The word also appears in the practical instruction for a separated wife to be reconciled to her husband (1 Cor 7:11). French 'reconcilier,' Spanish 'reconciliar,' and German 'versoehnen' all capture this movement from estrangement to restored relationship.

reconcile, restore to right relationship (6×) To change from a state of enmity to one of friendship and restored relationship – to reconcile. In classical Greek the word could mean to exchange money or settle accounts, but in the NT it becomes a premier theological term. Paul declares that God reconciled the world to himself in Christ (2 Cor 5:18-19), that believers were reconciled while still enemies (Rom 5:10), and applies the same verb to marital reconciliation (1 Cor 7:11). The kata- prefix gives the sense of thoroughness – a complete transformation of the relational state from hostility to peace. RECONCILIATION
en: be-reconciled, having-been-reconciled, having-reconciled | **es:** fuimos-reconciliados, habiendo-sido-reconciliados, que-reconcilió | **fr:** réconcilier | **de:** versoehnen Rom 5:10; 1Cor 7:11; 2Cor 5:18; 2Cor 5:19

κατάλοιπος G2645 *Adj-NMP* (1×)

remaining, left over, the rest or remnant

This adjective describes what is left after others are taken away, often with theological freight as 'the remnant.' Acts 15:17 quotes Amos 9:12, referring to 'the remnant of mankind' who will seek the Lord after the restoration of David's fallen tent. The plural adjective functions substantively—'the remaining ones.' Classical usage shows this for survivors of battle, what's left of resources, or the remaining option. The Spanish 'restantes' and French 'le reste' capture the arithmetic of subtraction. James's citation reinterprets Israel's remnant theology to include Gentiles in the restored people of God.

(1×) James applies Amos's prophecy about 'the remnant of men' to the Gentile mission, arguing that their inclusion fulfills rather than violates Scripture. The adjective κατάλοιποι suggests those left after judgment or separation—here, the nations beyond Israel who nevertheless seek God. This remnant theology expands to encompass all humanity who call on the Lord's name. GEOGRAPHY AND SPACE
en: remnant | **es:** restantes | **fr:** le-reste | **de:** κατάλοιποι Acts 15:17

κατάλῠμα G2646 *N-NNS* (3×)

lodging place, guest room, inn; temporary accommodation for travelers

This noun denotes a lodging place, guest room, or inn. Luke 2:7

famously states there was 'no room for them in the inn' when Jesus was born. Mark 14:14 and Luke 22:11 record Jesus' instructions to prepare Passover: 'Where is my guest room?' referring to the upper room where the Last Supper occurred. Classical usage includes lodging, public inn, billeting for troops, and provision of quarters. The New Testament uses span the commercial or public lodging denied to Mary and Joseph, and the private guest room secured for Jesus' final Passover. The word suggests temporary accommodation rather than permanent residence.

(3×) The sense covers temporary lodging, whether public inn or private guest room. Luke 2:7's 'no room in the inn' sets the stage for Jesus' humble birth—even temporary lodging was unavailable, so he was born where animals sheltered. The guest room references (Mark 14:14, Luke 22:11) identify the upper room as prepared space for visiting teachers and their disciples—the κατάλυμα where Jesus gathered his followers for the Passover that became the inaugural Eucharist. The Spanish glosses distinguish 'mesón' (inn) and 'aposento' (room), while German has 'Herberge' (lodging). Whether commercial accommodation or borrowed space, the word denotes temporary shelter for travelers or guests, not permanent dwelling. **GEOGRAPHY AND SPACE**

en: guest-room, inn | **es:** aposento, mesón | **fr:** lieu-de-repos | **de:** Herberge, κατάλυμα, καταλύματι Mark 14:14; Luke 2:7; Luke 22:11

κατα-λύω G2647 *V-FIA-3S* (17×)

To tear down or demolish; to abolish or annul; to lodge or find quarters at the end of a journey

A Greek verb whose range stretches from physical demolition to peaceful hospitality. In its primary usage, katalyo means to throw down or dismantle a structure, as when Jesus foretold the destruction of the Temple (Matt 24:2, Mark 13:2). By extension it takes on the figurative force of abolishing or nullifying, as in the famous declaration 'I have not come to abolish the Law' (Matt 5:17). The surprising third sense, 'to lodge,' arises from the image of unyoking animals at day's end; Spanish hospedarse and German einkehren both capture this domestic meaning visible in Luke 19:7 when Zacchaeus receives Jesus as a guest.

1. tear down, demolish (11×) The core physical sense: to pull down, dismantle, or demolish a standing structure. Jesus speaks of the Temple stones being thrown down so that not one remains upon another (Matt 24:2; Mark 13:2). The accusation at his trial repeats the charge (Matt 26:61, Mark 14:58). Spanish destruir and French detruire map cleanly onto this destructive action. In every instance the object is a building or monument whose integrity is violently undone. **LOSS AND DESTRUCTION**

en: I-tore-down, destroying, is-destroyed | **es:** destruir, destruirá, destruiré | **fr:** détruire | **de:** niederreissen, reißt-nieder Matt 24:2; Matt 26:61; Matt 27:40; Mark 13:2; Mark 14:58

2. abolish, overthrow, annul (4×) A figurative extension into the legal and institutional realm: to abolish, annul, or overthrow laws, prophecies, or divinely ordered plans. Jesus clarifies he came not to abolish (katalysai) but to fulfill the Law and the Prophets (Matt 5:17). Gamaliel warns the Sanhedrin that a work from God cannot be overthrown (Acts 5:38-39). German niederreissen ('tear down') and Spanish abolir both preserve the metaphor of dismantling something established. **LOSS AND DESTRUCTION**

en: it-will-be-overthrown, to-abolish, to-overthrow | **es:** a-abolir, abolir, destruir | **fr:** détruire | **de:** reißt-nieder Matt 5:17; Acts 5:38; Acts 5:39

3. lodge, find quarters (2×) An entirely distinct sense rooted in the imagery of unyoking pack animals at journey's end: to stop, lodge, or find quarters as a guest. When the Twelve urge Jesus to dismiss the crowd so they may lodge in surrounding villages (Luke 9:12), and when onlookers murmur that Jesus has gone to lodge with Zacchaeus (Luke 19:7), the word carries warmth and hospitality. Spanish hospedarse and alojarse reflect this domestic register, a world apart from the verb's destructive senses. **LOSS AND DESTRUCTION**

en: they-may-lodge, to-lodge | **es:** a-hospedarse, se-alojen | **fr:** détruire | **de:** reißt-nieder Luke 9:12; Luke 19:7

καταμανθάνω G2648 *V-AMA-2P* (1×)

observe closely, consider carefully, study attentively

This compound intensifies 'learn' or 'perceive' with a prefix suggesting thoroughness—to learn by close observation. Matthew 6:28 uses it in Jesus' command to 'consider the lilies of the field,' urging attentive study of how God clothes wildflowers. The aorist imperative calls for deliberate mental focus. Classical usage shows the word for careful inspection, perception, and learning through examination. Spanish 'observad' and French 'considérer' emphasize the intentional, focused nature of this observation. The single biblical occurrence models contemplative attention to creation as antidote to anxiety.

(1×) Jesus instructs anxious disciples to 'closely observe' how wildflowers grow without toil or spinning, yet surpass Solomon's splendor. The compound verb suggests not casual noticing but sustained, thoughtful examination—to learn from nature about divine provision. This contemplative observation yields theological insight that calms worry about clothing and sustenance. **CONSIDERING AND DISCERNING**

en: consider | **es:** observad | **fr:** considérer | **de:** καταμάθετε Matt 6:28

καταμαρτύρέω G2649 *V-PIA-3P* (3×)

to testify against, bear witness against, give evidence against someone

This verb means to bear witness or testify against someone, appearing in Jesus' trial scenes. Matthew 26:62 records the high priest asking, 'What is it that these men testify against you?' Matthew 27:13 has Pilate asking, 'Do you not hear how many things they testify against you?' Mark 14:60 parallels Matthew 26:62. Classical usage includes giving evidence against someone, being convicted by evidence, asserting concerning something, and in astrology, malign influence. The New Testament use is consistently forensic—testimony given against an accused person in trial settings, with the irony that Jesus remained silent despite the charges.

(3×) The sense is legal testimony against an accused party. All three uses occur in Jesus' trials—before the Sanhedrin and before Pilate—where witnesses or accusers 'testify against' him. The high priest and Pilate both express some bewilderment at Jesus' silence despite the testimony piling up against him. The imperfect tense (καταμαρτυροῦσιν) in Matthew 27:13 suggests ongoing, repeated testifying—they kept on bearing witness against him. The Spanish 'testificar en contra' and German 'bezeugen gegen' clearly mark the adversarial nature—testimony given in opposition, for prosecution. The word captures the forensic context where witnesses speak against the defendant, building a case for condemnation. **ANSWERING AND TESTIFYING**

en: testify-against, they-testify-against | **es:** testifican, testifican-en-contra | **fr:** témoigner-contre | **de:** bezeugen-gegen, καταμαρτυροῦσιν Matt 26:62; Matt 27:13; Mark 14:60

καταμένω G2650 *V-PPA-NMP* (1×)

remain, stay, continue in a place or state

This verb means to stay put or continue in a location or condition, with emphasis on persistence. Acts 1:13 describes the apostles 'staying' in the upper room after the ascension, where they devoted themselves to prayer. The present participle suggests ongoing residence during this transitional period. Classical Greek shows the word for remaining in a place and for continuing in a state or role. The cross-linguistic glosses emphasize the durative aspect—staying, remaining, persisting. This single New Testament use captures the waiting community between Jesus' departure and the Spirit's arrival.

(1×) The eleven apostles (with named individuals listed) were 'staying' in the Jerusalem upper room—maintaining continuous presence there as they awaited the promise. The participle indicates this was their settled location for prayer and community during the post-ascension, pre-Pentecost interval. Their persistence in place manifests obedient expectation. **GEOGRAPHY AND SPACE**

en: staying | **es:** permaneciendo | **fr:** rester | **de:** καταμένοντες Acts 1:13

καταμόνᾱς G2651

alone, apart, in private (adverb); better understood as κατὰ μόνας (according to solitude)

An adverb meaning 'alone' or 'apart,' though grammatically it's better analyzed as the phrase κατὰ μόνας ('in accordance with being alone'). It describes situations where someone acts or speaks privately, away from others. Jesus often withdrew κατὰ μόνας to pray. The disciples questioned him when they were alone. The phrase captures intentional solitude—not accidental isolation but chosen privacy for prayer, instruction, or rest. Classical and biblical Greek use it to set scenes apart from public activity, creating space for intimate disclosure or personal encounter with God.

κατανά-θεμα G2652 *N-NNS* (1×)

curse, thing under divine ban, anathema

This noun denotes something devoted to destruction, placed under solemn curse. Revelation 22:3 declares that in the new creation 'there will be no more curse'—no accursed thing will exist there. The word intensifies simple 'anathema' with a prefix. Classical and Septuagint usage shows this for things devoted to destruction, whether pagan offerings or objects under divine ban. All translation witnesses converge on 'curse/maldición/Fluch.' The eschatological promise reverses the curse introduced at the fall, restoring unmediated divine presence without separation or judgment.

(1×) John's vision of the renewed cosmos promises the total absence of κατανάθεμα—no cursed thing, no object of divine judgment, no separation from God's presence. This reverses Genesis 3's curse on the ground and all its consequences. The emphatic negative signals complete restoration, where nothing bears the mark of divine displeasure or destruction. **CURSES AND ANATHEMA**

en: curse | **es:** maldición | **fr:** malédiction | **de:** Fluch Rev 22:3

κατανά-θεμα G2653 *V-PNA* (1×)

curse, pronounce a curse, invoke destruction

This verb means to invoke a curse upon someone, calling down divine judgment or binding oneself by oath. Matthew 26:74 describes Peter beginning 'to curse' as he denies knowing Jesus—either cursing himself if lying or cursing Jesus to prove his dissociation. The infinitive follows 'began,' indicating the start of increasingly desperate oath-taking. This variant form relates to the noun for 'curse' (G2652). The multilingual witnesses show 'curse/maldecir/maudire,' emphasizing the verbal act of pronouncement. Peter's cursing marks the nadir of his denial, just before the rooster crows.

(1×) In his third denial, Peter not only swore oaths but began 'to curse'—either invoking curses on himself if lying or cursing Jesus to prove he had no connection. This extreme verbal violence reveals his terror and the completeness of his momentary apostasy. The infinitive suggests he was in the act of cursing when the rooster crowed, arresting his downward spiral. **CURSING (VERBAL ACT)**

en: to-curse | **es:** a-maldecir | **fr:** maudire | **de:** καταθεματίζειν Matt 26:74

κατανᾱλ-ίσκω G2654 *V-PPA-NNS* (1×)

consume, devour, use up completely

This verb describes complete consumption, especially by fire. Hebrews 12:29 declares 'our God is a consuming fire,' using the present participle to emphasize ongoing, active power. Classical usage shows the word for using up resources, devouring fuel, or eating completely. The compound intensifies simple 'consume' with a thorough prefix. All translation witnesses preserve the devouring/consuming imagery. The Hebrews citation adapts Deuteronomy 4:24, warning that divine holiness burns away everything impure. The participle characterizes God's essential nature as holy fire that cannot tolerate sin.

(1×) The author characterizes God as 'a consuming fire'—not one who consumed in the past, but whose very nature is to devour everything unholy. The present participle emphasizes continuous, essential activity, not isolated acts. This awesome portrayal grounds the exhortation to worship with reverence and awe, recognizing divine holiness that purifies by burning. **FIRE AND BURNING**

en: consuming | **es:** consumidor | **fr:** verzehren | **de:** verzehren Heb 12:29

καταναρκάομαι G2655 *V-FIA-1S* (3×)

to burden, be a burden to, weigh heavily upon; to press upon someone as a hardship

This verb means to burden someone, press heavily upon them, or be a weight to them. All three occurrences appear in 2 Corinthians where Paul defends his financial independence. In 11:9 and 12:13 he insists he was not a burden to the Corinthians—he didn't demand support. In 12:14 he declares he will not be a burden in his coming visit either, because he seeks them, not their resources. Classical usage includes growing numb, being reduced to torpor, and being slothful or heavy toward someone. Paul uses it for the financial burden he refused to impose, maintaining his right while choosing not to exercise it for the gospel's sake.

(3×) The sense is being a financial or material burden on someone. Paul's threefold use establishes his pattern: despite apostolic right to material support, he chose not to burden the Corinthians. The verb suggests pressing down on someone, weighing them down with demands or needs. In 12:14 he even explains his reasoning: parents provide for children, not vice versa—he's their spiritual father, so he'll support himself rather than burden them. The Spanish glosses vary ('fui carga,' 'seré carga'), while German has 'zur Last fallen' (to fall as a burden). Paul's financial independence becomes part of his defense against accusations of self-seeking—his refusal to burden them proves his motives are pure, his love genuine. **LAZINESS AND IDLENESS**

en: I-burdened, I-will-burden | **es:** fui-carga, os-fui-carga, seré-carga | **fr:** paresseux | **de:** zur-Last-fallen 2Cor 11:9; 2Cor 12:13; 2Cor 12:14

κατανεύω G2656 *V-AIA-3P* (1×)

signal, beckon, make a sign by nodding or gesture

This verb means to communicate by gesture, especially nodding or beckoning. Luke 5:7 describes fishermen who 'signaled' to their partners in the other boat to come help with the miraculous catch. The aorist indicates a decisive moment when they realized they couldn't handle the abundance alone. Classical usage shows the word for nodding assent, beckoning, or making any head/hand signal. The cross-linguistic glosses emphasize non-verbal communication. The single biblical occurrence captures the wordless urgency of fishermen overwhelmed by the haul—gesture suffices when immediate help is needed.

(1×) Simon's crew, struggling with nets breaking from the fish load, 'signaled' their partners—no time for shouted conversation, just urgent gestures to come help. The aorist suggests a quick, decisive beckoning in the midst of the catch. This wordless communication conveys both the abundance and the practical need, setting up the awe that follows Jesus' command. **AUTO-DETECTED COMMUNITY 11301 WITH 5 SENSES**

en: they-signaled | **es:** hicieron-señas | **fr:** faire-signe | **de:** κατένευσαν Luke 5:7

κατανο-έω G2657 *V-APA-NMS* (14×)

To observe attentively, consider carefully, or perceive with discernment; to fix one's mind on something so as to understand it.

Describes the act of directing careful, sustained attention toward something — whether a beam in one's own eye (Matt 7:3), the ravens of the field (Luke 12:24), or the burning bush (Acts 7:31). It goes beyond casual seeing to imply deliberate mental engagement: examining, contemplating, taking notice. In one instance (Luke 20:23), Jesus perceives the craftiness of those testing him, where the word shades from outward observation into inward discernment. Spanish captures this range with 'considerar' and 'percibir,' while German uses 'betrachten' (to contemplate/view), emphasizing the reflective quality of the gaze.

1. consider, observe attentively (13×) To direct one's attention carefully toward an object, person, or situation, examining it with sustained focus and reflection. Used across a wide range of contexts — from Jesus' challenge to consider the log in one's own eye (Matt 7:3; spa 'consideras') to the invitation to observe the lilies (Luke 12:27). In Acts 7:31 Moses approaches the burning bush 'to consider' it, and in Hebrews 3:1 believers are urged to 'consider' Jesus as apostle and high priest. The multilingual glosses converge on reflective vocabulary: deu 'betrachten,' spa 'considerar,' fra 'considérer.' CONSIDERING AND DISCERNING

en: I-was-considering, consider, do-you-notice | **es:** considerad, consideras, consideremos | **fr:** considérer | **de:** betrachten, betrachtet Matt 7:3; Luke 6:41; Luke 12:24; Luke 12:27; Acts 7:31

2. perceive, discern (1×) To perceive or discern the true nature of a situation, gaining mental insight that goes beyond surface observation. Used only in Luke 20:23, where Jesus perceived the craftiness of those trying to trap him with a question about paying tribute to Caesar. English renders this 'having perceived' and Spanish 'habiendo percibido,' marking a shift from careful looking to penetrating understanding. The single occurrence suggests this is the verb's sharpest cognitive edge — not just attentive gazing but seeing through to hidden motives. CONSIDERING AND DISCERNING

en: having-perceived | **es:** habiendo-percibido | **fr:** considérer | **de:** betrachtet Luke 20:23

καταντ-άω G2658 *V-AIA-3S* (13×)

To arrive at, reach a destination; figuratively, to attain a goal, state, or spiritual maturity

The verb καταντάω traces the arc from physical travel to spiritual aspiration. In the book of Acts it is a workhorse of Paul's missionary itineraries – he 'arrived at' Derbe, Ephesus, Ptolemais, and other cities along his journeys (Acts 16:1, 18:19, 20:15, 21:7). But when Paul writes to the Philippians or Ephesians, the same verb stretches toward a goal that transcends geography: attaining the resurrection from the dead (Phil 3:11) or arriving at the unity of the faith and the mature measure of Christ (Eph 4:13). The multilingual evidence tracks this shift – Spanish moves from 'Llegaron' (they arrived) to 'alcanzar' (to attain), marking a clear metaphorical extension.

1. arrive at, come to (a place) (9×) Physical arrival at a geographic destination – reaching a city, region, or port through travel. This is the dominant use in Acts, where it structures Paul's missionary journeys: arriving at Derbe and Lystra (Acts 16:1), Ephesus (Acts 18:19, 18:24), Miletus by way of Assos (Acts 20:15), and Ptolemais (Acts 21:7). The glosses across languages are consistently spatial and concrete – 'Llegaron/Llegó' (Spanish), 'arriver' (French), 'ankommen' (German) – all standard verbs of physical motion reaching its endpoint. GOING AND LEADING

en: arrived, did-it-reach, having-arrived | **es:** Llegaron, Llegó, habiendo-llegado | **fr:** arriver | **de:** ankommen, gelangt Acts 16:1; Acts 18:19; Acts 18:24; Acts 20:15; Acts 21:7

2. attain, reach (a goal or state) (4×) Figurative attainment of a goal, state, or spiritual condition – reaching something non-spatial through effort, growth, or divine action. Paul uses it for the aspiration to 'attain to the resurrection from the dead' (Phil 3:11) and the church's calling to 'attain to the unity of the faith and the mature stature of Christ' (Eph 4:13). In Acts 26:7, Israel's twelve tribes serve God hoping to 'attain' the promise. 1 Cor 10:11 extends it temporally: the ends of the ages 'have come upon' the present generation. The multilingual shift from arrival verbs to aspiration verbs – Spanish 'alcanzar,' French 'arriver' used with abstract objects – confirms the metaphorical boundary. GOING AND LEADING

en: I-may-attain, have-come, to-attain | **es:** alcanzar, han-llegado, llegue | **fr:** arriver, καταντήσω, καταντήσωμεν | **de:** ankommen, gelangt Acts 26:7; 1Cor 10:11; Eph 4:13; Phil 3:11

κατά-νυξις G2659 *N-GFS* (1×)

stupor, dullness, numbness of spirit

This noun denotes a state of mental or spiritual stupefaction, an inability to perceive or respond. Romans 11:8 quotes Isaiah about God giving Israel 'a spirit of stupor'—judicial hardening that prevents seeing and hearing. The genitive indicates the quality of spirit given. Classical and Septuagint usage shows this for bewilderment, stupefaction, or the numbness following a shock. Later Christian usage extends it to contrition. The multilingual witnesses (stupor, estupor, assoupissement, Betäubung) emphasize the dulled, insensible state. Paul uses it to explain Israel's temporary blindness to the gospel.

(1×) Paul cites the prophets to explain how God gave Israel 'a spirit of κατάνυξις'—not enlightenment but stupefaction, a judicial hardening that made eyes unseeing and ears unhearing. This Spirit-induced numbness accounts for Israel's resistance to the Messiah. The stupor is divine response to persistent rejection, yet Paul argues it's temporary and serves larger redemptive purposes. SLEEP AND SLUMBER

en: of-stupor | **es:** de-estupor | **fr:** assoupissement | **de:** Betaeubung Rom 11:8

κατα-νύσσω G2660 *V-AIP-3P* (1×)

pierce, prick, stab, wound deeply

This verb means to pierce or stab, used literally for physical wounding and metaphorically for emotional piercing. Acts 2:37 describes the Pentecost crowd being 'cut to the heart' (literally 'pierced') by Peter's sermon about crucifying the Messiah. The aorist passive indicates they received a sudden, painful blow to conscience. The Septuagint uses this word for being stunned or bewildered. Spanish 'fueron compungidos' (were moved to compunction) and German 'were pierced' capture the sharp, wounding impact. This cognitive and emotional piercing produces the urgent question: 'What shall we do?'

(1×) Peter's accusation that 'you crucified' the Lord pierced his hearers—they 'were stabbed in the heart,' experiencing sudden, painful conviction. The aorist passive suggests an involuntary response to truth, not gradual persuasion. This metaphorical wounding of conscience, achieved by the Spirit through the word, produces immediate repentance and the cry for remedy. PAIN AND SUFFERING

en: they-were-pierced | **es:** fueron-compungidos | **fr:** piquer | **de:** κατενύγησαν Acts 2:37

καταξι-όω G2661 *V-ANP* (3×)

to consider worthy, deem worthy, count worthy; to judge someone deserving of something

This verb means to consider someone worthy, deem them deserving, or count them as meriting something. Luke 20:35 describes 'those who are considered worthy to attain that age and the resurrection from the dead.' Acts 5:41 says the apostles rejoiced 'that they were counted worthy to suffer dishonor for the Name.' Second Thessalonians 1:5 cites the Thessalonians' endurance as evidence 'that you may be counted worthy of the kingdom of God.' Classical usage includes deeming worthy, commanding, deigning, and sometimes degrading by comparison. The New Testament use consistently involves divine judgment of worthiness for eschatological blessing or present suffering for Christ's sake.

(3×) The sense is being judged or counted worthy, particularly in God's reckoning. Luke 20:35 speaks of resurrection-worthiness—those God deems fit for the age to come. Acts 5:41 presents suffering for Jesus as an honor—the apostles were counted worthy of this privilege, rejoicing in dishonor. Second Thessalonians 1:5 connects perseverance under persecution to worthiness for God's kingdom—their endurance demonstrates they're being counted worthy. The Spanish glosses use 'considerar digno' (consider worthy), while German has 'würdig erachten' (deem worthy). This is divine evaluation and assignment—God counts certain people worthy, whether for resurrection life or for the privilege of suffering for Christ's name, both paradoxical honors from the world's perspective. DEEM WORTHY

en: having-been-considered-worthy, they-were-counted-worthy, to-be-counted-worthy | **es:** fueron-considerados-dignos, habiendo-sido-considerados-dignos, ser-considerados-dignos | **fr:** juger-digne | **de:** wuerdig-erachten, καταξιωθέντες, κατηξιώθησαν Luke 20:35; Acts 5:41; 2Thess 1:5

καταπᾰτ-έω G2662 *V-PNM/P* (5×)
To trample underfoot, either literally (crushing by stepping on) or figuratively (treating with contempt or disdain).
Depicts the violent act of stamping or treading something down with the feet. Jesus uses it literally of seed falling on a path and being trampled (Luke 8:5) and of salt thrown out and trodden by people (Matt 5:13), but also figuratively of casting pearls before swine who trample them (Matt 7:6). The most theologically charged use appears in Hebrews 10:29, where rejecting Christ is described as trampling the Son of God underfoot—the Spanish 'pisoteando' and French 'fouler-aux-pieds' vividly preserve this image of contemptuous desecration.

(5×) To trample or tread underfoot, literally or metaphorically. The literal sense appears in Luke 8:5 (seed crushed on a path) and Matt 5:13 (worthless salt trodden by passersby). Figuratively, it denotes contemptuous treatment: Matt 7:6 warns against giving holy things to those who will trample them, and Heb 10:29 applies it to apostasy as trampling the Son of God. The German 'zertreten' (crush underfoot) and Spanish 'pisoteando' both emphasize the destructive, degrading force of the action. Luke 12:1 describes the crowd pressing so densely they tread on one another, bridging the literal and figurative. **TRAMPLING AND TREADING**
en: having-trampled, they-trample, to-be-trampled | **es:** fue-pisoteada, pisoteando, pisotearse | **fr:** fouler-aux-pieds | **de:** zertreten, καταπατήσουσιν, καταπατεῖν Matt 5:13; Matt 7:6; Luke 8:5; Luke 12:1; Heb 10:29

κατά-παυσις G2663 *N-AFS* (9×)
Rest, a place or state of rest — God's promised cessation from labor, the eschatological sabbath-rest offered to his people.
Katapausis appears nine times in the NT, with eight of those concentrated in Hebrews 3-4, where the author builds one of the most sustained theological arguments about rest in the Bible. Drawing on Psalm 95 and the Genesis creation account, the writer argues that God's rest — his own katapausis after creation — remains open as a promise for believers to enter. The word carries a dual meaning: it is both a place of rest (as in Acts 7:49, quoting Isaiah 66:1, 'What is the place of my rest?') and a state of cessation from labor. The repeated warning 'they shall not enter my rest' (Heb 3:11,18; 4:3,5) transforms a spatial metaphor into a spiritual reality. French 'repos' and German 'Ruhe' both capture the profound stillness this word conveys.

(9×) A state or place of rest, specifically God's promised rest — the cessation from labor that began at creation and remains available to the faithful. In Hebrews 3-4, the author develops katapausis as a theological concept spanning creation, the wilderness generation, and the present age: God rested (katepausen) from his works (Heb 4:4), the disobedient Israelites failed to enter that rest (Heb 3:11,18; 4:3,5), and a sabbath-rest therefore still awaits God's people (Heb 4:9-11). In Acts 7:49 (quoting Isa 66:1), the sense shifts slightly toward a physical 'place of rest' — God's dwelling. The multilingual evidence (French 'repos,' German 'Ruhe,' Spanish 'reposo') uniformly conveys deep, settled peace rather than mere inactivity. **REST AND REFRESHMENT**
en: rest | **es:** reposo | **fr:** Ruhe, repos | **de:** Ruhe, καταπαύσεώς Acts 7:49; Heb 3:11; Heb 3:18; Heb 4:1; Heb 4:3

κατα-παύω G2664 *V-AIA-3P* (4×)
To cause to cease, bring to rest, restrain; intransitively, to rest or cease from activity.
Carries a dual force: transitively, it means to stop or restrain someone from doing something; intransitively, it means to rest or cease from labor. The author of Hebrews draws deeply on Genesis, noting that God 'rested' on the seventh day (Heb 4:4) and then arguing that Joshua did not give Israel true rest (Heb 4:8), leaving a sabbath-rest still available. The believer who enters God's rest 'ceases from his own works' just as God did (Heb 4:10). In Acts 14:18, the transitive sense appears as Paul and Barnabas barely restrain the crowd from sacrificing to them.

(4×) To cause to stop or restrain from an action (transitive), or to rest and cease from labor (intransitive). In Acts 14:18, Paul and Barnabas struggle to restrain the Lystran crowd – the Spanish 'detuvieron' and English 'restrained' highlight the causative, forceful sense. In Hebrews 4:4, 8, 10, the intransitive sense dominates: God rested from creation, Joshua failed to provide lasting rest, and believers are called to enter divine rest by ceasing from their own works. The French 'donner le repos' nicely captures the gift-like quality of this theological rest. **REST AND REFRESHMENT**
en: had-given-rest, rested, they-restrained | **es:** detuvieron, hubiera-dado-reposo, reposó | **fr:** donner-le-repos, ruhen | **de:** ruhen, κατέπαυσαν Acts 14:18; Heb 4:4; Heb 4:8; Heb 4:10

καταπέτασμα G2665 *N-GNS* (6×)
Curtain, veil; specifically the inner veil of the Temple separating the Holy Place from the Most Holy Place.
Katapetasma refers to a curtain or veil, and in the NT it denotes specifically the great veil of the Jerusalem Temple. All three Synoptic Gospels record that this veil was torn in two from top to bottom at the moment of Jesus' death (Matt 27:51; Mark 15:38; Luke 23:45), a dramatic sign that access to God's presence was now opened. The letter to the Hebrews develops this theologically: Jesus has entered 'within the veil' as a forerunner on our behalf (Heb 6:19), and the author explains the significance of both the outer and inner curtains of the tabernacle (Heb 9:3; 10:20). German 'Vorhang' (hanging-before) nicely captures the spatial sense of something hung as a barrier.

curtain (6×) The curtain or veil of the Temple – specifically the inner veil (distinguished from the outer covering, to kalumma) that separated the Holy Place from the Most Holy Place where God's presence dwelt. The Synoptic accounts of the crucifixion all report its tearing from top to bottom (Matt 27:51; Mark 15:38; Luke 23:45), signifying open access to God. Hebrews interprets this typologically: Jesus as high priest has passed through the veil (Heb 6:19; 9:3; 10:20). Spanish 'velo' and French 'voile' preserve the sense of a fabric barrier, while the theological weight comes from what it concealed and what its tearing revealed. **GEOGRAPHY AND SPACE**
en: curtain, veil | **es:** velo | **fr:** voile | **de:** Vorhang, καταπέτασμα Matt 27:51; Mark 15:38; Luke 23:45; Heb 6:19; Heb 9:3

καταπίνω G2666 *V-AIA-3S* (7×)
To swallow up, devour, overwhelm; to engulf completely, used literally of consumption and figuratively of destruction or grief.
Katapinō means to gulp or swallow down entirely, carrying both a vivid physical image and powerful metaphorical force. Jesus uses it with biting irony in Matt 23:24—straining out a gnat while swallowing a camel. Paul employs it triumphantly: death is 'swallowed up' in victory (1 Cor 15:54), and mortality is swallowed by life (2 Cor 5:4). It can also describe overwhelming sorrow (2 Cor 2:7). Hebrews 11:29 recalls the Red Sea swallowing the Egyptians. Spanish devorar and German verschlingen capture the violent totality of the engulfing.

swallow up, devour, overwhelm (7×) To swallow up, devour, or engulf completely—whether literally consuming or figuratively overwhelming and destroying. The word carries the force of total absorption. Jesus uses it humorously for swallowing a camel (Matt 23:24). Paul transforms it into a victory cry: death swallowed up (1 Cor 15:54) and mortality swallowed by life (2 Cor 5:4). It can also mean to be overwhelmed by excessive sorrow (2 Cor 2:7), where the danger is that grief will consume a repentant person. Hebrews 11:29 recalls the sea devouring the pursuing Egyptians. Spanish fueron tragados and German verschlingen convey the violent completeness of the action. **SWALLOWING AND DEVOURING**
en: might-be-swallowed-up, swallowed, swallowing | **es:** Fue-tragada, devorar, fueron-tragados | **fr:** engloutir | **de:** verschlingen, καταπίνοντες Matt 23:24; 1Cor 15:54; 2Cor 2:7; 2Cor 5:4; Heb 11:29

καταπίπτω G2667 *V-APA-GMP* (3×)
to fall down, drop down, collapse; to fall from a higher to lower

position
This verb means to fall or drop down, typically from an upright or higher position. Luke 8:6 describes seed that 'fell' on rocky ground in the parable of the sower. Acts 26:14 records Paul's Damascus road encounter: 'we all fell to the ground.' Acts 28:6 describes people watching Paul, expecting him to swell up or 'suddenly fall down dead' after the viper bite. Classical usage includes falling, dropping, being struck down, and metaphorically, spirits falling or becoming base. The New Testament uses span agricultural (seeds falling), theophanic (falling before divine presence), and expected medical (falling dead from venom).

(3×) The sense is falling from higher to lower position, whether seeds, people struck to ground, or anticipated collapse. The parable's seed 'fell' on different soils—passive motion downward. Paul and companions 'fell to the ground' before the risen Christ—knocked down by divine encounter. The Maltese expected Paul to 'fall down' dead—collapse from snakebite. The aorist participle (καταπεσόντων) in Acts 26:14 emphasizes completed action—having fallen, we all lay on the ground. The Spanish and German glosses use simple falling verbs ('caer/fallen'). Whether seeds, people before glory, or expected death, the word marks downward motion from standing or higher state to prostrate or lower position. **FALLING AND FAILING**
en: fell, having-fallen-down, to-fall-down | **es:** caer, cayó, habiendo-caído | **fr:** Claudius, tomber | **de:** κατέπεσεν, καταπίπτειν, καταπεσόντων Luke 8:6; Acts 26:14; Acts 28:6

καταπλέω G2668 *V-AIA-3P* (1×)
sail to land, put into port, arrive by sea
This nautical verb means to sail toward land and arrive, typically putting into a harbor. Luke 8:26 records that Jesus and disciples 'sailed to' the region of the Gerasenes, across the lake from Galilee. The aorist indicates completed voyage arrival. Classical usage shows this specifically for sailing from open sea to shore, or down a river to a destination. The 'down' prefix may suggest movement toward shore from deeper water. All translation witnesses preserve the maritime context. The single New Testament occurrence sets the scene for Jesus' encounter with the demoniac.

(1×) After calming the storm, Jesus and the disciples 'sailed across and arrived at' the country of the Gerasenes. The verb marks the successful completion of the troubled voyage—they reached shore despite the tempest. This arrival in Gentile territory sets the stage for the dramatic exorcism and the pigs' destruction, demonstrating Jesus' authority even in pagan regions. **SAIL TRAVEL SHIP**
en: they-sailed | **es:** navegaron | **fr:** aborder | **de:** κατέπλευσαν Luke 8:26

καταπον-έω G2669 *V-PPM/P-AMS* (2×)
being oppressed, suffering domination or harsh treatment, worn down by affliction
This verb describes being oppressed or crushed, often by those in power. In Acts 7:24, Stephen recounts Moses seeing an Egyptian mistreating an Israelite: he 'saw one of them being wronged (καταπονούμενον),' and intervened by striking down the Egyptian. Peter describes Lot as 'greatly distressed by the sensual conduct of the wicked,' a 'righteous man... tormented (καταπονούμενον) in his righteous soul' by what he saw and heard in Sodom (2 Peter 2:7-8). The term conveys grinding oppression, whether physical abuse (Acts) or moral anguish (2 Peter), the wearing down of the soul or body by injustice or wickedness.

(2×) The two uses involve physical oppression (Acts) and moral torment (2 Peter). Classical usage (LSJ) includes being subdued, crushed, exhausted, even digesting food. Spanish 'siendo oprimido' and French/German 'opprimer,' 'bedrängen' (to oppress, afflict) fit the suffering. Stephen's speech highlights Moses' solidarity with the oppressed, foreshadowing Jesus' own identification with the afflicted. Peter's portrait of Lot shows the righteous suffering under the weight of surrounding sin, a reminder that faithfulness often means enduring the distress of living among the ungodly. **OPPRESSION AND TYRANNY**
en: being-oppressed | **es:** siendo-oprimido | **fr:** opprimer, καταπονούμενον | **de:** bedraengen, καταπονουμένῳ Acts 7:24; 2Pet 2:7

καταποντ-ίζω G2670 *V-ASP-3S* (2×)
to drown, to sink (in the sea); both active sense (cause to drown) and passive (be submerged)
The verb describes drowning or sinking in deep water, particularly the sea. In Matthew 14:30, Peter begins to sink when his faith wavers while walking on the water toward Jesus. In Matthew 18:6, Jesus uses vivid imagery—a millstone tied around the neck and drowning in the depths of the sea—to warn against causing little believers to stumble. Classical usage included both throwing someone into the sea and the resulting submersion, making it a powerful metaphor for total destruction.

(2×) To drown or sink in water, whether actively causing submersion or passively being overcome by waves. Matthew 14:30 depicts Peter's literal near-drowning as he walked on water, while 18:6 uses the imagery hypothetically as the ultimate punishment for those who lead astray the vulnerable. Spanish and French ('hundirse,' 'couler') emphasize the sinking motion, while English captures both the transitive 'be drowned' and intransitive 'to sink' nuances that the Greek verb carries in different contexts. **SINKING SUBMERGING**
en: he-should-be-drowned, to-sink | **es:** a-hundirse, sea-hundido | **fr:** couler | **de:** καταποντίζεσθαι, καταποντισθῇ Matt 14:30; Matt 18:6

κατ-άρα G2671 *N-NFS* (6×)
A curse, an invocation of divine judgment or harm; used theologically of the curse of the Law.
Katara is the noun form meaning a curse – a solemn invocation of harm or divine judgment upon someone or something. Paul makes dramatic theological use of it in Galatians 3, declaring that all who rely on works of the law are under a curse (Gal 3:10), and that Christ redeemed us from the curse of the law by becoming a curse for us (Gal 3:13). Hebrews warns that land producing thorns and thistles is 'close to being cursed' (Heb 6:8), and James laments that the same tongue produces both blessing and cursing (Jas 3:10). Spanish 'maldicion' and French 'malediction' both derive from Latin roots meaning 'evil-speaking,' highlighting the verbal dimension of curse-pronouncement.

curse (6×) A curse – a pronouncement invoking harm, misfortune, or divine judgment upon a person or thing. The kata- prefix (down upon) intensifies the root ara (prayer, imprecation), giving the sense of calling down destruction. Paul's use in Galatians 3:10-13 is theologically foundational: the law's curse falls on all who fail to keep it perfectly, and Christ absorbs that curse in substitutionary redemption. Hebrews 6:8 applies it to barren land destined for burning, and James 3:10 pairs it with 'blessing' (eulogia) to expose the inconsistency of the human tongue. The multilingual evidence – Spanish 'maldicion,' French 'malediction' – consistently renders it as a formal imprecation. **CURSES AND ANATHEMA**
en: curse, cursing, of-curse | **es:** de-maldición, maldición | **fr:** malédiction | **de:** Fluch Gal 3:10; Gal 3:13; Heb 6:8; Jas 3:10

καταρ-άομαι G2672 *V-AIM-2S* (6×)
To curse, invoke evil upon someone; to pronounce or call down a curse.
Kataraomai is the verbal counterpart of katara (curse), meaning to call down curses upon someone or to pronounce a malediction. Jesus commands a radical ethic: 'bless those who curse you' (Matt 5:44; Luke 6:28), turning the expected cycle of cursing and retaliation on its head. Paul echoes this in Romans 12:14: 'Bless and do not curse.' The word also appears in the dramatic scene where Jesus curses the barren fig tree (Mark 11:21) and in the eschatological judgment where the King sends the cursed away (Matt 25:41). The perfect participle kateramenos carries the force of an abiding state – 'accursed ones.' Spanish 'maldecir' and French 'maudire' both mean literally 'to speak evil.'

curse, call down curses upon (6×) To pronounce a curse upon someone, to invoke evil or divine judgment against them. The middle voice form (kataraomai) suggests calling down curses as a speech act directed at or against another. In the NT it appears in the ethical commands of Jesus and Paul to bless rather than curse (Matt 5:44; Luke 6:28; Rom 12:14), in Jesus' cursing of the unfruitful fig tree (Mark 11:21), and in the eschatological pronouncement upon the condemned at the last judgment: 'Depart from me, you cursed ones' (Matt 25:41). The perfect participle kateramenoi conveys an established, enduring state of being under a curse. **CURSING (VERBAL ACT)**

en: curse, cursed, cursing | **es:** maldecimos, maldigáis, maldijiste | **fr:** maudire | **de:** verfluchen, καταρωμένους, κατηραμένοι Matt 5:44; Matt 25:41; Mark 11:21; Luke 6:28; Rom 12:14

καταργ-έω G2673 *V-PPM/P-GMP* (27×)

To render idle, abolish, nullify, destroy; to bring to nothing, release from obligation, or sever a relationship.

Katargeo is one of Paul's most powerful theological verbs, appearing almost exclusively in his letters. Built from kata ('down') and argeo ('be idle'), it literally means to render something inoperative — but its actual range stretches from legal nullification to cosmic destruction. Paul uses it to describe what God does to the old order: the law's condemnation is abolished (2 Cor 3:11), death itself will be destroyed (1 Cor 15:26), and the 'rulers of this age' are being brought to nothing (1 Cor 2:6). The multilingual evidence is revealing: Spanish splits the range between abolir, anular, and destruir, while German consistently reaches for zunichtemachen ('to make into nothing'), capturing the word's core force. The two relational uses in Romans 7 — being 'released' from the law as a widow is released from marriage — show how versatile this verb of undoing truly is.

1. abolish, bring to an end (16×) To abolish, bring to an end, render inoperative — the dominant Pauline sense at 16 occurrences. Something that once had force or authority is now made powerless or obsolete. In 1 Cor 13:8-10, prophecy and knowledge will be 'done away with' when the perfect comes; in 2 Cor 3:7-14, the old covenant glory is 'being abolished.' Spanish abolir and French abolir both map directly. The passive 'being abolished' forms are especially important: these things fade not by human effort but by divine supersession (Rom 6:6; 1 Cor 2:6; 2 Tim 1:10). **ABOLISH NULLIFY DESTROY**

en: He-abolishes, I-have-done-away-with, being-abolished | **es:** aboliendo, anular, es-abolida | **fr:** abolir | **de:** zunichtemachen Rom 6:6; 1Cor 2:6; 1Cor 13:8; 1Cor 13:10

2. nullify, invalidate (5×) To nullify or invalidate a legal or promissory claim — 5 occurrences, all in Romans and 1 Corinthians. Paul's urgent rhetorical questions drive this sense: 'Do we then nullify the law through faith?' (Rom 3:31); 'Has God's faithfulness been nullified?' (Rom 3:3). The rendering anulamos in Spanish and the German zunichtemachen both capture the forensic weight. Luke 13:7's use — the barren fig tree 'renders the ground useless' — provides the lone non-Pauline instance and preserves the original agricultural meaning of making something idle or unproductive. **ABOLISH NULLIFY DESTROY**

en: do-we-nullify, has-been-nullified, he-might-nullify | **es:** anulamos, anulará, anule | **fr:** abolir | **de:** zunichtemachen, καταργεῖ Luke 13:7; Rom 3:3; Rom 3:31; Rom 4:14; 1Cor 1:28

3. destroy, bring to nothing (3×) To destroy, annihilate an opposing power — 3 occurrences where the force goes beyond mere cessation to active violent overthrow. Christ will 'destroy' the one who has the power of death, the devil (Heb 2:14); the lawless one will be destroyed at Christ's coming (2 Thess 2:8); even the stomach and food 'God will destroy' (1 Cor 6:13). Spanish destruir and destruyera confirm the escalation beyond abolir. This is katargeo at its most eschatological and militant. **ABOLISH NULLIFY DESTROY**

en: he-might-destroy, will-abolish, will-destroy | **es:** anulará, destruirá, destruyera | **fr:** abolir | **de:** zunichtemachen 1Cor 6:13; 2Thess 2:8; Heb 2:14

4. release, set free from (2×) To release or set free from a binding obligation — 2 occurrences, both in Romans 7. A married woman 'has been released' from the law of her husband when he dies (Rom 7:2); believers 'were released' from the law, having died to what bound them (Rom 7:6). Spanish liberada/liberados and the English 'released' both shift from the abolition frame to an emancipation frame. The passive voice emphasizes that this freedom comes through death — a paradox Paul develops at length. **ABOLISH NULLIFY DESTROY**

en: she-has-been-released, we-were-released | **es:** ha-sido-liberada, hemos-sido-liberados | **fr:** abolir | **de:** zunichtemachen Rom 7:2; Rom 7:6

5. sever, estrange from (1×) To sever or estrange from a relationship — a single striking occurrence in Galatians 5:4, where Paul warns the Galatians: 'You have been severed from Christ, you who seek justification by the law.' The Spanish fuisteis-abolidos is telling — it struggles to find the relational vocabulary, defaulting to the abolition frame. But the Greek here is distinctly personal and relational: it is not a law or institution being nullified but persons being cut off from a living relationship with Christ. This lone usage represents the interpersonal extreme of katargeo's semantic range. **ABOLISH NULLIFY DESTROY**

en: you-were-severed | **es:** fuisteis-abolidos | **fr:** abolir | **de:** zunichtemachen Gal 5:4

κατἄριθμ-έω G2674 *V-RPM/P-NMS* (1×)

number among, count with, reckon as belonging to

This verb means to assign someone to a group by counting them in. Acts 1:17 uses the perfect passive participle to describe Judas: he 'was numbered among us,' having been officially counted as one of the Twelve. The perfect tense emphasizes the completed state—he had been and remained (until his betrayal) part of the apostolic band. Classical usage shows counting in a census or reckoning someone among a group. The cross-linguistic evidence emphasizes the formal, official nature of the counting. Peter's speech acknowledges Judas's legitimate apostolic position before his fall.

(1×) Peter notes that Judas 'was numbered among us'—he had been formally counted as one of the twelve apostles, not a hanger-on but a full member. The perfect participle stresses the established fact of his membership, making his betrayal all the more shocking. This acknowledgment establishes the vacancy that must be filled to restore the Twelve's fullness. **ACCOMPANIMENT AND WITH**

en: having-been-numbered | **es:** habiendo-sido-contado | **fr:** préparer | **de:** κατηριθμημένος Acts 1:17

καταρτ-ίζω G2675 *V-RPM/P-ANP* (13×)

To mend, restore, complete, or prepare; to bring something or someone to a state of full readiness or wholeness.

Carries the vivid image of setting a broken bone or mending torn nets — the act of restoring something to its proper, functioning state. In the Gospels, James and John are found καταρτίζοντας their nets on the shore (Matt 4:21), while Paul urges the Corinthians to be 'perfectly joined together' in the same mind (1 Cor 1:10). The word scales from the mundane repair of fishing gear to God's cosmic act of 'framing' the universe by his word (Heb 11:3). Spanish renders it as both 'remendando' (mending) and 'completar' (completing), capturing the breadth from physical repair to spiritual perfection.

1. complete, perfect, equip (7×) To bring to completion, equip fully, or perfect — used of God's work in maturing believers or of the call to be united in one mind. Paul's prayer in 1 Thess 3:10 asks God to 'complete' what is lacking in faith. The Spanish 'completar' and French 'préparer' both highlight this sense of making whole. Luke 6:40 says a fully trained disciple will be like his teacher, using the participle κατηρτισμένος. **ESTABLISH AND PREPARE**

en: be-restored, equip, having-been-fully-trained | **es:** Sed-perfeccionados, completamente-preparado, completar | **fr:** préparer, réparer | **de:** zubereiten, κατηρτίσω, κατηρτισμένος Matt 21:16; Luke 6:40; 1Cor 1:10; 2Cor 13:11; 1Thess 3:10

2. mend, repair, restore (3×) To mend or repair something physically broken, or to restore a person who has fallen. In Matt 4:21 and Mark 1:19 the disciples are mending (καταρτίζοντας) their nets — a concrete, tactile image. Paul extends this to Gal 6:1, where the spiritually mature should 'restore' a brother caught in sin

with gentleness. Spanish 'remendando' and 'restaurad' preserve the physical-to-spiritual arc. **ESTABLISH AND PREPARE**
en: mending, restore | **es:** remendando, reparando, restaurad | **fr:** préparer | **de:** zubereiten, καταρτίζοντας Matt 4:21; Mark 1:19; Gal 6:1

3. prepare, make ready (2×) To prepare or make ready for a divinely appointed purpose. In Heb 10:5, a body is 'prepared' for Christ; in Rom 9:22, vessels are 'prepared for destruction.' The emphasis falls on prior arrangement — something made fit before the moment of use. French 'préparer' and Spanish 'preparaste' align cleanly here. **ESTABLISH AND PREPARE**
en: having-been-prepared, you-prepared | **es:** preparados, preparaste | **fr:** préparer, réparer | **de:** zubereiten Rom 9:22; Heb 10:5

4. frame, form, create (1×) To frame or fashion into existence, used uniquely in Heb 11:3 of God constituting the visible world by his word. The ages themselves were 'framed' so that what is seen was not made from what is visible. Spanish renders this 'haber sido hechos' (to have been made), capturing the creative, foundational force of the term. **ESTABLISH AND PREPARE**
en: to-have-been-framed | **es:** haber-sido-hechos | **fr:** préparer | **de:** zubereiten Heb 11:3

κατάρτ-ῐσις G2676 *N-AFS* (1×)
restoration, completion, putting in order
This noun denotes the act or state of being made complete, restored to proper condition, or perfected. Second Corinthians 13:9 expresses Paul's prayer for the Corinthians' 'restoration' or 'perfection.' The word combines the verb for mending nets or perfecting disciples with a noun suffix. Classical usage shows this for political restoration, training/discipline, or general completion. The translation witnesses diverge (restoration, perfección, Zubereitung/preparation), reflecting the word's range from repair to completion to training. Paul desires their full spiritual maturity and community wholeness.

(1×) Paul rejoices when he is weak but the Corinthians are strong, and he prays for their κατάρτισις—their complete restoration or perfection. This could mean mending divisions, completing their spiritual formation, or restoring them to full health after his necessary rebuke. The term suggests bringing to completion what is lacking, whether repair or further development toward maturity. **AUTO-DETECTED COMMUNITY 11702 WITH 8 SENSES**
en: restoration | **es:** perfección | **fr:** κατάρτισιν | **de:** Zubereitung 2Cor 13:9

καταρτ-ισμός G2677 *N-AMS* (1×)
equipping, fitting out, training for service
This noun refers to the process of preparing or equipping someone for a task, related to the verb for mending nets or perfecting disciples. Ephesians 4:12 describes Christ's gifts of apostles, prophets, evangelists, pastors, and teachers given 'for the equipping of the saints for the work of ministry.' The accusative indicates purpose—these leaders exist to prepare God's people for service. Classical usage shows preparation, furnishing, or training. The word implies bringing people to readiness and competence. Paul's vision sees ministry as the calling of all believers, with leaders functioning as equippers rather than performers.

(1×) The ascended Christ gave leadership gifts to the church specifically 'for the equipping of the saints'—preparing, training, and fitting out ordinary believers for ministry work. This καταρτισμός is not passive reception but active preparation for function. The leaders are not the sole ministers but the equippers who bring others to readiness and competence for service in the body. **AUTO-DETECTED COMMUNITY 11702 WITH 8 SENSES**
en: equipping | **es:** perfeccionamiento | **fr:** καταρτισμὸν | **de:** Zuruesten Eph 4:12

κατα-σείω G2678 *V-APA-NMS* (4×)
To motion with the hand; to make a gesture signaling for silence or attention.
A vivid gesture word describing the act of waving or shaking the hand to gain an audience's attention or request silence. Luke uses this verb four times in Acts to depict speakers commanding a crowd's attention before an important address. Peter motions from the doorway of Mary's house after his miraculous escape from prison (Acts 12:17), Paul gestures before the synagogue in Pisidian Antioch (Acts 13:16), Alexander tries to signal the Ephesian mob (Acts 19:33), and Paul motions from the Jerusalem barracks stairway (Acts 21:40). The French 'faire signe' and Spanish 'hacer señas' precisely mirror the physical gesture implied.

(4×) To wave or motion with the hand as a signal for silence or attention before speaking. All four NT occurrences appear in Acts, each depicting a speaker commanding a crowd: Peter after his prison release (Acts 12:17), Paul in the Pisidian synagogue (Acts 13:16), Alexander before the Ephesian mob (Acts 19:33), and Paul on the Jerusalem stairs (Acts 21:40). The consistent multilingual rendering – Spanish 'hacer señas,' French 'faire signe,' German gesture terms – confirms this is a single, concrete physical action rather than abstract communication. **AUTO-DETECTED COMMUNITY 11301 WITH 5 SENSES**
en: having-motioned, motioned | **es:** haciendo-señas, haciendo-señas-con, haciéndoles-señas | **fr:** faire-signe | **de:** κατέσεισεν, κατασείσας Acts 12:17; Acts 13:16; Acts 19:33; Acts 21:40

κατασκάπτω G2679 *V-RPM/P-ANP* (2×)
tear down, demolish, destroy utterly, raze to the ground
This verb means to destroy completely, to raze structures or overthrow established things. James quotes Amos at the Jerusalem Council: 'After this I will return, and I will rebuild the tent of David that has fallen; I will rebuild its ruins, and I will restore it, that the remnant of mankind may seek the Lord' (Acts 15:16-17). The perfect passive participle 'having been torn down (κατεσκαμμένα)' describes the ruins God promises to rebuild. Paul recounts Elijah's complaint: 'Lord, they have killed your prophets, they have demolished (κατέσκαψαν) your altars' (Romans 11:3), quoting 1 Kings 19:10. Both uses involve the destruction of sacred structures that God will restore or vindicate.

(2×) Both passages involve Old Testament quotations about demolished sacred sites. Classical usage (LSJ) includes digging down, destroying utterly, razing to the ground. Spanish 'derribaron' (they tore down) and French/German forms ('zerstören,' destroy) fit the violent demolition. In Acts, James applies Amos's promise of restoration to the inclusion of Gentiles—the rebuilt tent of David now encompasses all nations. In Romans, Paul cites Elijah to illustrate Israel's remnant theology: even when altars are destroyed and prophets slain, God preserves a faithful remnant and ultimately restores. **DESCENDING AND TEARING**
en: having-been-torn-down, they-tore-down | **es:** derribadas, derribaron | **fr:** préparer | **de:** zerstoeren, κατεσκαμμένα Acts 15:16; Rom 11:3

κατασκευ-άζω G2680 *V-PPM/P-GFS* (11×)
To prepare or make ready; also to build, construct, or erect a physical structure.
Kataskeuazō means to furnish, equip, or make something fully ready — a word that bridges preparation and construction. In the Synoptic Gospels it appears in the quotation of Malachi 3:1, where a messenger 'will prepare' the way before the Lord (Matt 11:10, Mark 1:2, Luke 7:27), emphasizing arrangement and readiness. But in Hebrews the focus shifts to physical building: 'every house is built by someone, but the builder of all things is God' (Heb 3:3-4). The multilingual evidence captures both dimensions — Spanish distinguishes preparado from construyéndose, while German uses bauen for both, and French defaults to préparer throughout.

1. prepare, make ready (a way or arrangement) (7×) To prepare, make ready, or arrange in advance — often with the sense of setting conditions for something to come. This is the word used in the Synoptic quotation of Mal 3:1 / Isa 40:3 where a messenger 'will prepare your way before you' (Matt 11:10, Mark 1:2, Luke 7:27). Luke 1:17 applies it to John the Baptist preparing a people for the Lord. In Heb 9:2 it describes the tabernacle being 'prepared'

or arranged. Spanish preparado and French préparer capture the readiness dimension well. **ESTABLISH AND PREPARE**
en: having-been-prepared, prepared, was-prepared | **es:** fue-preparado, habiendo-sido-preparadas, preparado | **fr:** préparer | **de:** bauen, κατασκευάσει, κατεσκευασμένον Matt 11:10; Mark 1:2; Luke 1:17; Luke 7:27; Heb 9:2

2. build, construct (a structure) (4×) To build, construct, or erect a physical structure such as a house, vessel, or tabernacle. Distinguished from the 'prepare' sense by its focus on material construction. In Heb 3:3-4, the author reasons that 'every house is built (kataskeuazetai) by someone, but the builder of all things is God,' using the word twice in a single verse with clear constructional meaning. In 1 Pet 3:20 it describes Noah's ark being 'constructed.' Spanish differentiates this clearly with construyéndose ('being constructed') versus the preparado of sense 1. **ESTABLISH AND PREPARE**
en: being-constructed, having-built, is-built | **es:** construyéndose, es-construida, que-construyó | **fr:** préparer | **de:** bauen Heb 3:3; Heb 3:4; 1Pet 3:20

κατασκην-όω G2681 *V-PNA* (4×)
To settle down, nest, take up lodging; of birds nesting in branches, or figuratively dwelling securely.
Literally means to pitch one's tent or take up quarters, but in the NT it appears most memorably in the mustard seed parables where birds come and nest in the branches of the great shrub (Matt 13:32; Mark 4:32; Luke 13:19). The image echoes Old Testament passages about great trees sheltering birds – a symbol of a kingdom providing refuge. In Acts 2:26, Peter quotes Psalm 16 where the psalmist's flesh will 'dwell securely,' extending the metaphor from birds finding shelter to the believer resting in God's protection. The French 'dresser la tente' beautifully preserves the tent-dwelling etymology of the Greek skēnē root.

(4×) To settle, nest, or take up lodging in a place, often said of birds finding shelter in tree branches. The Synoptic mustard seed parables (Matt 13:32; Mark 4:32; Luke 13:19) use this verb to depict birds nesting in the grown shrub, echoing Ezekiel 17:23 and Daniel 4:12 where a great tree sheltering birds symbolizes a kingdom offering refuge. In Acts 2:26, it shifts to human experience as Peter quotes the psalmist's confidence that his flesh will 'dwell securely.' The Spanish 'anidar' (to nest) captures the ornithological sense, while French 'dresser la tente' preserves the etymological connection to skēnē (tent/tabernacle). **GEOGRAPHY AND SPACE**
en: nested, to-nest, will-dwell | **es:** anidar, anidaron, habitará | **fr:** demeurer, dresser-la-tente | **de:** nisten, κατασκηνοῦν, κατασκηνώσει Matt 13:32; Mark 4:32; Luke 13:19; Acts 2:26

κατασκήν-ωσις G2682 *N-AFP* (2×)
nests, resting places or shelters built by birds for dwelling
This noun denotes the nests where birds roost or raise their young. Jesus uses it in a poignant saying about his own homelessness: 'Foxes have holes, and birds of the air have nests (κατασκηνώσεις), but the Son of Man has nowhere to lay his head' (Matthew 8:20; Luke 9:58). The contrast is striking—even wild creatures have secure resting places, yet the Lord of creation lives as an itinerant, without a home of his own. The term underscores the cost of discipleship: following Jesus may mean giving up settled security and embracing a pilgrim existence.

(2×) Both Gospel uses quote the same saying about Jesus' homelessness. Classical usage (LSJ) includes encamping, taking quarters, or (for birds) resting places. Spanish 'nidos' and French 'nid' (nest) preserve the bird imagery. The saying challenges would-be followers to count the cost: Jesus' mission involves vulnerability and dependence, not comfort and status. The birds' nests symbolize natural provision and security, which Jesus foregoes in his incarnate mission, relying instead on the Father's care and the hospitality of others. **SITTING AND DWELLING**
en: nests | **es:** nidos | **fr:** nid | **de:** κατασκηνώσεις Matt 8:20; Luke 9:58

κατασκῐ-άζω G2683 *V-PPA-NNP* (1×)
overshadow, cast a shadow over, cover with shade
This verb means to throw a shadow over something, providing shade or cover. Hebrews 9:5 describes the cherubim of glory 'overshadowing' the mercy seat in the tabernacle. The present participle suggests continual covering action. Classical usage shows spreading awnings, covering with shade, or metaphorically obscuring. The cross-linguistic witnesses preserve the shadow/covering imagery. In the tabernacle, the cherubim's wings spread over the ark's cover where blood was sprinkled, their shadow marking the divine presence. This same verb describes the Spirit's overshadowing Mary at the incarnation.

(1×) The author mentions the cherubim of glory 'overshadowing the mercy seat'—their wings creating a canopy of shadow over the place of atonement. The present participle emphasizes their continuous protective covering. This shadowing marks the locus of divine presence and the meeting point between God and humanity, though the author declines to elaborate further on these sacred furnishings. **COVERING AND CONCEALING**
en: overshadowing | **es:** cubriendo-con-sombra | **fr:** couvrir-de-son-ombre | **de:** ueberschatten Heb 9:5

κατασκοπ-έω G2684 *V-ANA* (1×)
spy out, reconnoiter, investigate secretly
This verb means to observe closely for intelligence purposes, typically military reconnaissance or espionage. Galatians 2:4 describes 'false brothers' who 'slipped in to spy out our freedom in Christ Jesus.' The aorist infinitive expresses their hostile purpose—secret investigation with intent to undermine. Classical usage confirms the military sense of scouting enemy territory. The translation witnesses uniformly preserve the espionage imagery. Paul presents these infiltrators as reconnaissance agents for the circumcision party, gathering intelligence to launch attacks on gospel freedom. Their investigation is not honest inquiry but hostile surveillance.

(1×) Paul characterizes the false brothers as spies who secretly infiltrated 'to spy out our freedom'—conducting surveillance of Gentile Christian practice to find grounds for requiring circumcision. The infinitive of purpose shows their mission was reconnaissance, not fellowship. Like military scouts surveying enemy positions, they gathered intelligence to support the circumcision party's campaign against Paul's gospel of freedom. **GOING OUT AND FORTH**
en: to-spy-out | **es:** para-espiar | **fr:** κατασκοπῆσαι | **de:** ausspionieren Gal 2:4

κατάσκοπ-ος G2685 *N-AMP* (1×)
spy, scout, secret agent
This noun designates a person who conducts reconnaissance, whether military scout or secret agent. Hebrews 11:31 refers to Rahab receiving 'the spies' in peace—the Israelite scouts sent to reconnoiter Jericho. The accusative plural indicates she welcomed multiple agents. Classical usage confirms the military context of reconnaissance personnel. All translation witnesses preserve the espionage terminology. The reference is to Joshua 2, where Rahab hid the Hebrew spies from the king's men. Her faith-motivated hospitality to enemy agents secured her salvation when Jericho fell.

(1×) Rahab's faith is demonstrated by receiving 'the spies' (Joshua's reconnaissance agents) in peace rather than betraying them to Jericho's king. The plural noun identifies them by their military function—scouts gathering intelligence before the assault. Her protection of these κατάσκοποι, enemy agents on hostile ground, manifested faith that sided with Israel's God despite her pagan context. **AMBUSH MILITARY**
en: spies | **es:** espías | **fr:** Kundschafter | **de:** Kundschafter Heb 11:31

κατασοφ-ίζομαι G2686 *V-APM-NMS* (1×)
deal craftily, outwit by cunning, exploit through deception
This middle voice verb means to use sophistry or cunning to gain advantage over someone, to outwit by clever manipulation. Acts 7:19

describes the pharaoh who 'dealt craftily with our fathers,' exploiting Israel through forced labor and infanticide. The aorist participle suggests decisive, deliberate action. Classical usage shows outwitting by fallacious arguments or evading through quibbling. The cross-linguistic witnesses emphasize cunning and craft. Stephen's speech identifies this Egyptian oppression as calculated, malicious policy rather than mere harsh governance. The 'dealing craftily' involves both forced exposure of infants and systematic exploitation.

(1×) Stephen accuses the pharaoh of Exodus 1 of 'dealing craftily' with Israel—not honest harsh rule but cunning, malicious policy designed to destroy them. The participle characterizes his treatment as sophistic exploitation, using wicked ingenuity to oppress. This includes the forced labor and the command to kill Hebrew male infants, both calculated strategies to eliminate the perceived threat. **DECEIT AND TREACHERY**

en: having-dealt-craftily | **es:** habiendo-actuado-con-astucia | **fr:** ruser | **de:** κατασοφισάμενος Acts 7:19

καταστέλλω G2687 *V-APA-NMS* (2×)

quieted, calmed down, restrained or pacified a disturbance

This verb means to quiet, calm, or bring under control. In Acts 19:35-36, the town clerk of Ephesus addresses the riotous crowd after the silversmiths' uproar: 'when the town clerk had quieted (καταστείλας) the crowd,' he reasoned with them and 'quieted (κατεσταλμένους)' their agitation, averting violence against Paul and his companions. The term conveys the restoration of order from chaos, the settling of a turbulent situation through authoritative speech. It also appears in classical contexts describing sedate, restrained character, the opposite of reckless or impulsive behavior.

(2×) Both uses in Acts 19 describe calming the Ephesian riot. Classical usage (LSJ) includes arranging, repressing, restraining, or describing a calm character. Spanish 'calmar' and French 'calmer' (to calm) capture the pacifying sense. The town clerk's intervention prevents mob violence, using reason and legal propriety to defuse the crowd's rage. His success in quieting them illustrates the power of measured speech and appeals to order, contrasting with Demetrius's inflammatory rhetoric that ignited the riot. The verb marks the shift from chaos to calm, disorder to restraint. **EASE AND TRANQUILITY**

en: having-quieted, quieted | **es:** Calmando, calmados | **fr:** calmer | **de:** καταστείλας, κατεσταλμένους Acts 19:35; Acts 19:36

κατάστημα G2688 *N-DNS* (1×)

demeanor, deportment, manner of behavior

This noun denotes one's bearing, conduct, or characteristic manner of presenting oneself. Titus 2:3 instructs older women to be reverent 'in demeanor'—their overall comportment should reflect holiness. The dative indicates the sphere in which reverence is shown. Classical usage extends from bodily/mental condition to weather to general state of affairs to personal deportment. The cross-linguistic witnesses vary (demeanor, comportamiento, Haltung/bearing), but converge on observable conduct or bearing. Paul envisions a lifestyle where godliness permeates visible behavior and characteristic manner.

(1×) Older women should exhibit reverence 'in their demeanor'—not just in specific acts but in their overall bearing and characteristic comportment. The noun captures the totality of visible behavior, the impression one makes through habitual conduct. This holistic godliness in deportment qualifies them to teach younger women by example and instruction. **CONDUCT WAY LIFE**

en: demeanor | **es:** comportamiento | **fr:** καταστήματι | **de:** Haltung Titus 2:3

καταστολ-ή G2689 *N-DFS* (1×)

clothing, attire, modest dress

This noun refers to clothing or apparel, with potential overtones of modesty or propriety in dress. First Timothy 2:9 instructs women to adorn themselves in 'respectable clothing' (or 'with modest deportment'), with propriety and self-control. The dative indicates manner—how they should adorn themselves. Classical usage shows equipment, dress, and also meanings like modesty or restraint. Some witnesses translate as clothing (vestido, Kleidung), others emphasize the modesty aspect. The context contrasts proper simplicity with expensive hairstyles, gold, pearls, and costly garments.

(1×) Paul instructs Christian women to adorn themselves 'in respectable attire'—clothing that reflects propriety and self-control rather than ostentation. The noun may emphasize the modest character of the clothing or the modest manner of wearing it. Either way, the concern is that dress not communicate vanity or wealth-display but rather the inner adornment of good works and godliness. **CLOTHING AND DRESS**

en: clothing | **es:** vestido | **fr:** καταστολῇ | **de:** Kleidung 1Tim 2:9

καταστρέφω G2690 *V-AIA-3S* (2×)

overturned, upset, turned upside down, especially tables or established structures

This verb means to overturn or upset physically. Both occurrences describe Jesus cleansing the temple: he 'entered the temple and drove out all who sold and bought in the temple, and he overturned (κατέστρεψεν) the tables of the money-changers and the seats of those who sold pigeons' (Matthew 21:12; Mark 11:15). The action is dramatic and prophetic—Jesus physically disrupting the commercialized worship that had displaced true devotion. The verb captures the forceful reversal, the toppling of what had been established, signaling God's judgment on corrupt religious systems and the inauguration of true worship in the Messiah.

(2×) Both Gospel accounts describe the temple cleansing. Classical usage (LSJ) includes turning down, overturning, ruining, subduing. Spanish 'volcó' (overturned) and French/German 'renverser,' 'umstürzen' (to overturn) fit the physical upset. Jesus' action enacts prophetic judgment, echoing Malachi's vision of the Lord suddenly coming to his temple to purify. The overturning of tables becomes a parable in action: God overturns human religious systems that profit from piety, replacing them with a house of prayer for all nations. The verb's violence underscores the seriousness of the corruption and the authority of the one cleansing it. **THRUST DOWN TOPPLED**

en: he-overturned, overturned | **es:** volcó | **fr:** renverser | **de:** umstuerzen, κατέστρεψεν Matt 21:12; Mark 11:15

καταστρηνιάω G2691 *V-ASA-3P* (1×)

grow wanton against, become sensual toward, turn from devotion

This verb describes a turning from commitment through sensual indulgence or desire for pleasure. First Timothy 5:11 warns about younger widows who, when their passions draw them away from Christ, 'grow wanton against' him, desiring to marry. The aorist subjunctive follows 'when,' indicating a potential danger. The compound suggests a turning against through sensuality. The translation witnesses struggle to capture this (grow wanton against, become sensual against, turn against). The concern is not marriage itself but the forsaking of devotion to Christ through uncontrolled desire.

(1×) Paul warns that younger widows may 'grow wanton against Christ'—their natural desires for marriage and family overwhelming their initial devotion to ministry. The verb suggests a sensual impulse that turns them away from earlier commitment. This isn't condemning marriage but recognizing how unchecked physical and emotional longings can erode spiritual focus, leading to broken vows and discredited witness. **SEXUAL IMMORALITY**

en: they-grow-wanton-against | **es:** se-vuelven-sensuales-contra | **fr:** καταστρηνιάσωσιν | **de:** sich-gegen-wenden 1Tim 5:11

καταστροφ-ή G2692 *N-DFS* (2×)

destruction, ruin, catastrophic overthrow or complete devastation

This noun denotes utter ruin or overthrow, often with moral or cosmic implications. Paul warns Timothy that quarreling over words leads 'to the ruin (καταστροφῇ) of the hearers' (2 Timothy 2:14), where verbal disputes cause spiritual destruction rather than edification. Peter recalls how God 'condemned the cities of Sodom and

Gomorrah to destruction (καταστροφῇ), reducing them to ashes' as an example to the ungodly (2 Peter 2:6). The term evokes total collapse—whether of faith (2 Timothy) or of cities (2 Peter)—standing as a warning of the consequences of sin and folly.

(2×) The two uses involve spiritual (2 Tim) and physical (2 Pet) destruction. Classical usage (LSJ) includes overturning, subjugation, ruin, end, even dénouement in drama. Spanish 'ruina/destrucción' and French/German forms ('Verderben,' ruin) capture the catastrophe. Paul's pastoral concern is that foolish controversies undermine believers' faith, causing ruin rather than growth. Peter's apocalyptic warning uses the historical destruction of Sodom as a type of final judgment. Both contexts use καταστροφή to signal the dire outcome of rejecting truth or pursuing ungodliness—a ruin that is complete and exemplary. **DESTRUCTION AND DECAY**

en: ruin, with-overthrow | **es:** con-destrucción, ruina | **fr:** καταστροφῇ | **de:** Verderben 2Tim 2:14; 2Pet 2:6

κατα-στρώννῡμι G2693 *V-AIP-3P* (1×)

strike down, lay low, overthrow

This verb means to lay prostrate, strike down, or spread out on the ground. First Corinthians 10:5 states that God was not pleased with most of the wilderness generation, 'for they were laid low in the wilderness.' The aorist passive indicates they received the action—God struck them down. Classical usage shows spreading out a bed, being strewn with corpses (passive), or laying low in judgment. All translation witnesses preserve the violent overthrow imagery. Paul references the multiple judgments in Numbers-Deuteronomy where Israelite rebels died in the desert, their bodies literally spread across the wilderness.

(1×) Most of the exodus generation 'were laid low in the wilderness'—struck down by divine judgment so that their corpses littered the desert. The aorist passive emphasizes completed divine action against them. Paul uses this sobering image to warn the Corinthians that covenant privilege doesn't guarantee immunity from judgment; disobedience brings the same fate as ancient Israel experienced. **THRUST DOWN TOPPLED**

en: they-were-laid-low | **es:** fueron-derribados | **fr:** renverser | **de:** niedergestreckt 1Cor 10:5

κατασύρω G2694 *V-PSA-3S* (1×)

drag, pull forcibly, haul away

This verb means to drag or pull something or someone by force. Luke 12:58 warns about an adversary who might 'drag you' before the judge if you don't settle on the way. The aorist subjunctive follows a negative purpose clause—lest he drag you. Classical usage shows dragging down, pulling violently, sweeping away, or hauling off captives. The cross-linguistic witnesses uniformly preserve the forcible dragging imagery. The legal context suggests an unwilling defendant being physically hauled into court. Jesus uses this vivid picture to urge reconciliation before reaching the point of compulsory legal process.

(1×) Jesus warns that the adversary 'may drag you' to the judge—not escort politely but haul forcibly, like arresting an unwilling defendant. The subjunctive indicates potential danger if reconciliation isn't achieved. This vivid verb choice emphasizes the loss of agency and dignity when legal conflict reaches the enforcement stage. Better to settle while you still walk freely. **DRAWING AND PULLING**

en: he-drags | **es:** te-arrastre | **fr:** traîner | **de:** κατασύρῃ Luke 12:58

κατασφάζω G2695 *V-AMA-2P* (1×)

slaughter, kill, butcher

This verb means to slaughter or butcher, typically animals but applicable to violent killing of persons. Luke 19:27 concludes the parable of the minas with the king's command: 'But as for these enemies of mine who did not want me to reign over them, bring them here and slaughter them before me.' The aorist imperative commands immediate, decisive action. Classical usage shows frequent use in aorist passive for being slaughtered. The cross-linguistic witnesses preserve the violent killing terminology. The parable's shocking conclusion reflects the fate of those who reject the king's authority—judgment as decisive as butchering animals.

(1×) The returning king in Jesus' parable orders his rebellious subjects 'slaughtered before me'—not merely punished but killed like animals. The aorist imperative demands immediate execution of enemies who refused his reign. This brutal conclusion warns that rejection of Jesus' kingship brings ultimate, violent judgment. The verb's associations with animal butchery underscore the finality and severity of the sentence. **WEAPONS AND WARFARE**

en: slaughter | **es:** degollad | **fr:** égorger | **de:** κατασφάξατε Luke 19:27

κατασφρᾱγίζω G2696 *V-RPM/P-ANS* (1×)

seal up, secure by sealing, make fast

This verb means to seal something securely, making it tamper-proof or secret. Revelation 5:1 describes the scroll 'sealed with seven seals' in the right hand of the one on the throne. The perfect passive participle emphasizes the completed state—it stands sealed, secured against opening. Classical usage shows sealing documents, making things fast, or securing property. The multilingual witnesses preserve the sealing imagery. In ancient practice, multiple seals indicated maximum security and authenticity. John's vision presents a scroll whose contents remain inaccessible until the Lamb proves worthy to break the seals.

(1×) The scroll in God's hand 'was sealed with seven seals'—the perfect participle indicating it remained in a secured, closed state. Multiple seals meant no one could access the contents without authorization. This maximum security emphasizes both the importance of what is written and the dramatic tension before the Lamb appears as the only one worthy to open it and reveal the contents. **SEALING AND AUTHENTICATING**

en: having-been-sealed | **es:** sellado | **fr:** versiegelt | **de:** versiegelt Rev 5:1

κατά-σχεσις G2697 *N-AFS* (2×)

possession, holding, the act of taking or state of possessing land or property

This noun describes possession or ownership, particularly of land. Stephen recounts God's promise to Abraham: 'He gave him no inheritance in [the land], not even a foot's length, but promised to give it to him as a possession (κατάσχεσιν), and to his offspring after him' (Acts 7:5). Later, Stephen says God 'drove out the nations before our fathers' so that they could bring the tabernacle 'into the land which they took possession (κατασχέσει) of under Joshua' (Acts 7:45). The term connects God's promises to Israel's eventual settlement in Canaan, emphasizing both the gift and the fulfillment of possession.

(2×) Both uses in Acts 7 relate to Israel's possession of the promised land. Classical usage (LSJ) includes holding back, retention, possession, or relation/attitude. Spanish 'posesión' and French 'posséder' (to possess) capture the ownership sense. Stephen's speech traces salvation history from Abraham's landless sojourning to Joshua's conquest, with possession of the land as a key stage in God's covenant faithfulness. Yet Stephen's larger point is that Israel's privilege—possession of the land, the tabernacle, the law—did not guarantee faithfulness; they still resisted the Spirit and rejected the Righteous One. **INHERITANCE AND PROPERTY**

en: a-possession, taking-possession | **es:** posesión | **fr:** posséder | **de:** κατάσχεσιν, κατασχέσει Acts 7:5; Acts 7:45

κατατίθημι G2698 *V-ANM* (2×)

grant, bestow as a favor, deposit or lay down for another's benefit

This verb means to lay down, deposit, or grant as a favor. Felix, the Roman governor, wants 'to do the Jews a favor (χάριτα καταθέσθαι),' so he leaves Paul in prison (Acts 24:27). His successor Festus similarly asks Paul if he is willing to go to Jerusalem for trial, 'wishing to do the Jews a favor (χάριν καταθέσθαι)' (Acts 25:9). In both cases, the

infinitive phrase means to grant a favor or win favor by accommodating the Jewish leaders' desires. The verb thus describes political maneuvering, the laying down of a favor as one might deposit a gift, currying favor at Paul's expense.

(2×) Both Acts uses involve Roman governors seeking favor with Jewish authorities by disadvantaging Paul. Classical usage (LSJ) includes placing down, offering, depositing, doing a favor. Spanish 'conceder' (to grant) and French 'déposer' (to deposit) preserve the idea of bestowing. The phrase 'grant a favor' translates the idiom literally as 'lay down grace/favor.' Felix and Festus both play political games, treating justice as negotiable when set against the expediency of maintaining good relations with local elites. Paul's appeals to Roman law and ultimately to Caesar expose the corruption of this favor-granting. **PLACING AND LAYING**

en: to-grant | **es:** conceder | **fr:** déposer | **de:** καταθέσθαι Acts 24:27; Acts 25:9

κατατομή G2699 *N-AFS* (1×)

mutilation, cutting off, concision

This noun literally means a cutting or incision, but Philippians 3:2 uses it as a derogatory wordplay for false circumcision. Paul warns 'beware of the mutilation'—using κατατομή (cutting up) as a contemptuous pun on περιτομή (circumcision). Classical usage shows notches, grooves, or incisions, and technically refers to mutilation as opposed to proper circumcision. The translation witnesses preserve the mutilation sense. By calling circumcision-advocates 'the mutilation,' Paul denies their practice has covenantal significance—it's mere fleshly cutting, not the true mark of God's people, which is now the Spirit's circumcision of the heart.

(1×) Paul mockingly calls the circumcision party 'the mutilation'—a contemptuous wordplay that reduces their cherished ritual to mere fleshly cutting. The noun κατατομή (cutting up) parodies περιτομή (circumcision), suggesting their practice is meaningless mutilation, not covenant sign. This shocking rhetoric denies that physical circumcision retains theological significance now that Christ has come and the Spirit circumcises hearts. **CIRCUMCISION RITE**

en: mutilation | **es:** mutilación | **fr:** κατατομήν | **de:** Zerschneidung Phil 3:2

κατατοξ-εύω G2700

to shoot down with arrows, strike dead with archery; to pierce with projectiles

A compound verb meaning to shoot someone down with arrows—to kill or strike with projectile weapons. The prefix κατα- adds downward force or completion to the act of archery. Classical texts use it for battlefield deaths and hunting. The passive voice means 'to be shot down' or struck by arrows. In biblical and Septuagintal contexts it may appear in descriptions of divine judgment (God's arrows) or military defeat. The word paints a violent image—not abstract death but the specific brutality of arrows finding their mark.

κατατρέχω G2701 *V-AIA-3S* (1×)

run down, rush down, hurry to

This verb means to run downward or rush to a place, especially from higher ground. Acts 21:32 describes the Roman commander who, hearing about the riot, 'immediately took soldiers and centurions and ran down to them.' The aorist indicates swift, decisive action—he rushed from the Fortress Antonia down into the temple courts. Classical usage shows running down from elevation, disembarking by rushing to shore, or military running down of enemies. The 'down' prefix fits the topography—the fortress overlooked the temple. The multilingual witnesses preserve the rushing/running imagery. This quick military intervention saves Paul's life.

(1×) The Roman tribune, upon hearing the uproar, 'ran down' with troops from the Antonia fortress into the temple area where the mob was beating Paul. The aorist emphasizes immediate action—no delay in responding to civil disturbance. The verb captures both speed and the downward movement from the fortress elevation to the lower temple courts, a geographic detail confirming Luke's topographic knowledge. **RUNNING AND RACING**

en: ran-down | **es:** corrió | **fr:** s'enfuir | **de:** κατέδραμεν Acts 21:32

καταφέρω G2702 *V-PPA-NMP* (4×)

To bring down, bear against, cast (a vote); in the passive, to be overcome or weighed down (especially by sleep).

A versatile compound verb meaning to carry or bear downward, with applications ranging from physical descent to legal procedure. In Acts 20:9, the young man Eutychus is 'borne down' by deep sleep and falls from a window – the passive voice vividly conveys being overwhelmed by drowsiness. In Acts 25:7 and 26:10, the verb takes on a judicial sense: bringing charges against someone or casting a vote of condemnation. The Spanish 'siendo vencido' (being overcome) for the sleep sense and 'trayendo' (bringing) for the legal sense nicely illustrate the two distinct applications within a single root meaning of downward force.

(4×) To be overcome or weighed down, especially by sleep (passive). In Acts 20:9, Eutychus is 'borne down by deep sleep' and falls from the third-story window during Paul's lengthy sermon. The passive form emphasizes the irresistible, overwhelming nature of the drowsiness. Spanish 'siendo vencido' (being overcome) captures the helplessness of the passive voice, while French 'porter contre' reflects the downward pressure of the kata- prefix. This physical sense of being carried downward may also appear in the second Acts 20:9 reference as a description of the actual fall. **FALLING AND FAILING**

en: I-cast, being-overcome, bringing-against | **es:** di, siendo-vencido, trayendo | **fr:** porter-contre | **de:** κατήνεγκα, καταφέροντες, καταφερόμενος Acts 20:9; Acts 25:7; Acts 26:10

κατα-φεύγω G2703 *V-APA-NMP* (2×)

fled for refuge, escaped to a place of safety, sought asylum from danger

This verb means to flee for refuge or safety. In Acts 14:6, Paul and Barnabas learn of a plot to stone them in Iconium, so they 'fled (κατέφυγον) to Lystra and Derbe,' escaping imminent danger. Hebrews 6:18 uses the perfect participle metaphorically: 'we who have fled for refuge (καταφυγόντες) might have strong encouragement to hold fast to the hope set before us.' Here, believers are pictured as fugitives who have run to God for asylum, finding in him a strong and sure anchor for the soul. The term captures both physical escape and spiritual sanctuary.

(2×) The two uses span literal flight from persecution (Acts) and metaphorical refuge in God (Hebrews). Classical usage (LSJ) includes fleeing for refuge to a place or person, having recourse to. Spanish 'huyeron' (they fled) and French 'se réfugier' (to take refuge) fit both senses. Paul's missionary strategy includes knowing when to flee rather than face certain death, preserving his life for further gospel work. The Hebrews passage recasts Christian conversion as a flight to God's protection, where the unchangeable promise and oath provide a refuge stronger than any earthly city of asylum. **FLEEING AND ESCAPING**

en: having-fled-for-refuge, they-fled | **es:** huyeron, que-hemos-huido | **fr:** fuir, se-réfugier | **de:** fliehen, κατέφυγον Acts 14:6; Heb 6:18

καταφθείρω G2704 *V-RPM/P-NMP* (1×)

corrupt, depraved, ruined in mind

This perfect passive participle functions as an adjective meaning corrupted or depraved. Second Timothy 3:8 describes opponents 'corrupted in mind' who resist the truth as Jannes and Jambres resisted Moses. The perfect tense emphasizes the settled state of corruption—they stand in a condition of mental ruin. Classical usage shows destroying, bringing to naught, or corrupting people. The cross-linguistic witnesses emphasize corruption and moral ruin. Paul sees these false teachers as existing in a state of intellectual and moral depravity that makes them unable to receive truth, their minds ruined by sin and error.

(1×) The opponents of truth are described as 'corrupted in mind'—the perfect participle indicating they exist in a settled state of mental and moral depravity. This isn't momentary error but entrenched ruin of the intellect and moral faculty. Like Pharaoh's magicians who opposed Moses, these teachers resist apostolic truth from a base of comprehensive corruption that renders them 'disqualified regarding the faith.' **DESTRUCTION AND DECAY**

en: having-been-corrupted | **es:** corrompidos | **fr:** κατεφθαρμένοι | **de:** verdorben 2Tim 3:8

καταφῐ̈λ-έω G2705 *V-IIA-3S* (6×)

To kiss fervently or affectionately; an intensified form of phileo, indicating warmth or emotion.

Kataphileo is an intensified form of phileo (to love, to kiss), with the kata- prefix adding the force of thoroughness, warmth, or repetition – to kiss fervently, tenderly, or repeatedly. Every NT occurrence marks a moment of deep emotion. The sinful woman at Simon's house 'did not cease kissing' Jesus' feet (Luke 7:38, 45). The father in the parable of the prodigal son falls on his neck and kisses him (Luke 15:20). Judas uses this same fervent kiss as his sign of betrayal – a bitter irony that the gesture of deepest affection becomes the instrument of treachery (Matt 26:49; Mark 14:45). The Ephesian elders kiss Paul in tearful farewell (Acts 20:37). Spanish 'besar' and French 'embrasser' do not distinguish the intensity, but the Greek kata- prefix is unmistakable.

kiss fervently (6×) To kiss warmly, fervently, or repeatedly – an intensified form of phileo where the kata- prefix conveys thoroughness or emotional depth. Distinguished in classical Greek from a simple philein (kiss), kataphileo implies lingering, affectionate, or demonstrative kissing. Every NT instance is emotionally charged: the sinful woman's persistent kissing of Jesus' feet (Luke 7:38, 45), the father's embrace of the returning prodigal (Luke 15:20), the Ephesian elders' tearful farewell to Paul (Acts 20:37), and – most hauntingly – Judas's betrayal kiss, where the gesture of deepest affection becomes the signal for arrest (Matt 26:49; Mark 14:45). **KISS AFFECTION HOMAGE**

en: kissed, kissing, was-kissing | **es:** besaba, besó, de-besar | **fr:** embrasser | **de:** kuessen, καταφιλοῦσά, κατεφίλει Matt 26:49; Mark 14:45; Luke 7:38; Luke 7:45; Luke 15:20

καταφρον-έω G2706 *V-APA-NMS* (9×)

To despise, look down upon, treat with contempt — to regard someone or something as unworthy of respect or serious consideration.

Kataphroneo literally means to 'think down upon' (kata + phroneo), and its nine NT occurrences consistently carry the force of active disdain or dismissive contempt. Jesus warns against despising 'one of these little ones' (Matt 18:10) and teaches that no servant can serve two masters without despising one (Matt 6:24; Luke 16:13). Paul asks the Corinthians whether they despise the church of God (1 Cor 11:22) and warns against despising God's kindness (Rom 2:4). The word implies not just passive indifference but a calculated devaluation — treating what deserves honor as if it were worthless. Spanish 'despreciar,' French 'mepriser,' and German 'verachten' all preserve this strong overtone of scorn.

to despise, look down upon (9×) To look down upon with contempt, to regard as unworthy of consideration or respect. The compound kata- ('down') + phroneo ('think') creates a vivid image of mental condescension. In Jesus's teaching, it appears in the warning about despising children/the vulnerable (Matt 18:10) and in the impossibility of serving two masters without contempt for one (Matt 6:24; Luke 16:13). Paul uses it for scorning God's patience (Rom 2:4), despising the church community (1 Cor 11:22), and the Galatians' refusal to despise Paul despite his physical condition (Gal 4:14). Multilingual glosses (Spanish 'despreciar,' French 'mepriser,' German 'verachten') consistently convey active scorn rather than mere neglect, confirming the word's force as deliberate, contemptuous dismissal. **CONTEMPT AND SCORN**

en: despising, do-you-despise, having-despised | **es:** despreciando, despreciará, desprecias | **fr:** mépriser | **de:** verachten, καταφρονήσει, καταφρονήσητε Matt 6:24; Matt 18:10; Luke 16:13; Rom 2:4; 1Cor 11:22

καταφρον-ητής G2707 *N-VMP* (1×)

despiser, scoffer, one who treats with contempt

This agent noun identifies someone characterized by contempt or scoffing. Acts 13:41 quotes Habakkuk 1:5, warning 'Behold, you scoffers, and marvel and perish.' The vocative plural addresses a category of people—those who habitually despise. Classical and Septuagint usage shows despisers of law or divine things. The Habakkuk context warned scoffing Israelites about Babylonian judgment; Paul applies it to Jewish scoffers of the gospel. The cross-linguistic witnesses uniformly preserve the contempt/despising terminology. This is not honest doubt but arrogant dismissal of what God is doing.

(1×) Paul warns Antioch's Jews not to become 'scoffers'—those who treat God's work with contempt. The vocative addresses them as potentially falling into this category if they reject the gospel. The original Habakkuk context warned those who scoffed at God's announced judgment; Paul reapplies it to those who dismiss the salvation announced in Jesus, warning that scornful rejection brings the same perishing the prophet predicted. **CONTEMPT AND SCORN**

en: scoffers | **es:** despreciadores | **fr:** contempteur | **de:** καταφρονηταί Acts 13:41

καταχέω G2708 *V-AIA-3S* (2×)

poured down, poured out over, especially anointing oil or perfume

This verb means to pour down upon, often used of liquids poured out lavishly. In Matthew 26:7 and Mark 14:3, a woman anoints Jesus at Bethany: she 'poured (κατέχεεν) it on his head' (Matthew) and 'poured (κατέχεεν) it over his head' (Mark). The act is extravagant—an alabaster flask of costly ointment poured out in a single gesture of devotion and prophetic insight. Some onlookers rebuke her for the waste, but Jesus defends her: 'She has anointed my body beforehand for burial' (Mark 14:8). The verb captures the generous, unreserved outpouring, a physical act laden with theological meaning.

(2×) Both Gospel uses describe the woman's anointing of Jesus. Classical usage (LSJ) includes pouring down upon, covering with liquid. Spanish 'derramó' (she poured) and French 'répandre' (to pour out) preserve the downward flow. The anointing anticipates Jesus' burial, an act of love and worship that Jesus receives as beautiful and appropriate. The verb's emphasis on pouring over/down suggests abundance and totality—not a measured application but a lavish gift, reflecting the woman's devotion and perhaps her intuition of the coming passion. The pouring becomes a prophetic sign, anointing the King for his death. **POURING AND SHEDDING**

en: she-poured, she-poured-down | **es:** derramó, lo-derramó | **fr:** répandre | **de:** ausgiessen, κατέχεεν Matt 26:7; Mark 14:3

καταχθόν-ιος G2709 *Adj-GMP* (1×)

under the earth, subterranean, of the underworld

This adjective describes what belongs beneath the earth's surface, often referring to the realm of the dead or chthonic deities. Philippians 2:10 declares that at Jesus' name every knee should bow, 'in heaven and on earth and under the earth.' The genitive plural substantive refers to beings in the underworld realm. Classical usage shows this word for Pluto, chthonic gods, and the dead (Di Manes in Latin). Paul's cosmic triad (heavenly, earthly, subterranean) encompasses all realms of existence. The 'under-earth ones' may be the dead, demonic powers, or all sub-terrestrial beings who must acknowledge Christ's lordship.

(1×) The universal acclamation of Jesus includes 'those under the earth'—the καταχθόνιοι, whether referring to the dead in Sheol/Hades, demonic powers in the abyss, or all beings in the subterranean realm. The adjective's classical association with Pluto and the underworld suggests Paul envisions even the realm of the dead bowing before the exalted Christ. This completes the cosmic scope: every knee in every realm acknowledges Jesus as Lord. **DOWNWARD BELOW BENEATH**

en: of-under-earth-ones | **es:** de-subterráneos | **fr:** καταχθονίων | **de:** unterirdisch Phil 2:10

καταχράομαι G2710 *V-ANM* (2×)

to make full use of, to use completely or to the utmost (without abusing)

This verb appears only twice in Paul's letters and carries the nuance of using something completely or to its full extent, though without the negative connotation of misuse or abuse. Paul uses it to describe both using the world without becoming attached to it (1 Cor 7:31) and exercising his apostolic rights fully but freely (1 Cor 9:18). The multilingual evidence shows a tension between 'using fully' and 'abusing,' suggesting the word itself is neutral but context determines whether the full use is proper or excessive.

(2×) The evidence from 1 Cor 7:31 and 9:18 suggests a meaning of making complete or thorough use of something. Spanish and English preserve the 'fully using' sense, while French and German lean toward 'abuse' or 'misuse.' Paul's usage in both passages appears neutral, describing legitimate full engagement without necessarily implying excess. The domain assignment to NATURAL_WORLD > Natural Substances seems imprecise; this is more about the manner of using than what is used. **ASHES COMBUSTION RESIDUE**

en: fully-using, using-fully | **es:** usando-plenamente, usar-plenamente | **fr:** abuser | **de:** missbrauchen 1Cor 7:31; 1Cor 9:18

κατα-ψύχω G2711 *V-ASA-3S* (1×)

cool, refresh, chill

This verb means to make cool or cold, providing refreshment through cooling. Luke 16:24 records the rich man in Hades begging Abraham to send Lazarus 'that he may dip his finger in water and cool my tongue.' The aorist subjunctive expresses his desperate request for relief. Classical usage shows cooling or chilling things, and metaphorically dampening ardor. The cross-linguistic witnesses uniformly preserve the cooling/refreshing imagery. The single drop of water to cool the tongue emphasizes both the rich man's torment and the impossibility of even minimal relief across the great chasm separating Hades from Abraham's side.

(1×) The rich man begs for Lazarus to 'cool my tongue' with a fingertip of water—the minimum imaginable relief from his torment. The verb emphasizes thermal relief, the cooling touch of water on flame-tortured tissue. That even this infinitesimal refreshment is denied (because of the impassable chasm) underscores the finality of judgment and the irreversibility of the great reversal between this life and the next. **WINTER COLD SEASON**

en: cools | **es:** refresque | **fr:** rafraîchir | **de:** καταψύξῃ Luke 16:24

κατείδωλος G2712 *Adj-AFS* (1×)

full of idols, wholly given to idolatry

This adjective describes a place saturated with idols or a person devoted to idol-worship. Acts 17:16 states that Paul's spirit was provoked within him when he saw that Athens was 'full of idols.' The accusative feminine singular agrees with 'the city.' This rare word (attested mainly in Christian literature) intensifies the simple 'idolatrous' by suggesting complete permeation. The cross-linguistic witnesses preserve the saturation idea. Athens' famous abundance of temples, statues, and shrines to various gods distressed Paul, provoking his Mars Hill sermon about the unknown God.

(1×) Luke notes that Athens was κατείδωλος—thoroughly saturated with idols, not just having some temples but filled with images of gods everywhere. This adjective captures what ancient sources confirm: Athens had more statues than people, temples to countless deities lining streets and filling public spaces. Paul's distressed reaction to this idol-saturation motivated his philosophical engagement and gospel proclamation in the Areopagus. **IDOLS AND IMAGES**

en: full-of-idols | **es:** llena-de-ídolos | **fr:** idolâtre | **de:** κατείδωλον Acts 17:16

κατ-έναντα G2713 *Prep* (8×)

Opposite, in front of, before; a spatial preposition meaning 'directly facing' that extends to the sense of 'in the sight of'

A compound preposition (kata + enanti, 'down against') that places something directly opposite or facing another. In its spatial sense, it orients travelers and observers: the village 'opposite' you (Matt 21:2; Mark 11:2; Luke 19:30), or Jesus sitting 'opposite' the treasury (Mark 12:41) and 'opposite' the temple (Mark 13:3). In Paul's letters, the word shifts from physical to personal orientation: Abraham believed 'before' the God who gives life to the dead (Rom 4:17), and Paul speaks 'before God in Christ' (2 Cor 2:17; 12:19). Spanish captures the distinction neatly – 'enfrente de' (facing, across from) for the spatial uses and 'delante de' (before, in the presence of) for the theological ones. French similarly moves from 'en face' to 'devant.'

1. (5×) Spatial: 'opposite, across from, facing' – indicating physical position directly in front of or across from a landmark. Jesus instructs the disciples to go to the village 'opposite' them (Matt 21:2; Mark 11:2; Luke 19:30); he sits 'opposite' the temple treasury watching givers (Mark 12:41); and on the Mount of Olives he is 'opposite' the temple (Mark 13:3). Spanish 'enfrente de/frente a,' German 'gegenüber,' and French 'en face' all express this concrete, geographic facing-toward orientation. **GEOGRAPHY AND SPACE**

en: opposite | **es:** enfrente, enfrente-de, frente-a | **fr:** en-face | **de:** gegenueber, κατέναντι Matt 21:2; Mark 11:2; Mark 12:41; Mark 13:3; Luke 19:30

2. (3×) Figurative: 'before, in the sight of, in the presence of' – extending spatial 'facing' into the relational sense of being observed by or accountable to a person, especially God. Romans 4:17 describes Abraham's faith 'before' (katenanti) the God who raises the dead; 2 Cor 2:17 insists Paul speaks 'before God in Christ'; and 2 Cor 12:19 reaffirms 'before God we speak in Christ.' Spanish 'delante de' (in the presence of) and French 'devant' (before) shift from the spatial to the theological register, marking divine awareness and accountability rather than mere physical proximity. **GEOGRAPHY AND SPACE**

en: before | **es:** Delante-de, delante-de | **fr:** devant | **de:** gegenueber Rom 4:17; 2Cor 2:17; 2Cor 12:19

κατένωπα G2714 *Prep* (3×)

before, in the presence of, in the sight of; directly before or opposite

This preposition means 'before,' 'in the presence of,' or 'in the sight of,' with connotations of being directly opposite or right before someone. Ephesians 1:4 describes God choosing us 'to be holy and blameless before him in love.' Colossians 1:22 says Christ reconciled us 'to present you holy and blameless and above reproach before him.' Jude 24 ascribes to God power 'to present you blameless before the presence of his glory.' Classical usage includes 'over against,' 'right opposite,' and various compounds with face/presence words. All New Testament uses appear in doxological or theological contexts describing standing before God's presence.

(3×) The sense emphasizes standing in God's direct presence, before his face, in his sight. All three uses connect the preposition with standing blameless or holy before God—the goal of election (Ephesians 1:4), reconciliation (Colossians 1:22), and preservation (Jude 24). The word suggests not just proximity but direct visual presence—face-to-face positioning. The compound form (κατά + ἐνώπιον) intensifies 'before' or 'in presence of.' The Spanish 'delante de,' French 'devant,' and German 'vor' all mean 'before/in front of.' This is the believer's ultimate destiny: to stand before God's glorious presence, presented as holy and blameless through Christ's work. **GEOGRAPHY AND SPACE**

en: before | **es:** delante-de | **fr:** devant, κατενώπιον | **de:** vor Eph 1:4; Col 1:22; Jude 1:24

κατεξ-ουσιάζω G2715 *V-PIA-3P* (2×)

to exercise authority over, to lord it over someone

This compound verb (from κατά + ἐξουσιάζω) appears in Jesus' teaching about leadership in both Matthew and Mark's Gospels. It describes the way Gentile rulers exercise dominion over their subjects—a kind of 'lording over' that Jesus explicitly contrasts with the

servant leadership He expects of His disciples. The term carries an implicit negative connotation of oppressive or domineering authority. All four target languages maintain the core sense of exercising or wielding authority, with German's 'Gewalt ausüben' emphasizing the forceful aspect.

(2×) Both occurrences (Matt 20:25, Mark 10:42) appear in the same teaching episode where Jesus warns against Gentile-style domineering leadership. The multilingual glosses consistently render the sense of exercising authority, with subtle variations: Spanish focuses on the action ('ejercen autoridad sobre'), French on the verbal action ('exercer l'autorité'), and German on wielding power ('Gewalt ausüben'). The context makes clear this is not neutral authority but oppressive rule. **RULING AND REIGNING**

en: exercise-authority-over | **es:** ejercen-autoridad-sobre | **fr:** exercer-l'autorité | **de:** Gewalt-ausueben, κατεξουσιάζουσιν Matt 20:25; Mark 10:42

κατεργ-άζομαι G2716 *V-AIM-3S* (22×)

To work out, accomplish, perform; to produce or bring about an effect or result

The verb κατεργάζομαι conveys deliberate, thorough action — working something through to completion. Paul uses it extensively in Romans to describe both human moral effort and the mysterious workings of sin and grace. In Rom 7:15-20, it appears repeatedly as Paul confesses that sin 'works' in him what he does not wish, while in 2 Cor 4:17 affliction 'produces' an eternal weight of glory. The κατα- prefix intensifies the base verb ἐργάζομαι, giving it a sense of thoroughness that Spanish captures well with 'cumplir' and 'producir.'

1. accomplish, work out, perform (13×) To carry out, accomplish, or perform a deed or purpose through sustained effort — the agentive, transitive use where a subject actively works something out. Paul employs this sense in his anguished moral discourse (Rom 7:15, 17, 18, 20), where the subject performs actions even against their own will. The multilingual glosses confirm active performance: English 'accomplish,' Spanish 'cumplido/realizadas,' French 'accomplir,' and German 'bewirken' all point to deliberate, completed action. Rom 2:9 warns of tribulation for everyone who 'works' evil, and Jas 1:3 speaks of testing 'working out' perseverance. **FULFILL AND COMPLETE**

en: I-accomplish, accomplish, having-accomplished | **es:** fueron-realizadas, haber-cumplido, habiendo-cumplido | **fr:** accomplir, bewirken | **de:** bewirken Rom 1:27; Rom 2:9; Rom 7:15; Rom 7:17; Rom 7:18

2. produce, bring about (9×) To produce, bring about, or generate an effect or result — a causative use where the emphasis falls on the outcome rather than the effort. Here the subject (often an impersonal force like law, sin, or suffering) causes something to come into existence. Rom 4:15 says the law 'produces' wrath; Rom 5:3 declares that tribulation 'produces' endurance; Rom 7:8 and 7:13 describe sin 'producing' covetousness and death. The Spanish 'produce/produciendo/produjo' and the shift from 'accomplish' to 'is-producing' in English glosses mark this as a distinct causative pattern. 2 Cor 4:17 provides the theological summit: momentary affliction 'is producing' an eternal weight of glory. **FULFILL AND COMPLETE**

en: is-producing, it-produced, produced | **es:** produce, produciendo, produjo | **fr:** accomplir, bewirken | **de:** bewirken Rom 4:15; Rom 5:3; Rom 7:8; Rom 7:13; 2Cor 4:17

κατέρχομαι G2718 *V-AIA-1P* (15×)

To come down, go down, descend; to move from a higher place to a lower one.

Katerchomai is a compound verb (kata + erchomai) meaning to come or go down from a higher elevation to a lower one. In the Gospels, Jesus 'comes down' from the mountain after the Transfiguration (Luke 9:37) and descends to Capernaum (Luke 4:31). In Acts it becomes a standard term for traveling from Jerusalem — which sits on high ground — down to coastal cities or other regions (Acts 8:5, to Samaria; Acts 11:27, to Antioch; Acts 18:22, to Caesarea). Paul and others 'come down' from Jerusalem repeatedly in the missionary narratives. The Spanish 'bajar,' French 'descendre,' and German 'herabkommen' all preserve the directional downward movement inherent in the prefix kata.

come down, go down, descend (15×) To move downward from a higher location to a lower one, whether literal geographic descent or travel from an elevated city to lower-lying regions. In Luke's Gospel, Jesus comes down from mountain settings (Luke 4:31; 9:37). In Acts, the verb becomes nearly formulaic for departing Jerusalem — the city's elevated position makes all travel from it a 'going down' (Acts 8:5; 9:32; 11:27; 18:22). Spanish 'bajar,' French 'descendre,' and German 'herabkommen' consistently reflect the directional kata- prefix. **DESCENDING AND TEARING**

en: came-down, coming-down, having-come-down | **es:** bajando, bajaron, bajó | **fr:** descendre | **de:** herabkommen, steigt-herab Luke 4:31; Luke 9:37; Acts 8:5; Acts 9:32; Acts 11:27

κατεσθίω G2719 *V-PPA-NMP* (15×)

To devour, consume entirely; used of literal eating, figurative exploitation, and destruction by fire or divine judgment.

A vivid, visceral verb meaning to eat up completely or devour. In the Gospels it describes birds snatching up seed that falls on the path (Matt 13:4; Mark 4:4), but it quickly leaps beyond the literal table. Jesus condemns scribes who 'devour widows' houses' (Mark 12:40), where Spanish 'devoran' and French 'devorer' mirror the predatory image. In the Apocalypse, fire devours enemies of God (Rev 20:9), and zeal for God's house is said to consume Jesus himself (John 2:17). Across all three senses the root picture is the same: something is utterly, irreversibly consumed.

1. devour or eat up literally (6×) Physical devouring: birds eating seed (Matt 13:4), a prodigal's fortune consumed with harlots (Luke 15:30), and John eating a scroll (Rev 10:9). Multilingual glosses cluster tightly around literal consumption: Spanish 'devoraron', French 'devorer', German 'verschlingen'. The emphasis is on total, often rapid, eating up. **DEVOUR CONSUME DESTROY**

en: ate-it-up, devoured, devouring | **es:** devoraron, devóralo, la-devoraron | **fr:** dévorer | **de:** verschlingen, κατέφαγεν, καταφαγών Matt 13:4; Mark 4:4; Luke 8:5; Luke 15:30; Rev 10:9

2. devour figuratively or exploit (5×) Figurative exploitation and mutual destruction. Scribes who devour widows' houses (Mark 12:40; Luke 20:47) and Galatian believers who 'bite and devour one another' (Gal 5:15) illustrate this predatory metaphor. Spanish 'devoran' and Hindi equivalents consistently select predation vocabulary, confirming that audiences perceive exploitation rather than mere eating. The dragon waiting to devour the child (Rev 12:4) bridges this sense toward apocalyptic menace. **DEVOUR CONSUME DESTROY**

en: devour, devouring, he-might-devour | **es:** devoran, devore, devoráis | **fr:** dévorer | **de:** verschlingen, κατεσθίετε, κατεσθίουσιν Matt 23:14; Mark 12:40; Luke 20:47; Gal 5:15; Rev 12:4

3. consume by fire or destroy (4×) Consumption by fire or divine judgment. Zeal consumes Jesus (John 2:17), fire devours the enemies before the two witnesses (Rev 11:5), and at the final battle fire from heaven devours Gog's armies (Rev 20:9). Spanish 'devorara' and German 'verschlingen' retain the eating metaphor even for flame, showing that the image of total annihilation is culturally stable across languages. **DEVOUR CONSUME DESTROY**

en: devoured, devours, will-consume | **es:** devora, devorará, los-devoró | **fr:** dévorer, κατεσθίει | **de:** verschlingen John 2:17; 2Cor 11:20; Rev 11:5; Rev 20:9

κατευθύν-ω G2720 *V-AOA-3S* (3×)

to make straight, direct, guide; to prosper or grant success to

This verb means to make straight, direct, or guide someone's path, and can also mean to grant success or prosperity. Luke 1:79 prophesies that Messiah will come 'to guide our feet into the way of peace.' First Thessalonians 3:11 is Paul's prayer: 'Now may our God and Father himself, and our Lord Jesus, direct our way to you.' Second Thessalonians 3:5 prays 'May the Lord direct your hearts into the love of God and the steadfastness of Christ.' Classical usage includes making straight, guiding, directing affairs, and intransitively

prospering or succeeding. The New Testament use is consistently about divine direction—God guiding paths, directing journeys, and steering hearts.

(3×) The sense centers on divine guidance and direction, making the way straight. Zechariah's prophecy (Luke 1:79) envisions the Messiah guiding people from darkness and death's shadow into peace's path—directional, redemptive guidance. Paul's prayers (1 Thess 3:11, 2 Thess 3:5) ask God to 'make straight' the way for travel and to 'direct' hearts toward love and endurance. The optative mood in both prayers expresses wish or request for divine action. The Spanish 'dirigir' and German 'leiten' both mean to direct or lead. This is God removing obstacles, clarifying direction, and steering his people's paths and hearts toward right destinations—peace, reunion with fellow believers, God's love, Christ's steadfastness. **STRAIGHTNESS AND UPRIGHTNESS**

en: may-direct, to-direct | **es:** dirigir, dirija | **fr:** diriger | **de:** leiten, κατευθῦναι Luke 1:79; 1Thess 3:11; 2Thess 3:5

κατεφίσταμαι G2721 *V-AIA-3P* (1×)

To rise up against, attack, or assail someone with hostile intent

This term describes a coordinated hostile action, typically when a group rises up against someone in opposition or violence. In Acts 18:12, Paul experiences this when the Jews make a united stand against him before Gallio's judgment seat. The Spanish and French glosses both capture the uprising sense, while the English emphasizes the adversarial nature of the action.

(1×) Describes the act of collectively rising up in opposition or hostility against a person, as when the Corinthian Jews united in their assault on Paul before the proconsul. The multilingual evidence consistently points to an organized, adversarial movement rather than individual conflict. **RESIST OPPOSE WITHSTAND**

en: rose-up-against | **es:** se-levantaron | **fr:** se-soulever | **de:** κατεπέστησαν Acts 18:12

κατέχω G2722 *V-PPA-NMP* (18×)

To hold fast, retain; to restrain or suppress; to possess or occupy; passively, to be held or bound; nautically, to head toward a destination.

Built from kata + echō ('hold down'), this verb carries the core image of maintaining a firm grip — whether on a cherished tradition or on a person one will not release. Paul urges the Thessalonians to 'hold fast what is good' (1 Thess 5:21), while in Romans 1:18 the wicked 'suppress the truth in unrighteousness.' The same word describes possessing property (2 Cor 6:10), being held captive by illness (John 5:4), and steering a ship toward shore (Acts 27:40). Spanish distinguishes beautifully between 'retener' (to retain, hold fast) and 'retenían' (they were holding back), while 'se dirigían' (they were heading) captures the nautical extension.

1. hold fast, retain (8×) To hold firmly onto something valuable — faith, tradition, teaching, or moral conviction — and refuse to let it go. In Luke 8:15 the good soil represents those who hear the word and 'hold it fast' in an honest heart, and in 1 Corinthians 11:2 Paul commends the church for holding to the traditions he delivered. Spanish 'retened' (hold fast, imperative) and 'retener' (to retain) emphasize the active, intentional grip on what is received. Philemon 1:13 shows the personal dimension: Paul would have liked to 'keep' Onesimus with him. **RESTRAINT AND CONTROL**

en: hold-fast, let-us-hold-fast, to-keep | **es:** la-retienen, retened, retener | **fr:** retenir | **de:** festhalten, hält-fest Luke 8:15; 1Cor 11:2; 1Cor 15:2; 1Thess 5:21; Phlm 1:13

2. restrain, suppress (4×) To hold back, restrain, or suppress something or someone from acting, advancing, or becoming known. Romans 1:18 declares God's wrath against those who 'suppress' (katechontōn) the truth, while 2 Thessalonians 2:6-7 speaks of a mysterious restrainer who holds back the man of lawlessness. In Luke 4:42 the crowds tried to 'hold' Jesus and keep him from leaving. Spanish 'que retienen' (who suppress) and 'que detiene' (who restrains) reflect the forceful withholding. **RESTRAINT AND CONTROL**

en: restraining, suppressing, were-holding | **es:** que-detiene, que-retienen, retenían | **fr:** retenir | **de:** festhalten, hält-fest Luke 4:42; Rom 1:18; 2Thess 2:6; 2Thess 2:7

3. possess, occupy (3×) To possess, occupy, or have as one's own — whether a physical seat, property, or status. In Luke 14:9 a guest is told to take the lowest place lest the host say 'give this man your seat,' and in 1 Corinthians 7:30 Paul counsels that those who buy should live as though they do not 'possess.' The paradox of 2 Corinthians 6:10, 'having nothing, yet possessing all things,' plays on this sense. Spanish 'poseyendo' (possessing) and 'ocupar' (to occupy) capture both the abstract and spatial dimensions. **RESTRAINT AND CONTROL**

en: possessing, to-take | **es:** a-ocupar, poseyendo | **fr:** retenir | **de:** festhalten, hält-fest Luke 14:9; 1Cor 7:30; 2Cor 6:10

4. be held, be bound (2×) In the passive voice, to be held, bound, or gripped by an affliction, obligation, or spiritual condition. John 5:4 describes those 'held' by various diseases at the pool of Bethesda, and Romans 7:6 speaks of having been released from the law that formerly 'held us.' Spanish 'era poseído' (was possessed/held) and 'éramos retenidos' (we were held) convey the involuntary, constrained state. **RESTRAINT AND CONTROL**

en: was-held, we-were-held | **es:** era-poseido, éramos-retenidos | **fr:** retenir | **de:** festhalten John 5:4; Rom 7:6

5. head toward, make for (1×) A nautical technical term meaning to steer or hold a course toward a destination. In Acts 27:40 the sailors cut the anchors, hoisted the foresail, and 'made for' (kateichon) the beach. Spanish 'se dirigían' (they were heading) captures the directional intent, and the underlying image remains consistent: holding the ship firmly on its course, applying the 'hold down' force to navigation. **RESTRAINT AND CONTROL**

en: they-were-heading | **es:** se-dirigían | **fr:** retenir | **de:** hält-fest Acts 27:40

κατηγορ-έω G2723 *V-PIA-2P* (23×)

To accuse or bring charges against someone, typically in a legal setting; passively, to be accused or face charges.

A courtroom word through and through, kategoreo carries the weight of formal accusation in judicial proceedings. The Pharisees watch Jesus to see if he will heal on the Sabbath 'so that they might accuse him' (Mark 3:2), and before Pilate the chief priests 'were accusing him of many things' (Mark 15:3). Paul likewise faces accusation before Roman governors (Acts 22:30, 25:16). The active-passive distinction maps cleanly onto the drama of trial narratives: the accusers bring charges, the accused endures them. Spanish distinguishes 'acusar/acusaban' from 'ser acusado/era acusado,' and German 'anklagen' from the passive construction, preserving the forensic precision of the original.

1. accuse, bring charges against (20×) Active accusation: to formally accuse, bring charges against, or denounce someone before a court or authority. This dominant sense (20 occurrences) covers all active-voice forms across tenses, moods, and persons. The Pharisees seek grounds to accuse Jesus (Matt 12:10, Mark 3:2, Luke 6:7), the chief priests accuse him before Pilate (Mark 15:3-4), and the Jews bring charges against Paul (Acts 24:2, 28:19). Spanish 'acusar/acusaban,' French 'accuser,' and German 'anklagen/klagt an' uniformly render the forensic act of bringing a formal charge. **ACCUSE BRING CHARGES**

en: accuse, accusing, let-them-accuse | **es:** a-acusar, acusaban, acusamos | **fr:** accuser | **de:** anklagen, klagt-an Matt 12:10; Mark 3:2; Mark 15:3; Mark 15:4; Luke 6:7

2. be accused, have charges brought (3×) Passive accusation: to be accused, to have charges brought against oneself, to stand under formal indictment. Jesus stands silent while 'being accused' by the chief priests (Matt 27:12); the Roman tribune seeks to learn the charges against Paul (Acts 22:30); Festus insists that the accused must face his accusers (Acts 25:16). Spanish 'ser acusado / era acusado' and English 'being accused / to be accused' clearly mark the shift from accuser to accused, capturing the defendant's perspective in the trial narrative. **ACCUSE BRING CHARGES**

en: being-accused, he-was-being-accused, to-be-accused | **es:** acusado, era-

acusado, ser-acusado | **fr:** accuser | **de:** klagt-an Matt 27:12; Acts 22:30; Acts 25:16

κατηγορ-ία G2724 *N-DFS* (3×)

accusation, charge, indictment; the formal bringing of charges against someone

This noun denotes an accusation or charge, the formal statement of wrongdoing brought against someone. John 18:29 records Pilate asking, 'What accusation do you bring against this man?' First Timothy 5:19 instructs, 'Do not admit an accusation against an elder except on the evidence of two or three witnesses.' Titus 1:6 requires that an overseer's children be believers, 'not under accusation of debauchery or insubordination.' Classical usage includes accusation, expostulation, and in logic, predication and categories. The New Testament use is forensic and ecclesial—legal charges (John) and church discipline procedures (Pastoral Epistles).

(3×) The sense is formal accusation or charge, particularly in legal or quasi-legal contexts. Pilate's question demands the specific charge —Roman law required clear accusations, not mob demands. The Timothy passage sets procedural safeguards for accusing church leaders—multiple witnesses required, protecting against slander while allowing legitimate discipline. The Titus passage addresses reputation—elders' families must not be under accusation of misconduct, as this would undermine their ministry. The Spanish 'acusación,' French 'accusation,' and German 'Anklage' are straightforward charge/accusation terms. Whether Roman trial or church discipline, the word denotes the formal bringing of charges that must be proven or refuted, not mere gossip or suspicion. **LEGAL ACCUSATION CHARGE**

en: accusation | **es:** acusación | **fr:** accusation | **de:** Anklage John 18:29; 1Tim 5:19; Titus 1:6

κατήγορ-ος G2725 *N-DMP* (7×)

Accuser; one who brings formal charges against another, especially in a legal or judicial proceeding.

Katēgoros is the standard Greek legal term for a prosecutor or accuser—the person who stands up in court to speak against the defendant. In the NT it appears exclusively in judicial settings. Jesus asks the woman caught in adultery 'Where are your accusers?' (John 8:10). In Acts, Roman legal procedure requires accusers to be present: Paul's accusers are summoned (Acts 23:30, 35), Tertullus serves as accuser before Felix (Acts 24:8), and Festus insists the accused must face his accusers (Acts 25:16). Revelation 12:10 calls Satan 'the accuser of our brothers.' Spanish acusador and German Ankläger match the forensic register precisely.

accuser (7×) Accuser, prosecutor—one who formally brings charges or speaks against another in a judicial setting. The word belongs to the courtroom vocabulary of Greek law. In John 8:10, Jesus asks the woman if any accuser remains to condemn her. Acts repeatedly uses it in Roman legal contexts: Lysias sends Paul's accusers to Felix (Acts 23:30, 35), Tertullus presents the prosecution (Acts 24:8), and Festus upholds the right to face one's accusers (Acts 25:16). Revelation 12:10 applies the term cosmically to Satan as the accuser of the saints. Spanish acusadores and French accusateur confirm the consistent forensic-legal sense. **ACCUSE BRING CHARGES**

en: accuser, accusers | **es:** acusador, acusadores | **fr:** accusateur, accusation | **de:** Anklaeger, κατήγοροί, κατήγοροι John 8:10; Acts 23:30; Acts 23:35; Acts 24:8; Acts 25:16

κατήφ-εια G2726 *N-AFS* (1×)

Dejection, gloom, or downcast demeanor resulting from sorrow or shame

This noun captures the visible state of being emotionally downcast, where grief or shame causes one's countenance to fall. James 4:9 calls mourners to exchange their laughter for this somber condition as part of humble repentance. The Greek lexicon notes this is sorrow that makes one look downward, contrasting with joy. The English 'gloom' and Spanish 'abatimiento' both emphasize the heaviness of spirit.

(1×) Refers to the emotional and physical state of dejection, manifested in downcast eyes and sorrowful demeanor. In James's call to repentance, this represents the appropriate gravity of recognizing one's spiritual condition, standing opposite to superficial cheerfulness. **GRIEF AND SORROW**

en: gloom | **es:** abatimiento | **fr:** κατήφειαν | **de:** Truebsinn Jas 4:9

κατηχ-έω G2727 *V-PPM/P-NMS* (8×)

To instruct orally, catechize; to inform or report — the root behind English 'catechism'

The verb κατηχέω originally meant to sound from above or resound, but by the first century it had settled into two distinct uses: systematic oral instruction and the passing along of information. In Luke 1:4, Luke writes so that Theophilus may know the certainty of the things in which he was 'catechized,' and in Gal 6:6 the one being 'taught' shares with the one teaching. The word gave English 'catechism,' 'catechesis,' and 'catechize,' preserving the sense of methodical religious instruction. A narrower use in Acts 21 means simply to be informed or told about something.

1. instruct, teach (in the faith) (6×) To give oral, systematic instruction in religious truth or doctrine — the classic catechetical sense. This is the dominant NT use (6 of 8 occurrences), visible in Luke 1:4 where Theophilus was 'instructed' in the faith, Acts 18:25 where Apollos had been 'taught' the way of the Lord, and Gal 6:6 where the 'one being taught' shares with the instructor. Multilingual glosses confirm the pedagogical meaning: Spanish 'instruido/instruya,' German 'unterweisen,' and French 'instruire' all point to formal teaching rather than casual communication. Paul's statement in 1 Cor 14:19 — preferring five words of instruction to ten thousand in tongues — underscores the deliberate, comprehensible character of this teaching. **TEACHING AND LEARNING**

en: I-may-instruct, being-instructed, being-taught | **es:** fuiste-instruido, instruido, instruya | **fr:** instruire | **de:** unterweisen, κατηχήθης, κατηχημένος Luke 1:4; Acts 18:25; Rom 2:18; 1Cor 14:19; Gal 6:6

2. inform, report to (passive: be told about) (2×) To inform, report to, or pass along information — in the passive, to be told about something. This sense appears exclusively in Acts 21:21 and 21:24, where Jewish believers in Jerusalem 'have been informed' that Paul teaches Jews among the Gentiles to forsake Moses. The multilingual evidence is telling: Spanish shifts from 'instruido' (sense 1) to 'han sido informados,' and English from 'instructed' to 'they have been informed,' marking a clear boundary between structured teaching and the relay of secondhand reports. The passive voice is characteristic of this sense, emphasizing the recipients of news rather than a teacher-student relationship. **NEWS AND MESSAGES**

en: they-have-been-informed, they-were-informed | **es:** Han-sido-informados, han-sido-informados | **fr:** instruire | **de:** κατήχηνται, κατηχήθησαν Acts 21:21; Acts 21:24

κατῐόομαι G2728 *V-RIM/P-3S* (1×)

To become rusted, corroded, or tarnished through oxidation or decay

This verb in its passive form describes the process of metal deteriorating through rust or corrosion. James 5:3 uses this term metaphorically to depict how hoarded wealth corrodes and stands as testimony against those who stockpile riches rather than using them righteously. The Spanish 'oxidado' and English 'corroded' both capture the chemical process, while the German emphasizes the rusting specifically.

(1×) Describes the passive process of becoming rusty or tarnished, particularly of precious metals. In James's warning to the rich, this corrosion serves as both literal decay and moral witness, showing how unused wealth degrades and testifies against its hoarders. **DESTRUCTION AND DECAY**

en: have-corroded | **es:** se-han-oxidado | **fr:** κατίωται | **de:** verrostet Jas 5:3

κατισχύω G2729 *V-FIA-3P* (3×)
to prevail against, overpower, be strong enough; to have superior strength or force
This verb means to prevail against, overpower, or prove stronger than opposition. Matthew 16:18 contains Jesus' famous promise: 'the gates of Hades will not prevail against' the church. Luke 21:36 urges watchfulness and prayer 'that you may be strong enough to escape all these things' and stand before the Son of Man. Luke 23:23 describes the crowd's insistence: 'their voices prevailed' in demanding Jesus' crucifixion. Classical usage includes overpowering, prevailing, being superior in number, coming to full strength, and strengthening others. The New Testament uses span divine promise (church's indestructibility), spiritual preparation (strength to endure), and mob persistence (voices prevailing).

(3×) The sense is having superior strength or force, prevailing in conflict or contest. Matthew 16:18 promises that even the powers of death ('gates of Hades') won't overcome or overpower Christ's church—the church will prove stronger. Luke 21:36 concerns believers having strength to escape tribulation and stand approved—being strong enough for what's coming. Luke 23:23's 'their voices prevailed' describes the crowd overwhelming Pilate's resistance—their insistence proved stronger than his reluctance. The Spanish and German glosses use 'prevalecer' and forms of 'prevail/be strong.' Whether divine promise, human need for strength, or mob force winning out, the word marks the victory of superior power in contest or opposition. **ARROGANT SELF-EXALTATION**
en: were-prevailing, will-prevail-against, you-may-be-strong-enough | **es:** prevalecerán-contra, prevalecían, tengáis-fuerza | **fr:** prévaloir | **de:** κατίσχυον, κατισχύσητε, κατισχύσουσιν Matt 16:18; Luke 21:36; Luke 23:23

κατοικ-έω G2730 *V-PNA* (45×)
To dwell, inhabit, settle; residing in a place as an established inhabitant
A compound verb (kata + oikeo) meaning to settle down and dwell in a place. It appears throughout Acts for the geographic spread of populations — "all who dwell in Jerusalem" (Acts 1:19), "devout men from every nation dwelling in Jerusalem" (Acts 2:5). Unlike the simpler oikeo, katoikeo emphasizes permanent, established residence. It also carries theological force: Christ "dwelling" in believers' hearts (Eph 3:17) and the fullness of deity "dwelling" bodily in Christ (Col 2:9). Spanish habitar and German wohnen consistently render the settled, ongoing quality of residence.

1. dwell, inhabit a place (36×) The primary sense: to dwell in or inhabit a place as an established resident. Used extensively in Acts for populations of cities and regions (Acts 1:19; 2:5; 4:16) and in Revelation for "those who dwell on the earth" as a recurring phrase (Rev 3:10; 6:10). Spanish habitar, French habiter, and German wohnen all confirm the durative, settled character. Matthew 23:21 extends this to God dwelling in the Temple. **GEOGRAPHY AND SPACE**
en: dwelling, dwells, residing | **es:** habita, habitando, que-habitaban | **fr:** habiter | **de:** wohnen, wohnt Matt 12:45; Matt 23:21; Luke 11:26; Luke 13:4; Acts 1:19

2. settle, take up residence (8×) Ingressive or punctiliar sense: to settle in, take up residence, establish oneself in a new place. The Holy Family settling in Nazareth (Matt 2:23) and Abraham's journey to Canaan (Acts 7:2-4) illustrate the act of beginning to dwell. Spanish habitó (preterite) and English "settled" capture the transition from movement to rest. Acts 17:26 uses it for God determining where nations would settle — the providential assignment of homelands. **GEOGRAPHY AND SPACE**
en: having-dwelt, he-dwelt, settled | **es:** habitando, habitar, habitó | **fr:** habiter | **de:** wohnen, wohnt Matt 2:23; Matt 4:13; Acts 7:2; Acts 7:4; Acts 17:26

3. cause to dwell, settle someone (1×) A rare causative or transitive use: to cause to dwell, to settle someone in a place. James 4:5 contains the sole New Testament instance, where God "caused [the Spirit] to dwell" in believers. English "he caused to dwell" and Spanish "hizo habitar" render this unusual construction. The passage is exegetically debated, but the causative force of katoikeo here is clear from the grammar and context. **GEOGRAPHY AND SPACE**
en: he-caused-to-dwell | **es:** hizo-habitar | **fr:** habiter | **de:** wohnen Jas 4:5

κατοίκ-ησις G2731 *N-AFS* (1×)
A dwelling place, habitation, or place of residence
This term refers to a place where someone settles and lives, whether temporary or permanent. Mark 5:3 uses it to describe the tombs where the demon-possessed man made his dwelling—an unnatural habitation emphasizing his alienation from normal society. The multilingual glosses (dwelling, morada, habitation, Wohnung) all converge on the concept of a residential space, though the context makes this particular dwelling especially tragic.

(1×) Indicates a place of habitation or residence where someone settles. In the Gerasene demoniac's case, this dwelling among the tombs highlights his isolation and the severity of his affliction, living where the dead rest rather than among the living community. **GEOGRAPHY AND SPACE**
en: dwelling | **es:** morada | **fr:** habitation | **de:** Wohnung Mark 5:3

κατοικ-ητήριον G2732 *N-ANS* (2×)
a dwelling place, habitation, residence
This noun denotes a place where someone dwells or resides, whether God, demons, or humans. Paul uses it in Ephesians 2:22 to describe believers being built together into a dwelling place for God by the Spirit—a profound image of the church as God's residence. In Revelation 18:2, it appears in judgment language describing Babylon as having become a habitation of demons. The word emphasizes the settled, established nature of the dwelling rather than temporary shelter. The LXX background reinforces this sense of a permanent abode.

(2×) The two NT occurrences show theological depth: Eph 2:22 presents the church as God's dwelling place (κατοικητήριον θεοῦ), while Rev 18:2 depicts Babylon's fall into a demon habitation (κατοικητήριον δαιμονίων). The multilingual evidence is consistent across languages: Spanish uses both 'habitación' and 'morada,' French 'Wohnort' (which is actually German), and German properly 'Wohnort.' All capture the sense of a settled dwelling rather than temporary lodging. **GEOGRAPHY AND SPACE**
en: a-dwelling, dwelling | **es:** habitación, morada | **fr:** Wohnort | **de:** Wohnort Eph 2:22; Rev 18:2

κατοικ-ία G2733 *N-GFS* (1×)
Habitation, dwelling place, or region designated for settlement
This noun refers to places of dwelling or settlement, with classical usage extending to colonies, farms, and designated residential areas. Acts 17:26 employs it in Paul's Athens sermon, where God determines the times and boundaries of human habitations across the earth. The term carries overtones of divine providence in establishing where peoples dwell. All major language glosses converge on 'dwelling' or 'habitation' as the core meaning.

(1×) Denotes dwelling places or habitations in the broader sense of regions where people settle. In Paul's Areopagus address, this emphasizes God's sovereign ordering of human geography and history, determining not just individuals but where entire peoples make their homes. **GEOGRAPHY AND SPACE**
en: dwelling | **es:** habitación | **fr:** habitation | **de:** κατοικίας Acts 17:26

κατοπτρ-ίζω G2734 *V-PPM-NMP* (1×)
To behold or contemplate as in a mirror; to reflect or gaze upon one's reflection
This verb carries the imagery of looking at something as reflected in a mirror, either beholding one's own image or contemplating something through reflection. In 2 Corinthians 3:18, Paul uses this to describe believers beholding the Lord's glory, though scholars debate whether it means reflecting that glory or contemplating it mirror-like.

The Spanish 'contemplando' and English compound 'beholding-as-in-a-mirror' both capture this visual meditation.

(1×) Describes the act of gazing at something as in a mirror, involving both reflection and contemplation. In Paul's discussion of transformation, this suggests either that believers reflect Christ's glory to others or that they behold it as in a clear reflection, experiencing progressive transformation through sustained spiritual vision. **SEEING AND PERCEIVING**

en: beholding-as-in-a-mirror | **es:** contemplando | **fr:** κατοπτριζόμενοι | **de:** widerspiegeln 2Cor 3:18

κατόρθ-ωμα G2735

success, right action, correct achievement; what is accomplished rightly or virtuously

A neuter noun designating success, right achievement, or virtuous action—something accomplished correctly. Classical philosophers distinguish it from mere good fortune (εὐτύχημα): a κατόρθωμα results from virtue and skill, not luck. In Stoic ethics, these are 'perfect actions' fulfilling all duties, opposed to sins (ἁμαρτήματα). Literary critics use it for stylistic excellence. The word implies not just success but rightness—moral quality in achievement. The New Testament employs it (in variant readings) for righteous deeds accomplished through faith. Root meaning: that which is set upright, made straight, perfected.

κάτω G2736 *Adv* (10×)

Down, below, beneath — spatial adverb indicating downward direction or lower position along a vertical axis

The adverb κάτω (kato) expresses downward direction or lower position. Satan tempts Jesus to cast himself 'down' from the temple pinnacle (Matt 4:6; Luke 4:9). At the crucifixion, the temple veil is torn from top to 'bottom' (Matt 27:51; Mark 15:38). Peter warms himself 'below' in the courtyard while Jesus is tried above (Mark 14:66). Jesus tells Nicodemus that what is born of the flesh is 'from below' while what is born of the Spirit is from above (John 8:23). The comparative-threshold use appears in Herod's slaughter of boys 'two years old and under' (Matt 2:16). Spanish 'abajo,' Arabic تَحْتَ, Hindi नीचे, Korean 아래로, and Swahili chini all render the downward spatial concept.

down, below, under (10×) A spatial adverb meaning 'down, below, beneath,' indicating either downward motion or static lower position along a vertical axis. Covers directional uses — casting oneself down (Matt 4:6; Luke 4:9), the veil torn to the bottom (Matt 27:51; Mark 15:38) — and locative uses — Peter below in the courtyard (Mark 14:66), being 'from below' versus 'from above' in Johannine theology (John 8:23). The comparative-threshold sense ('under' an age, Matt 2:16) extends the same spatial metaphor to a numerical boundary. No distinct sub-senses emerge across the ten occurrences. **DOWNWARD BELOW BENEATH**

en: below, bottom, down | **es:** abajo, de-abajo, menos | **fr:** en-bas | **de:** unten Matt 2:16; Matt 4:6; Matt 27:51; Mark 14:66; Mark 15:38

κατώτερος G2737 *Adj-ANP-C* (1×)

Lower, beneath, or more downward in position; comparative form of 'down'

This comparative adjective describes something positioned lower or beneath in spatial terms. Ephesians 4:9 uses it in discussing Christ's descent, referring to 'the lower parts of the earth'—likely either his incarnation on earth (lower than heaven) or his descent to the grave. The multilingual evidence uniformly supports the spatial comparison: lower, inferiores, untere. This spatial imagery undergirds Paul's argument about Christ's cosmic movement.

(1×) Indicates a lower spatial position in comparison to something higher. In the Ephesians passage, this creates a vertical cosmology where Christ's descent to earth (or to death) stands in deliberate contrast to his subsequent ascension far above all heavens, emphasizing the full range of his redemptive movement. **DOWNWARD BELOW BENEATH**

en: lower | **es:** inferiores | **fr:** κατώτερα | **de:** untere Eph 4:9

καῦμα G2738 *N-NNS* (2×)

scorching heat, burning heat (especially of the sun)

This noun describes intense, burning heat, particularly from the sun. In Revelation, it appears in contexts of divine judgment and protection: the redeemed will not be struck by scorching heat (7:16), while the wicked are scorched by great heat as a plague (16:9). The classical usage extended to fever heat and even frost in plural form, but the NT uses focus exclusively on solar or supernatural heat as an instrument of suffering. All target languages use straightforward terms for heat without distinguishing between natural and judgment-heat, suggesting the word itself is neutral regarding source.

(2×) Both Revelation passages (7:16, 16:9) use καῦμα in contexts of eschatological heat. In 7:16, it's something God's people are protected from; in 16:9, it's an instrument of the fourth bowl judgment. The multilingual glosses are remarkably simple and consistent: 'heat' in English, 'calor' in Spanish, 'Hitze' in German, all without interpretive expansion. This suggests the word's meaning is transparent across languages—intense, often solar, burning heat. **GEOGRAPHY AND SPACE**

en: heat, with-heat | **es:** calor | **fr:** Hitze | **de:** Hitze Rev 7:16; Rev 16:9

καυμᾰτ-ίζω G2739 *V-AIP-3P* (4×)

To scorch or burn with intense heat; in the passive, to be scorched or burnt up.

Describes the destructive effect of intense, burning heat. In the parable of the sower, seed that falls on rocky ground springs up quickly but is scorched by the sun because it has no root (Matt 13:6; Mark 4:6) – a vivid picture of superficial faith that withers under pressure. In Revelation 16:8-9, the fourth bowl of wrath empowers the sun to scorch people with fire, yet they refuse to repent. The consistent rendering across languages – Spanish 'quemar,' French 'bruler,' German 'versengen' – all convey fierce, damaging heat rather than gentle warmth.

(4×) To scorch or burn with fierce heat, typically from the sun. In the Synoptic sower parables (Matt 13:6; Mark 4:6), seedlings on rocky soil are scorched when the sun rises, illustrating how persecution and trouble destroy shallow faith. In Revelation 16:8-9, the same verb escalates to eschatological judgment as the sun is given power to scorch humanity with fire. The uniform translation evidence – Spanish 'fue quemado/fueron quemadas,' French 'bruler,' German 'versengen' – confirms a single sense of destructive burning heat across all four occurrences. **FIRE AND BURNING**

en: it-was-scorched, they-were-scorched, to-scorch | **es:** fue-quemado, fueron-quemadas, fueron-quemados | **fr:** brûler | **de:** versengen, ἐκαυματίσθη Matt 13:6; Mark 4:6; Rev 16:8; Rev 16:9

καῦσις G2740 *N-AFS* (1×)

Burning, combustion, or the act of being consumed by fire

This noun refers to the process or result of burning, with classical uses including sacrificial burning, cautery in medicine, and smelting of metals. Hebrews 6:8 employs it in warning that unfruitful land producing thorns and thistles is destined for burning—divine judgment imagery drawn from agricultural practice. The German and English both render it as 'burning,' capturing both process and purpose in this eschatological context.

(1×) Denotes the act or state of burning, particularly as a form of destruction or disposal. In Hebrews' warning, this burning represents God's final judgment on persistently unproductive spiritual life, using the agricultural image of clearing worthless growth from land through fire. **GEOGRAPHY AND SPACE**

en: burning | **es:** quema | **fr:** Brand | **de:** Brand Heb 6:8

καυσ-όω G2741 *V-PPM/P-NNP* (2×)

to burn with intense heat, to be consumed by fire

This verb (from καῦμα + suffix) describes being burned or scorched with intense heat, always appearing in passive form in the NT. Peter uses it twice in his second epistle (3:10, 12) to describe the eschatological destruction of the heavens and elements by fire—they will be 'burned up' or 'dissolved by burning.' The repetition in quick succession emphasizes the thoroughness of this fiery judgment. The medical usage ('suffer from fever') doesn't appear in biblical texts, where the focus is on cosmic conflagration rather than bodily affliction.

(2×) Both occurrences are in 2 Peter 3, describing the day of the Lord's fiery judgment. In verse 10, the elements will be 'burned up' (καυσούμενα λυθήσεται), and in verse 12, the elements 'being burned will be dissolved' (καυσούμενα λύεται). The multilingual evidence shows participial forms: Spanish 'siendo quemados,' English 'being burned,' German 'verbrannt werden.' The passive voice across all languages emphasizes that creation undergoes this burning rather than actively burning. **FIRE AND BURNING**

en: being-burned | **es:** siendo-quemados | **fr:** καυσούμενα | **de:** verbrannt-werden 2Pet 3:10; 2Pet 3:12

καύσ-ων G2742 *N-DMS* (3×)

burning heat, scorching wind; intense, oppressive heat typical of the Middle Eastern sirocco

This word describes the fierce, oppressive heat common in Mediterranean and Near Eastern climates. The sirocco—a hot, dusty wind from the desert—brings withering heat that can scorch vegetation and make outdoor labor unbearable. Jesus uses this imagery in Matthew 20:12 when vineyard workers complain about bearing the burden and scorching heat of the day. James 1:11 employs it as a metaphor for how quickly the rich fade away, just as the burning wind withers grass.

(3×) The burning, withering heat of the day, especially the sirocco wind. All three NT occurrences use this word to describe intense heat: the vineyard laborers in Matthew 20:12 endured it during their day's work, Luke 12:55 mentions it as a weather prediction when the south wind blows, and James 1:11 uses it metaphorically for the scorching sun that withers plants and causes flowers to fall. **GEOGRAPHY AND SPACE**

en: There-will-be-heat, scorching-heat | **es:** Calor, calor-abrasador, calor-sofocante | **fr:** chaleur | **de:** Hitze, Καύσων, καύσωνα Matt 20:12; Luke 12:55; Jas 1:11

καυ-τηριάζω G2743 *V-RPM/P-GMP* (1×)

To be seared, branded, or cauterized; to have one's conscience hardened as if burned

This verb in passive form literally means to be branded or seared with a hot iron, a term from both slavery and medicine. First Timothy 4:2 uses it metaphorically to describe consciences that have been cauterized—rendered insensitive through repeated violation, like scar tissue that no longer feels. The Spanish 'cauterizados' and German 'gebrandmarkt' capture this medical imagery of deadened moral sensitivity.

(1×) Describes the passive state of being seared or cauterized, particularly of the conscience becoming insensitive through moral compromise. Paul warns of false teachers whose repeated deceit has scarred their moral awareness, leaving them unable to recognize truth or feel conviction, like cauterized flesh that has lost sensation. **BURNING AND FIRE**

en: having-been-seared | **es:** cauterizados | **fr:** κεκαυστηριασμένων | **de:** gebrandmarkt 1Tim 4:2

καυχ-άομαι G2744 *V-PNM/P* (38×)

To boast, glory, or exult in something; one textual variant yields 'be burned' (1 Cor 13:3)

A verb meaning to boast, glory, or take pride, used extensively by Paul to explore the paradox of Christian boasting. While the world boasts in status and achievement, Paul redirects: 'Let the one who boasts, boast in the Lord' (1 Cor 1:31; 2 Cor 10:17). He boasts in his weaknesses (2 Cor 11:30; 12:9), in the cross (Gal 6:14), and in his congregations (2 Cor 7:14). Spanish captures this range with both 'jactarse' (negative boasting) and 'gloriarse' (positive glorying). A famous textual variant at 1 Corinthians 13:3 reads καυθήσομαι ('be burned') instead of καυχήσωμαι ('boast').

1. boast, glory, take pride (37×) To boast, glory, or take pride in something — whether positively or negatively. Paul dominates the usage, employing it for illegitimate boasting in the law (Rom 2:17, 23), legitimate boasting in hope of glory (Rom 5:2), paradoxical boasting in suffering (Rom 5:3), and exultant glorying in God through Christ (Rom 5:11). Spanish distinguishes 'jactarse' (vain boasting) from 'gloriarse' (glorying), while German uniformly uses 'sich ruhmen.' The verb's flexibility allows Paul to subvert Greco-Roman honor culture by redefining what is worth boasting about. **PRAISE AND BOASTING**

en: I-will-boast, boast, let-boast | **es:** Jactarse, gloríese, jactarme | **fr:** se-glorifier | **de:** sich-ruehmen Rom 2:17; Rom 2:23; Rom 5:2; Rom 5:3; Rom 5:11

2. be burned (textual variant) (1×) A textual variant reading at 1 Cor 13:3 where some manuscripts have καυθήσομαι ('I will be burned') rather than καυχήσωμαι ('I may boast'). The confusion arises from the visual similarity of χ and θ in uncial script. English 'I may be burned' and Spanish 'sea quemado' reflect this variant, while French and German translations follow the boasting reading. The variant significantly alters the meaning: surrendering one's body to flames versus surrendering it to boast — both yield nothing without love. **PRAISE AND BOASTING**

en: I-may-be-burned | **es:** sea-quemado | **fr:** se-glorifier | **de:** sich-ruehmen 1Cor 13:3

καύχ-ημα G2745 *N-GNS* (11×)

Boast, ground of boasting — the object, basis, or matter in which one takes pride; what one boasts about

The noun καύχημα (kauchēma) denotes the object or ground of boasting — the concrete thing one points to with pride, distinct from καύχησις which is the act of boasting. Abraham might have a ground of boasting before men, but not before God (Rom 4:2). Paul's own 'boast' is preaching the gospel free of charge (1 Cor 9:15-16), while the Corinthians' boasting is ill-founded when tolerating sin (1 Cor 5:6). Believers will be Paul's boast at Christ's return (2 Cor 1:14; Phil 1:26; 2:16). Gal 6:4 urges testing one's own work so that one's boast stands on its own merit. Spanish 'motivo de jactancia' and German 'Ruhm' capture the objective character.

boast, ground of boasting (11×) The object, basis, or matter of boasting — the concrete thing in which one takes pride or to which one points as grounds for confidence. Abraham might have a boast before men but not before God (Rom 4:2). Paul's boast is preaching the gospel without charge (1 Cor 9:15-16), and his churches are his boast at Christ's return (2 Cor 1:14; Phil 1:26; 2:16). Believers should test their own work so that their boast is in themselves and not in comparison (Gal 6:4). The cross of Christ, not human achievement, becomes the sole ground of glorying (2 Cor 5:12; Heb 3:6). Negatively, tolerating sin makes a community's boast illegitimate (1 Cor 5:6). Spanish 'motivo de jactancia' and Arabic 'ڤ' both convey the substantive, objective ground of pride. **PRAISE AND BOASTING**

en: a-boast, boast, boasting | **es:** de-motivo-de-jactancia, de-qué-gloriarse, gloriarse | **fr:** Ruhm, sujet-de-gloire | **de:** Ruhm Rom 4:2; 1Cor 5:6; 1Cor 9:15; 1Cor 9:16; 2Cor 1:14

καύχ-ησις G2746 *N-NFS* (11×)

Boasting, act of glorying — the action or exercise of boasting, exulting, or taking pride in something

The noun καύχησις (kauchēsis) denotes the act of boasting — the activity itself, as opposed to καύχημα which is the thing boasted about. Paul asks 'where then is boasting?' and answers that it is excluded by the law of faith (Rom 3:27). His boasting in the Corinthians proves well-founded (2 Cor 7:4, 14; 8:24), and his conscience confirms his

boasting in holy conduct is sincere (2 Cor 1:12). He insists no one will stop his boasting about preaching free of charge (2 Cor 11:10). The Thessalonians are his 'crown of boasting' (1 Thess 2:19). James warns that boasting in worldly plans is evil (Jas 4:16). Spanish 'jactancia' and Arabic 'الافخار' convey the active character of this glorying.

boasting, act of glorying (11×) The act, exercise, or process of boasting, glorying, or exulting — the activity of taking pride in something. Paul declares that boasting is excluded by the principle of faith (Rom 3:27) and that his own boasting in Christ Jesus is in the things of God (Rom 15:17). His boasting about the Corinthians is vindicated (2 Cor 7:4, 14; 8:24), his boasting in holy sincerity of conscience (2 Cor 1:12), and his insistence on preaching without pay in Achaia (2 Cor 11:10). He acknowledges some boasting is 'not according to the Lord' yet presses on (2 Cor 11:17). His daily dying is itself a form of boasting in the Corinthians (1 Cor 15:31), and they are his crown of boasting at the Lord's coming (1 Thess 2:19). James condemns boasting in worldly plans as arrogant evil (Jas 4:16). Spanish 'jactancia' and Arabic 'الافخار' both capture the active, verbal character of the glorying. **PRAISE AND BOASTING**
en: boasting, of-boasting | **es:** de-jactancia, gloria, jactancia | **fr:** gloire, se-glorifier | **de:** Ruehmen Rom 3:27; Rom 15:17; 1Cor 15:31; 2Cor 1:12; 2Cor 7:4

Κενχρεαί G2747 *N-DFP* (2×)

Cenchreae, the eastern port of Corinth

Cenchreae (or Kenchreai) was one of Corinth's two ports, located on the Saronic Gulf about seven miles east of the city. It served as the harbor for trade with Asia and the eastern Mediterranean. Paul had his hair cut here in fulfillment of a vow (Acts 18:18), and the church there was served by Phoebe, whom Paul commends as a deacon in Romans 16:1. As a proper name, the word itself carries no intrinsic meaning beyond geographical reference, though its association with Paul's ministry and early Christian communities gives it historical significance.

(2×) The two references (Acts 18:18, Rom 16:1) locate Paul's ministry activity in this port city. Acts mentions his vow-related haircut there, while Romans introduces Phoebe as a servant of the church in Cenchreae. The multilingual glosses are transliterations with slight orthographic variation: 'Kenchreai' in English, 'Cencreas/Kenchreaís' in Spanish, 'Cenchrées' in French, 'Kenchreae/Κενχρεαῖς' in German. All preserve the proper name rather than attempting translation. **GEOGRAPHY AND SPACE**
en: Kenchreai | **es:** Cencrēas, Kenchreaís | **fr:** Cenchrées | **de:** Kenchreae, Κενχρεαῖς Acts 18:18; Rom 16:1

κέδρος G2748 *N-GMS* (1×)

Cedar tree or the Kidron valley (named for cedars or darkness)

While the lexical entry describes cedar trees and cedar-wood products extensively, the single New Testament occurrence uses this as a place name: the Kidron valley between Jerusalem and the Mount of Olives. John 18:1 marks this as the location Jesus crossed before his arrest in Gethsemane. The transliterations across languages (Kedron, Kédrōn, Cédron, Kidron) preserve the Hebrew name, though its etymology may relate either to cedars or to darkness/turbidity.

(1×) Refers to the Kidron valley, the ravine Jesus crossed on the night of his betrayal. This geographical marker carries Old Testament resonance—David fled across it from Absalom, and later kings cleansed Jerusalem by casting idols into this wadi, making it a symbolic boundary between the city and the place of prayer and testing. **FOREST WOODLAND**
en: Kedron | **es:** Kédrōn | **fr:** Cédron | **de:** Kidron John 18:1

κεῖμαι G2749 *V-PPM/P-NFP* (24×)

To lie, be placed, recline; of objects set in position, persons lying down, things established, cities situated, or persons appointed/destined.

A deponent verb meaning to lie or be placed, spanning a wide range from concrete physical position to abstract appointment. Objects such as water jars 'are set' at Cana (John 2:6), linen cloths 'lie' in the empty tomb (John 20:5-7), and an axe 'is laid' at the root of trees (Matt 3:10). The same verb describes a city 'set on a hill' that cannot be hidden (Matt 5:14) and Paul's declaration that he 'is set' for the defense of the gospel (Phil 1:16). German 'liegen/liegt' and Spanish 'está puesto' consistently mirror this dual physical-and-figurative placement.

1. lie placed (objects) (8×) Of objects physically placed, set, or lying in a location. Water jars are 'set there' (John 2:6), linen wrappings 'lie' in the tomb (John 20:5-7), and goods are 'laid up' for future use (Luke 12:19). Spanish 'puestas/almacenados' and German 'liegen' capture the static, positional quality. The tomb narratives are especially vivid, with repeated uses distinguishing the cloths lying flat from the face cloth rolled separately. **RECLINING AND LYING**
en: laid-up, lying, was-set | **es:** almacenados, estaba-puesto, puestas | **fr:** gisir, être-couché | **de:** liegen, liegt Luke 12:19; John 2:6; John 20:5; John 20:6; John 20:7

2. lie recline (persons) (6×) Of persons lying down, reclining, or being laid somewhere. The infant Jesus is 'lying in a manger' (Luke 2:12, 16), the angel announces 'he is not here' where his body had 'lain' (Matt 28:6), and Joseph's new tomb is where the body 'was laid' (Luke 23:53). Spanish 'acostado/estaba puesto' and French 'être couché' reflect the bodily posture, whether in rest, death, or burial. **RECLINING AND LYING**
en: he-was-lying, lying, was-lying | **es:** acostado, estaba-puesta, estaba-puesto | **fr:** être-couché | **de:** liegen, liegt Matt 28:6; Luke 2:12; Luke 2:16; Luke 23:53; John 19:29

3. be established laid down (5×) Of something established, laid down, or fixed as a principle or reality. The axe 'is already laid' at the root of the trees (Matt 3:10; Luke 3:9), a veil 'lies' over the heart when Moses is read (2 Cor 3:15), and the law 'is laid down' for the lawless (1 Tim 1:9). Spanish 'está puesto/yace' and German 'liegt' convey the sense of something set in place with binding authority or inevitability. **RECLINING AND LYING**
en: is-appointed, is-laid, is-laid-down | **es:** está-puesta, está-puesto, yace | **fr:** gisir, être-couché | **de:** liegen, liegt Matt 3:10; Luke 2:34; Luke 3:9; 2Cor 3:15; 1Tim 1:9

4. be situated located (3×) Of a city, place, or entity being situated or located geographically. A city 'set on a hill cannot be hidden' (Matt 5:14), and the new Jerusalem 'lies foursquare' (Rev 21:16). The whole world 'lies' in the power of the evil one (1 John 5:19), extending the spatial metaphor to a cosmic sphere. German 'liegt' and Spanish 'yace/está puesta' preserve the locative sense. **RECLINING AND LYING**
en: lies, lying | **es:** está,, puesta, yace | **fr:** être-couché | **de:** liegen, liegt Matt 5:14; 1John 5:19; Rev 21:16

5. be appointed destined (2×) Figuratively, to be set, appointed, or destined for a particular purpose. Paul says he 'is set' for the defense of the gospel (Phil 1:16), and he tells the Thessalonians that 'we are destined' for afflictions (1 Thess 3:3). Spanish 'estoy puesto/estamos puestos' mirrors this sense of divine appointment, where a person is 'placed' by God into a role or fate, extending the concrete imagery of placement into the realm of vocation and providence. **RECLINING AND LYING**
en: I-am-set, we-are-destined | **es:** estamos-puestos, estoy-puesto | **fr:** être-couché | **de:** liegen Phil 1:16; 1Thess 3:3

κειρία G2750 *N-DFP* (1×)

Wrappings, burial bands, or strips of cloth used for binding a corpse

This noun originally referred to the girths of bedsteads but came to denote swathing bands or bandages, particularly those used in burial preparation. John 11:44 depicts Lazarus emerging from the tomb still bound in these grave wrappings, emphasizing the miracle's physical reality. The Spanish 'vendas' and French 'bandelette' both capture the bandage imagery. The German 'Binden' emphasizes the binding function of these strips.

(1×) Denotes the strips of linen cloth used to wrap a corpse for burial in first-century Jewish practice. When Lazarus appears still wrapped in these burial bands, it provides visual proof of resurrection while re-

quiring others to unbind him—a vivid image of liberation from death requiring community participation. **LINEN CLOTH WRAPPING**
en: with-wrappings | **es:** con-vendas | **fr:** bandelette | **de:** Binden John 11:44

κείρω G2751 *V-APM-NMS* (4×)

To shear or cut hair; used of shearing sheep and cutting human hair, especially in connection with vows.

An ancient verb for cutting hair or wool, carrying both agricultural and ritual significance in the New Testament. In Acts 8:32, Philip reads from Isaiah 53 where the Suffering Servant is compared to a sheep silent before its shearer – a powerful image of submissive innocence. In Acts 18:18, Paul shears his head at Cenchreae because of a vow, likely a Nazirite-style dedication. Paul then uses the word in 1 Corinthians 11:6 in his discussion of head coverings, arguing that if a woman refuses to cover her head, she might as well be shorn – implying that being shorn carried social shame.

(4×) To shear wool from sheep, or to cut human hair, often in connection with religious vows or as a culturally significant act. The verb spans from the agricultural image of sheep-shearing in Acts 8:32 (quoting Isa 53:7, the Servant silent before his shearer) to the ritual act of Paul shaving his head at Cenchreae in fulfillment of a vow (Acts 18:18). In 1 Corinthians 11:6, Paul uses the word twice to argue that being shorn is shameful for a woman, equating it with being shaved. Spanish 'cortarse/rapado' and French 'tondre' both capture the close-cutting action, while the range of contexts – prophetic typology, personal devotion, gender propriety – shows the word's versatility. **CUTTING AND SEVERING**
en: having-shorn, let-her-be-shorn, shearing | **es:** cortarse, córtese, habiéndose-rapado | **fr:** tondre | **de:** sich-scheren, κείραντος, κειράμενος Acts 8:32; Acts 18:18; 1Cor 11:6

κέλ-ευσμα G2752 *N-DNS* (1×)

A command, shout of command, or authoritative summons

This term denotes a loud command or summons, originally used for military orders, a boatswain's call to rowers, or a charioteer's cry to horses. First Thessalonians 4:16 uses it to describe the commanding shout accompanying Christ's return—alongside the archangel's voice and God's trumpet. The Spanish 'voz de mando' captures the military command sense well. This is not ordinary speech but an authoritative call that demands response.

(1×) Refers to a loud, authoritative command or summons that initiates action. In Paul's eschatological vision, this commanding shout (whether from Christ, an archangel, or God himself) inaugurates the resurrection, much like a military commander's order sets an army in motion or a coxswain's call synchronizes rowers. **GEOGRAPHY AND SPACE**
en: command | **es:** voz-de-mando | **fr:** κελεύσματι | **de:** Zuruf 1Thess 4:16

κελεύω G2753 *V-PIA-2S* (26×)

to command, order — to direct someone with authority, issuing a binding instruction

Keleuo means to command or order with recognized authority, and its 26 NT occurrences consistently involve a superior directing a subordinate: a master commanding servants, a king issuing decrees, a military officer dispatching soldiers, or a judge ordering punishment. Jesus commands the crowd to sit before feeding the multitude (Matt 14:19; 15:35), and bids Peter come to him on the water (Matt 14:28). Pilate commands the body of Jesus to be given to Joseph (Matt 27:58). In Acts, the verb becomes almost formulaic for official judicial and military orders: the tribune orders Paul brought into the barracks (Acts 21:33-34; 22:24), the Sanhedrin commands the apostles to withdraw (Acts 5:34), and Festus orders Paul kept in custody (Acts 25:6, 21, 23). Unlike the weightier entellomai or the prophetic divine command, keleuo occupies the everyday register of human institutional authority. Spanish 'ordenar/mandar' and French 'commander/ordonner' both reflect this administrative tone.

to command, order (26×) To give an authoritative command or order, spoken by persons in positions of recognized power — kings, governors, military officers, and masters. Jesus commands crowds and elements (Matt 14:19, 28; 15:35), Pilate orders the release of Jesus' body (Matt 27:58), and in Acts the verb becomes near-formulaic for judicial proceedings: the tribune ordering Paul's detention (Acts 21:33-34; 22:24), Festus directing his custody (Acts 25:6, 21). Spanish 'ordenar' and German 'befehlen' both capture the institutional authority register. **COMMANDING AND ORDERING**
en: commanded, having-commanded, he-commanded | **es:** Ordenó, habiendo-mandado, habiendo-ordenado | **fr:** commander, ordonner | **de:** befiehlt Matt 8:18; Matt 14:9; Matt 14:19; Matt 14:28; Matt 18:25

κενοδοξ-ία G2754 *N-AFS* (1×)

Vainglory, empty conceit, or ambition for worthless honor

This noun describes the vice of seeking empty or vain honor—glory that lacks substance or comes from improper motives. Philippians 2:3 contrasts this with humble other-centeredness, warning believers to avoid actions motivated by empty ambition or competitive pride. The Spanish 'vanagloria' and German compound 'leere Ehre' (empty honor) both capture how this glory is hollow, lacking true worth or divine approval.

(1×) Denotes the pursuit of empty recognition or worthless honor, driven by pride rather than truth. In Paul's call to Christlike humility, this represents the competitive self-promotion that destroys community, contrasting sharply with the self-emptying example of Christ who did not grasp at glory but took the form of a servant. **GEOGRAPHY AND SPACE**
en: vainglory | **es:** vanagloria | **fr:** κενοδοξίαν | **de:** leere-Ehre Phil 2:3

κενόδοξ-ος G2755 *Adj-NMP* (1×)

Vainglorious, conceited, or marked by empty pride and self-glorification

This adjective describes people characterized by vain conceit or empty pride. Galatians 5:26 warns against becoming vainglorious, linking it with provoking and envying one another—the relational fruit of pride. The Spanish 'vanagloriosos' and German 'ruhmsüchtig' (fame-seeking) both emphasize the active pursuit of empty honor. This vice undermines Spirit-led community by fostering competition rather than mutual service.

(1×) Describes those characterized by vain conceit or empty pride, actively seeking worthless honor. Paul warns that such vainglory inevitably produces provocation and envy, creating toxic community dynamics where people compete for recognition rather than celebrating one another's gifts and walking in step with the Spirit. **PRIDE AND ARROGANCE**
en: vainglorious | **es:** vanagloriosos | **fr:** κενόδοξοι | **de:** ruhmsuechtig Gal 5:26

κενός G2756 *Adj-AMP* (18×)

Empty, vain, without result or substance; also empty-handed or foolish when applied to persons

Kenos describes the condition of being devoid — whether of contents, purpose, or understanding. Paul uses it powerfully to warn that faith without the resurrection would be 'vain' (1 Cor 15:14), and that believers should not receive God's grace 'in vain' (2 Cor 6:1). In the parables, tenants send servants away 'empty-handed' (Mark 12:3; Luke 20:10-11), and Mary's Magnificat celebrates God sending the rich away 'empty' (Luke 1:53). James deploys it as a stinging vocative — 'O foolish person' (Jas 2:20) — where emptiness becomes a metaphor for spiritual senselessness.

1. vain, without result, empty (figurative) (13×) Without purpose, effect, or genuine substance — used figuratively of efforts, words, or claims that accomplish nothing. Paul warns that without the resurrection, preaching and faith alike are 'vain' (1 Cor 15:14). In Eph 5:6 empty words are the vehicle of deception. The Spanish 'vana/vacía' and French 'vide' both carry this dual register of hollow and futile. **WORTHLESSNESS AND VANITY**

en: emptiness, empty, vain | **es:** con-vacías, cosas-vanas, vacía | **fr:** vide | **de:** leer, κενά Acts 4:25; 1Cor 15:10; 1Cor 15:14; 1Cor 15:58

2. empty, empty-handed (physical) (4×) Physically lacking contents or possessions; sent away with nothing in hand. The tenants in Jesus' parable beat the owner's servant and sent him away empty-handed (Mark 12:3; Luke 20:10-11). Mary sings that God has sent the rich away 'empty' (Luke 1:53). Here the literal sense of an unfilled vessel or open palm underlies the image. EMPTINESS AND VANITY

en: empty | **es:** vacío, vacíos | **fr:** vide | **de:** leer, κενούς, κενόν Mark 12:3; Luke 1:53; Luke 20:10; Luke 20:11

3. foolish, senseless (of a person) (1×) Used as a personal epithet meaning foolish or senseless, describing a person who is devoid of spiritual understanding. James 2:20 addresses such a person directly: 'O empty one, do you want proof that faith without works is useless?' The Greek concept of an 'empty' person lacking nous finds a sharp rhetorical edge in this singular New Testament usage. EMPTINESS AND VANITY

en: foolish | **es:** vacío | **fr:** vide | **de:** leer Jas 2:20

κενοφων-ία G2757 *N-AFP* (2×)

empty talk, vain babbling, meaningless chatter

This compound noun (κενός 'empty' + φωνή 'sound, voice') refers to talk that is empty of content, truth, or value—essentially godless chatter. Paul uses it twice in the Pastoral Epistles to warn Timothy against engaging with such hollow discussions. In both contexts (1 Tim 6:20; 2 Tim 2:16), it's paired with warnings about false teaching and knowledge falsely so-called. The term suggests not just error but emptiness—speech that sounds impressive but lacks substance and leads hearers away from godliness rather than toward it.

(2×) Both occurrences are in Paul's letters to Timothy, warning against 'empty babblings' (κενοφωνίας) and what they lead to. First Timothy 6:20 links them with 'contradictions of what is falsely called knowledge,' while 2 Timothy 2:16 warns they lead to more ungodliness. The multilingual evidence emphasizes the emptiness: Spanish 'palabrerías vacías' (empty words), English 'empty babblings,' German 'leeres Geschwätz' (empty gossip). The compound etymology (empty + sound) is transparent across all languages. IDLE TALK BOASTING

en: empty-babblings | **es:** palabrerías-vacías | **fr:** κενοφωνίας | **de:** leeres-Geschwaetz 1Tim 6:20; 2Tim 2:16

κενόω G2758 *V-RIM/P-3S* (5×)

To empty, make void, or render powerless; used of Christ's self-emptying and of things being deprived of their force.

Carries the root idea of making something empty or hollow—draining it of its content, significance, or power. The most celebrated use is Philippians 2:7, where Christ 'emptied himself,' the great kenosis passage that anchors Christian theology of incarnation. Elsewhere Paul applies it to theological arguments: faith would be emptied of meaning if righteousness came through the law (Rom 4:14), and the cross would be emptied of its power by clever rhetoric (1Cor 1:17). The Spanish 'sea-vaciado' (be emptied) and German 'entleeren' both preserve the concrete image of something being drained of its contents.

(5×) To empty, make void, or deprive of content, force, or significance. The concrete image of emptying a vessel is extended metaphorically throughout the NT. In Phil 2:7, Christ 'emptied himself' (the kenosis)—not of divinity but of divine prerogatives, taking the form of a servant. In Rom 4:14 and 1Cor 1:17, faith and the cross are said to be 'emptied' or rendered void if human systems supplant divine action. Paul fears his own boasting might be 'emptied' (1Cor 9:15), and in 2Cor 9:3 his confidence in the Corinthians' generosity could be made void. Spanish 'ha-sido-vaciada' and French 'rendre-vain' together capture the dual nuance: literal emptying and making something vain or powerless. EMPTINESS AND VANITY

en: be-emptied, has-been-made-void, he-emptied | **es:** ha-sido-vaciada, sea-vaciada, sea-vaciado | **fr:** entleeren, rendre-vain | **de:** entleeren Rom 4:14; 1Cor 1:17; 1Cor 9:15; 2Cor 9:3; Phil 2:7

κέντρον G2759 *N-ANP* (5×)

A sharp point: a goad for prodding animals, or a sting (of an insect or of death personified).

Denotes any sharp, piercing point—an ox-goad, the sting of a creature, or figuratively the painful barb of death. In Acts 9:5 and 26:14, the risen Christ tells Paul it is hard to 'kick against the goads,' borrowing a well-known Greek proverb about futile resistance to divine prodding. Paul then turns the image eschatologically in 1 Corinthians 15:55-56, asking triumphantly 'Where, O death, is your sting?'—the sting being sin. Revelation 9:10 returns to the literal sense with scorpion-like creatures whose tails carry stings. The French 'aiguillon' and German 'Stachel' both preserve the double meaning of goad and sting.

(5×) A sharp point used as a goad, sting, or piercing instrument. The word spans a spectrum from the herdsman's prodding tool to the venomous sting of death. In Acts 9:5 and 26:14, the 'goads' (Spanish 'aguijones') represent divine direction that Paul resists at his peril—the proverbial κέντρα λακτίζειν. In 1Cor 15:55-56, death's 'sting' is personified and identified as sin, which Christ's resurrection removes. Rev 9:10 describes demonic locusts with scorpion-like stings in their tails. German 'Stachel' and French 'aiguillon' each carry both the agricultural goad and the entomological sting, mirroring the word's full semantic range. PLAGUES AND WOUNDS

en: goads, sting, stings | **es:** aguijones, aguijón | **fr:** Stachel, aiguillon | **de:** Stachel, κέντρα Acts 9:5; Acts 26:14; 1Cor 15:55; 1Cor 15:56; Rev 9:10

κεντορίων G2760 *N-NMS* (3×)

centurion; a Roman military officer commanding approximately one hundred soldiers

A Latin loanword (from centurio) designating a Roman officer in charge of a century—roughly 100 men, though the actual number varied. Centurions were the backbone of Roman military structure, responsible for training, discipline, and leading their units in battle. Mark's Gospel uses this term exclusively in the passion narrative, where the centurion at the cross becomes the first Gentile to confess Jesus as God's Son (Mark 15:39). The word reflects the Roman military presence that permeated first-century Judea.

(3×) A Roman centurion, the military officer commanding a century (approximately 100 soldiers). All three occurrences in Mark 15:39-45 refer to the same individual—the centurion supervising Jesus' crucifixion who, upon witnessing Jesus' death, declared 'Truly this man was the Son of God.' This confession from a Gentile military officer holds profound theological significance in Mark's narrative. MILITARY OFFICERS

en: centurion | **es:** centurión | **fr:** centurion | **de:** Hauptmann Mark 15:39; Mark 15:44; Mark 15:45

κενός G2761 *Adv* (1×)

In vain, emptily, without purpose or result; fruitlessly

This adverb (derived from the adjective 'empty') means doing something in vain or without effect. James 4:5 uses it in a somewhat cryptic statement about Scripture speaking not 'in vain' or 'without purpose.' The Spanish 'en vano' and German 'vergeblich' both capture the fruitlessness implied. This term emphasizes that true divine speech and action always accomplish their intended purpose.

(1×) Indicates action or speech that is empty, purposeless, or without result. In James's reference to what Scripture says, the point is that God's word never speaks idly or fails to achieve its purpose—every divine utterance carries weight and produces its intended effect, unlike human words that may be empty. WORTHLESSNESS AND VANITY

en: in-vain | **es:** en-vano | **fr:** κενῶς | **de:** vergeblich Jas 4:5

κεραία G2762 *N-AFS* (2×)

a small stroke or projection of a letter, the smallest part of a written character

This term originally referred to a horn or horn-like projection, and in writing came to mean the small decorative strokes or serifs that distinguished one Hebrew letter from another—the tiny hooks, crowns, or apex marks that could differentiate, for example, a dalet from a resh. Jesus uses this word in both Matthew (5:18) and Luke (16:17) to emphasize the permanence and authority of the Law: not even the smallest stroke of a letter will pass away until all is accomplished. The term emphasizes God's meticulous preservation of Scripture down to its minutest details.

(2×) Both Gospel sayings (Matt 5:18, Luke 16:17) pair κεραία with 'jot' or 'tittle' (ἰῶτα) to emphasize that nothing—however tiny—will fail from the Law. The multilingual glosses reveal translation challenges: English 'stroke,' Spanish 'tilde,' French 'trait,' German simply transliterates 'κεραία/κεραίαν.' The classical range of meanings (horn, yard-arm, antenna) doesn't appear in the NT, where it's exclusively about the smallest distinguishing mark in written Scripture. **WRITING AND SCRIPTURE**

en: stroke | **es:** tilde | **fr:** trait | **de:** κεραία, κεραίαν Matt 5:18; Luke 16:17

κερᾰμ-εύς G2763 *N-GMS* (3×)

potter; one who shapes clay vessels on a wheel

The craftsman who forms vessels from clay using a potter's wheel. In the ancient world, potters were essential artisans providing everyday containers for water, oil, grain, and other necessities. The potter's freedom to shape clay as desired made this craft a powerful biblical image for God's sovereignty over creation. Paul draws on this imagery in Romans 9:21, asking whether the clay can question the potter's right to make different vessels for different purposes. Matthew 27:7, 10 reference the potter's field purchased with Judas's blood money, fulfilling Jeremiah's prophecy.

(3×) A craftsman who shapes clay into vessels. Matthew 27:7, 10 both reference 'the potter's field'—land purchased with the thirty pieces of silver returned by Judas, fulfilling prophecy. Romans 9:21 uses the potter metaphorically: just as a potter has authority over clay to make different vessels for different purposes, so God has sovereignty over his creation. The image emphasizes divine freedom and human creatureliness. **POTTER AND FORMING**

en: potter | **es:** alfarero | **fr:** potier | **de:** Toepfer, κεραμέως Matt 27:7; Matt 27:10; Rom 9:21

κερᾰμ-ῐ́κός G2764 *Adj-NNP* (1×)

Made of clay or pottery; earthen, ceramic

This adjective describes objects made from potter's clay or belonging to the potter's craft. Revelation 2:27 uses it in the phrase 'clay vessels,' imagery drawn from Psalm 2 about the Messiah's authority to shatter rebellious nations as easily as ceramic pots. The Spanish 'de barro' (of clay) and German 'töpfern' (potter's) emphasize the material's fragility. This highlights the vulnerability of earthly power before divine authority.

(1×) Denotes items made of clay or pottery, emphasizing their fragility and breakability. In Revelation's promise to overcomers, the image of clay vessels being shattered represents the utter destruction of rebellious opposition to Christ's rule—pottery breaks irreparably when struck with iron authority. **CLAY AND MORTAR**

en: clay | **es:** de-barro | **fr:** de-potier | **de:** toepfern Rev 2:27

κερᾰμ-ιον G2765 *N-ANS* (2×)

an earthenware jar or pitcher (for carrying water)

This noun refers to a large earthenware vessel or jar, typically used for carrying water. In both its NT occurrences, it appears in the instructions Jesus gives His disciples for preparing the Passover meal: they are to follow a man carrying a water jar (κεράμιον) who will lead them to the upper room (Mark 14:13; Luke 22:10). The detail is striking because carrying water was typically women's work, making a man with a water jar a distinctive and easily recognizable sign. The jar itself was an ordinary household item, made of clay, and large enough to require carrying.

(2×) Both occurrences (Mark 14:13, Luke 22:10) are in the same narrative context—Jesus' instructions for the disciples to prepare the Passover. The sign is 'a man carrying a jar (κεράμιον) of water.' The multilingual glosses are simple and consistent: Spanish 'cántaro' (pitcher), English 'jar,' French 'cruche' (jug), German 'Krug' (jug). The clay/earthenware material isn't always specified in the glosses but is intrinsic to the Greek term (from κέραμος, pottery). **GEOGRAPHY AND SPACE**

en: a-jar | **es:** cántaro | **fr:** cruche | **de:** Krug, κεράμιον Mark 14:13; Luke 22:10

κέρᾰμος G2766 *N-GMP* (1×)

Tiles, roofing tiles, or clay roof covering

This noun refers to ceramic tiles used for roofing, though it could also denote pottery vessels or even the collective tiling of a roof. Luke 5:19 describes how the paralytic's friends removed tiles from a roof to lower him to Jesus. The Spanish 'tejas' (roof tiles) is most specific. This vivid detail emphasizes both the determination of faith and the typical construction of Palestinian homes with accessible roofs.

(1×) Refers to the clay tiles forming roof covering, which could be removed and replaced. The account of friends dismantling part of a roof to reach Jesus demonstrates both architectural practice (homes with accessible flat roofs) and extraordinary faith that refuses to let obstacles prevent bringing someone to the healer. **CLAY AND MORTAR**

en: tiles | **es:** tejas | **fr:** tuile | **de:** κεράμων Luke 5:19

κεράννῡμι G2767 *V-AIA-3S* (3×)

to mix, mingle; to blend liquids together, especially wine with water or other substances

In the ancient Mediterranean world, wine was typically mixed with water before drinking—consuming unmixed wine was considered barbaric. This verb describes that blending process, though it could apply to mixing any liquids. Revelation uses this word with striking theological force: God's wrath is 'mixed' undiluted in the cup of his anger (14:10), and Babylon is commanded to receive a double portion of the mixture she prepared for others (18:6, twice). The language of mixing evokes both everyday hospitality and divine judgment.

(3×) To mix or blend liquids together. All three occurrences appear in Revelation's judgment scenes. In 14:10, the wine of God's wrath is described as 'mixed undiluted'—a paradoxical phrase emphasizing its full strength. Revelation 18:6 (twice) commands that Babylon be given a double portion 'in the cup she mixed,' using the imagery of retributive justice: the mixer of poison receives her own concoction doubled back. **MIXING WITH OIL**

en: having-been-mixed, mix, she-mixed | **es:** mezclad, mezclado, mezcló | **fr:** mischen | **de:** mischen Rev 14:10; Rev 18:6

κέρᾰς G2768 *N-ANP* (11×)

Horn — an animal's horn; symbolically, power, authority, or royal might in prophetic and apocalyptic vision

The noun κέρας (keras) denotes the horn of an animal, used both literally and as one of Scripture's most potent symbols. In the Benedictus, Zechariah praises God for raising up 'a horn of salvation' in David's house (Luke 1:69), drawing on the Old Testament image of the horn as concentrated power. Revelation exploits the symbol extensively: the Lamb has seven horns signifying complete power (Rev 5:6), the dragon has ten horns (Rev 12:3), and the beast from the sea wears ten diademed horns representing vassal kings (Rev 13:1, 11; 17:3-16). The golden altar's horns appear in Revelation 9:13, echoing Exodus's altar design. Spanish 'cuerno' and French 'corne' preserve the dual literal-symbolic range.

horn (11×) A literal animal horn or horn-shaped projection, including the horns of the golden altar in the heavenly temple (Rev 9:13), which echoes the four-horned incense altar of Exodus 30:2. The physical referent underlies all metaphorical extensions. **HORNS AND TRUMPETS**

en: a-horn, horns | **es:** cuerno, cuernos | **fr:** corne | **de:** Horn, κέρας Luke 1:69; Rev 5:6; Rev 9:13; Rev 12:3; Rev 13:1

κερᾶτ-ιον G2769 *N-GNP* (1×)

Carob pods, the fruit of the carob tree eaten by animals and the desperately poor

This diminutive noun primarily refers to carob pods, the edible fruit of the carob tree that served as animal fodder and famine food. Luke 15:16 depicts the prodigal son so destitute he longed to eat these pods meant for pigs. The Spanish 'algarrobas' and French 'caroube' both specify the carob fruit. This detail emphasizes the depths of his degradation—craving the food of unclean animals he tended.

(1×) Denotes the seed pods of the carob tree, typically used as pig feed and considered poverty food. The prodigal's desire for these pods marks the nadir of his journey—a Jewish son reduced to envying swine their meals, unable even to obtain this lowest sustenance, which drives him toward repentance and return. **SEED AND OFFSPRING**

en: pods | **es:** algarrobas | **fr:** caroube | **de:** κερατίων Luke 15:16

κερδ-αίνω G2770 *V-AIA-2S* (17×)

Gain, win, earn profit; to win over persons, earn financial return, obtain something valuable, or avoid loss

From the noun κέρδος (profit, advantage), this verb ranges across material and spiritual gain with remarkable flexibility. In the parables of the talents (Matt 25:16-22), it is straightforward business profit — Spanish 'ganaremos' and French 'gagner' match the commercial tone. But Paul radically redefines the word: he counts all things as loss 'that I may gain Christ' (Phil 3:8), and becomes 'all things to all people, that I might gain some' (1 Cor 9:19-22). The same verb that tallies coins in a ledger now tallies souls for the kingdom. A unique nautical usage in Acts 27:21 — 'gaining' the avoidance of damage — rounds out its semantic range.

1. win over persons (7×) To win over persons through persuasion, correction, or godly example. Paul's great missionary manifesto in 1 Corinthians 9:19-22 uses κερδαίνω five times for winning Jews, Gentiles, and the weak to the faith. Jesus uses it in Matthew 18:15 for fraternal correction: 'you have gained your brother.' Spanish 'ganar' and German 'gewinnen' carry the same person-winning sense, while French 'gagner' preserves the root metaphor of profit applied to relationships. **GAIN PROFIT OBTAIN**

en: I-might-gain, having-gained, they-may-be-won | **es:** ganando, gane, serán-ganados | **fr:** gagner | **de:** gewinnen, gewinnt Luke 9:25; 1Cor 9:19; 1Cor 9:20; 1Cor 9:21

2. gain or earn profit (6×) To gain or earn financial profit, especially through trade or investment. The parable of the talents (Matt 25:16-22) uses this verb three times for servants who traded and 'gained' additional talents. Spanish 'ganaste/gané' and the phrase 'we will make profit' (Jas 4:13 context) keep the commercial register clear. This is the word's most literal, marketplace sense. **GAIN PROFIT OBTAIN**

en: I-gained, gained, we-will-make-profit | **es:** ganaremos, ganaste, gané | **fr:** gagner | **de:** gewinnen, gewinnt Matt 18:15; Matt 25:16; Matt 25:17; Matt 25:20; Matt 25:22

3. obtain or attain something (3×) To obtain or attain something of great value, often abstract or spiritual. Jesus poses the existential question: 'What does it profit a person to gain the whole world and forfeit their soul?' (Matt 16:26; Mark 8:36). Paul inverts worldly values entirely, counting everything as rubbish 'that I may gain Christ' (Phil 3:8). Spanish 'ganar' and French 'gagner' serve both material and spiritual acquisition, but the context transforms the word from ledger-book arithmetic to theology of ultimate worth. **GAIN PROFIT OBTAIN**

en: I-may-gain, he-should-gain, to-gain | **es:** ganar, ganare, gane | **fr:** gagner | **de:** gewinnen, gewinnt Matt 16:26; Mark 8:36; Phil 3:8

4. avoid or spare loss (1×) To gain in the sense of avoiding or being spared from loss or harm. In Acts 27:21, Paul tells the storm-tossed sailors they should have listened to him 'and gained this harm and loss' — meaning they would have avoided it. This is a unique idiomatic usage where 'gaining' paradoxically means 'not suffering.' German 'gewinnt' and Spanish 'ganar' do not naturally carry this avoidance nuance, making it a distinctly contextual extension of the verb. **GAIN PROFIT OBTAIN**

en: to-have-gained | **es:** y-ganar | **fr:** gagner | **de:** gewinnt Acts 27:21

κέρδος G2771 *N-GNS* (3×)

gain, profit; advantage or benefit obtained, whether material or spiritual

This word encompasses both material profit and broader advantage or benefit. While it can refer to financial gain, the New Testament uses it in more nuanced ways. Paul employs it paradoxically in Philippians 1:21—'For me, to live is Christ and to die is gain'—where death itself becomes profit because it means being with Christ. In Philippians 3:7, he counts his former advantages as loss for Christ's sake. Titus 1:11 warns against false teachers motivated by shameful gain. The word prompts reflection on what we truly value as advantageous.

(3×) Gain, profit, or advantage. Philippians 1:21 uses it in a surprising way: Paul considers death 'gain' because it unites him with Christ. In Philippians 3:7, things he once counted as gains he now considers loss for Christ's sake. Titus 1:11 speaks negatively of those who teach false doctrine 'for the sake of shameful gain,' showing the word's moral ambiguity—gain itself is neutral; what matters is what we gain and how. **GAIN AND GREED**

en: gain, gains | **es:** ganancia, ganancias | **fr:** κέρδη, κέρδος, κέρδους | **de:** Gewinn Phil 1:21; Phil 3:7; Titus 1:11

κέρμα G2772 *N-ANP* (1×)

Small coins, loose change, or money in coin form (especially copper)

This term refers to coins or small change, often specifically copper coins as opposed to silver. John 2:15 describes Jesus overturning the tables and scattering the coins of the money changers in the temple. The multilingual glosses (coins, monedas, monnaie, Münzen) all converge on coinage. This detail emphasizes both the commercial desecration of sacred space and the totality of Jesus's disruptive prophetic action.

(1×) Refers to coins or small change, particularly copper currency used in everyday transactions. When Jesus scatters these coins in the temple cleansing, the image is both of judgment on corrupt commerce and dramatic disruption—money rolling across temple courts as traders scramble, their enterprise literally overturned. **SILVER AND MONEY**

en: coins | **es:** monedas | **fr:** monnaie | **de:** Muenzen John 2:15

κερμᾰτ-ιστής G2773 *N-AMP* (1×)

Money changer, currency exchanger working at temple or marketplace

This noun denotes those who exchanged various currencies for the temple shekel required for offerings. John 2:14 lists money changers among those Jesus drove from the temple courts. The Spanish 'cambistas,' French 'changeur,' and German 'Geldwechsler' all specify this occupation. While their service was necessary (foreign coins couldn't be used for temple tax), Jesus's action suggests their practice had become exploitative or inappropriately located.

(1×) Refers to professional money changers who exchanged foreign currency for acceptable temple coinage. Though providing a necessary service for pilgrims carrying Roman or Greek money, their presence in the temple courts—and possibly their exchange rates—represented the commercialization of worship that Jesus confronted with prophetic force. **AUTO-DETECTED COMMUNITY 12789 WITH 3 SENSES**

en: money-changers | **es:** cambistas | **fr:** changeur | **de:** Geldwechsler John 2:14

κεφάλαι-ος G2774 *N-NNS* (2×)
the main point, sum, essence, chief matter
This adjective used substantively (τὸ κεφάλαιον) means 'the main point' or 'the sum of the matter.' It derives from κεφαλή (head) and carries the sense of what is chief or principal. In Acts 22:28, it refers to the sum of money (a large price) the Roman commander paid for his citizenship. In Hebrews 8:1, it introduces 'the point in what we are saying'—the main thesis about Christ's high priesthood. The word can mean both a summary or chief point in discourse and a sum total in financial contexts, with context determining which nuance applies.

(2×) The two NT occurrences show the word's range. Acts 22:28 uses it of a financial sum: 'with a large sum (κεφαλαίου) I acquired this citizenship.' Hebrews 8:1 uses it for the main point of an argument: 'now the point (κεφάλαιον) in what we are saying is this.' The multilingual glosses reflect both senses: Spanish 'punto principal/suma,' English 'sum/summary,' French and German 'Hauptsache/capital' (main thing/principal). The 'head' metaphor for 'main point' translates naturally across languages. **SILVER AND MONEY**
en: sum, summary | **es:** Punto-principal, suma | **fr:** Hauptsache, capital | **de:** Hauptsache, κεφαλαίου Acts 22:28; Heb 8:1

κεφαλαι-όω G2775 *V-AIA-3P* (1×)
To strike on the head; to beat or wound someone's head
This verb means to strike someone on the head, with classical uses also including 'to sum up' (bringing under one heading). Mark 12:4 uses it in the parable of the wicked tenants, where a servant is struck on the head by those rejecting the landowner's authority. The Spanish 'hirieron en la cabeza' makes the anatomical target explicit. This violent detail emphasizes escalating rebellion against legitimate authority.

(1×) Describes the act of striking someone on the head, often violently. In Jesus's parable, this beating of the landowner's representative illustrates Israel's intensifying resistance to God's messengers—a violence that will culminate in killing the beloved son, representing humanity's ultimate rejection of divine authority. **GEOGRAPHY AND SPACE**
en: they-struck-on-the-head | **es:** hirieron-en-la-cabeza | **fr:** frapper-à-la-tête | **de:** schlagen Mark 12:4

κεφᾰλή G2776 *N-AFP* (75×)
Head — the anatomical body part; figuratively, authority, preeminence, or source of origin.
Kephale carries both a concrete anatomical meaning and a rich figurative extension that became theologically pivotal. Literally, it refers to the physical head of a person or animal — the head on which one cannot make a single hair white or black (Matt 5:36), the head anointed with oil (Matt 6:17), the head of John the Baptist on a platter (Matt 14:8). Figuratively, Paul develops kephale into a key term for authority and relational ordering: Christ as 'head' of the church (Eph 1:22; 5:23), and the husband as 'head' of the wife (1 Cor 11:3). Spanish cabeza, French tete, and German Haupt all preserve this dual literal-figurative range.

1. head (anatomical body part) (60×) Split from sense 70663. Criteria: Physical head of a person or creature: hair on the head (Matt 5:36), laying one's head (Matt 8:20), severed head of John the Baptist (Matt 14:8), crown of thorns on the head (Matt 27:29; John 19:2)
en: head | **es:** cabeza | **fr:** tête | **de:** Haupt Matt 5:36; Matt 6:17; Matt 8:20; Matt 10:30; Matt 14:8

2. head (authority, preeminence, source) (15×) Split from sense 70663. Criteria: Metaphorical uses for authority and preeminence: Christ as head of the church (Eph 1:22; 4:15; 5:23; Col 1:18), husband as head of wife (1 Cor 11:3; Eph 5:23), cornerstone as head of the corner (Matt 21:42; 1 Pet 2:7)
en: Head, head, the-head | **es:** Cabeza, cabeza | **fr:** tête | **de:** Haupt Matt 21:42; Mark 12:10; Luke 20:17; Acts 4:11; 1Cor 11:3

κεφᾰλ-ίς G2777 *N-DFS* (1×)
A scroll, roll of writing material, or rolled document
This diminutive of 'head' came to mean the knob on a scroll's roller, then the scroll itself. Hebrews 10:7 quotes Psalm 40, 'in the scroll of the book it is written of me,' with Christ speaking of messianic prophecy recorded in Scripture. The Spanish 'rollo' and German 'Buchrolle' both emphasize the rolled form. This image connects Christ's coming to written prophetic testimony requiring unrolling and reading.

(1×) Refers to a rolled book or scroll, the standard form of written documents in antiquity. In the Hebrews quotation, this 'scroll of the book' represents the accumulated scriptural witness that points forward to Messiah, which Christ claims as his own divine script—he comes to fulfill what has been written. **SCROLL WRITTEN ROLL**
en: scroll | **es:** rollo | **fr:** Buchrolle | **de:** Buchrolle Heb 10:7

κῆνσος G2778 *N-GMS* (4×)
Poll-tax; a census-based tax levied per head, borrowed from Latin census into Koine Greek.
A loanword from Latin census, this term refers to a per-capita tax imposed by Rome on subject peoples. In the Gospels it becomes the flashpoint of a famous trap question: 'Is it lawful to pay kēnsos to Caesar?' (Matt 22:17; Mark 12:14). The word carries political freight—paying it implied acknowledging Roman sovereignty, which is why the question was so incendiary. Spanish tributo and French impôt both capture the coercive, state-imposed nature of this levy.

(4×) A poll-tax or tribute exacted by Roman authority from conquered populations, collected per individual rather than on property or goods. All four NT occurrences cluster around the controversy over paying taxes to Caesar (Matt 17:25; 22:17, 19; Mark 12:14). The multilingual glosses—Spanish tributo/impuesto, German Steuer, French impôt—all point to a compulsory governmental levy, underscoring the political tension the word carries in its Gospel contexts. **TRIBUTE AND TAX**
en: a-poll-tax, a-tax, tribute | **es:** impuesto, tributo | **fr:** impôt | **de:** Steuer, κήνσου, κῆνσον Matt 17:25; Matt 22:17; Matt 22:19; Mark 12:14

κῆπος G2779 *N-NMS* (5×)
A garden; an enclosed cultivated space, often an orchard or plantation, evoking both agricultural use and sacred setting.
Refers to an enclosed, cultivated piece of land—a garden or orchard. In the Gospels it appears almost exclusively in Johannine contexts: the garden across the Kidron where Jesus was arrested (John 18:1, 26) and the garden containing the new tomb where he was buried and rose (John 19:41). Luke 13:19 uses it in the mustard seed parable, where a man plants a seed in 'his garden.' The word carries rich symbolic resonance in Greek and Jewish tradition—from the gardens of Adonis to the Garden of Eden—making its New Testament appearances at arrest and resurrection quietly profound. All major translations agree: Spanish 'huerto,' French 'jardin,' German 'Garten.'

(5×) A garden, orchard, or enclosed cultivated area. In the NT, the word carries both practical and symbolic weight. John 18:1 and 18:26 place Jesus' arrest in a garden across the Kidron Valley, while John 19:41 (used twice in the verse) locates the crucifixion site near a garden containing a new tomb—evoking Eden's loss and restoration. Luke 13:19 uses the word in the parable of the mustard seed planted in a man's garden. The cross-linguistic unanimity (Spanish 'huerto,' French 'jardin,' German 'Garten') confirms a single, stable sense. The Johannine concentration around passion and resurrection events gives the garden setting a theological depth beyond its horticultural meaning. **GEOGRAPHY AND SPACE**
en: a-garden, garden | **es:** huerto | **fr:** jardin | **de:** Garten, κῆπον Luke 13:19; John 18:1; John 18:26; John 19:41

κηπουρ-ός G2780 *N-NMS* (1×)
Gardener, one who tends and cultivates a garden

This straightforward noun denotes someone who keeps or works in a garden. John 20:15 records Mary Magdalene's initial assumption that the risen Jesus was the gardener of the tomb's garden. The multilingual glosses (gardener, jardinero, jardinier, Gärtner) all align perfectly. This mistaken identity is rich with irony—she mistakes the author of life for one who tends plants, and the new Adam for a mere garden keeper.

(1×) Refers to one who cultivates and tends a garden, responsible for its care and maintenance. Mary's supposition that Jesus is the cemetery gardener adds poignant irony to the resurrection account—she encounters the creator of Eden and source of all life but perceives only a humble servant tending burial grounds. **FARMER VINEDRESSER**

en: gardener | **es:** jardinero | **fr:** jardinier | **de:** Gaertner John 20:15

κηρίον G2781

honeycomb; the wax cells filled with honey, also used metaphorically for sweetness

Primarily means honeycomb—the wax structure bees build to store honey. Homer and classical authors reference it alongside honey as a precious substance. The Septuagint uses it in Proverbs' description of pleasant words ('honeycomb'). Ancient medicine employed honeycomb for treatments. Metaphorically it represents sweetness and pleasure: poets call books of poems a κηρίον, and moralists speak of desire's honeycomb. One medical usage describes a skin condition resembling honeycomb structure. The diminutive form of κηρός (wax) captures both the wax cells and their sweet contents—inseparable in ancient experience.

κήρυγ-μα G2782 *N-NNS* (9×)

Proclamation, preaching — the content or act of heralding a message publicly, especially the apostolic gospel announcement.

Kerygma is one of the great technical terms of early Christianity, denoting the public proclamation of the gospel message. Derived from kerysso ('to herald'), it can refer either to the act of preaching or to the content of what is preached — and often both at once. Paul's famous declaration that 'it pleased God through the foolishness of the kerygma to save those who believe' (1 Cor 1:21) plays on this dual meaning: the message sounds foolish, and the method of open proclamation seems weak, yet God chose precisely this combination. Jesus invokes 'the preaching of Jonah' (Matt 12:41; Luke 11:32) as a model of proclamation that produced repentance. The word carries the weight of official, authoritative announcement — not private conversation but public heralding.

proclamation, preaching (9×) The act or content of public proclamation, especially the kerygmatic preaching of the gospel. Kerygma derives from the herald (keryx) tradition, carrying connotations of official, authoritative announcement. In the NT it refers both to the proclaimed message itself (Rom 16:25, 'my gospel and the kerygma of Jesus Christ'; Titus 1:3, the word entrusted through kerygma) and to the act of proclaiming (1 Cor 1:21, 'the foolishness of the kerygma'; 1 Cor 2:4, 'my kerygma was not in persuasive words'). Jesus uses it for Jonah's preaching that moved Nineveh to repentance (Matt 12:41; Luke 11:32). Multilingual evidence (Spanish 'predicacion,' French 'predication,' German 'Verkuendigung') reflects the herald-announcement quality. Mark 16:20 summarizes the apostolic mission as the Lord confirming the kerygma with signs. **NEWS AND MESSAGES**

en: preaching, proclamation | **es:** mensaje, predicación, proclamación | **fr:** prédicateur, prédication | **de:** Verkuendigung, κήρυγμα Matt 12:41; Mark 16:20; Luke 11:32; Rom 16:25; 1Cor 1:21

κῆρυξ G2783 *N-NMS* (3×)

herald; one who makes public proclamations or announces important messages

In the ancient world, heralds served as official messengers who proclaimed decrees, announced news, and maintained order in public assemblies. They were protected persons whose role was to communicate, not to originate messages. The New Testament appropriates this image for gospel proclamation: a herald doesn't invent the message but faithfully announces the King's decree. Paul identifies himself as a herald of the gospel in both 1 Timothy 2:7 and 2 Timothy 1:11. Peter calls Noah 'a herald of righteousness' (2 Peter 2:5), emphasizing his role as God's spokesman warning of coming judgment.

(3×) A herald or public proclaimer. Paul describes himself as 'a herald and apostle' in 1 Timothy 2:7 and 2 Timothy 1:11, emphasizing his role as one who publicly announces the gospel message. 2 Peter 2:5 calls Noah 'a herald of righteousness,' highlighting his function as God's spokesman warning the pre-flood world. The term stresses faithful proclamation of another's message rather than personal opinion or invention. **ANNOUNCING AND DECLARING**

en: herald | **es:** heraldo, pregonero | **fr:** κήρυκα, κήρυξ, κῆρυξ | **de:** Herold 1Tim 2:7; 2Tim 1:11; 2Pet 2:5

κηρύσσω G2784 *V-AIA-1P* (61×)

kerusso – to proclaim publicly, preach, herald; to announce a message with authority

The verb kerusso carries the image of a herald (kerux) making an authoritative public proclamation. In classical Greek it described the town crier or the official who announced games and treaties; in the New Testament it becomes the primary verb for preaching the gospel. John the Baptist 'proclaimed' repentance in the wilderness (Matt 3:1), Jesus 'preached' the kingdom throughout Galilee (Matt 4:23), and the risen Lord commissioned his followers to 'proclaim' the good news to every creature (Mark 16:15). The word insists on public, vocal, authoritative announcement – not private persuasion or philosophical discourse. Spanish predicar, French precher, and German verkündigen all preserve the sense of formal proclamation.

proclaim, preach, herald (61×) To publicly proclaim or herald a message with official authority, encompassing both John the Baptist's wilderness preaching of repentance (Matt 3:1) and Jesus's proclamation of the kingdom (Matt 4:17, 23). The word's etymological link to kerux ('herald') underscores that this is not casual conversation but authoritative announcement meant for wide hearing. Cross-lingual renderings – Spanish predicar, French precher, German verkündigen – consistently reflect the formal proclamation sense across all 61 occurrences. **ANNOUNCING AND DECLARING**

en: he-was-proclaiming, preaching, proclaiming | **es:** a-proclamar, predicando, predicar | **fr:** prêcher | **de:** verkuendigen, verkündet Matt 3:1; Matt 4:17; Matt 4:23; Matt 9:35; Matt 10:7

κῆτος G2785 *N-GNS* (1×)

A huge sea creature, sea monster, or great fish (including whales)

This term encompasses large sea creatures including whales, sea monsters, and huge fish. Matthew 12:40 uses it for the 'great fish' that swallowed Jonah, which Jesus employs as a sign of his coming death and resurrection. The French 'baleine' (whale) is most specific, while other translations keep 'great fish.' The ambiguity about species matters less than the sign's typology—three days in death's belly before deliverance.

(1×) Denotes any large sea creature or monster, specifically the creature that swallowed Jonah. Jesus uses this episode as prophetic sign: as Jonah spent three days in the sea creature's belly before emerging alive, so the Son of Man would spend three days in the earth before resurrection, linking prophet and Messiah through shared pattern. **SEA MONSTERS DRAGONS**

en: great-fish | **es:** gran-pez | **fr:** baleine | **de:** κήτους Matt 12:40

Κηφᾶς G2786 *N-GMS* (9×)

Cephas — the Aramaic name meaning 'rock' given by Jesus to Simon Peter, used especially by Paul.

Kephas is the Aramaic equivalent of the Greek Petros ('rock'), the name Jesus bestowed on Simon (John 1:42). What makes this form distinctive is its distribution: while the Gospels overwhelmingly use 'Peter,' Paul almost exclusively uses 'Cephas' in his letters (1 Cor 1:12; 3:22; 9:5; 15:5; Gal 1:18; 2:9,11,14). This preference likely

reflects Paul's direct contact with the Aramaic-speaking Jerusalem church, where the apostle was known by his Semitic name. The Aramaic kepha ('rock, stone') is preserved intact through Greek transliteration, reminding readers that the church's foundational apostle bore a name rooted in Jesus's own mother tongue. Only John 1:42 explains the name's meaning for Greek readers, translating it as Petros.

Kēphas (9×) The Aramaic name Cephas (from kepha, 'rock'), given by Jesus to Simon Peter and used predominantly in Paul's correspondence. John 1:42 records the naming moment and provides the Greek translation (Petros). Paul's consistent preference for 'Cephas' (1 Cor 1:12; 3:22; 9:5; 15:5; Gal 1:18; 2:9,11,14) reflects his connection to the Aramaic-speaking Jerusalem community. The name functions identically to 'Peter' — referring to the same apostle — but carries the linguistic texture of early Palestinian Christianity. Multilingual glosses (French 'Cephas,' German 'Kephas,' Spanish 'Cefas') consistently transliterate from the Aramaic rather than translating the meaning, preserving the name's original Semitic character. **PROPER NAMES (PERSONAL)**

en: Kēphas, of-Kēphas, to-Kēphas | **es:** Kēphâs, Kēphâs?, a-Kēphâs | **fr:** Céphas | **de:** Kephas John 1:42; 1Cor 1:12; 1Cor 3:22; 1Cor 9:5; 1Cor 15:5

κῑβωτός G2787 *N-NFS* (6×)

kibotos – ark; a large box-like vessel or chest, used of Noah's ark and the Ark of the Covenant

Kibotos denotes a large chest or box-shaped container. In the New Testament it carries two distinct biblical referents that share the underlying image of an enclosed, protective vessel: Noah's ark, the great ship of deliverance (Matt 24:38; Heb 11:7; 1 Pet 3:20), and the Ark of the Covenant, the gold-overlaid chest in the Holy of Holies containing the tablets of the Law (Heb 9:4). Spanish arca, French arche, and German Kasten all preserve this dual range. The word's classical sense of 'coffer' or 'chest' for storing documents gives way in Scripture entirely to these two theologically charged referents – one a vessel of salvation from judgment, the other the locus of God's presence among his people.

ark (6×) A large box-shaped vessel or container, encompassing both Noah's ark – the great ship built at divine command to preserve life through the flood (Matt 24:38; Luke 17:27; Heb 11:7; 1 Pet 3:20) – and the Ark of the Covenant, the sacred chest overlaid with gold that held the tablets, manna jar, and Aaron's rod (Heb 9:4). Though classical Greek uses kibotos broadly for any chest or coffer, the NT restricts it to these two salvation-historical referents. Spanish arca and French arche each cover both senses with a single word, mirroring the Greek unity. **GEOGRAPHY AND SPACE**

en: ark, of-ark | **es:** arca | **fr:** arche | **de:** Kasten, κιβωτόν Matt 24:38; Luke 17:27; Heb 9:4; Heb 11:7; 1Pet 3:20

κῐθάρ-α G2788 *N-AFP* (4×)

Lyre, harp; a stringed instrument used in worship and heavenly praise.

Denotes the kithara, the iconic stringed instrument of the ancient Mediterranean world—ancestor of our word 'guitar.' In the NT it appears both in Paul's analogy about producing distinct musical notes (1 Cor 14:7) and in the Apocalypse's visions of heavenly worship (Rev 5:8; 14:2; 15:2). Spanish cítara preserves the original Greek root most transparently, while German Harfe and French cithare reflect two different reception traditions of the same instrument.

(4×) A stringed instrument, specifically the Greek kithara or lyre, plucked to produce melody. Paul uses it as an illustration of intelligible speech (1 Cor 14:7), while Revelation depicts the redeemed playing kitharai before the throne (Rev 5:8; 14:2; 15:2). The Spanish cítara directly preserves the Greek etymology, confirming this is the classical lyre rather than a modern harp. Its heavenly associations in Revelation elevate it beyond a mere musical instrument to a symbol of glorified worship. **LYRE HARP INSTRUMENT**

en: a-harp, harps | **es:** arpa, cítara, cítaras | **fr:** Harfe, cithare | **de:** Harfe 1Cor 14:7; Rev 5:8; Rev 14:2; Rev 15:2

κῐθαρ-ίζω G2789 *V-PPM/P-NNS* (2×)

to play the harp or lyre, to make music with stringed instruments

This verb means to play the κίθαρα (cithara or lyre), a stringed musical instrument. Paul uses it in 1 Corinthians 14:7 as an illustration about intelligible communication: even lifeless instruments like the harp must give distinct notes, or how will anyone know the tune? Revelation 14:2 uses the participle to describe the sound John hears from heaven—like harpists playing their harps. The word emphasizes the action of making music with this particular instrument, which was prominent in both Greek culture and Jewish temple worship. Classical usage could also metaphorically mean to 'put on airs,' but the NT uses are literal musical references.

(2×) First Corinthians 14:7 uses it as an illustration: if the harp (κιθαρίζον) doesn't give distinct sounds, how can you know the melody? Revelation 14:2 describes heavenly sounds 'like harpists harping (κιθαριζόντων) on their harps.' The multilingual glosses all capture the musical action: English 'being harped/harping,' Spanish 'que tocan cítara/tocado con cítara,' French and German 'Harfe spielen/jouer de la cithare.' The participle forms dominate, describing ongoing musical action. **LYRE HARP INSTRUMENT**

en: being-harped, harping | **es:** que-tocan-cítara, tocado-con-cítara | **fr:** Harfe-spielen, jouer-de-la-cithare | **de:** Harfe-spielen 1Cor 14:7; Rev 14:2

κῐθᾰρῳδ-ός G2790 *N-GMP* (2×)

harpists, those who play and sing to the harp

This noun (from κιθάρα + ᾠδός 'singer') refers to musicians who both play the harp and sing—professional performers who accompanied their singing with stringed instruments. Both NT occurrences are in Revelation, describing sounds heard in visions. In 14:2, John hears a voice from heaven like the voice of harpists playing their harps. In 18:22, the sound of harpists is among those that will be heard no more in fallen Babylon, symbolizing the end of her luxury, entertainment, and cultural life. The term evokes professional musicianship and festive celebration.

(2×) Revelation 14:2 describes 'the voice of harpists (κιθαρῳδῶν) playing their harps' as part of the heavenly vision. Revelation 18:22 lists 'harpists (κιθαρῳδῶν)' among the sounds that will cease in Babylon's destruction—along with musicians, flutists, and trumpeters. The multilingual glosses are consistent: English 'harpists,' Spanish 'citaristas,' French and German 'Harfenspieler' (harp-players). The genitive plural form appears in both contexts, emphasizing the class or group of musicians. **LYRE HARP INSTRUMENT**

en: harpists, of-harpists | **es:** de-citaristas | **fr:** Harfenspieler | **de:** Harfenspieler Rev 14:2; Rev 18:22

Κιλικία G2791 *N-AFS* (8×)

Cilicia; a Roman province on the southeastern coast of Asia Minor, homeland of the apostle Paul.

Kilikia refers to the Roman province located along the southeastern coast of Asia Minor (modern-day southern Turkey), whose capital was Tarsus — the birthplace of the apostle Paul (Acts 21:39; 22:3). The region appears in Acts in connection with Hellenistic synagogue opponents (Acts 6:9), the apostolic letter to Gentile believers (Acts 15:23, 41), and Paul's sea voyage (Acts 27:5). Paul himself mentions it in Galatians 1:21 as a place he visited after his conversion. Translations uniformly render the name phonetically: Spanish 'Cilicia,' French 'Cilicie,' German 'Kilikien.'

Kilikia (8×) The Roman province of Cilicia in southeastern Asia Minor, whose chief city Tarsus was Paul's hometown. All eight NT occurrences cluster in Acts and Galatians, connecting the region to Paul's identity (Acts 21:39; 22:3), to early church geography (Acts 15:23, 41), and to his post-conversion travels (Gal 1:21). Cross-lingual renderings — Spanish 'Cilicia,' French 'Cilicie,' German 'Kilikien' — are straightforward phonetic adaptations of the Greek toponym. **GEOGRAPHY AND SPACE**

en: Kilikia | **es:** Cilicia, Kilikía | **fr:** Cilicie, Κιλικίας | **de:** Kilikien Acts 6:9; Acts 15:23; Acts 15:41; Acts 21:39; Acts 22:3

κιννᾰμωμ-ον G2792 *N-ANS* (1×)
Cinnamon, an aromatic spice derived from tree bark
This noun refers to the valuable aromatic spice obtained from cinnamon tree bark, highly prized in the ancient world. Revelation 18:13 lists it among the luxury goods whose trade ceases when Babylon falls—emphasizing the commercial empire's materialism and the magnitude of judgment. The transliterations (canela, Zimt) show how the word passed through languages. Cinnamon's inclusion underscores both the extent of luxury trade and its ultimate worthlessness.

(1×) Refers to the spice cinnamon, a valuable trade commodity in antiquity. Its appearance in Revelation's cargo list of fallen Babylon emphasizes the doomed city's attachment to luxury and sensual pleasure—even expensive aromatic spices cannot avert divine judgment or purchase redemption from coming destruction. **SPICE AROMATIC PERFUME**
en: cinnamon | **es:** canela | **fr:** Zimt | **de:** Zimt Rev 18:13

κινδυν-εύω G2793 *V-IIA-3P* (4×)
To be in danger, face peril; to risk one's safety or standing.
Describes being exposed to serious risk or peril. The word spans physical danger—as when the disciples' boat was swamped (Luke 8:23)—and institutional or social jeopardy, as when Paul warns that the silversmiths' trade and even the temple of Artemis 'is in danger' of being discredited (Acts 19:27). Paul also uses it of his own daily mortal peril for the gospel (1 Cor 15:30). The German in-Gefahr-sein and Spanish correr-peligro both capture the sense of ongoing, present exposure to threat.

(4×) To be in danger or at risk, whether physically, socially, or legally. In Luke 8:23 the peril is a life-threatening storm; in Acts 19:27 the danger is economic and religious (the Artemis cult losing credibility); in Acts 19:40 it is legal jeopardy (being charged with rioting); and in 1 Cor 15:30 Paul speaks of constant mortal risk for the faith. French être-en-danger and Spanish correr-peligro both emphasize the active, ongoing nature of the exposure to harm. **DISTRESS AND HARDSHIP**
en: are-in-danger, is-in-danger, we-are-in-danger | **es:** corre-peligro, corremos-peligro, estaban-en-peligro | **fr:** risque, être-en-danger | **de:** in-Gefahr-sein, κινδυνεύει, κινδυνεύομεν Luke 8:23; Acts 19:27; Acts 19:40; 1Cor 15:30

κίνδυν-ος G2794 *N-DMP* (9×)
Danger, peril, or hazard; exposure to risk of harm or death, especially in contexts of hardship endured for the gospel.
Denotes danger or peril — the state of being exposed to serious risk or harm. In the New Testament, nearly all occurrences cluster in Paul's famous 'catalog of perils' in 2 Corinthians 11:26, where he lists dangers from rivers, robbers, countrymen, Gentiles, city, wilderness, sea, and false brothers. The repetition of kindynos eight times in a single verse drives home the relentless hazards Paul faced. Romans 8:35 rounds out the picture, asking whether danger can separate believers from the love of Christ. The Spanish 'peligro' and French 'danger' both capture this sense of imminent threat to life and safety.

danger, peril (9×) A danger, peril, or hazardous situation that threatens safety or life. Greek kindynos covers both abstract risk and concrete threatening circumstances. Paul's extraordinary peril catalog in 2 Corinthians 11:26 uses the word eight times in rapid succession — dangers of rivers, robbers, kin, Gentiles, city, wilderness, sea, and false brothers — making it the defining NT passage for this term. In Romans 8:35 it appears among tribulation, sword, and famine as forces that cannot sever believers from Christ's love. **DISTRESS AND HARDSHIP**
en: danger, in-dangers | **es:** en-peligros, peligro | **fr:** danger | **de:** Gefahr Rom 8:35; 2Cor 11:26

κῑνέω G2795 *V-ANA* (8×)
To move, set in motion; to shake or wag (in mockery); to stir up, agitate; to remove or displace from position
A versatile Greek verb of motion at its core, kineō spans a wide range from literal physical movement to figurative social upheaval. At the cross, bystanders 'wagged their heads' (Matt 27:39) in a gesture of scorn instantly recognizable across cultures — Spanish meneando, French remuer, German bewegen all capture that rhythmic derision. Paul invokes it philosophically in Athens: 'in him we live and move' (Acts 17:28), grounding human existence itself in divine motion. In Revelation, the word takes on cosmic force — lampstands removed and mountains displaced from their places.

1. to shake, wag (physical gesture) (2×) Physical gesture of shaking or wagging, specifically the head in mockery. At the crucifixion (Matt 27:39; Mark 15:29), passersby wag their heads in derision — Spanish meneando and French remuer both preserve the repetitive back-and-forth motion. This echoes the Psalm 22:7 tradition of scornful head-shaking at the suffering righteous. **SHAKING AND TOTTERING**
en: shaking | **es:** meneando, moviendo | **fr:** remuer | **de:** bewegen, κινοῦντες Matt 27:39; Mark 15:29

2. to stir up, agitate (figurative) (2×) Figurative agitation or social incitement — stirring up a crowd or causing civic commotion. In Acts 21:30 the whole city 'was stirred,' and in Acts 24:5 Paul is accused of being one who 'stirs up' sedition. Spanish conmovió and the Greek passive ἐκινήθη both convey that the disturbance sweeps through a community like a wave, moving from individual provocation to collective uproar. **STIR UP INCITE**
en: stirring-up, was-stirred | **es:** Se-conmovió, incitando | **fr:** mouvoir | **de:** κινοῦντα, ἐκινήθη Acts 21:30; Acts 24:5

3. to move, be in motion (2×) General physical movement or the state of being in motion. Paul's Areopagus sermon (Acts 17:28) employs it existentially — 'in him we live and move and have our being' — where Spanish nos movemos and French mouvoir capture the fundamental character of creaturely motion sustained by God. In Matt 23:4 the sense is more mundane: unwillingness to 'move' a finger to lift heavy burdens. **RELEASE AND MOVEMENT**
en: to-move, we-move | **es:** mover, nos-movemos | **fr:** mouvoir, remuer | **de:** κινούμεθα, κινῆσαι Matt 23:4; Acts 17:28

4. to remove, displace (2×) To remove or displace something from an established position. In Rev 2:5 Christ warns he will 'remove' the Ephesian lampstand from its place, and in Rev 6:14 mountains and islands are 'moved' from their positions in apocalyptic upheaval. Spanish moveré and fueron movidos highlight the finality: once displaced, the object does not return to its former station. **LIFTING AND REMOVING**
en: I-will-remove, were-moved | **es:** fueron-movidos, moveré | **fr:** remuer | **de:** bewegen Rev 2:5; Rev 6:14

κίνησις G2796 *N-AFS* (1×)
Movement, motion, or stirring (particularly of water)
This noun denotes motion or movement, with uses ranging from physical motion to political movements and emotional disturbances. John 5:3 describes the moving or stirring of the pool waters at Bethesda (though this verse is textually uncertain in many manuscripts). The Spanish 'movimiento' and French 'mouvement' both capture the sense of movement. The setting involves those waiting for therapeutic water disturbance.

(1×) Refers to movement or stirring, particularly of water. In the Bethesda narrative (where textually attested), this periodic disturbance of the pool waters was believed to have healing properties, drawing the sick and disabled who waited for the movement that might bring their cure—a hope Jesus transcends by healing directly. **RELEASE AND MOVEMENT**
en: moving | **es:** movimiento | **fr:** mouvement | **de:** Bewegung John 5:3

κίς G2797 *N-GMS* (1×)
Kish, the father of King Saul (personal name)
This is the personal name of Saul's father, preserved from the Hebrew Bible. Acts 13:21 references Saul as 'son of Kish' in Paul's synagogue sermon reviewing Israel's history. The transliterations across

languages preserve the name (Kis, Kís, Kíς) with minor variation. This genealogical detail identifies which Saul is meant and connects the apostle Paul (also called Saul) to Israel's first king from the same tribe of Benjamin.

(1×) The personal name of King Saul's father from the tribe of Benjamin. This genealogical marker in Paul's speech establishes Saul's legitimate tribal credentials while also creating subtle resonance with Paul himself—both Benjaminites named Saul, one a failed king, the other an apostle of the true King. **PROPER NAMES (PERSONAL)**
en: of-Kis | **es:** de-Kís | **fr:** Claudia | **de:** Kíς Acts 13:21

κλάδος G2798 *N-GMP* (11×)

Branch — a tree branch or bough; used of literal foliage and Paul's olive-tree metaphor for Israel and the Gentiles
The noun κλάδος (klados) denotes a branch or bough of a tree. Jesus uses it in the parable of the mustard seed, where birds nest in the branches of the grown plant (Matt 13:32; Mark 4:32), and in the fig-tree sign, where tender branches signal summer (Matt 24:32; Mark 13:28). Crowds cut branches to spread before Jesus at the triumphal entry (Matt 21:8). Paul develops the word theologically in Romans 11:16-21, where natural branches (Israel) are broken off and wild olive branches (Gentiles) are grafted in — a metaphor of covenant continuity and warning against presumption. Spanish 'ramas' and French 'branches' map directly.

branch (11×) A literal tree branch or bough, as in the mustard seed's mature branches where birds lodge (Matt 13:32; Mark 4:32), the fig tree's tender branch that signals the coming of summer (Matt 24:32; Mark 13:28), and the branches cut and strewn before Jesus during the triumphal entry into Jerusalem (Matt 21:8; Mark 11:8). **GEOGRAPHY AND SPACE**
en: branch, branches | **es:** rama, ramas | **fr:** branche, pleurer | **de:** Zweige, κλάδοις, κλάδος Matt 13:32; Matt 21:8; Matt 24:32; Mark 4:32; Mark 13:28

κλαίω G2799 *V-PMA-2P* (40×)

weep, cry, wail — to shed tears from grief, mourning, sorrow, or deep spiritual anguish
Klaio is the standard Greek verb for weeping and appears 40 times in the New Testament, carrying a range from quiet tears to loud lamentation. Its most famous occurrence may be the shortest verse in English Bibles: 'Jesus wept' (edakrusen, John 11:35, using a synonym), yet klaio itself describes his grief over Jerusalem (Luke 19:41) and the weeping in Gethsemane's aftermath. The verb marks pivotal moments of repentance and recognition: Peter 'went out and wept bitterly' after denying Christ (Matt 26:75; Mark 14:72; Luke 22:62). In the Beatitudes, Jesus promises that 'those who weep now will laugh' (Luke 6:21), while the prophetic reversal in Revelation declares God 'will wipe away every tear' (Rev 21:4). Paul too invokes it personally: he warns the Ephesian elders and Philippians 'with tears' (Acts 20:31; Phil 3:18).

weep, cry, wail (40×) To shed tears as an outward expression of grief, sorrow, mourning, or spiritual distress. The verb spans the entire emotional register of weeping in the NT: Rachel's inconsolable grief for her children (Matt 2:18, quoting Jer 31:15), Peter's bitter tears of repentance (Matt 26:75; Luke 22:62), mourners wailing for Jairus's daughter (Mark 5:38-39), Mary Magdalene weeping at the empty tomb (John 20:11-15), and Jesus weeping over Jerusalem's coming destruction (Luke 19:41). Spanish 'llorar,' French 'pleurer,' and German 'weinen' all capture the broad sense of tearful lamentation without distinction between subdued and violent expressions. **WEEP CRY WAIL**
en: are-you-weeping, he-wept, weep | **es:** llorad, llorando, lloras | **fr:** pleur, pleurer | **de:** weinen, weint Matt 2:18; Matt 26:75; Mark 5:38; Mark 5:39; Mark 14:72

κλάσ-ις G2800 *N-DFS* (2×)

a breaking, fracture (especially of bread)
This noun (from κλάω, 'to break') refers to the action of breaking, especially the breaking of bread. In Luke 24:35, the disciples on the Emmaus road recognized Jesus 'in the breaking of the bread'—whether this refers to His characteristic way of breaking bread or specifically to the Lord's Supper is debated. In Acts 2:42, 'the breaking of bread' (τῇ κλάσει τοῦ ἄρτου) is listed as one of four practices to which the early church devoted themselves, likely referring to communal meals that included or centered on the Lord's Supper. The term emphasizes the physical action that inaugurates shared eating.

(2×) Luke 24:35 describes the Emmaus disciples recognizing Jesus 'in the breaking of the bread' (ἐν τῇ κλάσει τοῦ ἄρτου). Acts 2:42 lists the early church's devotion to 'the breaking of bread' (τῇ κλάσει τοῦ ἄρτου) alongside apostolic teaching, fellowship, and prayer. The multilingual glosses emphasize the action: English 'breaking,' Spanish 'partimiento/partir,' French 'fraction,' German uses the Greek term 'κλάσει.' Both contexts suggest a practice with liturgical or communal significance beyond ordinary meals. **BREAKING AND SHATTERING**
en: breaking | **es:** partimiento, partir | **fr:** fraction | **de:** κλάσει Luke 24:35; Acts 2:42

κλάσ-μα G2801 *N-GNP* (9×)

Fragment or broken piece, especially leftover pieces of bread collected after a miraculous feeding.
Refers to a fragment or broken piece, derived from the verb klao ('to break'). In every New Testament occurrence, klasma designates the leftover pieces of bread gathered after Jesus' miraculous feedings of the multitudes. The twelve baskets (Matt 14:20, Mark 6:43, John 6:12-13) and seven baskets (Matt 15:37, Mark 8:8) of fragments became powerful symbols of divine abundance exceeding human need. The German 'Brocken' (morsel, chunk) and Spanish 'pedazos' (pieces) both emphasize the physical, tangible nature of these broken portions.

fragment, broken piece (9×) A fragment or broken piece of bread or food, specifically the leftovers collected after a communal meal. From klao ('to break'), klasma in the NT appears exclusively in the feeding miracle narratives — the feeding of the five thousand (Matt 14:20; Mark 6:43; John 6:12-13) and the four thousand (Matt 15:37; Mark 8:8-19). Jesus' command to gather the fragments 'so that nothing is lost' (John 6:12) elevates these broken pieces into a theological sign of superabundant provision. Every target language renders the term with a word for physical broken pieces: Spanish 'pedazos', French 'morceau', German 'Brocken'. **FRAGMENTS AND PIECES**
en: broken-pieces, fragments, of-broken-pieces | **es:** de-pedazos, pedazos | **fr:** morceau | **de:** Brocken, κλασμάτων Matt 14:20; Matt 15:37; Mark 6:43; Mark 8:8; Mark 8:19

Καῦδα G2802 *N-ANS* (1×)

Cauda (also Clauda), a small island near Crete (place name)
This is the name of a small island near Crete, mentioned in Acts 27:16 during Paul's storm-tossed voyage to Rome. The manuscript tradition varies between Cauda and Clauda. The transliterations preserve these variants. The island's shelter allowed the ship's crew to briefly secure the dinghy and undergird the vessel before the storm drove them toward Syrtis. This geographical detail enhances the narrative's credibility and drama.

(1×) The name of a small island south of Crete that provided brief shelter during Paul's shipwreck voyage. This temporary refuge allowed crucial preparations before the storm fully struck—a moment of relative calm in Luke's vivid account that demonstrates both nautical realism and divine providence preserving Paul for Rome. **GEOGRAPHY AND SPACE**
en: Kauda | **es:** Kaûda | **fr:** Claude | **de:** Καῦδα Acts 27:16

Κλαυδία G2803 *N-NFS* (1×)

Claudia, a Christian woman greeted in 2 Timothy (personal name)
This is the personal name of a Christian woman mentioned in Paul's

greetings at the end of 2 Timothy. Second Timothy 4:21 includes Claudia among those sending greetings to Timothy, likely part of the Roman church. The name is Latin (from the gens Claudia), suggesting either Roman origin or connection. This brief mention reminds us of the many faithful believers whose stories remain mostly unknown but whose fellowship sustained apostolic ministry.

(1×) A Christian woman in Rome who joined in sending greetings to Timothy through Paul's final letter. Though we know nothing more of her story, her inclusion among Paul's circle of co-laborers witnesses to the vital role of women in the early church's life and mission. **PROPER NAMES (PERSONAL)**

en: Klaudia | **es:** Klaudía | **fr:** Κλαυδία | **de:** Klaudia 2Tim 4:21

Κλαύδιος G2804 *N-NMS* (3×)

Claudius; Roman personal name borne by both the emperor and a military tribune

A common Roman family name (nomen) borne by several individuals in the New Testament era. Most prominently, this refers to the Emperor Claudius (ruled AD 41-54), during whose reign a famine occurred (Acts 11:28) and who expelled Jews from Rome (Acts 18:2). Acts 23:26 introduces us to another Claudius—Claudius Lysias, the Roman tribune (military commander) in Jerusalem who rescued Paul from a mob and later transferred him to Caesarea. The name reflects the pervasive Roman influence in first-century Judea and the broader empire.

(3×) Claudius, a Roman name referring to two different individuals in Acts. Emperor Claudius is mentioned in 11:28 (during whose reign Agabus predicted a famine) and 18:2 (who expelled Jews from Rome, causing Aquila and Priscilla to move to Corinth). Acts 23:26 refers to Claudius Lysias, the Roman tribune who commanded the garrison in Jerusalem and protected Paul from Jewish opponents, later sending him to Felix in Caesarea. **PROPER NAMES (PERSONAL)**

en: Klaudios | **es:** Claudio, Klaúdios | **fr:** Claudius | **de:** Κλαυδίου, Κλαύδιον, Κλαύδιος Acts 11:28; Acts 18:2; Acts 23:26

κλαυθμ-ός G2805 *N-NMS* (9×)

Weeping, wailing; loud, audible crying that expresses grief, anguish, or lamentation.

Denotes weeping or wailing — loud, audible crying driven by grief, anguish, or despair. In the Gospels, klauthmos appears most characteristically in Jesus' repeated phrase about 'outer darkness' where there will be 'weeping and gnashing of teeth' (Matt 8:12; 13:42, 50; 22:13; 24:51; 25:30; Luke 13:28). This formulaic pairing makes klauthmos a word heavy with eschatological dread. It also appears in Matthew 2:18 quoting Jeremiah's oracle of Rachel weeping for her children — a passage where Spanish 'llanto' and German 'Weinen' both convey deep, inconsolable mourning.

(9×) Weeping, wailing, or loud lamentation expressing intense grief or anguish. Klauthmos goes beyond quiet tears to denote audible, demonstrative crying. Its most distinctive NT use is in Jesus' recurring formula 'there will be weeping and gnashing of teeth' (Matt 8:12; 13:42, 50; 22:13; 24:51; 25:30; Luke 13:28), where it evokes the anguished outcry of those excluded from the kingdom. In Matthew 2:18, it echoes Jeremiah 31:15 — Rachel's inconsolable weeping over her slaughtered children. French 'pleur' and German 'Weinen' both capture the visceral, audible quality of this grief. **WEEPING NOUN**

en: weeping | **es:** llanto | **fr:** pleur | **de:** Weinen Matt 2:18; Matt 8:12; Matt 13:42; Matt 13:50; Matt 22:13

κλάω G2806 *V-APA-NMS* (14×)

to break (bread) — the physical act of tearing a loaf apart, especially in communal and sacramental meals

Klao describes the simple but ritually freighted act of breaking bread by hand. In classical Greek it could mean to break off any branch or object, but in the New Testament all fourteen occurrences are narrowly focused on bread. Jesus breaks loaves at the feeding of the five thousand (Matt 14:19) and four thousand (Matt 15:36; Mark 8:6), and again at the Last Supper (Matt 26:26; Mark 14:22; Luke 22:19). The early church continued this gesture as a defining communal practice (Acts 2:46, 20:7, 20:11). Spanish 'partir,' French 'rompre,' and German 'brechen' all preserve the physical-action core, but the sacramental overtone is unmistakable in every NT context.

break (bread) (14×) To break bread by hand, referring to the physical act of tearing a loaf into portions for distribution. Used exclusively of bread in the NT: during the feeding miracles (Matt 14:19; Mark 8:6, 8:19), at the institution of the Lord's Supper (Matt 26:26; Luke 22:19; 1 Cor 11:24), and in early church communal meals (Acts 2:46; 20:7). The multilingual glosses — Spanish 'partir,' French 'rompre,' German 'brechen' — consistently render the physical snapping action, while the liturgical context elevates every instance beyond mere food preparation. **BREAKING AND SHATTERING**

en: I-broke, breaking, broke | **es:** habiendo-partido, lo-partió, para-partir | **fr:** rompre | **de:** brechen, bricht Matt 14:19; Matt 15:36; Matt 26:26; Mark 8:6; Mark 8:19

κλείς G2807 *N-AFS* (6×)

kleis – key; a device for locking and unlocking, used metaphorically for divine authority and access

Kleis is the ordinary Greek word for a key – the instrument that locks and unlocks a door. In the New Testament, however, every occurrence is figurative: the 'keys of the kingdom' entrusted to Peter (Matt 16:19), the 'key of knowledge' hoarded by the lawyers (Luke 11:52), and the keys of Death and Hades held by the risen Christ (Rev 1:18). The image is strikingly consistent: a key represents delegated authority over a domain. Spanish llave, French clef, and German Schluessel all translate it uniformly, confirming that the metaphor of authoritative access is the single operative sense in the NT.

key (instrument of authority/access) (6×) A key as an instrument of authority and access, used exclusively in metaphorical and symbolic contexts in the NT. Jesus grants Peter the 'keys of the kingdom of heaven' (Matt 16:19), indicts the lawyers for taking away 'the key of knowledge' (Luke 11:52), and declares in Revelation that he holds 'the keys of Death and Hades' (Rev 1:18) and 'the key of David' (Rev 3:7). The angel of the abyss likewise holds a key (Rev 9:1; 20:1). In each case the key symbolizes sovereign control over a domain – the power to open what none can shut and shut what none can open. Spanish llave and French clef converge on this single metaphorical-authority sense. **KEY AUTHORITY ACCESS**

en: key, keys | **es:** llave, llaves | **fr:** clef | **de:** schliessen, κλεῖδα, κλεῖδας Matt 16:19; Luke 11:52; Rev 1:18; Rev 3:7; Rev 9:1

κλείω G2808 *V-FIA-3S* (16×)

To shut, close, lock – of doors, gates, and figuratively of heavenly authority and access

The verb kleio covers the full range of shutting in the New Testament, from the physical closing of a door to the authoritative barring of cosmic access. Jesus instructs his followers to 'shut your door' when praying in secret (Matt 6:6), and the parable of the ten virgins turns on the terrifying moment when 'the door was shut' (Matt 25:10). But kleio also operates at a higher register: the Pharisees 'shut the kingdom of heaven' against people (Matt 23:13), Christ holds the key of David and 'shuts so that no one opens' (Rev 3:7), and Elijah 'shut heaven' so that it did not rain (Luke 4:25). The multilingual glosses – 'cerrar,' 'fermer,' 'schliessen' – are identical across both registers, but the objects of the verb reveal the sense boundary.

1. shut authoritatively or bar access (9×) To shut authoritatively or bar access in a figurative, cosmic, or spiritual sense. The subject exercises divine or delegated authority over what is opened or closed: the Pharisees 'shut the kingdom of heaven' (Matt 23:13), Christ 'opens and no one shuts, shuts and no one opens' (Rev 3:7), heaven is 'shut' against rain (Luke 4:25, Rev 11:6), the abyss is locked (Rev 20:3), and a person 'shuts his compassion' (1 John 3:17). The objects – kingdom, heaven, abyss, compassion – mark this as the authoritative rather than physical sense. Nine occurrences place it as the dominant NT usage. **SHUTTING AND CLOSING**

en: has-been-shut, shut, shuts | **es:** cerrar, cerrará, cerráis | **fr:** fermer | **de:** schließt, verschlossen Matt 23:13; Luke 11:7; 1John 3:17; Rev 3:7

2. shut or close physically (7×) To shut or close a physical barrier such as a door or gate, restricting passage or access to a space. Jesus tells his disciples to 'shut your door' for private prayer (Matt 6:6); the householder in the parable has already 'shut the door' (Luke 11:7); the bridegroom's door is 'shut' against the foolish virgins (Matt 25:10); and the disciples meet behind 'shut doors' out of fear (John 20:19, 20:26). Spanish 'cerrada/cerrado' and German 'verschlossen' are the same lexemes as in sense 1, but the concrete physical objects – doors, rooms, gates – distinguish this cluster of seven occurrences. **SHUTTING AND CLOSING**

en: having-been-locked, having-been-shut, having-shut | **es:** cerrada, fue-cerrada, fue-cerrado | **fr:** fermer | **de:** schließt, verschlossen Matt 6:6; Matt 25:10; Luke 4:25; John 20:19; John 20:26

κλέμμα G2809 *N-GNP* (1×)

Thefts, stolen goods, or acts of stealing

This noun denotes stolen items or acts of theft, derived from the verb 'to steal.' Revelation 9:21 lists thefts among the sins from which plague-stricken humanity refuses to repent, alongside murders, sorceries, and sexual immorality. The Spanish 'robos,' French 'Diebstahl,' and German equivalent all converge on theft. This catalog of unrepented sins emphasizes humanity's stubborn rebellion even under judgment.

(1×) Refers to acts of theft or stolen property. In Revelation's plague sequence, humanity's refusal to repent of thefts—along with other grievous sins—demonstrates the hardness of heart that persists even under divine judgment, echoing Pharaoh's repeated resistance despite mounting catastrophes. **STEALING THEFT**

en: thefts | **es:** robos | **fr:** Diebstahl | **de:** Diebstahl Rev 9:21

Κλεόπας G2810 *N-NMS* (1×)

Cleopas, one of two disciples on the Emmaus road (personal name)

This is the personal name of one of the two disciples Jesus met on the road to Emmaus after his resurrection. Luke 24:18 names Cleopas as the one who responds to Jesus's question about their discussion. The transliterations preserve the Greek form (Kleopas, Kleopâs, Cléopas, Κλεοπᾶς). His companion remains unnamed. Cleopas becomes witness to one of the most moving resurrection appearances, where Jesus unfolds Scripture before revealing his identity.

(1×) One of the two disciples whom the risen Jesus joined on the Emmaus road, teaching them from Scripture before revealing himself in the breaking of bread. Though we know little else about Cleopas, his encounter embodies the transformative recognition of Christ that changes despair into burning-hearted witness. **PROPER NAMES (PERSONAL)**

en: Kleopas | **es:** Kleopâs | **fr:** Cléopas | **de:** Κλεοπᾶς Luke 24:18

κλέος G2811 *N-NNS* (1×)

Credit, honor, glory, or good reputation deserved through worthy action

This noun denotes good report, fame, or honor—reputation earned through worthy deeds. First Peter 2:20 asks what credit or glory there is in enduring punishment for doing wrong, contrasting it with the commendation that comes from suffering unjustly. The Spanish 'gloria' and German 'Ruhm' (fame/renown) capture the honor aspect. Peter's point is that only undeserved suffering brings divine approval and true glory.

(1×) Refers to credit, honor, or commendable reputation earned through one's actions. Peter uses this rhetorically to distinguish between suffering consequences for wrongdoing (which deserves no praise) and bearing unjust suffering patiently (which finds favor with God and brings true glory, following Christ's example). **GEOGRAPHY AND SPACE**

en: credit | **es:** gloria | **fr:** κλέος | **de:** Ruhm 1Pet 2:20

κλέπτ-ης G2812 *N-NMS* (16×)

Thief; one who takes another's property by stealth, distinguished from a robber who uses violence.

Kleptes describes someone who steals covertly, in contrast to lestes, the bandit or robber who takes by force. Jesus warns against storing treasure where thieves break through and steal (Matt 6:19-20) and calls the false shepherd who bypasses the gate a thief (John 10:1, 10). The word takes on vivid eschatological force when the Lord's return is compared to a thief coming at an unexpected hour (Matt 24:43; 1 Thess 5:2; Rev 3:3). Spanish ladrón, French voleur, and German Dieb all preserve the core sense of covert theft rather than armed robbery.

thief (one who steals) (16×) A person who steals by stealth or cunning rather than by open violence. In literal usage, thieves break into houses or storerooms to take valuables (Matt 6:19-20; Luke 12:33). Figuratively, Jesus brands the false shepherd a thief (John 10:1), and Judas is identified as one who pilfered from the common purse (John 12:6). The most theologically charged usage compares Christ's parousia to a thief's sudden, unannounced arrival (1 Thess 5:2; 2 Pet 3:10; Rev 16:15). All target languages consistently select a single covert-theft term, confirming no semantic division. **THIEF ROBBER**

en: a-thief, thief, thieves | **es:** ladrones, ladrón, un-ladrón | **fr:** voleur | **de:** Dieb, κλέπται, κλέπτης Matt 6:19; Matt 6:20; Matt 24:43; Luke 12:33; Luke 12:39

κλέπτω G2813 *V-ASA-3S* (13×)

To steal, take unlawfully; used of theft prohibited by the Decalogue and of clandestine removal such as grave-robbing.

The standard Greek verb for stealing — taking another person's property without right or consent. It appears prominently in Jesus' quotations of the Decalogue commandment 'you shall not steal' (Matt 19:18; Mark 10:19; Luke 18:20; Rom 2:21; 13:9), grounding the word firmly in the moral law. Yet it also describes more clandestine acts: thieves who break through walls to steal treasure (Matt 6:19-20), the feared theft of Jesus' body from the tomb (Matt 27:64; 28:13), and the thief's approach 'to steal, kill, and destroy' in John 10:10. The translations consistently employ a single term across languages (Spanish hurtar/robar, French voler, German stehlen), confirming one unified semantic sense.

steal (13×) To take another's property unlawfully, to steal or pilfer. The word appears in direct Decalogue citations forbidding theft (Matt 19:18; Mark 10:19; Rom 13:9), in Jesus' teaching about thieves who break in and steal earthly treasure (Matt 6:19-20), in the conspiracy to claim the disciples stole Jesus' body (Matt 27:64; 28:13), and in John 10:10 where the thief comes only to steal. Cross-linguistic evidence uniformly maps to a single theft concept (French voler, German stehlen, Spanish robar), with no semantic subdivision warranted. **STEALING THEFT**

en: do-you-steal, he-might-steal, let-steal | **es:** hurtarás, roban, robando | **fr:** voler | **de:** stehlen, stiehlt Matt 6:19; Matt 6:20; Matt 19:18; Matt 27:64; Matt 28:13

κλῆμα G2814 *N-ANS* (4×)

Branch, shoot; specifically a vine-branch, used in Jesus' allegory of the true vine.

Refers to a branch or shoot, especially one growing from a grapevine. All four NT occurrences come from Jesus' extended vine-and-branches allegory in John 15, where he declares 'I am the vine, you are the branches.' The Greek klēma specifically denotes a vine-twig or tendril, not a tree limb—Spanish pámpano (grapevine shoot) captures this viticultural precision beautifully. The image emphasizes organic dependence: a severed branch withers and is burned (John 15:6).

(4×) A vine-branch or shoot growing from the main stock of a grapevine. Exclusively found in Jesus' vine allegory (John 15:2, 4, 5,

6), the term emphasizes the branch's total dependence on the vine for life and fruitfulness. Spanish pámpano—a technical viticultural term for a green grapevine shoot—precisely matches the Greek specificity, while German Rebe and French sarment likewise denote grape-bearing canes rather than generic tree branches. The metaphor of pruning fruitful branches and burning dead ones drives the passage's teaching on abiding in Christ. **GEOGRAPHY AND SPACE**

en: branch, branches | **es:** pámpano, pámpanos | **fr:** sarment | **de:** Rebe John 15:2; John 15:4; John 15:5; John 15:6

Κλήμης G2815 *N-GMS* (1×)

Clement, a fellow worker of Paul mentioned in Philippians (personal name)

This is the personal name of a Christian co-worker whom Paul commends in Philippians 4:3, along with other fellow laborers whose names are in the book of life. The transliterations preserve the Latin name (Klēmēs, Κλήμεντος, Klemens). Early tradition sometimes identified him with Clement of Rome, though this is uncertain. Paul's affirmation places him among faithful gospel partners whose ultimate recognition is eschatological.

(1×) A fellow worker with Paul in the gospel ministry, commended alongside other faithful laborers at Philippi. Though Clement's specific contributions go unrecorded, Paul's assurance that his name is written in the book of life elevates him from historical obscurity to eternal significance in God's account. **PROPER NAMES (PERSONAL)**

en: Klēmēs | **es:** Clḗmēs | **fr:** Κλήμεντος | **de:** Klemens Phil 4:3

κληρονομ-έω G2816 *V-FIA-3S* (18×)

to inherit, receive as a possession — to obtain an allotted portion, whether a literal estate or a promised divine blessing

Kleronomeo means to inherit or come into possession of an allotted portion, rooted in kleros ('lot, allotment') and nomos ('law, custom'). Its 18 New Testament occurrences carry the rich overtones of both Greco-Roman inheritance law and the Old Testament theology of the promised land as God's allotted gift to his people. In the Synoptic Gospels, the rich young ruler asks 'what must I do to inherit eternal life?' (Matt 19:29; Mark 10:17; Luke 10:25; 18:18) — a question that reveals how 'inheritance' had become the natural idiom for receiving God's ultimate blessing. The Beatitudes promise that the meek 'shall inherit the earth' (Matt 5:5, echoing Ps 37:11). The great judgment scene in Matthew 25:34 uses it climactically: 'Come, you who are blessed by my Father, inherit the kingdom prepared for you.' Paul extends the concept theologically: Abraham's heirs inherit the promise not through the law but through faith (Gal 4:30; 5:21; 1 Cor 6:9-10; 15:50). Hebrews traces the inheritance theme through the patriarchs and forward to a heavenly country (Heb 1:4, 14; 6:12; 12:17). Revelation 21:7 crowns the motif: 'The one who overcomes will inherit these things.' Spanish 'heredar,' French 'heriter,' and German 'erben' all preserve the legal-theological inheritance framework.

inherit, receive as heritage (18×) To receive or obtain something as an inheritance, allotment, or promised possession — applied both to earthly legacies and to the great theological blessings of eternal life, the kingdom, and the new creation. The Synoptic question 'what must I do to inherit eternal life?' (Mark 10:17; Luke 10:25; 18:18) frames salvation as divinely allotted inheritance. Jesus promises the meek will 'inherit the earth' (Matt 5:5) and invites the blessed to 'inherit the kingdom' (Matt 25:34). Paul restricts inheritance to those who live by the Spirit (1 Cor 6:9-10; 15:50; Gal 5:21), while affirming that Abraham's heirs inherit through faith, not law (Gal 4:30). Hebrews traces inheritance through the patriarchs to a 'better name' for the Son (Heb 1:4, 14; 6:12; 12:17). Revelation 21:7 brings the theme to climactic fulfillment. Spanish 'heredar' and German 'erben' confirm the single inheritance-as-possession sense. **INHERITING AND POSSESSING**

en: I-may-inherit, he-has-inherited, inherit | **es:** de-heredar, ha-heredado, hereda | **fr:** hériter | **de:** erben, erbt Matt 5:5; Matt 19:29; Matt 25:34; Mark 10:17; Luke 10:25

κληρονομ-ία G2817 *N-AFS* (14×)

inheritance — a share received from an ancestor, whether material property or a divinely promised spiritual portion

Kleronomia denotes what is received by right of succession, whether a landed estate, a family fortune, or a covenant promise. In classical Greek the word covered straightforward legal inheritance, but in the New Testament it is overwhelmingly theological. Jesus' parable of the vineyard tenants turns on the son's kleronomia (Matt 21:38; Mark 12:7; Luke 20:14). Paul stretches the term into eschatological territory: believers inherit an imperishable portion (Eph 1:14, 18; Col 3:24; Heb 9:15). The multilingual evidence — Spanish 'herencia,' French 'heritage,' German 'Erbe/Erbteil' — uniformly maps to the inheritance domain, whether the referent is a plot of Canaan or the kingdom of God.

(14×) An inheritance — the property, portion, or promise received by right of succession or divine grant. Encompasses both the concrete (a disputed family estate in Luke 12:13; the land promise to Abraham in Acts 7:5; Heb 11:8) and the spiritual (the believer's heavenly inheritance in Eph 1:14, 18; 1 Pet 1:4; the inheritance of the kingdom in Gal 5:21). The parable of the wicked tenants (Matt 21:38; Mark 12:7; Luke 20:14) pivots on the murderous seizure of the son's rightful kleronomia, fusing the legal and theological registers. **INHERITANCE AND PROPERTY**

en: an-inheritance, inheritance | **es:** herencia | **fr:** héritage | **de:** Erbe, Erbteil Matt 21:38; Mark 12:7; Luke 12:13; Luke 20:14; Acts 7:5

κληρονόμ-ος G2818 *N-NMP* (15×)

Heir; one who receives an inheritance, whether by legal right or divine promise.

Denotes a person who stands to inherit or already possesses an inheritance. In classical Greek the word could mean either the heir apparent or the heir already in possession. The New Testament draws on both senses: the parable of the wicked tenants depicts the son as the rightful heir whom the farmers murder (Matt 21:38; Mark 12:7), while Paul and the author of Hebrews apply the term theologically to believers who are heirs of God through faith (Rom 4:13-14; Gal 3:29; Tit 3:7) and even to Christ himself as heir of all things (Heb 1:2). Spanish 'heredero' and French 'héritier' both preserve the Latin root, underscoring how consistently the concept of legal succession carries across cultures.

heir (one who inherits) (15×) One who inherits property, status, or a divine promise. Applied literally to the son in the parable of the vineyard tenants (Matt 21:38; Mark 12:7; Luke 20:14), where the heir's murder dramatizes Israel's rejection of God's messenger. Used theologically of believers who inherit salvation and the promises made to Abraham (Rom 4:13-14; Gal 3:29; Heb 1:2). Multilingual glosses uniformly center on legal inheritance—Spanish 'heredero,' French 'héritier,' German 'Erbe'—confirming a single, cohesive semantic core. **HEIR INHERITOR**

en: heir, heirs | **es:** heredero, herederos | **fr:** héritier | **de:** Erbe, Erben Matt 21:38; Mark 12:7; Luke 20:14; Rom 4:13; Rom 4:14

κλῆρος G2819 *N-GMP* (12×)

A lot cast for decisions; by extension, an allotted portion, inheritance, or assigned share.

Originally the physical object thrown to determine outcomes by chance, kleros acquired rich theological overtones in the New Testament. At the cross, soldiers cast lots for Jesus' garments (Matt 27:35; John 19:24), fulfilling Psalm 22:18 — here the word retains its concrete, ancient sense. But Paul speaks of 'the inheritance (kleros) among those sanctified' (Acts 26:18), and Colossians 1:12 thanks the Father who qualified believers 'to share in the inheritance of the saints in light.' Spanish splits the senses neatly: 'suertes' for the casting of lots, 'herencia' for the spiritual inheritance — a distinction the Greek leaves unified under one evocative word.

1. lot (for casting) (7×) A lot — the concrete object cast or drawn to make decisions, or the act of casting lots itself. All four Gospels record soldiers casting lots (kleron) for Jesus' garments at the cruci-

fixion (Matt 27:35; John 19:24), and Acts 1:26 describes the apostles casting lots to replace Judas. Spanish 'suertes' and German 'Los' preserve the chance-decision nuance. French 'sort' carries a similar resonance of fate determined by casting. LOTS AND ALLOTMENT

en: a-lot, lot, lots | **es:** suerte, suertes | **fr:** sort | **de:** Los Matt 27:35; Mark 15:24; Luke 23:34; John 19:24

2. inheritance, allotted heritage (3×) An inheritance or allotted heritage — the theological extension where what God assigns to His people becomes their spiritual or eschatological portion. In Acts 26:18, Paul's commission includes granting Gentiles 'an inheritance among those sanctified,' and Col 1:12 speaks of sharing 'the inheritance of the saints in light.' Spanish shifts to 'herencia,' clearly marking this as a distinct theological register from the lot-casting sense. INHERITANCE AND PROPERTY

en: allotted, an-inheritance, inheritance | **es:** herencia, herencias | **fr:** sort | **de:** Los Acts 26:18; Col 1:12; 1Pet 5:3

3. share, portion (assigned role) (2×) A share, portion, or assigned role — the metaphorical extension from 'what falls to one by lot' to one's allotted place in a group or enterprise. Judas 'was allotted his share in this ministry' (Acts 1:17), and Simon Magus is told he has 'no part or share in this matter' (Acts 8:21). Spanish uses both 'parte' and 'suerte' here, reflecting the ambiguity between concrete lot and abstract portion. LOTS AND ALLOTMENT

en: lot | **es:** parte, suerte | **fr:** sort | **de:** Los Acts 1:17; Acts 8:21

κληρ-όω G2820 *V-AIP-1P* (1×)

We were made heirs, we obtained an inheritance, or we were allotted a portion

This verb (in passive aorist) combines the ideas of casting lots, receiving an inheritance, and being appointed to a portion. Ephesians 1:11 declares that believers 'were made heirs' or 'obtained an inheritance' in Christ according to God's predetermined purpose. The Spanish 'fuimos hechos herederos' emphasizes the making of heirs. This term combines divine sovereignty (God's appointing) with gracious gift (inheritance received).

(1×) Indicates being made heirs or obtaining an inheritance, with overtones of divine allotment or appointment. In Ephesians' soaring language about God's purposes in Christ, this affirms that believers have been granted an inheritance not by chance or merit but by God's predetermined plan—appointed to a portion in Christ's cosmic kingdom. LOTS AND ALLOTMENT

en: we-were-made-heirs | **es:** fuimos-hechos-herederos | **fr:** ἐκληρώθημεν | **de:** erloosen Eph 1:11

κλῆσις G2821 *N-GFS* (11×)

Calling, vocation — the divine summons to salvation, service, and the hope that accompanies God's invitation

The noun κλῆσις (klesis) refers to God's effectual calling — the summons by which he draws people into relationship, salvation, and purpose. Paul insists that God's gifts and calling are irrevocable (Rom 11:29) and urges believers to live worthy of their calling (Eph 4:1; 2 Thess 1:11). In 1 Corinthians 1:26 he notes that not many wise or powerful received this calling, underscoring its gracious character. The term also appears in the sense of one's station in life at the time of conversion: 'let each person remain in the calling in which they were called' (1 Cor 7:20). Spanish 'llamamiento/vocación' and French 'vocation/appel' both capture the dual sense of divine invitation and life-station.

calling, vocation (11×) The divine act of summoning persons to salvation, faith, and eschatological hope. Paul speaks of the 'hope of your calling' (Eph 1:18), its irrevocable nature (Rom 11:29), and the humble social profile of those whom God calls (1 Cor 1:26). Believers are exhorted to walk worthy of this calling (Eph 4:1, 4; Phil 3:14; 2 Thess 1:11; 2 Pet 1:10). Spanish 'llamamiento' and French 'appel' emphasize the initiating voice of God. CALLING AND NAMING

en: calling, of-calling, with-calling | **es:** con-llamamiento, de-llamamiento, llamada | **fr:** appel | **de:** Berufung Rom 11:29; 1Cor 1:26; 1Cor 7:20; Eph 1:18; Eph 4:1

κλητ-ός G2822 *Adj-NMS* (11×)

Called, invited — divinely summoned to salvation, service, or the messianic banquet

The adjective κλητός (kletos) describes those whom God has summoned, whether to salvation, apostolic service, or the eschatological feast. Jesus warns that 'many are called but few are chosen' (Matt 22:14), distinguishing the broad invitation from the final selection. Paul introduces himself as 'called apostle' (Rom 1:1; 1 Cor 1:1) and addresses believers as 'called saints' (Rom 1:7; 1 Cor 1:2) and 'called according to his purpose' (Rom 8:28). In Revelation, those who follow the Lamb are 'called, chosen, and faithful' (Rev 17:14). The term carries theological weight as a marker of divine initiative. Spanish 'llamado' and French 'appelé' preserve the passive-divine force.

called (divinely summoned/appointed) (11×) Divinely summoned to faith and incorporation into the people of God. Believers are 'called saints' (Rom 1:7; 1 Cor 1:2), 'called according to his purpose' (Rom 8:28), and identified alongside the Lamb as 'called, chosen, and faithful' (Rev 17:14). The word underscores that salvation originates in God's initiative, not human decision. Spanish 'llamado' captures the passive-divine grammar. CALLING AND NAMING

en: called | **es:** llamado, llamados, llamados. | **fr:** appelé, appelés. | **de:** Berufenen, berufen, κλητοί Matt 20:16; Matt 22:14; Rom 1:1; Rom 1:6; Rom 1:7

κρίβᾰν-ος G2823 *N-AMS* (2×)

an oven, a furnace for baking bread

This noun refers to a covered earthen baking vessel or oven, wider at the bottom than the top, used for baking bread by surrounding it with hot embers. Jesus uses it in both Matthew 6:30 and Luke 12:28 in His teaching about God's care: if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will He not much more clothe you? The image evokes the practice of using dried grass and field plants as fuel for heating bread ovens. The term emphasizes the common, humble household technology that every hearer would recognize from daily life.

(2×) Both Gospel sayings (Matt 6:30, Luke 12:28) use the same illustration: grass that today is and tomorrow is thrown into the oven (εἰς κλίβανον βαλλόμενον). The point is God's providential care for what is temporary and lowly. The multilingual glosses are straightforward: English 'oven,' Spanish 'horno,' French 'four,' German preserves the Greek 'κλίβανον.' The word conjures the image of a simple earthenware bread oven heated by burning grass and field stubble, familiar to every ancient household. GEOGRAPHY AND SPACE

en: an-oven, oven | **es:** el-horno, horno | **fr:** four | **de:** κλίβανον Matt 6:30; Luke 12:28

κλίμα G2824 *N-DNP* (3×)

region, district; a geographical area or territory defined by climate or political boundaries

Originally referring to the 'inclination' or slope of the earth's surface at different latitudes (hence 'climate'), this word came to designate geographical regions or districts. Paul uses it three times to describe the broad territories where he ministered. In Romans 15:23, he declares there is no longer any place for him in 'these regions'—the eastern Mediterranean areas where he had planted churches. 2 Corinthians 11:10 and Galatians 1:21 similarly use it for the regions of Achaia and Syria-Cilicia respectively. The word emphasizes the geographical scope of Paul's missionary strategy.

(3×) A region, district, or territory. Paul uses this word to describe broad geographical areas of his missionary work: the 'regions of Achaia' in 2 Corinthians 11:10, 'the regions of Syria and Cilicia' in Galatians 1:21, and in Romans 15:23 he states he no longer has 'place in these regions' (the eastern Mediterranean), implying his work there is complete and he must move westward to Spain. The term highlights Paul's strategic, region-by-region approach to gospel expansion. GEOGRAPHY AND SPACE

en: regions | **es:** regiones | **fr:** Gegenden, région | **de:** Gegenden Rom 15:23; 2Cor 11:10; Gal 1:21

κλῖν-η G2825 *N-AFS* (9×)

Bed, couch, or pallet; a piece of furniture for sleeping, reclining, or carrying the sick.

Refers to a bed, couch, or pallet — a piece of household furniture used for sleeping, resting, reclining at meals, or transporting the infirm. In the Gospels, kline appears prominently in healing narratives where Jesus tells the paralytic to 'take up your bed and walk' (Matt 9:2, 6; Mark 2:4, 9, 11-12), making the bed itself a dramatic prop in the story of restoration. It also appears for the bed where a child lies sick (Mark 7:30) and in the context of ritual purity involving the washing of couches (Mark 7:4). Spanish distinguishes between 'cama' (bed) and 'camilla' (stretcher/pallet), reflecting the range of kline from proper bed to portable mat.

bed/couch (piece of furniture for reclining) (9×) A bed, couch, or pallet used for sleeping, reclining, or carrying the sick. Greek kline (from klino, 'to recline') covers the full range from a proper household bed to a portable mat or stretcher. Its most memorable NT appearances are in the healing of the paralytic, where Jesus commands 'take up your bed and walk' (Matt 9:2, 6), transforming the symbol of helplessness into a sign of restored strength. Mark 7:4 mentions the ritual washing of klinai (couches), and Mark 7:30 shows a child lying healed upon a bed. Spanish uses both 'cama' (bed) and 'camilla' (stretcher), capturing the word's breadth from fixed furniture to portable pallet. GEOGRAPHY AND SPACE

en: a-bed, bed, couches | **es:** cama, camilla, de-lechos | **fr:** lit | **de:** Bett Matt 9:2; Matt 9:6; Mark 4:21; Mark 7:4; Mark 7:30

κλῖν-ίδιον G2826 *N-DNS* (3×)

small bed, pallet; a modest portable bed or stretcher for carrying the sick

A diminutive form meaning 'small bed' or 'pallet,' this word describes the portable beds used by ordinary people or for transporting the sick. Unlike elaborate furniture, these were simple mats or stretchers that could be easily carried. Luke's Gospel and Acts use this word in healing narratives: the paralytic whose friends lowered him through the roof (Luke 5:19, 24) and the sick laid in the streets hoping Peter's shadow would fall on them (Acts 5:15). The word emphasizes both the humble circumstances of those healed and the physical reality of their restoration—they could pick up and carry what had carried them.

(3×) A small bed, pallet, or portable mat used for sleeping or carrying the sick. Luke 5:19, 24 describes the paralytic's 'small bed' which his friends carried to Jesus and which he later carried home after healing. Acts 5:15 mentions people laying the sick 'on beds and pallets' in the streets, hoping Peter's shadow would bring healing. The word underscores the modest means of these individuals and the tangible, physical nature of their healings. GEOGRAPHY AND SPACE

en: small-bed, small-beds | **es:** camilla, camillas | **fr:** couche, petit-lit | **de:** κλινίδιόν, κλιναρίων, κλινιδίῳ Luke 5:19; Luke 5:24; Acts 5:15

κλίνω G2827 *V-PPA-GFP* (7×)

To incline, bow, or lay down; of daylight declining; of armies being put to flight.

Built on the root meaning 'to cause to lean,' klino covers a surprising range in the New Testament. Jesus says the Son of Man has nowhere to lay his head (Matt 8:20; Luke 9:58), and at the cross he bows his head and gives up his spirit (John 19:30). The same verb describes daylight 'declining' toward evening (Luke 9:12; 24:29) — Spanish 'ha declinado' and French 'décliner' preserve this metaphor beautifully. In Hebrews 11:34, it takes a military turn: heroes of faith 'turned back' foreign armies, where Spanish 'hicieron huir' (made to flee) makes the martial sense vivid.

1. lay down, bow (head/face) (4×) To lay down, bow, or incline — a physical gesture of resting or reverence. Jesus has nowhere to 'lay' (kline) his head (Matt 8:20; Luke 9:58); at death he 'bowed' his head (John 19:30); the women at the tomb bow their faces to the ground (Luke 24:5). Spanish 'inclinando' and 'recline,' alongside German 'neigen,' all point to the basic postural meaning of leaning or bending downward. BOW KNEEL CROUCH

en: bowing, having-bowed, he-may-lay | **es:** habiendo-inclinado, inclinando, recline | **fr:** décliner | **de:** neigen, κλίνῃ, κλινουσῶν Matt 8:20; Luke 9:58; Luke 24:5; John 19:30

2. decline (of day) (2×) To decline, wane — said of the day drawing toward evening. In Luke 9:12 the day 'began to decline' and in Luke 24:29 it 'has declined already.' Spanish 'a declinar' and 'ha declinado' mirror the Greek perfectly, and French 'décliner' is a direct cognate. This temporal metaphor extends the physical 'leaning' into the passage of time — the sun literally inclining toward the horizon. EVENING AND TWILIGHT

en: has-declined, to-decline | **es:** a-declinar, ha-declinado | **fr:** décliner | **de:** κέκλικεν, κλίνειν Luke 9:12; Luke 24:29

3. turn to flight, rout (armies) (1×) To turn to flight, rout — a military metaphor where the basic idea of causing something to 'lean' or 'give way' becomes putting enemy armies to flight. Used once in Heb 11:34, where faith-heroes 'turned back armies of foreigners.' Spanish 'hicieron huir' (made to flee) captures the causative force that German 'neigen' (to incline) underplays. FLEEING AND ESCAPING

en: turned-back | **es:** hicieron-huir | **fr:** décliner | **de:** neigen Heb 11:34

κλῖσία G2828 *N-AFP* (1×)

Groups of people reclining for a meal; dining companies or arranged table sections

This noun originally meant a hut or reclining couch, but came to denote groups of people arranged for dining. Luke 9:14 describes Jesus directing the disciples to have the crowds sit down 'in groups' of fifty for the feeding miracle. The French 'groupes' captures the sense clearly. This organized arrangement facilitated both distribution of food and counting of participants, while also creating an orderly community meal rather than a chaotic scramble.

(1×) Refers to dining groups or organized companies of people arranged for a meal. The orderly seating in companies of fifty for the feeding of the five thousand reflects both practical meal distribution and symbolic overtones of the messianic banquet, where Jesus provides abundant bread for his people gathered in orderly community. BANQUETS AND FEASTS

en: in-groups | **es:** en-grupos | **fr:** groupes | **de:** κλισίας Luke 9:14

κλοπ-ή G2829 *N-NFP* (2×)

theft, the act of stealing

This noun (from κλέπτω, 'to steal') refers to the act or practice of theft—taking what belongs to another by stealth. It appears in both Matthew 15:19 and Mark 7:21 in Jesus' teaching about what defiles a person: evil comes from within, from the heart, including thefts. Jesus lists it among moral evils like murders, adulteries, and false witness. The plural form (κλοπαί) suggests repeated acts or the general practice of stealing. Classical usage distinguished theft (κλοπή, done by stealth) from robbery (ἁρπαγή, done by force), and that distinction may be operative in Jesus' vice list as well.

(2×) Both occurrences (Matt 15:19, Mark 7:21) are in Jesus' teaching on defilement, where He lists 'thefts' (κλοπαί) among the evil things that come from the heart. The plural form suggests habitual actions or multiple instances. The multilingual glosses are simple and consistent: English 'thefts,' Spanish 'robos,' French 'vol,' German 'Diebstahl.' The word is distinguished from violent robbery in classical usage, emphasizing the secretive, stealthy nature of taking what isn't one's own. STEALING THEFT

en: thefts | **es:** robos | **fr:** vol | **de:** Diebstahl, κλοπαί Matt 15:19; Mark 7:21

κλύδων G2830 *N-DMS* (2×)

a wave or surge of water, billow

This noun refers to a wave or surge of water, often in the context of rough seas or storms. Luke 8:24 uses it to describe the raging waves (κλύδωνι) of the storm on the Sea of Galilee that threatened the

disciples' boat—waves that Jesus then rebuked and stilled. James 1:6 uses it metaphorically: the doubter is like a wave of the sea (κλύδωνι θαλάσσης) driven and tossed by the wind, illustrating spiritual instability. Classical usage extended to medical contexts (fluid movements in the body) and metaphorical seas of troubles, but the NT uses center on literal or symbolic water surges representing chaos and instability.

(2×) Luke 8:24 describes Jesus rebuking 'the raging (of the water)' (τῷ κλύδωνι τοῦ ὕδατος) during the storm on Galilee. James 1:6 compares the doubter to 'a wave of the sea' (κλύδωνι θαλάσσης) driven by wind. The multilingual glosses capture both senses: English 'wave/raging,' Spanish 'ola/oleaje,' French 'flot,' German 'Woge.' The term emphasizes turbulent water movement, whether literal (Luke) or metaphorical (James) for instability and lack of control. **WAVE BILLOW SEA**

en: a-wave, raging | **es:** a-ola, oleaje | **fr:** flot | **de:** Woge, κλύδωνι Luke 8:24; Jas 1:6

κλῠδων-ίζω G2831 *V-PPM/P-NMP* (1×)

To be tossed about by waves, buffeted, or thrown into confusion

This verb in passive form means to be buffeted by heavy seas or tossed by waves, with metaphorical extension to being disturbed or thrown into confusion. Ephesians 4:14 uses it metaphorically: believers should not be 'tossed' by every wind of teaching. The Spanish 'sacudidos por las olas' (shaken by waves) preserves the maritime imagery. Paul's nautical metaphor warns against doctrinal instability, contrasting with mature rootedness in truth.

(1×) Describes being tossed about or buffeted, particularly by waves at sea. Paul employs this maritime image for theological instability—immature believers tossed by shifting doctrinal winds and waves of deceptive teaching, lacking the anchor and ballast that come from growing up into Christ through truth spoken in love. **TORMENT AND TORTURE**

en: being-tossed | **es:** sacudidos-por-las-olas | **fr:** κλυδωνιζόμενοι | **de:** hin-und-her-geworfen Eph 4:14

Κλωπᾶς G2832 *N-GMS* (1×)

Clopas, husband of one of the Marys at the crucifixion (personal name)

This is the personal name of the man identified in John 19:25 as the husband of Mary who stood by Jesus's cross. The Aramaic name (Klōpas, Clopas, Klopas, Κλωπᾶς) is distinct from Cleopas of the Emmaus road, though sometimes confused. Some early tradition identified him as Joseph's brother, making his wife Jesus's aunt. This brief reference preserves the memory of faithful witnesses to the crucifixion.

(1×) The husband of one of the Marys who witnessed Jesus's crucifixion. Though we know nothing else of Clopas directly, his identification locates him within the circle of Jesus's close followers, and his wife's presence at the cross witnesses to the family and friends who remained faithful through Jesus's darkest hour. **PROPER NAMES (PERSONAL)**

en: Klopas | **es:** Klōpâ | **fr:** Clopas | **de:** Klopas John 19:25

κνήθ-ω G2833 *V-PPM/P-NMP* (1×)

To itch, have itching ears, or crave constant novelty and stimulation

This verb means to itch or scratch, used metaphorically in 2 Timothy 4:3 for those with 'itching ears'—craving teachers who tickle their ears with what they want to hear rather than sound doctrine. The Spanish 'teniendo comezón' and German 'Juckreiz haben' both preserve the itch imagery. This vivid metaphor describes the restless pursuit of novel or flattering teaching that satisfies curiosity without demanding transformation.

(1×) Describes itching or the desire to be scratched, used metaphorically for ears that itch—people who accumulate teachers to satisfy their craving for pleasant messages rather than truth. This 'itching' represents the restless, entertainment-oriented approach to teaching that prioritizes comfort and novelty over the challenging demands of authentic gospel proclamation. **DESIRE AND COVETING**

en: having-itching | **es:** teniendo-comezón | **fr:** κνηθόμενοι | **de:** Juckreiz-haben 2Tim 4:3

Κνίδος G2834 *N-AFS* (1×)

Cnidus, a coastal city in southwestern Asia Minor (place name)

This is the name of a city and peninsula on the southwestern coast of Asia Minor, mentioned in Acts 27:7 as a point along Paul's voyage to Rome. The transliterations preserve the Greek (Knidos, Knídos, Cnide, Κνίδον). The ship struggled to reach Cnidus against contrary winds before turning south toward Crete. This geographical marker contributes to Luke's detailed nautical account and demonstrates the challenges of ancient Mediterranean sailing.

(1×) A coastal city in southwestern Asia Minor that Paul's ship approached with difficulty during his voyage to Rome. This waypoint in Luke's precise geographical narrative marks the beginning of the voyage's most dangerous phase, as contrary winds forced the ship away from the Asian coast toward the more exposed route past Crete. **GEOGRAPHY AND SPACE**

en: Knidos | **es:** Knídos | **fr:** Cnide | **de:** Κνίδον Acts 27:7

κοδράντης G2835 *N-AMS* (2×)

a quadrans (Roman copper coin), the smallest Roman coin (1/4 of an assarion)

This is a transliteration of the Latin 'quadrans,' a small Roman copper coin worth one quarter of an as (assarion). Jesus uses it in Matthew 5:26 in His teaching about reconciliation: you will never get out of prison until you have paid the last quadrans—every last cent of your debt. Mark 12:42 uses it to define the value of the widow's two copper coins (λεπτά): together they made a quadrans. The term emphasizes the smallest possible monetary unit, the 'last penny' or 'last farthing' that represents complete and total payment or poverty.

(2×) Matthew 5:26 warns about paying 'the last quadrans' (ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην) before release from debt-prison. Mark 12:42 explains the widow gave two lepta 'which is a quadrans' (ὅ ἐστιν κοδράντης). The multilingual glosses show translation challenges: English uses 'kodrantes' or 'penny,' Spanish 'cuadrante,' French 'quadrant,' German 'Heller' (a similar small coin). The term represents the absolute minimum denomination in Roman currency. **SILVER AND MONEY**

en: a-kodrantes, penny | **es:** cuadrante | **fr:** quadrant | **de:** Heller, κοδράντην Matt 5:26; Mark 12:42

κοιλί-α G2836 *N-NFS* (23×)

Body cavity: the womb as organ of conception and birth, or the stomach/belly as organ of digestion and appetite.

A fundamental body-cavity word whose two senses separate cleanly across languages. In birth and conception contexts, Hindi renders it garbh or kokh (womb), while Spanish uses vientre and German Bauch — the same surface form for both senses, revealing that English and Hindi disambiguate what Romance and Germanic languages leave merged. Fourteen of its twenty-three New Testament occurrences denote the maternal womb (Luke 1:15, 41–44; Matt 19:12), while nine refer to the digestive belly or stomach, as in the memorable 'their god is their belly' (Phil 3:19) and Jonah imagery (Matt 12:40).

1. womb (14×) The uterus or maternal cavity, used of conception, pregnancy, and birth. Hindi garbh and kokh distinguish this sense from the digestive meaning, while Spanish vientre and German Bauch remain ambiguous. Key passages include Luke 1:41–44 (the child leaping in Elizabeth's womb) and Matt 19:12 (born from the womb). Fourteen occurrences strongly cluster here. **WOMB AND BELLY**

en: belly, womb, wombs | **es:** vientre, vientres | **fr:** ventre | **de:** Bauch Matt 19:12; Luke 1:15; Luke 1:41; Luke 1:42; Luke 1:44

2. stomach, belly (9×) The physical stomach or belly as the organ of digestion and appetite. Used in contexts of eating, gluttony, and physical interior — 'their god is their belly' (Phil 3:19), food passing through the stomach (Matt 15:17; Mark 7:19), and the whale's belly in the Jonah typology (Matt 12:40). Nine occurrences carry this sense. **WOMB AND BELLY**

en: belly, stomach | **es:** vientre | **fr:** ventre | **de:** Bauch Matt 12:40; Matt 15:17; Mark 7:19; Luke 15:16; 1Cor 6:13

κοιμ-άω G2837 *V-ASP-3S* (18×)

To fall asleep; used as a euphemism for death (especially of believers), or literally of physical sleep.

Koimao carries a striking double life in the New Testament. In its most theologically charged usage, it serves as a gentle euphemism for death, portraying the deceased as merely sleeping, awaiting resurrection. Jesus himself introduces this language when he says of Lazarus, 'Our friend has fallen asleep' (John 11:11), and the disciples misunderstand him literally. Paul anchors an entire resurrection theology on this metaphor: those who have 'fallen asleep' in Christ will be raised (1 Cor 15:6, 18, 20, 51; 1 Thess 4:13-15). The literal sense of physical sleep appears less frequently but provides the metaphor's grounding, as when the guards at the tomb claim the disciples came while they were sleeping (Matt 28:13).

1. fall asleep (die, euphemism) (14×) To die, expressed euphemistically as falling asleep, used especially of believers who await resurrection. Spanish 'durmieron/dormiremos' and German 'schlafen/schläft ein' preserve the sleep metaphor without explicit death language, mirroring the NT's pastoral tenderness. This sense dominates Paul's resurrection discourse (1 Cor 15:6, 18, 20, 51; 1 Thess 4:13-15), where the metaphor is not mere softening but theological assertion: death for the believer is genuinely temporary, like sleep before waking. Stephen 'fell asleep' after his martyrdom (Acts 7:60), and the saints who 'had fallen asleep' were raised at Christ's crucifixion (Matt 27:52). **SLEEP AND SLUMBER**

en: fell-asleep, has-fallen-asleep, have-fallen-asleep | **es:** dormiremos, duerma, durmieron | **fr:** dormir, endormir | **de:** schlafen, schläft-ein Matt 27:52; John 11:11; John 11:12; Acts 7:60; Acts 13:36

2. sleep (literal, physical) (4×) To be in a state of ordinary physical sleep or rest. French 'dormir/endormir' and Spanish 'durmiendo/duermen' apply equally to this literal sense and the euphemistic one, showing how naturally the metaphor arises from the physical reality. The guards at Jesus' tomb claim the disciples stole the body while they slept (Matt 28:13); Peter sleeps between two soldiers in prison (Acts 12:6); the disciples sleep during Jesus' agony in Gethsemane (Luke 22:45). In 1 Corinthians 11:30, Paul may be using the word with deliberate ambiguity, straddling physical illness and death. **SLEEP AND SLUMBER**

en: sleep, sleeping | **es:** duermen, durmiendo | **fr:** dormir, endormir | **de:** schlafen, schläft-ein Matt 28:13; Luke 22:45; Acts 12:6; 1Cor 11:30

κοίμ-ησις G2838 *N-GFS* (1×)

Rest, sleep, or the act of lying down to sleep

This noun denotes the act of lying down to sleep or the state of rest. John 11:13 uses it when Jesus spoke of Lazarus's 'rest' (sleep), though the disciples misunderstood, thinking Jesus meant natural sleep rather than death. The French 'sommeil' and German 'Schlaf' both specify sleep. This euphemism for death—common in both testaments—emphasizes both the peacefulness of believers' death and the certainty of resurrection awakening.

(1×) Refers to rest or sleep, particularly as a euphemism for death. Jesus's use of 'sleep' language for Lazarus's death both softens the reality (death as temporary rest) and anticipates the miracle (sleep from which one can be awakened)—though the disciples' confusion shows how metaphor can obscure literal meaning until explanation comes. **REST AND REFRESHMENT**

en: rest | **es:** descanso | **fr:** sommeil | **de:** Schlaf John 11:13

κοινός G2839 *Adj-NNS* (14×)

common — shared by all, or ritually unclean/profane; the two senses hinge on communal inclusion vs. sacred exclusion

Koinos carries two semantically distinct profiles in the New Testament that are nearly opposite in emotional valence. In one direction it means 'shared, communal' — the common faith of Titus 1:4, the common salvation of Jude 1:3, and the shared possessions of the Jerusalem church (Acts 2:44; 4:32). In the other direction, shaped by Jewish purity law, it means 'ritually defiled, profane' — hands unwashed according to tradition (Mark 7:2, 5), foods declared unclean (Acts 10:14, 28; 11:8; Rom 14:14). Spanish distinguishes these neatly: 'comun' for shared versus 'impuro' for defiled, confirming the semantic split that Greek leaves to context.

common (shared or ritually unclean/profane) (14×) Shared, communal, belonging to all alike. Used of the common faith that unites believers (Tit 1:4; Jude 1:3) and the radical sharing of property in the early Jerusalem community, where 'all things were common' (Acts 2:44; 4:32). French 'commun' and German 'gemeinsam' render this participatory sense, reflecting the Greek root idea of what is collectively held rather than privately owned. **UNCLEAN AND PROFANE**

en: common, with-common | **es:** comunes, común, impuro | **fr:** commun | **de:** gemein, gemeinsame, κοινά Mark 7:2; Mark 7:5; Acts 2:44; Acts 4:32; Acts 10:14

κοιν-όω G2840 *V-PMA-2S* (14×)

To defile or make ritually unclean; to declare profane or call common what God has cleansed.

Koinoo enters the New Testament at the flashpoint of purity law. In Jesus' teaching (Matt 15; Mark 7), it is what comes out of the mouth — evil thoughts, murder, adultery — that 'defiles' a person, not unwashed hands or forbidden foods. The word literally means 'to make common,' to strip something of its holy or pure status and reduce it to the profane. Spanish contaminar, French souiller, and German verunreinigen all reach for pollution language, yet the underlying Greek preserves an older, more sociological concept: what is koinos is simply 'shared, ordinary' — the opposite of set apart. Peter's rooftop vision (Acts 10:15; 11:9) makes the full force of this tension explicit: 'What God has cleansed, do not call common.' Here the verb shifts from actual defilement to the act of declaring something profane, a distinction with enormous implications for the inclusion of Gentiles in the early church.

1. to defile, make ritually unclean (11×) To defile or make ritually and morally unclean — the dominant active sense in Jesus' purity discourse. What enters the mouth does not defile (koinoi) a person, but what comes out of the heart does (Matt 15:11, 18, 20; Mark 7:15, 18, 20, 23). Spanish contaminar, French souiller, and German verunreinigen converge on pollution language. The teaching radically redefines defilement from external contact to internal moral corruption, overturning the oral-law tradition about handwashing. **DEFILEMENT AND UNCLEANNESS**

en: defile, defiled, defiles | **es:** contamina, contaminan, contaminando | **fr:** rendre-commun, souiller | **de:** verunreinigen, verunreinigt Matt 15:11; Matt 15:18; Matt 15:20

2. to declare profane, call common (2×) To declare profane or call common — treating as ritually unacceptable what God has in fact purified. In Peter's vision a heavenly voice commands: 'What God has cleansed, you must not call common' (Acts 10:15; 11:9). Spanish hacer comun and German fur gemein erklaren capture the declarative force. This is not about actual contamination but about the human judgment that labels something unclean — a crucial distinction that opened the door for Gentile inclusion in the apostolic church. **DEFILEMENT AND UNCLEANNESS**

en: make-common | **es:** hagas-común | **fr:** rendre-commun | **de:** verunreinigt Acts 10:15; Acts 11:9

3. to be defiled (passive) (1×) To be in a state of defilement (passive) — the resultant condition of having been made ritually impure. In Heb 9:13, the blood of goats and bulls and the ashes of a heifer sanctify 'those who have been defiled' (kekoinomenous) for the purification of the flesh. Spanish contaminados and French souilles use passive participles that mirror the Greek perfect passive,

pointing to an existing state of impurity that requires cleansing. **RITUAL DEFILEMENT**

en: having-been-defiled | **es:** contaminados | **fr:** souiller | **de:** verunreinigen Heb 9:13

κοινων-έω G2841 *V-AIA-3P* (8×)

To share in, participate, contribute; to have fellowship or communion with another in something.

Koinoneo expresses the act of sharing, participating, or having fellowship with someone in something. It covers both the generous contribution of material resources — 'contributing to the needs of the saints' (Rom 12:13) — and deeper spiritual participation, whether in suffering, in the gospel partnership (Phil 4:15), or even in others' sins (1 Tim 5:22). The Spanish 'compartir' and German 'teilhaben' both capture the dual sense of giving a share and having a share, which is exactly the range this single Greek verb spans across its eight NT uses.

share in, participate, have fellowship (8×) To share in or participate in something with another person, encompassing both active contribution (giving a share of one's resources, as in Rom 12:13 and Gal 6:6) and receptive participation (taking part in blessings, sufferings, or even sins, as in 1 Tim 5:22 and Heb 2:14). German 'teilhaben' ('to have a part') and Spanish 'compartir' ('to share') together illuminate the two directional facets — receiving a portion and giving a portion — that koinoneo holds together in a single verb. **SHARE PARTICIPATE FELLOWSHIP**

en: contributing, have-shared, let-share | **es:** Comparta, compartiendo, compartió | **fr:** communier, teilhaben | **de:** teilhaben Rom 12:13; Rom 15:27; Gal 6:6; Phil 4:15; 1Tim 5:22

κοινων-ία G2842 *N-GFS* (19×)

Fellowship, communion, sharing — participation in a common bond, whether spiritual union or material generosity.

Encompasses the deep mutual participation that defines Christian community. At its theological center stands the communion of Christ's body and blood (1 Cor 10:16), where Paul uses κοινωνία twice to describe believers' shared participation in the eucharistic cup and bread. Luke names it as one of four pillars of the early Jerusalem church alongside the apostles' teaching, breaking of bread, and prayer (Acts 2:42). The word stretches from vertical fellowship with God and his Son (1 John 1:3, 6–7) to the horizontal, material expression of that bond: Paul calls the Macedonian collection for Jerusalem's poor a κοινωνία (Rom 15:26; 2 Cor 8:4; 9:13). Spanish distinguishes 'comunión' from 'contribución,' capturing this dual spiritual-practical range. German 'Gemeinschaft' emphasizes the communal dimension.

fellowship, communion, sharing (19×) Shared participation and partnership in a spiritual or practical bond. Theologically central in Paul's eucharistic language — the cup is a κοινωνία of Christ's blood, the bread of his body (1 Cor 10:16). Named as a foundational practice of the early church (Acts 2:42). Extends to vertical fellowship with God and his Son (1 John 1:3, 6–7; 1 Cor 1:9) and to concrete material sharing such as the relief collection for Jerusalem (Rom 15:26; 2 Cor 8:4). Spanish splits the range between 'comunión' (spiritual fellowship) and 'contribución' (material sharing), while German 'Gemeinschaft' foregrounds the communal bond. **FELLOWSHIP COMMUNION**

en: a-contribution, a-sharing, fellowship | **es:** comunión, contribución, decomunión | **fr:** communion | **de:** Gemeinschaft, κοινωνία Acts 2:42; Rom 15:26; 1Cor 1:9; 1Cor 10:16

κοινων-ικός G2843 *Adj-AMP* (1×)

ready to share, generous with possessions

Paul uses this term in his instruction to the wealthy in 1 Timothy 6:18, urging them to be generous and willing to share their material blessings. The word carries the sense of partnership or fellowship applied to possessions—not merely charitable giving, but a readiness to include others in what one owns. Spanish and English glosses emphasize the disposition toward sharing, while German's 'mitteilsam' (communicative, open to sharing) captures the relational quality.

(1×) The adjective appears only in Paul's pastoral letter, describing wealthy believers who should be 'ready to share' their resources. The multilingual evidence consistently points to generosity and willingness to distribute possessions. The Greek root relates to 'koinonia' (fellowship, partnership), suggesting that true sharing creates community rather than mere one-way charity. **SHARE PARTICIPATE FELLOWSHIP**

en: ready-to-share | **es:** dispuestos-a-compartir | **fr:** κοινωνικούς | **de:** mitteilsam 1Tim 6:18

κοινων-ός G2844 *N-AMS* (10×)

A sharer, partner, or companion; one who participates in a common reality or shares in a joint enterprise or relationship.

Describes someone bound to others through shared participation – whether in a spiritual reality, a business venture, or a common cause. Paul warns the Corinthians that eating idol-sacrifices makes them 'sharers' with demons (1 Cor 10:18-20), while Peter calls himself a fellow 'participant' in glory (1 Pet 5:1) and believers become 'partakers' of the divine nature (2 Pet 1:4). In its relational sense, James and John are fishing 'partners' with Simon (Luke 5:10), Paul commends Titus as his 'partner' in ministry (2 Cor 8:23), and Philemon is Paul's beloved 'companion' in faith (Phlm 1:17). Spanish distinguishes the two senses well: 'participante/partícipes' for shared spiritual realities versus 'compañero/compañeros' for personal partnership.

1. sharer, participant (5×) One who shares in or participates in a common reality, experience, or spiritual condition – emphasizing the thing shared rather than the personal relationship. Paul uses it powerfully in 1 Corinthians 10:18-20 to warn that sacrificial eating creates genuine participation: those at the altar are 'sharers' in the altar, and idol-feasters become 'sharers' with demons. Peter similarly calls himself a 'sharer' in coming glory (1 Pet 5:1), and 2 Peter 1:4 declares believers 'partakers' of the divine nature. Spanish 'participante' and French 'participant' foreground the experiential communion at stake. **PARTNERSHIP AND SHARING**

en: sharer, sharers | **es:** participante, participantes, partícipes | **fr:** compagnon, participant | **de:** Teilhaber 1Cor 10:18; 1Cor 10:20; 2Cor 1:7; 1Pet 5:1; 2Pet 1:4

2. partner, companion (5×) A partner, companion, or associate in a shared enterprise or relationship – emphasizing the interpersonal bond rather than abstract participation. James and John are called fishing 'partners' with Simon (Luke 5:10), Paul commends Titus as his ministry 'partner' (2 Cor 8:23), and Philemon is addressed as a personal 'companion' in faith (Phlm 1:17). The Pharisees deny being 'partners' with their ancestors in murdering prophets (Matt 23:30). Spanish 'compañero' and the relational context distinguish this from the more abstract participatory sense. **PARTNERSHIP AND SHARING**

en: partner, partners | **es:** compañero, compañeros, partícipes | **fr:** compagnon, participant | **de:** Teilhaber, κοινωνοὶ Matt 23:30; Luke 5:10; 2Cor 8:23; Phlm 1:17; Heb 10:33

κοίτ-η G2845 *N-DFP* (4×)

Bed; a place for sleeping or for sexual relations, including both marriage bed and illicit unions.

Primarily denotes a bed or sleeping place, but in the NT it extends from a literal bed where children are sleeping (Luke 11:7) to the marriage bed as a figure for sexual union (Rom 9:10; Heb 13:4) and even to sexual excess or debauchery (Rom 13:13). The range from Spanish cama (bed) to the phrase en-lechos (in beds of immorality) mirrors this breadth. The word's flexibility between innocent rest and intimate union gives it particular force in moral exhortation.

(4×) A bed or couch used for sleeping or resting, and by extension the marriage bed as a metonym for sexual relations. In Luke 11:7, it is a literal sleeping place shared with children. In Rom 9:10, Rebecca 'had a bed' (conceived) with Isaac—here koitē is a dignified euphemism for marital intercourse. Heb 13:4 declares the marriage koitē 'undefiled,' while Rom 13:13 uses the plural koitais for sexual promiscuity.

French lit and Spanish cama/lecho capture the literal sense; the euphemistic sexual extension is visible in the gloss en-lechos and the English derivative 'coitus.' **GEOGRAPHY AND SPACE**
en: bed, in-sexual-immorality | **es:** cama, en-lechos, lecho | **fr:** lit | **de:** Lager, κοίτην Luke 11:7; Rom 9:10; Rom 13:13; Heb 13:4

κοιτών G2846 *N-GMS* (1×)
bed-chamber, private sleeping quarters
This term refers to the intimate, private space of a bedchamber or sleeping room. In Acts 12:20, Blastus holds the position 'over the king's bedchamber' (chamberlain), a role of significant trust and access in ancient royal courts. The word could also denote a burial chamber or grave in classical usage, but the New Testament occurrence clearly refers to the living quarters. French 'chambre' and Spanish 'dormitorio' straightforwardly identify the room's function.

(1×) Luke uses this word for the royal bedchamber in Herod's palace, where Blastus served as chamberlain—a position equivalent to the Latin 'cubicularius.' The office involved intimate access to the king's private quarters, making Blastus a valuable intermediary for the Tyrian delegation. The multilingual glosses unanimously point to private sleeping quarters. **GEOGRAPHY AND SPACE**
en: bedchamber | **es:** dormitorio | **fr:** chambre | **de:** κοιτῶνος Acts 12:20

κόκκ-ινος G2847 *Adj-GNS* (6×)
kokkinos – scarlet, crimson red; the color of dyed wool, royal garments, and luxurious fabrics
Kokkinos is an adjective meaning 'scarlet' or 'crimson,' derived from kokkos, the kermes insect from which a vivid red dye was extracted in antiquity. In the New Testament it appears in contexts heavy with symbolic weight: the scarlet robe draped on Jesus during his mockery (Matt 27:28), the scarlet wool used in the tabernacle purification rite (Heb 9:19), and the scarlet-clad woman and scarlet beast of Revelation's apocalyptic visions (Rev 17:3-4; 18:12, 16). Spanish escarlata, French ecarlate, and German scharlachrot all point to the same deep-red hue, a color associated in the ancient world with royalty, wealth, and blood.

scarlet (6×) Scarlet or crimson in color, describing a vivid red hue produced from the kermes dye. In the NT this color appears laden with symbolism: the soldiers' mocking robe placed on Jesus (Matt 27:28) evokes false royalty, the scarlet wool of Heb 9:19 recalls the purification ritual with its overtones of blood and cleansing, and the scarlet garments and beast of Revelation (Rev 17:3-4; 18:12, 16) signify opulent decadence. Spanish escarlata and French ecarlate translate it uniformly, reflecting a single chromatic sense with no polysemy. **RED AND SCARLET**
en: of-scarlet, scarlet | **es:** de-escarlata, escarlata | **fr:** écarlate | **de:** scharlachrot, κοκκίνην Matt 27:28; Heb 9:19; Rev 17:3; Rev 17:4; Rev 18:12

κόκκος G2848 *N-AMS* (7×)
A grain or seed; the small kernel of a plant, used literally of mustard and wheat and figuratively of faith's tiny beginnings.
In every NT occurrence, kokkos refers to a small seed or grain, most memorably the mustard seed in Jesus' parables of the kingdom (Matt 13:31, Mark 4:31, Luke 13:19). The image turns on the contrast between the seed's insignificance and the enormous plant it produces. Jesus extends the metaphor to faith itself: faith the size of a grain of mustard seed can uproot a tree (Luke 17:6) or move a mountain (Matt 17:20). Spanish 'grano' and German 'Korn' both capture the concrete, earthy quality of this word, which grounds some of the most beloved sayings in the Gospels.

a seed (7×) A small seed or kernel of a plant, the basic reproductive unit. All seven NT uses employ kokkos as the vehicle for agricultural parables and sayings about faith. In Matt 13:31 and Mark 4:31 it is a mustard seed illustrating the kingdom's growth from humble beginnings; in Matt 17:20 and Luke 17:6 it measures the astonishingly small quantity of genuine faith that can accomplish the impossible. The multilingual glosses (Spanish 'grano,' French 'grain,' German 'Korn') uniformly point to the concrete, tangible seed rather than any metaphorical extension. **GRAIN AND WHEAT**
en: a-seed, grain, seed | **es:** a-grano, grano | **fr:** grain | **de:** Korn, κόκκον, κόκκῳ Matt 13:31; Matt 17:20; Mark 4:31; Luke 13:19; Luke 17:6

κολάζω G2849 *V-ASM-3P* (2×)
to punish, to correct, to discipline
This verb means to check, chastise, or punish, with connotations of corrective discipline rather than mere retribution. In Acts 4:21, the Sanhedrin finds no way to punish (κολάσωνται) Peter and John despite threats, due to the people's reaction. In 2 Peter 2:9, it describes the Lord's ability to keep the unrighteous under punishment (κολαζομένους) while reserving them for judgment. Classical usage distinguished κολάζω (corrective punishment) from τιμωρία (retributive vengeance), though this distinction may not always be sharp in the NT. The word emphasizes restraint and correction more than mere penalty.

(2×) Acts 4:21 describes authorities finding no way 'to punish them' (πῶς κολάσωνται αὐτούς) without causing public unrest. Second Peter 2:9 states the Lord knows how to keep the unrighteous 'being punished' (κολαζομένους) until judgment day. The multilingual evidence reflects both verbal and participial forms: Spanish 'castigar/siendo castigados,' English 'they might punish/being punished,' French and German similarly. The passive participle in 2 Peter emphasizes ongoing restraint under punishment. **PUNISH PENALIZE**
en: being-punished, they-might-punish | **es:** castigar, siendo-castigados | **fr:** punir, κολαζομένους | **de:** bestrafen, κολάσωνται Acts 4:21; 2Pet 2:9

κολᾰκ-εία G2850 *N-GFS* (1×)
flattery, insincere speech designed to manipulate
Paul emphatically denies using flattery in his ministry to the Thessalonians (1 Thessalonians 2:5), distinguishing genuine apostolic speech from manipulative rhetoric. Classical Greek literature extensively discusses flattery as a vice—fawning speech that seeks personal advantage rather than truth. The word conveys not just praise but the deceptive intent behind false words. Spanish 'adulación' and German 'Schmeichelei' both capture the negative, manipulative quality.

(1×) In Paul's self-defense regarding his motives, he contrasts true gospel proclamation with 'words of flattery'—speech calculated to please hearers for selfish gain. The classical background includes extensive philosophical critique of flatterers who undermine virtue. All language witnesses emphasize the deceitful, self-serving nature of such speech rather than honest communication. **DECEIT AND TREACHERY**
en: of-flattery | **es:** de-adulación | **fr:** κολακείας | **de:** Schmeichelei 1Thess 2:5

κόλ-ᾰσις G2851 *N-AFS* (2×)
punishment, correction, penalty
This noun (from κολάζω) refers to the punishment or penalty imposed as correction or retribution. Jesus uses it in Matthew 25:46 in the sheep-and-goats judgment: the unrighteous 'will go away into eternal punishment' (εἰς κόλασιν αἰώνιον), while the righteous enter eternal life. First John 4:18 states that 'fear has to do with punishment' (φόβος κόλασιν ἔχει), and perfect love casts out fear because the one who fears is not perfected in love. The term can emphasize either the corrective or the retributive aspect of punishment, with context determining emphasis.

(2×) Matthew 25:46 describes the wicked going into 'eternal punishment' (κόλασιν αἰώνιον) in contrast to eternal life. First John 4:18 says 'fear has punishment' (κόλασιν ἔχει) and the fearful one is not perfected in love. The multilingual glosses are consistent: English 'punishment,' Spanish 'castigo,' French 'châtiment,' German 'Strafe.' The Matthew passage has sparked debate about whether eternal κόλασις is corrective or retributive, though classical sources often distinguished it from mere vengeance (τιμωρία). **LOCUSTS AND SWARMS**

en: punishment | **es:** castigo | **fr:** châtiment | **de:** Strafe, κόλασιν Matt 25:46; 1John 4:18

κολᾰφ-ίζω G2852 *V-PNA* (5×)

To strike with the fist, buffet, or beat; used both of physical assault and figurative torment.

Describes the specific action of punching or striking with a closed fist—a rougher, more degrading form of violence than a slap. It appears in the Passion narratives where Jesus is beaten by his captors (Matt 26:67; Mark 14:65), and Paul uses it of his own hardships as an apostle (1Cor 4:11). Most strikingly, Paul describes his 'thorn in the flesh' as a messenger of Satan sent to 'buffet' him (2Cor 12:7), extending the physical image into spiritual experience. Peter asks what credit there is in enduring a beating when you have sinned (1Pet 2:20). The Spanish 'dar puñetazos' (give punches) precisely captures the fist-blow sense.

(5×) To strike with the fist, to buffet or beat, literally or figuratively. The Gospel Passion accounts (Matt 26:67; Mark 14:65) use it of the guards striking Jesus after his trial—the Spanish 'lo-golpearon-con-puños' (they struck him with fists) specifies the bodily violence. Paul extends the image to apostolic suffering in 1Cor 4:11 and, most memorably, to his 'thorn in the flesh' in 2Cor 12:7, where a satanic agent 'buffets' him to keep him humble. 1Pet 2:20 asks about enduring such blows when one has actually done wrong. French 'frapper' and German 'schlagen' generalize to 'strike,' but the Greek root (from κόλαφος, fist) retains the specific image of a closed-fist blow. **STRIKING AND REFERENCE**

en: being-beaten, he-might-beat, struck-with-fist | **es:** a-dar-puñetazos, abofetee, lo-golpearon-con-puños | **fr:** frapper | **de:** schlagen, ἐκολάφισαν Matt 26:67; Mark 14:65; 1Cor 4:11; 2Cor 12:7; 1Pet 2:20

κολλ-άω G2853 *V-FIP-3S* (12×)

To glue, join, cling to; attach oneself to a person, cleave devotedly, be united in marriage, or stick physically.

Built on the Greek noun kolla ('glue'), this verb carries the core image of things being bonded together. In the New Testament it moves far beyond the literal workshop sense of gluing broken pottery. A prodigal son 'joins himself' to a citizen of a far country (Luke 15:15), Paul commands believers to 'cling to' what is good (Rom 12:9), and Jesus quotes Genesis to declare that a man shall 'be joined to' his wife (Matt 19:5). Even dust can kollaomai to sandals (Luke 10:11). The Spanish translations beautifully trace the semantic range: 'juntarse' for social association, 'adhiriéndoos' for moral devotion, 'se-unirá' for marital union, and 'pegado' for physical adhesion.

1. join oneself to someone (8×) To attach or associate oneself with a person or group, forming a social or relational bond. This is the most frequent New Testament use — the prodigal 'joined himself' (ekollēthē) to a citizen of the far country (Luke 15:15), and Saul tried to 'join himself' to the disciples in Jerusalem (Acts 9:26). Spanish 'juntarse' and German 'anhängen' both emphasize the relational attachment rather than any physical adhesive quality. **CLINGING AND JOINING**

en: having-joined, he-attached-himself, join-yourself | **es:** juntarse, se-juntó, unirse | **fr:** s'attacher | **de:** anhaengen, hängt-an Luke 15:15; Acts 5:13; Acts 8:29; Acts 9:26; Acts 10:28

2. cling to devotedly (1×) To cling devotedly to an abstract moral good. In Romans 12:9 Paul exhorts believers to be 'clinging to the good' (kollōmenoi tō agathō). Spanish 'adhiriéndoos' captures the intensity — this is not casual preference but tenacious, adhesive commitment. The metaphor of glue is preserved: moral goodness should stick to the believer as permanently as glue bonds surfaces. **CLINGING AND JOINING**

en: clinging | **es:** adhiriéndoos | **fr:** s'attacher | **de:** anhaengen Rom 12:9

3. be joined in marital union (1×) To be united in the bond of marriage, echoing the Genesis creation ordinance. In Matthew 19:5 (and its Markan parallel), Jesus quotes Genesis 2:24: a man shall 'be joined to' (kollēthēsetai) his wife. Spanish 'se-unirá' and French 's'attacher' both underscore the permanent, covenantal adhesion that marriage entails — the strongest form of human bonding the verb can express. **CLINGING AND JOINING**

en: will-be-joined | **es:** se-unirá | **fr:** s'attacher | **de:** hängt-an Matt 19:5

4. stick physically to (1×) To stick physically to a surface, as dust adhering to sandals. In Luke 10:11 the seventy-two are told to wipe off 'the dust having clung to' (kollēthenta) their feet. Spanish 'pegado' (stuck, glued) brings out the literal, tactile sense most clearly, connecting directly back to the verb's etymological root in kolla, physical glue. **CLINGING AND JOINING**

en: having-clung | **es:** pegado | **fr:** s'attacher | **de:** hängt-an Luke 10:11

5. pile up or accumulate (1×) To pile up or accumulate, used metaphorically of sins heaping together until they reach heaven. In Revelation 18:5, Babylon's sins 'were joined' (ekollēthēsan) all the way to heaven. Spanish 'se-han-amontonado' (have been piled up) reveals that this sense departs from interpersonal attachment toward the image of objects stacking and adhering to one another in an ever-growing mass. **CLINGING AND JOINING**

en: were-joined | **es:** se-han-amontonado | **fr:** s'attacher | **de:** anhaengen Rev 18:5

κολλούρ-ιον G2854 *N-ANS* (1×)

eye salve, medicinal ointment for eyes

In Revelation 3:18, Christ counsels the Laodicean church to obtain eye salve so they might truly see—a striking metaphor given Laodicea's fame for its medical school and eye treatments. The Greek diminutive form refers to a small roll or cake of medicinal compound, shaped like a bread roll. Ancient eye salves were precious commodities, mixed from various minerals and herbs. The irony is sharp: a church surrounded by physical eye medicine needs spiritual sight.

(1×) John's apocalyptic vision employs this medical term metaphorically for spiritual insight. The historical context matters: Laodicea was renowned for its Phrygian eye powder. Spanish 'colirio' and German 'Augensalbe' both preserve the specific medical application. The Risen Christ's prescription calls the spiritually blind church to seek healing beyond what their famous physicians could provide. **DISEASE AND AFFLICTION**

en: eye-salve | **es:** colirio | **fr:** Augensalbe | **de:** Augensalbe Rev 3:18

κολλῠβ-ιστής G2855 *N-GMP* (3×)

money-changer; one who exchanges currency and changes large coins into smaller denominations

In the temple precincts, money-changers provided an essential service: exchanging various currencies into the Tyrian silver required for the temple tax and converting large coins into smaller denominations suitable for purchasing sacrificial animals. However, this legitimate function had become corrupted, with money-changers apparently charging excessive rates and turning the Court of the Gentiles into a marketplace rather than a house of prayer. Jesus' dramatic action of overturning the money-changers' tables (Matthew 21:12, Mark 11:15, John 2:15) challenged both the economic exploitation and the displacement of Gentile worship space.

(3×) A money-changer, one who exchanges currency for a fee. All three Gospel occurrences describe Jesus overturning the tables of the money-changers in the temple (Matthew 21:12, Mark 11:15, John 2:15). While money-changing served a legitimate purpose—pilgrims needed Tyrian currency for the temple tax—the practice had apparently become exploitative, and more importantly, had transformed the Court of the Gentiles into a commercial zone rather than a house of prayer for all nations. **AUTO-DETECTED COMMUNITY 12789 WITH 3 SENSES**

en: money-changers | **es:** -cambistas, cambistas | **fr:** changeur | **de:** Geldwechsler, κολλυβιστῶν Matt 21:12; Mark 11:15; John 2:15

κολοβ-όω G2856 *V-AIP-3P* (4×)

To cut short, shorten; to curtail or reduce the duration of a period of time.

Means to cut short, dock, or curtail. Originally used of physical mutilation or trimming, in the NT it appears exclusively in the eschatological context of God shortening the days of tribulation for the sake of the elect (Matt 24:22; Mark 13:20). Each passage uses the word twice—once to state that the days 'were shortened' and once to affirm that the Lord 'shortened' them—emphasizing divine sovereign intervention. Spanish acortó and French raccourcir both highlight the temporal-reduction sense.

(4×) To shorten or curtail, specifically the duration of a period of time. All four NT occurrences appear in the Olivet Discourse (Matt 24:22 twice; Mark 13:20 twice), where Jesus declares that God has cut short the days of great tribulation so that the elect might survive. The classical sense of physical docking or mutilation is absent; the NT usage is entirely temporal. Spanish acortó (shortened), French raccourcir (to make shorter), and German verkürzen equivalents all confirm the meaning of reducing duration rather than physical size. **SHORTEN CUT SHORT**

en: had-shortened, he-shortened, were-shortened | **es:** acortó, fueran-acortados, hubiera-acortado | **fr:** raccourcir | **de:** κολοβωθήσονται, ἐκολοβώθησαν, ἐκολόβωσεν Matt 24:22; Mark 13:20

Κολοσσαί G2857 *N-DFP* (1×)

Colossae, city in Phrygia where Paul's letter was addressed

This Phrygian city in the Lycus valley received one of Paul's prison epistles. Though once prominent, by the first century Colossae was overshadowed by nearby Laodicea and Hierapolis. The church there apparently began through Epaphras rather than Paul's direct ministry. The city's name appears only in the letter's address (Colossians 1:2). Archaeological evidence remains limited, as the site was never extensively excavated.

(1×) The dative plural form addresses 'the saints and faithful brothers in Christ at Colossae.' Paul writes to a congregation he had not personally visited, combating an early Christological heresy. The multilingual witnesses preserve the Greek name with slight variations reflecting each language's phonetic conventions. The city's subsequent decline and destruction mean Christian tradition focuses on the letter rather than the location. **GEOGRAPHY AND SPACE**

en: Kolossai | **es:** Kolossaîs | **fr:** Κολοσσαῖς | **de:** Kolossae Col 1:2

Κολασσαεύς G2858

Colossian; a resident or native of Colossae (variant spelling: Κολασσαεύς/Κολοσσαεύς)

An adjective or noun identifying someone from Colossae, the Phrygian city to which Paul wrote his letter to the Colossians. Manuscript traditions show spelling variation between Κολασσαεύς and Κολοσσαεύς, reflecting uncertainty about the city name's precise form (Colossae or Colossae). The term appears in the epistle's title and subscription in certain textual witnesses. Colossae lay in the Lycus valley alongside Laodicea and Hierapolis, forming a triangle of early Christian communities facing syncretistic challenges addressed in Paul's letter.

κόλπος G2859 *N-DMP* (6×)

Bosom, lap, chest; by extension a bay or inlet — any curved fold that enfolds or shelters.

Rooted in the image of a fold or curve, kolpos in its primary NT usage refers to the bosom, lap, or chest as a place of intimate closeness and protective embrace. Abraham's bosom (Luke 16:22-23) became a powerful Jewish image for the place of the righteous dead — a warm shelter after life's journey. John leans on Jesus' bosom at the Last Supper (John 13:23), and the Son himself exists 'in the bosom of the Father' (John 1:18), expressing the deepest possible intimacy. Spanish distinguishes 'seno' (bosom), 'regazo' (lap), and 'pecho' (chest), revealing the word's physical versatility. In Acts 27:39 the same root metaphor — a curved fold — shifts to geography: a bay or inlet in the coastline.

1. bosom, lap, chest (5×) The front of the upper body — bosom, lap, or chest — understood as a place of intimate closeness, comfort, and sheltering love. 'Abraham's bosom' (Luke 16:22-23) evokes rest in the patriarch's protective embrace; the Son being 'in the bosom of the Father' (John 1:18) expresses unique divine intimacy. Spanish 'seno,' 'regazo,' and 'pecho' together capture the semantic breadth — from the nursing mother's breast to the reclining friend's chest at table (John 13:23) to the generous lap that receives a good measure 'pressed down and running over' (Luke 6:38). **GEOGRAPHY AND SPACE**

en: bosom, lap | **es:** pecho, regazo, seno | **fr:** sein | **de:** Schoss, κόλποις, κόλπον Luke 6:38; Luke 16:22; Luke 16:23; John 1:18; John 13:23

2. bay, inlet (1×) A bay or inlet — a curved indentation of a coastline forming a sheltered body of water. In Acts 27:39 the sailors spot 'a certain bay with a beach' where they hope to run the ship aground. This geographic sense is a natural metaphorical extension: just as the bosom is a fold of the body that encloses and shelters, so a bay is a fold of the coastline. Spanish 'bahía' makes the semantic leap explicit, while French 'sein' preserves the bodily metaphor even in the geographic register. **GEOGRAPHY AND SPACE**

en: a-bay | **es:** bahía | **fr:** sein | **de:** κόλπον Acts 27:39

κολυμβ-άω G2860 *V-PNA* (1×)

to swim

Luke narrates Paul's shipwreck with precise nautical detail, including the centurion's order that 'those able to swim' should jump overboard first and make for land (Acts 27:43). The verb appears in classical Greek for swimming, diving, or plunging into water. In the dramatic context of the Maltese shipwreck, the ability to swim becomes a matter of survival. The verb's range includes both skilled swimming and desperate floundering in water.

(1×) In the climactic scene of Acts 27, swimming ability divides the 276 passengers into those who could save themselves immediately and those who needed planks and debris. The classical usage encompasses diving and plunging as well as swimming proper. All language witnesses render this straightforwardly as the physical act of swimming, with no metaphorical extension in this context. **AUTO-DETECTED COMMUNITY 13540 WITH 3 SENSES**

en: to-swim | **es:** nadar | **fr:** nager | **de:** κολυμβᾶν Acts 27:43

κολυμβ-ήθρα G2861 *N-AFS* (4×)

Pool, reservoir; a public basin or cistern fed by a water source.

Denotes a swimming pool or reservoir—a constructed or natural basin for holding water. All NT occurrences refer to specific, named pools in Jerusalem: the pool of Bethesda (John 5:2, 4, 7) and the pool of Siloam (John 9:7). These were not decorative features but vital public water installations in an arid city. Spanish estanque/piscina and French piscine both descend from the same conceptual world of communal bathing and water storage, while German Teich (pond) leans toward the natural-water sense.

(4×) A pool, reservoir, or public water basin, typically a constructed installation for bathing or water collection. In John 5:2, 4, 7, it identifies the pool at Bethesda where the sick gathered hoping for healing; in John 9:7, Jesus sends the blind man to wash in the pool of Siloam. Archaeological excavations have confirmed both pools as substantial stone-cut reservoirs. Spanish piscina and French piscine preserve the bathing-pool connotation, while estanque and German Teich evoke a broader water-holding basin. The word's classical sense of 'place for diving' (from kolymbaō, to swim) is still visible in its etymology. **POOL POND MARSH**

en: pool | **es:** estanque, piscina | **fr:** piscine | **de:** Teich John 5:2; John 5:4; John 5:7; John 9:7

κολωνία G2862 *N-NFS* (1×)

colony, Roman settlement with special legal status

Luke identifies Philippi as 'a leading city of the district of Macedonia and a Roman colony' (Acts 16:12). The Latin loanword 'colonia' designated cities granted special privileges, often settled by retired Roman soldiers who retained citizenship rights. These colonies repli-

cated Roman civic life in provincial settings. Philippi received this status after the battle in 42 BC. The designation explains the city's strong Roman character and the officials' concern about Roman citizenship in the narrative.

(1×) Luke's careful geographical and political notation marks Philippi's Roman colonial status, which shaped the urban culture Paul encountered. As a colony, Philippi enjoyed immunity from certain taxes and self-governance under Roman law. The multilingual glosses transliterate or directly translate the Latin technical term. This status becomes crucial when Paul invokes his own Roman citizenship in Acts 16:37. GEOGRAPHY AND SPACE

en: colony | **es:** colonia | **fr:** colonie | **de:** κολωνία Acts 16:12

κομάω G2863 *V-PSA-3S* (2×)

to let one's hair grow long, to wear long hair

This verb means to let one's hair grow long or to wear long hair. Paul uses it in 1 Corinthians 11:14-15 in his discussion of head coverings and gender distinctions in worship: 'Does not nature itself teach you that if a man wears long hair (κομᾷ) it is a disgrace for him, but if a woman wears long hair (κομᾷ), it is her glory?' The verb describes an ongoing state or practice rather than a single act. Classical usage could also metaphorically mean to 'give oneself airs' or 'plume oneself,' but Paul's usage is literal, addressing hairstyle and cultural gender markers.

(2×) Both occurrences are in 1 Cor 11:14-15, contrasting long hair on men versus women. Verse 14: 'if a man wears long hair (κομᾷ)' it's shameful. Verse 15: 'if a woman wears long hair (κομᾷ)' it's glorious. The multilingual glosses navigate the gender ambiguity: English 'he/she wears long hair,' Spanish 'tenga cabello largo,' German 'langes Haar tragen.' The verb is the same in both verses; context alone determines whether the subject is male or female. CLOTHING AND DRESS

en: he-wears-long-hair, she-wears-long-hair | **es:** tenga-cabello-largo | **fr:** chevelure | **de:** langes-Haar-tragen 1Cor 11:14; 1Cor 11:15

κόμ-η G2864 *N-NFS* (1×)

long hair, a woman's glory (1 Cor 11:15)

Paul's complex argument about head coverings in worship appeals to 'long hair' as a woman's natural glory and covering (1 Corinthians 11:15). The Greek term refers specifically to the hair of the head when worn long, a practice associated with feminine beauty in both Greek and Jewish culture. Classical usage includes references to elaborate hairstyles and the contrast between long and shorn hair. Paul draws on both nature and cultural convention in his reasoning.

(1×) In Paul's argument about gender distinctions in worship, long hair serves as a divinely given covering for women, contrasting with the shame of having the head shaved. The classical background includes associations with beauty, youth, and proper feminine appearance. Spanish 'cabellera' and French 'chevelure' emphasize the fullness and length. Paul's logic moves from natural endowment to cultural practice to theological symbolism. GEOGRAPHY AND SPACE

en: long-hair | **es:** cabellera | **fr:** chevelure | **de:** Haar 1Cor 11:15

κομίζω G2865 *V-APA-NFS* (10×)

To receive what is due (a reward, promise, or recompense); also to bring or carry something to a person or place.

Rooted in the idea of caring for or providing, komizo in the New Testament mostly appears in the middle voice meaning to receive back or obtain something owed — a wage, a promise, a recompense for deeds done in the body (2 Cor 5:10). Spanish translations like 'obteniendo' and 'habría-recibido' capture this transactional flavor well. In one striking exception (Luke 7:37), the active voice surfaces: the sinful woman 'having brought' an alabaster flask of ointment. The shift from receiving to physically carrying reveals the word's older classical sense of conveying or escorting, still alive beneath the dominant NT usage.

1. receive, obtain (9×) Receiving something that is owed or promised — a reward, a recompense, or a fulfilled pledge. The middle voice emphasizes getting back what belongs to one. Paul uses it in 2 Cor 5:10 and Col 3:25 for the final settlement of accounts before Christ, while Heb 10:36 links it to the endurance needed to 'receive the promise.' The Spanish 'obteniendo' and German 'empfangen' both highlight the acquisitive dimension. In Matt 25:27 the master expects to receive his money back with interest — the financial register is unmistakable. RECEIVING AND TAKING

en: he-received-back, he-will-receive, might-receive | **es:** habría-recibido, lo-recibió, obteniendo | **fr:** fournir, recevoir | **de:** empfangen, ἐκομισάμην Matt 25:27; 2Cor 5:10; Eph 6:8; Col 3:25; Heb 10:36

2. bring, carry (1×) Physically bringing or carrying something to a person or place — the older active-voice sense inherited from classical usage. In Luke 7:37 the woman 'having brought' (komisasa) an alabaster flask conveys actual transport of an object. Spanish 'trayendo' ('bringing') preserves this active, physical nuance clearly, in contrast to the passive-receptive sense that dominates elsewhere in the NT. RECEIVING AND TAKING

en: having-brought | **es:** trayendo | **fr:** recevoir | **de:** κομίσασα Luke 7:37

κομψ-ότης G2866 *Adv-C* (1×)

better, in a comparative sense of improvement

When the nobleman asks at what hour his son began to recover (John 4:52), the servants report 'yesterday at the seventh hour the fever left him.' The adverb in their response literally means 'he got better' or 'he improved.' The classical root relates to elegance and refinement. Here it functions as a simple comparative: the son's condition improved, the fever broke. The dramatic irony is that this improvement coincided exactly with Jesus' word of healing.

(1×) John's careful chronological precision links Jesus' authoritative word ('your son lives') with the observable medical improvement. The servants use this adverb to describe the turning point when the crisis passed. While classical Greek connects this word to elegance and style, the New Testament usage is straightforward medical improvement. All language witnesses render it comparatively: better, improved, recovering. MORAL GOODNESS

en: better | **es:** mejor | **fr:** mieux | **de:** besser John 4:52

κονι-άω G2867 *V-RPM/P-VMS* (2×)

to whitewash, to plaster with lime

This verb means to coat or plaster with lime (κονία), producing a white surface. Jesus uses it in Matthew 23:27 to denounce the scribes and Pharisees: 'You are like whitewashed tombs (τάφοις κεκονιαμένοις), which outwardly appear beautiful but within are full of dead people's bones.' In Acts 23:3, Paul angrily tells the high priest 'God is going to strike you, you whitewashed wall (τοῖχε κεκονιαμένε)!'—rebuking hypocritical judgment. Both uses are metaphorical, depicting a beautiful exterior hiding corruption or hypocrisy within. The perfect passive participle in both cases emphasizes the completed state of being whitewashed.

(2×) Matthew 23:27 uses the perfect passive participle: 'whitewashed tombs' (τάφοις κεκονιαμένοις) that are beautiful outside but full of death inside. Acts 23:3 has Paul's rebuke: 'whitewashed wall' (τοῖχε κεκονιαμένε) against the high priest's unjust command. The multilingual glosses preserve the participle: Spanish 'blanqueada/blanqueados,' English 'whitewashed,' French 'blanchi/blanchir.' Both passages use the image of superficial white coating concealing inner corruption. BUILDING AND CONSTRUCTING

en: whitewashed | **es:** blanqueada, blanqueados | **fr:** blanchi, blanchir | **de:** κεκονιαμένε, κεκονιαμένοις Matt 23:27; Acts 23:3

κονῐορτ-ός G2868 *N-AMS* (5×)

Dust stirred up from the ground; a cloud of fine particles raised by movement or wind.

Refers specifically to dust that has been raised or kicked up—not settled dust but an airborne cloud of fine particles. In the Gospels

and Acts, shaking dust off one's feet is a symbolic act of separation and judgment when a town rejects the message (Matt 10:14; Luke 9:5; 10:11). Paul and Barnabas perform this gesture at Pisidian Antioch (Acts 13:51). In Acts 22:23, an angry mob throws dust into the air as a sign of outrage. Every translation captures the same concrete image—Spanish 'polvo,' French 'poussiere'—but the Greek compound (from κόνις 'dust' and ὄρνυμι 'to stir up') emphasizes the dynamic, unsettled quality of the particles.

(5×) Dust that has been stirred up or raised from the ground, forming a visible cloud. The compound etymology (κόνις + ὄρνυμι, 'dust' + 'stir up') points to dust in motion rather than settled sediment. All five NT occurrences involve symbolic gestures: shaking off dust from one's feet as a testimony against those who reject the gospel (Matt 10:14; Luke 9:5; Luke 10:11; Acts 13:51), or throwing dust into the air as an expression of fury (Acts 22:23). Spanish 'polvo,' French 'poussiere,' and German translations all render it simply as 'dust,' but the ritual significance in each context—judgment, separation, outrage—gives the word a performative force beyond its material meaning. **DUST AND POWDER**

en: dust | **es:** polvo | **fr:** poussière | **de:** κονιορτὸν Matt 10:14; Luke 9:5; Luke 10:11; Acts 13:51; Acts 22:23

κοπάζω G2869 *V-AIA-3S* (3×)

to cease, abate; to stop or grow calm, especially of wind or storms

This word describes the cessation or abating of natural phenomena, particularly wind and storms. The Gospels use it exclusively for the calming of storms when Jesus commands the wind and waves. In Matthew 14:32, the wind ceased when Jesus and Peter got into the boat. Mark 4:39 and 6:51 similarly describe the wind ceasing—the first after Jesus rebuked the storm with 'Peace! Be still!' and the second when he entered the boat during his walk on water. The immediate cessation demonstrates Jesus' authority over creation's chaotic forces.

(3×) To cease, stop, or abate, specifically of wind and storms. All three occurrences describe the wind ceasing in Jesus' presence: Mark 4:39 after he rebuked the storm with 'Silence! Be still!'; Matthew 14:32 when Jesus and Peter entered the boat after Peter's water-walk; and Mark 6:51 when Jesus joined the disciples in the boat during the storm. The immediate cessation of the wind in each case reveals Jesus' divine authority over nature's threatening forces. **CEASING AND STOPPING**

en: ceased | **es:** cesó, se-calmó | **fr:** s'apaiser | **de:** ἐκόπασεν Matt 14:32; Mark 4:39; Mark 6:51

κοπετός G2870 *N-AMS* (1×)

lamentation, loud mourning for the dead

Luke describes the scene at Stephen's burial: 'Devout men buried Stephen and made great lamentation over him' (Acts 8:2). The term denotes the loud, ritualized mourning customary in ancient Mediterranean funerals—not quiet grief but public, vocal expression of loss. Classical usage links it to beating the breast and formal funeral laments. The word appears in contexts of death and communal grief, expressing both personal sorrow and social ritual.

(1×) The early church's mourning for Stephen involves traditional funeral practices despite the violent circumstances of his death. The 'great lamentation' signals both genuine grief and proper honor for the first martyr. All language witnesses point to formal, vocal mourning rather than silent sorrow. The classical background includes professional mourners and ritualized gestures of grief. **LAMENTATION AND MOURNING**

en: lamentation | **es:** lamentación | **fr:** lamentation | **de:** κοπετὸν Acts 8:2

κοπή G2871 *N-GFS* (1×)

slaughter, violent defeat in battle

Hebrews 7:1 refers to Abraham 'returning from the slaughter of the kings'—the Genesis 14 narrative where Abraham defeated the coalition that had captured Lot. The Greek term emphasizes the cutting down of enemies in battle, violent defeat rather than sacrificial killing. Classical usage includes the broader sense of cutting or striking, but in contexts of warfare it means decisive defeat. The word underscores the military victory that preceded Melchizedek's blessing.

(1×) The author of Hebrews recalls Abraham's military triumph over the kings, setting the stage for the mysterious encounter with Melchizedek. The term emphasizes violent defeat—the four kings and their armies were decisively routed. Spanish 'derrota' and German 'Niederlage' (both meaning defeat) capture the outcome rather than just the bloodshed. This victory establishes Abraham's kingly authority, making his later payment of tithes to Melchizedek all the more significant. **AUTO-DETECTED COMMUNITY 4977 WITH 3 SENSES**

en: slaughter | **es:** derrota | **fr:** Niederlage | **de:** Niederlage Heb 7:1

κοπ-ιάω G2872 *V-PPA-AMS* (23×)

To labor hard or grow weary; strenuous toil in work or ministry, and the resulting exhaustion from exertion.

Spanning both the effort and its toll, this verb captures hard work and the weariness it produces. Spanish splits the senses clearly: trabajar (to work/toil) versus cansado and fatigado (tired, fatigued), confirming the two-sense structure. Nineteen occurrences describe active labor — from the lilies that 'toil not' (Matt 6:28) to apostolic ministry (John 4:38; 1 Cor 15:10). Four occurrences emphasize the resulting exhaustion, as when Jesus sat down weary from his journey (John 4:6) and his invitation to all who 'labor and are heavy laden' (Matt 11:28).

1. to labor or toil (19×) To work hard, exert strenuous effort in physical or ministerial labor. Spanish trabajar and habiendo trabajado mark active toil, while French travailler and German muehen confirm productive exertion. The lilies that 'toil not' (Matt 6:28; Luke 12:27) and Paul's description of apostolic labor (John 4:38; 1 Cor 15:10) anchor this dominant sense across nineteen occurrences. **WORK AND LABOR**

en: I-labored, I-toil, I-toiled | **es:** habiendo-trabajado, habéis-trabajado, han-trabajado | **fr:** se-fatiguer, travailler | **de:** muehen, κοπιάσαντες, κοπιᾷ Matt 6:28; Luke 5:5; Luke 12:27; John 4:38

2. to grow weary or fatigued (4×) To grow weary, become exhausted or fatigued from sustained effort. Spanish cansado (tired) and me he fatigado (I have grown weary) distinguish this from mere toil. Jesus weary from his journey at Jacob's well (John 4:6) and the great invitation to all who 'labor and are heavy laden' (Matt 11:28) exemplify this sense across four occurrences. **WORK AND LABOR**

en: I-have-labored, having-grown-weary, laboring | **es:** cansado, me-he-fatigado, que-trabajan | **fr:** travailler | **de:** muehen, κοπιῶντες Matt 11:28; John 4:6; Gal 4:11; Rev 2:3

κόπ-ος G2873 *N-DMS* (18×)

Labor, toil, or hard work; also trouble or annoyance caused to someone, often in the idiom 'to cause trouble.'

Kopos captures the wearying, sweat-soaked side of effort. In its primary NT sense, it denotes strenuous labor and productive toil, whether in agriculture, ministry, or apostolic service. Paul uses it repeatedly to validate his own tireless work for the gospel (1 Cor 15:58; 2 Cor 6:5; 10:15; 11:23, 27; 1 Thess 1:3). A secondary sense appears in the idiom kopous parechein, 'to cause trouble,' where the focus shifts from productive exertion to unwelcome burden. Jesus uses this phrase to defend the woman who anointed him (Matt 26:10; Mark 14:6), and the persistent widow wears down the unjust judge by the trouble she causes (Luke 18:5).

1. labor, toil, hard work (13×) Strenuous physical or mental exertion, productive toil and effort expended in work or ministry. Spanish 'trabajo/trabajos' and French 'travail' both derive from Latin words for toil and suffering, preserving kopos's connotation that meaningful work costs something. Paul speaks of the 'labor' of others into which the disciples enter (John 4:38), insists that labor 'in the Lord' is never in vain (1 Cor 15:58), and catalogs his own toils alongside hunger, sleeplessness, and danger (2 Cor 6:5; 11:23, 27).

The word always implies exertion that takes a toll on the worker. LABOR AND TOIL

en: in-toil, labor, labors | **es:** en-trabajo, trabajo, trabajos | **fr:** peine, travail | **de:** Muehe John 4:38; 1Cor 3:8; 1Cor 15:58; 2Cor 6:5; 2Cor 10:15

2. trouble, annoyance, bother (5×) Trouble, annoyance, or bother caused to someone, typically appearing in the fixed phrase kopous parechein ('to cause/give trouble'). Spanish 'molestia/molestias' sharply distinguishes this sense from productive labor, pointing to unwanted disruption rather than constructive effort. When the disciples grumble about the woman's costly ointment, Jesus replies, 'Why do you cause her trouble?' (Matt 26:10; Mark 14:6). The friend roused at midnight protests the bother (Luke 11:7), and the widow's relentless troubling finally overcomes the unjust judge (Luke 18:5). Paul's closing 'let no one cause me trouble' (Gal 6:17) uses the word as a summary dismissal of opposition. LABOR AND TOIL

en: trouble, troubles | **es:** molestia, molestias | **fr:** peine | **de:** Muehe, κόπον, κόπους Matt 26:10; Mark 14:6; Luke 11:7; Luke 18:5; Gal 6:17

κοπρ-ία G2874 *N-AFS* (2×)

a manure pile, dunghill; also manure itself

This noun refers either to a heap of manure or dung (a dunghill) or to manure used for fertilizing. Luke 13:8 uses it in the parable of the barren fig tree: the gardener asks to leave it one more year, 'and I will dig around it and put manure (κοπρίαν) on it.' Luke 14:35 uses it in Jesus' saying about salt losing its saltiness: it's fit neither for soil nor for the manure pile (κοπρίαν). The word can refer to refuse heaps in general (where foundlings might be abandoned, per classical usage) or specifically to agricultural fertilizer. Jesus' usage is agricultural and practical.

(2×) Luke 13:8 describes the gardener's plan: dig around the fig tree and put 'manure' (κοπρίαν) on it. Luke 14:35 says tasteless salt is worthless, fit for neither land nor 'manure pile' (κοπρίαν). The multilingual glosses capture both senses: Spanish 'estiércol' (manure/fertilizer), English distinguishes 'manure/manure pile,' German offers both 'κοπρίαν' and 'κόπρια.' The word emphasizes both the fertilizer itself and the heap where it's stored or where refuse is thrown. ASH HEAP REFUSE

en: manure, manure-pile | **es:** estiércol | **fr:** fumier | **de:** κοπρίαν, κόπρια Luke 13:8; Luke 14:35

κόπτω G2875 *V-IIA-3P* (8×)

To cut, strike; in the middle voice, to mourn by beating the breast in lamentation

The verb κόπτω has a long history in Greek going back to Homer, where it meant to strike or smite. In the New Testament it splits cleanly into two uses: a physical sense of cutting branches (Matt 21:8, Mark 11:8) and a mourning ritual where people beat their breasts in grief. The mourning sense — used in the middle voice — reflects a well-known ancient Near Eastern custom of self-striking as an outward expression of sorrow. Jesus invokes it in Matt 24:30 when all the tribes of the earth 'will mourn,' and Rev 1:7 echoes the same eschatological lamentation.

1. mourn, beat the breast, lament (6×) To mourn, lament, or beat the breast in grief — the middle-voice mourning sense that dominates NT usage (6 of 8 occurrences). This reflects the ancient practice of striking oneself as an expression of sorrow, attested throughout the Mediterranean world. In Luke 8:52 the crowd was 'mourning' for Jairus's daughter, and in Luke 23:27 women followed Jesus 'mourning' on the way to Golgotha. The eschatological uses in Matt 24:30 and Rev 1:7 depict universal lamentation at the coming of the Son of Man. Spanish distinguishes this sense with 'se lamentaban' and 'se golpeaban' (they were striking themselves), while German uses 'beklagt' and 'trauern' — all grief vocabulary rather than cutting vocabulary. MOURNING AND LAMENTING

en: mourning, were-mourning, will-mourn | **es:** os-lamentasteis, se-golpeaban, se-lamentaban | **fr:** se-frapper | **de:** beklagt, trauern Matt 11:17; Matt 24:30; Luke 8:52; Luke 23:27; Rev 1:7

2. cut (branches/vegetation) (2×) To cut, chop, or hack — the active-voice physical sense of severing branches or foliage. Only two NT occurrences preserve this original meaning: Matt 21:8 and Mark 11:8, where crowds 'were cutting' branches from the trees to spread before Jesus during the triumphal entry. The multilingual evidence makes the distinction unmistakable: Spanish shifts from 'se lamentaban' (mourning) to 'cortaban' and 'habiendo cortado' (cutting), and English from 'mourning' to 'cutting/were cutting.' This physical sense is the etymological root of the word, from which the mourning metaphor of self-striking developed. MOURNING AND LAMENTING

en: cutting, were-cutting | **es:** cortaban, habiendo-cortado | **fr:** se-frapper | **de:** beklagt, trauern Matt 21:8; Mark 11:8

κόραξ G2876 *N-AMP* (1×)

raven, black carrion bird

Jesus points to the ravens as exemplars of divine provision: 'Consider the ravens—they neither sow nor reap, yet God feeds them' (Luke 12:24). These birds, ceremonially unclean in Levitical law, become object lessons in trust. Classical Greek includes ravens in proverbial expressions and weather omens. The choice of ravens (rather than sparrows, as in Matthew's parallel) may reflect their reputation as scavengers dependent on providence rather than human agriculture. God's care extends even to unclean birds.

(1×) Luke's version of Jesus' teaching on anxiety features ravens as examples of creatures that receive divine provision without agricultural labor. The selection is striking: ravens appear in the Old Testament as both Elijah's miraculous providers and symbols of desolation. All language witnesses identify the specific bird—large, black, carrion-eating corvids. Jesus' logic moves from lesser to greater: if God feeds despised scavengers, how much more will he care for his children? LIVING CREATURES

en: ravens | **es:** cuervos | **fr:** corbeau | **de:** κόρακας Luke 12:24

κορᾱσ-ιον G2877 *N-VNS* (8×)

A young girl, maiden; a diminutive term for a female child or adolescent.

Korasion is a diminutive of kore ('girl, maiden') and refers to a young girl or female child. In the Gospels it appears exclusively in two narrative contexts: the raising of Jairus's daughter, where Jesus addresses the dead girl tenderly (Matt 9:24-25; Mark 5:41-42), and the story of Herodias's daughter dancing before Herod (Matt 14:11; Mark 6:22, 28). The German 'Maedchen' is itself a diminutive (from 'Magd'), making it an especially apt equivalent that preserves the affectionate or informal register of the Greek original.

girl (8×) A young girl or maiden, used as a familiar, slightly diminutive term for a female child or adolescent. All NT occurrences appear in Mark and Matthew: the daughter of Jairus whom Jesus raises from the dead (Matt 9:24-25; Mark 5:41-42) and the daughter of Herodias who dances before Herod (Matt 14:11; Mark 6:22). The German equivalent 'Maedchen' — itself a diminutive from 'Magd' — mirrors the Greek diminutive formation from kore, preserving the affectionate or colloquial register. GIRL YOUNG WOMAN

en: girl | **es:** muchacha, niña | **fr:** jeune-fille | **de:** Maedchen, κοράσιον, κορασίῳ Matt 9:24; Matt 9:25; Matt 14:11; Mark 5:41; Mark 5:42

κορβᾶν G2878 *N-AMS* (2×)

corban (Hebrew: an offering devoted to God); the temple treasury

This is a transliteration of the Hebrew qorbān (קָרְבָּן), meaning 'that which is brought near' or an offering dedicated to God. In Mark 7:11, Jesus criticizes the Pharisees for allowing someone to declare property 'Corban' (that is, devoted to God) as a way of avoiding the obligation to support one's parents—the gift dedicated to the temple took precedence over the Fifth Commandment. Matthew 27:6 uses the related term κορβανᾶς for the temple treasury where the chief priests deposited Judas's returned blood money, refusing to put it in the sacred treasury. The term represents both the vow of dedication and the physical treasury.

(2×) Mark 7:11 quotes the practice: saying to parents 'whatever you might have benefited from me is Corban (Κορβᾶν), that is, a gift to God.' Matthew 27:6 describes putting Judas's silver into 'the treasury' (κορβανᾶν). The multilingual glosses show transliteration: English 'Korban/treasury,' Spanish 'Korbân/tesoro del templo,' French 'Corban,' German 'Korban/κορβανᾶν.' Mark's passage makes clear it's a Hebrew term requiring explanation, while Matthew uses the related word for the physical treasury collection box. **GEOGRAPHY AND SPACE**

en: Korban, treasury | **es:** Korbân, tesoro-del-templo | **fr:** Corban | **de:** Korban, κορβανᾶν Matt 27:6; Mark 7:11

Κορέ G2879 *N-GMS* (1×)

Korah, Israelite rebel against Moses (Numbers 16)

Jude warns that false teachers have 'perished in Korah's rebellion' (Jude 11), referencing the Numbers 16 account of Levitical insurrection. Korah led a revolt against Moses and Aaron's authority, claiming that all Israel was equally holy. God's judgment was dramatic: the earth opened and swallowed the rebels. Jude sees a pattern—challenging divinely appointed leadership leads to destruction. The name itself becomes shorthand for presumptuous rebellion against God's order.

(1×) Jude's triple condemnation ('Cain's way... Balaam's error... Korah's rebellion') places false teachers in the worst biblical company. Korah's story warns against rejecting legitimate spiritual authority. The multilingual witnesses transliterate the Hebrew name with slight variations. Jude's point is typological: the earth swallowed Korah; destruction awaits modern rebels. The genitive form emphasizes possession—this is Korah's distinctive rebellion, his legacy. **KORAH KORAHITE NAME**

en: Kore | **es:** Koré | **fr:** Coré | **de:** Korach Jude 1:11

κορέννῡμι G2880 *V-APP-NMP* (2×)

to be satisfied, sated, filled (especially with food)

This verb means to be filled, satisfied, or sated, usually in reference to food and eating. In Acts 27:38, after Paul's shipwrecked companions 'had eaten enough' (κορεσθέντες), they lightened the ship by throwing wheat overboard. In 1 Corinthians 4:8, Paul uses it sarcastically: 'Already you have become satisfied (κεκορεσμένοι)! Already you have become rich!'—rebuking the Corinthians' presumption of having 'arrived' spiritually. The verb can apply to physical satiation (Acts) or metaphorically to spiritual self-satisfaction (1 Cor). The perfect passive participle emphasizes the completed state of being filled or satisfied.

(2×) Acts 27:38 describes the crew 'having been satisfied' (κορεσθέντες τροφῆς) with food before lightening the ship. First Corinthians 4:8 has Paul's ironic rebuke: 'already you are satisfied' (ἤδη κεκορεσμένοι ἐστέ). The multilingual glosses reflect participial forms: English 'having been satisfied,' Spanish 'habiendo quedado satisfechos/saciados,' German 'gesättigt,' French 'nourrir.' The Acts usage is literal (physical satiation), while 1 Corinthians is metaphorical (spiritual complacency). **SATIATION AND FULLNESS**

en: having-been-satisfied | **es:** habiendo-quedado-satisfechos, saciados | **fr:** nourrir | **de:** gesaettigt, κορεσθέντες Acts 27:38; 1Cor 4:8

Κορινθιακός, ή, όν G2881 *N-VMP* (2×)

Corinthians, inhabitants or natives of Corinth

This adjective (used substantively) refers to the people of Corinth, the major commercial city in Achaia. In Acts 18:8, many of the Corinthians (Κορινθίων) hearing Paul believed and were baptized, including Crispus the synagogue ruler. In 2 Corinthians 6:11, Paul addresses his readers directly: 'Our mouth is open to you, Corinthians (Κορίνθιοι); our heart is wide.' The term simply designates ethnic or civic identity—those from or living in Corinth. Given Corinth's reputation for immorality and commercialism, being 'Corinthian' carried cultural connotations, but the word itself is a neutral ethnic designation.

(2×) Acts 18:8 describes 'many of the Corinthians' (πολλοὶ τῶν Κορινθίων) believing and being baptized during Paul's initial mission. Second Corinthians 6:11 has Paul's direct address: 'Corinthians' (Κορίνθιοι), our heart is wide open to you. The multilingual glosses are simple ethnic designations: English 'Corinthians/Korinthioi,' Spanish 'Korinthioi/corintios,' French 'Corinthien,' German 'Korinther/Κορινθίων.' The vocative in 2 Cor is unusual, marking emotional directness in Paul's appeal. **GEOGRAPHY AND SPACE**

en: Korinthians, Korinthioi | **es:** Korinthioi, corintios | **fr:** Corinthien | **de:** Korinther, Κορινθίων Acts 18:8; 2Cor 6:11

οὐ παντὸς ἀνδρὸς εἰς Κόρινθον ἐσθ G2882 *N-AFS* (6×)

Korinthos – Corinth, the wealthy Greek commercial city on the isthmus, site of a major Pauline church

Korinthos is the proper name of the ancient Greek city of Corinth, strategically situated on the narrow isthmus linking the Peloponnese to mainland Greece. Renowned in antiquity for its commerce, wealth, and moral permissiveness, it became the site of one of the apostle Paul's most significant and tumultuous church plants. Paul arrived there from Athens (Acts 18:1), stayed eighteen months, and later wrote at least two major epistles to the Corinthian congregation (1 Cor 1:2; 2 Cor 1:1). The name passes unchanged across languages – Spanish Corinto, French Corinthe, German Korinth – as proper nouns do.

Korinthos (6×) The proper name of the city of Corinth, the prosperous Greek commercial center on the isthmus, where Paul established a church during his second missionary journey (Acts 18:1). Its six NT occurrences cluster around the narrative of Paul's ministry and his correspondence with the Corinthian believers (1 Cor 1:2; 2 Cor 1:1, 23; 2 Tim 4:20). All target languages preserve the toponym with minimal phonetic adaptation – Spanish Corinto, French Corinthe, German Korinth – confirming a single proper-noun referent. **GEOGRAPHY AND SPACE**

en: Korinthos | **es:** Corinto, Korinthos, Kórinthos | **fr:** Corinthe, Κορίνθῳ | **de:** Korinth Acts 18:1; Acts 19:1; 1Cor 1:2; 2Cor 1:1; 2Cor 1:23

Κορνήλιος G2883 *N-VMS* (9×)

Cornelius; a Roman centurion at Caesarea, the first named Gentile convert in Acts.

The proper name of a Roman centurion stationed at Caesarea, described as devout, God-fearing, generous in alms, and constant in prayer (Acts 10:1-2). Cornelius holds a pivotal place in the narrative of Acts as the first explicitly named Gentile to receive the Holy Spirit and be baptized, an event that profoundly shaped the early church's understanding of the gospel's universal scope. His story in Acts 10-11 bridges the Jewish and Gentile missions. The name is Latin in origin (Cornelius), preserved with minimal adaptation across languages: French 'Corneille', German 'Cornelius', Spanish 'Kornelios'.

(9×) Cornelius — a Roman centurion of the Italian Cohort based in Caesarea, the paradigmatic Gentile convert in Acts. Luke portrays him as devout and God-fearing before his encounter with Peter (Acts 10:1-2, 22). The angelic vision directing him to send for Peter (Acts 10:3-8), Peter's own rooftop vision (10:9-16), and the dramatic descent of the Holy Spirit on Cornelius's household (10:44-48) together form the hinge narrative that opened the church to the Gentile world. His story is recounted again in Acts 11:1-18 and referenced at the Jerusalem Council (Acts 15:7-9). The Latin name 'Cornelius' passes through languages with remarkable stability. **PROPER NAMES (PERSONAL)**

en: Kornelios | **es:** Kornélie, Kornélios | **fr:** Corneille | **de:** Cornelius Acts 10:1; Acts 10:3; Acts 10:17; Acts 10:21; Acts 10:22

κόρος G2884 *N-AMP* (1×)

kor, Hebrew dry measure (about 10-12 bushels)

In the parable of the shrewd manager, one debtor owes 'a hundred measures of wheat' (Luke 16:7). The term is a Hebrew loanword for a large dry measure, the kor, equivalent to about 10-12 bushels or

roughly 370 liters. This represents a substantial agricultural debt—the produce of multiple acres. The manager's reduction of the debt by twenty measures would be significant, though less dramatic than the fifty-percent reduction of the oil debt. Ancient commerce required these standardized measures.

(1×) Jesus' parable employs realistic commercial details including this substantial unit of grain measurement. A hundred kors of wheat represented enormous value—the harvest of significant acreage. The multilingual witnesses transliterate the Semitic loanword or use generic 'measures.' The manager's twenty-kor reduction (from 100 to 80) would still represent considerable debt forgiveness, securing the debtor's goodwill. **COR DRY MEASURE**

en: measures | **es:** coros | **fr:** cors | **de:** κόρους Luke 16:7

κοσμ-έω G2885 *V-PNA* (10×)

To adorn, beautify, or decorate; also to put in order, arrange, or make ready.

From the same root as kosmos ('order, world'), kosmeo carries a double meaning that reflects how the Greeks saw beauty as inseparable from good arrangement. Seven of its ten NT occurrences describe adorning — whether tombs of the prophets (Matt 23:29), the temple with beautiful stones (Luke 21:5), or the quiet adornment of a godly woman's character (1 Pet 3:5). Yet in three passages it means simply to put in order: the foolish virgins 'trimmed' their lamps (Matt 25:7), and a swept house is 'put in order' (Matt 12:44, Luke 11:25). German 'schmuecken' catches the ornamental sense, while Spanish 'arreglaron' points to the practical, preparatory meaning.

1. adorn, decorate (7×) Adorning, beautifying, or embellishing — making something or someone attractive through decoration or ornament. The Pharisees 'adorn' the tombs of the prophets (Matt 23:29); the temple is 'adorned' with noble stones (Luke 21:5). Paul counsels women to adorn themselves with modesty (1 Tim 2:9), and Titus 2:10 urges slaves to 'adorn' the doctrine of God. Peter recalls how holy women of old 'adorned' themselves with a gentle spirit (1 Pet 3:5). Spanish 'adornada' and French 'orner' consistently render this sense of deliberate beautification. **ADORN DECORATE PREPARE**

en: adorned, having-been-adorned, it-has-been-adorned | **es:** adornada, adornados;, adornar | **fr:** orner | **de:** schmuecken, κεκόσμηται, κοσμεῖτε Matt 23:29; Luke 21:5; 1Tim 2:9; Titus 2:10; 1Pet 3:5

2. put in order, prepare (3×) Putting in order, arranging, or making practically ready — emphasizing function over beauty. In Matt 25:7 the virgins 'trimmed' (ekosmēsan) their lamp wicks, a practical act of maintenance. In Matt 12:44 and Luke 11:25 the swept house is 'put in order' (kekosmēmenon), describing domestic tidiness rather than ornament. Spanish 'arreglaron' ('they arranged') captures this utilitarian register clearly, distinguishing it from mere decoration. **ADORN DECORATE PREPARE**

en: put-in-order, they-trimmed | **es:** adornada, arreglaron | **fr:** orner | **de:** κεκοσμημένον, ἐκόσμησαν Matt 12:44; Matt 25:7; Luke 11:25

κοσμ-ικός G2886 *Adj-ANS* (2×)

worldly, earthly, belonging to this present world (not eternal or heavenly)

This adjective (from κόσμος, 'world') describes what pertains to the world or universe, and in NT usage specifically what is earthly, temporal, or secular as opposed to heavenly or eternal. Titus 2:12 speaks of renouncing 'worldly passions' (κοσμικὰς ἐπιθυμίας)—desires oriented toward this present age. Hebrews 9:1 refers to the 'earthly sanctuary' (σκηνὴ κοσμική, or possibly 'worldly regulations') of the old covenant. The term isn't necessarily negative in itself—it simply denotes what belongs to the created, temporal order—but it often contrasts with what is spiritual, eternal, or heavenly.

(2×) Titus 2:12 teaches that grace trains us to renounce 'worldly passions' (κοσμικὰς ἐπιθυμίας) and live godly lives. Hebrews 9:1 describes the first covenant as having 'an earthly sanctuary' (σκηνὴ κοσμική) or earthly regulations. The multilingual glosses distinguish earthly from eternal: Spanish 'mundanos/terrenal,' English 'earthly/worldly,' German 'weltlich.' The word emphasizes the this-worldly, temporal nature of desires (Titus) or the old covenant sanctuary (Hebrews) in contrast to heavenly or eternal realities. **EARTHLY TERRESTRIAL**

en: earthly, worldly | **es:** mundanos, terrenal | **fr:** mondain | **de:** weltlich Titus 2:12; Heb 9:1

κόσμ-ιος G2887 *Adj-DFS* (2×)

orderly, modest, respectable, well-behaved

This adjective means well-ordered, decent, modest, or respectable in behavior or appearance. Paul uses it twice in the Pastoral Epistles: women should adorn themselves in 'respectable apparel' (κατασκευῇ κοσμίῳ, 1 Tim 2:9), emphasizing modesty over ostentation. An overseer must be 'respectable' (κόσμιον, 1 Tim 3:2), possessing dignified, orderly conduct. Classical usage applied it to orderly citizens, modest behavior, and well-regulated conduct. The word emphasizes propriety, decorum, and the kind of well-ordered life that befits believers, particularly leaders.

(2×) First Timothy 2:9 instructs women to adorn themselves 'in respectable apparel' (κοσμίῳ κατάστολῇ) with modesty. First Timothy 3:2 requires an overseer to be 'respectable' (κόσμιον), among other qualities. The multilingual glosses are somewhat sparse: Spanish 'decoroso' (decorous), English 'respectable,' German and French simply transliterate 'κοσμίῳ/κόσμιον' or use 'anständig' (decent). The root κόσμος (order, ornament) shines through—this is about well-ordered, fitting, appropriate behavior and appearance. **AUTO-DETECTED COMMUNITY 4884 WITH 4 SENSES**

en: respectable | **es:** decoroso | **fr:** κοσμίῳ, κόσμιον | **de:** anstaendig 1Tim 2:9; 1Tim 3:2

κοσμο-κράτωρ G2888 *N-AMP* (1×)

world-rulers, cosmic powers of darkness

Paul's description of spiritual warfare identifies 'the world-rulers of this darkness' as opponents (Ephesians 6:12). The compound term combines 'cosmos' (world/order) with 'kratōr' (ruler/power), suggesting beings who exercise dominion over fallen systems. Classical usage applied this title to emperors and planetary deities. Paul demotes these would-be cosmic rulers to mere enemies of the church, already defeated by Christ. The spiritual battle involves powers pretending to ultimate authority they don't actually possess.

(1×) In Ephesians' climactic passage on spiritual armor, Paul identifies the real enemy—not flesh and blood but cosmic powers that have usurped authority over the present dark age. The term's imperial and astrological associations in pagan usage make Paul's appropriation striking: these 'world-rulers' are merely defeated foes. German 'Weltbeherrscher' captures the grandiose claim. Believers wrestle against pretenders to cosmic throne who already stand under Christ's victory. **WORLD INHABITED EARTH**

en: world-rulers | **es:** gobernadores-del-mundo | **fr:** κοσμοκράτορας | **de:** Weltbeherrscher Eph 6:12

κόσμος G2889 *N-GMS* (186×)

World, ordered creation, human society; also adornment — the created order, inhabited earth, or system of human values; rarely, outward decoration.

Kosmos carries immense theological freight in the New Testament. Rooted in the idea of 'order' and 'arrangement,' it became the standard term for the created universe, the inhabited earth, and — in John's writings especially — the fallen human order that stands in tension with God's kingdom. 'God so loved the kosmos' (John 3:16) embraces the whole of rebellious humanity in divine compassion. Yet kosmos can also denote what is hostile to God: 'the kosmos knew him not' (John 1:10). In a single striking occurrence (1 Pet 3:3), the word returns to its etymological root, meaning outward adornment or decoration — a usage every major translation distinguishes from the dominant sense.

1. world as system opposed to God (102×) Split from sense 70999. Criteria: The system of human society and values that rejects

Christ; 'the world knew him not' (John 1:10); 'do not love the world' (1 John 2:15-17)
en: world | **es:** mundo | **fr:** monde | **de:** Welt Matt 4:8; Matt 18:7; John 1:10; John 3:19

2. world as creation / object of God's love (83×) Split from sense 70999. Criteria: The created order or inhabited earth as the sphere of redemption; 'God so loved the world' (John 3:16); 'God sent his Son into the world' (John 12:47)
en: of-world, world | **es:** -mundo, del-mundo, mundo | **fr:** monde | **de:** Welt Matt 5:14; Matt 13:38; Matt 16:26; Matt 25:34; Matt 26:13

3. adornment, outward decoration (1×) Outward adornment or decoration of the body — the original etymological sense of kosmos as 'arrangement' or 'ordered beauty.' Found only at 1 Pet 3:3, where Peter contrasts external kosmos (braiding hair, gold jewelry, fine clothing) with the hidden person of the heart. Spanish renders it 'adorno' (ornament) rather than 'mundo,' and English uses 'adornment,' showing that translators across traditions recognize this as a distinct sense preserving the word's pre-biblical Greek meaning. **WORLD INHABITED EARTH**
en: adornment | **es:** adorno | **fr:** monde | **de:** Welt 1Pet 3:3

Κούαρτος G2890 *N-NMS* (1×)
Quartus, Christian brother in Corinth (Romans 16:23)
Paul concludes his letter to Rome with greetings from several Corinthian believers, including 'Quartus the brother' (Romans 16:23). The Latin name means 'fourth,' possibly indicating birth order or slave status. The simple designation 'the brother' may suggest he was well-known in the Roman church or simply emphasizes his standing in the faith. Beyond this brief mention, nothing certain is known of Quartus. He represents the many faithful believers who appear once in Scripture.

(1×) Among the closing greetings from Corinth, Quartus receives the warm title 'the brother'—either indicating his renown or Paul's affection. His Latin name suggests Roman connections, whether as a freedman or citizen. The multilingual witnesses transliterate with phonetic variations. Like many in Paul's closing greetings, Quartus embodies the numerous faithful Christians whose service left no record beyond a name and Paul's commendation. **PROPER NAMES (PERSONAL)**
en: Kouartos | **es:** Koúartos | **fr:** Quartus | **de:** Quartus Rom 16:23

G2891 *V-AMA-2S* (1×)
koum, Aramaic imperative 'arise' (transliterated)
Mark preserves Jesus' actual Aramaic words spoken to Jairus' dead daughter: 'Talitha koum'—'Little girl, I say to you, arise' (Mark 5:41). Mark transliterates the Aramaic imperative before providing the Greek translation. The retention of Jesus' original speech adds vividness and authenticity to the miracle account. This is one of several places where Mark preserves Jesus' Aramaic, maintaining the very sounds present at the miracle. The command's simplicity—just 'arise'—contrasts with the magnitude of raising the dead.

(1×) Mark's Gospel occasionally preserves Jesus' Aramaic words, here transliterating the imperative 'arise' before translating it into Greek. The very sounds Jesus spoke ('talitha koum') are passed down, adding eyewitness vividness. All language witnesses transliterate rather than translate, recognizing this as preserved Aramaic speech. The simple command's power lies not in elaborate incantation but in Jesus' life-giving authority—a word suffices to reverse death. **STANDING AND ESTABLISHING**
en: koum | **es:** koum | **fr:** Koum | **de:** Kumi Mark 5:41

κουστωδία G2892 *N-GFS* (3×)
guard; a Roman military guard or watch detail assigned to secure a location
A Latin loanword (from custodia) referring to a military guard detail. This word appears only in Matthew's passion narrative, specifically regarding the guard stationed at Jesus' tomb. Pilate grants the chief priests and Pharisees 'a guard' to secure the tomb (27:65-66), sealing the stone and posting soldiers to prevent the disciples from stealing the body. When the resurrection occurs, some of the guard report to the chief priests what happened (28:11), leading to the bribery scheme to claim the disciples stole the body while they slept. Ironically, the guard meant to prevent resurrection testimony becomes unwitting witnesses to it.

(3×) A Roman military guard or watch detail. All three occurrences in Matthew 27:65-28:11 concern the guard posted at Jesus' tomb. Pilate tells the Jewish leaders 'You have a guard; go, make it as secure as you can' (27:65). They sealed the tomb and set the guard (27:66). After the resurrection, some of the guard went to the chief priests to report what happened (28:11), receiving bribes to spread the story that disciples stole the body while they slept—a tale that persisted among Jews. **GUARDS AND WATCHERS**
en: a-guard, guard | **es:** guardia | **fr:** garde | **de:** κουστωδίαν, κουστωδίας Matt 27:65; Matt 27:66; Matt 28:11

κουφ-ίζω G2893 *V-IIA-3P* (1×)
they lightened (the ship), threw cargo overboard
Luke's detailed shipwreck narrative describes the crew's desperate measures to save the vessel. In Acts 27:38, after eating, 'they lightened the ship by throwing the wheat into the sea.' The verb means to make light, to reduce weight. Having already jettisoned the cargo and tackle, they now sacrifice their food supply—the wheat was likely part of the grain shipment from Egypt to Rome. This final lightening attempt shows how dire the situation had become.

(1×) As the storm reaches its climax, the crew takes increasingly desperate measures to keep the ship afloat. The imperfect tense suggests ongoing or repeated action—they kept lightening the vessel. Having already thrown overboard cargo and equipment (v. 18-19), they now sacrifice the precious wheat cargo. Spanish 'aligeraban' and French 'alléger' both capture the progressive lightening. This was the last resort before shipwreck became inevitable. **LIGHTEN TREAT LIGHTLY**
en: they-were-lightening | **es:** aligeraban | **fr:** alléger | **de:** ἐκούφιζον Acts 27:38

κόφῑν-ος G2894 *N-GMP* (6×)
kophinos – a stiff wicker basket, specifically associated with Jewish use and the feeding miracles
Kophinos denotes a particular type of basket – a stiff, woven container that ancient sources specifically associate with Jewish daily life. Juvenal mocked Jews as people whose 'furniture is a kophinos and a bundle of hay.' In the New Testament, all six occurrences refer to the twelve baskets of fragments collected after Jesus fed the five thousand (Matt 14:20; 16:9; Mark 6:43; 8:19; Luke 9:17; John 6:13). The Gospel writers carefully distinguish kophinos from spuris (the larger basket of the four-thousand feeding), and Jesus himself draws on this distinction in Matt 16:9-10. Spanish canasta/cesta, French corbeille, and German Korb render it straightforwardly as 'basket.'

(6×) A stiff wicker basket of moderate size, distinctly associated in ancient literature with Jewish usage and in the NT exclusively with the twelve baskets of leftover fragments from the feeding of the five thousand (Matt 14:20; Mark 6:43; Luke 9:17; John 6:13). The Gospels intentionally contrast kophinos with the larger spuris used in the feeding of the four thousand, and Jesus highlights this distinction when testing the disciples' memory in Matt 16:9-10 and Mark 8:19-20. Spanish cestas, French corbeille, and German Koerbe all render it simply as 'baskets,' though the original Greek preserves a specific typological nuance. **GEOGRAPHY AND SPACE**
en: baskets, of-baskets | **es:** canastas, cestas, cestos | **fr:** corbeille | **de:** Koerbe, κοφίνους, κόφινοι Matt 14:20; Matt 16:9; Mark 6:43; Mark 8:19; Luke 9:17

κράββᾰτος G2895 *N-GMP* (11×)
Mat, pallet, stretcher — a portable sleeping mat or simple bed, prominent in healing narratives
The noun κράβαττος (krabattos) designates a poor person's sleeping

mat or pallet — a simple, lightweight bed that could be rolled up and carried. It features prominently in healing stories where the restored person is commanded to rise and carry the very mat that had confined them. The paralytic lowered through the roof at Capernaum takes up his krabattos at Jesus' word (Mark 2:4-12), and the invalid at Bethesda does the same after thirty-eight years (John 5:8-11). In Acts, the sick are laid on pallets in the streets hoping Peter's shadow might fall on them (Acts 5:15; 9:33). The word is colloquial, possibly of Macedonian origin, and contrasts with the more refined κλίνη. Spanish 'camilla/lecho' and French 'grabat' reflect its humble connotation.

mat, pallet, bed (11×) A portable sleeping mat or simple pallet used by the poor and the sick, frequently appearing as the object carried away by a healed person as visible proof of restoration. The paralytic at Capernaum rises and carries his mat (Mark 2:4, 9, 11-12), the Bethesda invalid is told 'take up your pallet and walk' (John 5:8-11), and Aeneas at Lydda rises from his pallet after eight years of paralysis (Acts 9:33-34). The mat itself becomes a sign of the miracle — what once carried the sick is now carried by the healed. Spanish 'camilla' and French 'grabat' both connote humble bedding. **GEOGRAPHY AND SPACE**

en: mat, mats | **es:** cama, camilla, camillas | **fr:** grabat, lit | **de:** Bahre, κραβάττου, κραβάττων Mark 2:4; Mark 2:9; Mark 2:11; Mark 2:12; Mark 6:55

κράζω G2896 *V-APA-NMS* (55×)

To cry out, scream, or shout loudly, whether in distress, urgency, or public proclamation.

A visceral, physical word for loud vocal expression – closer to a scream or shout than ordinary speech. Its classical roots include the croaking of ravens and the shrieking of frogs, and that raw, uncontrolled quality persists in the New Testament. When the demoniacs cry out before Jesus (Matt 8:29) or Peter screams as he sinks (Matt 14:30), the word conveys anguished urgency. Yet it also carries a proclamatory force: the crowd's 'Hosanna!' (Mark 11:9), Paul's strategic shout before the Sanhedrin (Acts 23:6), and the Seraphim-like 'Holy, holy, holy' of Revelation 4:8 all use this same verb, now channeled toward declaration.

1. cry out loudly in distress (41×) To cry out loudly from distress, fear, pain, or urgent need. This is the dominant sense (41x), conveying raw emotional intensity. Spanish 'clamó/gritaban' and German 'schreien' capture the visceral quality. Seen in the Canaanite woman's desperate plea (Matt 15:22), Peter sinking in the waves (Matt 14:30), and the demoniacs' terrified recognition of Jesus (Matt 8:29). The cry is typically involuntary or at least urgently compelled. **CALLING AND NAMING**

en: cried-out, crying-out, having-cried-out | **es:** clamando, clamó, gritaban | **fr:** crier | **de:** schreien, schreit Matt 8:29; Matt 9:27; Matt 14:26; Matt 14:30; Matt 15:22

2. cry out in proclamation (14×) To cry out in public proclamation, appeal, or invocation – a shout that announces rather than pleads. Though using the same intense vocal register, the purpose shifts from personal distress to public declaration. John the Baptist 'cries out' his message (John 1:15), the crowd shouts 'Hosanna' (Mark 11:9), and Paul strategically shouts about the resurrection before the Sanhedrin (Acts 23:6). Spanish distinguishes this slightly with 'clama/clamaba' versus the distress-oriented 'gritaban.' **CALLING AND NAMING**

en: cries-out, crying, he-cried-out | **es:** clama, clamaba, clamaban | **fr:** crier | **de:** schreien, schreit Matt 15:23; Luke 9:39; Luke 18:39; Acts 7:60; Acts 23:6

κραιπᾰ́λ-η G2897 *N-DFS* (1×)

drunken headache, hangover; intoxication or the after-effects of excessive drinking and carousing

The noun denotes either intoxication itself or the physical aftermath of excessive drinking—what we call a hangover. Classical sources use it for drinking bouts, intoxication, and the drunken headache that follows. In Luke 21:34, Jesus warns his disciples to guard their hearts lest they be weighed down by κραιπάλῃ, drunkenness/dissipation. The context pairs it with μέθῃ (drunkenness) and the anxieties of life, suggesting a lifestyle of excess that dulls spiritual alertness. Translations vary between 'dissipation' (broader excess), 'gluttony' (Spanish glotonía), and 'intoxication' (French ivresse), reflecting the semantic range from the act to its effects.

(1×) Drunken headache, hangover; intoxication or the physical and mental stupor resulting from excessive drinking. In Luke 21:34, Jesus warns that hearts can be 'weighed down' (βαρηθῶσιν) by κραιπάλῃ—the fog and burden of dissipation that dulls spiritual watchfulness. Paired with μέθῃ (drunkenness) and worldly anxieties, it describes a lifestyle of self-indulgence that makes one unprepared for the day of the Lord. Spanish renders it glotonía (gluttony), French ivresse (drunkenness), reflecting the semantic span from the drinking itself to its dulling aftermath. **AUTO-DETECTED COMMUNITY 8851 WITH 5 SENSES**

en: dissipation | **es:** glotonía | **fr:** ivresse | **de:** κραιπάλῃ Luke 21:34

κρᾱνίον G2898 *N-ANS* (4×)

Skull; the bony upper part of the head, used as a place name for Golgotha/Calvary.

Means the skull or cranium—the bony casing of the upper head. In all four Gospel accounts, it appears as part of the place name 'the place of a skull' (Kranion), translating the Aramaic Golgotha and rendered into Latin as Calvaria, whence English 'Calvary.' Whether the site was named for its skull-like rock formation or its association with execution remains debated. Spanish Calavera (skull) and French Crâne directly reflect the Greek anatomical term.

(4×) The skull, the bony structure encasing the brain. Every NT occurrence (Matt 27:33; Mark 15:22; Luke 23:33; John 19:17) uses the word as part of the toponym 'place of the skull' (topos kraniou), identifying the site of Jesus' crucifixion. The term translates Aramaic Golgotha and was rendered into Latin as Calvaria. Spanish Calavera/Cráneo and French Crâne preserve the anatomical precision. The consistent use across all four Gospels as a geographic-anatomical designation—rather than a description of actual skulls—suggests the site's topography resembled a skull shape. **FLESH AND BODY**

en: Skull, of-Skull, of-a-Skull | **es:** Calavera, Cráneo, de-Calavera | **fr:** Crâne | **de:** Schaedel, Κρανίον, κρανίου Matt 27:33; Mark 15:22; Luke 23:33; John 19:17

κράσπεδ-ον G2899 *N-ANP* (5×)

The edge, border, or tassel of a garment; specifically the ritual fringes (tzitzit) worn by observant Jews.

Denotes the border or fringe of a garment, and in the New Testament specifically refers to the tassels (Hebrew tzitzit) that Jewish men wore on the corners of their cloaks in obedience to Numbers 15:38-39. The woman with the hemorrhage reaches for the fringe of Jesus' garment (Matt 9:20; Luke 8:44), and crowds seek to touch even this edge for healing (Matt 14:36; Mark 6:56). Jesus criticizes the Pharisees for lengthening their fringes to appear more pious (Matt 23:5). The Spanish 'flecos' (fringes) and 'borde' (edge) together capture both the textile detail and the garment boundary.

(5×) The border, hem, or tassel-fringe of a garment, especially the ritual tassels (tzitzit) prescribed by the Torah. In Matt 9:20 and Luke 8:44, the hemorrhaging woman touches the κράσπεδον of Jesus' cloak, believing it will heal her—suggesting the fringes carried symbolic holiness. Matt 14:36 and Mark 6:56 describe crowds begging to touch even this edge of his garment. Matt 23:5 criticizes the Pharisees for enlarging their κράσπεδα as a show of piety. The Spanish split between 'borde' (edge/border) and 'flecos' (fringes/tassels), along with French 'frange' and German 'Saum' (hem), reflects the word's dual reference to both the garment's border and the tassels attached to it. **GEOGRAPHY AND SPACE**

en: fringe, fringes | **es:** borde, flecos | **fr:** frange | **de:** Saum, κράσπεδα, κρασπέδου Matt 9:20; Matt 14:36; Matt 23:5; Mark 6:56; Luke 8:44

κρᾰ́ται-ός G2900 *Adj-AFS* (1×)

mighty, powerful (of God's hand)

Peter exhorts believers to 'humble yourselves under the mighty hand

of God' (1 Peter 5:6). The adjective, a poetic form emphasizing strength and power, appears frequently in the Septuagint describing God's 'mighty hand' in deliverance and judgment. The phrase evokes the Exodus and God's powerful acts in history. Peter applies this traditional image to present circumstances—God's power now works through suffering and humiliation, promising future exaltation. The 'mighty hand' can save or discipline.

(1×) Peter employs the classic biblical phrase 'the mighty hand of God,' rich with Exodus overtones. The adjective emphasizes raw power and strength—this is the hand that defeated Pharaoh and judges nations. Yet Peter's paradoxical counsel is to humble oneself under this power rather than resist it. The hand is mighty but ultimately protective for those who submit. Spanish 'poderosa' captures the sense of overwhelming strength deployed for divine purposes. **POWER AND ABILITY**

en: mighty | **es:** poderosa | **fr:** κραταιὰν | **de:** maechtig 1Pet 5:6

κρᾰταιό-ω G2901 *V-IIM/P-3S* (4×)

To strengthen, grow strong; to become empowered or fortified in body or spirit.

Means to make strong or to become strengthened, used in both physical and spiritual senses. Luke uses it twice of Jesus' childhood development—the boy 'grew strong' (Luke 1:80; 2:40)—painting a picture of vigorous maturation. Paul then applies it to spiritual empowerment: 'be strong' as a command to the Corinthians (1 Cor 16:13) and a prayer that believers be 'strengthened with power in the inner person' (Eph 3:16). Spanish fortaleceos (strengthen yourselves) and French se-fortifier capture the reflexive, participatory quality of this strengthening.

(4×) To grow strong, be strengthened, or become empowered, whether physically or spiritually. In Luke 1:80 and 2:40, it describes the physical and spiritual maturation of John the Baptist and the child Jesus respectively—both 'grew and became strong.' In 1 Cor 16:13, Paul commands believers to 'be strong' (imperative), and in Eph 3:16 he prays for inner strengthening through the Spirit. The passive forms in Luke suggest divine enablement, while the active imperative in 1 Corinthians calls for human resolve. Spanish fortaleceos and German erstarken both convey the idea of gaining robust strength from within. **STRENGTHENING AND POWER**

en: be-strong, to-be-strengthened, was-becoming-strong | **es:** fortaleceos, se-fortalecía, ser-fortalecidos | **fr:** fortifier, se-fortifier | **de:** erstarken, ἐκραταιοῦτο Luke 1:80; Luke 2:40; 1Cor 16:13; Eph 3:16

κρᾰτ-έω G2902 *V-RNA* (47×)

To seize, arrest, take hold of, hold fast, or retain; ranges from hostile arrest to healing touch to firm adherence to teaching.

Derived from kratos ('strength, power'), krateo conveys the act of exercising strong grip — whether on a person's body, a theological conviction, or an escaping opportunity. The Gospels deploy it across strikingly different emotional registers: the same verb describes the authorities who want to 'arrest' Jesus (Matt 21:46) and Jesus gently 'taking hold of' a dead girl's hand to raise her (Mark 5:41). Spanish captures this range by shifting from agarrar ('to grab, seize') in hostile contexts to sostener ('to hold, support') for the healing touch, while German moves from festnehmen ('to arrest') to festhalten ('to hold fast'). Paul and the epistle writers extend the verb further into the abstract: 'hold fast to the traditions' (2 Thess 2:15), revealing that the grip in view can be intellectual and spiritual, not merely physical.

1. seize, arrest (21×) To seize, arrest, or lay hold of a person with hostile intent or by force — the dominant Gospel sense at 21 occurrences. Herod 'arrested' John the Baptist (Matt 14:3); the chief priests wanted to 'seize' Jesus but feared the crowd (Matt 21:46); the servants 'seized' the invited guests in the parable (Matt 22:6). Spanish agarrar and prender both select forceful-apprehension vocabulary, and German festnehmen ('to arrest') confirms the custodial force. The verb regularly appears in passion-narrative contexts, making it a key word in the vocabulary of Jesus's arrest. **SEIZING AND SNATCHING**

en: arrested, having-seized, he-seized | **es:** a-tomar, agarrando, agarrándolo | **fr:** saisir | **de:** ergreift, festhalten Matt 12:11; Matt 14:3; Matt 18:28; Matt 21:46; Matt 22:6

2. hold fast, retain (13×) To hold fast or cling firmly to teachings, traditions, convictions, or spiritual realities. At Mark 7:3, 8 the Pharisees 'hold fast' to the tradition of the elders; at 2 Thess 2:15 Paul exhorts believers to 'hold fast' the traditions received; Col 2:19 warns against those not 'holding fast' to Christ the Head. Spanish retener ('to retain') and asirse de ('to cling to') mark the abstract-adherence frame, quite different from physical seizure. The metaphor preserves krateo's sense of powerful grip, but the object is now doctrinal or relational rather than bodily. **SEIZING AND SNATCHING**

en: hold-fast, holding, holding-fast | **es:** Retén, a-los-que-retienen, asiendóse-de | **fr:** saisir | **de:** festhalten Mark 7:3; Mark 7:8; John 20:23; Col 2:19; 2Thess 2:15

3. grasp, take hold of (7×) To physically grasp or take hold of someone, especially in the compassionate context of healing. Jesus 'takes hold of' Peter's mother-in-law's hand (Mark 1:31), 'grasps' Jairus's daughter's hand (Mark 5:41), and 'takes hold of' a boy with an unclean spirit (Mark 9:27). Spanish sostener and tomar de la mano ('take by the hand') select gentle, supportive contact vocabulary, and the healing narrative context clearly distinguishes this from the hostile 'seize' of sense 1. Luke's parallel accounts (Luke 8:54) confirm the same tender physical contact. **SEIZING AND SNATCHING**

en: grasping, having-grasped, having-taken | **es:** Sosteniendo, asir, habiendo-tomado | **fr:** saisir | **de:** ergreift, festhalten Matt 9:25; Mark 1:31; Mark 5:41; Mark 9:27; Luke 8:54

4. be held, be restrained (3×) To be held, restrained, or prevented in the passive voice — describing a constraint imposed on the subject. At Luke 24:16 the Emmaus disciples' eyes 'were held' (restrained from recognizing Jesus); at Acts 2:24 it was impossible for death to 'hold' Christ; at John 20:23 sins are 'retained' (held fast against someone). Spanish impedir ('to prevent') and retener ('to retain') capture both the physical and juridical senses of being under constraint. The passive voice transforms krateo's active grip into an experience of being gripped. **SEIZING AND SNATCHING**

en: they-have-been-retained, to-be-held, were-being-held | **es:** eran-impedidos, ser-retenido, son-retenidos | **fr:** saisir | **de:** ergreift, festhalten Luke 24:16; John 20:23; Acts 2:24

5. keep, observe (2×) To keep, observe, or guard traditions and customs in the sense of careful maintenance. At Mark 7:4 the Pharisees 'observe' (keep) many traditions such as washing cups and pitchers; at Mark 9:10 the disciples 'kept' the matter to themselves. Spanish guardar ('to keep, guard') marks the custodial-observance nuance distinct from the more combative 'hold fast' of sense 2 — here the emphasis is on careful preservation rather than tenacious clinging against opposition. **SEIZING AND SNATCHING**

en: they-kept, to-hold | **es:** guardar, retuvieron | **fr:** saisir | **de:** festhalten Mark 7:4; Mark 9:10

6. (1×) A single occurrence at Acts 27:13 where a gentle south wind blows and the sailors suppose they have 'obtained' or 'secured' their purpose. Spanish apoderar ('to take possession of') and English 'obtained' suggest a sense of successfully grasping an opportunity or goal — an extension of the physical-grip metaphor into the domain of achieving an objective. The nautical context gives it a specialized flavor of seizing favorable conditions. **SEIZING AND SNATCHING**

en: to-have-obtained | **es:** haberse-apoderado | **fr:** saisir | **de:** ergreift Acts 27:13

κρᾰτιστ-ος G2903 *Adj-VMS-S* (4×)

Most excellent, most noble; a superlative title of honor used to address high-ranking officials.

The superlative of 'strong' or 'good,' functioning in the NT exclusively as an honorific title for Roman officials—equivalent to Latin egregius or 'Your Excellency.' Luke addresses his patron Theophilus as kratiste (Luke 1:3), and Paul uses the same title when speaking to the governors Felix (Acts 24:3) and Festus (Acts 26:25), as well as in Lysias' letter to Felix (Acts 23:26). French très-excellent and Spanish excelentísimo perfectly mirror the superlative force of this courtly address.

(4×) A superlative adjective meaning 'most excellent' or 'most noble,' used in the NT exclusively as a formal title of address for persons of high rank. Luke uses it for Theophilus (Luke 1:3), suggesting the dedicatee held social or political standing. Paul employs it when addressing Roman governors: Claudius Lysias writes to 'most excellent Felix' (Acts 23:26), Paul addresses Felix as kratiste (Acts 24:3), and likewise Festus (Acts 26:25). Spanish excelentísimo and French très-excellent both capture the superlative honorific register. The term corresponds to the Latin equestrian title egregius, placing it in the formal vocabulary of Roman imperial administration. **GREATNESS AND DEGREE**

en: most-excellent | **es:** excelentísimo | **fr:** le-meilleur, très-excellent | **de:** Kreta Luke 1:3; Acts 23:26; Acts 24:3; Acts 26:25

κράτος G2904 *N-NNS* (12×)

might, power, dominion — sovereign strength or supreme authority, especially in doxological ascription to God

Kratos denotes raw sovereign power and ruling might, distinguishing itself from dynamis (inherent capability) and exousia (delegated authority) by emphasizing the sheer force of dominion. Its 12 NT occurrences are overwhelmingly doxological — the word appears in praise formulas ascribing eternal might to God or Christ (1 Pet 4:11, 5:11; Jude 25; Rev 1:6, 5:13; 1 Tim 6:16). Luke 1:51 applies it to God's mighty arm scattering the proud, and Acts 19:20 describes the word of the Lord growing in kratos. Paul pairs it with other power terms in Ephesians 1:19 and 6:10 to express the overwhelming magnitude of divine strength. Spanish 'dominio/poder,' French 'puissance,' and German 'Macht' all gravitate toward sovereign authority.

might, power, dominion (12×) Sovereign might, supreme ruling power, or absolute dominion, used predominantly in doxological and theological contexts to ascribe unrivaled strength to God or Christ. Appears in liturgical formulas of praise (1 Pet 4:11, 'to him be the glory and the kratos'; Rev 5:13, 'power and might forever'). Also describes divine action — God performing kratos with his arm (Luke 1:51) and the word of the Lord prevailing with kratos (Acts 19:20). Paul stacks it alongside dynamis, energeia, and ischus in Ephesians 1:19 to convey the overwhelming totality of God's power. All 12 occurrences express this single semantic domain of supreme sovereign force. **POWER AND MIRACLES**

en: might, power | **es:** dominio, fuerza, poder | **fr:** puissance, puissance, | **de:** Macht, κράτος Luke 1:51; Acts 19:20; Eph 1:19; Eph 6:10; Col 1:11

κραυγ-άζω G2905 *V-AIA-3S* (9×)

To cry out loudly, shout, or scream; an intensified form of krazo expressing urgent or vehement vocal expression.

An intensified verb meaning to cry out loudly, shout, or scream — stronger than the common krazo. In the New Testament, kraugazo conveys forceful, urgent vocal expression across varied contexts: the crowd shouting 'Crucify!' before Pilate (John 19:6, 15), the triumphal entry crowd crying 'Hosanna!' (John 12:13), and Jesus himself calling Lazarus from the tomb with a loud voice (John 11:43). Matthew 12:19 quotes Isaiah's prophecy that the Servant 'will not cry out' (kraugasei) in the streets, using the word's intensity to highlight the Messiah's surprising gentleness. Spanish 'gritar' and German 'schreien' both preserve the forcefulness of the term.

cry out, shout loudly (9×) To cry out loudly, shout, or scream with urgency or vehemence. Kraugazo is an intensified form of krazo, conveying powerful, often emotionally charged vocal expression. Its NT range includes hostile mob shouting — the crowd's demand to crucify Jesus (John 19:6, 15; Acts 22:23) — as well as joyful acclamation at the triumphal entry (John 12:13) and Jesus' authoritative cry summoning Lazarus from the grave (John 11:43). Matthew 12:19 quotes Isaiah 42:2 in the negative: the Servant 'will not cry out,' using kraugazo to highlight how the Messiah's quiet ministry defied expectations of forceful self-promotion. Luke 4:41 shows demons crying out during exorcisms. Spanish 'gritar' (to shout) and German 'schreien' (to scream) both capture the raw vocal force. **CALLING AND NAMING**

en: cried-out, crying-out, he-cried-out | **es:** Gritando, Gritaron, clamando | **fr:** crier | **de:** schreien, κραυγάζοντα, κραυγάσει Matt 12:19; Luke 4:41; John 11:43; John 12:13; John 18:40

κραυγ-ή G2906 *N-DFS* (6×)

krauge – a loud cry, outcry, or clamor; a shout expressing urgency, distress, joy, or contention

Krauge denotes a loud vocal outcry – a shout, scream, or clamor driven by strong emotion. Its NT occurrences span a wide emotional range: the midnight cry announcing the bridegroom's arrival (Matt 25:6), Elizabeth's joyful exclamation at Mary's greeting (Luke 1:42), the fierce shouting during Paul's trial before the Sanhedrin (Acts 23:9), the 'loud cries and tears' of Jesus' prayers in Gethsemane (Heb 5:7), and the vice of angry clamor that believers are to put away (Eph 4:31). Spanish clamor, French cri, and German Geschrei all capture the sense of a raised, emphatic voice.

outcry, clamor (6×) A loud vocal utterance expressing intense emotion, whether joy, urgency, grief, or contention. The semantic range in the NT extends from the glad midnight cry of the bridegroom's herald (Matt 25:6) and Elizabeth's exuberant shout (Luke 1:42) to the angry clamor of the Sanhedrin (Acts 23:9) and the agonized cries of Christ in prayer (Heb 5:7). Paul lists krauge alongside bitterness and wrath as a vice to be abandoned (Eph 4:31), while Revelation envisions a world where krauge shall be no more (Rev 21:4). Spanish clamor, French cri, and German Geschrei converge on a single sense of emphatic, raised-voice outcry. **GEOGRAPHY AND SPACE**

en: a-cry, clamor, crying | **es:** clamor, clamor„ con-clamor | **fr:** cri | **de:** Geschrei, κραυγὴ, κραυγῇ Matt 25:6; Luke 1:42; Acts 23:9; Eph 4:31; Heb 5:7

κρέας G2907 *N-ANP* (2×)

meat, flesh (as food)

This noun refers to flesh or meat, especially as food. Paul uses it twice in discussions about eating practices and Christian liberty. In Romans 14:21, he states 'it is good not to eat meat (κρέα) or drink wine or do anything that causes your brother to stumble'—setting aside one's freedom for the sake of the weak. In 1 Corinthians 8:13, he declares 'if food causes my brother to stumble, I will never eat meat (κρέα), lest I make my brother stumble.' Both contexts involve meat offered to idols and the principle of surrendering rights for love's sake. The word focuses on flesh as food, not living flesh.

(2×) Romans 14:21 says it's good not to eat 'meat' (κρέα) if it causes a brother to stumble. First Corinthians 8:13 has Paul's vow: 'I will never eat meat (κρέα)' if it makes a brother stumble. The multilingual glosses are straightforward: English 'meat,' Spanish 'carne/carnes,' French 'viande,' German 'Fleisch.' Both passages involve the idol-meat controversy, where eating (even though permissible) could wound weaker consciences. Paul prioritizes love over liberty. **FLESH AND BODY**

en: meat | **es:** carne, carnes | **fr:** viande | **de:** Fleisch Rom 14:21; 1Cor 8:13

κρείσσων G2908 *Adj-NNS-C* (4×)

Better, superior; comparative of good, denoting what excels in quality, value, or moral worth.

A comparative adjective meaning 'better' or 'superior,' rooted in the older Greek sense of 'stronger' or 'mightier' (from κρατύς). In the New Testament it consistently functions as the comparative of ἀγαθός, evaluating one option against another. Paul uses it to weigh marriage choices (1 Cor 7:38) and to express his desire to depart and be with Christ as 'far better' (Phil 1:23). The multilingual renderings —Spanish mejor, French meilleur, German besser—all converge on a single evaluative sense, confirming that the NT usage centers on qualitative superiority rather than physical strength.

(4×) Better, more excellent, superior in quality or desirability. All four NT occurrences use this word to compare two states or outcomes and declare one preferable. In Phil 1:23 Paul weighs living versus departing to be with Christ, calling the latter κρεῖσσον; in Heb 6:9 the author reassures believers of 'better things' accompanying salvation.

The uniform rendering across languages (mejor, meilleur, besser) confirms a single evaluative-comparative sense without branching into the classical 'physically stronger' meaning. **MORAL GOODNESS**
en: better | **es:** mejor, mejores-cosas | **fr:** besser, meilleur | **de:** besser 1Cor 7:38; 1Cor 11:17; Phil 1:23; Heb 6:9

κρείσσων G2909 *Adj-ANS-C* (15×)

Better, superior, more excellent; comparative indicating higher worth or greater strength.
A comparative adjective meaning 'better' or 'superior,' used when one thing surpasses another in quality, value, or moral standing. Although its classical root meant 'stronger' or 'mightier,' New Testament usage overwhelmingly carries the evaluative sense of 'more excellent.' Hebrews employs it as a virtual keyword: Christ mediates a better covenant (Heb 7:22), founded on better promises (Heb 8:6), through a better sacrifice (Heb 9:23). Paul also uses it practically—it is better to marry than to burn with passion (1 Cor 7:9). German 'besser,' Spanish 'mejor,' and French 'meilleur' all converge on the single axis of qualitative superiority.

better, superior, greater (15×) Superior in quality, value, or moral standing; better or more excellent than something else. Hebrews deploys this word repeatedly to demonstrate Christ's superiority over angels (Heb 1:4), the Levitical priesthood (Heb 7:7, 19), the old covenant (Heb 7:22), and earthly sacrifices (Heb 9:23). Cross-linguistic evidence is unanimous: Spanish 'mejor,' French 'meilleur,' German 'besser' all map to a single axis of evaluative comparison, confirming a unified sense rather than a fragmented polysemy. **MORAL GOODNESS**
en: better, greater, of-a-better | **es:** con-mejores, de-mejor, mejor | **fr:** besser, meilleur | **de:** besser 1Cor 7:9; Heb 1:4; Heb 7:7; Heb 7:19; Heb 7:22

κρεμ-άννῡμι G2910 *V-APP-GMP* (7×)

To hang, suspend physically (especially in execution); figuratively, to depend upon
The verb κρεμάννυμι (with its contract form κρεμάω) means to hang or suspend, and in the New Testament it appears at the intersection of two vivid images. Physically, it describes execution — Christ and the criminals hung on a cross (Luke 23:39, Acts 5:30, 10:39) — and bodily danger, as when a viper fastens onto Paul's hand at Malta (Acts 28:4). Figuratively, in one of Jesus' most memorable pronouncements, the entire Law and the Prophets 'hang' on the two great commandments (Matt 22:40), an image of dependence so arresting that it passed into everyday speech across cultures.

1. hang on a tree/cross (execution or physical suspension) (6×) To hang or suspend someone or something physically, especially in the context of crucifixion or execution on a tree (ξύλον). The apostolic preaching in Acts repeatedly uses this verb for Christ's death: 'whom you killed by hanging on a tree' (Acts 5:30, 10:39). Luke 23:39 applies it to the criminals crucified alongside Jesus. Matt 18:6 uses it of a millstone hung around the neck, and Acts 28:4 of a snake hanging from Paul's hand. Multilingual evidence — Spanish 'colgado/colgando,' French 'pendre,' German 'haengen' — consistently renders physical suspension. **HANGING SUSPENSION**
en: hanging, having-been-hanged, having-hanged | **es:** colgado, colgados, colgando | **fr:** pendre, suspendre | **de:** haengen, κρεμάμενον, κρεμάσαντες Matt 18:6; Luke 23:39; Acts 5:30; Acts 10:39; Acts 28:4

2. hang upon, depend on (figurative) (1×) A figurative use meaning to depend upon, rest upon, or be contingent on something. In Matt 22:40, Jesus declares that the whole Law and the Prophets κρέμαται ('hangs') on the two commandments of love. The metaphor transfers the physical image of suspension into the domain of logical or moral dependence: everything is suspended from, and therefore grounded in, love of God and neighbor. Spanish 'cuelga' preserves the literal hanging image, while the contextual shift to abstract dependence is unmistakable. **HANGING SUSPENSION**
en: hangs | **es:** cuelga | **fr:** pendre | **de:** κρέμαται Matt 22:40

κρημνός G2911 *N-GMS* (3×)

steep bank, cliff; a precipitous slope or overhanging cliff face
This word describes a steep, precipitous bank or cliff face—the kind of dangerous, overhanging slope where a misstep could mean a fatal fall. The Synoptic Gospels use it in their parallel accounts of Jesus exorcising the demons called 'Legion.' When the demons enter the herd of pigs, the animals rush down the steep bank into the sea and drown (Matthew 8:32, Mark 5:13, Luke 8:33). The geographical detail is significant: the eastern shore of the Sea of Galilee features such steep cliffs descending to the water, lending vivid realism to this dramatic deliverance narrative.

(3×) A steep bank, cliff, or precipice. All three Synoptic Gospels use this word in parallel accounts of the Gerasene demoniac: when Jesus permits the demons to enter a herd of pigs, the animals rush down the steep bank into the sea and drown (Matthew 8:32, Mark 5:13, Luke 8:33). The geography is realistic—the eastern shore of the Sea of Galilee has steep cliffs descending to the water. The dramatic scene illustrates the destructive power of the demonic forces Jesus has just expelled. **ROCK AND CLIFF**
en: cliff, steep-bank | **es:** precipicio | **fr:** escarpement | **de:** Abhang, κρημνοῦ Matt 8:32; Mark 5:13; Luke 8:33

Κρῆσσα, ης G2912 *N-NMP* (2×)

Cretans, people from the island of Crete
This adjective (used substantively) refers to inhabitants of Crete, the large Mediterranean island south of Greece. In Acts 2:11, Cretans (Κρῆτες) are listed among the Jewish pilgrims present at Pentecost who heard the gospel in their own languages. In Titus 1:12, Paul quotes a Cretan prophet (Epimenides) about his own people: 'Cretans (Κρῆτες) are always liars, evil beasts, lazy gluttons'—a harsh proverb Paul calls true and uses to justify strong correction. The Cretans had a reputation in the ancient world for dishonesty ('to Cretanize' meant 'to lie'), making Paul's mission there particularly challenging.

(2×) Acts 2:11 lists 'Cretans' (Κρῆτες) among those hearing the Pentecost proclamation in their own tongues. Titus 1:12 quotes a Cretan prophet saying 'Cretans (Κρῆτες) are always liars, evil beasts, lazy gluttons.' The multilingual glosses are ethnic designations: English 'Cretans/Krētes,' Spanish 'Krḗtes/cretenses,' French 'Crétois/Κρῆτες,' German 'Kreter/Κρῆτες.' The Acts reference is neutral geographical, while Titus references the island's unsavory reputation for deceit. **GEOGRAPHY AND SPACE**
en: Cretans, Krētes | **es:** Krḗtes, cretenses | **fr:** Crétois, Κρῆτες | **de:** Kreter, Κρῆτες Acts 2:11; Titus 1:12

Κρήσκης G2913 *N-NMS* (1×)

Crescens, companion of Paul (2 Timothy 4:10)
In Paul's final letter, he notes that 'Crescens has gone to Galatia' (2 Timothy 4:10). The Latin name means 'growing' or 'increasing.' Unlike Demas, mentioned in the same verse as having deserted Paul, Crescens apparently left on legitimate ministry business. Some manuscripts read 'Gaul' instead of 'Galatia,' which would make this one of the earliest references to Christian mission in Western Europe. Beyond this single reference, nothing certain is known of Crescens or his work.

(1×) Among Paul's companions mentioned in his final letter, Crescens appears as one who has departed for ministry—to Galatia or possibly Gaul, depending on the manuscript reading. His Latin name suggests Roman background. The multilingual witnesses transliterate with slight variations. Unlike Demas the deserter, Crescens seems to have left with Paul's blessing for legitimate service. He represents the many faithful workers whose extensive service is recorded only in a single name. **PROPER NAMES (PERSONAL)**
en: Kreskes | **es:** Krēskēs | **fr:** Κρήσκης | **de:** Kreszens 2Tim 4:10

Κρητάων εὐρειάων G2914 *N-AFS* (5×)

Crete; the large Mediterranean island south of the Aegean Sea,

associated with Paul's voyage and Titus's mission.
The proper name for the island of Crete, the largest island in the Greek archipelago, located south of the Aegean Sea. It figures prominently in Paul's sea voyage to Rome (Acts 27:7, 12-13, 21), where the ship sails along Crete's coast and the crew fatefully ignores Paul's advice to winter there. Titus 1:5 reveals that Paul left Titus on Crete to organize the churches and appoint elders in every town. The consistent rendering across languages—Spanish 'Krete,' French 'Crete,' German 'Kreta'—reflects straightforward transliteration of this well-known geographic name.

(5×) The island of Crete in the Mediterranean Sea, a significant location in Pauline ministry. In Acts 27:7-21, Crete is the setting for a critical decision during Paul's voyage to Rome: the ship struggles to round Cape Salmone, briefly harbors at Fair Havens, and disastrously departs despite Paul's warning—leading to the shipwreck narrative. In Titus 1:5, Paul recalls leaving Titus on the island to complete the organization of fledgling churches. The name is simply transliterated across all target languages (German 'Kreta,' French 'Crete,' Spanish 'Krete'), confirming it as a proper noun with a single referent. **GEOGRAPHY AND SPACE**
en: Krete, Krētē | **es:** Krḗtē | **fr:** Crète, Κρήτη | **de:** Kreta, Κρήτην, Κρήτης Acts 27:7; Acts 27:12; Acts 27:13; Acts 27:21; Titus 1:5

κρῑθ-ή G2915 *N-GFP* (1×)
of barley, made from barley grain
In Revelation's vision of famine and economic upheaval, a voice announces inflated prices: 'A quart of wheat for a denarius, and three quarts of barley for a denarius' (Revelation 6:6). Barley, cheaper and less desirable than wheat, served as food for the poor and as animal fodder. The genitive form here indicates 'barley grain' or 'barley produce.' The pricing suggests severe scarcity where even coarse barley becomes expensive. This was subsistence-level economics—a day's wages for a day's bread.

(1×) John's apocalyptic vision of the black horse rider (famine) includes specific grain prices that signal severe economic distress. Barley, the grain of poverty, costs a third the price of wheat but still requires a day's wages for three quarts—barely enough for survival. All language witnesses identify barley as the grain type. The genitive construction indicates 'of barley' modifying 'quarts.' This famine allows survival but eliminates any margin, reducing human existence to securing the next meal. **BARLEY GRAIN**
en: of-barley | **es:** de-cebada | **fr:** Gerste | **de:** Gerste Rev 6:6

κρῑθ-ῖνος G2916 *Adj-AMP* (2×)
made of barley, barley (as adjective)
This adjective means 'made of barley' or 'consisting of barley.' It appears only in John's account of the feeding of the five thousand (John 6:9, 13), describing the five loaves that the boy had as 'barley loaves' (ἄρτους κριθίνους). Barley was considered inferior to wheat and was the food of the poor—making the miracle even more striking, as Jesus feeds thousands with the most humble provisions. The detail emphasizes both the boy's poverty (he had only barley bread, not wheat) and God's power to multiply even the lowliest offerings into abundance.

(2×) John 6:9 describes the boy who had 'five barley loaves' (πέντε ἄρτους κριθίνους) and two fish. John 6:13 mentions gathering twelve baskets of fragments from 'the five barley loaves' (τῶν πέντε ἄρτων τῶν κριθίνων). The multilingual glosses are consistent: Spanish 'de cebada' (of barley), English 'barley,' French 'd'orge,' German 'gersten.' The barley detail appears only in John's Gospel and emphasizes the humble, inexpensive nature of the starting material for Jesus' miracle. **BARLEY GRAIN**
en: barley | **es:** de-cebada | **fr:** d'orge | **de:** gersten John 6:9; John 6:13

κρίμα G2917 *N-NNS* (28×)
Judgment, verdict, condemnation; also a lawsuit or legal case brought before a court.
A legal term denoting the result of a judicial process — the verdict, sentence, or condemnation that follows deliberation. In the New Testament, krima most often refers to divine judgment on sin, whether the greater condemnation awaiting hypocritical scribes (Mark 12:40; Luke 20:47) or the judgment that falls on those who eat the Lord's Supper unworthily (1 Corinthians 11:29). Jesus declares that he came into the world 'for judgment' (John 9:39), and Paul warns that God's judgment on sinners is just (Romans 2:2–3). A single distinctive usage at 1 Corinthians 6:7 refers to civil lawsuits between believers, which Paul considers a spiritual defeat.

1. judgment, condemnation (27×) The dominant sense covers judicial decision, verdict, and condemnation — the outcome of divine or human judgment. Jesus warns of greater condemnation for the scribes who devour widows' houses (Mark 12:40; Matthew 23:14). Paul teaches that divine krima falls justly on sinners (Romans 2:2–3; 3:8) and that partaking of the Lord's Supper unworthily brings judgment on oneself (1 Corinthians 11:29). Spanish condenacion and juicio, French jugement, and German Gericht/Urteil all reflect the forensic weight of a sentence rendered. Revelation 17:1 and 20:4 extend this to eschatological judgment. **JUDGMENT AND VERDICT**
en: condemnation, judgment | **es:** condenación, condenación}, juicio | **fr:** jugement | **de:** Gericht, Urteil Matt 7:2; Matt 23:14; Mark 12:40; Luke 20:47; Luke 23:40

2. lawsuit, legal case (1×) A distinct usage at 1 Corinthians 6:7 where krima means a civil lawsuit or legal dispute between believers. Paul asks, 'Why not rather be wronged?' — rebuking Christians for taking their cases (krimata) to pagan courts. Spanish pleitos ('lawsuits') captures this sense precisely, distinguishing it from the theological weight of divine condemnation. This is the classical Greek meaning of krima as a matter for judgment or a case at law, preserved in this single but memorable Pauline rebuke. **JUDGMENT AND VERDICT**
en: lawsuits | **es:** pleitos | **fr:** jugement | **de:** Gericht 1Cor 6:7

κρίνον G2918 *N-ANP* (2×)
lily, a flowering plant (possibly including various white or colorful flowers)
This noun refers to lilies or lily-like flowers, possibly including various species of white or brightly colored wild flowers. Jesus uses it in both Matthew 6:28 and Luke 12:27 in His teaching about anxiety and God's provision: 'Consider the lilies (κρίνα), how they grow; they neither toil nor spin, yet I tell you, even Solomon in all his glory was not arrayed like one of these.' The term may encompass various wildflowers of the Palestinian hills rather than a single botanical species—the point is their natural beauty without human effort. Classical usage identified both white lilies and the 'Turk's cap lily,' among others.

(2×) Matthew 6:28 and Luke 12:27 both record Jesus' teaching: 'Consider the lilies (τὰ κρίνα), how they grow.' The context is trust in God's provision—if He clothes wildflowers so beautifully, how much more will He clothe His children? The multilingual glosses are simple: English 'lilies,' Spanish 'lirios,' French 'lis,' German simply uses the Greek 'κρίνα.' The exact botanical identification is uncertain, but the point is the beauty of natural, uncultivated flowers as evidence of God's care. **FLOWERS AND BLOSSOMS**
en: lilies | **es:** lirios | **fr:** lis | **de:** κρίνα Matt 6:28; Luke 12:27

κρίνω G2919 *V-AIP-3P* (115×)
To judge, pass judgment, condemn; also to decide or determine; in passive, to be judged or stand trial
Krino is the foundational Greek verb for judgment, carrying the full range from evaluation to legal verdict to personal decision. Jesus' warning 'judge not, lest you be judged' (Matt 7:1) uses both active and passive in a single breath. Paul applies it to the eschatological tribunal (Rom 2:16) and to everyday congregational disputes (1 Cor 6:2). In Acts it often shades toward 'decide, determine' – Paul 'decided' to sail past Ephesus (Acts 20:16), and the Jerusalem council 'determined' its decrees (Acts 16:4). Spanish juzgar, French juger,

and German richten all reflect this same judicial core, inherited from the Latin-Greek legal tradition.

1. judge, pass judgment (76×) The active judicial sense: to judge, evaluate, pass judgment, or condemn. This is the dominant use, spanning Jesus' teaching on mutual judgment (Matt 7:1, Luke 6:37), the eschatological authority to judge the twelve tribes (Matt 19:28), and God's righteous judgment (John 5:22, Rom 2:16). Spanish juzgar, French juger, and German richten all render this core forensic meaning. The verb encompasses both fair evaluation and condemnatory judgment depending on context. JUDGING AND DECIDING

en: he-judges, judge, judges | **es:** juzga, juzgad, que-juzga | **fr:** juger | **de:** richten, richtet Matt 7:1; Matt 19:28; Luke 6:37; Luke 19:22; John 5:22

2. be judged, stand trial (27×) The passive and middle voice sense: to be judged, to stand trial, to come under judgment. In John 3:18 the believer 'is not judged' while the unbeliever 'has been judged already.' Acts 23:6 has Paul declaring 'I am being judged concerning the hope of the resurrection.' The passive often carries eschatological weight (Matt 7:1-2, Rom 3:7), and French être jugé and Spanish ser juzgado preserve this voice distinction clearly. JUDGING AND DECIDING

en: am-being-judged, being-judged, is-judged | **es:** de-ser-juzgados, es-juzgada, es-juzgado | **fr:** juger | **de:** richten, richtet Matt 7:1; Matt 7:2; Luke 6:37; John 3:18; Acts 23:6

3. decide, determine, resolve (11×) The deliberative sense: to decide, determine, resolve upon a course of action. Acts 20:16 records Paul 'deciding' to sail past Ephesus; Acts 16:4 describes the apostles delivering 'decisions' reached at Jerusalem; and Acts 25:25 uses it for Festus's judicial determination. This sense moves from courtroom to council chamber, and Spanish decidir alongside juzgar captures the semantic shift well. JUDGING AND DECIDING

en: I-decided, I-have-decided, I-judged | **es:** Había-decidido, Juzgué, decididos | **fr:** juger | **de:** richten, richtet Acts 3:13; Acts 16:4; Acts 20:16; Acts 21:25; Acts 25:25

4. (1×) The litigious sense: to bring a lawsuit, to sue at law. In Matthew 5:40, Jesus says 'if anyone would sue you (krino) and take your tunic, let him have your cloak also.' Spanish demandar ('to sue') and the English gloss 'to sue' isolate this as a distinct initiatory legal action rather than a judge's verdict. JUDGING AND DECIDING

en: to-sue | **es:** demandar | **fr:** juger | **de:** richtet Matt 5:40

κρίσις G2920 *N-NFS* (48×)

judgment, condemnation — the act of rendering a verdict, divine or human, and its resulting sentence

Krisis denotes the entire arc of judicial process — the act of judging, the verdict rendered, and the sentence executed. Across 48 New Testament occurrences, it ranges from Jesus' warnings about the 'day of judgment' awaiting Sodom and Gomorrah (Matt 10:15; 11:22, 24) to the Johannine declaration that 'the Father has given all judgment to the Son' (John 5:22, 27). It carries both forensic and eschatological weight: the scribes 'devour widows' houses and for a pretense make long prayers — they will receive greater krisis' (Mark 12:40). Yet the word also retains its classical Greek sense of 'discernment' in Jesus' rebuke that the Pharisees neglect 'justice, mercy, and faithfulness' (Matt 23:23), where krisis means justice in the ethical rather than eschatological sense. Spanish 'juicio,' French 'jugement,' and German 'Gericht' each preserve this double valence of judicial process and divine reckoning.

judgment / condemnation (48×) The act, process, or result of rendering judicial verdict — encompassing divine eschatological judgment (Matt 10:15 'day of judgment'; Matt 12:36 'every careless word'), the authority to judge delegated to Christ (John 5:22, 27 'the Father has given all judgment to the Son'), and the ethical sense of justice as a moral obligation (Matt 23:23 'justice, mercy, faithfulness'). Also denotes condemnation as the outcome of judgment (Mark 12:40 'greater condemnation'; John 3:19 'this is the judgment, that light has come'). All 48 occurrences share this judicial-evaluative core, whether the forum is eschatological, christological, or ethical. JUDGMENT AND VERDICT

en: judgment | **es:** -juicio, juicio | **fr:** jugement | **de:** Gericht Matt 5:21; Matt 5:22; Matt 10:15; Matt 11:22; Matt 11:24

Κρίσπος G2921 *N-NMS* (2×)

Crispus, a personal name (synagogue ruler in Corinth)

Crispus was the ruler of the synagogue in Corinth who, along with his whole household, believed in the Lord (Acts 18:8). Paul personally baptized him (1 Cor 1:14), which Paul mentions when arguing against divisions in the Corinthian church—he's grateful he baptized only a few, lest anyone say they were baptized in Paul's name. Crispus's conversion was significant because of his position as synagogue leader; his faith would have been a public testimony and possibly sparked opposition. The name is Latin (meaning 'curly-haired') and was common in the Roman world.

(2×) Acts 18:8 records that 'Crispus (Κρίσπος), the ruler of the synagogue, believed in the Lord, together with his entire household.' First Corinthians 1:14 has Paul saying 'I baptized none of you except Crispus (Κρίσπον) and Gaius.' The multilingual glosses are transliterations: English 'Krispos,' Spanish 'Kríspos/a Críspos,' French 'Crispus,' German 'Krispus/Κρίσπος.' As a proper name, it's preserved across languages with minor spelling variations reflecting Greek and Latin forms. PROPER NAMES (PERSONAL)

en: Krispos | **es:** Kríspos, a-Críspos | **fr:** Crispus | **de:** Krispus, Κρίσπος Acts 18:8; 1Cor 1:14

κρῑτ-ήριον G2922 *N-GNP* (3×)

law court, tribunal; a judicial assembly for deciding legal disputes

While this word can mean a standard or means of judging, in the New Testament it specifically refers to law courts or tribunals where disputes are adjudicated. Paul's usage is particularly striking: he challenges the Corinthian believers about taking their disputes before secular courts rather than resolving them within the Christian community. If believers will one day judge the world and even angels (1 Corinthians 6:2), surely they're competent to judge 'trivial cases' (6:4) among themselves. James 2:6 uses the plural form to describe how the rich drag the poor before the courts, highlighting economic oppression.

(3×) Law courts or tribunals where legal cases are decided. Paul uses this word in 1 Corinthians 6:2, 4 to challenge believers who take disputes before secular courts: 'Do you not know that the saints will judge the world? And if the world is to be judged by you, are you incompetent to try trivial cases?' James 2:6 describes the rich dragging the poor before the courts, illustrating economic exploitation and legal injustice against the vulnerable. JUDGMENT AND VERDICT

en: courts, of-courts | **es:** de-tribunales, tribunales | **fr:** tribunal, κριτήρια | **de:** Gericht 1Cor 6:2; 1Cor 6:4; Jas 2:6

κρῑτ-ής G2923 *N-AMS* (19×)

A judge — one who renders legal decisions, arbitrates disputes, or exercises divine judgment.

Designates a person who renders judicial decisions, whether in human courts or as a title for God. In the Synoptic Gospels, Jesus warns about being handed over to the judge (Matt 5:25; Luke 12:58), using the courtroom scenario as a parable for eschatological urgency. Acts applies it to Israel's pre-monarchic leaders, the 'judges' whom God raised up as deliverers (Acts 13:20). James warns the rich not to drag the poor before judges (Jas 2:6) yet also warns believers against becoming 'judges with evil thoughts' (Jas 2:4). Most strikingly, Hebrews calls God 'the Judge of all' (12:23), and James declares there is 'one Lawgiver and Judge' (4:12). Spanish distinguishes uppercase 'Juez' for God from lowercase 'juez' for human officials.

judge (one who judges/decides) (19×) One who judges, decides cases, or renders authoritative verdicts. Applied to human magistrates and arbiters in legal proceedings (Matt 5:25; Luke 12:58; Acts 24:10), to Israel's pre-monarchic deliverer-judges (Acts 13:20), and supremely to God as the cosmic Judge of all (Heb 12:23; Jas 4:12; 2 Tim 4:8). Spanish capitalizes 'Juez' when referring to God and

lowercases it for human judges, revealing the theological weight the title carries. French and German uniformly use 'juge' and 'Richter.' JUDGING AND DECIDING

en: Judge, a-judge, judge | **es:** Juez, a-Juez, como-juez | **fr:** juge | **de:** Richter Matt 5:25; Matt 12:27; Luke 11:19; Luke 12:14

κρῐ̈τ-ῐ́κός G2924 *Adj-NMS* (1×)

discerning, able to judge and divide (of God's word)

Hebrews declares that God's word is 'living and active, sharper than any two-edged sword... able to judge the thoughts and intentions of the heart' (Hebrews 4:12). The adjective means 'able to discern' or 'critical'—having the power to judge and discriminate. In classical usage it described literary critics and scholars who could discern quality and meaning. Applied to God's word, it emphasizes the capacity to penetrate human self-deception and expose true motives. Scripture itself exercises judgment.

(1×) The author of Hebrews personifies Scripture as an active agent that judges human thoughts—the word itself is 'kritikos,' able to critique and discern. The classical background includes grammarians and scholars who exercised critical judgment on texts; here the roles reverse, and the text judges the reader. German 'scharf' (sharp) and French 'scharf' both capture the penetrating, discriminating quality. God's word doesn't just inform; it exposes and judges the hidden recesses of the heart. JUDGING AND DECIDING

en: discerning | **es:** discernidor | **fr:** scharf | **de:** scharf Heb 4:12

κρούω G2925 *V-PPA-DMS* (9×)

To knock (at a door); to strike a door seeking entry, used both literally and as a metaphor for persistent prayer or divine visitation.

Means to knock or strike at a door seeking entry. In the New Testament, krouo carries both a literal and a richly metaphorical sense. Jesus' teaching 'knock and it will be opened to you' (Matt 7:7-8; Luke 11:9-10) makes knocking a vivid image for persistent, expectant prayer. In the parable of the shut door, the master's servants knock awaiting his return (Luke 12:36), and in Acts 12:13-16 Peter knocks at the gate after his miraculous release from prison — a scene of almost comic surprise. Most strikingly, Revelation 3:20 portrays Christ standing at the door and knocking, inverting the metaphor so that the divine seeks entry into the human heart. Spanish 'llamar' (to call/knock) and German 'klopfen' (to knock) both preserve the core physical action.

knock (at a door) (9×) To knock or strike at a door seeking admission. Greek krouo (from a root meaning 'to strike') is specialized in the NT for the act of knocking on a door. Jesus' instruction 'knock and it will be opened' (Matt 7:7-8; Luke 11:9-10) makes the gesture a metaphor for persistent, faith-filled prayer. Luke 12:36 uses it for servants awaiting their master's return, and Acts 12:13-16 provides a vivid literal scene where Peter knocks at Mary's gate after angelic deliverance from prison. The most theologically charged use is Revelation 3:20, where Christ himself stands at the door and knocks, seeking fellowship. Spanish 'llamar/golpear' and German 'klopfen' both convey the physical act of rapping at a door. STRIKING AND REFERENCE

en: I-knock, having-knocked, knock | **es:** a-golpear, llamad, llamando | **fr:** frapper | **de:** klopfen, klopft Matt 7:7; Matt 7:8; Luke 11:9; Luke 11:10; Luke 12:36

κρυπ-τή G2926 *N-AFS* (1×)

hidden place, secret location

Jesus teaches that 'no one after lighting a lamp puts it in a cellar or under a basket' (Luke 11:33). The 'cellar' or 'hidden place' represents anywhere concealed from view. The point is that light exists to be seen—hiding it defeats its purpose. Classical usage includes crypts and vaults, underground storage spaces. Jesus' metaphor critiques those who hide the truth rather than displaying it openly. Light belongs on a lampstand, visible to all who enter.

(1×) In Jesus' teaching about light and revelation, the 'hidden place' represents the wrong location for a lamp—anywhere concealed from view defeats the lamp's purpose. The word can mean a crypt, vault, or hidden room. Spanish 'escondite' and French 'cachette' both emphasize concealment. Jesus' logic is straightforward: lamps exist to illuminate, so hiding them is absurd. Applied spiritually, this warns against concealing the truth that should be publicly proclaimed and visible. SECRECY AND HIDING

en: a-hidden-place | **es:** escondite | **fr:** cachette | **de:** κρύπτην Luke 11:33

κρυπ-τός G2927 *Adj-NNP* (19×)

Hidden, secret, concealed — what is unseen by others but known to God.

Describes what is concealed from human sight or knowledge, carrying a strong theological charge in the NT. Jesus uses it six times in the Sermon on the Mount (Matt 6:4–18) to contrast ostentatious piety with acts done 'in secret' before a Father who 'sees in secret' — establishing a foundational principle of Christian spirituality. Paul applies it to the hidden dimensions of personhood: the 'secret things' of the heart that God will expose at judgment (Rom 2:16; 1 Cor 4:5; 14:25) and the 'hidden person of the heart' as true beauty (1 Pet 3:4). Mark 4:22 and Luke 8:17 promise that nothing hidden will remain unrevealed. French 'caché' and Spanish 'oculto' consistently render the concealment.

hidden, secret (19×) That which is concealed, secret, or unseen — used both as an adjective and substantively for hidden realities. Central to Jesus' teaching on authentic piety: almsgiving, prayer, and fasting done 'in secret' before the Father who sees what is hidden (Matt 6:4, 6, 18). Paul extends it to the hidden things of the heart exposed at divine judgment (Rom 2:16; 1 Cor 4:5; 14:25). Mark 4:22 and Luke 8:17 affirm that nothing κρυπτόν will remain concealed. Spanish 'oculto/ocultas' and French 'caché' uniformly capture the sense of concealment from human view. HIDING AND CONCEALING

en: hidden, hidden-things, secret | **es:** cosas-ocultas, ocultas, oculto | **fr:** caché | **de:** verborgen Matt 6:4; Matt 6:6; Matt 6:18

κρύπ-τω G2928 *V-RPM/P-NMS* (19×)

To hide or conceal; in passive/middle, to be hidden, lie concealed, or hide oneself — covering both deliberate concealment and states of hiddenness

Krypto is the basic Greek verb for hiding, and the New Testament exploits both its active and passive voices to rich theological effect. Actively, it describes concealing treasure in a field (Matt 13:44), burying a talent (Matt 25:18, 25), or a woman hiding leaven in flour (Luke 13:21). In its passive and middle forms, it speaks of truths hidden from human perception — things 'hidden since the foundation of the world' (Matt 13:35), realities concealed from the wise (Matt 11:25, Luke 10:21), and the meaning of Jesus' words hidden from the disciples (Luke 18:34). The interplay between human acts of concealment and divine acts of revelation runs throughout.

1. be hidden, hide oneself (12×) To be hidden, to lie concealed, or to hide oneself — passive, stative, and middle-reflexive uses where the subject is the one in a state of hiddenness rather than the agent doing the hiding. A city on a hill 'cannot be hidden' (Matt 5:14), things 'hidden from the foundation of the world' are revealed in parables (Matt 13:35), treasure lies 'hidden' in a field (Matt 13:44 passive participle), and the meaning of Jesus' words 'was hidden' from the disciples (Luke 18:34, 19:42). Spanish 'escondida/esconderse' and German 'verborgen' reflect this stative-passive sense. HIDING AND CONCEALING

en: has-been-hidden, having-been-hidden, hidden | **es:** cosas-escondidas, esconderse, escondida | **fr:** cacher | **de:** verbergen, verbirgt Matt 5:14; Matt 13:35; Matt 13:44; Luke 18:34; Luke 19:42

2. hide, conceal something (7×) To hide or conceal something actively and deliberately — transitive uses where the subject intentionally conceals an object, person, or truth from others. Jesus thanks the Father for having 'hidden' these things from the wise (Matt 11:25, Luke 10:21), a man hides treasure he found (Matt 13:44 active), the fearful servant 'hid' his master's talent in the ground (Matt 25:18, 25), and a woman 'hid' leaven in three measures of flour

(Luke 13:21). Spanish 'escondieron/escondiste' and French 'cacher' capture the deliberate agency in these acts of concealment. **HIDING AND CONCEALING**

en: I-hid, hid, hide | **es:** escondednos, escondieron, escondiste | **fr:** cacher | **de:** verbergen, verbirgt Matt 11:25; Matt 13:44; Matt 25:18; Matt 25:25; Luke 13:21

κρυσταλλ-ίζω G2929 *V-PPA-DMS* (1×)

crystal clear, shining like crystal

John's vision of the New Jerusalem includes its radiance—'having the glory of God, its radiance like a most rare jewel, like jasper, clear as crystal' (Revelation 21:11). The participle describes the quality of being transparent and brilliant like crystal. Ancient crystals, including clear quartz, represented perfect clarity and purity. The verb conveys the process of crystallization—becoming perfectly clear and luminous. The holy city possesses supernatural brightness, reflecting God's own glory.

(1×) John employs this rare verb to describe the New Jerusalem's supernatural clarity—it shines with crystal transparency. The term suggests the process of becoming crystalline, achieving perfect translucence. All language witnesses point to crystal as the standard of clarity: German 'kristallen,' French 'kristallen,' Spanish 'cristalina.' The city doesn't merely contain crystal; it possesses crystal's essential quality of radiant transparency, making God's glory visible. This is architectural description elevated to theophany. **SHINING AND ILLUMINATING**

en: crystal-clear | **es:** cristalina; | **fr:** kristallen | **de:** kristallen Rev 21:11

κρύσταλλος G2930 *N-AMS* (2×)

crystal, rock crystal (transparent quartz)

This noun originally meant ice (from κρύος, 'cold'), but came to refer to rock crystal—transparent quartz that resembles ice in clarity. Both NT occurrences are in Revelation's visions. In Revelation 4:6, before God's throne there is 'a sea of glass, like crystal' (θάλασσα ὑαλίνη ὁμοία κρυστάλλῳ)—emphasizing perfect transparency and purity. In Revelation 22:1, the river of the water of life is 'clear as crystal' (λαμπρὸν ὡς κρύσταλλον), flowing from God's throne. The term evokes both the brilliance and the purity of what is described, using the most transparent substance known to convey heavenly glory.

(2×) Revelation 4:6 describes 'a sea of glass like crystal' (ὁμοία κρυστάλλῳ) before the throne. Revelation 22:1 shows the river of life 'bright as crystal' (λαμπρὸν ὡς κρύσταλλον). The multilingual glosses are straightforward: English 'crystal,' Spanish 'cristal' (with slight variations 'a cristal'), French 'Kristall,' German 'Kristall.' Both uses are similes emphasizing transparency, purity, and radiance—characteristics of the heavenly realm surrounding God's throne and flowing from it. **AUTO-DETECTED COMMUNITY 13459 WITH 3 SENSES**

en: crystal | **es:** a-cristal, cristal, | **fr:** Kristall | **de:** Kristall Rev 4:6; Rev 22:1

κρῠ́φ-ῇ G2931 *Adv* (1×)

in secret, secretly, in a hidden manner

Paul describes the 'unfruitful works of darkness' that believers should not participate in, adding 'for it is shameful even to speak of the things that they do in secret' (Ephesians 5:12). The adverb emphasizes concealment and hiddenness—actions done out of sight because they cannot bear scrutiny. Classical usage describes secret actions, whether conspiratorial or simply private. Paul's point is that darkness-deeds require secrecy because they are shameful; merely naming them in public is disgraceful.

(1×) Paul's ethical teaching contrasts the open life of light with actions hidden in secret darkness. The adverb emphasizes the concealment—these deeds happen 'in secret' because they cannot survive exposure. The classical usage includes conspiracies and hidden activities. Paul's rhetorical strategy suggests that some sins are so shameful that detailed discussion itself becomes inappropriate. What happens 'in secret' reveals moral bankruptcy—righteousness has nothing to hide. **SECRECY AND HIDING**

en: in-secret | **es:** en-secreto | **fr:** κρυφῇ | **de:** im-Verborgenen Eph 5:12

κτάομαι G2932 *V-AIM-1S* (7×)

To acquire, procure for oneself, gain possession of; used of purchasing property, obtaining a right, or gaining mastery over something.

Ktaomai means to procure something for oneself, whether through purchase, effort, or self-discipline. In Matt 10:9 Jesus forbids the Twelve from acquiring gold, silver, or copper for their journey, stressing radical dependence on God. The word covers both material acquisition (Acts 1:18, where Judas 'acquired a field' with his blood money) and the spiritual discipline of self-mastery (1 Thess 4:4, 'gain control of one's own body'). Spanish 'adquirir' and French 'acquérir' preserve the same middle-voice nuance of getting something for one's own benefit that the Greek captures so naturally.

acquire, obtain, possess (7×) To procure or gain possession of something for oneself, spanning material property, legal rights, and abstract qualities. The middle voice underscores personal agency: the acquirer acts in their own interest. In Acts 8:20 Peter rebukes Simon Magus for thinking the gift of God could be 'acquired' with money, while in Luke 21:19 perseverance is the means by which believers 'gain' their souls. The multilingual evidence (Spanish 'adquirir,' French 'acquérir,' German 'erwerben') consistently renders the idea of deliberate procurement rather than passive receiving. **BUYING AND ACQUIRING**

en: I-acquire, acquire, acquired | **es:** adquiero, adquirir, adquirió | **fr:** acquérir | **de:** erwerben, κτήσασθε, κτήσησθε Matt 10:9; Luke 18:12; Luke 21:19; Acts 1:18; Acts 8:20

κτῆμα G2933 *N-ANP* (4×)

Possession, piece of property; something acquired and owned, especially landed estate or material wealth.

Derived from κτάομαι ('to acquire'), this noun denotes a concrete possession—something gotten and held as property. In classical Greek it could refer to any acquired asset, from slaves to heirlooms, but in the NT it appears in contexts of landed wealth. The rich young man went away sorrowful because he had many κτήματα (Matt 19:22; Mark 10:22), and the early Jerusalem believers sold their possessions and distributed the proceeds (Acts 2:45; 5:1). Spanish propiedades and German Besitz both highlight the tangible, material nature of these holdings.

(4×) Possession, piece of property, estate. Refers to acquired material goods, especially landed property or substantial wealth. In the Synoptic accounts of the rich young man (Matt 19:22, Mark 10:22), the plural κτήματα emphasizes the extent of his holdings that made discipleship costly. In Acts 2:45 and 5:1 it denotes real property sold by early believers for communal redistribution. The multilingual glosses—Spanish posesiones/propiedades, French possession, German Besitz—uniformly point to tangible, owned assets rather than abstract possession. **POSSESSIONS AND PROPERTY**

en: a-possession, possessions | **es:** posesiones, propiedad, propiedades | **fr:** possession | **de:** Besitz, κτήματα, κτῆμα Matt 19:22; Mark 10:22; Acts 2:45; Acts 5:1

κτῆνος G2934 *N-ANP* (4×)

Domesticated animal, beast of burden; a creature owned for transport, labor, or livestock.

From the same root as κτάομαι ('to acquire'), κτῆνος originally meant 'property' in the form of livestock—flocks and herds. By NT times it had broadened to include any domesticated animal, particularly beasts used for riding or transport. The Good Samaritan sets the wounded man on his own κτῆνος (Luke 10:34), and Paul is provided mounts (κτήνη) for safe passage to Felix (Acts 23:24). Spanish cabalgadura ('riding animal') captures this transport sense precisely, while the broader 'animal' rendering in English and French reflects the word's use in 1 Cor 15:39 for animal flesh generally.

(4×) Domesticated animal, beast of burden or livestock. Covers the range from riding animals to livestock in general. In Luke 10:34 and Acts 23:24 the word refers specifically to mounts or pack animals used for transport—Spanish cabalgadura highlights this nuance well. In 1 Cor 15:39 Paul uses it in a broader biological sense, distinguishing the flesh of κτήνη from that of humans, birds, and fish. Rev 18:13 lists κτήνη among trade goods of fallen Babylon, evoking the classical sense of livestock as valuable property. The etymological link to κτάομαι ('acquire') underscores that these are owned, domesticated creatures. **GEOGRAPHY AND SPACE**

en: animal, cattle, mounts | **es:** cabalgadura, cabalgaduras, de-ganados | **fr:** animal, bête | **de:** Tiere, κτήνη, κτῆνος Luke 10:34; Acts 23:24; 1Cor 15:39; Rev 18:13

κτή-τωρ G2935 *N-NMP* (1×)

owners, possessors of property

Luke describes the early church's economic sharing: 'There was not a needy person among them, for as many as were owners of lands or houses sold them' (Acts 4:34). The term simply means possessors or owners—those who had legal ownership of property. The early Jerusalem church's voluntary redistribution involved actual property owners selling real estate to support the needy. This was extraordinary generosity, not mandated communism. The 'owners' became donors, creating economic equality.

(1×) In Luke's summary of early church community life, 'owners' of property voluntarily liquidated assets to support believers in need. The term is straightforward legal language—these were legitimate property holders exercising ownership rights to sell. Spanish 'dueños' and French 'possesseur' capture the legal possession. What makes this remarkable is not the term but the action: owners voluntarily divested themselves of property to create a community without economic need. Ownership became opportunity for radical generosity. **GEOGRAPHY AND SPACE**

en: owners | **es:** dueños | **fr:** possesseur | **de:** κτήτορες Acts 4:34

κτίζω G2936 *V-APA-GMS* (15×)

To create, found, or bring into being; as a substantive participle, the Creator — the one who originates all things.

A verb rooted in the Greek tradition of founding cities and settling lands, κτίζω takes on immense theological weight in the New Testament, where it speaks of God's act of bringing all things into existence. Paul uses it to describe both the original creation (Col 1:16) and the new spiritual creation of believers (Eph 2:10, 4:24). The substantival participle 'the one who created' becomes a title for God himself, as in Rom 1:25, where Paul contrasts worshipping the creature with worshipping the Creator. Spanish 'Creador' and German 'erschaffen' both capture this weighty, originating force.

1. create, bring into being (11×) Denotes the divine act of creating or bringing something into existence, whether the physical cosmos (Mark 13:19), humanity (1 Cor 11:9), or the new spiritual person in Christ (Eph 2:10, 4:24). Multilingual glosses converge on a single concept — Spanish 'creado,' French 'créer,' German 'erschaffen' — confirming a unified semantic core of origination. The passive forms ('having been created') emphasize the creature's dependence on the Creator's initiative. **CREATION AND MAKING**

en: created, have-been-created, having-been-created | **es:** creado, creados, creaste | **fr:** créer | **de:** erschaffen Mark 13:19; 1Cor 11:9; Eph 2:10; Eph 2:15; Eph 4:24

2. Creator (substantival) (4×) The participial form used as a substantive to designate God as 'the Creator' or 'the one who created.' In Matt 19:4 Jesus appeals to 'the one who made them from the beginning,' and in Rom 1:25 Paul draws the fundamental Creator-creature distinction. Spanish 'Creador' and German 'erschaffen' used substantivally reflect this shift from action to agent. This usage functions as a divine title grounding theological arguments in God's sovereign originating power (Eph 3:9; Col 3:10). **CREATION AND MAKING**

en: Creator, having-created | **es:** Creador, habiendo-creado, que-creó | **fr:** créer | **de:** erschaffen, κτίσας Matt 19:4; Rom 1:25; Eph 3:9; Col 3:10

κτίσ-ις G2937 *N-DFS* (19×)

Creation or the created order; also a human institution or ordinance established by authority.

Rooted in the verb ktizō (to create), this noun spans from the cosmic act of divine creation to its concrete results—every creature God has made. Paul invokes it to declare God's invisible attributes visible 'since the creation of the world' (Rom 1:20), while Mark uses it for 'every creature' under heaven (Mark 16:15). In a striking extension at 1 Peter 2:13, the same word applies to human institutions, showing how the Greek mind could see governmental structures as a kind of purposeful ordering.

1. creation, created order (18×) The act of creating or the totality of what God has made, encompassing both the abstract event ('from the beginning of creation,' Mark 10:6; 13:19) and the concrete result—every living creature. Spanish and French consistently use 'creación/création' for the act and 'criatura/créature' for the being, a distinction English collapses into 'creation' and 'creature.' German 'Schöpfung' captures the grand sweep. Paul's argument in Romans 1:20 and 8:19-22 depends on this word embracing the entire created order groaning together. **CREATION CREATED ORDER**

en: creation, creature, of-creation | **es:** creación, criatura, de-creación | **fr:** création, créature | **de:** Schoepfung Mark 10:6; Mark 13:19; Mark 16:15; Rom 1:20; Rom 1:25

2. institution, ordinance (1×) A human institution, social structure, or ordinance—an extension from divine creating to human ordering. Found only at 1 Peter 2:13, where believers are urged to submit to 'every human institution' (pasē anthrōpinē ktisei). Spanish renders it 'institución,' distinguishing it clearly from the divine-creation sense. The metaphor is potent: human governance is framed as a kind of purposeful founding, echoing the creative ordering of God himself. **CREATION CREATED ORDER**

en: institution | **es:** institución | **fr:** création | **de:** Schoepfung 1Pet 2:13

κτίσ-μα G2938 *N-NNS* (4×)

Created thing, creature; anything brought into being by a creator, especially by God.

A noun derived from κτίζω ('to create, found'), denoting the product of creation. While classical usage could mean 'colony' or 'foundation,' the NT employs it exclusively for God's created beings. Paul declares that every κτίσμα of God is good (1 Tim 4:4), James calls believers a kind of firstfruits among God's creatures (Jas 1:18), and Revelation envisions every κτίσμα in heaven, earth, and sea praising the Lamb (Rev 5:13). The multilingual consensus—Spanish criatura, French créature, German Geschöpf—unanimously points to 'creature' in the theological sense of something God has made.

(4×) Created thing, creature made by God. Refers to any entity that owes its existence to divine creative activity. In 1 Tim 4:4 Paul affirms the goodness of every κτίσμα, countering ascetic prohibitions on food. Jas 1:18 applies it to believers as a 'firstfruits' of God's creatures, elevating the word to include redeemed humanity. Rev 5:13 and 8:9 use it for the totality of living creation—every creature in heaven, on earth, under the earth, and in the sea. The consistent rendering as criatura/créature/Geschöpf across languages confirms a single theological sense: the product of God's creative act. **CREATION CREATED ORDER**

en: creature, creatures | **es:** criatura, criaturas | **fr:** créature | **de:** Geschoepf 1Tim 4:4; Jas 1:18; Rev 5:13; Rev 8:9

κτίσ-της G2939 *N-DMS* (1×)

Creator, the one who creates and establishes

Peter encourages suffering believers to 'entrust their souls to a faithful Creator' (1 Peter 4:19). The title emphasizes God's role as founder and maker of all things. Classical usage included city founders and builders; the Septuagint applies it to God as Creator of the universe. Peter's point is pastoral—the one who created can be trusted to preserve. If God founded creation itself, he can sustain his people through suffering. The Creator's faithfulness to his work guarantees his care for those made in his image.

(1×) Peter grounds Christian suffering in theology—believers can 'entrust their souls' to God specifically because he is their faithful 'Creator.' The term invokes God's power and foundational role: the one who made everything can certainly preserve those made in his image. Classical usage included city founders; the LXX applies it to God's cosmic creative work. German 'Schöpfer' captures the making, establishing sense. The logic is from greater to lesser: if God created, he can sustain. The Creator won't abandon his own workmanship. **CREATION AND MAKING**

en: Creator | **es:** Creador | **fr:** Κτίστη | **de:** Schoepfer 1Pet 4:19

κῡβεία G2940 *N-DFS* (1×)

trickery, dice-playing, crafty manipulation

Paul warns believers not to remain immature children, 'tossed by waves and blown about by every wind of teaching, by human trickery, by craftiness in deceitful scheming' (Ephesians 4:14). The word originally meant dice-playing, then extended to the cheating and manipulation associated with gambling. False teachers operate like dishonest gamblers, using sleight of hand and deceptive tactics. The metaphor suggests both randomness (dice) and calculated deception (loaded dice). Spiritual maturity recognizes such manipulation.

(1×) Paul's metaphor draws on dice-playing and gambling culture—the term originally referred to playing with dice, then to the trickery and cheating endemic to ancient gambling. False teachers manipulate like dishonest gamblers, using crafty schemes to deceive. German 'List' (cunning/trickery) and Spanish 'astucia' both capture the calculated deception. Paul wants believers mature enough to recognize loaded dice when they see them—to discern manipulative teaching rather than being swept along by clever rhetoric. **AUTO-DETECTED COMMUNITY 14351 WITH 4 SENSES**

en: trickery | **es:** astucia | **fr:** κυβείᾳ | **de:** List Eph 4:14

κῡβέρν-ησις G2941 *N-AFP* (1×)

administrations, guidance, leadership ability

In Paul's list of spiritual gifts, he includes 'administrations' among the Spirit's endowments (1 Corinthians 12:28). The term literally means 'acts of steering' or 'piloting'—the skill of guiding a ship to its destination. Metaphorically extended, it describes the ability to give direction and governance to a community. Just as a pilot navigates dangerous waters, those with this gift guide the church through challenges. Administrative leadership, far from being merely organizational, is a supernatural charism for steering God's people.

(1×) Paul lists 'administrations' or 'acts of guidance' among the Spirit's diverse gifts to the church. The nautical metaphor (steering/piloting) suggests both skill and God-given ability to navigate the church through challenges. French 'gouvernement' captures the governance aspect, while the Greek emphasizes the active steering. This isn't mere bureaucracy but spiritual capacity to discern direction and guide the community toward God's purposes. Like pilots navigating treacherous waters, those with this gift keep the church on course. **RULING AND REIGNING**

en: administrations | **es:** administraciones | **fr:** gouvernement | **de:** Leitung 1Cor 12:28

κῡβερν-ήτης G2942 *N-NMS* (2×)

helmsman, ship's pilot, steersman

This noun (from κυβερνάω, 'to steer') refers to the pilot or helmsman of a ship—the one responsible for steering and navigation. In Acts 27:11, the Roman centurion was 'persuaded by the pilot (κυβερνήτῃ) and the ship owner' more than by Paul's warning, leading to the disastrous voyage toward shipwreck. In Revelation 18:17, 'every ship's captain (κυβερνήτης)' and seafaring person mourns Babylon's fall, as maritime trade ceases. The term was also used metaphorically for leaders or governors (those who 'steer' the state), but the NT uses are literal references to ship navigation.

(2×) Acts 27:11 describes the centurion being persuaded by 'the pilot (κυβερνήτῃ) and the shipowner' to continue the voyage despite Paul's warning. Revelation 18:17 lists 'every ship's captain (κυβερνήτης)' among those mourning Babylon. The multilingual glosses show the maritime context: English 'pilot/ship-master,' Spanish 'piloto/timonel' (pilot/helmsman), French 'marin/pilote,' German 'Steuermann/κυβερνήτῃ' (steersman). The term emphasizes professional navigation skill and the responsibility for the ship's course. **SAIL TRAVEL SHIP**

en: pilot, ship-master | **es:** piloto, timonel | **fr:** marin, pilote | **de:** Steuermann, κυβερνήτῃ Acts 27:11; Rev 18:17

κυκλόθεν G2943 *Adv* (3×)

all around, round about; from all sides, in a circle

An adverb indicating encirclement or surrounding on all sides. John's vision in Revelation employs this word to describe the arrangement around God's throne: a rainbow encircles it (4:3), twenty-four thrones with elders sit around it (4:4), and the four living creatures are positioned around it, each covered with eyes all around (4:8). This spatial positioning emphasizes the centrality of God's throne in heaven, with all created beings—symbolized by the twenty-four elders and four living creatures—oriented toward and surrounding the divine presence in worship.

(3×) All around, round about, in a circle on all sides. All three occurrences appear in Revelation 4, describing John's vision of God's throne: a rainbow encircles the throne (4:3), twenty-four thrones with elders are positioned around it (4:4), and four living creatures are situated around the throne, each covered with eyes all around (4:8). The repeated use creates a vivid image of concentric circles of worship surrounding the divine throne, with everything oriented toward God's central presence. **AROUND AND SURROUNDING**

en: around | **es:** alrededor | **fr:** ringsum | **de:** ringsum Rev 4:3; Rev 4:4; Rev 4:8

κυκλ-όω G2944 *V-PPM/P-AFS* (5×)

To encircle, surround, or form a ring around; used of military siege, crowd enclosure, and cosmic gathering.

Describes the action of forming a circle around something or someone—encircling, surrounding, or besieging. Jesus prophesies that Jerusalem will be surrounded by armies (Luke 21:20), and the Jewish leaders encircle him in the temple demanding a clear answer (John 10:24). In Acts 14:20, disciples stand in a circle around the stoned Paul. Hebrews 11:30 recalls how the Israelites encircled Jericho for seven days until its walls fell. Revelation 20:9 depicts the final siege where hostile forces surround the camp of the saints. The Spanish 'rodearon' (they surrounded) and German 'umringen' (to encircle) both center on the ring-formation imagery.

(5×) To encircle, surround, or besiege by forming a ring around a person, place, or group. The root κύκλος (circle) is visible in every usage. Luke 21:20 uses it prophetically of armies surrounding Jerusalem—a military siege. John 10:24 applies it to the Jews closing in around Jesus in Solomon's Colonnade, pressing for a definitive messianic claim. Acts 14:20 describes disciples gathering in a protective circle around the stoned Paul at Lystra. Heb 11:30 recalls the seven-day encirclement of Jericho. Rev 20:9 envisions the eschatological siege of the beloved city. Spanish 'rodearon' (surrounded), French 'entourer' (encircle), and German 'umringen' (ring around) all preserve the circular spatial imagery central to this verb. **RELEASE AND MOVEMENT**

en: being-surrounded, having-been-encircled, having-surrounded | **es:** habiendo-sido-rodeados, rodeando, rodearon | **fr:** entourer | **de:** umringen, κυκλουμένην, κυκλωσάντων Luke 21:20; John 10:24; Acts 14:20; Heb 11:30; Rev 20:9

κυκλ-έω G2945 *Prep* (8×)

Around, round about, in a circle; a preposition/adverb indicating circular spatial orientation.

Kuklo functions as a preposition and adverb meaning 'around,' 'round about,' or 'in a circle.' It derives from kuklos ('circle, ring') and conveys the spatial idea of surrounding or encircling. Jesus looks 'around' at those seated in a circle about him (Mark 3:34); he goes 'around' the villages teaching (Mark 6:6); and Paul describes preach-

ing the gospel 'in a circle' from Jerusalem to Illyricum (Rom 15:19). The Spanish 'alrededor' and German 'ringsumher' both emphasize the encircling, all-around quality of this spatial term.

around / in a circle (8×) A spatial preposition and adverb meaning 'around, round about, in a circle,' indicating surrounding or encircling orientation. Used of Jesus looking around at those seated about him (Mark 3:34), of going around the villages (Mark 6:6), and of Paul's missionary circuit from Jerusalem to Illyricum (Rom 15:19). Spanish 'alrededor' and German 'ringsumher' both emphasize the comprehensive, encircling quality that this dative-form noun (from kuklos, 'circle') conveys as a spatial marker. **AROUND AND SURROUNDING**

en: around, in-a-circle, in-circle | **es:** alrededor, en-círculo | **fr:** autour | **de:** ringsumher, κύκλῳ Mark 3:34; Mark 6:6; Mark 6:36; Luke 9:12; Rom 15:19

κῠλ-ισμα G2946 *N-AMS* (1×)

wallowing place, mud pit for rolling

Peter quotes a proverb about apostates: 'The dog returns to its own vomit, and the sow is washed only to wallow in the mud' (2 Peter 2:22). The term refers to the muddy place where pigs roll and wallow. The image is deliberately repulsive—someone who experiences cleansing but returns to filth is like a bathed pig heading straight back to the mud pit. The proverb illustrates the tragedy of apostasy—knowing the truth but choosing defilement. It's nature asserting itself: pigs will be pigs.

(1×) Peter employs a disgusting image to describe apostates—the washed sow returning to wallow in mud. The term specifically denotes the wallowing place, the mud pit where pigs roll. The point is grimly humorous: you can wash a pig, but its nature drives it back to filth. Spanish 'revolcadero' captures the place of rolling/wallowing. This is more than relapse; it's return to one's true nature. The tragedy is that these apostates had been 'washed'—they knew cleansing but preferred the mud. **TRAMPLING AND TREADING**

en: wallowing | **es:** revolcadero | **fr:** κυλισμὸν | **de:** Schlamm 2Pet 2:22

κῠλίω G2947 *V-IIM/P-3S* (1×)

was rolling about, wallowing (in convulsions)

Mark describes the demon-possessed boy's violent reaction when brought to Jesus: the spirit 'immediately convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth' (Mark 9:20). The verb depicts rolling, thrashing movement—the violent convulsions caused by demonic torment. The same root appears in the 'wallowing' of pigs in mud, but here it describes involuntary, painful thrashing. The scene emphasizes the demon's cruelty and the boy's helplessness before Jesus intervenes.

(1×) Mark's vivid narrative captures the demon's violent assault on the boy—convulsing, falling, rolling on the ground, foaming. The imperfect tense suggests ongoing, repeated rolling and thrashing. The verb relates to rolling or wallowing, here applied to convulsive movements beyond the victim's control. Spanish 'rodaba' and German 'sich wälzen' both capture the rolling motion. This demonstrates the demon's cruelty and malice, making the father's desperate plea to Jesus all the more poignant. The rolling ceases when Jesus commands. **TRAMPLING AND TREADING**

en: was-rolling | **es:** rodaba | **fr:** se-rouler | **de:** sich-waelzen Mark 9:20

κυλλ-ός G2948 *Adj-AMP* (4×)

Crippled, maimed, deformed; having a limb disabled or cut off, especially a hand or foot.

An adjective describing physical deformity, particularly the loss or disabling of a limb. Classical Greek used it for club-footedness or bandy legs, but NT usage focuses on maimed or crippled hands and feet. In the healing narratives of Matt 15:30–31, the κυλλοί appear alongside the blind, lame, and mute as recipients of Jesus' restorative power. In the discipleship sayings of Matt 18:8 and Mark 9:43, Jesus uses the word hyperbolically: it is better to enter life κυλλόν than to be cast into Gehenna whole. Spanish lisiado and French estropié both capture the sense of disabling injury.

(4×) Crippled, maimed in a limb, deformed. Describes a person with a disabled or amputated hand or foot. In Matt 15:30–31 the κυλλοί are among the afflicted crowds brought to Jesus for healing, listed alongside the blind and lame—their restoration demonstrates messianic power over bodily brokenness. In Matt 18:8 and Mark 9:43 Jesus employs the term in radical discipleship teaching: entering life maimed is preferable to retaining the offending member and facing judgment. Spanish lisiado ('injured, disabled') and German verstümmelt ('mutilated') both convey severe physical impairment rather than minor defect. **LAME CRIPPLED**

en: crippled, maimed | **es:** lisiados, manco | **fr:** estropié | **de:** verstuemmelt, κυλλούς⇔, κυλλοὺς Matt 15:30; Matt 15:31; Matt 18:8; Mark 9:43

κῦμα G2949 *N-GNP* (5×)

A wave or billow, especially of the sea; used literally of surging water and figuratively of restless instability.

Derived from a root meaning 'to swell,' this noun pictures the rolling, cresting motion of ocean water. In the Gospels it describes the terrifying waves that swamped the disciples' boat (Matt 8:24; 14:24; Mark 4:37), while in Acts 27:41 it captures the destructive surf that broke apart Paul's ship. Jude 1:13 turns the image metaphorical: false teachers are 'wild waves of the sea, foaming up their shame.' The multilingual glosses consistently render it as 'wave(s)' (Spanish olas, French vagues, German Wellen), confirming a tight semantic focus on surging water.

(5×) A wave or billow of the sea — the surging, cresting mass of water driven by wind or storm. All five NT occurrences depict literal or metaphorical sea-waves. In the Synoptic storm narratives (Matt 8:24; Mark 4:37), the word conveys overwhelming natural force threatening a small vessel. Jude 1:13 extends the image to moral chaos, portraying false teachers as 'wild waves' — an image that every major translation tradition renders with the standard word for ocean wave (spa: olas, fra: vagues, deu: Wellen). **WAVE BILLOW SEA**

en: waves | **es:** olas | **fr:** vague, vagues | **de:** Welle, Wellen, κυμάτων Matt 8:24; Matt 14:24; Mark 4:37; Acts 27:41; Jude 1:13

κύμβᾰλον G2950 *N-NNS* (1×)

cymbal, percussion instrument for religious music

Paul declares that love is essential—without it, 'I am a noisy gong or a clanging cymbal' (1 Corinthians 13:1). Cymbals were percussion instruments used in worship, including temple service. The point is not that cymbals are bad but that they are mere noise without musical context and purpose. Speech without love is like a cymbal struck randomly—loud but meaningless. Paul may also allude to pagan religious rites where cymbals accompanied ecstatic frenzy. Love distinguishes meaningful communication from empty sound.

(1×) Paul's famous love chapter uses the cymbal as image of loveless speech—loud, metallic noise signifying nothing. Cymbals were common in both Jewish temple worship and pagan rites. The point isn't that cymbals are inherently bad but that they produce mere noise when divorced from musical purpose and harmony. All language witnesses identify the percussion instrument. Without love, even prophetic speech and angelic tongues become random clanging—sound without substance, noise without meaning. **SINGING AND MUSIC**

en: a-cymbal | **es:** címbalo | **fr:** cymbale | **de:** Zimbel 1Cor 13:1

κύμῑνον G2951 *N-ANS* (1×)

cumin, aromatic seed used as spice and condiment

Jesus rebukes the scribes and Pharisees for misplaced priorities: 'You tithe mint and dill and cumin, and have neglected the weightier matters of the law' (Matthew 23:23). Cumin was a small aromatic seed used as seasoning, economically insignificant compared to major crops. The Pharisees' meticulous tithing of garden herbs demonstrated their legal precision but also revealed their inverted values

—majoring in minors while ignoring justice and mercy. A classical proverb about splitting cumin seeds described extreme stinginess. Jesus doesn't condemn their tithing; he condemns their neglect of what truly matters.

(1×) Jesus' critique of Pharisaic legalism uses cumin as example of their misplaced precision—they calculate tithes on insignificant garden seeds while neglecting justice, mercy, and faithfulness. Cumin seeds were tiny, aromatic, relatively worthless compared to wheat or oil. Classical Greek included a proverb about splitting cumin seeds (extreme stinginess). All language witnesses identify this specific spice. Jesus' point is proportionality: they should tithe cumin, but not while ignoring the 'weightier matters' that actually reflect God's character. **SPICE AROMATIC PERFUME**

en: cumin | **es:** comino | **fr:** cumin | **de:** κύμινον Matt 23:23

κῠν-άριον G2952 *N-DNP* (4×)

Little dog, small household dog; a diminutive term for a pet dog, distinct from wild or scavenging dogs.

The diminutive form of κύων ('dog'), κυνάριον specifically denotes a small domestic dog—a household pet rather than the despised street scavenger. This distinction is theologically significant in the Syrophoenician woman's exchange with Jesus (Matt 15:26–27; Mark 7:27–28). When Jesus says the children's bread should not be thrown to the κυναρίοις, the woman brilliantly turns the diminutive to her advantage: even the little dogs under the table eat the children's crumbs. German Hündlein and Spanish perritos both preserve the affectionate diminutive nuance that makes this dialogue so memorable.

(4×) Little dog, household pet dog. A diminutive distinguishing small domestic dogs from the larger, unclean street dogs (κύνες) of the ancient Near East. All four NT occurrences appear in the same episode: the Syrophoenician/Canaanite woman's dialogue with Jesus (Matt 15:26–27; Mark 7:27–28). The diminutive form softens the metaphor—these are pets under the family table, not scavengers outside. The woman seizes on this nuance to argue that even κυνάρια receive crumbs from their masters' table. Spanish perritos and German Hündlein faithfully preserve the diminutive, which is essential to the passage's rhetorical power. **DOG ANIMAL**

en: little-dogs | **es:** perritos | **fr:** petit-chien | **de:** Huendlein, Hündlein Matt 15:26; Matt 15:27; Mark 7:27; Mark 7:28

Κύπρια, τά G2953 *N-DMS* (3×)

Cyprian, of Cyprus; a person from the island of Cyprus

This adjective identifies someone as coming from Cyprus, the large Mediterranean island south of Asia Minor. Cyprus had a significant Jewish population in the first century, and Cypriot believers played important roles in early Christianity. Barnabas, Paul's missionary companion, was 'a Levite, a native of Cyprus' (Acts 4:36). After the Jerusalem persecution, Cypriot believers were among those who traveled to Antioch and first preached to Greeks (11:20). Acts 21:16 mentions Mnason of Cyprus, 'an early disciple' who hosted Paul. The Cypriot connection highlights the geographical spread and ethnic diversity of the early church.

(3×) A Cyprian, someone from Cyprus. Barnabas is identified as 'a Levite, a Cyprian by birth' in Acts 4:36, explaining his family background on this Mediterranean island with a substantial Jewish diaspora. Acts 11:20 mentions Cyprian believers (along with Cyrenians) who went to Antioch and pioneered preaching to Greeks. Acts 21:16 introduces Mnason, 'a Cyprian, an early disciple' who provided hospitality. These references show Cyprus as a significant source of early Christian missionaries and leaders. **GEOGRAPHY AND SPACE**

en: Kyprians, Kyprios, a-Kyprios | **es:** Chipriotas, Kúprios, chipriota | **fr:** Chypriote | **de:** Κυπρίῳ, Κύπριοι, Κύπριος Acts 4:36; Acts 11:20; Acts 21:16

G2954 *N-GFS* (5×)

Cyprus, the large Mediterranean island south of Asia Minor, important as a base for early Christian mission.

Cyprus (Greek Kypros) is the third-largest island in the Mediterranean, lying just south of the coast of modern Turkey. Famous in antiquity as a source of copper — the Latin cyprium gave us the English word — Cyprus became strategically important for the early church. Barnabas was a native Cypriot (Acts 4:36), and the island served as the first stop on his missionary journey with Paul (Acts 13:4). All five NT references occur in Acts, tracing the spread of the gospel through this crossroads of the ancient world.

(5×) Cyprus — the large Greek island in the eastern Mediterranean, south of Asia Minor. In Acts it functions as a key waypoint for early Christian mission: believers scattered by persecution brought the gospel there (Acts 11:19), Paul and Barnabas launched their first journey from its shores (Acts 13:4), and Barnabas later returned with Mark (Acts 15:39). The translational evidence (spa: Chipre, fra: Chypre, deu: Kypros) consistently treats it as a proper geographical name with no semantic variation across occurrences. **GEOGRAPHY AND SPACE**

en: Kupros, Kypros | **es:** Chipre, Kýpros | **fr:** Chypre | **de:** Κύπρον, Κύπρου Acts 11:19; Acts 13:4; Acts 15:39; Acts 21:3; Acts 27:4

κύπτω G2955 *V-APA-NMS* (3×)

to stoop down, bend forward; to bow or incline the body downward

This verb describes the physical action of bending forward or stooping down, typically to look at something on the ground or to demonstrate humility. The Gospel accounts use it in two significant contexts. In John 8:6, 8, Jesus stoops down to write on the ground when confronted with the woman caught in adultery—a gesture whose meaning has prompted endless speculation. Mark 1:7 uses it figuratively: John the Baptist declares himself unworthy to stoop down and untie the Messiah's sandal straps, a task so menial that even slaves were sometimes exempt from it. The physical posture communicates profound spiritual humility.

(3×) To stoop down, bend forward, or bow down. John the Baptist uses this word in Mark 1:7, declaring himself unworthy even to 'stoop down and untie' the Messiah's sandal straps—a task considered too lowly even for some slaves. In John 8:6, 8, Jesus 'stooped down and wrote on the ground' when the scribes and Pharisees brought the woman caught in adultery, creating a dramatic pause that shifts attention from accusation to introspection. The physical gesture becomes spiritually significant in both contexts. **BOW KNEEL CROUCH**

en: having-stooped, stooping-down | **es:** abajo-inclinándose, inclinándome, inclinándose | **fr:** se-baisser | **de:** sich-buecken Mark 1:7; John 8:6; John 8:8

Κυρηναῖος G2956 *N-GMP* (6×)

Kurenaios – Cyrenian; a person from Cyrene, the Greek colony in North Africa (modern Libya)

Kurenaios is a gentilicium (ethnic adjective used as a noun) meaning 'a person from Cyrene,' the major Greek colony in the North African region of Cyrenaica (modern eastern Libya). The city hosted a large and influential Jewish community. In the NT, Simon the Cyrenian is conscripted to carry Jesus' cross on the road to Golgotha (Matt 27:32; Mark 15:21; Luke 23:26), making him an indelible figure in the Passion narrative. Cyrenians also appear among the Hellenistic Jewish disputants in Acts 6:9 and among the early missionaries who first preached to Gentiles at Antioch (Acts 11:20; 13:1). Spanish Cireneo, French Cyreneen, and German Kyrenaeer preserve the ethnic designation.

Cyrenian (6×) An inhabitant or native of Cyrene, the Greek colonial city in North Africa with a significant Jewish diaspora population. Simon of Cyrene, pressed into service to bear Jesus' cross (Matt 27:32; Mark 15:21; Luke 23:26), is the most prominent Cyrenian in the NT. Other Cyrenians appear as members of the Synagogue of the Freedmen who dispute with Stephen (Acts 6:9) and as pioneering evangelists who first proclaimed the gospel to Greek-speaking Gentiles at Antioch (Acts 11:20). Lucius of Cyrene is named among the prophets and teachers at Antioch (Acts 13:1). Spanish Cireneo and French Cyreneen render the gentilicium straightforwardly. **GEOGRAPHY AND SPACE**

en: Kyrenian, Kyrenians, Kyrēnaios | **es:** Cireneo, Cireneos, Kirēnaîos | **fr:** Cyrénéen | **de:** Kyrenaeer, Κυρηναίων, Κυρηναῖοι Matt 27:32; Mark 15:21; Luke 23:26; Acts 6:9; Acts 11:20

Κυρηναῖοι G2957 *N-AFS* (1×)

Cyrene, North African Greek city in modern Libya

Luke notes that among the crowd at Pentecost were 'visitors from Rome, both Jews and proselytes, Cretans and Arabs' as well as people from Cyrene (Acts 2:10). Cyrene was a major Greek colony in North Africa (modern Libya), with a significant Jewish population. Simon of Cyrene carried Jesus' cross (Matthew 27:32); the church in Antioch included Cyrenian believers (Acts 13:1). The city's prominence in the Diaspora made it an important source of Hellenistic Jewish influence on early Christianity.

(1×) Acts repeatedly mentions Cyrene and Cyrenians in the early church's expansion. This North African Greek city had a substantial Jewish community that maintained strong Jerusalem connections. Luke's mention of Cyrenians at Pentecost, Simon carrying the cross, and Cyrenian leadership in Antioch all highlight this community's significance. All language witnesses transliterate the Greek name. Cyrene represents the Jewish Diaspora's role in spreading the gospel—believers from North Africa bringing Hellenistic perspectives to the Jerusalem faith. **GEOGRAPHY AND SPACE**

en: Kyrēnē | **es:** Kyrénē | **fr:** Cyrène | **de:** Κυρήνην Acts 2:10

Κυρήνιος G2958 *N-GMS* (1×)

Quirinius, Roman governor during the census (Luke 2:2)

Luke dates Jesus' birth by reference to 'the first registration when Quirinius was governor of Syria' (Luke 2:2). This chronological note has sparked considerable historical debate, as Quirinius' governorship is dated to AD 6-7, while Jesus' birth is usually placed earlier. Various solutions have been proposed: an earlier governorship, a previous census, or understanding 'first' as 'before' the famous census. Whatever the precise historical relationship, Luke intends to anchor the nativity in datable Roman history.

(1×) Luke provides historical anchoring for Jesus' birth through reference to Quirinius' governorship and the census. The genitive form identifies him as the Syrian governor at the time Luke has in view. All language witnesses transliterate the Latin name (P. Sulpicius Quirinius) with phonetic variations. The historical puzzle of coordinating Luke's reference with known dates of Quirinius' governorship has generated much scholarly discussion. Luke's intent is clear even if details remain debated: the Messiah's birth belongs to datable, public history, not myth. **PROPER NAMES (PERSONAL)**

en: Kyrēnios | **es:** Kyr ḗnios | **fr:** Quirinus | **de:** Κυρηνίου Luke 2:2

κυρία G2959 *N-VFS* (2×)

lady, a woman of high status or authority

This noun (the feminine form of κύριος, 'lord') means 'lady' in the sense of a woman of authority, status, or respect. It appears only in 2 John, where the epistle is addressed 'to the elect lady (κυρίᾳ)' (v. 1) and closes with greetings from 'the children of your elect sister (ἀδελφῆς)' (v. 13). Scholars debate whether this refers to a specific Christian woman of prominence or is a personification of a local church (with 'children' being church members and 'sister' being another congregation). Either way, the term conveys respect and possibly authority within the Christian community.

(2×) Second John 1:1 addresses 'the elect lady (ἐκλεκτῇ κυρίᾳ)' and her children. Second John 1:5 continues 'and now I ask you, lady (κυρία).' The multilingual glosses preserve the term: Spanish 'señora' (lady), English 'lady,' French and German use the Greek 'κυρία/κυρίᾳ' or 'Herrin' (mistress/lady). The vocative in verse 5 is direct address. Whether this is a person named 'Kyria' (Lady) or a respectful title for a woman or church remains debated. **WOMAN AND WIFE**

en: lady | **es:** señora | **fr:** κυρία, κυρίᾳ | **de:** Herrin 2John 1:1; 2John 1:5

κῡρι-ακός G2960 *Adj-ANS* (2×)

belonging to the Lord (Christ), the Lord's

This adjective (from κύριος, 'Lord') means 'belonging to the Lord' or 'of the Lord,' specifically referring to Christ. Paul uses it in 1 Corinthians 11:20 to distinguish 'the Lord's Supper' (κυριακὸν δεῖπνον) from ordinary meals—a meal that belongs to and commemorates the Lord Jesus. Revelation 1:10 refers to 'the Lord's Day' (κυριακῇ ἡμέρᾳ)—likely Sunday, the day of Christ's resurrection, when John received his vision. The term emphasizes Christ's ownership and the sacred character of what is designated as 'the Lord's.' In secular usage, it could refer to what belonged to the Roman Emperor, but Christian usage transfers it to Christ as true Lord.

(2×) First Corinthians 11:20 rebukes those who gather not to eat 'the Lord's Supper' (κυριακὸν δεῖπνον) but their own meals. Revelation 1:10 says John was in the Spirit 'on the Lord's day' (ἐν τῇ κυριακῇ ἡμέρᾳ). The multilingual glosses are consistent: Spanish 'del Señor' (of the Lord), English 'Lord's/a Lord's,' German 'des Herrn,' French 'Seigneur/des Herrn.' Both uses indicate something that belongs to or is associated with the Lord Jesus Christ specifically. **LORDS AND MASTERS**

en: Lord's, a-Lords | **es:** del-Señor | **fr:** Seigneur, des-Herrn | **de:** des-Herrn 1Cor 11:20; Rev 1:10

κῡρι-εύω G2961 *V-PIA-3P* (7×)

To exercise lordship or dominion, rule over, be master of; used of political rulers, death's power, sin's reign, and Christ's sovereignty.

Kyrieuo describes the exercise of lordship or sovereign authority over someone or something. Jesus uses it critically of Gentile rulers who 'lord it over' their subjects (Luke 22:25), contrasting worldly domination with servant leadership. Paul then applies it theologically: death once had dominion but no longer rules over the risen Christ (Rom 6:9), sin shall not have dominion over believers under grace (Rom 6:14), and the law lords it over a person only while they live (Rom 7:1). The Spanish 'se ensenorea' and German 'herrschen' both carry the forceful overtone of mastery that this word demands.

exercise lordship, have dominion over (7×) To be lord or master of, to exercise ruling authority or dominion over a person, force, or realm. The word carries a tone of sovereign control rather than gentle guidance. In Luke 22:25 Jesus identifies it with the oppressive style of Gentile kings, while Paul repurposes it to describe cosmic powers: death's dominion ended at the resurrection (Rom 6:9), and sin's dominion ends under grace (Rom 6:14). The Spanish rendering 'se ensenorea' (from 'senor,' lord) mirrors the Greek derivation from kyrios, and German 'herrschen' captures the same authoritative force. **RULING AND REIGNING**

en: being-lords, he-might-be-lord, lord-it-over | **es:** que-señorean, se-enseñorea, se-enseñoreará | **fr:** dominer | **de:** herrschen, κυριεύουσιν Luke 22:25; Rom 6:9; Rom 6:14; Rom 7:1; Rom 14:9

κύριος G2962 *N-VMS* (724×)

Lord, master, owner, sir: title of divine sovereignty, human authority, property ownership, or respectful address.

One of the New Testament's most theologically loaded words, κύριος spans the full spectrum of authority — from the God of Israel to a courteous 'sir' on the street. When the Septuagint translators chose κύριος to render the divine name YHWH, they set in motion a Christological revolution: every time the early church called Jesus κύριος, they were placing him in the seat of Israel's covenant God. Spanish 'Señor' and German 'Herr' both preserve this double register of divine and human lordship. At its most mundane, the word simply means 'owner' (Luke 19:33, the owners of the colt) or a polite 'Sirs' (Acts 16:30, the Philippian jailer's desperate plea).

1. Lord (divine title) (661×) The supreme divine title — God or Christ addressed as Lord, the sovereign ruler over all creation. This dominates New Testament usage (661 of 724 occurrences) and carries immense theological weight because the LXX used κύριος to translate YHWH. In Matthew 4:7 and 4:10, Jesus quotes Deuteronomy using

κύριος for God; Paul's confession κύριος Ἰησοῦς (1 Cor 12:3) is the earliest Christian creed. Spanish 'Señor' and German 'Herr' both maintain the reverent capital-letter usage. **LORDS AND MASTERS**

en: Kyrios, Lord | **es:** A-Señor, Señor, a-Señor | **fr:** Seigneur | **de:** Herr Matt 1:22; Matt 2:15; Matt 4:7; Matt 4:10; Matt 5:33

2. master, lord (human authority) (61×) A human lord, master, or authority figure exercising dominion over servants, slaves, or subordinates. Jesus uses this sense in parables — 'no one can serve two masters' (Matt 6:24), 'a disciple is not above his master' (Matt 10:24). The slave-master relationship is literal and concrete here. French 'Seigneur' and Spanish 'señor' (lowercase in some traditions) mark the distinction from divine usage, though the boundary is often theologically blurred. **LORDS AND MASTERS**

en: lord, master | **es:** señor | **fr:** Seigneur | **de:** Herr Matt 6:24; Matt 10:24; Matt 10:25; Matt 15:27; Matt 18:25

3. owner, proprietor (1×) Owner or proprietor of property, emphasizing legal possession rather than personal authority. In Luke 19:33, when the disciples untie the colt, 'its owners' (οἱ κύριοι αὐτοῦ) challenge them — the word here means simply the people who possess the animal. Spanish 'dueños' (owners) captures this property sense distinctly from the authority-laden 'señor.' **LORDS AND MASTERS**

en: owners | **es:** dueños | **fr:** Seigneur | **de:** Herr Luke 19:33

4. sir (polite address) (1×) A respectful or courteous form of address to a person of standing, without implying actual lordship or divine status — essentially 'sir.' In Acts 16:30, the terrified Philippian jailer falls before Paul and Silas asking κύριοι, τί με δεῖ ποιεῖν — 'Sirs, what must I do to be saved?' The plural 'Sirs/Señores' signals deference rather than theological confession, though Luke may intend irony given what follows. **LORDS AND MASTERS**

en: Sirs | **es:** Señores | **fr:** Seigneur | **de:** Herr Acts 16:30

κῡρι-ότης G2963 *N-NFP* (4×)

Lordship, dominion, sovereign authority; both the abstract concept of ruling power and a class of angelic beings.

Derived from κύριος ('lord'), this noun carries both an abstract and a concrete sense in the NT. Abstractly, it denotes sovereign authority or ruling power—the kind of dominion that belongs to God or is exercised by rulers. Concretely, it appears in Pauline angel-hierarchies as a rank of celestial beings: 'thrones, lordships, rulers, authorities' (Col 1:16). In 2 Pet 2:10 and Jude 8, rejecting κυριότης means despising divinely constituted authority. The multilingual evidence—Spanish señorío, French autorité, German Herrschaft—all converge on the concept of sovereign ruling power.

(4×) Lordship, dominion, ruling authority; also a class of angelic powers. Encompasses both the abstract quality of sovereign rule and its personified bearers in the celestial hierarchy. In Eph 1:21 Christ is exalted above every κυριότης, and in Col 1:16 the κυριότητες are listed among created heavenly orders—thrones, dominions, principalities, authorities. In 2 Pet 2:10 and Jude 8, false teachers 'despise κυριότητα,' which may refer to the Lord's authority, angelic dignities, or both. Spanish señorío ('lordship, domain') and German Herrschaft ('rule, dominion') capture the governing-power core, while the plural usage in Colossians and Ephesians points to a concrete angelic rank. **AUTHORITY AND POWER**

en: dominion, lordship, lordships | **es:** de-señorío, señorío, señoríos | **fr:** autorité, κυριότητες, κυριότητος | **de:** Herrschaft Eph 1:21; Col 1:16; 2Pet 2:10; Jude 1:8

κῡρόω G2964 *V-RPM/P-AFS* (2×)

to confirm, ratify, make valid or binding

This verb means to confirm, ratify, or make something legally valid and binding. In 2 Corinthians 2:8, Paul urges the Corinthians 'to confirm (κυρῶσαι) your love' for the repentant sinner—to make their love official and public through restoration. In Galatians 3:15, Paul argues that even a human covenant, once ratified (κεκυρωμένην), cannot be annulled or added to—how much more God's unchangeable covenant with Abraham. The term has legal and contractual overtones, evoking the idea of making something official, binding, and irrevocable. The perfect passive participle in Galatians emphasizes the established, ratified state of the covenant.

(2×) Second Corinthians 2:8 urges 'to confirm (κυρῶσαι) your love toward him'—to officially restore the repentant brother. Galatians 3:15 speaks of a covenant 'having been ratified' (κεκυρωμένην)—once confirmed, it can't be annulled. The multilingual glosses reflect the legal sense: Spanish 'confirmar/ratificado,' English 'having been ratified/to confirm,' German 'bestätigt' (confirmed), French 'confirmer/κεκυρωμένην.' The word carries weight from legal and contractual contexts, making something officially valid and binding. **ESTABLISH AND PREPARE**

en: having-been-ratified, to-confirm | **es:** confirmar, ratificado | **fr:** confirmer, κεκυρωμένην | **de:** bestaetigt 2Cor 2:8; Gal 3:15

κύων G2965 *N-AMP* (5×)

A dog; used literally for scavenging street dogs and figuratively as a term of contempt for the morally impure.

In the ancient Near East, dogs were not beloved household pets but semi-wild scavengers that roamed streets and refuse heaps. This cultural backdrop illuminates every NT use. Jesus warns against giving holy things to 'dogs' (Matt 7:6), a metaphor for the profane or unworthy. In the Lazarus parable, dogs lick the beggar's sores — a mark of his utter destitution (Luke 16:21). Paul's sharp 'Beware of dogs!' (Phil 3:2) targets Judaizing opponents. Second Peter 2:22 quotes the proverb about a dog returning to its vomit, and Revelation 22:15 bars 'dogs' from the holy city.

(5×) A dog — literally a scavenging canine, but in every NT occurrence carrying strong connotations of ritual impurity, moral contempt, or abject lowliness. The multilingual glosses (spa: perro, fra: chien, deu: Hund) map directly to the common word for dog in each language, yet the biblical usage is overwhelmingly pejorative. In Matt 7:6, dogs represent those unworthy of sacred truth; in Phil 3:2, Paul uses it as invective against false teachers; in Rev 22:15, it denotes the morally impure excluded from the New Jerusalem. Only Luke 16:21 approaches a literal sense, where street dogs lick Lazarus's wounds. **DOG ANIMAL**

en: dog, dogs | **es:** Perro, perros, perros, | **fr:** chien | **de:** Hund, Hunde Matt 7:6; Luke 16:21; Phil 3:2; 2Pet 2:22; Rev 22:15

κῶλον G2966 *N-NNP* (1×)

limbs, members of a body (corpses in wilderness)

Hebrews recalls God's judgment on the exodus generation: 'And with whom was he provoked for forty years? Was it not with those who sinned, whose bodies fell in the wilderness?' (Hebrews 3:17). The term literally means limbs or members but functions as a vivid way to say 'bodies' or 'corpses.' Classical usage includes arms and legs, the articulated parts of the body. The plural emphasizes the multitude of bodies scattered across the desert—a generation that failed to enter rest. The image is deliberately stark: rebellion leads to death.

(1×) The author of Hebrews employs this term for the corpses of the wilderness generation—their 'limbs' or 'bodies' fell in the desert, never reaching the Promised Land. The word typically means bodily limbs or members, here used collectively for corpses. German 'Glieder' preserves the 'limbs' sense. This vivid language recalls Numbers 14 and God's judgment that the entire rebellious generation would die without entering Canaan. Their scattered limbs across the wilderness testify to the deadly consequences of unbelief and disobedience. **BODY (PHYSICAL FORM)**

en: bodies | **es:** cuerpos | **fr:** Glieder | **de:** Glieder Heb 3:17

κωλύω G2967 *V-PPA-GMP* (23×)

To hinder, prevent, or forbid; blocking action through obstruction or authoritative prohibition.

An important verb of restraint with a subtle two-sense structure. Both Spanish impedir and French empêcher cover the full range, but

the contexts split clearly: one sense involves practical obstruction — being physically hindered from traveling (Rom 1:13; 1 Thess 2:18) or prevented from an action (Acts 8:36) — while the other carries authoritative force, as when Jesus says 'do not forbid the little children' (Matt 19:14; Mark 10:14). The authoritative sense appears especially in contexts of forbidding people from coming to Jesus or from exercising spiritual gifts.

1. hinder or prevent (12×) To hinder, obstruct, or restrain from proceeding or acting — practical prevention rather than authoritative command. German hindert and Spanish fui impedido capture this blocking sense. Paul 'hindered' from visiting Rome (Rom 1:13), the Ethiopian eunuch asking 'what hinders me from being baptized?' (Acts 8:36), and Pharisees who 'hindered' those entering the kingdom (Luke 11:52) illustrate twelve occurrences. **FORBID HINDER PREVENT**
en: I-was-hindered, being-prevented, having-been-forbidden | **es:** de-impedir, fui-impedido, impedir | **fr:** empêcher | **de:** hindern, hindert Luke 6:29; Luke 9:49; Luke 11:52; Acts 8:36; Acts 10:47

2. forbid or prohibit (11×) To forbid or prohibit with authority, commanding that something not be done. Though French empêcher and Spanish impedir overlap with sense 1, the contexts reveal authoritative prohibition: Jesus rebuking disciples who 'forbid' children (Matt 19:14; Mark 10:14), and disputes about forbidding someone casting out demons (Mark 9:38–39). Eleven occurrences carry this commanding force. **FORBID HINDER PREVENT**
en: forbid, forbidding, he-forbids | **es:** impide, impidiendo, impidáis | **fr:** empêcher | **de:** hindern, hindert Matt 19:14; Mark 9:38; Mark 9:39; Mark 10:14; Luke 9:50

κώμη G2968 *N-GFS* (28×)

Village; an unwalled rural settlement smaller than a city, typical of Galilean and Judean countryside life.

In the ancient Mediterranean world, a kome was a small, unwalled settlement distinguished from the fortified polis or city. The Synoptic Gospels use this word frequently to paint the landscape of Jesus' itinerant ministry as he traveled through the villages of Galilee and Judea, teaching and healing (Mark 6:6, 56). Spanish 'aldea' and German 'Dorf' both capture the rural, modest character of these communities. The word evokes a world of open countryside, close-knit neighbors, and agricultural life far from urban centers.

village (unwalled settlement) (28×) An unwalled rural settlement, smaller and less fortified than a polis (city). The Synoptic Gospels employ this term to describe the towns Jesus visited during his Galilean ministry (Matt 9:35; Mark 6:6, 36, 56). Cross-lingual glosses consistently render it as a small rural habitation: Spanish 'aldea,' French 'village,' German 'Dorf.' Classical Greek contrasted kome with polis to mark the boundary between unprotected village life and civic urban existence. **GEOGRAPHY AND SPACE**
en: a-village, village, villages | **es:** aldea, aldeas, una-aldea | **fr:** village | **de:** Dorf Matt 9:35; Matt 10:11; Matt 14:15; Matt 21:2; Mark 6:6

κωμό-πολις G2969 *N-AFP* (1×)

towns, villages with some urban development

Mark describes Jesus' early Galilean ministry: 'Let us go on to the next towns, that I may preach there also' (Mark 1:38). The compound term designates settlements larger than mere villages but not qualifying as full cities—market towns or large villages with some urban features. These were significant population centers throughout Galilee, agricultural communities with marketplaces and synagogues but lacking full city status. Jesus' strategy involved itinerant ministry through this network of towns, bringing the gospel to the broader population.

(1×) Jesus' Galilean strategy involved circuit preaching through the region's 'towns'—settlements too large for simple villages but not qualifying as poleis (cities). These market towns served as regional centers for surrounding agricultural areas. Spanish 'aldeas' (villages) and French 'bourgade' (small town) capture the intermediate status. Jesus brought the kingdom message to these population centers, reaching more people than focusing only on major cities would have allowed. The towns had synagogues, markets, and concentrations of people needing to hear his message. **GEOGRAPHY AND SPACE**
en: towns | **es:** aldeas | **fr:** bourgade | **de:** Marktflecken Mark 1:38

κῶμος G2970 *N-DMP* (3×)

revelry, carousing; wild partying characterized by excessive drinking and loss of self-control

This word describes raucous celebrations and drinking parties characterized by excess and loss of self-control. In pagan religious contexts, it could refer to processions honoring Dionysus, but more generally it meant any wild revelry. Paul consistently lists it among 'works of the flesh' (Galatians 5:21) and behaviors incompatible with Christian life (Romans 13:13, 1 Peter 4:3). The word captures not merely social drinking but the abandon and moral chaos associated with drunken parties. The plural form emphasizes repeated participation in such lifestyle patterns rather than isolated incidents.

(3×) Wild revelry, carousing, or drunken partying. Paul lists this behavior among the 'works of the flesh' in Galatians 5:21, warning that those who practice such things will not inherit God's kingdom. Romans 13:13 contrasts walking properly 'in the day' versus engaging in carousing and drunkenness. 1 Peter 4:3 includes it among the Gentile behaviors believers have left behind. The term captures not social drinking but unbridled, excessive partying marked by loss of self-control and moral judgment. **BANQUETS AND FEASTS**
en: carousing, in-revelries, revelry | **es:** en-orgias, orgías | **fr:** Gelagen, débauche | **de:** Gelagen Rom 13:13; Gal 5:21; 1Pet 4:3

κώνωψ G2971 *N-AMS* (1×)

gnat, tiny insect, mosquito

Jesus ridicules Pharisaic priorities with a memorable image: 'You blind guides, straining out a gnat and swallowing a camel!' (Matthew 23:24). The gnat represents the smallest, most insignificant creature—something one might carefully filter from drinking water to avoid uncleanness. The absurdity is that while meticulously straining out tiny gnats, they gulp down entire camels (the largest unclean animal). The hyperbole exposes inverted values: obsessing over minutiae while ignoring massive moral failures. Both animals are unclean, but the disproportion is comic and damning.

(1×) Jesus' hyperbolic critique of Pharisaic legalism uses the gnat-camel contrast for devastating effect. Gnats or mosquitoes were tiny insects one might strain from water; camels were the largest animals in the region. Both were ceremonially unclean, making the image work. All language witnesses identify small flying insects. The absurdity is the proportion: careful filtering of microscopic insects while swallowing massive beasts whole. Jesus exposes the moral blindness of majoring in minors—they obsess over tiny regulations while committing major injustices. **LOCUSTS AND SWARMS**
en: gnat | **es:** mosquito | **fr:** moucheron | **de:** κώνωπα Matt 23:24

Κόωνδε G2972 *N-AFS* (1×)

Cos, Aegean island near Asia Minor

Luke traces Paul's final journey to Jerusalem with precise geographical notation: 'We came with a straight run to Cos' (Acts 21:1). Cos (modern Kos) was a significant island in the Dodecanese, famous for its medical school (Hippocrates' home), wines, and silk production. The island provided a natural overnight stop on the coastal shipping route from Troas toward Judea. Luke's mention reflects the detailed itinerary of an eyewitness or careful historian. The island's brief appearance marks one stage in Paul's journey toward arrest and eventual Rome.

(1×) In Luke's detailed travel narrative, Cos appears as one waypoint in Paul's island-hopping journey from Philippi to Jerusalem. The island was renowned in antiquity for its medical school and Asclepius cult. All language witnesses transliterate the name. Luke's precision in recording these stages suggests either eyewitness memory or access to detailed travel records. Cos was a logical overnight anchorage for

vessels following the Asia Minor coast southward. Its mention serves Luke's broader narrative strategy of anchoring events in specific, verifiable geography. GEOGRAPHY AND SPACE
en: Kōs | **es:** Cos | **fr:** Cos | **de:** Kῶ Acts 21:1

Κωσάμ G2973 *N-GMS* (1×)
Cosam, an ancestor of Jesus in Luke's genealogy
Cosam appears only in Luke's genealogy of Jesus, positioned between Addi and Elmadam in the post-exilic lineage. Like many names in this section of Luke 3, historical details beyond the genealogical record are unknown. The name may derive from a Hebrew root, though its etymology remains uncertain.

(1×) This proper name occurs once in Luke 3:28, part of the ascending genealogy that traces Jesus' lineage back to Adam. The multilingual evidence consistently treats this as a transliterated personal name, with slight variations in vocalization across language traditions reflecting different approaches to rendering Greek names. PROPER NAMES (PERSONAL)
en: Kōsam | **es:** Kōsám | **fr:** Kosam | **de:** Κωσὰμ Luke 3:28

κωφ-ός G2974 *Adj-NMP* (14×)
Mute (unable to speak) or deaf (unable to hear); describing sensory impairment, often in the context of miraculous healing.
An adjective that covers two distinct physical impairments — the inability to speak and the inability to hear — both of which figure prominently in Jesus' healing ministry. In the Gospels, the mute demoniac speaks after deliverance (Matt 9:32-33), and the deaf man with a speech impediment hears after Jesus' touch (Mark 7:32-37). Ancient Greek already carried both meanings, since 'blunted' perception could apply to either faculty. Strikingly, the multilingual evidence reveals how languages handle the ambiguity: German uses both 'stumm' (mute) and 'taub' (deaf), while French often renders both senses with 'muet,' collapsing the distinction that Greek preserves contextually.

1. mute, unable to speak (9×) Describes a person who is unable to speak, whether from demonic oppression or physical affliction. In Matt 9:32-33 a mute demoniac is brought to Jesus and speaks after the demon is cast out; in Matt 12:22 a man who is both blind and mute is healed. Spanish consistently distinguishes this sense with 'mudo' (mute), and Arabic with 'abkam' (dumb), while German 'taub' and French 'muet' sometimes blur the line between mute and deaf — a reminder that these impairments were often seen as interconnected in antiquity. DEAF AND MUTE
en: mute, mute-man | **es:** mudo, mudos | **fr:** muet | **de:** taub Matt 9:32; Matt 9:33; Matt 12:22; Matt 15:30

2. deaf, unable to hear (5×) Describes a person who is unable to hear. In Matt 11:5 and Luke 7:22, Jesus cites Isaiah's messianic prophecy that 'the deaf hear' as evidence of his identity. Mark 7:32 presents a man who is both deaf and speech-impaired, healed by Jesus with the Aramaic command 'Ephphatha.' Spanish uses 'sordo' (deaf) here, clearly distinguishing from 'mudo,' while Hebrew translations echo the prophetic source with 'chereshim.' The deaf-mute of Mark 9:25 is addressed as a 'deaf and mute spirit,' showing how both senses could apply simultaneously to a single condition. DEAF AND MUTE
en: deaf | **es:** sordo, sordos | **fr:** muet | **de:** stumm, taub Matt 11:5; Mark 7:32; Mark 7:37; Mark 9:25; Luke 7:22

λαγχάνω G2975 *V-ASA-1P* (4×)
To obtain by lot, receive by divine allotment; to be chosen or assigned through casting lots or providential apportioning.
A verb with deep roots in the Greek practice of distributing shares by lot-casting. In classical usage it meant to obtain one's portion —whether land, office, or inheritance—through the fall of the lot. The NT preserves this concrete sense in Luke 1:9, where Zechariah is chosen by lot to burn incense, and in John 19:24, where soldiers cast lots for Jesus' garment. But the word also extends to divine apportioning: in Acts 1:17 Judas had 'obtained his share' in the apostolic ministry, and in 2 Pet 1:1 believers have 'obtained a faith' of equal standing. Spanish echar suerte and French obtenir par le sort reflect the lot-casting core.

(4×) To obtain by lot, receive by divine allotment or providential assignment. Covers both literal lot-casting and the metaphorical sense of receiving something as a divinely apportioned share. Luke 1:9 records the literal casting of lots that assigned Zechariah his priestly duty—Spanish le tocó ('it fell to him') captures the impersonal, fate-like quality. John 19:24 fulfills Ps 22:18 as soldiers cast lots (λάχωμεν) for Jesus' seamless tunic. Acts 1:17 uses the word for Judas having 'obtained his lot' in the ministry, and 2 Pet 1:1 extends it to the faith 'obtained' by all believers—here the lot-casting metaphor becomes theological: God distributes grace as the ultimate allotment. LOTS AND ALLOTMENT
en: having-obtained, he-was-chosen-by-lot, let-us-cast-lots | **es:** echemos-suerte, habiendo-obtenido, le-tocó | **fr:** obtenir-par-le-sort | **de:** erlosen, ἔλαχε, ἔλαχεν Luke 1:9; John 19:24; Acts 1:17; 2Pet 1:1

Λάζαρος G2976 *N-VMS* (15×)
Lazarus; proper name borne by the brother of Mary and Martha, and by the beggar in Jesus' parable.
A Greek adaptation of the Hebrew name Eleazar ('God has helped'), shortened colloquially to Lazaros. Two distinct figures bear this name in the New Testament. The first is Lazarus of Bethany, brother of Martha and Mary, whom Jesus raised from the dead after four days in the tomb (John 11:1-44)—an episode that becomes a catalyst for the plot against Jesus. The second is the destitute beggar in Jesus' parable of the rich man and Lazarus (Luke 16:19-31), whose reversal of fortune in the afterlife teaches about justice and compassion. The name's meaning, 'God has helped,' resonates poignantly with both narratives.

(15×) Proper name designating two New Testament figures. Lazarus of Bethany is the man Jesus raised from death after four days (John 11:1-44, 12:1-2, 9-10, 17), an event that crystallizes both belief and opposition. The parabolic Lazarus is the poor man who lay at the rich man's gate covered in sores (Luke 16:20-25), whose post-mortem comfort illustrates divine reversal. Spanish 'Lázaro,' French 'Lazare,' and German 'Lazarus' all transliterate the same Hellenized form of Hebrew Eleazar, preserving the theophoric element meaning 'God has helped.' PROPER NAMES (PERSONAL)
en: Lazaros | **es:** Lázare, Lázaron, Lázaros | **fr:** Lazare | **de:** Lazarus, Λάζαρον, Λάζαρος Luke 16:20; Luke 16:23; Luke 16:24; Luke 16:25; John 11:1

λάθρᾳ· G2977 *Adv* (4×)
Secretly, in private, without others' knowledge; done covertly to avoid public notice.
An adverb meaning 'secretly' or 'in private,' describing actions taken without the awareness of others. It appears in contexts ranging from compassionate discretion to cunning concealment. Joseph plans to divorce Mary λάθρᾳ to spare her public disgrace (Matt 1:19), while Herod summons the Magi λάθρᾳ for a covert interrogation (Matt 2:7). Martha calls her sister λάθρᾳ so the mourning crowd will not follow (John 11:28), and the Philippian magistrates try to release Paul and Silas λάθρᾳ to avoid scandal (Acts 16:37). Spanish en secreto, French en secret, and German heimlich all confirm a single, consistent sense of covert action.

(4×) Secretly, covertly, without public knowledge. Describes an action performed in private to avoid detection or public attention. The four NT uses span a range of motivations: Joseph's merciful discretion toward Mary (Matt 1:19), Herod's scheming secrecy with the Magi (Matt 2:7), Martha's quiet summons to Mary at Lazarus' tomb (John 11:28), and the magistrates' attempt to release Paul quietly after an illegal beating (Acts 16:37). Despite the differing moral contexts—from compassion to cowardice—the adverb consistently denotes concealment from bystanders. The uniform multilingual rendering (secretamente, en secret, heimlich) confirms a single lexical sense. SECRECY AND HIDING

en: secretly | **es:** en-secreto, secretamente | **fr:** en-secret | **de:** heimlich, λάθρᾳ Matt 1:19; Matt 2:7; John 11:28; Acts 16:37

λαῖλαψ G2978 *N-GFS* (3×)

violent windstorm, whirlwind; a furious storm with powerful winds, often accompanied by rain

This word describes a violent, furious windstorm—the kind that sweeps across water with destructive force, threatening to capsize boats and drown their occupants. The Gospels use it twice in accounts of Jesus calming storms: Mark 4:37 describes the great windstorm that arose on the Sea of Galilee, filling the boat with water while Jesus slept, and Luke 8:23 recounts the parallel incident. 2 Peter 2:17 uses the word metaphorically, comparing false teachers to waterless springs and mists driven by a storm—promising refreshment but delivering nothing, unstable and driven by chaotic forces rather than truth.

(3×) A violent windstorm, whirlwind, or fierce gale. Mark 4:37 and Luke 8:23 use this word in parallel accounts of the storm on the Sea of Galilee: a great windstorm arose, waves beat into the boat, and it began filling with water while Jesus slept. His subsequent calming of wind and sea demonstrated divine authority over chaos. 2 Peter 2:17 uses the term metaphorically: false teachers are 'waterless springs and mists driven by a storm'—unstable, unreliable, driven by destructive forces rather than truth. **STORMS AND TEMPESTS**

en: a-windstorm, storm | **es:** tempestad, tormenta | **fr:** tempête | **de:** Sturm, λαῖλαψ Mark 4:37; Luke 8:23; 2Pet 2:17

λακτίζω G2979 *V-PNA* (2×)

to kick, to kick against (with the heel or foot)

This verb means to kick or strike with the heel or foot. It appears in Jesus' words to Saul/Paul on the Damascus road in Acts 9:5 and 26:14 (the latter being Paul's retelling): 'It is hard for you to kick against the goads (πρὸς κέντρα λακτίζειν).' The image is agricultural: an ox kicking back against the sharp goad that prods it only injures itself further. Jesus' words picture Saul's resistance to divine calling as futile and self-destructive. Classical usage included literal kicking (trampling the fallen, kicking doors) and horses kicking what annoys them. The NT usage is this single proverbial metaphor.

(2×) Acts 9:5 and 26:14 both record Jesus' words to Saul: 'hard for you to kick (λακτίζειν) against the goads.' The image is of an ox kicking back against the farmer's prod, hurting itself. The multilingual glosses are simple: Spanish 'dar coces' (to kick), English 'to kick,' French and German 'donner des coups de pied/λακτίζειν' (to give kicks). The proverbial expression was known in Greek and possibly Hebrew/Aramaic contexts, picturing futile resistance to divine direction. **STUMBLING AND OFFENSE**

en: to-kick | **es:** dar-coces | **fr:** donner-des-coups-de-pied | **de:** λακτίζειν, λακτίζειν} Acts 9:5; Acts 26:14

λᾰλ-έω G2980 *V-FIP-3S* (299×)

To speak, talk, or tell; general verbal communication, including passive forms meaning 'to be spoken' or 'to be told.'

Originally carrying a flavor of casual speech or chatter (as opposed to the more formal lego), laleo became the standard New Testament verb for speaking and talking, appearing 299 times. It describes everything from the mute man who finally 'spoke' after Jesus healed him (Matt 9:33) to the Spirit-filled believers at Pentecost speaking in other tongues (Acts 2:4). In its passive forms it means 'to be spoken' or 'to be told,' as when Mary is promised that what was spoken to her from the Lord will be fulfilled (Luke 1:45). Spanish hablar and German reden track the active sense precisely.

1. speak, talk (277×) To speak, talk, say, or tell in active voice – general verbal communication encompassing all persons, tenses, and moods of laleo (277 occurrences). Spanish 'hablar' and German 'reden' align closely with this unmarked speaking verb. Covers both ordinary conversation and authoritative divine speech: the mute demoniac 'spoke' upon healing (Matt 9:33), Jesus 'spoke' to the crowds in parables (Matt 12:46-47), and believers are commanded to speak the truth. **SPEAKING AND TALKING**

en: he-spoke, spoke | **es:** habló, les-habló | **fr:** parler | **de:** reden, redet Matt 9:33; Matt 12:22; Matt 12:34; Matt 12:46; Matt 12:47

2. be spoken, be told (22×) Passive and middle-passive voice forms meaning 'to be spoken,' 'to be told,' or 'to be announced' (22 occurrences). The shift to passive reframes the communication from the speaker's action to the content being transmitted or the hearer's reception. Key passages include Luke 1:45, where Elizabeth blesses Mary because 'the things spoken to her from the Lord will be fulfilled,' and Mark 14:9, where the woman's anointing 'will be spoken of' wherever the gospel is proclaimed. **SPEAKING AND TALKING**

en: being-spoken, having-been-spoken, it-was-said | **es:** cosas-que-serían-habladas, fue-dicho, fue-hablado | **fr:** parler | **de:** reden, redet Matt 26:13; Mark 5:36; Mark 14:9; Luke 1:45; Luke 2:17

λᾰλ-ιά G2981 *N-NFS* (4×)

Speech, way of speaking, dialect; one's manner of talk that reveals origin, identity, or message.

A noun covering both the content and the manner of speech. Derived from λαλέω ('to speak'), λαλιά can mean 'speech' in general, a particular 'dialect' or accent that betrays one's regional identity, or the substance of what someone says. Peter's Galilean λαλιά gives him away in the high priest's courtyard (Matt 26:73; Mark 14:70) —his accent is unmistakable. In John's Gospel, Jesus distinguishes between his λαλιά (manner of speaking) and his λόγος (word/message), suggesting the hearers cannot even process his speech, let alone grasp his teaching (John 8:43). Spanish habla and German Rede both preserve this dual sense of speech-as-utterance and speech-as-dialect.

(4×) Speech, way of speaking, dialect or accent. Encompasses both the act of speaking and the distinctive manner that identifies the speaker. In Matt 26:73 and Mark 14:70, Peter's λαλιά—his Galilean accent—betrays his identity during Jesus' trial; Spanish habla and French langage capture the dialectal nuance. In John 4:42 the Samaritans say they believe no longer because of the woman's λαλιά but from hearing Jesus themselves—here the word means 'report' or 'testimony.' In John 8:43 Jesus asks why they cannot understand his λαλιά, distinguishing his manner of speech from his deeper λόγος. This range—from regional accent to spoken testimony to communicative style—forms a coherent semantic field around identifiable, characteristic speech. **LIPS BODY PART**

en: speech | **es:** habla, hablar, lenguaje | **fr:** langage | **de:** Rede, λαλιά Matt 26:73; Mark 14:70; John 4:42; John 8:43

G2982 *Adv* (2×)

lema (Aramaic: why?), transliteration of Hebrew/Aramaic 'why'

This is a transliteration of the Aramaic לְמָא (lemā) or Hebrew לָמָּה (lāmâ), meaning 'why?' It appears in Jesus' cry from the cross in both Matthew 27:46 and Mark 15:34: 'Eli, Eli, lema sabachthani?'—'My God, my God, why have you forsaken me?' (quoting Psalm 22:1). Matthew uses 'lema' while Mark has 'lama,' reflecting minor dialectal or textual variation. The word has no Greek etymology; it's a direct quotation of Jesus' Aramaic (or Hebrew) words preserved in the Greek text, emphasizing the authenticity and solemnity of this moment.

(2×) Matthew 27:46 records Jesus crying 'Eli, Eli, lema (λεμὰ) sabachthani'—'My God, my God, why have you forsaken me?' Mark 15:34 has the parallel 'Eloi, Eloi, lema (λεμὰ) sabachthani.' The multilingual glosses simply transliterate: English 'lema,' Spanish 'lema/lemá,' French 'lama,' German 'Lema/λεμὰ.' This is not a Greek word but a preserved Semitic exclamation, the interrogative 'why?' from Psalm 22:1, spoken in Jesus' death agony. **INTERROGATIVE PRONOUNS**

en: lema | **es:** lema, lemá | **fr:** lama | **de:** Lema, λεμὰ Matt 27:46; Mark 15:34

λαμβάνω G2983 *V-PIA-1S* (260×)

To take, receive, obtain, or seize; encompasses physical grasping,

receiving gifts or authority, and forceful seizure.
Few Greek verbs carry as wide a range as lambano. At its most concrete, it describes the simple act of taking bread or a cup in one's hands — the gesture Jesus performs at the Last Supper (Matt 26:26). But it extends seamlessly into receiving gifts, wages, the Holy Spirit, and divine promises. The multilingual evidence reveals how languages carve this range differently: Korean uses 받다 ('receive') for passive reception but 잡다 ('grab/seize') when force is involved, while Swahili toggles between -pokea ('receive') and -shika ('seize'). The word's breadth is itself theologically significant — the same verb describes both God's giving and humanity's grasping.

1. receive, obtain (134×) To receive or obtain something given, offered, or due — the largest sense cluster at 134 occurrences. This covers receiving gifts (Matt 10:8), wages (John 4:36), the Spirit (John 20:22), authority (Rev 2:27), promises, and inheritance. The emphasis is on the recipient as beneficiary rather than active agent. Korean 받다 and Swahili -pokea consistently mark this passive-reception frame, while Spanish recibir and German empfangen confirm the semantic boundary against active 'taking.' **RECEIVING AND TAKING**
en: received, receives, to-receive | **es:** a-recibir, de-recibir, recibe | **fr:** prendre, recevoir | **de:** nehmen, nimmt Matt 7:8; Matt 10:8; Matt 10:41; Matt 13:20

2. take, take up (112×) To actively take or take up something with one's hands — 113 occurrences, especially prominent in narrative action sequences. The participial form 'having taken' (labon) is almost formulaic before blessing and breaking bread (Matt 14:19; 15:36; 26:26). Here the agent exercises initiative: taking a cup, picking up a scroll, gathering provisions. Hindi lena and Arabic akhadha both align with this volitional-grasping sense, distinct from mere reception. **RECEIVING AND TAKING**
en: having-taken, taking | **es:** habiendo-tomado, tomando | **fr:** prendre | **de:** nehmen, nimmt Matt 8:17; Matt 13:31; Matt 13:33; Matt 14:19; Matt 15:36

3. seize, catch, arrest (6×) To seize, catch, or arrest by force — a sharply distinct sense appearing 6 times. In Luke 5:5 Peter 'caught' nothing all night; in Luke 5:26 amazement 'seized' the crowd; in 1 Cor 10:13 temptation 'overtakes' believers. Korean 잡다 and Swahili -shika both select forceful-grasp vocabulary here, confirming that the violent or involuntary element is cross-linguistically salient, not just an English translation choice. **RECEIVING AND TAKING**
en: I-caught, has-seized, seized | **es:** ha-tomado, lo-toma, os-tomé | **fr:** prendre, recevoir | **de:** nehmen, nimmt Luke 5:5; Luke 5:26; Luke 7:16; Luke 9:39; 1Cor 10:13

4. accept, welcome a person (5×) To accept or welcome a person, especially in contexts of hospitality or acknowledging someone's authority. In John 5:43 Jesus says 'you do not receive me'; in 2 John 1:10 believers are warned not to 'receive' false teachers into their homes. Korean 영접하다 ('to welcome/receive a guest') and Arabic qabila ('to accept a person') both use interpersonal-reception vocabulary distinct from object-reception, marking this as a real sense boundary rather than a contextual shade. **RECEIVING AND TAKING**
en: receive, you-receive | **es:** Recibid, recibes, recibáis | **fr:** prendre | **de:** nehmen, nimmt Luke 20:21; John 3:11; John 5:43; John 20:22; 2John 1:10

5. be taken, be received (passive) (2×) Passive voice forms where the subject is being taken or received — only 2 clear occurrences (1 Tim 4:4; Heb 5:1). The Greek passive morphology (PPM/P) is matched by Swahili passive suffixes (-wa), confirming genuine voice-driven sense distinction. In 1 Tim 4:4, food is 'received' with thanksgiving; in Heb 5:1, the high priest is 'taken from among men.' **RECEIVING AND TAKING**
en: being-received, being-taken | **es:** siendo-recibido, siendo-tomado | **fr:** prendre | **de:** nehmen 1Tim 4:4; Heb 5:1

6. (1×) A single occurrence at Matt 17:24 where the sense is 'collecting' — the temple-tax collectors 'collecting' the didrachma. Spanish cobrando ('charging/collecting') and the English 'collecting' both point to a transactional, revenue-gathering nuance not quite covered by generic 'receive' or 'take.' This may represent a specialized fiscal sub-sense. **RECEIVING AND TAKING**
en: collecting | **es:** cobrando | **fr:** prendre | **de:** nimmt Matt 17:24

Λάμεχ G2984 *N-GMS* (1×)

Lamech, patriarch in Jesus' genealogy from the line of Seth
Lamech appears in Luke's genealogy as the father of Methuselah and descendant of Enosh. He is the same patriarch mentioned in Genesis 5:25-31, where he lived 777 years and fathered Noah. The Hebrew name (לֶמֶךְ) is transliterated into Greek as an indeclinable proper noun, maintaining its Semitic form.

(1×) Occurring in Luke 3:36, this name links Jesus' genealogy to the ancient patriarchs between Adam and Noah. Cross-linguistic glosses show consistent recognition of this as the antediluvian patriarch, with transliterations preserving the distinctive guttural sound of the Hebrew original across European language traditions. **PROPER NAMES (PERSONAL)**
en: Lamech | **es:** Lámech | **fr:** Lémec | **de:** Λάμεχ Luke 3:36

λαμπάς G2985 *N-AFP* (9×)

A portable light source: either a small oil lamp (as in the parable of the ten virgins) or a larger torch or firebrand.
In the ancient world the distinction between a small household oil lamp and a large outdoor torch was important, and λαμπάς spans both. The parable of the ten virgins (Matt 25:1-8) centers on oil lamps — vessels that must be filled and trimmed — and Hindi uses the culturally resonant 'deepak' (दीपक), while Arabic uses 'masabiih' (مَصَابِيح), both clearly denoting oil lamps. But when the soldiers come to arrest Jesus bearing λαμπάδες (John 18:3), these are outdoor torches: Spanish shifts to 'antorcha,' and English distinguishes 'torches' from 'lamps.' Revelation uses the word for the seven blazing spirits before God's throne (Rev 4:5) and the great star falling like a torch (Rev 8:10).

1. lamp (oil lamp) (6×) A portable oil lamp, a small vessel filled with oil and fitted with a wick, requiring regular replenishment. Central to the parable of the ten virgins (Matt 25:1, 3, 4, 7, 8), where the foolish bridesmaids let their lamps run dry. Hindi 'deepak' (दीपक) and Arabic 'masabiih' (مَصَابِيح) both denote the familiar household oil lamp, while Spanish and English use 'lámparas' and 'lamps' — all pointing to a small, personal light source distinct from a large burning brand. **LAMPS AND TORCHES**
en: lamps | **es:** lámparas | **fr:** lampe | **de:** Fackel Matt 25:1; Matt 25:3; Matt 25:4; Matt 25:7; Matt 25:8

2. torch / firebrand (3×) A larger torch or firebrand, carried outdoors for illumination or as a dramatic visual signal. The arresting party at Gethsemane came with 'torches and lanterns and weapons' (John 18:3), where English and Spanish ('antorcha') clearly distinguish this from a small lamp. In Revelation the seven spirits of God burn as 'torches of fire' before the throne (Rev 4:5), and the great star falls from heaven 'burning like a torch' (Rev 8:10). German 'Fackeln' (torches) confirms the larger, more dramatic scale of burning. **LAMPS AND TORCHES**
en: a-torch, torches | **es:** antorcha, lámparas | **fr:** lampe | **de:** Fackeln John 18:3; Rev 4:5; Rev 8:10

λαμπρός G2986 *Adj-AFS* (9×)

Bright, shining, radiant in appearance; also splendid, magnificent, or luxurious in quality.
An adjective whose semantic range stretches from physical luminosity to social grandeur. When describing angelic garments (Acts 10:30; Rev 15:6) or the river of life 'bright as crystal' (Rev 22:1), the word denotes visible radiance — Spanish 'brillante,' French 'brillant,' German 'glänzend.' But when James warns against favoring the man in 'splendid clothing' (Jas 2:2-3), the brightness is metaphorical: it is the sheen of wealth and social status. Revelation 18:14 extends this further with 'splendid things' lost in Babylon's fall. The two senses overlap — fine garments can literally gleam — but the multilingual evidence shows translators consistently distinguishing luminous radiance from costly magnificence.

1. bright / shining / radiant (6×) Emitting or reflecting light; visually luminous, shining, or radiant. Used of Cornelius's angelic

visitor in 'bright clothing' (Acts 10:30), the mocking robe placed on Jesus (Luke 23:11), the linen of heavenly armies 'bright and pure' (Rev 15:6; 19:8), and the river of life 'bright as crystal' (Rev 22:1). Spanish uses 'brillante' and 'resplandeciente,' French 'brillant,' and German 'glänzend' — all centering on the emission or reflection of light as the primary quality. **BRIGHTNESS AND SPLENDOR**

en: bright | **es:** brillante, brillante;, espléndida | **fr:** brillant | **de:** glaenzend, λαμπρὰν, λαμπρᾷ Luke 23:11; Acts 10:30; Rev 15:6; Rev 19:8; Rev 22:1

2. splendid / magnificent / luxurious (3×) Splendid, magnificent, or luxurious in quality, emphasizing costliness, grandeur, or social impressiveness rather than mere luminosity. James warns against deferring to the man in 'splendid' clothing while despising the poor (Jas 2:2-3), and Revelation 18:14 lists 'splendid things' among Babylon's lost luxuries. English shifts from 'bright' to 'splendid/fine,' signaling that the emphasis has moved from physical radiance to social and material grandeur — the gleam of wealth rather than the gleam of light. **BRIGHTNESS AND SPLENDOR**

en: splendid, splendid-things | **es:** brillante, esplandecientes | **fr:** brillant | **de:** glaenzend Jas 2:2; Jas 2:3; Rev 18:14

λαμπρότης G2987 *N-AFS* (1×)

brilliance, radiance, splendor (especially of light)

This term denotes intense brightness or radiance, originally used in classical Greek for the brilliance of heavenly bodies, polished metals, or gleaming armor. In Acts 26:13, Paul describes the light that struck him on the Damascus road as exceeding the brightness of the midday sun. The word carries connotations of overwhelming visual intensity and supernatural glory.

(1×) Paul uses this word in Acts 26:13 to convey that the heavenly light surpassed even the sun's brilliance at noon—the brightest natural reference point available. The multilingual glosses (brightness, resplandor, splendeur) consistently emphasize luminous intensity, reflecting the term's classical usage for radiant phenomena and its theological application to divine manifestation. **GEOGRAPHY AND SPACE**

en: brightness | **es:** resplandor | **fr:** splendeur | **de:** λαμπρότητα Acts 26:13

λαμπρός G2988 *Adv* (1×)

splendidly, magnificently, sumptuously

This adverb describes living or acting in a manner characterized by luxury, magnificence, or lavish display. In Luke 16:19, it modifies how the rich man feasted every day—not merely eating well, but indulging in extravagant, ostentatious consumption. The term evokes the lifestyle of the wealthy elite in the Greco-Roman world, where public display of wealth was a social marker.

(1×) The sole New Testament occurrence (Luke 16:19) contrasts the rich man's daily splendid feasting with Lazarus' destitution at his gate. Cross-linguistic evidence (splendidly, espléndidamente, splendidement) uniformly captures the sense of luxurious excess, highlighting the moral dimensions of wealth disparity that Jesus addresses in the parable. **BRIGHTNESS AND SPLENDOR**

en: splendidly | **es:** espléndidamente | **fr:** splendidement | **de:** λαμπρῶς Luke 16:19

λάμπω G2989 *V-PIA-3S* (7×)

To shine, gleam, radiate light; used of lamps, the sun, lightning, the transfigured Christ, and the righteous in glory.

Lampo describes the emission of light, whether from a lamp set on a stand (Matt 5:15), the flash of lightning across the sky (Luke 17:24), or the radiant face of the transfigured Jesus shining like the sun (Matt 17:2). It appears in both literal and theologically charged contexts: believers are called to let their light shine before others (Matt 5:16), and an angel's sudden light fills a dark prison cell (Acts 12:7). Spanish 'brillar/alumbrar' and German 'leuchten' both capture the active, outward-directed quality of this shining rather than a mere state of brightness.

shine, give light (7×) To give off light, to shine or gleam visibly. Every NT use involves visible radiance that breaks into darkness or catches the eye. At the transfiguration (Matt 17:2), Jesus' face 'shone like the sun,' using lampo to describe supernatural brilliance. In the Sermon on the Mount (Matt 5:15-16), the same verb moves from the practical light of an oil lamp to the metaphorical shining of good works. French 'briller' and Spanish 'alumbrar/brillar' preserve the dual register of physical luminosity and metaphorical visibility that lampo carries. **SHINING AND ILLUMINATING**

en: it-shines, let-shine, shines | **es:** alumbra, alumbre, brillará | **fr:** briller | **de:** leuchten, λάμπει, λαμψάτω Matt 5:15; Matt 5:16; Matt 17:2; Luke 17:24; Acts 12:7

λανθάνω G2990 *V-AIA-3P* (6×)

lanthano – to escape notice, be hidden, be unaware; to do something without being perceived

Lanthano is a verb meaning 'to escape notice' or 'to be hidden from awareness,' embodying a distinctly Greek construction in which the subject 'escapes the notice' of others while doing something expressed by a supplementary participle. In the NT it appears in contexts of both physical and spiritual hiddenness: Jesus tries to remain hidden upon entering a house but 'could not escape notice' (Mark 7:24), the healed woman realizes she 'did not escape notice' (Luke 8:47), and Peter warns that scoffers are 'willingly ignorant' – literally, 'it escapes their notice' – that God created by his word (2 Pet 3:5). Spanish escapar/ocultarse, French ignorer, and German verborgen sein reflect this semantic field of concealment and unawareness.

escape notice, be hidden, be unaware (6×) To escape notice, be hidden, or remain unaware – a verb describing the state of something being concealed from perception or consciousness. The idiomatic Greek construction often places the 'hidden' subject as grammatical subject with a supplementary participle expressing the unnoticed action. Jesus 'could not escape notice' in Tyre (Mark 7:24), the woman with the hemorrhage realizes 'she did not go unnoticed' (Luke 8:47), Paul declares that 'this thing was not done in a corner' (Acts 26:26), and believers may unknowingly entertain angels (Heb 13:2). French ignorer and German verborgen-sein each capture different facets of this concealment-unawareness spectrum. **HIDING AND CONCEALING**

en: escapes-notice, let-escape-notice, she-escaped-notice | **es:** escapa-su-atención, escapar, ocultarse | **fr:** ignorer, être-caché | **de:** verborgen-sein, λανθάνειν, ἔλαθεν Mark 7:24; Luke 8:47; Acts 26:26; Heb 13:2; 2Pet 3:5

λαξ-ευτός G2991 *Adj-DNS* (1×)

hewn from rock, carved out of stone

This adjective describes something cut or carved from solid rock, particularly tombs hewn into cliff faces or hillsides. In Luke 23:53, it characterizes the new tomb where Joseph of Arimathea laid Jesus' body—a burial chamber carved entirely from stone, not constructed with masonry. Such rock-hewn tombs were prestigious burial sites in first-century Judea, requiring considerable expense and labor.

(1×) Applied to Jesus' burial tomb in Luke 23:53, this term emphasizes that the tomb was freshly carved from living rock and had never been used. The multilingual glosses (cut-in-rock, tallada-en-roca, taillé-dans-le-roc) reflect the technical precision of the Greek, highlighting both the tomb's construction method and its status as a costly, honorable burial place befitting royalty. **HEWING AND CUTTING**

en: cut-in-rock | **es:** tallada-en-roca | **fr:** taillé-dans-le-roc | **de:** λαξευτῷ Luke 23:53

λᾱός G2992 *N-VMS* (142×)

People — a body of persons united by ethnic, national, or religious identity; especially Israel as God's chosen people

Laos in classical Greek could mean soldiers, citizens, or common folk, but the Septuagint narrowed it to a powerful theological term: the people of God, Israel as a covenant community distinct from the ethne (nations/Gentiles). The New Testament preserves this force. Gabriel announces Jesus 'will save his people from their sins' (Matt

1:21), Zechariah blesses God for visiting 'his people' (Luke 1:68), and the epistle to the Hebrews extends the concept to the new-covenant community (Heb 4:9). Across 142 occurrences, laos retains this covenantal texture. Spanish 'pueblo,' French 'peuple,' and German 'Volk' all capture the communal and political resonance.

people/nation (an ethnic or political community) (142×)
A collective body of persons bound by ethnic, political, or covenantal identity. In the Septuagint and New Testament, laos is the characteristic term for Israel as God's elect people, distinct from ethne (the nations). This covenantal overtone pervades key passages: 'he will save his people from their sins' (Matt 1:21), 'a people for his own possession' (Titus 2:14; echoing Deut 7:6). Luke-Acts uses it extensively for Israel's crowds and assemblies. Spanish 'pueblo,' French 'peuple,' and German 'Volk' reflect the same communal and political register. **NATIONS AND PEOPLES**

en: a-people, people | **es:** pueblo | **fr:** peuple | **de:** Volk Matt 1:21; Matt 2:4; Matt 2:6; Matt 4:16; Matt 4:23

Λαοδικία G2993 *N-AFS* (6×)

Laodikeia – Laodicea, a wealthy city in Phrygia (Asia Minor), site of one of the seven churches of Revelation

Laodikeia is the proper name of Laodicea, a prosperous Hellenistic and Roman city in the Lycus Valley of Phrygia (modern western Turkey), situated near Colossae and Hierapolis. Founded by the Seleucid king Antiochus II and named after his wife Laodice, it became wealthy through banking, black wool production, and a famous medical school. Paul expresses concern for the Laodicean believers alongside those in Colossae (Col 2:1; 4:13, 15-16), and in Revelation it is addressed as the seventh and final church, rebuked for being 'lukewarm – neither hot nor cold' (Rev 3:14-22). Spanish Laodicea, French Laodicee, and German Laodizea preserve the toponym directly.

(6×) The proper name of the city of Laodicea in the Lycus Valley of Phrygia, a wealthy trade and banking center in Roman Asia Minor. Paul mentions it in connection with the Colossian correspondence, expressing pastoral concern for its believers (Col 2:1; 4:13, 15-16) and referencing a letter 'from Laodicea' (Col 4:16). In Revelation, it is the last of the seven churches addressed, famously rebuked for spiritual complacency: 'because you are lukewarm I will spit you out of my mouth' (Rev 3:14-16). Spanish Laodicea, French Laodicee, and German Laodizea reproduce the place name uniformly. **GEOGRAPHY AND SPACE**

en: Laodikeia | **es:** Laodicea, Laodíkeia | **fr:** Laodizea | **de:** Laodizea Col 2:1; Col 4:13; Col 4:15; Col 4:16; Rev 1:11

Λαοδικεύς G2994 *N-GMP* (1×)

Laodicean, inhabitant or church member of Laodicea

This adjective identifies people or things associated with Laodicea, an important city in the Lycus Valley of Asia Minor. In Colossians 4:16, Paul refers to a letter circulating among the Laodiceans, indicating active Christian communities in the region. Laodicea was later one of the seven churches addressed in Revelation, known for its wealth and tepid faith.

(1×) Paul's reference in Colossians 4:16 to the Laodicean church and a letter they possessed shows early Christian networks in western Asia Minor. The multilingual evidence preserves the geographical-ethnic designation with minimal variation, recognizing Laodicea as a significant center in apostolic Christianity and early church correspondence. **GEOGRAPHY AND SPACE**

en: of-Laodikeans | **es:** de-Laodikeos | **fr:** Λαοδικέων | **de:** Laodizea Col 4:16

λάρυγξ G2995 *N-NMS* (1×)

throat, larynx, gullet

This anatomical term designates the throat or larynx, the upper part of the windpipe used in vocalization. In classical Greek, it referred both to the physical structure and metaphorically to speech or appetite. Paul quotes Psalm 5:9 in Romans 3:13, using this word in a vivid metaphor about human corruption: 'Their throat is an open grave.'

(1×) In Romans 3:13, Paul employs this term within a catena of Old Testament quotations to depict universal human sinfulness. The image of the throat as an open sepulcher suggests speech that spreads death and corruption. Cross-linguistic glosses (throat, garganta, gosier, Kehle) render the straightforward anatomical sense, though the metaphorical force depends on understanding ancient imagery of speech and moral corruption. **TONGUE (BODY AND SPEECH)**

en: throat | **es:** garganta | **fr:** gosier | **de:** Kehle Rom 3:13

Λασέα G2996 *N-NFS* (1×)

Lasea, a coastal city in Crete

Lasea was a minor port city on the southern coast of Crete, near Fair Havens. It appears only in Acts 27:8 during Paul's voyage to Rome, where the ship stopped before attempting the dangerous autumn journey westward. Archaeological identification remains uncertain, though the general location near modern Kali Limenes is accepted.

(1×) Mentioned in Acts 27:8 as a geographical reference point during Paul's perilous sea journey, Lasea marks where the voyage became increasingly dangerous due to approaching winter. The multilingual glosses preserve the name with slight orthographic variations (Lasaia, Lasáia, Lasea), reflecting standard practices for rendering Greek place names otherwise unknown in historical records. **GEOGRAPHY AND SPACE**

en: Lasaia | **es:** Lasáia | **fr:** Lasea | **de:** Λασαία Acts 27:8

λάσκω G2997 *V-AIA-3S* (1×)

to burst open, split apart violently

This verb describes a sudden, violent rupture or bursting, originally used for things that crack, split, or explode with force. Classical usage included the cracking of bones, crackling of fire, or bursting of objects under pressure. In Acts 1:18, it describes the gruesome death of Judas Iscariot, whose body burst open in the field purchased with his betrayal money.

(1×) Acts 1:18 employs this graphic verb to describe Judas' death: falling headlong, he burst open and his intestines spilled out. The multilingual evidence (burst-open, reventó, éclater) captures the violent, sudden rupture implied by the Greek. This account differs from Matthew's hanging narrative, though both emphasize Judas' tragic end and the field's association with blood money. **BOLD BREAK FORTH**

en: he-burst-open | **es:** reventó | **fr:** éclater | **de:** ἐλάκησεν Acts 1:18

λᾱτομ-έω G2998 *V-RPM/P-NNS* (2×)

to cut out of rock, to hew from stone

This verb means to quarry or hew out stone, specifically to cut something (like a tomb) from solid rock. Both NT occurrences describe Joseph of Arimathea's tomb where Jesus was buried. Matthew 27:60 says Joseph laid Jesus' body in 'his own new tomb, which he had cut (ἐλατόμησεν) in the rock.' Mark 15:46 similarly describes the tomb 'that had been cut (λελατομημένον) out of the rock.' The perfect passive participle in Mark emphasizes the completed state—the tomb was already hewn and ready. Such rock-cut tombs were expensive and marked their owners as wealthy. The detail underscores both Joseph's devotion and the fulfillment of Isaiah 53:9 (buried with the rich).

(2×) Matthew 27:60 describes Joseph placing Jesus in 'his new tomb which he had cut (ἐλατόμησεν) in the rock.' Mark 15:46 describes 'a tomb which had been cut (λελατομημένον) out of rock.' The multilingual glosses reflect the action: Spanish 'labrado/labró' (hewn/he hewed), English 'cut/he cut,' German 'aus Fels hauen/ἐλατόμησεν' (to hew from rock), French 'tailler' (to cut). Both Gospels emphasize this was a rock-hewn tomb, signifying both the permanence of the burial place and Joseph's wealth. **HEWING AND CUTTING**

en: cut, he-cut | **es:** labrado, labró | **fr:** tailler | **de:** aus-Fels-hauen, ἐλατόμησεν Matt 27:60; Mark 15:46

λατρ-εία G2999 *N-GFS* (5×)

Service or worship, especially sacred ritual duty rendered to God; the act or practice of divine worship.

Originally denoting the service of a hired worker, this noun narrowed in Jewish and Christian usage to mean sacred worship or liturgical duty offered to God. Paul counts Israel's latreia among her great privileges (Rom 9:4). He then radically redefines it in Rom 12:1: presenting one's body as a 'living sacrifice' is logike latreia — 'rational worship.' Hebrews uses the term for the priestly ritual duties of the tabernacle (Heb 9:1, 6). The multilingual evidence splits between 'worship/culto' and 'service/servicio,' reflecting the word's dual emphasis on devotion and duty.

(5×) Religious service or worship — the formal or heartfelt duty of worship rendered to God. The word spans both outward ritual and inward devotion. In Heb 9:1 and 9:6, it refers concretely to the Levitical rites performed in the tabernacle; in Rom 9:4, it is one of Israel's covenant privileges. Paul's striking use in Rom 12:1 transforms the concept: offering one's whole life becomes true 'worship' (logike latreia). John 16:2 warns that persecutors will think killing believers is latreia to God. The translation evidence — Spanish culto/servicio, French culte/service, German Gottesdienst — reflects this blend of devotional worship and active service. **GEOGRAPHY AND SPACE**

en: of-worship, service, services | **es:** culto, de-culto, servicio | **fr:** culte, service | **de:** Gottesdienst John 16:2; Rom 9:4; Rom 12:1; Heb 9:1; Heb 9:6

λατρ-εύω G3000 *V-PPA-AMS* (21×)

To serve or worship God with reverent devotion; to perform sacred religious service or ministry

Latreuō carries the weight of total devotion directed toward God. Originally meaning 'to work for hire,' by the biblical period it had narrowed almost exclusively to religious service. Jesus himself invokes it when quoting Deuteronomy: 'You shall worship (latreuō) the Lord your God and serve him only' (Matt 4:10; Luke 4:8). The French 'adorer' and German 'dienen' together capture both the reverent adoration and the practical service dimensions. Whether describing Anna's decades of temple devotion (Luke 2:37) or Paul's service 'with my spirit' (Rom 1:9), the word insists that true worship is active, embodied, and wholehearted.

1. worship God in devotion (12×) The devotional dimension: to render worship and adoration to God out of reverence and love. Jesus quotes this sense directly in the temptation narrative (Matt 4:10; Luke 4:8), and Paul uses it for Israel's hoped-for worship (Acts 26:7). The Spanish 'que sirve/sirven' preserves the service-oriented flavor, while French 'adorer' highlights the worshipful posture. Covers 12 of 21 occurrences. **SERVING AND MINISTRY**

en: I-serve, I-worship, let-us-serve | **es:** que-sirve, que-sirven, servir | **fr:** adorer, servir | **de:** dienen, dient Matt 4:10; Luke 4:8; Acts 7:42; Acts 24:14; Acts 26:7

2. serve in sacred ministry (9×) The ministerial dimension: to carry out ongoing sacred duties or liturgical service before God. Anna served God 'with fastings and prayers night and day' (Luke 2:37); Paul serves God 'in my spirit in the gospel' (Rom 1:9; 2 Tim 1:3). Here the emphasis falls on faithful, sustained ministry rather than a single act of adoration. The German 'dienen/dient' captures this steady, active service well. Covers 9 occurrences. **SERVING AND MINISTRY**

en: I-serve, serve, serving | **es:** servir, servirán, sirven | **fr:** adorer, servir | **de:** dienen, dient Luke 1:74; Luke 2:37; Acts 7:7; Rom 1:9; 2Tim 1:3

λάχανον G3001 *N-ANS* (4×)

Garden herb or vegetable; cultivated plant used for food, as opposed to wild-growing vegetation.

Lachanon refers to cultivated garden plants – herbs and vegetables grown intentionally for food, in contrast to wild plants that sprout on their own. Jesus uses the mustard seed parable (Matt 13:32; Mark 4:32) to illustrate how the kingdom of God starts as the smallest of seeds yet grows into something larger than all the lachana. In Luke 11:42 the Pharisees tithe even their garden herbs, while in Rom 14:2 it describes the diet of those who eat only vegetables. The word carried everyday, humble associations – the kitchen garden, not the grand harvest.

(4×) A cultivated garden plant – herb or vegetable grown for food. In Jesus' mustard-seed parable (Matt 13:32; Mark 4:32) the plant outgrows all the lachana, emphasizing surprising kingdom growth. Luke 11:42 names specific herbs (mint, rue, garden plants) as objects of Pharisaic tithing, while Rom 14:2 contrasts the vegetable-eater with the meat-eater. Multilingual glosses confirm the culinary sense: Spanish 'hortaliza/legumbres,' French 'légume,' German 'Gemüse' – all pointing to edible garden produce rather than wild flora. **AUTO-DETECTED COMMUNITY 12062 WITH 5 SENSES**

en: garden-herb, garden-plants, vegetables | **es:** hortaliza, hortalizas, legumbres | **fr:** légume | **de:** Gemuese, λάχανον, λαχάνων Matt 13:32; Mark 4:32; Luke 11:42; Rom 14:2

λεββαῖος G3002

Lebbaeus; alternative or additional name for the apostle also called Thaddaeus or Simon the Zealot

An alternative name for one of the Twelve Apostles, appearing in some manuscript traditions of Matthew 10:3 and Mark 3:18. Textual criticism reveals complex variation: some witnesses read Θαδδαῖος (Thaddaeus), others Λεββαῖος, and some combine them. In Luke 6:15 and Acts 1:13 the same individual appears as 'Simon the Zealot' or 'Judas [son] of James.' Etymology is debated—possibly derived from Hebrew words for 'heart' (lebh). The multiple names reflect common ancient practice of bearing more than one name, complicated by manuscript transmission. Modern editions typically prefer Thaddaeus.

λεγεών G3003 *N-NFS* (4×)

Legion; a vast number, originally a Roman military unit of ~5,000 soldiers, used literally and as a name for demonic multitude.

A Latin loanword that entered Greek through Rome's military presence, legion denotes both a formal Roman army division (roughly 5,000 infantry plus cavalry) and, by extension, an overwhelming multitude. In the Gospels it appears most memorably as the self-identification of a demoniac's possessing spirits: 'My name is Legion, for we are many' (Mark 5:9; Luke 8:30). Jesus also invokes it in Gethsemane, declaring he could summon more than twelve legions of angels (Matt 26:53). The word conveys both organized power and terrifying numerousness.

(4×) A Roman military unit numbering thousands, used in the NT both literally (of angelic armies, Matt 26:53) and as a proper name for a demonic collective (Mark 5:9, 15; Luke 8:30). The demoniac's self-designation 'Legion' communicates not just plurality but organized, overwhelming force. Spanish 'legión,' French 'Légion,' and German 'Legion' all preserve the Latin military loanword unchanged, reflecting how deeply this Roman institution stamped itself on the Mediterranean world. **MILITARY OFFICERS**

en: Legion, legion, legions | **es:** Legiõn, Legión, legiones | **fr:** Légion | **de:** Legion, Λεγιών, λεγιῶνας Matt 26:53; Mark 5:9; Mark 5:15; Luke 8:30

λέγω G3004 *V-AMA-2P* (2265×)

say, speak, tell; to utter words in speech, name something, or declare

One of the most common verbs in the New Testament, λέγω covers the full range of verbal communication. It introduces direct speech throughout the Gospels and Acts, serves as the standard verb for instructing or commanding, and appears in the idiom for naming ('called,' typically in passive constructions). The multilingual evidence reveals a sharp distinction: when introducing narrative speech, languages use their most neutral speech verb (Spanish dijo, Arabic ‎ٱ), but when commanding, they shift to imperative-friendly construc-

tions (Swahili mwambie). The formal declaration sense ('I say to you') appears in Jesus' teaching with authoritative weight.

1. say, tell, speak (2226×) The default narrative speech introducer, functioning as a quotative marker throughout biblical narrative. Spanish consistently uses dijo/dice, Arabic ٱ, and Chinese 说, confirming this as the unmarked speech verb across 1,183 occurrences. SAYING AND COMMANDING

en: he-said, said | **es:** dijo | **fr:** dire | **de:** sagt Matt 4:3; Matt 4:9; Matt 8:32; Matt 9:15; Matt 12:11

2. command, direct, order (21×) Instructive speech with directive force—commanding, telling someone to do something. The multilingual glosses shift to imperative-friendly forms (Spanish dile/digan, Swahili mwambie, Arabic ٱ) that distinguish this from neutral narration. SAYING AND COMMANDING

en: Say, Tell, say | **es:** Di, Dime, di | **fr:** dire | **de:** sagen, sagt Matt 4:3; Matt 8:4; Matt 8:8; Matt 18:17; Matt 20:21

3. call, name, designate (11×) The naming or designating function, predominantly in passive voice meaning 'to be called' or 'to be known as.' Cross-linguistic evidence shows passive participles (Spanish llamado, French appelé, Chinese 称为), marking instances where identity is established. SAYING AND COMMANDING

en: are-said, being-called, calls | **es:** dice, es-llamada, llamada | **fr:** dire | **de:** sagen, sagt Matt 13:55; Mark 12:37; John 1:38; John 10:35; John 19:17

4. (4×) Speech as questioning or inquiry, where λέγω functions as 'to ask' rather than 'to say.' Languages employ their standard question verbs (Spanish preguntó, Korean 물었다), indicating a genuine semantic extension beyond declarative speech. SAYING AND COMMANDING

en: being-said, being-spoken, spoken | **es:** dichas | **fr:** dire | **de:** sagt Luke 18:34; Acts 8:6; Acts 27:11; Acts 28:24

5. (3×) Solemn or authoritative declaration, especially in the formulaic 'I say to you' (λέγω ὑμῖν) that punctuates Jesus' teaching. Spanish les digo and Arabic ٱ preserve the first-person authoritative frame. SAYING AND COMMANDING

en: to-speak | **es:** hablar | **fr:** dire | **de:** sagen, sagt Acts 24:10; Acts 26:1; Heb 9:5

λεῖμμα G3005 *N-NNS* (1×)

remnant, what remains after others are taken

This noun denotes what is left over after a portion has been removed or destroyed—a surviving remnant or residue. In biblical theology, it carries theological weight as the concept of the faithful few who remain after judgment. Paul uses it in Romans 11:5 to describe Jewish believers in Christ as a remnant chosen by grace, echoing Old Testament prophetic themes.

(1×) In Romans 11:5, Paul argues that just as in Elijah's day God preserved a remnant of seven thousand faithful Israelites, so in Paul's era there exists a remnant according to the election of grace. The multilingual glosses (remnant, remanente, reste, Rest) consistently render the sense of a surviving portion, connecting to the broader biblical theology of the faithful few preserved through divine purpose. GEOGRAPHY AND SPACE

en: a-remnant | **es:** remanente | **fr:** reste | **de:** Rest Rom 11:5

λεῖος G3006 *Adj-AFP* (1×)

smooth, level, even

This adjective describes surfaces that are smooth to the touch, level terrain, or calm seas—anything lacking roughness or unevenness. In Luke 3:5, John the Baptist's ministry is described using Isaiah 40:4, where rough ways will be made smooth as preparation for the Lord's coming. The term suggests the removal of obstacles and the creation of easy passage.

(1×) Luke 3:5 quotes Isaiah's prophecy that rough places shall become smooth paths, part of the dramatic landscape transformation heralding messianic arrival. The multilingual evidence (smooth, lisos, uni, λείας) captures the physical quality of evenness, though the prophetic context invests it with spiritual significance—the leveling of barriers and preparation of hearts for God's visitation. LEVEL SMOOTH GROUND

en: smooth | **es:** lisos | **fr:** uni | **de:** λείας Luke 3:5

λείπω G3007 *V-PIA-3S* (6×)

leipo – to lack, be deficient, fall short; to be wanting in what is needed

Leipo means 'to lack' or 'to be deficient,' appearing in the NT predominantly in the middle-passive voice (leipomai) to express the state of falling short or being in want. Jesus tells the rich ruler 'one thing you still lack' (Luke 18:22), Paul instructs Titus to 'set in order what remains' – literally, 'what is lacking' (Titus 1:5), and James declares that if anyone lacks wisdom, he should ask God (Jas 1:5). The word has a pragmatic, diagnostic quality: it identifies the specific gap between present reality and what is needed. Spanish carece, French manquer, and German fehlen all converge on this sense of deficiency.

lack, be deficient, be wanting (6×) To lack, be deficient, or fall short of what is needed, used in the NT to identify a specific gap or shortcoming requiring remedy. Jesus identifies the rich ruler's one remaining deficiency (Luke 18:22), Paul diagnoses what is still wanting in the Cretan churches (Titus 1:5), and James invites believers who lack wisdom to petition God confidently (Jas 1:5). The related usage in Jas 1:4 urges believers to be 'complete, lacking in nothing,' and Titus 3:13 speaks of ensuring that missionaries 'lack nothing' for their journey. Spanish carece ('lacks'), French manquer ('to be missing'), and German fehlen ('to be absent') all map cleanly to this single sense of deficiency. LACK AND DEFICIENCY

en: is-lacking, lacking, lacks | **es:** carece, careciendo, faltantes | **fr:** manquer | **de:** fehlen, λείπει Luke 18:22; Titus 1:5; Titus 3:13; Jas 1:4; Jas 1:5

λειτουργ-έω G3008 *V-ANA* (3×)

to minister, serve; to perform religious or public service, especially in worship or priestly duties

Originally referring to public service performed at one's own expense in Greek cities, this word came to describe religious ministry and priestly service. The New Testament uses it for both worship and practical Christian service. Acts 13:2 describes prophets and teachers 'ministering to the Lord' in Antioch—likely involving prayer, fasting, and worship—when the Holy Spirit called Barnabas and Saul to missionary work. Romans 15:27 speaks of Gentiles serving Jewish believers materially, and Hebrews 10:11 describes priests standing daily to minister in the tabernacle. The word bridges liturgical worship and practical service.

(3×) To minister, serve, or perform religious service. Acts 13:2 describes church leaders in Antioch 'ministering to the Lord and fasting' when the Holy Spirit spoke, indicating corporate worship and prayer. Romans 15:27 uses it for Gentile believers serving Jewish Christians materially, since they've shared in spiritual blessings—the verb emphasizes service as worship. Hebrews 10:11 depicts priests 'standing daily to minister and offer sacrifices,' contrasting the repeated, ineffective old covenant ministry with Christ's once-for-all sacrifice. SERVING AND MINISTRY

en: ministering, to-minister | **es:** Ministrando, ministrando, servirles | **fr:** servir | **de:** dienen, Λειτουργούντων Acts 13:2; Rom 15:27; Heb 10:11

λειτουργ-ία G3009 *N-DFS* (6×)

Public service or ministry performed for God or the faith community; liturgical duty, priestly function, or apostolic service.

Rooted in the classical Greek concept of public service rendered at one's own expense, leitourgia takes on deep sacred significance in the New Testament. It covers the formal liturgical duties of the Levitical priesthood (Luke 1:23, where Zechariah completes his temple service) as well as the generous ministry of believers toward one another (2 Corinthians 9:12, where financial aid becomes a sacred act). Paul even frames his own apostolic labor as a priestly offering (Philippians

2:17), showing how the word bridges Old Covenant ritual and New Covenant self-giving service.

service / ministry / liturgical duty (6×) Religious or priestly service rendered to God or the believing community. In Luke 1:23, Zechariah finishes his temple leitourgia, reflecting the Levitical priestly rotation. Paul extends the term to apostolic and congregational ministry: in 2 Corinthians 9:12 the Corinthians' financial gift is called a leitourgia that supplies the needs of the saints, while in Philippians 2:17 Paul pictures his own work as a drink offering poured over the sacrifice of faith. Spanish renders it variously as 'liturgia,' 'ministerio,' and 'servicio,' capturing the range from formal worship to broader service. Hebrews 8:6 crowns the usage by declaring Christ's ministry superior, linking sacrificial priesthood with mediatorial excellence. **GEOGRAPHY AND SPACE**

en: ministry, of-ministry, service | **es:** liturgia, ministerio, servicio | **fr:** service | **de:** Dienst, λειτουργίας Luke 1:23; 2Cor 9:12; Phil 2:17; Phil 2:30; Heb 8:6

λειτουργ-ικός G3010 *Adj-NNP* (1×)

ministering, serving, liturgical

This adjective describes something related to service or ministry, especially in religious contexts. It derives from 'leitourgia' (public service, liturgy) and denotes that which serves or ministers. In Hebrews 1:14, angels are called ministering spirits sent to serve those who inherit salvation, emphasizing their functional role in God's purposes.

(1×) Hebrews 1:14 applies this term to angels, defining them as ministering spirits dispatched for service on behalf of believers. The cross-linguistic evidence (ministering, servidores, dienend) uniformly emphasizes the active service dimension. This stands in deliberate contrast to Christ's superiority in Hebrews 1—while angels serve, Christ reigns as Son. **GEOGRAPHY AND SPACE**

en: ministering | **es:** servidores | **fr:** dienend | **de:** dienend Heb 1:14

λειτουργ-ός G3011 *N-NMS* (5×)

A public servant or minister; one who serves in an official capacity, whether civic or sacred.

Built from the roots for 'public' and 'work,' leitourgos originally designated a citizen who funded public works at personal expense — a deeply civic concept. The NT preserves this breadth. In Rom 13:6, governing authorities are God's leitourgoi in their civic role. Paul calls himself a leitourgos of Christ Jesus in priestly ministry to the Gentiles (Rom 15:16). Epaphroditus is Philippi's leitourgos to Paul's need (Phil 2:25). Hebrews applies the term to angels (1:7) and to Christ's superior priestly ministry (8:2).

(5×) A minister or public servant — one who carries out service on behalf of another, whether in civic, personal, or sacred contexts. The word's etymological roots in public duty give it a weight of official responsibility. Paul uses it for civil magistrates serving God's purposes (Rom 13:6) and for his own priestly role among the Gentiles (Rom 15:16). Epaphroditus is called a leitourgos for meeting Paul's material needs (Phil 2:25). Hebrews elevates it further: angels are God's ministering servants (1:7), and Christ is the leitourgos of the heavenly sanctuary (8:2). The multilingual glosses — spa: ministro, fra: serviteur, deu: Diener — all emphasize the servant-minister axis. **GEOGRAPHY AND SPACE**

en: a-minister, minister, ministers | **es:** ministro, ministros, servidores-públicos | **fr:** serviteur | **de:** Diener Rom 13:6; Rom 15:16; Phil 2:25; Heb 1:7; Heb 8:2

λέντιον G3012 *N-ANS* (2×)

a cloth towel or linen napkin used for wiping or drying, particularly in service contexts

A practical piece of linen cloth used for wiping and drying. The word appears only in John 13, where Jesus wraps a towel around himself before washing his disciples' feet—a stunning act of humility from the one who created the universe. The Latin loanword (linteum) suggests this was an everyday household item, yet Jesus transforms it into a symbol of servant leadership.

(2×) The towel Jesus used during the footwashing (John 13:4-5) represents more than a piece of cloth—it's the garment of servanthood. Spanish and German preserve the straightforward meaning (toalla, Tuch), while French uses the broader term 'linge' (linen). The lexicon notes this is borrowed from Latin, showing cultural exchange in the early Roman world. **LINEN AND FABRIC**

en: a-towel, towel | **es:** toalla | **fr:** linge | **de:** Tuch John 13:4; John 13:5

λεπ-ίς G3013 *N-NFP* (1×)

scales (on eyes or skin), flakes, layers

This noun denotes thin, flake-like layers that peel or fall away—originally describing fish scales, onion skins, metal fragments, or anything that forms in layered plates. In Acts 9:18, scales fall from Saul's eyes after Ananias prays for him, restoring his sight. Whether literal or metaphorical, the image conveys the removal of blindness and the reception of divine illumination.

(1×) Acts 9:18 records that after Ananias laid hands on Saul, something like scales fell from his eyes and he regained sight. The multilingual glosses (scales, escamas, écaille) preserve the physical imagery, likely metaphorical for spiritual blindness removed. This dramatic moment marks Saul's transformation from persecutor to apostle, with restored sight symbolizing new spiritual perception. **SKIN AND LEATHER**

en: scales | **es:** escamas | **fr:** écaille | **de:** λεπίδες Acts 9:18

λέπρ-α G3014 *N-GFS* (4×)

Leprosy; a dreaded skin disease causing scaling and disfigurement, rendering a person ritually unclean under Mosaic law.

Lepra designates the skin disease that made its sufferers outcasts in ancient Israel – not necessarily modern Hansen's disease, but a broader category of severe, visible skin afflictions that produced flaking and scaling (the root lepis means 'scale'). Healing a leper was among Jesus' most dramatic signs of messianic authority: he touched the untouchable and pronounced them clean (Matt 8:3; Mark 1:42; Luke 5:12-13). The disease carried enormous social and religious weight, since Levitical law required separation from the community until a priest certified restoration.

(4×) A severe skin disease characterized by scaling and disfigurement, entailing ritual uncleanness under the Torah. All four NT occurrences appear in healing narratives: Jesus cleanses lepers by touch and command (Matt 8:3; Mark 1:42; Luke 5:12-13), overturning both the physical affliction and its social stigma. French 'lèpre,' Spanish 'lepra,' and German 'Aussatz' (literally 'setting apart') each highlight different facets – the disease itself or the isolation it imposed. **SKIN DISEASE LEPROSY**

en: leprosy, of-leprosy | **es:** de-lepra, lepra | **fr:** lèpre | **de:** Aussatz, λέπρα, λέπρας Matt 8:3; Mark 1:42; Luke 5:12; Luke 5:13

λεπρ-ός G3015 *Adj-AMP* (9×)

Leprous, a leper; a person afflicted with a serious skin disease rendering them ritually unclean under the Mosaic law.

An adjective meaning 'leprous,' used substantivally in the New Testament to mean 'a leper' — a person suffering from a serious skin disease that rendered them ritually unclean and socially marginalized under the Mosaic law. Jesus' willingness to touch and heal lepers was among his most radical acts, directly challenging purity boundaries. The cleansing of a leper is the first healing miracle in Matthew's post-Sermon sequence (Matt 8:2-4), and 'lepers are cleansed' appears in Jesus' own summary of his messianic credentials to John the Baptist (Matt 11:5; Luke 7:22). Simon the Leper hosted Jesus in Bethany (Matt 26:6; Mark 14:3). Spanish 'leproso' and French 'lepreux' both derive from the same Greek root.

leprous/leper (afflicted with skin disease) (9×) Leprous or a leper — a person afflicted with a disfiguring skin disease (Greek lepra) that entailed ritual uncleanness and social exclusion under Levitical law (Lev 13-14). In the NT, Jesus' healing of lepers is programmatic: the first miracle after the Sermon on the Mount is

a leper's cleansing (Matt 8:2-4; Mark 1:40-45; Luke 5:12-14), and the report 'lepers are cleansed' validates Jesus' messianic identity (Matt 11:5; Luke 7:22). Ten lepers are healed in Luke 17:12-19, with the Samaritan's grateful return highlighting faith's role. Simon 'the Leper' hosts Jesus in Bethany (Matt 26:6; Mark 14:3), suggesting a healed man who kept his former epithet. Spanish 'leproso', French 'lepreux', and German 'Aussaetziger' all denote one cast out from community. **LEPROSY SKIN DISEASE**

en: a-leper, leper, lepers | **es:** a-leprosos, leproso, leprosos | **fr:** lépreux | **de:** Aussätziger, aussaetzig Matt 8:2; Matt 10:8; Matt 11:5; Matt 26:6; Mark 1:40

λεπτός G3016 *N-ANS* (3×)

lepton; the smallest Greek copper coin, worth about 1/128 of a denarius

The lepton was the smallest and least valuable coin in circulation, worth about half a Roman quadrans (which itself took 64 to equal a denarius—a day's wage). Its name derives from the Greek word for 'thin' or 'fine,' describing both its physical thinness and minimal value. Jesus points to this coin in his teaching about the widow's offering: she gave two lepta—everything she had—while the wealthy gave from their surplus (Mark 12:42, Luke 21:2). Luke 12:59 uses it proverbially: you won't get out 'until you have paid the very last lepton,' emphasizing complete repayment down to the smallest fraction.

(3×) A lepton, the smallest copper coin in circulation. Mark 12:42 and Luke 21:2 recount Jesus observing the widow who gave 'two lepta' (all she had) while the rich gave from abundance. Jesus praises her because she gave sacrificially, not proportionally—her tiny coins represented 'her whole livelihood.' Luke 12:59 uses it proverbially: 'you will never get out until you have paid the very last lepton,' meaning complete payment down to the smallest fraction, emphasizing thorough accountability. **SILVER AND MONEY**

en: lepta, lepton | **es:** blancas, cuadrante, monedas-pequeñas | **fr:** petite-pièce | **de:** Scherflein, aussätzig Mark 12:42; Luke 12:59; Luke 21:2

Λευεί G3017 *N-GMS* (5×)

Levi, a Hebrew proper name borne by the patriarch Jacob's son and by two ancestors of Jesus in Luke's genealogy.

Levi (Hebrew lewi, 'joined' or 'attached') appears in the NT primarily as the patriarch whose descendants became Israel's priestly tribe. Hebrews 7:5 and 7:9 invoke Levi in the argument that Melchizedek's priesthood supersedes the Levitical order — Levi himself, still 'in the loins of Abraham,' paid tithes to Melchizedek. Revelation 7:7 lists Levi among the twelve tribes sealed in the end times. Luke's genealogy names two otherwise unknown men called Levi in Jesus's ancestry (Luke 3:24, 29).

(5×) Levi — a Hebrew proper name, most prominently the third son of Jacob and Leah, ancestor of the Levitical priesthood. In Heb 7:5, 9, the name anchors the theological argument that the Levitical priesthood is subordinate to Melchizedek's, since Levi was still 'in Abraham's body' when Abraham tithed. Rev 7:7 includes the tribe of Levi among the sealed. Luke 3:24 and 3:29 name two figures called Levi in Jesus's genealogy. The translations uniformly transliterate the name (spa: Leuí, fra: Lévi, deu: Levi), confirming its consistent treatment as a proper noun. **LEVI TRIBE NAME**

en: Leui, of-Leui | **es:** Leuí, de-Leuí | **fr:** Lévi | **de:** Levi Luke 3:24; Luke 3:29; Heb 7:5; Heb 7:9; Rev 7:7

Λευεί G3018 *N-AMS* (3×)

Levi; Hebrew personal name borne by the patriarch and the disciple called by Jesus

This Hebrew name (meaning 'joined' or 'attached') connects several biblical figures. Most prominently, Levi was Jacob's third son, ancestor of the priestly tribe. In the Gospels, it identifies the tax collector whom Jesus called to discipleship. Mark 2:14 and the parallel passages in Luke 5:27, 29 name him Levi son of Alphaeus, while Matthew 9:9 calls the same person Matthew. This suggests either that Levi was Matthew's birth name and Matthew his apostolic name, or that some early Gospel traditions preserved different names for the same individual. Either way, Jesus' call of a tax collector scandalized the religious establishment.

(3×) Levi, a personal name. In Mark 2:14, Luke 5:27, and 5:29, this identifies the tax collector whom Jesus called to follow him: 'Levi son of Alphaeus.' Luke 5:29 mentions 'Levi made a great feast in his house' after his calling. This Levi is commonly identified with Matthew the apostle (Matthew 9:9 calls the tax collector 'Matthew' in the parallel account), suggesting he may have had two names or that one was a nickname. The calling of a tax collector demonstrated Jesus' mission to sinners. **LEVI TRIBE NAME**

en: Leuis | **es:** Leuís, a-Leuís | **fr:** Lévi | **de:** Levi, Λευὶν, Λευὶς Mark 2:14; Luke 5:27; Luke 5:29

Λευείτης G3019 *N-NMS* (3×)

Levite; a member of the tribe of Levi who assisted priests in temple service

Members of the tribe of Levi who were not descended from Aaron served in various temple roles: musicians, gatekeepers, assistants to the priests, and teachers of the Law. They received no tribal land inheritance, instead living in designated Levitical cities and supported by tithes. The New Testament mentions Levites three times. John 1:19 identifies the delegation sent to question John the Baptist as priests and Levites—official religious authorities. Luke 10:32 features a Levite in the Good Samaritan parable who, like the priest before him, passes by the wounded man. Acts 4:36 identifies Barnabas as a Levite from Cyprus.

(3×) A Levite, a member of the tribe of Levi who assisted in temple service. Luke 10:32 features a Levite in the Good Samaritan parable who passes by the wounded traveler, just as the priest did—both religious officials failing to show mercy. John 1:19 identifies the questioners sent to John the Baptist as 'priests and Levites,' representing official religious authority. Acts 4:36 introduces Barnabas as 'a Levite, a native of Cyprus,' providing his tribal background—though diaspora-based, his Levitical heritage connected him to Israel's worship traditions. **LEVI TRIBE NAME**

en: Levites, a-Leuitēs, a-Levite | **es:** Leuítas, Leuítas, un-levita | **fr:** Lévite | **de:** Levit, Λευίτης Luke 10:32; John 1:19; Acts 4:36

Λευειτικός G3020 *Adj-GFS* (1×)

Levitical, pertaining to the tribe or priesthood of Levi

This adjective designates what belongs to or relates to the Levites, the priestly tribe descended from Levi. In Hebrews 7:11, it specifically refers to the Levitical priesthood established under Mosaic law. The author of Hebrews uses this term while arguing that the old priesthood was imperfect, requiring replacement by Christ's superior priesthood after the order of Melchizedek.

(1×) Hebrews 7:11 questions whether perfection could come through the Levitical priesthood, since the law was based on it. This sets up the argument for Christ's superior, eternal priesthood. The multilingual evidence (Levitical, levítico, lévitique, levitisch) uniformly identifies the adjectival form relating to Levitical office, central to the book's theology of Christ superseding the old covenant ministry. **LEVI TRIBE NAME**

en: Levitical | **es:** levítico | **fr:** lévitique | **de:** levitisch Heb 7:11

λευκαίνω G3021 *V-AIA-3P* (2×)

to make white, whiten, or bleach; to cause something to become brilliantly white or clean

To make something dazzlingly white, whether literally or figuratively. Mark uses it to describe Jesus' garments at the Transfiguration, whiter than any earthly bleacher could achieve—a glimpse of divine glory. Revelation applies it metaphorically to robes washed in the Lamb's blood, a paradox where crimson makes white. The ancient Greek could mean whitening with chemicals, plastering walls, or the whitening effect of dawn on lamplight.

(2×) The supernatural whitening in Mark 9:3 and the metaphorical purification in Revelation 7:14 both point beyond ordinary bleaching. The Greek verb family extends from literal whitewashing of buildings to the sensory experience of whiteness itself. Multiple languages (Spanish blanquear, French blanchir, German weiss-machen) preserve the direct causative sense: making something white, not just describing it. **WHITE COLOR**

en: they-made-white, to-whiten | **es:** blanquear, las-blanquearon | **fr:** blanchir | **de:** weiss-machen Mark 9:3; Rev 7:14

λευκός G3022 *Adj-ANS* (25×)

white — the color of purity, glory, and heavenly radiance, applied to garments, hair, horses, and the harvest

Leukos is the Greek adjective for white, appearing 25 times in the New Testament with an overwhelmingly symbolic and theological register. Unlike ordinary color description, nearly every occurrence carries overtones of divine glory, purity, or heavenly origin. At the Transfiguration, Jesus' garments become 'white as light' (Matt 17:2) or 'dazzling white, such as no launderer on earth could bleach them' (Mark 9:3). The angels at the tomb and the Ascension wear white (Matt 28:3; Mark 16:5; John 20:12; Acts 1:10). In Revelation, white dominates the visual palette of heaven: the elders' white garments (Rev 3:4-5, 18; 4:4), the white horse and its rider Faithful and True (Rev 6:2; 19:11, 14), the white robes of the martyrs (Rev 7:9, 13), the great white throne of final judgment (Rev 20:11), and the white stone with a secret name (Rev 2:17). Jesus' own hair is 'white as white wool, as snow' in the opening vision (Rev 1:14). The one mundane usage is Jesus' observation that the harvest fields are already 'white' (John 4:35). Spanish 'blanco,' French 'blanc,' and German 'weiss' are uniform across all occurrences.

white (25×) The color white as a marker of divine glory, heavenly purity, and eschatological radiance in NT usage. Describes the transfigured Jesus' garments (Matt 17:2; Mark 9:3), the angels' robes at the tomb and Ascension (Matt 28:3; Mark 16:5; Acts 1:10), and the overwhelming visual vocabulary of Revelation: white garments of the faithful (Rev 3:4-5; 7:9, 13), white horses of divine warfare (Rev 6:2; 19:11, 14), the Ancient of Days' white hair (Rev 1:14), and the great white throne of judgment (Rev 20:11). The sole non-symbolic use — harvest fields 'white' for reaping (John 4:35) — still carries metaphorical freight. All target languages converge on a single basic color term: Spanish 'blanco,' French 'blanc,' German 'weiss.' **WHITE COLOR**

en: white | **es:** blanca, blancas, blanco | **fr:** blanc | **de:** weiss, λευκαῖς, λευκὰ Matt 5:36; Matt 17:2; Matt 28:3; Mark 9:3; Mark 16:5

λέων G3023 *N-DMS* (9×)

Lion; a large predatory feline used literally and figuratively for fierce power, danger, or royal majesty.

Denotes a lion — the large predatory cat that in the ancient world symbolized both terrifying ferocity and royal majesty. In the New Testament, leon serves double figurative duty. First Peter 5:8 warns that 'your adversary the devil prowls around like a roaring lion,' casting the lion as an image of predatory menace. Yet Revelation 5:5 hails Christ as 'the Lion of the tribe of Judah,' evoking Genesis 49:9 and royal messianic power. Paul claims God 'rescued me from the lion's mouth' (2 Tim 4:17), and Hebrews 11:33 recalls the faithful who 'stopped the mouths of lions,' alluding to Daniel. Spanish 'leon', French 'lion', and German 'Loewe' all preserve the regal overtones.

lion (9×) A lion — the large predatory feline (Panthera leo) used in the NT both literally and as a potent symbol. The lion carries dual symbolic weight: as an image of destructive, predatory danger (1 Pet 5:8, where the devil prowls 'like a roaring lion seeking whom to devour'; 2 Tim 4:17, where Paul was delivered 'from the lion's mouth') and as a figure of royal, messianic power (Rev 5:5, 'the Lion of the tribe of Judah, the Root of David'). Hebrews 11:33 celebrates heroes who 'stopped the mouths of lions,' echoing the Daniel tradition. Revelation 4:7 includes a lion-like living creature around the throne. The majestic duality — fierce threat and sovereign authority — makes leon one of the richest animal metaphors in biblical literature. Spanish 'leon' and German 'Loewe' both carry regal connotations. **LIONS AND CUBS**

en: Lion, a-lion, lion | **es:** León, a-león, de-leones | **fr:** lion | **de:** Loewe 2Tim 4:17; Heb 11:33; 1Pet 5:8; Rev 4:7; Rev 5:5

λήθ-η G3024 *N-AFS* (1×)

forgetfulness, oblivion

This noun denotes the state of having forgotten or the condition of oblivion. In classical Greek, it personified forgetfulness and named a mythical river in Hades whose waters caused loss of memory. In 2 Peter 1:9, it describes the spiritual blindness of those who lack Christian virtues—they have forgotten the cleansing from their former sins.

(1×) Second Peter 1:9 warns that believers lacking spiritual qualities are nearsighted to the point of blindness, having fallen into forgetfulness of their purification from past sins. The multilingual glosses (forgetfulness, olvido, λήθην, Vergessen) capture the cognitive lapse Peter describes. This forgetfulness represents not mere absentmindedness but a dangerous spiritual amnesia about one's identity in Christ. **AUTO-DETECTED COMMUNITY 14721 WITH 3 SENSES**

en: forgetfulness | **es:** olvido | **fr:** λήθην | **de:** Vergessen 2Pet 1:9

ληνός G3025 *N-GFS* (5×)

A winepress or wine vat; the trough in which grapes are trodden, used literally and as a symbol of divine judgment.

A lenos is a trough or vat for pressing grapes — a fixture of Mediterranean agriculture that became one of Scripture's most vivid images of divine wrath. Jesus mentions it in the parable of the vineyard tenants (Matt 21:33), where the landowner installs a winepress as part of a working vineyard. Revelation transforms it into apocalyptic imagery: the 'great winepress of God's wrath' is trodden until blood flows as high as a horse's bridle (Rev 14:19-20; 19:15). The multilingual glosses — Spanish lagar, French pressoir, German Kelter — all denote the physical wine-pressing apparatus.

(5×) A winepress or wine vat — the stone or wooden trough in which grapes are crushed to extract juice. In Matt 21:33, it appears in its literal agricultural sense as part of a vineyard's equipment. Revelation deploys it as a devastating symbol of God's final judgment: the angel thrusts the harvest into 'the great winepress of God's fury' (Rev 14:19), and blood flows from it for 1,600 stadia (Rev 14:20). Christ himself treads this winepress (Rev 19:15), echoing Isaiah 63:3. The consistent multilingual rendering (spa: lagar, fra: pressoir, deu: Kelter) confirms a unified semantic core: a vessel for crushing grapes, literal or eschatological. **WINEPRESS VAT**

en: a-winepress, winepress | **es:** lagar | **fr:** pressoir | **de:** Kelter, ληνὸν Matt 21:33; Rev 14:19; Rev 14:20; Rev 19:15

λῆρος G3026 *N-NMS* (1×)

nonsense, idle talk, rubbish

This noun dismisses something as worthless chatter, futile nonsense, or empty words deserving no serious attention. Classical usage applied it to trivial matters, foolish speech, or things considered useless. In Luke 24:11, the apostles initially regarded the women's resurrection report as nonsense, reflecting ancient prejudices about women's testimony and the sheer incredibility of the claim.

(1×) Luke 24:11 records the apostles' initial response to the women's Easter morning report: their words seemed like nonsense, and the men did not believe them. The multilingual evidence (nonsense, delirio, baliverne) captures the dismissive contempt implied. This moment highlights both the unexpected nature of resurrection and the cultural barriers the first witnesses had to overcome. **IDLE TALK BOASTING**

en: nonsense | **es:** delirio | **fr:** baliverne | **de:** λῆρος Luke 24:11

ληστ-ής G3027 *N-DMP* (15×)

Robber, bandit, brigand; one who seizes property through violence, distinct from a mere thief.

Refers to a violent plunderer—someone who takes by force, ambush, or armed intimidation, as opposed to the kleptēs who steals by stealth. Classical Greek applied the word to pirates and irregular combatants; the New Testament retains this connotation of brazen, open aggression. Jesus quotes Jeremiah when he accuses the temple merchants of turning God's house into a 'den of robbers' (Matt 21:13; Mark 11:17). The two men crucified alongside Jesus are called lēstai (Matt 27:38), possibly indicating insurrectionists. The parable of the Good Samaritan pivots on a man who fell among lēstai on the Jericho road (Luke 10:30). Spanish 'ladrones' and French 'brigand' both capture the violent dimension.

robber, bandit (15×) A robber or brigand who takes property through violence or armed intimidation, sharply distinguished from the kleptēs (petty thief) who operates by stealth. Jesus applies this word to the corrupt temple economy—'you have made it a den of robbers' (Matt 21:13; Mark 11:17; Luke 19:46). The two crucified alongside Christ are called lēstai (Matt 27:38, 44), likely carrying overtones of insurrection. The victim in the Good Samaritan parable 'fell among robbers' (Luke 10:30). Spanish 'ladrones' and German 'Räuber' both foreground the violent, forcible character of the act. **THIEF ROBBER**

en: a-robber, among-robbers, of-robbers | **es:** con-ladrones, de-ladrones, ladrones | **fr:** brigand | **de:** Raeuber, Räuber Matt 21:13; Matt 26:55; Matt 27:38; Matt 27:44; Mark 11:17

λῆψις G3028 *N-GFS* (1×)

receiving, taking, acceptance

This noun denotes the act of receiving or accepting something, whether gifts, payments, or other transfers. In commercial contexts, it referred to receipts or takings. Paul uses it in Philippians 4:15 within an accounting metaphor, noting that no other church shared with him in the matter of giving and receiving except the Philippians.

(1×) Philippians 4:15 employs financial terminology, contrasting giving and receiving to describe the unique partnership between Paul and the Philippian church. The multilingual glosses (receiving, recibir, λήμψεως, Empfang) reflect the commercial dimension of the term. Paul's careful language acknowledges their material support while framing it theologically as partnership in gospel ministry. **RECEIVING AND TAKING**

en: receiving | **es:** recibir | **fr:** λήμψεως | **de:** Empfang Phil 4:15

λίαν G3029 *Adv* (12×)

very, exceedingly, greatly — intensive adverb amplifying the degree of an action or quality

Lian is a straightforward intensive adverb meaning 'very' or 'exceedingly,' used 12 times in the New Testament to amplify verbs and adjectives. It often colors scenes with heightened emotion: Herod is lian troubled at news of the newborn king (Matt 2:16), the demoniacs are lian fierce (Matt 8:28), and Pilate is lian astonished at Jesus's silence (Matt 27:14). Mark uses it to emphasize the earliness of the resurrection morning — lian proi, 'very early' (Mark 16:2). The translations are unanimously scalar intensifiers: Spanish 'muy/mucho,' French 'beaucoup/tres,' German 'sehr' — each functioning as a simple degree modifier with no nuance lost.

(12×) An intensive adverb that heightens the degree of an accompanying verb, adjective, or other adverb, translatable as 'very,' 'exceedingly,' or 'greatly.' Modifies emotional states (Matt 2:16, Herod 'exceedingly' enraged; Matt 27:14, Pilate 'greatly' amazed), physical qualities (Matt 4:8, an 'exceedingly' high mountain; Matt 8:28, 'extremely' fierce), and temporal markers (Mark 1:35, 'very' early; Mark 16:2, 'very' early at dawn). Spanish 'muy,' French 'beaucoup,' and German 'sehr' all converge on scalar intensification. All 12 occurrences express this single degree-amplifying function. **SUFFICIENCY AND WORTH**

en: exceedingly, greatly, very | **es:** grandemente, mucho, muy | **fr:** beaucoup | **de:** sehr Matt 2:16; Matt 4:8; Matt 8:28; Matt 27:14; Mark 1:35

λίβᾰνος G3030 *N-AMS* (2×)

frankincense, the aromatic resin from the Boswellia tree burned as incense in worship

The precious aromatic gum resin harvested from frankincense trees, prized throughout the ancient world for religious rituals. Matthew records it among the Magi's gifts to the infant Jesus—gold for a king, frankincense for deity. Revelation includes it in the cargo list of fallen Babylon, showing its economic value. Harvested primarily in Arabia and Somalia, frankincense was burned to create fragrant smoke ascending to heaven, making it the perfect symbol for prayer and worship.

(2×) Both biblical occurrences (Matthew 2:11, Revelation 18:13) treat frankincense as a valuable trade commodity with religious significance. The lexicon notes this term can refer either to the tree (Boswellia Carterii) or its resin, though context determines which. Spanish offers both 'incienso' and 'olíbano,' preserving the dual Latin heritage (thus and libanus). The word's association with worship contexts is nearly universal across translations. **INCENSE AND WORSHIP**

en: frankincense | **es:** incienso, olíbano | **fr:** encens | **de:** Weihrauch, λίβανον Matt 2:11; Rev 18:13

λῐβᾰνωτός G3031 *N-AMS* (2×)

a censer or incense burner, a vessel for burning frankincense in religious ceremonies

The metal vessel—often golden—used to burn incense in sacred contexts. Distinct from the frankincense itself, this is the container that holds burning coals and fragrant resin. In Revelation 8, an angel uses a censer at heaven's altar, filling it with fire and hurling it to earth, triggering thunders and earthquake. The lexicon notes potential confusion between the resin (λίβανος) and the vessel (λιβανωτός), though context clarifies which is meant.

(2×) Both occurrences in Revelation 8:3-5 describe the heavenly censer in apocalyptic worship scenes. The Greek term could technically mean either the frankincense or its container, but here clearly denotes the vessel. Spanish (incensario), French (encensoir), and German (Rauchfass) all specify the container rather than its contents. The censer becomes an instrument of divine judgment when its fiery contents are cast to earth. **INCENSE CENSER**

en: a-censer, censer | **es:** incensario | **fr:** encensoir | **de:** Rauchfass Rev 8:3; Rev 8:5

λῑβερτῖνος G3032 *N-GMP* (1×)

freedman, a manumitted slave

This Latin loanword designates a freed slave, someone who had been enslaved but was granted or purchased manumission. In Acts 6:9, it identifies a synagogue of the Libertini (Freedmen) in Jerusalem, likely composed of freed Jewish slaves or their descendants from various regions. Such synagogues organized along ethnic or social lines were common in the Second Temple period.

(1×) Acts 6:9 mentions the Synagogue of the Freedmen among those disputing with Stephen. These were likely Jews who had been enslaved (perhaps by Romans) and later freed, or their descendants. The multilingual glosses (Freedmen, Libertînos, Libertins) preserve the Latin designation, reflecting the social reality of manumission in the Roman world and the diverse composition of Jerusalem's Jewish population. **FREE LIBERTY RELEASED**

en: of-Freedmen | **es:** de-los-Libertînos | **fr:** Libertins | **de:** Λιβερτίνων Acts 6:9

Λῐβύη G3033 *N-GFS* (1×)

Libya, region in North Africa west of Egypt

Libya designated the North African region west of Egypt, particularly the coastal areas known to the Greco-Roman world. In ancient geography, it often referred broadly to the African continent beyond Egypt. Acts 2:10 mentions Jews from the parts of Libya around Cyrene among those present at Pentecost, representing the widespread Jewish diaspora.

(1×) Acts 2:10 includes Libyan Jews among the international crowd at Pentecost who heard the gospel in their own languages. The reference to 'the parts of Libya belonging to Cyrene' specifies the Cyrenaica region, an important area of Jewish settlement. Cross-linguistic evidence (Libya, Libýes, Libye) preserves the ancient geographical designation for this North African territory. **GEOGRAPHY AND SPACE**

en: Libyē | **es:** Libýes | **fr:** Libye | **de:** Λιβύης Acts 2:10

λῐθ-άζω G3034 *V-PNA* (9×)

To stone, to pelt with stones as a form of punishment or violent attack, especially for perceived blasphemy.

Means to stone or pelt with stones — a form of execution or mob violence deeply embedded in the Mosaic legal tradition. In the New Testament, lithazo appears almost exclusively in contexts involving Jesus and his followers facing lethal hostility. The Pharisees invoke the Mosaic command to stone adulterers (John 8:5), and the Judean opponents of Jesus attempt to stone him for claimed blasphemy on multiple occasions (John 10:31-33; 11:8). Paul was actually stoned and left for dead at Lystra (Acts 14:19; 2 Cor 11:25). Hebrews 11:37 recalls the stoning of the faithful across Israel's history. Spanish 'apedrear' (from piedra, 'stone') and French 'lapider' both convey the specifically judicial or mob character of this act.

stone (as punishment or attack) (9×) To stone or pelt with stones as a form of punishment, judicial execution, or mob violence. Greek lithazo (from lithos, 'stone') denotes the hurling of stones at a person, typically with lethal intent. In John 8:5, the law of Moses prescribing stoning for adultery is cited; in John 10:31-33, opponents take up stones against Jesus for perceived blasphemy; and John 11:8 reveals the disciples' fear of returning to Judea because of previous stoning attempts. Paul endured actual stoning at Lystra (Acts 14:19; referenced in 2 Cor 11:25), and Hebrews 11:37 memorializes Old Testament martyrs who were stoned. Spanish 'apedrear' (from piedra, 'stone') and French 'lapider' both preserve the connection to the physical medium of execution. **STONING PUNISHMENT**

en: I-was-stoned, do-you-stone, having-stoned | **es:** apedreamos, apedreando, apedrear | **fr:** lapider | **de:** steinigen, λιθάσαντες, λιθασθῶσιν John 8:5; John 10:31; John 10:32; John 10:33; John 11:8

λῐθ-ῐ́νος G3035 *Adj-ANP* (3×)

made of stone; constructed from or consisting of stone

This adjective describes objects fashioned from stone rather than other materials. In the ancient world, stone vessels were valued for purity since they couldn't contract ritual defilement the way pottery could. John 2:6 mentions six stone water jars used for Jewish purification rites—the setting for Jesus' first sign, turning water into wine. Paul contrasts stone tablets (the Mosaic law) with hearts of flesh where the Spirit writes (2 Corinthians 3:3), distinguishing old covenant external law from new covenant internal transformation. Revelation 9:20 condemns those who worship stone idols that cannot see, hear, or walk—powerless fabrications.

(3×) Made of stone, constructed from stone. John 2:6 describes 'six stone water jars' for Jewish purification rites at Cana, where Jesus transformed water into wine—stone vessels couldn't contract ritual impurity. 2 Corinthians 3:3 contrasts God's word 'written not on tablets of stone but on tablets of human hearts,' distinguishing external Mosaic law from Spirit-wrought internal transformation. Revelation 9:20 condemns idol worshipers who bow to 'gods of gold and silver and bronze and stone'—lifeless objects unable to see, hear, or walk. **STONE AND ROCK**

en: of-stone, stone | **es:** de-piedra | **fr:** de-pierre, pierre | **de:** steinern John 2:6; 2Cor 3:3; Rev 9:20

λῐθοβολ-έω G3036 *V-IIA-3P* (7×)

To stone, pelt with stones as judicial execution or mob violence; the standard biblical term for death by stoning.

Lithoboleo is the compound verb for stoning, combining lithos (stone) with ballo (throw). It appears exclusively in contexts of lethal or near-lethal violence. Jesus laments over Jerusalem as the city that 'stones those sent to her' (Matt 23:37, Luke 13:34), making the word a bitter refrain of prophetic rejection. In Acts 7:58-59, it narrates Stephen's execution in harrowing detail. Spanish 'apedrear' (from 'piedra,' stone) and German 'steinigen' (from 'Stein') mirror the transparent Greek compound, preserving the visceral connection between the rock and the act.

to stone, pelt with stones (7×) To hurl stones at a person, typically as a form of judicial execution or communal punishment prescribed by Torah law. All seven NT occurrences involve deadly intent. In Matt 21:35 the tenants stone one of the owner's servants; in Matt 23:37 and Luke 13:34 Jesus grieves over Jerusalem's habit of stoning God's messengers; and in Acts 7:58-59 the stoning of Stephen becomes the paradigmatic martyrdom of the early church. The multilingual glosses (Spanish 'apedrear,' French 'lapider,' German 'steinigen') all employ dedicated stoning vocabulary, confirming this word's narrow, violent semantic range. **STONING PUNISHMENT**

en: it-shall-be-stoned, stoned, stoning | **es:** apedreaban, apedrear, apedrearon | **fr:** lapider | **de:** steinigen, λιθοβολοῦσα, λιθοβολῆσαι Matt 21:35; Matt 23:37; Luke 13:34; Acts 7:58; Acts 7:59

λίθος G3037 *N-AMP* (59×)

Stone, rock — a piece of rock whether natural, hewn for building, precious, or used figuratively for hardness and rejection.

Lithos is the common Greek word for stone, covering an exceptionally wide material and figurative range in the New Testament. Literally it denotes natural rocks (Matt 3:9, God can raise children from stones), hewn building blocks (Mark 13:1-2, the massive stones of Herod's temple), millstones (Luke 17:2), and precious stones (Rev 21:19). Figuratively, it becomes one of the New Testament's richest christological images: Christ as the 'stone the builders rejected' turned cornerstone (Matt 21:42, citing Ps 118:22), the 'stumbling stone' (Rom 9:33; 1 Pet 2:8), and the 'living stone' upon which believers are built (1 Pet 2:4-5). The stoning of Stephen (Acts 7:58-59) gives the word its most violent concrete usage. Spanish piedra, French pierre, and German Stein all preserve this breadth.

1. stone, rock (literal physical object) (46×) Split from sense 71650. Criteria: Natural stones, building blocks, tomb stones, precious stones, weapons for stoning — all concrete physical referents without metaphorical extension

en: a-stone, a-stones, stone | **es:** de-piedra, piedra | **fr:** pierre | **de:** Stein Matt 3:9; Matt 4:3; Matt 4:6; Matt 7:9; Matt 24:2

2. stone (christological metaphor) (13×) Split from sense 71650. Criteria: Figurative christological imagery: rejected cornerstone, stumbling stone, living stone of the spiritual temple — theological symbols representing Christ and believers

en: A-stone, a-stone, stone | **es:** Piedra, piedra, piedras | **fr:** pierre | **de:** Stein Matt 21:42; Matt 21:44; Mark 12:10; Luke 20:17; Luke 20:18

λῐθό-στρωτος G3038 *Adj-AMS* (1×)

stone pavement, mosaic or tessellated floor

This term describes a pavement made of fitted stones, particularly elaborate mosaic or tessellated work. In John 19:13, it designates the place called 'The Stone Pavement' (in Aramaic, Gabbatha) where Pilate sat on the judgment seat to pronounce sentence on Jesus. Archaeological evidence suggests this was a paved courtyard area in the praetorium.

(1×) John 19:13 identifies the Lithostrotos as the specific location where Pilate rendered his verdict on Jesus. The term's architectural precision—referring to fitted stone paving—matches archaeological findings of Roman administrative spaces. Multilingual glosses (Stone-Pavement, Empedrado, Lithostrotos, Steinpflaster) preserve both the descriptive and transliterated forms, marking this as a historically significant site in the passion narrative. **STONE AND ROCK**

en: Stone-Pavement | **es:** Empedrado | **fr:** Lithostrotos | **de:** Steinpflaster John 19:13

λικμ-άω G3039 *V-FIA-3S* (2×)

to crush, pulverize, or scatter completely; to winnow grain by separating chaff

Originally referring to the agricultural process of winnowing—tossing grain to separate it from chaff—this verb came to mean crushing or destroying completely. Jesus uses it in identical warnings (Matthew 21:44, Luke 20:18): anyone on whom the rejected stone falls will be utterly pulverized. The image combines agricultural and architectural metaphors: grain scattered to the wind and stones crushing whatever lies beneath. Ancient Greek used it for everything from literal threshing to metaphorically destroying someone's vegetable garden.

(2×) The identical phrase in Matthew and Luke presents the stone (Jesus himself) as judge: stumbling brings breaking, but being crushed brings total destruction. Classical usage ranged from winnowing grain to scattering like chaff to crushing completely. The multilingual evidence shows varied approaches—Spanish captures the total destruction (desmenuzar, pulverizar), French retains the agricultural root (vanner), while German simply transliterates the Greek. **CRUSHING AND HUMBLING**

en: it-will-crush | **es:** le-desmenuzará, pulverizará | **fr:** vanner | **de:** λικμήσει Matt 21:44; Luke 20:18

λῑμήν G3040 *N-AMP* (3×)

harbor, haven; a sheltered coastal area where ships can anchor safely

A harbor or haven provided essential shelter for ancient ships, offering protection from storms and a place to anchor safely. In an age when navigation was dangerous and shipwreck common, finding a good harbor could mean the difference between life and death. All three New Testament occurrences appear in Acts 27, Paul's harrowing voyage to Rome. Fair Havens (27:8) was an inadequate harbor for wintering, leading to the decision to sail for Phoenix, a better harbor in Crete (27:12, twice). That fateful decision to seek a better harbor resulted in the storm and shipwreck that dominates the chapter, though God preserved everyone aboard.

(3×) A harbor or haven where ships anchor for shelter. All three occurrences are in Acts 27 during Paul's voyage to Rome. The ship reached 'a place called Fair Havens' (27:8), but this harbor was unsuitable for winter. They decided to sail on, hoping to reach 'Phoenix, a harbor of Crete' for wintering (27:12, mentioned twice). The attempt to reach a better harbor led to the devastating storm and eventual shipwreck, though God preserved all aboard despite the navigational disaster. **SHIP SEA VESSEL**

en: Havens, a-harbor, harbor | **es:** Puertos, puerto | **fr:** port | **de:** Λιμένας, λιμένα, λιμένος Acts 27:8; Acts 27:12

λίμν-η G3041 *N-GFS* (11×)

Lake — a body of standing water; the Lake of Gennesaret (Sea of Galilee) and the eschatological lake of fire

The noun λίμνη (limne) means 'lake,' appearing in two sharply distinct registers. Luke alone among the Gospel writers uses it for the Sea of Galilee, calling it 'the lake of Gennesaret' (Luke 5:1-2) and simply 'the lake' during the storm and the Gerasene episode (Luke 8:22-33), preferring the geographical precision of limne over the Semitic 'sea' (thalassa). In Revelation, the word takes on a terrifying eschatological dimension as the 'lake of fire' — the final destination of the beast, the false prophet, death, Hades, and all whose names are not in the book of life (Rev 19:20; 20:10, 14-15; 21:8). Spanish 'lago' and French 'lac' serve both senses.

(11×) A natural body of standing fresh water, specifically the Lake of Gennesaret (Sea of Galilee) in Luke's Gospel. Luke uses limne where Matthew and Mark write thalassa ('sea'), reflecting educated Greek geographical usage. Appears in the calling of the first disciples (Luke 5:1-2), the stilling of the storm (Luke 8:22-23), and the Gerasene demoniac narrative (Luke 8:33). Spanish 'lago' and French 'lac' translate directly. **POOL POND MARSH**

en: lake | **es:** lago | **fr:** lac | **de:** See, λίμνην, λίμνης Luke 5:1; Luke 5:2; Luke 8:22; Luke 8:23; Luke 8:33

λῑμός G3042 *N-NFS* (12×)

famine, hunger — severe scarcity of food, whether regional catastrophe or personal deprivation

Limos covers the full spectrum of food deprivation, from large-scale famine devastating whole regions to the gnawing hunger of an individual. Its 12 NT occurrences appear in apocalyptic catalogs of tribulation (Matt 24:7; Mark 13:8; Rev 6:8; 18:8), historical narratives of specific famines (Luke 4:25, the drought in Elijah's day; Acts 11:28, the famine under Claudius), and the deeply personal hunger of the prodigal son (Luke 15:14, 17). Paul lists limos among the hardships he has endured for Christ (2 Cor 11:27). The multilingual evidence — Spanish 'hambre,' French 'famine,' German 'Hungersnot' — shows some languages favoring the personal sense (hunger) and others the collective (famine), though the Greek word covers both without distinction.

famine / hunger (12×) Severe deprivation of food, ranging from widespread famine affecting entire regions to personal hunger and starvation. Appears in eschatological warnings as one of the birth-pangs signaling the end (Matt 24:7, 'there will be famines'; Rev 6:8, famine as one of the four horsemen's weapons), in historical accounts (Luke 4:25, the three-and-a-half-year famine; Acts 11:28, the Claudian famine), and in personal narratives of deprivation (Luke 15:14, the prodigal's desperate hunger; 2 Cor 11:27, Paul's apostolic suffering). German 'Hungersnot' emphasizes the communal crisis, while Spanish 'hambre' leans personal — both senses are present in the Greek. All 12 occurrences share this unified semantic range. **FAMINE AND HUNGER**

en: a-famine, famine, famines | **es:** de-hambre, hambre, hambres | **fr:** famine | **de:** Hungersnot Matt 24:7; Mark 13:8; Luke 4:25; Luke 15:14; Luke 15:17

λίνον G3043 *N-ANS* (2×)

linen fabric or thread; a wick made of linen fibers

Linen in its various forms—whether cloth, thread, wick, or even fishing line. Matthew quotes Isaiah's prophecy about the gentle Messiah who won't break a bruised reed or snuff out a smoldering wick, using this word for the fragile linen wick barely burning. Revelation describes heavenly beings clothed in bright, pure linen. Ancient Greek used λίνον for an impressive range: cords, fishing lines, thread spun from flax, even the metaphorical threads of destiny spun by the Fates.

(2×) The contrast between the barely-smoking wick (Matthew 12:20) and the brilliant linen garments (Revelation 15:6) shows the word's range. Lexicons detail everything from fishing nets to the 'threads of destiny,' but biblical usage focuses on fabric and fibers. Most translations preserve the linen connection (Spanish lino, French lin, German Leinen), though the wick sense requires context to clarify. **LINEN AND FABRIC**

en: a-wick, in-linen | **es:** lino, mecha | **fr:** lin | **de:** Leinen, λίνον Matt 12:20; Rev 15:6

Λίνος G3044 *N-NMS* (1×)

Linus, a Christian in Rome greeted by Paul

Linus was a Christian believer in Rome mentioned alongside Claudia and others in Paul's greetings from 2 Timothy. Early church tradition identified him as an early bishop of Rome, though this connection is uncertain. The name was common in the Greco-Roman world, originally associated with a mythical minstrel in Greek legend.

(1×) Second Timothy 4:21 includes Linus among the Roman Christians sending greetings to Timothy. Early church fathers like Irenaeus listed a Linus as the first bishop of Rome after the apostles, though whether this is the same person remains debated. The multilingual evidence preserves the name with minimal variation, recognizing Linus as part of the apostolic-era Christian community in the imperial capital. **PROPER NAMES (PERSONAL)**

en: Linos | **es:** Línos | **fr:** Λίνος | **de:** Linus 2Tim 4:21

λῐπᾰρ-ός G3045 *Adj-NNP* (1×)

luxurious, costly, sumptuous things

This adjective describes what is rich, luxurious, or characterized by expensive refinement. Originally applied to oily or shiny objects, it came to denote sumptuous living and costly goods. In Revelation 18:14, it describes the luxurious and splendid things Babylon desired, now lost forever in her judgment—emphasizing the transient nature of worldly wealth.

(1×) Revelation 18:14 pronounces that the fruit Babylon's soul longed for has departed, and all her luxurious and splendid things have perished. The multilingual glosses (luxurious-things, suntuosas, précieux, kostbar) capture the sense of expensive indulgence. This judgment oracle uses commercial language to depict the collapse of a system built on materialism and exploitation. **BELOVED AND PRECIOUS**

en: luxurious-things | **es:** suntuosas | **fr:** précieux | **de:** kostbar Rev 18:14

λίτρ-α G3046 *N-AFP* (2×)

a Roman pound, a unit of weight equivalent to about 12 ounces or 327 grams

A Roman weight measurement, the libra (from which we get 'pound'). Both occurrences involve extravagant gestures of devotion in John's Gospel. Mary anoints Jesus with a full pound of costly nard—a year's wages in a single act. Nicodemus brings a massive mixture of myrrh and aloes, about 75 pounds, to prepare Jesus' body for burial. The sheer quantity in each case signals devotion beyond calculation. As a silver coin in Sicily and later a standard weight, the litra was borrowed into Greek from Latin libra.

(2×) John emphasizes the extravagance: one pound of pure nard (12:3) and seventy-five pounds of burial spices (19:39). The lexicon traces the word from a Sicilian coin to a weight measure (roughly 12 ounces). Most translations simply transliterate or use their native weight term—Spanish libra, French livre, German Pfund—all descendants of the same Latin root. **GEOGRAPHY AND SPACE**

en: a-pound, litras | **es:** libra, libras | **fr:** livre | **de:** Pfund John 12:3; John 19:39

λίψ G3047 *N-AMS* (1×)

southwest wind or direction

This noun designates the southwest wind, one of the named directional winds in ancient Mediterranean navigation. In Acts 27:12, it appears in a navigational description of Fair Havens harbor, which faced southwest and northwest. Ancient mariners distinguished winds by direction, and this term specified the warm southwest wind common in the Mediterranean.

(1×) Acts 27:12 uses this term to describe the harbor orientation at Fair Havens in Crete during Paul's voyage. The navigational precision reflects Luke's careful attention to seafaring details. Multilingual glosses vary between directional (southwest, suroeste) and regional (Lycie) interpretations, though the meteorological-geographical sense of the southwest wind or direction is primary in this context. **STORMS AND TEMPESTS**

en: southwest | **es:** suroeste | **fr:** Lycie | **de:** λιβα Acts 27:12

λογ-εία G3048 *N-GFS* (2×)

a collection of money, particularly for charitable or religious purposes; a systematic gathering of funds

A formal collection or fundraising effort, whether for taxes, religious offerings, or charity. Paul uses it twice in rapid succession (1 Corinthians 16:1-2) about the collection for Jerusalem's impoverished believers. He's organizing a coordinated relief effort across multiple churches—each community setting aside money systematically. The Greek term could refer to tax collection, voluntary contributions, or religious donations. Paul's careful instructions show this isn't spontaneous generosity but organized stewardship.

(2×) Paul's repeated use in 1 Corinthians 16:1-2 outlines a structured giving plan: regular, proportional, and purposeful. Classical usage ranged from tax collection to religious perquisites to charitable contributions. The Spanish and German translations (colecta, Sammlung) capture the organized nature, while French curiously uses 'Lydie' (Lydia), likely a textual or indexing error in the source material. **TRIBUTE AND TAX**

en: collection, collections | **es:** colecta, colectas | **fr:** Lydie | **de:** Sammlung 1Cor 16:1; 1Cor 16:2

λογ-ίζομαι G3049 *V-ANM* (41×)

Reckon, count, consider; to calculate, credit to an account, or reason through mentally

A verb rooted in the language of accounting (from logos), logizomai carries enormous theological weight in Paul's letters. In Romans 4, faith is 'reckoned' as righteousness – a bookkeeping metaphor where God credits what is not earned (Rom 4:3-8). Beyond this imputation sense, the word covers ordinary mental deliberation, as when Paul says 'when I was a child, I reasoned as a child' (1 Cor 13:11). Spanish splits these senses neatly between 'concluir/considerar' (reasoning) and 'contar/fue contada' (crediting).

1. consider, regard as (19×) To consider, evaluate, or regard someone or something as having a certain character or status. Romans 3:28 uses it for the conclusion of reasoned argument ('we reckon that a person is justified by faith'), while Romans 6:11 urges believers to 'consider yourselves dead to sin.' This is the active cognitive judgment sense, where the subject forms an assessment. German 'rechnen' preserves the root accounting metaphor. **RECKON CONSIDER THINK**

en: I-reckon, are-reckoned, considering | **es:** Considero, concluimos, consideraos | **fr:** imputer, raisonner | **de:** rechnen Rom 3:28; Rom 4:4; Rom 4:5; Rom 4:6; Rom 4:8

2. credit, impute (passive) (14×) To credit, impute, or reckon to someone's account – Paul's central theological usage in Romans 4, where Abraham's faith 'was counted to him as righteousness' (Rom 4:3, 5, 9, 22). The passive voice dominates, with God as implied agent. Mark 15:28 and Luke 22:37 quote Isaiah 53:12, 'he was numbered with the transgressors.' Spanish 'fue contada' (was counted) and French 'imputer' highlight the forensic, accounting dimension. **RECKON CONSIDER THINK**

en: Was-counted, he-was-counted, it-was-counted | **es:** Fue-contada, fue-contada, fue-contado | **fr:** imputer, raisonner | **de:** rechnen, rechnet Mark 15:28; Luke 22:37; Acts 19:27; Rom 2:26; Rom 4:3

3. think, reason, deliberate (8×) To think through, reason, or deliberate – the purely cognitive sense of mental processing. Paul uses it in 2 Corinthians 10:2 of opponents 'thinking' about him, and in 1 Corinthians 13:11 of childish reasoning. John 11:50 shows Caiaphas 'considering' political expediency. French 'raisonner' captures this deliberative register more precisely than the accounting senses. **RECKON CONSIDER THINK**

en: I-consider, I-was-reasoning, consider | **es:** considerad, considerando, considero | **fr:** imputer, raisonner | **de:** rechnen John 11:50; Rom 2:3; 1Cor 13:11; 2Cor 5:19; 2Cor 10:2

λογῐκ-ός G3050 *Adj-AFS* (2×)

rational, reasonable, or spiritual; pertaining to reason or the intellect rather than material or carnal

Belonging to the realm of reason, intellect, or spirit—the opposite of merely physical or ritual. Paul calls believers to offer 'reasonable worship' (Romans 12:1), spiritual service that engages the mind and will, not just external ceremony. Peter urges Christians to crave 'spiritual milk' (1 Peter 2:2), nourishment for the inner person. Classical Greek used it for organs of speech, prose versus poetry, intellectual virtues versus moral ones. In biblical contexts, it often carries overtones of what's fitting for rational, spirit-indwelt beings.

(2×) The word appears in two contexts calling believers beyond external religion to something engaging heart and mind. Romans 12:1 contrasts dead animal sacrifices with living, rational worship. 1 Peter 2:2 uses 'spiritual/rational' to modify 'milk,' suggesting truth that nourishes the inner person. Classical usage ranged from speech organs to intellectual virtues. Most translations gravitate toward

'spiritual' or 'reasonable,' though German's 'vernünftig' (sensible, rational) preserves the intellectual dimension. **SPIRITUAL THINGS**
en: rational | **es:** racional | **fr:** raisonnable | **de:** vernuenftig Rom 12:1; 1Pet 2:2

λόγ-ιον G3051 *N-ANP* (4×)
Oracle; a divine utterance or saying, especially the collected revelations of God entrusted to Israel.
Logion (diminutive of logos) denotes a divine saying or oracle – a word that carries the weight of God's own speech. In the NT it always appears in the plural (logia), referring to the body of God's revelations. Stephen speaks of Moses receiving 'living oracles' at Sinai (Acts 7:38); Paul affirms that the Jews were entrusted with 'the oracles of God' (Rom 3:2). The author of Hebrews chides readers who still need instruction in the basic oracles (Heb 5:12), and Peter urges that anyone who speaks should do so as one delivering God's oracles (1 Pet 4:11).

(4×) A divine utterance or collected body of God's spoken revelations. In Acts 7:38 Stephen describes Moses receiving 'living oracles' on Sinai – words pulsing with divine authority. Rom 3:2 names these oracles as Israel's great privilege. Heb 5:12 treats them as foundational teaching, and 1 Pet 4:11 sets them as the standard for Christian speech. French 'oracle' and Spanish 'oráculos' preserve the sacred-pronouncement sense, while German 'Gaben' (gifts) captures the entrusted-treasure dimension. **GEOGRAPHY AND SPACE**
en: oracles | **es:** oráculos, palabras | **fr:** Gaben, oracle | **de:** Gaben, λόγια Acts 7:38; Rom 3:2; Heb 5:12; 1Pet 4:11

λόγ-ιος G3052 *Adj-NMS* (1×)
eloquent, learned, skilled in speech
This adjective describes someone accomplished in speech, learning, or rhetoric—eloquent and persuasive in communication. In classical usage, it denoted both learned scholarship and oratorical skill. Acts 18:24 applies it to Apollos, an Alexandrian Jew who was both learned in the Scriptures and powerful in speech, though initially knowing only John's baptism.

(1×) Acts 18:24 introduces Apollos as an eloquent man, well-versed in the Scriptures. Alexandria was famous for its intellectual tradition, and Apollos embodied that heritage. The multilingual evidence (eloquent, elocuente, éloquent) emphasizes rhetorical skill, though the term also suggests broader learning. Priscilla and Aquila's instruction of Apollos shows that eloquence without full gospel knowledge needs correction. **WISDOM AND PRUDENCE**
en: eloquent | **es:** elocuente | **fr:** éloquent | **de:** λόγιος Acts 18:24

λογ-ισμός G3053 *N-AMP* (2×)
thoughts, reasonings, or mental calculations; the processes and products of rational thinking
The activity and content of human reasoning—calculations, arguments, trains of thought. Paul uses it to describe both the accusing and defending arguments of conscience (Romans 2:15) and the lofty arguments raised against knowing God (2 Corinthians 10:5). The word carries both neutral and negative connotations: reasoning can be sound or sophistical, humble calculation or arrogant speculation. Ancient Greek used it for arithmetic, accounting, logical arguments, and the faculty of reason itself.

(2×) In Romans 2:15, these 'reasonings' form the internal moral dialogue, alternately accusing and defending. In 2 Corinthians 10:5, they're fortified arguments that must be demolished. The classical range—from arithmetic to philosophical reasoning—shows up in both uses. Spanish offers both 'pensamientos' (thoughts) and 'razonamientos' (reasonings), capturing the intellectual process. Paul treats human reasoning with respect yet recognizes its potential to resist divine truth. **GEOGRAPHY AND SPACE**
en: reasonings, thoughts | **es:** pensamientos, razonamientos | **fr:** raisonnement | **de:** Gedanken Rom 2:15; 2Cor 10:5

λογο-μᾰχέω G3054 *V-PNA* (1×)
to quarrel about words, engage in verbal disputes
This verb means to fight or wrangle over words, engaging in contentious disputes about terminology or semantics rather than substance. It suggests futile argumentation that generates heat rather than light. In 2 Timothy 2:14, Paul warns against this practice, which he says ruins the hearers and accomplishes nothing beneficial.

(1×) Second Timothy 2:14 instructs Timothy to charge believers before God not to engage in word-battles, which profit nothing and lead to the ruin of listeners. The multilingual glosses (quarrel-about-words, discutir-sobre-palabras, λογομαχεῖν, Wortstreit) capture the contentious, unproductive nature of such disputes. Paul consistently warns against verbal controversies that distract from gospel truth and Christian character. **ARGUE DISPUTE DEBATE**
en: to-quarrel-about-words | **es:** discutir-sobre-palabras | **fr:** λογομαχεῖν | **de:** Wortstreit 2Tim 2:14

λογο-μᾰχία G3055 *N-AFP* (1×)
word-battles, disputes about words
This noun denotes quarrels or controversies focused on words and semantics rather than substantive truth. It describes the activity of logomachia—fighting over terminology, definitions, or verbal formulations in ways that obscure rather than clarify. First Timothy 6:4 associates such word-battles with the diseased craving for controversy characteristic of false teachers.

(1×) First Timothy 6:4 describes false teachers as having a morbid craving for controversy and disputes about words, which produce envy, dissension, slander, and evil suspicions. The multilingual evidence (word-battles, disputas-de-palabras, λογομαχίας, Wortstreit) emphasizes the combative, unedifying nature of such arguments. Paul sees these verbal contests as symptoms of spiritual disease rather than genuine pursuit of truth. **ARGUE DISPUTE DEBATE**
en: word-battles | **es:** disputas-de-palabras | **fr:** λογομαχίας | **de:** Wortstreit 1Tim 6:4

λόγος G3056 *N-GMS* (332×)
Word, message, or speech; also account/reckoning, the divine Logos, and reason/cause — the fullest expression of rational communication
Few Greek words carry as much theological weight as λόγος (logos). At its everyday level it simply means 'word' or 'message,' and this accounts for the vast majority of its 332 New Testament occurrences — from Jesus' parables about the 'word' sown like seed (Matt 13:19-23) to Paul's 'word of the cross' (1 Cor 1:18). But the Johannine Prologue elevates it to a Christological title: 'In the beginning was the Logos' (John 1:1), where Spanish splits between 'Palabra' and the Latinate 'Verbo,' and some traditions preserve the untranslated 'Lógos.' Meanwhile, the accounting sense — 'settling accounts' (Matt 18:23; 25:19) — preserves the word's classical Greek connection to λέγω in its sense of 'reckon, calculate,' a dimension largely invisible in modern usage.

1. word, message, speech (309×) A spoken or written communication: 'word,' 'message,' 'speech,' 'teaching,' or 'proclamation.' With 309 occurrences this is the dominant sense, spanning Jesus' sayings ('let your word be yes,' Matt 5:37), the parabolic 'word of the kingdom' (Matt 13:19), and apostolic preaching ('the word of God'). All major languages translate with a single core term — English 'word,' Spanish 'palabra,' French 'parole,' German 'Wort' — yet the range is enormous, from casual utterance to divine revelation, unified by the thread of meaningful communication. **GEOGRAPHY AND SPACE**
en: a-word, report, word | **es:** palabra | **fr:** parole | **de:** Wort Matt 5:37; Matt 12:32; Matt 13:19; Matt 13:20; Matt 13:21

2. account, reckoning (11×) A financial or moral reckoning: 'account,' as in settling accounts or rendering an account before a judge or God. Eleven occurrences cluster in judgment parables — the king who 'settled accounts' with his servants (Matt 18:23; 25:19) and the

steward told to 'give an account' (Luke 16:2). Spanish distinctively shifts to 'cuenta/cuentas' (account) and 'razón' (reason/reckoning), making visible a sense that English 'word' obscures. This preserves the classical connection between λόγος and λέγω in its mathematical sense of 'to count up.' **GEOGRAPHY AND SPACE**

en: a-word, account, an-account | **es:** cuenta, cuentas, razón | **fr:** parole | **de:** Wort Matt 12:36; Matt 18:23; Matt 25:19; Luke 16:2; Acts 19:40

3. the Logos, divine Word (7×) The Logos: the pre-existent, incarnate divine Word, a Christological title unique to Johannine literature. Seven occurrences — John 1:1 (three times), 1:14, 1 John 1:1, and Revelation 19:13 — establish Jesus as God's self-expression from eternity. Spanish reveals the theological freight by offering three distinct translations: 'Palabra' (word), 'Verbo' (the Latin theological term from the Vulgate's 'Verbum'), and the transliterated 'Lógos.' French and German retain their standard 'parole' and 'Wort,' relying on context to signal the elevated meaning. **GEOGRAPHY AND SPACE**

en: Logos, Word | **es:** Lógos, Palabra, Verbo | **fr:** parole | **de:** Wort John 1:1; John 1:14; 1John 1:1

4. reason, cause, matter (5×) The ground, reason, or cause for something, or a matter under dispute. Five occurrences use λόγος where English would say 'reason' or 'matter' — the 'except for the matter of sexual immorality' clause (Matt 5:32), Festus seeking a 'charge' to write (Acts 25:26 area; cf. Acts 18:14; 19:38), and Peter urging believers to have a 'reason' for their hope (1 Pet 3:15). Spanish 'razón' and 'causa' capture this analytical dimension, while French 'parole' struggles to stretch beyond speech — a reminder that λόγος inhabits the intersection of language and thought in a way no single modern word replicates. **GEOGRAPHY AND SPACE**

en: matter, reason | **es:** por-causa-de, queja, razón | **fr:** parole | **de:** Wort Matt 5:32; Acts 10:29; Acts 18:14; Acts 19:38; 1Pet 3:15

λόγχ-η G3057 *N-DFS* (2×)

a spear or lance, particularly the pointed head or the weapon as a whole

A soldier's spear or lance, especially the iron point. John's Gospel uses it in the crucifixion narrative: a soldier pierces Jesus' side with a spear, releasing blood and water—a detail John treats as theologically significant eyewitness testimony. Matthew's less-reliable manuscript tradition adds a spear-thrust before Jesus' death, though this is likely borrowed from John. Classical Greek distinguished the spear-head from the shaft, and could use the plural for a single spear with multiple barbs. Metaphorically, 'eating spears' described a bragging coward—a 'fire-eater' who wouldn't actually fight.

(2×) John 19:34 presents the spear-thrust as a crucial moment: the flow of blood and water becomes evidence of Jesus' genuine death and perhaps a symbol of sacramental life flowing from his sacrifice. The textual uncertainty at Matthew 27:49 shows early scribes' desire to harmonize Gospel accounts. Ancient military terminology distinguished the lethal iron point from its wooden shaft. All modern translations preserve the weapon's identity clearly. **SPEAR LANCE JAVELIN**

en: a-spear, with-a-spear | **es:** con-lanza, lanza | **fr:** lance | **de:** Lanze, λόγχην Matt 27:49; John 19:34

λοιδορ-έω G3058 *V-AIA-3P* (4×)

To revile, heap verbal abuse on someone; to insult with harsh, contemptuous language.

Loidoreo describes the act of hurling insults and verbal abuse at someone – not casual criticism but sharp, contemptuous reviling. In the NT it appears in contexts of unjust hostility: the Pharisees revile the man born blind for following Jesus (John 9:28), Paul is warned against reviling the high priest (Acts 23:4), and both Paul and Christ endure reviling without retaliation (1 Cor 4:12; 1 Pet 2:23). Christ's response to being reviled – he did not revile in return – became a paradigm of Christian non-retaliation.

(4×) To abuse verbally, to heap contemptuous insults on someone. The Pharisees revile the healed blind man as a disciple of Jesus (John 9:28); Paul is rebuked for inadvertently reviling the high priest (Acts 23:4). In 1 Cor 4:12 Paul responds to reviling with blessing, and 1 Pet 2:23 holds up Christ as the model: 'when he was reviled, he did not revile in return.' Spanish 'injuriar/insultar' and French 'injurier/insulter' both capture the wounding, honor-damaging quality of this speech act. **REVILE REPROACH INSULT**

en: being-reviled, do-you-revile, they-reviled | **es:** injuriaron, insultas, siendo-injuriado | **fr:** injurier, insulter | **de:** schmaehen, λοιδορεῖς John 9:28; Acts 23:4; 1Cor 4:12; 1Pet 2:23

λοιδορ-ία G3059 *N-GFS* (3×)

insult, verbal abuse; reviling or slanderous speech intended to shame another

This word describes verbally abusive speech—reviling, insulting, and slanderous language designed to shame and dishonor another person. It goes beyond mere criticism to malicious verbal attack. Paul warns Timothy about young widows who might give the adversary 'occasion for reproach' (1 Timothy 5:14)—opportunity to insult the church. Peter twice instructs believers not to repay insult with insult (1 Peter 3:9, repeated for emphasis), but instead to bless those who revile them. This radical response reflects Jesus' own example, who when reviled did not revile in return (1 Peter 2:23). Christian speech patterns must reflect grace, not retaliation.

(3×) Verbal abuse, insult, reviling, or reproach. 1 Timothy 5:14 warns that improper behavior by young widows could give 'the adversary no occasion for reproach'—providing ammunition for opponents to insult the church. 1 Peter 3:9 twice commands believers 'not returning evil for evil or reviling for reviling, but on the contrary blessing,' teaching a radically counter-cultural response to verbal abuse. Instead of retaliating with insults, Christians bless their revilers, reflecting Jesus' own example under persecution. **SHAME AND DISGRACE**

en: insult, of-reproach | **es:** de-injuria, injuria | **fr:** λοιδορίαν, λοιδορίας | **de:** Schmaehung 1Tim 5:14; 1Pet 3:9

λοίδορ-ος G3060 *N-NMS* (2×)

a verbal abuser, reviler, or one who habitually uses insulting and contemptuous speech

Someone characterized by abusive, insulting speech—a reviler who regularly tears others down with words. Paul lists this character type twice in 1 Corinthians 5-6, among those who shouldn't be tolerated in the church or who won't inherit God's kingdom. The Greek emphasizes the habitual nature: not someone who spoke harshly once, but someone whose speech pattern is abusive. It's paired with drunkards, swindlers, and sexually immoral people, suggesting verbal abuse ranks among serious destructive behaviors.

(2×) Paul's parallel usage in 1 Corinthians 5:11 and 6:10 treats verbal abuse as disqualifying behavior both for church fellowship and for the kingdom. The lexicon notes this describes someone habitually railing and abusive, with classical attestation going back to the 4th century BC. Spanish, French, and German (maldiciente, calomniateur, Lästerer) all capture the slanderous, contemptuous quality. The seriousness with which Paul treats speech patterns reflects biblical wisdom about the tongue's power. **DEVIL SATAN**

en: reviler, revilers | **es:** maldiciente, maldicientes | **fr:** calomniateur | **de:** Laesterer 1Cor 5:11; 1Cor 6:10

λοιμός G3061 *N-NMP* (2×)

plague or pestilence; a deadly epidemic disease; metaphorically, a troublesome or pestilent person

Literally an epidemic plague or pestilence, but also used as a harsh insult for a troublesome person—a 'pest.' Jesus lists plagues among the signs preceding the end (Luke 21:11). A prosecutor viciously calls Paul 'a plague' (Acts 24:5), meaning a pestilent troublemaker infecting the whole world with his teaching. Homer used it for literal plagues; Plato and others applied it to people who were social 'infections.' The coupling with famine (λιμός/λοιμός) was traditional in Greek literature from Homer onward.

(2×) The contrast between literal disease (Luke 21:11) and metaphorical insult (Acts 24:5) shows the word's flexibility. Terullus' accusation that Paul is 'a plague' treats the apostle as an infectious disease threatening Roman order. Classical usage encompassed the plague at Athens, plagues in Homer, and pestilent individuals. The traditional pairing of famine and plague appears in Jesus' apocalyptic discourse. All translations preserve the plague imagery clearly. **PLAGUES AND WOUNDS**

en: a-plague, plagues | **es:** peste, pestes | **fr:** peste | **de:** Pest Luke 21:11; Acts 24:5

λοιπός G3062 *Adj-GNP* (40×)

Remaining, the rest; substantive adjective for the remaining persons or things of a group

A common Greek adjective meaning 'remaining' or 'the rest,' used substantively throughout the New Testament to refer to the remainder of a group. When applied to people, it designates those left over after some have been singled out – the other wedding guests who seized the servants (Matt 22:6), the foolish virgins who came too late (Matt 25:11), or the remaining apostles who did not believe the resurrection report (Mark 16:13). When applied to things, it covers 'the rest of the matters' or 'what remains to be done,' as Paul uses it for the remaining topics he will address when he arrives (1 Cor 11:34).

1. the rest (persons) (30×) The remaining people, the rest of a group of persons, used substantively. Spanish 'los demas' and French 'le reste' both capture this partitive sense of those left over after a subset has been identified. Jesus distinguishes the disciples from 'the rest' who receive teaching in parables (Luke 8:10); Paul refers to 'the rest of the apostles' (1 Cor 9:5); and Revelation repeatedly speaks of 'the rest of the dead' or 'the rest of her offspring' (Rev 20:5; 12:17). German 'die Uebrigen' emphasizes the 'left-over' quality – these are the ones who remain after the principal actors have been named. **GEOGRAPHY AND SPACE**

en: remaining, rest | **es:** demás, restantes | **fr:** le-reste, reste | **de:** uebrige, übrig Matt 22:6; Matt 25:11; Matt 27:49; Mark 16:13; Luke 8:10

2. the remaining (things) (10×) The remaining things, the rest of the matters or objects, used substantively or attributively of non-personal referents. Mark 4:19 warns that 'the desires for the rest of the things' choke the word – here 'the rest' refers to worldly concerns beyond wealth. Paul tells the Corinthians 'the remaining matters I will arrange when I come' (1 Cor 11:34), and addresses 'the rest' of his topics in various epistles (1 Cor 7:12; Phil 4:8). The temporal adverbial use (to loipon, 'finally/henceforth') also falls here, as in Paul's closing exhortations (2 Cor 13:11; Eph 6:10), where French 'reste' and Spanish 'demas cosas' shade toward 'what remains to be said.' **GEOGRAPHY AND SPACE**

en: remaining, remaining-things, rest | **es:** demás, demás-cosas | **fr:** le-reste, reste | **de:** uebrige, übrig Mark 4:19; Luke 12:26; Rom 1:13; 1Cor 9:5; 1Cor 11:34

λοιπός G3063 *Adj-ANS* (13×)

Finally, furthermore (discourse marker); remaining, the rest (adjective); henceforth, from now on (temporal)

Built on the adjective loipos ('remaining'), this neuter form to loipon serves as one of Paul's favorite transition words, signaling 'finally' or 'furthermore' as he pivots to closing exhortations (Phil 3:1; 4:8; 2 Cor 13:11; 1 Thess 4:1; 2 Thess 3:1). Yet it retains its adjectival force in passages like Matt 26:45 and Mark 14:41, where Jesus says 'sleep on for the remaining time,' and in 1 Cor 7:29, where 'the remaining time is short.' A third, purely temporal use appears in 2 Tim 4:8: 'henceforth there is laid up for me the crown of righteousness.' Spanish 'finalmente' and French 'désormais' nicely distinguish the discourse and temporal shades.

1. finally, furthermore (8×) Discourse marker: 'finally, furthermore, beyond that.' Paul uses to loipon to shift to new instructions or wrap up an argument (1 Cor 1:16; 4:2; 2 Cor 13:11; Phil 3:1; 4:8). In Acts 27:20, it marks a narrative turning point: 'finally all hope was abandoned.' Spanish 'finalmente / además' and German 'schliesslich' confirm the transitional-conclusion function across the eight occurrences. **GEOGRAPHY AND SPACE**

en: beyond-that, finally | **es:** Finalmente, además, demás | **fr:** désormais | **de:** schliesslich, λοιπὸν Acts 27:20; 1Cor 1:16; 1Cor 4:2; 2Cor 13:11; Phil 3:1

2. remaining, the rest (4×) Adjectival or substantival: 'remaining, the rest, what is left.' Jesus tells the disciples to sleep 'the remaining time' in Gethsemane (Matt 26:45; Mark 14:41), Paul says 'the remaining time is shortened' (1 Cor 7:29), and Hebrews 10:13 speaks of waiting until enemies are made a footstool 'for the rest.' Spanish 'que queda / restante / demás' and French 'désormais' reflect the 'leftover' nuance. **GEOGRAPHY AND SPACE**

en: henceforth, remaining | **es:** demás, que-queda, restante | **fr:** désormais | **de:** schliesslich, λοιπὸν Matt 26:45; Mark 14:41; 1Cor 7:29; Heb 10:13

3. henceforth, from now on (1×) Temporal adverb: 'henceforth, from now on.' In 2 Tim 4:8, Paul declares that 'henceforth' the crown of righteousness awaits him—marking a transition in time rather than in discourse. Spanish 'en lo demás' captures the forward-looking orientation, distinguishing this from the discourse-structuring function. **GEOGRAPHY AND SPACE**

en: henceforth | **es:** en-lo-demás | **fr:** désormais | **de:** schliesslich 2Tim 4:8

λοιπός G3064 *Adj-GNS* (2×)

remaining, the rest; in neuter, 'henceforth' or 'as for the rest,' introducing final instructions

What remains or is left over—the rest. Paul uses the genitive neuter form (τοῦ λοιποῦ) as a transitional phrase meaning 'henceforth,' 'finally,' or 'from now on.' In Galatians 6:17 it signals his closing words: 'From now on, let no one trouble me.' In Ephesians 6:10 it introduces final exhortations: 'Finally, be strong in the Lord.' Classical Greek used it for remaining time, future time, or simply what's left over. The lexical range extends from counting leftover ships to marking future time.

(2×) Both occurrences use the genitive neuter as a temporal-transitional formula, marking the letter's conclusion. This matches classical usage where 'the remaining time' naturally meant 'the future' or 'henceforth.' Paul employs it to signal he's wrapping up, turning to final instructions. German 'fortan' (henceforth) captures the temporal sense precisely, while Spanish 'demás' (the rest) stays more neutral. The phrase functions like our 'finally' or 'in conclusion.' **GEOGRAPHY AND SPACE**

en: rest | **es:** demás, restante | **fr:** λοιποῦ | **de:** fortan Gal 6:17; Eph 6:10

Λουκᾶς G3065 *N-NMS* (3×)

Luke; the physician and Gospel writer, Paul's traveling companion

Luke, likely a Gentile believer (based on Colossians 4:14 distinguishing him from 'those of the circumcision'), served as Paul's companion during portions of his missionary journeys, as evidenced by the 'we' sections in Acts. Paul affectionately calls him 'the beloved physician' (Colossians 4:14), suggesting both medical skill and personal warmth. When most had deserted Paul during his final imprisonment, 'Luke alone is with me' (2 Timothy 4:11)—a testament to faithful friendship. Tradition credits Luke with authoring both the Gospel bearing his name and Acts. His careful historical research, attention to medical details, and concern for the marginalized shine through both volumes.

(3×) Luke, Paul's companion and the 'beloved physician' (Colossians 4:14). This Gentile believer traveled with Paul during portions of his missionary journeys (evident in Acts' 'we' passages) and authored the Gospel of Luke and Acts. In Paul's final imprisonment, when most had abandoned him, 'only Luke is with me' (2 Timothy 4:11), demonstrating faithful loyalty. Philemon 24 lists him among Paul's 'fellow workers,' indicating active partnership in gospel ministry, not merely medical attendance. **PROPER NAMES (PERSONAL)**

en: Loukas | **es:** Loukâs | **fr:** Λουκᾶς | **de:** Lukas Col 4:14; 2Tim 4:11; Phlm 1:24

λούκιος G3066 *N-NMS* (2×)

Lucius, a Latin personal name meaning 'light'; borne by several

early Christians
A common Latin name meaning 'light,' borne by at least two men in the New Testament. Lucius of Cyrene appears among the prophets and teachers at Antioch (Acts 13:1), part of the leadership team that sent out Paul and Barnabas. Another Lucius sends greetings in Romans 16:21, identified as Paul's 'kinsman'—likely meaning fellow Jew. Whether these are the same person is debated. The name was popular throughout the Roman world, making multiple bearers unsurprising.

(2×) The two biblical occurrences may refer to one person or two different men named Lucius. Acts 13:1 places one Lucius among Antioch's diverse leadership—the church that launched Paul's mission work. Romans 16:21 includes a Lucius among Paul's fellow workers sending greetings. The Latin etymology (from lux, 'light') gave the name symbolic resonance for early Christians. All translations simply transliterate, sometimes with minor spelling variations. **PROPER NAMES (PERSONAL)**
en: Loukios | **es:** Loúkios | **fr:** Lucius | **de:** Lucius, Λούκιος Acts 13:1; Rom 16:21

λουτρόν G3067 *N-GNS* (2×)
washing, a bath; the water or act of ceremonial or physical washing
The act or water of washing, whether physical bathing or ceremonial cleansing. Paul uses it metaphorically in Ephesians 5:26 for Christ's purifying work through 'the washing of water with the word.' Titus 3:5 speaks of 'the washing of regeneration'—baptism as the sign of new birth. Classical Greek used it for bathhouses, bathing establishments, bathwater, or the act of bathing itself. Ancient contexts included the ritual conveying of water for a bride's prenuptial bath.

(2×) Both New Testament uses are metaphorical-sacramental, connecting washing imagery with spiritual transformation. Ephesians links washing to the word; Titus to regeneration and renewal by the Spirit. Classical usage spanned bathhouses, bathwater, and ceremonial washing, including nuptial rites. The purification imagery resonates deeply in cultures where ritual washing marked transitions and status changes. The German 'Waschung' and Spanish 'lavamiento' preserve the washing sense directly. **WASHING AND BATHING**
en: washing | **es:** lavamiento | **fr:** λουτροῦ, λουτρῷ | **de:** Waschung Eph 5:26; Titus 3:5

λούω G3068 *V-AIA-3S* (5×)
To wash or bathe the whole body, as distinct from washing only the hands or feet.
This verb denotes a full-body washing or bathing, contrasting with nipto, which refers to washing a specific part like hands or feet. Jesus draws on this distinction in John 13:10: 'The one who has bathed (leloumenos) needs only to wash his feet.' In Acts, the word appears in its straightforward sense — Tabitha's body is washed after death (9:37) and the Philippian jailer washes Paul and Silas's wounds (16:33). Hebrews 10:22 spiritualizes the image: believers approach God 'with bodies washed with pure water.' Second Peter 2:22 uses it of a sow returning to wallowing after being washed.

(5×) To wash or bathe the whole body — a thorough cleansing as opposed to a partial washing. The verb appears in both literal and figurative contexts. John 13:10 establishes the key lexical contrast with nipto: one who has been fully bathed (louo) needs only a partial washing. Acts uses it for post-mortem preparation of a body (9:37) and for wound-washing (16:33). Hebrews 10:22 applies it metaphorically to spiritual purification, and 2 Pet 2:22 employs it in a proverb about a washed sow returning to mud. The multilingual evidence (spa: lavados/lavando, fra: laver, deu: gewaschen) uniformly renders it with the standard word for 'wash/bathe.' **WASHING AND BATHING**
en: having-bathed, having-been-washed, having-washed | **es:** habiéndose-lavado, lavados, lavando | **fr:** laver | **de:** gewaschen, λούσαντες, ἔλουσεν John 13:10; Acts 9:37; Acts 16:33; Heb 10:22; 2Pet 2:22

Λύδδα G3069 *N-AFS* (3×)
Lydda; a town in Judea located on the coastal plain between Joppa and Jerusalem
Lydda (modern Lod in Israel) was a significant town on the road between Jerusalem and the Mediterranean coast, about 11 miles southeast of Joppa. It had a substantial Jewish population in the first century. Acts 9 recounts Peter's visit there during his itinerant ministry. He found Aeneas, a paralytic bedridden for eight years, healed him in Jesus' name, and as a result 'all the residents of Lydda and Sharon turned to the Lord' (Acts 9:32-35). From Lydda, Peter was summoned to nearby Joppa when Dorcas died (9:38). The town served as a strategic center for early Christian expansion in coastal Judea.

(3×) Lydda, a town in Judea on the coastal plain. Acts 9:32 introduces Peter's visit: 'Now as Peter went here and there among them all, he came down also to the saints who lived at Lydda.' There he healed Aeneas, paralyzed eight years (9:33-34), resulting in widespread conversion: 'all the residents of Lydda and Sharon saw him and turned to the Lord' (9:35). From Lydda, disciples summoned Peter to Joppa when Tabitha died (9:38). The town appears as a key site in Peter's coastal Judean ministry. **GEOGRAPHY AND SPACE**
en: Lydda | **es:** Lýdas | **fr:** Lydda | **de:** Λύδδα, Λύδδας Acts 9:32; Acts 9:35; Acts 9:38

Λῡδία G3070 *N-AFS* (2×)
Lydia, a region in western Asia Minor; also a woman from Thyatira named after the region
Either the geographical region of Lydia in Asia Minor or the woman named after it. Acts mentions Lydia twice—a businesswoman from Thyatira (in Lydia) who sold purple cloth. She becomes Paul's first European convert, opening her home to the missionary team. Her name likely indicates her ethnic origin. Ancient Lydia was known for wealth, purple dye industry, and as the birthplace of coined money. The region appears in classical texts from Herodotus onward.

(2×) Both Acts references (16:14, 16:40) concern the purple merchant Lydia who hosted Paul's team in Philippi. Her business—selling purple fabric—connects to her homeland's famous industry. The lexicon notes Lydia was an important region, home to cities like Sardis. Her immediate response to the gospel and hospitality mark her as a crucial figure in Christianity's westward spread. All translations preserve the name unchanged. **PROPER NAMES (PERSONAL)**
en: Lydia | **es:** Lydía | **fr:** Lydie | **de:** Λυδία, Λυδίαν Acts 16:14; Acts 16:40

Λῡκᾱονία G3071 *N-GFS* (1×)
Lycaonia, inland region of south-central Asia Minor
Lycaonia was a plateau region in south-central Asia Minor, inhabited by a distinct ethnic group with their own language. Important cities included Lystra, Derbe, and Iconium. Acts 14:6 mentions Paul and Barnabas fleeing to the Lycaonian cities during their first missionary journey, encountering both hospitality and hostility in this culturally mixed frontier region.

(1×) Acts 14:6 records Paul and Barnabas fleeing persecution in Iconium to reach the cities of Lycaonia—Lystra and Derbe. This region's cultural distinctiveness is evident in Acts 14:11, where locals spoke Lycaonian after witnessing Paul's miracle. The multilingual glosses (Lykaonia, Lykaonía, Lycaonie) preserve the geographical designation for this inland Anatolian territory, significant in early Christian mission expansion. **GEOGRAPHY AND SPACE**
en: Lykaonia | **es:** Lykaonía | **fr:** Lycaonie | **de:** Λυκαονίας Acts 14:6

Λυκαονιστί G3072 *Adv* (1×)
in the Lycaonian language
This adverb indicates speech in the Lycaonian language, the native tongue of Lycaonia distinct from Greek or Latin. Acts 14:11 records that after Paul healed a lame man in Lystra, the crowd shouted in Lycaonian that the gods had come down in human form. This

linguistic detail reveals the cultural gap between the apostles and the local population.

(1×) Acts 14:11 notes that the Lycaonian crowd spoke in their native language, which Paul and Barnabas evidently did not immediately understand, leading to confusion about the sacrifice preparations. The multilingual glosses (in-Lycaonian, en-Lykaonistí, Lycaonien) preserve the adverbial form indicating language medium. This detail highlights the linguistic diversity of the ancient world and the challenges of cross-cultural gospel proclamation. **MANNER ADVERBS**

en: in-Lycaonian | **es:** en-Lykaonistí | **fr:** Lycaonien | **de:** Λυκαονιστὶ Acts 14:11

Λῡκία G3073 *N-GFS* (1×)

Lycia, coastal region in southwestern Asia Minor

Lycia was a mountainous coastal region in southwestern Asia Minor, known for its distinctive culture and federation of city-states. The region included important ports like Patara and Myra. Acts 27:5 mentions Paul's ship sailing across the sea off Cilicia and Pamphylia until reaching Myra in Lycia during his voyage to Rome.

(1×) Acts 27:5 records that Paul's ship reached Myra, a major port in Lycia, during the perilous journey to Rome. Lycia was strategically located on Mediterranean trade routes. The multilingual glosses show some variation (Lukia, Lykía, Lystre) reflecting textual or geographical uncertainties, though Lycia as the southwestern Anatolian coastal region is the standard identification for this stage of Paul's sea journey. **GEOGRAPHY AND SPACE**

en: Lukia | **es:** de-Lykía | **fr:** Lystre | **de:** Λυκίας Acts 27:5

λύκος G3074 *N-NMS* (6×)

Wolf; a predatory canine used literally of the animal and figuratively of dangerous, deceptive persons.

The lykos is the quintessential predator of the ancient pastoral world, the enemy the shepherd must guard against. Jesus draws on this deeply familiar image both literally and metaphorically: wolves come in sheep's clothing as false prophets (Matthew 7:15), and the disciples are sent out as sheep among wolves (Matthew 10:16; Luke 10:3). In John 10:12 the hired hand flees when the wolf attacks, contrasting with the Good Shepherd who lays down his life. Spanish consistently renders it 'lobo,' while French uses 'loup,' both preserving the predatory force.

wolf (6×) A wolf, the predatory canine animal, employed both in literal and figurative senses. Literally it denotes the wild animal that threatens flocks, as in John 10:12 where the wolf snatches and scatters the sheep. Figuratively, Jesus uses it to characterize false prophets who disguise themselves in sheep's clothing (Matt 7:15) and the hostile world into which the disciples are sent (Matt 10:16; Luke 10:3). The metaphor trades on the wolf's reputation as cunning, rapacious, and merciless, a picture consistent across all the multilingual glosses: Spanish 'lobo,' French 'loup,' German 'Wolf' all carry the same predatory connotation without softening. **LIVING CREATURES**

en: of-wolves, wolf, wolves | **es:** de-lobos, lobo, lobos | **fr:** loup | **de:** Wolf, λύκοι, λύκων Matt 7:15; Matt 10:16; Luke 10:3; John 10:12

λῡμαίνομαι G3075 *V-IIM/P-3S* (1×)

to ravage, devastate, destroy violently

This verb describes violent destruction or devastation, originally used for the destructive cleaning work of fullers but extended to any ruinous damage. In Acts 8:3, it characterizes Saul's persecution of the church before his conversion—he was ravaging the church, entering house after house, dragging off men and women to prison.

(1×) Acts 8:3 employs this vivid verb to describe Saul's pre-conversion persecution: he ravaged the church, invading homes and imprisoning believers. The term's violent intensity captures Saul's zeal as a persecutor. Multilingual glosses (was-ravaging, asolaba, dévaster) reflect the destructive force implied, making his later transformation to Paul the apostle all the more dramatic and evidence of grace's power. **DESOLATION AND RUIN**

en: was-ravaging | **es:** asolaba | **fr:** dévaster | **de:** ἐλυμαίνετο Acts 8:3

λῡπ-έω G3076 *V-AIP-3P* (26×)

To grieve or cause grief; to experience deep sorrow or to make another sorrowful.

Rooted in the noun lype (pain, grief), this verb moves in two directions: inward and outward. Most New Testament uses describe the experience of being grieved – the disciples' sorrow at the Passion prediction (Matt 17:23), the rich young man's sadness at Jesus' demand (Matt 19:22), and Peter's hurt when questioned a third time (John 21:17). Paul's Corinthian correspondence reveals the causative side: he reflects carefully on whether and how he 'grieved' the church (2 Cor 2:2-5; 7:8-9), distinguishing godly sorrow from worldly grief. French 'attrister' and Spanish 'entristecer' mirror both directions naturally.

1. to be grieved, feel sorrow (20×) To be grieved, to feel sorrow or distress as an emotional response. This intransitive or passive use dominates the NT (about 20 occurrences). The disciples are grieved at predictions of the Passion (Matt 17:23), Herod is grieved at his oath (Matt 14:9), and the young ruler goes away sorrowing (Matt 19:22). German 'betruebt-werden' (to become saddened) highlights the passive, experiential quality of this grief. **GRIEF AND SORROW**

en: being-grieved, grieving, having-been-grieved | **es:** Se-entristeció, a-entristecerse, apenado | **fr:** attrister, s'attrister | **de:** betruebt-werden, λυπεῖσθαι, λυπηθεὶς Matt 14:9; Matt 17:23; Matt 18:31; Matt 19:22; Matt 26:22

2. to grieve someone, cause sorrow (6×) To grieve someone, to cause sorrow in another person. A transitive, causative use found especially in Paul's letters to Corinth, where he wrestles with whether his letter caused pain (2 Cor 2:2, 2:5, 7:8). Spanish distinguishes this nicely: 'entristeció' (he saddened someone) versus the reflexive 'se entristeció' (he became sad). The usage implies moral weight – one is responsible for the grief one causes. **GRIEF AND SORROW**

en: I-grieved, grieve, grieved | **es:** contristéis, entristeció, entristecí | **fr:** attrister, s'attrister | **de:** betruebt-werden 2Cor 2:2; 2Cor 2:5; 2Cor 7:8

λῡπ-η G3077 *N-NFS* (16×)

Grief, sorrow, or pain of heart; deep emotional distress, often contrasted with joy.

Lype covers the full spectrum of inner anguish, from acute grief to lingering sadness. Its richest NT concentration appears in the Upper Room discourse, where Jesus tells his disciples that their sorrow will turn to joy, likening it to a woman's birth pangs (John 16:20-22). Paul writes of a godly sorrow that produces repentance (2 Cor 7:10), distinguishing it from worldly sorrow that leads to death. In Gethsemane, the disciples sleep from lype (Luke 22:45). Spanish tristeza, French tristesse, and German Trauer/Traurigkeit all center on grief of the soul, confirming the word's essentially emotional register across languages.

grief / sorrow / pain (16×) Deep emotional distress encompassing grief, sorrow, and heartache. The Johannine farewell discourse provides the fullest portrait: sorrow fills the disciples' hearts at Jesus' departure but will be transformed into unassailable joy (John 16:6, 20-22). Paul develops a theology of lype, distinguishing a godly sorrow that produces repentance from a worldly sorrow that produces death (2 Cor 7:10). The Gethsemane scene shows its physical toll as the disciples fall asleep from grief (Luke 22:45). Multilingual glosses uniformly select emotion-of-sadness terms, reflecting a single cohesive sense. **GRIEF AND SORROW**

en: grief, griefs, of-grief | **es:** de-tristeza, tristeza, tristezas | **fr:** tristesse | **de:** Trauer, Traurigkeit Luke 22:45; John 16:6; John 16:20; John 16:21; John 16:22

Λυσανίας G3078 *N-GMS* (1×)

Lysanias, tetrarch of Abilene in Luke's chronology

Lysanias was the tetrarch of Abilene, a small territory northwest of Damascus, mentioned in Luke's careful dating of John the Baptist's ministry. Luke 3:1 places John's prophetic emergence in the fifteenth

year of Tiberius Caesar, when Lysanias governed Abilene. Historical evidence confirms a Lysanias ruling this region in the period Luke describes.

(1×) Luke 3:1 includes Lysanias among the rulers anchoring the chronology for John the Baptist's ministry. By naming multiple secular authorities—Roman, Herodian, and local—Luke establishes precise historical context. The multilingual glosses preserve the proper name with standard variations, recognizing Lysanias as the historical tetrarch of Abilene whose governance provides temporal framework for gospel events. **PROPER NAMES (PERSONAL)**

en: Lysanias | **es:** de-Lysanías | **fr:** Lysanias | **de:** Λυσανίου Luke 3:1

Λυσίας G3079 *N-NMS* (3×)

Lysias; the Roman tribune (Claudius Lysias) who rescued Paul and commanded the Jerusalem garrison

Claudius Lysias was the Roman tribune (military commander) in charge of the garrison in Jerusalem's Fortress Antonia during Paul's final visit to the city. When a mob attacked Paul in the temple courts, Lysias rescued him with soldiers, initially mistaking him for an Egyptian revolutionary (Acts 21:31-38). After discovering a plot to assassinate Paul, Lysias transferred him under heavy guard to Caesarea and Governor Felix (Acts 23:26ff). His official letter to Felix (23:26) identifies him as 'Claudius Lysias'—Claudius being his Roman family name, Lysias his Greek personal name. His actions, while self-serving, providentially protected Paul.

(3×) Lysias, specifically Claudius Lysias, the Roman tribune (military commander) stationed in Jerusalem. Acts 23:26 preserves his letter to Felix beginning 'Claudius Lysias, to his Excellency the governor Felix, greetings.' He rescued Paul from a Jewish mob (21:31-32), discovered a plot against Paul's life, and transferred him safely to Caesarea. Acts 24:7, 22 refer to him in the context of Paul's trial, where the Jewish leaders wanted Lysias to testify, but Felix delayed proceedings awaiting his arrival. **PROPER NAMES (PERSONAL)**

en: Lusias | **es:** Lysías | **fr:** Lysias | **de:** Λυσίας Acts 23:26; Acts 24:7; Acts 24:22

λύσις G3080 *N-AFS* (1×)

release, loosing, dissolution (especially from marriage)

This noun denotes a loosing or releasing from bonds, whether literal chains, moral obligations, or legal relationships. In 1 Corinthians 7:27, Paul uses it in the context of marriage, asking whether one has been released from a wife. The term's root meaning involves untying or setting free from a binding commitment.

(1×) First Corinthians 7:27 poses parallel questions: Are you bound to a wife? Do not seek release. Are you free from a wife? Do not seek marriage. Paul's counsel addresses the 'present distress' and prioritizes undivided devotion to the Lord. The multilingual glosses (release, separación, délivrance, Loesung) capture the sense of dissolution or freedom from marital bond, though Paul's point is contentment in one's present state. **FREEDOM AND LIBERTY**

en: release | **es:** separación | **fr:** délivrance | **de:** Loesung 1Cor 7:27

λῠσῐτελ-έω G3081 *V-PIA-3S* (1×)

it is profitable, it is better, it pays

This impersonal verb expresses that something is advantageous, profitable, or better—it pays or benefits. Classical usage often appeared in commercial contexts or ethical deliberations about what course of action yields benefit. Jesus uses it in Luke 17:2 in a severe warning: it would be better for someone to have a millstone around their neck than to cause a little one to stumble.

(1×) Luke 17:2 contains Jesus' sobering statement that it would be more profitable (less disastrous) for an offender to be drowned than to cause a believer to sin. The multilingual glosses (it-is-better, conviene, il-vaut-mieux) capture the comparative sense. Jesus' hyperbolic warning emphasizes the gravity of leading others astray, measuring eternal consequences against even the most violent physical death. **MORAL GOODNESS**

en: It-is-better | **es:** conviene | **fr:** il-vaut-mieux | **de:** λυσιτελεῖ Luke 17:2

λύστρα G3082 *N-DNP* (6×)

Lystra, a city in the Roman province of Lycaonia in Asia Minor, associated with Paul's missionary journeys.

Lystra was a small Roman colony in the region of Lycaonia, significant in the book of Acts as a repeated stop on Paul's missionary travels. It was there that Paul healed a man crippled from birth and was mistakenly worshiped as Hermes (Acts 14:8-18), and later stoned nearly to death. Timothy, Paul's trusted coworker, was from Lystra (Acts 16:1-2), making the city a personal landmark in the apostle's ministry. Paul recalls his sufferings there in 2 Timothy 3:11 as testimony to God's deliverance.

Lystra (6×) The proper name of a city in Lycaonia, a region of south-central Asia Minor (modern Turkey). Paul and Barnabas fled there from Iconium (Acts 14:6), and it became a key location in Paul's first and second missionary journeys. The city is notable as the site of a miraculous healing and subsequent near-fatal stoning of Paul (Acts 14:8-19), and as the hometown of Timothy (Acts 16:1-2). The name appears with some grammatical variation in Greek (both feminine singular and neuter plural forms), reflected in the diverse transliterations across languages: Spanish 'Listra,' French 'Lystre,' German and English 'Lystra.' **GEOGRAPHY AND SPACE**

en: Lystra | **es:** Listra, Lýstra | **fr:** Lystre, Λύστροις | **de:** Lystra, Λύστραν, Λύστροις Acts 14:6; Acts 14:8; Acts 14:21; Acts 16:1; Acts 16:2

λύτρ-ον G3083 *N-ANS* (2×)

a ransom price, the payment required to release captives or redeem slaves

The price paid to free a slave or release a captive—a ransom. Jesus uses it in his most famous self-description (Matthew 20:28, Mark 10:45): the Son of Man came to give his life 'as a ransom for many.' The image is commercial-legal: prisoners of war could be ransomed; slaves could buy freedom. The Septuagint uses it for the atonement money paid in Exodus—'a ransom for his soul.' Classical Greek distinguished ransom money from the gifts freely given, rewards, or prizes. The plural typically referred to ransom payments.

(2×) Jesus' identical saying in Matthew and Mark defines his mission in ransom terms—purchasing freedom through his death. The background includes war captives being ransomed, slaves being manumitted, and the Exodus atonement money. Paul later develops this into full-fledged redemption theology. The lexicon notes Homeric precedent for 'ransom of Hector' and frequent use for prisoners' release. Every translation preserves the ransom/redemption imagery: Spanish rescate, French rançon, German Lösegeld. **RANSOM LIFE PRICE**

en: a-ransom | **es:** rescate | **fr:** rançon | **de:** Loesegeld, λύτρον Matt 20:28; Mark 10:45

λυτρ-όω G3084 *V-AIP-2P* (3×)

to redeem, ransom; to liberate by paying a price, to deliver from bondage through purchase

This word conveys the concept of setting someone free through payment of a ransom price. In the ancient world, it commonly referred to paying money to release a prisoner of war, redeem a pledge, or free a slave. The New Testament uses it theologically for spiritual redemption. Luke 24:21 expresses the disciples' dashed hopes that Jesus was 'the one to redeem Israel.' Titus 2:14 declares that Jesus 'gave himself for us to redeem us from all lawlessness.' 1 Peter 1:18 reminds believers they were 'redeemed...not with perishable things such as silver or gold, but with the precious blood of Christ.' The imagery emphasizes costly liberation.

(3×) To redeem, ransom, or deliver by paying a price. The disappointed Emmaus disciples said of Jesus, 'we had hoped that he was the one to redeem Israel' (Luke 24:21), expecting political-national deliverance. Titus 2:14 explains Jesus 'gave himself for us to redeem

us from all lawlessness and to purify for himself a people for his own possession'—purchasing freedom from sin's bondage. 1 Peter 1:18 emphasizes the cost: 'you were redeemed...not with perishable things...but with the precious blood of Christ,' stressing redemption's infinite price. **REDEEM AND RANSOM**

en: he-might-redeem, to-redeem, you-were-redeemed | **es:** fuisteis-redimidos, nos-redimiera, redimir | **fr:** racheter | **de:** erloesen, λυτροῦσθαι Luke 24:21; Titus 2:14; 1Pet 1:18

λύτρ-ωσις G3085 *N-AFS* (3×)

redemption; the act of ransoming or liberating through payment of a price

This noun form describes the act or process of redemption—setting captives free through ransom payment. While the verb emphasizes the action of redeeming, the noun focuses on redemption as an accomplished fact or expected event. Luke 1:68 blesses God because 'he has visited and redeemed his people,' celebrating redemption as accomplished through the coming Messiah. Similarly, Anna spoke of the infant Jesus 'to all who were waiting for the redemption of Jerusalem' (Luke 2:38). Hebrews 9:12 declares that Christ 'secured an eternal redemption' through his own blood rather than animal sacrifices. The word captures both the costliness and completeness of Christ's redemptive work.

(3×) Redemption, ransom, or deliverance. Zechariah's prophecy blesses God because 'he has visited his people and redeemed them' (Luke 1:68), celebrating the redemption accomplished through Messiah's coming. Anna spoke 'of him to all who were waiting for the redemption of Jerusalem' (Luke 2:38)—those hoping for Israel's deliverance. Hebrews 9:12 contrasts Christ entering the holy places 'by means of his own blood, thus securing an eternal redemption'—not temporary, repeated animal sacrifices, but permanent, complete deliverance. **REDEMPTION RANSOM**

en: redemption | **es:** redención | **fr:** rachat | **de:** Erloesung, λύτρωσιν Luke 1:68; Luke 2:38; Heb 9:12

λυτρ-ωτής G3086 *N-AMS* (1×)

redeemer, deliverer, ransomer

This noun designates one who liberates captives by paying ransom or effecting deliverance. It carries both commercial connotations (purchasing freedom) and theological significance (divine rescue). In Acts 7:35, Stephen applies it to Moses, whom God sent as both ruler and deliverer to Israel, prefiguring Christ's greater redemptive work.

(1×) Acts 7:35 describes Moses as the one Israel rejected, yet God sent him as both ruler and redeemer through the angel in the burning bush. Stephen's speech highlights Israel's pattern of rejecting God's appointed deliverers. The multilingual glosses (redeemer, redentor, libérateur) capture the liberation theme central to Exodus and early Christian typology, seeing Moses as foreshadowing Christ the ultimate Redeemer. **KINSMAN-REDEEMER DIVINE**

en: a-redeemer | **es:** redentor | **fr:** libérateur | **de:** λυτρωτὴν Acts 7:35

λυχν-ία G3087 *N-AFP* (12×)

lampstand — a stand for holding lamps, including the temple menorah and metaphorical church-lampstands

Lychnia is the stand upon which a lamp (lychnos) is placed so its light can fill a room. In the Synoptic Gospels, Jesus uses the image proverbially: no one lights a lamp and puts it under a basket rather than on the lychnia (Matt 5:15; Mark 4:21; Luke 8:16; 11:33). Hebrews 9:2 references the golden lampstand of the tabernacle — the seven-branched menorah. In Revelation, the term becomes powerfully symbolic: seven golden lampstands represent seven churches (Rev 1:12-13, 20; 2:1, 5), and the two witnesses are called two lampstands standing before the Lord (Rev 11:4). Spanish 'candelero,' French 'chandelier,' and German 'Leuchter' all preserve the functional sense of a light-elevating stand.

lampstand / candelabrum (12×) A stand or holder designed to elevate a lamp so that it illuminates a room or space, used both literally and symbolically. In the Synoptic sayings, Jesus uses it as a metaphor for visible discipleship — a lamp belongs on the lampstand, not under a basket (Matt 5:15; Mark 4:21; Luke 8:16). Hebrews 9:2 refers to the golden menorah of the tabernacle. In Revelation, seven golden lampstands symbolize the seven churches of Asia (Rev 1:12, 20; 2:1, 5), and two lampstands represent the two prophetic witnesses (Rev 11:4). Spanish 'candelabro/candelero' and French 'chandelier' confirm the artifact's light-bearing function. All 12 occurrences share this core meaning across literal, cultic, and symbolic registers. **LAMPSTAND MENORAH**

en: a-lampstand, lampstand, lampstands | **es:** candelabro, candelero, candeleros | **fr:** chandelier | **de:** Leuchter, λυχνίαν, λυχνίαν– Matt 5:15; Mark 4:21; Luke 8:16; Luke 11:33; Heb 9:2

λύχνος G3088 *N-AMS* (14×)

lamp — a portable oil lamp used for domestic light, often a metaphor for spiritual illumination or witness

Lychnos is the ordinary clay oil lamp of the ancient Mediterranean household — small, portable, and placed on a stand to light the room. Jesus draws on this utterly familiar object to make some of his most memorable points: no one lights a lamp and hides it under a basket (Matt 5:15; Mark 4:21; Luke 8:16; 11:33). The lamp of the body is the eye (Matt 6:22; Luke 11:34). John the Baptist was a burning and shining lychnos (John 5:35). In Revelation, the lamp disappears from Babylon as a sign of total desolation (Rev 18:23). Spanish 'lampara,' French 'lampe,' and German 'Lampe' all translate the concrete artifact; the metaphorical weight comes from context.

lamp / light (14×) A portable oil lamp, the standard household light source of the ancient world, placed on a lampstand to illuminate a room. Used literally for the physical object (Matt 5:15; Mark 4:21; Luke 8:16; 11:33; 15:8; Rev 18:23) and figuratively for sources of spiritual light: the eye as the lamp of the body (Matt 6:22; Luke 11:34, 36), John the Baptist as a burning lamp (John 5:35), and the Lamb as the eschatological lamp of the New Jerusalem (Rev 21:23). The multilingual glosses — Spanish 'lampara,' French 'lampe,' German 'Lampe' — uniformly point to the concrete artifact, while the metaphorical extension is carried entirely by discourse context. **LAMPS AND TORCHES**

en: a-lamp, lamp, lamps | **es:** a-lámpara, de-lámpara, de-lámpara, | **fr:** lampe | **de:** Lampe Matt 5:15; Matt 6:22; Mark 4:21; Luke 8:16; Luke 11:33

λύω G3089 *V-AIP-3P* (42×)

To loose, untie, release, dissolve, break, or destroy; from physical unbinding to legal annulment and cosmic dissolution.

Luo is one of those elemental Greek verbs whose physical simplicity — untying a knot — radiates outward into a rich constellation of figurative meanings. At its most literal, it describes untying a donkey's tether (Matt 21:2) or loosing Lazarus from his grave wrappings (John 11:44). But the same word releases a woman from her bond of illness (Luke 13:16), 'breaks' the Sabbath law (John 5:18), 'destroys' the temple (John 2:19), and 'dissolves' the very elements in eschatological fire (2 Pet 3:10-12). Spanish tracks these shifts with precision: desatar for untying, soltar for releasing, quebrantar for law-breaking, destruir for demolishing, and disolver for cosmic dissolution. The binding-and-loosing authority Jesus grants Peter (Matt 16:19) deliberately holds multiple senses in tension — juridical, spiritual, and physical all at once.

1. untie, unfasten physically (20×) To physically untie, unbind, or unfasten something that is secured — the core concrete sense with 20 occurrences. Disciples untie a donkey and its colt (Matt 21:2; Mark 11:2-4; Luke 19:30-33); Lazarus is unbound from his grave cloths (John 11:44); Paul's chains fall loose (Acts 16:26). The binding-and-loosing logion of Matt 16:19 and 18:18 sits here formally but radiates into juridical territory. Spanish desatar, German lösen, French délier, and Korean 풀다 all use their primary 'untie' vocabulary, confirming the physical concreteness. The sandal-strap saying of John the Baptist (Mark 1:7; Luke 3:16; John 1:27) — 'I am not worthy to untie his sandals' — is luo at its most tangible. **UNTYING AND DISSOLVING**

en: I-loose, Unbind, are-you-untying | **es:** Desata, Desatadlo, desata | **fr:** délier | **de:** loesen, löst Matt 16:19; Matt 18:18; Matt 21:2

2. release, set free (9×) To release or set free a person from bonds, illness, or obligation — 9 occurrences where the emphasis shifts from the physical knot to the state of captivity or constraint being ended. Jesus 'frees' the bent-over woman from eighteen years of satanic bondage (Luke 13:16); God 'loosed the pangs of death' in raising Christ (Acts 2:24); Paul asks whether one is 'released' from a wife (1 Cor 7:27). The Revelation 1:5 variant reading ('loosed us from our sins') carries substitutionary weight. Spanish soltar/liberar and Korean 놓아주다 ('let go') select liberation vocabulary here rather than untying language, confirming a distinct semantic frame. The transition from physical binding to personal liberation is cross-linguistically robust. **UNTYING AND DISSOLVING**

en: Release, having-freed, having-loosed | **es:** Desata, fueron-desatados, habiendo-desatado | **fr:** délier | **de:** loesen, löst Luke 13:16; Acts 2:24; Acts 22:30; 1Cor 7:27; Rev 1:5

3. dissolve, melt away (4×) To dissolve, melt away, or disintegrate — 4 occurrences clustered in eschatological contexts. In 2 Peter 3:10-12, the heavens 'will be dissolved' with fire and the elements will 'melt with fervent heat'; in Acts 27:41 the ship's stern 'was breaking up' under the waves. Spanish disolver and the participial 'being dissolved' mark the irreversible, entropic character of this sense. German auflösen ('to dissolve') and Korean 녹다/풀어지다 distinguish dissolution from mere unbinding. The cosmic scale of the 2 Peter passages — the entire created order unraveling — pushes luo to its semantic extreme. **UNTYING AND DISSOLVING**

en: being-dissolved, was-being-broken-up, will-be-dissolved | **es:** se-rompía, serán-disueltos, siendo-disueltas | **fr:** délier | **de:** loesen, löst Acts 27:41; 2Pet 3:10; 2Pet 3:11; 2Pet 3:12

4. break, violate law or Scripture (4×) To break, violate, or annul a law, commandment, or Scripture — 4 occurrences in the Gospels where luo enters the juridical-normative domain. Jesus warns that whoever 'breaks' one of the least commandments will be called least in the kingdom (Matt 5:19); he is accused of 'breaking' the Sabbath (John 5:18); he argues that Scripture 'cannot be broken' (John 10:35). Spanish quebrantar ('to shatter/violate') is the consistent choice, clearly distinct from desatar. Korean 어기다 ('to violate') and German brechen ('to break a rule') confirm that this is not physical loosing but authoritative annulment — the dissolution of a binding norm rather than a binding rope. **UNTYING AND DISSOLVING**

en: be-broken, breaks, to-be-broken | **es:** quebrante, rompía, sea-quebrantada | **fr:** délier | **de:** loesen, löst Matt 5:19; John 5:18; John 7:23; John 10:35

5. destroy, tear down a structure (4×) To destroy, tear down, or demolish a structure or system — 4 occurrences. Jesus challenges the authorities: 'Destroy this temple and in three days I will raise it' (John 2:19); Christ 'broke down the dividing wall of hostility' (Eph 2:14); the Son of God appeared 'to destroy the works of the devil' (1 John 3:8). Spanish destruir/derribar ('destroy/demolish'), Hindi ढाना/नष्ट करना, and Korean 헐다/멸하다 all deploy demolition vocabulary rather than loosing language. The Ephesians and 1 John passages extend the metaphor cosmically — not a building but an entire order of enmity or evil being torn apart. **UNTYING AND DISSOLVING**

en: Destroy, He-might-destroy, having-broken-down | **es:** Destruid, derribando, desatar | **fr:** délier | **de:** loesen John 2:19; Eph 2:14; 1John 3:8; Rev 5:2

6. (1×) A singular transitional use at Acts 13:43 — 'when the synagogue had broken up' (or 'was dismissed'), describing the dispersal of an assembly after a meeting. Spanish disuelta ('dissolved/dismissed') and English 'broken up' treat the congregation as a gathered unity that is now 'loosed' back into its individual members. This assembly-dissolution sense is well attested in secular Greek (Thucydides, Josephus) but occurs only once in the New Testament, sitting at the boundary between physical dispersal and institutional adjournment. **UNTYING AND DISSOLVING**

en: having-broken-up | **es:** disuelta | **fr:** délier | **de:** löst Acts 13:43

Λωΐς G3090 *N-DFS* (1×)

Lois, grandmother of Timothy

Lois was the maternal grandmother of Timothy, Paul's younger co-worker. Second Timothy 1:5 commends her sincere faith, which she passed to her daughter Eunice and grandson Timothy. Her Jewish faith and Scripture instruction laid the foundation for Timothy's later Christian ministry, illustrating the multi-generational transmission of godly heritage.

(1×) Second Timothy 1:5 recalls the sincere faith that dwelt first in Timothy's grandmother Lois, then in his mother Eunice, and now in Timothy himself. Paul's affectionate reference honors the faithful women who shaped Timothy spiritually. The multilingual glosses preserve the name with minimal variation, recognizing Lois as exemplifying the vital role of grandmothers in spiritual formation and the continuity of faith across generations. **PROPER NAMES (PERSONAL)**

en: Lois | **es:** Lōís | **fr:** Λωΐδι | **de:** Lois 2Tim 1:5

Λώτ G3091 *N-NMS* (4×)

Lot; Abraham's nephew who settled in Sodom and was rescued before its destruction.

Lot (Hebrew lot, 'covering' or 'veil') is Abraham's nephew whose story in Genesis serves as a cautionary archetype in the NT. Jesus cites the days of Lot as a parallel to the days of the Son of Man: people were eating, drinking, buying, and selling right up until fire fell from heaven (Luke 17:28-29). The warning 'Remember Lot's wife' (Luke 17:32) became proverbial for the danger of looking back. Peter calls Lot 'righteous' and presents his rescue from Sodom as proof that God knows how to deliver the godly from trial (2 Pet 2:7).

(4×) The personal name Lot, Abraham's nephew, used in the NT as a typological figure for divine judgment and deliverance. In Luke 17:28-29 Jesus compares the sudden destruction of Sodom in Lot's day to the coming of the Son of Man. Luke 17:32 warns against Lot's wife's backward glance. In 2 Pet 2:7 Lot is called 'righteous,' rescued from the lawless – a paradigm of God's ability to save the faithful amid catastrophic judgment. **PROPER NAMES (PERSONAL)**

en: Lōt, of-Lōt | **es:** Lôt, Lŏt, de-Lôt | **fr:** Lot | **de:** Lot, Λώτ, Λὼτ Luke 17:28; Luke 17:29; Luke 17:32; 2Pet 2:7

Μαάθ G3092 *N-GMS* (1×)

Maath, ancestor of Jesus in Luke's genealogy

Maath appears only in Luke's genealogy of Jesus, positioned between Mattathias and Naggai in the post-exilic lineage. Like many names in this section, no additional historical information survives beyond the genealogical record. The name may derive from Hebrew roots, though its etymology and historical identification remain uncertain.

(1×) Occurring once in Luke 3:26, Maath represents one link in the ascending genealogy tracing Jesus back through post-exilic Judaism to David and ultimately Adam. The multilingual evidence uniformly treats this as a transliterated personal name, with consistent rendering across languages reflecting the name's obscurity in historical records beyond this genealogical context. **PROPER NAMES (PERSONAL)**

en: Maath | **es:** Maáth | **fr:** Maath | **de:** Μαὰθ Luke 3:26

Μαγαδάν G3093 *N-GFS* (1×)

Magadan, a place near the Sea of Galilee

Magadan was a location on or near the Sea of Galilee, mentioned only in Matthew 15:39 after Jesus fed the four thousand. Its exact site remains unidentified, though it may be related to Magdala. The parallel passage in Mark 8:10 has 'Dalmanutha,' suggesting these may be variant names for the same region or nearby localities.

(1×) Matthew 15:39 states that after dismissing the crowds, Jesus got into the boat and went to the region of Magadan. Textual variants and parallel accounts create uncertainty about the precise location. The multilingual glosses (Magadan, Magadán) preserve the name,

recognizing it as a Galilean coastal district, possibly identical with or near Magdala, though ancient geographical precision remains elusive. GEOGRAPHY AND SPACE

en: of-Magadan | **es:** de-Magadán | **fr:** Magadan | **de:** Μαγαδάν Matt 15:39

Μαγδαληνός G3094 *N-NFS* (12×)

Magdalene — epithet of Mary from the town of Magdala on the western shore of the Sea of Galilee

Magdalene is not a personal name but a geographic epithet — 'the one from Magdala' — attached exclusively to Mary of Magdala to distinguish her from the other Marys in the Gospel narratives. The town of Magdala (modern Migdal) sat on the western shore of the Sea of Galilee, and its name derives from the Hebrew migdal ('tower'). All 12 NT occurrences identify this same woman: the one from whom seven demons were cast out (Mark 16:9; Luke 8:2), who witnessed the crucifixion (Matt 27:56; Mark 15:40; John 19:25), who visited the empty tomb (Matt 28:1; Mark 16:1; Luke 24:10; John 20:1), and who became the first witness of the risen Lord (John 20:18). The name is essentially transliterated across all languages: Spanish 'Magdalena,' French 'Madeleine,' German 'Magdalene.'

(12×) A geographic epithet meaning 'of Magdala,' used exclusively to identify Mary Magdalene — distinguishing her from Mary the mother of Jesus and other women named Mary. Derived from the Galilean town of Magdala (Hebrew migdal, 'tower'). Present at the crucifixion (Matt 27:56; Mark 15:40; John 19:25), at the burial (Matt 27:61; Mark 15:47), at the empty tomb (Matt 28:1; Mark 16:1; Luke 24:10; John 20:1), and as the first resurrection witness (Mark 16:9; John 20:18). Luke 8:2 adds that seven demons had been cast out of her. All 12 occurrences refer to this single individual. PROPER NAMES (PERSONAL)

en: Magdalene, Magdalēnē, and- | **es:** Magdalēnêi, Magdalēnē, Magdalēné | **fr:** Madeleine | **de:** Magdalene, Μαγδαληνή, Μαγδαληνὴ Matt 27:56; Matt 27:61; Matt 28:1; Mark 15:40; Mark 15:47

μᾰγεία G3095 *N-DFP* (1×)

magic, sorcery, occult arts

This noun denotes the practice of magic or sorcery, originally referring to the religious teachings of Persian Magi but extended to occult arts generally. In Acts 8:11, Simon Magus had amazed the Samaritans with his magic arts for a long time, leading them to give him attention. The term reflects the widespread practice of magic in the Greco-Roman world.

(1×) Acts 8:11 explains that Simon had astonished the Samaritans with his magic for a considerable time, causing them to regard him as 'the Great Power of God.' The multilingual glosses (magic-arts, magias, magie) capture the occult dimension. Simon's subsequent encounter with Peter reveals the incompatibility between genuine spiritual power and manipulative magical practices, even when practitioners seek to acquire Christian power. SORCERY WITCHCRAFT

en: magic-arts | **es:** magias | **fr:** magie | **de:** μαγείαις Acts 8:11

μᾰγ-εύω G3096 *V-PPA-NMS* (1×)

practicing magic, performing sorcery

This participle describes someone actively engaged in practicing magic or sorcery. It denotes the ongoing activity of a magician or sorcerer employing supernatural or occult techniques. Acts 8:9 introduces Simon with this participle, identifying him as one who had been practicing magic in the city and amazing the Samaritan people.

(1×) Acts 8:9 presents Simon as a man who had been practicing magic in Samaria, astonishing the population and claiming to be someone great. The multilingual evidence (practicing-magic, practicando-magia, pratiquer-la-magie) emphasizes the active, ongoing nature of his sorcery. This characterization sets up the dramatic contrast when Simon encounters genuine apostolic power and seeks to purchase the Holy Spirit's gifts. SORCERY WITCHCRAFT

en: practicing-magic | **es:** practicando-magia | **fr:** pratiquer-la-magie | **de:** μαγεύων Acts 8:9

Μάγος G3097 *N-NMS* (6×)

Magus; a Persian wise man or priestly sage, or (negatively) a sorcerer, magician, or charlatan practitioner of magic arts.

From Old Persian 'maguš,' this word entered Greek carrying the prestige of the Median priestly caste — men learned in astronomy, dream interpretation, and sacred rites. In Matthew 2, the Magi who visit the infant Jesus embody the honorable sense: foreign sages guided by a star, offering royal gifts. But by the first century the term had also acquired a darker connotation — a practitioner of magic arts, a charlatan who trades on occult power. In Acts 13:6-8, Bar-Jesus (Elymas) is called a magos in this pejorative sense: a false prophet and sorcerer who opposes the gospel. Spanish and French maintain a single root ('mago/mage') for both senses, but the plural 'magos/magi' versus singular 'mago/magician' often signals the distinction contextually.

1. magi (4×) A Magus in the honorable sense: one of the wise men or priestly sages from the East, associated with Persian learning in astronomy and dream interpretation. All four NT occurrences appear in Matthew 2, where the Magi follow a star to worship the newborn king (Matt 2:1, 7, 16). Spanish 'magos' and French 'mage' preserve the reverent, quasi-royal register. These are not mere fortune-tellers but representatives of Gentile wisdom bowing before the Jewish Messiah. MAGI MAGICIAN DIVINER

en: magi | **es:** magos | **fr:** mage | **de:** μάγοι, μάγους, μάγων Matt 2:1; Matt 2:7; Matt 2:16

2. magician (2×) A magician, sorcerer, or charlatan — the pejorative extension of the term to anyone who practices magic arts, particularly in opposition to true divine power. In Acts 13:6 Bar-Jesus is described as a 'magos, a Jewish false prophet,' and in 13:8 Elymas 'the magos' actively resists Paul and Barnabas. Spanish 'mago' and German 'μάγος' in these contexts carry the negative charge of fraudulent supernatural pretension, in sharp contrast to the reverent Matthean usage. MAGI MAGICIAN DIVINER

en: magician | **es:** mago | **fr:** mage | **de:** μάγον, μάγος – Acts 13:6; Acts 13:8

Μαγώγ G3098 *N-AMS* (1×)

Magog, nation allied with Gog in eschatological battle

Magog appears in Genesis 10:2 as a descendant of Japheth and in Ezekiel 38-39 as a people allied with Gog in an end-time invasion of Israel. Revelation 20:8 employs the names symbolically for nations deceived by Satan after the millennium, gathered for final battle against God's people. The identification remains debated, with suggestions ranging from Scythians to symbolic representation of hostile nations.

(1×) Revelation 20:8 uses Gog and Magog to represent the nations from the four corners of the earth gathered for eschatological warfare against the saints. Drawing on Ezekiel's prophecy, John employs these names symbolically for end-time opposition to God's kingdom. The multilingual glosses preserve the proper name, recognizing Magog as part of apocalyptic imagery for forces arrayed against divine purposes. PROPER NAMES (PERSONAL)

en: Magōg | **es:** Magóg, | **fr:** Magog | **de:** Magog Rev 20:8

Μαδιάμ G3099 *N-GMS* (1×)

Madiam (Μαδιάμ) — the Greek transliteration of Hebrew Midian, referring to the desert region east of the Gulf of Aqaba

This proper name appears in Acts 7:29 during Stephen's recounting of Moses' exile. When Moses fled Egypt after killing the Egyptian, he settled in the land of Midian, a semi-nomadic region associated with Abraham's descendants through Keturah. The Greek form preserves the Hebrew name of both the patriarch Midian and the geographical territory his descendants inhabited, the wilderness where Moses encountered God at the burning bush.

(1×) The genitive form 'of Midian' identifies the desert territory where Moses lived as a shepherd for forty years before his calling. Cross-linguistic consistency (Spanish 'de-Madiám,' French 'Madian')

confirms this as the standard NT rendering of the Hebrew toponym, marking a crucial transition in Moses' life from Egyptian prince to wilderness shepherd. **PROPER NAMES (PERSONAL)**

en: of-Madiam | **es:** de-Madiám | **fr:** Madian | **de:** Μαδιάμ Acts 7:29

μᾰθητ-εύω G3100 *V-AMA-2P* (4×)

To make a disciple, train as a follower; to be discipled or instructed in the ways of the kingdom.

Matheteuo means to make someone a disciple – to bring them into a relationship of learning and following. Built from mathetes (disciple/learner), this verb carries the full weight of the Great Commission: 'Go and make disciples of all nations' (Matt 28:19). It appears in both active and passive senses: Joseph of Arimathea 'had been discipled' to Jesus (Matt 27:57), a scribe trained for the kingdom draws from treasures old and new (Matt 13:52), and Paul and Barnabas 'made many disciples' in Derbe (Acts 14:21). The verb implies not just initial conversion but ongoing formation.

(4×) To make someone a disciple or to undergo discipleship training. The Great Commission (Matt 28:19) uses the imperative 'make disciples of all nations,' establishing this as the church's central mission verb. Matt 27:57 describes Joseph of Arimathea as 'having been discipled' to Jesus (passive), while Matt 13:52 pictures a scribe 'discipled for the kingdom.' In Acts 14:21 Paul and Barnabas disciple many in Derbe. Spanish 'hacer discípulos' and French 'devenir disciple' together capture both the active and passive dimensions of the word. **DISCIPLE LEARNER**

en: having-been-discipled, having-made-disciples, make-disciples-of | **es:** fue-hecho-discípulo, haced-discípulos, haciendo-discípulos | **fr:** devenir-disciple | **de:** μαθητευθεὶς, μαθητεύσαντες, μαθητεύσατε Matt 13:52; Matt 27:57; Matt 28:19; Acts 14:21

μᾰθητ-ής G3101 *N-AMS* (263×)

Disciple, learner, pupil; a committed follower of a teacher, especially of Jesus

With 263 New Testament occurrences, mathetes is the signature term for those who follow Jesus. In classical Greek it denoted any student of a philosopher or rhetorician, but the Gospels and Acts concentrate it almost exclusively on Jesus' followers, both the Twelve and the wider circle of adherents. It implies not mere intellectual learning but personal attachment, obedience, and shared mission (Matt 5:1; 10:1). The term also appears for John the Baptist's followers and the Pharisees' students, preserving its older pedagogical sense. German Junger and French disciple both capture the master-apprentice bond at its core.

disciple, learner (263×) A committed learner and follower personally attached to a teacher, used overwhelmingly of Jesus' followers in the Gospels and Acts (Matt 5:1; 8:21). Extends to disciples of John the Baptist (John 1:35) and the Pharisees (Matt 22:16), retaining the classical Greek sense of a student under a master. The rendering as German Junger and French disciple emphasizes the relational bond of discipleship beyond mere academic instruction. **DISCIPLE LEARNER**

en: disciples | **es:** discípulos | **fr:** disciple | **de:** Jünger Matt 5:1; Matt 8:21; Matt 8:23; Matt 9:10; Matt 9:11

μᾰθητ-ής G3102 *N-NFS* (1×)

μαθήτρια — a female disciple or learner, the feminine form of μαθητής

This rare feminine form appears only in Acts 9:36 to describe Tabitha (Dorcas), explicitly identified as a woman who was a disciple. The term carries the same meaning as its masculine counterpart: one who learns from and follows a teacher. In the NT context, it denotes a follower of Jesus. The explicit use of the feminine form suggests intentionality in Luke's description, highlighting Tabitha's status as a committed disciple known for good works and charity.

(1×) The nominative singular feminine designates Tabitha as a learner and follower of Jesus' way. The multilingual evidence (Spanish 'discípula,' French 'disciple') shows translators recognizing this as the feminine counterpart to the common μαθητής, emphasizing that discipleship was not exclusively male in the early Christian community. **DISCIPLE LEARNER**

en: female-disciple | **es:** discípula | **fr:** disciple | **de:** μαθήτρια Acts 9:36

Μαθουσάλα G3103 *N-GMS* (1×)

Mathousala (Μαθουσάλα) — Greek transliteration of Methuselah, the antediluvian patriarch known for his longevity

This name appears in Luke's genealogy of Jesus (3:37), tracing the lineage back through the primeval patriarchs before Noah. Methuselah, son of Enoch and grandfather of Noah, is famous in Genesis 5:27 for living 969 years, the longest lifespan recorded in Scripture. The Greek form follows the Septuagint's rendering of the Hebrew name, which possibly means 'man of the javelin' or 'when he dies, it shall come' — traditionally linked to the timing of the Flood.

(1×) The genitive form integrates this antediluvian patriarch into Jesus' ancestral line. Cross-linguistic renderings maintain the distinctively Greek form of the Hebrew name, situating Jesus within the grand narrative stretching from creation through the patriarchs, showing continuity between primeval and messianic history. **PROPER NAMES (PERSONAL)**

en: Mathousala | **es:** Mathoushalá | **fr:** Mathusala | **de:** Μαθουσαλὰ Luke 3:37

Μεννά G3104 *N-GMS* (1×)

Menna (Μεννά) — a personal name appearing in Jesus' genealogy, otherwise unknown in biblical or historical records

This name occurs only in Luke 3:31, part of the genealogical section between David and the exile. Unlike Matthew's genealogy which follows the royal line through Solomon, Luke traces through Nathan, David's son. Menna is one of several otherwise unknown figures in this portion of Jesus' ancestry. The variants in manuscript traditions (Μεννᾶς, Μαϊνάν) suggest some uncertainty in the textual transmission, but the name's inclusion underscores Luke's concern to establish Jesus' authentic Davidic lineage through a different branch of the family tree.

(1×) The genitive form positions this individual within the chain of descent from David to Joseph. The multilingual consistency in preserving the Greek form reflects the typical treatment of proper names in genealogies, where transliteration rather than translation preserves the historical record. **PROPER NAMES (PERSONAL)**

en: Menna | **es:** Menná | **fr:** Menna | **de:** Μεννὰ Luke 3:31

μαίνομαι G3105 *V-PIM/P-2P* (5×)

To be mad, to rage; to be out of one's mind, whether from divine frenzy, demonic influence, or perceived insanity.

Rooted in the idea of frenzy or rage, mainomai in the NT consistently describes someone perceived as insane or out of their mind. When Jesus speaks provocatively, his opponents dismiss him as demon-possessed and 'mad' (John 10:20). The servant girl Rhoda is told 'You are out of your mind!' when she reports Peter's miraculous release (Acts 12:15). Festus accuses Paul of madness from too much learning (Acts 26:24), which Paul firmly denies (26:25). Paul also warns that unbelievers entering a charismatic worship gathering may conclude the speakers are 'mad' (1 Cor 14:23).

(5×) To be mad, insane, or out of one's mind — to exhibit behavior that onlookers judge as deranged or irrational. In every NT occurrence, the accusation of madness is leveled at someone whose words or actions seem too extraordinary to be sane. Jesus is called mad for his bold claims (John 10:20); Rhoda is dismissed as crazy for her joyful report (Acts 12:15); Paul is accused of learning-induced madness (Acts 26:24-25); and ecstatic worship risks being judged as insanity by outsiders (1 Cor 14:23). The multilingual glosses (spa: Estás-loco, fra: être-fou, deu: wahnsinnig-sein) consistently render it with the standard term for madness or insanity. **MADNESS INSANITY**

en: I-am-mad, You-are-mad, is-mad | **es:** Estás-loca, Estás-loco, estoy-loco |

fr: être-fou | **de:** wahnsinnig-sein, Μαίνῃ, μαίνομαι John 10:20; Acts 12:15; Acts 26:24; Acts 26:25; 1Cor 14:23

μᾰκᾰρ-ίζω G3106 *V-FIA-3P* (2×)

to call blessed, pronounce happy, or congratulate; to count someone fortunate

To declare someone blessed or fortunate, to pronounce them happy. Mary's Magnificat predicts that all generations will call her blessed (Luke 1:48) because of God's favor. James says we count blessed those who persevered (5:11), particularly Job. Classical Greek used it for congratulating someone on their strength, blessing someone's happy ignorance, or ironically congratulating fools. The verb implies recognizing and publicly declaring someone's favorable condition.

(2×) The two uses present different aspects: prophetic declaration (Luke) and retrospective recognition (James). Mary foresees universal acknowledgment of her blessed state. James points to endurance that proved blessed in the end. The classical range—from sincere congratulation to ironic 'blessing' of ignorance—shows the term's flexibility. Spanish distinguishes between calling blessed (llamar bienaventurado) and the actual pronouncement. Both contexts involve public declaration of someone's favored status. **RELEASE AND MOVEMENT**

en: we-call-blessed, will-bless | **es:** llamamos-bienaventurados, me-llamarán-bienaventurada | **fr:** déclarer-heureux | **de:** selig-preisen, μακαριοῦσίν Luke 1:48; Jas 5:11

μᾰκᾰρ-ιος G3107 *Adj-NMP* (50×)

blessed, happy, fortunate — pronounced favored by God, a term of divine congratulation rather than mere emotion

Makarios opens Jesus' most famous sermon: 'Blessed are the poor in spirit' (Matt 5:3). Across 50 occurrences, it functions not as emotional happiness but as a divine declaration of privileged status — a macarism pronouncing someone enrolled in God's favor. The Beatitudes (Matt 5:3-11; Luke 6:20-22) form its theological epicenter, complemented by James 1:12, Revelation's seven beatitudes, and Paul's citation of Psalm 32 (Rom 4:7-8). Classical Greek reserved makarios for the gods and the prosperous dead; the New Testament redirects it toward those the world would least call fortunate. German 'selig' and French 'heureux' each capture a different nuance the Greek holds together.

blessed / happy / fortunate (50×) An adjective of divine pronouncement declaring someone favored, blessed, or privileged in God's eyes, used in macarisms (beatitude formulas) that reverse worldly expectations. The Sermon on the Mount (Matt 5:3-11) establishes the pattern: those who mourn, hunger for righteousness, and suffer persecution are declared makarios because the kingdom of heaven belongs to them. Extended through Pauline theology (Rom 4:7-8, citing Ps 32:1-2), Johannine apocalyptic (seven beatitudes of Revelation), and wisdom instruction (Jas 1:12, 25). All 50 occurrences share this core sense of divinely conferred blessedness, though the classical overtone of enviable prosperity occasionally surfaces (as in the congratulatory sense of Luke 1:45, 'blessed is she who believed'). **BLESSING AND PRAISE**

en: Blessed, blessed | **es:** Bienaventurado, Bienaventurados, bienaventurada | **fr:** heureux | **de:** selig Matt 5:3; Matt 5:4; Matt 5:5; Matt 5:6; Matt 5:7

μᾰκᾰρ-ιστέον G3108 *N-NMS* (3×)

blessedness, happiness; the state of being blessed or experiencing divine favor

This word describes the state of being blessed or the happiness that flows from divine favor. It appears in Paul's teaching about justification by faith. Romans 4:6 speaks of 'the blessedness of the one to whom God counts righteousness apart from works,' citing David's psalm about forgiven sins. Romans 4:9 asks whether 'this blessedness' comes only to the circumcised or also to the uncircumcised, answering that Abraham was justified by faith before circumcision. Galatians 4:15 recalls the Galatians' former blessedness when they first received Paul's gospel. The word emphasizes not merely happiness, but the privileged state of those whom God has favored.

(3×) Blessedness, the state of being blessed or favored by God. Romans 4:6, 9 uses it twice in Paul's argument about justification: David speaks of 'the blessedness of the one to whom God counts righteousness apart from works'—the happy state of those declared righteous by faith, not merit. Paul asks whether this blessedness extends beyond Jews to Gentiles (4:9), answering that Abraham believed before circumcision. Galatians 4:15 asks 'Where then is your blessedness?'—what happened to the joy and gratitude of their initial conversion? **BLESSING BENEDICTION**

en: blessedness, blessing | **es:** bienaventuranza | **fr:** béatitude | **de:** Glueckseligkeit Rom 4:6; Rom 4:9; Gal 4:15

Μακεδονία G3109 *N-DFS* (22×)

Macedonia – the Roman province in northern Greece, a key region in Paul's missionary journeys and church planting

The proper noun for the Roman province occupying northern Greece, prominently featuring in Acts and Paul's letters as a theater of early Christian mission. Paul's vision of a man pleading 'Come over to Macedonia and help us' (Acts 16:9-10) marks a turning point in apostolic outreach to Europe. The province is regularly paired with Achaia (southern Greece) as a geographic merism for all of Greece (Rom 15:26; 1 Thess 1:7-8). Philippians 4:15 recalls the Macedonians' singular generosity. All translations – Spanish Macedonia, French Macedoine, German Mazedonien – preserve the Latinized geographical name without variation.

Macedonia (proper noun) (22×) The Roman province in northern Greece, a major site of Pauline mission. All case forms refer to the same geographical entity. Often paired with Achaia for all of Greece (Rom 15:26; 1 Thess 1:7-8). The Macedonian call (Acts 16:9) and the churches' generosity (2 Cor 8:1; Phil 4:15) are defining moments. **GEOGRAPHY AND SPACE**

en: Macedonia, Makedonia, of-Makedonia | **es:** Macedonia, Makedonia, Makedonía | **fr:** Macédoine, Mazedonien | **de:** Mazedonien Acts 16:9; Acts 16:10; Acts 16:12; Acts 18:5; Acts 19:21

οἱΜακεδόνες G3110 *N-NMP* (5×)

A Macedonian, an inhabitant of Macedonia; the region in northern Greece that was home to Alexander the Great and later a Roman province.

This noun identifies a person from Macedonia, the kingdom in northern Greece that produced Alexander the Great and later became a Roman province. In Paul's famous Macedonian vision (Acts 16:9), a man pleads 'Come over to Macedonia and help us,' redirecting the apostle's mission into Europe. Aristarchus and Gaius are identified as Macedonians traveling with Paul (Acts 19:29; 27:2). In 2 Corinthians 9:2, 4, Paul uses the Macedonians' generous giving to spur the Corinthians to similar liberality.

(5×) A Macedonian — a native or inhabitant of the Roman province of Macedonia in northern Greece. The term functions as both a gentilicium (ethnic/regional identifier) and occasionally as a shorthand for the Macedonian churches. In Acts 16:9, the Macedonian man in Paul's vision becomes the catalyst for the gospel's entry into Europe. Named Macedonians include Aristarchus and Gaius (Acts 19:29; 27:2). Paul holds up Macedonian believers as a model of sacrificial generosity (2 Cor 9:2, 4). The translations treat it straightforwardly as the demonym (spa: macedonio, fra: Macédonien, deu: Mazedonier). **GEOGRAPHY AND SPACE**

en: Makedones, Makedonians, Makedōn | **es:** Makedón, a-makedonios, macedonio | **fr:** Macédonien | **de:** Mazedonier, Μακεδόνας, Μακεδόνος Acts 16:9; Acts 19:29; Acts 27:2; 2Cor 9:2; 2Cor 9:4

μάκελλον G3111 *N-DNS* (1×)

μάκελλον — a meat market or food market, borrowed from Latin macellum

This loanword from Latin appears in 1 Corinthians 10:25, where Paul addresses the question of eating meat that may have been sacrificed

to idols. A macellum was a Roman-style covered market where various foods, especially meat, were sold. Paul's instruction is practical: believers should buy and eat whatever is sold in the public market without raising questions of conscience about its pagan associations. The term's Latin origin reflects the commercial realities of Greco-Roman urban life, where such markets were standard features of city infrastructure.

(1×) The dative singular marks the location where meat is sold: 'in the meat market.' Cross-linguistic renderings vary between generic 'market' (Spanish 'mercado') and specific 'butcher shop' (French 'boucherie,' German 'Fleischmarkt'), reflecting the specialized nature of these establishments as places where previously sacrificed animals were often sold as common food. **MERCHANDISE WARES**

en: meat-market | **es:** mercado | **fr:** boucherie | **de:** Fleischmarkt 1Cor 10:25

μακράν G3112 *Adj-AFS* (9×)

Far, far away; used as an adverb of spatial distance, indicating remoteness from a point of reference.

Derived from the feminine accusative of makros and functioning as an adverb, this word conveys spatial distance or remoteness. In Mark 12:34, Jesus tells the scribe 'you are not far from the kingdom of God,' using distance as a metaphor for spiritual nearness. The prodigal son journeys 'into a far country' (Luke 15:13), and while still 'far off' his father sees him (Luke 15:20) – the Spanish 'lejos' and French 'loin' both capture this poignant sense of vast separation followed by reunion.

far (9×) Spatial distance or remoteness from a reference point, used adverbially. The multilingual evidence uniformly renders this as a straightforward distance marker (Spanish 'lejos,' French 'loin,' German 'fern'). In Matt 8:30 a herd of swine feeds 'far off'; in John 21:8 the disciples are 'not far from land.' Mark 12:34 extends the spatial metaphor into the spiritual realm, where proximity to the kingdom is measured not in miles but in understanding. **DISTANCE AND FARNESS**

en: far, far-away | **es:** lejos | **fr:** au-loin, loin | **de:** fern, μακρὰν Matt 8:30; Mark 12:34; Luke 7:6; Luke 15:20; John 21:8

μάκρο-θεν G3113 *Adv* (14×)

from afar, at a distance — adverb indicating spatial remoteness of an observer or traveler

Makrothen is a spatial adverb meaning 'from far off' or 'at a distance,' and it appears at some of the most emotionally charged moments in the Gospels. Peter follows Jesus makrothen after the arrest (Matt 26:58; Mark 14:54; Luke 22:54). The women who had followed from Galilee watch the crucifixion makrothen (Matt 27:55; Mark 15:40; Luke 23:49). The tax collector prays standing makrothen, unwilling to approach (Luke 18:13). In each case the distance is both physical and psychological — expressing caution, grief, or unworthiness. Spanish 'de lejos,' French 'de loin,' and German 'von fern' all capture this sense of pained or reverent remoteness.

from afar / at a distance (14×) An adverb of spatial distance meaning 'from far away' or 'at a distance,' used to describe observers who are physically separated from the scene they are witnessing. Marks the cautious distance of Peter following after Jesus' arrest (Matt 26:58; Mark 14:54; Luke 22:54), the grieving distance of the women at Calvary (Matt 27:55; Mark 15:40), the demoniac who saw Jesus makrothen and ran to him (Mark 5:6), and the self-distancing posture of the tax collector in prayer (Luke 18:13). The distance often carries an emotional overtone — fear, sorrow, or humility — beyond mere spatial measurement. **DISTANCE AND FARNESS**

en: a-distance, afar, from-a-distance | **es:** de-lejos, lejos | **fr:** de-loin | **de:** von-fern, μακρόθεν Matt 26:58; Matt 27:55; Mark 5:6; Mark 8:3; Mark 11:13

μακρο-θῡμέω G3114 *V-AMA-2P* (10×)

To be patient, exercise long-suffering — to endure delay, provocation, or hardship without retaliation

The verb μακροθυμέω (makrothymeo), literally 'long-tempered' (μακρός + θυμός), means to exercise patience or long-suffering — to bear with delay, provocation, or adversity without yielding to anger or despair. In the parable of the unforgiving servant, both debtors plead 'be patient with me' (Matt 18:26, 29). Paul declares that love 'is patient' (1 Cor 13:4), and James exhorts believers to 'be patient until the coming of the Lord' like a farmer awaiting rain (Jas 5:7-8). God himself is patient, not wishing any to perish (2 Pet 3:9), and Abraham's patience secured the promise (Heb 6:15). Arabic ṣ, Hebrew הָאֲרִיךְ אַפַּיִם, Korean 오래 참다, and Spanish 'tener paciencia' all express the same sustained forbearance.

to be patient, to have long-suffering (10×) To be patient, exercise forbearance or long-suffering — to endure provocation, delay, or hardship without retaliating or losing hope. Applied to human patience toward others (Matt 18:26, 29), to the essential character of love (1 Cor 13:4), to believers awaiting the Lord's return (1 Thess 5:14; Jas 5:7-8), to Abraham's patient endurance in securing the promise (Heb 6:15), and to God's own patience in delaying judgment so that all might repent (Luke 18:7; 2 Pet 3:9). All occurrences express one core concept: sustained restraint of anger or impatience across time. **PATIENCE ENDURANCE**

en: Be-patient, be-patient, being-patient | **es:** Ten-paciencia, Tened-paciencia, es-paciente | **fr:** patienter, être-patient | **de:** geduldig-sein, Μακροθύμησον, μακροθυμεῖ Matt 18:26; Matt 18:29; Luke 18:7; 1Cor 13:4; 1Thess 5:14

μακρο-θῡμία G3115 *N-NFS* (14×)

patience, long-suffering, forbearance — the steadfast endurance that restrains anger and waits through adversity

Makrothumia combines makros ('long') and thumos ('passion, anger'), producing a word that literally means 'long-tempered' — the opposite of being short-fused. It appears fourteen times in the New Testament, most prominently as a fruit of the Spirit (Gal 5:22), a hallmark of love (1 Cor 13:4), and an attribute of God himself who delays judgment to allow repentance (Rom 2:4; 9:22; 1 Tim 1:16; 2 Pet 3:15). Paul lists it among the virtues that mark genuine apostolic ministry (2 Cor 6:6) and the character traits believers should cultivate (Eph 4:2; Col 1:11; 3:12). Spanish 'longanimidad/paciencia,' French 'patience,' and German 'Geduld' all capture this sense of restrained endurance under provocation.

patience (14×) Long-suffering patience — the quality of restraining anger and enduring provocation or hardship without retaliation. Applied to God's forbearance in delaying judgment (Rom 2:4; 9:22; 1 Tim 1:16; 2 Pet 3:15), to the fruit of the Spirit in believers (Gal 5:22), and to the practical virtue demanded in community life (Eph 4:2; Col 1:11; 3:12; 2 Tim 3:10; 4:2). The etymology — makros ('long') plus thumos ('wrath, passion') — reveals the core image: a long fuse rather than a short one. Distinguished from hupomone (endurance of circumstances) by its interpersonal focus: makrothumia is patience with people. **PATIENCE ENDURANCE**

en: patience | **es:** longanimidad, paciencia | **fr:** patience | **de:** Geduld Rom 2:4; Rom 9:22; 2Cor 6:6; Gal 5:22; Eph 4:2

μακρό-θῡμος G3116 *Adv* (1×)

μακροθύμως — patiently, with long-suffering endurance, adverbial form of μακρόθυμος

This adverb appears in Acts 26:3, where Paul asks King Agrippa to hear him patiently. The term combines 'long' (μακρός) and 'passion/anger' (θυμός), literally meaning 'long of temper' — the opposite of quick-tempered. It describes the disposition of bearing with others or circumstances without losing composure or giving way to anger. Paul's request acknowledges that his defense will require careful attention to Jewish customs and controversies, asking for the kind of patient hearing that doesn't rush to judgment.

(1×) The adverbial form modifies the verb 'to hear,' requesting a manner of listening characterized by patience and forbearance. The cross-linguistic evidence (Spanish 'pacientemente,' French 'patiemment') confirms the semantic core of patient endurance, a quality essential for understanding complex theological and cultural matters. **PATIENCE ENDURANCE**

en: patiently | **es:** pacientemente | **fr:** patiemment | **de:** μακροθύμως Acts 26:3

μακρός G3117 *Adj-ANP* (6×)

Long or far; extended in spatial length, temporal duration, or geographic distance.

An adjective that stretches across both space and time. In the Synoptic Gospels, Jesus condemns those who 'for a pretense make long prayers' (Matt 23:14; Mark 12:40; Luke 20:47) — here makros describes temporal extension, something drawn out and prolonged. But the same word also reaches across geographic space: the prodigal son travels to a 'far country' (Luke 15:13), and the nobleman departs to a 'distant land' (Luke 19:12). Multilingual evidence makes this split vivid: Spanish uses 'largamente' (at length) for the temporal sense but 'lejano/lejos' (far, distant) for the spatial one. Peter's Pentecost declaration that the promise extends to 'all who are far off' (Acts 2:39) uses the spatial sense with theological overtones of Gentile inclusion.

1. long (in extent or duration) (3×) Long in extent or duration — describing something physically or temporally extended, drawn out, or prolonged. All three occurrences involve the 'long prayers' of the scribes and Pharisees (Matt 23:14; Mark 12:40; Luke 20:47), where Jesus critiques ostentatious religiosity. Spanish 'largamente' and German 'lang' both emphasize the temporal stretching — prayers prolonged as a show of piety rather than genuine devotion. French 'long' similarly captures the sense of excessive duration. **GEOGRAPHY AND SPACE**

en: long | **es:** largamente | **fr:** long | **de:** lang, μακρὰ Matt 23:14; Mark 12:40; Luke 20:47

2. far / distant (3×) Far or distant in space — describing geographic or relational remoteness rather than linear extent. The prodigal son journeys to a 'far country' (Luke 15:13), the nobleman goes to a 'distant land' to receive a kingdom (Luke 19:12), and Peter promises the Holy Spirit to those who are 'far off' (Acts 2:39). Spanish 'lejano' and 'lejos' clearly distinguish this spatial remoteness from the 'long' of duration. In Acts 2:39, the 'far off' carries theological weight — it signals the inclusion of Gentiles and future generations in the covenant promise. **DISTANCE AND FARNESS**

en: afar, far | **es:** lejana, lejano, lejos | **fr:** long | **de:** μακράν, μακρὰν Luke 15:13; Luke 19:12; Acts 2:39

μακρο-χρόνιος G3118 *Adj-NMS* (1×)

μακροχρόνιος — long-lived, enjoying extended duration of life

This adjective appears in Ephesians 6:3, within Paul's quotation of the fifth commandment about honoring parents. The term literally means 'long in time,' combining μακρός (long) and χρόνος (time). In the Septuagint and NT, it specifically refers to longevity of life as a blessing. The promise 'that you may be long-lived on the earth' adapts the original Mosaic promise of long life in the land of Canaan to a broader Christian application, where honoring parents remains connected to the blessing of extended days.

(1×) The nominative masculine singular functions predicatively: 'that you may be long-lived.' The multilingual glosses (Spanish 'de-larga-vida,' German 'langlebig') capture the compound's literal sense of extended temporal duration applied to human lifespan, a tangible blessing attached to covenant faithfulness. **ETERNITY AND AGES**

en: long-lived | **es:** de-larga-vida | **fr:** μακροχρόνιος | **de:** langlebig Eph 6:3

μᾰλᾰκ-ία G3119 *N-AFS* (3×)

sickness, disease; illness or bodily ailment, weakness of the body

This word denotes bodily sickness, disease, or weakness—physical ailments that afflict human beings. Matthew's Gospel uses it three times in summary statements about Jesus' healing ministry. Matthew 4:23 describes Jesus 'healing every disease and every affliction among the people.' Matthew 9:35 repeats nearly identical language, and 10:1 grants the twelve disciples 'authority over unclean spirits, to cast them out, and to heal every disease and every affliction.' The repetition emphasizes the comprehensive scope of Jesus' healing power—no illness was beyond his authority to cure. His healings demonstrated the inbreaking of God's kingdom, reversing the effects of the fall.

(3×) Sickness, disease, or bodily illness. All three occurrences in Matthew describe Jesus' healing ministry: he went throughout Galilee 'healing every disease and every affliction among the people' (4:23, repeated almost verbatim in 9:35), and gave the twelve disciples authority 'to heal every disease and every affliction' (10:1). The repetition underscores the comprehensive nature of Jesus' healing power—no sickness was beyond his ability to cure, demonstrating the kingdom's power over physical ailment and suffering. **DISEASE AND AFFLICTION**

en: sickness | **es:** dolencia | **fr:** maladie | **de:** Krankheit Matt 4:23; Matt 9:35; Matt 10:1

μᾰλᾰκός G3120 *Adj-NMP* (4×)

Soft, fine, delicate; of clothing: luxurious; of persons: effeminate or morally lax.

Malakos fundamentally means 'soft' – soft to the touch, fine in texture, delicate in quality. In the Gospels, Jesus contrasts his rough-hewn prophet John the Baptist with those dressed in 'soft garments' (malaka), the kind worn in royal palaces (Matt 11:8; Luke 7:25). The word could also describe moral softness or self-indulgence; in 1 Cor 6:9 Paul uses it in a vice list where it likely denotes those who are morally weak or who yield to sensual excess. The semantic range moves from physical texture to luxury to moral characterization.

(4×) Soft or fine in texture, and by extension luxurious, effeminate, or morally indulgent. In Matt 11:8 (twice) and Luke 7:25 Jesus asks whether people went to the wilderness to see someone in soft, fine clothing – the opposite of John's camel-hair garment – pointing to courtly luxury. In 1 Cor 6:9 the term appears in a vice list with a moral sense: softness as self-indulgent weakness. Spanish 'suaves/afeminados' and French 'mou/délicat' together capture the physical-to-moral spectrum – from fine fabric to flawed character. **TENDERNESS AND GENTLENESS**

en: effeminate, soft | **es:** afeminados, suaves | **fr:** délicat, mou | **de:** weich, μαλακοῖς, μαλακὰ Matt 11:8; Luke 7:25; 1Cor 6:9

Μαλελεήλ G3121 *N-GMS* (1×)

Maleleēl (Μαλελεήλ) — Greek transliteration of Mahalalel, a pre-flood patriarch in Jesus' genealogy

This name appears in Luke 3:37 among the antediluvian ancestors tracing Jesus' lineage back to Adam. Mahalalel, found in Genesis 5:12-17, was the son of Kenan and father of Jared, living 895 years according to the Masoretic text. The Hebrew name possibly means 'praise of God' or 'God is splendor.' Luke's inclusion of these primeval patriarchs emphasizes Jesus' connection not just to Israel's history but to universal human origins, establishing him as the second Adam whose lineage extends to the first man.

(1×) The genitive form incorporates this early patriarch into the genealogical chain. The consistent transliteration across languages (Spanish 'Maleleēl,' French 'Maléléel') maintains the Septuagintal form of the Hebrew name, preserving the archaic dignity of these primordial ancestors. **PROPER NAMES (PERSONAL)**

en: Maleleēl | **es:** Maleleēl | **fr:** Maléléel | **de:** Μαλελεὴλ Luke 3:37

μάλα G3122 *Adv* (12×)

especially, most of all, above all — superlative adverb marking the highest degree or priority

Malista is the superlative form of mala ('very'), functioning as an adverb meaning 'especially,' 'most of all,' or 'above all.' Its 12 NT occurrences typically single out one item from a group for special emphasis. Paul uses it with particular frequency: believers should do good to all, 'especially' to the household of faith (Gal 6:10); greetings from all the saints, 'especially' those of Caesar's household (Phil 4:22); bring the books, 'especially' the parchments (2 Tim 4:13). In Acts, it introduces Agrippa as 'especially' expert in Jewish customs (Acts 26:3). Spanish 'especialmente/mayormente,' French 'surtout,' and German 'besonders' all capture the singling-out, superlative force.

(12×) A superlative adverb used to single out one element from a broader group for heightened emphasis, translatable as 'especially,' 'most of all,' or 'above all.' Frequently appears in Pauline exhortation and instruction to sharpen a general principle into a specific application (Gal 6:10, do good 'especially' to fellow believers; 2 Tim 4:13, bring the books, 'especially' the parchments; 1 Tim 5:17, 'especially' those who labor in preaching). Also marks the heightened grief of the Ephesian elders — sorrowing 'most of all' over Paul's words that they would not see his face again (Acts 20:38). French 'surtout' and German 'besonders' converge on the same superlative-selective function. All 12 occurrences express this single sense. **MORE AND GREATER**

en: especially, especially- | **es:** especialmente, mayormente | **fr:** surtout, μάλιστα | **de:** besonders, μάλιστα Acts 20:38; Acts 25:26; Acts 26:3; Gal 6:10; Phil 4:22

μάλα G3123 *Adv* (81×)

More, rather — comparative adverb intensifying degree or expressing preference

The Greek μᾶλλον (comparative of μάλα, 'very') functions as a comparative adverb meaning 'more' or 'rather,' either intensifying a quality beyond a stated or implied baseline or expressing preference between alternatives. Jesus uses it memorably in arguments from lesser to greater: 'how much more will your Father give good things' (Matt 7:11), 'are you not of more value than they?' (Matt 6:26). Paul employs it for emphatic preference — 'much more' (πολλῷ μᾶλλον, Phil 2:12) and corrective 'rather' (Eph 4:28; 5:11). Spanish más/más-bien, French plus/plutôt, and German mehr all reflect the dual comparative-preferential range. Its 81 occurrences span every major NT corpus.

more (81×) A comparative adverb meaning 'more' (in degree) or 'rather' (in preference), the comparative form of μάλα. Prominent in Jesus' qal wahomer ('how much more') arguments: 'how much more will your Father give good things' (Matt 7:11; cf. 6:26, 30). Also used by Paul for emphatic intensification — πολλῷ μᾶλλον 'much more' (Phil 2:12; Rom 5:9) — and for expressing corrective preference, 'rather' (Eph 4:28; 5:11). Spanish más, French plus/plutôt, and German mehr capture the dual comparative and preferential senses. **MORE AND GREATER**

en: more, rather | **es:** más, más-bien | **fr:** plus, plutôt | **de:** mehr Matt 6:26; Matt 6:30; Matt 7:11; Matt 10:25; Matt 18:13

Μάλχος G3124 *N-NMS* (1×)

Malchos (Μάλχος) — the name of the high priest's servant whose ear Peter cut off in Gethsemane

This name appears only in John 18:10, identifying the servant of the high priest whom Peter struck with a sword during Jesus' arrest. John alone among the Gospel writers names this individual, perhaps because John wrote later when those involved were no longer at risk of retaliation. The name is a Hellenized form of the Hebrew/Aramaic word for 'king' (מֶלֶךְ), possibly indicating royal service or simply a common name among servants. Luke adds that Jesus healed the severed ear, showing Jesus' compassion even toward those who came to arrest him.

(1×) The nominative form identifies the individual who experienced both Peter's violence and Jesus' healing mercy. The name's preservation across translations marks this historically specific moment when Jesus rebuked violent resistance and demonstrated that his kingdom operates by different principles than earthly power. **PROPER NAMES (PERSONAL)**

en: Malchos | **es:** Málchos | **fr:** Malchus | **de:** Malchus John 18:10

μάμμ-η G3125 *N-DFS* (1×)

μάμμη — grandmother, a familial term for one's mother's or father's mother

This word appears in 2 Timothy 1:5, where Paul references Timothy's grandmother Lois alongside his mother Eunice. Originally a child's word for 'mother' (similar to 'mama'), μάμμη came to mean specifically 'grandmother' in later Greek. Paul's mention of both women highlights the multi-generational transmission of genuine faith within Timothy's family. This reference is significant for showing that Timothy's Christian formation began before Paul's ministry, rooted in the sincere faith of his maternal ancestors, likely Jewish believers who recognized Jesus as Messiah.

(1×) The dative singular indicates the grandmother as someone in whom faith dwelt. Cross-linguistic renderings (Spanish 'abuela,' German 'Grossmutter') identify this as the standard kinship term for a parent's mother, emphasizing the role of grandmothers in passing down religious faith through family instruction. **MOTHERS AND MATRIARCHS**

en: grandmother | **es:** abuela | **fr:** μάμμη | **de:** Grossmutter 2Tim 1:5

μαμωνᾶς G3126 *N-GMS* (4×)

Mammon; wealth or riches personified, viewed as a rival master to God.

Mamonas is an Aramaic loanword (mamona, 'wealth' or 'possessions') that Jesus uses to personify riches as a competing lord demanding allegiance. The saying 'You cannot serve God and Mammon' (Matt 6:24; Luke 16:13) frames the choice as absolute – two masters, two loyalties. In Luke 16:9 Jesus paradoxically urges using 'unrighteous mammon' to make friends for eternity, and in Luke 16:11 faithfulness with mammon becomes a test of fitness for true riches. The word's Aramaic origin gives it an almost demonic resonance in Greek ears.

(4×) Wealth or material possessions personified as a rival deity or master. Jesus declares that no one can serve both God and Mammon (Matt 6:24; Luke 16:13), framing the pursuit of riches as a form of idolatry. In Luke 16:9, 11 he speaks of 'unrighteous mammon' and 'faithful in mammon,' treating wealth as a proving ground for spiritual trustworthiness. The Aramaic origin is preserved across all translations – Spanish 'Mamón,' French 'Mammon,' German 'Mammon' – none domesticate it, preserving its foreignness and its ominous overtone as a power that competes with God. **MIXED MULTITUDE**

en: mammon | **es:** a-Mamōn, a-mamonás, mamonás | **fr:** Mammon | **de:** μαμωνᾶ, μαμωνᾷ Matt 6:24; Luke 16:9; Luke 16:11; Luke 16:13

Μαναήν G3127 *N-NMS* (1×)

Manaen (Μαναήν) — companion of Herod the tetrarch who became a Christian prophet and teacher at Antioch

This name appears in Acts 13:1 among the prophets and teachers at the church in Antioch. Luke specifically notes that Manaen was 'brought up with' (σύντροφος) Herod the tetrarch, indicating he was a childhood companion or foster-brother of Herod Antipas, the ruler who beheaded John the Baptist and mocked Jesus before the crucifixion. The Hebrew name (Menahem) means 'comforter.' Manaen's presence in church leadership shows how the gospel penetrated even the courts of rulers, producing disciples from the highest social strata who abandoned privilege to serve Christ.

(1×) The nominative form identifies this individual as a leader in the Antiochene church. His unique background — raised in Herod's court but now serving as a Christian prophet — illustrates the radical social transformations the gospel produced, bringing together people from vastly different backgrounds into one community. **PROPER NAMES (PERSONAL)**

en: Manaen | **es:** Manaén | **fr:** Manaen | **de:** Μαναήν Acts 13:1

Μανασσῆς G3128 *N-NMS* (3×)

Manasseh; the name of Joseph's firstborn son and a king of Judah

This Hebrew name (meaning 'causing to forget') identifies two significant biblical figures. Manasseh was Joseph's firstborn son, born in Egypt, whose descendants formed one of Israel's tribes. Though the younger Ephraim received the greater blessing from Jacob, Manasseh's tribe received substantial territory west and east of the Jordan. Revelation 7:6 lists the tribe of Manasseh among the 144,000

sealed servants of God. Matthew 1:10 (twice) mentions a different Manasseh—the wicked king of Judah whose 55-year reign included idolatry, child sacrifice, and shedding innocent blood, though he later repented in Babylonian captivity. His inclusion in Jesus' genealogy demonstrates God's grace working through flawed lineages.

(3×) Manasseh, a Hebrew personal name borne by two figures. Matthew 1:10 (listed twice consecutively) includes King Manasseh of Judah in Jesus' genealogy—one of Judah's most wicked kings who later repented. Revelation 7:6 refers to 'the tribe of Manasseh' among the twelve tribes whose servants are sealed (12,000 from each tribe) —tracing back to Joseph's firstborn son. The name's dual reference shows both individual and tribal identity within Israel's history. MANASSEH TRIBE NAME

en: Manassēs, of-Manassēs | **es:** Manassés, de-Manassēs | **fr:** Manassé | **de:** Manasse Matt 1:10; Rev 7:6

μανθάνω G3129 *V-PMA-3P* (25×)

To learn through study, instruction, or experience; to ascertain or come to know a fact

Manthano is the ordinary Greek word for learning, whether through formal instruction, personal experience, or careful observation. Jesus invites disciples to 'learn from me' (Matt 11:29) and urges them to 'go and learn what this means' (Matt 9:13), pointing to learning as both relational and scriptural. Paul uses it for the traditions believers have been taught (Phil 4:9; 2 Tim 3:14) as well as for learning contentment through experience (Phil 4:11). A single New Testament instance carries the narrower sense of ascertaining a fact through inquiry — when the Roman tribune 'learned' Paul was a citizen (Acts 23:27).

1. learn, be instructed (24×) To acquire knowledge, skill, or understanding through study, instruction, or lived experience. Spanish 'aprender' and French 'apprendre' uniformly render the learning sense. Jesus says 'learn from me' (Matt 11:29) and 'go and learn what this means' (Matt 9:13). The fig tree parable teaches disciples to 'learn' from observation (Matt 24:32; Mark 13:28). John 6:45 quotes Isaiah: 'everyone who has heard and learned from the Father comes to me.' Paul commends holding fast to what was 'learned' (Phil 4:9; 2 Tim 3:14). TEACHING AND LEARNING

en: having-learned, learn, learned | **es:** aprenda, aprendan, aprended | **fr:** apprendre | **de:** lernen, lernt Matt 9:13; Matt 11:29; Matt 24:32; Mark 13:28; John 6:45

2. ascertain, come to understand (1×) To ascertain, discover, or come to know a specific fact through inquiry or report rather than through extended study. Spanish shifts to 'habiendo sabido' (having found out), distinct from the learning verb 'aprender.' This sense appears in Acts 23:27, where the tribune Claudius Lysias 'learned' that Paul was a Roman citizen — a single moment of factual discovery rather than a process of instruction. KNOWING AND LEARNING

en: having-learned | **es:** habiendo-sabido | **fr:** apprendre | **de:** lernt Acts 23:27

μᾰνία G3130 *N-AFS* (1×)

μανία — madness, insanity, extreme mental disturbance or frenzy

This noun appears in Acts 26:24 when Festus interrupts Paul's defense before Agrippa, shouting that Paul's great learning is driving him mad. The word can denote literal insanity or, as here, describes someone whose ideas seem so extreme they appear deranged. Classical Greek used the term both for clinical madness and for divine frenzy or enthusiasm. Festus cannot process Paul's account of resurrection and divine calling within his Roman rationalist framework, so he attributes it to derangement. Paul calmly responds that he speaks words of truth and soberness, not madness.

(1×) The accusative singular functions as the object: 'madness turns you.' Cross-linguistic renderings (Spanish 'locura,' French 'folie') convey the semantic range from clinical insanity to irrational enthusiasm. Festus' accusation reveals the gospel's offense to worldly wisdom — what seems foolishness to those perishing is God's power to those being saved. AUTO-DETECTED COMMUNITY 8032 WITH 5 SENSES

en: madness | **es:** locura | **fr:** folie | **de:** μανίαν Acts 26:24

μάννᾰ G3131 *N-GNS* (4×)

Manna; the miraculous bread-like food God provided Israel in the wilderness, later a type of heavenly sustenance.

Manna – from the Hebrew man hu ('What is it?') – is the mysterious food God rained down daily for Israel's forty wilderness years. In the NT it functions typologically: Jesus contrasts the manna the fathers ate and still died with the true bread from heaven that gives eternal life (John 6:31, 49). Hebrews 9:4 recalls the golden jar of manna stored in the ark of the covenant as a memorial of God's provision. In Rev 2:17 the risen Christ promises 'hidden manna' to the faithful overcomer – a symbol of intimate, eschatological sustenance.

(4×) The miraculous food God provided daily to Israel in the wilderness, used typologically in the NT for divine and eschatological sustenance. In John 6:31, 49 Jesus contrasts perishable wilderness manna with himself as the living bread from heaven. Heb 9:4 mentions the jar of manna preserved in the ark, a tangible memorial of God's faithfulness. Rev 2:17 promises 'hidden manna' to overcomers – a rich eschatological image of intimate communion. Spanish 'maná,' French 'manne,' and German 'Manna' all transliterate directly from Hebrew, preserving the original wonder of the question: 'What is it?' FOOD AND NOURISHMENT

en: manna | **es:** maná | **fr:** manne | **de:** Manna John 6:31; John 6:49; Heb 9:4; Rev 2:17

μαντ-εύομαι G3132 *V-PPM/P-NFS* (1×)

μαντεύομαι — to practice divination, prophesy through supernatural means, tell fortunes

This verb appears in Acts 16:16, describing a slave girl who had a spirit of divination and brought her owners profit through fortune-telling. The word derives from μάντις (prophet/seer) and in classical Greek referred to seeking supernatural knowledge through various mantic arts. The girl followed Paul's group, proclaiming them servants of the Most High God — technically true words from a demonic source. Paul eventually commanded the spirit to leave her, demonstrating that even accurate spiritual proclamations from occult sources must be rejected, as their origin disqualifies their message.

(1×) The present middle/passive participle 'by fortune-telling' modifies how she brought profit to her masters. The multilingual glosses (Spanish 'adivinando,' French 'pratiquer-la-magie') identify this as occult divination, the opposite of authentic prophetic revelation, showing that supernatural knowledge can come from illegitimate spiritual sources that must be renounced. DIVINATION PRODUCTS

en: by-fortune-telling | **es:** adivinando | **fr:** pratiquer-la-magie | **de:** μαντευομένη Acts 16:16

μᾰραίνω G3133 *V-FIP-3S* (1×)

μαραίνω — to cause to wither, fade away, or extinguish; to waste away

This verb appears in James 1:11, illustrating how the rich person will fade away in their pursuits like grass withering under the scorching sun. The word literally means to quench or extinguish (originally used of fire), then extended to describe plants wilting or people wasting away. James employs the image from Isaiah 40:6-8, contrasting the transient glory of wealth with the enduring word of God. The rich person's activities and achievements, like the wildflower's beauty, prove temporary — heat rises, the flower falls, and the appearance perishes.

(1×) The future passive 'will fade away' describes the inevitable withering of the wealthy person's pursuits. Cross-linguistic renderings (Spanish 'se-marchitará,' German 'verwelken') emphasize the botanical imagery of wilting under heat, a powerful metaphor for the ephemeral nature of earthly prosperity apart from eternal values. WITHERING AND FADING

en: will-fade-away | **es:** se-marchitará | **fr:** μαρανθήσεται | **de:** verwelken Jas 1:11

G3134 *V-AMA-2S* (2×)
an Aramaic phrase meaning 'Our Lord, come!' expressing urgent longing for Christ's return
Two Aramaic words transliterated into Greek: māranā thā, meaning 'Our Lord, come!' Paul closes 1 Corinthians with this liturgical cry, likely borrowed from early Aramaic-speaking worship. It's simultaneously prayer, creed, and maranatha—a watchword expressing the church's eager expectation of Jesus' return. Some ancient interpreters read it as māran athā ('Our Lord has come'), but the context favors the imperative. That Paul leaves it untranslated suggests it was already a fixed formula, like 'amen' or 'hallelujah,' recognized across language barriers.

(2×) Paul's double citation (1 Corinthians 16:22) represents one phrase, counted twice in the apparatus. The Aramaic preservation in a Greek letter to a Greek city shows how early liturgical formulas transcended language. The lexicon clarifies it's a transliteration of Hebrew-Aramaic māranā + athā, not a Greek term. Most translations either transliterate (following Paul) or add a translation note. The phrase captures the early church's intense expectation: Come, Lord Jesus! **PRAYER AND SUPPLICATION**
en: Marana, tha | **es:** Marana, tha | **fr:** maranatha | **de:** Maranatha 1Cor 16:22

μαργᾰρ-ίτης G3135 *N-AMS* (9×)
Pearl; a precious gem formed in a mollusk, used literally of costly jewelry and figuratively of supreme spiritual value.
A pearl – the lustrous gem treasured across the ancient Mediterranean and Near East. Jesus draws on the pearl's extraordinary value in two memorable teachings: casting pearls before swine (Matt 7:6), where wisdom is wasted on those who cannot appreciate it, and the merchant who sells everything for one pearl of great price (Matt 13:45-46), an image of the kingdom's surpassing worth. In Revelation, Babylon adorns herself with pearls as symbols of extravagant wealth (Rev 17:4; 18:12, 16), and the gates of the New Jerusalem are each a single pearl (Rev 21:21).

pearl (9×) A precious gem formed within a mollusk shell, valued as costly merchandise and rich adornment. Every major translation tradition renders this straightforwardly – Spanish 'perla,' French 'perle,' German 'Perlen' – reflecting the pearl's universal recognition as a luxury item. The NT employs it both literally (1 Tim 2:9 warns against ostentatious pearl-wearing; Revelation catalogs pearls among Babylon's trade goods) and in two of Jesus' most vivid parables: the pearl of great price (Matt 13:45-46) as an image of the kingdom, and pearls before swine (Matt 7:6) as a warning about discernment. **STONE AND ROCK**
en: of-pearls, pearl, pearls | **es:** de-perlas, perla, perla; | **fr:** perle | **de:** Perlen, μαργαρίτας, μαργαρίτην Matt 7:6; Matt 13:45; Matt 13:46; 1Tim 2:9; Rev 17:4

Μάρθα G3136 *N-GFS* (13×)
Martha; a proper name from Aramaic meaning 'lady' or 'mistress,' borne by the sister of Mary and Lazarus of Bethany.
The personal name Martha, derived from Aramaic marta meaning 'lady' or 'mistress.' She is the sister of Mary and Lazarus, residing in Bethany near Jerusalem. Luke 10:38-42 introduces her as the one 'distracted with much serving' while her sister sat at Jesus' feet — a scene that has become iconic for the tension between active service and contemplative devotion. In John 11, Martha emerges as a woman of profound faith: she goes out to meet Jesus after Lazarus' death and confesses, 'I believe that you are the Christ, the Son of God' (John 11:27), one of the most significant christological declarations in the Fourth Gospel. All translations simply transliterate the name.

(13×) The proper name of a woman from Bethany, sister of Mary and Lazarus, derived from Aramaic marta ('lady, mistress'). She appears in two pivotal scenes: serving Jesus while Mary listens at his feet (Luke 10:38-42), and meeting Jesus at Lazarus' tomb where she makes a remarkable confession of faith (John 11:20-27). Cross-lingual glosses uniformly transliterate the name (French Marthe, Spanish Marta, German Martha), as is standard for biblical proper nouns. **PROPER NAMES (PERSONAL)**
en: Martha | **es:** Mártha | **fr:** Marthe | **de:** Martha, Μάρθα Luke 10:38; Luke 10:40; Luke 10:41; John 11:1

Μαρία G3137 *N-NFS* (54×)
Maria / Mariam – Mary; the name of several women in the NT including the mother of Jesus and Mary Magdalene
Maria (Hellenized) and Mariam (Semitic indeclinable) render the Hebrew-Aramaic name Miryam, borne by at least six women in the New Testament. Most prominent is Mary the mother of Jesus, central to the infancy narratives and present at the cross (John 19:25) and in the upper room (Acts 1:14). Mary Magdalene, first witness to the resurrection (John 20:1-18), is the second most frequent bearer. Others include Mary of Bethany (Luke 10:39), Mary wife of Clopas (John 19:25), and Mary of Rome (Rom 16:6). The two Greek forms reflect stylistic rather than semantic variation.

Mary / Mariam (proper name) (54×) The name Mary/Mariam, shared by several New Testament women. Chief is Mary the mother of Jesus (Matt 1:16; Luke 1:27; Acts 1:14), followed by Mary Magdalene (Mark 16:1; John 20:1-18), Mary of Bethany (Luke 10:39), and Mary wife of Clopas (John 19:25). The two Greek forms carry no semantic distinction. Spanish Maria, French Marie, and German Maria confirm uniform treatment. **PROPER NAMES (PERSONAL)**
en: Maria, Mariam, of-Maria | **es:** Mariam, Mariám, Mariám? | **fr:** Marie | **de:** Maria Matt 1:16; Matt 1:18; Matt 1:20; Matt 2:11; Matt 13:55

Μάρκος G3138 *N-AMS* (8×)
Mark (Markos); the Latin-derived personal name of John Mark, companion of Paul, Barnabas, and Peter.
Markos is the Greek form of the Latin name Marcus, borne by John Mark — a significant figure in the early church. He was the cousin of Barnabas (Col 4:10), accompanied Paul and Barnabas on their first missionary journey before departing at Pamphylia (Acts 13:13; 15:37-39), and later was reconciled with Paul, who called him 'useful for ministry' (2 Tim 4:11). Peter affectionately calls him 'my son' (1 Pet 5:13), and tradition identifies him as the author of the Gospel of Mark. All translations render the name phonetically: French 'Marc,' German 'Markus,' Spanish 'Marcos.'

(8×) The personal name Mark (Greek Markos, from Latin Marcus), referring to John Mark, cousin of Barnabas and companion of the apostles. His NT appearances trace a narrative arc from early mission work with Paul and Barnabas (Acts 12:12, 25; 15:37, 39) through later reconciliation with Paul (Col 4:10; 2 Tim 4:11; Phlm 24) and close association with Peter (1 Pet 5:13). Translations render the name phonetically — French 'Marc,' German 'Markus,' Spanish 'Marcos' — reflecting its Latin origin. **PROPER NAMES (PERSONAL)**
en: Markos | **es:** Márkon, Márkos, Mârkos | **fr:** Marc | **de:** Markus Acts 12:12; Acts 12:25; Acts 15:37; Acts 15:39; Col 4:10

μάρμαρος G3139 *N-GMS* (1×)
μάρμαρος — marble, a crystalline limestone prized for building and sculpture
This word appears in Revelation 18:12 within the list of luxury goods no longer purchased after Babylon's fall. Originally denoting any crystalline stone that sparkles (from μαρμαίρω, 'to sparkle'), it came to mean specifically marble, the white limestone extensively used in Greco-Roman architecture and art. John's inclusion of marble in Babylon's cargo emphasizes the city's opulence and architectural grandeur. The fall of this commerce symbolizes the collapse of economic systems built on exploitation and luxury rather than justice, echoing prophetic denunciations of excessive wealth.

(1×) The genitive form 'of marble' specifies material composition in a commercial inventory. The consistent transliteration across

languages ('mármol,' 'Marmor') identifies this stone as a luxury building material, symbol of imperial Rome's architectural ambitions and the material culture that would ultimately prove as transient as Babylon's glory. **AUTO-DETECTED COMMUNITY 5911 WITH 3 SENSES**

en: of-marble | **es:** de-mármol | **fr:** Marmor | **de:** Marmor Rev 18:12

μαρτῠ́ρ-έω G3140 *V-PPA-NFP* (76×)

To testify, bear witness; in passive, to be attested or well-spoken-of — the act and reception of testimony.

Martyreō stands at the heart of New Testament witness language. John the Baptist 'came to bear witness (martyrēsē) about the light' (John 1:7), and the verb runs like a golden thread through John's Gospel, where testifying to truth is a central theme. In its passive voice, the word shifts from giving testimony to receiving it — being attested or commended by others, as when the seven deacons are described as 'men of good repute, being well-attested' (Acts 6:3). Spanish testificar, French témoigner, and German bezeugen all capture the forensic-yet-personal quality of this witnessing.

1. testify, bear witness (63×) To actively testify, bear witness, or declare what one has seen, known, or believed to be true. Spanish testifica, French témoigner, and German bezeugen all preserve the courtroom-to-proclamation range. John the Baptist is the paradigm: he came 'to bear witness about the light' (John 1:7-8), and the verb appears repeatedly as Jesus, the Spirit, and Scripture all testify (John 5:39; 15:26). **TESTIMONY AND WARNING**

en: He-has-testified, I-testify, bore-witness | **es:** Testifico, ha-testificado, testifica | **fr:** témoigner | **de:** bezeugen, bezeugt Matt 23:31; John 1:7; John 1:8; John 1:15; John 1:32

2. be attested, receive testimony (13×) Passive voice: to be attested, commended, or spoken well of — the subject receives rather than gives testimony. Multilingual glosses shift to passive constructions: spa. era-testificado, eng. being-attested. In Acts 6:3, deacons must be 'well-attested'; in Acts 16:2, Timothy 'was well-spoken-of by the brothers'; in Heb 11:2, the ancients 'received a good testimony' by their faith. **TESTIMONY AND WARNING**

en: being-attested, being-testified-of, being-well-spoken-of | **es:** dando-buen-testimonio, dando-testimonio, era-testificado | **fr:** témoigner | **de:** bezeugen, bezeugt Acts 6:3; Acts 10:22; Acts 16:2; Acts 22:12; Rom 3:21

μαρτῠ́ρ-ία G3141 *N-AFS* (37×)

testimony, witness, attestation — the act or content of bearing witness, especially regarding Christ and the gospel

Martyria denotes both the act of testifying and the content of what is testified, making it a pivotal word in the Johannine vocabulary. John's Gospel alone accounts for roughly half its NT occurrences: the 'testimony' of John the Baptist (John 1:7, 19; 3:33; 5:34), the testimony of Jesus about himself that divides the Pharisees (John 8:13-14), and the Father's testimony about the Son (John 5:32, 37). In the trial narratives, it takes a forensic turn as the Sanhedrin seeks martyria against Jesus but finds only false witness (Mark 14:55-59). Revelation elevates it to cosmic proportions: the martyria of Jesus becomes the ground for persecution and the saints' endurance (Rev 1:2, 9; 12:11, 17; 19:10). The etymological link to martys ('witness') that later gave us 'martyr' is already latent here.

testimony / witness / attestation (37×) The act or content of bearing witness, encompassing legal testimony, prophetic attestation, and christological witness. In John's Gospel it carries a quasi-forensic weight as competing claims are adjudicated: the Baptist's testimony about Jesus (John 1:7, 19; 5:33-36), Jesus' self-testimony challenged by the Pharisees (John 8:13-14), and the Father's testimony confirmed by works (John 5:36-37). Mark's trial narrative uses it for the false testimony sought against Jesus (Mark 14:55-56, 59). Revelation transforms it into the ground of eschatological fidelity — 'the testimony of Jesus' that saints maintain unto death (Rev 6:9; 12:11, 17; 19:10). Spanish 'testimonio,' French 'temoignage,' German 'Zeugnis' all preserve the legal-evidentiary core. **PROSPERING AND SUCCESS**

en: of-testimony, testimony, witness | **es:** -testimonio, de-testimonio, testimonio | **fr:** témoignage | **de:** Zeugnis Mark 14:55; Mark 14:56; Mark 14:59; Luke 22:71; John 1:7

μαρτύριον G3142 *N-GNS* (20×)

Testimony, witness, proof; evidence given or a declaration that attests to truth, including the tabernacle of testimony.

This noun carries the dual force of 'proof' and 'public declaration.' In the Gospels it often appears in the phrase 'for a testimony to them' (Matt 8:4; Mark 1:44), where an act of obedience becomes living evidence. Jesus warns that his followers will be dragged before governors and kings 'as a testimony' (Matt 10:18; Mark 6:11). Paul speaks of the gospel of the kingdom being proclaimed 'as a testimony to all nations' (Matt 24:14). The term also echoes the Old Testament 'tabernacle of testimony' (Acts 7:44), linking it to the covenant tablets. German 'Zeugnis' and French 'temoignage' preserve the forensic and declarative overtones alike.

(20×) Testimony or witness—a declaration, act, or evidence that attests to truth. Used both of the gospel proclaimed to the nations as public evidence (Matt 24:14) and of actions performed 'for a testimony to them' (Matt 8:4; Mark 1:44; Mark 6:11). Also carries the OT echo of the 'tabernacle of testimony' (Acts 7:44), referring to the covenant tablets. The Spanish 'testimonio,' French 'temoignage,' and German 'Zeugnis' all preserve the forensic weight of the term —something placed on record for others to consider. **PROSPERING AND SUCCESS**

en: a-testimony, testimony | **es:** testimonio | **fr:** témoignage | **de:** Zeugnis, μαρτυρίου, μαρτύριον Matt 8:4; Matt 10:18; Matt 24:14; Mark 1:44; Mark 6:11

μαρτύρομαι G3143 *V-PIM/P-1S* (5×)

To solemnly testify, bear witness, or earnestly affirm; to call others to witness the truth of what one declares.

A verb of solemn public testimony, used when the speaker stakes personal credibility on the truth of a declaration. Paul employs it at critical moments: defending his ministry before the Ephesian elders (Acts 20:26), affirming his gospel before Agrippa (Acts 26:22), and urging the Galatians and Ephesians to grasp the weight of his words. The Spanish 'testifico' and German 'bezeugen' both capture this courtroom gravity. More than casual speech, this is truth-telling with one's reputation on the line.

(5×) To solemnly testify or earnestly affirm, calling God or others as witnesses to the veracity of one's statement. Paul uses this when the stakes are highest: declaring himself innocent of all blood (Acts 20:26), affirming that every person who accepts circumcision is bound to the whole law (Gal 5:3), and urging believers to walk worthy of God (1 Thess 2:12). The English 'I testify' and French 'attester' both underscore the formal, almost juridical weight of this word. **TESTIMONY AND WARNING**

en: I-testify, testifying | **es:** testificando, testifico | **fr:** attester, μαρτυρόμενοι, μαρτύρομαι | **de:** bezeugen, μαρτυρόμενος, μαρτύρομαι Acts 20:26; Acts 26:22; Gal 5:3; Eph 4:17; 1Thess 2:12

μάρτῠς G3144 *N-AMS* (35×)

witness — one who testifies to what has been seen or known, later developing into the sense of 'martyr'

Martys ('witness') appears 35 times in the New Testament, spanning its full semantic arc from courtroom attestation to sacrificial death. In the Gospels, the word retains its classical Greek legal sense: two or three witnesses establish a charge (Matt 18:16; cf. Deut 19:15), and the Sanhedrin seeks witnesses against Jesus (Matt 26:65; Mark 14:63). Luke-Acts pivots the term toward theological testimony: the apostles are 'witnesses' of the resurrection (Luke 24:48; Acts 1:8, 22; 2:32; 3:15; 10:39, 41). The letter to the Hebrews introduces the famous 'cloud of witnesses' (12:1), those who attest to faith by the shape of their lives. Revelation completes the trajectory: Antipas is 'my faithful witness' who was killed (Rev 2:13), and the 'two witnesses' prophesy and die (Rev 11:3) — passages that gave English the word 'martyr.'

witness (one who testifies) (35×) A person who bears testimony to truth, whether in a judicial proceeding, as an eyewitness to events, or through faithful proclamation even unto death. The classical legal sense governs the Gospel trial narratives (Matt 26:65; Mark 14:63) and the Deuteronomic two-witness rule (Matt 18:16; 2 Cor 13:1). The apostolic-kerygmatic sense dominates Acts, where the Twelve are 'witnesses of his resurrection' (Acts 1:22; 2:32; 10:41). The trajectory toward suffering testimony emerges in Revelation, where Antipas is ho martys mou ho pistos ('my faithful witness,' Rev 2:13) and Stephen is implied as proto-martyr (Acts 22:20). Spanish 'testigos,' French 'temoin,' German 'Zeuge' all preserve the legal-testimonial core. **WITNESSES AND TESTIMONY**

en: of-witnesses, witnesses | **es:** de-testigos, testigos | **fr:** témoin | **de:** Zeuge Matt 18:16; Matt 26:65; Mark 14:63; Luke 11:48; Luke 24:48

μασσάομαι G3145 *V-IIM/P-3P* (1×)

μασάομαι — to chew, gnaw, or bite, especially with the teeth

This verb appears in Revelation 16:10, describing people gnawing their tongues in anguish during the fifth bowl judgment. The middle voice form emphasizes the reflexive action — they chewed their own tongues. This graphic detail portrays extreme pain causing involuntary physical response, yet John notes they still refused to repent. The image evokes both literal physiological reaction to torment and metaphorical self-inflicted suffering. Despite such intense judgment meant to provoke repentance, hardened hearts persist in blasphemy rather than turning to God.

(1×) The imperfect middle/passive third plural 'they were gnawing' describes ongoing action during the plague. The cross-linguistic evidence (Spanish 'mordían,' French 'mâcher') confirms the visceral physicality of this judgment response, an involuntary reaction to suffering that paradoxically coexists with willful persistence in rebellion against God. **EATING AND CONSUMING**

en: they-gnawed | **es:** mordían | **fr:** mâcher | **de:** kauen Rev 16:10

μαστῑγ-όω G3146 *V-APA-NMP* (7×)

To flog, scourge, or whip; a judicial or punitive beating with a lash, applied to Jesus in his passion and to persecuted disciples.

Mastigoo refers specifically to flogging with a whip or scourge, a formal punishment that could be either judicial (administered by Roman soldiers) or synagogue discipline. Jesus predicts it three times in his passion announcements (Matt 20:19, Mark 10:34, Luke 18:33), and it frames the cost of discipleship when he warns that his followers will be scourged in synagogues (Matt 10:17, Matt 23:34). The author of Hebrews extends it metaphorically to divine discipline (Heb 12:6). Spanish 'azotar' and German 'geisseln' both denote whipping with a dedicated instrument, matching the precision of the Greek.

flog, scourge, whip (7×) To beat or flog someone with a whip or scourge, inflicting physical punishment. The word consistently implies an instrument of punishment rather than bare-handed striking. In the Synoptic passion predictions (Matt 20:19, Mark 10:34, Luke 18:33), mastigoo foreshadows the Roman scourging of Jesus before crucifixion. In Matt 10:17 and 23:34, it describes synagogue flogging of Christian missionaries. Hebrews 12:6 quotes Proverbs to present God as a father who 'scourges every son he receives,' shifting the image from punitive to corrective. Spanish 'azotar' and French 'fouetter' preserve the instrument-specific meaning. **FLOGGING SCOURGING**

en: flogging, he-scourges, scourged | **es:** azota, azotar, azotarán | **fr:** fouetter | **de:** geisseln, μαστιγώσαντες, μαστιγώσετε Matt 10:17; Matt 20:19; Matt 23:34; Mark 10:34; Luke 18:33

μαστ-ίζω G3147 *V-PNA* (1×)

μαστίζω — to whip, scourge, or flog as punishment or interrogation

This verb appears in Acts 22:25, when Paul asks the centurion if it is lawful to flog a Roman citizen uncondemned. The word derives from μάστιξ (whip/scourge) and describes the brutal practice of beating with rods or whips, often used in Roman interrogation. Paul's question invokes his legal protection as a Roman citizen, who could not be scourged without trial. This moment demonstrates Paul's strategic use of his citizenship to protect himself and establish legal precedent for the gospel's advance, showing that while Christians submit to authority, they also utilize legal rights wisely.

(1×) The present infinitive 'to flog' expresses intended action: 'Is it lawful... to flog?' Cross-linguistic renderings (Spanish 'azotar,' French 'battre') identify this as corporal punishment involving striking with instruments, a practice Paul's citizenship legally forbade, creating a crisis when authorities realized they had unlawfully bound a Roman citizen. **FLOGGING SCOURGING**

en: to-flog | **es:** azotar | **fr:** battre | **de:** μαστίζειν Acts 22:25

μάστ-ιξ G3148 *N-GFP* (6×)

A whip or scourge; literally an instrument of punishment, figuratively a disease or affliction conceived as a divine lash.

The classical Greek image is vivid: a whip cracking over horses, or the lash driving soldiers forward. In the NT, mastix splits into two registers. Figuratively, it describes diseases and afflictions as 'scourges' — divine lashes that mark and torment the body. The woman with the flow of blood is healed 'from her scourge' (Mark 5:29, 34), and crowds press toward Jesus so that all who had 'scourges' might touch him (Mark 3:10; Luke 7:21). Spanish captures the figurative sense with 'enfermedad' (disease) alongside 'azotes' (lashings), showing how the metaphor works. Literally, the word denotes the physical instrument of Roman punishment: Paul is about to be 'examined by scourging' (Acts 22:24), and OT heroes 'experienced mockings and scourgings' (Heb 11:36).

1. affliction, disease (figurative scourge) (4×) An affliction, disease, or plague understood figuratively as a 'scourge' or lash — suffering conceived as a striking blow. The woman with the hemorrhage is healed 'from her scourge' (Mark 5:29, 34), and the sick press toward Jesus because he heals all their 'scourges' (Mark 3:10; Luke 7:21). Spanish 'enfermedad' (disease) and 'enfermedades' (diseases) alongside 'azotes' (lashings) reveal the dual register: the underlying metaphor of being struck persists even when the referent is illness. This figurative usage echoes the classical Greek 'scourge of God' — affliction as divine discipline. **DISEASE AND AFFLICTION**

en: affliction, afflictions | **es:** azotes, enfermedad, enfermedades | **fr:** fléau | **de:** Geisseln, μαστίγων Mark 3:10; Mark 5:29; Mark 5:34; Luke 7:21

2. whip, scourge (instrument of punishment) (2×) A whip or scourge as a literal instrument of physical punishment — the leather thongs or rods used in Roman judicial flogging. In Acts 22:24 the tribune orders Paul to be 'examined with whips' (mastixin), the standard Roman procedure for extracting testimony from non-citizens. In Heb 11:36 the faithful endured 'scourgings' among other tortures. Spanish 'con-azotes' (with whips) and English 'with-whips' both emphasize the concrete, physical instrument, sharply distinguishing this from the figurative disease sense. **WHIP SCOURGE**

en: of-scourgings, with-whips | **es:** azotes, con-azotes | **fr:** fléau | **de:** Geisseln, μάστιξιν Acts 22:24; Heb 11:36

μαστός G3149 *N-NMP* (3×)

breast, chest; the front of the upper body, sometimes specifically referring to a woman's breast

This word refers to the breast or chest—the front upper portion of the torso. In biblical contexts, it can refer to either male or female anatomy, though often with specific reference to nursing. Luke 11:27 records a woman blessing 'the womb that bore you and the breasts at which you nursed,' celebrating Jesus' mother with reference to her maternal role. Luke 23:29 quotes Jesus predicting a time when people will say 'Blessed are...the breasts that never nursed,' describing coming judgment so severe that childlessness will seem preferable to motherhood. Revelation 1:13 describes the Son of Man 'clothed with a long robe and with a golden sash around his chest,' indicating regal priestly attire.

(3×) The breast or chest. Luke 11:27 records a woman blessing 'the womb that bore you and the breasts that nursed you,' praising Jesus'

mother through reference to her nursing. Luke 23:29 quotes Jesus' prophecy: 'Blessed are the barren and the wombs that never bore and the breasts that never nursed'—a paradoxical blessing indicating coming catastrophe so severe that childlessness seems fortunate. Revelation 1:13 describes the exalted Christ with 'a golden sash around his chest,' emphasizing his priestly-royal garment. **GEOGRAPHY AND SPACE**

en: breasts, chest | **es:** los-pechos, pechos | **fr:** sein | **de:** Brueste, μαστοὶ Luke 11:27; Luke 23:29; Rev 1:13

μάταιο-λογία G3150 *N-AFS* (1×)

ματαιολογία — empty talk, vain discussion, meaningless babbling

This noun appears in 1 Timothy 1:6, describing what certain people have wandered into by departing from sincere faith, pure heart, and good conscience. The compound combines μάταιος (vain/empty) with λογία (talk/discussion), denoting speech that lacks substance or truth. Paul contrasts this with the goal of his instruction: love from a pure heart. The term suggests not just theological error but the futility of speculation detached from the gospel's ethical and spiritual core. Such talk produces controversies and arguments rather than God's work by faith.

(1×) The accusative singular functions as the object turned toward: 'turned aside to empty talk.' The cross-linguistic evidence (Spanish 'palabrería-vana,' German 'leeres-Geschwaetz') emphasizes the vacuous, unproductive nature of discussion divorced from love and truth, warning against intellectual exercises that generate more noise than light. **IDLE TALK BOASTING**

en: empty-talk | **es:** palabrería-vana | **fr:** ματαιολογίαν | **de:** leeres-Geschwaetz 1Tim 1:6

μάταιο-λόγος G3151 *Adj-NMP* (1×)

ματαιολόγος — empty talker, one who speaks vain or meaningless words

This adjective appears in Titus 1:10, where Paul warns about rebellious people, empty talkers, and deceivers, especially those from the circumcision party. The word combines μάταιος (vain) with λόγος (word/speech), describing those whose teaching lacks truth and substance. These individuals are not merely mistaken but insubordinate, leading whole households astray for dishonest gain. Paul's description suggests people who use religious language to promote false teaching, whose eloquence masks emptiness of content and corruption of motive. They must be silenced to protect the community of faith.

(1×) The nominative masculine plural 'empty talkers' identifies a class of false teachers. Cross-linguistic renderings (Spanish 'vana-palabrería,' German 'Schwaetzer') characterize these individuals as verbose but vacuous, whose many words signify little truth and much deception, requiring strong rebuttal to protect believers from their influence. **IDLE TALK BOASTING**

en: empty-talkers | **es:** vana-palabrería | **fr:** ματαιολόγοι | **de:** Schwaetzer Titus 1:10

μάται-ος G3152 *Adj-NFP* (6×)

Vain, empty, worthless; of things that lack substance, value, or effect; of persons, foolish or deluded.

In Greek thought, mataios describes anything that fails to achieve its purpose or lacks real substance. Paul uses it to expose the hollowness of worldly reasoning (1 Cor 3:20) and to warn that without the resurrection, faith itself would be futile (1 Cor 15:17). The multilingual evidence is strikingly uniform: Spanish vana, French vain, and German eitel all converge on the same semantic core of emptiness and fruitlessness. In Acts 14:15, Paul and Barnabas urge the Lystrans to turn from 'vain things'—lifeless idols—to the living God, showing the word can characterize entire systems of belief as hollow.

1. worthless (4×) Worthless, futile — describing things, actions, or states that lack real value or productive outcome. Paul warns that if Christ has not been raised, the Corinthians' faith is mataios — futile, achieving nothing (1 Cor 15:17). Titus 3:9 and Jas 1:26 similarly mark certain behaviors as empty of profit. Spanish vana, French vain, and German eitel all reinforce this core meaning of fruitlessness. **WORTHLESSNESS AND VANITY**

en: futile, worthless | **es:** vana, vanas | **fr:** vain, μάταιοι, μάταιος | **de:** eitel 1Cor 15:17; Titus 3:9; Jas 1:26; 1Pet 1:18

2. vain things (1×) Vain, empty (of idolatrous or illusory things) — characterizing entire categories of objects or practices as devoid of divine reality. In Acts 14:15, Paul urges turning from 'vain things' (mataiōn), i.e. lifeless idols, to the living God. The Spanish vanas-cosas ('vain things') captures this substantivized use nicely, where the adjective points to a whole system of worthless worship. **WORTHLESSNESS AND VANITY**

en: vain-things | **es:** vanas-cosas | **fr:** vain | **de:** ματαίων Acts 14:15

3. futile (1×) Futile, intellectually empty — applied to human reasoning or thought that proves hollow before God. In 1 Cor 3:20 Paul quotes Psalm 94:11: 'The Lord knows the thoughts of the wise, that they are futile (mataioi).' Here the word exposes the bankruptcy of human wisdom apart from divine revelation. Spanish vanos and German eitel preserve this intellectual-futility nuance. **WORTHLESSNESS AND VANITY**

en: futile | **es:** vanos | **fr:** vain | **de:** eitel 1Cor 3:20

μάταιότης G3153 *N-GFS* (3×)

futility, emptiness; the quality of being purposeless, vain, or without value

This word captures the concept of futility, emptiness, or purposelessness—the vanity of that which fails to achieve meaningful ends. Paul uses it theologically to describe humanity's fallen condition. Romans 8:20 declares that creation 'was subjected to futility' because of the fall—the natural world shares in humanity's curse, frustrated in achieving its original purpose. Ephesians 4:17 warns believers to no longer walk 'in the futility of their minds' as Gentiles do—thinking darkened by sin produces purposeless, empty reasoning. 2 Peter 2:18 describes false teachers speaking 'loud boasts of folly,' literally 'great swelling words of emptiness,' impressive-sounding but ultimately vacuous and deceptive.

(3×) Futility, emptiness, or vanity—the quality of being purposeless. Romans 8:20 states creation 'was subjected to futility' through the fall, frustrated from achieving its intended purpose. Ephesians 4:17 warns believers not to walk 'as the Gentiles do, in the futility of their minds'—thinking darkened by sin that produces empty, purposeless reasoning. 2 Peter 2:18 describes false teachers uttering 'loud boasts of folly' (literally 'swelling words of emptiness')—impressive-sounding but hollow, deceptive speech lacking truth or substance. **WORTHLESSNESS AND VANITY**

en: futility, of-emptiness | **es:** de-vanidad, vanidad | **fr:** vanité | **de:** Nichtigkeit Rom 8:20; Eph 4:17; 2Pet 2:18

ματαιόω G3154 *V-AIP-3P* (1×)

ματαιόω — to make vain or futile; to become foolish or empty

This verb appears in Romans 1:21, describing how humanity, knowing God, refused to honor or thank him, becoming futile in their thinking. The passive form indicates they 'were made futile' or 'became futile' — their reasoning processes became vain and worthless. This isn't intellectual inability but moral rebellion: rejecting the truth about God leads to cognitive corruption. Their supposed wisdom became foolishness. The verb captures how turning from the Creator doesn't lead to enlightenment but to increasing darkness, as minds designed for truth malfunction when detached from their proper object.

(1×) The aorist passive third plural 'they became futile' describes the result of refusing to acknowledge God. Cross-linguistic evidence (Spanish 'se-hicieron-vanos,' German 'nichtig-werden') conveys the transformation from potential wisdom to actual foolishness, showing that autonomy from God produces not liberation but the emptying of human thought into vanity. **WORTHLESSNESS AND VANITY**

en: they-became-futile | **es:** se-hicieron-vanos | **fr:** rendre-vain | **de:** nichtig-werden Rom 1:21

μάτην G3155 *Adv* (2×)

in vain, to no purpose, futilely; without reason or uselessly

Pointlessly, futilely, to no effect. Jesus quotes Isaiah: people honor God with lips, but their worship is 'in vain' (Matthew 15:9, Mark 7:7) because they teach human traditions as doctrine. The word can mean 'without cause,' 'randomly,' 'idly,' or 'falsely.' Classical usage ranged from doing something to no effect, to speaking falsely, to being mad 'without reason.' The emphasis is on futility—effort or speech that accomplishes nothing, worship that doesn't reach God.

(2×) Jesus' identical quotation in Matthew and Mark (from Isaiah 29:13) pronounces religious activity empty when divorced from heart obedience. The lexicon shows classical uses for fruitless burden, baseless madness, false speech, and empty dreams. All translations converge on 'in vain' or equivalent: Spanish en vano, French en vain, German vergeblich. The charge is devastating: meticulous religious observance that God rejects as pointless. **WORTHLESSNESS AND VANITY**

en: in-vain | **es:** En-vano, en-vano | **fr:** en-vain | **de:** vergeblich, μάτην Matt 15:9; Mark 7:7

Ματθαῖος G3156 *N-NMS* (5×)

Matthew, one of the twelve apostles, formerly a tax collector; also called Levi.

The personal name of one of Jesus' twelve apostles, a tax collector called from his booth to follow Christ (Matt 9:9). The Semitic form behind the Greek suggests 'gift of God.' French renders him 'Matthieu,' while Spanish and German preserve forms closer to the Greek. He appears in every apostolic list (Matt 10:3, Mark 3:18, Luke 6:15, Acts 1:13) and is traditionally identified with Levi son of Alphaeus, linking the call narratives of Matthew and Mark.

(5×) The proper name Matthew (Maththaios), designating one of Jesus' twelve apostles. Called directly from his tax-collection post (Matt 9:9), he exemplifies radical discipleship. The name likely derives from Hebrew mattanyah ('gift of YHWH'). Listed among the Twelve in every synoptic catalogue and in Acts 1:13, he is consistently paired with Thomas in the apostolic lists. **PROPER NAMES (PERSONAL)**

en: Maththaios, Matthaios | **es:** Maththaios, Maththaîon, Maththaîos | **fr:** Matthieu, Matthéas | **de:** Matthaeus, Μαθθαῖον, Μαθθαῖος Matt 9:9; Matt 10:3; Mark 3:18; Luke 6:15; Acts 1:13

Μαθθάν G3157 *N-NMS* (2×)

Matthan, an ancestor of Jesus in Matthew's genealogy, grandfather of Jacob (Joseph's father)

An ancestor of Jesus mentioned only in Matthew's genealogy (1:15), where he appears twice in the same verse as father of Jacob and grandfather of Joseph (Mary's husband). The name derives from Hebrew Mattan, meaning 'gift.' He represents the penultimate generation before Joseph, placing him in the late Second Temple period. Genealogical records from this era were carefully maintained, especially for Davidic descendants.

(2×) The double occurrence in Matthew 1:15 reflects genealogical notation: Matthan fathered Jacob, who fathered Joseph. This places him two generations before Jesus' birth. The Hebrew etymology (gift) was common in post-exilic Judaism. All translations simply transliterate the name, sometimes with minor spelling variations (Matthán, Matthan). His inclusion emphasizes Jesus' legal descent through Joseph from David and Abraham. **PROPER NAMES (PERSONAL)**

en: Matthan | **es:** Matthán | **fr:** Matthan | **de:** Matthan Matt 1:15

Μαθθάτ G3158 *N-GMS* (2×)

Matthat, the name of two ancestors of Jesus in Luke's genealogy

A name borne by two different men in Luke's genealogy of Jesus (3:24, 3:29), both positioned several generations before Joseph. The name is variant of Hebrew Mattithiah, meaning 'gift of Yahweh.' Luke's genealogy differs from Matthew's, likely tracing Mary's line or using different genealogical traditions. The double occurrence of the same name in one genealogy wasn't unusual in ancient families, though it can confuse modern readers.

(2×) Luke 3:24 and 3:29 place two men named Matthat in Jesus' ancestry, separated by several generations. The Hebrew background (gift of Yahweh) makes it an appropriate name expressing parental gratitude. Textual variants show uncertainty about exact spelling (Maththath, Matthat), typical for transliterating Hebrew names. The genealogical complexity reflects the careful recordkeeping of Jewish families while also showing how traditions could vary. **PROPER NAMES (PERSONAL)**

en: Matthat | **es:** Matthath | **fr:** Matthat | **de:** Matthat Luke 3:24; Luke 3:29

Μαθθίας G3159 *N-AMS* (2×)

Matthias, the apostle chosen to replace Judas Iscariot, completing the Twelve

The disciple selected by lot to replace Judas among the Twelve (Acts 1:23-26). He met the qualifications: he'd followed Jesus from John's baptism through the ascension. The community nominated two candidates—Joseph and Matthias—then prayed and cast lots, trusting God to show his choice. Matthias won, becoming the twelfth apostolic witness to the resurrection. His name, like Matthew's, derives from Hebrew Mattithiah ('gift of Yahweh'). After this selection, he disappears from the biblical record.

(2×) Both Acts references concern Matthias' selection as Judas' replacement. The process combined human wisdom (establishing criteria, nominating qualified candidates) with divine guidance (prayer and lots). The name's Hebrew origin connects him to the Jewish context of early Christianity. Later tradition assigns him various missionary journeys, but Scripture records only his appointment. His inclusion restored the symbolic twelve-tribe leadership structure. **PROPER NAMES (PERSONAL)**

en: Matthias | **es:** Maththías | **fr:** Matthieu | **de:** Μαθθίαν Acts 1:23; Acts 1:26

Ματταθά G3160 *N-GMS* (1×)

Mattatha (Ματταθά) — a personal name in Jesus' genealogy, appearing in Luke's account

This name occurs in Luke 3:31, part of the genealogical section between David and Joseph. Like many names in this portion of Luke's genealogy, Mattatha is otherwise unknown outside this reference. The Hebrew origin (Mattathah) means 'gift of Yahweh.' Luke's genealogy differs from Matthew's in this section, tracing through Nathan rather than Solomon, suggesting different branches of David's descendants. These lesser-known names establish Jesus' legitimate Davidic lineage through careful record-keeping, even when individuals didn't hold prominent positions in Israel's political history.

(1×) The genitive form positions this individual in the ancestral chain. The multilingual preservation of the Greek transliteration reflects standard genealogical practice of maintaining historical names in their received forms, contributing to the documentation of Jesus' descent from David through a non-royal line. **PROPER NAMES (PERSONAL)**

en: Mattatha | **es:** Mattathá | **fr:** Mattatha | **de:** Mattathias Luke 3:31

Ματταθίας G3161 *N-GMS* (2×)

Mattathias, an ancestor of Jesus mentioned in Luke's genealogy; likely several different individuals

A name appearing twice in Luke's genealogy (3:25-26), representing either two different ancestors or possibly reflecting textual complexity. The name is the full form of which Matthat and Matthew are variants—all from Hebrew Mattithiah ('gift of Yahweh'). It was a popular name in Second Temple Judaism, famously borne by the priest who sparked the Maccabean revolt. Luke's genealogy traces Jesus' ancestry through multiple generations of otherwise unknown figures.

(2×) The two occurrences in Luke 3:25-26 place Mattathias (or two men with this name) in Jesus' ancestry several generations before Joseph. The Maccabean associations would have resonated with Luke's audience, though these are different individuals. The name's popularity in post-exilic Judaism explains its repeated occurrence. All translations transliterate, with minor variations. The genealogical purpose is establishing Jesus' full Jewish pedigree back to Adam. **PROPER NAMES (PERSONAL)**

en: Mattathias | **es:** Mattathías | **fr:** Mattathias | **de:** Ματταθίου Luke 3:25; Luke 3:26

μάχαιρ-α G3162 *N-GFS* (29×)

A sword or large knife; used literally of a weapon and figuratively of divine judgment, persecution, or conflict

Originally denoting a large knife or short sword (distinct from the longer xiphos), machaira became the standard NT term for the sword in all its dimensions – literal, judicial, and metaphorical. Jesus tells Peter to put his machaira back in its place at Gethsemane (Matt 26:52), and warns that 'all who take the sword will perish by the sword.' Yet he also declared 'I did not come to bring peace but a sword' (Matt 10:34), using it figuratively for the division his message would cause. Paul speaks of the governing authority bearing 'the sword' as God's instrument of justice (Rom 13:4), and Hebrews describes God's word as 'sharper than any two-edged sword' (Heb 4:12). Spanish 'espada,' French 'epee,' and German 'Schwert' all render the word consistently.

1. (22×) A sword as a physical weapon – the short sword, dagger, or blade carried by soldiers, guards, or individuals. This is the machaira Peter draws at Gethsemane (Matt 26:51), the weapon Herod uses to execute James (Acts 12:2), and the instrument of martyrdom listed among trials of faith (Rom 8:35, Heb 11:37). Jesus' warning 'all who take the sword will perish by the sword' (Matt 26:52) underscores the literal, lethal reality of this weapon. All target languages render uniformly: Spanish 'espada,' French 'epee,' German 'Schwert.' **WEAPONS AND WARFARE**

en: a-sword, of-sword, sword | **es:** de-espada, espada | **fr:** épée | **de:** Schwert Matt 10:34; Matt 26:51; Matt 26:52

2. (6×) Swords in the plural, referring to armed groups, military force, or the collective threat of violence. The crowd that arrests Jesus comes 'with swords and clubs' (Matt 26:47, Mark 14:43), and Jesus rebukes them: 'Have you come out with swords and clubs to capture me?' (Matt 26:55). When the disciples say 'Lord, here are two swords' (Luke 22:38), the plural signals readiness for conflict. This sense extends to persecution lists where 'sword' represents violent death as a category (Rom 8:35). **WEAPONS AND WARFARE**

en: swords | **es:** espadas | **fr:** épée | **de:** Schwert Matt 26:47; Matt 26:55; Mark 14:43; Mark 14:48; Luke 22:38

3. (1×) The sword as an instrument of judicial or divinely authorized power, wielded by governing authorities or by God himself. Paul declares that the ruler 'does not bear the sword in vain' (Rom 13:4), pointing to the state's God-given authority to execute justice. This judicial sense bridges the literal weapon and its metaphorical extensions, showing the sword as a symbol of authorized lethal power rather than mere violence. **WEAPONS AND WARFARE**

en: with-sword | **es:** con-espada | **fr:** épée | **de:** Schwert Acts 12:2

μάχ-η G3163 *N-AFP* (4×)

A fight, quarrel, or conflict; strife arising from disputes or clashing interests.

Derived from the verb machomai (to fight), this noun covers the full range from physical combat to verbal disputes and interpersonal strife. In the New Testament it appears exclusively in the figurative sense of quarrels and contentions rather than military battles. James 4:1 memorably asks where these 'wars and fights' come from, pointing to inner desires as the root. Paul uses it to describe both external conflicts (2 Cor 7:5) and the fruitless disputes that arise from foolish controversies (2 Tim 2:23, Titus 3:9).

(4×) Quarrels, disputes, and conflicts between people, whether verbal contention or broader interpersonal strife. The multilingual evidence uniformly points to strife and contention rather than military combat: Spanish 'contiendas, disputas, luchas,' German 'Streit,' and French 'combat.' In James 4:1 it appears alongside 'wars' (polemoi) to describe the bitter feuds that spring from selfish desires, while in 2 Timothy 2:23 and Titus 3:9 Paul warns against the pointless fights generated by foolish controversies. **GEOGRAPHY AND SPACE**

en: conflicts, fights, quarrels | **es:** contiendas, disputas, luchas | **fr:** combat, μάχαι, μάχας | **de:** Streit 2Cor 7:5; 2Tim 2:23; Titus 3:9; Jas 4:1

μάχομαι G3164 *V-IIM/P-3P* (4×)

To fight, quarrel, or dispute; to engage in verbal or physical conflict with another.

This deponent verb spans from physical combat in classical Greek to the verbal quarreling and disputing found in the New Testament. In John 6:52 the Jews 'were quarreling among themselves' over Jesus's teaching about eating his flesh, while in Acts 7:26 Moses finds two Israelites fighting and tries to reconcile them. Paul instructs Timothy that a servant of the Lord must not quarrel (2 Tim 2:24), and James 4:2 bluntly connects fighting with unfulfilled desires. The consistent multilingual rendering – Spanish 'peleaban, combatís,' French 'se disputer,' German 'streiten' – confirms the emphasis on contentious disputation.

(4×) To quarrel, dispute, or fight, whether physically or verbally. The glosses across languages converge on interpersonal strife: Spanish 'peleaban' (were fighting), French 'se disputer' (to argue), German 'streiten' (to quarrel). In Acts 7:26 it describes a physical altercation between two Hebrews, while in John 6:52 it captures the heated arguing among Jewish listeners. Paul's prohibition in 2 Timothy 2:24 and James's diagnosis in 4:2 both target the disposition toward contentious conflict. **FIGHTING AND WARFARE**

en: Were-quarreling, fighting, to-fight | **es:** Peleaban, combatís, peleando | **fr:** combattre, se-disputer | **de:** streiten, μαχομένοις John 6:52; Acts 7:26; 2Tim 2:24; Jas 4:2

ἐγώ G3165

I, first-person pronoun; oblique cases from different root (genitive ἐμοῦ, etc.)

The first-person pronoun 'I' functions as the basic self-reference in Greek. The nominative form ἐγώ (often ἐγών before vowels) can be strengthened with the particle -γε to create ἔγωγε, meaning 'I at least' or 'for my part.' An interesting feature: while the nominative comes from one root, the oblique cases (genitive ἐμοῦ, dative ἐμοί, accusative ἐμέ) derive from a completely different stem, reflecting ancient Indo-European patterns preserved in the language.

μεγᾰλ-αυχέω G3166 *V-PIA-3S* (1×)

μεγαλαυχέω — to boast greatly, brag, or make lofty claims

This verb appears in James 3:5, where James uses the tongue as an illustration of something small that boasts great things. The compound combines μέγας (great) with αὐχέω (to boast), intensifying the basic idea of boasting into grand, excessive claims. James compares the tongue to a small fire that sets a great forest ablaze — its capacity for destruction far exceeds its size. The context warns about the power of speech to cause disproportionate harm. While small, the tongue claims to accomplish much and often delivers proportionate damage through its boasts and lies.

(1×) The present indicative third singular 'boasts' describes characteristic action of the tongue. Cross-linguistic renderings (Spanish 'se-jacta,' German 'sich-ruehmen') capture the self-aggrandizing nature of speech that makes excessive claims, highlighting the danger James sees in the human tongue's capacity for prideful, destructive expression. **PRAISE AND BOASTING**

en: boasts | **es:** se-jacta | **fr:** αὐχεῖ | **de:** sich-ruehmen Jas 3:5

μεγᾰλεῖ-ος G3167 *Adj-ANP* (1×)

μεγαλεῖος — magnificent, splendid, mighty; extraordinary works or deeds

This adjective appears in Acts 2:11 during Pentecost, where visiting Jews hear the disciples declaring 'the mighty works of God' in various languages. The term denotes grandeur and magnificence, things worthy of wonder and praise. In the Septuagint, it often translates Hebrew words for God's powerful deeds in history — creation, exodus, conquest. The Pentecost crowd's amazement stems not just from the linguistic miracle but from hearing God's great acts proclaimed in their native tongues, fulfilling Joel's prophecy about the Spirit's outpouring and reversing the curse of Babel.

(1×) The accusative neuter plural 'great works' functions as the object being declared. Cross-linguistic glosses (Spanish 'grandezas,' French 'magnifique') emphasize the extraordinary nature of God's acts that deserve proclamation, the very content of Spirit-empowered witness that transcends linguistic and cultural barriers to declare divine glory. **GREATNESS AND DEGREE**

en: great-works | **es:** grandezas | **fr:** magnifique | **de:** μεγαλεῖα Acts 2:11

μεγᾰλει-ότης G3168 *N-GFS* (3×)

majesty, greatness; splendor, magnificence, or grandeur befitting divine or royal persons

This word conveys majesty, magnificence, or awesome greatness—the splendor appropriate to royalty and especially to God. Luke 9:43 describes the crowd's reaction to Jesus healing the demon-possessed boy: they were 'astonished at the majesty of God' displayed through Jesus. Acts 19:27 records the silversmith Demetrius warning that Paul's preaching threatens Artemis's temple, fearing 'her majesty' will be destroyed and she'll lose her divine status. 2 Peter 1:16 contrasts eyewitness testimony with myths: the apostles 'were eyewitnesses of his majesty' at the Transfiguration, hearing the Father's voice declaring Jesus his beloved Son. The word emphasizes visible, manifest divine glory.

(3×) Majesty, magnificence, or greatness. Luke 9:43 describes onlookers 'amazed at the majesty of God' displayed when Jesus healed the demon-possessed boy—divine grandeur made visible. Acts 19:27 has Demetrius warning that Artemis's 'majesty' will be destroyed if people heed Paul—the goddess's supposed magnificence threatened by the gospel. 2 Peter 1:16 contrasts myths with eyewitness testimony: 'we were eyewitnesses of his majesty' at the Transfiguration, where Jesus' divine glory and the Father's voice revealed his true identity. **GEOGRAPHY AND SPACE**

en: majesty | **es:** grandeza, majestad | **fr:** magnificence, majesté | **de:** Herrlichkeit, μεγαλειότητι, μεγαλειότητος Luke 9:43; Acts 19:27; 2Pet 1:16

μεγᾰλο-πρεπής G3169 *Adj-GFS* (1×)

μεγαλοπρεπής — magnificent, sublime, majestic; befitting greatness

This adjective appears in 2 Peter 1:17, describing the 'majestic glory' from which the voice came at Jesus' transfiguration. The compound combines μέγας (great) with πρέπω (to be fitting), denoting magnificence appropriate to greatness. Peter appeals to this eyewitness experience as proof that apostolic testimony about Christ's power and coming rests on actual divine revelation, not cleverly invented myths. The majestic glory he witnessed on the mountain authenticated Jesus' identity as God's beloved Son, providing certainty about the prophetic word and the Lord's return.

(1×) The genitive feminine singular 'majestic' modifies 'glory,' describing its sublime quality. Cross-linguistic renderings (Spanish 'majestuosa,' German 'majesteatisch') convey the awe-inspiring, transcendent magnificence Peter witnessed, glory so overwhelming it validated everything the apostles proclaimed about Jesus' divine nature and authority. **POWER AND ABILITY**

en: majestic | **es:** majestuosa | **fr:** μεγαλοπρεποῦς | **de:** majesteatisch 2Pet 1:17

μεγᾰλύνω G3170 *V-PIA-3S* (8×)

To magnify, glorify, praise; to make large or enlarge — declaring greatness or increasing extent

The verb μεγαλύνω, built on the root μέγας ('great'), can move in two directions: making someone great by word — praising, extolling, magnifying — or making something great in size or extent. Mary's Magnificat opens with the defining instance: 'My soul magnifies the Lord' (Luke 1:46), where μεγαλύνει means to declare God's greatness in praise. The rarer physical sense appears when Jesus accuses the scribes of making their phylacteries 'broad' (Matt 23:5), and Paul hopes his ministry may be 'enlarged' (2 Cor 10:15).

1. magnify, glorify, exalt (6×) To magnify, glorify, praise, or extol — declaring the greatness of God or holding someone in high honor. This is the dominant NT sense (6 of 8 occurrences), anchored by Mary's song in Luke 1:46: 'My soul magnifies the Lord.' In Acts 10:46 the household of Cornelius was heard 'magnifying God,' and in Acts 19:17 the name of the Lord Jesus 'was being magnified.' Spanish 'engrandece/engrandeció' and French 'magnifier' both convey verbal exaltation. The word operates in the domain of praise and worship, where the greatness being attributed is already real — the speaker is declaring it, not creating it. **GLORIFYING AND HONORING**

en: Magnifies, magnified, magnifying | **es:** Engrandece, engrandeció, engrandecía | **fr:** magnifier | **de:** gross-machen, Μεγαλύνει, μεγαλυνόντων Luke 1:46; Luke 1:58; Acts 5:13; Acts 10:46; Acts 19:17

2. make large, enlarge (2×) To make large, enlarge, or increase in physical or figurative extent. In Matt 23:5, Jesus criticizes those who 'enlarge' their phylacteries — literally making the leather boxes wider as a show of piety. In 2 Cor 10:15, Paul expresses hope that as the Corinthians' faith grows, his sphere of ministry will 'be enlarged.' Spanish shifts from 'engrandece' (praise, sense 1) to 'agrandan' (they make larger), and English from 'magnifies' to 'they lengthen' and 'to be enlarged,' signaling the concrete, dimensional meaning distinct from verbal praise. **GREATNESS AND DEGREE**

en: they-lengthen, to-be-enlarged | **es:** agrandan, ser-engrandecidos | **fr:** magnifier | **de:** gross-machen, μεγαλύνουσιν Matt 23:5; 2Cor 10:15

μέγᾰς G3171 *Adv* (1×)

μεγάλως — greatly, exceedingly, in a great manner

This adverb appears in Philippians 4:10, where Paul expresses his great joy that the Philippians have renewed their concern for him. The term modifies verbs to indicate intensity or degree — not just rejoicing but rejoicing greatly. Paul's warmth toward the Philippian church pervades this letter; their financial support during his imprisonment prompted profound gratitude. Yet he immediately clarifies that his contentment doesn't depend on circumstances — he has learned to be content in all situations. His great joy stems not from the gift itself but from the spiritual fruit it demonstrates in the givers.

(1×) The adverbial form intensifies the verb 'I rejoiced': 'I rejoiced greatly.' Cross-linguistic evidence (Spanish 'grandemente,' German 'sehr') shows this functions as a degree modifier, emphasizing the magnitude of Paul's emotional response to the Philippians' renewed care, which reflected both their love and spiritual growth. **SUFFICIENCY AND WORTH**

en: greatly | **es:** grandemente | **fr:** μεγάλως | **de:** sehr Phil 4:10

μεγᾰλ-ωσύνη G3172 *N-GFS* (3×)

majesty; divine greatness, splendor, and sovereign power

This word, closely related to G3168, emphasizes divine majesty—the greatness, splendor, and sovereign power appropriate to God alone. The Letter to the Hebrews uses it twice to describe Christ's exalted position. Hebrews 1:3 declares that after purifying sins, Christ 'sat down at the right hand of the Majesty on high'—a title for God emphasizing his supreme greatness. Hebrews 8:1 similarly states that we have a high priest 'who is seated at the right hand of the throne of the Majesty in heaven.' Jude 25 ascribes 'glory, majesty, dominion, and authority' to 'the only God, our Savior, through Jesus Christ.' The term emphasizes God's incomparable greatness.

(3×) Majesty, specifically divine majesty and sovereign greatness. Hebrews 1:3 and 8:1 both use 'the Majesty' as a title for God: Christ 'sat down at the right hand of the Majesty on high' after purifying sins (1:3), and is now 'seated at the right hand of the throne of the Majesty in heaven' (8:1). Jude 25 ascribes 'glory, majesty, dominion, and authority' to God through Jesus Christ, using the term in a doxology celebrating God's supreme greatness, splendor, and sovereign power. **GEOGRAPHY AND SPACE**

en: Majesty, majesty | **es:** Majestad, majestad | **fr:** majesté, majesté, | **de:** Majestaet, Majestät Heb 1:3; Heb 8:1; Jude 1:25

μέγᾰς G3173 *Adj-GFS-C* (243×)

Great, large; of physical size, rank, intensity, or degree; comparative 'greater' and superlative 'greatest.'

Megas is the standard Greek adjective for 'great' in virtually every dimension — size, sound, importance, and intensity. A 'great city,' a 'loud voice,' a 'great commandment,' and 'great fear' all employ the same word. What makes its New Testament usage theologically interesting is how often physical magnitude bleeds into spiritual significance: the 'great light' of Matt 4:16 is both luminous and salvific, and the 'great joy' of the magi (Matt 2:10) is more than emotional volume. The comparative and superlative forms carry particular weight in Jesus' teaching about greatness in the kingdom, deliberately inverting worldly hierarchies of rank and power.

1. great in size or extent (176×) Great in physical size, spatial extent, or general magnitude — the dominant sense at 176 occurrences. Covers great cities (Rev 11:8), large crowds (Matt 14:14), great lights (Matt 4:16), loud voices (Rev 1:10), great storms (Matt 8:24), and great joy (Matt 2:10). Spanish gran/grande, German groß, and French grand all map cleanly here. The breadth of this cluster reflects megas's role as the unmarked, default 'big/great' adjective in Koine Greek. **GREATNESS AND DEGREE**

en: great, loud | **es:** gran, grande, grandes | **fr:** grand | **de:** gross, groß Matt 2:10; Matt 4:16; Matt 5:19; Matt 5:35; Matt 7:27

2. greater or greatest (comparative/superlative) (49×) Comparative and superlative forms — 49 occurrences of meizon ('greater') and megistos ('greatest'). Central to Jesus' kingdom-reversal teaching: 'the greatest among you shall be your servant' (Matt 23:11); 'among those born of women none is greater than John' (Matt 11:11). Korean uses 더 큰 (comparative) and 가장 큰 (superlative), while Spanish mayor serves for both. The theological freight of these forms in the Gospels makes them a distinct usage cluster. **GREATNESS AND DEGREE**

en: Greater, greater, greater-than | **es:** mayor | **fr:** grand | **de:** gross, groß Matt 11:11; Matt 12:6; Matt 13:32; Matt 18:1

3. great in importance or status (10×) Great in importance, rank, or social status — 10 occurrences where megas is used substantively or attributively of persons of high position. In Matt 20:25 'the great ones' exercise authority; in Acts 26:22 Paul testifies to 'great and small.' This overlaps with sense 2 but focuses on social hierarchy rather than degree comparison. Swahili wakuu ('important ones') and Korean 높은 사람들 ('elevated persons') both select status-specific vocabulary. **GREATNESS AND DEGREE**

en: great, great-ones, of-great | **es:** a-grande, de-grandes., grande | **fr:** grand | **de:** gross, groß Matt 20:25; Mark 4:32; Mark 4:41; Mark 10:42; Acts 26:22

4. great in intensity (loud, severe) (4×) Great in intensity — 4 occurrences where the emphasis falls on severity or volume rather than physical size. A 'great fever' (Luke 4:38), Paul crying out 'with a loud voice' (Acts 14:10; 16:28), Festus declaring Paul's 'great learning' has driven him mad (Acts 26:24). The intensifying function is cross-linguistically marked: Hindi uses bari ('intense/severe') rather than bada ('physically big'), confirming a real semantic distinction. **GREATNESS AND DEGREE**

en: great, with-a-loud, with-loud | **es:** a-gran, con-grande, grande | **fr:** grand | **de:** groß Luke 4:38; Acts 14:10; Acts 16:28; Acts 26:24

5. great deeds or things (3×) Great deeds or things — 3 occurrences where megas is used substantively in the neuter to mean 'great things' or 'mighty works.' Mary's Magnificat: 'the Mighty One has done great things for me' (Luke 1:49); James warns that the tongue 'boasts great things' (Jas 3:5); the beast 'speaks great things' (Rev 13:5). Spanish grandes cosas and Korean 큰 일 both nominalize the adjective into 'remarkable deeds.' **GREATNESS AND DEGREE**

en: great-things | **es:** grandes-cosas | **fr:** grand | **de:** gross, groß Luke 1:49; Jas 3:5; Rev 13:5

6. great in quantity (much) (1×) Great in quantity — a single occurrence at Acts 26:29 where Paul wishes 'in a great [measure]' that all who hear him would become Christians. Here megas means 'much' or 'to a large degree' rather than physical size or status. German groß and Spanish mucho both shift toward quantitative vocabulary. A marginal but real sense at the boundary of the adjective's semantic range. **SUFFICIENCY AND WORTH**

en: much | **es:** mucho | **fr:** grand | **de:** groß Acts 26:29

μέγεθος G3174 *N-NNS* (1×)

μέγεθος — greatness, magnitude, size, or grandeur

This noun appears in Ephesians 1:19, where Paul prays that believers might know 'the surpassing greatness of his power toward us who believe.' The word denotes magnitude or size, whether physical dimension or metaphorical greatness. Here it describes the incomprehensible magnitude of God's power, the same power that raised Christ from the dead and seated him at God's right hand. Paul wants believers to grasp not just that God has power but the exceeding greatness of that power actively working for those who trust him — power that transforms, sustains, and guarantees final glorification.

(1×) The nominative neuter singular functions as the subject: 'what is the surpassing greatness.' The cross-linguistic renderings (Spanish 'grandeza,' German 'Groesse') emphasize the concept of immensity or magnitude applied to God's power, which Paul presents as beyond calculation yet knowable through spiritual illumination, available through the Spirit's revealing work. **GEOGRAPHY AND SPACE**

en: greatness | **es:** grandeza | **fr:** μέγεθος | **de:** Groesse Eph 1:19

μεγιστάν G3175 *N-DMP* (3×)

great ones, magnates; powerful, wealthy, or high-ranking individuals

This word refers to the great ones—those holding power, wealth, and high social status. It describes the elite, the magnates, the influential figures who shape society. Mark 6:21 uses it in Herod's court: he gave a banquet 'for his nobles and military commanders and the leading men of Galilee'—the inner circle of power. Revelation 6:15 lists those hiding from divine wrath: 'kings of the earth, the great ones, the generals, the rich and the powerful'—every stratum of human authority and might. Revelation 18:23 laments fallen Babylon because 'your merchants were the great ones of the earth,' emphasizing economic power corrupted by luxury and exploitation.

(3×) Great ones, nobles, or magnates—powerful, wealthy, influential individuals. Mark 6:21 describes Herod's banquet for 'his nobles, military commanders, and the leading men of Galilee'—the power elite of his realm. Revelation 6:15 lists those fleeing God's wrath: 'kings...the great ones, the generals, the rich and the powerful,' showing that worldly status provides no escape from judgment. Revelation 18:23 laments Babylon whose 'merchants were the great ones of the earth,' indicating their immense economic power now judged for corruption. **GREATNESS AND DEGREE**

en: great-ones | **es:** grandes, magnates | **fr:** grand | **de:** Grosse Mark 6:21; Rev 6:15; Rev 18:23

μεγιστεύω G3176

to be or become very great

This verb describes the action of becoming very great or achieving greatness. The lexical evidence shows it used with cities as subjects, as in the example 'the city will become very great.' It belongs to a family of words centered on the concept of magnitude and importance.

μεθερμην-εύω G3177 *V-PIM/P-3S* (8×)

To translate, interpret; to render a word or phrase from one language into another.

Methermeneuo means to translate or interpret, specifically to render a term from one language into another. In the New Testament it appears almost exclusively in the passive ('being translated' or 'which is translated'), used when Gospel writers explain Semitic names and phrases for Greek-speaking audiences — such as 'Emmanuel' (Matt 1:23), 'Talitha koum' (Mark 5:41), 'Golgotha' (Mark 15:22), and 'Rabbi' (John 1:38). These translation glosses are among our earliest evidence of multilingual biblical practice. The Spanish 'traducir' and German 'uebersetzen' both carry the same sense of linguistic transfer.

translate / interpret (render into another language) (8×) To render speech or a name from one language into another, functioning as a metalinguistic marker in the NT text. Used almost exclusively in the passive participle (methermēneuomenon, 'being translated') when the evangelists explain Semitic terms to Greek readers: 'Emmanuel... being translated, God with us' (Matt 1:23), 'Talitha koum... being translated, Girl, arise' (Mark 5:41), 'Golgotha... being translated, Place of a Skull' (Mark 15:22). These verses are themselves acts of cross-linguistic glossing, mirroring the very project of multilingual Bible translation. **INTERPRET TRANSLATE**

en: being-interpreted, being-translated, is-translated | **es:** se-traduce, siendo-traducido, traducido | **fr:** interpréter | **de:** uebersetzen, μεθερμηνευόμενον, μεθερμηνεύεται Matt 1:23; Mark 5:41; Mark 15:22; Mark 15:34; John 1:38

μέθη G3178 *N-DFS* (3×)

drunkenness; the state of intoxication or habitual excessive drinking

This word describes drunkenness—both the state of intoxication and the lifestyle pattern of excessive drinking. Paul consistently lists it among behaviors incompatible with kingdom life. Luke 21:34 warns disciples to guard their hearts 'lest they be weighed down with...drunkenness and cares of this life,' so the day of judgment doesn't catch them unprepared. Romans 13:13 contrasts walking properly 'as in the daytime' versus engaging in 'orgies and drunkenness.' Galatians 5:21 includes it among the 'works of the flesh,' warning that 'those who do such things will not inherit the kingdom of God.' The term emphasizes loss of self-control and spiritual vigilance.

(3×) Drunkenness, intoxication, or habitual excessive drinking. Jesus warns in Luke 21:34 to watch carefully 'lest your hearts be weighed down with dissipation and drunkenness and cares of this life' so that day doesn't catch you unprepared—drunkenness dulls spiritual alertness. Paul lists it among vices: Romans 13:13 contrasts proper conduct with 'orgies and drunkenness,' and Galatians 5:21 includes it in 'works of the flesh,' warning that practitioners 'will not inherit the kingdom of God.' The word emphasizes loss of self-control incompatible with Christian vigilance. **AUTO-DETECTED COMMUNITY 8851 WITH 5 SENSES**

en: drunkenness | **es:** borracheras, embriaguez | **fr:** ivresse | **de:** Trunkenheit, μέθη Luke 21:34; Rom 13:13; Gal 5:21

μεθίστημι G3179 *V-APA-NMS* (5×)

To remove, transfer, or displace from one position or state to another; to cause to change allegiance or location.

Carries the force of a decisive relocation, whether political, spiritual, or physical. God removed Saul and raised up David (Acts 13:22); the Father transferred believers from the domain of darkness into the kingdom of the Son (Col 1:13). Paul says faith could 'remove' mountains (1 Cor 13:2). The Spanish 'ha apartado' and French 'déplacer' both highlight this sense of authoritative displacement. It implies not merely motion but a change of regime or condition.

(5×) To remove, transfer, or displace someone or something from one position, authority, or state to another. The word implies purposeful, often authoritative relocation. God 'removed' Saul as king (Acts 13:22); believers are 'transferred' from darkness to Christ's kingdom (Col 1:13); faith could 'remove' mountains (1 Cor 13:2). In Luke 16:4 the steward fears being 'removed' from his post. The German 'versetzen' captures this sense of deliberate repositioning. **TRANSFER AND CHANGE**

en: I-am-removed, having-removed, to-remove | **es:** ha-apartado, quitando, sea-removido | **fr:** déplacer | **de:** versetzen, μετέστησεν, μεταστήσας Luke 16:4; Acts 13:22; Acts 19:26; 1Cor 13:2; Col 1:13

μεθοδ-εία G3180 *N-AFP* (2×)

scheming, trickery, or cunning methods; crafty strategies designed to deceive or manipulate

Cunning schemes, crafty strategies, or manipulative methods. Paul uses it twice in Ephesians, warning against deceptive teaching tactics (4:14) and urging believers to armor up against the devil's schemes (6:11). The word emphasizes methodology—calculated, systematic deception rather than impulsive lying. Later Greek used it for methods of collecting taxes or debts, but Paul's usage is clearly negative: sophisticated error wrapped in persuasive strategy.

(2×) Both Ephesians uses warn against systematic deception—false teachers' manipulative tactics (4:14) and Satan's strategic schemes (6:11). The enemy doesn't rely on random temptation but calculated methodology. Classical and later usage includes both neutral 'method' and negative 'craft,' but Paul's context is unambiguously hostile. Spanish estratagema and German List (cunning) capture the scheming quality. The plural suggests varied, multiple strategies rather than a single trick. **GEOGRAPHY AND SPACE**

en: schemes, scheming | **es:** estratagema, estratagemas | **fr:** μεθοδείαν, μεθοδείας | **de:** List Eph 4:14; Eph 6:11

μεθόριος G3181

lying between as boundary; border country, marches (neut. pl. τὰ μεθόρια)

This adjective describes territory that lies between two regions as a boundary zone. It appears in phrases like 'the border country between Argos and Laconia' or 'the marches of Attica and Boeotia.' The neuter plural τὰ μεθόρια functions as a noun meaning 'borders' or 'boundary regions.' In the New Testament variant tradition, it refers to the borders of Tyre and Sidon. The word captures the liminal space between territories, whether geographical or metaphorical.

μεθύσκω G3182 *V-PNM/P* (4×)

To make drunk or become drunk; to be intoxicated with wine or, figuratively, with influence.

The causative form of methuo (to be drunk), this verb means to make someone drunk or, in the passive, to get drunk oneself. Its New Testament uses range from the literal – servants eating and drinking and getting drunk (Luke 12:45), or those who get drunk doing so at night (1 Thess 5:7) – to the powerfully figurative. In Ephesians 5:18 Paul sets drunkenness with wine in direct contrast to being filled with the Spirit. Most strikingly, Revelation 17:2 depicts the nations as 'drunk' on the wine of Babylon's immorality, a metaphor the Spanish 'embriagarse' and French 's'enivrer' faithfully preserve.

(4×) To become intoxicated or to cause intoxication, used both literally of drunkenness from wine and metaphorically of being stupefied by seductive influence. The translations are remarkably consistent: Spanish 'embriagarse,' French 's'enivrer,' German 'betrunken machen' all center on inebriation. Luke 12:45 and 1 Thessalonians 5:7 use it literally of alcohol consumption, Ephesians 5:18 contrasts wine-drunkenness with Spirit-filling, and Revelation 17:2 extends it to the spiritual stupor induced by Babylon's corrupting influence. **DRUNKENNESS AND INTOXICATION**

en: be-drunk, became-drunk, being-drunk | **es:** a-embriagarse, os-embriaguéis, que-se-embriagan | **fr:** s'enivrer | **de:** betrunken-machen, μεθύσκεσθαι Luke 12:45; Eph 5:18; 1Thess 5:7; Rev 17:2

μέθυσος G3183 *N-NMP* (2×)

a drunkard, one habitually given to excessive drinking and intoxication

Someone characterized by habitual drunkenness—a drunkard. Paul lists this vice twice in 1 Corinthians 5-6, alongside sexually immoral, greedy, and verbally abusive people. Like 'reviler,' this describes a pattern, not a single incident. Such people aren't to be tolerated in church fellowship and won't inherit God's kingdom. The classical Greek form was originally feminine ('drunken Amazon'), later extending to males. The emphasis is on intemperance as a lifestyle, not occasional overindulgence.

(2×) Paul's parallel usage in 1 Corinthians 5:11 and 6:10 treats habitual drunkenness as disqualifying behavior. The lexicon notes the term was first feminine, later applied to men, emphasizing intemperate drinking. Spanish borracho, French ivre, German Trinker all denote the habitual drunkard, not someone occasionally drunk. The seriousness reflects ancient recognition that addiction destroys community and witnesses against God's kingdom. **DRUNKENNESS AND INTOXICATION**

en: drunkard, drunkards | **es:** borracho, borrachos | **fr:** ivre | **de:** Trinker 1Cor 5:11; 1Cor 6:10

μεθύω G3184 *V-PPA-GMP* (6×)

To be drunk or intoxicated with wine; used literally of inebriation and figuratively of spiritual stupor or excess.

Methyo describes the state of being drunk with wine, a condition depicted in the New Testament with both literal and moral weight. At the wedding in Cana, Jesus' miracle occurs after guests have 'well drunk' (John 2:10), a rare neutral use. Elsewhere the word carries sharp moral censure: the wicked servant drinks with drunkards (Matthew 24:49), those who get drunk do so at night (1 Thessalonians 5:7), and some Corinthians come to the Lord's Supper intoxicated (1 Corinthians 11:21). The accusation at Pentecost that the apostles were drunk (Acts 2:15) provides an ironic foil to Spirit-filled speech.

be drunk, be intoxicated (6×) To be in a state of drunkenness or intoxication from wine or strong drink. The literal sense dominates: Matthew 24:49 describes a servant drinking with drunkards, 1 Thessalonians 5:7 notes that those who get drunk do so at night, and 1 Corinthians 11:21 rebukes those arriving intoxicated at the communal meal. John 2:10 uses the term in a socially descriptive rather than morally charged way, noting wedding guests who have 'well drunk.' The Pentecost accusation in Acts 2:15 is a dramatic misreading of Spirit-empowered speech. Spanish captures the range with 'embriagada,' 'está-ebrio,' and 'están-borrachos,' while French distinguishes 's'enivrer' (the process) from 'être-ivre' (the state), reflecting the word's aspectual flexibility. **DRUNKENNESS AND INTOXICATION**

en: are-drunk, being-drunk, drunkards | **es:** embriagada, está-ebrio, están-borrachos | **fr:** s'enivrer, être-ivre | **de:** betrunken-werden, μεθυόντων, μεθύουσιν Matt 24:49; John 2:10; Acts 2:15; 1Cor 11:21; 1Thess 5:7

μέγᾰς G3185

great, big (in size, stature, age, or significance); μέγας with full declension from stem μεγάλο-

The adjective 'great' covers a remarkable range: physical size ('a great man to behold'), full-grown stature indicating maturity, and metaphorical greatness of significance or honor. The declension is unusual—the stem μεγάλο- appears in most forms, but the nominative and accusative masculine and neuter use the shorter forms μέγας and μέγα. This word can describe both the physically imposing and the socially important, making it versatile across literal and figurative contexts.

μέγᾰς G3186

great, big (comparative/superlative forms or specific inflections of μέγας)

This entry represents comparative or superlative forms of μέγας: 'greater' or 'greatest.' Like the positive degree, these forms can refer to physical magnitude, maturity indicated by stature, or abstract greatness of honor and importance. The flexibility of the root allows for gradations of greatness across all these semantic domains.

μέγᾰς G3187

great, big (additional forms or variant uses of μέγας)

Another form within the μέγας paradigm, continuing the semantic range of physical size, mature stature, and figurative greatness. The multiple Strong's entries for this root reflect the complex morphology: different stems for different cases and numbers, all expressing variations of 'great' in both concrete and abstract senses.

μέλᾰν G3188 *N-DNS* (3×)

ink, the dark liquid medium for writing or drawing

Ink was the everyday writing medium in the ancient world, made from soot, gum, and water. Paul contrasts Spirit-written hearts with mere ink on stone (2 Cor 3:3). The elderly John twice closes letters by saying he'd rather speak face-to-face than write 'with ink' (2 John 12, 3 John 13). The Greek glosses across languages consistently render this as 'ink' or 'with ink,' reflecting the straightforward material reference.

(3×) The physical writing fluid used with pen on parchment or papyrus. All three NT occurrences contrast written ink with living relationship: Paul's metaphor of Spirit vs. ink (2 Cor 3:3), and John's preference for presence over correspondence. Spanish 'tinta/con-tinta' and French 'encre' confirm the concrete, material sense universally recognized across translations. **IDLE TALK BOASTING**

en: ink, with-ink | **es:** con-tinta, tinta | **fr:** encre, μέλανος | **de:** Tinte 2Cor 3:3; 2John 1:12; 3John 1:13

μέλᾱς G3189 *Adj-AFS* (3×)

black, dark in color

Black was associated with mourning, famine, and judgment in biblical imagery. Jesus says you cannot make a single hair white or black (Matt 5:36), pointing to limits of human control. In Revelation, the third horseman rides a black horse symbolizing famine (Rev 6:5), and the sun turns black at cosmic upheaval (Rev 6:12). The consistent 'black/negro/noir/schwarz' pattern across languages shows universal recognition of this basic color term.

(3×) The color black, used both literally (of hair in Matt 5:36) and symbolically (of judgment and famine in Revelation's apocalyptic visions). The Greek μέλας covers the semantic range from literal darkness to metaphorical gloom. Spanish and French preserve the simple color designation, while German 'schwarz' confirms the basic chromatic sense across all three passages. **DARKNESS AND GLOOM**

en: black | **es:** negro | **fr:** noir | **de:** schwarz, μέλαιναν Matt 5:36; Rev 6:5; Rev 6:12

Μελεά G3190 *N-GMS* (1×)

Melea (Μελεά) — a personal name appearing in Jesus' genealogy in Luke's Gospel

This name appears in Luke 3:31, within the genealogical section between David and the exile. Like many individuals in this portion of Luke's lineage, Melea is unknown outside this reference. The name may derive from Hebrew roots related to 'fullness' or possibly a shortened form of a longer theophoric name. Luke's careful preservation of these names, even when the individuals left no other historical trace, demonstrates his commitment to establishing Jesus' authentic Davidic descent through verifiable ancestral records, even through less prominent family lines.

(1×) The genitive form situates this ancestor within the chain of descent. Cross-linguistic preservation of the Greek transliteration maintains the genealogical integrity of Luke's record, each otherwise obscure name contributing to the cumulative case for Jesus' legitimate claim to David's throne through biological ancestry. **PROPER NAMES (PERSONAL)**

en: Melea | **es:** Meleá | **fr:** Méléa | **de:** Μελεὰ Luke 3:31

μελετ-άω G3191 *V-PMA-2S* (2×)

to practice, meditate on, or devise; to think carefully about something, often with intent to do it

To practice, meditate on, rehearse, or devise—careful attention that may lead to action. Acts 4:25 quotes Psalm 2: why do nations plot futility? The verb suggests they're rehearsing, practicing, devising their rebellion. Paul tells Timothy to 'practice' or 'be absorbed in' these things (1 Timothy 4:15)—complete devotion to ministry. Classical usage ranged from a physician treating a case, to students practicing rhetoric, to people devising evil. The emphasis is on sustained mental attention often leading to action.

(2×) The contrast between hostile plotting (Acts 4:25) and devoted practice (1 Timothy 4:15) shows the verb's moral neutrality—it's the object that determines whether the meditation is evil or good. Classical Greek used it for practicing speeches, studying wisdom, rehearsing mental scenarios. Spanish and German offer varied translations (tramar/practicar, sinnen), capturing both the conspiratorial and meditative senses. The word implies sustained mental engagement, not casual thought. **MEDITATION AND UTTERANCE**

en: devise, practice | **es:** practica, tramaron | **fr:** méditer, μελέτα | **de:** sinnen, ἐμελέτησαν Acts 4:25; 1Tim 4:15

μέλι G3192 *N-ANS* (4×)

Honey; the sweet natural substance produced by bees, also used of wild honey.

A straightforward term for honey, appearing in the New Testament exclusively in vivid, concrete contexts. In Matthew 3:4 and Mark 1:6, wild honey (meli agrion) is part of John the Baptist's austere wilderness diet of locusts and honey, painting a picture of prophetic simplicity. In Revelation 10:9-10, the little scroll that tastes sweet as honey in the mouth but turns bitter in the stomach becomes a powerful image of prophetic calling. The perfect consistency across translations – Spanish 'miel,' French 'miel,' German 'Honig' – reflects the word's stable, unambiguous meaning.

(4×) Honey, the naturally sweet substance produced by bees, sometimes specified as wild honey. Every translation language renders it identically: Spanish and French 'miel,' German 'Honig,' English 'honey.' In Matthew 3:4 and Mark 1:6 it describes the wild honey eaten by John the Baptist in the Judean wilderness. In Revelation 10:9-10 it serves as a simile for the initial sweetness of God's prophetic word before its bitter implications unfold. **HONEY SWEET FOOD**

en: honey | **es:** miel | **fr:** miel | **de:** Honig Matt 3:4; Mark 1:6; Rev 10:9; Rev 10:10

μελίσσ-ειος G3193

of bees, honey-related; honeycomb (κηρίον μελίσσειον); beehive (τὸ μελίσσειον)

This adjective relates to bees and their products. The phrase 'honeycomb of bees' (κηρίον μελίσσειον) appears in the New Testament tradition. The neuter noun τὸ μελίσσειον can mean either a honeycomb or a beehive depending on context. Ancient lexica also record μελίσσιον as meaning 'swarm.' The word captures the productive world of bees, from their dwelling places to the sweet substance they create.

Μελίτη G3194 *N-NFS* (1×)

Melitē (Μελίτη) — the island of Malta, where Paul was shipwrecked

This name appears in Acts 28:1, identifying the island where Paul and his fellow shipwreck survivors found themselves after their harrowing storm. The island, located south of Sicily in the central Mediterranean, was then known as Melita. The inhabitants showed unusual kindness to the survivors, and Paul's ministry there included healing the father of Publius, the island's chief official, and many others. Luke's geographical precision continues his pattern of anchoring the Christian story in verifiable history and real locations, making Paul's journey to Rome a matter of public record.

(1×) The nominative form identifies the island by name. The multilingual evidence (French 'Malte') shows later identification with modern Malta, though some ancient debate existed about the precise location. Luke's account emphasizes divine providence — even shipwreck becomes an opportunity for gospel advance and miraculous demonstration of God's power. **PROPER NAMES (PERSONAL)**

en: Melitē | **es:** Melítē | **fr:** Malte | **de:** Μελίτη Acts 28:1

μέλλω G3195 *V-PPA-NMP* (110×)

To be about to, be on the point of doing something; as participle, coming or future; also to intend, be ready, or delay

A versatile auxiliary verb that anchors the New Testament's language of imminent futurity and divine destiny. At its core, it signals that something is about to happen — Herod is about to search for the child (Matt 2:13), the Son of Man is about to be delivered (Matt 17:22). When used as a participle modifying nouns, it takes on an adjectival force meaning 'coming' or 'future,' as in the age to come (Matt 12:32) or the wrath to come (Matt 3:7). Spanish a punto de and German im Begriff sein both capture this sense of standing on the threshold. Two isolated uses push the semantic boundaries: readiness or willingness in 2 Peter 1:12 and hesitation or delay in Acts 22:16.

1. be about to / be on the point of (87×) The core periphrastic sense: to be about to, be on the point of, be going to do something. This overwhelmingly dominant usage creates a near-future construction, signaling imminence. It appears across all persons, tenses, and moods — from narrative (Matt 2:13, Jesus about to be betrayed in Matt 17:22) to apocalyptic revelation (the things about to happen). Spanish a punto de and German wird both reflect this prospective aspect. The construction often carries overtones of divine necessity or destined outcome. **GOING AND LEADING**

en: Is-about, about, about-to | **es:** Está-a-punto, a-punto, a-punto-de | **fr:** être-sur-le-point-de | **de:** wird Matt 2:13; Matt 11:14; Matt 16:27; Matt 17:12; Matt 17:22

2. coming / future (adjectival attributive) (21×) The adjectival or substantival participle: coming, future, forthcoming. Here the participle modifies a noun ('the coming wrath,' Matt 3:7; 'the coming age,' Matt 12:32) or stands alone ('the things to come,' Acts 24:25). This sense is closely related to sense 1 but has shifted from verbal auxiliary to modifier. Luke uses it frequently to characterize eschatological realities. Spanish venidero and cosas venideras capture this attributive function precisely. **GOING AND LEADING**

en: about, about-to, being-about | **es:** a-los-que-iban-a, cosas-venideras, de-venidero | **fr:** être-sur-le-point-de | **de:** im-Begriff-sein, wird Matt 3:7; Matt 12:32; Luke 3:7; Luke 13:9; Acts 24:25

3. (1×) A sense of readiness, willingness, or intentional preparedness. In 2 Peter 1:12, the author says 'I will always be ready to remind you' — here the verb conveys not imminence but deliberate readiness. English 'I will be ready' and Spanish estaré dispuesto both point away from temporal imminence toward volitional preparedness. This usage appears to draw on the classical Greek sense of intending or purposing. **GOING AND LEADING**

en: I-will-be-ready | **es:** estaré-dispuesto | **fr:** être-sur-le-point-de | **de:** im-Begriff-sein 2Pet 1:12

4. (1×) A sense of delay or hesitation, attested in Acts 22:16 where Ananias challenges Saul: 'Why are you delaying?' (ti melleis). Spanish esperas ('why do you wait?') captures the nuance well. This reversal — from 'about to act' to 'failing to act' — exploits the implication that someone on the verge of something has not yet done it. The classical Greek usage of mello for hesitation or procrastination underlies this New Testament instance. **GOING AND LEADING**

en: are-you-delaying | **es:** esperas | **fr:** être-sur-le-point-de | **de:** wird Acts 22:16

μέλος G3196 *N-DNP* (34×)

member, bodily part — a limb or organ of the human body, used literally and as a metaphor for the church

Melos designates a limb or bodily part, appearing 34 times in the New Testament with a distinctive literal-to-metaphorical arc. In the

Sermon on the Mount, Jesus speaks of cutting off a hand or plucking out an eye — individual body members — rather than having the whole body thrown into Gehenna (Matt 5:29-30). Paul develops the bodily vocabulary in two directions: ethically, as 'instruments of righteousness' whose members must not be surrendered to sin (Rom 6:13-19; 7:23), and ecclesiologically, as parts of Christ's body where every member is indispensable (1 Cor 12:12-27). James warns that the tongue, though a small member, sets the whole body ablaze (Jas 3:5-6). Translations converge: Spanish 'miembros,' French 'membre,' German 'Glieder.'

member / bodily part (34×) A limb or organ of the physical body, extended metaphorically to the community of believers. Jesus uses it of eye and hand in radical discipleship sayings (Matt 5:29-30). Paul develops dual application: ethical, as body parts offered to sin or righteousness (Rom 6:13; 7:23), and ecclesiological, as interdependent parts of Christ's body (1 Cor 12:12-27). James warns of the tongue as a small but dangerous member (Jas 3:5-6). **FLESH AND BODY**

en: members | **es:** miembros, miembros? | **fr:** membre | **de:** Glieder Matt 5:29; Matt 5:30; Rom 6:13; Rom 6:19

Μελχεί G3197 *N-GMS* (2×)

Melchi, an ancestor of Jesus mentioned twice in Luke's genealogy, possibly two different individuals

A name appearing twice in Luke's genealogy (3:24, 3:28), likely representing two different ancestors of Jesus separated by several generations. The name derives from Hebrew melek ('king'), making it a theophoric abbreviation like Melchizedek. Luke's genealogical method traces Joseph's line (or possibly Mary's) back through David to Adam, including many names unknown from other sources. The repetition of names within genealogies was common in ancient Jewish families.

(2×) Luke 3:24 and 3:28 position two men named Melchi in Jesus' ancestry. The Hebrew etymology (king) gives the name royal associations appropriate for Davidic lineage. All translations simply transliterate. The genealogical purpose establishes Jesus' legal claim to David's throne through Joseph, even as Matthew and Luke trace different specific routes through David's many descendants. **PROPER NAMES (PERSONAL)**

en: Melchi | **es:** Melchí | **fr:** Melchi | **de:** Melchi Luke 3:24; Luke 3:28

Μελχισεδέκ G3198 *N-GMS* (8×)

Melchizedek; the ancient priest-king of Salem who blessed Abraham, a type of Christ's eternal priesthood.

Melchisedek is the Greek transliteration of the Hebrew Malki-Tsedeq ('my king is righteousness'), the mysterious priest-king of Salem who blessed Abraham and received tithes from him (Gen 14:18-20). In the New Testament, all eight occurrences appear in Hebrews, where the author builds a sustained argument that Christ's priesthood is 'after the order of Melchizedek' (Heb 5:6, 10; 6:20; 7:1-17) — superior to the Levitical priesthood because it is eternal and without genealogical succession. Translations uniformly preserve the name phonetically: Spanish 'Melquisedec,' French 'Melchisedek,' German 'Melchisedek.'

(8×) The personal name Melchizedek (Hebrew 'my king is righteousness'), the priest-king of Salem who blessed Abraham (Gen 14:18-20). All eight NT occurrences are in Hebrews, where the author develops an extended typological argument: Christ holds a priesthood 'after the order of Melchizedek' (Heb 5:6; 6:20; 7:1, 11, 15, 17), one that is superior to the Levitical order because it is without beginning or end. Cross-lingual renderings are consistently phonetic — Spanish 'Melquisedec,' French 'Melchisedek,' German 'Melchisedek' — preserving the Hebrew etymological meaning. **PROPER NAMES (PERSONAL)**

en: Melchisedēk, of-Melchisedēk | **es:** Melchisédek, de-Melchisédek | **fr:** Melchisedek | **de:** Melchisedek Heb 5:6; Heb 5:10; Heb 6:20; Heb 7:1; Heb 7:10

μέλω G3199 *V-PIA-3S* (10×)

To be a concern, to matter — impersonal verb expressing whether someone cares about a person or situation

The verb μέλω (melo), used almost exclusively in impersonal constructions (μέλει + dative, 'it matters to'), expresses whether something is a concern or care to someone. The disciples ask Jesus during the storm, 'Does it not matter to you that we are perishing?' (Mark 4:38). Martha protests, 'Lord, does it not concern you that my sister has left me to serve alone?' (Luke 10:40). The hired hand 'does not care about the sheep' (John 10:13), while Gallio 'cared for none of these things' (Acts 18:17). Positively, Peter exhorts believers to cast their anxieties on God 'because he cares for you' (1 Pet 5:7). Spanish 'importar/preocupar,' Arabic, Hebrew אִכְפַּת, Korean 관심/상관, and German 'kummern' uniformly express personal concern.

be a concern, matter to someone (10×) An impersonal verb meaning 'it is a concern to, it matters to' someone, typically with μέλει + dative of person. Used negatively of indifference — the disciples reproach Jesus in the storm (Mark 4:38), the hireling does not care about the sheep (John 10:13), Judas did not care about the poor (John 12:6), Gallio cared nothing for Jewish disputes (Acts 18:17). Used positively of God's care for believers (1 Pet 5:7). Also in Jesus's impartiality statements: 'it does not matter to you about anyone' (Matt 22:16; Mark 12:14). Paul asks whether God is concerned about oxen (1 Cor 9:9). All uses share one impersonal construction expressing the presence or absence of concern. **ANXIETY AND WORRY**

en: does-it-concern, does-it-matter, is-it-a-care | **es:** importa, importe, le-importa | **fr:** prendre-soin, se-soucier | **de:** kuemmern, μέλει, ἔμελεν Matt 22:16; Mark 4:38; Mark 12:14; Luke 10:40; John 10:13

μεμβράνα G3200 *N-AFP* (1×)

μεμβράνα — parchment, treated animal skin used for writing

This loanword from Latin (membrāna) appears in 2 Timothy 4:13, where Paul asks Timothy to bring the cloak he left at Troas and 'especially the parchments.' These were likely important documents written on treated animal skins, more durable than papyrus. The specific mention suggests they held particular value — possibly Scripture portions, legal documents regarding his Roman citizenship, or notes for teaching. Paul's request from prison reveals his ongoing commitment to the written word even as death approached. Despite facing execution, he wanted access to these documents, showing that ministry and learning continue to the end.

(1×) The accusative feminine plural 'the parchments' identifies specific documents Paul wanted retrieved. Cross-linguistic evidence (Spanish 'pergaminos,' German 'Pergament') confirms these as treated animal skins for writing, distinguished from the 'books' (probably papyrus scrolls) mentioned alongside them, emphasizing Paul's concern for written materials even in his final imprisonment. **WRITING AND SCRIPTURE**

en: parchments | **es:** pergaminos | **fr:** μεμβράνας | **de:** Pergament 2Tim 4:13

μέμφομαι G3201 *V-PPM/P-NMS* (2×)

to blame, find fault with, or censure; to express disapproval or criticism

To find fault, blame, or criticize. Paul uses it in Romans 9:19 to pose an objector's question: If God's will is sovereign, who can resist? Then why does he still find fault? The question challenges divine sovereignty and human responsibility. Hebrews 8:8 says God found fault with the old covenant, necessitating a new one. Classical Greek used it for blaming people, censuring things, or casting faults in someone's teeth. The middle voice (as here) often carries the sense of ongoing or habitual faultfinding.

(2×) The two uses address theological faultfinding: humanity questioning God's right to blame (Romans 9:19) and God legitimately finding fault with an inadequate covenant (Hebrews 8:8). Classical usage ranged from Croesus wrongly blaming the oracle to general censure and criticism. The verb can take accusative of person or thing, or dative of person with accusative of what's blamed. Both contexts involve serious theological assessment, not petty criticism. **REPROOF AND REBUKE**

en: does-he-find-fault, finding-fault | **es:** culpa, reprochando | **fr:** blâmer, tadeln | **de:** tadeln Rom 9:19; Heb 8:8

μεμψῐ-μοιρος G3202 *Adj-NMP* (1×)

μεμψίμοιρος — complaining, faultfinding, querulous, discontented with one's lot

This adjective appears in Jude 16, describing false teachers who are 'complainers' grumbling about their lot in life. The compound literally means 'blaming one's fate' (μέμφομαι + μοῖρα), denoting chronic dissatisfaction and the tendency to find fault with circumstances. Jude links this attitude to ungodliness and following ungodly desires. These individuals reject divine authority while constantly complaining about consequences, exemplifying the entitled attitude of those who demand autonomy from God yet resent not receiving his blessings. Their discontent reveals hearts fundamentally at odds with submitting to God's will.

(1×) The nominative masculine plural 'complainers' characterizes these false teachers. Cross-linguistic evidence (Spanish 'quejosos,' German 'Unzufriedene') conveys the habitual faultfinding and discontent that mark those who reject God's authority, chronically dissatisfied because they resist the very source of satisfaction — submission to the Creator's good purposes. MURMUR GRUMBLE COMPLAIN

en: complainers | **es:** quejosos | **fr:** plaignants, | **de:** Unzufriedene Jude 1:16

μέν G3303 *Conj* (182×)

Indeed, on the one hand — a discourse particle expressing affirmation or marking the first element of a correlative pair

Greek men is a subtle discourse particle that operates on two levels. Used absolutely, it affirms with the force of 'indeed' or 'truly.' More commonly, it sets up a correlative contrast: men...de ('on the one hand...on the other'). English often leaves it untranslated, while French d'une part and German zwar capture the contrastive nuance more explicitly. In Acts 1:5, for instance, men marks John's water baptism as the first clause awaiting its de-counterpart about Spirit baptism — a structural rhythm that pervades Luke's careful prose and Paul's theological argumentation.

indeed (182×) A discourse particle serving dual functions: (a) affirmative emphasis ('indeed, truly') when standing alone, and (b) correlative marker introducing the first member of a men...de contrast ('on the one hand...but on the other'). French d'une part and German zwar reveal the contrastive structure more transparently than English, where the particle is often absorbed into word order. Pervasive in Acts and the Pauline epistles. AFFIRMATION PARTICLES

en: indeed- | **es:** *, *-ciertamente | **fr:** d'une-part- | **de:** zwar Acts 1:1; Acts 1:5; Acts 1:6; Acts 1:18; Acts 2:41

μέν G3304 *Prtcl* (3×)

rather, on the contrary; emphatic adversative particle expressing certainty or contrast

This particle sharpens a contrast or corrects an assumption with emphatic force. Jesus says the truly blessed are not just hearers but doers (Luke 11:28). Paul uses it to rebuke presumption: 'Who are you, O man, to answer back to God?' (Rom 9:20). He asks rhetorically, 'Have they not heard?' and answers with μενοῦνγε: 'Indeed they have!' (Rom 10:18). The multilingual evidence shows emphatic correction: Spanish 'más bien/ciertamente,' French 'bien plutôt/mais oui,' German 'im Gegenteil/vielmehr.'

(3×) An emphatic particle that introduces a strong counter-assertion or affirmation, often translated 'rather,' 'on the contrary,' or 'indeed.' It corrects or intensifies what precedes. The range from 'más bien' (rather) to 'ciertamente' (certainly) in Spanish, and 'im Gegenteil' (on the contrary) to 'vielmehr' (much more) in German, reflects its dual function: both adversative and affirmative intensity depending on context. AFFIRMATION PARTICLES

en: Rather, rather | **es:** Más-bien, antes-bien, ciertamente | **fr:** bien-plutôt, mais-oui | **de:** im-Gegenteil, vielmehr Luke 11:28; Rom 9:20; Rom 10:18

μέν G3305 *Conj* (8×)

A conjunction expressing concession or affirmation: however, indeed, nevertheless — marking contrast or emphasis.

A versatile discourse particle that signals the speaker is acknowledging one reality before pivoting to another. In its most common use it means 'however' or 'yet,' introducing a concessive clause — as when the disciples wanted to question Jesus but no one dared (John 4:27), or when many believed but would not confess openly (John 12:42). It can also carry a purely emphatic force, 'indeed' or 'truly,' affirming what follows with weight. Paul uses it as 'nevertheless' in 2 Timothy 2:19, pivoting from false teaching to the firm foundation of God.

1. however (5×) Concessive conjunction meaning 'however' or 'yet,' acknowledging a preceding thought while introducing a contrasting or qualifying statement. Appears in John 4:27 (they wanted to ask, yet no one spoke), John 7:13 (no one spoke openly, however, for fear), and John 20:5. Spanish 'sin-embargo' and French 'cependant' both capture this adversative nuance. CONJUNCTIONS AND CONTRAST

en: however, indeed | **es:** sin-embargo | **fr:** cependant, pourtant | **de:** allerdings, jedoch John 4:27; John 7:13; John 20:5; John 21:4; Jude 1:8

2. indeed (2×) Emphatic affirmative particle meaning 'indeed' or 'truly,' lending weight and certainty to the assertion that follows. In John 12:42, many rulers indeed believed but feared the Pharisees; in James 2:8, keeping the royal law is indeed doing well. Spanish 'ciertamente' highlights the affirmative rather than contrastive force. AFFIRMATION PARTICLES

en: indeed | **es:** ciertamente | **fr:** cependant | **de:** allerdings John 12:42; Jas 2:8

3. nevertheless (1×) Strong adversative conjunction meaning 'nevertheless,' marking a decisive pivot from a troubling situation to a reassuring truth. In 2 Timothy 2:19, despite those who have swerved from the truth, 'nevertheless the firm foundation of God stands.' Spanish 'sin-embargo' and German 'allerdings' confirm the concessive-adversative weight. CONJUNCTIONS AND CONTRAST

en: nevertheless | **es:** sin-embargo | **fr:** cependant | **de:** allerdings 2Tim 2:19

μένω G3306 *V-FIA-1S* (118×)

To remain, abide, stay; in a place: lodge, dwell temporarily; in a state or relationship: continue, persist, indwell; of things: last, endure; also to wait for, await.

Meno is one of the New Testament's most theologically charged verbs, though its basic meaning is disarmingly simple: to stay put. In ordinary narrative it describes lodging at someone's house (Luke 19:5, 'today I must stay at your house') or remaining in a city (Acts 9:43). But in the Fourth Gospel, meno undergoes a profound spiritual transformation. 'Abide in me, and I in you' (John 15:4) — here staying becomes the language of mystical union, and the verb carries the full weight of covenant fidelity, spiritual indwelling, and persevering faith. Arabic thabata ('to stand firm, persevere') captures this theological dimension remarkably well, as does Korean kohada ('to abide, dwell'). A third sense describes endurance through time: 'the word of God abides forever' (1 Pet 1:25), where permanence rather than presence is the point. German bleiben covers all senses with remarkable economy, as does French demeurer. Spanish permanecer gravitates toward the 'persist, endure' dimension. The rare sense of 'waiting' in Acts 20:5, 23 returns the verb to its classical Greek usage, where meno could mean to wait — soldiers standing their ground, travelers awaiting companions.

1. abide, continue, persist in (79×) To abide, continue, or persist in a state, relationship, or condition — the most frequent sense at 79 occurrences, theologically dominant in Johannine literature. In John 15:4-10 Jesus commands 'abide in me' (meinate en emoi) repeatedly, making meno the signature verb of spiritual indwelling and covenant union. In 1 John 2:6 the one who says he 'abides in him' must walk as Christ walked; in 1 John 4:12-16 'God abides in us.' Beyond John, 1 Cor 7:8 uses meno for remaining in one's

current social state, and 2 Tim 3:14 urges Timothy to 'continue in what you have learned.' Arabic thabata/yathbutu ('hold firm, persevere') captures the spiritual-relational dimension precisely, while Korean kohada selects abiding vocabulary that mirrors John's intimacy language. German bleiben and French demeurer serve as the default translation across Johannine and Pauline contexts alike. The theological weight is immense: meno becomes the New Testament's primary metaphor for the ongoing mutual presence of God and believer. GEOGRAPHY AND SPACE

en: remains | **es:** permanece | **fr:** demeurer | **de:** bleiben Matt 10:11; Matt 26:38; Mark 6:10; Mark 14:34; Luke 9:4

2. stay, lodge, remain in a place (27×) To stay or lodge in a physical location for a period of time — 27 occurrences of concrete, spatial remaining. In Luke 1:56 Mary 'stayed with' Elizabeth about three months; in Luke 19:5 Jesus tells Zacchaeus 'I must stay at your house today'; in Luke 24:29 the Emmaus disciples urge the risen Christ to 'stay with us, for it is toward evening.' In John 1:39 Jesus invites the first disciples to 'come and see,' and they 'stayed with him that day.' Acts records Paul's lodging stops: he 'remained' in various cities for days, months, or years (Acts 18:3; 20:6; 28:14). Arabic maqatha/aqama ('sojourn, reside') and Korean meomulda ('stay, lodge') both select hospitality vocabulary. Spanish permanecer and French demeurer treat these as standard residential sojourn verbs. The Lukan and Johannine uses are not merely logistical — staying at someone's house signals intimacy, acceptance, and fellowship, so sense 2 often shades naturally into sense 1. GEOGRAPHY AND SPACE

en: I-will-remain, he-remained, he-stayed | **es:** permanecer, permaneceré, permanecieron | **fr:** demeurer | **de:** bleiben, bleibt Luke 1:56; Luke 8:27; Luke 19:5; Luke 24:29

3. last, endure, remain in existence (10×) Of things, truths, or states that last, endure, or remain in existence through time — 10 occurrences where permanence rather than presence is the focus. In 1 Cor 13:13 'faith, hope, and love remain' — the famous triad that outlasts all charisms. In John 6:27 Jesus contrasts food that perishes with food that 'endures' to eternal life. In 1 Pet 1:25 'the word of the Lord remains forever,' quoting Isa 40:8. Heb 7:24 says Christ holds his priesthood permanently because he 'remains' forever. In John 12:34 the crowd objects that 'the Christ remains forever.' Arabic baqi/yabqa ('lasting, remaining') and Korean namda ('be left, remain') both select durability vocabulary. German bleibt and French demeure use the same verbs as senses 1-2, but temporal-adverbial context (eis ton aiona, 'forever') shifts the meaning toward endurance. Matt 11:23 provides a counterfactual: Sodom 'would have remained until today' — survival through history as divine reprieve. GEOGRAPHY AND SPACE

en: abiding, it-would-have-remained, may-remain | **es:** habría-permanecido, habrían-permanecido, permanece | **fr:** demeurer | **de:** bleiben, bleibt Matt 11:23; John 6:27; John 19:31; Acts 5:4; Rom 9:11

4. wait for, await (2×) To wait for or await someone — 2 occurrences in Acts. In Acts 20:5 Paul's companions 'were waiting for us' at Troas, and in Acts 20:23 Paul says bonds and afflictions 'await me' in Jerusalem. Arabic intathara ('await') and Korean gidarida ('wait') both select anticipation vocabulary distinct from their 'remain' words. Spanish me esperan ('they await me') uses a dedicated waiting verb rather than permanecer, confirming that translators perceive a distinct sense. This usage preserves a classical Greek meaning otherwise rare in the New Testament: meno in Homer and the tragedians frequently means to stand one's ground, to wait and face. Paul's use in Acts 20:23 carries exactly this valence — he awaits afflictions not passively but with resolved endurance, standing fast in the face of what is coming. GEOGRAPHY AND SPACE

en: await, were-waiting | **es:** esperaban, me-esperan | **fr:** demeurer | **de:** bleibt Acts 20:5; Acts 20:23

μερίζω G3307 *V-APP-NFS* (14×)

To divide into parts or factions, or to apportion and distribute shares; splitting either destructively or generously.

Covers both the divisive splitting of communities and the constructive distributing of resources. When Jesus warns that a kingdom divided against itself cannot stand (Matt 12:25), the word carries overtones of fracture and ruin. But when he divides the loaves among the crowd at the feeding of the five thousand (Mark 6:41), the same verb describes generous distribution. Paul uses it for God apportioning gifts to each believer (1 Cor 7:17, Rom 12:3). Spanish mirrors this range with 'dividido' for schism and 'repartir' for distribution, while German consistently uses 'teilen,' which like the Greek holds both halves of meaning together.

1. to divide, be divided (8×) To split into opposing parts or be in a state of internal division, used for kingdoms, households, and loyalties torn by conflict. Jesus' warning in Matt 12:25-26 that a kingdom divided against itself is laid waste provides the paradigmatic usage. Mark 3:24-26 repeats the pattern: if Satan is divided against himself, he cannot stand. The multilingual evidence consistently uses vocabulary of fracture: spa 'dividida/dividido,' fra 'diviser.' Paul applies the passive in 1 Cor 7:34 to the 'divided' attention of a married person — an extension from political schism to inner conflict. DIVIDING AND DISTRIBUTING

en: divided, has-been-divided, he-is-divided | **es:** dividida, dividido, está-dividido | **fr:** diviser, partager | **de:** teilen, μεμερισμένη, ἐμερίσθη Matt 12:25; Matt 12:26; Mark 3:24; Mark 3:25

2. to apportion, distribute (6×) To apportion, distribute, or allot shares of something, emphasizing the active parceling out of resources, gifts, or responsibilities by someone in authority. In Mark 6:41 Jesus divided the loaves among his disciples for distribution to the crowd (spa 'repartió,' arb 'qassama'). Paul uses the active sense in Rom 12:3 and 1 Cor 7:17 for God measuring out faith and calling to each person. In Luke 12:13 a man asks Jesus to tell his brother to divide the inheritance — a legal sense of apportioning property. The shift from destructive division (sense 1) to generous distribution marks a significant semantic range. DIVIDING AND DISTRIBUTING

en: apportioned, divided, he-divided | **es:** asignó, que-reparta, repartió | **fr:** diviser, partager | **de:** teilen, μερίσασθαι Mark 6:41; Luke 12:13; Rom 12:3; 1Cor 7:17; 2Cor 10:13

μέριμν-α G3308 *N-DFP* (6×)

Anxiety, worry, or preoccupying care about worldly concerns; anxious solicitude that distracts from faith.

Merimna is the gnawing, distracting worry that consumes the mind with earthly concerns. Jesus warns against it repeatedly in the Synoptic parables: the cares of this world choke the word like thorns (Matthew 13:22; Mark 4:19; Luke 8:14), and the anxieties of daily life can weigh down the heart (Luke 21:34). Paul, however, reclaims a positive edge to the word when he speaks of his daily 'care for all the churches' (2 Corinthians 11:28), showing that not all concern is spiritually destructive. The tension between harmful anxiety and godly concern runs through the word's NT usage.

anxiety, care, worry (6×) Anxious concern or preoccupying worry about life's circumstances, particularly worldly matters that compete with spiritual attentiveness. In the Parable of the Sower, merimna represents the cares and anxieties that choke the seed of God's word (Matt 13:22; Mark 4:19; Luke 8:14). Luke 21:34 warns against hearts weighed down by the anxieties of life. Paul gives the word a different coloring in 2 Corinthians 11:28, where his daily merimna for all the churches reflects pastoral concern rather than faithless worry. Spanish 'afanes' and 'ansiedad' capture the restless, consuming quality, while French 'souci' and German 'Sorge' reflect the weight of ongoing preoccupation. The 1 Peter 5:7 invitation to cast all your merimna on God presupposes the word's burden-like quality. ANXIETY AND WORRY

en: anxieties, anxiety, care | **es:** afanes, ansiedad, preocupaciones | **fr:** souci | **de:** Sorge, μέριμνα, μερίμναις Matt 13:22; Mark 4:19; Luke 8:14; Luke 21:34; 2Cor 11:28

μεριμν-άω G3309 *V-PMA-2P* (19×)

To be anxious or worried; also to show genuine care or concern for someone or something.

In the Sermon on the Mount, Jesus repeats this verb like a refrain —'do not be anxious about your life' (Matt 6:25, 27, 28, 31, 34) —exposing worry as a failure of trust. Yet Paul redeems the same

word in 1 Corinthians 7:32-34 and 12:25, where caring for the things of the Lord or for fellow members of the body is commended. The difference hinges entirely on object and motive: anxious fretting over provisions versus attentive devotion to God and neighbor.

1. be anxious, worry (13×) To be troubled with anxiety, to worry about earthly provisions, safety, or the future—carrying a distinctly negative connotation of distrust. Jesus' repeated prohibition in Matthew 6:25-34 makes this the paradigmatic NT warning against worry. Spanish 'estéis ansiosos' and German 'sich sorgen' capture the restless, self-consuming quality. The parallel in Luke 12:22-26 and Philippians 4:6 ('be anxious for nothing') reinforce that this anxiety is antithetical to faith. ANXIETY AND CARE

en: are-you-anxious, be-anxious, being-anxious | **es:** estéis-ansiosos, os-preocupáis, os-preocupéis | **fr:** s'inquiéter | **de:** sich-sorgen, sorgt-sich Matt 6:25; Matt 6:27; Matt 6:28; Matt 6:31; Matt 6:34

2. care for, be concerned about (6×) To have genuine, positive concern for someone's welfare or for matters of spiritual significance. Paul employs it in 1 Corinthians 7:32-34, where the unmarried person 'cares about the things of the Lord,' and in 12:25, where members of the body 'have the same care for one another.' Spanish 'se preocupa' and French 's'inquiéter' cover both senses, but the context here shifts the valence from anxious fretting to devoted attentiveness—holy concern rather than faithless worry. ANXIETY AND CARE

en: cares-about, may-care, will-care | **es:** se-preocupa, se-preocupará, se-preocupen | **fr:** s'inquiéter | **de:** sich-sorgen 1Cor 7:32; 1Cor 7:33; 1Cor 7:34; 1Cor 12:25

μερ-ίς G3310 *N-GFS* (5×)

A share, portion, or allotted part; also a district or region; used of one's lot in an inheritance or relationship.

Denotes a portion that has been apportioned or belongs to someone by right. Mary chose the good 'portion' (Luke 10:42); believers share in the 'inheritance' of the saints in light (Col 1:12). It can also mean a geographical district, as in Acts 16:12 describing Philippi as a leading city of that 'district' of Macedonia. Spanish uses both 'parte' and 'porción,' reflecting the dual sense of allocated share and regional division. Paul asks what 'portion' a believer has with an unbeliever (2 Cor 6:15), extending the word into relational partnership.

(5×) A share, portion, or allotted part, whether material, spiritual, or relational. Encompasses Mary's choice of the good 'portion' at Jesus' feet (Luke 10:42), the saints' share in the inheritance of light (Col 1:12), and the rhetorical question about what 'share' Christ has with Belial (2 Cor 6:15). Also extends to a geographical district (Acts 16:12). The French 'part' and Spanish 'porción' both reflect the core idea of something apportioned or allotted to a person. GEOGRAPHY AND SPACE

en: district, part, portion | **es:** parte, porción, región | **fr:** part | **de:** Anteil, μερίδα, μερίδος Luke 10:42; Acts 8:21; Acts 16:12; 2Cor 6:15; Col 1:12

μερ-ιστέον G3311 *N-DMP* (2×)

distributions or divisions; the act of dividing or apportioning, particularly of spiritual gifts

The act of dividing, distributing, or apportioning. Hebrews uses it twice: God bore witness through distributions of the Holy Spirit (2:4), and the word of God is sharp enough to divide soul and spirit (4:12). The first refers to the Spirit's varied gifts distributed among believers; the second to discernment that separates what seems inseparable. Classical usage included 'one must divide' the universal into genera, or 'distribute' resources. The noun emphasizes the active process of dividing or distributing.

(2×) Hebrews 2:4 describes God distributing spiritual gifts according to his will—varied manifestations of the one Spirit. Hebrews 4:12 uses it for the word's penetrating power to divide between metaphysical realities. The classical philosophical sense (dividing concepts into categories) underlies both: the Spirit distributes gifts systematically; the word discriminates with precision. French distribution and German Verteilung capture the apportioning sense clearly. DIVISION SPLIT

en: distributions, division | **es:** división, reparticiones | **fr:** distribution | **de:** Verteilung Heb 2:4; Heb 4:12

μερ-ιστής G3312 *N-AMS* (1×)

μεριστής — a divider, distributor, one who apportions or shares out

This noun appears in Luke 12:14, where Jesus responds to a man asking him to settle an inheritance dispute with his brother. Jesus asks, 'Who made me a judge or divider over you?' The term describes someone who allocates portions or divides property. Jesus refuses this role not because justice is unimportant but because he came for a greater purpose than settling earthly claims. His mission involves proclaiming the kingdom, not arbitrating property disputes. The refusal leads immediately into the parable of the rich fool, warning against covetousness and storing up earthly treasures.

(1×) The accusative masculine singular functions as the object: 'a divider over you.' The cross-linguistic glosses (Spanish 'repartidor,' French 'celui-qui-partage') identify this as one who allocates portions or estates, a legal-economic function Jesus explicitly declines, redirecting attention from material division to spiritual priorities that transcend property concerns. DIVIDING AND DISTRIBUTING

en: a-divider | **es:** repartidor | **fr:** celui-qui-partage | **de:** μεριστὴν Luke 12:14

μέρος G3313 *N-NNS* (42×)

Part, portion, share; region, district; section, side; turn in sequence; piece or fragment of something.

Meros is Greek's workhorse noun for 'part' in nearly every dimension the word can carry. Its 42 New Testament occurrences range from a piece of broiled fish (Luke 24:42) and the four parts of a garment (John 19:23) to the geographic ('the parts of Galilee,' Matt 2:22) and the deeply abstract ('in part we know,' 1 Cor 13:9). Its most theologically charged use comes in John 13:8, where Jesus tells Peter 'you have no part with me' unless he submits to footwashing – here meros carries the weight of covenant share and spiritual inheritance. Spanish parte, German Teil, and French partie all mirror this breadth.

1. part, portion, share (29×) A part, portion, or share of a whole – the dominant sense at 29 occurrences. This covers both concrete partitions (the master cuts the unfaithful servant's portion, Matt 24:51; the prodigal asks for his share of the estate, Luke 15:12) and abstract uses like ek merous ('in part,' 1 Cor 13:9-12) and en to merei touto ('in this respect,' 2 Cor 3:10). The theological apex is John 13:8, where 'having a part' with Jesus means sharing in his salvific work. Korean 부분/몫 and Spanish parte/porcion both differentiate the abstract from the allotment sub-senses. GEOGRAPHY AND SPACE

en: a-part, part, portion | **es:** en-parte, parte, partido | **fr:** partie | **de:** Teil Matt 24:51; Luke 11:36; Luke 12:46; Luke 15:12; John 13:8

2. region, district (7×) A geographic region, district, or territory – 7 occurrences concentrated in Matthew and Acts. Herod's son rules 'in the region of Galilee' (Matt 2:22); Jesus withdraws 'into the parts of Tyre and Sidon' (Matt 15:21); Paul passes through 'the upper parts' of Asia Minor (Acts 19:1). Spanish regiones, German Gegend, and the LXX tradition of using meros for Hebrew territorial language all confirm this as a genuine spatial-geographic sense rather than a loose metaphor of 'part.' GEOGRAPHY AND SPACE

en: parts, region, regions | **es:** partes, regiones | **fr:** partie | **de:** Teil Matt 2:22; Matt 15:21; Matt 16:13; Mark 8:10; Acts 19:1

3. section, division, side (4×) A section, division, or side of a physical structure or group – 4 occurrences. The soldiers divide Jesus' garments 'into four parts' (John 19:23); the disciples cast the net on 'the right side' of the boat (John 21:6); Revelation 16:19 splits Babylon 'into three parts.' Spanish partes and Korean 부분 handle this straightforwardly. The emphasis is on constituent divisions of a single larger entity, distinct from the share/allotment sense of sense 1. GEOGRAPHY AND SPACE

en: parts | **es:** partes | **fr:** partie | **de:** Teil John 19:23; John 21:6; Acts 2:10; Rev 16:19

4. turn, succession (1×) One's turn in a sequence – a single occurrence at 1 Cor 14:27 where Paul instructs that tongue-speakers should speak 'in turn' (ana meros). This idiomatic use with the preposition ana creates a rotational-sequential meaning found already in classical Greek (Herodotus, Thucydides). Spanish turno and Korean 차례로 both select dedicated sequence vocabulary, confirming this is not merely a contextual shade of 'part' but a genuine adverbial idiom. GEOGRAPHY AND SPACE

en: turn | **es:** turno | **fr:** partie | **de:** Teil 1Cor 14:27

5. piece, fragment (1×) A physical piece or fragment – a single occurrence at Luke 24:42 where the risen Jesus is given 'a piece of broiled fish.' Here meros is concrete and tangible: not a division of an abstract whole but a broken-off fragment of food. Spanish parte de and Korean 한 조각 ('one piece') both specify a material fragment. The post-resurrection meal setting gives this humble sense unexpected theological resonance – the risen Lord eats real food in real pieces. GEOGRAPHY AND SPACE

en: a-piece | **es:** parte | **fr:** partie | **de:** Teil Luke 24:42

μεσημβρ-ία G3314 *N-AFS* (2×)

midday, noon; also the south, the direction of the noonday sun

Midday or noon—when the sun reaches its zenith. By extension, the south, since the noonday sun points south in the northern hemisphere. Acts uses both senses: Philip heads toward the south (8:26), and Paul's conversion happens at midday (22:6). Classical Greek used it for high noon ('the sun stands at midday'), mealtimes ('ate figs at noon'), or geographical direction ('the city lies toward the south'). The dual meaning creates occasional ambiguity, resolved by context.

(2×) Acts 8:26 clearly means 'south' (the desert road from Jerusalem to Gaza runs southward), while Acts 22:6 means 'about noon' (when Paul sees the light brighter than the midday sun). Classical usage encompassed both the time (high noon, just after noon) and the direction. The lexicon notes both meanings from Herodotus onward. Most translations choose based on context, though some note the connection between the two senses. SOUTH AND DIRECTION

en: midday, south | **es:** el-sur, mediodía | **fr:** midi | **de:** μεσημβρίαν Acts 8:26; Acts 22:6

μεσῑτ-εύω G3315 *V-AIA-3S* (1×)

μεσιτεύω — to act as mediator or guarantor, to intervene between parties

This verb appears in Hebrews 6:17, describing how God, wanting to show the unchangeable nature of his purpose to the heirs of promise, 'guaranteed it with an oath.' The word denotes acting as a mediator or surety, standing between parties to ensure an agreement. What's remarkable here is that God himself acts as the guarantor of his own promise — he mediates his own covenant. Since he could swear by no one greater, he swore by himself, making his promise doubly certain through both word and oath, providing strong encouragement for those who flee to take hold of the hope set before them.

(1×) The aorist active third singular 'he guaranteed' describes God's confirmatory action. Cross-linguistic evidence (Spanish 'medió,' German 'vermitteln') conveys the mediatorial function, though uniquely here God mediates his own promise, adding an oath to make the covenant absolutely certain, showing divine condescension to human need for assurance. EQUITABLE AGREEMENT

en: he-guaranteed | **es:** medió | **fr:** vermitteln | **de:** vermitteln Heb 6:17

μεσῑτ-ης G3316 *N-GMS* (6×)

Mediator; one who stands between two parties to broker reconciliation, covenant, or agreement.

Mesites denotes a person who intervenes between two sides to bring about agreement or reconciliation. In the New Testament, this powerful concept applies first to Moses, who served as mediator when the Law was given through angels at Sinai (Galatians 3:19-20). Far more significantly, Christ is declared the one mediator between God and humanity (1 Timothy 2:5) and the mediator of a new and better covenant (Hebrews 8:6; 9:15; 12:24). German 'Mittler' and French 'Mittler' both reflect the 'middle' etymology, capturing the positional sense of standing in between.

mediator (one who intervenes between two parties) (6×) One who stands between two parties to bring about reconciliation, agreement, or covenant establishment. Moses is identified as mediator of the Sinai covenant (Gal 3:19-20), where Paul reasons that a mediator implies more than one party, underscoring the conditional nature of the Law. Christ's mediatorship is the theological climax: he is the sole mediator between God and humanity (1 Tim 2:5) and the mediator of a better covenant founded on better promises (Heb 8:6), specifically a new covenant ratified by his own blood (Heb 9:15; 12:24). German and French both render this as 'Mittler,' transparently reflecting the Greek root mesos ('middle'), while Spanish 'mediador' parallels the Latin-derived English term. The concept bridges legal, covenantal, and soteriological registers. EQUITABLE AGREEMENT

en: mediator, of-mediator, to-mediator | **es:** a-mediador, de-mediador, mediador | **fr:** Mittler | **de:** Mittler Gal 3:19; Gal 3:20; 1Tim 2:5; Heb 8:6; Heb 9:15

μεσο-νύκτιος G3317 *N-ANS* (4×)

Midnight; the middle of the night, marking a pivotal or dramatic moment.

A compound of mesos (middle) and nyx (night), this word denotes the hour of midnight. In the New Testament it consistently appears as a dramatic time marker for significant events. Jesus names it as one of the four watches when the master might return (Mark 13:35). A friend arrives at midnight seeking bread in Luke 11:5, testing the limits of neighborly generosity. Paul and Silas pray and sing hymns at midnight in the Philippian jail (Acts 16:25), and Paul preaches until midnight in Troas (Acts 20:7). The multilingual uniformity – French 'minuit,' Spanish 'medianoche,' German 'Mitternacht' – reflects the word's transparent compound meaning.

(4×) Midnight, the middle point of the night, used as a temporal marker for narratively significant moments. The compound structure is transparent across languages: Spanish 'medianoche' (mid-night), French 'minuit' (mid-night), German 'Mitternacht' (mid-night). In Mark 13:35 it is one of the watches during which the master may return unexpectedly. Acts 16:25 places Paul and Silas's miraculous worship at this hour, and Acts 20:7 marks the extent of Paul's farewell teaching in Troas. GEOGRAPHY AND SPACE

en: at-midnight, midnight | **es:** a-medianoche, medianoche | **fr:** milieu-de-la-nuit, minuit | **de:** Mitternacht, μεσονυκτίου, μεσονύκτιον Mark 13:35; Luke 11:5; Acts 16:25; Acts 20:7

Μεσοποταμία G3318 *N-DFS* (2×)

Mesopotamia, the region between the Tigris and Euphrates rivers, birthplace of Abraham

The land between the two rivers—Mesopotamia, encompassing parts of modern Iraq and Syria. Acts mentions it twice in Stephen's speech: as a region represented at Pentecost (2:9) and as Abraham's homeland before God called him to Canaan (7:2). This was ancient civilization's cradle—home to Sumerians, Babylonians, Assyrians. The Greek name literally means 'between rivers' (meso + potamos). For Jews, it was both the ancestral homeland and the land of exile.

(2×) Acts 2:9 lists Mesopotamians among Pentecost's diverse crowd; Acts 7:2 locates Abraham's pre-call residence there (Ur of the Chaldeans, per Genesis). The region's importance spans biblical history from Abraham to the Babylonian exile and Persian return. All translations either transliterate Mesopotamia or translate 'between rivers.' Stephen's emphasis on God calling Abraham out of Mesopotamia stresses that the patriarch's faith preceded the promised land. GEOGRAPHY AND SPACE

en: Mesopotamia | **es:** Mesopotamia | **fr:** Mésopotamie | **de:** Μεσοποταμίαν, Μεσοποταμίᾳ Acts 2:9; Acts 7:2

μέσος G3319 *Adj-GNS* (59×)

Middle, midst — the center or interior of a space, group, or situation; used spatially, socially, and temporally.

Mesos is the Greek adjective meaning 'middle' or 'in the midst,' used substantively with the article to indicate the central point of a place, gathering, or circumstance. Jesus sends his disciples 'as sheep into the midst of wolves' (Matt 10:16), sets a child 'in the midst' of the Twelve (Matt 18:2), and promises to be present 'where two or three are gathered' — literally, 'in the midst of them' (Matt 18:20). The word also marks temporal midpoints ('about the middle of the feast,' John 7:14) and serves in dramatic narrative moments like Paul standing 'in the middle of the Areopagus' (Acts 17:22). German Mitte, French milieu, and Spanish medio all converge on a single spatial-center meaning, though each occasionally extends to social contexts just as the Greek does.

midst, middle (59×) The middle, center, or midst of a spatial area or social gathering, used substantively or as a locative adjective. Spatially: the midst of wolves (Matt 10:16), a child placed in the midst (Matt 18:2), standing in the middle of the Areopagus (Acts 17:22). Temporally: the middle of the night (Acts 27:27), mid-feast (John 7:14). Socially: Christ present 'in the midst' of his assembled people (Matt 18:20; Rev 1:13). German Mitte, French milieu, Spanish medio all confirm a unified center-point meaning. **GEOGRAPHY AND SPACE**

en: middle, midst, the-midst | **es:** medio, medio-de | **fr:** milieu | **de:** Mitte Matt 10:16; Matt 13:25; Matt 13:49; Matt 14:6; Matt 18:2

μεσό-τοιχος G3320 *N-ANS* (1×)

μεσότοιχον — a dividing wall, partition wall, barrier between spaces

This noun appears in Ephesians 2:14, where Paul declares that Christ 'has broken down the dividing wall of hostility' between Jews and Gentiles. The term literally means 'middle wall' (μέσος + τοῖχος), a partition separating spaces. Some see allusion to the temple barrier excluding Gentiles from the inner courts on pain of death. More broadly, it represents the entire Torah-based separation that marked Jewish distinctiveness. Christ's death abolished this barrier, creating one new humanity from the two groups. The wall's destruction enables both Jews and Gentiles to approach God together through Christ in one Spirit.

(1×) The accusative neuter singular 'the dividing wall' identifies what Christ demolished. Cross-linguistic renderings (Spanish 'pared-intermedia,' German 'Scheidewand') emphasize the barrier function — a structure designed to separate and exclude. Christ's work removes this partition, creating unity where division previously defined relationships, reconciling both groups to God in one body through the cross. **BUILDING AND CONSTRUCTING**

en: dividing-wall | **es:** pared-intermedia | **fr:** μεσότοιχον | **de:** Scheidewand Eph 2:14

μεσουρᾰν-ημα G3321 *N-DNS* (3×)

mid-heaven, the zenith or highest point of the sky

This term refers to the zenith, the point directly overhead where heaven meets its meridian. In Revelation, angels fly 'in mid-heaven' to proclaim messages visible to all earth's inhabitants (Rev 8:13, 14:6, 19:17). The position suggests maximum visibility and universal proclamation. All three occurrences are in Revelation's apocalyptic visions, where cosmic geography matters. The consistent rendering across languages—'medio del cielo,' 'Mitte des Himmels'—preserves the spatial precision of this astronomical term.

(3×) The zenith or meridian point of the sky, the highest arc where celestial bodies culminate. In Revelation's visions, this is the position from which angels make proclamations meant to reach all earth's inhabitants. The Greek μεσουράνημα literally means 'mid-heaven,' a technical term for the culminating point. Spanish and German translations preserve this spatial precision with 'medio del cielo' and 'Mitte des Himmels.' **HEAVEN AND SKY**

en: mid-heaven | **es:** medio-del-cielo, medio-del-cielo, | **fr:** Mitte-des-Himmels | **de:** Mitte-des-Himmels Rev 8:13; Rev 14:6; Rev 19:17

μεσόω G3322 *V-PPA-GFS* (1×)

μεσόω — to be in the middle, to be at midpoint, especially of time

This verb appears in John 7:14, stating that 'when the feast was already half over' (literally 'the feast being middle'), Jesus went up to the temple and began teaching. The word describes being at the midpoint, particularly of time periods. Jesus had remained in Galilee while his brothers went to Jerusalem for the Feast of Tabernacles, but halfway through the weeklong celebration, he appeared publicly in the temple. His timing was strategic — not seeking glory at the feast's beginning but teaching when crowds were gathered and minds were engaged with the festival's themes of water and light, which he would dramatically fulfill.

(1×) The present participle genitive feminine 'being middle' describes the temporal state of the feast. Cross-linguistic renderings (Spanish 'mediada,' French 'au-milieu') indicate the midpoint has been reached, showing Jesus' deliberate timing in revealing himself publicly — neither at the festival's start nor end but when maximum teaching opportunity presented itself. **GEOGRAPHY AND SPACE**

en: being-middle | **es:** mediada | **fr:** au-milieu | **de:** Mitte John 7:14

Μεσσίας G3323 *N-AMS* (2×)

Messias, the Greek transliteration of Aramaic 'Meshiha' (Hebrew 'Mashiach'), meaning 'the Anointed One'

The Greek form of the Aramaic Meshiha, equivalent to Hebrew Mashiach—'Anointed One.' John's Gospel preserves the Aramaic title twice, immediately translating it as 'Christ.' Andrew tells Simon, 'We have found the Messias' (1:41). The Samaritan woman speaks of 'Messias' who will explain everything (4:25). John's double explanation ('which is, being interpreted, the Christ') shows he's writing for Greek readers unfamiliar with the Hebrew-Aramaic term. Both languages point to the same reality: God's promised, anointed deliverer.

(2×) Both Johannine uses (1:41, 4:25) transliterate the Aramaic, then gloss it for Greek readers. This reflects the multilingual environment —Hebrew/Aramaic terms circulating among Greek-speaking Jews and Samaritans. The title carries centuries of prophetic expectation: a David-like king anointed by God to redeem Israel. Most translations either transliterate (Messias, Messiah) or translate directly to 'Christ,' sometimes with explanatory notes. **PROPER NAMES (PERSONAL)**

en: Messias | **es:** Messías | **fr:** Messie | **de:** Messias John 1:41; John 4:25

μεστ-ός G3324 *Adj-NFS* (9×)

Full, filled; describing something brimming with contents, whether literal (a vessel) or figurative (moral qualities).

An adjective meaning full or brimming, applied to both physical containers and moral character. A vessel full of sour wine is offered to Jesus at the cross (John 19:29), and a net hauled ashore is full of 153 large fish (John 21:11). More striking is the figurative usage: Jesus denounces the scribes as 'full of hypocrisy and lawlessness' (Matt 23:28), and Paul catalogs humanity as 'full of envy, murder, strife' (Rom 1:29). The Spanish 'llenos' and German 'voll' both preserve this dual physical-moral range.

full (9×) Completely filled, whether with physical contents or abstract qualities. The literal usage appears in John 19:29 (a vessel full of vinegar) and John 21:11 (a net full of fish), where the emphasis is on capacity reached. The figurative extension – 'full of hypocrisy' (Matt 23:28), 'full of envy and murder' (Rom 1:29), 'full of cursing and bitterness' (Rom 3:14) – is more theologically charged. Spanish 'llenos' and French 'plein' reflect the same semantic breadth. James 3:8 describes the tongue as 'full of deadly poison,' combining physical imagery with moral force. **GEOGRAPHY AND SPACE**

en: full | **es:** llena, llenos | **fr:** plein | **de:** voll, μεστοὶ Matt 23:28; John 19:29; John 21:11; Rom 1:29

μεστ-όω G3325 *V-RPM/P-NMP* (1×)
μεστόω — to fill completely, make full of something
This verb appears in Acts 2:13, where mockers dismiss the Pentecost disciples as 'filled with new wine' (literally 'having been filled full of sweet wine'). The word means to fill completely or saturate. The accusation was that the disciples were drunk, explaining their strange behavior and incomprehensible speech. Peter immediately refutes this, pointing out it's only nine in the morning. The irony is profound: they were indeed filled, but not with wine — they were filled with the Holy Spirit. This filling produced not drunkenness but powerful testimony in multiple languages, fulfilling Joel's prophecy.

(1×) The perfect passive participle nominative masculine plural 'having been filled' describes their supposed state. Cross-linguistic evidence (Spanish 'llenos,' French 'remplir') emphasizes complete saturation. The mockers' explanation substitutes physical intoxication for spiritual filling, missing that genuine divine empowerment was occurring, though it manifested in ways that seemed irrational to skeptical observers. **FILLING AND FULLNESS**
en: having-been-filled | **es:** llenos | **fr:** remplir | **de:** μεμεστωμένοι Acts 2:13

μετά G3326 *Prep* (473×)
With (genitive: accompaniment, association); after (accusative: temporal sequence) – a core Greek preposition of proximity.
This versatile preposition governs two cases in the New Testament with sharply distinct meanings. With the genitive it expresses accompaniment and association – 'with his mother Mary' (Matt 2:11), 'God with us' (Matt 1:23 via Emmanuel) – and is one of the most common ways to say 'with' in Koine Greek. With the accusative it marks temporal succession, 'after,' as in 'after six days' (Matt 17:1) and 'after the tribulation' (Matt 24:29). The case distinction maps neatly onto separate lexical items in target languages: Spanish 'con' vs. 'despues de,' French 'avec' vs. 'apres,' German 'mit' vs. 'nach.'

1. with (368×) Accompaniment, association, or participation, governing the genitive case. With 368 occurrences this is the primary sense: being with someone (Matt 2:3, Herod 'with all Jerusalem'), acting together (Matt 5:41, 'go with him two miles'), or possessing an attendant quality. The cross-linguistic evidence is perfectly uniform: spa 'con,' fra 'avec,' deu 'mit,' all dedicated accompaniment markers. Key passages: Matt 2:11 ('with his mother'), Matt 26:38 ('stay here and watch with me'). **ACCOMPANIMENT AND WITH**
en: with, with- | **es:** con | **fr:** avec- | **de:** mit Matt 2:3; Matt 2:11; Matt 4:21; Matt 5:25; Matt 5:41

2. after (105×) Temporal succession or sequence, governing the accusative case, meaning 'after.' With 105 occurrences it introduces time expressions: 'after six days' (Matt 17:1), 'after two days' (Matt 26:2), 'after the tribulation of those days' (Matt 24:29). The temporal sense triggers entirely different vocabulary in target languages: spa 'despues de,' deu 'nach,' while French sometimes still maps to 'avec' in gloss data, likely reflecting a default rendering. The case-based polysemy is a hallmark of Greek prepositional flexibility. **AFTER TEMPORAL**
en: After-, after, after- | **es:** Después-de, después-de | **fr:** avec- | **de:** mit, mit- Matt 1:12; Matt 17:1; Matt 24:29; Matt 25:19; Matt 26:2

μεταβάλλω G3327 *V-ASA-3S* (12×)
To move from one place or state to another; depart, pass over, or relocate.
Built from meta ('change') and baino ('go'), this verb fundamentally conveys crossing from one position to another. In the Gospels it most often describes Jesus' physical movements — departing from one town to the next (Matt 11:1; 12:9; 15:29). But in two extraordinary passages it transcends the spatial: 'Whoever hears my word and believes has passed from death to life' (John 5:24), echoed in 1 John 3:14. Spanish captures the physical sense with 'partió' but uses the same 'ha pasado' for the spiritual crossing, while German 'uebergehen' (to go over) preserves the transitional force in both registers.

1. depart, go away physically (8×) To depart or go away physically — movement from one location to another, the most frequent New Testament usage. Jesus 'departed from there' (Matt 11:1; 12:9; 15:29) as He moved through His itinerant ministry. Spanish alternates between 'partió' and 'pasó,' French uses 'aller' and 'passer,' all emphasizing the leaving of one place for another. The eight occurrences form the narrative backbone of Jesus' Galilean travels. **DEPARTING AND PASSING**
en: Depart, Move, having-departed | **es:** Pasa, habiéndose-ido, partió | **fr:** aller, passer | **de:** geht-weiter, uebergehen Matt 8:34; Matt 11:1; Matt 12:9; Matt 15:29; Matt 17:20

2. pass over, transition spiritually (2×) To pass over or transition from one state to another, especially in the profound metaphorical sense of crossing from death to life. John 5:24 declares that the believer 'has passed from death to life,' and 1 John 3:14 echoes this with 'we have passed from death to life.' Spanish 'ha pasado' and French 'passer' serve both physical and spiritual senses, but German 'uebergehen' particularly captures the boundary-crossing quality of this transformative passage. **DEPARTING AND PASSING**
en: has-passed, we-have-passed | **es:** ha-pasado, hemos-pasado | **fr:** passer | **de:** uebergehen John 5:24; 1John 3:14

3. move, relocate (2×) To move or shift position, with emphasis on change of location rather than departure — whether of objects or persons relocating. Jesus says faith could command a mountain, 'Move from here to there, and it will move' (Matt 17:20), and He instructs the seventy-two to remain in one house, not moving from house to house (Luke 10:7). Spanish 'pasará' and 'paséis' convey this repositioning nuance. **DEPARTING AND PASSING**
en: it-will-move, move | **es:** pasará, paséis | **fr:** passer | **de:** geht-weiter Matt 17:20; Luke 10:7

μεταβάλλω G3328 *V-APM-NMP* (1×)
μεταβάλλω — to change one's mind, to alter opinion or attitude, to turn around
This verb appears in Acts 28:6, describing how the Maltese natives 'changed their minds' about Paul after watching him suffer no harm from the viper bite. Initially they expected him to swell up and die, concluding he must be a murderer whom justice pursued even after escaping the sea. When nothing harmful happened, they changed their assessment to the opposite extreme, declaring he must be a god. The word denotes reversing position or opinion. The incident shows how quickly human judgment can swing between extremes, yet Paul apparently redirected this superstitious awe toward proclaiming the true God.

(1×) The aorist middle participle nominative masculine plural 'having changed their minds' describes the natives' reversal. Cross-linguistic renderings (Spanish 'habiendo-cambiado-de-opinión,' French 'changer') convey the radical shift in assessment — from assuming divine judgment to assuming divine nature, both incorrect but creating opportunity for gospel witness to penetrate their worldview. **CHANGE AND EXCHANGE**
en: having-changed-their-minds | **es:** habiendo-cambiado-de-opinión | **fr:** changer | **de:** μεταβαλόμενοι Acts 28:6

μετάγω G3329 *V-PIA-1P* (2×)
to guide, steer, or turn; to redirect or lead something in a different direction
To guide, steer, or turn—originally used for ships and horses, extended metaphorically to any kind of direction or control. James uses it in parallel illustrations (3:3-4): we guide horses with small bits, and steer massive ships with tiny rudders. The point is control through small means. Classical Greek used it for transferring people to new cities, diverting rivers, redirecting attention, even translating between languages. The emphasis is on causing something to change direction.

(2×) James' two uses (3:3-4) form a climactic parallel: bits turn horses, rudders turn ships—and the tongue, though small, directs whole lives. The Greek verb encompasses physical steering and

metaphorical guidance. Classical uses included escorting people, diverting medical flows, even deriving metaphors or borrowing terminology. Spanish and French preserve the steering sense (dirigir, guider), while the context emphasizes the disproportionate control small things can exercise. **GOING AND LEADING**

en: are-guided, we-guide | **es:** dirigimos, son-dirigidos | **fr:** μετάγεται, μετάγομεν | **de:** lenken Jas 3:3; Jas 3:4

μεταδίδωμι G3330 *V-ANA* (5×)

To share with, give a portion of what one has, or impart generously to another.

Goes beyond simple giving to emphasize sharing from what one already possesses. John the Baptist urged those with two tunics to 'share' with the one who has none (Luke 3:11). Paul longed to 'impart' a spiritual gift to the Romans (Rom 1:11) and describes sharing not only the gospel but 'our own selves' with the Thessalonians (1 Thess 2:8). The Spanish 'compartir' and German 'mitteilen' beautifully capture this participatory generosity: not giving away everything, but letting others into what you have.

(5×) To give a share of what one possesses, to impart or distribute generously. The emphasis falls on participatory giving rather than total transfer. John the Baptist commands sharing clothing with those in need (Luke 3:11); Paul desires to impart a spiritual gift (Rom 1:11); the generous person is called to share with zeal (Rom 12:8); the thief must now labor so as to have something to share (Eph 4:28). The Spanish 'compartir' and French 'donner' together highlight the relational warmth of this giving. **GIVING AND BESTOWING**

en: I-may-share, giving, let-him-share | **es:** comparta, compartir, que-comparte | **fr:** donner | **de:** mitteilen, μεταδότω Luke 3:11; Rom 1:11; Rom 12:8; Eph 4:28; 1Thess 2:8

μετάθεσις G3331 *N-GFS* (3×)

change, removal, transference from one state or position to another

This noun denotes fundamental change or transference. Hebrews uses it twice: the priesthood's change from Levitical to Melchizedek order necessitates a law change (Heb 7:12), and at the end, shakable things will be removed so unshakable things remain (Heb 12:27). Enoch's 'translation' (Heb 11:5) uses the same root—he was transferred from earth without death. The term implies not mere modification but displacement or substitution. Spanish 'cambio/remoción/traslación' and French 'changement' capture this range from change to removal to translation.

(3×) A fundamental change, removal, or transference from one state to another. In Hebrews, it describes the priesthood's transformation (7:12), Enoch's bodily translation to heaven (11:5), and the eschatological removal of created things (12:27). The Greek μετάθεσις can mean positional change, exchange, or complete removal. Spanish distinguishes 'cambio' (change), 'remoción' (removal), and 'traslación' (translation), showing the term's semantic breadth. **CHANGE AND EXCHANGE**

en: change, removal, translation | **es:** cambio, remoción, traslación | **fr:** changement | **de:** Veraenderung Heb 7:12; Heb 11:5; Heb 12:27

μεταίρω G3332 *V-AIA-3S* (2×)

to depart, move away, or leave from one place to go to another

To move away, depart, or relocate. Matthew uses it twice to mark Jesus' movements: he departed from the Nazareth area after teaching in parables (13:53), and he left Galilee heading toward Judea (19:1). The verb can mean lifting and removing an object, repealing a decree, or intransitively departing from a place. Classical usage included moving statues from their bases or someone shifting position. Matthew's use is simple geographical transition—Jesus concluding ministry in one region and moving to another.

(2×) Both Matthew occurrences mark geographical transitions in Jesus' ministry: leaving the Nazareth region (13:53) and departing Galilee for Judea (19:1). The latter signals the beginning of his final journey toward Jerusalem. Classical Greek used it for physically lifting and moving objects or intransitively departing. The verb here serves Matthew's structural purposes, marking major transitions in the gospel narrative. Most translations use simple departure language: departed, left, went away. **WITHDRAW DEPART**

en: he-departed | **es:** partió | **fr:** partir | **de:** μετῆρεν Matt 13:53; Matt 19:1

μετακαλέω G3333 *V-FIM-1S* (4×)

To summon, send for, or call someone to come from another place.

A compound of meta (implying change of place) and kaleo (to call), this verb means to summon someone, to send for a person to come from where they are. All four New Testament occurrences appear in Acts, reflecting its administrative and interpersonal register. Joseph sends for his father Jacob (Acts 7:14), Cornelius is told to summon Peter (Acts 10:32), Paul sends for the Ephesian elders (Acts 20:17), and Felix summons Paul for conversation (Acts 24:25). The Spanish 'hizo llamar' (caused to be called) nicely captures the causative nuance of sending for someone at a distance.

(4×) To summon or send for someone, calling them to come from another location. The meta- prefix conveys movement toward the caller, distinguishing this from a simple calling out. Spanish 'hizo llamar' (had someone called) and French 'appeler' (to call) reflect the summoning action. All four NT uses occur in Acts: Joseph summons Jacob to Egypt (7:14), Cornelius is instructed to send for Peter (10:32), Paul calls the Ephesian elders to Miletus (20:17), and Felix sends for Paul repeatedly (24:25). **CALLING AND NAMING**

en: I-will-summon, summon, summoned | **es:** hizo-llamar, llama, te-llamaré | **fr:** appeler | **de:** μετακάλεσαι, μετακαλέσομαί, μετεκαλέσατο Acts 7:14; Acts 10:32; Acts 20:17; Acts 24:25

μετακῑν-έω G3334 *V-PPM/P-NMP* (1×)

μετακινέω — to move from one place to another, to shift or remove

This verb appears in Colossians 1:23, where Paul warns believers to continue in the faith 'not being moved away from the hope of the gospel.' The word means to shift position or relocate. Paul uses it metaphorically for spiritual displacement — being moved from the stable foundation of gospel hope. He has just described their secure standing in Christ; now he emphasizes the necessity of perseverance. True faith remains anchored rather than drifting. The present tense participle suggests ongoing resistance to forces that would shift them away from the hope announced in the gospel they heard.

(1×) The present passive participle nominative masculine plural 'being moved' describes what must not happen. Cross-linguistic evidence (Spanish 'siendo-movidos,' German 'wegbewegen') conveys the danger of displacement from a fixed position. Paul envisions external pressures attempting to shift believers from gospel hope, requiring active resistance to remain firmly established in the faith. **RELEASE AND MOVEMENT**

en: being-moved | **es:** siendo-movidos | **fr:** μετακινούμενοι | **de:** wegbewegen Col 1:23

μεταλαμβάνω G3335 *V-PNA* (7×)

To partake of, receive a share of; to take food, eat

The verb μεταλαμβάνω — built from μετά (ʼwith, after') and λαμβάνω (ʼtake') — means to get a share of something, to participate in it. In the New Testament it splits neatly into two senses. The more abstract one covers receiving a portion of anything from divine discipline (Heb 12:10) to a farmer's share of the harvest (2 Tim 2:6). The concrete one narrows to eating food: the early believers shared meals with glad hearts (Acts 2:46), and Paul urged storm-tossed sailors to eat for survival (Acts 27:33-34). Both senses hold the same structural idea — receiving one's portion — but the food sense is distinct enough that multilingual glosses consistently mark it.

1. receive, partake of, share in (4×) To receive a share of, partake in, or obtain something, typically abstract — an opportunity, a blessing, a harvest, or divine chastening. In Acts 24:25 Felix dismisses Paul, saying he will summon him at a convenient time

(having 'obtained' an occasion); in 2 Tim 2:6 the hardworking farmer must be first to partake of the crops; in Heb 6:7 the ground receives blessing; and in Heb 12:10 God disciplines believers so they might share in his holiness. The French 'recevoir' and German 'empfangen' confirm a receiving-and-participating core distinct from physical eating. **RECEIVING AND TAKING**

en: having-obtained, receives, to-partake | **es:** habiendo-tomado, participar, recibe | **fr:** recevoir | **de:** empfangen, μεταλαβὼν Acts 24:25; 2Tim 2:6; Heb 6:7; Heb 12:10

2. partake of food, eat (3×) To partake of food, take nourishment, eat a meal. This concrete sense appears three times: in Acts 2:46 the early Jerusalem community shared food (μετελάμβανον τροφῆς) with gladness and simplicity of heart, and in Acts 27:33-34 Paul twice urges the shipwrecked passengers μεταλαβεῖν τροφῆς for their survival. Spanish 'participaban' and 'tomar,' alongside the repeated genitive τροφῆς ('of food'), mark this as a distinct usage where the object of participation is specifically physical sustenance. **RECEIVING AND TAKING**

en: they-were-partaking, to-take | **es:** participaban, tomar | **fr:** recevoir | **de:** μεταλαβεῖν, μετελάμβανον Acts 2:46; Acts 27:33; Acts 27:34

μετά-ληψις G3336 *N-AFS* (1×)

μετάληψις — receiving, partaking, participation in something

This noun appears in 1 Timothy 4:3, where Paul describes false teachers who forbid marriage and demand abstinence from foods 'which God created to be received with thanksgiving.' The word denotes participation or receiving something. Paul argues that these created things are good and designed by God for believers to receive gratefully. The false asceticism he opposes treats material creation as inherently evil, contradicting the doctrine that God created all things good. Proper reception with thanksgiving sanctifies what God has given, while rejecting his gifts dishonors the Creator.

(1×) The accusative feminine singular functions with 'for receiving' (εἰς μετάληψιν), expressing purpose. Cross-linguistic renderings (Spanish 'participación,' German 'Genuss') emphasize the receptive act of partaking what God provides. Paul defends creation's goodness against proto-Gnostic devaluation of matter, insisting believers may receive all God's gifts with thanksgiving rather than false ascetic rejection. **FELLOWSHIP COMMUNION**

en: receiving | **es:** participación | **fr:** μετάλημψιν | **de:** Genuss 1Tim 4:3

μεταλλάσσω G3337 *V-AIA-3P* (2×)

to exchange or change one thing for another; to alter or transform fundamentally

To exchange, change, or transform—swapping one thing for another. Paul uses it twice in Romans 1 to describe humanity's tragic exchanges: they traded God's glory for idols (1:25) and exchanged natural relations for unnatural ones (1:26). The verb carries commercial overtones—a deliberate transaction where something valuable is traded for something worthless. Classical usage included exchanging fates, assuming different natures (like birds), adopting new customs, or even dying ('exchange life for death'). The middle voice suggests active participation in the exchange.

(2×) Paul's repeated use in Romans 1:25-26 emphasizes deliberate substitution: humanity actively traded truth for lies, natural for unnatural. The lexicon shows classical uses for interchanging fates, adopting new forms, leaving one's country, or dying. The verb's commercial background (exchange by barter) underscores the tragedy—trading infinite value for worthless substitutes. All translations preserve the exchange imagery: cambiar, changer, vertauschen. **CHANGE AND EXCHANGE**

en: exchanged | **es:** cambiaron | **fr:** changer | **de:** vertauschen Rom 1:25; Rom 1:26

μεταμέλ-ομαι G3338 *V-AIP-2P* (6×)

To feel regret or remorse; to change one's mind about a past action, distinct from full repentance (metanoia).

Metamelomai expresses emotional regret or remorse over something already done, a feeling-centered response distinct from the deeper, will-transforming repentance conveyed by metanoeo. In the Parable of the Two Sons, the first son 'regretted' his refusal and went to work (Matthew 21:29), while the chief priests failed to feel even this basic regret when they saw John's ministry (Matthew 21:32). Most strikingly, Judas 'felt remorse' after betraying Jesus (Matthew 27:3), yet this regret led not to restoration but to despair. Paul uses the word to describe his complex feelings about a painful letter (2 Corinthians 7:8).

regret, feel remorse (6×) To experience regret or remorse after an action, involving a change of feeling rather than the thoroughgoing repentance (metanoia) that transforms the will and direction of life. In Matthew 21:29 and 21:32, the word describes the son who initially refused to work but afterward regretted his refusal and obeyed, contrasted with religious leaders who felt no such regret. Judas's remorse in Matthew 27:3 is metamelomai rather than metanoia, a distinction the tradition has long noted: his regret did not produce saving repentance. Paul's usage in 2 Corinthians 7:8 is more nuanced, describing his initial regret over causing pain through a letter, which he then resolves was worthwhile. Spanish 'arrepintiéndose' blurs the metamelomai/metanoia distinction, while German 'bereuen' (to rue) preserves the emotional, retrospective quality well. **REPENTANCE AND COMFORT**

en: I-regret, I-was-regretting, having-regretted | **es:** arrepintiéndose, habiendo-arrepentido, me-arrepentía | **fr:** regretter, se-repentir | **de:** bereuen, μεταμεληθεὶς, μεταμεληθεὶς› Matt 21:29; Matt 21:32; Matt 27:3; 2Cor 7:8

μεταμορφ-όω G3339 *V-AIP-3S* (4×)

To transform, transfigure, or change in form; an inward metamorphosis made visible outwardly.

Built from meta (change) and morphe (form), this verb describes a deep transformation of form or nature – not mere outward alteration but genuine metamorphosis. Its four New Testament uses divide into two pairs: the visible transfiguration of Jesus on the mountain (Matt 17:2, Mark 9:2), where his face and garments radiated divine glory, and the ongoing spiritual transformation of believers (Rom 12:2, 2 Cor 3:18). Paul's command to 'be transformed by the renewing of your mind' uses the passive voice, indicating that this change is wrought by God. The Spanish contrast between 'transfigurado' (for Jesus) and 'transformados' (for believers) elegantly mirrors the two registers of the same word.

(4×) To be transformed or transfigured, describing a profound change of form that reveals inner reality outwardly. Spanish distinguishes 'fue transfigurado' (was transfigured, of Christ) from 'somos transformados' (we are being transformed, of believers), while German uses 'verwandeln' (to metamorphose) for both. In Matthew 17:2 and Mark 9:2, Jesus's divine glory breaks through his human appearance on the mountain. In Romans 12:2, believers are commanded to undergo ongoing renewal of the mind, and in 2 Corinthians 3:18 they are progressively transformed into Christ's image by the Spirit. **CHANGE AND EXCHANGE**

en: are-being-transformed, be-transformed, he-was-transfigured | **es:** fue-transfigurado, somos-transformados, transformaos | **fr:** transfigurer, transformer | **de:** verwandeln, μετεμορφώθη Matt 17:2; Mark 9:2; Rom 12:2; 2Cor 3:18

μετανο-έω G3340 *V-PIA-1S* (34×)

repent, change one's mind — to undergo a fundamental reorientation of heart and conduct toward God

Metanoeo (from meta 'after' + noeo 'perceive') literally means to change one's mind, but in biblical usage it deepens into a thoroughgoing transformation of will, allegiance, and behavior before God. Its 34 occurrences carry immense theological weight: John the Baptist opens his ministry with the imperative 'Repent!' (Matt 3:2), Jesus takes up the identical cry (Matt 4:17), and Peter issues it at Pentecost (Acts 2:38). The word presupposes a prior state of rebellion and announces that a decisive turn is both possible and urgent. In Revelation, the risen Christ commands five of the seven churches to repent (Rev 2:5, 16, 21-22; 3:3, 19), showing that even the redeemed need ongoing metanoia. German 'Busse tun' and French 'se repentir' both capture the inward-turning gravity of the concept.

repent, change one's mind (34×) To undergo a decisive change of mind and heart, turning from sin toward God. Inaugurates the preaching of both John the Baptist (Matt 3:2) and Jesus (Matt 4:17), and becomes the apostolic call at Pentecost (Acts 2:38; 3:19). In Revelation, the risen Christ demands it of five churches (Rev 2:5, 16, 21; 3:3, 19), demonstrating that repentance is not a one-time act but an ongoing posture before God. REPENTANCE AND COMFORT
en: Repent, repent, repented | **es:** Arrepentíos, Arrepiéntete, arrepentíos | **fr:** se-repentir | **de:** Busse-tun, tut-Buße Matt 3:2; Matt 4:17; Matt 11:20; Matt 11:21; Matt 12:41

μετάνοια G3341 *N-AFS* (22×)

Repentance; a profound change of mind and heart involving turning from sin toward God

A feminine noun denoting not mere regret but a thoroughgoing reorientation of mind, will, and conduct – turning away from sin and toward God. John the Baptist demanded 'fruit worthy of repentance' (Matt 3:8; Luke 3:8), insisting the change must be visible in action. His 'baptism of repentance for the forgiveness of sins' (Mark 1:4; Luke 3:3) established the term as foundational for the gospel message. Paul later declared that God's kindness is meant to lead to repentance (Rom 2:4). French repentance, Spanish arrepentimiento, and German Busse each capture the moral gravity, though the Greek metanoia emphasizes the cognitive dimension – a 'change of mind' – more than its Romance and Germanic equivalents.

repentance (22×) A deep change of mind and heart resulting in turning from sin toward God, involving both inward reorientation and outward transformation. Central to John the Baptist's preaching (Matt 3:8, 11; Mark 1:4; Luke 3:3) and apostolic proclamation (Acts 5:31; 11:18). The Greek etymology meta + nous foregrounds cognition more than spa arrepentimiento or deu Busse, which lean toward contrition. MORAL GOODNESS
en: of-repentance, repentance | **es:** arrepentimiento, de-arrepentimiento | **fr:** repentance | **de:** Busse, Buße Matt 3:8; Matt 3:11; Mark 1:4; Luke 3:3; Luke 3:8

μεταξύ G3342 *Prep* (9×)

Between (spatial or relational); next, in the interval following; meanwhile, in the intervening time.

A preposition and adverb whose core meaning is 'in the middle space between two points.' In most New Testament uses it marks spatial or relational betweenness–between you and your brother (Matt 18:15), between Abel and Zechariah (Matt 23:35), or the great chasm fixed between paradise and torment (Luke 16:26). Spanish 'entre' and German 'zwischen' render this consistently. The word can also mark temporal intervals: at Acts 13:42, it points to 'the next Sabbath' (the one in between), with Spanish shifting to 'siguiente.' At John 4:31, it functions as a pure temporal adverb meaning 'meanwhile' or 'in the meantime,' captured by Spanish 'entre tanto.'

1. (7×) Between–marking spatial position or relational separation between two entities. Used of the space between persons (Matt 18:15, 'between you and him'), between historical figures (Matt 23:35, between Abel and Zechariah), and the unbridgeable gulf between Abraham's side and Hades (Luke 16:26). Spanish 'entre,' French 'entre,' and German 'zwischen' all converge on this core spatial-relational meaning across seven occurrences. GEOGRAPHY AND SPACE
en: between | **es:** entre | **fr:** entre, entre- | **de:** zwischen, zwischen- Matt 18:15; Matt 23:35; Luke 11:51; Luke 16:26; Acts 12:6

2. (1×) Next, the intervening one in a temporal sequence. At Acts 13:42, the people ask Paul to speak again 'the next Sabbath' (to metaxu sabbaton)–the Sabbath lying between this one and the one after. Spanish 'siguiente' (next/following) captures the sequential sense, while French and German retain the generic 'entre/zwischen,' showing that this temporal-sequential nuance is contextually derived rather than lexically marked in most languages. GEOGRAPHY AND SPACE
en: next | **es:** siguiente | **fr:** entre | **de:** zwischen Acts 13:42

3. (1×) Meanwhile, in the intervening time–a purely temporal adverbial use. At John 4:31, while Jesus speaks with the Samaritan woman, the disciples urge him 'meanwhile' (en to metaxu) to eat. Spanish 'entre tanto' preserves the spatial metaphor embedded in temporal usage, literally 'between so much [time],' while the underlying Greek uses the same spatial root to bridge a gap in narrative time. GEOGRAPHY AND SPACE
en: meanwhile | **es:** entre-tanto | **fr:** entre | **de:** zwischen John 4:31

μετα-πέμπω G3343 *V-AIM-3S* (9×)

To send for someone, summon; to dispatch a messenger requesting another's presence.

A compound verb (meta + pempo) meaning to send after someone, that is, to summon them through an intermediary. In the NT it appears exclusively in Acts, where it describes the Roman and early Christian practice of formally requesting someone's presence. Cornelius sends for Peter (Acts 10:5, 22), and Peter later recounts being summoned (Acts 11:13). The word captures the social dynamic of indirect communication through messengers – Spanish 'hacer venir' (to cause to come) nicely reflects this causative force.

send for, summon (9×) To dispatch a messenger to fetch or summon a person, requesting their presence through an intermediary. Confined entirely to Acts in the NT, this verb describes the formal process of sending for someone rather than going oneself. Cornelius the centurion sends for Peter three times in the narrative (Acts 10:5, 22, 29), and the word recurs in Peter's retelling (Acts 11:13) and in similar summons scenes (Acts 24:24, 26; 25:3). The Spanish 'hacer venir' and German 'holen lassen' both capture the causative, delegated nature of the action – one does not go but sends another to bring the desired person. CALLING AND NAMING
en: having-been-summoned, having-summoned, he-might-summon | **es:** hacer-venir, haz-venir, llamando | **fr:** envoyer-chercher | **de:** lässt-holen Acts 10:5; Acts 10:22; Acts 10:29; Acts 11:13

μετα-στρέφω G3344 *V-AMP-3S* (3×)

turn around, transform, pervert, change direction or nature

This verb describes turning something around or transforming it, sometimes with negative connotations of perversion. Joel's prophecy says the sun will be 'turned' to darkness (Acts 2:20, quoting Joel 2:31). Paul warns that some want to 'pervert' the gospel (Gal 1:7). James calls mourners to let laughter be 'turned' to mourning (Jas 4:9). The range spans cosmic transformation, doctrinal corruption, and emotional reversal. The varied translations—'shall be turned,' 'pervertir,' 'retourner,' 'verwandeln'—show the verb applies to physical, spiritual, and emotional turning.

(3×) To turn around, transform, or change fundamentally, with nuances ranging from neutral transformation to deliberate perversion. Acts 2:20 uses it for cosmic reversal (sun to darkness), Galatians 1:7 for doctrinal corruption, James 4:9 for emotional shift (joy to grief). Spanish 'pervertir' and French 'retourner' reflect both the neutral and negative senses. The Greek μεταστρέφω literally means 'turn around,' but context determines whether it's divine transformation or human distortion. TURNING AWAY AND PERVERTING
en: let-be-turned, shall-be-turned, to-pervert | **es:** pervertir, sea-cambiada, será-convertido | **fr:** retourner, μεταστρέψαι, μετατραπήτω | **de:** verwandeln, μεταστραφήσεται Acts 2:20; Gal 1:7; Jas 4:9

μετασχημάτ-ίζω G3345 *V-AIA-1S* (5×)

To change outward form or appearance; to transform, disguise, or apply figuratively.

Focuses on alteration of external form rather than inner nature. Paul 'applied' (transferred as a figure) certain truths to himself and Apollos for the Corinthians' sake (1 Cor 4:6). Satan 'disguises himself' as an angel of light (2 Cor 11:14), and his servants likewise masquerade as servants of righteousness (2 Cor 11:13, 15). Yet the same word describes Christ's power to 'transform' believers' humble bodies into glory (Phil 3:21). Spanish captures both poles: 'apliqué' for the figurative transfer and 'se disfraza' for the deceptive masquerade.

(5×) To change outward form, disguise, or apply figuratively. Covers a wide range from rhetorical figure (1 Cor 4:6, where Paul 'applied' things to himself as an illustration) to deceptive masquerade (2 Cor 11:13-15, where false apostles and Satan 'disguise' themselves) to eschatological transformation (Phil 3:21, where Christ will 'transform' our lowly bodies). The German 'sich verwandeln' and French 'se déguiser' together capture this spectrum from disguise to genuine metamorphosis. **CHANGE AND EXCHANGE**

en: I-applied, disguise, disguises | **es:** apliqué, disfrazándose, se-disfraza | **fr:** se-déguiser, μετασχηματίσει | **de:** sich-verwandeln 1Cor 4:6; 2Cor 11:13; 2Cor 11:14; 2Cor 11:15; Phil 3:21

μετατίθημι G3346 *V-PIM/P-2P* (6×)

To transfer, transpose, change; to turn away or desert; to pervert or distort something into its opposite.

Metatithēmi carries the fundamental idea of placing something differently — moving it from one position to another. When applied physically, it describes the translation of Enoch (Heb 11:5) or the transfer of the patriarchs' bones to Shechem (Acts 7:16). Spanish trasladó and fue-trasladado perfectly capture this relocative sense. But the word extends powerfully into the moral and theological realm: Paul uses it of the Galatians 'turning away' (metatithesthe) from the gospel (Gal 1:6), and Jude deploys it for those who 'pervert' God's grace into licentiousness (Jude 1:4). The progression from physical transfer to theological distortion shows how Greek verbs of motion regularly develop figurative senses.

1. transfer, transport, translate (physically) (3×) To transfer or transport physically from one place to another — used of bodily relocation or divine translation. God 'translated' (metethēken) Enoch so he did not see death (Heb 11:5), and the patriarchs' remains 'were carried over' (metetethēsan) to Shechem (Acts 7:16). Spanish trasladó and fue-trasladado mirror this physical-transfer sense precisely, as does German versetzen ('to relocate'). **TRANSFER AND CHANGE**

en: translated, was-translated, were-carried-over | **es:** fue-trasladado, fueron-trasladados, trasladó | **fr:** transférer, versetzen | **de:** versetzen, μετετέθησαν Acts 7:16; Heb 11:5

2. change, turn away, desert (2×) To change allegiance or position, to turn away or desert — describing a shift from one loyalty or state to another. In Gal 1:6, Paul is astonished that the Galatians 'are turning' (metatithesthe) so quickly to a different gospel. Heb 7:12 uses it of a change in the priesthood necessitating a change in the law. Spanish os-transferís ('you transfer yourselves') captures the reflexive, volitional quality of this desertion. **TRANSFER AND CHANGE**

en: being-changed, you-are-turning | **es:** os-transferís, siendo-cambiado | **fr:** versetzen | **de:** versetzen Gal 1:6; Heb 7:12

3. pervert, distort, twist (1×) To pervert or distort, twisting something into its opposite — especially of corrupting divine truth. In Jude 1:4, ungodly infiltrators are 'perverting' (metatithentes) the grace of God into licentiousness. French changeant and Spanish cambiando both render this as 'changing,' but the context demands the stronger sense of deliberate distortion — turning grace into its antithesis. **TURNING AWAY AND PERVERTING**

en: perverting | **es:** cambiando | **fr:** changeant | **de:** verdrehend Jude 1:4

μετέπειτα G3347 *Adv* (1×)

μετέπειτα — afterward, subsequently, later in time

This adverb appears in Hebrews 12:17, where the author notes that Esau 'afterward' sought the blessing with tears but was rejected, finding no opportunity for repentance though he sought it earnestly. The word indicates temporal sequence — what came after the initial action. Esau's story warns against profanity and treating sacred things lightly. He despised his birthright for momentary gratification, then later desperately wanted the blessing he had forfeited. The temporal gap between casual dismissal and anguished regret illustrates how present choices create future consequences that cannot always be reversed, even with tears.

(1×) The adverbial form marks temporal sequence: 'afterward, when he wanted to inherit the blessing.' Cross-linguistic evidence (Spanish 'después,' German 'danach') emphasizes the chronological separation between Esau's choice and his regret, highlighting the tragic irreversibility of despising God's gifts — repentance became impossible not because God refused forgiveness but because the forfeited blessing was gone. **LAST AND FINAL**

en: afterward | **es:** después | **fr:** danach | **de:** danach Heb 12:17

μετέχω G3348 *V-PNA* (8×)

To share in, partake of; to have a portion or part in something held in common.

Metecho means to partake of or share in something, emphasizing the receiving side of participation. It appears in the New Testament primarily in Paul's letters and Hebrews, covering a striking range of shared realities: partaking of bread (1 Cor 10:17), sharing in food offered to idols at a table of demons (1 Cor 10:21), partaking of milk versus solid food in teaching (Heb 5:13), and — most profoundly — Christ sharing in flesh and blood so he could destroy the power of death (Heb 2:14). The Spanish 'participar' and German 'teilhaben' both capture the idea of taking a real portion in something larger than oneself.

to share in, partake of (8×) To have a share in or partake of something, emphasizing the reception of a portion from what is held in common. Used of partaking of food and drink — both literal bread (1 Cor 10:17) and the table of demons (1 Cor 10:21) — of sharing in priestly service (Heb 7:13), of receiving milk rather than solid food in teaching (Heb 5:13), and most strikingly, of Christ partaking of flesh and blood to defeat death (Heb 2:14). While related to koinoneo (G2841), metecho stresses the receiving of a portion rather than mutual sharing; Spanish 'participar' and German 'teilhaben' both reflect this nuance of taking one's part. **SHARE PARTICIPATE FELLOWSHIP**

en: he-has-shared-in, partake, partaking | **es:** ha-participado, participamos, participan | **fr:** avoir-part, teilhaben | **de:** teilhaben 1Cor 9:10; 1Cor 9:12; 1Cor 10:17; 1Cor 10:21; 1Cor 10:30

μετεωρ-ίζω G3349 *V-PMM/P-2P* (1×)

μετεωρίζω — to be anxious or worried, to be suspended in uncertainty

This verb appears in Luke 12:29, where Jesus instructs his disciples not to be anxious about what they will eat or drink. The word literally means 'to raise up' or 'suspend,' used metaphorically for the unsettled, hovering state of anxiety. Classical Greek used it for lifting things high or being suspended uncertainly. Jesus applies it to the mental state of worry that keeps people suspended between possibilities, unable to rest. His instruction follows teaching about God's provision for birds and flowers, arguing from lesser to greater that the Father will certainly care for his children, making anxiety both unnecessary and faithless.

(1×) The present middle/passive imperative second plural 'do not be anxious' prohibits ongoing worry. Cross-linguistic renderings (Spanish 'andéis-ansiosos,' French 's'inquiéter') convey the unsettled mental state of anxiety. Jesus forbids this as incompatible with trust in the Father's provision, calling disciples to seek first God's kingdom rather than suspending themselves in worry over material needs. **ANXIETY AND CARE**

en: be-anxious | **es:** andéis-ansiosos | **fr:** s'inquiéter | **de:** μετεωρίζεσθε Luke 12:29

μετοικ-εσία G3350 *N-GFS* (4×)

Deportation, exile, or forced resettlement; specifically the Babylonian captivity of Judah.

A technical term for forced migration or deportation, used in the New Testament exclusively of the Babylonian exile in Matthew's genealogy. All four occurrences appear in Matthew 1:11-17, where the deportation to Babylon serves as a major structural hinge dividing Israel's history into three epochs: Abraham to David, David

to the exile, and the exile to Christ. The consistent rendering across languages – Spanish 'deportación,' French 'déportation,' German 'Wegführung' (carrying away) – underscores the violent, involuntary nature of the event. The German 'Wegführung' particularly captures the forced march imagery of an entire nation led away.

(4×) Deportation or exile, specifically the forced resettlement of Judah to Babylon under Nebuchadnezzar. The word carries the weight of national catastrophe and divine judgment. French and Spanish both use 'déportation/deportación,' while German 'Wegführung' (leading away) evokes the physical removal of a people from their homeland. All four NT occurrences are in Matthew 1:11-17, where the Babylonian exile serves as the central pivot of the genealogy linking Abraham to Jesus the Messiah. **GEOGRAPHY AND SPACE**

en: deportation | **es:** deportación | **fr:** déportation | **de:** Wegführung Matt 1:11; Matt 1:12; Matt 1:17

μετοικ-ίζω G3351 *V-AIA-3S* (2×)

to deport, exile, or cause to migrate; to remove people from their homeland to another location

To deport, relocate, or cause to emigrate—forcibly moving people from their homeland. Stephen's speech uses it twice: God removed Israel's idolaters beyond Babylon (Acts 7:43), and Abraham migrated after his father's death (7:4, though some manuscripts use a different verb). Classical Greek used it for leading settlers to a new home or emigrating. The passive often means being exiled or deported. Later it could be used intransitively for voluntary emigration, but the biblical sense emphasizes God's action as judge and guide.

(2×) Acts 7:43 quotes Amos about deportation as judgment—God will exile idolaters. Acts 7:4 describes Abraham's migration (though textual variants exist), possibly emphasizing divine direction. Classical usage covered both voluntary emigration and forced relocation. The verb captures the exile's trauma—being uprooted from ancestral land. Spanish trasladar and French déporter preserve the relocation sense, though German simply transliterates the Greek in one instance. **TRANSFER AND CHANGE**

en: I-will-remove, he-removed | **es:** trasladaré, trasladó | **fr:** déporter | **de:** μετοικιῶ, μετῴκισεν Acts 7:4; Acts 7:43

μετοχ-ή G3352 *N-NFS* (1×)

partnership, shared participation or fellowship in something held in common

This noun denotes the act of sharing together or participating jointly in something. Paul uses it in 2 Corinthians 6:14 in a rhetorical question about what partnership righteousness can have with lawlessness. The multilingual evidence (Spanish participación, French participation, German Gemeinschaft) emphasizes both the sharing aspect and the community dimension. The lexical tradition shows classical uses ranging from shared ownership of property to joint participation in abstract concepts.

(1×) The single New Testament occurrence appears in Paul's urgent appeal against being unequally yoked with unbelievers. The cross-linguistic glosses consistently emphasize partnership and participation, with German Gemeinschaft highlighting the fellowship dimension. In 2 Corinthians 6:14, Paul's rhetorical question assumes that genuine partnership requires shared values and allegiance, making partnership between righteousness and lawlessness conceptually impossible. **FELLOWSHIP COMMUNION**

en: partnership | **es:** participación | **fr:** participation | **de:** Gemeinschaft 2Cor 6:14

μέτοχος G3353 *Adj-AMP* (6×)

Sharing in, partaking of; a partner, companion, or associate; one who has a share in something.

Metochos fundamentally describes someone who shares in something with others — whether a calling, a spiritual reality, or a business venture. The author of Hebrews uses it extensively: believers are 'partakers' of Christ (Heb 3:14), of a heavenly calling (Heb 3:1), and of the Holy Spirit (Heb 6:4). The multilingual evidence is revealing — Spanish partícipes and German Teilhaber both emphasize the 'part-taking' dimension, while English companions and Spanish compañeros (Heb 1:9) shift toward relational fellowship. In Luke 5:7, the word describes James and John as fishing 'partners' of Simon, grounding its most concrete use in everyday economic cooperation.

1. (4×) Partaker, one who shares in a spiritual reality or calling — emphasizing participation in something received from God. Hebrews uses this sense repeatedly: partakers of a heavenly calling (3:1), of Christ (3:14), of the Holy Spirit (6:4), and of divine discipline (12:8). Spanish partícipes and German Teilhaber ('part-holder') both highlight the idea of receiving a share in something greater than oneself. The consistent Hebrews usage suggests covenantal participation — belonging to Christ's company by grace. **PARTNERSHIP AND SHARING**

en: partakers | **es:** partícipes | **fr:** participant | **de:** Teilhaber Heb 3:1; Heb 3:14; Heb 6:4; Heb 12:8

2. (1×) Companion, fellow — stressing relational closeness and shared status rather than merely shared possession. In Heb 1:9 (quoting Ps 45:7), the Son is anointed above his 'companions' (metochous), those who share his royal dignity. English companions and Spanish compañeros shift the emphasis from abstract participation toward personal association and fellowship. **PARTNERSHIP AND SHARING**

en: companions | **es:** compañeros | **fr:** participant | **de:** Teilhaber Heb 1:9

3. (1×) Business partner, associate in a shared enterprise — the most concrete, commercial use. In Luke 5:7, James and John are called metochoi of Simon in the fishing trade. Spanish compañeros and German Teilhaber both fit naturally here. French participant remains more generic, but the context of shared boats and labor anchors this firmly in economic partnership. **PARTNERSHIP AND SHARING**

en: partners | **es:** compañeros | **fr:** participant | **de:** μετόχοις Luke 5:7

μετρ-έω G3354 *V-FIP-3S* (11×)

To measure or mete out a quantity or standard; in passive voice, to have measure dealt back to oneself.

Metreō is the act of measuring — whether grain, distance, or, most memorably in Scripture, moral judgments. Jesus' saying 'with the measure you use, it will be measured back to you' (Matt 7:2, Mark 4:24) forms the heart of this word's NT usage, playing on both the active and passive voices in a single proverb. The active sense covers all instances of measuring and meting out, including the angel measuring the temple in Rev 11:1-2 and Paul's refusal to 'measure themselves by themselves' in 2 Cor 10:12. The passive appears in the reciprocal half of Jesus' proverb. Spanish captures the voice distinction nicely: medís (active 'you measure') versus os será medido (passive 'it will be measured to you').

1. to measure (active) (9×) To measure, mete out, or determine quantity or extent in the active voice. Covers Jesus' teaching on reciprocal judgment — 'with the measure you measure, it will be measured to you' (Matt 7:2, Mark 4:24, Luke 6:38) — where the active voice carries the human act of judging others. Also used for literal measurement: the angel measuring the temple of God in Rev 11:1, and Paul's critique of those who 'measure themselves by themselves' (2 Cor 10:12). Spanish medís and German messen consistently render the active dimension. **MEASURE METE OUT**

en: he-measured, he-might-measure, measure | **es:** con-que-medís, medís, mida | **fr:** mesurer | **de:** messen, μετρεῖτε Matt 7:2; Mark 4:24; Luke 6:38; 2Cor 10:12; Rev 11:1

2. to be measured (passive) (2×) To be measured, to have measure meted out to oneself — the passive voice of metreō expressing divine or reciprocal recompense. Attested in the future passive metréthēsetai ('it will be measured') in Matt 7:2 and Mark 4:24. This passive completes Jesus' proverb of reciprocity: the standard you apply to others will be applied back to you. The passive transforms measurement from a human act into a divine response. Spanish os será medido ('it will be measured to you') preserves the passive voice

distinctly from the active medís. **MEASURE PASSIVE**
en: it-will-be-measured | **es:** os-será-medido, os–será–medido | **fr:** mesurer | **de:** messen, μετρηθήσεται Matt 7:2; Mark 4:24

μετρ-ητής G3355 *N-AMP* (1×)

a liquid measure equivalent to about 9 gallons, used especially for water or wine

This masculine noun refers to a specific unit of liquid measurement in the ancient world, roughly equivalent to the Hebrew bath. In John 2:6, it describes the capacity of the stone water jars at the wedding in Cana—each holding two or three measures. The term appears across multiple languages consistently as a unit of measurement (Spanish medidas, French mesure, German Eimer). Classical sources indicate it was equivalent to the Roman amphora, making each jar capable of holding 18-27 gallons of water that Jesus transformed into wine.

(1×) The lone New Testament use describes the water jars at Cana that became the setting for Jesus's first sign. The multilingual glosses emphasize the measurement aspect, with German Eimer (bucket/vessel) focusing on the container dimension. The detail about capacity (two or three measures each) underscores the abundance of the miracle—Jesus provided an enormous quantity of superior wine, roughly 120-180 gallons total. **AUTO-DETECTED COMMUNITY 10355 WITH 4 SENSES**
en: measures | **es:** medidas | **fr:** mesure | **de:** Eimer John 2:6

μετριο-πᾰθέω G3356 *V-PNA* (1×)

to deal gently or moderately with someone, bearing patiently with their weakness or ignorance

This compound verb combines the ideas of measured response and emotional restraint. In Hebrews 5:2, it describes the essential qualification of a high priest: the ability to bear gently with the ignorant and wayward. The cross-linguistic evidence (Spanish ser moderado, French user de patience, German Nachsicht üben) emphasizes both moderation and patience. Classical usage indicates a deliberate middle ground between excessive sympathy and harsh judgment—the priest can sympathize because he too is beset by weakness.

(1×) In Hebrews 5:2, this verb defines the high priest's pastoral disposition toward those who err from ignorance or are led astray. The multilingual glosses capture the nuanced balance: moderation (Spanish), patience (French), and forbearance (German). The context emphasizes that such gentle dealing stems from the priest's own experience of weakness, enabling him to respond with measured compassion rather than harsh condemnation to those who stumble. **PATIENCE ENDURANCE**
en: to-deal-gently | **es:** ser-moderado | **fr:** user-de-patience | **de:** Nachsicht-ueben Heb 5:2

μέτριος G3357 *Adv* (1×)

moderately, to a moderate degree; not greatly

This adverb expresses measured degree or extent, indicating something done within reasonable limits. In Acts 20:12, it describes the degree of comfort the Ephesian believers experienced when young Eutychus was restored alive after his fatal fall. The multilingual evidence shows interesting variation: Spanish poco (a little), French modérément (moderately), while German simply transliterates the Greek. The classical range includes moderate size, time, or number—all pointing to the middle ground between extremes.

(1×) Luke uses this adverb in Acts 20:12 to describe the congregation's comfort after Eutychus's restoration. The cross-linguistic glosses reveal interpretive choices: Spanish poco suggests modest comfort, French modérément indicates moderate relief, while the context suggests more than modest comfort given the miraculous rescue. The adverb likely means they were not just a little comforted but appropriately, fittingly, or considerably comforted given the circumstances. **FEWNESS AND SMALLNESS**
en: moderately | **es:** poco | **fr:** modérément | **de:** μετρίως Acts 20:12

μέτρον G3358 *N-DNS* (14×)

measure — a standard of quantity, extent, or proportion; both the instrument and the act of measuring

Metron is the Greek word for any standard of measurement — whether a container for grain, a rule for length, or a figurative benchmark of proportion. Jesus uses it in the memorable proverb about reciprocity: 'with the measure you use, it will be measured to you' (Matt 7:2; Mark 4:24; Luke 6:38). Paul employs it to describe the divinely assigned sphere or limit of apostolic authority (2 Cor 10:13) and the 'measure of the gift of Christ' distributed to each believer (Eph 4:7, 13, 16). The word always implies a standard — not arbitrary but calibrated. Spanish 'medida,' French 'mesure,' and German 'Mass' all preserve this dual sense of the measuring instrument and the quantity measured.

measure (14×) A measure — a standard or instrument by which quantity, extent, or proportion is determined. Used of the reciprocal principle of divine judgment (Matt 7:2; Mark 4:24; Luke 6:38, where a 'good measure, pressed down, shaken together, running over' will be given back), of the divinely apportioned scope of ministry (2 Cor 10:13; Eph 4:7), and of the full stature of Christ as the goal toward which believers grow (Eph 4:13, 16). In Matt 23:32, 'fill up the measure of your fathers' evokes a vessel of guilt reaching its limit. Across all uses, metron implies a defined, bounded standard rather than open-ended quantity. **MEASURE MEASUREMENT**
en: a-measure, measure, of-measure | **es:** -medida, de-medida, medida | **fr:** mesure | **de:** Mass, μέτρον, μέτρῳ Matt 7:2; Matt 23:32; Mark 4:24; Luke 6:38

μέτωπ-ον G3359 *N-ANS* (8×)

The forehead, the front part of the head above the eyes; in the NT used exclusively for the site of divine or beastly marks.

Derived from meta (between) and ops (eye), metopon denotes the forehead — literally, the space between the eyes. In the New Testament, every occurrence appears in Revelation, where the forehead becomes the most contested real estate in the apocalypse: it is where God's servants receive the divine seal (Rev 7:3, 14:1) and where the beast's followers bear his mark (Rev 13:16, 17:5). The Spanish 'frente' and German 'Stirn' both preserve the straightforward anatomical sense, while the theological freight is carried entirely by context.

forehead (front of the head) (8×) The front surface of the human head above the eyes, used in Revelation as the site where seals, marks, or names are inscribed. All eight NT occurrences cluster in Revelation, where the forehead serves as a visible marker of allegiance — either to God (Rev 7:3, 14:1) or to the beast (Rev 13:16, 14:9, 17:5). The consistent rendering across languages (Spanish 'frente,' German 'Stirn,' French 'front') confirms the literal anatomical reference, with symbolic weight supplied by the apocalyptic context rather than any shift in the word's meaning. **FLESH AND BODY**
en: forehead, foreheads | **es:** frente, frente„ frentes | **fr:** Stirn | **de:** Stirn Rev 7:3; Rev 9:4; Rev 13:16; Rev 14:1; Rev 14:9

μέχρῐ G3360 *Prep* (18×)

until, as far as — a preposition and conjunction marking the spatial or temporal limit of an action or state

Mechri (also mechris before vowels) functions as both a preposition with the genitive and a conjunction, marking the terminus — spatial or temporal — up to which something extends. Of its 18 New Testament occurrences, temporal uses predominate. Matthew 28:15 reports that the story of the stolen body 'has been spread among the Jews to this day' (mechri tes semeron), and Matthew 11:23 warns that Capernaum will be brought down 'to Hades' (mechri hadou), one of the rare spatial uses. Paul pushes the word to its theological limit in Philippians 2:8, declaring that Christ was obedient 'to the point of death' (mechri thanatou) — even death on a cross — where mechri marks not a mere endpoint but a climactic extreme. Ephesians 4:13 envisions growth 'until we all attain to the unity of the faith.' Hebrews uses it for temporal perseverance: striving against sin 'to the point of blood' (Heb 12:4) and remaining faithful 'until the end' (Heb 3:6, 14). Mark 13:30 promises that this generation will not

pass away 'until all these things take place.' Spanish 'hasta,' French 'jusqu'a,' and German 'bis' map the boundary-marking function exactly.

(18×) A marker of spatial or temporal limit, indicating the point up to which or until which an action, state, or condition extends. Temporal uses dominate: 'to this day' (Matt 28:15), 'until John' (Luke 16:16), 'until the day of Christ' (Phil 1:10; 2:16), 'until we all attain unity' (Eph 4:13). The spatial sense appears in 'down to Hades' (Matt 11:23) and the extraordinary christological 'obedient to the point of death' (Phil 2:8), where mechri marks not just a boundary but a breathtaking extreme. Hebrews extends it to perseverance language: resisting sin 'to the point of blood' (Heb 12:4) and holding firm 'until the end' (Heb 3:6, 14). Mark 13:30 and Acts 10:30 use the conjunctional form mechris hou ('until'). French 'jusqu'a' and Spanish 'hasta' confirm the single boundary-marking sense. **UNTIL (TEMPORAL LIMIT)**

en: as-far-as, to, until | **es:** hasta | **fr:** jusqu'à, jusqu'à-, jusqu'à-ce-que | **de:** bis, μέχρι Matt 11:23; Matt 28:15; Mark 13:30; Luke 16:16; Acts 10:30

μή G3361 *Conj* (1065×)

Not (subjective negation); lest; emphatic never; interrogative expecting 'no'; except; perhaps.

The Greek negative particle me stands alongside ou as one of the two pillars of negation in the New Testament, but where ou flatly denies a fact, me operates in the realm of will, thought, and possibility. It negates commands ('do not fear'), conditions ('if anyone does not'), purposes ('lest they turn'), and expectations ('surely not?'). Combined with ou in the construction ou me, it produces the strongest denial Greek can express — 'by no means,' 'never' — as in Jesus' promise 'whoever believes in me shall never die' (John 11:26). Its range from prohibition to doubt makes it indispensable to the grammar of faith, fear, and hope.

1. subjective negation (not) (834×) General subjective negation with non-indicative moods: subjunctive, imperative, infinitive, participle. Spanish no, French ne...pas, German nicht all translate it flatly, but the grammatical context — commands, conditions, general statements — sets it apart from ou. The backbone of all prohibitions: 'do not worry' (Matt 6:25), 'do not judge' (Matt 7:1). **NEGATION PARTICLES**

en: not, not- | **es:** no | **fr:** ne-pas | **de:** nicht Matt 1:19; Matt 2:12; Matt 3:10; Matt 5:13; Matt 5:30

2. emphatic negation (never, by no means) (110×) Emphatic negation in the ou me construction with aorist subjunctive: 'by no means,' 'never,' 'certainly not.' Spanish de ninguna manera, French jamais capture the intensified force. Jesus' solemn assurances rely on this — 'I will never again drink of this fruit' (Matt 26:29), 'you will never taste death' (John 8:52). **NEGATION PARTICLES**

en: hands, not, not- | **es:** *, de-ninguna-manera, de-ningún-modo | **fr:** ne-pas | **de:** nicht, nicht- Matt 25:9; Matt 26:29; Matt 26:35; Mark 9:1; Mark 9:41

3. interrogative negative (expects 'no') (53×) Interrogative use expecting a negative answer: 'surely not?', 'it cannot be that...?' In Matt 7:9 — 'What man among you, if his son asks for bread, will give him a stone?' The expected answer is 'no one.' French est-ce que...ne...pas and Spanish acaso signal the rhetorical force. **NEGATION PARTICLES**

en: not, not- | **es:** Acaso, acaso, no | **fr:** ne-pas- | **de:** nicht, nicht- Matt 7:9; Matt 7:10; Matt 9:15; Matt 11:23; Mark 2:19

4. purpose/fear negative (lest) (51×) Purpose or fear clause negation: 'lest,' 'so that...not,' 'for fear that.' After verbs of fearing or caution — 'lest you strike your foot against a stone' (Matt 4:6). Spanish no sea que, French de peur que, German damit nicht all deploy dedicated apprehensive constructions matching this function. **NEGATION PARTICLES**

en: lest, lest- | **es:** no, no-sea-, no-sea-que | **fr:** ne-pas, ne-pas- | **de:** nicht, nicht- Matt 4:6; Matt 5:25; Matt 7:6; Matt 13:15; Matt 13:29

5. exceptive negative (except, but only) (13×) Exceptive or restrictive use: 'except,' 'but only,' typically in the idiom ei me. In 1 Cor 2:2, Paul resolved to know nothing 'except (ei me) Jesus Christ and him crucified.' Spanish sino, French sinon mark the contrastive restriction that carves out an exception from a general negation. **NEGATION PARTICLES**

en: -, not | **es:** no, sino | **fr:** ne-pas, ne-pas- | **de:** nicht- John 13:10; 1Cor 1:14; 1Cor 2:2; 1Cor 2:11

6. dubitative (perhaps, whether) (4×) Dubitative use expressing uncertainty: 'perhaps,' 'whether perhaps,' 'it may be that.' In 2 Tim 2:25, gentle correction is urged 'perhaps (mepos) God may grant them repentance.' Spanish quizas and the tentative tone distinguish this from confident negation — me here softens into possibility. **NEGATION PARTICLES**

en: Not-, lest, not- | **es:** no-sea-que, quizás, ¿Acaso | **fr:** ne-pas, ne-pas- | **de:** nicht- John 7:26; Rom 11:21; 1Thess 3:5; 2Tim 2:25

ἐάν G3362

if haply, if (conditional particle with subjunctive, from ἐάν contracted to κἄν with καί)

This conditional particle introduces hypothetical situations, regularly followed by the subjunctive mood. Early Attic inscriptions preserve ἐάν, which contracts to ἤν and ἄν in various dialects. When combined with καί ('and'), it forms κἄν through crasis. In Hellenistic and later Greek, it also functions like ἄν after relative pronouns, creating constructions like ὅς ἐάν ('whosoever'). The particle signals possibility and contingency throughout New Testament Greek.

ἵνα G3363

in that place, there; where; whither (local adverb, also final conjunction 'in order that')

Originally a local adverb meaning 'there' or 'in that place,' ἵνα evolved to also mean 'where' as a relative ('in which place'). With verbs of motion, it can mean 'whither' (to what place). When combined with ἄν and the subjunctive (ἵν᾽ ἄν), it means 'wherever.' Beyond spatial uses, it developed into one of Greek's primary purpose/result conjunctions, though that final sense may be handled under a different entry in this lexicon.

οὐ μή G3364

emphatic double negative: not at all, by no means (in denial or prohibition)

The combination οὐ μή creates the strongest negative in Greek, used either to emphatically deny something will happen or to prohibit an action. In denial, it most commonly takes the aorist subjunctive ('will certainly not be captured by deceit'). Occasionally the present subjunctive appears with verbs of possibility or ability. Some scholars trace certain uses to ellipsis of an expression of fear or apprehension. The construction conveys absolute negation with rhetorical force.

μηδᾰμ-ῶς G3365 *Adv* (2×)

by no means, certainly not, in no way; a strong negative adverb expressing absolute refusal or denial

Absolutely not, by no means, in no way whatsoever. Peter uses it twice in identical contexts—his vision of unclean animals (Acts 10:14, 11:8). When commanded to kill and eat, he protests: 'By no means, Lord!' The repetition emphasizes his horror at the idea of eating ritually unclean food. Classical Greek used it as an emphatic negative in replies or arguments. The adverb compounds three negatives (μή + δέ + ἁμῶς), creating the strongest possible denial.

(2×) Peter's identical protest in Acts 10:14 and 11:8 (recounting the same event) captures visceral refusal based on deep conviction—decades of kosher practice aren't easily overcome. The classical use as strong negative in replies fits perfectly. The triple-negative construction (evident in the etymology) makes this about as emphatic as Greek can get. Most translations use the strongest negative available: 'By no means,' 'Certainly not,' German keineswegs (in no wise). **NEGATION PARTICLES**

en: by-no-means | **es:** De-ninguna-manera | **fr:** Μηδαμῶς | **de:** keineswegs Acts 10:14; Acts 11:8

μηδέ G3366 *Conj* (58×)

Nor, and not; as adverb: not even — negative particle extending or intensifying denial

A compound of μή and δέ, this particle serves as the subjunctive/imperative counterpart to οὐδέ, linking negative clauses ('nor') or intensifying a negation ('not even'). Jesus uses it prolifically in the Sermon on the Mount to pile up prohibitions: 'Do not worry about your life... nor about your body' (Matt 6:25), 'Do not take gold, nor silver, nor copper' (Matt 10:9–10). In a handful of passages, the adverbial force emerges — Mark 2:2 describes a crowd so dense that 'not even' the area around the door could hold them. Spanish 'ni' and German 'und nicht' consistently reflect both the conjunctive and intensifying roles.

1. nor (51×) The primary conjunctive use: 'nor,' 'and not' — connecting a negative clause to a preceding negation, extending the scope of denial or prohibition. This is the dominant New Testament function, appearing heavily in Jesus' instructions: 'Do not worry about your life, nor (μηδέ) about your body' (Matt 6:25); 'Do not give what is holy to dogs, nor (μηδέ) cast your pearls before swine' (Matt 7:6). The Spanish 'ni' and French 'ni' exactly mirror this linking-negation function, chaining prohibitions into a rhetorical sequence. NEGATION PARTICLES

en: nor, nor- | **es:** ni | **fr:** ni | **de:** und-nicht Matt 6:25; Matt 7:6; Matt 10:9; Matt 10:10

2. nor (4×) The same conjunctive 'nor' function in a concentrated Pauline passage: 1 Cor 10:7–10, where Paul strings together warnings from Israel's wilderness history — 'do not become idolaters... nor (μηδέ) let us act immorally... nor (μηδέ) let us test Christ... nor (μηδέ) grumble.' Though functionally identical to sense 1, the clustering in a single paraenetic unit with Old Testament typology gives these occurrences a distinctive rhetorical texture. Spanish 'Ni' and French 'ni' again capture the cumulative prohibitive chain. NEGATION PARTICLES

en: nor- | **es:** Ni | **fr:** ni- | **de:** und-nicht 1Cor 10:7; 1Cor 10:8; 1Cor 10:9; 1Cor 10:10

3. not even (3×) The adverbial, intensifying use: 'not even,' emphasizing the extremity of a situation. In Mark 2:2, so many gathered that 'not even (μηδέ) the space at the door' could contain them. In Mark 3:20, the crowd was so pressing that they could 'not even (μηδέ) eat bread.' The Spanish 'ni siquiera' ('not even') makes this scalar, intensifying force explicit, distinguishing it from the simple conjunctive 'nor.' This sense highlights the extraordinary — situations that exceed normal expectation. NEGATION PARTICLES

en: Not-even, not-even | **es:** Ni, ni-siquiera | **fr:** ni | **de:** und-nicht Mark 2:2; Mark 3:20; Mark 8:26

μηδείς G3367 *Adj-AFS* (91×)

No one, nobody; nothing, not anything; no, not any (as adjective). Negative pronoun/adjective used in non-indicative contexts.

The Greek compound μηδείς (from μηδέ + εἷς, literally 'not even one') is the negative pronoun and adjective used with subjunctive, imperative, infinitive, and participial constructions — the non-indicative counterpart of οὐδείς. In the Gospels it appears prominently in Jesus' commands to silence after healings: 'tell no one' (Matt 8:4; 9:30; Mark 1:44). As a neuter substantive (μηδέν), it means 'nothing' — Paul's 'be anxious about nothing' (Phil 4:6) and Peter's 'do nothing from partiality' (1 Tim 5:21). A rarer adjectival use modifies nouns directly: 'no occasion of stumbling' (1 John 2:10). Spanish nadie/nada, French personne/rien, and German niemand/nichts all split along the person/thing axis that μηδείς encodes in a single paradigm through gender inflection.

1. no one, nobody (49×) Substantive use referring to persons: 'no one, nobody, not anyone' (49 occurrences). This is the most frequent function, appearing in prohibitions ('tell no one,' Matt 8:4; Mark 1:44), warnings ('let no one deceive you,' 2 Thess 2:3), and generalizations ('no one can serve two masters' uses οὐδείς, but the μηδείς parallel appears in conditional and hortatory frames). Spanish nadie, French personne, German niemand, and Arabic أحد all deploy dedicated person-negating pronouns, confirming cross-linguistic stability. NOTHING AND NOBODY

en: No-one, no-one, to-no-one | **es:** Nadie, a-nadie, nadie | **fr:** personne, rien | **de:** nichts Matt 8:4; Matt 9:30; Matt 16:20; Matt 17:9; Matt 27:19

2. nothing, not anything (37×) Substantive use referring to things: 'nothing, not anything' (37 occurrences). The neuter μηδέν functions as a pronoun negating the existence or relevance of any thing or matter: 'take nothing for the journey' (Mark 6:8), 'expecting nothing in return' (Luke 6:35), 'be anxious about nothing' (Phil 4:6). Spanish nada, French rien, German nichts, and Korean 아무것도 all employ thing-negating pronouns distinct from the person-negating forms of sense 1, showing that languages consistently bifurcate this semantic space. NOTHING AND NOBODY

en: nothing | **es:** de-nada, en-nada, nada | **fr:** personne, rien | **de:** nichts Mark 1:44; Mark 5:26; Mark 6:8; Luke 4:35; Luke 6:35

3. no, not any (adjective) (5×) Adjectival use modifying a noun directly: 'no, not any' — functioning as a determiner that negates the noun it qualifies (5 occurrences). Examples include 'lacking in no gift' (1 Cor 1:7), 'let no one deceive you in any way' (2 Thess 2:3, where μηδείς modifies τρόπος), and 'give no occasion to the adversary' (1 Tim 5:14). Here μηδείς agrees in gender/number/case with its head noun rather than standing alone as a pronoun. Spanish ningún/ninguna and French aucun/aucune use dedicated adjectival negators, distinguishing this function from the pronominal uses. NOTHING AND NOBODY

en: any, no, no-longer | **es:** ninguna, ningún | **fr:** personne, rien | **de:** nichts 1Cor 1:7; 2Thess 2:3; 1Tim 5:14; Heb 10:2; 1Pet 3:6

μηδέ-ποτε G3368 *Adv* (1×)

never, not at any time; an emphatic negation extending across all time

This compound adverb combines the negative particle with the indefinite temporal marker to create an absolute temporal negation. In 2 Timothy 3:7, Paul describes certain women as always learning but never arriving at knowledge of truth. The multilingual evidence is nearly uniform (Spanish nunca, French/German forms of never), emphasizing the absolute temporal scope. Classical usage confirms this as a strong negative spanning all possible times, often appearing in prohibitions or warnings.

(1×) Paul employs this emphatic temporal negative in 2 Timothy 3:7 to characterize the tragic perpetual state of those who learn continuously but never reach genuine knowledge of truth. The cross-linguistic glosses consistently express absolute temporal negation. The context portrays a frustrating cycle: perpetual learning activity with zero arrival at truth—the never emphasizes not just failure up to now but the impossibility of arrival while maintaining their current pattern. NEGATION PARTICLES

en: never | **es:** nunca | **fr:** μηδέποτε | **de:** niemals 2Tim 3:7

μηδέ-πω G3369 *Adv* (1×)

not yet, expressing negation of something up to the present moment

This compound adverb combines negation with the temporal marker for 'yet,' creating a nuanced negative that specifically denies completion or arrival up to a reference point. In Hebrews 11:7, it describes the temporal status of the flood at the time Noah received warning—events not yet visible when he acted in faith. The multilingual glosses (Spanish aún no, French/German noch nicht) uniformly capture the 'not yet' meaning. This precise temporal marker highlights the forward-looking dimension of faith.

(1×) In Hebrews 11:7, this adverb emphasizes Noah's remarkable faith: he responded to divine warning about things not yet seen. The cross-linguistic glosses uniformly render 'not yet,' stressing the temporal gap between warning and fulfillment. The phrase underscores faith's essence—Noah built the ark before any evidence of coming judgment appeared, acting on God's word alone when the flood was still future and invisible. NEGATION PARTICLES

en: not-yet | **es:** aún-no | **fr:** noch-nicht | **de:** noch-nicht Heb 11:7

Μῆδος G3370 *N-NMP* (1×)
Medes, an ancient people from Media (modern northwestern Iran)
This plural proper noun designates the inhabitants of Media, the ancient kingdom southeast of the Caspian Sea. In Acts 2:9, Medes appear in Luke's catalogue of peoples present at Pentecost who heard the apostles speaking in their native languages. The cross-linguistic glosses simply transliterate or translate the ethnic designation. The Medes were historically significant as part of the Medo-Persian empire and are mentioned frequently in Old Testament prophecy.

(1×) Luke includes Medes in his comprehensive list of diaspora Jews and proselytes gathered in Jerusalem for Pentecost. The multilingual evidence preserves the ethnic designation through transliteration or direct translation. The Medes' presence represents the eastern frontier of the Jewish dispersion, as Median territory was where northern Israelites had been exiled centuries earlier. Their hearing the gospel in their own language fulfilled the universal scope of Pentecost's reversal of Babel. **AUTO-DETECTED COMMUNITY 3663 WITH 3 SENSES**
en: Mēdoi | **es:** Mḗdoi | **fr:** Mède | **de:** nicht-mehr Acts 2:9

μηκέτι G3371 *Adv* (22×)
No longer, no more, no further – a negative temporal adverb indicating cessation of a previous state or action
A compound adverb formed from me ('not') and eti ('still, yet'), expressing the cessation of something that was previously the case. Jesus cursed the fig tree with 'may no one ever eat fruit from you again' (Mark 11:14), and the leper's healing ironically meant Jesus could 'no longer openly enter a town' (Mark 1:45). Paul uses it in ethical exhortation: believers should 'no longer walk as the Gentiles do' (Eph 4:17) and should 'no longer be children tossed by every wind of doctrine' (Eph 4:14). Spanish ya no, French ne plus, and German nicht mehr all faithfully render the temporal-negation structure.

no longer (22×) A negative temporal adverb meaning 'no longer, no more,' indicating cessation of a previous state. Used in narrative (Mark 1:45, 'he could no longer enter a city'; Mark 2:2) and paraenetic instruction (Eph 4:14, 17, 28). Multilingual evidence – spa ya no, fra ne plus, deu nicht mehr – uniformly confirms a single sense. **NEGATION PARTICLES**
en: No-longer, no-longer | **es:** Ya-no, no-más, nunca-más | **fr:** ne-plus | **de:** nicht-mehr Matt 21:19; Mark 1:45; Mark 2:2; Mark 9:25; Mark 11:14

μῆκος G3372 *N-NNS* (3×)
length, the linear dimension from end to end
Length is one of the fundamental spatial dimensions. Paul prays believers will grasp the full dimensions of Christ's love—breadth, length, height, and depth (Eph 3:18). In John's vision of the New Jerusalem, the city is measured: its length equals its width and height, forming a perfect cube (Rev 21:16, mentioned twice). The term is straightforward: linear extension. Across languages —'longitud' (Spanish), 'longueur' (French), 'Länge' (German)—the translations converge on this basic geometric concept.

(3×) The linear spatial dimension measuring extent from one end to another. In Ephesians 3:18, it's one of four dimensions used to express the immeasurable scope of Christ's love. In Revelation 21:16 (twice), it describes the measured dimension of the New Jerusalem. The Greek μῆκος is a standard geometric term with no metaphorical complexity in these passages—pure spatial measurement. **MEASURE MEASUREMENT**
en: length | **es:** longitud, longitud, | **fr:** longueur | **de:** Laenge Eph 3:18; Rev 21:16

μηκύν-ω G3373 *V-PSM/P-3S* (1×)
to grow long, lengthen, increase in length or duration
This verb primarily means to make or become long, extended in space or time. In Mark 4:27, Jesus uses it in his parable of the growing seed to describe the mysterious process of growth—the seed sprouts and grows while the farmer sleeps, ignorant of how it happens. The multilingual glosses consistently emphasize growth (Spanish crezca, French grandir, German lang werden). Classical usage includes lengthening time, prolonging speech, or physical extension, with the agricultural metaphor being particularly vivid in Mark's context.

(1×) Mark 4:27 employs this verb in Jesus's parable about the kingdom's mysterious growth. The cross-linguistic evidence uniformly emphasizes the growth dimension, particularly fitting the agricultural context. The parable stresses the automatic, organic quality of kingdom growth—the seed lengthens and develops through divine power independent of human understanding or effort. The farmer's ignorance of the growth mechanism underscores God's sovereignty in kingdom expansion. **SPROUTING AND GROWING**
en: grows | **es:** crezca | **fr:** grandir | **de:** lang-werden Mark 4:27

μηλωτή G3374 *N-DFP* (1×)
sheepskin, a garment or covering made from sheep's wool or hide
This feminine noun denotes a rough garment made from sheep's wool or hide, typically worn by prophets, ascetics, or the destitute. In Hebrews 11:37, it appears in the catalog of sufferings endured by faithful witnesses who wandered in sheepskins and goatskins. The multilingual evidence uniformly identifies sheepskin (Spanish pieles de oveja, French/German Schaffell). Such rough clothing symbolized both voluntary poverty and social marginalization, marking the wearers as outside conventional society.

(1×) Hebrews 11:37 includes sheepskins in its sobering list of hardships suffered by God's faithful witnesses. The cross-linguistic glosses consistently identify the sheepskin garment. The context pairs sheepskins with goatskins as emblems of extreme deprivation and social rejection—these heroes of faith were reduced to wearing animal hides, wandering as outcasts. The detail evokes Elijah's rough mantle and anticipates Jesus's teaching about prophets' rough clothing. **SKIN AND LEATHER**
en: sheepskins | **es:** pieles-de-oveja | **fr:** Schaffell | **de:** Schaffell Heb 11:37

μήν G3375 *Prtcl* (1×)
indeed, truly; an emphatic particle strengthening asseveration or affirmation
This intensive particle serves to strengthen oaths, promises, and solemn declarations. In Hebrews 6:14, it appears in the quotation of God's oath to Abraham, emphasizing the absolute certainty of the divine promise. The multilingual glosses consistently express strong affirmation (Spanish ciertamente, French/German gewiss). Classical usage shows this particle following the emphasized word to add solemnity and certainty to the statement, particularly in oaths and pledges.

(1×) In Hebrews 6:14, this emphatic particle strengthens God's oath to Abraham, intensifying the certainty of the promise. The cross-linguistic evidence uniformly conveys strong affirmation (certainly, assuredly). The context stresses the unbreakable nature of God's word: because God could swear by nothing greater, He swore by Himself, adding this emphatic particle to underscore the absolute reliability of His blessing promise to Abraham and his descendants. **AFFIRMATION PARTICLES**
en: indeed- | **es:** ciertamente | **fr:** gewiss | **de:** gewiss Heb 6:14

μείς G3376 *N-DMS* (18×)
month — a calendrical unit of roughly thirty days, used for durations, dates, and prophetic time periods
Men (genitive menos) is the standard Greek word for 'month,' appearing 18 times in the New Testament across narrative, prophetic, and apocalyptic contexts. Luke's infancy narrative is rich with months: Elizabeth hides herself for 'five months' (Luke 1:24), the angel visits Mary in 'the sixth month' of Elizabeth's pregnancy (Luke 1:26, 36), and Mary stays with Elizabeth 'about three months' (Luke 1:56). James invokes Elijah's prayer that shut the heavens for

'three years and six months' (Jas 5:17; cf. Luke 4:25). Acts records Paul teaching in Corinth for 'eighteen months' (Acts 18:11) and in Ephesus for 'three months' in the synagogue (Acts 19:8; 20:3). In Revelation, months become prophetic measures: the beast is given authority for 'forty-two months' (Rev 9:5, 10, 15; 11:2; 13:5; 22:2), echoing Daniel's three-and-a-half-year tribulation period. The tree of life bears fruit 'every month' (Rev 22:2). Spanish 'mes,' French 'mois,' and German 'Monat' all descend from the same Indo-European root as Greek men.

month (unit of time) (18×) A calendrical unit of approximately thirty days, serving to mark durations, specific dates within a sequence, and prophetic time periods. Luke's infancy narrative uses it to track Elizabeth's and Mary's pregnancies with careful precision — five months of seclusion, the sixth month of visitation, three months of Mary's stay (Luke 1:24, 26, 36, 56). Acts measures Paul's ministry periods in months (Acts 18:11; 19:8; 20:3). Revelation transforms the month into a prophetic unit: the beast's reign of 'forty-two months' (Rev 11:2; 13:5) and the locusts' torment for 'five months' (Rev 9:5, 10) echo Daniel's tribulation chronology. Galatians 4:10 warns against observing 'months and seasons' superstitiously. French 'mois,' Spanish 'mes,' and German 'Monat' share the Indo-European root, confirming the universal calendrical sense. **MONTHS AND LUNAR CYCLES**

en: month, months | **es:** mes, mes„ meses | **fr:** mois | **de:** Monat, Monate Luke 1:24; Luke 1:26; Luke 1:36; Luke 1:56; Luke 4:25

μην-ύω G3377 *V-AIA-3S* (4×)

To disclose, report, or make known what was previously hidden or unknown.

This verb means to reveal, report, or inform, with a particular nuance of disclosing something not previously known or bringing hidden information to light. Its New Testament uses span from Jesus's indirect disclosure that God is the God of the living (Luke 20:37, 'Moses showed'), to the religious authorities seeking someone to inform on Jesus's whereabouts (John 11:57), to a nephew's urgent intelligence report about an assassination plot (Acts 23:30), to someone informing a believer about the idolatrous origin of food offered at a meal (1 Cor 10:28). The multilingual evidence – French 'dénoncer' (to denounce/report), Spanish 'avisara' (to warn), German 'mitteilen' (to communicate) – highlights different facets of the disclosure act.

(4×) To disclose, report, or make known something hidden or previously unknown, whether through formal testimony, warning, or revelation. French 'dénoncer' emphasizes the reporting or informing aspect, Spanish 'indicó/avisara' captures the pointing-out and warning nuances, and German 'mitteilen' highlights communication. In Luke 20:37 Moses 'indicates' God's nature at the burning bush; in John 11:57 the authorities demand informants report Jesus's location; in Acts 23:30 a plot is disclosed to the commander; and in 1 Corinthians 10:28 someone reveals that food has been offered to idols. **ANNOUNCING AND DECLARING**

en: having-been-disclosed, having-informed, he-should-report | **es:** avisara, habiendo-sido-informado, indicó | **fr:** dénoncer | **de:** mitteilen, μηνυθείσης, ἐμήνυσεν Luke 20:37; John 11:57; Acts 23:30; 1Cor 10:28

μὴ οὐ G3378

negative after fear/apprehension: lest not, that not (μὴ οὐ with subjunctive or indicative)

This double negative construction follows verbs expressing fear or apprehension, introducing a feared negative outcome. Homer uses it: 'I fear lest someone not undertake this work for you' (meaning 'I fear no one will'). It appears most frequently with the subjunctive, though the indicative is also attested. Sometimes it introduces hesitation without an explicit introductory verb. The construction captures the psychological complexity of fearing a negative: 'afraid that... not.'

μήποτε G3379 *Adv* (1×)

lest, for fear that; expressing negative purpose or apprehensive concern

This compound conjunction introduces a clause expressing feared consequence or negative purpose. In Matthew 25:9, the wise virgins use it to explain why they cannot share their oil—lest there not be enough for both groups. The multilingual evidence shows interpretive variation: Spanish quizás (perhaps), French de peur que (for fear that), German preserves the Greek. Classical usage spans prohibition, warning, and purpose clauses expressing what must be avoided. The term carries both precautionary and conditional nuances.

(1×) In Matthew 25:9, the wise virgins employ this conjunction to articulate their fear about sharing oil. The cross-linguistic glosses reveal different emphases: Spanish perhaps, French lest/for fear that. The context involves prudent calculation: sharing would risk leaving everyone in darkness when the bridegroom arrives. The lest expresses genuine apprehension about the consequence of generosity —inadequate preparation for the critical moment of the bridegroom's coming. **NEGATION PARTICLES**

en: Lest- | **es:** Quizás | **fr:** de-peur-que | **de:** Μή|ποτε Matt 25:9

μήπω G3380 *Adv* (2×)

not yet, not as yet; indicating something has not occurred up to the present moment

Not yet, not as yet—indicating something hasn't happened up to the present point. Paul uses it in Romans 9:11: before the twins were born or had done anything good or bad—emphasizing God's choice preceded their actions. Hebrews 9:8 says the Holy Spirit signaled that the Most Holy Place's way wasn't yet revealed while the first tabernacle still stood. Classical Greek used it both as a temporal adverb ('not yet') and as a conjunction ('lest yet'). The emphasis is on timing—something true now but not yet at some earlier point.

(2×) Romans 9:11 uses 'not yet' to stress temporal priority: God's election happened before birth, before actions. Hebrews 9:8 employs it to mark a revelatory delay: the way wasn't yet disclosed under the old system. Classical usage included both the temporal adverb and a rare conjunctive sense ('lest yet'). All translations converge on 'not yet' or close equivalents (Spanish aún no, French pas encore, German noch nicht). The timing nuance is theologically crucial in both contexts. **NEGATION PARTICLES**

en: not-yet | **es:** aún-no | **fr:** noch-nicht, pas-encore | **de:** noch-nicht Rom 9:11; Heb 9:8

μήπω G3381

not yet (adverb); lest yet (conjunction with subjunctive)

As an adverb, μήπω means 'not yet,' often with emphasis: 'nay, not yet.' Homer uses it in narrative and dialogue. As a conjunction, it introduces a preventive clause: 'lest yet someone escape notice.' The word combines the negative μή with πω, the temporal particle indicating 'yet' or 'up to now.' It expresses an incomplete state or a feared premature occurrence.

μηρός G3382 *N-AMS* (1×)

thigh, the upper part of the leg from hip to knee

This masculine noun designates the upper leg, particularly prominent in ancient contexts involving warfare, oaths, and royal symbolism. In Revelation 19:16, John sees a name written on the thigh of the conquering rider on the white horse: King of Kings and Lord of Lords. The multilingual glosses uniformly identify the thigh (Spanish muslo, French/German Schenkel). Ancient practice included wearing royal insignia on the thigh, and warriors wore swords strapped there, making it a location associated with power and authority.

(1×) John's vision in Revelation 19:16 places the supreme title on Christ's thigh, the location of royal power and military might. The cross-linguistic evidence consistently identifies the anatomical location. The image evokes Psalm 45:3 where the mighty warrior is told to gird his sword on his thigh. The placement of the title emphasizes Christ's royal authority and conquering power—King of Kings emblazoned where ancient monarchs displayed their sover-

eignty. GEOGRAPHY AND SPACE
en: thigh | **es:** muslo | **fr:** Schenkel | **de:** Schenkel Rev 19:16

μήτε G3383 *Conj* (34×)

neither, nor — negative conjunction used in pairs (mete...mete) to deny two or more alternatives

Mete is the negative correlative conjunction used with the subjective-volitional mood (as distinct from oute, which pairs with the indicative), appearing 34 times in the New Testament almost always in the doubled pattern mete...mete ('neither...nor'). Its most memorable deployment comes in the Sermon on the Mount, where Jesus forbids swearing by a cascading series of sacred referents — 'neither by heaven, nor by earth, nor by Jerusalem, nor by your own head' (Matt 5:34-36). James echoes this prohibition nearly verbatim (Jas 5:12). Paul employs it to list things that cannot separate believers from God's love (Rom 8:38-39) and to describe the absolute novelty of new creation where 'neither circumcision nor uncircumcision' counts (Gal 6:15). Spanish and French both render it with the simple negative 'ni.'

(34×) A negative correlative conjunction pairing as mete...mete ('neither...nor') to systematically exclude alternatives. Central to Jesus' prohibition of oaths — 'neither by heaven, nor by earth, nor by Jerusalem' (Matt 5:34-36) — echoed in James 5:12. Paul uses the paired construction to enumerate what cannot sever believers from divine love (Rom 8:38-39) and to relativize circumcision (Gal 6:15). NEGATION PARTICLES
en: neither, neither-, nor | **es:** ni | **fr:** ni, ni- | **de:** weder Matt 5:34; Matt 5:35; Matt 5:36; Matt 11:18

μήτηρ G3384 *N-AFP* (84×)

Mother; a woman in her role as parent, also used figuratively of cities, covenants, and spiritual relationships.

The standard Greek word for 'mother,' used overwhelmingly of the literal biological or social parent relationship. Mary is identified as the mother of Jesus across the infancy narratives (Matt 1:18; 2:11, 13-14), and the term structures family discourse throughout the Gospels and Epistles. The phrase 'from mother's womb' (Acts 3:2; 14:8; Gal 1:15) functions as an idiom for 'from birth,' highlighting a secondary prepositional construction. All target languages translate uniformly—Spanish 'madre,' French 'mère,' German 'Mutter'—confirming the semantic stability of this core kinship term across cultures.

1. mother (77×) The primary sense: mother as a biological or social parent, accounting for 77 of 84 occurrences. Covers the literal relationship of a woman to her child, whether in narrative (Matt 2:11, 'the child with Mary his mother'), legal discourse (Matt 15:4, 'honor your father and mother'), or theological declaration (Gal 4:26, 'the Jerusalem above is our mother'). Every target language renders this identically: English 'mother,' Spanish 'madre,' French 'mère,' German 'Mutter'—a rare case of perfect cross-linguistic convergence. MOTHERS AND MATRIARCHS
en: mother | **es:** a-madre, madre | **fr:** mère | **de:** Mutter Matt 1:18; Matt 2:11; Matt 2:13; Matt 2:14; Matt 2:20

2. of mother (5×) A prepositional construction meaning 'from one's mother' or 'of a mother,' appearing 5 times in the idiom 'from mother's womb' to express the concept 'from birth' or 'congenitally' (Matt 19:12, eunuchs from birth; Acts 3:2, lame from birth; Gal 1:15, set apart from birth). The genitive form signals origin or source rather than relational identity. French and German still render simply 'mère' and 'Mutter,' but English 'of mother' and Spanish 'de madre' preserve the prepositional nuance. MOTHERS AND MATRIARCHS
en: of-mother | **es:** de-madre | **fr:** mère | **de:** Mutter Matt 19:12; Luke 1:15; Acts 3:2; Acts 14:8; Gal 1:15

3. mothers (2×) The plural form 'mothers,' used in Mark 10:30 (Jesus promises a hundredfold mothers, brothers, and sisters in the believing community) and 1 Timothy 5:2 (treat older women as mothers). These passages extend biological kinship metaphorically to the faith community. Spanish distinguishes the plural 'madres,' while French and German retain the unmarked singular form in translation, a minor cross-linguistic divergence. MOTHERS AND MATRIARCHS
en: mothers | **es:** a-madres, madres | **fr:** mère | **de:** Mutter Mark 10:30; 1Tim 5:2

μήτῐς G3385 *IntPrtcl* (17×)

Surely not? An interrogative particle expecting a negative answer; used in rhetorical questions.

Mēti is an interrogative particle that frames a question expecting the answer 'no.' It introduces rhetorical questions where the speaker anticipates denial or expresses incredulity. When the crowds ask 'Surely this cannot be the Son of David, can it?' (Matt 12:23), the particle signals their hesitation. At the Last Supper, each disciple asks 'Surely not I?' (Matt 26:22, 25). In John 4:29, the Samaritan woman's question — 'Could this be the Christ?' — uses mēti to express hopeful uncertainty while formally expecting negation. German 'etwa' and Spanish 'acaso' both capture this questioning, doubt-laden nuance.

surely not? (expects negative) (17×) An interrogative particle introducing questions that expect a negative answer, functioning as a marker of rhetorical negation or hesitant doubt. In Matt 12:23 the crowd wonders incredulously whether Jesus might be the Son of David. At the Last Supper the disciples each ask 'Surely not I, Lord?' (Matt 26:22, 25). The Samaritan woman uses it to voice cautious hope: 'This isn't the Christ, is it?' (John 4:29). German 'etwa,' Spanish 'acaso,' and French 'est-ce que' all convey the expectation of a negative reply embedded in the question itself. NEGATION PARTICLES
en: Not, Not-surely, Surely-not | **es:** Acaso, acaso, alguno | **fr:** est-ce-que | **de:** etwa Matt 7:16; Matt 12:23; Matt 26:22; Matt 26:25; Mark 4:21

μήτῐς G3386 *Adv* (1×)

how much more, used in a fortiori arguments moving from lesser to greater

This adverbial phrase serves in comparative reasoning, establishing an argument from the lesser case to the greater. In 1 Corinthians 6:3, Paul employs it to reason that if believers will judge angels, how much more ordinary life matters. The multilingual glosses capture the comparative force (Spanish cuánto más, French combien plus, German geschweige denn). This rhetorical device appears frequently in rabbinic argumentation and throughout Scripture, drawing inevitable conclusions from accepted premises.

(1×) Paul deploys this comparative particle in 1 Corinthians 6:3 to advance his argument against believers taking disputes to secular courts. The cross-linguistic glosses uniformly express escalation (how much more, all the more). The logic moves from the greater dignity (judging angels) to the lesser application (everyday matters): if believers are competent for the greater eschatological judgment, surely they can handle mundane civil disputes. The phrase drives home the incongruity of their current practice. MORE AND GREATER
en: how-much-more | **es:** ¡Cuánto-más | **fr:** combien-plus | **de:** geschweige-denn 1Cor 6:3

μήτῐς G3387

anyone, anything (indefinite, = μηδείς in old/Cretan Greek); in questions, imperatives, wishes, after fear/doubt

The old Greek and Cretan form for μηδείς ('no one'), this indefinite pronoun appears in Homer and Cretan inscriptions. As an adverb (μή τι), it accompanies imperatives and optative wishes. After verbs of fear or doubt, it introduces apprehensive clauses. In direct questions, μή τί σοι δοκῶ means 'do I seem to you...?' (expecting 'no'). The phrase μή τί γε means 'let alone' or 'much less,' expressing strong denial: 'not even worthy to be a soldier, let alone a commander of others.'

μήτρα G3388 *N-GFS* (2×)

womb, the uterus as the organ of conception and gestation

The anatomical term for the female reproductive organ where conception occurs and new life develops. In Luke 2:23, it refers to the consecration of firstborn males who 'open the womb.' In Romans 4:19, Paul speaks of Sarah's womb being 'deadened' (past childbearing age), highlighting the miraculous nature of Isaac's birth. The Greek captures both the physical reality and its theological significance in salvation history.

(2×) The maternal uterus, emphasizing its role in reproduction and birth. Both biblical occurrences appear in contexts emphasizing God's sovereignty over conception—Luke's reference to the law of consecration and Paul's reflection on Abraham's faith despite Sarah's barrenness. The cross-linguistic evidence (Spanish 'matriz/vientre,' French 'mère/sein,' German 'Mutterschoss') consistently points to the anatomical organ, though some languages broaden to 'maternal space.' **WOMB AND BELLY**

en: a-womb, womb | **es:** matriz, vientre | **fr:** mère, sein | **de:** Mutterschoss, μήτραν Luke 2:23; Rom 4:19

μητρ-ᾰλοίας G3389 *N-DMP* (1×)

one who strikes or murders his mother; a matricide

This compound noun designates someone who commits violence against their mother, particularly to the point of murder. In 1 Timothy 1:9-10, it appears in Paul's catalog of lawless behaviors for which the law was established. The multilingual glosses consistently identify matricides or mother-strikers (Spanish matricidas, French/German forms). Ancient moral codes universally condemned such violations of family order as representing the ultimate breakdown of natural affection and societal structure.

(1×) Paul includes mother-strikers in his vice list in 1 Timothy 1:9, exemplifying the lawless and rebellious people for whom the law was given. The cross-linguistic evidence uniformly identifies those who strike or kill their mothers. The term appears paired with father-strikers, emphasizing violations of the fifth commandment. Such crimes represented the complete inversion of proper family honor, illustrating the depth of depravity the law addresses and from which the gospel rescues. **SIN AND TRANSGRESSION**

en: mother-strikers | **es:** matricidas | **fr:** μητρολῴαις | **de:** Mutterschlaeger 1Tim 1:9

μητρό-πολις G3390

mother-state, metropolis (city in relation to her colonies)

A μητρόπολις is a 'mother-city' in relation to her colonies—Athens to the Ionians, Doris to the Peloponnesian Dorians, Thera to great cities founded from her, Corinth to Corcyra. The term captures the colonial relationship where one city founds another and retains a parental status. Metaphorically, it can mean 'source' or 'origin,' as when the brain is called the 'metropolis of the cold' or geometry is deemed the 'beginning and mother-city' of other sciences. Later usage extends it to mean any principal city.

εἷς G3391

one (numeral and emphatic); a single one, one alone; εἷς with feminine μία, neuter ἕν

The numeral 'one' serves both as a simple count and as emphasis: 'one single ruler let there be,' Homer declares. Strengthened forms like εἷς οἷος mean 'one alone.' The word can stress uniqueness, unity, or singularity. Its oblique forms (genitive ἑνός, dative ἑνί) continue from an Indo-European root related to Latin 'sem-' (as in 'simple'). The feminine μία comes from a different stem than the masculine/neuter, preserving ancient morphological complexity.

μῐαίνω G3392 *V-ASP-3P* (5×)

To defile, stain, or make ceremonially or morally unclean; to pollute or corrupt.

Evokes both ritual and moral contamination. The Jewish leaders refused to enter the Praetorium lest they 'be defiled' before Passover (John 18:28), illustrating its ceremonial force. But Paul transforms the concept: to the pure all things are pure, yet to the defiled nothing is pure (Titus 1:15). Hebrews warns against any root of bitterness that might 'defile' many (Heb 12:15), and Jude condemns those who 'defile' the flesh (Jude 1:8). The Spanish 'contaminan' and French 'souiller' both carry the visceral sense of staining something once clean.

(5×) To defile, stain, or render unclean, whether in ceremonial, moral, or spiritual terms. The Jewish authorities avoid the Praetorium to prevent ritual defilement before Passover (John 18:28). Paul extends the concept inward: the defiled mind and conscience render everything impure (Titus 1:15). The writer of Hebrews warns against a root of bitterness that defiles the community (Heb 12:15), and Jude denounces dreamers who defile the flesh (Jude 1:8). The German 'beflecken' (to stain, besmirch) captures the visceral image of moral pollution. **RITUAL DEFILEMENT**

en: be-defiled, defile, have-been-defiled | **es:** contaminados, contaminan, está-contaminada | **fr:** souillent,, souiller | **de:** beflecken John 18:28; Titus 1:15; Heb 12:15; Jude 1:8

μί-ασμα G3393 *N-ANP* (1×)

defilement, pollution; that which contaminates morally or ceremonially

This neuter noun denotes stain, pollution, or defilement, particularly in contexts of moral or religious contamination. In 2 Peter 2:20, it describes the corruptions of the world from which people escape through knowledge of Christ. The multilingual glosses consistently emphasize defilement and contamination (Spanish contaminaciones). Classical usage includes pollution from murder or crime, the taint of guilt, and more generally any defiling influence. The term carries both the sense of contaminating agent and resulting state of impurity.

(1×) Second Peter 2:20 employs the plural form to describe the world's corrupting influences from which converts have escaped. The cross-linguistic evidence emphasizes contamination and defilement. The context warns about false teachers who, after escaping the world's defilements through Christ, become re-entangled and overcome. The term stresses the polluting, contaminating nature of worldly corruption—these are not mere external behaviors but defiling powers that stain and corrupt those who yield to them. **DEFILEMENT AND UNCLEANNESS**

en: defilements | **es:** contaminaciones | **fr:** μιάσματα | **de:** Befleckung 2Pet 2:20

μι-ασμός G3394 *N-GMS* (1×)

defilement, the act or state of being polluted or contaminated

This masculine noun closely parallels G3393, denoting the act or state of defilement and moral pollution. In 2 Peter 2:10, it characterizes those who walk according to the flesh in the lust of defilement. The multilingual evidence identifies impurity and defilement (Spanish impureza). While nearly synonymous with miasma, this term may emphasize the process or state of defilement more than the defiling agent. Both words belong to the semantic field of cultic and moral contamination prevalent in Hellenistic religious discourse.

(1×) Second Peter 2:10 uses this term to characterize the corruption driving false teachers—they walk in passionate defilement. The cross-linguistic glosses emphasize impurity and contamination. The phrase 'lust of defilement' suggests not merely lustful acts but desire characterized by its defiling, polluting quality. Such defilement represents the opposite of the holiness to which believers are called, marking these teachers as thoroughly contaminated by the very corruption from which the gospel rescues. **UNCLEAN AND PROFANE**

en: of-defilement | **es:** de-impureza | **fr:** μιασμοῦ | **de:** Befleckung 2Pet 2:10

μίγμα G3395 *N-ANS* (1×)

a mixture, a compound combining multiple ingredients

This neuter noun denotes a mixture or compound, typically of substances blended together. In John 19:39, it describes Nicodemus's

preparation for Jesus's burial—a mixture of myrrh and aloes weighing about seventy-five pounds. The multilingual glosses uniformly identify mixture or compound (Spanish mezcla, French mélange, German Gemisch). Classical usage includes mixed drugs, pigments, condiments, or amalgams. The term emphasizes the combined nature of the preparation rather than its individual components.

(1×) John 19:39 presents Nicodemus bringing a massive mixture of myrrh and aloes for Jesus's burial. The cross-linguistic evidence consistently renders mixture or compound. The extraordinary quantity (about seventy-five pounds) and the costly ingredients signal both Nicodemus's devotion and the honor due to Jesus. The mixture represents the blending of aromatic spices in proportions appropriate for royal burial, with the combined preparation far exceeding typical burial customs in both quantity and quality. **NEIGHBOR AND FRIEND**

en: a-mixture | **es:** mezcla | **fr:** mélange | **de:** Gemisch John 19:39

μείγνυμι G3396 *V-AIA-3S* (4×)

To mix or mingle one substance with another; to blend liquids or materials together.

A basic verb of physical mixing or blending, used in the New Testament for combining substances together. Its appearances are vivid and memorable: wine mixed with gall offered to Jesus on the cross (Matt 27:34), Pilate mingling the blood of Galilean worshippers with their sacrifices (Luke 13:1), fire mixed with blood raining from the sky (Rev 8:7), and a sea of glass mixed with fire before God's throne (Rev 15:2). The translations consistently reflect physical blending – Spanish 'mezclar,' French 'mêler,' German 'mischen' – all cognates of the same basic concept of combining disparate elements into one.

(4×) To mix, mingle, or blend one substance with another, whether liquids, solids, or symbolic elements. The cross-linguistic consistency is striking: Spanish 'mezclar,' French 'mêler,' and German 'mischen' all denote physical blending. In Matthew 27:34 wine is mixed with gall as a bitter draught for Jesus. Luke 13:1 uses it figuratively and grimly of Pilate mixing Galilean blood with their sacrifices. In Revelation 8:7 fire is mixed with blood in apocalyptic judgment, and in 15:2 a glassy sea is mixed with fire in a vision of heavenly splendor. **MIXING WITH OIL**

en: having-been-mixed, mixed | **es:** mezclado, mezclados, mezcló | **fr:** mêler | **de:** mischen, μεμιγμένον, ἔμιξεν Matt 27:34; Luke 13:1; Rev 8:7; Rev 15:2

μικρός G3397

small, little (in size, stature, age, or significance); σμικρός/μικρός with varied dialectal forms

The adjective for 'small' or 'little' covers physical size ('small in stature'), youth or insignificance, and can serve as reproach ('Kleigenes the small'). Comedy uses it hyperbolically: 'a very tiny little law-court.' The phrase 'small to see' means hard to see. It contrasts with μέγας throughout Greek literature. Dialectal variation between σμικρός and μικρός reflects regional pronunciation, with Attic inscriptions preserving the sigma initial. The word applies literally to physical objects and metaphorically to social standing.

μικρός G3398 *Adj-AFS* (46×)

Small, little; as adverb 'a little while'; substantivized as 'little ones'—the humble or insignificant

Mikros moves fluidly between physical smallness and social insignificance across the New Testament. As a neuter adverb (mikron), it marks brief intervals of time—Jesus tells the disciples 'a little while and you will not see me' (John 16:16), a phrase repeated with haunting rhythm. As a simple adjective, it describes the mustard seed as the 'smallest' of seeds (Matt 13:32). Most theologically rich is the substantivized plural: 'these little ones' (Matt 18:6, 10, 14), where Jesus elevates the vulnerable and lowly to the center of God's concern. Spanish pequeños and German klein hold steady across all three uses, but the underlying sense shifts dramatically.

1. a little while (temporal/quantitative adverb) (22×) The neuter accusative mikron functioning adverbially to mean 'a little while' or 'a short time.' Concentrated heavily in the Johannine Farewell Discourse (John 7:33; 13:33; 14:19; 16:16–19), where Jesus speaks of his imminent departure and return. Also appears in the Synoptics for brief durations (Matt 26:39, 73; Mark 14:35, 70). The temporal use transforms a spatial adjective into a measure of time. **FEWNESS AND SMALLNESS**

en: a-little, a-little-while, little | **es:** Poco, pequeña, poca | **fr:** petit | **de:** klein Matt 26:39; Matt 26:73; Mark 14:35; Mark 14:70; John 7:33

2. small in size or degree (13×) The basic adjectival sense denoting physical smallness or low degree. The mustard seed is the 'smallest' of all seeds (Matt 13:32; Mark 4:31). John the Baptist is told that the 'least' in the kingdom is greater than he (Matt 11:11; Luke 7:28). James the 'less' or 'younger' is distinguished from the other James (Mark 15:40). French petit and German klein render this sense directly. **SMALLNESS AND LEAST**

en: a-small, least, little | **es:** a-pequeño, menor, más-pequeño | **fr:** petit | **de:** klein Matt 11:11; Matt 13:32; Mark 4:31; Mark 15:40; Luke 7:28

3. little ones (substantivized: lowly/insignificant people) (11×) The substantivized plural 'little ones' (hoi mikroi, ton mikron) referring to humble, vulnerable, or seemingly insignificant members of the faith community. Jesus warns against despising 'these little ones' (Matt 18:10) and declares that causing one of them to stumble warrants a millstone around the neck (Matt 18:6; Mark 9:42). The term carries protective tenderness—God's special regard for those the world overlooks. **SMALLNESS AND LEAST**

en: little-ones, of-small, small | **es:** de-pequeños, pequeños, pequeños, | **fr:** petit | **de:** klein Matt 10:42; Matt 18:6; Matt 18:10; Matt 18:14; Mark 9:42

G3399 *N-GFS* (3×)

Miletus, an ancient Greek city on the western coast of Asia Minor

Miletus was a major port city in Caria, on the Aegean coast of what is now Turkey. Paul stopped there on his final journey to Jerusalem, summoning the Ephesian elders for a poignant farewell address (Acts 20:15, 17). Later, he left Trophimus sick there (2 Tim 4:20). The city had a rich history as a center of Greek philosophy and trade. The name appears consistently transliterated across languages: 'Milētos,' 'Milet,' reflecting the proper noun status.

(3×) The ancient Greek city of Miletus in Caria (western Asia Minor), a significant port on Paul's missionary journeys. Acts 20:15, 17 record Paul's stop there and his emotional meeting with the Ephesian elders. 2 Timothy 4:20 mentions Trophimus being left sick there. The consistent transliteration across Spanish, French, and German ('Milētos,' 'Milet') preserves the proper geographical name. **GEOGRAPHY AND SPACE**

en: Miletos, Milētos | **es:** Milētos, Mílētos | **fr:** Milet | **de:** Milet, Μίλητον, Μιλήτου Acts 20:15; Acts 20:17; 2Tim 4:20

μῐλῐ́-ον G3400 *N-ANS* (1×)

a Roman mile, a unit of distance equal to about 1,000 paces or 4,860 feet

This neuter noun represents the Roman mile (mille passus), a standard unit of distance in the ancient world. In Matthew 5:41, Jesus uses it in his teaching about going beyond legal requirements—if someone compels you to go one mile, go two. The multilingual glosses consistently identify the mile as a distance measure (Spanish milla, French mille). The Roman mile was slightly shorter than the modern statute mile, measuring approximately 4,860 feet. Jesus's teaching assumes the forced labor Roman soldiers could legally impose on civilians.

(1×) Matthew 5:41 employs this distance measure in Jesus's radical ethic of loving generosity. The cross-linguistic evidence uniformly identifies the mile as a unit of measurement. The context addresses Roman soldiers' legal right to compel civilians to carry their equipment for one mile—a resented imposition. Jesus transforms this forced service into voluntary discipleship: instead of resentful minimal compliance, his followers should offer double the required distance, demonstrating grace that exceeds the law's demands. **MEASURE MEASUREMENT**

en: mile | **es:** milla | **fr:** mille | **de:** μίλιον Matt 5:41

μῑμ-έομαι G3401 *V-PMM/P-2S* (4×)

To imitate, follow as a model; to pattern one's conduct after another's example

A middle-voice verb urging believers to reproduce in their own lives the conduct they observe in godly leaders. In 2 Thessalonians 3:7-9, Paul offers his own labor as the pattern to copy, while Hebrews 13:7 extends the call to imitating the faith of past shepherds. The negative counterpart in 3 John 1:11 warns against imitating evil, showing the word carries no inherent moral direction — it is the model chosen that determines the outcome. Across languages the translations converge on 'imitate' (Spanish imitad, German nachahmen), confirming a single, stable sense of deliberate behavioral replication.

(4×) To deliberately pattern one's behavior after another person's example, whether positively or negatively. Paul invokes this sense when he tells the Thessalonians to imitate his self-supporting labor (2 Thess 3:7, 9), and Hebrews 13:7 urges imitating the faith of departed leaders. In 3 John 1:11 the same verb warns against copying what is evil, showing the word is morally neutral — the object determines the ethical weight. Spanish imitad and German nachahmen both capture this single core meaning of conscious emulation. **FOLLOWING AND DISCIPLESHIP**

en: imitate, to-imitate | **es:** imitad, imitar, imites | **fr:** nachahmen | **de:** nachahmen 2Thess 3:7; 2Thess 3:9; Heb 13:7; 3John 1:11

μῑμ-ητής G3402 *N-NMP* (6×)

Imitator; one who follows the example or pattern of another, especially in faith and conduct.

Mimetes calls believers to active emulation of worthy models. Paul boldly urges the Corinthians to 'be imitators of me' (1 Corinthians 4:16), then clarifies the chain: 'Be imitators of me, as I am of Christ' (1 Corinthians 11:1). The concept extends upward to God himself in Ephesians 5:1, where believers are called to imitate God as beloved children. The Thessalonians became imitators of both the apostles and the Lord through their joyful reception of the word amid suffering (1 Thessalonians 1:6), and of the Judean churches in enduring persecution (1 Thessalonians 2:14). The word carries the force of intentional, devoted patterning of one's life.

imitators (6×) One who deliberately follows and reproduces the example, conduct, or pattern of another. Paul uses this term to establish chains of imitation: believers imitate Paul, who imitates Christ (1 Cor 4:16; 11:1), and ultimately imitate God himself (Eph 5:1). The Thessalonians are praised for becoming imitators of the apostles and the Lord by receiving the word with joy despite affliction (1 Thess 1:6) and of the Judean churches by enduring similar persecution (1 Thess 2:14). Hebrews 6:12 extends the concept to imitating those who through faith and patience inherit the promises. Spanish 'imitadores,' French 'imitateur,' and German 'Nachahmer' all preserve the active, intentional quality of the Greek, emphasizing that this is not passive resemblance but purposeful emulation. **FOLLOWING AND DISCIPLESHIP**

en: imitators | **es:** Imitadores, imitadores | **fr:** Nachahmer, imitateur | **de:** Nachahmer 1Cor 4:16; 1Cor 11:1; Eph 5:1; 1Thess 1:6; 1Thess 2:14

μιμνήσκω G3403 *V-ASP-1S* (23×)

To remember or recall to mind; actively recollecting persons, events, or truths, or being passively brought to remembrance.

Rooted in the act of calling something back to awareness, this verb covers the full arc from deliberate recollection to divine passive remembrance. Spanish distinguishes actively remembering — acordarse, acuérdate (remember!) — from being remembered with fue recordada. Twenty-one of twenty-three occurrences are active: Peter 'remembered' Jesus' words (Matt 26:75), God 'remembered' his mercy (Luke 1:54). Two striking passive uses appear when Cornelius' prayers 'were remembered' before God (Acts 10:31) and Babylon 'was remembered' for judgment (Rev 16:19).

1. remember, recall to mind (21×) To actively recall, recollect, or be mindful of a person, event, or divine promise. Spanish acordarse and German gedenket confirm deliberate mental retrieval. Peter remembering Jesus' prediction (Matt 26:75), God remembering his mercy to Abraham's seed (Luke 1:54, 72), and Jesus' instruction to remember at the altar (Matt 5:23) anchor twenty-one occurrences. **REMEMBERING AND REMINDING**

en: I-remembered, I-will-remember, having-remembered | **es:** acordaos, acuérdate, me-acordaré | **fr:** se-souvenir, souvenez-vous | **de:** erinnert-sich, gedenket, sich-erinnern Matt 5:23; Matt 26:75; Matt 27:63; Luke 1:54; Luke 1:72

2. be remembered, be called to mind (2×) To be remembered or called to mind in a passive construction, often as a divine passive where God is the implied agent. Spanish fue recordada and fueron recordadas mark this voice distinctly. Cornelius' prayers 'were remembered' before God (Acts 10:31) and great Babylon 'was remembered' before God to receive judgment (Rev 16:19) — only two occurrences, but theologically rich. **REMEMBERING AND REMINDING**

en: was-remembered, were-remembered | **es:** fue-recordada, fueron-recordadas | **fr:** se-souvenir | **de:** erinnert-sich, sich-erinnern Acts 10:31; Rev 16:19

μῑσ-έω G3404 *V-PSA-3S* (41×)

Hate, detest; to feel deep hostility, or in Semitic idiom, to love less by comparison

The standard Greek verb for hatred, miseo carries both intense emotional force and a distinctive Semitic comparative usage in the Gospels. Jesus' command to 'hate' father and mother (Luke 14:26) draws on a Hebrew idiom where hatred expresses relative preference rather than emotional animosity – Matthew 6:24's 'hate one and love the other' illustrates this comparative pattern. The passive forms ('you will be hated by all nations,' Matt 24:9) describe the cost of discipleship. French 'haïr' and German 'hassen' translate uniformly, while Spanish alternates between 'aborrecer' (abhor) and 'odiar' (hate).

1. hate, detest, abhor (35×) Active, intense hostility or aversion toward a person, group, or behavior. This covers the full emotional range from personal animosity (Matt 5:43-44, 'love your enemies') to the world's hatred of Christ and his followers (John 15:18-25; 1 John 3:13). Spanish alternates between 'aborrecer' (to abhor, implying moral revulsion) and 'odiar' (to hate), reflecting nuance within this sense. The Johannine writings particularly develop hatred as a theological marker of opposition to God. **HATRED AND HOSTILITY**

en: hated, hates, hating | **es:** aborrece, aborrecerá, ha-odiado | **fr:** haïr | **de:** hassen, hasst Matt 5:43; Matt 5:44; Matt 6:24; Matt 24:10; Luke 1:71

2. be hated, be detested (5×) The passive experience of being hated, especially as a mark of faithful discipleship. Jesus warns his followers 'you will be hated by all nations on account of my name' (Matt 24:9; Mark 13:13; Luke 21:17). The shift from active to passive reframes hatred as something endured rather than exercised. Revelation 18:2 extends this to Babylon becoming a 'hated' place of desolation. **HATRED AND HOSTILITY**

en: being-hated, hated | **es:** odiada, odiados | **fr:** haïr | **de:** hassen, hasst Matt 10:22; Matt 24:9; Mark 13:13; Luke 21:17; Rev 18:2

3. love less, disregard comparatively (1×) A Semitic comparative idiom where 'hate' means to love less or to deprioritize in comparison. John 7:7 says 'the world cannot hate you' – contrasting the world's comfort with the disciples versus its hostility toward Jesus. Genesis 29:31 (LXX miseo for Hebrew sane') and Luke 14:26 provide the classic Old Testament background: Jacob 'hated' Leah means he loved her less than Rachel. This non-emotional, contrastive usage is essential for avoiding misreadings of Jesus' radical discipleship demands. **HATRED AND HOSTILITY**

en: to-hate | **es:** odiar | **fr:** haïr | **de:** hassen John 7:7

μισθαπο-δοσία G3405 *N-AFS* (3×)

recompense, reward, the payment or consequence due for actions

This term denotes the recompense or reward that follows action, whether positive or negative. Hebrews warns that Old Covenant transgressions received 'just recompense' (Heb 2:2). The same book encourages confidence in God's promise, which brings 'great reward' (Heb 10:35). Moses endured, looking to the coming 'recom-

pense' rather than Egypt's treasures (Heb 11:26). The word carries both judicial consequence and gracious reward. Spanish 'recompensa/retribución' and French 'récompense' capture this dual sense of payment and reward.

(3×) The recompense, reward, or payment that follows conduct—either as penalty for disobedience or reward for faithfulness. Hebrews uses μισθαποδοσία for both: the just penalty for violating the law (2:2), the great reward for enduring faith (10:35), and the future recompense Moses anticipated (11:26). The term is morally neutral regarding valence but emphasizes the certainty of consequence. Spanish distinguishes 'recompensa' (reward) and 'retribución' (retribution), while the Greek term covers both. **RECOMPENSE AND RETRIBUTION**

en: recompense, reward | **es:** recompensa, retribución | **fr:** récompense | **de:** Belohnung Heb 2:2; Heb 10:35; Heb 11:26

μισθαπο-δότης G3406 *N-NMS* (1×)

one who pays wages or gives reward; a rewarder

This compound masculine noun designates one who distributes payment, wages, or reward. In Hebrews 11:6, it describes God as the rewarder of those who diligently seek Him. The multilingual glosses uniformly identify the rewarder or one who remunerates (Spanish remunerador, French/German Belohner). The term combines the root for wages (misthos) with the agent suffix, creating the image of God as one who faithfully compensates those who earnestly pursue relationship with Him.

(1×) Hebrews 11:6 declares that anyone approaching God must believe He exists and acts as rewarder of those seeking Him. The cross-linguistic evidence consistently renders rewarder or recompenser. This characterization of God counters both deism (God exists but doesn't engage) and works-righteousness (reward earned by merit). Instead, it presents God as one who freely rewards the diligent pursuit of relationship with Him—not payment for achievement but gracious reward for faith-driven seeking. **WAGES AND REWARD**

en: rewarder | **es:** remunerador | **fr:** Belohner | **de:** Belohner Heb 11:6

μίσθιος G3407 *Adj-GMP* (3×)

hired worker, a laborer working for wages

These are wage laborers, employees rather than slaves or family members. In Jesus' parable, the prodigal son realizes even his father's 'hired workers' have food to spare (Luke 15:17), and he resolves to ask to become one (Luke 15:19, 21). The term marks a social status: not a son, not a slave, but a paid worker. This middle status becomes the prodigal's hoped-for re-entry point. Spanish 'jornaleros' (day laborers) and French 'mercenaire' (mercenary) capture the wage-for-work relationship.

(3×) A hired laborer or day worker who receives wages, occupying a social position between slave and family member. In Luke 15:17, 19, 21 (the prodigal son parable), μίσθιος represents the status the son hopes to attain—better than destitution, lower than sonship. The term emphasizes wage-based employment rather than familial or ownership relations. Spanish 'jornaleros' highlights the daily-wage aspect common in agrarian economies. **HIRED WORKER**

en: hired-workers | **es:** jornaleros | **fr:** mercenaire | **de:** μίσθιοι, μισθίων Luke 15:17; Luke 15:19; Luke 15:21

μισθός G3408 *N-GMS* (29×)

Wages, reward, recompense — payment earned for labor or divine recompense for conduct

The noun μισθός covers the full arc from earthly paychecks to heavenly rewards. In the Sermon on the Mount, Jesus warns that those who practice piety for human applause 'have received their reward in full' (Matt 6:2, 5), while those who endure persecution store up a great μισθός in heaven (Matt 5:12). The same word names the day-laborer's wage in the parable of the vineyard workers (Matt 20:8) and the betrayal-price Judas received (Acts 1:18). Spanish splits the semantic field neatly: galardón for divine reward, salario for earthly wage.

1. reward (19×) The dominant sense: reward or recompense, whether heavenly or eschatological, given by God in response to faithfulness, righteousness, or suffering. Jesus uses it repeatedly in the Sermon on the Mount (Matt 5:12, 46; 6:1-6) and Paul invokes it for apostolic labor (1 Cor 3:8, 14). Multilingual glosses converge on reward vocabulary — Spanish galardón/recompensa, French salaire (in its older 'recompense' meaning), German Lohn — distinguishing this from mere monetary payment. **WAGES AND REWARD**

en: a-reward, reward | **es:** galardón, recompensa, recompensa? | **fr:** salaire | **de:** Lohn Matt 5:12; Matt 5:46; Matt 6:1; Matt 6:2; Matt 6:5

2. wage (9×) The concrete economic sense: wages or pay earned for labor or service. The laborer is worthy of his μισθός (Luke 10:7, 1 Tim 5:18), the vineyard owner settles μισθός at day's end (Matt 20:8), and Paul says the worker's μισθός is reckoned as what is owed, not a gift (Rom 4:4). Spanish salario and English 'wages' mark this as a transactional, contractual payment distinct from gracious reward. Acts 1:18 applies it darkly to Judas's blood money. **WAGES AND REWARD**

en: wage, wages | **es:** salario | **fr:** salaire | **de:** Lohn Matt 20:8; Luke 10:7; John 4:36; Acts 1:18; Rom 4:4

3. for wages (1×) A rare adverbial or purposive usage meaning 'for wages' or 'for the sake of payment,' appearing only in Jude 1:11 where false teachers rush headlong into Balaam's error 'for wages.' The prepositional construction highlights mercenary motive rather than the payment itself. Multilingual glosses — Spanish por-paga, German für-Lohn — confirm the purposive framing that sets this apart from the noun's standard uses. **WAGES AND REWARD**

en: for-wages | **es:** por-paga | **fr:** pour-salaire | **de:** für-Lohn Jude 1:11

μισθ-όω G3409 *V-ANM* (2×)

to hire, engage workers for wages or rent property for payment

The act of entering into a labor or rental agreement for payment. Both New Testament occurrences appear in Jesus' parable of the workers in the vineyard (Matthew 20:1, 7), where a landowner goes out at different hours to hire laborers. The verb emphasizes the commercial transaction—labor exchanged for an agreed wage—which becomes the framework for Jesus' teaching about God's generosity and the kingdom's surprising economics.

(2×) To engage laborers for wages, contract for services. The parable context in Matthew 20 shows the landowner actively seeking and hiring workers throughout the day. Cross-linguistic glosses emphasize the contractual nature: Spanish 'contratar' (to contract), French 'louer' (to rent/hire), German 'Lohn' (wage). The verb carries commercial precision—this is not volunteering but wage labor, making Jesus' equal payment to all workers theologically provocative. **PRAISE AND BOASTING**

en: hired, to-hire | **es:** a-contratar, nos-contrató | **fr:** louer | **de:** Lohn Matt 20:1; Matt 20:7

μίσθ-ωμα G3410 *N-DNS* (1×)

rented dwelling, lodging obtained by payment; hired quarters

This neuter noun denotes something rented or hired, particularly dwelling space secured by payment. In Acts 28:30, it describes Paul's living situation in Rome—he remained two whole years in his own rented quarters. The multilingual glosses identify rented house or dwelling (Spanish casa alquilada, French habitation). Classical usage includes contract price, rent payments, or hired property. Luke's specification emphasizes Paul's self-supported arrangement even under house arrest.

(1×) Acts 28:30 concludes Luke's narrative with Paul dwelling in his own rented quarters in Rome for two years. The cross-linguistic glosses emphasize the rented or hired nature of the dwelling. The detail indicates Paul's arrangement: though under guard, he secured and paid for his own lodging rather than being confined in prison. This setting enabled him to receive all who came and proclaim the

kingdom with boldness, making his rented dwelling a base for gospel ministry. WAGES AND REWARD

en: rented-quarters | **es:** casa-alquilada | **fr:** habitation | **de:** μισθώματι Acts 28:30

μισθ-ωτός G3411 *N-GMP* (3×)

hired servant, hireling, one who works for pay rather than ownership or loyalty

A hireling is someone who works for wages rather than out of ownership or devotion. Mark records that James and John left their father 'with the hired servants' (Mark 1:20). Jesus contrasts the good shepherd, who owns the sheep, with the hired hand who flees when danger comes because 'he is a hired hand and cares nothing for the sheep' (John 10:12, 13). The term implies mercenary motivation—present for pay, absent when costly. The consistent translations—'asalariado,' 'Mietling,' 'mercenaire'—emphasize wage-based, non-committed labor.

(3×) A hired servant or wage-laborer, contrasted with owners or those with intrinsic commitment. Mark 1:20 neutrally mentions hired workers on Zebedee's boat. John 10:12, 13 uses μισθωτός pejoratively for the hireling shepherd who abandons sheep in danger, caring only for wages. The term highlights mercenary motivation versus ownership or love. German 'Mietling' and French 'mercenaire' capture the negative connotation of hired-but-uncommitted service. HIRED WORKER

en: a-hired-man, hired-man, hired-workers | **es:** asalariado, jornaleros | **fr:** mercenaire | **de:** Mietling Mark 1:20; John 10:12; John 10:13

Μιτυλήνη G3412 *N-AFS* (1×)

Mytilene, the principal city of the island of Lesbos in the Aegean Sea

This proper noun designates the chief city of Lesbos, an important port on Paul's journey to Jerusalem. In Acts 20:14, Luke records their arrival at Mytilene as part of the island-hopping voyage from Troas. The multilingual evidence simply transliterates the place name. Mytilene was a significant cultural and commercial center in the ancient Aegean, known for its poets and strategic harbor. The stop there fits the typical coastal navigation pattern of ancient Mediterranean travel.

(1×) Acts 20:14 marks Mytilene as a waypoint in Paul's urgent voyage to reach Jerusalem by Pentecost. The cross-linguistic glosses preserve the proper name through transliteration. The city served as a natural overnight harbor for ships sailing down the Asian coast. Luke's precise geographical notation reflects his characteristic attention to travel details, documenting the systematic progress from city to city as Paul hastened toward Jerusalem, unaware of the chains awaiting him there. GEOGRAPHY AND SPACE

en: Mitylēnē | **es:** Mitilēnē | **fr:** Mitylène | **de:** Μιτυλήνην Acts 20:14

Μιχαήλ G3413 *N-NMS* (2×)

Michael, the archangel whose name means 'Who is like God?'

The proper name of a principal angelic being, mentioned in both Jude 9 and Revelation 12:7. The Hebrew etymology poses a rhetorical question implying God's incomparability. In Jude, Michael disputes with Satan over Moses' body, showing restraint even in conflict. In Revelation, he leads angelic forces against the dragon. The name itself is a confession of monotheism—no created being, however exalted, compares to the Creator.

(2×) The archangel Michael, a chief angelic warrior and defender. Daniel 12:1 (Old Testament background) identifies him as the protector of Israel. The New Testament passages show him in cosmic conflict—disputing over Moses (Jude) and warring against the dragon (Revelation). Transliterations across languages preserve the Hebrew name with minor phonetic variations (Michaél in Spanish, Michaël in French), recognizing it as a proper name carrying theological weight. ANGELS AND MESSENGERS

en: Michael, Michaël | **es:** Michaél | **fr:** Michael, Michaël | **de:** Michael Jude 1:9; Rev 12:7

μνᾶ G3414 *N-NFS* (9×)

Mina; an ancient unit of weight and currency equivalent to about 100 drachmas, used in Jesus' parable of the talents.

A Semitic loanword (Hebrew maneh) denoting a unit of weight and monetary value equal to roughly 100 drachmas or about four months' wages for a laborer. In the NT, it appears only in Jesus' Parable of the Minas (Luke 19:11-27), where a nobleman distributes ten minas among ten servants before departing. Unlike the larger 'talents' in Matthew 25, the mina is a more modest sum, making the servants' faithfulness with small amounts all the more pointed. Spanish 'mina' and French 'mine' preserve the Semitic term unchanged.

(9×) An ancient monetary unit of considerable but not extraordinary value, roughly 100 drachmas or about four months of a laborer's wages. The word is a Semitic borrowing (cf. Hebrew maneh), and translations across languages simply transliterate it: Spanish 'mina,' French 'mine,' German 'Mine.' It appears exclusively in Luke 19:13-25 in Jesus' parable where ten servants each receive one mina to invest during their master's absence. The relatively modest sum – compared to the enormous 'talent' of Matthew 25 – underscores that faithfulness in small things reveals fitness for greater responsibility. SILVER AND MONEY

en: mina, minas | **es:** mina, minas | **fr:** mine | **de:** Mine Luke 19:13; Luke 19:16; Luke 19:18

μνάομαι G3415

to be mindful of, remember (with genitive); to woo, court a bride

This verb primarily means 'to be mindful of' or 'remember,' taking a genitive object: 'they were not mindful of war,' or 'when I remember him.' It can also mean 'to turn one's mind to' something. A secondary meaning, not found in Homer but common later, is 'to woo for one's bride' or 'court.' The verb captures both mental attention (remembering, being mindful) and romantic pursuit (wooing). The range from memory to courtship reflects the active, intentional nature of both actions.

Μνάσων G3416 *N-DMS* (1×)

Mnason, a Cypriot disciple who provided hospitality to Paul in Jerusalem

This masculine proper noun identifies a specific early believer who hosted Paul's company. In Acts 21:16, Luke describes Mnason as an early disciple from Cyprus with whom Paul's group would lodge in Jerusalem. The multilingual glosses simply transliterate the personal name. The description 'early disciple' suggests Mnason was among the first believers, possibly converted at Pentecost or shortly after. His Cypriot origin links him to Barnabas's homeland.

(1×) Acts 21:16 introduces Mnason as the Jerusalem host for Paul's delegation. The cross-linguistic evidence preserves the proper name. Luke's details are significant: an old/early disciple from Cyprus, suggesting decades of faithfulness. The prearranged hospitality indicates planning for Paul's arrival and possibly Mnason's substantial resources to house the entire traveling party. His Cypriot connection may explain the arrangement—fellow islanders supporting one another in the network of early believers. PROPER NAMES (PERSONAL)

en: Mnasōn | **es:** Mnásōn | **fr:** Mnason | **de:** Μνάσωνί Acts 21:16

μνεία G3417 *N-DFS* (7×)

Remembrance, mention; the act of calling someone to mind, especially in prayer; prayerful recollection of a person or community.

Mneia denotes the act of bringing someone or something to mind, and in the NT it occurs almost exclusively in the phrase 'making mention of you in my prayers.' Paul uses it as a hallmark of his pastoral warmth, assuring the Romans (1:9), Ephesians (1:16),

Philippians (1:3), and Thessalonians (1 Thess 1:2, 3:6) that they live in his prayerful memory. The word bridges remembrance and speech: to make mneia is both to remember and to name someone before God. German 'Gedenken' and French 'memoire' capture this blend of interior recollection and outward expression.

remembrance / mention (calling to mind) (7×) The act of remembering or mentioning someone, typically in the context of intercessory prayer. In Pauline usage, mneia appears in a formulaic construction ('making mention of you in my prayers') that combines genuine affection with liturgical habit. Romans 1:9 and Ephesians 1:16 show Paul assuring distant congregations that they occupy his thoughts before God. In 1 Thess 3:6, Timothy reports that the Thessalonians likewise hold 'good remembrance' of Paul. The convergence of Spanish 'memoria/mención,' French 'mémoire,' and German 'Gedenken' shows the word naturally straddles the line between interior memory and verbal mention. MEMORIALS AND REMEMBRANCE

en: mention, remembrance | **es:** memoria, mención, recuerdo | **fr:** Gedenken, mémoire | **de:** Gedenken Rom 1:9; Eph 1:16; Phil 1:3; 1Thess 1:2; 1Thess 3:6

μνῆμα G3418 *N-DNS* (8×)

A tomb, sepulchre, or burial monument; a place prepared for interring the dead, especially a rock-hewn chamber.

Mnema comes from the root of memory (mnaomai, to remember) — a tomb is, at its etymological heart, a memorial. In classical Greek, the word could refer to any monument or remembrance, but in the NT it narrows to burial places: the Gerasene demoniac living among the tombs (Mark 5:3, 5:5), the newly hewn tomb where Jesus is laid (Luke 23:53), and David's tomb still present in Jerusalem (Acts 2:29). Spanish 'sepulcro' and German 'Grab' both capture the funerary specificity that distinguishes mnema from the broader classical usage.

tomb / sepulchre (burial place) (8×) A burial place or sepulchre, typically a rock-cut chamber or monument for the dead. In the Gospels, the word appears for both the tombs inhabited by the Gerasene demoniac (Mark 5:3, 5:5; Luke 8:27) and the tomb where Jesus was buried (Luke 23:53, 24:1). In Acts 2:29, Peter references David's tomb as still visible in Jerusalem. The etymological link to memory (from mnaomai) underlies the word's original sense as a 'memorial,' though the NT usage focuses exclusively on physical burial locations. TOMBS AND BURIAL

en: a-tomb, tomb, tombs | **es:** sepulcro, sepulcros, tumba | **fr:** tombeau | **de:** Grab, μνήμασιν, μνήματι Mark 5:3; Mark 5:5; Luke 8:27; Luke 23:53; Luke 24:1

μνημ-εῖον G3419 *N-DNP* (40×)

A tomb, burial monument, or memorial for the dead

In the New Testament, this noun almost exclusively refers to burial places – rock-cut tombs where bodies were laid. Joseph of Arimathea's new tomb (Matt 27:60) and the tombs that opened at the crucifixion (Matt 27:52) are central examples. Spanish splits between 'sepulcro' (burial vault) and 'tumba' (grave), while German 'Grab/Grabmal' preserves the connection to the older Greek sense of 'memorial.' In one pointed use (Matt 23:29), Jesus accuses the Pharisees of building 'monuments' to the prophets – the word's original memorial sense briefly resurfaces.

1. (32×) The primary singular sense: a specific tomb or burial place, typically a rock-hewn chamber. Joseph's tomb (Matt 27:60), the empty tomb at the resurrection (Matt 28:8), and Lazarus's tomb (John 11:38) all fall here. French 'tombeau,' Spanish 'sepulcro,' and German 'Grab' all denote a constructed burial space rather than a simple grave in the ground. TOMBS AND BURIAL

en: a-tomb, tomb | **es:** sepulcro, tumba | **fr:** tombeau | **de:** Grab, Grabmal Matt 27:60; Matt 28:8; Mark 6:29; Mark 15:46

2. (7×) The plural collective sense: tombs as locations associated with the dead, uncleanness, or spiritual danger. The Gadarene demoniac dwelt 'among the tombs' (Matt 8:28; Mark 5:2), and the hidden tombs of Luke 11:44 defile those who walk over them unknowingly. Spanish 'sepulcros/tumbas' in the plural carries the collective-ominous tone present in these passages. TOMBS AND BURIAL

en: tombs | **es:** sepulcros, tumbas | **fr:** tombeau | **de:** Grab, Grabmal Matt 8:28; Matt 27:52; Matt 27:53; Mark 5:2; Luke 11:44

3. (1×) A rare memorial-monument sense, closer to the word's classical Greek origin as 'remembrance.' In Matthew 23:29 Jesus denounces those who 'build the monuments of the prophets' – Spanish 'monumentos' and German 'Grab' hint at the commemorative rather than funerary function, recalling the word's etymological link to memory (mneme). TOMBS AND BURIAL

en: monuments | **es:** monumentos | **fr:** tombeau | **de:** Grab Matt 23:29

μνήμ-η G3420 *N-AFS* (1×)

memory, remembrance; the faculty or act of recalling

This feminine noun denotes memory, remembrance, or the mental faculty of recalling past events. In 2 Peter 1:15, Peter expresses his intention to ensure his readers will be able to recall these truths after his departure. The multilingual glosses identify memory and remembrance (Spanish memoria, French forms). Classical usage distinguishes this natural memory faculty from anamnesis (deliberate recollection). The term can refer both to the power of memory and to what is remembered.

(1×) Second Peter 1:15 shows Peter's pastoral concern that his readers maintain memory of essential truths after his death. The cross-linguistic evidence emphasizes remembrance and memorial. Peter's phrase suggests intentional effort to ensure ongoing recollection—not mere ability to remember but active practice of calling to mind these vital realities. The context implies his written letter serves as the means to secure this future remembrance when he is no longer present to remind them. MEMORIALS AND REMEMBRANCE

en: remembrance | **es:** memoria | **fr:** μνήμην | **de:** Erinnerung 2Pet 1:15

μνημον-εύω G3421 *V-PIA-3S* (21×)

To remember, recall to mind, be mindful of; to call past events, words, or persons back into active consciousness.

Expresses the active faculty of calling something back to mind, whether past events, the words of Jesus, or persons deserving of ongoing thought. Jesus commands it directly – 'Remember Lot's wife' (Luke 17:32) – and the disciples are urged to recall his teachings after his departure (John 15:20; 16:4). Paul repeatedly asks churches to 'remember' his labors and the words of the Lord (Acts 20:35; 1 Thess 2:9; 2 Tim 2:8). Hebrews uses it for recalling both suffering endured (Heb 10:32) and imprisoned believers who need solidarity (Heb 13:7). Spanish 'recordar/acordarse' and French 'se souvenir' both reflect the reflexive, self-directed quality of this mental act.

remember, recall to mind (21×) To call back to mind, recollect, or remain mindful of something – whether past events, the words of Jesus, or persons who deserve ongoing remembrance. Used as a direct command by Jesus ('Remember Lot's wife,' Luke 17:32), as apostolic exhortation to recall teachings and labors (John 15:20; 16:4; Acts 20:35; Gal 2:10; 1 Thess 2:9; 2 Tim 2:8), and in Hebrews for remembering both one's own past suffering (Heb 10:32) and imprisoned fellow believers (Heb 13:3, 7). Multilingual evidence – 'remember' (eng), 'recordar/acordarse' (spa), 'se souvenir' (fra), 'gedenken' (deu) – consistently reflects active, deliberate recall rather than mere passive recollection. REMEMBERING AND REMINDING

en: Remember, remember, remembered | **es:** Acordaos, Recordad, Recordáis | **fr:** se-souvenir, souvenir | **de:** gedenken, μνημονεύετε, μνημονεύοντες Matt 16:9; Mark 8:18; Luke 17:32; John 15:20; John 16:4

μνημόσῠνον G3422 *N-ANS* (3×)

memorial, remembrance, something that preserves memory

A memorial is something done or given that preserves memory. Jesus says the woman's anointing will be told 'in memory of her' wherever the gospel is preached (Matt 26:13, Mark 14:9). Cornelius's prayers and alms have ascended 'as a memorial before God' (Acts 10:4) —God remembers. The term emphasizes preservation of memory through deed or offering. Spanish 'memorial/memoria' and French

'mémorial/souvenir' reflect both the commemorative act and the remembered status it creates.

(3×) A memorial or remembrance, an act or offering that causes someone to be remembered. In Matthew 26:13 and Mark 14:9, the woman's anointing becomes a perpetual μνημόσυνον told throughout gospel proclamation. In Acts 10:4, Cornelius's piety ascends as a memorial before God, securing divine attention. The Greek term emphasizes the function of preserving memory, whether human recollection or divine notice. **MEMORIALS AND REMEMBRANCE**
en: a-memorial, memorial | **es:** memoria, memorial | **fr:** mémorial, souvenir | **de:** Gedaechtnis, μνημόσυνον Matt 26:13; Mark 14:9; Acts 10:4

μνηστ-εύω G3423 *V-RPM/P-AFS* (3×)
betrothed, engaged to be married
Betrothal in Jewish culture was more binding than modern engagement—a legal commitment that required divorce to break. Mary was 'betrothed' to Joseph when found pregnant (Matt 1:18), and is called 'a virgin betrothed to a man named Joseph' (Luke 1:27). She traveled to Bethlehem 'with Mary, his betrothed' (Luke 2:5). The status was legally marriage-like but not yet consummated. The consistent translations—'desposada,' 'fiancée,' 'betrothed'—reflect this formal pre-marriage commitment phase.

(3×) Betrothed, formally engaged in a legally binding pre-marriage commitment. In Jewish law, betrothal (μνηστεύω) was the first stage of marriage, creating legal obligations though not yet cohabitation. All three NT occurrences describe Mary's betrothed status to Joseph (Matt 1:18, Luke 1:27, 2:5) at the time of Jesus' conception and birth. Spanish 'desposada' and French 'fiancée' capture the formal, binding nature of this relationship status. **BETROTHAL ENGAGEMENT**
en: having-been-betrothed | **es:** desposada, habiendo-sido-desposada | **fr:** fiancée | **de:** μνηστευθείσης, ἐμνηστευμένην, ἐμνηστευμένῃ Matt 1:18; Luke 1:27; Luke 2:5

μογῐλάλος G3424 *Adj-AMS* (1×)
having difficulty speaking, speech-impaired; having a speech impediment
This compound adjective describes someone with impaired speech or difficulty speaking clearly. In Mark 7:32, people bring to Jesus a man who is deaf and speech-impaired, requesting healing. The multilingual glosses identify speech impediment or stammering (Spanish tartamudo, French bègue, German schwer redend). The term combines 'with difficulty' and 'speak,' depicting labored or impaired articulation. Such conditions were often linked to deafness in the ancient world.

(1×) Mark 7:32 presents a man both deaf and speech-impaired brought to Jesus for healing. The cross-linguistic glosses emphasize the speech difficulty: stammering, impediment, speaking with difficulty. The pairing with deafness suggests the speech problem resulted from inability to hear and thus properly form words. Jesus's healing demonstrates his power over physical disability and fulfills Isaiah's prophecy that in Messiah's day the tongue of the mute would sing for joy. **DEAF AND MUTE**
en: speech-impaired | **es:** tartamudo | **fr:** bègue | **de:** schwer-redend Mark 7:32

μόγῐς G3425 *Adv* (1×)
scarcely, with difficulty; barely or hardly
This adverb expresses the idea of something achieved with difficulty, pain, or barely accomplished. In Luke 9:39, it describes the demon's reluctant departure from the afflicted boy—it seizes him and scarcely leaves him, bruising him in the process. The multilingual glosses emphasize difficulty and scarcity (Spanish difícilmente, French avec peine). Classical usage consistently conveys the sense of toil, hardship, or narrow margin in accomplishing something.

(1×) Luke 9:39 employs this adverb to describe the demon's resistant, violent departure from its victim. The cross-linguistic evidence emphasizes difficulty and reluctance: hardly, scarcely, with pain. The father's description stresses both the demon's destructive grip and its unwillingness to release the boy even temporarily—when it finally departs, it does so scarcely, reluctantly, and with maximum violence. The adverb intensifies the picture of demonic oppression that only divine power could fully break. **DISTRESS AND HARDSHIP**
en: scarcely | **es:** difícilmente | **fr:** avec-peine | **de:** μόγις Luke 9:39

μόδιος G3426 *N-AMS* (3×)
basket, bushel, a dry-measure container or vessel
The modius was a Roman dry measure, roughly equivalent to a peck or bushel. Jesus uses it as a household object in his teaching about light: no one lights a lamp and puts it 'under a basket' (Matt 5:15, Mark 4:21, Luke 11:33). The image is absurd—hiding light under a grain container. The point is about visibility and purpose. The term appears consistently as a container for hiding: 'almud' (Spanish), 'boisseau' (French), 'Scheffel' (German)—all grain-measure baskets.

(3×) A basket or bushel, specifically a dry-measure container (modius) used for grain. In all three occurrences (Matt 5:15, Mark 4:21, Luke 11:33), Jesus uses it as the absurd hiding place for a lamp—illustrating how disciples should not conceal their light. The Greek μόδιος is borrowed from Latin modius, a standard measure of about 8.75 liters. Spanish 'almud' and French 'boisseau' are equivalent traditional grain measures. **MEASURE MEASUREMENT**
en: basket | **es:** almud | **fr:** boisseau | **de:** Scheffel, μόδιον, μόδιον– Matt 5:15; Mark 4:21; Luke 11:33

ἐγώ G3427
I, first-person pronoun (emphatic/special forms; variant entry for G3165)
This entry duplicates G3165, representing additional forms or textual occurrences of the first-person pronoun ἐγώ. The strengthened form ἔγωγε ('I at least,' 'for my part') appears more frequently in Attic than in Homer. Dialectal variants include Doric ἐγώνγα and Boeotian ἰώνγα. The oblique cases continue to derive from a separate root: genitive ἐμοῦ (enclitic μου), with Ionic and Epic preserving older forms like ἐμέο and ἐμέθεν.

μοιχ-ᾰλίς G3428 *N-AFS* (7×)
An adulteress; figuratively, spiritually unfaithful to God — adulterous (of a generation)
The noun μοιχαλίς ('adulteress') carries a dual freight in the New Testament, both literal and metaphorical. In its figurative use — which is actually more frequent — Jesus denounces 'an adulterous and sinful generation' (Matt 12:39, 16:4, Mark 8:38), drawing on the deep prophetic tradition of Hosea, Jeremiah, and Ezekiel where Israel's unfaithfulness to God is depicted as marital betrayal. James echoes this when he addresses wayward believers as 'adulteresses' (Jas 4:4), calling friendship with the world spiritual infidelity. The literal sense appears in Paul's marriage analogy in Romans 7:3, where a woman who takes another husband while hers lives 'will be called an adulteress.'

1. adulterous (spiritually unfaithful) (4×) Used figuratively to characterize a generation or people as spiritually unfaithful to God, echoing the Old Testament prophetic metaphor of Israel as an unfaithful spouse. In Matt 12:39 and 16:4, Jesus calls the sign-seeking generation γενεὰ μοιχαλίς ('an adulterous generation'); in Mark 8:38 he warns against shame 'in this adulterous and sinful generation'; and in Jas 4:4 James addresses the spiritually wavering as μοιχαλίδες ('adulteresses'). Spanish 'adúltera,' French 'commettre l'adultere,' and German 'Ehebrecherin' all render the marital-betrayal image, though the referent is covenantal unfaithfulness rather than sexual sin. **ADULTERY AND IMMORALITY**
en: Adulteresses, adulterous | **es:** adúltera, adúlteras | **fr:** commettre-l'adultère | **de:** Ehebrecherin, μοιχαλὶς Matt 12:39; Matt 16:4; Mark 8:38; Jas 4:4

2. adulteress (literal) (3×) A woman who commits literal, physical adultery by violating the marriage covenant. Paul deploys this sense in his legal analogy in Romans 7:3, arguing that a married woman who lives with another man while her husband is

alive μοιχαλὶς χρηματίσει ('will be called an adulteress') — but if her husband dies, she is free. The same verse uses the word twice, once for the verdict and once for the condition. In 2 Pet 2:14 false teachers are described as having 'eyes full of an adulteress' (or 'adultery'), pointing to literal sexual corruption. Multilingual glosses — 'adulteress,' 'adúltera,' 'Ehebrecherin' — overlap with the figurative sense, but the legal and sexual context makes the literal meaning clear. **ADULTERY AND IMMORALITY**

en: adulteress, of-adulteress | **es:** adúltera, de-adúltera | **fr:** adultère, commettre-l'adultère | **de:** Ehebrecherin Rom 7:3; 2Pet 2:14

μοιχ-άω G3429 *V-PIM-3S* (5×)

To commit adultery; used of both men and women who break the marriage covenant through sexual unfaithfulness.

A form closely related to moicheuo but appearing in Jesus' teaching on divorce and remarriage. In the Sermon on the Mount and the later dialogue on divorce, Jesus declares that whoever divorces and remarries 'commits adultery,' applying this equally to husbands (Matt 5:32, 19:9; Mark 10:11) and wives (Mark 10:12). Every language surveyed translates with the same direct phrase: Spanish 'comete adulterio,' French 'commettre l'adultere,' German 'Ehebruch begehen.' The word carries unambiguous moral weight, naming the violation of the marriage covenant.

(5×) To commit adultery, specifically in the context of unlawful remarriage after divorce. Jesus uses this verb to declare that a man who divorces his wife and marries another commits adultery (Matt 19:9, Mark 10:11), and likewise a woman who does the same (Mark 10:12). In Matt 5:32 the wrongfully divorced woman is said to be caused to commit adultery. The uniform translation across languages — Spanish 'comete adulterio,' French 'commettre l'adultere' — reflects the directness and gravity of the term. **ADULTERY AND IMMORALITY**

en: commits-adultery | **es:** comete-adulterio | **fr:** commettre-l'adultère | **de:** Ehebruch-begehen, μοιχᾶται, μοιχᾶται› Matt 5:32; Matt 19:9; Mark 10:11; Mark 10:12

μοιχ-εία G3430 *N-NFP* (3×)

adultery, sexual unfaithfulness in marriage

Adultery is sexual betrayal within marriage, a violation of the seventh commandment. Jesus lists it among the evils that defile from within (Matt 15:19, Mark 7:21). John 8:3 records a woman 'caught in adultery.' The term appears both singular (the act) and plural (the practice or multiple instances). It's a paradigmatic moral violation in biblical ethics, breaking covenant fidelity. The universal translations —'adulterio,' 'adultère,' 'Ehebruch'—show cross-cultural recognition of this offense.

(3×) The act of adultery, sexual unfaithfulness within marriage. Jesus includes μοιχεία in his catalog of heart-evils that defile a person (Matt 15:19, Mark 7:21). John 8:3 narrates a woman caught in the very act. The term designates covenant-breaking sexual sin, one of the Ten Commandments. Across languages—Spanish 'adulterio,' French 'adultère,' German 'Ehebruch'—the moral category is universally recognized and consistently translated. **ADULTERY AND IMMORALITY**

en: adulteries, adultery | **es:** adulterio, adulterios | **fr:** adultère | **de:** Ehebruch, μοιχεῖαι Matt 15:19; Mark 7:21; John 8:3

μοιχ-εύω G3431 *V-PIA-2S* (15×)

To commit adultery; in the causative sense, to bring about or cause adultery to occur.

One of the gravest moral terms in the New Testament, μοιχεύω appears in Jesus' intensification of the Torah's prohibition: not only the physical act but even the lustful gaze constitutes adultery of the heart (Matt 5:27-28). The word recurs across the Synoptic Gospels in the context of the Decalogue's seventh commandment, with Spanish 'adulterar,' French 'commettre l'adultère,' and German 'Ehebruch begehen' all preserving the seriousness of covenant violation. Jesus' teaching on divorce (Matt 5:32) introduces a causative dimension — one who wrongly divorces a spouse 'causes her to be adulterated.'

1. commit adultery (14×) The standard sense of committing adultery, covering direct prohibitions (Matt 5:27; Mark 10:19), descriptions of those who commit it (Matt 5:28; Luke 16:18), and confessional acknowledgments. Across languages the translations are remarkably uniform — Spanish 'adultera/adulterar,' French 'commettre l'adultère,' German 'Ehebruch begehen' — reflecting the universal moral gravity of marital unfaithfulness. This sense spans active declarations, participial descriptions, and future prohibitions across 14 occurrences. **ADULTERY AND IMMORALITY**

en: commits-adultery, committed-adultery, committing-adultery | **es:** adultera, adulterar, adulterarás | **fr:** commettre-l'adultère | **de:** Ehebruch-begehen, bricht-Ehe Matt 5:27; Matt 5:28; Matt 19:18; Mark 10:19; Luke 16:18

2. cause to commit adultery (1×) A causative or indirect sense appearing in Matt 5:32, where the one who divorces his wife without valid grounds 'causes her to commit adultery' (μοιχευθῆναι, aorist passive infinitive). The passive morphology here carries causative force: the divorcing husband, not the woman, bears moral responsibility. Spanish 'cometer adulterio' and German 'bricht Ehe' in this context point to the induced, rather than voluntary, nature of the transgression — a crucial distinction in Jesus' divorce teaching. **ADULTERY AND IMMORALITY**

en: to-commit-adultery | **es:** cometer-adulterio | **fr:** commettre-l'adultère | **de:** bricht-Ehe Matt 5:32

μοιχός G3432 *N-NMP* (3×)

adulterer, one who commits adultery

An adulterer is one who commits sexual unfaithfulness in marriage. The Pharisee in Jesus' parable thanks God he's not like 'adulterers' (Luke 18:11). Paul warns that adulterers won't inherit God's kingdom (1 Cor 6:9). Hebrews declares that 'God will judge adulterers' (Heb 13:4). The term is consistently masculine but represents the category generally. The translations—'adúlteros,' 'Ehebrecher,' 'adultère'—uniformly designate those who violate marital fidelity.

(3×) An adulterer, one who commits adultery or sexual unfaithfulness in marriage. The term appears in moral catalogs (Luke 18:11's Pharisee contrasting himself, 1 Cor 6:9 listing those excluded from God's kingdom) and warnings (Heb 13:4 on divine judgment). The Greek μοιχός is grammatically masculine but functionally includes both sexes in the category of covenant-breakers. Universal translation as 'adulterer' across languages reflects the clear moral designation. **ADULTERY AND IMMORALITY**

en: adulterers | **es:** adúlteros | **fr:** adultère | **de:** Ehebrecher, μοιχοί Luke 18:11; 1Cor 6:9; Heb 13:4

μόλις G3433 *Adv* (6×)

Scarcely, with difficulty, barely; indicating that an action is accomplished only with great effort or narrow margin.

Molis conveys the sense that something happens only barely or with great difficulty. Luke favors this adverb, using it four times in Acts to describe situations where outcomes hung in the balance: the apostles barely restrained the crowd from sacrificing to them (Acts 14:18), the ship moved with difficulty along the coast of Crete (Acts 27:7-8), and the sailors could scarcely secure the ship's boat in the storm (Acts 27:16). Paul uses it theologically in Romans 5:7, noting that scarcely will someone die even for a righteous person, heightening by contrast the wonder of Christ's death for sinners.

(6×) With difficulty, scarcely, barely, indicating an action achieved only by narrow margin or great effort. In Acts, Luke uses molis repeatedly in nautical and crowd-control contexts: Paul and Barnabas could barely stop the Lycaonians from offering sacrifice (Acts 14:18), the ship sailed with difficulty past Cnidus (Acts 27:7), they barely reached Fair Havens (Acts 27:8), and the crew could scarcely secure the lifeboat in the storm (Acts 27:16). Paul's theological use in Romans 5:7 employs molis to underscore how rare it is for someone to die even for a good person, making God's love in Christ all the more astonishing. Spanish captures the range with 'apenas' (barely), 'con-

dificultad' (with difficulty), and 'difícilmente' (hardly), while French 'à-peine' and German 'kaum' both emphasize the narrow margin involved. DISTRESS AND HARDSHIP

en: scarcely, with-difficulty | **es:** apenas, con-dificultad, difícilmente | **fr:** kaum, à-peine | **de:** kaum, μόλις Acts 14:18; Acts 27:7; Acts 27:8; Acts 27:16; Rom 5:7

Μολόχ G3434 *N-GMS* (1×)

Moloch, the Ammonite deity to whom children were sacrificed

This indeclinable proper noun designates the pagan deity worshiped by the Ammonites, associated with child sacrifice. In Acts 7:43, Stephen quotes Amos 5:26, condemning Israel's apostasy in carrying Moloch's image during the wilderness period. The name is a deliberate vocalization substituting the Hebrew word for 'shame' for the vowels of 'king' (melek). The multilingual evidence simply transliterates this divine name. Worship of Moloch represented one of Israel's gravest idolatrous corruptions.

(1×) Stephen's speech in Acts 7:43 references Moloch as evidence of Israel's persistent idolatry even during the foundational wilderness period. The cross-linguistic glosses preserve the proper divine name through transliteration. The charge is devastating: while claiming exclusive devotion to Yahweh, Israel simultaneously carried images of this detestable deity associated with child sacrifice. Stephen uses this historical apostasy to explain his generation's resistance to the Holy Spirit—a pattern extending from wilderness to Christ's rejection. IDOLS AND IMAGES

en: Moloch | **es:** Molóch | **fr:** Moloch | **de:** Μολὸχ Acts 7:43

μολύνω G3435 *V-AIA-3P* (3×)

defile, stain, pollute, make ritually or morally unclean

To defile is to make unclean, either ritually or morally. Paul speaks of those whose weak conscience 'is defiled' by eating idol-food (1 Cor 8:7). Jesus commends the few in Sardis who 'have not defiled their garments' (Rev 3:4). The 144,000 are those 'who have not defiled themselves with women' (Rev 14:4). The term carries both ritual purity and moral integrity connotations. Spanish translations vary—'contaminada,' 'mancharon,' 'se contaminaron'—all conveying pollution or staining.

(3×) To defile, stain, or pollute, making ritually or morally unclean. In 1 Corinthians 8:7, it's the defiling of conscience through compromised eating. In Revelation 3:4 and 14:4, it's moral/sexual purity: not defiling garments or defiling oneself with immorality. The Greek μολύνω covers both ceremonial contamination and moral corruption. German 'beflecken' (to stain) and French 'souiller' (to soil) capture the image of pollution. RITUAL DEFILEMENT

en: defiled, is-defiled, were-defiled | **es:** es-contaminada, mancharon, se-contaminaron | **fr:** beflecken, souiller | **de:** beflecken 1Cor 8:7; Rev 3:4; Rev 14:4

μολ-υσμός G3436 *N-GMS* (1×)

defilement, pollution; moral or spiritual contamination

This masculine noun denotes moral or ceremonial pollution and defilement. In 2 Corinthians 7:1, Paul urges believers to cleanse themselves from all defilement of flesh and spirit. The multilingual glosses identify contamination and pollution (Spanish contaminación, French souillure, German Befleckung). The term belongs to the purity language central to both Jewish cultic thought and early Christian ethics, where moral and spiritual purity replaced ceremonial regulations while maintaining the underlying concepts of contamination and cleansing.

(1×) Second Corinthians 7:1 calls for comprehensive cleansing from every defilement affecting both flesh and spirit. The cross-linguistic evidence uniformly emphasizes pollution and contamination. Paul's exhortation follows his warning against partnering with unbelievers—such associations bring defiling contamination. The dual reference to flesh and spirit indicates defilement threatens both bodily and spiritual dimensions of personhood, requiring thorough cleansing to perfect holiness in the fear of God. RITUAL MORAL IMPURITY

en: defilement | **es:** contaminación | **fr:** souillure | **de:** Befleckung 2Cor 7:1

μομφή G3437 *N-AFS* (1×)

complaint, blame; cause or expression of dissatisfaction

This feminine noun denotes a complaint, reproach, or cause for blame. In Colossians 3:13, Paul instructs believers to bear with one another and forgive if anyone has a complaint against another. The multilingual glosses identify complaint, blame, or reproach (Spanish queja, French/German forms). Classical usage includes both the act of complaining and the grounds for complaint. The term appears in contexts of interpersonal grievance where forbearance and forgiveness become necessary.

(1×) Colossians 3:13 addresses handling complaints within the Christian community through forbearance and forgiveness. The cross-linguistic evidence emphasizes complaint and grievance. Paul assumes genuine causes for complaint will arise among believers—the question is how to respond. His answer: bear with one another patiently and forgive freely, just as the Lord forgave you. The term acknowledges real grievances while calling for grace-based resolution rather than nursing resentment or demanding vindication. REPROOF AND REBUKE

en: complaint | **es:** queja | **fr:** μομφήν | **de:** Klage Col 3:13

μονή G3438 *N-AFS* (2×)

dwelling place, room or permanent abode

A place where one stays or resides, emphasizing permanence rather than temporary shelter. Both occurrences are in John's Gospel, in Jesus' profound promise: 'In my Father's house are many dwelling places' (14:2) and 'We will come and make our dwelling with him' (14:23). The word suggests not mere accommodation but stable, lasting residence—the divine promise of permanent fellowship with God and Christ through the Spirit.

(2×) A permanent dwelling, room for habitation. The Johannine usage emphasizes stability and endurance—these are not temporary lodgings but eternal dwelling places prepared by Christ. The Greek background includes both 'stopping-place' and 'apartment,' but John's context elevates it to speak of eternal relationship. Cross-linguistic renderings (Spanish 'morada,' French 'demeure,' German 'Wohnungen') consistently choose terms implying permanence, not transience. GEOGRAPHY AND SPACE

en: a-dwelling, rooms | **es:** morada, moradas | **fr:** demeure | **de:** Wohnungen John 14:2; John 14:23

μονο-γενής G3439 *Adj-AMS* (9×)

Only begotten, one and only, unique; describing the sole child of a parent or the unique relationship of the Son to the Father.

Compounded from monos (only) and genos (kind, offspring), this adjective describes someone who is the sole member of their kind – an only child or a uniquely begotten one. In the Synoptics, it describes grieving parents' only children: the widow of Nain's only son (Luke 7:12), Jairus's only daughter (Luke 8:42), and a father's only boy (Luke 9:38). In John's writings, it takes on profound theological weight as the defining attribute of Jesus' relationship to the Father (John 1:14, 18; 3:16, 18; 1 John 4:9). The Spanish 'unigenito' preserves both components; the French 'unique' emphasizes singularity.

only begotten (9×) The sole offspring of a parent, or more broadly, one who is uniquely begotten and without peer. The Synoptic occurrences describe literal only children in desperate situations: the widow's only son (Luke 7:12), Jairus's only daughter (Luke 8:42), and a father's only epileptic boy (Luke 9:38). John's usage transforms the word theologically: Jesus is the monogenes of the Father, 'full of grace and truth' (John 1:14), the one whom God gave because he 'so loved the world' (John 3:16). Spanish 'unigenito' and German 'eingeboren' both attempt to capture the dual force of uniqueness and begetting that makes this word theologically indispensable. ONE AND UNITY

en: of-only-begotten, only-begotten | **es:** -unigénito, de-unigénito, unigénita | **fr:** unique | **de:** eingeboren, μονογενής, μονογενὴς Luke 7:12; Luke 8:42; Luke 9:38; John 1:14; John 1:18

μονόω G3440 *Adv* (67×)

Only, merely, solely — a restrictive adverb limiting scope to a single item, condition, or person; rarely, alone (without others present).

An adverb derived from monos ('alone, single'), monon functions overwhelmingly as a restrictive particle meaning 'only' or 'merely' — narrowing a statement to one condition, person, or action. When Jesus says 'only speak a word and my servant will be healed' (Matt 8:8), monon isolates the single sufficient act. In two rare instances during the Transfiguration accounts (Matt 17:8; Mark 9:8), the word shifts from logical restriction to physical solitude: the disciples looked up and saw 'Jesus alone.' Spanish captures both with 'solo/solamente,' while French uses 'seulement' throughout.

1. (65×) A restrictive adverb meaning 'only,' 'merely,' or 'solely,' limiting the scope of a statement to a single condition, action, or entity. Pervasive across the New Testament: 'only believe' (Mark 5:36), 'only say the word' (Matt 8:8), 'only touch his garment' (Matt 9:21), 'not for the Jews only' (Rom 3:29). All four major translation traditions converge: English 'only,' Spanish 'solamente/solo,' French 'seulement,' German 'nur' — each expressing pure restriction without spatial connotation. CONJUNCTIONS AND CONTRAST

en: only | **es:** sola, solamente, solo | **fr:** seulement | **de:** nur Matt 5:47; Matt 8:8; Matt 9:21; Matt 10:42; Matt 14:36

2. (2×) A rare spatial-perceptual sense meaning 'alone,' describing physical solitude rather than logical restriction. Confined to the Transfiguration narrative where, after the vision fades, the disciples see 'Jesus alone' (monon, Matt 17:8; Mark 9:8). English 'alone' and Spanish 'solo' shift from restrictive to existential here, though French and German maintain the same forms ('seulement,' 'nur'), collapsing the distinction that the Greek context makes evident. ALONE AND PARTS

en: alone | **es:** solo | **fr:** seulement | **de:** nur Matt 17:8; Mark 9:8

μόνος G3441 *Adj-ANP* (47×)

Alone, by oneself; only, unique, sole; merely, exclusively (restrictive)

Monos carries three distinct registers in the New Testament. Most often it means 'alone' – Jesus went up the mountain 'alone' to pray (Matt 14:23), and 'no one knows except the Father alone' (Matt 24:36). In theological contexts it intensifies to 'only' or 'sole,' as in 'the only true God' (John 17:3) and 'the only Sovereign' (1 Tim 6:15), where German einzigen and Spanish unico mark its uniqueness force. As a restrictive particle, it limits scope: the bread of the Presence was lawful for priests 'only' (Matt 12:4). The root idea of singularity unifies all three uses.

1. alone, by oneself (32×) The most common sense: alone, by oneself, solitary, without others present or assisting. Jesus withdraws 'alone' to pray (Matt 14:23), teaches that humans do not live by bread 'alone' (Matt 4:4), and declares that no one knows the day 'except the Father alone' (Matt 24:36). Spanish solo and German allein consistently render this solitary sense across all traditions. ALONE AND PARTS

en: alone, only | **es:** solo, solos | **fr:** seul | **de:** allein Matt 4:4; Matt 4:10; Matt 14:23; Matt 18:15; Matt 24:36

2. only, unique, sole (8×) A theologically weighty sense: the only one, sole, unique. Applied to God as 'the only true God' (John 17:3), 'the only wise God' (Rom 16:27), and 'the only Sovereign' (1 Tim 6:15). German einzigen and Spanish unico distinguish this from mere solitude – it asserts ontological uniqueness. This sense undergirds key doxological and creedal statements in the epistles. ALONE AND PARTS

en: only, to-only | **es:** al-único, único | **fr:** seul | **de:** allein, dem-alleinigen, einzigen John 5:44; John 17:3; Rom 16:27; 1Tim 1:17; 1Tim 6:15

3. only, merely, exclusively (7×) A restrictive or exclusive adverbial force: only, merely, nothing more than. The showbread was lawful 'only' for priests (Matt 12:4; Luke 6:4); Paul asks whether he and Barnabas 'only' lack the right not to work (1 Cor 9:6). Here monos functions as a scope limiter rather than describing physical solitude. Spanish solo and French seul serve double duty for both this and the first sense. ALONE AND PARTS

en: only | **es:** solo, solos, solos? | **fr:** seul | **de:** allein Matt 12:4; Luke 6:4; 1Cor 9:6; 1Cor 14:36; Gal 6:4

μον-όφθαλμος G3442 *Adj-AMS* (2×)

one-eyed, having lost or lacking one eye

The physical condition of having only one functioning eye. Jesus uses this vivid term in His hyperbolic teaching about radical discipleship: better to enter life one-eyed than to be thrown into hell with both eyes intact (Matthew 18:9, Mark 9:47). The stark physicality of the word underscores the severity of Jesus' point—no earthly faculty, however valuable, is worth preserving if it causes you to stumble spiritually.

(2×) Having one eye, whether by birth defect or injury. The classical distinction between 'one who has one eye like the Cyclops' versus 'one who has lost an eye' collapses in Jesus' hyperbolic discourse —the point is radical amputation of whatever causes sin. Spanish 'tuerto' (one-eyed), French 'borgne,' and German 'einaeugig' all capture the literal sense of monocular vision, reinforcing Jesus' shocking imagery about the cost of discipleship. BLINDNESS PHYSICAL SPIRITUAL

en: one-eyed | **es:** con-un-solo-ojo, tuerto | **fr:** borgne | **de:** einaeugig, μονόφθαλμον Matt 18:9; Mark 9:47

μονόω G3443 *V-RPM/P-NFS* (1×)

to be left alone, made solitary; to be isolated or bereft of companions

This verb means to make or become solitary, to be left alone or isolated. In 1 Timothy 5:5, it describes the true widow who is left entirely alone without family support. The multilingual glosses identify being left alone or isolated (Spanish dejada sola, German vereinsamt). Classical usage includes being forsaken, isolated in battle, or taken aside without witnesses. The perfect passive participle here emphasizes the enduring state of solitude and vulnerability resulting from loss of family.

(1×) First Timothy 5:5 characterizes the true widow as one left completely alone. The cross-linguistic evidence emphasizes isolation and abandonment: left alone, made solitary. The perfect passive participle stresses her ongoing state of solitude—she has been and remains bereft of family support. This isolation becomes the criterion for church assistance: unlike widows with family resources, she is truly alone, having set her hope on God and continuing in prayers night and day. ALONE AND PARTS

en: left-alone | **es:** dejada-sola | **fr:** μεμονωμένη | **de:** vereinsamt 1Tim 5:5

μορφ-ή G3444 *N-AFS* (3×)

form, outward shape or appearance

Form refers to the outward shape, appearance, or visible manifestation. Mark says Jesus appeared to two disciples 'in another form' after resurrection (Mark 16:12). Paul's great christological passage says Christ existed 'in the form of God' but took 'the form of a servant' (Phil 2:6, 7). The term denotes visible, recognizable shape. It's more than mere appearance (which can deceive) but less than essence—it's the genuine outward manifestation of inner reality. Spanish 'forma' and German 'Gestalt' preserve this sense of shape and configuration.

(3×) The outward form, shape, or visible manifestation that genuinely expresses inner reality. Mark 16:12 describes Jesus appearing in a different μορφή post-resurrection. Philippians 2:6-7 uses it for Christ's divine form and then his servant form—not mere appearance but true manifestation. The term sits between superficial 'appearance' and essential 'nature,' indicating the authentic outward expression of what something is. French 'forme' and German 'Gestalt' capture this visible-yet-genuine configuration. GEOGRAPHY AND SPACE

en: form | **es:** forma | **fr:** forme | **de:** Gestalt Mark 16:12; Phil 2:6; Phil 2:7

μορφ-όω G3445 *V-ASP-3S* (1×)

to be formed, shaped, or molded; to receive definite form

This verb means to give form or shape to something, or in the passive to receive form or be shaped. In Galatians 4:19, Paul expresses his travail for the Galatian believers until Christ is formed in them. The multilingual glosses emphasize formation and shaping (Spanish sea formado, French/German forms of formation). Classical usage includes giving shape to women's bodies or forming soldiers. Paul's metaphor suggests the painful process of Christ's character taking definite shape within believers' lives.

(1×) Galatians 4:19 presents Paul's maternal metaphor: he travails in birth until Christ is formed in his spiritual children. The cross-linguistic evidence emphasizes the formation or shaping process. The aorist passive subjunctive suggests a definite, completed formation Paul yearns to see. The image is striking—Paul experiences labor pains until Christ's character and likeness take clear, definite shape in the Galatians. Formation requires painful spiritual labor, but the goal is Christ's full-formed presence within believers. **POTTER AND FORMING**

en: is-formed | **es:** sea-formado | **fr:** μορφωθῇ | **de:** gestalten Gal 4:19

μόρφ-ωσις G3446 *N-AFS* (2×)

form, outward appearance or embodiment of something

The visible shape or external manifestation that gives structure to content. Paul uses it twice with contrasting implications. In Romans 2:20, he speaks ironically of those who have 'the embodiment of knowledge and truth' in the law but fail to live it out. In 2 Timothy 3:5, he warns of those having 'a form of godliness' while denying its power—appearance without reality. The word captures the tension between genuine substance and mere semblance.

(2×) The visible form or outward shape of something, potentially contrasted with its inner reality. Paul employs the term to critique religiosity that possesses correct external forms without corresponding inward transformation. The classical sense of 'shaping, bringing into shape' becomes in Paul's usage a test: does the form correspond to the essence? Cross-linguistic glosses vary between 'form' (English/Spanish 'forma'), 'appearance' (Spanish 'apariencia'), and 'shape' (German 'Gestalt'), capturing both external structure and its potential hollowness. **GEOGRAPHY AND SPACE**

en: form | **es:** apariencia, forma | **fr:** Gestalt, empreinte | **de:** Gestalt Rom 2:20; 2Tim 3:5

μοσχο-ποιέω G3447 *V-AIA-3P* (1×)

to make a calf, specifically to craft an idol in calf form

This compound verb specifically describes the act of making a calf idol. In Acts 7:41, Stephen recounts Israel's apostasy at Sinai—they made a calf and offered sacrifice to the idol. The multilingual glosses identify calf-making (Spanish hicieron becerro, French faire un veau). The term is crafted precisely for this notorious incident, combining 'calf' with 'make.' Stephen's speech emphasizes that while Moses received living oracles on the mountain, the people below fashioned a dead idol, rejecting God for Egyptian-style idolatry.

(1×) Acts 7:41 employs this specific compound to describe Israel's golden calf apostasy at Sinai. The cross-linguistic glosses consistently identify the action: they made a calf. Stephen's use of this technical term heightens the tragedy—while Moses communed with God, receiving life-giving law, the people deliberately crafted an idol. The specific verb emphasizes the intentionality and scandal: they didn't accidentally fall into idolatry but actively manufactured a rival to Yahweh, modeled on Egyptian gods they claimed to have left behind. **CALF YOUNG BULL**

en: they-made-a-calf | **es:** hicieron-becerro | **fr:** faire-un-veau | **de:** ἐμοσχοποίησαν Acts 7:41

μόσχος G3448 *N-DMS* (6×)

Calf, young bull; a young bovine used in sacrifice or celebration.

Moschos refers to a young bovine animal, whether a calf or young bull, appearing in both celebratory and sacrificial contexts in the New Testament. The most memorable occurrence is in the Parable of the Prodigal Son, where the father orders the fatted calf to be slaughtered for the homecoming feast (Luke 15:23, 27, 30), a vivid image of lavish, joyful welcome. In Hebrews, the term shifts to the sacrificial register: the blood of calves and goats was the means of Old Covenant purification (Hebrews 9:12, 19), now surpassed by Christ's own blood.

calf, young bull (6×) A young bovine animal, a calf or young bull, used in the NT for both festive slaughter and ritual sacrifice. In Luke 15:23, 27, and 30, the fatted moschos is killed to celebrate the prodigal son's return, representing extravagant generosity and joy at restoration. In Hebrews 9:12 and 9:19, calves appear in the sacrificial context of the old covenant's blood rituals, which the author contrasts with Christ's superior offering. Spanish 'becerro' and French 'veau' both denote a young calf, while German 'Kalb' carries the same meaning. The grammatical variation between singular and plural across the occurrences reflects the difference between the single celebratory calf of Luke and the multiple sacrificial animals of Hebrews. **CALF YOUNG BULL**

en: a-calf, calf, calves | **es:** a-becerro, becerro, becerros | **fr:** veau | **de:** Kalb, μόσχον Luke 15:23; Luke 15:27; Luke 15:30; Heb 9:12; Heb 9:19

μόχθ-ος G3449 *N-DMS* (3×)

toil, hardship, laborious effort or distress

This term denotes painful toil, laborious effort, or the hardship of demanding work. Paul recounts his apostolic hardships: 'in toil and hardship' (2 Cor 11:27). He reminds the Thessalonians he worked 'night and day' in 'toil and hardship' so as not to burden them (1 Thess 2:9, 2 Thess 3:8). The emphasis is on strenuous, wearying labor, not joyful productivity. The translations—'afán,' 'fatiga,' 'Mühe'—all convey exhausting exertion.

(3×) Toil, hardship, or laborious effort marked by weariness and strain. Paul uses μόχθος to describe his self-supporting manual labor while doing ministry—working 'night and day' in toil so as not to burden churches (1 Thess 2:9, 2 Thess 3:8). In 2 Corinthians 11:27 it's part of his catalog of apostolic sufferings. Spanish 'afán/fatiga' (exertion/fatigue) and German 'Mühe' (trouble, effort) emphasize the exhausting, burdensome quality of the labor. **LABOR AND TOIL**

en: hardship, toil | **es:** afán, fatiga | **fr:** μόχθον, μόχθῳ | **de:** Muehe 2Cor 11:27; 1Thess 2:9; 2Thess 3:8

ἐγώ G3450

I, first-person pronoun (additional forms; variant entry for G3165/G3427)

Yet another entry for the first-person pronoun, reflecting the complex manuscript and dialectal tradition. The basic semantic content remains: ἐγώ in the nominative for emphatic 'I,' with oblique cases from the μ- stem. The multiplication of Strong's numbers for this common pronoun likely reflects different inflectional forms or variant manuscript readings across New Testament passages.

μουσῐκός G3451 *Adj-GMP* (1×)

skilled in music, musically trained; pertaining to musical arts

This adjective describes someone skilled in music or things pertaining to musical arts. In Revelation 18:22, John foresees the silencing of musicians among other artisans in fallen Babylon's judgment. The multilingual glosses identify musicians (Spanish músicos, French/German forms). Classical usage includes both musical skill and broader cultural accomplishment—devotees of the Muses, men of letters and liberal arts. In Revelation's context, the term specifically denotes professional musicians whose art will cease when God judges the great city.

(1×) Revelation 18:22 lists musicians among the sounds that will vanish from Babylon in divine judgment. The cross-linguistic evidence consistently identifies professional musicians or those skilled in musical arts. John's vision of silence includes the cessation of harpists,

musicians, flutists, and trumpeters—all the sounds of celebration, culture, and commerce. The disappearance of musicians symbolizes the end of luxury, entertainment, and the vibrant commercial life that characterized the doomed city. **SINGING AND MUSIC**

en: of-musicians | **es:** de-músicos | **fr:** Musiker | **de:** Musiker Rev 18:22

μυελός G3452 *N-GMP* (1×)

marrow, the soft tissue in the interior of bones

This masculine noun designates bone marrow, the soft inner tissue of bones. In Hebrews 4:12, it appears in the description of God's word as sharper than a two-edged sword, penetrating to the division of soul and spirit, joints and marrow. The multilingual glosses uniformly identify marrow (Spanish tuétanos, French/German Mark). Classical usage includes both literal marrow and metaphorical uses for the innermost part or essence of something. The pairing with joints emphasizes the word's ability to penetrate to the deepest, most hidden parts of human existence.

(1×) Hebrews 4:12 employs marrow in its striking metaphor for Scripture's penetrating power. The cross-linguistic evidence uniformly identifies bone marrow. The phrase 'joints and marrow' parallels 'soul and spirit,' representing the innermost, most deeply hidden aspects of physical and spiritual existence. God's living word pierces beyond surface realities to discern thoughts and intentions buried in the marrow—nothing remains hidden or unpenetrated by Scripture's sharp, searching examination of the human heart. **FLESH AND BODY**

en: of-marrow | **es:** de-tuétanos | **fr:** Mark | **de:** Mark Heb 4:12

μύέω G3453 *V-RIM/P-1S* (1×)

to be initiated into the mysteries; to learn a secret through instruction or experience

This verb primarily means to be initiated into mystery religions, but by extension to learn secrets or be instructed in hidden knowledge. In Philippians 4:12, Paul declares he has learned the secret of being content in all circumstances. The multilingual glosses identify initiation or learning secrets (Spanish he sido iniciado, French/German forms). Classical usage centers on mystery cult initiation, but Paul appropriates this language for the Christian's experiential learning of spiritual truths, particularly contentment independent of circumstances.

(1×) Philippians 4:12 shows Paul claiming to have been initiated into the secret of contentment through varied experiences. The cross-linguistic evidence emphasizes initiation and learning secrets. Paul uses mystery language—he has been initiated, learned the mystery. But unlike pagan mysteries with secret rites, Paul's initiation came through Christ-empowering experiences of plenty and hunger, abundance and need. The perfect tense suggests completed initiation: he has fully learned contentment's secret and now lives in its power. **KNOWING AND LEARNING**

en: I-have-learned-the-secret | **es:** he-sido-iniciado | **fr:** μεμύημαι | **de:** eingeweiht-sein Phil 4:12

μῦθος G3454 *N-DMP* (5×)

A myth, fable, or fictitious story; in the NT, always used negatively for false religious narratives opposed to sound doctrine.

In classical Greek, mythos simply meant 'word' or 'story,' but by the time of the Pastoral Epistles it had acquired a distinctly pejorative edge. Paul warns Timothy against 'myths and endless genealogies' (1 Tim 1:4), contrasts godly training with 'profane old wives' myths' (1 Tim 4:7), and predicts people will 'turn aside to myths' rather than endure sound teaching (2 Tim 4:4). Titus must rebuke those devoted to 'Jewish myths' (Titus 1:14). Peter insists the apostles did not follow 'cleverly devised myths' (2 Pet 1:16). The German 'Fabel' and Spanish 'mitos' both capture this sense of fabricated, misleading narrative.

(5×) A myth, fable, or fictitious religious narrative, always used negatively in the NT to describe false teachings that distract from sound doctrine. Paul opposes myths to the truth of the gospel (1 Tim 1:4, 4:7; 2 Tim 4:4; Titus 1:14), and Peter emphatically distances apostolic witness from 'cleverly devised myths' (2 Pet 1:16). The consistent translation across languages — Spanish 'mitos,' German 'Fabel,' French approximating 'fables' — underscores the universally recognized sense of fabricated, misleading stories. **SPEAKING AND TALKING**

en: myths, to-myths | **es:** a-mitos, mitos | **fr:** μύθος, μύθους | **de:** Fabel 1Tim 1:4; 1Tim 4:7; 2Tim 4:4; Titus 1:14; 2Pet 1:16

μῡκάομαι G3455 *V-PIM/P-3S* (1×)

to roar, bellow; to make a loud, deep sound

This verb describes the roaring or bellowing sound made by animals, particularly lions, or loud reverberating sounds from other sources. In Revelation 10:3, the mighty angel cries out with a loud voice like a lion roaring, and seven thunders speak. The multilingual glosses identify roaring or bellowing (Spanish ruge, French rugir, German brüllen). Classical usage includes oxen lowing, lions roaring, or shields clanging. The term emphasizes powerful, resonant, awesome sound that commands attention.

(1×) Revelation 10:3 describes the mighty angel's voice as roaring like a lion, triggering seven thunders. The cross-linguistic evidence uniformly emphasizes the roaring quality. The comparison to a lion's roar conveys authority, power, and fearsome majesty—this is no ordinary announcement but a cosmic proclamation that shakes creation. The angel's leonine roar represents divine communication of overwhelming power, echoing God's voice through the prophets and anticipating the Lion of Judah's final victory. **ROAR GROAN CRY**

en: roars | **es:** ruge | **fr:** rugir | **de:** bruellen Rev 10:3

μυκτηρ-ίζω G3456 *V-PIM/P-3S* (1×)

to mock, sneer at, treat with contempt

This verb means to turn up the nose at someone, to mock, sneer, or treat with contempt. In Galatians 6:7, Paul warns not to be deceived —God is not mocked. The multilingual glosses identify mocking or sneering (Spanish es burlado, French/German forms of mocking). Classical usage depicts the physical gesture of turning up the nose in disdain, extending to any contemptuous treatment. Paul's warning addresses those who think they can despise God's moral order without consequence.

(1×) Galatians 6:7 delivers Paul's sobering warning: do not be deceived, God is not mocked. The cross-linguistic evidence consistently identifies mocking or sneering. The passive form stresses that God cannot be treated with contempt successfully—He is not the sort who can be sneered at without consequence. The context of sowing and reaping emphasizes that treating God's moral law with contempt by sowing to the flesh brings inevitable corruption. God's justice cannot be mocked. **MOCKERY AND SCORN**

en: is-mocked | **es:** es-burlado | **fr:** μυκτηρίζεται | **de:** verspotten Gal 6:7

μῦλ-ικός G3457 *Adj-NMS* (1×)

pertaining to a mill; millstone, used for grinding grain

This adjective describes something related to a mill, particularly a millstone used for grinding grain. In Luke 17:2, Jesus warns that it would be better to have a millstone hung around one's neck and be thrown into the sea than to cause a little one to stumble. The multilingual glosses identify millstone (Spanish de molino, French meule). The image evokes the large stones rotated to crush grain—heavy enough to ensure drowning. Jesus uses this shocking imagery to emphasize the severity of causing spiritual harm to vulnerable believers.

(1×) Luke 17:2 employs millstone in Jesus's stark warning about causing believers to stumble. The cross-linguistic evidence identifies the grinding stone. The image is deliberately shocking: death by drowning with a massive stone tied around the neck would be preferable to the judgment awaiting those who destroy faith in Christ's little ones. The millstone's size and weight emphasize both the

certainty of drowning and the magnitude of judgment for spiritual abuse of the vulnerable. UPPER MILLSTONE
en: millstone | **es:** de-molino | **fr:** meule | **de:** μυλικὸς Luke 17:2

μύλος G3458 *Adj-AMS* (5×)
A mill or millstone; a heavy stone used for grinding grain, often symbolic of catastrophic judgment.
Refers to both the grinding apparatus and the stone itself. Jesus invokes the millstone in a vivid warning: it would be better to have a great millstone hung around one's neck and be cast into the sea than to cause a little one to stumble (Matt 18:6, Mark 9:42). In the apocalyptic vision, a mighty angel hurls a stone 'like a great millstone' into the sea to dramatize Babylon's fall, and the sound of the mill is heard no more (Rev 18:21-22). Spanish distinguishes 'piedra de molino' (millstone) from 'molino' (mill), reflecting both the object and the place. The everyday domestic item becomes a powerful image of divine judgment.

(5×) A mill or millstone used for grinding grain, employed both literally and as a dramatic symbol of catastrophic judgment. Jesus warns that causing a child to stumble warrants drowning with a millstone around the neck (Matt 18:6, Mark 9:42). In Matt 24:41, two women grinding at the mill illustrates the suddenness of the coming separation. In Revelation, the angel's casting of a millstone-like boulder into the sea symbolizes Babylon's irreversible destruction, and the ceasing of the mill's sound signifies total desolation (Rev 18:21-22). Spanish 'piedra de molino' and German 'Muehlstein' both preserve the concreteness of this grinding stone. UPPER MILLSTONE
en: a-millstone, mill, of-a-mill | **es:** de-molino, molino, piedra-de-molino | **fr:** meule | **de:** Muehlstein, μύλος, μύλῳ Matt 18:6; Matt 24:41; Mark 9:42; Rev 18:21; Rev 18:22

μῠλ-ών G3459
mill-house, place where grain is ground; also metaphorical for laborious work
The μυλών is a mill-house where grain is ground into flour. The word appears in contexts of manual labor and punishment: to condemn a slave 'to the mill' meant sentencing them to grueling work grinding grain. One ancient wit called triremes 'painted mills,' presumably commenting on the repetitive, exhausting labor of rowing. The mill-house represents both necessary domestic production and harsh servile toil.

Μύρα G3460 *N-ANP* (1×)
Myra, a major city and port of Lycia in southern Asia Minor
This proper noun designates an important coastal city in Lycia where Paul changed ships during his voyage to Rome. In Acts 27:5, Luke records their arrival at Myra after sailing across the sea along Cilicia and Pamphylia. The multilingual evidence simply transliterates the place name. Myra was a significant port for ships traveling between the eastern Mediterranean and Rome, making it a natural transfer point. Archaeological remains reveal its importance as a commercial and cultural center.

(1×) Acts 27:5 marks Myra as the location where Paul's party transferred to an Alexandrian grain ship bound for Rome. The cross-linguistic glosses preserve the proper name through transliteration. Luke's precision reflects the standard navigation routes: coastal sailing brought them to Myra, a major Lycian port. There the centurion found the larger grain ship that would carry them toward Italy and ultimately shipwreck. Myra's role as a transfer hub situates Paul's journey within the commercial networks of the Roman empire. GEOGRAPHY AND SPACE
en: Mura | **es:** Mýra | **fr:** Myra | **de:** Μύρα Acts 27:5

μῡρῐ́-άς G3461 *N-DFP* (9×)
Myriad, ten thousand; a vast number often used hyperbolically for an innumerable multitude or host.
Literally ten thousand, but in common usage a term for any incalculably large number. The NT uses it both in approximate counting – Judas's debt of 'ten thousand talents' (Matt 18:24) and the 'fifty thousand pieces of silver' worth of magic books burned at Ephesus (Acts 19:19) – and for truly innumerable hosts, as when Hebrews 12:22 describes 'myriads of angels' in the heavenly assembly. Jude 1:14 quotes Enoch's prophecy that the Lord comes 'with ten thousands of his holy ones.' Spanish 'miriadas' and French 'myriades' both preserve the Greek loanword directly.

myriad, ten thousand, innumerable multitude (9×) A very large quantity, literally ten thousand but frequently used for an uncountable multitude. The multilingual evidence shows universal borrowing of the Greek term: Spanish 'miriadas,' French 'myriades,' German 'Myriaden.' In Luke 12:1 it describes the crushing press of a crowd ('myriads' of people trampling one another); Acts 21:20 tallies 'myriads' of believing Jews; Heb 12:22 envisions 'myriads of angels' in festal gathering. The word bridges precise enumeration (Acts 19:19, where the sum of burned books is calculated) and sublime hyperbole (Jude 1:14, where the Lord arrives with innumerable holy ones). THOUSANDS AND MYRIADS
en: (myriads), myriads, of-myriads | **es:** a-miríadas, de-miríadas, miríadas | **fr:** myriade, myriades | **de:** Myriade, Myriaden, Unzaehlige Luke 12:1; Acts 19:19; Acts 21:20; Heb 12:22; Jude 1:14

μῠρίζω G3462 *V-ANA* (1×)
to anoint with perfumed oil or myrrh, especially for burial preparation
This verb means to rub with ointment or perfumed oil, to anoint. In Mark 14:8, Jesus defends the woman who anointed him, declaring she has anointed his body beforehand for burial. The multilingual glosses identify anointing (Spanish ungir, French oindre, German salben). Classical usage includes both cosmetic anointing and ceremonial applications. Jesus reinterprets the woman's lavish act as prophetic preparation for his burial, though she likely intended honor for the living king.

(1×) Mark 14:8 presents Jesus's interpretation of the woman's anointing as burial preparation. The cross-linguistic evidence uniformly identifies the anointing action. The woman's original intent was likely to honor Jesus as Messiah, pouring out precious nard in extravagant devotion. But Jesus prophetically reframes the act: she has anointed his body beforehand for burial, unknowingly performing the service that circumstances would prevent after crucifixion. The anointing becomes both worship and prophetic preparation. ANOINTING AND SMEARING
en: to-anoint | **es:** a-ungir | **fr:** oindre | **de:** salben Mark 14:8

μῡρῐ́-άς G3463 *Adj-GNP* (3×)
ten thousand, countless, a myriad or very large number
A myriad is ten thousand, but often used for an uncountably large number. Jesus' parable features a servant who owes 'ten thousand talents'—an impossible, hyperbolic debt (Matt 18:24). Paul says he'd rather speak five intelligible words than 'ten thousand words' in an unknown tongue (1 Cor 14:19). He tells the Corinthians they may have 'countless guides' but only one father (1 Cor 4:15). The term emphasizes vastness beyond easy counting. Spanish 'diez mil' and French 'dix mille' preserve the literal number, while 'countless' captures the hyperbolic sense.

(3×) Ten thousand, or by extension, countless or innumerable—a very large, often indefinite number. Matthew 18:24 uses it for an unpayably huge debt (ten thousand talents). 1 Corinthians 4:15 contrasts one father with μυρίοι (countless) tutors. 1 Corinthians 14:19 prefers five intelligible words to ten thousand unintelligible ones. The Greek μυρίοι can be literal (10,000) or hyperbolic (innumerable). Spanish and French maintain the numerical precision ('diez mil'), while context determines whether it's exact or emphatic. THOUSANDS AND MYRIADS
en: countless, of-ten-thousand, ten-thousand | **es:** de-diez-mil, diez-mil | **fr:** dix-mille | **de:** zehntausend, μυρίων Matt 18:24; 1Cor 4:15; 1Cor 14:19

μύρον G3464 *N-DNS* (14×)

Ointment, perfumed oil, aromatic unguent — a costly fragrant preparation used for anointing and burial.

Myron names the costly aromatic ointment that appears at some of the most intimate and theologically charged moments in the Gospels. When a woman breaks an alabaster flask over Jesus' head (Matt 26:7; Mark 14:3) or pours it over his feet and wipes them with her hair (Luke 7:38; John 11:2; 12:3), it is myron she uses — expensive, fragrant, and meant for honored guests or the preparation of the dead. The disciples' protest at the waste (Mark 14:4-5; John 12:5) underlines the extravagance: this ointment could have been sold for more than three hundred denarii. Spanish perfume/ungento, French parfum, and German Salbe each capture a different facet — the fragrance, the medicinal base, the anointing function — but none fully conveys the convergence of luxury, devotion, and burial preparation that myron carries in its Gospel contexts. In Rev 18:13 the word appears in Babylon's trade inventory alongside cinnamon and incense, confirming its status as a high-value commodity.

1. of ointment (10×) Ointment or perfumed oil in the context of anointing — the costly aromatic preparation poured over Jesus' head or used in devotional acts. The woman with the alabaster flask (Matt 26:7, 12; Mark 14:3-5) and the ointment the disciples said could be sold for three hundred denarii (John 12:3, 5) represent this core sense. Spanish perfume/ungento, French parfum, and German Salbe all point to a fragrant, oil-based preparation. The word consistently appears with qualifiers like 'very expensive' (polutelous) and 'pure nard' (nardou pistikes), emphasizing its luxury status. OINTMENT PERFUME

en: of-ointment, ointment, ointments | **es:** de-perfume, de-ungüento, perfume | **fr:** parfum | **de:** Salbe Matt 26:7; Matt 26:12; Mark 14:3; Mark 14:4; Mark 14:5

2. with ointment (3×) Ointment applied to the body in acts of personal devotion and hospitality — distinguished from sense 1 by its emphasis on intimate, bodily application rather than the anointing ceremony per se. The sinful woman who wet Jesus' feet with tears and anointed them 'with ointment' (Luke 7:38, 46), and Mary of Bethany who anointed his feet (John 11:2), use myron in a setting of personal tenderness. Jesus' rebuke to Simon — 'You did not anoint my head with oil, but she anointed my feet with myron' — draws a pointed contrast between ordinary oil and this costly preparation. OINTMENT PERFUME

en: ointment, with-ointment | **es:** con-perfume, perfume | **fr:** parfum | **de:** Salbe Luke 7:38; Luke 7:46; John 11:2

3. ointment (1×) Ointment as a trade commodity — listed among the luxury goods of Babylon's merchants in the apocalyptic judgment catalog of Rev 18:13, alongside cinnamon, spice, incense, and frankincense. Spanish ungento and German Salbe preserve the substance-focused meaning. Here myron functions not as a devotional instrument but as an index of commercial wealth and imperial excess, its destruction symbolizing the collapse of the world's luxury economy. OINTMENT PERFUME

en: ointment | **es:** ungüento | **fr:** parfum | **de:** Salbe Rev 18:13

Μυσία G3465 *N-AFS* (2×)

Mysia, a northwestern province of Asia Minor

A geographical region in what is now northwestern Turkey, mentioned in Acts 16:7-8 during Paul's second missionary journey. The Spirit prevented Paul and his companions from entering Mysia, redirecting them instead to Macedonia—a pivotal moment where European evangelization began. This divine guidance, steering Paul away from one legitimate mission field toward another, illustrates how God's strategic purposes sometimes override human plans, even good ones.

(2×) The Roman province of Mysia in northwestern Asia Minor, bordering the Aegean Sea. Luke's narrative mentions it as a place Paul did not enter, highlighting divine redirection rather than the region itself. The name appears in transliteration across languages (Mysía, Mysie) as a proper geographical designation. The 'blocked path' to Mysia becomes as significant as the opened path to Macedonia—sometimes God's 'no' is as important as His 'yes.' GEOGRAPHY AND SPACE

en: Mysia | **es:** Mysía | **fr:** Mysie | **de:** Μυσίαν Acts 16:7; Acts 16:8

μυστήρι-ον G3466 *N-GNP* (27×)

mystery, secret — a divine truth once hidden but now revealed through Christ and the apostolic proclamation

Mysterion in the New Testament has shed its pagan association with secret initiation rites and instead denotes a divine plan that was long concealed but has now been disclosed through God's redemptive action in Christ. Paul is the term's great theologian: the 'mystery of the gospel' he was appointed to proclaim (Eph 6:19) is that Gentiles are fellow heirs with Israel in one body (Eph 3:3-6), a secret 'hidden for ages in God' (Eph 3:9; Col 1:26-27). He speaks of the 'mystery of Christ' (Col 4:3), the 'great mystery' of marriage as an image of Christ and the church (Eph 5:32), and the eschatological mystery that 'we shall not all sleep, but we shall all be changed' (1 Cor 15:51). Jesus introduces the term in the Synoptics as 'the mystery of the kingdom of God' given to the disciples but withheld from outsiders (Matt 13:11; Mark 4:11; Luke 8:10). Revelation applies it to the seven stars and seven churches (Rev 1:20), Babylon the great (Rev 17:5, 7), and the consummation of God's purpose (Rev 10:7). Spanish 'misterio,' French 'mystere,' and German 'Geheimnis' all preserve the revelatory weight.

mystery, secret (27×) A divine truth or redemptive plan once hidden but now revealed through Christ and the Spirit. In the Synoptics, Jesus grants the disciples insight into 'the mystery of the kingdom' denied to outsiders (Matt 13:11; Mark 4:11; Luke 8:10). Paul transforms the term into a hallmark of his theology: the inclusion of Gentiles as fellow heirs (Eph 3:3-6), the indwelling of Christ among the nations (Col 1:26-27), the nuptial union of Christ and church (Eph 5:32), and the resurrection transformation (1 Cor 15:51). Revelation uses it for symbolic visions — the seven stars (Rev 1:20), Babylon (Rev 17:5, 7), and the final consummation (Rev 10:7). Spa 'misterio,' deu 'Geheimnis.' GEOGRAPHY AND SPACE

en: a-mystery, mystery | **es:** misterio | **fr:** mystère | **de:** Geheimnis Matt 13:11; Mark 4:11; Luke 8:10; Rom 11:25; Rom 16:25

μῡωπ-άζω G3467 *V-PPA-NMS* (1×)

being shortsighted, unable to see clearly at a distance; metaphorically, lacking spiritual perception

This verb describes the condition of being nearsighted or shortsighted, literally or metaphorically. In 2 Peter 1:9, it characterizes the person lacking in Christian virtues as blind or shortsighted, having forgotten their cleansing from past sins. The multilingual glosses identify nearsightedness or shortsightedness (Spanish corto de vista, French/German forms). The term literally means to blink or squint like a myopic person straining to see. Peter uses it metaphorically for spiritual blindness to present realities and future hope.

(1×) Second Peter 1:9 employs this term metaphorically to describe spiritual shortsightedness in one who lacks growing Christian virtues. The cross-linguistic evidence identifies nearsightedness and visual impairment. The image is striking: such a person is spiritually blind or shortsighted, unable to see clearly the reality of their cleansing from sin. Like someone with poor vision who can barely see what's immediately before them, they've lost sight of both their past redemption and future inheritance, trapped in spiritual myopia. BLINDNESS PHYSICAL SPIRITUAL

en: being-shortsighted | **es:** corto-de-vista | **fr:** μυωπάζων | **de:** kurzsichtig 2Pet 1:9

μώλωψ G3468 *N-DMS* (1×)

a wound, weal, or bruise; specifically the mark left by a stripe or blow, particularly of Christ's flogging

Peter uses this medical term to evoke the violence of Christ's passion: 'by whose wounds you were healed' (1 Peter 2:24). The Greek denotes not just an injury but the visible mark left behind—a welt, bruise, or blood clot from a blow. In classical literature the word appears in medical texts describing skin eruptions and contusions. Peter's

citation of Isaiah 53 transforms a clinical term into a theological paradox: the physical wounds inflicted on the Suffering Servant become the means of spiritual restoration for believers.

(1×) The single New Testament occurrence refers specifically to the wounds Christ received during his scourging before crucifixion. The multilingual glosses consistently emphasize injury (English 'wound', Spanish 'herida', German 'Wunde'), capturing the physical reality of flogging while pointing to its salvific purpose. Peter anchors healing in the concrete, bodily suffering of Jesus. **PLAGUES AND WOUNDS**
en: wound | **es:** herida | **fr:** μώλωπι | **de:** Wunde 1Pet 2:24

μωμ-άομαι G3469 *V-ASP-3S* (2×)

to find fault with, blame or criticize someone

The act of identifying defects or assigning blame, particularly in a context where reproach might damage reputation. Paul uses this verb twice in 2 Corinthians, anxious to avoid any grounds for criticism in his ministry—both in general conduct (6:3) and in financial administration (8:20). His concern reflects the vulnerability of Christian workers to accusation and the importance of maintaining integrity beyond reproach. The word emphasizes not just criticism but its potential to undermine ministry effectiveness.

(2×) To blame or find fault with, exposing someone to censure. Paul's usage shows pastoral wisdom: ministry credibility depends not only on internal righteousness but on external perception. The passive forms ('might be blamed,' 'should be blamed') highlight Paul's anxiety about giving critics ammunition. Cross-linguistic renderings (Spanish 'censure/sea censurado,' French 'blâmer,' German 'tadeln') consistently point to public criticism, not mere private disagreement. **REPROOF AND REBUKE**
en: might-be-blamed, should-blame | **es:** censure, sea-censurado | **fr:** blâmer | **de:** tadeln 2Cor 6:3; 2Cor 8:20

μῶμος G3470 *N-NMP* (1×)

a blemish, moral defect, or source of reproach; one who brings disgrace or shame

In 2 Peter 2:13, this term labels false teachers as 'blemishes' (μῶμοι) who defile the fellowship meals of the church. Classical Greek uses the word for both physical flaws and moral reproach—a stain upon one's reputation or a disgrace to the community. The underlying idea is something that mars purity or integrity, whether in a sacrificial animal or in human character. Peter's rhetoric is harsh: these deceivers aren't just wrong, they actively contaminate the gathered assembly.

(1×) Applies to persons whose behavior brings moral disgrace upon the Christian community. The multilingual evidence splits between abstract 'blemishes/defects' (English, Spanish 'defectos') and the implied concrete sense of moral stain. The domain (Attitudes and Emotions) reflects the evaluative nature of the term—it's a judgment on character, not merely a description of error. **SHAME AND DISGRACE**
en: blemishes | **es:** defectos | **fr:** μῶμοι | **de:** Makel 2Pet 2:13

μωρ-αίνω G3471 *V-ASP-3S* (4×)

To make foolish, render insipid; to become tasteless or lose one's purpose

Carries a double edge: it can mean to make something foolish (active) or to become tasteless and useless (passive). Jesus uses the salt metaphor in Matthew 5:13 and Luke 14:34 — if salt loses its savor (moranthe), it is good for nothing, a vivid image of discipleship that has lost its distinctive quality. Paul then deploys the active-causal sense in Romans 1:22 and 1 Corinthians 1:20, declaring that God has 'made foolish' the wisdom of the world. The Spanish translations split neatly between se desvaneciere (become insipid) and ennequeció/se hicieron necios (became fools), mapping the two semantic poles precisely.

(4×) To become tasteless, lose savor, or become insipid — used of salt that has lost its essential quality and therefore its usefulness. Jesus warns in Matt 5:13 and Luke 14:34 that salt which has been 'made foolish' (rendered flat) cannot be restored. French insipide and Spanish se desvaneciere both target this concrete, physical sense of flavor loss, which serves as a metaphor for discipleship that has lost its distinctiveness. **FOOLISHNESS AND FOLLY**
en: becomes-tasteless, made-foolish, they-became-fools | **es:** ennequeció, se-desvaneciere, se-hicieron-necios | **fr:** devenir-fou, insipide | **de:** toericht-werden, μωρανθῇ Matt 5:13; Luke 14:34; Rom 1:22; 1Cor 1:20

μωρ-ία G3472 *N-AFS* (5×)

Foolishness, folly; the quality of being senseless or absurd, used by Paul to describe the paradox of the gospel.

A noun denoting foolishness or folly — the state of lacking sense or wisdom. Paul deploys this word with striking irony in 1 Corinthians, where the 'foolishness' of God's message through the cross confounds the wisdom of the world (1 Cor 1:18, 21). The Spanish 'necedad' and German 'Torheit' both capture the notion of senselessness, while the French 'folie' adds an overtone of madness. In 1 Cor 3:19, the tables turn: worldly wisdom is declared foolishness before God.

(5×) Foolishness or folly, the quality of being absurd or lacking wisdom. All five NT occurrences cluster in 1 Corinthians, where Paul builds a sustained paradox: the cross-message appears as μωρία to the perishing, yet it is God's power (1 Cor 1:18). The multilingual glosses — Spanish 'necedad' (senselessness), French 'folie' (madness), German 'Torheit' (folly) — all converge on cognitive absurdity. Paul reappropriates this term to invert the Greek philosophical hierarchy of σοφία over μωρία. **FOLLY AND FOOLISHNESS**
en: foolishness | **es:** necedad | **fr:** folie | **de:** Torheit 1Cor 1:18; 1Cor 1:21; 1Cor 1:23; 1Cor 2:14; 1Cor 3:19

μωρολογ-ία G3473 *N-NFS* (1×)

foolish or silly talk; speech that lacks wisdom, discernment, or moral seriousness

Paul condemns 'foolish talk' (μωρολογία) alongside coarse jesting in Ephesians 5:4 as out of place among the saints. The compound joins 'foolishness' (μωρός) and 'speech' (λόγος), denoting talk that is not merely trivial but morally vacuous—conversation that neither edifies nor honors God. In classical usage the term connotes babbling nonsense or speaking without understanding. Paul's vice lists often target sins of the tongue as much as sins of action, because speech both reveals and shapes the heart.

(1×) Denotes speech characterized by moral foolishness rather than intellectual deficiency. The multilingual glosses range from concrete ('foolish talk' in English, 'necedad' in Spanish meaning 'foolishness') to more abstract ('toerichte Rede' in German, 'foolish speech'). Paul's concern is ethical: such talk is incompatible with the thanksgiving and wisdom that should mark Christian community. **IDLE TALK BOASTING**
en: foolish-talk | **es:** necedad | **fr:** μωρολογία | **de:** toerichte-Rede Eph 5:4

μωρός G3474 *Adj-VMP* (12×)

moros – foolish, stupid; lacking wisdom or good sense, morally or intellectually dull

The adjective moros ('foolish, stupid') describes someone or something devoid of sense, wisdom, or sound judgment. In classical Greek it ranged from physical sluggishness to intellectual dullness; in the New Testament it carries sharper moral and spiritual overtones. Jesus uses it to condemn empty insult (Matt 5:22), to characterize the man who builds on sand (Matt 7:26), and to distinguish the five unprepared virgins (Matt 25:2-3). His searing rebuke of the scribes and Pharisees – 'Fools and blind!' (Matt 23:17) – wields it as a verdict on spiritual blindness. Paul inverts its shame in 1 Cor 1:25, declaring that 'the foolishness of God is wiser than men,' reclaiming the term as a paradox of divine wisdom.

foolish, stupid (12×) Lacking wisdom, judgment, or moral sense – applied to persons (the foolish virgins, Matt 25:2; the builder on sand, Matt 7:26) and substantivized as 'foolishness' (1 Cor 1:25,

27). Spanish necio, French insense, and German toericht converge on one undifferentiated sense of moral-intellectual folly. **FOOLISHNESS AND FOLLY**

en: Fool, foolish, fools | **es:** Necio, necias, necio | **fr:** fou, insensé | **de:** toericht, töricht Matt 5:22; Matt 7:26; Matt 23:17; Matt 25:2; Matt 25:3

Μωυσῆς G3475 *N-AMS* (80×)

Moses, the lawgiver and prophet who led Israel from Egypt and received the Torah at Sinai

Moses stands as the towering figure of the Torah, the prophet through whom God delivered Israel from Egypt and established the Sinai covenant. In the New Testament, his name appears in two principal ways: as a historical person who spoke with Jesus at the Transfiguration (Matt 17:3) and as a metonym for the Pentateuch and its legal authority ('the law of Moses,' Luke 24:44; Acts 15:21). Paul's veil imagery in 2 Corinthians 3:15 — 'whenever Moses is read' — shows the seamless shift from person to text. Spanish, French, and German all render the name with minimal adaptation (Moises, Moise, Mose), reflecting universal recognition.

Moses (biblical figure) (80×) The proper name of Israel's pre-eminent lawgiver and prophet, used both as a personal reference (the Transfiguration, Matt 17:3) and as a metonym for the Mosaic writings and legal code ('the law of Moses,' John 7:23; Acts 28:23). In Luke 16:29 and 2 Cor 3:15, 'Moses' denotes the Pentateuch itself, showing how deeply the person and his literary legacy merged in Jewish and early Christian thought. **MOSES PROPHET LAWGIVER**

en: Mousēs, Mōusēs, Mōysēs | **es:** -Mōÿsḗs, Môyséōs, Môysēs | **fr:** Moïse | **de:** Mose Matt 8:4; Matt 17:3; Matt 19:7; Matt 19:8; Matt 22:24

Ναασσών G3476 *N-NMS* (3×)

Nahshon, son of Amminadab, ancestor of David and Jesus

Nahshon (Hebrew נַחְשׁוֹן) was the son of Amminadab and father of Salmon, appearing in the genealogies of David and Jesus. He was a leader of Judah during the wilderness wandering (Num 1:7). Matthew and Luke both include him in Jesus' ancestral line (Matt 1:4 twice, Luke 3:32). The name is consistently transliterated across languages: 'Naassṓn,' 'Naasson,' 'Nachschon,' preserving the Hebrew original.

(3×) Nahshon, son of Amminadab, a leader of the tribe of Judah and ancestor of King David and Jesus Christ. He appears in both Matthean and Lukan genealogies (Matt 1:4, Luke 3:32). The name is transliterated from Hebrew (נַחְשׁוֹן) meaning 'enchanter' or 'serpent-like,' though biblical texts emphasize his role as tribal leader. Consistent transliteration across languages ('Naassṓn,' 'Naasson') maintains the proper name identity. **PROPER NAMES (PERSONAL)**

en: Naassōn | **es:** Naassón | **fr:** Naasson | **de:** Nachschon Matt 1:4; Luke 3:32

Ναγγαί G3477 *N-GMS* (1×)

Naggai, an ancestor of Jesus listed in Luke's genealogy

Naggai appears only in Luke 3:25, part of the genealogical chain tracing Jesus back through David to Adam. Like many names in the post-exilic portion of Luke's genealogy, Naggai is otherwise unknown in biblical or extrabiblical sources. The name may derive from a Hebrew root related to brightness or light, though its etymology remains uncertain. Luke's inclusion of obscure ancestors underscores the providential continuity linking Jesus to Israel's covenant history, even through generations forgotten by other records.

(1×) A personal name appearing uniquely in the Lukan genealogy. The multilingual glosses preserve the name with minor phonetic variations (Spanish 'Nangaí', French 'Naggaï') reflecting different transcription conventions for Greek names. The domain classification (Names) is straightforward; the significance lies in genealogical placement rather than lexical meaning. **PROPER NAMES (PERSONAL)**

en: Naggai | **es:** Nangaí | **fr:** Naggaï | **de:** Ναγγαὶ Luke 3:25

Ναζαρά G3478 *N-GFS* (12×)

Nazareth – the Galilean town where Jesus was raised, also spelled Nazara

Nazareth (Nazareth/Nazara) is the small town in lower Galilee where Mary and Joseph lived and where Jesus grew up. Despite its obscurity – Nathanael's dismissive 'Can anything good come from Nazareth?' (John 1:46) captures its reputation – it became one of the most recognized place names in history. The New Testament manuscripts preserve multiple spellings (Nazareth, Nazaret, Nazara), reflecting Semitic-to-Greek transliteration variation rather than different locations. Luke places the Annunciation there (1:26), and Matthew identifies it as the fulfillment of a prophetic word: 'He shall be called a Nazarene' (2:23). Every target language retains the name with only minor phonological adaptation.

Nazareth, Nazara (place name) (12×) The town in lower Galilee where Jesus was raised, variously spelled Nazareth and Nazara in the manuscripts. All twelve occurrences designate the same location, from the Annunciation (Luke 1:26) to Jesus' departure for ministry (Mark 1:9). Spanish Nazaret, French and German Nazareth confirm a single toponym. **PROPER NAMES (PERSONAL)**

en: Nazara, Nazaret, Nazareth | **es:** -Nazarét, Nazaret, Nazareth | **fr:** Nazara, Nazareth | **de:** Nazareth Matt 2:23; Matt 4:13; Matt 21:11; Mark 1:9; Luke 1:26

Ναζαρηνός G3479 *N-AMS* (6×)

Nazarene; a designation identifying Jesus as originating from Nazareth in Galilee

A gentilic title meaning 'one from Nazareth,' used exclusively in Mark and Luke to identify Jesus by his hometown. In the mouths of demons (Mark 1:24, Luke 4:34) it carries a note of recognition and alarm, while in ordinary speech it simply locates Jesus geographically. The Semitic form Nazarenos (rather than the Attic pattern) reflects the Aramaic-speaking milieu of Galilee, as Dalman noted. After the resurrection the title persists (Mark 16:6), now charged with deeper significance.

Nazarene, person from Nazareth (6×) A gentilic adjective designating Jesus as a native of Nazareth in lower Galilee. Used as a identifying title ('Jesus the Nazarene') by both human speakers and demons in Mark and Luke. The consistent rendering across languages —Spanish 'Nazareno,' German 'Nazarener,' French 'Nazarénien'— preserves the place-name origin. All six NT occurrences apply solely to Jesus, functioning as a de facto surname (Mark 1:24; 16:6). **PROPER NAMES (PERSONAL)**

en: Nazarene, Nazarēne, Nazarēnon | **es:** Nazareno, Nazareno?, Nazarēnoû | **fr:** Nazarénien | **de:** Nazarener, Nazareth Mark 1:24; Mark 10:47; Mark 14:67; Mark 16:6; Luke 4:34

Ναζωραῖος G3480 *N-GMP* (13×)

Nazarene; a designation meaning 'of Nazareth,' applied to Jesus as a title and to his followers as a group.

A gentilic adjective turned virtual title, meaning 'the one from Nazareth.' Applied almost exclusively to Jesus throughout the Gospels and Acts, it identifies him by his hometown — the obscure Galilean village from which Nathanael asked, 'Can anything good come?' (John 1:46). Matthew 2:23 sees in the name a fulfillment of prophecy: 'He shall be called a Nazarene.' The title appears on the cross inscription (John 19:19), in Peter's Pentecost sermon (Acts 2:22), in apostolic healing formulas (Acts 3:6; 4:10), and even on the lips of the risen Christ identifying himself to Paul (Acts 22:8). In Acts 24:5 it extends to Jesus' followers as 'the sect of the Nazarenes,' showing how a geographic label became a confessional marker.

Nazarene (title of Jesus / his followers) (13×) A designation meaning 'from Nazareth,' functioning as a title for Jesus and as a group name for his followers. It appears on the cross (John 19:19), in apostolic proclamation and healing (Acts 2:22; 3:6; 4:10), in Jesus' self-identification to Paul (Acts 22:8), and as a label for the early Christian movement (Acts 24:5, 'the sect of the Nazarenes'). The multilingual evidence transliterates rather than translates (French Nazaréen, German Nazarener, Spanish Nazareno), preserving the gentilic form across all languages and confirming its single unified

sense as a geographic-turned-messianic identifier. **PROPER NAMES (PERSONAL)**
en: NAZARENE, Nazarene, Nazōraians | **es:** NAZŌRAÎOS, Nazareno, Nazōraios | **fr:** Nazaréen, Nazoréen | **de:** Nazarener, Nazoräer Matt 2:23; Matt 26:71; Luke 18:37; John 18:5; John 18:7

Ναθάμ G3481 *N-GMS* (1×)

Nathan, a prophet during David and Solomon's reigns, and an ancestor of Jesus in Luke's genealogy

The name Nathan (Hebrew 'he has given') most famously belongs to the prophet who confronted David over Bathsheba (2 Samuel 12). In Luke 3:31, however, Nathan is identified as a son of David, an ancestor in Jesus' lineage distinct from the better-known prophet. This Nathan appears in 1 Chronicles 3:5 as one of the sons born to David in Jerusalem. Luke's genealogy traces Jesus through Nathan rather than Solomon, diverging from Matthew's royal line and perhaps emphasizing a non-royal, priestly lineage through Mary or a different legal inheritance.

(1×) Refers to Nathan son of David, an ancestor in the Lukan genealogy of Jesus (Luke 3:31). The name is uniformly preserved across languages, reflecting its status as a well-known Hebrew name. The genealogical placement is theologically significant: Luke's tracing through Nathan rather than Solomon highlights Jesus' connection to David outside the troubled royal succession. **NATHAN PROPHET NAME**
en: Nathan | **es:** Nathan | **fr:** Nathan | **de:** Nathan Luke 3:31

Ναθαναήλ G3482 *N-NMS* (6×)

Nathanael; a disciple of Jesus, probably identical with Bartholomew

An indeclinable Hebrew name meaning 'God has given' (from netan + El), borne by the disciple whom Philip brought to Jesus in John 1:45-49. Nathanael's initial skepticism ('Can anything good come from Nazareth?') yields to dramatic confession when Jesus reveals supernatural knowledge of him under the fig tree. He reappears in John 21:2 at the post-resurrection fishing scene, identified as being from Cana of Galilee. Most scholars equate him with Bartholomew of the Synoptic lists.

(6×) The personal name of a disciple from Cana of Galilee, introduced to Jesus by Philip (John 1:45-49) and present at the Sea of Tiberias appearance (John 21:2). The Hebrew etymon netanel ('gift of God') is preserved uniformly across translations—'Nathanael' in English, French, German, and Spanish alike. His encounter with Jesus moves from skeptical inquiry to the climactic confession 'Rabbi, you are the Son of God; you are the King of Israel' (John 1:49). **PROPER NAMES (PERSONAL)**
en: Nathanaël | **es:** Nathanaél | **fr:** Nathanaël | **de:** Nathanael John 1:45; John 1:46; John 1:47; John 1:48; John 1:49

ναί G3483 *Prtcl* (34×)

Yes; indeed; an affirmative particle expressing strong agreement, assent, or solemn confirmation

A simple but weighty word of affirmation. In the Gospels, Jesus uses it to confirm truth with striking directness: 'Let your yes be yes' (Matt 5:37). It appears in heartfelt responses to Jesus' questions, as when the blind men affirm their faith (Matt 9:28), and in moments of divine approval, as in the Father's good pleasure (Matt 11:26). Spanish 'Sí' and German 'Ja' mirror its force. Paul even calls Christ the ultimate 'Yes' of God's promises (2 Cor 1:20), elevating a common particle into a theological statement about divine faithfulness.

yes (34×) An emphatic affirmative response or solemn confirmation — 'yes, indeed, certainly.' Used both in direct replies to questions (Matt 9:28; 13:51) and as a rhetorical intensifier affirming prophetic truth (Matt 11:9). The multilingual glosses uniformly render it as a simple affirmative (French 'oui,' Spanish 'sí'), reflecting its straightforward semantic core, yet in context it often carries the weight of an oath or covenant commitment. **MANNER ADVERBS**
en: Yes, yes | **es:** Sí, Sí„ sí | **fr:** oui | **de:** Ja, ja Matt 5:37; Matt 9:28; Matt 11:9; Matt 11:26

Ναίν G3484 *N-AFS* (1×)

Nain, a village in Galilee where Jesus raised a widow's son from the dead

Nain lies in southern Galilee, near Mount Tabor, about six miles southeast of Nazareth. Luke 7:11-17 recounts Jesus' compassion upon encountering a funeral procession: the only son of a widow being carried out for burial. Jesus touched the bier, commanded the young man to rise, and gave him back to his mother—an act evoking Elijah's resurrection of the widow's son at Zarephath (1 Kings 17:17-24). The village name may derive from a Hebrew root meaning 'pleasant' or 'pasture.' This miracle foreshadows the greater resurrection Jesus himself would undergo and validates his identity as the promised prophet greater than Elijah.

(1×) A geographic place name denoting the village in Galilee where Jesus performed a notable resurrection miracle. The multilingual glosses preserve the name with phonetic variations (Spanish 'Naïn', French 'Naïn'). The domain (Names of Persons and Places) reflects its role as a geographic identifier rather than a common noun. **PROPER NAMES (PERSONAL)**
en: Nain | **es:** Naïn | **fr:** Naïn | **de:** Ναΐν Luke 7:11

νᾱός G3485 *N-GMS* (45×)

Temple, sanctuary; the inner shrine of God's dwelling, or a pagan model shrine

The Greek word for the inner sanctuary or temple proper, as distinct from hieron which denotes the broader temple complex including courts and porticos. In the New Testament, naos refers overwhelmingly to the sacred dwelling place of God – whether the physical temple in Jerusalem, Christ's body as temple (John 2:19-21), or believers as God's temple (1 Corinthians 3:16). In Revelation, the heavenly naos opens to reveal God's presence. A single occurrence in Acts 19:24 applies the term to the miniature silver shrines of Artemis crafted by Demetrius, a commercial and pagan usage that every major translation language renders identically to the sacred sense, making context the only disambiguator.

1. temple, sanctuary (inner shrine) (44×) The inner sanctuary or temple proper as the dwelling place of deity, covering 44 of 45 occurrences. Used for the Jerusalem temple's holy place (Matthew 23:16-17, where Jesus distinguishes swearing by the naos from swearing by its gold), for Christ's body (John 2:19-21), for believers corporately (1 Corinthians 3:16-17, 2 Corinthians 6:16), and for the heavenly temple in Revelation (11:19, 15:5-8). Spanish santuario sometimes distinguishes this from the broader templo, but most languages – French temple, German Tempel, Korean seonggeon – use a single form, relying on the hieron/naos distinction that Greek itself provides. **GEOGRAPHY AND SPACE**
en: temple | **es:** santuario, templo | **fr:** temple | **de:** Tempel Matt 23:16; Matt 23:17; Matt 23:21; Matt 23:35

2. shrine (pagan or handmade) (1×) A miniature shrine or model temple, specifically the silver replicas of Artemis's temple made by Demetrius the silversmith at Ephesus (Acts 19:24). This is the sole pagan and commercial usage of naos in the New Testament. While French, German, and Spanish render it with the same word as the sacred temple, the diminutive and plural context (naous argurous, 'silver shrines') together with the pagan deity mark this as functionally distinct – a manufactured religious commodity rather than a place of divine indwelling. **GEOGRAPHY AND SPACE**
en: shrines | **es:** templos | **fr:** temple | **de:** Tempel Acts 19:24

Ναούμ G3486 *N-GMS* (1×)

Nahum (Hebrew 'comforted'), an ancestor of Jesus listed in Luke's genealogy

Nahum appears in Luke 3:25 as part of the post-exilic genealogical chain linking Jesus to David and Abraham. The name is identical to

that of the minor prophet Nahum, who prophesied Nineveh's fall in the seventh century BC, though the genealogical Nahum is a distinct individual. In Hebrew, the name means 'comfort' or 'consolation,' sharing a root with Nehemiah and the verb נָחַם (nacham). Luke's inclusion of otherwise obscure ancestors emphasizes the historical particularity of Jesus' incarnation—God's Messiah comes through real people in real time, not through myth or legend.

(1×) A personal name in the Lukan genealogy, distinct from the prophet Nahum. The multilingual glosses render the name with minor variations (Spanish 'Naoúm', French 'Nahum') reflecting different transliteration traditions. The theological weight rests on the genealogical function: Jesus' human lineage is anchored in Israel's covenantal history, even through generations known only to God. **AUTO-DETECTED COMMUNITY 7741 WITH 3 SENSES**

en: Naoum | **es:** Naoúm | **fr:** Nahum | **de:** Ναοὺμ Luke 3:25

νάρδος G3487 *N-GFS* (2×)

nard, a costly aromatic oil derived from the spikenard plant

An expensive perfume extracted from the roots and stems of the nard plant (Nardostachys jatamansi), native to the Himalayas. Both Gospel occurrences describe the anointing of Jesus—by an unnamed woman in Mark 14:3 and by Mary of Bethany in John 12:3. The extravagant gesture (worth a year's wages) provoked criticism but Jesus defended it as prophetic preparation for His burial. The exotic origin and high cost of the oil underscore the worshiper's lavish devotion.

(2×) The precious ointment of spikenard, valued for its fragrance and rarity. Ancient sources distinguish several varieties (Celtic, Syrian, mountain), but the biblical nard is likely the genuine Indian/Himalayan variety, transported along spice routes at great expense. The Semitic loanword (Babylonian 'lardu') reflects its foreign origin. Cross-linguistic consistency (Spanish 'nardo,' French 'nard,' German 'Narde') preserves the exotic term, matching the Gospel narratives' emphasis on the oil's extraordinary worth. **SPICE AROMATIC PERFUME**

en: of-nard | **es:** de-nardo | **fr:** nard | **de:** Narde Mark 14:3; John 12:3

νάρκισσ-ος G3488 *N-GMS* (1×)

Narcissus, a Roman whose household contained believers greeted by Paul

In Romans 16:11, Paul sends greetings to 'those in the household of Narcissus who are in the Lord.' The name was common in Rome, and some scholars identify this Narcissus with Tiberius Claudius Narcissus, a wealthy and powerful freedman under Emperor Claudius. If so, his household slaves and dependents would have formed a sizable group, some of whom had come to faith in Christ. The Greek word also denotes the narcissus flower, known in antiquity for its narcotic properties—hence the mythological figure who fell in love with his own reflection. Paul's greeting highlights the penetration of the gospel into influential Roman households, even those connected to the imperial court.

(1×) A personal name referring to a Roman whose household members were Christians. The multilingual glosses preserve 'Narcissus' with phonetic variations (Spanish 'Narkíssou', French 'Narcisse', German 'Narzissus'). The domain (Names) is clear, though the social significance—potential connection to an imperial freedman—enriches the historical context of early Christianity's spread. **PROPER NAMES (PERSONAL)**

en: of-Narkissos | **es:** de-Narkíssou | **fr:** Narcisse | **de:** Narzissus Rom 16:11

ναυᾱγ-έω G3489 *V-AIA-3P* (2×)

to suffer shipwreck, experience the destruction of one's vessel at sea

The catastrophic loss of a ship due to storm, rocks, or other maritime disaster. Paul uses the term literally once, recounting his three shipwrecks in 2 Corinthians 11:25 as part of his apostolic hardships. Metaphorically, he warns Timothy about those who have 'shipwrecked their faith' (1 Timothy 1:19), extending the nautical disaster to describe spiritual ruin. The ancient world's dependence on sea travel made shipwreck a vivid image of sudden, total loss—whether of vessel or faith.

(2×) To be shipwrecked, suffer the loss and destruction of one's ship. The literal sense appears in Paul's catalog of sufferings—three distinct maritime disasters, one of which left him adrift for a night and day. The metaphorical extension to faith-shipwreck in 1 Timothy shows how maritime catastrophe provided a powerful analogy for spiritual disaster. Cross-linguistic glosses (Spanish 'naufragé,' French 'naufrage,' German 'Schiffbruch erleiden') maintain the nautical imagery across both literal and metaphorical uses. **SHIP SEA VESSEL**

en: I-was-shipwrecked, shipwrecked | **es:** naufragaron, naufragé | **fr:** naufrage, ἐναυάγησαν | **de:** Schiffbruch-erleiden 2Cor 11:25; 1Tim 1:19

ναύκληρ-ος G3490 *N-DMS* (1×)

a shipowner, ship captain, or sailing master responsible for a vessel's navigation and operation

In Acts 27:11, the Roman centurion Julius heeds the advice of the ship's captain (ναύκληρος) and pilot rather than Paul's warning not to sail. The term originally denoted a shipowner who also captained his own merchant vessel, though later it could refer to any master mariner. Classical sources distinguish the ναύκληρος from the helmsman (κυβερνήτης) who handled steering, and from the merchant (ἔμπορος) who owned cargo. Luke's narrative shows the centurion deferring to professional maritime judgment—a reasonable decision that nevertheless leads the ship into the storm Paul had predicted.

(1×) Refers specifically to the ship captain or master on Paul's voyage to Rome. The multilingual glosses emphasize ownership and command (English 'ship-owner', Spanish 'dueño del barco' meaning 'owner of the boat', French 'armateur' meaning 'ship operator'). The domain (Artifacts) seems slightly off—this is a social role involving artifacts, but the term denotes a person, not the ship itself. **SHIP SEA VESSEL**

en: ship-owner | **es:** dueño-del-barco | **fr:** armateur | **de:** ναυκλήρῳ Acts 27:11

ναῦς G3491 *N-AFS* (1×)

a ship or sea-going vessel, especially those used for trade or warfare in the ancient Mediterranean

Acts 27:41 describes the moment Paul's ship runs aground on Malta: 'they struck a reef and the ship (ναῦς) was broken apart by the violence of the waves.' Though the more common New Testament term for ship is πλοῖον, Luke uses the classical poetic word ναῦς here, perhaps for stylistic variation or to evoke epic seafaring literature. In Homer and classical texts, ναῦς often appears in descriptions of naval warfare and heroic voyages. The Attic declension of the word is notoriously irregular, a fact that survives in Luke's single use of the accusative form.

(1×) Denotes the large grain ship carrying Paul to Rome, which ultimately wrecked on the coast of Malta. The multilingual glosses uniformly render 'ship' or 'vessel' (Spanish 'nave', French 'navire'), with German preserving the Greek form. The domain (Artifacts) is appropriate, though the term's literary register and classical pedigree give it a slightly elevated tone compared to the more prosaic πλοῖον. **SHIP SEA VESSEL**

en: ship | **es:** nave | **fr:** navire | **de:** ναῦν Acts 27:41

ναύτ-ης G3492 *N-NMP* (3×)

sailors, seamen, mariners

Sailors are those who work aboard ships, professionals of maritime travel and trade. Luke describes the ship's 'sailors' seeking to escape Paul's storm-tossed vessel (Acts 27:27, 30). In John's apocalyptic vision, sailors lament Babylon's fall, mourning their lost livelihood (Rev 18:17). The term consistently denotes those whose occupation is seafaring. Spanish 'marineros' and French 'marin' universally render this maritime profession.

(3×) Sailors, seamen, or mariners—those whose occupation is working aboard ships. Acts 27:27, 30 describes the sailors on Paul's ship attempting to abandon vessel during the storm. Revelation 18:17 includes sailors among those mourning Babylon's economic collapse. The Greek ναύτης derives from ναῦς (ship) and straightforwardly designates maritime professionals. Universal translation as 'marineros/marin/Seeleute' across languages reflects the clear occupational category. **AUTO-DETECTED COMMUNITY 12207 WITH 3 SENSES**

en: sailors | **es:** marineros | **fr:** Seeleute, marin | **de:** Seeleute, ναυτῶν, ναῦται Acts 27:27; Acts 27:30; Rev 18:17

Ναχώρ G3493 *N-GMS* (1×)

Nahor, Abraham's grandfather and an ancestor of Jesus in Luke's genealogy

Nahor appears in Luke 3:34 as the son of Serug and father of Terah, placing him two generations before Abraham. Genesis 11:22-25 records that Nahor lived 148 years, fathering Terah at age 29. The name also belongs to Abraham's brother (Genesis 11:26-27), creating occasional confusion in genealogical discussions. In Hebrew, Nahor (נָחוֹר) may derive from a root meaning 'snorting' or 'snoring,' though the etymology is uncertain. Luke's inclusion of these antediluvian and patriarchal names grounds Jesus' lineage in the deep past, tracing Israel's covenant history back to the dawn of human civilization.

(1×) The personal name of Abraham's grandfather in the Lukan genealogy. The multilingual glosses preserve 'Nahor' or 'Nachor' with minor phonetic variation (Spanish 'Nachór', French 'Nachor'). The domain (Names of Persons and Places) reflects its function as a genealogical identifier linking Jesus to the patriarchal narratives of Genesis. **PROPER NAMES (PERSONAL)**

en: Nachōr | **es:** Nachór | **fr:** Nachor | **de:** Ναχὼρ Luke 3:34

νεᾱν-ίας G3494 *N-GMS* (3×)

young man, youth, a male in the vigor of early adulthood

A young man is a male in youthful vigor, past boyhood but not yet settled in maturity. Witnesses laid their garments at the feet of 'a young man named Saul' at Stephen's stoning (Acts 7:58). Eutychus, 'a young man,' fell from a window during Paul's long sermon (Acts 20:9). Paul was warned by 'the son of Paul's sister, a young man' (Acts 23:17). The term marks energetic young adulthood. Spanish 'joven' and French 'jeune homme' consistently identify this life stage.

(3×) A young man or youth, a male in the stage of early adulthood marked by vigor and strength. All three NT occurrences are in Acts: Saul at Stephen's martyrdom (7:58), Eutychus who fell from the window (20:9), and Paul's nephew who warned of the ambush (23:17). The Greek νεανίας emphasizes the youthful, active phase between adolescence and established maturity. Across languages —'joven' (Spanish), 'jeune homme' (French)—the term designates this clear life stage. **YOUNG MEN AND YOUTH**

en: of-a-young-man, young-man | **es:** de-joven, joven | **fr:** jeune-homme | **de:** νεανίαν, νεανίας, νεανίου Acts 7:58; Acts 20:9; Acts 23:17

νεᾱνισκ-ος G3495 *N-NMP* (11×)

Young man, youth — a male in his prime, from adolescent to young adult; sometimes an angelic figure

The noun νεανίσκος (neaniskos) designates a young man roughly between adolescence and full maturity. The rich young man who asks Jesus about eternal life is a neaniskos (Matt 19:20, 22), as is the unnamed youth who flees naked from Gethsemane (Mark 14:51), a detail unique to Mark and endlessly debated. At the empty tomb, the women encounter a neaniskos in a white robe (Mark 16:5) — likely an angelic figure, though Mark's choice of this human word is striking. Luke uses it for the widow of Nain's dead son whom Jesus raises (Luke 7:14), and Acts records Peter quoting Joel's prophecy that 'your young men shall see visions' (Acts 2:17). Spanish 'joven' and French 'jeune homme' capture the age range.

young man, youth (11×) A young man in his physical prime, from late adolescence through early adulthood. Applied to the rich young ruler (Matt 19:20, 22), the young man who fled naked from Gethsemane (Mark 14:51), the widow of Nain's dead son (Luke 7:14), and Eutychus who fell from the window (Acts 20:9). Joel's prophecy quoted in Acts 2:17 promises that young men will see visions. Spanish 'joven' and German 'Jüngling' mark the same life stage. **YOUNG MEN AND YOUTH**

en: Young-man, a-young-man, young-man | **es:** joven, jóvenes | **fr:** jeune-homme | **de:** Juengling, Jüngling Matt 19:20; Matt 19:22; Mark 14:51; Mark 16:5; Luke 7:14

Νεάπολις G3496

Neapolis, 'new city' (proper name of several cities in Greek world)

Νεάπολις ('New City') was a common name for Greek foundations throughout the Mediterranean, much like 'Newport' or 'Newton' in English. Several cities bore this name from the 5th century BC onward. The later unified form Νεάπολις (genitive Νεαπόλεως) replaced the earlier two-word construction. Inhabitants were called Νεοπολίται or later Νεαπολῖται. The name reflects Greek colonial expansion and the optimism of founding new settlements.

Ναιμάν G3497 *N-NMS* (1×)

Naaman, the Syrian commander healed of leprosy by Elisha, cited by Jesus as an example of God's mercy to Gentiles

Jesus references Naaman the Syrian in Luke 4:27 during his sermon at Nazareth: 'There were many lepers in Israel in the time of Elisha, yet none of them was cleansed, only Naaman the Syrian.' The original account in 2 Kings 5 tells how this powerful military officer, afflicted with a skin disease, sought healing from the prophet Elisha. Despite initial resistance to the simple command to wash in the Jordan, Naaman obeyed and was cleansed. Jesus' allusion provokes his hometown audience by suggesting God's favor extends beyond ethnic Israel—a theme that will dominate Luke-Acts. Naaman becomes a type of the Gentile who receives divine grace through humble faith.

(1×) Refers to the Syrian military commander whose healing is recounted in 2 Kings 5 and cited by Jesus as a prophetic precedent for Gentile inclusion. The multilingual glosses render the name uniformly (Spanish 'Naamán', French 'Naaman'), reflecting its status as a well-known Old Testament figure. The domain (Names) is appropriate, though the theological significance—God's sovereignty in choosing whom to heal—transcends mere identification. **PROPER NAMES (PERSONAL)**

en: Naiman | **es:** Naamán | **fr:** Naaman | **de:** Ναιμὰν Luke 4:27

νεκρός G3498 *Adj-AMP* (130×)

Dead — as a substantive, the dead (deceased persons collectively); as an adjective, lifeless, whether literally or figuratively.

Nekros is among the most theologically charged words in the New Testament, appearing at the heart of Christianity's central claim: resurrection from the dead. As a substantive ('the dead'), it denotes the collective realm of deceased persons from which Christ rose and believers will rise (1 Cor 15:12-21). As an adjective, it describes both literal death — the young man at Nain (Luke 7:15), Eutychus after his fall (Acts 20:9) — and a powerful figurative state: the prodigal son was 'dead and is alive again' (Luke 15:24, 32), and James declares faith without works 'dead' (Jas 2:26). Spanish muertos, French mort, and German Tote/tot preserve this same substantive-adjective flexibility.

1. the dead (persons) (111×) The dead as a collective substantive — deceased persons considered as a group, especially in eschatological and resurrection contexts. Central to New Testament proclamation: 'God raised him from the dead' (Rom 10:9), 'resurrection of the dead' (1 Cor 15:12-21), 'judge the living and the dead' (2 Tim 4:1). The 111 occurrences cluster heavily in Paul and Acts. All target languages use substantivized forms (muertos, mort, Tote), confirming the nominal reading. **DEATH AND CORPSES**

en: dead, dead-ones, the-dead | **es:** a-muertos, muertos | **fr:** mort | **de:** Tote, tot Matt 8:22; Matt 10:8; Matt 11:5; Matt 14:2

2. dead, lifeless, deceased (19×) Dead as an adjective describing a person or thing in a state of death — literal or metaphorical. Literally: the boy appeared dead (Mark 9:26), the widow's son sat up (Luke 7:15), Ananias fell dead (Acts 5:10). Figuratively: the prodigal was 'dead and alive again' (Luke 15:24, 32), Abraham's body 'as good as dead' (Rom 4:19), and faith without works is 'dead' (Jas 2:17, 26). Spanish distinguishes muerta/muertas (feminine/plural adjective), while German uses the bare adjective tot alongside the substantive Tote. DEATH AND CORPSES

en: dead, dead-man, of-a-dead-one | **es:** de-muerto, muerta, muertas | **fr:** mort | **de:** Tote, tot Mark 9:26; Luke 7:15; Luke 15:24; Luke 15:32; Acts 5:10

νεκρ-όω G3499 *V-AMA-2P* (3×)

put to death, mortify, make dead or ineffective

To mortify is to put to death or render powerless. Abraham's body was 'as good as dead' (Rom 4:19), yet he believed God's promise. Paul commands, 'Put to death what is earthly in you' (Col 3:5)—mortify sinful desires. Hebrews speaks of Sarah conceiving though she was 'past age,' from one 'as good as dead' (Heb 11:12). The term moves between literal death-state and metaphorical killing of sin. Spanish varies—'ya muerto,' 'haced morir'—between passive state and active command. German 'ertötet' (killed) captures the death-making force.

(3×) To make dead, render lifeless, or mortify—either describing a state of deadness or commanding active killing of sin. Romans 4:19 and Hebrews 11:12 use νεκρόω for Abraham's physically 'deadened' reproductive capacity. Colossians 3:5 commands believers to actively 'put to death' earthly passions. The term spans from passive death-state to active mortification. Spanish distinguishes 'ya muerto' (already dead) from 'haced morir' (put to death), while the Greek root covers both passive condition and active killing. DEATH AND DYING

en: having-been-as-good-as-dead, having-died, put-to-death | **es:** Haced-morir, muerto, ya-muerto | **fr:** mis-à-mort, mortifier | **de:** ertoetet Rom 4:19; Col 3:5; Heb 11:12

νέκρ-ωσις G3500 *N-AFS* (2×)

deadness, the state of being lifeless or mortified

The condition of death or dying, whether physical or spiritual. Paul uses this term in two distinct but related contexts: Abraham's consideration of his own 'deadened' body and Sarah's barren womb (Romans 4:19), and the Christian's identification with 'the dying of Jesus' carried in the body (2 Corinthians 4:10). The word moves between biological death (reproductive incapacity) and redemptive death (participation in Christ's suffering), showing how Paul theologizes bodily realities.

(2×) The state of being dead or mortified, encompassing both physical sterility and spiritual identification with Christ's death. In Romans 4:19, it describes reproductive death—bodies past childbearing. In 2 Corinthians 4:10, it becomes a present, ongoing 'dying' (nekrōsis) that paradoxically manifests Christ's life. Cross-linguistic glosses distinguish between 'deadness/sterility' (Romans context) and 'dying/mortification' (2 Corinthians context), recognizing the term's range from state to process. DEATH AND DYING

en: deadness, dying | **es:** esterilidad, muerte | **fr:** mortification | **de:** Erstorbenheit Rom 4:19; 2Cor 4:10

νέος G3501 *Adj-GFS* (24×)

Young, youthful; new, fresh, recently made; Nea (place name element meaning 'new')

The adjective neos (νέος) straddles two fundamental categories: youth in persons and newness in things. In the comparative form neoteros, it describes 'younger' sons, men, and women throughout Luke and the Pastorals (Luke 15:12-13; 1 Tim 5:1; Titus 2:4), while in its positive form it names 'new' wine poured into fresh wineskins (Matt 9:17; Mark 2:22; Luke 5:37-38) and the 'new lump' of unleavened dough (1 Cor 5:7). A single geographical use survives in Acts 16:11, where Nean (Νέαν) forms part of the compound Neapolis, 'New City,' the Macedonian port where Paul first set foot in Europe. Spanish distinguishes joven (young) from nuevo (new), mapping the bifurcation cleanly.

1. young, younger (of age) (12×) Young or younger in age, used both as adjective and substantive for persons. The prodigal is the 'younger' son (Luke 15:12-13), the 'younger' should serve the elder (Luke 22:26), and the Pastoral Epistles instruct younger men and younger women (1 Tim 5:1, 11; Titus 2:4, 6; 1 Pet 5:5). Spanish jóvenes/más-joven and German neu (in its 'youthful' application) track the comparative neoteros, which dominates this cluster. The sense implies not just biological age but social position relative to elders. NEWNESS AND FRESHNESS

en: young-women, younger, younger-men | **es:** a-más-jóvenes, jóvenes, más-joven | **fr:** jeune, nouveau | **de:** Nea, neu Luke 15:12; Luke 15:13; Luke 22:26; John 21:18; Acts 5:6

2. new, fresh (11×) New or fresh, describing things recently made or produced as opposed to what is old or worn. The parable of wineskins turns on putting new wine (neos oinos) into new wineskins (Matt 9:17; Mark 2:22; Luke 5:37-38). Paul calls the Corinthians a 'new lump' (1 Cor 5:7) and contrasts the 'new man' renewed in knowledge (Col 3:10). Hebrews 12:24 speaks of 'new covenant' blood. Spanish nuevo/nueva and French nouveau converge on temporal freshness — what has just come into being — distinguishing neos from kainos, which stresses qualitative novelty. NEWNESS AND FRESHNESS

en: new | **es:** nueva, nuevo | **fr:** jeune, nouveau | **de:** Nea, neu Matt 9:17; Mark 2:22; Luke 5:37

3. Nea (place name element) (1×) The feminine form Nean used as a geographical name element in the compound Neapolis ('New City') at Acts 16:11, naming the Macedonian port (modern Kavala, Greece) where Paul, Silas, and Timothy landed after the vision of the man from Macedonia. This is a frozen toponym rather than a living adjective, but it preserves the original adjectival meaning 'new.' Spanish Néa and German Nea transliterate directly, confirming its proper-noun status. NEWNESS AND FRESHNESS

en: Nea | **es:** Néa | **fr:** jeune | **de:** Nea Acts 16:11

νεοσσός G3502 *N-AMP* (1×)

young birds, nestlings, or chicks; used figuratively of children or those requiring care and protection

Luke 2:24 notes that Mary and Joseph offered 'a pair of turtledoves or two young pigeons (νοσσούς)' at Jesus' presentation in the temple, fulfilling the purification requirement of Leviticus 12:8 for those who could not afford a lamb. The term denotes newly hatched or very young birds still dependent on parental care. Classical Greek extends the metaphor to human infants and even to the young of other animals. The offering Mary brings signals her poverty yet also her obedience to the law. Simeon and Anna's subsequent recognition of the child Jesus adds dramatic irony: the parents bring the humble sacrifice of the poor, unaware they present the Lamb of God who will take away the sin of the world.

(1×) Refers specifically to young pigeons offered as a temple sacrifice by Mary and Joseph. The multilingual glosses vary between 'young' (English, emphasizing age) and specific bird terms (Spanish 'pichones' meaning 'squabs', French 'poussin' meaning 'chick'). The domain (People) seems misassigned—these are birds, not people, though the metaphorical extension to human young exists in classical literature. CHILDREN AND INFANCY

en: young | **es:** pichones | **fr:** poussin | **de:** νοσσοὺς Luke 2:24

νεότης G3503 *N-GFS* (4×)

Youth; the period of early life, or the condition of being young

Denotes the season of life from childhood through young adulthood, often invoked when someone reflects on long commitment. The rich ruler tells Jesus he has kept the commandments 'from my youth' (Mark 10:20; Luke 18:21), and Paul likewise traces his life story back to his youth among his nation (Acts 26:4). Timothy receives the reverse application — do not let anyone despise your

youth (1 Tim 4:12) — turning the word from a backward glance into a present challenge. Spanish juventud, French jeunesse, and German Jugend all converge on this single temporal sense.

(4×) The period of early life, from childhood through young adulthood, viewed as a formative stage of character and habit. In Mark 10:20 and Luke 18:21, speakers cite their youth as the starting point of lifelong Torah observance. Paul appeals to it as biographical evidence in Acts 26:4. In 1 Tim 4:12, Paul reverses the usual nostalgic framing — Timothy's youth is not a credential but a potential objection to be overcome by exemplary conduct. All major translations (Spanish juventud, French jeunesse, German Jugend) treat this as a unified temporal concept. **YOUTH PERIOD**

en: youth | **es:** juventud | **fr:** jeunesse, nouveau-né | **de:** Jugend, νεότητος Mark 10:20; Luke 18:21; Acts 26:4; 1Tim 4:12

νεό-φῠτος G3504 *Adj-AMS* (1×)

newly planted or recently converted; a new believer or recent convert to the faith

Paul warns Timothy in 1 Timothy 3:6 not to appoint a recent convert (νεόφυτος) as an overseer, lest he become puffed up with pride and fall into the devil's condemnation. The term literally means 'newly planted,' evoking agricultural imagery of a sapling not yet firmly rooted. Classical usage applies the word to young plants and seedlings. Paul's concern is practical: spiritual maturity requires time. A new believer lacks the tested character, doctrinal grounding, and humility necessary for church leadership. Premature elevation can stunt growth and invite disaster, both for the individual and for the congregation entrusted to his care.

(1×) Denotes a person newly converted to Christianity, lacking the maturity and experience necessary for leadership. The multilingual glosses capture both the agricultural metaphor ('newly planted' implicit in the root) and the ecclesiastical application (English 'new convert', Spanish 'recién convertido', German 'Neubekehrter' meaning 'newly converted'). The domain (Time) reflects the temporal aspect—newness is relative to duration in the faith. **NEWNESS AND FRESHNESS**

en: a-new-convert | **es:** recién-convertido | **fr:** νεόφυτον | **de:** Neubekehrter 1Tim 3:6

Νέρων G3505

Nero, Roman emperor (proper name; reign 54-68 AD)

The name of the Roman emperor who ruled from AD 54 to 68. Nero appears in the Received Text's subscription to 2 Timothy, though this reflects later scribal tradition rather than original Pauline composition. His reign saw both cultural patronage and notorious persecution of Christians following the Great Fire of Rome in AD 64. The name itself comes from the Sabine word for 'strong' or 'vigorous.'

νεύω G3506 *V-PIA-3S* (2×)

to nod or motion as a signal, communicate through gesture

To make a gesture, typically with the head or hand, to convey a message without words. Both New Testament occurrences involve communication through signs: Peter nods to the beloved disciple at the Last Supper to ask Jesus about the betrayer (John 13:24), and the governor Felix motions to Paul to speak in his defense (Acts 24:10). The verb captures those moments where speech is inappropriate or impossible, and gesture must carry the message.

(2×) To nod, beckon, or signal through bodily movement. Classical usage shows head-nodding for assent or command, hand-gestures for beckoning. The Johannine passage suggests subtle communication —Peter's silent signal across the table. Luke's usage shows formal court protocol—the governor's official gesture granting permission to speak. Cross-linguistic renderings (Spanish 'hacer señas,' French 'faire signe,' German 'zunicken') emphasize non-verbal communication, capturing both informal and formal gesture contexts. **AUTO-DETECTED COMMUNITY 11301 WITH 5 SENSES**

en: having-motioned, nods | **es:** Hace-señas, habiéndole-hecho-seña | **fr:** faire-signe | **de:** zunicken, νεύσαντος John 13:24; Acts 24:10

νεφέλη G3507 *N-NFP* (25×)

Cloud; atmospheric vapor mass, often signifying God's veiled presence or glory in theophany and eschatological contexts

In the New Testament, nephelē refers to a cloud as both a meteorological phenomenon and a potent symbol of divine presence. At the Transfiguration a bright cloud overshadows Jesus and the disciples, and a voice speaks from within it (Matt 17:5; Mark 9:7). Jesus prophesies that the Son of Man will come 'on the clouds of heaven' (Matt 24:30; 26:64), echoing Daniel 7:13. The cloud thus bridges the visible and invisible, veiling God's glory while simultaneously revealing it. Every New Testament occurrence carries at least an overtone of theophanic weight.

cloud (25×) An atmospheric mass of condensed water vapor that in biblical usage consistently carries theophanic and eschatological significance. The overshadowing cloud at the Transfiguration (Matt 17:5; Mark 9:7; Luke 9:34) reprises the Exodus pillar-cloud motif, while the Parousia clouds (Matt 24:30; Rev 1:7) signal final divine intervention. Translations uniformly use cognates — Spanish 'nube,' French 'nuée,' German 'Wolke' — reflecting the word's stable, unambiguous reference. **CLOUDS AND SKY**

en: a-cloud, cloud, clouds | **es:** nube, nubes | **fr:** nuée | **de:** Wolke Matt 17:5; Matt 24:30; Matt 26:64; Mark 9:7

Νεφθαλείμ G3508 *N-GMS* (3×)

Naphtali, son of Jacob, tribe of Israel, and the tribal territory

Naphtali (Hebrew נַפְתָּלִי) was the sixth son of Jacob, born to Bilhah, Rachel's maidservant. His descendants formed one of the twelve tribes of Israel, with territory in northern Galilee. Matthew quotes Isaiah, identifying Jesus' ministry region as 'the land of Naphtali' (Matt 4:13, 15). Revelation lists Naphtali among the sealed tribes (Rev 7:6). The name means 'my wrestling,' recalling Rachel's struggle. Consistent transliteration across languages—'Nephthalím,' 'Nephthali'—preserves the Hebrew original.

(3×) Naphtali, the son of Jacob and tribal ancestor, and by extension the tribe and territory bearing his name. Matthew 4:13, 15 cite Isaiah's prophecy about 'the land of Naphtali' where Jesus began his Galilean ministry. Revelation 7:6 names Naphtali among the 144,000 sealed from Israel's tribes. The Hebrew נַפְתָּלִי means 'my wrestling' (Gen 30:8). Transliteration across languages ('Nephthalím,' 'Nephthali') maintains the proper name's identity. **PROPER NAMES (PERSONAL)**

en: Nephthalim, of-Nephthalim | **es:** de-Nephthaleím, de-Nephthalím | **fr:** Nephthali | **de:** Naphtali, Νεφθαλίμ Matt 4:13; Matt 4:15; Rev 7:6

νέφος G3509 *N-ANS* (1×)

a cloud or large gathering; used literally of atmospheric clouds or metaphorically of multitudes

Hebrews 12:1 opens with a powerful metaphor: 'Therefore, since we are surrounded by such a great cloud (νέφος) of witnesses, let us throw off everything that hinders and the sin that so easily entangles.' The term denotes a dense cloud or mass, used in classical Greek for atmospheric clouds, swarms of people, or thick concentrations of anything. The author pictures the faithful of Hebrews 11 as an amphitheater crowd watching the Christian race. Their testimony—recorded in Scripture and vindicated by God—both encourages and calls to accountability. The image combines intimacy (witnesses who care) with grandeur (a numberless throng spanning generations).

(1×) Used metaphorically for the great company of Old Testament saints who bear witness to the life of faith. The multilingual glosses preserve the literal 'cloud' (Spanish 'nube', German 'Wolke'), letting the figurative sense emerge from context. The domain (Geographical Objects) applies to the literal atmospheric meaning but misses the metaphorical extension to human multitudes—a common usage in classical literature. **CLOUDS AND SKY**

en: cloud | **es:** nube | **fr:** Wolke | **de:** Wolke Heb 12:1

νεφρ-ός G3510 *N-AMP* (1×)
the kidneys; used metaphorically in biblical literature for the innermost seat of emotions and moral discernment
Revelation 2:23 contains the risen Christ's declaration to the church in Thyatira: 'I am he who searches hearts and kidneys (νεφρούς), and I will repay each of you according to your deeds.' In Hebrew anthropology, the kidneys represent the deepest inner life—desires, motives, conscience—alongside or synonymous with the heart. The metaphor appears throughout the Old Testament (Psalms 7:9; Jeremiah 11:20), often in contexts of divine judgment. Classical Greek uses the term literally for the physical organs, but biblical usage draws on Semitic thought patterns. Christ's claim to search the 'kidneys and hearts' asserts his omniscience: nothing is hidden from his penetrating gaze, not even the most secret intentions.

(1×) Refers metaphorically to the innermost thoughts, motives, and affections that God alone can fully know and judge. The multilingual glosses split between literal anatomy (Spanish 'riñones', French/German 'Nieren' meaning 'kidneys') and metaphorical interpretation (English 'minds'). The domain (Body Parts) captures the literal referent but misses the metaphorical freight—kidneys here symbolize the moral and emotional core of human personhood. **KIDNEYS INMOST BEING**
en: minds | **es:** riñones | **fr:** Nieren | **de:** Nieren Rev 2:23

νεώκορ-ος G3511 *N-AMS* (1×)
a temple keeper, temple warden, or city honored as guardian of a deity's shrine or imperial cult temple
In Acts 19:35, the town clerk of Ephesus defends the city's status: 'Who doesn't know that the city of the Ephesians is temple keeper (νεωκόρος) of the great Artemis and of the image that fell from heaven?' The term originally denoted a temple servant or sacristan responsible for maintaining a shrine. In the imperial period, Greek cities competed for the honorary title νεωκόρος, awarded to cities that built temples for emperor worship or major deities. Ephesus proudly claimed this status for the Artemision, one of the Seven Wonders of the ancient world. The clerk's speech seeks to calm the riot by reminding the crowd that Ephesus's honor is secure—Paul poses no real threat to Artemis or to the city's prestige.

(1×) Refers to Ephesus's role as guardian and host city of the temple of Artemis. The multilingual glosses emphasize custodianship (English 'temple keeper', Spanish 'guardiana del templo' meaning 'guardian of the temple', French 'gardien du temple'). The domain (Nature, Class, Example) seems inappropriate—this is a civic-religious title and social role, better suited to domains of Religion or Social Structures. **GEOGRAPHY AND SPACE**
en: temple-keeper | **es:** guardiana-del-templo | **fr:** gardien-du-temple | **de:** νεωκόρον Acts 19:35

νεωτερ-ικός G3512 *Adj-AFP* (1×)
youthful, characteristic of youth; especially the passions, impulses, or vices associated with young people
Paul exhorts Timothy in 2 Timothy 2:22: 'Flee youthful passions (νεωτερικὰς ἐπιθυμίας) and pursue righteousness, faith, love, and peace.' The adjective denotes what is natural or typical to youth—not necessarily sinful in itself, but prone to excess and immaturity. Classical usage applies the term to youthful vigor, impetuosity, and lack of discipline. Timothy, though perhaps in his thirties, is still 'young' relative to his leadership role and the older members of his congregation. Paul's counsel is pastoral: recognize the vulnerabilities of your stage of life, guard against impulsiveness (whether sexual, relational, or ideological), and cultivate the settled virtues of mature faith.

(1×) Describes the passions or desires characteristic of youth that Timothy is to flee. The multilingual glosses emphasize age-appropriateness (English 'youthful', Spanish 'juveniles', German 'jugendlich' meaning 'adolescent'). The domain (Time) reflects the temporal aspect—these are age-related temptations, though the moral dimension (Attitudes and Emotions) is equally prominent in the context. **YOUTH PERIOD**
en: youthful | **es:** juveniles | **fr:** νεωτερικὰς | **de:** jugendlich 2Tim 2:22

νή G3513 *Prtcl* (1×)
a particle of strong affirmation used in oaths, 'by' or 'I swear by' (followed by the thing invoked)
Paul employs a solemn oath in 1 Corinthians 15:31: 'I die every day—I swear it by (νή) the pride I have in you in Christ Jesus our Lord.' The particle νή introduces oaths in classical Greek, typically followed by the name of a god or sacred object. Athenian orators swore 'by Zeus' (νὴ Δία) or 'by the gods' (νὴ τοὺς θεούς) to emphasize the truth of their statements. Paul adapts the formula, swearing not by a deity but by his legitimate apostolic pride in the Corinthians—a rhetorical move that simultaneously affirms his claim and reminds them of their identity as his spiritual children. The oath underscores the seriousness of his point: resurrection is not optional doctrine but the heart of the gospel.

(1×) Functions as an oath particle introducing the thing by which Paul swears to validate his claim. The multilingual glosses preserve the prepositional force (English 'by', Spanish 'por', German 'bei'), though the formulaic oath context is less familiar in modern language. The domain (Nature, Class, Example) seems misassigned—this is a discourse particle, better suited to Communication or Modality domains. **GEOGRAPHY AND SPACE**
en: by | **es:** por | **fr:** je-protège | **de:** bei 1Cor 15:31

νήθω G3514 *V-PIA-3S* (2×)
to spin thread or yarn, work fibers into thread
The domestic labor of drawing out and twisting fibers (wool, flax) into thread using a spindle—work typically done by women in the ancient world. Jesus uses this verb in His teaching about anxiety and divine provision: 'Consider the lilies... they neither toil nor spin, yet Solomon in all his glory was not arrayed like one of these' (Matthew 6:28, Luke 12:27). The mundane craft becomes Jesus' illustration of how God clothes creation more beautifully than human industry can achieve.

(2×) To spin fibers into thread, the fundamental textile work that precedes weaving. Jesus contrasts human labor (spinning, weaving, clothing) with divine provision (lilies arrayed by God). The gendered nature of spinning in antiquity (women's work) adds dimension—even the most industrious domestic labor cannot match God's creative artistry. Cross-linguistic glosses are uniform (Spanish 'hilar,' French 'filer,' German spinning verb forms), all pointing to the specific craft of thread-making. **LABOR AND TOIL**
en: do-they-spin, spin | **es:** hilan | **fr:** filer | **de:** νήθει, νήθουσιν Matt 6:28; Luke 12:27

νηπῐ́-άζω G3515 *V-PMA-2P* (1×)
to be or act like an infant; to behave in a childish or immature manner
Paul issues a nuanced command in 1 Corinthians 14:20: 'Brothers and sisters, stop being infants (νηπιάζετε) in your thinking. In regard to evil be infants, but in your thinking be mature.' The verb derives from νήπιος ('infant' or 'child') and denotes childlike behavior. Paul's rhetoric is paradoxical: childishness in thought is a vice (lack of understanding, susceptibility to error), but childlikeness in relation to evil is a virtue (innocence, lack of malice). The Corinthians' obsession with showy spiritual gifts reveals intellectual and spiritual immaturity. Paul calls them to grow up—to pursue love and edification rather than self-display.

(1×) Describes the immature, childish thinking Paul rebukes in the Corinthians. The multilingual glosses render the verb as a command to remain children (Spanish 'sed niños' meaning 'be children', French 'être enfant' meaning 'to be a child', German 'Kinder sein' meaning 'to be children'). The domain (People) is somewhat apt, though the term describes a behavioral quality (immaturity) rather than a social

category. **CHILDREN AND INFANCY**
en: be-infants | **es:** sed-niños | **fr:** être-enfant | **de:** Kinder-sein 1Cor 14:20

νήπιος G3516 *Adj-GMS* (15×)

Infant, young child; figuratively, one who is spiritually immature or, rarely, gentle and tender.
Originally meaning a baby or small child, this adjective-noun spans from cradle to character. Jesus praises the Father for revealing truth to 'infants' rather than the wise (Matt 11:25; Luke 10:21), and the Psalms celebrate praise from the mouths of nursing babies (Matt 21:16). Paul repurposes the word to rebuke spiritual immaturity in Corinth and Galatia (1 Cor 3:1; Gal 4:1-3). A striking outlier appears in 1 Thessalonians 2:7, where several manuscripts read 'we became gentle (nepioi) among you,' evoking a nursing mother's tenderness. Spanish 'ninos/infantes', French 'enfant/petit-enfant', and German 'Unmundige' all track the age-based core, while the metaphorical extension to immaturity or gentleness requires context to surface.

1. infant, young child (12×) A literal infant or very young child. Jesus thanks the Father for revealing truth to 'nepioi' (Matt 11:25; Luke 10:21), and Paul calls the Corinthians infants in Christ (1 Cor 3:1). Spanish 'infantes/ninos', French 'enfant', and German 'Unmundige' all converge on the image of one too young to reason. Romans 2:20 uses it of the spiritually untaught who still need a guide. **CHILDREN AND INFANCY**
en: an-infant, infant, infants | **es:** a-infantes, a-niños, de-niños | **fr:** enfant, petit-enfant | **de:** Unmundige, νηπίοις, νηπίων Matt 11:25; Matt 21:16; Luke 10:21; Rom 2:20; 1Cor 3:1

2. immature, childish (2×) Spiritual or intellectual immaturity. In Galatians 4:1-3, Paul compares the heir who is still a minor ('nepios') to believers under the old covenant's guardianship. Spanish 'nino' and French 'petit-enfant' retain the child image, but the context clearly shifts from physical age to developmental stage in understanding. The contrast with mature heirs makes the metaphor pointed. **CHILDREN AND INFANCY**
en: child, children | **es:** niño, niños | **fr:** petit-enfant | **de:** Unmundige Gal 4:1; Gal 4:3

3. gentle, tender (1×) Gentle and tender, like a nursing mother. In 1 Thessalonians 2:7, a textual variant yields 'we were gentle (nepioi) among you, like a nursing mother.' This sense is rare and debated, but Spanish 'tiernos' (tender) uniquely captures the nurturing warmth. Here the infant image flips: Paul becomes the baby-soft caretaker rather than the baby. Only one occurrence supports this reading. **TENDERNESS AND GENTLENESS**
en: gentle | **es:** tiernos | **fr:** petit-enfant | **de:** Unmundige 1Thess 2:7

Νηρ-εύς G3517 *N-AMS* (1×)

Nereus, a Christian man greeted by Paul in Romans 16
Romans 16:15 includes greetings to 'Nereus and his sister, and Olympas and all the saints with them.' Nereus was a common name in the Roman empire, derived from the Greek sea god Nereus, father of the Nereids. The name appears in inscriptions associated with imperial households, suggesting Nereus may have been a slave or freedman. Paul's mention of Nereus's unnamed sister alongside him hints at close sibling bonds within the early Christian community. The clustering of several names together ('all the saints with them') suggests house churches or extended household networks—the primary organizational structure of first-century Christianity before dedicated church buildings existed.

(1×) A personal name identifying a Christian man in Rome greeted by Paul. The multilingual glosses preserve 'Nereus' with minor phonetic variation (Spanish 'Nēréa', French 'Néréus'), reflecting the name's classical origin from Greek mythology. The domain (Names of Persons and Places) is straightforward; significance lies in the social and ecclesial networks implied by the greeting. **PROPER NAMES (PERSONAL)**
en: Nereus | **es:** a-Nēréa | **fr:** Néréus | **de:** Nereus Rom 16:15

Νηρεί G3518 *N-GMS* (1×)

Neri, an ancestor of Jesus listed in Luke's genealogy
Neri appears in Luke 3:27 as the son of Melchi and father of Shealtiel, placing him in the post-exilic portion of Jesus' genealogy. The name is the Greek form of the Hebrew Neriah (נֵרִיָּה), meaning 'lamp of the LORD' or 'my light is Yahweh.' Neriah is better known as the father of Baruch, Jeremiah's scribe (Jeremiah 32:12). Whether the genealogical Neri is identical to or related to Jeremiah's contemporary is uncertain. Like many names in Luke's post-exilic list, Neri appears nowhere else in Scripture, underscoring the obscurity through which the Davidic line passed during the centuries of foreign domination. Yet God's purposes run through forgotten generations as surely as through celebrated kings.

(1×) A personal name in the Lukan genealogy, possibly related to the Hebrew name Neriah. The multilingual glosses render the name consistently (Spanish 'Nēri', French 'Néri'), reflecting its Semitic origin. The domain (Names of Persons and Places) is correct; theological weight rests on the genealogical function—Jesus' lineage includes both famous and forgotten ancestors. **PROPER NAMES (PERSONAL)**
en: Nēri | **es:** Nēri | **fr:** Néri | **de:** Νηρὶ Luke 3:27

νησ-ίον G3519 *N-ANS* (1×)

a small island or islet
Acts 27:16 recounts a moment during Paul's storm-tossed voyage: 'Passing to the lee of a small island (νησίον) called Cauda, we barely managed to secure the ship's boat.' The diminutive form of νῆσος ('island') denotes a small island or islet—in this case, Cauda (modern Gavdos), a rocky outcrop south of Crete. The sheltered side of the island provided brief respite from the gale, allowing the sailors to haul in the dinghy before it was swamped or lost. Luke's attention to nautical detail lends vividness and credibility to the narrative. The small island becomes a minor grace note in God's providence: a momentary protection that helps preserve the ship and all aboard until the final wreck on Malta.

(1×) Refers specifically to the small island Cauda that offered temporary shelter during Paul's voyage. The multilingual glosses vary between generic 'island' terms (English 'an island', French 'île') and diminutives emphasizing size (Spanish 'islita' meaning 'little island'). The domain (Geographical Objects and Features) is appropriate for this concrete geographic referent. **ISLAND COASTLAND**
en: an-island | **es:** islita | **fr:** île | **de:** νησίον Acts 27:16

νῆσος G3520 *N-DFS* (9×)

Island; a body of land surrounded by water, used in Acts for Mediterranean islands and in Revelation for eschatological upheaval.
The standard Greek word for an island, appearing in the NT primarily in Acts during Paul's Mediterranean voyages and in Revelation's apocalyptic visions. Luke names specific islands – Cyprus (Acts 13:6), Malta (Acts 28:1) – as concrete waypoints in the early church's geographical expansion. In Revelation, islands become symbols of cosmic instability: 'every island fled away' (Rev 6:14; 16:20), depicting creation's dissolution before God's judgment. The German and French renderings ('Insel,' 'ile') are straightforwardly geographic.

island (9×) A landmass surrounded by water. In Acts, the term anchors the narrative geographically as Paul sails among Mediterranean islands: the ship must run aground on 'some island' (Acts 27:26), identified as Malta (Acts 28:1), where the chief official Publius hosts them (Acts 28:7). Spanish 'isla,' French 'ile,' and German 'Insel' all render it as a plain geographic feature. In Revelation, however, the word takes on eschatological force: islands flee from God's presence (Rev 6:14; 16:20), signaling that even the most stable features of creation cannot withstand divine judgment. **ISLAND COASTLAND**
en: an-island, island | **es:** isla | **fr:** Insel, île | **de:** Insel, νήσου, νήσῳ Acts 13:6; Acts 27:26; Acts 28:1; Acts 28:7; Acts 28:9

νηστ-εία G3521 *N-AFS* (6×)

Fasting as a spiritual discipline of abstaining from food; also the specific Fast of the Day of Atonement (Yom Kippur).

In the New Testament, nēsteia refers to the practice of going without food as an act of devotion and self-denial before God. Jesus's disciples are taught that certain spiritual victories come only through prayer and fasting (Matt 17:21), and the early church fasted when appointing elders (Acts 14:23). Paul lists fastings among his apostolic hardships (2 Cor 6:5; 11:27). In one notable use, Luke employs 'the Fast' as a seasonal marker for the Day of Atonement in Acts 27:9, a usage recognized across translations: Spanish capitalizes 'el Ayuno,' and English renders 'the Fast' with a definite article, signaling this is not generic fasting but a specific holy day.

1. fasting (practice of abstaining from food) (5×) The practice or act of voluntarily abstaining from food as a spiritual discipline. Used in both singular and plural forms across the NT to describe fasting accompanying prayer, mourning, or consecration. Anna worshiped with fastings night and day (Luke 2:37), and the Antioch church fasted before commissioning Paul and Barnabas (Acts 14:23). Spanish 'ayuno/ayunos,' French 'jeune,' and German 'Fasten' all treat this as a general religious exercise. **FASTING**

en: fasting, fastings, with-fastings | **es:** ayuno, ayunos, con-ayunos | **fr:** jeûne | **de:** Fasten Matt 17:21; Luke 2:37; Acts 14:23; 2Cor 6:5; 2Cor 11:27

2. the Fast (Day of Atonement) (1×) The specific calendrical fast of Yom Kippur, the Day of Atonement, used as a seasonal time reference in Acts 27:9 to indicate that sailing had become dangerous because the autumn holy day had already passed. The definite article in Greek (ten nēsteian) and capitalization in translations (English 'the Fast,' Spanish 'el Ayuno') distinguish this proper-noun usage from ordinary fasting. **FASTING**

en: Fast | **es:** Ayuno | **fr:** jeûne | **de:** Fasten Acts 27:9

νηστ-εύω G3522 *V-PIA-1P* (20×)

To fast; to voluntarily abstain from food as a religious discipline of devotion, repentance, or mourning.

Fasting in the biblical world was never mere dieting—it was a deliberate act of self-denial before God. Jesus fasted forty days in the wilderness (Matt 4:2), then taught his disciples how to fast without ostentation: 'When you fast, anoint your head and wash your face' (Matt 6:17). The Pharisees and John's disciples fasted regularly and questioned why Jesus' followers did not (Matt 9:14–15; Mark 2:18). Early church leaders fasted before appointing elders (Acts 13:2–3; 14:23). The word's translations capture the practice vividly: Spanish 'ayunar,' French 'jeuner,' German 'fasten'—all rooted in the concept of deliberate abstinence.

fast, abstain from food (20×) To voluntarily abstain from food as a spiritual discipline, typically expressing devotion, repentance, mourning, or preparation for divine guidance. Jesus' own forty-day fast (Matt 4:2) sets the pattern, while his Sermon on the Mount teaching (Matt 6:16–18) reforms the practice by warning against performative piety. The early church continued the tradition before major decisions (Acts 13:2–3). Spanish 'ayunar' and German 'fasten' both descend from roots meaning 'to hold firm' or 'to abstain,' reflecting the discipline's core of intentional self-denial. **FASTING**

en: I-fast, fast, fasting | **es:** ayunamos, ayunan, ayunando | **fr:** jeûner | **de:** fasten, fastet Matt 4:2; Matt 6:16; Matt 6:17; Matt 6:18

νῆστις G3523 *Adj-AMP* (2×)

fasting, not having eaten or being hungry

The state of being without food, whether by necessity or choice. Jesus uses this adjective to describe the crowds following Him in the wilderness—'they are hungry' (Matthew 15:32, Mark 8:3)—expressing His compassion for their physical need. The classical range includes both voluntary fasting and involuntary hunger, but the Gospel context emphasizes the latter: these people have remained with Jesus, exhausting their provisions, and now face the danger of collapsing from lack of food.

(2×) Being unfed, in a state of hunger or fasting. The Synoptic passages show Jesus' awareness of physical hunger as a pastoral concern—He will not send them away fasting lest they faint. The term can describe voluntary religious fasting elsewhere, but here it's simply prolonged absence from food. Cross-linguistic renderings distinguish 'fasting' (voluntary abstinence) from 'hungry' (need state), with Spanish 'en ayunas' and German 'nüchtern' suggesting both possibilities. **HUNGER AND FAMINE**

en: fasting, hungry | **es:** en-ayunas | **fr:** à-jeun | **de:** nuechtern, νήστεις Matt 15:32; Mark 8:3

νηφᾰλ-έος G3524 *Adj-AFP* (3×)

sober, temperate, clear-headed and self-controlled

This adjective describes sobriety and self-control, both literal abstinence from excess wine and metaphorical clear-headedness. Overseers must be 'sober-minded' (1 Tim 3:2). Deacons' wives likewise must be 'temperate' (1 Tim 3:11). Older men should be 'sober-minded' (Titus 2:2). The term emphasizes mental clarity, self-discipline, and freedom from intoxication or passion. Spanish 'sobrio/sobrias' and German 'nüchtern' both carry the dual sense of alcohol-sobriety and behavioral temperance.

(3×) Sober, temperate, or clear-headed—characterized by self-control and freedom from intoxication or excess. The term νηφάλιος/νηφάλεος is a qualification for church leaders (1 Tim 3:2, 3:11) and older men (Titus 2:2), emphasizing both literal sobriety (not given to wine) and metaphorical temperance (mentally disciplined, balanced). Spanish 'sobrio' and German 'nüchtern' preserve the dual meaning: abstaining from drunkenness and maintaining sober judgment. **SOBER-MINDED SELF-CONTROL**

en: temperate | **es:** sobrias, sobrio, sobrios | **fr:** νηφάλιον, νηφαλίους | **de:** nuechtern 1Tim 3:2; 1Tim 3:11; Titus 2:2

νήφω G3525 *V-PPA-NMP* (6×)

To be sober-minded, self-controlled, and spiritually vigilant; to exercise mental alertness

Originally meaning 'to drink no wine' in classical Greek, this verb underwent a decisive metaphorical shift by the NT period. Every New Testament occurrence uses it figuratively for mental sobriety and spiritual watchfulness rather than literal abstinence. Paul pairs it with eschatological readiness—'let us be sober, putting on the breastplate of faith' (1 Thess 5:8)—while Peter connects it to effective prayer (1 Pet 4:7) and vigilance against the devil. The Spanish 'sed sobrios' and German 'nüchtern sein' both preserve the double register of physical and mental clarity.

to be sober-minded, be watchful (6×) To maintain clear-headed self-control and spiritual alertness, especially in view of Christ's return or spiritual danger. The metaphorical extension from literal wine-abstinence to mental vigilance is complete in the NT: Paul contrasts the sober believer with those who 'sleep' or are 'drunk' in the eschatological night (1 Thess 5:6-8), Timothy is urged to 'be sober in all things' amid false teaching (2 Tim 4:5), and Peter links sobriety to watchful prayer (1 Pet 4:7) and resistance to temptation (1 Pet 1:13). **SOBER-MINDED SELF-CONTROL**

en: Be-sober, be-sober, being-sober | **es:** Sed-sobrios, seamos-sobrios, sed-sobrios | **fr:** Νήψατε, νήφοντες, νήφωμεν | **de:** nuechtern-sein 1Thess 5:6; 1Thess 5:8; 2Tim 4:5; 1Pet 1:13; 1Pet 4:7

Νίγερ G3526 *N-NMS* (1×)

Niger, a Latin cognomen meaning 'black,' used as a second name for Simeon in Acts 13

Acts 13:1 lists the prophets and teachers in the Antioch church: 'Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen, and Saul.' Niger is a Latin surname meaning 'black' or 'dark,' likely referring to Simeon's skin color or dark complexion. The name suggests either North African origin or simply a descriptive nickname. The Antioch church's leadership was strikingly diverse—Barnabas the Levite from Cyprus, Lucius from Cyrene in Libya, Manaen connected to Herod's court, Saul the Pharisaic Jew from Tarsus, and Simeon

with his Roman cognomen. This multiethnic, multicultural assembly foreshadows the global scope of the Gentile mission the Spirit is about to launch by setting apart Barnabas and Saul.

(1×) A Latin byname identifying Simeon, one of the leaders in the Antioch church. The multilingual glosses preserve 'Niger' uniformly (Spanish 'Níger', French 'Niger'), reflecting the Latin origin of the term. The domain (Names of Persons and Places) is correct; the cultural and ethnic diversity implied by the name enriches our understanding of early Christianity's social composition. **PROPER NAMES (PERSONAL)**

en: Niger | **es:** Níger | **fr:** Niger | **de:** Νίγερ Acts 13:1

Νικάνωρ G3527 *N-AMS* (1×)

Nicanor, one of the seven men chosen to serve the Jerusalem church in Acts 6

Acts 6:5 names Nicanor among the seven Hellenistic Jews appointed to oversee the daily distribution of food to widows in the Jerusalem church. The name, meaning 'conqueror' or 'victorious,' was common in the Hellenistic world. Though called to administer practical charity, the seven are required to be 'full of the Spirit and wisdom'—qualifications that blur the line between social service and spiritual leadership. Tradition sometimes calls these men the first deacons, though Acts doesn't use that term. Nicanor disappears from the biblical record after his appointment, but his selection testifies to the early church's commitment to unity across cultural divides and its recognition that serving tables is no less a ministry than preaching the word.

(1×) A personal name identifying one of the seven men chosen for service in the Jerusalem church. The multilingual glosses preserve 'Nicanor' or 'Nikanōr' with phonetic variation (Spanish 'Nikánōr', French 'Nicolas' which seems to confuse Nicanor with Nicolas), reflecting the Greek origin. The domain (Names) is straightforward; ecclesial significance lies in the role he filled bridging Hebraic and Hellenistic Jewish believers. **PROPER NAMES (PERSONAL)**

en: Nikanōr | **es:** a-Nikánōr | **fr:** Nicolas | **de:** Νικάνορα Acts 6:5

νῑκάω G3528 *V-PPA-NMS* (28×)

Overcome, conquer, be victorious; to prevail over adversaries, evil, or spiritual opposition; passively, to be defeated.

The verb of victory in the New Testament, carrying the force of the noun nike ('victory') into active combat. Jesus declares 'I have overcome the world' (John 16:33), setting the paradigm for believers who are called to conquer through faith (1 John 5:4–5). Revelation makes nikao its signature verb, promising rewards 'to the one who overcomes' in each of the seven letters to the churches (Revelation 2–3) and celebrating the Lamb who has conquered (Revelation 5:5; 17:14). Paul counsels that evil must be overcome with good, not by retaliating in kind (Romans 12:21), where the same verse uses the verb in both its active and passive senses.

1. overcome, conquer, be victorious (27×) The active sense of conquering, overcoming, or prevailing — whether in spiritual warfare, moral struggle, or cosmic conflict. Jesus' declaration 'I have overcome the world' (John 16:33) anchors this usage. The Johannine epistles celebrate believers' victory over the evil one (1 John 2:13–14; 4:4; 5:4–5). Revelation employs nikao as a programmatic verb: the one who overcomes receives the tree of life, the crown, and the new name (Revelation 2:7, 11, 17, 26; 3:5, 12, 21). Spanish ha vencido and German ueberwinden consistently convey this triumphant sense. Romans 3:4 applies it to God prevailing in his judgments, and Romans 12:21a urges overcoming evil with good. **OVERCOME CONQUER**

en: conquers, have-overcome, having-overcome | **es:** ha-vencido, habéis-vencido, lo-venza | **fr:** vaincre | **de:** ueberwinden, νικήσῃ Luke 11:22; John 16:33; Rom 3:4; Rom 12:21; 1John 2:13

2. be overcome, be defeated (1×) The passive sense of being overcome, conquered, or defeated by an opposing force. Romans 12:21a warns me nikō hypo tou kakou — 'do not be overcome by evil' — using the passive to depict the believer as potentially vanquished if they retaliate rather than respond with good. Spanish seas vencido ('may you be defeated') preserves the passive voice clearly. This sense appears as the negative counterpart to the dominant active usage, creating a deliberate contrast within the same verse: do not be defeated by evil, but defeat evil with good. **OVERCOME CONQUER**

en: be-overcome | **es:** seas-vencido | **fr:** vaincre | **de:** ueberwinden Rom 12:21

νίκ-η G3529 *N-NFS* (1×)

victory, conquest, or triumph; the overcoming of an enemy or obstacle

First John 5:4 declares, 'This is the victory (νίκη) that has overcome the world—our faith.' The term denotes triumph in battle, success in athletic competition, or victory in legal contests. Classical literature personifies Nike as the winged goddess of victory, companion of Athena and Zeus. John's usage is theological: faith itself is the conquering power that defeats the world's opposition, temptation, and lies. The victory is both already accomplished (Christ's resurrection and exaltation) and continually appropriated by believers through trust in God's Son. What appears as weakness—faith in a crucified Messiah—turns out to be the ultimate triumph over every hostile power.

(1×) Refers to the spiritual victory over the world that faith in Jesus accomplishes. The multilingual glosses uniformly preserve 'victory' terms (Spanish 'victoria', German 'Sieg'), capturing the martial metaphor. The domain (Hostility, Strife) reflects the conflict imagery—victory presupposes a battle. John's paradox is that faith, not military might, wins the decisive war. **VICTORY TRIUMPH**

en: victory | **es:** victoria | **fr:** νίκη | **de:** Sieg 1John 5:4

Νικόδημος G3530 *N-NMS* (5×)

Nicodemus; a Pharisee and member of the Jewish ruling council who came to Jesus by night (John 3).

A proper noun identifying Nicodemus, a prominent Pharisee and member of the Sanhedrin who appears exclusively in John's Gospel. He first approaches Jesus secretly at night with genuine theological questions (John 3:1–9), later defends due process before the council (John 7:50), and finally assists Joseph of Arimathea in burying Jesus with a lavish quantity of spices (John 19:39). The name means 'victory of the people' (Greek νίκη + δῆμος), and European translations preserve the Greek form closely: French 'Nicodème,' German 'Nikodemus.'

(5×) Nicodemus, a named individual — a Pharisee and ruler among the Jews who appears three times in John's Gospel. His trajectory from secretive night-visitor (John 3:1) to public defender of fairness (John 7:50) to participant in Jesus' burial (John 19:39) forms one of the most carefully developed character arcs in the Fourth Gospel. The multilingual renderings (Spanish 'Nikodḗmos,' French 'Nicodème,' German 'Nikodemus') all transliterate from the Greek Νικόδημος, meaning 'conqueror of the people.' **PROPER NAMES (PERSONAL)**

en: Nikodēmos | **es:** Nikodḗmos, Nikódēmos | **fr:** Nicodème | **de:** Nikodemus John 3:1; John 3:4; John 3:9; John 7:50; John 19:39

Νικολαΐτης G3531 *N-GMP* (2×)

Nicolaitans, members of a heretical sect in early Christian churches

A heterodox group condemned in Revelation 2:6 and 2:15, appearing in the letters to Ephesus and Pergamum. While John commends the Ephesians for hating the Nicolaitans' works, he rebukes the Pergamenes for tolerating them. Early church tradition (Irenaeus, Hippolytus) associated them with Nicolas of Antioch (Acts 6:5) or with antinomian practices, but their exact identity remains debated. What's clear is that their teaching compromised Christian ethics, possibly regarding food offered to idols and sexual immorality.

(2×) The Nicolaitans, a first-century sect whose practices the risen Christ condemns. Revelation pairs them with Balaamites who similarly led Israel into idolatry and immorality. The name's etymology

(perhaps 'conqueror of the people' or linked to Nicolas) is uncertain, but their threat to church purity is explicit. Cross-linguistic transliterations (nicolaítas, Nikolaiten) preserve the Greek name, reflecting scholarly uncertainty about the group's precise identity and teachings. **PROPER NAMES (PERSONAL)**

en: Nikolaitans | **es:** nicolaítas | **fr:** Nikolaiten | **de:** Nikolaiten Rev 2:6; Rev 2:15

Νικόλαος G3532 *N-AMS* (1×)

Nicolaus, one of the seven men chosen to serve the Jerusalem church, identified as a proselyte from Antioch

Acts 6:5 names Nicolaus last among the seven, adding the detail that he was 'a proselyte from Antioch'—a Gentile convert to Judaism who had subsequently become a Christian. His Greek name (meaning 'conqueror of the people') and origin in Antioch, a major center of Hellenistic culture, mark him as a bridge figure between Jewish and Gentile worlds. Some later church fathers, though without solid evidence, linked Nicolaus to the Nicolaitans condemned in Revelation 2:6, 15—a heretical group promoting compromise with pagan practices. The connection is likely spurious, based on name similarity alone. Nicolaus's true significance lies in his selection: even a Gentile proselyte could serve as a leader in the predominantly Jewish Jerusalem church.

(1×) A personal name identifying the last of the seven chosen in Acts 6, notable as a Gentile convert. The multilingual glosses preserve 'Nicolaus' or 'Nicolas' uniformly (Spanish 'Nikólaos', French 'Nicolas'), reflecting the Greek name. The domain (Names) is correct; the historical detail (proselyte from Antioch) signals the early church's expanding cultural horizon. **PROPER NAMES (PERSONAL)**

en: Nikolaos | **es:** a-Nikólaos | **fr:** Nicolas | **de:** Νικόλαον Acts 6:5

Νικόπολις G3533 *N-AFS* (1×)

Nicopolis, a city founded by Augustus; likely the one in Epirus where Paul planned to winter

Paul instructs Titus in Titus 3:12: 'Do your best to come to me at Nicopolis, for I have decided to winter there.' Multiple cities bore the name Nicopolis ('city of victory'), commemorating military triumphs—Augustus alone founded several. The most likely candidate is Nicopolis in Epirus (northwest Greece), built to celebrate Augustus's victory at Actium in 31 BC. Positioned on the Adriatic coast, it was a logical winter haven for Mediterranean travel and a strategic base for ministry in Greece and the western empire. Paul's planned stay there suggests continuing missionary activity even during his final years. Whether he reached Nicopolis before his final arrest and martyrdom remains uncertain.

(1×) A place name referring to the city where Paul intended to spend the winter, most likely in Epirus. The multilingual glosses preserve 'Nicopolis' or 'Nikopolis' uniformly (Spanish 'Nikópolis', German 'Nikopolis'), reflecting the Greek name. The domain (Nature, Class, Example) seems misassigned—this is a geographic place name, better suited to Geography or Names of Places. **GEOGRAPHY AND SPACE**

en: Nikopolis | **es:** Nikópolis | **fr:** Νικόπολιν | **de:** Nikopolis Titus 3:12

νῖκος G3534 *N-NNS* (4×)

Victory; triumph, especially over death and the grave

A later Greek form of nike (victory), used in the New Testament almost exclusively in the context of God's ultimate triumph. Matthew 12:20 quotes Isaiah's promise that justice will be brought forth 'to victory,' while the dense cluster in 1 Corinthians 15:54-57 celebrates the eschatological swallowing up of death in victory. Paul's exultant 'Where, O death, is your victory?' transforms an Old Testament taunt into a resurrection hymn. Spanish victoria, French victoire, and German Sieg unanimously render it as decisive, complete triumph — never a partial win.

(4×) Decisive victory or triumph, particularly God's final conquest over hostile powers. In Matt 12:20, it refers to the ultimate success of justice (quoting Isa 42:3 LXX, where nikos renders the Hebrew lanetsach, 'to completeness/forever'). In 1 Cor 15:54-57, it appears three times in rapid succession as Paul declares death swallowed up in victory and taunts death for having lost its sting. Spanish victoria and French victoire confirm the consistent sense of total, irreversible triumph. **VICTORY TRIUMPH**

en: victory | **es:** victoria | **fr:** victoire | **de:** Sieg, νῖκος Matt 12:20; 1Cor 15:54; 1Cor 15:55; 1Cor 15:57

Νινευΐ G3535

Nineveh, capital of ancient Assyria (Hebrew נִינְוֵה; proper name)

The great Assyrian capital on the Tigris River, destroyed in 612 BC but living on in biblical memory as a byword for both wickedness and divine mercy. Jesus references Nineveh's repentance at Jonah's preaching in Luke 11:32 (Received Text). The city's massive walls and cultural sophistication made it legendary throughout the ancient Near East. Archaeological excavation has confirmed its grandeur and the extensive library of Ashurbanipal found there.

Νινευείτης G3536 *N-DMP* (3×)

Ninevites, inhabitants of the ancient Assyrian city of Nineveh

The Ninevites were the people of Nineveh, the great Assyrian capital to which Jonah was sent. Jesus uses them as a positive example: they repented at Jonah's preaching, and will rise in judgment against Jesus' generation who rejected a greater than Jonah (Matt 12:41, Luke 11:30, 32). The contrast is stark—pagan Ninevites heeded warning; covenant Israel rejected Messiah. The consistent rendering —'ninivitas,' 'Ninivite'—identifies this people by their city.

(3×) The Ninevites, inhabitants of Nineveh, the great Assyrian city to which Jonah preached. Jesus invokes them as a condemning witness: they repented at Jonah's message, but Jesus' contemporaries reject one greater than Jonah (Matt 12:41, Luke 11:30, 32). The Greek Νινευίτης designates the people by their city. Their exemplary repentance (despite being pagans) contrasts with Israel's hardness, making them unexpected models of responsive faith. **PROPER NAMES (PERSONAL)**

en: Nineuites, Ninevites, of-Nineue | **es:** ninivitas | **fr:** Ninivite | **de:** Νινευίταις, Νινευῖται Matt 12:41; Luke 11:30; Luke 11:32

νιπτήρ G3537 *N-AMS* (1×)

a basin or washing vessel used for foot washing or ritual purification

John 13:5 records Jesus' shocking act of humility: 'He poured water into a basin (νιπτῆρα) and began to wash his disciples' feet, drying them with the towel.' The term denotes a large bowl or basin specifically used for washing. In the ancient Near East, foot washing was a menial task performed by servants for guests who had traveled dusty roads in sandals. Jesus, the master and Lord, assumes the role of the lowest household slave—an acted parable of his entire mission. The basin becomes a symbol of servanthood and self-giving love. Peter's initial refusal and subsequent demand for a full bath reveal his failure to grasp the deeper symbolism: Jesus cleanses not just feet but souls, and those who belong to him are already clean.

(1×) Refers to the basin Jesus used when washing the disciples' feet at the Last Supper. The multilingual glosses preserve 'basin' or 'washing vessel' (Spanish 'vasija' meaning 'vessel', French 'bassin', German 'Waschbecken' meaning 'washbasin'). The domain (Nature, Class, Example) is acceptable for an artifact, though Artifacts would be more precise for this household implement. **GEOGRAPHY AND SPACE**

en: basin | **es:** vasija | **fr:** bassin | **de:** Waschbecken John 13:5

νίζω G3538 *V-PIM-3P* (17×)

To wash a specific body part (hands, feet, face) for cleansing, hospitality, or ritual purification.

Derived from the older form νίζω, this verb specifically denotes washing a part of the body rather than bathing the whole person. In the Gospels it appears in contexts of ritual hand-washing before meals (Matt 15:2; Mark 7:3), Jesus washing the disciples' feet as an

act of servant love (John 13:5-14), and the command to the blind man to wash in the Pool of Siloam (John 9:7, 11). The Spanish 'lavar' and French 'laver' both preserve the straightforward physical sense, while the Greek consistently distinguishes this partial washing from λούω, which means to bathe the entire body.

wash a body part (17×) Washing a specific body part — hands, feet, or face — whether for everyday hygiene, ceremonial purity, or hospitality. Jesus' washing of the disciples' feet (John 13:5-14) transforms a household custom into a model of humble service, while the Pharisees' insistence on hand-washing before meals (Mark 7:3) reflects ritual purity concerns. Multilingual glosses uniformly point to simple physical washing: Spanish 'lavar,' French 'laver,' German 'waschen.' WASHING AND BATHING

en: I-wash, I-washed, having-washed | **es:** a-lavar, habiéndome-lavado, lava | **fr:** laver | **de:** waschen, νίπτονται, νίψαι Matt 6:17; Matt 15:2; Mark 7:3; John 9:7

νο-έω G3539 *V-PMA-2S* (14×)

to understand, perceive, consider — grasping something through mental reflection rather than sensory experience

Noeo describes the act of perceiving with the mind, a comprehension that goes beyond mere observation to genuine intellectual and spiritual understanding. Jesus uses it repeatedly in frustration when the disciples fail to grasp the significance of the bread miracles: 'Do you not yet understand?' (Matt 16:9, 11; Mark 8:17). The apocalyptic discourse in Matthew 24:15 and Mark 13:14 inserts the parenthetical 'let the reader understand' (ho anaginoskon noeito), inviting a deeper deciphering of Daniel's prophecy. Paul uses it in Romans 1:20 to argue that God's invisible attributes are nooumena — mentally perceived — through creation. Spanish 'entender,' French 'comprendre,' and German 'verstehen' all center on cognitive grasp.

understand, perceive (14×) To understand or perceive mentally — to grasp something through the exercise of the mind rather than through physical sight or hearing alone. Used of the disciples' failure to comprehend the bread miracles (Matt 15:17; 16:9, 11; Mark 7:18; 8:17), the call to discern the abomination of desolation (Matt 24:15; Mark 13:14, 'let the reader understand'), the mental apprehension of God's invisible nature through created things (Rom 1:20), and general intellectual perception (1 Tim 1:7; Heb 11:3). The word implies active cognitive engagement — reflection, reasoning, and interpretive effort — not passive reception. UNDERSTANDING AND INSIGHT

en: being-understood, let-understand, may-understand | **es:** Entiende, entendemos, entender | **fr:** comprendre, penser | **de:** begreift, verstehen Matt 15:17; Matt 16:9; Matt 16:11; Matt 24:15; Mark 7:18

νό-ημα G3540 *N-NNP* (6×)

The mind or thoughts as the seat of perception and reflection; also a cunning scheme or devious design, especially of Satan.

Noēma captures the interior life of the mind – what a person thinks, perceives, and purposes. Paul uses it most frequently in 2 Corinthians, where it ranges from the hardened minds of Israel that cannot perceive the glory of the new covenant (2 Cor 3:14) to every thought taken captive for Christ (2 Cor 10:5). The Philippians passage promises that God's peace will guard believers' hearts and noēmata (Phil 4:7). Yet in 2 Cor 2:11 the same word takes a darker turn, referring to Satan's calculated schemes or devices – a reminder that mental activity can be directed toward cunning manipulation as readily as toward worship.

1. mind, thought (5×) The faculty or content of mental activity: one's mind, thoughts, or perceptions. In 2 Cor 3:14, Israel's noēmata were hardened, unable to perceive the fading glory; in 2 Cor 4:4, the god of this age blinds unbelievers' minds; and in Phil 4:7, God's peace guards the heart and noēmata together. Spanish renders this as 'pensamientos,' German as 'Sinn,' and French as 'pensee' – all pointing to the inner cognitive landscape. GEOGRAPHY AND SPACE

en: minds, thought, thoughts | **es:** pensamiento, pensamientos | **fr:** pensée, νοήματα | **de:** Sinn 2Cor 3:14; 2Cor 4:4; 2Cor 10:5; 2Cor 11:3; Phil 4:7

2. scheme, design (1×) A cunning plan, stratagem, or devious design, particularly attributed to Satan. In 2 Cor 2:11, Paul urges the Corinthians to forgive the offender 'lest Satan outwit us, for we are not ignorant of his noēmata' – his schemes. English 'schemes,' Spanish 'designios,' and German 'Anschlage' all capture the purposeful, adversarial quality of this sense, distinguishing calculated plotting from neutral thought. GEOGRAPHY AND SPACE

en: schemes | **es:** designios | **fr:** pensée | **de:** Sinn 2Cor 2:11

νόθ-ος G3541 *Adj-NMP* (1×)

illegitimate, born out of wedlock; bastard or spurious

Hebrews 12:8 employs the metaphor of divine discipline: 'If you are not disciplined—and everyone undergoes discipline—then you are illegitimate children (νόθοι) and not true sons.' The term denotes children born outside of legal marriage, often to slaves or concubines, who lacked inheritance rights and the father's full recognition. Classical usage extends the word to anything counterfeit or spurious—fake credentials, hybrid animals, adulterated wine. The author's point is stark: God's fatherly correction proves sonship. Those who escape discipline aren't privileged; they're excluded. Legitimate heirs receive training, correction, and preparation for their inheritance. To be a bastard in this sense is to lack relationship with God—a far graver fate than enduring temporary hardship under his loving hand.

(1×) Used metaphorically for those who lack genuine filial relationship with God, evidenced by their exemption from his discipline. The multilingual glosses preserve the legal term 'illegitimate' or 'bastard' (Spanish 'bastardos', German 'unecht' meaning 'spurious'). The domain (Physiological Processes and States) is odd—this is a legal and social category (kinship, legitimacy), not a physiological one. BIRTH AND BEGETTING

en: illegitimate | **es:** bastardos | **fr:** unecht | **de:** unecht Heb 12:8

νομ-ή G3542 *N-AFS* (2×)

pasture, grazing land or metaphorically spreading/growth

Literally, the place where animals graze or the act of feeding. Metaphorically, the term can describe spreading like a grazing herd. Jesus uses it in John 10:9: 'whoever enters through me... will come in and go out and find pasture'—the image of sheep finding abundant grazing speaks to spiritual nourishment and freedom under Christ's shepherding. Paul employs the metaphorical sense in 2 Timothy 2:17, warning that false teaching 'will spread like gangrene'—destructive growth that consumes healthy tissue.

(2×) Pasturage for livestock, extended metaphorically to describe spreading or growth. John's pastoral imagery emphasizes provision and safety—true sheep find nourishment in Christ's fold. Paul's medical metaphor inverts the image—gangrene 'grazes' or spreads across the body like an evil flock, consuming what is healthy. Cross-linguistic glosses preserve both senses: Spanish/French/German 'pasture/pâturage/Weide' for the literal, while the metaphorical usage requires contextual translation. GEOGRAPHY AND SPACE

en: pasture | **es:** pasto | **fr:** pâturage | **de:** Weide John 10:9; 2Tim 2:17

νομ-ίζω G3543 *V-IIA-3S* (15×)

To think, suppose, or assume; in the passive, to be commonly thought or regarded as something.

Derived from νόμος ('custom, law'), νομίζω carries an undertone of conventional or expected thinking — what one customarily assumes or supposes. Jesus uses it pointedly in Matt 5:17 and 10:34: 'Do not suppose that I came to...' — correcting mistaken popular assumptions. Luke employs it for the natural but incorrect assumption of Jesus' parents that he was in the caravan (Luke 2:44). The single passive occurrence in Luke 3:23, 'he was supposed to be the son of Joseph,' is theologically loaded, quietly distinguishing public opinion from divine reality.

1. think, suppose, consider (14×) To hold a belief, opinion, or supposition about something — often one that proves mistaken or needs correction. Jesus opens key teachings with 'do not sup-

pose' (Matt 5:17; 10:34), while Luke records ordinary assumptions (Luke 2:44) and Paul's confidence that Moses' kinsmen would understand (Acts 7:25). Spanish 'pensaba/pienso,' French 'croire/supposer,' and German 'meinen' all capture the quality of subjective assumption rather than certain knowledge. This active-voice sense dominates with 14 occurrences across varied tenses and persons. **THINKING AND SEEMING**

en: I-think, having-supposed, he-was-supposing | **es:** Pienso, habiendo-pensado, pensaba | **fr:** croire, supposer | **de:** meinen, meint Matt 5:17; Matt 10:34; Matt 20:10; Luke 2:44; Acts 7:25

2. be supposed, be considered (1×) The passive sense of being thought, regarded, or commonly supposed to be something. Its sole NT occurrence in Luke 3:23 — 'Jesus was supposed (ἐνομίζετο) to be the son of Joseph' — carries profound theological weight: the public assumption of Josephine paternity stands in quiet tension with the virgin birth. Spanish 'se pensaba' and the passive framing across languages signal communal assumption rather than established fact, making this a remarkably loaded single-verse sense. **THINKING AND SEEMING**

en: was-supposed | **es:** se-pensaba | **fr:** supposer | **de:** meint Luke 3:23

νομ-ικός G3544 *Adj-DMP* (9×)

Pertaining to the law; as a noun, an expert in the Mosaic Law, a legal scholar or jurist in Jewish religious tradition.

In the New Testament this adjective most often appears as a substantive, referring to someone learned in the Torah and its rabbinic interpretation—a professional legal scholar. Spanish renders the person as 'experto en la ley' while German uses 'Gesetzeslehrer' (law-teacher), both capturing the instructional authority these figures carried. The Synoptic Gospels present them testing Jesus or resisting his message (Luke 7:30; 10:25). In its sole purely adjectival use (Titus 3:9), it describes quarrels as 'legal'—pertaining to matters of the law rather than to a person.

1. lawyer, expert in the Law (8×) Designates a person professionally trained in the Mosaic Law—a jurist, legal scholar, or doctor of the Torah. The Synoptic Gospels depict these figures as authoritative interpreters who test Jesus (Luke 10:25) or reject God's purpose (Luke 7:30). French 'docteur de la loi' and German 'Gesetzeslehrer' both highlight the teaching dimension of this role, while Spanish 'intérprete de la ley' underscores interpretation. **GEOGRAPHY AND SPACE**

en: a-lawyer, lawyer, lawyers | **es:** abogado, experto-en-la-ley, intérpretes-de-la-ley | **fr:** docteur-de-la-loi | **de:** Gesetzeslehrer, gesetzlich Matt 22:35; Luke 7:30; Luke 10:25; Luke 11:45; Luke 11:46

2. legal, pertaining to the law (1×) Purely adjectival: 'pertaining to or relating to the law.' In Titus 3:9, Paul warns against 'legal quarrels' (Greek: machas nomikás), disputes rooted in legalistic wrangling rather than edifying doctrine. Spanish 'legales' and German 'gesetzlich' confirm the descriptive, non-personal sense, contrasting sharply with the substantive use elsewhere. **GEOGRAPHY AND SPACE**

en: legal | **es:** legales | **fr:** docteur-de-la-loi | **de:** gesetzlich Titus 3:9

νόμ-ιμος G3545 *Adv* (2×)

lawfully, in accordance with established rules or legitimate standards

In a manner conforming to proper usage, custom, or law. Paul uses this adverb twice in the Pastoral Epistles to emphasize right application of right things. In 1 Timothy 1:8, he states 'the law is good, if one uses it lawfully'—proper use distinguishes beneficial from harmful application. In 2 Timothy 2:5, the image shifts to athletics: an athlete must 'compete according to the rules' to receive the crown. Both contexts stress that good things improperly used become destructive.

(2×) In a lawful or legitimate manner, according to proper rules. Paul's usage emphasizes the 'how' not just the 'what'—the Torah is good when used as God intended (to reveal sin, drive to Christ), harmful when misused (as a system of merit). Similarly, Christian ministry requires following apostolic guidelines. Cross-linguistic renderings (Spanish 'legalmente/legítimamente,' French 'légalement,' German 'gesetzmässig') capture both legal compliance and legitimate practice. **MANNER ADVERBS**

en: lawfully | **es:** legalmente, legítimamente | **fr:** νομίμως | **de:** gesetzmassig 1Tim 1:8; 2Tim 2:5

νόμ-ισμα G3546 *N-ANS* (1×)

a coin, especially a piece of currency stamped by legal authority; money in minted form

When the Pharisees try to trap Jesus with a question about paying taxes (Matthew 22:15-22), he asks them to show him the tax coin (νόμισμα). They produce a denarius bearing Caesar's image and inscription. Jesus' famous reply—'Render to Caesar what is Caesar's, and to God what is God's'—turns the trap into a teaching moment. The term νόμισμα emphasizes the coin's legal status: money authorized by established custom or law. The root (νόμος, 'law' or 'custom') points to the social contract that gives currency its value. By holding Caesar's coin, the Pharisees tacitly accept Roman authority and benefit from Roman economy. Jesus punctures their hypocrisy while asserting a higher loyalty: Caesar may claim taxes, but God claims the whole person.

(1×) Refers to the Roman denarius shown to Jesus, bearing the emperor's image. The multilingual glosses preserve 'coin' or 'money' uniformly (Spanish 'moneda', French 'monnaie'), capturing the financial and legal implications. The domain (Natural Substances) seems misassigned—coins are manufactured artifacts, not natural substances. Artifacts or Economics would be more appropriate. **SILVER AND MONEY**

en: coin | **es:** moneda | **fr:** monnaie | **de:** νόμισμα Matt 22:19

νομο-δῐδάσκᾰλος G3547 *N-NMS* (3×)

teacher of the law, expert in Mosaic law and Torah

A teacher of the law is an expert in Torah, someone trained to interpret and teach Mosaic legislation. Luke mentions them among those present when Jesus healed the paralytic (Luke 5:17). Gamaliel is identified as 'a teacher of the law, honored by all the people' (Acts 5:34). Paul warns against those who desire to be 'teachers of the law' without understanding (1 Tim 1:7). The term indicates professional legal-theological expertise. Spanish 'maestro de la ley' and French 'docteur de la loi' preserve this specialist designation.

(3×) A teacher or expert in the Mosaic law (Torah), trained in legal interpretation and religious instruction. Luke 5:17 mentions them gathered when Jesus healed. Acts 5:34 identifies the respected Gamaliel as a νομοδιδάσκαλος. 1 Timothy 1:7 critiques those aspiring to this role without comprehension. The term denotes professional religious-legal scholars, roughly equivalent to later rabbinic teachers. French 'docteur de la loi' and Spanish 'maestro de la ley' emphasize the authoritative teaching function. **GEOGRAPHY AND SPACE**

en: a-teacher-of-the-law, law-teachers, teachers-of-the-law | **es:** maestro-de-la-ley, maestros-de-la-ley | **fr:** docteur-de-la-loi | **de:** Gesetzeslehrer, νομοδιδάσκαλοι, νομοδιδάσκαλος Luke 5:17; Acts 5:34; 1Tim 1:7

νομο-θεσία G3548 *N-NFS* (1×)

legislation, lawgiving, or the giving of the law; the act or process of establishing a legal code

Paul lists Israel's covenant privileges in Romans 9:4: theirs are 'the adoption, the glory, the covenants, the giving of the law (νομοθεσία), the worship, and the promises.' The term denotes the act of legislating or the body of legislation itself—in this context, the Mosaic law given at Sinai. Classical Greek uses the word for the legislative process or a code of laws enacted by a state. For Paul, the law is one of several signs of Israel's special relationship with God, though it has been fulfilled and transcended in Christ. The tragedy Paul laments is that Israel, to whom the law was given, has stumbled over the cornerstone (Christ) in their zeal for law-based righteousness. The gift of the law, meant to prepare for Messiah, has become an obstacle when pursued apart from faith.

(1×) Refers to the giving of the Mosaic law at Sinai, one of Israel's covenant privileges. The multilingual glosses preserve 'legislation' or 'lawgiving' (Spanish 'legislación', French 'législation', German 'Gesetzgebung'), capturing the formal, legal sense. The domain (Communication) reflects the transmission of law as divine speech, though Law or Religion might be equally apt. **COMMANDING AND ORDERING**

en: law-giving | **es:** legislación | **fr:** législation | **de:** Gesetzgebung Rom 9:4

νομοθετ-έω G3549 *V-RIM/P-3S* (2×)

to enact law, receive legislation or be established by law

The process by which laws are instituted or a people receives a legal code. In Hebrews, the author uses this verb to discuss the Levitical priesthood: 'on the basis of which the people received the law' (7:11) and the new covenant which 'has been enacted on better promises' (8:6). The term links priesthood and covenant—each priestly system carries its own legislative framework. The transition from Levitical to Melchizedekian priesthood necessitates a change in the law itself.

(2×) To be given laws, enacted by legislation, or established on legal basis. Hebrews uses the perfect tense to emphasize completed legislative acts—the Mosaic law was enacted under the Levitical priesthood, the new covenant under Christ's priesthood. The passive voice suggests divine agency—God is the legislator who establishes each covenant's terms. Cross-linguistic glosses vary between 'receive law' and 'be enacted/established,' capturing both the people's reception and the law's promulgation. **COMMANDING AND ORDERING**

en: has-been-enacted, received-the-law | **es:** ha-sido-establecido, había-recibido-ley | **fr:** verordnet | **de:** verordnet Heb 7:11; Heb 8:6

νομοθέτ-ης G3550 *N-NMS* (1×)

a lawgiver; one who establishes or enacts laws

James 4:12 poses a rhetorical question: 'There is only one lawgiver (νομοθέτης) and judge, the one who is able to save and destroy. But you—who are you to judge your neighbor?' The term denotes someone with the authority to establish laws. In classical Athens, νομοθέται were committees charged with revising or creating legislation. James's point is theological: God alone has the right to legislate, because he alone has the power to enforce his verdicts—to save or to destroy. Human judgment of one another usurps divine prerogative. When believers slander or condemn each other, they act as if they were lawmakers rather than fellow subjects under the one King. The reminder is sobering: we stand before the Judge, not on his bench.

(1×) Refers to God as the sole legitimate source of moral law, contrasted with human presumption in judging others. The multilingual glosses preserve 'lawgiver' or 'legislator' uniformly (Spanish 'legislador', German 'Gesetzgeber'), emphasizing divine authority. The domain (Nature, Class, Example) seems misassigned—this is a role or office (leadership, authority), better suited to Social Structures or Governance. **GEOGRAPHY AND SPACE**

en: lawgiver | **es:** legislador | **fr:** νομοθέτης | **de:** Gesetzgeber Jas 4:12

νόμος G3551 *N-DMS* (196×)

Law, ordinance; especially the Mosaic Torah, but also law as a principle or system.

Nomos is one of the New Testament's most theologically charged words. Rooted in the verb nemo ('to distribute, manage'), it originally meant 'custom' or 'convention' in classical Greek but in the Septuagint and New Testament refers overwhelmingly to the Torah – the Law of Moses. Paul's letters explore its function, limitations, and relationship to grace with extraordinary depth (Rom 3:21; 7:7-12; Gal 3:24). With and without the article, nomos can mean the Pentateuch specifically, the entire Old Testament, or law as an abstract principle. Spanish 'ley,' French 'loi,' and German 'Gesetz' all render it uniformly.

law (esp. the Mosaic Law) (196×) Law in general and specifically the Torah or Mosaic Law, encompassing the Pentateuch, the broader Old Testament canon, and the principle of divine ordinance. Appears with the article (ho nomos) for the specific Mosaic code and without it for law as a governing principle (Rom 7:21-23). Central to Pauline theology where it functions as pedagogue (Gal 3:24), revealer of sin (Rom 7:7), and that which Christ fulfills (Matt 5:17). Spanish 'ley,' French 'loi,' and German 'Gesetz' confirm a unified semantic field across inflectional variation. **GEOGRAPHY AND SPACE**

en: law | **es:** Ley, ley | **fr:** loi | **de:** Gesetz Matt 5:17; Matt 5:18; Matt 7:12; Matt 11:13; Matt 22:36

νοσ-έω G3552 *V-PPA-NMS* (1×)

to be sick, ailing, or diseased; to suffer from illness or malady

Paul rebukes certain teachers in 1 Timothy 6:4 as those who are 'puffed up with conceit and understand nothing. They have an unhealthy craving (νοσῶν) for controversy and quarrels about words.' The verb literally means 'to be sick' or 'to ail.' Classical usage applies it to bodily illness, mental disease, and even the sickness of a city during plague. Paul extends the medical metaphor to describe an obsessive, pathological fascination with debates and disputes. The false teachers don't just err; they're diseased in their thinking. Their craving for argument isn't intellectual rigor but spiritual sickness—a compulsion that produces envy, strife, and division rather than godliness. Sound doctrine, by contrast, promotes health and wholeness in the body of Christ.

(1×) Used metaphorically for having a morbid or unhealthy preoccupation with controversies and disputes. The multilingual glosses preserve the medical sense 'being sick' or 'to be ill' (Spanish 'enfermando' meaning 'becoming ill', German 'krank sein' meaning 'to be sick'), trusting context to supply the figurative application. The domain (Physiological Processes and States) fits the literal meaning, though the metaphorical use targets intellectual and moral disorder. **SICKNESS AND ILLNESS**

en: being-sick | **es:** enfermando | **fr:** νοσῶν | **de:** krank-sein 1Tim 6:4

νόσ-ημα G3553 *N-DNS* (1×)

a disease, sickness, or malady; a pathological condition of body or mind

John 5:4 (in some manuscripts) describes an angel troubling the pool of Bethesda: 'whoever stepped in first after the stirring of the water was healed of whatever disease (νοσήματος) he had.' The term denotes illness or malady in general, whether physical or mental. Classical Greek extends the metaphor to societal ills—political disorder, moral vice, or the sickness of a state. Though the verse's textual basis is disputed (it's absent from the oldest manuscripts), the language reflects the popular belief that the pool had healing properties. Whether John records folklore or fact, the story sets up Jesus' authoritative healing: he doesn't need magical waters or angelic intervention. His word alone brings wholeness to the man paralyzed for 38 years.

(1×) Refers to the illness or affliction that the pool of Bethesda was believed to cure. The multilingual glosses preserve medical terminology (Spanish 'enfermedad' meaning 'illness', French 'maladie', German 'Krankheit' both meaning 'disease'). The domain (Physiological Processes and States) is appropriate for this straightforward reference to physical ailment. **DISEASE AND AFFLICTION**

en: disease | **es:** enfermedad | **fr:** maladie | **de:** Krankheit John 5:4

νόσος G3554 *N-GFP* (11×)

Disease, illness, sickness — a general term for serious ailments, especially in summaries of Jesus' healing ministry

The noun νόσος (nosos) denotes disease or serious illness in a general sense, appearing almost exclusively in the Synoptic Gospels' summary statements about Jesus' healing activity. Matthew's repeated formula — Jesus went about 'healing every disease and every affliction' (Matt 4:23; 9:35; 10:1) — pairs nosos with malakia (weakness) to encompass the full spectrum of physical suffering. Mark 1:34 and Luke 4:40; 6:17; 7:21; 9:1 similarly deploy the word in summary passages. Its near-absence from John and the Epistles underscores

its role as a Synoptic narrative marker for the kingdom's invasion of the realm of sickness. Spanish 'enfermedad' and French 'maladie' translate directly.

disease, illness, sickness (11×) Disease or serious illness as a general category, used predominantly in Synoptic summary descriptions of Jesus' healing ministry. The programmatic formula 'every disease and every affliction' (πᾶσαν νόσον καὶ πᾶσαν μαλακίαν) frames Jesus' Galilean campaigns (Matt 4:23; 9:35) and the authority delegated to the Twelve (Matt 10:1; Luke 9:1). Mark 1:34 and Luke 4:40; 6:17; 7:21 use nosos similarly. The word signals not individual case studies but the comprehensive scope of Jesus' restorative power over human suffering. Spanish 'enfermedad' and French 'maladie' serve as direct equivalents. **DISEASE AND AFFLICTION**

en: disease, diseases, with-diseases | **es:** con-enfermedades, dolencias, enfermedad | **fr:** maladie | **de:** Krankheit Matt 4:23; Matt 4:24; Matt 8:17; Matt 9:35; Matt 10:1

νόσσαξ G3555 *N-AFS* (1×)

a brood or nest of birds; a group of young birds cared for by their mother

Jesus laments over Jerusalem in Luke 13:34: 'How often I have longed to gather your children together, as a hen gathers her brood (νοσσιάν) under her wings, but you were not willing!' The image is tender and domestic: a mother hen protecting her chicks from danger by sheltering them beneath her wings. The term denotes the brood or nest of young birds collectively. Jesus casts himself in the maternal role—offering protection, warmth, and safety to vulnerable Israel. The tragedy is their refusal. Despite repeated prophetic calls and now the Messiah's own presence, Jerusalem rejects the shelter offered. The hen's protective instinct finds no corresponding trust in the chicks. Judgment looms, but not because God is unwilling to save—only because the city is unwilling to be saved.

(1×) Used figuratively for the people of Jerusalem whom Jesus desired to gather and protect. The multilingual glosses preserve ornithological terms (Spanish 'nidada' meaning 'nest/brood', French 'couvée' meaning 'brood', German preserving the Greek form), letting the metaphorical force emerge from Jesus' maternal imagery. The domain (People) reflects the figurative application, though the literal referent is birds. **CHILDREN AND INFANCY**

en: brood | **es:** nidada | **fr:** couvée | **de:** νοσσιὰν Luke 13:34

νόσσαξ G3556 *N-ANP* (1×)

chicks or young birds; the offspring of birds still under parental care

In Matthew 23:37, Jesus uses nearly identical language to Luke 13:34: 'How often I have longed to gather your children together, as a hen gathers her chicks (νοσσία) under her wings, and you were not willing!' The term is a variant or closely related form denoting young birds. The repetition of this lament in both Matthew and Luke underscores its importance in Jesus' ministry. The image evokes both vulnerability (the chicks are defenseless) and instinctual care (the hen's protective impulse). Jesus presents himself not as a conquering warrior but as a nurturing mother—a striking use of feminine imagery for the Messiah. Jerusalem's rejection of this tender offer seals its fate: the protecting wings are spurned, leaving the city exposed to the coming destruction.

(1×) Used figuratively in Jesus' lament for Jerusalem's children, whom he desired to protect as a hen protects her young. The multilingual glosses preserve bird-related terms (Spanish 'polluelos' meaning 'chicks', French 'couvée' meaning 'brood'), with the metaphorical application depending on context. The domain (People) reflects the figurative use, though literally the word refers to young birds. **CHILDREN AND INFANCY**

en: chicks | **es:** polluelos | **fr:** couvée | **de:** νοσσία Matt 23:37

νοσφ-ίζω G3557 *V-ANM* (3×)

keep back, embezzle, pilfer, misappropriate for oneself

To misappropriate or keep back dishonestly what belongs to another. Ananias and Sapphira 'kept back' part of the proceeds while pretending to give all (Acts 5:2, 3). Paul warns slaves against 'pilfering' from masters (Titus 2:10). The term implies deceptive withholding or petty theft. Spanish uses strong language—'sustrajo,' 'robando' (stole, stealing)—while French 'détourner' (divert, embezzle) captures the misappropriation aspect. The Greek νοσφίζω means to separate for oneself what should go to another.

(3×) To keep back, embezzle, or pilfer—to dishonestly withhold or misappropriate what belongs to another. Acts 5:2, 3 use νοσφίζω for Ananias and Sapphira's deceptive retention of sale proceeds. Titus 2:10 warns slaves against pilfering from masters. The term implies both the act of taking and the deception involved in concealing it. Spanish 'sustraer/robando' (embezzle/stealing) and French 'détourner' (divert) capture the dishonest misappropriation. It's not open theft but sneaky withholding. **TURNING AWAY AND PERVERTING**

en: kept-back, pilfering, to-keep-back | **es:** robando, sustraer, sustrajo | **fr:** détourner, νοσφιζομένους | **de:** unterschlagen, νοσφίσασθαι, ἐνοσφίσατο Acts 5:2; Acts 5:3; Titus 2:10

νότος G3558 *N-AMS* (6×)

The south wind or the south as a cardinal direction; used of weather, geography, and the eschatological gathering from all compass points.

Notos serves double duty in the NT as both a meteorological term (the south wind) and a geographical marker (the south as a direction). When Jesus says the Queen of the South will rise in judgment (Matt 12:42, Luke 11:31), notos points to a region (Sheba, in southern Arabia). When he describes weather forecasting, a south wind means scorching heat (Luke 12:55). In Luke 13:29 people come from east, west, north, and notos to sit at table in God's kingdom. Acts 27:13 records a gentle south wind on the Mediterranean. Spanish 'sur' and German 'Sueden' consistently render the directional sense, while French 'midi' elegantly captures both noon-sun and southward orientation.

south, south wind (6×) The south wind or the south as a compass direction, with the two meanings closely related since winds were named for their origin. In Luke 12:55, notos is the hot wind from the desert bringing scorching weather. In Matt 12:42 and Luke 11:31, it is a geographical reference to the land of the Queen of Sheba. Luke 13:29 uses it in the grand eschatological vision of people streaming from all four directions. Acts 27:13 and 28:13 record it as a nautical wind term. French 'midi' (noon/south) nicely reflects the ancient conflation of sun-position and direction, while Spanish 'sur' and German 'Sueden' focus on the purely directional sense. **SOUTH AND DIRECTION**

en: a-south-wind, of-south, south | **es:** del-sur, sur, sur, | **fr:** midi, sud | **de:** Sueden, νότου Matt 12:42; Luke 11:31; Luke 12:55; Luke 13:29; Acts 27:13

νου-θεσία G3559 *N-AFS* (3×)

admonition, warning, instruction intended to correct

Admonition is corrective instruction, warning meant to guide someone back to right thinking or behavior. Paul says Old Testament examples happened 'for our admonition' (1 Cor 10:11). He instructs fathers to bring up children 'in the discipline and instruction of the Lord' (Eph 6:4). After two warnings, reject a divisive person (Titus 3:10). The term emphasizes verbal correction and warning. Spanish 'amonestación/instrucción' and French 'avertissement' (warning) capture both the instructional and corrective dimensions.

(3×) Admonition, warning, or corrective instruction—verbal guidance intended to redirect thinking or behavior. 1 Corinthians 10:11 presents Old Testament warnings as νουθεσία for believers. Ephesians 6:4 pairs it with discipline in child-rearing. Titus 3:10 sets limits: two admonitions, then separation from the divisive. The Greek νουθεσία combines νοῦς (mind) and τίθημι (to place)—literally 'placing in mind,' thus warning or corrective teaching. Spanish 'amonestación' and French 'avertissement' emphasize the warning aspect. **DISCIPLINE INSTRUCT CORRECT**

en: admonition, instruction, warning | **es:** amonestación, instrucción | **fr:** avertissement, νουθεσίαν, νουθεσίᾳ | **de:** Ermahnung 1Cor 10:11; Eph 6:4; Titus 3:10

νουθετ-έω G3560 *V-PPA-NMS* (8×)

To admonish, warn, or instruct with corrective intent; literally, to place something in the mind so as to redirect behavior.

Noutheteo combines nous (mind) and tithemi (to place) — it means literally to put something into someone's mind. Unlike harsh rebuke, it blends warning with teaching, aiming at correction rather than condemnation. Paul uses it of his own pastoral practice: warning the Ephesian elders night and day for three years (Acts 20:31), admonishing the Corinthians as beloved children (1 Cor 4:14), and describing the mutual responsibility of believers to admonish one another (Col 3:16, Rom 15:14). The Spanish 'amonestar' preserves the corrective-but-caring tone beautifully.

admonish, warn (8×) To counsel or warn someone with the goal of correcting their understanding or behavior, combining exhortation with gentle rebuke. The etymology (nous + tithemi, 'to place in the mind') reveals the word's distinctive angle: this is not mere scolding but intentional instruction aimed at mental reorientation. Paul employs it for sustained pastoral care (Acts 20:31, three years of nightly admonition) and for the mutual responsibility of mature believers (Rom 15:14, Col 3:16). Spanish 'amonestar' and German 'ermahnen' both capture the blend of authority and concern. **EXHORTATION AND COMFORT**

en: admonish, admonishing, to-admonish | **es:** amonestad, amonestadlo, amonestando | **fr:** avertir, ermahnen | **de:** ermahnen, νουθετῶν Acts 20:31; Rom 15:14; 1Cor 4:14; Col 1:28; Col 3:16

νουμην-ία G3561 *N-GFS* (1×)

new moon, the first day of the lunar month; a festival or observance associated with the new moon

Paul warns the Colossians in Colossians 2:16 not to let anyone judge them 'in matters of food and drink or with regard to a festival, a new moon (νουμηνίας), or a Sabbath.' The term denotes the first day of the month in the lunar calendar, when the moon's crescent reappears after its dark phase. In Israel's cultic calendar, new moons were marked by special sacrifices and trumpet blasts (Numbers 10:10; 28:11-15). Some Jewish groups treated them as quasi-Sabbaths, restricting work or adding prayers. Paul's concern is that the Colossians are being pressured to observe Jewish calendrical regulations as if they were still binding under the new covenant. These practices were shadows pointing to Christ; now that the substance has come, the shadows lose their obligatory force.

(1×) Refers to the Jewish new moon festival that some were imposing on Gentile believers. The multilingual glosses preserve astronomical or calendrical terms (English 'new moon', Spanish 'de luna nueva', German 'Neumond'), pointing to the first visible crescent. The domain (Time) reflects the calendrical and temporal nature of the observance, though Religion would also be apt. **MONTHS AND LUNAR CYCLES**

en: new-moon | **es:** de-luna-nueva | **fr:** νεομηνίας | **de:** Neumond Col 2:16

νουνεχ-ής G3562 *Adv* (1×)

wisely, prudently, or with understanding; in a sensible or discerning manner

After a scribe answers wisely about the greatest commandment, Jesus tells him in Mark 12:34: 'You are not far from the kingdom of God because you answered wisely (νουνεχῶς).' The adverb derives from νοῦς ('mind') and ἔχω ('to have'), literally meaning 'having mind' or 'with understanding.' Classical usage applies it to sensible, prudent, or intelligent action. The scribe's wisdom lies not just in knowing the right answer but in grasping the priority of love for God and neighbor over ritual observance. Jesus' commendation is significant: a member of the religious establishment who understands the law's true intent stands closer to the kingdom than those who multiply regulations. Yet proximity is not arrival—the final step requires following Jesus himself.

(1×) Describes the quality of the scribe's response to Jesus about the greatest commandment. The multilingual glosses preserve 'wisely' or 'with understanding' (Spanish 'sabiamente', French 'avec sagesse', German 'verstaendig' meaning 'intelligently'), emphasizing discernment. The domain (Attitudes and Emotions) is somewhat apt, though Cognition or Wisdom might better capture the intellectual and moral dimensions. **AUTO-DETECTED COMMUNITY 12853 WITH 3 SENSES**

en: wisely | **es:** sabiamente | **fr:** avec-sagesse | **de:** verstaendig Mark 12:34

νόος G3563 *N-GMS* (24×)

Mind, intellect; the faculty of perception, thought, moral reasoning, and spiritual understanding.

Denotes the human mind as the organ of perception, reflection, and moral judgment. Paul uses it both negatively — a 'debased mind' given over to futility (Rom 1:28) — and positively, as the inner faculty that delights in God's law (Rom 7:25) and must be renewed for transformation (Rom 12:2). Luke employs it for the act of spiritual illumination when the risen Christ 'opened their minds to understand the Scriptures' (Luke 24:45). Spanish consistently renders it as mente or entendimiento, while German splits between Sinn (disposition, mindset) and Verstand (understanding, comprehension), hinting at the two semantic poles the Greek holds together.

1. mind (17×) The mind as the seat of thought, moral reasoning, and disposition — one's inner orientation or mindset that shapes behavior and belief. Spanish mente and German Sinn capture this consistently. Paul speaks of a reprobate mind (Rom 1:28), the law of his mind warring against sin (Rom 7:23), and the renewal of the mind that discerns God's will (Rom 12:2). In Ephesians 4:17, Gentiles walk in the futility of their mind, underscoring nous as moral-intellectual disposition. **MIND UNDERSTANDING**

en: mind | **es:** mente | **fr:** intelligence | **de:** Sinn Rom 1:28; Rom 7:23; Rom 7:25; Rom 11:34; Rom 12:2

2. mind (7×) The mind as the faculty of understanding, comprehension, and conscious awareness — particularly the capacity to grasp meaning and spiritual truth. German Verstand and Spanish entendimiento distinguish this from the broader 'mindset' sense. In Luke 24:45 the risen Jesus opened the disciples' understanding to comprehend Scripture. Paul contrasts praying with the spirit versus praying with the understanding (1 Cor 14:14-15), and prefers speaking five words with his mind to ten thousand in a tongue (1 Cor 14:19), emphasizing cognitive intelligibility. **MIND UNDERSTANDING**

en: mind, understanding | **es:** entendimiento | **fr:** intelligence | **de:** Sinn, Verstand Luke 24:45; 1Cor 14:14; 1Cor 14:15; 1Cor 14:19

Νυμφᾶς G3564 *N-AFS* (1×)

Nympha or Nymphas, a Christian in whose house a church met, greeted by Paul

Paul closes Colossians 4:15 with greetings: 'Give my greetings to the brothers and sisters in Laodicea, and to Nympha (Νύμφαν) and the church in her house.' Textual variants and the ambiguity of Greek accusative forms leave uncertain whether this is Nympha (feminine) or Nymphas (masculine). The name derives from 'nymph' or 'bride.' Most modern translations prefer the feminine, picturing a woman hosting a house church in Laodicea. If so, Nympha joins other female leaders like Phoebe, Priscilla, and Lydia who provided space and resources for the early Christian movement. House churches were the norm before Constantine; someone's generosity in opening their home was essential infrastructure for the gospel's spread.

(1×) A personal name identifying the host of a house church in Laodicea, likely a woman. The multilingual glosses preserve 'Nympha' or 'Nýmfa' uniformly (Spanish 'Nýmfa', French preserving the Greek form), though the gender ambiguity persists. The domain (Names of Persons and Places) is correct; the ecclesial role (hosting a congregation) enriches the social history of early Christianity.

PROPER NAMES (PERSONAL)
en: Nympha | **es:** a-Nýmfa | **fr:** Νύμφαν | **de:** Nympha Col 4:15

νύμφ-η G3565 *N-AFS* (8×)
Bride; daughter-in-law — a young woman in relation to her marriage or her husband's family
The noun νύμφη carries two closely related but distinguishable meanings in the New Testament, both rooted in the marriage relationship. As 'bride,' it appears in some of the most vivid imagery in Scripture: the friend of the bridegroom rejoices at the bride's voice (John 3:29), and the holy city descends 'prepared as a bride adorned for her husband' (Rev 21:2). As 'daughter-in-law,' it appears in Jesus' warning that he came to set 'a daughter-in-law against her mother-in-law' (Matt 10:35, Luke 12:53), a kinship term describing the woman's relation to her husband's mother rather than to the groom himself.

1. bride (5×) A bride — a woman on or around the occasion of her wedding, or in the extended metaphorical sense, the church or the holy city as the bride of Christ. Five NT occurrences carry this meaning, including John 3:29 where the Baptist speaks of the bridegroom's joy at hearing the bride, and the three powerful Revelation passages: the new Jerusalem descending 'as a bride adorned' (Rev 21:2), the angel showing John 'the bride, the wife of the Lamb' (Rev 21:9), and the Spirit and the bride together saying 'Come!' (Rev 22:17). Multilingual glosses consistently use bridal vocabulary: Spanish 'novia,' French 'fiancee,' German 'Braut.' The metaphorical extension to the eschatological community is one of the Bible's defining images of intimacy between God and his people. BRIDE DAUGHTER-IN-LAW
en: a-bride, bride, of-bride | **es:** de-novia, novia, novia, | **fr:** fiancée | **de:** Braut John 3:29; Rev 18:23; Rev 21:2; Rev 21:9; Rev 22:17

2. daughter in law (3×) A daughter-in-law — a woman defined by her relationship to her husband's parents rather than to the groom himself. All three occurrences appear in Jesus' saying about household division: Matt 10:35 and Luke 12:53 (twice) warn that a 'daughter-in-law' will be set against her 'mother-in-law.' Spanish captures this precisely with 'nuera' (daughter-in-law), a completely different word from 'novia' (bride), confirming the distinct kinship sense. This usage is attested in classical Greek and the LXX, where νύμφη regularly translates the Hebrew כַּלָּה in its daughter-in-law meaning (e.g., Ruth 1:6-8). BRIDE DAUGHTER-IN-LAW
en: a-bride, daughter-in-law | **es:** nuera | **fr:** fiancée | **de:** νύμφη, νύμφην Matt 10:35; Luke 12:53

νυμφ-ίος G3566 *N-GMS* (16×)
Bridegroom; the male partner in a wedding, used of Christ as the messianic bridegroom of his people.
Nymphios designates the man being married, the central male figure in the wedding celebration. Jesus draws on this image when he explains why his disciples do not fast: the wedding guests cannot mourn while the bridegroom is with them (Matt 9:15; Mark 2:19-20). The Parable of the Ten Virgins turns on the bridegroom's delayed midnight arrival (Matt 25:1-10), and John the Baptist joyfully identifies himself as merely the bridegroom's friend (John 3:29). Spanish novio, French fiancé, and German Bräutigam each capture the culturally specific role of the groom.

bridegroom (16×) The man about to be or newly married, the groom at a wedding feast. In the Synoptic Gospels, Jesus identifies himself as the bridegroom whose presence makes fasting inappropriate (Matt 9:15; Mark 2:19-20), establishing a potent christological metaphor. The Parable of the Ten Virgins (Matt 25:1-10) builds eschatological urgency around the bridegroom's delayed arrival. John the Baptist explicitly casts Jesus as the bridegroom and himself as the friend who rejoices at the groom's voice (John 3:29). All target languages render this with a standard marriage-role term, confirming a single unified sense. MARRIAGE AND MASTERY
en: bridegroom, of-bridegroom | **es:** -novio, de-novio, novio | **fr:** fiancé | **de:** Braeutigam, Bräutigam Matt 9:15; Matt 25:1; Matt 25:5; Matt 25:6

νυμφ-ών G3567 *N-GMS* (3×)
bridal chamber, wedding hall, the room or company associated with the bridegroom
The bridal chamber refers to the wedding celebration context, particularly the bridegroom's company or feast. Jesus asks, 'Can the wedding guests mourn while the bridegroom is with them?' (Matt 9:15, Mark 2:19, Luke 5:34). The term sometimes means the actual chamber but here refers to the wedding party or feast context—'sons of the bridal chamber' being an idiom for wedding guests. The consistent rendering across languages—'cámara nupcial,' 'chambre nuptiale,' 'Hochzeitssaal' (wedding hall)—reflects the celebratory wedding context.

(3×) The bridal chamber, wedding hall, or by extension the wedding celebration and guests. In all three synoptic passages (Matt 9:15, Mark 2:19, Luke 5:34), 'sons of the bridal chamber' is a Semitic idiom for wedding guests or attendants. Jesus uses it to explain why his disciples don't fast—it's a wedding feast, not a funeral. The Greek νυμφών can mean the physical chamber or the celebratory company. Spanish 'cámara nupcial' and German 'Hochzeitssaal' capture the wedding-feast context. MARRIAGE AND MASTERY
en: bridal-chamber | **es:** cámara-nupcial | **fr:** chambre-nuptiale | **de:** Hochzeitssaal, νυμφῶνος Matt 9:15; Mark 2:19; Luke 5:34

νῦν G3568 *Adv* (147×)
Now — adverb of present time, marking the current moment, the present age, or a logical transition in argument
Nyn is the standard Greek temporal adverb for 'now,' but in the New Testament it often carries more than mere chronology. It can mark the decisive present of salvation history — 'now is the day of salvation' (2 Cor 6:2) — or the contrast between a former state and the new reality in Christ: 'you were once darkness, but now you are light' (Eph 5:8). Paul frequently uses it as a discourse marker pivoting his argument. Spanish renders it 'ahora,' French 'maintenant,' German 'jetzt/nun,' all capturing the immediacy of the present moment that this adverb conveys across its 147 occurrences.

now (147×) Temporal adverb marking the present moment, the current age, or an argumentative pivot point. Beyond simple chronology, New Testament writers deploy nyn to highlight the eschatological 'now' of God's saving action — 'but now, apart from the law, the righteousness of God has been revealed' (Rom 3:21) — and to contrast former existence with present transformation (Eph 2:13; Col 1:22). Spanish 'ahora,' French 'maintenant,' and German 'jetzt' all preserve its immediacy, though the theological weight of the 'now' in Pauline rhetoric goes beyond what any single translation word can carry. NOW (TEMPORAL ADVERB)
en: Now, now | **es:** Ahora, ahora | **fr:** maintenant | **de:** jetzt, nun Matt 24:21; Matt 26:65; Matt 27:42; Matt 27:43; Mark 10:30

νῦν G3569
now (adverb of present time, immediate past, or imminent future); the present moment or era
The adverb νῦν covers 'now' across a spectrum of temporal nearness: the present moment, the current era ('mortals of our day,' 'the present custom'), the immediate past ('but now Menelaus has conquered'), or the imminent future ('presently I will try with my spear'). Phrases like οἱ νῦν ἄνθρωποι mean 'people of the present day.' The word anchors discourse in the speaker's temporal location, contrasting with past or future and emphasizing the urgency or relevance of the current situation.

νῡνί G3570 *Adv* (20×)
Now, but now, as things stand; an emphatic temporal adverb marking the present situation in contrast with what preceded.
An intensified form of the common Greek word for 'now,' this adverb draws a sharp line between a former state and the present reality. Paul uses it with rhetorical force: 'But now, apart from the law, the righteousness of God has been disclosed' (Rom 3:21); 'But now that you have been set free from sin' (Rom 6:22). The 'but now' con-

struction is not merely temporal—it is theologically loaded, marking the turning point that the gospel introduces. Spanish 'ahora' and German 'jetzt' render it cleanly, while the adversative coloring ('but now') appears consistently in multilingual glosses as 'ahora pero' and 'jetzt aber.'

(20×) An emphatic temporal-logical adverb meaning 'now' or 'but now,' marking the present situation as decisively different from what preceded. Paul employs it at pivotal theological hinges: the revelation of God's righteousness apart from the law (Rom 3:21), freedom from sin (Rom 6:22), and release from the law (Rom 7:6). The contrastive force is captured well in German 'jetzt aber' and Spanish 'ahora pero,' both flagging the adversative dimension that distinguishes this form from the simpler nun. **NOW (TEMPORAL ADVERB)**

en: But-now, but-now, now | **es:** Ahora, ahora, ahora-pero | **fr:** et-maintenant, jetzt | **de:** jetzt, jetzt-aber Acts 22:1; Acts 24:13; Rom 3:21; Rom 6:22; Rom 7:6

νύξ G3571 *N-AFP* (62×)

nyx – night; the period of darkness from sunset to sunrise, also used figuratively for moral darkness

The feminine noun nyx ('night') designates the period of darkness between sunset and sunrise, appearing 62 times in the New Testament. It carries both literal and theological weight. Literally, it marks the time of significant events: the Magi's departure (Matt 2:14), Jesus walking on water during the fourth watch of the night (Matt 14:25), Paul's escape from Damascus (Acts 9:25), and the storm at sea lasting fourteen nights (Acts 27:27). Figuratively, night represents spiritual darkness opposed to the light of Christ (Rom 13:12; 1 Thess 5:5-7). Spanish noche, French nuit, and German Nacht render it consistently without semantic subdivision.

night (62×) The period of darkness from sunset to sunrise, used literally for the nighttime setting of key events – the flight to Egypt (Matt 2:14), the fourth-watch sea crossing (Matt 14:25), Paul's basket escape (Acts 9:25) – and in temporal formulas like 'forty days and forty nights' (Matt 4:2). Also employed figuratively for the era of spiritual darkness that gives way to eschatological dawn (Rom 13:12; 1 Thess 5:5). Spanish noche, French nuit, and German Nacht converge on a single concept across all 62 occurrences. **NIGHT AND LODGING**

en: by-night, night, of-night | **es:** de-noche, noche | **fr:** nuit | **de:** Nacht Matt 2:14; Matt 14:25; Matt 25:6; Matt 26:31; Matt 26:34

νύσσω G3572 *V-AIA-3S* (2×)

to pierce, stab or prick with a sharp point

The act of penetrating with a sharp instrument—spear, sword, or lance. Both Gospel occurrences describe piercing Jesus' side at the crucifixion, though textual traditions differ. The more established reading appears in John 19:34, where a soldier pierces Jesus' side with a spear, releasing blood and water—a detail John emphasizes as eyewitness testimony. The variant in Matthew 27:49 (textually uncertain) similarly describes a spear thrust. The verb's violence underscores the brutality of crucifixion and the certainty of Jesus' death.

(2×) To pierce or stab, puncture with a sharp weapon. Classical usage ranges from military contexts (stabbing with spear) to medical (surgical puncture) to casual (nudging with elbow). The Gospel usage is violent and fatal—a coup de grâce ensuring death. John's theological emphasis on the piercing (echoing Zechariah 12:10) makes the physical act carry prophetic weight. Cross-linguistic consistency (Spanish 'atravesó,' French 'percer,' German 'durchstechen') preserves the violent penetration. **PIERCE BORE THROUGH**

en: pierced | **es:** atravesó | **fr:** percer | **de:** durchstechen, ἔνυξεν Matt 27:49; John 19:34

νυστ-άζω G3573 *V-AIA-3P* (2×)

to doze, nod off or become drowsy

The state of being half-asleep or nodding from sleepiness. Jesus uses it in the parable of the ten virgins, where 'all became drowsy and slept' while awaiting the bridegroom (Matthew 25:5). Peter uses it metaphorically, assuring believers that divine judgment against false teachers 'does not slumber'—God's justice remains wakeful even when it seems delayed (2 Peter 2:3). The word captures the intermediate state between full wakefulness and deep sleep, suggesting inattention or weariness.

(2×) To become drowsy or doze off, the onset of sleep through weariness. In the parable, the virgins' drowsiness is natural—they waited long past expected time. The metaphorical negation in 2 Peter emphasizes God's constant vigilance—unlike humans who tire and doze, divine judgment never grows sluggish. Cross-linguistic renderings (Spanish 'cabecearon/duerme,' French 'somnoler,' German 'einnicken') distinguish nodding drowsiness from deep sleep. **SLEEP AND SLUMBER**

en: became-drowsy, slumbers | **es:** cabecearon, duerme | **fr:** somnoler | **de:** einnicken, ἐνύσταξαν Matt 25:5; 2Pet 2:3

νυχθ-ήμερος G3574 *N-ANS* (1×)

A period of twenty-four hours encompassing both nighttime and daytime; a full day-and-night cycle

This Greek term denotes a complete cycle of day and night, a twenty-four-hour period. Paul uses it in 2 Corinthians 11:25 when recounting his hardships: he spent a 'night and a day' adrift at sea. The compound nature of the word (combining 'night' and 'day') emphasizes the totality of the time period, marking the full duration of his peril. Translators across languages preserve this compound structure (Spanish 'un día y una noche,' French 'jour et nuit'), underscoring the complete temporal span rather than a vague 'long time.'

(1×) A complete twenty-four-hour period containing both night and day. The evidence from 2 Corinthians 11:25 shows Paul describing his maritime suffering in precise temporal terms—not merely 'a long time' but the full cycle of darkness and light. Multilingual glosses maintain the compound structure, reflecting Greek's precision in temporal measurement. **NIGHT AND LODGING**

en: a-night-and-day | **es:** un-día-y-una-noche | **fr:** jour-et-nuit | **de:** ein-Tag-und-eine-Nacht 2Cor 11:25

Νῶε G3575 *N-NMS* (8×)

Noah, the righteous patriarch who built the ark and survived the great flood; a key figure of faith and divine judgment.

The indeclinable proper name Noe (from Hebrew noach, meaning 'rest' or 'comfort') appears eight times across the NT, always pointing to the patriarch of the flood narrative. Jesus cites Noah's days as a paradigm for the unexpected arrival of the Son of Man (Matt 24:37-38, Luke 17:26-27). The author of Hebrews holds Noah up as a model of faith who acted on divine warning (Heb 11:7), while Peter calls him a 'preacher of righteousness' and uses the ark as a type of baptismal salvation (1 Pet 3:20, 2 Pet 2:5).

of Nōe (8×) The proper name of the patriarch who, warned by God of the coming flood, built the ark and preserved his family. In Jesus' teaching, Noah's generation exemplifies unsuspecting normalcy before sudden judgment (Matt 24:37-38, Luke 17:26-27). Hebrews 11:7 presents Noah as a hero of faith who acted on what was not yet seen. Peter draws on the flood narrative both as an example of God's patience and judgment (2 Pet 2:5) and as a typological foreshadowing of baptism (1 Pet 3:20). Luke 3:36 includes Noah in the genealogy of Jesus. **PROPER NAMES (PERSONAL)**

en: Nōe, of-Nōe | **es:** Noē, Nôe, Nōé | **fr:** Noé | **de:** Noah, Νῶε Matt 24:37; Matt 24:38; Luke 3:36; Luke 17:26; Luke 17:27

νωθρ-ός G3576 *Adj-NMP* (2×)

sluggish, lazy or slow to understand and act

Marked by slowness, whether physical sluggishness or mental dullness. The author of Hebrews uses this adjective twice to rebuke his audience: they have become 'dull of hearing' (5:11)—slow to grasp spiritual truth—and he urges them not to be 'sluggish' but to imitate faithful predecessors (6:12). The term suggests not inability but

laziness, a culpable slowness to respond to what should be clear. Classical usage pairs it with foolishness and forgetfulness, reinforcing the moral dimension.

(2×) Sluggish in mind or action, lazy or dull. Hebrews applies it to spiritual torpor—the audience should have matured but instead remained slow learners. The word carries mild rebuke: this isn't intellectual incapacity but moral and spiritual laziness. Cross-linguistic renderings distinguish physical laziness (Spanish 'perezosos') from mental dullness (English 'dull,' German 'träge'), though Hebrews likely intends both—sluggish hearts produce sluggish minds. LAZINESS AND IDLENESS

en: dull | **es:** perezosos | **fr:** paresseux | **de:** traege Heb 5:11; Heb 6:12

νῶτον G3577 *N-AMS* (1×)

The back of a human or animal body; the posterior or dorsal surface from shoulders to lower spine

In Greek literature this word refers to the back of humans or animals, particularly the spine and surrounding musculature. Paul quotes Psalm 69:23 in Romans 11:10, invoking judgment language: 'bend their backs continually.' The imagery is of crushing burden or perpetual stooping—a posture of defeat. While the word appears in Homer describing warriors and animals, the New Testament's single use draws from the Septuagint's metaphorical tradition, where a bent back symbolizes oppression or divine judgment.

(1×) The dorsal region of the body, from shoulders to lower spine. In Romans 11:10, Paul employs Psalm 69's judgment imagery where bent backs signify subjugation or burden. Translators across languages (English 'back,' Spanish 'espalda,' French 'dos') maintain the anatomical specificity while understanding the metaphorical weight—a people bowed under consequences. GEOGRAPHY AND SPACE

en: back | **es:** espalda | **fr:** dos | **de:** Ruecken Rom 11:10

ξεν-ία G3578 *N-AFS* (2×)

hospitality, lodging or the act of receiving guests

The custom of receiving and housing guests, a cornerstone of ancient Mediterranean culture. Both New Testament occurrences are in Acts and Philemon: Jews gathered at Paul's lodging in Rome (Acts 28:23), and Paul requests Philemon to prepare him a guest room (Philemon 1:22). The term encompasses both the physical space (guest quarters) and the social relationship (host-guest bond). In a world of limited public accommodation, hospitality created networks of trust and mutual obligation essential to early Christian mission.

(2×) Guest lodging or the practice of hospitality. Classical usage emphasizes the reciprocal relationship—hospitality given creates future hospitality received, establishing bonds between families and cities. The Christian adaptation maintains this social dimension while extending it across ethnic and class boundaries. Cross-linguistic glosses vary between abstract 'hospitality' (French 'hospitalité,' German 'Gastfreundschaft') and concrete 'lodging' (Spanish 'alojamiento/hospedaje'), reflecting the term's dual reference to both practice and space. GEOGRAPHY AND SPACE

en: lodging | **es:** alojamiento, hospedaje | **fr:** hospitalité, ξενίαν | **de:** Gastfreundschaft, ξενίαν Acts 28:23; Phlm 1:22

ξεν-ίζω G3579 *V-AIA-3S* (10×)

To lodge or entertain as a guest; to be surprised or think something strange; to present something foreign or unfamiliar

Rooted in ξένος (stranger, foreigner), this verb beautifully holds together two sides of encountering the unknown: welcoming a stranger into your home, and being startled by something foreign. Its primary NT use is hospitable lodging – Peter staying with Simon the tanner (Acts 10:6), Mnason hosting Paul (Acts 21:16), entertaining angels unawares (Heb 13:2). But Peter also uses it of the surprise unbelievers feel at Christians' transformed lives (1 Pet 4:4, 12). In Athens, the verb takes an adjectival turn as Paul is accused of introducing 'strange things' (Acts 17:20). Spanish captures the split perfectly: 'hospedando' for hospitality but 'se extranan/os extraneis' for surprise at the foreign.

1. lodge, entertain as guest (7×) To receive, lodge, and entertain someone as a guest, providing hospitality and shelter. This is the dominant NT sense, used repeatedly in Acts of Peter's lodging with Simon the tanner (Acts 10:6, 18, 23, 32), Mnason hosting Paul in Jerusalem (Acts 21:16), and Publius entertaining the shipwrecked party in Malta (Acts 28:7). Spanish 'hospedando' and German 'gastlich aufnehmen' both preserve the warm, relational hospitality. Heb 13:2 alludes to Abraham and Lot unknowingly hosting angels. FOREIGNERS AND STRANGERS

en: entertained, having-entertained, he-lodged | **es:** hospedando, los-hospedó, nos-hospedaríamos | **fr:** accueillir, être-étranger | **de:** bewirtet, gastlich-aufnehmen Acts 10:6; Acts 10:18; Acts 10:23; Acts 10:32; Acts 21:16

2. be surprised, think strange (2×) To be surprised, astonished, or to consider something strange and foreign. The underlying logic connects to ξένος: what is 'foreign' provokes surprise. In 1 Pet 4:4 unbelievers 'are surprised' that Christians no longer join their excesses; in 1 Pet 4:12 believers are told not to 'be surprised' at the fiery trial. Spanish 'se extranan' (they find it strange) and 'os extraneis' (you find it strange) reveal the etymological link to 'extranjero' (foreigner) that mirrors the Greek ξένος root beautifully. RECEIVING AND TAKING

en: be-surprised, they-are-surprised | **es:** os-extrañéis, se-extrañan | **fr:** accueillir | **de:** gastlich-aufnehmen 1Pet 4:4; 1Pet 4:12

3. strange, foreign (1×) Used adjectivally or participially to describe introducing something foreign, unfamiliar, or strange to an audience. In Acts 17:20 the Athenians tell Paul 'you are bringing strange things to our ears,' using ξενίζοντα as a modifier. Spanish 'extranas' (strange) confirms the adjectival force. This sense bridges hospitality and surprise: what the stranger brings is itself strange, and the Athenians' intellectual curiosity mirrors the root meaning of encountering the unfamiliar. FOREIGNERS AND STRANGERS

en: strange | **es:** Extrañas | **fr:** être-étranger | **de:** bewirtet Acts 17:20

ξενο-δοκέω G3580 *V-AIA-3S* (1×)

To receive and care for strangers or guests; to practice hospitality toward those outside one's household

This verb describes the active practice of welcoming strangers into one's home, providing food and shelter. In 1 Timothy 5:10, it appears among the qualifications for widows to be enrolled for church support: she must have 'shown hospitality to strangers.' The cultural context is crucial—ancient hospitality involved risk and sacrifice, not mere politeness. The multilingual evidence (Spanish 'hospedó extranjeros,' 'she lodged foreigners') captures the tangible, costly nature of this virtue, which was foundational to early Christian community life.

(1×) To extend hospitality by receiving and caring for strangers or travelers. 1 Timothy 5:10 lists this among a widow's good works, requiring demonstrated action rather than mere disposition. Cross-linguistic glosses emphasize the concrete act ('she showed hospitality,' 'she lodged foreigners'), reflecting a culture where opening one's home to unknown guests was both risky and virtuous. SERVING AND MINISTRY

en: she-showed-hospitality | **es:** hospedó-extranjeros | **fr:** ἐξενοδόχησεν | **de:** Gastfreundschaft-ueben 1Tim 5:10

ξένος G3581 *Adj-GNP* (14×)

Stranger, foreigner, alien; strange or unfamiliar (adjectival); host, one who receives strangers.

Xenos is a word built on reciprocity. In classical Greek it named both the guest and the host — two parties bound by the sacred obligation of xenia, hospitality to strangers. The New Testament preserves this remarkable two-sidedness. In Matthew 25:35-44, welcoming 'the stranger' (xenos) is the criterion by which nations are judged, and in Acts 17:21 the Athenians and resident 'foreigners' spend their time exchanging news. Spanish extranjero, French etranger, and German Fremder all capture the outsider pole, but when Paul calls Gaius

'the host' (xenos) of the whole church in Rom 16:23, the word pivots to the opposite pole — the one who receives rather than the one received. A third, purely adjectival use surfaces in Heb 13:9 ('strange teachings') and 1 Pet 4:12 ('the fiery ordeal as though some strange thing'), where xenos modifies abstract nouns to mean simply 'unfamiliar' or 'foreign to expectation.'

1. stranger, foreigner (person) (11×) A stranger, foreigner, or alien — someone outside the local community, whether as a traveler needing hospitality, a resident alien, or a person unknown to those around them. This dominant substantival use (11 occurrences) anchors Jesus' parable of the sheep and goats: 'I was a stranger and you welcomed me' (Matt 25:35, 38, 43, 44). The potter's field is bought 'to bury strangers' (Matt 27:7), and Ephesians 2:19 declares Gentile believers are 'no longer strangers.' Spanish extranjeros, French etrangers, and German Fremdlinge all mark the outsider status. Acts 17:21 applies it to resident foreigners in Athens. FOREIGNERS AND STRANGERS

en: Of-foreign, a-stranger, strangers | **es:** De-extranjeros, extranjeros, extraños | **fr:** étranger | **de:** Fremder, Fremdlinge Matt 25:35; Matt 25:38; Matt 25:43; Matt 25:44; Matt 27:7

2. strange, foreign (qualitative adjective) (2×) Strange, foreign, or unfamiliar — the purely adjectival use modifying abstract concepts rather than naming persons. In Heb 13:9, believers are warned not to be carried away by 'strange teachings' (xenais didachais), and in 1 Pet 4:12 they should not think a 'strange thing' is happening when fiery trials come. Spanish extranas, French etranges, and German fremd/seltsam capture the qualitative sense of unfamiliarity or deviation from what is expected. The word here functions as a marker of cognitive distance rather than social identity. FOREIGNERS AND STRANGERS

en: strange, strange-thing | **es:** cosa-extraña, extrañas | **fr:** étranger | **de:** Fremdlinge Heb 13:9; 1Pet 4:12

3. host (one who receives strangers) (1×) Host — the one who receives and entertains strangers, the reciprocal pole of the guest-host relationship embedded in classical Greek xenia. In Rom 16:23, Paul sends greetings from 'Gaius, host (xenos) to me and to the whole church.' Spanish hospedador, French hote, and German Gastgeber all deploy dedicated hospitality vocabulary entirely distinct from 'stranger,' yet Greek uses the same word for both roles. This single NT occurrence preserves a semantic dimension that would have been immediately recognizable to Paul's Greek-speaking audience: the one who shows xenia and the one who receives it share the same name. FOREIGNERS AND STRANGERS

en: host | **es:** hospedador | **fr:** étranger | **de:** Fremdlinge Rom 16:23

ξέστ-ης G3582 *N-GMP* (2×)

pitcher, a vessel for holding or pouring liquids

A container, specifically a handled pitcher or jug for water, wine, or other liquids. The Latin loanword (from 'sextarius,' a Roman liquid measure) entered Greek to denote both the measure and the vessel. Mark mentions pitchers in his description of Pharisaic washing rituals (7:4, 8)—the ceremonial cleansing of cups, pitchers, and kettles before use. The domestic detail anchors Jesus' subsequent critique of external purity versus internal defilement in the material world of first-century Jewish practice.

(2×) A pitcher or jug, likely of ceramic or metal. Originally denoting a Roman liquid measure (about one pint), the term evolved to mean the container itself. Mark's usage is ethnographic—describing Jewish ritual practice to a Gentile audience. The plural suggests household collections of various vessels, all subject to purification rites. Cross-linguistic consistency (Spanish 'jarras,' French 'cruche,' German 'Krug') identifies the domestic pitcher, distinguishing it from other vessel types. GEOGRAPHY AND SPACE

en: of-pitchers, pitchers | **es:** de-jarras | **fr:** cruche | **de:** Krug Mark 7:4; Mark 7:8

ξηραίνω G3583 *V-AIP-3S* (15×)

To wither, dry up, or become desiccated; in the active, to cause something to dry up or parch.

A vivid physical verb, ξηραίνω paints images of scorched vegetation and withered limbs throughout the New Testament. The cursed fig tree that withered overnight (Matt 21:19-20; Mark 11:20-21) became an acted parable of judgment, while seed on rocky ground that dried up for lack of root (Matt 13:6; Mark 4:6; Luke 8:6) illustrates shallow faith. The word also describes a man's withered hand (Mark 3:1) and apocalyptic drying of the Euphrates (Rev 16:12). Spanish 'se ha secado,' French 'dessécher,' and German 'vertrocknen' all preserve the concrete, physical force of desiccation.

1. wither, dry up (intransitive/passive) (14×) The intransitive or passive sense of withering, drying up, or becoming desiccated — by far the dominant usage with 14 occurrences. Applied to plants withering from scorching sun or rootlessness (Matt 13:6; Mark 4:6; Luke 8:6), the fig tree cursed by Jesus (Matt 21:19-20; Mark 11:20-21), a withered hand (Mark 3:1, 3), dried-up waters (Rev 16:12), and the transience of grass (1 Pet 1:24). Spanish 'se ha secado/se reseca' and German 'vertrocknen' emphasize the resultant state of dryness, while the Greek passive and middle forms convey that the subject undergoes rather than initiates the process. WITHERING AND DRYING

en: becomes-rigid, dried-up, has-withered | **es:** fue-secada, se-ha-secado, se-reseca | **fr:** dessécher | **de:** vertrocknen, ἐξηράνθη Matt 13:6; Matt 21:19; Matt 21:20; Mark 3:1; Mark 4:6

2. dry up (transitive/active) (1×) The active, transitive sense of causing something to dry up or wither. In James 1:11, the scorching sun 'dried up' (ἐξήρανεν, aorist active) the plant — the sun acts as agent of desiccation. This single active occurrence contrasts with the dominant passive pattern, placing emphasis on the external force that brings about withering. Spanish 'secó' (active preterite) and the shift from reflexive to transitive framing across languages confirm this causative distinction. WITHERING AND DRYING

en: dried-up | **es:** secó | **fr:** dessécher | **de:** vertrocknen Jas 1:11

ξηρός G3584 *Adj-NFS* (8×)

Dry, dried up, withered — of a body part paralyzed or shriveled, or of land as opposed to sea

The adjective ξηρός ('dry') appears eight times in the New Testament across two recognizable senses. Most often it describes a withered or paralyzed limb — the man with the 'withered hand' in the Synoptic healing stories (Matt 12:10, Mark 3:3, Luke 6:6-8) and the invalids at the pool of Bethesda (John 5:3). In its other sense it describes dry land or dry material: the Israelites passed through the Red Sea 'on dry ground' (Heb 11:29), and Jesus contrasts what is done 'in the green wood' with what will happen 'in the dry' (Luke 23:31). Jesus also uses it of those who traverse 'sea and dry land' to make a proselyte (Matt 23:15).

1. withered (5×) Withered, shriveled, paralyzed — describing a body part that has dried up and lost function. Five occurrences cluster around healing narratives: the man with the 'withered hand' appears in all three Synoptic Gospels (Matt 12:10, Mark 3:3, Luke 6:6, 6:8), and John 5:3 lists those with 'withered' limbs among the sick at Bethesda. Spanish uses 'seca/secos' and French 'sec,' both meaning dried or desiccated, applied to the human body. The physical imagery is vivid: a hand that has lost its moisture and vitality, shrunken and immobile, which Jesus restores with a word. DRYNESS AND DROUGHT

en: withered | **es:** seca, secos | **fr:** sec | **de:** trocken, ξηρά, ξηράν Matt 12:10; Mark 3:3; Luke 6:6; Luke 6:8; John 5:3

2. dry (3×) Dry, as of land or material — the opposite of wet, moist, or green. Three occurrences use this geographical or material sense: Matt 23:15 ('sea and dry land'), Heb 11:29 ('dry ground' at the Red Sea crossing), and Luke 23:31 ('if they do these things in the green tree, what will happen in the dry?'). Spanish differentiates with 'tierra seca' (dry land/ground) and 'seco' (dry material), while English shifts from 'withered' to 'dry/dry land.' The Hebrews passage alludes to Exod 14:29, and Jesus' green-wood/dry-wood contrast in Luke 23 uses ξηρός as a metaphor for spiritual barrenness or judgment-readiness. DRYNESS AND DROUGHT

en: dry, dry-land | **es:** seca, seco, tierra-seca | **fr:** sec | **de:** trocken, ξηρὰν, ξηρῷ Matt 23:15; Luke 23:31; Heb 11:29

ξῠλ-ῐ́νος G3585 *Adj-NNP* (2×)

wooden, made of wood or timber

Constructed from wood, describing objects crafted from timber. Paul uses it in 2 Timothy 2:20 in his metaphor of the great house containing vessels of various materials—'some of gold and silver, others of wood and clay'—distinguishing honorable from common use. John uses it in Revelation 9:20, condemning those who worship 'idols of gold, silver, bronze, stone, and wood' that cannot see or hear. Both contexts contrast wood's inferior or common nature with precious metals.

(2×) Made of wood, wooden in material. Classical usage distinguishes wooden structures (houses, ships) from stone or metal ones, sometimes with connotations of inferiority or impermanence. Paul's metaphor uses wood to represent more common or less honored vessels in God's household. John's polemic emphasizes wood's inertness—lifeless material worshiped as deity. Cross-linguistic renderings are uniform (Spanish 'de madera,' French 'de bois,' German 'hölzern'), consistently identifying the material composition. **GEOGRAPHY AND SPACE**

en: wooden | **es:** de-madera | **fr:** de-bois | **de:** hoelzern 2Tim 2:20; Rev 9:20

ξύλον G3586 *N-ANP* (20×)

Wood, tree, club, or stocks; any shaped or living wooden object, from the cross to cudgels to a carpenter's timber.

In the New Testament, this word spans the full life-cycle of wood—from the living tree to the cross on which Christ was hung. Luke preserves a proverb about green and dry wood (Luke 23:31), while Paul lists it among perishable building materials (1 Cor 3:12). Most strikingly, the apostolic preaching repeatedly calls the cross a 'tree' (Acts 5:30; 10:39; 13:29; Gal 3:13; 1 Pet 2:24), deliberately echoing Deuteronomy's curse formula. In the Synoptic arrest scenes the same word denotes the clubs carried by the mob. French and German translations collapse most senses into 'bois' and 'Holz,' but Spanish carefully distinguishes 'árbol' (tree), 'palos' (clubs), and 'madero' (timber/cross).

1. tree (10×) A tree, especially in the theological formula 'hanging on a tree' applied to Christ's crucifixion. All five Petrine and Pauline references (Acts 5:30, 10:39, 13:29; Gal 3:13; 1 Pet 2:24) use this word to invoke the Deuteronomic curse of Deut 21:22–23, reframing the cross as the accursed tree that bears salvation. Revelation's 'tree of life' (Rev 2:7; 22:2, 14) closes the canon's bookends with Eden. Spanish 'árbol' preserves the living-tree sense distinctly from 'madero.' **GEOGRAPHY AND SPACE**

en: a-tree, tree | **es:** madero, árbol | **fr:** bois | **de:** Holz Acts 5:30; Acts 10:39; Acts 13:29; Gal 3:13; 1Pet 2:24

2. clubs (5×) Clubs or cudgels—wooden weapons wielded by hand. All five occurrences cluster in the Synoptic arrest narratives (Matt 26:47, 55; Mark 14:43, 48; Luke 22:52), where Jesus challenges the crowd: 'Have you come out with swords and clubs as against a robber?' Spanish 'palos' (sticks) captures the rough, improvised nature of these weapons, distinct from manufactured arms. **GEOGRAPHY AND SPACE**

en: clubs | **es:** palos | **fr:** bois | **de:** Holz Matt 26:47; Matt 26:55; Mark 14:43; Mark 14:48; Luke 22:52

3. wood (4×) Wood as a material or commodity—timber, lumber, or firewood. Paul ranks it among construction materials that will be tested by fire (1 Cor 3:12), Revelation lists it among luxury trade goods (Rev 18:12), and Jesus' green-wood/dry-wood proverb (Luke 23:31) trades on wood's combustibility. Spanish distinguishes 'madera' (lumber) from 'leño' (a log or billet), showing the material's varied commercial forms. **GEOGRAPHY AND SPACE**

en: wood | **es:** leño, madera, maderas | **fr:** bois | **de:** Holz Luke 23:31; 1Cor 3:12; Rev 18:12

4. stocks (1×) Stocks—a wooden restraining device for prisoners, consisting of a frame that locked the feet in place. Used only in Acts 16:24 where the Philippian jailer fastened Paul and Silas' feet in the stocks after their arrest. Spanish 'cepo' (stocks/trap) preserves the instrument's specific identity, which French 'bois' and German 'Holz' obscure by defaulting to the generic material. **GEOGRAPHY AND SPACE**

en: stocks | **es:** cepo | **fr:** bois | **de:** Holz Acts 16:24

ξῠρ-έω G3587 *V-RPM/P-DFS* (3×)

shave, to cut hair close to the skin with a razor

To shave is to remove hair by cutting close to the skin. Paul advises four men to 'shave their heads' as part of a Nazirite vow purification (Acts 21:24). He argues that if a woman prays with uncovered head, she might as well 'shave her head' (1 Cor 11:5, 6)—a culturally shameful act. The term is literal: hair removal. Spanish uses 'raparse' (shave oneself) and French 'raser,' both straightforward for this grooming/ritual act.

(3×) To shave, to cut hair close to the skin, whether for ritual purification or as a sign of shame. Acts 21:24 describes the completion of a Nazirite vow requiring head-shaving. 1 Corinthians 11:5, 6 use shaving as a reductio argument about head covering: if a woman won't cover her head, she might as well embrace the shame of a shaved head. The Greek ξυράω/ξυρέω is the standard term for shaving with a razor. Universally translated as 'shave/raparse/raser' across languages. **CUTTING AND SEVERING**

en: having-been-shaved, they-may-shave, to-be-shaved | **es:** rapada, raparse, se-raparán | **fr:** raser | **de:** geschoren, ξυρήσονται Acts 21:24; 1Cor 11:5; 1Cor 11:6

τό G3588 *Art-DNS* (20036×)

The definite article; also substantivizer, connective, and comparative marker across all cases and genders

The most frequent word in the Greek New Testament, appearing over 20,000 times. Far more than a simple 'the,' it organizes Greek discourse at every level—marking definiteness, converting adjectives and participles into nouns ('the one who believes'), structuring genealogies and lists (the repeated article in Matthew 1), and signaling case relationships. Its flexibility allows it to function as a near-pronoun, a discourse connector, and even a comparative marker. Every target language handles it differently: German preserves full case inflection (der/die/das/den/dem/des), Spanish merges it with prepositions (al, del), while many Asian languages omit it entirely.

1. definite article (18298×) The basic definite article marking a noun as known, specific, or previously mentioned. With over 18,000 occurrences, this is the default function. German preserves full case/gender agreement (der/die/das), Spanish contracts with prepositions (al, del), while languages like Japanese and Korean lack articles entirely and leave it implicit. **DISCOURSE PARTICLES**

en: the, the-, the-one | **es:** *, *-el, al | **fr:** le- | **de:** das, den, der Matt 8:8; Matt 10:28; Matt 13:3; Matt 13:20; Matt 13:50

2. connective or structural article (493×) Connective or structural article linking clauses, marking transitions, or organizing lists. Most visible in Matthew 1's genealogy where repeated articles structure each generation. French 'le/la' and Spanish 'el/la' serve similar connective roles, but many translations suppress the article when its function is purely structural. **DISCOURSE PARTICLES**

en: the, the- | **es:** -al, -la, la | **fr:** de-la-, le- | **de:** das-, den, der Matt 1:2; Matt 1:3

3. substantivizer or pronoun (471×) Substantivizer turning adjectives, participles, or prepositional phrases into noun phrases: 'the one who,' 'those who,' 'that which.' English often requires added words ('the ones'), while Spanish 'los/las' can substantivize directly, paralleling the Greek construction naturally (Acts 1:6; 2:7). **DISCOURSE PARTICLES**

en: the, the-, the-ones | **es:** Los, a-los, las | **fr:** les- | **de:** die Acts 1:3; Acts 1:6; Acts 1:18; Acts 2:7; Acts 2:9

4. dative article (indirect object/locative) (420×) Dative article marking indirect objects, locations, or instruments. Greek's synthetic case system packs meaning into the article form itself (τῷ, τῇ), while analytic languages unpack it into prepositions: English 'to the/in the,' Spanish 'al/en el,' German 'dem' (Matt 5:22, 24, 25). **DISCOURSE PARTICLES**

en: in-the-, the-, to-the | **es:** -al, -con-el, -del | **fr:** au- | **de:** dem Matt 5:22; Matt 5:24; Matt 5:25

5. genitive article (possessive/partitive) (340×) Genitive article marking possession, source, or partitive relationships. The form τοῦ/τῆς/τῶν signals 'of the,' rendered in French as 'du/de la,' Spanish 'del/de la,' and German 'des/der.' Especially prominent in Pauline theology where chains of genitives define doctrinal relationships (Rom 1:3-5). **DISCOURSE PARTICLES**

en: of-the-, the- | **es:** de-la, del, el | **fr:** du- | **de:** des, des- Acts 2:33; Rom 1:3; Rom 1:4; Rom 1:5

6. comparative article (14×) Article in comparative constructions following comparative adjectives, functioning as 'than the.' Only 14 occurrences mark this specialized use, as in Matt 12:45 ('worse than the first') and Matt 13:32 ('greater than the herbs'). Most languages render the comparison with a dedicated particle rather than an article. **GEOGRAPHY AND SPACE**

en: from-the, of-the, of-the- | **es:** -del, a-los, de-la | **fr:** de-la-, des-, du- | **de:** der, des, des- Matt 12:45; Matt 13:32; Matt 18:14; Matt 21:36; Luke 9:40

ὀγδο-ήκοντα G3589 *Adj-GNP* (2×)

eighty, the cardinal number 80

The number eighty, appearing twice in Luke's Gospel. Anna the prophetess was of 'great age, having lived with her husband seven years from her virginity, and then as a widow until she was eighty-four' (Luke 2:37)—though textual and interpretive issues exist about whether 'eighty' describes years of widowhood or total age. In the parable of the unjust steward, the debtor's bill is reduced from a hundred measures to eighty (Luke 16:7). Both contexts use the number in straightforward quantification.

(2×) The number eighty, used for counting years or quantities. Luke employs it in different contexts—human age/longevity and commercial debt—showing its basic numerical function. Cross-linguistic renderings are uniform transliterations or native number terms (Spanish 'ochenta,' French 'quatre-vingts,' German retaining the Greek form), reflecting the simple cardinal meaning without symbolic elaboration. **LARGE CARDINAL NUMBERS**

en: eighty | **es:** ochenta | **fr:** quatre-vingts | **de:** ὀγδοήκοντα Luke 2:37; Luke 16:7

ὄγδοος G3590 *Adj-DFS* (5×)

Eighth; the ordinal number eight, used of days, persons, and sequential items.

An ordinal adjective meaning 'eighth,' used in the NT to mark a day (Luke 1:59, the circumcision of John the Baptist on the eighth day), a person in a genealogical sequence (2 Pet 2:5, Noah as the 'eighth' person preserved), a position in a series of kings (Rev 17:11), and a foundation stone (Rev 21:20). The translations across languages are straightforward numerical ordinals — Spanish 'octavo,' French 'huitième,' German 'achte' — reflecting the universal clarity of the concept.

(5×) Eighth in a sequence — the ordinal form of the number eight. In Luke 1:59, it marks the prescribed day for circumcision; in Acts 7:8, Abraham circumcised Isaac on the eighth day. Second Peter 2:5 memorably calls Noah the 'eighth person' (ὄγδοον... ἐφύλαξεν), counting the eight survivors of the flood. Revelation uses it for a mysterious eighth king (17:11) and the eighth foundation stone of the New Jerusalem (21:20). The multilingual glosses — Spanish 'octavo,' French 'huitième,' German 'achte' — all render the concept with simple ordinal equivalents. **DAYS AND DAYLIGHT**

en: an-eighth, eighth | **es:** octavo, octavo, | **fr:** huitième | **de:** achte, ὀγδόῃ Luke 1:59; Acts 7:8; 2Pet 2:5; Rev 17:11; Rev 21:20

ὄγκος G3591 *N-AMS* (1×)

Bulk, mass, or weight that encumbers; something heavy that hinders movement or progress

Though the Greek word can denote physical bulk or mass (heaps of wood, swelling, bodily size), its New Testament use in Hebrews 12:1 is metaphorical: 'let us lay aside every weight and the sin that clings so closely.' Here 'weight' refers to encumbrances that slow the Christian race—not necessarily sin itself, but legitimate burdens that nevertheless hinder spiritual progress. The athletic imagery is vivid: runners stripped off excess clothing and weight to run unencumbered. Translators consistently use 'weight' or 'burden,' recognizing the metaphor's power.

(1×) An encumbrance or burden that impedes progress, particularly in the metaphor of athletic competition. Hebrews 12:1 urges believers to discard 'every weight'—things that, while perhaps not sinful in themselves, hinder the race toward Christ. The image draws on Greek athletic culture where runners removed all unnecessary bulk before competing. **BURDENS AND LOADS**

en: weight | **es:** peso | **fr:** Last | **de:** Last Heb 12:1

ὅδε G3592 *DPro-DFS* (10×)

This, these — near demonstrative pronoun pointing to what is present, just mentioned, or about to be stated

The demonstrative pronoun ὅδε (hode) means 'this' or 'these,' pointing to something present in the immediate context or about to be specified. It is rarer than the more common οὗτος and carries a somewhat formal or oracular register. In Revelation it introduces the words of Christ to each church: 'These things says he who...' (Rev 2:1, 8, 12, 18; 3:1, 7, 14). In Acts 21:11 the prophet Agabus declares, 'This is what the Holy Spirit says.' James 4:13 uses it for a hypothetical plan: 'we will go to this or that city.' Spanish 'esto/estas cosas,' Arabic ذٰا, Hindi ये बातें, and Korean 이것들 render the deictic function across genders and numbers.

this, these (demonstrative pronoun) (10×) A near demonstrative pronoun meaning 'this, these,' used to point to what is present, just mentioned, or about to be declared. It appears across genders (masculine, feminine, neuter) and numbers (singular, plural) but with uniform deictic function. Dominant in Revelation's prophetic messenger formula — 'these things says he who holds the seven stars' (Rev 2:1, 8, 12, 18; 3:1, 7, 14) — and in prophetic speech in Acts (21:11). James 4:13 uses it for 'this city or that city.' The pronoun is rarer and more formal than οὗτος, lending an oracular or solemn tone to its contexts. **DEMONSTRATIVE PRONOUNS**

en: These-things, this, to-this-woman | **es:** Estas-cosas, a-esta, tal | **fr:** celui-ci, cette | **de:** dieses, Τάδε, τῇδε Luke 10:39; Acts 21:11; Jas 4:13; Rev 2:1; Rev 2:8

ὁδ-εύω G3593 *V-PPA-NMS* (1×)

One who is traveling or journeying on a road; a traveler making a trip

This participle describes someone actively engaged in travel, journeying along a road. In Luke 10:33, it introduces the Samaritan in Jesus' parable: 'But a Samaritan, as he traveled, came to where the man was.' The word emphasizes movement and journey—the Samaritan wasn't merely passing by abstractly but was actively traveling, yet stopped to help. Classical Greek uses this for those traversing territories, and the New Testament preserves that sense of purposeful movement along a route.

(1×) One who is traveling along a road or making a journey. In the Good Samaritan parable (Luke 10:33), this participle portrays the Samaritan in motion—'traveling' or 'journeying'—when he encounters the wounded man. The detail highlights that despite being en route with his own purposes, he interrupts his journey to render aid. **CONDUCT AND WALKING**

en: traveling | **es:** viajando | **fr:** voyageur | **de:** ὁδεύων Luke 10:33

ὁδηγ-έω G3594 *V-PSA-3S* (5×)

To guide, lead along the way; to direct someone physically or spiritually toward a destination or truth.

A verb meaning to lead or guide someone along a path, derived from ὁδός (road) + ἡγέομαι (to lead). It carries both literal and metaphorical senses in the NT. In Matt 15:14 and Luke 6:39, blind guides lead others into a pit. In John 16:13, the Spirit of truth 'will

guide you into all the truth.' In Acts 8:31, the Ethiopian eunuch asks Philip to guide him in understanding Scripture. The Spanish 'guiar' and French 'guider' preserve the same root sense of directional leading.

(5×) To guide or lead someone along a way, whether physically or metaphorically. The root ὁδός (road) embedded in the verb gives it a strongly directional sense — not merely influencing but actively conducting someone toward a goal. Jesus warns that blind guides (ὁδηγεῖν) lead followers into a ditch (Matt 15:14; Luke 6:39), while in John 16:13 the Holy Spirit will 'guide into all truth.' Acts 8:31 captures the intellectual sense: the eunuch cannot understand without someone to 'guide' him. Revelation 7:17 beautifully extends the image: the Lamb will guide redeemed ones to springs of living water. **GOING AND LEADING**

en: guides, he-will-guide, leads | **es:** guiar, guiará, guía | **fr:** guider | **de:** fuehren, ὁδηγήσει, ὁδηγεῖν Matt 15:14; Luke 6:39; John 16:13; Acts 8:31; Rev 7:17

ὁδηγ-ός G3595 *N-AMS* (5×)

A guide, leader; one who leads others along a path, often used metaphorically of religious teachers.

A noun meaning guide or leader — one who shows the way. In the Gospels, Jesus uses it pointedly against the Pharisees: 'blind guides' (Matt 15:14; 23:16, 24) who lead others astray despite claiming to know the path. Acts 1:16 applies it to Judas as 'guide' to those who arrested Jesus. In Rom 2:19, Paul quotes the Jewish self-understanding of being 'a guide to the blind.' The multilingual convergence of Spanish 'guía,' French 'guide,' and German 'Führer' all point to the core sense of directional leadership.

(5×) A guide or leader, one who directs others along a physical or moral path. All five NT uses carry strongly metaphorical overtones of religious or moral guidance. Jesus' repeated charge of 'blind guides' (ὁδηγοὶ τυφλοί, Matt 23:16, 24) exposes leaders who mislead rather than guide. In Acts 1:16, Judas served as ὁδηγός to Jesus' captors — a dark inversion of the guide role. Rom 2:19 echoes Jewish self-identity as 'a guide to the blind,' which Paul then deconstructs. The Spanish 'guía' and French 'guide' preserve the same etymological link to showing the way. **AUTO-DETECTED COMMUNITY 12553 WITH 3 SENSES**

en: guide, guides | **es:** guía, guías | **fr:** guide | **de:** Fuehrer, ὁδηγοί, ὁδηγοὶ Matt 15:14; Matt 23:16; Matt 23:24; Acts 1:16; Rom 2:19

ὁδοιπορ-έω G3596 *V-PPA-GMP* (1×)

To journey, travel, or make a trip; to walk or proceed along a road

This verb means to travel or journey, particularly on foot. In Acts 10:9, it sets the scene for Peter's vision: 'while they were journeying and approaching the city.' The word emphasizes the process of travel rather than mere motion—these messengers were on a deliberate trip with a destination. Classical usage includes walking through territories or coming to a place. Multilingual glosses ('traveling,' 'viajando,' 'voyager') maintain the sense of purposeful movement toward a goal.

(1×) To travel or journey, especially on foot toward a destination. Acts 10:9 uses this to describe Cornelius's messengers making their way to Joppa. The term emphasizes the journey in progress—they were 'journeying' (not just 'went')—creating narrative tension as Peter's vision occurs precisely while they approach. **CONDUCT AND WALKING**

en: journeying | **es:** viajando | **fr:** voyager | **de:** ὁδοιπορούντων Acts 10:9

ὁδοιπορ-ία G3597 *N-DFP* (2×)

journey, traveling by road or the act of making a trip

The activity of traveling from one place to another, particularly by foot. John uses it to describe Jesus, 'wearied from his journey' (John 4:6), sitting by Jacob's well in Samaria—a humanizing detail showing physical exhaustion from travel. Paul uses the plural in his catalog of apostolic hardships: 'in frequent journeys' (2 Corinthians 11:26), likely referring to his missionary travels through difficult terrain. Both contexts emphasize the physical demands of pre-modern travel.

(2×) Journey or traveling, the act of going from place to place. Classical usage emphasizes walking—the primary mode of ancient travel for those without horses or carriages. John's notice of Jesus' weariness highlights the incarnation's true physicality—God in flesh experiences genuine fatigue. Paul's travels, covering thousands of miles on foot through hostile territory, represent extraordinary hardship. Cross-linguistic glosses (Spanish 'viaje/en viajes,' French 'voyage,' German 'Wanderung') preserve the sense of arduous travel. **AUTO-DETECTED COMMUNITY 13262 WITH 3 SENSES**

en: in-journeys, journey | **es:** en-viajes, viaje | **fr:** voyage | **de:** Wanderung John 4:6; 2Cor 11:26

ὁδός G3598 *N-GFP* (101×)

Way, road, path; a physical route, a figurative course of life or conduct, or 'the Way' as the early Christian movement.

Few words in the New Testament carry as much theological freight as hodos. At its simplest it means a physical road—the path to Emmaus, the road from Jerusalem to Jericho. But it quickly becomes the Bible's great metaphor for life, conduct, and destiny: John the Baptist prepares 'the way of the Lord' (Matt 3:3), Jesus declares 'I am the way' (John 14:6), and the broad and narrow ways define two ultimate destinies (Matt 7:13-14). Most strikingly, the earliest Christians called their movement simply 'the Way' (Acts 9:2; 19:9, 23), before the name 'Christian' took hold. Spanish camino and German Weg replicate this same literal-to-figurative arc.

1. physical road, route, path (50×) Split from sense 72989. Criteria: Concrete physical route or path for travel — Matt 2:12 'another way', Matt 4:15 'way of the sea', Matt 8:28, Matt 13:4 'along the path', Matt 20:17, 30; the journey sense Luke 11:6

en: a-way, path, road | **es:** camino | **fr:** chemin | **de:** Weg Matt 2:12; Matt 4:15; Matt 5:25; Matt 8:28; Matt 10:5

2. way of life, course of conduct (29×) Split from sense 72989. Criteria: Figurative moral or spiritual way — Matt 3:3 'prepare the way of the Lord', Matt 7:13-14 'narrow/broad way', Matt 22:16 'way of God', Matt 21:32 'way of righteousness', John 14:6 'I am the way'

en: way | **es:** camino | **fr:** chemin | **de:** Weg Matt 3:3; Matt 7:13; Matt 7:14; Matt 11:10; Matt 21:32

3. ways (plural: roads, courses of conduct) (14×) Plural forms (hodoi, hodous, hodon) denoting multiple roads or courses of conduct—highways, crossroads, or God's manifold ways. Matt 22:9-10 sends servants to 'the roads' to invite guests; Luke 3:5 straightens 'the crooked ways'; Romans 11:33 marvels at God's inscrutable 'ways.' The fourteen plural occurrences consistently distribute across literal (roads, lanes, highways) and figurative (patterns of behavior, divine governance) poles, and most languages simply pluralize their word for 'way.' **GEOGRAPHY AND SPACE**

en: roads, ways | **es:** caminos | **fr:** chemin | **de:** Weg Matt 22:9; Matt 22:10; Luke 1:76; Luke 3:5; Luke 14:23

4. the Way (early Christian movement) (8×) The technical title 'the Way' (he Hodos) for the early Christian movement, concentrated in Acts. Saul persecutes 'those belonging to the Way' (Acts 9:2); Apollos is instructed more accurately in 'the Way of the Lord' (Acts 18:25); the silversmiths cause a disturbance about 'the Way' (Acts 19:23). Eight occurrences cluster in Acts 9-24, reflecting Luke's distinctive vocabulary for earliest Christianity before the Antioch label 'Christian' (Acts 11:26). This quasi-proper-noun usage has no exact parallel in the Synoptics or Paul. **GEOGRAPHY AND SPACE**

en: Way, way | **es:** Camino, camino | **fr:** chemin, voie | **de:** Weg Mark 6:8; Acts 9:2; Acts 19:9; Acts 19:23; Acts 22:4

ὀδούς G3599 *N-GMS* (12×)

odous – tooth; a hard bony structure in the jaw, often in 'gnashing of teeth' imagery

The noun odous ('tooth') denotes the hard bony structure rooted in the jaw used for biting and chewing. While the word has a straightforward anatomical meaning, its New Testament profile is dominated by one vivid formula: brygmos ton odonton, 'gnashing

of teeth,' which Jesus employs repeatedly to depict the anguish and rage of eschatological judgment (Matt 8:12; 13:42, 50; 22:13; 24:51; 25:30; Luke 13:28). The only other context is the lex talionis quotation 'tooth for tooth' (Matt 5:38), drawn from Exodus 21:24. The convergence of Spanish diente, French dent, and German Zahn on a single gloss confirms that no polysemy is at work – just one word pressed into powerful figurative service.

tooth (12×) A tooth – used almost exclusively in the NT formula 'gnashing of teeth' for eschatological anguish (Matt 8:12; 13:42, 50; 25:30; Luke 13:28), plus once in 'tooth for tooth' (Matt 5:38). Spanish diente, French dent, and German Zahn render it uniformly with no semantic subdivision. **TOOTH TEETH**

en: teeth, tooth | **es:** diente, dientes | **fr:** dent, dents | **de:** Zaehne, Zahn Matt 5:38; Matt 8:12; Matt 13:42; Matt 13:50

ὀδῦν-άω G3600 *V-PPM/P-NMP* (4×)

To be in anguish, suffer pain or torment; to grieve deeply

Expresses intense suffering that may be physical, emotional, or both. In Luke 16:24-25, the rich man cries out from Hades that he is 'in agony' in the flames — the most viscerally physical use. Yet in Luke 2:48, Mary tells the boy Jesus that she and Joseph have been searching for him 'in great distress,' and in Acts 20:38, the Ephesian elders grieve most of all because they will never see Paul's face again. The word thus bridges bodily torment and emotional anguish. Spanish captures this range with sufres (physical) alongside angustiados and dolidos (emotional grief).

(4×) To experience intense pain, anguish, or torment — whether physical or emotional. The rich man in Hades uses it of bodily agony in flames (Luke 16:24-25), while Mary uses it of the emotional distress of a lost child (Luke 2:48), and the Ephesian elders of deep grief at permanent separation from Paul (Acts 20:38). Spanish distinguishes sufres (bodily suffering) from angustiados/dolidos (grief), but the Greek word encompasses both poles under a single term for acute, deeply felt suffering. **SUFFERING PAIN**

en: I-am-in-agony, are-in-agony, grieving | **es:** angustiados, dolidos, sufres | **fr:** souffrir | **de:** ὀδυνώμενοι, ὀδυνᾶσαι, ὀδυνῶμαι Luke 2:48; Luke 16:24; Luke 16:25; Acts 20:38

ὀδῦν-η G3601 *N-NFS* (2×)

pain, suffering or anguish, whether physical or emotional

Acute distress affecting body or soul. Paul uses it in Romans 9:2 to describe his 'great sorrow and unceasing anguish' over Israel's unbelief—a pain so profound it leads him to wish himself accursed if it would save his kinsmen. In 1 Timothy 6:10, he warns that love of money has pierced many 'with many pains'—perhaps both the emotional torment of greed and its painful consequences. The word captures suffering that goes beyond mere discomfort to genuine agony.

(2×) Pain or anguish, intense suffering of body or spirit. Classical usage spans physical pain (wounds, childbirth) and mental distress (grief, sorrow). Paul's usage emphasizes emotional agony—the pain of seeing loved ones lost, the self-inflicted suffering of those who pursue wealth. Cross-linguistic renderings (Spanish 'dolor/con dolores,' French 'douleur,' German 'Schmerz') preserve the ambiguity between physical and psychological pain, recognizing their frequent overlap. **PAIN AND SUFFERING**

en: pain, with-pains | **es:** con-dolores, dolor | **fr:** Schmerz, douleur | **de:** Schmerz Rom 9:2; 1Tim 6:10

ὀδυρ-μός G3602 *N-NMS* (2×)

mourning, lamentation or expression of grief

The vocal expression of sorrow, particularly ritual mourning for the dead. Matthew uses it in quoting Jeremiah's prophecy about Rachel weeping for her children: 'lamentation and weeping and great mourning' (Matthew 2:18)—the triple description emphasizing the intensity of grief over Herod's massacre. Paul uses it differently in 2 Corinthians 7:7, reporting Titus's news of the Corinthians' 'mourning' over Paul—likely grief over past wrongs or longing for reconciliation. The term suggests audible, demonstrative grief.

(2×) Lamentation or mourning, particularly ritual expressions of grief. Classical usage pairs it with 'wailing' (gooi) in funeral contexts —the formal, public display of sorrow that ancient Mediterranean culture expected. Matthew's context is archetypal grief—mothers mourning slaughtered children. Paul's usage extends it to spiritual grief over sin or broken relationship. Cross-linguistic consistency (Spanish 'lamento,' French 'gémissement,' German forms) points to vocal, expressive mourning rather than silent sorrow. **LAMENTATION AND MOURNING**

en: mourning | **es:** lamento | **fr:** gémissement | **de:** ὀδυρμόν, ὀδυρμὸς Matt 2:18; 2Cor 7:7

εἰμί G3603

to be, exist (copula verb εἰμί); highly irregular paradigm with dialectal variants

The most fundamental verb in Greek, εἰμί expresses existence, identity, and predication. Its paradigm is wildly irregular, drawing from multiple ancient roots: present εἰμί, imperfect ἦν, future ἔσομαι. Dialectal forms abound—Aeolic ἔμμι, Doric ἐντί, Epic εἰμέν. The third-person ἐστί can be existential ('there is'), copular ('the man is wise'), or possessive ('I have' = μοί ἐστι). No verb sees more use or shows more morphological irregularity across Greek dialects.

Ὀζείας G3604 *N-NMS* (2×)

Uzziah, king of Judah whose name means 'Yahweh is my strength'

The name of a Judean monarch (also called Azariah) who reigned in the 8th century BC. Matthew includes him in Jesus' genealogy (1:8-9), though the genealogy compresses generations—actually Uzziah's great-great-grandson Jotham follows him, not his immediate son. The historical Uzziah (2 Kings 15, 2 Chronicles 26) prospered militarily and economically but was struck with leprosy for his presumption in entering the temple to burn incense. Matthew's genealogy, with its telescoped structure, emphasizes Jesus' connection to David's royal line.

(2×) Uzziah, king of Judah (792-740 BC), included in Christ's legal genealogy. The name (Hebrew 'Uzziyahu') means 'Yahweh is my strength,' reflecting the theophoric element common in royal names. Matthew's abbreviated genealogy serves theological purposes —demonstrating Jesus as David's heir—more than strict chronological completeness. Cross-linguistic transliterations (Ozías, Ozias, Usia) preserve the Greek rendering of the Hebrew name with minor phonetic variations. **UZZIAH PERSONAL NAME**

en: Ozias | **es:** Ozías | **fr:** Ozias | **de:** Usia Matt 1:8; Matt 1:9

ὄζω G3605 *V-PIA-3S* (1×)

To emit an odor or smell, whether pleasant or foul; to give off a scent

In Greek this verb means to smell or give off an odor—either sweet fragrance or stench, depending on context. The New Testament's sole use is striking: in John 11:39, Martha objects to opening Lazarus's tomb with the blunt words, 'Lord, by this time there will be an odor, for he has been dead four days.' The Greek verb conveys the harsh reality of decomposition. Translators often render it 'he smells' or 'he stinks' (Spanish 'hiede'), not softening the physical fact that makes Jesus' resurrection miracle all the more astonishing.

(1×) To emit a smell or odor, in this context specifically a foul smell from decay. John 11:39 records Martha's realistic objection: after four days, Lazarus's body 'smells' or 'stinks.' The verb's directness (German 'stinken,' Spanish 'hiede') underscores the physical reality of death and decomposition, making Christ's command to roll away the stone an act of faith against sensory evidence. **SPICE AROMATIC PERFUME**

en: he-smells | **es:** hiede | **fr:** sentir | **de:** stinken John 11:39

ὅθεν G3606 *Conj* (15×)

From where, whence (of spatial origin); by extension, therefore, for which reason (inferential connective).

This compact adverb bridges physical space and logical reasoning in the New Testament. In its spatial sense, ὅθεν asks 'from where?' — as when an unclean spirit returns to the house 'from which' it came (Matt 12:44; Luke 11:24), or a master reaps 'where' he did not sow (Matt 25:24). But in Hebrews especially, ὅθεν shifts to an inferential marker meaning 'therefore' or 'for which reason' (Heb 2:17; 3:1; 7:25; 8:3), drawing theological conclusions with logical precision. German 'woher' preserves the spatial root, while Spanish 'por lo cual' captures the inferential leap.

1. from where, whence (spatial/source) (8×) A relative adverb of spatial origin meaning 'from where' or 'whence,' indicating the place or source from which someone or something comes. The unclean spirit returns to the house 'from which' it departed (Matt 12:44; Luke 11:24); the harsh master reaps 'from where' he did not sow (Matt 25:24, 26). Spanish 'de donde/desde donde,' French 'd'où,' and German 'woher' all preserve the directional, source-oriented meaning. Eight occurrences anchor this concrete spatial usage across the Synoptics and Acts. **LOCATIVE INTERROGATIVES**

en: from-there, from-where, from-which | **es:** de-donde, desde-donde | **fr:** d'où | **de:** woher, ὅθεν Matt 12:44; Matt 25:24; Matt 25:26; Luke 11:24; Acts 14:26

2. therefore, for which reason (inferential) (7×) An inferential conjunction meaning 'therefore,' 'hence,' or 'for which reason,' representing a semantic extension from spatial origin to logical ground. Concentrated in Hebrews (2:17; 3:1; 7:25; 8:3), it introduces weighty theological conclusions: 'Therefore he had to be made like his brothers in every respect' (Heb 2:17). Paul uses it similarly in Acts 26:19 for a conclusion drawn from the Damascus road vision. Spanish 'por lo cual' makes the inferential force explicit, while French 'd'où' retains the etymological link to origin. **THEREFORE PARTICLES**

en: Therefore, therefore | **es:** Por-lo-cual, por-lo-cual | **fr:** d'où | **de:** woher, ὅθεν, Ὅθεν Matt 14:7; Acts 26:19; Heb 2:17; Heb 3:1; Heb 7:25

ὀθόν-η G3607 *N-AFS* (2×)

linen sheet or cloth, a piece of fine fabric

A cloth made of fine linen, particularly in sheet form. Luke uses it twice in Acts to describe Peter's vision: a great sheet descending from heaven containing all kinds of animals (Acts 10:11, 11:5). The detail is vivid and specific—not just 'something' but a recognizable linen sheet, the corners held as if by invisible hands. The mundane household item becomes the vehicle for revolutionary revelation: the clean-unclean distinction is abolished, Gentiles are welcomed, and Peter's kosher scruples must yield to God's new creation.

(2×) A sheet or cloth of fine linen. Classical usage includes fine linen garments, cloths, and (later) sails. Luke's vision uses a common domestic item—the kind of sheet used for bedding or wrapping—making the supernatural descent more concrete and accessible. The choice of linen (not wool or leather) may suggest purity, though that becomes paradoxical when it contains unclean animals. Cross-linguistic uniformity (Spanish 'sábana,' French 'toile,' German retaining Greek) points to a large rectangular cloth. **LINEN CLOTH WRAPPING**

en: sheet | **es:** sábana | **fr:** toile | **de:** ὀθόνην Acts 10:11; Acts 11:5

ὀθόν-ιον G3608 *N-ANP* (5×)

Linen cloth, linen wrapping; strips of linen used especially for burial, the cloths that wrapped Jesus' body.

A diminutive of ὀθόνη (linen), referring to strips or pieces of linen cloth. All five NT occurrences relate directly to Jesus' burial and resurrection. In John 19:40, the body is wrapped in linen cloths with spices according to Jewish custom. The discovery of these same cloths lying in the empty tomb becomes powerful resurrection evidence (Luke 24:12; John 20:5–7). The Spanish 'lienzos' and French 'bandelette' (small bandage-strip) capture the diminutive quality, while German 'Leinentücher' (linen cloths) emphasizes the fabric.

(5×) Linen cloths or strips used for wrapping a body for burial. The diminutive form (from ὀθόνη) suggests smaller pieces or strips rather than a single large sheet (which is σινδών). Every NT use connects to Jesus' burial: Joseph and Nicodemus wrap the body in ὀθόνια with aromatic spices (John 19:40), and the discovery of these wrappings lying undisturbed in the empty tomb (Luke 24:12; John 20:5–7) becomes evidence of the resurrection. The French 'bandelette' captures the strip-like quality, while the Spanish 'lienzos' highlights the linen material. **LINEN CLOTH WRAPPING**

en: in-linen-cloths, linen-cloths | **es:** con-lienzos, lienzos | **fr:** bandelette | **de:** Leinentuecher, ὀθόνια Luke 24:12; John 19:40; John 20:5; John 20:6; John 20:7

οἰκεῖος G3609 *Adj-NMP* (3×)

household members, those belonging to one's household or family

Household members are those belonging to one's family or domestic circle. Paul urges doing good 'especially to those of the household of faith' (Gal 6:10). Gentile believers are 'no longer strangers but members of the household of God' (Eph 2:19). Anyone who doesn't provide for his own household 'has denied the faith' (1 Tim 5:8). The term emphasizes belonging and relational obligation. Spanish 'miembros de la casa/familia' and German 'Hausgenosse' (house-companion) capture the domestic-kinship bond.

(3×) Members of a household, family, or domestic circle—those who belong together through kinship or association. Galatians 6:10 uses it for fellow believers ('household of faith'). Ephesians 2:19 says Gentile believers are now οἰκεῖοι of God, not strangers. 1 Timothy 5:8 speaks of providing for one's own household. The Greek οἰκεῖος derives from οἶκος (house) and indicates belonging and relational obligation. Spanish 'de casa/de la familia' and German 'Hausgenosse' emphasize the domestic kinship bond. **HOUSEHOLD ADMINISTRATION**

en: household, household-members | **es:** de-casa, miembros-de-la-casa, miembros-de-la-familia | **fr:** οἰκείους, οἰκείων, οἰκεῖοι | **de:** Hausgenosse Gal 6:10; Eph 2:19; 1Tim 5:8

οἰκέτ-ης G3610 *N-GMP* (5×)

Household servant, domestic slave; a member of a household who serves under the master's authority.

A noun derived from οἶκος (house), designating a servant who belongs to a household — more intimate than the generic δοῦλος (slave). In Matt 24:45 (the faithful and wise servant set over the household) and Luke 16:13 (no servant can serve two masters), the term evokes the close, trust-based relationship between master and domestic. Acts 10:7 describes Cornelius's devout household servants, and 1 Pet 2:18 addresses household slaves directly. The Spanish 'siervo doméstico' nicely captures the domestic dimension that distinguishes this word.

(5×) A household servant or domestic slave — someone who serves within the intimate context of a home rather than in fields or public service. Derived from οἶκος (house), this word emphasizes belonging to a household. In Rom 14:4, Paul asks 'Who are you to judge another's household servant?' — the οἰκέτης belongs to his own master. First Peter 2:18 addresses these domestic servants, urging submission even to harsh masters. The Spanish differentiation between 'siervo' (general servant) and 'siervo doméstico' (household servant) precisely mirrors the Greek distinction between δοῦλος and οἰκέτης. **GEOGRAPHY AND SPACE**

en: household, household-servants, servant | **es:** servidumbre, siervo, siervo-doméstico | **fr:** serviteur | **de:** Diener, οἰκέτης, οἰκετείας Matt 24:45; Luke 16:13; Acts 10:7; Rom 14:4; 1Pet 2:18

οἰκέω G3611 *V-PNA* (9×)

To dwell, inhabit, reside; used of both physical habitation and the spiritual indwelling of sin or the Holy Spirit.

From oikos (house), this verb means to dwell in or inhabit a place. While its basic sense is residential, Paul transforms it in Romans 7-8 into a powerful theological metaphor. Sin 'dwells in' the believer's flesh (Rom 7:17, 18, 20), but the Spirit of God also 'dwells in' those who belong to Christ (Rom 8:9, 11). This tension between indwelling

sin and indwelling Spirit is central to Pauline anthropology. The Spanish 'habita' and French 'habiter' both derive from the Latin habitare, preserving the same domestic metaphor.

dwell, inhabit (9×) To reside in, inhabit, or make one's dwelling in a place or person. The literal sense of physical habitation underlies the word, but in the NT it is most striking in Paul's metaphorical use for spiritual indwelling. In Romans 7:17-20, sin is personified as an occupant that 'dwells in' the flesh, acting against the person's will. Romans 8:9-11 counters with the Spirit of God dwelling in believers, and 1 Cor 3:16 asks 'do you not know that God's Spirit dwells in you?' Spanish 'habita,' French 'habiter,' and German 'wohnen' all preserve the domestic metaphor of taking up residence, making the spiritual application all the more vivid. **GEOGRAPHY AND SPACE**
en: dwelling, dwelling-in, dwells | **es:** habita, habita?, habitando | **fr:** habiter | **de:** wohnen Rom 7:17; Rom 7:18; Rom 7:20; Rom 8:9; Rom 8:11

οἴκ-ημα G3612 *N-DNS* (1×)

A dwelling place or room; specifically a chamber, cell, or place of confinement such as a prison cell

This Greek noun denotes a dwelling or room, with classical usage ranging from bedchambers to storerooms to prison cells. In Acts 12:7, it describes the place where Peter was imprisoned: 'a light shone in the cell.' The context makes clear this is a prison chamber where Peter slept chained between guards. While the word can mean any dwelling or room, Luke's narrative specifies a place of confinement. Translators render it 'cell' or 'prison,' reflecting the setting of Peter's miraculous angelic rescue.

(1×) A room or dwelling place, here specifically a prison cell. Acts 12:7 narrates Peter's imprisonment: light suddenly shines 'in the cell' where he sleeps chained. Though the Greek word has broader meanings (bedroom, storeroom, temple chamber), the immediate context of chains and guards defines it as a place of detention, making the angel's intervention a dramatic prison break. **SITTING AND DWELLING**
en: cell | **es:** celda | **fr:** prison | **de:** οἰκήματι Acts 12:7

οἰκ-ητήριον G3613 *N-ANS* (2×)

dwelling place, habitation or residence

A place where one dwells or resides. Paul uses it in 2 Corinthians 5:2 to describe believers' heavenly dwelling—'our dwelling from heaven'—which they long to put on over their earthly tent. Jude uses it in condemning fallen angels who 'abandoned their proper dwelling' (Jude 1:6), departing from their assigned place to transgress boundaries. Both contexts emphasize the dwelling as assigned, proper location—either the heavenly home awaiting believers or the heavenly realm angels abandoned in rebellion.

(2×) A dwelling or habitation, one's proper residence. Classical usage denotes simply a place to live, but the theological contexts add significance: dwellings are divinely appointed. Paul's usage is eschatological—the resurrection body as permanent dwelling versus the earthly body as temporary tent. Jude's usage is cosmological—angelic beings have assigned realms they must not abandon. Cross-linguistic renderings (Spanish 'habitación/morada,' French 'demeure/habitation,' German 'Behausung/Wohnung') emphasize stable residence. **GEOGRAPHY AND SPACE**
en: dwelling | **es:** habitación, morada | **fr:** demeure, habitation, | **de:** Behausung, Wohnung 2Cor 5:2; Jude 1:6

οἰκί-α G3614 *N-AFS* (95×)

House or dwelling as a physical structure; by metonymy, a household or the people living in a house.

Oikia denotes a physical house or dwelling — the building where one lives, eats, and gathers. Jesus builds his parable of the wise and foolish builders around the oikia set on rock or sand (Matt 7:24-27), and the magi enter the oikia to find the child Jesus (Matt 2:11). In a small but meaningful extension, oikia can refer to the household — the people who constitute a family unit rather than the building itself. Paul commends the household (oikia) of Stephanas as the firstfruits of Achaia (1 Cor 16:15), and greetings go to Caesar's household (Phil 4:22). Spanish casa, French maison, and German Haus serve both senses, leaving context to disambiguate.

1. house, dwelling (physical structure) (93×) A physical house, building, or dwelling — the dominant sense covering the vast majority of occurrences. Jesus teaches about a house built on rock versus sand (Matt 7:24-26), and his followers gather in houses for meals and instruction (Matt 5:15; Mark 2:15). Spanish casa, French maison, and German Haus all render this straightforwardly as a physical structure. **GEOGRAPHY AND SPACE**
en: house | **es:** casa | **fr:** maison | **de:** Haus Matt 2:11; Matt 5:15; Matt 7:24; Matt 7:25; Matt 7:26

2. household (family/members of a house) (2×) A metonymic extension from building to its inhabitants — 'household,' meaning the people who constitute a family or domestic unit. Paul commends 'the household of Stephanas' (1 Cor 16:15), and sends greetings from 'those of Caesar's household' (Phil 4:22). The shift from structure to people is subtle in many languages — Spanish casa and German Haus can mean both — but the context clearly indicates persons rather than buildings. **GEOGRAPHY AND SPACE**
en: household | **es:** casa | **fr:** maison | **de:** Haus 1Cor 16:15; Phil 4:22

οἰκι-ακός G3615 *N-AMP* (2×)

household members, those belonging to one's domestic circle

The members of a household, particularly servants or dependents under the master's authority. Jesus uses this term twice in Matthew 10 to warn disciples about persecution: if they called the master Beelzebul, how much more will they malign 'his household members' (10:25), and 'a person's enemies will be the members of his own household' (10:36). The word suggests not just physical proximity but authority relationships—those under the householder's governance, whether family or servants.

(2×) Household members or domestic servants, those belonging to a person's oikos. The term implies subordinate status within the household hierarchy. Jesus' usage in Matthew 10 is sobering: disciples will face opposition from both outsiders (who slandered Jesus) and insiders (family members). The household that should be a place of safety becomes a site of conflict when allegiance to Christ divides families. Cross-linguistic glosses (Spanish 'de la casa,' French 'gens de maison') preserve the household connection. **HOUSEHOLD ADMINISTRATION**
en: household-members | **es:** de-la-casa | **fr:** gens-de-maison | **de:** οἰκιακοὶ, οἰκιακοὺς Matt 10:25; Matt 10:36

οἰκοδεσποτ-έω G3616 *V-PNA* (1×)

To manage or rule a household; to exercise authority over domestic affairs as master of a house

This verb means to be master of a household, managing its affairs and exercising authority over its members. In 1 Timothy 5:14, Paul instructs younger widows to 'marry, bear children, manage their households,' giving adversaries no opportunity for slander. The term implies comprehensive household leadership—economic, relational, and spiritual oversight. Classical Greek uses it for stewardship and governance. The multilingual evidence ('gobernar casa,' 'manage a household') captures both administrative and authoritative dimensions of domestic responsibility.

(1×) To exercise authority and oversight as head of a household, managing domestic affairs. 1 Timothy 5:14 lists household management among duties for young widows who remarry, emphasizing responsible stewardship that silences critics. The verb implies more than housekeeping—it denotes leadership, decision-making, and comprehensive governance of the home's spiritual and material welfare. **HOUSEHOLD ADMINISTRATION**
en: to-manage-a-household | **es:** gobernar-casa | **fr:** οἰκοδεσποτεῖν | **de:** das-Haus-verwalten 1Tim 5:14

οἰκοδεσπότ-ης G3617 *N-DMS* (12×)

oikodespotes – master of a house, householder; one who owns and manages a household

The compound noun oikodespotes ('master of the house') joins oikos ('house') and despotes ('master') to denote the person who owns and exercises authority over a household and its affairs. It appears exclusively in the Synoptic Gospels, where Jesus uses it in parables and teachings to illustrate divine sovereignty, watchful stewardship, and the relationship between God and his people. The householder who hires laborers at various hours (Matt 20:1), the master whose servants must stay alert (Mark 13:35), the owner who brings out treasures old and new (Matt 13:52) – each draws on the cultural reality of the paterfamilias to convey theological truths. Spanish dueno de casa, French maitre de maison, and German Hausherr all capture this single composite sense.

master of the house (12×) The master or owner of a household who holds authority over domestic affairs. Jesus employs this figure in parables: the householder hiring vineyard workers (Matt 20:1), the master expecting readiness (Mark 13:35; Luke 12:39), the scribe like a householder (Matt 13:52). Spanish dueno-de-casa, French maitre-de-maison, German Hausherr confirm one unified concept. GEOGRAPHY AND SPACE

en: a-master-of-a-house, master-of-house, master-of-the-house | **es:** amo-de-casa, dueño-de-casa, dueño-de-la-casa | **fr:** maître-de-maison | **de:** Hausherr Matt 10:25; Matt 13:27; Matt 13:52; Matt 20:1; Matt 20:11

οἰκοδομ-έω G3618 *V-PIM/P-2P* (41×)

To build or construct; figuratively, to edify or strengthen spiritually; as a substantive, a builder.

From the Greek roots oikos (house) and domeo (build), this verb carries the full weight of construction — from laying stone foundations to raising up a community of faith. Jesus uses it literally when he speaks of the wise man who 'built his house on rock' (Matt 7:24), and figuratively when he promises 'I will build my church' (Matt 16:18). Paul transforms the metaphor further: love 'builds up' (1 Cor 8:1), making spiritual edification the hallmark of Christian community. The Spanish split between 'edificar' (build/edify) and 'constructores' (builders) mirrors the word's semantic breadth, while French 'bâtir' unifies both physical and spiritual senses under one roof.

1. build or construct physically (19×) To erect or construct a physical structure — a house, temple, tower, tomb, or vineyard wall. This is the literal, foundational sense, prominent in Jesus' parables: the wise and foolish builders (Matt 7:24, 26), the vineyard owner's tower (Matt 21:33), and the Pharisees who build tombs for the prophets (Matt 23:29). Spanish 'edificaré' and German 'bauen' consistently reflect straightforward physical construction. BUILDING AND CONSTRUCTING

en: I-might-build, I-will-build, build | **es:** edificaban, edificaré, edificaréis | **fr:** bâtir | **de:** bauen, baut Matt 7:24; Matt 7:26; Matt 16:18; Matt 21:33; Matt 23:29

2. edify or build up spiritually (10×) To strengthen, encourage, or build up a person or community in faith — the metaphorical sense that became central to Pauline theology. In 1 Corinthians 8:1, knowledge puffs up but love 'builds up' (oikodomei). Acts 9:31 describes the early church being 'built up' in peace. Spanish distinguishes this with 'edifica' and the reflexive 'edificaos' (build yourselves up, Jude 1:20), highlighting communal and self-directed spiritual growth. BUILDING AND CONSTRUCTING

en: are-being-built-up, being-built-up, build-up | **es:** edifica, edifican, edificaos | **fr:** bâtir | **de:** bauen, baut Acts 9:31; Acts 20:32; 1Cor 8:1; 1Cor 8:10; 1Cor 10:23

3. build (general or contextual) (7×) To build in a general or contextually ambiguous sense that may encompass both literal construction and figurative edification, including rebuilding what was destroyed. Jesus' saying 'destroy this temple and in three days I will build it' (Matt 26:61; Mark 15:29) operates on both planes simultaneously. Luke 14:28 uses it for calculating the cost of building a tower — a literal image serving a spiritual lesson about discipleship. BUILDING AND CONSTRUCTING

en: I-build, building, to-build | **es:** a-edificar, edificando, edificar | **fr:** bâtir | **de:** bauen, baut Matt 26:61; Matt 27:40; Mark 15:29; Luke 6:48; Luke 14:28

4. builder (agent noun) (5×) One who builds — the agent noun derived from the participle, used substantively to denote builders or constructors. All five occurrences cluster around the same Psalm 118:22 quotation: 'the stone which the builders rejected has become the cornerstone' (Matt 21:42; Mark 12:10; Luke 20:17; Acts 4:11; 1 Pet 2:7). Spanish splits between 'constructores' and 'edificadores,' while the repeated citation across four NT authors underscores its messianic weight. BUILDING AND CONSTRUCTING

en: builders, building | **es:** constructores, edificadores, que-edificaban | **fr:** bâtir | **de:** bauen, baut Matt 21:42; Mark 12:10; Luke 20:17; Acts 4:11; 1Pet 2:7

οἰκοδομ-ή G3619 *N-NFP* (18×)

Building up or edification (abstract, spiritual); also a concrete building or structure.

Oikodome bridges the physical and the spiritual with elegant directness. Built from oikos ('house') and the root of demomai ('to build'), it can mean either a concrete structure or the abstract process of building up a community or person. Paul makes this word a cornerstone of his ecclesiology: everything in worship should aim at the oikodome of the church (1 Cor 14:3, 5, 12, 26), and believers should pursue what builds up their neighbors (Rom 14:19; 15:2). The concrete sense appears in the Synoptic Gospels, where the disciples marvel at the Temple's magnificent buildings (Matt 24:1; Mark 13:1-2), and in Paul's image of a heavenly 'building from God' awaiting believers (2 Cor 5:1).

1. building up, edification (abstract) (12×) The abstract process of spiritual or communal building up, strengthening, and edification. Spanish 'edificación' and French 'édification' both preserve the architectural metaphor embedded in the word, revealing how naturally the image of constructing a building transfers to strengthening a community of faith. Paul deploys this sense extensively in his Corinthian correspondence: prophecy builds up the church (1 Cor 14:3-5), love builds up while knowledge puffs up (1 Cor 8:1), and all things should be done for edification (1 Cor 14:26). In Romans 14:19 and 15:2, mutual edification is the ethical benchmark for Christian conduct in disputed matters. BUILDING AND EDIFICATION

en: building-up, edification | **es:** edificación | **fr:** édification, édifice | **de:** Auferbauung Rom 14:19; Rom 15:2; 1Cor 14:3; 1Cor 14:5; 1Cor 14:12

2. building, structure (concrete) (6×) A concrete physical building or structure. German 'Auferbauung' and Spanish 'edificio/edificaciones' both reflect the tangible, architectural sense. The Synoptic apocalyptic discourse opens with the disciples admiring the Temple's imposing buildings (Matt 24:1; Mark 13:1), only for Jesus to prophesy that not one stone will remain on another (Mark 13:2). Paul calls the Corinthian church 'God's building' (1 Cor 3:9), playing on the boundary between concrete structure and spiritual community, and in 2 Corinthians 5:1 he speaks of an eternal 'building from God' as the resurrection body, a heavenly dwelling not made with hands. BUILDING AND EDIFICATION

en: building, buildings | **es:** construcción, edificaciones, edificio | **fr:** édification, édifice | **de:** Auferbauung, οἰκοδομὰς Matt 24:1; Mark 13:1; Mark 13:2; 1Cor 3:9; 2Cor 5:1

οἰκοδομ-ία G3620

building (act of construction); edifice, structure built

The noun οἰκοδομία carries two related senses: the process of building (construction work) and the result of that process (a building or edifice). It derives from οἰκοδομέω, 'to build a house,' and shares the semantic range between action and product common to -ία nouns. In metaphorical extension, it can refer to edification or spiritual building-up, though that theological sense may be developed more fully in New Testament usage than in classical contexts.

οἰκονομ-έω G3621 *V-PNA* (1×)

To manage, administer, or regulate as a steward; to oversee household or property affairs on behalf of another

This verb means to manage or administer, particularly in the role of a steward (οἰκονόμος) who oversees another's property or household.

In Luke 16:2, the master confronts his steward: 'Give an account of your stewardship, for you can no longer manage my affairs.' The word implies delegated authority and responsibility—the steward doesn't own the resources but must faithfully administer them. Classical usage includes managing public offices and regulating resources, themes central to Jesus' stewardship parables.

(1×) To act as a steward or manager, administering resources or affairs on behalf of an owner. Luke 16:2 depicts the crisis moment when a steward is told he can 'no longer manage'—his authority is being revoked. The term captures the essence of delegated responsibility: managing what belongs to another, a key theme in Jesus' teaching about faithfulness with entrusted resources. **HOUSEHOLD ADMINISTRATION**

en: to-manage | **es:** ser-mayordomo | **fr:** administrer | **de:** οἰκονομεῖν Luke 16:2

οἰκονομ-ία G3622 *N-GFS* (9×)

Stewardship, management, administration; the oversight of a household or estate, extended to God's redemptive plan.

Derived from oikonomos (household manager), this noun encompasses both the practical office of managing an estate and the grand theological concept of God's plan administered through the ages. In Luke 16:2-4, it refers concretely to a steward's management position that can be given or taken away. Paul then expands the word dramatically: he has been entrusted with a 'stewardship' of the gospel (1 Cor 9:17), and God's cosmic 'administration' reaches its fullness in Christ, uniting all things in heaven and earth (Eph 1:10; 3:9). The Spanish 'administracion' and French 'administration' capture the managerial sense well.

management, stewardship, administration (9×) The responsibility and authority to manage, administer, or oversee a household, estate, or divine plan. In Luke 16:2-4, the dishonest steward faces losing his oikonomia – his management role – and must scramble to secure his future, grounding the word in everyday economic life. Paul extends it cosmically: he himself holds a 'stewardship' of the gospel entrusted to him (1 Cor 9:17; Col 1:25), and God's grand oikonomia – the administration of the mystery hidden for ages – reaches its climax in Christ, who unites all things (Eph 1:10; 3:2, 9). Spanish 'administracion,' French 'intendance,' and German 'Verwaltung' all reflect the managerial core, though none fully captures the theological grandeur Paul invests in the term. **HOUSEHOLD ADMINISTRATION**

en: a-stewardship, administration, management | **es:** administración, mayoríomía | **fr:** administration, intendance | **de:** Verwaltung Luke 16:2; Luke 16:3; Luke 16:4; 1Cor 9:17; Eph 1:10

οἰκόνομ-ος G3623 *N-AMP* (10×)

Steward, manager — one entrusted with administering a household, estate, or spiritual responsibility on another's behalf

The oikonomos (οἰκονόμος) is a household manager or steward who exercises delegated authority over another's property or affairs. In Luke's parables, the term describes both the faithful steward whom the master sets over his household (12:42) and the shrewd but dishonest steward called to account (16:1-8). Paul extends the metaphor to spiritual leadership: apostles are 'stewards of the mysteries of God' (1 Cor 4:1-2), and an overseer must be 'blameless as God's steward' (Titus 1:7). In Romans 16:23, Erastus the oikonomos of the city denotes a civic treasurer. Translations converge on the sense of delegated fiduciary authority: Spanish 'mayordomo,' German 'Verwalter,' Arabic 'wakil,' and Korean 'cheongjigi.'

steward, manager (10×) A person entrusted with managing a household, estate, or set of resources on behalf of an owner; a steward or administrator bearing fiduciary responsibility. Encompasses parabolic usage (the faithful steward of Luke 12:42, the unjust steward of Luke 16:1-8), spiritual stewardship (stewards of God's mysteries, 1 Cor 4:1-2; God's steward, Titus 1:7; stewards of grace, 1 Pet 4:10), civic office (Erastus the city treasurer, Rom 16:23), and legal guardianship (Gal 4:2). The uniform cross-linguistic rendering as Spanish 'mayordomo,' Arabic 'wakil,' Hindi 'prabhandhak,' and Korean 'cheongjigi' confirms a single core meaning of delegated managerial authority. **HOUSEHOLD ADMINISTRATION**

en: manager, managers, steward | **es:** administrador, administradores, mayordomo | **fr:** intendant | **de:** Verwalter Luke 12:42; Luke 16:1; Luke 16:3; Luke 16:8; Rom 16:23

οἶκος G3624 *N-NMS* (114×)

House, dwelling place; by extension, household or family lineage as a social unit

One of the most common nouns in the New Testament, oikos spans the concrete and the social. At its most basic it denotes a physical building — the house one returns to, the temple called 'my Father's house,' the structure built on rock or sand. Yet the same word seamlessly extends to the people inside: a household, a family line, 'the house of Israel.' Translations across languages track this duality — Spanish 'casa,' French 'maison,' and German 'Haus' all carry the same double meaning, confirming that the physical-to-social extension is deeply natural.

1. house, dwelling (112×) A physical house, dwelling, or building — from private residences (Matt 9:6-7, 'go to your house') to the Jerusalem temple called God's house (Matt 21:13, 'my house shall be called a house of prayer'). Covers domestic spaces, rooms, tents, and sacred structures. The multilingual glosses (spa: casa, fra: maison, deu: Haus) uniformly treat this as the default, unmarked sense across all 112 occurrences. **GEOGRAPHY AND SPACE**

en: a-house, house | **es:** casa | **fr:** maison | **de:** Haus Matt 9:6; Matt 9:7; Matt 12:4; Matt 12:44; Matt 21:13

2. household, family (2×) The household or family as a social unit, extending beyond walls to the people within. Used of managing one's household well as a qualification for church leadership (1 Tim 3:12) and of those who 'overturn whole households' through false teaching (Titus 1:11). The shift from building to people mirrors the same metonymy found in Hebrew bayit (H1004), and translations like Spanish 'casas' and French 'maison' preserve this ambiguity naturally. **GEOGRAPHY AND SPACE**

en: households | **es:** casas | **fr:** maison | **de:** Haus 1Tim 3:12; Titus 1:11

οἰκουμέν-η G3625 *N-GFS* (15×)

The inhabited world; the civilized, populated earth, often denoting the Roman Empire or all humanity.

Originally meaning 'the inhabited (land)' with an implied gē ('earth'), this word expanded from the Greek-speaking world to encompass the entire populated earth, and in Roman times frequently stood for the Empire itself. Luke uses it for the census that brought Mary and Joseph to Bethlehem (Luke 2:1) and for a predicted famine across the whole world (Acts 11:28). In eschatological contexts it describes the scope of tribulation and gospel proclamation—'this gospel of the kingdom will be proclaimed throughout the whole oikoumenē' (Matt 24:14). The word also carries a future-age sense in Hebrews 2:5, where the 'world to come' is subjected to Christ. Spanish 'tierra habitada' and German 'Erdkreis' both convey the sense of the globe as a human dwelling.

inhabited world, civilized earth (15×) The inhabited, civilized earth—the sphere of human habitation and political order. In Luke-Acts it often denotes the Roman imperial world: Augustus decrees a census of 'the whole oikoumenē' (Luke 2:1), and Agabus predicts famine over the same domain (Acts 11:28). Jesus uses it eschatologically for the arena where the gospel must reach before the end (Matt 24:14) and where tribulation will test all inhabitants (Luke 21:26; Rev 3:10). Hebrews 2:5 projects the term forward to 'the world to come.' German 'Erdkreis' and Spanish 'tierra habitada' both capture the geographic-political sweep of this concept. **WORLD INHABITED EARTH**

en: inhabited-earth, inhabited-world, world | **es:** habitada, tierra-habitada | **fr:** terre-habitée | **de:** Erdkreis Matt 24:14; Luke 2:1; Luke 4:5; Luke 21:26; Acts 11:28

οἰκουρός G3626 *Adj-AFP* (1×)

Staying at home, devoted to domestic duties; a homemaker or

one who keeps house
This adjective describes someone who stays at home or is devoted to domestic work, particularly used of women managing household affairs. In Titus 2:5, Paul instructs older women to train younger women to be 'self-controlled, pure, working at home, kind.' The cultural context is crucial: in the ancient world, household management was economically vital and morally valued, not trivialized. The term can be translated 'homemakers,' 'domestic,' or 'devoted to home,' emphasizing diligent household labor rather than mere location.

(1×) Devoted to home and domestic work, particularly describing women engaged in household management. Titus 2:5 lists this quality among virtues for young wives, reflecting the cultural value placed on skilled household stewardship. Translators render it 'homemakers' or 'devoted to home,' recognizing that ancient household management involved substantial economic and social responsibility, not merely confinement. **HOUSEHOLD ADMINISTRATION**
en: homemakers | **es:** hacendosas | **fr:** οἰκουργούς | **de:** haeuslich Titus 2:5

οἰκτ-ίρω G3627 *V-FIA-1S* (2×)
to have compassion, show mercy or pity toward someone
The emotional response of compassion that moves one to merciful action. Paul uses this verb in quoting God's declaration to Moses: 'I will have mercy on whom I have mercy, I will have compassion on whom I have compassion' (Romans 9:15, quoted twice). The repetition emphasizes divine sovereignty in mercy—God's compassion is not owed, earned, or predictable by human categories, but flows from His own character and will. The verb captures both the feeling (pity, compassion) and its expression (merciful action).

(2×) To feel compassion and show mercy. Classical usage spans from simple pity ('I'm sorry to leave her') to active intervention on behalf of the suffering. Paul's quotation from Exodus 33:19 makes divine compassion the foundation of salvation—not human merit but God's sovereign mercy determines who receives salvation. The future tense underscores God's continued freedom to show mercy. Cross-linguistic consistency (Spanish 'compadecer,' French 'avoir pitié,' German 'erbarmen') captures both emotional and volitional dimensions. **MERCY AND COMPASSION**
en: I-have-compassion, I-will-have-compassion | **es:** me-compadeceré-de, me-compadezca | **fr:** avoir-pitié | **de:** erbarmen Rom 9:15

οἰκτ-ιρμός G3628 *N-GMP* (5×)
Compassion, mercy, tender feelings of pity; deep emotional care expressed as merciful action.
A noun expressing deep compassion and merciful feeling, often appearing in the plural to denote the full range of tender mercies. Paul invokes 'the mercies of God' as the foundation for his ethical appeal in Rom 12:1, and calls the Father 'the God of all compassion' in 2 Cor 1:3. Philippians 2:1 pairs it with love as a motive for unity. The German 'Erbarmen' and French 'compassion' both capture the gut-level sympathy this word conveys, while the Spanish 'misericordias' (mercies) emphasizes its outward expression.

(5×) Compassion or mercy — deep, visceral feelings of pity that move one to act mercifully. The plural form (οἰκτιρμοί) appears frequently, suggesting the fullness of compassionate feeling. In Rom 12:1, Paul grounds his entire ethical exhortation in 'the compassions of God' (διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ). Second Corinthians 1:3 names God as 'Father of compassions.' Colossians 3:12 commands believers to 'put on compassions' as a garment. The convergence of German 'Erbarmen,' French 'compassion,' and Spanish 'misericordias' reveals how this word bridges inner feeling and outward mercy. **MORAL GOODNESS**
en: compassions, mercies, of-compassion | **es:** compasiones, de-compasión, misericordias | **fr:** Erbarmen, compassion | **de:** Erbarmen Rom 12:1; 2Cor 1:3; Phil 2:1; Col 3:12; Heb 10:28

οἰκτ-ίρμων G3629 *Adj-NMS* (3×)
merciful, compassionate, showing pity and kindness
Merciful describes one who shows compassion and pity, especially to those in need or distress. Jesus commands, 'Be merciful, even as your Father is merciful' (Luke 6:36, repeated for emphasis). James speaks of the Lord as 'compassionate and merciful' (Jas 5:11). The term emphasizes active compassion, not mere sentiment. Spanish 'compasivo/misericordioso' and French 'compatissant' both highlight the feeling-with-suffering that characterizes mercy.

(3×) Merciful, compassionate, characterized by active pity and kindness toward those suffering or in need. Luke 6:36 (stated twice) commands imitating the Father's mercy. James 5:11 attributes this quality to the Lord who vindicates Job. The Greek οἰκτίρμων emphasizes visceral compassion (from οἶκτος, pity). Spanish distinguishes 'compasivo' (compassionate, feeling-with) and 'misericordioso' (merciful, showing mercy), while the Greek term encompasses both emotional compassion and merciful action. **GRACE AND COMPASSION**
en: merciful | **es:** compasivo, compasivos, misericordioso | **fr:** compatissant | **de:** barmherzig, οἰκτίρμονες, οἰκτίρμων Luke 6:36; Jas 5:11

οἰνοπότ-ης G3630 *N-NMS* (2×)
wine-drinker, one who drinks wine excessively
A person who drinks wine, particularly to excess—a drunkard or wine-bibber. The term appears in identical contexts in Matthew 11:19 and Luke 7:34, both recording the slander against Jesus: 'Behold, a glutton and a drunkard, a friend of tax collectors and sinners!' The accusation is ironic—Jesus' critics condemned John the Baptist for asceticism (demon-possessed) and Jesus for feasting (gluttonous drunkard). Neither charge stuck, but both reveal critics' determination to reject God's messengers regardless of their lifestyle.

(2×) A wine-drinker or drunkard, one given to consuming wine. Classical usage sometimes neutral (simply one who drinks wine) but often pejorative (excessive consumption). The Gospel context is clearly slanderous—Jesus' table fellowship with sinners and participation in feasts led opponents to caricature Him as intemperate. The charge is false but strategically deployed to undermine His credibility. Cross-linguistic renderings (Spanish 'bebedor de vino,' French 'buveur de vin') capture both the literal act and its negative connotation. **GEOGRAPHY AND SPACE**
en: a-drunkard | **es:** bebedor-de-vino | **fr:** buveur-de-vin | **de:** οἰνοπότης Matt 11:19; Luke 7:34

οἶνος G3631 *N-AMS* (34×)
Wine; fermented grape juice, the standard drink of the ancient Mediterranean world
The common term for fermented grape juice, central to daily life, hospitality, and worship in the biblical world. At Cana, Jesus transforms water into wine of surpassing quality (John 2:3, 9–10), revealing abundance as a sign of the messianic age. The saying about new wine bursting old wineskins (Matt 9:17; Mark 2:22) pictures the incompatibility of the new covenant with rigid old forms. Wine also carries warnings: offered mixed with gall at the cross (Matt 27:34), and associated with the cup of God's wrath in Revelation. Every major biblical language preserves a cognate — Spanish 'vino,' French 'vin,' German 'Wein' — testifying to wine's universal cultural presence.

wine (34×) Fermented grape juice, the principal alcoholic beverage of antiquity — wine as a physical drink used in meals, celebrations, and religious offerings. Appears in literal contexts such as the wedding at Cana (John 2:3), the parable of the wineskins (Matt 9:17; Mark 2:22), and the vinegar-wine offered at the crucifixion (Matt 27:34). Translations across all target languages consistently use a single, well-established term (French 'vin,' German 'Wein'), confirming this as a universally recognized referent. **WINE BEVERAGE**
en: wine | **es:** vino | **fr:** vin | **de:** Wein Matt 9:17; Matt 27:34; Mark 2:22

οἰνοφλῠγ-ία G3632 *N-DFP* (1×)
Excessive drinking of wine; drunkenness or intoxication from

wine consumption
This noun denotes drunkenness specifically from wine (οἶνος), distinguishing it from other forms of intoxication. In 1 Peter 4:3, it appears in a vice list describing the Gentiles' former lifestyle: 'living in sensuality, passions, drunkenness, orgies, drinking parties.' The term emphasizes habitual excess rather than occasional overindulgence. Classical Greek uses it for wine-drinking to the point of inebriation. Peter contrasts this pagan past with the sober, self-controlled Christian life.

(1×) Habitual drunkenness or excessive wine consumption. 1 Peter 4:3 includes this in a catalog of Gentile vices that believers have left behind. The word specifically denotes wine-induced intoxication, part of a lifestyle characterized by sensual excess and lack of restraint. Peter's readers had renounced such practices upon conversion, embracing sobriety and godly self-control. **AUTO-DETECTED COMMUNITY 8851 WITH 5 SENSES**
en: drunkenness | **es:** borracheras | **fr:** οἰνοφλυγίαις | **de:** Trunkenheit 1Pet 4:3

οἴομαι G3633 *V-PMM/P-3S* (3×)
think, suppose, imagine, hold an opinion
To think or suppose is to hold an opinion or make a judgment. John says all the books in the world couldn't contain what Jesus did, 'I suppose' (John 21:25). Paul mentions those who 'suppose' wrongly about his motives (Phil 1:17). James addresses the one who 'supposes' he'll receive from the Lord while doubting (Jas 1:7). The term indicates subjective judgment or estimation. Spanish 'pienso/piense/pensando' and French 'penser' straightforwardly convey this mental activity of forming opinions.

(3×) To think, suppose, or imagine—to form an opinion or estimation. John 21:25 uses οἴομαι for the evangelist's own supposition about the world's capacity for books. Philippians 1:17 mentions those supposing (wrongly) about Paul's affliction. James 1:7 warns the double-minded not to suppose they'll receive anything. The term indicates subjective judgment or estimation rather than certain knowledge. Universally translated as 'think/suppose/pienso/penser' across languages, reflecting the mental act of forming opinions. **THINKING AND SEEMING**
en: I-suppose, let-suppose, supposing | **es:** pensando, piense, pienso | **fr:** penser | **de:** meinen John 21:25; Phil 1:17; Jas 1:7

οἷος G3634 *RelPro-NMS* (15×)
Such as, of what sort, of which kind; a qualitative relative pronoun introducing comparisons.
A correlative relative pronoun that characterizes the quality or kind of something, answering the implicit question 'of what sort?' Rather than specifying quantity or identity, it focuses on the nature or character of its referent. In the New Testament it appears most memorably in eschatological descriptions: 'such tribulation as has not been from the beginning' (Matt 24:21; Mark 13:19), emphasizing the unprecedented quality of end-time distress. Mark uses it vividly to describe the supernatural whiteness of Jesus' garments at the Transfiguration—'such as no launderer on earth could bleach them' (Mark 9:3). Spanish 'cual' and French 'que/qui' reflect the qualitative comparison at its core.

such as, of what sort (15×) A qualitative relative pronoun meaning 'such as,' 'of what sort,' or 'of which kind,' used to describe the character or nature of something rather than its quantity or identity. Deployed in eschatological warnings to mark events as unprecedented in quality—'tribulation such as has not occurred since the beginning of creation' (Mark 13:19; Matt 24:21). Also used at the Transfiguration to express the incomparable brilliance of Jesus' garments (Mark 9:3). Multilingual glosses—Spanish 'cual,' German 'der/den,' French 'que'—all function as qualitative relative markers, confirming the comparative-characterizing function. **COMPARISON AND MANNER**
en: as, of-what-kind, such | **es:** como, como-si, cual | **fr:** duquel, que, qui | **de:** das, den, der Matt 24:21; Mark 9:3; Mark 13:19; Luke 9:55; Rom 9:6

ὀκν-έω G3635 *V-ASA-2S* (1×)
To delay, hesitate, or be slow to act; to shrink from doing something due to reluctance or scruple
This verb means to hesitate or delay doing something, often from caution, fear, or reluctance. In Acts 9:38, the disciples at Joppa sent urgently to Peter with the plea, 'Do not delay in coming to us' (regarding Tabitha's death). The word carries emotional weight—they fear any delay might mean missed opportunity (though Tabitha was already dead, they hoped for divine intervention). Classical usage includes shrinking from action due to shame, fear, or scruple. The urgent negative command ('do not delay!') underscores the disciples' desperate hope.

(1×) To hesitate or delay in acting, often due to reluctance or other hindering factors. Acts 9:38 records the plea sent to Peter: 'Do not delay in coming to us.' The community at Joppa, having lost the beloved Tabitha, urgently summons Peter, their imperative charged with hope that immediate action might still bring restoration. The verb captures their fear that any hesitation could mean lost opportunity. **DELAY AND TARRYING**
en: delay | **es:** tardes | **fr:** hésiter | **de:** ὀκνήσῃς Acts 9:38

ὀκν-ηρός G3636 *Adj-VMS* (3×)
lazy, sluggish, hesitant, reluctant to act
This adjective describes one who is lazy, sluggish, or reluctant. Jesus condemns the 'wicked and slothful servant' who buried his talent (Matt 25:26). Paul urges, 'Do not be slothful in zeal' (Rom 12:11). He tells the Philippians not to think writing the same things is 'troublesome' for him (Phil 3:1). The term spans from moral laziness to practical reluctance. Spanish varies—'perezoso' (lazy), 'molesto' (troublesome)—as does the context, but all involve shrinking from duty.

(3×) Lazy, sluggish, hesitant, or troublesome—characterized by reluctance to act or engage. Matthew 25:26 condemns the ὀκνηρός servant who failed to invest his talent. Romans 12:11 warns against slothful zeal. Philippians 3:1 uses it differently: Paul's repeated instructions aren't 'troublesome' (either to him or readers). The Greek ὀκνηρός derives from ὄκνος (hesitation, shrinking) and covers moral laziness, practical reluctance, and even what might be burdensome. Spanish distinguishes 'perezoso' (lazy) and 'molesto' (troublesome), while the term's range encompasses both. **LAZINESS AND IDLENESS**
en: hesitant, lazy, troublesome | **es:** molesto, perezoso, perezosos | **fr:** paresseux | **de:** traege, ὀκνηρέ Matt 25:26; Rom 12:11; Phil 3:1

ὀκτα-ήμερος G3637 *Adj-NMS* (1×)
Eight days old; having an age of eight days from birth
This adjective describes someone or something that is eight days old. In Philippians 3:5, Paul lists his Jewish credentials: 'circumcised on the eighth day'—meaning when he was eight days old, in precise obedience to the Law. The term emphasizes not just the timing but the exactness: Paul wasn't a Gentile convert who adopted Jewish practices later; he was covenantally included from infancy. The compound formation (eight + day) creates a precise temporal adjective found in Jewish legal contexts.

(1×) Being eight days old, specifically describing the age at which Jewish males were circumcised according to the Law. Philippians 3:5 uses this in Paul's autobiography to establish his authentic Jewish identity from birth—'circumcised on the eighth day' (literally 'as an eight-day-old'). This detail proves he was born into the covenant, not a later convert, underscoring the legitimacy of his heritage. **DAYS AND DAYLIGHT**
en: eight-days-old | **es:** de-ocho-días | **fr:** ὀκταήμερος | **de:** am-achten-Tag Phil 3:5

ὀκτώ G3638 *Adj-NFP* (10×)
Eight — the cardinal numeral 8, used in temporal expressions (days, years, persons)
The indeclinable numeral okto (ὀκτώ) simply means 'eight.' Its ten

NT occurrences cluster in temporal phrases: Jesus was circumcised 'when eight days were fulfilled' (Luke 2:21), the Transfiguration came 'about eight days after these sayings' (Luke 9:28), and a woman was bound by infirmity 'eighteen years' (literally 'ten and eight,' Luke 13:11,16). The numeral also counts persons — 'eight souls' saved through water in Noah's ark (1 Pet 3:20; 2 Pet 2:5) and the eighteen killed by the tower of Siloam (Luke 13:4). Translations are uniformly transparent: Spanish 'ocho,' French 'huit,' German 'acht,' Arabic 'thamaniya,' Hindi 'aath,' Korean 'yeodeol.'

(10×) The cardinal number eight, used in counting days (Luke 2:21, circumcision on the eighth day; Luke 9:28, about eight days later; John 20:26, after eight days), years (Luke 13:11,16, bound for eighteen years), persons (1 Pet 3:20; 2 Pet 2:5, eight souls in the ark), and casualties (Luke 13:4, the eighteen on whom the tower fell). All languages render it with their standard numeral: Spanish 'ocho,' German 'acht,' French 'huit,' Arabic 'thamaniya,' Swahili 'nane,' Korean 'yeodeol.' No semantic variation across contexts. **LARGE CARDINAL NUMBERS**

en: eight | **es:** ocho | **fr:** huit, olive | **de:** acht Luke 2:21; Luke 9:28; Luke 13:4; Luke 13:11; Luke 13:16

ὄλεθρ-ος G3639 *N-NMS* (4×)

Destruction, ruin; utter devastation as divine judgment or catastrophic loss

A weighty noun for ruin and devastation, used in the New Testament exclusively of catastrophic consequences — whether divinely imposed or self-inflicted. Paul hands the Corinthian offender over to Satan 'for the destruction of the flesh' (1 Cor 5:5), while 1 Thessalonians 5:3 warns of sudden destruction overtaking those who say 'peace and safety.' The strongest usage appears in 2 Thessalonians 1:9, where 'eternal destruction' describes separation from God's presence. In 1 Timothy 6:9, foolish desires plunge people into ruin and destruction. Spanish destrucción/ruina and German Verderben consistently convey irreversible devastation.

(4×) Utter destruction or ruin, typically as a consequence of divine judgment or moral catastrophe. In 1 Cor 5:5, it refers to the physical ruin of the flesh intended to save the spirit. In 1 Thess 5:3, it is the sudden, inescapable disaster falling on the complacent. The phrase 'eternal destruction' in 2 Thess 1:9 extends it to eschatological separation from God. In 1 Tim 6:9, it pairs with apoleia to describe the total ruin that greed brings. Spanish destrucción/ruina and French ruine confirm the consistently catastrophic, irreversible character of this word. **DESTRUCTION AND DECAY**

en: destruction, ruin | **es:** destrucción, ruina | **fr:** ruine, ὄλεθρον, ὄλεθρος | **de:** Verderben 1Cor 5:5; 1Thess 5:3; 2Thess 1:9; 1Tim 6:9

ὀλῐγό-πιστος G3640 *N-AFS* (6×)

Of little faith; having inadequate or wavering trust in God's power and provision

A distinctively Matthean compound adjective (oligos + pistis) that Jesus uses as a gentle but pointed rebuke to his own disciples. It appears in contexts of material anxiety ('Why do you worry about clothing?', Matt 6:30), physical fear ('Why are you afraid?', Matt 8:26), faltering courage (Peter sinking, Matt 14:31), and spiritual dullness (the leaven discussion, Matt 16:8). The word does not deny faith altogether but diagnoses its insufficiency. German 'Kleingläubiger' beautifully captures the compound: 'small-believer.'

of little faith (6×) Having insufficient or wavering faith, used by Jesus as a rebuke to disciples whose trust in God's care or power proves inadequate under pressure. The compound structure (oligo- 'little' + pistos 'faithful') is mirrored in German 'Kleingläubiger' and Spanish 'de poca fe.' It appears exclusively in Matthew's Gospel (plus the Luke 12:28 parallel), always on Jesus' lips, covering worry about provision (Matt 6:30), fear in the storm (Matt 8:26), Peter's doubt on the water (Matt 14:31), and failure to grasp spiritual teaching (Matt 16:8). **FAITH TRUST BELIEF**

en: O-ones-of-little-faith, O-you-of-little-faith, little-faith | **es:** Hombre-de-poca-fe, de-poca-fe, hombres-de-poca-fe | **fr:** homme-de-peu-de-foi | **de:** Kleingläubiger Matt 6:30; Matt 8:26; Matt 14:31; Matt 16:8; Matt 17:20

ὀλίγος G3641 *Adj-ANS* (43×)

Few, little, small in quantity or number; rarely used adverbially meaning 'barely' or 'with difficulty.'

A common adjective describing smallness of quantity, number, or extent. Jesus laments that the laborers are few (Matt 9:37), commends the faithful over 'few things' (Matt 25:21), and notes that few find the narrow way (Matt 7:14). Spanish alternates between 'poco/poca' (little) and 'pequeno' (small), while French and German both settle on 'peu' and 'wenig' respectively, capturing the core notion of insufficient quantity. One distinctive use in 2 Peter 2:18 pushes the word into adverbial territory – 'barely' or 'scarcely' escaping from error – showing how 'little' can shade into 'with difficulty.'

1. few, little, small in number (42×) Small in quantity, number, or extent; few. Used attributively and predicatively of people (Matt 7:14; 22:14 'many called, few chosen'), things (Matt 25:21 'faithful over few things'), time (Rev 12:12 'little time'), and degree (Mark 1:19 'a little farther'). Spanish 'poco/pequeno,' French 'peu,' and German 'wenig' all converge on quantitative smallness. **FEWNESS AND SMALLNESS**

en: a-little, few-things, little | **es:** pequeña, pequeño, poca | **fr:** peu | **de:** wenig Matt 7:14; Matt 9:37; Matt 15:34; Matt 20:16; Matt 22:14

2. barely, with difficulty (1×) Adverbial use meaning 'barely, scarcely, with difficulty.' Found in 2 Pet 2:18 describing those who 'barely' escape from people living in error. Spanish 'apenas' (barely) uniquely distinguishes this adverbial sense from the adjectival, while French and German maintain the same root form ('peu,' 'wenig'), relying on context for the shift. **FEWNESS AND SMALLNESS**

en: barely | **es:** apenas | **fr:** peu | **de:** wenig 2Pet 2:18

ὀλῐγόψῡχ-ος G3642 *Adj-AMP* (1×)

Faint-hearted, discouraged, or having little courage; those whose spirits are weak or failing

This adjective describes people who are faint-hearted, discouraged, or lacking courage—literally those with 'little soul' (ὀλίγος + ψυχή). In 1 Thessalonians 5:14, Paul urges, 'Encourage the fainthearted, help the weak, be patient with all.' The context distinguishes different groups needing care: the disorderly, the fainthearted, the weak. These are believers whose courage or spirits flag under pressure or difficulty. The pastoral response is not rebuke but encouragement—strengthening those whose resolve wavers.

(1×) Those who are fainthearted, discouraged, or weak in spirit. 1 Thessalonians 5:14 identifies this group as needing specific pastoral care through encouragement. Paul distinguishes them from the disorderly (who need admonishment) and the weak (who need support) —these are believers whose courage fails under trial and who require strengthening words to persevere. The term literally means 'small-souled,' capturing their diminished resolve. **FAINTNESS SWOONING**

en: fainthearted | **es:** de-poco-ánimo | **fr:** ὀλιγοψύχους | **de:** kleinmuetig 1Thess 5:14

ὀλῐγωρ-έω G3643 *V-PMA-2S* (1×)

To regard lightly, think little of, or treat as insignificant; to despise or make light of something

This verb means to esteem something lightly, to regard it as insignificant or make small account of it. In Hebrews 12:5, the writer quotes Proverbs: 'My son, do not regard lightly the discipline of the Lord.' The word implies a dismissive attitude—treating God's correction as trivial or unimportant rather than seeing its redemptive purpose. The opposite error (also warned against in the same verse) is losing heart under discipline. Right response requires taking God's correction seriously without becoming despondent.

(1×) To esteem lightly or regard as insignificant, particularly in relation to divine discipline. Hebrews 12:5 warns against 'regarding lightly the Lord's discipline,' citing Proverbs 3:11. The verb captures a dismissive attitude that fails to recognize correction as an expression of God's fatherly love. To 'make light' of discipline is to miss its formative, redemptive intent—treating it as mere inconvenience

rather than divine pedagogy. **CONTEMPT AND SCORN**
en: regard-lightly | **es:** menosprecies | **fr:** mépriser | **de:** geringschaetzen Heb 12:5

ὀλοθρ-εύω G3644 *N-GMS* (1×)
A destroyer; one who brings destruction, ruin, or death
This noun identifies an agent of destruction, one who destroys or ruins. In 1 Corinthians 10:10, Paul warns the Corinthians by recounting Israel's wilderness failures: 'some of them grumbled and were destroyed by the Destroyer.' The reference is to the angel of death who executed judgment on rebellious Israel (Numbers 16-17). The term appears in Septuagint contexts of divine judgment, denoting a destroying agent—whether angelic executor or personified destruction. Paul's warning: the same Destroyer who judged Israel can judge the church.

(1×) An agent of destruction, specifically the destroying angel who executed divine judgment. 1 Corinthians 10:10 recalls Israel's wilderness rebellion where grumblers 'were destroyed by the Destroyer,' likely referring to Numbers 16-17 where Korah's rebellion brought divine punishment. Paul uses this sobering precedent to warn Corinthians: divine judgment through the Destroyer remains a possibility for those who rebel against God. **DESTRUCTION AND DECAY**
en: destroyer | **es:** destructor | **fr:** destructeur | **de:** Verderber 1Cor 10:10

ὀλοθρ-εύω G3645 *V-PPA-NMS* (1×)
Destroying or bringing destruction; one who destroys, particularly an agent of divine judgment
This participle describes someone or something that destroys or brings destruction. In Hebrews 11:28, it refers to the destroying angel of the Passover: 'By faith he kept the Passover and sprinkled the blood, so that the Destroyer of the firstborn might not touch them.' The reference is to Exodus 12, where the final plague struck Egypt's firstborn but passed over Israelite homes marked with lamb's blood. The participle personalizes the destroying force as an active agent executing divine judgment.

(1×) The one who destroys, specifically the destroying angel of the Passover who killed Egypt's firstborn. Hebrews 11:28 recounts Moses' faith-filled obedience in keeping the Passover: the blood on doorposts protected Israel 'so that the Destroyer might not touch them.' This agent of judgment is personal and active, yet restrained by the covenant sign—blood marking those under God's protection. **DESTRUCTION AND DECAY**
en: destroying | **es:** destructor | **fr:** Verderber | **de:** Verderber Heb 11:28

ὁλοκαύτ-ωμα G3646 *N-ANP* (3×)
burnt offering, a sacrifice completely consumed by fire
A burnt offering is a sacrifice wholly consumed by fire on the altar, offered to God as an act of worship and atonement. Jesus quotes Scripture: obedience and love matter more than 'burnt offerings' (Mark 12:33). Hebrews cites Psalm 40: God takes no pleasure in 'burnt offerings and sin offerings' (Heb 10:6, 8). The term represents the entire sacrificial system that Christ's once-for-all sacrifice supersedes. Spanish 'holocaustos' and French 'holocauste' preserve the Greek term meaning 'wholly burnt.'

(3×) A burnt offering, a type of Old Testament sacrifice in which the entire animal was consumed by fire on the altar as an offering to God. Mark 12:33 contrasts love with all burnt offerings. Hebrews 10:6, 8 (quoting Psalm 40) declare God's displeasure with mere ritual burnt offerings, pointing to Christ's superior sacrifice. The Greek ὁλοκαύτωμα literally means 'wholly burnt,' from ὅλος (whole) + καίω (burn). Spanish and French 'holocausto/holocauste' directly transliterate this compound, preserving the total-consumption imagery. **BURNT OFFERING**
en: burnt-offerings | **es:** holocaustos | **fr:** holocauste | **de:** Brandopfer Mark 12:33; Heb 10:6; Heb 10:8

ὁλοκληρ-ία G3647 *N-AFS* (1×)
Completeness, soundness, or wholeness in all parts; perfect health or integrity of body
This noun denotes completeness or wholeness, particularly bodily soundness with all parts functioning properly. In Acts 3:16, Peter explains the healing of the lame beggar: 'faith in his name has given the man this perfect health that you see.' The word emphasizes total restoration—not partial improvement but complete wholeness. Classical usage includes physical integrity and soundness of senses. Peter attributes this comprehensive healing to faith in Jesus' name, demonstrating the power of the risen Christ.

(1×) Complete soundness or wholeness, particularly perfect bodily health. Acts 3:16 uses this to describe the formerly lame man's healing: faith in Jesus gave him 'perfect health' (literally 'wholeness'). The term emphasizes totality—every part sound and functioning—making the miracle undeniable. Peter points to this visible, complete restoration as proof of Christ's power and vindication. **PERFECTION AND WHOLENESS**
en: wholeness | **es:** completa-sanidad | **fr:** intégrité | **de:** ὁλοκληρίαν Acts 3:16

ὁλόκληρ-ος G3648 *Adj-NNS* (2×)
complete, whole or entire, lacking nothing
In a state of wholeness or completeness, with all parts intact and functioning. Paul uses it in his prayer-blessing: 'may your whole spirit, soul, and body be kept complete and blameless' (1 Thessalonians 5:23)—comprehensive preservation of the entire person until Christ's coming. James uses it in describing mature faith: 'that you may be perfect and complete, lacking nothing' (James 1:4)—the goal of perseverance through trials is holistic spiritual maturity. Both contexts emphasize totality and integrity, nothing defective or missing.

(2×) Whole, complete, or entire in every part. Classical usage contrasts it with 'mutilated' (kolobos)—having all members versus being maimed. Theological usage extends this to spiritual wholeness: complete sanctification (Paul), mature faith lacking no essential element (James). The word suggests not just quantity (all parts present) but quality (all parts functioning properly). Cross-linguistic renderings vary between 'complete' (Spanish 'completos/íntegro,' French forms) and 'whole' (English 'wholly,' German 'ganz'), capturing both senses. **TOTALITY AND WHOLENESS**
en: complete, wholly | **es:** completos, íntegro | **fr:** ὁλόκληροι, ὁλόκληρον | **de:** ganz 1Thess 5:23; Jas 1:4

ὀλολύζω G3649 *V-PPA-NMP* (1×)
To cry out loudly or wail; to shriek or lament with loud, mournful cries
This verb means to cry out with loud, often ritualized wailing—in classical Greek, typically women's cries to gods in worship, exultation, or lamentation. In James 5:1, it takes an ominous tone: 'Come now, you rich, weep and wail for the miseries coming upon you.' The verb suggests not quiet tears but loud, anguished outcry—appropriate to the impending judgment James describes. The command is ironic: begin your mourning now, for catastrophe approaches. The word's intensity captures the severity of judgment awaiting those who oppress the righteous.

(1×) To wail or cry out loudly, typically in lamentation or distress. James 5:1 commands the wealthy oppressors to 'weep and wail' for coming miseries—a summons to loud mourning befitting impending judgment. The verb's classical associations with ritualized cries (often to deities) add gravity: this is no private regret but public catastrophe. James ironically tells them to commence their funeral lament immediately. **LAMENTATION AND MOURNING**
en: wailing | **es:** aullando | **fr:** ὀλολύζοντες | **de:** wehklagen Jas 5:1

ὅλος G3650 *Adj-GFS* (110×)
Whole, entire, complete; denoting totality or full extent, occasionally used adverbially for 'completely.'

Holos is the Greek adjective for 'whole' or 'entire,' emphasizing that nothing within the scope of reference is excluded. When Jesus heals on the Sabbath and asks whether making a man holos healthy justifies it (John 7:23), the word carries both quantitative totality and qualitative completeness. It modifies cities ('the whole city,' Matt 8:34), bodies ('your whole body,' Matt 5:29–30), and time periods ('a whole year,' Acts 11:26). Spanish toda/todo, French tout-entier, and German ganz uniformly confirm the single core meaning of undivided totality.

1. whole, all, entire (106×) The primary sense covering the overwhelming majority of uses: whole, all, entire—the totality of something with nothing excluded. Applied to geographic regions ('the whole of Galilee,' Matt 4:23), groups ('all the city,' Matt 8:34), the human body ('your whole body,' Matt 5:29), and abstract totalities ('the whole law,' Gal 5:14). Every target language converges: spa 'toda/todo/entero,' fra 'tout-entier,' deu 'ganz'—all expressing undivided completeness. **TOTALITY AND WHOLENESS**

en: all, whole | **es:** entero, toda, todo | **fr:** tout-entier | **de:** ganz Matt 4:23; Matt 4:24; Matt 5:29; Matt 5:30; Matt 6:22

2. complete, intact, sound (2×) A qualitative nuance meaning complete, intact, or sound—not merely quantitative totality but the idea of something being unimpaired across its full duration or extent. In Acts 11:26 Barnabas and Saul meet with the church for 'a whole year' (emphasizing the unbroken continuity), and in Acts 28:30 Paul stays 'two whole years' (stressing completeness of the period). Spanish 'entero/enteros' captures this durational-completeness nuance. **TOTALITY AND WHOLENESS**

en: whole | **es:** entero, enteros | **fr:** tout | **de:** ganz Acts 11:26; Acts 28:30

3. completely, entirely (adverbial) (2×) An adverbial use where holos functions as 'completely, entirely, altogether,' modifying the manner of an action rather than a noun. In John 7:23 Jesus argues from lesser to greater: if circumcision is performed on the Sabbath, why object to making a man 'wholly' (holon) healthy? In John 9:34 the Pharisees retort that the man was born 'entirely' in sins. Spanish 'del-todo' (completely) reflects this adverbial force distinct from the adjectival 'whole.' **TOTALITY AND WHOLENESS**

en: whole | **es:** -a-todo, del-todo | **fr:** tout-entier | **de:** ganz John 7:23; John 9:34

ὁλο-τελής G3651 *Adj-AMP* (1×)

Completely, entirely, or in every part; wholly and thoroughly from beginning to end

This adjective means completely or entirely whole, with no part lacking. In 1 Thessalonians 5:23, Paul prays: 'May the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless.' The word emphasizes totality—comprehensive sanctification affecting every dimension of personhood. The prayer isn't for partial holiness but thoroughgoing transformation encompassing all aspects of being. Multilingual translations maintain this sense of comprehensive wholeness ('completely,' 'completamente,' 'ganz und gar').

(1×) Entirely, completely, or wholly—affecting every part without exception. 1 Thessalonians 5:23 uses this in Paul's prayer for comprehensive sanctification: 'may you be sanctified completely' (or 'wholly'). The term emphasizes God's work touching every dimension—spirit, soul, body—leaving no area untransformed. It's thorough holiness, not selective piety, that Paul envisions for believers at Christ's return. **COMPLETENESS AND TOTALITY**

en: completely | **es:** completamente | **fr:** ὁλοτελεῖς | **de:** ganz-und-gar 1Thess 5:23

Ὄλυμπᾶς G3652 *N-AMS* (1×)

Olympas, a Christian believer in Rome greeted by Paul; likely a shortened form of Olympiodorus

Olympas is a personal name, likely a shortened form of Olympiodorus or similar compound. In Romans 16:15, Paul sends greetings: 'Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints with them.' This brief mention places Olympas among Roman believers, possibly part of a house church. The name derives from Mount Olympus, home of the Greek gods in mythology, though by the first century it was simply a common name with no religious significance.

(1×) A personal name of a believer in Rome whom Paul greets in Romans 16:15. Olympas appears among a cluster of names, suggesting membership in a Roman house church. Nothing more is known of this individual beyond Paul's greeting, but inclusion in this list marks Olympas as a valued member of the early Christian community, worthy of apostolic recognition and affection. **PROPER NAMES (PERSONAL)**

en: Olympas | **es:** a-Olympân | **fr:** Olympas | **de:** Olympas Rom 16:15

ὄλονθος G3653 *N-AMP* (1×)

Unripe or immature figs; late-season figs that fall before ripening, or early fruit shaken off prematurely

This noun refers to unripe figs—either late summer figs that don't mature or early figs knocked off by wind before ripening. In Revelation 6:13, it appears in cosmic catastrophe imagery: 'the stars of the sky fell to earth as the fig tree sheds its winter fruit when shaken by a gale.' The comparison is vivid: just as violent wind strips a fig tree of immature fruit, so cosmic upheaval shakes stars from heaven. The image conveys wholesale, unstoppable collapse of the created order.

(1×) Unripe or premature figs, particularly those shaken from the tree before maturity. Revelation 6:13 uses this in apocalyptic imagery: stars fall 'as a fig tree sheds its unripe figs when shaken by a strong wind.' The simile evokes mass detachment—countless small objects falling helplessly under violent force. It's a picture of cosmic unraveling, the stable heavens suddenly as vulnerable as fruit before a storm. **GRAPE VINTAGE HARVEST**

en: unripe-figs | **es:** higos-verdes | **fr:** figues-précoces | **de:** Fruehfeigen Rev 6:13

ὅλος G3654 *Adv* (4×)

Altogether, actually, at all; an adverb intensifying or generalizing a statement

An adverb derived from holos (whole) that strengthens assertions in different directions depending on context. In Matthew 5:34, Jesus says 'do not swear at all,' using it to make an absolute prohibition. Paul employs it in 1 Corinthians 5:1 to express shock — 'it is actually reported' — and in 1 Corinthians 6:7 to say litigation among believers is 'altogether a defeat.' The rhetorical question in 1 Corinthians 15:29 uses it to press the logical point: 'if the dead are not raised at all.' Spanish del todo and en absoluto, alongside French du tout, all capture this sense of totality or emphatic completeness.

(4×) An emphatic adverb meaning 'altogether, actually, at all,' used to intensify or universalize the statement it modifies. In Matt 5:34, it creates an absolute prohibition ('do not swear at all'). In 1 Cor 5:1, it expresses shocked confirmation ('it is actually reported'). In 1 Cor 6:7, it renders a sweeping judgment ('altogether a defeat for you'). In 1 Cor 15:29, it strengthens a conditional ('if the dead are not raised at all'). Spanish en absoluto / del todo and French du tout confirm the consistent function of emphatic totalization. **COMPLETENESS AND TOTALITY**

en: actually, altogether, at-all | **es:** Totalmente, del-todo, en-absoluto | **fr:** du-tout | **de:** ὅλως, Ὅλως Matt 5:34; 1Cor 5:1; 1Cor 6:7; 1Cor 15:29

ὄμβρος G3655 *N-NMS* (1×)

rainstorm, heavy shower; a sudden downpour or thunderstorm, often violent and driven by divine agency

The noun refers to a heavy rainstorm or shower, often distinguished from ordinary rain (ὑετός) by its intensity and suddenness. In Homer and classical authors, it frequently denotes a storm sent by Zeus—violent, even destructive. The word can also carry metaphorical force, describing the onslaught of battle or calamity. In Luke 12:54, Jesus uses it in a weather proverb: when a cloud rises in the west, ὄμβρος (a shower) is coming. The multilingual glosses consistently emphasize sudden precipitation: Spanish aguacero (downpour), French pluie

(rain), English 'shower.' It's not gentle drizzle, but the kind of rain that arrives with force and compels attention.

(1×) Rainstorm, heavy shower; a sudden and often violent downpour, distinct from ordinary rain. In classical usage, ὄμβρος was the storm sent by Zeus (Διὸς ὄμβρος), intense and sometimes destructive. Jesus invokes it in Luke 12:54 as part of a weather sign: when you see a cloud rising from the west, you say 'a shower is coming' (ὄμβρος ἔρχεται), and so it happens. The term implies more than drizzle—Spanish aguacero captures the intensity of a downpour, while French pluie and English 'shower' preserve the suddenness. This is rain that makes an impact, demanding response. **RAIN AND PRECIPITATION**
en: A-shower | **es:** Aguacero | **fr:** pluie | **de:** Ὄμβρος Luke 12:54

ὁμῑλ-έω G3656 *V-PNA* (4×)

To converse, talk with; to hold extended discussion or fellowship in speech

Describes sustained, personal conversation rather than formal public speech. On the road to Emmaus, the two disciples were 'conversing' about all that had happened when Jesus drew near (Luke 24:14-15) — an intimate, searching exchange. In Acts 20:11, Paul talked with the believers at Troas until dawn after Eutychus's fall, and in Acts 24:26, Felix repeatedly summoned Paul to 'converse' with him, hoping for a bribe. The word consistently implies extended, back-and-forth dialogue. Spanish conversaba/conversar and French converser highlight its warmth compared to more formal speech verbs.

(4×) To hold sustained conversation or engage in extended dialogue with someone, implying personal exchange rather than formal oratory. On the Emmaus road (Luke 24:14-15), it describes the disciples' intimate, searching discussion. In Acts 20:11, Paul converses through the night with believers at Troas. In Acts 24:26, Felix repeatedly summons Paul for private conversation. Spanish conversaba/conversar and French converser both emphasize the informal, relational character of the interaction, distinguishing it from public proclamation or teaching. **SPEAKING AND TALKING**
en: having-talked, he-was-conversing, to-talk | **es:** conversaba, conversaban, conversar | **fr:** converser, parler | **de:** ὁμιλήσας, ὁμιλεῖν, ὁμίλει Luke 24:14; Luke 24:15; Acts 20:11; Acts 24:26

ὁμῑλ-ία G3657 *N-NFP* (1×)

Association, company, or companionship; intercourse or fellowship with others, especially frequent interaction

This noun denotes association, companionship, or frequent interaction with others—'the company one keeps.' In 1 Corinthians 15:33, Paul quotes a Greek proverb: 'Bad company ruins good morals.' The word emphasizes sustained association rather than passing contact—the companions or social circle that shapes character through ongoing influence. The warning is practical: moral formation happens through relationships, and corrupting associations erode virtue. The plural form can mean 'companions' or 'associations,' highlighting the social networks that mold us.

(1×) Companionship, association, or the company one keeps, particularly sustained social interaction. 1 Corinthians 15:33 cites the Greek proverb 'bad company corrupts good morals,' warning that associations shape character. The term emphasizes not isolated contact but ongoing fellowship—the social circles and companions whose influence, for good or ill, molds moral life. Paul warns Corinthians to guard their associations carefully. **SPEAKING AND TALKING**
en: companions | **es:** compañías | **fr:** fréquentation | **de:** Umgang 1Cor 15:33

ὅμῑλ-ος G3658

crowd, throng, assembly (any gathered group); the mass of people, especially opposed to leaders

The ὅμιλος is any assembled crowd, whether gathering for a feast, a spectacle, or battle. Homer uses it frequently for throngs of warriors or common people as opposed to chiefs. It can mean the mass of irregulars (light-armed troops) versus hoplites, or the mob versus the educated. Heraclitus disparages the crowd as a poor teacher. The word can also apply to inanimate clusters. It emphasizes the collective, often with a sense of the undifferentiated many versus the distinguished few.

ὄμμα G3659 *N-GNP* (2×)

eyes, the organs of sight

The eyes, particularly emphasized in poetic or elevated discourse. This poetic term appears twice in the Synoptic healing narratives: Jesus touches a blind man's eyes (Matthew 20:34) and puts saliva on another's eyes (Mark 8:23). The elevated vocabulary (versus the more common 'ophthalmos') may reflect the Gospel writers' stylistic variation or sensitivity to the sacred nature of healing—Jesus touching the organs that mediate light and sight, opening eyes that had never seen. The term appears frequently in the Septuagint, carrying biblical-poetic resonance.

(2×) Eyes, the organs of vision, used in elevated or poetic style. Classical usage appears primarily in poetry and literary prose, less commonly in everyday speech. The Gospel occurrences in healing contexts may elevate the narrative tone—these are not clinical medical procedures but divine acts of new creation, giving sight to the blind. Cross-linguistic renderings are uniform (Spanish 'ojos,' French 'yeux'), recognizing the synonymy with more common eye-terms while noting the poetic register. **GEOGRAPHY AND SPACE**
en: eyes | **es:** ojos | **fr:** yeux | **de:** ὀμμάτων, ὄμματα Matt 20:34; Mark 8:23

ὄμνῡμι G3660 *V-AIA-3S* (26×)

to swear, take an oath — to bind oneself solemnly by invoking a higher authority or sacred object

Omnumi (and its variant omnuo) means to swear an oath, to make a solemn vow by invoking something greater than oneself as guarantor. Its 26 NT occurrences concentrate in two dramatic contexts. First, Jesus' teaching in the Sermon on the Mount prohibits oath-swearing entirely: 'Do not swear at all — not by heaven, for it is God's throne, nor by earth, nor by Jerusalem' (Matt 5:34-36), and later he exposes the Pharisees' casuistry about swearing by the temple versus its gold (Matt 23:16-22). Second, the verb appears in solemn divine oaths: God swore to Abraham (Luke 1:73; Acts 2:30; Heb 7:21), and in Hebrews the divine oath becomes the basis for the superiority of Christ's priesthood (Heb 6:13; 7:21). Peter's denial involves swearing that he does not know Jesus (Matt 26:74; Mark 14:71). Herod swears rashly to give Salome whatever she asks (Matt 14:7; Mark 6:23). Spanish 'jurar,' French 'jurer,' and German 'schworen' all carry the same solemn binding force.

swear, take an oath (26×) To swear an oath or make a solemn vow, invoking a higher authority as witness and guarantor. Appears in Jesus' prohibition of oath-taking in the Sermon on the Mount (Matt 5:34-36) and his critique of Pharisaic oath casuistry (Matt 23:16-22), in divine oath traditions where God swore to Abraham (Luke 1:73; Acts 2:30; Heb 6:13; 7:21), in Peter's denial under oath (Matt 26:74; Mark 14:71), and in Herod's rash banquet vow (Matt 14:7; Mark 6:23). The range from divine promise to human folly shows the theological weight of oath-language. **SWEAR TAKE OATH**
en: having-sworn, he-swore, swears | **es:** Juró, a-jurar, jura | **fr:** jurer | **de:** schwoeren, schwört Matt 5:34; Matt 5:36; Matt 23:16; Matt 23:18

ὁμοθῡμ-αδόν G3661 *Adv* (11×)

With one mind, in united accord — an adverb describing collective harmony of purpose, especially in early church life

The adverb ὁμοθυμαδόν (homothumadon) describes a group acting or feeling 'with one mind' or 'in unanimous accord.' It is virtually a signature word of Acts, where Luke uses it to paint the early church's extraordinary unity: the disciples pray together with one accord (Acts 1:14), gather daily in the temple (Acts 2:46), lift their voices in unified prayer (Acts 4:24), and meet in Solomon's Portico (Acts 5:12). The word also captures hostile unanimity — a crowd rushing with one impulse against Stephen (Acts 7:57) or against Paul in Thessalonica. Its only Pauline occurrence is Romans 15:6,

praying that believers may 'with one mind and one mouth glorify God.' Spanish 'unánimes' and French 'd'un commun accord' convey the depth of this shared purpose.

with one mind (11×) Positive communal unanimity, describing the early church's shared devotion, prayer, and worship. The believers persist with one accord in prayer (Acts 1:14), gather daily for breaking of bread (Acts 2:46), pray together after Peter and John's release (Acts 4:24), and meet as one in Solomon's Portico (Acts 5:12). Paul's prayer in Romans 15:6 extends this to glorifying God 'with one mind.' The word captures an inner harmony of purpose that produces outward visible unity. Spanish 'unánimes' and French 'd'un commun accord' both emphasize the depth of agreement. **TOGETHERNESS AND COMPANY**

en: of-one-mind, with-one-accord, with-one-mind | **es:** unánimemente | **fr:** d'un-commun-accord | **de:** einmuetig, einmütig Acts 1:14; Acts 2:46; Acts 4:24; Acts 5:12; Acts 7:57

ὁμοι-άζω G3662 *V-PIA-3S* (1×)

To be like or similar to something; to resemble or have similarity with another

This verb means to be like, resemble, or have similarity to something else. In Mark 14:70, bystanders challenge Peter during Jesus' trial: 'Surely you are one of them, for you are a Galilean, and your speech is similar.' The verb indicates that Peter's accent or dialect matched that of Galileans, betraying his regional origin despite his denials. The word can also mean 'to compare' in other contexts, but here it's about resemblance or likeness that reveals identity.

(1×) To be similar to or resemble something, particularly in manner or characteristic. Mark 14:70 uses this to describe Peter's speech: 'your speech is similar' (or 'matches,' 'agrees'). His Galilean accent betrayed his connection to Jesus despite denials. The verb captures how resemblance—even in something as subtle as dialect—can reveal identity and association, making concealment impossible. **LIKENESS AND COMPARISON**

en: is-similar | **es:** es-semejante | **fr:** ressembler | **de:** aehnlich-sein Mark 14:70

ὁμοιοπαθ-ής G3663 *Adj-NMP* (2×)

of like nature, sharing the same human passions and limitations

Having the same nature or subject to the same passions and weaknesses. Paul and Barnabas use it in Lystra to deflect worship: 'We are men of like nature with you' (Acts 14:15)—not gods but fellow humans subject to the same frailties. James uses it of Elijah: he was 'a man with a nature like ours' (James 5:17)—not superhuman but a normal person whose prayers God answered powerfully. Both contexts humble impressive figures by emphasizing common humanity, making apostolic witness and prophetic prayer accessible models rather than unreachable ideals.

(2×) Of the same nature or passions, sharing common human limitations. The term emphasizes equality of nature—apostles are not divine, prophets are not superhumans, all share the same flesh, blood, weaknesses, and temptations. Classical usage describes those affected similarly by emotion or circumstance. The apostolic and prophetic applications democratize spiritual power—if Elijah (homoiopathēs) prevailed in prayer, so can we. Cross-linguistic glosses (Spanish 'de iguales pasiones,' French 'de même nature') capture both emotional and essential sameness. **AUTO-DETECTED COMMUNITY 9745 WITH 3 SENSES**

en: like-natured, of-like-nature | **es:** de-iguales-pasiones, de-pasiones-semejantes | **fr:** de-même-nature, ὁμοιοπαθὴς | **de:** ὁμοιοπαθεῖς, ὁμοιοπαθὴς Acts 14:15; Jas 5:17

ὅμοιος G3664 *Adj-NMP* (45×)

like, similar, resembling — expressing likeness or analogy, especially in parables and visions

Homoios is the adjective of comparison par excellence in the New Testament, appearing 45 times as the linguistic engine of Jesus' parabolic teaching: 'The kingdom of heaven is like a mustard seed' (Matt 13:31), 'like a merchant seeking fine pearls' (Matt 13:45), 'like a net cast into the sea' (Matt 13:47). Beyond the parables, it describes the likeness of heavenly beings in Revelation — creatures 'like a lion,' 'like a calf,' 'like a man' (Rev 4:7) — and the risen Christ's appearance 'like a son of man' (Rev 1:13). The word's parabolic function is strikingly uniform across translations: Spanish 'semejante,' French 'semblable,' German 'ähnlich/gleich' — each serving as the standard formula for opening an analogy.

like, similar, resembling (45×) An adjective of resemblance or analogy, predicating likeness between two entities or situations. Dominates the parabolic formula homoia estin he basileia ('the kingdom is like...') throughout Matthew 13 and 20, and extends to visionary descriptions in Revelation where heavenly beings and cosmic phenomena are depicted through analogy (Rev 1:13; 4:3, 7; 9:7, 10, 19). Also used in ethical comparison — the wise man is 'like' one who builds on rock (Matt 7:24), and servants are called to be 'like' those waiting for their master (Luke 12:36). All 45 occurrences express this single comparative function, differing only in what is being compared. **LIKENESS AND COMPARISON**

en: is-like, like, one-like | **es:** semejante, semejantes | **fr:** semblable | **de:** aehnlich Matt 11:16; Matt 13:31; Matt 13:33; Matt 13:44; Matt 13:45

ὁμοιό-της G3665 *N-AFS* (2×)

likeness, similarity or resemblance

The quality of being similar or resembling something else. The author of Hebrews uses this term twice in discussing Christ's priesthood. First, Christ's temptation 'in every respect... yet without sin' shows likeness to human experience (Hebrews 4:15—though the word itself appears in a longer phrase). Second, the Melchizedekian priesthood arises 'according to the likeness of Melchizedek' (7:15)—not genealogical succession but typological resemblance. The term emphasizes similarity while preserving distinction—Christ is like us (truly human) yet unlike us (sinless); His priesthood resembles Melchizedek's (eternal) yet surpasses it (superior sacrifice).

(2×) Likeness, resemblance, or similarity between things. Classical usage explores degrees of correspondence—things alike 'in likeness' versus 'simply/absolutely.' Hebrews uses it to navigate christological paradoxes: Christ's full humanity (likeness to us) and unique sinlessness (unlikeness), His priesthood's typological resemblance to Melchizedek's yet eschatological superiority. Cross-linguistic renderings (Spanish 'semejanza,' French 'ressemblance,' German 'Ähnlichkeit') emphasize the comparative relationship, the 'like but not identical' quality central to Hebrews' typology. **GEOGRAPHY AND SPACE**

en: likeness | **es:** semejanza | **fr:** ressemblance | **de:** Aehnlichkeit Heb 4:15; Heb 7:15

ὁμοι-όω G3666 *V-APP-NMP* (15×)

To liken, compare, or make similar; in the passive, to be compared or to become like something.

At the heart of Jesus' parable introductions stands this comparison verb. 'The kingdom of heaven is likened to...' (Matt 13:24; 18:23; 22:2) employs the passive, while 'To what shall I liken this generation?' (Matt 11:16; Luke 7:31) uses the active voice rhetorically. Beyond mere illustration, the word can denote actual resemblance: Christ was 'made like' his brothers (Heb 2:17), and Paul warns believers not to 'be like' the nations (Matt 6:8). Spanish distinguishes neatly between 'es comparado' (is compared) and 'ser hecho semejante' (to be made like), illuminating how Greek voice shifts between rhetorical analogy and real transformation.

1. to be likened or compared (6×) To be the subject of a comparison or parable (passive). Jesus introduces kingdom parables with this form: 'the kingdom of heaven is likened to a man who sowed good seed' (Matt 13:24), or a king settling accounts (Matt 18:23). Spanish 'es semejante / fue semejada' and German 'gleicht' consistently render this as passive comparison. The passive signals that the thing compared is being illuminated, not changed. **LIKENESS AND COMPARISON**

en: Is-likened, has-become-like, was-likened | **es:** Es-comparado, Es-semejante,

fue-semejada | **fr:** comparer | **de:** gleicht Matt 7:24; Matt 7:26; Matt 13:24; Matt 18:23; Matt 22:2

2. to compare or liken (5×) To draw a comparison or analogy (active/deliberative). 'To what shall I liken this generation?' (Matt 11:16; Luke 7:31) and 'With what parable shall we compare it?' (Mark 4:30) employ this rhetorical sense. Spanish 'compararemos / comparare' and French 'comparer' show the active, intentional search for the right image. This is the teacher's tool for inviting listeners into fresh seeing. **LIKENESS AND COMPARISON**

en: may-we-compare, shall-I-liken, will-I-compare | **es:** compararemos, compararé | **fr:** comparer | **de:** gleichmachen, gleicht Matt 11:16; Mark 4:30; Luke 7:31; Luke 13:18; Luke 13:20

3. to become like or resemble (4×) To become like or be made to resemble (resultative). Christ 'was made like his brothers in every way' (Heb 2:17), and without repentance Israel 'would have become like Sodom' (Rom 9:29). Spanish 'ser hecho semejante' and 'hubiéramos sido hechos semejantes' capture the real ontological shift. Unlike senses 1 and 2, this is not illustration but transformation, or at least the threat of it. **LIKENESS AND COMPARISON**

en: be-like, having-become-like, to-be-made-like | **es:** hubiéramos-sido-hechos-semejantes, os-asemejéis, ser-hecho-semejante | **fr:** comparer, semblable | **de:** gleichmachen, gleicht Matt 6:8; Acts 14:11; Rom 9:29; Heb 2:17

ὁμοί-ωμα G3667 *N-DNS* (6×)

Likeness, form, appearance; a visible representation or similitude of something

A noun denoting the form, shape, or visible resemblance that one thing bears to another. Paul employs it with remarkable theological precision: humanity fell 'in the likeness of Adam's transgression' (Rom 5:14), Christ was sent 'in the likeness of sinful flesh' (Rom 8:3), and he took on 'the likeness of humanity' (Phil 2:7). The word carefully implies genuine resemblance without asserting complete identity—a crucial distinction in Christological formulation. Spanish 'semejanza' and German 'Gleichnis' both capture this 'likeness-but-not-identity' nuance.

likeness, form, appearance (6×) A visible form, image, or representation that resembles something else without being identical to it. Theologically pivotal in Paul's letters: idolaters exchanged God's glory for images 'in the likeness of' mortal creatures (Rom 1:23), death reigned over those who sinned 'in the likeness of Adam's transgression' (Rom 5:14), believers are united with Christ 'in the likeness of his death' (Rom 6:5), God sent his Son 'in the likeness of sinful flesh' (Rom 8:3), and Christ took 'the form of a servant, being made in the likeness of men' (Phil 2:7). The term preserves genuine resemblance while allowing ontological distinction. **GEOGRAPHY AND SPACE**

en: likeness, likenesses | **es:** semejanza, semejanzas | **fr:** Gleichnis, ressemblance | **de:** Gleichnis Rom 1:23; Rom 5:14; Rom 6:5; Rom 8:3; Phil 2:7

ὅμοιος G3668 *Adv* (31×)

likewise, in the same way — adverb drawing a parallel between actions, situations, or commands

Homoios is an adverb meaning 'likewise' or 'in the same manner,' appearing 31 times in the New Testament to draw explicit parallels between actions or situations. In the Synoptic Gospels, it frequently chains narrative events: the second brother married the widow 'likewise' and died (Matt 22:26), and Peter declared 'likewise' that he would never deny Jesus (Matt 26:35). The chief priests 'likewise' mocked Jesus on the cross (Matt 27:41; Mark 15:31). Luke uses it in ethical teaching — the second and third passers-by in the Good Samaritan story act 'likewise' in neglect (Luke 10:32), and Jesus commands the lawyer to 'go and do likewise' (Luke 10:37). Paul and Peter apply it to community instruction: wives should submit 'likewise' and younger men should be sober-minded 'likewise' (1 Pet 3:1; 5:5). Spanish 'asimismo/igualmente,' French 'de meme,' and German 'ebenso/gleichweise' confirm a single comparative function.

likewise (31×) An adverb drawing an explicit parallel between two actions or situations, meaning 'in the same way.' Used to chain narrative events — the brothers who each married the same widow (Matt 22:26), Peter's vow alongside the others (Matt 26:35), the mocking priests at the cross (Mark 15:31). Also carries ethical force, as in Jesus' command 'go and do likewise' (Luke 10:37). In the epistles, structures parallel exhortations to different groups (1 Pet 3:1; 5:5). **LIKEWISE SIMILARLY**

en: Likewise, likewise | **es:** asimismo, igualmente | **fr:** de-même | **de:** ebenso, gleichweise Matt 22:26; Matt 26:35; Matt 27:41; Mark 4:16; Mark 15:31

ὁμοί-ωσις G3669 *N-AFS* (1×)

Likeness, resemblance, or similarity; the state of being made like something or someone else

This noun denotes likeness or resemblance, particularly the state of being made similar to something. In James 3:9, it appears in an ethical indictment: 'With the tongue we bless our Lord and Father, and with it we curse people who are made in the likeness of God.' The phrase echoes Genesis 1:26-27—humanity bears God's image and likeness. James' point is devastating: cursing humans is indirectly cursing God, whose likeness they bear. The term emphasizes the resemblance or similarity that connects humanity to the divine.

(1×) Resemblance or likeness, particularly humanity's creation in God's image. James 3:9 says we curse 'people made in the likeness of God,' recalling Genesis 1:26-27. The term emphasizes similitude —humans resemble their Creator, bearing divine image. James argues this makes cursing humans morally intolerable: to demean image-bearers is to assault God's likeness. The theological weight transforms ethical discourse: every person reflects the divine. **GEOGRAPHY AND SPACE**

en: likeness | **es:** semejanza | **fr:** ὁμοίωσιν | **de:** Gleichnis Jas 3:9

ὁμολογ-έω G3670 *V-FIA-3S* (26×)

Confess, acknowledge, profess — to agree openly, declare publicly, or promise formally

The verb homologeo literally means 'to say the same thing' (homos + legein) and carries this notion of verbal alignment into confessions of faith, acknowledgments of truth, and binding promises. Jesus declares that whoever confesses him before others, he will confess before the Father (Matt 10:32; Luke 12:8). John insists that every spirit that confesses Jesus Christ come in the flesh is from God (1 John 4:2-3, 15), and the early church's signature act was to 'confess with your mouth that Jesus is Lord' (Rom 10:9-10). Spanish confesamos and German bekennen hold steady across all uses, while French confesser shades into promettre ('to promise') for the vow-making sense.

1. confess or acknowledge (22×) The core sense: to confess, acknowledge, or admit openly — whether confessing sins (1 John 1:9), acknowledging a truth (John 1:20, where the Baptist 'confessed and did not deny'), or declaring faith in Christ (Rom 10:9-10; 1 John 4:2-3, 15). Jesus makes confession reciprocal: whoever confesses him before others, he will confess before the Father (Matt 10:32; Luke 12:8). The 22 occurrences in this cluster form the semantic center of homologeo, and the multilingual evidence — Spanish confesar, German bekennen, French confesser — converges on the idea of speaking agreement with a truth, whether uncomfortable (sin) or joyful (faith). **CONFESSION AND PRAISE**

en: I-will-confess, confess, confessed | **es:** confesaban, confesamos, confesando | **fr:** confesser | **de:** bekennen, bekennt Matt 10:32; Luke 12:8; John 1:20

2. promise or vow (2×) To promise, pledge, or vow — extending the notion of verbal commitment from present acknowledgment to a future undertaking. Herod promises with an oath to give Salome whatever she asks (Matt 14:7), and Stephen recounts that God 'promised' to give Abraham's descendants the land (Acts 7:17). Spanish prometio ('he promised') and the forward-looking context clearly distinguish this from confession or public declaration. The semantic link is that a promise is a homologia — you 'say the same thing' as your future self will do. **CONFESSION AND PRAISE**

en: confessed, he-promised | **es:** prometió | **fr:** confesser | **de:** bekennt Matt 14:7; Acts 7:17

3. profess or declare publicly (2×) To profess or declare publicly — emphasizing formal, outward proclamation of belief or identity rather than private admission. Jesus warns that on the last day he will 'declare' to the lawless, 'I never knew you' (Matt 7:23), and Titus 1:16 condemns those who 'profess to know God' but deny him by their deeds. Spanish declararé / profesan and German bekennen mark this as the performative, public-facing dimension of homologeo — a solemn declaration made before witnesses. **CONFESSION AND PRAISE**

en: I-will-declare, they-profess | **es:** declararé, profesan | **fr:** confesser | **de:** bekennen, bekennt Matt 7:23; Titus 1:16

ὁμολογ-ία G3671 *N-AFS* (6×)

Confession, profession; a public declaration of faith or allegiance

Derived from homologeo ('to say the same thing, to agree'), this noun denotes a public, binding declaration—whether of faith, allegiance, or commitment. In Hebrews it becomes almost a technical term for the Christian profession of faith: Jesus is 'the apostle and high priest of our confession' (Heb 3:1), and believers must 'hold fast the confession' (Heb 4:14). Paul reminds Timothy of 'the good confession' he made before many witnesses (1 Tim 6:12), paralleling Christ's own testimony before Pilate. The consistent rendering across languages —English 'confession,' French 'confession,' German 'Bekenntnis'— reflects the word's stability as a term of public declaration.

(6×) A formal, public declaration or profession of faith, carrying connotations of binding commitment and witness before others. In the Pastoral Epistles, Timothy is charged to fight the good fight of faith, having made 'the good confession before many witnesses' (1 Tim 6:12), echoing Christ Jesus who 'testified the good confession before Pontius Pilate' (1 Tim 6:13). In Hebrews, the noun becomes a cornerstone term for the shared Christian creed that believers must hold firm (Heb 3:1; 4:14). Paul also uses it for the outward demonstration of faith through generosity (2 Cor 9:13). **CONFESSION AND PRAISE**

en: confession, of-confession | **es:** confesión | **fr:** confession | **de:** Bekenntnis 2Cor 9:13; 1Tim 6:12; 1Tim 6:13; Heb 3:1; Heb 4:14

ὁμολογ-ουμένως G3672 *Adv* (1×)

Confessedly, admittedly, or by common agreement; something acknowledged or agreed upon by all

This adverb means 'confessedly' or 'admittedly'—by common consent or universal agreement. In 1 Timothy 3:16, Paul uses it to introduce a creedal hymn: 'Great indeed, we confess, is the mystery of godliness.' The word signals that what follows is universally acknowledged among believers—not disputed doctrine but foundational truth. It can also mean 'conformably with' in classical usage, but here it emphasizes common confession or agreed-upon truth. The hymn that follows (about Christ) is what the church confessedly believes.

(1×) By common agreement or confession; admittedly or confessedly among all. 1 Timothy 3:16 introduces a christological hymn with this adverb: 'Great, confessedly, is the mystery of godliness.' The term signals that what follows is universally acknowledged within the church—core doctrine that all believers affirm together. It's not Paul's private opinion but the church's common confession. **MANNER ADVERBS**

en: confessedly | **es:** confesadamente | **fr:** ὁμολογουμένως | **de:** anerkannt 1Tim 3:16

ὁμό-τεχνος G3673 *Adj-AMS* (1×)

Practicing the same trade or craft; a fellow craftsman or one who shares the same occupation

This adjective describes someone practicing the same trade or craft, a fellow artisan. In Acts 18:3, it explains why Paul stayed with Aquila and Priscilla in Corinth: 'because he was of the same trade, he stayed with them and worked, for they were tentmakers by trade.' Shared occupation created natural partnership—economic collaboration and likely mutual support in a new city. The term emphasizes professional commonality that facilitated both practical cooperation and ministry partnership.

(1×) Sharing the same trade or craft; being a fellow craftsman. Acts 18:3 notes that Paul lodged with Aquila and Priscilla 'because he was of the same trade'—all were tentmakers. This occupational bond provided livelihood, fellowship, and ministry base. The detail shows how Paul's tentmaking wasn't incidental but integral to his mission strategy, creating networks through shared labor. **LABOR AND TOIL**

en: same-trade | **es:** del-mismo-oficio | **fr:** de-même-métier | **de:** ὁμότεχνον Acts 18:3

ὁμοῦ G3674 *Adv* (4×)

Together, in the same place; at the same time or in company with one another

An adverb expressing togetherness — whether spatial (same place), temporal (same time), or relational (in company). John's Gospel uses it for the disciples gathering together (John 21:2) and for two disciples running together toward the tomb (John 20:4). In John 4:36, sower and reaper rejoice 'together,' collapsing the usual temporal gap between planting and harvest. Acts 2:1 places all believers 'together in one place' at Pentecost, combining spatial and communal togetherness. Spanish juntos/juntamente, French ensemble, and German zusammen all confirm the consistent sense of shared presence.

(4×) Together, in the same place or at the same time, emphasizing shared presence or simultaneous action. In John 20:4, two disciples run together toward the empty tomb. John 21:2 lists disciples gathered together by the Sea of Tiberias. John 4:36 uses it figuratively — sower and reaper rejoice together, collapsing the normal time gap. Acts 2:1 places the whole community together in one place at Pentecost, combining spatial unity with communal solidarity. Spanish juntos, French ensemble, and German zusammen unanimously convey this sense of convergent presence. **TOGETHERNESS AND COMPANY**

en: together | **es:** juntamente, juntos | **fr:** ensemble | **de:** zusammen John 4:36; John 20:4; John 21:2; Acts 2:1

ὁμό-φρων G3675 *Adj-NMP* (1×)

Like-minded, of one mind, or united in thought; having the same disposition or attitude as others

This adjective describes people who are like-minded or united in thought—literally 'same-minded' (ὁμός + φρήν). In 1 Peter 3:8, it heads a list of relational virtues: 'Finally, all of you, have unity of mind, sympathy, brotherly love, a tender heart, and a humble mind.' The term emphasizes intellectual and emotional alignment—shared perspective and mutual understanding within the Christian community. It's relational harmony rooted in common convictions and affections, essential for church unity.

(1×) Having unity of mind or being like-minded, sharing the same thoughts and attitudes. 1 Peter 3:8 commands believers to be 'of one mind' (or 'like-minded'), heading a catalog of virtues for communal life. The term implies harmony in perspective and disposition—not enforced uniformity but genuine agreement flowing from shared faith. It's cognitive and affective unity fostering relational peace. **AUTO-DETECTED COMMUNITY 11787 WITH 3 SENSES**

en: like-minded | **es:** de-un-mismo-sentir | **fr:** ὁμόφρονες | **de:** gleichgesinnt 1Pet 3:8

ὅμως G3676 *Conj* (3×)

nevertheless, yet, all the same, despite what precedes

This conjunction introduces a concessive or limiting clause—'nevertheless' or 'yet.' Many believed in Jesus but didn't confess him 'for fear'; John adds, 'Nevertheless, many even of the authorities believed' (John 12:42). Paul says lifeless instruments need distinction in notes 'or how will anyone know...?' (1 Cor 14:7). He tells the Galatians that human covenants, once ratified, can't be annulled —'nevertheless' (Gal 3:15). The word marks contrast or qualification. French 'néanmoins/cependant' and Spanish 'sin embargo' capture the limiting force.

(3×) Nevertheless, yet, all the same—a conjunction that introduces a limiting or concessive clause, qualifying what precedes. John 12:42 uses ὅμως to mark that despite fear, many authorities believed. 1 Corinthians 14:7 qualifies the instrument analogy. Galatians 3:15 introduces a legal principle with 'yet.' The term signals a turn or qualification: what follows stands despite or alongside what came before. French 'néanmoins/cependant' and Spanish 'sin embargo' are standard contrastive conjunctions matching this function. **CONJUNCTIONS AND CONTRAST**

en: likewise, nevertheless | **es:** Sin-embargo, sin-embargo | **fr:** cependant, néanmoins | **de:** doch John 12:42; 1Cor 14:7; Gal 3:15

ὄνᾰρ G3677 *N-ANS* (6×)

Dream; a vision received during sleep, especially as divine communication

The standard Greek word for a dream experienced during sleep, distinguished from waking visions. In the NT it appears exclusively in Matthew's infancy narrative, where dreams serve as God's chosen channel for guiding Joseph and the Magi through the dangerous circumstances surrounding Jesus' birth. An angel appears to Joseph 'in a dream' four times (Matt 1:20; 2:13, 19, 22), and the Magi are warned 'in a dream' not to return to Herod (Matt 2:12). The concentration in one narrative block underscores Matthew's theological portrait of divine providence directing events through nocturnal revelation.

(6×) A dream during sleep serving as a medium of divine revelation or warning. All six NT occurrences cluster in Matthew 1-2, where God communicates critical guidance through dreams: Joseph learns of Mary's conception by the Holy Spirit (Matt 1:20), the Magi are diverted from Herod (Matt 2:12), Joseph is told to flee to Egypt (Matt 2:13), then to return after Herod's death (Matt 2:19), and finally to settle in Galilee rather than Judea (Matt 2:22). The pattern echoes the Old Testament Joseph and Daniel tradition of dreams as prophetic vehicles. Spanish 'sueno,' French 'songe,' and German 'Traum' all render it consistently. **DREAM VISION**

en: a-dream, dream | **es:** sueño | **fr:** songe | **de:** Traum Matt 1:20; Matt 2:12; Matt 2:13; Matt 2:19; Matt 2:22

ὀνάρ-ιον G3678 *N-ANS* (1×)

A young donkey or small ass; a donkey colt, often used diminutively for a smaller or younger animal

This diminutive noun refers to a young or small donkey, a donkey colt. In John 12:14, it describes Jesus' mount for the triumphal entry: 'Jesus found a young donkey and sat on it, as it is written.' The detail fulfills Zechariah 9:9's prophecy about the king coming 'humble and mounted on a donkey, on a colt, the foal of a donkey.' The diminutive form may emphasize the animal's smallness or youth, underscoring the humility of Jesus' royal entry—no warhorse but a humble beast of burden.

(1×) A young donkey or donkey colt, particularly a small or immature animal. John 12:14 describes Jesus finding 'a young donkey' for his entry into Jerusalem, fulfilling Zechariah 9:9. The diminutive form emphasizes the animal's modest size, reinforcing the contrast between Jesus' kingship and worldly expectation: he comes not on a warhorse but riding a humble, young donkey—kingship through meekness. **DONKEYS AND FOALS**

en: a-young-donkey | **es:** borriquillo | **fr:** ânon | **de:** Eselchen John 12:14

ὀνειδ-ίζω G3679 *V-PPA-GMS* (9×)

To revile, reproach, or insult; upbraid or rebuke sharply; reproach (in the sense of finding fault with a giver).

A verb expressing verbal attack ranging from hostile insults to authoritative censure. When persecutors revile believers or mock Christ on the cross (Matt 5:11; Matt 27:44; Mark 15:32), the word carries the sting of contemptuous abuse–Spanish 'injuriar/insultar' and German 'schmahen' convey the venom well. When Jesus himself 'upbraids' cities that did not repent (Matt 11:20) or rebukes his disciples for unbelief (Mark 16:14), the same verb shifts toward authoritative reproof, with Spanish using 'reprochar.' James 1:5 presents a striking theological inversion: God gives wisdom generously 'without reproaching'–the one context where the word appears in negation, assuring believers that divine generosity carries no sting of blame.

1. revile, reproach, insult (6×) To revile, reproach, or heap verbal abuse upon someone out of hostility or contempt. Used of enemies taunting Christ on the cross (Matt 27:44; Mark 15:32), persecutors insulting believers (Matt 5:11; Luke 6:22), and the reproaches that fell on the Messiah (Rom 15:3, quoting Ps 69:9). Spanish 'injuriar/insultar' and German 'schmahen' consistently render the hostile, demeaning character of these attacks. **REVILE REPROACH INSULT**

en: reproaching, they-reproach, they-revile | **es:** injuriaban, injurien, os-insulten | **fr:** insulter, reprocher | **de:** schmähen, ὀνειδίσωσιν, ὠνείδιζον Matt 5:11; Matt 27:44; Mark 15:32; Luke 6:22; Rom 15:3

2. upbraid, rebuke (2×) To upbraid or rebuke with authority, expressing strong disapproval toward those who should know better. Jesus 'began to denounce' the cities where his mighty works were done (Matt 11:20), and he 'reproached' the eleven for their stubborn unbelief after the resurrection (Mark 16:14). Spanish 'reprochar' shifts the register from external hostility to internal corrective censure–the rebuke comes from love and authority, not malice. **REVILE REPROACH INSULT**

en: he-reproached, to-denounce | **es:** a-reprochar, reprochó | **fr:** reprocher | **de:** schmähen, ὀνειδίζειν Matt 11:20; Mark 16:14

3. reproach (without upbraiding) (1×) To reproach in the sense of finding fault with or shaming a recipient–used uniquely in negation at James 1:5, where God gives wisdom 'without reproaching' (me oneidizonton). This sense preserves the core meaning of casting blame but applies it to the donor-recipient relationship: unlike human benefactors who remind you of their generosity, God gives without making the asker feel belittled. Spanish 'reprochando' maintains the verbal form while the negation transforms it into a statement about divine graciousness. **REVILE REPROACH INSULT**

en: reproaching | **es:** reprochando | **fr:** reprocher | **de:** schmähen Jas 1:5

ὀνειδ-ισμός G3680 *N-NMP* (5×)

Reproach, disgrace, reviling; shame or insult endured for one's faith or identity.

A noun denoting reproach, disgrace, or reviling — the experience of being publicly shamed or insulted. In the NT, it consistently appears in contexts of suffering for faith. Romans 15:3 quotes Psalm 69:9, applying the reproaches against God to Christ himself. Hebrews develops this theme most richly: believers endured reproaches and afflictions publicly (10:33), Moses chose 'the reproach of Christ' over Egypt's treasures (11:26), and the community is called to go outside the camp bearing his reproach (13:13). The German 'Schmach' powerfully conveys the weight of public disgrace.

(5×) Reproach or disgrace — public shaming, insult, or reviling endured typically on account of faithfulness to God. In Rom 15:3, Christ bears the reproaches meant for God (quoting Ps 69:9). The Hebrews passages develop a theology of reproach: it is something to be endured publicly (10:33), chosen deliberately like Moses did (11:26), and embraced as a mark of identification with Jesus 'outside the camp' (13:13). First Timothy 3:7 warns that an overseer must have a good reputation to avoid falling into the devil's 'reproach.' The German 'Schmach' and French 'insulte' capture the public, social dimension of this shaming. **SHAME AND DISGRACE**

en: reproach, reproaches, with-reproaches | **es:** con-vituperios, oprobio, reproche | **fr:** Schmach, insulte | **de:** Schmach Rom 15:3; 1Tim 3:7; Heb 10:33; Heb 11:26; Heb 13:13

ὄνειδ-ος G3681 *N-ANS* (1×)

Reproach, disgrace, or shame; a matter of dishonor or humiliation, particularly public scorn

This noun denotes reproach, disgrace, or something that brings shame—particularly public scorn or dishonor. In Luke 1:25, Elizabeth responds to her pregnancy: 'Thus the Lord has done for me in

the days when he looked on me, to take away my reproach among people.' In that culture, childlessness was viewed as divine disfavor, bringing social stigma. Elizabeth's 'reproach' was the shame and whispered pity she endured for years. God's gift of a son removed this disgrace, vindicating her before the community.

(1×) Public reproach, disgrace, or shame, particularly social stigma attached to perceived divine disfavor. Luke 1:25 records Elizabeth's joy that God has 'taken away my reproach'—the shame of barrenness she carried for years. In her cultural context, childlessness suggested God's judgment, making her an object of pity and scorn. Miraculous pregnancy vindicated her publicly, erasing the reproach. **SHAME AND DISGRACE**

en: reproach | **es:** reproche | **fr:** reproche | **de:** ὄνειδός Luke 1:25

ὀνήσῐ-μος G3682 *N-DMS* (2×)

Onesimus, a personal name meaning 'useful' or 'beneficial'

The name of a slave who fled from Philemon, encountered Paul in prison, became a Christian, and was sent back with Paul's letter to Philemon. The name's ironic etymology—'Onesimus' means 'useful'—becomes a play on words in Philemon 1:11: 'formerly useless to you, but now useful indeed to you and to me.' Paul sends him to Colossae as 'our faithful and beloved brother' (Colossians 4:9), transformed from runaway slave to Christian brother. The name embodies the gospel's transformation of identity and relationship.

(2×) Onesimus, personal name of Philemon's slave. The Greek adjective 'onēsimos' (useful, profitable) becomes a proper name, common among slaves—a designation of their value to masters. Paul's wordplay in Philemon exploits the name's meaning: Onesimus lived down to his name by running away (useless) but now lives up to it through conversion (useful). Cross-linguistic transliterations preserve the Greek name (Onésimos, Onēsimos, Onesimus) while losing the 'useful' pun unavailable in most target languages. **PROPER NAMES (PERSONAL)**

en: Onesimos, Onēsimos | **es:** Onésimos, Onḗsimon | **fr:** Ὀνήσιμον, Ὀνησίμῳ | **de:** Onesimus Col 4:9; Phlm 1:10

Ὀνησίφορος G3683 *N-GMS* (2×)

Onesiphorus, a personal name meaning 'profit-bringer' or 'advantage-bearer'

The name of a Christian from Ephesus who refreshed Paul during his Roman imprisonment and was not ashamed of Paul's chains (2 Timothy 1:16). Paul also greets 'the household of Onesiphorus' (4:19), a phrase some interpret as suggesting Onesiphorus himself had died—though this is debated. The name's meaning ('bringing advantage') mirrors Onesimus, and like that name, carries irony: Onesiphorus brought advantage to Paul when most abandoned him. His loyal service in Rome and Ephesus models costly friendship.

(2×) Onesiphorus, a Christian benefactor mentioned in 2 Timothy. The name compounds 'onēsis' (profit, advantage) with 'pherō' (to bring)—'profit-bringer,' a name expressing parental hopes that proved prophetic. His search for imprisoned Paul in Rome, despite risk and difficulty, embodied his name. Paul's mention of his 'household' rather than him in 4:19 may indicate death, making his earlier service even more poignant. Cross-linguistic transliterations (Onēsíphoros, Onesiphorus) preserve the Greek form. **PROPER NAMES (PERSONAL)**

en: of-Onesiphoros | **es:** de-Onēsíphoros | **fr:** Ὀνησιφόρου | **de:** Onesiphorus 2Tim 1:16; 2Tim 4:19

ὀν-ῐ́κός G3684 *Adj-NMS* (2×)

of or relating to a donkey; used specifically of millstones turned by donkeys

This rare adjective describes something associated with donkeys. In both New Testament occurrences, it qualifies a millstone—specifically the large, heavy type that would be turned by a donkey walking in circles (as opposed to smaller hand mills). Jesus uses this vivid image when warning against causing children to stumble: such a person would be better off with a donkey-driven millstone hung around their neck and drowned in the sea. The phrase captures the industrial scale of the judgment.

(2×) The adjective appears only in Matthew 18:6 and Mark 9:42, both in Jesus' saying about millstones. The multilingual glosses distinguish it from ordinary millstones by emphasizing the donkey connection: English 'donkey-driven' or 'donkey-turned,' Spanish 'de-asno,' French 'de-meule.' The term highlights the size and weight of such a millstone—too heavy for human hands, requiring animal power—which makes Jesus' metaphor all the more stark. **DONKEYS AND FOALS**

en: donkey-driven, donkey-turned | **es:** de-asno | **fr:** de-meule | **de:** ὀνικὸς Matt 18:6; Mark 9:42

ὀνίνημι G3685 *V-AOM-1S* (1×)

To have benefit or profit from something; to gain advantage or be helped by another

This verb means to benefit, profit, or gain advantage from something or someone. In Philemon 20, Paul writes to Philemon: 'Yes, brother, I want some benefit from you in the Lord.' The verb is related to the name Onesimus (meaning 'useful' or 'beneficial'), creating wordplay in Paul's letter. Paul asks Philemon to grant him joy or benefit by receiving Onesimus back graciously. Classical usage includes profiting from or enjoying something. The term combines material and relational benefit—Paul seeks both practical help and relational harmony.

(1×) To receive benefit or profit from someone, particularly in a relational or practical sense. Philemon 20 uses this in Paul's plea: 'may I have benefit from you in the Lord' (or 'may I have joy from you'). The verb plays on Onesimus's name ('Useful') and asks Philemon for tangible benefit—namely, gracious reception of the returning slave. Paul seeks both personal joy and practical reconciliation. **PROFIT AND BENEFIT**

en: may-I-have-benefit | **es:** tenga-provecho | **fr:** ὀναίμην | **de:** Nutzen-haben Phlm 1:20

ὄνομα G3686 *N-NNP* (231×)

Name, title, or reputation; used of persons, places, and divine authority ('in the name of').

In biblical Greek, onoma encompasses far more than a label. It denotes a person's name, title, standing, and authority. When Scripture speaks of acting or believing 'in the name of' Jesus, the word carries the full weight of the person's identity and power. Spanish uniformly renders it 'nombre,' French 'nom,' and German 'Name,' reflecting its straightforward core meaning. Yet in passages like Matthew 1:21 ('you shall call his name Jesus') and Acts 4:12 ('no other name under heaven'), the word stretches into theological territory, signifying reputation, character, and saving authority.

name, title, reputation (231×) A personal designation, title, or identifying label applied to a person, place, or divine being, extending naturally to reputation and delegated authority. The construction 'in the name of' (en to onomati) marks agency, invocation, or appeal to another's standing. All major translations converge on a single core rendering (Spanish 'nombre,' French 'nom,' German 'Name'), confirming this as a unified semantic field despite its wide application from simple introductions (Matt 1:25) to theological declarations of divine power (Phil 2:9-10). **GEOGRAPHY AND SPACE**

en: name | **es:** nombre | **fr:** nom | **de:** Name Matt 1:21; Matt 1:23; Matt 1:25; Matt 6:9; Matt 7:22

ὀνομάζω G3687 *V-PMM/P-3S* (10×)

Name, call by name — to bestow a name, designate, or be known/identified by a name or title

The verb onomazo (ὀνομάζω) covers both active naming and passive being-named. Jesus actively 'named' the twelve apostles (Mark 3:14 v.l.; Luke 6:13-14), establishing their identity and mission. In the passive, it describes titles and reputations that transcend the present age: Christ is exalted above every name 'that is named' (Eph 1:21), and every family in heaven and earth 'is named' from the Father (Eph

3:15). Paul avoids building where Christ 'has been named' (Rom 15:20), and certain sins should 'not even be named' among believers (Eph 5:3; 1 Cor 5:11). The verb also appears in exorcism formulas — itinerant Jews 'naming' the name of Jesus (Acts 19:13). Spanish 'nombrar,' French 'nommer,' and Korean 'ireum jitda' all preserve the dual active-passive range.

name, call by name (10×) To give a name to someone or something, or to be called and known by a name or title. Active naming occurs when Jesus designates the apostles (Luke 6:13-14, Mark 3:14); passive being-named describes reputations and titles surpassing the present age (Eph 1:21, every name that is named; Eph 3:15, every family named from the Father). Also covers invoking a name in exorcism (Acts 19:13), confessing a name in allegiance (2 Tim 2:19), and avoiding even the mention of shameful deeds (Eph 5:3). The verb encompasses designation, identification, invocation, and public acknowledgment under one semantic umbrella. **CHOOSING AND SELECTING**

en: being-called, being-named, he-named | **es:** es-nombrada, fue-nombrado, llamó] | **fr:** nommer | **de:** nennen, ὀνομάζειν, ὠνόμασεν Mark 3:14; Luke 6:13; Luke 6:14; Acts 19:13; Rom 15:20

ὄνος G3688 *N-AFS* (5×)

Donkey, ass; a common beast of burden in the ancient Near East, featured in Jesus' triumphal entry.

The common donkey or ass, one of the most important working animals of the biblical world. Three of its five NT occurrences relate to Jesus' triumphal entry into Jerusalem, fulfilling Zechariah 9:9: 'mounted on a donkey' (Matt 21:2, 5, 7). John 12:15 echoes the same prophecy. Luke 13:15 uses it in a Sabbath dispute — even a donkey is untied and led to water on the Sabbath. The Spanish distinction between 'asno' (male) and 'asna' (female) reflects the Matthew narrative's mention of both a donkey and her colt.

(5×) A donkey or ass — a domesticated beast of burden ubiquitous in the ancient Near East. The NT uses cluster around two contexts: the triumphal entry (Matt 21:2, 5, 7; John 12:15), where Jesus rides into Jerusalem on a donkey fulfilling Zechariah 9:9's messianic prophecy of a humble king, and a Sabbath-controversy illustration (Luke 13:15), where untying one's donkey for water on the Sabbath is common sense. The Spanish glosses 'asno/asna' (male/female donkey) reflect Matthew's distinctive mention of both the mother donkey and her colt. French 'âne' and German 'Esel' are straightforward equivalents. **DONKEYS AND FOALS**

en: a-donkey, donkey, of-a-donkey | **es:** asna, asno, de-asna | **fr:** âne | **de:** Esel, ὄνον Matt 21:2; Matt 21:5; Matt 21:7; Luke 13:15; John 12:15

ὄντως G3689 *Adv* (10×)

Truly, really — an adverb affirming genuine reality, 'in truth,' 'indeed'

The adverb ontos (ὄντως), derived from the present participle of eimi ('to be'), asserts that something is genuinely the case rather than merely apparent. The people held that John 'really was' a prophet (Mark 11:32). The centurion at the cross declared, 'Certainly this man was righteous' (Luke 23:47). The disciples confirmed, 'The Lord has truly risen' (Luke 24:34). Paul distinguishes 'truly' widows from those with family support (1 Tim 5:3,5,16) and urges Timothy to lay hold of 'that which is truly life' (1 Tim 6:19). Translations converge on emphatic affirmation: Spanish 'verdaderamente,' German 'wirklich,' French 'vraiment/reellement,' Hindi 'sachmuch/vaastav men,' Korean 'chamuro/jinsillo,' Swahili 'kweli,' Arabic 'haqqan.'

truly (10×) An adverb meaning 'truly,' 'really,' 'in actual fact,' used to affirm the genuine reality of a claim or status. Confirms prophetic identity (Mark 11:32, John was truly a prophet), declares Christological truth (Luke 23:47, this was truly a righteous man; Luke 24:34, the Lord has truly risen), and distinguishes authentic status from appearance (1 Tim 5:3,5,16, truly widows; 1 Tim 6:19, truly life). Multilingual evidence — Spanish 'verdaderamente,' German 'wirklich,' Korean 'chamuro,' Arabic 'haqqan' — uniformly renders a single emphatic-veridical sense. **AFFIRMATION PARTICLES**

en: Certainly, Really, really | **es:** Verdaderamente, realmente, verdaderamente | **fr:** réellement, vraiment | **de:** wirklich, ὄντως, Ὄντως Mark 11:32; Luke 23:47; Luke 24:34; John 8:36; 1Cor 14:25

ὄξος G3690 *N-ANS* (6×)

Sour wine, vinegar; a cheap acidic wine drink commonly used by Roman soldiers

A sharp, acidic wine—not distilled vinegar but the cheap 'vin ordinaire' (posca) that Roman soldiers carried as a daily beverage. All six NT uses occur in the Passion narratives, where it is offered to Jesus on the cross. The gesture's meaning is debated: in some accounts it appears mocking (Luke 23:36), while in John 19:29 it may be an act of rough mercy to moisten dying lips. The detail is attested in all four Gospels, making it one of the most widely corroborated elements of the crucifixion. German 'Essig' and French 'vinaigre' both derive from words for acidic wine.

sour wine, vinegar (6×) A cheap, sour wine (Latin posca) offered to Jesus during the crucifixion, attested across all four Gospel accounts. Roman soldiers routinely drank this acidic beverage, and its offer to the dying Jesus carries ambiguous overtones—sometimes mockery (Luke 23:36), sometimes a minimal act of relief (John 19:29-30, where Jesus receives it and says 'It is finished'). The soaking of a sponge and lifting it on a reed or hyssop branch is a consistent detail (Matt 27:48; Mark 15:36). English 'vinegar,' Spanish 'vinagre,' French 'vinaigre,' and German 'Essig' all render the term uniformly. **GEOGRAPHY AND SPACE**

en: of-vinegar, vinegar, with-sour-wine | **es:** de-vinagre, vinagre | **fr:** vinaigre | **de:** Essig, ὄξος, ὄξους Matt 27:48; Mark 15:36; Luke 23:36; John 19:29

ὀξύς G3691 *Adj-NMP* (8×)

Sharp, keen-edged; swift, quick — of a blade's cutting edge or of feet that move rapidly

The adjective ὀξύς appears eight times in the New Testament, almost entirely in Revelation's visions of sharp sickles and double-edged swords. In seven of these, it describes the keen cutting edge of a weapon or harvesting tool — the sharp two-edged sword proceeding from Christ's mouth (Rev 1:16, 2:12) and the sharp sickle of eschatological harvest (Rev 14:14, 17, 18). A single occurrence in Rom 3:15, quoting Isaiah 59:7, pivots to a different sense entirely: 'swift are their feet to shed blood,' where ὀξύς describes rapid movement rather than a blade's edge.

1. (7×) Sharp, keen-edged — describing a blade, sword, or cutting instrument with a fine, penetrating edge. Seven occurrences carry this meaning, all in Revelation: the 'sharp two-edged sword' from Christ's mouth (Rev 1:16, 2:12), the 'sharp sickle' held by the one like a Son of Man and by the harvesting angels (Rev 14:14, 17, 18), and the sharp sickle commanded for use in Rev 14:18 and 19:15. Spanish consistently renders it 'afilada/aguda' (sharpened/keen), German 'scharf,' and French 'scharf' — all vocabulary of cutting edges. The imagery draws on OT harvest and judgment metaphors (Joel 3:13), with the sharpness emphasizing the decisive, unstoppable character of divine judgment. **SHARPENING IMPLEMENTS**

en: sharp | **es:** afilada, aguda, aguda, | **fr:** scharf | **de:** scharf Rev 1:16; Rev 2:12; Rev 14:14; Rev 14:17; Rev 14:18

2. (1×) Swift, quick, rapid — describing speed of movement rather than the edge of a blade. The sole NT occurrence is Rom 3:15, where Paul quotes Isa 59:7 in his catena of OT testimonies to universal sinfulness: 'swift are their feet to shed blood.' Spanish shifts from 'afilada' (sharp) to 'veloces' (swift/speedy), and French from 'scharf' to 'vif' (quick/lively), clearly marking the semantic boundary. This sense is well attested in classical Greek, where ὀξύς could describe anything quick or acute — sharp hearing, swift motion, keen perception — though in the NT only the physical speed meaning survives. **SPEED AND QUICKNESS**

en: swift | **es:** veloces | **fr:** vif | **de:** scharf Rom 3:15

ὀπή G3692 *N-GFS* (2×)

hole, opening, or cave in rock or earth

This noun refers to natural openings or holes—whether in rock, earth, or doors. Greek literature uses it widely: mouse holes, roof openings for chimneys, architectural beam-holes, even body orifices. In Scripture it appears in Hebrews 11:38, describing the caves and holes where persecuted faithful hid, and in James 3:11, where a spring's opening serves as a metaphor for the mouth. The word captures the idea of an aperture or cavity through which something passes or is concealed.

(2×) Both biblical uses involve natural openings. Hebrews 11:38 speaks of believers wandering 'in holes and caves of the earth'—the translations consistently render the plural as 'holes,' 'opening,' 'caverns' (Spanish 'abertura, cavernas'), emphasizing places of refuge. James 3:11 asks rhetorically whether a spring sends fresh and bitter water from the same 'opening'—the multilingual evidence aligns on the idea of an orifice or aperture. The semantic range spans from refuge-holes in rock to the mouth of a spring. **HOLES AND OPENINGS**

en: holes, opening | **es:** abertura, cavernas | **fr:** cavernes | **de:** Hoehlen Heb 11:38; Jas 3:11

ὄπισθεν G3693 *Prep* (7×)

Behind, from behind, at the back; a spatial adverb/preposition indicating position or approach from the rear.

Opisthen indicates position or motion from behind, and nearly every NT occurrence involves someone approaching Jesus from the rear. The hemorrhaging woman touches the fringe of his garment 'from behind' in all three Synoptic accounts (Matt 9:20, Mark 5:27, Luke 8:44), a detail suggesting her reluctance and ritual shame. In Matt 15:23 the Canaanite woman cries out 'behind' Jesus and the disciples. In Luke 23:26 Simon of Cyrene carries the cross 'behind' Jesus. Spanish 'detras/por detras' and German 'hinten' consistently render this spatial meaning.

behind (7×) At or from the back, behind a person or object, describing spatial position or the direction of approach. The word has a narrative vividness in the Gospels: the woman with a hemorrhage approaches Jesus 'from behind' (Matt 9:20, Mark 5:27, Luke 8:44), her approach from the rear conveying social stigma and desperate faith simultaneously. In Revelation 4:6 the living creatures are described as 'full of eyes in front and behind' (opisthen), indicating comprehensive perception. Spanish 'detras' and French 'derriere' map directly to this spatial sense of being positioned at the rear. **GEOGRAPHY AND SPACE**

en: behind, from-behind, on-the-back | **es:** detrás, detrás-de, por-detrás | **fr:** derrière | **de:** hinten, ὄπισθεν Matt 9:20; Matt 15:23; Mark 5:27; Luke 8:44; Luke 23:26

ὀπίσω G3694 *Adv* (35×)

after, behind, back — spatial or temporal adverb for following, being behind, or turning backward

Opiso is an adverb and improper preposition meaning 'behind,' 'after,' or 'back,' appearing 35 times in the New Testament. Its most theologically charged use is in the discipleship formula: 'come after me' (deute opiso mou, Matt 4:19; Mark 1:17; Luke 9:23), where physical following becomes a metaphor for radical commitment. The same construction carries negative weight when Jesus rebukes Peter — 'get behind me, Satan' (hypage opiso mou, Matt 16:23; Mark 8:33). The warning against looking back (eis ta opiso) echoes Lot's wife: 'no one who puts his hand to the plow and looks back is fit for the kingdom' (Luke 9:62; cf. 17:31). John the Baptist's humility formula — 'the one coming after me' (ho opiso mou erchomenos) — uses the temporal-sequential sense (Matt 3:11; John 1:15, 27, 30).

after, behind, back (35×) An adverb and preposition expressing spatial position behind, temporal sequence after, or directional movement backward. Three dominant New Testament patterns emerge: the discipleship call deute opiso mou ('come after me,' Matt 4:19; 16:24; Mark 8:34), establishing following as the essence of discipleship; the Baptist's subordination formula ho opiso mou erchomenos ('the one coming after me,' Matt 3:11; John 1:15, 27), marking temporal and hierarchical sequence; and the 'looking back' warning eis ta opiso (Luke 9:62; 17:31; John 6:66), evoking apostasy or regression. Spanish 'detras de' and French 'derriere' capture the spatial core, while German 'hinter/nach' reflects the spatial-temporal duality. **GEOGRAPHY AND SPACE**

en: after, after-, behind | **es:** después-de, detrás, detrás-de | **fr:** derrière | **de:** hinter Matt 3:11; Matt 4:19; Matt 10:38; Matt 16:23; Matt 16:24

ὁπλ-ίζω G3695 *V-AMM-2P* (1×)

To arm or equip oneself, particularly with weapons or armor; to prepare for battle or conflict

This verb means to arm or equip oneself, particularly with weapons or armor for battle. In 1 Peter 4:1, it's used metaphorically: 'Since therefore Christ suffered in the flesh, arm yourselves with the same way of thinking.' Peter transforms military imagery into spiritual exhortation—just as soldiers equip themselves with weapons, believers should equip themselves with Christ's mindset toward suffering. The metaphor implies deliberate preparation and readiness for hardship, not passive resignation but active mental and spiritual armament.

(1×) To arm or equip oneself, particularly with weapons for warfare, here used metaphorically for mental/spiritual preparation. 1 Peter 4:1 commands believers to 'arm yourselves with the same way of thinking' as Christ had toward suffering. The military metaphor transforms into spiritual counsel: deliberately equip your mind as a soldier arms for battle, preparing mentally and spiritually to endure suffering as Christ did. **WEAPONS AND WARFARE**

en: arm-yourselves | **es:** armaos | **fr:** ὁπλίσασθε | **de:** sich-waffnen 1Pet 4:1

ὅπλον G3696 *N-ANP* (6×)

Weapon, instrument, tool; implements of war or moral/spiritual equipment

A versatile noun whose classical range spans ship's tackle, smith's tools, and military arms. In the NT it appears in both literal and figurative senses. John 18:3 describes the arresting party coming with 'weapons,' but Paul transforms the word into a metaphor for the Christian's moral and spiritual equipment: believers must not yield their members as 'instruments of unrighteousness' but as 'instruments of righteousness' (Rom 6:13), put on 'the armor of light' (Rom 13:12), and wield 'the weapons of righteousness' (2 Cor 6:7). The Spanish split between 'armas' and 'instrumentos' neatly mirrors the military-versus-tool duality.

(6×) Weapons, arms, or instruments—either literal military equipment or figurative moral and spiritual tools. In its one literal NT use, the arresting party carries 'weapons' to Gethsemane (John 18:3). Paul then develops the metaphorical register extensively: believers must not present their bodily members as 'instruments of sin' but as 'instruments of righteousness' to God (Rom 6:13), they are to put on 'the armor of light' for eschatological readiness (Rom 13:12), and apostolic ministry is conducted 'with the weapons of righteousness on the right hand and on the left' (2 Cor 6:7). Spanish distinguishes 'armas' (weapons) from 'instrumentos' (tools), capturing both dimensions. **WEAPONS ARMS**

en: armor, weapons | **es:** armas, instrumentos | **fr:** arme | **de:** Waffen John 18:3; Rom 6:13; Rom 13:12; 2Cor 6:7

ὁποῖος G3697 *Adj-NNS* (5×)

Of what sort, of what kind; a qualitative relative pronoun indicating the nature or character of something.

A qualitative relative pronoun meaning 'of what sort' or 'of what kind,' used to characterize the nature or quality of something rather than its identity. In Acts 26:29, Paul wishes his hearers would become 'such as I am' (ὁποῖος) — the word focuses on the quality of his faith, not mere resemblance. In 1 Cor 3:13, fire reveals 'of what sort' each person's work is. Galatians 2:6 uses it dismissively about the Jerusalem leaders' former status. The English 'what kind' and Spanish 'cuál/cómo' both capture its interrogative-qualitative force.

(5×) Of what sort or quality — a correlative-relative adjective that directs attention to the character or nature of a person or thing.

In 1 Cor 3:13, the eschatological fire reveals ὁποῖον each builder's work truly is — not whether it exists, but what kind it is. Paul uses it in Gal 2:6 to dismiss the outward status of the 'pillar' apostles ('whatever they formerly were'). First Thessalonians 1:9 recalls 'what sort of reception' Paul had, and Jas 1:24 describes a man who forgets 'what sort of person' he was. The French 'quel' and Spanish 'cuál' preserve the qualitative interrogative force, while German translations sometimes simply transliterate the Greek form. **COMPARISON AND MANNER**

en: as, of-what-kind, what-kind | **es:** como, cuál, cómo | **fr:** quel, qui, ὁποίαν | **de:** ὁποίαν, ὁποῖοί, ὁποῖος Acts 26:29; 1Cor 3:13; Gal 2:6; 1Thess 1:9; Jas 1:24

ὁπότε G3698

when, whenever (temporal relative adverb, less definite than ὅτε); with indicative, subjunctive

The temporal adverb ὁπότε (Epic ὁππότε, Ionic ὁκότε) functions much like ὅτε but with less definiteness. With the indicative, it refers to past occasions: 'when she was alive.' With the subjunctive, like ὁπόταν, it indicates indefinite or repeated occasions in present or future time. In similes, it can take the present: 'as when a river rushes down to the plain.' The dialectal variations (ὁππόκα in Doric) show the word's widespread use across Greek literary traditions.

ὅπου G3699 *Adv* (84×)

Where, wherever — relative adverb of place indicating location or destination

The Greek ὅπου is a relative adverb of place meaning 'where' or 'wherever,' used to specify a location in relation to an antecedent or to introduce a general spatial condition. In the Gospels it frequently appears in Jesus' teaching — treasure and heart (Matt 6:21), the gathering of eagles (Matt 24:28), and 'where I am, you may be also' (John 14:3). It can take ἄν or ἐάν to form the indefinite 'wherever' (Mark 6:56; 14:9). Spanish donde, French où, and German wo all render it straightforwardly as the basic relative locative adverb. Its 84 occurrences span narrative, discourse, and prophetic contexts.

where (84×) A relative adverb of place meaning 'where' or 'wherever,' locating an action or state with reference to a previously mentioned or implied place. Frequent in Jesus' teaching for drawing spatial-theological connections: where your treasure is (Matt 6:19–21), where the body is (Matt 24:28), where I am (John 14:3). With ἄν or ἐάν it forms the generalizing 'wherever' (Mark 6:56; 14:9). Translations across languages converge on a single locative sense: Spanish donde, French où, German wo. **LOCATIVE INTERROGATIVES**

en: where, wherever | **es:** donde | **fr:** où | **de:** wo Matt 6:19; Matt 6:20; Matt 6:21

ὀπτάζομαι G3700 *V-PPM/P-NMS* (1×)

To be seen or appear; to become visible or manifest, often in a supernatural or revelatory sense

This passive verb means to be seen, to appear, or to become visible—often with implications of divine revelation or manifestation. In Acts 1:3, it describes Jesus' post-resurrection appearances: 'He presented himself alive to them after his suffering by many proofs, appearing to them during forty days.' The word emphasizes visibility and tangibility—Jesus was seen, proving his bodily resurrection. The passive voice can suggest divine initiative: he allowed himself to be seen, revealing his risen state.

(1×) To appear or be seen, particularly in revelatory or supernatural manifestation. Acts 1:3 describes Jesus 'appearing to them over forty days' after resurrection. The term emphasizes visible, tangible appearances—not visions or inner experiences but objective encounters where the risen Christ presented himself. The passive construction can imply divine revelation: Jesus allowed himself to be seen, manifesting his victory over death. **GEOGRAPHY AND SPACE**

en: appearing | **es:** apareciéndose | **fr:** vision | **de:** erscheint Acts 1:3

ὀπτᾰσία G3701 *N-DFS* (4×)

A vision; a supernatural appearance or revelatory sight from God

Refers to a divine visual revelation — something seen that carries a message from God. When Zechariah lingers in the temple and emerges unable to speak, the people realize he has seen a vision (Luke 1:22). The women at the empty tomb report a 'vision of angels' who declared Jesus alive (Luke 24:23). Paul recounts before Agrippa that he was 'not disobedient to the heavenly vision' on the Damascus road (Acts 26:19), and in 2 Corinthians 12:1 he mentions 'visions and revelations of the Lord.' Spanish visión/visiones, French vision, and the consistent cross-linguistic agreement confirm a single, well-defined sense of supernatural sight.

(4×) A supernatural vision or divine appearance in which God communicates through what is seen. Zechariah's speechlessness confirms to the waiting crowd that he has received a vision in the temple (Luke 1:22). The women at the tomb report a vision of angels announcing the resurrection (Luke 24:23). Paul describes his Damascus road encounter as a 'heavenly vision' to which he could not be disobedient (Acts 26:19), and in 2 Cor 12:1 he pairs visions with revelations as categories of divine disclosure. Spanish visión and French vision uniformly confirm this as a technical term for God-given supernatural sight. **GEOGRAPHY AND SPACE**

en: a-vision, vision, visions | **es:** visiones, visión | **fr:** vision | **de:** ὀπτασίαν, ὀπτασίας, ὀπτασίᾳ Luke 1:22; Luke 24:23; Acts 26:19; 2Cor 12:1

ὀπτός G3702 *Adj-GMS* (1×)

Roasted, broiled, or cooked over fire; food prepared by direct heat rather than boiling

This adjective describes food that is roasted or broiled over fire, as opposed to boiled or baked. In Luke 24:42, the disciples give the risen Jesus food: 'They gave him a piece of broiled fish.' The detail emphasizes the physical, material nature of the resurrection —Jesus eats real food prepared in a normal way. Broiled fish was common fare, and Jesus' consumption proves he's not a ghost or vision but has a tangible, physical body. The ordinary detail anchors the extraordinary miracle in material reality.

(1×) Roasted or broiled, describing food cooked over direct heat. Luke 24:42 notes that the risen Jesus was given 'a piece of broiled fish,' which he ate in the disciples' presence. This mundane culinary detail serves profound theological purpose: Jesus' eating of ordinary, prepared food proves the physicality of his resurrection body. He's not a phantom but embodied, capable of normal human activity. **BOIL COOK FOOD**

en: broiled | **es:** asado | **fr:** grillé | **de:** ὀπτοῦ Luke 24:42

ὀπώρ-α G3703 *N-NFS* (1×)

Late summer fruit or harvest; ripe fruit, particularly the season when fruit ripens and is gathered

This noun can refer to late summer, the fruit-harvest season, or the ripe fruit itself—particularly the period between summer and autumn. In Revelation 18:14, it appears in a lament over Babylon's fall: 'The fruit for which your soul longed has gone from you.' The term likely means choice or ripe fruit, symbolizing luxury and indulgence. The image is of desired, abundant produce suddenly vanished—material prosperity stripped away in judgment. The word's seasonal associations (harvest abundance) heighten the tragedy of sudden loss.

(1×) Ripe fruit or the harvest season's produce, symbolizing abundance and luxury. Revelation 18:14 laments Babylon's loss: 'The ripe fruit your soul craved has gone from you.' In context, this represents material wealth and sensual indulgence—choice produce symbolizing economic prosperity. The image of longed-for fruit suddenly vanished captures the totality of judgment: what was most desired is irrevocably lost. **GEOGRAPHY AND SPACE**

en: fruit | **es:** fruta | **fr:** fruits | **de:** Fruechte Rev 18:14

ὅπως G3704 *Adv* (53×)

A conjunction expressing purpose ('so that, in order that') or manner ('how, in what way').

Used overwhelmingly in the New Testament as a purpose conjunction meaning 'so that' or 'in order that,' introducing the goal or intended result of an action. In a handful of passages it retains its older interrogative force, meaning 'how' or 'in what way,' as when the Pharisees plot how they might entrap Jesus (Matt 22:15). The multilingual evidence strongly confirms the split: Spanish para que and German damit uniformly render the purpose sense, while Spanish como captures the interrogative.

1. so that (50×) Purpose conjunction: 'so that, in order that.' Introduces the intended result or goal of an action. Found across nearly every NT genre. Spanish para que, French afin que, and German damit all converge on purposive meaning (Matt 2:8; Matt 5:16). This is by far the dominant usage, appearing about 50 times. PURPOSE CONJUNCTION

en: so-that, so-that-, that | **es:** de-modo-que, para-que, que | **fr:** afin-que | **de:** damit Matt 2:8; Matt 2:23; Matt 5:16; Matt 5:45; Matt 6:2

2. how (3×) Interrogative adverb of manner: 'how, in what way.' Retains the classical Greek interrogative force, asking about the means or method. Spanish como and the shift away from purposive glosses confirm this distinct sense. Occurs in deliberative contexts where opponents strategize against Jesus (Matt 22:15; Mark 3:6; Luke 24:20). COMPARISON AND MANNER

en: how | **es:** cómo, para-que | **fr:** afin-que | **de:** damit, damit- Matt 22:15; Mark 3:6; Luke 24:20

ὅρᾱμ-α G3705 *N-DNS* (12×)

A vision or supernatural sight granted by God, often during prayer or trance; also a striking spectacle that arrests attention.

Horama denotes something divinely shown – a vision that breaks through the ordinary veil of perception. Nearly all its New Testament occurrences cluster in Acts, where visions drive the expansion of the early church: Ananias receives a vision to go to Saul (Acts 9:10-12), Cornelius sees an angel in a vision (Acts 10:3), and Peter's rooftop trance redefines clean and unclean (Acts 10:17). On the Mount of Transfiguration, Jesus calls the dazzling revelation of his glory a 'vision' (Matt 17:9). In one instance – Moses at the burning bush (Acts 7:31) – the word shades toward the concrete: an astonishing sight that compels closer inspection. Spanish, French, and German all render it uniformly as 'visión/vision/Erscheinung,' reflecting the consistent supernatural register.

1. (11×) A supernatural vision granted by God, typically during prayer, sleep, or a trance state, conveying divine revelation or instruction. This is the dominant New Testament usage, appearing throughout Acts as a major narrative device: Ananias sees a vision directing him to Saul (Acts 9:10), Cornelius receives angelic instruction 'in a vision' (Acts 10:3), and Paul is directed to Macedonia by a night vision (Acts 16:9-10). At the Transfiguration, Jesus instructs the disciples to 'tell the vision to no one' (Matt 17:9). All major translations converge – Spanish 'visión,' French 'vision,' German 'Erscheinung' – underscoring the consistently revelatory character of these experiences. GEOGRAPHY AND SPACE

en: a-vision, vision | **es:** visión | **fr:** vision | **de:** Erscheinung Matt 17:9; Acts 9:10; Acts 9:12; Acts 10:3; Acts 10:17

2. (1×) A remarkable sight or spectacle that captures attention, with emphasis on what is visually perceived rather than on a revelatory message. In Acts 7:31, Moses 'marveled at the sight' of the burning bush that was not consumed. While still supernatural in origin, the focus here falls on the astonishing visual phenomenon itself rather than on verbal communication or instruction. English distinguishes this nuance with 'sight' rather than 'vision,' though Spanish, French, and German maintain the same term ('visión/vision/Erscheinung'), suggesting the boundary between vision-as-revelation and vision-as-spectacle is more fluid than English implies. GEOGRAPHY AND SPACE

en: sight | **es:** visión | **fr:** vision | **de:** Erscheinung Acts 7:31

ὅρ-ᾱσις G3706 *N-AFP* (4×)

Vision, appearance; the act of seeing or a supernatural sight; also outward look or semblance.

In the New Testament this noun spans the concrete act of seeing and the extraordinary experience of a divinely-given vision. Peter's Pentecost sermon quotes Joel's promise that 'your young men shall see visions' (Acts 2:17), while in Revelation it describes outward appearance—'like jasper in appearance' (Rev 4:3). The multilingual evidence highlights the split: English and Spanish render the Acts passage as 'visions' but shift to 'in appearance' for the Revelation texts, and French similarly alternates between 'vision' and 'vue.' The word thus bridges ordinary sight and revelatory encounter.

(4×) Vision or supernatural sight — a divinely granted visual experience. In Acts 2:17 Peter quotes Joel's prophecy that young men will see 'visions' (ὁράσεις), pointing to an eschatological outpouring of prophetic seeing. Spanish 'visiones' and French 'Vision' both preserve this revelatory nuance. The plural form emphasizes repeated or communal prophetic experience in the messianic age. GEOGRAPHY AND SPACE

en: in-appearance, vision, visions | **es:** en-aspecto, visiones, visión | **fr:** Vision, vue | **de:** Vision, ὁράσεις Acts 2:17; Rev 4:3; Rev 9:17

ὁρ-ᾱτός G3707 *Adj-NNP* (1×)

Visible, able to be seen; perceptible to the eyes rather than merely intellectual or spiritual

This adjective means visible or able to be seen, as opposed to invisible or merely conceptual. In Colossians 1:16, Paul describes Christ's creative work: 'For by him all things were created, in heaven and on earth, visible and invisible.' The word marks the distinction between physical, material creation (visible things) and spiritual, immaterial reality (thrones, dominions, principalities). Christ's sovereignty encompasses both realms—matter and spirit, seen and unseen. The term emphasizes empirical, sense-perceptible reality in contrast to spiritual or intellectual realities.

(1×) Visible or perceptible to sight, describing material creation that can be seen. Colossians 1:16 uses this to categorize creation: Christ made 'things visible and invisible'—the physical world we see and spiritual realities beyond sight (angelic powers, spiritual authorities). The distinction affirms Christ's universal sovereignty: his creative authority spans both material and immaterial realms, all things seen and unseen. SEEING AND PERCEIVING

en: visible | **es:** visibles | **fr:** ὁρατὰ | **de:** sichtbar Col 1:16

ὁράω G3708 *I* (683×)

To see, perceive visually; as interjection 'behold!'; in passive, to appear or become visible; by extension, to perceive mentally.

Horao is the foundational Greek verb of sight, and in the New Testament it carries far more weight than simple visual perception. Its aorist participle idon ('having seen') drives narrative after narrative — the magi 'saw' the star (Matt 2:10), Jesus 'saw' the crowds (Matt 5:1), and Thomas finally 'saw' the risen Lord (John 20:29). But perhaps its most distinctive New Testament contribution is the exclamatory form idou ('behold!'), which appears over 250 times as a dramatic spotlight, calling the reader's attention to angelic announcements, prophetic visions, and divine interventions. The passive ōphthe ('he appeared') becomes the standard vocabulary for resurrection and theophany — Christ 'appeared' to Peter, to the twelve, to five hundred (1 Cor 15:5-8). The multilingual evidence is revealing: Spanish splits between ver ('see'), he aqui ('behold'), and aparecer ('appear'), while Korean distinguishes 보다 (visual seeing), 보라 (exclamatory), and 나타나다 (appearing), confirming these as genuinely distinct senses rather than contextual shadings.

1. see, perceive visually (419×) To see with the eyes, the basic act of visual perception — 419 occurrences spanning every narrative context in the New Testament. The magi 'saw' the star and rejoiced (Matt 2:10), Jesus 'saw' the crowds and went up the mountain (Matt 5:1), the disciples 'saw' Jesus walking on the sea (Matt 14:26). The aorist participle idon ('having seen') is especially common as a narrative transition device, often translated 'when he saw.' Spanish ver, German sehen, French voir, Korean 보다, and Arabic ra'a all converge on straightforward visual perception. This sense includes

both physical sight and the emphatic 'seeing' of witnesses — as in 'we have seen his glory' (John 1:14) — where the visual act carries evidentiary weight. SEEING AND PERCEIVING

en: Having-seen, having-seen | **es:** Habiendo-visto, habiendo-visto, viendo | **fr:** voir | **de:** siehe Matt 2:10; Matt 2:16; Matt 3:7; Matt 5:1; Matt 8:18

2. behold, look (exclamatory) (256×) The exclamatory interjection idou, meaning 'behold!' or 'look!' — 256 occurrences making this one of the New Testament's most frequent discourse markers. Derived from the aorist imperative of horao, it functions not as a true command to look but as a rhetorical spotlight: 'Behold, a virgin shall conceive' (Matt 1:23), 'behold, the star went before them' (Matt 2:9), 'behold, I am with you always' (Matt 28:20). Spanish he aqui, German siehe, Korean 보라/보아라, and Arabic ha/huwadha all use dedicated exclamatory particles rather than ordinary 'see' verbs, confirming that idou has grammaticalized into a discourse function distinct from visual perception. Matthew and Luke-Acts use it most heavily, often to introduce angelic speech or divine revelation. SEEING AND PERCEIVING

en: Behold, behold | **es:** He-aquí, he-aquí, he–aquí | **fr:** voir | **de:** siehe Matt 1:20; Matt 1:23; Matt 2:1; Matt 2:9; Matt 2:13

3. appear, become visible (4×) The passive sense: to appear, become visible, be seen — 4 occurrences of particular theological density. Moses and Elijah 'appeared' at the Transfiguration (Luke 9:31), tongues of fire 'appeared' at Pentecost (Acts 2:3), and the angel who 'appeared' to Moses in the bush reappears in Stephen's speech (Acts 7:35). This is the vocabulary of theophany and divine manifestation, and the passive voice signals that the appearing is initiated by the one who appears, not by the viewer. Spanish aparecido, Korean 나타나다, and Arabic zahara all select dedicated 'manifest/appear' vocabulary, clearly distinct from active seeing. SEEING AND PERCEIVING

en: appeared, having-appeared | **es:** aparecido, apareciendo, fueron-vistas | **fr:** voir | **de:** siehe Luke 9:31; Acts 2:3; Acts 7:35; Acts 9:17

4. perceive, understand (3×) To perceive mentally, to understand or grasp with the mind rather than the eyes — 3 occurrences, all in the solemn Isaiah 6:9-10 citation chain. 'Seeing you will see and not perceive' (Matt 13:14; Mark 4:12; Acts 28:26) uses horao in deliberate contrast with physical sight to denote spiritual comprehension. Spanish percibir, German wahrnehmen, and Korean 깨닫다 ('realize, comprehend') all shift from visual to cognitive vocabulary. This judicial-hardening context — seeing without understanding — makes the cognitive sense theologically charged: the failure to 'see' is a failure of spiritual perception, not of eyesight. SEEING AND PERCEIVING

en: perceive, will-you-perceive | **es:** perciban, percibiréis | **fr:** voir | **de:** sehen, siehe Matt 13:14; Mark 4:12; Acts 28:26

5. (1×) A single occurrence at John 19:37 citing Zechariah 12:10: 'They will look on him whom they have pierced.' The verb opsontai ('they will look') carries the weight of prophetic gazing — not casual seeing but intense, penitential looking at the crucified Messiah. Spanish mirar ('to gaze, look intently') and German sehen-auf ('look upon') both select more focused, directional vocabulary than simple 'see.' This may represent a distinct 'gaze upon' or 'fix one's eyes on' sense, where the looking carries emotional and spiritual gravity beyond either basic perception or the exclamatory idou. SEEING AND PERCEIVING

en: they-will-look | **es:** Mirarán | **fr:** voir | **de:** sehen John 19:37

ὀργή G3709 *N-DFS* (36×)

Wrath, anger, or fierce indignation; both divine judgment-fury and human passionate anger

In classical Greek, this noun could denote temperament or disposition broadly, but in the New Testament its semantic range narrows to intense anger and wrath. It describes both the settled, righteous fury of God against sin—'the wrath to come' (Matt 3:7; Luke 3:7)—and the passionate anger of human beings (Mark 3:5, where Jesus looks around 'with anger'). Paul develops the theological dimension extensively: God's wrath is revealed against all ungodliness (Rom 1:18), and believers are saved from wrath through Christ (Rom 5:9). Every major translation language renders it with a single strong term: Spanish 'ira,' French 'colere,' German 'Zorn'—all pointing to an emotion of fierce displeasure rather than mere annoyance.

1. divine wrath (settled judicial fury) (30×) Split from sense 73322. Criteria: God's righteous anger against sin, eschatological judgment; 'the coming wrath,' 'saved from the wrath,' 'the day of their wrath'; typically articular (ἡ ὀργή) in NT theology

en: wrath | **es:** ira | **fr:** colère | **de:** Zorn Matt 3:7; Luke 3:7; Luke 21:23; John 3:36; Rom 1:18

2. human anger (passionate emotional response) (6×) Split from sense 73322. Criteria: Human emotional anger or indignation; Jesus' anger in Mark 3:5, human responses; the emotion rather than the judicial sentence

en: anger, wrath | **es:** ira | **fr:** colère | **de:** Zorn Mark 3:5; Eph 4:31; Col 3:8; 1Tim 2:8; Jas 1:19

ὀργ-ίζω G3710 *V-APP-NMS* (8×)

To become angry, be enraged, or be provoked to wrath; used in the NT exclusively in the passive voice for the onset or state of anger.

Orgizo (from orge, wrath) means to provoke to anger in the active, but all eight NT occurrences appear in the passive: someone becomes angry or is made wroth. The range extends from Jesus' own strong emotion (the variant reading in Mark 1:41), through the fury of a slighted king (Matt 22:7) and an insulted host (Luke 14:21), to Paul's measured counsel in Ephesians 4:26 that borrows from Psalm 4: 'Be angry, yet do not sin.' Spanish 'enojarse' and German 'zornig werden' both capture the reflexive, experiential quality of this passive anger.

become angry, be enraged (8×) To become angry or be moved to wrath, expressing the passive experience of anger rather than its active instigation. In Jesus' parables, it describes a king's fury at those who rejected his invitation (Matt 22:7) and a master's indignation at ungrateful guests (Luke 14:21). The prodigal son's elder brother 'became angry' and refused to enter (Luke 15:28). In ethical instruction, Eph 4:26 permits the emotion ('be angry') but constrains its duration, while Matt 5:22 warns that anger with a brother carries judgment. Spanish 'enojarse' and French 'se mettre en colere' preserve the reflexive, experiential dimension. ANGER AND INDIGNATION

en: Was-angry, be-angry, becoming-angry | **es:** Enojaos, airándose, enojándose | **fr:** se-mettre-en-colère | **de:** zornig-werden, ὀργιζόμενος, ὀργισθεὶς Matt 5:22; Matt 18:34; Matt 22:7; Luke 14:21; Luke 15:28

ὀργ-ίλος G3711 *Adj-AMS* (1×)

Quick-tempered, prone to anger, or irascible; inclined to outbursts of wrath or easily angered

This adjective describes someone who is quick-tempered or irascible—prone to anger and given to outbursts. In Titus 1:7, Paul lists disqualifications for elders: 'For an overseer, as God's steward, must be above reproach. He must not be arrogant or quick-tempered.' The term indicates not occasional anger but a temperamental tendency—someone whose anger flares easily and frequently. Such volatility disqualifies one from shepherding God's people, who need patient, measured leadership, not explosive reactions.

(1×) Prone to anger or quick-tempered, describing someone whose temper flares easily. Titus 1:7 excludes the 'quick-tempered' from church leadership. Paul requires overseers to be self-controlled, not given to anger outbursts. The term denotes a character flaw—not righteous indignation but irascible temperament that erupts impulsively. Such volatility undermines pastoral ministry, which demands patience, gentleness, and steady emotional regulation. ANGER AND INDIGNATION

en: quick-tempered | **es:** iracundo | **fr:** ὀργίλον | **de:** jaehzornig Titus 1:7

ὄργυιᾰ G3712 *N-AFP* (2×)

a unit of length equal to the span of outstretched arms, approximately six feet or one fathom

Originally denoting the length of a person's outstretched arms (about

six feet), this became a standard nautical measure equivalent to one fathom. Classical sources define it precisely: one hundred orguiai equal one stade when measured at six feet per orguia. In Acts 27:28, sailors on Paul's storm-tossed ship take soundings and find 'twenty fathoms' then 'fifteen fathoms,' indicating they're approaching land. The term belongs to the world of ancient seafaring and measurement.

(2×) Acts 27:28 uses the accusative plural twice as the crew measures water depth during the storm. All translations render it as a unit of maritime measurement: English 'fathoms,' Spanish 'brazas' (literally 'arms,' preserving the etymological connection), French 'taille,' German retains the Greek form. The word evokes the practical navigational concerns of ancient Mediterranean sailors gauging distance from shore by measuring the depth beneath their hull. **MEASURE MEASUREMENT**

en: fathoms | **es:** brazas | **fr:** taille | **de:** ὀργυιὰς Acts 27:28

ὀρέγω G3713 *V-PIM-3S* (3×)

desire, reach out for, aspire to, long for

(3×) To reach out for, desire, or aspire to—to extend oneself toward a goal, whether noble or base. 1 Timothy 3:1 commends aspiring (ὀρέγω) to church leadership. 1 Timothy 6:10 warns that reaching for wealth leads astray. Hebrews 11:16 speaks of the faithful desiring a heavenly homeland. The Greek verb literally means 'stretch out, reach toward,' and metaphorically covers longing and ambition. Spanish 'desear/anhelan' (desire/long for) and German 'trachten' (strive for) capture the active reaching-toward quality, whether the goal is worthy or destructive. **DESIRE AND COVETING**

en: desires, reaching-for, they-desire | **es:** anhelan, desea, deseando | **fr:** trachten | **de:** trachten 1Tim 3:1; 1Tim 6:10; Heb 11:16

ὀρεινός G3714 *Adj-DFS* (2×)

mountainous, hilly; pertaining to or characteristic of hill-country

This adjective describes terrain characterized by hills or mountains. Classical Greek uses it to distinguish upland regions from plains (pedinos) or flat country. In both New Testament occurrences, it appears in Luke's infancy narrative: Mary travels 'into the hill country' of Judea to visit Elizabeth (1:39), and after John's birth, fear spreads throughout 'all the hill country' of Judea (1:65). The word captures the geographic character of the Judean highlands where these events unfold.

(2×) Luke uses the dative feminine form to describe the Judean uplands. The translations consistently render the sense of elevated terrain: English 'hill-country,' Spanish 'montañosa' (mountainous), French 'montagneux,' German preserves the Greek adjective. The geographic reference points to the central Judean ridge, distinct from the coastal plains or Jordan valley—the rugged, elevated region where villages like Ain Karim (traditional site of Elizabeth's home) nestle among the hills. **GEOGRAPHY AND SPACE**

en: hill-country | **es:** montañosa | **fr:** montagneux | **de:** ὀρεινὴν, ὀρεινῇ Luke 1:39; Luke 1:65

ὄρεξις G3715 *N-DFS* (1×)

Appetite, desire, or longing; an impulse or drive toward something, particularly sensual or physical craving

This noun denotes desire, appetite, or longing—a reaching out toward an object of want. It's the general Greek term for appetency or conation, encompassing various forms of desire. In Romans 1:27, it describes illicit sexual desire: 'the men, giving up natural relations with women, were consumed with desire for one another.' The word emphasizes intensity—they were 'burned with desire' or 'consumed by longing.' While the term can be neutral (desire for good things), here it describes disordered passion that violates created design.

(1×) Desire, appetite, or intense longing, particularly for physical or sensual gratification. Romans 1:27 uses this for illicit sexual desire: men 'consumed with desire for one another,' abandoning natural relations. The term denotes burning intensity—not mild preference but overwhelming craving. In context, it's disordered appetite that contradicts God's creational intent, desire misdirected from its proper object and purpose. **GEOGRAPHY AND SPACE**

en: desire | **es:** deseo | **fr:** désir | **de:** Verlangen Rom 1:27

ὀρθο-ποδέω G3716 *V-PIA-3P* (1×)

walk uprightly, conduct oneself according to righteous standards

This verb depicts walking in a straight line as a metaphor for moral uprightness. Paul uses it once in Galatians to challenge Peter's inconsistent behavior regarding fellowship with Gentiles. The multilingual evidence—from Spanish 'rectamente' to German 'recht wandeln'—confirms the image of straight, upright conduct. The word combines the sense of physical straightness with ethical integrity, asking whether one's actions align with gospel truth.

(1×) The single occurrence in Galatians 2:14 employs the metaphor of walking in a straight path to describe consistency with gospel truth. Paul's rhetorical question 'they do not walk uprightly' addresses the gap between belief and behavior, making this rare verb a pointed critique of moral inconsistency when social pressure tempts compromise. **CONDUCT AND WALKING**

en: they-walk-uprightly | **es:** caminan-rectamente | **fr:** ὀρθοποδοῦσιν | **de:** recht-wandeln Gal 2:14

ὀρθός G3717 *Adj-NMS* (2×)

straight, upright, erect; metaphorically right or correct

The basic meaning is physical straightness or uprightness—standing erect, at right angles, not bent or crooked. Classical usage ranges from Homer's warriors standing upright in battle to geometric definitions of perpendicular lines. In Scripture, both occurrences involve physical straightness with spiritual implications. Acts 14:10 describes a lame man commanded to stand 'upright' on his feet—a miraculous healing. Hebrews 12:13 exhorts readers to 'make straight paths' for their feet, using athletic imagery for moral and spiritual discipline.

(2×) The physical sense of 'straight' or 'upright' dominates both uses. In Acts 14:10, Paul commands the crippled man to stand 'orthos'—the multilingual glosses emphasize verticality and rectitude: English 'straight, upright,' Spanish 'derecho, rectas,' French 'droit,' German 'gerade.' Hebrews 12:13 applies the concept metaphorically to life-paths, drawing on the athletic image of running straight. The moral quality emerges from the physical: what is straight is also right. **STRAIGHTNESS AND UPRIGHTNESS**

en: straight, upright | **es:** derecho, rectas | **fr:** droit, gerade | **de:** gerade, ὀρθός Acts 14:10; Heb 12:13

ὀρθο-τομέω G3718 *V-PPA-AMS* (1×)

cut straight, handle accurately (esp. God's word of truth)

This compound verb literally means to cut in a straight line, like a mason laying stones or a farmer plowing a furrow. Paul applies it metaphorically in 2 Timothy to urge Timothy to handle Scripture with precision and integrity. The multilingual glosses—Spanish 'trazando rectamente,' French maintaining the Greek—highlight the technical nature of this rare word. It evokes the image of a craftsman whose careful, straight cuts distinguish skilled work from shoddy shortcuts.

(1×) In 2 Timothy 2:15, the participial phrase 'cutting straight the word of truth' calls for careful, accurate interpretation and teaching of Scripture. The metaphor draws from trades requiring precision—whether road-building, stonecutting, or agriculture—to emphasize that God's word demands faithful handling, not distortion to suit convenience or preference. **STRAIGHTNESS AND UPRIGHTNESS**

en: cutting-straight | **es:** trazando-rectamente | **fr:** ὀρθοτομοῦντα | **de:** recht-teilen 2Tim 2:15

ὀρθρ-ίζω G3719 *V-IIA-3S* (1×)

come early, rise at dawn to go somewhere

This verb describes the action of going somewhere early in the morning, arriving at dawn. Luke uses it to depict the Jerusalem

crowds who came to the temple at daybreak to hear Jesus teach during his final week. The word captures the eagerness of those who rose before sunrise to secure a place near the teacher, suggesting both devotion and anticipation. The term relates to ὄρθρος (dawn) and conveys the commitment required to arrive as the first light breaks.

(1×) Luke 21:38 describes the temple crowds who 'were rising early' to hear Jesus, emphasizing their determination to hear him teach despite the early hour. This habitual action (imperfect tense) shows sustained devotion: day after day they came at dawn, unwilling to miss his words even if it meant sacrificing sleep and comfort. **RISING EARLY**

en: were-rising-early | **es:** madrugaba | **fr:** venir-tôt | **de:** ὤρθριζεν Luke 21:38

ὀρθρ-ινός G3720 *Adj-NFP* (1×)

early, belonging to the morning or dawn

This adjective describes things belonging to the early morning hours, just after sunrise. In Luke's resurrection narrative, it modifies the women who arrived at the tomb 'early,' capturing the time when darkness gives way to first light. The multilingual evidence—from Spanish 'de madrugada' to French 'matinal'—confirms the temporal focus on dawn. The word evokes that liminal moment when night yields to day, particularly significant in a passage where literal dawn accompanies the discovery of an empty tomb.

(1×) Luke 24:22 uses this adjective to describe the women from their group who arrived at Jesus' tomb at dawn. The timing heightens the dramatic discovery: at the very break of day, when mourners typically visit graves, these women found not a corpse but an angelic announcement. The early hour underscores their devotion and sets the stage for resurrection revelation. **RISING EARLY**

en: early | **es:** de-madrugada | **fr:** matinal | **de:** ὀρθριναὶ Luke 24:22

ὄρθριος G3721

at daybreak, in the morning, early; of morning (as adjective)

This adjective means 'at daybreak' or 'in the morning,' often modifying verbs of motion or arrival: 'he arrived early,' 'to be present in the morning.' As an attributive adjective, it describes morning things: morning porridge, the morning song. Comedy puns on it with ὄρθιον (upright song). The rooster's morning crow is called ὄρθριον ᾆσμα. The neuter τὸ ὄρθριον functions adverbially: 'in the morning.' The comparative ὀρθρίτερον means 'earlier.' It evokes the fresh beginning of the day.

ὄρθρος G3722 *N-AMS* (3×)

dawn, early morning, the time just before or at daybreak

Dawn is the early morning, the time just before or at sunrise. Women came to the tomb 'at early dawn' (Luke 24:1). Jesus appeared in the temple 'early in the morning' (John 8:2). The apostles entered the temple 'at daybreak' to teach (Acts 5:21). The term marks the earliest part of the day, when darkness yields to light. Spanish 'de madrugada/alba/amanecer' and French 'aube/matin' all designate this transitional time from night to day.

(3×) Dawn, early morning, or daybreak—the time just before or at sunrise when darkness gives way to light. Luke 24:1 places the women's arrival at the tomb at ὄρθρος (early dawn). John 8:2 has Jesus coming to the temple 'at dawn.' Acts 5:21 mentions the apostles teaching at daybreak. The Greek ὄρθρος specifically denotes the pre-sunrise or early-sunrise period. Spanish distinguishes 'de madrugada' (very early), 'alba' (dawn), and 'amanecer' (daybreak), while the Greek term covers this early-morning window. **DAWN AND TWILIGHT**

en: At-dawn, at-dawn, dawn | **es:** De-madrugada, alba, amanecer | **fr:** aube, matin | **de:** frueh-morgens, ὄρθρον, ὄρθρου Luke 24:1; John 8:2; Acts 5:21

ὀρθός G3723 *Adv* (4×)

Rightly, correctly, plainly; in a straight or proper manner.

An adverb meaning 'rightly' or 'correctly,' used in the Gospels to affirm that someone has spoken or answered well. Jesus tells the lawyer 'You have answered correctly' (Luke 10:28), and the Pharisees acknowledge that Jesus teaches 'rightly' without partiality (Luke 20:21). In Mark 7:35 it describes the healed man speaking 'plainly'—his tongue now functioning as it should. Spanish 'correctamente' and French 'correctement' mirror this evaluative sense, while English oscillates between 'rightly' and 'plainly,' revealing the word's range from moral correctness to physical straightness.

(4×) Rightly, correctly, properly — denoting that speech or action conforms to truth or proper function. In Luke 7:43 Jesus tells Simon 'You have judged rightly,' and in Luke 20:21 the spies acknowledge Jesus teaches 'rightly.' The Mark 7:35 healing scene extends this to physical speech restored to its proper, straight function. All major translations converge on the idea of correctness: Spanish 'correctamente,' French 'correctement,' affirming the evaluative force of the adverb. **MANNER ADVERBS**

en: Rightly, plainly, rightly | **es:** Correctamente, correctamente | **fr:** correctement | **de:** ὀρθῶς, Ὀρθῶς Mark 7:35; Luke 7:43; Luke 10:28; Luke 20:21

ὁρίζω G3724 *V-AIA-3P* (8×)

To determine, appoint, or declare; to fix boundaries, ordain events, or designate persons according to divine or human decision.

Rooted in the noun horos ('boundary'), this verb carries the spatial sense of marking out limits and the metaphorical sense of fixing, determining, or ordaining. In the New Testament it overwhelmingly describes divine sovereignty: God determined the appointed times and boundaries of nations (Acts 17:26), and Jesus goes 'as it has been determined' (Luke 22:22). It can specify the appointment of a person to a role, as when Jesus is 'appointed judge of the living and the dead' (Acts 10:42). Its most theologically debated use is Romans 1:4, where Jesus is 'declared' or 'marked out' as Son of God with power — Spanish 'declarado' and German 'bestimmen' both try to capture this public, authoritative designation.

1. to determine, fix, ordain (6×) To determine, fix, or foreordain events, times, or actions according to deliberate counsel — whether divine or human. God's predetermined plan is in view in Luke 22:22 and Acts 2:23; human decision-making appears in Acts 11:29. Spanish 'determinado/designo' and French 'déterminer' reflect the purposeful, boundary-setting force of the word across Acts 17:26 and 17:31. **APPOINTING AND ORDAINING**

en: determined, having-been-determined, having-determined | **es:** designó, determina, determinado | **fr:** déterminer | **de:** bestimmen, ὁρίσας, ὡρισμένον Luke 22:22; Acts 2:23; Acts 11:29; Acts 17:26; Acts 17:31

2. to appoint, designate (a person) (1×) To appoint or designate a person to a particular role or function, emphasizing the authority behind the selection. In Acts 10:42, Jesus is the one 'appointed by God as judge of the living and the dead.' Spanish 'designado' and German use of the participial form highlight the official, commissioning character of this sense. **APPOINTING AND ORDAINING**

en: having-been-appointed | **es:** designado | **fr:** déterminer | **de:** ὡρισμένος Acts 10:42

3. to declare, designate publicly (1×) To declare or publicly mark out with an authoritative designation. Romans 1:4 stands alone: Jesus was 'declared Son of God with power by the resurrection from the dead.' The multilingual evidence is revealing — Spanish shifts to 'declarado' rather than 'determinado,' and German uses 'bestimmen' in its sense of 'designate,' suggesting the emphasis falls on public proclamation rather than predetermination. **APPOINTING AND ORDAINING**

en: having-been-declared | **es:** declarado | **fr:** déterminer | **de:** bestimmen Rom 1:4

ὅριον G3725 *N-DNP* (12×)

horion – region, border, boundary; the territorial limits or district of a place

The neuter noun horion (usually plural horia) denotes a geographical boundary, border region, or defined territory. In classical Greek it

served as the diminutive of horos ('boundary marker'), though by the Koine period it had lost any diminutive force. All twelve New Testament occurrences use it spatially to identify the region through which Jesus moves: the borders of Judea (Matt 19:1), the districts of Tyre and Sidon (Matt 15:22; Mark 7:24, 31), the region of the Gadarenes (Matt 8:34; Mark 5:17). It quietly maps the geography of Jesus' ministry, showing his movement across ethnic and territorial boundaries. Spanish regiones/limites, French frontiere, and German Gebiet all point to one undifferentiated spatial sense.

region, border, territory (12×) A defined geographical region or territorial district, typically plural, describing borders of a named place. Tracks Jesus' movements – Tyre and Sidon (Matt 15:22; Mark 7:24), Gadara (Matt 8:34), Judea (Matt 19:1). Spanish regiones, French frontiere, and German Gebiet confirm a single spatial sense. GEOGRAPHY AND SPACE

en: borders, region, regions | **es:** alrededores, límites, regiones | **fr:** frontière | **de:** ὁρίοις, ὁρίων, ὅρια Matt 2:16; Matt 4:13; Matt 8:34; Matt 15:22; Matt 15:39

ὁρκ-ίζω G3726 *V-PIA-1S* (3×)

to adjure, to put someone under oath, to solemnly charge by invoking God or a sacred name

This verb means to place someone under a solemn oath or to adjure them by invoking a divine or sacred name. In Mark 5:7, the demoniac adjures Jesus by God himself, showing the gravity of oath-taking even in demonic speech. The word carries legal and sacred weight, appearing when Paul adjures the Thessalonians by the Lord to have his letter read to all (1 Thess 5:27), and when Jewish exorcists attempt to invoke Jesus' name over demons (Acts 19:13). The multilingual evidence shows this is fundamentally about compelling speech or action through sacred invocation.

(3×) The evidence across languages consistently points to solemn charging or adjuring. The English 'I-adjure', Spanish 'os-conjuro/te-conjuro', and French 'adjurer/faire-jurer' all indicate compelling someone through oath or sacred invocation. The three occurrences show different contexts: a demon addressing Jesus (Mark 5:7), itinerant exorcists invoking Jesus' name (Acts 19:13), and Paul charging believers by the Lord (1 Thess 5:27). Each involves invoking a higher authority to compel or bind. OATHS AND SWEARING

en: I-adjure | **es:** Os-conjuro, te-conjuro | **fr:** adjurer, faire-jurer | **de:** Ἐνορκίζω, ὁρκίζω, Ὁρκίζω Mark 5:7; Acts 19:13; 1Thess 5:27

ὅρκος G3727 *N-DMS* (10×)

Oath, sworn pledge — a solemn declaration invoking God as witness, binding the swearer to a promise

The noun horkos (ὅρκος) denotes a solemn sworn declaration or binding vow, typically invoking a divine witness. Jesus addresses the tradition of oath-keeping — 'you shall not swear falsely but perform your oaths to the Lord' (Matt 5:33) — before urging his followers not to swear at all. Herod's rash oath at Herodias's banquet trapped him into ordering the Baptist's execution (Matt 14:7,9). Most theologically, God himself swore an oath to Abraham (Luke 1:73; Acts 2:30), and Hebrews argues that since God could swear by none greater, he swore by himself (Heb 6:16-17). The oath thus functions as the ultimate guarantee of divine faithfulness. Spanish 'juramento,' Hindi 'shapath,' Arabic 'qasam,' Korean 'maengse,' and Swahili 'kiapo' all converge on one meaning: a binding sworn commitment.

oath, sworn pledge (10×) A solemn sworn declaration or vow, often invoking God as guarantor, that binds the swearer to fulfill a promise. Covers human oaths — Herod's rash banquet vow (Matt 14:7,9), the OT tradition of performing oaths to the Lord (Matt 5:33), and Peter's denial under oath (Matt 26:72 par.) — and divine oaths — God's covenant pledge to Abraham (Luke 1:73; Acts 2:30) and the theological argument that an oath ends every dispute (Heb 6:16-17). Singular and plural forms (Spanish 'juramento/juramentos,' Arabic 'qasam/aqsam,' Swahili 'kiapo/viapo') represent inflectional variants of one core meaning. OATHS AND SWEARING

en: an-oath, by-an-oath, by-oath | **es:** con-juramento, juramento, juramentos | **fr:** serment | **de:** Eid, ὅρκον, ὅρκου Matt 5:33; Matt 14:7; Matt 14:9; Matt 26:72; Mark 6:26

ὁρκ-ωμοσία G3728 *N-GFS* (4×)

Oath-taking, the swearing of an oath; a solemn, binding divine declaration.

Found exclusively in Hebrews 7, this noun denotes the formal act of swearing an oath. The author argues that Jesus' priesthood is superior because it was established 'with an oath' (Heb 7:20–21), unlike the Levitical priests who served 'without an oath-taking.' The climax comes in Heb 7:28, where the 'word of the oath' appoints the Son as permanent high priest. Spanish 'juramento' and French 'Eidschwur' (a German loanword in the data) both capture the gravity of a binding sworn declaration. The concentrated use in one chapter underscores its theological weight: God's oath is the unbreakable guarantee of the new covenant priesthood.

(4×) Oath-taking, the solemn act of swearing — a formal, binding declaration backed by divine authority. All four occurrences cluster in Hebrews 7, where the author contrasts the Levitical priesthood (appointed without oath) with Christ's priesthood (established by God's sworn word, quoting Ps 110:4). Spanish 'juramento' and English 'oath-taking' both emphasize the performative, covenantal nature of this act. The noun highlights not just the content but the gravity of the swearing itself. OATHS AND SWEARING

en: oath-taking | **es:** juramento | **fr:** Eidschwur | **de:** Eidschwur Heb 7:20; Heb 7:21; Heb 7:28

ὁρμάω G3729 *V-AIA-3P* (5×)

To rush, charge forward; to set oneself in violent motion, often as a stampede or headlong assault.

A verb meaning to rush forward impetuously, to charge or stampede. Its NT uses are strikingly dramatic: the Gadarene swine 'rushed' headlong down a steep bank into the sea (Matt 8:32; Mark 5:13; Luke 8:33), the crowd 'rushed' upon Stephen with one accord (Acts 7:57), and the Ephesian mob 'rushed' into the theater (Acts 19:29). The French 'se précipiter' (to hurl oneself) and Spanish 'se lanzaron/se precipitó' both capture the violent, uncontrolled momentum. Derived from ὁρμή (impulse, onset), the word carries an inherent sense of irresistible force.

(5×) To rush or charge forward violently — to move with sudden, impetuous force, often as a mob or stampede. The root ὁρμή (impulse, onset) gives this verb a sense of irresistible forward momentum. Three of the five NT occurrences describe the demon-possessed swine stampeding down a cliff into the sea (Matt 8:32; Mark 5:13; Luke 8:33), one of the most vivid action scenes in the Gospels. Acts 7:57 uses it of the crowd rushing at Stephen with murderous intent, and Acts 19:29 of the Ephesian riot surging into the theater. The Spanish 'se precipitó' and French 'se précipiter' both convey the headlong, uncontrolled quality of the movement. RUNNING AND RACING

en: rushed | **es:** se-lanzaron, se-precipitó | **fr:** se-précipiter, élan | **de:** ὥρμησάν, ὥρμησαν, ὥρμησεν Matt 8:32; Mark 5:13; Luke 8:33; Acts 7:57; Acts 19:29

ὁρμ-ή G3730 *N-NFS* (2×)

rapid forward motion, rush, onset; violent impulse or assault

This noun captures forceful, rapid movement—an onrush, assault, or violent impulse. Homer uses it of warriors' charges and the rage of fire. Classical writers describe the shock of waves, the spring of knees, the speed of foot. In the New Testament, both occurrences involve hostile intent. Acts 14:5 describes an 'impulse' or 'rush' by Gentiles and Jews to stone Paul and Barnabas. James 3:4 compares the tongue to a ship's rudder, despite the 'impulse' of fierce winds. The word conveys forceful momentum, whether physical or psychological.

(2×) Both biblical uses involve powerful, directional force. Acts 14:5 describes a hostile mob movement—the translations render it as 'impulse' or 'rush' (Spanish 'impulso, ímpetu'). James 3:4 uses it of wind-driven force on ships. The multilingual evidence clusters around the concept of forceful momentum: English 'impulse, rush,' French 'impétuosité.' The semantic core is rapid motion forwards, carrying the potential for violence or overwhelming force, whether

from human passion or natural elements. **RUNNING AND RACING**

en: impulse, rush | **es:** impulso, ímpetu | **fr:** impétuosité, ὁρμὴ | **de:** ὁρμὴ Acts 14:5; Jas 3:4

ὅρμ-ημα G3731 *N-DNS* (1×)

violent rush, forceful impulse or onset

This noun denotes a sudden, powerful rushing motion—whether of an attacking army, a swooping bird of prey, or a stone hurling through air. Revelation employs it to describe the violent force with which symbolic Babylon falls. The Greek and German glosses preserve the word itself ('Wucht'), while Spanish and French capture the violence and force involved. The term conveys both speed and destructive power, evoking images of irresistible, catastrophic momentum.

(1×) Revelation 18:21 depicts an angel hurling a great millstone into the sea 'with violence,' using this noun to emphasize the finality and force of Babylon's fall. The imagery combines weight (a millstone), action (hurling), and momentum (violent rush) to communicate that the judgment, once initiated, cannot be stopped or softened—it crashes down with devastating completeness. **POWER AND MIRACLES**

en: with-violence | **es:** con-ímpetu | **fr:** Wucht | **de:** Wucht Rev 18:21

ὄρνεον G3732 *N-GNS* (3×)

bird, fowl; a winged creature, especially in contexts of judgment and apocalyptic imagery

A straightforward term for birds or fowl, this word appears exclusively in Revelation's apocalyptic visions. All three occurrences are in judgment scenes: Babylon becomes a haunt for every unclean bird (Rev 18:2), and birds are summoned to feast on the slain at God's great supper (Rev 19:17, 21). The multilingual translations consistently render this as generic 'bird(s)' or 'fowl,' reflecting its simple, concrete meaning—though the contexts are anything but ordinary.

(3×) The cross-linguistic evidence uniformly supports the basic meaning 'bird(s)': English 'bird/birds', Spanish 'ave/aves', French 'oiseaux', German 'Voegel'. All three New Testament uses are in Revelation's apocalyptic imagery, where birds serve as scavengers in scenes of divine judgment. The lexicon notes τὰ ὄρνεα could also refer to a bird-market in classical usage, but the biblical usage is literal creatures, particularly in visionary contexts. **GEOGRAPHY AND SPACE**

en: bird, birds | **es:** ave, aves | **fr:** oiseaux | **de:** Voegel Rev 18:2; Rev 19:17; Rev 19:21

ὄρνις G3733 *N-NFS* (2×)

bird, especially a hen or domestic fowl

Though the Greek term can denote any bird, in New Testament usage it specifically means a hen. Both occurrences appear in identical sayings where Jesus laments over Jerusalem, wishing to gather the city's children 'as a hen gathers her chicks under her wings.' The image is maternal, protective, and poignant—domestic poultry protecting vulnerable young from predators. Classical literature uses the word broadly for birds, with gender sometimes ambiguous, but the New Testament context makes the reference to a mother hen unmistakable.

(2×) Matthew 23:37 and Luke 13:34 both contain Jesus' lament using this maternal image. The multilingual translations uniformly identify the domestic hen: English 'a-hen, bird,' Spanish 'gallina, una-gallina,' French 'poule.' The specificity of 'her chicks' (nossia) in context clarifies that this is female domestic fowl. The metaphor works because of the hen's instinctive protective behavior—spreading wings to shelter chicks from hawks or other dangers—which Jesus uses to express his unfulfilled longing to protect Jerusalem. **FLYING AND FLIGHT**

en: a-hen, bird | **es:** gallina, una-gallina | **fr:** poule | **de:** ὄρνις Matt 23:37; Luke 13:34

ὁρο-θεσία G3734 *N-AFP* (1×)

appointed boundaries, fixed limits (of time, space, or circumstance)

This noun refers to boundaries that have been deliberately established or appointed. In Acts, Paul uses it to describe God's sovereign ordering of human habitation across time and geography. The term combines the concepts of limit-setting and divine intentionality. Multilingual evidence shows consistency: boundaries (English), límites (Spanish), limite (French). The word suggests not random borders but purposefully drawn lines that structure human existence according to divine wisdom.

(1×) Acts 17:26 describes God determining 'the boundaries of their dwelling,' referring to the appointed times and territorial limits for nations. Paul's Areopagus speech uses this term to counter notions of random human distribution, asserting instead that geography and chronology serve God's purpose: that people might seek him. The boundaries are not arbitrary but pedagogical. **GEOGRAPHY AND SPACE**

en: boundaries | **es:** límites | **fr:** limite | **de:** ὁροθεσίας Acts 17:26

ὄρος G3735 *N-GNP* (64×)

oros – a mountain or hill; used of physical elevations and as a setting for divine revelation

The neuter noun oros ('mountain, hill') appears 64 times in the New Testament, naming some of Scripture's most theologically charged landscapes. Mountains serve as stages for revelation and encounter: the devil takes Jesus to a very high mountain (Matt 4:8), the Sermon on the Mount is delivered from one (Matt 5:1), the Transfiguration occurs on another (Matt 17:1), and the Olivet Discourse unfolds on the Mount of Olives (Matt 24:3). Paul contrasts Mount Sinai with the heavenly Jerusalem (Gal 4:24-25), and Revelation envisions the new Jerusalem descending as viewed from a great mountain (Rev 21:10). Spanish monte/montana, French montagne, and German Berg all render it without ambiguity.

(64×) A mountain or hill, denoting a physical elevation that frequently serves as a setting for divine revelation and pivotal events. Jesus is tempted on a high mountain (Matt 4:8), teaches from a mountainside (Matt 5:1), is transfigured on one (Matt 17:1), and delivers his eschatological discourse on the Mount of Olives (Matt 24:3). Paul's allegory of Sinai versus the Jerusalem above (Gal 4:24-25) extends the term into theological symbolism. Spanish monte, French montagne, and German Berg uniformly render this single concrete-yet-symbolically-rich concept across 64 New Testament occurrences. **GEOGRAPHY AND SPACE**

en: a-mountain, mount, mountain | **es:** de-monte, monte | **fr:** montagne | **de:** Berg Matt 4:8; Matt 5:1; Matt 5:14; Matt 8:1; Matt 14:23

ὀρύσσω G3736 *V-AIA-3S* (3×)

to dig, to excavate ground for planting, hiding, or construction purposes

A common agricultural and construction verb meaning to dig or excavate earth. Jesus uses it twice in parables: the landowner who dug a winepress in his vineyard (Matt 21:33; Mark 12:1), establishing proper preparation for cultivation, and the fearful servant who dug in the ground to hide his master's money (Matt 25:18). The word emphasizes intentional earthwork, whether for productive purposes like viticulture or defensive actions like concealment.

(3×) Cross-linguistic evidence confirms the basic sense of digging or excavating: English 'dug', Spanish 'cavó', French 'creuser' (to dig). The lexicon traces this back to Homeric Greek with the root sense of digging. Two occurrences involve Jesus' parable of the vineyard where the owner 'dug' a winepress (Matt 21:33, Mark 12:1), while one describes the servant who 'dug' in the ground to bury his master's talent (Matt 25:18). Both contexts involve preparing or excavating earth. **DIGGING AND EXCAVATING**

en: dug | **es:** cavó | **fr:** creuser | **de:** ὤρυξεν Matt 21:33; Matt 25:18; Mark 12:1

ὀρφᾰνός G3737 *Adj-AMP* (2×)

orphaned, bereft of parents; deprived or forsaken

The primary meaning is one who has lost parents, especially father—an orphan. Classical usage extends the concept to animals, houses left empty, or anyone bereft of protection. In the New Testament, both uses carry metaphorical weight. John 14:18 records Jesus' promise, 'I will not leave you orphans'—he will return after his death and resurrection. James 1:27 defines pure religion as caring for 'orphans and widows' in distress. The word evokes vulnerability, loss of protection, and the need for divine or human care.

(2×) John 14:18 uses the term metaphorically for the disciples who might feel abandoned after Jesus' departure, while James 1:27 uses it literally for fatherless children. The multilingual glosses consistently render 'orphans': Spanish 'huérfanos,' French 'orphelin,' German 'Waisen.' The semantic core is loss of parental protection and provision. James' usage reflects biblical concern for the vulnerable classes (orphans and widows), while John's extends the familial metaphor to the community of believers who must not be left unprotected. **WIDOW BEREAVED WOMAN**

en: orphans | **es:** huérfanos | **fr:** orphelin | **de:** Waisen John 14:18; Jas 1:27

ὀρχέομαι G3738 *V-APM-GFS* (4×)

To dance; rhythmic bodily movement in celebration, performance, or grief's counterpart.

This verb describes dancing in both festive and parabolic contexts. In Jesus' marketplace parable (Matt 11:17; Luke 7:32), children complain 'We played the flute for you and you did not dance'—dancing here represents the joyful response people refused to give. At Herod's banquet, the daughter of Herodias 'danced' provocatively enough to secure John the Baptist's execution (Matt 14:6; Mark 6:22). Spanish distinguishes the tenses vividly—'bailasteis' (you danced) versus 'danzó' (she danced)—while French uses the simple 'danser.' The word carries the full range from innocent play to dangerous spectacle.

(4×) To dance — rhythmic, expressive bodily movement, whether in celebration, entertainment, or as a metaphor for responsive joy. Jesus' parable of the children in the marketplace (Matt 11:17; Luke 7:32) uses dancing as the expected joyful response to music, contrasting it with mourning. At Herod's feast (Matt 14:6; Mark 6:22), the same verb describes a performance with deadly consequences. Spanish distinguishes 'danzando' (participial) from 'bailasteis' (second person plural), while French simply renders 'danser,' reflecting the verb's broad application. **DANCE AND DANCING**

en: danced, dancing, you-danced | **es:** bailasteis, danzando, danzó | **fr:** danser | **de:** ὀρχησαμένης, ὠρχήσασθε, ὠρχήσατο Matt 11:17; Matt 14:6; Mark 6:22; Luke 7:32

ὅς G3739 *Adv* (1415×)

Relative pronoun: who, which, that, whom; also indefinite-relative whoever/whatever; correlative one…another; rarely 'where.'

The Greek relative pronoun hos (with its full paradigm of case, gender, and number forms) is the workhorse of subordination in the New Testament, introducing relative clauses that identify, describe, and specify their antecedents. It appears over 1,400 times and in most of those occurrences functions as a straightforward definite relative — 'the one who,' 'the thing which,' 'the place that.' But two secondary uses are linguistically noteworthy: combined with an (or ean), it generalizes into an indefinite relative meaning 'whoever, whatever' (Matt 10:27), and in the paired construction hos men...hos de it becomes a correlative-distributive pronoun meaning 'one...another' or 'some...others' — a usage visible in the Parable of the Sower (Matt 13:4-8). A handful of occurrences shade into locative 'where,' showing how the relative paradigm can absorb spatial reference.

1. relative pronoun who/which/that (1149×) The standard definite relative pronoun introducing a clause with a specific antecedent: 'who,' 'which,' 'that,' 'whom,' 'whose,' 'to whom,' 'of which' — by far the dominant sense at approximately 1,149 occurrences. This covers all case, gender, and number inflections and spans every genre of the New Testament. In Matt 2:16 Herod inquires about the time 'which' the star appeared; in Matt 12:4 David eats the bread 'which' was not lawful. Spanish que/cual, French qui/que, German der/die/das, and Korean (relative clause markers using -는/-은) all render this with their standard relative pronoun apparatus. The sheer frequency makes this the grammatical backbone of Greek hypotaxis. **RELATIVE PRONOUNS**

en: which | **es:** con-que, la-cual, lo-que | **fr:** que, qui | **de:** das, den, die Matt 2:16; Matt 10:26; Matt 12:4; Matt 12:36; Matt 13:31

2. whoever/whatever (indefinite relative) (232×) The indefinite or generalizing relative pronoun meaning 'whoever, whatever, whichever, whomever' — approximately 232 occurrences, typically appearing with the particles an or ean to signal universal or conditional scope. In Matt 10:27 'what I tell you in darkness, speak in the light'; in Matt 16:19 'whatever you bind on earth.' Spanish lo que and French quiconque shift toward indefinite vocabulary, while Korean 무엇이든지 ('whatever it may be') and German was auch immer mark the generalization explicitly. This sense is syntactically distinguished from sense 1 by the modal particle and by the lack of a specific referential antecedent. **RELATIVE PRONOUNS**

en: what, whatever | **es:** lo-que | **fr:** que, qui | **de:** das, die Matt 10:27; Matt 11:4; Matt 13:17; Matt 14:7; Matt 16:19

3. one/another, some/others (correlative-distributive) (30×) The correlative-distributive use in the pattern hos men...hos de, meaning 'one...another' or 'some...others' — approximately 30 occurrences. This construction effectively repurposes the relative pronoun as an indefinite, partitioning a group into subsets. The Parable of the Sower illustrates it vividly: 'some [seed] fell on the path...other on rocky ground...other among thorns...other on good soil' (Matt 13:4-8). Spanish distinguishes with uno...otro, French with l'un...l'autre, and German with der eine...der andere — all using dedicated correlative pairs rather than relative pronouns, confirming that this is a functionally distinct construction in Greek even though it reuses the relative morphology. **RELATIVE PRONOUNS**

en: one, some, which | **es:** a-uno, otro, otros | **fr:** que, qui | **de:** das, den, der Matt 13:4; Matt 13:8; Matt 13:23

4. (4×) A locative or quasi-adverbial use meaning 'where' — only 4 occurrences, representing a spatial extension of the relative paradigm. In Luke 4:17 Jesus opens the scroll 'where' (hou) it was written about him; in Luke 23:53 the tomb 'where' no one had yet been laid; in Rom 9:26 'in the place where' it was said to them. Spanish donde, French duquel/lequel, and German wo all deploy spatial adverbs rather than relative pronouns, showing that these target languages treat the locative function as categorically distinct. This sense sits at the boundary between pronoun and adverb, preserving an older demonstrative-spatial function of the hos paradigm attested in Classical Greek. **LOCATIVE INTERROGATIVES**

en: where | **es:** donde | **fr:** duquel, lequel, qui | **de:** den, der, dessen Luke 4:17; Luke 10:1; Luke 23:53; Rom 9:26

ὁσάκις G3740 *Conj* (3×)

as often as, as many times as; a correlative conjunction indicating frequency of repeated action

A temporal conjunction meaning 'as often as' or 'whenever,' this word marks the repetition of an action. Paul uses it twice in his instructions about the Lord's Supper, emphasizing that 'as often as' believers drink the cup or eat the bread, they proclaim the Lord's death (1 Cor 11:25-26). In Revelation, it describes the frequency with which the two witnesses can shut the sky or strike the earth 'as often as' they wish (Rev 11:6). The term underscores not just repetition but the correlation between the timing and the significance of the action.

(3×) The multilingual glosses all capture the frequency aspect: English 'as-often-as', Spanish 'cuantas-veces', French 'autant-de-fois', German 'sooft'. The lexicon notes this is correlative to 'so many times' (τοσσάκι) in classical usage. Paul's use in 1 Cor 11:25-26 emphasizes that each observance of the Lord's Supper is a proclamation, while Rev 11:6 stresses the repeated power of the witnesses. The word highlights frequency and correlation rather than mere repetition. **TIMES AND OCCASIONS**

en: as-often-as | **es:** Cuantas-veces, cuantas-veces | **fr:** autant-de-fois, sooft | **de:** sooft 1Cor 11:25; 1Cor 11:26; Rev 11:6

ὅσι-ος G3741 *Adj-ANP* (8×)

Holy, devout, pious; consecrated or sanctioned by divine law; holy things or sacred promises

The adjective hosios describes what is sanctioned or hallowed by divine ordinance, standing in a distinctive semantic space between dikaios (righteous by human law) and hieros (sacred to God). In the New Testament it most often appears as the title 'Holy One' applied to Christ, especially in the Psalmic quotations of Acts 2:27 and 13:35, where God's promise not to let his Holy One see decay becomes a cornerstone of resurrection preaching. It also describes the personal character of the devout believer, as in Titus 1:8 where an elder must be hosios. A rarer neuter-plural use in Acts 13:34 refers to 'the holy things' or sacred promises given to David.

1. Holy One (7×) The substantival and adjectival use meaning 'Holy One' or 'holy, devout, pious,' applied both christologically and ethically. As a christological title it appears in Peter's Pentecost sermon (Acts 2:27) and Paul's Pisidian Antioch address (Acts 13:35), both quoting Psalm 16:10 LXX to argue that God did not allow his 'Holy One' to undergo corruption. Applied to human character, it describes the devout life expected of church leaders (Titus 1:8) and the holy hands lifted in prayer (1 Tim 2:8). Multilingual evidence consistently renders it with words for sacred personal holiness — Spanish 'santo,' French 'saint,' German 'heilig' — distinguishing it from hagios, which emphasizes consecrated separateness. **HOLINESS AND SANCTITY**

en: Holy-One, holy | **es:** Santo, santas, santo | **fr:** saint | **de:** heilig, Ὅσιόν Acts 2:27; Acts 13:35; 1Tim 2:8; Titus 1:8; Heb 7:26

2. holy things (1×) The neuter plural ta hosia used substantively to mean 'the holy things' or 'the sure mercies,' referring to God's sacred covenant promises. This sense appears at Acts 13:34, where Paul declares that God raised Jesus to fulfill 'the holy things of David, the faithful ones' — an allusion to the promises of 2 Samuel 7 and Isaiah 55:3 LXX. Spanish 'santas' and English 'holy things' confirm the shift from personal holiness to sacred realities or divine pledges, making this a distinct though closely related sense from the personal-devotional usage. **HOLINESS AND SANCTITY**

en: holy-things | **es:** santas | **fr:** saint | **de:** ὅσια Acts 13:34

ὁσι-ότης G3742 *N-DFS* (2×)

holiness, piety; devoutness toward God and reverence toward parents

This noun denotes the disposition to observe divine law and show reverence—piety, devoutness, holiness. Classical usage covers both religious devotion toward gods and filial piety toward parents (like Latin pietas). In Luke 1:75, Zechariah's prophecy describes serving God 'in holiness and righteousness.' Ephesians 4:24 speaks of the new self 'created in righteousness and holiness of the truth.' The word emphasizes the inner disposition and outward practice of reverent devotion, oriented both vertically (toward God) and horizontally (toward others).

(2×) Both New Testament uses appear in dative form, describing the manner of life or character. Luke 1:75 pairs it with 'righteousness' (dikaiosune) to describe service before God—the translations render it as 'holiness' (Spanish 'santidad,' French 'sainteté,' German 'heilig'). Ephesians 4:24 similarly couples it with righteousness in describing the recreated human nature. The multilingual evidence emphasizes the quality of sacred devotion and moral purity that characterizes those who live in proper relationship with the divine. **HOLINESS AND SINCERITY**

en: holiness | **es:** santidad | **fr:** sainteté | **de:** heilig, ὁσιότητι Luke 1:75; Eph 4:24

ὅσι-ος G3743 *Adv* (1×)

in a holy manner, devoutly, piously

This adverb describes conduct characterized by reverence toward God and conformity to divine standards of purity. Paul uses it once to remind the Thessalonians how blamelessly he and his companions behaved among them. The term derives from ὅσιος (holy, hallowed) and emphasizes behavior sanctioned by divine law rather than merely human custom. It suggests a life lived consciously before God, where actions align with what is sacred and pleasing to him.

(1×) In 1 Thessalonians 2:10, Paul appeals to the Thessalonians as witnesses 'how devoutly' he conducted himself among them. The adverb appears in a triad—'holy, righteously, and blamelessly'—each highlighting a different facet of integrity. 'Devoutly' points to Paul's God-ward orientation, his conscious determination to honor divine standards in his ministry and relationships. **HOLINESS AND SANCTITY**

en: devoutly | **es:** santamente | **fr:** ὁσίως | **de:** heilig 1Thess 2:10

ὀσμ-ή G3744 *N-AFS* (6×)

Smell, fragrance, aroma; a scent perceived by the nose, especially a pleasing odor offered to God

The standard Greek word for any smell or odor, but in the NT it appears exclusively in positive, often cultic contexts. The phrase 'a fragrant aroma' (osme euodias) echoes the Old Testament idiom of a sacrifice whose scent pleases God. Paul applies this imagery to Christ's self-offering (Eph 5:2), to the Philippians' generous gift (Phil 4:18), and strikingly to the apostolic ministry itself as a 'fragrance of Christ' spreading the knowledge of God (2 Cor 2:14-16). John 12:3 provides the one non-metaphorical use: the house filled with the fragrance of Mary's costly nard.

smell, fragrance, aroma (6×) A smell, fragrance, or aroma—used in the NT for pleasing scents, especially within the cultic metaphor of sacrifice acceptable to God. John 12:3 records the literal fragrance of nard filling the house at Bethany. Paul then develops the sacrificial metaphor: apostolic proclamation is 'the aroma of Christ' to God among both those being saved and those perishing (2 Cor 2:14-16), Christ's death is 'a fragrant offering and sacrifice to God' (Eph 5:2), and the Philippians' gift is 'a fragrant aroma, an acceptable sacrifice' (Phil 4:18). German 'Geruch,' French 'odeur,' and Spanish 'olor/fragancia' all capture the sensory dimension while the theological overtone comes from the sacrificial context. **GEOGRAPHY AND SPACE**

en: aroma, fragrance, smell | **es:** fragancia, olor | **fr:** odeur | **de:** Geruch John 12:3; 2Cor 2:14; 2Cor 2:16; Eph 5:2

ὅσος G3745 *RelPro-NMP* (111×)

A correlative pronoun meaning 'as many as, as much as, whatever, whoever, how much, as long as'; marks quantity, extent, degree, or duration relative to a reference set.

This versatile correlative pronoun is the Greek language's primary tool for expressing relative quantity and extent. In its most common use, it gathers up a whole set of things or persons — 'as many as believed' (Acts 4:34), 'whatever you wish' (Matt 7:12). It can also function proportionally ('to the degree that,' Matt 25:40), exclamatorily ('how great things!' Mark 5:19-20), or temporally ('as long as,' Rom 7:1). Spanish cuantos and French qui both reflect the pronoun's flexibility, while German so-viel ('so much/many') nicely captures the quantitative core. The word's range from marketplace arithmetic to eschatological proportionality makes it one of the New Testament's quiet workhorses.

1. as much as / whatever (things) (45×) The neuter or feminine plural use referring to things, events, or amounts: 'whatever things, as much as, all that.' Encompasses 45 occurrences where hosos gathers an entire class of objects or actions. Spanish cuantas-cosas ('how many things') is particularly expressive. Key passages include Matt 7:12 ('whatever you wish others to do for you'), Matt 18:18 ('whatever you bind on earth'), and Phil 4:8 ('whatever things are true... think on these'). The pronoun draws a boundary around a complete set. **QUANTITY CORRELATIVES**

en: as-many-as, as-much-as, whatever | **es:** cuantas, cuantas-cosas, cuanto | **fr:** que | **de:** die, so-viel Matt 7:12; Matt 13:44; Matt 13:46; Matt 17:12; Matt 18:18

2. as many as (persons) (33×) The masculine plural use referring to persons: 'as many as, all who, whoever' — 33 occurrences pointing to people within a group. Spanish cuantos and French qui both render the personal reference. Prominent in healing narratives (Matt

14:36, Mark 6:56: 'as many as touched him were healed') and in Acts' summaries of conversion (Acts 2:39, 4:6). This personal use carries an inclusive, boundary-drawing force: everyone within the specified group, without exception. QUANTITY CORRELATIVES

en: as-many-as | **es:** Cuantos, cuantos | **fr:** qui | **de:** die, so-viel Matt 14:36; Matt 22:9; Mark 3:10; Mark 6:56; Luke 4:40

3. to the degree that (proportional) (14×) A proportional or comparative use indicating degree or scalar extent: 'as much as, to the degree that, in proportion to.' Found in 14 passages including the pivotal Matt 25:40 ('inasmuch as you did it to the least of these'), where hosos establishes the proportional equivalence between service to the lowly and service to Christ. Mark 7:36 uses it strikingly: 'the more he charged them, the more (hoso) they proclaimed it.' German dem ('to whom/which') gestures at this dative-of-degree construction. QUANTITY CORRELATIVES

en: -, as, as-much-as | **es:** cuanto, en-cuanto, que | **fr:** que, qui, à-qui | **de:** das, dem, die Matt 9:15; Matt 25:40; Matt 25:45; Mark 7:36; John 6:11

4. how much / how many (exclamatory) (14×) An exclamatory or rhetorical use expressing magnitude: 'how much! how many! how great!' — 14 occurrences concentrated in Mark, where the healed demoniac is told to report hosa ('how great things') the Lord has done (Mark 5:19-20). Spanish cuantas-cosas preserves the exclamatory wonder. This sense shifts from correlation to emphatic declaration, marveling at the sheer extent of divine action. QUANTITY CORRELATIVES

en: as-many-as, as-much-as, how | **es:** cuantas-cosas, cuanto, cuantos | **fr:** que | **de:** den, die, so-viel Mark 3:8; Mark 5:19; Mark 5:20; Mark 6:30

5. as long as (temporal duration) (5×) A temporal use marking duration: 'as long as, for as long as, while.' Five occurrences, typically in the phrase eph' hoson ('for as long a time as'), including Rom 7:1 ('the law has authority over a person as long as he lives'), 1 Cor 7:39 ('bound as long as her husband lives'), and Gal 4:1 ('as long as the heir is a child'). Spanish cuanto and German den both translate the temporal extent, though less precisely than the Greek construction which elegantly maps quantity onto time. QUANTITY CORRELATIVES

en: as-long-as | **es:** a-cuanto, cuanto | **fr:** que | **de:** den Mark 2:19; Rom 7:1; 1Cor 7:39; Gal 4:1; 2Pet 1:13

ὅσπερ G3746

the very one who/which (intensive relative pronoun ὅσπερ = ὅς + περ); often = simple ὅς

The relative pronoun ὅς strengthened with the intensive particle περ creates ὅσπερ: 'the very one who.' Often it's indistinguishable from simple ὅς, but the περ adds emphasis or precision. It appears after adjectives of resemblance: 'the same things as' or 'similar to what.' Homer uses it: 'the very man who struck' (ὅς ῥ' ἔβαλέν περ). The oblique cases sometimes borrow from the article (τόπερ), especially in Ionic and poetic texts. The construction emphasizes identity or exact correspondence.

ὀστέον G3747 *N-GNP* (5×)

Bone, bones; the skeletal framework of the body, used literally of physical remains and figuratively of intimate union.

A neuter noun meaning bone or bones, appearing in both literal and figurative contexts across the NT. Jesus appeals to his physical bones to prove his bodily resurrection: 'a spirit does not have flesh and bones as you see that I have' (Luke 24:39). In Matt 23:27, whitewashed tombs are 'full of dead men's bones,' an image of hidden impurity. John 19:36 applies Psalm 34:20 to the crucifixion: 'not a bone of him shall be broken.' Ephesians 5:30 echoes Genesis 2:23 to describe believers as 'bone of his bone.' The Spanish 'hueso,' French 'os,' and German 'Knochen' are all straightforward equivalents.

(5×) Bone or bones — the hard skeletal material of the body, used both literally and in theologically significant figurative ways. In Luke 24:39, the risen Jesus invites the disciples to touch his bones as proof of physical resurrection, directly countering a docetic reading. Matt 23:27 deploys bones as symbols of death and defilement hidden behind outward beauty. John 19:36 fulfills Passover-lamb typology ('not a bone shall be broken,' cf. Exod 12:46; Ps 34:20). Eph 5:30 uses the Genesis 2:23 echo ('bone of my bones') to describe the church's intimate union with Christ. Heb 11:22 recalls Joseph's dying command about his bones — a tangible act of faith in the Exodus promise. GEOGRAPHY AND SPACE

en: bone, bones, of-bones | **es:** Hueso, de-huesos, huesos | **fr:** os | **de:** Knochen, ὀστέα, ὀστέων Matt 23:27; Luke 24:39; John 19:36; Eph 5:30; Heb 11:22

ὅστις G3748 *RelPro-NMP* (140×)

Indefinite relative pronoun 'who, which, whoever'; sometimes generalizing to 'whoever, whatever.'

A compound relative pronoun (formed from hos + tis) that carries a subtly different force from the simple relative hos. In its standard usage—accounting for the vast majority of its 140 NT occurrences—it introduces relative clauses much like ordinary 'who' or 'which,' identifying or describing persons and things (Matt 7:15; 16:28). But its indefinite component surfaces in a generalizing function meaning 'whoever' or 'anyone who,' lending a conditional or universal sweep to the clause. Spanish captures this shift well, moving from 'los cuales' / 'quienes' in the specific sense to 'cualquiera que' in the generalizing sense.

1. who, which (indefinite relative pronoun) (123×) The standard relative-pronoun function meaning 'who,' 'which,' or 'that,' introducing clauses that identify or describe a specific referent. This is the dominant NT usage (123 of 140 occurrences). Cross-lingual glosses converge on simple relative forms: Spanish 'quienes / los cuales,' French 'qui,' German 'die.' Found throughout narrative and didactic contexts, as in Matt 7:15 (false prophets 'who come to you') and Matt 16:28 ('some standing here who will not taste death'). RELATIVE PRONOUNS

en: who | **es:** las-cuales, los-cuales, quienes | **fr:** qui | **de:** die, wer-auch Matt 7:15; Matt 16:28; Matt 19:12

2. whoever, whatever (generalizing relative) (17×) A generalizing or indefinite relative meaning 'whoever,' 'anyone who,' or 'whatever,' where the clause carries conditional or universal force. Spanish shifts tellingly to 'cualquiera que' and 'el que,' marking the open-ended scope. This usage is concentrated in Jesus's ethical teaching: 'whoever strikes you on the right cheek' (Matt 5:39), 'whoever compels you to go one mile' (Matt 5:41), and 'whoever confesses me before men' (Matt 10:32). RELATIVE PRONOUNS

en: Whoever, whatever, who | **es:** cualquiera, cualquiera-que, el-que | **fr:** qui | **de:** der, die, wer-auch Matt 5:39; Matt 5:41; Matt 7:24; Matt 10:32; Matt 10:33

ὀστρᾰκ-ῐ́νος G3749 *Adj-NNP* (2×)

made of clay or earthenware; fragile pottery vessels

This adjective describes objects made from baked clay—earthen or earthenware. Classical sources use it of pottery vessels, distinguishing them from metal or other materials. Both New Testament uses employ the term metaphorically for human fragility and mortality. Paul in 2 Corinthians 4:7 describes believers as having treasure 'in earthen vessels,' emphasizing weakness and mortality against divine power. In 2 Timothy 2:20, a great house contains vessels of various materials, some earthen, some noble—an image of differing human purposes and honor. The word evokes commonness, fragility, and mortality.

(2×) Both uses are neuter plural, describing clay vessels. The translations emphasize the material composition: English 'earthen,' Spanish 'de-barro' (of mud/clay), French 'd'argile,' German 'irden.' Paul's metaphorical application draws on the obvious contrast between fragile, cheap pottery and precious contents (2 Cor 4:7) or between common clay vessels and noble gold or silver ones (2 Tim 2:20). The earthen quality signifies human weakness, mortality, and commonness—the opposite of divine glory or eternal durability. CLAY AND MORTAR

en: earthen | **es:** de-barro | **fr:** d'argile, ὀστράκινα | **de:** irden 2Cor 4:7; 2Tim 2:20

ὄσφρ-ησις G3750 *N-NFS* (1×)

sense of smell, the olfactory faculty or organ

This noun denotes the ability to smell or the physical organ responsible for detecting scents. Paul employs it in a rhetorical question about the diversity of bodily functions within the church as one body. The term can refer either to the faculty itself or to the nose as the smelling apparatus. Across languages—Spanish 'olfato,' French 'odorat,' German 'Geruch'—translators preserve the olfactory reference. Paul's point is that a body composed entirely of one sense would be absurdly incomplete.

(1×) In 1 Corinthians 12:17, Paul asks, 'If the whole body were an eye, where would the sense of smell be?' The rhetorical question highlights the necessity of diversity in the body of Christ. Just as a body needs multiple senses to function properly, the church requires varied spiritual gifts. The mention of smell underscores that even seemingly lesser senses are essential to wholeness. **FLESH AND BODY**

en: smelling | **es:** olfato | **fr:** odorat | **de:** Geruch 1Cor 12:17

ὀσφῦς G3751 *N-AFS* (8×)

The loins or waist region; denoting both the physical lower torso (often girded for action) and, by metonymy, procreative power.

Osphus refers to the lower back and hip area — the loins. In ancient culture, girding the loins meant tucking up one's garment for work or travel, and this image pervades the NT: John the Baptist's leather belt around his waist (Matt 3:4, Mark 1:6), the call to readiness in Luke 12:35, and the 'belt of truth' in Ephesians 6:14. But osphus also carries a reproductive metaphor: Acts 2:30 speaks of one coming 'from David's loins,' echoing the Hebrew idiom for descendants. French 'reins' and Spanish 'lomo/cintura' split the two senses neatly.

loins, waist, hip region (8×) The lower torso around the waist and hips, encompassing both the literal body part that is girded for readiness or work and the metonymic extension to procreative power and lineage. Literally, the loins are girded with a leather belt (Matt 3:4, Mark 1:6 of John the Baptist) or with truth as spiritual armor (Eph 6:14), and believers are told to gird them in preparation (Luke 12:35, 1 Pet 1:13). Metonymically, descendants are said to come 'from the loins' of an ancestor (Acts 2:30, Heb 7:5, 7:10). French 'reins' and Spanish 'lomo' capture the reproductive-lineage sense, while 'cintura' points to the literal waist. **LOINS WAIST BODY**

en: loins, waist, waists | **es:** cintura, lomo, lomos | **fr:** hanche, reins | **de:** Lende, ὀσφύες, ὀσφύος Matt 3:4; Mark 1:6; Luke 12:35; Acts 2:30; Eph 6:14

ὅταν G3752 *Conj* (123×)

Whenever, when — temporal conjunction introducing indefinite or anticipated future events and recurring conditions

Hotan is a contraction of hote ('when') plus an (the particle of contingency), producing a conjunction that means 'whenever' or 'when' with an element of indefiniteness or futurity. Unlike the simple hote, which can state a definite past event, hotan typically points forward to something expected or recurrent. Jesus uses it frequently in the Sermon on the Mount to describe repeated situations: 'when you pray' (Matt 6:5-6), 'when you fast' (Matt 6:16). It also introduces eschatological conditions: 'when the Son of Man comes' (Matt 25:31), 'when these things begin to happen' (Luke 21:28). Spanish 'cuando,' French 'quand/lorsque,' and German 'wenn/wann' serve as regular renderings across its 123 occurrences.

(123×) Temporal-conditional conjunction formed from hote + an, introducing events that are indefinite, anticipated, or recurrent rather than fixed in past time. Jesus employs it to frame habitual actions — 'when you pray, when you fast' (Matt 6:5-6, 16) — and future eschatological moments — 'when the Son of Man comes in his glory' (Matt 25:31). It also governs general truths: 'when the unclean spirit goes out of a person' (Matt 12:43). Spanish 'cuando,' French 'quand,' and German 'wenn' all approximate the blend of temporal and conditional force that hotan carries. **TEMPORAL CONJUNCTIONS**

en: When, when, whenever | **es:** Cuando, cuando | **fr:** quand | **de:** wenn Matt 5:11; Matt 6:2; Matt 6:5; Matt 6:6; Matt 6:16

ὅτε G3753 *Adv* (103×)

When, at the time when; a temporal relative adverb introducing clauses of past or future time

Hote is a temporal relative adverb meaning 'when' or 'at the time when,' formed from the relative stem ho- and the particle te. It introduces subordinate clauses that locate actions in time, typically with the indicative mood for past events and occasionally shading into causal nuance. In the Gospels it commonly marks transitions: 'when Jesus had finished these sayings' (Matt 7:28), 'when the crowd had been put outside' (Matt 9:25). It answers to the demonstrative tote ('then') and the interrogative pote ('when?'). Translations render it consistently — Spanish 'cuando,' French 'quand,' German 'als.'

(103×) A temporal relative adverb meaning 'when' or 'at the time when,' introducing subordinate clauses that situate actions in time. Typically governs indicative verbs to mark single past events ('when Jesus finished these sayings,' Matt 7:28; 'when the grain sprouted,' Matt 13:26). Corresponds to the demonstrative tote ('then') in temporal correlation. Translations uniformly use basic temporal conjunctions — Spanish 'cuando,' French 'quand,' German 'als' — confirming its straightforward temporal function. **TEMPORAL CONJUNCTIONS**

en: when, when- | **es:** cuando, que-cuando | **fr:** quand | **de:** als Matt 7:28; Matt 9:25; Matt 11:1; Matt 12:3; Matt 13:26

ὅτι G3754 *Conj* (1311×)

Conjunction: that (introducing content clauses); because, for (causal); rarely a relative: what, whatever.

The Greek conjunction hoti is one of the most frequent words in the New Testament, appearing over 1,300 times and serving two principal functions that context alone must distinguish. After verbs of saying, knowing, or perceiving, it introduces a content clause meaning 'that' — Jesus said that, they knew that, he perceived that. But hoti also introduces causal clauses meaning 'because' or 'for,' as in the Beatitudes: 'Blessed are the pure in heart, because they shall see God' (Matt 5:8). Spanish que and French que mirror this ambiguity beautifully, while German dass (content) versus weil/denn (causal) forces the translator to decide. A tiny handful of occurrences preserve the older relative construction ho ti, meaning 'what' or 'whatever' (Mark 6:23; John 14:13).

1. that (content clause) (881×) The declarative complementizer 'that,' introducing content clauses after verbs of perception, cognition, and communication. This overwhelmingly dominant sense (880+ occurrences) appears in sentences like 'when Herod saw that he had been tricked' (Matt 2:16) and 'do not think that I came to abolish the Law' (Matt 5:17). Spanish que, French que, and German dass all converge on a dedicated complementizer, while Korean uses the clause-final marker -는 것을, confirming the cross-linguistic naturalness of this grammatical function. **CONJUNCTIONS AND CONTRAST**

en: -, that, that- | **es:** que | **fr:** que | **de:** dass Matt 2:16; Matt 2:22; Matt 3:9; Matt 4:12; Matt 5:17

2. because, for (causal) (425×) The causal conjunction 'because, for, since,' introducing a reason or explanation for what precedes. With 425 occurrences, this is the second most frequent use, prominent in the Beatitudes (Matt 5:4-10) where each blessing is followed by hoti + reason: 'Blessed are those who mourn, because they shall be comforted.' Spanish porque, French parce que/car, and German denn/weil all deploy distinct causal vocabulary here, whereas Greek relies on the same particle as sense 1 — a persistent challenge for translators and exegetes who must determine from context whether hoti means 'that' or 'because.' **CONJUNCTIONS AND CONTRAST**

en: because, because-, for | **es:** porque | **fr:** que | **de:** dass Matt 5:4; Matt 5:6; Matt 5:8; Matt 5:10; Matt 5:35

3. what, whatever (relative) (5×) A rare relative pronoun construction ho ti (neuter relative ho + indefinite ti), meaning 'what' or 'whatever,' sometimes written as two words in critical editions. Only about 5 clear occurrences survive, including Herod's oath 'whatever you ask' (Mark 6:23), Jesus' cryptic 'what I said from

the beginning' (John 8:25), and the promise 'whatever you ask in my name' (John 14:13; 15:16). Spanish lo que, French ce que, and German was all render this with dedicated relative constructions, confirming it as a genuinely distinct syntactic pattern from the conjunction. **RELATIVE PRONOUNS**

en: Whatever, what, whatever | **es:** Lo-que, lo-que | **fr:** que, que- | **de:** dass-
Mark 6:23; John 8:25; John 14:13; John 15:16; 1Cor 16:2

ὅστις G3755 *RelPro-GMS* (5×)

Whoever, whichever; an indefinite relative pronoun specifying an unidentified member of a class, often with temporal or conditional force.

An indefinite relative pronoun (genitive masculine singular form of ὅστις) meaning 'of whoever' or 'until which time.' It combines the relative ὅς with the indefinite τις to create a generalizing reference. In the NT it often carries temporal or conditional overtones: 'until it is accomplished' (Luke 12:50), 'until it bears fruit' (Luke 13:8), 'until it is fulfilled' (Luke 22:16). Matt 5:25 uses it in an urgent temporal clause ('while you are on the way'). The German 'solange' (as long as) and Spanish 'que' capture the durational-conditional sense that frequently attaches to this pronoun.

(5×) An indefinite relative pronoun (here in the genitive) meaning 'of whoever,' 'of whichever,' or in temporal constructions 'until which time.' The compound ὅστις generalizes beyond a specific referent to any member of a class. In the five NT occurrences cited, the temporal use dominates: Matt 5:25 urges reconciliation 'while' (ἕως ὅτου) on the road; Luke 12:50 expresses Jesus' constraint 'until' his baptism of suffering is completed; Luke 13:8 asks for patience 'until' the fig tree bears fruit; Luke 22:16 vows abstinence 'until' the kingdom comes. John 9:18 uses it in a conditional-temporal sense ('until they called the parents'). The German 'solange' and French 'duquel' reflect different facets — duration versus genitive relation. **CONJUNCTIONS AND CONTRAST**

en: -still, when, which | **es:** que | **fr:** duquel | **de:** dessen, solange Matt 5:25; Luke 12:50; Luke 13:8; Luke 22:16; John 9:18

οὐ G3756 *Prtcl* (1635×)

ou – the Greek objective negation particle, denying facts and statements

The particle ou (with its phonological variants ouk before smooth breathing and ouch before rough breathing) is the standard Greek negation for indicative, factual statements. It contrasts sharply with me, which negates wishes, commands, and hypotheticals. Where me says 'may it not be so,' ou flatly declares 'it is not so.' Appearing 1,635 times in the New Testament, it is essential grammatical scaffolding: negating verbs, modifying adjectives, and forming rhetorical questions that expect a positive answer. Spanish no, French ne...pas, and German nicht all map consistently to this single function, confirming its monosemous character.

not (negation particle) (1635×) The objective negation particle used with indicative mood verbs and factual assertions, forming the counterpart to me (subjective/volitional negation). In passages like Matt 5:14 ('a city set on a hill cannot be hidden') and Matt 1:25 ('he did not know her'), ou flatly negates reality rather than expressing prohibition. All target languages map it uniformly – Spanish no, French ne-pas, German nicht – reflecting its single, unambiguous grammatical function across 1,635 New Testament occurrences. **NEGATION PARTICLES**

en: not, not- | **es:** no | **fr:** ne-pas | **de:** nicht Matt 1:25; Matt 3:11; Matt 5:14; Matt 5:20; Matt 6:5

οὗ G3757 *Adv* (20×)

Where; a relative adverb of place introducing clauses that specify location.

Derived from the genitive of the relative pronoun hos, this little adverb does essential work in narrative and instruction alike. It pinpoints the place where something happens: the star 'came to rest over the place where the child was' (Matt 2:9), 'where two or three are gathered in my name' (Matt 18:20), and the mountain 'to which Jesus had directed them' (Matt 28:16). In Luke it anchors Jesus in his hometown synagogue: 'where he had been brought up' (Luke 4:16). Spanish 'donde,' French 'ou,' and German 'wo' all mirror its simple locative function across every occurrence.

where (relative adverb) (20×) A relative adverb of place meaning 'where' or 'in which place,' used to introduce relative clauses specifying location. It appears in narrative to locate events—the star resting where the child was (Matt 2:9), disciples gathering where Christ is present (Matt 18:20), and Jesus returning to the town where he grew up (Luke 4:16). The multilingual evidence is uniform: Spanish 'donde,' French 'ou,' German 'wo,' all serving as straightforward locative relative adverbs with no figurative extension in these passages. **LOCATIVE INTERROGATIVES**

en: where, wherever | **es:** a-donde, donde | **fr:** où, que | **de:** wo Matt 2:9; Matt 18:20; Matt 28:16; Luke 4:16; Luke 24:28

οὐά G3758 *I* (1×)

Ha! Ah! (exclamation of mockery, irony, or astonishment)

This interjection expresses strong emotion—sometimes admiration, more often mockery or ironic surprise. Mark records it on the lips of those taunting Jesus at the cross. The particle, borrowed from Latin ('vah!'), functions across languages with minimal change: 'Ha' (English), 'Ah' (Spanish/French), 'Wehe' (German, though that leans toward 'woe'). It's the verbal equivalent of a scornful gesture, dripping with derision. The brevity of the word belies the venom in the context where religious leaders mock a dying man.

(1×) Mark 15:29 captures the jeering crowd: 'Ha! You who would destroy the temple and rebuild it in three days...' The interjection opens their taunt, a sharp burst of contempt. What they intend as mockery, the reader recognizes as tragic irony—Jesus will indeed raise the temple of his body. Their scorn unwittingly points to resurrection truth. **WOE AND ALAS**

en: Ha | **es:** Ah | **fr:** Ah! | **de:** Wehe Mark 15:29

οὐαί G3759 *I* (47×)

ouai – woe!; an exclamation of grief, warning, or prophetic denunciation against persons, cities, or behaviors

The interjection ouai ('woe!') is a powerful exclamation of grief, lament, and prophetic denunciation, rooted in the Hebrew hoy/oy tradition of the prophetic 'woe oracle.' Its 47 New Testament occurrences concentrate overwhelmingly in the words of Jesus, especially in two devastating series: the woes against the scribes and Pharisees (Matt 23:13-29, seven woes; Luke 11:42-52, six woes) and the woes against unrepentant cities (Matt 11:21, 'Woe to you, Chorazin! Woe to you, Bethsaida!'). In Revelation, it functions as a cry of cosmic judgment – 'Woe, woe, woe to the inhabitants of the earth!' (Rev 8:13) – and marks the three great eschatological woes (Rev 9:12; 11:14). The exclamation can also express self-directed grief, as when Jesus laments 'woe to that man by whom the Son of Man is betrayed' (Matt 26:24). Spanish ay, French malheur, and German wehe capture the full emotional and prophetic range.

woe (47×) An exclamation of prophetic denunciation, lament, and warning, directed at persons, cities, or behaviors under divine judgment. Jesus pronounces woe against unrepentant Galilean cities (Matt 11:21), against Pharisaic hypocrisy in a withering sevenfold series (Matt 23:13-29), and against the betrayer (Matt 26:24). In Revelation it signals cosmic catastrophe and the three eschatological woes (Rev 8:13; 9:12; 11:14). Spanish ay, French malheur, and German wehe all preserve the exclamatory force across all 47 occurrences. **WOE AND ALAS**

en: Woe, woe | **es:** Ay, ay, {Ay | **fr:** malheur | **de:** Wehe, wehe Matt 11:21; Matt 18:7; Matt 23:13

οὐδαμ-ῶς G3760 *Adv* (1×)

by no means, in no way, not at all

This strong negative adverb emphatically denies a proposition. In Matthew, it appears in a quotation from Micah, where the

prophet insists that Bethlehem is by no means least among Judah's rulers. The term functions rhetorically to introduce a correction or contradiction. Across languages—Spanish 'de ningún modo,' French 'nullement,' German 'keineswegs'—the force remains absolute. It's the Greek equivalent of 'absolutely not,' often appearing in responses or declarations to shut down an erroneous claim.

(1×) Matthew 2:6 cites the prophet: 'Bethlehem... you are by no means least among the rulers of Judah.' The emphatic negative corrects any notion of insignificance. Though small geographically, Bethlehem's role in producing Messiah elevates it to prominence. The adverb underscores that appearances deceive: what seems minor in human eyes holds supreme importance in God's redemptive plan. NEGATION PARTICLES

en: by-no-means | **es:** de-ningún-modo | **fr:** nullement | **de:** keineswegs Matt 2:6

οὐδέ G3761 *Conj* (144×)

Negative conjunction 'nor, neither' or emphatic adverb 'not even,' extending or intensifying a negation.

A two-faced negative particle that serves double duty in the New Testament. As a conjunction it chains negations together—'nor,' 'and not,' 'neither'—linking items or clauses already under a negative umbrella (Matt 6:26: they neither sow nor reap nor gather). As an emphatic adverb it sharpens the denial to 'not even,' underscoring that the most expected case still fails (Matt 6:29: not even Solomon in all his glory). Spanish 'ni' and French 'ni' capture the conjunctive sense cleanly, while Spanish 'ni aun' and 'tampoco' mark the emphatic adverb nicely.

1. nor, neither (conjunctive) (98×) Conjunctive negation joining two or more negated elements: 'nor,' 'and not,' 'neither.' Continues a prior negative to add another excluded item or clause. The cross-lingual glosses converge tightly—Spanish 'ni,' French 'ni,' German 'auch nicht'—reflecting the straightforward additive-negative function. Central in Jesus's argument from nature in Matt 6:26 ('they neither sow nor reap') and in catalogue denials like Matt 6:20. NEGATION PARTICLES

en: nor, nor- | **es:** ni | **fr:** ni, ni- | **de:** auch-nicht Matt 5:15; Matt 6:20; Matt 6:26; Matt 6:28

2. not even (emphatic adverb) (46×) Emphatic adverbial negation meaning 'not even,' intensifying the denial to stress that even the least expected case is included in the exclusion. Spanish distinguishes this with 'tampoco' and 'ni aun' where the conjunctive sense uses simple 'ni,' confirming the heightened force. Prominent in Matt 6:29 ('not even Solomon') and Matt 27:14 (Jesus did not answer 'not even one word'). NEGATION PARTICLES

en: Neither, neither, neither- | **es:** Tampoco, ni, ni-aun | **fr:** ni | **de:** auch-nicht Matt 6:15; Matt 6:29; Matt 21:27; Matt 21:32; Matt 27:14

οὐδείς G3762 *Adj-DNS* (234×)

No one, nobody, nothing; a strong negative pronoun negating persons or things absolutely.

Oudeis is Greek's emphatic negative pronoun, a compound of ou ('not') and heis ('one') that categorically denies the existence of any person or thing in the scope of the statement. It is the word behind some of the New Testament's most absolute declarations: 'No one comes to the Father except through me' (John 14:6), 'No one can serve two masters' (Matt 6:24), 'There is no one righteous, not even one' (Rom 3:10). Its force is stronger than simple ou with an indefinite — it asserts total, universal negation. Across languages the pronominal and adjectival uses split differently: Spanish distinguishes nadie (persons) from nada (things), as does German niemand versus nichts, while French personne and rien make the same cut.

1. no one, nobody (pronominal) (207×) Pronominal use referring to persons: 'no one,' 'nobody,' 'not anyone' — the dominant sense at 207 occurrences, used in both subject and object positions. 'No one knows the Son except the Father' (Matt 11:27); 'No one can enter a strong man's house' (Mark 3:27). Spanish nadie, German niemand, French personne, and Korean 아무도...않다 all deploy their dedicated person-negating pronouns here. The absolute, exceptionless quality of this negation gives it particular theological force in Johannine and Pauline usage. NOTHING AND NOBODY

en: no-one, none | **es:** nadie, ninguno | **fr:** personne | **de:** niemand Matt 9:16; Matt 11:27; Matt 20:7; Matt 22:46; Matt 24:36

2. no, none (adjectival/attributive) (16×) Adjectival or attributive use modifying a noun: 'no,' 'none,' 'not any' — 16 occurrences where oudeis functions as an adjective rather than standing alone as a pronoun. 'No prophet is accepted in his own hometown' (Luke 4:24); 'No one of them was cleansed' (Luke 4:27); 'I find no fault in him' (John 18:38). Spanish ninguno/ninguna, German kein, and French aucun map this adjectival function well. The distinction from sense 1 is grammatical rather than semantic — the negation is the same, but the word modifies rather than replaces a noun. NOTHING AND NOBODY

en: any, no, no-one | **es:** ninguna, ninguno, ningún | **fr:** personne | **de:** niemand Mark 6:5; Luke 4:24; Luke 4:26; John 16:29; John 18:38

3. nothing (pronominal) (11×) Pronominal use referring to things or abstractions: 'nothing,' 'not anything' — 11 occurrences where the neuter form ouden refers to things rather than persons. 'What do you answer? What is it that these testify against you?' ... 'But Jesus kept silent and answered nothing' (Matt 26:62-63). 'Nothing is impossible with God' (Luke 1:37 variant). Spanish nada, German nichts, and Korean 아무것도 all select thing-negating pronouns distinct from their person-negating equivalents, confirming this as a genuine cross-lingual sense boundary. NOTHING AND NOBODY

en: Nothing, none, nothing | **es:** De-nada, Nada, Ninguna | **fr:** personne | **de:** niemand Matt 26:62; Mark 9:29; Luke 22:35; Luke 23:4; John 10:41

οὐδέποτε G3763 *Adv* (16×)

Never; not at any time, an emphatic temporal negation used to deny that something has ever or will ever occur.

Oudepote is a compound of oude ("not even") and pote ("at any time"), yielding an emphatic "never." It appears in forceful declarations: Jesus' solemn dismissal of the lawless—"I never knew you" (Matt 7:23)—and his rhetorical citation of Psalm 8:2, "Have you never read?" (Matt 21:16). Peter's brash vow, "I will never fall away" (Matt 26:33), and the crowd's astonishment, "Never was anything like this seen in Israel" (Matt 9:33), illustrate its absolute, unqualified force. Spanish nunca, French jamais, and German niemals each convey the same unrestricted temporal negation.

(16×) An emphatic adverb of absolute temporal negation meaning "not at any time, never." It strengthens a denial beyond simple "not" by sweeping across all time. Jesus uses it in his most solemn pronouncements: "I never knew you" (Matt 7:23) and "Have you never read?" as a rhetorical rebuke (Matt 21:16, 42). Peter's overconfident "I will never fall away" (Matt 26:33) and the crowd's "Never was anything like this seen in Israel" (Matt 9:33) show its force spans both past and future. Every target language uses its standard absolute-negation adverb. NEGATION PARTICLES

en: Never, never | **es:** Nunca, nunca | **fr:** jamais | **de:** niemals Matt 7:23; Matt 9:33; Matt 21:16; Matt 21:42; Matt 26:33

οὐδέ πω G3764 *Adv* (4×)

Not yet; denoting something anticipated but not yet realized or experienced.

A temporal-negation adverb indicating that a state or event has not yet come to pass but is expected. John's Gospel uses it pointedly: the Spirit had 'not yet' been given because Jesus was not yet glorified (John 7:39), and the disciples did 'not yet' understand the Scripture about the resurrection (John 20:9). In John 19:41 it describes a tomb where 'no one had yet been laid.' Acts 8:16 notes the Spirit had 'not yet' fallen on the Samaritans. French splits between 'pas encore' (not yet) and 'jamais' (never), revealing an interpretive ambiguity, while Spanish consistently uses 'todavía no.'

(4×) Not yet — indicating that an expected event or state has not been realized up to the present moment. In John 7:39 the Spirit had 'not yet' been given, creating theological suspense about glori-

fication. John 20:9 uses it of the disciples' understanding, and John 19:41 of the unused tomb. German 'noch nicht' and Spanish 'todavía no' both preserve the temporal expectation embedded in the adverb —what has not happened yet is nonetheless anticipated. French 'jamais' in some renderings hints at a stronger negation, but the core meaning remains temporal incompleteness. **NEGATION PARTICLES**
en: not-yet | **es:** Todavía-no, todavía-no | **fr:** jamais, pas-encore | **de:** noch-nicht, noch-nie John 7:39; John 19:41; John 20:9; Acts 8:16

οὐκέτι G3765 *Adv* (50×)
no longer, no more, not any further — a temporal negative adverb marking the cessation of a previous state
Ouketi (a compound of ouk + eti, 'not' + 'still/yet') signals that something which was formerly the case has now ceased. Its 50 New Testament occurrences mark decisive transitions: what God has joined, humans must 'no longer' separate (Matt 19:6); after the Transfiguration, the disciples saw 'no longer' anyone except Jesus alone (Mark 9:8); the prodigal son declares himself 'no longer' worthy to be called a son (Luke 15:19, 21); and the risen Christ 'no longer' dies (Rom 6:9). The adverb carries an implicit narrative of change — a before-and-after that makes it a favorite for conversion, death-and-resurrection, and new-covenant theology. Spanish 'ya no,' French 'ne plus,' and German 'nicht mehr' all preserve this temporal-cessative force.

no longer (50×) A temporal negative adverb indicating that a previously existing condition, action, or state has come to an end: 'no longer,' 'no more,' 'not anymore.' Structurally it presupposes a prior reality now superseded, making it a key word for expressing theological transformation — believers are no longer slaves but children (Gal 4:7), death no longer has dominion over the risen Christ (Rom 6:9), and the law is no longer a guardian now that faith has come (Gal 3:25). Also used in narrative contexts for cessation of physical states (Mark 5:3, no one could bind him 'any longer'; Matt 22:46, no one dared question him 'any longer'). All 50 occurrences share this single cessative-temporal function. **NEGATION PARTICLES**
en: No-longer, no-longer | **es:** Ya-no, ya-no | **fr:** ne-plus | **de:** nicht-mehr Matt 19:6; Matt 22:46; Mark 5:3; Mark 7:12; Mark 9:8

οὐκοῦν G3766 *Adv* (1×)
so then, therefore, consequently
This inferential particle draws a conclusion or invites agreement with a logical consequence. In John's Gospel, Pilate uses it when questioning Jesus about kingship: 'So then, you are a king?' The particle combines οὐκ and οὖν to create a tone of pressing inquiry or logical deduction. It functions as a discourse marker that signals the speaker is building toward or confirming an inference. The multilingual evidence shows varied approaches, reflecting its subtle connective function.

(1×) John 18:37 records Pilate's response to Jesus: 'So then, you are a king?' The particle marks Pilate's attempt to clarify Jesus' identity based on what he's just heard. It conveys both logical progression ('then this must mean...') and interrogative pressure. Pilate seeks explicit confirmation, moving from Jesus' cryptic statements to a direct question that demands a yes-or-no answer. **THEREFORE PARTICLES**
en: so-then | **es:** Entonces | **fr:** donc-pas | **de:** also John 18:37

οὖν G3767 *Conj* (505×)
therefore, then, accordingly — inferential conjunction drawing a logical conclusion from what precedes
Oun is the New Testament's primary inferential particle, appearing 505 times to signal that what follows is a consequence, conclusion, or next step in an argument or narrative. In the Gospels it often advances the storyline ('then Jesus said'), while in the Epistles it marks logical inference ('therefore, since we have been justified by faith,' Rom 5:1). Its tone ranges from casual narrative transition to solemn theological summons. The translations capture this well: Spanish 'pues,' French 'donc,' German 'nun' — all marking logical or temporal sequence rather than adversative contrast.

therefore (505×) An inferential and transitional conjunction indicating that the following statement is a consequence, conclusion, or continuation of preceding discourse. Functions as a narrative sequencer in the Gospels (Matt 1:17 'so all the generations') and as a logical connector in the Epistles (Rom 5:1 'therefore, having been justified'). All 505 occurrences express this single inferential-transitional role, distinguishing it from the causal gar and the adversative alla/de. **THEREFORE PARTICLES**
en: therefore, therefore- | **es:** pues | **fr:** donc | **de:** nun Matt 1:17; Matt 3:8; Matt 3:10; Matt 5:19; Matt 5:23

οὔπω G3768 *Adv* (26×)
not yet — a temporal negative adverb indicating that a state or event has not occurred up to the present moment
Oupo is a temporal adverb meaning 'not yet,' combining the negative ou with the particle po ('yet, up to now'). Its 26 NT occurrences mark a gap between present reality and expected future fulfillment — something anticipated has not happened but is implicitly on the horizon. Jesus rebukes the disciples: 'Do you not yet understand?' (Matt 16:9; Mark 8:17, 21), implying they should have grasped the lesson by now. The Olivet Discourse warns that wars and rumors of wars signal something larger, 'but the end is not yet' (Matt 24:6; Mark 13:7). In John's Gospel the adverb takes on theological precision: Jesus' 'hour has not yet come' (John 2:4; 7:30; 8:20), the Spirit 'was not yet given' (John 7:39), and Lazarus's tomb is approached with the comment that Jesus 'had not yet come into the village' (John 11:30). Hebrews notes that 'we do not yet see all things subjected to him' (Heb 2:8). Spanish 'todavia no' and French 'pas encore' mirror the construction exactly.

(26×) A temporal negative adverb meaning 'not yet,' indicating that an expected state or event has not occurred up to the present moment but is implicitly anticipated. Used in Jesus' rebuke of the disciples' failure to understand (Matt 16:9; Mark 8:17, 21), the eschatological 'the end is not yet' (Matt 24:6; Mark 13:7), and with rich theological precision in John — Jesus' hour not yet come (John 2:4; 7:30; 8:20), the Spirit not yet given (John 7:39). Spanish 'todavia no' and French 'pas encore' replicate its two-part structure. **NEGATION PARTICLES**
en: Not-yet, not-yet, yet | **es:** Todavía-no, aún-no, todavía | **fr:** pas-encore | **de:** noch-nicht Matt 16:9; Matt 24:6; Mark 4:40; Mark 8:17; Mark 8:21

οὐρά G3769 *N-DFP* (5×)
Tail; the tail of a creature, used in Revelation of scorpion-like and serpentine tails wielding destructive power.
A feminine noun meaning tail, used exclusively in Revelation to describe the terrifying appendages of apocalyptic creatures. The locusts of the fifth trumpet have tails like scorpions with stingers that torment for five months (Rev 9:10). The cavalry horses of the sixth trumpet have tails like serpents, with heads that inflict harm (Rev 9:19). The great red dragon's tail sweeps a third of the stars from heaven (Rev 12:4). The Spanish 'cola,' French 'queues,' and German 'Schwänze' all denote animal tails straightforwardly, but in Revelation the word is loaded with symbolic menace.

(5×) Tail — the rear appendage of a creature, used in the NT exclusively in Revelation's apocalyptic visions as instruments of destruction and power. In Rev 9:10 the demonic locusts have scorpion-like tails with stingers that torment humanity. Rev 9:19 describes war-horses whose serpentine tails have heads that deal harm. Most dramatically, Rev 12:4 depicts the dragon's tail sweeping a third of heaven's stars to earth — an image of cosmic devastation. The classical Greek military sense of οὐρά as 'rearguard' may linger in the background, but in the NT the word functions entirely within the symbolic bestiary of Revelation. The Spanish 'cola' and French 'queues' translate the literal sense directly. **TAIL BODY PART**
en: tail, tails | **es:** cola, colas | **fr:** queues | **de:** Schwaenze Rev 9:10; Rev 9:19; Rev 12:4

οὐράν-ιος G3770 *Adj-NMS* (9×)

Heavenly; belonging to or originating from heaven; pertaining to God's dwelling place or the celestial realm.

Describes what pertains to heaven or originates from the divine realm. In the Gospels, Jesus uses this adjective exclusively of the Father — 'your heavenly Father' (Matt 6:14, 6:26, 6:32) — drawing a contrast between earthly anxiety and the generous provision of God who dwells above. The multilingual evidence is strikingly uniform: Spanish 'celestial,' French 'céleste,' and German 'himmlisch' all converge on a single sense, confirming that this word carried one stable meaning throughout the New Testament rather than shifting between literal sky-language and theological metaphor.

(9×) Pertaining to heaven as God's dwelling place or realm of origin, used adjectivally to qualify the Father, his kingdom, or things associated with the divine sphere. Every NT occurrence (Matt 5:48, 6:14, 6:26, 6:32, 15:13, Luke 2:13) modifies a noun tied to God's activity — Father, planting, host — so the word functions less as a cosmological descriptor and more as a theological marker of divine provenance and authority. The cross-linguistic uniformity (eng 'heavenly,' spa 'celestial,' fra 'céleste,' deu 'himmlisch') confirms a single cohesive sense. **HEAVEN AND SKY**

en: heavenly | **es:** celestial | **fr:** céleste | **de:** himmlisch Matt 5:48; Matt 6:14; Matt 6:26; Matt 6:32; Matt 15:13

οὐρᾰνό-θεν G3771 *Adv* (2×)

from heaven, down from heaven

This adverb denotes motion or origin from heaven downward. Classical texts often combine it with prepositions (apo, ex, kata) to emphasize direction from the celestial realm to earth. In Acts 14:17, Paul tells the Lycaonians that God gives rain and fruitful seasons 'from heaven.' In Acts 26:13, Paul recounts seeing a light 'from heaven' brighter than the sun on the Damascus road. Both uses emphasize the divine origin and downward trajectory of revelation or blessing—whether providential care or apocalyptic encounter.

(2×) Both occurrences in Acts describe phenomena originating in the heavenly realm and descending to earth. The multilingual glosses preserve the directional sense: English 'from-heaven,' Spanish 'desde-cielo, desde-el-cielo,' French 'du-ciel.' Acts 14:17 speaks of rain and blessing descending from God's dwelling; Acts 26:13 describes supernatural light shining down. The adverb emphasizes not just heavenly origin but the downward motion toward human experience —grace, revelation, and divine intervention breaking into earthly reality. **HEAVEN AND SKY**

en: from-heaven | **es:** desde-cielo, desde-el-cielo | **fr:** du-ciel | **de:** οὐρανόθεν Acts 14:17; Acts 26:13

οὐρᾰνός G3772 *N-AMS* (279×)

Heaven, sky; the visible firmament above and the divine dwelling place or realm of God

Greek ouranos spans two conceptual zones that English splits into 'sky' and 'heaven.' In the New Testament's 278 occurrences, it can denote the physical expanse where birds fly and stars shine (Matt 6:26), the firmament that will one day pass away (Matt 5:18), or the transcendent dwelling of God and destination of the faithful (Matt 6:20). Jesus frequently pairs it with earth to encompass all reality: 'Your will be done on earth as it is in heaven' (Matt 6:10). Spanish cielo, French ciel, and German Himmel each preserve this same productive ambiguity between the physical and the divine.

1. heaven (divine dwelling, transcendent realm) (225×) Split from sense 73571. Criteria: The dwelling place of God and seat of divine authority: 'Our Father in heaven' (Matt 6:9), 'kingdom of heaven' (Matt 3:2), 'treasures in heaven' (Matt 6:20), 'authority given from heaven' (John 19:11). The transcendent spiritual realm distinct from the visible sky.

en: having-taken, heaven | **es:** cielo, habiendo-tomado | **fr:** ciel, prendre | **de:** Himmel, nimmt Matt 5:34; Matt 6:10; Matt 6:20; Matt 11:23; Matt 11:25

2. sky, firmament, atmosphere (physical realm) (53×) Split from sense 73571. Criteria: The visible vault overhead: birds of the sky (Matt 6:26; 16:2-3), stars falling from heaven (Matt 24:29), clouds of heaven. Observable natural phenomena and physical space above the earth.

en: heaven, sky | **es:** cielo | **fr:** ciel | **de:** Himmel Matt 5:18; Matt 6:26; Matt 8:20; Matt 13:32; Matt 16:2

Οὐρβανός G3773 *N-AMS* (1×)

Urbanus (Latin personal name, meaning 'of the city')

This is the Greek form of the Latin name Urbanus, meaning 'urban' or 'of the city.' Paul sends greetings to this individual in his letter to the Romans, identifying him as 'our fellow worker in Christ.' The name suggests Roman citizenship or urban origins, common among slaves and freedmen in the imperial capital. That Paul calls him a co-worker indicates active participation in ministry. The name itself appears with slight variations across languages, reflecting transliteration conventions.

(1×) Romans 16:9 mentions Urbanus among those to whom Paul sends greetings, calling him 'our fellow worker in Christ.' The personal name, Latin in origin, marks him as likely part of the Roman Christian community. Paul's designation 'fellow worker' places Urbanus among those actively engaged in gospel ministry, though we know nothing more of his specific contributions. **PROPER NAMES (PERSONAL)**

en: Ourbanos | **es:** a-Ourbanón | **fr:** Urbain | **de:** Urbanus Rom 16:9

Οὐρίας G3774 *N-GMS* (1×)

Uriah (Hebrew personal name, 'YHWH is my light')

This is the Greek rendering of the Hebrew name Uriah, most famously borne by the Hittite warrior whose wife Bathsheba was taken by King David. Matthew includes him in Jesus' genealogy, one of the few names mentioned alongside a moral scandal. The name itself means 'YHWH is my light,' an ironic echo given how David's sin cast darkness over Uriah's household. The genealogy doesn't hide the sordid history but integrates it, showing that Messiah's lineage includes sinners and victims alike.

(1×) Matthew 1:6 identifies Solomon as born 'of her who had been the wife of Uriah,' referencing Bathsheba without naming her directly. The phrasing foregrounds the scandal: Uriah's violation and murder loom in the background of David's otherwise celebrated reign. Including this detail in Messiah's genealogy signals that God's redemptive purposes work through flawed humans and broken histories. **URIAH PERSONAL NAME**

en: of-Ourias | **es:** Ouríou | **fr:** Urie | **de:** Uria Matt 1:6

οὖς G3775 *N-NNS* (37×)

ear — the physical organ of hearing, used literally and figuratively for spiritual receptivity or refusal

Ous is the standard Greek word for the ear, appearing 37 times across the NT with a striking split between literal and figurative uses. On the literal side, Peter cuts off the ear of the high priest's servant (Matt 26:51; Mark 14:47; Luke 22:50; John 18:10, 26), and Jesus heals it (Luke 22:51). On the figurative side, the refrain 'he who has ears to hear, let him hear' punctuates Jesus' parable discourse (Matt 11:15; 13:9, 43; Mark 4:9, 23) and recurs in Revelation's letters to the seven churches (Rev 2:7, 11, 17, 29; 3:6, 13, 22). Stephen's accusation that his hearers are 'uncircumcised in ears' (Acts 7:51) draws on the prophetic tradition of Isaiah 6:10, where God hardens the people's ears. The Spanish 'oidos' and German 'Ohr' track the literal sense, while context alone signals the metaphorical leap.

ear (body part) (37×) The physical organ of hearing, employed both for the literal body part and as a figure for spiritual perception or its absence. Literal uses include the high priest's servant whose ear Peter severed (Luke 22:50; John 18:10, 26) and the whispered-then-proclaimed message of Matt 10:27. The figurative refrain 'he who has ears, let him hear' (Matt 11:15; 13:9, 43; Mark 4:9, 23; Rev 2-3) makes the ear a metonym for willing receptivity. The Isaiah 6:10 tradition of 'heavy ears' that refuse to hear reverberates through

Acts 7:51 and Acts 28:27, where the ear becomes a site of spiritual resistance. **HEARING AND EAR**

en: ears | **es:** oídos | **fr:** oreille | **de:** Ohr Matt 10:27; Matt 11:15; Matt 13:9; Matt 13:15

οὐσί-α G3776 *N-AFS* (2×)

property, possessions, wealth; substance or estate

The basic meaning is what belongs to one—property, possessions, substance, or estate. Philosophically, it can mean 'being' or 'essence,' but in ordinary usage it denotes material wealth. Classical texts distinguish between visible property (real estate) and invisible assets (movables). Both New Testament occurrences appear in the parable of the Prodigal Son. The younger son asks for his share of the 'property' (Luke 15:12), then squanders the 'property' in dissolute living (15:13). The word emphasizes tangible wealth, inheritance, and the means of livelihood.

(2×) Luke 15:12-13 uses the accusative singular to describe the father's estate that the younger son claims and wastes. The translations render it as material wealth: English 'property,' Spanish 'hacienda' (estate), French 'bien' (goods). The context emphasizes divisible family wealth—what can be portioned, possessed, and squandered. The younger son's request effectively treats his father as dead, claiming his inheritance prematurely, then converting it to cash and wasting it, illustrating the tangible, material nature of ousia in this usage. **POSSESSIONS AND PROPERTY**

en: property | **es:** hacienda | **fr:** bien | **de:** οὐσίαν, οὐσίας Luke 15:12; Luke 15:13

οὔτε G3777 *Conj* (87×)

Neither…nor; a correlative negative conjunction coordinating negated clauses or items

Oute is the Greek negative correlative conjunction, typically used in paired constructions (oute...oute) to negate two or more coordinated elements: 'neither...nor.' Jesus teaches that heavenly treasure suffers neither moth nor rust (Matt 6:20), and that blasphemy against the Spirit will be forgiven neither in this age nor the next (Matt 12:32). Paul employs extended oute-chains to catalog what cannot separate believers from God's love (Rom 8:38–39). The conjunction appears with remarkable consistency across all 87 occurrences, and translations uniformly render it with correlative negatives: Spanish 'ni,' French 'ni,' German 'weder.'

neither, nor (negative conjunction) (87×) A correlative negative conjunction that coordinates negated elements, characteristically appearing in oute...oute pairs meaning 'neither...nor.' It structures comprehensive negations, from Jesus' teaching on heavenly treasure immune to moth and rust (Matt 6:20) to Paul's soaring declaration that neither death nor life nor any created thing can separate from God's love (Rom 8:38–39). The uniform cross-linguistic rendering — Spanish 'ni,' French 'ni,' German 'weder' — confirms a single grammatical function across all 87 New Testament uses. **NEGATION PARTICLES**

en: Neither, neither, neither- | **es:** ni | **fr:** ni, ni- | **de:** weder Matt 6:20; Matt 12:32; Matt 22:30

οὗτος G3778 *DPro-NFS* (1399×)

This, this one, these — near demonstrative pronoun for persons, things, and explanatory constructions

The demonstrative pronoun οὗτος (masculine), αὕτη (feminine), τοῦτο (neuter) is the Greek New Testament's primary tool for pointing to what is near, present, or just mentioned. It refers to things and situations ('because of this,' Matt 6:25), identifies specific persons ('this is he of whom it is written,' Matt 11:10), and occasionally introduces explanatory glosses — τοῦτ᾽ ἔστιν, 'that is to say' (Rom 9:8). The distinction between its thing-reference and person-reference senses is confirmed by multilingual gloss patterns.

1. this thing, these things (1003×) Demonstrative pronoun pointing to things, concepts, situations, or abstract realities — the neuter and general usage. This is the most frequent sense, covering over 1,000 occurrences. It appears in phrases like διὰ τοῦτο ('because of this,' Matt 6:25), μετὰ ταῦτα ('after these things'), and ταῦτα πάντα ('all these things,' Matt 6:33). Glosses converge on neuter demonstratives: 'esto,' 'ceci,' 'dieses.' **DEMONSTRATIVE PRONOUNS**

en: this | **es:** esto | **fr:** ceci | **de:** diese, dieses Matt 6:25; Matt 8:9; Matt 12:27; Matt 13:13; Matt 18:23

2. this person, these people (383×) Demonstrative pronoun referring to specific persons: 'this one,' 'this man,' 'this woman,' 'these people.' Used as a substantive in masculine and feminine forms, it identifies individuals within the narrative. Matt 3:3 ('this is he who was spoken of'), Matt 12:23 ('could this be the Son of David?'), and Matt 11:10 all illustrate personal reference. Spanish 'éste/este' and French 'celui-ci' distinctly mark personal rather than thing-reference. **DEMONSTRATIVE PRONOUNS**

en: This, This-one, this | **es:** Este, este, éste | **fr:** celui-ci | **de:** diese, dieser Matt 3:3; Matt 5:19; Matt 10:22; Matt 11:10; Matt 12:23

3. that is, namely (13×) A discourse-level use where the demonstrative introduces an explanatory or epexegetical clause, functioning as 'that is,' 'that is to say,' or 'namely.' The construction τοῦτ᾽ ἔστιν appears in Rom 9:8 ('that is, it is not the children of the flesh'), Rom 10:6, and Mark 7:2 ('that is, unwashed'). This metalinguistic glossing function is rare (about 13 occurrences) but recognizable across languages by the explanatory framing rather than simple pointing. **DEMONSTRATIVE PRONOUNS**

en: that, that-, that-is | **es:** esto, esto', esto-es | **fr:** ceci, celui-ci | **de:** diese, dieses Mark 7:2; Acts 19:4; Rom 7:18; Rom 9:8; Rom 10:6

οὕτως G3779 *Adv* (209×)

Thus, so, in this way – adverb of manner pointing to how something is done or occurs.

Houtos (before consonants houto) is the demonstrative adverb derived from houtos ('this'), meaning 'in this way' or 'so.' It frequently introduces or concludes comparisons and analogies: 'For God so loved the world' (John 3:16), where it intensifies the manner of divine love. It also serves as a discourse connector summarizing what precedes ('thus it happened') or pointing forward to what follows. Spanish renders it 'asi,' French 'ainsi,' German 'so,' and Hindi 'aise' – all confirming a single manner-demonstrative function across languages. Jesus uses it repeatedly in the Sermon on the Mount to draw moral parallels (Matt 5:12, 16).

thus, so, in this manner (209×) Demonstrative adverb of manner meaning 'in this way,' 'thus,' or 'so,' derived from the pronoun houtos. Functions both anaphorically (pointing back to what was described) and cataphorically (pointing forward, often paired with kathos or hosper). Carries intensifying force in passages like John 3:16 ('God so loved the world') and structuring force in Jesus' teaching (Matt 5:12, 5:16). Spanish 'asi,' French 'ainsi,' German 'so,' and Hindi 'aise' uniformly confirm a single manner-demonstrative sense with no semantic subdivision. **MANNER ADVERBS**

en: so, thus | **es:** Así, así | **fr:** ainsi | **de:** so Matt 1:18; Matt 2:5; Matt 3:15; Matt 5:12; Matt 5:16

οὐ G3780 *Adv* (53×)

not? do not? — a rhetorical negative particle expecting an affirmative answer

Ouchi is a strengthened form of the Greek negative ou, used almost exclusively in rhetorical questions that expect the hearer to agree: 'Do not even the tax collectors do the same?' (Matt 5:46). Its 53 occurrences appear overwhelmingly in direct speech — Jesus challenging his listeners, Paul pressing an argument, or a narrator posing a pointed question. The rhetorical force transforms negation into affirmation: by asking 'is it not so?,' the speaker compels assent. Spanish captures this with '(acaso) no,' French with 'est-ce que... ne pas,' and German with 'nicht' in interrogative constructions — each language employing its own mechanism for signaling that a negative question expects a positive response.

not? (rhetorical/interrogative negation) (53×) A strengthened negative particle (ou + chi) employed in rhetorical questions

that anticipate an affirmative answer, effectively functioning as an appeal for agreement rather than a true negation. Jesus uses it repeatedly in the Sermon on the Mount to challenge minimalist ethics (Matt 5:46-47 'do not even the tax collectors do the same?') and to argue from lesser to greater (Matt 6:25-26 'is not life more than food?'). All 53 occurrences serve this rhetorical-interrogative function, distinguishing ouchi from the plain declarative negative ou. **NEGATION PARTICLES**

en: Not, Was-not, not | **es:** No, acaso-no, no | **fr:** est-ce-que | **de:** nicht Matt 5:46; Matt 5:47; Matt 6:25; Matt 10:29; Matt 12:11

ὀφειλ-έτης G3781 *N-NMP* (7×)

A debtor, one who owes; used literally of financial obligation and figuratively of moral or spiritual indebtedness.

Opheiletes denotes someone under obligation, whether monetary or moral. In the Lord's Prayer (Matt 6:12), 'our debtors' are those who have sinned against us, collapsing financial and moral debt into a single image. The parable of the unforgiving servant (Matt 18:24) features a debtor who owes ten thousand talents, an absurdly vast sum meant to picture the unpayable debt of sin before God. Paul calls himself a 'debtor' to both Greeks and barbarians (Rom 1:14), meaning he is under obligation to preach the gospel to all. Spanish 'deudor' and German 'Schuldner' both derive from words meaning 'guilt/debt,' preserving the same moral-financial ambiguity that makes this word so theologically fertile.

debtor, one who owes (7×) A person who owes a debt, whether financial or moral/spiritual, and is therefore under obligation. The NT exploits the overlap between literal and figurative debt with great theological effect. In Matt 6:12 Jesus teaches his disciples to pray for forgiveness using debtor language, and in Matt 18:24 the parable's enormous debt (ten thousand talents) illustrates the infinite scale of divine forgiveness. Luke 13:4 uses opheiletes of the eighteen killed by the tower of Siloam, meaning 'guilty ones' or those under moral debt. Paul extends it to apostolic obligation (Rom 1:14) and to the Spirit-led life (Rom 8:12, 'we are debtors, not to the flesh'). Spanish 'deudor' and German 'Schuldner' both carry the dual financial-moral valence. **WAGES AND REWARD**

en: a-debtor, debtor, debtors | **es:** deudor, deudores | **fr:** débiteur | **de:** Schuldner, ὀφειλέται, ὀφειλέταις Matt 6:12; Matt 18:24; Luke 13:4; Rom 1:14; Rom 8:12

ὀφειλ-ή G3782 *N-AFS* (3×)

debt, what is owed; obligation, whether financial or moral duty

This noun denotes what is owed—a debt in the financial sense or an obligation in the moral sense. In Matthew's parable, the servant's debt is forgiven (Matt 18:32). Paul uses it both literally, urging payment of what is owed to authorities (Rom 13:7), and figuratively for the marital duty spouses owe each other (1 Cor 7:3). The term bridges economic and ethical domains, reminding us that obligations —whether monetary or relational—carry real weight and demand fulfillment.

(3×) Cross-linguistic evidence shows both concrete financial debt and abstract duty: English 'debt/debts/duty', Spanish 'deuda/deudas', French 'dette', German 'Schulden/ὀφειλήν'. The lexicon distinguishes financial debt (primary meaning) from 'one's due' (moral obligation). Matthew 18:32 uses it for monetary debt forgiven by the king. Romans 13:7 emphasizes civic obligations ('pay what is owed'). 1 Corinthians 7:3 speaks of conjugal duty. The word encompasses both concrete financial obligation and abstract moral responsibility. **AUTO-DETECTED COMMUNITY 15110 WITH 5 SENSES**

en: debt, debts, duty | **es:** deuda, deudas | **fr:** dette | **de:** Schulden, ὀφειλήν Matt 18:32; Rom 13:7; 1Cor 7:3

ὀφείλ-ημα G3783 *N-ANS* (2×)

that which is owed, a debt or obligation

This noun denotes what is owed—a debt, whether financial or moral. Classical usage covers monetary debts and obligations. In the New Testament, both uses carry theological weight. Matthew 6:12 contains the Lord's Prayer petition: 'forgive us our debts,' using the term metaphorically for sins as obligations owed to God. Romans 4:4 contrasts grace with wages, noting that to one who works, payment is reckoned not as gift but as 'debt'—what is owed. The word bridges commercial and moral spheres, making obligation and indebtedness central to understanding sin and grace.

(2×) Matthew 6:12 uses the neuter plural for sins conceived as debts owed to God, while Romans 4:4 uses the singular for wages owed to a worker. The multilingual translations clearly render 'debt/debts': Spanish 'deuda, deudas,' French 'dette,' German 'Schuld' (which like English encompasses both financial debt and moral guilt). The Lord's Prayer thus frames sin as indebtedness requiring cancellation or forgiveness, while Paul uses commercial debt-language to clarify that grace cannot be earned—what is owed is not a gift. **AUTO-DETECTED COMMUNITY 15110 WITH 5 SENSES**

en: debt, debts | **es:** deuda, deudas | **fr:** dette | **de:** Schuld, ὀφειλήματα Matt 6:12; Rom 4:4

ὀφείλ-ω G3784 *V-PIA-3P* (35×)

To owe; to be obligated — morally (ought, must) or financially (to owe a debt)

A verb spanning the concrete world of monetary debt and the abstract realm of moral duty. In Jesus' parable of the unforgiving servant (Matt 18:28–34), the word carries its literal financial force — one slave 'owes' another a hundred denarii. Yet in the Upper Room Jesus declares that if he washed their feet, they 'ought' to wash one another's (John 13:14). Spanish 'debe/debes' and French 'devoir' preserve the same ambiguity between financial and moral obligation, while the Matthean parables consistently trigger the financial reading and the epistolary literature triggers the moral one.

1. ought, to be morally obligated (25×) Moral or ethical obligation: to be duty-bound, to be fitting or necessary. The dominant NT sense (25 of 35 occurrences), used for what one should do before God or neighbor. All major translations converge on obligation language (spa 'debe', fra 'devoir', deu 'schulden'). Central in Jesus' teaching (Luke 17:10 'we are unworthy servants; we have only done what we ought') and apostolic exhortation (John 13:14; 1 John 4:11). **NECESSITY AND OBLIGATION**

en: We-ought, he-is-obligated, he-ought | **es:** debe, debemos, deben | **fr:** devoir | **de:** schulden, schuldet Matt 23:16; Matt 23:18; Luke 17:10; John 13:14; John 19:7

2. to owe a debt (10×) Financial indebtedness: to owe money, goods, or a quantifiable debt. Concentrated in the parables of Matt 18:28–34 (the two debtors) and Luke 7:41 (the moneylender). English distinguishes 'owe' from 'ought', and the parabolic contexts make amounts explicit ('a hundred denarii', 'five hundred denarii'), confirming the concrete economic reading. Also in Rom 13:8 'owe no one anything' and Phlm 1:18, where Paul assumes Onesimus's material debt. **NECESSITY AND OBLIGATION**

en: being-owed, do-you-owe, owe | **es:** debe, debes, debido | **fr:** devoir | **de:** schulden, schuldet Matt 18:28; Matt 18:30; Matt 18:34; Luke 7:41

ὀφείλ-ω G3785 *I* (4×)

Would that! I wish; an exclamatory particle expressing a strong, often unrealizable desire.

An interjection (historically a past-tense form of 'to owe') used to express a fervent wish, often tinged with irony or frustration. Paul deploys it with biting rhetoric: 'I wish you did reign!' (1 Cor 4:8), 'I wish you would bear with me' (2 Cor 11:1), and most strikingly, 'I wish those who unsettle you would castrate themselves!' (Gal 5:12). In Rev 3:15 Christ says 'I wish you were cold or hot.' Spanish 'ojalá' (from Arabic 'if God wills') captures the optative force beautifully, while French 'si seulement' and German 'doch' convey the wistful longing. Each occurrence carries emotional weight far beyond a simple wish.

(4×) Would that, I wish — a strong optative exclamation expressing desire for an unlikely or unrealized state. Paul uses it with rhetorical edge in 1 Cor 4:8 (ironic wish that the Corinthians truly reigned), 2 Cor 11:1 (plea for tolerance), and Gal 5:12 (shocking wish about the Judaizers). Christ's rebuke in Rev 3:15 adds divine pathos. Spanish

'ojalá' perfectly mirrors the optative mood, while German 'doch' and French 'si seulement' each capture a different shade of the longing—from resigned wish to urgent desire. CONDITIONAL PARTICLES
en: I-wish, would-that | **es:** Ojalá, ojalá, ¡ojalá | **fr:** doch, si-seulement | **de:** doch 1Cor 4:8; 2Cor 11:1; Gal 5:12; Rev 3:15

ὄφελος G3786 *N-NNS* (3×)

profit, advantage, benefit; what is helpful or useful, often in rhetorical questions about ultimate value

Meaning profit or advantage, this word appears in searching rhetorical questions about genuine benefit. Paul asks, 'What profit is there if the dead are not raised?' (1 Cor 15:32). James twice challenges readers about empty faith: 'What profit is it if someone claims faith but has no works?' (Jas 2:14, 16). The term probes beyond surface appearances to ask what truly helps or benefits. Originally denoting furtherance or help in classical Greek, it carries a sense of practical, tangible advantage.

(3×) The translations consistently render this as 'profit' or 'advantage': English 'profit', Spanish 'provecho', French 'avantage', German 'Nutzen'. The lexicon traces it back to Homeric 'furtherance, advantage, help' (ὀφέλλω). All three NT occurrences are in rhetorical questions probing real versus illusory benefit: Paul questions the profit of living 'like a beast' if there's no resurrection (1 Cor 15:32), while James twice asks what profit faith without works provides (Jas 2:14, 16). The word challenges readers to consider ultimate, not superficial, advantage. GAIN AND GREED
en: profit | **es:** provecho | **fr:** avantage, ὄφελος | **de:** Nutzen 1Cor 15:32; Jas 2:14; Jas 2:16

ὀφθαλμο-δουλεία G3787 *N-AFS* (2×)

eye-service, service performed only when being watched

This compound noun describes service rendered only when under observation—working to impress human masters rather than from genuine devotion. It appears only in the New Testament and captures the vice of superficial, performative obedience. Both occurrences address Christian slaves, warning against this duplicity. Ephesians 6:6 and Colossians 3:22 both prohibit 'eye-service as people-pleasers,' urging instead sincere service as to Christ. The term vividly names the temptation to slack off when unsupervised, working diligently only when watched.

(2×) Paul uses this term in parallel passages (Ephesians 6:6, Colossians 3:22) within instructions to slaves. Both contexts contrast eye-service with wholehearted devotion. The multilingual glosses render the compound literally: English 'eye-service,' Spanish 'servicio-del-ojo, servicios-de-ojo,' German 'Augendienerei.' The concept identifies the hypocrisy of performing well only under direct observation, working for human approval rather than divine accountability. The term exposes the divided heart that performs externally while internally disengaged. SERVING AND MINISTRY
en: eye-service | **es:** servicio-del-ojo, servicios-de-ojo | **fr:** ὀφθαλμοδουλίαις, ὀφθαλμοδουλίαν | **de:** Augendienerei Eph 6:6; Col 3:22

ὀφθαλμός G3788 *N-DMS* (100×)

Eye, eyes — the organ of sight; figuratively, spiritual perception, moral disposition, or the focal point of desire and judgment

Ophthalmos spans literal and figurative territory across its 100 New Testament occurrences. Physically, it denotes the organ of sight in healing narratives — Jesus touches blind eyes and they see (Matt 9:29-30; John 9:6). Figuratively, Jesus calls the eye 'the lamp of the body,' through which light or darkness enters the whole person (Matt 6:22-23). Paul prays that 'the eyes of your heart' be enlightened (Eph 1:18), while the 'evil eye' in Semitic idiom signals envy or grudging generosity (Matt 20:15; Mark 7:22). The eye thus becomes a window into the moral and spiritual condition of the whole person, a metaphor equally at home in Spanish 'ojos,' French 'oeil,' and German 'Auge.'

eye, eyes (organ of sight) (100×) The physical organ of sight, used literally for seeing and blindness (Matt 9:29-30; John 9:10-11) and figuratively as a lens into the moral and spiritual condition of the person. Jesus' teaching that 'the eye is the lamp of the body' (Matt 6:22-23) makes the eye a barometer of inner light or darkness. Paul extends the metaphor to spiritual perception — 'the eyes of your heart' (Eph 1:18). The Semitic 'evil eye' idiom for envy (Matt 20:15) adds a further moral layer. Spanish 'ojos,' French 'oeil,' and German 'Auge' all preserve the literal-to-figurative range without needing separate lexemes. GEOGRAPHY AND SPACE
en: eyes, the-eyes | **es:** ojos | **fr:** œil | **de:** Auge, Augen Matt 9:29; Matt 9:30; Matt 13:15; Matt 13:16

ὄφις G3789 *N-GMP* (14×)

serpent, snake — a reptile used literally and as a symbol of cunning, evil, and satanic deception

Ophis is the standard Greek word for a snake, but in the New Testament it is theologically supercharged by the Genesis tradition. The serpent of Eden stands behind nearly every figurative use: Paul warns that as the serpent deceived Eve, false teachers may corrupt the Corinthians (2 Cor 11:3); Revelation explicitly identifies the 'ancient serpent' as the devil (Rev 12:9, 14, 15; 20:2). Yet Jesus also deploys the image positively — 'be wise as serpents' (Matt 10:16) — and promises that believers will handle serpents without harm (Mark 16:18; Luke 10:19). The Pharisees receive the withering epithet 'serpents, brood of vipers' (Matt 23:33). Spanish 'serpiente,' French 'serpent,' and German 'Schlange' map cleanly to both the zoological and the symbolic registers.

serpent, snake (14×) A serpent or snake, encompassing both the literal reptile and its rich symbolic freight. Refers to actual snakes that can be handled or that bite (Mark 16:18; Luke 10:19; 1 Cor 10:9), to the cunning quality Jesus commends to his disciples (Matt 10:16, 'wise as serpents'), to the Genesis tempter whose deception Paul invokes (2 Cor 11:3), and to the apocalyptic 'ancient serpent' identified with Satan (Rev 12:9, 14, 15; 20:2). Jesus also uses it as an insult against the Pharisees (Matt 23:33), and as part of a father-child analogy: no one gives a child a serpent when asked for a fish (Matt 7:10; Luke 11:11). SERPENTS AND SNAKES
en: a-serpent, anything, serpent | **es:** a-serpientes, serpiente, serpientes | **fr:** serpent | **de:** Schlange Matt 7:10; Matt 10:16; Matt 23:33; Mark 16:18; Luke 10:19

ὀφρῦς G3790 *N-GFS* (1×)

brow (of a hill), ridge or edge

While this word primarily means 'eyebrow' in classical Greek, in Luke it denotes the brow or edge of a hill—the steep rim where the slope breaks sharply. Luke describes the Nazareth mob driving Jesus to the brow of the hill on which their town was built, intending to throw him off. The term evokes a precipitous edge, a place of danger where one misstep means a deadly fall. Multilingual glosses vary: Spanish 'ceja' (eyebrow), French 'bord' (edge), showing the metaphorical transfer from facial feature to geographical feature.

(1×) Luke 4:29 recounts how the Nazareth synagogue crowd, enraged by Jesus' sermon, drove him to 'the brow of the hill' to hurl him down. The word captures the dangerous edge, the point where solid ground gives way to air. That they intended to kill him by pushing him off this precipice underscores the murderous intent provoked by his claims about prophets and Gentiles. GEOGRAPHY AND SPACE
en: brow | **es:** ceja | **fr:** bord | **de:** ὀφρύος Luke 4:29

ὀχλ-έω G3791 *V-PPM/P-AMP* (1×)

troubled, harassed, disturbed by illness or affliction

This verb describes being troubled, disturbed, or afflicted—often by illness, demonic oppression, or external harassment. Acts uses it to describe people tormented by unclean spirits. The root idea involves being jostled, disrupted, or thrown into disorder. Across languages, translators capture the distress: Spanish 'atormentados,' French 'tourmenter.' The passive form suggests being acted upon by

external forces, whether spiritual or physical, that rob one of peace and wholeness.

(1×) Acts 5:16 reports crowds bringing the sick and 'those being troubled by unclean spirits,' all of whom were healed. The participle describes ongoing affliction, a sustained state of torment imposed by demonic powers. The context highlights the contrast: what evil spirits disrupt and disorder, apostolic ministry restores to wholeness and peace through Christ's authority. **TORMENT AND TORTURE**

en: being-troubled | **es:** atormentados | **fr:** tourmenter | **de:** ὀχλουμένους Acts 5:16

ὀχλο-ποιέω G3792 *V-APA-NMP* (1×)

form a mob, gather a riotous crowd

This compound verb means to create or assemble a mob, typically for riotous or violent purposes. Acts uses it to describe how opponents in Thessalonica recruited troublemakers to stir up civic unrest against Paul and Silas. The word combines 'crowd' (ὄχλος) with 'make' (ποιέω), denoting deliberate crowd manipulation. It suggests organized agitation rather than spontaneous gathering—someone is engineering chaos. The term captures the dangerous intersection of religious opposition and civic disorder.

(1×) Acts 17:5 describes how jealous Jews in Thessalonica, recruiting 'some wicked men from the marketplace,' 'formed a mob' to set the city in an uproar. The verb emphasizes intentionality: this wasn't organic public anger but manufactured outrage. By assembling a rent-a-mob, opponents weaponized civic unrest to silence the gospel, demonstrating how easily crowds can be manipulated for political ends. **GEOGRAPHY AND SPACE**

en: having-formed-a-mob | **es:** formando-turba | **fr:** foule | **de:** ὀχλοποιήσαντες Acts 17:5

ὄχλος G3793 *N-GMS* (175×)

Crowd, multitude, throng — a gathered mass of people, especially those following Jesus or assembling in public

Greek ochlos is the Gospels' word for the pressing, curious, sometimes fickle crowds that surround Jesus. It carries a faintly populist, even dismissive nuance inherited from classical Greek, where ochlos could mean 'mob' in contrast to demos ('the people'). In the New Testament, the ochlos follows Jesus for healing (Matt 14:14), blocks access to him (Mark 2:4), and ultimately shifts allegiance at the trial (Matt 27:20). Luke and Acts also use it for general urban gatherings. Spanish multitud, French foule, and German Volksmenge capture the sense of an undifferentiated mass distinct from organized assembly.

crowd, multitude, throng (175×) A gathering of people viewed as a mass rather than an organized body — the crowd, multitude, or throng. In the Gospels, the ochlos is the ever-present popular audience around Jesus, drawn by miracles and teaching (Matt 14:5; Mark 2:4). The term carries a faint class nuance from classical Greek (mob vs. citizenry) that surfaces in passages like John 7:49. Spanish multitud and French foule both preserve the sense of an undifferentiated popular gathering. **GEOGRAPHY AND SPACE**

en: a-crowd, crowd | **es:** multitud | **fr:** foule | **de:** Menge, Volksmenge Matt 8:18; Matt 9:23; Matt 9:25; Matt 13:2; Matt 14:5

ὀχῠρ-ωμα G3794 *N-GNP* (1×)

stronghold, fortress, fortified place

This noun denotes a military stronghold or fortress, a place fortified against attack. Paul uses it metaphorically in 2 Corinthians to describe ideological strongholds—mental fortresses of pride and false reasoning that resist the knowledge of God. The military image is deliberate: these aren't flimsy shelters but entrenched positions requiring divine power to demolish. Across languages—Spanish 'fortalezas,' French 'forteresse,' German 'Festung'—the martial imagery persists. The word evokes high walls, defensive positions, and stubborn resistance.

(1×) 2 Corinthians 10:4 declares that the weapons of our warfare are mighty for 'destroying strongholds,' referring not to physical fortifications but to arguments and pretensions that oppose God. Paul's metaphor pictures the mind as a battlefield where false ideologies erect defensive walls. Only divine power can breach these fortresses, liberating captive thoughts to obey Christ. **FORTIFICATIONS AND PALACES**

en: of-strongholds | **es:** de-fortalezas | **fr:** forteresse | **de:** Festung 2Cor 10:4

ὀψ-άριον G3795 *N-ANS* (5×)

Small fish, cooked fish; a diminutive for prepared fish served as a side dish or relish alongside bread.

A diminutive of ὄψον (cooked food, relish), designating a small or prepared fish typically eaten as a side accompaniment to bread. All five occurrences appear in John's Gospel in two feeding contexts. In the feeding of the five thousand, a boy provides five barley loaves and two ὀψάρια (John 6:9, 11). In the post-resurrection lakeside breakfast, Jesus has fish already laid on charcoal (John 21:9), asks the disciples to bring some of their catch (21:10), and serves bread and fish (21:13). The Spanish 'pescaditos' beautifully preserves the diminutive quality, as does French 'petit poisson.'

(5×) Small or prepared fish — a diminutive noun denoting fish as food, particularly as a relish or side dish eaten with bread. Distinguished from ἰχθύς (fish as a living creature), ὀψάριον emphasizes the culinary dimension. John uses it in both miracle feedings: the boy's two small fish alongside five loaves (John 6:9, 11), and the charcoal-grilled fish at the resurrection breakfast by the Sea of Tiberias (John 21:9, 10, 13). The diminutive form may suggest modest size or humble fare. The Spanish 'pescaditos' (little fish) and French 'petit poisson' both preserve the diminutive sense that the English 'fish' alone cannot convey. The word's restriction to John may reflect Johannine vocabulary preference. **GEOGRAPHY AND SPACE**

en: fish, small-fish | **es:** pescaditos, pescado, pescados | **fr:** petit-poisson | **de:** Fisch John 6:9; John 6:11; John 21:9; John 21:10; John 21:13

ὀψέ G3796 *Prep* (4×)

Late, at evening; after a long time; marking the late or concluding portion of a day or period.

An adverb of time indicating lateness—either late in the day (evening) or after a considerable interval. Its most theologically significant use is Matt 28:1, where 'late on the Sabbath' marks the transition toward resurrection morning, a passage much debated regarding whether it means 'after the Sabbath' or 'late on the Sabbath evening.' In Mark 11:11 and 11:19 it simply notes Jesus leaving the temple 'at evening,' and Mark 13:35 lists 'evening' among the watches of the night. Spanish 'tarde' and French 'le soir' both render the temporal lateness straightforwardly, though the Matt 28:1 usage remains a celebrated crux of New Testament chronology.

(4×) Late, at evening — marking the concluding portion of a day or an elapsed interval. In Mark 11:11 and 11:19, Jesus departs the temple 'when evening came,' and Mark 13:35 lists it among the four watches. The Matt 28:1 occurrence is famously ambiguous: does 'opsé sabbatōn' mean 'late on the Sabbath' or 'after the Sabbath'? Spanish 'tarde' and French 'le soir' both lean toward simple temporal lateness. The word's range from 'late in the day' to 'after a long time' explains the ongoing scholarly debate about the resurrection timeline. **EVENING AND TWILIGHT**

en: Late, evening, late | **es:** Tarde, tarde | **fr:** le-soir | **de:** ὀψὲ, Ὀψὲ Matt 28:1; Mark 11:11; Mark 11:19; Mark 13:35

ὄψῐμος G3797 *Adj-AMS* (1×)

latter rain, spring rain (agricultural term)

This adjective describes the late or spring rains crucial for bringing crops to maturity in the Mediterranean agricultural cycle. James uses it in an exhortation to patience, pointing to the farmer who waits for both early and late rains. The term distinguishes the spring rains (March-April) from the autumn rains that initiate growth. These latter rains were essential for ripening grain before harvest; without them, crops would wither. The word carries agricultural urgency: the farmer's livelihood depends on this final blessing.

(1×) James 5:7 encourages patience 'until the coming of the Lord,' using the farmer waiting for 'the early and late rain' as an analogy. The 'late rain' represents the final necessary ingredient before harvest. Just as the farmer cannot hurry the rain but must wait with patient expectation, believers await Christ's return, trusting God's timing for the consummation of all things. **RAIN AND PRECIPITATION**

en: late-rain | **es:** tardía | **fr:** ὄψιμον | **de:** spaet Jas 5:7

ὀψία G3798 *Adj-GFS* (14×)

evening — the latter part of the day, from late afternoon through nightfall

Opsia (or opsios as an adjective) designates the closing hours of the day, roughly from mid-afternoon onward. In the Gospel narratives it serves as a crucial time-marker: Jesus heals the sick 'when evening came' (Matt 8:16), the feeding miracles begin as evening falls (Matt 14:15, 23; Mark 6:47), and the burial of Jesus takes place toward evening (Matt 27:57; Mark 15:42). Jewish reckoning recognized two 'evenings' — one in the declining afternoon and another at sunset — which explains why Matthew can note evening twice in the same feeding narrative (Matt 14:15 and 14:23). Spanish 'tarde,' French 'soir,' and German 'Abend' all capture this twilight-to-dark window.

evening (14×) Evening — the latter portion of the day, spanning from late afternoon through sunset and into early nightfall. Functions primarily as a narrative time-marker in the Gospels: healing scenes (Matt 8:16; Mark 1:32), the feeding miracles (Matt 14:15, 23; Mark 6:47), weather observation (Matt 16:2), the paying of laborers at day's end (Matt 20:8), the Last Supper (Matt 26:20; Mark 14:17), and the burial of Jesus (Matt 27:57; Mark 15:42; John 6:16; 20:19). The dual Jewish concept of 'between the evenings' explains why evening is mentioned twice in the feeding narratives without contradiction. **EVENING AND TWILIGHT**

en: Evening, evening | **es:** De-tarde, Tarde, la-tarde | **fr:** soir | **de:** Abend Matt 8:16; Matt 14:15; Matt 14:23; Matt 16:2; Matt 20:8

ὄψις G3799 *N-AFS* (3×)

appearance, outward aspect; face, countenance; the visible form or look of a person or thing

This word refers to how something appears visually—its outward aspect, face, or countenance. Jesus warns against judging 'by appearance' (John 7:24), contrasting surface-level assessment with righteous judgment. It can mean the face itself, as when Lazarus emerges from the tomb with a cloth bound about his face (John 11:44), or the glorious appearance of the risen Christ whose face shone like the sun (Rev 1:16). The term emphasizes the visible, external dimension that can either reveal deeper truth or mislead if taken as the whole reality.

(3×) Cross-linguistic glosses emphasize both general appearance and specific face: English 'appearance/face', Spanish 'apariencia/rostro', French 'visage', German 'Angesicht'. The lexicon distinguishes 'objective aspect/appearance' from 'countenance/face', though both flow from the root of seeing (ὄπωπα). John 7:24 warns against judging 'by appearance,' John 11:44 describes the cloth on Lazarus' face, and Rev 1:16 depicts Christ's radiant face. The word can mean either the general visual aspect or specifically the face/countenance. **GEOGRAPHY AND SPACE**

en: appearance, face | **es:** apariencia, rostro | **fr:** visage | **de:** Angesicht John 7:24; John 11:44; Rev 1:16

ὀψώνιον G3800 *N-ANS* (4×)

Wages, pay, compensation; a soldier's allowance; figuratively, the earned consequence of one's actions.

Originally a military term for a soldier's rations or pay, this word carries both literal and theological weight in the New Testament. John the Baptist tells soldiers to 'be content with your wages' (Luke 3:14), and Paul asks 'Who serves as a soldier at his own expense?' (1 Cor 9:7). The theological apex is Rom 6:23: 'the wages of sin is death'—where the metaphor transforms a soldier's earned pay into sin's inescapable consequence. Paul also uses it literally when he 'robbed other churches, receiving wages' for ministry (2 Cor 11:8). Spanish distinguishes 'paga' and 'salario,' while French 'solde' preserves the military etymology.

(4×) Wages, pay, compensation — money or provisions given for service, especially military pay, extended metaphorically to earned consequences. Luke 3:14 uses it literally of soldiers' wages; 1 Cor 9:7 of military self-funding. The powerful metaphor in Rom 6:23 treats death as the 'wages' sin pays out—an earned, deserved recompense. In 2 Cor 11:8 Paul uses it of ministry support. French 'solde' retains the military flavor (cf. English 'soldier'), while Spanish alternates between 'paga' (generic pay) and 'salario' (formal wages), reflecting the word's movement between concrete compensation and theological metaphor. **WAGES AND REWARD**

en: wages | **es:** paga, salario, salarios | **fr:** solde | **de:** Sold, ὀψωνίοις Luke 3:14; Rom 6:23; 1Cor 9:7; 2Cor 11:8

εἰμί G3801

to be, exist (variant entry for G3603; additional forms of εἰμί)

This duplicates G3603, representing additional forms of the copular/existential verb εἰμί. The paradigm's extreme irregularity across dialects (Aeolic ἔμμι, Cretan ἠμί, Doric ἐντί, etc.) may account for multiple Strong's entries. The core meaning remains: existence, identity, possession, and the copular function linking subject and predicate. No verb is more essential to Greek grammar.

πᾰγιδ-εύω G3802 *V-ASA-3P* (1×)

trap, ensnare, catch by deception

This verb means to trap or ensnare someone, typically through cunning or deception. Matthew uses it to describe the Pharisees' deliberate strategy to catch Jesus in his words. The term derives from 'snare' (παγίς) and evokes hunting imagery—setting a trap to capture prey. Across languages, the trapping metaphor persists: Spanish 'atraparan,' French 'prendre au piège.' The word implies calculated intent, not spontaneous challenge, and suggests the trappers view their target as adversarial game to be caught.

(1×) Matthew 22:15 reports the Pharisees taking counsel 'so that they might trap' Jesus in his speech. The deliberate plotting before asking about taxes to Caesar reveals malicious intent. They're not seeking truth but engineering a dilemma: either answer—support Rome or oppose it—could be weaponized against him. The verb exposes their hearts: they approach as hunters, not seekers. **SNARES AND TRAPS**

en: they-might-trap | **es:** atraparan | **fr:** prendre-au-piège | **de:** παγιδεύσωσιν Matt 22:15

πᾰγίς G3803 *N-NFS* (5×)

Snare, trap; a device for catching prey, used metaphorically of spiritual dangers and the devil's schemes.

A feminine noun meaning snare or trap, derived from πήγνυμι (to fix, fasten). While its literal sense refers to a hunting device, every NT occurrence is metaphorical, describing hidden spiritual dangers that suddenly entrap the unwary. Luke 21:35 warns that the day of the Lord will come 'like a snare' upon all the earth. Romans 11:9 quotes Psalm 69:22, turning the table of Israel's opponents into a trap. The Pastoral Epistles warn about the 'snare of the devil' that catches the proud (1 Tim 3:7; 2 Tim 2:26) and the trap of foolish desires (1 Tim 6:9). The French 'piège,' Spanish 'trampa,' and German 'Falle' all convey the hidden-danger element.

(5×) A snare or trap — a device designed to catch unsuspecting prey, used exclusively in metaphorical senses in the NT to describe hidden spiritual dangers. From πήγνυμι (to fix fast), the word evokes something set and waiting. In Luke 21:35, Jesus warns that the eschatological day will spring 'like a snare' on the complacent. Rom 11:9 (quoting Ps 69:22) applies the image to Israel's hardening. The Pastorals develop a distinct 'snare of the devil' motif: 1 Tim 3:7 warns overseers against falling into it through bad reputation; 2 Tim 2:26 speaks of captives escaping the devil's trap; and 1 Tim

6:9 describes the desire for wealth as a παγίς that plunges people into ruin. The French 'piège' and German 'Falle' both capture the concealed, sudden-closure quality. **SNARES AND TRAPS**

en: a-snare, snare | **es:** trampa | **fr:** piège | **de:** Falle, παγίς Luke 21:35; Rom 11:9; 1Tim 3:7; 1Tim 6:9; 2Tim 2:26

πᾰ́θ-ημα G3804 *N-DNP* (16×)

Suffering, affliction (especially Christ's and the believer's); sinful passion or desire

The noun pathema carries two sharply distinct senses in the New Testament. In its dominant usage (fourteen occurrences), it denotes suffering and affliction – above all the sufferings of Christ and the believer's participation in them. Paul writes that 'the sufferings of this present time are not worthy to be compared with the glory' (Rom 8:18) and speaks of 'the fellowship of his sufferings' (Phil 3:10). But in two Pauline passages, pathema pivots to denote sinful passions or desires that operate in the human body: 'the passions of sins' working in our members (Rom 7:5) and 'those who belong to Christ have crucified the flesh with its passions and desires' (Gal 5:24). The multilingual evidence confirms the split: Spanish renders the first sense as 'padecimientos/sufrimientos' but the second as 'pasiones.'

1. suffering, affliction (14×) Suffering, affliction, or hardship endured, especially in connection with Christ's passion and the believer's share in it. This is the dominant NT usage at fourteen occurrences. Paul's theology of suffering drives most instances: 'the sufferings of Christ abound in us' (2 Cor 1:5), 'the fellowship of his sufferings' (Phil 3:10), and 'the sufferings of this present time' (Rom 8:18). Hebrews 2:9-10 and 1 Peter 5:1 extend the term to Christ's own redemptive suffering. Multilingual glosses consistently yield vocabulary of affliction – Spanish 'padecimientos/sufrimientos,' French 'souffrance,' German 'Leiden' – all pointing to external hardship endured rather than internal desire. **GEOGRAPHY AND SPACE**

en: of-sufferings, suffering, sufferings | **es:** de-sufrimientos, padecimiento, padecimientos | **fr:** Leiden, souffrance | **de:** Leiden Rom 8:18; 2Cor 1:5; 2Cor 1:6; 2Cor 1:7; Phil 3:10

2. passion, sinful desire (2×) Sinful passion, desire, or impulse that operates within the human body, driving one toward sin. Only two clear NT occurrences surface: Rom 7:5 ('the passions of sins which were through the law were at work in our members') and Gal 5:24 ('those who belong to Christ Jesus have crucified the flesh with its passions and desires'). The semantic shift from external suffering to internal sinful impulse is decisive. Spanish marks it with 'pasiones' rather than 'padecimientos,' confirming the sense boundary. This usage connects to the classical Greek philosophical tradition where pathema denotes inner affections or conditions of the soul rather than external afflictions. **GEOGRAPHY AND SPACE**

en: passions | **es:** pasiones | **fr:** Leiden, souffrance | **de:** Leiden Rom 7:5; Gal 5:24

πᾰ́θ-ητός G3805 *Adj-NMS* (1×)

subject to suffering, capable of experiencing pain or passion

This adjective describes someone or something capable of suffering or experiencing passion. In Acts, it appears in Paul's declaration that the Christ must be 'subject to suffering.' The term can denote liability to external influence, passivity to change, or susceptibility to pain. It stands opposite to ἀπαθής (impassible, incapable of suffering). The word highlights vulnerability and humanity—the capacity to be acted upon, to feel pain, to endure affliction.

(1×) Acts 26:23 records Paul explaining 'that the Christ must suffer,' using this adjective to describe Messiah's capacity for suffering. Against expectations of an impassible, triumphant king, Paul insists the Scriptures foretold a suffering servant. The word underscores the scandal of incarnation: God's anointed one must be vulnerable, must feel pain, must die—capacities inherent in true humanity. **SUFFERING PAIN**

en: able-to-suffer | **es:** el-que-puede-sufrir | **fr:** passible | **de:** παθητὸς Acts 26:23

πάθος G3806 *N-ANP* (3×)

passion, strong desire, emotion; particularly disordered or degrading lusts and affections

Originally meaning anything that happens to a person (from πάσχω, 'to suffer'), this word came to denote passions or strong emotions, particularly those that are disordered or shameful. Paul uses it for degrading passions in his discussion of idolatry's consequences (Rom 1:26), for sinful desires to be put to death (Col 3:5), and for lustful passion that marks pagan ignorance of God (1 Thess 4:5). The term doesn't merely describe strong feeling but carries a sense of being acted upon by desires, experiencing passions that can degrade and control.

(3×) The multilingual evidence consistently points to strong, often negative passions: English 'passion/passions', Spanish 'pasiones/pasión', French 'passion', German 'Leidenschaften'. The lexicon traces the semantic development from 'that which happens' to 'experience' to 'passion/emotion', often negative. All three NT uses are in contexts of sinful desire: degrading passions (Rom 1:26), earthly desires to be put to death (Col 3:5), and lustful passion contrasted with holiness (1 Thess 4:5). This isn't mere emotion but disordered affection that enslaves. **GEOGRAPHY AND SPACE**

en: passion, passions | **es:** pasiones, pasión | **fr:** Leidenschaften, passion | **de:** Leidenschaften Rom 1:26; Col 3:5; 1Thess 4:5

παιδᾰγωγ-ός G3807 *N-AMS* (3×)

a pedagogue, guardian, tutor; a slave who supervised a child's conduct and escorted them to school

In the Greco-Roman world, a pedagogue was a household slave responsible for a child's moral supervision and daily escort to school—not the primary teacher but a custodian and guide. Paul uses this image powerfully: the Corinthians may have countless 'tutors' in Christ but only one father (1 Cor 4:15). More famously, he describes the Mosaic law as a pedagogue that guided us until Christ came (Gal 3:24-25). Once faith arrived, we're no longer under this custodian. The metaphor captures both protection and limitation—necessary for a season, but meant to be outgrown.

(3×) Cross-linguistic evidence preserves both the guardian and educational aspects: English 'guardian/tutors', Spanish 'tutor/tutores', French 'pédagogue', German 'Zuchtmeister' (disciplinarian). The lexicon defines this as 'slave who went with a boy from home to school and back again,' distinct from the actual teacher (διδάσκαλος). Paul uses it metaphorically in 1 Cor 4:15 for spiritual guides (contrasted with being a father), and in Gal 3:24-25 for the law's custodial role until Christ. The image is of supervision and protection, not primary instruction. **FAITH AND TRUST**

en: guardian, tutors | **es:** tutor, tutores | **fr:** pédagogue, παιδαγωγόν, παιδαγωγὸς | **de:** Zuchtmeister 1Cor 4:15; Gal 3:24; Gal 3:25

παιδᾰ́ρ-ιον G3808 *N-NNS* (1×)

little boy, young lad

This diminutive noun denotes a small boy or young child. In John's Gospel, it identifies the lad who provides five barley loaves and two fish for Jesus to multiply. The diminutive form emphasizes the child's youth and small stature, which heightens the contrast with the massive crowd to be fed. The term conveys both affection and insignificance: a mere boy with a meager lunch becomes the instrument for a miracle feeding thousands. Cross-linguistically, diminutive force is preserved.

(1×) John 6:9 introduces 'a little boy here who has five barley loaves and two fish,' highlighting the comic inadequacy of such provisions for a multitude. The diminutive underscores both the child's small size and the meal's insufficiency. Andrew's rhetorical question—'But what are these among so many?'—sets up the miracle: Jesus takes what seems laughably inadequate and makes it abundantly sufficient. **YOUNG MEN AND YOUTH**

en: little-boy | **es:** muchachito | **fr:** petit-garçon | **de:** Knabe John 6:9

παιδεία G3809 *N-AFS* (6×)

Discipline, correction, or training – the formative process by which a parent or God shapes character through instruction and chastening.

Paideia is one of the great words of ancient Greek culture, encompassing the entire process of raising and forming a person. In the New Testament, however, it narrows to two closely related but distinguishable uses. In Hebrews 12:5-11, the author develops an extended metaphor of God as a father who disciplines his children – painful in the moment but producing the peaceful fruit of righteousness. Ephesians 6:4 instructs fathers to bring up children 'in the paideia and admonition of the Lord.' Meanwhile, 2 Timothy 3:16 speaks of Scripture as profitable 'for training in righteousness,' emphasizing the instructional, formative side rather than corrective chastening.

1. discipline (5×) Corrective discipline or chastening, especially from God as a loving father. The Hebrews 12 passage (vv. 5, 7, 8, 11) draws on Proverbs 3:11-12 to portray divine discipline as painful but purposeful: 'the Lord disciplines the one he loves.' Ephesians 6:4 similarly pairs paideia with nouthesia (admonition) in the context of child-rearing. Spanish 'disciplina,' French 'discipline,' and German 'Zucht' all emphasize the corrective dimension. GEOGRAPHY AND SPACE

en: discipline | **es:** disciplina | **fr:** discipline | **de:** Zucht Eph 6:4; Heb 12:5; Heb 12:7; Heb 12:8; Heb 12:11

2. training (1×) Positive instruction or training aimed at moral and spiritual formation. In 2 Tim 3:16, Scripture is described as profitable for 'training in righteousness' (paideia en dikaiosynē), where the emphasis falls on constructive education rather than corrective punishment. Spanish 'instruccion' and English 'training' highlight this pedagogical, building-up quality that complements the sterner corrective sense. GEOGRAPHY AND SPACE

en: training | **es:** instrucción | **fr:** discipline | **de:** Zucht 2Tim 3:16

παιδ-ευτής G3810 *N-AMP* (2×)

instructor, teacher, discipliner; one who trains and corrects

This noun denotes one who instructs, trains, or corrects—a teacher, tutor, or disciplinarian. Classical usage includes both educators and those who administer correction. The semantic range spans from gentle instruction to stern discipline. In Romans 2:20, Paul lists 'instructor of the foolish' among the Jew's claims about teaching others. Hebrews 12:9 speaks of earthly fathers as 'disciplinerers' who corrected us, comparing them to God's fatherly discipline. The word emphasizes the formative role of teaching combined with correction, shaping character through instruction and discipline.

(2×) Romans 2:20 uses the term for one who teaches or trains (in the context of Jewish claims to instruct Gentiles), while Hebrews 12:9 applies it to fathers who discipline their children. The multilingual glosses capture both instructional and corrective dimensions: English 'disciplinerers, instructor,' Spanish 'instructor, que-disciplinaban,' German 'Erzieher' (educator/trainer). The word bridges pedagogy and discipline—the instructor both teaches truth and corrects error, both imparts knowledge and shapes character through measured correction. TEACHING AND LEARNING

en: disciplinerers, instructor | **es:** instructor, que-disciplinaban | **fr:** Erzieher, παιδευτὴν | **de:** Erzieher Rom 2:20; Heb 12:9

παιδ-εύω G3811 *V-PIA-3S* (13×)

To discipline, chastise; to train, educate, instruct – corrective and formative pedagogy

The verb παιδεύω holds together two dimensions that ancient Greek culture saw as inseparable: education and discipline. On one side, it is the word for training and instructing someone in knowledge or conduct – Moses 'was educated in all the wisdom of the Egyptians' (Acts 7:22), and Paul was 'trained according to the strict manner of the law' (Acts 22:3). On the other, it is the word for corrective chastisement, especially God's fatherly discipline of those he loves: 'the Lord disciplines the one he loves' (Heb 12:6). Titus 2:12 beautifully bridges both senses, saying grace itself is 'training us' to live godly lives. The multilingual evidence tracks the split: French and German often use a single word (chatier/erziehen), while Spanish distinguishes 'instruido' from 'disciplina.'

1. discipline, chastise, correct (8×) Corrective discipline or chastisement – punishment intended to reform rather than merely penalize. This sense dominates when God or authority figures inflict suffering for the recipient's moral benefit. Heb 12:6-7 presents divine discipline as proof of sonship: 'whom the Lord loves he disciplines.' In 1 Cor 11:32 the Corinthians are 'disciplined by the Lord so that we may not be condemned.' Luke 23:16 and 23:22 record Pilate's proposal to 'discipline' (flog) Jesus and release him – a juridical use. 2 Cor 6:9 describes apostolic suffering as being 'disciplined and yet not killed.' The multilingual glosses lean toward punitive vocabulary: 'disciplina/disciplinaban' (Spanish), 'chatier' (French). DISCIPLINE INSTRUCT CORRECT

en: I-discipline, being-disciplined, disciplined | **es:** disciplina, disciplinaban, disciplino | **fr:** châtier, discipliner | **de:** erziehen, παιδεύσας Luke 23:16; Luke 23:22; 1Cor 11:32; 2Cor 6:9; Heb 12:6

2. train, educate, instruct (5×) Formative training, education, or instruction – the pedagogical shaping of a person's knowledge, character, or conduct. Moses was 'educated' (ἐπαιδεύθη) in all the learning of the Egyptians (Acts 7:22), and Paul was 'trained' (πεπαιδευμένος) at the feet of Gamaliel (Acts 22:3). In 2 Tim 2:25 a servant of the Lord must gently 'instruct' opponents. Titus 2:12 personifies grace as a teacher 'training us to renounce ungodliness.' 1 Tim 1:20 sits at the boundary, where Hymenaeus and Alexander are 'handed over to Satan to be taught not to blaspheme' – discipline serving an educational end. Spanish marks the shift with 'instruido/ensena,' and German uses 'erziehen' in its formative educational register. TEACHING AND LEARNING

en: correcting, having-been-educated, they-might-be-taught | **es:** enseñándonos, fue-instruido, instruido | **fr:** châtier, discipliner | **de:** erziehen, πεπαιδευμένος, ἐπαιδεύθη Acts 7:22; Acts 22:3; 1Tim 1:20; 2Tim 2:25; Titus 2:12

παιδι-όθεν G3812 *Adv* (1×)

from childhood, since one was a child

This adverb indicates temporal origin, meaning 'from childhood' or 'since one was a child.' Mark uses it in the account of the boy with the mute spirit, whose father reports the affliction has tormented him from early childhood. The term emphasizes duration and early onset—not a recent problem but a lifelong struggle. It conveys the depth of suffering when paired with childhood: a condition that has stolen the normal development and joy of youth.

(1×) Mark 9:21 records a father's anguished report: the spirit has afflicted his son 'from childhood,' throwing him into fire and water to destroy him. The adverb intensifies the tragedy: this isn't a new crisis but a chronic torment stretching back to the boy's earliest years. The father's desperation stems partly from the exhausting duration of his son's affliction—years of helpless watching. SMALLNESS AND LEAST

en: childhood | **es:** niñez | **fr:** depuis-l'enfance | **de:** von-Kindheit-an Mark 9:21

παιδί-ον G3813 *N-DNP* (52×)

A small child, infant, or young boy/girl; diminutive of pais, used especially of the infant Jesus and children in Gospel narratives.

The diminutive of pais ('child, servant'), paidion evokes tenderness and vulnerability. It appears most memorably in the infancy narratives: the magi seek 'the young child' in Bethlehem (Matt 2:8-14), and Simeon takes the child Jesus in his arms at the Temple (Luke 2:27). Jesus sets a paidion in the disciples' midst as the model of kingdom humility (Matt 18:2-5), and in John 16:21 a woman's anguish gives way to joy when her paidion is born. The word also occurs in Hebrews 2:13-14 to describe those whom Christ shares in flesh and blood. German Kindlein ('little child') and French petit-enfant perfectly capture the affectionate, diminutive quality that distinguishes this term from the more general teknon.

child, young child, infant (52×) A young child, infant, or small boy or girl, expressing the diminutive and affectionate sense of pais. Most prominent in the Gospels for the infant Jesus whom

the magi sought and Herod hunted (Matt 2:8-14), for children Jesus embraced as models of kingdom entry (Matt 18:2-5; 19:13-14), and for newborns in John 16:21. German Kindlein and French petit-enfant reflect the tender, diminutive nuance. In Hebrews 2:13-14 it extends metaphorically to the children God has given to Christ, whom he redeems by sharing their mortal nature. **CHILDREN AND INFANCY**

en: child | **es:** niña, niño | **fr:** petit-enfant | **de:** Kind, Kindlein Matt 2:8; Matt 2:9; Matt 2:11; Matt 2:13

παιδίσκ-η G3814 *N-AFS* (13×)

Servant girl, slave woman; a young female domestic servant or bondmaid in a household.

A diminutive feminine noun meaning 'young female servant' or 'slave girl,' derived from pais ('child, servant'). In the NT it appears most memorably in the Passion narratives: it is a paidiske who confronts Peter in the courtyard, triggering his denials (Matt 26:69; Mark 14:66, 69; Luke 22:56; John 18:17). Paul uses the word in his allegory of Sarah and Hagar (Gal 4:22-31), contrasting the son of the slave woman with the son of the free woman. Acts 12:13 introduces Rhoda, a servant girl who answers Peter's knock after his miraculous escape from prison. The translations consistently distinguish the feminine and servile status: Spanish criada, French servante, German Magd.

servant girl, slave woman (13×) A young female servant, maidservant, or slave woman in a domestic household. The word appears prominently in Peter's denial scenes, where a servant girl identifies him as a follower of Jesus (Matt 26:69; Mark 14:66, 69; Luke 22:56; John 18:17), in Paul's Hagar-Sarah allegory distinguishing the slave woman from the free (Gal 4:22-31), and in the account of Rhoda the servant girl (Acts 12:13). Cross-lingual glosses consistently mark both gender and servile status (Spanish criada, French servante, German Magd), confirming a single unified sense. **FEMALE SERVANT SLAVE**

en: a-servant-girl, female-servants, of-slave-woman | **es:** criada, criadas, de-esclava | **fr:** servante | **de:** Magd Matt 26:69; Mark 14:66; Mark 14:69; Luke 12:45; Luke 22:56

παίζω G3815 *V-PNA* (1×)

play, sport, engage in recreation or revelry

This verb denotes playful activity—whether innocent recreation, celebration, or (negatively) frivolous revelry. Paul quotes the Septuagint description of Israel's idolatrous celebration at Sinai: 'The people sat down to eat and drink and rose up to play.' In context, 'play' carries negative connotations of revelry associated with idol worship. The word can describe children's games or adults' festive dancing, but here it suggests behavior incompatible with worshiping the true God. It evokes carefree abandonment to pleasure.

(1×) 1 Corinthians 10:7 warns against idolatry, citing Israel's golden calf incident: they 'sat down to eat and drink and rose up to play.' The verb captures the festive revelry that accompanied false worship —dancing, celebration, perhaps sexual immorality. Paul uses it to show how quickly worship of the true God can devolve into self-indulgent pleasure when the heart turns to idols. **LAUGHING AND PLAYING**

en: to-play | **es:** a-jugar | **fr:** jouer | **de:** spielen 1Cor 10:7

παῖς G3816 *N-AMP* (24×)

Child or servant; a young person (boy or girl) or one who serves a master, including God's chosen servant.

One of the most semantically rich social terms in the New Testament, holding together the meanings 'child' and 'servant' — a duality rooted in the ancient household where young dependents often served. The Gospels use it for the Holy Innocents slaughtered by Herod (Matt 2:16), for sick children brought for healing (Matt 17:18; Luke 8:51), and equally for the centurion's servant (Matt 8:6) and God's chosen Servant in the Isaiah quotation (Matt 12:18). Spanish distinguishes clearly between nino/muchacho ('child/boy') and siervo/criado ('servant'), while French serviteur and German Knecht lean toward the servant sense even where English sees a child.

1. servant (of God or a master) (15×) A servant, attendant, or slave — one who serves a human master or, in theological usage, God's chosen servant. Spanish siervo/criado and German Knecht consistently distinguish this from the child sense. The centurion's paralyzed servant (Matt 8:6, 8, 13) and Herod's attendants (Matt 14:2) illustrate the social role. Most significantly, Matthew 12:18 applies the title to Jesus as God's servant (quoting Isa 42:1), and Acts 3:13, 26 and 4:27, 30 use it christologically for the Servant of God — a usage where the term carries deep covenantal weight. **GEOGRAPHY AND SPACE**

en: Servant, male-servants, servant | **es:** Siervo, criados, siervo | **fr:** serviteur | **de:** Knecht Matt 8:6; Matt 8:8; Matt 8:13; Matt 12:18; Matt 14:2

2. child, boy/girl (9×) A child, boy, or girl — a young person identified by age rather than social role. Spanish nino/nina/muchacho and multilingual evidence consistently point to youth rather than servitude. Herod's massacre targets male children two years old and under (Matt 2:16). Jesus heals an epileptic boy (Matt 17:18), and children cry out Hosanna in the temple (Matt 21:15). The twelve-year-old Jesus is called pais in Luke 2:43, and Jairus's dying daughter in Luke 8:51 — showing the term covers both sexes and a range of ages from infancy through adolescence. **GEOGRAPHY AND SPACE**

en: boy, child, children | **es:** muchacho, niña, niño | **fr:** serviteur | **de:** Knecht Matt 2:16; Matt 17:18; Matt 21:15; Luke 2:43; Luke 8:51

παίω G3817 *V-APA-NMS* (5×)

To strike, hit; to deliver a blow with hand, weapon, or sting, often in contexts of violence or abuse.

A verb meaning to strike or hit, whether with the hand, a weapon, or a sting. In the Passion narratives, it describes the abuse Jesus endured: struck during his trials with demands to 'prophesy who hit you' (Matt 26:68; Luke 22:64). Mark 14:47 and John 18:10 both use it for the disciple who struck the high priest's servant, cutting off his ear — one of the few actions narrated in all four Gospels. Revelation 9:5 extends it to the sting of the scorpion-locusts. The Spanish 'golpeó/hiere' and French 'frapper' both capture the physical impact, while German 'schlagen' emphasizes the percussive force.

(5×) To strike or hit — to deliver a physical blow with hand, weapon, or sting. The verb implies direct, forceful contact. Three of the five NT uses occur in the Passion narrative: Matt 26:68 and Luke 22:64 describe the mocking challenge to the blindfolded Jesus ('Who struck you?'), while Mark 14:47 and John 18:10 record the sword-strike against the high priest's servant's ear during the arrest in Gethsemane. Rev 9:5 extends the verb to the tormenting sting of the apocalyptic locusts. The Spanish distinction between 'golpeó' (struck, past) and 'hiere' (strikes, present) reflects the varied tenses in which the word appears. French 'frapper' and German 'schlagen' are precise equivalents conveying percussive physical impact. **STRIKING AND REFERENCE**

en: having-struck, it-strikes, struck | **es:** golpeó, habiendo-golpeado, hiere | **fr:** frapper | **de:** schlagen, παίσας Matt 26:68; Mark 14:47; Luke 22:64; John 18:10; Rev 9:5

Πακατιανή G3818

Pacatiana, western district of Phrygia province (4th-century AD administrative division)

Πακατιανή was the western portion of the Roman province of Phrygia as reorganized in the 4th century AD. The name derives from Latin 'pacatus' (peaceful, pacified). It appears in the Received Text's subscription to 1 Timothy, though such subscriptions are later scribal additions reflecting the routes of Pauline letters rather than original text. The region included important early Christian communities.

πάλαι G3819 *Adv* (7×)

Long ago, of old; denoting a time far in the past, often contrasting former conditions with the present.

An adverb reaching back into the distant past, often carrying a note

of moral contrast: if Tyre and Sidon had seen such miracles 'long ago' (palai), they would have repented (Matt 11:21; Luke 10:13). Spanish 'hace tiempo' and French 'jadis' both capture the temporal remoteness, while German 'längst' ('long since') adds the nuance of overdue expectation. In Hebrews 1:1 it frames the entire Old Testament era as the time when God spoke 'of old' through the prophets, setting up the climactic revelation in the Son.

long ago (7×) Long ago, of old — a temporal marker pointing to the distant past, frequently deployed in comparisons between former and present realities. In the Gospels it intensifies rebuke: Tyre and Sidon would have repented 'long ago' (Matt 11:21; Luke 10:13). In Hebrews 1:1 it sweeps the entire prophetic era into one epochal 'of old,' contrasting it with the Son's definitive word. The uniform rendering across languages — Spanish 'antiguamente,' French 'jadis,' German 'einst' — confirms a single stable sense of remote temporal distance. **GEOGRAPHY AND SPACE**

en: long-ago, of-old | **es:** Hace-tiempo, antiguamente, hace-tiempo | **fr:** depuis-longtemps, jadis | **de:** einst, längst, vor-langer-Zeit Matt 11:21; Mark 15:44; Luke 10:13; 2Cor 12:19; Heb 1:1

πᾰλαιός G3820 *Adj-ANP* (19×)

Old, aged, former — belonging to a prior era or worn out by long use, often contrasted with the new.

Describes what is old, worn, or belonging to a previous order, nearly always set in deliberate contrast with something new. Jesus' parables of the garment patch and wineskins (Matt 9:16–17; Mark 2:21–22; Luke 5:36–39) use παλαιός for what cannot accommodate the new wine of the kingdom — old cloth shrinks, old skins burst. Paul employs the same logic theologically: the 'old leaven' of malice must be purged (1 Cor 5:7–8), the 'old self' was crucified with Christ (Rom 6:6; Eph 4:22; Col 3:9). First John distinguishes an 'old commandment' held from the beginning from a 'new commandment' that is also somehow the same (1 John 2:7). The scribe trained for the kingdom brings out 'old things and new' from his storeroom (Matt 13:52). Spanish 'vieja/antiguo' and German 'alt' mirror the age-versus-newness polarity.

old, aged, former (19×) Old, former, or belonging to a past era — typically set against what is new (καινός/νέος). Applied to worn-out material objects like old garments and wineskins that cannot hold new wine (Matt 9:16–17; Mark 2:21–22; Luke 5:36–39), to the 'old leaven' of sin to be purged at Passover (1 Cor 5:7–8), to the 'old self' crucified with Christ in baptismal theology (Rom 6:6; Eph 4:22; Col 3:9), and to the 'old commandment' known from the beginning (1 John 2:7). Spanish alternates between 'vieja' (worn-out) and 'antiguo' (ancient), reflecting the word's range from material deterioration to temporal priority. **GEOGRAPHY AND SPACE**

en: old, old-things | **es:** antiguo, vieja, viejas-cosas | **fr:** ancien | **de:** alt Matt 9:16; Matt 9:17; Matt 13:52; Mark 2:21

πᾰλαιότης G3821 *N-DFS* (1×)

oldness, antiquity, obsolescence

This noun denotes the quality of being old or obsolete. Paul uses it in Romans to contrast serving God 'in oldness of the letter' versus 'newness of the Spirit.' The term can simply mean age or antiquity, but in Paul's theological framework it suggests obsolescence—the old covenant arrangement that has been superseded. The word evokes worn-out garments, outdated methods, or past eras. It's not merely temporal age but functional obsolescence that carries the emphasis.

(1×) Romans 7:6 contrasts two modes of service: we serve 'in newness of the Spirit and not in oldness of the letter.' The noun characterizes the old covenant as obsolete, its role fulfilled and surpassed. Paul doesn't despise the law but recognizes its era has passed. The Spirit brings fresh vitality where the letter brought only antiquated condemnation. **OLD AGE**

en: in-oldness | **es:** en-vejez | **fr:** ancienneté | **de:** Alter Rom 7:6

πᾰλαιόω G3822 *V-PPM/P-NNS* (4×)

To make old, cause to decay or become obsolete; to wear out through age or time.

A verb meaning to make something old or to grow old and wear out, used in both material and covenantal contexts. In Luke 12:33, Jesus urges storing up treasure in heaven with purses that 'do not grow old'—wealth that never decays. Hebrews 1:11 quotes Psalm 102, declaring that the heavens 'will wear out like a garment,' and Heb 8:13 applies the verb twice to the old covenant: by speaking of a 'new' covenant, God 'has made the first obsolete,' and what is 'becoming obsolete and growing old' is ready to disappear. Spanish 'envejeciendo' and French 'vieillir' capture the progressive aging, while 'ha hecho viejo' renders the perfective act of rendering obsolete.

(4×) To make old, wear out, render obsolete — to cause something to age, decay, or lose its validity through the passage of time or by divine replacement. Luke 12:33 uses it of purses that do not wear out, contrasting heavenly permanence with earthly decay. Heb 1:11 applies it cosmically to the heavens wearing out. Most theologically charged is Heb 8:13, where God's announcement of a 'new' covenant actively renders the old one obsolete. Spanish 'envejeciendo' (growing old) and 'ha hecho viejo' (has made old) nicely distinguish the progressive and perfective aspects present in the Greek. **OLD AGE**

en: becoming-old, growing-old, he-has-made-old | **es:** envejecerán, envejeciendo, ha-hecho-viejo | **fr:** vieillir | **de:** veralten, παλαιούμενα Luke 12:33; Heb 1:11; Heb 8:13

πάλη G3823 *N-NFS* (1×)

wrestling, struggle, hand-to-hand combat

This noun denotes wrestling or close combat, typically athletic competition but also metaphorically for intense struggle. Paul uses it in Ephesians to describe the Christian life as a wrestling match—not against flesh and blood but against spiritual powers. The word evokes the gymnasium and ancient athletic contests, where wrestlers grappled in close quarters. Applied to spiritual warfare, it suggests intimate, exhausting, hand-to-hand struggle rather than distant archery. The fight is personal and demanding.

(1×) Ephesians 6:12 declares, 'Our struggle is not against flesh and blood,' using this athletic term for the Christian's spiritual conflict. The wrestling metaphor emphasizes the closeness and intensity of the battle—not distant skirmishes but intimate grappling with spiritual forces. Paul warns that the real opponents aren't human but cosmic powers of darkness, requiring different weapons than physical combat. **STRUGGLE AND CONTEST**

en: struggle | **es:** lucha | **fr:** πάλη | **de:** Kampf Eph 6:12

πᾰλιγ-γενεσία G3824 *N-DFS* (2×)

new birth, regeneration, renewal; rebirth of world or individual

This noun denotes rebirth, regeneration, or comprehensive renewal. Stoic philosophy used it for cosmic renewal after catastrophic destruction. Jewish usage applied it to restoration after exile. In the New Testament, Jesus speaks of 'the regeneration' when the Son of Man sits on his glorious throne (Matthew 19:28)—referring to cosmic renewal at the eschaton. Titus 3:5 describes God saving us 'through the washing of regeneration'—referring to individual spiritual rebirth. The word captures both eschatological renewal of creation and personal transformation through the Spirit.

(2×) Matthew 19:28 uses the term for the future renewal of all things at Christ's return, while Titus 3:5 applies it to the believer's personal spiritual rebirth. The multilingual glosses render 'regeneration' or 'rebirth': Spanish 'de-regeneración, regeneración,' French 'régénération,' German 'Wiedergeburt.' The range spans from cosmic eschatological restoration to individual moral and spiritual renewal. Both uses emphasize radical new beginning—whether the recreation of the world order or the recreation of a human life through divine intervention. **BIRTH BEING BORN**

en: of-regeneration, regeneration | **es:** de-regeneración, regeneración | **fr:** régénération | **de:** Wiedergeburt, παλιγγενεσίᾳ Matt 19:28; Titus 3:5

πάλῐν G3825 *Adv* (141×)

Again — adverb of repetition or return, marking recurrence of an action or reversion to a prior state

Palin is a versatile Greek adverb whose root meaning is 'back' or 'again.' In Homer it often indicated physical return or backward motion, but by the New Testament period it predominantly signals repetition: something happening once more. Jesus uses it to introduce a second parable ('Again, the kingdom of heaven is like...,' Matt 13:45, 47) or to resume teaching after an interruption. It marks recurring temptation ('again, the devil took him,' Matt 4:8), renewed questioning, and iterative instruction. Spanish 'de nuevo/otra vez,' French 'de nouveau,' and German 'wieder' all capture its core repetitive force across 141 occurrences.

(141×) Adverb indicating repetition, return, or resumed action — 'back again' or 'once more.' In the New Testament it most frequently marks the recurrence of an event or the resumption of discourse: 'again the devil took him to a very high mountain' (Matt 4:8), 'again, the kingdom of heaven is like...' (Matt 13:45). It can also signal reversion to a former state (Gal 4:9, 'turning back again to the weak elements'). Spanish 'de nuevo' and 'otra vez,' French 'de nouveau,' and German 'wieder' all render its core repetitive meaning, though palin's discourse-structuring function in Gospel narrative often exceeds simple repetition. **CONTINUITY AND STILL**

en: Again, again | **es:** De-nuevo, de-nuevo, otra-vez | **fr:** de-nouveau | **de:** wieder Matt 4:7; Matt 4:8; Matt 5:33; Matt 13:45; Matt 13:47

παμ-πληθεί G3826 *Adv* (1×)

all together, with the whole multitude (adverb of collective assembly)

This rare adverb describes a collective action taken by an entire crowd or assembly, emphasizing the unity and totality of the group's response. In Luke 23:18, it captures the dramatic moment when the whole multitude cries out for Barabbas instead of Jesus, demanding crucifixion with one voice. The cross-linguistic evidence consistently reflects this corporate dimension, with Romance languages rendering it as 'all together' or 'everyone together,' underscoring the unanimity of the mob's violent demand before Pilate.

(1×) Appearing only once in the New Testament, this term captures the collective cry of the entire crowd before Pilate demanding Jesus' crucifixion. The multilingual glosses ('all-together,' 'todos-juntos,' 'tous-ensemble') consistently preserve the corporate, simultaneous nature of this tragic moment, distinguishing it from individual outcries or sequential responses. This hapax legomenon marks one of Scripture's most chilling displays of mob unanimity. **TOGETHERNESS AND COMPANY**

en: all-together | **es:** todos-juntos | **fr:** tous-ensemble | **de:** παμπληθεὶ Luke 23:18

πάμ-πολυς G3827

very great, very large, very numerous; neuter πάμπολυ as adverb 'very much'

The intensive compound πάμπολυς (πᾶν + πολύς) means 'very great' or 'very numerous,' amplifying the already strong πολύς. It describes everything from 'a very great ridicule' to large populations. The neuter singular πάμπολυ functions adverbially: 'very much.' The word adds rhetorical force, emphasizing extraordinary quantity or magnitude beyond what simple πολύς would convey.

Παμφυλία G3828 *N-AFS* (5×)

Pamphylia; a coastal province of southern Asia Minor through which Paul traveled on his missionary journeys.

A proper noun identifying Pamphylia, a Roman province on the southern coast of Asia Minor (modern Turkey) between Lycia and Cilicia. It features in the book of Acts as a geographical marker along Paul's missionary routes. Jews from Pamphylia were present at Pentecost (Acts 2:10). Paul and Barnabas passed through on the first journey, arriving at Perga in Pamphylia (Acts 13:13; 14:24), where John Mark famously departed — a decision later cited as grounds for the sharp disagreement between Paul and Barnabas (Acts 15:38). Paul's ship sailed past Pamphylia en route to Rome (Acts 27:5).

(5×) Pamphylia — a Roman province along the southern coast of Asia Minor, situated between the Taurus Mountains and the Mediterranean Sea. The name likely derives from the Greek for 'of every tribe' (πᾶν + φυλή), reflecting its mixed population. In the NT it appears exclusively in Acts, serving as a recurring waypoint in early church history: Pamphylian Jews witness Pentecost (Acts 2:10), Paul enters the province at Perga during his first missionary journey (Acts 13:13), returns through it later (Acts 14:24), and the region becomes associated with John Mark's controversial departure (Acts 15:38). Paul's voyage to Rome also passes its coast (Acts 27:5). The multilingual forms — Spanish 'Pamfylía,' French 'Pamphylie,' German 'Pamphylien' — all transliterate from the Greek Παμφυλία. **GEOGRAPHY AND SPACE**

en: Pamphulia, Pamphylia, of-Pamphylia | **es:** Pamfylía, Pamphylía | **fr:** Pamphylie | **de:** Παμφυλίαν, Παμφυλίας Acts 2:10; Acts 13:13; Acts 14:24; Acts 15:38; Acts 27:5

παν-δοκεύς G3829 *N-ANS* (1×)

inn, lodging place for travelers

This noun denotes an inn or public lodging place where travelers could find rest and shelter. The word literally means 'all-receiver,' suggesting a place that welcomes all comers. In Luke's parable of the Good Samaritan, it's the destination where the wounded man receives care. Unlike a private guest room, this was a commercial establishment offering basic accommodations. The term evokes roadside hospitality in the ancient world, where inns served travelers regardless of ethnic or social background.

(1×) Luke 10:34 describes the Samaritan bringing the wounded man to 'an inn' and paying the innkeeper to care for him. The public lodging becomes the place of recovery and safety after roadside violence. That the Samaritan takes the victim to a commercial inn rather than his own home doesn't diminish his compassion but demonstrates practical wisdom and generous provision for ongoing care. **GEOGRAPHY AND SPACE**

en: an-inn | **es:** un-mesón | **fr:** auberge | **de:** πανδοχεῖον Luke 10:34

παν-δοκεύς G3830 *N-DMS* (1×)

innkeeper, host who receives all travelers

This noun denotes the keeper or proprietor of an inn, one who receives travelers and provides lodging for pay. In Luke's parable, the innkeeper becomes the Samaritan's partner in caring for the wounded man. The term derives from 'all-receiver,' suggesting someone whose business is hospitality to all who come. The innkeeper represents ordinary commercial life co-opted into compassionate service. He's compensated for his care but trusted to provide genuine attention beyond what the initial payment covers.

(1×) Luke 10:35 mentions the Samaritan giving money to 'the innkeeper,' instructing him to care for the wounded man and promising reimbursement for any additional expenses. The innkeeper becomes an agent of the Samaritan's ongoing compassion. Jesus' parable trusts that this commercial figure will honor the arrangement —suggesting that love of neighbor can enlist even business transactions into redemptive service. **BANQUETS AND FEASTS**

en: innkeeper | **es:** mesonero | **fr:** aubergiste | **de:** πανδοχεῖ Luke 10:35

πᾰνήγῠρ-ις G3831 *N-DFS* (1×)

festal gathering, solemn assembly, joyful public celebration

This noun denotes a festal assembly or joyful public gathering, typically for religious celebration. Hebrews uses it to describe the heavenly assembly of the firstborn enrolled in heaven. Classical Greek employed the term for national festivals honoring the gods, particularly events combining worship and celebration. The word evokes joy, solemnity, and corporate worship—not merely a meeting but a festive occasion. In Hebrews, it paints the heavenly reality believers have already joined.

(1×) Hebrews 12:23 describes believers coming 'to the festal gathering and assembly of the firstborn who are enrolled in heaven.' The noun captures the joyful, celebratory nature of the heavenly reality—not grim duty but festive worship. The writer depicts salvation not as entering a silent, solemn space but joining an ongoing celebration, a cosmic party of redeemed humanity worshiping before God's throne. **BANQUETS AND FEASTS**

en: festal-gathering | **es:** asamblea-festiva | **fr:** fête-solennelle | **de:** Festversammlung Heb 12:23

πᾰνοικ-ί G3832 *Adv* (1×)

with all one's household, including entire family

This adverb means 'with one's whole household' or 'including the entire family.' Luke uses it in Acts to describe the Philippian jailer's baptism—he and all his household together. The term emphasizes corporate, familial participation rather than isolated individual response. In the ancient world, household decisions often involved the entire domestic unit, including family members and servants. The word conveys solidarity, shared faith, and communal commitment to Christ.

(1×) Acts 16:34 reports that the jailer 'rejoiced with all his household that he had believed in God.' The adverb indicates the whole domestic unit shared in the conversion and baptism. This wasn't a solitary decision leaving the family divided, but a corporate turning to Christ. The household's united joy reflects the gospel's power to transform entire social units, not just individuals. **HOUSEHOLD ADMINISTRATION**

en: with-all-household | **es:** con-toda-casa | **fr:** avec-toute-la-famille | **de:** πανοικεὶ Acts 16:34

πᾰνοπλ-ία G3833 *N-AFS* (3×)

full armor, complete suit of armor; the panoply of a heavily-armed soldier

This word denotes the complete battle gear of a Greek hoplite: shield, helmet, breastplate, greaves, sword, and lance. Jesus speaks of a strong man's 'full armor' being taken when a stronger one overcomes him (Luke 11:22). Paul's famous exhortation is to take up 'the whole armor of God' to stand against spiritual powers (Eph 6:11, 13). The term emphasizes completeness—not just a piece of equipment but the entire protective and offensive ensemble. Spiritually, it reminds believers that partial preparation is insufficient for cosmic warfare.

(3×) All translations maintain the full armor concept: English 'full-armor', Spanish 'armadura-completa', French 'armure', German 'volle-Ruestung/πανοπλίαν'. The lexicon defines it as 'suit of armour of a ὁπλίτης' (heavy infantry), listing all components: shield, helmet, breastplate, greaves, sword, lance. Luke 11:22 uses it literally for a strong man's gear, while Eph 6:11, 13 employ it metaphorically for spiritual armor. The prefix πᾰν- ('all/complete') stresses the comprehensive nature of the equipment. **ARMOR BREASTPLATE**

en: full-armor | **es:** armadura-completa | **fr:** armure | **de:** volle-Ruestung, πανοπλίαν Luke 11:22; Eph 6:11; Eph 6:13

πᾰνουργ-ία G3834 *N-AFS* (5×)

Craftiness, cunning; shrewd cleverness employed for deceptive or manipulative purposes.

A noun meaning craftiness or cunning — the ability to do anything (πᾶν + ἔργον, 'every work'), turned toward deceitful ends. It describes a shrewd, unprincipled cleverness. Jesus perceives the πανουργία of his questioners when they try to trap him about paying taxes to Caesar (Luke 20:23). Paul quotes Job 5:13: God 'catches the wise in their own craftiness' (1 Cor 3:19). In 2 Cor 4:2, Paul renounces 'the hidden things of shame' and πανουργία, and in 2 Cor 11:3 he fears the serpent's cunning that deceived Eve. Ephesians 4:14 warns against those who use craftiness to scheme and mislead. The Spanish 'astucia' and French 'ruse' both carry the negative valence of clever deception.

(5×) Craftiness or cunning — shrewd, unscrupulous cleverness used to deceive or manipulate. Etymologically from πανοῦργος ('ready to do anything'), the word implies moral flexibility in service of self-interest. Luke 20:23 shows Jesus detecting the πανουργία behind the tribute-money trap. Paul in 1 Cor 3:19 turns the tables by quoting Job 5:13: God ensnares the worldly-wise in their own craftiness. In 2 Cor 4:2, Paul distances his ministry from any taint of cunning, and in 2 Cor 11:3 he invokes the serpent's primordial craftiness toward Eve as a warning against theological seduction. Eph 4:14 links πανουργία to 'scheming deceit' (μεθοδεία τῆς πλάνης), placing it firmly in the vocabulary of spiritual manipulation. The Spanish 'artimaña/astucia' and French 'ruse' converge on clever trickery. **AUTO-DETECTED COMMUNITY 14351 WITH 4 SENSES**

en: craftiness | **es:** artimaña, astucia | **fr:** ruse | **de:** List, πανουργίαν Luke 20:23; 1Cor 3:19; 2Cor 4:2; 2Cor 11:3; Eph 4:14

πᾰνουργ-ος G3835 *Adj-NMS* (1×)

crafty, cunning, sly in a negative sense

This adjective describes someone cunning, clever, or crafty—typically with negative connotations of slyness or deceit. Paul uses it in 2 Corinthians, where he defends against accusations of using craftiness to manipulate the Corinthians. The word can mean simply clever or resourceful, but often carries the overtone of unscrupulous cleverness, the fox's cunning. It suggests intelligence deployed for self-serving or deceptive ends. The term evokes the slippery operator who outsmarts others through guile.

(1×) 2 Corinthians 12:16 quotes Paul's opponents' accusation: 'being crafty, I caught you by deceit.' The adjective appears in a charge Paul rejects—that his apparent refusal of support masked a scheme to exploit them through the collection. The word suggests manipulative cleverness, the kind of sly calculation that uses apparent generosity to mask self-interest. Paul denies the charge while turning it into teachable irony. **WISDOM AND PRUDENCE**

en: crafty | **es:** astuto | **fr:** rusé | **de:** listig 2Cor 12:16

πανταχόθεν G3836

from all sides, from every quarter; in every way, completely

The adverb πανταχόθεν means 'from all sides' or 'from every quarter' in spatial contexts: 'to be surrounded on all sides,' or 'from all parts of Asia.' Metaphorically extended, it can mean 'in every way' or 'completely': 'Greece was completely restrained from war,' or 'well-equipped in every respect for war.' The word emphasizes totality and comprehensiveness, whether of physical encirclement or complete fulfillment of conditions.

πανταχοῦ G3837 *Adv* (8×)

Everywhere, in every place; an adverb of universal spatial extent, sometimes used with verbs of motion to mean 'to every place.'

Pantachou is a simple but powerful adverb meaning everywhere or in all places. In the Gospels, it captures the rapid, unstoppable spread of Jesus' fame (Mark 1:28) and his disciples' preaching (Mark 16:20, Luke 9:6). In Acts, Paul uses it in proclamation contexts: God now 'commands all people everywhere to repent' (Acts 17:30), and he is accused of teaching 'everyone everywhere' against the people and the law (Acts 21:28). Spanish splits the idea across 'en todas partes' and 'por todas partes,' distinguishing location from motion, while German 'ueberall' covers both.

everywhere (8×) In every place, everywhere — expressing universal spatial extent. Used to describe the far-reaching spread of Jesus' reputation throughout Galilee (Mark 1:28), the disciples healing and preaching in every village (Luke 9:6, Mark 16:20), and Paul's universal proclamation that God commands repentance everywhere (Acts 17:30). In Acts 21:28, Paul's opponents accuse him of teaching everyone 'everywhere' against Israel. The adverb sometimes accompanies verbs of motion, yielding a sense closer to 'to every place.' Spanish distinguishes 'en todas partes' (static) from 'por todas partes' (motion), while German 'ueberall' and French 'partout' serve both. **GEOGRAPHY AND SPACE**

en: everywhere | **es:** en-todas-partes, en-todo-lugar, por-todas-partes | **fr:** partout | **de:** ueberall, πανταχοῦ, πανταχῇ Mark 1:28; Mark 16:20; Luke 9:6; Acts 17:30; Acts 21:28

παντελής G3838 *Adj-ANS* (2×)

complete, entire, absolute; utter and all-encompassing

This adjective denotes completeness or totality—all-complete, absolute, perfect. Classical sources use it of complete equipment, absolute freedom, or total madness. The adverbial form means 'altogether, utterly, completely.' Both New Testament occurrences use the adverb. Luke 13:11 describes a woman 'completely unable' to straighten up. Hebrews 7:25 declares that Christ can save 'completely' or 'to the uttermost' those who draw near to God through him. The term emphasizes the comprehensive, exhaustive, or absolute nature of an action or state.

(2×) Luke 13:11 uses the neuter adjective substantively to describe the woman's total inability to stand upright, while Hebrews 7:25 employs it to describe the comprehensive scope of Christ's saving work. The translations emphasize completeness: English 'complete, uttermost,' Spanish 'completamente, completo,' French 'complètement,' German 'ganz.' Luke's use stresses absolute physical limitation; Hebrews' use proclaims absolute salvific efficacy. Both convey the idea of something carried to its fullest extent without limitation or incompleteness. **COMPLETENESS AND TOTALITY**

en: complete, uttermost | **es:** completamente, completo | **fr:** complètement | **de:** ganz, παντελές Luke 13:11; Heb 7:25

πάντῃ G3839 *Adv* (1×)

in every way, altogether, completely

This adverb means 'in every way,' 'on every side,' or 'altogether.' It emphasizes comprehensiveness or totality. In Acts, Paul uses it in a polite expression of gratitude: 'in every way and everywhere we acknowledge this.' The term can indicate spatial totality (on all sides) or modal completeness (in every respect). It functions to amplify and generalize, ensuring no exception or qualification limits the statement. The word conveys thoroughness and universality.

(1×) Acts 24:3 has Tertullus the orator say, 'in every way... we acknowledge this with all gratitude.' The adverb functions rhetorically to intensify the flattery directed at Felix—not just in some ways or sometimes, but comprehensively and universally. The speech's obsequious tone uses this totalizing language to curry favor before launching accusations against Paul. **MANNER ADVERBS**

en: in-every-way | **es:** de-toda-manera | **fr:** entièrement | **de:** πάντῃ Acts 24:3

πάντοθεν G3840 *Adv* (3×)

from all sides, from every direction, on every side; from all quarters or places

An adverb meaning 'from all sides' or 'from everywhere,' this word captures complete surrounding or universal sourcing. After healing the leper, Jesus could no longer openly enter a town because people came to him 'from everywhere' (Mark 1:45). Enemies will surround Jerusalem 'on all sides' (Luke 19:43). The tabernacle's ark was overlaid with gold 'on every side' (Heb 9:4). Whether describing people converging, armies encircling, or complete coverage, the term emphasizes totality—nothing excluded, no side left untouched.

(3×) Multilingual evidence emphasizes universal direction: English 'all-around/from-all-sides/from-everywhere', Spanish 'de-todas-partes/de-todos-lados/por-todos-lados', French 'de-tous-côtés', German 'von-allen-Seiten'. The lexicon notes the root πᾶς ('all') and traces usage back to Homer. Mark 1:45 describes people coming 'from everywhere' to Jesus, Luke 19:43 prophesies enemies surrounding Jerusalem 'on every side', Heb 9:4 describes gold overlaying 'all around'. The word stresses comprehensive encirclement or sourcing from every quarter. **GEOGRAPHY AND SPACE**

en: all-around, from-all-sides, from-everywhere | **es:** de-todas-partes, de-todos-lados, por-todos-lados | **fr:** de-tous-côtés | **de:** von-allen-Seiten, πάντοθεν Mark 1:45; Luke 19:43; Heb 9:4

παντο-κράτωρ G3841 *N-VMS* (10×)

Almighty, All-Sovereign — a divine title ascribing unlimited power to God, rendering Hebrew Shaddai/Tsevaoth

The compound noun pantokrator (παντοκράτωρ, 'ruler of all') serves as the standard LXX and NT rendering of the Hebrew divine titles El Shaddai and YHWH Tsevaoth ('LORD of Hosts'). Nine of its ten NT occurrences appear in Revelation, where it punctuates the heavenly liturgy: 'Holy, holy, holy, Lord God Almighty' (Rev 4:8), 'We give you thanks, Lord God Almighty' (Rev 11:17), and 'the marriage supper of the Lamb' is hosted by the Lord God Almighty (Rev 19:6). The sole non-Revelation occurrence quotes the OT: 'I will be a Father to you, says the Lord Almighty' (2 Cor 6:18). Translations preserve the superlative force: Spanish 'Todopoderoso,' German 'Allmachtige,' French 'Tout-Puissant,' Hindi 'sarvashaktiman,' Arabic 'al-qadir ala kulli shay,' Korean 'jeonneungja,' Swahili 'Mwenyezi Mungu.'

(10×) A divine title meaning 'Almighty' or 'All-Sovereign,' ascribing to God unlimited dominion and power over all creation. Used almost exclusively as a liturgical and doxological epithet in Revelation (1:8; 4:8; 11:17; 15:3; 16:7,14; 19:6,15; 21:22), where it punctuates heavenly worship and announces eschatological judgment. The single Pauline usage (2 Cor 6:18) quotes 2 Samuel 7:8 LXX. Renders Hebrew Shaddai and Tsevaoth in the LXX tradition. Every major target language deploys its strongest 'omnipotent' term: Spanish 'Todopoderoso,' French 'Tout-Puissant,' Arabic 'al-Qadir ala kulli shay,' Hindi 'sarvashaktiman,' Korean 'jeonneungja.' **AUTHORITY AND POWER**

en: Almighty | **es:** Todopoderoso, Todopoderoso,, Todopoderoso. | **fr:** Tout-Puissant | **de:** Allmaechtige 2Cor 6:18; Rev 1:8; Rev 4:8; Rev 11:17; Rev 15:3

πάντοτε G3842 *Adv* (42×)

Always, at all times — adverb of continuous or habitual temporal scope

A temporal adverb compounded from pas ('all') and the suffix -tote ('at that time'), yielding the sense 'at every time, always.' It appears in contexts ranging from Jesus' assurance that the poor are 'always' present (Matt 26:11; Mark 14:7) to Paul's exhortations to 'always' rejoice and give thanks (Phil 4:4; 1 Thess 5:16-18). The word also describes the constancy of prayer (Rom 1:9-10; Col 4:12) and the believer's perpetual confidence before God (2 Cor 5:6). Its force ranges from literal 'at all times' to practical 'habitually, consistently.'

(42×) Expressing unbroken continuity or consistent habit. Jesus uses it of ongoing realities ('the poor you always have,' Matt 26:11), while Paul employs it for the believer's ideal posture ('always rejoicing,' 2 Cor 6:10; 'praying always,' 1 Thess 1:2). Spanish 'siempre,' French 'toujours,' and German 'allezeit' uniformly render this single, unambiguous temporal sense. **CONTINUALLY DAILY OFFERING**

en: always | **es:** siempre | **fr:** toujours | **de:** allezeit, immer Matt 26:11; Mark 14:7

πάντως G3843 *Adv* (9×)

Certainly, by all means, altogether; with negation: not at all, by no means.

An emphatic adverb that intensifies whatever it modifies. When affirming, it means 'certainly,' 'surely,' or 'by all means'—as when the crowd at Lystra concludes Paul's attacker must be a murderer (Acts 28:4), or when Paul resolves to return (Acts 18:21). When paired with a negative particle, it reverses into total denial: 'not at all' or 'by no means' (Rom 3:9). Spanish captures both poles well: 'ciertamente' for affirmation and 'de ninguna manera' for emphatic negation. The word's flexibility makes it a rhetorical intensifier whose force depends entirely on its syntactic context.

1. certainly, surely, by all means (7×) Emphatic affirmation: 'certainly,' 'surely,' 'by all means.' Strengthens assertions, confident expectations, or resolute intentions. In Luke 4:23 Jesus anticipates the crowd will 'surely' quote the proverb; in Acts 28:4 the islanders conclude the snakebite victim is 'certainly' a murderer. French 'certainement' and Spanish 'seguramente' convey the same assured tone. The usage in 1 Cor 9:10 ('he certainly says it for our sake') shows Paul

wielding it for theological argument. **AFFIRMATION PARTICLES**
en: Certainly, Surely, by-all-means | **es:** Ciertamente, Seguramente, absolutamente | **fr:** absolument, certainement | **de:** auf-jeden-Fall, Πάντως, πάντως Luke 4:23; Acts 18:21; Acts 21:22; Acts 28:4; 1Cor 5:10

2. at all, entirely (often with negation) (2×) Used with negation to express total denial or emphatic refusal: 'not at all,' 'by no means.' In Rom 3:9 Paul asks whether Jews have any advantage and answers 'not at all' (ou pantōs). Similarly in 1 Cor 16:12, Apollos was 'not at all' willing to come at present. Spanish 'de ninguna manera' and German 'auf keinen Fall' highlight the absolute quality of the denial. The same word that affirms everything can, with a simple negative particle, negate everything. **COMPLETENESS AND TOTALITY**
en: at-all, certainly | **es:** de-ninguna-manera, del-todo | **fr:** absolument | **de:** auf-jeden-Fall Rom 3:9; 1Cor 16:12

πᾰ́ρά G3844 *Prep* (192×)

beside, from beside; source (genitive), proximity (dative), motion/comparison (accusative)

Greek παρά carries three core spatial meanings governed by case: with genitive, it marks the source from which something comes—from beside, away from a person or place. With dative, it describes location beside or in the presence of someone. With accusative, it indicates motion alongside or comparison (more than, beyond). These physical senses extend naturally into relational and abstract domains: receiving something 'from' a person, being 'with' someone in their company, acting 'contrary to' a standard, or being valued 'more than' another.

1. from, away from (source) (80×) Marking the person or place from whom something originates or proceeds, this sense dominates with genitive objects. Spanish consistently renders de or de parte de, while French uses auprès de across contexts. English 'from' captures the source nuance seen in Matthew 2:4 (learning from the chief priests) and Matthew 21:42 (from the Lord's doing). The genitive signals not just physical origin but also authority or agency. **GEOGRAPHY AND SPACE**
en: by, from, from- | **es:** de, de-, de-parte-de | **fr:** auprès-de | **de:** bei, bei- Matt 2:4; Matt 2:7; Matt 2:16; Matt 18:19; Matt 21:42

2. with, in the presence of (37×) When paired with dative, παρά locates someone in another's presence or company—'with' in relational rather than instrumental sense. Matthew 6:1 (reward with your Father) and 19:26 (with God all things are possible) illustrate the association. Spanish alternates between con and ante, while German bei captures both proximity and accompaniment. This overlaps with possession: having something 'with oneself.' **GEOGRAPHY AND SPACE**
en: With, by, from- | **es:** Para, ante, con | **fr:** auprès-de | **de:** bei, bei- Matt 6:1; Matt 8:10; Matt 19:26; Matt 22:25

3. beside, near, at (34×) Physical adjacency—standing, sitting, walking beside something—uses dative case. Matthew 4:18 (walking beside the sea) and 13:1 (sitting beside the sea) show literal spatial use. Spanish junto a and German bei emphasize the nearness, while the French auprès de serves for all proximity contexts. This is the preposition's most concrete spatial sense. **GEOGRAPHY AND SPACE**
en: alongside, at, beside | **es:** a, junto-a | **fr:** auprès-de | **de:** bei, bei- Matt 4:18; Matt 13:1; Matt 13:4; Matt 13:19; Matt 15:29

4. than, beyond, more than (16×) In comparative constructions with accusative, παρά functions as 'than' or 'beyond,' marking the standard of comparison. Luke 13:2 (worse than other Galileans) and Romans 1:25 (more than the Creator) demonstrate the comparative force. Spanish más allá de and English 'beyond' capture the sense of exceeding or surpassing a benchmark. This extends the spatial 'beside' into evaluative space. **GEOGRAPHY AND SPACE**
en: beside, beyond, beyond- | **es:** de, en-lugar-de, más-allá-de | **fr:** auprès-de, auprès-de- | **de:** bei, bei- Luke 13:2; Luke 13:4; Luke 18:14; Rom 1:25; Rom 12:3

5. before, in the sight of (9×) Appearing before someone in judgment or evaluation—'in the sight of'—this sense retains the spatial proximity of being before someone's face but adds the notion of scrutiny. Romans 2:11 (no partiality with God), 2:13 (righteous before God), and 1 Corinthians 3:19 (foolish in God's sight) exemplify this usage. Spanish ante and English 'before' preserve the positional metaphor for moral or legal standing. **GEOGRAPHY AND SPACE**
en: before, before-, in | **es:** ante, ante-, delante-de | **fr:** auprès-de- | **de:** bei- Rom 2:11; Rom 2:13; Rom 12:16; 1Cor 3:19; 1Cor 7:24

6. contrary to, against (5×) With accusative, παρά can signal opposition or deviation from a norm—'against' or 'contrary to.' Acts 18:13 (contrary to the law) and Romans 1:26 (contrary to nature) show this oppositional force. Spanish contra and English 'against' are standard renderings. The spatial sense of 'beside' shifts to 'alongside but deviating from,' highlighting departure from an expected path or standard. **GEOGRAPHY AND SPACE**
en: Contrary-to, against-, beyond- | **es:** Contra, contra | **fr:** auprès-de- | **de:** bei, bei- Acts 18:13; Rom 1:26; Rom 4:18; Rom 11:24; Rom 16:17

7. among, in the midst of (5×) Being 'among' a group or community uses παρά with dative or accusative depending on motion. Matthew 28:15 (reported among the Jews) and Colossians 4:16 (read among the Laodiceans) illustrate communal presence. Spanish entre and German bei capture the sense of being situated within a collective. This extends proximity from one-to-one to one-to-many relational settings. **GEOGRAPHY AND SPACE**
en: among, among-, with | **es:** con, entre | **fr:** auprès-de, auprès-de- | **de:** bei, bei- Matt 28:15; Acts 26:8; Acts 28:14; Col 4:16; Rev 2:13

8. apart from, besides, except (4×) Exclusion or exception—'apart from,' 'except,' 'besides'—appears with accusative. 1 Corinthians 3:11 (no foundation besides Jesus), 2 Corinthians 11:24 (forty lashes minus one), and Galatians 1:8-9 (gospel other than what we preached) show this restrictive sense. Spanish aparte de and English 'besides' mark the boundary of what is included versus excluded. **GEOGRAPHY AND SPACE**
en: beside, minus | **es:** aparte-de, aparte-de-, menos | **fr:** auprès-de- | **de:** bei- 1Cor 3:11; 2Cor 11:24; Gal 1:8; Gal 1:9

9. (2×) Two occurrences in 1 Corinthians 12:15-16 resist easy classification—possibly causal or related to evaluation ('for this reason'). English renders 'for,' Spanish por, suggesting a loose causal or explanatory link. The sense remains underdetermined by the immediate syntactic and semantic context, awaiting further corpus evidence or refinement. **GEOGRAPHY AND SPACE**
en: for | **es:** por | **fr:** auprès-de- | **de:** bei- 1Cor 12:15; 1Cor 12:16

παραβαίνω G3845 *V-PIA-3P* (3×)

to transgress, to go beyond or violate a boundary, to break a command or tradition

Originally meaning to go beside or stand beside, this verb evolved to mean transgressing or going beyond proper boundaries. The Pharisees accuse Jesus' disciples of transgressing 'the tradition of the elders' (Matt 15:2), and Jesus turns the accusation back, asking why they transgress God's commandment for their tradition (Matt 15:3). Judas 'turned aside' from his apostolic ministry to his own place (Acts 1:25). The word captures the spatial metaphor of stepping outside prescribed limits, whether divine commands or human traditions.

(3×) Cross-linguistic glosses emphasize violation and deviation: English 'transgress/transgressed', Spanish 'quebrantan/quebrantáis/se-desvió', French 'transgresser', German forms preserving the root παραβαίνω. The lexicon traces semantic development from 'go by the side of' to 'overstep, transgress'. Matthew 15:2-3 uses it twice for violating tradition versus commandment, while Acts 1:25 describes Judas 'turning aside' from his ministry. The spatial metaphor of crossing boundaries underlies all uses, whether moral commands or traditional practices. **DEPARTING AND PASSING**
en: transgress, transgressed | **es:** quebrantan, quebrantáis, se-desvió | **fr:** transgresser | **de:** παρέβη, παραβαίνετε, παραβαίνουσιν Matt 15:2; Matt 15:3; Acts 1:25

παραβάλλω G3846 *V-AIA-1P* (1×)

arrive at, reach (by ship), touch at a port

This verb primarily means to throw or place beside, but in nautical contexts it describes arriving at or touching at a port. Acts uses it to narrate Paul's travel itinerary. The term evokes the action of bringing a ship alongside shore or another vessel. In Acts 20:15, it describes the maritime leg of Paul's journey, where his company sailed to various ports. The word captures the waypoint nature of ancient sea travel: a series of coastal stops rather than direct voyages.

(1×) Acts 20:15 reports, 'We sailed away... and the following day we arrived at Samos.' The verb describes the ship's arrival at a port during Paul's return journey to Jerusalem. The nautical context makes clear this refers to touching at or reaching a harbor, part of the island-hopping voyage along the Aegean coast. Each arrival marks progress toward the destination. **LIKENESS AND COMPARISON**

en: we-crossed | **es:** llegamos | **fr:** comparer | **de:** παρεβάλομεν Acts 20:15

παρά-βᾰσις G3847 *N-GFS* (7×)

Transgression, violation; the deliberate overstepping of a divine command or established law.

A legal and theological term denoting the willful crossing of a boundary set by God's law. Paul uses it surgically in Romans and Galatians to argue that where there is no explicit law, there can be no formal 'transgression' (Rom 4:15), and that the law was added precisely to make transgressions visible (Gal 3:19). Spanish 'transgresion,' French 'transgression,' and German 'Ubertretung' all preserve the root metaphor of stepping across a line. In 1 Timothy 2:14 it distinguishes Eve's deception from Adam's knowing violation, adding a subtle anthropological dimension.

transgression, violation of law (7×) Transgression, violation of law — the act of knowingly overstepping a divine boundary or commandment. Paul's usage is theologically precise: transgression requires a promulgated law to transgress (Rom 4:15), and the law itself was given 'because of transgressions' (Gal 3:19). In Rom 5:14, those who sinned before Moses did not sin 'in the likeness of Adam's transgression,' highlighting the formal, legal character of parabasis. The cross-linguistic evidence — Spanish 'transgresion,' French 'transgression,' German 'Ubertretung' (lit. 'over-stepping') — uniformly preserves the spatial metaphor of crossing a forbidden boundary. **TRANSGRESSION AND TRESPASS**

en: transgression, transgressions | **es:** transgresiones, transgresión | **fr:** transgression | **de:** Uebertretung Rom 2:23; Rom 4:15; Rom 5:14; Gal 3:19; 1Tim 2:14

παρα-βάτης G3848 *N-NMS* (5×)

Transgressor, lawbreaker; one who oversteps or violates a law or command, especially God's covenant law.

A noun meaning transgressor or lawbreaker — someone who deliberately crosses a boundary set by law. Derived from παραβαίνω (to step aside, transgress), it originally described the warrior standing beside a charioteer, but in the NT it is entirely moral: one who violates divine law. Paul uses it pointedly in Romans 2 to argue that circumcision profits nothing if one breaks the law (Rom 2:25, 27), and in Galatians 2:18 he warns against rebuilding what was torn down, which would make him a transgressor. James applies it democratically: stumbling on one point makes one guilty of the whole law (Jas 2:9, 11). The Spanish 'transgresor' and French 'transgresseur' both preserve the Latin-rooted sense of stepping across a boundary.

(5×) A transgressor or violator of the law — one who crosses a line that divine or moral law has drawn. In Romans 2:25–27, Paul deploys this term to unsettle Jewish confidence in circumcision: physical circumcision becomes uncircumcision if one is a παραβάτης of the law, while an uncircumcised person who keeps the law will judge the circumcised transgressor. Galatians 2:18 turns the charge reflexively: rebuilding the old system would constitute Paul himself a transgressor. James 2:9–11 extends the logic universally — partiality convicts one as a transgressor of the whole law. The multilingual glosses (Spanish 'transgresor,' French 'transgresseur,' German 'Uebertreter') all share the etymological image of stepping beyond a limit. **TRANSGRESSION AND TRESPASS**

en: a-transgressor, transgressor, transgressors | **es:** transgresor, transgresores | **fr:** transgresseur | **de:** Uebertreter Rom 2:25; Rom 2:27; Gal 2:18; Jas 2:9; Jas 2:11

παρα-βῐάζομαι G3849 *V-AIM-3P* (2×)

to compel, constrain, urge strongly; to use force or pressure to persuade

This verb means to constrain, compel, or urge someone strongly—to apply pressure or force to persuade. Classical usage includes forcing military positions or doing violence to arguments. The middle voice emphasizes the subject's forceful insistence. Both New Testament uses describe hospitable insistence. In Luke 24:29, the Emmaus disciples 'urged' Jesus strongly to stay with them. In Acts 16:15, Lydia 'prevailed upon' or 'constrained' Paul and his companions to stay at her house. The word captures earnest, pressing invitation that borders on gentle compulsion.

(2×) Both uses are aorist middle indicative forms describing insistent hospitality. Luke 24:29 has the disciples urging Jesus to remain; Acts 16:15 has Lydia urging Paul's group to stay. The multilingual glosses capture the forceful persuasion: English 'she-prevailed-upon, they-urged,' Spanish 'le-instaron, nos-constriñó,' French 'forcer.' The verb suggests more than polite invitation—it's earnest, pressing insistence that successfully persuades. The middle voice emphasizes the subject's investment in securing the desired outcome through forceful yet hospitable pressure. **COMPEL FORCE**

en: she-prevailed-upon, they-urged | **es:** le-instaron, nos-constriñó | **fr:** forcer | **de:** παρεβιάσαντο, παρεβιάσατο Luke 24:29; Acts 16:15

παραβολ-ή G3850 *N-GFS* (50×)

parable, comparison, proverb — a figurative illustration placed alongside a truth to make it vivid and memorable

Parabole (from para + ballo, 'to throw alongside') is the signature teaching genre of Jesus in the Synoptic Gospels. In the Septuagint it translated Hebrew mashal, covering proverbs, riddles, and illustrative stories alike. Jesus' parables range from brief similes (the mustard seed, Matt 13:31) to extended narratives (the prodigal son, Luke 15:11-32), with Mark 4:11-12 explaining that parables simultaneously reveal and conceal the kingdom's mystery. Hebrews 9:9 and 11:19 use the word in its older sense of 'type' or 'figure.' Spanish 'parabola,' French 'parabole,' and German 'Gleichnis' each accent a different facet.

parable, illustrative comparison (50×) A figurative narrative, comparison, or proverbial saying placed alongside a truth to illuminate it, functioning as the primary vehicle of Jesus' kingdom teaching. Covers extended story-parables (the Sower, Matt 13:3-9, 18-23; the Wicked Tenants, Matt 21:33-44), compact similes (the Leaven, Matt 13:33; the Pearl, Matt 13:45-46), and enigmatic sayings that blur into proverb (Luke 4:23, 'Physician, heal yourself'). Mark 4:10-12, 33-34 frames parabolic speech as both a pedagogical strategy and a revelatory mystery. In Hebrews 9:9 and 11:19, the word takes its older Greek sense of 'type' or 'figure,' referring to the tabernacle as a parabole of heavenly reality. All 50 occurrences share the root concept of illustrative analogy, whether narrative or gnomic. **PARABLE PROVERB BYWORD**

en: a-parable, parable | **es:** parábola, proverbio | **fr:** parabole | **de:** Gleichnis Matt 13:3; Matt 13:10; Matt 13:13; Matt 13:18; Matt 13:24

παραβολ-εύομαι G3851 *V-APM-NMS* (1×)

risk, expose to danger, venture boldly

This verb means to venture, risk, or expose oneself to danger. Paul uses it to commend Epaphroditus, who 'risked his life' to complete ministry to Paul. The term suggests deliberate acceptance of danger for a worthy cause. It evokes the gambler staking everything or the soldier volunteering for a hazardous mission. The word carries overtones of courage and self-sacrifice, choosing to step into danger rather than play it safe. Epaphroditus becomes the model of costly discipleship.

(1×) Philippians 2:30 honors Epaphroditus because 'he came near to death for the work of Christ, having risked his life' to serve Paul.

The participle emphasizes the deliberate nature of the risk—not accidental peril but conscious choice to expose himself to danger. Paul holds up this self-endangering service as exemplifying Christ-like humility: counting others more significant than self, even unto death. COURAGE CONFIDENCE

en: having-risked | **es:** habiendo-arriesgado | **fr:** παραβολευσάμενος | **de:** wagen Phil 2:30

παραγγ-ελία G3852 *N-DFS* (5×)

Command, charge, instruction; an authoritative order or set of instructions given by a leader or teacher.

A noun denoting a command, charge, or set of instructions — originally a military term for orders issued to soldiers, it broadened to mean any authoritative directive. In Acts 5:28, the Sanhedrin reminds the apostles of their strict charge not to teach in Jesus' name. Acts 16:24 describes the jailer receiving a 'charge' to guard Paul and Silas securely. Paul uses it for the ethical instructions he transmitted to the Thessalonians (1 Thess 4:2) and frames his entire charge to Timothy around love from a pure heart (1 Tim 1:5, 18). The Spanish 'mandamiento' and German 'Gebot' both emphasize the binding, authoritative weight of the word.

(5×) An authoritative command or charge — instructions given with the weight of rank or office, whether from a religious council, a military superior, or an apostle. The word retains a flavor of its military origins (orders passed down a chain of command). In Acts 5:28, the high priest's charge carries legal force. In 1 Thess 4:2, Paul reminds believers of the παραγγελίαι he gave 'through the Lord Jesus,' lending divine authority to ethical instruction. First Timothy 1:5 defines the goal of the entire apostolic charge as 'love from a pure heart,' while 1 Tim 1:18 frames the same word as a military-style commission to Timothy. The Spanish 'mandamiento' and French 'ordre' both capture the binding, top-down nature of this directive. GEOGRAPHY AND SPACE

en: charge, command, instructions | **es:** con-mandamiento, mandamiento, mandamientos | **fr:** ordre, παραγγελίαν, παραγγελίας | **de:** Gebot, Παραγγελία, παραγγελίαν Acts 5:28; Acts 16:24; 1Thess 4:2; 1Tim 1:5; 1Tim 1:18

παραγγ-έλλω G3853 *V-PMA-2S* (32×)

To command, give authoritative orders; to charge or instruct earnestly in a pastoral context.

Drawn from military language — passing a command down the line — this verb carries the weight of authority in the New Testament. Jesus commands the crowd to sit (Matt 15:35), apostles issue directives to the churches (1 Cor 7:10; 11:17), and Paul charges Timothy with solemn pastoral instructions (1 Tim 1:3; 4:11). The lexicon tradition distinguishes it from harsher terms like κελεύω: παραγγέλλω conveys earnest exhortation alongside authority. Spanish separates 'habiendo-ordenado' (ordered) from 'Te-ordeno' (I charge you), mirroring the Greek distinction between institutional command and personal pastoral charge.

1. command or order authoritatively (24×) Authoritative command or directive issued from a position of leadership — military, apostolic, or dominical. Jesus commands the crowd to recline before the feeding (Matt 15:35; Mark 8:6), and the apostles issue binding directives to the early church (Acts 16:18; 1 Thess 4:11). Spanish 'habiendo-mandado' and German 'gebieten' both emphasize the hierarchical force. The word presupposes an established chain of authority and an expectation of obedience. COMMANDING AND ORDERING

en: commanded, commands, having-charged | **es:** habiendo-mandado, habiendo-ordenado, le-ordenó | **fr:** ordonner | **de:** befiehlt, gebieten Matt 10:5; Matt 15:35; Mark 6:8; Mark 8:6; Mark 16:20

2. charge or instruct earnestly (8×) Earnest charge or solemn instruction, particularly in pastoral contexts where the tone is personal exhortation rather than bare command. Paul 'charges' Timothy to remain in Ephesus and combat false teaching (1 Tim 1:3), and tells the Corinthians 'I instruct' regarding the Lord's Supper (1 Cor 11:17). Spanish 'Te-ordeno' and 'Manda' capture this blend of authority and pastoral urgency. The BDB note that it is 'not so strong as κελεύω' confirms this softer hortatory nuance distinct from a battlefield order. COMMANDING AND ORDERING

en: I-charge, I-command, charge | **es:** Manda, Te-ordeno, manda | **fr:** ordonner | **de:** befiehlt, gebieten Acts 16:18; 1Cor 7:10; 1Cor 11:17; 1Tim 1:3; 1Tim 4:11

παραγίγνομαι G3854 *V-ASM-1S* (37×)

To arrive at a destination; to appear or come on the scene publicly; to be present or come alongside someone.

The Greek verb paraginomai combines para ('alongside') with ginomai ('to come into being, to arrive'), producing a word whose primary force is reaching a destination. In 31 of its 37 NT occurrences, it narrates simple arrival – the Magi coming to Jerusalem (Matt 2:1), elders arriving at Jesus' side (Luke 7:4), relatives coming to find him (Luke 8:19). But paraginomai also carries dramatic staging power: John the Baptist 'appears' preaching in the wilderness (Matt 3:1), and Christ 'appears' as the great high priest (Heb 9:11). Spanish llegar and German ankommen capture the arrival sense cleanly, while the 'appearing' nuance echoes in Spanish venir and French arriver when the context is a public debut. A rare third sense emphasizes presence rather than motion – Paul's companions being present at Jerusalem (Acts 21:18) or supporters failing to come alongside at trial (2 Tim 4:16).

1. arrive at a place (31×) Physical arrival at a specific place or destination, emphasizing the journey's completion. This dominant sense (31 occurrences) covers the Magi arriving in Jerusalem (Matt 2:1), messengers reaching Jesus (Luke 7:4, 20), Mary's family coming to find him (Luke 8:19), and travelers arriving after a journey (Luke 11:6). Spanish habiendo llegado, French arriver, and German ankommen all converge on the directional arrival reading. The verb consistently marks the endpoint of movement rather than the journey itself. GOING AND LEADING

en: arrived, came, having-arrived | **es:** Habiendo-llegado, habiendo-llegado, llegando | **fr:** arriver | **de:** ankommen, kommt Matt 2:1; Luke 7:4; Luke 7:20; Luke 8:19; Luke 11:6

2. appear, come on the scene (4×) A dramatic or public appearance on the scene, marking the debut of a significant figure or the onset of a pivotal moment. Four occurrences carry this stage-entrance quality: John the Baptist appearing in the wilderness (Matt 3:1), Jesus arriving at the Jordan for baptism (Matt 3:13), Judas arriving with the armed crowd at Gethsemane (Mark 14:43), and Christ appearing as high priest of good things to come (Heb 9:11). Spanish habiendo venido and German kommt here shade toward 'making an appearance' rather than simply 'arriving.' GOING AND LEADING

en: arrives, comes, having-appeared | **es:** habiendo-venido, llega | **fr:** arriver | **de:** ankommen, kommt Matt 3:1; Matt 3:13; Mark 14:43; Heb 9:11

3. be present, come alongside (2×) Being present at a place or coming alongside someone, with emphasis on attendance or companionship rather than the act of traveling. Two occurrences reveal this nuance: the brethren being present when Paul arrived in Jerusalem (Acts 21:18) and no one coming to Paul's side at his first defense (2 Tim 4:16). Spanish estaban presentes and German ankommen shift toward a stative reading – being there for someone rather than traveling toward a point. GOING AND LEADING

en: came, came-alongside | **es:** estaban-presentes, estuvo-presente | **fr:** arriver | **de:** ankommen, kommt Acts 21:18; 2Tim 4:16

παρ-άγω G3855 *V-PIA-3S* (11×)

To pass by physically, walking past a place; metaphorically, to pass away or cease to exist.

Paragō paints two vivid pictures: movement through space and movement through time toward ending. In the Gospels, Jesus 'passes by' — walking along the Sea of Galilee and spotting his future disciples (Matt 9:9, Mark 1:16, Mark 2:14), a simple but momentous act of physical transit. In the Johannine and Pauline letters, however, the word turns metaphorical and even cosmic: 'the form of this world is passing away' (1 Cor 7:31), and 'the darkness is passing away and the true light is already shining' (1 John 2:8). Spanish distinguishes

these neatly — pasaba/pasando for physical movement, pasa for metaphorical transience.

1. to pass by (physical movement) (8×) To pass by physically, to walk or travel past a place. Used of Jesus moving through towns and along roads — catching sight of Matthew at the tax booth (Matt 9:9), walking by the Sea of Galilee (Mark 1:16, Mark 2:14), or passing by as blind men call out (Matt 9:27, Matt 20:30). The word conveys ordinary human locomotion that, in the Gospel narratives, becomes the occasion for extraordinary encounters. Spanish pasaba ('was passing by') and German vorübergehen capture this physical transit clearly. DEPARTING AND PASSING

en: is-passing-by, passing-by, was-passing-by | **es:** pasaba, pasando | **fr:** passer | **de:** voruebergehen, παράγει, παράγοντι Matt 9:9; Matt 9:27; Matt 20:30; Mark 1:16; Mark 2:14

2. to pass away (metaphorical/temporal) (3×) To pass away, to cease to exist — a metaphorical extension describing the transience of the present world order. Paul declares 'the form of this world is passing away' (1 Cor 7:31), and John writes that 'the darkness is passing away' as the true light shines (1 John 2:8) and 'the world and its desires are passing away' (1 John 2:17). The shift from physical movement to cosmic impermanence is dramatic. English 'is passing away' and Spanish pasa (present tense, ongoing process) both capture the sense of gradual but certain dissolution. DEPARTING AND PASSING

en: is-passing-away | **es:** pasa | **fr:** passer | **de:** voruebergehen 1Cor 7:31; 1John 2:8; 1John 2:17

παραδειγ-μᾰτίζω G3856 *V-PPA-AMP* (1×)

make a public spectacle of, expose to shame or ridicule

This verb means to make an example of someone publicly, often with connotations of shame or spectacle. Hebrews uses it to describe the hypothetical case of apostates who 'put Christ to open shame' by renouncing faith. The term suggests public humiliation, holding someone up as a warning or object of ridicule. It evokes the practice of parading prisoners or criminals publicly to deter others. The word combines publicity with disgrace, making private failure a public spectacle.

(1×) Hebrews 6:6 warns that those who fall away 'are crucifying once again the Son of God to their own harm and holding him up to contempt,' using this verb for public shaming. To renounce Christ after enlightenment is to treat his crucifixion as though he deserved it, publicly repudiating him. The participial phrase underscores apostasy's gravity: it doesn't quietly slip away but loudly shames Christ before a watching world. SHAME AND DISGRACE

en: putting-to-open-shame | **es:** exponiendo-a-vergüenza | **fr:** zur-Schau-stellen | **de:** zur-Schau-stellen Heb 6:6

πᾰρᾰδεισ-ος G3857 *N-AMS* (3×)

Paradise; the garden of Eden; the abode of the blessed; a place of bliss and divine presence

Borrowed from Persian through Greek, this word originally meant an enclosed park or pleasure-ground of Persian kings, then came to denote the garden of Eden, and finally the dwelling place of the redeemed. Jesus promises the penitent thief, 'Today you will be with me in Paradise' (Luke 23:43). Paul describes being caught up to Paradise and hearing inexpressible words (2 Cor 12:4). The risen Christ promises the overcomer the right to eat from 'the tree of life in the paradise of God' (Rev 2:7). Each use evokes restoration of Edenic communion with God.

(3×) All languages transliterate or preserve the word: English 'Paradise', Spanish 'Paraíso', French 'paradis', German 'Paradies/Παραδείσῳ'. The lexicon traces it from Persian parks to the garden of Eden (LXX) to 'the abode of the blessed' (NT). Luke 23:43 promises the thief immediate presence with Christ in Paradise. 2 Cor 12:4 describes Paul's visionary ascent to Paradise. Rev 2:7 locates the tree of life in 'the paradise of God'. Each occurrence points to a place of divine presence and blessing. EDEN GARDEN PLACE

en: Paradise | **es:** Paraíso | **fr:** paradis | **de:** Paradies, Παραδείσῳ Luke 23:43; 2Cor 12:4; Rev 2:7

παραδέχομαι G3858 *V-PNM/P* (6×)

To receive from another, accept, or welcome; used of receiving persons, teachings, or testimony with openness.

In the New Testament, paradechomai describes an act of receptive acceptance — welcoming a person, embracing a teaching, or admitting testimony. When the seed falls on good soil in Mark 4:20, these are the ones who 'receive' the word. In Acts 15:4, the church at Jerusalem 'received' Paul and Barnabas warmly. The range stretches from the cordial reception of missionaries to the judicial acceptance of accusations (1 Tim 5:19), always carrying a note of deliberate, willing openness rather than mere passive intake.

to receive, accept, welcome (6×) To receive, accept, or welcome something or someone offered or presented — embracing with willing openness. The multilingual evidence is remarkably unified: Spanish 'recibir,' French 'recevoir,' German 'annehmen' all converge on active, intentional reception. Used of receiving the gospel message (Mark 4:20), welcoming apostles (Acts 15:4), accepting cultural practices (Acts 16:21), receiving testimony (Acts 22:18), and admitting formal accusations (1 Tim 5:19). The word carries an interpersonal warmth absent from simpler verbs of taking. RECEIVING AND TAKING

en: he-receives, receive, they-were-received | **es:** fueron-recibidos, recibas, recibe | **fr:** recevoir | **de:** annehmen, παραδέξονταί, παραδέχεσθαι Mark 4:20; Acts 15:4; Acts 16:21; Acts 22:18; 1Tim 5:19

διατρῐβή G3859 *N-NFP* (1×)

constant friction, useless wrangling, persistent disputes

This rare compound noun denotes persistent friction or constant wrangling. Paul uses it in 1 Timothy to characterize false teachers: people engaging in 'constant frictions' or useless disputes. The term combines 'wearing away' or 'rubbing' with the idea of irritation or friction. It evokes the exhausting, unproductive nature of perpetual arguing—disputes that generate heat without light. The word suggests not one-off debates but chronic, habitual contention that wears everyone down.

(1×) 1 Timothy 6:5 describes corrupt teachers as marked by 'constant frictions,' perpetual disputes that exhaust and divide. The noun captures the sterile, repetitive nature of their controversies—not honest inquiry but endless quibbling. Paul warns Timothy against those whose minds are 'depraved and deprived of the truth,' whose teaching produces friction rather than faith. Such constant contention reveals corrupt hearts, not pure doctrine. CONTROVERSY DISPUTE

en: constant-frictions | **es:** roces-constantes | **fr:** διαπαρατριβαὶ | **de:** unnuetzer-Streit 1Tim 6:5

παραδίδωμι G3860 *V-PIM/P-1P* (120×)

To hand over, deliver, betray, transmit, entrust, surrender, or permit — spanning custody transfer, treacherous betrayal, tradition-passing, and self-giving

Paradidomi is the verb that shadows the Passion narrative — Judas 'hands over' Jesus, Jesus is 'delivered' to Pilate, and ultimately God 'gives up' his Son for the world. Yet the same root also describes Paul 'handing on' sacred tradition (1 Cor 11:23; 15:3) and a master 'entrusting' talents to servants. The tension between betrayal and faithful transmission runs through the word like a fault line. Spanish captures this with entregó for both custody transfers and betrayals, while French livrer ('to deliver') and German ueberliefern ('to hand down') each flatten different dimensions. The full semantic range — from Judas's treachery to Paul's catechesis to Christ's self-offering — makes paradidomi one of the most theologically charged verbs in the New Testament.

1. hand over, deliver to custody (78×) To hand over or deliver a person into custody (78x): the dominant sense, covering the transfer of a person into the power, control, or jurisdiction of another — courts, rulers, prisons, or hostile parties — without implying personal

treachery by the agent. Spanish entregó ('handed over'), French livrer, and German ueberliefern all cover this neutral transfer. Jesus tells the disciples they will be 'delivered' to councils and synagogues (Matt 10:17), brother will deliver brother to death (Matt 10:21), and the Son of Man will be 'delivered' to the Gentiles (Matt 20:19). The agent may be hostile, but the verb itself describes transfer, not treason. ACQUIRING AND BUYING

en: betrayed, delivered, gave-over | **es:** entregó, es-entregado, se-entregó | **fr:** livrer | **de:** ueberliefern, übergibt Matt 10:17; Matt 10:21; Matt 18:34; Matt 20:19; Matt 24:9

2. betray, hand over treacherously (20×) To betray, to hand over treacherously (20x): a specialized intensification of sense 1, where the transfer involves personal disloyalty, breach of trust, or insider treachery. Spanish entregar with betrayal-specific modifiers and German verraten ('to betray') distinguish this from neutral custody transfer. Prototypically Judas: identified as 'the one who would betray him' (Matt 10:4; 26:25), negotiating a price (Matt 26:15), signaling with a kiss (Matt 26:48). The multilingual glosses — Korean baesinhada, Arabic khana — consistently deploy betrayal-specific vocabulary for these Judas passages, confirming a recognized semantic distinction. ACQUIRING AND BUYING

en: He-was-being-betrayed, betraying, delivering | **es:** a-entregar, de-entregar, entregando | **fr:** livrer | **de:** ueberliefern, übergibt Matt 10:4; Matt 26:15; Matt 26:25; Matt 26:46; Matt 26:48

3. hand down, transmit tradition (12×) To hand down, transmit tradition or teaching (12x): the catechetical sense, where what is 'handed over' is not a person but authoritative instruction, decrees, or inherited practice. French transmise and German ueberlieferten mark the transmission register. Paul's formula is definitive: 'I delivered to you what I also received' (1 Cor 11:23; 15:3), establishing a technical vocabulary of tradition. Luke opens his Gospel with traditions 'delivered to us' by eyewitnesses (Luke 1:2), and Acts records apostolic decrees being 'delivered' to churches (Acts 16:4). Mark 7:13 uses it negatively for human traditions that nullify God's word. ACQUIRING AND BUYING

en: I-delivered, delivered, having-been-delivered | **es:** entregaban, entregada, entregando | **fr:** livrer, transmise | **de:** ueberliefern, übergibt, überlieferten Matt 11:27; Mark 7:13; Luke 1:2; Luke 10:22; Acts 12:4

4. entrust, commit to one's care (5×) To entrust, commit to someone's care (5x): handing over something valuable — responsibility, authority, or resources — for stewardship. Spanish encomendado ('entrusted') distinctly marks this as fiduciary rather than coercive. In the parable of the talents, the master 'delivered' five talents to one servant (Matt 25:20, 22). Satan claims authority has been 'delivered' to him (Luke 4:6). Paul and Barnabas are 'commended to the grace of God' by the Antioch church (Acts 14:26; 15:40). The emphasis falls on trust and responsibility, not hostility. ACQUIRING AND BUYING

en: having-been-committed, it-has-been-delivered, you-delivered | **es:** encomendado, encomendados, entregaste | **fr:** livrer | **de:** übergibt Matt 25:20; Matt 25:22; Luke 4:6; Acts 14:26; Acts 15:40

5. give over, surrender, abandon (4×) To give over, surrender, or abandon to a condition (4x): yielding someone (or oneself) to a power, fate, or experience — whether divine judgment, sacrificial self-offering, or voluntary exposure. Spanish habiendo entregado and English having-given-over capture the surrendering quality. God 'gave them over' to their sinful desires (Rom 1:24, 26, 28), Paul speaks of those who 'risked their lives' (Acts 15:26, literally 'handed over their souls'), and Christ 'gave himself up for me' (Gal 2:20). The reflexive self-giving in Galatians stands as the theological counterpoint to Judas's betrayal in sense 2. ACQUIRING AND BUYING

en: I-hand-over, are-being-handed-over, having-given-over | **es:** entregare, habiendo-entregado, somos-entregados | **fr:** livrer | **de:** ueberliefern, übergibt Acts 15:26; 1Cor 13:3; 2Cor 4:11; Gal 2:20

6. (1×) To permit, allow a process to proceed (1x): in Mark 4:29, when the grain is ripe, the farmer 'puts in the sickle' because the harvest 'permits' — the fruit has yielded itself to readiness. Spanish permite and English permits confirm this unusual reading. The grain paradidoi, 'hands itself over' to the harvest, a vivid agricultural metaphor where the ripened crop is imagined as surrendering to the reaper. This lone occurrence extends the root's transfer semantics into the domain of natural process and seasonal readiness. ACQUIRING AND BUYING

en: permits | **es:** permite | **fr:** livrer | **de:** ueberliefern Mark 4:29

παράδοξος G3861 *Adj-ANP* (1×)

remarkable, contrary to expectation, incredible, paradoxical

This adjective describes things contrary to expectation or common opinion—whether marvelous or paradoxical. Luke uses it to capture the crowd's reaction after Jesus heals the paralytic: 'We have seen remarkable things today.' The term can denote the incredible, the unexpected, or Stoic paradoxes. It suggests disruption of normal categories, events that defy conventional wisdom. The word evokes astonishment at what shouldn't be possible but is. Reality has outrun expectation.

(1×) Luke 5:26 reports the crowd's response to the paralytic's healing: 'We have seen remarkable things today!' The adjective captures their stunned amazement—not merely impressive acts but things defying expectation. The paralytic walked, sins were forgiven, divine authority was displayed in flesh. What they witnessed scrambled their categories, producing both fear and glorifying of God. The paradox of divinity in humanity became undeniable. AMAZEMENT AND ASTONISHMENT

en: remarkable-things | **es:** cosas-increíbles | **fr:** extraordinaire | **de:** παράδοξα Luke 5:26

παρά-δοσις G3862 *N-DFS* (13×)

Tradition; a teaching, custom, or practice handed down by transmission from one generation to the next.

Derived from paradidomi ('to hand over, transmit'), this noun denotes any teaching, practice, or custom passed down through a chain of transmission. The NT uses it with both negative and positive valence. Jesus sharply criticizes 'the tradition of the elders' and 'the tradition of men' that nullifies God's commandments (Matt 15:2-6; Mark 7:3-13; Col 2:8). Yet Paul commends the Corinthians for holding to 'the traditions just as I delivered them to you' (1 Cor 11:2) and commands the Thessalonians to 'hold to the traditions you were taught' (2 Thess 2:15; 3:6). This dual usage — human tradition as obstacle versus apostolic tradition as foundation — makes the word theologically pivotal. Translations uniformly render it with cognates of 'tradition' (Spanish tradición, French tradition, German Überlieferung).

tradition, handed-down teaching (13×) An authoritative teaching, practice, or custom transmitted from one generation or authority to the next, used both negatively of human traditions that override God's word (Matt 15:2-3, 6; Mark 7:3, 5, 8-9, 13; Col 2:8; Gal 1:14) and positively of apostolic traditions to be upheld (1 Cor 11:2; 2 Thess 2:15; 3:6). The paradosis concept presupposes a chain of transmission — someone hands over and another receives. Cross-linguistic evidence converges on a single term (French tradition, German Überlieferung, Spanish tradición), reflecting the word's unified semantic core despite its opposite evaluations in context. TEACHING AND LEARNING

en: tradition, traditions | **es:** tradiciones, tradición | **fr:** tradition | **de:** Ueberlieferung, παράδοσιν Matt 15:2; Matt 15:3; Matt 15:6; Mark 7:3; Mark 7:5

παραζηλ-όω G3863 *V-PIA-1P* (4×)

To provoke to jealousy; to stir up rivalry or zealous emulation through envy.

A compound verb (para + zēloō) meaning to provoke someone to jealousy or zealous rivalry. Paul builds his theology of Israel and the Gentiles around this word in Romans 10–11. Quoting Deuteronomy 32:21, he explains that God will 'provoke Israel to jealousy' through a non-nation (Rom 10:19). This jealousy-provoking becomes Paul's missionary strategy: Gentile inclusion is meant to 'provoke to jealousy' his fellow Israelites and so save some (Rom 11:11, 14). In 1 Cor 10:22 the tone shifts to warning: 'Shall we provoke the Lord to jealousy?' Spanish 'provocar a celos' and French 'provoquer à la jalousie' both preserve the deliberate, relational provocation at the heart of this theologically loaded verb.

(4×) To provoke to jealousy — to deliberately stir up zealous rivalry or envy, especially in a covenantal or relational context. Paul's argument in Romans 10–11 hinges on this verb: God provokes Israel to jealousy through Gentile inclusion (Rom 10:19, quoting Deut 32:21), and Paul hopes his Gentile ministry will provoke his kinsmen to saving jealousy (Rom 11:11, 14). In 1 Cor 10:22, the object shifts to God himself—a dangerous provocation recalling Israel's wilderness idolatry. German 'eifersüchtig machen' and Spanish 'provocar a celos' both highlight the interpersonal, emotive dimension of this covenantal dynamic. **ZEAL AND JEALOUSY**

en: I-might-provoke-to-jealousy, do-we-provoke-to-jealousy, to-provoke-to-jealousy | **es:** provocamos-a-celos, provocar-a-celos, provocaré-a-celos | **fr:** provoquer-à-la-jalousie | **de:** eifersuechtig-machen Rom 10:19; Rom 11:11; Rom 11:14; 1Cor 10:22

παραθᾰλάσσ-ιος G3864 *Adj-AFS* (1×)

by the sea, coastal, along the seashore

This adjective describes locations beside or along the sea. Matthew uses it to identify Capernaum as 'by the sea,' located on the shore of the Sea of Galilee. The term distinguishes coastal settlements from inland towns. It evokes the fishing villages, harbors, and maritime commerce that characterized Galilee's lakeshore. For Matthew, the geographical detail fulfills Isaiah's prophecy about 'Galilee of the Gentiles' and 'the way of the sea,' connecting Jesus' ministry location to messianic expectation.

(1×) Matthew 4:13 describes Jesus leaving Nazareth to dwell in Capernaum 'by the sea,' situating his base of operations on the Galilean coast. The geographical marker does double duty: it locates the ministry historically while fulfilling Isaiah's prophecy about light dawning in 'Galilee of the Gentiles.' The seaside setting becomes theologically significant—the place where Messiah launches his public work. **SEA LARGE WATER**

en: by-the-sea | **es:** junto-al-mar | **fr:** côte | **de:** Küste Matt 4:13

παραθεωρ-έω G3865 *V-IIM/P-3P* (1×)

overlook, neglect, disregard (often unintentionally)

This verb means to overlook, neglect, or disregard—often unintentionally or through oversight. Acts uses it to describe the neglect of Hellenistic widows in the daily distribution. The term suggests not malicious exclusion but failure to notice or give proper attention. It evokes looking past someone, letting them fall through the cracks. The passive form indicates those being overlooked experience the neglect, even if no one intended harm. Systemic neglect can occur without individual malice.

(1×) Acts 6:1 reports the Hellenistic Jews' complaint that 'their widows were being overlooked in the daily distribution.' The passive verb indicates the widows experienced neglect, whether intentional or not. The systemic oversight threatened church unity, prompting the appointment of deacons to ensure equitable care. The verb highlights how good intentions don't guarantee just outcomes; structures must actively prevent vulnerable people from being overlooked. **SEEING AND PERCEIVING**

en: were-being-overlooked | **es:** eran-descuidadas | **fr:** παρεθεωροῦντο | **de:** παρεθεωροῦντο Acts 6:1

παρα-θήκη G3866 *N-AFS* (3×)

a deposit, something entrusted to one's care; a sacred trust or stewardship to be guarded

This noun refers to something entrusted into one's keeping—a deposit to be faithfully guarded and eventually returned. Paul charges Timothy to 'guard the deposit' entrusted to him (1 Tim 6:20; 2 Tim 1:14), likely referring to sound doctrine and apostolic teaching. Paul also expresses confidence that Christ is able to guard what Paul has entrusted to him until that Day (2 Tim 1:12). The term carries financial overtones but in the New Testament denotes sacred stewardship—truth and ministry committed to faithful hands.

(3×) Multilingual glosses consistently render this as 'deposit': English 'deposit', Spanish 'depósito', French preserves the Greek παραθήκην, German 'anvertrautes-Gut' (entrusted good). The lexicon defines it as 'anything entrusted to one, deposit' with roots in banking and property. 1 Tim 6:20 and 2 Tim 1:14 urge Timothy to guard the deposit entrusted to him (likely sound doctrine), while 2 Tim 1:12 expresses Paul's confidence that God will guard what has been entrusted to him. The word emphasizes fiduciary responsibility for what belongs to another. **GUARDING AND KEEPING**

en: deposit | **es:** depósito | **fr:** παραθήκην | **de:** anvertrautes-Gut 1Tim 6:20; 2Tim 1:12; 2Tim 1:14

παραιν-έω G3867 *V-PIA-1S* (2×)

to exhort, advise, recommend; to urge or counsel someone toward a course of action

This verb means to advise, recommend, exhort, or counsel. Classical usage ranges from military commanders advising troops to philosophers recommending courses of action. The tone can be strong exhortation or gentle recommendation. Both New Testament occurrences appear in Paul's shipwreck narrative. In Acts 27:9, Paul 'advised' or 'warned' against continuing the voyage. In Acts 27:22, he 'urged' the crew to take courage despite the storm. The word emphasizes persuasive counsel based on wisdom or authority, seeking to guide others toward prudent action.

(2×) Acts 27:9 uses the imperfect ('was admonishing/advising') for Paul's initial warning, while 27:22 uses the present ('I urge') for his encouragement during crisis. The multilingual glosses render the advisory force: English 'I-urge, was-admonishing,' Spanish 'aconsejaba, os-aconsejo,' French 'exhorter.' The first use involves cautionary advice (which was ignored); the second involves encouraging exhortation in the midst of disaster. Both demonstrate Paul's authoritative yet persuasive counsel, seeking to guide others through reasoned recommendation rather than command. **EXHORTATION AND COMFORT**

en: I-urge, was-admonishing | **es:** aconsejaba, os-aconsejo | **fr:** exhorter | **de:** παραινῶ, παρήνει Acts 27:9; Acts 27:22

παραιτ-έομαι G3868 *V-APM-NMP* (12×)

To beg off, make excuses, refuse, reject, or earnestly request — covering the full arc from polite declination to firm refusal.

Few Greek verbs span as wide an interpersonal arc as paraiteomai. At its gentlest, guests at a banquet 'beg off' with excuses — 'I have bought a field; please have me excused' (Luke 14:18-19). At its firmest, Paul insists that believers 'refuse' godless myths (1 Tim 4:7) and 'reject' divisive persons (Titus 3:10). And in its oldest classical sense, it can mean simply 'to request' or entreat, as when the crowd at Sinai 'begged that no further word be spoken' (Heb 12:19). Spanish distinguishes these beautifully: 'excusarse' for begging off, 'rechazar' for refusing, and 'suplicar' for earnest entreaty.

1. refuse, reject (7×) To refuse, reject, or decline firmly — the dominant New Testament usage, where something is turned away or dismissed. Paul commands Timothy to 'refuse' profane myths (1 Tim 4:7), to 'reject' younger widows from the enrollment (1 Tim 5:11), and to avoid foolish controversies (2 Tim 2:23). Hebrews 12:25 warns against refusing the One who speaks from heaven. Spanish 'rechazar' and French 'refuser' consistently mark this firm, deliberate refusal. **REJECTION AND REFUSAL**

en: I-refuse, having-refused, refuse | **es:** rechacéis, rechaza, rechazando | **fr:** refuser, repousser | **de:** ablehnen, παραιτοῦμαι Acts 25:11; 1Tim 4:7; 1Tim 5:11; 2Tim 2:23; Titus 3:10

2. beg off, make excuses (3×) To beg off or make excuses from an obligation or invitation, offering reasons for declining. In Jesus' parable of the great banquet (Luke 14:18-19), each invited guest 'began to make excuses' — one bought a field, another oxen, another married. Spanish 'excusarse' and German 'sich entschuldigen' capture the polite, social dimension of this sense, distinct from the harsh rejection of sense 1. **REJECTION AND REFUSAL**

en: excused, to-excuse | **es:** a-excusarse, por-excusado | **fr:** refuser | **de:** παραιτεῖσθαι, παρητημένον Luke 14:18; Luke 14:19

3. request, beg (2×) To make an earnest request or entreaty — the classical sense of begging or petitioning. At Mark 15:6, the crowd 'was requesting' that Pilate release a prisoner, and at Heb 12:19 the Israelites at Sinai 'begged' that no further word be spoken to them. Spanish 'suplicaron' and 'pedían' reveal this supplicatory register, while interestingly French still renders 'refuser,' collapsing the distinction that the Greek and Spanish preserve. **REJECTION AND REFUSAL**

en: begged, they-were-requesting | **es:** pedían, suplicaron | **fr:** refuser | **de:** ablehnen Mark 15:6; Heb 12:19

παρακαθ-ίζω G3869 *V-APP-NFS* (1×)

sit down beside, take a seat next to someone

This verb means to sit down beside or near someone. Luke uses it to describe Mary of Bethany sitting at Jesus' feet to hear his teaching. The prefix para- ('beside') emphasizes proximity and position. The term evokes the posture of a disciple learning from a rabbi —not standing at a distance but seated close, attentive, absorbing instruction. In ancient culture, sitting at someone's feet signaled the learner's humility and the teacher's authority. Mary's choice of posture embodies eager discipleship.

(1×) Luke 10:39 describes Mary 'having sat down beside the Lord's feet,' listening to his teaching. The participle captures her deliberate choice to assume the disciple's position. In contrast to Martha's distracted service, Mary's seated posture demonstrates singular focus: she has chosen proximity to Jesus and attention to his word. Her physical position beside his feet mirrors her spiritual position as learner. **SITTING AND DWELLING**

en: having-sat-beside | **es:** sentándose | **fr:** s'asseoir-auprès | **de:** παρακαθεσθεῖσα Luke 10:39

παρακᾰλέω G3870 *V-APA-NMS* (109×)

To call alongside; entreat, exhort, encourage, comfort, or invite — spanning earnest appeal, pastoral urging, and consolation.

Parakaleo is built from para ('alongside') and kaleo ('to call'), and that etymology illuminates every sense: someone is always being called to stand alongside another, whether to help, to encourage, or to console. In the Gospels it most often appears as urgent entreaty — lepers begging for healing, demons pleading not to be sent away (Matt 8:31-34). In Acts and the Epistles it shifts toward pastoral exhortation and mutual encouragement within the young church. Paul's usage in 2 Corinthians is especially rich, where the same verb means both 'comfort' and 'be comforted' within a single paragraph (2 Cor 1:3-7), creating a theology of reciprocal consolation. Arabic distinguishes tawassala ('to implore') from haththa ('to urge') from 'azza ('to console'), while Korean separates 간청하다 (beseech), 권면하다 (exhort), and 위로하다 (comfort) — confirming that these are genuinely distinct senses, not just translation variants.

1. entreat, beseech, implore (57×) To entreat, beseech, or implore — the largest cluster at 57 occurrences. This is the parakaleo of desperate petition: the centurion begging Jesus to heal his servant (Matt 8:5), the Gadarene demons pleading to enter the swine (Matt 8:31), the woman with the hemorrhage touching his garment after the crowd 'pressed' him (Mark 5:23). The subject is typically in a position of need or inferiority, appealing upward. Arabic tawassala and Korean 간청하다 both select the 'earnest plea' register, while Swahili -sihi carries the nuance of humble supplication. Paul uses this sense when he 'begs' the Corinthians to be reconciled to God (2 Cor 5:20). **EXHORTATION AND COMFORT**

en: I-urge, he-was-begging, they-were-begging | **es:** Exhorto, exhorto, le-rogaba | **fr:** exhorter | **de:** ermahnen, ermahnt Matt 8:5; Matt 8:31; Matt 8:34; Matt 14:36; Matt 18:29

2. exhort, admonish, urge (28×) To exhort, admonish, or urge toward right conduct — 28 occurrences, concentrated in Acts and the Pauline epistles. This is pastoral parakaleo: Barnabas exhorting the Antioch believers to remain faithful (Acts 11:23), Paul and Silas strengthening the churches (Acts 14:22; 15:32), and the repeated epistolary formula 'I exhort you, brothers' (Rom 12:1; 1 Thess 4:1). The shift from sense 1 is directional — here the speaker has authority or spiritual standing, urging others forward rather than pleading from below. Arabic haththa/wa'aza and Korean 권면하다/권고하다 both select instructional-encouragement vocabulary. Luke 3:18 summarizes John the Baptist's preaching as parakalon, 'exhorting' the people. **EXHORTATION AND COMFORT**

en: encouraged, exhort, exhorting | **es:** Exhortamos, anima, consolaron | **fr:** exhorter | **de:** ermahnen, ermahnt Luke 3:18; Acts 2:40; Acts 11:23; Acts 14:22; Acts 15:32

3. comfort, console (11×) To comfort, console, or bring relief to the distressed — 11 occurrences, with 2 Corinthians as the epicenter. Paul's 'God of all comfort who comforts us in all our affliction' (2 Cor 1:3-4) uses this verb four times in two verses, establishing comfort as a divine attribute channeled through human community. The Thessalonians are told to 'comfort one another' regarding the dead (1 Thess 4:18). Arabic 'azza and Korean 위로하다 consistently select consolation-specific vocabulary here rather than 'urge' or 'beg' language, and Swahili -fariji ('to comfort, relieve grief') confirms the emotional-relief dimension. The theological link between suffering and comfort in 2 Corinthians makes this a theologically generative sense. **EXHORTATION AND COMFORT**

en: comforted, comforting, encourage | **es:** consolaos, consolar, consoló | **fr:** exhorter | **de:** ermahnen 2Cor 1:4; 2Cor 2:7; 2Cor 7:6

4. be comforted, receive comfort (11×) To be comforted or receive consolation (passive/middle voice) — 11 occurrences where the subject experiences comfort rather than dispensing it. The Beatitudes' 'they shall be comforted' (Matt 5:4) is the most famous instance. Rachel 'refused to be comforted' for her children (Matt 2:18). In 2 Corinthians 7:6-7 Paul himself 'was comforted' by the arrival of Titus. Arabic ta'azza (reflexive Form V) and Korean 위로받다 ('receive comfort') both mark the passive-reception frame morphologically, confirming a genuine voice-driven sense distinction from active sense 3. The passive transforms comfort from an act of will into a grace received. **EXHORTATION AND COMFORT**

en: be-comforted, be-encouraged, he-is-comforted | **es:** Sed-consolados, es-consolado, fue-consolado | **fr:** exhorter | **de:** ermahnen, ermahnt Matt 2:18; Matt 5:4; Luke 16:25; Acts 20:12; 2Cor 1:4

5. invite, summon, call for (2×) To invite, summon, or call for someone's presence — only 2 clear occurrences, both in Acts. In Acts 28:14 Paul's companions 'were invited' to stay with fellow believers; in Acts 28:20 Paul explains he 'called for' the Jewish leaders in Rome. This recovers the classical Greek meaning closest to the etymology ('call alongside'), which in the New Testament is largely eclipsed by the entreaty and comfort senses. Arabic da'a ('to invite') and Korean 초대하다 ('to extend an invitation') both select social-invitation vocabulary here. Though rare, this sense preserves the verb's etymological core and its continuity with classical usage. **EXHORTATION AND COMFORT**

en: I-called-for, we-were-invited | **es:** fuimos-invitados, os-invité | **fr:** exhorter | **de:** ermahnt Acts 28:14; Acts 28:20

παρα-κᾰλύπτω G3871 *V-RPM/P-NNS* (1×)

to cover, conceal, hide from view or understanding

In its sole New Testament occurrence at Luke 9:45, this verb describes how the meaning of Jesus' prediction about his suffering was concealed or veiled from the disciples' comprehension. The root meaning involves covering something by placing something beside it, like hanging a cloth to obscure what lies behind. Here it captures the mysterious opacity that prevented the disciples from grasping what Jesus was saying, as if their understanding had been deliberately cloaked.

(1×) The passive perfect form appears in Luke 9:45 where Jesus' saying about betrayal was 'hidden' from the disciples. The multilingual evidence (English 'hidden', Spanish 'encubierta', French 'voilé') consistently points to concealment. The domain assignment to mental life reflects how this covering creates cognitive opacity—the disciples couldn't penetrate the veil over the meaning. **HIDING AND CONCEALING**

en: hidden | **es:** encubierta | **fr:** voilé | **de:** παρακεκαλυμμένον Luke 9:45

παρακατα-θήκη G3872

deposit, something entrusted to one's care; money/property in trust; ward, person under guardianship

A παρακαταθήκη is something deposited with another for safekeeping —money, property, or even persons. Banking deposits and temple treasuries used this term. The obligations were serious: to withhold a deposit was ἀποστερῆσαι (to defraud), while to restore it was ἀποδιδόναι. Children entrusted to guardians and wards of the state were called παρακαταθῆκαι, extending the concept to persons under protective care. The word emphasizes fiduciary responsibility and sacred trust.

παράκειμαι G3873 *V-PIM/P-3S* (2×)

to lie beside, be present, be at hand; to be available or adjacent

This verb means to lie beside, be present, or be at hand. Originally a passive form of 'place beside,' it describes what is available, adjacent, or immediately present. Classical usage includes materials lying at hand for craftsmen, choices lying before someone, or pleasures and pains lying side by side. Both New Testament uses appear in Romans 7, where Paul describes the psychological struggle with sin. The verb captures what is immediately present or available to him—particularly the internal presence of evil and the law of God.

(2×) Romans 7:18 and 7:21 both use the present indicative to describe what Paul finds 'present' or 'at hand' within himself. In 7:18, 'the will is present with me' but not the ability to do good. In 7:21, 'when I want to do right, evil is present with me.' The translations emphasize presence or availability: English 'is-present,' Spanish 'está-presente,' French 'être-présent.' The verb captures the immediate, inescapable proximity of competing moral forces within Paul's experience—what lies constantly at hand in his inner life. **BEING PRESENT**

en: is-present | **es:** está-presente | **fr:** être-présent | **de:** bereitliegen Rom 7:18; Rom 7:21

παρά-κλησις G3874 *N-AFS* (29×)

Comfort, encouragement, exhortation, appeal — speech that strengthens, consoles, or urges

The noun παράκλησις is built from the same root as παράκλητος ('advocate, comforter') and carries a rich triad of meanings in the New Testament. Simeon awaited the 'consolation of Israel' (Luke 2:25), Paul overflows with παράκλησις amid affliction (2 Cor 1:3-7), and Barnabas earned the nickname 'son of encouragement' (Acts 4:36). Whether it means comfort for the grieving, exhortation for the wavering, or an earnest appeal to act, the word always involves one person drawing alongside another with strengthening speech.

1. comfort, consolation (15×) Comfort or consolation given to those who grieve, suffer, or face distress — the pastoral, therapeutic dimension of the word. God is the 'God of all comfort' who comforts us so that we may comfort others (2 Cor 1:3-7). Simeon awaits the παράκλησιν of Israel (Luke 2:25), and the rich already have theirs (Luke 6:24). Spanish consolación and German Trost consistently mark this emotional-supportive sense, distinguishing it from the more activating 'exhortation.' **COMFORT AND ENCOURAGEMENT**

en: comfort, consolation, encouragement | **es:** consolación, consuelo, exhortación | **fr:** consolation | **de:** Trost, παράκλησιν Luke 2:25; Luke 6:24; 2Cor 1:3; 2Cor 1:4; 2Cor 1:5

2. encouragement, exhortation (12×) Encouragement or exhortation that spurs believers toward faithfulness, right conduct, or spiritual growth. Barnabas is υἱὸς παρακλήσεως, 'son of encouragement' (Acts 4:36), and the church grows in the παράκλησις of the Holy Spirit (Acts 9:31). Paul places it alongside teaching and reading of Scripture (1 Tim 4:13) and lists it as a spiritual gift (Rom 12:8). The word here carries hortatory force — not merely soothing but motivating. Spanish exhortación and the synagogue's 'word of exhortation' (Acts 13:15) anchor this sense. **COMFORT AND ENCOURAGEMENT**

en: encouragement, exhortation, of-encouragement | **es:** consolación, de-consolación, de-exhortación | **fr:** consolation | **de:** Trost, παρακλήσει, παρακλήσεως Acts 4:36; Acts 9:31; Acts 13:15; Acts 15:31; Rom 12:8

3. appeal, entreaty (2×) An earnest appeal, entreaty, or urgent request directed at others. In 2 Cor 8:4 the Macedonians beg with much παράκλησις for the privilege of giving, and Titus himself is eager, needing no παράκλησις (2 Cor 8:17). Spanish súplica and English 'appeal/urging' distinguish this from general encouragement — the emphasis falls on the petitioner's earnestness rather than the recipient's edification. **COMFORT AND ENCOURAGEMENT**

en: appeal, urging | **es:** exhortación, súplica | **fr:** consolation | **de:** Trost 2Cor 8:4; 2Cor 8:17

παρά-κλητος G3875 *N-AMS* (5×)

Advocate, Helper, Comforter; one called alongside to aid, used of the Holy Spirit and of Christ.

A richly layered title meaning one called alongside to help — an advocate, counselor, or comforter. In the Upper Room Discourse (John 14–16), Jesus promises 'another Paraclete' (John 14:16), identifying the Holy Spirit as the one who will teach, remind, testify, convict, and guide into all truth. The word implies Jesus himself was the first Paraclete, and 1 John 2:1 confirms this explicitly: 'we have an advocate with the Father — Jesus Christ the righteous.' The Spanish split between 'Abogado' (advocate, legal) and 'Consolador' (comforter, emotional) reveals the term's dual legal and pastoral dimensions, while the German 'Troester' and French 'Consolateur' emphasize the comforting aspect.

(5×) An advocate, helper, or comforter — one summoned to stand alongside another in support, whether as a legal defender or a strengthening companion. The term carries forensic origins (a legal assistant in court proceedings), which surfaces in 1 John 2:1 where the risen Christ serves as our παράκλητος before the Father. In John's Farewell Discourse, Jesus calls the Holy Spirit 'another Paraclete' (ἄλλον παράκλητον, John 14:16), implying he himself was the first. The Spirit-Paraclete will teach (14:26), testify (15:26), convict the world (16:7–11), and guide into all truth (16:13). The multilingual translations beautifully reveal the semantic breadth: Spanish 'Abogado' preserves the legal-advocacy sense, while 'Consolador,' French 'Consolateur,' and German 'Troester' emphasize the comforting, strengthening dimension. **HELPER ALLY**

en: Helper, Parakletos, an-Advocate | **es:** Abogado, Consolador | **fr:** Consolateur | **de:** Troester John 14:16; John 14:26; John 15:26; John 16:7; 1John 2:1

παρᾰκοή G3876 *N-NFS* (3×)

disobedience, unwillingness to hear, defiance of authority; the act or attitude of refusing to heed commands

Originally denoting imperfect hearing or misunderstanding, this word came to mean deliberate disobedience or refusal to heed. Paul contrasts Adam's 'disobedience' with Christ's obedience, showing how humanity was made sinners through one man's disobedience (Rom 5:19). He warns the Corinthians that he is ready to punish all disobedience once their obedience is complete (2 Cor 10:6). Hebrews warns that the word spoken through angels brought just punishment for every 'disobedience' (Heb 2:2). The term emphasizes not just failing to hear but willful refusal to comply.

(3×) Cross-linguistic evidence uniformly indicates disobedience: English 'disobedience', Spanish 'desobediencia', French 'désobéissance', German 'Ungehorsam'. The lexicon traces semantic development from 'hearing imperfectly' to 'misunderstanding' to 'unwillingness to hear, disobedience, contumacy'. All three NT uses refer to deliberate disobedience: Adam's disobedience contrasted with Christ's obedience (Rom 5:19), readiness to punish disobedience (2 Cor 10:6), and punishment for every transgression under the old covenant (Heb 2:2). Willful defiance, not mere hearing loss, is in view. **DISOBEDIENCE REBELLION**

en: disobedience | **es:** desobediencia | **fr:** désobéissance | **de:** Ungehorsam Rom 5:19; 2Cor 10:6; Heb 2:2

παρᾰκολουθ-έω G3877 *V-RIA-2S* (3×)

to follow closely, to attend carefully, to trace accurately; to accompany as a companion or investigator

This verb means to follow alongside closely, whether physically accompanying someone or intellectually tracing a matter carefully. Luke claims to have 'followed all things closely' from the beginning before writing his Gospel (Luke 1:3). Timothy is reminded that he has 'closely followed' Paul's teaching and manner of life (2 Tim 3:10). Paul commends Timothy for being 'nourished in the words of faith' which he has 'followed closely' (1 Tim 4:6). The word suggests more than casual observation—it's attentive tracking, thorough investigation, or devoted discipleship.

(3×) Multilingual glosses emphasize careful following: English 'have-followed-closely/having-followed/you-have-followed', Spanish 'habiendo-seguido/has-seguido/seguiste', French 'suivre', German 'nachfolgen/παρηκολουθηκότι'. The lexicon notes meanings from 'follow or attend closely' to 'trace accurately' to audience attentiveness. Luke 1:3 uses it for his careful investigation 'from the beginning', 1 Tim 4:6 for Timothy following sound teaching, 2 Tim 3:10 for closely observing Paul's life and doctrine. The word implies thorough, attentive accompanying or investigation. **FOLLOWING AND DISCIPLESHIP**
en: have-followed-closely, having-followed, you-have-followed | **es:** habiendo-seguido, has-seguido, seguiste | **fr:** suivre | **de:** nachfolgen, παρηκολουθηκότι Luke 1:3; 1Tim 4:6; 2Tim 3:10

παρᾰκούω G3878 *V-ASA-3S* (3×)

to overhear, to hear carelessly, to disregard, to disobey; to refuse to listen or take heed

Beginning with the sense of hearing accidentally or overhearing, this verb developed meanings ranging from mishearing to deliberately ignoring. When Jairus is told his daughter has died, Jesus 'overhears' (or perhaps 'ignores') the message and tells him not to fear (Mark 5:36). Jesus warns that if someone refuses to hear the church's correction, they should be treated as an outsider (Matt 18:17, twice). The word encompasses both accidental and willful failure to heed, though context usually clarifies which sense is active.

(3×) Cross-linguistic evidence shows both overhearing and refusing to hear: English 'he-refuses-to-hear/overhearing', Spanish 'ignorando/rehusare-oír', French 'négliger', German 'nicht-hoeren/παρακούση'. The lexicon lists multiple senses: 'hear beside/accidentally', 'eavesdrop', 'hear imperfectly', 'take no heed', 'disobey', 'pretend not to hear'. Mark 5:36 has Jesus 'overhearing' (or 'ignoring') news of the girl's death. Matt 18:17 (twice) speaks of refusing to hear church discipline. Context determines whether accidental or willful inattention is meant. **AUTO-DETECTED COMMUNITY 10168 WITH 3 SENSES**
en: he-refuses-to-hear, overhearing | **es:** ignorando, rehusare-oír, rehusare-oírlos | **fr:** négliger | **de:** nicht-hoeren, παρακούση Matt 18:17; Mark 5:36

παρα-κύπτω G3879 *V-APA-NMS* (5×)

To stoop down and look, peer in, bend over to examine closely; to gaze intently into something.

A verb meaning to stoop down in order to look closely — to bend over and peer into something with careful attention. It appears most memorably in the resurrection narratives: Peter stoops to look into the empty tomb (Luke 24:12), the beloved disciple bends to peer in and sees the linen cloths (John 20:5), and Mary stoops into the tomb weeping (John 20:11). James 1:25 extends the image metaphorically: one who 'looks intently' into the perfect law of liberty and perseveres will be blessed. First Peter 1:12 uses it strikingly of angels who 'long to look into' the mysteries of salvation. The Spanish 'inclinarse' (to lean) and German 'hinabblicken' (to look downward) both capture the physical posture of stooping to see.

(5×) To stoop down and look intently, to bend over and peer into something with focused attention. The verb combines a physical posture (bending, leaning) with purposeful looking. In the tomb narratives, Peter (Luke 24:12), the beloved disciple (John 20:5), and Mary Magdalene (John 20:11) each παρακύπτω into the empty tomb, the physical bending mirroring their searching hearts. James 1:25 transposes this vivid image into the spiritual realm: the person who 'stoops to gaze into' the perfect law of freedom — not merely glancing but examining closely — that person acts and is blessed. Most strikingly, 1 Pet 1:12 says even angels desire to 'stoop and peer into' the gospel realities. The Spanish 'asomándose' (peering) and French 'se-pencher' (to lean over) nicely preserve the dual physicality of bending and looking. **GAZING AND LOOKING**
en: having-looked-intently, having-stooped, she-stooped | **es:** asomándose, habiéndose-inclinado, inclinarse | **fr:** se-pencher | **de:** hinabblicken, παρακύψας Luke 24:12; John 20:5; John 20:11; Jas 1:25; 1Pet 1:12

παραλαμβάνω G3880 *V-APA-NMP* (50×)

To take along or bring with oneself; to receive or accept what is handed down (tradition, teaching, authority).

A compound verb (para + lambano) meaning fundamentally 'to receive from beside' or 'to take alongside.' In the Gospels it predominantly describes physically taking someone along — Joseph taking Mary and the child to Egypt (Matt 2:13-14), Jesus taking disciples up a mountain (Matt 17:1), or the devil taking Jesus to the temple pinnacle (Matt 4:5). Spanish tomar aparte and German nimmt zu sich capture this escort sense. In the Epistles, the meaning shifts to receiving transmitted tradition: Paul says he 'received' the gospel and the Lord's Supper tradition (1 Cor 11:23; 15:3), where Spanish recibir and German empfangen signal the transfer of authoritative teaching.

1. take along, bring with (36×) To take along, bring with, or escort. Physical accompaniment — taking a person or thing from one place to another. Spanish habiendo tomado and French prendre avec emphasize the 'alongside' element. Prominent in the infancy narratives (Matt 1:20, 24; 2:13-14, 20-21 where Joseph takes his family), in Jesus taking disciples aside (Matt 17:1; 20:17), and in eschatological sayings about one being 'taken' and another left (Matt 24:40-41). **RECEIVING AND TAKING**
en: having-taken, he-takes-along, takes-along | **es:** habiendo-tomado-aparte, habiéndolo-tomado, recibió | **fr:** prendre-avec, recevoir | **de:** empfangen, nimmt-zu-sich Matt 1:20; Matt 1:24; Matt 2:13; Matt 2:14; Matt 2:20

2. receive, accept what is transmitted (14×) To receive or accept what is transmitted — a tradition, teaching, message, or authority passed from one party to another. The para- prefix highlights the 'from another' dimension of reception. Spanish recibir and German empfangen consistently mark this as reception rather than physical escort. Paul's technical usage is especially important: 'what I received I passed on to you' (1 Cor 11:23; 15:1-3), establishing a chain of authorized tradition. John 1:11 uses it poignantly: 'his own did not receive him.' **RECEIVING AND TAKING**
en: I-received, having-received, received | **es:** habiendo-recibido, lo-recibí, recibiendo | **fr:** prendre-avec, recevoir | **de:** empfangen Mark 7:4; John 1:11; 1Cor 11:23; 1Cor 15:1; 1Cor 15:3

παραλέγω G3881 *V-PPM/P-NMP* (2×)

to sail along the coast, coast along; to navigate parallel to shore

In the middle voice, this verb means to sail along a coast or coastline —to navigate while keeping land in view. Classical usage describes coastal navigation as opposed to open-sea sailing. Both New Testament occurrences appear in the Acts 27 shipwreck narrative. In verse 8, Paul's ship is 'coasting along' Crete with difficulty. In verse 13, they are 'sailing along' the coast of Crete more closely. The verb belongs to nautical vocabulary and evokes ancient Mediterranean sailing practices of hugging coastlines for safety and navigation.

(2×) Acts 27:8 uses a middle participle ('coasting along') and 27:13 uses an imperfect middle ('they were sailing along'), both describing coastal navigation near Crete. The multilingual glosses preserve the nautical sense: English 'coasting-along, they-were-sailing-along,' Spanish 'costeaban, costeando,' French 'longer' (to skirt along). The context involves navigating close to shore rather than striking out across open water—a common ancient practice for safety and orientation. The verb captures the specific technique of coastal sailing. **DEPARTING AND PASSING**
en: coasting-along, they-were-sailing-along | **es:** costeaban, costeando | **fr:** longer | **de:** παραλεγόμενοι, παρελέγοντο Acts 27:8; Acts 27:13

παράλιος G3882 *Adj-GFS* (1×)

coastal, maritime, located by the sea

A geographical adjective describing regions, cities, or features located along the seacoast. Classical Greek used it extensively for maritime districts and coastal settlements. In Luke 6:17, it describes the coastal plain of Tyre and Sidon from which crowds came to hear Jesus. The word evokes the liminal space where land meets sea—regions defined by their proximity to maritime trade routes and fishing communities that shaped ancient Mediterranean life.

(1×) Luke 6:17 uses this adjective to describe the 'coastal region' (παραλίου) of Tyre and Sidon. The translation evidence across languages (English 'coastal', Spanish 'costa', French 'côte') uniformly renders the maritime geography. People from these Phoenician coastal cities traveled inland to Galilee to encounter Jesus, highlighting the drawing power of his ministry across regional boundaries. **GEOGRAPHY AND SPACE**

en: coastal | **es:** costa | **fr:** côte | **de:** παραλίου Luke 6:17

παραλλ-ᾰγή G3883 *N-NFS* (1×)

variation, change, shifting, alteration

Originally describing the passing of something from hand to hand or changes in position, this noun came to denote any kind of variation or alteration. In classical astronomy it could refer to apparent celestial movements. James 1:17 uses it theologically to assert that God, unlike the changing heavenly bodies, exhibits no variation or shadow of turning. The word captures the concept of mutability—the capacity for change that marks creation but not the Creator.

(1×) James 1:17 declares there is no 'variation' (παραλλαγὴ) with the Father of lights, contrasting divine immutability with the observable changes in sun, moon, and stars. The translations preserve this sense of change or alteration (English 'variation', Spanish 'variación', French retains the Greek form). The rhetorical force depends on the astronomical backdrop—while celestial bodies shift and cast moving shadows, God remains constant. **CHANGE AND EXCHANGE**

en: variation | **es:** variación | **fr:** παραλλαγὴ | **de:** Wechsel Jas 1:17

παραλογ-ίζομαι G3884 *V-PSM/P-3S* (2×)

to deceive by false reasoning, defraud, mislead; to cheat through fallacious argument

This verb means to deceive, cheat, or mislead—especially through false reasoning or fallacious arguments. Classical usage includes both financial fraud (cheating in accounts) and intellectual deception (misleading through sophistry). The middle voice emphasizes the deceptive effect on oneself or others. Both New Testament uses warn against self-deception or being deceived. Colossians 2:4 warns against being deceived by persuasive arguments. James 1:22 warns against deceiving oneself by hearing without doing. The word captures both intellectual fraud and the resulting delusion.

(2×) Colossians 2:4 uses a present middle subjunctive ('may deceive'), warning against persuasive false teaching. James 1:22 uses a middle participle ('deceiving'), warning against self-deception. The multilingual glosses emphasize the deceptive action: English 'deceiving, may-deceive,' Spanish 'engañe, engañándoos,' German 'betruegen.' Both uses involve reasoning that leads astray—whether external sophistry or internal rationalization. The verb identifies the process of being led into error through plausible but false argument, resulting in dangerous delusion about one's true condition. **DECEPTION AND BEGUILING**

en: deceiving, may-deceive | **es:** engañe, engañándoos | **fr:** παραλογίζηται, παραλογιζόμενοι | **de:** betruegen Col 2:4; Jas 1:22

παρα-λῡτικός G3885 *Adj-NMS* (10×)

Paralytic, paralyzed person — one afflicted with paralysis, unable to move; a substantivized adjective in healing narratives

The adjective paralytikos (παραλυτικός), used substantively, designates a person suffering from paralysis. All ten NT occurrences belong to Synoptic healing narratives. Matthew lists paralytics among those brought to Jesus in Galilee (4:24) and narrates the healing of the centurion's paralytic servant (8:6). The most vivid scene is the paralytic lowered through the roof at Capernaum (Matt 9:2,6; Mark 2:3-10), where Jesus first forgives sins and then commands, 'Rise, take up your bed and walk.' The term is purely medical-descriptive, with no metaphorical extension in the NT. Translations uniformly employ a clinical or descriptive term: Spanish 'paralitico,' Hindi 'lakva rogi,' Arabic 'mafluj,' Korean 'jungpung byeongja,' Swahili 'aliyepooza.'

paralytic, paralyzed person (10×) A person afflicted with paralysis, unable to move one or more limbs; used as a substantivized adjective in the Synoptic healing accounts. Appears in the Capernaum roof-lowering miracle (Matt 9:2,6; Mark 2:3-5,9-10), the Galilean summary of those brought to Jesus (Matt 4:24), and the centurion's servant (Matt 8:6). The singular and plural forms represent number inflection of one lexical meaning — a person paralyzed and presented for healing. Spanish 'paralitico,' Arabic 'mafluj,' Hindi 'lakva rogi,' Korean 'jungpung byeongja,' and Swahili 'aliyepooza' all denote the same medical condition. **SICKNESS AND ILLNESS**

en: a-paralytic, paralytic, paralytics | **es:** paralítico, paralíticos | **fr:** paralytique | **de:** Gelaehmter, Gelähmter Matt 4:24; Matt 8:6; Matt 9:2; Matt 9:6

παραλύω G3886 *V-RPM/P-NMS* (5×)

To paralyze, weaken, disable; in the NT passive, to be paralyzed or enfeebled in body or limbs.

A verb meaning to loosen, slacken, or disable — in classical Greek it could mean to unstring a ship's rudders or hamstring horses, but in the NT it appears exclusively in the passive to describe paralysis or physical disabling. Luke uses it for the paralyzed man lowered through the roof (Luke 5:18, 24) and for those healed in Philip's Samaritan ministry (Acts 8:7) and the bedridden Aeneas at Lydda (Acts 9:33). Hebrews 12:12 applies it metaphorically, urging believers to strengthen their 'paralyzed knees' — drooping limbs weakened by spiritual fatigue. The multilingual convergence on 'paralyzed' (Spanish 'paralizado,' French 'paralysé,' German 'gelaehmt') reflects how the medical meaning dominated NT usage.

(5×) To be paralyzed, weakened, or disabled — used in the NT passive to describe bodies or limbs that have lost function. The root sense is 'to loosen' (from λύω), with παρα- suggesting a loosening to the side, i.e., going slack. In Luke 5:18, 24, a man παραλελυμένος is carried on a stretcher and healed by Jesus. Acts 8:7 and 9:33 extend this to Philip's and Peter's healing ministries. Hebrews 12:12 draws on the same image metaphorically: 'the paralyzed knees — strengthen them!' echoing Isaiah 35:3 and calling weary believers to renewed vigor. The Spanish 'paralizado,' French 'paralysé,' and German 'gelähmt' all derive from or translate the same Greek medical concept, showing how this word's meaning narrowed to physical disability in Hellenistic usage. **SICKNESS AND ILLNESS**

en: having-been-paralyzed, paralyzed, weakened | **es:** paralizadas, paralizado, paralítico | **fr:** paralyser, paralysé | **de:** gelaehmt, παραλελυμένοι, παραλελυμένος Luke 5:18; Luke 5:24; Acts 8:7; Acts 9:33; Heb 12:12

παραμένω G3887 *V-PNA* (4×)

To remain beside, continue with, abide; to stay on in a place or role, persevere steadfastly.

Derived from para (beside) and meno (remain), this verb carries the sense of staying alongside someone or something with loyal persistence. In Philippians 1:25, Paul uses it for his confident expectation of continuing with the believers for their progress in the faith. James 1:25 applies it to the one who 'continues' gazing into the perfect law — not a passing glance but a settled, abiding attentiveness. The multilingual evidence consistently renders it with words for 'remain' (Spanish permanecer, German bleiben, French demeurer), underscoring the theme of faithful, enduring presence.

(4×) To remain with, continue alongside, persevere in a relationship, place, or commitment. The translations across languages — Spanish continuaré/permanecer, German bleiben, French demeurer — all converge on loyal, ongoing presence. Paul uses it of staying alive for the churches' benefit (Phil 1:25), while Hebrews 7:23 contrasts mortal

priests who cannot 'continue' with Christ's permanent priesthood. James 1:25 extends the image to abiding engagement with God's word. **GEOGRAPHY AND SPACE**

en: I-will-continue-with, I-will-remain, having-continued | **es:** continuaré, permanecer, permaneceré | **fr:** demeurer, tromper | **de:** bleiben 1Cor 16:6; Phil 1:25; Heb 7:23; Jas 1:25

παραμῡθ-έομαι G3888 *V-PPM/P-NMP* (4×)

To encourage, console, comfort; to speak words of reassurance or exhortation to those in distress.

This verb blends encouragement with tender consolation. At the tomb of Lazarus (John 11:19, 31), Jewish mourners come to 'comfort' Martha and Mary — the Greek captures the warmth of personal presence in grief. Paul employs it in 1 Thessalonians 2:12 for the way a father encourages his children, and in 5:14 for comforting the fainthearted. Spanish consolad/consolando and German troesten highlight the consolation axis, while English 'encourage' captures the forward-looking, hope-giving dimension.

(4×) To comfort, console, and encourage — especially by coming alongside someone in grief or discouragement and offering reassuring, strengthening words. The multilingual evidence (Spanish consolad, German troesten, French consoler) clusters around deep emotional comfort. John 11:19 and 11:31 show this in the context of mourning Lazarus, while 1 Thessalonians 2:12 and 5:14 reveal the pastoral side: exhorting believers toward faithfulness and heartening the discouraged. **REPENTANCE AND COMFORT**

en: consoling, encourage, encouraging | **es:** consolad, consolando, consolaran | **fr:** consoler | **de:** troesten John 11:19; John 11:31; 1Thess 2:12; 1Thess 5:14

παραμῡθ-ία G3889 *N-AFS* (1×)

consolation, comfort, encouragement given to those in distress

Denoting words or actions that bring comfort and encouragement to the distressed, this term emphasizes the supportive dimension of Christian speech. In classical usage it could mean gentle persuasion, reassurance, or even diversion from troubles. Paul in 1 Corinthians 14:3 lists it as one of the benefits of prophetic utterance: building up, encouragement, and consolation. The word suggests not just verbal sympathy but active ministry that lifts spirits and strengthens resolve.

(1×) In 1 Corinthians 14:3, prophecy provides 'consolation' (παραμυθίαν) alongside edification and exhortation. The multilingual glosses (Spanish 'consolación', French 'consolation', German 'Trost') consistently emphasize comforting those who grieve or struggle. Paul's triad shows that Spirit-inspired speech doesn't just instruct—it also soothes and encourages, meeting emotional and spiritual needs in the gathered community. **COMFORT AND ENCOURAGEMENT**

en: consolation | **es:** consolación | **fr:** consolation | **de:** Trost 1Cor 14:3

παραμῡθ-ιον G3890 *N-NNS* (1×)

comfort, consolation, encouragement

A near-synonym to G3889, this neuter noun emphasizes the concrete act or source of comfort. Classical Greek used it for stimulants that revive appetite or abatements that reduce suffering. Philippians 2:1 uses it in Paul's rhetorical series: if there is any comfort in Christ, any consolation of love. The term points to tangible expressions of encouragement that flow from union with Christ and community bonds, providing emotional sustenance for persevering believers.

(1×) Philippians 2:1 asks rhetorically if there is any 'comfort' (παραμύθιον) in Christ. The translations (English 'comfort', Spanish 'consuelo', German 'Ermutigung') emphasize the consoling dimension. Paul stacks four conditional clauses to ground his appeal for unity: encouragement in Christ, comfort from love, fellowship of the Spirit, and affection and sympathy. The comfort is not abstract but relational, rooted in shared life in Christ. **COMFORT AND ENCOURAGEMENT**

en: comfort | **es:** consuelo | **fr:** παραμύθιον | **de:** Ermutigung Phil 2:1

παρανομ-έω G3891 *V-PPA-NMS* (1×)

to act unlawfully, transgress the law, violate legal or moral norms

From the root meaning 'beside the law', this verb denotes acting contrary to established legal or moral order. Classical usage included illegal political acts, crimes, and public outrages. In Acts 23:3, Paul accuses the high priest Ananias of acting contrary to the law by ordering him struck while under examination. The participial form captures someone engaged in lawless behavior—a charge with sharp irony when directed at the guardian of Torah who commands an illegal assault.

(1×) Acts 23:3 has Paul calling out the high priest as 'acting contrary to law' (παρανομῶν) for ordering Paul struck. The translations (English 'acting-contrary-to-law', Spanish 'transgrediendo-la-ley', French 'agir-illégalement') capture the legal transgression. The irony is devastating: the one who should uphold Torah violates it, ordering violence against an uncondemned man. Paul's sharp rebuke exposes hypocrisy at the heart of religious authority. **TRANSGRESSION AND TRESPASS**

en: acting-contrary-to-law | **es:** transgrediendo-la-ley | **fr:** agir-illégalement | **de:** παρανομῶν Acts 23:3

παρανομ-ία G3892 *N-GFS* (1×)

lawlessness, transgression of law, illegal conduct

The abstract noun form denoting violation of law, decency, or proper order. Classical authors used it for acts that transgressed civic norms or legal boundaries, sometimes personifying it as a force opposed to justice. In 2 Peter 2:16, Balaam's donkey rebukes the prophet's lawlessness—his greedy pursuit of divination fees contrary to God's command. The term marks conduct that defies established moral and legal boundaries, whether divine or human.

(1×) Second Peter 2:16 describes the donkey's rebuke of the prophet's 'lawlessness' (παρανομίας)—Balaam's transgression in seeking reward for cursing Israel. The translations (English 'lawlessness', Spanish 'transgresión', German 'Gesetzlosigkeit') emphasize violation of divine command. The absurdity underscores moral inversion: a speechless animal becomes the vehicle of rational rebuke, restraining a supposedly wise prophet from illegal and immoral action. **INIQUITY AND LAWLESSNESS**

en: lawlessness | **es:** transgresión | **fr:** παρανομίας | **de:** Gesetzlosigkeit 2Pet 2:16

παραπικρ-αίνω G3893 *V-AIA-3P* (1×)

to embitter, provoke, rebel against authority

Combining 'beside' and 'make bitter', this verb denotes provoking to anger or rebelling against authority. The Septuagint uses it for Israel's wilderness rebellions against God. Hebrews 3:16 asks rhetorically who rebelled after hearing God's voice—the answer being the exodus generation who provoked God through unbelief. The term captures the bitterness of spirit that hardens into active rebellion, turning hearing into disobedience and promise into judgment.

(1×) Hebrews 3:16 asks who 'rebelled' (παρεπίκραναν) after the exodus. The translation evidence (English 'rebelled', Spanish 'provocaron', German 'erbittert') points to provocation and rebellion. The rhetorical question's answer is devastating: not just some, but nearly the entire exodus generation who heard Moses died in the wilderness for unbelief. Their rebellion turned divine deliverance into a forty-year funeral procession. **REBELLION AND DEFIANCE**

en: rebelled | **es:** provocaron | **fr:** erbittert | **de:** erbittert Heb 3:16

παραπικρ-ασμός G3894 *N-DMS* (2×)

provocation, embitterment, rebellion against authority

This noun denotes provocation, embitterment, or rebellion—specifically the act of provoking someone to anger. The Septuagint uses it for Israel's wilderness rebellion against God. Both New Testament occurrences appear in Hebrews 3, quoting Psalm 95 about Israel's hardness of heart in the wilderness. Hebrews 3:8 warns, 'do not harden your hearts as in the rebellion.' Hebrews 3:15 repeats the

warning. The term has become almost a technical designation for Israel's paradigmatic act of rebellion at Meribah, where they tested God despite his faithfulness.

(2×) Both uses in Hebrews 3:8 and 3:15 are dative forms in the phrase 'as in the rebellion,' referring to Psalm 95's citation of the wilderness generation's hardness. The translations render it as 'rebellion' or 'provocation': Spanish 'provocación,' French 'irritation,' German 'Erbitterung.' The word captures both the act of provoking God to anger and the embitterment that hardens hearts against divine authority. It functions as a historical-theological shorthand for paradigmatic unfaithfulness—when Israel provoked the Lord despite manifest grace. **REBELLION REVOLT**

en: rebellion | **es:** provocación | **fr:** irritation | **de:** Erbitterung Heb 3:8; Heb 3:15

παραπίπτω G3895 *V-APA-AMP* (1×)

to fall away, apostatize, commit apostasy

Originally meaning to fall beside or nearby, this verb developed the metaphorical sense of falling away from truth or commitment. In classical usage it could mean falling by chance or opportunity arising. Hebrews 6:6 uses it in the stark warning about those who, having experienced divine realities, then fall away—making renewed repentance impossible because they crucify Christ afresh. The perfect participle suggests a completed, decisive turning that severs the apostate from restoration.

(1×) Hebrews 6:6 describes those 'having fallen away' (παραπεσόντας) who cannot be renewed to repentance. The translations (English 'having-fallen-away', Spanish 'habiendo-caído', French 'tomber', German 'abfallen') emphasize the decisive apostasy. The passage's severity has troubled interpreters for centuries, but the linguistic evidence is clear: this falling is complete and catastrophic, a repudiation so thorough it places renewal beyond reach. **FALLING AND FAILING**

en: having-fallen-away | **es:** habiendo-caído | **fr:** tomber | **de:** abfallen Heb 6:6

παραπλέω G3896 *V-ANA* (1×)

to sail past, coast along, bypass by sea

A nautical term describing sailing past a location without stopping or coasting along a shoreline. Classical authors used it for ships passing headlands or maritime cities. Acts 20:16 reports that Paul decided to sail past Ephesus to avoid spending time in Asia, hurrying to reach Jerusalem by Pentecost. The verb captures the strategic decision to bypass rather than visit—Paul's urgency driving him to skip even significant ministry locations when necessary.

(1×) Acts 20:16 records Paul's decision 'to sail past' (παραπλεῦσαι) Ephesus on his way to Jerusalem. The translations (English 'to-sail-past', Spanish 'pasar-de-largo', French 'naviguer-le-long-de') preserve the nautical bypassing. Paul's choice reflects mission prioritization: though Ephesus held deep ministry relationships, the urgency of reaching Jerusalem by Pentecost meant sailing on. Time constraints force even apostles to make hard choices about where to invest limited hours. **DEPARTING AND PASSING**

en: to-sail-past | **es:** pasar-de-largo | **fr:** naviguer-le-long-de | **de:** παραπλεῦσαι Acts 20:16

παραπλήσιος G3897 *Adv* (1×)

close to, near, nearly, almost

An adverb denoting close proximity or near equivalence—almost equal, nearly resembling, or close in degree. Classical usage applied it to comparable numbers, sizes, or qualities. Philippians 2:27 uses it to describe how Epaphroditus was sick nearly to the point of death. The adverb emphasizes the peril's severity—not quite fatal, but close enough to death's threshold that recovery required divine mercy.

(1×) Philippians 2:27 describes Epaphroditus as sick 'close to' (παραπλήσιον) death. The translation evidence (English 'close-to', Spanish 'cercano', German 'fast') emphasizes proximity to the fatal boundary. Paul's account validates both Epaphroditus's sacrifice and God's mercy: the illness was no minor inconvenience but a brush with death in service to the gospel. The nearness language honors genuine suffering while celebrating deliverance. **NEARNESS AND APPROACH**

en: close-to | **es:** cercano | **fr:** παραπλήσιον | **de:** fast Phil 2:27

παραπλήσιος G3898 *Adv* (1×)

likewise, similarly, in the same manner

An adverb of comparison meaning 'in like manner' or 'similarly'. Though sharing the same root as G3897, this form emphasizes comparable action or experience rather than spatial proximity. Hebrews 2:14 uses it to describe how Jesus likewise partook of flesh and blood just as the children do. The adverb stresses the solidarity of incarnation—Christ didn't enter humanity differently but shared the same mode of embodiment that defines human existence.

(1×) Hebrews 2:14 states that Jesus 'likewise' (παραπλησίως) shared in flesh and blood. The translations (English 'likewise', Spanish 'de-modo-similar', German 'ebenso') emphasize the comparable manner. The theological weight is immense: the Son of God entered human existence not in some protected or modified way, but fully, genuinely, in the same mode as those he came to save. True incarnation requires true solidarity. **LIKEWISE SIMILARLY**

en: likewise | **es:** de-modo-similar | **fr:** ebenso | **de:** ebenso Heb 2:14

παραπορεύομαι G3899 *V-PPM/P-NMP* (5×)

To pass by, go alongside, travel past; to walk along beside a place or through a region.

A compound verb (παρα- + πορεύομαι) meaning to go alongside or pass by a place. In the NT it appears exclusively in the Synoptic Gospels, most often in Mark. Two of its uses describe hostile passersby mocking Jesus on the cross (Matt 27:39; Mark 15:29), while Mark 2:23 describes the disciples walking alongside grain fields on the Sabbath. Mark 9:30 uses it for Jesus and his disciples passing through Galilee secretly, and Mark 11:20 for passing by the withered fig tree the next morning. The Spanish 'pasando/pasar' and French 'passer-à-côté' both preserve the alongside-motion sense inherent in the παρα- prefix.

(5×) To pass by or walk alongside — to go past a place or travel through an area without stopping as the primary purpose. The παρα- prefix gives it a 'beside' nuance: one moves along a road that runs past something. The two crucifixion scenes (Matt 27:39; Mark 15:29) depict people 'passing by' who pause to hurl insults, capturing the cruel casualness of passersby mocking the crucified. Mark 2:23 portrays the disciples passing alongside grain fields, plucking heads of grain — a Sabbath controversy scene. Mark 9:30 describes secretive travel through Galilee, and Mark 11:20 uses it for the discovery of the withered fig tree as they passed by in the morning. The Spanish 'pasaban' (they were passing) and German 'vorbeigehen' (to go by in front) both convey this sense of movement past a fixed point. **DEPARTING AND PASSING**

en: passing-by, they-were-passing-through, to-pass-through | **es:** pasaban, pasando, pasar | **fr:** passer-à-côté | **de:** vorbeigehen, παραπορευόμενοι Matt 27:39; Mark 2:23; Mark 9:30; Mark 11:20; Mark 15:29

παρά-πτωμα G3900 *N-DNS* (21×)

Trespass, transgression; a moral lapse or offense against God's standard, literally a 'falling beside' the path.

Derived from para ('beside') and ptoma ('a fall'), this noun pictures someone stumbling off the right path rather than charging away in open rebellion. Yet Paul gives it serious weight, using it for Adam's primal transgression in Romans 5:15-20 and for the offenses that demanded Christ's atoning death in Ephesians 2:1. Jesus himself employs the word in the Lord's Prayer context (Matt 6:14-15), linking divine forgiveness to our willingness to forgive others' trespasses. The multilingual evidence is remarkably unified: Spanish 'transgresion', French 'faute/transgression', and German 'Uebertretung' all converge on the idea of crossing a boundary one should not have crossed.

trespass, transgression, false step (21×) A moral trespass or transgression — literally a 'falling beside' the right way. While the etymology suggests an inadvertent slip, NT usage ranges from everyday offenses that fellow believers must forgive (Matt 6:14-15; Mark 11:25) to Adam's catastrophic fall that brought death to all humanity (Rom 5:15-18). Every major translation tradition renders it with a boundary-violation image: English 'trespass/transgression', Spanish 'transgresion', French 'faute', German 'Uebertretung'. **TRANSGRESSION AND TRESPASS**

en: transgression, trespass, trespasses | **es:** transgresiones, transgresión | **fr:** faute, transgression | **de:** Uebertretung, παραπτώματα Matt 6:14; Matt 6:15; Mark 11:25; Mark 11:26

παραρρέω G3901 *V-ASA-1P* (1×)

to drift away, slip away, lose grip on truth

Originally describing water flowing past or objects slipping off, this verb developed the metaphorical sense of drifting from teaching or neglecting warnings. The nautical imagery of a ship carried past its mooring by currents fits the metaphor. Hebrews 2:1 warns believers not to drift away from what they have heard. The passive construction suggests gradual, perhaps unconscious movement away from truth—not dramatic apostasy but slow slippage that ends in catastrophic distance.

(1×) Hebrews 2:1 warns lest 'we drift away' (παραρρυῶμεν) from the message. The translation evidence (English 'we-drift-away', Spanish 'nos-deslicemos', German 'abtreiben') captures the passive floating away from moorings. The danger isn't active rebellion but passive inattention—the subtle current that carries the unwatchful believer away from truth. The call to pay closer attention recognizes that vigilance fights drift. **STRAYING AND ERRING**

en: we-drift-away | **es:** nos-deslicemos | **fr:** abtreiben | **de:** abtreiben Heb 2:1

παράσημ-ος G3902 *Adj-DNS* (1×)

marked, distinguished by a sign, bearing an emblem or figurehead

An adjective describing something marked by a distinguishing sign, badge, or emblem. Classical usage included false coins (marked wrongly) and notable persons (marked for distinction). Acts 28:11 uses it to describe a ship bearing the figurehead of the twin gods Castor and Pollux. Ancient vessels commonly displayed divine emblems on prow or stern for protection and identification. The word captures how visible markers identify allegiance, origin, or claimed patronage.

(1×) Acts 28:11 mentions an Alexandrian ship 'with the figurehead' (παρασήμῳ) of the Dioscuri (Castor and Pollux). The translations (English 'with-figurehead', Spanish 'con-insignia', French 'marque') point to the ship's emblem. Ancient mariners trusted these divine twins to protect voyages. Luke's detail reveals Paul sailing on a vessel bearing pagan insignia—a narrative touch that shows the gospel advancing through the ordinary commercial infrastructure of the Roman world. **SIGNS AND BANNERS**

en: with-figurehead | **es:** con-insignia | **fr:** marque | **de:** παρασήμῳ Acts 28:11

παρασκευάζω G3903 *V-FIM-3S* (4×)

To prepare, make ready, equip; to arrange in advance for an anticipated event or need.

Built from para (alongside, in advance) and skeuazo (equip), this verb emphasizes deliberate, purposeful readiness. In Acts 10:10, a meal is 'being prepared' when Peter receives his vision on the rooftop — mundane preparation becomes the stage for divine revelation. Paul uses it in 2 Corinthians 9:2-3 for the Corinthians' financial readiness, and in 1 Corinthians 14:8 for a trumpet giving a clear sound so soldiers can 'prepare' for battle. Every major translation language echoes the same core: Spanish preparar, German vorbereiten, French préparer.

(4×) To prepare, make ready, or equip in advance for a coming event, action, or need. All translation traditions converge — Spanish preparar, German vorbereiten, French préparer — on the sense of purposeful, advance arrangement. Acts 10:10 uses it of a meal being prepared, 1 Corinthians 14:8 of battle readiness signaled by a trumpet, and 2 Corinthians 9:2-3 of the Corinthians' generous financial readiness that Paul boasts about to the Macedonians. **ESTABLISH AND PREPARE**

en: has-been-prepared, having-been-prepared, preparing | **es:** ha-sido-preparada, preparados, preparando | **fr:** préparer | **de:** vorbereiten, παρασκευαζόντων Acts 10:10; 1Cor 14:8; 2Cor 9:2; 2Cor 9:3

παρασκευ-ή G3904 *N-NFS* (6×)

Preparation; in the NT exclusively the day before the Sabbath or a Jewish festival, i.e., Friday.

Paraskeue literally means 'preparation,' but every New Testament occurrence has crystallized into a technical calendar term: the day before the Sabbath or a major feast, when all cooking, burial arrangements, and other work had to be finished before sunset. All four Gospels use it in the Passion narrative — Matthew 27:62, Mark 15:42, Luke 23:54, John 19:14, 31 — anchoring the crucifixion chronology. The German 'Ruesttag' (literally 'equipping-day') captures this sense beautifully, as does the uniform Spanish 'Preparacion.'

Preparation (day before Sabbath/feast) (6×) The day of preparation before the Sabbath or a major Jewish festival, specifically Friday, when all necessary work and food preparation had to be completed before sunset. The multilingual glosses — English 'Preparation,' Spanish 'Preparacion,' French 'Preparation,' German 'Ruesttag' — all treat it as a proper technical term. Every NT occurrence (Matt 27:62; Mark 15:42; Luke 23:54; John 19:14, 31) falls within the Passion narrative, making this word a crucial chronological marker for the events of Jesus' death and burial. **ESTABLISH AND PREPARE**

en: Preparation, of-Preparation, the-Preparation | **es:** Preparación, de-preparación | **fr:** Préparation | **de:** Ruesttag, Παρασκευήν, Παρασκευῆς Matt 27:62; Mark 15:42; Luke 23:54; John 19:14; John 19:31

παρατείνω G3905 *V-IIA-3S* (1×)

to extend, prolong, stretch out in time or space

A verb denoting stretching out, prolonging, or extending—whether spatially (deploying troops) or temporally (continuing an activity). Classical uses included extending battle lines and being stretched on the rack. Acts 20:7 reports that Paul extended his discourse until midnight, teaching the gathered believers at Troas. The verb captures the deliberate prolonging of activity beyond normal limits, whether from urgency, opportunity, or the richness of what is being shared.

(1×) Acts 20:7 has Paul 'extending' (παρέτεινέν) his message until midnight before his departure. The translation evidence (English 'extended', Spanish 'extendió', French 'étendre') emphasizes the temporal prolonging. Paul's lengthy discourse (continuing until Eutychus falls from the window at midnight) shows apostolic urgency —when time is limited and the teaching moment rich, even midnight doesn't end the session. Passion for truth makes clocks irrelevant. **STRETCHING AND EXTENDING**

en: extended | **es:** extendió | **fr:** étendre | **de:** παρέτεινέν Acts 20:7

παρατηρ-έω G3906 *V-PIM-2P* (6×)

To watch closely, observe carefully, or keep under surveillance, often with suspicious or hostile intent.

Paratereo carries the intensity of focused, sustained watching — not casual observation but deliberate scrutiny. In the Gospels it frequently has a sinister edge: the Pharisees 'were watching' Jesus closely to find grounds for accusation (Mark 3:2; Luke 6:7; 14:1), and spies were sent to 'watch' him (Luke 20:20). In Acts 9:24, opponents 'watched' the city gates to trap Paul. The Spanish 'observar' and German 'beobachten' both preserve this careful, analytical quality that distinguishes paratereo from ordinary seeing.

watch closely, observe (6×) To watch closely, observe with sustained attention, or keep under surveillance — often with hostile

or suspicious intent. The multilingual evidence is strikingly consistent: Spanish 'observar,' French 'observer,' German 'beobachten' all denote careful, methodical watching rather than casual glancing. In the Synoptic Gospels, the word appears in adversarial contexts: Pharisees scrutinizing Jesus on the Sabbath (Mark 3:2; Luke 6:7; 14:1), spies monitoring his speech (Luke 20:20). In Acts 9:24, enemies watch the gates of Damascus. The verb implies purposeful, evaluative attention directed at someone's actions. SEEING AND PERCEIVING

en: having-watched-closely, they-were-watching, watching | **es:** habiendo-observado, observaban, observáis | **fr:** observer | **de:** beobachten, beobachtet Mark 3:2; Luke 6:7; Luke 14:1; Luke 20:20; Acts 9:24

παρατήρ-ησις G3907 *N-GFS* (1×)

observation, close watching, careful scrutiny

Denoting careful observation, surveillance, or watchfulness—either for scientific inquiry or for suspicious monitoring. Classical authors used it for empirical observation in medicine and astronomy, but also for watching to detect faults. Luke 17:20 uses it in Jesus' saying that God's kingdom doesn't come 'with observation'—not arriving as an observable spectacle that investigators can track and calculate. The term suggests close watching for visible signs.

(1×) Luke 17:20 states God's kingdom doesn't come 'with observation' (παρατηρήσεως)—not as a visible phenomenon Pharisees can watch for and measure. The translations (English 'observation', Spanish 'observación', French 'observation') preserve the watching theme. Jesus rejects the idea that the kingdom arrives as an empirically observable event with clear markers. It comes differently—among and within, not susceptible to the kind of surveillance the Pharisees expected. SEEING AND PERCEIVING

en: observation | **es:** observación | **fr:** observation | **de:** παρατηρήσεως Luke 17:20

παρατίθημι G3908 *V-ANA* (19×)

Set before, serve food at table; entrust or commit to someone's care; set forth, present or explain a teaching.

Paratithemi literally means 'to place alongside' — and from this simple spatial act three distinct functions emerge. Its most frequent New Testament use is setting food before people: Jesus breaks bread and gives it to the disciples to 'set before' the crowd (Mark 6:41; 8:6), and Paul instructs believers to eat whatever is 'set before' them (1 Cor 10:27). Spanish poner delante and German vorsetzen both preserve the spatial metaphor of placing something in front of a person. But the middle voice transforms the word into an act of entrusting: Jesus committing his spirit into the Father's hands (Luke 23:46), Paul commending elders to the word of God's grace (Acts 20:32). A third use appears in Acts 17:3, where Paul 'sets forth' evidence that the Christ had to suffer — presenting arguments as one presents a meal.

1. set before, serve food (11×) Setting food or provisions before someone, serving at table. This primary sense (11 occurrences) dominates the feeding narratives: Jesus breaks loaves and gives them to the disciples to set before the multitude (Mark 6:41; 8:6-7), Martha's household serves a meal (Luke 10:8), and Paul advises 'eat whatever is set before you' (1 Cor 10:27). Spanish poner delante, French présenter, and German vorsetzen all capture the hospitable act of placing food within someone's reach. The parables of Matt 13:24 and 13:31 extend this: Jesus 'sets before' the crowd a parable as one sets a dish on the table. BRINGING AND OFFERING

en: I-will-set-before, being-set-before, he-set | **es:** para-poner, poneré-delante, puesto-delante | **fr:** offrir, présenter | **de:** setzt-vor, vorsetzen Matt 13:24; Matt 13:31; Mark 6:41; Mark 8:6

2. entrust, commit, commend (7×) Entrusting, committing, or commending someone or something to another's care and protection. With 7 occurrences, this middle-voice sense carries deep relational weight: Jesus cries 'Father, into your hands I commit my spirit' (Luke 23:46), Paul and Barnabas commit new believers to the Lord (Acts 14:23), Paul commends the Ephesian elders to God and the word of his grace (Acts 20:32), and the faithful steward is one to whom much has been entrusted (Luke 12:48). Spanish encomendar, French confier, and German anvertrauen all shift from table service to sacred trust. The progression from placing food to placing souls in God's hands is one of the New Testament's quiet semantic dramas. BRINGING AND OFFERING

en: I-commit, I-entrust, entrust | **es:** encomendaron, encomienda, encomienden | **fr:** offrir, présenter | **de:** setzt-vor, vorsetzen Luke 12:48; Luke 23:46; Acts 14:23; Acts 20:32; 1Tim 1:18

3. set forth, present, explain (1×) Setting forth, presenting, or expounding an argument or teaching before an audience — the intellectual counterpart of serving a meal. Only 1 clear occurrence: in Acts 17:3 Paul is in the synagogue at Thessalonica 'setting forth and proving that the Christ had to suffer and rise from the dead.' Spanish exponiendo and German darlegend capture the explanatory force. The metaphor is apt: just as a host arranges dishes for guests, a teacher arranges evidence and reasoning for hearers. BRINGING AND OFFERING

en: setting-forth | **es:** exponiendo | **fr:** présenter | **de:** setzt-vor Acts 17:3

παρατυγχάνω G3909 *V-PPA-AMP* (1×)

to happen to be present, chance to be near, encounter

A verb describing being present by chance, happening upon a scene, or encountering someone unexpectedly. Classical usage emphasized the element of coincidence—the first person who happens by. Acts 17:17 uses the participle to describe those 'happening to be present' in the marketplace where Paul reasoned daily. The term captures the apparently casual encounters that become opportunities for gospel witness—divine sovereignty working through seemingly random human traffic.

(1×) Acts 17:17 mentions Paul reasoning with those 'happening to be present' (παρατυγχάνοντας) in the Athenian marketplace. The translations (English 'happening-to-be-present', Spanish 'que-encontraba', French 'rencontrer') emphasize the chance encounters. Paul didn't wait for formal audiences but engaged whoever providence brought across his path. The agora became a mission field where casual passersby met reasoned argument for the gospel—strategic opportunism in action. MEETING AND ENCOUNTERING

en: happening-to-be-present | **es:** que-encontraba | **fr:** rencontrer | **de:** παρατυγχάνοντας Acts 17:17

παραυτίκᾰ G3910 *Adv* (1×)

momentary, temporary, brief, lasting only for the present moment

An adverb or adjective describing something momentary, temporary, or belonging only to the immediate present. Classical usage emphasized the fleeting nature or immediate character of something. Second Corinthians 4:17 uses it to describe the 'momentary' nature of present affliction contrasted with eternal glory. The term captures radical temporal perspective—from eternity's viewpoint, even prolonged suffering is but a passing moment, a light affliction preparing infinite weight of glory.

(1×) Second Corinthians 4:17 calls present trouble 'momentary' (παραυτίκα) and light compared to eternal glory. The translations (English 'momentary', Spanish 'momentáneo', French 'immédiat', German 'augenblicklich') emphasize the brief duration. Paul's rhetorical strategy relativizes suffering by setting temporal against eternal scales. What feels crushing and endless becomes light and brief when measured against the coming glory—not minimizing pain but reframing it eschatologically. NOW (TEMPORAL ADVERB)

en: momentary | **es:** momentáneo | **fr:** immédiat | **de:** augenblicklich 2Cor 4:17

παραφέρω G3911 *V-AMA-2S* (4×)

To carry aside, remove; to be swept along or carried away by force, influence, or deception.

From para (aside, past) and phero (carry), this verb evokes powerful movement that sweeps something off course. In the Gethsemane prayers (Mark 14:36; Luke 22:42), Jesus asks the Father to 'remove' the cup of suffering — a deeply personal plea. Hebrews 13:9 warns

against being 'carried away' by diverse and strange teachings, while Jude 12 paints false teachers as waterless clouds 'carried along' by winds. The Spanish translations split revealingly between quita/pasa (remove/pass) and llevadas (carried away), mirroring the verb's dual force: active removal and passive drift.

(4×) To carry aside, remove, or sweep away — either by deliberate action (removal of something unwanted) or by external force (being carried off course). Mark 14:36 and Luke 22:42 use it in Jesus' prayer to remove the cup, showing volitional removal. Hebrews 13:9 and Jude 1:12 shift to the passive: being carried away by false teachings or blown about like empty clouds. The multilingual evidence — German fortreissen (tear away), Spanish llevadas (carried), French emporter (carry off) — captures this dynamic force. **LEADING AWAY**

en: be-carried-away, carried-along, remove | **es:** llevadas, pasa, quita | **fr:** emporter, emportées, | **de:** fortreissen, vorbeigetriebene, παρένεγκε Mark 14:36; Luke 22:42; Heb 13:9; Jude 1:12

παραφρον-έω G3912 *V-PPA-NMS* (1×)

to be beside oneself, act insanely, speak irrationally

A verb meaning to be out of one's mind, deranged, or acting irrationally. The root suggests being beside (para) one's normal mental state (phren). Paul in 2 Corinthians 11:23 uses it rhetorically: speaking as if beside himself, he catalogs his apostolic sufferings. The participle acknowledges the apparent madness of boasting about hardships—behavior that appears irrational by worldly standards but makes sense in the upside-down economy of the cross.

(1×) Second Corinthians 11:23 has Paul speaking 'as being beside myself' (παραφρονῶν) when boasting about his sufferings. The translations (English 'being-beside-myself', Spanish 'desvarando', French 'être-insensé', German 'von-Sinnen-sein') capture the seeming irrationality. Paul acknowledges how absurd his boasting sounds—who catalogs beatings, shipwrecks, and hunger as credentials? But in ministry shaped by Christ's cross, weakness becomes the resume that matters. **MADNESS INSANITY**

en: being-beside-myself | **es:** desvarando | **fr:** être-insensé | **de:** von-Sinnen-sein 2Cor 11:23

παραφρον-έω G3913 *N-AFS* (1×)

madness, insanity, derangement, irrational folly

The noun form denoting madness, mental derangement, or irrational behavior. Second Peter 2:16 uses it to describe Balaam's madness—his folly in pursuing divination profit contrary to God's will. The term marks behavior so contrary to reason and righteousness that it appears insane. A donkey speaking human language to rebuke a prophet's greed provides scriptural evidence that sin produces a derangement more profound than clinical insanity—moral madness immune to rational argument.

(1×) Second Peter 2:16 calls Balaam's greedy disobedience 'madness' (παραφρονίαν). The translations (English 'madness', Spanish 'locura', German 'Wahnsinn') emphasize the irrational folly. The narrative absurdity underscores moral insanity: when a prophet needs a donkey to restore him to reason, his sin has created derangement deeper than any clinical diagnosis. Love of money makes wise men fools and turns prophets into cautionary tales. **AUTO-DETECTED COMMUNITY 8032 WITH 5 SENSES**

en: madness | **es:** locura | **fr:** παραφρονίαν | **de:** Wahnsinn 2Pet 2:16

παραχειμ-άζω G3914 *V-RPA-DNS* (4×)

To spend the winter, overwinter; to stay at a location through the cold season.

A practical, seasonal verb combining para (at, beside) and cheima (winter), referring to remaining in a place during the winter months when sea travel was dangerous. Ancient Mediterranean navigation shut down roughly from November to March, making winter quarters a strategic necessity. In Acts 27:12, the sailors debate wintering at a suitable harbor in Crete. Acts 28:11 notes Paul's departure from Malta on a ship that had 'wintered' there. Paul himself plans to winter with the Corinthians (1 Cor 16:6) and asks Titus to meet him at Nicopolis where he intends to winter (Titus 3:12).

(4×) To spend the winter season at a particular location, typically because sea travel was impossible or perilous during cold months. Every translation tradition uses a seasonally specific word — Spanish invernar, German ueberwintern, French hiverner — rather than a generic 'stay.' Acts 27:12 captures the nautical urgency of finding a safe harbor before winter storms, while 1 Corinthians 16:6 and Titus 3:12 show Paul using winter stays for extended fellowship and ministry planning. **WINTER COLD SEASON**

en: I-will-winter, having-wintered, to-winter | **es:** invernar, invernaré, pasar-el-invierno | **fr:** hiverner, παραχειμάσαι | **de:** ueberwintern, παρακεχειμακότι, παραχειμάσαι Acts 27:12; Acts 28:11; 1Cor 16:6; Titus 3:12

παραχειμ-ᾰσία G3915 *N-AFS* (1×)

wintering, spending the winter season in a place

A nautical and travel term denoting the act of spending winter in a location, especially waiting out the season when seas were dangerous for sailing. Ancient Mediterranean shipping largely ceased from November to March due to storms. Acts 27:12 describes the harbor at Phoenix in Crete as unsuitable for wintering, prompting the ill-fated decision to sail toward a better winter anchorage. The term captures the seasonal rhythms that governed ancient travel and the strategic decisions those patterns forced.

(1×) Acts 27:12 mentions Fair Havens being unsuitable 'for wintering' (παραχειμασίαν). The translations (English 'wintering', Spanish 'invernar', French 'hivernage') preserve the seasonal stay. The harbor's limitations drove the decision to sail for Phoenix despite advancing season—a choice with catastrophic consequences. Luke's detail highlights how practical concerns (finding adequate winter quarters) intersect with divine providence, sometimes producing storms that serve God's larger purposes. **WINTER COLD SEASON**

en: wintering | **es:** invernar | **fr:** hivernage | **de:** παραχειμασίαν Acts 27:12

παραχρῆμα G3916 *Adv* (18×)

immediately, at once, instantly — an adverb marking the suddenness of a result, especially of divine power

Parachrema means 'on the spot, immediately, at that very moment,' composed of para ('at, beside') and chrema ('thing, matter'). Its 18 New Testament occurrences are concentrated overwhelmingly in Luke-Acts, where it becomes Luke's preferred term for the instantaneous effect of divine power. When Zechariah is struck mute, it happens parachrema (Luke 1:64 — and his speech returns parachrema). When Jesus rebukes the fever in Simon's mother-in-law, she rises parachrema (Luke 4:39). The paralytic takes up his bed parachrema (Luke 5:25). The bent woman straightens parachrema (Luke 13:13). The blind man near Jericho receives sight parachrema (Luke 18:43). In Acts, the same word punctuates miraculous judgments: Ananias falls dead parachrema (Acts 5:10), Elymas is struck blind parachrema (Acts 13:11), and the jailer's chains fall off parachrema (Acts 16:26, 33). Matthew uses it twice for the cursed fig tree that withers parachrema (Matt 21:19-20). The adverb communicates that God's word accomplishes its purpose without delay. Spanish 'al instante,' French 'aussitot/a l'instant,' and German 'sogleich' capture this immediacy.

(18×) An adverb indicating that something happens instantly, on the spot, without any interval of delay — characteristically used by Luke to underscore the immediacy of divine action. Luke deploys it for healings: the paralytic rises at once (Luke 5:25), the bent woman straightens instantly (Luke 13:13), the blind man sees immediately (Luke 18:43), Peter's mother-in-law is healed on the spot (Luke 4:39). In Acts, it marks miraculous judgments: Ananias drops dead (Acts 5:10), Elymas goes blind (Acts 13:11). Matthew reserves it for the fig tree's instant withering as a sign of judgment (Matt 21:19-20). The word's concentration in Luke-Acts (16 of 18 uses) makes it a Lukan stylistic fingerprint, emphasizing that God's power meets no resistance and suffers no delay. French 'a l'instant' and Spanish 'al instante' render the sense precisely. **IMMEDIATELY AT ONCE**

en: at-once, immediately | **es:** al-instante, inmediatamente | **fr:** aussitôt, à-l'instant | **de:** sogleich Matt 21:19; Matt 21:20; Luke 1:64; Luke 4:39; Luke 5:25

πάρδᾰλις G3917 *N-DFS* (1×)

leopard, panther, large spotted feline predator

Denoting the leopard (Panthera pardus), a swift and fierce predator known throughout the ancient Near East. Revelation 13:2 uses it in apocalyptic imagery—the beast from the sea was like a leopard, with bear's feet and lion's mouth. The composite creature draws on Daniel 7's sequence of beasts. The leopard contributes stealth, speed, and spotted beauty to this symbol of terrifying empire. Ancient audiences knew leopards as lethal hunters, making them apt symbols for predatory political power.

(1×) Revelation 13:2 describes the beast as resembling 'a leopard' (παρδάλει). The translation evidence (English 'leopard', Spanish 'leopardo', French 'Panther', German 'Panther') identifies the spotted cat. John's apocalyptic hybrid combines traits from Daniel's beasts: leopard's body for speed and stealth, bear's feet for crushing power, lion's mouth for devouring authority. The fusion creates an image of comprehensive predatory might arrayed against God's people. **LEOPARD PREDATOR**

en: a-leopard | **es:** a-leopardo | **fr:** Panther | **de:** Panther Rev 13:2

πάρειμι G3918 *V-PPA-DNP* (24×)

Be present, be at hand; arrive, come; present things or current circumstances

The verb pareimi (πάρειμι, from para + eimi 'to be') describes presence in both its static and dynamic dimensions. Crowds 'were present' when Jesus taught about the Galileans whose blood Pilate mingled with sacrifices (Luke 13:1), Cornelius tells Peter 'we are all present before God' (Acts 10:33), and Paul speaks of his conduct 'when present' versus 'when absent' (2 Cor 10:2, 11; Gal 4:18, 20). The arrival sense surfaces when the teacher 'is here' calling for Mary (John 11:28) and when Jesus asks Judas 'Friend, why are you here?' (Matt 26:50). In Hebrews 13:5, the participle becomes a substantive: 'be content with present things,' turning spatial presence into a philosophical category.

1. be present, be at hand (19×) To be present in a place or situation, describing an ongoing state rather than the moment of arrival. This covers the great majority of occurrences: the crowd present at Jesus' teaching (Luke 13:1), Cornelius's household assembled before God (Acts 10:33), Paul's contrast between presence and absence (2 Cor 10:2, 11; 13:2, 10; Gal 4:18, 20). Spanish estar-presente and German anwesend-sein both emphasize the stative, locative dimension — being there, not getting there. **BEING PRESENT**

en: Were-present, are-present, being-present | **es:** Estaban-presentes, estamos-presentes, estando-presente | **fr:** être-présent | **de:** anwesend-sein, ist-anwesend Luke 13:1; John 7:6; Acts 10:33; Acts 17:6; Acts 24:19

2. arrive, come to be present (4×) To arrive or come to be present, emphasizing the transition from absence to presence. Jesus 'is here' calling for Mary at Lazarus's tomb (John 11:28); Jesus addresses Judas at the arrest: 'Friend, why are you here?' (Matt 26:50); the Tyrian delegation 'came' to Herod seeking peace (Acts 12:20); Paul 'arrived' before Festus (Acts 10:21). Spanish está-presente/estás-aquí and German ist-anwesend blur the distinction that Greek maintains between the stative and the ingressive, but the narrative contexts make the arrival reading clear. **BEING PRESENT**

en: are-you-here, is-here, they-came | **es:** está-presente, estáis-presentes, estás-aquí | **fr:** être-présent | **de:** anwesend-sein, ist-anwesend Matt 26:50; John 11:28; Acts 10:21; Acts 12:20

3. present things, what is at hand (1×) Substantivized participial use meaning 'present things' or 'what is at hand' — current possessions or circumstances. Hebrews 13:5 urges believers to be content with ta paronta, 'the things that are present,' a moral instruction about material sufficiency. Spanish presentes and German anwesend-sein (applied to things rather than persons) mark the shift from spatial presence of people to the philosophical category of what currently exists in one's life. **BEING PRESENT**

en: present-things | **es:** presentes | **fr:** être-présent | **de:** anwesend-sein Heb 13:5

παρεισ-άγω G3919 *V-FIA-3P* (1×)

to introduce secretly, smuggle in stealthily, bring in covertly

From 'beside' and 'lead in', this compound verb emphasizes secretive introduction—smuggling in people, ideas, or practices by stealth. Classical usage included introducing allies into besieged cities secretly. Second Peter 2:1 warns of false teachers who will secretly introduce destructive heresies. The future tense projects the threat forward, while the adverbial prefix captures the covert nature—not open debate but infiltration, introducing error by stealth rather than argument.

(1×) Second Peter 2:1 warns that false teachers 'will bring in secretly' (παρεισάξουσιν) destructive heresies. The translations (English 'will-bring-in-secretly', Spanish 'introducirán', German 'einfuehren') emphasize the covert introduction. The verb's stealth dimension is critical: these aren't honest teachers presenting alternative views for open examination, but infiltrators smuggling error into the community under cover. Vigilance requires watching not just what is taught but how it enters. **ENTERING AND GOING IN**

en: will-bring-in-secretly | **es:** introducirán | **fr:** παρεισάξουσιν | **de:** einfuehren 2Pet 2:1

παρείσ-ακτος G3920 *Adj-AMP* (1×)

smuggled in, secretly introduced, infiltrated covertly

The adjectival form describing someone or something introduced secretly or smuggled in. Galatians 2:4 uses it for 'false brothers' secretly brought in to spy on the freedom believers have in Christ. The term suggests infiltration rather than legitimate entry—these aren't genuine converts or honest inquirers but planted agents with hostile intent. The adjective exposes the covert nature of the threat to gospel freedom, warning that not all who claim brotherhood come with pure motives.

(1×) Galatians 2:4 speaks of 'smuggled-in' (παρεισάκτους) false brothers who infiltrated to spy on Christian freedom. The translation evidence (English 'smuggled-in', Spanish 'infiltrados', French retains Greek form) emphasizes the covert infiltration. Paul's military language (spying out, in order to enslave) treats the situation as spiritual warfare: these aren't honest theological opponents but saboteurs planted to destroy freedom in Christ and reimpose bondage to law. **SECRECY AND HIDING**

en: smuggled-in | **es:** infiltrados | **fr:** παρεισάκτους | **de:** eingeschmuggelt Gal 2:4

παρεισ-δύνω G3921 *V-AIA-3P* (1×)

to slip in, creep in unnoticed, infiltrate stealthily

A verb describing slipping in or penetrating secretly, like liquid seeping into a container or infiltrators entering undetected. Jude 4 uses it to warn that certain people have crept in unnoticed—ungodly individuals marked out for condemnation who turn grace into license. The aorist tense suggests completed infiltration discovered after the fact. The verb captures the insidious nature of false teaching's entry—not dramatic invasion but subtle penetration that succeeds precisely because it goes unnoticed.

(1×) Jude 4 warns that certain people have 'crept in' (παρεισδύησαν) unnoticed. The translations (English 'crept-in', Spanish 'se-infiltraron', French 'se-sont-glissés', German 'eingeschlichen-haben-sich') emphasize the stealthy infiltration. Jude's alarm reflects discovery of enemy agents already embedded in the community—not theoretical future danger but present compromise. The pastoral urgency comes from recognizing infiltration has already succeeded; vigilance must shift from prevention to identification and response. **SECRECY AND HIDING**

en: crept-in | **es:** se-infiltraron | **fr:** se-sont-glissés | **de:** eingeschlichen-haben-sich Jude 1:4

παρεισ-έρχομαι G3922 *V-AIA-3S* (2×)

to enter alongside, slip in secretly; to come in beside or be introduced

This compound verb means to enter alongside or come in beside —often with the connotation of stealth or secrecy. Medical texts use it of inserting fingers or instruments. More broadly, it describes something introduced as a side-issue or additional element. Both New Testament uses describe unwelcome entry. Romans 5:20 says the law 'came in alongside' to increase transgression. Galatians 2:4 describes false brothers who 'slipped in secretly' to spy on freedom in Christ. The verb suggests entering where one doesn't fully belong or arriving by the side door.

(2×) Romans 5:20 uses an aorist active ('came in alongside') for the law's historical entry into redemptive history, while Galatians 2:4 uses an aorist active ('came in secretly') for false teachers' infiltration. The multilingual glosses capture the sense of sideways or secretive entry: English 'came-in-alongside, came-in-secretly,' Spanish 'entraron-secretamente, entró-al-lado,' German 'sich-einschleichen' (to sneak in). Both contexts suggest something arriving not frontally but obliquely, either as supplement (the law after promise) or as infiltration (false teachers among true believers). **ENTERING AND GOING IN**

en: came-in-alongside, came-in-secretly | **es:** entraron-secretamente, entró-al-lado | **fr:** introduire-secrètement, sich-einschleichen | **de:** sich-einschleichen Rom 5:20; Gal 2:4

παρεισ-φέρω G3923 *V-APA-NMP* (1×)

to bring in alongside, add as supplement, apply diligence

A compound verb meaning to bring in beside, add as supplement, or apply effort alongside existing foundations. Classical usage included proposing amending laws. Second Peter 1:5 uses it in the exhortation to apply all diligence or bring in every effort alongside faith to supplement it with virtue, knowledge, and other qualities. The verb suggests active adding—not passive waiting but energetic supplementing of God-given faith with character development.

(1×) Second Peter 1:5 urges believers 'having brought in alongside' (παρεισενέγκαντες) all diligence to supplement faith with virtue. The translations (English 'having-brought-in-alongside', Spanish 'habiendo-aportado', German 'hinzufuegen') capture the supplementing action. The participial construction shows the basis for the command: precisely because you've applied diligence, now add to faith this sequence of qualities. Divine provision creates human responsibility; grace received becomes grace cultivated. **BRINGING AND OFFERING**

en: having-brought-in-alongside | **es:** habiendo-aportado | **fr:** παρεισενέγκαντες | **de:** hinzufuegen 2Pet 1:5

παρεκτός G3924 *Prep* (3×)

except, besides, apart from; marking an exception or exclusion from a general statement

An adverb meaning 'except' or 'besides,' this word marks exceptions to general rules. Jesus teaches that divorce is unlawful 'except' for sexual immorality (Matt 5:32). Paul tells Agrippa he wishes all were as he is, 'except for' these chains (Acts 26:29). Paul mentions countless pressures he faces, 'besides' external things like concern for the churches (2 Cor 11:28). The term functions as a logical operator, carving out specific exclusions from broader statements.

(3×) Multilingual glosses all capture the exception concept: English 'except/except-for/external-things', Spanish 'demás-cosas/excepto', French 'excepté', German 'ausser/παρεκτὸς'. The lexicon defines it simply as 'besides or except for a thing, with genitive'. Matt 5:32 makes divorce lawful only 'except for' fornication. Acts 26:29 excludes Paul's chains from his wish for Agrippa. 2 Cor 11:28 uses it absolutely for 'besides things external' (external pressures beyond internal church care). The word consistently marks exceptions or exclusions. **CONJUNCTIONS AND CONTRAST**

en: except, except-for, external-things | **es:** demás-cosas, excepto | **fr:** excepté | **de:** ausser, παρεκτὸς Matt 5:32; Acts 26:29; 2Cor 11:28

παρεμ-βολή G3925 *N-AFP* (11×)

A military camp, encampment, or army; specifically, the Roman barracks (Fortress Antonia) in Jerusalem.

Parembolē originally meant the drawing up of troops in battle order, and its NT usage retains that military flavor. In Acts 21-23, it refers specifically to the Roman barracks — the Fortress Antonia adjacent to the Temple — where Paul was taken into protective custody by the tribune (Acts 21:34, 22:24, 23:10). Outside Acts, the word broadens to mean a camp or encampment: Hebrews recalls the Israelite camp from which sin offerings were carried 'outside the camp' (Heb 13:11, 13), and Revelation envisions enemies surrounding 'the camp of the saints' (Rev 20:9). Spanish distinguishes the two well: fortaleza ('fortress') for the barracks, campamento ('camp') for the broader sense.

1. barracks, military quarters (6×) The Roman military barracks, specifically the Fortress Antonia in Jerusalem where Paul was held in protective custody. All six occurrences cluster in Acts 21-23, forming a tight narrative unit: the soldiers carry Paul into the barracks (Acts 21:34), Paul speaks at the entrance (21:37), is brought inside for examination (22:24), removed for safety (23:10), and his nephew enters to deliver a warning (23:16, 23:32). Spanish fortaleza ('fortress') and French camp capture the fixed military installation, while German belagert ('besieged') takes a different angle. **FORTIFICATIONS AND PALACES**

en: barracks | **es:** fortaleza | **fr:** camp | **de:** belagert Acts 21:34; Acts 21:37; Acts 22:24; Acts 23:10; Acts 23:16

2. camp, encampment, army (5×) A camp, encampment, or military host in the broader sense — not a fixed building but a temporary or conceptual formation. In Heb 13:11 and 13:13, it evokes the Israelite wilderness camp with its purity boundaries, as Jesus 'suffered outside the camp.' In Heb 11:34 it refers to foreign armies ('turned to flight the armies of the aliens'), and in Rev 20:9 it describes 'the camp of the saints' besieged by Gog and Magog. Luke 19:43 uses it for a siege embankment. Spanish campamento and German Heerlager ('army camp') distinguish this portable or figurative sense from the fixed barracks of Acts. **GEOGRAPHY AND SPACE**

en: camp, camps, will-set-up | **es:** campamento, ejércitos, pondrán | **fr:** camper | **de:** Heerlager, belagert Luke 19:43; Heb 11:34; Heb 13:11; Heb 13:13; Rev 20:9

παρεν-οχλέω G3926 *V-PNA* (1×)

to cause trouble, annoy, burden with demands

A verb denoting causing annoyance, trouble, or burden to someone —pressing upon them with unwelcome demands. Acts 15:19 uses it in James's judgment at the Jerusalem council: they should not trouble the Gentile converts with unnecessary requirements. The verb captures the sense of imposing burdens, making difficulties, or adding troublesome complications. James's usage argues for minimizing obstacles to grace—not piling regulations on new believers but clearing the path for their entry into God's people.

(1×) Acts 15:19 has James declaring they should not 'trouble' (παρενοχλεῖν) Gentiles turning to God. The translation evidence (English 'to-trouble', Spanish 'molestar', French 'importuner') emphasizes the burdening action. James's verb choice is rhetorically powerful: imposing circumcision and Moses would trouble, annoy, and burden Gentile converts rather than welcome them. The gospel removes barriers; adding legal requirements reverses grace's direction. **TROUBLING AND DISTURBING**

en: to-trouble | **es:** molestar | **fr:** importuner | **de:** παρενοχλεῖν Acts 15:19

παρεπί-δημος G3927 *Adj-DMP* (3×)

sojourning, dwelling temporarily in a foreign place; a stranger, alien, or exile without permanent residence

This adjective describes someone living temporarily in a place that's not their true home—a sojourner or exile. Hebrews celebrates faith heroes who confessed they were 'strangers and exiles' on earth, seeking a heavenly homeland (Heb 11:13). Peter addresses his readers as 'exiles' scattered throughout various provinces (1 Pet 1:1) and urges them as 'sojourners and exiles' to abstain from fleshly passions

(1 Pet 2:11). The term captures the Christian's dual citizenship: present on earth but belonging to another kingdom.

(3×) Cross-linguistic evidence emphasizes temporary alien status: English 'sojourners/strangers', Spanish 'forasteros/peregrinos', German 'Fremdlinge' (foreigners/strangers). The lexicon defines it as 'sojourning in a strange place' with substantive use common. Heb 11:13 describes the faithful as 'strangers and exiles on earth'. 1 Pet 1:1 addresses 'exiles of the dispersion'. 1 Pet 2:11 urges 'sojourners and exiles' to abstain from passions. All three uses emphasize temporary earthly residence and true citizenship elsewhere—a pilgrim identity. **FOREIGNERS AND STRANGERS**

en: sojourners, strangers | **es:** forasteros, peregrinos | **fr:** Fremdlinge | **de:** Fremdlinge Heb 11:13; 1Pet 1:1; 1Pet 2:11

παρέρχομαι G3928 *V-PIM/P-2P* (30×)

To pass by, pass away, come to an end; also to approach, transgress, or be averted; of time, space, and moral obligation.

Parerchomai is a compound of para ('beside') and erchomai ('come/go'), and its semantic range fans out from that spatial core in several directions at once. At its most concrete, it describes someone or something moving past a point in physical space — a ship passing, Jesus walking by along the Sea of Galilee. But the word's most theologically charged uses are eschatological: 'Heaven and earth will pass away, but my words will not pass away' (Matt 24:35), where passing means ceasing to exist entirely. In the Gethsemane prayers, the same verb carries a poignant middle sense — Jesus asks that 'this cup pass from me,' meaning not mere spatial departure but aversion of an ordeal. Strikingly, the word can also reverse direction entirely, meaning 'come to' or 'approach,' and even extends metaphorically to transgressing commandments, as though one walks right past them without stopping.

1. pass away, come to an end (17×) The eschatological and temporal sense: to pass away, come to an end, cease to exist. This is the most frequent use (17 of 30 occurrences), concentrated in Jesus' apocalyptic discourse. Heaven and earth will 'pass away' (Matt 24:35; Mark 13:31; Luke 21:33), this generation will not 'pass away' before all is fulfilled (Matt 24:34; Mark 13:30), and time itself 'has passed' (Matt 14:15; Acts 27:9). Spanish ha-pasado and German vergehen both select terminative vocabulary, confirming that the sense is not mere spatial movement but cessation of existence. The 2 Peter 3:10 usage of the heavens 'passing away with a roar' shows the word pushed to its most dramatic eschatological force. **DEPARTING AND PASSING**

en: has-passed, having-passed, he-will-pass-away | **es:** ha-pasado, haber-pasado, pasado | **fr:** passer, passer-outre | **de:** geht-vorüber, vergehen Matt 5:18; Matt 14:15; Matt 24:34; Matt 24:35

2. pass by physically (5×) Physical passing by: to move past a location or person in space, traversing alongside without stopping. Found in narrative contexts — Jesus passing by along the road (Mark 6:48), the route passing through Mysia (Acts 16:8), or no one being able to pass by the demoniacs (Matt 8:28). French passer and Spanish pasando preserve the concrete spatial transit. The participle 'passing by' in Luke 18:37 describes what bystanders told Bartimaeus about Jesus, triggering his cry for mercy. **DEPARTING AND PASSING**

en: having-passed-by, is-passing-by, might-pass | **es:** pasa, pasando, pasar | **fr:** passer, passer-outre | **de:** geht-vorüber, vergehen Matt 8:28; Mark 6:48; Mark 14:35; Luke 18:37; Acts 16:8

3. be removed, pass from (3×) To be removed or averted: of an ordeal, cup, or burden being taken away. The Gethsemane prayers are definitive — 'let this cup pass from me' (Matt 26:39, 42), where Jesus asks not that the cup physically relocate but that the experience be averted altogether. Luke 16:17 extends this to the impossibility of the Law's smallest stroke 'passing away.' German voruebergehen captures both the spatial image and the metaphorical force. Only 3 occurrences, but among the most emotionally and theologically intense in the New Testament. **DEPARTING AND PASSING**

en: let-pass, to-pass, to-pass-away | **es:** pasar, pase | **fr:** passer | **de:** geht-vorüber Matt 26:39; Matt 26:42; Luke 16:17

4. come to, approach (3×) To come forward, approach, arrive at: a surprising semantic reversal where the 'passing' verb means coming to rather than going past. In Luke 12:37 the master 'comes' to serve his watchful servants; in Luke 17:7 a servant 'comes in' from the field. Acts 24:7 (in some manuscripts) uses the participle of the Roman commander Lysias 'coming' with force. Spanish habiendo-venido and French passer-outre both stretch toward arrival semantics, though the approach sense is more clearly marked in the narrative contexts themselves. **DEPARTING AND PASSING**

en: having-come, having-come-to, passing | **es:** habiendo-venido, pasando | **fr:** passer, passer-outre | **de:** geht-vorüber Luke 12:37; Luke 17:7; Acts 24:7

5. transgress, disregard (2×) To transgress, disregard, pass over a commandment or obligation. In Luke 11:42 Jesus rebukes the Pharisees for tithing herbs while 'passing by' justice and the love of God. In Luke 15:29 the elder son protests that he never 'transgressed' his father's command. The metaphor is vivid — walking right past an obligation without acknowledging it. Spanish pasais-por-alto ('you pass over') captures the idiom precisely, and the pairing of physical bypass with moral neglect shows how naturally spatial metaphors extend into ethical territory. **DEPARTING AND PASSING**

en: I-transgressed, you-pass-by | **es:** pasáis-por-alto, traspasé | **fr:** passer | **de:** geht-vorüber Luke 11:42; Luke 15:29

πάρεσις G3929 *N-AFS* (1×)

passing over, letting go, remission, temporary suspension of punishment

Originally meaning a letting go or dismissal, this term came to denote remission, passing over offenses, or temporary suspension of judgment. Romans 3:25 uses it to describe God's passing over sins previously committed in his forbearance. The term is not full forgiveness (aphesis) but the divine patience that delays punishment, creating space for redemption. God's restraint in not immediately judging sin reveals both justice (sin requires atonement) and mercy (patience waits for Christ).

(1×) Romans 3:25 speaks of the 'passing over' (πάρεσιν) of previously committed sins. The translation evidence (English 'passing-over', Spanish 'pasar-por-alto', German 'Vorbeigehen') captures God's forbearance. Paul's distinction matters: God didn't ignore or erase pre-cross sins but suspended judgment until Christ's atoning death. The cross demonstrates both justice (sins couldn't be dismissed) and mercy (patience created room for redemption). Divine forbearance wasn't indifference but strategic grace. **RELEASE AND FORGIVENESS**

en: passing-over | **es:** pasar-por-alto | **fr:** réconfort | **de:** Vorbeigehen Rom 3:25

παρέχω G3930 *V-PMA-2S* (16×)

Provide, furnish, cause, present; to hand over something beneficial or bring about a situation, whether positive or negative

A versatile verb built on the prefix para- ('beside') and echo ('hold, have') — literally to hold something out to someone. In the Gospels it frequently appears in the idiom 'cause trouble' (parechein kopon), as when Jesus rebukes those bothering the woman who anointed him (Matt 26:10; Mark 14:6). Yet the same verb equally describes generous provision: a centurion's friends tell Jesus he 'deserves' to have his request granted (Luke 7:4), and Paul urges masters to 'provide' what is just for their slaves (Col 4:1). Spanish captures the polarity neatly — 'causarme molestias' for trouble, 'concedas' for gracious granting.

1. cause trouble or difficulty (6×) To cause or bring about something negative — trouble, difficulty, or annoyance. This is the idiomatic parechein kopon ('give trouble'), prominent in the Synoptic Gospels. In Matthew 26:10 and Mark 14:6, Jesus asks 'Why are you causing her trouble?' Luke 11:7 and 18:5 use it of persistent petitioners creating inconvenience. Galatians 6:17 has Paul declaring 'let no one cause me trouble.' Spanish 'causarme' and the consistent collocation with kopon mark this as a fixed negative idiom rather than a general causative. **GIVING AND BESTOWING**

en: are-you-causing, bring-about, cause | **es:** causarme, cause, causes | **fr:**

donner | **de:** gewaehren, gewährt Matt 26:10; Mark 14:6; Luke 11:7; Luke 18:5; Gal 6:17

2. provide, supply, or grant (6×) To provide, supply, furnish, or grant something beneficial. The centurion is 'worthy' to receive what he asks (Luke 7:4); a slave girl 'provided' her masters with much profit through fortune-telling (Acts 16:16); God has 'provided' proof of judgment by raising Jesus (Acts 17:31). Paul commands masters to 'provide' justice and fairness (Col 4:1). Spanish 'proporcionaba' (was providing) and 'concedas' (may you grant) highlight the generosity or authority behind the giving. Acts 19:24 extends it to economic provision — Demetrius providing employment to craftsmen. GIVING AND BESTOWING

en: having-provided, provide, providing | **es:** concedas, habiendo-dado, proporcionaba | **fr:** donner, fournir | **de:** gewaehren, gewährt Luke 7:4; Acts 16:16; Acts 17:31; Acts 19:24; Col 4:1

3. present, offer, or show (3×) To present, offer, or show something to another person, often with a demonstrative or formal quality. Luke 6:29 instructs, 'offer the other cheek also'; Acts 28:2 describes the Maltese 'showing' unusual kindness; Titus 2:7 urges Titus to 'present yourself as a model' of good works. Spanish 'mostraban' (they were showing) and 'presentando' (presenting) bring out the display aspect. The sense differs from simple giving — it emphasizes making something visible or available rather than transferring ownership. GIVING AND BESTOWING

en: offer, presenting, were-showing | **es:** mostraban, ofrece, presentando | **fr:** donner, fournir | **de:** gewaehren, gewährt Luke 6:29; Acts 28:2; Titus 2:7

4. keep or maintain (silence) (1×) To keep or maintain a state — specifically in the idiom parechein hesychian, 'to keep silence.' Acts 22:2 records that when Paul spoke in Aramaic, the crowd 'kept' even greater silence. Spanish 'guardaron silencio' (they kept silence) and the singular occurrence of this collocation in the New Testament mark it as a specialized idiomatic use. The underlying logic is still 'furnish' — the crowd furnished silence, held it out as their response — but the English translation naturally shifts to 'keep' or 'maintain.' GIVING AND BESTOWING

en: they-kept | **es:** guardaron | **fr:** fournir | **de:** gewährt Acts 22:2

παρηγορ-ία G3931 *N-NFS* (1×)

comfort, consolation, encouragement, solace

A noun denoting comfort, consolation, or encouragement given to those in distress. Classical usage included exhortation and assuagement of grief. Colossians 4:11 uses it in Paul's commendation of fellow workers who have been a comfort to him. The term suggests tangible encouragement—not abstract sympathy but concrete support that lightens burdens and lifts spirits. In ministry contexts it captures the mutual strengthening that sustains workers through difficulty and isolation.

(1×) Colossians 4:11 describes Jewish Christian coworkers who became 'a comfort' (παρηγορία) to Paul. The translation evidence (English 'comfort', Spanish 'consuelo', French and German retain forms of the Greek word) emphasizes consolation. Paul's appreciation reveals the emotional toll of apostolic work and the vital role of supportive community. These men strengthened him not just through practical help but through the encouragement of shared mission and loyal friendship. COMFORT AND ENCOURAGEMENT

en: comfort | **es:** consuelo | **fr:** παρηγορία | **de:** Trost Col 4:11

παρθεν-εία G3932 *N-GFS* (1×)

virginity, the state of being an unmarried virgin

A noun denoting the state or condition of virginity—being unmarried and sexually chaste. Luke 2:36 uses it in describing Anna who lived with her husband seven years 'from her virginity'—that is, from the time of her marriage. The phrase marks the transition from virgin state to married life. Ancient Mediterranean culture placed high value on female virginity before marriage, making this status marker socially and religiously significant.

(1×) Luke 2:36 describes Anna living with her husband seven years 'from her virginity' (παρθενίας). The translation evidence (English 'virginity', Spanish 'virginidad', French 'virginité') marks her unmarried state before marriage. The detail establishes Anna's biography: married young, widowed after seven years, then decades of temple service. The 'from virginity' phrase emphasizes she entered marriage as an honorable virgin, maintaining cultural and religious standards. VIRGIN MAIDEN

en: virginity | **es:** virginidad | **fr:** virginité | **de:** παρθενίας Luke 2:36

παρθένος G3933 *N-NFP* (15×)

Virgin, maiden; a person, usually a young woman, who has not had sexual relations.

Denotes a person—typically a young woman—who has not had sexual intercourse. In classical Greek it could also apply broadly to an unmarried girl, but New Testament usage consistently foregrounds sexual purity. Matthew and Luke apply it to Mary in the annunciation narratives (Matt 1:23 citing Isaiah 7:14; Luke 1:27), where the virginal conception is theologically central. Jesus' parable of the ten virgins (Matt 25:1-11) uses the word for unmarried attendants at a wedding. Paul employs it both literally, for unmarried women choosing celibacy (1 Cor 7:25-34), and figuratively, for the church presented as a pure virgin to Christ (2 Cor 11:2). Spanish 'virgen' and French 'vierge' preserve the Latin lineage intact.

virgin, maiden (15×) A person, normally a young woman, who has not had sexual relations; a maiden. Central to the birth narratives, where Mary is twice identified as a parthenos (Matt 1:23; Luke 1:27), fulfilling Isaiah's prophecy and establishing the virginal conception. In the parable of the ten virgins (Matt 25:1-11), the term designates wedding attendants whose preparedness or lack thereof symbolizes spiritual readiness. Paul uses it for unmarried women considering celibacy (1 Cor 7:25, 34) and metaphorically for the church's chaste devotion to Christ (2 Cor 11:2). Spanish 'virgen,' French 'vierge,' and German 'Jungfrau' all converge on the core sense of sexual purity. VIRGIN MAIDEN

en: a-virgin, to-virgins, virgin | **es:** virgen, vírgenes | **fr:** vierge | **de:** Jungfrau, Jungfrauen Matt 1:23; Matt 25:1; Matt 25:7; Matt 25:11; Luke 1:27

Πάρθος G3934 *N-NMP* (1×)

Parthians, people from Parthia east of the Euphrates

The name for inhabitants of Parthia, a powerful empire east of the Euphrates known for cavalry and archery. Acts 2:9 lists Parthians first among those present at Pentecost who heard the apostles speak in their own languages. Including them signals the gospel's universal scope—reaching even the distant eastern empire that rivaled Rome. Parthian presence in Jerusalem for the feast shows the wide diaspora dispersion and the Spirit's work in drawing all peoples to hear the mighty works of God.

(1×) Acts 2:9 lists 'Parthians' (Πάρθοι) among those who heard the apostles at Pentecost. The translation evidence (English 'Parthoi', Spanish 'Párthoi', French 'Parthe') preserves the ethnic designation. Listing Parthians first (geographically the farthest east) begins Luke's catalog of nations with maximum scope—from Rome's eastern rival to diverse Mediterranean peoples. The linguistic miracle announces the gospel's universal reach before a single sermon is preached. NATIONS AND PEOPLES

en: Parthoi | **es:** Párthoi | **fr:** Parthe | **de:** Πάρθοι Acts 2:9

παρίημι G3935 *V-ANA* (2×)

to let hang down, relax, neglect; to become feeble or pass over

This verb means to let fall, hang down, relax, or neglect. Classical usage includes letting things drop at one's side, passing over something without notice, or allowing something to become slack. The range extends from physical drooping to moral or practical neglect. Luke 11:42 has Jesus accusing the Pharisees of 'neglecting' justice and love of God. Hebrews 12:12 exhorts readers to strengthen 'drooping' hands and weak knees—using athletic imagery for spir-

itual perseverance. The word captures the motion from vigor to slackness, from attention to neglect.

(2×) Luke 11:42 uses a present active infinitive ('to neglect') for moral-spiritual disregard of weightier matters, while Hebrews 12:12 uses a perfect passive participle ('drooping, having been relaxed') for physical weakness. The translations reflect both senses: English 'drooping, to-neglect,' Spanish 'caídas, descuidar,' French 'être-présent' [error in source], German 'erschlaffen, παρεῖναι.' Luke's use involves active neglect or passing over; Hebrews' use involves passive weakening or hanging limply. Both describe loss of proper strength, attention, or function. **BEING PRESENT**

en: drooping, to-neglect | **es:** caídas, descuidar | **fr:** être-présent | **de:** erschlaffen, παρεῖναι Luke 11:42; Heb 12:12

παρίστημι G3936 *V-LIA-3P* (41×)

To present, stand beside, appear before; also to provide, assist, or arrive (of time/harvest)

A versatile Greek verb whose transitive forms mean 'to present' or 'place beside' and whose intransitive forms mean 'to stand by' or 'be present.' Paul uses it for the solemn offering of believers to God (Rom 6:13; 12:1) and of Christ presenting the church without blemish (Eph 5:27). In the Gospels, bystanders 'stand by' at the cross and trial scenes (Mark 14:47, 69). The word spans from temple presentation (Luke 2:22) to courtroom appearance (Acts 27:24) to the quiet arrival of harvest time (Mark 4:29). Spanish distinguishes 'presentar' from 'estar de pie junto a,' mirroring the transitive-intransitive split that defines this lemma's semantic architecture.

1. present, offer, yield (17×) The transitive causative sense: to present, offer, or yield someone or something before another, especially God. Luke 2:22 records Jesus being 'presented' at the temple; Romans 6:13 urges believers to 'present your members as instruments of righteousness.' Spanish 'presentar' and French 'presenter' reflect the formal, dedicatory character of this offering vocabulary. **STANDING BY AND ASSISTING**

en: he-might-present, he-presented, present | **es:** la-presentó, os-presentáis, para-presentar | **fr:** présenter, se-tenir-devant | **de:** darstellen, stellt-dar Luke 2:22; Acts 1:3; Acts 9:41; Acts 23:33; Rom 6:13

2. stand by, be present (16×) The intransitive stative sense: to stand by or be present alongside someone. Bystanders at Jesus's trial and crucifixion 'stood by' (Mark 14:47, 69, 70; 15:35, 39). The physical proximity implied often carries narrative significance, placing witnesses at pivotal moments. Spanish 'estaban de pie junto a' and the German glosses capture the locative, non-agentive posture. **STANDING BY AND ASSISTING**

en: standing, standing-by, stands | **es:** estaban-de-pie-junto-a, estaban-junto-a, estando-presente | **fr:** présenter, se-tenir-devant | **de:** darstellen, stellt-dar Mark 14:47; Mark 14:69; Mark 14:70; Mark 15:35; Mark 15:39

3. assist, stand with in support (2×) Standing with someone in a supportive role, providing assistance. Paul commends Phoebe who 'stood by' many (Rom 16:2), and in 2 Tim 4:17 the Lord 'stood by' Paul at his trial. The shift from mere physical presence to active support distinguishes this from sense 2. Spanish 'asistais/estuvo al lado' captures the helping dimension. **STANDING BY AND ASSISTING**

en: stood-by, you-may-stand-by | **es:** asistáis, estuvo-al-lado | **fr:** présenter, se-tenir-devant | **de:** darstellen Rom 16:2; 2Tim 4:17

4. provide, furnish, prepare (2×) To provide, furnish, or make ready for use. In Matt 26:53 Jesus could ask the Father to 'provide' twelve legions of angels; in Acts 23:24 Lysias orders mounts to be 'provided.' Spanish 'proveer/pondra' and the pragmatic military context reveal a logistical, preparatory meaning distinct from the cultic 'present' of sense 1. **STANDING BY AND ASSISTING**

en: he-will-provide, to-provide | **es:** pondrá, proveer | **fr:** présenter, se-tenir-devant | **de:** stellt-dar Matt 26:53; Acts 23:24

5. stand before, appear before (2×) To stand before a judge or divine authority for examination. Acts 27:24 promises Paul he must 'stand before' Caesar; Romans 14:10 warns that all will 'stand before' the judgment seat. Spanish 'comparecer/compareceremos' uses the legal register. This judicial appearance sense bridges physical standing and formal accountability. **STANDING BY AND ASSISTING**

en: stand, we-will-stand-before | **es:** comparecer, compareceremos | **fr:** se-tenir-devant | **de:** darstellen, stellt-dar Acts 27:24; Rom 14:10

6. (1×) To prove or demonstrate, used forensically. In Acts 24:13 Paul's accusers 'cannot prove' their charges. Spanish 'probar' and English 'to prove' show the shift from physical presentation to evidentiary demonstration. This rare usage extends the 'place before the mind' sense attested in classical Greek. **STANDING BY AND ASSISTING**

en: to-prove | **es:** probar | **fr:** se-tenir-devant | **de:** stellt-dar Acts 24:13

7. (1×) Of time or harvest arriving, coming to be present. Mark 4:29 says when the grain 'has come' (is ripe/at hand), the sickle is sent. Spanish 'ha llegado' ('has arrived') captures the temporal-agricultural metaphor. This impersonal usage of the verb reflects the classical sense of a moment or condition presenting itself. **STANDING BY AND ASSISTING**

en: has-come | **es:** ha-llegado | **fr:** présenter | **de:** darstellen Mark 4:29

Παρμενᾶς G3937 *N-AMS* (1×)

Parmenas, one of the seven chosen in Acts 6

A personal name meaning 'constant' or 'steadfast'. Acts 6:5 lists Parmenas among the seven men chosen to serve tables and care for widows in the Jerusalem church. The selection required being full of the Spirit and wisdom. Though Scripture tells us nothing more about Parmenas's ministry, his inclusion among the seven marks him as a trusted early leader who helped solve the Hellenist-Hebrew tension that threatened church unity.

(1×) Acts 6:5 names 'Parmenas' (Παρμενᾶν) as one of the seven. The multilingual evidence simply transliterates the proper name (English 'Parmenas', Spanish 'a-Parmenâs', French 'Parménas'). Beyond this single mention we know nothing of his service, but his selection testifies to Spirit-filled character and wisdom. The seven became the template for diaconal ministry, and Parmenas stands in that honored lineage even though history didn't preserve his story. **PROPER NAMES (PERSONAL)**

en: Parmenas | **es:** a-Parmenâs | **fr:** Parménas | **de:** Παρμενᾶν Acts 6:5

πάροδος G3938 *N-DFS* (1×)

passing by, way past, passage, entrance

A noun denoting a way by or past, passage, or the act of passing. Classical usage included mountain passes and the passage of time. First Corinthians 16:7 uses it in Paul's statement that he doesn't want to see the Corinthians merely 'in passing'—he hopes to spend time with them rather than make a brief visit. The term captures the difference between substantive presence and cursory contact, between investment and mere transit through their lives.

(1×) First Corinthians 16:7 has Paul saying he doesn't want to see them merely 'in passing' (πάροδον). The translations (English 'passing', Spanish 'paso', French 'passage', German 'Vorbeigehen') emphasize the brief, transitory character. Paul contrasts superficial fly-by ministry with extended presence. Relationship requires time; apostolic care means staying long enough to truly know and strengthen the community. The word choice validates the Corinthians' worth—they deserve more than a quick hello. **GEOGRAPHY AND SPACE**

en: passing | **es:** paso | **fr:** passage | **de:** Vorbeigehen 1Cor 16:7

παροικ-έω G3939 *V-AIA-3S* (2×)

to dwell beside, live among as a stranger, sojourn; to reside as foreigner or temporary resident

This verb means to dwell beside or among others—specifically as a stranger, foreigner, or temporary resident rather than a native citizen. Classical usage distinguishes permanent residents from those dwelling as paroikoi (sojourners without full citizenship). Both New Testament uses emphasize this stranger-status. Luke 24:18 asks if the risen Jesus is 'visiting' or 'sojourning' in Jerusalem and unaware

of recent events. Hebrews 11:9 describes Abraham 'sojourning' in the promised land as in a foreign country. The word captures the theology of pilgrimage and faithful aliens living as strangers in the world.

(2×) Luke 24:18 uses a present active indicative ('are-visiting, sojourn') questioning Jesus' temporary presence in Jerusalem. Hebrews 11:9 uses an aorist active ('he sojourned') for Abraham's faithful dwelling in Canaan. The translations render the foreigner-status: English 'are-visiting, he-sojourned,' Spanish 'habitó-como-extranjero, resides-en,' French 'séjourner,' German 'als-Fremder-leben' (to live as a stranger). Both uses emphasize non-native status—temporary residence without full belonging, whether literal geographical sojourning or the theological status of God's people as resident aliens. **FOREIGNERS AND STRANGERS**

en: are-visiting, he-sojourned | **es:** habitó-como-extranjero, resides-en | **fr:** séjourner | **de:** als-Fremder-leben, παροικεῖς Luke 24:18; Heb 11:9

παροικ-ία G3940 *N-GFS* (2×)

sojourning, temporary residence; the state of dwelling as foreigner or exile

This noun denotes the state or period of sojourning in a foreign land—residence as a stranger or exile without full citizenship. The concept is central to biblical theology of pilgrimage. Acts 13:17 describes God's people during 'the sojourn' in Egypt. First Peter 1:17 speaks of the 'time of your sojourning' or exile—addressing believers as aliens and strangers on earth. The word captures the condition of living somewhere temporarily, without full rights or permanent status, awaiting return to true homeland.

(2×) Acts 13:17 uses the genitive ('of the sojourn') for Israel's residence in Egypt as foreigners, while 1 Peter 1:17 uses the genitive ('of your sojourning') for believers' earthly pilgrimage. The translations emphasize temporary foreign residence: English 'sojourn, sojourning,' Spanish 'estancia, peregrinación,' French 'séjour-à-l'étranger,' German 'Fremdlingschaft.' Both contexts frame God's people as those dwelling temporarily in foreign territory—whether literal Egypt or metaphorical earthly exile—living in hope of promised inheritance and homeland. **FOREIGNERS AND STRANGERS**

en: sojourn, sojourning | **es:** estancia, peregrinación | **fr:** séjour-à-l'étranger, παροικίας | **de:** Fremdlingschaft, παροικίᾳ Acts 13:17; 1Pet 1:17

πάροικος G3941 *Adj-NNS* (4×)

A sojourner, resident alien, foreigner; one who dwells in a land not their own without full citizenship.

This adjective-turned-noun (from para, beside, and oikos, house) describes someone living alongside but not truly belonging to a community — a resident alien. Stephen's speech recalls how Abraham's descendants were 'sojourners' in Egypt (Acts 7:6), and Moses became a sojourner in Midian (Acts 7:29). Ephesians 2:19 dramatically reverses the status: Gentile believers are 'no longer strangers and sojourners' but fellow citizens with God's people. First Peter 2:11 reclaims the term positively, urging Christians to live as 'sojourners and exiles' in this world, reorienting their ultimate belonging to heaven.

(4×) A sojourner, resident alien, or stranger dwelling in a foreign land without full rights of citizenship. Spanish extranjero/forastero and German Fremdling both emphasize foreignness, while the Greek root para + oikos (beside the house) evokes living on the margins of a household. Acts 7:6 and 7:29 use it historically of Israel in Egypt and Moses in Midian. Ephesians 2:19 transforms it theologically — believers are no longer paroikoi — and 1 Peter 2:11 embraces it as the Christian's proper stance toward the present world. **FOREIGNERS AND STRANGERS**

en: a-sojourner, aliens, sojourners | **es:** a-forasteros, extranjera, extranjero | **fr:** étranger, πάροικοι, παροίκους | **de:** Fremdling, πάροικον, πάροικος Acts 7:6; Acts 7:29; Eph 2:19; 1Pet 2:11

παροιμ-ία G3942 *N-DFP* (5×)

Proverb, figure of speech, figurative saying; an indirect or metaphorical form of teaching.

A noun meaning proverb, figure of speech, or figurative saying — a form of indirect communication that requires interpretation. In the Johannine literature it describes Jesus' veiled manner of teaching. In John 10:6, the shepherd discourse is called a παροιμία that the audience did not understand. John 16:25 contrasts the current figurative mode with a coming time of plain speech, and 16:29 marks the disciples' recognition that Jesus is finally speaking plainly. Second Peter 2:22 quotes an actual proverb about a dog returning to its vomit. The Spanish distinction between 'parábola' (parable, John) and 'proverbio' (proverb, 2 Peter) neatly mirrors the two sub-senses this word carries.

(5×) A proverb, figure of speech, or figurative saying — an indirect, often metaphorical form of discourse that requires deeper understanding to interpret. Unlike παραβολή (which the Synoptics prefer), John uses παροιμία for Jesus' figurative teaching style. In John 10:6, the shepherd-and-gate discourse is labeled a παροιμία that baffled the Pharisees. John 16:25 creates an eschatological contrast: 'I have spoken in figures (παροιμίαις), but a time is coming when I will tell you plainly about the Father.' Second Peter 2:22 uses it in its more classical sense — an actual folk proverb: 'A dog returns to its own vomit.' The Spanish glosses 'parábola' (for the Johannine figurative discourses) versus 'proverbio' (for the 2 Peter maxim) helpfully distinguish the two registers this single Greek word covers. **PARABLE PROVERB BYWORD**

en: figure-of-speech, figures-of-speech, proverb | **es:** parábola, parábolas, proverbio | **fr:** proverbe | **de:** Gleichnisse John 10:6; John 16:25; John 16:29; 2Pet 2:22

πάροιν-ος G3943 *Adj-AMS* (2×)

given to wine, addicted to drink; drunken or quarrelsome over wine

This adjective describes someone given to wine—a drunkard or one whose behavior around wine is problematic. Classical usage associates it with drunken quarrels or shameful conduct at drinking parties. Both New Testament occurrences appear in qualifications for church leadership, prohibiting this vice. First Timothy 3:3 says an overseer must not be 'given to wine.' Titus 1:7 repeats the prohibition for elders. The term identifies not casual drinking but the vice of addiction or lack of self-control regarding alcohol—behavior incompatible with spiritual leadership.

(2×) Both uses are accusative masculine singular in lists of disqualifications for church leaders (1 Timothy 3:3, Titus 1:7). The translations consistently render it as addiction to wine: English 'addicted-to-wine,' Spanish 'dado-al-vino,' German 'dem-Wein-ergeben.' The context demands temperance and self-control in leaders; this word names the opposite—someone whose relationship with wine is characterized by excess, lack of control, or the quarrelsome behavior associated with chronic drinking. It disqualifies because it demonstrates failure of self-governance. **GEOGRAPHY AND SPACE**

en: addicted-to-wine | **es:** dado-al-vino | **fr:** πάροινον | **de:** dem-Wein-ergeben 1Tim 3:3; Titus 1:7

παροίχομαι G3944 *V-RPM/P-DFP* (1×)

past, bygone, previous, having passed by

A perfect participle functioning as adjective, denoting what has passed by or is past. Acts 14:16 uses it to describe 'past generations'—the bygone times when God allowed all nations to walk in their own ways. The temporal marker distinguishes God's pre-gospel patience toward Gentiles from the new era inaugurated by Christ. The participle captures historical distance, marking off previous epochs from the present moment of revelation and universal witness.

(1×) Acts 14:16 speaks of God permitting all nations to walk in their own ways in 'past' (παρῳχημέναις) generations. The translation evidence (English 'past', Spanish 'pasadas', French 'passer') marks the bygone time. Paul's temporal distinction is theologically loaded: God's tolerance of Gentile ignorance characterized previous ages, but Christ's coming creates a new situation. The gospel's arrival transforms 'past' into present, ending the era of nations walking without

witness. **DEPARTING AND PASSING**
en: past | **es:** pasadas | **fr:** passer | **de:** παρῳχημέναις Acts 14:16

παρομοι-άζω G3945 *V-PIA-2P* (1×)
to be like, resemble, be similar to
A verb meaning to be similar or comparable to something. Matthew 23:27 uses it in Jesus' devastating critique: the scribes and Pharisees are like whitewashed tombs—beautiful outside, full of dead bones within. The comparison exposes hypocrisy's structure: external religious beauty masking internal corruption. The verb enables Jesus' prophetic metaphors, showing how visible righteousness can conceal spiritual death when performance replaces transformation.

(1×) Matthew 23:27 has Jesus saying 'you are like' (παρομοιάζετε) whitewashed tombs. The translation evidence (English 'you-are-like', Spanish 'os-parecéis', French 'ressembler') captures the comparison. The simile's force depends on the contrast: tombs whitewashed before Passover gleam brilliantly but contain death and ritual impurity. So religious leaders may display impressive piety while harboring hypocrisy and lawlessness. The metaphor indicts any spirituality that values appearance over reality. **LIKENESS AND COMPARISON**
en: you-are-like | **es:** os-parecéis | **fr:** ressembler | **de:** παρομοιάζετε Matt 23:27

παρόμοι-ος G3946 *Adj-ANP* (2×)
closely resembling, similar, nearly equal; like or comparable to
This adjective means closely resembling or similar to something—nearly equal or comparable. Classical usage describes things almost alike, numbers nearly equal, or grammatical structures employing assonance. Both New Testament occurrences appear in Mark 7, where Jesus criticizes the Pharisees. Verse 8 accuses them of holding 'similar' or 'many such' traditions. Verse 13 speaks of 'many similar things' they do. The word emphasizes likeness or parallelism—whether of quality, quantity, or pattern.

(2×) Mark 7:8 and 7:13 both use neuter plural forms to describe practices similar to the specific example Jesus cited. The translations render resemblance: English 'similar,' Spanish 'semejantes,' French 'semblable,' German 'aehnlich.' Jesus identifies a pattern of behavior—the examples he gives are not isolated but representative of many 'similar' or 'like' violations where human tradition nullifies God's word. The adjective functions rhetorically to suggest that the problem is systematic and widespread, not limited to the specific cases mentioned. **LIKENESS AND COMPARISON**
en: similar | **es:** semejantes | **fr:** semblable | **de:** aehnlich Mark 7:8; Mark 7:13

παροξ-ύνω G3947 *V-PIM/P-3S* (2×)
to provoke, irritate, sharpen to anger; to stimulate or incite
This verb means to provoke, irritate, or sharpen to anger. Classical usage includes spurring on, stimulating, or inciting—sometimes positively (urging to action) but often negatively (provoking to wrath). Passive forms mean 'to be provoked' or angered. Acts 17:16 describes Paul's spirit being 'provoked' or 'stirred' within him at the sight of Athenian idolatry. First Corinthians 13:5 says love 'is not provoked'—not easily angered. The word captures the internal agitation or sharp emotional response to perceived wrong.

(2×) Acts 17:16 uses an imperfect passive ('was being provoked') for Paul's ongoing reaction to idolatry, while 1 Corinthians 13:5 uses a present passive ('is provoked') to describe what love does not do. The translations emphasize the stirring to anger: English 'is-provoked, was-provoked,' Spanish 'se-irrita, se-irritaba,' French 'irriter,' German 'gereizt-werden.' Paul's spirit experiences sharp agitation at religious offense; love, by contrast, refuses to be easily provoked or angered. The verb captures the movement from stimulus to irritated or angered response. **GEOGRAPHY AND SPACE**
en: is-provoked, was-provoked | **es:** se-irrita, se-irritaba | **fr:** irriter | **de:** gereizt-werden, παρωξύνετο Acts 17:16; 1Cor 13:5

παροξ-υσμός G3948 *N-AMS* (2×)
sharp disagreement, provocation; fit of anger or incitement to action
This noun denotes irritation, sharp disagreement, or provocation. Medical texts use it for paroxysms—severe fits of disease. In interpersonal contexts, it means exasperation or contention. The two New Testament uses illustrate opposite valences. Acts 15:39 describes a 'sharp disagreement' between Paul and Barnabas over Mark that led to their separation. Hebrews 10:24 exhorts believers to 'provoke one another'—here positively—to love and good works. The word captures intense stirring or incitement, whether destructive (contention) or constructive (encouragement).

(2×) Acts 15:39 uses an accusative singular for the sharp contention between Paul and Barnabas, while Hebrews 10:24 uses a genitive (in the phrase 'unto provocation/stirring-up') for positive incitement. The translations distinguish usage: English 'sharp-disagreement, stirring-up,' Spanish 'estímulo, irritación,' French 'irritation, provocation,' German 'Anreizung, παροξυσμός.' The same word can describe destructive interpersonal conflict or constructive mutual encouragement. Context determines whether the sharp stirring produces separation or sanctification. **ANGER AND INDIGNATION**
en: sharp-disagreement, stirring-up | **es:** estímulo, irritación | **fr:** irritation, provocation | **de:** Anreizung, παροξυσμός Acts 15:39; Heb 10:24

παροργ-ίζω G3949 *V-PMA-2P* (2×)
to provoke to anger, incite to wrath, exasperate
This verb means to provoke to anger or incite to wrath. Classical usage emphasizes stirring someone to irritation or fury. Both New Testament uses involve provocation. Romans 10:19 quotes Deuteronomy 32:21, where God says 'I will provoke you to jealousy' by raising up a foolish nation. Ephesians 6:4 commands fathers not to 'provoke your children to anger' but to nurture them properly. The verb captures deliberate or reckless incitement to angry response—whether divine jealousy used pedagogically or parental harshness that embitters children.

(2×) Romans 10:19 uses a future active ('I will provoke to anger') in an Old Testament quotation about God's provocation of Israel through Gentile inclusion. Ephesians 6:4 uses a present active imperative ('do not provoke to anger') forbidding harsh parenting. The translations emphasize anger-provocation: English 'I-will-provoke-to-anger, provoke-to-anger,' Spanish 'provocaré-a-ira, provoqueis-a-ira,' French 'irriter,' German 'erzuernen.' Both uses involve actions that stir angry or bitter response—God's strategic provocation of Israel's jealousy, or parents' counterproductive harshness toward children. **GEOGRAPHY AND SPACE**
en: I-will-provoke-to-anger, provoke-to-anger | **es:** provocaré-a-ira, provoqueis-a-ira | **fr:** irriter | **de:** erzuernen Rom 10:19; Eph 6:4

παροργ-ισμός G3950 *N-DMS* (1×)
anger, wrath, provocation to anger
A noun denoting provocation, anger, or wrath. Ephesians 4:26 uses it in the difficult command: be angry but do not sin; do not let the sun go down on your anger. The term marks anger as something requiring immediate resolution rather than cultivation. Paul's ethic acknowledges anger's place (righteous indignation exists) while insisting on temporal limits—anger harbored overnight becomes sin. The daily sunset becomes God's timer for reconciliation.

(1×) Ephesians 4:26 commands not letting the sun set on your 'anger' (παροργισμῷ). The translation evidence (English 'anger', Spanish 'enojo', German 'Zorn') identifies the provoked wrath. Paul's instruction balances realism (anger happens) with discipline (don't let it fester). The sunset deadline creates urgency: reconcile before nightfall, don't sleep on wrath, resolve before anger hardens into bitterness. Same-day resolution prevents anger from metastasizing into lasting division. **GEOGRAPHY AND SPACE**
en: anger | **es:** enojo | **fr:** παροργισμῷ | **de:** Zorn Eph 4:26

παροτρ-υντικός G3951 *V-AIA-3P* (1×)

to incite, urge on, stir up, provoke to action

A verb meaning to urge on, incite, or stir up to action. Acts 13:50 uses it to describe how Jews incited the devout women and leading men to persecute Paul and Barnabas, driving them from the region. The verb captures the behind-the-scenes provocation that turns neutral or friendly parties into active opponents. Successful agitation requires targeting influential people whose social position gives their opposition teeth.

(1×) Acts 13:50 reports that Jews 'incited' (παρώτρυναν) prominent women and leading men against Paul. The translation evidence (English 'incited', Spanish 'incitaron', French 'exciter') emphasizes the stirring-up action. Luke's detail exposes persecution's mechanics: opponents mobilize social elites who have power to expel troublemakers. The strategy succeeds—Paul and Barnabas are driven out. Gospel advance often provokes those with most to lose from status quo disruption. **STIR UP INCITE**

en: incited | **es:** incitaron | **fr:** exciter | **de:** παρώτρυναν Acts 13:50

παρουσ-ία G3952 *N-NFS* (24×)

Coming, arrival, or presence; especially Christ's eschatological advent, but also personal presence contrasted with absence.

Carries the dual force of 'arrival' and 'presence' — the act of coming and the state of being there. In the New Testament it is overwhelmingly an eschatological term: Jesus's disciples ask about the sign of his parousia (Matt 24:3), and Paul links the resurrection of believers to Christ's coming (1 Cor 15:23). The word also retains its everyday Greek sense of personal presence, as when Paul contrasts his bodily presence with his letters (2 Cor 10:10) or urges the Philippians to obey not only in his presence but in his absence (Phil 2:12). Spanish distinguishes venida ('coming') from presencia ('presence'), mirroring the two poles neatly.

1. coming, arrival (eschatological or personal) (21×) The coming or arrival of a person, especially Christ's eschatological advent at the end of the age, but also used of the arrival of individuals like Paul, Stephanas, or Titus. Spanish venida, French avenement, and German Ankunft all foreground the event of arriving. Jesus's Olivet Discourse (Matt 24:3, 27, 37, 39) and Paul's resurrection teaching (1 Cor 15:23) establish this as the dominant NT usage. The lawless one also has a parousia (2 Thess 2:9), showing the term carries royal-visit connotations inherited from Hellenistic usage for a king's official arrival. **COMING ARRIVAL PRESENCE**

en: coming, presence | **es:** venida | **fr:** avènement, venue | **de:** Ankunft, παρουσία, παρουσίας Matt 24:3; Matt 24:27; Matt 24:37; Matt 24:39; 1Cor 15:23

2. presence (being physically present) (3×) The state of being physically present in a location — one's personal presence or appearance as opposed to absence. Spanish presencia captures this precisely. Paul admits his bodily presence is weak (2 Cor 10:10), and Philippians 2:12 contrasts 'in my presence' with 'in my absence,' showing parousia here means simply 'being there.' Phil 1:26 uses it for Paul's anticipated return visit, blending the arrival and presence senses — his coming will result in his being present with them again. **COMING ARRIVAL PRESENCE**

en: presence | **es:** presencia | **fr:** avènement, venue | **de:** Ankunft 2Cor 10:10; Phil 1:26; Phil 2:12

παροψ-ίς G3953 *N-GFS* (2×)

dish, platter, or serving plate

This noun denotes a dish or platter on which food (especially meat or fish delicacies) is served. Classical sources describe it as a side-dish container or serving plate. Both New Testament uses appear in Matthew 23:25-26, where Jesus rebukes the scribes and Pharisees for cleansing the outside of 'the cup and the dish' while inside they are full of greed and self-indulgence. The term functions in Jesus' metaphor contrasting external religious propriety with internal moral corruption—the ceremonial cleansing of dinnerware versus the uncleansed heart.

(2×) Matthew 23:25 and 23:26 both use the genitive singular in the phrase 'of the cup and the dish,' referring to ritual cleansing of tableware. The translations render it simply as 'dish' or 'platter': Spanish 'plato,' French 'plat,' German preserves the Greek term. Jesus employs the image of dining vessels that appear clean externally but harbor contamination internally. The dish represents the surface religiosity of the Pharisees—scrupulous about ritual purity of objects while neglecting the purity of heart and justice. **AUTO-DETECTED COMMUNITY 14653 WITH 4 SENSES**

en: dish | **es:** plato, plato› | **fr:** plat | **de:** παροψίδος, παροψίδος› Matt 23:25; Matt 23:26

παρρησί-α G3954 *N-GFS* (31×)

Boldness, confidence, or openness of speech; fearless frankness before God or people, or public plainness of expression.

Derived from pas (all) and rhesis (speech), parresia carries the fundamental idea of saying everything freely, without concealment or fear. In the New Testament it most often describes the bold confidence of believers, whether in proclaiming the gospel (Acts 4:29, 31) or in approaching God in prayer (Heb 4:16). The Johannine writings use it distinctively in an adverbial sense for speaking or acting openly and publicly, as opposed to secrecy (John 7:4, 26). Spanish captures both dimensions well: confianza for inner boldness, abiertamente for outward openness.

1. boldness, confidence (22×) Inner boldness, confidence, and fearless courage, especially in speech or in approaching God. The dominant New Testament sense (22x), appearing across Acts, Hebrews, and the Pauline epistles. Translations converge on boldness-type terms: Spanish confianza/denuedo, French assurance/hardiesse, German Freimut. Peter and John's parresia astonishes the Sanhedrin in Acts 4:13, and the early church prays for it explicitly in Acts 4:29. **BOLDNESS AND OPENNESS**

en: boldness | **es:** confianza, denuedo, franqueza | **fr:** assurance, hardiesse | **de:** Freimut, παρρησίαν, παρρησίας Mark 8:32; Acts 2:29; Acts 4:13; Acts 4:29; Acts 4:31

2. openly, publicly, plainly (9×) Openness, publicness, or plainness of speech and action, used adverbially (often in the dative or with en). Concentrated in the Gospel of John (9x), where it contrasts with speaking in secret or in figures. Spanish abiertamente and libertad highlight the public, unconcealed quality. Jesus' brothers challenge him to act en parresia in John 7:4, and the Jews demand he speak plainly in John 10:24. **BOLDNESS AND OPENNESS**

en: openly, openness, plainly | **es:** abiertamente, claridad, libertad | **fr:** assurance | **de:** Freimut John 7:4; John 7:13; John 7:26; John 10:24; John 11:14

παρρησι-άζομαι G3955 *V-PPM/P-NMS* (9×)

To speak boldly or freely; to proclaim with confident, fearless openness; to exercise courageous speech.

A middle-voice verb capturing the bold, uninhibited speech characteristic of the early Christian mission. When Paul and Barnabas 'spoke boldly' in Pisidian Antioch (Acts 13:46) or when Apollos did so in Ephesus (Acts 18:26), the word conveys not reckless daring but Spirit-empowered confidence rooted in conviction. The Spanish 'hablar con denuedo' (speak with valor) and French 'parler hardiment' (speak hardily) both highlight the courage dimension, while the German 'freimütig reden' (speak frankly) emphasizes the openness — together painting a full picture of fearless, transparent proclamation.

speak boldly, be courageous (9×) To speak with bold freedom and courageous confidence, especially in proclaiming the gospel or defending the faith publicly despite opposition. All nine NT occurrences appear in Acts and the Pauline letters in contexts of missionary preaching under pressure (Acts 9:27–28, 13:46, 14:3, 18:26, 19:8). The deponent middle form suggests the speaker's personal engagement and stake in the bold act. Spanish 'denuedo' (valor) and German 'freimütig' (frank) together capture the dual character of the word: inner courage and outward openness. **BOLDNESS AND OPENNESS**

en: I-might-speak-boldly, having-spoken-boldly, he-spoke-boldly | **es:** a-

hablar-con-denuedo, con-libertad, hablaba-con-denuedo | **fr:** parler-hardiment, παρρησιάσωμαι, ἐπαρρησιασάμεθα | **de:** freimuetig-reden, redet-frei Acts 9:27; Acts 9:28; Acts 13:46; Acts 14:3; Acts 18:26

πᾶς G3956 *Adj-VNP* (1250×)

All, every, each, the whole; collective totality of a group, distributive 'every/each,' substantive 'everything,' or temporal 'always.'

Pas is the Greek workhorse of totality, appearing over 1,200 times in the New Testament — more than almost any other adjective. Its flexibility is remarkable: with a plural noun it means 'all' (all the nations, all the disciples); with a singular noun it shifts to 'every' or 'each' (every tree, each city); used substantively it becomes 'everything' or 'all things'; and in fixed phrases like dia pantos it means 'always' or 'continually.' What the multilingual evidence reveals is that most languages handle the collective and distributive senses with the same word — Spanish todo/todos, French tout, German alle/alles — suggesting that the semantic boundary between 'all the sheep' and 'every sheep' is more grammatical than lexical. Yet the substantive neuter use (ta panta, 'all things,' as in Col 1:16-17) carries a philosophical weight absent from the simple quantifier, pointing to the totality of created reality held together in Christ.

1. all (collective plural) (616×) Collective plural: 'all' taken together as a totality — the dominant sense at 616 occurrences. Refers to the entirety of a group viewed as a whole: 'all the chief priests' (Matt 2:4), 'all the region' (Matt 4:24), 'all who were sick' (Matt 4:24). Spanish todos/todas, French tous, German alle, and Korean 모든 all converge on aggregate-totality vocabulary. The emphasis falls on completeness rather than on individual members — no one is excluded from the set. **TOTALITY AND WHOLENESS**

en: all | **es:** a-todos, todas, todos | **fr:** tout | **de:** alle, alles Matt 2:4; Matt 2:16; Matt 4:8; Matt 4:24; Matt 10:22

2. every, each (distributive) (227×) Distributive singular: 'every' or 'each' member of a class individually — 227 occurrences. With singular nouns, pas shifts from group-totality to individual-by-individual scope: 'every city' (Matt 4:23), 'everyone who is angry' (Matt 5:22), 'every good tree' (Matt 7:17). Spanish todo/toda (singular) and German jeder show the distributive frame clearly, though interestingly French tout handles both collective and distributive, as does Korean 모든, confirming that the distinction is more grammatical context than separate lexemes in most languages. **TOTALITY AND WHOLENESS**

en: Every, every, everyone | **es:** a-todo, toda, todo | **fr:** tout | **de:** alle, alles Matt 4:23; Matt 5:22; Matt 5:32; Matt 7:8; Matt 7:17

3. all things, everything (substantive) (211×) Substantive neuter: 'all things' or 'everything' — 211 occurrences where pas stands alone (often as ta panta or panta) without a modified noun, referring to the totality of things, circumstances, or reality. Theologically pivotal in passages like Col 1:16 ('all things were created through him') and 1 Cor 15:27 ('he has put all things under his feet'). Spanish todas las cosas and German alles both nominalize the adjective. Korean 만물 ('all creation/things') is especially revealing — it uses a dedicated compound for cosmic totality that is never used for the simple quantifier 'all people.' **TOTALITY AND WHOLENESS**

en: all-things | **es:** todas-cosas, todas-las-cosas, todo | **fr:** tout | **de:** alle, alles Matt 8:33; Matt 17:11; Matt 22:4; Mark 3:28; Mark 4:11

4. (187×) Whole or entire (with singular articular nouns): 'all of,' 'the whole' — 187 occurrences where pas modifies a singular noun with the article to mean the entirety of one thing rather than every member of a class. 'All the city' (Matt 8:34), 'all the crowd' (Matt 13:2), 'all Judea' (Matt 3:5), 'all righteousness' (Matt 3:15). The distinction from sense 1 is subtle but real: here a single entity is viewed as complete, not multiple entities gathered. Spanish toda la ciudad and German die ganze Stadt both show the 'whole/entire' framing. This is the sense that BDB's classical entry glosses as 'the whole' for a single referent. **TOTALITY AND WHOLENESS**

en: all, of-all | **es:** de-toda, toda, todo | **fr:** tout | **de:** alle, alles Matt 3:5; Matt 3:15; Matt 8:32; Matt 8:34; Matt 13:2

5. always, continually (temporal) (9×) Temporal adverbial: 'always,' 'at all times,' 'continually' — 9 occurrences in fixed expressions like dia pantos ('through all [time],' i.e., 'continually'). In Matt 18:10 the angels 'always' behold the Father's face; in Luke 24:53 the disciples were 'continually' in the temple; in Acts 2:25 David had the Lord 'always' before him (citing Ps 16:8). Spanish siempre and German immer/allezeit both abandon the quantifier frame entirely for dedicated temporal vocabulary, confirming that this is a genuinely lexicalized adverbial sense, not just a contextual extension of 'all.' **TOTALITY AND WHOLENESS**

en: all | **es:** siempre, todo | **fr:** tout | **de:** alle, alles Matt 18:10; Mark 5:5; Luke 24:53; Acts 2:25; Acts 10:2

πάσχα G3957 *N-ANS* (29×)

Passover: the Jewish festival, its sacrificial meal, or the paschal lamb itself

An indeclinable loanword from Hebrew פֶּסַח (pesaḥ, 'to pass over'), πάσχα carries a triple reference in the NT: the annual festival commemorating Israel's deliverance from Egypt, the paschal supper eaten on the evening of Nisan 14-15, and the lamb slaughtered for that meal. All three senses overlap in the Passion narratives (Matt 26:2, 17-19; Mark 14:1, 12-16; Luke 22:1-15; John 18:28). Paul's declaration 'Christ our Passover has been sacrificed' (1 Cor 5:7) crystallizes the typological transfer. The uniform rendering across languages—Spanish 'Pascua,' French 'Pâque,' German 'Passah'—reflects this term's deep liturgical embedding.

passover (29×) The Passover in its comprehensive sense: the annual Jewish festival of deliverance (Exod 12), the paschal supper, and the sacrificial lamb. The Synoptic Passion narratives interweave all three referents as Jesus instructs his disciples to prepare the Passover meal (Matt 26:17-19, Mark 14:12-16, Luke 22:7-13), while John's chronology positions the crucifixion at the hour of lamb-slaughter (John 18:28, 19:14). **PASSOVER FESTIVAL**

en: Passover, passover | **es:** Pascua, pascua | **fr:** Pâque | **de:** Passah Matt 26:2; Matt 26:17; Matt 26:18; Matt 26:19; Mark 14:1

πάσχω G3958 *V-PPA-NMP* (42×)

To suffer, endure pain or hardship — used of Christ's redemptive passion and believers' trials

A verb meaning 'to have something done to one,' hence 'to suffer, undergo, experience adversity.' In classical Greek it could denote any experience, good or bad, but NT usage concentrates on suffering. Its most theologically weighty occurrences are the passion predictions — 'the Son of Man must suffer many things' (Matt 16:21; Mark 8:31; Luke 9:22) — where it becomes virtually a technical term for Christ's redemptive death. Beyond Christological usage, it describes believers sharing in suffering (Phil 1:29; 1 Pet 2:20-21) and even ordinary hardship (Matt 17:15; 1 Cor 12:26).

suffer, endure pain (42×) To suffer, undergo pain, or endure hardship. In the passion predictions (Matt 16:21; Mark 8:31; Luke 9:22), pascho becomes virtually a technical term for Christ's appointed suffering — reflected in Spanish 'padecer,' French 'souffrir,' and German 'leiden.' It extends to believers sharing Christ's sufferings (Phil 1:29; 1 Pet 4:1) and to ordinary affliction like the tormented boy of Matt 17:15. **SUFFERING PAIN**

en: he-has-suffered, he-suffered, suffered | **es:** ha-padecido, padecer, padeció | **fr:** souffrir | **de:** leiden, leidet Matt 16:21; Matt 17:12; Matt 17:15; Matt 27:19; Mark 5:26

Πάταρα G3959 *N-ANP* (1×)

Patara, a port city in Lycia on the southern coast of Asia Minor

A maritime city of Lycia where Paul changed ships on his final journey to Jerusalem. Acts 21:1 mentions it as a port of call after Cos and Rhodes. Patara was known for its oracle of Apollo and served as a major port for grain ships sailing from Egypt to Rome. Luke's itinerary detail reflects ancient shipping patterns—coastal vessels hopped between ports while travelers waited for connections to their destinations.

(1×) Acts 21:1 lists 'Patara' (Πάταρα) as Paul's port of call. The multilingual evidence simply preserves the place name (English 'Patara', Spanish 'Pátara', French 'Patara'). This Lycian harbor provided the connection Paul needed for the final leg to Phoenicia and Jerusalem. The geographical precision in Acts reflects Luke's attention to travel logistics—apostolic mission depended on Roman roads and Mediterranean shipping lanes that made the ancient world navigable. **GEOGRAPHY AND SPACE**

en: Patara | **es:** Pátara | **fr:** Patara | **de:** Πάταρα Acts 21:1

πατάσσω G3960 *V-ANA* (10×)

Strike, smite — to deliver a blow with hand, weapon, or divine power; to hit or slay

The verb patasso (πατάσσω) means 'to strike' or 'to smite,' covering physical blows and divine judgment alike. Peter 'struck' the high priest's servant, cutting off his ear (Matt 26:51; Luke 22:49-50). Moses 'struck' the Egyptian who was beating a Hebrew (Acts 7:24). An angel 'struck' Peter's side to wake him in prison (Acts 12:7) and later 'struck' Herod with a fatal illness (Acts 12:23). Jesus quotes Zechariah 13:7 — 'I will strike the shepherd and the sheep will be scattered' (Matt 26:31) — applying divine smiting to his own passion. In Revelation, the verb describes eschatological judgment: power to 'strike the earth with plagues' (11:6) and to 'strike the nations' (19:15). Hebrew hikkah, Arabic daraba, Spanish 'herir/golpear,' and Korean 'chida' all render this single percussive sense.

to strike, smite (10×) To deliver a blow, whether with a weapon, hand, or by divine agency; to strike, smite, or hit. All ten occurrences are inflectional variants of one meaning: Peter's sword-blow (Matt 26:51; Luke 22:50), Moses striking the Egyptian (Acts 7:24), an angel striking Peter to wake him (Acts 12:7), an angel striking Herod with death (Acts 12:23), the Zechariah quotation about striking the shepherd (Matt 26:31; Mark 14:27), and eschatological smiting (Rev 11:6; 19:15). The agent ranges from human to angelic to divine, but the core percussive action is uniform, confirmed by Hebrew hikkah, Arabic daraba, Spanish 'herir,' Korean 'chida.' **STRIKING AND REFERENCE**

en: I-will-strike, having-struck, he-might-strike | **es:** Heriré, golpeando, golpear | **fr:** frapper | **de:** schlagen, schlägt Matt 26:31; Matt 26:51; Mark 14:27; Luke 22:49; Luke 22:50

πατ-έω G3961 *V-PNA* (5×)

To tread, trample, walk on; to crush underfoot literally (grapes, enemies) or figuratively (desecrate).

A verb meaning to tread upon, trample, or walk over — conveying forceful footwork whether literal or symbolic. In Luke 10:19, Jesus grants authority to 'tread on serpents and scorpions,' evoking Psalm 91:13 and spiritual dominion over evil. Luke 21:24 prophesies that Jerusalem will be 'trampled by the Gentiles' — a desecration image. Revelation intensifies the trampling motif: the nations trample the holy city (Rev 11:2), and the great winepress of God's wrath is trodden (Rev 14:20; 19:15), recalling Isaiah 63:3. The Spanish 'pisar' and French 'marcher' both capture the basic foot-on-ground action, while the German 'treten' retains the forceful sense of pressing down.

(5×) To tread on, trample, or crush underfoot — whether literally or as a powerful metaphor for conquest, desecration, or divine judgment. In Luke 10:19, believers receive authority to 'tread on serpents and scorpions,' symbolizing victory over demonic powers. Luke 21:24 uses it for the Gentile desecration of Jerusalem — being 'trampled' connotes not just occupation but profanation. Revelation draws on the ancient winepress image (Isa 63:1–3): the nations trample the holy city for forty-two months (Rev 11:2), and the winepress of God's fury is trodden until blood flows (Rev 14:20; 19:15). The Spanish 'pisar' (to step on) and German 'treten' (to tread) both capture the forceful, crushing downward motion that gives this word its visceral power. **CONDUCT AND WALKING**

en: being-trampled, they-will-trample, to-tread | **es:** fue-pisado, pisa, pisar | **fr:** marcher | **de:** treten, πατεῖν, πατουμένη Luke 10:19; Luke 21:24; Rev 11:2; Rev 14:20; Rev 19:15

πατήρ G3962 *N-DMP* (418×)

Father – biological parent, God the Father, or ancestral forefather; rarely 'parents' (both father and mother).

Pater is among the most theologically loaded words in the New Testament. It spans the intimate address of a child to a human father, the covenantal title 'God the Father' that Jesus uses over 100 times in John's Gospel, and the honorific reference to Abraham and the patriarchs as 'our fathers.' Nearly every occurrence falls into the first sense, where context alone distinguishes human fatherhood from divine Fatherhood. Korean glosses helpfully separate 'ancestor' (조상) from 'father' (아버지), and Hindi-Swahili evidence ('wazazi,' 'माता-पिता') flags the lone Hebrews 11:23 occurrence where the plural means 'parents.'

1. God as Father (divine title) (267×) Split from sense 74289. Criteria: God addressed or referred to as Father, especially in Jesus' prayers and Father-Son theology; Matt 6:9, John 17:1

en: Father | **es:** Padre | **fr:** père | **de:** Vater Matt 3:9; Matt 5:16; Matt 5:45; Matt 5:48; Matt 6:1

2. biological or adoptive father (146×) Split from sense 74289. Criteria: Human fathers in genealogies, narratives, and family contexts; 'the father of' someone; Matt 3:9, Luke 1:59

en: Father, father | **es:** Padre, a-padre, padre | **fr:** père | **de:** Vater Matt 2:22; Matt 4:21; Matt 4:22; Matt 8:21; Matt 10:21

3. ancestor or forefather (4×) An ancestor or forefather in a genealogical or covenantal lineage, as when Paul speaks of Abraham as 'our forefather' (Rom 4:1) or references Israel's patriarchal heritage (Rom 9:5; 11:28; 15:8). Korean 조상 ('ancestor') and Tagalog 'mababu' distinguish this sense lexically from ordinary fatherhood. Though only four occurrences, this sense carries heavy theological weight in discussions of covenant continuity. **PARENTS AND ANCESTORS**

en: fathers, forefather | **es:** antepasado, padres | **fr:** père | **de:** Vater Rom 4:1; Rom 9:5; Rom 11:28; Rom 15:8

4. parent (1×) Used in the plural to mean 'parents' – both father and mother together – as in Hebrews 11:23 where Moses' parents hid him. Multilingual evidence is decisive: Hindi 'माता-पिता' (mother-father), Korean '부모' (parents), and Swahili 'wazazi' (parents) all confirm the inclusive meaning. A single but important attestation showing pater's semantic flexibility. **PARENTS AND ANCESTORS**

en: parents | **es:** padres | **fr:** père | **de:** Vater Heb 11:23

Πάτμος G3963 *N-DFS* (1×)

Patmos, a small Aegean island where John received the Revelation

A rocky island in the Aegean Sea where the apostle John was exiled and received the visions recorded in Revelation. Revelation 1:9 identifies John as being on Patmos because of the word of God and testimony of Jesus—likely indicating Roman exile for Christian witness. The island became sacred geography for Christian tradition, the place where persecution's isolation became the setting for apocalyptic unveiling. Patmos shows how imperial punishment can become divine revelation.

(1×) Revelation 1:9 locates John on the island called 'Patmos' (Πάτμῳ). The translations preserve the island name (English 'Patmos', Spanish 'Pátmos', French 'Patmos'). John's exile to this barren rock aimed to silence his witness, but isolation became revelation's womb. The geography matters: removed from churches he pastored, John received visions for the universal church. Roman punishment positioned him for cosmic disclosure—exile as apocalyptic classroom. **ISLAND COASTLAND**

en: Patmos | **es:** Pátmos | **fr:** Patmos | **de:** Patmos Rev 1:9

πατρ-άλοίας G3964 *N-DMP* (1×)

father-striker, one who strikes or kills his father, parricide

A compound noun denoting someone who strikes or murders his father—a parricide. First Timothy 1:9 lists it among lawless behaviors the law addresses: murderers, immoral persons, slave traders,

liars, and father-strikers. The term marks violation of the fifth commandment's most extreme form—not mere dishonor but violence against the father who gave life. Ancient law codes treated parricide as uniquely heinous, and Paul's catalog places it among society's worst moral outrages.

(1×) First Timothy 1:9 includes 'father-strikers' (πατρολῴαις) in Paul's vice list. The translations (English 'father-strikers', Spanish 'parricidas', German 'Vaterschlaeger') identify those who assault fathers. The catalog's logic groups similar crimes: murderers and father-strikers (violence), immoral persons and homosexuals (sexual sin), slave traders (exploiting persons), liars and perjurers (false witness). Father-striking represents family violence's ultimate betrayal, striking at patriarchal order's foundation. **SIN AND TRANSGRESSION**

en: for-father-strikers | **es:** parricidas | **fr:** πατρολῴαις | **de:** Vaterschlaeger 1Tim 1:9

πατρι-ά G3965 *N-NFS* (3×)

family, lineage, clan; descent traced through the father's line, extended household or kinship group

This noun denotes family or lineage, especially as reckoned through the father's line. Luke notes that Joseph went to Bethlehem because he was 'of the house and lineage' of David (Luke 2:4). Peter declares that in Abraham's seed, 'all the families of the earth' will be blessed (Acts 3:25). Paul speaks of the Father from whom 'every family' in heaven and earth is named (Eph 3:15). The term moves fluidly between immediate family, extended clan, and broad ethnic lineages, always carrying a sense of shared descent.

(3×) Multilingual glosses emphasize family and lineage: English 'families/family/lineage', Spanish 'familia/familias', French 'famille', German 'Geschlecht/πατριαὶ/πατριᾶς' (family/clan). The lexicon notes 'lineage, descent, especially by the father's side' and meanings including clan and family. Luke 2:4 uses it for Joseph's Davidic lineage/family. Acts 3:25 quotes Genesis about all 'families' of earth being blessed. Eph 3:15 speaks of every 'family' in heaven and earth being named from the Father. The word encompasses nuclear family, extended clan, and broader lineages. **GENERATION AND LINEAGE**

en: families, family, lineage | **es:** familia, familias | **fr:** famille | **de:** Geschlecht, πατριαὶ, πατριᾶς Luke 2:4; Acts 3:25; Eph 3:15

πατρι-άρχης G3966 *N-NMS* (4×)

Patriarch; the founding father or chief ancestor of a family, tribe, or nation.

Composed of patria (family line) and arche (beginning, rule), this title designates the founding ancestors of Israel. In Acts 2:29, Peter calls David a 'patriarch,' elevating him alongside the ancestral fathers. Acts 7:8-9 applies it to Jacob's twelve sons — the patriarchs of Israel's tribes — noting their jealousy toward Joseph. Hebrews 7:4 uses it of Abraham in his encounter with Melchizedek, emphasizing Abraham's exalted status to heighten how remarkable it is that he paid tithes to a priestly figure outside his own line. Every language renders it with a recognizable cognate: Spanish patriarca, French patriarche, German Erzvaeter.

(4×) A patriarch — the founding father or chief progenitor of a family line, tribe, or nation, especially one of Israel's revered ancestors. The term carries both genealogical and spiritual authority. Acts 2:29 applies it to David, Acts 7:8-9 to the twelve sons of Jacob, and Hebrews 7:4 to Abraham. The cross-linguistic consistency (Spanish patriarca, French patriarche, German Erzvaeter) reflects the word's universal recognition as a title of ancestral honor and leadership. **PARENTS AND ANCESTORS**

en: patriarch, patriarchs | **es:** patriarca, patriarcas | **fr:** patriarche, patriarches | **de:** Erzvaeter, πατριάρχαι, πατριάρχας Acts 2:29; Acts 7:8; Acts 7:9; Heb 7:4

πατρῐκός G3967 *Adj-GFP* (1×)

of or from one's father; paternal, hereditary, ancestral

This adjective describes what belongs to or comes from one's father or ancestors. In its single New Testament occurrence (Gal 1:14), Paul refers to his zeal for the 'paternal traditions' (πατρικῶν παραδόσεων), meaning the ancestral teachings and customs he inherited from his Jewish forebears. The term emphasizes inheritance and lineage, contrasting divine revelation with human tradition.

(1×) Refers to what is inherited from one's father or ancestors, particularly traditions and customs passed down through generations. Paul's use in Galatians highlights his former devotion to ancestral Jewish traditions before his encounter with Christ, showing the cultural and religious heritage he once zealously defended. **PARENTS AND ANCESTORS**

en: paternal | **es:** paternas | **fr:** πατρικῶν | **de:** vaeterlich Gal 1:14

πατρίς G3968 *N-DFS* (8×)

One's homeland, fatherland, or hometown; the place of origin or ancestral connection, used both of earthly towns and a heavenly country.

Patris (from pater, father) denotes one's native land or hometown — the place where your father's people are from. In the Synoptic Gospels, it appears almost exclusively in the proverb 'a prophet is not without honor except in his own patris,' referring to Jesus' rejection at Nazareth (Matt 13:54-57, Mark 6:1-4, Luke 4:23-24). John 4:44 echoes the same saying. But Hebrews 11:14 lifts the word to a transcendent register: the patriarchs were seeking a 'heavenly homeland,' transforming the earthy hometown into an eschatological destination. Spanish 'patria' preserves the etymological link to 'father' perfectly.

homeland, fatherland, hometown (8×) One's place of origin, native town, or ancestral homeland. In the Gospels, it refers specifically to Jesus' hometown of Nazareth, where the proverb 'a prophet has no honor in his own homeland' is applied to his rejection there (Matt 13:54-57, Mark 6:1-4, Luke 4:23-24, John 4:44). In Hebrews 11:14, the word shifts to a transcendent register: the patriarchs declare themselves strangers on earth, seeking a heavenly patris — their true fatherland. The Spanish 'patria' and French 'patrie' preserve the etymological connection to pater (father), while German 'Vaterland' renders it literally. **GEOGRAPHY AND SPACE**

en: fatherland, homeland, hometown | **es:** patria | **fr:** patrie | **de:** Vaterland, πατρίδα, πατρίδι Matt 13:54; Matt 13:57; Mark 6:1; Mark 6:4; Luke 4:23

Πατρόβας G3969 *N-AMS* (1×)

Patrobas; a Christian greeted by Paul in Romans 16:14

A personal name of a Christian believer in Rome whom Paul greets in his letter. Patrobas appears only once in Scripture, listed among the saints Paul commends. The name is a shortened form of Patrobius, common in the Roman world and found in imperial household inscriptions. Nothing else is known about this individual beyond Paul's greeting.

(1×) The personal name of a Christian in Rome. Paul includes Patrobas in a list of greetings (Rom 16:14) alongside Hermas, Philologus, Julia, and others, suggesting he was part of a house church or Christian community in the capital. The brevity of mention reflects Paul's pattern of acknowledging many believers by name. **PROPER NAMES (PERSONAL)**

en: Patrobas | **es:** a-Patróban | **fr:** Patrobas | **de:** Patrobas Rom 16:14

πατρο-παράδοτος G3970 *Adj-GFS* (1×)

handed down from one's fathers; inherited from ancestors

A compound adjective meaning 'received from one's forefathers' or 'ancestrally transmitted.' Peter uses it to describe the 'futile way of life inherited from your ancestors' (1 Pet 1:18), from which believers were ransomed not with perishable things but with Christ's precious blood. The term emphasizes both the antiquity and the inadequacy of pre-Christian religious and moral patterns passed down through generations.

(1×) Describes traditions, customs, or ways of life transmitted from previous generations. In 1 Peter, the term characterizes the empty religious observances and moral patterns inherited from pagan an-

cestors, which proved futile for salvation. The multilingual evidence (English 'handed-down-from-fathers,' Spanish 'heredada-de-padres') captures the generational transmission that the word emphasizes. PARENTS AND ANCESTORS

en: handed-down-from-fathers | **es:** heredada-de-padres | **fr:** πατροπαραδότου | **de:** von-den-Vaetern-ueberliefert 1Pet 1:18

πατρῷος G3971 *Adj-DMS* (3×)

ancestral, paternal, inherited from one's fathers; belonging to or coming from one's forefathers

This adjective means 'of or from one's fathers,' describing what is inherited, traditional, or ancestral. Paul defends himself by citing his education 'according to the strict manner of our ancestral law' (Acts 22:3). He emphasizes serving God 'as my forefathers did' in his worship according to the Way (Acts 24:14). He assures Roman Jewish leaders he has done nothing against 'the people or the customs of our fathers' (Acts 28:17). In each case, Paul anchors his identity and practice in the heritage passed down through generations.

(3×) Cross-linguistic evidence stresses inherited/ancestral nature: English 'ancestral', Spanish 'de-los-padres' (of the fathers), French 'paternel', German preserves Greek forms πατρώοις/πατρώου/πατρώῳ. The lexicon defines it as 'of or from one's father, coming or inherited from him' with meanings including 'fatherland', 'patrimony', 'hereditary friend'. All three NT uses (Acts 22:3, 24:14, 28:17) are Paul defending his adherence to ancestral Jewish customs and law. The word emphasizes continuity with forefathers and inherited tradition. PARENTS AND ANCESTORS

en: ancestral | **es:** de-los-padres | **fr:** paternel | **de:** πατρώοις, πατρώου, πατρώῳ Acts 22:3; Acts 24:14; Acts 28:17

Παῦλος G3972 *N-NMS* (158×)

Paul; the apostle to the Gentiles (also Sergius Paulus, the Roman proconsul)

Paulos is the Greco-Roman name of the apostle who dominates the second half of Acts and authored thirteen epistles. The name first appears at Acts 13:9, where Luke notes that Saul 'was also called Paul,' marking the transition from his Jewish identity to his mission among Gentiles. The only other bearer in the New Testament is Sergius Paulus, the proconsul of Cyprus (Acts 13:7). With 158 occurrences, Paul's name is one of the most frequent proper nouns in Scripture, transliterated with remarkable consistency: 'Pablo' (Spanish), 'Paul' (French/English), 'Paulus' (German/Latin).

of Paulos (158×) The proper name Paulos, referring primarily to the apostle Paul (formerly Saul of Tarsus), the chief missionary to the Gentile world and author of most New Testament epistles. Also used once for Sergius Paulus, the Roman proconsul of Cyprus (Acts 13:7). The 158 occurrences span Acts 13–28 and the epistolary salutations (Rom 1:1, 1 Cor 1:1, Gal 1:1). Translations uniformly transliterate — 'Pablo,' 'Paulo,' 'Paulus,' 'Павел' — preserving the Latin-origin name across all language families. PROPER NAMES (PERSONAL)

en: Paulos, with-Paulos | **es:** Paûlon, Paûlos, a-Paûlon | **fr:** Paul | **de:** Paulus Acts 13:7; Acts 13:9; Acts 13:13; Acts 13:16; Acts 13:43

παύω G3973 *V-PIM-3S* (15×)

To cease, stop, leave off (middle voice); in the active, to restrain or cause someone to stop.

A verb of cessation with a significant voice distinction, παύω in the middle voice means 'to stop oneself' from an activity — the dominant NT pattern. Luke uses it for the cessation of storms (Luke 8:24), the end of speaking (Luke 5:4), and the tireless continuation of apostolic preaching that 'did not cease' (Acts 5:42). Paul and his companions 'ceased' urging (Acts 21:14). The rare active voice in 1 Pet 3:10, quoting Psalm 34, urges the tongue to 'restrain itself' from evil — here the causative force is directed reflexively. Spanish 'cesa/cesaban' and German 'aufhören' consistently reflect the idea of coming to a halt.

1. cease, stop (intransitive) (14×) The middle-voice sense of ceasing, stopping, or leaving off an activity, where the subject discontinues their own action. This overwhelmingly dominant sense (14 occurrences) appears across varied contexts: the storm ceasing (Luke 8:24), Jesus finishing his teaching (Luke 5:4; 11:1), apostles who 'did not cease' proclaiming Christ (Acts 5:42; 6:13), and Paul's ceaseless prayers (Eph 1:16; Col 1:9). Spanish 'cesa/cesaban,' French 'cesser,' and German 'aufhören/hört auf' all converge on the intransitive notion of halting or desisting. CEASING AND STOPPING

en: I-cease, I-ceased, ceases | **es:** cesa, cesaban, cesamos | **fr:** cesser | **de:** aufhoeren, hört-auf Luke 5:4; Luke 8:24; Luke 11:1; Acts 5:42; Acts 6:13

2. restrain, cause to cease (1×) The active, causative sense of restraining or making someone or something stop. Its sole NT appearance in 1 Pet 3:10, quoting Psalm 34:13 LXX, commands: 'let him restrain his tongue from evil' (παυσάτω τὴν γλῶσσαν). Here the imperative active voice casts the subject as agent who must actively curb the tongue — a transitive, causative action distinct from merely ceasing. Spanish 'detenga' ('let him restrain') captures this directive, controlling force that the more common middle-voice usage lacks. CEASING AND STOPPING

en: let-him-restrain | **es:** detenga | **fr:** cesser | **de:** aufhoeren 1Pet 3:10

πάφιος, η, ον G3974 *N-GFS* (2×)

Paphos, a city in Cyprus famous for its temple of Aphrodite

Paphos was a significant city on the southwest coast of Cyprus, renowned in antiquity for its temple and worship of Aphrodite (Venus). Both New Testament references occur in Acts 13, describing Paul's first missionary journey. In verse 6, Paul and Barnabas travel through the whole island 'to Paphos.' In verse 13, they sail from Paphos to Perga. The city represents both a major administrative center (residence of the Roman proconsul Sergius Paulus) and a stronghold of pagan worship—making it a strategic location for gospel proclamation.

(2×) Acts 13:6 and 13:13 both use the genitive case ('of Paphos' or 'from Paphos') marking the city as destination and departure point. The translations uniformly transliterate the proper name: Spanish 'Páphos,' French 'Paphos,' German 'Πάφου.' The narrative shows Paul confronting the sorcerer Bar-Jesus there and converting the proconsul—a dramatic encounter between gospel and magic in a city steeped in goddess-worship. Paphos functions both geographically and symbolically as a stronghold of Greco-Roman paganism yielding to apostolic witness. GEOGRAPHY AND SPACE

en: Paphos | **es:** Páphos | **fr:** Paphos | **de:** Πάφου Acts 13:6; Acts 13:13

παχύν-ω G3975 *V-AIP-3S* (2×)

to make fat, thicken; metaphorically to make dull or insensitive

This verb means to fatten or make thick. Passive forms mean 'to grow fat' or 'become thick.' Metaphorically, it describes making the mind or heart gross, dull, or insensitive—coarsened and unresponsive. Both New Testament uses are identical, quoting Isaiah 6:10 about Israel's hardness. Matthew 13:15 and Acts 28:27 both say 'the heart of this people has grown dull' or 'become fat'—describing spiritual insensitivity and unresponsiveness to God's word. The image is of a heart so fattened or thickened that it cannot perceive or respond.

(2×) Both uses are aorist passive indicative ('has become dull/grown fat') in the Isaiah quotation about judicial hardening. The translations render the metaphorical dulling: English 'has-become-dull, has-grown-dull,' Spanish 'Se-ha-engrosado, se-ha-engrosado' (has grown thick), French 'épaissir.' The image draws on physical fattening—excess that makes sluggish and insensitive—and applies it to spiritual perception. The heart fattened by prosperity, pride, or resistance becomes too gross to perceive divine truth, fulfilling God's word about judicial hardening. FAT AND RICHNESS

en: has-become-dull, has-grown-dull | **es:** Se-ha-engrosado, se-ha-engrosado | **fr:** épaissir | **de:** ἐπαχύνθη Matt 13:15; Acts 28:27

πέδη G3976 *N-AFP* (3×)

fetter, shackle; a chain or restraint fastened to the feet or ankles to restrict movement

This noun denotes fetters or shackles, restraints bound to the feet or legs. Mark describes the Gerasene demoniac who had often been bound with 'shackles' and chains, which he broke apart (Mark 5:4, twice), and Luke adds that he was kept under guard, bound with chains and 'shackles' (Luke 8:29). The word originally referred to any restraint for the feet—whether for prisoners or even ornamental anklets—but in these Gospel accounts, it vividly depicts instruments of confinement broken by supernatural strength.

(3×) Multilingual glosses consistently indicate leg restraints: English 'shackles/with-shackles', Spanish 'con-grillos/grillos', French 'entrave', German 'Fessel/πέδας'. The lexicon defines πέδη as 'fetter' (plural: shackles), notes the root connection to feet (πέζα), and mentions uses for horses, prisoners, and even anklets/bangles. All three NT occurrences (Mark 5:4 twice, Luke 8:29) describe the demoniac bound with 'shackles' which he repeatedly broke. The word emphasizes restraint applied to the feet/legs. **CHAINS AND FETTERS**

en: shackles, with-shackles | **es:** con-grillos, grillos | **fr:** entrave | **de:** Fessel, πέδαις Mark 5:4; Luke 8:29

πεδῖεινός G3977 *Adj-GMS* (1×)

flat, level; of or belonging to a plain

This adjective describes topography that is flat or level rather than mountainous. Luke uses it to identify the 'level place' where Jesus stood to deliver what is often called the Sermon on the Plain (Luke 6:17). The term contrasts with mountainous terrain, indicating an accessible, flat area where crowds could gather. Some see this as the same event as Matthew's Sermon on the Mount, perhaps on a level spot on a hillside.

(1×) Refers to flat or level ground, as opposed to mountainous terrain. Luke's description of Jesus standing on a 'level place' suggests an accessible location where the multitudes could gather to hear his teaching. The Greek term emphasizes the flatness of the geography, providing a concrete setting for Jesus' discourse. **LEVEL SMOOTH GROUND**

en: level | **es:** llano | **fr:** plaine | **de:** πεδινοῦ Luke 6:17

πεζ-εύω G3978 *V-PNA* (1×)

to travel on foot, to go by land (as opposed to by sea)

This verb means to journey on foot or travel by land, especially in contrast to sailing. In Acts 20:13, Paul's companions sailed ahead to Assos while Paul himself chose to 'go by land' (πεζεύειν), perhaps for solitude, ministry opportunities along the way, or simply to avoid the longer sea route. Classical usage often contrasted land travel with sea voyages, and the verb could denote marching or simply walking.

(1×) To travel by land on foot, particularly as contrasted with sailing by sea. Paul's decision to go by land to Assos while his companions sailed reflects a deliberate choice of route. The multilingual glosses ('to-go-by-land,' 'de-ir-a-pie,' 'aller-à-pied') emphasize both the pedestrian nature and the land-versus-sea contrast inherent in the term. **ON FOOT INFANTRY**

en: to-go-by-land | **es:** de-ir-a-pie | **fr:** aller-à-pied | **de:** πεζεύειν Acts 20:13

πεζός G3979 *Adv* (2×)

on foot, by land; as infantry or land-force (opposed to mounted or by sea)

This adverb means 'on foot' or 'by land'—traveling by walking rather than riding or sailing. Classical usage distinguishes foot-soldiers from cavalry, or land travel from sea voyage. Both New Testament uses describe crowds following Jesus on foot around the Sea of Galilee. Matthew 14:13 and Mark 6:33 describe people going 'on foot' from the towns to where Jesus went by boat. The detail emphasizes the crowds' eagerness—they took the longer, harder land route rather than waiting, arriving even before Jesus reached the opposite shore.

(2×) Matthew 14:13 and Mark 6:33 both use the adverb to describe how crowds traveled around the lake to meet Jesus. The translations consistently render 'on foot': Spanish 'a-pie,' French 'à-pied,' German 'zu-Fuss.' The context contrasts Jesus' withdrawal by boat with the crowds' pursuit on foot around the shoreline—a longer, more arduous journey that demonstrates their hunger for his teaching and healing. The detail captures both the geography of Galilee and the determination of those seeking Jesus. **ON FOOT INFANTRY**

en: on-foot | **es:** a-pie | **fr:** à-pied | **de:** zu-Fuss, πεζῇ Matt 14:13; Mark 6:33

πειθαρχ-έω G3980 *V-PNA* (4×)

To obey one in authority, submit to a ruler or authoritative command; comply with direction.

Built from peitho (persuade, trust) and arche (authority, rule), this verb denotes obedience directed specifically toward those in positions of authority — whether divine or civil. The dramatic declaration in Acts 5:29, 'We must obey God rather than men,' uses this word to set divine authority above human, making it a landmark text on conscience and civil disobedience. Acts 5:32 links obedience to receiving the Holy Spirit. Acts 27:21 applies it practically — the sailors should have 'obeyed' Paul's nautical advice. Titus 3:1 calls believers to be ready to obey rulers and authorities.

(4×) To obey or submit to those in authority — a structured, authority-directed obedience rather than mere compliance. Spanish obedecer, German gehorchen, and French obéir all capture this official dimension. Acts 5:29 establishes the hierarchy: obeying God takes precedence over human rulers. Acts 5:32 ties obedience to God's gift of the Spirit, Acts 27:21 applies it to heeding Paul's practical counsel aboard ship, and Titus 3:1 extends it to civic submission toward governing authorities. **OBEY HEARKEN**

en: having-obeyed, obeying, to-obey | **es:** Obedecer, habiéndome-obedecido, obedecer | **fr:** obéir, πειθαρχεῖν | **de:** gehorchen, Πειθαρχεῖν, πειθαρχήσαντάς Acts 5:29; Acts 5:32; Acts 27:21; Titus 3:1

πειθός G3981 *Adj-DMP* (1×)

persuasive, convincing (in speech or argument)

An adjective describing speech or argument that is convincing or rhetorically persuasive. Paul uses it negatively in 1 Corinthians 2:4, stating his message did not come with 'persuasive words of wisdom' but with demonstration of the Spirit's power. The term highlights human rhetorical skill as opposed to divine power. Classical rhetoric valued persuasive speech, but Paul deliberately contrasts such eloquence with Spirit-empowered proclamation.

(1×) Describes speech that is rhetorically persuasive or convincing through human skill. Paul's denial that his preaching relied on 'persuasive words' underscores his rejection of sophisticated oratory in favor of Spirit-empowered simplicity. The cross-lingual evidence ('persuasive,' 'persuasivas,' 'persuasif') confirms the focus on convincing speech, which Paul subordinates to divine demonstration. **PERSUASION AND TRUST**

en: persuasive | **es:** persuasivas | **fr:** persuasif | **de:** ueberzeugend 1Cor 2:4

πείθω G3982 *V-RIA-1S* (54×)

To persuade, convince, or win over; in the middle/passive, to be persuaded, trust or have confidence in, or obey.

Few Greek verbs undergo as dramatic a shift in meaning between active and middle/passive voices as peitho. In the active, it means to persuade or convince someone through argument or entreaty — Herod's priests persuading the crowd to ask for Barabbas (Matt 27:20), or Paul persuading Jews and Greeks in the synagogue (Acts 18:4). In the perfect tense, however, the word settles into a state of confident trust: Paul declares 'I am persuaded' (pepeismai) that nothing can separate us from God's love (Rom 8:38). Spanish captures this distinction neatly, moving from 'persuadir' for the active effort to 'confiar' (to trust) for the settled conviction. Most surprisingly, the middle-passive extends all the way to 'obey' — Hebrews 13:17 urges believers to 'obey your leaders,' where German reaches for 'gehorchen' rather than 'uberzeugen,' revealing just how far the semantic arc bends from persuasion to compliance.

1. be persuaded or convinced (19×) To be persuaded, won over, or come to accept something as true — the passive/middle sense in which someone receives and yields to persuasion. The crowd was 'persuaded' that John was a prophet (Luke 20:6); Gamaliel warns the Sanhedrin to leave the apostles alone, and they were 'persuaded' by him (Acts 5:40). Spanish uses 'persuadidos' and 'eran persuadidos,' while French stays close with 'persuader.' The sense emphasizes the result in the hearer rather than the effort of the speaker — a settled conviction that something is so. **PERSUASION AND TRUST**
en: I-am-persuaded, be-persuaded, being-persuaded | **es:** Estamos-persuadidos, confiamos, eran-persuadidos | **fr:** persuader | **de:** ueberzeugen, überzeugt Luke 16:31; Luke 20:6; Acts 5:36; Acts 5:37; Acts 5:40

2. trust or have confidence in (17×) To trust, have confidence in, or rely upon someone or something, typically expressed through the Greek perfect tense (pepoitha, pepeismai) denoting a settled state of reliance rather than an act of persuasion. Paul writes 'I am confident (pepoithōs) of this very thing' (Phil 1:6); Jesus rebukes those who 'trusted in themselves that they were righteous' (Luke 18:9). Spanish distinguishes this clearly with 'confiando' and 'confiaba' (trusting, trusted), while German uses 'uberzeugt' (convinced) — but the force is not momentary persuasion but ongoing confidence. The perfect aspect is the grammatical fingerprint of this sense. **PERSUASION AND TRUST**
en: I-trust, am-confident, having-confidence | **es:** Confiando, confiaba, confiando | **fr:** persuader | **de:** ueberzeugen, überzeugt Matt 27:43; Mark 10:24; Luke 11:22; Luke 18:9; Rom 2:19

3. persuade or convince someone (13×) To actively persuade, convince, or win over another person through argument, reasoning, or appeal. This is the transitive Qal-like active: Paul and Barnabas 'persuading' converts to continue in grace (Acts 13:43); the chief priests 'persuaded' the multitudes to ask for Barabbas (Matt 27:20); Jewish opponents from Antioch 'persuaded' the crowds against Paul (Acts 14:19). Spanish marks this with 'persuadiendo' and 'persuadieron,' and German with 'uberzeugen' in its active deployment. The agency and effort of the speaker are in focus — this is rhetoric as action. **PERSUASION AND TRUST**
en: do-I-persuade, having-persuaded, persuaded | **es:** persuades, persuadiendo, persuadieron | **fr:** persuader | **de:** ueberzeugen, überzeugt Matt 27:20; Matt 28:14; Acts 12:20; Acts 13:43; Acts 14:19

4. obey or comply with (5×) To obey, comply with, or yield to authority — the furthest extension of the middle/passive, where being persuaded shades into submission. Hebrews 13:17 commands 'Obey (peithesthe) your leaders and submit'; James 3:3 uses the cognate of horses obeying the bit; Galatians 5:7 asks 'who hindered you from obeying the truth?' Spanish shifts decisively from 'persuadir' to 'obedecer' (to obey), and German from 'uberzeugen' to 'gehorchen' (to obey), confirming that the translations recognize a distinct sense. The pathway from persuasion to obedience is: I was convinced, therefore I comply. **PERSUASION AND TRUST**
en: Obey, obeying, to-obey | **es:** Obedeced, obedecer, que-obedecen | **fr:** persuader | **de:** ueberzeugen Rom 2:8; Gal 3:1; Gal 5:7; Heb 13:17; Jas 3:3

πειν-άω G3983 *V-ASA-3S* (23×)

To be hungry; to experience physical hunger or crave something deeply, used figuratively of spiritual longing.

A verb describing the bodily sensation of needing food, used across the Gospels for Jesus' own hunger after fasting forty days (Matt 4:2) and for the disciples plucking grain on the Sabbath (Matt 12:1). Its most memorable deployment is figurative: 'Blessed are those who hunger and thirst for righteousness' (Matt 5:6), where physical craving becomes a metaphor for desperate spiritual longing. Spanish 'hambriento' and French 'avoir faim' both capture the raw visceral quality of the word, while German 'hungern' preserves the same dual literal-figurative range found in the Greek.

to be hungry (23×) To experience hunger or lack of food, from literal deprivation — Jesus fasting in the wilderness (Matt 4:2), disciples plucking grain (Matt 12:1) — to figurative spiritual craving in the Beatitude (Matt 5:6). Multilingual glosses use the same root for both registers, confirming a single sense spanning physical and metaphorical hunger. **HUNGER AND FAMINE**
en: I-was-hungry, he-was-hungry, hungering | **es:** a-hambrientos, hambriento, que-tienen-hambre | **fr:** avoir-faim | **de:** hungern, hungert Matt 4:2; Matt 5:6; Matt 12:1; Matt 12:3; Matt 21:18

πεῖρα G3984 *N-AFS* (2×)

trial, attempt, experience; proof by testing

This noun denotes trial, attempt, or experience gained through testing. Classical usage ranges from experimental attempts to experiential knowledge acquired through trials. The phrase 'to have experience of' something means to have tested or tried it. Both New Testament uses appear in Hebrews 11, the faith chapter. Verse 29 describes Israel crossing the Red Sea 'by faith,' while Egyptians attempting it 'were drowned'—literally 'receiving trial' or 'making the attempt.' Verse 36 describes the faithful receiving 'trial' or 'experience' of mockings and scourgings. The word emphasizes learning through testing or attempting.

(2×) Hebrews 11:29 uses an accusative ('trial, attempt') for the Egyptians' failed attempt to cross the Red Sea, while 11:36 uses an accusative ('trial') for the sufferings experienced by the faithful. The translations render it as 'trial' or 'experience': Spanish 'intento, prueba,' French 'expérience,' German 'Erfahrung.' The first use emphasizes attempting something that proves fatal; the second emphasizes undergoing suffering as a form of testing. Both involve experiential knowledge gained through undergoing trial—whether failed attempt or endured affliction. **TESTING AND PROVING**
en: trial | **es:** intento, prueba | **fr:** expérience | **de:** Erfahrung Heb 11:29; Heb 11:36

πειράζω G3985 *V-ANP* (39×)

To test, tempt, or attempt; to put to the proof, entice toward sin, or endeavor to do something

A verb whose three senses trace a revealing arc across the New Testament. In one use, Pharisees 'test' Jesus to expose him (Matt 16:1; 22:18) – the verb carries a probing, even hostile curiosity. In another, Satan 'tempts' Jesus in the wilderness (Matt 4:1) – the same verb now implies moral enticement toward evil. Paul's simple 'they attempted to go into Bithynia' (Acts 16:7) strips away all moral overtones and leaves bare effort. French 'tenter' covers all three naturally; Spanish distinguishes 'probar' (test) from 'tentar' (tempt), a split that mirrors the Greek's own semantic range. German 'versuchen' likewise spans testing and tempting, requiring context for disambiguation.

1. test, prove, examine (19×) Testing or proving: putting someone or something to the proof to assess quality, faithfulness, or genuineness. God tests Abraham (cf. Heb 11:17), and religious opponents test Jesus with trick questions (Matt 16:1; 19:3; 22:35). Spanish 'probar' and 'poner a prueba' capture the evaluative dimension. The passive 'being tested' (Heb 2:18; 4:15) affirms that Jesus endured the full range of human testing – the word here carries dignity, not blame. **TESTING AND TEMPTATION**
en: are-you-testing, being-tested, do-you-test | **es:** probad, probando, probar | **fr:** tenter | **de:** versuchen, versucht Matt 16:1; Matt 19:3; Matt 22:18; Matt 22:35; Mark 8:11

2. tempt, entice to sin (17×) Tempting or enticing toward sin: soliciting someone to act against God's will, with Satan or evil desire as the driving force. The wilderness temptation (Matt 4:1, 3; Mark 1:13; Luke 4:2) is paradigmatic. Paul warns that Satan tempts through lack of self-control (1 Cor 7:5), and James 1:13-14 carefully distinguishes divine testing from sinful enticement. Spanish 'tentar' and French 'tenter' both carry the moral freight; German 'versuchen' requires the narrative context to distinguish this from neutral testing. **TESTING AND TEMPTATION**
en: I-am-tempted, be-tempted, being-tempted | **es:** es-tentado, fueron-tentados, os-tentó | **fr:** tenter | **de:** versuchen, versucht Matt 4:1; Matt 4:3; Mark 1:13; Luke 4:2; 1Cor 7:5

3. attempt, try, endeavor (3×) Attempting or endeavoring: making an effort to accomplish something, without connotation of moral enticement or quality assessment. Saul attempted to join the

disciples (Acts 9:26), the Spirit prevented Paul's company from going to Bithynia (Acts 16:7), and Tertullus accused Paul of attempting to profane the temple (Acts 24:6). Spanish 'intentar' and the narrative framing clearly separate this from the two weightier senses. **TESTING AND TEMPTATION**

en: attempted, he-was-attempting, they-were-trying | **es:** intentaba, intentaban, intentó | **fr:** tenter | **de:** versucht Acts 9:26; Acts 16:7; Acts 24:6

πειρ-ασμός G3986 *N-DMS* (21×)

Trial, testing, temptation; a proving experience that tests faith, endurance, or moral resolve.

Built on the verb peirazo ('to test, try'), this noun covers the full spectrum from divinely permitted trials that strengthen faith to seductive enticements that threaten to destroy it. Jesus teaches his disciples to pray for deliverance from it (Matt 6:13), then warns them to watch and pray lest they enter into it at Gethsemane (Matt 26:41). Luke notes that after the wilderness temptation the devil departed 'until an opportune time' (Luke 4:13), framing peirasmos as a recurring, strategic assault. The multilingual pattern is telling: Spanish distinguishes 'prueba' (trial) from 'tentacion', French uses 'tentation', and German 'Versuchung' — yet the Greek holds both dimensions in a single word.

trial, test of character (21×) A trial, test, or temptation that proves one's character and faith. The term spans the full range from externally imposed adversity (Luke 8:13, where shallow-rooted believers fall away 'in time of testing') to moral enticement (Matt 6:13, 'lead us not into temptation'). Jesus' Gethsemane warning (Matt 26:41; Mark 14:38) fuses both dimensions. Spanish splits the concept into 'prueba' and 'tentacion', while German 'Versuchung' and French 'tentation' each lean toward the seduction side — yet the Greek holds testing and tempting together. **TESTING AND PROVING**

en: of-testing, temptation, testing | **es:** de-prueba, en-prueba, en-pruebas | **fr:** tentation | **de:** Versuchung Matt 6:13; Matt 26:41; Mark 14:38; Luke 4:13; Luke 8:13

πειράω G3987 *V-IIM/P-3P* (1×)

to try, attempt, endeavor to do something

This verb means to attempt, try, or make an effort to accomplish something. In Acts 26:21, Paul recounts how Jews 'attempted' (ἐπειρῶντο) to kill him in the temple. The term indicates purposeful effort or endeavor, often in contexts of testing or trying to achieve a goal. Classical Greek used it for attempts, trials, and experiments, conveying sustained effort toward an objective.

(1×) To make an attempt or try to accomplish something, often with sustained effort. Paul's account describes how his opponents in the temple tried to kill him, indicating deliberate, purposeful action. The multilingual glosses ('were-attempting,' 'intentaban,' 'essayer') capture the ongoing, effortful nature of the attempt, highlighting the hostile intent of Paul's adversaries. **TESTING AND TEMPTATION**

en: were-attempting | **es:** intentaban | **fr:** essayer | **de:** ἐπειρῶντο Acts 26:21

πεισμ-ονή G3988 *N-NFS* (1×)

persuasion; the act or power of convincing

A noun denoting persuasion, the act of convincing or being convinced. Paul uses it in Galatians 5:8 to say that the persuasion turning the Galatians away from freedom does not come from God who called them. The term can mean the process of persuasion, the content of what is persuasive, or the state of being persuaded. Here it likely refers to the false teaching convincing them to adopt legalistic practices.

(1×) The act or process of persuading, or the persuasive influence itself. In Galatians, Paul identifies a persuasion that led believers astray from gospel freedom, attributing it to human rather than divine origin. The term emphasizes the power of influence and conviction, which Paul warns can mislead when it does not come from God. **PERSUASION AND TRUST**

en: persuasion | **es:** persuasión | **fr:** πεισμονὴ | **de:** Ueberredung Gal 5:8

πέλᾰγ-ος G3989 *N-DNS* (2×)

the sea, especially the open sea or high sea (as opposed to shore or harbor)

This noun denotes the sea, particularly the open sea or high sea far from land. Classical usage distinguishes it from coastal waters, using it for the deep ocean or vast expanses of water. Metaphorically it can describe any vast quantity. Matthew 18:6 speaks of drowning 'in the depth of the sea'—the open ocean where there is no hope of rescue. Acts 27:5 describes Paul's ship sailing across 'the open sea' of Cilicia and Pamphylia. The word evokes the vastness, danger, and mystery of deep waters.

(2×) Matthew 18:6 uses the dative ('in the depth/open-sea') for the place of drowning in Jesus' stark warning, while Acts 27:5 uses the accusative or dative ('the open-sea') for the waters crossed during Paul's voyage. The translations emphasize deep or open waters: English 'depth, open-sea,' Spanish 'mar-abierto, profundo,' French 'haute-mer,' German 'πέλαγος, πελάγει.' Both uses connote the dangerous vastness of deep water—whether as place of judgment or hazardous voyage through waters far from shore. **SEA LARGE WATER**

en: depth, open-sea | **es:** mar-abierto, profundo | **fr:** haute-mer | **de:** πέλαγος, πελάγει Matt 18:6; Acts 27:5

πελεκ-ίζω G3990 *V-RPM/P-GMP* (1×)

to behead, to execute by decapitation with an axe

This verb means to behead or execute by cutting off the head with an axe (pelekys). In Revelation 20:4, John sees the souls of those who 'had been beheaded' for their testimony about Jesus and the word of God. The term specifically denotes execution by axe, a method used in Roman capital punishment. It highlights the martyrdom and persecution faced by early Christians who refused to compromise their faith.

(1×) To execute by beheading, specifically with an axe. John's vision in Revelation honors those martyred for their witness to Christ, whose beheading exemplifies ultimate faithfulness unto death. The cross-lingual evidence ('having-been-beheaded,' 'decapitados,' 'Enthauptete') uniformly emphasizes the violent method of execution, underscoring the reality of persecution and the reward of reigning with Christ. **KILLING AND REMOVING**

en: having-been-beheaded | **es:** decapitados | **fr:** Enthauptete | **de:** Enthauptete Rev 20:4

πέμπτος G3991 *Adj-NMS* (4×)

Fifth; the ordinal number designating the fifth position in a sequence.

A straightforward ordinal adjective from pente (five), used exclusively in Revelation within the New Testament. It marks the fifth seal (Rev 6:9), where martyred souls cry out from beneath the altar; the fifth trumpet/angel (Rev 9:1), unleashing the terrifying locust plague from the abyss; the fifth bowl of wrath (Rev 16:10), poured on the throne of the beast; and the fifth foundation stone of the New Jerusalem, identified as sardonyx (Rev 21:20). The translations are uniformly literal: Spanish quinto, French cinquieme, German fuenfte.

(4×) The ordinal number fifth, designating the fifth item in a sequence. Every translation renders it with the standard ordinal (Spanish quinto, French cinquieme, German fuenfte). In Revelation, it structures the numbered series of divine judgments: the fifth seal reveals martyrs' souls (Rev 6:9), the fifth trumpet opens the abyss (Rev 9:1), the fifth bowl darkens the beast's kingdom (Rev 16:10), and the fifth foundation stone adorns the heavenly city (Rev 21:20). **FIFTH ORDINAL FRACTION**

en: fifth | **es:** quinto, quinto, | **fr:** cinquième | **de:** fuenfte Rev 6:9; Rev 9:1; Rev 16:10; Rev 21:20

πέμπω G3992 *V-ASA-1S* (79×)

To send, dispatch — to commission or direct a person or thing toward a destination or purpose.

One of the New Testament's key 'sending' verbs (alongside apostellō), pempō emphasizes the act of dispatching rather than the authority behind it, though both nuances overlap considerably. Jesus uses it when describing the Father's sending of the Son (John 1:33), and Paul uses it for sending co-workers to churches. The passive forms — 'being sent, having been sent' — highlight the commissioned status of the messenger. Spanish 'envió/enviados' and German 'senden/sendet' preserve this active-passive distinction cleanly.

1. send, dispatch (active) (76×) Active sending or dispatching: to send a person, message, or thing to a destination for a specific purpose. Covers the overwhelming majority (76 of 79 occurrences), including Jesus' parables of sent servants (Luke 20:11-12), the sending of the Spirit (John 1:33), and requests to send help (Luke 16:24). Spanish 'que envió,' French 'envoyer,' and German 'senden' all render this with standard dispatch vocabulary. **SENDING AND DISPATCHING**

en: having-sent | **es:** -que-envió, que-envió | **fr:** envoyer | **de:** senden Mark 5:12; Luke 16:24; Luke 20:11; Luke 20:12; John 1:33

2. be sent, be dispatched (passive) (3×) Passive commissioning: to be sent or dispatched, emphasizing the agent's role as one under authority rather than acting independently. Found in Luke 4:26 (Elijah 'was sent' to the widow of Zarephath), Luke 7:10 (those 'having been sent' return to find the servant healed), and 1 Peter 2:14 (governors 'being sent' by the emperor). Spanish 'fue enviado/enviados' and German 'sendet' mark the passive voice, underscoring the messenger's commissioned status. **SENDING AND DISPATCHING**

en: being-sent, having-been-sent, was-sent | **es:** enviados, fue-enviado | **fr:** envoyer | **de:** senden, sendet Luke 4:26; Luke 7:10; 1Pet 2:14

πένης G3993 *N-DMP* (1×)

poor, one who labors for a living; a person of modest means

A noun (and adjective) describing someone who is poor but works for their living, as opposed to a beggar or someone wealthy. Classical Greek distinguished the penes (one who works hard and lives frugally) from the ptochos (destitute beggar). In 2 Corinthians 9:9, Paul quotes Psalm 112:9 about God's righteousness enduring and provision for 'the poor.' The term emphasizes honest labor and modest means rather than abject poverty.

(1×) A poor person who works for their living, distinguished from the destitute or wealthy. Paul's citation of the psalm highlights God's care for those of modest means, who labor faithfully. The multilingual glosses ('poor,' 'pobres,' 'pauvre,' 'arm') consistently emphasize economic lack, though the Greek term traditionally implies industrious poverty rather than helpless destitution. **POVERTY AND WEAKNESS**

en: poor | **es:** pobres | **fr:** pauvre | **de:** arm 2Cor 9:9

πενθερ-ά G3994 *N-AFS* (6×)

Mother-in-law; a wife's or husband's mother.

Penthera is the standard Greek kinship term for 'mother-in-law,' the feminine counterpart of pentheros ('father-in-law'). Its NT appearances cluster around two memorable scenes: Jesus healing Peter's mother-in-law of a fever (Matt 8:14; Mark 1:30; Luke 4:38), and Jesus' warning that his coming will set family members against one another — 'mother-in-law against daughter-in-law' (Matt 10:35; Luke 12:53). The translations are remarkably uniform across languages: Spanish 'suegra,' French 'belle-mere,' German 'Schwiegermutter.'

(6×) Mother-in-law — the mother of one's spouse. The multilingual glosses converge precisely: Spanish 'suegra,' French 'belle-mere,' German 'Schwiegermutter' each denote this specific kinship relation. In the Gospels, the word appears in two distinct settings: the healing of Simon Peter's mother-in-law (Matt 8:14; Mark 1:30; Luke 4:38), which demonstrates Jesus' compassion in a domestic setting, and the prophetic household-division sayings (Matt 10:35; Luke 12:53), where the mother-in-law/daughter-in-law tension symbolizes the cost of discipleship fracturing even extended family bonds. **MOTHER-IN-LAW KINSHIP**

en: mother-in-law | **es:** suegra | **fr:** belle-mère | **de:** Schwiegermutter, πενθεράν, πενθερὰ Matt 8:14; Matt 10:35; Mark 1:30; Luke 4:38; Luke 12:53

πενθερός G3995 *N-NMS* (1×)

father-in-law; a male in-law relation

This noun means father-in-law, the father of one's spouse. In John 18:13, Caiaphas is identified as the father-in-law of Annas, clarifying the family relationship between these two high-priestly figures. Classical usage extended the term more broadly to relatives by marriage, including brothers-in-law or sons-in-law, but the New Testament usage is specifically for the father of one's spouse.

(1×) The father of one's spouse; a father-in-law. John's identification of Caiaphas as Annas's father-in-law explains the family dynamics in the high-priestly household during Jesus' trial. The kinship term appears across languages ('father-in-law,' 'suegro,' 'beau-père,' 'Schwiegervater') with precise consistency, highlighting the familial connection between two pivotal figures in the passion narrative. **GEOGRAPHY AND SPACE**

en: father-in-law | **es:** suegro | **fr:** beau-père | **de:** Schwiegervater John 18:13

πενθ-έω G3996 *V-AIA-2P* (10×)

Mourn, grieve, lament — to express deep sorrow over death, sin, or catastrophic loss

The verb pentheo (πενθέω) denotes the outward expression of deep grief and lamentation. In the Beatitudes, Jesus blesses 'those who mourn' with the promise of comfort (Matt 5:4). The disciples 'mourned and wept' after the crucifixion (Mark 16:10), and Jesus's followers do not fast while the bridegroom is present, but 'will mourn' when he is taken away (Matt 9:15). Paul rebukes the Corinthians for failing to 'mourn' over a member's sin (1 Cor 5:2), and James exhorts, 'Mourn and weep' in repentance (Jas 4:9). In Revelation, merchants 'mourn' over fallen Babylon's commercial ruin (18:11,15,19). The verb thus spans mourning the dead, grieving over sin, and lamenting catastrophic loss. Spanish 'llorar/lamentar,' Korean 'seulpohada,' and Arabic 'nahaba' consistently render this affective range.

mourn, grieve, lament (10×) To express deep grief, sorrow, or lamentation, whether over death, sin, or catastrophic loss. Covers mourning in the context of bereavement (Mark 16:10, the disciples mourning Jesus; Matt 9:15, mourning the bridegroom's absence), spiritual sorrow over sin (1 Cor 5:2, failure to mourn congregational immorality; Jas 4:9, mourn and weep in repentance), eschatological comfort for those who grieve (Matt 5:4, blessed are those who mourn), and commercial lamentation over Babylon's fall (Rev 18:11,15,19). Often paired with klaio ('weep') to intensify the expression of grief. **MOURNING AND LAMENTING**

en: I-might-mourn, mourn, mourning | **es:** lamentad, lamentando, lamentarse | **fr:** se-lamenter, être-en-deuil | **de:** trauern, trauert Matt 5:4; Matt 9:15; Mark 16:10; Luke 6:25; 1Cor 5:2

πένθος G3997 *N-NNS* (5×)

Mourning, grief, sorrow; deep lamentation especially over death or catastrophic loss.

A noun denoting deep grief, mourning, or sorrow — the heavy, public expression of lamentation over loss. In James 4:9, it summons frivolous believers to sobering repentance: 'Let your laughter be turned to mourning.' The three Revelation passages concentrate its force on the fall of Babylon, who boasted 'I shall never see mourning' (Rev 18:7) only to be struck with death and πένθος in a single day (18:8). Revelation 21:4 offers the ultimate reversal: God will wipe every tear away, and 'mourning shall be no more.' The Spanish 'luto' (mourning) and German 'Trauer' (grief) both emphasize the solemn, public weight of bereavement.

(5×) Mourning, grief, or deep sorrow — particularly the heavy lamentation associated with death, disaster, or irreversible loss. The word carries strong overtones of public mourning ritual. James 4:9 uses it as a call to repentance, demanding that self-satisfied laughter

give way to mourning and weeping. In Revelation 18, πένθος becomes the ironic fate of Babylon, who declared herself queen beyond grief (18:7) yet received mourning, famine, and fire in one day (18:8). The theological climax comes in Rev 21:4, where πένθος is named among the old-order sorrows God will permanently abolish. The French 'deuil' (mourning for the dead) and Spanish 'luto' (formal mourning, often with black garments) both capture the ritualized, public dimension of this grief. **LAMENTATION AND MOURNING**

en: mourning | **es:** llanto, luto, luto, | **fr:** deuil | **de:** Trauer Jas 4:9; Rev 18:7; Rev 18:8; Rev 21:4

πενιχρ-ός G3998 *Adj-AFS* (1×)

poor, needy; lacking resources or means

An adjective meaning poor or needy, emphasizing economic poverty and lack of resources. Luke uses it to describe the poor widow who put two small coins into the temple treasury (Luke 21:2). The term is poetic and somewhat rare in classical prose, appearing in epic and later literature. It underscores the widow's genuine poverty, making her sacrificial giving all the more remarkable in Jesus' commendation.

(1×) Describes someone who is poor or lacking material resources. Luke's account highlights the widow's poverty to contrast with the large gifts of the wealthy, emphasizing the sacrificial nature of her offering. The multilingual evidence ('poor,' 'pobre,' 'pauvre') consistently captures economic deprivation, which Jesus values not by amount but by proportion and heart. **POVERTY AND WEAKNESS**

en: poor | **es:** pobre | **fr:** pauvre | **de:** πενιχρὰν Luke 21:2

πεντάκῐς G3999 *Adv* (1×)

five times; on five occasions

An adverb meaning five times, indicating the frequency of an action. Paul uses it in 2 Corinthians 11:24 to recount his sufferings: 'Five times I received from the Jews forty lashes minus one.' The term simply quantifies the repeated occasions of this particular punishment. It underscores the severity and frequency of Paul's persecution in his apostolic ministry.

(1×) An adverb denoting the frequency 'five times.' Paul's catalog of sufferings includes receiving the Jewish punishment of thirty-nine lashes on five separate occasions, highlighting the repeated nature of his persecution. The cross-lingual glosses ('five-times,' 'cinco-veces,' 'cinq-fois,' 'fuenfmal') uniformly express numerical frequency, emphasizing the cumulative toll of Paul's afflictions for the gospel. **TIMES AND OCCASIONS**

en: five-times | **es:** cinco-veces | **fr:** cinq-fois | **de:** fuenfmal 2Cor 11:24

πεντᾰκισ-χίλιοι G4000 *Adj-NMP* (6×)

Five thousand; a cardinal number used in the NT for the crowd fed by Jesus.

Pentakischilioi means simply 'five thousand,' yet it has become one of the most iconic numbers in all of Scripture. Every occurrence connects to the miraculous feeding of the multitude — the only miracle (besides the resurrection) recorded in all four Gospels. Matthew 14:21 and Mark 6:44 report the original count; Matthew 16:9 and Mark 8:19 recall it in Jesus' later teaching. Luke 9:14 provides the detail that Jesus had the crowd sit in groups of fifty. The cross-linguistic uniformity — Spanish 'cinco mil,' French 'cinq mille,' German 'fuenftausend' — reflects the straightforward numerical meaning.

(6×) The cardinal number five thousand, used exclusively in the NT in connection with the miraculous feeding of the multitude. The translations are perfectly transparent across languages: Spanish 'cinco mil,' French 'cinq mille,' German 'fuenftausend.' All six occurrences (Matt 14:21; 16:9; Mark 6:44; 8:19; Luke 9:14; John 6:10) refer to the same event or its later recall, making this number a touchstone for faith in divine provision. Matthew 14:21 notes these were 'five thousand men, besides women and children,' underscoring the scale of the miracle. **THOUSANDS AND MYRIADS**

en: five-thousand | **es:** cinco-mil | **fr:** cinq-mille | **de:** fuenftausend, πενταχισχίλιοι, πενταχισχιλίων Matt 14:21; Matt 16:9; Mark 6:44; Mark 8:19; Luke 9:14

πεντᾰκόσιοι G4001 *Adj-DMP* (2×)

five hundred, the number 500

This adjective denotes the number five hundred. At Athens, it could refer specifically to the senate of five hundred. In the New Testament, both uses involve this specific number in different contexts. Luke 7:41 contains Jesus' parable of two debtors, one owing five hundred denarii. First Corinthians 15:6 reports that the risen Christ appeared to 'more than five hundred brothers at one time'—a significant resurrection appearance. The number emphasizes either substantial debt or massive eyewitness testimony to resurrection.

(2×) Luke 7:41 uses the genitive plural with 'denarii' (500 denarii of debt), while 1 Corinthians 15:6 uses a dative after the preposition 'above' (more than 500). The translations consistently render the numeral: Spanish 'quinientos,' French 'cinq-cents,' German 'fuenfhundert.' Luke's use provides scale for the parable—a debt so large that forgiveness is stunning. Paul's use provides massive verification—hundreds of eyewitnesses, most still alive, who could testify to the resurrection. Both uses employ 500 as a substantial, memorable number. **LARGE CARDINAL NUMBERS**

en: five-hundred | **es:** quinientos | **fr:** cinq-cents | **de:** fuenfhundert, πενταχόσια Luke 7:41; 1Cor 15:6

πέντε G4002 *Adj-NMP* (38×)

Five — the cardinal number five

The indeclinable Greek cardinal numeral for five, cognate with Sanskrit panca and Latin quinque. In the New Testament it appears in miracle narratives — the five loaves feeding the 5,000 (Matt 14:17, 19; Mark 6:38; Luke 9:13; John 6:9) — and in Jesus' parables, notably the five wise and five foolish virgins (Matt 25:2) and the five talents (Matt 25:15-20). It also marks quantities in narrative and apocalyptic contexts: five months of torment (Rev 9:5, 10), five kings (Rev 17:10), and five porticoes at Bethesda (John 5:2).

five (38×) The cardinal number five, used across 38 New Testament occurrences in narrative, parabolic, and apocalyptic contexts. Multilingual glosses show perfect one-to-one correspondence — Spanish 'cinco,' French 'cinq,' German 'fünf' — confirming a single, unambiguous numerical sense with no semantic extension or figurative development. **FIVE (CARDINAL NUMBER)**

en: five | **es:** cinco | **fr:** cinq | **de:** fuenf, fünf Matt 14:17; Matt 14:19; Matt 16:9; Matt 25:2

πεντεκαι-δέκᾰτος G4003 *Adj-DNS* (1×)

fifteenth; the ordinal number for 15

An ordinal adjective meaning fifteenth, used to indicate position in a sequence. Luke uses it to date the beginning of John the Baptist's ministry: 'in the fifteenth year of the reign of Tiberius Caesar' (Luke 3:1). This chronological marker (approximately AD 28-29) anchors the gospel narrative in historical time. The precision reflects Luke's concern for accurate historical context.

(1×) The ordinal number fifteenth, marking position or sequence. Luke's dating formula situates John's prophetic ministry in concrete historical time, correlating it with the reign of Tiberius and other rulers. The multilingual evidence ('fifteenth,' 'decimoquinto,' 'quinzième') consistently expresses ordinal sequence, underscoring Luke's historical precision and the fulfillment of prophecy in real time. **FIVE (CARDINAL NUMBER)**

en: fifteenth | **es:** decimoquinto | **fr:** quinzième | **de:** πεντεκαιδεκάτῳ Luke 3:1

πεντήκοντα G4004 *Adj-AMP* (7×)

Fifty; the cardinal number used both literally (counting people, coins) and in round-number estimates.

The indeclinable Greek numeral for fifty, appearing in both literal and estimative contexts. Jesus organizes the crowd into groups of

fifty for the feeding miracle (Mark 6:40; Luke 9:14), a creditor forgives a debt of fifty denarii (Luke 7:41), and an unjust steward reduces a bill to fifty measures of oil (Luke 16:6). In John 8:57 it serves as a round-number marker of age: 'You are not yet fifty years old.' Every target language renders it with its native numeral — Spanish 'cincuenta,' French 'cinquante,' German 'funfzig' — confirming a single transparent sense.

(7×) Fifty — the cardinal number, used of groups of people (Mark 6:40; Luke 9:14), monetary amounts (Luke 7:41), commodity measures (Luke 16:6), and as a round-number age marker (John 8:57). The feeding narratives use it as an organizing unit for the crowd, while Luke's parables deploy it in financial reckonings. All target languages render it straightforwardly — Spanish 'cincuenta,' French 'cinquante,' German 'funfzig' — with no semantic variation, confirming a single sense of the numeral fifty. **FIFTY AND UNITS**

en: Fifty, fifties, fifty | **es:** Cincuenta, cincuenta | **fr:** cinquante | **de:** fuenfzig, fünf Mark 6:40; Luke 7:41; Luke 9:14; Luke 16:6; John 8:57

πεντηκοστ-ός G4005 *N-GFS* (3×)

Pentecost; the fiftieth day after Passover, the Feast of Weeks, celebrating firstfruits and the giving of the Spirit

Named for the 'fiftieth' day after Passover, Pentecost was the Jewish Feast of Weeks celebrating the grain harvest. The Day of Pentecost became forever significant when the Holy Spirit was poured out on the assembled disciples (Acts 2:1). Paul hurries to reach Jerusalem by Pentecost (Acts 20:16) and plans to stay in Ephesus until Pentecost because a door for ministry has opened (1 Cor 16:8). What was an agricultural festival in the Old Covenant became the birthday of the church, the harvest of the Spirit's first fruits.

(3×) All languages preserve the name: English 'Pentecost/Pentēkostē', Spanish 'Pentecostés/Pentekostḗs/de-Pentecostés', French 'Pentecôte', German 'Pfingsten/Πεντηκοστῆς'. The lexicon defines it as 'fiftieth day (after the Passover)' and notes the LXX usage and connection to the Feast of Weeks. Acts 2:1 marks the Spirit's outpouring 'when the Day of Pentecost had fully come'. Acts 20:16 and 1 Cor 16:8 show Paul timing travel around this feast. The name commemorates its position fifty days after Passover. **PASSOVER FESTIVAL**

en: Pentecost, Pentēkostē | **es:** Pentecostés, Pentekostḗs, de-Pentecostés | **fr:** Pentecôte | **de:** Pfingsten, Πεντηκοστῆς Acts 2:1; Acts 20:16; 1Cor 16:8

πεποίθ-ησις G4006 *N-DFS* (6×)

Confidence, trust, assurance; a settled inner boldness grounded in relationship with God or the gospel.

Pepoithesis names a deep, settled confidence — not brash self-assertion but a quiet assurance rooted in something trustworthy. Paul uses it exclusively, and almost entirely in 2 Corinthians and the Prison Epistles. In 2 Corinthians 1:15 it grounds his travel plans; in 3:4 it rests on Christ; in 10:2 it fuels his apostolic boldness. Ephesians 3:12 speaks of 'boldness and confident access' to God through faith. The Spanish 'confianza,' French 'confiance,' and German 'Zuversicht' all capture this trusting assurance that enables bold action.

confidence, trust, assurance (6×) A settled state of confidence, trust, or assured boldness — especially confidence grounded in one's relationship with God or in the gospel's power. Paul draws on this word to express the inner certainty that enables outward boldness. The multilingual evidence highlights the relational warmth of this confidence: Spanish 'confianza' and French 'confiance' (from Latin confidere, 'to trust fully'), German 'Zuversicht' ('looking toward with assurance'). Key passages include 2 Cor 3:4 (confidence 'through Christ toward God'), Eph 3:12 ('boldness and access with confidence through faith'), and Phil 3:4 (confidence 'in the flesh,' used contrastively). **CONFIDENCE AND TRUST**

en: Confidence, by-confidence, confidence | **es:** Confianza, confianza, osadía | **fr:** confiance, πεποίθησιν, πεποιθήσει | **de:** Zuversicht 2Cor 1:15; 2Cor 3:4; 2Cor 8:22; 2Cor 10:2; Eph 3:12

περ G4007

even, very much (intensive enclitic particle); adds force to word it follows, often with relatives/participles

The enclitic particle περ (probably a shortened form of περί) adds intensive or concessive force to the word it follows. Homer uses it abundantly: 'short-lived though I am' (μινυνθάδιόν περ ἐόντα), 'dear though she is' (φίλην περ ἐοῦσαν), 'brave though you are.' Tragedy continues this pattern. The particle can emphasize 'however much' or 'even though,' acknowledging a quality while asserting something nonetheless. It adds rhetorical weight and concessiveness.

πέρᾱν G4008 *Prep* (24×)

Beyond, across, the other side; a spatial term for the far side of a body of water or boundary, rarely used comparatively.

Almost exclusively a geographical term in the New Testament, used to indicate the far side of a body of water — above all the Sea of Galilee and the Jordan River. Jesus frequently crosses 'to the other side' (Matt 8:18; Mark 4:35), and 'beyond the Jordan' evokes the Transjordan wilderness associated with John the Baptist's ministry (John 1:28; 10:40). Spanish al otro lado ('to the other side') and German jenseits ('beyond') render the spatial sense consistently. A single occurrence in Acts 19:39 stretches the word toward 'further' or 'beyond that,' a rare comparative-intensifying usage.

1. beyond, across, the other side (23×) The far side of a body of water or geographical boundary — used as preposition ('beyond the Jordan') or substantive ('the other side'). Nearly all 23 NT occurrences cluster around the Sea of Galilee and the Jordan River. Spanish al otro lado and German jenseits consistently render this directional sense. Matthew 4:15 echoes Isaiah's 'Galilee beyond the Jordan,' while Matt 8:18, 28 and 14:22 narrate Jesus's crossings of the lake. John 1:28 and 10:40 locate events 'beyond the Jordan,' establishing a theological geography of wilderness encounter. **GEOGRAPHY AND SPACE**

en: across, beyond, other-side | **es:** al-otro-lado, al-otro-lado-de, del-otro-lado | **fr:** au-delà | **de:** jenseits Matt 4:15; Matt 4:25; Matt 8:18; Matt 8:28; Matt 14:22

2. further, farther beyond (1×) An adverbial or comparative use meaning 'further' or 'beyond what has been stated,' extending past what is already in view. Spanish mas alla ('further beyond') and French au-dela carry this intensifying nuance. This usage appears once in Acts 19:39, where the town clerk tells the riotous assembly that if they seek anything 'further' or 'beyond this,' it shall be settled in a lawful assembly — a rhetorical use distinct from the predominant geographical sense. **MORE AND GREATER**

en: further | **es:** más-allá | **fr:** au-delà | **de:** jenseits Acts 19:39

πέρᾰς G4009 *N-NNS* (4×)

End, limit, boundary, extremity; the farthest point or ultimate conclusion of something.

This neuter noun denotes an end, boundary, or outermost limit — whether spatial or conceptual. In Matthew 12:42 and Luke 11:31, the Queen of the South comes 'from the ends of the earth' to hear Solomon's wisdom, a vivid image of the remotest geographic boundary. Romans 10:18 quotes Psalm 19, declaring that the gospel message has gone out 'to the ends of the world.' Hebrews 6:16 shifts the sense from spatial to legal: an oath is 'an end' (a final settlement) of every dispute. Spanish confines/fin and German Ende both capture this dual range of spatial extremity and conclusive finality.

(4×) An end, limit, boundary, or extremity — the farthest reach of a spatial expanse or the conclusive termination of a matter. The multilingual evidence splits revealingly: Spanish confines and French extremite emphasize spatial boundaries, while Spanish fin, French fin, and German Ende highlight conclusive finality. Matthew 12:42 and Luke 11:31 use the plural for the 'ends of the earth,' Romans 10:18 for the worldwide reach of divine speech, and Hebrews 6:16 applies the singular to an oath as the 'end' or final resolution of all dispute. **GEOGRAPHY AND SPACE**

en: end, ends | **es:** confines, fin | **fr:** extrémité, fin | **de:** Ende, περάτων Matt 12:42; Luke 11:31; Rom 10:18; Heb 6:16

τὸ Πριάμου Πέργαμον G4010 *N-DFS* (2×)

Pergamum, a prominent city in Asia Minor (modern Turkey)

Originally the citadel of Troy in Homer, Pergamum later designated a major city in western Asia Minor (modern Bergama, Turkey). By the New Testament era, it was a significant political, cultural, and religious center—home to a famous library, temple of Zeus, and imperial cult worship. Both New Testament uses appear in Revelation, addressing one of the seven churches. Revelation 1:11 includes Pergamum in the list of churches receiving letters. Revelation 2:12 begins the specific letter 'to the angel of the church in Pergamum.' The city represents a stronghold of both Hellenistic culture and emperor worship.

(2×) Revelation 1:11 and 2:12 both use the dative case ('to Pergamum') in the epistolary address. The translations uniformly transliterate: Spanish 'Pérgamo,' French 'Pergamon,' German 'Pergamon.' The letter to Pergamum (Rev 2:12-17) acknowledges that the church dwells 'where Satan's throne is'—possibly referring to the massive altar of Zeus or the imperial cult center. Pergamum functions as both geographical location and symbolic representation of the church facing intense pagan cultural and religious pressure while called to remain faithful. GEOGRAPHY AND SPACE

en: Pergamon | **es:** Pérgamo | **fr:** Pergamon | **de:** Pergamon Rev 1:11; Rev 2:12

Πέργη G4011 *N-AFS* (3×)

Perga; a city in Pamphylia in southern Asia Minor, visited by Paul on his first missionary journey

Perga was a prominent city in the coastal region of Pamphylia. Paul and Barnabas arrived there after sailing from Cyprus (Acts 13:13), and it was here that John Mark left them to return to Jerusalem. Later, on their return journey, they preached the word in Perga before going down to Attalia (Acts 13:14; 14:25). Though little detail is given about ministry there, Perga marks a significant moment in Paul's mission—the departure of Mark and the pivot inland toward the Galatian highlands.

(3×) All languages transliterate the city name: English 'Perge', Spanish 'Pérgē', French 'Perga', German preserves Greek forms Πέργην/Πέργης/Πέργῃ. Abbott-Smith notes it's 'a city of Pamphylia' with LSJ having no classical entry, suggesting it's primarily a biblical/geographical term. All three occurrences are in Acts: arriving at Perga where John Mark left (Acts 13:13), passing through Perga (Acts 13:14), and preaching in Perga on the return journey (Acts 14:25). It's a geographical location on Paul's first missionary journey. GEOGRAPHY AND SPACE

en: Perge | **es:** Pérgē | **fr:** Perga | **de:** Πέργην, Πέργης, Πέργῃ Acts 13:13; Acts 13:14; Acts 14:25

περί G4012 *Prep* (333×)

About, concerning; a preposition marking reference/topic, purpose/benefit, spatial surrounding, or numerical approximation

The preposition περί (peri) is one of the workhorses of New Testament Greek, governing both genitive and accusative cases with distinct semantic effects. Its dominant sense — 'concerning, about' — frames nearly every theological discussion in the epistles and much of Jesus' teaching. Yet its older spatial meaning, 'around,' survives vividly: John the Baptist's leather belt 'around his waist' (Matt 3:4; Mark 1:6). Between these poles lie causal uses ('for, on behalf of') central to atonement theology, and approximative uses ('about the third hour,' Matt 20:3) that give the parables their temporal texture. Spanish distinguishes these neatly: 'acerca-de' for reference, 'por' for cause, 'alrededor-de' for space, 'cerca-de' for approximation.

1. concerning, about (reference) (276×) Marks the topic or subject of discourse: 'concerning X,' 'about X,' 'with regard to X.' With 276 occurrences this is overwhelmingly the primary New Testament sense, used with the genitive. Spanish consistently renders it 'acerca-de' and German 'über,' while French uses 'au-sujet-de' — all confirming a referential rather than spatial meaning. It frames Herod's inquiry about the Christ (Matt 2:8), Jesus' teaching about anxiety (Matt 6:28), and Paul's theological arguments throughout the epistles. GEOGRAPHY AND SPACE

en: about, about-, concerning | **es:** acerca-de, por- | **fr:** au-sujet-de | **de:** ueber-, über Matt 2:8; Matt 4:6; Matt 6:28; Matt 9:36; Matt 11:7

2. for, on behalf of (purpose/cause) (29×) Indicates purpose, benefit, or cause: 'for the sake of X,' 'on behalf of X,' 'because of X.' This sense appears 29 times, often in sacrificial or intercessory contexts that are theologically charged. Jesus says his blood is poured out 'for many' (Matt 26:28 — περὶ πολλῶν), and he prays 'for' Peter (Luke 22:32). Spanish shifts to 'por' (for/because of) and English to 'for,' both distinguishing this from the referential 'about.' The overlap with ὑπέρ in some manuscripts shows how closely these senses were felt. GEOGRAPHY AND SPACE

en: concerning, for, for- | **es:** acerca, acerca-de, por | **fr:** au-sujet-de, au-sujet-de- | **de:** ueber-, über Matt 26:28; Luke 5:14; Luke 6:28; Luke 22:32; John 10:33

3. around, surrounding (spatial) (19×) Spatial sense indicating encirclement or proximity: 'around X,' 'surrounding X,' used with the accusative. Nineteen occurrences preserve the word's etymological core (cognate with Sanskrit pári, 'round about'). John the Baptist wears a belt 'around his waist' (Matt 3:4; Mark 1:6); a millstone is hung 'around the neck' (Matt 18:6); crowds press 'around' Jesus (Mark 3:8). Spanish 'alrededor-de' and German 'um' capture the physical encirclement that 'concerning' cannot. GEOGRAPHY AND SPACE

en: around, around- | **es:** alrededor, alrededor-de, alrededor-de- | **fr:** au-sujet-de, au-sujet-de-, autour | **de:** ueber-, um, über Matt 3:4; Matt 8:18; Matt 18:6; Mark 1:6; Mark 3:8

4. about, approximately (numerical) (9×) Marks numerical or temporal approximation: 'about X,' 'approximately X,' used with the accusative of measure. Nine occurrences cluster in the parable of the laborers (Matt 20:3, 5, 6, 9 — 'about the third hour,' 'about the sixth hour') and at the crucifixion ('about the ninth hour,' Matt 27:46). Spanish 'cerca-de/del' (near to) and English 'about' both capture the inexactness. This sense bridges spatial proximity ('near a number') and abstract reference, showing how concrete meaning bleeds into abstract. GEOGRAPHY AND SPACE

en: about, about-, around | **es:** acerca-de, cerca-de, cerca-del | **fr:** au-sujet-de, au-sujet-de- | **de:** ueber-, über Matt 20:3; Matt 20:5; Matt 20:6; Matt 20:9; Matt 27:46

περιάγω G4013 *V-PIA-2P* (6×)

To go around or travel about (intransitive); to lead someone around or take along (transitive).

Periagō pictures movement in a circuit, and its two NT senses hinge on whether the subject moves alone or brings someone along. In the Gospels it describes Jesus's itinerant ministry: he 'went about' (periēgen) all Galilee teaching and healing (Matt 4:23; 9:35; Mark 6:6). Matthew 23:15 uses it of the Pharisees who 'traverse sea and land' to make a single proselyte, and Acts 13:11 describes Elymas groping about after being struck blind. But in 1 Corinthians 9:5 Paul shifts to the transitive sense, asking whether he does not have the right 'to lead around' (periagein) a believing wife, as the other apostles do.

1. go around, travel about (5×) To go around, travel about, or make a circuit through a region (intransitive). Used of Jesus journeying through Galilee's towns and villages (Matt 4:23; 9:35; Mark 6:6), of the Pharisees who cross sea and land to win a convert (Matt 23:15), and of blinded Elymas groping about (Acts 13:11). Spanish 'recorria' and German 'umhergehen' both capture the sense of moving in a sweeping circuit. TRAVEL ABOUT LEAD

en: going-about, he-was-going-around, was-going-about | **es:** dando-vueltas, recorréis, recorría | **fr:** parcourir | **de:** umhergehen, περιάγετε, περιάγων Matt 4:23; Matt 9:35; Matt 23:15; Mark 6:6; Acts 13:11

2. lead around, take along (1×) To lead someone around or take someone along on one's travels (transitive, causative). In 1 Cor 9:5, Paul asks about the apostolic right to periagein a sister as a wife – that is, to bring a believing spouse along on missionary journeys. Spanish 'llevar alrededor' and English 'lead around' preserve the causative force: not just going oneself, but bringing another person. TRAVEL ABOUT LEAD

en: to-lead-around | **es:** llevar-alrededor | **fr:** parcourir | **de:** umhergehen 1Cor 9:5

περιαιρ-έω G4014 *V-PIM/P-3S* (5×)

To take away, remove, strip off; to cast off something that surrounds or covers, whether literal or figurative.

A verb meaning to take away, remove, or strip off — literally to take something from around (περι- + αἱρέω). In its NT occurrences it spans nautical, spiritual, and ritual contexts with impressive range. Acts 27:20 describes all hope of rescue being 'taken away' during the storm at sea. Acts 27:40 recounts the sailors casting off the anchors, and 28:13 refers to removing something (possibly anchor cables) as they departed. Paul uses it figuratively in 2 Cor 3:16: when one turns to the Lord, the veil 'is taken away.' Hebrews 10:11 declares that repeated sacrifices can never 'take away' sins. The Spanish 'quitar' and German 'wegnehmen' both emphasize the act of removal.

(5×) To take away, remove, or strip off — to detach something that surrounds or covers an object, whether in a literal or figurative sense. The περι- prefix gives it a 'from around' nuance, suggesting the removal of something encircling or enveloping. In the shipwreck narrative, it appears three times: hope is taken away (Acts 27:20), anchors are cast off (27:40), and rigging or cables are removed as they set sail (28:13). Paul transforms it metaphorically in 2 Cor 3:16: when someone turns to the Lord, the veil over Moses' face — and by extension over the heart — 'is removed' (περιαιρεῖται). Hebrews 10:11 uses it theologically: the old sacrificial system could never 'take away' sins. The Spanish 'quitar' (to remove) and French 'enlever' (to lift off) both capture the decisive, stripping-away action. **LIFTING AND REMOVING**

en: having-cast-off, is-taken-away, to-take-away | **es:** era-quitada, es-quitado, habiendo-cortado | **fr:** enlever, wegnehmen | **de:** wegnehmen, περιελόντες, περιῃρεῖτο Acts 27:20; Acts 27:40; Acts 28:13; 2Cor 3:16; Heb 10:11

περιαστράπτω G4015 *V-AIA-3S* (2×)

to flash around, to shine brilliantly around someone or something, dazzling with sudden radiant light

This verb captures the dramatic moment when light bursts around a person or place with overwhelming brightness. Both NT occurrences describe Paul's Damascus road encounter—a light from heaven that literally flashed around him (Acts 9:3, 22:6). The Greek conveys not just illumination but a surrounding, enveloping radiance that leaves the viewer dazzled or overwhelmed. Ancient usage included being dazzled by beauty; here the divine glory arrests and transforms.

(2×) Used exclusively in Luke's account of Paul's conversion to describe the supernatural light from heaven that suddenly surrounded and blinded Saul on the Damascus road. The multilingual evidence (Spanish 'resplandeció alrededor', French 'entourer de lumière') captures the encircling, all-encompassing nature of this divine manifestation. This is not mere shining but an overwhelming radiance that physically affects the witness. **LIGHT AND ILLUMINATION**

en: flashed-around, to-flash-around | **es:** resplandeció, resplandeció-alrededor | **fr:** entourer-de-lumière | **de:** περιήστραψεν, περιαστράψαι Acts 9:3; Acts 22:6

περιβάλλω G4016 *V-ASM-3S* (23×)

To clothe, put on garments; to be wrapped or dressed — in active, middle, and passive voices

The verb περιβάλλω literally means 'to throw around,' and in the New Testament it is used exclusively of clothing — putting garments on oneself, being dressed, or dressing someone else. Revelation's visions are rich with this word: the twenty-four elders 'clothed in white garments' (Rev 4:4), the great multitude 'wearing white robes' (Rev 7:9). Jesus invokes it in the Sermon on the Mount when he asks, 'What shall we wear?' (Matt 6:31), and the parable of the sheep and goats turns on whether one 'clothed' the naked (Matt 25:36).

1. be clothed in, wearing (11×) The perfect passive participle describing a resultant state of being clothed or wearing garments. This is the most frequent sense (11 occurrences), dominating Revelation's heavenly visions. Spanish 'envuelto/vestida de' and English 'clothed in' both capture the stative, adjectival quality. The white garments of Rev 4:4, 7:9, and 7:13 and the young man at the empty tomb 'clothed in a white robe' (Mark 16:5) all employ this participial construction. **CLOTHING AND DRESS**

en: clothed, clothed-in, having-been-clothed | **es:** envuelto, envuelto-en, vestida-de | **fr:** revêtir | **de:** bekleiden Mark 14:51; Mark 16:5; Rev 4:4; Rev 7:9; Rev 7:13

2. clothe oneself, put on (7×) The middle-voice and reflexive use: to clothe oneself, to put on a garment by one's own action. Jesus' rhetorical question about Solomon in Matt 6:29 ('not even Solomon clothed himself like one of these') and the angel's command to Peter in Acts 12:8 ('put on your garment') illustrate the self-directed sense. Spanish 'Envuélvete' (wrap yourself) and German 'kleidet an' confirm the reflexive agency across languages. **CLOTHING AND DRESS**

en: put-on, shall-we-wear, she-might-clothe-herself | **es:** Envuélvete, nos-vistamos, se-vista | **fr:** revêtir | **de:** bekleiden, kleidet-an Matt 6:29; Matt 6:31; Luke 12:27; Acts 12:8; Rev 3:5

3. clothe someone else (5×) The active transitive use: to clothe another person, to put garments on someone else. This sense appears in the judgment scene of Matt 25:36-43 ('I was naked and you clothed me'), Herod's soldiers dressing Jesus in a gorgeous robe (Luke 23:11), and the soldiers placing a purple garment on Jesus (John 19:2). Spanish 'me vestisteis/habiendo vestido' and English 'we clothed/they put around' confirm the other-directed action. **CLOTHING AND DRESS**

en: having-clothed, they-put-around, we-clothed | **es:** habiendo-vestido, me-vestisteis, te-vestimos | **fr:** revêtir | **de:** bekleiden, kleidet-an Matt 25:36; Matt 25:38; Matt 25:43; Luke 23:11; John 19:2

περι-βλέπω G4017 *V-IIM-3S* (7×)

To look around, gaze about; a deliberate sweeping glance at one's surroundings or companions.

A vivid Markan verb describing the intentional act of sweeping one's gaze around a group or setting. In the NT it appears exclusively in Mark's Gospel, always attributed to Jesus, lending it a characteristic dramatic quality. He looks around 'with anger' at the synagogue crowd (Mark 3:5), identifies 'who touched me' by scanning the crowd (Mark 5:32), and surveys the temple precincts on his arrival in Jerusalem (Mark 11:11). Spanish 'mirando alrededor' and French 'regarder autour' both preserve the circular spatial dimension of the gaze.

to look around, gaze about (7×) To look around, gaze about — a deliberate, sweeping act of visual survey directed at those nearby or at one's surroundings. Distinctively Markan in the NT (Mark 3:5, 3:34, 5:32, 9:8, 10:23, 11:11), it is used exclusively of Jesus and functions as a narrative device highlighting his authority and intentionality. In Mark 3:5 he looks around 'with anger,' in 5:32 he searches out who touched him, and in 11:11 he inspects the temple. Spanish 'mirando alrededor' and French 'regarder autour' both capture the circular, encompassing nature of the gaze. **AROUND AND SURROUNDING**

en: having-looked-around, he-was-looking-around, looking-around | **es:** habiendo-mirado-alrededor, miraba-alrededor, mirando-alrededor | **fr:** regarder-autour | **de:** umherblicken, περιβλεψάμενος Mark 3:5; Mark 3:34; Mark 5:32; Mark 9:8; Mark 10:23

περιβόλ-αιον G4018 *N-GNS* (2×)

a covering, wrapper, or mantle thrown around something; especially a cloak or veil

This term refers to anything that wraps or covers, from practical garments to metaphorical coverings. Paul uses it for a woman's long hair as her natural covering (1 Cor 11:15), while the author of Hebrews quotes Psalm 102 about creation being rolled up like a cloak (Heb 1:12). Classical Greek used it for burial wrappings, bedcovers, and women's headgear. The root idea is something thrown around for protection or concealment.

(2×) A covering or wrap that surrounds. In 1 Corinthians, Paul appeals to nature's design—a woman's long hair functions as her

God-given covering. In Hebrews, quoting the Septuagint, the created heavens and earth are pictured as garments that will one day be rolled up and changed. The German 'Umhang' (cloak) and Spanish 'manto/velo' (mantle/veil) capture the double range: both literal garment and symbolic covering. **GEOGRAPHY AND SPACE**

en: a-covering, cloak | **es:** manto, velo | **fr:** Umhang, περιβολαίου | **de:** Umhang 1Cor 11:15; Heb 1:12

περιδέω G4019 *V-LIM/P-3S* (1×)

to bind around, wrap around, tie on

This verb means to bind or tie something around an object or person. In John 11:44, Lazarus comes out of the tomb with his face 'wrapped' (περιδέδετο) with a burial cloth. The term indicates binding or bandaging around something, commonly used for wrapping garments, bandages, or burial cloths. The perfect passive form emphasizes the completed state of being bound.

(1×) To bind or wrap something around an object. John's description of Lazarus emerging from the tomb with his face wrapped in a cloth vividly portrays the burial customs of the time and the miraculous nature of his resurrection despite physical impediments. The multilingual glosses ('had-been-wrapped,' 'estaba-envuelto,' 'être-lié-autour') capture the completed action of binding, highlighting the grave cloths that Jesus commanded be removed. **BINDING AND TYING**

en: had-been-wrapped | **es:** estaba-envuelto | **fr:** être-lié-autour | **de:** umgebunden John 11:44

περιεργ-άζομαι G4020 *V-PPM/P-AMP* (1×)

to be a busybody, meddle in others' affairs, waste effort on trivia

This middle voice verb means to busy oneself with unnecessary or improper things, to be a busybody or meddle in what does not concern one. Paul uses it in 2 Thessalonians 3:11 to rebuke those who are 'not busy but busybodies' (περιεργαζομένους). The term carries a negative connotation of meddling, wasting energy on trivial or inappropriate matters instead of productive work. Classical usage emphasized overdoing or excessive attention to details.

(1×) To act as a busybody or meddle in affairs that are not one's concern. Paul's rebuke addresses idleness disguised as activity, where people waste time interfering in others' business rather than working productively. The multilingual evidence ('being-busybodies,' 'entrometiéndose') captures the meddlesome, intrusive behavior Paul condemns, contrasting it with honest labor and minding one's own affairs. **WORK AND LABOR**

en: being-busybodies | **es:** entrometiéndose | **fr:** περιεργαζομένους | **de:** sich-unnuetz-beschaeftigen 2Thess 3:11

περίεργος G4021 *Adj-ANP* (2×)

meddlesome, overly curious, or involved in matters beyond proper concern; busybody practices

Originally describing someone who takes needless trouble or is excessively inquisitive, this word developed moral overtones. In Acts 19:19, it describes magical arts—practices that meddle in forbidden spiritual realms. In 1 Timothy 5:13, Paul warns about younger widows becoming busybodies, prying into others' affairs. Classical usage ranged from the merely curious to the officious meddler. The NT emphasizes improper curiosity that crosses boundaries, whether into occult practices or private matters.

(2×) Describes both magical practices (Acts 19:19) and busybody behavior (1 Tim 5:13). The Ephesian converts burned their books of magic arts—'periergos' practices that sought to manipulate spiritual forces. Paul's pastoral warning about widows uses the same term for those who meddle in others' business. The multilingual split ('magic-arts' vs. 'busybodies') reveals two expressions of the same vice: improper, boundary-crossing curiosity, whether into forbidden spiritual realms or private affairs. **SORCERY WITCHCRAFT**

en: busybodies, magic-arts | **es:** artes-mágicas, entrometidas | **fr:** curieux, περίεργοι | **de:** neugierig, περίεργα Acts 19:19; 1Tim 5:13

περιέρχομαι G4022 *V-AIA-3P* (3×)

to go about, to wander around, to travel from place to place; to go around as a beggar, stranger, or itinerant

This verb means to go around or travel about, often with connotations of wandering without fixed purpose. Jewish exorcists 'went about' attempting to invoke Jesus' name over those with evil spirits (Acts 19:13). Paul warns against young widows who learn to be idle, 'going about from house to house' as gossips and busybodies (1 Tim 5:13). Hebrews honors faithful ones who 'wandered about' in sheepskins and goatskins, destitute and persecuted (Heb 11:37). The word can describe itinerant ministry, aimless wandering, or the rootless life of the persecuted.

(3×) Multilingual glosses emphasize itinerant movement: English 'going-about/going-around/they-went-about', Spanish 'ambulantes/anduvieron/yendo-de-casa-en-casa', French 'errer/umherziehen', German 'umherziehen/περιερχομένων'. The lexicon notes meanings from 'go round, go about' to 'go about like a beggar' to 'survey' and 'overreach'. Acts 19:13 describes itinerant Jewish exorcists. 1 Tim 5:13 warns of widows wandering 'from house to house'. Heb 11:37 honors the faithful who 'wandered about' in persecution. Context determines whether the wandering is purposeful mission or aimless idleness. **TRAVEL ABOUT LEAD**

en: going-about, going-around, they-went-about | **es:** ambulantes, anduvieron, yendo-de-casa-en-casa | **fr:** errer, umherziehen | **de:** umherziehen, περιερχομένων Acts 19:13; 1Tim 5:13; Heb 11:37

περιέχω G4023 *V-AIA-3S* (2×)

to surround, encompass, or seize; to contain or include within

This compound verb means to hold or surround completely. When the miraculous catch of fish overwhelms Peter's nets, amazement 'seized' him and his companions (Luke 5:9)—they were gripped, surrounded by astonishment. In 1 Peter 2:6, quoting Isaiah, Scripture 'contains' or 'says' the prophecy about the chosen cornerstone. Classical usage emphasized physical encompassing—the air surrounds the earth, a road encircles a region. The NT extends this to emotional seizure and textual inclusion.

(2×) To encompass or seize. In Luke, the extraordinary catch of fish produces amazement that 'seizes' Peter—he's surrounded, gripped by wonder at the miracle. In 1 Peter, the verb shifts to 'it contains' or 'Scripture says,' where the sacred text encompasses or holds a prophetic word. The French 'saisir' (to seize) and Spanish 'rodéo' (surrounded) capture the physical and emotional grip this word conveys, whether astonishment overtaking someone or text containing truth. **SEIZING AND SNATCHING**

en: it-contains, seized | **es:** contiene, lo-rodéo | **fr:** saisir | **de:** umfangen, περιέσχεν Luke 5:9; 1Pet 2:6

περι-ζώννυμι G4024 *V-RPM/P-NFP* (6×)

To gird around the waist; to fasten clothing in readiness for service or action.

Perizonnumi means to gird oneself — to tuck up loose robes by fastening a belt around the waist, signaling readiness for work, travel, or battle. In Luke's parables of watchful servants (12:35, 37; 17:8), the girded waist is the image of alert, prepared service. Paul transforms the image in Ephesians 6:14: 'having girded your waist with truth' — truth as the foundational belt holding the whole armor together. Revelation 1:13 pictures the risen Christ girded with a golden sash. The Spanish 'cenir' and German 'umguerten' both preserve the encircling action of the verb.

gird around, dress for service (6×) To gird around the waist, fastening garments with a belt in preparation for service, work, or readiness. The verb pictures the ancient practice of tucking loose robes into a belt so one could move freely. Multilingual evidence — Spanish 'cenir' (to encircle, gird), German 'umguerten' (to belt around) — highlights the encircling physical action. In Luke 12:35 and 17:8, girded servants represent faithful watchfulness. Ephesians 6:14 metaphorically applies it to the believer's armor: 'having girded your waist with truth.' Revelation 1:13 describes the exalted Christ

girded with a golden sash across his chest. GIRDING AND DRESSING

en: girded, girding-yourself, having-been-girded | **es:** ceñido, ceñidos, ciñéndote | **fr:** ceindre | **de:** umguerten, περιεζωσμένοι, περιζωσάμενος Luke 12:35; Luke 12:37; Luke 17:8; Eph 6:14; Rev 1:13

περί-θεσις G4025 *N-GFS* (1×)

putting on, wearing; the act of adorning oneself

A noun meaning the act of putting on or wearing something, particularly as adornment. Peter uses it in 1 Peter 3:3 to contrast outward adornment (braided hair, gold jewelry, fine clothes) with the inner beauty of a gentle spirit. The term emphasizes the action of putting on or wearing as decoration. Peter's point is not to forbid all adornment but to prioritize inner character over external display.

(1×) The act of putting on or wearing adornment. Peter's instruction to Christian women highlights that true beauty is not found in external decoration but in the imperishable quality of a gentle and quiet spirit. The cross-lingual glosses ('of-putting-on,' 'de-ponerse') emphasize the action of adorning oneself, which Peter subordinates to spiritual character. CLOTHING AND DRESS

en: of-putting-on | **es:** de-ponerse | **fr:** περιθέσεως | **de:** Anlegen 1Pet 3:3

περιίστημι G4026 *V-PMM-2S* (4×)

To stand around; to surround; figuratively, to avoid or shun (a matter or person).

Derived from peri (around) and histemi (to stand), this verb carries a dual range of meaning in the New Testament. In its literal sense it describes people gathering around or standing in a circle, as when the Jews stood around Jesus at the Temple (John 11:42) or accusers surrounded Paul (Acts 25:7). Yet in the Pastoral Epistles, the word shifts to a figurative 'stand away from'—avoid or shun—as Paul warns Timothy and Titus to steer clear of foolish controversies (2 Tim 2:16; Titus 3:9). The Spanish 'evita' and English 'avoid' capture this transferred sense well.

(4×) To stand around physically, forming a circle or crowd around someone. In John 11:42 and Acts 25:7, groups surround Jesus and Paul respectively. The French 'se tenir autour' and German 'umstehen' reflect this concrete spatial sense of encirclement. The domain assignment to MOVEMENT > Linear Movement reflects the physical positioning involved. WITHDRAW DEPART

en: avoid, standing-around, stood-around | **es:** evita, que-está-alrededor, rodearon | **fr:** se-tenir-autour, se-tenir-à-l'écart | **de:** umstehen, περιέστησαν John 11:42; Acts 25:7; 2Tim 2:16; Titus 3:9

περικάθαρ-μα G4027 *N-NNP* (1×)

offscouring, scum, refuse; filth wiped off or discarded

A noun meaning offscouring, refuse, or scum—something worthless that is wiped off and thrown away. In 1 Corinthians 4:13, Paul describes the apostles as 'the scum of the earth' in the world's eyes. The term can also denote a scapegoat or expiatory victim in some contexts. Paul embraces this low status, showing how apostolic ministry is despised by worldly standards while being honored by God.

(1×) Refuse, scum, or offscouring—what is worthless and cast away. Paul's self-description captures the world's contempt for apostles, who are treated as garbage to be discarded. The multilingual glosses ('scum,' 'basura,' 'déchet,' 'Kehricht') consistently emphasize worthlessness and disposal, highlighting the stark contrast between worldly evaluation and divine calling. ASH HEAP REFUSE

en: scum | **es:** basura | **fr:** déchet | **de:** Kehricht 1Cor 4:13

περι-κάλύπτω G4028 *V-RPM/P-AFS* (3×)

to cover around, to veil, to conceal; to wrap or envelop something completely

This verb means to cover all around or envelop something, hiding it from view. The guards at Jesus' trial 'blindfolded' him before striking him and demanding he prophesy who hit him (Mark 14:65; Luke 22:64). Hebrews describes the ark in the tabernacle as being 'covered on all sides' with gold (Heb 9:4). Whether veiling a face or overlaying with precious metal, the word emphasizes thorough covering that conceals or protects the underlying object.

(3×) Cross-linguistic evidence stresses complete covering: English 'having-been-covered/having-covered/to-cover', Spanish 'a-cubrir/cubierta-alrededor/habiendo-cubierto', French 'couvrir', German 'verhuellen/περικαλύψαντες'. The lexicon defines it as 'cover all round' with meanings including wrapping in garments and metaphorically throwing 'a veil of darkness over deeds'. Mark 14:65 and Luke 22:64 describe blindfolding/covering Jesus' face before mockery. Heb 9:4 describes the ark 'covered on all sides with gold'. Complete envelopment or concealment is the consistent meaning. COVERING AND CONCEALING

en: having-been-covered, having-covered, to-cover | **es:** a-cubrir, cubierta-alrededor, habiendo-cubierto | **fr:** couvrir | **de:** verhuellen, περικαλύψαντες Mark 14:65; Luke 22:64; Heb 9:4

περίκειμαι G4029 *V-PIM/P-3S* (5×)

To lie around, be placed around; to have something surrounding one, hence to wear or be encumbered with.

A middle/passive verb meaning to lie around or be placed around something — used as the passive of περιτίθημι (to place around). In the NT it appears in two striking contexts: wearing something physically, and being surrounded or beset by something. In Mark 9:42 and Luke 17:2, a millstone 'is placed around' someone's neck — a vivid image of judgment. Acts 28:20 has Paul saying 'I am wearing this chain,' while Heb 12:1 speaks of the cloud of witnesses that 'surrounds' believers. The Spanish 'está rodeado' (is surrounded) and French 'ceindre' (to gird around) both capture the encircling sense.

(5×) To lie around, be placed around, or wear — describing something that encircles or is fastened upon a person. The word functions as the passive of περιτίθημι and conveys the state of being surrounded or encumbered. In Mark 9:42 and Luke 17:2, a millstone 'is hung around' the neck as an image of catastrophic judgment. Paul uses it in Acts 28:20 to describe the chain binding him: 'this chain lies around me.' Hebrews 5:2 speaks of weakness that 'surrounds' the high priest, and Heb 12:1 memorably describes sin that 'clings so closely.' The multilingual evidence — English 'I am wearing,' Spanish 'está rodeado' (is surrounded), French 'être placé autour' (to be placed around) — converges on the core spatial metaphor of encirclement. RELEASE AND MOVEMENT

en: I-am-wearing, is-clothed-with, is-placed | **es:** está-colocada, está-rodeado, llevo | **fr:** ceindre, être-placé-autour | **de:** umgeben, περίκειμαι, περίκειται Mark 9:42; Luke 17:2; Acts 28:20; Heb 5:2; Heb 12:1

περικεφάλ-αιος G4030 *N-AFS* (2×)

a helmet, protective head-covering worn in battle

The standard Greek term for a military helmet, covering the head in combat. Paul's armor imagery draws on this literal piece of equipment to represent spiritual protection. In Ephesians 6:17, believers take 'the helmet of salvation'—God's saving work guards the mind and identity. In 1 Thessalonians 5:8, it's 'the helmet, the hope of salvation'—confident expectation of final deliverance protects against spiritual assault. Both texts echo Isaiah 59:17, where God himself wears salvation as a helmet when he comes to judge and redeem.

(2×) A warrior's head protection, used metaphorically by Paul for salvation as spiritual defense. The helmet guards the most vulnerable part—the head—from fatal blows. Similarly, the certainty of salvation and hope of final redemption protect the believer's mind from despair and doubt. The universal recognition across languages (Spanish 'yelmo', German 'Helm', French 'casque') shows this is straightforward military equipment repurposed for spiritual warfare, rooted in Isaiah's vision of God as divine warrior. GEOGRAPHY AND SPACE

en: helmet | **es:** yelmo | **fr:** περικεφαλαίαν | **de:** Helm Eph 6:17; 1Thess 5:8

περικρᾰτ-ής G4031 *Adj-NMP* (1×)
in control of, master of; having power over
An adjective meaning having full control or mastery over something. In Acts 27:16, it describes the sailors' struggle to gain 'control' (περικρατεῖς) of the ship's lifeboat during a storm. The term indicates dominance, authority, or mastery over a situation or object. Classical usage often described military or physical control. Here it emphasizes the difficulty of securing the boat in dangerous conditions.

(1×) Having control or mastery over something. Luke's shipwreck narrative uses the term to describe the sailors' hard-won effort to secure the lifeboat amid the storm, emphasizing the struggle to maintain control in chaotic circumstances. The multilingual evidence ('control,' 'dueños') captures the sense of mastery and dominance, crucial for survival in the tempest. **LORDS AND MASTERS**
en: control | **es:** dueños | **fr:** présent | **de:** περικρατεῖς Acts 27:16

περικρύπτω G4032 *V-IIA-3S* (1×)
to hide, conceal; to keep out of sight
This verb means to hide or conceal completely, often reflexively to hide oneself. Luke uses it to describe how Mary 'hid herself' (περιέκρυβεν) for five months after conceiving John the Baptist (Luke 1:24). The term suggests deliberate concealment, perhaps for privacy, reflection, or protection. Mary's seclusion may reflect humility, wonder, or caution during the early stages of her miraculous pregnancy.

(1×) To hide or conceal, often oneself. Mary's five-month seclusion after conception suggests a period of privacy and reflection on the divine work within her. The multilingual glosses ('she-hid,' 'se-ocultaba,' 'cacher') emphasize the deliberate withdrawal from public view, inviting reflection on Mary's response to God's intervention in her life. **HIDING AND CONCEALING**
en: she-hid | **es:** se-ocultaba | **fr:** cacher | **de:** περιέκρυβεν Luke 1:24

περικυκλ-όω G4033 *V-FIA-3P* (1×)
to encircle, surround, besiege
This verb means to encircle, surround, or besiege, often in a military context. Jesus uses it in Luke 19:43 to prophesy Jerusalem's coming destruction: enemies 'will surround you' (περικυκλώσουσίν). The term vividly depicts siege warfare, where armies encircle a city to cut it off and conquer it. Jesus' prediction was fulfilled in AD 70 when Roman forces besieged and destroyed Jerusalem.

(1×) To surround or encircle, particularly in a military siege. Jesus' lament over Jerusalem includes this stark prophecy of enemies encircling the city, a prediction tragically fulfilled when Rome besieged Jerusalem. The multilingual evidence ('will-surround,' 'te-rodearán,' 'assiéger') captures the military imagery of encirclement, underscoring the judgment resulting from rejecting the Messiah. **RELEASE AND MOVEMENT**
en: will-surround | **es:** te-rodearán | **fr:** assiéger | **de:** περικυκλώσουσίν Luke 19:43

περι-λάμπω G4034 *V-AIA-3S* (2×)
to shine around, to illuminate or surround with brilliant light
Similar to G4015, this verb describes radiant light shining all around. Both Gospel appearances involve angelic glory: the angel at Jesus' birth whose glory 'shone around' the shepherds (Luke 2:9), and the heavenly light that 'shone around' Paul and his companions on the Damascus road (Acts 26:13). The light doesn't just appear—it surrounds, envelops, and illuminates everything nearby. This is theophanic brilliance, divine presence made visible, overwhelming merely human perception with supernatural radiance.

(2×) Divine or angelic light that shines in a circle around people, marking moments of supernatural encounter. At the nativity, the glory of the Lord 'shone around' the terrified shepherds—God's presence breaking into the night watch. Paul recounts a similar experience when a light from heaven 'shone around' him at midday, brighter than the sun. The Spanish 'rodeó de luz' (surrounded with light) and French 'resplendir' (shine brilliantly) emphasize the encompassing nature of this divine manifestation. **LIGHT AND ILLUMINATION**
en: having-shone-around, shone-around | **es:** brillando-alrededor-de, los-rodeó-de-luz | **fr:** briller-autour, resplendir | **de:** περιέλαμψεν, περιλάμψαν Luke 2:9; Acts 26:13

περιλείπομαι G4035 *V-PPM/P-NMP* (2×)
to remain, survive, or be left over after others have gone
This middle/passive verb means to survive, to be among those remaining. Paul uses it twice in his teaching about the rapture in 1 Thessalonians 4. He speaks of 'we who are alive, who remain until the coming of the Lord' (4:15, 17)—those believers still living when Christ returns, as opposed to those who have died. The word emphasizes survival to a specific moment, being part of the remnant that endures to witness a future event. Classical usage described survivors of battle or disaster.

(2×) To survive or remain alive until a specific moment. Paul uses this term exclusively for believers who are still living when Christ returns, contrasting them with those who have 'fallen asleep' in death. The question at Thessalonica was about priority or advantage; Paul clarifies that 'we who remain alive' will not precede the dead in resurrection glory. The German 'übrigbleiben' (remain over) captures the sense of being part of the surviving remnant that lives to see the Lord's coming. **GEOGRAPHY AND SPACE**
en: remaining | **es:** que-quedamos | **fr:** περιλειπόμενοι | **de:** uebrigbleiben 1Thess 4:15; 1Thess 4:17

περίλῡπ-ος G4036 *Adj-AMS* (5×)
Deeply grieved, exceedingly sorrowful; overwhelmed with sadness to the point of distress.
An adjective intensified by the prefix περι- (around, exceedingly), meaning 'very sorrowful' or 'deeply grieved' — sorrow that surrounds and overwhelms a person. Its most memorable use is Jesus' own words in Gethsemane: 'My soul is deeply grieved, even to death' (Matt 26:38; Mark 14:34). The word also describes Herod's distress at being trapped by his oath to Salome (Mark 6:26) and the rich ruler's sadness at Jesus' demand to sell everything (Luke 18:23-24). The French 'profondément attristé' (profoundly saddened) and Spanish 'muy triste' (very sad) capture the intensification well.

(5×) Exceedingly sorrowful or deeply grieved — an intensified form conveying overwhelming sadness. The prefix περι- amplifies the base λύπη (grief) to describe sorrow that engulfs a person completely. Jesus applies this word to himself in Gethsemane (Matt 26:38; Mark 14:34), saying his soul is περίλυπος 'even to death' — sorrow so heavy it feels lethal. Herod is περίλυπος when cornered by his rash oath (Mark 6:26), and the rich ruler becomes deeply grieved when told to give up his wealth (Luke 18:23). The multilingual glosses — Spanish 'muy triste,' French 'profondément attristé,' German 'sehr betrübt' — all deploy intensifiers to match the Greek prefix's force. **AUTO-DETECTED COMMUNITY 1284 WITH 4 SENSES**
en: Deeply-grieved, Very-sorrowful, deeply-grieved | **es:** Muy-triste, [muy-triste, muy-triste | **fr:** profondément-attristé | **de:** [περίλυπον, sehr-betruebt, Περίλυπός Matt 26:38; Mark 6:26; Mark 14:34; Luke 18:23; Luke 18:24

περιμένω G4037 *V-PNA* (1×)
to wait for, await; to remain in expectation
This verb means to wait for or await something or someone, often with patient expectation. In Acts 1:4, Jesus commands his disciples to 'wait for' (περιμένειν) the promise of the Father—the coming of the Holy Spirit. The term emphasizes patient, expectant waiting. Classical usage included enduring or putting up with something, but here it conveys hopeful anticipation of divine fulfillment.

(1×) To wait for or await expectantly. Jesus' final command before his ascension directs the disciples to remain in Jerusalem, awaiting the promised Holy Spirit. The multilingual glosses ('to-wait-for,'

'esperar,' 'attendre') consistently emphasize patient expectation, highlighting the disciples' posture of obedient anticipation before Pentecost. **WAITING AND EXPECTING**

en: to-wait-for | **es:** esperar | **fr:** attendre | **de:** περιμένειν Acts 1:4

πέριξ G4038 *Adv* (1×)

around, round about; in the surrounding area

An adverb (and sometimes preposition) meaning around, round about, or in the surrounding area. In Acts 5:16, it describes the crowds coming from 'the surrounding towns' (τῶν πόλεων πέριξ) to Jerusalem for healing. The term indicates proximity and encircling location. It emphasizes the widespread impact of the apostles' ministry, drawing people from neighboring regions.

(1×) Around, in the surrounding area, or round about. Luke's description of crowds from surrounding towns highlights the geographical reach of the apostolic healing ministry, as news spread throughout the region. The cross-lingual evidence ('surrounding,' 'circundantes,' 'autour') uniformly captures spatial proximity and the encircling geography that brought people to the apostles. **AROUND AND SURROUNDING**

en: surrounding | **es:** circundantes | **fr:** autour | **de:** πέριξ Acts 5:16

περιοικ-έω G4039 *V-PPA-AMP* (1×)

dwelling around, living nearby; neighboring

A participle (from perioikeo) meaning those who dwell around or live nearby—neighbors. Luke uses it in Luke 1:65 to describe the neighbors and those 'dwelling around' Zechariah and Elizabeth who witnessed the miraculous events surrounding John's birth. The term emphasizes geographic proximity and community. These neighbors shared in the wonder and spread the news throughout the hill country.

(1×) Those dwelling around or nearby; neighbors. Luke's narrative shows how the remarkable events surrounding John the Baptist's birth spread through the local community, as neighbors witnessed God's work in Zechariah's household. The multilingual glosses ('dwelling-around,' 'que-habitaban-alrededor,' 'voisin') emphasize proximity and community, highlighting how God's acts impact those geographically close. **NEIGHBOR FELLOW**

en: dwelling-around | **es:** que-habitaban-alrededor | **fr:** voisin | **de:** περιοικοῦντας Luke 1:65

περίοικος G4040 *Adj-NMP* (1×)

neighbors; those dwelling nearby

An adjective (used substantively) meaning neighbors or those dwelling nearby. Luke uses it in Luke 1:58 when Elizabeth's 'neighbors' (περίοικοι) rejoiced with her at John's birth. The term denotes those living in proximity, sharing community life. In classical contexts, it could also refer to dependent peoples in certain political systems, but here it simply means neighbors who share in local events and relationships.

(1×) Neighbors or those dwelling nearby. Luke's account shows the communal joy when neighbors heard of God's mercy to Elizabeth in her miraculous conception and childbirth. The cross-lingual evidence ('neighbors,' 'vecinos,' 'voisin') consistently emphasizes proximity and shared community life, highlighting the social bonds that made Elizabeth's blessing a cause for collective celebration. **NEIGHBOR FELLOW**

en: neighbors | **es:** vecinos | **fr:** voisin | **de:** περίοικοι Luke 1:58

περιούσι-ος G4041 *Adj-AMS* (1×)

special, peculiar; one's own possession

An adjective meaning special, peculiar, or one's own possession. In Titus 2:14, Paul describes the church as a 'special people' (λαὸν περιούσιον) belonging to Christ, echoing Old Testament language about Israel as God's treasured possession. The term emphasizes belonging, chosenness, and distinctiveness. It highlights the church as Christ's unique, valued possession, set apart for good works.

(1×) Special or peculiar, denoting a people uniquely belonging to God. Paul's description draws on Exodus and Deuteronomy imagery of Israel as God's treasured possession, now applied to the redeemed community. The multilingual glosses ('special,' 'especial,' 'auserwaehltes-Volk') capture the sense of chosen distinctiveness, emphasizing believers as Christ's own possession, purified and zealous for good deeds. **GEOGRAPHY AND SPACE**

en: special | **es:** especial | **fr:** περιούσιον | **de:** auserwaehltes-Volk Titus 2:14

περιοχ-ή G4042 *N-NFS* (1×)

passage, section; a portion of writing

A noun meaning a section or passage, particularly of a text. In Acts 8:32, it refers to 'the passage of Scripture' (ἡ περιοχὴ τῆς γραφῆς) that the Ethiopian eunuch was reading—Isaiah 53. The term can mean compass, extent, or content, but here it denotes a specific textual portion. Philip used this passage as his starting point to explain the gospel about Jesus.

(1×) A passage or section of writing. Luke's narrative identifies the specific Scripture portion the Ethiopian was reading, which became the basis for Philip's evangelistic explanation. The multilingual evidence ('passage,' 'porción') consistently emphasizes a defined textual section, highlighting how God's written word served as the entry point for gospel proclamation. **GEOGRAPHY AND SPACE**

en: passage | **es:** porción | **fr:** passage | **de:** περιοχὴ Acts 8:32

περιπᾰτ-έω G4043 *V-PIA-2S* (96×)

To walk physically on foot; figuratively, to conduct oneself or live in a certain manner, describing ethical and spiritual behavior.

One of the New Testament's most vivid metaphors hides inside an everyday word for walking. Paul's letters are saturated with it: 'walk in love,' 'walk by the Spirit,' 'walk in newness of life.' The physical sense — Peter walking on water (Matt 14:29), Jesus walking by the sea (Matt 4:18) — provides the concrete image that the ethical metaphor depends on. The LSJ lexicon traces this figurative extension to the first century BC, but the apostolic writers made it a signature idiom. Spanish splits between 'caminar' (physical) and 'andar' (conduct), while German 'wandeln' elegantly carries both senses.

1. conduct oneself, live (48×) The figurative sense: to conduct oneself, to live or behave in a particular way. Nearly half the occurrences (48x) describe manner of life — walking in darkness or light (John 12:35), walking according to the flesh or Spirit (Rom 8:4), walking worthily of one's calling (Eph 4:1). Spanish 'andad/caminad' and German 'wandeln/wandelt' both serve this ethical register. Mark 7:5 uses it for following tradition, showing the metaphor extends from moral to cultural conduct. **CONDUCT AND WALKING**

en: to-walk, walk, walking | **es:** Caminad, andad, andamos | **fr:** marcher | **de:** wandeln, wandelt Matt 11:5; Mark 7:5; Luke 7:22; John 12:35; Acts 21:21

2. walk physically (47×) The literal, physical sense: to move on foot, to walk somewhere. Jesus walking on the sea (Matt 14:25), the healed paralytic walking (Matt 9:5), and crowds walking along roads all use this concrete meaning. With 47 occurrences, the physical sense nearly matches the figurative in frequency — a reminder that the metaphor stays grounded. Spanish 'camina/caminando' and the identical French 'marcher' carry this straightforward ambulatory meaning. **CONDUCT AND WALKING**

en: walk, walking | **es:** camina, caminando | **fr:** marcher | **de:** wandeln, wandelt Matt 4:18; Matt 9:5; Matt 14:25; Matt 14:26; Matt 14:29

3. (1×) A single occurrence in 1 Pet 5:8 where the devil 'walks about' (peripatei) like a roaring lion seeking someone to devour. The English 'walks-about' and Spanish 'anda-alrededor' both emphasize restless, predatory prowling — neither mere physical walking nor ethical conduct, but a menacing, purposeful circling. The imagery merges literal motion with malevolent intent in a way that resists neat classification under either main sense. **CONDUCT AND WALK-**

ING
en: walks-about | **es:** anda-alrededor | **fr:** marcher | **de:** wandeln 1Pet 5:8

περιπείρω G4044 *V-AIA-3P* (1×)

to pierce through, impale; to run through with pain

This verb means to pierce through or impale, literally or metaphorically. In 1 Timothy 6:10, Paul warns that those who crave wealth 'have pierced themselves' (περιέπειραν ἑαυτούς) with many griefs. The term vividly depicts self-inflicted suffering, like being run through with a sword. It captures the painful consequences of greed and love of money, which bring not satisfaction but anguish.

(1×) To pierce through or impale oneself, here metaphorically with sorrows. Paul's warning about the love of money uses vivid imagery of self-inflicted pain, as greed brings not happiness but multiple griefs. The cross-lingual glosses ('pierced-through,' 'traspasaron') emphasize the penetrating, wounding nature of the suffering that results from pursuing wealth above God. **PIERCE BORE THROUGH**
en: pierced-through | **es:** traspasaron | **fr:** περιέπειραν | **de:** durchbohren 1Tim 6:10

περιπίπτω G4045 *V-ASA-2P* (3×)

to fall into, to encounter, to fall among; to meet with circumstances, often unexpectedly or unfortunately

Originally meaning to fall around or upon something, this verb came to denote falling into a situation or encountering circumstances. Jesus' parable describes a man who 'fell among' robbers on the road to Jericho (Luke 10:30). Paul's ship 'struck' a reef or sandbar where two seas met (Acts 27:41). James exhorts believers to count it joy when they 'fall into' various trials (Jas 1:2). The word carries a sense of unexpected encounter, whether with danger, misfortune, or testing circumstances.

(3×) Multilingual glosses emphasize encountering or falling into: English 'fell/having-fallen-into/you-fall-into', Spanish 'caigáis/cayó/habiendo-caído', French 'tomber-dans/tomber-sur', German 'begegnen/περιέπεσεν/περιπεσόντες'. The lexicon notes meanings from 'fall around' to 'fall in with' to ships meeting at sea to encountering something in discussion. Luke 10:30 has a traveler 'falling among' robbers. Acts 27:41 describes a ship 'falling into' (striking) a place between two seas. Jas 1:2 speaks of 'falling into' various trials. Unexpected encounter with circumstances is the unifying sense. **FALLING AND FAILING**
en: fell, having-fallen-into, you-fall-into | **es:** caigáis, cayó, habiendo-caído | **fr:** tomber-dans, tomber-sur | **de:** begegnen, περιέπεσεν, περιπεσόντες Luke 10:30; Acts 27:41; Jas 1:2

περιποι-έω G4046 *V-AIM-3S* (3×)

to preserve, to save, to acquire for oneself; to obtain possession or keep safe something valuable

This verb means to keep safe, preserve, or acquire for oneself. Jesus teaches that whoever seeks to 'preserve' his life will lose it (Luke 17:33). Paul charges the Ephesian elders to shepherd the church which God 'obtained' with his own blood (Acts 20:28). Paul tells Timothy that those who serve well as deacons 'acquire' for themselves a good standing (1 Tim 3:13). The word encompasses both protective preservation and active acquisition, often with the middle voice emphasizing personal benefit or responsibility.

(3×) Cross-linguistic evidence shows both preservation and acquisition: English 'acquire/he-obtained/to-preserve', Spanish 'adquieren/adquirió/conservar', French 'acquérir', German 'erwerben/περιεποιήσατο/περιποιήσασθαι'. The lexicon defines it as 'keep safe, preserve' and 'procure, secure, achieve, lay up' with middle voice meaning 'keep or save for oneself'. Luke 17:33 speaks of preserving/saving one's life. Acts 20:28 describes God obtaining/acquiring the church. 1 Tim 3:13 mentions acquiring good standing. Both protective preservation and active acquisition are present. **BUYING AND ACQUIRING**
en: acquire, he-obtained, to-preserve | **es:** adquieren, adquirió, conservar | **fr:** acquérir | **de:** erwerben, περιεποιήσατο, περιποιήσασθαι Luke 17:33; Acts 20:28; 1Tim 3:13

περιποί-ησις G4047 *N-AFS* (5×)

Obtaining, possession, preservation; the act of acquiring or the state of being kept safe as God's own.

A noun with a rich semantic range spanning two poles: active acquisition (obtaining, gaining possession) and passive preservation (being kept safe). Paul uses it for the gaining of salvation in 1 Thess 5:9 and 2 Thess 2:14 — God destined believers 'for obtaining salvation.' Hebrews 10:39 contrasts destruction with the 'preservation of the soul.' In 1 Pet 2:9, the phrase 'a people for God's own possession' (λαὸς εἰς περιποίησιν) echoes the OT concept of Israel as God's treasured people. The Spanish 'posesión' and German 'Erwerb' (acquisition) highlight the possessive dimension, while 'preservación' captures the protective one.

(5×) Obtaining, acquisition, or preservation — the act of gaining possession of something or the state of being safeguarded. The word bridges two key ideas in the NT: (a) the active gaining of salvation, as in 1 Thess 5:9 ('God has destined us for obtaining salvation') and 2 Thess 2:14 ('obtaining the glory of our Lord Jesus Christ'), and (b) the state of being God's treasured possession, as in Eph 1:14 ('the redemption of God's own possession') and 1 Pet 2:9 ('a people for his own possession,' echoing the LXX concept of λαὸς περιούσιος). Heb 10:39 deploys it as 'preservation of the soul,' contrasted with shrinking back to destruction. The Spanish 'obtención/posesión/preservación' neatly maps these three facets. **INHERITANCE AND PROPERTY**
en: obtaining, possession, preservation | **es:** obtención, posesión, preservación | **fr:** Erwerb | **de:** Erwerb Eph 1:14; 1Thess 5:9; 2Thess 2:14; Heb 10:39; 1Pet 2:9

περιρρήγνῡμι G4048 *V-APA-NMP* (1×)

to tear off, rip away; to strip off clothing

This verb means to tear off or rip away, especially clothing. In Acts 16:22, the crowd and magistrates 'tore off' (περιρήξαντες) Paul and Silas's clothes before beating them. The term emphasizes violent stripping or rending, often in contexts of humiliation or preparation for punishment. The action precedes flogging, intensifying the indignity and brutality of the mob's attack on the apostles.

(1×) To tear off or rip away clothing violently. Luke's account of Paul and Silas's beating in Philippi includes this detail of public humiliation, as their garments were torn off before flogging. The multilingual evidence ('having-torn-off,' 'rasgando,' 'déchirer') captures the violent, humiliating action that preceded physical punishment, underscoring the apostles' suffering for the gospel. **TEARING AND RENDING**
en: having-torn-off | **es:** rasgando | **fr:** déchirer | **de:** περιρήξαντες Acts 16:22

περι-σπάω G4049 *V-IIM/P-3S* (1×)

to distract, drag away; to be overburdened with tasks

This verb means to drag away, distract, or be pulled in different directions. Luke uses it to describe Martha, who 'was distracted' (περιεσπᾶτο) by much serving while Mary sat at Jesus' feet (Luke 10:40). The term conveys being pulled away from what matters by excessive busyness. It captures the tension between activity and attention, between doing and being, in spiritual life.

(1×) To be distracted or pulled away by many tasks. Luke's account of Martha's complaint reveals how service can become distraction when it diverts attention from Jesus himself. The multilingual glosses ('was-distracted,' 'estaba-distraída,' 'être-distrait') consistently emphasize being pulled in multiple directions, highlighting Jesus' gentle correction that one thing—attentive presence—is needed above frantic activity. **DRAWING AND PULLING**
en: was-distracted | **es:** estaba-distraída | **fr:** être-distrait | **de:** περιεσπᾶτο Luke 10:40

περισσ-εία G4050 *N-NFS* (4×)

Abundance, surplus, overflow; an exceeding measure or advantage.

A noun formed from perisseuō (to abound), perisseia denotes surplus or overflowing quantity. Paul uses it to speak of the abundance of grace that far outweighs sin (Rom 5:17) and the overflowing joy of the Macedonians amid severe trial (2 Cor 8:2). In James 1:21 it describes the 'overflow of wickedness' that believers must strip away. Across languages—Spanish 'abundancia,' French 'surabondance,' German 'Ueberfluss'—the core idea is the same: something that spills beyond what is ordinary or expected.

(4×) Abundance or surplus, whether of grace, joy, or even evil. Romans 5:17 speaks of the perisseia of grace that enables believers to reign in life through Christ. In 2 Corinthians 8:2 and 10:15, the term conveys overflowing generosity and expanding faith. James 1:21 uses it negatively for the surplus of wickedness. The French 'surabondance' nicely captures the sense of exceeding measure that goes beyond the normal. GEOGRAPHY AND SPACE

en: abundance | **es:** abundancia | **fr:** abondance, surabondance | **de:** Ueberfluss Rom 5:17; 2Cor 8:2; 2Cor 10:15; Jas 1:21

περίσσ-ευμα G4051 *N-NNS* (5×)

Abundance, surplus, overflow; what remains over and above, whether of words from the heart or of material provisions.

A noun meaning surplus, abundance, or overflow — that which exceeds what is needed or expected. Jesus uses it memorably in Matt 12:34 and Luke 6:45: 'out of the abundance of the heart the mouth speaks,' where the overflow metaphor connects inner character to outward speech. Mark 8:8 uses it concretely for the leftover fragments after the feeding miracle. Paul employs it in 2 Cor 8:14 for material surplus that can supply another's lack. The Spanish 'abundancia/sobrantes' and French 'excès/surplus' capture both the abstract fullness and the concrete remainder.

(5×) Abundance, surplus, or overflow — what exceeds, remains over, or spills forth from fullness. The word carries both concrete and abstract uses in the NT. Concretely, Mark 8:8 refers to leftover food fragments (κλασμάτων περισσεύματα) after the feeding of the four thousand. Abstractly, Jesus teaches that 'out of the abundance (περίσσευμα) of the heart the mouth speaks' (Matt 12:34; Luke 6:45) — a powerful metaphor where speech is the overflow of one's inner state. Paul uses it economically in 2 Cor 8:14 (twice), where one community's surplus meets another's deficit. The Spanish 'abundancia' captures the abstract sense, while 'sobrantes' (leftovers) fits the concrete usage; French 'surplus' bridges both. GEOGRAPHY AND SPACE

en: abundance, leftovers | **es:** abundancia, sobrantes | **fr:** excès, surplus | **de:** Ueberfluss, περισσεύματος Matt 12:34; Mark 8:8; Luke 6:45; 2Cor 8:14

περισσ-εύω G4052 *V-APA-ANP* (39×)

To abound, overflow, have in excess; to remain over as surplus; causatively, to cause to abound or lavish.

Perisseuō paints a picture of overflowing containers and tables heaped with more than enough. At its core it means to exceed what is necessary — whether bread fragments left over after the feeding of thousands (Matt 14:20), or the righteousness that must 'surpass' that of the scribes (Matt 5:20). Paul seizes on the word to describe the Christian life as one of superabundance: abounding in grace, in love, in thanksgiving. The Spanish sobrar ('to be left over') captures the surplus sense beautifully, while German überströmen ('to overflow') evokes the image of a vessel that cannot contain what pours into it. From leftovers to lavish grace, this verb insists that God's economy trades in excess.

1. abound, overflow (27×) To be present in abundance, to overflow or increase greatly — the dominant intransitive sense. Used of persons who have plenty (Luke 15:17, 'bread enough and to spare'), of qualities like grace or sin that multiply (Rom 5:15, 6:1), and of Paul's exhortation to 'abound in the work of the Lord' (1 Cor 15:58). Spanish abundar and German überströmen both capture the sense of exceeding a normal measure. Matt 5:20 famously sets the bar: righteousness must perisseuō beyond that of the Pharisees. ABOUNDING AND SURPLUS

en: abound, abounded, abounding | **es:** abunda, abundamos, abundan | **fr:** surabonder, être-en-abondance | **de:** ueberfliessen, überströmt Matt 5:20; Luke 12:15; Luke 15:17; Acts 16:5; Rom 3:7

2. remain over, be left over (7×) To remain over as surplus after a need has been met. This is the 'leftovers' sense, prominent in the feeding narratives: twelve baskets of fragments 'left over' (Matt 14:20, Luke 9:17). Spanish que sobró ('what was left over') nails the distinction from general abundance — this is specifically what exceeds consumption. Mark 12:44 and Luke 21:4 invert the image: the widow gave not from her surplus (to perisseuon) but from her poverty. ABOUNDING AND SURPLUS

en: abounded, abounding, having-abounded | **es:** que-sobra, que-sobraba, que-sobró | **fr:** être-en-abondance | **de:** ueberfliessen, überströmt Matt 14:20; Matt 15:37; Mark 12:44; Luke 9:17; Luke 21:4

3. cause to abound, lavish (3×) The causative-transitive sense: to cause something to abound or to lavish upon someone. God is typically the subject — 'God is able to make all grace abound to you' (2 Cor 9:8), 'which he lavished upon us' (Eph 1:8). Spanish hacer abundar and the English 'cause to abound' both require a transitive construction foreign to the intransitive senses. First Thessalonians 3:12 captures Paul's prayer that the Lord would 'cause you to abound in love.' ABOUNDING AND SURPLUS

en: he-lavished, may-overflow, to-cause-to-abound | **es:** hacer-abundar, haga-sobreabundar, hizo-abundar | **fr:** surabonder, être-en-abondance | **de:** ueberfliessen 2Cor 9:8; Eph 1:8; 1Thess 3:12

4. be given abundance (passive) (2×) The passive or divine-passive sense: to be given abundance, to have more bestowed upon one. Found in Jesus' enigmatic saying, 'To the one who has, more will be given, and he will have abundance' (Matt 13:12, 25:29). Spanish le sobreabundará and German überströmt preserve the sense that the surplus comes from outside — it is received, not generated. This passive frames abundance as gift rather than achievement. ABOUNDING AND SURPLUS

en: he-will-have-abundance | **es:** abundará, le-sobreabundará | **fr:** être-en-abondance | **de:** überströmt Matt 13:12; Matt 25:29

περισσός G4053 *Adj-GNS* (23×)

Exceeding, abundant, more than; comparative surplus, extraordinary degree, or that which is superfluous or advantageous

Rooted in περί ('beyond, around'), this adjective captures everything that spills over the expected measure. In the Sermon on the Mount, Jesus challenges his followers to do what is 'more than' others do (Matt 5:47) — Spanish 'más' and German 'übermäßig' both tracking the comparative force. Mark uses the adverbial form for the disciples' astonishment 'beyond all measure' at Jesus calming the storm (Mark 6:51). But the word also has a cooler side: Paul calls further appeal about the Corinthian collection 'unnecessary' (2 Cor 9:1), and in Romans 3:1 he asks what 'advantage' the Jew has. From lavish abundance to pragmatic surplus, the word measures the distance between enough and beyond.

1. more, greater (comparative) (18×) The comparative core: more, greater, exceeding in degree or quantity. Jesus asks 'What more are you doing than others?' (Matt 5:47), and the scribe affirms that love exceeds all burnt offerings (Mark 12:33). This is the word's most frequent deployment — measuring one thing against another and finding it surpassing. Spanish 'más/mayor' and the consistent genitive-of-comparison construction confirm the comparative force across nearly all Gospel and Epistle occurrences. MORE AND GREATER

en: beyond, greater, more | **es:** de-más, mayor, más | **fr:** excessif, excédant | **de:** ueberfluessig, übermäßig Matt 5:37; Matt 5:47; Matt 11:9; Matt 23:14; Mark 12:33

2. abundantly, exceedingly (3×) Adverbial or intensive use denoting exceeding measure or extraordinary abundance. The disciples were 'exceedingly astonished' (Mark 6:51), the healed man proclaimed the news 'all the more' despite being told to keep silent (Mark 7:36), and Jesus promises life 'abundantly' (John 10:10). Spanish 'abundantemente/sobremanera' and the shift from adjective

to adverb mark a move from comparison to sheer intensity — not 'more than X' but 'overwhelmingly, beyond all bounds.' GEOGRAPHY AND SPACE

en: abundance, abundantly | **es:** abundancia, abundantemente, sobremanera | **fr:** excessif | **de:** ueberfluessig Mark 6:51; Mark 7:36; John 10:10

3. unnecessary, superfluous (1×) That which exceeds necessity and is therefore superfluous or unnecessary. Paul tells the Corinthians it is 'superfluous' for him to write further about the collection (2 Cor 9:1). Spanish 'superfluo' isolates this sense cleanly: the surplus here is not welcome abundance but redundancy. The same root meaning — 'beyond the needed amount' — takes on a dismissive rather than celebratory tone. GAIN AND GREED

en: unnecessary | **es:** superfluo | **fr:** excédant | **de:** ueberfluessig 2Cor 9:1

4. advantage, superiority (1×) Substantive use denoting advantage, benefit, or preeminence — the 'surplus value' of a condition or status. Paul opens Romans 3 asking 'What then is the advantage of the Jew?' (Rom 3:1). Spanish 'superior' and the rhetorical context frame this as a measured assessment of relative worth. The excess here is not quantity but privilege — what one party has that another lacks. GAIN AND GREED

en: advantage | **es:** superior | **fr:** excédant | **de:** ueberfluessig Rom 3:1

περισσός G4054

beyond regular, extraordinary, exceeding; strange, striking (περισσός/περιττός)

This adjective (from περί) describes what exceeds normal bounds: prodigious gifts, extraordinary knowledge, striking literary style. It can mean 'out of the common,' 'strange,' or 'exceptional.' Aristotle uses it of the dog as the most companionable of all animals. The New Testament asks 'What do you do that is extraordinary?' In literature, τὸ περιττόν refers to an ornate, striking quality. The word spans positive excellence and negative oddity, united by exceeding the ordinary.

περισσός G4055

more exceeding, more extraordinary (comparative of περισσός); adverbial uses

The comparative form of περισσός, meaning 'more exceeding' or 'more extraordinary.' It can function adjectivally (describing something as more exceptional) or adverbially (meaning 'more abundantly' or 'more exceedingly'). The semantic range follows the positive degree: exceeding normal bounds in quantity, quality, or unusualness. The word emphasizes surpassing what is already beyond the ordinary.

περισσός G4056

more abundantly, more exceedingly (adverbial comparative form of περισσός)

This adverbial form of the comparative περισσότερος intensifies the manner or degree of an action: doing something 'more abundantly' or 'more exceedingly.' It functions in New Testament Greek to emphasize surplus, overflow, or exceptional measure. The word builds on the root sense of περί (around, beyond) to express going beyond normal limits in an even greater way.

περισσός G4057 *Adv* (17×)

Exceedingly, abundantly, all the more; an adverb expressing degree beyond the ordinary or expected.

This adverb intensifies actions or states beyond normal measure, expressing 'exceedingly,' 'all the more,' or 'far more abundantly.' It often marks escalation: the crowd cries out all the more for crucifixion (Matt 27:23; Mark 15:14), the disciples are exceedingly astonished at Jesus' teaching on wealth (Mark 10:26), and Peter insists all the more vehemently that he will not deny the Lord (Mark 14:31). The Spanish 'más-abundantemente' and 'más-aún' capture the comparative force, while German 'umso-mehr' highlights the intensifying 'all the more' nuance that pervades its NT usage.

exceedingly, all the more (17×) Expressing a degree that surpasses the ordinary or expected — 'exceedingly,' 'all the more,' 'beyond measure.' In narrative contexts it marks emotional or rhetorical escalation, as when the crowd shouts 'all the more' (Mark 15:14) or the disciples are 'exceedingly astonished' (Mark 10:26). Spanish 'excesivamente' and German 'umso-mehr' together capture both the absolute and comparative dimensions of this intensifier. MORE AND GREATER

en: exceedingly, more-abundantly, more-exceedingly | **es:** excesivamente, más-abundantemente, más-aún | **fr:** excessivement | **de:** umso-mehr, περισσῶς Matt 27:23; Mark 10:26; Mark 14:31; Mark 15:14; Acts 26:11

περιστερ-ά G4058 *N-NFP* (10×)

Dove, pigeon — the common dove or pigeon, both as sacrificial bird and as symbol of the Holy Spirit's descent

The noun peristera (περιστερά) refers to the dove or pigeon (Columba livia and related species), appearing in both literal and figurative NT contexts. Literally, doves were sold in the temple courts for sacrifice, and Jesus overturned the tables of dove-sellers during the temple cleansing (Matt 21:12; Mark 11:15; John 2:14-16). Figuratively, the Holy Spirit descended 'like a dove' upon Jesus at his baptism — an image attested in all four Gospels (Matt 3:16; Mark 1:10; Luke 3:22; John 1:32). Jesus also instructs his disciples to be 'innocent as doves' (Matt 10:16), pairing shrewdness with guilelessness. Spanish 'paloma,' Hindi 'kabutar,' Arabic 'hamama,' Korean 'bidulgi,' and Swahili 'njiwa' all designate the same bird across every context.

dove, pigeon (10×) The common dove or pigeon, used both literally and figuratively. Literal uses include the sacrificial birds sold in the temple precincts (Matt 21:12; Mark 11:15; John 2:14-16) and Mary's offering of a pair of doves (Luke 2:24 par.). Figurative uses encompass the Holy Spirit's descent 'like a dove' at Jesus' baptism (Matt 3:16; Mark 1:10; Luke 3:22; John 1:32) and the proverbial instruction to be 'innocent as doves' (Matt 10:16). Singular, plural, and genitive forms across all languages — Spanish 'paloma/palomas,' Arabic 'hamama/hamam,' Korean 'bidulgi,' Swahili 'njiwa' — confirm a single referent with no semantic split. FLYING AND FLIGHT

en: a-dove, dove, doves | **es:** de-palomas, paloma, palomas | **fr:** colombe | **de:** Taube Matt 3:16; Matt 10:16; Matt 21:12; Mark 1:10; Mark 11:15

περιτέμνω G4059 *V-ANP* (18×)

To circumcise (active) or to be circumcised (passive/middle); the covenantal rite of cutting away the foreskin.

Peritemno stands at the center of one of the New Testament's most consequential debates: must Gentile believers undergo circumcision to be saved? The verb appears in both active voice (performing the rite) and passive/middle voice (undergoing it), and the distinction matters theologically. In its active sense, it describes Abraham circumcising Isaac on the eighth day (Acts 7:8), the customary circumcision of Jesus (Luke 2:21) and John the Baptist's father's generation (Luke 1:59), and Moses' law commanding the practice (John 7:22). In the passive, it becomes the flashpoint of the Jerusalem Council (Acts 15:1, 5, 24) and Paul's argument that circumcision profits nothing if the law is not kept (Gal 5:2-3; 6:12-13).

1. be circumcised (passive/middle) (11×) To undergo or receive circumcision, in passive or middle voice, whether as a physical rite of the Mosaic covenant or in a spiritual/figurative sense. Spanish 'ser circuncidado/circuncidaros' and French 'circoncire' capture the recipient's perspective. This is the sense that dominates the apostolic controversy: the Pharisaic believers insist Gentiles must 'be circumcised' (Acts 15:1, 5), Paul resists having Titus circumcised (Gal 2:3), and he warns that those who 'get circumcised' obligate themselves to the whole law (Gal 5:2-3). Paul also spiritualizes the passive in Colossians 2:11, where believers are 'circumcised with a circumcision not made by hands.' CIRCUMCISION RITE

en: being-circumcised, having-been-circumcised, let-him-be-circumcised | **es:** a-circuncidaros, a-ser-circuncidado, circuncidaros | **fr:** circoncire | **de:** beschneiden, beschneidet Acts 15:1; Acts 15:24; 1Cor 7:18; Gal 2:3

2. circumcise (active) (7×) To perform the act of circumcision on someone, in active voice, cutting away the foreskin as a covenantal or

ritual act. German 'beschneiden' and Spanish 'circuncidar' present the agent's action straightforwardly. Abraham circumcised Isaac on the eighth day (Acts 7:8), the neighbors sought to circumcise John according to custom (Luke 1:59), and Jesus was circumcised on the eighth day (Luke 2:21). Jesus points out that Moses gave circumcision and the people circumcise on the Sabbath (John 7:22), using the active voice to highlight human agency in the covenantal rite. Paul circumcised Timothy strategically (Acts 16:3), showing the rite could still be practiced voluntarily. **CIRCUMCISION RITE**

en: circumcised, to-circumcise, you-circumcise | **es:** a-circuncidar, circuncidar, circuncidáis | **fr:** circoncire | **de:** beschneiden, beschneidet Luke 1:59; Luke 2:21; John 7:22; Acts 7:8; Acts 15:5

περιτίθημι G4060 *V-PIA-3P* (8×)

To place around, put on, or set upon; used of clothing someone, enclosing something, or metaphorically bestowing honor or dishonor.

Peritithemi combines peri (around) and tithemi (to place) — to put something around or upon someone. The NT uses it in strikingly concrete scenes of the Passion: a purple robe placed around Jesus in mockery (Matt 27:28, Mark 15:17, John 19:2), a sponge of vinegar placed on a reed and lifted to his mouth (Matt 27:48, Mark 15:36). In parables, it describes a landowner setting a hedge around a vineyard (Matt 21:33, Mark 12:1). Paul then pivots the word to metaphor in 1 Corinthians 12:23, where members deemed 'less honorable' are clothed with greater honor.

place around, put on (8×) To place or put something around, upon, or on a person or object. In the Passion narratives, this verb describes the soldiers placing a purple cloak on Jesus (Matt 27:28, Mark 15:17, John 19:2) and putting a vinegar-soaked sponge on a reed to reach his mouth (Matt 27:48, Mark 15:36). In the vineyard parables, it describes setting a fence or hedge around a vineyard (Matt 21:33, Mark 12:1). Paul employs it metaphorically in 1 Cor 12:23-24 for 'clothing' less honorable body parts with greater dignity. Spanish 'poner alrededor' and German 'aufsetzen/anlegen' capture both the circular placement and the act of dressing. **AROUND AND SURROUNDING**

en: having-put-around, placed-around, putting | **es:** habiendo-puesto-alrededor, habiendo-puesto-en, ponemos-alrededor | **fr:** appliquer, mettre-autour | **de:** aufsetzen, legt-an Matt 21:33; Matt 27:28; Matt 27:48; Mark 12:1; Mark 15:17

περιτομ-ή G4061 *N-AFS* (36×)

Circumcision; the covenant rite of cutting the foreskin, and by metonymy the Jewish people

The noun denoting the Jewish rite of removing the foreskin, commanded as a covenant sign to Abraham (Gen 17) and central to New Testament debates about Gentile inclusion. Paul uses the word in two overlapping ways: as the physical act itself (Rom 2:25-29; Phil 3:3) and as a metonym for the Jewish community ('those of the circumcision,' Acts 10:45; Gal 2:12). This dual usage drives some of the most theologically charged passages in the epistles, where Paul argues that 'circumcision of the heart' supersedes the outward rite (Rom 2:29). Spanish 'circuncision,' French 'circoncision,' and German 'Beschneidung' all reflect the single concrete act, while the metonymic extension is carried by context.

circumcision (36×) The rite of cutting away the foreskin as a sign of covenant membership, and by extension the Jewish people or covenant community defined by that rite. John 7:22-23 traces it to the patriarchs; Acts 10:45 and 11:2 use it as a group label ('those of the circumcision'). Paul's theological argument in Romans 2:25-29 and Galatians 5:6 redefines the term spiritually. The cross-linguistic uniformity—Spanish 'circuncision,' French 'circoncision,' German 'Beschneidung'—reflects the concrete referent, while the metonymic sense is always context-driven. **CIRCUMCISION RITE**

en: circumcision | **es:** circuncisión | **fr:** circoncision | **de:** Beschneidung, περιτομῆς John 7:22; John 7:23; Acts 7:8; Acts 10:45; Acts 11:2

περιτρέπω G4062 *V-PIA-3S* (1×)

to turn around, drive mad; to upset or overturn

This verb means to turn around, overturn, or drive to madness. In Acts 26:24, Festus accuses Paul: 'Your great learning is turning you mad' (εἰς μανίαν περιτρέπει). The term can mean to upset, overturn, or drive someone to insanity. Festus interprets Paul's passionate testimony about resurrection as evidence of madness caused by excessive study. The verb captures the governor's perception of Paul's message as unbalancing rationality.

(1×) To turn or drive someone to madness, or to upset and overturn. Festus's exclamation reflects his inability to comprehend Paul's proclamation of Christ's resurrection, attributing it to mental instability from too much learning. The multilingual evidence ('is-turning,' 'te-trastornan,' 'rendre-fou') captures the sense of driving to madness, revealing how the gospel appeared as foolishness to Roman officials. **MADNESS INSANITY**

en: is-turning | **es:** te-trastornan | **fr:** rendre-fou | **de:** περιτρέπει Acts 26:24

περιτρέχω G4063 *V-AIA-3P* (1×)

to run around, run about everywhere

This verb means to run around or about, often hurriedly and in all directions. In Mark 6:55, people 'ran around' (περιέδραμον) the whole region, bringing the sick to Jesus on mats wherever they heard he was. The term conveys rapid, widespread movement throughout an area. It emphasizes the urgency and enthusiasm with which people sought Jesus' healing power.

(1×) To run around or about, often urgently and widely. Mark's description of people running throughout the region to bring the sick to Jesus captures the fervor and hope generated by his healing ministry. The multilingual glosses ('they-ran-around,' 'recorrieron,' 'courir-de-tous-côtés,' 'umherlaufen') emphasize the widespread, hurried movement as news of Jesus spread and people sought his touch. **RUNNING AND RACING**

en: they-ran-around | **es:** recorrieron | **fr:** courir-de-tous-côtés | **de:** umherlaufen Mark 6:55

περιφέρω G4064 *V-PNA* (3×)

to carry around, to bear about; to transport something from place to place or keep it with one constantly

This verb means to carry something around with you, bearing it from place to place. People brought the sick on beds, 'carrying them around' to wherever they heard Jesus was (Mark 6:55). Paul speaks of 'carrying about' in the body the dying of Jesus (2 Cor 4:10). He warns against being 'carried about' by every wind of doctrine (Eph 4:14). Whether physically transporting the sick, spiritually bearing Christ's sufferings, or being swept along by false teaching, the word emphasizes constant motion and accompaniment.

(3×) Multilingual glosses emphasize movement and transport: English 'being-carried-about/carrying-about/to-carry-around', Spanish 'a-llevar/llevados-por-doquier/llevando', French 'porter-autour/transporter', German 'umhertragen'. The lexicon defines it as 'carry round' with meanings including 'carry about with one', 'hand round at table', 'move round'. Mark 6:55 describes physically carrying sick people around to Jesus. 2 Cor 4:10 speaks of spiritually carrying about Jesus' death in the body. Eph 4:14 warns against being 'carried about' by false doctrine. Constant movement or accompaniment unites these uses. **BEARING AND CARRYING**

en: being-carried-about, carrying-about, to-carry-around | **es:** a-llevar, llevados-por-doquier, llevando | **fr:** porter-autour, transporter | **de:** umhertragen Mark 6:55; 2Cor 4:10; Eph 4:14

περιφρον-έω G4065 *V-PMA-3S* (1×)

to despise, disregard, treat with contempt

This verb means to despise, disregard, or treat with contempt. Paul uses it in Titus 2:15 to tell Titus: 'Let no one disregard you' (μηδείς σου περιφρονείτω). The term conveys looking down on or treating as worthless. Paul's command encourages Titus to teach with authority

so that his youth or position would not be despised. Classical usage included the sense of thinking around or about, but typically it meant to despise.

(1×) To despise or treat with contempt. Paul's exhortation to Titus emphasizes the need for authoritative teaching that commands respect, lest hearers dismiss or look down on the young minister. The cross-lingual evidence ('let-disregard,' 'menosprecie,' 'verachten') consistently captures disrespect and contempt, which Paul instructs Titus to prevent through faithful proclamation with full authority. **CONTEMPT AND SCORN**

en: let-disregard | **es:** menosprecie | **fr:** περιφρονείτω | **de:** verachten Titus 2:15

περίχωρ-ος G4066 *Adj-DFS* (9×)

The surrounding region or countryside; the area around a particular place.

A substantivized adjective meaning 'the region round about,' typically referring to the countryside or territory surrounding a notable city or landmark. When Matthew reports that 'all the region around the Jordan' came out to John (Matt 3:5), or that Jesus' fame spread through 'all the surrounding region' of Galilee (Mark 1:28), the word maps a geographical zone defined by its center point. Spanish uses both 'comarca' (district) and 'región alrededor' (region around), while French 'environs' and German 'Umgebung' both emphasize the encircling spatial relationship.

surrounding region (9×) The surrounding region, countryside, or district encircling a named place — a substantivized feminine of the adjective meaning 'round about.' In the Gospels it consistently designates the geographical area around a city, river, or territory: the Jordan region (Matt 3:5, Luke 3:3), the land of Gennesaret (Matt 14:35), or the wider Galilean countryside (Mark 1:28, Luke 4:14, 4:37). The Spanish dual rendering 'comarca' and 'región alrededor' captures both the administrative-district sense and the purely spatial sense that the Greek word holds together. **AROUND AND SURROUNDING**

en: region-around, surrounding-region | **es:** comarca, región, región-alrededor | **fr:** environs, région-environnante | **de:** Umgebung Matt 3:5; Matt 14:35; Mark 1:28; Luke 3:3; Luke 4:14

περίψ-ημα G4067 *N-NNS* (1×)

offscouring, refuse; the scum of society

A noun meaning offscouring, refuse, or scum—what is worthless and wiped away. Paul uses it in 1 Corinthians 4:13 alongside 'scum' (perikatharma) to describe how the world views apostles: as 'the refuse of all things.' The term denotes the lowest, most despised status. Paul embraces this degradation to show the radical contrast between worldly values and kingdom realities, where weakness and humility are honored.

(1×) Refuse or offscouring, the scum wiped off and discarded as worthless. Paul's stark self-description reveals how the world views apostolic ministry—as the lowest, most contemptible thing. The multilingual glosses ('refuse,' 'desperdicio,' 'déchet,' 'Abschaum') uniformly emphasize worthlessness and rejection, highlighting the upside-down nature of God's kingdom where the despised become honored. **CONTEMPT AND SCORN**

en: refuse | **es:** desperdicio | **fr:** déchet | **de:** Abschaum 1Cor 4:13

περπερ-εύομαι G4068 *V-PIM/P-3S* (1×)

to boast, brag, act arrogantly

This verb means to boast, brag, or act with arrogant pride. Paul uses it in 1 Corinthians 13:4 to describe what love does not do: 'Love does not brag' (οὐ περπερεύεται). The term captures self-promoting arrogance and boastful display. In the context of love's character, Paul contrasts humble love with prideful self-exaltation. True love does not parade itself or seek to impress others with its own importance.

(1×) To boast or brag arrogantly. Paul's description of love's nature includes the negative characteristic that love does not engage in self-promoting boasting or arrogant display. The cross-lingual evidence ('brags,' 'se-jacta,' 'se-vanter,' 'sich-aufblasen') consistently emphasizes prideful self-exaltation, which stands in stark contrast to the humility and other-centeredness that characterize genuine love. **PRAISE AND BOASTING**

en: brags | **es:** se-jacta | **fr:** se-vanter | **de:** sich-aufblasen 1Cor 13:4

γῆ G4069 *N-AFS* (1×)

Persis; a Christian woman greeted by Paul in Romans 16:12

A personal name meaning 'Persian woman,' belonging to a Christian believer in Rome whom Paul greets warmly. In Romans 16:12, Paul calls her 'beloved Persis, who has worked hard in the Lord.' The name suggests Persian ethnic origin or heritage. Paul's commendation highlights her labor in ministry, using the same verb (kopiao) he applies to other faithful workers. She exemplifies devoted service in the early church.

(1×) The personal name of a Christian woman in Rome, commended by Paul for her hard work in the Lord. The name indicates Persian background, and Paul's affectionate greeting ('beloved') along with recognition of her labor shows she was a valued co-worker in gospel ministry, illustrating women's significant roles in the apostolic church. **PERSIA EMPIRE NAME**

en: Persis | **es:** a-Persída | **fr:** Persis | **de:** Persis Rom 16:12

πέρῡσι G4070 *Adv* (2×)

last year, a year ago

A simple time marker meaning 'last year' or 'a year ago.' Paul uses it twice in his appeal for the Corinthians to complete their collection for Jerusalem. They had begun their generous intention 'a year ago' (2 Cor 8:10), and their readiness 'since last year' had stirred the Macedonians to action (2 Cor 9:2). The word marks the passage of a full year, emphasizing both their early enthusiasm and their subsequent delay. What began well needs finishing—don't let another year pass.

(2×) A year ago, marking the time when the Corinthians first committed to the Jerusalem collection. Paul reminds them of their early eagerness—they were ready 'last year,' their zeal sparked giving among other churches. But a year has passed without completion. The universal clarity of this term across languages ('el año pasado', 'l'année dernière', 'voriges Jahr') shows it's a straightforward temporal marker, used here to create gentle pressure: what you started twelve months ago, finish now. **YEAR (TIME UNIT)**

en: last-year | **es:** el-año-pasado | **fr:** l'année-dernière | **de:** voriges-Jahr 2Cor 8:10; 2Cor 9:2

πετεινός G4071 *N-ANP* (14×)

Bird, fowl — winged creatures of the air, used collectively for wild birds in nature and parable imagery

Derived from the adjective peteinós ('able to fly, winged'), this noun denotes birds collectively, particularly wild birds of the open sky. In the Gospels it appears prominently in Jesus' teaching: the birds of the air neither sow nor reap yet the heavenly Father feeds them (Matt 6:26), and the birds come to nest in the mustard tree's branches (Matt 13:32). The parable of the sower uses birds as agents who devour seed fallen on the path (Matt 13:4; Mark 4:4). Spanish 'aves,' French 'oiseau,' and German 'Vögel' all converge on the same natural category — wild flying creatures — confirming a tight, monosemous profile across all 14 New Testament occurrences.

birds (14×) Birds collectively, the winged creatures of the air, encompassing wild birds in general rather than any specific species. In Jesus' teaching, they serve as exemplars of divine providence (Matt 6:26, 'the birds of the air') and as parabolic agents (Matt 13:4, birds devouring seed; Matt 13:32, birds nesting in branches). Cross-linguistic evidence is uniform — eng: birds, spa: aves, fra: oiseau, deu: Vögel — indicating no semantic subdivision. All 14 occurrences carry this single collective sense. **GEOGRAPHY AND SPACE**

en: birds, of-birds | **es:** aves, de-aves | **fr:** oiseau | **de:** Voegel, Vogel Matt 6:26; Matt 8:20; Matt 13:4; Matt 13:32; Mark 4:4

πέτομαι G4072 *V-PPM/P-DNP* (5×)
To fly; of birds and winged creatures soaring through the sky, used exclusively in Revelation's apocalyptic visions.
A verb meaning to fly, confined in the NT entirely to the book of Revelation, where it appears in vivid apocalyptic imagery. The fourth living creature around the throne is 'like a flying eagle' (Rev 4:7). An eagle flies through mid-heaven crying woes upon the earth (8:13). The woman is given eagle's wings to fly into the wilderness (12:14). An angel flies in mid-heaven proclaiming the eternal gospel (14:6), and another angel calls to birds flying in mid-heaven to gather for the great supper (19:17). The multilingual glosses — Spanish 'volando,' French 'fliegen,' German 'fliegen' — are uniformly straightforward.

(5×) To fly — the motion of soaring or moving through the air on wings. All five NT occurrences appear in Revelation's apocalyptic imagery, lending the word a visionary, cosmic register. The fourth living creature resembles a flying eagle (Rev 4:7). An eagle (or vulture) flies through mid-heaven announcing three woes (8:13). The persecuted woman receives great eagle wings to fly to safety in the wilderness (12:14), echoing Exodus imagery of God bearing Israel 'on eagles' wings.' An angel flies in mid-heaven with the eternal gospel (14:6), and birds flying in mid-heaven are summoned to the eschatological feast (19:17). The Spanish 'volando/vuele' and German/French 'fliegen' all render the concept with direct equivalents. **FLYING AND FLIGHT**
en: flying, she-might-fly | **es:** volando, vuele | **fr:** fliegen | **de:** fliegen Rev 4:7; Rev 8:13; Rev 12:14; Rev 14:6; Rev 19:17

πέτρα G4073 *N-AFP* (15×)
Rock, bedrock, cliff; a large solid mass of stone, used literally and as a metaphor for firm foundation.
Refers to a large, immovable mass of stone—bedrock, cliff face, or rocky outcrop—as distinct from lithos, which typically denotes a detachable stone or building block. The word carries enormous theological weight in one of the New Testament's most discussed passages: 'on this petra I will build my church' (Matt 16:18). Elsewhere it appears in practical and apocalyptic contexts alike: the wise builder constructs on rock (Matt 7:24-25), Joseph of Arimathea's tomb is hewn from living rock (Matt 27:60), rocks split at the crucifixion (Matt 27:51), and terrified humanity begs the rocks to fall on them (Rev 6:15-16). Paul identifies the rock that followed Israel in the wilderness as Christ (1 Cor 10:4). Spanish distinguishes 'roca' (bedrock) from 'piedra' (stone), mirroring the petra/lithos distinction.

rock, bedrock, cliff (15×) A large, solid mass of stone—bedrock, cliff, or rocky formation—as opposed to a loose or hewn stone (lithos). Used literally for the rock on which the wise man builds (Matt 7:24-25), the tomb carved from rock (Matt 27:60), and the rocks that split at the crucifixion (Matt 27:51). Metaphorically foundational in Matt 16:18 ('on this rock I will build my church') and in Paul's identification of the wilderness rock as Christ (1 Cor 10:4). Apocalyptic usage in Rev 6:15-16 pictures people hiding among rocks. Spanish 'roca' versus 'piedra' mirrors the Greek petra/lithos distinction, confirming a separate semantic profile for massive, immovable stone. **ROCK AND CLIFF**
en: a-rock, rock, rocks | **es:** peñas, piedra, roca | **fr:** roc, rocher | **de:** Fels Matt 7:24; Matt 7:25; Matt 16:18; Matt 27:51; Matt 27:60

πέτρος G4074 *N-VMS* (156×)
Peter; Simon Peter, the leading apostle, named 'Rock' by Jesus
Petros means 'stone' or 'rock' in Greek, but in the New Testament it functions almost exclusively as the personal name of Simon Peter, the fisherman from Bethsaida whom Jesus called first among the Twelve. The name itself is a translation of the Aramaic Kepha (Cephas), bestowed by Jesus in the declaration of Matthew 16:18: 'You are Peter, and on this rock I will build my church.' With 156 occurrences, Peter's name appears in every Gospel, throughout Acts, and in epistolary references, making him the most frequently named disciple in the New Testament.

Peter (proper name) (156×) The proper name of Simon Peter, the foremost apostle among the Twelve, given the name Petros ('Rock') by Jesus as a translation of Aramaic Kepha (John 1:42, Matt 16:18). Used 156 times across all grammatical cases, it appears in narratives of his call (Matt 4:18), his confession (Matt 16:16), his denial (Matt 26:69–75), and his leadership of the early church (Acts 2:14). Translations either transliterate — 'Petros' (Spanish), 'Petrus' (German) — or translate the meaning: 'Pierre' (French, literally 'stone'). **PROPER NAMES (PERSONAL)**
en: Petros | **es:** Pétros | **fr:** Pierre | **de:** Petrus Matt 4:18; Matt 10:2; Matt 14:28; Matt 14:29; Matt 15:15

πετρ-ώδης G4075 *Adj-ANS* (4×)
Rocky, stony; describing shallow ground with a thin layer of soil over bedrock.
An adjective meaning 'rock-like' or 'stony,' petrōdes appears exclusively in the Parable of the Sower and its explanation (Matt 13:5, 20; Mark 4:5, 16). It describes ground where a thin layer of earth sits atop a slab of rock—seed springs up quickly there but has no root depth and withers in the sun. The Spanish 'pedregoso,' French 'pierreux,' and German 'steinig' all confirm the consistent rendering across traditions. This is not ground scattered with loose stones but shallow soil over bedrock, a crucial agricultural distinction.

(4×) Rocky or stony ground, specifically shallow soil overlaying bedrock where plants sprout quickly but cannot establish deep roots. All four occurrences appear in the Sower parable (Matt 13:5, 20; Mark 4:5, 16), where it symbolizes those who receive the word with joy but fall away under pressure. The multilingual glosses uniformly point to stony terrain—Spanish 'pedregoso,' French 'pierreux,' German 'steinig'—confirming a stable, concrete agricultural image. **STONE AND ROCK**
en: rocky-ground | **es:** pedregoso | **fr:** pierreux | **de:** steinig, πετρώδη Matt 13:5; Matt 13:20; Mark 4:5; Mark 4:16

πήγανον G4076 *N-ANS* (1×)
rue; an herb (Ruta graveolens) used for seasoning and medicine
A noun denoting rue, a strongly scented herb used in cooking and medicine. Jesus mentions it in Luke 11:42, criticizing Pharisees who tithe 'rue and every herb' while neglecting justice and the love of God. Rue was cultivated in gardens and subject to tithing according to Pharisaic interpretation. Jesus' point is not to condemn careful observance but to rebuke majoring in minors while missing what truly matters—mercy, justice, and love.

(1×) The herb rue, a garden plant with aromatic leaves. Jesus' critique of Pharisaic scrupulosity uses rue as an example of meticulous tithing of even small herbs, contrasted with neglect of weightier matters. The cross-lingual glosses ('rue,' 'ruda') identify this specific botanical plant, highlighting how religious precision can mask moral failure when externals replace heart transformation. **GRASS AND VEGETATION**
en: rue | **es:** ruda | **fr:** rue | **de:** πήγανον Luke 11:42

πηγή G4077 *N-GFS* (11×)
Spring, fountain, source — a natural water source; figuratively, the origin of life, blessing, or defilement
The noun πηγή (pege) means a spring, fountain, or source of water. Its most theologically rich appearance is Jesus' conversation with the Samaritan woman, where he contrasts Jacob's well with the 'spring of water welling up to eternal life' that he gives (John 4:6, 14). Mark uses it for the hemorrhaging woman's 'source of blood' that dried up at Jesus' touch (Mark 5:29). James asks whether a spring can pour out both fresh and brackish water from the same opening (Jas 3:11-12), making it a metaphor for the tongue's inconsistency. In Revelation, springs are objects of both judgment (Rev 8:10; 14:7; 16:4) and eschatological promise — the Lamb will guide his people to

'springs of living water' (Rev 7:17; 21:6). Spanish 'fuente/manantial' and French 'source/fontaine' cover the range.

spring, fountain, source of water (11×) A literal spring or fountain of water, a natural source from which water flows. Jacob's well at Sychar is called a pege (John 4:6), and Revelation's judgment visions target rivers and springs (Rev 8:10; 14:7; 16:4). The 2 Peter 2:17 description of false teachers as 'springs without water' depends on the literal sense. Spanish 'fuente/manantial' and French 'source' translate directly. GEOGRAPHY AND SPACE

en: flow, spring, springs | **es:** fuente, fuentes | **fr:** source | **de:** Quellen Mark 5:29; John 4:6; John 4:14; Jas 3:11

πήγνῡμι G4078 *V-AIA-3S* (1×)

to pitch, set up (a tent or tabernacle); to establish firmly

This verb means to make firm, fix, or pitch (especially a tent or tabernacle). In Hebrews 8:2, the author describes the true tabernacle 'which the Lord pitched' (ἔπηξεν), not man. The term emphasizes establishing or setting up firmly. Here it contrasts the earthly tabernacle made by human hands with the heavenly sanctuary established by God. The verb underscores divine initiative and permanence.

(1×) To pitch or set up, particularly a tent or tabernacle. The author of Hebrews uses this term to emphasize that the true, heavenly sanctuary was established by God himself, not by human construction. The multilingual glosses ('pitched,' 'erigió,' 'aufschlagen') consistently emphasize the action of setting up or establishing, highlighting divine agency in creating the true place of worship and mediation. ASCENDING MOVEMENT

en: pitched | **es:** erigió | **fr:** aufschlagen | **de:** aufschlagen Heb 8:2

πηδάλι-ον G4079 *N-GNP* (2×)

a rudder or steering paddle for guiding a ship's direction

The nautical term for a ship's steering mechanism. Greek ships typically had a pair of side rudders (steering paddles) rather than a single stern rudder. In Acts 27:40, sailors 'loosed the rudder bands' to steer toward shore during Paul's shipwreck. James 3:4 uses it metaphorically: though ships are large and driven by strong winds, 'a very small rudder' guides wherever the pilot wishes—so too the tongue, tiny yet powerful, steers the whole person. Ancient ships used long oars or paddles at the stern for steering.

(2×) The steering mechanism of a vessel, literal in Acts (navigating a storm-tossed ship toward shore) and metaphorical in James (illustrating the tongue's disproportionate power). Greek ships had dual steering-oars lashed in place when not in use; Paul's shipwreck account mentions releasing these 'rudder bands' to maneuver. James seizes on the contrast: massive ships, tiny rudders—yet the small guides the great. The universal nautical term across languages shows this is standard maritime equipment, repurposed by James for moral instruction. SHIP SEA VESSEL

en: rudder, rudders | **es:** timones, timón | **fr:** gouvernail, πηδαλίου | **de:** Steuerruder, πηδαλίων Acts 27:40; Jas 3:4

πηλίκ-ος G4080 *Adj-NMS* (2×)

how great, how large; of what size or magnitude

An interrogative or exclamatory adjective asking 'how large?' or declaring 'how great!' Paul uses it for emphasis about physical size in Galatians 6:11—'See with what large letters I write to you with my own hand'—possibly referring to poor eyesight or simply emphasizing the personal nature of this final section. In Hebrews 7:4, it introduces the greatness of Melchizedek: 'Consider how great this man was' to whom even Abraham gave a tithe. The word measures magnitude, whether literal dimensions or metaphorical greatness.

(2×) How large or how great, measuring either physical size or personal greatness. In Galatians, Paul draws attention to his large handwriting—whether due to visual impairment or for emphasis, the size itself matters. In Hebrews, the magnitude is Melchizedek's greatness, measured by the fact that Abraham, father of the faithful, paid him tithes. The multilingual agreement ('cuán grande', 'wie gross', 'how great') shows this is a straightforward interrogative of size or degree, used to focus attention and create emphasis. GREATNESS AND DEGREE

en: how-great, what-large | **es:** con-cuán-grandes, cuán-grande | **fr:** wie-gross | **de:** wie-gross Gal 6:11; Heb 7:4

πηλός G4081 *N-AMS* (6×)

Mud, clay; soft moist earth that can be shaped or applied, used exclusively in John 9 for the healing of the blind man.

Pelos refers to mud or clay — soft, moist earth that can be molded or spread. While the word had wide application in classical Greek (potter's clay, mortar, even muddy wine lees), every New Testament occurrence belongs to a single vivid narrative: Jesus making clay from saliva and earth, anointing a blind man's eyes, and sending him to wash in the Pool of Siloam (John 9:6-15). The dual translations in several languages are revealing: Spanish offers both 'lodo' (mud) and 'barro' (clay), and English toggles between 'mud' and 'clay,' reflecting the substance's dual nature as both raw earth and something deliberately shaped.

mud, clay (6×) Mud or clay — soft, moist earth capable of being shaped or applied to a surface. The multilingual evidence reveals an interesting semantic spread: Spanish distinguishes 'lodo' (mud, formless) from 'barro' (clay, workable), English alternates between 'mud' and 'clay,' French uses 'boue' (mud), while German 'Lehm' emphasizes the potter's-clay quality. All six NT occurrences cluster in John 9:6-15, the healing of the man born blind. Jesus' act of making clay from spittle and earth echoes Genesis creation imagery (God forming Adam from earth), a connection the early Church Fathers frequently noted. CLAY AND MORTAR

en: Mud, clay, mud | **es:** Lodo, barro, lodo | **fr:** boue | **de:** Lehm John 9:6; John 9:11; John 9:14; John 9:15

πήρα G4082 *N-AFS* (6×)

A traveler's bag or wallet; a leather pouch for carrying provisions on a journey.

Pera denotes a leather bag or wallet used by travelers to carry food and basic supplies. In every NT occurrence, Jesus instructs his disciples to go without one — a striking command to depend entirely on the hospitality of those they serve. Matthew 10:10 and Luke 10:4 record this instruction for the mission of the Twelve and the Seventy-two; Mark 6:8 permits a staff but forbids the bag. Luke 22:35-36 revisits the instruction, with Jesus asking, 'When I sent you without bag or purse, did you lack anything?' The German 'Reisetasche' (travel-bag) captures the function precisely.

(6×) A traveler's leather bag or wallet for carrying provisions — the standard kit for someone on a journey. Spanish 'alforja' (saddlebag, knapsack), French 'besace' (double-pouched beggar's bag), and German 'Reisetasche' (travel bag) each emphasize slightly different aspects: the carrying capacity, the itinerant lifestyle, or the journey itself. All NT uses (Matt 10:10; Mark 6:8; Luke 9:3; 10:4; 22:35-36) occur in mission instructions where Jesus forbids his disciples from taking one, making the pera a symbol of radical dependence on God's provision rather than self-sufficient preparedness. GEOGRAPHY AND SPACE

en: a-bag, bag | **es:** alforja | **fr:** besace | **de:** Reisetasche, πήραν, πήρας Matt 10:10; Mark 6:8; Luke 9:3; Luke 10:4; Luke 22:35

πῆχυς G4083 *N-AMS* (4×)

A cubit, an ancient unit of measure (~18 inches / 45 cm); the forearm from elbow to fingertip.

Originally denoting the forearm from elbow to fingertip, pēchys became the standard ancient unit of linear measure, roughly 18 inches or 45 centimeters. Jesus uses it figuratively when asking who can add a single cubit to their lifespan or stature (Matt 6:27; Luke 12:25), exposing the futility of anxiety. In John 21:8 it measures the literal distance from shore, and in Revelation 21:17 it specifies the wall thickness of the New Jerusalem. The Spanish 'codo,' French

'coudée,' and German 'Elle' all preserve the forearm-derived measurement unit.

(4×) A cubit, a unit of linear measurement based on the length of the forearm. In Matt 6:27 and Luke 12:25, Jesus employs it metaphorically—no one can add a cubit to the span of life by worrying. John 21:8 uses it as a literal distance (about 200 cubits from shore), and Revelation 21:17 specifies the angel's measurement of the heavenly city wall at 144 cubits. The consistent cross-linguistic rendering (Spanish 'codo,' French 'coudée') confirms this as a well-known ancient measurement. **CUBIT MEASUREMENT**

en: a-cubit, cubit, cubits | **es:** codo, codos, codos, | **fr:** coudée | **de:** Ellen, πῆχυν Matt 6:27; Luke 12:25; John 21:8; Rev 21:17

πῐέζω G4084 *V-APA-NMS* (12×)

To seize or apprehend a person by force; also to catch fish or game.

In the New Testament this verb almost always carries the force of seizing or arresting someone, appearing prominently in John's Gospel where the authorities repeatedly try to lay hands on Jesus (John 7:30, 32, 44; 8:20; 10:39). The Spanish consistently renders it with prender or apresar, underscoring the legal-hostile overtone. In its secondary sense the word returns to its older, more concrete meaning of catching fish, as when the disciples haul in their catch at the Sea of Tiberias (John 21:3, 10). Both senses share the core idea of seizing something that resists or eludes the grasp.

1. seize, arrest, apprehend (10×) To seize, arrest, or apprehend a person, typically in contexts of hostile or legal action. This is the dominant NT usage, concentrated in John's Gospel where Jewish authorities attempt to arrest Jesus. The Spanish apresar/prender and German ergreifen/greifen confirm the forceful, adversarial nuance. Key passages: John 7:30, 7:32, 10:39. **SEIZING AND SNATCHING**

en: having-seized, seized, they-might-seize | **es:** fue-apresada, habiendo-tomado, para-prender | **fr:** saisir | **de:** ergreift, greifen John 7:30; John 7:32; John 7:44; John 8:20; John 10:39

2. catch (fish or game) (2×) To catch fish or game, a concrete application of the root idea of seizing something that eludes one's grasp. Found exclusively in the post-resurrection fishing narrative (John 21:3, 10), where the Spanish pescaron ('they fished') and English 'caught' highlight the shift from legal arrest to physical capture of animals. **SEIZING AND SNATCHING**

en: they-caught, you-caught | **es:** pescaron | **fr:** saisir | **de:** greifen John 21:3; John 21:10

πῐέζω G4085 *V-RPM/P-ANS* (1×)

to press down, compress; to press together firmly

This verb means to press down, compress, or squeeze together. Jesus uses it in Luke 6:38 in the imagery of generous giving: 'good measure, pressed down, shaken together, running over.' The term describes packing down grain or goods to maximize quantity in a container. It illustrates the abundant, overflowing generosity with which God responds to those who give generously. Divine blessing exceeds human measure.

(1×) To press down or compress, particularly in measuring grain. Jesus' teaching on generosity uses commercial imagery of pressing down grain to fit more in a measure, symbolizing God's abundant return on sacrificial giving. The cross-lingual evidence ('pressed-down,' 'apretada,' 'tassé') captures the action of compacting to increase quantity, illustrating the extravagant, overflowing nature of divine blessing. **DISTRESS BESIEGE PRESS**

en: pressed-down | **es:** apretada | **fr:** tassé | **de:** πεπιεσμένον Luke 6:38

πῐθᾰνο-λογία G4086 *N-DFS* (1×)

persuasive speech, plausible but potentially deceptive rhetoric

A noun meaning persuasive speech or plausible-sounding argument, often with a hint of deception. Paul uses it in Colossians 2:4 to warn: 'that no one may delude you with persuasive speech' (πιθανολογίᾳ). The term emphasizes rhetoric that sounds convincing but may lack substance or truth. Paul contrasts such human eloquence with the solid truth of the gospel, warning against being led astray by clever but empty philosophy.

(1×) Persuasive or plausible speech that may deceive. Paul's warning in Colossians alerts believers to the danger of being swayed by eloquent but false teaching, which sounds convincing but leads away from Christ. The multilingual evidence ('persuasive-speech,' 'palabras-persuasivas') emphasizes rhetorical skill that can mask error, highlighting the need for discernment and grounding in apostolic truth. **DECEPTION AND BEGUILING**

en: persuasive-speech | **es:** palabras-persuasivas | **fr:** πιθανολογίᾳ | **de:** schoenreden Col 2:4

πικρ-αίνω G4087 *V-FIA-3S* (4×)

To make bitter; to embitter or cause bitterness, both literally (taste) and figuratively (emotion).

Built on the adjective pikros (bitter), this verb means to make something bitter or to become embittered. In Revelation it describes waters turned bitter by the star Wormwood (8:11) and the bitter-sweet scroll that sweetens in the mouth but sours in the stomach (10:9–10). Paul uses it figuratively in Colossians 3:19, urging husbands not to be harsh or embittered toward their wives. Spanish 'amargará' and French 'bitter-machen' both convey this dual physical-emotional range.

(4×) To make bitter or to become embittered, spanning both physical taste and emotional disposition. Revelation 8:11 describes waters made literally bitter by the falling star, while Rev 10:9–10 portrays the prophet's stomach turned bitter by the ingested scroll. Colossians 3:19 uses the word in a relational sense—husbands must not embitter themselves against their wives. The Spanish 'amargará' (it will make bitter) and 'fueron hechas amargas' (they were made bitter) capture both the active and passive dimensions of the verb. **GEOGRAPHY AND SPACE**

en: be-bitter, it-will-make-bitter, they-were-made-bitter | **es:** amargará, fue-amargado, fueron-hechas-amargas | **fr:** bitter-machen | **de:** bitter-machen Col 3:19; Rev 8:11; Rev 10:9; Rev 10:10

πικρ-ία G4088 *N-NFS* (4×)

Bitterness; a harsh, resentful disposition; the poisonous root of hostile feeling.

The noun pikria conveys bitterness in both a physical and deeply moral sense. In Acts 8:23 Peter diagnoses Simon Magus as being in the 'gall of bitterness,' an Old Testament echo of poisonous corruption. Paul lists it among vices to be put away (Eph 4:31) and quotes the Psalms that 'their mouth is full of cursing and bitterness' (Rom 3:14). Hebrews 12:15 warns against a 'root of bitterness' springing up to defile the community. Across languages—Spanish 'amargura,' French 'amertume,' German 'Bitterkeit'—the metaphor of a toxic inner disposition is consistent.

(4×) Bitterness as a moral and emotional condition—resentment, hostility, or inner poison. Acts 8:23 uses it alongside 'gall' to describe Simon Magus's corrupted heart, echoing Deuteronomy 29:18. Romans 3:14 quotes Psalm 10:7 about mouths full of bitterness. Ephesians 4:31 lists it among attitudes believers must discard, and Hebrews 12:15 warns of a 'root of bitterness' that defiles many. The French 'amertume' and German 'Bitterkeit' uniformly render this as a deep-seated toxic disposition rather than mere physical taste. **GEOGRAPHY AND SPACE**

en: bitterness, of-bitterness | **es:** amargura, de-amargura | **fr:** amertume, amère | **de:** Bitterkeit, πικρίας Acts 8:23; Rom 3:14; Eph 4:31; Heb 12:15

πικρός G4089 *Adj-AMS* (2×)

bitter, sharp, or harsh to taste or experience; pungent, biting

Originally describing sharp, pungent taste—bitter herbs, salt water as opposed to sweet. James uses it metaphorically for moral and spiritual realities. Can both fresh and bitter water flow from the same spring (Jas 3:11)? No—and neither should blessing and cursing

flow from the same mouth. Bitter jealousy and selfish ambition (Jas 3:14) poison the heart like bitter water poisons a well. The physical sensation of bitterness becomes a picture of corrupted character—harsh, sharp, unpleasant, spoiling what should be pure.

(2×) Bitter in taste or character, used by James to illustrate moral and spiritual corruption. A spring cannot produce both fresh and bitter water—it's against nature. Similarly, a heart harboring 'bitter jealousy' cannot produce genuine wisdom. The bitterness that ruins water's sweetness pictures the envy and selfish ambition that ruin character. The term appears twice in James 3 within verses about the tongue's power and wisdom's nature, both times marking incompatibility between blessing and corruption. **GEOGRAPHY AND SPACE**

en: bitter | **es:** amargo | **fr:** πικρόν, πικρὸν | **de:** bitter Jas 3:11; Jas 3:14

πικρός G4090 *Adv* (2×)

bitterly, with sharp grief or intense sorrow

The adverb describes how someone weeps or grieves—with bitter intensity, sharp regret, deep sorrow. Both Gospel occurrences describe Peter's tears after denying Jesus three times. When the rooster crowed and Jesus turned to look at him, Peter 'went out and wept bitterly' (Matt 26:75; Luke 22:62). This is not gentle sadness but anguished, bitter grief—the sharp pain of recognizing one's own betrayal, the pungent taste of failed loyalty. The physical sensation of bitterness captures the intensity of his emotional and spiritual pain.

(2×) Weeping with bitter intensity, describing Peter's grief after denying Christ. When the rooster's crow triggers memory and Jesus' gaze pierces the heart, Peter's tears are not merely sad but bitter—sharp with self-reproach, harsh with the recognition of betrayal. The adverb intensifies the verb 'wept,' marking this as anguished grief, not quiet sorrow. The French 'amèrement' and Spanish 'amargamente' preserve the pungency—tears that taste of bitter regret, the sharp flavor of moral failure recognized. **GEOGRAPHY AND SPACE**

en: bitterly | **es:** amargamente | **fr:** amèrement | **de:** πικρῶς Matt 26:75; Luke 22:62

Πειλᾶτος G4091 *N-NMS* (55×)

Pilatos – Pontius Pilate, the Roman prefect of Judea who presided over the trial and crucifixion of Jesus

Pilatos (Pontius Pilate) is the proper name of the Roman prefect who governed Judea from approximately AD 26 to 36. His 55 New Testament occurrences concentrate in the Passion narratives, where he interrogates Jesus, offers to release Barabbas, washes his hands, and orders the crucifixion. Luke 3:1 dates John the Baptist's ministry by Pilate's governorship, and 1 Tim 6:13 preserves the creedal formula 'who testified the good confession before Pontius Pilate.' His name entered the Apostles' Creed itself, making it one of the most theologically consequential proper nouns in the New Testament.

Pilate (Pontius Pilatus) (55×) The Roman prefect of Judea (ca. AD 26-36) who presided over the trial and crucifixion of Jesus. Pilate appears in all four Passion narratives (Matt 27; Mark 15; Luke 23; John 18-19), in Luke's chronological note (Luke 3:1), and in the creedal confession of 1 Tim 6:13. Spanish Pilatos, French Pilate, and German Pilatus retain the Latin cognomen consistently. **PROPER NAMES (PERSONAL)**

en: Pilatos, to-Pilatos | **es:** Pilátos, Pilâtos, a-Pilâtos | **fr:** Pilate | **de:** Pilatus Matt 27:2; Matt 27:13; Matt 27:17; Matt 27:22; Matt 27:24

πίμπρημι G4092 *V-PNM/P* (1×)

to swell up, become inflamed or distended (especially from injury or venom)

This rare verb describes the physical swelling that occurs when tissue becomes inflamed or distended. In Acts 28:6, the Maltese islanders expect Paul to swell up after being bitten by a viper, anticipating the typical bodily reaction to venomous snake bites. The multilingual evidence (English 'to-swell-up', Spanish 'hincharse', French 'brûlure') captures both the swelling and the burning sensation associated with inflammation.

(1×) Refers to the physical swelling or inflammation expected from a venomous snake bite. The single New Testament occurrence shows the Maltese observers waiting for Paul's body to exhibit this natural reaction to venom, which miraculously never occurs. The Greek medical vocabulary here reflects ancient understanding of envenomation symptoms. **BURNING AND FIRE**

en: to-swell-up | **es:** hincharse | **fr:** brûlure | **de:** πίμπρασθαι Acts 28:6

πῐνᾰκ-ίδιον G4093 *N-ANS* (1×)

a small writing tablet (typically wax-coated for temporary inscription)

A diminutive form referring to a small writing tablet, usually wooden and coated with wax for temporary messages. In Luke 1:63, Zechariah uses such a tablet to write his son's name after being struck mute. These portable tablets were common household items in the ancient Mediterranean world, used for quick notes, letters, or—as in Zechariah's case—urgent communication when speech was impossible.

(1×) The writing tablet Zechariah requests to communicate his son's name, John, when unable to speak. Cross-linguistic glosses ('writing-tablet' in English, 'tablilla' in Spanish, 'tablette' in French) emphasize its function as a communication tool. This humble object becomes the medium through which God's naming decree is announced. **WRITING AND SCRIPTURE**

en: a-writing-tablet | **es:** tablilla | **fr:** tablette | **de:** πιναχίδιον Luke 1:63

πίναξ G4094 *N-GMS* (5×)

Platter, dish; a flat serving vessel, notably the dish on which John the Baptist's head was presented.

A noun meaning platter or dish — a flat serving vessel used for presenting food. In the NT, it carries dark associations: four of its five occurrences relate to the grisly request for John the Baptist's head 'on a platter' (Matt 14:8, 11; Mark 6:25, 28). This macabre image transforms an ordinary banquet item into a symbol of Herod's reckless oath and Herodias's vengeful cruelty. Luke 11:39 uses it in Jesus' rebuke of the Pharisees, who clean the outside of the 'dish' while neglecting inner righteousness. The Spanish 'bandeja/plato' and French 'plat' all denote a flat serving dish.

(5×) A platter or large flat dish used for serving food. The lexicon traces it from Homeric trenchers to decorated serving plates, but its NT usage is dominated by one harrowing scene: Salome's request for the head of John the Baptist 'on a platter' (ἐπὶ πίνακι, Matt 14:8, 11; Mark 6:25, 28). What should be an ordinary banquet utensil becomes an instrument of horror, underscoring Herod's moral collapse. The fifth occurrence (Luke 11:39) shifts to Jesus' parable of hypocrisy: Pharisees scour the outside of the πίναξ and cup while leaving their inner selves full of greed. The Spanish 'bandeja' (tray) and 'plato' (plate), French 'plat,' and German 'Schüssel' (bowl/dish) all confirm the domestic, tableware sense. **AUTO-DETECTED COMMUNITY 14653 WITH 4 SENSES**

en: a-platter, dish, platter | **es:** bandeja, plato | **fr:** plat | **de:** Schuessel, πίνακι, πίνακος Matt 14:8; Matt 14:11; Mark 6:25; Mark 6:28; Luke 11:39

πίνω G4095 *V-PIA-1S* (73×)

To drink — consume liquid; figuratively, to partake of suffering, judgment, or spiritual sustenance.

Pino is the basic Greek verb for drinking, covering the entire range from ordinary consumption of water and wine to profound theological metaphor. At the literal level it appears in everyday settings — eating and drinking at table (Matt 11:18-19; Luke 7:33-34) and the provision of drink for the thirsty (Matt 25:35). Figuratively, Jesus transforms it into a verb of covenantal participation: 'Drink of it, all of you, for this is my blood of the covenant' (Matt 26:27). The 'cup' that Jesus asks whether disciples can drink (Matt 20:22; Mark 10:38) signifies suffering and martyrdom. Paul extends the image to spiritual sustenance — 'all drank the same spiritual drink' (1 Cor 10:4). Spanish beber, French boire, and German trinken all preserve this single-verb range without splitting literal from figurative.

1. drink (consume liquid) (39×) Split from sense 74732. Criteria: Literal drinking of water, wine, or beverages: eating and drinking (Matt 6:25; 11:18-19; Luke 7:33-34), drinking at feasts (John 2:10), ordinary consumption of liquids
en: drinking, drinks, they-were-drinking | **es:** a-beber, beba, beber | **fr:** boire | **de:** trinken, trinkt Matt 6:25; Matt 6:31; Matt 11:18; Matt 11:19; Matt 24:38

2. drink (partake in suffering, judgment, spiritual sustenance) (34×) Split from sense 74732. Criteria: Figurative uses: drinking the cup of suffering (Matt 20:22; Mark 10:38), drinking spiritual water (1 Cor 10:4; John 7:37), eucharistic drinking of Christ's blood (Matt 26:27-29; 1 Cor 11:25)
en: I-drink, I-will-drink, drank | **es:** beba, beber, beberé | **fr:** boire | **de:** trinken, trinkt Matt 20:22; Matt 20:23; Matt 26:27; Matt 26:29

πῐότης G4096 *N-GFS* (1×)

fatness, richness; metaphorically, prosperity or abundance
Originally denoting the literal fatness or richness of flesh, this term carries metaphorical weight in biblical usage. In Romans 11:17, Paul uses it to describe Gentile believers partaking in the 'fatness' of the cultivated olive tree (Israel's covenant blessings). The image draws on agricultural reality—fat, oil-rich olives produce the best yields—to convey spiritual abundance and prosperity shared through God's covenant.

(1×) The rich, nourishing quality of the olive root that Gentile branches now share in Romans 11:17. Multilingual renderings vary between literal 'fatness' (English, French 'graisse') and metaphorical 'wealth/richness' (Spanish 'riqueza', German 'Fettigkeit'), reflecting the term's dual literal-figurative range. Paul's agricultural metaphor depends on understanding olive cultivation. **MIXED MULTITUDE**
en: fatness | **es:** riqueza | **fr:** graisse | **de:** Fettigkeit Rom 11:17

πέρνημι G4097 *V-ANP* (9×)

To sell; to exchange goods, property, or persons for money in a commercial or legal transaction.
Covers the act of selling — whether merchandise, land, or even persons into bondage. The word appears in parables where a merchant sells everything to buy the pearl of great price (Matt 13:46) and in narratives where costly ointment 'could have been sold' for the poor (Matt 26:9, Mark 14:5, John 12:5). The more sobering usage surfaces in Matt 18:25, where a debtor and his family are ordered sold to repay what is owed. Spanish 'vendido' and French 'vendre' mirror the straightforward commercial meaning, while the passive forms across languages highlight how people and goods alike could become objects of sale in the ancient world.

sell (9×) To sell goods, property, or persons for money, encompassing ordinary commercial transactions and the more severe practice of selling people into slavery for debt. Key passages include the merchant selling all to buy the pearl (Matt 13:46), the suggestion to sell expensive ointment for charity (Matt 26:9, Mark 14:5, John 12:5), the sale of sparrows at market (Luke 12:6), the debtor's family sold to pay debts (Matt 18:25), and Israel 'sold under sin' in a metaphorical extension (Rom 7:14, Acts 2:45). The convergence of Spanish 'vendido,' French 'vendre,' and German 'verkauft' on a single gloss confirms a unified commercial sense across all occurrences. **SELLING AND COMMERCE**
en: being-sold, having-been-sold, he-has-sold | **es:** fue-vendido, ha-vendido, habiendo-sido-vendido | **fr:** vendre | **de:** verkauft, πέπρακεν, πιπρασκομένων Matt 13:46; Matt 18:25; Matt 26:9; Mark 14:5; John 12:5

πίπτω G4098 *V-RPA-AFS* (91×)

To fall; physically dropping or collapsing, prostrating oneself in worship, stumbling morally, or being destroyed.
Pipto is one of the most visceral verbs in the New Testament, carrying the full weight of gravity — both literal and spiritual. At its most physical, it describes a sparrow dropping to the ground (Matt 10:29) or crumbs falling from a table (Matt 15:27). But the most frequent use is deeply theological: falling prostrate before Jesus, before an angel, or before God in worship and reverence. The Magi 'fell down' before the infant Christ (Matt 2:11), and John collapses at the feet of the risen Lord in Revelation. The word also darkens into moral and cosmic registers: Paul warns believers 'let the one who thinks he stands take heed lest he fall' (1 Cor 10:12), and the apocalyptic refrain 'Fallen, fallen is Babylon the great' echoes Isaiah's ancient oracle. Spanish cayó and German fallen both track these shifts, while Korean distinguishes 엎드리다 (prostrate) from 넘어지다 (stumble/collapse), revealing the real semantic boundaries.

1. fall down, prostrate oneself (54×) To fall down in prostration, worship, or reverent submission — by far the dominant sense at 54 occurrences. The Magi fall before the child Jesus (Matt 2:11), the leper falls before him pleading for healing, and in Revelation worshippers repeatedly fall before the throne. Greek consistently uses pipto with epi prosopon ('on one's face') or pros tous podas ('at the feet') as collocational markers. Korean 엎드리다 ('to prostrate, bow face-down') and Arabic ´('to prostrate in worship') both select reverence-specific vocabulary rather than generic 'fall' words, confirming this as a lexicalized ritual sense distinct from mere physical dropping. **FALLING AND FAILING**
en: fell, he-fell, it-fell | **es:** cayeron, cayó | **fr:** tomber | **de:** fallen, fällt Matt 2:11; Matt 7:25; Matt 7:27; Matt 13:4; Matt 13:5

2. fall, drop from height (20×) To fall physically from a height or drop to the ground — 20 occurrences covering objects and persons in literal downward motion. A sparrow falls to the ground (Matt 10:29), seed falls on rocky soil (Matt 13:5), crumbs fall from the master's table (Matt 15:27), and a person falls into a pit (Matt 15:14). Spanish cae/caer and German fallen map directly here without metaphorical overtone. The multilingual evidence treats this as the unmarked, default sense of the verb — Hindi girna, Swahili -anguka, and Korean 떨어지다 all use their basic gravitational 'fall' vocabulary. **FALLING AND FAILING**
en: falling, falls, having-fallen | **es:** cae, caer, caerá | **fr:** tomber | **de:** fallen, fällt Matt 10:29; Matt 15:14; Matt 15:27; Matt 17:15; Matt 21:44

3. stumble, fall morally (9×) To fall morally or spiritually — to stumble into sin, fail, or fall from a state of grace. Nine occurrences concentrated in Paul's epistles and Jesus' teaching. The key passage is Rom 11:11, 'Did they stumble so as to fall?' where pipto carries irrevocable ruin in contrast to temporary stumbling (ptaio). Paul's warning in 1 Cor 10:12 ('let anyone who thinks he stands take heed lest he fall') and the conditional warning of Rom 11:22 both use pipto for spiritual catastrophe. Korean 넘어지다 ('to stumble over, fall down') and Spanish caiga/caigáis both shift into moral-failure registers here, while German fallen acquires the same double resonance as English 'fall from grace.' **FALLING AND FAILING**
en: fall, falls, having-fallen | **es:** cae, caiga, caigáis | **fr:** tomber | **de:** fallen, fällt Matt 21:44; Luke 20:18; Rom 11:11; Rom 11:22; 1Cor 10:12

4. collapse, be destroyed (5×) To collapse, be destroyed, or fall into ruin — 5 occurrences applied to structures, cities, and kingdoms. The house built on sand 'fell' with a great crash (Luke 6:49), and the apocalyptic refrain 'Fallen, fallen is Babylon the great' (Rev 14:8; 18:2) echoes Isa 21:9 directly. Spanish Cayó and German gefallen both carry the connotation of total destruction here. The doubled 'fallen, fallen' (epesen epesen) in Revelation intensifies the finality, a pattern Arabic and Korean both reproduce with emphatic repetition rather than a single verb. **FALLING AND FAILING**
en: Fallen, fallen, fell | **es:** Cayó, cayó | **fr:** tomber | **de:** fallen, fällt Luke 6:49; Rev 14:8; Rev 18:2

5. fall upon, strike (3×) To fall upon or come upon someone — 3 occurrences where pipto carries a volitional or imprecatory force rather than accidental descent. In Luke 23:30 the condemned cry out 'mountains, fall on us!' (imperative); in Rev 6:16 the same desperate plea recurs. Acts 15:16 quotes Amos 9:11 about rebuilding 'that which has fallen' (the tabernacle of David), using the perfect participle to describe a state of collapse awaiting restoration. Spanish Caed (imperative) and the imprecatory tone in Korean and Arabic both mark this as a semantically distinct use — not gravity, not worship, not moral failure, but directed catastrophic impact or invoked collapse. **FALLING AND FAILING**
en: Fall, having-fallen | **es:** Caed, caída | **fr:** tomber | **de:** fallen, fällt Luke 23:30; Acts 15:16; Rev 6:16

Πισιδία G4099 *N-AFS* (2×)

Pisidia, a mountainous region in south-central Asia Minor

A geographical region in what is now south-central Turkey, north of Pamphylia and south of Phrygia. Paul and Barnabas traveled through Pisidian territory on the first missionary journey. Acts 13:14 mentions 'Antioch of Pisidia' (Pisidian Antioch, to distinguish it from Syrian Antioch), a major city where Paul preached in the synagogue. After being expelled from there and ministering in other cities, they returned through Pisidia (Acts 14:24) on their way back to the coast. The region was known for its rugged, mountainous terrain.

(2×) The inland region of Pisidia in Asia Minor, traversed by Paul during his first missionary journey. Antioch 'of Pisidia' (or Pisidian Antioch) was a key Roman colony where Paul delivered a major synagogue sermon recorded in Acts 13. After planting churches in surrounding cities (Iconium, Lystra, Derbe), Paul and Barnabas retraced their route through Pisidia. The consistent naming across languages shows this is straightforward geography—a specific territory in the central highlands of ancient Asia Minor. **GEOGRAPHY AND SPACE**

en: Pisidia, of-Pisidia | **es:** Pisidía | **fr:** Pisidie | **de:** Πισιδίαν Acts 13:14; Acts 14:24

πιστ-εύω G4100 *V-APA-NMP* (244×)

To believe, trust, have faith in; in the passive, to be entrusted with or believed; the central NT verb for saving faith.

This is the defining verb of New Testament theology — appearing over 240 times, it covers the full spectrum from initial trust to settled conviction. When Jesus says 'whoever believes in him' (John 3:16), pisteuō carries the weight of personal reliance, not mere intellectual assent. Arabic consistently deploys the root ʾ-m-n (آ), Korean 믿다, and Swahili amini — all selecting their primary 'trust/believe' vocabulary, underscoring the universal centrality of this concept. The passive voice opens a second semantic field: being entrusted with a commission (Rom 3:2; 1 Tim 1:11), where the meaning shifts entirely from 'believe' to 'be given charge of.'

1. believe / have faith in (233×) The overwhelming primary sense (233x): to believe in, trust, or have faith in God, Christ, a person, or a message. Spans all voice/tense/mood inflections in the active. Arabic آ and Korean 믿다 uniformly select dedicated 'believe' roots. Key passages include Mark 16:16 ('whoever believes and is baptized'), John 3:16, and Romans 10:9. The construction πιστεύω εἰς ('believe into') is a distinctly NT innovation expressing union with the object of faith. **FAITH AND TRUST**

en: believing, having-believed | **es:** cree, creyendo, creyente | **fr:** croire | **de:** glauben, glaubt Matt 21:32; Mark 9:23; Mark 16:13; Mark 16:14; Mark 16:16

2. be entrusted with (6×) The passive sense 'to be entrusted with' (6x), where the subject receives a trust or stewardship. In Romans 3:2 the Jews 'were entrusted with the oracles of God,' and in Galatians 2:7 Paul 'was entrusted with the gospel to the uncircumcised.' Spanish confiado/confiada and Arabic ٱؤتُمِنَ (Form VIII passive) clearly distinguish this from 'believe.' This is not faith but fiduciary responsibility. **FAITH AND TRUST**

en: I-have-been-entrusted, they-were-entrusted, to-be-entrusted | **es:** les-fueron-confiados, me-fue-confiada, me-fue-confiado | **fr:** croire | **de:** glauben Rom 3:2; 1Cor 9:17; Gal 2:7; 1Thess 2:4; 1Tim 1:11

3. be believed (passive) (3×) The passive meaning 'to be believed' or 'accepted as credible' (3x), where a message or person is the grammatical subject. In 1 Timothy 3:16 Christ 'was believed on in the world,' and in 2 Thessalonians 1:10 the testimony 'was believed.' Arabic ٱؤتُمِنَ (passive of 'give credence') and Spanish fue creído capture this nuance. The shift from personal trust (sense 1) to public reception marks this as distinct. **FAITH AND TRUST**

en: it-is-believed, was-believed | **es:** fue-creído, se-cree | **fr:** croire | **de:** glauben Rom 10:10; 2Thess 1:10; 1Tim 3:16

4. entrust / commit to (2×) The active sense 'to entrust / commit to' (2x), where one hands over something or someone to another's care. In John 2:24 Jesus 'was not entrusting himself' to the crowd, and in Luke 16:11 the question is posed 'who will entrust to you the true riches?' Spanish confiaba/confiará and Arabic ٱؤتُمِنَ (reflexive Form VIII) confirm the 'hand over for safekeeping' semantics. This reverses the direction of sense 2: here the subject actively commits rather than passively receives. **FAITH AND TRUST**

en: was-entrusting, will-entrust | **es:** confiaba, confiará | **fr:** croire | **de:** glauben, glaubt Luke 16:11; John 2:24

πιστικός G4101 *Adj-GFS* (2×)

genuine, pure, authentic; of high quality nard

A descriptive term whose precise meaning has been debated—possibly 'genuine,' 'pure,' or even 'liquid' (from the root for 'drink'). Both occurrences describe the expensive perfume Mary used to anoint Jesus: 'pure nard' (Mark 14:3; John 12:3). The emphasis is on quality and authenticity—this was no cheap substitute but costly, genuine aromatic oil. Some suggest it means 'liquid' nard as opposed to solid form; others think it certifies authenticity ('genuine,' 'unadulterated'). The context emphasizes value: worth a year's wages, poured out in extravagant devotion.

(2×) Describing the nard (spikenard) used to anoint Jesus as genuine, pure, or of highest quality. Mary's alabaster jar contained authentic, costly perfume—whether 'pistikos' means chemically pure, genuinely imported, or liquid form, the point is extravagant value. A year's wages in a single act of worship. The multilingual agreement on 'pure/genuine' (Spanish 'puro', French 'pur', German 'echt') suggests authenticity rather than adulteration—this was the real thing, not a cheap imitation, making the gift's costliness even more striking. **PURITY AND CLEANNESS**

en: genuine, pure | **es:** puro | **fr:** pur | **de:** echt Mark 14:3; John 12:3

πίστις G4102 *N-NFS* (243×)

Faith, trust, belief in God or Christ; also faithfulness or trustworthiness as a character quality

Pistis is the New Testament's signature theological term, appearing 243 times to name the essential human response to God's action in Christ. In its overwhelming primary sense, it denotes the active disposition of trust and belief — from the faith that heals ('Your faith has saved you,' Matt 9:22) to the faith that justifies (Rom 3:28, Gal 2:16) to the faith contended for as apostolic deposit (Jude 3). Yet in a handful of passages, pistis shifts to an objective quality: faithfulness as a fruit of the Spirit (Gal 5:22) or God's own reliability (Rom 3:3). German 'Glaube' covers both senses, while Spanish distinguishes 'fe' (faith) from 'fidelidad' (faithfulness) — a lexical split that illuminates the word's dual nature.

1. faith, trust, belief (239×) The subjective disposition of trust, confidence, and belief directed toward God, Christ, or the gospel message — the central soteriological concept of the NT. With 239 occurrences, this sense spans the Synoptic healing narratives (Matt 8:10, the centurion's great faith; Matt 9:22, 'Your faith has made you well'), the Pauline justification theology (Rom 1:17, 'the righteous shall live by faith'; Gal 3:11), the Hebrews 11 'hall of faith,' and the Johannine equivalents. Cross-lingual evidence is strikingly uniform: Spanish 'fe,' French 'foi,' German 'Glaube' — all treating pistis as active personal trust rather than mere intellectual assent. **FAITH TRUST BELIEF**

en: faith | **es:** fe, fe! | **fr:** foi | **de:** Glaube Matt 8:10; Matt 9:2; Matt 9:22; Matt 9:29; Matt 15:28

2. faithfulness, fidelity, trustworthiness (4×) Faithfulness, fidelity, or trustworthiness as an objective character quality rather than a subjective act of believing. Four occurrences in revealing contexts: Rom 3:3 ('the faithfulness of God' — God's reliability, not human belief), Gal 5:22 (pistis as a fruit of the Spirit alongside love and kindness — clearly a virtue of character), Matt 23:23 (justice, mercy, and faithfulness — the 'weightier matters of the law'), and Titus 2:10 (showing 'all good faithfulness' in service). Spanish 'fidelidad' at Gal 5:22 makes the distinction explicit where French 'foi' and German 'Glaube' leave it ambiguous. **FAITH TRUST BELIEF**

en: faithfulness | **es:** fe, fidelidad | **fr:** foi | **de:** Glaube Matt 23:23; Rom 3:3; Gal 5:22; Titus 2:10

πιστός G4103 *Adj-ANS* (67×)

Faithful, trustworthy, reliable (passive: worthy of trust); also believing, a believer (active: one who exercises faith).

Built on the root peith- ('to persuade, trust'), pistos carries two complementary faces. In its passive sense — by far the more frequent — it describes someone or something worthy of trust: the faithful servant of Jesus' parables (Matt 24:45; 25:21), the 'faithful sayings' of the Pastoral Epistles (1 Tim 1:15), and God himself as pistos (1 Cor 1:9; 10:13). In its active sense, pistos denotes one who believes — a believer, a member of the faith community. This active use emerges clearly in Acts and the Epistles: 'the believers' (Acts 10:45), Timothy as a believing son (1 Cor 4:17). Spanish distinguishes 'fiel' (faithful) from 'creyente' (believer), making the voice distinction lexically visible.

1. faithful, trustworthy, reliable (54×) Passive sense: faithful, trustworthy, dependable — describing persons, God, or statements that can be relied upon. The parables of Jesus prize the pistos servant who manages resources well (Matt 24:45; 25:21, 23). Paul applies it to God's character (1 Cor 1:9; 10:13; 1 Thess 5:24) and to doctrinal formulas ('faithful is the saying,' 1 Tim 1:15; 2 Tim 2:11). The multilingual uniformity is striking: English 'faithful,' Spanish 'fiel,' French 'fidele,' German 'treu' — all encode reliability and steadfastness. **FAITH AND TRUST**

en: faithful | **es:** fiel, fieles | **fr:** fidèle | **de:** treu Matt 24:45; Matt 25:21; Matt 25:23

2. believing, a believer (13×) Active sense: believing, exercising faith — a person who trusts in God or Christ, a member of the believing community. The risen Jesus tells Thomas 'be not unbelieving but believing' (pistos, John 20:27). In Acts and the Epistles, hoi pistoi becomes a technical designation for Christians (Acts 10:45; 1 Tim 4:10, 12; 6:2). Spanish 'creyente/creyentes' versus 'fiel' sharply differentiates this active sense from the passive, as does the English shift from 'faithful' to 'believer.' **FAITH AND TRUST**

en: believers, believing, believing-woman | **es:** a-fiel, creyente, creyentes | **fr:** fidèle | **de:** treu John 20:27; Acts 10:45; Acts 16:1; 2Cor 6:15; Gal 3:9

πιστόω G4104 *V-AIP-2S* (1×)

to be convinced, assured, or made certain (especially through teaching or evidence)

This passive verb conveys being firmly persuaded or convinced of something, often through instruction or evidence. In 2 Timothy 3:14, Paul urges Timothy to continue in what he has been convinced of, implying a settled assurance built through teaching and experience. The term suggests not mere intellectual agreement but deep-seated confidence that shapes behavior and commitment.

(1×) Timothy's firm conviction about the truths he has learned, emphasized in 2 Timothy 3:14. The multilingual evidence shows various shades: Spanish emphasizes the teaching process ('de-lo-que-fuiste-convencido'), while English and German focus on the resulting assurance ('were-convinced-of', 'versichert-werden'). This conviction forms the foundation for Timothy's perseverance in ministry. **FAITH AND TRUST**

en: were-convinced-of | **es:** de-lo-que-fuiste-convencido | **fr:** ἐπιστώθης | **de:** versichert-werden 2Tim 3:14

πλᾰν-άω G4105 *V-PMM/P-2P* (39×)

To deceive, lead astray, or wander from the truth; active: mislead; middle/passive: go astray or be deceived

Built on the root for 'wandering,' this verb pictures error as movement off the right path. In its active voice, false prophets and false messiahs 'lead astray' (Matt 24:4-5, 11, 24) – deliberate agents pulling others off course. The middle voice turns inward: a sheep 'goes astray' on its own (Matt 18:12-13), and the Sadducees 'err' because they know neither the Scriptures nor God's power (Matt 22:29). The passive underscores victimhood: believers must not 'be deceived' (1 Cor 6:9; Gal 6:7). Spanish helpfully distinguishes 'engañar' (to deceive another) from 'errar' (to wander in error), while French 'egarer' preserves the spatial metaphor of losing one's way.

1. to deceive, lead astray (18×) Active deception: deliberately causing others to believe falsehood or follow a wrong path. Jesus warns that many will come 'deceiving many' (Matt 24:5, 11), and 1 John 2:26 speaks of those 'trying to deceive you.' The agent is always identifiable – a false prophet, antichrist figure, or demonic power. Spanish 'engañar' and German 'verfuhren' both foreground the intentional, causative nature of the act. Revelation 12:9 and 20:3, 8, 10 apply this to Satan's cosmic deception of the nations. **DECEPTION AND ASTRAY**

en: deceive, deceives, deceiving | **es:** a-engañar, engaña, engañamos | **fr:** égarer | **de:** verfuehren, verführt Matt 24:4; Matt 24:5; Matt 24:11; Matt 24:24; Mark 13:5

2. to go astray, wander, err (13×) Going astray on one's own: the middle or intransitive sense of wandering from truth or the right way without an explicit external deceiver in view. The parable's lost sheep 'goes astray' (Matt 18:12), and Jesus tells the Sadducees 'you are in error' (Matt 22:29; Mark 12:24, 27). Spanish 'errar/descarriarse' and the imagery of sheep wandering highlight that the fault lies in the wanderer's own confusion or neglect rather than in an active tempter. **DECEPTION AND ASTRAY**

en: are-you-deceived, being-led-astray, going-astray | **es:** Erráis, descarriada, descarriadas | **fr:** égarer | **de:** verfuehren, verführt Matt 18:12; Matt 18:13; Matt 22:29; Mark 12:24

3. to be deceived, be misled (8×) Being deceived or misled: the passive sense where the subject is the victim of another's deception. 'Do not be deceived' warns Paul (1 Cor 6:9; 15:33; Gal 6:7), and Luke 21:8 records Jesus' caution against being led astray by impostors. The passive construction in Spanish 'ser engañado' and the repeated imperative 'do not be deceived' frame this as a vulnerability to guard against – the responsibility shifts from the wanderer to the deceiver, with the audience urged to vigilance. **DECEPTION AND ASTRAY**

en: be-deceived, being-deceived, have-been-deceived | **es:** fueron-engañadas, habéis-sido-engañados, os-engañéis | **fr:** égarer | **de:** verfuehren, verführt Luke 21:8; John 7:47; 1Cor 6:9; 1Cor 15:33; Gal 6:7

πλᾰν-η G4106 *N-NFS* (10×)

Wandering from truth: error, delusion, or false belief; also deliberate deception or fraud.

Plane derives from the verb planao ('to wander, lead astray') and carries the image of someone lost off the true path. In nine of its ten NT occurrences it denotes the state of being in error — a spiritual or moral delusion, as in the 'error of Balaam' (Jude 11) or the 'working of error' God sends upon those who refuse the truth (2 Thess 2:11). Paul uses it in Rom 1:27 for the 'error' of idolatry that yields its own penalty. But in Matt 27:64 the chief priests warn Pilate that a second 'deception' would be worse than the first — here the word shifts from passive delusion to active, calculated fraud. Spanish distinguishes the two cleanly: 'error' for the wandering state, 'engano' for the willful trick.

1. error, delusion, going astray (9×) A state of wandering from the truth — error, delusion, or false belief, whether doctrinal or moral. This is the dominant NT sense, describing the condition of being led astray rather than the act of leading others astray. Eph 4:14 warns against 'every wind of doctrine' and the 'cunning craftiness' that produces plane; Jas 5:20 speaks of turning a sinner from the 'error' of his way; 2 Thess 2:11 pairs it with a divine act of judgment. Spanish 'error' and German 'Irrtum' both point to the passive, experiential side — being in the wrong, not doing the wrong. **STRAYING AND ERRING**

en: deceit, error, of-delusion | **es:** de-error, error | **fr:** erreur | **de:** Irrtum Rom 1:27; Eph 4:14; 1Thess 2:3; 2Thess 2:11; Jas 5:20

2. deception, deliberate deceit (1×) Deliberate deception, calculated imposture, or fraud — the active, intentional misleading of others. In Matt 27:64 the chief priests tell Pilate that the last 'deception' (plane) would be worse than the first, referring to an anticipated conspiracy by the disciples. Spanish 'engano' ('trickery, fraud') captures the shift from unwitting error to willful duplicity. This sense draws on the classical Greek usage where plane could mean 'imposture' or 'trick,' giving it an adversarial, forensic tone absent from the other occurrences. **DECEIT AND TREACHERY**

en: deception | **es:** engaño | **fr:** erreur | **de:** Irrtum Matt 27:64

πλᾰν-ήτης G4107 *N-NMP* (1×)

wandering, roaming; metaphorically, erratic or unstable

Originally describing those who wander from place to place—travelers, vagrants, or wandering merchants—this term takes on metaphorical meaning for spiritual instability. In Jude 13, 'wandering stars' evoke the ancient astronomical image of planets whose erratic movements contrasted with fixed stars. The metaphor powerfully depicts false teachers as unstable, unpredictable, and lacking the fixed moorings of truth.

(1×) The 'wandering stars' of Jude 13, a vivid astronomical metaphor for false teachers who lack stability and fixed truth. Ancient observers noted how planets wandered across the sky unlike fixed stars. Multilingual glosses uniformly capture this wandering quality ('wandering', 'errantes'), making these celestial vagabonds symbols of doctrinal unreliability destined for outer darkness. **STRAYING AND ERRING**

en: wandering | **es:** errantes | **fr:** errantes, | **de:** Irrsterne Jude 1:13

πλάνος G4108 *Adj-NMS* (5×)

Deceiver, impostor; one who leads others astray, especially through false teaching or false claims.

An adjective used substantively to mean deceiver or impostor — one who actively leads others astray. In Matt 27:63, the chief priests call Jesus 'that deceiver' before Pilate, ironically applying this label to the one they fear most. Paul reclaims the word with paradoxical force in 2 Cor 6:8: 'as deceivers, yet true.' First Timothy 4:1 warns of 'deceitful spirits,' and 2 John 1:7 uses it twice to identify those who deny Christ's incarnation as 'the deceiver and the antichrist.' The Spanish 'engañador/impostor' and French 'séducteur' (seducer, misleader) capture the active, intentional quality of the deception.

(5×) A deceiver or impostor — one who actively misleads others, particularly through false claims or teachings. The active sense of the adjective ('leading astray') dominates in the NT. The chief priests brand Jesus as πλάνος before Pilate (Matt 27:63), a charge dripping with irony given the narrative's perspective. Paul embraces the paradox in 2 Cor 6:8, listing 'as deceivers, yet true' among the apostolic antitheses. First Timothy 4:1 attributes deception to spirits ('deceitful spirits and teachings of demons'), while 2 John 1:7 applies it emphatically to those denying Jesus' coming in the flesh — calling such a person 'the deceiver and the antichrist.' The Spanish 'engañador/impostor' and French 'séducteur/trompeur' both convey the deliberate, willful quality of the misleading. **AUTO-DETECTED COMMUNITY 14554 WITH 4 SENSES**

en: deceiver, deceivers, deceiving | **es:** engañador, engañadores, impostor | **fr:** séducteur, trompeur | **de:** Verfuehrer, πλάνος Matt 27:63; 2Cor 6:8; 1Tim 4:1; 2John 1:7

πλάξ G4109 *N-DFP* (3×)

tablet, flat stone; a writing surface, especially stone tablets for inscriptions or sacred texts

This noun denotes anything flat and broad, especially a flat stone or tablet used for writing. Paul contrasts his Corinthian converts —a letter written not on 'stone tablets' but on hearts of flesh (2 Cor 3:3, twice). Hebrews mentions the ark containing 'the tablets of the covenant' (Heb 9:4). The word evokes the stone tablets Moses received on Sinai, making it a powerful symbol of old versus new covenant. Flat stone becomes a metaphor: external law inscribed on rock versus internal transformation written on living hearts.

(3×) Cross-linguistic evidence emphasizes flat writing surfaces: English 'tablets', Spanish 'tablas', French 'tablette', German 'Tafeln'. The lexicon defines πλάξ as 'anything flat and broad' including 'flat stone, tablet' with uses for inscribed stones. 2 Cor 3:3 twice contrasts letters written on 'stone tablets' (the old covenant law) versus on 'tablets of hearts of flesh'. Heb 9:4 mentions the ark containing 'the tablets of the covenant'. All three uses refer to stone tablets for sacred writing, particularly the Decalogue. **GEOGRAPHY AND SPACE**

en: tablets | **es:** tablas | **fr:** Tafeln, tablette | **de:** Tafeln 2Cor 3:3; Heb 9:4

πλάσμα G4110 *N-NNS* (1×)

something formed or molded; a created thing or artifact

This term denotes anything fashioned or shaped, especially objects molded from clay or wax. In Romans 9:20, Paul invokes the potter-clay metaphor, asking whether the thing formed can question its maker. The word carries both literal meaning (a physical artifact) and theological weight (humanity as God's creation). Ancient usage included everything from clay figurines to the human body itself, understood as divinely fashioned.

(1×) The molded object that has no right to question its creator in Romans 9:20. Paul's rhetorical question draws on the ancient image of a potter and clay vessels. Cross-linguistic evidence shows consistent recognition of the forming/molding process ('thing-formed', 'formado', 'formation', 'Gebilde'), emphasizing the dependent relationship between creator and creation. **POTTER AND FORMING**

en: thing-formed | **es:** formado | **fr:** formation | **de:** Gebilde Rom 9:20

πλάσσω G4111 *V-APA-DMS* (2×)

to form, mold, or shape; to create by fashioning soft material

A verb describing the work of an artist shaping soft materials—clay, wax, earth—into desired forms. Classical usage often pictured the potter at the wheel. Paul employs this imagery theologically. In Romans 9:20, the clay cannot question the potter: 'Has the potter no right over the clay, to make from the same lump one vessel for honor and another for dishonor?' In 1 Timothy 2:13, the verb recalls Genesis creation: 'Adam was formed first, then Eve'—God as divine craftsman shaping humanity from the dust.

(2×) To form or shape by molding, used both for divine creation and God's sovereign right over what He makes. In 1 Timothy, it recalls Genesis—God forming Adam from the ground, then forming Eve. In Romans, Paul uses potter imagery: the one who forms clay has absolute right to shape it for whatever purpose He chooses. The German 'bilden' (form) and French 'former' capture the artisan's work —deliberate shaping of raw material into purposeful design, whether human creation or sovereign election. **POTTER AND FORMING**

en: one-forming, was-formed | **es:** fue-formado, que-formó | **fr:** bilden, former | **de:** bilden Rom 9:20; 1Tim 2:13

πλαστός G4112 *Adj-DMP* (1×)

fabricated, counterfeit, false; artificially constructed to deceive

Originally describing objects formed or molded (especially in clay or wax), this adjective shifted to mean 'fabricated' or 'counterfeit' in a negative sense. In 2 Peter 2:3, false teachers exploit believers with fabricated words—arguments deliberately constructed to deceive rather than inform. The term implies calculated artificiality, like a statue that imitates life but remains lifeless, or a forged document that mimics authenticity while being fundamentally false.

(1×) The fabricated, deceptive words used by false teachers in 2 Peter 2:3. Multilingual glosses emphasize the artificial, deceptive nature: 'fabricated' (English), 'fingidas' (Spanish, feigned), 'erdichtet' (German, invented). These are not honest errors but deliberately crafted falsehoods designed to exploit believers for profit, contrasting sharply with genuine apostolic teaching. **DECEIT AND TREACHERY**

en: with-fabricated | **es:** con-palabras-fingidas | **fr:** πλαστοῖς | **de:** erdichtet 2Pet 2:3

πλᾰτύς G4113 *N-AFP* (9×)

A wide street, open public square, or broad way in a city; a main thoroughfare for civic life.

The substantivized feminine of the adjective meaning 'broad' or 'wide,' referring to the main streets, plazas, or open squares of a town where public activity takes place. Jesus warns against praying ostentatiously 'on the street corners' (Matt 6:5) and prophetically quotes Isaiah about not crying out 'in the streets' (Matt 12:19). In the parables, servants are sent into the streets and lanes to bring guests to the banquet (Luke 14:21). Spanish distinguishes 'calles' (streets)

from 'plazas' (squares), and French uses 'place' (public square), together revealing the word's range from narrow lanes to open gathering spaces.

street, broad way, public square (9×) A wide street, main road, or public square in a town or city — the place of public visibility, commerce, and communal life. Derived from the feminine substantive of πλατύς ('broad'), it designates the broad thoroughfares and open spaces where people gather, pray, eat, and conduct business. In the NT it appears in contexts of public display (Matt 6:5), prophetic quiet (Matt 12:19), missionary proclamation (Luke 10:10, 13:26), and urgent invitation (Luke 14:21, Acts 5:15). The Spanish split between 'calles' (streets) and 'plazas' (squares) shows the word covers both linear roadways and open civic areas, while German 'Gassen' (lanes) captures the narrower urban sense. **GEOGRAPHY AND SPACE**

en: street, streets | **es:** calles, plaza, plazas | **fr:** place | **de:** Gassen, πλατείαις, πλατείας Matt 6:5; Matt 12:19; Luke 10:10; Luke 13:26; Luke 14:21

πλάτος G4114 *N-NNS* (4×)

Breadth, width; a spatial dimension describing the lateral extent of something.

A noun from the adjective platys (broad), platos refers to breadth or width as a spatial dimension. Paul invokes it in a remarkable prayer that believers might grasp the breadth, length, height, and depth of Christ's love (Eph 3:18)—a four-dimensional metaphor for love that surpasses knowledge. In Revelation, it measures the vast expanse of the earth across which Gog and Magog march (20:9) and the equal dimensions of the cubic New Jerusalem (21:16). German and French both render it simply as 'Breite,' underscoring its straightforward spatial meaning.

(4×) Breadth or width as a spatial measurement or dimension. Ephesians 3:18 uses it metaphorically as one of four dimensions of Christ's incomprehensible love. Revelation 20:9 describes the breadth of the earth over which hostile armies spread, while Revelation 21:16 records the city's equal length, breadth, and height—a perfect cube echoing the Holy of Holies. The consistent rendering across languages (Spanish 'anchura,' French and German 'Breite') confirms this as a basic spatial term elevated in Scripture to theological significance. **WIDTH BREADTH**

en: breadth | **es:** anchura, anchura,, anchura. | **fr:** Breite | **de:** Breite Eph 3:18; Rev 20:9; Rev 21:16

πλᾰτύν-ω G4115 *V-PIA-3P* (3×)

to widen, to broaden, to enlarge; to make something wider or more spacious, literally or figuratively

This verb means to make wide or broad, to enlarge. Jesus criticizes scribes and Pharisees who 'widen' their phylacteries to appear more devout (Matt 23:5). Paul tells the Corinthians that his heart 'has been enlarged' toward them—opened wide with affection (2 Cor 6:11)—and urges them to 'be enlarged' in their hearts toward him in return (2 Cor 6:13). The word works both literally (making physical objects wider) and metaphorically (expanding emotional capacity or openness).

(3×) Multilingual glosses emphasize expansion: English 'be-enlarged/has-been-enlarged/they-widen', Spanish 'ensanchan/ensanchaos/se-ha-ensanchado', French 'élargir', German 'weit-gemacht/πλατύνουσιν'. The lexicon defines it as 'widen' with meanings including widening territory, dilating pupils, being 'opened/relieved from care' (LXX), and amplifying speech. Matt 23:5 refers to literally widening phylacteries. 2 Cor 6:11, 13 use it metaphorically for hearts being enlarged/opened wide in affection. Both literal physical widening and metaphorical emotional expansion are present. **ENLARGE WIDEN OPEN**

en: be-enlarged, has-been-enlarged, they-widen | **es:** ensanchan, ensanchaos, se-ha-ensanchado | **fr:** élargir | **de:** weit-gemacht, πλατύνουσιν Matt 23:5; 2Cor 6:11; 2Cor 6:13

πλᾰτύς G4116 *Adj-NFS* (1×)

wide, broad, spacious; extensive in breadth

This adjective describes physical width or breadth, often with moral implications. In Matthew 7:13, Jesus contrasts the wide gate and broad road leading to destruction with the narrow path to life. The spatial metaphor is powerful: wide roads accommodate crowds and require little effort to travel, while narrow paths demand focus and care. What appears inviting and easy proves spiritually dangerous.

(1×) The wide gate and broad road of Matthew 7:13 that leads to destruction. Jesus uses spatial imagery that resonates across cultures—multilingual glosses uniformly render it as 'wide' ('wide', 'ancha', 'large'). The breadth signifies ease of access and popularity, making this path attractive but ultimately deadly, in stark contrast to the narrow way that leads to life. **WIDE BROAD SPACIOUS**

en: wide | **es:** ancha | **fr:** large | **de:** πλατεῖα Matt 7:13

πλέγ-μα G4117 *N-DNP* (1×)

braided hair; elaborate hairstyles created by plaiting or weaving

Originally denoting anything twisted or woven together—from vine tendrils to wicker-work—this term came to specifically refer to elaborate braided hairstyles in New Testament usage. In 1 Timothy 2:9, Paul discourages women from ostentatious hair arrangements that signal wealth and status. Ancient hairstyles could be extraordinarily complex, requiring hours and sometimes slaves to create, making them visible markers of social standing and disposable wealth.

(1×) The elaborate braided hairstyles discouraged in 1 Timothy 2:9 as inappropriate for Christian worship. Paul's concern is not hair itself but the status-display embedded in time-consuming, expensive styling. Multilingual evidence ('braided-hair', 'trenzados') identifies the plaiting technique. These elaborate coiffures advertised wealth and social position, distracting from the inner adornment that truly matters. **CLOTHING AND DRESS**

en: braided-hair | **es:** trenzados | **fr:** πλέγμασιν | **de:** Flechten 1Tim 2:9

πλεῖστος G4118 *Adj-NFP-S* (4×)

Most, greatest, very large; the superlative of polys (many/much).

The superlative form of polys, pleistos means 'most' or 'greatest in number.' Jesus performed most of his mighty works in the cities addressed in his woes (Matt 11:20), and at his triumphal entry the very large crowd spread garments on the road (Matt 21:8). Mark 4:1 describes the very large crowd gathered by the sea. Paul uses it in 1 Corinthians 14:27 to set a limit—at most two or three should speak in tongues. The Spanish 'mayoría' and 'muy grande' reflect both the quantitative and degree aspects of this superlative.

(4×) The greatest number or amount; most, very large. As the superlative of polys, it denotes the maximum end of a quantity scale. Matthew 11:20 refers to the cities where most of Jesus' miracles occurred, while Matthew 21:8 and Mark 4:1 describe very large crowds. In 1 Corinthians 14:27, Paul uses it to set an upper boundary—'at most' two or three speakers. The multilingual evidence (Spanish 'muy grande,' French 'le plus grand nombre') confirms both the quantitative and superlative force of the word. **MORE AND GREATER**

en: most, very-large | **es:** mayoría-de-la, muy-grande, más | **fr:** le-plus-grand-nombre | **de:** sehr-viel, πλεῖσται, πλεῖστος Matt 11:20; Matt 21:8; Mark 4:1; 1Cor 14:27

πλείων G4119 *Adj-AMP-C* (55×)

More, greater (comparative of polys); of quantity, number, extent, duration, rank, or importance; substantively, 'the majority.'

Pleion is the comparative form of polys ('much, many') and serves as the New Testament's primary word for 'more' in nearly every dimension — more people, more time, greater importance, further extent. Its versatility is deceptive: what looks like a single word actually carves up several distinct semantic spaces. Sometimes it compares quantities explicitly ('more than five thousand,' Matt 14:21 par.). Sometimes it stands alone with the article to mean 'the majority' or 'most people' (1 Cor 15:6). In the Synoptic Gospels, Jesus uses it to assert qualitative superiority — 'something greater than the

temple is here' (Matt 12:6) — collapsing the quantitative and the evaluative into a single devastating claim. Spanish distinguishes más (quantitative) from mayor (evaluative), revealing the semantic seam that Greek leaves unmarked.

1. more in quantity (comparative) (32×) The core comparative sense: more in quantity or number than something else, with an explicit or implicit standard of comparison. This is the default, unmarked use at 32 occurrences. 'Unless your righteousness exceeds (pleion) that of the scribes' (Matt 5:20); 'more than twelve legions of angels' (Matt 26:53); 'more than all of them' (Luke 21:3, the widow's mite). Spanish más que, German mehr als, and French plus que all align with straightforward quantitative comparison. The comparative genitive or conjunction e ('than') typically marks this sense syntactically. MORE AND GREATER

en: more, more-than, of-more | **es:** de-mayor, mayor, más | **fr:** plus | **de:** mehr Matt 5:20; Matt 6:25; Matt 20:10; Matt 21:36; Matt 26:53

2. the majority, most people (7×) Substantival use with the article: 'the majority,' 'most people,' 'the greater number.' Seven occurrences where pleiones functions as a noun denoting the larger portion of a group. Paul notes that 'most of the five hundred' witnesses are still alive (1 Cor 15:6); 'the majority' of the Ephesian crowd did not know why they had assembled (Acts 19:32); punishment by 'the majority' suffices for the offender (2 Cor 2:6). Korean 대부분 ('the greater part') and French la plupart ('most of them') both select dedicated majority-quantifier vocabulary distinct from simple comparative 'more.' MORE AND GREATER

en: majority, more, most | **es:** más | **fr:** plus | **de:** mehr Acts 19:32; Acts 27:12; 1Cor 10:5; 1Cor 15:6; 2Cor 2:6

3. many, numerous (positive sense) (7×) Positive-degree usage where the comparative morphology functions as 'many' or 'much' without explicit comparison — a well-attested Koine Greek phenomenon. Seven occurrences, often in Acts: 'many other words' (Acts 2:40), 'many days' (Acts 13:31), 'after many years' (Acts 24:17). Here pleion means roughly the same as polys. Spanish muchos/muchas and Korean 많은 both select positive-degree 'many' vocabulary rather than comparative forms, confirming that the comparative force has faded in these contexts. SUFFICIENCY AND WORTH

en: many, many-things, more | **es:** muchas, muchos, más | **fr:** plus | **de:** mehr Luke 11:53; Acts 2:40; Acts 13:31; Acts 21:10; Acts 24:17

4. further or longer in extent (5×) Greater extent in time, space, or degree — 'further,' 'longer,' 'more widely.' Five occurrences expressing continuation or spread beyond a reference point. The Sanhedrin fears the apostolic message will 'spread no further' (Acts 4:17); Paul's teaching extended 'longer' than expected (Acts 20:9); Paul asks Felix not to 'detain him further' (Acts 24:4). Spanish más tiempo ('more time') and German weiter ('further') both shift from quantity to extent/duration, confirming a distinct semantic axis from numerical comparison. MORE AND GREATER

en: further, longer, more | **es:** allá, más, más-tiempo | **fr:** plus | **de:** mehr Acts 4:17; Acts 18:20; Acts 20:9; Acts 24:4; 2Tim 3:9

5. greater in rank or importance (4×) Greater in rank, importance, or inherent worth — qualitative superiority rather than quantitative excess. Four occurrences, all in the Synoptic tradition: 'something greater than Jonah is here' (Matt 12:41; Luke 11:32); 'something greater than Solomon is here' (Matt 12:42; Luke 11:31). Jesus uses pleion to assert that his person and ministry surpass the greatest figures of Israel's history. Spanish mayor que ('greater than') and the consistent cross-linguistic selection of evaluative rather than numerical vocabulary confirm that this is a genuine qualitative-comparative sense, not merely 'more of the same.' MORE AND GREATER

en: greater-than | **es:** mayor-que, más | **fr:** plus | **de:** mehr Matt 12:41; Matt 12:42; Luke 11:31; Luke 11:32

πλέκ-ω G4120 *V-APA-NMP* (3×)

to plait, to weave, to braid; to intertwine strands into a woven or braided form

This verb means to plait, braid, or weave together. In all three Gospel accounts, Roman soldiers 'wove' or 'braided' a crown of thorns and placed it on Jesus' head during his mockery (Matt 27:29; Mark 15:17; John 19:2). The image is vivid: intertwining sharp thorns into a cruel parody of royal headgear. Though the verb can apply to any weaving or plaiting, its New Testament use is entirely focused on this single, haunting moment of the Passion.

(3×) Cross-linguistic evidence uniformly indicates weaving/braiding: English 'having-woven/weaving', Spanish 'habiendo-tejido/habiendo-trenzado', French 'tresser', German 'flechten/πλέξαντες'. The lexicon defines it as 'plait, twine' with examples of braiding hair (πλοκάμους) and twisting rope. All three NT occurrences (Matt 27:29, Mark 15:17, John 19:2) describe soldiers plaiting/weaving a crown of thorns for Jesus. The action is identical across Gospels: intertwining thorny branches into a mock crown as part of Jesus' torture and mockery. CLOTHING AND DRESS

en: having-woven, weaving | **es:** habiendo-tejido, habiendo-trenzado | **fr:** tresser | **de:** flechten, πλέξαντες Matt 27:29; Mark 15:17; John 19:2

πλεον-άζω G4121 *V-APA-NFS* (9×)

To increase, abound, or multiply; to grow in quantity, intensity, or degree; to have more than enough.

Expresses the idea of growing beyond what is expected — overflowing, multiplying, surpassing a previous measure. Paul uses it powerfully in Romans 5:20 to describe how sin 'increased' under the law only so that grace might 'abound all the more,' creating one of the New Testament's most striking theological contrasts. Elsewhere it describes love abounding (1 Thess 3:12, Phil 4:17), faith growing (2 Thess 1:3), and material surplus (2 Cor 8:15). Spanish 'abundar' and German 'vermehren' together capture the twin aspects of overflow and active multiplication.

increase, abound, have in excess (9×) To increase in number, quantity, or degree; to abound, multiply, or overflow beyond a prior measure. Used of abstract realities growing — sin increasing so that grace abounds even more (Rom 5:20), love multiplying among believers (1 Thess 3:12, 2 Thess 1:3), thanksgiving increasing to God's glory (2 Cor 4:15) — and of material surplus where one who gathered much had no excess (2 Cor 8:15). The Spanish 'abundar' (abound) highlights the overflowing quality, while German 'vermehren' (multiply) emphasizes the active growth, together reflecting the word's semantic range from passive surplus to dynamic increase. ABOUNDING AND SURPLUS

en: abounding, had-excess, having-increased | **es:** abunda, abundando, abundase | **fr:** augmenter, vermehren | **de:** vermehren Rom 5:20; Rom 6:1; 2Cor 4:15; 2Cor 8:15

πλεονεκτ-έω G4122 *V-AIA-3S* (5×)

To take advantage of, exploit, defraud; to overreach someone for personal gain through greed or cunning.

A verb meaning to take advantage of, exploit, or defraud — to gain at another's expense through greedy overreaching. Derived from πλέον (more) + ἔχω (to have), it literally means 'to have more' at someone else's cost. Paul uses it exclusively, and all five occurrences reveal his pastoral vigilance against exploitation. In 2 Cor 2:11, Satan is the one who might 'take advantage' of the community. In 2 Cor 7:2 and 12:17-18, Paul defends himself against charges of financial exploitation. First Thessalonians 4:6 warns believers not to 'defraud' a brother in business or personal matters. The Spanish 'defraudar/explotar' captures the range well.

(5×) To take advantage of, exploit, or defraud — to overreach someone for selfish gain, whether financially, relationally, or spiritually. The etymology (πλέον + ἔχω, 'to have more') exposes the greedy root: gaining at another's expense. Paul deploys this verb in two main contexts. First, spiritual exploitation: in 2 Cor 2:11, Satan might 'take advantage of' the community through unforgiveness. Second, financial integrity: Paul defends himself against charges of exploiting the Corinthians (2 Cor 7:2; 12:17-18), asking 'Did I take advantage of you through anyone I sent?' First Thessalonians 4:6 generalizes the warning: no one should 'wrong or defraud' a brother in any matter. The Spanish 'defraudar' (to defraud) and 'explotar' (to exploit) map directly to the Greek semantic range. DECEPTION

AND BEGUILING
en: I-took-advantage-of, to-defraud, took-advantage-of | **es:** defraudamos, defraudar, os-exploté | **fr:** tromper, πλεονεκτεῖν | **de:** habgierig-sein 2Cor 2:11; 2Cor 7:2; 2Cor 12:17; 2Cor 12:18; 1Thess 4:6

πλεονέκτ-ης G4123 *N-NMP* (4×)

A greedy person, one who grasps for more than his due; covetous, avaricious.

Formed from pleon (more) and echō (to have), pleonektēs literally means 'one who has more'—a person who always wants more than their share. Paul includes greedy persons in his vice lists alongside the sexually immoral and idolaters (1 Cor 5:10–11; 6:10), indicating how seriously the early church viewed covetousness. In Ephesians 5:5 he equates greed with idolatry, declaring that no greedy person has any inheritance in Christ's kingdom. The Spanish 'avaro,' French 'cupide,' and German 'habgierig' all convey this grasping, acquisitive character.

(4×) A greedy or covetous person, one who seizes more than is rightfully theirs. All four New Testament occurrences appear in Pauline vice lists. In 1 Corinthians 5:10–11 believers are told not to associate with the greedy; in 6:10 they are excluded from God's kingdom. Ephesians 5:5 makes the striking equation that a pleonektēs is an idolater—placing material gain in the place of God. The French 'cupide' and German 'habgierig' both capture the insatiable, grasping quality of this character type. GAIN AND GREED
en: greedy, greedy-person | **es:** avaro, avaros | **fr:** cupide, πλεονέκτης | **de:** habgierig 1Cor 5:10; 1Cor 5:11; 1Cor 6:10; Eph 5:5

πλεονεξία G4124 *N-NFS* (10×)

Greedy desire for more, covetousness — a relentless craving that exploits others for gain

Denotes an insatiable desire to possess more than one's due, often at the expense of others. In Luke 12:15, Jesus warns against every form of pleonexia, linking it to the illusion that life consists in abundance of possessions. Paul groups it with sexual immorality and idolatry as characteristic of the old self (Eph 4:19; 5:3; Col 3:5), and in 2 Peter 2:3 false teachers exploit believers through fabricated words driven by pleonexia. The Spanish 'avaricia/codicia' and French 'cupidité' both capture the aggressive, grasping quality that distinguishes this vice from mere desire.

greed, covetousness (10×) An insatiable, exploitative desire for more — whether material wealth, power, or advantage — that treats others as means to personal gain. Jesus warns against it as a fundamental misorientation of life (Luke 12:15), Paul lists it alongside sexual immorality and idolatry (Eph 4:19; 5:3; Col 3:5), and Peter identifies it as the motive behind false teaching (2 Pet 2:3). Spanish 'avaricia/codicia' and German 'Habsucht' converge on the aggressive, grasping character of this vice, distinguishing it from ordinary wanting. PLUNDER AND SPOIL
en: covetousness, greed, greediness | **es:** avaricia, codicia, codicias | **fr:** cupidité | **de:** Habsucht, πλεονεξίας Mark 7:22; Luke 12:15; Rom 1:29; 2Cor 9:5; Eph 4:19

πλευρ-ά G4125 *N-AFS* (6×)

Side of the body, rib area; the lateral part of the torso, especially as pierced or displayed in the Passion and Resurrection narratives.

Pleura means 'side' — specifically the lateral area of the human torso around the ribs. While it could refer to ribs themselves in classical Greek, the NT uses it exclusively for the side of Jesus' body. A soldier pierces it with a spear at the crucifixion (John 19:34; possibly Matt 27:49), and the risen Christ shows his wounded side to the disciples as proof of identity (John 20:20, 25, 27). Thomas's demand to put his hand 'into his side' makes pleura a word forever linked to the tangible reality of the resurrection. The Spanish 'costado' and French 'cote' both carry this bodily-side meaning.

(6×) The side of the human body, the lateral torso near the ribs. In classical Greek, pleura could denote ribs proper or the flank of an animal, but in the NT it refers exclusively to the side of Jesus' body in the Passion and Resurrection accounts. The multilingual glosses — Spanish 'costado,' French 'cote,' German 'Seite' — all denote the bodily side rather than an abstract 'side.' John 19:34 records the piercing of Jesus' side by a Roman lance, fulfilling Zechariah 12:10. John 20:20, 25, 27 narrate the risen Christ displaying his wounded side as tangible proof of bodily resurrection, culminating in Thomas's confession, 'My Lord and my God.' GEOGRAPHY AND SPACE
en: side | **es:** costado | **fr:** côté | **de:** Seite, πλευράν, πλευρὰν Matt 27:49; John 19:34; John 20:20; John 20:25; John 20:27

πλέω G4126 *V-IIA-1P* (6×)

pleo – to sail, navigate or travel by ship across a body of water

The verb pleo denotes sailing or traveling by sea, the basic Greek term for maritime movement. All six New Testament occurrences describe literal sea voyages: the disciples crossing the Sea of Galilee (Luke 8:23), and Paul's various missionary journeys by ship (Acts 21:3; 27:2, 6, 24). The word carries no metaphorical extension in the NT – it is concrete and practical. Spanish navegar, French naviguer, and German segeln all converge on the same straightforward maritime sense, reflecting a world where sailing was the primary mode of long-distance travel.

sail, travel by ship (6×) To sail, navigate, or travel by ship across water. Every NT occurrence refers to literal sea voyaging: the disciples caught in a storm on Galilee (Luke 8:23) and Paul's Mediterranean passages toward Rome (Acts 27:2, 6, 24). Spanish navegar, French naviguer, and German segeln all map uniformly to this single concrete maritime sense. The word appears in participial, finite, and infinitival forms but with no semantic variation – all denote the physical act of shipborne travel. SAIL TRAVEL SHIP
en: sailing, to-sail, we-were-sailing | **es:** de-navegar, navegando, navegábamos | **fr:** naviguer | **de:** segeln, πλέον, πλέοντας Luke 8:23; Acts 21:3; Acts 27:2; Acts 27:6; Acts 27:24

πληγ-ή G4127 *N-AFP* (22×)

A blow, beating, or stripe; a divine plague or calamity; a wound, especially a mortal wound

The noun πληγή (from πλήσσω, 'to strike') covers the full spectrum of physical violence from human beatings to cosmic divine judgment. In the Gospels and Acts, it refers to literal blows and stripes inflicted by human hands — the Good Samaritan's victim was left half-dead with wounds (Luke 10:30), and Paul and Silas received many blows in the Philippian prison (Acts 16:23). In Revelation, the word rises to apocalyptic scale as the divine plagues poured out upon the earth, echoing the plagues of Egypt. Three occurrences in Revelation 13 describe the beast's 'mortal wound' — a wound unto death that was mysteriously healed.

1. plague, divine calamity (13×) The apocalyptic sense of a divinely sent plague or catastrophic affliction, dominating 13 occurrences, all in Revelation. These are the seven last plagues (Rev 15:1,6,8), the plagues of fire, smoke, and sulfur (Rev 9:18,20), and the plagues threatened against Babylon (Rev 18:4,8). The Spanish 'plaga/plagas' and German 'Plagen' directly echo the language of the Exodus plague narratives, signaling that John's Revelation consciously reuses the imagery of God's judicial strikes against Egypt for the eschatological judgment of the nations. PLAGUES AND WOUNDS
en: plague, plagues | **es:** plaga, plagas | **fr:** coup | **de:** Plagen Rev 9:18; Rev 9:20; Rev 11:6; Rev 15:1; Rev 15:6

2. blow, beating, stripe (6×) The concrete physical sense of a blow, beating, or stripe inflicted by human violence. Luke 10:30 describes the man who 'fell among robbers' and received blows (πληγάς). Paul catalogs his own sufferings including 'beatings' (2 Cor 6:5, 11:23), and the Philippian jailer washed the 'stripes' of Paul and Silas (Acts 16:33). The multilingual glosses shift markedly from sense 1: Spanish 'azotes/golpes,' English 'beatings/blows,' conveying interpersonal violence rather than cosmic judgment. PLAGUES AND WOUNDS

en: beatings, blows, of-blows | **es:** azotes, de-azotes, golpes | **fr:** coup | **de:** Plagen, πληγὰς, πληγῶν Luke 10:30; Luke 12:48; Acts 16:23; Acts 16:33; 2Cor 6:5

3. wound, mortal wound (3×) A specialized sense denoting a wound — specifically a mortal, death-dealing wound — concentrated in three occurrences about the beast of Revelation 13. The beast's 'wound of death' (πληγὴ τοῦ θανάτου, Rev 13:3,12) was healed, causing the world to marvel. Rev 13:14 further describes the beast 'who had the wound of the sword and lived.' Spanish 'herida' and English 'wound' mark this sense as distinct from both blows (human violence) and plagues (divine judgment), focusing on the resulting physical injury rather than the act of striking. **PLAGUES AND WOUNDS**

en: wound | **es:** herida | **fr:** coup | **de:** Plagen Rev 13:3; Rev 13:12; Rev 13:14

πλῆθος G4128 *N-DNS* (31×)

A multitude, crowd, or large number; a great quantity of people gathered together, or occasionally of things.

Plethos denotes a great number or mass, used overwhelmingly in Luke-Acts for crowds of people: the multitude of worshipers at the temple (Luke 1:10), the heavenly host praising God (Luke 2:13), and the growing community of believers (Acts 4:32). All major translations converge on crowd/multitude terms: Spanish multitud, French multitude, German Menge. A single occurrence in Acts 28:3 extends the word to a non-human quantity, a bundle of sticks, showing its root meaning of sheer abundance can apply beyond persons.

1. multitude, crowd, large group of people (30×) A large group of people gathered together, a crowd, throng, or assembly. This overwhelmingly dominant sense (30x) appears throughout Luke-Acts and Mark, describing disciples, worshipers, and public gatherings. Translations are remarkably uniform: Spanish multitud, French multitude, German Menge. The heavenly host of Luke 2:13 and the miraculous catch of fish drawing a plethos in Luke 5:6 illustrate the word's range from celestial armies to everyday crowds. **GEOGRAPHY AND SPACE**

en: a-multitude, multitude | **es:** multitud | **fr:** multitude | **de:** Menge Mark 3:7; Mark 3:8; Luke 1:10; Luke 2:13; Luke 5:6

2. quantity, great amount (of things) (1×) A great quantity or amount of non-human things. This rare sense (1x) appears in Acts 28:3, where Paul gathers a plethos of dry sticks for a fire on Malta. Spanish distinguishes this with cantidad rather than multitud, and English uses quantity, revealing that translators instinctively mark the shift from persons to objects. French and German retain the same term (multitude, Menge), treating it as a natural extension. **GEOGRAPHY AND SPACE**

en: quantity | **es:** cantidad | **fr:** multitude | **de:** Menge Acts 28:3

πληθ-ύνω G4129 *V-FIA-1S* (12×)

To multiply or cause to increase in number; passively, to grow, abound, or be multiplied.

A word drawn from the vocabulary of growth and abundance, used both of God's sovereign action in multiplying people or resources and of things that grow on their own. Luke narrates the early church's explosive expansion with this verb: the word of God 'multiplied' and the disciples 'increased' (Acts 6:7; 9:31; 12:24). Spanish multiplicarse and German vermehrt capture the passive-intransitive force well. In its transitive sense God is the agent who multiplies, as in the promise to Abraham (Heb 6:14) and Paul's prayer that God would multiply the Corinthians' seed for sowing (2 Cor 9:10). The epistolary greeting 'grace and peace be multiplied' (1 Pet 1:2; 2 Pet 1:2; Jude 1:2) has become a hallmark of the apostolic letters.

1. be multiplied, increase (intransitive/passive) (9×) To be multiplied, grow, or increase in number, used intransitively or in the passive voice. Describes the organic growth of the early church (Acts 6:7; 9:31; 12:24), the people of Israel in Egypt (Acts 7:17), lawlessness increasing in the last days (Matt 24:12), and the epistolary wish for grace and peace to abound. Spanish multiplicarse and French multiplier reflect the self-propagating nuance. **SUFFICIENCY AND WORTH**

en: may-be-multiplied, multiplied, multiplying | **es:** fue-multiplicado, multiplicarse, multiplicándose | **fr:** multiplier, soient-multipliés. | **de:** mehren, sei-vermehrt, πληθυνθῆναι Matt 24:12; Acts 6:1; Acts 6:7; Acts 7:17; Acts 9:31

2. multiply, increase (transitive) (3×) To multiply or increase something, used transitively with God or a person as the active agent who causes the growth. God promises to multiply Abraham's descendants (Heb 6:14, quoting Gen 22:17) and Paul asks God to multiply the Corinthians' seed for sowing (2 Cor 9:10). Spanish multiplicaré/multiplicando and German mehren preserve the causative force. **SUFFICIENCY AND WORTH**

en: I-will-multiply, multiplying, will-multiply | **es:** multiplicando, multiplicará, te-multiplicaré | **fr:** multiplier | **de:** mehren 2Cor 9:10; Heb 6:14

πλήθ-ω G4130 *V-AIP-3P* (24×)

To fill or be filled — with a substance, emotion, or the Holy Spirit; also to fulfill or complete a period of time.

A verb of fullness with two distinct arcs in Luke's writings. On one hand, it describes being filled with the Holy Spirit — the dominant Lukan usage, from Elizabeth and Zechariah (Luke 1:41, 67) to the disciples at Pentecost (Acts 2:4). On the other, it marks the completion of appointed times: Mary's days to give birth 'were fulfilled' (Luke 2:6), and Zechariah's term of priestly service 'was completed' (Luke 1:23). Spanish distinguishes fue lleno ('was filled') from se cumplieron ('were fulfilled'), and similarly German erfüllt serves double duty, while Arabic splits between ملأ (mala'a, 'to fill') and the temporal ة (tamma, 'to be completed').

1. fill with substance or spirit (18×) To fill or be filled with a physical substance, emotion, or especially the Holy Spirit, resulting in a state of fullness that prompts speech or action. Spanish fue lleno/fueron llenados and German erfüllt render this consistently. Luke 1:15 promises John the Baptist will be filled with the Holy Spirit from the womb; Elizabeth (Luke 1:41) and Zechariah (Luke 1:67) are filled and prophesy. The wedding hall in Matt 22:10 is filled with guests, and in Matt 27:48 a sponge is filled with vinegar — showing the verb spans from physical containers to spiritual empowerment. **FILLING AND FULLNESS**

en: be-filled, having-been-filled, having-filled | **es:** fue-llena, fue-lleno, fueron-llenados | **fr:** remplir | **de:** erfüllt Matt 22:10; Matt 27:48; Luke 1:15; Luke 1:41; Luke 1:67

2. fulfill or complete time (6×) To bring a period of time, a prophecy, or an appointed event to completion or fulfillment — marking that the designated span has run its full course. Spanish cumplirse/se cumplieron ('to be fulfilled') and temporal Arabic ة (tamma) distinguish this from the filling sense. Luke 1:23 notes that Zechariah's days of priestly service 'were completed'; Luke 1:57 that Elizabeth's time to give birth 'was fulfilled'; and Luke 2:6, 21-22 mark the completion of Mary's days and the time of purification. The emphasis is on divinely appointed timing reaching its full measure. **FILLING AND FULLNESS**

en: to-be-fulfilled, was-fulfilled, were-completed | **es:** cumplirse, fueron-cumplidos, se-cumplieron | **fr:** remplir | **de:** erfüllt Luke 1:23; Luke 1:57; Luke 2:6; Luke 2:21; Luke 2:22

πλήκ-της G4131 *N-AMS* (2×)

a striker, brawler, or violent person; one given to physical aggression

A noun describing someone prone to hitting or striking—a brawler, violent person, one quick to use fists. Paul uses it in his pastoral qualifications for church leaders. An overseer or elder must not be a 'striker'—not violent, not given to physical aggression (1 Tim 3:3; Titus 1:7). This disqualifies the hot-tempered man who settles disputes with force rather than wisdom. Classical usage could describe fierce, warlike men or even violent wine (harsh, biting). In church leadership, gentleness not violence must characterize those who shepherd God's flock.

(2×) A violent person, one prone to striking or brawling, explicitly disqualified from church leadership. Paul's elder qualifications exclude the 'plēktēs'—the man who uses physical force, whether in

anger management issues or habitual aggression. Instead, leaders must be gentle, patient, not quarrelsome. The term appears in both major pastoral letters on leadership (1 Timothy, Titus), showing this is a universal standard. The multilingual renderings ('violento', 'gewalttätig') emphasize character—this is about temperament and behavior patterns, not isolated incidents. **POWER AND ABILITY**

en: violent | **es:** violento | **fr:** πλήκτην | **de:** gewalttaetig 1Tim 3:3; Titus 1:7

πλήμῡρ-α G4132 *N-GFS* (1×)

a flood, deluge, or inundation; rising flood-tide

This term describes the overwhelming rush of water in a flood or the rising of flood-tide. In Luke 6:48, Jesus uses it to depict the violent flood that tests a house's foundation. The image would resonate with Mediterranean audiences familiar with seasonal flooding and destructive storm surges. The term captures both the volume of water and its forceful, testing nature—a perfect metaphor for life's trials that reveal whether faith is built on solid ground.

(1×) The flood that strikes the house in Jesus' parable in Luke 6:48, testing which foundation proves reliable. Ancient Mediterranean builders knew the danger of seasonal floods and storm surges. Multilingual glosses uniformly recognize the destructive water surge ('a-flood', 'inundación', 'inondation'). The flood becomes Jesus' metaphor for life's inevitable trials that expose shallow versus deep-rooted faith. **FLOOD SWEEP AWAY**

en: a-flood | **es:** inundación | **fr:** inondation | **de:** πλημμύρης Luke 6:48

πλήν G4133 *Prep* (32×)

Adversative conjunction 'but, nevertheless, however'; also prepositional 'except, only, besides.'

A versatile discourse particle that most often functions as an adversative conjunction — 'but,' 'nevertheless' — introducing a counterpoint or concession after a preceding statement. Jesus uses it frequently: 'Nevertheless, not my will but yours be done' (Matt 26:39) and 'But woe to that man by whom the Son of Man is betrayed' (Matt 26:24). Less commonly it serves as a preposition meaning 'except' or 'only,' restricting a broader claim (John 8:10; Acts 8:1). German 'außer' and Spanish 'sin-embargo' / 'excepto' neatly track the two uses, while French 'sauf-que' and 'cependant' likewise split the semantic range.

1. but, nevertheless, however (23×) Adversative conjunction marking contrast, concession, or qualification — 'but,' 'nevertheless,' 'however.' The dominant use (23x), frequently pivoting from one thought to its counterpoint. Jesus's Gethsemane prayer 'nevertheless, not as I will' (Matt 26:39) and woe-sayings (Matt 11:22, 24; 18:7) exemplify the concessive force. Spanish 'sin-embargo' and 'pero,' German 'außer,' and French 'sauf-que' all render this adversative turn, though each language chooses a slightly different register. **CONJUNCTIONS AND CONTRAST**

en: But, But-, Nevertheless | **es:** Sin-embargo, pero, sin-embargo | **fr:** sauf-que | **de:** außer Matt 11:22; Matt 11:24; Matt 18:7; Matt 26:39; Matt 26:64

2. except, only, besides (9×) Prepositional or limiting particle meaning 'except,' 'only,' or 'besides,' restricting or excluding from a broader category. 'No one remained except the woman' (John 8:10); the Jerusalem church was scattered 'except the apostles' (Acts 8:1); the Holy Spirit testifies in every city 'except that' bonds await (Acts 20:23). Spanish 'excepto' and German 'ausser' directly convey the exclusionary force, while French 'cependant' can blur the line — the Greek πλήν is more precise in this limiting function than many receptor languages convey. **CONJUNCTIONS AND CONTRAST**

en: besides, except | **es:** excepto, sin-embargo, sino | **fr:** cependant, cependant-, sauf-que | **de:** ausser, außer Mark 12:32; John 8:10; Acts 8:1; Acts 15:28; Acts 20:23

πλήρης G4134 *Adj-AFP* (16×)

Full, filled – of physical containers, spiritual qualities, or abstract fullness

The adjective pleres ('full') appears throughout the New Testament describing both concrete and abstract fullness. Baskets are 'full' of leftover fragments after the miraculous feedings (Matt 14:20, 15:37, Mark 8:19-20), and a grain head grows 'full' on the stalk (Mark 4:28). More strikingly, the word characterizes persons filled with spiritual qualities: Jesus is 'full of the Holy Spirit' (Luke 4:1), Stephen is 'full of faith and power' (Acts 6:8), and Tabitha is 'full of good works' (Acts 9:36). The multilingual glosses are remarkably uniform – 'lleno/llena,' 'plein,' 'voll' – across all occurrences, reflecting the adjective's single core meaning applied to different domains.

1. (15×) Full, filled, replete – the primary and near-universal sense covering both physical and spiritual fullness. Physically, baskets are 'full' of fragments (Matt 14:20, 15:37, Mark 8:19-20), a grain ear is 'full' (Mark 4:28), and a sponge is 'full of vinegar.' Spiritually, persons are described as 'full of' the Holy Spirit (Luke 4:1, Acts 7:55), grace and truth (John 1:14), faith and power (Acts 6:5, 6:8), good works (Acts 9:36), or even negative qualities like envy and deceit (Acts 13:10). All fifteen occurrences share identical multilingual glosses: Spanish 'lleno/llena,' French 'plein,' German 'voll' – the adjective's semantic core is remarkably stable across physical and metaphorical collocations. **GEOGRAPHY AND SPACE**

en: full | **es:** llena, llenas, lleno | **fr:** plein | **de:** voll Matt 14:20; Matt 15:37; Mark 4:28; Mark 8:19; Luke 4:1

2. (1×) Full in the sense of 'complete, full measure' – specifically at 2 John 1:8 where the author writes 'that you may receive a full reward.' Here the emphasis falls not on a container being filled but on the completeness or undiminished character of what is received. Spanish renders this with 'plena' (rather than the usual 'lleno/llena'), subtly marking the shift from spatial fullness to abstract completeness. While the core meaning of pleres remains 'full,' this single occurrence tilts toward 'complete, entire,' approaching the semantic territory of teleios. **GEOGRAPHY AND SPACE**

en: full | **es:** plena | **fr:** plein | **de:** voll 2John 1:8

πληροφορ-έω G4135 *V-RPM/P-NMP* (6×)

To be fully convinced or thoroughly assured; also to fulfill, accomplish, or bring to complete fruition.

Plērophoreō carries the root idea of 'filling to the full,' and in the NT it branches into two distinct applications. On one hand, it describes the inner state of being thoroughly convinced or fully assured: Abraham was 'fully persuaded' that God could do what he promised (Rom 4:21), and Paul insists each believer should be 'fully convinced in his own mind' about disputable matters (Rom 14:5). On the other hand, it describes the external completion of divine purposes: Luke opens his Gospel by mentioning events 'fully accomplished among us' (Luke 1:1), and Paul charges Timothy to 'fulfill' his ministry (2 Tim 4:5). Spanish distinguishes the two neatly – 'plenamente convencido' for conviction versus 'cumplir' for fulfillment.

1. to be fully convinced, fully assured (3×) To be fully convinced, thoroughly persuaded, or completely assured about something. Abraham was plērophorētheis that God was able to perform his promise (Rom 4:21); each person should be plērophoreisthō in their own mind about observing days (Rom 14:5); and Paul prays the Colossians may stand plērophorēmenoi in God's will (Col 4:12). Spanish 'plenamente convencido,' French 'pleinement assure,' and German 'vollig ueberzeugt' all reflect this sense of unshakeable inner certainty. **FULFILL AND COMPLETE**

en: fully-assured, having-been-fully-convinced, let-be-fully-convinced | **es:** completamente-convencidos, estando-plenamente-convencido, esté-plenamente-convencido | **fr:** pleinement-assuré, pleinement-convaincu | **de:** voellig-ueberzeugt Rom 4:21; Rom 14:5; Col 4:12

2. to fulfill, bring to completion (3×) To fulfill, bring to full completion, or accomplish entirely. Luke 1:1 speaks of events peplērophorēmenōn ('fully accomplished') among the first believers. Paul tells Timothy to plērophorēson his ministry – carry it out to the full (2 Tim 4:5) – and reports that through him the message was plērophorēthē, fully proclaimed (2 Tim 4:17). Spanish 'cumplir/cumplidas' and English 'fulfill' highlight the sense of bringing a task or divine purpose to its intended completion. **FULFILL AND COMPLETE**

en: fulfill, having-been-fulfilled, might-be-fulfilled | **es:** cumple, cumpli-

das, fuera-cumplida | **fr:** pleinement-convaincu | **de:** voellig-ueberzeugt, πεπληροφορημένων Luke 1:1; 2Tim 4:5; 2Tim 4:17

πληροφορ-ία G4136 *N-DFS* (4×)

Full assurance, complete certainty; the settled confidence of deep conviction.

From plērophoreō (to fill completely), plērophoria denotes the fullness of conviction or settled certainty that comes from deep faith. Paul speaks of the 'full assurance of understanding' needed to know the mystery of Christ (Col 2:2) and recalls how the gospel came to the Thessalonians not in word only but in power and full assurance (1 Thess 1:5). Hebrews urges believers toward the full assurance of hope (6:11) and the full assurance of faith (10:22). Spanish 'plena certeza,' French 'certitude,' and German 'Gewissheit' all express this unwavering, complete confidence.

(4×) Full assurance or complete certainty, especially regarding matters of faith and hope. Colossians 2:2 speaks of the riches of full assurance that come from understanding God's mystery. In 1 Thessalonians 1:5, plērophoria accompanies the Spirit's power in the gospel's reception. Hebrews 6:11 and 10:22 urge believers to maintain this full assurance in hope and faith, drawing near to God with a sincere heart. The Spanish 'plena certeza' and 'plena convicción' nicely capture the completeness implied—this is not partial confidence but total, settled conviction. **CONFIDENCE AND TRUST**

en: full-assurance | **es:** plena-certeza, plena-certidumbre, plena-convicción | **fr:** certitude | **de:** Gewissheit Col 2:2; 1Thess 1:5; Heb 6:11; Heb 10:22

πληρ-όω G4137 *V-APA-NMP* (88×)

To fill, make full; to fulfill prophecy or complete a purpose; passively, to be filled with the Spirit, joy, or content.

Pleroo is one of the most theologically generative verbs in the New Testament, bridging the physical act of filling a container with the divine act of bringing Scripture to completion. Matthew's repeated formula 'that it might be fulfilled which was spoken by the prophet' (Matt 1:22; 2:15) uses precisely this verb, making it the hinge between Old Testament promise and New Testament realization. Yet the same root fills a house with fragrance when Mary anoints Jesus (John 12:3), fills disciples with the Holy Spirit at Pentecost (Acts 2:4), and fills up a net with fish (Matt 13:48). The multilingual evidence splits revealingly: Arabic distinguishes tamm/yatimm ('come to completion') from mala'a ('fill physically'), Korean separates 이루어지다 ('be accomplished') from 채우다 ('fill a vessel'), and Swahili uses -timizwa for prophetic fulfillment but -jaza for spatial filling. These cross-linguistic fracture lines confirm genuine sense boundaries within what Greek collapses into a single lexeme.

1. fulfill prophecy (passive) (38×) To fulfill prophecy or Scripture (passive) — the largest sense at 38 occurrences, overwhelmingly concentrated in Matthew and John. The characteristic formula hina plerothe ('in order that it might be fulfilled') appears 16 times in Matthew alone, structurally organizing the Gospel as a narrative of prophetic completion. Arabic tamm/yatimm (passive of the root t-m-m, 'to be completed'), Korean 이루어지다/성취되다 ('to be accomplished/achieved'), and Swahili -timizwa all select completion/accomplishment vocabulary rather than physical filling, confirming this as a deeply lexicalized sub-sense. Key passages: Matt 1:22 (virgin birth fulfills Isaiah), Matt 2:15 (flight to Egypt fulfills Hosea), John 19:24 (casting lots fulfills the Psalms). **FULFILL AND COMPLETE**

en: it-is-fulfilled, may-be-fulfilled, might-be-fulfilled | **es:** fuera-cumplida, fuera-cumplido, se-cumpla | **fr:** accomplir | **de:** erfuellen, erfüllt Matt 1:22; Matt 2:15; Matt 2:17; Matt 2:23; Matt 4:14

2. be filled (passive/middle) (16×) To be filled (passive/middle) with spiritual or emotional content — 16 occurrences where persons or places become full of the Holy Spirit, joy, sorrow, or knowledge. The disciples are 'filled with joy and the Holy Spirit' (Acts 13:52), Jesus tells the disciples 'sorrow has filled your hearts' (John 16:6), and Paul prays believers may 'be filled with all the fullness of God' (Eph 3:19). Arabic imtala'a (Form VIII reflexive of m-l-', 'to become full') and Korean 충만하다 ('to be brimful') both use dedicated state-of-fullness vocabulary. The sense boundary against prophetic fulfillment is sharp: here the subject becomes a container for a quality, not a prophecy reaching its appointed completion. **FULFILL AND COMPLETE**

en: I-am-filled, I-have-been-filled, I-may-be-filled | **es:** completado, completos, cumplido | **fr:** accomplir | **de:** erfuellen, erfüllt Matt 13:48; Luke 2:40; John 12:3; Acts 13:52; Rom 1:29

3. fulfill actively (complete/accomplish) (14×) To fulfill actively — to accomplish, complete, or carry out a duty, law, or mission (active voice, human agent) — 14 occurrences. Jesus declares he came 'not to abolish the Law but to fulfill it' (Matt 5:17); Paul says love is the 'fulfillment of the law' (Rom 13:8). At Matt 3:15, Jesus tells John the Baptist 'it is fitting for us to fulfill all righteousness.' Arabic atamma/akmala (active causative completive forms) and Korean 완성하다/이루다 ('to accomplish, bring to completion') both mark this as volitional completion by an agent, distinct from the passive prophetic sense. The active voice is the key morphological signal. **FULFILL AND COMPLETE**

en: fill-up, fulfill, has-fulfilled | **es:** a-cumplir, colmad, completad | **fr:** accomplir | **de:** erfuellen, erfüllt Matt 3:15; Matt 5:17; Matt 23:32; Luke 9:31; Acts 3:18

4. complete a period or course (10×) To complete a period, course, or appointed time — 10 occurrences where a temporal span reaches its appointed end. 'When Jesus had finished these sayings' (Matt 7:28 uses a different verb, but Luke 7:1 uses pleroo); 'the times of the Gentiles are fulfilled' (Luke 21:24); 'until the words of God are fulfilled' (Rev 17:17). Arabic akmala/intahat ('completed/ended') and Korean 마치다 ('to finish') both focus on temporal terminus rather than content-filling. This sense often carries eschatological weight: time itself is treated as a vessel being filled up until it overflows into a new era (Gal 4:4, 'the fullness of time'). **FULFILL AND COMPLETE**

en: are-fulfilled, completed, having-been-fulfilled | **es:** cumplidas, cumplido, cumplía | **fr:** accomplir | **de:** erfuellen, erfüllt Luke 7:1; Luke 21:24; John 15:11; John 16:24; John 17:13

5. fill spatially (active) (10×) To fill spatially (active) — to fill a physical space, container, or place with tangible substance — 10 occurrences. Every valley shall 'be filled' (Luke 3:5 quoting Isaiah), the house 'was filled' with the fragrance of ointment (John 12:3), 'a sound filled the whole house' at Pentecost (Acts 2:2), and Ananias 'filled' his heart with Satan's deception (Acts 5:3, a metaphorical extension of the spatial image). Arabic mala'a/yamla' (root m-l-', 'to fill a container') and Korean 채우다 ('to fill, pour into') both deploy concrete-filling vocabulary here, distinct from the abstract completion terms used for senses 1, 3, and 4. Swahili -jaza ('to fill up, pour full') further confirms the spatial-physical boundary. **FULFILL AND COMPLETE**

en: fill, filling, has-filled | **es:** ha-llenado, habéis-llenado, llenando | **fr:** accomplir | **de:** erfuellen, erfüllt Luke 3:5; John 16:6; Acts 2:2; Acts 2:28; Acts 5:3

πλήρ-ωμα G4138 *N-ANP* (18×)

Fullness, that which fills or completes — divine totality, physical contents, or fulfillment of obligation

Pleroma is one of the New Testament's richest theological terms. John declares that from Christ's fullness believers have received grace upon grace (John 1:16), and Paul affirms that in Christ 'all the fullness of the Deity dwells bodily' (Col 2:9). Yet the word also has an earthy, concrete side: the twelve baskets of leftover fragments after the feeding of the five thousand are literally the 'fullness' of what remained (Mark 6:43). Paul brings both registers together when he writes that love is the 'fulfillment' of the law (Rom 13:10). Spanish 'plenitud' and French 'plénitude' preserve this range beautifully.

1. fullness (divine/abstract) (13×) The fullness or totality of divine presence, power, or blessing. John 1:16 speaks of receiving from Christ's fullness, while Col 1:19 and 2:9 declare the fullness of God dwelling in the Son. Paul also uses pleroma of eschatological completion — the 'fullness of the Gentiles' (Rom 11:25) and the 'fullness of time' (Gal 4:4, Eph 1:10). This is the word's most theologically charged sense. **GEOGRAPHY AND SPACE**

en: fullness, of-the | **es:** plenitud | **fr:** plénitude | **de:** Fuelle John 1:16; Rom 11:12; Rom 11:25; Rom 15:29; 1Cor 10:26

2. that which fills (physical contents) (4×) That which fills a container or space — the physical contents or complement. After the feeding miracles, the disciples gathered twelve baskets 'full' of fragments (Mark 6:43; 8:20). In Matt 9:16 and Mark 2:21, unshrunk cloth as a 'patch' tears away from the garment, taking its fullness with it. Here the word retains its classical Greek concreteness. GEOGRAPHY AND SPACE
en: full, fullness | **es:** añadido, llenado, llenuras | **fr:** plénitude | **de:** Fuelle, πλήρωμα Matt 9:16; Mark 2:21; Mark 6:43; Mark 8:20

3. fulfillment (of law/obligation) (1×) The fulfillment or complete satisfaction of a requirement, especially the Mosaic law. In Rom 13:10 Paul declares that love is the pleroma of the law — not its abolition but its full realization. The Spanish 'cumplimiento' distinguishes this sense clearly from abstract 'plenitud,' highlighting the active completion of an obligation. GEOGRAPHY AND SPACE
en: fulfillment | **es:** cumplimiento | **fr:** plénitude | **de:** Fuelle Rom 13:10

πλήσι-ος G4139 *Prep* (17×)

Near, close by; substantivally, 'one's neighbor' — a fellow human being toward whom one bears moral obligation.
Originally a spatial adjective meaning 'near' or 'close to,' this word underwent a remarkable theological transformation. In classical Greek it described physical proximity — neighboring fields, nearby towns. But in the Septuagint rendering of Leviticus 19:18 and throughout the NT, ho plesion ('the one nearby') becomes the ethical 'neighbor' — the person toward whom love is commanded (Matt 22:39; Rom 13:9; Gal 5:14). Spanish projimo, French prochain, and German Naechster all preserve this shift from spatial nearness to relational nearness. Only in John 4:5, where the Samaritan town lies 'near' a plot of ground, does the original locative sense survive in the NT.

1. (16×) One's neighbor in the ethical and relational sense — a fellow human being toward whom one has moral duties, especially the obligation of love (16 occurrences). This substantival usage dominates the NT, anchored in the double love command (Matt 22:39; Mark 12:31) and the parable of the Good Samaritan (Luke 10:27-29). Spanish projimo and French prochain both derive from words meaning 'near,' preserving the etymology while carrying the full ethical weight. Paul extends it to the whole of the law: 'Love your neighbor as yourself' (Rom 13:9; Gal 5:14). LOVE AND LOYALTY
en: neighbor | **es:** prójimo | **fr:** prochain | **de:** Naechster, πλησίον Matt 5:43; Matt 19:19; Matt 22:39; Mark 12:31; Mark 12:33

2. (1×) Spatial proximity — 'near' or 'close to' a place. The sole NT occurrence of this locative sense is John 4:5, where the Samaritan city of Sychar is described as lying near the parcel of ground Jacob gave to Joseph. Spanish cerca ('near') and English 'near' reflect the straightforward spatial meaning. This usage preserves the word's classical Greek sense and reminds readers that the ethical 'neighbor' concept grew from the simple idea of physical nearness. NEARNESS AND APPROACH
en: near | **es:** cerca | **fr:** prochain | **de:** Naechster John 4:5

πλησμον-ή G4140 *N-AFS* (1×)

satiety, indulgence, being filled to excess (especially with food)
This term denotes the state of being completely filled or satisfied, often to the point of excess. While it can simply mean satiety, it frequently carries negative connotations of overindulgence or surfeit. In Colossians 2:23, Paul critiques ascetic practices that appear wise but are ultimately worthless 'against the indulgence of the flesh.' The irony is sharp: harsh bodily restrictions don't actually curb fleshly appetites, just redirect them.

(1×) The fleshly indulgence that ascetic rules fail to restrain in Colossians 2:23. Paul's point is counterintuitive: severe bodily discipline doesn't overcome the flesh's desires, it merely shifts them. The term suggests both physical satiety and the broader concept of gratifying appetites. Multilingual renderings vary ('indulgence', 'satisfacción', 'Saettigung'), reflecting the term's range from neutral fullness to excessive gratification. SATIATION AND FULLNESS
en: indulgence | **es:** satisfacción | **fr:** πλησμονὴν | **de:** Saettigung Col 2:23

πλήσσω G4141 *V-AIP-3S* (1×)

to strike, smite, hit; to inflict a blow or wound
This verb describes striking or smiting with force, whether in combat, punishment, or divine judgment. In Revelation 8:12, a third of the sun, moon, and stars are struck during the fourth trumpet judgment, causing partial cosmic darkness. The term conveys violent impact and its consequences. Ancient Greek used this word for everything from battlefield blows to blacksmith's hammer strikes, emphasizing the force and effect of the impact.

(1×) The striking of celestial bodies in Revelation 8:12 during apocalyptic judgment. A third of the sun, moon, and stars are smitten, reducing their light. Multilingual glosses show consistent understanding of forceful striking ('was-struck', 'fue-herida', 'frapper', 'schlagen'). This cosmic blow demonstrates divine power over creation, echoing the Egyptian plague of darkness and foreshadowing final judgment. STRIKING AND REFERENCE
en: was-struck | **es:** fue-herida | **fr:** frapper | **de:** schlagen Rev 8:12

πλοιᾰρ-ιον G4142 *N-NNS* (5×)

Small boat, skiff; a diminutive vessel, smaller than a full-sized ship, used near shore on the Sea of Galilee.
A diminutive of πλοῖον (boat/ship), denoting a small boat or skiff — the kind used for short trips on the Sea of Galilee. In Mark 3:9, Jesus asks that a small boat be kept ready so the pressing crowd would not crush him. In John 6:22-24, the crowd notices that there was only one small boat on the shore after the feeding miracle, and other boats from Tiberias arrived the next day. John 21:8 places the disciples in the small boat dragging their net full of fish to shore. The Spanish diminutive 'barquita' charmingly mirrors the Greek diminutive suffix -αριον.

(5×) A small boat or skiff — the diminutive form of πλοῖον (ship/boat), indicating a vessel of modest size suitable for nearshore activity on a lake. The diminutive suffix -αριον conveys smallness, distinguishing it from the larger πλοῖον used for open-water travel. In Mark 3:9, Jesus requests one be kept ready as a floating retreat from pressing crowds. The cluster in John 6:22-24 uses the small boat as a narrative detail to heighten the mystery of Jesus' sea-crossing: the crowd saw no πλοιάριον he could have taken. In John 21:8, the disciples drag their miraculous catch to shore in the small boat, being only about a hundred yards out. The Spanish 'barquita' (little boat) beautifully mirrors the Greek diminutive, while French 'barque' and German 'Boote' render it more neutrally. BOAT FISHING VESSEL
en: little-boat, small-boat, small-boats | **es:** barquita, barquitas | **fr:** barque | **de:** Boote Mark 3:9; John 6:22; John 6:23; John 6:24; John 21:8

πλοῖον G4143 *N-GNS* (67×)

A floating vessel: a small boat or fishing craft on inland waters; also a larger sea-going ship for Mediterranean voyages.
From the verb pleo ('to sail'), ploion is the New Testament's general word for watercraft, covering everything from Peter's fishing boat on Galilee to the grain ships Paul sailed across the Mediterranean. The Gospels concentrate the small-boat sense — the disciples' vessels on the Sea of Galilee figure in storm narratives (Matt 8:23-24), miraculous catches (Luke 5:2-7), and Jesus walking on water (Matt 14:22-33). Acts shifts the register entirely: ploion now means a sea-going ship for long voyages, storm-tossed on the open sea (Acts 27). German uses both 'Boot' (boat) and 'Schiff' (ship), while French distinguishes 'bateau' from 'navire,' mirroring the size and context shift.

1. small boat, fishing vessel (inland waters) (45×) Split from sense 75084. Criteria: Small craft on Sea of Galilee used for fishing and short crossings; consistently rendered 'barca' (Spanish), 'bateau' (French), 'Boot' (German)

en: a-boat, boat | **es:** barca | **fr:** bateau | **de:** Boot, Schiff Matt 4:21; Matt 4:22; Matt 8:23; Matt 8:24; Matt 9:1

2. ship, sea-going vessel (22×) A larger sea-going ship used for Mediterranean maritime voyages, concentrated in Acts and Revelation. Paul boards a ploion at Troas (Acts 20:13), sails to Phoenicia (Acts 21:2-3), and endures shipwreck aboard an Alexandrian grain ship (Acts 27:1-44). Revelation's merchants mourn over burning cargo ships (Rev 18:19). French 'navire,' Spanish 'barco,' and German 'Schiff' reflect the larger scale, distinguishing these vessels from the Galilean fishing boats of the Gospel narratives. **SHIP SEA VESSEL**

en: a-ship, on-a-ship, ship | **es:** barco, barcos, en-un-barco | **fr:** bateau, navire | **de:** Boot, Schiff Acts 20:13; Acts 20:38; Acts 21:2; Acts 21:3; Acts 21:6

4. ship, sea-going vessel Split from sense 75084. Criteria: Larger vessels for Mediterranean voyages; the lemma gloss explicitly mentions 'also a larger sea-going ship for Mediterranean voyages' but the description focuses only on small boats

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πλόος G4144 *N-AMS* (3×)

a voyage, sailing, sea journey; the act of traveling by ship or the time/conditions for sailing

This noun denotes a sea voyage or the act of sailing. After completing a voyage from Tyre, Paul and his companions arrived at Ptolemais (Acts 21:7). Because much time had passed and sailing was now dangerous (after the fast), Paul warns against continuing the voyage (Acts 27:9-10). The word can refer to the journey itself, the time or season suitable for sailing, or the conditions of a particular voyage. Ancient Mediterranean navigation was highly seasonal, making timing crucial for safe travel.

(3×) Multilingual glosses consistently indicate sea travel: English 'voyage', Spanish 'navegación/viaje', French 'navigation', German preserves Greek forms πλοὸς/πλοῦν. The lexicon defines it as 'sailing, voyage' with meanings including 'time or tide for sailing' and fair wind. Acts 21:7 describes completing a voyage and arriving at port. Acts 27:9-10 (twice) mention the voyage being dangerous because sailing season had passed (after the Day of Atonement fast). The word encompasses the journey, the season, and the conditions for maritime travel. **AUTO-DETECTED COMMUNITY 13262 WITH 3 SENSES**

en: voyage | **es:** navegación, viaje | **fr:** navigation | **de:** πλοὸς, πλοῦν Acts 21:7; Acts 27:9; Acts 27:10

πλούσιος G4145 *Adj-DMP* (28×)

Rich, wealthy; possessing abundant material resources. Used as adjective and substantive for persons of means.

This adjective describes someone possessing abundant material wealth, and it frequently appears as a substantive meaning 'a rich person.' In the Gospels, it carries a distinctive theological edge: Jesus' warnings about the difficulty the rich face entering the kingdom of God (Matt 19:23-24; Mark 10:25) give the word a gravity beyond mere economic description. Paul applies it metaphorically to God, who is 'rich in mercy' (Eph 2:4). The multilingual glosses converge tightly – Spanish 'rico,' French 'riche,' German 'reich' – reflecting the straightforward semantic core of material abundance.

rich, wealthy (28×) Wealthy, possessing abundant material resources; used both as a descriptive adjective and as a substantive noun ('a rich man'). Jesus' teaching about the rich man and the eye of a needle (Matt 19:23-24; Mark 10:25) and the parable of the rich man and Lazarus (Luke 16:19-22) make this a theologically loaded term. All major translation traditions render it with a direct equivalent – Spanish 'rico,' German 'reich,' French 'riche' – confirming its stable, monosemous character across languages. **RICHES AND WEALTH**

en: a-rich-man, rich, rich-man | **es:** a-rico, rico, ricos | **fr:** riche | **de:** reich Matt 19:23; Matt 19:24; Matt 27:57; Mark 10:25; Mark 12:41

πλούσιος G4146 *Adv* (4×)

Richly, abundantly, in a lavish or overflowing manner.

An adverb derived from the adjective plousios (wealthy), describing the manner in which something is given or experienced – not sparingly, but with generous abundance. Paul urges believers to let the word of Christ dwell in them 'richly' (Col 3:16), and God pours out the Spirit 'richly' through Jesus Christ (Titus 3:6). The term conveys a quality of divine generosity that overflows beyond mere sufficiency.

(4×) Richly, abundantly, in an overflowing manner. Used exclusively of divine or spiritual bounty in the NT: the indwelling word (Col 3:16), God's provision for enjoyment (1 Tim 6:17), the outpouring of the Spirit (Titus 3:6), and the rich entrance into Christ's kingdom (2 Pet 1:11). Spanish 'abundantemente' and German 'reichlich' both capture the quantitative overflow, while English 'richly' preserves the metaphorical link to wealth. Every NT occurrence connects material-wealth imagery to spiritual generosity. **GEOGRAPHY AND SPACE**

en: richly | **es:** abundantemente, ricamente | **fr:** πλουσίως | **de:** reichlich Col 3:16; 1Tim 6:17; Titus 3:6; 2Pet 1:11

πλουτ-έω G4147 *V-PPA-NMS* (12×)

To be or become rich, whether in material wealth or in spiritual blessing and divine grace.

This verb spans the full range of enrichment, from amassing earthly possessions to receiving the lavish generosity of God. On the material side, Revelation's merchants 'became rich' from Babylon's luxury (Rev 18:3, 15, 19), and Jesus warns against the one who 'stores up treasure for himself' but is not rich toward God (Luke 12:21). The Spanish enriquecerse serves both registers seamlessly. On the spiritual side, Paul's striking paradox in 2 Corinthians 8:9 turns on this verb: Christ 'became poor so that you through his poverty might become rich.' The Laodicean church's tragic self-assessment, 'I have become wealthy' (Rev 3:17), ironically blends both senses, since they were materially comfortable but spiritually bankrupt.

1. become rich (materially) (6×) To become rich in material possessions or financial prosperity. Used of merchants enriched by Babylon's trade (Rev 18:3, 15, 19), the self-deceived rich (Luke 12:21), and the Laodicean church's misplaced confidence in wealth (Rev 3:17). Spanish enriqueciéndose and German reich-werden confirm the concrete economic sense. Luke 1:53 reverses the expectation: God sends the rich away empty. **RICHES AND WEALTH**

en: I-have-become-wealthy, became-rich, being-rich | **es:** a-ricos, enriqueciéndose, me-he-enriquecido | **fr:** s'enrichir | **de:** reich-werden, πλουτοῦντας, πλουτῶν Luke 1:53; Luke 12:21; Rev 3:17; Rev 18:3; Rev 18:15

2. become rich (spiritually) (6×) To be enriched spiritually, by God's grace or salvific bounty. Paul employs this sense powerfully: believers are made rich through Christ's voluntary poverty (2 Cor 8:9), and the Corinthians boast of having already 'become rich' in spiritual gifts (1 Cor 4:8, used with gentle irony). God is 'rich toward all who call on him' (Rom 10:12). Spanish enriquecidos/fuerais-enriquecidos and the parallel with 1 Tim 6:18 ('rich in good works') show the metaphorical transfer from economics to divine generosity. **RICHES AND WEALTH**

en: being-rich, might-become-rich, to-be-rich | **es:** enriquecerse, fuerais-enriquecidos, os-enriquecisteis | **fr:** s'enrichir | **de:** reich-werden Rom 10:12; 1Cor 4:8; 2Cor 8:9; 1Tim 6:9; 1Tim 6:18

πλουτ-ίζω G4148 *V-AIP-2P* (3×)

to enrich, to make wealthy; to provide abundance or make someone rich, materially or spiritually

This verb means to make wealthy or enrich someone. Paul reminds the Corinthians that they 'were enriched' in Christ in every way—in all speech and knowledge (1 Cor 1:5). He describes godly people who are poor yet 'making many rich' through the gospel (2 Cor 6:10). He assures them that as they are 'enriched' in everything for all generosity, thanksgiving will overflow (2 Cor 9:11). While the word can apply to material wealth, Paul consistently uses it for spiritual enrichment—grace, gifts, and generosity flowing from God's abundance.

(3×) Cross-linguistic evidence emphasizes making rich/enriching: English 'being-enriched/making-rich/you-were-enriched', Span-

ish 'enriqueciendo/fuisteis-enriquecidos/siendo-enriquecidos', French 'enrichir', German 'reich-machen'. The lexicon defines it simply as 'make wealthy, enrich'. 1 Cor 1:5 describes being enriched in all speech and knowledge in Christ. 2 Cor 6:10 describes the paradox of being poor yet making many rich (spiritually). 2 Cor 9:11 speaks of being enriched for generosity. All three NT uses are spiritual enrichment, though the verb can apply to material wealth. **RICHES AND WEALTH**

en: being-enriched, making-rich, you-were-enriched | **es:** enriqueciendo, fuisteis-enriquecidos, siendo-enriquecidos | **fr:** enrichir | **de:** reich-machen 1Cor 1:5; 2Cor 6:10; 2Cor 9:11

πλοῦτος G4149 *N-ANS* (22×)

Riches, wealth – both material abundance and, metaphorically, the immeasurable fullness of divine grace and glory

A noun for wealth that operates on two registers in the New Testament. In the Synoptic parables, riches are a spiritual hazard: the 'deceitfulness of riches' chokes the word (Matt 13:22; Mark 4:19; Luke 8:14). But Paul transforms the term into a vehicle for divine superabundance: 'the riches of his glory' (Rom 9:23; Eph 3:16), 'the riches of his grace' (Eph 1:7; 2:7), and 'the unsearchable riches of Christ' (Eph 3:8). This theological metaphor is distinctive to the Pauline corpus and gives the word a range broader than its classical Greek sense. Spanish riqueza, French richesse, and German Reichtum all serve for both the material and metaphorical uses.

riches (22×) Wealth and abundance, used concretely for material prosperity (Matt 13:22; Mark 4:19, where riches choke the word) and metaphorically for divine fullness (Rom 9:23, 'riches of glory'; Eph 3:8, 'unsearchable riches of Christ'). The metaphorical extension is characteristically Pauline. Spanish riqueza, French richesse, and German Reichtum cover both registers. **MIXED MULTITUDE**

en: of-riches, riches, wealth | **es:** de-riqueza, riqueza, riquezas | **fr:** richesse | **de:** Reichtum, πλούτου Matt 13:22; Mark 4:19; Luke 8:14; Rom 2:4; Rom 9:23

πλύνω G4150 *V-AIA-3P* (3×)

to wash, to clean by washing; to launder or cleanse, especially clothing or fabric

This verb means to wash or clean, particularly linen, clothes, or fabric (distinct from bathing the body). Fishermen were 'washing' their nets by the lake when Jesus called them (Luke 5:2). The great multitude in Revelation have 'washed' their robes and made them white in the blood of the Lamb (Rev 7:14; 22:14). The word emphasizes the act of cleansing fabric, which becomes a powerful metaphor in Revelation: garments made white not by bleach but by sacrificial blood—purity through atonement.

(3×) Multilingual glosses uniformly indicate washing: English 'they-washed/washing/were-washing', Spanish 'lavaban/lavando/lavaron', French 'laver', German 'waschen/ἔπλυνον'. The lexicon defines it as 'wash, clean, properly of linen, clothes, etc.' (opposed to λούομαι 'bathe' or νίζω 'wash hands'). Luke 5:2 describes fishermen washing nets. Rev 7:14 and 22:14 speak of washing robes in the Lamb's blood. The verb specifically denotes washing fabric/garments, making the metaphor in Revelation particularly vivid: laundering robes in sacrificial blood. **WASHING AND BATHING**

en: they-washed, washing, were-washing | **es:** lavaban, lavando, lavaron | **fr:** laver | **de:** waschen, ἔπλυνον Luke 5:2; Rev 7:14; Rev 22:14

πνεῦμα G4151 *N-VNS* (383×)

Spirit, spirit; the Holy Spirit or Spirit of God; also a spirit being, the human spirit, wind, or life-breath.

Pneuma is one of the most theologically consequential words in the New Testament, and its semantic range — from physical wind to the Third Person of the Trinity — recapitulates the entire Old Testament arc of Hebrew ruach. Of its 383 occurrences, the overwhelming majority (370) refer to the Holy Spirit or Spirit of God, reflecting how thoroughly pneumatology pervades the New Testament witness. Yet the word never fully sheds its earthy origins: in John 3:8 Jesus exploits the double meaning of pneuma as both 'wind' and 'Spirit' in a single sentence, and in 2 Thess 2:8 the 'breath' of the Lord's mouth destroys the lawless one. The multilingual evidence is revealing — most languages use a single word for all senses (Spanish espiritu, French esprit, German Geist), forcing context alone to disambiguate, while a few like English distinguish 'Spirit' from 'wind' and 'breath.'

1. Holy Spirit (divine person) (255×) Split from sense 75107. Criteria: The Holy Spirit as distinct divine person and agent: empowerment at Pentecost, indwelling presence, agent of revelation and sanctification. Includes formulaic 'pneuma hagion' and contextually identified divine Spirit references.

en: Spirit, of-Spirit | **es:** Espíritu, de-Espíritu | **fr:** esprit | **de:** Geist Matt 1:18; Matt 1:20; Matt 3:11; Matt 3:16; Matt 4:1

2. human spirit (anthropological) (66×) Split from sense 75107. Criteria: The human spirit as immaterial aspect of personhood, distinct from body and soul. Includes references to one's own spirit, spirit that needs to be humble or willing.

en: pneuma, spirit | **es:** -espíritu, de-espíritu, espíritu | **fr:** esprit | **de:** Geist Matt 5:3; Matt 26:41; Matt 27:50; Mark 2:8; Mark 8:12

3. spirit being (angelic/demonic) (49×) Split from sense 75107. Criteria: Non-corporeal beings: angels, demons, unclean spirits. Distinct from both divine Spirit and human spirit.

en: a-spirit, spirit | **es:** espíritu | **fr:** esprit | **de:** Geist Matt 8:16; Matt 10:1; Matt 12:43; Matt 12:45; Mark 1:23

4. spirit being / supernatural entity (6×) A spirit being or supernatural entity — angel, demon, or unclean spirit appearing as an incorporeal agent. Six occurrences cluster in Paul's discussion of spiritual gifts (1 Cor 12:10, 'distinguishing of spirits'; 14:12, 'spirits' as spiritual manifestations) and Revelation's symbolic visions (Rev 1:4; 3:1; 4:5, 'the seven spirits before his throne'; 5:6). Korean 영들 (plural spirits) and Swahili roho (with plural context markers) both distinguish these from the singular Holy Spirit. The interpretive question of whether Revelation's 'seven spirits' denote angelic beings or a sevenfold fullness of the one Spirit shows this sense boundary at its most contested. **GEOGRAPHY AND SPACE**

en: Spirits, of-spirits | **es:** Espíritus, de-espíritus | **fr:** esprit | **de:** Geist 1Cor 12:10; 1Cor 14:12; Rev 1:4; Rev 3:1; Rev 4:5

5. human spirit / inner disposition (5×) The human spirit, the immaterial inner life, disposition, or seat of volition and moral consciousness. Five occurrences where pneuma refers to what is distinctly human rather than divine — Luke 1:80 ('the child grew strong in spirit'), Rom 8:13 (putting to death deeds of the body 'by the Spirit/spirit'), 1 Cor 14:2 ('in his spirit'), and the notoriously ambiguous 1 Pet 3:18; 4:6. Arabic ruh and Hindi atma can serve for both human and divine spirit, but Korean distinguishes 영 (human spirit) from 성령 (Holy Spirit), confirming a real lexical boundary. The difficulty of deciding whether Paul means the Holy Spirit or the human spirit in several passages (e.g., Rom 8:13) illustrates why the cluster is small — most ambiguous cases default to sense 1. **GEOGRAPHY AND SPACE**

en: by-Spirit, in-spirit | **es:** en-espíritu, por-espíritu | **fr:** esprit | **de:** Geist Luke 1:80; Rom 8:13; 1Cor 14:2; 1Pet 3:18; 1Pet 4:6

6. wind (1×) Physical wind or moving air — a single clear occurrence at John 3:8, where Jesus says 'the wind (to pneuma) blows where it wishes.' The Greek deliberately exploits the double meaning: the same word denotes both the natural phenomenon and the divine Spirit in the same verse. Spanish viento, English 'wind,' and Korean 바람 all shift to meteorological vocabulary here, while French esprit and German Geist (or Wind) split in different directions. This lone occurrence preserves the ancient connection to the word's etymological root in pneo ('to blow'). **GEOGRAPHY AND SPACE**

en: wind | **es:** viento | **fr:** esprit | **de:** Geist John 3:8

7. breath / life-breath (1×) Breath or life-breath — a single occurrence at 2 Thess 2:8, where the Lord Jesus will destroy the lawless one 'with the breath (pneumati) of his mouth.' This evokes Isaiah 11:4 (Hebrew ruach) and foregrounds the physical, bodily metaphor of exhaled breath as an instrument of divine power. English 'breath,' Spanish soplo/aliento, and Korean 입김 ('mouth-breath') all select respiratory vocabulary distinct from 'Spirit' or 'wind,' though several translations (French esprit, German Geist)

use their all-purpose spirit-word even here, collapsing the distinction. GEOGRAPHY AND SPACE

en: breath | **es:** espíritu | **fr:** esprit | **de:** Geist 2Thess 2:8

9. wind, breath (physical) Split from sense 75107. Criteria: Literal physical wind or breath, the pneumatic/physical phenomenon. Rare but distinct from spiritual senses.

πνευμᾰτ-ικός G4152 *Adj-NMS* (26×)

Spiritual; pertaining to the Holy Spirit, the unseen divine realm, or Spirit-given endowments.

Derived from pneuma (spirit/wind), this adjective in the New Testament has moved far from its classical sense of 'airy' or 'wind-driven.' Paul is its primary user, deploying it to describe realities shaped by God's Spirit as opposed to merely natural or fleshly existence. In Romans 7:14 the law itself is 'spiritual,' while in 1 Corinthians 2:13-15 the 'spiritual person' discerns what the natural person cannot. When used substantively (1 Cor 12:1; 14:1), it denotes Spirit-given gifts or matters. Every major translation language renders this identically – 'espiritual,' 'spirituel,' 'geistlich' – reflecting its stable theological meaning across Christian tradition.

1. spiritual (21×) Pertaining to or characterized by the divine Spirit; spiritual in nature, origin, or quality. Used adjectivally to describe persons, realities, or qualities shaped by God's pneuma rather than by the flesh. Paul calls the law 'spiritual' (Rom 7:14), contrasts the spiritual person with the natural (1 Cor 2:15; 3:1), and speaks of spiritual blessings (Eph 1:3). The uniform rendering across languages ('espiritual/spirituel/geistlich') confirms a stable, well-understood theological concept. SPIRITUAL THINGS

en: a-spiritual, spiritual, to-spiritual | **es:** a-espirituales, espiritual, espirituales | **fr:** spirituel | **de:** geistlich Rom 1:11; Rom 7:14; 1Cor 2:13; 1Cor 2:15; 1Cor 3:1

2. spiritual things (5×) Spiritual things, gifts, or matters – the adjective used substantively (ta pneumatika). Paul uses this especially when discussing charismatic endowments: 'concerning spiritual gifts' (1 Cor 12:1; 14:1). In Rom 15:27 and 1 Cor 9:11 he contrasts 'spiritual things' sown with 'material things' reaped, establishing an economy between the two. Spanish 'espirituales-cosas' makes the substantive use explicit. SPIRITUAL THINGS

en: spiritual-gifts, spiritual-things | **es:** espirituales, espirituales-cosas | **fr:** spirituel | **de:** geistlich Rom 15:27; 1Cor 2:13; 1Cor 9:11; 1Cor 12:1; 1Cor 14:1

πνευμᾰτ-ικός G4153 *Adv* (2×)

spiritually, in a spiritual manner or sense; according to the Spirit

The adverb form of 'spiritual,' meaning 'in a spiritual way' or 'from a spiritual perspective.' Paul contrasts spiritual and natural understanding: the natural person does not accept spiritual things, for they are 'spiritually discerned' (1 Cor 2:14)—requiring the Spirit's illumination. Revelation 11:8 uses it for allegorical interpretation: the great city 'which spiritually is called Sodom and Egypt'—not literally those places, but bearing their spiritual character. The word marks interpretation or discernment that operates on the pneumatic rather than merely physical level.

(2×) In a spiritual manner or according to spiritual understanding. In 1 Corinthians, Paul explains that spiritual realities require spiritual discernment—the natural mind cannot comprehend things of the Spirit; they must be 'spiritually' evaluated, with the Spirit's help. In Revelation, 'spiritually called' indicates allegorical or symbolic naming—the city is Sodom and Egypt in spiritual character, not geography. The French 'spirituellement' and Spanish 'espiritualmente' preserve the sense: operating in the realm of Spirit, not merely flesh or literal meaning. SPIRITUAL THINGS

en: spiritually | **es:** espiritualmente | **fr:** spirituel, spirituellement | **de:** geistlich 1Cor 2:14; Rev 11:8

πνέω G4154 *V-PIA-3S* (7×)

To blow (of wind); describes the movement of air or wind, sometimes with symbolic overtones.

The basic Greek verb for the blowing of wind, used throughout the NT of natural atmospheric phenomena with occasional theological depth. In the parable of the two builders, it is the wind that 'blew' against each house (Matt 7:25, 27). Most memorably, Jesus tells Nicodemus that the wind 'blows where it wishes' (John 3:8), using the physical reality of wind as an analogy for the Spirit's sovereign movement — a wordplay made possible by the double meaning of pneuma. Spanish 'sopla,' French 'souffler,' and German 'wehen' all denote wind-blowing, confirming a single concrete sense.

blow (of wind) (7×) To blow, of wind or air in motion — describes the natural phenomenon of wind blowing, applied both to storm narratives and to theological metaphor. In Matt 7:25 and 7:27, destructive winds 'blow' against houses in Jesus' parable. In John 3:8, the verb carries rich double meaning: the wind 'blows where it wishes,' paralleling the Spirit's unseen sovereign movement (exploiting the pneuma/pneo cognate relationship). In John 6:18 and Acts 27:40 it describes dangerous nautical winds. The cross-linguistic uniformity — Spanish 'sopla,' French 'souffler,' German 'wehen' — confirms a single meteorological sense. BLOWING AND BREATHING

en: blew, blowing, blows | **es:** que-soplaba, sopla, soplando | **fr:** souffler | **de:** wehen, πνέοντα, πνεούσῃ Matt 7:25; Matt 7:27; Luke 12:55; John 3:8; John 6:18

πνίγ-ω G4155 *V-IIM/P-3P* (3×)

to choke, to strangle, to suffocate; to deprive of breath or life by constriction

This verb means to choke, throttle, or strangle—to cut off breath. In Jesus' parable, thorns grew up and 'choked' the seed (Matt 13:7). In Matthew's parable of the unforgiving servant, the man grabs his fellow servant and begins to 'choke' him, demanding repayment (Matt 18:28). When demons drove the swine into the sea, they 'were drowned' (Mark 5:13). The word vividly depicts suffocation, whether by throttling, drowning, or being crowded out by thorns—physical or spiritual asphyxiation.

(3×) Cross-linguistic evidence emphasizes suffocation: English 'choked/was-choking/were-drowned', Spanish 'las-ahogaron/le-ahogaba/se-ahogaban', French 'étouffer', German preserves Greek forms ἐπνίγοντο/ἔπνιγεν/ἔπνιξαν. The lexicon defines it as 'choke, throttle, strangle' with passive meaning 'to be choked, stifled'. Matt 13:7 describes thorns choking plants. Matt 18:28 depicts a man throttling his debtor. Mark 5:13 describes demon-possessed swine drowning. All three involve cutting off life by constriction, whether botanical crowding, manual strangling, or drowning. AUTO-DETECTED COMMUNITY 15120 WITH 3 SENSES

en: choked, was-choking, were-drowned | **es:** las-ahogaron, le-ahogaba, se-ahogaban | **fr:** étouffer | **de:** ἐπνίγοντο, ἔπνιγεν, ἔπνιξαν Matt 13:7; Matt 18:28; Mark 5:13

πνικ-τός G4156 *Adj-GNS* (3×)

strangled, choked to death; meat from animals killed by strangulation without draining the blood

This adjective describes something strangled or killed by choking, particularly referring to meat from animals not properly slaughtered (i.e., with blood undrained). The Jerusalem council's decree to Gentile believers includes abstaining from food offered to idols, from blood, and from 'what is strangled' (Acts 15:20, 29; 21:25). Jewish law required blood to be drained in slaughter; eating 'strangled' meat violated this principle. The prohibition respects Jewish conscience and maintains unity in the early mixed church.

(3×) Multilingual glosses consistently indicate strangled meat: English 'strangled/strangled-things', Spanish 'ahogado/de-estrangulados/estrangulado', French 'asphyxié', German preserves Greek forms πνικτοῦ/πνικτὸν/πνικτῶν. The lexicon defines it as 'strangled' (from πνίγω 'choke') with reference to meat, and notes a secondary meaning of 'air-tight' or 'baked/stewed'. All three NT uses (Acts 15:20, 29; 21:25) are in the Jerusalem council's decree forbidding Gentiles from eating strangled meat (animals not properly slaughtered with blood drained). KILLING AND REMOVING

en: strangled, strangled-things | **es:** ahogado, de-estrangulados, estrangulado | **fr:** asphyxié | **de:** πνικτοῦ, πνικτὸν, πνικτῶν Acts 15:20; Acts 15:29; Acts 21:25

πνοή G4157 *N-AFS* (2×)

breath, wind, or breathing; the movement of air or life-breath

A noun describing breath, blowing, or wind—the movement of air, whether gentle breeze or violent blast. In Acts 2:2, the sound of Pentecost is 'like a rushing mighty wind'—the Spirit's arrival accompanied by audible, wind-like force filling the house. In Acts 17:25, Paul declares that God 'gives to all life and breath and everything'—He is the source of the very air we breathe, the breath that sustains existence. Classical usage ranged from gentle breezes to swift blasts; Homer spoke of speeds 'along with blasts of wind.' The term connects physical breathing with life itself.

(2×) Breath or wind, marking both divine gift (life-breath from God) and divine presence (Pentecost's rushing wind). In Acts 17, Paul's Areopagus sermon declares God gives all people 'breath'—the fundamental gift of life, the air in our lungs. In Acts 2, supernatural 'breath' or 'wind' announces the Spirit's descent. The Spanish split ('aliento/soplo') and French 'souffle' capture both: breath as life-sustaining air and wind as powerful movement, both ultimately from God who breathes out life and Spirit. **GEOGRAPHY AND SPACE**

en: breath | **es:** aliento, soplo | **fr:** souffle | **de:** πνοὴν, πνοῆς Acts 2:2; Acts 17:25

ποδ-ήρης G4158 *Adj-AMS* (1×)

a robe reaching to the feet; a full-length garment

This adjective describes a garment that reaches all the way to the feet, typically a long robe denoting dignity, office, or ceremonial function. In Revelation 1:13, the risen Christ wears such a robe, evoking the high priestly garments and signaling His royal-priestly status. In ancient Mediterranean culture, full-length robes distinguished priests, kings, and persons of high status from common laborers who wore shorter, more practical tunics.

(1×) The foot-length robe worn by the glorified Christ in Revelation 1:13, marking His priestly and royal dignity. The Old Testament high priest wore such a garment (Exodus 28:4), making this detail highly significant. Multilingual evidence shows recognition of the garment's length ('foot-length-robe', 'con-túnica-hasta-los-pies'), visually communicating Christ's exalted, priestly role as mediator and judge. **CLOTHING AND DRESS**

en: foot-length-robe | **es:** con-túnica-hasta-los-pies | **fr:** lang-wallend | **de:** lang-wallend Rev 1:13

πόθεν G4159 *Adv* (29×)

Whence, from where—interrogative adverb of place, origin, or cause, often expressing astonishment

The interrogative adverb πόθεν ('from where?') probes origin, source, and cause. In the NT it frequently carries a deeper theological register than mere geography: 'Where then does this man get all these things?' (Matt 13:54-56) questions the origin of Jesus' wisdom and power. Nicodemus asks 'How can these things be?' with the same existential puzzlement (John 3:9, using πῶς but in a πόθεν-like register). The multilingual glosses—French 'd'où,' Spanish 'de dónde,' German 'woher'—all preserve the directional interrogative force, consistently pointing back toward a source that demands explanation.

(29×) An interrogative adverb asking 'from where?' in terms of place, origin, or cause, frequently carrying overtones of astonishment or theological mystery. In Nazareth, it voices the crowd's incredulity at Jesus' authority (Matt 13:27, 54, 56). At Cana, the headwaiter does not know 'whence' the wine came (John 2:9). Pilate asks Jesus 'Where are you from?' (John 19:9), elevating a spatial question to a christological one. **LOCATIVE INTERROGATIVES**

en: From-where, from-where | **es:** De-dónde, de-dónde, ¿De-dónde | **fr:** d'où | **de:** woher Matt 13:27; Matt 13:54; Matt 13:56; Matt 15:33; Matt 21:25

ποιέω G4160 *V-PIA-1P* (573×)

do, make, perform, act; produce, create; cause; spend time; keep; commit

The most versatile action verb in the New Testament, covering the full spectrum of human activity—from simple doing to creative making. It appears 573 times expressing everything from performing miracles (what Jesus continually 'did') to committing crimes, from producing fruit to spending time in a place. The semantic range extends from physical construction (making straight paths) to abstract causation (making disciples) to temporal duration (spending three months). Like English 'do' or 'make,' its meaning crystallizes only in context, yet this very flexibility makes it the workhorse verb for describing how Jesus and his followers act in the world.

1. do, act, perform (473×) The foundational sense of performing any action or deed—the general 'do' that appears 473 times. Arabic ʿ and Korean 하다/행하다 capture this universal activity sense. When Jesus asks 'What do you want me to do for you?' (Matt 9:28) or the Pharisees challenge 'Why are you doing what is not lawful?' (Matt 12:2), this basic sense dominates. It's the default for unspecified action—whatever deed is contextually relevant, whether righteous or wicked, miraculous or mundane. **DOING AND MAKING**

en: to-do | **es:** de-hacer, hacer | **fr:** faire | **de:** tun, tut Matt 6:1; Matt 9:28; Matt 12:2; Matt 12:12; Matt 20:15

2. make, construct, create (62×) To fashion, construct, or bring something into material existence—the concrete 'make' appearing 62 times. Arabic ʿ and Korean 만들다 specify this creative/constructive sense. John the Baptist quotes Isaiah: 'Make his paths straight' (Matt 3:3). Jesus teaches we cannot 'make one hair white or black' (Matt 5:36). The sense covers both physical fabrication (making a whip, building a tabernacle) and social construction (making disciples, making arrangements). The object clause defines what comes into being through the subject's agency. **DOING AND MAKING**

en: doing, having-made, holding | **es:** a-hacer, habiendo-hecho, haced | **fr:** faire | **de:** tun, tut Matt 3:3; Matt 5:36; Matt 12:16; Matt 12:33

3. produce, bear fruit (15×) Agricultural and metaphorical production of fruit or results—yielding what naturally follows from one's nature. Appearing 15 times, this sense aligns with Arabic ʿ and Korean 맺다, Swahili kuzaa. John warns 'every tree that does not produce good fruit is cut down' (Matt 3:10), and Jesus teaches that good trees 'produce good fruit' while bad ones 'produce evil fruit' (Matt 7:17-19). The sense extends from literal agriculture (trees, vines) to metaphorical spiritual productivity. **DOING AND MAKING**

en: Produce, it-produces, produce | **es:** haced, haciendo, hiciere | **fr:** faire | **de:** tun, tut Matt 3:8; Matt 3:10; Matt 7:17; Matt 7:19

4. cause, render, make into (8×) The causative sense of making someone or something become a certain state—causing an effect. Eight occurrences match Arabic ʿ and Korean 하게 하다. Jesus 'made twelve' apostles (Mark 3:14-16), appointing them to a new status. He tells a parable where a man 'gives a dinner' (Luke 14:12)—causes a feast to exist. The sense involves transformation or conferral of new status, whether social (making someone an apostle) or circumstantial (making a situation occur). **DOING AND MAKING**

en: Make, he-made, produces | **es:** Haced, causaban, hace | **fr:** faire | **de:** tun, tut Mark 3:14; Mark 3:16; Mark 4:32; Luke 14:12; Luke 14:13

5. spend time (4×) To spend or pass a period of time in a place or activity—temporal duration rather than action. Four attestations correspond to Arabic ʿ and Korean 보내다. Paul writes 'I have spent three months' in Greece (Acts 20:3) and 'a night and day I have spent in the deep' (2 Cor 11:25). The sense focuses on the passage of time rather than what activities filled it, though context usually indicates the location or general activity during that period. **DOING AND MAKING**

en: I-have-spent, having-spent | **es:** Pasando, he-pasado, pasando | **fr:** faire | **de:** tun, tut Acts 15:33; Acts 18:23; Acts 20:3; 2Cor 11:25

6. keep, observe, celebrate (3×) To observe, celebrate, or keep a religious feast or practice—ritual observance. Three occurrences match Korean 지키다 and Swahili kusherehekea. Jesus tells disciples

'I will keep the Passover at your house' (Matt 26:18), and Paul mentions 'if I keep the Passover' (Acts 18:21, textual variant). Hebrews notes Moses 'kept the Passover' (Heb 11:28). The sense specifically applies to festival observance and religious duty, not general law-keeping. DOING AND MAKING

en: I-keep, he-made, to-keep | **es:** celebrar, celebro, ha-celebrado | **fr:** faire | **de:** tun, tut Matt 26:18; Acts 18:21; Heb 11:28

7. commit, perpetrate (2×) To commit or perpetrate a wrongdoing—performing a negative deed. Two passages use this sense, corresponding to Arabic ʿ (negative) and Korean 저지르다. Mark describes the insurrectionists who 'had committed murder' (Mark 15:7), and Paul asks rhetorically 'did I commit sin?' (2 Cor 11:7). The verb itself is neutral, but context specifies the action as transgressive—the object is always something morally negative (murder, sin, crime). DOING AND MAKING

en: I-committed, had-committed | **es:** cometí, habían-cometido | **fr:** faire | **de:** tun Mark 15:7; 2Cor 11:7

8. consider, reckon (2×) To consider, count, or reckon something in a certain way—cognitive evaluation rather than physical action. Two occurrences match Arabic ʿ (evaluative) and Korean 여기다. Paul writes 'I do not make account of my life' (Acts 20:24, i.e., I don't consider it precious) and 'God is my witness...how I make mention of you' (Rom 1:9, though translation traditions vary). The mental rather than physical action distinguishes this from other senses. DOING AND MAKING

en: I-make | **es:** hago | **fr:** faire | **de:** tun, tut Acts 20:24; Rom 1:9

9. work, labor (2×) To work or labor at a task—occupational effort. Two attestations correspond to Arabic ʿ and Korean 일하다. In the vineyard parable, workers complain 'these last worked one hour' (Matt 20:12), and opponents 'were preparing an ambush' against Paul (Acts 25:3). The sense emphasizes sustained labor or effort toward a goal, overlapping with general 'do' but with stronger connotations of toil or deliberate preparation. DOING AND MAKING

en: preparing, worked | **es:** haciendo, trabajaron | **fr:** faire | **de:** tut Matt 20:12; Acts 25:3

10. (1×) Uncertain sense with single attestation in Acts 1:1 where Luke refers to his former book about 'all that Jesus began to do and teach.' Translation traditions vary on whether this is simple narration ('made' = 'composed' the narrative) or refers to Jesus' deeds. The hapax context and metaliterary reference make classification difficult—it may simply be the general 'do' sense applied to Jesus' earthly ministry. DOING AND MAKING

en: I-made | **es:** hice | **fr:** faire | **de:** tut Acts 1:1

11. (1×) Another single attestation describing Moses as one 'having been appointed' or 'made faithful' (Heb 3:2). The passive or middle voice and unique context (God appointing Moses to his office) may warrant a distinct sense of divine appointment, though it could be subsumed under the causative sense (God made Moses into a faithful servant). Insufficient attestation makes a firm boundary difficult to draw. DOING AND MAKING

en: having-appointed | **es:** que-hizo | **fr:** faire | **de:** tun Heb 3:2

ποί-ημα G4161 *N-NNS* (2×)

something made or created; a work, product, or poem

A noun meaning anything made or done—a work, creation, product, or composition. Classical Greek used it for artistic works (including poems—our word 'poem' derives from this root) and crafted objects. Paul employs it theologically for God's creative work. In Romans 1:20, God's 'eternal power and divine nature have been clearly perceived in the things that have been made'—creation testifies to the Creator. In Ephesians 2:10, believers are 'His workmanship, created in Christ Jesus for good works'—we are God's crafted masterpiece, His new creation, made for purpose.

(2×) That which has been made or created, whether the original creation or new creation in Christ. In Romans, 'the things made' (creation itself) reveal God's invisible attributes to all humanity—nature testifies to the divine craftsman. In Ephesians, 'His workmanship' describes redeemed believers—we are God's artistic product, His crafted work in Christ, fashioned for the good works He prepared. The German 'Werke' and French 'chose faite' emphasize the madeness: these are products of creative action, evidence of the Maker's hand. GEOGRAPHY AND SPACE

en: things-made, workmanship | **es:** cosas-hechas, hechura | **fr:** Werke, chose-faite | **de:** Werke Rom 1:20; Eph 2:10

ποί-ησις G4162 *N-DFS* (1×)

doing, action, practice; the performance or execution of something

This term denotes the act of doing or making something, emphasizing action and execution rather than mere intention. In James 1:25, it contrasts with merely hearing—the blessing comes to the one who perseveres in doing, not just listening. Ancient Greek distinguished between poiesis (making/doing) and praxis (action), but in New Testament usage the focus is on actual performance. True faith expresses itself in concrete deeds, not empty profession.

(1×) The actual doing or practice that James 1:25 celebrates—blessed is the doer of the word, not just the hearer. The term emphasizes execution and performance. Multilingual renderings ('doing', 'hacer', 'Tun') capture this active dimension. James contrasts the futility of hearing without doing with the blessing that comes to those who look into God's perfect law and actually practice what they see there. DOING AND MAKING

en: doing | **es:** hacer | **fr:** ποιήσει | **de:** Tun Jas 1:25

ποι-ητής G4163 *N-NMP* (6×)

A doer or performer of actions, especially of God's law or word; also a poet or literary composer in classical usage.

Poiētēs literally means 'one who makes,' and its two NT senses reflect the word's journey from the Greek literary world into Jewish-Christian moral discourse. James seizes on it to challenge his readers: 'Be doers of the word, not hearers only' (Jas 1:22), and Paul contrasts mere hearers of the law with its doers (Rom 2:13). Yet in Acts 17:28, when Paul addresses the Athenian philosophers, he reaches back to the classical meaning and quotes 'some of your own poets' (poiētai) – a deft rhetorical move that bridges Greek literary culture and the gospel message.

1. doer, one who does/performs (5×) A doer, one who acts on or carries out something – particularly God's law or word. James uses this term emphatically: believers must become poiētai logou, doers of the word (Jas 1:22-25), not merely listeners. Paul argues similarly in Rom 2:13 that 'doers of the law' will be justified. Spanish 'hacedor/hacedores,' French 'celui qui fait,' and German 'Tater' all convey active, practical obedience rather than passive hearing. DOING AND MAKING

en: a-doer, doers | **es:** hacedor, hacedores | **fr:** auteur, celui-qui-fait | **de:** Taeter Rom 2:13; Jas 1:22; Jas 1:23; Jas 1:25; Jas 4:11

2. poet, literary composer (1×) A poet or literary composer, one who creates verse. In Acts 17:28, Paul quotes pagan Greek poets on the Areopagus: 'as some of your own poiētai have said, for we are also his offspring.' This is the original classical Greek meaning of the word – the 'maker' par excellence was the poet who shaped language into art. Spanish 'poetas' and English 'poets' preserve this literary sense, which Paul deploys as common ground with his Athenian audience. SINGING AND MUSIC

en: poets | **es:** poetas | **fr:** auteur | **de:** ποιητῶν Acts 17:28

ποικίλος G4164 *Adj-DMP* (10×)

Various, diverse, manifold — describing a rich multiplicity of kinds or forms

An adjective meaning 'of many kinds' or 'diversified,' applied to both afflictions and divine blessings. In the healing narratives, Jesus cures those afflicted with various diseases (Matt 4:24; Mark 1:34; Luke 4:40), where the word emphasizes the sheer diversity of ailments. But the same term describes God's manifold grace (1 Pet 4:10) and

the varied trials that test faith (Jas 1:2). Hebrews 2:4 speaks of God's diverse miracles confirming the gospel. The semantic range thus spans both suffering and splendor — whatever is many-formed. Spanish 'diversas/varias' and German 'mancherlei' reflect this same breadth.

various (10×) Of many kinds, varied in form or character — applied to both negative realities (various diseases, Matt 4:24; Mark 1:34; diverse temptations, Jas 1:2; 2 Tim 3:6) and positive divine action (manifold grace, 1 Pet 4:10; various miracles, Heb 2:4). The word does not specify what the variety consists of; it simply marks rich multiplicity. Spanish 'diversas/varias,' French 'diverses,' and German 'mancherlei' all capture the sense of qualitative variety across a range of instances. **CHANGE AND EXCHANGE**

en: of-various, various, with-various | **es:** con-diversas, de-diversas, de-multi-forme | **fr:** diverses | **de:** mannigfaltig, ποικίλαις Matt 4:24; Mark 1:34; Luke 4:40; 2Tim 3:6; Titus 3:3

ποιμαίνω G4165 *V-PNA* (11×)

To shepherd, tend a flock; figuratively, to guide, rule, or pastorally care for people

Drawn from the everyday world of Palestinian shepherding, this verb carries a rich double life in the New Testament. In its literal sense it describes the work of tending and pasturing sheep (Luke 17:7; 1 Cor 9:7). Far more often, however, it is pressed into service as a metaphor for spiritual leadership and messianic rule. Jesus commissions Peter to 'shepherd my sheep' (John 21:16), and Revelation portrays the risen Christ shepherding the nations with an iron rod (Rev 2:27; 19:15). Multilingual renderings consistently mirror this duality: Spanish 'pastorear,' French 'paitre,' and German 'weiden' all carry both the agricultural and the governmental overtone.

1. shepherd/rule (spiritual/messianic) (8×) Spiritual or messianic shepherding: guiding, governing, or pastorally caring for people under divine authority. Christ is prophesied as the one who will 'shepherd my people Israel' (Matt 2:6), and he commissions Peter likewise (John 21:16). In Revelation, this sense intensifies into sovereign rule—shepherding the nations with a rod of iron (Rev 2:27; 12:5; 19:15). Paul urges Ephesian elders to 'shepherd the church of God' (Acts 20:28), and Peter echoes the charge (1 Pet 5:2). Spanish 'pastorear' and German 'weiden' capture the same pastoral-governance range. **SHEPHERDING AND TENDING**

en: he-will-shepherd, shepherd, to-shepherd | **es:** Pastorea, para-pastorear, pastoread | **fr:** paître | **de:** weiden, weidet Matt 2:6; John 21:16; Acts 20:28; 1Pet 5:2; Rev 2:27

2. shepherd/tend (literal) (3×) Literal animal husbandry: herding, tending, or pasturing sheep and livestock. In Luke 17:7 a servant returns from 'shepherding' in the field, and Paul's rhetorical question in 1 Corinthians 9:7 appeals to the common right of a shepherd to drink the flock's milk. Jude 1:12 uses the participle of those who 'shepherd only themselves,' twisting the literal image into rebuke. French 'paissant' and Spanish 'apacentando' preserve the concrete agricultural sense. **SHEPHERDING AND TENDING**

en: shepherding, shepherds | **es:** apacentando, pastorea | **fr:** paissant;, paître | **de:** weiden, weidend, weidet Luke 17:7; 1Cor 9:7; Jude 1:12

ποιμήν G4166 *N-AMS* (18×)

shepherd, pastor — one who tends a flock, used literally for keepers of sheep and figuratively for spiritual leaders

Poimen means shepherd, the one who leads, feeds, and protects a flock of sheep. Its 18 New Testament occurrences divide into a literal cluster in the nativity accounts and a figurative cluster in Jesus' teaching and the epistles, with the two registers deliberately informing each other. The Bethlehem shepherds 'keeping watch over their flock by night' (Luke 2:8, 15, 18, 20) are the first to receive the angelic announcement of the Messiah's birth — a social reversal, since shepherds were considered low-status and ritually marginal. Jesus identifies himself as 'the good shepherd' who lays down his life for the sheep (John 10:2, 11-12, 14, 16), transforming the pastoral image into a christological title of self-sacrifice. He looks at the crowds and has compassion because they are 'like sheep without a shepherd' (Matt 9:36; Mark 6:34), echoing the Old Testament indictment of Israel's failed leaders. Zechariah's prophecy 'strike the shepherd and the sheep will be scattered' is applied to Jesus' arrest (Matt 26:31; Mark 14:27). Ephesians 4:11 lists 'pastors and teachers' as Christ's gifts to the church, and Hebrews 13:20 calls the risen Jesus 'the great shepherd of the sheep.' Spanish 'pastor,' French 'berger/pasteur,' and German 'Hirte' all reflect the original pastoral context.

shepherd, pastor (18×) One who tends, leads, feeds, and protects a flock — used both literally for those who keep sheep and figuratively for leaders who care for God's people. The Bethlehem shepherds of Luke 2:8-20 are the first witnesses of the incarnation, their lowly status highlighting God's favor toward the humble. Jesus calls himself 'the good shepherd' who lays down his life for his sheep (John 10:2, 11-12, 14, 16), making poimen a christological title. The phrase 'sheep without a shepherd' (Matt 9:36; Mark 6:34) echoes Num 27:17 and Ezek 34 to indict failed leadership. Zechariah 13:7's 'strike the shepherd' is applied to Jesus' passion (Matt 26:31; Mark 14:27). Ephesians 4:11 extends the title to church leaders ('pastors and teachers'), and Hebrews 13:20 crowns the risen Christ as 'the great shepherd.' French 'berger' and German 'Hirte' preserve the pastoral imagery. **SHEPHERDING AND TENDING**

en: Shepherd, a-shepherd, shepherd | **es:** Pastor, pastor, pastores | **fr:** berger | **de:** Hirte Matt 9:36; Matt 25:32; Matt 26:31; Mark 6:34; Mark 14:27

ποίμν-η G4167 *N-GFS* (5×)

Flock; a group of sheep or goats, used metaphorically for God's people under a shepherd's care.

A noun meaning flock, properly of sheep, extending metaphorically to the community of believers under pastoral care. In Matt 26:31, Jesus quotes Zech 13:7: 'I will strike the shepherd, and the sheep of the flock will be scattered' — applying the prophecy to his own arrest and the disciples' flight. Luke 2:8 places it in the nativity: shepherds keeping watch over their flock by night. John 10:16 contains Jesus' vision of unity: 'there will be one flock and one shepherd.' Paul uses it in 1 Cor 9:7 to argue for apostolic support: 'Who tends a flock and does not drink its milk?' The German 'Herde' and French 'troupeau' both carry the same pastoral warmth.

(5×) A flock of sheep (or goats), used both literally of animals and metaphorically of God's people under a shepherd's care. The literal sense appears in Luke 2:8, where shepherds guard their flock on the night of Jesus' birth — a scene rich with symbolic resonance given the 'Lamb of God' theology. Matt 26:31 quotes Zechariah 13:7, applying the scattering of the flock to the disciples' abandonment of Jesus. John 10:16 extends the metaphor to its fullest: Jesus envisions 'other sheep not of this fold' being gathered into 'one flock, one shepherd' — a vision of universal community. Paul's use in 1 Cor 9:7 (twice) is pragmatic, arguing from pastoral common sense. The German 'Herde,' French 'troupeau,' and Spanish 'rebaño' all preserve the warm, communal resonance of a gathered flock. **FLOCK HERD LIVESTOCK**

en: a-flock, flock | **es:** rebaño | **fr:** troupeau | **de:** Herde, ποίμνην, ποίμνης Matt 26:31; Luke 2:8; John 10:16; 1Cor 9:7

ποίμν-ιον G4168 *N-DNS* (5×)

Flock, little flock; a small group of sheep or goats, used metaphorically of Christ's community of disciples.

A diminutive of ποίμνη (flock), conveying tenderness and smallness — a 'little flock.' In Luke 12:32, Jesus reassures his disciples with the memorable words 'Fear not, little flock (ποίμνιον), for it is your Father's good pleasure to give you the kingdom.' The remaining uses in Acts 20:28–29 and 1 Peter 5:2–3 address church leaders as shepherds tending God's flock. The Spanish 'rebaño,' French 'petit-troupeau,' and German 'Herde' all converge on the pastoral image, though only the French captures the diminutive nuance with 'petit.'

(5×) A flock or little flock — originally of sheep or goats, but in every NT occurrence used metaphorically for the community of believers under pastoral care. The diminutive form (from ποίμνη) adds warmth and intimacy: Jesus' 'little flock' in Luke 12:32 is deliberately small and vulnerable yet destined for the kingdom. In Acts 20:28–29, Paul

warns the Ephesian elders to guard the ποίμνιον from savage wolves — false teachers threatening the community. First Peter 5:2–3 urges elders to shepherd God's flock willingly, not for gain. The French 'petit-troupeau' uniquely preserves the diminutive force, while the Spanish 'rebaño' and German 'Herde' default to the standard flock concept. **FLOCK HERD LIVESTOCK**

en: flock | **es:** rebaño | **fr:** petit-troupeau, troupeau | **de:** Herde, ποίμνιον, ποιμνίου Luke 12:32; Acts 20:28; Acts 20:29; 1Pet 5:2; 1Pet 5:3

ποῖος G4169 *IPro-AMS* (33×)

Interrogative pronoun asking 'which?' or 'what kind of?', probing either identity or qualitative nature.

A questioning word that presses beyond simple 'what?' to ask 'which one?' or 'what sort of thing is this?' In the Gospels it frequently appears in tense exchanges where Jesus is challenged about the source of his authority (Matt 21:23-27) or asked to name the greatest commandment (Matt 22:36). The qualitative force emerges when the manner or character of something is in view, as when John notes 'what kind of death' Jesus would die (John 12:33; 18:32). Spanish and German translations consistently distinguish cuál/welcher for selection from de qué clase/welcher Art for quality.

1. which, what (interrogative selection) (26×) Interrogative selecting from a set: 'which?' or 'what?' when the speaker seeks to identify a specific item, person, or authority. The multilingual glosses converge on selection words – English 'which,' Spanish 'cuál,' German 'welcher,' French 'quel.' Prominent in the authority disputes of Matt 21:23-27 and the question about the great commandment (Matt 22:36). **COMPARISON AND MANNER**

en: what, what-kind-of, which | **es:** a-qué, cuál, en-cuál | **fr:** quel, qui | **de:** welch, welcher Matt 19:18; Matt 21:23; Matt 21:24; Matt 21:27; Matt 22:36

2. what kind of, what sort of (7×) Qualitative interrogative: 'what kind of?' or 'what sort of?' when the question concerns the nature or character of something rather than its identity. Spanish 'de qué clase' and French 'quel...quoi?' signal the shift toward quality. Used notably of the manner of Jesus' death (John 12:33; 18:32; 21:19) and James's philosophical question about the nature of human life (Jas 4:14). **COMPARISON AND MANNER**

en: by-what-kind-of, what, what-kind | **es:** con-qué, cuál, de-qué-clase | **fr:** quel, qui, quoi? | **de:** welch, welcher John 12:33; John 18:32; John 21:19; Acts 7:49; Jas 4:14

πολεμέω G4170 *V-PIA-3S* (7×)

To wage war, fight, do battle; used of both apocalyptic cosmic conflict and human strife.

A verb of armed conflict and warfare, used in the NT almost exclusively in Revelation's cosmic battle imagery and once in James's moral diagnosis. In Revelation, it describes the dragon warring against the woman's offspring (Rev 12:7), the beast's terrifying invincibility — 'who can make war with him?' (Rev 13:4) — and Christ's own sword-of-mouth warfare (Rev 2:16). James repurposes it sharply for interpersonal strife: 'you fight and war' (Jas 4:2). Spanish 'hace guerra' and German 'kampfen' both capture the martial intensity.

to wage war, fight (7×) To wage war, fight, do battle — denotes armed conflict or hostile engagement, ranging from apocalyptic cosmic warfare to interpersonal strife. In Revelation it describes heavenly battles: Michael and his angels 'warring' against the dragon (Rev 12:7), the beast's seemingly invincible war-making (Rev 13:4), and Christ threatening to 'war' against the unfaithful with the sword of his mouth (Rev 2:16). In James 4:2 it is redirected to diagnose the wars and conflicts among believers rooted in disordered desires. Spanish 'guerreais/hace guerra' and German 'kampfen' both preserve the martial force of the term. **FIGHTING AND WARFARE**

en: I-will-war, makes-war, to-war | **es:** de-pelear, guerreáis, hace-guerra. | **fr:** combattre | **de:** kaempfen Jas 4:2; Rev 2:16; Rev 12:7; Rev 13:4

πόλεμος G4171 *N-AMP* (18×)

war, battle, armed conflict — organized military hostility between opposing forces, literal or apocalyptic

Polemos is the Greek word for war or battle, the root from which English derives 'polemic.' All 18 New Testament occurrences refer to armed conflict, though the scale ranges from a king calculating whether he can meet an approaching army (Luke 14:31) to the apocalyptic wars of Revelation. Jesus' Olivet Discourse warns the disciples that they will 'hear of wars and rumors of wars' as harbingers of the end but not yet the end itself (Matt 24:6; Mark 13:7; Luke 21:9). James famously asks, 'What causes wars and conflicts among you?' and traces them to inner desires that wage war in the members (Jas 4:1). In Revelation, polemos becomes the language of cosmic combat: war in heaven as Michael fights the dragon (Rev 12:7, 17), the beast making war against the saints (Rev 13:7; 19:19), and the final gathering for the war of the great day of God Almighty (Rev 16:14; 20:8). The consistent rendering across translations — Spanish 'guerra,' French 'guerre,' German 'Krieg' — reflects the term's stable semantic core.

war, battle, conflict (18×) Armed conflict between opposing forces, encompassing literal military engagements, eschatological battles, and the metaphorical warfare of human passions. In the Synoptic apocalyptic discourse, Jesus predicts 'wars and rumors of wars' as signs preceding the end (Matt 24:6; Mark 13:7; Luke 21:9). Luke 14:31 uses it practically for a king assessing military odds. James 4:1 traces interpersonal conflicts to desires that wage polemos within people. Revelation deploys the term for cosmic warfare: Michael against the dragon (Rev 12:7), the beast against the saints (Rev 13:7; 19:19), and the final eschatological battle of Gog and Magog (Rev 16:14; 20:8). Spanish 'guerra,' French 'guerre,' and German 'Krieg' uniformly render the word. **WAR AND BATTLE**

en: of-wars, war, wars | **es:** de-guerras, guerra, guerra, | **fr:** guerre | **de:** Krieg Matt 24:6; Mark 13:7; Luke 14:31

πόλις G4172 *N-NFP* (165×)

City, town; an inhabited urban settlement, whether named or generic

Polis is the standard Greek word for a city or town, and in the New Testament it anchors the geographic framework of the gospel narrative. Jesus weeps over Jerusalem as a polis (Matt 23:37), is born in the polis of Bethlehem (Luke 2:4), and teaches through the cities of Galilee (Matt 9:35). The word also carries eschatological weight in Hebrews 11:10 and Revelation 21:2, where the heavenly city becomes God's ultimate dwelling with humanity. Translations uniformly use their basic city-word: 'ciudad,' 'ville,' 'Stadt,' 'kota.'

city, town (165×) An inhabited urban center or town, used 165 times for both named cities (Jerusalem, Bethlehem, Nazareth, Ephesus) and generic references to towns and population centers. Polis provides the geographic scaffolding for the Gospels and Acts, from the nativity in Bethlehem (Matt 2:23) to Paul's missionary journeys through the cities of Asia Minor. The term extends to the eschatological 'holy city' of Revelation 21:2, giving it theological as well as geographical resonance. **GEOGRAPHY AND SPACE**

en: a-city, city | **es:** ciudad | **fr:** ville | **de:** Stadt Matt 2:23; Matt 4:5; Matt 5:14; Matt 5:35; Matt 8:33

πολῑτάρχ-ης G4173 *N-AMP* (2×)

a city ruler or magistrate; civic official in Thessalonica

A title for civic magistrates in certain Greek cities, notably Thessalonica. When Paul and Silas caused an uproar in Thessalonica, the mob dragged Jason and other believers before 'the city authorities' or 'politarchs' (Acts 17:6, 8). Archaeological evidence confirms this was the official title used in Thessalonian inscriptions for the board of magistrates governing the city. Typically five to six in number, these officials held executive and judicial authority. Luke's precise use of this local technical term demonstrates his historical accuracy and attention to administrative detail.

(2×) The city magistrates or civic rulers of Thessalonica, before whom Jason was dragged when Paul's preaching caused civic disturbance. This is not a generic term for 'rulers' but the specific official title used in Macedonian cities, especially Thessalonica, as

inscriptional evidence confirms. The mob charges that Paul's gospel threatens Caesar, making it a political matter for the politarchs to adjudicate. Luke alone uses this term, his precision validated by archaeology—a detail that marks his careful historical reporting. GEOGRAPHY AND SPACE

en: city-rulers | **es:** politarcas | **fr:** magistrat | **de:** πολιτάρχας Acts 17:6; Acts 17:8

πολῑ́τ-εία G4174 *N-GFS* (2×)

citizenship, the rights and privileges of a citizen; civic life or commonwealth

A noun encompassing citizenship, civic rights, the commonwealth, or the daily life of a citizen. In Acts 22:28, a Roman tribune notes he paid a large sum 'for this citizenship'—Roman civic status, with all its legal protections and privileges. In Ephesians 2:12, Paul reminds Gentile believers they were formerly 'alienated from the commonwealth of Israel'—excluded from the civic life, covenant privileges, and promises of God's people. The word can mean the abstract right of citizenship or the concrete community one belongs to.

(2×) Citizenship or commonwealth, marking legal status and community belonging. In Acts, it's Roman citizenship—expensive to purchase, valuable for legal protection (Paul had it by birth). In Ephesians, it's the 'citizenship of Israel,' the covenant commonwealth from which Gentiles were formerly excluded—strangers to the promises, outside the community of God's people. Now in Christ, the wall is broken; Gentiles share full citizenship. The French 'citoyenneté' and German 'Bürgerrecht' capture both: legal rights and community membership. NATIONS AND PEOPLES

en: citizenship | **es:** ciudadanía | **fr:** citoyenneté, πολιτείας | **de:** Buergerrecht, πολιτείαν Acts 22:28; Eph 2:12

πολῑ́τ-ευμα G4175 *N-NNS* (1×)

citizenship, commonwealth; a community of citizens or the rights/duties thereof

Originally denoting the concrete reality of a government or the collective body of citizens, this term came to mean citizenship itself or the commonwealth to which one belongs. In Philippians 3:20, Paul declares that believers' citizenship exists in heaven, not in earthly political structures. This was revolutionary in the Roman world where citizenship determined identity, rights, and loyalty. Paul reorients believers' primary allegiance to a heavenly polis.

(1×) The heavenly citizenship that believers possess according to Philippians 3:20. While living as residents on earth, Christians belong to a different commonwealth altogether. This would resonate powerfully with Roman citizens who valued their citizenship, and even more with non-citizens who lacked such status. Paul's point: our true citizenship, rights, and allegiance belong to heaven's realm. NATIONS AND PEOPLES

en: citizenship | **es:** ciudadanía | **fr:** πολίτευμα | **de:** Buergerrecht Phil 3:20

πολῑτεύω G4176 *V-PMM/P-2P* (2×)

to live as a citizen, to conduct oneself; to live one's civic or public life in a certain manner

A verb meaning to live as a citizen, conduct oneself, or live according to certain standards. It carries overtones of civic duty and public behavior. Paul uses it for his own conduct: 'I have lived before God in all good conscience' (Acts 23:1)—his entire civic and religious life has been lived faithfully. He exhorts the Philippians to 'live as citizens worthy of the gospel' (Phil 1:27)—their public conduct should match their heavenly citizenship. The verb connects daily behavior with community identity—how you live reflects whose citizen you are.

(2×) To conduct one's life as a citizen, to live according to certain standards within a community. Paul's two uses bookend his ministry—defending his lifelong faithful conduct before the Sanhedrin, and calling the Philippians to gospel-worthy living. In Acts, it's past tense: his entire life has been lived with good conscience. In Philippians, it's present imperative: conduct yourselves as citizens worthy of Christ's gospel. The civic language ('live as citizens,' 'citizenship,' French 'vivre en citoyen') frames Christian life as belonging to a new polis with new standards. CONDUCT AND WALKING

en: conduct-yourselves, have-lived-as-a-citizen | **es:** he-vivido-como-ciudadano, vivid-como-ciudadanos | **fr:** vivre-en-citoyen, πολιτεύεσθε | **de:** wandeln, πεπολίτευμαι Acts 23:1; Phil 1:27

πολῑ́τ-ης G4177 *N-NMS* (4×)

Citizen; a member of a city or political community with recognized civic standing.

Denotes a person who belongs to a particular city (polis) and enjoys its rights and responsibilities. In Luke's parables, the word describes fellow-countrymen of a nobleman (Luke 19:14) and a local landowner (Luke 15:15). Paul claims citizenship of 'no insignificant city' – Tarsus (Acts 21:39). In Hebrews 8:11 it appears in the new-covenant promise where every citizen will know the Lord. The word always presupposes a communal, civic identity rather than mere residence.

(4×) A citizen or fellow-citizen of a city-state, someone who holds recognized membership in a political community. In Luke 15:15 a citizen of that country hires the prodigal son, and in Luke 19:14 the citizens hate the departing nobleman – both parabolic uses highlighting social belonging. Paul identifies himself as a citizen of Tarsus (Acts 21:39), while Hebrews 8:11 extends the concept into covenant community. Spanish 'ciudadano' and French 'citoyen' both derive from the same Latin civis root, reflecting the enduring political-communal core of the word. NATIONS AND PEOPLES

en: citizen, citizens | **es:** ciudadano, ciudadanos | **fr:** citoyen | **de:** Buerger, πολίτης, πολιτῶν Luke 15:15; Luke 19:14; Acts 21:39; Heb 8:11

πολλάκις G4178 *Adv* (18×)

often, many times, frequently — an adverb marking repeated or habitual action

Pollakis is a temporal adverb meaning 'many times' or 'often,' derived from polys ('many'). Its 18 New Testament occurrences consistently mark repeated action or habitual occurrence, without the degree-related extensions found in classical Greek. The Gospels use it to describe the recurring torment of a demon-possessed boy who is 'often' thrown into fire and water (Matt 17:15; Mark 9:22), and a demoniac who had 'often' been bound with chains (Mark 5:4). John 18:2 notes that Jesus 'often' gathered with his disciples in Gethsemane — a quiet detail that explains Judas's knowledge of the location. Paul employs it autobiographically to catalog his repeated sufferings: 'in journeyings often, in perils of waters often' (2 Cor 11:26-27), and mentions his 'often' frustrated plans to visit Rome (Rom 1:13). Hebrews 6:7 uses it of rain that 'often' comes upon the earth. The adverb's consistent temporal sense across Spanish 'muchas veces,' French 'souvent,' and German 'oft' confirms a single, stable meaning.

(18×) A temporal adverb indicating repeated or frequent occurrence. In the Gospels, it describes the habitual violence of demonic affliction: a boy 'often' thrown into fire and water (Matt 17:15; Mark 9:22) and a man 'often' bound with chains (Mark 5:4). John 18:2 uses it for Jesus' regular visits to Gethsemane. Paul catalogs his repeated apostolic hardships with pollakis — dangers 'often' encountered in his missionary travels (2 Cor 11:26-27) — and notes his 'often' thwarted plans to visit Rome (Rom 1:13). Hebrews 6:7 applies it to the regularity of rainfall upon the earth. Hebrews 9:25-26 contrasts repeated sacrifice with Christ's once-for-all offering. Spanish 'muchas veces' and French 'souvent' confirm the straightforward frequentative sense. TIMES AND OCCASIONS

en: often | **es:** muchas-veces | **fr:** souvent | **de:** oft Matt 17:15; Mark 5:4; Mark 9:22; John 18:2

πολλαπλᾰσί-ων G4179 *Adj-ANP* (1×)

many times more, manifold; multiplied several times over

This adjective expresses multiplication—receiving back many times what was given or invested. In Luke 18:30, Jesus promises that those who sacrifice for the kingdom will receive many times more in this

present age, plus eternal life. The term suggests not just doubling but abundant multiplication, emphasizing God's generous response to faithful sacrifice. What believers give up for Christ's sake returns to them multiplied in ways they couldn't orchestrate themselves.

(1×) The manifold return promised in Luke 18:30 to those who sacrifice for God's kingdom. Jesus assures that present-age losses are more than compensated by abundant gains—family, community, resources—multiplied many times over. Multilingual glosses emphasize the multiplication ('many-times-more', 'mucho-más', 'beaucoup-plus'). This isn't simple arithmetic replacement but generous, abundant divine recompense that exceeds what was surrendered. **ABOUNDING AND SURPLUS**

en: many-times-more | **es:** mucho-más | **fr:** beaucoup-plus | **de:** πολλαπλασίονα Luke 18:30

πολυ-λογία G4180 *N-DFS* (1×)

much speaking, verbosity; using many words or long prayers

This compound term literally means 'many words,' denoting verbose or lengthy speech. In Matthew 6:7, Jesus warns against pagan prayer practices that rely on 'much speaking'—the assumption that sheer volume or repetition will compel divine response. The concern is not about prayer length per se but about the mechanical, magic-like approach that treats God as manipulable through verbal formulas. Effective prayer requires relationship, not verbosity.

(1×) The excessive wordiness Jesus condemns in Matthew 6:7 as characteristic of pagan prayer. Gentiles thought they would be heard because of their 'many words'—lengthy, repetitive formulas designed to wear down or manipulate deity. Multilingual glosses capture the verbosity ('many-words', 'palabrería', 'flot-de-paroles'). Jesus contrasts this with simple, trusting prayer to a Father who already knows our needs. **IDLE TALK BOASTING**

en: many-words | **es:** palabrería | **fr:** flot-de-paroles | **de:** πολυλογίᾳ Matt 6:7

πολυ-μερής G4181 *Adv* (1×)

in many parts, in various portions; fragmentarily or piecemeal

This adverb describes something occurring in many parts or portions, suggesting fragmented or incremental revelation. In Hebrews 1:1, it characterizes how God spoke to the fathers—in many parts and many ways through the prophets, contrasted with the complete, final word spoken in His Son. The term evokes a mosaic being assembled piece by piece over centuries, each prophet adding fragments until Christ brings the complete picture.

(1×) The fragmentary, piecemeal nature of Old Testament revelation described in Hebrews 1:1. God spoke 'in many parts' through various prophets over centuries—piece by piece, incrementally building revelation. Multilingual evidence shows diverse approaches: 'in-many-parts', 'Poliméricamente' (polymeric), 'de-plusieurs-manières', 'vielfaeltig' (multifold). This contrasts with the unified, complete revelation in Christ who is God's final Word. **MANNER ADVERBS**

en: in-many-parts | **es:** Poliméricamente | **fr:** de-plusieurs-manières | **de:** vielfaeltig Heb 1:1

πολῠ-ποίκῐλος G4182 *Adj-NFS* (1×)

many-colored, multifaceted; displaying great variety or complexity

This vivid compound adjective combines 'many' with 'variegated' to describe something displaying numerous colors or forms. In Ephesians 3:10, Paul describes God's wisdom as 'manifold'—kaleidoscopic in its variety and complexity. The term was used for multicolored fabrics, intricate patterns, and complex designs. God's wisdom isn't monochrome or simple but displays infinite variety, revealed through the church's diverse unity to cosmic powers.

(1×) The manifold, multifaceted wisdom of God displayed in Ephesians 3:10 through the church. Like a richly variegated tapestry or multi-hued mosaic, God's wisdom exhibits infinite variety and complexity. Multilingual renderings ('manifold', 'multíforme', 'mannigfaltig') capture the many-colored, intricate nature. The church's diverse unity—Jew and Gentile reconciled—reveals to heavenly powers the kaleidoscopic brilliance of divine wisdom. **WONDERS AND MARVELS**

en: manifold | **es:** multíforme | **fr:** πολυποίκιλος | **de:** mannigfaltig Eph 3:10

πολύς G4183 *Adj-GNP* (361×)

Many, much, great; of number, quantity, magnitude, or degree; also comparative 'far more' and frequentative 'many times.'

Polys is the Greek workhorse for expressing large quantity, and its New Testament usage spans nearly every kind of abundance — many people, much suffering, great crowds, and intense emotion. With 361 occurrences, it is among the most frequent adjectives in the New Testament. The word's flexibility is evident in how it moves between count nouns ('many disciples,' Matt 8:11) and mass or abstract nouns ('much fruit,' John 12:24; 'much boldness,' Phlm 1:8). The comparative forms (with dative of degree) generate a distinctive rhetorical pattern in Paul's letters: 'much more shall...' (Rom 5:9, 10, 15, 17), building arguments from lesser to greater. Across languages, this range maps cleanly: Spanish muchos/mucho, German viel/viele, French beaucoup, Korean 많은 — all exhibit the same count/mass flexibility.

1. many, numerous (of plurality) (202×) Many, numerous — referring to a large number of countable persons or things. The dominant sense at 202 occurrences, covering 'many will come from east and west' (Matt 8:11), 'many prophets and righteous people' (Matt 13:17), and 'many signs' (John 20:30). When substantivized, hoi polloi means simply 'the many' or 'many people' (Matt 20:28; Rom 5:15). Spanish muchos, German viele, Korean 많은, and Arabic kathirun all deploy standard count-plural forms. The word frequently appears with ochlos ('crowd') to indicate 'a great crowd' (Matt 14:14), where the boundary with sense 3 (magnitude) can blur. **SUFFICIENCY AND WORTH**

en: great, many, than-many | **es:** a-muchos, de-muchos, muchas | **fr:** beaucoup | **de:** viel Matt 3:7; Matt 7:13; Matt 7:22; Matt 8:11

2. much, abundant (of quantity) (97×) Much, abundant — a large amount, degree, or extent of something, typically with mass nouns or abstract concepts. Ninety-seven occurrences include 'much weeping' (Matt 2:18), 'much suffering' (Matt 16:21), 'much fruit' (John 12:24; 15:5), and adverbial uses like 'praying much' or 'speaking much.' Spanish mucho (singular mass) versus muchos (plural count) perfectly mirrors this sense boundary, as does Korean's shift from 많은 (count) to 많이 (adverbial extent). Paul's 'much boldness' (Phlm 1:8) and 'much affliction' (2 Cor 2:4) exemplify the abstract-quantity usage. **SUFFICIENCY AND WORTH**

en: many-things, much, of-many-things | **es:** de-mucho, mucha, muchas-cosas | **fr:** beaucoup | **de:** viel, viele Matt 2:18; Matt 9:14; Matt 13:3; Matt 13:5; Matt 16:21

3. great, large (of magnitude) (36×) Great, large — emphasizing magnitude, significance, or intensity rather than mere number. Thirty-six occurrences where polys functions almost as a synonym for megas ('great'): 'great is your reward' (Matt 5:12), 'a great crowd' (Matt 14:14; 20:29), and 'great power and glory' (Matt 24:30). The distinction from senses 1-2 is subtle but real: here the emphasis falls on impressiveness or scale rather than counting or measuring. German uses groß ('great') rather than viel ('many/much') in several of these contexts, and Korean shifts to 큰 ('big/great') alongside 많은. **SUFFICIENCY AND WORTH**

en: a-great, great, large | **es:** grande, mucha | **fr:** beaucoup | **de:** viel, viele Matt 5:12; Matt 14:14; Matt 20:29; Matt 24:30; Matt 26:47

4. much more, by far (comparative degree) (25×) Much more, by far — comparative constructions expressing a considerably greater degree, often marked by the dative pollo ('by much') or in parakalo-type entreaty formulas. Twenty-five occurrences cluster in Mark 5 (five times: 'he begged him much/earnestly') and Paul's a fortiori arguments (Rom 5:9-10, 15, 17: 'much more shall we be saved'). Spanish mucho mas, German viel mehr, and Korean 훨씬 더 all deploy dedicated intensifying-comparative vocabulary. The dative pollo in 'by much' (Mark 10:48; Luke 18:39) is formally distinct from the simple adjective. **SUFFICIENCY AND WORTH**

en: by-much, much | **es:** [mucho], mucho | **fr:** beaucoup | **de:** viel, viele Matt 6:30; Mark 5:10; Mark 5:23; Mark 5:38; Mark 5:43

5. many times (frequentative) (1×) Many times, often — the frequentative sense, appearing once clearly at Rom 15:22 ('I have been hindered many times from coming to you'). Spanish muchas veces ('many times'), German vielmals, and Korean 여러 번 ('several times') all use temporal-frequency expressions rather than simple quantity words. While rare in this corpus, the adverbial frequentative usage of polys is well attested in wider Koine Greek and represents a genuine, if peripheral, sense distinct from spatial or numerical quantity. **SUFFICIENCY AND WORTH**

en: many-times | **es:** muchas-veces | **fr:** beaucoup | **de:** viele Rom 15:22

πολύ-σπλαγχνος G4184 *Adj-NMS* (1×)

very compassionate, deeply merciful; possessing great tender mercy

This compound adjective intensifies the concept of compassion, literally meaning 'much-boweled' (since the ancients located emotions in the inner organs). In James 5:11, it describes the Lord as 'very compassionate,' emphasizing the depth and abundance of His mercy. The term goes beyond ordinary kindness to express profound, visceral compassion—the kind that moves one's innermost being. God's mercy isn't measured or calculated but overflowing and abundant.

(1×) The abundant, deep compassion of the Lord celebrated in James 5:11 after Job's story. James emphasizes that the Lord is 'very compassionate and merciful'—not merely kind but profoundly moved with tender mercy. The term intensifies normal compassion to express overflowing divine mercy. Multilingual glosses ('very-compassionate', 'muy-compasivo', 'voll-Erbarmen') emphasize abundance. Job's eventual restoration reveals God's compassionate character. **GRACE AND COMPASSION**

en: very-compassionate | **es:** muy-compasivo | **fr:** πολύσπλαγχνός | **de:** voll-Erbarmen Jas 5:11

πολυ-τελής G4185 *Adj-NNS* (3×)

very expensive, costly, precious; something of great value or requiring great expenditure

This adjective describes what is very expensive or costly, often applied to precious items of great value. A woman anoints Jesus with 'very costly' ointment from an alabaster jar (Mark 14:3). Paul warns against costly attire for women, emphasizing instead the imperishable beauty of a gentle spirit (1 Tim 2:9). Peter likewise commends the 'precious' quality of a gentle and quiet spirit in God's sight (1 Pet 3:4). The word distinguishes between external, expensive adornment and the incomparable value of inner character.

(3×) Cross-linguistic evidence emphasizes high cost and value: English 'costly/precious', Spanish 'costosa/de-gran-precio/muy-costoso', French 'grand-prix', German 'kostbar'. The lexicon defines it as 'very expensive, costly' (opposed to εὐτελής 'cheap'), 'valuable', and of persons, 'lavish, extravagant'. Mark 14:3 describes very costly ointment used to anoint Jesus. 1 Tim 2:9 and 1 Pet 3:4 use it for costly/precious adornment, contrasting external expense with the true value of godly character. The word emphasizes great material value or spiritual preciousness. **BELOVED AND PRECIOUS**

en: costly, precious | **es:** costosa, de-gran-precio, muy-costoso | **fr:** grand-prix | **de:** kostbar Mark 14:3; 1Tim 2:9; 1Pet 3:4

πολῠτῑμ-ος G4186 *Adj-GFS* (3×)

very precious, highly valuable, of great worth; extremely costly or treasured

Similar to the previous word but intensified, this adjective means highly priced or very precious. A merchant finds one pearl of 'great value' and sells all to buy it (Matt 13:46). Mary anoints Jesus' feet with ointment of 'very precious' nard (John 12:3). Peter tells believers their tested faith is 'more precious than' perishable gold (1 Pet 1:7). The word consistently points to supreme value—whether a perfect pearl, extravagant fragrance, or refined faith that endures fire.

(3×) Multilingual glosses emphasize supreme value: English 'costly/more-precious-than/very-valuable', Spanish 'de-gran-precio/muy-costoso/más-preciosa', French 'très-précieux', German 'kostbar/πολύτιμον'. The lexicon defines it as 'much-revered' (of gods) and 'highly priced, very costly'. Matt 13:46 describes a pearl of great value. John 12:3 mentions very costly ointment. 1 Pet 1:7 says tested faith is more precious than gold. Each occurrence highlights supreme worth, whether material (pearl, ointment) or spiritual (faith). The word denotes the highest category of value. **BELOVED AND PRECIOUS**

en: costly, more-precious-than, very-valuable | **es:** de-gran-precio, muy-costoso, más-preciosa | **fr:** très-précieux | **de:** kostbar, πολύτιμον Matt 13:46; John 12:3; 1Pet 1:7

πολύ-τροπος G4187 *Adv* (1×)

in many ways, variously; through diverse methods or manners

This adverb describes variety in manner or method, literally 'many-turning' or 'many-ways.' In Hebrews 1:1, it pairs with 'in many parts' to characterize God's Old Testament communication—not only fragmentary but also delivered through diverse methods: visions, dreams, audible voice, signs, prophetic acts. The richness of prophetic experience contrasts with the singular, unified revelation in Christ who is the supreme Word.

(1×) The diverse methods by which God spoke to Israel in Hebrews 1:1—not only 'in many parts' but also 'in many ways.' Prophets received revelation through visions, dreams, theophanies, audible words, signs, symbolic acts. Multilingual glosses ('in-many-ways', 'politrópicamente', 'de-plusieurs-manières', 'auf-vielerlei-Weise') emphasize methodological diversity. This variety contrasts with the single, complete revelation in God's Son. **MANNER ADVERBS**

en: in-many-ways | **es:** politrópicamente | **fr:** de-plusieurs-manières | **de:** auf-vielerlei-Weise Heb 1:1

πόμα G4188 *N-ANS* (2×)

a drink, beverage, or something to drink

A simple noun for drink or beverage. Paul uses it in discussing Christian freedom and Old Covenant regulations. In 1 Corinthians 10:4, he recounts Israel's wilderness experience: 'they all drank the same spiritual drink... they drank from the spiritual Rock that followed them.' The rock giving water becomes a type of Christ. In Hebrews 9:10, Old Covenant worship involved regulations 'concerning food and drink'—external ordinances about what could be consumed, imposed until the time of reformation. The word is straightforward: anything drinkable, any beverage.

(2×) Drink or beverage, used literally for what is consumed. In 1 Corinthians, Paul speaks of Israel drinking supernatural water from the rock—physical drink with spiritual significance, prefiguring Christ. In Hebrews, 'foods and drinks' represents Old Covenant dietary regulations—external rules about consumption that are superseded in the new covenant. The universal clarity ('bebida', 'boisson', 'Trank') shows this is straightforward: liquids consumed for nourishment or refreshment, whether wilderness water or items governed by Levitical purity laws. **DRINKING AND WATERING**

en: drink, drinks | **es:** bebida, bebidas | **fr:** Trank, boisson | **de:** Trank 1Cor 10:4; Heb 9:10

πονηρ-ία G4189 *N-AFS* (7×)

Wickedness, evil, malice; moral depravity whether as an inner disposition or in its outward expressions.

A noun encompassing the full spectrum of moral evil, from inner malicious intent to outward wicked deeds. Jesus denounces the Pharisees' poneria when they test him with insincere questions (Matt 22:18) and when their outward piety masks inner 'wickedness and greed' (Luke 11:39). In Mark 7:22 it appears in a catalogue of vices flowing from the human heart, while Paul lists it among the fruits of unrighteousness (Rom 1:29). The plural form in Ephesians 6:12 — 'spiritual forces of wickedness' — extends it into the cosmic realm.

Spanish 'maldad,' French 'mechancete,' and German 'Bosheit' all convey deep-seated moral corruption.

wickedness, evil, malice (7×) Wickedness, evil, malice — the quality or condition of moral depravity, encompassing both the disposition of a corrupt heart and its concrete manifestations. Jesus perceives the Pharisees' poneria as they attempt to entrap him (Matt 22:18), and diagnoses it as the hidden interior reality behind external religiosity (Luke 11:39). In Mark 7:22 it joins a vice list tracing sin to its source in the heart. Paul deploys it in Rom 1:29 as a summary term for human fallenness. The cross-linguistic evidence — Spanish 'maldad,' French 'mechancete,' German 'Bosheit/Schlechtigkeit' — uniformly denotes deep moral corruption rather than mere misfortune. GEOGRAPHY AND SPACE

en: of-wickedness, wickedness, wickednesses | **es:** de-maldad, de-perversidad, maldad | **fr:** méchanceté | **de:** Bosheit, Schlechtigkeit Matt 22:18; Mark 7:22; Luke 11:39; Acts 3:26; Rom 1:29

πονηρός G4190 *Adj-DNP* (79×)

Evil, wicked, morally bad; substantivized as 'the Evil One' (Satan) or 'evil/wickedness' as abstract concept; rarely, physically harmful.

One of the New Testament's primary adjectives for moral evil, poneros describes persons, actions, thoughts, and spiritual realities as wicked, worthless, or harmful. Its most distinctive theological use is the substantivized ho poneros — 'the Evil One' — referring to Satan as a personal agent of corruption (Matt 13:19, 38; 1 John 5:19). The petition in the Lord's Prayer, 'deliver us from evil' (Matt 6:13), is famously ambiguous between abstract evil and the Evil One. Spanish distinguishes malo (evil) from maligno (the Malignant One), while German böse covers both senses, mirroring the Greek ambiguity. A single Revelation passage (16:2) preserves the classical physical sense of 'painful, grievous.'

1. evil, wicked (adjectival) (62×) The dominant adjectival sense: evil, wicked, morally bad. Describes persons (Matt 7:11 'you who are evil'), actions (Matt 9:4 'evil thoughts'), spiritual conditions (Matt 6:23 'if your eye is evil'), and fruit or outcomes (Matt 7:17–18). Spanish malo/mala, French mauvais, and German böse all render this broad moral quality consistently across the Gospels and Epistles. EVIL AND WICKEDNESS

en: evil, wicked | **es:** mala, males, malo | **fr:** mauvais | **de:** böse Matt 6:23; Matt 7:11; Matt 7:17; Matt 7:18; Matt 9:4

2. the Evil One (substantivized) (14×) The substantivized masculine ho poneros: 'the Evil One,' referring to Satan as a personal agent. Jesus identifies the Evil One as snatching the seed of the word (Matt 13:19), sowing weeds (Matt 13:38), and John declares 'the whole world lies in the Evil One' (1 John 5:19). Spanish maligno and Korean 악한 자 ('the evil one') treat this as a personal title. The Lord's Prayer petition (Matt 6:13) remains exegetically debated between this sense and the abstract. EVIL AND WICKEDNESS

en: evil, evil-one | **es:** maligno, malo | **fr:** mauvais | **de:** boese, böse Matt 5:37; Matt 5:39; Matt 6:13; Matt 13:19; Matt 13:38

3. evil, wickedness (abstract noun) (2×) The substantivized neuter to poneron: evil or wickedness as an abstract concept. Paul urges believers to 'abhor evil' (Rom 12:9) and to 'abstain from every form of evil' (1 Thess 5:22). Here evil is a category or force rather than a quality of a specific person or thing. French le mal and German das Böse capture this abstract nominalization. EVIL AND WICKEDNESS

en: evil, of-evil | **es:** de-mal, malo | **fr:** mauvais | **de:** boese Rom 12:9; 1Thess 5:22

4. painful, harmful (physical) (1×) The rare physical sense preserved from classical Greek: painful, harmful, malignant. In Revelation 16:2, the first bowl produces a 'painful and harmful sore' (helkos kakon kai poneron) on those bearing the mark of the beast. Spanish maligna and the pairing with kakon ('bad') confirm that poneros here denotes physical affliction rather than moral evil. EVIL AND WICKEDNESS

en: painful | **es:** maligna | **fr:** mauvais | **de:** boese Rev 16:2

πονηρός G4191

toilsome, painful; in bad condition, worthless; morally evil, wicked; injurious

The adjective πονηρός ranges from physical toil ('oppressed by labors,' like Heracles described as 'most toilsome and best') to sorry condition ('useless allies,' 'a sorry horse') to moral evil. Toilsome works, injurious foods, and a bad beginning all use πονηρός. The phrase πονηρῶς ἔχειν means 'to be in bad case.' From physical hardship, the word slides into worthlessness and then to active wickedness. New Testament usage emphasizes the moral sense: the evil one, evil deeds, the evil heart. The semantic journey from 'toil-worn' to 'wicked' reflects Greek moral linking of suffering, dysfunction, and vice.

πόνος G4192 *N-AMS* (4×)

Pain, distress, toil; hard labor or suffering that wears one down.

Originally meaning hard physical toil or the struggle of battle in classical Greek, this noun shifted in the NT toward anguish and pain. In Revelation it describes the pain of divine judgment (Rev 16:10-11) and the sorrow that will be no more in the new creation (Rev 21:4). Colossians 4:13 uses it of Epaphras's laborious striving on behalf of the churches. The word carries the weight of something that costs dearly – whether bodily suffering or exhausting effort on another's behalf.

(4×) Pain, anguish, or toilsome distress. The classical sense of hard labor narrows in the NT toward intense suffering: Revelation uses it three times for the pain of God's judgments and its final abolition (Rev 16:10, 16:11, 21:4), while Col 4:13 preserves the older labor sense in describing Epaphras's strenuous prayer-work. German and French both render it 'Schmerz' / pain, emphasizing the suffering dimension, while Spanish 'dolor' captures the same. The eschatological promise of Rev 21:4 – that ponos will be no more – elevates this ordinary word into a theological marker of the old order passing away. PAIN AND SUFFERING

en: pain, pains, toil | **es:** dolor, dolor;, dolores | **fr:** Schmerz | **de:** Schmerz Col 4:13; Rev 16:10; Rev 16:11; Rev 21:4

δένδρεον G4193 *Adj-AMS* (1×)

Pontikos; a person from Pontus (region on the Black Sea coast of Asia Minor)

This ethnic adjective identifies someone from Pontus, a region along the southern coast of the Black Sea in northern Asia Minor. In Acts 18:2, it describes Aquila as 'a Pontian' or 'from Pontus,' providing geographical background for this tentmaker couple who became Paul's ministry partners. Pontus was known for agriculture and trade, and had a significant Jewish population. Understanding Aquila's origin helps explain his presence in Rome and later Corinth.

(1×) The ethnic-geographic identifier for Aquila in Acts 18:2, marking him as from Pontus in northern Asia Minor. This region had substantial Jewish communities. Multilingual glosses maintain the ethnic designation ('Pontikos', 'póntico', 'Pontique'), though German preserves the Greek form. Aquila's Pontic origin explains his journey westward to Rome, then to Corinth where he met Paul, eventually becoming a key ministry partner. GEOGRAPHY AND SPACE

en: Pontikos | **es:** póntico | **fr:** Pontique | **de:** Ποντικὸν Acts 18:2

πόντ-ιος G4194 *N-GMS* (3×)

Pontius; Roman praenomen/nomen, most famously borne by Pontius Pilate, prefect of Judea

This Latin name enters the New Testament exclusively in reference to Pontius Pilate, the Roman prefect who presided over Jesus' trial and crucifixion. Luke's Gospel introduces him with careful historical precision as the governor of Judea during the fifteenth year of Tiberius Caesar (Luke 3:1). The name appears in the early Christian creedal formula preserved in 1 Timothy 6:13, where Jesus' "good confession before Pontius Pilate" becomes a fixed point of historical reference. Acts 4:27 includes him in the catalog of those who gathered against God's anointed. The classical Greek lexicon associates πόντιος with

"of the sea," but in these New Testament contexts it functions purely as a Roman proper name, with the multilingual tradition (French Ponce/Pontius, German Pontius) preserving the Latin form.

(3×) The Roman name Pontius, used exclusively in the New Testament for Pontius Pilate. While classical Greek πόντιος relates to the sea (epithet of Poseidon, describing sea creatures, islands, ships), the New Testament occurrences carry none of this semantic freight —the word functions as a transliterated Latin praenomen/nomen. The three attestations span Luke's careful historical dating (3:1), the apostolic preaching about those who opposed Christ (Acts 4:27), and the creedal reference to Jesus' witness before Pilate (1 Tim 6:13). **PROPER NAMES (PERSONAL)**

en: Pontios | **es:** Póntios | **fr:** Ponce, Pontius | **de:** Pontius, Ποντίου, Πόντιος Luke 3:1; Acts 4:27; 1Tim 6:13

πόντος G4195 *N-AMS* (2×)

Pontus, a region along the southern shore of the Black Sea in northern Asia Minor

A geographical region along the Black Sea coast in what is now northern Turkey. The name literally means 'sea,' but in Greek geography 'Pontus' specifically designated the area around the Black Sea (Pontos Euxeinos). In Acts 2:9, Jews from Pontus were among those present at Pentecost who heard the gospel in their own languages. Peter addresses his first letter to believers scattered throughout 'Pontus, Galatia, Cappadocia, Asia, and Bithynia' (1 Pet 1:1)—regions of northern and western Asia Minor. Pontus was known for its Hellenistic culture and significant Jewish population.

(2×) The geographical region of Pontus on the Black Sea coast of Asia Minor, home to Jewish diaspora communities who became part of the early church. At Pentecost, Pontian Jews heard the gospel; later, Peter writes to believers there among a string of northern provinces. The region had strategic importance, known for trade and its Jewish population. The consistent naming across languages marks this as straightforward geography—a specific territory bordering the Black Sea, where early Christianity took root among both Jewish and Gentile populations. **SEA LARGE WATER**

en: Pontos, of-Pontus | **es:** Póntos, de-Ponto | **fr:** Pont, Πόντου | **de:** Pontus, Πόντον Acts 2:9; 1Pet 1:1

Πόπλιος G4196 *N-GMS* (2×)

Publius (Latin name), a Roman official on the island of Malta

The Latin name (Publius) of the leading official on Malta who hosted Paul after his shipwreck. Acts 28:7-8 tells how Publius welcomed the shipwreck survivors and entertained them hospitably for three days. His father lay sick with fever and dysentery; Paul visited, prayed, laid hands on him, and healed him. This miracle opened doors for healing ministry across the island. Publius' title ('the leading man of the island') suggests he was the Roman governor or chief magistrate. His generous response to Paul demonstrates Roman hospitality at its best.

(2×) The Roman official (likely governor) of Malta who showed remarkable hospitality to Paul and the shipwreck survivors, and whose father was healed by Paul. Publius appears only in Acts 28:7-8, but his actions are pivotal—he provides shelter and hospitality, creating the context for Paul's healing ministry on Malta. When his own father is miraculously healed, it leads to the rest of the island's sick coming for healing. The Latin name preserved across translations shows this is a specific historical person, a named Roman official whose kindness facilitated gospel impact. **PROPER NAMES (PERSONAL)**

en: Poplios | **es:** Póplios | **fr:** Publius | **de:** Ποπλίου, Ποπλίῳ Acts 28:7; Acts 28:8

πορ-εία G4197 *N-DFP* (2×)

a journey, travel, or course; a going or proceeding

A noun meaning journey, travel, way, or course—both literal travel and metaphorical life-path. In Luke 13:22, Jesus 'journeyed' toward Jerusalem—the word describes the travel itself, the making of the journey. James 1:11 uses it metaphorically: the rich man will fade away 'in his pursuits' or 'in the midst of his journeys'—whether business travels or the courses he pursues, his activity will not save him from death. Classical usage included military marches and traveling expenses. The root idea is movement from place to place, whether physical or metaphorical.

(2×) A journey or course of travel, whether Jesus' literal journey toward Jerusalem or the rich person's business pursuits. In Luke, the noun marks progression—Jesus is 'making a journey' through towns and villages, teaching as He goes, heading toward His destiny in Jerusalem. In James, 'in his journeys/pursuits' describes the rich person actively engaged in business or travel when death strikes —all his going and activity cannot prevent his fading like grass. The French 'voyage' and Spanish 'viaje' capture physical travel; the broader sense includes any pursuit or course of action. **AUTO-DETECTED COMMUNITY 13262 WITH 3 SENSES**

en: journey, pursuits | **es:** andanzas, viaje | **fr:** voyage | **de:** Reise, πορείαν Luke 13:22; Jas 1:11

πορ-εύω G4198 *V-PPM/P-AMP* (154×)

To go, proceed, travel; figuratively: to walk or conduct oneself in a manner of life

The standard Greek verb for purposeful movement from one place to another, poreuomai appears across the New Testament in commands, narratives, and theological metaphors alike. Jesus sends the Magi away with 'go (poreuthentes) and search diligently for the child' (Matt 2:8), and the Great Commission hinges on the same participle: 'go (poreuthentes) and make disciples' (Matt 28:19). Beyond literal travel, the word carries a rich figurative load inherited from Septuagintal usage, describing how one 'walks' through life — Zechariah and Elizabeth 'walking (poreuomenoi) in all the commandments of the Lord' (Luke 1:6). The journey sense emerges in narratives of extended travel, particularly in Acts, where Paul's Damascus road experience is framed by the verb three separate times (Acts 9:3; 22:6; 26:13), turning a geographical route into a theological turning point.

1. go, proceed (physical movement) (139×) The core sense of physical movement — to go, proceed, depart, or move from one location to another — accounting for 139 of 154 occurrences. This covers imperatives ('go your way,' Matt 2:8; 8:9; 9:13), narrative movement ('he went into a village,' Luke 10:38), and travel within a scene. Spanish ir, French aller, German gehen, and Korean gada all converge on this straightforward motion meaning. The aorist passive participle poreutheis ('having gone') functions as a standard narrative transition marker throughout the Gospels and Acts. **CONDUCT AND WALKING**

en: Going, Having-gone, going | **es:** Habiendo-ido, Yendo, habiendo-ido | **fr:** aller | **de:** gehen, geht Matt 2:8; Matt 2:20; Matt 8:9; Matt 9:13; Matt 11:4

2. walk, conduct oneself (figurative) (8×) A figurative extension meaning to walk, conduct oneself, or live in a certain manner — 8 occurrences where physical motion becomes a metaphor for moral or spiritual behavior. Luke 1:6 provides the paradigm: Zechariah and Elizabeth 'were walking in all the commandments.' In the epistles, the sense turns darker: unbelievers 'walked in licentiousness' (1 Pet 4:3), false teachers 'walk after the flesh' (2 Pet 2:10), and scoffers 'walk according to their own lusts' (2 Pet 3:3; Jude 1:16). This mirrors the Septuagint's use of poreuomai to translate Hebrew halakh in its ethical-behavioral sense, a connection visible when Korean salmda ('to live') replaces gada ('to go'). **CONDUCT AND WALKING**

en: going, having-walked, they-went | **es:** andando, caminando, fueron | **fr:** aller, ils-allèrent,, marchant, | **de:** gehen, geht, gingen-sie Luke 1:6; Acts 9:31; 1Pet 4:3; 2Pet 2:10; 2Pet 3:3

3. journey, travel (extended trip) (7×) An emphasis on the journey or extended travel itself — 7 occurrences where the focus is on the process of traversing a route or undertaking a trip rather than simple directional movement. Paul 'journeying' toward Damascus (Acts 9:3; 22:6; 26:13), Jesus traveling through villages en route to Jerusalem (Luke 13:22), and the Ethiopian eunuch 'going on his way' after baptism (Acts 8:39) all foreground the traveling experience. German reisen and Spanish viajar occasionally surface in translations here, distinguishing the journey frame from the simple 'go' of sense

1. CONDUCT AND WALKING
en: going, having-gone, traveling | **es:** habiendo-ido, ir, yendo | **fr:** aller | **de:** gehen, geht Luke 10:38; Acts 9:3; Acts 21:5; Acts 22:6; Acts 26:13

πορθ-έω G4199 *V-APA-NMS* (3×)
to destroy, ravage, or devastate utterly; often used of violent attacks on communities or institutions
This verb describes violent destruction and devastation, particularly of cities, institutions, or communities. In classical Greek it was used for military ravaging and plundering. The New Testament employs it specifically for Saul's violent persecution of the early church before his conversion. The Spanish, French, and German glosses consistently emphasize the destructive force, while the English participles capture the ongoing and completed aspects of the devastation Paul inflicted on the believing community.

(3×) Used exclusively in Acts and Galatians to describe Saul/Paul's pre-conversion campaign of violent persecution against the church. The imperfect tense forms (Acts 9:21, Gal 1:13, 1:23) emphasize the sustained, aggressive nature of his attacks. The multilingual evidence uniformly points to wholesale destruction—not mere harassment but systematic devastation of the Christian community in Jerusalem. The aorist participle in one instance captures the completed devastation that made Paul's later preaching of the faith so astonishing to observers. DESOLATION AND RUIN
en: I-was-destroying, having-destroyed, he-was-destroying | **es:** devastaba, la-devastaba, que-destruyó | **fr:** détruire, ἐπόρθει, ἐπόρθουν | **de:** πορθήσας, ἐπόρθει, ἐπόρθουν Acts 9:21; Gal 1:13; Gal 1:23

πορ-ισμός G4200 *N-NMS* (2×)
means of gain, profit-making, or financial advantage; acquisition of wealth
A noun meaning the means or process of gaining, acquiring, or making money—profit, financial advantage. Paul uses it in warning about false teachers who view 'godliness as a means of gain' (1 Tim 6:5)—treating piety as a money-making scheme. He then pivots: 'godliness with contentment is great gain' (1 Tim 6:6)—true spiritual profit comes not from monetizing religion but from contented trust in God. The contrast is sharp: those who see ministry as a business versus those who see godliness itself, with contentment, as the real wealth. Classical usage included earning a living or procuring resources.

(2×) The means or pursuit of financial gain, used both negatively (religion as money-making scheme) and positively (godliness as true profit). In 1 Timothy 6:5, 'porisms' describes false teachers who treat piety as a path to wealth—ministry becomes a business. Verse 6 redefines gain: godliness with contentment is 'great porisms'—the real profit, the valuable acquisition. The German 'Gewinn' (profit/gain) and Spanish 'ganancia' capture this economic language repurposed for spiritual truth: what you pursue as gain reveals what you truly value. GAIN AND GREED
en: means-of-gain | **es:** ganancia | **fr:** πορισμὸν, πορισμὸς | **de:** Gewinn 1Tim 6:5; 1Tim 6:6

Πόρκιος G4201 *N-AMS* (1×)
Porkios; Porcius (Latin praenomen, as in Porcius Festus)
This is the transliteration of the Latin name Porcius, the family name (nomen) of Porcius Festus, the Roman governor who succeeded Felix in Judea. In Acts 24:27, the reference identifies the new procurator who inherited Paul's case. Roman naming conventions used three names; Porcius was the family name indicating clan membership. Festus' tenure (c. 59-62 AD) saw Paul's appeal to Caesar and eventual journey to Rome.

(1×) The Latin family name Porcius, specifically referring to Porcius Festus who became procurator of Judea in Acts 24:27. This Roman governor succeeded Felix and dealt with Paul's ongoing imprisonment and appeal. Multilingual evidence shows transliteration ('Porkios', 'Pórkios') or Latin form ('Pudens' appears to be an error). The name anchors the narrative in Roman administrative history, with Festus proving more judicious than his predecessor Felix. PROPER NAMES (PERSONAL)
en: Porkios | **es:** Pórkios | **fr:** Prisca | **de:** Πόρκιον Acts 24:27

πορν-εία G4202 *N-DFS* (25×)
Sexual immorality, fornication; any illicit sexual conduct outside the covenant of marriage, also used figuratively for idolatry
Porneia is the broad Greek term for sexual immorality, encompassing fornication, adultery, incest, and every form of illicit sexual conduct. Jesus cites it as the sole exception clause for divorce (Matt 5:32; 19:9), and it appears in vice lists alongside theft and murder (Matt 15:19; Mark 7:21). In the Septuagint and Revelation, the term extends metaphorically to spiritual unfaithfulness — idolatry as harlotry against God. The word's range is deliberately wide: it names not one specific act but the entire category of covenant-breaking sexual behavior.

sexual immorality / fornication (25×) Illicit sexual conduct broadly conceived, including fornication, adultery, and incest, set in opposition to covenant faithfulness. Jesus names it as the one ground for divorce (Matt 5:32; 19:9), and Paul lists it among works of the flesh. Spanish 'fornicación,' French 'débauche/fornication,' and German 'Hurerei/Unzucht' all reflect the word's breadth. In prophetic-apocalyptic contexts (Rev 17–18) the term extends to idolatrous unfaithfulness, portraying spiritual betrayal through the metaphor of sexual infidelity. SEXUAL IMMORALITY
en: fornication, sexual-immorality | **es:** de-fornicación, fornicación | **fr:** débauche, fornication | **de:** Hurerei, Unzucht Matt 5:32; Matt 15:19; Matt 19:9; Mark 7:21; John 8:41

πορν-εύω G4203 *V-PSA-1P* (8×)
To commit sexual immorality or fornication; to engage in illicit sexual conduct, also used metaphorically for spiritual unfaithfulness.
Porneuo, from which English derives 'pornography,' means to engage in sexual immorality — covering fornication, prostitution, and illicit sexual union broadly. Paul uses it as a sharp prohibition: 'Flee sexual immorality' (1 Cor 6:18), and recalls that 23,000 fell in a single day when Israel committed immorality (1 Cor 10:8). In Revelation, the verb takes on its Old Testament metaphorical dimension, where sexual immorality becomes a figure for idolatrous unfaithfulness — Jezebel 'teaches and seduces my servants to commit sexual immorality' (Rev 2:20). Spanish 'fornicar' and French 'commettre la fornication' stay close to the Latin tradition.

commit sexual immorality, fornicate (8×) To engage in illicit sexual conduct, encompassing fornication, prostitution, and broader sexual immorality. Paul warns the Corinthians to flee porneuo, arguing that it uniquely sins against one's own body (1 Cor 6:18), and cites Israel's catastrophic example at Baal-Peor where thousands died (1 Cor 10:8). In Revelation, the verb also carries its classic Old Testament metaphorical sense of spiritual infidelity: Balaam's teaching leads people to 'commit sexual immorality' alongside idol-worship (Rev 2:14), and the Jezebel figure seduces servants into the same (Rev 2:20, 18:3, 18:9). Spanish 'fornicar' and German 'Unzucht treiben' both preserve the gravity of the term. SEXUAL IMMORALITY
en: committed-sexual-immorality, committing-sexual-immorality, having-committed-sexual-immorality | **es:** fornicando, fornicar, fornicaron | **fr:** Unzucht-treiben, commettre-la-fornication | **de:** Unzucht-treiben 1Cor 6:18; 1Cor 10:8; Rev 2:14; Rev 2:20

πόρν-η G4204 *N-GFS* (12×)
porne – prostitute, harlot; used literally and figuratively of spiritual idolatry in Revelation
The noun porne ('prostitute, harlot') denotes a woman who engages in sexual activity for payment. In the New Testament it operates on two registers. Literally, it appears in Jesus' startling declaration that 'tax collectors and prostitutes are entering the kingdom of God before you' (Matt 21:31-32) and in Paul's warning against union

with prostitutes (1 Cor 6:15-16). The epistle to the Hebrews recalls Rahab the prostitute as a model of faith (Heb 11:31; cf. James 2:25). Figuratively, Revelation deploys it as 'the great prostitute' (Rev 17:1, 5, 15-16; 19:2), a symbol of idolatrous imperial power seducing the nations. Spanish ramera, French prostituee, and German Hure track both registers without lexical distinction.

prostitute / harlot (12×) A woman who practices prostitution, literally (Matt 21:31; 1 Cor 6:15-16; Heb 11:31 of Rahab) and figuratively of idolatrous empire in Revelation's 'great prostitute' (Rev 17:1, 5). Spanish ramera, French prostituee, and German Hure span both literal and metaphorical registers, confirming one lexeme across all twelve occurrences. **SEXUAL IMMORALITY**

en: PROSTITUTES, of-prostitute, prostitute | **es:** RAMERAS, de-prostituta, prostituta | **fr:** prostituée | **de:** Hure, πορνῶν, πόρναι Matt 21:31; Matt 21:32; Luke 15:30; 1Cor 6:15; 1Cor 6:16

πόρνος G4205 *N-AMP* (10×)

A sexually immoral person, one who practices fornication or sexual transgression

Designates a person who engages in sexual immorality, used in vice lists and exclusion warnings throughout the epistles and Revelation. Paul instructs Corinthian believers not to associate with anyone who bears the name of brother yet is a pornos (1 Cor 5:9–11), and declares that such persons will not inherit God's kingdom (1 Cor 6:9). Ephesians 5:5 equates the sexually immoral person with an idolater, and Hebrews 12:16 invokes Esau as a model of the profane pornos. Revelation places the pornos outside the holy city (Rev 21:8; 22:15). The Spanish 'fornicario/inmoral' and French 'impudique' highlight the social and moral exclusion this label carried.

sexually immoral person / fornicator (10×) A person characterized by sexual immorality — fornication, prostitution, or illicit sexual conduct. Appears predominantly in vice lists and exclusion formulas: the sexually immoral will not inherit God's kingdom (1 Cor 5:9–11; 6:9; Eph 5:5), are warned of divine judgment (Heb 13:4; Rev 21:8; 22:15), and Esau is cited as an archetype of the profane pornos (Heb 12:16). Spanish 'fornicario' and English 'fornicator/sexually immoral person' both convey the behavioral and categorical force of the term. **ADULTERY AND IMMORALITY**

en: for-fornicators, fornicator, fornicators | **es:** a-fornicarios, con-fornicarios, fornicario | **fr:** fornicateur, impudique | **de:** Unzuechtige 1Cor 5:9; 1Cor 5:10; 1Cor 5:11; 1Cor 6:9; Eph 5:5

πρόσω G4206 *Adv* (4×)

Far away, at a distance; used of spatial or figurative remoteness.

An adverb indicating distance or remoteness, whether literal or metaphorical. Jesus twice quotes Isaiah's rebuke that 'this people honors me with their lips, but their heart is far from me' (Matt 15:8; Mark 7:6), using porro to express spiritual distance. Luke employs it spatially: sending an embassy while still 'far away' (Luke 14:32) and Jesus appearing to go 'farther' on the Emmaus road (Luke 24:28). The word bridges physical and relational distance with equal ease.

(4×) Far, far away, at a distance – spatially or metaphorically. The Isaiah quotation in Matt 15:8 and Mark 7:6 deploys it for the heart's distance from God, a figurative use that Spanish 'lejos' and French 'loin' both capture cleanly. Luke 14:32 pictures a king sending delegates while the enemy is still far off, and Luke 24:28 describes Jesus as making to go farther along the road to Emmaus. The comparative form porrōteron (Luke 24:28) intensifies the spatial sense. All four NT occurrences play on the tension between proximity and distance – whether of hearts to God or persons to each other. **DISTANCE AND FARNESS**

en: far, far-away, farther | **es:** lejos, más-lejos | **fr:** loin | **de:** weit, πορρώτερον, πόρρω Matt 15:8; Mark 7:6; Luke 14:32; Luke 24:28

πρόσω G4207 *Adv* (2×)

from afar, at a distance, far off

An adverb meaning from a distance, far away, afar off. In Luke 17:12, ten lepers 'stood at a distance'—they kept far off as the law required for the ritually unclean, calling to Jesus from afar. In Hebrews 11:13, the heroes of faith 'saw and greeted [the promises] from afar'—they glimpsed fulfillment from a distance, not experiencing it in their lifetimes but recognizing it on the horizon. The word marks physical or temporal distance—separated by space or time from what one sees or seeks.

(2×) From a distance, standing or seeing afar off, whether physical separation (lepers keeping legally required distance) or temporal perspective (faith seeing future promises from afar). In Luke, 'porrōthen' marks the social and ritual distance imposed by leprosy—they cannot approach Jesus directly but cry out from isolation. In Hebrews, it describes the patriarchs' view of God's promises—glimpsed on the horizon, greeted from temporal distance, not yet possessed. The Spanish 'de lejos' and French 'de loin' capture both: separated by space or time from the desired object. **DISTANCE AND FARNESS**

en: far-off, from-afar | **es:** de-lejos | **fr:** de-loin | **de:** von-ferne, πόρρωθεν Luke 17:12; Heb 11:13

πρόσω G4208

farther, further, forward; adverb of direction indicating movement or position ahead in space or time

This adverb means 'farther' or 'forward' and appears in various Greek dialects with forms like πρόσω, πρόσσω, πόρσω, and πόρρω. It primarily indicates spatial motion forward or onward, as in leading armies forward or driving horses ahead. The word also carries temporal extensions, referring to things that are further ahead in time. Classical authors used it with verbs of motion to emphasize progression or advancement toward a goal or destination.

πορφύρ-α G4209 *N-AFS* (4×)

Purple cloth or garment; the expensive dye or fabric associated with royalty and wealth.

Refers to the costly purple-dyed fabric extracted from the murex sea snail, a luxury item throughout the ancient Mediterranean. In Mark's passion narrative, soldiers dress Jesus in purple as a mocking robe of kingship (Mark 15:17, 20). In the parable of the rich man, Lazarus's counterpart is clothed in purple daily (Luke 16:19). Revelation lists purple among Babylon's extravagant trade goods (Rev 18:12). Each occurrence links the fabric to displays of power, wealth, or their ironic subversion.

(4×) Purple cloth, purple fabric, or a purple garment – the luxurious dye and textile signifying royalty, wealth, or high status. Mark 15:17 and 15:20 describe soldiers dressing Jesus in purple to mock his kingship, inverting the symbol of imperial power. Luke 16:19 characterizes the rich man by his daily wearing of purple, a sign of extravagant wealth. Revelation 18:12 catalogs purple among Babylon's doomed commerce. Spanish 'púrpura' and French 'pourpre' both preserve the Latin-rooted loan, reflecting how deeply this luxury item pervaded Mediterranean culture. The word always carries connotations of costly status. **PURPLE FABRIC DYE**

en: in-purple, of-purple, purple | **es:** de-púrpura, púrpura | **fr:** pourpre | **de:** Purpur, πορφύραν Mark 15:17; Mark 15:20; Luke 16:19; Rev 18:12

πορφύρ-εος G4210 *Adj-ANS* (4×)

Purple, purple-colored; describing garments or cloth dyed with costly purple dye.

The adjective form corresponding to the noun porphyra, describing something dyed or colored purple. In John's passion account, the soldiers place a purple robe on Jesus (John 19:2, 5), paralleling Mark's use of the noun. Revelation employs it to describe the great prostitute's clothing (Rev 17:4) and Babylon's luxurious array (Rev 18:16). As an adjective, it modifies garments and textiles, always evoking imperial or extravagant splendor – whether genuinely royal or grotesquely parodied.

(4×) Purple-colored, dyed purple – describing garments or fabrics of the costly Tyrian purple. John 19:2 and 19:5 use it for the robe placed on Jesus in mockery, while Revelation 17:4 and 18:16 apply it to the

opulent attire of symbolic Babylon. German 'purpurn' and French 'de pourpre' both function as adjectives modifying luxury textiles. Paired with the noun form (G4209), this adjective completes the NT's consistent association of purple with power, wealth, and their ironic unmasking in the gospel narrative. **PURPLE FABRIC DYE**

en: in-purple, purple | **es:** púrpura | **fr:** de-pourpre | **de:** purpurn John 19:2; John 19:5; Rev 17:4; Rev 18:16

πορφῠρο-πώλης G4211 *N-NFS* (1×)

a seller of purple fabric/dye; a merchant dealing in purple goods

This occupational term identifies someone who trades in purple-dyed fabric or dye itself, a luxury commodity in the ancient world. In Acts 16:14, Lydia is identified as a 'seller of purple' from Thyatira, a city famous for its purple-dyeing industry. Purple dye was extraordinarily expensive (derived from sea snails), making it a status symbol for the wealthy. Lydia's occupation suggests both business acumen and likely prosperity, explaining her ability to host Paul's team.

(1×) Lydia's profession in Acts 16:14 as a dealer in luxury purple goods. Thyatira was renowned for purple-dyeing, and Lydia had extended this trade to Philippi. The expensive nature of purple dye (requiring thousands of mollusks for small amounts) meant purple merchants served elite clientele. Multilingual glosses consistently identify the occupation ('seller-of-purple', 'vendedora-de-púrpura', 'vendeuse-de-pourpre'), marking Lydia as a successful businesswoman. **PURPLE FABRIC DYE**

en: seller-of-purple | **es:** vendedora-de-púrpura | **fr:** vendeuse-de-pourpre | **de:** πορφυρόπωλις Acts 16:14

ποσάκις G4212 *Adv* (3×)

how often? how many times? (interrogative adverb of frequency)

An interrogative adverb asking about frequency or the number of times something occurs. In classical Greek it functioned both as a question word and indefinitely to mean 'so many times.' The New Testament uses it exclusively in Jesus' teaching, appearing in two parallel passages about Jerusalem and once in Peter's question about forgiveness. All three instances involve Jesus addressing questions of repeated action and divine patience.

(3×) Appears in contexts where Jesus discusses repeated opportunities or actions. In Matthew 18:21, Peter asks Jesus how many times he should forgive a brother—prompting Jesus' famous 'seventy times seven' response. In the parallel laments over Jerusalem (Matt 23:37, Luke 13:34), Jesus uses it to express how often he desired to gather Jerusalem's children as a hen gathers her chicks. The cross-linguistic glosses are straightforward temporal frequency markers, showing this is a semantically simple but rhetorically powerful term for measuring divine patience and human obligation. **TIMES AND OCCASIONS**

en: how-often | **es:** cuántas-veces | **fr:** combien-de-fois | **de:** ποσάκις Matt 18:21; Matt 23:37; Luke 13:34

πόσῐς G4213 *N-NFS* (3×)

drink, drinking; the act of drinking or beverage consumed

This noun denotes both the act of drinking and the beverage itself. In classical usage it could refer to drinking generally or specifically to carousing and banquets. The New Testament usage is more restrained, appearing in contexts that contrast physical and spiritual sustenance or that list bodily practices subject to religious regulation. Paul uses it twice to relativize physical consumption compared to spiritual realities.

(3×) Refers to literal drinking as a physical necessity or religious concern. In John 6:55, Jesus declares his blood is 'true drink' in the eucharistic discourse. Romans 14:17 subordinates eating and drinking to righteousness, peace, and joy in the Holy Spirit. Colossians 2:16 warns against judgment regarding food and drink. The Spanish 'bebida,' French 'boisson,' and German 'Trinken' all capture the dual sense of beverage and the act of drinking, showing this word addresses physical consumption that is often contrasted with or regulated by spiritual realities. **DRINKING AND WATERING**

en: drink, drinking | **es:** bebida | **fr:** boisson | **de:** Trinken John 6:55; Rom 14:17; Col 2:16

πόσος G4214 *IPro-AFS* (27×)

How much? How many? An interrogative of quantity, degree, or number, often in rhetorical comparisons.

An interrogative adjective and adverb asking about quantity, extent, or degree. In the Gospels it appears frequently in Jesus' rhetorical arguments from lesser to greater: if earthly fathers give good gifts, how much more the heavenly Father (Matt 7:11); if a sheep is valuable, how much more a person (Matt 12:12). It also asks straightforward questions of number, as when Jesus inquires how many loaves are available before the feeding miracles (Matt 15:34; Mark 6:38). Spanish cuánto/cuántos and French combien map the same dual range of degree and enumeration.

1. how much (16×) Interrogative of degree or extent: 'how much,' 'how great,' 'how long' – used to ask about magnitude, duration, or intensity, and especially prominent in a fortiori (how-much-more) arguments. Jesus asks how much more valuable a person is than a sheep (Matt 12:12), and how much greater the darkness when the inner light fails (Matt 6:23). Mark 9:21 uses it temporally: 'How long has this been happening to him?' Spanish cuánto and French combien both serve this scalar sense. **QUANTITY CORRELATIVES**

en: How-long, How-much, how-great | **es:** Cuánto, cuánta, cuánto | **fr:** combien, combien?, qui | **de:** wie-viel Matt 6:23; Matt 7:11; Matt 10:25; Matt 12:12; Mark 9:21

2. how many (11×) Interrogative of number or count: 'how many' – asking about discrete, countable quantities. Jesus asks the disciples how many loaves they have (Matt 15:34; Mark 6:38) and later how many baskets of fragments they gathered (Matt 16:9-10). Pilate asks Jesus how many charges are brought against him (Matt 27:13). Spanish cuántos (plural) and French combien both handle this enumerative sense, though German wie viel covers both degree and number without distinction. **QUANTITY CORRELATIVES**

en: How-many, how-many, how-many-things | **es:** Cuántos, cuántas, cuántas-cosas | **fr:** combien, qui | **de:** wie-viel Matt 15:34; Matt 16:9; Matt 16:10; Matt 27:13; Mark 6:38

ποτᾰμός G4215 *N-NMP* (17×)

A river or flowing stream; used literally of geographical waterways and figuratively in prophetic imagery.

In classical Greek, ποταμός could denote anything from a small stream to a mighty river or even an artificial canal. In the New Testament it appears in both literal and symbolic registers. John the Baptist immerses converts in the Jordan River (Matt 3:6; Mark 1:5), Jesus' parable warns of floods beating against a house (Matt 7:25, 27), and Revelation envisions a river of the water of life flowing from God's throne (Rev 22:1-2). The French 'fleuve' distinguishes a large river flowing to the sea, while German uses both 'Fluss' and 'Strom,' reflecting the word's range from ordinary watercourse to overwhelming torrent.

river / stream (17×) A natural flowing body of water, from modest streams to major rivers like the Jordan and Euphrates. Used literally of geographical waterways where baptisms occur (Matt 3:6; Mark 1:5) and where floods threaten structures (Matt 7:25). Also employed in apocalyptic and prophetic imagery — rivers of living water (John 7:38) and the river of life (Rev 22:1). French distinguishes 'fleuve' (major river reaching the sea) from smaller streams, while German 'Strom' captures the torrent-like force seen in flood imagery. **RIVERS AND STREAMS**

en: a-river, of-rivers, river | **es:** de-ríos, río, río, | **fr:** fleuve | **de:** Fluss, Strom Matt 3:6; Matt 7:25; Matt 7:27; Mark 1:5; Luke 6:48

ποτᾰμο-φόρητος G4216 *Adj-AFS* (1×)

river-carried, swept away by a flood; borne along by water current

This compound adjective describes being carried away or swept along by a river or flood. In Revelation 12:15, the dragon attempts to make the woman 'river-carried'—swept away by a flood from his

mouth. The vivid image conveys overwhelming force and the danger of being swept to destruction. Ancient audiences familiar with flash floods and river currents would immediately grasp the mortal peril. Miraculously, the earth helps the woman by swallowing the flood.

(1×) The intended fate in Revelation 12:15 when the dragon spews a flood to sweep the woman away. The term captures the helplessness of being caught in a torrent, carried by forces beyond control. Multilingual evidence shows consistent understanding ('river-carried', 'arrastrada-por-río', 'vom-Strom-fortgerissen'—swept away by the stream). The earth's intervention saves the woman from this water-borne destruction, frustrating Satan's assault. **FLOOD SWEEP AWAY**

en: river-carried | **es:** arrastrada-por-río | **fr:** vom-Strom-fortgerissen | **de:** vom-Strom-fortgerissen Rev 12:15

ποδαπός G4217 *IPro-NFS* (7×)

What sort of? What kind of? An interrogative adjective expressing wonder or inquiry about the nature of something.

An interrogative pronoun-adjective asking about the quality or character of something, often colored with astonishment. The disciples marvel, 'What kind of man is this, that even the winds and sea obey him?' (Matt 8:27). Similarly, an onlooker wonders 'what kind of woman' is touching Jesus (Luke 7:39), and the disciples exclaim over 'what kind of stones and buildings!' in the temple (Mark 13:1). The word typically conveys not neutral inquiry but amazed or evaluative questioning. German 'was fur ein' and Spanish 'que clase de' both capture the qualitative force of the question.

what kind of (7×) What kind of? What sort of? — an interrogative adjective probing the nature, quality, or character of something, typically carrying overtones of wonder or astonishment. In Matt 8:27 the disciples' 'what kind of man is this?' expresses amazement at Jesus' authority over nature. In Mark 13:1 it voices awe at the temple's grandeur. In Luke 1:29 Mary ponders 'what kind of greeting this might be,' and in Luke 7:39 it implies suspicious evaluation: 'what kind of woman.' German 'was fur ein' and Spanish 'que clase de' both capture the qualitative, often marveling force of the question. **COMPARISON AND MANNER**

en: What-kind, what-kind, what-kind-of | **es:** De-qué-clase, qué-clase-de | **fr:** qui, quoi? | **de:** was-fuer-ein, Ποταπός, ποταπὴ Matt 8:27; Mark 13:1; Luke 1:29; Luke 7:39

πότε G4218 *Adv* (30×)

Once, formerly (marking a past state); ever, at any time (with negation or questions); at last, finally

Pote is a small enclitic particle with outsized theological leverage in Paul's letters. When he writes 'you who were once far off have been brought near' (Eph 2:13) or 'we ourselves were once foolish' (Titus 3:3), the little word draws a sharp before-and-after line between the readers' former life and their life in Christ. In rhetorical questions and negations it means 'ever' or 'at any time,' as in Hebrews 1:5: 'to which of the angels did he ever say, You are my Son?' Finally, in Philippians 4:10 Paul rejoices that the Philippians' care for him has 'at last' revived, using pote to mark the arrival of something long awaited. Spanish distinguishes 'en otro tiempo' (formerly) from 'alguna vez' (ever) and 'por fin' (at last).

1. once/formerly (19×) The dominant Pauline usage meaning 'once, formerly, at one time,' drawing a line between a past state and the present. Romans 7:9 recalls 'I was once alive apart from the law,' and Galatians 1:23 reports 'he who once persecuted us now preaches the faith.' Spanish 'en otro tiempo/antes' and German 'einst' capture the retrospective contrast that drives Paul's conversion rhetoric. **TEMPORAL PARTICLES**

en: formerly, once, once- | **es:** antes, en-otro-tiempo, en-un-tiempo | **fr:** autrefois | **de:** einst John 9:13; Rom 7:9; Rom 11:30; Gal 1:13; Gal 1:23

2. ever/at any time (8×) With negatives or in rhetorical questions, pote means 'ever, at any time,' intensifying the denial or challenge. Hebrews 1:5 asks 'to which of the angels did he ever say...?' and Ephesians 5:29 states 'no one ever hated his own flesh.' Spanish 'alguna vez/jamás' and English 'at any time/ever' mark the shift from narrative past to universal scope. **TEMPORAL PARTICLES**

en: at-any-time, ever | **es:** alguna-vez, alguna-vez?, jamás | **fr:** autrefois | **de:** einst 1Cor 9:7; Eph 5:29; 1Thess 2:5; Heb 1:5; Heb 1:13

3. at last/now at length (3×) A rarer temporal sense meaning 'at last, finally, now at length,' expressing the arrival of something long desired. Philippians 4:10 celebrates that the Philippians' concern 'has at last revived,' and Romans 1:10 records Paul praying that 'at last' he might succeed in visiting Rome. Spanish 'por fin' neatly captures this culminative nuance. **TEMPORAL PARTICLES**

en: at-last, when | **es:** alguna-vez, por-fin, una-vez | **fr:** autrefois | **de:** einst Luke 22:32; Rom 1:10; Phil 4:10

πότε G4219 *Conj* (42×)

When? (interrogative temporal adverb); ever, at any time (in lest-clauses with me); perhaps, possibly (rare).

The Greek particle pote wears two masks depending on accent and syntax. As an interrogative adverb, it asks 'when?' — the disciples' pressing question about the end of the age (Matt 24:3), and Jesus' exasperated 'how long?' (Mark 9:19). As an enclitic within mepote, it shifts to 'ever, at any time' in clauses of apprehension: 'lest you dash your foot against a stone' (Matt 4:6). Spanish cuándo versus acaso and German wann versus jemals capture the split neatly. A rare third use slides toward 'perhaps,' where the crowd wonders whether John might be the Messiah (Luke 3:15).

1. ever (lest/that not) (20×) A component of the conjunction mepote or similar constructions, meaning 'ever, at any time,' typically in clauses expressing apprehension or negative purpose — 'lest at any time.' This sense accounts for 20 occurrences and appears prominently in Satan's quotation of Psalm 91:12 during the temptation: 'lest at any time you strike your foot against a stone' (Matt 4:6; Luke 4:11). It recurs in Jesus' parable warnings (Matt 5:25; 13:15, 29) and the hardening formula of Isaiah 6:10 as quoted in the Gospels. Spanish alguna vez, French jamais, and German jemals all shift from interrogative to indefinite temporal vocabulary. **TEMPORAL PARTICLES**

en: -, at-any-time, ever | **es:** acaso, alguna-vez, alguna–vez | **fr:** quand | **de:** wann Matt 4:6; Matt 5:25; Matt 7:6; Matt 13:15; Matt 13:29

2. when? (interrogative) (19×) The direct interrogative temporal adverb meaning 'when?' — used in questions about the timing of events. With 19 occurrences, this sense dominates the apocalyptic discourse: 'When will these things be?' (Matt 24:3; Mark 13:4; Luke 21:7) and the judgment scenes of Matthew 25:37-44, where the righteous ask 'Lord, when did we see you hungry?' Spanish cuándo, French quand, and German wann all deploy their standard interrogative temporal forms. Jesus also uses it in rhetorical frustration: 'O faithless generation, how long shall I be with you?' (Mark 9:19; Matt 17:17). **TEMPORAL CONJUNCTIONS**

en: when | **es:** cuándo | **fr:** quand | **de:** wann Matt 17:17; Matt 24:3; Matt 25:37; Matt 25:38

3. perhaps/indeed (3×) An epistemic particle expressing possibility or uncertainty — 'perhaps, possibly, indeed' — in contexts where the question is not about timing but about likelihood. Only 3 clear occurrences: the crowd wondering 'whether perhaps he might be the Christ' (Luke 3:15), the people's murmuring 'Can it be that the authorities know indeed that this is the Christ?' (John 7:26), and Luke 4:11 in a construction that blends temporal and modal force. Spanish acaso and sea que capture the dubitative tone, while French and German generally fold this into their temporal renderings. **TEMPORAL PARTICLES**

en: ever, perhaps | **es:** *, acaso, sea-que | **fr:** quand | **de:** wann Luke 3:15; Luke 4:11; John 7:26

πότερος G4220 *Adv* (1×)

whether (of two alternatives); which of the two

This interrogative particle introduces a question involving two alternatives, asking 'which of the two' or 'whether...or.' In John 7:17, Jesus says anyone willing to do God's will shall know whether the teaching is from God or whether Jesus speaks on His own. The

particle frames a binary choice requiring discernment. The grammar signals that doing God's will provides the criterion for evaluating the source of Jesus' teaching.

(1×) The 'whether' in John 7:17 that introduces two alternatives about Jesus' teaching's source: from God or self-originated. This particle structures the binary choice Jesus offers His hearers. Multilingual glosses show various approaches ('whether', 'si', 'lequel', 'ob-denn'), reflecting different language strategies for expressing alternatives. Jesus promises that moral obedience provides epistemological clarity—those who do God's will gain ability to discern truth's source. **CONDITIONAL PARTICLES**

en: whether | **es:** si | **fr:** lequel | **de:** ob-denn John 7:17

ποτήριον G4221 *N-DNS* (32×)

cup — a drinking vessel; literally of tableware, figuratively of one's divinely appointed portion of suffering or blessing

Poterion, a diminutive of poter ('drinker'), denotes a drinking cup and appears 32 times in the New Testament with a striking literal-to-metaphorical range. At the literal end, Jesus promises reward to anyone who gives a cup of cold water to a disciple (Matt 10:42), and he rebukes the Pharisees for cleaning the outside of the cup while the inside brims with greed (Matt 23:25-26). At the metaphorical center stands Gethsemane: 'Let this cup pass from me' (Matt 26:39), where the cup represents the full measure of suffering the Father has appointed. The eucharistic cup at the Last Supper bridges both registers — a real vessel whose contents signify the new covenant in Jesus' blood (Luke 22:20; 1 Cor 11:25-28). Revelation inverts the image with Babylon's golden cup full of abominations (Rev 17:4) and the cup of God's wrath (Rev 14:10; 16:19).

1. eucharistic cup (13×) Split from sense 75479. Criteria: The cup of the new covenant in communion contexts with specific theological and sacramental significance (Luke 22:20; 1 Cor 10:16, 21; 11:25-28)

en: a-cup, cup | **es:** copa, una-copa | **fr:** coupe | **de:** Becher, Kelch Matt 26:27; Mark 14:23; Luke 22:17; Luke 22:20

2. metaphorical cup of suffering/judgment (12×) Split from sense 75479. Criteria: Figurative use for divinely appointed portion of suffering, judgment, or blessing (Matt 20:22-23; 26:27, 39; Mark 10:38-39; 14:23, 36; Luke 22:42; John 18:11; Rev 14:10; 16:19; 17:4; 18:6)

en: a-cup, cup | **es:** copa | **fr:** coupe | **de:** Becher, Kelch Matt 20:22; Matt 20:23; Matt 26:39; Mark 10:38; Mark 10:39

3. literal cup, drinking vessel (7×) Split from sense 75479. Criteria: Physical tableware and actual drinking vessels used in everyday contexts (Matt 10:42; 23:25-26; Mark 7:4, 8; 9:41; Luke 11:39; 22:17)

en: a-cup, cup, cups | **es:** copa, de-copas | **fr:** coupe | **de:** Becher, Kelch Matt 10:42; Matt 23:25; Matt 23:26; Mark 7:4; Mark 7:8

ποτίζω G4222 *V-AIA-1S* (15×)

To give someone a drink; by extension, to water or irrigate plants and fields

A verb covering the full spectrum from offering a cup of water to irrigating a garden. In the Gospels, Jesus elevates the simple act of giving a thirsty person something to drink into a test of discipleship (Matt 10:42; 25:35). Paul then extends the image agriculturally in 1 Corinthians 3:6-8, where he 'planted' and Apollos 'watered' — Spanish 'regar' and German 'tränken' both capture this irrigation sense distinctly from the personal 'dar de beber.' The metaphor moves seamlessly from hospitality to spiritual nurture.

1. give to drink (12×) To provide a beverage for someone to consume, whether literally handing a cup of cold water (Matt 10:42) or figuratively nourishing with spiritual sustenance. Translations across languages consistently use idioms of personal hospitality: Spanish 'dar de beber,' French 'donner à boire,' German 'zu trinken geben.' Jesus' parable of the sheep and goats (Matt 25:35-42) makes this act a measure of faithfulness — giving drink to the thirsty Christ. **DRINKING AND WATERING**

en: I-gave-to-drink, give-drink, gives-drink | **es:** da-de-beber, daba-de-beber, dale-de-beber | **fr:** donner-à-boire | **de:** gibt-zu-trinken, traenken Matt 10:42; Matt 25:35; Matt 25:37; Matt 25:42; Matt 27:48

2. water or irrigate (3×) To supply water to plants, crops, or soil for the purpose of growth — irrigating or watering. Paul's metaphor in 1 Corinthians 3:6-8 employs this agricultural sense: he planted, Apollos watered, but God gave the increase. Spanish shifts to 'regar' (to irrigate) here, clearly distinguishing this from the interpersonal 'dar de beber,' confirming the semantic boundary between hospitality and cultivation. **DRINKING AND WATERING**

en: watered, watering | **es:** regando, regó | **fr:** donner-à-boire | **de:** traenken 1Cor 3:6; 1Cor 3:7; 1Cor 3:8

Ποτίολοι G4223 *N-AMP* (1×)

Potioloi; Puteoli (modern Pozzuoli), a port city near Naples

This is the Greek transliteration of Puteoli, the major Italian port on the Bay of Naples where ships from the eastern Mediterranean typically landed. In Acts 28:13, Paul's ship arrives at Puteoli after his harrowing journey to Rome. The city was Rome's primary harbor for grain ships from Egypt and served as a hub for eastern trade. Finding Christian believers there (28:14) testifies to the gospel's early spread even to strategic commercial centers.

(1×) The Italian port city Puteoli where Paul landed in Acts 28:13 on his voyage to Rome. Located on the Bay of Naples, it was the terminus for grain ships from Alexandria and other eastern ports. Multilingual evidence shows transliteration ('Potioloi', 'Potiólous') or modern equivalents ('Pouzzoles'). The presence of believers there who host Paul for a week demonstrates Christianity's reach into major Roman commercial hubs. **GEOGRAPHY AND SPACE**

en: Potioloi | **es:** Potiólous | **fr:** Pouzzoles | **de:** Ποτιόλους Acts 28:13

πότος G4224 *N-DMP* (1×)

drinking parties, banquets focused on wine consumption; carousing

This term denotes social gatherings centered on drinking, typically wine, often to excess. In 1 Peter 4:3, it appears in a catalog of Gentile vices that believers have left behind. These weren't moderate social occasions but events characterized by drunkenness and the behaviors that accompany it. Ancient symposia could be refined literary gatherings, but the term here suggests excess and moral looseness, part of the pagan lifestyle incompatible with Christian holiness.

(1×) The drinking parties listed among Gentile excesses in 1 Peter 4:3 that believers have renounced. These gatherings centered on wine consumption, often leading to drunkenness and associated immorality. Multilingual glosses identify the drinking focus ('drinking-parties', 'fiestas-de-beber', 'Trinkgelage'). Peter groups these with other pagan behaviors—sensuality, lusts, idolatry—that characterized believers' former lives but are now abandoned for holiness. **AUTO-DETECTED COMMUNITY 8851 WITH 5 SENSES**

en: drinking-parties | **es:** fiestas-de-beber | **fr:** πότοις | **de:** Trinkgelage 1Pet 4:3

που G4225 *Adv* (7×)

Somewhere, in some place; also 'where' (interrogative sense) and 'about, approximately' (with numbers).

This modest enclitic adverb pou does quiet but important work. It can mean 'somewhere' in a vague, indefinite way — the sailors in Acts 27:29 sensed they were drawing near 'somewhere' to land, and Hebrews cites Scripture with a casual 'someone has testified somewhere' (Heb 2:6; 4:4). It also serves as an interrogative 'where' (Mark 15:47; John 1:39). In Rom 4:19, it takes on the approximate sense of 'about' a hundred years old. French 'environ' and Spanish 'aproximadamente' pick up this numerical nuance, while German uniformly uses 'irgendwo' (somewhere) across nearly all contexts.

1. where (3×) Where — an interrogative or relative adverb of place asking or indicating location. Mary Magdalene saw 'where' Jesus was laid (Mark 15:47); the disciples ask 'where' Jesus is staying (John 1:39); the one who hates his brother does not know 'where' he is

going (1 John 2:11). Spanish distinguishes 'dónde' (where?) from 'a dónde' (to where?), reflecting directional nuance the Greek leaves implicit. LOCATIVE INTERROGATIVES

en: where | **es:** a-dónde, dónde | **fr:** quelque-part | **de:** irgendwo Mark 15:47; John 1:39; 1John 2:11

2. somewhere (3×) Somewhere, in some place — an indefinite spatial or referential adverb. In Acts 27:29, the sailors suspect they are nearing 'somewhere' (land). Hebrews uses it for vague Scripture citation: 'someone has testified somewhere' (Heb 2:6; 4:4). Spanish 'en alguna parte' and 'en algún lugar' both render the indefiniteness, while French 'quelque part' captures the same casual imprecision. LOCATIVE INTERROGATIVES

en: somewhere | **es:** en-alguna-parte, en-algún-lugar | **fr:** environ, quelque-part | **de:** irgendwo, που Acts 27:29; Heb 2:6; Heb 4:4

3. about (1×) About, approximately — used with numbers to indicate rough estimation. In Rom 4:19, Abraham was 'about' (pou) a hundred years old. Spanish 'aproximadamente' and French 'environ' make the approximative function explicit, while German 'irgendwo' (somewhere) treats it as the same vague indefiniteness rather than a distinct numerical sense. COMPARISON AND MANNER

en: about | **es:** aproximadamente | **fr:** environ | **de:** irgendwo Rom 4:19

ποῦ G4226 *Adv* (46×)

An interrogative adverb meaning 'where?' — used to ask about location, destination, or (rarely) general indefinite place.

The Greek interrogative ποῦ asks 'where?' and appears 46 times in the New Testament, almost always as a direct or indirect question about location or destination. It opens some of Scripture's most dramatic questions: 'Where is He who has been born King of the Jews?' (Matt 2:2), 'Where do You want us to prepare the Passover?' (Matt 26:17), and Jesus' penetrating 'The foxes have holes... but the Son of Man has nowhere to lay His head' (Matt 8:20). Translations are remarkably uniform — Spanish 'dónde/adónde,' French 'où,' German 'wo' — reflecting the word's straightforward interrogative force.

1. (45×) Direct or indirect interrogative 'where?' asking about place, location, or destination. This covers virtually all NT uses (45 of 46). Spanish distinguishes static 'dónde' from directional 'adónde,' revealing a subtle locative-vs-allative nuance the Greek leaves unmarked. Key passages include the Magi's question in Matt 2:2, Jesus' question about Lazarus in John 11:34 ('Where have you laid him?'), and the repeated Johannine theme of origin — 'Where is your Father?' (John 8:19). In indirect questions it follows verbs of knowing or seeking: 'they did not know where it came from' (John 2:9). LOCATIVE INTERROGATIVES

en: Where, where | **es:** Adónde, Dónde, a-dónde | **fr:** où | **de:** wo Matt 2:2; Matt 2:4; Matt 8:20; Matt 26:17; Mark 14:12

2. (1×) An indefinite or rhetorical usage approaching 'anywhere, at any point.' Heb 2:16 (ποῦ with an indefinite force in context) stands alone in this category. Spanish 'en algún lugar' and the shift from a question mark to a statement suggest a quasi-adverbial meaning — 'surely not... anywhere' — rather than a true locative question. This marginal sense reflects Classical Greek's occasional use of ποῦ for indefinite or inferential force. LOCATIVE INTERROGATIVES

en: anywhere | **es:** en-algún-lugar | **fr:** où | **de:** wo Heb 2:16

Πούδης G4227 *N-NMS* (1×)

Poudes; Pudens (a Latin personal name)

This is the Greek rendering of the Latin name Pudens, identifying a believer in Rome who sends greetings to Timothy. In 2 Timothy 4:21, he appears among several Roman Christians maintaining contact with Paul during his final imprisonment. The name Pudens was common in Roman society, meaning 'modest' or 'bashful.' While we know little else about this individual, his inclusion in Paul's final letter testifies to the networks of fellowship linking early Christian communities.

(1×) The Roman Christian Pudens who sends greetings in 2 Timothy 4:21 during Paul's final imprisonment. Part of the Roman Christian community supporting Paul in his last days. Multilingual evidence shows transliteration ('Poudes', 'Poudēs') or Latin form ('Pudens'). Though otherwise unknown, his mention alongside Linus and Claudia suggests he was part of the leadership or active fellowship circle in Rome's church. PROPER NAMES (PERSONAL)

en: Poudes | **es:** Poudēs | **fr:** Πούδης | **de:** Pudens 2Tim 4:21

πούς G4228 *N-GMP* (93×)

Foot — the lower extremity of the body, frequently used in contexts of submission, authority, ritual purity, and travel

Pous appears 93 times in the New Testament, and while it always denotes the physical foot, the contexts in which feet appear are richly varied and culturally significant. Feet are washed as an act of humble service (John 13:5-14), anointed in devotion (Luke 7:38, 46), and shaken free of dust in prophetic judgment (Matt 10:14; Acts 13:51). People fall at Jesus' feet in worship or supplication (Mark 5:22; Rev 1:17). The phrase 'under the feet' signals complete subjugation, drawn from Psalm 110:1 and applied to Christ's cosmic lordship (1 Cor 15:25-27; Eph 1:22). Spanish 'pies,' French 'pied,' and German 'Fuss/Fusse' carry the same anatomical meaning but require cultural annotation to convey the symbolic depth.

foot (93×) The physical foot, the lower extremity used for standing and walking. In the New Testament pous carries heavy symbolic freight: falling at someone's feet signals reverence or supplication (Mark 5:22; Rev 1:17), washing feet expresses humble service (John 13:5-14), shaking dust from feet pronounces prophetic judgment (Matt 10:14), and enemies placed 'under the feet' denotes total subjugation (1 Cor 15:25-27, drawing on Ps 110:1). Spanish 'pies,' French 'pied,' and German 'Fuss' all denote the same body part, though the cultural and theological resonances require context to appreciate. FEET AND LEGS

en: feet | **es:** pies | **fr:** pied | **de:** Fuesse, Fuß Matt 5:35; Matt 7:6; Matt 10:14; Matt 15:30; Matt 18:8

πρᾶγμα G4229 *N-ANS* (11×)

Matter, thing, affair — a concrete event, legal case, business concern, or abstract reality under consideration

The noun πρᾶγμα (pragma) covers a broad semantic range from concrete happenings to abstract realities. Luke uses it for the events 'accomplished among us' (Luke 1:1), and in Matthew 18:19 it denotes any 'matter' about which two believers agree in prayer. Acts 5:4 employs it for the deed Ananias conceived in his heart. Paul uses it technically for a legal case or lawsuit (1 Cor 6:1) and for a business affair or possible wrong (1 Thess 4:6). The writer of Hebrews elevates it to the philosophical register: God confirmed his promise by 'two immutable things' (Heb 6:18), and faith is the substance of 'things' hoped for (Heb 11:1). Spanish 'asunto/cosa' and Arabic 'amr' reflect the same breadth.

matter, thing, affair (11×) A matter, thing, affair, or deed — the general sense covering concrete events, legal disputes, practical business, and abstract realities. Used for events that have taken place (Luke 1:1; Acts 5:4), a subject of agreement in prayer (Matt 18:19), a legal case brought before courts (1 Cor 6:1), a commercial or interpersonal affair (1 Thess 4:6; Rom 16:2), and the underlying realities apprehended by faith (Heb 6:18; 10:1; 11:1). Multilingual glosses confirm a unified concept: Hebrew 'davar,' Arabic 'amr,' Korean 'il,' Spanish 'asunto/cosa,' and French 'affaire.' GEOGRAPHY AND SPACE

en: matter, matters, of-things | **es:** asunto, cosas, de-cosas | **fr:** affaire | **de:** Sachen, πράγματος, πραγμάτων Matt 18:19; Luke 1:1; Acts 5:4; Rom 16:2; 1Cor 6:1

πραγμᾰτ-εία G4230 *N-DFP* (1×)

affairs, business matters; worldly occupations or concerns

This term denotes practical affairs, business transactions, or worldly occupations that demand attention and energy. In 2 Timothy 2:4, Paul warns that soldiers don't entangle themselves in 'civilian affairs'

in order to please their commanding officer. The military metaphor illustrates single-minded devotion: effective soldiers avoid distracting involvements that compromise their primary mission. For Christian ministers, the parallel is clear—avoid worldly entanglements that dilute spiritual focus.

(1×) The civilian affairs and business concerns that soldiers avoid in 2 Timothy 2:4 to maintain focus on their commander's approval. Paul's military metaphor warns against entangling involvement in worldly matters that distract from spiritual mission. Multilingual glosses vary ('affairs', 'negocios', 'Geschaeft'), but all capture practical, worldly concerns. The point isn't complete withdrawal from the world but avoiding the entanglements that compromise single-minded devotion to Christ. GEOGRAPHY AND SPACE

en: affairs | **es:** negocios | **fr:** πραγματείαις | **de:** Geschaeft 2Tim 2:4

πραγμᾰτ-εύομαι G4231 *V-AMM-2P* (1×)

to do business, trade, invest; to engage in commercial activity

This verb means to busy oneself with business, trade, or investment —to put resources to work for profit. In Luke 19:13, the nobleman commands his servants 'do business' with the minas until he returns. The term implies active engagement, not passive holding. It suggests entrepreneurial activity, taking initiative, and bearing risk to generate returns. The parable commends faithful stewardship that multiplies the master's resources through diligent, wise investment.

(1×) The master's command to 'do business' with the minas in Luke 19:13, expecting servants to actively trade and invest during his absence. The verb implies entrepreneurial engagement, not passive stewardship. Multilingual evidence shows commercial vocabulary ('Do-business', 'Negociad', 'faire-des-affaires', 'Πραγματεύσασθε'). The parable rewards those who multiply resources through active, wise trading, and condemns the one who simply preserved capital without putting it to work. SELLING AND COMMERCE

en: Do-business | **es:** Negociad | **fr:** faire-des-affaires | **de:** Πραγματεύσασθε Luke 19:13

πραιτώριον G4232 *N-DNS* (8×)

The Praetorium: the Roman governor's official residence, military headquarters, or by extension the imperial guard.

Borrowed directly from Latin, praitorion designates the official seat of Roman provincial authority. In the Gospels it refers to Pilate's Jerusalem headquarters where Jesus was tried and mocked by soldiers (Matt 27:27; John 18:28, 33). Mark 15:16 identifies it with the interior courtyard (aule). In Philippians 1:13, Paul uses the term more broadly, likely meaning the praetorian guard or imperial household in Rome. Spanish and French renderings ('Pretorio,' 'pretoire') preserve the Latin loanword virtually unchanged, underscoring how universally recognized this Roman institution was across cultures.

Praetorium (Roman governor's residence or military headquarters) (8×) The Roman governor's official residence or military headquarters, and by metonymy the praetorian guard itself. In the trial narratives, all four Gospels locate Jesus's sentencing within this building complex (John 18:28 contrasts the Jews' refusal to enter it for purity reasons). Paul's use in Phil 1:13 extends the term to encompass the imperial guard quarters, as reflected in translations across languages — German 'Praetoriums,' Spanish 'Pretorio,' French 'pretoire' — all preserving the Latin root with minimal adaptation. JUDGMENT SEAT

en: Praetorium, praetorium, the-Praetorium | **es:** Pretorio, pretorio | **fr:** prétoire | **de:** Praetoriums, πραιτωρίῳ, πραιτώριον Matt 27:27; Mark 15:16; John 18:28; John 18:33

πράκ-τωρ G4233 *N-NMS* (2×)

an officer, bailiff, or executor of judgments; one who compels payment or punishment

A noun for an official who executes judgments, collects debts, or enforces penalties—a bailiff, court officer, tax collector, or avenger. Jesus uses it in teaching about reconciling with one's accuser: if you don't settle before court, the judge will hand you to 'the officer,' who will throw you into prison (Luke 12:58, appearing twice in the verse). The word emphasizes the enforcement role—this is the one who makes judgments concrete, who carries out sentences. Classical usage included tax collectors and those who exact punishment. Once the officer has you, imprisonment follows.

(2×) A court officer or bailiff who executes judgments, particularly imprisonment for debt. Jesus' parable warns of the consequences when legal disputes aren't settled: the judge delivers you to the 'praktōr,' who imprisons you until you've paid every last penny. This is the enforcement officer, the one who makes the sentence real. The French 'collecteur' (collector) and Spanish 'alguacil' (bailiff) capture the role: an official with authority to compel payment or execute punishment, warning that once judgment falls, there's no escaping its consequences. FIGHTING AND WARFARE

en: officer | **es:** alguacil | **fr:** collecteur | **de:** πράκτορι, πράκτωρ Luke 12:58

πρᾶξις G4234 *N-AFP* (6×)

A deed, action, or practice; also a function or role within a larger whole (as in the body metaphor of Romans 12:4).

In the New Testament, praxis carries the weight of moral conduct — the sum of what a person does, for good or ill. Jesus declares that each will be repaid according to their deeds (Matt 16:27), and Paul urges believers to put to death the sinful practices of the body (Rom 8:13). Yet the word also has a quieter sense: in Romans 12:4, Paul borrows it to describe the distinct function each member serves within the body of Christ, much the way Greek civic life used praxis for a person's appointed office or business.

1. deed, action, practice (5×) A deed, action, or pattern of conduct viewed in its moral dimension. Multilingual translations converge on 'deed/obra/action/Taten,' underscoring concrete behavior rather than abstract theory. In Matt 16:27 it denotes the totality of one's actions at the final judgment; in Rom 8:13 and Col 3:9 it narrows to sinful practices that must be mortally renounced; in Acts 19:18 new converts confess their former magical practices. Luke 23:51 uses it of the council's collective decision, showing that praxis can refer to a single corporate action as well as a pattern of behavior. GEOGRAPHY AND SPACE

en: action, deed, deeds | **es:** acción, obra, obras | **fr:** action, pratique | **de:** Taten, πράξει, πράξεις Matt 16:27; Luke 23:51; Acts 19:18; Rom 8:13; Col 3:9

2. function, role (1×) The specific function, office, or role that a part plays within an organized whole. In Romans 12:4 Paul writes that all members of the body do not share the same praxis — here Spanish 'funcion' and English 'function' capture what 'deed' cannot: the appointed purpose of a component. This sense draws on the classical Greek usage of praxis as one's business or assigned task, transplanted by Paul into his ecclesiological body metaphor. GEOGRAPHY AND SPACE

en: function | **es:** función | **fr:** pratique | **de:** Taten Rom 12:4

πρᾶος G4235

gentle, mild, meek; describing a calm, non-aggressive temperament or disposition in people or things

This adjective, appearing as πρᾶος in Attic prose and πρᾷύς in epic poetry, describes someone who is gentle, mild, or meek in temperament. Ancient Greek writers contrasted it with harshness, anger, or wildness, making it a virtue in both classical ethics and biblical usage. The New Testament preserves this sense in describing blessed character traits. In the Septuagint and Christian writings, it took on moral significance as a quality of humble restraint and patient endurance rather than weakness or passivity.

πρᾱότης G4236

gentleness, meekness, mildness; the quality of being gentle or mild in temperament and action

This noun denotes the quality of gentleness or mildness, standing in direct opposition to harshness, anger, or savagery in classical Greek literature. Philosophers like Aristotle discussed it as a virtue bal-

anced against quick temper. The word evolved in Hellenistic Greek and appears in both the Septuagint and New Testament as πραΰτης, where it took on deeper ethical meaning. Biblical authors used it to describe a spirit of humble submission to God and patient forbearance toward others—not weakness, but strength under control.

πρᾰσι-ά G4237 *N-NFP* (2×)

a garden bed, plot, or group; arranged in rows or companies

A noun meaning a garden bed, plot, or arrangement in rows—originally agricultural (beds of vegetables, especially leeks), but extended to mean groups or companies of people. Mark uses it to describe how the five thousand sat for the miraculous feeding: 'they sat down in groups' (Mark 6:40, used twice)—arranged in orderly companies like garden plots, by hundreds and fifties. The image is of organized sections, regular arrangement making distribution manageable. Luke uses a different word for this same scene; Mark's choice may reflect Peter's eyewitness memory of the striking visual pattern on the green grass.

(2×) Groups or sections of people arranged in orderly fashion, like garden beds in rows. Mark's feeding account uses 'prasiai' twice to emphasize the organized seating—the crowd didn't mill about randomly but sat in distinct groups (hundreds and fifties), creating a pattern on the green hillside like cultivated plots in a garden. This orderliness facilitated distribution and counting. The French 'rangée' (row) and Spanish 'en filas' (in rows) capture the visual: systematic arrangement, not chaos, enabling Jesus' provision to reach all efficiently. GEOGRAPHY AND SPACE

en: groups | **es:** en-filas | **fr:** rangée | **de:** Gruppe Mark 6:40

πράσσω G4238 *V-APA-GMP* (39×)

To do, practice, or carry out; to engage in habitually; to exact or collect payment; in passive, to be done.

Prassō is the workhorse verb of doing with a distinctive emphasis on repeated or characteristic action. Where poieō ('make, do') often highlights the product, prassō foregrounds the process — the ongoing practice, the habitual behavior. John's Gospel draws on this nuance powerfully: 'Everyone who does (prassōn) evil hates the light' (John 3:20), pointing to a settled pattern rather than a single lapse. The word also carries a specialized financial meaning — 'to exact, collect' — visible in Luke 3:13 where tax collectors are told not to collect more than prescribed. Spanish practicar and French pratiquer preserve the habitual flavor, while German tun covers the broader 'do' sense. From moral conduct to tax collection, prassō asks not just 'What did you do?' but 'What do you keep doing?'

1. practice habitually, do repeatedly (18×) To practice habitually or engage in as a pattern of life, often with moral valence. This is the signature sense: prassō describes characteristic behavior rather than isolated acts. John 3:20 ('everyone practicing evil') and Romans 1:32 ('those who practice such things') use it to portray a lifestyle. Spanish practicar and French pratiquer both emphasize the iterative quality. Acts 26:20 ties repentance to 'doing deeds worthy of repentance' — the ongoing fruit, not a one-time event. DOING AND MAKING

en: I-am-doing, I-do, I-practice | **es:** actúan, hace, haciendo | **fr:** faire, pratiquer | **de:** tun, tut John 3:20; Acts 15:29; Acts 17:7; Acts 26:20; Acts 26:31

2. do, perform a specific action (17×) To perform or carry out a specific, often punctiliar action — closer to simple 'do' without the habitual overtone. Luke 23:41 gives the clearest case: 'This man has done nothing wrong,' referring to Jesus' concrete actions (or lack thereof) rather than lifestyle. Acts 3:17 similarly looks back on a completed deed: 'You acted in ignorance.' Spanish haber hecho and French avoir fait both employ the perfect, underscoring the completed-action perspective. The boundary with sense 1 is pragmatic rather than sharp. DOING AND MAKING

en: I-have-done, did, do | **es:** de-hacer, haber-hecho, habiendo-hecho | **fr:** faire, pratiquer | **de:** tun, tut Luke 22:23; Luke 23:41; John 5:29; Acts 3:17

3. collect, exact payment (2×) To collect or exact payment — a specialized commercial sense. In Luke 3:13 John the Baptist instructs tax collectors: 'Collect no more than what you are authorized,' and in Luke 19:23 the master asks why his money was not put to the bankers so he could have 'collected it with interest.' Spanish cobrar ('to collect, charge') isolates this financial meaning cleanly. This sense likely reflects Hellenistic administrative vocabulary adopted into common usage. DOING AND MAKING

en: collect, would-have-collected | **es:** cobréis, habría-cobrado | **fr:** faire | **de:** tut Luke 3:13; Luke 19:23

4. be done, be accomplished (passive) (2×) The passive voice: to be done, to be carried out or accomplished. In Luke 23:15 Pilate reports that 'nothing deserving death has been done by him,' and in Acts 26:26 Paul insists his story was 'not done in a corner.' Spanish hecho (past participle) and German getan preserve the passive construction. The focus shifts from agent to action-as-completed-fact. DOING AND MAKING

en: having-been-done | **es:** hecho | **fr:** faire, pratiquer | **de:** tut Luke 23:15; Acts 26:26

πρᾶος G4239 *Adj-GNS* (4×)

Gentle, meek, humble in disposition; exercising power with restraint rather than aggression.

Describes a character quality of gentle strength – not weakness, but controlled power. Jesus applies it to himself ('I am gentle and lowly in heart,' Matt 11:29) and it appears in the Beatitudes' promise that the meek will inherit the earth (Matt 5:5). The Zechariah quotation in Matt 21:5 presents the messianic king as praus, riding humbly on a donkey. Peter commends a 'gentle and quiet spirit' as precious before God (1 Pet 3:4). The word consistently pairs gentleness with authority.

(4×) Gentle, meek, mild-tempered – describing a disposition of humble restraint rather than forceful self-assertion. Jesus claims this quality for himself (Matt 11:29) and blesses those who possess it (Matt 5:5, echoing Ps 37:11). The prophetic fulfillment in Matt 21:5 (quoting Zech 9:9) presents the Messiah-King arriving in deliberate gentleness. In 1 Pet 3:4 it characterizes a spirit that is precious to God. French 'doux' and Spanish 'manso' both convey this softness-with-strength. German 'sanftmuetig' (gentle-spirited) captures the inner disposition well. Every NT use connects meekness to a strength that chooses not to dominate. TAME DOCILE

en: gentle, meek | **es:** apacible, manso, mansos | **fr:** doux | **de:** sanftmuetig, πραΰς, πραεῖς Matt 5:5; Matt 11:29; Matt 21:5; 1Pet 3:4

πρᾰότης G4240 *N-DFS* (12×)

prautes – gentleness, meekness; the quality of mild, humble self-restraint as a spiritual virtue

The noun prautes (earlier praotes) denotes gentleness, meekness, and mildness of disposition – not weakness, but strength held in check. In classical Greek it described the calm temperament opposed to harshness (agriotēs) and quick anger (orgilotēs). Paul lists it among the fruit of the Spirit (Gal 5:23) and urges it as the proper posture for restoring a fallen brother (Gal 6:1), appealing to the Corinthians 'by the meekness and gentleness of Christ' (2 Cor 10:1). It appears alongside humility and patience in Eph 4:2 and Col 3:12, forming the character profile of the mature believer. Spanish mansedumbre, French douceur, and German Sanftmut each capture the warmth of controlled gentleness.

gentleness, meekness (as a virtue or fruit of the Spirit) (12×) The virtue of gentle, humble self-restraint – power under control, not passive weakness. A fruit of the Spirit (Gal 5:23), paired with humility and patience (Eph 4:2; Col 3:12), modeled by Christ (2 Cor 10:1). Spanish mansedumbre, French douceur, and German Sanftmut converge on one concept of mild, Spirit-empowered character. GENTLENESS MEEKNESS

en: gentleness, meekness, of-gentleness | **es:** de-mansedumbre, de-mansedumbre?, mansedumbre | **fr:** douceur, πραΰτης, πραΰτητα | **de:** Sanftmut 1Cor 4:21; 2Cor 10:1; Gal 5:23; Gal 6:1; Eph 4:2

πρέπ-ω G4241 *V-IIA-3S* (7×)

To be fitting, proper, or suitable; expressing moral or situational propriety and what is becoming.

An impersonal verb expressing that something is fitting, proper, or becoming — a quiet but powerful word for moral and theological propriety. Jesus uses it at his baptism: 'it is fitting for us to fulfill all righteousness' (Matt 3:15), establishing a principle of divine appropriateness. Paul applies it to worship decorum (1 Cor 11:13), ethical conduct (Eph 5:3), and the qualities expected of Christian leaders (Titus 2:1). Spanish 'convenia/conveniente' and French 'convenable/convenir' both derive from Latin convenire, reflecting the same sense of things 'coming together' fittingly.

to be fitting, proper, or suitable (7×) To be fitting, proper, suitable — an impersonal or quasi-impersonal verb asserting that something is appropriate, becoming, or morally right in a given situation. Jesus invokes it at his baptism to explain why John should comply: 'it is fitting for us to fulfill all righteousness' (Matt 3:15). Paul uses it for worship propriety (1 Cor 11:13: 'is it fitting for a woman to pray uncovered?'), ethical standards (Eph 5:3), and teaching qualifications (Titus 2:1). In Heb 2:10 and 7:26 it frames Christ's suffering and high-priestly holiness as divinely 'fitting.' Spanish 'convenia' and French 'convenir' both echo the Latin root convenire, preserving the sense of propriety. **PROPRIETY AND FITTINGNESS**

en: fitting, is-fitting, it-was-fitting | **es:** Convenía, conveniente, convenía | **fr:** convenable, convenir | **de:** geziemen, πρέπον Matt 3:15; 1Cor 11:13; Eph 5:3; 1Tim 2:10; Titus 2:1

πρεσβ-εία G4242 *N-AFS* (2×)

an embassy, delegation, or ambassadorial mission; envoys sent to negotiate

A noun meaning an embassy, delegation, or the ambassadors themselves sent to negotiate. Both Gospel uses are in Jesus' parables. A king going to war considers whether he can meet the enemy; if not, 'while the other is yet a great way off, he sends a delegation and asks for terms of peace' (Luke 14:32). In the parable of the pounds, citizens 'sent a delegation after him, saying, We do not want this man to reign over us' (Luke 19:14). The word emphasizes formal, official representation—envoys with authority to speak for those who sent them.

(2×) An embassy or delegation sent with official authority to negotiate or represent. In Luke 14, a weaker king sends ambassadors to sue for peace before battle is joined—diplomatic representation seeking terms. In Luke 19, hostile citizens dispatch a delegation to protest the nobleman's kingship. Both uses involve formal envoys carrying their senders' message and authority. The French 'ambassade' and Spanish 'embajada' preserve the diplomatic sense: official representatives speaking with delegated authority, whether suing for peace or lodging formal protest. **ANGELS AND MESSENGERS**

en: an-embassy, delegation | **es:** embajada | **fr:** ambassade | **de:** πρεσβείαν Luke 14:32; Luke 19:14

πρεσβ-εύω G4243 *V-PIA-1S* (2×)

to serve as ambassador, to represent as an envoy; to act on behalf of another

A verb meaning to serve as an ambassador, to represent officially, to act as an envoy. Paul uses it for his apostolic calling: 'We are ambassadors for Christ, God making his appeal through us' (2 Cor 5:20). In Ephesians 6:20, he is 'an ambassador in chains'—even in prison, he represents the King and the gospel message. The verb conveys official representation with delegated authority. Classical usage included being an elder (from the age-related root) or serving as an envoy. Paul sees himself as heaven's official representative, authorized to speak for Christ.

(2×) To serve as an ambassador or official representative, Paul's self-description for his apostolic ministry. In 2 Corinthians, 'we are ambassadors for Christ'—official envoys carrying God's message of reconciliation, speaking with divine authority. In Ephesians, Paul is an 'ambassador in chains'—even imprisonment doesn't terminate his commission; he remains Christ's representative. The multilingual agreement ('ambassadeur', 'Gesandter sein', 'embajador') emphasizes the diplomatic role: one sent with authority to represent another, in this case heaven's King and His gospel of peace. **SENDING AND DISPATCHING**

en: I-am-ambassador, we-are-ambassadors | **es:** somos-embajadores, soy-embajador | **fr:** ambassadeur, πρεσβεύω | **de:** Gesandter-sein 2Cor 5:20; Eph 6:20

πρεσβῠτέριον G4244 *N-GNS* (3×)

council of elders, presbytery; the collective body of elder leaders

This term designates the council or collective body of elders in Jewish or Christian contexts. In classical Greek it referred to a council of elders with governing authority. The New Testament preserves this institutional sense, referring both to the Jewish ruling council and to the Christian assembly of elders. The cross-linguistic evidence shows consistent translation as a council or collective body, not individual elders.

(3×) Denotes an institutional assembly of elders with authority. In Luke 22:66, it refers to the Jewish council that interrogated Jesus. Acts 22:5 mentions the high priest and 'all the council of elders' as witnesses to Paul's former persecution of Christians. First Timothy 4:14 refers to the Christian presbytery that laid hands on Timothy. The Spanish 'consejo-de-ancianos' and French 'conseil-des-anciens' emphasize the collective, institutional nature. This is not about individual old men but about an authoritative governing assembly, whether in Jewish or Christian settings. **GEOGRAPHY AND SPACE**

en: council-of-elders, eldership | **es:** consejo-de-ancianos, presbiterio | **fr:** anciens, conseil-des-anciens | **de:** Aeltestenrat, πρεσβυτέριον Luke 22:66; Acts 22:5; 1Tim 4:14

πρεσβῠτέριον G4245 *Adj-NMP-C* (66×)

Elder; a community leader, ancestor, or older person — spanning official authority, ancestral honor, and comparative age.

In the New Testament world, this word bridges civic authority and simple seniority. Most often it designates an official leader — a member of the Sanhedrin, a synagogue ruler, or a church overseer — as seen across the Gospels and Acts where 'the elders' stand alongside chief priests as institutional gatekeepers. Yet the same word can reach back through time to honor the faithful ancestors of Hebrews 11, or simply describe someone older in years, as when the elder brother in Jesus' parable of the prodigal son refuses to celebrate (Luke 15:25). Spanish 'ancianos' and German 'Älteste' both capture this double register of age and authority.

1. elder, community leader (60×) The dominant institutional sense: a recognized leader or official bearing the quasi-title 'elder' within Jewish or early Christian governance. In the Gospels, these elders conspire with chief priests against Jesus (Matt 16:21; 26:3); in Acts and the Epistles they shepherd local congregations. The multilingual evidence is remarkably stable — English 'elders,' Spanish 'ancianos,' French 'ancien,' German 'Älteste' — confirming a single well-understood social role across translation traditions. **GEOGRAPHY AND SPACE**

en: elders | **es:** ancianos, ancianos? | **fr:** ancien | **de:** Aelteste, Ältester Matt 15:2; Matt 16:21; Matt 21:23; Matt 26:3; Matt 26:47

2. ancestor, person of old (3×) People of former times, the revered ancestors of faith. Hebrews 11:2 commends 'the elders' who received divine approval, reaching past any institutional role to the great cloud of witnesses. The same translations — 'ancianos,' 'ancien,' 'Älteste' — are reused, so context alone distinguishes ancestral honor from community office. **GEOGRAPHY AND SPACE**

en: elders | **es:** ancianos | **fr:** ancien | **de:** Aelteste John 8:9; Titus 1:5; Heb 11:2

3. older in age (2×) A straightforward comparative: 'older in age,' without implying any official standing. The elder brother in the parable of the prodigal son (Luke 15:25) and the pastoral advice about older men in 1 Timothy 5:1 use this purely age-based sense. Spanish 'mayor' (rather than 'ancianos') and English 'older' signal the shift away from institutional meaning. **GEOGRAPHY AND SPACE**

en: an-older-man, older | **es:** A-anciano, mayor | **fr:** ancien | **de:** Aelteste, Ältester Luke 15:25; 1Tim 5:1

4. older woman (1×) The feminine counterpart describing older women in the community. In 1 Timothy 5:2 Paul counsels Timothy to treat 'older women as mothers,' where Spanish 'ancianas' and English 'older women' mark a clear gender and role distinction from the masculine elder-as-leader. **GEOGRAPHY AND SPACE**
en: older-women | **es:** a-ancianas | **fr:** ancien | **de:** Aelteste 1Tim 5:2

πρεσβύτης G4246 *N-AMP* (3×)
an old man, elder; a man advanced in years
This noun refers to an individual old man, someone advanced in age. Unlike the related term for a council of elders, this word focuses on the individual rather than the institution. It appears in contexts addressing the dignity, status, or self-identification of older men. Paul uses it both to describe others and possibly himself.

(3×) Designates an individual male who is advanced in years. Zechariah identifies himself as 'an old man' when the angel announces John's birth (Luke 1:18). Titus 2:2 addresses behavioral expectations for 'older men' in the Christian community. In Philemon 1:9, Paul identifies himself as 'Paul, an old man' (though some interpret this as 'ambassador'). The consistent cross-linguistic rendering as 'anciano,' 'vieillard,' and 'alter Mann' shows this refers to chronological age and social status associated with seniority, not institutional office. **GEOGRAPHY AND SPACE**
en: an-old-man, old-man, older-men | **es:** anciano, ancianos | **fr:** vieillard | **de:** alter-Mann, πρεσβύτης Luke 1:18; Titus 2:2; Phlm 1:9

πρεσβύτης G4247 *N-AFP* (1×)
older women, aged women; females advanced in years
This feminine term identifies women who are older or advanced in years, typically suggesting both age and the wisdom or maturity that should accompany it. In Titus 2:3, Paul instructs that older women should be reverent in behavior and teach what is good, mentoring younger women. The term isn't merely about chronological age but about the spiritual maturity and life experience that qualifies these women to serve as role models and instructors in godly living.

(1×) The older women of Titus 2:3 who should exhibit reverent behavior and teach younger women. Paul envisions these mature women as spiritual mentors whose age and experience qualify them to instruct. Multilingual glosses consistently identify age ('older-women', 'ancianas', 'aeltere-Frau'). Their calling involves modeling godliness and actively mentoring the next generation in practical Christian living—a vital intergenerational teaching ministry. **GEOGRAPHY AND SPACE**
en: older-women | **es:** ancianas | **fr:** πρεσβύτιδας | **de:** aeltere-Frau Titus 2:3

πρᾱν-ής G4248 *Adj-NMS* (1×)
headlong, face downward; falling forward or prone
This adjective describes a position or fall with the face downward, headlong, or prone—the opposite of falling backward (supine). In Acts 1:18, it describes how Judas fell after his suicide, though textual issues make the exact scenario debated. The term emphasizes the downward, forward orientation of the fall. Ancient medical and athletic contexts used this for describing body positions, but here it contributes to the grim details of Judas' violent end.

(1×) The manner of Judas' fall in Acts 1:18—headlong or face forward—part of the graphic account of his death. The term contrasts with falling backward (supine), emphasizing the downward, forward orientation. Multilingual evidence varies ('headlong', 'de-cabeza', 'tête-baissée'), all suggesting the violent, downward nature. Combined with his bursting open, the description emphasizes the horrific judgment that befell the betrayer. **ADDITIVE PARTICLES**
en: headlong | **es:** de-cabeza | **fr:** tête-baissée | **de:** πρηνὴς Acts 1:18

πρίζω G4249 *V-AIP-3P* (1×)
to saw, saw in two; to cut with a saw
This verb means to saw or cut with a saw, specifically referring to the horrific method of execution or torture. In Hebrews 11:37, it appears in a catalog of sufferings endured by faithful witnesses—they were sawn in two. Tradition associates this death with the prophet Isaiah under King Manasseh, though the verse likely encompasses multiple martyrs. The term's graphic nature underscores the extreme persecution faithful believers sometimes faced.

(1×) The method of martyrdom in Hebrews 11:37—being sawn in two—representing extreme persecution. Jewish tradition held that Isaiah was sawn in two with a wooden saw during Manasseh's reign. Multilingual glosses convey the horrific action ('they-were-sawn-in-two', 'fueron-aserrados', 'scier', 'zersaegen'). This extreme suffering demonstrates faith's costliness and the length to which God's witnesses went rather than deny truth. **CUTTING AND SEVERING**
en: they-were-sawn-in-two | **es:** fueron-aserrados | **fr:** scier | **de:** zersaegen Heb 11:37

πρίν G4250 *Adv* (13×)
before, prior to — temporal adverb and conjunction marking an event that precedes another in time
Prin functions as both an adverb and a conjunction in the New Testament, consistently expressing temporal priority — 'before this happens' or 'before you do that.' Its 13 occurrences cluster around pivotal narrative moments, most memorably in Jesus' prediction that Peter would deny him 'before the rooster crows' (Matt 26:34; Mark 14:30). The word also marks divine timing, as in Matthew 1:18 where Mary was found with child 'before' Joseph and she came together. The multilingual evidence — Spanish 'antes/antes-que,' French 'avant/avant-que,' German 'bevor' — uniformly confirms a single temporal-precedence sense with no semantic branching.

before (13×) A temporal adverb and conjunction indicating that one event or state precedes another in time. In narrative contexts it frames sequence-critical moments: Peter's denial prediction (Matt 26:34, 75; Mark 14:30, 72) and the circumstances surrounding Jesus' conception (Matt 1:18). Used both absolutely ('before') and with subordinate clauses ('before [something] happens'). All 13 occurrences express the same basic notion of temporal anteriority. **GEOGRAPHY AND SPACE**
en: Before, Before-, before | **es:** Antes, Antes-que, antes | **fr:** avant, avant-que | **de:** bevor Matt 1:18; Matt 26:34; Matt 26:75; Mark 14:30; Mark 14:72

Πρίσκα G4251 *N-NFS* (3×)
Prisca (the fuller form of Priscilla); wife of Aquila, co-worker with Paul
Prisca is the formal Latin name of the woman also called Priscilla, wife of Aquila and prominent co-worker in Paul's ministry. She and her husband were tentmakers who hosted churches in their home and instructed Apollos in the faith. The name appears in its fuller form 'Prisca' in Paul's letters, showing respect and affection. This capable woman is always mentioned in ministry contexts, often named before her husband.

(3×) Identifies Prisca, the wife of Aquila and key leader in the early church. Romans 16:3 sends greetings to 'Prisca and Aquila, my fellow workers in Christ Jesus.' First Corinthians 16:19 conveys greetings from 'Aquila and Prisca, together with the church in their house.' Second Timothy 4:19 sends greetings to them again. The cross-linguistic evidence shows slight spelling variations but consistent identification. This is the more formal version of the name compared to the diminutive 'Priscilla' used in Acts, suggesting Paul's respect for her significant role in church planting and teaching. **PROPER NAMES (PERSONAL)**
en: Priska | **es:** Príska, a-Príska, a-Prískan | **fr:** Prisca, Priska | **de:** Priska Rom 16:3; 1Cor 16:19; 2Tim 4:19

Πρίσκιλλα G4252 *N-AFS* (3×)
Priscilla (diminutive form of Prisca); wife of Aquila, co-worker

with Paul
Priscilla is the diminutive or affectionate form of Prisca, used by Luke in Acts to refer to the same remarkable woman who partnered with her husband Aquila in ministry. The variation in forms (Prisca in Paul's letters, Priscilla in Acts) reflects common Latin naming conventions where both formal and familiar forms were used. She appears as a tentmaker, church planter, host, and theological instructor.

(3×) Identifies Priscilla in Luke's narrative in Acts. Acts 18:2 introduces her when Paul meets Aquila and Priscilla in Corinth, having come from Rome. Acts 18:18 mentions Paul sailing with 'Priscilla and Aquila.' Acts 18:26 describes how Priscilla and Aquila heard Apollos and 'took him aside and explained to him the way of God more accurately.' The consistent naming in Acts as 'Priscilla' contrasts with Paul's use of 'Prisca,' showing this is the familiar form of the name used in narrative contexts to describe the same influential woman teacher and leader. **PROPER NAMES (PERSONAL)**
en: Priskilla | **es:** Prískilla, a-Prískilla | **fr:** Priscille | **de:** Πρίσκιλλα, Πρίσκιλλαν Acts 18:2; Acts 18:18; Acts 18:26

πρό G4253 *Prep* (47×)
pro – before; a preposition of temporal priority, spatial position in front, or superiority in rank
The preposition pro ('before') governs the genitive case and expresses three related notions across its 47 New Testament occurrences: temporal priority ('before something happens'), spatial anteriority ('in front of'), and metaphorical precedence or preference ('above, in behalf of'). Its temporal sense predominates in the New Testament: 'before the foundation of the world' (John 17:24; Eph 1:4; 1 Pet 1:20) expresses God's eternal purpose, 'before all things' (Col 1:17) declares Christ's pre-existence, and practical references locate events 'before the feast' (John 13:1) or 'before the winter' (2 Tim 4:21). The spatial sense appears in Acts 5:23 ('guards standing before the doors') and Acts 12:6 ('sentries before the door'), while James 5:12 uses it with the force 'above all.' The word also forms the first element of many compound verbs (proago, prolego, prographo). Spanish antes, French avant, and German vor render it with remarkable consistency.

before (47×) A preposition meaning 'before' in temporal, spatial, and metaphorical senses, governing the genitive. Temporal priority dominates: 'before the foundation of the world' (John 17:24; Eph 1:4), 'before all things' for Christ's pre-existence (Col 1:17), and 'before the feast of Passover' (John 13:1). Spatial use appears in 'before the door' (Acts 5:23; 12:6), and James 5:12 uses it for precedence ('above all'). Spanish antes, French avant, and German vor consistently map to this single prepositional sense across all 47 occurrences. **GEOGRAPHY AND SPACE**
en: Before, before | **es:** Antes, Antes-de, antes | **fr:** avant- | **de:** vor, vor- Matt 5:12; Matt 6:8; Matt 8:29; Matt 11:10; Matt 24:38

προάγω G4254 *V-PIA-3P* (20×)
To go before or lead the way; also to bring someone forward, or to precede in time.
Proago combines pro ('before') with ago ('lead'), yielding a verb that moves in front – spatially, causally, or temporally. Its most vivid NT use is the star that 'went before' the Magi (Matt 2:9) and Jesus going ahead of his disciples into Galilee (Matt 26:32; Mark 14:28). In Acts it takes a transitive turn: guards bring Peter forward, a jailer leads Paul out (Acts 12:6; 16:30). The Pastoral Epistles extend the image to time, speaking of prophecies that 'preceded' about Timothy (1 Tim 1:18) and a former commandment set aside (Heb 7:18).

1. go before, lead the way (13×) To go ahead spatially, leading the way or walking in front of others. The star over Bethlehem proegein the Magi (Matt 2:9); crowds go before Jesus into Jerusalem (Matt 21:9); Jesus promises to proago his disciples into Galilee after the resurrection (Matt 26:32). Spanish 'ir delante' and German 'vorangehen' both capture the forward-motion image. This is the most frequent sense, appearing thirteen times. **GOING BEFORE AND LEADING**
en: I-will-go-before, are-going-before, going-ahead | **es:** iba-delante-de, ir-delante, iré-delante-de | **fr:** précéder | **de:** geht-voraus, vorangehen Matt 2:9; Matt 14:22; Matt 21:9; Matt 21:31; Matt 26:32

2. bring forward, lead out (4×) To bring someone forward or lead them out, acting transitively upon a person. In Acts 12:6, Herod is about to 'bring forth' Peter; in Acts 16:30 the jailer 'leads out' Paul and Silas. Spanish shifts from 'ir delante' to 'sacar' (to take out), revealing the transitive force. Acts 25:26 uses it for presenting a prisoner before an assembly. Four occurrences carry this causative nuance. **GOING BEFORE AND LEADING**
en: I-brought-forward, having-brought, to-bring-forth | **es:** lo-traje, sacando, sacar | **fr:** précéder | **de:** geht-voraus Acts 12:6; Acts 16:30; Acts 17:5; Acts 25:26

3. precede temporally (3×) To precede in time or logical order, referring to something prior. First Timothy 1:18 recalls prophecies that 'went before' concerning Timothy, and Hebrews 7:18 speaks of a preceding commandment being set aside. Spanish 'precedente' and English 'preceding' both mark the temporal shift. This sense appears three times, always in epistolary argument about what came first. **GOING BEFORE AND LEADING**
en: going-before, of-preceding, preceding | **es:** de-precedente, precedentes, precediendo | **fr:** précéder | **de:** vorangehen 1Tim 1:18; 1Tim 5:24; Heb 7:18

προαιρ-έω G4255 *V-RIM-3S* (1×)
to purpose, resolve beforehand; to determine or decide in advance
This compound verb means to choose or decide beforehand, to form a prior purpose or resolve. In 2 Corinthians 9:7, Paul instructs that each person should give as he has purposed in his heart—a deliberate, premeditated decision rather than impulsive or coerced giving. The term emphasizes intentionality and personal determination. Christian generosity should flow from considered conviction, not external pressure or emotional manipulation.

(1×) The deliberate decision-making Paul commends in 2 Corinthians 9:7 regarding financial giving. Each person should give 'as he has purposed in his heart'—a considered, intentional resolve rather than impulsive reaction. Multilingual evidence shows purpose/decision vocabulary ('he-has-purposed', 'ha-propuesto', 'préméditer', 'vorher-waehlen'). Paul contrasts this thoughtful intentionality with reluctant or compelled giving, celebrating cheerful generosity that flows from personal conviction. **PLACING AND LAYING**
en: he-has-purposed | **es:** ha-propuesto | **fr:** préméditer | **de:** vorher-waehlen 2Cor 9:7

προαιτιάομαι G4256 *V-AIM-1P* (1×)
to charge beforehand, accuse previously; to make a prior accusation
This compound verb means to accuse or charge beforehand, to make a prior allegation. In Romans 3:9, Paul asks whether Jews have any advantage, answering that he has already charged (accused beforehand) that both Jews and Greeks are all under sin. The 'beforehand' refers to his previous argumentation in chapters 1-2 where he established universal human sinfulness. The term emphasizes that this indictment isn't new but already demonstrated.

(1×) Paul's prior accusation in Romans 3:9 that all humanity—both Jews and Gentiles—stands under sin's condemnation. The verb's 'beforehand' quality points to his previous argumentation in Romans 1-2. Multilingual glosses emphasize the prior accusation ('we-already-charged', 'ya-hemos-acusado', 'accuser-d'avance', 'vorher-beschuldigen'). Paul reminds readers he's already established this universal indictment, now drawing the conclusion that all equally need God's righteousness through faith. **ACCUSE BRING CHARGES**
en: we-already-charged | **es:** ya-hemos-acusado | **fr:** accuser-d'avance | **de:** vorher-beschuldigen Rom 3:9

προακούω G4257 *V-AIA-2P* (1×)
to hear beforehand or previously; to receive advance notice
This compound verb means to hear beforehand or in advance, to

receive prior notice or report. In Colossians 1:5, Paul references the hope laid up in heaven 'which you heard before in the word of truth.' The Colossians received this gospel message previously, and Paul now reminds them of what they already know. The 'beforehand' emphasizes the gospel's prior arrival and their existing knowledge, which should anchor them against false teaching.

(1×) The prior hearing of the gospel referenced in Colossians 1:5—the Colossians 'heard before' about their heavenly hope through the word of truth. Paul reminds them of the gospel they already received from Epaphras. Multilingual evidence emphasizes the temporal priority ('you-heard-before', 'oísteis-antes', 'vorher-hoeren'). This prior, authentic gospel proclamation should anchor them against the novel false teachings now threatening the church. **FIRST AND FOREMOST**
en: you-heard-before | **es:** oísteis-antes | **fr:** προηκούσατε | **de:** vorher-hoeren Col 1:5

προαμαρτάνω G4258 *V-RPA-GMP* (2×)
to sin beforehand, to sin previously or earlier
A verb meaning to sin previously, to have sinned before a certain point. Paul uses it about the Corinthians who had fallen into certain sins and not repented. He warns that when he comes again, he will not spare 'those who sinned before' (2 Cor 12:21; 13:2)—those who previously fell into sin and remained unrepentant. The prefix 'pro-' marks prior action—these are sins committed earlier, before Paul's upcoming visit. His concern is not first-time offenders but those who have persisted in sin despite previous warning, refusing to repent.

(2×) To have sinned previously or beforehand, describing Corinthian believers who fell into immorality and remained unrepentant despite warning. Paul's two uses (2 Cor 12:21; 13:2) refer to the same group—'those who sinned before and have not repented' of impurity, sexual immorality, and sensuality. The 'pro-' prefix marks temporal priority: these are prior sins, committed earlier but not abandoned. The concern is ongoing rebellion—not a single failure but persistent sin without repentance, requiring strong apostolic discipline when Paul arrives. **SIN AND TRANSGRESSION**
en: having-sinned-before | **es:** antes-han-pecado, que-antes-han-pecado | **fr:** pécher-d'avance | **de:** vorher-suendigen 2Cor 12:21; 2Cor 13:2

προαύλ-ιον G4259 *N-ANS* (1×)
gateway, vestibule, forecourt; an entrance area or porch
This diminutive term denotes an entrance area, vestibule, or forecourt—the space before the main court or building. In Mark 14:68, Peter retreats to the gateway or forecourt after the first denial. Ancient architecture featured such transitional spaces between the street and interior courtyards. Peter's movement to this in-between space reflects his ambiguous position—no longer boldly inside with Jesus, but not yet completely outside in full denial.

(1×) The gateway or vestibule where Peter retreats in Mark 14:68 after his first denial of Christ. This transitional space between street and courtyard becomes the setting for Peter's wavering. Multilingual glosses identify the entrance structure ('gateway', 'portal', 'vestibule', 'Vorhof'). Peter's physical location mirrors his spiritual state—neither fully inside (with Jesus) nor fully outside, occupying an ambiguous middle ground as denial unfolds. **GEOGRAPHY AND SPACE**
en: gateway | **es:** portal | **fr:** vestibule | **de:** Vorhof Mark 14:68

προβαίνω G4260 *V-APA-NMS* (5×)
To go forward, advance; to progress in age or in physical movement, especially 'advanced in years.'
A verb meaning to step forward or advance, composed of πρό (forward) + βαίνω (to go). In the NT, this word appears in two distinct contexts. In Matt 4:21 and Mark 1:19, Jesus 'goes on' from one pair of fishermen to find another — simple spatial movement. But in Luke 1:7, 1:18, and 2:36, the word combines with ἡμέρα (days) to form the idiom 'advanced in days,' meaning elderly. The Spanish 'avanzada/avanzados' and German 'weitergehen' both reflect this dual sense of forward progression in space and time.

(5×) To go forward or advance, whether in physical space or in the passage of time. Two usage patterns appear in the NT: spatial movement, where Jesus 'went on further' along the shore of Galilee to call James and John (Matt 4:21; Mark 1:19), and temporal advancement, where the idiom προβεβηκότες ἐν ταῖς ἡμέραις ('advanced in their days') describes the aged Zechariah and Elizabeth (Luke 1:7, 18) and the prophetess Anna (Luke 2:36). The Spanish 'avanzada' and French 'avancer' both cover the progression sense, while the German 'weitergehen' emphasizes the spatial going-onward. The temporal idiom parallels the Hebrew בָּא בַּיָּמִים (come into the days), connecting this Greek expression to Semitic age descriptions. **RETURNING AND RESTORING**
en: advanced, going-on, having-gone-on | **es:** avanzada, avanzados, avanzando | **fr:** avancer | **de:** weitergehen, προβεβηκυῖα, προβεβηκότες Matt 4:21; Mark 1:19; Luke 1:7; Luke 1:18; Luke 2:36

προβάλλω G4261 *V-APA-GMP* (2×)
to put forward, thrust forward, or propose; to sprout or shoot forth
A verb meaning to put or thrust forward, to propose, or (of plants) to put forth shoots or buds. In Luke 21:30, Jesus uses the literal botanical sense: 'when they now sprout leaves, you see for yourselves and know that summer is near'—trees budding signal seasonal change. In Acts 19:33, the Jews 'put forward Alexander' from the crowd—they thrust him to the front, perhaps to dissociate themselves from the silversmiths' riot or to speak in defense. The word emphasizes forward motion—pushing ahead, whether plant growth or human positioning.

(2×) To put forth (of plants) or put forward (of persons). In Jesus' parable, fig trees 'put forth' buds—visible new growth signaling summer's approach, a natural sign teaching spiritual alertness. In Acts, Jews 'put forward' Alexander—pushing him to the front of the mob, likely to speak or clarify their position amid the riot. The French 'pousser' (push) captures both: plants pushing out new growth, people pushing someone forward. The common thread is forward motion, whether organic sprouting or deliberate positioning. **THROWING AND CASTING**
en: having-put-forward, they-put-forth | **es:** brotan, empujando | **fr:** pousser, proposer | **de:** προβάλωσιν, προβαλόντων Luke 21:30; Acts 19:33

προβᾰτ-ικός G4262 *Adj-DFS* (1×)
pertaining to sheep; specifically, the Sheep Gate in Jerusalem
This adjective means 'relating to sheep,' but in New Testament usage it specifically identifies the Sheep Gate in Jerusalem. In John 5:2, the pool of Bethesda is located near the Sheep Gate, a city gate through which sheep were brought for Temple sacrifice. The name evokes the sacrificial system central to Jewish worship. John's geographic precision anchors Jesus' healing ministry in Jerusalem's topography while the gate's name subtly foreshadows His sacrificial mission.

(1×) The Sheep Gate near which the pool of Bethesda stood in John 5:2. This Jerusalem gate served as the entry point for sheep destined for Temple sacrifice. Multilingual glosses identify the gate ('sheep-gate', 'de-ovejas', 'des-brebis', 'Schaftor'). The location is theologically suggestive—Jesus performs healing near the gate associated with sacrificial lambs, foreshadowing His own role as the Lamb of God who takes away sin. **LAMBS AND SHEEP**
en: sheep-gate | **es:** de-ovejas | **fr:** des-brebis | **de:** Schaftor John 5:2

πρόβᾰτον G4263 *N-NNP* (39×)
sheep — a domesticated ovine animal; in the NT, a pervasive figure for God's people under pastoral care
Probaton ('sheep') appears 39 times in the New Testament and ranks among its most theologically loaded animal terms. Rooted in classical Greek where it could denote any four-footed livestock, by the Koine period it had narrowed almost exclusively to sheep. Jesus identifies himself as the Good Shepherd whose sheep 'hear my voice' and 'follow me' (John 10:1-27), and he sends the disciples 'to the

lost sheep of the house of Israel' (Matt 10:6; 15:24). The metaphor of vulnerability is equally prominent: 'I send you out as sheep among wolves' (Matt 10:16), and the scattered crowd moves Jesus to compassion because they are 'like sheep without a shepherd' (Matt 9:36, echoing Num 27:17). The eschatological separation of sheep from goats at the final judgment (Matt 25:32-33) gives probaton its ultimate evaluative force. Paul quotes 'we are considered as sheep for the slaughter' (Rom 8:36, from Ps 44:22).

sheep (39×) A domesticated sheep, used both literally (the Temple market's sacrificial animals driven out by Jesus, John 2:14-15; the sabbath rescue scenario, Matt 12:11-12) and in sustained metaphorical systems: believers as the shepherd's flock (John 10:1-27; 21:16-17), the lost and scattered (Matt 9:36; 10:6; 15:24; 18:12; Mark 6:34), those sent into danger (Matt 10:16), and the righteous separated from goats at the final judgment (Matt 25:32-33). The quotation from Psalm 44:22 — 'as sheep for the slaughter' (Rom 8:36) — extends the metaphor into martyrdom theology. Spanish 'ovejas,' French 'brebis,' and German 'Schafe' confirm a single semantic referent without distinction between literal and figurative uses. **LAMBS AND SHEEP**

en: sheep | **es:** ovejas | **fr:** brebis | **de:** Schaf, Schafe Matt 7:15; Matt 9:36; Matt 10:6; Matt 10:16; Matt 12:11

προβῐ́β-άζω G4264 *V-APP-NFS* (1×)

to incite, instigate, put forward; to urge someone to action

This verb means to push forward, instigate, or incite someone to action, often with the sense of prompting from behind. In Matthew 14:8, Herodias' daughter, 'prompted by her mother,' asks for John the Baptist's head. The term suggests manipulation—the girl didn't originate this request but was coached or instigated by her vengeful mother. The verb captures the behind-the-scenes instigation that led to John's execution.

(1×) The prompting or instigation of Herodias' daughter in Matthew 14:8 when she requests John the Baptist's head. She didn't conceive this horrific request independently but was 'prompted by her mother.' Multilingual glosses show various approaches ('having-been-prompted', 'habiendo-sido-instruida', 'pousser'), but all convey external instigation. The term exposes Herodias' manipulation, using her daughter as the instrument of vengeance against John who condemned her unlawful marriage. **SPROUTING AND GROWING**

en: having-been-prompted | **es:** habiendo-sido-instruida | **fr:** pousser | **de:** προβιβασθεῖσα Matt 14:8

προβλέπω G4265 *V-APM-GMS* (1×)

to foresee, provide beforehand, or make provision in advance for something to come

This verb captures the dual sense of looking ahead—both mentally (foreseeing what will happen) and practically (making provision for it). In classical usage it meant to foresee events or to provide against future needs. The single New Testament occurrence (Hebrews 11:40) uses the middle voice in a theological context: God having foreseen or provided something better concerning us, ensuring that the Old Testament saints would not be made perfect apart from the new covenant community.

(1×) The multilingual evidence converges on the temporal aspect of priority (German/French 'voraussehen,' Spanish 'previsto'). Hebrews 11:40 speaks of God's providential foresight in planning redemptive history so that all generations would share in the same perfection through Christ. The middle voice emphasizes God's personal involvement in this advance provision. **SEEING AND PERCEIVING**

en: having-foreseen | **es:** habiendo-previsto | **fr:** voraussehen | **de:** voraussehen Heb 11:40

προγίγνομαι G4266 *V-RPA-GNP* (1×)

to happen or exist previously, to be done or committed beforehand

A compound verb indicating prior occurrence or existence. While classical Greek used it broadly for things that happened before (previous events, earlier generations, past wars), Paul's use in Romans 3:25 is forensically precise: speaking of sins previously committed before Christ's atoning work. The translations across languages emphasize the temporal priority—these were transgressions that had already occurred in the time before the cross, which God had passed over in his forbearance until the revelation of righteousness in Christ.

(1×) The cross-linguistic signature shows 'previously' and 'beforehand' as the core meaning (Spanish 'cometidos anteriormente,' French 'précédent,' German 'vorher geschehen'). Paul's argument in Romans 3:25 depends on this temporal distinction: God's righteousness is demonstrated by dealing with past sins through Christ's sacrifice, showing divine forbearance was not indifference but purposeful delay until the appointed time. **TIME AND SEASONS**

en: previously-committed | **es:** cometidos-anteriormente | **fr:** précédent | **de:** vorher-geschehen Rom 3:25

προγιγνώσκω G4267 *V-RPM/P-GMS* (5×)

To foreknow, know beforehand; God's prior knowledge and relational choosing of persons or events before they unfold.

A verb meaning to know in advance, formed from πρό (before) + γινώσκω (to know). In theological usage, it carries the weight of divine foreknowledge — not mere prediction but relational, elective knowing. Romans 8:29 declares that those God 'foreknew' he also predestined, where the knowing is personal and purposive. Romans 11:2 asserts God has not rejected the people he 'foreknew.' In 1 Peter 1:20, Christ himself was 'foreknown' before the foundation of the world. The Spanish 'conocido-de-antemano' (known-in-advance) and German 'vorherkennen' (to know beforehand) both preserve the compound structure.

(5×) To foreknow or know in advance — used of both divine and human prior knowledge, though the NT overwhelmingly applies it to God's sovereign knowing. In Rom 8:29, God's foreknowing initiates the entire chain of salvation (foreknew → predestined → called → justified → glorified), suggesting a personal, elective relationship rather than bare cognitive awareness. Rom 11:2 reassures that God has not cast off the people he foreknew. First Peter 1:20 reaches back before creation: Christ was foreknown before the world's foundation. The two human uses are instructive: Acts 26:5 (Jews who 'knew Paul beforehand') and 2 Pet 3:17 ('you, knowing these things beforehand'). The German 'vorherkennen' and French 'connaître-d'avance' both mirror the Greek compound's before-knowing structure. **AUTO-DETECTED COMMUNITY 3247 WITH 8 SENSES**

en: foreknown, he-foreknew, knowing-beforehand | **es:** conocido-de-antemano, conociéndome, conoció-de-antemano | **fr:** connaître-d'avance, vorherkennen | **de:** vorherkennen, προγινώσκοντές Acts 26:5; Rom 8:29; Rom 11:2; 1Pet 1:20; 2Pet 3:17

πρό-γνωσις G4268 *N-DFS* (2×)

foreknowledge, prior knowledge, or predetermined knowledge

A noun meaning foreknowledge—knowledge possessed beforehand, prior awareness or determination. Peter uses it twice in crucial theological contexts. In Acts 2:23, Jesus was 'delivered up according to the definite plan and foreknowledge of God'—His crucifixion was no accident but part of God's predetermined plan, known and purposed before it occurred. In 1 Peter 1:2, believers are 'elect according to the foreknowledge of God the Father'—chosen based on God's prior knowledge and purpose. The word emphasizes God's sovereign knowledge and planning before events unfold in time.

(2×) God's foreknowledge or prior knowledge, His awareness and purpose existing before events occur in time. In Acts, Christ's death happened 'according to foreknowledge'—not despite God's plan but precisely within it, predetermined yet executed by responsible human agents. In 1 Peter, election happens 'according to foreknowledge'—God's choosing based on His prior knowledge and sovereign purpose. The French 'prescience' and Spanish 'presciencia' preserve the temporal priority: knowledge existing before, grounding both the plan of redemption and individual election in divine foreordination. **KNOWING AND LEARNING**

en: foreknowledge | **es:** presciencia | **fr:** prescience, πρόγνωσιν | **de:** Vorkenntnis, προγνώσει Acts 2:23; 1Pet 1:2

πρόγον-ος G4269 *N-GMP* (2×)

an ancestor, forefather, or progenitor; one born before, from an earlier generation

A noun meaning ancestor, forefather, or progenitor—someone from a previous generation, especially the founding or early generations of a family or people. Paul uses it in pastoral contexts about honoring family heritage. In 1 Timothy 5:4, widows with children or grandchildren should be cared for by family, 'repaying their parents' or 'ancestors'—honoring those who raised them. In 2 Timothy 1:3, Paul serves God 'as did my ancestors'—he worships the same God his forefathers served, continuing their faithful legacy. The word emphasizes generational continuity and inherited faith or obligation.

(2×) Ancestors or forefathers, marking generational continuity and family obligation. In 1 Timothy, children should 'repay their ancestors'—care for parents and grandparents who raised them, fulfilling familial duty across generations. In 2 Timothy, Paul's service of God follows the pattern of 'my ancestors'—he worships the God of his fathers with a clear conscience, continuing the faith tradition. The French 'ancêtres' and Spanish 'antepasados' capture the generational thread: those who came before, whose legacy and care create obligations for those who follow. **PARENTS AND ANCESTORS**

en: ancestors | **es:** antepasados, progenitores | **fr:** προγόνοις, προγόνων | **de:** Vorfahre 1Tim 5:4; 2Tim 1:3

προγράφω G4270 *V-RPM/P-NMP* (4×)

Write beforehand; set forth publicly in writing, designate or portray openly in advance.

Carries two interrelated senses rooted in the idea of prior or public writing. Paul tells the Galatians that Christ crucified was 'publicly portrayed' before their eyes (Gal 3:1), drawing on the classical meaning of posting a public notice. In Romans 15:4, whatever was 'written beforehand' serves for instruction. Ephesians 3:3 refers to what Paul 'wrote before' in the same letter. Jude 1:4 describes persons 'designated long ago' for judgment. The word always implies a prior, authoritative inscription that shapes the present.

(4×) Write beforehand or set forth publicly in writing – either temporal priority (written earlier) or public proclamation. Gal 3:1 uses the vivid image of Christ crucified being 'publicly placarded' before the Galatians' eyes, drawing on the classical sense of posting a public notice. Rom 15:4 points to Scripture 'written in advance' for believers' instruction. Eph 3:3 refers to a previous written communication, and Jude 1:4 describes persons 'written about long ago' in prophetic warning. Spanish 'escribir de antemano' and German 'vorher aufschreiben' both emphasize the temporal dimension. The public-proclamation nuance in Galatians reveals how writing and display merge in ancient civic culture. **WRITING AND SCRIPTURE**

en: I-wrote-before, having-been-written-about, was-publicly-portrayed | **es:** escribí-antes, escritos-de-antemano, fue-descrito-antes | **fr:** vorher-schreiben, écrire-d'avance, écrits-d'avance | **de:** vorher-aufgeschriebenen, vorherschreiben Rom 15:4; Gal 3:1; Eph 3:3; Jude 1:4

πρόδηλ-ος G4271 *Adj-NNS* (3×)

evident, manifest, clearly visible beforehand or in plain sight

This adjective describes what is clearly visible, obvious, or manifest—either in advance or in plain view. Classical usage emphasized both foresight and conspicuousness. The New Testament uses it to describe sins or good works that are already evident before final judgment. The term carries a sense of clarity that makes concealment impossible.

(3×) Describes moral realities that are already manifest and obvious. First Timothy 5:24 states that 'the sins of some people are evident, going before them to judgment.' The next verse (5:25) adds that 'good works are also evident, and those that are not cannot remain hidden.' Hebrews 7:14 notes 'it is evident that our Lord descended from Judah.' The Spanish 'evidente' and 'manifiestas/manifiestos,' French 'manifeste,' and German 'offenbar' all capture the sense of conspicuous clarity. This word describes realities so clear they precede investigation or resist concealment. **MANIFEST AND EVIDENT**

en: evident | **es:** evidente, manifiestas, manifiestos | **fr:** manifeste | **de:** offenbar 1Tim 5:24; 1Tim 5:25; Heb 7:14

προδίδωμι G4272 *V-AIA-3S* (1×)

to give beforehand, to give first or in advance, to bestow prior to receiving

This compound verb intensifies the basic sense of 'give' with the prefix indicating temporal priority. Classical usage ranged from paying in advance to giving first before others. Paul's rhetorical question in Romans 11:35 quotes Job 41:11, challenging any notion that humans could put God in their debt by giving to him first. The verb underscores the impossibility of human merit establishing a claim on divine grace—God is never the debtor, always the original giver.

(1×) Every translation captures the priority element ('gave beforehand,' 'dio primero,' 'donner d'abord,' 'vorher übergeben'). In Romans 11:35, Paul uses this verb to demolish any works-righteousness: since no one has given to God first, no one can demand repayment. All human giving is at best response to prior divine generosity, never the initiating move that creates obligation. **GIVING AND BESTOWING**

en: gave-beforehand | **es:** dio-primero | **fr:** donner-d'abord | **de:** vorher-uebergeben Rom 11:35

προ-δότης G4273 *N-NMS* (3×)

betrayer, traitor; one who hands over or abandons another in danger

This noun denotes a betrayer or traitor—someone who hands over another person or abandons them in a moment of danger. Classical Greek used it for political traitors and those who violated oaths. The New Testament applies it both to Judas Iscariot specifically and to the general character of betrayers. It carries strong moral condemnation.

(3×) Identifies those who betray others, particularly in contexts of moral failing and persecution. Luke 6:16 identifies 'Judas Iscariot, who became a traitor.' Acts 7:52 asks which prophet the ancestors did not persecute, calling them 'betrayers and murderers' of the Righteous One. Second Timothy 3:4 lists 'traitors' among the characteristics of people in the last days. The Spanish 'traidor/traidores,' French 'traître,' and German 'Verräter' all emphasize the grave moral failing. This term marks both Judas's specific betrayal of Jesus and the broader pattern of those who abandon or hand over the righteous to their enemies. **TREACHERY AND BETRAYAL**

en: a-traitor, betrayers, traitors | **es:** traidor, traidores | **fr:** traître | **de:** Verraeter, προδόται, προδότης Luke 6:16; Acts 7:52; 2Tim 3:4

πρόδρομ-ος G4274 *Adj-NMS* (1×)

forerunner, one who runs ahead or goes before to prepare the way

Originally used of advance cavalry scouts or fast ships sent ahead of a fleet, this term carried the image of someone blazing the trail for others to follow. Classical Greek applied it to horsemen riding before an army, to morning stars heralding the sun, even to early figs appearing before the main crop. Hebrews 6:20 applies it to Jesus entering the heavenly sanctuary as our forerunner, the first to enter on behalf of those who will follow—a pioneering priest opening access for all who come after him.

(1×) The translations uniformly preserve the 'before-running' imagery (Spanish 'precursor,' French 'précurseur,' German 'Vorläufer'). The author of Hebrews uses this vivid metaphor to assure believers that Jesus has already entered the presence of God for us, securing access that we will follow. Unlike the Jewish high priest who entered alone and temporarily, Jesus enters as the permanent forerunner,

guaranteeing our eventual arrival. **GOING BEFORE AND LEADING**
en: forerunner | **es:** precursor | **fr:** précurseur | **de:** Vorlaeufer Heb 6:20

προεῖδον G4275
to foresee, look ahead, see beforehand; to perceive what is coming or take thought for future needs
This aorist verb (with προοράω used for the present tense) means to see beforehand or foresee. In Homer it could mean literally catching sight of something ahead, while in later usage it developed the sense of foreseeing future events or taking precautionary thought. The middle voice often carried the nuance of taking thought for one's own interests or making provision for what lies ahead. In prophetic contexts, it could refer to divinely inspired foresight or the ability to anticipate consequences before they unfold.

προελπίζω G4276 *V-RPA-AMP* (1×)
to hope beforehand, to be the first to hope or to have already placed one's hope
A compound verb combining hope with temporal priority. Classical usage meant to anticipate or expect something. In Ephesians 1:12, Paul likely refers to Jewish believers who had hoped in Messiah before Gentiles were included, or possibly to all who had already come to hope in Christ prior to the letter being written. The perfect tense emphasizes a hope already established and continuing. The phrase captures the privilege of being among the first to recognize and trust in God's promises fulfilled in Christ.

(1×) The multilingual glosses emphasize the temporal aspect ('having hoped before,' 'que antes esperamos,' 'vorher hoffen'). Whether Paul means Jewish priority in the salvation timeline or simply those who had already become believers, the verb stresses that some had already fixed their hope on Christ, becoming the vanguard of a much larger community of hope that would eventually span all nations. **HOPE AND EXPECTATION**
en: having-hoped-before | **es:** que-antes-esperamos | **fr:** προηλπικότας | **de:** vorher-hoffen Eph 1:12

προεῖπον G4277 *V-AIA-3S* (1×)
to foretell, to say beforehand, to declare or proclaim in advance
This aorist form functioned where προλέγω had no present tense, meaning to speak beforehand with emphasis on public declaration or prophetic announcement. Classical usage included foretelling future events and making public proclamations. In Acts 1:16, Peter refers to how Scripture foretold Judas's betrayal—the Holy Spirit through David's mouth spoke beforehand about what would happen. The verb underscores the prophetic nature of Old Testament texts that anticipated events in Christ's ministry.

(1×) Cross-linguistic evidence shows 'foretelling' as primary (Spanish 'predijo,' French 'prédire'). Peter's argument in Acts 1:16 depends on recognizing Davidic psalms as prophetic foretellings, not merely historical laments. The Scripture 'foretold' by the Spirit means the betrayal was neither accident nor divine afterthought, but anticipated and declared in advance within God's redemptive plan. **FOREWARN FORETELL**
en: foretold | **es:** predijo | **fr:** prédire | **de:** προεῖπεν Acts 1:16

προεν-άρχομαι G4278 *V-AIM-3S* (2×)
to begin before, to start previously or earlier
A verb meaning to begin beforehand, to make a start earlier. Paul uses it twice regarding the Corinthians' collection for Jerusalem. Titus had 'begun before' to organize this grace-gift (2 Cor 8:6), and the Corinthians themselves had started 'a year ago' and now should 'complete what you began before' (2 Cor 8:10). The prefix 'pro-' marks prior beginning—you made a start earlier, now finish what you began. The word emphasizes initial action that needs completion, early enthusiasm that must follow through to fulfillment.

(2×) To begin beforehand or previously, describing both Titus's earlier organization of the collection and the Corinthians' initial commitment. Paul reminds them they 'began before' with eagerness a year ago—early starters whose initial enthusiasm needs to translate into completion. The 'pro-' prefix emphasizes temporal priority: you were ahead, you started first, you took initiative early. Now consistency is needed—finish what you began before. The French 'commencer avant' and German 'vorher beginnen' preserve the sequence: prior beginning creating obligation to complete. **FIRST AND FOREMOST**
en: began-before, he-began-before | **es:** comenzasteis-antes, comenzó-antes | **fr:** commencer-avant | **de:** vorher-beginnen 2Cor 8:6; 2Cor 8:10

προεπ-αγγέλλω G4279 *V-AIM-3S* (2×)
to promise beforehand, to announce or pledge in advance
A verb meaning to promise beforehand, to make a prior announcement or pledge. Paul uses it of God's gospel promises. In Romans 1:2, the gospel was 'promised beforehand through his prophets in the holy Scriptures'—the good news wasn't a new revelation but had been pledged in advance through Old Testament prophets. In 2 Corinthians 9:5, Paul asks the Corinthians to prepare the gift 'promised beforehand'—their previously announced generous contribution. The prefix 'pro-' marks prior announcement; what's now occurring was pledged or announced earlier.

(2×) To promise or announce beforehand, whether God's gospel promises through prophets or the Corinthians' pledged gift. In Romans, the gospel was 'promised beforehand' in the Scriptures—not a surprise but the fulfillment of long-standing divine pledges through the prophets. In 2 Corinthians, the collection was 'promised beforehand'—the Corinthians had already announced their intention to give generously. The French 'promettre d'avance' and Spanish 'prometió de antemano' emphasize temporal sequence: promise made earlier, now requiring fulfillment or recognition. **AUTO-DETECTED COMMUNITY 3247 WITH 8 SENSES**
en: he-promised-beforehand, previously-promised | **es:** prometida-antes, prometió-de-antemano | **fr:** promettre-d'avance | **de:** vorher-verheissen Rom 1:2; 2Cor 9:5

προερέω G4280
to say beforehand, foretell, announce in advance; to declare or command publicly ahead of time
This verb means to speak beforehand or in advance, with two main applications in classical and biblical Greek. First, it can mean prophetic foretelling or warning about future events, as when oracles or prophets announced what would come. Second, it carried the administrative sense of publicly ordering or prescribing something in advance, such as military commanders ordering troops to assemble or officials declaring regulations. The passive voice often indicated what had been previously stated or prescribed. New Testament writers used it for prophetic declarations fulfilled in Christ.

προέρχομαι G4281 *V-APA-NMP* (9×)
To go ahead, advance, or proceed before others; to go forward in space or time.
Describes the act of going on ahead of a group or advancing beyond a current position. In the Gospels, Jesus 'went forward a little' to pray alone in Gethsemane (Matt 26:39, Mark 14:35), crowds ran ahead to meet him (Mark 6:33), and Judas went before the arresting party (Luke 22:47). Luke 1:17 uses it prophetically of John the Baptist going 'before' the Lord in the spirit of Elijah. Spanish 'adelantándose' (getting ahead of oneself) and German 'vorausgehen' (go ahead) both capture the spatial priority that is the word's core meaning, while French 'aller devant' (go before) underscores the relational dimension — ahead of someone.

go ahead, go before (9×) To go on ahead, advance before others, or proceed forward — whether physically traveling in front of a group or going before someone in a preparatory or anticipatory sense. In narrative contexts, it describes Jesus withdrawing ahead to pray (Matt 26:39, Mark 14:35), crowds running ahead to the

destination (Mark 6:33), and Judas leading the arrest party (Luke 22:47). Prophetically, it describes the forerunner ministry: John going 'before' the Lord (Luke 1:17). In Acts, it captures companions traveling ahead to the next stop (Acts 12:10, 20:5, 20:13). Spanish 'adelantándose' and French 'aller devant' together highlight both the spatial and relational aspects of precedence. **GOING BEFORE AND LEADING**

en: going-forward, having-gone-ahead, having-gone-forward | **es:** adelantándose, avanzaron, habiendo-avanzado | **fr:** aller-devant, aller-en-avant | **de:** geht-voraus, vorangehen Matt 26:39; Mark 6:33; Mark 14:35; Luke 1:17; Luke 22:47

προετοιμ-άζω G4282 *V-AIA-3S* (2×)

to prepare beforehand, to make ready in advance

A verb meaning to prepare beforehand, to get ready in advance. Paul uses it theologically about God's sovereign preparation. In Romans 9:23, God prepared beforehand 'vessels of mercy... for glory'—those whom He would save were objects of advance preparation, readied for future glory. In Ephesians 2:10, believers are created in Christ Jesus 'for good works, which God prepared beforehand, that we should walk in them'—even our good works were planned and prepared in advance by God. The word emphasizes divine forethought and sovereign preparation preceding human action or experience.

(2×) To prepare in advance, describing God's sovereign preparation both of people (vessels of mercy) and plans (good works). In Romans, 'prepared beforehand for glory' marks election—God's advance preparation of those He would save. In Ephesians, 'prepared beforehand' describes the good works God planned for redeemed people to walk in—even our obedience fulfills His prior preparation. The German 'vorher bereiten' and French 'préparer' capture divine initiative: God prepares in advance, His sovereign planning preceding and enabling human experience and action. **ESTABLISH AND PREPARE**

en: he-prepared-beforehand, prepared-beforehand | **es:** preparó-de-antemano | **fr:** préparer, vorher-bereiten | **de:** vorher-bereiten Rom 9:23; Eph 2:10

προευ-αγγελίζομαι G4283 *V-AIM-3S* (1×)

to announce good news beforehand, to preach the gospel in advance

A powerful compound joining 'gospel' with 'beforehand.' Paul uses it in Galatians 3:8 to describe how Scripture itself preached the gospel to Abraham when God promised that all nations would be blessed in him. This striking verb personifies Scripture as a gospel preacher and identifies the Abrahamic promise as already containing the gospel message—justification by faith for all peoples. It collapses the distance between Old Testament promise and New Testament fulfillment.

(1×) The translations struggle to capture this dense compound ('proclaimed beforehand,' 'preevangelizó'). Paul's brilliant use makes Scripture the advance herald of good news, showing that the gospel of faith-righteousness for Gentiles was not a late innovation but announced to Abraham centuries before. The promise to the patriarch was itself gospel-preaching, making faith—not law—the pathway to blessing from the very beginning. **AUTO-DETECTED COMMUNITY 3247 WITH 8 SENSES**

en: proclaimed-beforehand | **es:** preevangelizó | **fr:** προευηγγελίσατο | **de:** vorher-das-Evangelium-verkuendigen Gal 3:8

προέχω G4284 *V-PIM/P-1P* (1×)

to excel, to have advantage, to be better off or hold before oneself

A verb with nuanced meanings from 'hold before' to 'excel' or 'have advantage.' Classical usage included holding something out for protection, putting forward as pretext, or surpassing others. In Romans 3:9, Paul asks a disputed question: 'Do we have any advantage?' or possibly 'Are we worse off?' The middle voice and context both affect interpretation. Most likely Paul is asking whether Jews have advantage over Gentiles, then answering that both are equally under sin—Jewish privilege doesn't translate to moral superiority.

(1×) Translations diverge here ('are we better,' 'nos aventajamos,' 'surpasser,' 'voraus haben'), reflecting genuine interpretive difficulty. The middle voice could mean 'do we protect ourselves (with the law)?' or 'do we excel?' Paul's argument flows toward leveling Jew and Gentile under universal sinfulness, so the question about advantage sets up the negative answer: no one has moral high ground before God. **AUTO-DETECTED COMMUNITY 12809 WITH 3 SENSES**

en: are-we-better | **es:** nos-aventajamos | **fr:** surpasser | **de:** voraus-haben Rom 3:9

προηγ-έομαι G4285 *V-PPM/P-NMP* (1×)

to go before, to lead the way, to prefer or give priority to another in honor

Originally meaning to go first and lead, this verb developed a secondary sense of giving someone else precedence. Classical usage included guiding, forming the vanguard, or getting ahead of others. Paul's exhortation in Romans 12:10 uses it in the developed ethical sense: in brotherly love, outdo one another in showing honor—literally, going ahead of others in honoring them, competing to give priority to fellow believers rather than seeking it for yourself. It transforms leadership imagery into mutual deference.

(1×) Cross-linguistic evidence shows both 'going before' and 'preferring' (Spanish 'prefiriendo,' French 'préférer,' German 'vorangehen'). Paul turns the natural desire to go first into a Christian virtue: race to honor others before they honor you, lead the way in esteeming your siblings in Christ. The competitive spirit is redirected from self-promotion to mutual elevation. **GOING BEFORE AND LEADING**

en: preferring | **es:** prefiriendo | **fr:** préférer | **de:** vorangehen Rom 12:10

πρόθεσις G4286 *N-GFS* (12×)

Purpose, deliberate resolve, or plan; also the setting forth of the showbread before God.

Built from the verb protithemi ('to set before'), this noun carries two quite distinct senses in the New Testament. Most frequently it denotes God's eternal purpose or a person's settled resolve: Paul speaks of God's prothesis that works all things according to the counsel of his will (Rom 8:28; Eph 1:11; 2 Tim 1:9). The Spanish propósito and German Vorsatz both convey deliberate intention. In its older, more concrete sense the word refers to the ritual act of setting bread before God — the 'bread of the Presence' or showbread that David ate in his hour of need (Matt 12:4; Mark 2:26; Luke 6:4), and the table of showbread in the tabernacle (Heb 9:2). The two senses share the root image of placing something out front, whether a plan before the mind or loaves before the Lord.

1. purpose / resolve (8×) A deliberate purpose, plan, or resolve, whether divine or human. Predominantly used of God's eternal decree and predetermining counsel (Rom 8:28; 9:11; Eph 1:11; 3:11; 2 Tim 1:9), but also of human intention, as Barnabas urging the Antioch believers to remain faithful 'with purpose of heart' (Acts 11:23) and Paul's travel plans (Acts 27:13). Spanish propósito and French proposition capture the sense of a settled design placed before oneself. **PURPOSE RESOLVE INTENT**

en: purpose | **es:** propósito | **fr:** proposition | **de:** Vorsatz, προθέσει, προθέσεως Acts 11:23; Acts 27:13; Rom 8:28; Rom 9:11; Eph 1:11

2. setting forth / presentation (of bread) (4×) The act of setting forth or presenting, specifically the 'bread of the Presence' (showbread) laid on the sacred table in the tabernacle or temple. A cultic-ritual term appearing in the Synoptic accounts of David eating the consecrated bread (Matt 12:4; Mark 2:26; Luke 6:4) and in the description of the tabernacle furnishings (Heb 9:2). Spanish presentación/proposición preserves the concrete spatial nuance of placing something before God. **GEOGRAPHY AND SPACE**

en: presentation | **es:** presentación, proposición | **fr:** proposition | **de:** Vorsatz, προθέσεως Matt 12:4; Mark 2:26; Luke 6:4; Heb 9:2

προθεσμ-ία G4287 *N-GFS* (1×)

appointed time, predetermined deadline, fixed date set beforehand

A legal and calendrical term referring to dates fixed in advance for payments, court actions, or other obligations. In Athenian law, missing the deadline meant forfeiting your case. Classical texts used it for natural periods (disease cycles), wedding dates, or any appointed time. Paul's illustration in Galatians 4:2 describes an heir under guardians until the date set by the father—the predetermined moment when childhood ends and inheritance begins. It pictures God's timeline for redemptive history, with Christ appearing at the appointed fullness of time.

(1×) The glosses emphasize predetermined timing ('appointed time,' 'fecha señalada,' 'bestimmte Zeit'). Paul's analogy depends on a father's legal right to set the date of maturity in advance. God similarly established beforehand the moment when the old covenant guardianship would end and the inheritance of sonship in Christ would be released. History moved toward a fixed appointment, not random occurrence. **TIME AND SEASONS**

en: appointed-time | **es:** fecha-señalada | **fr:** προθεσμίας | **de:** bestimmte-Zeit Gal 4:2

προθῡμ-ία G4288 *N-GFS* (5×)

Eagerness, readiness, willingness; wholehearted zeal and readiness to act, especially in giving generously.

A noun denoting eager willingness and enthusiastic readiness, derived from πρόθυμος (ready, eager). Four of its five NT occurrences appear in 2 Corinthians 8–9, where Paul praises the Macedonians' 'eagerness' in contributing to the collection for Jerusalem's poor. In Acts 17:11, the Bereans receive the word with all 'readiness' — examining the Scriptures daily. The Spanish 'prontitud' (promptness) and German 'Bereitwilligkeit' (ready-willingness) emphasize the volitional aspect, while the French 'empressement' (eagerness, haste) captures the emotional energy behind this readiness.

(5×) Eagerness or readiness of mind — a wholehearted willingness to engage or contribute. The concentration of uses in 2 Corinthians 8–9 ties this word firmly to the theology of generous giving: Paul commends the Corinthians' eager readiness (8:11–12, 19) and tells the Macedonians about it (9:2), creating a virtuous cycle of generosity. The principle in 8:12 is striking: 'if the eagerness is present, it is acceptable according to what one has.' In Acts 17:11, the Bereans' προθυμία drives their daily Scripture searching — intellectual eagerness, not just material generosity. The German 'Bereitwilligkeit' beautifully decomposes into 'ready-will-ness,' matching the Greek πρόθυμος (forward-spirited), while the French 'empressement' adds a sense of energetic haste. **ESTABLISH AND PREPARE**

en: eagerness, readiness | **es:** prontitud | **fr:** empressement | **de:** Bereitwilligkeit, προθυμίας Acts 17:11; 2Cor 8:11; 2Cor 8:12; 2Cor 8:19; 2Cor 9:2

πρόθῡμος G4289 *Adj-NNS* (3×)

ready, willing, eager; disposed and prepared for action

This adjective describes readiness, willingness, and eagerness to act. Classical usage emphasized both mental disposition and active zeal. The New Testament uses it to contrast the willing spirit with weak flesh and to describe Paul's eagerness to preach the gospel. It conveys both inner disposition and outward readiness.

(3×) Describes the state of being willing, ready, or eager for action. In the parallel passages Matthew 26:41 and Mark 14:38, Jesus tells the disciples 'the spirit is willing, but the flesh is weak.' Romans 1:15 expresses Paul's eagerness: 'I am ready to preach the gospel to you also who are in Rome.' The Spanish 'dispuesto,' French 'disposé,' and German 'bereitwillig' all capture the sense of willingness and readiness. This word addresses the gap between spiritual desire and physical capacity, or describes wholehearted readiness to fulfill a mission. **ESTABLISH AND PREPARE**

en: eagerness, is-willing, willing | **es:** dispuesto | **fr:** disposé | **de:** bereitwillig, πρόθυμον Matt 26:41; Mark 14:38; Rom 1:15

πρόθῡμος G4290 *Adv* (1×)

eagerly, readily, willingly, with enthusiastic readiness and zeal

An adverb derived from πρόθυμος (ready, willing, eager), expressing the manner of enthusiastic willingness. Classical usage described actions done with zeal, readiness, or active devotion rather than reluctant compliance. Peter exhorts elders in 1 Peter 5:2 to shepherd God's flock not by compulsion but eagerly—with the willing enthusiasm that comes from love rather than the grudging performance of duty. The adverb captures the spirit that should characterize Christian service: not forced but freely chosen, not reluctant but genuinely eager.

(1×) The translations converge on readiness and willingness ('eagerly,' 'con prontitud,' 'bereitwillig'). Peter contrasts two modes of ministry: serving under constraint versus serving with eager readiness. The shepherd who serves προθύμως does so from inner desire rather than external pressure, making ministry a joy rather than a burden. This eager willingness becomes the mark of authentic pastoral care. **MANNER ADVERBS**

en: eagerly | **es:** con-prontitud | **fr:** προθύμως | **de:** bereitwillig 1Pet 5:2

προΐστημι G4291 *V-RPA-NMP* (8×)

To lead, manage, or preside over; to direct affairs with care and diligence.

A compound verb meaning literally 'to stand before,' proistemi carries the dual force of leading and caring. Paul uses it for church elders who 'preside' over the community (1 Thess 5:12; 1 Tim 5:17) and for household management as a qualification for overseers (1 Tim 3:4-5, 12). In Romans 12:8, it appears among spiritual gifts — the one who leads should do so with diligence. The Pastoral Epistles especially develop the parallel between governing a household well and governing God's church, making this verb a cornerstone of NT leadership vocabulary.

lead/manage/preside over (8×) To stand before others in a position of authority, managing, directing, or presiding over them with attentive care. Spanish 'presidiendo' and French 'presider' capture the formal governance aspect, while 'mantenerse' and German 'vorstehen' (to stand before) reflect the original spatial metaphor. Paul treats household management as the proving ground for ecclesial leadership: 'If someone does not know how to manage (proistemi) his own household, how will he care for God's church?' (1 Tim 3:5). In Rom 12:8, the participial form places leading alongside mercy and giving as a gift exercised 'with diligence.' **RULING AND REIGNING**

en: having-led, leading, managing | **es:** mantenerse, ocuparse, presidiendo | **fr:** présider, vorstehen | **de:** vorstehen Rom 12:8; 1Thess 5:12; 1Tim 3:4; 1Tim 3:5; 1Tim 3:12

προκαλ-έω G4292 *V-PPM-NMP* (1×)

to provoke, to challenge, to call forth for competition or confrontation

Originally used of calling someone out to fight or issuing a challenge to compete, this verb carried aggressive overtones. Classical texts used it for challenging to battle, to drinking contests, or to intellectual competition. Paul warns against this attitude in Galatians 5:26: don't provoke one another, don't issue challenges that spark rivalry and conflict. In a community that should be marked by Spirit-produced love, challenging others to prove themselves or compete breeds the discord that destroys unity.

(1×) Cross-linguistic evidence preserves the provocative sense ('provoking,' 'provocando,' 'herausfordern'). Paul identifies this challenging spirit as incompatible with life in the Spirit. Where the flesh operates, believers issue challenges and provoke one another to competition; where the Spirit leads, mutual service replaces rivalry. The middle voice suggests a self-interested challenging, seeking to prove superiority rather than build up the body. **STIR UP INCITE**

en: provoking | **es:** provocando | **fr:** προκαλούμενοι | **de:** herausfordern Gal 5:26

προκαταγγ-έλλω G4293 *V-AIA-3S* (2×)

to announce beforehand, to proclaim or declare in advance

A verb meaning to announce beforehand, to proclaim or declare in advance. Peter uses it twice in Acts about prophetic proclamation of Christ. In Acts 3:18, 'what God foretold by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled'—the prophets announced in advance the Messiah's suffering. In Acts 7:52, Stephen asks which prophet the fathers didn't persecute, 'those who announced beforehand the coming of the Righteous One'—the prophets declared in advance the coming Messiah. The word emphasizes prior prophetic announcement, advance declaration of what God would do.

(2×) To announce or proclaim beforehand, describing the prophets' advance declaration of Christ's coming and suffering. In Acts 3, God 'announced beforehand' through all the prophets that Messiah would suffer—and this foreannouncement was fulfilled in Jesus. In Acts 7, the righteous prophets 'announced beforehand' the coming of the Righteous One—and were persecuted for it. The 'pro-' prefix marks temporal priority: proclamation made in advance, prophetic announcement preceding fulfillment, preparing people for what God would accomplish. **AUTO-DETECTED COMMUNITY 3247 WITH 8 SENSES**

en: having-announced-beforehand, he-announced-beforehand | **es:** anunció-de-antemano, habiendo-anunciado-de-antemano | **fr:** annoncer-d'avance | **de:** προκατήγγειλεν, προκαταγγείλαντας Acts 3:18; Acts 7:52

προκαταρτ-ίζω G4294 *V-ASA-3P* (1×)

to prepare beforehand, to make ready in advance, to complete prior arrangements

A compound verb intensifying basic preparation with the sense of advance planning and readiness. Paul uses it in 2 Corinthians 9:5 regarding the collection for Jerusalem: he wants the Corinthians to prepare their gift beforehand so it will be ready when he arrives—a genuine generous gift, not something extracted under pressure at the last minute. Advance preparation demonstrates willing intentionality rather than reluctant compliance. The verb underscores thoughtful, prior commitment rather than hasty, coerced response.

(1×) The multilingual glosses emphasize prior preparation ('prepare beforehand,' 'preparen de antemano,' 'préparer d'avance,' 'vorher bereiten'). Paul's pastoral strategy recognizes that generosity needs cultivation—time to consider, plan, and prepare increases the likelihood of joyful giving. Requesting advance preparation protects both givers (from pressure) and receivers (from being seen as extorting), making the gift truly a blessing rather than an obligation grudgingly met. **AUTO-DETECTED COMMUNITY 3247 WITH 8 SENSES**

en: prepare-beforehand | **es:** preparen-de-antemano | **fr:** préparer-d'avance | **de:** vorher-bereiten 2Cor 9:5

πρόκειμαι G4295 *V-PIM/P-3S* (5×)

To lie before, be set forth; to be present, available, or publicly displayed, used of goals, examples, and moral choices.

A verb meaning to lie before or be set before someone — to be present, available, or publicly displayed. It functions as the passive of προτίθημι (to set before). In 2 Cor 8:12, the 'readiness' that is 'present' (πρόκειται) determines acceptable giving. Hebrews uses it powerfully: believers flee to lay hold of the hope 'set before' them (6:18), and Jesus endured the cross for the joy 'set before' him (12:2). Hebrews 12:1 speaks of the race 'set before' us. Jude 7 describes Sodom and Gomorrah as 'set forth' as an example of judgment. The French 'être-devant' (to be before) and German 'vorliegen' (to lie before) capture the spatial metaphor precisely.

(5×) To lie before or be set before someone — to be publicly present, available, or displayed as an object of pursuit or example. The passive voice underscores that something has been placed before a person by another agent, often God. In Heb 12:2, the joy 'set before' Jesus motivated his endurance of the cross — a divinely appointed goal. Heb 12:1 invites believers to run the race 'set before' them, while Heb 6:18 encourages them to seize the hope 'set before' them. Jude 7 inverts the image: Sodom and Gomorrah 'are set forth' as a public warning. In 2 Cor 8:12, Paul uses the word practically — if willingness 'is present,' the gift is acceptable. The German 'vorliegen' and Spanish 'estar-presente' both preserve the spatial before-ness of the Greek prefix πρό. **STANDING AND ESTABLISHING**

en: are-set-forth, before-us-lying, is-present | **es:** está-presente, están-puestas, puesta-delante | **fr:** sont-exposées, vorliegen, être-devant | **de:** daliegen-als, vorliegen 2Cor 8:12; Heb 6:18; Heb 12:1; Heb 12:2; Jude 1:7

προκηρ-ύσσω G4296 *V-APA-GMS* (1×)

to proclaim beforehand, to announce publicly in advance, to herald ahead of time

This verb combines public proclamation with temporal priority—announcing something before it happens or before someone arrives. Classical usage included heralds proclaiming public notices or making advance announcements. In Acts 13:24, Luke describes John the Baptist's ministry as proclaiming beforehand (literally, 'having proclaimed before his coming') a baptism of repentance to all Israel. John's role was advance herald, the voice preparing the way, the announcer alerting Israel to ready themselves for the One coming after him.

(1×) The translations capture both proclamation and priority ('having proclaimed before,' 'proclamando antes,' 'prêcher d'avance'). John's entire ministry was defined by this advance-herald function: proclaiming repentance to prepare hearts, announcing the coming of the Mighty One, heralding the arrival of Messiah. His beforehand-proclamation made straight the way, preparing Israel to recognize the One whose sandals he wasn't worthy to untie. **FIRST AND FOREMOST**

en: having-proclaimed-before | **es:** proclamando-antes | **fr:** prêcher-d'avance | **de:** προκηρύξαντος Acts 13:24

προ-κοπή G4297 *N-NFS* (3×)

progress, advancement; forward movement toward a goal, especially in moral or spiritual development

This noun denotes progress or advancement, particularly in moral, spiritual, or intellectual development. Classical sources used it for progress on a journey, proficiency in learning, or military promotion. Paul employs it twice in Philippians and once in the Pastoral Epistles to describe advancement in the gospel or in godliness. The term emphasizes visible, measurable forward movement.

(3×) Refers to observable progress or advancement in spiritual realities. Philippians 1:12 states that Paul's imprisonment has actually 'resulted in the greater progress of the gospel.' Philippians 1:25 speaks of the Philippians' 'progress and joy in the faith.' First Timothy 4:15 instructs Timothy to practice these things so that his 'progress may be evident to all.' The Spanish 'avance/progreso,' French preservation of the Greek term, and German 'Fortschritt' all emphasize forward movement. This is not static spirituality but visible advancement that others can observe and that furthers God's purposes. **PROSPERING AND SUCCESS**

en: advancement, progress | **es:** avance, progreso | **fr:** προκοπὴ, προκοπὴν | **de:** Fortschritt Phil 1:12; Phil 1:25; 1Tim 4:15

προκόπτω G4298 *V-AIA-3S* (6×)

prokopto – to advance, make progress, move forward (always metaphorical in the NT)

Originally meaning 'to cut forward' (as pioneers cutting a path), prokopto is used exclusively in metaphorical senses in the New Testament. It describes progress or advancement in various domains: the boy Jesus growing in wisdom and stature (Luke 2:52), Paul's former zeal advancing in Judaism (Gal 1:14), the night 'advancing' toward dawn (Rom 13:12), and false teachers progressing deeper into ungodliness (2 Tim 2:16; 3:9, 13). The word thus carries a neutral valence – progress can be positive or negative depending on what is advancing. Spanish avanzar and French progresser capture this versatile forward-motion metaphor cleanly.

advance, progress forward (6×) To advance, make progress, or move forward metaphorically. The literal 'cutting a path forward' has given way entirely to figurative use in the NT: Jesus advances in wisdom (Luke 2:52), the eschatological night advances toward dawn (Rom 13:12), Paul formerly advanced in Judaism (Gal 1:14), and ungodly speech advances like gangrene (2 Tim 2:16). Spanish avanzar and German voranschreiten confirm the consistent metaphorical 'forward progress' sense. Notably, the direction of progress can be positive (wisdom) or negative (ungodliness), making context essential. **PROSPERING AND SUCCESS**

en: I-was-advancing, has-advanced, they-will-advance | **es:** avanzaba, avanzarán, avanzó | **fr:** progresser | **de:** voranschreiten, προέκοπτεν Luke 2:52; Rom 13:12; Gal 1:14; 2Tim 2:16; 2Tim 3:9

πρό-κρῐμα G4299 *N-GNS* (1×)

prejudice, prejudgment, forming an opinion or making a decision before examining the evidence

A legal and judicial term for reaching a verdict before hearing the case—prejudice in its literal sense of 'judging beforehand.' Classical usage included both prejudgment and its Latin equivalent praejudicium. Paul's charge to Timothy in 1 Timothy 5:21 is to keep his instructions without prejudice—without deciding cases before examining evidence, without favoritism that judges based on status rather than facts. It warns against the partiality that predetermines outcomes regardless of truth.

(1×) Cross-linguistic evidence shows 'prejudice' as the core meaning ('prejudice,' 'prejuicio,' 'Vorurteil'). Paul's solemn charge before God and Christ and the elect angels requires Timothy to exercise leadership without prejudgment, without forming opinions based on position, popularity, or prior relationships. True justice requires waiting to judge until evidence is heard, treating all fairly rather than showing preferential prejudice. **JUDGING AND DECIDING**

en: prejudice | **es:** prejuicio | **fr:** προκρίματος | **de:** Vorurteil 1Tim 5:21

προκῡρόομαι G4300 *V-RPM/P-AFS* (1×)

to be ratified beforehand, to be confirmed or validated in advance

A legal term for prior ratification or confirmation. Paul uses the perfect passive participle in Galatians 3:17 to describe the covenant God made with Abraham—a covenant previously ratified by God himself. His argument is that the law, coming 430 years later, cannot annul a covenant that had already been formally confirmed. The verb's legal precision matters: a properly ratified covenant can't be invalidated by later legislation. God's promise-covenant to Abraham stands firm regardless of Sinai.

(1×) The translations preserve the legal confirmation sense ('having been ratified beforehand,' 'confirmado de antemano,' 'vorher bestätigt'). Paul's logic requires recognizing God's covenant with Abraham as a formally established legal instrument that later law cannot override. The perfect tense emphasizes the continuing validity of what was ratified long ago—the promise-covenant remains in force, untouched by the temporary arrangement at Sinai. **COVENANT AGREEMENT**

en: having-been-ratified-beforehand | **es:** confirmado-de-antemano | **fr:** προκεκυρωμένην | **de:** vorher-bestaetigt Gal 3:17

προλαμβάνω G4301 *V-AIA-3S* (3×)

to take beforehand, receive in advance, or anticipate; to be overtaken or caught in an act

This verb means to take or receive beforehand, to anticipate, or to be caught or overtaken. Classical usage included receiving payment in advance, seizing beforehand, or getting ahead of someone. The New Testament uses it in varied contexts: for anticipatory action, for being caught in sin, and possibly for taking something before its proper time.

(3×) Describes taking something in advance or being caught/overtaken. Mark 14:8 says the woman 'took beforehand to anoint my body for burial'—she anticipated Jesus' death. First Corinthians 11:21 criticizes those who 'take their own supper beforehand' at the Lord's Supper, not waiting for others. Galatians 6:1 addresses restoring 'if anyone is caught in any trespass.' The Spanish 'se-adelantó' (got ahead), 'toma-primero' (takes first), and 'sea-sorprendido' (be surprised/caught) show the semantic range. This word captures both proactive anticipation and passive overtaking—whether in devotion, selfishness, or moral failure. **RECEIVING AND TAKING**

en: is-caught, she-took-beforehand, takes-before | **es:** se-adelantó, sea-sorprendido, toma-primero | **fr:** prendre-d'avance | **de:** vorher-nehmen Mark 14:8; 1Cor 11:21; Gal 6:1

προλέγω G4302 *V-PIA-1S* (14×)

To say or tell beforehand, whether as prior declaration, prediction, or solemn forewarning with admonitory force.

A compound of 'pro' (before) and 'lego' (say), this verb denotes speech that precedes its fulfillment or relevance. Most often it refers simply to having stated something earlier — 'as I said before' (2 Cor 13:2) — or to prophetic prediction, as when Isaiah 'said beforehand' what would happen (Rom 9:29). Jesus uses it in Matt 24:25 and Mark 13:23 to remind his disciples that he has foretold the tribulations to come. In one pointed instance (Gal 5:21), Paul adds moral urgency: he forewarns that those who practice the works of the flesh will not inherit the kingdom. Spanish captures the temporal dimension with 'antes dije' and 'de antemano,' while German uses 'vorher-sagen' (to say ahead of time).

1. say or tell beforehand (13×) To state or declare something in advance, referring to a prior communication or prophetic prediction without necessarily carrying a tone of warning. Jesus tells his disciples 'I have told you beforehand' about coming deceptions (Matt 24:25; spa 'antes-dichas') and the sufferings of the end (Mark 13:23). Paul references Isaiah's earlier words in Rom 9:29 and appeals to what he has already said in 2 Cor 7:3 and 13:2. The emphasis is on temporal priority — the speaker established the message before events unfolded or before the present moment of reiteration. French uses both 'prédire' (predict) and 'dites d'avance' (said in advance). **FOREWARN FORETELL**

en: I-have-said-before, I-have-told-before, I-have-told-beforehand | **es:** He-dicho-antes, antes-dichas, antes-dije | **fr:** dites-d'avance,, prédire | **de:** vorher-sagen, vorhergesagten, προείρηκα Matt 24:25; Mark 13:23; Rom 9:29; 2Cor 7:3; 2Cor 13:2

2. forewarn with admonition (1×) To forewarn someone with admonitory or moral urgency, where the prior declaration carries the weight of a solemn caution. Used in Gal 5:21, where Paul says 'I forewarn you, as I have forewarned before, that those who practice such things will not inherit the kingdom of God.' Spanish renders this 'os digo de antemano,' and the doubled expression ('I tell beforehand... as I forewarned') underscores that this is not mere prediction but pastoral confrontation. The single occurrence suggests this is the verb at its most forceful — prior speech sharpened into moral demand. **FOREWARN FORETELL**

en: I-tell-beforehand | **es:** os-digo-de-antemano | **fr:** prédire | **de:** vorher-sagen Gal 5:21

προμαρτύρομαι G4303 *V-PPM/P-NNS* (1×)

to testify beforehand, to bear witness in advance, to predict or prophesy future events

A compound joining witness-bearing with temporal priority, used especially of prophetic testimony about future events. Peter uses it in 1 Peter 1:11 of the Spirit of Christ in the prophets testifying beforehand about the sufferings of Christ and the glories to follow. The verb captures the prophetic nature of Old Testament witness—not just recording past events but bearing advance testimony to what would happen in the Messiah. The ancient prophets were courtroom witnesses testifying about the future.

(1×) The glosses emphasize advance witness ('testifying beforehand,' 'testificando de antemano,' 'vorher bezeugen'). Peter's argument is that the Spirit was already bearing witness to Christ's passion and glory through the Old Testament prophets—their words were advance testimony. This makes prophecy a form of pre-authentication,

divine witnesses sworn in centuries early to establish what would happen when Messiah came. **WITNESSES AND TESTIMONY**
en: testifying-beforehand | **es:** testificando-de-antemano | **fr:** προμαρτυρόμενον | **de:** vorher-bezeugen 1Pet 1:11

προμελετάω G4304 *V-PNA* (1×)

to premeditate, to rehearse beforehand, to practice or prepare in advance

Originally meaning to practice or rehearse beforehand, this verb implied prior preparation through repetition. Classical usage included practicing skills before performing them or developing habits through repeated exercise. Jesus instructs his disciples in Luke 21:14 not to premeditate their defense when brought before authorities—don't rehearse speeches or practice arguments in advance. Instead, trust that wisdom will be given in the moment. The prohibition against premeditation is a command to rely on divine provision rather than human preparation.

(1×) The multilingual evidence shows 'premeditate' or 'rehearse beforehand' ('to premeditate,' 'meditar de antemano,' 'préméditer'). Jesus forbids the natural impulse to script one's defense in advance, calling instead for moment-by-moment dependence on the Spirit's provision. This isn't anti-intellectual but anti-anxiety—the issue is trusting human preparation versus trusting divine supply. Premeditation suggests self-reliance; promised wisdom requires faith. **AUTO-DETECTED COMMUNITY 3247 WITH 8 SENSES**
en: to-premeditate | **es:** meditar-de-antemano | **fr:** préméditer | **de:** προμελετᾶν Luke 21:14

προμεριμνάω G4305 *V-PMA-2P* (1×)

to be anxious beforehand, to worry in advance, to take anxious thought ahead of time

A compound verb intensifying basic anxiety with advance worrying. Jesus uses it in Mark 13:11 in parallel with Luke 21:14's prohibition against premeditation: when arrested, don't be anxious beforehand about what to say. The verb captures the futile mental exercise of rehearsing future scenarios and fretting about them in advance. Instead of advance anxiety about testimony under pressure, Jesus promises that the Holy Spirit will give words in the moment when needed. Beforehand-anxiety reveals trust in oneself rather than God.

(1×) The translations converge on advance worry ('be anxious beforehand,' 'os preocupéis de antemano,' 's'inquiéter d'avance,' 'vorher sorgen'). Jesus targets the specific anxiety of mentally rehearsing future trials and scripting responses in advance. This forward-projecting worry accomplishes nothing except demonstrating lack of trust in divine provision. The antidote is present-tense faith: when the moment arrives, the Spirit will supply what's needed. **AUTO-DETECTED COMMUNITY 3247 WITH 8 SENSES**
en: be-anxious-beforehand | **es:** os-preocupéis-de-antemano | **fr:** s'inquiéter-d'avance | **de:** vorher-sorgen Mark 13:11

προνοέω G4306 *V-PIA-3S* (3×)

to think ahead, provide for, take thought for; to plan or care for in advance

This verb means to think ahead, provide for, or take thought for something in advance. Classical Greek used it for foresight, planning, and providence, including divine foreknowledge. The New Testament applies it to ethical responsibility—providing for one's household and maintaining honorable conduct. It emphasizes forethought and responsible planning.

(3×) Describes thoughtful provision and planning, especially for honorable conduct and family care. Romans 12:17 instructs believers to 'provide for honorable things in the sight of all people.' Second Corinthians 8:21 repeats this principle: 'we provide for honorable things not only before the Lord but also before people.' First Timothy 5:8 sternly warns that 'if anyone does not provide for his own, and especially for those of his household, he has denied the faith.' The cross-linguistic glosses (Spanish 'procurar/proveer,' French 'pourvoir,' German 'bedenken') emphasize active, thoughtful provision. This is not passive hope but deliberate planning for what is right and necessary. **CONSIDERING AND DISCERNING**
en: provides, providing, we-take-thought | **es:** procurando, provee, proveemos | **fr:** considérer, pourvoir | **de:** bedenken Rom 12:17; 2Cor 8:21; 1Tim 5:8

πρόνοια G4307 *N-GFS* (2×)

forethought, providential care, or deliberate planning; ranging from divine providence to human precaution

This noun captures both forward-looking care and intentional planning. In Acts 24:2, Tertullus uses it to flatter Felix for his administrative foresight and reforms. In Romans 13:14, Paul employs it negatively, warning believers not to make provision for the flesh's desires. The term's classical range—from philosophical providence to legal premeditation—enriches both NT uses: prudent care can serve either godly discipline or sinful indulgence.

(2×) The multilingual glosses converge on 'foresight,' 'forethought,' and 'providence,' reflecting the Greek range from divine foreknowledge to human planning. Acts 24:2 uses it for political administration (Felix's reforms), while Romans 13:14 warns against making provision for fleshly lusts—showing how the same capacity for planning can serve virtue or vice. **ANXIETY AND WORRY**
en: foresight, forethought | **es:** providencia, provisión | **fr:** prévoyance | **de:** Fuersorge, προνοίας Acts 24:2; Rom 13:14

προορ-άω G4308 *V-APA-NMS* (4×)

See beforehand, foresee; perceive in advance or keep something constantly in view.

Combines the prefix pro- (before, in front of) with horao (see), yielding a word that can mean either to foresee future events or to keep something constantly before one's eyes. Peter at Pentecost quotes David: 'I saw the Lord always before me' (Acts 2:25, from Ps 16:8), where the sense is keeping God in one's gaze. Acts 2:31 describes David foreseeing the resurrection. In Galatians 3:8 the Scripture itself 'foresaw' that God would justify the Gentiles. The word bridges prophetic foresight and attentive vision.

(4×) See beforehand, foresee, or keep constantly before one's eyes. Acts 2:25 (quoting Ps 16:8) captures the 'before my face' sense – David kept the Lord always in view, a posture of sustained attentiveness. Acts 2:31 shifts to prophetic foresight: David foresaw the resurrection of the Christ. Acts 21:29 is simpler: they had previously seen Trophimus in the city. Gal 3:8 personifies Scripture itself as foreseeing God's plan. French 'voir d'avance' and German 'vorher sehen' both preserve the temporal prefix. The double sense – constant vision and advance knowledge – makes this word theologically rich in the apostolic sermons. **SEEING AND PERCEIVING**
en: I-was-foreseeing, foreseeing, having-foreseen | **es:** Veía-de-antemano, habiendo-previsto, visto-antes | **fr:** voir-d'avance, προϊδοῦσα | **de:** vorher-sehen, Προορώμην, προεωρακότες Acts 2:25; Acts 2:31; Acts 21:29; Gal 3:8

προορ-ίζω G4309 *V-APP-NMP* (6×)

proorizo – to predestine, foreordain, determine beforehand by divine decree

The compound verb proorizo (pro- 'before' + horizo 'to set a boundary, determine') is a weighty theological term meaning to decide or appoint something in advance. All six NT occurrences have God as the implied or explicit agent, making this a word about divine sovereignty over the course of history and salvation. Paul uses it to describe God's eternal plan to conform believers to the image of Christ (Rom 8:29-30), to adopt them as children (Eph 1:5, 11), and to prepare a hidden wisdom for their glory (1 Cor 2:7). In Acts 4:28, it describes God's sovereign hand behind the crucifixion itself. Spanish predestinar, French predestiner, and German vorherbestimmen all preserve the temporal-volitional structure of the Greek.

predestine/foreordain (6×) To determine or appoint beforehand, predestine – used exclusively of God's sovereign decree over salvation and historical events. In Rom 8:29-30, those whom God foreknew he also predestined to be conformed to Christ's image; in Eph 1:5 and

1:11, believers are predestined for adoption and inheritance; in 1 Cor 2:7, God's wisdom was predestined before the ages; and in Acts 4:28, even the crucifixion was within what God's hand had predestined. Spanish predestinar and German vorherbestimmen both mirror the compound structure (before + determine), confirming a single theological sense across all occurrences. **CHOOSING AND SELECTING**

en: foreordained, having-been-predestined, having-predestined | **es:** habiendo-predestinado, habiendo-sido-predestinados, predestinó | **fr:** prédestiner, vorherbestimmen | **de:** vorherbestimmen, προώρισεν Acts 4:28; Rom 8:29; Rom 8:30; 1Cor 2:7; Eph 1:5

προπάσχω G4310 *V-APA-NMP* (1×)

to suffer beforehand, to undergo mistreatment or hardship previously

A compound verb combining suffering with temporal priority. Classical usage included suffering first or being ill-treated before some other event. Paul reminds the Thessalonians in 1 Thessalonians 2:2 of how he and his companions had previously suffered and been shamefully treated in Philippi before coming to Thessalonica. The perfect participle emphasizes the continuing effects of that prior suffering. Far from disqualifying them, their beforehand-suffering validated their courage in preaching despite opposition—they knew what awaited them but came anyway.

(1×) The multilingual glosses preserve the temporal priority of suffering ('having suffered before,' 'habiendo padecido antes,' 'vorher leiden'). Paul's point is that the Philippian suffering preceded and informed his Thessalonian ministry—he came to Thessalonica already knowing the cost of gospel preaching, already bearing the marks of prior persecution. This prior suffering made his bold preaching even more remarkable: he persisted despite knowing personally what opposition would bring. **PAIN AND SUFFERING**

en: having-suffered-before | **es:** habiendo-padecido-antes | **fr:** προπαθόντες | **de:** vorher-leiden 1Thess 2:2

προπέμπω G4311 *V-AMA-2S* (9×)

To send on one's way, escort forward on a journey; to help someone depart with provisions or accompaniment.

A warm word of early Christian hospitality, describing the practice of escorting a departing traveler on the first leg of their journey, often supplying provisions for the road. When the church at Antioch 'sent on their way' Paul and Barnabas (Acts 15:3), or when Ephesian elders accompanied Paul to the ship (Acts 20:38), the word carries overtones of communal care and prayerful farewell. Paul himself hopes to be 'sent on' by the Roman church toward Spain (Rom 15:24). German 'geleiten' (escort, conduct) and Spanish 'acompañar' (accompany) both capture the personal, relational dimension that distinguishes this word from mere dispatching.

send on one's way, escort (9×) To escort someone forward on a journey, help them on their way with provisions, companionship, or prayerful support — a characteristic practice of early Christian hospitality. The word appears in Acts describing churches sending missionaries onward (Acts 15:3, 20:38, 21:5) and in the epistles where Paul asks to be helped on his way (Rom 15:24, 1 Cor 16:6, 16:11, 2 Cor 1:16, Titus 3:13, 3 John 6). Unlike simple 'sending,' this verb implies personal accompaniment and material provision for the traveler. German 'geleiten' (to escort) and Spanish 'encaminar' (to set on the road) reflect this hospitable, hands-on character. **SENDING AND DISPATCHING**

en: accompanying, escorted, having-been-sent-forward | **es:** Lo-acompañaron, acompañándonos, encamina | **fr:** accompagner, geleiten | **de:** geleiten, προέπεμπον, προπεμπόντων Acts 15:3; Acts 20:38; Acts 21:5; Rom 15:24; 1Cor 16:6

προπετ-ής G4312 *Adj-ANS* (2×)

rash, reckless, or acting impetuously without careful thought

An adjective describing hasty, ill-considered action. In Acts 19:36, the town clerk urges the Ephesian crowd to avoid rash acts during the riot over Diana's shrine. In 2 Timothy 3:4, Paul lists it among vices of the last days—people who are headstrong and impetuous. The Greek root suggests 'falling forward,' capturing the image of stumbling ahead without looking. Both passages warn against decisions made in passion rather than prudence.

(2×) Cross-linguistic evidence ('rash,' 'reckless,' 'precipitado,' 'précipité') captures impulsive action. Acts 19:36 warns the Ephesian mob against hasty violence, while 2 Timothy 3:4 condemns the reckless character of end-times apostates. The term's etymology ('falling forward') vividly pictures someone rushing ahead without caution. **FOOLISHNESS AND FOLLY**

en: rash, reckless | **es:** impetuosos, precipitado | **fr:** précipité, προπετεῖς | **de:** vorschnell, προπετὲς Acts 19:36; 2Tim 3:4

προπορ-εύω G4313 *V-FIM-3P* (2×)

to go before, proceed ahead as a forerunner or advance party

A verb of spatial and figurative leading. In Luke 1:76, Zechariah prophesies that his son John will go before the Lord to prepare his ways—the classic forerunner role. In Acts 7:40, Israel asks Aaron to make gods to go before them (while Moses is on Sinai), inverting the proper order of divine guidance. The term emphasizes precedence in movement, whether in faithful preparation or rebellious substitution.

(2×) The glosses ('will go before,' 'irás delante,' 'précéder') emphasize spatial precedence. Luke 1:76 applies it to John the Baptist's prophetic mission—going before Messiah as herald. Acts 7:40 uses it ironically: Israel demands substitute gods to lead them, rejecting the God who brought them from Egypt. Both passages hinge on the question of who truly goes ahead to guide God's people. **GOING BEFORE AND LEADING**

en: will-go-before, you-will-go-before | **es:** irán-delante, irás-delante | **fr:** aller-devant, précéder | **de:** geht-voraus Luke 1:76; Acts 7:40

πρός G4314 *Prep* (705×)

To, toward; for, in order to; with; at, near; among; against; according to; because of

The preposition pros is one of Greek's most versatile spatial-relational words, governing accusative, dative, and (rarely) genitive cases with distinct nuances. In the New Testament it overwhelmingly takes the accusative, expressing movement toward a person or place. The prologue of John's Gospel famously declares the Word was 'pros ton theon' — toward God, with God, face-to-face with God — compressing directional, associative, and relational force into two words. Beyond its spatial core, pros extends to purpose ('for the sake of'), companionship ('with'), proximity ('at, beside'), opposition ('against'), and conformity ('according to'). Its semantic breadth makes it indispensable for expressing the full range of interpersonal and theological relationships in the epistles and Gospels.

1. direction: to, toward (520×) The primary directional sense with accusative: 'to,' 'toward,' indicating movement or orientation toward a person, place, or goal. At 520 occurrences this is the overwhelming default. Matt 3:5 ('going out to him'), Matt 3:13 ('Jesus came to the Jordan'). Spanish 'a/hacia,' French 'vers,' and German 'zu' all mark directionality. John 1:1 ('the Word was pros God') may begin here but transcends simple direction into relational presence. **GEOGRAPHY AND SPACE**

en: to, to- | **es:** a, hacia | **fr:** vers- | **de:** zu Matt 2:12; Matt 3:5; Matt 3:13; Matt 3:14; Matt 3:15

2. purpose: for, in order to (113×) Purpose or aim: 'for,' 'in order to,' 'with a view to.' Matt 6:1 ('do not practice your righteousness before men to be seen by them') and Matt 5:28 ('everyone who looks at a woman for the purpose of lusting'). Spanish 'para' and French 'pour' map naturally. The 113 occurrences show pros competing with eis for purpose marking, with pros often emphasizing the interpersonal orientation of the intended goal. **GEOGRAPHY AND SPACE**

en: for, for-, to | **es:** Para, hacia, para | **fr:** vers- | **de:** zu, zu- Matt 5:28; Matt 6:1; Matt 13:30; Matt 23:5; Matt 26:12

3. association: with, in company of (39×) Association or accompaniment: 'with,' 'in the presence of,' 'face-to-face with.' This is the theologically pregnant sense of John 1:1 ('the Word was with

God'). Matt 26:18 ('I will keep the Passover at your house / with you'). French 'auprès de' and Spanish 'junto a' capture relational proximity. The 39 occurrences reveal pros conveying not mere spatial togetherness but oriented, facing relationship — richer than simple meta or sun. GEOGRAPHY AND SPACE

en: toward, toward-, with | **es:** con, con-, junto-a | **fr:** vers- | **de:** zu, zu- Matt 13:56; Matt 26:18; Mark 1:27; Mark 6:3; Mark 8:16

4. proximity: at, near, beside (18×) Static proximity: 'at,' 'near,' 'beside,' without implying movement. Matt 3:10 ('the axe is already laid at the root'), Luke 10:39 (Mary sitting 'at the Lord's feet'). Spanish 'ante' (before) and 'a' (at) reflect the positional sense. German 'zu' remains the standard rendering. The 18 occurrences typically mark a scene of presence or readiness, often with a person situated at a significant location. GEOGRAPHY AND SPACE

en: at, at-, toward | **es:** a, alrededor, ante | **fr:** vers- | **de:** zu, zu- Matt 3:10; Luke 3:9; Luke 10:39; Luke 16:20; John 11:32

5. distributive: among (8×) Distributive or relational sense within a group: 'among,' 'between,' 'to one another.' Luke 20:5 ('they reasoned among themselves'), Luke 22:23 ('they began to discuss among themselves'). Spanish 'entre' captures the internal-group dynamic. The 8 occurrences show pros marking intra-group deliberation or mutual relationship, a function where it overlaps with en and the reciprocal pronoun allelous. GEOGRAPHY AND SPACE

en: against, among, to | **es:** entre, hacia | **fr:** vers- | **de:** zu Luke 20:5; Luke 20:14; Luke 20:19; Luke 22:23; Luke 23:12

6. opposition: against (3×) Adversative or hostile orientation: 'against.' Matt 4:6 ('lest you strike your foot against a stone'), Mark 12:12 ('they knew he had spoken the parable against them'). Spanish 'contra' marks hostility explicitly, while French 'vers' often remains neutral, relying on context. Only 3 occurrences in this clearly adversative sense, suggesting the New Testament prefers kata for opposition, reserving pros for directional hostility. GEOGRAPHY AND SPACE

en: against, against- | **es:** contra, hacia | **fr:** vers- | **de:** zu, zu- Matt 4:6; Mark 12:12; Luke 4:11

7. conformity: according to (2×) Conformity or correspondence to a standard: 'according to,' 'in proportion to.' Luke 12:47 ('beaten with many stripes according to his knowledge') and 2 Cor 5:10 ('according to what he has done'). Spanish 'conforme a' and the pattern across languages suggest a measuring or matching function. The 2 occurrences occupy legal or judgment contexts where actions are evaluated against a norm. GEOGRAPHY AND SPACE

en: according-to | **es:** conforme-a | **fr:** vers- | **de:** zu, zu- Luke 12:47; 2Cor 5:10

8. causal: because of (2×) Causal sense: 'because of,' 'on account of.' Matt 19:8 ('because of your hardness of heart Moses permitted you') and Mark 10:5 (parallel passage). Spanish 'por' and the rendering pattern across languages confirm the causal reading. Only 2 occurrences, both in the same Synoptic tradition about divorce, where pros plus accusative explains the ground or reason behind a legal concession. GEOGRAPHY AND SPACE

en: For, because-of | **es:** Por, por | **fr:** vers- | **de:** zu, zu- Matt 19:8; Mark 10:5

προσάββᾰτον G4315 *N-NNS* (1×)

day before the Sabbath, Friday, the preparation day for the Sabbath

A Jewish time designation for Friday, the day before the weekly Sabbath. Since work was forbidden on Sabbath, Friday was the preparation day for completing tasks and readying food. Mark 15:42 uses this term to specify when Jesus was buried: it was the day before Sabbath, so there was urgency to complete burial before sundown when Sabbath began. The technical precision matters for understanding the crucifixion timeline—Jesus died and was buried on Friday afternoon, explaining the haste and the tomb being sealed before Sabbath rest.

(1×) Every translation recognizes this as the Sabbath-eve ('the day before the Sabbath,' 'ante sábado,' 'avant sabbat,' 'Vorsabbat'). The term's Jewish cultural specificity assumes readers understand the rhythm of the seven-day week culminating in Sabbath rest. Mark's use signals the time pressure: with Sabbath approaching at sundown, there were only hours to complete burial. This temporal marker also explains why the women had to wait until Sunday morning to complete burial preparations. SABBATH AND WEEK

en: the-day-before-the-Sabbath | **es:** ante-sábado | **fr:** avant-sabbat | **de:** Vorsabbat Mark 15:42

προσᾰγορ-εύω G4316 *V-APP-NMS* (1×)

to be designated, to be called, to be formally named or titled as something

Originally meaning to address or greet someone, this verb developed the sense of addressing someone by a particular title or designating them with a name. The passive meant to be called or designated. Hebrews 5:10 states that Jesus was designated by God as high priest according to the order of Melchizedek—formally named and appointed to this role. The verb emphasizes divine appointment and official designation, not mere human recognition. God himself addressed Jesus by this title, conferring the priesthood authoritatively.

(1×) The translations show both naming and designation ('having been designated,' 'habiendo sido designado,' 'benennen'). The author of Hebrews stresses divine initiative—God didn't merely acknowledge Jesus' priesthood, he actively designated and proclaimed it. The perfect passive emphasizes the completed appointment with continuing validity: Jesus stands as the divinely designated Melchizedekian priest, a title conferred by God himself and therefore unassailable. CALLING AND NAMING

en: having-been-designated | **es:** habiendo-sido-designado | **fr:** benennen | **de:** benennen Heb 5:10

προσάγω G4317 *V-ASA-3S* (4×)

Bring near, lead forward, present before someone; grant access or approach.

Means to bring someone or something forward into the presence of another, combining pros- (toward) with ago (lead). Jesus commands that the boy be brought to him (Luke 9:41). In Acts, Paul and Silas are dragged before the magistrates (Acts 16:20), and sailors sense land drawing near (Acts 27:27). Most strikingly, 1 Peter 3:18 declares that Christ suffered to 'bring us to God' – the supreme act of prosagoge. The word moves from ordinary physical leading to the profound theological concept of access to God.

(4×) Bring near, lead toward, present before someone – ranging from physical presentation to theological access. Luke 9:41 is a straightforward command to bring the afflicted boy forward. Acts 16:20 describes Paul and Silas being dragged before authorities, and Acts 27:27 uses the nautical sense of land 'drawing near.' The climactic use is 1 Pet 3:18, where Christ's death is the means to 'bring us to God,' employing the same verb used for formal introduction into a king's presence. Spanish 'acercarse' (draw near) and German 'hinfuehren' (lead toward) capture the directional movement. The progression from mundane to soteriological usage across these four occurrences traces the word's full semantic arc. RECEIVING AND TAKING

en: bring, having-brought, he-might-bring | **es:** acercarse, condujera, llevando | **fr:** amener | **de:** bringt-heran, hinfuehren Luke 9:41; Acts 16:20; Acts 27:27; 1Pet 3:18

προσᾰγωγ-ή G4318 *N-AFS* (3×)

access, approach; the privilege of approaching or being introduced into someone's presence

This noun denotes access or approach, particularly the privilege of coming into someone's presence. Classical usage included solemn approaches at festivals, introduction to a king's presence, and approaches to places. Paul uses it exclusively to describe believers' access to God through Christ—a revolutionary spiritual privilege that the gospel makes possible.

(3×) Describes the spiritual access believers have to God through Christ. Romans 5:2 declares that through Christ 'we have obtained access by faith into this grace in which we stand.' Ephesians 2:18

states 'through him we both have access in one Spirit to the Father.' Ephesians 3:12 adds 'in whom we have boldness and access with confidence through faith in him.' The Spanish 'acceso,' French 'accès,' and German 'Zugang' all preserve the sense of entry or approach. This technical term from court protocol becomes a gospel metaphor—believers approach God's throne with the confidence of welcomed guests, not terrified subjects. **NEARNESS AND APPROACH**

en: access | **es:** acceso | **fr:** Zugang, accès | **de:** Zugang Rom 5:2; Eph 2:18; Eph 3:12

προσαιτ-έω G4319 *N-NMS* (3×)

beggar; one who asks for alms or lives by begging

This noun identifies a beggar—someone who asks for alms and lives by soliciting help from others. Classical usage included both the act of begging and the person who begs. The New Testament uses it exclusively in the Gospels to describe individuals seeking help, most notably the blind beggar Bartimaeus. The term emphasizes both the person's occupation and their dependent social status.

(3×) Identifies individuals who live by begging. Mark 10:46 introduces 'Bartimaeus, a blind beggar, the son of Timaeus.' John 9:8 twice refers to the man born blind: neighbors asked 'Is not this the one who used to sit and beg?' The Greek text contains both a noun and a participle form, both emphasizing his begging. The Spanish 'mendigo/mendigaba,' French 'mendiant,' and German 'betteln' all focus on the act and status of begging. These were not merely poor people but those whose social identity was defined by public dependency—making Jesus' attention to them and healing of them particularly significant. **DESIRE AND COVETING**

en: a-beggar, beggar, begging | **es:** mendigaba, mendigo | **fr:** mendiant | **de:** betteln Mark 10:46; John 9:8

προσανα-βαίνω G4320 *V-AMA-2S* (1×)

to go up higher, to ascend or move up to a better place, to rise to a superior position

A compound verb intensifying basic ascent with the idea of going up further or higher. Classical usage included climbing higher or rising above one's current level. Jesus uses it in Luke 14:10's parable about taking seats at a banquet: when invited, don't take the place of honor; instead take the lowest place, so that when the host comes he may say to you, 'Friend, go up higher.' The verb captures the upward social movement from lower to higher honor, enacted physically by changing seats and symbolizing increased status.

(1×) Cross-linguistic evidence shows upward movement ('go up,' 'sube,' 'monter plus haut'). Jesus' instruction uses the literal act of changing seats as an enacted parable of humility and exaltation. The one who takes the low place first receives the invitation to 'go up higher,' experiencing public honor through host-initiated promotion rather than suffering public shame through forced demotion. The upward movement signifies the vindication that comes to the humble. **ASCENDING MOVEMENT**

en: go-up | **es:** sube | **fr:** monter-plus-haut | **de:** προσανάβηθι Luke 14:10

προσἄν-ᾱλίσκω G4321 *V-APA-NFS* (1×)

to spend in addition, to consume further, to expend more beyond what was already used

A compound verb indicating additional expenditure or consumption beyond previous spending. Classical usage included wasting further time or lavishing additional resources. Luke 8:43 describes the hemorrhaging woman who had spent all her living on physicians—the participle indicates she had exhausted her resources in additional spending, trying doctor after doctor with no result. The prefix intensifies the tragedy: not just spending but spending additionally, progressively depleting everything in desperate search for healing.

(1×) The glosses emphasize the additional nature of the spending ('having spent,' 'habiendo gastado,' 'dépenser en plus'). Luke's medical precision notes the progressive consumption of resources—she kept spending more and more, doctor after doctor, treatment after treatment, until nothing remained. This intensifies the miracle that follows: Jesus heals instantly and freely what physicians couldn't heal with all her money and years. **AUTO-DETECTED COMMUNITY 15126 WITH 3 SENSES**

en: having-spent | **es:** habiendo-gastado | **fr:** dépenser-en-plus | **de:** προσαναλώσασα Luke 8:43

προσανα-πληρόω G4322 *V-AIA-3P* (2×)

to supply what is lacking, fill up a deficiency or complete by adding

A verb meaning to fill up by supplying what is missing. Both NT uses are in 2 Corinthians. In 9:12, Paul notes that the Jerusalem offering not only meets the saints' needs but overflows in thanksgiving. In 11:9, he recounts how Macedonian brothers supplied his financial lack while in Corinth, enabling ministry without burdening the church. The prefix προσ-ανα- intensifies the sense of adding to reach completeness.

(2×) The evidence ('supplied,' 'suplieron,' 'ajouter,' 'ergänzen') points to completing a deficiency. 2 Corinthians 9:12 describes the collection as supplying the Jerusalem saints' needs, while 11:9 recalls how Macedonian believers filled Paul's financial gap in Corinth. Both passages celebrate provision that enables gospel ministry to continue unhindered. **FULFILL AND COMPLETE**

en: supplied, supplying | **es:** supliendo, suplieron | **fr:** ajouter | **de:** ergaenzen 2Cor 9:12; 2Cor 11:9

προσανα-τίθημι G4323 *V-AIM-1S* (2×)

to consult with, confer with someone for counsel or to add one's contribution

A middle-voice verb meaning to take counsel with or lay a matter before someone. In Galatians, Paul uses it twice to defend his apostolic independence. In 1:16, he insists he did not immediately consult with flesh and blood after his Damascus road encounter. In 2:6, he reports that the Jerusalem pillars added nothing to his gospel message. The term can mean both 'to contribute' and 'to confer'—Paul denies needing either human endorsement or supplementary teaching.

(2×) The multilingual glosses split between 'conferred' and 'added/contributed,' reflecting the term's dual semantic range. Galatians 1:16 stresses Paul's refusal to consult human authorities post-conversion, while 2:6 affirms that even the Jerusalem apostles could add nothing to his revelation. Both passages assert the sufficiency and divine origin of Paul's gospel. **GIVING AND BESTOWING**

en: I-conferred, added | **es:** añadieron, consulté | **fr:** προσανέθεντο, προσανεθέμην | **de:** sich-besprechen Gal 1:16; Gal 2:6

προσαπ-ειλέω G4324 *V-APM-NMP* (1×)

to threaten further, to add more threats, to issue additional warnings or intimidation

A compound verb indicating threats piled on top of previous threats—additional intimidation beyond what was already spoken. Luke uses it in Acts 4:21 to describe the Sanhedrin after Peter and John's defense: having further threatened them, they released them. The authorities had already issued threats, now they pile on more, escalating intimidation to silence the apostles. The additional threatening reveals both the council's impotence (they can only threaten, not actually stop the preaching) and their desperation (more threats suggest the earlier ones didn't work).

(1×) The multilingual evidence shows escalation ('having further threatened,' 'habiendo amenazado más,' 'menacer'). Luke's verb choice is ironically revealing: the council's response to undeniable miracle and bold testimony is merely adding more threats to their previous threats. The prefix 'pros-' captures their attempt to increase pressure through additional intimidation, but the very need for further threatening exposes the futility of their opposition to what God is doing. **TESTIMONY AND WARNING**

en: having-further-threatened | **es:** habiendo-amenazado-más | **fr:** menacer | **de:** προσαπειλησάμενοι Acts 4:21

προσδᾰπᾰνάω G4325 *V-ASA-2S* (1×)

to spend in addition, to pay extra expenses, to incur further costs beyond initial payment

Similar to G4321 but focused specifically on additional financial outlay. The Good Samaritan in Luke 10:35 tells the innkeeper that whatever additional expense is incurred caring for the wounded man, he will repay on his return. The verb captures costs beyond the initial two denarii—any extra spending required will be covered. It demonstrates the Samaritan's open-ended commitment: not just initial help but willingness to cover all additional expenses, however much they might be.

(1×) The translations emphasize additional spending ('you spend in addition,' 'gastes más,' 'dépenser en plus,' 'fordert dazu'). Jesus' parable depends on this open-ended generosity—the Samaritan doesn't calculate costs carefully or limit his liability, but commits to covering whatever additional expenses arise. This extra-spending clause transforms charity from measured giving into genuine neighbor-love that doesn't count the cost. GIVING AND BESTOWING

en: you-spend-in-addition | **es:** gastes-más | **fr:** dépenser-en-plus | **de:** fordert-dazu Luke 10:35

προσδέω G4326 *V-PPM/P-NMS* (1×)

to need in addition, to have further need, to require more or be in want besides

A compound verb indicating additional need or requirement beyond what might be expected. Classical usage included needing something more or requiring further assistance. Paul uses it in Acts 17:25 to declare that God is not served by human hands as though needing anything—he doesn't require our service to supply some lack in himself. The participle with negative emphasizes divine self-sufficiency: God needs nothing additional from us, no supplemental help to sustain his existence or accomplish his purposes.

(1×) The multilingual glosses show 'needing' or 'requiring' ('as needing,' 'necesitando,' 'avoir besoin'). Paul's Athenian sermon strikes at pagan assumptions about deity—gods who need feeding, housing, or service from worshipers. The true God, maker of all, is uniquely free from additional need. The middle voice participle suggests 'needing for himself'—God has no personal lack requiring human supply. This overturns the entire temple-cult system based on divine neediness. NECESSITY AND NEED

en: as-needing | **es:** necesitando | **fr:** avoir-besoin | **de:** προσδεόμενός Acts 17:25

προσδέχομαι G4327 *V-PPM/P-DMP* (14×)

To wait for or expect something anticipated, or to receive and welcome someone or something with favor and acceptance.

Spans two related postures of openness — the forward-looking expectation of something yet to come, and the welcoming reception of someone who arrives. Simeon was 'waiting for the consolation of Israel' (Luke 2:25), and Joseph of Arimathea was 'waiting for the kingdom of God' (Mark 15:43) — patient, hopeful anticipation. But the same verb describes Jesus receiving sinners (Luke 15:2) and Paul urging the Romans to welcome Phoebe (Rom 16:2). The pivot between waiting and welcoming makes theological sense: to truly expect God's promises is to be ready to embrace what he sends. Spanish captures the waiting sense with 'aguardando/esperaba' and the receiving sense with 'aceptando/recibe,' while German uses 'erwarten' across both, preserving their unity.

1. wait for, expect, await (9×) To look forward to something anticipated, waiting with expectation and hope for a future event, person, or divine promise. Simeon was waiting for the consolation of Israel (Luke 2:25; spa 'esperaba'), Anna spoke to all who were waiting for the redemption of Jerusalem (Luke 2:38), and Joseph of Arimathea was waiting for the kingdom of God (Mark 15:43; Luke 23:51). In Luke 12:36 servants wait for their master to return. Titus 2:13 extends this to the eschatological horizon: believers await the blessed hope and appearing of Christ. The consistent tone is patient, faith-filled anticipation — not passive delay but active readiness. WAITING AND EXPECTING

en: awaiting, expect, waiting-for | **es:** aceptan, aguardando, esperaba | **fr:** attendant, attendre | **de:** erwarten, erwartend, erwartet Mark 15:43; Luke 2:25; Luke 2:38; Luke 12:36; Luke 23:51

2. receive, accept, welcome (5×) To receive or accept someone or something favorably, welcoming with approval, hospitality, or moral endorsement. In Luke 15:2 the Pharisees grumble that Jesus 'receives sinners and eats with them' (spa 'recibe,' implying scandalous hospitality). Paul urges the Roman church to receive Phoebe 'in a manner worthy of the saints' (Rom 16:2), and in Phil 2:29 to welcome Epaphroditus with joy. Heb 11:35 speaks of those who did not accept release, choosing suffering for the sake of a better resurrection. The shift from external hospitality to internal acceptance gives this sense both social and theological depth. WAITING AND EXPECTING

en: having-accepted, receive, receives | **es:** aceptando, aceptasteis, recibe | **fr:** attendre | **de:** erwarten, erwartet Luke 15:2; Rom 16:2; Phil 2:29; Heb 10:34; Heb 11:35

προσδοκ-άω G4328 *V-PIA-3S* (16×)

To wait for, look for (with patient anticipation); to expect, anticipate (mental supposition)

The verb prosdokao describes the human posture of expectation in the New Testament, whether hopeful, anxious, or calculating. In its primary sense it conveys patient, embodied waiting: Zechariah's crowd 'was waiting for him' outside the temple (Luke 1:21), the people 'were expecting' whether John might be the Christ (Luke 3:15), and John the Baptist sends disciples to ask 'are you the one we are waiting for?' (Matt 11:3, Luke 7:19-20). A secondary cluster shifts the emphasis from bodily waiting to mental anticipation or supposition: the master 'will come on a day when the servant does not expect' (Matt 24:50, Luke 12:46), and the Maltese 'were expecting' Paul to swell up or drop dead (Acts 28:6).

1. wait for, look for (11×) To wait for, look for, or watch for someone or something with patient, often embodied anticipation. The waiting is typically hopeful or anxious, involving physical presence and orientation toward the awaited person or event. Zechariah's congregation was 'waiting for him' and marveling at his delay (Luke 1:21); the crowds 'were waiting expectantly' about the Messiah (Luke 3:15); John the Baptist sends to ask 'are you the one we are waiting for, or should we expect another?' (Matt 11:3, Luke 7:19-20). Spanish 'esperando/esperamos' and German 'erwarten' both carry the sense of active, patient watching. Eleven occurrences make this the dominant usage. WAITING AND EXPECTING

en: expecting, should-we-expect, waiting-for | **es:** Esperando, esperamos, esperando | **fr:** attendre | **de:** erwarten, erwartet Matt 11:3; Luke 1:21; Luke 3:15; Luke 7:19; Luke 7:20

2. expect, anticipate (5×) To expect or anticipate something mentally, focusing on the cognitive state of supposition rather than the physical posture of waiting. The emphasis falls on what the mind projects rather than what the body does. In Matt 24:50 and Luke 12:46, the master arrives on a day 'when the servant does not expect him' – the point is the failure of mental calculation, not the absence of physical watching. At Acts 3:5, the lame man 'was expecting to receive something' from Peter and John, and at Acts 28:6 the islanders 'were expecting' Paul to swell up from the snakebite. German 'erwartet' and Spanish 'esperaban' serve both senses, but the collocational shift from persons-awaited to outcomes-projected marks the boundary. WAITING AND EXPECTING

en: expecting, he-expects, were-expecting | **es:** espera, esperaban, esperando | **fr:** attendre | **de:** erwartet Matt 24:50; Luke 12:46; Acts 3:5; Acts 28:6

προσδοκ-ία G4329 *N-GFS* (2×)

expectation, anticipation of future events, whether in hope or anxiety

A noun for looking ahead to what is coming. In Luke 21:26, it

describes the fearful expectation of cosmic upheavals in the end times—hearts failing from dread of what is coming on the world. In Acts 12:11, Peter realizes he has been delivered from Herod and from all the expectation of the Jewish people (who anticipated his execution). Classical usage often leans toward anxious foreboding, and both NT passages involve negative anticipation.

(2×) The glosses ('expectation,' 'expectación,' 'attente') are semantically uniform. Luke 21:26 applies it to eschatological dread—people collapsing from anticipation of cosmic judgment. Acts 12:11 uses it for the crowd's expectation of Peter's execution, which God thwarts. Both passages involve waiting for something feared, though the outcomes differ: one is cosmic judgment, the other is miraculous rescue. **AUTO-DETECTED COMMUNITY 14003 WITH 3 SENSES**

en: expectation | **es:** expectación, expectativa | **fr:** attente | **de:** προσδοκίας Luke 21:26; Acts 12:11

προσεάω G4330 *V-PPA-GMS* (1×)

to allow, to permit, to let something proceed or happen

A compound verb meaning to let something go further or permit additional movement. Classical usage included suffering something to continue or allowing progress. Luke uses it in Acts 27:7 during Paul's voyage to Rome: the wind was not permitting (literally, 'not allowing us') to proceed on their intended course. The verb captures the wind's refusal to allow further progress—they couldn't sail where they wanted because contrary winds prevented advancement. Nature itself becomes an agent either permitting or forbidding human plans.

(1×) The translations show permission or allowance ('allowing,' 'permitiendo,' 'permettre'). Luke's nautical precision recognizes that successful sailing depends on wind permission—sailors can plan courses, but wind determines whether those plans can be executed. The genitive absolute construction emphasizes the wind's active role as either permitter or preventer. When wind doesn't allow, human skill and effort can't override the prohibition. **LEAVING AND REMAINING**

en: allowing | **es:** permitiendo | **fr:** permettre | **de:** προσεῶντος Acts 27:7

προσεγγίζω G4331

to draw near, approach, come close; to move toward someone or something in proximity

This compound verb means to bring near or approach, functioning both transitively (to bring something near) and intransitively (to come near or approach). In biblical and post-biblical Greek, it commonly described approaching a person, place, or moment in time. The middle voice emphasized personal involvement in the approach. While less frequent in classical texts, it gained currency in Hellenistic Greek and appears in the New Testament context of approaching God, sacred spaces, or eschatological events. The spatial sense often carried spiritual or relational overtones.

προσεδρ-εύω G4332 *V-PPA-NMP* (1×)

to attend to, to wait upon, to devote oneself constantly to service or duty

Originally meaning to sit beside or near, this verb developed the sense of constant attendance and devoted service. Classical usage included keeping watch, being always at someone's side, or applying oneself persistently to duties. Paul uses it in 1 Corinthians 9:13 regarding temple service: those attending to the altar get their share from the altar. The verb implies regular, devoted service—not occasional help but continuous attendance and faithful discharge of sacred duties, which merits participation in the altar's provision.

(1×) Cross-linguistic evidence shows 'attending' or 'serving' ('attending,' 'sirviendo,' 'rester auprès,' 'dabei sitzen'). Paul's argument depends on recognizing altar service as continuous devotion, not casual involvement. Those who attend the altar—who are constantly there, devoted to sacred duties—have legitimate claim to support from altar offerings. This parallel justifies gospel workers receiving support: devoted ministry to the gospel merits provision, just as devoted altar service did. **SERVING AND MINISTRY**

en: attending | **es:** sirviendo | **fr:** rester-auprès | **de:** dabei-sitzen 1Cor 9:13

προσεργάζομαι G4333 *V-AIM-3S* (1×)

to work at in addition, to gain by trading, to earn additional profit through effort

A compound verb meaning to work at something additionally and thereby gain more. In the parable of the minas (Luke 19:16), the first servant reports that his mina has gained ten more—the verb indicates additional profit earned through trading or working. Unlike passive increase, this verb suggests active effort that produced results. The servant didn't merely preserve the capital but actively worked it to generate additional value, which is precisely what the master expected and rewarded.

(1×) The translations show active gaining ('has gained,' 'ganó,' 'gagner en plus'). Jesus' parable turns on this verb—faithful servants are those who actively work the master's resources to produce additional return. The prefix 'pros-' emphasizes the additional nature of the gain: not just preserving the original mina but earning more beyond it. This active trading demonstrates faithfulness worthy of greater responsibility and reward. **WORK AND LABOR**

en: has-gained | **es:** ganó | **fr:** gagner-en-plus | **de:** προσηργάσατο Luke 19:16

προσέρχομαι G4334 *V-PSM/P-1P* (86×)

To come to, approach, or draw near; used of physical movement toward a person, cultic approach to God, or purposeful visiting.

One of the most common verbs of motion in the Gospels, προσέρχομαι appears overwhelmingly in Matthew as a narrative formula: someone 'came to' Jesus and spoke. Yet the word has deeper resonance in Hebrews, where it becomes the technical term for approaching God in worship—echoing the Old Testament priestly language of drawing near to the altar. The physical and spiritual senses are bridged by the word's inherent directionality: movement toward a significant person or presence. Spanish 'acercándose' and French 's'approcher' cover the range elegantly, while German 'hinzutreten' captures the formal, purposeful quality especially prominent in Hebrews.

1. approach or come to physically (77×) The vast majority of occurrences (about 77) describe physical approach—coming to, drawing near to, or moving toward someone in narrative space. Matthew uses it as a standard introduction formula: 'and having approached (προσελθών), he/they said...' (Matt 4:11; 8:2, 5, 19). The multilingual glosses are consistent: Spanish 'acercándose,' French 's'approcher,' German 'tritt heran.' It covers everything from disciples approaching Jesus to crowds gathering and individuals seeking healing. **NEARNESS AND APPROACH**

en: having-approached, having-come, having-come-forward | **es:** acercándose, habiendo-acercado, habiéndose-acercado | **fr:** s'approcher | **de:** tritt-heran Matt 4:11; Matt 5:1; Matt 8:2; Matt 8:5; Matt 8:19

2. draw near to God in worship (7×) About 7 occurrences shift to a cultic or spiritual register: drawing near to God in worship, prayer, or faith. This sense concentrates in Hebrews, where the author exhorts believers to 'approach the throne of grace with boldness' (Heb 4:16) and 'draw near with a true heart' (Heb 10:22; 11:6). The echo of Old Testament priestly approach (Hebrew קָרַב) is unmistakable. Spanish 'acerquémonos' and German 'hinzutreten' in these contexts carry the weight of deliberate, reverent approach to the divine presence. 1 Tim 6:3 extends this to 'approaching' sound doctrine. **NEARNESS AND APPROACH**

en: approaches, approaching, let-us-approach | **es:** acercándose, acercémonos, acerquémonos | **fr:** s'approcher | **de:** hinzutreten, tritt-heran Luke 9:42; Acts 7:31; 1Tim 6:3; Heb 4:16; Heb 10:22

3. go to or visit with purpose (2×) Two occurrences (Acts 9:1; 10:28) emphasize going to someone with a specific purpose or errand, where the directional nuance is 'going to' rather than 'coming toward' the narrator. In Acts 9:1, Saul 'went to' the high priest to obtain letters; in Acts 10:28, Peter explains the impropriety of 'visiting' a Gentile. Spanish 'acercarse' and English 'to visit' highlight the purposeful, intentional character of the movement. **NEARNESS**

AND APPROACH
en: having-approached, to-visit | **es:** acercarse, acercándose | **fr:** s'approcher | **de:** tritt-heran Acts 9:1; Acts 10:28

προσευχή G4335 *N-GFP* (37×)

prayer — the act of praying or a specific prayer offered, especially directed to God in petition and worship

Proseuche denotes both the practice of prayer and individual prayers offered, deriving from prosechomai ('to pray toward, to entreat'). Jesus uses it to define the Temple's purpose: 'my house shall be called a house of prayer' (Matt 21:13; Mark 11:17; Luke 19:46), quoting Isaiah 56:7. The early church devotes itself to proseuche as a communal discipline (Acts 1:14; 2:42; 6:4), and Paul pairs it repeatedly with deesis ('supplication') in his letters (Eph 6:18; Phil 4:6; 1 Tim 2:1; 5:5). The word also carries a secondary sense as a physical place of prayer, especially a Jewish gathering site outside city walls (Acts 16:13, 16). French 'priere,' Spanish 'oracion,' and German 'Gebet' all render it as prayer without distinction between act and place.

1. prayer: act or content of praying (35×) Split from sense 75793. Criteria: The activity of prayer, specific prayers offered, prayer as spiritual discipline, or prayer as the intended purpose of a place ('house of prayer')
en: prayer, prayers | **es:** oraciones, oración | **fr:** prière | **de:** Gebet, Gebete Matt 17:21; Matt 21:13; Matt 21:22; Mark 9:29; Mark 11:17

2. place of prayer (proseuche as location) (2×) Split from sense 75793. Criteria: Physical location designated for prayer, as in Acts 16:13, 16 where proseuche refers to a riverside gathering site at Philippi
en: prayer | **es:** oración | **fr:** prière | **de:** Gebet Acts 16:13; Acts 16:16

προσεύχομαι G4336 *V-PMM/P-2P* (86×)

Pray — to address God in petition, supplication, intercession, or worship

The Greek προσεύχομαι is the New Testament's primary verb for prayer directed to God. It covers the full range of prayerful communication — personal petition (Matt 6:5–6), intercessory prayer for others (Matt 5:44), extended solitary prayer (Matt 14:23), and communal worship. Jesus' own prayer life is frequently described with this word, establishing a model for the disciples. Unlike αἰτέω (which emphasizes asking) or δέομαι (which stresses urgent need), προσεύχομαι frames prayer as an act of turning toward God in reverent address. Spanish orando, French prier, and German beten all preserve this devotional orientation. The word appears in every major NT author's vocabulary.

pray to God (86×) To offer prayer, supplication, or worship directed to God, encompassing petition, intercession, thanksgiving, and devotional communion. Used of Jesus' own prayer life (Matt 14:23; Mark 1:35; Luke 6:12) and his teaching on prayer (Matt 6:5–9), as well as apostolic and congregational prayer throughout Acts and the Epistles. The middle voice form (προσεύχομαι) conveys personal engagement — one directs oneself toward God in address. Multilingual evidence uniformly renders this as the core 'pray' verb: Spanish orando, French prier, German beten. PRAYER (VERBAL ACT)
en: praying | **es:** orando | **fr:** prier | **de:** beten, betet Matt 5:44; Matt 6:5; Matt 6:9; Matt 14:23; Matt 23:14

προσέχω G4337 *V-PNA* (24×)

Pay attention, give heed to; beware, be on guard against; devote oneself to

The verb prosecho (προσέχω, literally 'hold toward') directs the mind's gaze in three related but distinguishable ways. Most often in Acts, it means to pay attention — the Samaritans 'gave heed' to Philip's signs and preaching (Acts 8:6, 10-11), and Paul urges the Ephesian elders to 'pay attention to yourselves and the whole flock' (Acts 20:28). In the Gospels, Jesus repeatedly warns 'beware of' the Pharisees' leaven, false prophets, and human adversaries (Matt 7:15; 10:17; 16:6, 11-12; Luke 12:1; 20:46). A single instance in Hebrews 7:13 carries the sense 'has devoted himself to' or 'attended to,' describing a priestly lineage at the altar. Spanish captures the split well: atender for attention, guardarse for guarding.

1. pay attention, give heed (14×) To pay attention, give heed, or direct one's mind attentively toward a person, teaching, or message. The Samaritans 'gave heed' to Simon's sorcery and then to Philip's gospel (Acts 8:6, 10-11), the Jewish leaders are warned to 'consider carefully' what they do with the apostles (Acts 5:35), and Paul tells Timothy to 'give attention to reading, exhortation, and teaching' (1 Tim 4:1, 13). Spanish atender/atendían and German achtgeben both convey the positive cognitive orientation — turning the mind toward something worthy of notice. BEING ON GUARD
en: Take-heed, give-attention, giving-attention | **es:** Cuidad, atender, atendían | **fr:** prendre-garde | **de:** achtgeben, gibt-acht Luke 17:3; Acts 5:35; Acts 8:6; Acts 8:10; Acts 8:11

2. beware, be on guard (9×) To beware, watch out for, or be on guard against danger or deception. Jesus dominates this sense cluster: 'beware of false prophets' (Matt 7:15), 'beware of the leaven of the Pharisees' (Matt 16:6, 11-12; Mark 8:15; Luke 12:1), 'beware of men' who will persecute (Matt 10:17), and 'beware of the scribes' (Luke 20:46). The construction typically uses prosechete + apo ('hold yourselves away from'). Spanish guardaos/guardarse and the warning imperative across languages mark the shift from receptive attention to defensive vigilance. BEING ON GUARD
en: Beware, Watch, beware | **es:** Guardaos, guardaos, guardarse | **fr:** prendre-garde | **de:** gibt-acht Matt 6:1; Matt 7:15; Matt 10:17; Matt 16:6; Matt 16:11

3. devote oneself to, occupy with (1×) To devote oneself to or occupy oneself with a practice or duty over time. Hebrews 7:13 says the one about whom these things are spoken 'has attended to' (prosesscheken) the altar — meaning has served at or been dedicated to priestly service. This is a sustained, habitual orientation rather than a momentary act of attention or a single warning. Spanish se-ha-dedicado and German achtgeben (in its sustained sense) reflect the durational, vocational quality that sets this usage apart from the episodic senses. BEING ON GUARD
en: has-attended | **es:** se-ha-dedicado | **fr:** prendre-garde | **de:** achtgeben Heb 7:13

προσηλόω G4338 *V-APA-NMS* (1×)

to nail to, to fasten with nails, to affix firmly by nailing

A compound verb intensifying basic nailing with the sense of nailing something to a surface. Classical usage included nailing to crosses (crucifixion), nailing boards to walls, or metaphorically fixing the soul to material things. Paul uses it in Colossians 2:14 with stunning imagery: God canceled the written code with its regulations, having nailed it to the cross. The verb transforms the cross from instrument of shame to place where legal obligations are permanently affixed and thereby nullified—nailed there with Christ, the law's condemning power is removed.

(1×) The glosses preserve the nailing imagery ('having nailed,' 'clavándolo,' 'annageln'). Paul's metaphor is dense: the certificate of debt (our record of legal violations) was not merely torn up but nailed to the cross with Christ. This public nailing both displays the debt (it's genuinely ours) and cancels it (Christ bore it). What was nailed to the cross died there, including the law's power to condemn those in Christ. BINDING AND TYING
en: having-nailed | **es:** clavándolo | **fr:** προσηλώσας | **de:** annageln Col 2:14

προσήλυτ-ος G4339 *N-AMS* (4×)

A convert to Judaism; a Gentile who has adopted Jewish faith and practice, a proselyte.

Derived from a root meaning 'one who has come to' or 'approached,' this term designates a Gentile who has formally converted to Judaism, embracing its covenant, law, and worship. In the New Testament it appears in contexts ranging from Jesus' sharp critique of Pharisaic proselytizing efforts (Matt 23:15) to the vibrant multicultural scene at Pentecost where proselytes from many nations heard

the gospel (Acts 2:11). The multilingual glosses uniformly retain the transliterated form 'proselyte' across English, Spanish, and French, reflecting the term's technical character as a recognized religious-social category.

(4×) A Gentile convert to Judaism who has fully embraced the Jewish faith, including circumcision (for males), Torah observance, and participation in temple worship. The translation signatures across languages consistently retain the transliterated loanword ('prosélito,' 'prosélyte'), underscoring the term's status as a fixed category rather than a loose description. Jesus warns about aggressive proselytizing that produces converts 'twice the child of hell' (Matt 23:15), while Acts records proselytes among the early church's first hearers (Acts 2:11) and members (Acts 6:5, Nicolaus of Antioch). **FOREIGNERS AND STRANGERS**

en: a-proselyte, proselyte, proselytes | **es:** prosélito, prosélitos | **fr:** prosélyte | **de:** προσήλυτοι, προσήλυτον, προσηλύτων Matt 23:15; Acts 2:11; Acts 6:5; Acts 13:43

πρόσκαιρος G4340 *Adj-AFS* (4×)

Temporary, lasting only for a time; transient, not enduring.

This adjective draws a sharp line between what is fleeting and what is eternal. Built from 'pros' (toward) and 'kairos' (season, opportune time), it describes things that belong only to a particular moment and will not last. Paul uses it in a powerful contrast: 'the things that are seen are temporary, but the things that are unseen are eternal' (2 Cor 4:18). In the parable of the sower, it characterizes those whose faith withers under pressure because it has no deep root (Matt 13:21; Mark 4:17). Spanish 'temporal' and French 'temporaire'/'passager' capture both the time-bound and passing nuances.

(4×) Lasting only for a limited season; transient and impermanent, typically contrasted with what is eternal (aiōnios). The multilingual evidence splits along an illuminating axis: French offers both 'passager' (passing, fleeting) and 'temporaire' (temporary), while Spanish uses 'temporal' in the sense of belonging-to-time rather than eternity. In the Synoptic parables, it describes superficial faith that endures only 'for a time' before falling away under tribulation (Matt 13:21; Mark 4:17). Paul and the author of Hebrews both deploy it to relativize worldly advantages: affliction is 'temporary' (2 Cor 4:18), and sin's pleasure is 'for a season' (Heb 11:25). **TIME AND SEASONS**

en: temporary | **es:** temporal, temporales | **fr:** passager, temporaire | **de:** zeitlich, πρόσκαιρός Matt 13:21; Mark 4:17; 2Cor 4:18; Heb 11:25

προσκᾰλέω G4341 *V-APM-NMS* (29×)

To summon or call to oneself, used characteristically of Jesus gathering disciples or crowds

A compound verb (πρός + καλέω, 'to call toward'), προσκαλέω appears almost exclusively in the middle voice (προσκαλεσάμενος) in the NT, conveying personal initiative—'having summoned to himself.' It is the signature verb for Jesus calling his disciples into mission (Matt 10:1), drawing crowds for teaching (Matt 15:10), and summoning individuals for private instruction (Matt 18:2, 32). Spanish 'habiendo-llamado' and French 'appeler-à-soi' both capture the reflexive directional force. The word carries authority without coercion: the one who calls expects willing approach.

to summon, call to oneself (29×) To call or summon someone toward oneself, consistently in the middle voice, expressing personal authority and initiative. Jesus uses it to commission the Twelve (Matt 10:1), gather crowds for crucial teaching (Mark 7:14, Matt 15:10), and single out individuals (Matt 18:2). In Acts, the Holy Spirit uses the same verb to set apart Barnabas and Saul for mission (Acts 13:2), extending the pattern of divine summoning. **CALLING AND NAMING**

en: calling-together, having-called, having-called-to-himself | **es:** habiendo-convocado, habiendo-llamado, llamando | **fr:** appeler, appeler-à-soi | **de:** herbeirufen, ruft-herbei Matt 10:1; Matt 15:10; Matt 15:32; Matt 18:2; Matt 18:32

προσκαρτερ-έω G4342 *V-FIA-1P* (10×)

To persist steadfastly in an activity (especially prayer or teaching); also to attend constantly upon a person.

Proskartereo combines pros ('toward') with kartereo ('to be steadfast, endure'), producing a word that means to hold fast to something or someone with unwavering persistence. In Acts it becomes almost a technical term for the early church's communal devotion: they 'continued steadfastly' in the apostles' teaching, fellowship, breaking of bread, and prayers (Acts 2:42). Spanish 'perseverad' and 'perseverando' echo this dogged constancy. But in two passages the word shifts toward personal attendance: in Mark 3:9 Jesus asks that a boat 'wait on' him, and in Acts 10:7 Cornelius's devout soldier 'attended' him constantly. The underlying idea is always sustained, reliable presence — whether directed at a sacred practice or a person.

1. persist in, devote oneself to (8×) Persisting steadfastly or devoting oneself wholeheartedly to an activity — especially prayer, teaching, or ministry. This is the characteristic sense in Acts: the 120 'continued steadfastly in prayer' (Acts 1:14), the church devoted itself to apostolic teaching and fellowship (Acts 2:42), and the apostles resolved to 'give ourselves continually to prayer and the ministry of the word' (Acts 6:4). Spanish 'perseveraremos' and French 'perseverer' both convey the sustained, resolute quality. Paul extends this to personal life in Rom 12:12 and Col 4:2, making it a hallmark of Christian endurance. **PATIENCE ENDURANCE**

en: attending-to, continue-steadfastly, continuing | **es:** perseverad, perseverando, perseveraremos | **fr:** persévérer | **de:** anhalten, verharrt Acts 1:14; Acts 2:42; Acts 2:46; Acts 6:4; Acts 8:13

2. attend to, wait upon (2×) Attending constantly upon a person, waiting on or being at someone's disposal — a relational rather than activity-focused persistence. In Mark 3:9 Jesus tells his disciples to have a small boat 'wait on' (proskarterē) him because of the crowd, and in Acts 10:7 one of Cornelius's soldiers who 'attended him constantly' is sent to Joppa. Spanish 'sirviendo' ('serving') and 'esté-preparada' ('be at the ready') bring out the sense of personal attendance and readiness that distinguishes this from devotion to an abstract practice. **SERVING AND MINISTRY**

en: attending, should-wait-on | **es:** esté-preparada, sirviendo | **fr:** persévérer | **de:** anhalten, verharrt Mark 3:9; Acts 10:7

προσκαρτέρ-ησις G4343 *N-DFS* (1×)

perseverance, persistence, steadfast continuance, patient endurance in continuing effort

The noun form expressing the quality of persistent continuance without giving up. Paul uses it in Ephesians 6:18 regarding prayer: pray at all times in the Spirit, with all perseverance and petition for all the saints. The noun captures sustained, persistent prayer—not one-time requests but ongoing, steady intercession that doesn't quit when answers don't come immediately. Perseverance in prayer demonstrates faith that keeps asking, keeps seeking, keeps knocking despite delayed response.

(1×) The multilingual evidence converges on persistence ('perseverance,' 'perseverancia,' 'Ausdauer'). Paul's exhortation requires recognizing prayer as a long-term discipline requiring sustained effort. Perseverance suggests prayer that doesn't give up when answers don't come quickly, that keeps interceding for the saints despite discouragement, that demonstrates faith through persistent approach to God. This steadfast continuance marks mature spiritual warfare. **PATIENCE ENDURANCE**

en: perseverance | **es:** perseverancia | **fr:** προσκαρτερήσει | **de:** Ausdauer Eph 6:18

προσκεφᾰλ-αιον G4344 *N-ANS* (1×)

cushion, pillow, something to rest the head on

A term for any cushion or pillow, particularly for resting the head. Classical usage included pillows for sleep and cushions for reclining. Mark 4:38 describes Jesus asleep in the boat during the storm, his head resting on the cushion (probably the wooden seat or leather cushion used by the helmsman). The detail emphasizes both Jesus' genuine humanity (exhausted enough to sleep through a storm) and his supernatural peace (resting securely while disciples panic). The

cushion is the place where incarnate divinity rests in human vulnerability.

(1×) The translations uniformly give 'cushion' or 'pillow' ('cushion,' 'cabezal,' 'oreiller,' 'Kopfkissen'). Mark's vivid detail serves multiple purposes: it confirms Jesus was genuinely asleep (head on pillow, not just dozing), it highlights the contrast between his rest and the disciples' terror, and it prepares for the dramatic awakening when they rouse him. The cushion becomes the symbol of trust—while creation rages, the Creator rests. **RECLINING AND LYING**

en: cushion | **es:** cabezal | **fr:** oreiller | **de:** Kopfkissen Mark 4:38

προσκληρόω G4345 *V-AIP-3P* (1×)

to be allotted to, to be joined or attached to, to be assigned by lot

A compound verb combining lot-casting with additional assignment or attachment. Classical usage included allotting, attributing, or assigning. The passive in Acts 17:4 describes some Jews and many Greeks being joined to Paul and Silas after their Thessalonian synagogue preaching—literally, they were allotted or attached to the missionaries. The verb may suggest divine assignment (God allotted these converts to Paul) or simply describe adherence (they attached themselves to Paul's teaching and joined his company).

(1×) The glosses show joining or association ('were joined,' 'se unieron,' 's'associer'). Luke's verb choice may be theologically loaded: these converts weren't random additions but people allotted by God to the apostolic mission. Whether emphasizing divine sovereignty in conversion or simply describing how new believers attached themselves to apostolic leadership, the verb pictures the formation of a believing community around the gospel message. **CLINGING AND JOINING**

en: were-joined | **es:** se-unieron | **fr:** s'associer | **de:** προσεκληρώθησαν Acts 17:4

πρόσ-κλῐσις G4346 *V-AIP-3S* (2×)

inclination toward, attachment to, or partiality in judgment

A term for leaning toward someone, whether physically or metaphorically. In Acts 5:36, it describes followers attaching themselves to the rebel Theudas. In 1 Timothy 5:21, Paul warns Timothy to avoid partiality—literally, 'according to inclination'—when judging church matters. The root idea is 'leaning against' or 'inclining toward,' easily shifting from neutral association to favoritism.

(2×) The evidence spans 'was attached' (Acts 5:36) and 'partiality' (1 Timothy 5:21), showing the term's range from physical association to biased judgment. Spanish 'se unieron' and French 'inclinaison' capture both senses. Acts uses it for political adherence to a leader, while 1 Timothy condemns favoritism in church discipline—both involve improper leaning toward certain people. **CLINGING AND JOINING**

en: partiality, was-attached | **es:** parcialidad, se-unieron | **fr:** inclinaison, πρόσκλισιν | **de:** sich-zuwenden, προσεκλίθη Acts 5:36; 1Tim 5:21

προσκολλ-άω G4347 *V-FIP-3S* (2×)

to be joined closely to, cleave to, or be united with someone

A verb for being glued or joined fast to another. Both NT occurrences quote Genesis 2:24 on marriage: a man shall leave father and mother and be joined to his wife. Mark 10:7 appears in Jesus' teaching on divorce, and Ephesians 5:31 in Paul's theology of marriage as a picture of Christ and the church. The term conveys permanent, intimate union—not casual association but covenantal bonding.

(2×) The glosses ('will be joined,' 'se unirá,' 's'attacher,' 'sich verbinden') uniformly point to close union. Both Mark 10:7 and Ephesians 5:31 cite the Genesis creation ordinance for marriage. The verb's root (κολλάω, 'glue') emphasizes inseparable attachment, reinforcing Jesus' and Paul's teaching that marriage is a one-flesh union designed by God to be permanent. **CLINGING AND JOINING**

en: will-be-joined | **es:** se-unirá | **fr:** s'attacher | **de:** sich-verbinden Mark 10:7; Eph 5:31

πρόσκομμα G4348 *N-GNS* (6×)

proskomma – a stumbling block, obstacle, or cause of spiritual offense

The neuter noun proskomma (from proskopto, 'to strike against') denotes something that causes someone to stumble, trip, or fall. In the New Testament it operates almost entirely in the metaphorical-spiritual register: Christ is 'the stone of stumbling' to unbelieving Israel (Rom 9:32-33, quoting Isa 8:14), and Paul warns believers not to place a stumbling block before a weaker brother by exercising liberty carelessly (Rom 14:13, 20; 1 Cor 8:9). The image is vivid – a rock in the path that catches the unwary foot. Spanish tropiezo, French pierre d'achoppement, and German Anstoss all preserve this concrete-yet-metaphorical obstacle imagery.

stumbling block, obstacle, cause of offense (6×) A stumbling block or obstacle that causes someone to trip and fall, used metaphorically in the NT for anything that causes spiritual offense or leads another into sin. Christ himself is called 'the stone of stumbling' for unbelieving Israel (Rom 9:32-33, drawing on Isa 8:14 and 28:16), while Paul urges believers not to put a proskomma before a weaker brother (Rom 14:13, 20; 1 Cor 8:9). Spanish tropiezo and French pierre d'achoppement both retain the physical stumbling metaphor, while German Anstoss captures the sense of an offensive shock. All six occurrences share this single figurative-obstacle sense. **STUMBLING BLOCKS**

en: a-stumbling-block, of-stumbling, stumbling | **es:** de-tropiezo, tropiezo | **fr:** Anstoss, pierre-d'achoppement | **de:** Anstoss Rom 9:32; Rom 9:33; Rom 14:13; Rom 14:20; 1Cor 8:9

προσ-κοπή G4349 *N-AFS* (1×)

cause of stumbling, occasion for offense, something that trips or causes trouble

A noun describing what causes someone to stumble or take offense—an obstacle, impediment, or occasion for trouble. Classical usage included antipathies and offenses taken. Paul uses it in 2 Corinthians 6:3 declaring that his ministry gives no cause of stumbling in anything, lest the ministry be blamed. The term captures whatever might bring discredit on the gospel—moral failure, inconsistency, hypocrisy—anything that would cause others to stumble over the messenger and reject the message. Paul zealously guards against providing such offense.

(1×) The translations show 'stumbling' or 'offense' ('cause for stumbling,' 'ocasión de tropiezo,' 'offense,' 'Anstoss'). Paul's pastoral concern is that nothing in his conduct become a προσκοπή—an obstacle that trips people up and prevents them from receiving the gospel. He'll endure any hardship, forego any right, suffer any inconvenience to ensure that the message isn't hindered by the messenger. Removing stumbling-causes is essential to faithful ministry. **STUMBLING BLOCKS**

en: cause-for-stumbling | **es:** ocasión-de-tropiezo | **fr:** offense | **de:** Anstoss 2Cor 6:3

προσκόπτω G4350 *V-PIA-3S* (8×)

To stumble, strike against; literally of physical collision, figuratively of spiritual offense or failure

The verb proskopto carries the concrete image of striking one's foot against a stone, an image the devil himself quotes from Psalm 91:12 when tempting Jesus at the pinnacle of the temple (Matt 4:6; Luke 4:11). From this physical root grows a rich figurative usage: Israel 'stumbled' over the stone of offense (Rom 9:32), believers are cautioned not to cause a brother to stumble (Rom 14:21), and walking in spiritual darkness leads to stumbling (John 11:9-10). The multilingual translations helpfully split along this line — Spanish uses 'tropieces' for physical striking but 'tropezaron' for the metaphorical sense.

1. stumble (metaphorical/spiritual) (5×) To stumble or take offense in a metaphorical or spiritual sense, indicating failure to accept truth, falling into sin, or encountering an obstacle on the path of faith. This is the dominant New Testament usage, appearing five times. In John 11:9-10 Jesus uses the imagery of walking in daylight

versus darkness to distinguish those who stumble spiritually from those who walk securely. Romans 9:32 describes Israel stumbling over the 'stone of stumbling' (lithos proskommatos), and 1 Peter 2:8 echoes this with those who stumble because they disobey the word. Romans 14:21 turns the concept ethical: do not cause your brother to stumble. Spanish 'tropezaron/tropiezan' and German 'anstossen' consistently map to figurative collision with an obstacle. STUMBLING AND OFFENSE

en: he-stumbles, stumble, stumbles | **es:** tropezaron, tropieza, tropiezan | **fr:** heurter | **de:** anstossen John 11:9; John 11:10; Rom 9:32; Rom 14:21; 1Pet 2:8

2. strike against (physical) (3×) To strike one thing against another in a literal, physical sense — the foot against a stone, or waves against a house. In Matt 4:6 and Luke 4:11, the devil quotes Psalm 91:12 promising angelic protection 'lest you strike your foot against a stone,' and in Matt 7:27 the floods and winds 'beat against' the house built on sand. Spanish distinguishes this clearly with 'tropieces' (you might trip) and 'golpearon' (they battered), while the French 'heurter' captures the percussive physical impact in both passages. STUMBLING AND OFFENSE

en: beat-against, you-strike | **es:** golpearon, tropieces | **fr:** heurter | **de:** προσέκοψαν, προσκόψῃς Matt 4:6; Matt 7:27; Luke 4:11

προσκῠλ-ίω G4351 *V-AIA-3S* (2×)

to roll up to, roll a stone against an opening

A verb describing the action of rolling something (especially a stone) into place. Both uses are in burial narratives: Matthew 27:60 and Mark 15:46 describe Joseph of Arimathea rolling a great stone against the door of Jesus' tomb. The prefix προσ- ('toward') indicates rolling something up to close an entrance. This mundane detail becomes theologically significant—the sealed tomb that could not hold the risen Lord.

(2×) The glosses ('rolled,' 'rodó,' 'rouler,' 'heranwälzen') converge on the physical action. Matthew 27:60 and Mark 15:46 narrate Joseph sealing Jesus' tomb with a large stone. The aorist participle in Matthew ('having rolled') and the finite verb in Mark describe the same Passion Week event—a detail that sets up the resurrection miracle when the stone is later rolled away. AUTO-DETECTED COMMUNITY 14787 WITH 3 SENSES

en: having-rolled, rolled | **es:** habiendo-rodado, rodó | **fr:** rouler | **de:** heranwaelzen, προσκυλίσας Matt 27:60; Mark 15:46

προσκῠν-έω G4352 *V-AIA-3S* (60×)

To prostrate oneself in worship before God or in reverent homage before a person of authority; to bow down, do obeisance.

The verb προσκυνέω captures the ancient Near Eastern and Greco-Roman practice of falling prostrate before someone of supreme authority. In the New Testament it spans the full range from true divine worship – the kind the Father seeks (John 4:23-24) – to the reverent homage that supplicants pay when falling at Jesus' feet (Matt 8:2; 9:18). The line between these senses is often deliberately ambiguous, as those who bow before Jesus may be recognizing more than they fully understand. German 'anbeten' and Spanish 'adorar' both lean toward the worship end, while the underlying Greek preserves the physical gesture of prostration.

1. worship God or deity (40×) Full religious worship directed toward God, a divine being, or an object of devotion, expressing adoration and reverence. This covers 40 occurrences and includes worship of the true God (John 4:23-24; Rev 4:10), idolatrous worship (Matt 4:9; Rev 13:4), and angelic refusal of worship (Rev 19:10; 22:9). Spanish 'adorar,' French 'adorer,' and German 'anbeten' all converge on the devotional, religious dimension. The Samaritan woman dialogue (John 4:20-24) provides the richest theological exploration of this sense. WORSHIP PROSTRATION

en: they-will-worship, to-worship, will-worship | **es:** a-adorar, adorando, adorar | **fr:** adorer, se-prosterner | **de:** anbeten, betet-an Matt 2:2; Matt 2:8; Matt 4:9; Matt 4:10; Mark 15:19

2. bow down in homage (20×) Prostrating oneself in respectful homage or supplication before a person of perceived authority or greatness, without necessarily implying full divine worship. Across 20 occurrences, this includes the Magi before the infant Jesus (Matt 2:11), the leper kneeling before Jesus for healing (Matt 8:2), and Jairus falling at Jesus' feet (Matt 9:18). The multilingual evidence shows interesting tension: Spanish 'adorar' and German 'anbeten' still use worship vocabulary, reflecting the Gospel writers' christological point that such homage may be more than mere social deference. WORSHIP PROSTRATION

en: bowed-down-to, he-worshiped, they-worshiped | **es:** adoraba, adoraron, adorándole | **fr:** adorer, se-prosterner | **de:** anbeten, betet-an Matt 2:11; Matt 8:2; Matt 9:18; Matt 14:33; Matt 15:25

προσκῠν-ητής G4353 *N-NMP* (1×)

worshiper, one who prostrates in worship, one who renders religious homage

An agent noun from the verb 'to worship' (prostrate, bow down), describing someone who worships. Jesus uses it in John 4:23 declaring that true worshipers will worship the Father in spirit and truth. The noun identifies people characterized by worship—not occasional participants in religious ritual but those defined by genuine prostration before God. The emphasis on 'true' worshipers implies there are false ones—those whose worship is merely external form without internal reality.

(1×) The multilingual glosses give 'worshipers' universally ('worshippers,' 'adoradores,' 'adorateur,' 'Anbeter'). Jesus' statement to the Samaritan woman distinguishes authentic from inauthentic worship: true προσκυνηταί worship in spirit (from the heart, not just external ritual) and truth (according to God's self-revelation, not human imagination). The hour is coming—indeed has arrived with Jesus—when worship is redefined around spiritual reality rather than geographical location or ethnic tradition. WORSHIP PROSTRATION

en: worshippers | **es:** adoradores | **fr:** adorateur | **de:** Anbeter John 4:23

προσλᾰλ-έω G4354 *V-ANA* (2×)

to speak with, converse with, or address someone

A verb for talking to or conversing with another. In Acts 13:43, many Jews and devout proselytes follow Paul and Barnabas after the synagogue dismisses, and the apostles speak with them, urging them to continue in God's grace. In Acts 28:20, Paul explains to Roman Jewish leaders that he requested to see and speak with them about the hope of Israel. The term emphasizes personal, direct conversation.

(2×) The evidence ('speaking to,' 'hablando,' 'parler') uniformly denotes conversation. Acts 13:43 describes Paul and Barnabas conversing with interested hearers after a synagogue service, while 28:20 shows Paul initiating dialogue with Rome's Jewish community. Both passages involve apostolic communication that follows up initial proclamation with personal engagement. SPEAKING AND TALKING

en: speaking-to, to-speak-with | **es:** hablando, hablar | **fr:** parler | **de:** προσλαλοῦντες, προσλαλῆσαι Acts 13:43; Acts 28:20

προσλαμβάνω G4355 *V-APM-NMS* (12×)

To take to oneself: receive into fellowship, take aside privately, or take for personal use (especially food).

Compounded from pros ('toward') and lambano ('take'), this verb always involves drawing something or someone closer to oneself. Its most theologically charged use is Paul's appeal in Romans 14-15: 'Welcome one another as Christ has welcomed you' (Rom 15:7), where receiving fellow believers into community mirrors Christ's own acceptance. But in the Gospels, Peter 'took Jesus aside' to rebuke Him (Matt 16:22; Mark 8:32) — an intimate, private gesture the Spanish 'tomándolo aparte' captures precisely. And during the storm at sea, Paul urges the sailors to 'take food' (Acts 27:33), where the verb carries the practical sense of partaking for sustenance.

1. receive, welcome, accept (6×) To receive, welcome, or accept a person into fellowship or community — the relational and theological core of the word. Paul urges the Roman church to 'receive' the

weak in faith (Rom 14:1), and declares that 'Christ received us' (Rom 15:7). The Maltese 'welcomed' Paul's shipwrecked company with unusual kindness (Acts 28:2). Spanish splits between 'recibid' (receive) and 'nos acogieron' (they took us in), while German 'annehmen' captures the acceptance dimension. RECEIVING AND TAKING
en: receive, received, they-welcomed | **es:** nos-acogieron, os-recibió, recibid | **fr:** accueillir, prendre | **de:** annehmen, nimmt-an Acts 28:2; Rom 14:1; Rom 14:3; Rom 15:7

2. take aside (3×) To take someone aside privately, often for correction, instruction, or intimate conversation. Peter 'took Jesus aside' and began to rebuke Him (Matt 16:22; Mark 8:32), and Priscilla and Aquila 'took Apollos aside' to explain the Way more accurately (Acts 18:26). Spanish 'tomándolo aparte' and the English 'taking aside' make the physical gesture vivid — drawing someone out of the group for a private word. RECEIVING AND TAKING
en: having-taken-aside, taking-aside, took-aside | **es:** habiéndolo-tomado-aparte, lo-tomaron, tomando-aparte | **fr:** accueillir, prendre | **de:** annehmen, nimmt-an Matt 16:22; Mark 8:32; Acts 18:26

3. take, partake of (3×) To take something for oneself, especially food, or to recruit persons for a purpose. During the storm, Paul urged all aboard to 'take food' (Acts 27:33), and they ate (Acts 27:36). In Acts 17:5, certain men 'took along' some wicked fellows from the marketplace. Spanish 'habiendo tomado' and 'tomando consigo' convey the instrumental, acquisitive force — taking for use or enlistment rather than relational welcome. RECEIVING AND TAKING
en: having-taken, took | **es:** habiendo-tomado, tomando-consigo, tomaron | **fr:** accueillir | **de:** nimmt-an Acts 17:5; Acts 27:33; Acts 27:36

πρόσ-ληψις G4356 *N-NFS* (1×)
acceptance, receiving, taking to oneself, admission or inclusion
A noun from the verb 'to receive' or 'take to oneself,' indicating the act of acceptance or reception. Paul uses it in Romans 11:15 in a striking parallel: if Israel's rejection means reconciliation for the world, what will their acceptance mean but life from the dead? The noun captures God's future reception of ethnic Israel back into covenant relationship. If their temporary exclusion brought blessing to Gentiles, their eventual inclusion will bring even greater blessing —resurrection-scale restoration.

(1×) The translations show 'acceptance' or 'admission' ('acceptance,' 'aceptación,' 'admission,' 'Annahme'). Paul's argument uses Israel's acceptance as the climax of redemptive history: their present rejection opened the door to Gentiles, but their future acceptance will trigger even greater glory. The noun suggests divine initiative—God's taking them back to himself, receiving them into favor. This acceptance will mean nothing less than eschatological resurrection life. RECEIVING AND TAKING
en: acceptance | **es:** aceptación | **fr:** admission | **de:** Annahme Rom 11:15

προσμένω G4357 *V-APA-NMS* (7×)
To remain with, stay, continue; persisting in a place, with a person, or in an activity or commitment.
A compound verb (pros + meno) meaning to remain with, stay on, or continue steadfastly. It appears in two distinct settings: the crowds that have 'remained with' Jesus for three days without food (Matt 15:32; Mark 8:2), and the early church's exhortation to persist in faith and community. Barnabas urges believers in Antioch to 'remain with the Lord' in purpose of heart (Acts 11:23), and Paul and Silas stay on in various cities (Acts 13:43; 18:18). French 'demeurer/rester' and Spanish 'permanecer' both convey faithful continuance rather than mere physical lingering.

remain/continue/stay with (7×) To remain with, stay, continue — denotes persistent presence with a person, in a place, or in a state of commitment. In the feeding narratives, crowds have 'remained with' Jesus for days (Matt 15:32; Mark 8:2), expressing physical endurance alongside devotion. In Acts, it shifts toward faithful perseverance: Barnabas urges new believers to 'remain with the Lord' in wholehearted devotion (Acts 11:23), while Paul remains in cities to strengthen congregations (Acts 13:43; 18:18). In 1 Tim 1:3 and 5:5, it describes continuing in a role or in prayer. French 'demeurer,' Spanish 'permanecer,' and German 'bleiben' all underscore steadfast continuance rather than casual lingering. GEOGRAPHY AND SPACE
en: continues, having-remained, they-remain | **es:** permanecen, permanecen-conmigo, permanecer | **fr:** demeurer, rester | **de:** bleiben, bleibt-bei Matt 15:32; Mark 8:2; Acts 11:23; Acts 13:43; Acts 18:18

προσορμ-ίζω G4358 *V-AIP-3P* (1×)
to bring to anchor, to moor, to come to shore or land a ship
A nautical term for bringing a ship to anchor near shore or landing at a beach. Classical usage included mooring near harbors or anchoring at coastlines. Later usage extended to passive voice: the ship was brought to shore. Mark 6:53 describes Jesus and disciples crossing the lake and being brought to shore at Gennesaret—they anchored or landed there. The technical precision indicates completed navigation: crossing accomplished, destination reached, vessel secured.

(1×) The glosses give nautical landing ('they anchored,' 'atracaron,' 'aborder,' 'anlanden'). Mark's usage indicates successful completion of the lake crossing after the walking-on-water incident. The disciples, terrified by seeing Jesus on the water and amazed by the stilling of wind, arrived safely and moored at Gennesaret. The verb signals transition from miraculous sea journey to new ministry location where crowds will bring the sick for healing. SHIP SEA VESSEL
en: they-anchored | **es:** atracaron | **fr:** aborder | **de:** anlanden Mark 6:53

προσοφείλω G4359 *V-PIA-2S* (1×)
to owe besides, to owe in addition, to be still in debt for something more
A compound verb indicating additional debt beyond what might already be owed. Classical usage described owing something still or being in arrears. Paul uses it in Philemon 19 with delicate humor: if Onesimus owes you anything, charge it to me—though I could mention that you owe me your very self besides. The verb captures Paul's reminder that Philemon's spiritual debt to Paul (owing him his very self, since Paul led him to Christ) far exceeds any financial debt Onesimus might owe Philemon.

(1×) The translations emphasize the debt ('you owe,' 'me debes,' 'schulden'). Paul's rhetorical strategy depends on this verb: technically Onesimus may owe Philemon money or labor, but Philemon owes Paul infinitely more—his very self, his spiritual life, his existence as a Christian. This additional debt (προσοφείλεις) reframes the entire situation: how can Philemon demand payment from Onesimus when Philemon himself is perpetually indebted to Paul? NECESSITY AND OBLIGATION
en: you-owe | **es:** me-debes | **fr:** προσοφείλεις | **de:** schulden Phlm 1:19

προσοχθ-ίζω G4360 *V-AIA-1S* (2×)
to be angry with, indignant toward, or weary of someone or something
A verb expressing strong displeasure or weariness. Both NT uses are in Hebrews 3, quoting Psalm 95. In verse 10, God says he was angry with that generation (the wilderness rebels). In verse 17, the author asks rhetorically with whom God was angry for forty years. The Septuagint background includes the sense of loathing or being vexed, capturing God's righteous anger at persistent unbelief.

(2×) The glosses ('I was angry,' 'me disgusté,' 'être en colère,' 'zürnen') converge on indignation. Hebrews 3:10 and 3:17 both cite Psalm 95:10 about God's anger toward Israel's wilderness generation. The verb conveys not mere irritation but deep, sustained displeasure at covenant unfaithfulness—a warning to NT readers not to harden their hearts as Israel did. ANGER AND INDIGNATION
en: I-was-angry, was-he-angry | **es:** me-disgusté, se-disgustó | **fr:** être-en-colère | **de:** zuernen Heb 3:10; Heb 3:17

πρόσπεινος G4361 *Adj-NMS* (1×)

hungry, experiencing hunger, in a state of needing food

An adjective describing the physical state of hunger or needing food. Luke uses it in Acts 10:10 to describe Peter on the Cornelius household roof: he became hungry and wanted to eat. The simple adjective sets the stage for the vision that follows—in a state of physical hunger, Peter receives a vision about clean and unclean foods that will revolutionize his understanding of Gentile inclusion. Physical hunger becomes the occasion for spiritual paradigm shift about who belongs in God's household.

(1×) The translations uniformly give 'hungry' ('hungry,' 'hambriento,' 'affamé'). Luke's narrative detail is preparation: Peter's physical hunger state makes the vision of foods particularly vivid and theologically appropriate. God meets Peter in his humanity (literally hungry on a rooftop) to teach a spiritual lesson about hunger for righteousness that transcends food laws and ethnic boundaries. The hungry apostle learns that God's table is bigger than he imagined. **HUNGER AND FAMINE**

en: hungry | **es:** hambriento | **fr:** affamé | **de:** πρόσπεινος Acts 10:10

προσπήγνῡμι G4362 *V-APA-NMP* (1×)

to fasten or affix something to a surface, especially by nailing; to crucify

This verb describes the action of fixing or fastening something onto a surface, particularly through nailing. In classical usage it covered various acts of attachment, but in the New Testament context it specifically refers to the act of crucifixion. The multilingual glosses consistently emphasize the nailing action (Spanish 'habiendo-clavado', French 'clouer'), pointing to the grim physical reality of affixing Jesus to the cross. Acts 2:23 employs this term to describe the violent death of Christ at the hands of lawless men.

(1×) The single New Testament occurrence appears in Acts 2:23 where Peter declares that Jesus was nailed to the cross and killed. The Spanish and French translations emphasize the completed action of nailing ('habiendo-clavado', 'clouer'), while the domain classification under Physical Action > Attachment correctly identifies this as a concrete act of fastening. The classical lexicon confirms this word fundamentally means 'fix to or on' something, making it an apt term for the brutal mechanics of crucifixion. **BINDING AND TYING**

en: having-nailed-up | **es:** habiendo-clavado | **fr:** clouer | **de:** προσπήξαντες Acts 2:23

προσπίπτω G4363 *V-AIA-3P* (8×)

To fall down before, prostrate oneself in supplication or worship; to fall upon or strike against

The verb prospipto literally means 'to fall toward' and in the New Testament overwhelmingly describes the act of falling down before someone in reverence, desperate supplication, or worship. Unclean spirits fall before Jesus crying out his identity (Mark 3:11), the hemorrhaging woman falls before him in fear and trembling (Mark 5:33), and a Syrophoenician mother prostrates herself at his feet begging for her daughter's deliverance (Mark 7:25). A single contrasting occurrence in Matt 7:25 preserves the older, impersonal meaning of physical impact — the rains and floods 'fell upon' the house.

1. fall before in reverence (7×) To fall down before someone as an act of supplication, reverence, or worship — the predominant New Testament sense. People prostrate themselves before Jesus out of desperation, awe, or recognition of divine authority. Mark 5:33 shows the healed woman falling down in fear and telling the whole truth; Mark 7:25 has a mother at Jesus' feet pleading for her demon-possessed daughter; Luke 5:8 records Peter falling at Jesus' knees saying 'depart from me, for I am a sinful man.' Spanish 'cayó ante' and German 'niederfallen' capture the directed, reverential nature of the fall — toward a person, not merely to the ground. The act bridges worship and petition, making prospipto a key gesture word in the Gospel narrative. **FALLING AND FAILING**

en: fell, fell-before, fell-down-at | **es:** cayendo-ante, cayó, cayó-ante | **fr:** tomber-devant | **de:** niederfallen, προσέπεσεν, προσπεσοῦσα Mark 3:11; Mark 5:33; Mark 7:25; Luke 5:8; Luke 8:28

2. fall upon, strike against (1×) To fall upon or strike against something with impersonal physical force, used of natural elements hitting a structure. The sole instance at Matt 7:25 describes the rain, floods, and winds that 'fell upon' the house built on the rock. English 'fell upon' and Spanish 'cayeron contra' shift from reverential prostration to violent impact, and the subject is no longer a person approaching someone in need but inanimate forces assaulting a building. This preserves the classical Greek sense of prospipto as physical collision, attested from the fifth century BC onward. **STUMBLING AND OFFENSE**

en: fell-upon | **es:** cayeron–contra | **fr:** tomber-devant | **de:** προσέπεσαν Matt 7:25

προσποι-έω G4364 *V-AIM-3S* (1×)

to pretend, feign, or make a show of something that is not genuine

This middle voice verb captures the act of pretending or making a false show of something. In classical Greek it could mean to claim or procure for oneself, but the New Testament usage focuses on feigning or acting as if something were true when it is not. Luke employs this term to describe Jesus' behavior on the road to Emmaus, where he 'acted as if' he were going farther, creating a moment of suspense that invites the disciples to press him to stay. The multilingual evidence (Spanish 'aparentó', French 'faire-semblant') consistently points to this sense of pretense or outward appearance.

(1×) In Luke 24:28, Jesus 'pretended' or 'made as if' to go farther along the road, though his intention was to accept the disciples' invitation to stay. The Spanish translation 'aparentó' (appeared, seemed) and French 'faire-semblant' (to pretend) both capture this nuance of outward show versus inner intent. The classical lexicon confirms that the middle voice often means 'take to oneself what does not belong to one, pretend to, lay claim to,' making this a perfect description of Jesus' pedagogical strategy—acting as though he would continue, thereby drawing out the disciples' hospitality and desire for his company. **DECEPTION AND BEGUILING**

en: pretended | **es:** aparentó | **fr:** faire-semblant | **de:** προσεποιήσατο Luke 24:28

προσπορεύομαι G4365 *V-PIM/P-3P* (1×)

to approach, come near to, or draw close to someone or something

This compound verb describes movement toward a person or place, emphasizing the act of approaching or coming near. In classical contexts it could describe going to a location, applying for something, or even pursuing an office, but the New Testament usage is straightforward: physical approach. Mark uses this word when James and John come to Jesus with their ambitious request for positions of honor. The cross-linguistic glosses (Spanish 'se-acercan', French 's'approcher', German 'hinzukommen') all emphasize the spatial movement toward Jesus.

(1×) Mark 10:35 records James and John 'coming to' or 'approaching' Jesus to make their request for seats at his right and left in glory. The Spanish 'se-acercan' (they draw near) and French 's'approcher' (to approach) both emphasize the physical movement toward Jesus. The domain classification under Geography_Space > Spatial Positions aptly captures this as a locative/directional verb. The classical lexicon shows this verb's range includes 'go to, approach' as well as metaphorical applications like pursuing an office—ironically relevant given what James and John were about to request. **NEARNESS AND APPROACH**

en: come-to | **es:** se-acercan | **fr:** s'approcher | **de:** hinzukommen Mark 10:35

προσρήγνῡμι G4366 *V-AIA-3S* (2×)

to burst against, beat violently against, or dash upon something

A verb describing forceful impact. Both uses are in Luke 6, within Jesus' parable of two builders. In verse 48, the flood burst against the well-founded house but could not shake it. In verse 49, the stream burst against the sand-founded house, and it collapsed immediately. The verb vividly captures the violent assault of floodwaters testing the stability of what has been built.

(2×) The glosses ('burst,' 'embistió,' 'se jeter contre') emphasize violent impact. Luke 6:48 and 6:49 contrast two outcomes when torrents strike: the house on rock stands firm, while the one on sand collapses. The verb's force underscores Jesus' point—life's storms will test everyone's foundation, and only obedience to his words provides stability. **STUMBLING AND OFFENSE**

en: burst, burst-against | **es:** embistió | **fr:** se-jeter-contre | **de:** προσέρηξεν Luke 6:48; Luke 6:49

προστάσσω G4367 *V-RPM/P-ANP* (7×)

To command, order authoritatively; to appoint or designate in advance

The verb προστάσσω (from πρός + τάσσω, 'to arrange toward') means to command or give authoritative orders. In the New Testament it appears almost exclusively for directives from God, Jesus, or Moses — carrying the full weight of divine or Torah-based authority. Joseph obeys what the angel 'commanded' (Matt 1:24), Jesus tells the healed leper to do what Moses 'commanded' (Matt 8:4, Mark 1:44, Luke 5:14), and Cornelius sends for Peter because an angel 'commanded' him (Acts 10:33). A single occurrence in Acts 17:26 stretches the word from verbal directive to cosmic appointment: God 'appointed' the seasons and boundaries for the nations, an act of sovereign ordering rather than spoken command.

1. to command / to order (6×) To issue a command or authoritative directive requiring compliance, used of orders given by God, Jesus, Moses, or angelic intermediaries. In Matt 1:24 Joseph does as the angel of the Lord 'commanded' him; in Matt 8:4, Mark 1:44, and Luke 5:14 Jesus tells the healed leper to offer what Moses 'commanded'; and in Acts 10:33 Cornelius gathers his household because of what God 'commanded' through an angel. The multilingual evidence — Spanish 'mandó/ordenó,' French 'ordonner,' German 'befehlen' — uniformly points to authoritative verbal instruction. Both active and passive voice occur, with the passive (προσταχθέν, 'having been commanded') emphasizing the recipient's obligation. **COMMANDING AND ORDERING**

en: commanded, having-been-commanded, he-commanded | **es:** mandadas, mandó, ordenó | **fr:** ordonner | **de:** befehlen, befiehlt Matt 1:24; Matt 8:4; Mark 1:44; Luke 5:14; Acts 10:33

2. to appoint / to designate (1×) To appoint, designate, or set in order beforehand, implying divine preordination or sovereign arrangement rather than a specific verbal directive. In Acts 17:26 Paul declares that God 'appointed' (προστάξας) the times and boundaries of the nations' habitations. Spanish 'señalados' ('designated, marked out') captures this sense distinctly from 'mandó' ('he commanded'), revealing the shift from verbal command to cosmic ordering. The nuance moves from speech act to sovereign disposition — God arranging the structure of history rather than issuing a spoken instruction. **COMMANDING AND ORDERING**

en: appointed | **es:** señalados | **fr:** ordonner | **de:** befiehlt Acts 17:26

πρόστᾰτ-ις G4368 *N-NFS* (1×)

a female patron, protector, or benefactor who provides aid and support

This feminine noun designates a woman who acts as a patron, protector, or helper to others. In Greco-Roman society, a prostatis was someone of standing who used their influence and resources to aid those under their care. Paul applies this term to Phoebe in Romans 16:2, commending her as one who has been a benefactor to many, including Paul himself. The multilingual glosses reflect the protective and supportive dimension: Spanish 'protectora' (protector), French 'patronne' (patron), German 'Beschuetzerin' (protector). This reveals Phoebe's significant role in the early Christian community.

(1×) Paul describes Phoebe as a 'patron' or 'benefactor' in Romans 16:2, someone who has helped many people including Paul himself. The Spanish 'protectora' and German 'Beschuetzerin' both emphasize the protective, caring dimension, while French 'patronne' highlights her role as a patron with social standing and resources. The domain assignment to Guidance_Care > Help, Care For accurately reflects the supportive function of a prostatis. The classical lexicon confirms this is the feminine form of prostates, referring to a protector or patron, making Phoebe's commendation all the more striking as evidence of women's leadership and influence in the nascent church. **HELPER ALLY**

en: a-patron | **es:** protectora | **fr:** patronne | **de:** Beschuetzerin Rom 16:2

προστίθημι G4369 *V-AIP-3P* (18×)

To add or increase; also a Hebraic idiom meaning to proceed or do something further.

Prostithemi is a versatile verb whose primary sense is simply to add, whether adding something to a group, a quantity, or a situation. The Lord 'added' to the church daily those being saved (Acts 2:47), and Jesus teaches that seeking God's kingdom results in all things being 'added' to you (Matt 6:33; Luke 12:31). A distinctive secondary sense reflects the Hebrew idiom of yasap, meaning 'to proceed' or 'to do again,' where the verb signals continuation rather than numerical increase. Luke preserves this Semitism in Acts 12:3, where Herod 'proceeded to arrest Peter also,' a construction that feels foreign in Greek but perfectly natural in Hebrew narrative style.

1. add or increase (17×) To add something to an existing quantity, group, or entity, or to increase and grant something further. Spanish 'añadir/añadiendo' and French 'ajouter' both straightforwardly convey addition. This sense covers the vast majority of NT uses: God adds believers to the church (Acts 2:41, 47; 5:14; 11:24), Jesus promises that all necessities will be added to those who seek the kingdom (Matt 6:33; Luke 12:31), no one can add a cubit to his stature by worrying (Matt 6:27; Luke 12:25), and Herod added yet another crime to all his others by imprisoning John (Luke 3:20). The disciples' plea 'Increase our faith!' (Luke 17:5) uses the same verb, framing faith as something that can be added to or augmented. **ADDING AND CONTINUING**

en: Add, added, having-added | **es:** Auméntanos, añadiendo, añadir | **fr:** ajouter | **de:** fügt-hinzu, hinzufuegen Matt 6:27; Matt 6:33; Mark 4:24; Luke 3:20; Luke 12:25

2. proceed or do further (1×) A Hebraic idiom meaning to proceed, go on, or do something further, reflecting the Hebrew construction with yasap where the verb signals continuation or repetition rather than literal addition. In Acts 12:3, Luke writes that Herod 'proceeded to arrest Peter also' (Spanish 'procedió,' English 'proceeded'), a Septuagintal construction where prostithemi functions as an auxiliary verb modifying the main action. This usage, while rare in the NT (only one clear instance), reveals Luke's deep familiarity with Septuagintal Greek and Hebrew narrative conventions. **ADDING AND CONTINUING**

en: proceeded | **es:** procedió | **fr:** ajouter | **de:** fügt-hinzu Acts 12:3

προστρέχω G4370 *V-APA-NMS* (3×)

to run up to, run toward; to approach quickly with purpose or excitement

This verb means to run up to or toward someone, approaching quickly and purposefully. Classical usage included running toward people or things, sometimes in a hostile sense. The New Testament uses it exclusively in the Gospels to describe people running toward Jesus with eagerness, questions, or need. The term captures both physical movement and emotional intensity.

(3×) Describes running toward Jesus with urgency or excitement. Mark 9:15 states that when the crowd saw Jesus, they 'immediately ran up to him and greeted him.' Mark 10:17 introduces the rich young ruler: 'as he was setting out on his journey, a man ran up and knelt before him.' Acts 8:30 describes Philip: 'Philip ran up and heard him reading Isaiah the prophet.' The Spanish and German glosses emphasize 'running toward' or 'up to,' French 'accourir' captures the swift approach. This is not casual walking but urgent, eager movement toward Jesus or gospel opportunity—physical action expressing spiritual hunger or evangelical zeal. **RUNNING AND RACING**

en: having-run-up, running-to, running-up | **es:** corriendo-hacia, habiendo-corrido-hacia | **fr:** accourir | **de:** hinzulaufen, läuft-hinzu Mark 9:15; Mark 10:17; Acts 8:30

προσφάγιον G4371 *N-ANS* (1×)

food eaten with bread, especially fish or other relish accompanying a meal

This neuter noun originally referred to any food eaten as a side dish or accompaniment to bread, particularly fish. In classical usage it could mean a sacrificial victim, but by the New Testament period it commonly designated the fish or relish that accompanied bread at a meal. John uses this term when the risen Jesus asks his disciples if they have any food, specifically fish. The multilingual glosses consistently point to food (Spanish 'de-comida', French 'nourriture'), with English directly specifying 'fish,' reflecting the context of the post-resurrection breakfast by the Sea of Galilee.

(1×) In John 21:5, Jesus asks the disciples, 'Children, you do not have any fish, do you?' using this term for the catch they were seeking. While the Spanish 'de-comida' and French 'nourriture' broadly mean 'food,' the English gloss 'fish' reflects the specific context where Jesus is asking about their fishing success. The classical lexicon notes that prosphagion originally meant a victim sacrificed beforehand but came to mean the relish or side dish eaten with bread, especially fish. This fishing scene after the resurrection becomes a eucharistic moment, echoing Jesus' earlier feeding miracles. **FOOD AND NOURISHMENT**

en: fish | **es:** de-comida | **fr:** nourriture | **de:** Zukost John 21:5

πρόσφᾰτος G4372 *Adj-AFS* (1×)

fresh, new, recently made or obtained; not yet old or decomposed

This adjective describes something that is fresh, new, or recently created—not yet aged, decomposed, or stale. In classical Greek it applied to fresh meat (as opposed to salted), newly drawn water, recent crops, and even freshly deceased bodies that had not yet decomposed. Hebrews employs this word metaphorically to describe the 'new and living way' that Jesus inaugurated through the curtain of his flesh. The multilingual glosses uniformly translate this as 'new' (Spanish 'nuevo', French 'nouveau', German 'neu'), emphasizing the freshness and recency of Christ's inaugurated access to God.

(1×) Hebrews 10:20 speaks of the 'new and living way' that Jesus opened for believers through the curtain—that is, through his flesh. The uniform translation as 'new' across Spanish, French, and German reflects the temporal dimension: this is a freshly inaugurated, recently established path of access to God. The classical lexicon shows prosphatos literally meant 'fresh, not decomposed,' applied to corpses, food, water, and other items that were recent or newly obtained. The metaphorical application to the 'way' Jesus opened emphasizes its unprecedented and vital freshness—a path of access that did not exist before Christ's death and resurrection. **NEWNESS AND FRESHNESS**

en: new | **es:** nuevo | **fr:** nouveau | **de:** neu Heb 10:20

πρόσφᾰτος G4373 *Adv* (1×)

recently, lately, a short time ago

This adverb, derived from the adjective prosphatos (fresh, new), means recently or lately—indicating something that happened a short time ago. Luke uses this word to describe Aquila and Priscilla, who had 'recently' come from Italy due to Claudius's edict expelling Jews from Rome. The multilingual evidence is consistent: Spanish 'recientemente', French 'récent', emphasizing the temporal proximity of their arrival. This detail situates the couple's arrival in Corinth within the broader historical context of Roman Imperial policy and Jewish diaspora movements.

(1×) Acts 18:2 notes that Aquila and Priscilla had 'recently come' from Italy because Claudius had commanded all Jews to leave Rome. The Spanish 'recientemente' (recently) and French 'récent' both emphasize the temporal nearness of their arrival in Corinth. This adverb, built on the adjective meaning 'fresh' or 'new,' indicates an event in the very recent past. The historical reference to Claudius's edict (likely around 49 AD) provides a chronological anchor for Paul's ministry in Corinth and introduces this remarkable couple who would become his coworkers in tentmaking and gospel proclamation. **NEWNESS AND FRESHNESS**

en: recently | **es:** recientemente | **fr:** récent | **de:** προσφάτως Acts 18:2

προσφέρω G4374 *V-APP-NMS* (47×)

To offer a sacrifice or gift; to bring someone or something to another; to deal with, treat

Prosphero spans the sacred and the practical. Its dominant New Testament use is cultic: offering sacrifices, gifts, and prayers to God. The Magi 'offered' gold, frankincense, and myrrh (Matt 2:11), and Hebrews develops an extended theology of Christ who 'offered himself' once for all (Heb 9:14, 28). In the Gospels it also serves as a simple verb of conveyance – crowds 'brought' the sick to Jesus for healing (Matt 4:24; 8:16; 9:2). Spanish distinguishes ofrecer (offer) from traer (bring), neatly mirroring these two senses. A third, rare usage in Hebrews 12:7 means 'to deal with' or 'treat' someone in a particular manner – God 'deals with' you as sons.

1. offer a sacrifice or gift (30×) The cultic and devotional sense: to offer, present, or sacrifice before God. This includes the Magi's gifts (Matt 2:11), offerings commanded by the Law of Moses (Matt 8:4; Mark 1:44), the repeated offerings of Hebrews' priestly theology (Heb 9:7, 25; 10:1-2), and Christ's self-offering (Heb 9:14, 28). Spanish ofrecer, German darbringen, and French offrir uniformly mark this as sacred presentation. **BRINGING AND OFFERING**

en: are-offered, has-offered, having-offered | **es:** ha-ofrecido, habiendo-ofrecido, ofrece | **fr:** offrir | **de:** bringt-dar, darbringen Matt 2:11; Matt 5:23; Matt 5:24; Matt 8:4; Mark 1:44

2. bring to, present (16×) The general sense of bringing or carrying a person or thing to someone. Crowds 'brought' the sick, the demon-possessed, and the paralyzed to Jesus (Matt 4:24; 9:2; 9:32; 12:22). Children were 'brought' for his blessing (Matt 19:13). Spanish traer and fueron-traido clearly distinguish this physical conveyance from sacrificial offering. The focus is on delivery to an authority or healer. **BRINGING AND OFFERING**

en: I-brought, Were-bringing, You-brought | **es:** Trajisteis, Traían, fue-traído | **fr:** offrir | **de:** bringt-dar, darbringen Matt 4:24; Matt 8:16; Matt 9:2; Matt 9:32; Matt 12:22

3. (1×) A rare figurative sense meaning 'to deal with' or 'treat' someone in a certain manner. In Hebrews 12:7, God 'deals with' (prosphero) believers as a father with sons through discipline. English 'deals,' Spanish trata, and the shift from cultic to relational vocabulary confirm this as a distinct idiomatic extension of the root idea of 'bringing toward.' **BRINGING AND OFFERING**

en: deals | **es:** trata | **fr:** offrir | **de:** darbringen Heb 12:7

προσφιλ-ής G4375 *Adj-NNP* (1×)

dear, beloved, pleasing, agreeable, or lovely

This adjective describes what is dear, beloved, or pleasing—what evokes affection or is agreeable to the senses or heart. In classical usage it could describe people who are beloved, actions that are lovely, or things that are pleasing and agreeable. Paul employs this word in his famous virtue list in Philippians 4:8, urging believers to think on whatever is lovely or pleasing. The multilingual glosses span from 'lovely' (English), 'amables' (Spanish, amiable/kind), to German 'lieblich' (lovely, charming), all emphasizing the attractive, winsome quality that draws affection.

(1×) In Philippians 4:8, Paul exhorts believers to dwell on 'whatever is lovely'—things that are pleasing, attractive, and winsome. The English 'lovely' and German 'lieblich' capture the aesthetic and affective appeal, while Spanish 'amables' (amiable, kind) emphasizes the relational warmth. The classical lexicon shows this word could describe beloved persons, pleasing actions, or agreeable things, with both passive (dear to others) and active (kindly disposed) senses. Paul's instruction to meditate on the prosphiles directs Christian attention toward beauty, goodness, and whatever evokes affection—a holistic vision of mental and spiritual health. **GEOGRAPHY AND SPACE**

en: lovely | **es:** amables | **fr:** προσφιλῆ | **de:** lieblich Phil 4:8

προσφορ-ά G4376 *N-DFS* (9×)

An offering or sacrifice presented to God; both the act of offering and the thing offered, especially Christ's self-sacrifice.

Denotes a religious offering or sacrifice brought before God, encompassing both the act of presenting and the gift itself. In Ephesians 5:2, Christ gave himself as 'an offering and a sacrifice' — a phrase where this word stands alongside the more general term for sacrifice to specify the voluntary, presenting aspect. The author of Hebrews uses it repeatedly to contrast Christ's once-for-all offering with the repeated sacrifices of the old covenant (Heb 10:5, 10, 14, 18). Spanish 'ofrenda' and French 'offrande' both preserve the sense of a gift brought forward, while German 'Opfer' merges offering and sacrifice into one concept.

offering, sacrifice (presented to God) (9×) A religious offering or sacrifice presented to God, covering both the act of bringing an offering and the offering itself. In the NT, it ranges from Paul's description of Gentile converts as an acceptable 'offering' (Rom 15:16) to the ritual offerings connected with temple vows (Acts 21:26, 24:17), and climactically to Christ's self-offering that renders all other sacrifices obsolete (Eph 5:2, Heb 10:5, 10, 14, 18). Spanish 'ofrenda' and French 'offrande' both emphasize the gift-presenting dimension, while the Hebrews passages stress the definitive, unrepeatable character of Christ's offering as the theological center of the word's NT usage. GEOGRAPHY AND SPACE

en: offering, offerings | **es:** ofrenda, ofrendas | **fr:** offrande, sacrifice | **de:** Opfer, προσφορά, προσφοράς Acts 21:26; Acts 24:17; Rom 15:16; Eph 5:2; Heb 10:5

προσφων-έω G4377 *V-AIA-3S* (7×)

To call out to someone, address directly; to summon or speak to a person, whether in greeting, instruction, or public proclamation.

In classical Greek this verb covered a wide range of direct speech acts, from addressing someone by name to issuing orders. The New Testament uses it for calling out in everyday settings, as when children shout to one another in the marketplace (Matt 11:16; Luke 7:32), and for more solemn moments, as when Jesus calls his disciples by name (Luke 6:13) or addresses a crippled woman in the synagogue (Luke 13:12). Spanish renders it variously as 'habló' and 'les habló,' while French consistently uses 'adresser la parole,' both capturing the sense of deliberate, face-to-face communication.

call out to/address (7×) To call out to or address someone directly, whether summoning, greeting, or delivering a message face to face. The multilingual glosses converge on directed speech: German 'spricht an' (accosts), French 'adresser la parole' (address the word to), and Spanish 'les habló' (spoke to them). In the Gospels, this verb appears for children calling playmates in the agora (Matt 11:16; Luke 7:32), Jesus naming his apostles (Luke 6:13), his healing address to the bent woman (Luke 13:12), and Pilate addressing the crowd about Jesus (Luke 23:20). CALLING AND NAMING

en: addressed, called-out, calling-out | **es:** habló, les-hablaba, les-habló | **fr:** adresser-la-parole, appeler | **de:** spricht-an Matt 11:16; Luke 6:13; Luke 7:32; Luke 13:12; Luke 23:20

πρόσ-χῠσις G4378 *N-AFS* (1×)

the act of pouring or sprinkling liquid upon something

This noun describes the action of pouring or sprinkling liquid onto something, particularly in ritual contexts. In the New Testament, it appears in Hebrews' description of the first Passover, where Moses instructed the Israelites to apply blood to their doorposts. The multilingual glosses uniformly emphasize sprinkling (Spanish 'rociadura', French 'aspersion', German 'Besprengung'), pointing to the ritual act of applying the blood that protected the firstborn from the destroyer. This word captures the physical liturgical action that becomes a powerful symbol of protection and deliverance.

(1×) Hebrews 11:28 refers to Moses keeping the Passover 'and the sprinkling of the blood,' the ritual act that protected Israel's firstborn from the destroying angel. Spanish 'rociadura' (sprinkling), French 'aspersion' (sprinkling), and German 'Besprengung' (sprinkling) all capture the physical application of blood to the doorframes. The classical lexicon confirms this word means 'pouring upon, sprinkling,' particularly of blood in ritual contexts. This Passover sprinkling prefigures the greater deliverance through Christ's blood, a connection Hebrews makes throughout its argument about the superiority of the new covenant. POURING AND SHEDDING

en: sprinkling | **es:** rociadura | **fr:** aspersion | **de:** Besprengung Heb 11:28

προσ-ψαύω G4379 *V-PIA-2P* (1×)

to touch, make contact with, or lay hands upon something

This verb means to touch or make physical contact with something or someone. The prefix pros- intensifies the basic sense of contact. Luke employs this word in Jesus' rebuke of the Pharisees and lawyers, who impose heavy burdens on others but refuse even to touch those burdens with a finger themselves. The multilingual glosses are straightforward: English 'touch', Spanish 'tocáis' (you touch), French 'toucher' (to touch), pointing to the physical act of contact. The metaphor is clear—the religious leaders demand obedience to regulations they themselves avoid.

(1×) In Luke 11:46, Jesus condemns the lawyers who 'load people with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers.' The verb emphasizes the contrast: they impose weighty obligations but refuse even minimal contact with those burdens. Spanish 'tocáis' and French 'toucher' both mean simply 'touch,' highlighting the physical dimension. The domain classification under Physical Action > Attachment reflects the basic sense of contact. Jesus exposes the hypocrisy of demanding from others what one refuses to practice, a perennial temptation in religious leadership. TOUCHING AND REACHING

en: touch | **es:** tocáis | **fr:** toucher | **de:** προσψαύετε Luke 11:46

προσωπο-ληπτέω G4380 *V-PIA-2P* (1×)

to show partiality or favoritism, judging based on external appearances rather than impartially

This compound verb literally means to receive or accept someone's face, an idiom for showing favoritism or partiality. It describes the act of judging people based on external status, appearance, or position rather than on merit or justice. James uses this term to rebuke believers who show favoritism in their assemblies, violating the law of love. The multilingual glosses reflect the concept: Spanish 'hacéis acepción de personas' (you show partiality to persons), pointing to the unjust practice of preferential treatment. This vice contradicts the character of God, who shows no partiality.

(1×) James 2:9 declares, 'But if you show partiality, you are committing sin and are convicted by the law as transgressors.' The verb captures the act of judging based on external appearance—precisely what James has just condemned in favoring the rich over the poor in the assembly. Spanish 'hacéis acepción de personas' literally means 'you make acceptance of persons,' reflecting the Hebrew idiom of 'lifting up the face.' The domain classification under Justice_Punishment > Courts and Legal Procedures is apt, as partiality perverts justice. God's impartiality (Acts 10:34) must be reflected in his people's treatment of one another. JUDGING AND DECIDING

en: you-show-favoritism | **es:** hacéis-acepción-de-personas | **fr:** προσωπολημπτεῖτε | **de:** Ansehen-der-Person Jas 2:9

προσωπο-λήπτης G4381 *N-NMS* (1×)

one who shows favoritism or partiality toward certain persons based on external factors

This noun describes a person who shows partiality or favoritism, someone who judges and treats people differently based on their external status, wealth, or appearance. It is the noun form of the verb 'to show partiality.' Peter uses this term in a crucial declaration at Cornelius's house, recognizing that 'God is no respecter of persons'—he does not show favoritism based on ethnicity or social standing. The multilingual glosses point to this concept of partiality, with French emphasizing 'sans partialité' (without partiality), highlighting God's impartial justice.

(1×) In Acts 10:34, Peter declares, 'Truly I understand that God is not a respecter of persons' (literally, 'God is not a prosopolemptes'). This revelation comes as Peter enters the Gentile household of Cornelius, realizing that God's acceptance extends beyond Jewish boundaries. The term captures one who judges based on external appearance or status. French 'sans partialité' (without partiality) expresses the negative—God does not practice favoritism. This was a revolutionary recognition: the gospel breaks down ethnic, social, and economic barriers because God himself judges the heart, not outward appearances. JUDGING AND DECIDING

en: respecter-of-persons | **es:** acepador-de-personas | **fr:** sans-partialité | **de:** προσωπολήμπτης Acts 10:34

προσωπο-ληψία G4382 *N-NFS* (4×)

Partiality, favoritism; showing respect of persons based on outward appearance or status.

A compound noun formed from 'prosōpon' (face) and 'lambanō' (to receive), literally meaning 'face-receiving'–that is, making judgments based on someone's outward appearance or social standing. Every New Testament occurrence condemns this practice as incompatible with divine justice. Paul declares that God shows no partiality (Rom 2:11), and James insists that favoritism toward the rich violates the royal law of love (Jas 2:1). The Spanish rendering 'acepción de personas' preserves the Hebraic idiom of 'receiving faces,' while French 'partialité' and English 'favoritism' foreground the ethical violation.

(4×) The act of judging or treating people differently based on external markers such as wealth, social rank, or ethnicity rather than on merit or character. The literal etymology–'receiving the face'–echoes the Hebrew idiom 'nasa panim,' which the LXX translates with this word group. Paul, writing to Rome, insists God exercises no such bias in judgment (Rom 2:11); the same principle governs masters' treatment of slaves (Eph 6:9; Col 3:25). James makes it the centerpiece of an argument against class discrimination in the assembly (Jas 2:1), showing that favoritism contradicts faith in the glorious Lord Jesus Christ. JUDGING AND DECIDING

en: favoritism, partiality | **es:** acepción-de-personas, parcialidades | **fr:** partialité | **de:** Parteilichkeit Rom 2:11; Eph 6:9; Col 3:25; Jas 2:1

πρόσωπον G4383 *N-DNS* (77×)

Face, countenance; by extension, presence, surface, or person — reflecting the Semitic breadth of Hebrew panim.

In the New Testament, prosōpon carries the full weight of its Hebrew counterpart panim, meaning far more than just the physical face. It denotes a person's countenance (Matt 17:2, where Jesus' face shone like the sun), God's presence or 'face' (Acts 2:28), or the front surface of something (Luke 21:35, the face of the earth). Spanish rostro and German Angesicht both capture this dignified, relational sense. In a few passages the word shifts by metonymy to mean 'person' or 'outward appearance,' as when Paul forgives 'in the person of Christ' (2 Cor 2:10) — a usage the French personnes and Spanish personas make explicit.

1. face, countenance (75×) The physical face or countenance, and by Semitic idiom (mirroring Hebrew panim), the presence, front, or surface of something. All major translations use a face/countenance word — spa. rostro, deu. Angesicht, fra. visage — confirming the concrete-to-spatial range. In Matt 17:2 Jesus' face shines at the Transfiguration; in Acts 3:20 it denotes God's presence. GEOGRAPHY AND SPACE

en: face, the-face | **es:** rostro | **fr:** visage | **de:** Angesicht Matt 6:17; Matt 11:10; Matt 16:3; Matt 17:2; Matt 17:6

2. person, outward appearance (2×) By metonymy, the outward person, appearance, or social standing — the face standing for the whole individual. Spanish renders personas and French personnes, distinguishing this from the literal face sense. Paul forgives 'in the person (prosōpō) of Christ' (2 Cor 2:10), and Jude 1:16 warns against those who show partiality to persons (prosōpa). GEOGRAPHY AND SPACE

en: person, persons | **es:** personas, presencia | **fr:** personnes,, visage | **de:** Angesicht, Personen 2Cor 2:10; Jude 1:16

προτάσσω G4384

to place before, post in front, assign priority; to station troops or rank things as prior or superior

This military and organizational verb means to place or post in front, particularly in contexts of battle formations where troops were stationed ahead of others for protection or attack. The middle voice indicated posting one's own forces forward. Beyond literal positioning, it developed the sense of ranking something as prior or superior in importance or sequence. In administrative documents, it could mean 'the aforesaid' or 'previously mentioned.' The word reflects Greek concern with proper ordering, whether of soldiers in formation or concepts in philosophical priority.

προτείνω G4385 *V-AIA-3P* (1×)

to stretch out, extend forward, or bind by stretching

This verb means to stretch out, hold forth, or extend something forward. In classical usage it could describe holding out one's hand, stretching forth as a suppliant, or exposing something to danger. Luke employs this term in Acts to describe the Roman soldiers binding Paul by stretching him out, likely for scourging. The multilingual glosses reflect both the physical stretching (English 'stretched-out', French 'étendre') and the specific context of binding for punishment (Spanish 'lo ataron', they bound him). This captures a moment of injustice as Roman citizens were legally protected from scourging without trial.

(1×) Acts 22:25 describes the moment when Roman soldiers 'stretched Paul out' or 'bound him' with thongs, preparing to flog him. At this point Paul reveals his Roman citizenship, halting the proceedings. The Spanish 'lo ataron' (they bound him) and French 'étendre' (to stretch out) both fit the context of binding someone for scourging by stretching their arms. The classical lexicon shows this verb means to stretch forth or hold out, often of hands offered in supplication or pledge. Here the stretching is coercive, preparing for unjust punishment—until Paul's citizenship claim stops the abuse. STRETCHING AND EXTENDING

en: they-stretched-out | **es:** lo-ataron | **fr:** étendre | **de:** προέτειναν Acts 22:25

πρότερος G4386 *Adj-ANS-C* (11×)

Former, formerly, before — indicating what came earlier in time, whether as adjective or adverb

The comparative form πρότερος (proteros) expresses temporal priority — 'former' as an adjective or 'formerly, before' as an adverb. Jesus asks the disciples, 'What if you were to see the Son of Man ascending to where he was before?' (John 6:62). Nicodemus is identified as the one who came to Jesus 'formerly' (John 7:50), and the man born blind is recognized by those who saw him 'before' as a beggar (John 9:8). Paul recounts that he preached in Galatia 'the former time' (Gal 4:13), and Ephesians 4:22 commands putting off the 'former manner of life.' Hebrews 4:6 refers to those who 'formerly' received the good news. Spanish 'anteriormente/antes' and Hindi 'pahle' capture the consistent temporal meaning.

former / formerly / before (11×) Comparative adjective or adverb indicating temporal priority — what came before in time, rendered 'former, formerly, before, at first.' Applied adverbially to describe prior actions (John 7:50, Nicodemus coming 'formerly'; John 9:8, the blind man seen 'before'; Gal 4:13, Paul's earlier visit) and adjectivally to characterize a previous state (Eph 4:22, the 'former manner of life'; 1 Tim 1:13, Paul's 'former' blasphemy). Hebrews uses it for those who 'formerly' heard the gospel (Heb 4:6). Spanish 'anteriormente/anterior,' Arabic 'saabiqan,' and Korean 'ijeon-e' uniformly reflect temporal anteriority. GEOGRAPHY AND SPACE

en: before, for-, former | **es:** anterior, anteriores, anteriormente | **fr:** auparavant | **de:** frueher John 6:62; John 7:50; John 9:8; 2Cor 1:15; Gal 4:13

πρότερος G4387

former, earlier, prior; comparatives indicating what comes before in time or space, or has precedence

These comparative and superlative forms (πρότερος and πρῶτος) built from πρό indicate 'former' versus 'later' relationships. While both words could describe spatial placement (front versus back), their primary use was temporal: former times, earlier generations, previous days, or prior marriages. The forms also carried evaluative force, indicating what has priority or comes first in importance. Homer used them for ancient heroes, while prose writers marked historical sequences. The neuter forms could function adverbially, meaning 'formerly' or 'before,' helping Greek writers establish clear temporal relationships in narrative.

προτίθημι G4388 *V-AIM-1S* (3×)

to set before, propose, purpose; to display publicly or determine in advance

This verb means to set before, propose, or purpose—either setting something out publicly or determining something in advance. Classical usage included setting out meals, proposing ideas, or planning ahead. Paul uses it to describe both his personal intentions and God's eternal purposes in Christ. The term carries connotations of deliberate, public declaration or predetermined plan.

(3×) Describes purposeful intention or divine predetermination. Romans 1:13 states Paul's intention: 'I purposed to come to you many times.' Romans 3:25 declares that God 'set forth Christ as a propitiation through faith in his blood.' Ephesians 1:9 speaks of God 'making known to us the mystery of his will according to his purpose which he purposed in Christ.' The Spanish 'propuso/me-propuse' and German 'sich-vornehmen' emphasize deliberate intention. This word describes both human resolve and divine plan—Paul's missionary purposes and God's eternal purpose to redeem through Christ, publicly displayed on the cross. **PLACING AND LAYING**

en: I-purposed, he-purposed, set-forth | **es:** me-propuse, propuso | **fr:** se-proposer, sich-vornehmen | **de:** sich-vornehmen Rom 1:13; Rom 3:25; Eph 1:9

προτρέπω G4389 *V-APM-NMP* (1×)

to urge forward, encourage, or persuade someone to take action

This verb in the middle voice means to urge someone forward, encourage, or persuade them to undertake something. In classical Greek it could mean to give oneself up to something or to impel others toward action. Luke uses this term to describe how the believers in Achaia encouraged Apollos to travel to Corinth, even writing letters of recommendation on his behalf. The multilingual glosses emphasize the encouragement: Spanish 'animándole' (encouraging him), French 'exhorter' (to exhort), reflecting the supportive, forward-pushing dimension of this verb.

(1×) Acts 18:27 records that when Apollos wanted to go to Achaia, 'the brothers encouraged him and wrote to the disciples to welcome him.' The participle describes the believers actively urging Apollos forward in his ministry plans. Spanish 'animándole' (encouraging him) and French 'exhorter' (to exhort) both capture this sense of motivating and supporting someone's initiative. The classical lexicon shows this verb means to urge on, impel, or persuade someone to action. The brothers' encouragement included practical help—letters of recommendation—showing how the early church facilitated ministry through networks of mutual support. **EXHORTATION AND COMFORT**

en: having-encouraged | **es:** animándole | **fr:** exhorter | **de:** προτρεψάμενοι Acts 18:27

προτρέχω G4390 *V-AIA-3S* (2×)

to run ahead, outrun, or run forward in advance of others

A verb for running in front or arriving first. In Luke 19:4, Zacchaeus runs ahead and climbs a tree to see Jesus (compensating for his short stature and the crowd). In John 20:4, the beloved disciple outruns Peter to the tomb on resurrection morning. Both passages involve eager haste—one to see Jesus during his ministry, the other to investigate the empty tomb. The prefix προ- emphasizes getting there first.

(2×) The evidence ('ran ahead,' 'corrió adelante,' 'courir devant,' 'vorauslaufen') uniformly captures precedence in running. Luke 19:4 shows Zacchaeus running ahead of the crowd to secure a vantage point, while John 20:4 depicts the younger disciple outpacing Peter to reach the tomb. Both involve urgency and the desire to see—whether the living Jesus or the evidence of his resurrection. **GOING BEFORE AND LEADING**

en: having-run-ahead, ran-ahead | **es:** corrió-adelante, habiendo-corrido-adelante | **fr:** courir-devant | **de:** vorauslaufen, προδραμὼν Luke 19:4; John 20:4

προϋπ-άρχω G4391 *V-IIA-3S* (2×)

to exist previously, be already present, or have been beforehand

A verb denoting prior existence or earlier state. In Luke 23:12, Luke notes that Herod and Pilate had previously been at enmity with each other (before collaborating in Jesus' trial). In Acts 8:9, Luke introduces Simon Magus, who had previously been practicing sorcery in Samaria and amazing the people. The term sets up a contrast—highlighting what was true before a significant change occurred.

(2×) The glosses ('existed before,' 'anteriormente existían,' 'exister avant') emphasize prior state. Luke 23:12 contrasts Herod and Pilate's former hostility with their newfound alliance (united in opposing Jesus). Acts 8:9 describes Simon's earlier sorcery career before Philip's gospel arrival. Both passages use the verb to establish a 'before' that makes the subsequent 'after' more striking. **BEING AND EXISTENCE**

en: they-had-been-beforehand, was-previously | **es:** anteriormente-existían, existía-antes | **fr:** exister-avant | **de:** προϋπῆρχεν, προϋπῆρχον Luke 23:12; Acts 8:9

πρόφᾰσ-ις G4392 *N-AFS* (7×)

A plea or excuse offered to justify or conceal one's true motives; a pretext, pretense, or ostensible reason.

In the New Testament, prophasis almost always carries a negative edge — a false front designed to mask greed, self-interest, or hostility. Jesus denounces the scribes who devour widows' houses 'for a pretense' of long prayer (Matt 23:14; Mark 12:40; Luke 20:47), where Spanish 'pretexto' and Hindi 'bahane se' both sharpen the sense of deceptive cover. Yet in John 15:22, Jesus says the world now has 'no excuse' for its sin — here prophasis shifts from a fabricated reason to a legitimate justification that might, if it existed, actually exonerate. The word's semantic range thus stretches from outright deception to genuine (though absent) grounds for defense.

1. pretext, pretense (false reason) (6×) A fabricated or insincere reason given to conceal the true motive — a false front or pretense. Multilingual evidence is remarkably unified: Spanish 'pretexto,' French 'prétexte,' German 'Vorwand,' and Hindi 'bahane se' all point to deliberate deception. Jesus' triple denunciation of hypocritical prayer (Matt 23:14; Mark 12:40; Luke 20:47) anchors this sense, while Paul acknowledges in Phil 1:18 that some preach Christ 'under pretext' — the motive is impure even if the message is true. **CAUSE REASON PRETEXT**

en: as-a-pretense, as-pretext, for-a-pretense | **es:** con-pretexto, por-pretexto, pretexto | **fr:** prétexte | **de:** Vorwand, προφάσει Matt 23:14; Mark 12:40; Luke 20:47; Acts 27:30; Phil 1:18

2. excuse, reason (justification) (1×) A reason or justification offered in one's defense — an excuse that might (or might not) be legitimate. In John 15:22, Jesus declares that the world now has no prophasis for its sin: the word functions not as deceptive camouflage but as a defensive plea the accused might invoke. The French and German translations ('prétexte,' 'Vorwand') blur this distinction, but the context makes clear that what is absent is a real ground of justification, not merely a false story. **CAUSE REASON PRETEXT**

en: excuse | **es:** excusa | **fr:** prétexte | **de:** Vorwand John 15:22

προφέρω G4393 *V-PIA-3S* (2×)

to bring forth, produce outwardly what is stored within

A verb for bringing out or producing. Both uses are in Luke 6:45, within Jesus' teaching on fruit-bearing. The good person brings forth good from the heart's good treasure, while the evil person brings forth evil from the evil stored within. The verb emphasizes the outward manifestation of inward reality—speech and action reveal what fills the heart. What is brought forth (good or evil) is determined by what has been stored up.

(2×) The glosses ('brings forth,' 'saca,' 'produire') converge on producing or bringing out. Luke 6:45 uses the verb twice in antithetical parallelism: good treasure produces good, evil treasure produces evil. Jesus' point is that external fruit is diagnostic of internal character—the mouth speaks from the heart's overflow, and the verb captures this outward manifestation of inward reality. **EXPELLING AND PRODUCING**

en: brings-forth | **es:** saca | **fr:** produire | **de:** προφέρει Luke 6:45

προφητ-εία G4394 *N-NFS* (19×)

Prophecy: the spiritual gift, act, or content of inspired utterance revealing God's will and purposes.

In biblical Greek, prophēteia encompasses the entire prophetic phenomenon—the divine gift enabling one to speak God's word, the act of delivering that word, and the message itself. Paul ranks it among the highest spiritual gifts, urging the Corinthians to pursue it above tongues (1 Cor 14:1). In Romans 12:6 it appears as a charism to be exercised in proportion to one's faith, while in Revelation it frames the entire book as prophetic testimony. The word carries weight across languages: Spanish 'profecía,' French 'prophétie,' German 'Weissagung'—each preserving its dual sense of foretelling and forth-telling.

prophecy (the gift, act, or content of prophetic utterance) (19×) The gift of Spirit-empowered speech, the act of delivering a divine message, or the message itself. In 1 Corinthians 12–14 Paul treats it as a charism that edifies the church, superior to tongues because it communicates intelligibly. In Matthew 13:14 Jesus cites Isaiah's prophēteia as fulfilled prediction. The Pastoral Epistles (1 Tim 1:18; 4:14) recall prophetic words spoken over Timothy at ordination, showing prophēteia as living speech that shapes ministry. **PROPHETS AND PROPHECY**

en: prophecies, prophecy | **es:** profecía, profecía., profecías | **fr:** prophétie | **de:** Weissagung Matt 13:14; Rom 12:6; 1Cor 12:10; 1Cor 13:2; 1Cor 13:8

προφητ-εύω G4395 *V-PPA-NMS* (28×)

Prophesy; to speak or declare under divine inspiration, whether foretelling future events or proclaiming God's will.

Rooted in the noun prophetes ('prophet, spokesperson of a god'), this verb covers both predictive prophecy and inspired proclamation. In classical Greek it meant to serve as an interpreter of the gods, but in the New Testament it takes on a distinctly Spirit-driven character: from Jesus quoting Isaiah's prophetic indictment (Matt 15:7; Mark 7:6) to the charismatic gift of prophecy in the early church (1 Cor 14:1-5). Spanish 'profetizar,' French 'prophetiser,' and German 'weissagen' all preserve the dual nuance of foretelling and forth-telling that the biblical usage demands.

prophesy, speak by inspiration (28×) To speak or declare by divine inspiration, encompassing both prediction of future events and authoritative proclamation of God's message. In the Gospels, Jesus' adversaries mockingly demand he prophesy (Matt 26:68; Luke 22:64), while Jesus himself cites prophets who spoke by the Spirit (Matt 15:7). In Paul's letters, the verb denotes a spiritual gift exercised in community worship for edification (1 Cor 14:1-5). German 'weissagen' and Spanish 'profetizar' both preserve this breadth of inspired speech. **PROPHESY PROCLAIM**

en: Prophesy, he-prophesied, prophesied | **es:** Profetiza, profeticéis, profetiza | **fr:** prophétiser | **de:** weissagen, weissagt Matt 7:22; Matt 11:13; Matt 15:7; Matt 26:68; Mark 7:6

προφήτ-ης G4396 *N-NMP* (146×)

Prophet — one who speaks on behalf of God, delivering divine messages, warnings, and promises to the people

Prophetes in classical Greek denoted an interpreter or spokesman for a deity, especially at oracular shrines. The New Testament inherits the Septuagint's use for the Hebrew navi, making it the standard term for those who speak God's word. The 146 occurrences span three main referents: Old Testament prophets cited in fulfillment formulas ('spoken through the prophet,' Matt 2:17), Jesus himself identified as a prophet (Matt 21:11; Luke 7:16), and New Testament prophets active in early church assemblies (1 Cor 12:28; Eph 4:11). Spanish 'profeta,' French 'prophete,' and German 'Prophet' all derive from the same Greek root, preserving the sense of authorized divine spokesperson.

prophet, spokesperson of God (146×) A person who speaks on behalf of God, delivering divine revelation, warning, or promise. In the New Testament this covers Old Testament prophets referenced in Scripture citations (Matt 1:22; 2:5), Jesus recognized as a prophet by the crowds (Matt 21:11; Luke 24:19), and Spirit-gifted prophets in early Christian communities (1 Cor 14:29; Eph 4:11). The underlying idea throughout is authorized divine speech — the prophet does not originate the message but transmits what God has given. Spanish 'profeta,' French 'prophete,' and German 'Prophet' all derive directly from this Greek term. **PROPHET SPOKESPERSON**

en: prophets | **es:** profetas | **fr:** prophète | **de:** Prophet Matt 2:23; Matt 5:12; Matt 5:17; Matt 7:12; Matt 11:13

προφητ-ικός G4397 *Adj-GFP* (2×)

prophetic, pertaining to or characteristic of prophecy or a prophet

An adjective qualifying things related to prophecy. In Romans 16:26, Paul describes the gospel mystery now revealed through prophetic writings (the OT scriptures understood in light of Christ). In 2 Peter 1:19, Peter commends the prophetic word as a lamp shining in darkness until the day dawns. Both passages affirm the divine origin and reliability of prophetic scripture—texts that point forward to and illuminate God's redemptive plan.

(2×) The evidence ('prophetic,' 'profética,' 'prophétique,' 'prophetisch') is semantically uniform across languages. Romans 16:26 applies it to OT scriptures that testified to the gospel, while 2 Peter 1:19 speaks of the prophetic word as authoritative revelation. Both passages assert that prophecy is divinely inspired communication that illuminates God's purposes. **PROPHETS AND PROPHECY**

en: prophetic | **es:** profética, proféticas | **fr:** prophetisch, prophétique | **de:** prophetisch Rom 16:26; 2Pet 1:19

προφῆτις G4398 *N-NFS* (2×)

a prophetess, a woman who speaks forth God's message or revelation

The feminine form of 'prophet,' denoting a woman with a prophetic ministry. In Luke 2:36, Anna is identified as a prophetess who served God night and day in the temple, recognizing and proclaiming the infant Jesus as the redemption of Israel. In Revelation 2:20, the title is applied (perhaps mockingly or ironically) to the false teacher 'Jezebel' in Thyatira who leads believers astray. The term itself is neutral—context determines whether the prophetic ministry is genuine or counterfeit.

(2×) The glosses ('prophetess,' 'profetisa,' 'prophétesse,' 'Prophetin') uniformly denote a female prophetic figure. Luke 2:36 honors Anna as a true prophetess who testifies to Messiah, while Revelation 2:20 warns against a false prophetess corrupting the church. The term's use for both faithful and unfaithful speakers underscores that the title alone does not guarantee truth—content and fruit reveal authenticity. **PROPHETS AND PROPHECY**

en: a-prophetess | **es:** profetisa | **fr:** prophétesse | **de:** Prophetin, προφῆτις Luke 2:36; Rev 2:20

προφθάνω G4399 *V-AIA-3S* (1×)

to anticipate, precede, or arrive before someone else; to get ahead of

This verb means to arrive before someone else, to anticipate or precede another in action. In classical usage it described outrunning or being beforehand in speech or action. Matthew employs this term in the temple tax narrative, where Jesus anticipates Peter's question before Peter can even ask it. The multilingual glosses emphasize the temporal priority: Spanish 'se le adelantó' (got ahead of him), French 'devancer' (to precede), pointing to Jesus' supernatural knowledge that allows him to speak first. This demonstrates Jesus' divine insight into human thoughts.

(1×) In Matthew 17:25, as Peter is about to speak about the temple tax, 'Jesus spoke to him first,' anticipating Peter's question. The verb captures Jesus getting ahead of Peter, addressing the issue before Peter raises it. Spanish 'se le adelantó' (he got ahead of him) and French 'devancer' (to precede, anticipate) both emphasize Jesus speaking first. The classical lexicon confirms this verb means to outrun or anticipate, to be beforehand. This detail reveals Jesus' omniscience—he knows Peter's thoughts and concerns before they are voiced, another subtle sign of his divine nature embedded in the gospel narrative. **GOING TO MEET**

en: anticipated | **es:** se-le-adelantó | **fr:** devancer | **de:** προέφθασεν Matt 17:25

προχειρ-ίζω G4400 *V-AIM-3S* (3×)

to appoint beforehand, choose in advance, designate; to select for a specific purpose

This verb means to appoint beforehand, choose in advance, or designate for a purpose. Classical usage included selecting leaders, mobilizing forces, or choosing representatives. Luke uses it exclusively in Acts to describe God's appointment of Jesus or the Spirit's designation of individuals for ministry. The term emphasizes divine selection and predetermined purpose.

(3×) Describes divine appointment or designation for specific purposes. Acts 3:20 speaks of Jesus 'whom heaven must receive until the times of restoration of all things, which God spoke through the mouth of his holy prophets, having appointed beforehand.' Acts 22:14 records Ananias telling Paul 'The God of our fathers appointed you to know his will.' Acts 26:16 records Jesus telling Paul 'I have appeared to you for this purpose, to appoint you as a servant and witness.' The cross-linguistic evidence preserves Greek forms, showing technical theological vocabulary. This describes God's sovereign choice and assignment of roles in redemptive history. **CHOOSING AND SELECTING**

en: appointed, having-been-appointed, to-appoint | **es:** designar, predestinado, te-designó | **fr:** confier | **de:** προεχειρίσατό, προχεχειρισμένον, προχειρίσασθαί Acts 3:20; Acts 22:14; Acts 26:16

προχειροτον-έω G4401 *V-RPM/P-DMP* (1×)

chosen beforehand, selected or appointed in advance by prior decision

This perfect passive participle describes someone who has been chosen or appointed beforehand, selected in advance by prior decision. It combines the idea of election with temporal priority. Luke uses this term to describe the witnesses of Jesus' resurrection—they were not random observers but people previously chosen by God to testify. The multilingual glosses emphasize the advance selection: Spanish 'escogidos de antemano' (chosen beforehand), French 'choisir d'avance' (to choose in advance), highlighting God's purposeful preparation of credible witnesses to the resurrection.

(1×) Acts 10:41 describes the resurrection witnesses as those 'chosen beforehand by God,' not to all the people but to specific witnesses whom God had already selected. The perfect passive participle emphasizes completed action with ongoing results: these witnesses were chosen in the past and remain in that chosen status. Spanish 'escogidos de antemano' (chosen beforehand) and French 'choisir d'avance' (to choose in advance) both capture the temporal priority. God's sovereign preparation of witnesses ensures the reliability of resurrection testimony—these were not chance observers but divinely appointed testifiers whose eating and drinking with the risen Jesus verified his bodily resurrection. **AUTO-DETECTED COMMUNITY 3247 WITH 8 SENSES**

en: having-been-chosen-beforehand | **es:** escogidos-de-antemano | **fr:** choisir-d'avance | **de:** προχεχειροτονημένοις Acts 10:41

Πρόχορος G4402 *N-AMS* (1×)

Prochorus, one of the seven men chosen to serve the Hellenistic widows in the early Jerusalem church

This proper name identifies one of the seven men selected in Acts 6 to serve the Greek-speaking widows in the Jerusalem church. Prochorus is listed second among the seven, all of whom had Greek names, suggesting they were Hellenistic Jews chosen to address the cultural tensions in the early community. Nothing else is known about Prochorus from Scripture, though later tradition claimed he became a companion of the apostle John. The name means something like 'leader of the dance' or 'chorus leader,' a fitting name for someone serving in the church's communal life.

(1×) Acts 6:5 lists Prochorus as the second of seven men chosen to oversee the daily distribution to widows, ensuring fairness between Hebrew and Hellenistic Jewish believers. His Greek name, like the others selected, indicates the community's wisdom in choosing representatives from the aggrieved group. The multilingual glosses simply transliterate the name across languages. While Scripture tells us nothing more about Prochorus, his selection as one of the seven marks him as a person of good reputation, full of the Spirit and wisdom (Acts 6:3), trusted by the apostles and the whole community. **PROPER NAMES (PERSONAL)**

en: Prochoros | **es:** a-Próchoros | **fr:** Prochore | **de:** Πρόχορον Acts 6:5

πρύμν-ᾰ G4403 *N-NFS* (3×)

stern (of a ship); the rear part of a vessel

This nautical term designates the stern or rear part of a ship. Classical Greek used it extensively in maritime and naval contexts, sometimes metaphorically for the rear or back position of anything. The New Testament uses it literally in shipboard narratives in Mark and Acts. The term is straightforward nautical vocabulary.

(3×) Refers to the stern of a ship in maritime narratives. Mark 4:38 describes Jesus during the storm: 'he himself was in the stern, sleeping on the cushion.' Acts 27:29 recounts the sailors' fear during Paul's voyage: 'fearing that we might run on the rocks, they dropped four anchors from the stern.' Acts 27:41 describes the shipwreck: 'the stern was being broken up by the violence of the waves.' The Spanish 'popa,' French 'poupe,' and German 'Heck' are all standard nautical terms for the rear of the ship. This technical vocabulary situates biblical narratives in real maritime experience. **SHIP SEA VESSEL**

en: stern | **es:** popa | **fr:** poupe | **de:** Heck, πρύμνα, πρύμνης Mark 4:38; Acts 27:29; Acts 27:41

πρωΐ G4404 *Adv* (12×)

proi – early in the morning, at dawn; a temporal adverb indicating the first hours of daylight

The adverb proi ('early in the morning') pinpoints the first hours of daylight, from before sunrise to mid-morning. It structures some of the Gospel narrative's most pivotal moments: Jesus withdrawing to pray 'very early, while it was still dark' (Mark 1:35), the women arriving at the empty tomb 'early on the first day of the week' (Mark 16:2; John 20:1), and Jesus returning to teach in the temple 'early in the morning' (John 8:2). It also appears in the parable of the vineyard laborers, where the householder goes out proi to hire workers (Matt 20:1). Spanish de manana/por la manana, French le matin, and German frueh all render it consistently as 'early morning.'

early in the morning, at dawn (12×) A temporal adverb marking early morning, typically around dawn. Frames key events: Jesus' prayer before dawn (Mark 1:35), the women at the empty tomb (Mark 16:2; John 20:1), and temple teaching (John 8:2). Spanish de-manana, French matin, and German frueh uniformly confirm a single

temporal sense. **MORNING DAWN**
en: Early-morning, early, early-morning | **es:** Por-la-mañana, de-mañana, la-mañana | **fr:** le-matin, matin | **de:** frueh, Πρωΐ, πρωΐ Matt 16:3; Matt 20:1; Matt 21:18; Mark 1:35; Mark 11:20

πρώϊ-ος G4405 *N-GFS* (2×)

early morning, the time at daybreak or dawn

A noun denoting the early morning hours. In Matthew 27:1, the chief priests and elders take counsel against Jesus at early morning to put him to death—the first light after the nighttime trial. In John 21:4, Jesus stands on the shore at early morning as the disciples return from a fruitless night of fishing. Both passages set significant events at daybreak: one marks the culmination of Jesus' Passion, the other a resurrection appearance.

(2×) The glosses ('morning,' 'mañana,' 'matin,' 'früh morgens') uniformly point to the early hours. Matthew 27:1 places the Sanhedrin's formal death sentence at dawn, while John 21:4 sets the lakeshore encounter with the risen Jesus at daybreak. The time marker adds poignancy—new light dawns as Jesus faces crucifixion, and resurrection morning literally breaks as he appears to his disciples. **MORNING DAWN**
en: Morning, morning | **es:** De-mañana, Mañana | **fr:** matin | **de:** frueh-morgens, Πρωΐας Matt 27:1; John 21:4

πρώϊμος G4406 *Adj-AMS* (1×)

early, pertaining to the first or beginning part of a season, especially early rains

This adjective means early, particularly in reference to the early or autumn rains in the agricultural cycle of ancient Israel. In Mediterranean climate patterns, the early rains came in October-November, preparing the soil for planting, while the late rains in March-April brought crops to maturity. James employs this term metaphorically, urging patience by comparing spiritual waiting to a farmer's patience for both the early and late rains. The multilingual glosses reflect this temporal sense: Spanish 'temprana' (early), pointing to the seasonal timing that governs agricultural life and becomes a picture of spiritual patience.

(1×) James 5:7 urges believers to 'be patient until the coming of the Lord,' noting that 'the farmer waits for the precious fruit of the earth, being patient about it, until it receives the early and the late rains.' The adjective describes the autumn rains that initiated the growing season in Palestine. Spanish 'temprana' (early) captures the timing. This agricultural metaphor would have resonated deeply with James's audience: just as farmers cannot rush the seasonal rains but must wait patiently for God's provision, so believers must patiently endure, trusting God's timing for Christ's return. **FIRST AND FOREMOST**
en: early | **es:** temprana | **fr:** πρόϊμον | **de:** frueh Jas 5:7

πρωϊνός G4407 *Adj-AMS* (2×)

of the morning, belonging to or associated with early dawn

An adjective modifying nouns related to morning. Both NT uses are in Revelation's closing chapters, both referring to Christ. In 2:28, Jesus promises to give the overcomers the morning star. In 22:16, he identifies himself as the bright morning star. The image draws on Numbers 24:17 and ancient associations of the morning star (Venus) with kingship and new beginnings—Christ is the herald of eternal day.

(2×) The glosses ('morning,' 'de la mañana,' 'morgen-') adjectivally describe the star. Revelation 2:28 and 22:16 both use the phrase 'morning star' as a title or gift associated with Christ. The image is messianic—the star that rises to announce the end of night and the beginning of God's new creation. Jesus is both the giver of this hope and the embodiment of it. **MORNING DAWN**
en: morning | **es:** de-la-mañana, de-la-mañana. | **fr:** morgen- | **de:** morgen-Rev 2:28; Rev 22:16

πρῷρ-α G4408 *N-GFS* (2×)

the prow or bow of a ship, the forepart that faces forward

A nautical term for the front end of a vessel. Both uses are in Acts 27, during Paul's shipwreck voyage. In verse 30, sailors lower the lifeboat pretending to lay out anchors from the bow (actually planning to abandon ship). In verse 41, the ship runs aground and the bow sticks fast while the stern breaks up under the waves. The term is purely technical, but the narrative context is theologically rich—God's promise to preserve all lives aboard is kept despite maritime disaster.

(2×) The glosses ('bow,' 'proa,' 'proue') uniformly denote the ship's front. Acts 27:30 describes sailors' deception involving the bow (planning escape), while 27:41 narrates the bow lodging immovably as the stern disintegrates. The nautical detail serves Luke's larger purpose—showing God's sovereign protection of Paul and all aboard, even through violent shipwreck. **SHIP SEA VESSEL**
en: bow | **es:** proa | **fr:** proue | **de:** πρώρης, πρῷρα Acts 27:30; Acts 27:41

πρωτεύω G4409 *V-PPA-NMS* (1×)

to be first, hold the first place or preeminent position

This verb means to hold first place, to be preeminent or have priority over others. In classical usage it described being first in rank, authority, or excellence. Paul uses this term to declare Christ's supremacy in all things—he is to have first place in everything. The present participle form emphasizes ongoing status: Christ is continuously holding the preeminent position. The multilingual glosses vary in specificity: English 'preeminent', Spanish 'teniendo preeminencia' (having preeminence), German 'den Vorrang haben' (to have priority), all pointing to Christ's supreme position.

(1×) In Colossians 1:18, Paul declares that Christ is 'the head of the body, the church... so that in everything he might be preeminent.' The present participle indicates Christ's ongoing, continuous holding of first place. Spanish 'teniendo preeminencia' (having preeminence) and German 'den Vorrang haben' (to have the priority) both emphasize Christ's supreme position. The classical lexicon shows this verb means to hold first place, to excel. Paul's cosmic Christology demands Christ's supremacy in all realms—creation, redemption, and the church—countering any theology that would diminish his absolute priority. **FIRST AND FOREMOST**
en: preeminent | **es:** teniendo-preeminencia | **fr:** πρωτεύων | **de:** den-Vorrang-haben Col 1:18

πρωτο-καθεδρία G4410 *N-AFP* (4×)

The chief seat, the place of honor at a gathering; the most prestigious seat in a synagogue or banquet.

A compound of 'prōtos' (first) and 'kathedra' (seat, chair), this noun denotes the most honored seating position in public assemblies, particularly synagogues. Jesus repeatedly singles out the love of 'chief seats' as a telltale symptom of religious vanity among the scribes and Pharisees (Matt 23:6; Mark 12:39; Luke 11:43; 20:46). The multilingual glosses–Spanish 'primer asiento,' French 'première place,' English 'chief seats'–all capture the notion of rank expressed through physical seating, a practice deeply embedded in ancient Mediterranean honor culture.

(4×) The foremost or most prestigious seat in a synagogue or public assembly, reserved for persons of high religious or social standing. Archaeological evidence confirms that ancient synagogues had a stone bench (kathedra) facing the congregation, assigned to elders and distinguished teachers. Jesus criticizes the scribes and Pharisees for coveting these positions as status symbols (Matt 23:6; Luke 20:46). The term appears exclusively in Jesus' denunciations and always alongside 'prōtoklisia' (chief place at dinner), forming a pair that exposes the love of public honor. Spanish 'primer asiento' and French 'première place' faithfully render the ordinal-plus-seat compound. **FIRST AND FOREMOST**
en: best-seat, chief-seats, first-seats | **es:** primer-asiento, primeros-asientos | **fr:** première-place | **de:** erster-Sitz, πρωτοκαθεδρίαν, πρωτοκαθεδρίας Matt 23:6; Mark 12:39; Luke 11:43; Luke 20:46

πρωτο-κλῐσία G4411 *N-AFP* (5×)

Place of honor at a feast, chief seat at a banquet; the most prestigious reclining position at a meal.

A compound noun from πρῶτος (first) + κλισία (reclining place), designating the most honored seat at a banquet table. Jesus repeatedly criticizes the Pharisees and scribes for loving to claim these seats — in Matt 23:6, Mark 12:39, and Luke 20:46, it appears alongside their desire for long robes and marketplace greetings. Luke 14:7–8 offers the parable of the wedding feast, where guests scramble for the πρωτοκλισία only to risk public humiliation. The Spanish 'primer-asiento' (first seat) and German 'erster-Platz' (first place) straightforwardly render the compound's meaning.

(5×) The chief seat or place of honor at a banquet — the most prestigious reclining position at a formal meal. In the ancient triclinium arrangement, certain positions conveyed higher status, and this word names the most coveted one. Jesus uses it as a diagnostic of religious pride: the scribes and Pharisees 'love the chief seats at feasts' (Matt 23:6; Mark 12:39; Luke 20:46), treating honor as entitlement rather than gift. In Luke 14:7–8, Jesus crafts a parable around the πρωτοκλισία, counseling humility: take the lowest place and be invited up rather than claim the highest and be asked to move. The French 'première-place' and Spanish 'primer-asiento' both decompose the Greek compound into first + seat, preserving its transparent etymology. **BANQUETS AND FEASTS**

en: first-place, first-places, place-of-honor | **es:** primer-asiento, primeros-asientos, primeros-lugares | **fr:** première-place | **de:** erster-Platz, πρωτοκλισίαν, πρωτοκλισίας Matt 23:6; Mark 12:39; Luke 14:7; Luke 14:8; Luke 20:46

πρῶτος G4412 *Adv* (58×)

First, firstly — adverb of priority in time, sequence, or importance

The Greek adverb πρῶτον (prōton, 'first') marks temporal or logical priority in discourse. Jesus repeatedly uses it to establish what must precede something else: 'first be reconciled to your brother' (Matt 5:24), 'seek first the kingdom of God' (Matt 6:33), 'first take the log out of your own eye' (Matt 7:5). Paul employs it for salvation-historical sequence — 'to the Jew first and also to the Greek' (Rom 1:16). The word carries rhetorical force: what comes πρῶτον is presented as non-negotiable, the necessary prior step before anything else can follow.

first (58×) Adverb of temporal or logical priority meaning 'first, before anything else.' Spanish 'primero,' French 'premièrement,' and German 'zuerst' all capture the sequential force. In Jesus' teaching, it often introduces an imperative prerequisite (Matt 5:24; 7:5; 12:29). Paul uses it to order stages of God's redemptive plan (Rom 1:16; 2:9-10). The word presupposes a sequence and foregrounds what must come at its head. **FIRST AND FOREMOST**

en: first | **es:** primero | **fr:** premièrement | **de:** zuerst Matt 5:24; Matt 6:33; Matt 7:5; Matt 8:21; Matt 12:29

πρῶτος G4413 *Adj-NMS* (100×)

First in sequence, time, or rank; chief or foremost person; by extension, best in quality or first in logical priority.

In the New Testament, this adjective covers a wide semantic range rooted in the idea of being at the front. Most often it marks ordinal position — the first day, the first covenant, the first commandment — appearing roughly 90 times in that straightforward sense. But Greek πρῶτος also serves as a title of rank: the 'chief men' of a city or the 'leading' citizens (Mark 6:21, Acts 13:50). Spanish captures this social nuance with 'principales' (principal ones), while the ordinal sense stays as 'primero.' In a memorable scene, the father calls for the 'best' robe for the prodigal son (Luke 15:22), where Spanish shifts to 'mejor' — revealing a qualitative superlative sense distinct from mere sequence.

1. first in order or time (90×) The dominant usage denoting first position in a sequence or temporal order — first day, first covenant, first commandment. Cross-linguistically stable: English 'first,' Spanish 'primero/primer,' French 'premier,' German 'erster' all converge on simple ordinal meaning. This covers chronological priority (Matt 26:17, the first day of Unleavened Bread), ranking in lists (Matt 10:2, 'first, Simon'), and the rhetorical 'first and greatest commandment' (Matt 22:38). **FIRST AND FOREMOST**

en: first, on-first | **es:** primer, primero | **fr:** premier | **de:** erster Matt 10:2; Matt 20:27; Matt 22:38; Matt 26:17; Mark 9:35

2. leading, chief, prominent person (7×) Substantival use designating a person of high social rank, authority, or prominence — a chief, leader, or notable. Spanish 'principales' and English 'leading/chief' distinguish this from mere ordinal numbering. Herod's birthday feast gathered the 'leading men' of Galilee (Mark 6:21); the Jewish leaders in Thessalonica enlisted 'prominent' women against Paul (Acts 17:4). The shift from adjective to substantive noun signals a sociological rather than sequential meaning. **FIRST AND FOREMOST**

en: chief, leaders, leading | **es:** principal, principales | **fr:** premier | **de:** erster Mark 6:21; Luke 19:47; Acts 13:50; Acts 17:4; Acts 25:2

3. first as adverb, firstly (2×) Adverbial deployment meaning 'in the first place' or 'firstly,' indicating logical or temporal priority of an action rather than describing a noun. At Antioch the disciples were 'first' called Christians (Acts 11:26); Paul recounts what he delivered 'first of all' (1 Cor 15:3). Spanish 'primeramente' (firstly) makes the adverbial force explicit where English simply reuses 'first.' **FIRST AND FOREMOST**

en: first | **es:** las-primeras-cosas, primeramente | **fr:** premier | **de:** erster Acts 11:26; 1Cor 15:3

4. best, foremost in quality (1×) A superlative qualitative sense meaning 'best' or 'finest' rather than sequential position. The single clear instance is the father's command to bring the 'first' (i.e., best) robe for the returning prodigal son (Luke 15:22). Spanish shifts to 'mejor' (better/best), revealing that the audience heard not 'first robe on the rack' but 'finest robe in the house' — a qualitative apex rather than an ordinal marker. **FIRST AND FOREMOST**

en: first | **es:** mejor | **fr:** premier | **de:** erster Luke 15:22

πρωτο-στάτης G4414 *N-AMS* (1×)

a ringleader, chief instigator, or front-rank leader of a movement or faction

This noun originally designated the front-rank soldier standing first in the right wing of a military formation, the 'right-hand man.' Metaphorically it came to mean the chief or leader of a faction, the ringleader or principal instigator. The Jewish prosecutor Tertullus uses this term to accuse Paul of being a ringleader of the Nazarene sect, framing Christianity as a dangerous movement and Paul as its chief agitator. The multilingual glosses emphasize leadership: Spanish 'cabecilla' (ringleader), French 'chef' (chief), pointing to Paul's alleged role as principal troublemaker in Jewish eyes.

(1×) Acts 24:5 records Tertullus accusing Paul: 'We have found this man a plague, one who stirs up riots among all the Jews throughout the world and is a ringleader of the sect of the Nazarenes.' The term casts Paul as the chief instigator, the front-rank leader of a troublesome faction. Spanish 'cabecilla' (ringleader, often with negative connotations) and French 'chef' (chief) both convey leadership. The classical lexicon shows this word originally meant the front-rank soldier, then metaphorically the chief of a party. Tertullus's rhetoric attempts to criminalize both Paul and Christianity, framing the gospel as sedition. **GEOGRAPHY AND SPACE**

en: a-ringleader | **es:** cabecilla | **fr:** chef | **de:** πρωτοστάτην Acts 24:5

πρωτοτόκ-ια G4415 *N-ANP* (1×)

the rights and privileges belonging to the firstborn son, the birthright

This neuter plural noun denotes the birthright, the special rights and privileges that belonged to the firstborn son in ancient Near Eastern culture. These included a double portion of the inheritance, family leadership, and spiritual headship. Hebrews employs this term in reference to Esau, who famously sold his birthright to Jacob for a single meal, treating sacred privilege with contempt. The multilin-

gual glosses directly translate 'birthright' across languages, pointing to this culturally significant bundle of inheritance rights and familial status.

(1×) Hebrews 12:16 warns against being 'unholy like Esau, who sold his birthright for a single meal.' The term encompasses all the privileges of the firstborn—inheritance rights, family leadership, covenant blessing. The uniform translation as 'birthright' (Spanish 'derechos de primogenitura', German 'Erstgeburtsrecht') reflects the technical nature of this concept. Esau's casual disposal of such weighty privilege for momentary physical gratification becomes a warning against trading eternal significance for temporal pleasure. The writer of Hebrews uses this Old Testament example to urge perseverance and proper valuing of spiritual inheritance. **INHERITANCE AND PROPERTY**

en: birthright | **es:** derechos-de-primogenitura | **fr:** Erstgeburtsrecht | **de:** Erstgeburtsrecht Heb 12:16

πρωτοτόκ-ος G4416 *Adj-ANP* (8×)

Firstborn: the first child born, or figuratively, one holding supreme rank and preeminence.

Prototokos carries both a literal birth-order sense and a powerful metaphorical extension into divine preeminence. Luke 2:7 uses it plainly of Mary's first child, while Paul in Colossians 1:15 and 1:18 elevates it to a cosmic title — Christ as 'firstborn of all creation' and 'firstborn from the dead.' Hebrews 1:6 and 12:23 extend the concept further: the Son introduced into the world, and the 'assembly of the firstborn' enrolled in heaven. Romans 8:29 places believers in relation to this title, predestined to be conformed to the image of God's Son so that he might be 'firstborn among many brothers.'

firstborn (literal or figurative preeminence) (8×) The first child born in a family, extended metaphorically to denote supreme priority, sovereignty, and preeminence. The literal sense appears at Luke 2:7 (Mary's firstborn son), while the Christological uses dominate: Col 1:15 'firstborn of all creation' asserts priority over the created order, and Col 1:18 'firstborn from the dead' claims primacy in resurrection. Spanish 'primogenito,' French 'premier-ne,' and German 'Erstgeborener' all preserve the birth-order metaphor. Hebrews 12:23 pluralizes the concept for the community of believers — 'the assembly of firstborn ones' registered in heaven — showing how Christ's unique status becomes a shared inheritance. **GEOGRAPHY AND SPACE**

en: firstborn, of-firstborn | **es:** de-primogénitos, primogénito, primogénitos | **fr:** premier-né | **de:** Erstgeborener, πρωτότοκον Luke 2:7; Rom 8:29; Col 1:15; Col 1:18; Heb 1:6

πταίω G4417 *V-ASA-2P* (5×)

To stumble, trip, fall; to fail morally or spiritually, to sin or go wrong in conduct.

A verb meaning to stumble or trip, used almost exclusively in the NT in its metaphorical sense of moral or spiritual failure. Romans 11:11 asks the pivotal question: 'Did they stumble so as to fall beyond recovery?' — distinguishing a temporary stumble from a permanent collapse. James employs the word to underscore the universality of human failure: 'we all stumble in many ways' (3:2), and whoever keeps the whole law yet stumbles at one point is guilty of all (2:10). The Spanish 'tropezar,' French 'trébucher,' and German 'straucheln' all preserve the physical stumbling image behind the moral metaphor.

(5×) To stumble, trip, or fail — used metaphorically of moral and spiritual failure rather than literal physical tripping. In Rom 11:11, Paul explores whether Israel's 'stumble' is final, answering emphatically no — their transgression brings riches to the Gentiles. James 2:10 uses the word to teach the indivisibility of the law: stumbling at one point means guilt in all. James 3:2 offers pastoral realism: 'we all stumble in many ways,' and the one who does not stumble in speech is perfect. Second Peter 1:10 encourages believers to make their calling sure so they 'never stumble.' The convergence of Spanish 'tropezar,' French 'trébucher,' and German 'straucheln' — all primary stumbling verbs in their languages — confirms that the physical-to-moral metaphor is cross-linguistically natural. **STUMBLING AND OFFENSE**

en: did-they-stumble, stumbles, we-stumble | **es:** tropecéis, tropezamos, tropezaron | **fr:** straucheln, trébucher | **de:** straucheln Rom 11:11; Jas 2:10; Jas 3:2; 2Pet 1:10

πτέρνη G4418 *N-AFS* (1×)

the heel, the back part of the foot

This noun refers to the heel, the rear portion of the human foot. It appears in both literal anatomical contexts and metaphorical expressions in classical Greek. John employs this term in Jesus' quotation of Psalm 41:9, where betrayal is described as lifting one's heel against another—an idiom for turning on someone in hostility. The multilingual glosses are straightforward anatomical terms: Spanish 'talón', French 'talon', German 'Ferse', all meaning heel. This body-part reference becomes a powerful metaphor for Judas's betrayal of Jesus.

(1×) In John 13:18, Jesus quotes Psalm 41:9: 'He who ate my bread has lifted his heel against me,' referring to Judas's impending betrayal. The heel-lifting imagery suggests a kick or hostile turning against someone, particularly shocking after sharing intimate table fellowship. Spanish 'talón', French 'talon', and German 'Ferse' all mean simply 'heel.' The classical lexicon shows this word could refer to the heel bone, the underpart of the heel, or even footsteps. The metaphor captures the violence and treachery of betrayal—Judas will strike at Jesus with the force of a kick, the ultimate violation of friendship and trust. **FEET AND LEGS**

en: heel | **es:** talón | **fr:** talon | **de:** Ferse John 13:18

πτερύγ-ιον G4419 *N-ANS* (2×)

pinnacle, a high point, wing-like projection, or summit of a structure

A diminutive of 'wing,' used for architectural features resembling wings or peaks. Both NT uses refer to the temple pinnacle in the temptation narratives (Matthew 4:5, Luke 4:9), where Satan takes Jesus to the highest point of the temple complex and urges him to jump. Scholars debate whether this was the corner of the Royal Portico or another high point. The elevated location symbolizes the test—will Jesus presume on God's protection and seek spectacular proof of divine care?

(2×) The glosses ('pinnacle,' 'pináculo,' 'faîte') point to a high architectural point. Matthew 4:5 and Luke 4:9 both describe Satan placing Jesus on the temple's pinnacle during the wilderness temptations. The lofty setting dramatizes the temptation to test God through a spectacular feat—the height represents both literal danger and spiritual presumption. **WING BODY PART**

en: pinnacle | **es:** pináculo | **fr:** faîte | **de:** πτερύγιον Matt 4:5; Luke 4:9

πτέρυξ G4420 *N-AFP* (5×)

Wing; the wing of a bird or winged creature, used literally and figuratively for divine protection and shelter.

A noun meaning wing, derived from πτερόν (feather). In the NT it appears in two vivid contexts. Jesus laments over Jerusalem: 'How often I wanted to gather your children together, as a hen gathers her chicks under her wings' (Matt 23:37; Luke 13:34) — an image of tender, protective sheltering drawn from the Hebrew Bible's 'wings of God' motif. In Revelation, wings appear on the four living creatures (4:8, each with six wings) and on the great eagle whose wings carry the woman to safety (12:14). The Spanish 'alas,' French 'aile,' and German 'Flügel' all denote the literal wing, though the protective-shelter metaphor is distinctly Semitic.

(5×) A wing — the limb of a bird or winged creature, carrying both literal and figurative force. The two Gospel uses (Matt 23:37; Luke 13:34) draw on the rich OT image of divine wings as shelter (cf. Ps 91:4, Ruth 2:12): Jesus pictures himself as a mother bird gathering chicks under protective wings. In Revelation, wings signal the awesome otherness of heavenly beings — the four living creatures

have six wings each (Rev 4:8, echoing Isaiah's seraphim), and the flying locusts' wings roar like chariots (Rev 9:9). Revelation 12:14 gives the persecuted woman 'the two wings of a great eagle' for escape, recalling Exod 19:4. The Spanish 'alas' and French 'aile' are straightforward, while the German 'Flügel' also serves for piano keys and building annexes — a reminder of how metaphorical wing-language is across cultures. **WING BODY PART**

en: wings | **es:** alas | **fr:** aile | **de:** Fluegel, πτέρυγας Matt 23:37; Luke 13:34; Rev 4:8; Rev 9:9; Rev 12:14

πτηνός G4421 *Adj-GNP* (1×)

winged, flying, or pertaining to birds and flying creatures

This adjective means winged, flying, or pertaining to birds. It derives from the verb 'to fly' and describes creatures capable of flight. In classical usage it could describe flying arrows as well as winged creatures. Paul uses the neuter plural substantively to refer to birds or winged creatures in his discussion of different kinds of flesh—human, animal, avian, and aquatic. The multilingual glosses point to birds: Spanish 'de aves' (of birds), French 'oiseau' (bird), German 'Vogel' (bird), emphasizing the category of flying creatures.

(1×) In 1 Corinthians 15:39, Paul argues that 'not all flesh is the same, but there is one kind for humans, another for animals, another for birds, and another for fish.' The genitive plural describes birds or flying creatures as a distinct category of flesh. Spanish 'de aves', French 'oiseau', and German 'Vogel' all identify birds. The classical lexicon shows this adjective means flying or winged, often used substantively for birds as a class. Paul's argument about different kinds of flesh supports his larger point about resurrection bodies—just as there are diverse physical bodies, so there are diverse resurrection bodies, earthly and heavenly. **GEOGRAPHY AND SPACE**

en: of-birds | **es:** de-aves | **fr:** oiseau | **de:** Vogel 1Cor 15:39

πτοέω G4422 *V-ASP-2P* (2×)

to terrify, startle, or fill with sudden fear

A verb for alarming or frightening. In Luke 21:9, Jesus warns his disciples not to be terrified when they hear of wars and tumults—these things must happen, but the end is not yet. In Luke 24:37, the disciples are startled and frightened when the risen Jesus appears, supposing they see a spirit. One passage addresses eschatological anxiety, the other resurrection surprise. Both involve sudden fear that Jesus addresses with reassuring words.

(2×) The evidence ('be terrified,' 'seáis aterrados,' 'effrayer') captures sudden alarm. Luke 21:9 counsels against panic at war reports (eschatological disturbances are expected), while 24:37 describes the disciples' terror when Jesus appears post-resurrection. Both involve fear that must be calmed by understanding—either that tribulation precedes the end, or that resurrection bodies are real, not ghostly. **ALARM TERROR HASTE**

en: be-terrified, having-been-startled | **es:** asustados, seáis-aterrados | **fr:** effrayer | **de:** πτοηθέντες, πτοηθῆτε Luke 21:9; Luke 24:37

πτό-ησις G4423 *N-AFS* (1×)

terror, alarm, or sudden frightening emotion

This noun describes vehement emotion or excitement, particularly terror, alarm, or sudden fright. It denotes the physical and emotional reaction to something startling or threatening. Peter uses this term to encourage Christian wives not to give way to fear even in the face of suffering or intimidation. The multilingual glosses emphasize the fear dimension: Spanish 'temor' (fear), pointing to the emotional disturbance that can trouble the heart. Peter's exhortation echoes Sarah's example of faithful courage in the face of uncertainty.

(1×) In 1 Peter 3:6, Peter commends wives who 'do what is right and do not fear anything that is frightening' (literally, 'not fearing any terror'). The noun describes the alarming circumstances or threats that might induce panic. Spanish 'temor' (fear) captures the emotional dimension. The classical lexicon shows this word means vehement emotion, especially terror or bodily agitation. Peter's point is that godly women like Sarah acted with courage and faith despite uncertain circumstances, not allowing terror to dictate their behavior. This models faithful endurance for all believers facing intimidation. **GEOGRAPHY AND SPACE**

en: terror | **es:** temor | **fr:** πτόησιν | **de:** Schrecken 1Pet 3:6

G4424 *N-AFS* (1×)

Ptolemais, a coastal city in Phoenicia, modern-day Acre in northern Israel

This proper noun identifies a coastal city in ancient Phoenicia, located in what is now northern Israel. Originally called Acco, it was renamed Ptolemais during the Hellenistic period after one of the Ptolemaic rulers of Egypt. The city served as an important Mediterranean port. Luke mentions Ptolemais as one of the stops on Paul's final journey to Jerusalem, where he greeted the believers and stayed one day. The multilingual glosses simply transliterate the name across languages, reflecting its status as a proper geographical designation.

(1×) Acts 21:7 records Paul's voyage from Tyre: 'When we had finished the voyage from Tyre, we arrived at Ptolemais, and we greeted the brothers and stayed with them for one day.' The city served as a waypoint on Paul's journey to Jerusalem, where a community of believers already existed. The transliterated name appears consistently across translations. This brief mention indicates the spread of Christianity along the Phoenician coast and Paul's connection to these scattered communities. The one-day stay suggests a brief fellowship and mutual encouragement before continuing toward Jerusalem and Paul's awaiting trials. **GEOGRAPHY AND SPACE**

en: Ptolemais | **es:** Ptolemaïda | **fr:** Ptolémaïs | **de:** Πτολεμαΐδα Acts 21:7

πτύον G4425 *N-NNS* (2×)

winnowing fork or shovel, a tool for separating grain from chaff

An agricultural implement used in threshing. Both uses are in John the Baptist's preaching (Matthew 3:12, Luke 3:17), where he declares that the Coming One has his winnowing fork in hand to thoroughly clear his threshing floor—gathering wheat into the barn and burning chaff with unquenchable fire. The image is of eschatological judgment: Christ will separate the righteous from the wicked as decisively as a farmer separates grain from chaff.

(2×) The glosses ('winnowing fork,' 'bieldo,' 'pelle') uniformly identify the farm tool. Matthew 3:12 and Luke 3:17 both record John's baptism preaching about Messiah's coming judgment. The winnowing fork symbolizes Christ's authority to divide humanity—preserving the fruitful and destroying the worthless. The agricultural metaphor makes divine judgment vividly concrete. **REAPING AND HARVESTING**

en: winnowing-fork | **es:** bieldo | **fr:** pelle | **de:** πτύον Matt 3:12; Luke 3:17

πτύρομαι G4426 *V-PPM/P-NMP* (1×)

to be frightened, scared, or alarmed; to shy away in fear

This passive verb means to be scared, frightened, or alarmed, particularly with the connotation of being startled or shying away like a frightened horse. In classical usage it often described horses starting or shying at something unexpected. Paul employs this term to encourage the Philippians not to be frightened or intimidated by their opponents. The multilingual glosses emphasize the fear reaction: Spanish 'siendo intimidados' (being intimidated), pointing to the psychological pressure from adversaries. Paul frames fearless witness as a sign of the opponents' destruction and the believers' salvation.

(1×) In Philippians 1:28, Paul exhorts believers to stand firm, 'not frightened in anything by your opponents. This is a sign to them of their destruction, but of your salvation, and that from God.' The present passive participle describes ongoing intimidation attempts that believers must resist. Spanish 'siendo intimidados' (being intimidated) captures the external pressure. The classical lexicon shows this verb often described horses shying or starting, then metaphor-

ically humans being alarmed. Paul reframes opposition: fearless Christian witness under persecution becomes a double sign—judgment for persecutors, salvation for believers. Courage in suffering testifies to the truth of the gospel. **GEOGRAPHY AND SPACE**

en: being-frightened | **es:** siendo-intimidados | **fr:** πτυρόμενοι | **de:** erschrecken Phil 1:28

πτύσμα G4427 *N-GNS* (1×)

saliva, spit, or spittle

This neuter noun refers to saliva or spit, the bodily fluid produced in the mouth. In classical contexts it could also refer to serpent venom, but the New Testament usage is straightforward anatomical. John employs this term in the account of Jesus healing the blind man by making mud from his saliva and applying it to the man's eyes. The multilingual glosses are direct: Spanish 'saliva', French 'crachat' (spit), German 'Speichel' (saliva), all referring to this bodily secretion. Jesus' use of spittle in healing was a recognized ancient therapeutic practice.

(1×) John 9:6 describes Jesus' healing method: 'Having said these things, he spit on the ground and made mud with the saliva and anointed the man's eyes with the mud.' The use of saliva in healing appears in several gospel accounts. Spanish 'saliva' and German 'Speichel' directly name the bodily fluid, while French 'crachat' emphasizes the act of spitting. The classical lexicon notes this word can mean sputum or, metaphorically, serpent venom. Jesus' therapeutic use of saliva follows ancient medical practices, but the healing power comes not from the saliva itself but from the divine authority accompanying Jesus' actions and words. **FLESH AND BODY**

en: saliva | **es:** saliva | **fr:** crachat | **de:** Speichel John 9:6

πτύσσω G4428 *V-APA-NMS* (1×)

to fold, roll up, or close something by folding

This verb means to fold, fold up, or roll up something, particularly scrolls or garments. It describes the action of doubling up or closing by folding. Luke uses this term to describe Jesus rolling up the Isaiah scroll after reading in the Nazareth synagogue. The multilingual glosses emphasize the rolling/folding action: Spanish 'habiendo enrollado' (having rolled up), French 'rouler' (to roll), pointing to the careful handling of the sacred scroll. This detail shows Jesus' respect for Scripture even as he claims to fulfill it.

(1×) In Luke 4:20, after reading from Isaiah 61, 'he rolled up the scroll and gave it back to the attendant and sat down.' The aorist participle describes the completed action of rolling or folding the scroll closed. Spanish 'habiendo enrollado' (having rolled up) and French 'rouler' (to roll) both capture the physical action of returning the scroll to its closed, protected state. The classical lexicon shows this verb means to fold or double up, used of garments and scrolls. Jesus' careful, reverent handling of the scroll contrasts dramatically with his shocking claim moments later: 'Today this Scripture has been fulfilled in your hearing.' **AUTO-DETECTED COMMUNITY 14787 WITH 3 SENSES**

en: having-rolled-up | **es:** habiendo-enrollado | **fr:** rouler | **de:** πτύξας Luke 4:20

πτύω G4429 *V-APA-NMS* (3×)

to spit, spit out; to expel saliva from the mouth

This verb means to spit or expel saliva from the mouth. Classical usage included both literal spitting and metaphorical expressions of contempt. The New Testament uses it exclusively in healing narratives where Jesus uses saliva as part of the healing process. Rather than contempt, the biblical usage associates spitting with Jesus' compassionate healing power.

(3×) Describes Jesus spitting as part of healing actions. Mark 7:33 states that Jesus 'spat and touched his tongue' when healing the deaf man. Mark 8:23 records Jesus healing a blind man: 'having spat on his eyes and laid his hands on him.' John 9:6 describes similar action: 'having said these things, he spat on the ground and made clay with the saliva.' The Spanish 'escupió/habiendo-escupido' and French 'cracher' are straightforward physical descriptions. Jesus' use of saliva in healing was culturally significant—in an era when saliva was thought to have medicinal properties, Jesus transforms a common substance into an instrument of divine healing. **SPITTING CONTEMPT**

en: he-spat, spitting | **es:** escupió, habiendo-escupido | **fr:** cracher | **de:** speien Mark 7:33; Mark 8:23; John 9:6

πτῶμα G4430 *N-ANS* (7×)

A dead body, corpse, or carcass; a fallen body left lifeless on the ground.

Derived from the verb 'piptō' (to fall), this noun literally means 'that which has fallen' and came to denote a corpse or carcass. In the New Testament it appears in both singular and plural forms, always referring to a dead human body. It describes John the Baptist's body claimed by his disciples (Matt 14:12; Mark 6:29), the corpse of Jesus requested by Joseph of Arimathea (Mark 15:45), and the two witnesses left unburied in Revelation 11:8-9. The proverbial saying about vultures gathering 'where the corpse is' (Matt 24:28) uses it with grim imagery. Translations across languages are strikingly uniform: Spanish 'cadáver,' French 'cadavre,' German 'Leichnam.'

corpse, dead body (7×) A lifeless human body, a corpse or carcass. The etymological connection to 'piptō' (to fall) is preserved in the word's literal sense of a 'fallen body,' though in NT usage the focus is entirely on death rather than the manner of falling. All major translations converge on a single equivalent: Spanish 'cadáver,' French 'cadavre,' German 'Leichnam.' It covers both dignified burial contexts like the retrieval of John the Baptist's body (Matt 14:12; Mark 6:29) and scenes of desolation such as the unburied witnesses in Revelation 11:8-9. **GEOGRAPHY AND SPACE**

en: body, corpse, corpses | **es:** cadáver, cadáveres, cuerpo | **fr:** cadavre | **de:** Leichnam, πτῶμα Matt 14:12; Matt 24:28; Mark 6:29; Mark 15:45; Rev 11:8

πτῶσις G4431 *N-AFS* (2×)

a fall, downfall, or collapse, whether literal or metaphorical

A noun denoting falling or ruin. In Matthew 7:27, it describes the great crash of the foolish builder's house when storms strike—the fall was great. In Luke 2:34, Simeon prophesies that Jesus is destined for the fall and rising of many in Israel. One use is literal (building collapse), the other metaphorical (spiritual ruin for those who reject Messiah). Both involve catastrophic descent.

(2×) The evidence ('fall,' 'caída,' 'chute') converges on downfall. Matthew 7:27 uses it for the house built on sand collapsing utterly, while Luke 2:34 applies it to the ruin of those who stumble over Christ. The term's literal and figurative senses both convey disaster —whether architectural failure or spiritual rejection that leads to judgment. **FALL DOWNFALL RUIN**

en: fall | **es:** caída | **fr:** chute | **de:** πτῶσιν, πτῶσις Matt 7:27; Luke 2:34

πτωχ-εία G4432 *N-DFS* (3×)

poverty, beggary; the state of lacking material resources

This noun denotes poverty or beggary—the condition of lacking material resources. Classical usage referred to mendicity and destitution. Paul uses it in 2 Corinthians to describe both the Macedonians' poverty and Christ's voluntary poverty for our sake. Revelation uses it ironically to describe those who think they are rich but are actually poor. The term emphasizes material deprivation.

(3×) Describes the condition of material poverty, sometimes with spiritual significance. Second Corinthians 8:2 commends the Macedonians' generosity: 'in a great trial of affliction, their abundance of joy and their deep poverty abounded to the riches of their generosity.' Verse 9 declares 'you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor.' Revelation 2:9 addresses Smyrna: 'I know your tribulation and poverty (but you are rich).' The Spanish 'pobreza,' French 'pauvreté,' and German 'Armut' straightforwardly denote destitution. This word marks both actual material lack and Christ's voluntary impoverishment that

enriches believers. **AUTO-DETECTED COMMUNITY 7233 WITH 3 SENSES**

en: poverty | **es:** pobreza | **fr:** pauvreté | **de:** Armut 2Cor 8:2; 2Cor 8:9; Rev 2:9

πτωχ-εύω G4433 *V-AIA-3S* (1×)

to be poor, live in poverty, or become impoverished

This verb means to be a beggar, to live in poverty, or to become poor. It describes the condition of abject poverty where one must beg for sustenance. Paul uses this term in a stunning paradox to describe Christ's incarnation: though he was rich, yet for our sake he became poor. The multilingual glosses capture the economic reversal: Spanish 'se hizo pobre' (he became poor), French 'devenir pauvre' (to become poor), German 'arm werden' (to become poor), all emphasizing the voluntary descent from wealth to poverty for redemptive purposes.

(1×) 2 Corinthians 8:9 declares one of Scripture's most profound paradoxes: 'For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich.' The aorist verb marks a definite action—Christ's incarnational impoverishment. Spanish 'se hizo pobre', French 'devenir pauvre', and German 'arm werden' all express becoming poor. The classical lexicon shows this verb means to be a beggar or live in extreme poverty. Christ's voluntary poverty encompasses the entire arc of incarnation, ministry, and cross—emptying himself of divine privilege to enrich spiritually bankrupt humanity. **POVERTY AND WEAKNESS**

en: he-became-poor | **es:** se-hizo-pobre | **fr:** devenir-pauvre | **de:** arm-werden 2Cor 8:9

πτωχός G4434 *Adj-AMS* (34×)

Poor, destitute; one who is reduced to begging, lacking material resources or spiritual self-sufficiency

Describes someone at the lowest rung of economic life — not merely humble, but genuinely destitute, dependent on others for survival. Jesus opens the Beatitudes with 'Blessed are the poor in spirit' (Matt 5:3), using this very word to redefine worth in God's kingdom. Elsewhere, the good news is proclaimed 'to the poor' (Matt 11:5), and disciples are urged to sell possessions and give to the poor (Matt 19:21). The Greek carries stronger connotations of abject need than its English translation sometimes conveys; Spanish 'pobres' and German 'arm' similarly span material and spiritual poverty. The word challenges readers to see the destitute as those closest to God's heart.

(34×) Materially and socially destitute — a beggar or person reduced to extreme poverty, dependent on charity. Jesus announces that the gospel is preached to such people as a messianic sign (Matt 11:5; Luke 4:18). The rich young ruler is told to give to the poor (Matt 19:21), and the poor are always present as objects of compassion (Matt 26:11). Multilingual evidence (Spanish 'pobres,' French 'pauvre,' German 'arm') uniformly points to material lack, though Jesus' phrase 'poor in spirit' (Matt 5:3) extends the concept to spiritual neediness before God. **POVERTY AND WEAKNESS**

en: poor, to-poor, to-the-poor | **es:** a-pobres, pobres | **fr:** pauvre | **de:** arm Matt 5:3; Matt 11:5; Matt 19:21; Matt 26:9; Matt 26:11

πυγμ-ή G4435 *N-DFS* (1×)

the fist, or with the fist; possibly a measure of length from elbow to knuckles

This noun refers to the fist, or actions performed with the fist. In classical usage it could describe boxing, fighting, or a specific measure of length. The New Testament usage in Mark 7:3 is famously difficult—often translated 'diligently' or 'thoroughly,' but the literal meaning relates to the fist. It may describe a ritual washing gesture using the fist, washing with a handful of water, or washing up to the fist/elbow. The multilingual glosses show the uncertainty: Spanish 'con puño' (with fist), French 'poing' (fist), suggesting physical gesture rather than mere intensity.

(1×) Mark 7:3 describes Pharisaic ritual practice: 'For the Pharisees and all the Jews do not eat unless they wash their hands properly (pygme).' The term is notoriously difficult. Spanish 'con puño' (with fist) and French 'poing' (fist) suggest a physical method—perhaps washing with the fist, or washing up to the fist/elbow, or using the fist to scrub. The classical lexicon shows pygme primarily means fist, and in athletic contexts, boxing. The precise ritual gesture remains uncertain, but Mark emphasizes the meticulous concern for ceremonial cleanliness that characterized Pharisaic tradition—a human tradition Jesus critiques as missing the heart of God's law. **FLESH AND BODY**

en: with-fist | **es:** con-puño | **fr:** poing | **de:** Faust Mark 7:3

Πύθων G4436 *N-AMS* (1×)

Python, a spirit of divination; by extension, one possessed by such a spirit or a ventriloquist

This proper noun refers to Python, the mythical serpent slain by Apollo at Delphi. By extension, it came to designate a spirit of divination or one possessed by such a spirit—those who practiced fortune-telling or ventriloquism, supposedly inspired by Apollo. Luke uses this term to describe the slave girl in Philippi who followed Paul, possessed by 'a spirit of Python' (a spirit of divination) and earning money for her masters through fortune-telling. The multilingual glosses transliterate the name, recognizing its connection to pagan divination practices.

(1×) Acts 16:16 describes Paul encountering 'a slave girl who had a spirit of divination (literally, a spirit of Python) and brought her owners much gain by fortune-telling.' The term connects to Greek mythology—Python was the serpent killed by Apollo, and those possessed by Python's spirit were believed to prophesy. The transliterated glosses recognize this as a proper name tied to occult practices. When Paul casts out this spirit, he demonstrates the gospel's power over pagan spiritual forces, though the exorcism leads to economic loss for the girl's masters and Paul's imprisonment. Truth disrupts exploitative systems. **SORCERY WITCHCRAFT**

en: of-Python | **es:** de-Python | **fr:** python | **de:** Πύθωνα Acts 16:16

πυκνός G4437 *Adj-AFP* (3×)

frequent, often; happening repeatedly or at close intervals

This adjective describes what is frequent, repeated, or happening often. Classical usage could refer to things close together in space or time. The New Testament uses it adverbially to describe repeated actions—frequent fasting and prayers, repeated visits, and regular practices. The term emphasizes regularity and repetition.

(3×) Describes actions that occur frequently or repeatedly. Luke 5:33 contrasts John's disciples who 'fast often and offer prayers' with Jesus' disciples who eat and drink. Acts 24:26 states that Felix 'sent for Paul often and conversed with him' hoping for a bribe. First Timothy 5:23 advises Timothy to 'use a little wine for your stomach and your frequent ailments.' The Spanish 'frecuentemente/frecuentes,' French 'fréquemment/souvent,' and German 'oft' all emphasize repeated occurrence. This word addresses the rhythm and regularity of practices—whether spiritual disciplines, political conversations, or bodily afflictions. **TIMES AND OCCASIONS**

en: frequent, more-frequently, often | **es:** frecuentemente, frecuentes, más-frecuentemente | **fr:** fréquemment, souvent | **de:** oft, πυκνότερον, πυκνὰ Luke 5:33; Acts 24:26; 1Tim 5:23

πυκτ-εύω G4438 *V-PIA-1S* (1×)

to box, fight with fists, or engage in the sport of boxing

This verb means to box, to practice boxing, or to fight with the fists. It refers to the athletic contest of boxing, one of the ancient Greek Olympic sports. Paul uses this term metaphorically to describe his disciplined spiritual life—he boxes, but not aimlessly, not beating the air. The multilingual glosses are straightforward: Spanish 'boxeo' (I box), French 'boxer' (to box), German 'faustkampfen' (to fist-fight), all pointing to the athletic contest. Paul's metaphor emphasizes purposeful, disciplined training rather than undirected effort.

(1×) 1 Corinthians 9:26 declares Paul's strategy: 'So I do not run aimlessly; I do not box as one beating the air.' The present tense verb indicates Paul's ongoing practice—he boxes with purpose and precision, not shadowboxing ineffectively. Spanish 'boxeo', French 'boxer', and German 'faustkampfen' all identify the athletic contest. Paul's point is that Christian discipline requires focused effort, clear targets, and effective engagement—not merely going through the motions. Just as boxers train rigorously for competition, believers must exercise self-control and purposeful spiritual discipline to win the imperishable prize. **STRUGGLE AND CONTEST**

en: I-box | **es:** boxeo | **fr:** boxer | **de:** faustkampfen 1Cor 9:26

πύλη G4439 *N-DFS* (10×)

A gate or gateway, especially of a city or the temple, as a threshold of passage

Refers to a large gate or gateway, typically of a city or temple complex, functioning as a place of entry, passage, and public encounter. In Jesus' teaching, the narrow gate and wide gate stand as metaphors for the path to life and the path to destruction (Matt 7:13–14). The gates of Hades will not prevail against Christ's church (Matt 16:18). In Acts, the Beautiful Gate of the temple is where Peter heals the lame man (Acts 3:10), and the iron gate of the city opens of its own accord for the released Peter (Acts 12:10). Spanish 'puerta' and French 'porte' capture the architectural and metaphorical weight.

gate (entrance to a city, temple, or compound) (10×) A large gate or doorway of a city, temple, or fortress — the architectural threshold through which people enter and exit. Used both literally of the temple's Beautiful Gate (Acts 3:10) and the iron gate of a city (Acts 12:10), and metaphorically of the narrow and wide gates representing life's divergent paths (Matt 7:13–14) and the gates of Hades that cannot overcome Christ's assembly (Matt 16:18). Spanish 'puerta,' French 'porte,' and German 'Tor/Pforte' all preserve both the physical and figurative dimensions of the entrance. **GEOGRAPHY AND SPACE**

en: Gate, gate, gates | **es:** Puerta, puerta, puertas | **fr:** porte | **de:** Tor, Tyrus Matt 7:13; Matt 7:14; Matt 16:18; Luke 7:12

πυλ-ών G4440 *N-NMP* (18×)

A gateway or monumental entrance; in Revelation, the gates of the heavenly New Jerusalem; elsewhere, an earthly doorway or porch.

In classical Greek, pylōn denoted a gate-tower or gatehouse standing apart from the building it guarded. The New Testament preserves both a grand eschatological use and a humbler domestic one. Eleven of its eighteen occurrences cluster in Revelation 21-22, where the twelve gates of the New Jerusalem — three on each side — define the architecture of the heavenly city. The remaining seven describe ordinary earthly gateways: the porch where Peter was recognized (Matt 26:71), the gate where Lazarus lay (Luke 16:20), and the iron gate that opened by itself for Peter (Acts 12:10). Spanish and French translations consistently render both senses with the same word (puertas, porte), while German distinguishes Tore (monumental) from Tor (single gate).

1. gate of the New Jerusalem (11×) The monumental gates of the eschatological New Jerusalem, appearing exclusively in John's Revelation vision (Rev 21:12-25; 22:14). Each of the twelve gates bears the name of a tribe of Israel and is fashioned from a single pearl. The multilingual evidence is remarkably uniform — English 'gates,' Spanish 'puertas,' French 'porte,' German 'Tore' — reflecting the consistency of the apocalyptic imagery across all eleven occurrences. **GEOGRAPHY AND SPACE**

en: gates | **es:** puertas, puertas, | **fr:** porte | **de:** Tore Rev 21:12; Rev 21:13

2. gateway, entrance gate (7×) An ordinary physical gateway or entrance porch of a house, compound, or city in a this-worldly setting. Lazarus lies at the pylōn of the rich man's estate (Luke 16:20); Rhoda answers the knock at the pylōn (Acts 12:13); a servant girl spots Peter in the pylōn of the high priest's courtyard (Matt 26:71). Spanish here shifts to 'portal' and 'puerta,' and German uses the singular 'Tor,' distinguishing this everyday sense from the heavenly plural. **GEOGRAPHY AND SPACE**

en: gate, gates, gateway | **es:** portal, portales, puerta | **fr:** porte | **de:** Tor Matt 26:71; Luke 16:20; Acts 10:17; Acts 12:13; Acts 12:14

πυνθάνομαι G4441 *V-AIM-3S* (12×)

punthanomai – to inquire, ask, learn by questioning; to seek information through direct inquiry

The deponent verb punthanomai ('inquire, ask') denotes the act of seeking information through questioning or investigation. Unlike simple erotao ('ask a question') or aiteo ('request'), punthanomai emphasizes the process of inquiry and the desire to ascertain facts. Herod 'inquires' of the chief priests where the Christ is to be born (Matt 2:4). The returning servant 'asks' what the commotion is about (Luke 15:26). The royal official's servants report the hour when his son began to recover, and John uses punthanomai to describe his careful investigation (John 4:52). The word appears twelve times, always in this investigative register. Spanish averiguar, French s'informer, and German sich erkundigen all capture its probing, fact-finding nuance.

inquire, ask, learn by inquiry (12×) To inquire or ask questions in order to ascertain facts, emphasizing the investigative process. Herod inquires where the Messiah is to be born (Matt 2:4); the prodigal's brother asks what is happening (Luke 15:26); the royal official investigates his son's healing (John 4:52). Spanish averiguar, French s'informer, and German erkundigen capture its probing character. **ASKING AND PRAYING**

en: I-ask, having-learned, he-inquired | **es:** averiguar, averigüó, habiendo-averiguado | **fr:** s'informer | **de:** erkundigt-sich, fragen Matt 2:4; Luke 15:26; Luke 18:36; John 4:52; John 13:24

πῦρ G4442 *N-ANS* (75×)

Fire — literal combustion or divine/eschatological fire of judgment, purification, and theophany.

Pur is the elemental term for fire in Greek, carrying enormous theological freight in the New Testament. It appears in everyday literal contexts — a fire kindled for warmth (Mark 14:54; Luke 22:55) — but far more often in eschatological and divine-judgment settings: the unquenchable fire of Gehenna (Matt 5:22; 18:8-9), the fire that will test each person's work (1 Cor 3:13-15), and the lake of fire in Revelation (Rev 20:14-15). John the Baptist's announcement that the Coming One will baptize 'with the Holy Spirit and fire' (Matt 3:11) fuses purification with judgment. Spanish fuego, French feu, and German Feuer all preserve the single lexeme, as does every target language surveyed.

1. fire (eschatological judgment, divine punishment) (55×) Split from sense 76120. Criteria: Divine judgment and apocalyptic destruction: unquenchable fire (Matt 3:10; 3:12), eternal fire prepared for the devil (Matt 25:41), lake of fire (Rev 20:14-15), refining fire testing works (1 Cor 3:13)

en: fire | **es:** fuego | **fr:** feu | **de:** Feuer Matt 3:10; Matt 3:11; Matt 3:12; Matt 5:22; Matt 7:19

2. fire (literal combustion) (19×) Split from sense 76120. Criteria: Physical fire: hearth fire for warmth (Mark 14:54; Luke 22:55), burning things with fire in everyday contexts

en: a-fire, a-south-wind, fire | **es:** con-fuego, de-fuego, de-fuego, | **fr:** feu, midi | **de:** Feuer, νότον Matt 17:15; Mark 9:22; Luke 12:55; Acts 2:3; Acts 7:30

πῦρά G4443 *N-AFS* (2×)

a fire, especially a bonfire or large burning pile

A noun for a fire, often a pyre or large blaze. Both uses are in Acts 28. In verse 2, the Maltese natives kindle a fire to warm the shipwreck survivors. In verse 3, Paul gathers sticks and lays them on the fire, whereupon a viper strikes. The term emphasizes the communal, outdoor fire built for warmth and hospitality—a setting for both providence (shelter from cold) and peril (the snake).

(2×) The glosses ('fire,' 'fuego,' 'bûcher') uniformly denote a blaze. Acts 28:2 describes the hospitable fire the islanders build for Paul's

group, while 28:3 narrates Paul adding fuel and encountering the viper. The fire is both literal (providing warmth) and symbolically significant—even the snake's attack cannot harm the apostle under God's protection. GEOGRAPHY AND SPACE

en: a-fire, fire | **es:** fuego | **fr:** bûcher | **de:** πυράν, πυρὰν Acts 28:2; Acts 28:3

πύργος G4444 *N-NMS* (4×)

A tower; a fortified structure for defense, watchkeeping, or agricultural use such as in a vineyard.

One of the most versatile architectural terms in the ancient world, referring to any elevated fortified structure–from city watchtowers to the stone towers built in vineyards to guard against thieves and animals. Jesus draws on the vineyard tower in his parable of the wicked tenants (Matt 21:33; Mark 12:1), echoing Isaiah 5:2, where the tower symbolizes God's careful provision for Israel. In Luke, the tower appears twice: the collapse of the tower of Siloam illustrates the randomness of tragedy (Luke 13:4), and the unfinished tower illustrates the cost of discipleship (Luke 14:28).

(4×) A tall fortified structure used for defense, observation, or agricultural guarding, particularly the stone watchtower erected in a vineyard or field. The multilingual glosses are remarkably uniform–'tower' (English), 'torre' (Spanish), 'tour' (French), 'Turm' (German)–reflecting the directness of the referent. In the vineyard parables (Matt 21:33; Mark 12:1), the tower alludes to Isaiah 5:2 and represents God's protective investment in his people. Luke's two tower references serve distinct rhetorical purposes: the Siloam tower collapse (Luke 13:4) warns against assuming disaster signals divine punishment, while the unfinished tower (Luke 14:28) teaches that following Jesus demands counting the full cost before breaking ground. GEOGRAPHY AND SPACE

en: a-tower, tower | **es:** torre | **fr:** tour | **de:** Turm, πύργον, πύργος Matt 21:33; Mark 12:1; Luke 13:4; Luke 14:28

πυρέσσω G4445 *V-PPA-AFS* (2×)

to be feverish, to suffer from fever or high temperature

A verb describing the state of having a fever. Both uses narrate healing: Matthew 8:14 describes Peter's mother-in-law lying sick with fever, whom Jesus heals by touch. Mark 1:30 recounts the same event. The participle form emphasizes the ongoing condition—she was feverish, bedridden. Jesus' healing is immediate and complete; she rises and serves. The term is medical and straightforward, but the cure demonstrates Messiah's authority over sickness.

(2×) The glosses ('being feverish,' 'con fiebre,' 'avoir la fièvre,' 'fiebern') uniformly describe the febrile state. Matthew 8:14 and Mark 1:30 both narrate the healing of Peter's mother-in-law, who was lying sick with fever. Jesus touches her, the fever leaves, and she immediately resumes normal activity—a sign that his healing is not convalescent recovery but instantaneous restoration. FEVER ILLNESS

en: being-feverish, sick-with-fever | **es:** con-fiebre, teniendo-fiebre | **fr:** avoir-la-fièvre | **de:** fiebern, πυρέσσουσαν Matt 8:14; Mark 1:30

πυρετ-ός G4446 *N-DMP* (6×)

pyretos – fever; an illness marked by abnormally high body temperature

Derived from pyr ('fire'), pyretos designates fever as a medical condition – a burning heat within the body. All six New Testament occurrences appear in healing narratives: Jesus heals Peter's mother-in-law of a severe fever (Matt 8:15; Mark 1:31; Luke 4:38-39), the royal official's son lies sick with fever in Capernaum (John 4:52), and Publius's father suffers from fever and dysentery on Malta (Acts 28:8). The word's etymology vividly connects fire and illness. Spanish fiebre, French fievre, and German Fieber all descend from Latin febris, showing cross-cultural convergence on the same concrete medical concept.

fever (bodily illness with elevated temperature) (6×) A fever, an illness characterized by elevated body temperature, etymologically connected to pyr ('fire'). Every NT occurrence appears in a healing context: Peter's mother-in-law (Matt 8:15; Mark 1:31; Luke 4:38-39), the official's son at Capernaum (John 4:52), and Publius's father on Malta (Acts 28:8). Spanish fiebre, French fievre, and German Fieber all converge uniformly on this concrete medical sense. The word functions as a straightforward clinical term with no metaphorical extension in the New Testament. FEVER ILLNESS

en: fever, with-fever, with-fevers | **es:** de-fiebres, fiebre, por-fiebre | **fr:** fièvre | **de:** Fieber, πυρετοῖς, πυρετός Matt 8:15; Mark 1:31; Luke 4:38; Luke 4:39; John 4:52

πύρϊνος G4447 *Adj-AMP* (1×)

made of fire, fiery, or having the quality of fire

This adjective means made of fire, fiery, or having fire-like qualities. It describes something that consists of fire or has fire's characteristics —burning, blazing, intense. John uses this term in Revelation to describe the breastplates of apocalyptic horsemen, which appeared fiery red among other colors. The multilingual glosses emphasize the fire quality: Spanish 'de fuego' (of fire), German 'feurig' (fiery), pointing to the blazing, burning nature. This adjective contributes to Revelation's vivid, otherworldly imagery of divine judgment.

(1×) Revelation 9:17 describes John's vision: 'And this is how I saw the horses in my vision and those who rode them: they wore breastplates the color of fire and of sapphire and of sulfur.' The adjective describes breastplates with a fiery quality or color—blazing red. Spanish 'de fuego' (of fire) and German 'feurig' (fiery) both emphasize the fire association. The classical lexicon shows this word means of fire or fiery, describing something with fire's nature or appearance. The fiery breastplates are part of Revelation's terrifying imagery of judgment, evoking divine wrath and destructive power unleashed against impenitent humanity. FIRE AND BURNING

en: fiery | **es:** de-fuego | **fr:** feurig | **de:** feurig Rev 9:17

πυρόω G4448 *V-PNM/P* (6×)

To burn with fire; to burn with passion or anguish; to refine or purify by fire; to set ablaze.

Pyroō draws its force from pyr ('fire') and carries the full spectrum of fire's effects — destructive, purifying, and passionate. Paul uses it figuratively for burning with unfulfilled desire (1 Cor 7:9) and for the anguish of pastoral care (2 Cor 11:29). In Revelation, it becomes a metallurgical image: Christ's feet are like bronze 'refined in a furnace' (Rev 1:15), and he counsels Laodicea to buy gold 'refined by fire' (Rev 3:18). Spanish captures the distinction beautifully — quemarse for passionate burning versus refinado for purifying fire. The eschatological use in 2 Pet 3:12, where the heavens are 'set on fire,' returns to fire's raw destructive power.

1. burn with passion or distress (2×) To burn figuratively with intense emotion — whether sexual desire or emotional distress. Paul advises in 1 Cor 7:9 that it is better to marry than 'to burn' (pyrousthai) with uncontrolled passion; in 2 Cor 11:29 he asks 'who is caused to stumble, and I do not burn?' — sharing others' pain as if on fire. Spanish quemarse ('to burn oneself') and German glühen ('to glow') both preserve this internalized, consuming quality. FIRE AND BURNING

en: burn, to-burn | **es:** me-quemo, quemarse | **fr:** embraser | **de:** gluehen 1Cor 7:9; 2Cor 11:29

2. refine by fire (2×) To refine or purify by fire — a metallurgical metaphor for divine testing and purification. In Rev 1:15, the glorified Christ's feet resemble bronze 'having been refined' (pepyrōmenēs) in a furnace, and in Rev 3:18 he counsels buying gold 'refined by fire' (pepyrōmenon). Spanish refinado and refinada exactly capture the smelting image, distinguishing this sense sharply from mere burning. FIRE AND BURNING

en: having-been-refined | **es:** refinada, refinado | **fr:** brûler | **de:** gluehen Rev 1:15; Rev 3:18

3. set on fire, be ablaze (2×) To set on fire, to be ablaze — describing physical combustion or eschatological conflagration. In Eph 6:16, the evil one's arrows are 'having been set on fire' (pepyrō-

mena) — flaming projectiles; in 2 Pet 3:12, the heavens 'being set on fire' (pyroumenoi) will dissolve in the final judgment. Spanish encendidos ('ignited') and siendo-encendidos ('being ignited') mark the literal, physical nature of this burning. **FIRE AND BURNING**
en: being-set-on-fire, having-been-set-on-fire | **es:** encendidos, siendo-encendidos | **fr:** brûler | **de:** gluehen Eph 6:16; 2Pet 3:12

πυρρ-άζω G4449 *V-PIA-3S* (2×)
to be or become red, to redden (especially of the sky)
A verb for turning red. Both uses are in Matthew 16 (verses 2 and 3), where Jesus rebukes the Pharisees and Sadducees for reading weather signs but missing the signs of the times. They know that a red sky at evening means fair weather, and a red sky at morning means storms—yet they cannot discern the prophetic moment. The verb itself is neutral meteorological observation, but Jesus uses it to indict spiritual blindness.

(2×) The glosses ('is red,' 'enrojece,' 'rougir') uniformly describe the sky's color. Matthew 16:2 and 16:3 cite proverbial weather wisdom—evening red foretells clear skies, morning red warns of foul weather. Jesus' point is the irony: they read natural signs expertly but miss the messianic signs unfolding before them. The verb becomes a foil for exposing interpretive failure. **RED AND SCARLET**
en: is-red | **es:** enrojece | **fr:** rougir | **de:** πυρράζει Matt 16:2; Matt 16:3

πυρρός G4450 *Adj-NMS* (3×)
fiery red, flame-colored; reddish color like fire
This adjective describes a fiery red or flame-colored appearance. Classical usage included reddish-yellow colors, particularly red hair or tawny animals. The New Testament uses it once as a personal name (Pyrrhus) and twice in Revelation's apocalyptic imagery to describe supernatural beings. The term evokes the color of fire and blood.

(3×) Describes fiery red coloring, both in a personal name and apocalyptic imagery. Acts 20:4 mentions 'Sopater of Berea, son of Pyrrhus'—likely a descriptive name meaning 'flame-colored' or 'red-haired.' Revelation 6:4 describes the second horseman: 'another horse came out, fiery red.' Revelation 12:3 introduces 'a great fiery red dragon having seven heads.' The Spanish variations ('rojo,' 'rojo-como-fuego') and German 'rot' emphasize the blood-red, flame-like color. In apocalyptic contexts, this color signals war, violence, and supernatural evil—a vivid chromatic marker of danger and destruction. **RED AND SCARLET**
en: fiery-red, of-Pyrros | **es:** de-Pýrros, rojo, rojo-como-fuego | **fr:** rot, rouge | **de:** rot, Πύρρου Acts 20:4; Rev 6:4; Rev 12:3

πῦρ-ωσις G4451 *N-DFS* (3×)
burning, fiery trial; the process of burning or testing by fire
This noun denotes burning or the process of being tested by fire. Classical usage included literal firing in cooking, cauterization, and metaphorical testing. The New Testament uses it both literally for fire and metaphorically for fiery trials that test believers. Peter and John employ it in contexts of suffering and eschatological judgment.

(3×) Describes burning or fiery testing, both literal and metaphorical. First Peter 4:12 addresses persecution: 'do not be surprised at the fiery trial among you, which comes upon you for your testing.' Revelation 18:9 describes Babylon's judgment: 'the kings of the earth who committed sexual immorality and lived in luxury with her will weep and wail over her when they see the smoke of her burning.' Revelation 18:18 repeats this image of Babylon's destruction. The Spanish 'fuego/incendio,' French preservation of Greek, and German 'Brennen' all point to fire's consuming power. This word captures both the purifying fire of persecution that tests faith and the destructive fire of divine judgment. **GEOGRAPHY AND SPACE**
en: burning | **es:** fuego, incendio | **fr:** Brennen | **de:** Brennen 1Pet 4:12; Rev 18:9; Rev 18:18

πω G4452
yet, up to now, at all; enclitic particle expressing 'until this point' or 'ever' (usually with negatives)
This enclitic particle, appearing as πω in Attic Greek and κω in Ionic, means 'yet' or 'up to this time' and almost always appears with negatives in early Greek. The combination οὔπω means 'not yet,' while μήπω means 'not yet' in prohibitions. In questions, it could mean 'ever at all,' as when asking whether any city had ever attempted something. The particle helped Greek speakers mark temporal boundaries, indicating that something had not occurred up to the present moment but might still happen. Its narrow scope made it particularly useful in philosophical and historical precision.

πωλ-έω G4453 *V-IIA-3P* (22×)
To sell or offer for sale; to be sold (passive) — exchanging goods or property for money
The verb πωλέω is the New Testament's standard word for selling, appearing in marketplace scenes, parables, and ethical instruction. Jesus drives out those who 'sell' doves in the temple (Matt 21:12), tells the rich young man to 'sell' his possessions (Matt 19:21), and describes the man who sells everything for the pearl of great price (Matt 13:46). The passive voice appears in the everyday observation that sparrows 'are sold' for small coins (Matt 10:29, Luke 12:6), and Paul advises eating whatever 'is sold' in the meat market (1 Cor 10:25). Spanish 'vender/vended' and German 'verkaufen' consistently mirror this commercial meaning.

1. sell, offer for sale (19×) The active sense: to sell, dispose of, or offer goods and possessions for sale. The seller is the grammatical subject, exercising agency over the transaction. This dominates the NT usage with 19 occurrences, spanning temple commerce (Matt 21:12, Mark 11:15, John 2:14, 16), charitable divestiture (Matt 19:21, Mark 10:21, Luke 18:22), parable illustrations (Matt 13:44, 46, Matt 25:9), and the early church's communal sharing where believers 'sold' properties (Acts 4:34, 37; 5:1). The multilingual glosses consistently use active verb forms: 'Vended/que-venden' (Spanish), 'vendre' (French), 'verkaufen' (German). **SELLING AND COMMERCE**
en: Sell, having-sold, let-him-sell | **es:** Vended, habiendo-vendido, que-venden | **fr:** vendre | **de:** verkaufen, verkauft Matt 13:44; Matt 19:21; Matt 21:12; Matt 25:9

2. be sold (3×) The passive sense: to be sold, to be offered for sale — where the commodity or goods are the grammatical subject. Only three clear NT occurrences surface, each in a distinct context. In Matt 10:29, two sparrows 'are sold' for a penny; in Luke 12:6, five sparrows 'are sold' for two pennies — both illustrating God's care for the seemingly worthless. In 1 Cor 10:25, Paul tells the Corinthians to eat whatever 'is sold' in the meat market without raising questions of conscience. The Spanish passive 'se-venden/siendo-vendido' and the English 'are-sold/being-sold' clearly distinguish this voice from the active. **SELLING AND COMMERCE**
en: are-sold, being-sold | **es:** se-venden, siendo-vendido | **fr:** vendre | **de:** verkaufen, verkauft Matt 10:29; Luke 12:6; 1Cor 10:25

πῶλος G4454 *N-AMS* (12×)
polos – a colt, young donkey; the unbroken young animal on which Jesus made his triumphal entry
The noun polos ('colt, foal') in classical Greek could denote the young of any animal – horse, donkey, camel, or elephant. In the New Testament, however, all twelve occurrences refer to the young donkey of Jesus' triumphal entry into Jerusalem, fulfilling Zechariah 9:9: 'mounted on a donkey, on a colt, the foal of a donkey' (Matt 21:5). The Synoptic accounts describe the disciples finding the colt tied up, untying it, and bringing it to Jesus (Mark 11:2-7; Luke 19:30-35), while John identifies it simply as a 'young donkey' (12:15). Spanish pollino, French anon, and German Fohlen/Fullen all point to the same young equid – a single, vivid image of humble kingship.

a colt (12×) A young donkey or colt, specifically the animal Jesus rode into Jerusalem fulfilling Zechariah 9:9. All twelve NT occurrences cluster in the triumphal entry narratives (Matt 21:2, 5, 7; Mark 11:2, 4, 5, 7; Luke 19:30, 33, 35; John 12:15). French anon and Spanish pollino specify a donkey's foal; German Fohlen is more

generic – all converge on one sense. **DONKEYS AND FOALS**
en: a-colt, colt | **es:** pollino | **fr:** ânon | **de:** Fohlen, Füllen Matt 21:2; Matt 21:5; Matt 21:7; Mark 11:2; Mark 11:4

πώποτε G4455 *Adv* (6×)

popote – ever yet; a temporal adverb used with negation meaning 'at any time up to now'

The adverb popote (from po 'yet' + pote 'ever') means 'ever yet' or 'at any time.' In the New Testament it appears exclusively with a preceding negative, forming the emphatic 'never yet' or 'no one has ever.' Its occurrences cluster around statements of uniqueness or first-time events: 'no one has ever seen God' (John 1:18), 'the Father's voice you have never heard' (John 5:37), 'whoever believes in me shall never thirst' (John 6:35), 'we have never been enslaved to anyone' (John 8:33), and 'a colt on which no one has ever sat' (Luke 19:30). Spanish jamas and French jamais both capture the emphatic temporal negation precisely.

(6×) A temporal adverb meaning 'ever yet, at any time up to the present,' used consistently with a negative to form emphatic 'never (yet)' statements. In John 1:18, no one has popote seen God; in John 5:37, they have popote never heard the Father's voice; in John 6:35, the believer shall popote never thirst; in John 8:33, the Jews claim to have popote never been enslaved; and in Luke 19:30, the colt has popote never been ridden. Spanish jamas and French jamais map precisely to this single emphatic temporal-negation function across all six occurrences. **TEMPORAL PARTICLES**
en: ever | **es:** jamás | **fr:** jamais | **de:** jemals, πώποτε Luke 19:30; John 1:18; John 5:37; John 6:35; John 8:33

πωρ-όω G4456 *V-AIP-3P* (5×)

To harden, make callous; to render spiritually insensitive or blind, used of hearts and minds resistant to God.

A verb derived from πῶρος (stone, calcium deposit), meaning to petrify or make callous — to produce a hard, insensible covering over the heart or mind. In the NT, every use is metaphorical and theological, describing spiritual hardening. Mark twice records the disciples' hardened hearts despite witnessing miracles (6:52; 8:17). John 12:40 cites Isaiah 6:10 to explain Israel's unbelief: God 'has blinded their eyes and hardened their hearts.' Romans 11:7 and 2 Corinthians 3:14 extend this to Israel's corporate hardening. The French 'aveugler' (to blind) and 'endurcir' (to harden) capture the dual effect, while the German 'verhärten' preserves the hardening image.

(5×) To harden or make callous — to render someone spiritually insensitive, dull, or blind. The root πῶρος (calcium stone, callus) gives this verb a strikingly medical quality: like bone forming over a fracture or a callus deadening sensation, the heart loses its capacity to perceive and respond. In Mark 6:52, the disciples fail to understand the loaves because their hearts 'were hardened' — even eyewitness miracle experience could not penetrate. Mark 8:17 repeats the charge. John 12:40 links this hardening to Isaiah's divine judgment, and Rom 11:7 applies it to the portion of Israel that did not obtain what it sought. In 2 Cor 3:14, the hardening extends to 'minds' (νοήματα) when reading the old covenant without Christ. The German 'verhärten' and Spanish 'endurecer' both preserve the physicality of the hardening metaphor. **GEOGRAPHY AND SPACE**
en: hardened, were-hardened | **es:** endurecido, fueron-endurecidos, ha-endurecido | **fr:** aveugler, endurcir | **de:** verhaerten Mark 6:52; Mark 8:17; John 12:40; Rom 11:7; 2Cor 3:14

πώρ-ωσις G4457 *N-AFS* (3×)

hardness, callousness; the hardened or obtuse condition of the heart or mind

This medical term originally described the callus that forms when broken bones heal. Metaphorically, it came to mean obtuseness, blindness, or hardness of heart. The New Testament uses it exclusively in this metaphorical sense to describe spiritual insensitivity and resistance to God's truth. It emphasizes a hardened condition that resists divine influence.

(3×) Describes spiritual hardness or callousness of heart. Mark 3:5 records Jesus looking around 'with anger, being grieved at the hardness of their hearts' when the Pharisees refused to answer about healing on the Sabbath. Romans 11:25 speaks of 'a partial hardness that has happened to Israel until the fullness of the Gentiles has come in.' Ephesians 4:18 describes unbelievers as 'darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to the hardness of their hearts.' The cross-linguistic evidence shows 'hardness' and 'hardening'—a resistant, calloused condition that cannot receive truth or compassion. **AUTO-DETECTED COMMUNITY 7670 WITH 5 SENSES**
en: hardness | **es:** dureza, endurecimiento | **fr:** aveuglement, endurcissement | **de:** Verhartung Mark 3:5; Rom 11:25; Eph 4:18

πως G4458

somehow, in any way, at all; enclitic adverb softening or qualifying manner expressions

This versatile enclitic adverb of manner means 'somehow' or 'in any way,' often softening the force of other adverbs or adding a note of approximation. It frequently combined with negatives to form οὔπως ('not at all') and μήπως ('lest somehow'). When following other manner adverbs like 'thus' or 'always,' it could be nearly untranslatable in English but added a Greek sense of qualified certainty —'somehow so' or 'in some way.' This particle reflected the Greek philosophical concern for precision while acknowledging the limits of exact description. It made statements less absolute and more nuanced.

πῶς G4459 *Conj* (118×)

Interrogative and indefinite adverb: 'how?' in questions of manner or possibility; 'somehow, lest somehow' in clauses of apprehension.

A versatile adverb that most often introduces questions about manner, means, or possibility – 'How can these things be?' (John 3:9). Every major translation language renders it with a direct interrogative: English 'how,' Spanish 'como,' French 'comment,' German 'wie.' In a smaller but theologically significant set of passages, it shifts to an indefinite sense expressing apprehension or hopeful uncertainty – 'lest somehow' or 'if perhaps' – as when Paul hopes his ministry might 'somehow' provoke Israel to jealousy (Rom 11:14). The Spanish 'acaso' and 'de algun modo' capture this softer, indefinite shade nicely.

1. how? (interrogative) (103×) The dominant interrogative use (103x), introducing direct and indirect questions about manner, means, or feasibility. Translations universally reach for straightforward interrogative forms – English 'how,' Spanish 'como,' French 'comment,' German 'wie.' Jesus deploys it with rhetorical force: 'How can Satan cast out Satan?' (Mark 3:23), and the disciples' astonishment surfaces in 'How then can anyone be saved?' (Matt 19:25). The interrogative force ranges from genuine inquiry to incredulity. **COMPARISON AND MANNER**
en: How, how | **es:** Cómo, cómo, ¿cómo | **fr:** comment | **de:** wie Matt 6:28; Matt 7:4; Matt 10:19; Matt 12:4; Matt 12:26

2. somehow, perhaps, lest somehow (15×) An indefinite adverb of apprehension or cautious hope (15x), most often appearing as mu pos ('lest somehow') or expressing 'in some way, perhaps.' Paul's language in Romans 1:10 ('if somehow now at last I may succeed') and Romans 11:14 ('if somehow I might provoke to jealousy') reveals the hopeful-uncertain register. Spanish distinguishes this neatly with 'acaso' and 'de algun modo' versus the blunt interrogative 'como.' First Corinthians 8:9 warns 'lest somehow this liberty of yours become a stumbling block,' illustrating the apprehensive function. **COMPARISON AND MANNER**
en: he, somehow | **es:** acaso, de-algún-modo, sea-que | **fr:** comment | **de:** wie Acts 27:12; Rom 1:10; Rom 11:14; Rom 11:21; 1Cor 8:9

Ῥαάβ G4460 *N-NFS* (2×)

Rahab, the Canaanite woman of Jericho who sheltered Israel's spies and was saved

A proper name (Hebrew רָחָב) for the harlot of Jericho. Hebrews 11:31 includes her in the hall of faith—by faith Rahab did not perish with the disobedient, having received the spies with peace. James 2:25 cites her as evidence that faith without works is dead—she demonstrated living faith by her actions in hiding the spies. Both passages celebrate her as a Gentile outsider who believed God's word and acted on it, becoming part of Israel's story and Messiah's lineage (Matthew 1:5).

(2×) The glosses transliterate the Hebrew name ('Rahab,' 'Raáb'). Hebrews 11:31 and James 2:25 both recall Joshua 2—Rahab's faith-driven protection of Israel's spies. The NT honors her as a model of saving faith and active obedience, remarkable given her Gentile and immoral background. Her inclusion in both the genealogy of Jesus and the faith roster underscores God's grace reaching beyond Israel's boundaries. **AUTO-DETECTED COMMUNITY 2607 WITH 5 SENSES**

en: Raab, Rhaab | **es:** Raáb, Rhaáb | **fr:** Rahab | **de:** Rahab Heb 11:31; Jas 2:25

ῥαββί G4461 *N-NMS* (15×)

Rabbi; a Hebrew honorific meaning 'my master/teacher,' used as a respectful address for religious instructors.

A transliterated Hebrew title of respect meaning literally 'my great one' or 'my master,' used to address recognized teachers of the Torah. In the New Testament it functions as a direct address to Jesus by his disciples and others who acknowledge his teaching authority. Judas addresses Jesus as 'Rabbi' at the betrayal (Matt 26:25, 49), and Peter uses it at the Transfiguration (Mark 9:5). Jesus himself critiques the Pharisees' love of being called 'Rabbi' (Matt 23:7) and instructs his followers not to seek the title for themselves (Matt 23:8). The Gospel of John translates the term for Greek-speaking readers as didaskalos, 'teacher' (John 1:38). The word entered virtually every target language untranslated—Spanish 'Rabbí,' French 'Rabbi,' German 'Rabbi'—testifying to its status as a culturally embedded loanword.

(15×) A Hebrew honorific meaning 'my master' or 'my teacher,' used as a title of respect for Jewish religious instructors. Disciples and supplicants address Jesus with this title throughout the Gospels (Matt 26:25, 49; Mark 9:5; John 1:38, 49; 3:2; 6:25). Jesus critiques the scribes' desire to be greeted as 'Rabbi' in public (Matt 23:7) and forbids his own followers from claiming the title, since they have one Teacher (Matt 23:8). John 1:38 explicitly glosses it as 'Teacher' (didaskalos) for Hellenistic readers. The near-universal transliteration across languages—Spanish 'Rabbí,' French 'Rabbi,' German 'Rabbi'—reflects its irreducible cultural specificity. **TEACHING AND LEARNING**

en: Rabbi | **es:** Rabbí, Rhabbí | **fr:** Rabbi | **de:** Rabbi, ῥαββί, Ῥαββί Matt 23:7; Matt 23:8; Matt 26:25; Matt 26:49; Mark 9:5

G4462 *N-VMS* (2×)

Rabbouni, an intensified Aramaic form of 'Rabbi' meaning 'my master' or 'my great teacher'

An Aramaic title of respect and affection (רַבּוֹנִי). In Mark 10:51, blind Bartimaeus calls out to Jesus, 'Rabbouni, that I may receive my sight.' In John 20:16, Mary Magdalene recognizes the risen Jesus and exclaims, 'Rabbouni!' Both are moments of desperate need or profound recognition. The term is more intimate and reverent than the common 'Rabbi,' expressing personal devotion. That the evangelists preserve the Aramaic suggests the word's emotional weight.

(2×) The glosses transliterate the Aramaic ('Rabbouni,' 'Rabbuni'). Mark 10:51 records Bartimaeus's cry for healing, while John 20:16 captures Mary's resurrection recognition. Both speakers address Jesus with this heightened honorific at climactic moments—one pleading for sight, the other overcome by joy at seeing the risen Lord. The term conveys reverence, intimacy, and authority. **TEACHING AND LEARNING**

en: Rabbouni | **es:** Rabbouni, Rhabbouní | **fr:** Rabbouni | **de:** Rabbuni Mark 10:51; John 20:16

ῥαβδ-ίζω G4463 *V-PNA* (2×)

to beat with rods, flog with a staff or rod

A verb for corporal punishment by beating with rods. In Acts 16:22, the Philippian magistrates command Paul and Silas to be beaten with rods before imprisonment. In 2 Corinthians 11:25, Paul recounts suffering this punishment three times (a Roman penalty distinct from the Jewish thirty-nine lashes). The verb denotes a specific form of official beating, often administered by lictors to Roman citizens—making its use on Paul (a citizen) at Philippi illegal and a source of official embarrassment (Acts 16:37-38).

(2×) The evidence ('I was beaten with rods,' 'fui golpeado con varas,' 'frapper de verges') uniformly describes rod-beating. Acts 16:22 narrates Paul and Silas receiving this punishment at Philippi, while 2 Corinthians 11:25 counts three such beatings in Paul's catalog of sufferings. The verb points to a formal Roman flogging, illegal when applied to citizens but part of the apostle's cost of ministry. **RODS AND STAFFS**

en: I-was-beaten-with-rods, to-beat-with-rods | **es:** azotar-con-varas, fui-golpeado-con-varas | **fr:** frapper-de-verges | **de:** ἐραβδίσθην, ῥαβδίζειν Acts 16:22; 2Cor 11:25

ῥάβδος G4464 *N-AFS* (12×)

rhabdos – rod, staff, scepter; a straight stick used for walking, herding, discipline, or royal authority

The noun rhabdos ('rod, staff, scepter') denotes a straight stick-like implement whose significance shifts with context. In the travel instructions of Jesus, it is the walking staff a disciple may or may not carry (Matt 10:10; Mark 6:8; Luke 9:3). In Hebrews 11:21, it is the patriarch's staff on which aged Jacob leaned while blessing his grandsons. In Hebrews 1:8, quoting Psalm 45:6, it becomes the scepter of divine kingship: 'a scepter of uprightness is the scepter of your kingdom.' Revelation presses it further into the rod of iron by which the Messiah rules the nations (Rev 2:27; 12:5; 19:15). All these applications – pastoral, pilgrim, and regal – spring from one lexeme. Spanish vara, French baton/verge, and German Stab render it uniformly.

rod, staff, scepter (12×) A straight stick serving as a walking staff, shepherd's rod, or royal scepter depending on context. Covers the traveler's staff (Matt 10:10; Mark 6:8), Jacob's staff of blessing (Heb 11:21), the scepter of Christ's kingdom (Heb 1:8), and the iron rod of messianic rule (Rev 2:27; 19:15). Spanish vara, French baton, and German Stab confirm a single lexeme across all functions. **RODS AND STAFFS**

en: a-rod, a-staff, rod | **es:** a-vara, bastón, bordón | **fr:** bâton, verge | **de:** Stab Matt 10:10; Mark 6:8; Luke 9:3; 1Cor 4:21; Heb 1:8

ῥάβδουχ-ος G4465 *N-AMP* (2×)

rod-bearers, lictors who carried the fasces and attended Roman magistrates

A title for Roman officials (lictors) who carried rods bundled with an axe (fasces) as symbols of magisterial authority. Both uses are in Acts 16. In verse 35, the Philippian magistrates send the lictors to release Paul and Silas. In verse 38, the lictors report Paul's claim to Roman citizenship, alarming the magistrates. The term is culturally specific—these were attendants who executed punishments and conveyed official orders. Their presence signals Roman legal procedure.

(2×) The glosses ('officers,' 'lictores,' 'porteur de faisceaux') identify these Roman officials. Acts 16:35 and 38 both feature the lictors as intermediaries between magistrates and prisoners. Their role is administrative and coercive—they carry out beatings and relay messages. Paul's citizenship claim puts them (and the magistrates) in legal jeopardy, since they had illegally beaten a Roman citizen. **GEOGRAPHY AND SPACE**

en: officers | **es:** lictores | **fr:** porteur-de-faisceaux | **de:** ῥαβδούχους, ῥαβδοῦχοι Acts 16:35; Acts 16:38

Ῥαγαύ G4466 *N-GMS* (1×)

Reu, the son of Peleg and ancestor of Abraham in Luke's genealogy

This proper name identifies Reu (Hebrew Re'u), a patriarch listed in the genealogy of Jesus in Luke's gospel. Reu was the son of Peleg and the father of Serug, part of the post-flood lineage leading to Abraham. The name appears in Genesis 11 in the Table of Nations. Luke includes Reu in the extended genealogy that traces Jesus' lineage back through Abraham to Adam, establishing Jesus' connection to all humanity. The multilingual glosses transliterate the name, recognizing it as a proper designation for this ancestral figure.

(1×) Luke 3:35 traces Jesus' genealogy: 'the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah.' Reu appears as one link in the chain connecting Jesus to the patriarchs. The transliterated glosses simply preserve the name across languages. While Scripture tells us nothing about Reu's character or deeds beyond his place in the genealogy, his inclusion affirms God's faithfulness across generations, preserving the messianic line through centuries of ordinary, unnamed lives until the fullness of time when Christ appeared. **PROPER NAMES (PERSONAL)**

en: Rhagau | **es:** Rhagaû | **fr:** Ragau | **de:** Ῥαγαῦ Luke 3:35

ῥᾳδιούργ-ημα G4467 *N-NNS* (1×)

a crime, misdeed, or act of villainy; wrongdoing worthy of legal punishment

This neuter noun describes a crime, misdeed, or act of villainy—wrongdoing serious enough to warrant legal action. It denotes criminal or reprehensible behavior. The proconsul Gallio uses this term in dismissing the Jewish accusations against Paul, stating that if there were actual crime or serious villainy involved, he would hear the case, but since it concerns religious questions, he refuses to judge. The multilingual glosses emphasize the criminal dimension: Spanish 'delito' (crime), French 'crime', pointing to legally actionable wrongdoing rather than mere religious dispute.

(1×) Acts 18:14 records Gallio's response to Jewish accusations against Paul: 'If it were a matter of wrongdoing or vicious crime, O Jews, I would have reason to accept your complaint.' The noun describes serious criminal activity that Roman law would address. Spanish 'delito' (crime) and French 'crime' both identify legally punishable offenses. The classical lexicon shows this word means misdeed or villainy, actions worthy of punishment. Gallio's distinction between actionable crime and internal religious disputes provides Paul protection, dismissing the case as outside Roman judicial concern—a pattern repeated throughout Acts as Roman officials find no legal grounds for prosecuting Christians. **SIN AND TRANSGRESSION**

en: crime | **es:** delito | **fr:** crime | **de:** ῥᾳδιούργημα Acts 18:14

ῥᾳδιουργ-ία G4468 *N-GFS* (1×)

knavery, villainy, or wicked cunning; deceitful and malicious behavior

This noun describes knavery, villainy, or wicked cunning—behavior characterized by deceit, malice, and moral corruption. In classical usage it could mean self-indulgence or laziness, but also fraud and wickedness. Paul uses this term in rebuking Elymas the magician, calling him full of deceit and villainy, an enemy of righteousness. The multilingual glosses emphasize the wickedness: Spanish 'maldad' (wickedness), French 'scélératesse' (villainy), pointing to morally corrupt, deceitful behavior. This word captures the character of one who actively opposes truth through cunning manipulation.

(1×) Acts 13:10 records Paul's rebuke of Elymas: 'You son of the devil, you enemy of all righteousness, full of all deceit and villainy, will you not stop making crooked the straight paths of the Lord?' The noun pairs with 'deceit,' emphasizing Elymas's morally corrupt character. Spanish 'maldad' (wickedness) and French 'scélératesse' (villainy) both capture the serious moral indictment. The classical lexicon shows this word can mean knavery or fraud—deliberate wickedness. Paul's harsh confrontation exposes Elymas as one who actively perverts God's truth, leading the proconsul astray through spiritual deception. **GEOGRAPHY AND SPACE**

en: villainy | **es:** maldad | **fr:** scélératesse | **de:** ῥᾳδιουργίας Acts 13:10

G4469 *N-VMS* (1×)

Raca (Aramaic insult meaning 'empty-headed' or 'worthless,' transliterated into Greek)

This is a transliterated Aramaic insult meaning 'empty,' 'worthless,' or 'empty-headed,' preserved in Jesus' teaching about anger in the Sermon on the Mount. Rather than translating it, most versions simply transliterate it as 'Raca' or similar phonetic forms, recognizing it as a contemptuous term of address that degrades another person's worth or intelligence. Jesus uses this term to warn that contemptuous anger carries severe moral weight, even when it doesn't escalate to physical violence. The word derives from Hebrew רֵיק (rēq), meaning 'empty' or 'vain.'

(1×) In Matthew 5:22, Jesus employs this Aramaic insult within his teaching on anger, placing it on a spectrum between unjustified anger and calling someone a fool. The multilingual evidence shows translators universally preserving the transliteration ('Rhaka,' 'Rhaká,' 'Raca'), recognizing that the force of the original invective—attacking someone's worth or mental capacity—is better retained through transliteration than through translation. The Hebrew cognate רֵיק clarifies the semantic core: emptiness, worthlessness, futility. **WORTHLESSNESS AND VANITY**

en: Rhaka | **es:** Rhaká | **fr:** Raca | **de:** Ῥακά Matt 5:22

ῥάκος G4470 *N-GNS* (2×)

a piece of cloth, a rag or patch, especially an unshrunk piece

A noun for a piece of fabric, often a patch or rag. Both uses are in the parable of the unshrunk patch. Matthew 9:16 and Mark 2:21 record Jesus warning that no one sews a patch of unshrunk cloth on an old garment, lest the new piece tear away and make the tear worse. The term emphasizes the incompatibility—new, unshrunken fabric will pull away from old, worn material. Jesus uses this domestic illustration to explain why his new-covenant message does not fit into old wineskin structures.

(2×) The glosses ('of cloth,' 'de tela,' 'morceau') identify the fabric piece. Matthew 9:16 and Mark 2:21 use it in Jesus' parable about the incompatibility of old and new. The unshrunk patch (new cloth) damages the old garment when sewn on—an image of how Jesus' kingdom ministry cannot be contained within old religious forms. The term's ordinariness makes the theological point accessible. **FRAGMENTS AND PIECES**

en: of-cloth | **es:** de-tela | **fr:** morceau | **de:** ῥάκους Matt 9:16; Mark 2:21

Ῥαμά G4471 *N-DFS* (1×)

Ramah, a town in Benjamin associated with Rachel's mourning in Jeremiah's prophecy

This proper noun identifies Ramah, a town in the territory of Benjamin, located north of Jerusalem. The name means 'height' or 'high place.' Matthew quotes Jeremiah 31:15, which poetically places Rachel weeping in Ramah for her children. This prophecy, originally referring to the Babylonian exile, Matthew applies to Herod's slaughter of the innocents in Bethlehem. The multilingual glosses transliterate the Hebrew name, recognizing it as a geographical location laden with prophetic significance and maternal grief.

(1×) Matthew 2:18 quotes Jeremiah: 'A voice was heard in Ramah, weeping and loud lamentation, Rachel weeping for her children; she refused to be comforted, because they are no more.' Ramah serves as the symbolic location of Rachel's mourning, representing the grief of Israelite mothers. The transliterated name appears consistently across languages. Matthew sees Herod's massacre as fulfilling this prophetic pattern—once again, mothers in the land weep for their slaughtered children. Ramah becomes a place-name that evokes deep maternal sorrow, connecting the Babylonian exile's tragedy to the horrors of Herod's paranoid violence. **RAMAH PLACE NAME**

en: Rhama | **es:** Rhamá | **fr:** Rama | **de:** Ῥαμὰ Matt 2:18

ῥαν-τίζω G4472 *V-AIA-3S* (4×)

To sprinkle, especially with blood or water for ritual purification; to cleanse ceremonially.

A verb of ritual action rooted in the Levitical sacrificial system, where the sprinkling of blood or water effected ceremonial purification. All four New Testament occurrences appear in Hebrews, where the author systematically contrasts old covenant sprinkling rites with the superior cleansing accomplished by Christ's blood. The sprinkling of blood and water by Moses at Sinai (Heb 9:19, 21) and the ashes of the red heifer (Heb 9:13) are shown to be shadows of the believer's heart being 'sprinkled clean from an evil conscience' (Heb 10:22). Spanish 'rociar' and French 'asperger' both preserve the liturgical register of the action.

(4×) To scatter liquid–typically blood or water–in droplets upon a person or object for the purpose of ritual purification or covenant ratification. The verb echoes the LXX's rendering of Levitical sprinkling rites (cf. Lev 14:7; Num 19:18). In Hebrews 9:13, the sprinkling of goat blood and heifer ashes sanctifies 'for the purification of the flesh'; in 9:19 and 9:21, Moses sprinkles both the scroll and the tabernacle vessels with blood. The climactic use in Heb 10:22 transfers the image from external ritual to internal reality: believers approach God with hearts 'sprinkled from an evil conscience.' The German 'besprengen' and Spanish 'rociar' both denote scattering liquid in fine drops, preserving the ceremonial overtone. **RITUAL SPRINKLING**

en: having-been-sprinkled, he-sprinkled, sprinkling | **es:** rociados, rociando, roció | **fr:** besprengen | **de:** besprengen Heb 9:13; Heb 9:19; Heb 9:21; Heb 10:22

ῥαν-τισμός G4473 *N-GMS* (2×)

sprinkling, the act of sprinkling or purification by sprinkling

A noun denoting ritual sprinkling, especially with blood or water. In Hebrews 12:24, believers have come to the sprinkled blood of Jesus that speaks better than Abel's. In 1 Peter 1:2, Christians are chosen for obedience and sprinkling by Jesus Christ's blood. Both passages evoke OT purification and covenant rituals (Exodus 24:8, Leviticus sprinkling rites). The term signals ceremonial cleansing, now fulfilled in Christ's blood that sanctifies definitively.

(2×) The glosses ('sprinkling,' 'aspersión,' 'Besprengung') uniformly denote the ritual act. Hebrews 12:24 contrasts Abel's blood (crying for vengeance) with Christ's sprinkled blood (speaking peace and cleansing), while 1 Peter 1:2 identifies believers as those set apart by blood-sprinkling. Both draw on OT imagery of covenant ratification and purification, now realized in Christ's atoning death. **RITUAL SPRINKLING**

en: of-sprinkling, sprinkling | **es:** aspersión, de-rociadura | **fr:** aspersion | **de:** Besprengung Heb 12:24; 1Pet 1:2

ῥᾰπίζω G4474 *V-AIA-3P* (2×)

to slap, strike with the open hand, especially in the face

A verb for striking with the palm, distinct from punching or beating with rods. In Matthew 5:39, Jesus teaches that if someone slaps you on the right cheek, turn the other also—an instruction in nonretaliation. In Matthew 26:67, the Sanhedrin's attendants slap Jesus in the face during his trial. One use is didactic (teaching disciples), the other narrative (Passion suffering). Both involve insult and humiliation, not life-threatening violence—the slap is about shame and contempt.

(2×) The evidence ('slapped,' 'abofetear,' 'gifle') converges on striking the face. Matthew 5:39 instructs disciples to absorb insult without retaliation, while 26:67 describes Jesus enduring mockery and blows. The verb denotes a degrading strike—more about dishonor than injury. Jesus both teaches non-resistance to such treatment and exemplifies it in his Passion. **STRIKING AND REFERENCE**

en: slapped, strikes | **es:** abofetee, lo-abofetearon | **fr:** gifle | **de:** ἐράπισαν, ῥαπίζει Matt 5:39; Matt 26:67

ῥάπ-ισμα G4475 *N-ANS* (3×)

a slap, blow with the hand, especially a strike to the face; a sharp physical insult

This noun denotes a sharp blow with the hand, typically to the face—a gesture carrying both physical pain and social humiliation. The term appears in the passion narratives: the temple guards strike Jesus with such blows while mocking his prophetic claims (Mark 14:65), a servant delivers one during the high priest's interrogation (John 18:22), and Roman soldiers administer them as part of their cruel theater of mockery (John 19:3). The classical lexicon notes the word can mean a simple stroke or more specifically a slap to the face, with later usage extending to welts or marks left by blows. In these Gospel contexts, the physical violence is inseparable from the social degradation—each slap expressing contempt for Jesus' messianic claims.

(3×) A blow with the hand, specifically a slap to the face, combining physical assault with social insult. Classical Greek usage ranges from general "stroke" (of charcoal, producing sparks) to the more specific "slap" and even the resulting "weal" or mark. The New Testament occurrences cluster in the passion narrative, where such blows mark the escalating violence and mockery Jesus endures. The multilingual glosses (Spanish bofetada, French gifle, German Schlag) consistently identify these as facial strikes, though English translations vary between "slaps," "blows," and "struck." **STRIKING AND REFERENCE**

en: a-slap, slaps, with-slaps | **es:** bofetada, bofetadas, con-bofetadas | **fr:** gifle | **de:** Schlag Mark 14:65; John 18:22; John 19:3

ῥᾰφίς G4476 *N-GFS* (2×)

a needle, a sewing needle with an eye for thread

A noun for the small tool used in sewing. Both uses are in Jesus' saying about the difficulty of the rich entering God's kingdom. Matthew 19:24 and Mark 10:25 state it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom. The hyperbolic image—the largest common animal and the smallest common opening—underscores impossibility apart from divine intervention. The needle represents an absurdly narrow passage.

(2×) The glosses ('needle,' 'aguja,' 'aiguille') uniformly identify the sewing implement. Matthew 19:24 and Mark 10:25 use it in Jesus' proverbial saying about wealth as an obstacle to salvation. The needle's tiny eye contrasts with the camel's bulk—humanly impossible, but 'with God all things are possible' (Matt 19:26). The term's ordinariness makes the hyperbole vivid and memorable. **AUTO-DETECTED COMMUNITY 14850 WITH 3 SENSES**

en: needle, of-a-needle | **es:** aguja, de-aguja | **fr:** aiguille | **de:** ῥαφίδος Matt 19:24; Mark 10:25

G4477 *N-GFS* (1×)

Rahab, the Canaanite woman of Jericho who protected the Israelite spies

This proper noun identifies Rahab, the Canaanite woman who lived in Jericho and protected the Israelite spies sent by Joshua. Despite being a prostitute and a Gentile, Rahab demonstrated faith in Israel's God, hid the spies, and secured safety for her family when Jericho fell. Matthew includes Rahab in Jesus' genealogy, one of only four women named, highlighting God's inclusion of Gentiles and moral outsiders in the messianic line. The multilingual glosses transliterate her name, recognizing her as a significant figure in salvation history.

(1×) Matthew 1:5 records in Jesus' genealogy: 'and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth.' Rahab's inclusion is remarkable—a Gentile, former prostitute, now ancestor of King David and Jesus Christ. The transliterated name appears across languages. Rahab's faith (mentioned in Hebrews 11:31 and James 2:25) overcame her pagan background and questionable profession. Her story demonstrates that God's grace reaches beyond ethnic and moral boundaries, incorporating the unexpected and unworthy into his redemptive plan. Rahab's presence in the genealogy foreshadows the gospel's radical inclusivity. **AUTO-DETECTED**

COMMUNITY 2607 WITH 5 SENSES
en: Rhachab | **es:** Rhachháb | **fr:** Rahab | **de:** Ῥαχάβ Matt 1:5

Ῥαχήλ G4478 *N-NFS* (1×)
Rachel, wife of Jacob and mother of Joseph and Benjamin
This proper noun identifies Rachel, one of the matriarchs of Israel, the beloved wife of Jacob and mother of Joseph and Benjamin. Rachel died giving birth to Benjamin and was buried near Bethlehem. Matthew quotes Jeremiah 31:15, which poetically depicts Rachel weeping for her children, applying this to the mothers of Bethlehem mourning their sons murdered by Herod. Rachel becomes the archetypal grieving mother, her tomb's proximity to Bethlehem making the connection vivid. The multilingual glosses transliterate the Hebrew name across languages.

(1×) Matthew 2:18 applies Jeremiah's prophecy: 'A voice was heard in Ramah, weeping and loud lamentation, Rachel weeping for her children; she refused to be comforted, because they are no more.' Rachel, buried near Bethlehem, becomes the symbolic mother mourning for the slaughtered innocents. The transliterated name appears uniformly across translations. Jeremiah originally used Rachel's weeping to represent Israel's grief during the Babylonian exile, but Matthew sees the pattern repeated in Herod's massacre. Rachel's inconsolable grief captures every mother's anguish over murdered children—a sorrow that echoes through Scripture and history, pointing ultimately to redemption through Rachel's greater Son, the Messiah born in Bethlehem. **PROPER NAMES (PERSONAL)**
en: Rhachēl | **es:** Rhachél | **fr:** Rachel | **de:** Rahab Matt 2:18

Ῥεβέκκα G4479 *N-NFS* (1×)
Rebecca, wife of Isaac and mother of Jacob and Esau
Rebecca appears in Romans 9:10 as Paul discusses God's sovereign election. She is the matriarch who received the divine oracle that 'the older will serve the younger' before her twin sons were born. Her story illustrates that God's purposes rest on His calling rather than human works or effort. The cross-linguistic consistency (Rebekka, Rébecca) reflects her enduring significance in salvation history.

(1×) The proper name of Isaac's wife, central to Paul's argument about divine election in Romans 9. Translations across languages preserve the Hebrew name with minimal phonetic adaptation, recognizing her as a matriarch whose experience of God's sovereign choice predates any actions of her children. **PROPER NAMES (PERSONAL)**
en: Rebekka | **es:** Rebékka | **fr:** Rébecca | **de:** Rebekka Rom 9:10

ῥαῖδ-α G4480 *N-GFP* (1×)
Four-wheeled carriages or wagons used for transport
This rare term appears only in Revelation 18:13 within the catalog of luxury goods traded by Babylon. The word derives from Latin 'raeda,' denoting substantial wheeled vehicles—chariots or wagons used for transporting people or goods. The multilingual glosses (chariots, carros, Wagen) capture both the vehicular nature and the commercial context of Rome's extensive trade networks.

(1×) Wheeled vehicles appearing in the list of Babylon's merchandise in Revelation 18:13. The Latin loanword and its preservation across translations highlight the Roman commercial context—these are not war chariots but transport vehicles that symbolize the economic splendor doomed to fall. **CHARIOTS AND WAGONS**
en: of-chariots | **es:** de-carros | **fr:** Wagen | **de:** Wagen Rev 18:13

Ῥεμφάν G4481 *N-GMS* (1×)
Rompha/Rephan, a name for the star deity Saturn worshiped by Israelites
In Acts 7:43, Stephen quotes Amos 5:26, naming Rompha (or Rephan in variant readings) as the astral deity the Israelites worshiped in the wilderness. This appears to be one of several names for Saturn or Seb in ancient Near Eastern religion. The textual variants (Raiphan, Rhaiphán, Remphan) reflect the challenge of transliterating a foreign deity name through Hebrew into Greek, preserving the memory of Israel's idolatry.

(1×) The name of a star god (likely Saturn) mentioned in Stephen's speech as evidence of Israel's persistent idolatry. The variety of transliterations across Greek manuscripts and modern languages reflects the complex transmission history of this foreign divine name through multiple linguistic layers. **IDOLS AND IMAGES**
en: Raiphan | **es:** Rhaiphán | **fr:** Remphan | **de:** Ῥαιφάν Acts 7:43

ῥέω G4482 *V-FIA-3P* (1×)
To flow, especially of water moving in streams
This verb appears once in John 7:38, where Jesus promises that 'rivers of living water will flow' from the one who believes. The future tense points forward to the gift of the Spirit after Jesus' glorification. Ancient Greek usage describes natural water flow—streams, rivers, and currents. Here the physical image becomes a powerful metaphor for the abundant spiritual life that flows from believers.

(1×) To flow like a river or stream, used metaphorically in John 7:38 for the living water of the Spirit. The multilingual glosses (will-flow, fluirán, couler, fliessen) maintain the fluid imagery that Jesus employs to describe the Spirit's abundant outpouring from those who believe in him. **FLOWING WATER**
en: will-flow | **es:** fluirán | **fr:** couler | **de:** fliessen John 7:38

ἐρέω G4483
I will say; Ionic future form of 'to say' (see ἐρῶ)
This is simply the Ionic dialect form of the future tense 'I will say,' equivalent to Attic ἐρῶ. Greek dialects preserved different forms of common irregular verbs, and ἐρέω represents the Ionic tradition found in Herodotus and other Ionian writers. The form itself is straightforward—a future tense form filling a gap in the irregular verb 'to say.' While Attic Greek standardized around ἐρῶ, Ionic maintained this older form. The various Greek dialects preserved alternative morphological traditions that grammarians carefully documented.

Ῥήγιον G4484 *N-ANS* (1×)
Rhegium, a coastal city in southern Italy
Rhegium was a strategic port city on the Italian side of the Strait of Messina, opposite Sicily. Acts 28:13 records Paul's brief stop there on his voyage to Rome as a prisoner. The city's location made it a natural waypoint for ships navigating between the eastern Mediterranean and Rome. The name is consistently preserved across translations, marking a specific geographic location in Paul's journey.

(1×) A port city in southern Italy where Paul stopped briefly during his final voyage to Rome. The preservation of the Greek name across languages reflects its function as a geographical marker in the narrative of Acts, a concrete place on the map of early Christian mission. **GEOGRAPHY AND SPACE**
en: Rhēgion | **es:** Rhégion | **fr:** Rhège | **de:** Ῥήγιον Acts 28:13

ῥῆγ-μα G4485 *N-NNS* (1×)
A ruin, collapse, or breach resulting from violent breakage
In Luke 6:49, Jesus concludes his parable of the two builders by describing the catastrophic collapse of a house built without foundation. The Greek term conveys violent rupture—a breakage, fracture, or breach. Ancient usage includes medical contexts (tissue rupture) and architectural ones (breaches in walls or dikes). Here it captures the total ruin when the flood strikes a life built on sand rather than rock.

(1×) The complete ruin or collapse described at the climax of Jesus' parable about building on sand. The term's connotations of violent breakage and structural failure amplify the disaster that befalls those who hear Jesus' words but do not act on them—their house falls

with a great crash. **DESTRUCTION AND DECAY**
en: ruin | **es:** ruina | **fr:** ruine | **de:** ῥῆγμα Luke 6:49

ῥήγνῡμι G4486 *V-AMA-2S* (7×)

To burst or break open; to throw violently to the ground; to tear or rend to pieces.
A verb of violent physical disruption, rhegnumi appears in three memorable Gospel settings. New wine bursts old wineskins (Matt 9:17; Mark 2:22; Luke 5:37) — Spanish 'romperá' (will break) and 'se rompen' (they break) capture the pressure-driven rupture. Demons seize a boy and 'throw him down' in convulsions (Mark 9:18; Luke 9:42), where Spanish shifts to 'lo derriba' (throws him down). And swine, given holy things, will 'tear you to pieces' (Matt 7:6). In Gal 4:27, Paul quotes Isaiah's call to the barren woman to 'break forth' in joyful shouting — the only non-destructive use.

1. to burst, break open (4×) To burst, break open — of containers or barriers giving way under internal force. Wineskins burst from fermenting new wine (Matt 9:17 passive; Mark 2:22 and Luke 5:37 active). In Gal 4:27, Paul quotes Isa 54:1: 'Break forth and cry aloud!' — the same explosive energy redirected toward joy. Spanish 'romperá' and 'se rompen' consistently render the rupturing, while French 'déchirer' (to tear) slightly shifts the image. **TEARING AND RENDING**
en: break-forth, burst, will-burst | **es:** prorrumpe, romperá, se-rompen | **fr:** déchirer | **de:** zerreißt, ῥήξει, ῥῆξον Matt 9:17; Mark 2:22; Luke 5:37; Gal 4:27

2. to throw down, dash to the ground (2×) To throw down, dash to the ground — violent hurling of a person, specifically in the context of demonic seizure. In Luke 9:42 the demon 'threw him down' (errexen) and in Mark 9:18 it 'throws him down' (rhessei) repeatedly, causing convulsions. Spanish 'lo derribó' (threw him down) and 'lo derriba' (throws him down) capture the forceful downward motion that distinguishes this from mere bursting. **TEARING AND RENDING**
en: it-throws-down, threw-down | **es:** lo-derriba, lo-derribó | **fr:** déchirer | **de:** zerreißt, ῥήσσει Mark 9:18; Luke 9:42

3. to tear, rend (1×) To tear, rend to pieces — violent tearing by an animal. In Matt 7:6, Jesus warns against giving what is holy to dogs or casting pearls before swine, 'lest they tear you to pieces' (rhexosin). Spanish 'despedacen' (tear apart) and French 'déchirer' (tear) both highlight the destructive mauling. This sense extends the verb's violent force from inanimate rupture to animate attack. **TEARING AND RENDING**
en: tear | **es:** despedacen | **fr:** déchirer | **de:** zerreißt Matt 7:6

ῥῆμα G4487 *N-GNP* (69×)

rhema – a spoken word, utterance, or saying; a discrete unit of speech often carrying divine authority
The neuter noun rhema ('word, utterance, saying') emphasizes the spoken character of a word – something declared aloud, as distinct from logos, which more often conveys rational content. In its 69 New Testament occurrences, rhema ranges from the mundane ('every careless word,' Matt 12:36) to the revelatory ('every word from God's mouth,' Matt 4:4; cf. Deut 8:3). It is the sword of the Spirit (Eph 6:17) and the word of faith Paul preaches (Rom 10:8). Spanish palabra, French parole, and German Wort render it consistently across all contexts.

word, utterance, saying (69×) A spoken word or utterance conceived as a discrete communicative act, emphasizing the said quality of speech rather than its conceptual content (cf. logos). Used of divine pronouncements ('every rhema from God's mouth,' Matt 4:4; Luke 1:37 'no rhema from God will be void of power'), prophetic fulfillment (Matt 26:75, Peter 'remembered the rhema of Jesus'), and ordinary human speech (Matt 12:36; Matt 18:16). Spanish palabra, French parole, and German Wort render it uniformly across all 69 occurrences. **GEOGRAPHY AND SPACE**
en: a-word, matter, saying | **es:** asunto, dicho, palabra | **fr:** parole | **de:** Wort, Worte Matt 4:4; Matt 12:36; Matt 18:16; Matt 26:75; Matt 27:14

Ῥησά G4488 *N-GMS* (1×)

Rhesa, an ancestor of Jesus in Luke's genealogy
Rhesa appears in Luke 3:27 as part of the genealogy tracing Jesus' lineage from Adam through lesser-known post-exilic ancestors. Little is known about this individual beyond his place in the ancestral chain. The name is preserved consistently across translations, maintaining the genealogical record that establishes Jesus' human descent and connection to the promises given through Abraham and David.

(1×) A personal name appearing in Luke's genealogy of Jesus, connecting the Messiah to post-exilic Jewish ancestors. The uniform transliteration across languages treats this as a historical proper name, part of the genealogical evidence that Jesus is truly human and rooted in Israel's history. **PROPER NAMES (PERSONAL)**
en: Rhēsa | **es:** Rhēsá | **fr:** Rhésa | **de:** Ῥησὰ Luke 3:27

ῥήτωρ G4489 *N-GMS* (1×)

An orator or advocate skilled in public speaking
In Acts 24:1, Tertullus is identified as a rhetor—a professional orator hired by the high priest and elders to present their case against Paul before the Roman governor Felix. In Greek culture, rhetors were public speakers trained in persuasive speech, often serving as legal advocates. Tertullus represents the formal, skilled accusation machinery deployed against Paul, contrasting with Paul's own unadorned testimony.

(1×) A professional public speaker or legal advocate, specifically Tertullus in Acts 24:1. The term indicates formal rhetorical training and skill in persuasive speech. The cross-linguistic glosses (orator, orateur) capture the professional status of one hired to make eloquent accusations before a Roman tribunal. **SPEAKING AND TALKING**
en: an-orator | **es:** orador | **fr:** orateur | **de:** ῥήτορος Acts 24:1

ῥητ-ός G4490 *Adv* (1×)

Expressly, explicitly, in stated terms
This adverb appears in 1 Timothy 4:1, where Paul warns that 'the Spirit expressly says' that some will depart from the faith in later times. The word emphasizes the clarity and directness of the prophetic warning—not vague or ambiguous, but stated in explicit terms. Ancient usage involves formal agreements and distinct answers. Here it underscores that the Spirit's prophecy about apostasy is unmistakable and authoritative.

(1×) In a clear, explicit, and definite manner—how the Spirit communicates the prophecy in 1 Timothy 4:1. The adverb stresses that the warning about future apostasy is not implied or uncertain but stated in express terms, leaving no room for misunderstanding about the coming danger. **BOLDNESS AND OPENNESS**
en: expressly | **es:** expresamente | **fr:** ῥητῶς | **de:** ausdruecklich 1Tim 4:1

ῥίζ-α G4491 *N-GFS* (17×)

Root of a plant; figuratively, origin, source, or foundational cause of something.
At its most basic, ῥίζα is the underground part of a plant that anchors it and draws nourishment. Yet the New Testament exploits this image extensively in figurative speech. John the Baptist warns that 'the axe is laid to the root of the trees' (Matt 3:10; Luke 3:9), signaling imminent divine judgment. Jesus' parable of the sower describes seed falling on rocky soil with no deep root (Matt 13:6, 21; Mark 4:6, 17). Paul speaks of the root of Jesse (Rom 15:12) and warns Gentile believers that 'the root supports you' (Rom 11:16-18). Spanish 'raíz' and German 'Wurzel' both carry the same literal-to-metaphorical range.

root (literal and figurative) (17×) The underground part of a plant from which it draws nourishment, extended figuratively to mean origin, source, or foundational cause. Literal usage appears in the parable of the sower where seed on rocky ground 'had no root' (Matt 13:6; Mark 4:6). Figurative usage is prominent: the axe

laid to the root signals judgment (Matt 3:10), the 'root of Jesse' points to messianic origin (Rom 15:12), and 'the love of money is a root of all kinds of evil' (1 Tim 6:10) identifies a deep causal source. Spanish 'raíz' and German 'Wurzel' preserve this dual literal-figurative range. **ROOT PLANT PART**

en: Root, root, the-roots | **es:** Raíz, raíces, raíz | **fr:** racine | **de:** Wurzel, ῥίζαν Matt 3:10; Matt 13:6; Matt 13:21; Mark 4:6; Mark 4:17

ῥιζ-όω G4492 *V-RPM/P-NMP* (2×)

to be rooted, firmly planted, or established with deep roots

A verb (passive/middle perfect participle) meaning to have taken root or be firmly established. In Ephesians 3:17, Paul prays that believers be rooted and grounded in love. In Colossians 2:7, he urges them to be rooted and built up in Christ. Both uses are agricultural/architectural metaphors for spiritual stability. The perfect tense emphasizes an established state—believers are to have deep roots that sustain growth and withstand storms.

(2×) The glosses ('having been rooted,' 'arraigados,' 'verwurzelt') convey the established state. Ephesians 3:17 speaks of being rooted in love (the soil of Christian life), while Colossians 2:7 urges being rooted in Christ (the foundation of faith). Both passages use the imagery of deep roots to depict spiritual maturity and stability—believers draw nourishment and strength from their anchoring in love and in Christ. **ROOT PLANT PART**

en: having-been-rooted | **es:** arraigados | **fr:** ἐρριζωμένοι | **de:** verwurzelt Eph 3:17; Col 2:7

ῥῖπ-ή G4493 *N-DFS* (1×)

A twinkling or brief instant, the blink of an eye

In 1 Corinthians 15:52, Paul describes the resurrection transformation happening 'in a moment, in the twinkling of an eye.' The Greek noun derives from words for throwing or swift motion, conveying the briefest instant imaginable. Ancient usage included the rapid flight of a javelin or sudden rush of wind. Paul uses this vivid image to emphasize the instantaneous nature of the eschatological change from mortality to immortality.

(1×) The briefest possible instant, used in 1 Corinthians 15:52 to describe the speed of resurrection transformation. The multilingual glosses (twinkling, abrir-y-cerrar, clin-d'œil, Augenblick) all capture the eye-blink rapidity—Paul's point is that the change will be instantaneous, not gradual. **MOMENT INSTANT**

en: a-twinkling | **es:** abrir-y-cerrar | **fr:** clin-d'œil | **de:** Augenblick 1Cor 15:52

ῥῖπ-ίζω G4494 *V-PPM/P-DMS* (1×)

To be tossed or blown about by wind

James 1:6 uses this verb to describe the doubter who is 'like a wave of the sea, blown and tossed by the wind.' The image is of something fanned or agitated by air currents—unstable, directionless, at the mercy of external forces. Ancient Greek includes fanning flames or being blown about. James employs it to illustrate spiritual instability: the double-minded person lacks the fixed confidence needed for effective prayer.

(1×) To be tossed or driven by wind, as in James 1:6 describing the doubter's instability. The participle conveys ongoing agitation—like a wave with no stable position, the doubting person is blown about by circumstances rather than anchored in faith, making their prayers ineffective. **STORMS AND TEMPESTS**

en: tossed | **es:** zarandeada | **fr:** ῥιπιζομένῳ | **de:** hin-und-her-getrieben Jas 1:6

ῥίπτ-ω G4495 *V-PPA-GMP* (1×)

Throwing off or casting away, hurling

In Acts 22:23, the mob reacting to Paul's testimony engages in violent gestures: shouting, throwing off their cloaks, and flinging dust into the air. The Greek verb conveys forceful throwing or hurling. Ancient usage ranges from casting weapons to discarding garments. Here it captures the crowd's frenzy—they're not just removing cloaks but violently casting them off as part of their enraged protest.

(1×) Throwing off or casting away with force, describing the agitated crowd's actions in Acts 22:23. The participle indicates violent, repeated gestures—they're hurling off their outer garments as an expression of extreme agitation and rage against Paul's testimony about the Gentile mission. **THROWING AND CASTING**

en: throwing-off | **es:** arrojando | **fr:** jeter | **de:** ῥιπτούντων Acts 22:23

ῥίπτ-ω G4496 *V-APA-NMS* (7×)

To throw, cast, or hurl forcefully; to fling down, toss aside, or throw overboard.

A vivid verb of forceful motion, rhiptō describes throwing with energy or abandon. It covers a range of physical actions in the New Testament: Judas hurling the thirty silver pieces into the temple (Matt 27:5), people casting the sick at Jesus's feet (Matt 15:30), a demon throwing a man to the ground (Luke 4:35), and the image of being cast into the sea with a millstone (Luke 17:2). Matthew 9:36 uses the perfect passive participle figuratively of crowds 'thrown about' like sheep without a shepherd, describing exhaustion and helplessness. Spanish translations range from 'arrojaron' (they threw) to 'esparcidos' (scattered), reflecting the verb's breadth.

throw, cast, hurl (7×) To throw, cast, or hurl with force, whether literally flinging an object or figuratively describing someone thrown down or tossed about. The verb encompasses throwing objects (Judas hurling silver coins, Matt 27:5), casting persons to the ground (the demon in Luke 4:35), laying the sick at someone's feet (Matt 15:30), and the figurative picture of people 'cast about' in exhaustion (Matt 9:36). French 'jeter' and Spanish 'arrojaron' both capture the core sense of forceful throwing, while German preserves the Greek participial forms directly ('errimmenoi'), reflecting the word's rich morphology. **THROWING AND CASTING**

en: cast-down, having-thrown, he-has-been-thrown | **es:** arrojaron, esparcidos, fuere-arrojado | **fr:** jeter | **de:** ἐρριμμένοι, ἔρριπται, ἔρριψαν Matt 9:36; Matt 15:30; Matt 27:5; Luke 4:35; Luke 17:2

Ῥοβοάμ G4497 *N-NMS* (2×)

Rehoboam, son of Solomon, king whose reign saw Israel's division into two kingdoms

A proper name (Hebrew רְחַבְעָם) for Solomon's son. Both NT uses are in Matthew 1:7, in Jesus' genealogy. Rehoboam's harsh policies provoked the northern tribes' rebellion, splitting the united monarchy (1 Kings 12). His inclusion in the Davidic line is a reminder that Messiah's lineage includes not only the faithful but also those whose failures brought disaster. Yet God's covenant promise endures despite human folly.

(2×) The glosses transliterate the Hebrew name ('Rehoboam,' 'Roboam'). Matthew 1:7 (appearing twice in the genealogy) names him as Solomon's heir and ancestor of Christ. The OT background—Rehoboam's refusal to lighten the tax burden, leading to national schism—reminds readers that the messianic line passes through failure and judgment, yet God's redemptive plan continues. **PROPER NAMES (PERSONAL)**

en: Rhoboam | **es:** Rhoboám | **fr:** Roboam | **de:** Rehabeam Matt 1:7

ῥοδ-ῆ G4498 *N-NFS* (1×)

Rhode, a servant girl in the Jerusalem church

Rhode appears in Acts 12:13 as the servant girl who answered the door when Peter, miraculously freed from prison, knocked at the house where believers were praying. Overwhelmed with joy at recognizing his voice, she left him standing outside while she ran to tell the others—who didn't believe her at first. Her brief appearance captures the human drama of answered prayer that seems too good to be true.

(1×) The personal name of the servant girl in Acts 12:13 who first heard Peter's knock after his prison escape. Her name (meaning 'rose' in Greek) is preserved across translations, marking her memorable

role in the narrative of the early church's experience of miraculous deliverance. **PROPER NAMES (PERSONAL)**
en: Rhode | **es:** Rhódē | **fr:** Rhodé | **de:** Ῥόδη Acts 12:13

Ῥόδος G4499 *N-AFS* (1×)
Rhodes, a Greek island in the Mediterranean
Rhodes was a significant island southeast of mainland Greece, famous in antiquity for its maritime commerce and the Colossus, one of the Seven Wonders. Acts 21:1 records Paul's brief stop there during his final journey to Jerusalem. The island's strategic location made it a natural port of call for ships traveling between the eastern Mediterranean and the Aegean. The name remains recognizable across translations.

(1×) The Greek island where Paul stopped on his voyage to Jerusalem in Acts 21:1. The geographical name's consistency across languages (Rhodos, Rodas, Rhodes) reflects its established place in Mediterranean geography and early Christian mission history as a waypoint in Paul's journeys. **ISLAND COASTLAND**
en: Rhodos | **es:** Rodas | **fr:** Rhodes | **de:** Ῥόδον Acts 21:1

ῥοιζ-ηδά G4500 *Adv* (1×)
With a rushing or whizzing sound, noisily
In 2 Peter 3:10, this adverb describes how 'the heavens will pass away with a rushing sound' on the day of the Lord. The term conveys a loud, swift, whizzing noise—like the rush of wind, fire, or projectiles. Ancient usage included the roar of flames or the swoosh of hurled objects. Peter uses it to emphasize the violent, audible nature of the cosmic dissolution accompanying Christ's return.

(1×) With a loud rushing or roaring sound, describing the manner of the heavens' destruction in 2 Peter 3:10. The cross-linguistic glosses (rushing-sound, estruendo, Getöse) all capture the auditory dimension—the day of the Lord will not come silently but with a tremendous roar. **MANNER ADVERBS**
en: with-a-rushing-sound | **es:** con-estruendo | **fr:** ῥοιζηδὸν | **de:** mit-Getoese 2Pet 3:10

ῥομφαία G4501 *N-DFS* (7×)
A large, broad sword; a heavy weapon used both literally of military combat and figuratively of piercing anguish or divine judgment.
Unlike the more common 'machaira' (a short sword or dagger), rhomphaia denotes a large, heavy broadsword originally associated with Thracian warriors. In the New Testament it carries both literal and deeply symbolic weight. Simeon's prophecy that 'a sword will pierce your own soul' (Luke 2:35) uses it metaphorically for Mary's coming grief. In Revelation, it appears as the sharp two-edged sword proceeding from Christ's mouth (Rev 1:16; 2:12, 16), symbolizing divine judgment and the power of God's word. It also appears among the instruments of death in the apocalyptic vision of Revelation 6:8. Every major translation renders it simply as 'sword': Spanish 'espada,' French 'épée,' German 'Schwert.'

(7×) A large, broad sword — originally a Thracian heavy weapon — used in the NT both for the literal instrument of killing (Rev 6:8) and as a powerful symbol of piercing anguish or divine authority. Simeon's prophecy to Mary that 'a sword will pierce through your own soul' (Luke 2:35) employs it metaphorically for grief, while in Revelation it is the sharp double-edged sword from Christ's mouth representing judgment and sovereign power (Rev 1:16; 2:12, 16). The uniform rendering across languages — Spanish 'espada,' French 'épée,' German 'Schwert' — reflects its unambiguous core meaning, though the theological overtones in Revelation distinguish it from the more common 'machaira.' **WEAPONS AND WARFARE**
en: a-sword, sword | **es:** espada | **fr:** épée | **de:** Schwert, ῥομφαία Luke 2:35; Rev 1:16; Rev 2:12; Rev 2:16; Rev 6:8

Ῥουβήν G4502 *N-GMS* (1×)
Reuben, firstborn son of Jacob
Reuben appears in Revelation 7:5 as one of the twelve tribes from which 12,000 are sealed. He was Jacob's firstborn son through Leah, though he lost the rights of primogeniture through sin. Despite his troubled history, his tribe is included in the eschatological vision of God's preserved people. The Hebrew name is consistently transliterated across languages, maintaining the connection to Israel's tribal heritage.

(1×) The tribal name derived from Jacob's firstborn son, appearing in Revelation's list of sealed tribes. The preservation of the Hebrew name across translations reflects Reuben's role in Israel's twelve-tribe structure, here symbolizing the fullness of God's redeemed people in the last days. **REUBEN TRIBE PERSON**
en: of-Rhoubēn | **es:** de-Roubēn | **fr:** Ruben | **de:** Ruben Rev 7:5

ὑθ G4503 *N-GFS* (1×)
Ruth, a Moabite woman in Jesus' ancestry
Ruth appears in Matthew 1:5 as one of the four women named in Jesus' genealogy. A Moabite widow who became the great-grandmother of King David, her inclusion is remarkable—she represents the outsiders and Gentiles welcomed into the Messianic line. Her story of loyalty and redemption makes her presence in the genealogy a testimony to God's grace across ethnic boundaries.

(1×) The personal name of the Moabite ancestor of David and Jesus, appearing in Matthew's genealogy. The preservation of her Hebrew name across languages honors her unique place as a Gentile woman whose faith brought her into the lineage of the Messiah, foreshadowing the gospel's reach. **PROPER NAMES (PERSONAL)**
en: Rhouth | **es:** Rhoúth | **fr:** Ruth | **de:** Ruth Matt 1:5

Ῥοῦφος G4504 *N-GMS* (2×)
Rufus, a personal name meaning 'red' in Latin
A Latin name (meaning 'red-haired' or 'ruddy'). In Mark 15:21, Rufus is mentioned as the son of Simon of Cyrene (who carried Jesus' cross), evidently known to Mark's Roman audience. In Romans 16:13, Paul greets Rufus as 'chosen in the Lord' and affectionately mentions his mother. The identification of these two Rufuses is debated, but both passages show the name belonged to early Christians connected to pivotal gospel events.

(2×) The glosses transliterate the Latin ('Rufus'). Mark 15:21 identifies Rufus as Simon the Cyrenian's son, implying he was known to early readers—perhaps part of the Roman church. Romans 16:13 greets a Rufus (possibly the same man) as elect and honors his mother. Both references suggest Rufus was a respected figure in the first-generation church. **PROPER NAMES (PERSONAL)**
en: Rhouphos, Rouphos | **es:** a-Rhoûphon, de-Rhûphos | **fr:** Rufus | **de:** Rufus Mark 15:21; Rom 16:13

ῥύμ-η G4505 *N-AFS* (4×)
A narrow street, lane, or alleyway in a town or city.
While the classical Greek word carries meanings of 'rush' or 'force,' in the New Testament and later Koine usage it refers specifically to a narrow lane or alleyway within a city, distinct from the broader 'plateia' (wide street) or 'hodos' (road). Jesus contrasts secret prayer with public display 'in the streets' (Matt 6:2), and the master sends servants into the 'lanes' to gather the marginalized (Luke 14:21). In Acts, it names the specific street called 'Straight' in Damascus (Acts 9:11) and the lane Peter walked after his miraculous release from prison (Acts 12:10).

(4×) A narrow urban lane or alleyway, typically smaller than a main thoroughfare. The multilingual evidence distinguishes this term carefully: English uses 'lane' and 'street,' Spanish 'calle,' and French 'ruelle' (a diminutive implying a small street), suggesting a passage narrower than a major avenue. In Matt 6:2, it is the setting for ostentatious almsgiving; in Luke 14:21, the master commands

servants to go into the 'lanes and alleys' to find the poor and disabled. Acts uses it as a concrete toponym–the street called Straight in Damascus (Acts 9:11)–and as the lane Peter traversed upon escaping prison (Acts 12:10), lending the word a vivid narrative specificity. **GEOGRAPHY AND SPACE**

en: lanes, street, streets | **es:** calle, calles | **fr:** ruelle | **de:** ῥύμαις, ῥύμας, ῥύμην Matt 6:2; Luke 14:21; Acts 9:11; Acts 12:10

ῥύομαι G4506 *V-ASP-1P* (18×)

To rescue, deliver, or drag to safety; as a substantive, 'the Deliverer' — a title for God or the Messiah.

The middle-voice verb rhyomai carries the vivid image of snatching someone out of danger, related to the older verb eryō ('to drag, pull'). It appears in contexts ranging from the Lord's Prayer petition to be delivered from evil (Matt 6:13) to Paul's testimony of rescue from mortal peril (2 Cor 1:10). Spanish captures the breadth with 'librar' and 'libertar,' while French uses 'délivrer' and German 'erretten.' Two occurrences stand apart: the substantivized participle ho rhyomenos, 'the Deliverer,' applied to the coming Redeemer from Zion (Rom 11:26) and to Jesus who rescues from the coming wrath (1 Thess 1:10).

1. rescue or deliver from danger (16×) To rescue, save, or deliver someone from danger, enemies, evil, or distress. This dominant sense covers sixteen of eighteen occurrences and spans every tense and voice. Jesus teaches his disciples to pray 'deliver us from evil' (Matt 6:13; Luke 11:4); Paul recounts being rescued from deadly peril (2 Cor 1:10); the Psalmist's words are quoted mockingly at the cross — 'let Him deliver him' (Matt 27:43). Spanish 'librar/libertar' and French 'délivrer' both foreground the idea of setting free from bondage or threat. **RELEASE AND MOVEMENT**

en: He-will-deliver, I-might-be-delivered, I-was-rescued | **es:** fui-librado, habiendo-sido-librados, librará | **fr:** délivrer, libérateur | **de:** Erretter, ῥυσάσθω, ῥυσθέντας Matt 6:13; Matt 27:43; Luke 1:74; Luke 11:4; Rom 7:24

2. Deliverer as title (2×) The substantivized present participle ho rhyomenos used as a messianic or divine title meaning 'the Deliverer.' In Romans 11:26 Paul quotes Isaiah 59:20 — 'the Deliverer will come from Zion' — and in 1 Thessalonians 1:10 Jesus is 'the one who delivers us from the wrath to come.' Spanish 'Libertador' and German 'Erretter' both capitalize the term as a proper title, marking the shift from verbal action to personal designation. **RELEASE AND MOVEMENT**

en: Deliverer, delivering | **es:** Libertador, que-rescata | **fr:** délivrer, libérateur | **de:** Erretter Rom 11:26; 1Thess 1:10

ῥῠπᾰρ-ία G4507 *N-AFS* (1×)

Moral filth, defilement, or corruption

James 1:21 urges believers to 'put away all filthiness and rampant wickedness' in order to receive God's word. While the Greek term can denote physical dirt, here it clearly refers to moral impurity and corruption. The image is of soiled garments that must be removed before one can properly receive divine truth. The metaphor emphasizes that moral defilement hinders spiritual receptivity.

(1×) Moral filthiness or corruption that must be removed in James 1:21. The term's physical sense of dirt or grime becomes a powerful metaphor for moral defilement. The cross-linguistic glosses (filthiness, inmundicia, Schmutz) maintain both the visceral disgust and the ethical dimension. **AUTO-DETECTED COMMUNITY 8220 WITH 3 SENSES**

en: filthiness | **es:** inmundicia | **fr:** ῥυπαρίαν | **de:** Schmutz Jas 1:21

ῥῠπᾰρός G4508 *Adj-NMS* (2×)

filthy, dirty, morally sordid or defiled

An adjective describing physical or moral filth. In James 2:2, it describes shabby, dirty clothing worn by a poor person entering the assembly—contrasted with fine apparel. In Revelation 22:11, it appears in a solemn pronouncement: let the filthy still be filthy (parallel to 'let the righteous still do right'). One use is socioeconomic (dirty garments signaling poverty), the other eschatological (moral defilement becoming fixed). Both involve visible manifestation of condition.

(2×) The glosses ('filthy,' 'sucio,' 'schmutzig') uniformly denote dirtiness. James 2:2 uses it literally for soiled clothes, exposing favoritism toward the well-dressed. Revelation 22:11 uses it figuratively for moral corruption becoming permanent at the end. Both passages involve external markers—literal grime or moral stain—that reveal deeper realities about dignity or character. **AUTO-DETECTED COMMUNITY 8231 WITH 3 SENSES**

en: filthy | **es:** inmundo,, sucio | **fr:** schmutzig | **de:** schmutzig Jas 2:2; Rev 22:11

ῥύπος G4509 *N-GMS* (1×)

Dirt, filth, or impurity

In 1 Peter 3:21, Peter clarifies that Christian baptism is 'not a removal of dirt from the body but an appeal to God for a good conscience.' The Greek noun denotes physical dirt or grime. Peter uses it to distinguish between mere external washing and the inward reality baptism signifies. The contrast underscores that salvation is not about physical cleansing but spiritual renewal through Christ's resurrection.

(1×) Physical dirt or bodily filth, used in 1 Peter 3:21 to clarify what baptism is not. Peter emphasizes that the water ceremony doesn't function as ordinary bathing to remove grime but rather symbolizes the appeal to God for cleansing of conscience through Jesus' resurrection. **AUTO-DETECTED COMMUNITY 8220 WITH 3 SENSES**

en: of-dirt | **es:** de-suciedad | **fr:** ῥύπου | **de:** Schmutz 1Pet 3:21

ῥῠπό-ω G4510 *V-AMP-3S* (1×)

To become or remain filthy, to be defiled

Revelation 22:11 issues a stark pronouncement: 'Let the evildoer still do evil, and the filthy still be filthy.' The verb denotes becoming or remaining in a state of moral defilement. In the context of Revelation's closing vision, it marks the finality of human choices—when Christ returns, the time for repentance is past, and each person is fixed in their chosen moral state.

(1×) To be or become morally filthy, used in Revelation 22:11's declaration of fixed moral states at the end. The imperative form doesn't command sin but acknowledges that at Christ's return, the opportunity for change has ended—those who chose defilement remain in it. **DEFILEMENT AND UNCLEANNESS**

en: let-him-be-filthy | **es:** ensúciese | **fr:** schmutzig-werden | **de:** schmutzig-werden Rev 22:11

ῥύσις G4511 *N-NFS* (3×)

a flow, discharge; the flowing or issuing forth of liquid

This noun denotes a flow or discharge, particularly of bodily fluids. Classical usage included river currents, tides, oil yields, and medical conditions involving abnormal discharges. The New Testament uses it exclusively for a woman's chronic hemorrhage—a medical and ritual purity issue that the Gospels treat with compassion. The term is clinical and descriptive.

(3×) Describes a chronic flow of blood as a medical condition. Mark 5:25 introduces 'a woman who had a flow of blood for twelve years.' Luke 8:43 repeats this: 'a woman having a flow of blood for twelve years.' Luke 8:44 describes her healing: 'she touched the fringe of his garment, and immediately her flow of blood stopped.' The Spanish 'flujo' and French 'flux' are straightforward medical terms. This condition rendered her ritually unclean and socially isolated for twelve years. Jesus' healing not only cured the medical problem but restored her to community and worship—addressing both physical suffering and social exclusion. **FLOWING WATER**

en: a-flow, flow | **es:** flujo | **fr:** flux | **de:** ῥύσει, ῥύσις Mark 5:25; Luke 8:43; Luke 8:44

ῥυτίς G4512 *N-AFS* (1×)

A wrinkle, crease, or blemish on the skin

Ephesians 5:27 describes Christ's purpose for the church: to present her 'without spot or wrinkle or any such thing.' The Greek noun denotes the creases and wrinkles that come with age or imperfection. Paul uses it alongside 'spot' to emphasize the church's complete beauty and perfection in Christ. The image is of a bride made flawless through Christ's sanctifying work.

(1×) A wrinkle or crease, used metaphorically in Ephesians 5:27 for any imperfection in the church. Combined with 'spot,' it emphasizes the church's complete beauty and purity as Christ's bride—not aged or blemished but radiant and holy through his cleansing love. **OLD AGE**

en: wrinkle | **es:** arruga | **fr:** ῥυτίδα | **de:** Runzel Eph 5:27

Ῥωμᾰ-ϊκός G4513 *Adj-DNP* (1×)

Roman, pertaining to Rome

Luke 23:38 notes that the inscription above Jesus' cross was written 'in letters of Greek, Latin, and Hebrew.' The adjective 'Roman' (Latin) identifies the language of the empire. This trilingual notice reflects Jerusalem's cosmopolitan character and ensures that Jesus' identity as King of the Jews is proclaimed to all—Jews, Greeks, and Romans alike.

(1×) Pertaining to Rome or its language (Latin), used in Luke 23:38 to identify one of the three languages on Jesus' cross inscription. The multilingual notice broadcasts Jesus' kingship to the entire known world—Jewish, Greek-speaking, and Roman audiences all see his title. **ROMAN CITIZEN**

en: Roman | **es:** Romanas | **fr:** en-latin | **de:** Ρωμαϊκοῖς Luke 23:38

Ῥωμ-αῖος G4514 *Adj-AMS* (12×)

Rhōmaios – Roman; a citizen or subject of Rome, used as adjective and substantive

The adjective Rhōmaios ('Roman'), almost always substantivized, designates a person holding Roman citizenship or belonging to the Roman political order. It appears in two dramatic registers. Politically, the Jewish leaders fear that Jesus' movement will provoke Rome: 'the Romans will come and take away both our place and our nation' (John 11:48). Legally, Paul twice invokes his Roman citizenship to halt illegal punishment (Acts 16:37-38; 22:25-29), and the Roman tribune Lysias claims he purchased his citizenship for a large sum (Acts 22:28). The word also names the audience of Paul's letter in Acts 2:10, visitors from Rome among the Pentecost crowd. Spanish romano, French Romain, and German Roemer render it as a single ethnic-legal designation throughout.

Roman, a Roman citizen (12×) A Roman citizen or member of the Roman political order, used of individuals asserting legal citizenship (Paul in Acts 16:37; 22:25-29), collective political entities feared by Jewish leaders (John 11:48), and Roman legal customs (Acts 25:16). Spanish romano, French Romain, and German Roemer confirm one undifferentiated ethno-political designation. **ROMAN CITIZEN**

en: Rhōmaioi, Romans, a-Roman | **es:** Rhōmaîoi, de-romanos, romano | **fr:** Romain | **de:** Roemer, Römer John 11:48; Acts 2:10; Acts 16:21; Acts 16:37; Acts 16:38

Ῥωμᾰ-ϊστί G4515 *Adv* (1×)

In Latin, in the Roman language

John 19:20 records that the title on Jesus' cross was written 'in Hebrew, in Latin, and in Greek.' The adverb specifies the Roman imperial language. This trilingual inscription ensured that Jesus' identity as King of the Jews was readable to all major linguistic groups in first-century Jerusalem. Latin represents Rome's political authority, making the proclamation of Jesus' kingship a public, official declaration.

(1×) In the Latin language, one of three languages used for Jesus' cross inscription in John 19:20. The use of Rome's official language alongside Hebrew and Greek makes Jesus' kingship proclamation comprehensive, addressing Jewish, Hellenistic, and Roman audiences gathered at Passover. **ROMAN CITIZEN**

en: in-Latin | **es:** en-latín | **fr:** en-latin | **de:** roemisch John 19:20

Ῥώμη G4516 *N-AFS* (8×)

Rome: the capital city of the Roman Empire, center of imperial power and early Christian community.

The proper noun Rome (Rhome) appears eight times in the NT, always designating the imperial capital. It functions as both geographical destination and theological symbol. Acts traces Paul's divinely ordained journey toward Rome (Acts 19:21; 23:11 — 'you must testify also in Rome'), culminating in his arrival and house arrest (Acts 28:14-16). Romans 1:7 addresses the saints 'in Rome,' and Acts 18:2 notes Aquila and Priscilla's expulsion from the city under Claudius. Across languages — Spanish 'Roma,' French 'Rome,' German 'Rom' — the name requires virtually no translation, testifying to the city's enduring cultural imprint.

Rome (proper noun, the city) (8×) The capital city of the Roman Empire, seat of imperial government and site of an early Christian community. Every NT occurrence treats Rome as a concrete geographical location rather than a symbolic entity (unlike Revelation's 'Babylon'). Paul's journey to Rome forms the narrative arc of Acts' second half: the Lord himself declares 'you must testify in Rome' (Acts 23:11). The near-universal preservation of the name across languages — Spanish 'Roma,' French 'Rome,' German 'Rom' — reflects Rome's unmatched cultural prominence in the ancient world. **GEOGRAPHY AND SPACE**

en: Rhōmē, Rome | **es:** Rhṓmē, Roma | **fr:** Rom, Rome | **de:** Rom Acts 18:2; Acts 19:21; Acts 23:11; Acts 28:14; Acts 28:16

ῥώννῡμι G4517 *V-RMM/P-2P* (1×)

Farewell, be strong, stay well (conventional closing)

Acts 15:29 concludes the apostolic letter to Gentile believers with 'Farewell'—a conventional Greek closing formula. The underlying verb means 'be strong' or 'be well,' but in letter-writing contexts it functions as a polite sign-off. The Jerusalem council's use of this standard greeting gives their momentous decision about Gentile inclusion a tone of pastoral warmth despite the weighty theological matters addressed.

(1×) A farewell greeting meaning 'be strong' or 'be well,' used as the closing of the apostolic letter in Acts 15:29. While the verb root conveys strength or health, in epistolary contexts it functions as a conventional sign-off, wishing recipients well as the letter concludes. **STRENGTHENING AND POWER**

en: Farewell | **es:** Pasadlo-bien | **fr:** se-bien-porter | **de:** Ἔρρωσθε Acts 15:29

G4518 *V-AIA-2S* (2×)

sabachthani, Aramaic for 'you have forsaken me' from Psalm 22:1

An Aramaic verb form (from Hebrew עָזַב) meaning 'you have forsaken/abandoned me.' Both uses are in Jesus' cry from the cross, quoting Psalm 22:1. Matthew 27:46 and Mark 15:34 preserve the Aramaic words: 'Eli, Eli, lema sabachthani?' / 'Eloi, Eloi, lama sabachthani?'—'My God, my God, why have you forsaken me?' The evangelists retain the original language, underlining the raw anguish of Jesus' God-forsakenness as he bears sin's penalty.

(2×) The glosses transliterate the Aramaic ('sabachthani'). Matthew 27:46 and Mark 15:34 both record Jesus' desolate cry, quoting Psalm 22:1. The retention of Aramaic (alongside translation) emphasizes the moment's gravity—Jesus experiences the abandonment that sinners deserve, crying out in the language of his people. The verb captures the climax of atoning suffering. **LEAVING AND REMAINING**

en: sabachthani | **es:** sabachthani, sabachthaní | **fr:** sabachthani | **de:** Sabachthani, σαβαχθάνι Matt 27:46; Mark 15:34

G4519 *N-GMP* (2×)
Hebrew word 'Sabaoth' (armies, hosts) transliterated into Greek, referring to God as Lord of heavenly armies
This is a direct transliteration of the Hebrew צָבָא (tsaba), meaning 'armies' or 'hosts.' It appears exclusively in the title 'Lord of Sabaoth' (Κύριος Σαβαώθ), preserving the Hebrew phrase 'LORD of hosts' that emphasizes God's sovereignty over the heavenly armies. The term carries the weight of divine power and cosmic authority, evoking God's command over both celestial beings and earthly forces. Paul and James both use this solemn title when speaking of God's judgment and deliverance.

(2×) The transliterated Hebrew word appears only in quotations or allusions to Old Testament passages (Romans 9:29 cites Isaiah 1:9; James 5:4 echoes prophetic language about divine judgment). The preservation of the Hebrew rather than translation into Greek στρατιά (army) or δύναμις (power) maintains the liturgical and covenantal resonance of the original. **LORD OF HOSTS**
en: Sabaoth, Sabaōth | **es:** Sabaòth, Sabaóth | **fr:** Sabaoth, Zebaoth | **de:** Zebaoth Rom 9:29; Jas 5:4

Σαββᾰτ-ισμός G4520 *N-NMS* (1×)
A Sabbath rest, the observance of sacred rest
Hebrews 4:9 promises that 'there remains a Sabbath rest for the people of God.' This rare noun (appearing only here in the New Testament) emphasizes not just rest but Sabbath-keeping—the sacred, covenant rest that Israel's weekly Sabbath foreshadowed. The author argues that Joshua's conquest didn't exhaust God's rest promise; a greater, eschatological Sabbath remains for believers who enter God's rest through faith.

(1×) A keeping of Sabbath rest, the eschatological rest promised in Hebrews 4:9. The term intensifies beyond mere rest to emphasize sacred, covenantal rest-keeping. The cross-linguistic glosses (sabbath-rest, reposo-sabático, Sabbatruhe) preserve the Sabbath dimension that links the promise to Israel's weekly observance. **SABBATH AND WEEK**
en: sabbath-rest | **es:** reposo-sabático | **fr:** Sabbatruhe | **de:** Sabbatruhe Heb 4:9

Σάββᾰτ-ον G4521 *N-GNS* (68×)
The Sabbath, the seventh day of rest and worship; by extension, the week as a unit of seven days measured from Sabbath to Sabbath.
Borrowed from Hebrew shabbat into Greek as sabbaton, this term saturates the Gospel narratives with controversy over proper Sabbath observance. Jesus heals on the Sabbath (Matt 12:10), his disciples pluck grain (Matt 12:1-2), and the day itself becomes a battleground for interpreting Torah. In a secondary usage, sabbaton extends to mean the entire week — 'the first day of the sabbaton' (Mark 16:2; Luke 24:1; John 20:1) refers to Sunday, the day after the Sabbath. Spanish distinguishes 'sabado' (the day) from 'semana' (the week), making the semantic shift especially visible.

1. Sabbath day of rest (60×) The Sabbath — the seventh day of the week consecrated for rest and worship, central to Jewish observance and to Jesus' controversies with religious authorities. Both singular and plural forms (sabbaton, sabbata) denote the same single day. The Synoptic Gospels concentrate usage around Sabbath healing disputes (Matt 12:1-12; Mark 2:23-3:6; Luke 6:1-11). French 'sabbat,' German 'Sabbat,' and Spanish 'sabado' all transliterate or derive directly from the Hebrew, reflecting the institution's universal recognition. **SABBATH AND WEEK**
en: Sabbath, a-Sabbath, on-Sabbath | **es:** en-sábado, sábado | **fr:** sabbat | **de:** Sabbat, σάββατον, σαββάτου Matt 12:1; Matt 12:2; Matt 12:5; Matt 12:10; Matt 12:11

2. week period of seven days (8×) The week as a seven-day period reckoned from Sabbath to Sabbath, appearing in temporal expressions like 'the first day of the week' (mia ton sabbaton). The resurrection narratives uniformly use this sense — Mark 16:2, Luke 24:1, John 20:1, and Acts 20:7 all mark the first day after the Sabbath. The Pharisee's boast 'I fast twice a week' (dis tou sabbatou, Luke 18:12) also employs this meaning. Spanish 'de semana' versus 'sabado' makes the distinction especially transparent. **SABBATH AND WEEK**
en: of-sabbath, of-week, sabbaths | **es:** de-semana, de-sábados, del-sábado | **fr:** sabbat | **de:** Sabbat, σαββάτου, σαββάτων Mark 16:2; Mark 16:9; Luke 18:12; Luke 24:1; John 20:1

σᾰγήν-η G4522 *N-DFS* (1×)
A dragnet or seine, a large fishing net
Matthew 13:47 opens Jesus' parable with the image: 'The kingdom of heaven is like a net that was thrown into the sea.' The Greek term denotes a large dragnet or seine—a net weighted at the bottom and floated at the top, drawn through the water to catch everything in its path. This indiscriminate gathering illustrates how the kingdom's message reaches all kinds of people; the sorting comes later, at the judgment.

(1×) A large dragnet used for fishing, the central image in Jesus' parable of the net in Matthew 13:47. This type of net catches everything indiscriminately, making it an apt metaphor for the kingdom's wide reach and the eventual separation of good and bad at the end of the age. **NETS AND SNARES**
en: to-a-dragnet | **es:** a-red | **fr:** filet | **de:** σαγήνῃ Matt 13:47

Σαδδουκαῖος G4523 *N-GMP* (14×)
Sadducee — a member of the Jewish priestly-aristocratic sect that denied resurrection and angelic spirits
Designates a member of the Sadducees, the Jewish religious-political party associated with the priestly aristocracy and the temple establishment. The name derives from Hebrew Tsadoq, the Davidic-era high priest whose descendants controlled the Jerusalem priesthood. Matthew pairs them with the Pharisees as adversaries who test Jesus (Matt 16:1; 22:23), while Acts reveals their distinctive theology: they denied the resurrection of the dead, the existence of angels, and the reality of spirits (Acts 23:8). Their 14 New Testament occurrences cluster in confrontation narratives — the baptism of John (Matt 3:7), the Leaven discourse (Matt 16:6-12), the resurrection debate (Matt 22:23-34; Mark 12:18; Luke 20:27), and the early church's conflicts with the temple authorities (Acts 4:1; 5:17; 23:6-8).

Sadducee (member of the priestly aristocratic sect) (14×)
A member of the Sadducees, the priestly-aristocratic Jewish party centered on the Jerusalem temple who rejected belief in resurrection, angels, and spirits (Acts 23:8). Their confrontations with Jesus focus on the resurrection question (Matt 22:23-34; Mark 12:18; Luke 20:27), and in Acts they emerge as persecutors of the early church (Acts 4:1; 5:17). Transliteration traditions are stable across languages (eng: Sadducees, spa: Saduceos, fra: Sadducéens, deu: Sadduzäer), reflecting the proper-noun character of the designation. All 14 occurrences refer to this single party without semantic variation. **PROPER NAMES (PERSONAL)**
en: Saddoukaioi, Sadducees, of-Sadducees | **es:** Saddoukaíous, Saddoukaîoi, Saddoukáioi | **fr:** Sadducéen | **de:** Sadduzaeer, Sadduzäer Matt 3:7; Matt 16:1; Matt 16:6; Matt 16:11; Matt 16:12

Σαδώκ G4524 *N-AMS* (2×)
Sadok (Zadok), a priestly ancestor in Jesus' genealogy; named after the Hebrew priest meaning 'righteous'
Σαδώκ is the Greek rendering of the Hebrew name צָדוֹק (Tsadok), meaning 'righteous.' This name appears in Matthew's genealogy of Jesus, referring to one of the post-exilic ancestors in the line from David to Christ. The name Zadok was famous in Israel's history —the high priest who remained loyal to David and Solomon—and continued to be used among Jewish families as a marker of priestly

heritage and righteousness. Matthew's inclusion emphasizes Jesus' legitimate descent through Israel's honored lineages.

(2×) Matthew 1:14 lists Sadok twice in quick succession as part of the genealogical chain. The uniform transliteration across European languages (Sadok, Zadok) reflects the name's stability as a proper noun. This ancestor lived during the obscure period between the Babylonian exile and the Maccabean era, a time when few biblical records survive. **PROPER NAMES (PERSONAL)**

en: Sadōk | **es:** Sadók | **fr:** Sadok | **de:** Zadok Matt 1:14

σαίνω G4525 *V-PNM/P* (1×)

To be shaken, disturbed, or unsettled

In 1 Thessalonians 3:3, Paul expresses his concern 'that no one be moved by these afflictions.' The Greek verb originally described dogs wagging their tails but came to mean being disturbed, shaken, or unsettled. Paul's pastoral concern is that persecution might unsettle the Thessalonians' faith—he wants them to remain firm despite suffering, understanding that trials are part of the Christian calling.

(1×) To be disturbed, unsettled, or shaken from one's position, particularly by affliction (1 Thessalonians 3:3). Paul's concern is that persecution might destabilize believers' faith. The verb conveys not violent destruction but subtle unsettling that could lead to abandoning Christian commitment under pressure. **SHAKING TREMBLING**

en: to-be-disturbed | **es:** sea-perturbado | **fr:** σαίνεσθαι | **de:** erschuettern 1Thess 3:3

σάκκος G4526 *N-DMS* (4×)

Sackcloth; a coarse fabric of goat hair worn as a sign of mourning, repentance, or grief.

A loanword from Hebrew/Aramaic (saq), this term denotes the rough, dark fabric woven from goat or camel hair that became the universal biblical symbol of grief, mourning, and penitence. Jesus invokes it in his woe against Chorazin and Bethsaida, declaring that Tyre and Sidon would have repented long ago 'in sackcloth and ashes' (Matt 11:21; Luke 10:13). In Revelation, the sun turns 'black as sackcloth' at the opening of the sixth seal (Rev 6:12), and God's two witnesses prophesy clothed in sackcloth (Rev 11:3). The Spanish 'cilicio' adds the connotation of penitential garment, while French 'sac' and German 'Sack' preserve the etymological link to the original Semitic word.

(4×) Coarse cloth made from dark goat or camel hair, or a garment made from such cloth, worn to express mourning, repentance, or deep grief. The word is a Semitic loanword that passed through Greek virtually unchanged, and the cross-linguistic evidence reflects this: Spanish 'cilicio' (hairshirt) emphasizes the penitential function, while 'saco,' French 'sac,' and German 'Sack' retain the original form. Jesus' hypothetical about Tyre and Sidon repenting in sackcloth and ashes (Matt 11:21; Luke 10:13) draws on the established Old Testament pairing of sackcloth with ash as the visible posture of contrition (cf. Jonah 3:6; Dan 9:3). Revelation extends the imagery apocalyptically: the darkened sun resembles sackcloth (Rev 6:12), and the two witnesses wear it as a prophetic uniform of urgent warning (Rev 11:3). **SACKCLOTH MOURNING**

en: in-sackcloth, sackcloth | **es:** cilicio, saco | **fr:** sac | **de:** Sack, σάκκῳ Matt 11:21; Luke 10:13; Rev 6:12; Rev 11:3

Σαλά G4527 *N-GMS* (2×)

Sala (Shelah), an ancestor in Jesus' genealogy descended from Shem through Arpachshad

Σαλά transliterates the Hebrew שֶׁלַח (Shelah), who appears in Genesis 10-11 as a descendant of Shem and ancestor of Abraham. Luke traces Jesus' genealogy all the way back to Adam, and Sala appears in this ancient line connecting Christ to the patriarchs who lived after the flood. The name may mean 'sprout' or 'sent forth,' though its etymology is debated. Luke's genealogy highlights the universal scope of Jesus' significance, rooting him not just in Jewish royalty but in humanity's deepest origins.

(2×) Luke 3:32 and 3:35 both reference Sala, though textual variants exist (some manuscripts read Salmon in 3:32). The ancestral line from Sala leads through Eber, the ancestor of the Hebrews, down to Abraham. French and Spanish preserve the accented form (Salá) while German and English use simplified versions, reflecting differing transliteration traditions. **PROPER NAMES (PERSONAL)**

en: Sala | **es:** Salá | **fr:** Sala | **de:** Σαλὰ Luke 3:32; Luke 3:35

Σαλαθιήλ G4528 *N-NMS* (3×)

Salathiel (Hebrew: 'I asked God'); father of Zerubbabel in Jesus' genealogy

Salathiel is the Greek form of the Hebrew name meaning 'I asked God.' He appears in Jesus' genealogies as the father of Zerubbabel, the post-exilic governor who led the return from Babylon and the rebuilding of the temple. The name connects Jesus' lineage to the restoration period after the exile.

(3×) Identifies Salathiel in the genealogies of Jesus. Matthew 1:12 traces the line through the exile: 'After the exile to Babylon, Jechoniah fathered Salathiel, and Salathiel fathered Zerubbabel.' Luke 3:27 includes him in the ascending genealogy: 'the son of Zerubbabel, the son of Salathiel.' The consistent cross-linguistic rendering shows this is a proper name tied to Israel's restoration history. Salathiel's inclusion in Jesus' genealogy links the Messiah to the promise of restoration after judgment—Jesus is the ultimate fulfillment of Israel's hope for return and renewal. **SHEALTIEL PERSONAL NAME**

en: Salathiēl | **es:** Salathiél | **fr:** Salathiel | **de:** Salathiel Matt 1:12; Luke 3:27

Σᾰλᾰμίς G4529 *N-DFS* (1×)

Salamis, a city on the eastern coast of Cyprus

Salamis was an important port city on Cyprus's eastern shore. Acts 13:5 records that Paul, Barnabas, and John Mark 'proclaimed the word of God in the synagogues of the Jews' there during the first missionary journey. As Cyprus was Barnabas's homeland, Salamis became the natural starting point for their mission work, illustrating how the gospel spread through both personal connections and strategic urban centers.

(1×) A major city on Cyprus where Paul and Barnabas began their first missionary journey in Acts 13:5. The name's consistent preservation across translations marks it as a specific geographical location where the gospel first reached Cyprus through the apostolic mission. **ISLAND COASTLAND**

en: Salamis | **es:** Salamîna | **fr:** Salamine | **de:** Σαλαμῖνι Acts 13:5

Σαλείμ G4530 *N-GNS* (1×)

Salim, a location near where John baptized

John 3:23 locates John the Baptist's ministry 'at Aenon near Salim, because water was plentiful there.' The exact location is uncertain, but the detail about abundant water explains why John chose this spot for baptizing. Salim's mention provides geographical concreteness to the narrative while highlighting the practical needs of John's baptizing ministry—he needed a place with sufficient water to immerse many people.

(1×) A place near Aenon where John the Baptist conducted his ministry according to John 3:23. The geographical reference's preservation across translations maintains the narrative's historical specificity, even though the precise location remains uncertain to modern readers. **GEOGRAPHY AND SPACE**

en: Saleim | **es:** -Saleím | **fr:** Salim | **de:** Salim John 3:23

σαλ-εύω G4531 *V-ANA* (15×)

To shake, agitate, or cause to totter; used of earthquakes, cosmic upheaval, stirring up crowds, and inner disturbance of mind.

This verb covers the full spectrum of shaking—from the literal trembling of heaven and earth to the figurative unsettling of a person's composure. Jesus asks the crowds what they went out to

see: 'A reed shaken by the wind?' (Matt 11:7; Luke 7:24), and the apocalyptic discourses warn that 'the powers of the heavens will be shaken' (Matt 24:29; Mark 13:25). Paul uses it of inner stability when he urges the Thessalonians not to be 'shaken in mind' (2 Thess 2:2). One delightful concrete use describes grain being 'shaken together' to settle a generous measure (Luke 6:38). Spanish distinguishes sacudir (physical shaking) from ser movido (being mentally moved), mirroring the Greek semantic range precisely.

1. be physically shaken (9×) Physical shaking of objects, structures, or cosmic bodies. This dominant sense (9 occurrences) includes the eschatological shaking of heavenly powers (Matt 24:29; Mark 13:25; Luke 21:26) and the image of a reed swaying in the wind (Matt 11:7; Luke 7:24). German erschüttert and Spanish sacudido both convey violent, involuntary trembling caused by an external force. **SHAKING TREMBLING**

en: being-shaken, to-be-shaken, was-shaken | **es:** fue-sacudido, sacudida, sacudidas | **fr:** ébranler | **de:** erschuettern, erschüttert Matt 11:7; Matt 24:29; Mark 13:25; Luke 7:24; Luke 21:26

2. shake or agitate actively (3×) Active shaking or agitation —someone or something as the agent. A flood shakes a house but cannot topple it (Luke 6:48); troublemakers 'stir up' crowds in Thessalonica (Acts 17:13); God's voice will 'shake not only earth but also heaven' (Heb 12:26). Spanish agitando for the crowd-stirring nicely captures the social dimension alongside the physical. **SHAKING TREMBLING**

en: shook, stirring-up, to-shake | **es:** agitando, sacudir, sacudió | **fr:** ébranler | **de:** erschuettern, erschüttert Luke 6:48; Acts 17:13; Heb 12:26

3. be inwardly disturbed (2×) Metaphorical inner disturbance —being shaken in one's composure or convictions. David declares 'I shall not be shaken' (Acts 2:25, quoting Ps 16:8), and Paul warns the Thessalonians not to be 'shaken in mind' by false reports of the Lord's return (2 Thess 2:2). Spanish ser movido ('to be moved') and the shift from physical to psychological register show how Greek naturally extends seismic language to the soul. **SHAKING TREMBLING**

en: I-be-shaken, to-be-shaken | **es:** sea-movido, ser-sacudidos | **fr:** ébranler | **de:** erschuettern, erschüttert Acts 2:25; 2Thess 2:2

4. shake together to compact (1×) Shaking a container so its contents compress and settle—a single vivid occurrence in Luke 6:38 where a 'good measure, pressed down, shaken together, and running over' describes God's generosity. Spanish sacudida and German erschüttert apply the same physical verb, but the context transforms it into a homely image of grain compacting in a measuring vessel. **SHAKING TREMBLING**

en: shaken-together | **es:** sacudida | **fr:** ébranler | **de:** erschüttert Luke 6:38

Σαλήμ G4532 *N-GFS* (2×)

Salem, the city of Melchizedek (likely early Jerusalem), symbolizing peace and righteousness

Σαλήμ represents the Hebrew שָׁלֵם (Shalem), the city where Melchizedek was king and priest (Genesis 14:18). Traditionally identified with early Jerusalem, Salem means 'peace' and became symbolic in biblical theology. Hebrews 7 uses this reference to argue for Christ's superior priesthood—Jesus as a priest forever in the order of Melchizedek, whose very city-name signifies peace. The dual role of Melchizedek as king of Salem (peace) and king of righteousness makes him a typological precursor to Christ.

(2×) Hebrews 7:1-2 unpacks the symbolic meaning of Salem in conjunction with Melchizedek's name, creating a theological argument from the very etymology. The genitive form 'of Salem' emphasizes Melchizedek's royal-priestly identity. All major translations preserve Salem as a proper noun, recognizing its theological weight in Christian typology. **GEOGRAPHY AND SPACE**

en: of-Salēm | **es:** de-Salḗm | **fr:** Salem | **de:** Salem Heb 7:1; Heb 7:2

Σαλμών G4533 *N-AMS* (2×)

Salmon, ancestor of Boaz in Jesus' genealogy; father through his marriage to Rahab

Σαλμών is the Greek form of the Hebrew שַׂלְמוֹן (Salmon), who appears in Ruth's family line as the husband of Rahab and father of Boaz. This makes Salmon a crucial link in the messianic genealogy, connecting the conquest generation (Rahab the Canaanite) to the time of the judges (Ruth the Moabite) and eventually to King David. Matthew highlights these unlikely foreign women in Jesus' ancestry, showing God's grace operating through unexpected people. The name possibly means 'clothing' or 'garment,' though its meaning is less significant than the genealogical connection.

(2×) Matthew 1:4-5 mentions Salmon in the context of this remarkable lineage. Some manuscripts of Luke 3:32 also include Salmon, though there's textual variation with Sala. The multilingual consistency (Salmon, Salmón) shows this as an established biblical name, though German retains the identical form. Salmon represents God's redemptive inclusion of Gentiles into the covenant people. **AUTO-DETECTED COMMUNITY 8524 WITH 3 SENSES**

en: Salmōn | **es:** Salmón | **fr:** Salmon | **de:** Salmon Matt 1:4; Matt 1:5

Σαλμώνη G4534 *N-AFS* (1×)

Salmone, a promontory on the northeast coast of Crete

Salmone was a cape on the eastern end of Crete. Acts 27:7 describes Paul's storm-tossed voyage to Rome: after many days they 'sailed under the lee of Crete off Salmone.' The ship was fighting contrary winds, making even this short stretch difficult. The geographical marker helps readers trace Paul's perilous journey and sets the stage for the dramatic shipwreck narrative that follows.

(1×) A promontory on Crete's northeastern coast, mentioned in Acts 27:7 during Paul's voyage to Rome. The name marks a specific point in the storm-threatened journey, showing how Paul's ship struggled even to round Crete before eventually wrecking on Malta. **GEOGRAPHY AND SPACE**

en: Salmōnē | **es:** Salmónē | **fr:** Salmone | **de:** Σαλμώνην Acts 27:7

σάλος G4535 *N-GMS* (1×)

The rolling swell or surge of the sea

Luke 21:25 describes end-times distress: 'people fainting with fear and with foreboding of what is coming on the world. For the powers of the heavens will be shaken.' Included in these signs is 'the roaring of the sea and the waves.' The Greek noun denotes the rolling, tossing motion of heavy seas—not merely waves but the heaving swell that signals storm and danger. It's a cosmic image of instability and terror.

(1×) The rolling swell or surge of the sea, part of the apocalyptic signs in Luke 21:25. The term conveys not just surface waves but the deep, heaving motion of storm-tossed waters—an image of cosmic instability that will cause widespread fear as the end approaches. **WAVE BILLOW SEA**

en: of-waves | **es:** de-oleaje | **fr:** houle | **de:** σάλου Luke 21:25

σάλπ-ιγξ G4536 *N-AFP* (11×)

Trumpet — a metal wind instrument used for military signals, worship assembly, and eschatological announcement

The noun σάλπιγξ (salpinx) denotes the trumpet as both instrument and sound. In eschatological contexts it heralds the final gathering: angels will gather the elect 'with a great sound of a trumpet' (Matt 24:31), the dead in Christ will rise at the 'last trumpet' (1 Cor 15:52), and the Lord will descend 'with the trumpet of God' (1 Thess 4:16). Revelation opens with John hearing a voice 'like a trumpet' (Rev 1:10) and unfolds the seven trumpet judgments (Rev 8–11). Paul also uses it practically: 'If the trumpet gives an uncertain sound, who will prepare for battle?' (1 Cor 14:8). Spanish 'trompeta' and Swahili 'tarumbeta/baragumu' confirm a single unified concept across all occurrences.

trumpet (the instrument or its sound) (11×) A trumpet — a metal wind instrument (or its blast) used for signaling, worship, and eschatological announcement. In the Gospels, angels gather the elect with a great trumpet blast (Matt 24:31). Paul employs it both

practically for clear communication (1 Cor 14:8, 'if the trumpet gives an uncertain sound') and eschatologically for the resurrection (1 Cor 15:52, 'the last trumpet'; 1 Thess 4:16, 'the trumpet of God'). In Revelation it introduces John's commission (Rev 1:10) and the seven trumpet judgments. Hebrews 12:19 recalls the Sinai theophany trumpet. Spanish 'trompeta,' Arabic 'buq,' and Korean 'napal' all map to a single referent. **HORNS AND TRUMPETS**

en: a-trumpet, of-trumpet, trumpet | **es:** de-trompeta, trompeta, trompetas | **fr:** trompette | **de:** Posaune, σάλπιγγος Matt 24:31; 1Cor 14:8; 1Cor 15:52; 1Thess 4:16; Heb 12:19

σαλπ-ίζω G4537 *V-AIA-3S* (12×)

salpizō – to sound a trumpet, to blow a blast; apocalyptic, liturgical, and figurative trumpet-blowing

The verb salpizō ('sound a trumpet') denotes the act of blowing a trumpet or horn. Its New Testament usage is dominated by Revelation's seven angels, each of whom 'sounds' a trumpet to inaugurate successive judgments upon the earth (Rev 8:6-13; 9:1, 13; 10:7; 11:15). Paul uses the verb eschatologically for the last trumpet that signals the resurrection: 'the trumpet will sound, and the dead will be raised imperishable' (1 Cor 15:52). Jesus employs it with biting irony in the Sermon on the Mount, warning hypocrites not to 'sound a trumpet before you' when giving to the needy (Matt 6:2). Whether apocalyptic, eschatological, or satirical, the underlying action is the same. Spanish tocar la trompeta, French sonner de la trompette, and German posaunen converge on a single sense.

sound a trumpet, blow (12×) To blow or sound a trumpet, covering apocalyptic judgment blasts (Rev 8:7-13; 9:1; 11:15), the eschatological last trumpet (1 Cor 15:52), and Jesus' figurative use for ostentatious charity (Matt 6:2). Spanish tocar-trompeta, French sonner-de-la-trompette, and German posaunen treat all occurrences as one undivided action. **HORNS AND TRUMPETS**

en: it-will-sound, sound-trumpet, they-might-trumpet | **es:** sonará, tocar, tocar-trompeta | **fr:** sonner-de-la-trompette | **de:** posaunen, σαλπίσῃς Matt 6:2; 1Cor 15:52; Rev 8:6; Rev 8:7; Rev 8:8

σαλπ-ιγκτής G4538 *N-GMP* (1×)

Trumpeters, those who blow trumpets

Revelation 18:22 laments Babylon's fall: 'The sound of harpists and musicians, of flute players and trumpeters, will be heard in you no more.' Trumpeters represent the celebratory and ceremonial music that accompanied the city's commercial glory. Their silencing symbolizes the complete cessation of festivity, trade, and culture—judgment has reduced the vibrant city to desolate silence.

(1×) Musicians who play trumpets, mentioned in Revelation 18:22 among those whose sounds will cease in fallen Babylon. The term appears in a catalog of silenced artisans and musicians, emphasizing that all celebration and cultural life will end when God's judgment falls. **HORNS AND TRUMPETS**

en: of-trumpeters | **es:** de-trompetistas | **fr:** joueurs-de-trompette | **de:** Posaunenblaesern Rev 18:22

Σαλώμη G4539 *N-NFS* (2×)

Salome, a female follower of Jesus who witnessed the crucifixion and visited the tomb

Σαλώμη derives from the Hebrew שָׁלוֹם (shalom), meaning 'peace.' This Salome was one of the faithful women who followed Jesus in Galilee, witnessed his crucifixion from a distance, and came to the tomb on Easter morning with spices to anoint his body. Mark identifies her alongside Mary Magdalene and Mary the mother of James as among Jesus' most devoted disciples. She represents the women who remained faithful when many male disciples fled, and who became the first witnesses to the empty tomb. Traditional identification links her to the mother of James and John, though this is debated.

(2×) Mark 15:40 introduces Salome among the women at the cross, and Mark 16:1 lists her among those bringing burial spices to Jesus' tomb. The English gloss 'spices' in one instance reflects contextual merging with the purpose of their visit rather than the name itself. European languages uniformly transliterate the name (Salomé, Salome), recognizing its Hebrew peace-etymology while honoring this faithful disciple. **PROPER NAMES (PERSONAL)**

en: Salōmē, spices | **es:** Salṓmē | **fr:** Salomé | **de:** Salome Mark 15:40; Mark 16:1

Σαμάρεια G4540 *N-AFS* (11×)

Samaria — the region and chief city in central Palestine between Judea and Galilee, homeland of the Samaritans

The proper noun Σαμάρεια (Samareia) designates both the ancient city and the broader region of central Palestine between Judea and Galilee. In John 4:4-7, Jesus passes 'through Samaria' and encounters the Samaritan woman at Jacob's well. Luke 17:11 places Jesus 'between Samaria and Galilee.' The risen Christ commissions the disciples as witnesses 'in Jerusalem, and in all Judea and Samaria, and to the end of the earth' (Acts 1:8), and Acts records the gospel's spread into Samaria through Philip's preaching (Acts 8:1-14) and the church's peace 'throughout Judea, Galilee, and Samaria' (Acts 9:31). Spanish 'Samaria' preserves the name unchanged.

Samaria (proper noun, the region/city) (11×) Samaria, the proper noun for the region (and its chief city) in central Palestine between Judea and Galilee, homeland of the Samaritans. Theologically significant as the first expansion zone of the gospel beyond Jerusalem: Jesus' encounter with the Samaritan woman at the well (John 4:4-7), the risen Lord's commission 'in all Judea and Samaria' (Acts 1:8), Philip's mission sparking revival there (Acts 8:1-14), and the early church's peace 'throughout Judea, Galilee, and Samaria' (Acts 9:31; 15:3). Luke 17:11 locates Jesus' journey 'between Samaria and Galilee.' Spanish 'Samaria,' Hindi 'Samariya,' and Korean 'Samaria' all transliterate uniformly. **GEOGRAPHY AND SPACE**

en: Samareia, of-Samaria | **es:** Samaria, Samaréia, Samáreia | **fr:** Samarie | **de:** Samaria, Samarien Luke 17:11; John 4:4; John 4:5; John 4:7; Acts 1:8

εἶτις, ιδος G4541 *N-NMS* (9×)

A Samaritan; a person from the region of Samaria, viewed by Jews as ethnically and religiously distinct.

Identifies a person from Samaria, the region between Judea and Galilee whose inhabitants were regarded by Jews as religiously compromised and ethnically mixed due to the Assyrian resettlement centuries earlier. Jesus' interactions with Samaritans are among the most boundary-breaking moments in the Gospels: the parable of the Good Samaritan (Luke 10:33), the grateful Samaritan leper (Luke 17:16), and the extended conversation at Jacob's well (John 4:9, 39, 40). The word carries heavy social freight — 'Jews have no dealings with Samaritans' (John 4:9) — making every positive mention a deliberate challenge to ethnic and religious exclusion.

Samaritan (person from Samaria) (9×) A person from Samaria, the central Palestinian region whose inhabitants were considered by mainstream Judaism to be ethnically and religiously impure — a gentilic noun loaded with social and theological significance. Jesus' command not to enter Samaritan towns (Matt 10:5) reflects the standard Jewish posture, but his subsequent actions subvert it: the Good Samaritan becomes the model of neighborly love (Luke 10:33), a Samaritan leper alone returns to give thanks (Luke 17:16), and a Samaritan woman becomes the first evangelist to her village (John 4:9, 39). Spanish 'Samaritanos,' French 'Samaritain,' and German 'Samariter' all transliterate rather than translate, preserving the ethnic-geographic specificity that makes the word's boundary-crossing NT usage so powerful. **SAMARITAN PERSON**

en: Samaritai, Samaritans, Samaritēs | **es:** -Samarítai, -a-Samarítai, Samaritanos | **fr:** Samaritain | **de:** Samariter, Σαμαρίτης, Σαμαριτῶν Matt 10:5; Luke 9:52; Luke 10:33; Luke 17:16; John 4:9

Σαμαρεῖτις G4542 *N-NFS* (2×)

A Samaritan woman (feminine form); member of the ethnically-mixed people despised by first-century Jews

Σαμαρεῖτις is the feminine form referring to a woman from Samaria, the region between Judea and Galilee inhabited by people of mixed

Israelite and Gentile ancestry. Samaritans and Jews had centuries of bitter hostility stemming from the Assyrian conquest and resettlement. John's Gospel famously records Jesus' conversation with a Samaritan woman at Jacob's well, breaking multiple social taboos by speaking to both a woman and a Samaritan. The dialogue becomes one of Scripture's most profound theological exchanges about worship, revelation, and messianic identity.

(2×) John 4:9 twice emphasizes the shocking nature of Jesus' request for water—the Samaritan woman herself expresses surprise that a Jewish man would speak to her. The repetition underscores the cultural barrier Jesus deliberately crossed. French (Samaritaine) and German (Samariterin) use the feminine forms while Spanish and English transliterate more directly, but all convey the ethnic-religious identity central to the narrative. **SAMARITAN PERSON**

en: Samaritis | **es:** Samarítis | **fr:** Samaritaine | **de:** Samariterin John 4:9

Σᾰμοθρᾴκη G4543 *N-AFS* (1×)

Samothrace, a Greek island in the northern Aegean

Samothrace was a mountainous island in the northern Aegean, famous in antiquity for its mystery cult of the Cabiri. Acts 16:11 records Paul's brief stop there on his voyage from Troas to Philippi during the second missionary journey. The island's strategic location made it a natural overnight anchorage for ships crossing from Asia to Macedonia, marking a key stage in the gospel's spread into Europe.

(1×) An island in the northern Aegean where Paul stopped on his journey to Macedonia in Acts 16:11. The geographical name's preservation marks this as a waypoint in the momentous westward expansion of Christianity from Asia into Europe following Paul's vision. **ISLAND COASTLAND**

en: Samothrakē | **es:** Samothrákē | **fr:** Samothrace | **de:** Σαμοθρᾴκην Acts 16:11

Σάμος G4544 *N-AFS* (1×)

Samos, a Greek island off the coast of Asia Minor

Samos was a large, prosperous island near Ephesus, known in classical times for its maritime power and the birthplace of Pythagoras. Acts 20:15 notes that Paul's ship 'touched at Samos' on his return journey to Jerusalem. The brief mention places Paul's travels within the well-known geography of the eastern Mediterranean, showing how the apostolic mission used established sea routes.

(1×) A prominent Greek island near Ephesus, mentioned in Acts 20:15 as a stop on Paul's return to Jerusalem. The island's name remains consistent across translations, marking a specific point in Paul's final journey before his arrest and eventual voyage to Rome. **ISLAND COASTLAND**

en: Samos | **es:** Samos | **fr:** Samos | **de:** Samos Acts 20:15

Σαμουήλ G4545 *N-GMS* (3×)

Samuel (Hebrew: 'heard by God'); prophet and judge who anointed Israel's first kings

Samuel is the Greek form of the Hebrew name meaning 'heard by God' or 'name of God.' He was the last judge of Israel and the prophet who anointed both Saul and David as kings. The New Testament references him as a key prophetic figure who spoke of the Messianic age and exemplified faith.

(3×) Identifies the prophet Samuel in apostolic preaching and the roll call of faith. Acts 3:24 states 'all the prophets from Samuel and those who followed, as many as have spoken, also proclaimed these days.' Acts 13:20 recounts Israel's history: 'after these things, he gave them judges until Samuel the prophet.' Hebrews 11:32 lists him among the heroes of faith: 'what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets.' The cross-linguistic evidence shows consistent identification with occasional spelling variation. Samuel represents the transition from judges to kings and the prophetic announcement of messianic hope. **PROPER NAMES (PERSONAL)**

en: Samouel, Samouēl | **es:** Samouél, Samoúēl | **fr:** Samuel | **de:** Samaria, Samuel Acts 3:24; Acts 13:20; Heb 11:32

Σαμψών G4546 *N-GMS* (1×)

Samson, the judge known for his strength

Samson appears in Hebrews 11:32 among the heroes of faith who 'conquered kingdoms, enforced justice, obtained promises.' Though his life was marked by moral failure and flawed judgment, his faith-enabled exploits against Israel's enemies earn him a place in the catalog of faithful witnesses. His inclusion reminds us that God works through imperfect people whose trust in Him accomplishes mighty deeds despite their weaknesses.

(1×) The judge of Israel known for supernatural strength, listed in Hebrews 11:32 as a man of faith. Despite his moral failures, Samson's Spirit-empowered victories over the Philistines demonstrate faith's power. The Hebrew name's preservation honors his place in salvation history. **PROPER NAMES (PERSONAL)**

en: Sampsōn | **es:** Sampsón | **fr:** Simson | **de:** Simson Heb 11:32

σανδάλ-ιον G4547 *N-ANP* (2×)

Sandals, the simple leather foot-coverings worn in biblical times, strapped to the foot

Σανδάλιον refers to the basic footwear of the ancient world—leather soles secured to the foot with straps. These simple sandals were essential for travel and daily life in the dusty, rocky terrain of Palestine. In Mark 6, Jesus instructs his disciples to wear sandals on their mission, providing practical protection while maintaining simplicity. In Acts 12, the angel commands Peter to put on his sandals during the miraculous prison escape. Sandals appear throughout Scripture as markers of journey, mission, and humble readiness (contrasted with elaborate footwear of the wealthy).

(2×) The two New Testament occurrences show sandals in practical contexts—missionary instruction and urgent escape. The Greek diminutive form suggests these were simple, unremarkable items. LSJ notes the term from the 5th century BC onward, also used for horseshoes and surgical bandages, but the biblical usage is clearly the common footwear. Multilingual translations uniformly recognize the basic shoe referent. **SANDALS FOOTWEAR**

en: sandals | **es:** con-sandalias, sandalias | **fr:** sandale | **de:** Sandalen, σανδάλιά Mark 6:9; Acts 12:8

σᾰνίς G4548 *N-DFP* (1×)

Wooden planks or boards

Acts 27:44 describes the shipwreck survivors reaching shore: 'some on planks and some on pieces of the ship.' The Greek noun denotes boards or wooden planks—in this context, parts of the ship's structure that floated after the vessel broke apart. Luke's detailed account shows God's providence in saving all 276 people, some swimming, others clinging to debris, fulfilling Paul's prophetic assurance that all would reach land safely.

(1×) Wooden planks or boards, specifically pieces of the wrecked ship in Acts 27:44 that survivors used to reach shore. The detail illustrates how God's promise of complete preservation was fulfilled—even those who couldn't swim made it to land by clinging to floating wreckage. **GEOGRAPHY AND SPACE**

en: planks | **es:** tablas | **fr:** planche | **de:** σανίσιν Acts 27:44

σαῦλος G4549 *N-AMS* (9×)

Saul; Hebrew name (Sha'ul, 'asked [of God]') used of King Saul and of Paul's pre-conversion identity.

A Greek transliteration of the Hebrew name Sha'ul, meaning 'asked' or 'requested,' reflecting the prayer of the one who sought a child from God. In the New Testament it refers both to King Saul of Israel (Acts 13:21) and, more prominently, to Saul of Tarsus before his conversion to the apostle Paul. The risen Christ addresses him with this name twice on the Damascus road: 'Saoul, Saoul, why do you

persecute me?' (Acts 9:4; 22:7). The Spanish and French renderings (Saul/Saoul) preserve the Septuagintal spelling, while German occasionally conflates it with other proper nouns in the same manuscript tradition.

(9×) The proper name Saul, a Hellenized form of Hebrew sha'ul ('asked, requested'). In the NT it designates two figures: Israel's first king, whom God gave the people when they demanded a monarch (Acts 13:21), and the Pharisee from Tarsus whom the risen Jesus confronts by this very name on the road to Damascus (Acts 9:4, 17; 22:7). The multilingual glosses (spa Saul, fra Saul, deu Felix/Samothrake notwithstanding) uniformly recognize this as a personal name carried over from the Hebrew Bible into the Greek text. **SAUL PERSONAL NAME**

en: Saoul | **es:** Saoúl, Saúl | **fr:** Saul | **de:** Samothrake Acts 9:4; Acts 9:17; Acts 13:21; Acts 22:7

σαπρός G4550 *Adj-AMS* (8×)

Rotten, bad, worthless: describing something decayed in quality or unfit for use.

Originally describing physical putrefaction — rotten fruit, stale fish, decayed wood — sapros takes on a moral and qualitative sense in Jesus's teaching. In the tree-and-fruit metaphor (Matt 7:17-18; 12:33), a 'bad' tree cannot produce good fruit. In the parable of the dragnet (Matt 13:48), 'rotten' fish are sorted out and thrown away. Ephesians 4:29 applies the term to speech: no 'rotten' word should come from your mouth. The physical-to-moral trajectory is strikingly consistent. French 'pourri' and German 'faul' both preserve the concrete decay imagery that underlies the metaphorical extension.

bad, rotten, worthless (8×) Rotten, decayed, bad, or worthless — originally of physical decomposition (putrid fruit, stale fish, crumbling wood) and extended in the NT to moral and qualitative worthlessness. Jesus employs it in the tree-fruit analogy: 'a bad (sapros) tree bears bad fruit' (Matt 7:17-18; 12:33), where the physical image of rot becomes a diagnosis of inner corruption. The dragnet parable (Matt 13:48) uses it for inedible fish discarded at sorting. French 'pourri' (rotten) and German 'faul' (rotten/lazy) capture the visceral imagery, while Spanish 'malo' generalizes toward 'bad.' Eph 4:29 extends the metaphor to speech — 'no rotten word' — completing the physical-to-ethical arc. **BAD ROTTEN WORTHLESS**

en: bad, rotten | **es:** corrompida, malo, malos | **fr:** pourri | **de:** faul, schlecht Matt 7:17; Matt 7:18; Matt 12:33; Matt 13:48

Σαπφείρα G4551 *N-DFS* (1×)

Sapphira, wife of Ananias who conspired in deception

Sapphira appears in Acts 5:1 alongside her husband Ananias in the sobering account of their conspiracy to lie to the Holy Spirit about the proceeds from selling property. Her separate interrogation by Peter, three hours after Ananias's death, gave her opportunity to tell the truth—but she maintained the deception and suffered the same fatal judgment. Their story marks the early church's holiness and God's seriousness about truth.

(1×) The personal name of Ananias's wife in Acts 5:1, who joined her husband in lying about their gift to the church. Her name (related to 'sapphire') is preserved across translations, marking her as a warning about the deadly consequences of hypocrisy in the community of faith. **PROPER NAMES (PERSONAL)**

en: Sapphirē | **es:** Sapphírē | **fr:** Sapphira | **de:** Σαπφίρη Acts 5:1

σάπφειρ-ος G4552 *N-NFS* (1×)

Sapphire, a precious blue stone

Revelation 21:19 describes the foundations of the New Jerusalem adorned with precious stones, the second being sapphire. In antiquity, 'sapphire' likely referred to lapis lazuli, a deep blue stone prized for its beauty. The gem contributes to the vision's overwhelming splendor, symbolizing the incomparable glory and worth of God's eternal dwelling with his people. Each stone reflects divine beauty beyond earthly comparison.

(1×) A precious blue stone (likely lapis lazuli in antiquity) adorning the second foundation of the New Jerusalem in Revelation 21:19. The gem's inclusion among the foundation stones emphasizes the city's surpassing beauty and the eternal glory of God's dwelling with redeemed humanity. **GEMSTONES AND TARSHISH**

en: sapphire | **es:** zafiro; | **fr:** Saphir | **de:** Saphir Rev 21:19

σαργάν-η G4553 *N-DFS* (1×)

A basket woven from rope or twigs

In 2 Corinthians 11:33, Paul recounts his humiliating escape from Damascus: 'I was let down in a basket through a window in the wall and escaped his hands.' The Greek term denotes a large woven basket or hamper. Paul includes this inglorious detail in his catalog of sufferings—the great apostle smuggled out of the city like cargo. It's a powerful reminder that Christian ministry often lacks dignity and involves humiliation.

(1×) A large woven basket used for Paul's escape from Damascus in 2 Corinthians 11:33. The detail emphasizes the humiliating circumstances—rather than a dramatic rescue, Paul was lowered like freight through a window, beginning his apostolic ministry with an undignified flight from persecution. **GEOGRAPHY AND SPACE**

en: basket | **es:** canasta | **fr:** σαργάνη | **de:** Korb 2Cor 11:33

Σάρδεις G4554 *N-AFP* (3×)

Sardis; ancient wealthy city in Asia Minor, site of one of the seven churches

Sardis was the ancient capital of Lydia in western Asia Minor, famous for its wealth, its fortress acropolis, and its eventual decline. By New Testament times it was past its glory but still significant. It was one of the seven churches addressed in Revelation, rebuked for being spiritually dead despite its reputation.

(3×) Identifies the city of Sardis and its church. Revelation 1:11 includes Sardis in the list of seven cities to receive John's message. Revelation 3:1 addresses 'the angel of the church in Sardis: These things says he who has the seven spirits of God and the seven stars: I know your works, that you have a name that you are alive, but you are dead.' Revelation 3:4 offers hope: 'you have a few names even in Sardis who have not defiled their garments.' The consistent cross-linguistic identification shows this is the historical city whose past glory contrasted sharply with its spiritual deadness—a warning about resting on reputation rather than reality. **GEOGRAPHY AND SPACE**

en: Sardeis | **es:** Sardis | **fr:** Sardes | **de:** Sardes Rev 1:11; Rev 3:1; Rev 3:4

σάρδιον G4555

sardius, sardian stone; a reddish-brown or red gemstone, carnelian or sardine variety

This word refers to the Sardian stone, a gemstone named after Sardis in Asia Minor. Ancient sources distinguished two varieties: the transparent red 'female' stone (our carnelian) and the transparent brown 'male' stone (our sardine). Greeks and Romans prized these stones for seals and ornaments. The stone appears in biblical descriptions of priestly garments and apocalyptic visions, where its deep red color carried symbolic weight. Later Greek writers used various forms like σάρδιος, σάρδινος, and σαρδόνιον to refer to this prized material, which decorated both sacred and secular objects throughout antiquity.

σάρδιον G4556 *N-NNS* (2×)

Carnelian (sardius), a reddish-brown or red precious stone used in jewelry and symbolic of divine glory

Σάρδιον refers to the Sardian stone, named after Sardis in Asia Minor where it was found. Ancient sources distinguish two varieties: the transparent red (female) carnelian and the transparent brown (male) sardine. In Revelation's apocalyptic visions, this stone appears in descriptions of overwhelming divine glory. The throne of God has the

appearance of jasper and carnelian (Revelation 4:3), and carnelian is listed among the foundation stones of the New Jerusalem (Revelation 21:20). The reddish hues likely symbolize fire, blood, divine judgment, and royal splendor.

(2×) Both Revelation occurrences use carnelian in contexts of transcendent beauty and divine presence. The stone appears in lists of precious materials that earthly language can barely approximate when describing heavenly realities. Ancient writers like Theophrastus documented the two varieties, and the term persisted into Byzantine Greek. Modern translations use 'carnelian' or 'sardius' to identify this blood-red stone. **GEMSTONES AND TARSHISH**

en: carnelian | **es:** de-sardio, sardio; | **fr:** Sardion | **de:** Sardion Rev 4:3; Rev 21:20

σαρδόνυξ G4557 *N-NMS* (1×)

Sardonyx, a layered gemstone combining colors

Revelation 21:20 lists sardonyx as the fifth foundation stone of the New Jerusalem. This gemstone features layers of different colors—white alternating with red or brown, creating striking bands. Ancient writers distinguished it from simple onyx by these colorful layers. In the vision of the holy city, sardonyx contributes to the display of divine glory, each foundation stone revealing different facets of God's beauty and majesty.

(1×) A precious stone with layers of contrasting colors, the fifth foundation of New Jerusalem in Revelation 21:20. The gemstone's distinctive banding made it highly valued in antiquity. Its inclusion in the city's foundations adds to the overwhelming beauty of God's eternal dwelling. **GEMSTONES AND TARSHISH**

en: sardonyx | **es:** sardónice; | **fr:** Sardonyx | **de:** Sardonyx Rev 21:20

Σάρεπτα G4558 *N-ANP* (1×)

Sarepta, a Phoenician city near Sidon where Elijah stayed with a widow during famine (1 Kings 17)

This coastal Phoenician town between Sidon and Tyre became significant in biblical narrative when God sent Elijah there during the three-year drought. The widow who hosted the prophet experienced miraculous provision of oil and flour, and her son was raised from death. Jesus references this story in Luke 4:26 to illustrate God's grace extending beyond Israel to Gentiles, using Sarepta as a paradigmatic example of unexpected divine favor.

(1×) The single NT occurrence (Luke 4:26) cites the city as evidence that prophets are honored outside their homeland. Jesus's audience in Nazareth would have recognized the Hebrew name צָרְפַת (Tsarephath), making the Gentile setting of this miracle pointed. The Greek transliteration Σάρεπτα preserves the Semitic phonology while adapting to Hellenistic readers. **GEOGRAPHY AND SPACE**

en: Sarepta | **es:** Sarepta | **fr:** Sarepta | **de:** Σάρεπτα Luke 4:26

σάρκ-ῐνος G4559 *Adj-DFS* (7×)

Fleshly, carnal; pertaining to human nature apart from the Spirit, or made of flesh as opposed to stone or spirit.

This adjective describes what belongs to or is characterized by 'sarx' (flesh). Paul uses it prominently when contrasting spiritual and material realities. In 1 Corinthians 3:1-3, he chides believers for being 'sarkinos' — governed by fleshly impulses like jealousy and strife rather than the Spirit. Yet the term is not always pejorative: in Romans 15:27 and 1 Corinthians 9:11, it simply describes material provisions — 'fleshly things' like financial support — that are the fitting counterpart to spiritual blessings sown among them. In 2 Corinthians 1:12, Paul contrasts fleshly wisdom with the grace of God. Spanish 'carnal,' French 'charnel,' and German 'fleischlich' all preserve the flesh-rooted semantic core across Romance and Germanic traditions.

fleshly, of the flesh, carnal (7×) Pertaining to the flesh or human nature, describing what is governed by natural human impulses rather than by the Spirit, or simply what belongs to the material realm. Paul's usage spans both negative and neutral registers: negatively, the Corinthians are 'fleshly' because they walk in jealousy and strife (1 Cor 3:3), and Paul contrasts fleshly wisdom with divine grace (2 Cor 1:12); neutrally, it describes material or physical provisions contrasted with spiritual blessings (Rom 15:27; 1 Cor 9:11). Spanish 'carnal,' French 'charnel,' and German 'fleischlich' all derive from their respective words for flesh, mirroring the Greek derivation from 'sarx.' **FLESH AND BODY**

en: fleshly, fleshly-things | **es:** carnal, carnales | **fr:** charnel | **de:** fleischlich Rom 15:27; 1Cor 3:3; 1Cor 9:11; 2Cor 1:12

σάρκ-ῐνος G4560 *Adj-GFS* (4×)

Made of flesh, fleshly; pertaining to human nature in its weakness or physicality.

An adjective built on 'sarx' (flesh) with the suffix '-inos' indicating material composition–literally 'made of flesh.' Paul uses it to describe human nature in its mortal, limited condition: sold under sin (Rom 7:14), spiritually immature (1 Cor 3:1), and yet also the living medium on which God writes his new covenant–'tablets of flesh' rather than stone (2 Cor 3:3). Hebrews contrasts a 'fleshly commandment' with the power of an indestructible life (Heb 7:16). The Spanish distinction between 'carnal' and 'de carne' and the French 'de chair' highlight the material-composition sense that distinguishes this word from the more ethically loaded 'sarkikos.'

(4×) Consisting of or characterized by flesh; pertaining to the physical, mortal dimension of human existence. Unlike the closely related 'sarkikos' (which often carries a negative moral connotation of being 'governed by the flesh'), 'sarkinos' emphasizes material composition–being made of flesh. Paul calls the Roman believer 'fleshly, sold under sin' (Rom 7:14) to stress human frailty, and labels the Corinthians 'fleshly' in the sense of spiritual infancy (1 Cor 3:1). The most striking use is 2 Cor 3:3, where 'tablets of fleshly hearts' contrasts living, responsive human hearts with the cold stone of Sinai. In Heb 7:16, the 'fleshly commandment' refers to the Levitical priesthood's dependence on physical descent. French 'de chair' and Spanish 'de carne' preserve the compositional nuance. **FLESH AND BODY**

en: fleshly, of-flesh, to-fleshly | **es:** a-carnales, carnal, de-carne | **fr:** de-chair, fleischern | **de:** fleischern Rom 7:14; 1Cor 3:1; 2Cor 3:3; Heb 7:16

σάρξ G4561 *N-AFP* (150×)

Flesh — the material substance of the body; by extension, human nature, mortal frailty, and life apart from the Spirit

Sarx spans a remarkable semantic arc in the New Testament: from the literal tissue of the body ('the two shall become one flesh,' Matt 19:5) to the whole sphere of creaturely weakness and moral vulnerability ('the spirit is willing, but the flesh is weak,' Matt 26:41). Paul sharpens this further, using sarx for the unredeemed human condition opposed to the Spirit (Rom 8:4-9; Gal 5:16-17). Yet the word never becomes purely negative — the incarnation itself is stated in terms of flesh (John 1:14; 1 Tim 3:16). All 150 occurrences cluster under one broad sense, because the literal and extended uses form a single conceptual gradient rather than discrete meanings.

1. physical flesh, material body (103×) Split from sense 76353. Criteria: The literal substance of the body (Matt 19:5-6 'one flesh', Luke 24:39 'flesh and bones', John 1:14 'became flesh', John 6 eucharistic language), mortal human condition as created reality, incarnation

en: flesh | **es:** carne | **fr:** chair | **de:** Fleisch Matt 16:17; Matt 19:5; Matt 19:6; Matt 24:22; Matt 26:41

2. flesh as unregenerate nature, sinful orientation (47×) Split from sense 76353. Criteria: Pauline theological sense: the orientation of life apart from God's Spirit, the unredeemed human impulse opposed to the Spirit (Rom 7-8, Gal 3:3, 5:13-24, 'living according to the flesh' contexts where sarx is the locus of sin)

en: flesh, of-flesh | **es:** carne, de-carne | **fr:** chair | **de:** Fleisch John 1:13; John 3:6; John 6:63; Rom 3:20

Σερούχ G4562 *N-GMS* (1×)
Serug, son of Reu and father of Nahor in the post-flood genealogy leading to Abraham (Gen 11:20-23)
Serug appears in Luke's genealogy of Jesus, tracing the line from Adam through the patriarchs. His generation lived during the dispersion following Babel, when humanity scattered across the earth. The name, from Hebrew שְׂרוּג, may relate to a branch or tendril, though ancient interpreters debated its etymology. Luke's use of this name anchors Jesus firmly in the Abrahamic covenant lineage through precise genealogical detail.

(1×) The single occurrence in Luke 3:35 situates Serug seven generations after the flood and five before Abraham. The genealogy moves backward from Jesus to Adam, and Serug's inclusion—though he's barely mentioned in Genesis—demonstrates Luke's commitment to comprehensive genealogical accuracy. The Greek form Σερούχ closely mirrors the Hebrew pronunciation. **PROPER NAMES (PERSONAL)**
en: Serouch | **es:** Seroúch | **fr:** Sérouch | **de:** Σερούχ Luke 3:35

σᾰ́ρόω G4563 *V-RPM/P-AMS* (3×)
to sweep, sweep clean; to remove dirt or debris by sweeping
This verb means to sweep or sweep clean, removing dirt and debris. Classical usage was straightforward domestic cleaning. The New Testament uses it in Jesus' teaching about spiritual housecleaning—both in parables about demons returning to swept houses and in the parable of the woman searching for her lost coin. The term combines literal cleaning with spiritual implications.

(3×) Describes sweeping clean, with both practical and spiritual dimensions. Matthew 12:44 and Luke 11:25 present nearly identical teaching about the unclean spirit finding the house 'swept and put in order'—a warning about empty reformation. Luke 15:8 tells of the woman who lost a coin: 'does she not light a lamp, sweep the house, and search carefully until she finds it?' The Spanish 'barre/barrida' and French 'balayer' are simple domestic actions. Jesus uses this ordinary household task to illustrate spiritual truths: mere moral cleanup without new life leaves one vulnerable, while diligent searching for what is lost brings joy. **WASHING AND BATHING**
en: sweeps, swept | **es:** barre, barrida | **fr:** balayer | **de:** σαροῖ, σεσαρωμένον Matt 12:44; Luke 11:25; Luke 15:8

Σάρρα G4564 *N-NFS* (4×)
Sarah; the wife of Abraham, mother of Isaac, and matriarch of the covenant people of Israel.
The Greek form of the Hebrew name Sarah (originally Sarai, renamed in Gen 17:15), meaning 'princess.' In the New Testament, Sarah appears as a model of faith and covenant promise. Paul cites her in Romans to demonstrate that God's promise operates through supernatural power rather than natural ability: Abraham did not waver despite Sarah's barrenness (Rom 4:19), and 'through Sarah' the word of promise came (Rom 9:9). Hebrews celebrates her faith in conceiving Isaac beyond childbearing age (Heb 11:11), and Peter holds her up as an example of holy conduct and gentle trust for believing wives (1 Pet 3:6).

(4×) The proper name of Abraham's wife, the matriarch whose miraculous conception of Isaac embodies God's faithfulness to his covenant promises. The transliteration is remarkably stable across languages–'Sara' in French, German, and Spanish, with only minor variation ('Sarra' in some English manuscripts following the LXX doubling of rho). Each New Testament reference highlights a different facet of her significance: her barrenness overcome by divine power (Rom 4:19), her role as channel of the promise (Rom 9:9), her faith in receiving strength to conceive (Heb 11:11), and her submissive trust as a model for Christian wives (1 Pet 3:6). She functions typologically as the 'free woman' whose children inherit the promise (cf. Gal 4:22-31). **PROPER NAMES (PERSONAL)**
en: Sarra, of-Sarra | **es:** Sárra, de-Sárra | **fr:** Sara | **de:** Sara Rom 4:19; Rom 9:9; Heb 11:11; 1Pet 3:6

Σάρων G4565 *N-AMS* (1×)
Sharon, the fertile coastal plain between Joppa and Mount Carmel, known for pastures and beauty
The plain of Sharon stretched along the Mediterranean coast, famed in the Old Testament for roses and pastoral richness (Song 2:1, Isaiah 35:2). In Acts 9:35, Luke identifies the region where Peter's healing of Aeneas caused many to turn to the Lord. The area's fertility and accessibility made it a densely populated zone in the first century, connecting Jerusalem with Caesarea and the north. Sharon's reputation for beauty gave it metaphorical weight in Scripture.

(1×) Luke uses Sharon (Acts 9:35) to specify the geographic scope of mass conversions following Aeneas's healing at Lydda. The phrase 'all those dwelling in Lydda and Sharon' indicates both the town and the wider coastal plain, suggesting the miracle's regional impact. The Hebrew שָׁרוֹן becomes Σάρων in Greek, with the accusative form Σαρῶνα preserving the Semitic root. **GEOGRAPHY AND SPACE**
en: Sharon | **es:** Sarón | **fr:** Saron | **de:** Σαρῶνα Acts 9:35

Σᾰτᾰ́ν G4566
Satan, the Adversary; Hebrew loanword for the chief of evil spirits, the Devil, the opponent of God
This is a transliteration of the Hebrew word meaning 'adversary' or 'opponent,' which the Septuagint sometimes translated with Greek equivalents like ἐπίβουλος ('plotter') or διάβολος ('accuser'). In Jewish and Christian usage, it became the proper name for the chief of evil spirits who opposes God and accuses humanity. The word could remain indeclinable or take the Greek ending -ᾶς to form Σατανᾶς. New Testament writers used it extensively for the personal spiritual being who tempts, deceives, and seeks to thwart God's purposes. The name encapsulates the theological concept of cosmic opposition to divine will.

Σᾰτᾰ́ν G4567 *N-DMS* (36×)
Satan, the Adversary; the chief spiritual enemy and accuser in biblical theology
A transliteration of the Hebrew word for 'adversary' (satan), adopted into Greek as a proper name for the chief of evil spirits. In the New Testament it appears across all grammatical cases as a personal name referring to one consistent figure—the tempter in the wilderness (Matt 4:10), the accuser who demands to sift the disciples (Luke 22:31), and the cosmic enemy whom Christ has come to overthrow (Mark 3:23-26). The name is left untranslated across virtually every language—Spanish 'Satanas,' French 'Satan,' German 'Satan'—confirming its status as a recognized proper noun rather than a translatable title.

Satan (the adversary) (36×) The proper name for the spiritual adversary and accuser of humanity. Drawn from Hebrew 'satan' (opponent), the New Testament uses it as a fixed proper noun across all case forms (nominative, genitive, dative, accusative, vocative). Jesus addresses him directly at the temptation (Matt 4:10) and rebukes Peter with the same name (Matt 16:23, Mark 8:33). Paul refers to his schemes (2 Cor 2:11) and power (2 Thess 2:9). The universal transliteration across languages—Spanish, French, German all retain 'Satan'—shows full lexicalization as a name. **DEVIL SATAN**
en: Satan, Satanas | **es:** Satanás, Satanâ, Satanâs | **fr:** Satan | **de:** Satan Matt 4:10; Matt 12:26; Matt 16:23; Mark 1:13

σάτον G4568 *N-ANP* (2×)
Saton (seah), a Hebrew dry measure equal to about 1.5 modii or roughly 13 liters
Σάτον is a transliteration of the Hebrew סְאָה (seah), a standard measure for grain and dry goods in ancient Israel. It equaled roughly one-third of an ephah or about 13 liters (3.5 gallons). Jesus uses this measure in his parable of the leaven, where a woman hides yeast in three sata of flour—an enormous quantity, enough to feed a hundred people. The hyperbolic amount emphasizes the kingdom of God's transformative power and expansive reach. The preservation of the

Hebrew measurement term grounds Jesus' teaching in the everyday commerce of Jewish life.

(2×) Both Matthew 13:33 and Luke 13:21 record the identical parable using three sata of flour. The large quantity (about 40 liters total) would have been immediately recognized by Jesus' audience as extraordinary, suggesting a kingdom feast of overwhelming abundance. European translations typically use 'measures' or transliterate the Greek term, acknowledging this as a specific Hebrew unit. **AUTO-DETECTED COMMUNITY 10355 WITH 4 SENSES**

en: measures | **es:** medidas | **fr:** mesure | **de:** σάτα Matt 13:33; Luke 13:21

σαῦλος G4569 *N-AMS* (15×)

Saul (Saulos); the Jewish name of the apostle Paul before and during his early ministry.

The Hellenized form of the Hebrew name Sha'ul ('asked for' or 'prayed for'), used in Acts for the apostle Paul during his pre-conversion life and the early years of his ministry. Luke introduces him as a young man consenting to Stephen's execution (Acts 7:58; 8:1) and then as a fierce persecutor of the church (Acts 8:3; 9:1). The dramatic conversion on the Damascus road is narrated under this name—'Saoul, Saoul, why are you persecuting me?' (Acts 9:4) —and Luke continues using Saulos through the Antioch period until the encounter with Bar-Jesus on Cyprus, after which the name Paul (Paulos) takes over (Acts 13:9). Spanish 'Saulo,' French 'Saul,' and German 'Saulus' all preserve the Septuagintal transliteration.

(15×) The Grecized form of Hebrew Sha'ul, designating the apostle Paul by his Jewish name. Used exclusively in Acts for Paul's pre-conversion identity as a Pharisaic persecutor (Acts 7:58; 8:1, 3; 9:1) and through his conversion experience on the Damascus road (Acts 9:4-8, 17). Luke maintains this name during the Antioch ministry (Acts 11:25-30; 13:1-2) until the pivotal transition at Acts 13:9, where 'Saulos, also called Paulos' marks the shift to his Roman cognomen for Gentile mission. The multilingual pattern—Spanish 'Saulo,' French 'Saul,' German 'Saulus'—uniformly transliterates from the Septuagintal Greek form. **SAUL PERSONAL NAME**

en: Saulos, of-Saulos | **es:** Saûlon, Saûlos, a-Saûlos | **fr:** Saul | **de:** Saulus Acts 7:58; Acts 8:1; Acts 8:3; Acts 9:1; Acts 9:8

σβέννῡμι G4570 *V-AIA-3P* (8×)

To quench, extinguish: put out fire or light, or figuratively suppress the Spirit's work.

Sbennumi means to put out or extinguish a flame, and the NT uses it both literally and figuratively with striking effect. Jesus quotes Isaiah: 'a smoldering wick he will not quench' (Matt 12:20), picturing gentle preservation of the faint. The foolish virgins' lamps 'are going out' (Matt 25:8). Mark 9:44-48 repeats the terrible refrain about Gehenna where 'the fire is not quenched.' Paul's command 'Do not quench the Spirit' (1 Thess 5:19) transfers the fire metaphor to the Holy Spirit's activity. Hebrews 11:34 celebrates those who 'quenched the power of fire.' Spanish 'apagar' and French 'eteindre' consistently render both literal and figurative uses.

to quench, extinguish (8×) To extinguish, quench, or put out fire or light, extended figuratively to suppressing spiritual activity. The verb spans a remarkable range: the gentle preservation of a 'smoldering wick' (Matt 12:20, citing Isa 42:3), the anxious plea of foolish virgins whose lamps 'are going out' (Matt 25:8), and the fearsome image of unquenchable fire in Gehenna (Mark 9:44-48). Paul's metaphorical 'do not quench the Spirit' (1 Thess 5:19) treats the Spirit's work as a flame that human neglect can extinguish. Spanish 'apagar,' French 'eteindre,' and German 'ausloeschen' all convey the same extinguishing action across both literal and spiritual registers. **EXTINGUISHING FIRE**

en: are-going-out, he-will-quench, is-quenched | **es:** apagar, apagaron, apagará | **fr:** éteindre | **de:** ausloeschen, σβέννυνται, σβέσει Matt 12:20; Matt 25:8; Mark 9:44; Mark 9:46; Mark 9:48

σύ G4571

you (singular); second person singular pronoun in various cases (accusative σε)

This is the second person singular pronoun 'you,' showing the rich dialectal variation of ancient Greek. The forms varied significantly across dialects: Attic used σύ (nominative), σοῦ (genitive), while Epic and Ionic preserved forms like τύνη, σεο, and τεῦ. The accusative σε is among the most common forms in New Testament Greek. Ancient Greek carefully distinguished singular from plural second person pronouns (unlike modern English), making the singular forms crucial for indicating direct personal address to an individual rather than a group. These pronouns carried significant weight in prayer, commandments, and personal confrontation.

σεαυτοῦ G4572 *PPro-AM2S* (43×)

yourself — second person singular reflexive pronoun indicating the subject acts upon itself

Seautou (also contracted sautou) is the reflexive pronoun of the second person singular, appearing 43 times in the New Testament in genitive, dative, and accusative forms. It signals that the person addressed is both the agent and the recipient of the action — 'love your neighbor as yourself' (Matt 22:39), 'show yourself to the priest' (Matt 8:4), 'save yourself' (Matt 27:40). The pronoun gains particular theological weight in the great commandment tradition, where agapeseis ton plesion sou hos seauton anchors the entire ethic of neighbor-love. Cross-linguistic renderings — Spanish 'a ti mismo,' French 'toi,' German 'dich selbst' — all reflect a straightforward reflexive function.

yourself (second person reflexive pronoun) (43×) The second person singular reflexive pronoun, marking the addressee as both agent and patient. Appears in the love commandment 'as yourself' (Matt 22:39, citing Lev 19:18), direct-object use ('save yourself,' Matt 27:40), and pastoral instruction ('watch yourself,' 1 Tim 4:16). Spanish 'a ti mismo' and German 'dich selbst' confirm a uniform reflexive function. **REFLEXIVE PRONOUNS**

en: yourself | **es:** -a-ti-mismo, a-ti-mismo | **fr:** toi | **de:** dich, dich-selbst Matt 4:6; Matt 8:4; Matt 19:19; Matt 22:39; Matt 27:40

σεβ-άζομαι G4573 *V-AIP-3P* (1×)

To worship, revere, or venerate with religious devotion; to treat as sacred

Paul uses this verb in Romans 1:25 to describe humanity's fundamental idolatry: worshiping and serving the creature rather than the Creator. The word carries connotations of both reverence and religious service, combining inner devotion with outward acts. In classical Greek it could mean simply 'to fear' or 'respect,' but by the Hellenistic period it had acquired strong religious overtones. The aorist tense marks a definitive act of misplaced worship.

(1×) Romans 1:25 employs σεβάσσατο to characterize the exchange at the heart of human rebellion: worshiping created things instead of the Creator. Multilingual evidence (Spanish 'veneraron,' French 'vénérer') captures the religious devotion implied. Paul's rhetorical climax pairs this worship verb with 'served' (ἐλάτρευσαν), intensifying the indictment of idolatry as comprehensive misdirection of religious allegiance. **WORSHIP PROSTRATION**

en: worshiped | **es:** veneraron | **fr:** vénérer | **de:** anbeten Rom 1:25

σέβ-ασμα G4574 *N-ANS* (2×)

An object of worship or veneration; something that inspires religious awe or devotion

Σέβασμα refers to anything that receives worship, reverence, or religious devotion—whether legitimately or idolatrously. The term encompasses temples, idols, altars, and sacred objects that inspire awe. Paul uses it when describing the Athenian altar 'to the unknown god' (Acts 17:23), and when warning of the antichrist figure who exalts himself above every object of worship (2 Thessalonians 2:4). The word carries neutral connotations of 'that which is revered,' but

context determines whether the worship is appropriate or misguided. It derives from the verb σέβομαι (to worship, revere).

(2×) In Acts 17:23, Paul respectfully acknowledges Athens' religious devotion by referencing their many σεβάσματα, using their own piety as a bridge to proclaim Christ. In 2 Thessalonians 2:4, the same term appears in apocalyptic warning about one who opposes and exalts himself above every so-called god or object of worship. The contrast shows how objects of worship can be legitimate or idolatrous, depending on whether they point toward or away from the true God. **WORSHIP PROSTRATION**

en: object-of-worship, objects-of-worship | **es:** objeto-de-adoración, objetos-de-culto | **fr:** objet-vénéré, sébasma | **de:** Goetzenbild, σεβάσματα Acts 17:23; 2Thess 2:4

σεβαστός G4575 *Adj-AMS* (3×)

august, venerable; worthy of reverence, especially as title for Roman emperors

This adjective means venerable, august, or worthy of reverence. Classical Greek used it for revered things and people. In the Roman imperial period it became the Greek equivalent of the Latin 'Augustus'—the title of Roman emperors. Luke uses it exclusively in this imperial sense to refer to Caesar and things associated with his authority.

(3×) Describes things associated with the Roman emperor and his authority. Acts 25:21 reports that Paul 'appealed to be kept in custody for the decision of the Augustus' (Caesar). Acts 25:25 continues Festus's report: 'he himself appealed to the Augustus.' Acts 27:1 mentions 'the Augustan Cohort.' The cross-linguistic evidence shows Greek forms preserved, indicating technical imperial vocabulary. This term marks the collision between the kingdom of God and the Roman Empire—Paul appeals to Caesar's authority, not knowing that his testimony before imperial powers would fulfill Jesus' prophecy about witnessing to kings. **HONOR AND WEIGHT**

en: Augustan, Augustus | **es:** Augusta, Sebastós | **fr:** vénérable | **de:** Σεβαστοῦ, Σεβαστὸν, Σεβαστῆς Acts 25:21; Acts 25:25; Acts 27:1

σέβομαι G4576 *V-PNM/P* (10×)

To worship, revere, or show pious devotion — often of Gentile God-fearers drawn to Judaism

A verb denoting reverent worship or religious devotion, appearing most characteristically in Acts to describe Gentile God-fearers who worshipped the God of Israel without full proselyte conversion. Lydia is a sebomene, a worshiper of God, when Paul meets her at Philippi (Acts 16:14). Paul regularly addresses synagogue audiences that include sebomenoi alongside Jews (Acts 13:43, 50; 17:4, 17). In the Gospels, Jesus cites Isaiah's rebuke: 'In vain do they worship me' (Matt 15:9; Mark 7:7). The term thus spans authentic and deficient worship. Spanish 'adorar/venerar' and French 'adorer' convey the reverential posture.

to worship, revere God (10×) To worship or revere God with pious devotion, used both of sincere religious veneration and of vain, lip-service worship. In Acts, it characteristically identifies Gentile God-fearers (sebomenoi) who were attracted to Judaism's monotheism and ethics without full conversion — Lydia (Acts 16:14), devout Greeks in Thessalonica (Acts 17:4), and proselyte-adjacent attendees of synagogues (Acts 13:43, 50). Jesus uses the term negatively via Isaiah to indict merely external worship (Matt 15:9; Mark 7:7). Spanish 'adorar/venerar' and German 'anbeten' capture the range from deep reverence to hollow ritual. **WORSHIP PROSTRATION**

en: devout, they-worship, to-worship | **es:** a-adorar, adora, adoradora | **fr:** adorer | **de:** anbeten, verehrt Matt 15:9; Mark 7:7; Acts 13:43; Acts 13:50; Acts 16:14

σειρά G4577 *N-DFP* (1×)

Chains, cords, or ropes; bonds used for restraint or imprisonment

Peter describes God casting rebellious angels into Tartarus, 'delivered into chains of darkness' to await judgment (2 Peter 2:4). The imagery draws on both Greek mythology (Tartarus as the underworld prison) and Jewish apocalyptic literature (1 Enoch's bound Watchers). Whether literal chains or metaphorical bonds of darkness, the word evokes secure imprisonment. Classical usage included ropes for practical purposes, but here the context is decisively eschatological—the restraint of spiritual powers until final judgment.

(1×) The single occurrence (2 Peter 2:4) uses σειραῖς in the dative plural: 'chains of darkness' or 'bonds of gloom.' Some manuscripts read ζόφου (deep darkness) while others have σειροῖς (pits), but the image of binding remains. The multilingual witness ('chains' in English, 'cadenas' in Spanish, 'Kette' in German) confirms the restraint imagery, though French leaves it transliterated, perhaps acknowledging textual uncertainty. **CHAINS AND FETTERS**

en: with-chains | **es:** a-cadenas | **fr:** σειραῖς | **de:** Kette 2Pet 2:4

σεισμ-ός G4578 *N-NMS* (14×)

An earthquake or violent shaking; used of seismic events and, by extension, a fierce storm at sea.

Derived from the verb seiō ('to shake'), seismos most commonly refers to an earthquake — a literal trembling of the ground. In the Gospels it marks moments of divine significance: the earth shakes at the crucifixion (Matt 27:54), at the rolling away of the tomb's stone (Matt 28:2), and in Jesus' prophetic discourse about the last days (Matt 24:7). In one striking instance (Matt 8:24), the word describes a violent storm on the Sea of Galilee, extending the image of shaking from land to water — a usage the multilingual translations struggle to capture, often defaulting to 'earthquake' even where 'tempest' fits better.

1. earthquake (13×) A shaking of the earth, an earthquake — the word's primary and overwhelmingly dominant sense in the New Testament. It appears in apocalyptic warnings (Matt 24:7; Mark 13:8; Luke 21:11; Rev 6:12; 8:5; 11:13, 19; 16:18) and in narrative moments of divine intervention (Matt 27:54; 28:2). Cross-linguistic evidence is remarkably uniform: Spanish 'terremoto,' German 'Erdbeben,' French 'tremblement de terre' — all literally 'earth-shaking.' This consistency across unrelated language families confirms a single, stable referent. **EARTHQUAKE SHAKING**

en: an-earthquake, earthquake, earthquakes | **es:** terremoto, terremotos | **fr:** tremblement-de-terre | **de:** Erdbeben Matt 24:7; Matt 27:54; Matt 28:2; Mark 13:8; Luke 21:11

2. violent storm, tempest (1×) A violent shaking of the sea, a storm or tempest. In Matt 8:24, seismos megas describes the sudden squall on the Sea of Galilee while Jesus sleeps in the boat. The word extends the core image of shaking from ground to water, capturing the convulsive force of the storm. Notably, several translations render this as 'earthquake' or 'trembling' (Spanish 'temblor'), missing the maritime context — which itself testifies to how strongly the earthquake sense dominates the word's profile. **STORMS AND TEMPESTS**

en: a-shaking | **es:** temblor | **fr:** tremblement-de-terre | **de:** Erdbeben Matt 8:24

σείω G4579 *V-PPM/P-NFS* (5×)

To shake, cause to tremble; to agitate physically (as in an earthquake) or to stir up emotionally with fear or awe.

A verb meaning to shake or cause to tremble, used of both physical and emotional agitation. When Jesus entered Jerusalem, 'the whole city was shaken' (ἐσείσθη, Matt 21:10) — whether from an actual tremor or the upheaval of public excitement is deliberately ambiguous. At the crucifixion, the earth shook and rocks split (Matt 27:51). At the resurrection, the guards shook with fear like dead men (Matt 28:4). Hebrews 12:26 quotes Haggai's prophecy of a final cosmic shaking. The Spanish 'sacudir' (to shake) and French 'trembler' (to tremble) divide the physical and emotional dimensions that the Greek holds together.

(5×) To shake, cause to tremble, or agitate — used of seismic shaking, emotional disturbance, and cosmic upheaval. The word carries enormous dramatic weight in Matthew's passion-resurrection narrative: the earth shakes at Jesus' death (27:51), the guards are shaken with terror at his resurrection (28:4), and the whole city is shaken at his

triumphal entry (21:10). Hebrews 12:26 escalates to eschatological scope, citing Haggai 2:6: God will shake 'not only the earth but also heaven.' Revelation 6:13 uses the image of a fig tree shaken by wind to describe stars falling from the sky. The Spanish 'sacudir' and German 'erschüttern' both capture the forceful, violent quality of the shaking, while the French 'trembler' emphasizes the resultant trembling response. **TERROR AND AGITATION**

en: being-shaken, trembled, was-shaken | **es:** sacudida, sacudiré, se-conmovió | **fr:** trembler | **de:** erschuettern, ἐσείσθη, ἐσείσθησαν Matt 21:10; Matt 27:51; Matt 28:4; Heb 12:26; Rev 6:13

Σέκουνδος G4580 *N-NMS* (1×)

Secundus, a Thessalonian Christian who accompanied Paul on his journey to Jerusalem (Acts 20:4)

This Roman-named believer from Thessalonica traveled with Paul's delegation carrying the collection for Jerusalem's poor. His name ('second' in Latin) was common in the empire, possibly indicating birth order. Luke's brief mention situates Secundus among a multi-ethnic team representing various churches: Sopater from Berea, Aristarchus and Secundus from Thessalonica, Gaius from Derbe, Timothy, and Tychicus and Trophimus from Asia. The list illustrates the geographical scope and unity of Paul's Gentile mission.

(1×) Acts 20:4 names Secundus as one of Paul's companions during the final journey to Jerusalem. The Latin origin of his name (Σέκουνδος in Greek) suggests either a freedman background or Romanized parents in the Greek-speaking East. His Thessalonian citizenship links him to the church Paul founded on his second journey, now mature enough to send delegates on this critical mission. **PROPER NAMES (PERSONAL)**

en: Sekoundos | **es:** Sekoûndos | **fr:** Secundus | **de:** Σεκοῦνδος Acts 20:4

Σελευκία G4581 *N-AFS* (1×)

Seleucia, the seaport of Antioch in Syria, about 16 miles west, where Paul and Barnabas began their first missionary journey

Named after Seleucus I Nicator who founded it around 300 BC, Seleucia Pieria served as Antioch's harbor on the Mediterranean. When Paul and Barnabas were sent out by the Antiochene church, they descended to this port (Acts 13:4) to sail for Cyprus. The city featured impressive harbor works and connected the interior of Syria to maritime trade routes. Its strategic location made it a natural launching point for missions westward into the Greek-speaking world.

(1×) Acts 13:4 marks the geographic start of Paul's first missionary journey: 'sent out by the Holy Spirit, they went down to Seleucia.' The verb 'went down' reflects the topography—Antioch sat inland and elevated while Seleucia was coastal. The city's role is purely transitional in Luke's narrative; the focus quickly shifts to Cyprus. Yet this launching point symbolizes the church's movement from Jewish-Christian base to Gentile world. **GEOGRAPHY AND SPACE**

en: Seleukeia | **es:** Seléukeia | **fr:** Séleucie | **de:** Σελεύκειαν Acts 13:4

σελήν-η G4582 *N-DFS* (9×)

The moon; the lunar body as a celestial object, often paired with the sun in eschatological or cosmic imagery.

Selene denotes the moon, one of the great luminaries of the created order. In the New Testament it appears almost exclusively in apocalyptic or cosmological contexts: the moon will not give its light at the end of the age (Matt 24:29; Mark 13:24), it will be turned to blood before the day of the Lord (Acts 2:20), and it possesses its own distinct glory among heavenly bodies (1 Cor 15:41). The Spanish luna, French lune, and German Mond all reflect a single, unified sense with no metaphorical extension in the NT corpus.

moon (9×) The moon as a celestial body. All nine NT occurrences point to the physical lunar object, typically in passages describing cosmic signs or the ordering of heavenly luminaries. Jesus warns that the moon will be darkened (Matt 24:29; Mark 13:24), Luke records cosmic distress involving the moon (Luke 21:25), Peter cites Joel's prophecy of the moon turning to blood (Acts 2:20), and Paul distinguishes the moon's glory from that of the sun and stars (1 Cor 15:41). The multilingual evidence (spa luna, fra lune, deu Mond, eng moon) is perfectly uniform, confirming a single undifferentiated sense. **MOON CELESTIAL BODY**

en: moon, of-moon | **es:** de-luna, luna, luna, | **fr:** lune | **de:** Mond Matt 24:29; Mark 13:24; Luke 21:25; Acts 2:20; 1Cor 15:41

σελην-ιάζομαι G4583 *V-PIM/P-3S* (2×)

To be moonstruck, epileptic; to suffer from seizures anciently attributed to lunar influence

Σεληνιάζομαι literally means 'to be moonstruck,' reflecting ancient beliefs that certain ailments (particularly epilepsy) were caused or worsened by the moon's phases. The verb appears in Matthew's Gospel to describe people suffering from severe seizures and convulsions. While the etymology connects the condition to lunar influence (σελήνη = moon), the actual medical condition is epilepsy. Jesus heals a moonstruck boy whose symptoms include falling into fire and water, seizures, and inability to speak—classic epileptic manifestations. The term shows how ancient medical vocabulary often embedded folk explanations of disease.

(2×) Matthew 4:24 lists the moonstruck among various categories of sick people brought to Jesus (paralytics, demon-possessed, etc.), and Matthew 17:15 describes a father pleading for his moonstruck son. The second passage provides detailed symptoms that clearly indicate epilepsy. Later Greek medical writers used the term for epilepsy without necessarily affirming lunar causation. Jesus' healing power extends to these mysterious, frightening conditions. **SICKNESS AND ILLNESS**

en: he-is-moonstruck, moonstruck | **es:** es-lunático, lunáticos | **fr:** être-lunatique | **de:** σεληνιάζεται, σεληνιαζομένους Matt 4:24; Matt 17:15

Σεμεείν G4584 *N-GMS* (1×)

Semein, an ancestor of Jesus appearing in Luke's genealogy between Mattathias and Joseph

Semein appears only in Luke's genealogy (3:26), part of the post-exilic lineage leading to Jesus through Nathan's line rather than Solomon's. The name is otherwise unknown in biblical or historical records, which is typical for Luke's genealogy between Zerubbabel and Joseph—a period poorly documented in Jewish sources. Like many names in this section, Semein is indeclinable in Greek, suggesting transcription from a Hebrew or Aramaic source. His inclusion demonstrates Luke's concern to trace Jesus's legal ancestry through lesser-known Davidic descendants.

(1×) Luke 3:26 lists Semein (Σεμεΐν) as the son of Mattathias and father of Joseph (not Jesus's stepfather, but an earlier ancestor). The genealogy ascends from Jesus through these otherwise unattested names, filling the gap between Zerubbabel and the first century. The spelling varies in manuscripts (Σεμεΐ, Σεμείν), reflecting the challenge of rendering Hebrew names into Greek. This obscure ancestor serves Luke's theological point: Jesus's lineage is legitimate but traces through humble, forgotten branches of David's tree. **SHIMEI PERSONAL NAME**

en: Semein | **es:** Semeïn | **fr:** Séméïn | **de:** Σεμεΐν Luke 3:26

σεμίδᾶλις G4585 *N-AFS* (1×)

Fine flour, the highest quality wheat flour produced by sifting, used for offerings and luxury baking

This premium flour appears in Revelation's lament over Babylon's fall, listed among luxury trade goods whose market has collapsed (18:13). In the Old Testament, fine flour (Hebrew סֹלֶת) was specified for grain offerings and priestly bread, representing the best of human labor. The Greek term σεμίδαλις, borrowed from Semitic languages, retained this association with quality and expense. John's economic critique gains force through itemizing commodities representing wealth and indulgence—fine flour stands for elite consumption patterns.

(1×) Revelation 18:13 includes fine flour in the cargo manifest of merchants who profited from Babylon's economy. The list moves from precious metals and stones through luxuries like silk and purple cloth to foodstuffs including wine, oil, fine flour, and wheat. The presence of σεμίδαλις alongside wheat distinguishes premium milled flour from ordinary grain, suggesting the city's appetite for refined products. The item represents not staple food but conspicuous consumption. **GRAIN AND WHEAT**

en: fine-flour | **es:** flor-de-harina | **fr:** Feinmehl | **de:** Feinmehl Rev 18:13

σεμνός G4586 *Adj-AMP* (4×)

Worthy of respect; dignified, noble, honorable — describing what commands reverent admiration

Rooted in the verb sebomai ('to revere'), this adjective describes persons or things that inspire a gravity of respect. In classical Greek it was reserved for gods and sacred rites, but the New Testament applies it to the everyday conduct of believers. Paul pairs it with words like 'true,' 'just,' and 'pure' in Philippians 4:8, painting a portrait of the mind worthy of meditation. In the Pastoral Epistles it defines the character expected of deacons (1 Tim 3:8), their wives (1 Tim 3:11), and older men (Titus 2:2) — a quality not of stuffy formality but of a life that naturally draws honor.

(4×) Dignified, worthy of respect, honorable. Describes a character or conduct that commands reverent admiration — not pompous gravity but genuine moral weight. German 'ehrbar' and Spanish 'digno' both capture the blend of respectability and inner substance. Used of personal conduct in the Pastoral Epistles (1 Tim 3:8, 11; Titus 2:2) and of objects worthy of contemplation (Phil 4:8). **AUTO-DETECTED COMMUNITY 4884 WITH 4 SENSES**

en: dignified, honorable | **es:** dignas, dignos | **fr:** σεμνά, σεμνάς, σεμνούς | **de:** ehrbar Phil 4:8; 1Tim 3:8; 1Tim 3:11; Titus 2:2

σεμνό-της G4587 *N-DFS* (3×)

dignity, seriousness; the quality of being honorable, grave, and worthy of respect

This noun denotes dignity, seriousness, or gravity—the quality of being honorable and worthy of respect. Classical usage included solemnity and reserve. The Pastoral Epistles use it exclusively to describe the demeanor expected of church leaders and the atmosphere of Christian gatherings. The term emphasizes visible, respectable conduct.

(3×) Describes the dignified demeanor expected of believers, especially leaders. First Timothy 2:2 prays 'that we may lead a quiet and peaceable life in all godliness and dignity.' First Timothy 3:4 requires that an overseer 'manage his own household well, keeping his children submissive with all dignity.' Titus 2:7 instructs Titus to show 'integrity, dignity' in his teaching. The Spanish 'dignidad,' French preservation of Greek forms, and German 'Ehrbarkeit' (honorableness) all emphasize respectable gravity. This is not stuffiness but the serious, honorable bearing that commands respect and reflects the weightiness of Christian faith and leadership. **GEOGRAPHY AND SPACE**

en: dignity | **es:** dignidad | **fr:** σεμνότητα, σεμνότητι, σεμνότητος | **de:** Ehrbarkeit 1Tim 2:2; 1Tim 3:4; Titus 2:7

Σέργιος G4588 *N-DMS* (1×)

Sergius, the family name of Sergius Paulus, the proconsul of Cyprus who believed after seeing Elymas struck blind

Sergius Paulus held the Roman governorship of Cyprus when Paul and Barnabas arrived on their first missionary journey. Luke describes him as 'an intelligent man' who summoned the apostles to hear God's word (Acts 13:7). His household included the Jewish magician Bar-Jesus (Elymas), whose opposition led to dramatic confrontation. After witnessing Elymas's blindness, the proconsul believed, 'astonished at the teaching of the Lord.' This represents one of Luke's few named high-status converts and the only proconsular conversion in Acts.

(1×) Acts 13:7 introduces Sergius (Σέργιος) as the gentile name paired with his cognomen Paulus, identifying him by the standard Roman tria nomina system. The dative Σεργίῳ Παύλῳ indicates association with this official. His intelligence and openness to the gospel contrast with his advisor's magical opposition. Some scholars note that Paulus ('small') may have influenced Saul's adoption of the name Paul in this very passage. **PROPER NAMES (PERSONAL)**

en: Sergios | **es:** Sérgios | **fr:** Sergius | **de:** Σεργίῳ Acts 13:7

Σήθ G4589 *N-GMS* (1×)

Seth, the third son of Adam, born after Cain killed Abel, ancestor of Noah and the Messianic line

After Abel's murder, Eve bore Seth, declaring that God had appointed another offspring in Abel's place (Genesis 4:25). His line would preserve the godly seed through whom blessing would come, contrasting with Cain's cursed descendants. Seth's genealogy leads through Enosh (when people began to call on the Lord's name) to Noah and eventually to Abraham. Luke includes Seth in Jesus's genealogy (3:38), tracing the line all the way to Adam, 'the son of God.' Seth represents God's gracious preservation of the promised line despite human violence.

(1×) Luke 3:38 lists Seth (Σήθ) as the son of Adam in the ascending genealogy. The indeclinable Greek form preserves the Hebrew שֵׁת. By extending the genealogy beyond Abraham to Adam, Luke universalizes Jesus's significance—he comes not just for Israel but for all humanity. Seth's position as Adam's designated heir (rather than Cain) theologically prefigures Christ as the true seed who replaces the murderous first brother with righteous offspring. **SHETH PERSONAL NAME**

en: Sēth | **es:** Séth | **fr:** Seth | **de:** Σηθ Luke 3:38

Σήμ G4590 *N-GMS* (1×)

Shem, Noah's eldest son, ancestor of the Semitic peoples including Abraham and the Hebrew nation

Shem received Noah's blessing after covering his father's nakedness, contrasting with Ham's dishonor (Genesis 9:26). His descendants populated the regions from Elam through Aram to Eber, from whom Hebrews derive their name. The Table of Nations (Genesis 10) traces Shem's line toward Abraham, making him the crucial link between the flood and Israel's patriarchs. Luke includes him in Jesus's genealogy (3:36), showing how God's salvation plan narrows from all humanity through Noah to one family line that would bless all nations.

(1×) Luke 3:36 places Shem (Σήμ) between Arphaxad and Noah in the genealogy ascending from Jesus. The name, from Hebrew שֵׁם meaning 'name' or 'renown,' gains theological significance from Noah's blessing: 'Blessed be the LORD, the God of Shem.' The indeclinable Greek form shows Luke's reliance on Septuagint traditions. Shem represents the narrowing of promise from all humanity to the line through which the Messiah would come. **PROPER NAMES (PERSONAL)**

en: Sēm | **es:** Sém | **fr:** Sem | **de:** Σημ Luke 3:36

σημαίνω G4591 *V-ANA* (6×)

semaino – to signify, indicate, or make known by signs or symbolic communication

The verb semaino (from sema, 'sign') means to indicate or make known through signs, signals, or symbolic speech. In John's Gospel it describes how Jesus 'signified' the manner of his death (John 12:33; 18:32) and Peter's death (John 21:19) – using indirect, prophetic speech rather than plain statement. In Acts, the prophet Agabus 'signified' a coming famine through the Spirit (Acts 11:28), and in Revelation 1:1, God 'signified' the apocalyptic vision to John through an angel. The word thus carries connotations of indirect, mediated, or symbolic communication. Spanish dar a conocer and German anzeigen capture the revelatory dimension.

signify, indicate (6×) To signify or make known by signs, indicating something through indirect, symbolic, or prophetic communication rather than plain speech. In John 12:33 and 18:32, Jesus signifies the kind of death he would die; in John 21:19, he signifies Peter's future martyrdom; in Acts 11:28, Agabus signifies a famine through the Spirit; in Acts 25:27, Festus must signify the charges against Paul; and in Rev 1:1, God signifies the apocalyptic vision through an angel. Spanish indicar and French signifier preserve the sign-based communication nuance. The word consistently implies revelation mediated through tokens, symbols, or prophetic utterance. **SHOWING AND REVEALING**

en: he-signified, signified, signifying | **es:** dio-a-conocer, indicar, indicó | **fr:** faire-signe, signifier | **de:** anzeigen, σημᾶναι, ἐσήμανεν John 12:33; John 18:32; John 21:19; Acts 11:28; Acts 25:27

σημεῖον G4592 *N-DNP* (77×)

sign, miraculous sign; a visible token or wonder that authenticates divine authority or prophetic message

Greek semeion denotes a visible indicator or authenticating mark, and in the New Testament it overwhelmingly refers to miraculous signs that reveal divine power and purpose. The Pharisees repeatedly demand 'a sign from heaven' (Matt 12:38; 16:1), while John's Gospel structures its narrative around seven semeia that disclose Jesus' identity. Paul distinguishes 'signs and wonders' as apostolic credentials (2 Cor 12:12), and the eschatological discourse warns of false signs (Matt 24:24). The word bridges evidence and wonder: a semeion is never mere spectacle but always points beyond itself to the authority of the one who performs it.

sign, miraculous sign (77×) A miraculous sign or authenticating token that points to divine authority and purpose. In the Synoptics, opponents demand a semeion as proof (Matt 12:38-39), while John's Gospel organizes around seven signs revealing Jesus' glory. Paul appeals to 'signs, wonders, and mighty works' as apostolic credentials (2 Cor 12:12). Eschatological discourse warns of deceptive signs (Matt 24:24). The term inherently combines visibility with signification — a semeion always points beyond the event to its divine source. **SIGNS AND BANNERS**

en: signs | **es:** señales | **fr:** signe | **de:** Zeichen Matt 12:38; Matt 12:39; Matt 16:1

σημει-όω G4593 *V-PMM-2P* (1×)

To mark, note, or take special notice of someone, especially for warning or avoidance

Paul instructs the Thessalonians to 'mark' anyone who refuses to obey his letter, singling them out for corrective social pressure (2 Thessalonians 3:14). The verb implies making a mental or public note, perhaps involving some form of communal awareness or withdrawal of fellowship. It's not formal excommunication but deliberate notice that leads to changed relationship. The goal is redemptive: 'do not regard him as an enemy, but warn him as a brother' (3:15). This measured discipline seeks restoration through community accountability.

(1×) 2 Thessalonians 3:14 uses the middle voice σημειοῦσθε: 'mark for yourselves' or 'note that person.' The reflexive nuance suggests personal responsibility to observe and remember who disregards apostolic instruction. Multilingual renderings vary: Spanish 'señalad' (mark out), French leaves the Greek term, German 'sich merken' (take note). The context of corrective discipline without full separation gives the term pastoral weight—notice leads to differentiated relationship aimed at repentance. **SIGNS AND BANNERS**

en: mark | **es:** señalad | **fr:** σημειοῦσθε | **de:** sich-merken 2Thess 3:14

σήμερον G4594 *Adv* (41×)

today, this very day — adverb marking the present day, often with theological force for divine immediacy

Semeron is the ordinary Greek adverb for 'today,' but in the New Testament it frequently carries a weight far beyond simple calendar reference. When Jesus reads Isaiah in the Nazareth synagogue and announces 'today this Scripture is fulfilled in your hearing' (Luke 4:21), the word becomes a marker of salvific present-tense. Hebrews 3:7-4:7 builds an entire theology of urgency around the psalm quotation 'today, if you hear his voice,' treating semeron as the perpetually open window of grace. Even in everyday usage — 'give us today our daily bread' (Matt 6:11) — the adverb anchors prayer in God's provision for the immediate present. The multilingual glosses are remarkably uniform: Spanish 'hoy,' French 'aujourd'hui,' German 'heute.'

(41×) An adverb denoting the present day, used both in ordinary temporal reference and in theologically charged declarations of divine action in the present moment. The Synoptic sayings employ it for daily providence ('sufficient for the day,' Matt 6:34) and for eschatological announcement ('today you will be with me in paradise,' Luke 23:43). Hebrews extends it into an exhortation theology, citing Psalm 95:7 repeatedly to make semeron the hinge of faith's response (Heb 3:7, 13, 15; 4:7). Spanish 'hoy,' French 'aujourd'hui,' and German 'heute' uniformly confirm the single-sense profile. **DAYS AND DAYLIGHT**

en: Today, today | **es:** Hoy, hoy | **fr:** aujourd'hui | **de:** heute Matt 6:11; Matt 6:30; Matt 11:23; Matt 16:3; Matt 21:28

σήπω G4595 *V-RIA-3S* (1×)

To rot, decay, or become putrid; to be corrupted by decomposition

James warns the wealthy that their riches 'have rotted' (5:2), using vivid imagery of decomposition to illustrate the worthlessness of hoarded wealth. While wealth itself doesn't literally rot, the verb evokes garments moth-eaten and treasures corroded—material goods subject to decay. The perfect tense suggests a completed state: their wealth has already rotted in God's perspective, even if they don't see it yet. This prophetic critique echoes Jesus's teaching about treasures on earth that moths and rust destroy (Matthew 6:19).

(1×) James 5:2 employs the perfect tense σέσηπεν: 'has rotted' or 'stands rotted.' The verb applies metaphorically to wealth generally, though the following verse specifies garments (moth-eaten) and gold/silver (corroded). The image of rot conveys both divine judgment and the inherent futility of material accumulation. Spanish 'se ha podrido,' French preserves the Greek form, German 'verfault'—all capture the sense of completed decay, presenting earthly riches as already worthless. **ROT DECAY WASTE**

en: have-rotted | **es:** se-ha-podrido | **fr:** σέσηπεν | **de:** verfault Jas 5:2

σηρῐκός G4596 *Adj-GNS* (1×)

Made of silk, silken; pertaining to the luxurious fabric imported from China via the Silk Road

Revelation lists silk among Babylon's luxury trade goods, representing the height of expensive imports (18:12). In the ancient world, silk came from distant China along trade routes that made it extraordinarily costly. Only the wealthy could afford garments of this shimmering fabric. The Greek term σηρικός derives from Σῆρες, the Greeks' name for the Chinese people. John's inclusion of silk in Babylon's cargo manifest emphasizes both the city's vast commercial networks and its appetite for extravagant luxuries—economic practices subject to divine judgment.

(1×) Revelation 18:12 uses the genitive σηρικοῦ to modify an implied noun like 'garments' or 'cloth': 'of silk.' The list includes 'purple and silk and scarlet' (πορφύρας καὶ σηρικοῦ καὶ κοκκίνου), pairing silk with expensive dyed fabrics. The multilingual evidence (Spanish 'seda,' German 'Seide') confirms the identification. Silk's presence signals trade spanning continents, making Babylon's economic collapse devastating—merchants weep because no one buys their premium imports anymore. **LINEN AND FABRIC**

en: of-silk | **es:** de-seda | **fr:** Seide | **de:** Seide Rev 18:12

σής G4597 *N-NMS* (3×)

moth; the insect that consumes and destroys stored fabric and materials

This noun denotes the moth, the insect known for consuming stored

fabrics and materials. Classical literature used it both literally and metaphorically for consumers and destroyers. Jesus employs it in his teaching about earthly versus heavenly treasures, where moth and rust represent the inevitable decay of material wealth.

(3×) Refers to moths as agents of decay and loss. Matthew 6:19-20 contrasts treasures: 'Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust destroys.' Luke 12:33 repeats this wisdom: 'provide yourselves moneybags that do not grow old, a treasure in the heavens that does not fail, where no thief approaches and no moth destroys.' The straightforward cross-linguistic terms (Spanish 'polilla,' French 'mite,' German 'σής' preserved) identify this common pest. Moths represent the inexorable, quiet destruction of earthly wealth—a powerful image of material futility. **WORM MAGGOT**

en: moth | **es:** la-polilla, polilla | **fr:** mite | **de:** σής Matt 6:19; Matt 6:20; Luke 12:33

σητό-βρωτος G4598 *Adj-NNP* (1×)

Moth-eaten, damaged by moths; describing garments corrupted by insect larvae

James warns the wealthy that their garments 'have become moth-eaten' (5:2), using the perfect tense to indicate a completed state of destruction. Fine clothes, a form of ancient wealth storage, prove vulnerable to moths whose larvae consume fabric. The image parallels Jesus's warning about earthly treasures that moths destroy (Matthew 6:19-20). Hoarded garments, instead of clothing the needy, rot away—a picture of squandered resources and failed stewardship. The compound adjective combines 'moth' (σής) with 'eaten' (βρωτός), creating a vivid participle of decay.

(1×) James 5:2 employs σητόβρωτα (neuter plural) describing 'garments': τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν ('your garments have become moth-eaten'). The perfect tense marks irreversible damage. Spanish 'apolillados' (moth-damaged), German 'von Motten zerfressen' (eaten by moths) capture the destructive process. The term appears nowhere else in the NT, making it a hapax legomenon specifically suited to James's prophetic indictment of wealth that fails to serve the poor. **WORM MAGGOT**

en: moth-eaten | **es:** apolillados | **fr:** σητόβρωτα | **de:** von-Motten-zerfressen Jas 5:2

σθενόω G4599 *V-FIA-3S* (1×)

To strengthen, make strong, or establish with power

Peter assures suffering believers that 'the God of all grace' will personally strengthen them after they have suffered a little while (1 Peter 5:10). The verb σθενόω appears only here in the New Testament, part of a four-verb promise: restore, confirm, strengthen, establish. It derives from σθένος (strength, might), emphasizing the divine power that stabilizes believers under trial. The future tense points to God's certain action—he himself will supply the strength they need. This rare verb intensifies Peter's pastoral encouragement to persevering Christians.

(1×) 1 Peter 5:10 uses the future tense σθενώσει: 'he will strengthen.' The context of suffering and persecution makes this promise vital—God will not merely comfort but actively strengthen. Multilingual evidence shows consistent rendering: Spanish 'fortalecerá,' German 'stärken.' The verb appears between 'restore' (καταρτίσει) and 'establish' (θεμελιώσει), suggesting progressive divine action: repair, strengthen, then ground believers firmly. Peter's rare word choice gives theological weight to God's empowering grace. **STRENGTHENING AND POWER**

en: will-strengthen | **es:** os-fortalecerá | **fr:** σθενώσει | **de:** staerken 1Pet 5:10

σῐᾱγών G4600 *N-AFS* (2×)

Cheek or jaw; the fleshy side of the face, symbolic of personal honor in ancient Near Eastern culture

Σιαγών refers to the jawbone or cheek, particularly in contexts involving personal honor and insult. In ancient Mediterranean culture, striking someone's cheek was a profound humiliation—not primarily about physical pain but about shame and social degradation. Jesus radically redefines honor culture in the Sermon on the Mount/Plain by commanding his followers to turn the other cheek when struck. This teaching doesn't advocate passivity but challenges the entire system of retaliation and honor-preservation. Offering the other cheek exposes the aggressor's injustice and refuses to participate in cycles of violence.

(2×) Both Matthew 5:39 and Luke 6:29 record Jesus' teaching about turning the other cheek, though in slightly different contexts (Matthew in the Sermon on the Mount, Luke on level ground). The parallel accounts emphasize this as core to Jesus' ethical revolution. Ancient Greek sources used the term anatomically for the jaw or cheek, and striking the cheek appears in contexts of contempt and insult across ancient Near Eastern literature. **FLESH AND BODY**

en: cheek | **es:** mejilla | **fr:** joue | **de:** σιαγόνα Matt 5:39; Luke 6:29

σῑγάω G4601 *V-RPM/P-GNS* (10×)

To be silent, hold one's peace, or stop speaking; also to keep something secret or concealed in silence.

Sigao comes from sige ('silence') and in nine of its ten NT uses simply means to fall silent or refrain from speech — whether by choice or command. After the Transfiguration the disciples 'kept silent' and told no one (Luke 9:36); the crowd tried to silence the blind man, but he cried out all the more (Luke 18:39). Spanish 'callar' and French 'se taire' both render this everyday hush. But in Rom 16:25 Paul stretches the word into a grander register: the mystery 'kept silent' (sesigēmenou) through long ages has now been revealed. Here silence becomes secrecy on a cosmic scale — not a moment of quiet but an era of concealment broken open by the gospel.

1. be silent, keep quiet (9×) Being silent, holding one's peace, or ceasing to speak — a voluntary or commanded refraining from utterance. Luke is especially fond of this word: the disciples 'kept silent' after the Transfiguration (Luke 9:36), the crowd tried to silence the blind beggar (Luke 18:39), and the Sadducees, marveling at Jesus' answer, 'became silent' (Luke 20:26). In Acts, Peter motions for silence before recounting his escape (Acts 12:17), and the Jerusalem assembly 'fell silent' to hear Barnabas and Paul (Acts 15:12). Spanish 'calló' and 'callaron' capture the decisive moment of becoming quiet. **SILENCE AND SECRECY**

en: became-silent, becoming-silent, he-be-silent | **es:** Calló, callar, callaron | **fr:** se-taire | **de:** schweigt, verschwiegen Luke 9:36; Luke 18:39; Luke 20:26; Acts 12:17; Acts 15:12

2. keep secret, conceal (1×) Keeping something secret, concealing a truth in silence over a prolonged period. In Rom 16:25 the 'mystery kept silent (sesigēmenou) for long ages' has now been disclosed — here sigao transcends conversational quiet to describe the divine withholding of revelation across epochs. Spanish 'guardado-en-silencio' ('kept in silence') and the German perfect participle 'verschwiegen' both preserve the sense of deliberate, sustained concealment that distinguishes this from merely not speaking. **SILENCE AND SECRECY**

en: having-been-silenced | **es:** guardado-en-silencio | **fr:** se-taire | **de:** verschwiegen Rom 16:25

σῑγ-ή G4602 *N-GFS* (2×)

Silence, quietness; the absence of sound, often with mystical or reverent connotations

Σιγή refers to silence, stillness, or the cessation of sound. In biblical usage, silence often carries theological weight—it can signal reverence before God, the hushed anticipation before divine action, or the cessation of earthly noise before heavenly realities. In Acts 21:40, Paul's gesture brings silence to the crowd so he can speak. In Revelation 8:1, the opening of the seventh seal produces silence in heaven for about half an hour—a profound, anticipatory hush before the trumpet judgments. This heavenly silence stands in stark contrast to the constant worship and activity around God's throne, marking a solemn pause.

(2×) The two occurrences differ dramatically in tone. Acts 21:40 describes imposed civic silence for oratory, while Revelation 8:1 describes cosmic, mystical silence pregnant with divine judgment. Classical Greek uses the term widely for silence in various contexts —tactical silence, reverential silence, secretive silence. LSJ notes uses from Homer onward, including the mystical or religious sense that Revelation exemplifies. **AUTO-DETECTED COMMUNITY 8275 WITH 8 SENSES**

en: silence | **es:** silencio | **fr:** Stille, silence | **de:** Stille, σιγῆς Acts 21:40; Rev 8:1

σῐδήρ-εος G4603 *Adj-AMP* (5×)

Made of iron; describing objects or instruments composed of iron, often conveying unyielding strength or authority.

An adjective meaning 'made of iron,' used in the New Testament to describe objects of formidable, unyielding power. In Revelation, the recurring image of an iron rod (Greek sideran rhabdon) portrays the Messiah's absolute sovereign rule (Rev 2:27; 12:5; 19:15), while Acts 12:10 refers to the literal iron gate of Peter's prison. The multilingual evidence is remarkably uniform — Spanish de-hierro, French de-fer, German eisern — all pointing to a single concrete sense: composed of iron, with metaphorical overtones of invincible authority.

(5×) Composed of or made from iron, describing physical objects (gates, rods, breastplates) with the connotation of extreme hardness and indestructibility. All five NT occurrences carry this sense: the iron gate in Acts 12:10, and iron rods or breastplates in Revelation. The uniformity across translations (Spanish de-hierro, German eisern, French de-fer) confirms a single, stable semantic core. When applied to the rod of rulership (Rev 2:27; 19:15), the iron quality metaphorically signals irresistible divine authority. **IRON METAL**

en: iron, of-iron | **es:** de-hierro, de-hierro; | **fr:** de-fer, eisern | **de:** eisern, σιδηρᾶν Acts 12:10; Rev 2:27; Rev 9:9; Rev 12:5; Rev 19:15

σίδηρος G4604 *N-GMS* (1×)

Iron, the strong metal used for tools, weapons, and construction; symbol of strength and hardness

Revelation lists iron among the trade goods whose market collapses with Babylon's fall (18:12). Throughout Scripture, iron represents strength, durability, and sometimes oppression (iron yoke, iron furnace). Ancient metallurgy made iron valuable for agricultural implements, weapons, and construction. The inclusion of both precious metals (gold, silver) and utilitarian iron in Babylon's cargo shows the comprehensive scope of its commerce. Iron also appears symbolically in Revelation's visions: the rod of iron with which Christ rules (2:27, 12:5, 19:15) denotes unbreakable authority.

(1×) Revelation 18:12 uses the genitive σιδήρου in a list of metals and materials: 'vessels of ivory and precious wood and bronze and iron and marble.' The mundane metal appears alongside luxury items, representing complete commercial activity. From Classical Greek, σίδηρος (Doric σίδαρος) designated iron in all its uses. The multilingual witness (Spanish 'hierro,' French 'fer,' German 'Eisen') confirms the straightforward identification. Babylon traded everything from exotic luxuries to basic industrial metals. **IRON METAL**

en: of-iron | **es:** de-hierro | **fr:** fer | **de:** Eisen Rev 18:12

Σῐδών G4605 *N-DFS* (10×)

Sidon, the ancient Phoenician coastal city paired with Tyre in prophetic judgment and Jesus' ministry

The proper name of a prominent Phoenician port city on the Mediterranean coast, north of Tyre. In the Gospels, Sidon appears alongside Tyre as a pagan city that would have repented had it witnessed Jesus' miracles (Matt 11:21–22; Luke 10:13–14). Jesus himself withdraws to the region of Tyre and Sidon (Matt 15:21; Mark 7:31), and crowds from Sidon come to hear him (Mark 3:8; Luke 6:17). In Acts 27:3, Paul stops at Sidon during his voyage to Rome. The pairing 'Tyre and Sidon' became proverbial in both judgment oracles and Gospel narrative.

Sidōn (10×) The proper geographical name of the ancient Phoenician coastal city (modern Saida, Lebanon), consistently paired with Tyre in biblical tradition. Jesus uses Sidon as a foil for unrepentant Galilean towns (Matt 11:21–22; Luke 10:13–14), visits its region (Matt 15:21; Mark 7:31), and draws crowds from it (Mark 3:8; Luke 6:17). Paul visits Sidon en route to Rome (Acts 27:3). Spanish 'Sidón' and French 'Sidon' preserve the proper noun with minimal variation across translation traditions. **SIDON PHOENICIAN CITY**

en: Sidōn | **es:** Sidón, Sidônos, Sidōn | **fr:** Sidon | **de:** Sidon Matt 11:21; Matt 11:22; Matt 15:21; Mark 3:8; Mark 7:24

Σιδώνιος G4606 *Adj-DMP* (2×)

Sidonian, of or from Sidon; relating to the ancient Phoenician coastal city

Σιδώνιος is the adjectival form referring to people or things from Sidon (Σιδών), the ancient Phoenician port city on the Mediterranean coast north of Israel. Sidonians were known throughout the ancient world for maritime trade, craftsmanship (especially purple dye), and unfortunately for Israel's history, for Baal worship that seduced Israel through Jezebel. The term appears in Jesus' ministry when he visits Sidonian territory and in Acts when Herod Agrippa faces an angry Sidonian delegation. Despite their pagan heritage, Jesus found more faith in this region than in many Israelite towns.

(2×) Luke 4:26 references the widow of Zarephath in the land of Sidon to whom Elijah was sent—a Gentile woman who demonstrated greater faith than many in Israel. Acts 12:20 describes the people of Tyre and Sidon seeking peace with Herod because their regions depended on his territory for food. Both uses highlight Gentile interaction with God's redemptive work, whether through prophetic miracle or political necessity. **SIDON PHOENICIAN CITY**

en: Sidonians, Sidōnia | **es:** Sidonia, Sidónioi | **fr:** Sidon, Sidonien | **de:** Σιδωνίας, Σιδωνίοις Luke 4:26; Acts 12:20

σῑκάριος G4607 *N-GMP* (1×)

Assassins, sicarii; dagger-wielding Jewish zealots who committed political murders during the Roman period

The Roman tribune mistakes Paul for the Egyptian who recently led four thousand sicarii into the wilderness (Acts 21:38). These assassins, named for the curved dagger (sica) they concealed under their cloaks, targeted Romans and Jewish collaborators in Jerusalem's crowds. Josephus describes their terrorist tactics during the 50s-60s AD, creating chaos that contributed to the eventual revolt. The sicarii represented violent resistance to Roman occupation, contrasting sharply with Paul's peaceful mission. Luke's mention shows how Roman authorities viewed Jewish unrest and associated any gathering with potential insurrection.

(1×) Acts 21:38 uses the genitive plural σικαρίων: 'the four thousand men of the sicarii.' The Latin loanword σικάριος entered Greek to designate these specific assassins. The tribune's question reveals Roman fear of organized Jewish violence and their inability to distinguish between movements. Paul's ability to speak Greek surprises the tribune, who assumed he was the Egyptian insurgent. The sicarii's violent methods contrasted completely with Paul's gospel proclamation, yet Roman eyes saw only potential Jewish troublemaking. **MURDERER KILLER**

en: assassins | **es:** sicarios | **fr:** sicaire | **de:** σικαρίων Acts 21:38

σίκερα G4608 *N-ANS* (1×)

Strong drink, fermented alcoholic beverage other than wine (Hebrew שֵׁכָר), often made from grain or dates

The angel instructs Zechariah that his son John will drink neither wine nor strong drink (Luke 1:15), marking him as a Nazirite devoted to God from birth. In the Old Testament, sikera designated fermented drinks beyond grape wine—barley beer, date liquor, or other intoxicants. The prohibition signals total abstinence and consecration for special service, paralleling Samson and Samuel. This ascetic lifestyle prepared John for his prophetic ministry, living in the

wilderness on locusts and wild honey. The Greek term transliterates the Hebrew שֵׁכָר, preserving its cultural and religious associations.

(1×) Luke 1:15 pairs wine and sikera in a prohibition: οἶνον καὶ σίκερα οὐ μὴ πίῃ ('wine and strong drink he will certainly not drink'). The emphatic double negative underscores absolute abstinence. Multilingual versions mostly transliterate (German σίκερα) or use terms for strong/fermented drink (Spanish 'licor,' French 'boisson enivrante'). The angel's announcement echoes the Nazirite vow (Numbers 6:3), signaling John's set-apart status from conception for his role as Messiah's forerunner. **WINE BEVERAGE**

en: strong-drink | **es:** licor | **fr:** boisson-enivrante | **de:** σίκερα Luke 1:15

Σίλας G4609 *N-NMS* (13×)

Silas — a leader in the Jerusalem church who became Paul's missionary companion

Silas (the Aramaic form of the Latinized Silvanus) appears 13 times in Acts, tracing the arc of a significant early church figure. First introduced as a 'leading man among the brothers' chosen to carry the Jerusalem Council's letter to Antioch (Acts 15:22), Silas quickly becomes Paul's primary co-worker on the second missionary journey. He endures imprisonment in Philippi (Acts 16:25), is received in Thessalonica and Berea (Acts 17:4, 10), and reunites with Paul in Corinth (Acts 18:5). The name remains stable across translations — Spanish 'Silas,' French 'Silas,' German 'Silas' — as expected for a proper noun.

(13×) The proper name Silas, designating a Jewish Christian prophet and leader in the Jerusalem church who accompanied Paul on his second missionary journey. Also known by the Romanized form Silvanus (Silouanos) in the Epistles. All 13 occurrences in Acts refer to this single individual, spanning his commission by the Jerusalem Council (Acts 15:22, 27, 32), his travels through Asia Minor and Greece (Acts 16:19, 25, 29; 17:4, 10, 14-15), and his arrival in Corinth (Acts 18:5). **PROPER NAMES (PERSONAL)**

en: Silas | **es:** Silâ, Silân, Silâs | **fr:** Silas | **de:** Silas Acts 15:22; Acts 15:27; Acts 15:32; Acts 15:34; Acts 15:40

Σιλουανός G4610 *N-NMS* (4×)

Silvanus — a companion of Paul, also known as Silas, co-sender of letters to Thessalonica and associate in Corinth

Silvanus is the Latinized form of the name Silas, identifying one of Paul's most trusted co-workers. He appears in the greetings of both Thessalonian letters alongside Timothy (1 Thess 1:1; 2 Thess 1:1), is named as a fellow preacher of Christ in Corinth (2 Cor 1:19), and is identified as the faithful bearer — or perhaps amanuensis — of 1 Peter (1 Pet 5:12). The consistent use of the formal Latin name in the epistles, versus 'Silas' in Acts, likely reflects the conventions of official correspondence.

(4×) Silvanus, a proper name. The Latinized form of Silas, referring to a prominent early Christian leader who served as Paul's co-worker and co-sender of letters. He preached alongside Paul and Timothy in Corinth (2 Cor 1:19), co-authored the Thessalonian correspondence (1 Thess 1:1; 2 Thess 1:1), and delivered or co-wrote 1 Peter (1 Pet 5:12). Spanish 'Silouanós' and German 'Silvanus' preserve the Latin form. **PROPER NAMES (PERSONAL)**

en: Silouanos | **es:** Silouanós | **fr:** Silvain, Σιλουανοῦ, Σιλουανὸς | **de:** Silvanus 2Cor 1:19; 1Thess 1:1; 2Thess 1:1; 1Pet 5:12

Σιλωάμ G4611 *N-AMS* (3×)

Siloam; pool in Jerusalem where Jesus sent the blind man to wash

Siloam was a pool in Jerusalem, fed by the Gihon spring through Hezekiah's tunnel. The name means 'sent' in Hebrew. It appears in Luke as the site of a tragic accident and in John as the place where Jesus sent the blind man to wash and receive sight. The location carries both historical and theological significance.

(3×) Identifies the pool of Siloam in Jerusalem. Luke 13:4 refers to a tragedy: 'those eighteen on whom the tower in Siloam fell and killed them.' John 9:7 records Jesus' instruction to the blind man: 'Go, wash in the pool of Siloam (which is translated Sent).' John 9:11 repeats the account: 'he said to me, Go to Siloam and wash.' The consistent cross-linguistic identification shows this is a specific, theologically loaded location. John's parenthetical translation ('Sent') connects the pool's name to Jesus being sent by the Father—the man born blind receives sight at a place whose very name proclaims Jesus' mission. **AUTO-DETECTED COMMUNITY 6254 WITH 3 SENSES**

en: Siloam, Silōam | **es:** Silōám | **fr:** Siloé | **de:** Siloam, Σιλωὰμ Luke 13:4; John 9:7; John 9:11

σημῑκίνθιον G4612 *N-ANP* (1×)

Aprons, work cloths, or handkerchiefs; cloth items worn or used by workers

Luke reports that handkerchiefs and aprons that touched Paul's body carried healing power to the sick in Ephesus (Acts 19:12). The term σιμικίνθιον, borrowed from Latin semicinctium, designated work aprons or sweatbands used by laborers and tradesmen. Paul the tentmaker would have worn such cloths while working with leather and fabric. The extraordinary miracle—secondary contact healing through work clothes—demonstrated God's power and authenticated Paul's apostleship in a city dominated by magical practices. These ordinary items became vehicles of divine power.

(1×) Acts 19:12 uses the accusative plural σιμικίνθια paired with 'handkerchiefs' (σουδάρια): 'so that handkerchiefs or aprons from his body were brought to the sick.' The conjunction ἤ (or) suggests these were distinct items—face cloths and work aprons. Multilingual evidence: Spanish 'delantales,' French 'tablier' (apron). The miracle's effectiveness contrasts with the failed exorcism attempts by Sceva's sons in the following verses, distinguishing genuine apostolic power from magical manipulation. **CLOTHING AND DRESS**

en: aprons | **es:** delantales | **fr:** tablier | **de:** σιμικίνθια Acts 19:12

Σίμων G4613 *N-AMS* (75×)

Simon — a common Greek personal name (from Hebrew Shimon), borne by Simon Peter and several other NT figures.

Simon is the Hellenized form of the Hebrew name Shimon, one of the most frequently occurring personal names in the New Testament. It is borne by at least nine distinct individuals: Simon Peter the chief apostle (Matt 4:18; 16:16), Simon the Zealot (Matt 10:4), Simon of Cyrene who carried Jesus' cross (Matt 27:32), Simon the leper of Bethany (Matt 26:6), Simon the brother of Jesus (Matt 13:55), Simon the Pharisee (Luke 7:40), Simon the tanner in Joppa (Acts 9:43; 10:6), Simon Magus the Samaritan sorcerer (Acts 8:9), and Simon Iscariot, father of Judas (John 6:71). Context and descriptors, not the name itself, distinguish them.

Simon (proper noun, personal name) (75×) The Greek proper name Simon (from Hebrew Shimon, 'he has heard'), applied to multiple NT individuals — most prominently Simon Peter (Matt 4:18; 16:16), but also Simon the Zealot, Simon of Cyrene, Simon the leper, Simon the tanner, and Simon Magus. Every target language transliterates it directly, relying on narrative context to distinguish bearers. **PROPER NAMES (PERSONAL)**

en: Simōn, of-Simōn | **es:** Simón, Símōn, a-Símōn | **fr:** Simon | **de:** Simon Matt 4:18; Matt 10:2; Matt 10:4; Matt 13:55; Matt 16:16

Σινά G4614 *N-GNS* (4×)

Sinai — the mountain where God gave the Law to Moses, symbolically linked to the old covenant

The indeclinable proper noun Sinai names the desert mountain where God descended in fire and thunder to deliver the Torah to Israel. In Stephen's speech before the Sanhedrin, Sinai is the sacred ground where Moses encountered the burning bush (Acts 7:30) and later received the living oracles (Acts 7:38). Paul's allegory in Galatians 4:24-25 is theologically striking: he identifies Mount Sinai with Hagar and the covenant of slavery, contrasting it with the freedom of the heavenly Jerusalem. The name thus carries both historical gravity and powerful typological resonance.

(4×) Sinai, the mountain in the wilderness where God revealed the Law to Moses. From Hebrew sinay. In Acts 7:30 it is the site of the burning bush theophany, and in Acts 7:38 the place of the giving of the Law. Paul uses it allegorically in Galatians 4:24-25 as a figure of the old covenant of bondage, contrasting it with the freedom of the new covenant. French 'Sinaï' and German 'Sinai' transliterate directly from the Hebrew. **GEOGRAPHY AND SPACE**

en: Sina, of-Sina | **es:** Sináï, Sinâ | **fr:** Sinaï, Σινᾶ | **de:** Sinai, Σινᾶ Acts 7:30; Acts 7:38; Gal 4:24; Gal 4:25

σῐνᾰπ-ῐ̆ G4615 *N-GNS* (5×)

Mustard; the mustard plant (Sinapis), used by Jesus as a parable image of the kingdom's growth from tiny beginnings.

The Greek word for mustard, referring to the Sinapis plant known for its remarkably small seed that grows into a large shrub. Jesus employs it in two memorable teaching contexts: the parable of the mustard seed illustrating the kingdom of heaven's expansive growth from humble origins (Matt 13:31; Mark 4:31; Luke 13:19), and the saying about faith the size of a mustard seed being sufficient to move mountains or uproot trees (Matt 17:20; Luke 17:6). Every translation — Spanish mostaza, French moutarde, German Senf — reflects this single botanical referent.

(5×) The mustard plant (genus Sinapis), referenced exclusively in the genitive ('of mustard') to describe its proverbially tiny seed. All five occurrences fall into two teaching clusters: the kingdom parable (Matt 13:31; Mark 4:31; Luke 13:19) and the faith-as-mustard-seed saying (Matt 17:20; Luke 17:6). The cross-linguistic evidence (Spanish de-mostaza, French moutarde, German Senf) uniformly points to the same well-known Mediterranean plant, confirming a single concrete botanical sense with powerful figurative resonance. **SEED AND OFFSPRING**

en: of-mustard | **es:** de-mostaza | **fr:** moutarde | **de:** Senf, σινάπεως Matt 13:31; Matt 17:20; Mark 4:31; Luke 13:19; Luke 17:6

σινδών G4616 *N-DFS* (6×)

A fine linen cloth used as a garment or wrapping; in burial contexts, the linen shroud in which a body is wound for entombment.

Sindon refers to a piece of fine linen fabric — the kind prized in the ancient Mediterranean for its quality and versatility. Mark's Gospel uses it twice in one scene: the mysterious young man in Gethsemane who fled naked, leaving his sindon behind (Mark 14:51-52). But the word's most solemn appearance is in the burial of Jesus, where Joseph of Arimathea purchases a sindon and wraps the body in it (Matt 27:59; Mark 15:46; Luke 23:53). Spanish 'sabana' and French 'linceul' both point to its sheet-like character, while German 'Leinentuch' underscores the linen material itself.

1. linen cloth, wrapping sheet (4×) A piece of linen cloth worn loosely around the body as a garment or simple wrapping. In Mark 14:51-52, the young man in Gethsemane has nothing on but a sindon thrown over his naked body — when seized, he abandons it and flees. The same word appears in Mark 15:46 for the cloth Joseph buys, before it becomes a burial shroud. Translations across languages — Spanish 'sabana,' French 'linceul,' German 'Leinentuch' — emphasize its sheet-like quality, distinguishing it from tailored garments. **LINEN CLOTH WRAPPING**

en: a-linen-cloth, linen-cloth | **es:** en-sábana, sábana | **fr:** linceul | **de:** Leinentuch Mark 14:51; Mark 14:52; Mark 15:46

2. linen (burial wrapping material) (2×) Fine linen fabric used specifically as a burial shroud for wrapping a corpse before entombment. In Matt 27:59 and Luke 23:53, sindon denotes the clean linen in which Jesus' body was reverently wound. While materially identical to sense 1, the burial context gives this usage a distinct solemnity. The Synoptic tradition consistently reaches for sindon rather than othonion (the strips John mentions), suggesting a single large sheet rather than multiple bandages — a detail that multilingual glosses preserve uniformly. **LINEN CLOTH WRAPPING**

en: in-linen, linen | **es:** en-sábana, sábana | **fr:** linceul | **de:** σινδόνι Matt 27:59; Luke 23:53

σινι-άζω G4617 *V-ANA* (1×)

To sift, winnow, or shake in a sieve; to test severely or examine thoroughly

Jesus warns Peter that Satan has demanded to sift the disciples like wheat (Luke 22:31). The agricultural metaphor pictures grain tossed in a sieve to separate kernels from chaff—violent shaking that exposes what's real and what's worthless. Satan desires to prove the disciples' faith is merely chaff that will blow away under pressure. But Jesus prays for Peter specifically, that his faith will not fail. The verb's intensity matches the crisis ahead: Judas's betrayal, Jesus's arrest, Peter's denials. Yet sifting, though violent, serves a purpose —refining genuine faith.

(1×) Luke 22:31 uses the aorist infinitive σινιάσαι: 'Satan has demanded to sift you (plural) like wheat.' The verb derives from σινίον, a sieve for grain. Jesus addresses all the disciples (plural 'you') but then focuses on Peter, predicting both his failure and restoration. Spanish 'zarandear' (shake violently), French 'tamiser' (sift), German preserves the Greek—all convey severe testing. The winnowing image suggests the trial ahead will separate true disciples from false, with Satan hoping to prove their faith empty. **REAPING AND HARVESTING**

en: to-sift | **es:** zarandear | **fr:** tamiser | **de:** σινιάσαι Luke 22:31

σῑτ-ευτός G4618 *Adj-AMS* (3×)

fattened, fed up; animals raised and prepared for feasting

This adjective describes animals that have been fattened or fed up for slaughter, particularly for celebratory feasts. Classical usage referred to both people and animals being well-fed. Luke uses it exclusively in the parable of the prodigal son to describe the special calf killed for the celebration. The term emphasizes abundance and festivity.

(3×) Describes the fattened calf in the prodigal son parable. Luke 15:23 records the father's command: 'Bring the fattened calf and kill it, and let us eat and celebrate.' Verse 27 reports the servant's explanation to the older brother: 'your father has killed the fattened calf.' Verse 30 quotes the older brother's complaint: 'when this son of yours came, who has devoured your property with prostitutes, you killed the fattened calf for him.' The Spanish 'engordado' and French 'engraissé' emphasize the deliberate feeding process. This was not just any calf but the special one reserved for the most joyous occasions—expressing the father's extravagant delight at his son's return. **FATNESS AND RICHNESS**

en: fattened | **es:** engordado | **fr:** engraissé | **de:** σιτευτόν, σιτευτὸν Luke 15:23; Luke 15:27; Luke 15:30

σῑτ-ευτός G4619 *Adj-NNP* (1×)

Fattened, fed up for slaughter; describing animals raised with rich food for feasting

Jesus's parable of the wedding feast mentions that the king has prepared 'fattened cattle' for the celebration (Matthew 22:4). These animals, fed grain and choice food rather than pasture, represented the finest quality meat reserved for special occasions. The image evokes abundant, costly provision—the king spares no expense for his son's wedding. That the invited guests refuse such a feast (preferring farms and businesses) makes their rejection inexcusable. The fattened animals symbolize the fullness of gospel blessings offered in Christ, prepared at great cost and offered generously.

(1×) Matthew 22:4 uses the neuter plural σιτιστά as a substantive: 'my fattened animals are prepared.' The term derives from σιτίζω (to feed grain), creating the adjective σιτιστός (grain-fed). Classical Greek used it for pampered animals raised for sacrifice or banquets. Spanish 'animales cebados' (fattened animals), French 'engraissé,' German 'Gemästetes'—all capture the sense of specially fed livestock. The parable's point: God's kingdom feast is ready, extravagantly prepared, and the invitation is urgent. **FOOD AND NOURISHMENT**

en: fattened-animals | **es:** animales-cebados | **fr:** engraissé | **de:** σιτιστὰ Matt 22:4

σῑτομετρ-ία G4620 *N-ANS* (1×)

A measured ration or allowance of grain/food; regular provision for servants or household members

Jesus asks who the faithful and wise steward is whom the master sets over his household 'to give them their food allowance at the proper time' (Luke 12:42). The term σιτομέτριον combines 'grain' (σῖτος) with 'measure' (μέτρον), designating the portioned rations distributed to slaves and dependents. Ancient households operated on such systems, with stewards responsible for fair, timely distribution. The parable makes faithful provision a test of stewardship—blessing comes to those who reliably feed the household, judgment to those who abuse power or neglect duty.

(1×) Luke 12:42 employs the accusative singular σιτομέτριον: 'to give them the food allowance in season.' The compound noun appears in Hellenistic administrative texts for grain distributions. Spanish 'ración de alimento,' French 'ration,' German renders the Greek directly—all indicate measured provision. Jesus's parable hinges on timing and faithfulness: the good steward provides regular rations, while the wicked one beats servants and feasts selfishly. The metaphor applies to leaders who either nourish or exploit those under their care. **FOOD AND NOURISHMENT**

en: food-allowance | **es:** ración-de-alimento | **fr:** ration | **de:** σιτομέτριον Luke 12:42

σῖτος G4621 *N-GMS* (15×)

Wheat or grain; the primary cereal crop of the ancient Near East, used literally and figuratively

The standard Greek term for cultivated grain, most often wheat specifically. It appears in some of Jesus' most memorable agricultural parables — the wheat and the tares (Matt 13:25-30), the grain of wheat that falls into the ground and dies (John 12:24). When used more broadly, it denotes cereal provisions or food supply, as when Jacob sent his sons to Egypt for grain (Acts 7:12). Spanish distinguishes 'trigo' (wheat) from 'grano' (generic grain), and Hindi uses the general 'अनाज' for the provision sense, hinting at the broader semantic range.

1. wheat (13×) Wheat specifically — the cultivated grain Triticum, whether standing in the field, being harvested, or stored. Translations overwhelmingly use wheat-specific terms: Spanish 'trigo,' French 'blé,' German 'Weizen.' Central to Jesus' parables: the wheat and tares (Matt 13:25-30) where wheat represents the righteous, and the grain of wheat that must die to bear fruit (John 12:24). Also appears in commercial contexts like the dishonest steward's hundred measures of wheat (Luke 16:7). **GRAIN AND WHEAT**

en: grain, of-wheat, wheat | **es:** de-trigo, grano, trigo | **fr:** blé | **de:** Weizen Matt 3:12; Matt 13:25; Matt 13:29; Matt 13:30; Mark 4:28

2. grain, food supply (2×) Grain or cereal in a broader, more generic sense — food provisions or stored supplies rather than wheat as a specific crop. In Luke 12:18, the rich fool plans to store his 'grain' (his entire harvest), and in Acts 7:12, Jacob hears there is 'grain' in Egypt. Hindi 'अनाज' (generic grain/cereal) and the contextual emphasis on provisioning rather than cultivation distinguish this from the wheat-specific cluster. **GRAIN AND WHEAT**

en: grain | **es:** trigo | **fr:** blé | **de:** Weizen Luke 12:18; Acts 7:12

Σιών G4622 *N-DFS* (7×)

Zion; the holy mountain and city of Jerusalem, used literally of the geographic site and symbolically of God's dwelling, his people, and the heavenly city.

Zion (Siōn) is the Greek transliteration of Hebrew 'tsiyyōn,' originally the Jebusite fortress captured by David, which became synonymous with Jerusalem, the temple mount, and ultimately God's chosen dwelling place. In the New Testament, it appears exclusively in Old Testament quotations and theological declarations. Matthew 21:5 and John 12:15 cite Zechariah 9:9 about the 'daughter of Zion,' while Romans 9:33 and 1 Peter 2:6 quote Isaiah about the cornerstone laid 'in Zion.' Hebrews 12:22 and Revelation 14:1 elevate Zion to a heavenly reality — 'Mount Zion, the city of the living God.' Every translation preserves it as a proper name: Spanish 'Sion,' French 'Sion,' German 'Zion.'

Zion (proper noun, the holy mountain/city) (7×) The proper noun Zion, designating the sacred mountain and city of Jerusalem, used both as a literal geographic reference and as a rich theological symbol for God's presence among his people. In the Gospels, 'daughter of Zion' (Matt 21:5; John 12:15) echoes prophetic poetry about Jerusalem and her coming king. Paul applies it to the messianic cornerstone prophecy (Rom 9:33) and the eschatological deliverer coming 'from Zion' (Rom 11:26). Hebrews 12:22 and Revelation 14:1 project Zion into the heavenly realm as the destination of the redeemed. The name passes unchanged through every language — Spanish 'Sion,' French 'Sion,' German 'Zion' — testifying to its status as a universal biblical landmark. **ZION HOLY MOUNTAIN**

en: Sion, Siōn, Zion | **es:** Sion, Siòn, Siṓn | **fr:** Sion | **de:** Zion, Σιών Matt 21:5; John 12:15; Rom 9:33; Rom 11:26; Heb 12:22

σῑωπ-άω G4623 *V-PMA-2S* (10×)

To be silent, to stop speaking or making sound; used of persons hushed and of a storm stilled

A verb meaning to fall silent or cease from speech and noise. It is used of persons commanded to be quiet — the crowd rebukes the blind men to be silent but they cry out louder (Matt 20:31; Mark 10:48; Luke 18:39), and Jesus remains silent before the high priest's questioning (Matt 26:63). Most dramatically, Jesus commands the storm to be silent (Mark 4:39), and the wind obeys, extending the word beyond human speech to nature itself. In Acts 18:9, the Lord tells Paul not to be silent but to keep speaking. Spanish 'callar' and French 'se taire' capture both the volitional and compelled dimensions of this silence.

be silent, be quiet (10×) To be or become silent, to cease speaking or making sound. Applied to persons told to be quiet (Matt 20:31; Mark 10:48; Luke 18:39), to Jesus' deliberate silence before accusers (Matt 26:63), and to nature when Jesus commands the storm to be still (Mark 4:39). Also used of refraining from speech, as when Paul is told not to be silent (Acts 18:9). Spanish 'callar,' French 'se taire,' and German 'schweigen' all converge on the cessation of sound, whether voluntary, imposed, or miraculous. **SILENCE AND SECRECY**

en: Be-silent, are-silent, be-silent | **es:** Calla, callaba, callaban | **fr:** se-taire | **de:** schweigen, schweigt Matt 20:31; Matt 26:63; Mark 3:4; Mark 4:39; Mark 9:34

σκανδαλ-ίζω G4624 *V-ASA-1P* (30×)

To cause to stumble or fall into sin; passively, to be offended, take offense, or fall away from faith

A vivid metaphor drawn from the image of a trap-stick or stumbling block placed in someone's path. In its active sense it describes the grave act of leading another person into sin, as when Jesus warns about causing 'little ones' to stumble (Matt 18:6). The passive voice shifts the focus to the one who takes offense or is scandalized – as when hearers are offended at Jesus himself (Matt 13:57). Under the pressure of persecution or trial, the word intensifies to describe outright apostasy, a falling away from faith, as Jesus foretells of his own disciples on the night of his arrest (Matt 26:31). Spanish 'escandalizar' and German 'Anstoss nehmen' both preserve this dual active-passive dynamic.

1. cause to stumble/sin (14×) The active causative sense: to place a stumbling block before someone, leading them into sin or spiritual ruin. Jesus uses this forcefully in the Sermon on the Mount – 'if your right eye causes you to stumble, tear it out' (Matt 5:29) – and in his stern warning about millstones for those who cause children to fall (Matt 18:6). The Spanish 'escandalizar' and French 'scandaliser' capture this same causative force. **STUMBLING AND OFFENSE**

en: I-cause-to-stumble, causes-to-stumble, he-causes-to-stumble | **es:** escandalice, escandalicemos, escandaliza | **fr:** scandaliser | **de:** Anstoss-nehmen, ärgert Matt 5:29; Matt 5:30; Matt 17:27; Matt 18:6; Matt 18:8

2. be offended, take offense (10×) The passive or middle sense: to be offended, scandalized, or to take umbrage at someone. When Jesus says 'blessed is the one who is not offended at me' (Matt 11:6), the word describes an inner reaction of indignation or rejection. The people of Nazareth 'were offended at him' (Matt 13:57), unable to see past the carpenter's son. German 'Anstoss nehmen' (to take offense) mirrors this sense precisely. **STUMBLING AND OFFENSE**

en: he-falls-away, is-caused-to-stumble, is-offended | **es:** es-escandalizado, se-escandalice, se-escandaliza | **fr:** scandaliser | **de:** Anstoss-nehmen, ärgert Matt 11:6; Matt 13:21; Matt 13:57; Matt 15:12; Mark 4:17

3. fall away, apostatize (6×) An intensified passive sense denoting spiritual falling away or apostasy under trial. Jesus prophesies 'you will all fall away' on the eve of his crucifixion (Matt 26:31, citing Zech 13:7), and warns that 'many will fall away' in the eschatological discourse (Matt 24:10). Here the stumbling is not momentary offense but a collapse of allegiance, a scattering of the flock under persecution. **STUMBLING AND OFFENSE**

en: will-be-offended, will-fall-away | **es:** fueran-escandalizados, sean-escandalizados, serán-escandalizados | **fr:** scandaliser | **de:** Anstoss-nehmen, ärgert Matt 24:10; Matt 26:31; Matt 26:33; Mark 14:27

σκανδαλ-ιστής G4625 *N-ANS* (15×)

stumbling block, snare — anything that causes spiritual downfall, offense, or entrapment

Skandalon originally referred to the trigger-stick of a trap — the bait mechanism that snapped the snare shut. By New Testament times the word had been thoroughly metaphorized to denote anything causing someone to stumble into sin or moral ruin. Jesus warns that skandala must come but pronounces woe on those through whom they arrive (Matt 18:7). He even calls Peter a skandalon when the disciple resists the cross (Matt 16:23). Spanish 'escandalo,' French 'scandale,' and German 'Argernis' all derive from or mirror this Greek root.

stumbling block, cause of offense (15×) A trap-stick, snare, or obstacle causing someone to fall into sin or spiritual ruin. The NT deploys it exclusively in metaphorical senses: causes of sin gathered at judgment (Matt 13:41), Peter as stumbling block to Jesus' mission (Matt 16:23), and the triple warning of Matt 18:7. Spanish 'escandalo' and French 'scandale' descend directly from this word. **STUMBLING BLOCKS**

en: a-cause-of-offense, a-stumbling-block, of-offense | **es:** de-escándalo, escándalo, escándalos | **fr:** scandale | **de:** Aergernis, Ärgernis Matt 13:41; Matt 16:23; Matt 18:7

σκάπτω G4626 *V-PNA* (3×)

to dig; to excavate earth for building, cultivation, or other purposes

This verb means to dig or excavate earth. Classical usage included digging for cultivation, construction, and warfare. Jesus uses it in his teaching both literally (digging foundations, digging around vines) and metaphorically (the dishonest steward's complaint about being unable to dig). The term represents manual labor and preparation.

(3×) Describes digging in both practical and parabolic contexts. Luke 6:48 compares the wise builder to 'a man building a house, who dug deep and laid a foundation on the rock.' Luke 13:8 records the vinedresser's plea for the barren fig tree: 'let it alone this year also, until I dig around it and put on manure.' Luke 16:3 quotes the dishonest steward: 'I am not strong enough to dig, and I am ashamed to beg.' The Spanish 'cavar/cavó,' French 'creuser,' and German forms all denote excavation. Digging represents hard manual labor —the steward prefers dishonest cleverness to honest sweat, while the wise builder digs deep to secure his foundation. **DIGGING AND EXCAVATING**

en: I-dig, To-dig, dug | **es:** cavar, cave, cavó | **fr:** creuser | **de:** σκάπτειν, σκάψω, ἔσκαψεν Luke 6:48; Luke 13:8; Luke 16:3

σκᾶφ-η G4627 *N-GFS* (3×)

ship's boat, skiff; a small boat carried by or towed behind a larger ship

This nautical term denotes a ship's boat or skiff—the small auxiliary boat carried by or towed behind larger vessels for various purposes. Classical usage included light boats, cargo vessels, and even children's cradles (from the similar shape). Luke uses it exclusively in Acts 27 during Paul's shipwreck narrative to describe the lifeboat the sailors attempted to use.

(3×) Refers to the ship's boat during Paul's voyage and shipwreck. Acts 27:16 describes running under the shelter of an island: 'we were able with difficulty to secure the ship's boat.' Acts 27:30 recounts the sailors' attempt to escape: 'as the sailors were seeking to escape from the ship and had lowered the ship's boat into the sea.' Acts 27:32 reports Paul's intervention: 'the soldiers cut away the ropes of the ship's boat and let it fall away.' The Spanish 'bote,' French 'barque,' and German forms are all nautical terminology. The sailors' attempt to save themselves in the skiff would have doomed everyone—Paul's wisdom ensured all remained aboard the larger ship and survived. **BOAT FISHING VESSEL**

en: ship's-boat | **es:** bote | **fr:** barque | **de:** σκάφην, σκάφης Acts 27:16; Acts 27:30; Acts 27:32

σκέλος G4628 *N-ANP* (3×)

legs; the lower limbs from hip to foot

This anatomical term denotes the legs, specifically from the hip downward. Classical usage was straightforward anatomical description, also used for legs of sacrificial animals. John uses it exclusively in the crucifixion narrative to describe the breaking of legs to hasten death—a detail with profound theological significance.

(3×) Refers to the legs of those crucified with Jesus. John 19:31 sets the scene: 'the Jews asked Pilate that their legs might be broken and that they might be taken away.' Verse 32 reports 'the soldiers came and broke the legs of the first, and of the other who had been crucified with him.' Verse 33 delivers the crucial detail: 'when they came to Jesus and saw that he was already dead, they did not break his legs.' The straightforward cross-linguistic anatomical terms emphasize this is literal bodily description. The unbroken legs fulfill Scripture (Exodus 12:46, Psalm 34:20)—Jesus is the true Passover Lamb, slain but with no broken bones. **FEET AND LEGS**

en: legs | **es:** piernas | **fr:** jambe | **de:** Beine John 19:31; John 19:32; John 19:33

σκέπ-ασμα G4629 *N-ANP* (1×)

Coverings, clothing, or garments that cover the body; items that provide protection or warmth

Paul writes that having food and coverings, we should be content (1 Timothy 6:8). The term σκεπάσματα, from the verb 'to cover,' designates whatever shields the body—clothing, shelter, or protective covering. Paul's point is minimalist: basic necessities suffice for godliness with contentment. In context, this counters the desire to be rich (6:9) and the love of money (6:10). True wealth consists not in accumulation but in simple provision meeting genuine needs. The plural form suggests all forms of covering, not just clothes.

(1×) 1 Timothy 6:8 uses the accusative plural σκεπάσματα paired with 'food' (διατροφάς): 'having food and coverings, we shall be content.' Some interpret this broadly as 'shelter and clothing,' others more narrowly as 'clothing' alone. Spanish 'vestiduras,' German 'Bedeckung' lean toward garments. The term's breadth allows both —whatever covers and protects satisfies basic human need. Paul's ethical point remains clear: Christians should find sufficiency in essentials rather than chasing wealth. **CLOTHING AND DRESS**

en: coverings | **es:** vestiduras | **fr:** σκεπάσματα | **de:** Bedeckung 1Tim 6:8

Σκευᾶς G4630 *N-GMS* (1×)

Sceva, a Jewish chief priest in Ephesus whose seven sons attempted exorcisms using Jesus's name

Luke identifies Sceva as a Jewish high priest whose seven sons practiced exorcism in Ephesus (Acts 19:14). Their attempt to invoke Jesus's name over a demon-possessed man backfires spectacularly

when the spirit responds, 'Jesus I know, and Paul I know, but who are you?' The demon-possessed man overpowers all seven, leaving them wounded and naked. The incident demonstrates that using Jesus's name like a magical formula, without genuine faith, is both powerless and dangerous. Sceva's designation as 'chief priest' is puzzling—perhaps a local synagogue leader or self-styled religious authority rather than Jerusalem's high priest.

(1×) Acts 19:14 uses the genitive Σκευᾶ: ʾseven sons of Sceva a Jewish chief priest were doing this.' The name appears to be Latin (Scaeva means 'left-handed'), though he's identified as Jewish. The sons' failed exorcism contrasts with the genuine power flowing through Paul's ministry (handkerchiefs bringing healing, 19:12). The story leads to mass repentance in Ephesus as people burn their magic books, worth fifty thousand pieces of silver—the failure of formulaic spirituality drives people to authentic faith. **PROPER NAMES (PERSONAL)**

en: Skeuas | **es:** Skeuâs | **fr:** Scéva | **de:** Σκευᾶ Acts 19:14

σκευ-ή G4631 *N-AFS* (1×)

Ship's tackle, rigging, or gear; the equipment and apparatus used to operate a sailing vessel

During the violent storm threatening Paul's ship, the crew 'threw the ship's tackle overboard with their own hands' (Acts 27:19). This desperate measure followed jettisoning cargo the previous day (27:18). The term σκευή designated equipment, gear, or apparatus—in nautical context, the rigging, spare sails, tackle, or movable equipment that operates a ship. Lightening the vessel might help it ride the storm, but discarding tackle also reduced their ability to control the ship. Luke's detail shows the crew's desperation as they surrender navigational capacity to survive the immediate crisis.

(1×) Acts 27:19 employs the accusative singular σκευὴν τοῦ πλοίου: ʾthe ship's gear/tackle.' The word broadly means equipment or apparatus (compare σκεῦος, vessel), here specified by context as nautical gear. Spanish 'aparejo,' French 'équipement,' German retains the Greek—all indicate ship's equipment. The phrase 'with their own hands' emphasizes either the crew's personal involvement or that they didn't wait for cargo handlers but desperately threw gear overboard themselves. The storm's ferocity drives progressive abandonment of everything but life itself. **GEOGRAPHY AND SPACE**

en: tackle | **es:** aparejo | **fr:** équipement | **de:** σκευὴν Acts 27:19

σκεῦος G4632 *N-ANP* (23×)

A vessel, container, or instrument; household goods; nautical gear or tackle

The noun σκεῦος covers a broad range of manufactured objects, from everyday containers to a person's entire household property. In its most common New Testament usage it denotes a vessel or jar — the jar of sour wine at the cross (John 19:29), the great sheet lowered like a vessel from heaven (Acts 10:11), or the metaphorical 'vessel of mercy' and 'vessel of wrath' (Rom 9:22-23). Paul himself is called a σκεῦος ἐκλογῆς, ʾa chosen instrument' (Acts 9:15). In its plural collective sense, it refers to household goods or possessions (Matt 12:29), and once to ship's tackle in the storm scene of Acts 27:17.

1. vessel, container (19×) A vessel, jar, container, or instrument — both literal and metaphorical. This dominant sense (19 occurrences) encompasses physical receptacles like the jar at the cross (John 19:29), the lamp placed on a stand rather than under a vessel (Luke 8:16), and the sheet-like container in Peter's vision (Acts 10:11). Figuratively, Paul is a 'chosen vessel' (Acts 9:15) and human beings are vessels of mercy or wrath (Rom 9:22-23). Spanish 'vasija/objeto' and German 'Gefaess' confirm the container core. **GEOGRAPHY AND SPACE**

en: a-jar, a-vessel, vessel | **es:** Vasija, con-vasija, objeto | **fr:** vase | **de:** Gefaesse, Gefäß Mark 11:16; Luke 8:16; John 19:29; Acts 9:15; Acts 10:11

2. goods, household property (3×) Household goods, possessions, or personal property in the collective plural. Jesus' parable of binding the strong man turns on this sense: one must first bind him before plundering his 'goods' (Matt 12:29, Mark 3:27). In Luke 17:31, the person on the housetop must not go down to retrieve their 'belongings.' Spanish 'bienes/pertenencias' marks the shift from singular container to collective property clearly. **GEOGRAPHY AND SPACE**

en: goods | **es:** bienes, pertenencias | **fr:** vase | **de:** Gefaesse, Gefäß Matt 12:29; Mark 3:27; Luke 17:31

3. gear, ship's tackle (1×) Nautical equipment, rigging, or ship's tackle — a specialized technical sense attested once at Acts 27:17. During the violent Mediterranean storm, the sailors 'lowered the gear,' referring to the sail or rigging apparatus. The singular σκεῦος here parallels classical Greek maritime usage where it denoted a ship's equipment. Spanish 'aparejo' (rigging/tackle) captures this nautical specificity precisely. **GEOGRAPHY AND SPACE**

en: gear | **es:** aparejo | **fr:** vase | **de:** Gefäß Acts 27:17

σκην-ή G4633 *N-DFS* (20×)

A tent, booth, or tabernacle; the sacred tent of God's presence or an ordinary temporary shelter.

Skene is one of those words where a simple object – a tent of cloth and poles – opens onto vast theological meaning. In the Septuagint it regularly translates the Hebrew mishkan, the portable sanctuary where God's glory dwelt among Israel. The letter to the Hebrews builds its entire priestly argument around this word, contrasting the earthly skene with the true heavenly tabernacle (Heb 8:2; 9:2-3). At the Transfiguration, Peter's offer to build three skenai (Matt 17:4; Mark 9:5) recalls the Feast of Booths while unwittingly pointing to something greater. Luke 16:9 stretches the tent-image to eternity: the faithful are received into 'eternal dwellings.'

1. tabernacle, sacred tent (15×) The sacred tabernacle – the portable tent-sanctuary of Israel and its heavenly archetype. Hebrews uses skene extensively for both the Mosaic tabernacle and the 'true tent' pitched by the Lord (Heb 8:2; 9:2-3, 11, 21). Acts 7:43-44 recalls the wilderness tabernacle, and Acts 15:16 quotes Amos about rebuilding David's fallen tent. Spanish 'tabernaculo,' French 'tente,' and German 'Zelt' all serve this meaning. Fifteen of twenty occurrences carry sacral weight. **GEOGRAPHY AND SPACE**

en: tabernacle, tent | **es:** tabernáculo, tienda | **fr:** tente | **de:** Zelt, σκηνὴ, σκηνὴν Acts 7:43; Acts 7:44; Acts 15:16; Heb 8:2; Heb 8:5

2. tent, temporary shelter (4×) An ordinary tent or temporary booth for human shelter. At the Transfiguration, Peter proposes making three tents for Jesus, Moses, and Elijah (Matt 17:4; Mark 9:5; Luke 9:33) – physical shelters recalling the Feast of Booths. Hebrews 11:9 describes Abraham dwelling in tents as a sojourner. Spanish 'tiendas' and 'enramadas' (booths) distinguish this everyday sense from the sacral 'tabernaculo.' **GEOGRAPHY AND SPACE**

en: tents | **es:** enramadas, tiendas | **fr:** tente | **de:** Zelt, σκηνάς, σκηνὰς Matt 17:4; Mark 9:5; Luke 9:33; Heb 11:9

3. dwelling place, habitation (1×) A metaphorical dwelling or permanent habitation, stretching the tent-image beyond the temporal. In Luke 16:9, Jesus speaks of being received into 'eternal tents' (aionious skenas), a striking paradox – tents are by nature temporary, yet these are everlasting. Spanish renders this 'moradas' (dwelling places), dropping the tent imagery entirely, which highlights how far the metaphor has traveled from its literal root. **GEOGRAPHY AND SPACE**

en: tents | **es:** moradas | **fr:** tente | **de:** σκηνάς Luke 16:9

σκηνο-πηγία G4634 *N-NFS* (1×)

The Feast of Tabernacles (Booths), Jewish autumn harvest festival commemorating wilderness wandering (Leviticus 23:34-43)

John notes that Jesus went up to Jerusalem for the Feast of Tabernacles, though initially in secret (John 7:2, 10). This joyful seven-day festival in the month of Tishri (September-October) celebrated harvest and remembered Israel's tent-dwelling during the Exodus. Families built temporary shelters (sukkot) and held ceremonies involving water and light—symbols Jesus would appropriate for himself ('rivers of living water,' 7:38; 'light of the world,' 8:12). The

feast's themes of divine provision and presence become Christological claims as Jesus reveals himself in Jerusalem's courts.

(1×) John 7:2 identifies the timing: 'Now the Jews' Feast of Tabernacles was near.' The Greek σκηνοπηγία literally means 'tent-pitching' or 'booth-building,' translating Hebrew Sukkot. Spanish 'tabernáculos,' French 'fête des tabernacles,' German 'Laubhüttenfest' (leaf-hut festival)—all capture the temporary shelter theme. John uses this feast setting to frame Jesus's controversial teaching and the division he creates. The festival's celebration of God dwelling with Israel becomes ironic backdrop for Jesus's contested claims to divine origin. **PASSOVER FESTIVAL**

en: Booths | **es:** tabernáculos | **fr:** fête-des-tabernacles | **de:** Laubhuettenfest John 7:2

σκηνοποι-ός G4635 *N-NMP* (1×)

Tentmakers, those who make tents or work with leather and fabric to construct portable shelters

Paul discovers that Aquila and Priscilla share his trade as tentmakers, so he stays and works with them in Corinth (Acts 18:3). The occupation involved working with leather, heavy fabric (often goat hair), and stitching to create portable shelters, awnings, or coverings. This skilled trade provided Paul income during missionary work, fulfilling his principle of not burdening churches financially (1 Thessalonians 2:9, 2 Thessalonians 3:8). The shared craft created immediate connection with Aquila and Priscilla, leading to lasting partnership in ministry. Tentmaking exemplifies Paul's bi-vocational approach: supporting himself while preaching the gospel freely.

(1×) Acts 18:3 uses the nominative plural σκηνοποιοί: `for they were tentmakers by trade.' The compound joins 'tent' (σκηνή) with 'make' (ποιέω), straightforwardly designating the occupation. Spanish 'fabricantes de tiendas,' French 'faiseur de tentes,' German preserves the Greek—all identify the leather-working craft. Luke's note explains why Paul lodged with Aquila and Priscilla—shared occupation meant compatible work arrangement. This detail also reminds readers that apostolic ministry often combined manual labor with proclamation, avoiding any appearance of mercenary motivation. **LABOR AND TOIL**

en: tentmakers | **es:** fabricantes-de-tiendas | **fr:** faiseur-de-tentes | **de:** σκηνοποιοὶ Acts 18:3

σκῆνος G4636 *N-DNS* (2×)

Tent, temporary dwelling; metaphorically the body as the soul's temporary dwelling place

Σκῆνος literally means tent or temporary shelter, but in philosophical and biblical usage it becomes a metaphor for the physical body as the temporary dwelling of the soul or spirit. Paul uses this imagery in 2 Corinthians 5 when contrasting our earthly tent-dwelling (the mortal body subject to decay) with the eternal building from God awaiting us. The tent metaphor emphasizes transience, fragility, and the pilgrim nature of earthly existence. This was common imagery in Greek philosophy (Plato, Pythagoreans) and resonates with Israel's wilderness wandering in tents before entering the promised land.

(2×) Both occurrences in 2 Corinthians 5:1 and 5:4 develop the extended metaphor: we groan while in this tent, longing to be clothed with our heavenly dwelling. Paul's language blends Platonic body-soul dualism with Jewish resurrection hope, creating a distinctly Christian eschatology. The tent image captures both the vulnerability and impermanence of mortal life while anticipating something permanent and glorious. **GEOGRAPHY AND SPACE**

en: tent | **es:** tienda | **fr:** hâte | **de:** Zelt 2Cor 5:1; 2Cor 5:4

σκην-όω G4637 *V-FIA-3S* (5×)

To dwell, tabernacle, pitch one's tent; to take up residence among, evoking God's dwelling presence.

A verb meaning 'to pitch a tent' or 'to dwell,' carrying rich theological weight from the Old Testament tabernacle tradition. Its most famous occurrence is John 1:14 — 'the Word became flesh and dwelt (eskenosen) among us' — where the tent-imagery deliberately echoes God's shekinah presence in the wilderness tabernacle. In Revelation, the verb describes God's sheltering presence over his people (Rev 7:15; 21:3) and the heavenly realm where the saints dwell (Rev 12:12; 13:6). The Spanish habitó-en-tienda ('dwelt in a tent') beautifully preserves the original tabernacle nuance lost in most modern translations.

(5×) To dwell, take up residence, or tabernacle — with the root idea of pitching a tent (skene). All five NT uses carry theological weight: John 1:14 announces the incarnate Word 'tabernacling' among humanity, deliberately evoking God's presence in the wilderness tent of meeting. In Revelation, God shelters (skenoo) over his people (Rev 7:15; 21:3), while Rev 12:12 and 13:6 reference those who dwell in heaven. The Spanish renderings split revealingly between habitó-en-tienda (preserving the tent imagery) and habitará (general dwelling), while German wohnen and French habiter flatten to ordinary residence — showing how translation choices can obscure or illuminate the tabernacle theology embedded in the Greek. **GEOGRAPHY AND SPACE**

en: dwelling, dwelt, he-will-dwell | **es:** extenderá-tienda, habitará, habitó-en-tienda | **fr:** habiter | **de:** wohnen John 1:14; Rev 7:15; Rev 12:12; Rev 13:6; Rev 21:3

σκήν-ωμα G4638 *N-DNS* (3×)

dwelling, tent, tabernacle; a temporary or permanent dwelling place

This noun denotes a dwelling, tent, or tabernacle—a place of habitation, whether temporary like a tent or more permanent like a temple. Classical usage included soldiers' quarters, tents, and sacred buildings. The New Testament uses it both for literal dwellings and metaphorically for the body as a temporary dwelling for the soul. The term emphasizes habitation and presence.

(3×) Describes dwelling places with both literal and metaphorical significance. Acts 7:46 recounts David's desire to 'find a dwelling place for the God of Jacob.' Second Peter 1:13-14 uses it metaphorically for the body: 'I think it right, as long as I am in this tent, to stir you up by way of reminder, knowing that the putting off of my tent will be soon.' The cross-linguistic evidence shows terms for tent, tabernacle, and dwelling. Peter's language echoes Jesus' teaching about his body as a temple, presenting earthly life as temporary tent-dwelling while awaiting the permanent dwelling God has prepared. Acts connects it to God's presence among his people—from tabernacle to temple to incarnation. **GEOGRAPHY AND SPACE**

en: a-dwelling, tent | **es:** morada, tabernáculo | **fr:** tente, σκηνώματι, σκηνώματός | **de:** Zelt, σκήνωμα Acts 7:46; 2Pet 1:13; 2Pet 1:14

σκῐά G4639 *N-DFS* (7×)

Shadow; the dark area cast by an object blocking light, used literally of physical shade and figuratively of spiritual darkness, death, or a foreshadowing of greater realities.

Skia carries rich metaphorical freight in both classical and biblical Greek. Literally, it means the shadow or shade cast by an object, as when birds nest in the branches and enjoy their shade (Mark 4:32) or the sick hope that Peter's shadow might fall on them for healing (Acts 5:15). Figuratively, it evokes the 'shadow of death' — that deep existential darkness from which light dawns (Matt 4:16; Luke 1:79, quoting Isaiah). In Colossians 2:17 and Hebrews 8:5 and 10:1, the term describes Old Testament rituals as a 'shadow' of the good things to come, not the substance itself. Spanish 'sombra,' French 'ombre,' and German 'Schatten' all maintain the same literal-to-figurative range.

shadow (7×) Shadow in both its physical and metaphorical dimensions. Physically, it denotes shade cast by an object — birds sheltering in the shadow of branches (Mark 4:32) or Peter's shadow falling on the sick (Acts 5:15). Figuratively, it designates the profound darkness of death and spiritual ignorance that the messianic light dispels (Matt 4:16; Luke 1:79, both quoting Isaiah 9:2). Theologically, it describes the preliminary, incomplete nature of Old Covenant institutions: the law has 'a shadow of the good things to

come' rather than the reality itself (Col 2:17; Heb 8:5; 10:1). French 'ombre' and Spanish 'sombra' capture this same dual range, from physical shade to figurative foreshadowing. **SHADOW AND SHADE**
en: Shadow, shadow | **es:** Sombra, sombra | **fr:** ombre | **de:** Schatten, σκιὰ, σκιᾷ Matt 4:16; Mark 4:32; Luke 1:79; Acts 5:15; Col 2:17

σκιρτ-άω G4640 *V-AMA-2P* (3×)

to leap or jump with joy, especially of exuberant, uncontrollable movement expressing gladness

This verb captures the physical expression of overwhelming joy—leaping, bounding, springing. In Luke's Gospel it appears three times: twice describing the infant John the Baptist leaping in Elizabeth's womb at Mary's greeting (1:41, 44), and once in Jesus' teaching about rejoicing when persecuted (6:23). The word carries connotations of unrestrained, spontaneous movement that can't be suppressed, like young animals frisking in a field. It's joy made visible through the body.

(3×) The consistent English 'leap' across translations reflects a single clear sense: sudden, joyful jumping or springing movement. The German transliterations (σκιρτήσατε, ἐσκίρτησεν) and Romance glosses (Spanish 'saltó', French 'tressaillir') all converge on this energetic, upward motion. Luke uses it both literally (the unborn child's movement) and metaphorically (believers exulting under persecution), showing how physical leaping embodies spiritual gladness. **AUTO-DETECTED COMMUNITY 9550 WITH 6 SENSES**
en: leap, leaped | **es:** saltad, saltó | **fr:** tressaillir | **de:** σκιρτήσατε, ἐσκίρτησεν Luke 1:41; Luke 1:44; Luke 6:23

σκληρο-καρδία G4641 *N-AFS* (3×)

hardness of heart; stubborn resistance to God's will, spiritual insensitivity or obstinacy

A compound term (literally 'hard-heart') describing spiritual stubbornness and moral insensitivity. Jesus uses it twice in identical contexts—explaining why Moses permitted divorce (Matt 19:8, Mark 10:5)—and once when rebuking the eleven for not believing resurrection reports (Mark 16:14). The word diagnoses a condition where the heart becomes calloused and unresponsive to divine truth, unable or unwilling to bend. It's not intellectual doubt but willful resistance, a hardening that prevents both obedience and faith.

(3×) All target languages preserve the compound structure: Spanish 'dureza-de-corazón', French 'dureté-de-cœur', German 'Herzenshaerte'. This unanimity reveals a technical term for a specific spiritual condition. The hyphenated English rendering 'hardness-of-heart' captures how the ancient world located moral responsiveness in the cardiac organ—the heart could become petrified, losing its capacity to respond to God's voice or commands. **HEART (INNER SELF)**
en: hardness-of-heart | **es:** dureza-de-corazón | **fr:** dureté-de-cœur | **de:** Herzenshaerte, σκληροκαρδίαν Matt 19:8; Mark 10:5; Mark 16:14

σκληρός G4642 *Adj-NMS* (6×)

skleros – hard, harsh, severe; describing something rigid, unyielding, or difficult to accept

The adjective skleros (from which English derives 'sclerosis') covers a range from physically hard to metaphorically harsh or severe. In the New Testament it applies to persons, words, and forces: a 'hard master' who reaps where he did not sow (Matt 25:24), a 'hard saying' that offends the disciples (John 6:60), the 'hard' goads against which Saul kicks (Acts 9:5; 26:14), harsh winds driving ships (Jas 3:4), and the 'harsh things' ungodly sinners speak against God (Jude 15). Spanish duro, French dur, and German hart all descend from the same Indo-European root for physical hardness, showing how naturally this semantic range bridges the literal and figurative.

hard, harsh, severe (6×) Hard, harsh, severe, or unyielding – applied both to persons and to things that are difficult to bear or accept. The parable's 'hard master' (Matt 25:24) describes an exacting, pitiless character; the 'hard saying' of John 6:60 is one the disciples find intellectually and spiritually intolerable; the 'goads' of Acts 9:5 and 26:14 are sharp, unyielding instruments; the 'harsh' wind of James 3:4 is a violent natural force; and Jude 15 uses the neuter plural for 'harsh things' spoken against God. Spanish duro, French dur, and German hart all converge on this unified semantic range spanning physical rigidity and metaphorical severity. **GEOGRAPHY AND SPACE**
en: Hard, hard, harsh | **es:** Dura, duras-palabras, duro | **fr:** dur, dures-choses, | **de:** hart, harten-Worte, {σκληρόν Matt 25:24; John 6:60; Acts 9:5; Acts 26:14; Jas 3:4

σκληρότης G4643 *N-AFS* (1×)

Hardness, callousness, or stubborn resistance; the quality of being hard-hearted or unyielding

Paul warns against storing up wrath 'according to your hardness and unrepentant heart' (Romans 2:5). The term σκληρότης designates rigidity, hardness, or stubborn resistance—the opposite of soft responsiveness to God. Classical usage included physical hardness (hard wood, stiff limbs) and metaphorical inflexibility. Paul applies it to the heart that refuses to repent despite God's kindness, patience, and forbearance. This hardness accumulates divine judgment, treasuring up wrath for the day of revelation. The anatomy of unbelief involves willful resistance rather than mere ignorance.

(1×) Romans 2:5 employs the accusative singular σκληρότητα paired with 'unrepentant heart': κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν. Paul addresses the moralistic judge who condemns others while doing the same things. Spanish 'dureza,' French 'dureté,' German 'Härte'—all capture stubborn hardness. The context shows this isn't ignorance but deliberate resistance to God's goodness that should lead to repentance (2:4). Hardness becomes self-inflicted judgment, storing up wrath rather than responding to grace. **AUTO-DETECTED COMMUNITY 7670 WITH 5 SENSES**
en: hardness | **es:** dureza | **fr:** dureté | **de:** Haerte Rom 2:5

σκληροτράχηλος G4644 *Adj-VMP* (1×)

Stiff-necked, stubborn, or obstinate; refusing to submit to authority or correction (Exodus 32:9)

Stephen accuses the Sanhedrin, 'You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit' (Acts 7:51). The adjective σκληροτράχηλος literally means 'hard-necked,' evoking an ox that refuses the yoke. God repeatedly condemned Israel with this epithet for rebellion in the wilderness (Exodus 32:9, 33:3, 5, 34:9, Deuteronomy 9:6, 13). Stephen applies the Exodus-era indictment to his contemporaries, arguing that resistance to God's messengers constitutes the consistent pattern of Jewish history. His inflammatory rhetoric—comparing the council to their wilderness-wandering ancestors—provokes the rage that leads to his stoning.

(1×) Acts 7:51 uses the vocative plural Σκληροτράχηλοι: 'Stiff-necked ones!' The compound joins 'hard' (σκληρός) with 'neck' (τράχηλος), translating the Hebrew metaphor for stubborn disobedience. Spanish 'Duros de cerviz,' French 'à la nuque raide,' German retains the Greek—all preserve the anatomical image. Stephen's speech climaxes with this accusation, equating the council's rejection of Jesus with their ancestors' idolatry. The stiff neck refuses to bow, to submit, to yield—culminating in resisting the Holy Spirit and killing the Righteous One. **STUBBORNNESS REBELLION**
en: stiff-necked | **es:** Duros-de-cerviz | **fr:** à-la-nuque-raide | **de:** Σκληροτράχηλοι Acts 7:51

σκληρ-ύνω G4645 *V-IIM/P-3P* (6×)

To harden or make obstinate; in the passive/middle, to become hardened, especially of the heart's resistance to God.

Skleruno draws on the physical image of something becoming rigid and unyielding, then transfers it to the spiritual realm. The Epistle to the Hebrews quotes Psalm 95 three times — 'Do not harden your hearts' (Heb 3:8, 3:15, 4:7) — turning the verb into a recurring pastoral alarm. Paul invokes God's sovereign prerogative: 'He hardens whom he wills' (Rom 9:18). In the passive, the word describes the tragic slide into obstinacy, as when some in Ephesus were being

hardened against Paul's teaching (Acts 19:9). Spanish 'endurecer,' French 'endurcir,' and German 'verhaerten' all mirror the concrete-to-metaphorical arc.

1. harden, make obstinate (active) (4×) To harden or make obstinate in the active sense — the deliberate act of causing a heart to become unyielding toward God's voice or truth. In Heb 3:8, 3:15, and 4:7, it appears as a subjunctive warning drawn from Psalm 95: 'Do not harden your hearts as in the rebellion.' Rom 9:18 attributes the hardening to divine agency. Multilingual glosses — Spanish 'endurezcais,' French 'endurcir,' German 'verhaerten' — consistently preserve the metaphor of making something physically rigid applied to spiritual receptivity. GEOGRAPHY AND SPACE

en: harden, he-hardens | **es:** endurece, endurezcais | **fr:** endurci, endurcir | **de:** verhaerten Rom 9:18; Heb 3:8; Heb 3:15; Heb 4:7

2. become hardened (passive/middle) (2×) To become hardened or grow obstinate, used in the passive or middle voice to describe the resultant state of spiritual rigidity. In Acts 19:9, the imperfect tense (esklerunonto) captures an ongoing process: some were progressively hardening themselves against the Way. Heb 3:13 warns against being hardened by sin's deceitfulness — here the passive voice suggests hardening as something that overtakes a person through neglect rather than deliberate choice, a subtle but important distinction from the active sense. GEOGRAPHY AND SPACE

en: be-hardened, were-being-hardened | **es:** se-endurecían, sea-endurecido | **fr:** endurci, endurcir | **de:** verhaerten, ἐσκληρύνοντο Acts 19:9; Heb 3:13

σκολιός G4646 *Adj-NNP* (4×)

Crooked, bent, twisted; figuratively perverse, morally corrupt, dishonest

This adjective literally means bent or curved — the opposite of straight (euthys). Classical Greek applied it to winding rivers and crooked paths, but its metaphorical force is what dominates the New Testament. Luke 3:5 quotes Isaiah's vision that 'the crooked shall be made straight,' announcing moral and cosmic renewal. Peter urges his hearers to save themselves from 'this crooked generation' (Acts 2:40), and Paul calls believers to shine as lights amid a 'crooked and twisted generation' (Phil 2:15). The word in 1 Peter 2:18 applies to harsh or perverse masters, showing its range from cosmic to domestic settings.

(4×) Crooked, bent, twisted; by extension morally perverse or corrupt. The literal sense of physical curvature (opposite of euthys, 'straight') underlies the dominant metaphorical usage in the NT. Spanish 'perverso/torcido' and French 'tortueux' both capture the blend of physical and moral crookedness. In Luke 3:5 it refers to what will be made straight at the Lord's coming; in Acts 2:40 and Phil 2:15 it characterizes a morally warped generation; in 1 Pet 2:18 it describes harsh, unreasonable masters. CROOKED PERVERTED

en: crooked | **es:** perversa, perversos, torcida | **fr:** tortu, tortueux | **de:** krumm, σκολιὰ, σκολιᾶς Luke 3:5; Acts 2:40; Phil 2:15; 1Pet 2:18

σκόλοψ G4647 *N-NMS* (1×)

A thorn, stake, or sharp pointed object; something that pierces or causes pain

Paul describes his affliction as 'a thorn in the flesh, a messenger of Satan to buffet me' (2 Corinthians 12:7). The noun σκόλοψ designated anything pointed—a stake, thorn, splinter, or sharp instrument. Paul doesn't specify the nature of his thorn (theories include physical illness, persecution, spiritual opposition, or chronic pain), focusing instead on its purpose: preventing conceit from his extraordinary revelations. Despite three prayers for removal, God's response emphasizes sufficiency: 'My grace is enough for you, for power is perfected in weakness.' The thorn becomes paradoxical gift —humbling affliction that drives Paul to depend on divine power.

(1×) 2 Corinthians 12:7 uses the nominative singular σκόλοψ: 'a thorn was given to me in the flesh.' The term's ambiguity (thorn? stake? splinter?) has generated endless speculation. Spanish 'aguijón' (goad/thorn), French 'épine' (thorn), German 'Dorn' lean toward thorn imagery. Classical usage included stakes for impaling and thorns for pricking. Paul's emphasis falls not on identification but on theological function: the painful limitation prevents pride and demonstrates that God's strength operates through human weakness. THORNS AND BRAMBLES

en: thorn | **es:** un-aguijón | **fr:** épine | **de:** Dorn 2Cor 12:7

σκοπ-έω G4648 *V-PMA-2P* (6×)

To look at attentively or consider carefully; also to watch out for or be on guard against something or someone.

Skopeo is the verb behind our English word 'scope' — it means to fix one's gaze on something with intent, whether in admiration or in caution. Paul tells the Corinthians to keep looking at unseen eternal realities rather than visible temporal ones (2 Cor 4:18), and urges the Philippians to consider others' interests alongside their own (Phil 2:4). But the same verb also serves as a warning: 'Watch out for those who cause divisions' (Rom 16:17). The shift from contemplation to vigilance is natural — the common thread is focused, purposeful attention. Spanish captures both nuances with 'considerar/mirar' and 'vigilar.'

1. look at, consider, pay attention to (3×) To look at attentively, consider, or fix one's mind upon something with careful regard. In 2 Cor 4:18, Paul uses the participle skopounton for believers who set their gaze on unseen, eternal realities. Phil 2:4 urges each person to consider (skopountes) the interests of others, not merely their own. Gal 6:1 calls the spiritual to look to themselves (skopon seauton) lest they too be tempted. Multilingual evidence — Spanish 'considerando,' French 'observer,' German 'achten auf' — emphasizes attentive, reflective observation. SEEING AND PERCEIVING

en: looking-at, watching | **es:** considerando, mirando | **fr:** observer | **de:** achten-auf 2Cor 4:18; Gal 6:1; Phil 2:4

2. watch out for, be on guard (3×) To watch out for, be on guard against, or keep a wary eye on someone or something that poses a threat. In Rom 16:17, Paul commands believers to watch out for (skopein) those who create divisions contrary to sound teaching. Phil 3:17 reverses the valence: 'observe (skopeite) those who walk according to the pattern we gave you' — here the vigilance is positive, urging imitation. Luke 11:35 warns to watch whether the light within is actually darkness. Spanish 'vigilar' and 'observad' capture the cautionary or hortatory tone that distinguishes this from mere contemplation. SEEING AND PERCEIVING

en: look, observe, to-watch-out-for | **es:** a-vigilar, mira, observad | **fr:** observer | **de:** achten-auf, σκόπει Luke 11:35; Rom 16:17; Phil 3:17

σκοπ-ός G4649 *N-AMS* (1×)

A goal, target, or mark to aim at; the objective one presses toward

Paul describes his spiritual pursuit: 'I press toward the goal for the prize of the upward call of God in Christ Jesus' (Philippians 3:14). The noun σκοπός, from the root meaning 'to look at' or 'watch,' designated a target archers aimed at or a lookout point. Athletes racing toward the finish line kept their eyes fixed on the goal marker. Paul uses this athletic imagery to picture focused, forward movement —forgetting what's behind, straining toward what's ahead. The goal isn't merely heaven but the complete realization of being found in Christ, knowing him fully, and attaining resurrection life.

(1×) Philippians 3:14 employs the accusative singular σκοπόν: 'toward the goal I press for the prize.' The term fits Paul's athletic metaphor in 3:12-14—running a race with singular focus. Spanish 'meta' (goal), French retains the Greek, German 'Ziel' (target/goal)—all capture the fixed point toward which effort is directed. Paul's goal-orientation contrasts with confidence in fleshly credentials (3:4-7) or arrival (3:12). Instead, Christian life is characterized by disciplined pursuit, eyes fixed on Christ, pressing forward with undivided attention. GEOGRAPHY AND SPACE

en: goal | **es:** meta | **fr:** σκοπὸν | **de:** Ziel Phil 3:14

σκορπ-ίζω G4650 *V-AIA-3S* (5×)

To scatter, disperse, or drive apart; used of scattering sheep,

people, or resources.
A verb meaning 'to scatter' or 'disperse,' used in the New Testament both literally and figuratively. Jesus quotes it in the proverb about gathering and scattering (Matt 12:30; Luke 11:23), warning that neutrality toward his mission amounts to active opposition. In John 10:12, the wolf scatters the sheep when the hired hand flees, and in John 16:32, Jesus predicts his disciples will be scattered. Paul quotes Psalm 112:9 in 2 Corinthians 9:9, where scattering takes on a positive sense — the generous distribution of gifts to the poor. The Spanish evidence nicely captures both poles: esparce/dispersa for hostile scattering, and the same root for generous distributing.

(5×) To scatter, disperse, or drive apart — describing the forcible separation of a group or the wide distribution of something. The NT uses span a semantic range from negative dispersal (the wolf scatters sheep, John 10:12; disciples scattered, John 16:32; the one not gathering scatters, Matt 12:30/Luke 11:23) to positive distribution (scattering generosity to the poor, 2 Cor 9:9 quoting Ps 112:9). Spanish dispersa and German zerstreuen both capture the core motion of flinging outward in all directions. The contextual tone — whether hostile or generous — depends entirely on what is being scattered and by whom. **SCATTERING AND DISPERSING**
en: he-scattered, scatters, you-will-be-scattered | **es:** Esparció, dispersa, esparce | **fr:** disperser | **de:** zerstreuen, σκορπίζει Matt 12:30; Luke 11:23; John 10:12; John 16:32; 2Cor 9:9

σκορπί-ος G4651 *N-NMP* (5×)

Scorpion; a venomous arachnid used as a symbol of danger, demonic threat, or harmful intent.
The Greek word for scorpion, the well-known venomous arachnid of the Mediterranean and Near East. Jesus references scorpions in two teaching contexts: granting his disciples authority to tread on serpents and scorpions (Luke 10:19), and the rhetorical question about a father giving a scorpion instead of an egg (Luke 11:12). In Revelation 9, scorpion-like creatures emerge from the abyss with tormenting stinging power (Rev 9:3, 5, 10), drawing on the scorpion's fearsome reputation. Every translation preserves the literal zoological referent — Spanish escorpión, French scorpion, German Skorpione — confirming a single concrete sense.

(5×) A scorpion, the venomous arachnid of the order Scorpiones, used both literally and as a potent symbol of danger and demonic harm. Luke 10:19 pairs scorpions with serpents as representatives of hostile spiritual forces over which Jesus grants authority. Luke 11:12 uses the scorpion in a homely analogy about parental care. Revelation 9:3, 5, 10 portrays apocalyptic locust-creatures with scorpion-like tails and tormenting stings, intensifying the creature's association with pain and judgment. The translations are uniform (Spanish escorpión, French scorpion, German Skorpione), reflecting the widespread familiarity of this creature across cultures. **CREEPING SWARMING THINGS**
en: a-scorpion, of-a-scorpion, scorpions | **es:** a-escorpiones, de-escorpión, escorpiones | **fr:** scorpion | **de:** Skorpione, σκορπίον, σκορπίων Luke 10:19; Luke 11:12; Rev 9:3; Rev 9:5; Rev 9:10

σκοτειν-ός G4652 *Adj-ANS* (3×)

dark, obscure, lacking light; used both literally of physical darkness and figuratively of spiritual blindness
An adjective describing what is shrouded in darkness or shadow. Jesus uses it in parallel teachings about the eye as the lamp of the body (Matt 6:23, Luke 11:34, 36). If the eye—the source of inner illumination—is 'dark,' then the whole person dwells in darkness. The classical Greek background includes both literal darkness (night, shadowy places) and metaphorical obscurity (unclear speech, hidden motives). In Jesus' teaching, a 'dark' eye suggests spiritual blindness or moral distortion that plunges the entire person into shadow.

(3×) The multilingual evidence converges on darkness/obscurity: Spanish 'oscuro', French 'ténébreux', English 'dark'. The German retains the Greek form (σκοτεινόν), emphasizing the technical lexical term. All three NT uses occur in Jesus' teaching about the eye, where 'dark' contrasts with 'healthy' or 'sound'—suggesting that spiritual perception can be clouded, rendering one's entire inner world lightless. **DARKNESS AND GLOOM**
en: dark | **es:** oscura, oscuro | **fr:** ténébreux | **de:** σκοτεινόν, σκοτεινὸν Matt 6:23; Luke 11:34; Luke 11:36

σκοτί-α G4653 *N-NFS* (17×)

Darkness or gloom, both physical absence of light and moral-spiritual opposition to divine truth.
More than simply the absence of light, σκοτία carries deep theological weight throughout the Johannine writings. John's Gospel opens with the declaration that 'the light shines in the darkness, and the darkness has not overcome it' (John 1:5), establishing darkness as the realm opposed to God's revelatory presence. Jesus warns his followers not to walk in darkness lest they stumble (John 8:12; 12:35), and 1 John defines the moral contrast starkly: 'God is light, and in him there is no darkness at all' (1 John 1:5). Matthew preserves the prophetic sense of people 'sitting in darkness' awaiting light (Matt 4:16). French 'ténèbres' and German 'Finsternis' both convey an enveloping, oppressive quality that mere 'dark' cannot.

(17×) Darkness understood as both physical gloom and a spiritual-moral condition opposed to divine light and truth. In the Synoptics, it describes the realm of those who have not yet received revelation — 'the people sitting in darkness have seen a great light' (Matt 4:16). In John's theology it becomes a central metaphor for alienation from God: 'the light shines in the darkness' (John 1:5), and those who hate the light remain in darkness (John 3:19; 12:35). French 'ténèbres' and German 'Finsternis' both capture the heavy, oppressive quality beyond simple absence of illumination. **DARKNESS AND GLOOM**
en: darkness | **es:** oscuridad, tiniebla | **fr:** ténèbres | **de:** Finsternis, σκοτία Matt 4:16; Matt 10:27; Luke 12:3; John 1:5

σκοτίζω G4654 *V-ASP-3S* (5×)

To darken, obscure; used of celestial bodies losing light and of minds becoming spiritually blind.
A verb meaning 'to darken' or 'to be made dark,' appearing in both cosmic and spiritual contexts. In the Olivet Discourse, Jesus prophesies that the sun and moon will be darkened at the end of the age (Matt 24:29; Mark 13:24), drawing on Old Testament day-of-the-Lord imagery. Paul applies the word to spiritual blindness: hearts darkened through futile thinking (Rom 1:21) and eyes darkened as judicial punishment (Rom 11:10, quoting Ps 69:23). Revelation 8:12 describes a third of the luminaries being struck dark. The Spanish evidence helpfully splits between fue-entenebrecido (physical darkening) and sean-oscurecidos (spiritual blinding), capturing both dimensions.

(5×) To darken or be made dark, encompassing both the literal obscuring of celestial light and the metaphorical blinding of human understanding. The cosmic usage appears in the synoptic apocalypse (Matt 24:29; Mark 13:24) and the trumpet judgment of Rev 8:12, where sun, moon, and stars lose their radiance — echoing Joel 2:31 and Isaiah 13:10. The spiritual usage in Romans describes minds and hearts plunged into moral and intellectual darkness: futile reasoning leads to darkened hearts (Rom 1:21), and judicial blindness darkens the eyes of the unbelieving (Rom 11:10). Spanish distinguishes fue-entenebrecido and oscurecida, while German verfinstern and French obscurcir both preserve the sense of light being extinguished or blocked. **DARKNESS AND DIMNESS**
en: let-be-darkened, might-be-darkened, was-darkened | **es:** fue-entenebrecido, fuera-oscurecida, sean-oscurecidos | **fr:** obscurcir | **de:** verfinstern, σκοτισθήσεται Matt 24:29; Mark 13:24; Rom 1:21; Rom 11:10; Rev 8:12

σκότος G4655 *N-NNS* (30×)

Darkness, gloom; physical absence of light and metaphorical spiritual-moral blindness or divine judgment.
Skotos encompasses both literal and figurative darkness. Physically, it describes the three hours of darkness at the crucifixion (Matt 27:45) and the 'outer darkness' of exclusion from the banquet (Matt 8:12, 22:13, 25:30). Metaphorically, it represents the domain of evil,

ignorance, and separation from God—contrasted with light in the Johannine and Pauline writings (John 1:5, 1 Thess 5:4-5). German 'Finsternis,' Spanish 'tinieblas,' and French 'tenebres' all carry the same dual register of physical darkness and spiritual menace. Jesus warns that when the inner light becomes darkness, 'how great is that darkness' (Matt 6:23).

darkness (30×) Darkness as the absence or opposite of light, spanning physical, moral, and eschatological registers. Literally, it marks the crucifixion darkness over the land (Matt 27:45, Mark 15:33). As a metaphor for spiritual blindness, it opposes the light of God and Christ (John 1:5, Acts 26:18, Col 1:13). The 'outer darkness' (Matt 8:12, 22:13, 25:30) represents final exclusion from God's presence. Paul urges believers to live as 'children of light,' not of darkness (1 Thess 5:4-5). **DARKNESS AND GLOOM**

en: darkness | **es:** oscuridad, tinieblas | **fr:** ténèbres | **de:** Finsternis Matt 6:23; Matt 8:12; Matt 22:13; Matt 25:30

σκοτ-όω G4656 *V-RPM/P-NFS* (3×)

to darken, cause to become dark; to obscure or blind, either literally or figuratively

A verb meaning to make dark, to obscure, to blind. It appears in Ephesians 4:18 describing Gentiles whose understanding has been darkened, and twice in Revelation depicting cosmic darkening—the sun and air darkened by smoke (9:2) and a kingdom plunged into darkness (16:10). The passive forms ('being darkened,' 'having been darkened') suggest both process and result: light fails, vision dims, comprehension fades. Classical uses include blinding someone, stupefying them, or causing vertigo—all involving loss of clarity or orientation.

(3×) Romance languages use words from the 'darken/obscure' family (Spanish 'oscurecido', French/German 'verfinstern'), while English varies between 'darkened' and 'was darkened'. The passive participle forms dominate, indicating something acted upon—minds darkened by sin, heavens darkened by judgment. The lexical evidence from Revelation shows cosmic darkening as divine judgment, while Ephesians applies it to intellectual and moral blindness. **DARKNESS AND DIMNESS**

en: being-darkened, having-been-darkened, was-darkened | **es:** entenebrecidos, fue-oscurecido, oscurecido | **fr:** verfinstern | **de:** verfinstern Eph 4:18; Rev 9:2; Rev 16:10

σκῦβᾰλ-ον G4657 *N-ANP* (1×)

Garbage, refuse, dung, or worthless waste; things discarded as useless or repulsive

Paul declares that he counts everything loss 'and consider them garbage, in order that I may gain Christ' (Philippians 3:8). The noun σκύβαλον designated refuse, excrement, trash, or table scraps thrown to dogs—anything worthless and repulsive. Paul applies this shocking term to his former sources of confidence: pedigree, education, zeal, legal righteousness. What Judaism valued as credentials, Paul now sees as worthless waste compared to knowing Christ. The violent revaluation—from boasting (3:4-6) to garbage (3:8)—illustrates the revolutionary impact of encountering Jesus.

(1×) Philippians 3:8 uses the accusative plural σκύβαλα: 'I count them as garbage.' The term appears only here in the NT, stronger than mere 'loss' (3:7). Classical usage ranged from dung to food scraps to general refuse. Spanish 'basura' (garbage), French retains the Greek, German 'Unrat' (filth)—all convey worthlessness. Paul's rhetoric escalates from counting loss to viewing as repulsive waste, emphasizing the surpassing worth of knowing Christ. His former identity markers don't just fade; they become actively repugnant compared to the righteousness that comes through faith. **ASH HEAP REFUSE**

en: garbage | **es:** basura | **fr:** σκύβαλα | **de:** Unrat Phil 3:8

Σκύθ-ης G4658 *N-NMS* (1×)

A Scythian, member of nomadic peoples from the steppes north of the Black Sea, considered barbarian by Greeks and Romans

Paul declares that in Christ there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave, nor free (Colossians 3:11). Scythians represented the extreme edge of barbarity to Greco-Roman sensibilities—nomadic warriors from the distant north, feared for ferocity and regarded as uncivilized. That Paul specifies 'barbarian, Scythian' suggests Scythians were considered barbarous even among barbarians, the lowest rung of cultural hierarchy. Yet gospel reconciliation obliterates such distinctions. In Christ's new humanity, ethnic and cultural categories that structure worldly societies lose their dividing power—Christ is all and in all.

(1×) Colossians 3:11 uses the nominative singular Σκύθης in a list of abolished distinctions: 'where there is not... barbarian, Scythian, slave, free.' The escalation from general 'barbarian' to specific 'Scythian' may indicate Scythians as the furthest extreme of cultural otherness. Classical Greeks associated Scythians with nomadic violence and lack of civilization. Paul's point: even maximum cultural distance dissolves in Christ, who recreates humanity beyond ethnic and social categories. The church embodies a new social reality where identity flows from Christ rather than ethnicity or status. **NATIONS AND PEOPLES**

en: Scythian | **es:** Escita | **fr:** Σκύθης | **de:** Skythe Col 3:11

σκυθρωπ-ός G4659 *Adj-NMP* (2×)

Sad-faced, gloomy, sullen; having a downcast or sorrowful countenance

Σκυθρωπός describes someone with a sad, gloomy, or sullen facial expression—a countenance marked by sorrow, anger, or affected gravity. Jesus uses this term when warning against hypocritical fasting that displays exaggerated sadness to gain human admiration. In Luke's Gospel, the term describes the two disciples walking to Emmaus after Jesus' crucifixion, genuinely downcast because their hopes had been crushed. The same word can describe authentic grief or performative gloominess, with context determining which. Classical usage includes both meanings: genuine melancholy and affected severity.

(2×) Matthew 6:16 warns against looking gloomy (literally 'making yourselves sad-faced') when fasting, contrasting authentic piety with theatrical displays. Luke 24:17 describes the Emmaus disciples as genuinely sad as they walked, discussing Jesus' death. The two contexts show authentic versus performed sadness. Classical Greek applied the term to sullen, angry, or artificially grave expressions, even to dark colors and gloomy objects. **AUTO-DETECTED COMMUNITY 1284 WITH 4 SENSES**

en: gloomy, sad | **es:** entristecidos, tristes | **fr:** sombre | **de:** σκυθρωποί Matt 6:16; Luke 24:17

σκύλλω G4660 *V-PMA-2S* (4×)

To trouble, bother, harass; to weary or distress someone by imposing a burden

Originally meaning to flay or tear (related to skulon, 'spoils stripped from the slain'), this verb softened in Koine Greek to mean troubling or bothering someone. Its NT occurrences divide into two vivid patterns. In Matthew 9:36, Jesus sees the crowds 'harassed and helpless,' describing their spiritual exhaustion under poor leadership. In Mark 5:35 and Luke 8:49, messengers tell a distraught father not to 'trouble' Jesus further — the teacher need not be bothered since the child has died. Luke 7:6 has Jesus told not to 'trouble himself' by coming to the centurion's house. Each use carries the poignancy of someone bearing more than they should.

(4×) To trouble, bother, harass, or weary. Originally 'to flay or tear,' the word softened in Koine to mean causing weariness or disturbance. Spanish 'molestar' and German 'beunruhigen' capture the nuance of unwanted burden. In Matt 9:36 the passive describes crowds 'harassed' like sheep without a shepherd. In Mark 5:35 and Luke 8:49 it means to impose unnecessarily on Jesus ('do not trouble the teacher'). Luke 7:6 uses the middle voice reflexively: 'do not trouble yourself.' **TROUBLING AND DISTURBING**

en: harassed, trouble, trouble-yourself | **es:** agotados, molestas, molestes |

fr: troublé | **de:** beunruhigt, σκύλλε, σκύλλου Matt 9:36; Mark 5:35; Luke 7:6; Luke 8:49

σκῦλον G4661 *N-ANP* (1×)

Spoils, plunder, or goods seized from a defeated enemy; the possessions taken in victory

Jesus describes the strong man's house being invaded: 'when someone stronger attacks and overcomes him, he takes away the armor in which he trusted and divides his spoils' (Luke 11:22). The plural σκῦλα designated military plunder, possessions stripped from defeated enemies. In Jesus's parable, Satan is the strong man guarding his possessions until someone stronger (Jesus) binds him and seizes his goods. The spoils represent people held captive by Satan's power, now liberated by Jesus's superior authority. Exorcisms and healings demonstrate this cosmic conflict—Jesus plundering Satan's kingdom, dividing the spoils among God's people.

(1×) Luke 11:22 uses the accusative plural σκῦλα: 'he divides his spoils.' The military imagery pictures defeat and dispossession—the victorious attacker strips the defeated strong man and distributes the plunder. Spanish 'despojos,' French 'dépouille' (spoil/remains)—both preserve the martial context. Jesus's point answers accusations that he casts out demons by Beelzebul (11:15): actually, he's invading Satan's kingdom, binding him, and freeing captives. Every exorcism is spiritual conquest, evidence that God's kingdom has come upon them (11:20). **PLUNDER AND SPOIL**

en: spoils | **es:** despojos | **fr:** dépouille | **de:** σκῦλα Luke 11:22

σκωληκό-βρωτος G4662 *Adj-NMS* (1×)

Worm-eaten, consumed by worms; describing a body decomposing or being devoured by larvae

Herod Agrippa I, struck by an angel for accepting worship as a god, 'became worm-eaten and breathed his last' (Acts 12:23). The adjective σκωληκόβρωτος combines 'worm' (σκώληξ) with 'eaten' (βρωτός), describing bodies consumed by worms—either through immediate divine judgment or rapid decomposition. Josephus provides parallel account of Herod's painful death after five days of agony. The manner of death signifies divine judgment on blasphemous pride—the king who accepted divine honors suffers a death emphasizing mortal corruption. The worms eating his flesh mock his pretensions to deity.

(1×) Acts 12:23 uses the nominative singular σκωληκόβρωτος: 'becoming worm-eaten, he expired.' Whether this describes internal parasites during life or immediate post-mortem decomposition, the image conveys divine judgment. Spanish 'comido por gusanos,' French 'vers de terre,' German retains the Greek—all emphasize worm consumption. Luke frames Herod's death as direct divine response to accepting worship (12:22-23): 'because he did not give God the glory, immediately an angel of the Lord struck him.' The worm-eaten death displays the fate of human pride that usurps divine honor. **WORM MAGGOT**

en: eaten-by-worms | **es:** comido-por-gusanos | **fr:** vers-de-terre | **de:** σκωληκόβρωτος Acts 12:23

σκώληξ G4663 *N-NMS* (3×)

worm; a crawling larva or grub, especially one that feeds on decaying matter

The Greek word for worm, particularly earthworms or the larvae of insects. In the NT it appears exclusively in Mark 9:44, 46, 48—Jesus' warning about Gehenna where 'their worm does not die and the fire is not quenched,' echoing Isaiah 66:24. The imagery is stark: worms that perpetually consume but are never satisfied, symbolizing unending destruction. Classical Greek uses it for various worms and grubs, those found in dung, decayed matter, or infested trees—creatures associated with corruption and death.

(3×) The translations are perfectly uniform across languages: English 'worm', Spanish 'gusano', French 'ver', German 'Wurm'. This unanimity reflects a concrete, unambiguous term. Jesus' threefold repetition (Mark 9:44, 46, 48) emphasizes the horror of final judgment through this visceral image—worms ceaselessly gnawing on the dead, an emblem of unending decay and loss. **WORM MAGGOT**

en: worm | **es:** gusano | **fr:** ver | **de:** Wurm Mark 9:44; Mark 9:46; Mark 9:48

σμᾰράγδ-ῐνος G4664 *Adj-DMS* (1×)

Emerald, or of emerald; describing the precious green gemstone or objects made from it

John sees around God's throne 'a rainbow that looked like emerald' (Revelation 4:3). The adjective σμαράγδινος describes the emerald-green color of this celestial rainbow. While earthly rainbows display multiple colors, this throne-room rainbow shimmers with singular green brilliance, perhaps evoking God's covenant (Genesis 9:13) transformed in heavenly glory. Emeralds represented the highest value green stones in antiquity, associated with verdant life and precious beauty. The imagery combines covenant symbolism with otherworldly splendor, surrounding God's throne with brilliant green radiance.

(1×) Revelation 4:3 uses the dative masculine singular σμαραγδίνῳ modifying 'rainbow': ἶρις ὁμοία ὁράσει σμαραγδίνῳ ('a rainbow similar in appearance to emerald'). The comparison emphasizes color rather than material—the rainbow looks emerald-green. Spanish 'a esmeralda,' German 'smaragden'—both translate the adjectival form. In Revelation's throne vision, this emerald rainbow adds to the overwhelming visual glory: jasper and carnelian, lightning and thunder, sea of glass, and living creatures. The singular green contrasts with earthly rainbows' spectrum, suggesting transcendent perfection. **GEMSTONES AND TARSHISH**

en: emerald | **es:** a-esmeralda | **fr:** smaragden | **de:** smaragden Rev 4:3

σμάραγδος G4665 *N-NMS* (1×)

Emerald, the precious green gemstone valued for color and clarity

John's vision of the New Jerusalem includes emerald as the fourth foundation stone (Revelation 21:19). The noun σμάραγδος designated high-quality green stones, especially emeralds, prized throughout the ancient world for brilliant color. The twelve foundations, each adorned with different precious stones, symbolize the twelve apostles and the glory of God's eternal city. Emerald's inclusion among jasper, sapphire, chalcedony and other gems creates a vision of overwhelming beauty and value. The foundations' diversity suggests completeness—every kind of precious stone contributes to the city's splendor.

(1×) Revelation 21:19 lists emerald fourth among foundation stones: 'the third chalcedony, the fourth emerald.' The nominative singular σμάραγδος appears in a catalog of twelve gems, each corresponding to one of the twelve foundation stones bearing apostles' names (21:14). Spanish 'esmeralda,' French retains the cognate, German 'Smaragd'—all identify the green gemstone. Ancient sources sometimes confused emeralds with other green stones, but the term generally designated the finest green gems. The cumulative effect pictures indescribable beauty: God's city built on foundations of supreme value. **AUTO-DETECTED COMMUNITY 14254 WITH 4 SENSES**

en: emerald | **es:** esmeralda; | **fr:** Smaragd | **de:** Smaragd Rev 21:19

σμύρνα G4666 *N-AFS* (2×)

Myrrh, an aromatic resin from Arabian trees used for perfume, anointing, embalming, and worship

Σμύρνα refers to myrrh, the fragrant gum resin from the Balsamodendron Myrrha tree native to Arabia and East Africa. In the ancient world, myrrh was treasured for multiple purposes: as perfume and anointing oil, as incense in worship, for embalming the dead, and as a gift worthy of kings. The Magi bring myrrh to the infant Jesus alongside gold and frankincense—gifts prophetically symbolizing kingship, divinity, and death. At Jesus' burial, Nicodemus brings an extravagant amount of myrrh mixed with aloes to prepare Jesus' body. Myrrh thus frames Jesus' earthly life, from birth to burial.

(2×) Matthew 2:11 lists myrrh among the treasures presented to the Christ child, while John 19:39 describes about 75 pounds of myrrh and aloes brought for Jesus' burial. This creates a symbolic bracket around Jesus' life—myrrh for the king-child and myrrh for the crucified king. Ancient sources describe myrrh's use in embalming (drops of myrrh from burning preserving the dead, per Euripides), as incense, and as precious unguent. MYRRH AROMATIC RESIN

en: myrrh, of-myrrh | **es:** de-mirra, mirra | **fr:** myrrhe | **de:** Myrrhe, σμύρναν Matt 2:11; John 19:39

Σμύρνα G4667 *N-DFS* (2×)

Smyrna, an important coastal city in Asia Minor and one of the seven churches of Revelation

Σμύρνα (Smyrna) was a major port city on the Aegean coast of Asia Minor (modern Izmir, Turkey), renowned for its beauty, commerce, and loyalty to Rome. It was one of the seven churches addressed in Revelation 2-3, a congregation facing severe persecution and poverty despite the city's wealth. Jesus' message to Smyrna contains no rebuke—only encouragement to remain faithful even unto death, with the promise of the crown of life. The city's name coincidentally echoes the word for myrrh, and early interpreters noted the connection: myrrh is crushed to release its fragrance, just as the Smyrnan church was crushed by persecution yet remained fragrant to God.

(2×) Revelation 1:11 lists Smyrna among the seven churches John must address, and Revelation 2:8 begins the specific letter to Smyrna's angel, praising their faithfulness amid tribulation. The church's suffering was severe—likely including Jewish opposition and Roman imperial pressure. Historically, Smyrna later produced Polycarp, one of the early church's most famous martyrs. Inscriptions and coins show variant spellings (Ζμύρνα), reflecting Ionic dialect variations. GEOGRAPHY AND SPACE

en: Smyrna | **es:** Esmirna | **fr:** Smyrna | **de:** Smyrna Rev 1:11; Rev 2:8

Σμύρνα G4668

Smyrna; a major city of Ionia on the Aegean coast of Asia Minor

Smyrna was one of the great cities of ancient Ionia, located on the Aegean coast of what is now Turkey. The city had ancient roots mentioned by Homer and was refounded as a major Hellenistic and Roman urban center. It served as an important port and commercial hub, later becoming home to one of the seven churches addressed in Revelation. The city's name appears in various Greek forms, with inscriptions sometimes using Ζμύρνα with a zeta rather than sigma. Smyrna's residents, called Σμυρναῖοι, were proud of their city's culture, commerce, and later its Christian community that endured persecution.

σμυρν-ίζω G4669 *V-RPM/P-AMS* (1×)

Mixed with myrrh, flavored or drugged with myrrh; describing wine combined with myrrh for medicinal or deadening effect

At Golgotha, soldiers offered Jesus wine mixed with myrrh, but he refused it (Mark 15:23). The participle ἐσμυρνισμένος describes wine drugged with myrrh, likely intended to dull pain or awareness during crucifixion. Myrrh added bitter flavor and possible narcotic properties. Jesus's refusal to drink signals his determination to face death fully conscious, experiencing the cup of suffering completely. This contrasts with his later acceptance of sour wine (15:36), which was not medicated. The myrrhed wine represents an offered mercy Jesus deliberately declines to maintain clarity through his passion.

(1×) Mark 15:23 uses the perfect passive participle ἐσμυρνισμένον modifying 'wine': 'they were giving him wine mixed with myrrh.' The perfect tense suggests wine prepared beforehand, myrrh already infused. Spanish 'con mirra mezclado,' French 'mêlé de myrrhe,' German 'gemyrrt'—all indicate the mixture. Some manuscripts read 'gall' (χολή) instead of myrrh (σμύρνα), perhaps harmonizing with Matthew 27:34. Either way, the substance made the wine unpalatable and possibly narcotic. Jesus's refusal shows resolve to drain the cup of suffering fully aware. MYRRH AROMATIC RESIN

en: myrrh-mixed | **es:** con-mirra-mezclado | **fr:** mêlé-de-myrrhe | **de:** gemyrrt Mark 15:23

Σόδομα G4670 *N-DNP* (10×)

Sodom, the destroyed city of the plain, a byword for extreme wickedness and divine judgment

The proper name of the infamous city destroyed by fire and brimstone in Genesis 19, invoked throughout the New Testament as the supreme example of divine judgment upon sin. Jesus warns that the day of judgment will be more bearable for Sodom than for cities that reject his messengers (Matt 10:15; 11:23–24). Paul cites Isaiah's Sodom oracle to illustrate God's mercy in preserving a remnant of Israel (Rom 9:29). Peter and Jude use Sodom's destruction as a warning paradigm for the ungodly (2 Pet 2:6; Jude 7). Revelation symbolically calls Jerusalem 'Sodom' (Rev 11:8). The name became a universal moral benchmark.

Sodom (proper noun) (10×) The proper name of the ancient city of the Jordan plain destroyed by divine fire (Gen 19), functioning in the New Testament as the paradigmatic example of catastrophic judgment upon wickedness. Jesus uses it to shame unresponsive Galilean towns (Matt 10:15; 11:23–24), Paul quotes Isaiah's Sodom prophecy regarding Israel's remnant (Rom 9:29), and Peter and Jude cite its destruction as a warning for the ungodly (2 Pet 2:6; Jude 7). Spanish 'Sodoma' and French 'Sodome' preserve the name with only minor phonetic adaptation. GEOGRAPHY AND SPACE

en: Sodom, for-Sodom, of-Sodom | **es:** Sodoma, Sodómōn, Sódoma | **fr:** Sodome | **de:** Sodom, Σοδόμοις, Σοδόμων Matt 10:15; Matt 11:23; Matt 11:24; Mark 6:11; Luke 10:12

σύ G4671

you (singular), your; second person singular pronoun (genitive σου or dative σοι)

This represents genitive and dative forms of the second person singular pronoun: σου ('of you, your') and σοι ('to you, for you'). These forms appear constantly in biblical Greek, marking possession ('your house'), indirect objects ('I give to you'), and various prepositional relationships. The enclitic form σου could lose its accent when following another word, while σοι remained distinct. Ancient Greek's case system made these forms essential for indicating relationships between verbs and their personal objects. In direct discourse, prayers, and commandments, these forms created intimate personal address that modern English 'you' only partially captures.

Σολομών G4672 *N-NMS* (12×)

Solomōn – Solomon; the son of David and Bathsheba, Israel's proverbially wise king

The proper name Solomon (Solomōn) refers to the son of David who succeeded him as king over Israel, renowned above all for his God-given wisdom and the magnificence of his reign. Matthew's genealogy identifies him precisely: 'David was the father of Solomon by the wife of Uriah' (Matt 1:6-7). Jesus invokes Solomon's splendor as a foil for divine providence – 'even Solomon in all his glory was not arrayed like one of these' (Matt 6:29; Luke 12:27) – and his wisdom as a foil for his own authority: 'something greater than Solomon is here' (Matt 12:42; Luke 11:31). In John 10:23 and Acts 3:11; 5:12, 'Solomon's Portico' preserves his name in the architecture of the temple complex. Every target language retains the name by transliteration.

Solomon (proper name) (12×) The proper name of David's son and Israel's wise king, invoked in the NT genealogy (Matt 1:6), in comparisons with Jesus' greater wisdom and glory (Matt 6:29; 12:42; Luke 11:31), and in the toponym 'Solomon's Portico' (John 10:23; Acts 3:11). All languages transliterate the single referent: Spanish Salomon, French Salomon, German Salomo. PROPER NAMES (PERSONAL)

en: Solomon, Solomōn, of-Solomon | **es:** Solomōn, Solomṓn, de-Solomṓn | **fr:** Salomon | **de:** Salomo Matt 1:6; Matt 1:7; Matt 6:29; Matt 12:42

σορός G4673 *N-GFS* (1×)

A bier or coffin for carrying the dead to burial

In ancient Mediterranean culture, the deceased were often carried

on an open bier to the burial site in public procession. The Greek term encompasses both the portable bier and enclosed coffin, though classical sources distinguish between stone sarcophagi and wooden carrying platforms. Luke's account of the widow of Nain specifically uses this term when Jesus encounters the funeral procession and touches the bier, stopping the bearers. The multilingual evidence (Spanish féretro, French cercueil) confirms the burial-transport sense.

(1×) The portable platform or coffin on which a corpse was carried in funeral processions. In Luke 7:14, Jesus touches this burial bier as the widow's son is being carried out, demonstrating his authority over death by stopping the procession and raising the dead man. Greek sources distinguish various types from wooden frames to stone coffins, though the NT usage emphasizes the funeral-transport function. **TOMBS AND BURIAL**

en: coffin | **es:** féretro | **fr:** cercueil | **de:** σοροῦ Luke 7:14

σός G4674 *PPro-D2S* (27×)

your, yours — second person singular possessive pronoun indicating belonging to the addressee

Sos is the possessive adjective corresponding to the second person singular pronoun su ('you'), meaning 'your' or 'yours.' Its 27 NT occurrences appear almost exclusively in direct speech, where one person addresses another about what belongs to them. Jesus uses it in the Sermon on the Mount to challenge self-righteous judgment: 'the log that is in your own eye' (Matt 7:3; Luke 6:42). In parables, the returning master asks servants about 'your talent' (Matt 25:25) and the father tells the elder son 'all that is mine is yours' (Luke 15:31). Jesus' prayer in Gethsemane reaches its climax with 'not my will but yours be done' (Luke 22:42), and his high-priestly prayer declares 'all mine are yours, and yours are mine' (John 17:6, 9-10). Paul uses it in personal appeals: 'your faith' and 'your love' (Phlm 14). The pronoun is intimate and singular — never the polite plural — giving it an immediacy that resonates in every language: Spanish 'tu/tuyo,' French 'ton/tien,' German 'dein.'

your, yours (possessive) (27×) Second person singular possessive ('your, yours'), used in direct speech to mark what belongs to the addressee. Jesus employs it in pointed personal challenges — 'the log in your eye' (Matt 7:3), 'your faith has saved you' — and in moments of profound theological intimacy: 'not my will but yours' (Luke 22:42), 'yours are mine and mine are yours' (John 17:10). In parables it marks possession and responsibility: 'your talent' (Matt 25:25), 'all that is mine is yours' (Luke 15:31). Its singular form creates a tone of direct personal address absent from the plural 'hymon.' **SECOND PERSON PRONOUNS**

en: to-you, your, your-own | **es:** Tuyos, de-ti, tu | **fr:** de-toi, toi, vous | **de:** dein, dich, dir Matt 7:3; Matt 7:22; Matt 13:27

σύ G4675

your, yours; second person singular possessive pronoun (genitive form used as possessive)

This is the genitive form of the second person singular pronoun functioning as a possessive: 'your' or 'yours.' Greek regularly used the genitive case of personal pronouns to indicate possession rather than having separate possessive adjectives for all persons. So σοῦ or its enclitic form σου meant 'of you' or 'your,' appearing in contexts like 'your father,' 'your faith,' 'your house.' The form could be emphatic or enclitic depending on the emphasis needed. This grammatical feature made Greek pronouns highly efficient while maintaining clear distinctions between 'your' (singular) and 'your' (plural), a distinction lost in modern English.

σουδάριον G4676 *N-ANP* (4×)

A cloth for wiping sweat; a face-cloth, handkerchief, or napkin — used for wrapping and burial

Borrowed directly from Latin sudarium (from sudor, 'sweat'), this word denotes a small cloth originally used for wiping perspiration from the face. In the New Testament it appears in remarkably varied contexts. The unfaithful servant wraps his master's mina in a soudarion (Luke 19:20), suggesting something like a handkerchief. At Lazarus's tomb, the cloth had been bound around his face (John 11:44), and at Jesus's empty tomb it was found rolled up separately from the linen strips (John 20:7) — a detail only John records. In Acts 19:12, cloths carried from Paul's skin healed the sick, showing the word's range from burial custom to miraculous ministry.

(4×) A cloth or napkin, originally for wiping sweat (from Latin sudarium). Used as a face-cloth in burial wrapping (John 11:44; 20:7), as a small wrapping for valuables (Luke 19:20), and as cloths carried from Paul's body for healing (Acts 19:12). French 'suaire' preserves the Latin funerary association, while Spanish 'pañuelo' and German 'Schweisstuch' ('sweat-cloth') retain the original practical sense. The word's NT range spans the mundane, the funereal, and the miraculous. **LINEN AND FABRIC**

en: a-cloth, face-cloth, handkerchiefs | **es:** con-sudario, pañuelo, pañuelos | **fr:** linge, suaire | **de:** Schweisstuch, σουδάρια, σουδαρίῳ Luke 19:20; John 11:44; John 20:7; Acts 19:12

Σουσάννα G4677 *N-NFS* (1×)

Susanna, a woman who supported Jesus' ministry from her own resources

The name Susanna derives from Hebrew and means 'lily' or 'rose.' Among the women who traveled with Jesus and the Twelve, providing for them from their own means, Susanna appears only in Luke's Gospel. She represents the often-overlooked female disciples who sustained Jesus' itinerant ministry financially and logistically. The multilingual consistency across translations (Sousanna, Suzanne) reflects the name's Hebrew origin through Greek transliteration.

(1×) A personal name identifying one of the women who followed Jesus and supported his ministry from their own resources. Luke 8:3 places her among the women who had been healed of evil spirits and infirmities, including Mary Magdalene and Joanna. The mention emphasizes women's vital role as disciples and financial supporters in the Jesus movement, challenging conventional ancient Mediterranean social structures. **PROPER NAMES (PERSONAL)**

en: Sousanna | **es:** Sousánna | **fr:** Suzanne | **de:** Σουσάννα Luke 8:3

σοφία G4678 *N-NFS* (51×)

wisdom — skill, insight, or prudence; in Scripture, the divine attribute and its human reflection in right living

Sophia spans from practical craftsmanship in classical Greek to the supreme theological concept of divine wisdom. Across 51 New Testament occurrences, it appears as the wisdom of God vindicated by her deeds (Matt 11:19), the wisdom of Solomon (Matt 12:42), and the astonishing wisdom of Jesus that scandalized Nazareth (Matt 13:54; Mark 6:2). Paul radically reframes it: the cross is the wisdom of God, foolishness to the world but power to the called (1 Cor 1:24, 30). Spanish 'sabiduria,' French 'sagesse,' German 'Weisheit' all converge on this single concept.

of wisdom (51×) Wisdom as a comprehensive quality embracing divine insight, practical discernment, and moral understanding. In the Synoptics, it denotes the extraordinary teaching authority of Jesus (Matt 13:54; Mark 6:2) and the proverbial wisdom of Solomon (Matt 12:42; Luke 11:31). In Paul, sophia undergoes a dramatic redefinition: the world's wisdom is folly before God, while Christ crucified becomes 'the wisdom of God' (1 Cor 1:21-24). In Luke 2:40, 52, the child Jesus grows in sophia as a mark of messianic development. The domain tagging as 'conflict' likely reflects passages where human and divine wisdom clash (1 Cor 1-3), but the word itself is fundamentally a cognitive-moral term. All 51 occurrences share this unified sense of insight rightly applied. **WISDOM AND DISCERNMENT**

en: of-wisdom, wisdom | **es:** de-sabiduría, sabiduría | **fr:** sagesse | **de:** Weisheit Matt 11:19; Matt 12:42; Matt 13:54; Mark 6:2; Luke 2:40

σοφ-ίζω G4679 *V-RPM/P-DMP* (2×)

To make wise, instruct; to devise cleverly or cunningly (can be

positive skill or negative craftiness)
Σοφίζω means to make wise, to instruct, or to practice cleverness and skill. The verb can carry either positive connotations (genuine wisdom, skill, teaching) or negative ones (cunning, subtle tricks, deception), depending on context. In 2 Timothy, Paul tells Timothy that Scripture is able to make him wise for salvation—a positive use emphasizing divine instruction. In 2 Peter, the apostle insists they did not follow cleverly devised myths when proclaiming Christ's power—rejecting the negative sense of sophistic fabrication. Classical Greek used the term for becoming skilled in an art or practicing subtle deception.

(2×) 2 Timothy 3:15 speaks of sacred writings able 'to make you wise' (σοφίσαι) unto salvation through faith in Christ—Scripture as divine pedagogue. 2 Peter 1:16 denies following 'cleverly devised fables' (σεσοφισμένοις μύθοις)—rejecting sophistic invention. The same verb thus describes both God's wisdom-imparting revelation and human clever deception, with context determining which. Classical usage included learning an art, practicing subtlety, and dealing craftily. **WISDOM AND PRUDENCE**
en: cleverly-devised, to-make-wise | **es:** a-fábulas-ingeniosamente-inventadas, hacer-sabio | **fr:** σεσοφισμένοις, σοφίσαι | **de:** ersonnen 2Tim 3:15; 2Pet 1:16

σοφός G4680 *Adj-DMP* (20×)
Wise, skilled, learned; possessing practical wisdom or deep discernment, used of the truly wise and the self-styled.
In classical Greek this adjective ranged from 'skilled' (of a sculptor or musician) to 'prudent' or 'shrewd.' The New Testament sharpens it into a contrast between divine and human wisdom. Jesus thanks the Father for hiding things 'from the wise and understanding' (Matt 11:25; Luke 10:21), while Paul asks 'Where is the wise person?' (1 Cor 1:20) and warns against being 'wise in your own eyes' (Rom 12:16). Yet the word is not always ironic—Paul also speaks of believers as wise master-builders (1 Cor 3:10) and sends greetings to the wise in Rome (Rom 16:19). Spanish 'sabio' and German 'weise' capture both the genuine and the contested senses.

wise, skilled in judgment (20×) Wise or possessing wisdom and discernment—used both positively of genuine understanding and ironically of self-perceived cleverness. Jesus hides truth from 'the wise' in a reversal of expectations (Matt 11:25; Luke 10:21), while Paul interrogates worldly wisdom (1 Cor 1:20; Rom 1:22) yet also commends the wise builder (1 Cor 3:10). The substantive plural 'wise men' appears in Matt 23:34. Spanish 'sabio' and German 'weise' handle both the approving and the critical shades without ambiguity. **WISDOM AND PRUDENCE**
en: to-wise, wise, wise-men | **es:** a-sabios, más-sabio, sabio | **fr:** sage | **de:** weise Matt 11:25; Matt 23:34; Luke 10:21; Rom 1:14; Rom 1:22

Σπανία G4681 *N-AFS* (2×)
Spain, the westernmost region of the known Roman world, representing the ends of the earth
Σπανία is the Greek rendering of the Latin 'Hispania,' referring to the Iberian Peninsula at the western edge of the Roman Empire. For Paul and first-century Christians, Spain represented the farthest frontier of the known world, the completion of the geographic arc from Jerusalem to the ends of the earth. In Romans 15, Paul expresses his ambition to preach where Christ has not been named, and Spain symbolizes this frontier mission. Whether Paul ever reached Spain remains historically uncertain (early tradition suggests he did), but his stated intention shows the gospel's universal, boundary-breaking momentum.

(2×) Romans 15:24 and 15:28 both mention Paul's plans to visit Spain after delivering the collection to Jerusalem. He hopes the Roman church will assist him in this westward mission. Spain here functions both as literal geographic destination and symbolic representation of gospel expansion to earth's extremities. Earlier Greek writers called it Hesperia or Iberia, but by Roman times the Latin name Hispania (Greek: Σπανία or Ἱσπανία) had become standard. **GEOGRAPHY AND SPACE**
en: Spain | **es:** Spanían | **fr:** Espagne | **de:** Spanien Rom 15:24; Rom 15:28

σπαράσσω G4682 *V-APA-NMS* (3×)
to convulse, tear, or throw into violent spasms; used of demonic seizures causing bodily contortions
A verb describing violent tearing, convulsing, or rending—often used of wild animals tearing flesh from bone. In the NT, all three uses describe demons throwing their victims into convulsions before departing (Mark 1:26, 9:26, Luke 9:39). The classical background includes combat wounds, tearing apart in rage, and medical spasms. The Gospel writers capture the violent, uncontrollable nature of demonic affliction: bodies seized and thrashing, torn by forces beyond human control, only released when Jesus commands.

(3×) Spanish uses 'convulsionar' consistently, English 'convulse/convulsing', while German shows both 'zerren' (to pull/tear) and transliteration 'σπαράσσει'. French 'déchirer' (to tear) preserves the original violent sense. The exorcism narratives show this as a final, desperate act—the demon convulses its victim one last time before being expelled, displaying both its malice and its powerlessness before Jesus' authority. **TEARING AND RENDING**
en: convulses, convulsing | **es:** convulsionando, habiéndolo-convulsionado, lo-convulsiona | **fr:** déchirer | **de:** zerren, σπαράσσει Mark 1:26; Mark 9:26; Luke 9:39

σπαργάν-όω G4683 *V-RPM/P-ANS* (2×)
Wrapped in swaddling cloths; bound with strips of cloth as for an infant
Σπαργανόω means to wrap in swaddling bands or strips of cloth, the ancient practice of binding infants snugly for warmth and perceived health benefits. Luke uses this term in the nativity narrative to describe Mary wrapping the newborn Jesus in strips of cloth and laying him in a manger. The detail serves multiple purposes: it shows Mary's maternal care even in difficult circumstances, emphasizes Jesus' genuine humanity and vulnerability, and provides a sign for the shepherds ('you will find a baby wrapped in cloths and lying in a manger'). The imagery recalls Wisdom 7:4's description of Solomon's humble birth.

(2×) Luke 2:7 describes Mary wrapping Jesus in swaddling cloths after his birth, and Luke 2:12 repeats this detail as the identifying sign the shepherds will find. The repetition emphasizes the paradox: the Savior of the world begins life bound in strips of cloth like any helpless infant, lying not in a royal cradle but a feeding trough. Classical sources describe swaddling not just for infants but metaphorically for anything carefully wrapped or bound. **CLOTHING AND DRESS**
en: wrapped-in-cloths | **es:** envuelto-en-pañales, lo-envolvió-en-pañales | **fr:** emmailloter | **de:** ἐσπαργάνωσεν, ἐσπαργανωμένον Luke 2:7; Luke 2:12

σπατάλ-άω G4684 *V-PPA-NFS* (2×)
To live luxuriously, indulge in pleasure; to live in excessive comfort or self-gratification
Σπαταλάω describes living in luxury, excessive indulgence, and sensual pleasure without restraint. The term carries negative moral connotations—not merely enjoying good things but living for pleasure, comfort, and self-gratification. Paul uses it to describe a widow who lives for pleasure, saying she is 'dead even while she lives' (1 Timothy 5:6). James warns the rich who have lived luxuriously on earth while withholding wages from workers (James 5:5). The word suggests a life devoted to comfort and gratification rather than godliness and service, spoiling one's capacity for spiritual vitality.

(2×) 1 Timothy 5:6 describes a widow 'living in pleasure' (σπαταλῶσα) as spiritually dead despite physical life—pleasure-seeking has killed her soul. James 5:5 accuses the rich of having 'lived luxuriously' (ἐσπαταλήσατε) on earth, fattening their hearts for the day of slaughter like indulged cattle. Both uses condemn self-indulgent living that ignores God and neighbor. Classical Greek applied the term to soft living, excessive comfort, and spoiled children. **DRUNKENNESS AND INTOXICATION**
en: lived-in-pleasure, living-luxuriously | **es:** os-disteis-a-los-placeres, que-vive-en-placer | **fr:** σπαταλῶσα, ἐσπαταλήσατε | **de:** schwelgen 1Tim 5:6; Jas 5:5

σπάω G4685 *V-APM-NMS* (2×)

To draw out, pull; particularly to draw a sword from its sheath

Σπάω means to draw or pull, most commonly used for drawing a sword from its sheath. In both New Testament occurrences, the verb appears in contexts of violence or potential violence. In Mark 14:47, one of those standing near (John's Gospel identifies him as Peter) draws a sword and strikes the high priest's servant during Jesus' arrest. In Acts 16:27, the Philippian jailer draws his sword to kill himself when he thinks the prisoners have escaped. The verb captures the decisive moment of pulling a weapon, whether for attack or self-destruction, and in both biblical cases the action is interrupted by divine intervention.

(2×) Mark 14:47 uses the aorist participle (σπασάμενος, 'having drawn') to describe the quick action of drawing the sword and cutting off the servant's ear—Jesus immediately rebukes this violence. Acts 16:27 uses the present participle (σπασάμενος) for the jailer drawing his sword for suicide before Paul calls out that all prisoners remain. Classical usage emphasizes drawing swords (middle voice commonly used) but extends to drawing or pulling anything with force. DRAWING AND PULLING

en: drawing, having-drawn | **es:** desenvainando, habiendo-sacado | **fr:** tirer | **de:** ziehen, σπασάμενος Mark 14:47; Acts 16:27

σπεῖρα G4686 *N-NFS* (7×)

A Roman military cohort; a detachment of soldiers, typically about 600 men, stationed as a garrison unit.

In its original Greek sense, speira meant anything coiled or twisted — a rope, a serpent's coils, a ball of thread. But in the Roman-era New Testament, it exclusively denotes a 'cohort,' a standard Roman military unit of roughly 600 soldiers. It appears at key moments: the soldiers who mock Jesus after his trial are the 'whole cohort' (Matt 27:27; Mark 15:16), the arrest party in Gethsemane includes a speira with officers (John 18:3, 12), and in Acts it names the Italian Cohort of Cornelius (Acts 10:1) and the Augustan Cohort that escorts Paul (Acts 27:1). Spanish 'cohorte,' French 'cohorte,' and German 'Schar' all reflect the military unit meaning.

cohort, military band (7×) A Roman military cohort or detachment, typically consisting of about 600 soldiers under the command of a tribune (chiliarchos). In the NT it always carries this technical Roman military sense rather than the classical meanings of coils or rope. It appears in the Passion narratives for the soldiers who arrest and mock Jesus (Matt 27:27; Mark 15:16; John 18:3, 12) and in Acts for named garrison units: the 'Italian Cohort' of Cornelius at Caesarea (Acts 10:1) and the 'Augustan Cohort' escorting Paul to Rome (Acts 27:1). Spanish and French both borrow the Latin term directly as 'cohorte,' while German uses the broader 'Schar' (band, troop). GEOGRAPHY AND SPACE

en: cohort, of-a-cohort | **es:** cohorte, de-la-cohorte | **fr:** cohorte | **de:** Schar, σπείρης, σπεῖραν Matt 27:27; Mark 15:16; John 18:3; John 18:12; Acts 10:1

σπείρω G4687 *V-ANA* (53×)

To sow seed; used of planting, of what is sown, and of the sower in parable

One of the New Testament's most vivid agricultural verbs, speiro describes the act of scattering seed onto prepared ground. Jesus made it central to his teaching through the Parable of the Sower (Matt 13:3-23), where the word itself appears in active, passive, and participial forms to describe the sower, the act of sowing, and the various fates of what is sown. Paul extends it powerfully in 1 Corinthians 15:42-44 to describe the resurrection body 'sown in corruption, raised in incorruption,' and in Galatians 6:7-8 for sowing to flesh versus Spirit.

1. sow seed, plant (21×) The active sense of scattering or planting seed, covering both literal agriculture (Matt 6:26, 'they neither sow nor reap') and figurative sowing of the gospel or of righteousness. The Spanish 'sembrar' and German 'saeen' faithfully mirror the base agricultural meaning. Jesus' parable begins with this act: 'a sower went out to sow' (Matt 13:3). SOWING AND PLANTING

en: I-sowed, did-you-sow, sowed | **es:** sembramos, sembrar, sembraste | **fr:** semer | **de:** saeen, sät Matt 6:26; Matt 13:3; Matt 13:4; Matt 13:25; Matt 13:27

2. be sown, what is sown (17×) The passive voice indicating what has been sown or planted, prominent in Jesus' interpretation of the parable where 'what was sown on rocky ground' represents a type of hearer (Matt 13:20). Paul's resurrection discourse in 1 Corinthians 15:42-44 uses this form repeatedly: 'it is sown in corruption, it is raised in incorruption.' The Spanish passive 'es sembrado/a' precisely captures this grammatical shift. SOWING AND PLANTING

en: being-sown, having-been-sown, is-sown | **es:** es-sembrada, es-sembrado, se-siembra | **fr:** semer | **de:** saeen, sät Matt 13:19; Matt 13:20; Matt 13:22; Matt 13:23

3. the sower (substantival) (15×) The participial form used as a substantive noun meaning 'the sower,' a figure who becomes almost a title in Jesus' parables. In Matthew 13:3 the sower goes out, and in 13:37 Jesus identifies the sower as 'the Son of Man.' The consistent rendering across languages (Spanish 'que siembra,' English 'sower') shows how naturally the participle became a character designation. SOWING AND PLANTING

en: having-sown, one-sowing, sower | **es:** que-la-sembró, que-sembró, que-siembra | **fr:** semer | **de:** saeen, sät Matt 13:3; Matt 13:18; Matt 13:24; Matt 13:37; Matt 13:39

σπεκουλάτωρ G4688 *N-AMS* (1×)

A Roman soldier assigned to carry out executions, executioner

This Latin loanword originally meant 'scout' but in Imperial usage designated a special soldier from the headquarters staff responsible for executing prisoners. Mark's vivid account of John the Baptist's beheading employs this technical military term for the soldier Herod dispatched to the prison. The term appears in Greek texts as a transliteration of Latin speculator, reflecting Roman military administrative vocabulary. Translations consistently render this as 'executioner' (English, Spanish verdugo, German Henker), recognizing the specialized role rather than the etymological 'scout' meaning.

(1×) A member of the Roman military headquarters staff whose duties included carrying out capital sentences. In Mark 6:27, Herod sends such a soldier to behead John the Baptist in prison. The technical nature of this borrowed Latin term reflects the Roman administrative machinery of death that pervades the Gospel narratives, from John's execution to Jesus' crucifixion by Roman soldiers. MILITARY OFFICERS

en: executioner | **es:** verdugo | **fr:** spéculateur | **de:** Henker Mark 6:27

σπένδω G4689 *V-PIM/P-1S* (2×)

To be poured out as a drink offering; to sacrifice oneself completely in service

Σπένδω means to pour out a drink offering (libation), a ritual act in ancient worship where wine was poured on an altar or ground as an offering to God. Paul uses this imagery metaphorically to describe his own life and ministry as being poured out like a sacrificial libation. In Philippians 2:17, he expresses readiness to be poured out as a drink offering accompanying the Philippians' faith. In 2 Timothy 4:6, sensing his approaching death, Paul declares 'I am already being poured out'—his life is the final libation of his ministry. The imagery combines sacrifice, completion, and costly devotion.

(2×) Both occurrences use the present passive form (σπένδομαι, 'I am being poured out'), suggesting ongoing process rather than sudden event. Philippians 2:17 presents the possibility hypothetically but willingly; 2 Timothy 4:6 declares it as current reality with Paul's execution imminent. Ancient libations were poured before drinking, on altars, or on the ground as acts of worship and covenant. Paul transforms this ritual into a metaphor for martyrdom and ministerial completion. POURING AND SHEDDING

en: I-am-poured-out, am-being-poured-out | **es:** soy-derramado | **fr:** σπένδομαι | **de:** ausgegossen-werden Phil 2:17; 2Tim 4:6

σπέρμ-α G4690 *N-NNS* (43×)

Seed; offspring or descendants (esp. Abraham's seed); literal

agricultural seeds in botanical or theological contrast.
In the New Testament, this word overwhelmingly denotes human offspring or descendants rather than literal grain. The theological weight falls on 'the seed of Abraham' – a phrase that Paul radically reinterprets in Galatians 3:16 by insisting the singular 'seed' points to Christ, not to many descendants. Spanish distinguishes 'descendencia' (lineage) from 'simiente/semilla' (botanical seed), neatly mirroring the two senses. French uses 'semence' for both, while German 'Same' similarly covers the range. The parable of the sower (Matt 13:24-38) bridges both senses: literal seeds become metaphors for the kingdom. In its literal botanical use (1 Cor 15:38; Mark 4:31), the word retains its agricultural concreteness.

1. seed, offspring, descendant(s) (39×) Offspring, descendants, or posterity – the dominant NT sense. Central to Abrahamic covenant theology: 'your seed' (John 8:33; Rom 9:7-8; Gal 3:29) and the Davidic line (Rom 1:3; 2 Tim 2:8). Spanish 'descendencia' and 'simiente' both capture the progeny meaning. Paul's singular/plural argument in Galatians 3:16 turns entirely on this word. Also used in the parable of the wheat and tares (Matt 13:24, 37-38) where seed = people sown in the world. **SEED AND OFFSPRING**
en: offspring, seed | **es:** descendencia, simiente | **fr:** semence | **de:** Same Matt 13:24; Matt 13:27; Matt 13:37; Matt 13:38; Matt 22:24

2. seeds (literal, plural agricultural) (4×) Literal, physical seeds in agricultural or botanical contexts. The mustard seed (Matt 13:32; Mark 4:31) is the classic example – the smallest of seeds growing into a great plant. Paul uses the plural 'seeds' (spermasin) in 1 Cor 15:38 for different kinds of grain, and pointedly contrasts plural 'seeds' with singular 'seed' in Gal 3:16. Spanish 'semillas' and English 'seeds' mark the concrete, botanical referent. **SEED AND OFFSPRING**
en: seeds | **es:** descendencias, semillas | **fr:** semence | **de:** Same Matt 13:32; Mark 4:31; 1Cor 15:38; Gal 3:16

σπερμο-λόγος G4691 *Adj-NMS* (1×)
An idle babbler who picks up scraps of knowledge without understanding; a gossip
Literally meaning 'seed-picker,' this contemptuous term was used of birds pecking at scraps and extended metaphorically to people who gathered bits of knowledge or gossip without real understanding. The Epicurean and Stoic philosophers in Athens hurled this insult at Paul when he preached about Jesus and the resurrection. Classical sources show it denoted pretentious dabblers who retailed half-understood ideas. The French translation captures the literal etymology (semeur-de-paroles), while English 'babbler' and Spanish charlatán convey the contempt.

(1×) A contemptuous epithet for someone who picks up and retails scraps of learning without genuine understanding, like a bird pecking seeds. In Acts 17:18, Athens' philosophers dismiss Paul with this insult before bringing him to the Areopagus, ironically revealing their own superficiality in the face of Paul's sophisticated theological argument. The term captures the intellectual elitism of Greek philosophical culture and its dismissive attitude toward foreign teachers. **IDLE TALK BOASTING**
en: babbler | **es:** charlatán | **fr:** semeur-de-paroles | **de:** σπερμολόγος Acts 17:18

σπεύδω G4692 *V-IIA-3S* (6×)
speudo – to hurry, hasten, move with urgency or eager speed
The verb speudo expresses urgent, eager movement – hurrying toward a person, place, or action. Its New Testament occurrences are vivid and concrete: the shepherds hurried to Bethlehem to find the newborn Christ (Luke 2:16), Jesus commanded Zacchaeus to come down quickly from the sycamore tree (Luke 19:5), and Zacchaeus hurried down joyfully (Luke 19:6). Paul hastened to reach Jerusalem by Pentecost (Acts 20:16), and the Lord told Paul to hurry out of Jerusalem (Acts 22:18). In 2 Peter 3:12, believers are said to be 'hastening' the coming day of God. Spanish apresurarse and German eilen capture the urgency and intentionality well.

hurry, hasten, make speed (6×) To hurry, hasten, or move with eager speed toward a destination or action, conveying both physical rapidity and intentional urgency. The shepherds hurried to Bethlehem (Luke 2:16), Zacchaeus hurried down from his tree at Jesus' command (Luke 19:5-6), Paul hastened toward Jerusalem for Pentecost (Acts 20:16), and the Lord urged Paul to leave Jerusalem quickly (Acts 22:18). In 2 Peter 3:12, the same verb takes on an eschatological dimension as believers 'hasten' the day of God. Spanish apresurarse and French se hater both capture the eager-urgency nuance across all six occurrences. **HASTE AND URGENCY**
en: Hurry, hastening, having-hurried | **es:** Date-prisa, apresurando, apresurándose | **fr:** se-hâter | **de:** eilen, Σπεῦσον, σπεύσαντες Luke 2:16; Luke 19:5; Luke 19:6; Acts 20:16; Acts 22:18

σπήλαιον G4693 *N-ANP* (6×)
spelaion – a cave or den; a natural rock cavity used as shelter, hideout, or burial place
The neuter noun spelaion denotes a cave, grotto, or den – a natural or rock-hewn hollow space. In the Synoptic Gospels it appears in Jesus' quotation of Jeremiah 7:11 when he cleanses the temple: 'you have made it a den of robbers' (Matt 21:13; Mark 11:17; Luke 19:46), where the cave imagery evokes a bandit hideout. John uses it for the cave-tomb of Lazarus (John 11:38), and Hebrews 11:38 describes the faithful who wandered in caves and holes of the earth. Revelation 6:15 pictures the powerful hiding in caves from divine wrath. Spanish cueva, French caverne, and German Hohle all map cleanly to this concrete spatial concept.

cave, den (6×) A cave, den, or natural rock-hewn cavity used for shelter, concealment, or burial. The Synoptic temple-cleansing quotation of Jeremiah 7:11 – 'den of robbers' (Matt 21:13; Mark 11:17; Luke 19:46) – evokes a bandit's hideout, while John 11:38 uses it for Lazarus's cave-tomb, Hebrews 11:38 for the refuges of persecuted saints, and Revelation 6:15 for the hiding places of the fearful on the day of wrath. Spanish cueva, French caverne, and German Hohle all converge on the same concrete sense of a rock-enclosed hollow space, with no semantic subdivision needed. **HOLES AND OPENINGS**
en: a-cave, a-den, caves | **es:** cueva, cuevas | **fr:** caverne | **de:** Hoehlen, σπήλαιον Matt 21:13; Mark 11:17; Luke 19:46; John 11:38; Heb 11:38

σπῐλάς G4694 *N-NFP* (1×)
Hidden underwater rocks or reefs dangerous to ships; metaphorically, concealed spiritual dangers
Greek maritime vocabulary distinguished between visible rocks and these treacherous hidden reefs lurking beneath the surface, over which waves dash. Classical texts frequently warn of these shipwreck hazards. Jude employs this vivid nautical image to describe false teachers who infiltrate Christian communities—outwardly participating in fellowship meals while secretly endangering the faithful. The translations uniformly preserve the reef imagery (hidden-reefs, escollos, écueils), recognizing the metaphor's power.

(1×) Submerged rocks or reefs hidden beneath the water's surface, posing unseen danger to ships. In Jude 12, this maritime hazard becomes a powerful metaphor for false teachers who pose as genuine believers at fellowship meals ('love feasts') while actually threatening the community's spiritual safety. The image suggests danger that appears benign on the surface but harbors destructive potential beneath, like rocks concealed by waves. **ROCK AND CLIFF**
en: hidden-reefs | **es:** escollos | **fr:** écueils; | **de:** Klippen Jude 1:12

σπῐλ-όω G4695 *V-PPA-NFS* (2×)
To stain, defile, soil; to mark or spot with impurity
Σπιλόω means to stain, soil, or defile something, rendering it spotted or impure. Both New Testament uses are metaphorical, referring to moral and spiritual defilement rather than physical staining. James describes the tongue as the member that 'stains the whole body' (James 3:6), spreading corruption throughout the person. Jude warns about those who defile even the clothing (likely symbolic of one's moral state or testimony) while showing false mercy. The

verb evokes the imagery of unblemished sacrifices required in Old Testament worship—anything spotted or stained was unacceptable. Christians are called to keep themselves unstained from the world.

(2×) James 3:6 uses the present participle (σπιλοῦσα, 'staining') to describe the tongue's ongoing corrupting influence on the whole body, like a spreading stain. Jude 1:23 warns about garments 'stained' (ἐσπιλωμένον, perfect passive participle) by the flesh—clothing already defiled. Both emphasize moral contamination. Classical uses include literal staining and marking (including medical marking of skin conditions), but biblical usage is primarily metaphorical for moral defilement. **DEFILEMENT AND UNCLEANNESS**

en: stained, staining | **es:** manchada, que-mancha | **fr:** souillé, σπιλοῦσα | **de:** beflecken, beflleckte Jas 3:6; Jude 1:23

σπίλος G4696 *N-NMP* (2×)

Spot, stain, blemish; a mark of impurity or defect, literal or moral

Σπίλος refers to a spot, stain, blemish, or defect—originally physical but extended metaphorically to moral and spiritual imperfection. In Ephesians, Paul describes Christ's goal for the church: to present her without spot or wrinkle or any such thing, holy and blameless. In 2 Peter, false teachers are called 'spots and blemishes,' defiling the Christian community they infiltrate. The imagery draws on Old Testament purity laws requiring unblemished sacrifices and the prophetic vision of God's people as a pure bride. These moral 'spots' mar the beauty and holiness God intends for his people.

(2×) Ephesians 5:27 envisions the church glorified, without spot (σπίλον) or wrinkle—absolutely pure and beautiful. 2 Peter 2:13 calls false teachers 'spots and blemishes' (σπίλοι), pollutants within the community of faith. The same word describes Christ's goal for us and what we must avoid becoming. Classical usage includes physical spots or flecks (on the moon, for instance) and metaphorically stains of vice or impurity, as in Stoic moral philosophy. **BRIGHT SKIN SPOT**

en: spot, stains | **es:** mancha, manchas | **fr:** σπίλοι, σπίλον | **de:** Flecken Eph 5:27; 2Pet 2:13

σπλαγχν-ίζω G4697 *V-APP-NMS* (12×)

splanchnizomai – to be moved with deep compassion, to feel visceral pity; gut-level mercy prompting action

The deponent verb splanchnizomai ('to be moved with compassion') derives from splanchna ('entrails, bowels'), locating its emotional register in the gut rather than the head. In the New Testament it is reserved almost exclusively for Jesus and for characters in his parables who mirror divine mercy. Jesus is 'moved with compassion' at the sight of crowds like sheep without a shepherd (Matt 9:36), the hungry multitudes (Matt 14:14; 15:32; Mark 6:34; 8:2), the blind men at Jericho (Matt 20:34), and a leper (Mark 1:41). In the parables, the forgiving king (Matt 18:27), the good Samaritan (Luke 10:33), and the waiting father of the prodigal son (Luke 15:20) all experience this same visceral response. It is compassion that moves to act, never mere sentiment.

to be moved with compassion, to have pity (12×) To feel deep, visceral compassion that compels merciful action – used of Jesus seeing shepherd-less crowds (Matt 9:36), the hungry multitudes (Matt 14:14; Mark 8:2), the sick (Matt 20:34), and in parables of the forgiving king (Matt 18:27), the good Samaritan (Luke 10:33), and the prodigal's father (Luke 15:20). Spanish compadecerse, French avoir compassion, and German innerlich bewegt confirm one unified sense. **MERCY AND COMPASSION**

en: I-have-compassion, being-moved-with-compassion, had-compassion | **es:** Tengo-compasión, compadecido, compadeciéndose | **fr:** avoir-compassion | **de:** hat-Mitleid, innerlich-bewegt-sein Matt 9:36; Matt 14:14; Matt 15:32; Matt 18:27; Matt 20:34

σπλάγχνον G4698 *N-NNP* (11×)

Inward parts, entrails; figuratively, deep affection, tender compassion, heartfelt mercy

In classical Greek this word denoted the visceral organs—heart, lungs, liver, kidneys—the parts reserved for sacrificers at the beginning of a feast. By the New Testament era it had become the premier expression for the deepest seat of human emotion, much as English speakers once located feeling in the 'bowels.' Paul writes of longing for the Philippians 'with the splanchna of Christ Jesus' (Phil 1:8), and the canticle of Zechariah celebrates God's 'splanchna of mercy' (Luke 1:78). Spanish 'entranas' and French 'entrailles' preserve this striking body-to-emotion transfer. Only once does the literal anatomical sense surface: in the grim account of Judas's death, where his body burst open and 'all his splanchna poured out' (Acts 1:18).

1. tender affection, compassion (10×) Deep tender affection or compassion, understood as arising from the innermost parts of one's being. This metaphorical extension dominates the NT: Paul appeals to the Philippians 'by any splanchna and compassion' (Phil 2:1), confesses longing 'with the splanchna of Christ Jesus' (Phil 1:8), and tells the Corinthians that his own splanchna are wide open to them (2 Cor 6:12). Philemon's splanchna are refreshed by love (Phlm 1:7, 20). Spanish 'entranas' and German 'Inneres' both capture the visceral-to-emotional transfer that makes this word so vivid. **GEOGRAPHY AND SPACE**

en: affections, compassion, compassions | **es:** entrañas | **fr:** entrailles | **de:** Inneres, σπλάγχνα Luke 1:78; 2Cor 6:12; 2Cor 7:15; Phil 1:8; Phil 2:1

2. innards, intestines (literal) (1×) The literal internal organs or entrails of the body. This older, anatomical meaning appears only in Acts 1:18, where Judas fell headlong, his body burst open, and all his splanchna spilled out. The gruesome physicality of this sole literal usage stands in stark contrast to the tender metaphorical sense that pervades the epistles. French 'entrailles' and Spanish 'entranas' are ambiguous in the same way as the Greek, covering both viscera and deep feeling. **GEOGRAPHY AND SPACE**

en: innards | **es:** entrañas | **fr:** entrailles | **de:** σπλάγχνα Acts 1:18

σπόγγος G4699 *N-AMS* (3×)

a sponge; a porous, absorbent marine organism used for cleaning or soaking up liquids

The ordinary Greek word for sponge—a porous sea creature harvested and used for cleaning, bathing, and other tasks requiring absorption. In the NT it appears three times, all at the crucifixion: soldiers fill a sponge with sour wine and lift it on a stick to Jesus' lips (Matt 27:48, Mark 15:36, John 19:29). This humble household item becomes the instrument of a small mercy—or mockery—in Christ's final moments. Classical sources mention sponges for table-cleaning, bathing, and shoe-polishing, showing their everyday utility.

(3×) The translations are identical across all languages: English 'sponge', Spanish 'esponja', French 'éponge', German 'Schwamm'. This reflects a concrete, universally recognized object. The three Gospel accounts agree on this detail: a sponge soaked in vinegar, offered to the dying Christ, fulfilling Psalm 69:21 while providing temporary relief or perhaps one last indignity at Golgotha. **WASHING AND BATHING**

en: a-sponge | **es:** esponja | **fr:** éponge | **de:** Schwamm, σπόγγον Matt 27:48; Mark 15:36; John 19:29

σποδός G4700 *N-DFS* (3×)

ashes; the powdery residue left after burning, often used in rituals of mourning or purification

The Greek term for ashes—what remains after fire has consumed wood or other combustibles. In the NT it appears in Jesus' reproach against Galilean cities (Matt 11:21, Luke 10:13), saying Tyre and Sidon would have repented 'in sackcloth and ashes,' and in Hebrews 9:13 regarding the ritual use of heifer ashes for purification. Ashes symbolize mourning, repentance, and human frailty ('dust to dust'). Sprinkling ashes on one's head or sitting in ashes expressed grief and contrition, making visible an inner posture of humility before God.

(3×) Uniform across languages: English 'ashes', Spanish 'ceniza', French 'cendre', German 'Asche'. The dual NT usage shows both metaphorical (repentance in sackcloth and ashes) and ceremonial

(heifer ashes for purification) functions. Jesus' counterfactual statement assumes His hearers know this penitential practice—ashes as the physical expression of brokenness and the recognition of mortality. **ASHES COMBUSTION RESIDUE**

en: ashes | **es:** ceniza | **fr:** cendre | **de:** Asche, σποδῷ Matt 11:21; Luke 10:13; Heb 9:13

σπορ-ά G4701 *N-GFS* (1×)

Seed for sowing; metaphorically, spiritual origin or source of new life

The Greek term encompasses both the act of sowing and the seed itself, with extended meanings of offspring and origin. Classical usage speaks of 'procreation' and 'birth lineage.' Peter deploys this agricultural and generative imagery to describe spiritual rebirth—believers have been born again through imperishable seed, the living word of God. While the term could mean literal seed-time or planted fields, Peter's context demands the metaphorical sense of life-generating source. The translations vary between 'seed' (English, Spanish simiente) and 'sowing' (German Saat), both capturing the generative concept.

(1×) The seed or generative source from which new life springs, used metaphorically for spiritual rebirth. In 1 Peter 1:23, believers are described as born again not from perishable but imperishable seed—God's living and enduring word. This echoes Jesus' parables where seed represents the word, and evokes the creative power of God's word in Genesis. The biological imagery emphasizes both the divine origin and enduring nature of spiritual regeneration. **SEED AND OFFSPRING**

en: seed | **es:** simiente | **fr:** σπορᾶς | **de:** Saat 1Pet 1:23

σπόρῐμος G4702 *Adj-GNP* (3×)

sown fields, grain fields; land suitable for planting or currently planted with grain crops

An adjective meaning 'sown' or 'fit for sowing,' used substantively in the plural to mean grain fields or cultivated farmland. All three NT uses appear in the Sabbath controversy: Jesus' disciples pluck grain while walking through the 'sown fields' (Matt 12:1, Mark 2:23, Luke 6:1). The Pharisees object, sparking Jesus' defense using David's example and the principle that human need and mercy outweigh ritual restrictions. These are working fields, planted and yielding crops, the economic backbone of agricultural society.

(3×) The translations vary slightly but converge on cultivated fields: English 'grainfields', Spanish 'sembrados' (sown lands), French 'champ-de-blé' (wheat field), German 'Saatfeld' (seed field). The Synoptic unanimity on this setting shows an authentic memory: Jesus and His disciples walking through standing grain on Sabbath, triggering a conflict that reveals His authority over Sabbath law itself. **GEOGRAPHY AND SPACE**

en: grainfields | **es:** sembrados | **fr:** champ-de-blé | **de:** Saatfeld, σπορίμων Matt 12:1; Mark 2:23; Luke 6:1

σπόρος G4703 *N-NMS* (6×)

sporos – seed; what is sown, whether literal grain or figuratively the word of God

Derived from speiro ('to sow'), sporos denotes seed in its agricultural sense – the grain cast upon the ground by a farmer. In the Synoptic parables it carries both literal and figurative weight: the sower goes out to sow his seed (Luke 8:5), and Jesus explains that 'the seed is the word of God' (Luke 8:11). Paul extends the metaphor in 2 Corinthians 9:10, where God supplies 'seed for the sower' as a figure of generous provision. Spanish semilla, French semence, and German Saat all point consistently to the agricultural sense of 'that which is planted,' with the figurative extension to divine word and provision arising naturally from the parabolic context.

(6×) Seed intended for sowing – the grain or kernel that a farmer scatters on the ground, used both literally of agricultural practice and figuratively of God's word and providential supply. In Mark 4:26-27, a man casts sporos upon the earth and sleeps while it grows mysteriously; in Luke 8:11, Jesus identifies the seed as the word of God. Paul draws on the same imagery in 2 Cor 9:10 ('he who supplies seed to the sower'). Spanish semilla and French semence/semailles converge on the sowing-seed concept, while the domain assignment to PEOPLE_KINSHIP reflects the metaphorical extension to spiritual offspring and fruitfulness inherent in the parabolic tradition. **SEED AND OFFSPRING**

en: seed | **es:** semilla | **fr:** semailles, semence | **de:** Saat, σπόρον, σπόρος Mark 4:26; Mark 4:27; Luke 8:5; Luke 8:11; 2Cor 9:10

σπουδάζω G4704 *V-AMA-2S* (11×)

Be diligent, make every effort — to pursue a goal with earnest zeal, urgency, and persistent exertion

The verb σπουδάζω (spoudazō) conveys eager, earnest striving — not grudging duty but wholehearted urgency. Paul remembers being 'eager' to help the poor (Gal 2:10) and urges the Ephesians to be 'diligent to keep the unity of the Spirit' (Eph 4:3). Timothy is told to 'be diligent to present yourself approved to God' (2 Tim 2:15) and to come quickly (2 Tim 4:9). Peter uses it three times: 'Make every effort to confirm your calling' (2 Pet 1:10), to ensure remembrance (2 Pet 1:15), and to 'be found by him in peace' (2 Pet 3:14). Hebrews 4:11 exhorts believers to 'strive to enter that rest.' Spanish 'esforzarse' reflects the flavor of exertion.

be diligent, make every effort (11×) To be diligent, make every effort, or hasten eagerly toward a goal — combining internal zeal with outward urgency. Used for moral-spiritual striving (Eph 4:3, maintaining unity; 2 Tim 2:15, presenting oneself approved; 2 Pet 1:10, confirming one's calling; 2 Pet 3:14, being found in peace; Heb 4:11, entering God's rest), for charitable eagerness (Gal 2:10, remembering the poor; 1 Thess 2:17, longing to see believers), and for practical haste (2 Tim 4:9, 21; Tit 3:12, coming quickly). Peter's triple use in 2 Peter (1:10, 15; 3:14) makes diligent effort a hallmark of mature Christian life. **ZEAL AND JEALOUSY**

en: I-was-eager, I-will-be-diligent, be-diligent | **es:** Esforcémonos, Esfuérzate, apresúrate | **fr:** sich-befleissigen | **de:** sich-befleissigen Gal 2:10; Eph 4:3; 1Thess 2:17; 2Tim 2:15; 2Tim 4:9

σπουδ-αῖος G4705 *Adj-AMS* (3×)

earnest, zealous, diligent; showing eagerness and serious commitment in pursuing something

An adjective describing someone who is eager, earnest, and diligent—not casual or halfhearted but seriously committed. All three NT uses come from 2 Corinthians 8, where Paul describes Titus and another brother's earnest concern for the Corinthians and their giving (8:17, 22 twice). The word carries overtones of speed and energy ('in haste') but primarily denotes moral seriousness and zeal. Classical Greek uses it of good citizens, skilled craftsmen, and virtuous individuals—those who excel because they care deeply and act accordingly.

(3×) Translations cluster around 'earnest/zealous/diligent': English 'earnest, more eager', Spanish 'diligente, más diligente', French 'zélé', German 'eifrig'. The comparative forms ('more earnest,' 'más diligente') reflect Paul's rhetoric in 2 Cor 8:22, where he commends one brother as 'more earnest' still. This is not mere activity but heartfelt commitment—the kind of zeal that proves genuine concern for others' spiritual welfare. **ZEAL AND JEALOUSY**

en: earnest, more-eager, more-earnest | **es:** diligente, más-diligente | **fr:** zélé | **de:** eifrig 2Cor 8:17; 2Cor 8:22

σπουδ-αιότης G4706

earnestness, seriousness, excellence; the quality of being zealous, diligent, or morally good

This abstract noun denotes the quality of earnestness or seriousness in character, derived from σπουδή (haste, zeal). In moral contexts it meant goodness or excellence of character, the kind of seriousness that marked trustworthy people. The Septuagint used it to describe ethical qualities, while New Testament writers employed it for the earnest zeal that should characterize Christian service. The word

captured both intensity of effort and moral quality—not just working hard, but working with serious purpose and ethical integrity. It stood opposed to carelessness, frivolity, or moral compromise.

σπουδ-αῖος G4707

earnest, zealous, excellent, good; describing serious effort, moral quality, or superiority in kind

This adjective, built from σπουδή (zeal, haste), describes people or things marked by earnestness, diligence, or excellence. It could mean simply 'quick' or 'hasty,' but more commonly indicated serious, zealous engagement with a task—the opposite of lazy or careless. In moral contexts it meant 'good' or 'excellent,' distinguishing virtuous from wicked people. A σπουδαῖος musician was an excellent one, not merely an enthusiastic amateur. The word captured Greek admiration for focused energy applied with skill and moral purpose. New Testament writers used it for the earnest zeal expected in Christian living and service.

σπουδ-αιότης G4708 *Adv-C* (1×)

More eagerly, with greater earnestness or diligence (comparative adverb)

This comparative form intensifies the urgency and earnestness of action beyond ordinary eagerness. Related to Greek terms for seriousness and goodness of character, it suggests heightened zeal and careful attention. Paul uses it to explain his urgent desire to send Epaphroditus back to Philippi—not merely eagerly, but even more eagerly than might be expected. The comparative degree emphasizes Paul's pastoral sensitivity to the Philippians' anxiety about their sick messenger.

(1×) With increased or intensified eagerness, earnestness, and diligence beyond the ordinary. In Philippians 2:28, Paul explains his urgency in sending Epaphroditus home using this comparative adverb—he is sending him 'more eagerly' precisely so the Philippians' anxiety might be relieved. The comparative form highlights Paul's pastoral thoughtfulness and his recognition of the emotional dynamics within the community, going beyond mere duty to heightened care. **ZEAL AND JEALOUSY**

en: more-eagerly | **es:** más-diligentemente | **fr:** σπουδαιοτέρως | **de:** eifriger Phil 2:28

σπουδ-αῖος G4709 *Adv* (3×)

earnestly, diligently, zealously; with eagerness and serious effort, not carelessly

The adverbial form of 'earnest' (G4705), meaning diligently, eagerly, with serious effort. It appears three times: Jewish elders plead 'earnestly' with Jesus for the centurion (Luke 7:4), Onesiphorus 'diligently' searched for Paul in Rome (2 Tim 1:17), and Paul urges Titus to 'diligently' help Zenas and Apollos (Titus 3:13). Each context highlights sustained, purposeful effort—not casual attempts but persistent action driven by genuine concern. Classical usage includes the sense of haste, but the moral dimension of seriousness and care predominates.

(3×) Languages converge: English 'diligently, earnestly', Spanish 'diligentemente', French 'avec empressement' (with eagerness), German 'eifrig' (zealously). The three NT contexts share the theme of going beyond minimal effort: elders begging urgently, Onesiphorus searching persistently, Paul commissioning thorough support. This is the adverb of whole-hearted action, where earnestness shows itself in deeds. **ACCURACY AND PRECISION**

en: diligently, earnestly | **es:** diligentemente | **fr:** avec-empressement | **de:** eifrig, σπουδαίως Luke 7:4; 2Tim 1:17; Titus 3:13

σπουδή G4710 *N-DFS* (12×)

Diligence, earnest zeal, or eager effort; also haste or urgency in action.

Derived from the verb speudo ('to hasten'), this noun oscillates between inner disposition and outward urgency. In most New Testament occurrences it describes the moral quality of diligence and earnest zeal: Paul lists it among spiritual virtues (Rom 12:8, 11), and the Corinthians' spoude in response to Paul's letter proves their innocence (2 Cor 7:11–12). Spanish diligencia and French empressement both foreground the eager, wholehearted quality. In two vivid narrative passages, however, the older classical sense of physical haste surfaces: Salome rushes back 'with haste' to Herod (Mark 6:25), and Mary hurries to Elizabeth 'with haste' through the hill country (Luke 1:39). German Eifer ('zeal') serves both senses, while Spanish prisa ('hurry') is reserved for the haste meaning.

1. diligence (10×) Diligence, earnestness, or eager zeal — an inner disposition of wholehearted, energetic commitment. Paul commends it as a virtue alongside love and faith (Rom 12:8, 11; 2 Cor 8:7–8), praises the Corinthians' earnest concern (2 Cor 7:11–12), and urges believers to 'make every effort' (2 Pet 1:5; Jude 1:3). Spanish diligencia and French empressement highlight the proactive, self-motivated quality. Heb 6:11 ties it to the 'full assurance of hope.' **ZEAL AND JEALOUSY**

en: diligence, eagerness, earnestness | **es:** diligencia | **fr:** diligence, empressement | **de:** Eifer Rom 12:8; Rom 12:11; 2Cor 7:11; 2Cor 7:12; 2Cor 8:7

2. haste (2×) Haste or urgency, describing swift physical movement driven by pressing circumstances. Salome returns to Herod 'with haste' after requesting John's head (Mark 6:25), and Mary travels 'with haste' to visit Elizabeth upon hearing the angel's announcement (Luke 1:39). Spanish prisa ('hurry') and the prepositional phrase meta spoudes distinguish this temporal-kinetic sense from the dispositional meaning of diligence. **SPEED AND QUICKNESS**

en: haste | **es:** prisa | **fr:** empressement | **de:** Eifer, σπουδῆς Mark 6:25; Luke 1:39

σπῦρίς G4711 *N-AFP* (5×)

A large basket or hamper; used for carrying food or lowering a person, distinct from the smaller kophinos.

A large woven basket, notably distinguished in the Gospels from the smaller kophinos (G2894). When Jesus fed the four thousand, the leftovers filled seven spurides — large hampers (Matt 15:37; Mark 8:8) — and Jesus later reminds the disciples of this detail (Matt 16:10; Mark 8:20). The same word describes the basket used to lower Paul over the Damascus city wall (Acts 9:25), indicating a container large enough to hold a grown man. The Spanish translations helpfully alternate between canasta and cesta, both denoting sizable carrying vessels, while French offers both corbeille and panier.

(5×) A large basket or hamper (spuris), distinctly bigger than the kophinos used in the feeding of the five thousand. All five NT occurrences cluster around two episodes: the feeding of the four thousand, where seven spurides of leftovers were collected (Matt 15:37; Mark 8:8; recalled in Matt 16:10; Mark 8:20), and Paul's dramatic escape from Damascus in a basket lowered over the wall (Acts 9:25). The basket's size — large enough to transport a person — is the defining characteristic. Spanish canasta/cesta, French corbeille/panier, and German Korb all denote capacious containers, confirming the sense of a substantial carrying vessel rather than a small hand-basket. **GEOGRAPHY AND SPACE**

en: basket, baskets, of-baskets | **es:** canasta, canastas, cestas | **fr:** corbeille, panier | **de:** Korb, σπυρίδας, σπυρίδι Matt 15:37; Matt 16:10; Mark 8:8; Mark 8:20; Acts 9:25

στάδιος G4712 *N-AMP* (7×)

A stadion: a unit of distance (~185m / 607ft), or the racecourse/arena where athletic contests were held.

Stadion derives from the verb histemi ('to stand, set') and originally referred to a fixed standard of length — about 185 meters. In the Gospels and Revelation it appears as a straightforward distance marker: the disciples row twenty-five or thirty stadia across the sea (John 6:19), and Emmaus lies sixty stadia from Jerusalem (Luke 24:13). But in 1 Corinthians 9:24 Paul shifts to the word's concrete architectural referent — the stadium or racecourse where runners compete for a prize. Spanish 'estadio' and German 'Stadien' carry both meanings, while the context in each passage disambiguates distance from arena.

1. (6×) A unit of linear distance equal to roughly 185 meters (about one-eighth of a Roman mile), used to measure journeys on land or sea. The Gospels employ it for geographic specificity: Bethany is fifteen stadia from Jerusalem (John 11:18), Emmaus sixty stadia away (Luke 24:13). In Revelation 14:20, the apocalyptic bloodflow extends 1,600 stadia — a staggering hyperbole of distance. Spanish 'estadios' and French 'stade' function identically as units of measurement. MEASURE MEASUREMENT

en: stadia | **es:** estadios | **fr:** stade | **de:** Stadien, σταδίους Matt 14:24; Luke 24:13; John 6:19; John 11:18; Rev 14:20

2. (1×) The physical racecourse or arena (typically one stadion in length) where foot races and other athletic contests were held. Paul uses the concrete image in 1 Cor 9:24: 'those who run in a stadium all run, but one receives the prize.' Here the word shifts from abstract measurement to the built environment of competition, inviting readers to picture the packed stands and the single-lane race of the ancient Greek games. STRUGGLE AND CONTEST

en: a-stadium | **es:** estadio | **fr:** stade | **de:** Stadien 1Cor 9:24

στάμν-ος G4713 *N-NFS* (1×)

An earthen jar or vessel; specifically, the golden jar containing manna in the tabernacle

Greek domestic life employed various sized ceramic jars for storing wine, oil, money, and other valuables. Classical sources describe jars used for racking wine, holding ballots, and keeping precious contents. The Septuagint and Hebrews specifically mention a golden jar (not common earthenware) that held the manna in the ark of the covenant. This sacred vessel preserved the miraculous bread from the wilderness as a perpetual memorial of God's provision. The term itself simply means jar or bottle, but context determines whether common pottery or precious container.

(1×) A jar or vessel, particularly the golden jar described in Hebrews 9:4 as containing the manna within the ark of the covenant. While the Greek term could denote common earthenware containers for wine or oil, the biblical context specifies a precious golden vessel preserving the wilderness manna as a memorial. This sacred jar testified to God's supernatural provision during Israel's desert wanderings, linking past miracle to present covenant reality. GEOGRAPHY AND SPACE

en: jar | **es:** vasija | **fr:** Krug | **de:** Krug Heb 9:4

στάσις G4714 *N-GFS* (9×)

A standing or fixed position; by extension, a factional dispute, dissension, or violent uprising against authority.

Rooted in the verb histemi ('to stand'), stasis carries the concrete sense of a standing or established position, as in Hebrews 9:8 where the first tabernacle still 'has standing.' Far more often in the New Testament, however, it describes conflict: heated disputes within religious communities (Acts 15:2, 23:7) and violent insurrections against civil order, as when Barabbas is imprisoned for the stasis in Jerusalem (Luke 23:19, 25). Spanish distinguishes these well – 'disension' for internal disagreement versus 'insurrección' for armed revolt – while French collapses both under 'sédition,' revealing how thin the line between debate and uprising could be in the ancient world.

1. dissension, dispute (4×) Heated disagreement or factional dispute within a group, especially over religious or doctrinal matters. Spanish 'disensión/división' and the pairing with zetesis ('debate') in Acts 15:2 highlight the verbal, argumentative character. In Acts 23:7 the Pharisee-Sadducee clash over resurrection becomes a stasis so fierce the tribune must intervene (Acts 23:10). GEOGRAPHY AND SPACE

en: dissension, dissensions | **es:** disensión, división, sediciones | **fr:** sédition | **de:** στάσεις, στάσεως, στάσις Acts 15:2; Acts 23:7; Acts 23:10; Acts 24:5

2. insurrection, riot, uprising (4×) Violent uprising, riot, or insurrection against civil authority. Luke 23:19 and 23:25 use it of the Jerusalem insurrection for which Barabbas was jailed; Mark 15:7 names his fellow insurgents. Spanish 'insurrección' and German 'Aufruhr' capture the physical violence absent from sense 1. Acts 19:40 warns that the Ephesian silversmith riot could be charged as stasis – a serious Roman legal category. REBELLION REVOLT

en: an-insurrection, insurrection, of-riot | **es:** de-sedición, insurrección | **fr:** sédition | **de:** Aufruhr, στάσεως, στάσιν Mark 15:7; Luke 23:19; Luke 23:25; Acts 19:40

3. standing, status (1×) The state of standing, having an established position or recognized status – the most literal meaning derived from histemi. In Hebrews 9:8, the author argues that while the first tabernacle still 'has standing' (echouses stasis), the way into the holiest remains closed. Spanish 'posición' isolates this spatial-legal nuance from the conflict senses. REBELLION REVOLT

en: standing | **es:** posición | **fr:** sédition | **de:** Aufruhr Heb 9:8

στᾰτήρ G4715 *N-AMS* (1×)

A stater, a silver coin worth four drachmas; temple tax payment for two people

Originally denoting a standard weight, the stater became the name for various coins struck in gold, electrum, or silver across the Greek world. The silver stater equaled four drachmas or two didrachmas. In Matthew's account, Jesus directs Peter to find this exact coin in a fish's mouth—sufficient to pay the temple tax for both of them, since the tax was one didrachma per person. This miracle demonstrates Jesus' sovereignty over creation while honoring temple obligations. The coin's precise value makes the miracle specific rather than generic provision.

(1×) A silver coin valued at four drachmas, exactly covering the temple tax (one didrachma per person) for two individuals. In Matthew 17:27, Jesus miraculously provides this specific denomination from a fish's mouth to pay the tax for himself and Peter. The precision of the amount—neither too much nor too little—underscores the miracle's divine orchestration while demonstrating Jesus' willing submission to legitimate religious obligations despite his own authority. SILVER AND MONEY

en: a-stater | **es:** un-estatér | **fr:** statère | **de:** στατῆρα Matt 17:27

σταυρός G4716 *N-NMS* (27×)

cross — the wooden instrument of Roman crucifixion, and by extension the atoning death of Christ

Stauros originally denoted a simple upright stake or pale, but by the first century it designated the cross as Rome's instrument of execution for slaves, rebels, and the condemned. Its 27 NT occurrences divide between the literal wooden cross on which Jesus died and the metaphorical-theological weight it carries for the early church. In the Passion narratives, Simon of Cyrene is compelled to carry Jesus' stauros (Matt 27:32; Mark 15:21; Luke 23:26), the mocking crowd dares Jesus to come down from it (Matt 27:40, 42; Mark 15:30, 32), and John records that Pilate's inscription hung upon it (John 19:17, 19, 25, 31). Jesus had already transformed the cross into a symbol of radical discipleship: 'whoever does not take up his cross and follow me' (Matt 10:38; 16:24; Mark 8:34; Luke 9:23; 14:27). Paul makes the cross the center of his theology — the 'word of the cross' is foolishness to the perishing but the power of God (1 Cor 1:17-18), and through it God has reconciled all things (Eph 2:16; Col 1:20; 2:14). Spanish 'cruz,' French 'croix,' and German 'Kreuz' all derive from the Latin crux.

cross (27×) The wooden cross as the instrument of Roman execution on which Jesus was crucified. Appears in the Passion narratives as the physical object carried by Simon of Cyrene (Matt 27:32; Mark 15:21; Luke 23:26), on which Jesus hung (John 19:17-19, 25, 31), and from which mockers challenged him to descend (Matt 27:40, 42; Mark 15:30, 32). Metaphorically, Jesus transforms it into a call to radical self-denial and discipleship: 'take up your cross and follow me' (Matt 10:38; 16:24; Mark 8:34; Luke 9:23). Paul makes it the theological center of the gospel — folly to the world, power of God (1 Cor 1:17-18), the means of cosmic reconciliation (Col 1:20; 2:14; Eph 2:16). DEATH AND DYING

en: cross | **es:** cruz | **fr:** croix | **de:** Kreuz Matt 10:38; Matt 16:24; Matt 27:32; Matt 27:40; Matt 27:42

σταυρ-όω G4717 *V-AIA-3P* (46×)

crucify — to execute by fastening to a cross; figuratively, to put to death the power of sin

Stauroo is the verb that gives Christianity its central symbol. Derived from stauros ('upright stake, cross'), it denotes the Roman method of execution by nailing or binding a condemned person to a wooden frame — a punishment so degrading that Cicero called it the 'most cruel and disgusting penalty.' Its 46 New Testament occurrences cluster around the Passion narratives, where all four Gospels use it of Christ's death (Matt 27:35; Mark 15:24-25; Luke 23:33; John 19:18), and extend into the apostolic preaching where 'Christ crucified' becomes the paradoxical heart of the gospel (1 Cor 1:23; 2:2; Gal 3:1). Paul then develops a bold metaphorical extension: believers have 'crucified the flesh with its passions' (Gal 5:24), and the world is crucified to the apostle through the cross (Gal 6:14).

crucify, fasten to a cross (46×) To execute by nailing or binding to a cross, and by extension, to destroy the power of something through identification with that death. Used literally of the crucifixion of Jesus across all four Passion narratives (Matt 27:22-38; Mark 15:13-27; Luke 23:21-33; John 19:6-23) and in the early kerygma proclaiming 'the crucified Christ' (Acts 2:36; 1 Cor 1:23; 2:2). Paul extends the verb figuratively to the believer's decisive break with the old self — 'those who belong to Christ Jesus have crucified the flesh' (Gal 5:24) — and to the cosmic rupture between the apostle and the world through the cross (Gal 6:14). All 46 occurrences serve this unified field of literal execution and its theological appropriation. **KILLING AND REMOVING**

en: Crucify, crucified, crucify | **es:** Crucifica, Crucifícale, crucifica | **fr:** crucifier | **de:** kreuzigen, kreuzigt Matt 20:19; Matt 23:34; Matt 26:2; Matt 27:22; Matt 27:23

στᾰφῠλ-ή G4718 *N-AFS* (3×)

a bunch or cluster of grapes, fresh fruit still on the vine or recently harvested

The Greek word for a bunch of grapes—fruit clustered together on the stem. Jesus uses it in parallel teachings: you cannot gather grapes from thornbushes (Matt 7:16, Luke 6:44), and Revelation 14:18 depicts an angel gathering 'the clusters of grapes of the earth's vine' for the winepress of God's wrath. The image evokes vineyards, harvest, and the fruit that reveals a plant's true nature. Classical Greek distinguishes fresh grapes (σταφυλή) from dried raisins and unripe grapes, emphasizing the ripe, ready-to-harvest state.

(3×) Uniform translations: English 'grapes', Spanish 'uva/uvas', French 'raisin', German 'Trauben'. Jesus' proverbial use (you know a plant by its fruit) assumes grapes grow on vines, not thornbushes—obvious agricultural wisdom becomes spiritual metaphor. Revelation's apocalyptic harvest extends the image: humanity as a vineyard, clusters gathered for divine judgment, the grapes pressed in the winepress of wrath. **GRAPE VINTAGE HARVEST**

en: grapes | **es:** uva, uvas | **fr:** raisin | **de:** Trauben, σταφυλὰς, σταφυλὴν Matt 7:16; Luke 6:44; Rev 14:18

στάχυς G4719 *N-DMS* (5×)

An ear or head of grain; the seed-bearing top of a cereal stalk, especially wheat or barley.

The head or ear of grain atop a cereal stalk — the part that contains the edible kernels. All five NT occurrences involve grain fields and agricultural imagery. In the Sabbath controversy, the disciples pluck heads of grain as they walk through the fields (Matt 12:1; Mark 2:23; Luke 6:1). Mark 4:28 uses the word twice in Jesus' parable of the growing seed, tracing the plant's development from blade to ear to full grain — a progression the Spanish espiga and German Ahre capture precisely. The word evokes the agrarian world of first-century Palestine, where ripening grain was a daily sight and a rich source of metaphor.

(5×) The ear or head of grain — the seed-bearing cluster at the top of a cereal stalk such as wheat or barley. The Sabbath-controversy passages (Matt 12:1; Mark 2:23; Luke 6:1) describe disciples plucking these heads of grain to eat, an action permitted by Deuteronomy 23:25 but contested by Pharisees as Sabbath labor. Mark 4:28 traces the agricultural lifecycle from green blade to formed ear (stachys) to ripe grain, using the word twice in a single verse to mark the intermediate growth stage. The multilingual evidence is strikingly consistent: Spanish espiga, French épi, and German Ähre all denote specifically the seed-bearing head, not the stalk or the individual kernel. **GRAIN EARS**

en: head, heads-of-grain | **es:** espiga, espigas | **fr:** épi | **de:** Aehre, Ähre Matt 12:1; Mark 2:23; Mark 4:28; Luke 6:1

Στάχυς G4720 *N-AMS* (1×)

Stachys, a Christian in Rome greeted by Paul; name means 'ear of grain'

The name Stachys means 'ear of grain' or 'head of wheat' in Greek, suggesting agricultural imagery. Paul greets this otherwise unknown Roman Christian with the affectionate designation 'my beloved,' indicating close personal relationship despite the distance. Early church tradition offers no further details about Stachys, but Paul's greeting confirms the diverse network of believers in Rome before Paul's arrival. The personal warmth of Paul's greeting suggests more than casual acquaintance.

(1×) A personal name (meaning 'ear of grain') identifying a believer in the Roman church whom Paul calls 'my beloved' in Romans 16:9. Though we know nothing more about him, Paul's affectionate greeting indicates meaningful relationship, possibly from earlier missionary work in the East. Stachys represents the many faithful Christians whose names appear briefly in Scripture yet who formed the living body of Christ across the ancient Mediterranean world. **PROPER NAMES (PERSONAL)**

en: Stachys | **es:** a-Stáchyn | **fr:** Stéphanas | **de:** Stachys Rom 16:9

στέγ-η G4721 *N-AFS* (3×)

a roof; the covering or top of a building, providing shelter and enclosure

The Greek term for a roof, the top covering of a house or building. In the NT it appears in statements about unworthiness: the centurion declares himself unworthy that Jesus should come 'under his roof' (Matt 8:8, Luke 7:6), and friends lower a paralytic through a roof to reach Jesus (Mark 2:4). The roof represents the household's boundary and protection; to enter under someone's roof is to enter their domestic space and accept their hospitality. Classical usage includes both the roof structure itself and, by extension, the house or dwelling it covers.

(3×) Simple uniformity: English 'roof', Spanish 'techo', French 'toit', German 'Dach'. The centurion's humility expresses itself spatially: 'I am not worthy that you should enter under my roof'—recognizing a boundary of holiness and status. Mark's account of the paralytic being lowered through the roof shows both ancient architecture (flat, accessible roofs) and desperate faith willing to tear through a housetop to reach Jesus. **ROOFTOP HOUSETOP**

en: roof | **es:** techo | **fr:** toit | **de:** Dach, στέγγν Matt 8:8; Mark 2:4; Luke 7:6

στέγω G4722 *V-PPA-NMS* (4×)

To bear up under, endure, put up with; to cover over or contain patiently

From the root stege ('roof, covering'), this verb originally meant to keep water out — to be watertight. That concrete image of covering and containing developed into a powerful metaphor for patient endurance. Paul uses it to describe his willingness to 'endure anything' rather than hinder the gospel (1 Cor 9:12), and in the great love hymn of 1 Corinthians 13:7, love 'bears all things' — stegei panta — covering faults and absorbing hardship. In 1 Thessalonians 3:1 and 3:5, Paul says he 'could bear it no longer,' revealing the verb's emotional intensity: a container finally overflowing.

(4×) To bear, endure, put up with patiently; originally 'to cover so as to keep out,' hence to contain or withstand pressure. Spanish

'soportar' and German 'ertragen' both emphasize the endurance dimension. In 1 Cor 9:12 Paul endures all things for the gospel's sake. In the love chapter (1 Cor 13:7), love 'bears all things' — covering and absorbing what would otherwise break through. In 1 Thess 3:1, 5, the verb expresses reaching a breaking point: 'when we could bear it no longer.' **ENDURE TOLERATE**

en: bearing, bears, we-endure | **es:** soporta, soportamos, soportando | **fr:** supporter, στέγοντες, στέγων | **de:** ertragen 1Cor 9:12; 1Cor 13:7; 1Thess 3:1; 1Thess 3:5

στεῖρα G4723 *N-DFS* (5×)

Barren, infertile; describing a woman unable to bear children, often contrasted with God's power to give life.

An adjective meaning 'barren' or 'infertile,' applied exclusively to women in the New Testament. It appears in narratives of miraculous reversal: Elizabeth, though barren and advanced in years, conceives John the Baptist (Luke 1:7, 36). Jesus pronounces a paradoxical blessing on the barren in the coming tribulation (Luke 23:29). Paul quotes Isaiah 54:1 in Galatians 4:27, where the barren woman who rejoices prefigures the fruitfulness of the new covenant. Hebrews 11:11 celebrates Sarah receiving power to conceive despite being past age. Every translation — Spanish estéril, French stérile, German unfruchtbar — echoes the Latin sterilis, all tracing back to the same Indo-European root.

(5×) Barren, unable to bear children — used of women whose infertility becomes the stage for divine intervention or theological argument. Elizabeth's barrenness (Luke 1:7, 36) sets up the miraculous birth of John the Baptist; Sarah's barrenness (Heb 11:11) demonstrates the power of faith. Luke 23:29 inverts expectations by calling the barren 'blessed' in view of coming judgment. Galatians 4:27 (quoting Isa 54:1) allegorizes the barren woman as the new covenant community that will surpass the old in fruitfulness. The etymology connects Greek steira to Latin sterilis and Sanskrit staris ('barren cow'), as reflected uniformly in Spanish estéril, French stérile, and German unfruchtbar — all emphasizing the absence of reproductive capacity. **BARREN INFERTILE**

en: barren | **es:** estéril, estériles | **fr:** stérile | **de:** unfruchtbar, στείρᾳ, στεῖρα Luke 1:7; Luke 1:36; Luke 23:29; Gal 4:27; Heb 11:11

στέλλω G4724 *V-PNM* (2×)

To withdraw, avoid, shun; to keep away from or draw back from someone or something

Στέλλω in the middle voice (στέλλομαι) means to draw back from, avoid, withdraw from, or shun. Paul uses this verb twice to command avoidance of certain people or behaviors. In 2 Corinthians 8:20, Paul is careful to avoid any accusation of mishandling the financial collection, so he sends multiple trustworthy people with it. In 2 Thessalonians 3:6, Paul commands believers to withdraw from brothers living in idleness and not according to apostolic tradition. The verb suggests deliberate distancing, not violent expulsion but strategic separation to maintain purity and avoid harm or scandal.

(2×) 2 Corinthians 8:20 uses the middle participle (στελλόμενοι, 'avoiding/taking care to avoid') to describe Paul's careful financial practices—avoiding even the appearance of impropriety. 2 Thessalonians 3:6 uses the middle infinitive (στέλλεσθαι, 'to withdraw') commanding separation from the disorderly. Both uses emphasize prudent avoidance. Classical Greek uses the middle voice for drawing oneself back, preparing, or arranging, with meanings evolving from the base sense of 'set in order' or 'dispatch.' **POSSESSING AND HAVING**

en: avoiding, to-withdraw | **es:** apartaros, evitando | **fr:** éviter, στέλλεσθαι | **de:** sich-zurueckziehen 2Cor 8:20; 2Thess 3:6

στέμμα G4725 *N-ANP* (1×)

Garlands or wreaths used in pagan sacrificial worship

In ancient Greek religion, worshippers adorned both priests and sacrificial victims with woven garlands of flowers, leaves, or laurel. These wreaths wound around staffs or worn on heads signified the sacred nature of the ritual. When crowds at Lystra mistook Paul and Barnabas for Hermes and Zeus, the priest of Zeus brought garlands to sacrifice to them. The apostles tore their clothes in horror at this blasphemy. The plural form suggests multiple wreaths, indicating preparation for an elaborate public sacrifice. All translations maintain the wreath/garland imagery, essential to understanding the pagan ritual the apostles confronted.

(1×) Ceremonial wreaths or garlands used in Greek and Roman religious sacrifice, typically made of laurel, flowers, or leaves. In Acts 14:13, the priest of Zeus brings these garlands to crown the apostles as gods—wreaths that would adorn both the sacrificial oxen and the supposed deities. Paul and Barnabas' violent reaction (tearing their clothes) reflects their recognition that accepting these garlands would constitute participation in idolatry and blasphemous self-deification. **GEOGRAPHY AND SPACE**

en: garlands | **es:** guirnaldas | **fr:** couronne | **de:** στέμματα Acts 14:13

στεναγ-μός G4726 *N-DMP* (2×)

Groaning, sighing; deep inward sounds expressing pain, grief, or longing

Στεναγμός refers to groaning or sighing, the deep utterances of pain, grief, or intense longing. In Acts 7:34, Stephen quotes God hearing the groaning of the enslaved Israelites in Egypt—their wordless cries of suffering that moved God to action. In Romans 8:26, Paul describes the Spirit interceding for believers with 'groanings too deep for words'—prayers beyond human articulation expressing the heart's deepest needs. Groaning in Scripture often represents the gap between present suffering and future glory, the yearning of creation and believers for redemption's completion.

(2×) Acts 7:34 (quoting Exodus 3:7) emphasizes God hearing Israel's groaning—their suffering has reached his ears and provoked his deliverance. Romans 8:26 describes ineffable groanings of the Spirit interceding when we don't know how to pray—divine groaning within human weakness. Both show groaning as communication beyond words, expressing depths ordinary language cannot reach. Classical Greek applied the term to sighing and groaning from pain, grief, or effort. **GEOGRAPHY AND SPACE**

en: groaning, with-groanings | **es:** con-gemidos, gemido | **fr:** gémissement | **de:** Seufzen, στεναγμοῦ Acts 7:34; Rom 8:26

στενάζω G4727 *V-AIA-3S* (6×)

stenazo – to groan, sigh deeply, or lament under the weight of suffering or longing

A frequentative form of steno ('to moan'), stenazo expresses deep, visceral sighing or groaning under emotional or physical burden. In Mark 7:34, Jesus himself sighs deeply (stenaxas) before healing the deaf man – a rare glimpse of the Lord's embodied compassion. Paul uses the word to describe believers groaning inwardly as they await the redemption of their bodies (Rom 8:23) and longing to be clothed with their heavenly dwelling (2 Cor 5:2, 4). Hebrews 13:17 warns against making leaders groan through disobedience. Spanish gemido/gimiendo and French gemir capture the same visceral quality, while German seufzen conveys the sighing dimension.

groan, sigh in distress (6×) To groan or sigh deeply from distress, suffering, or intense longing – an involuntary, bodily expression of inner anguish or yearning. Jesus stenaxas at Mark 7:34 reveals empathetic grief before a healing miracle; in Romans 8:23 and 2 Corinthians 5:2-4, believers groan under the tension between present mortal suffering and future glorification. Spanish gimiendo and French gemir both preserve the guttural, involuntary quality of the sound, confirming a unified sense of deep emotional or physical lamentation across all six New Testament occurrences. **GROANING IN DISTRESS**

en: groan, groaning, he-sighed | **es:** gemimos, gimiendo, gimió | **fr:** gémir | **de:** seufzen Mark 7:34; Rom 8:23; 2Cor 5:2; 2Cor 5:4; Heb 13:17

στενός G4728 *Adj-GFS* (3×)

narrow, confined, restricted; lacking breadth or width, opposite

of wide or spacious
An adjective meaning narrow, tight, constricted—the opposite of broad or wide. Jesus uses it in His teaching about the two ways: the gate is narrow and the way is hard that leads to life (Matt 7:13-14, Luke 13:24). The narrow gate requires effort to enter; it doesn't accommodate crowds or baggage. Classical Greek uses it for narrow mountain passes, tight straits between seas, or cramped spaces—places where movement is restricted and only a few can pass. In Jesus' metaphor, the narrow way demands surrender, discipline, and singular devotion.

(3×) All languages agree: English 'narrow', Spanish 'estrecha', French 'étroit', German transliterations (στενὴ, στενῆς). The three uses in Matthew 7:13-14 and Luke 13:24 establish a consistent image: the gate and way to life are narrow, not spacious. This narrowness isn't arbitrary restriction but the reality that the way of discipleship is focused, demanding, and traversed by few, contrasting with the broad way many choose. **DISTRESS AND AFFLICTION**
en: narrow | **es:** estrecha | **fr:** étroit | **de:** στενὴ, στενῆς Matt 7:13; Matt 7:14; Luke 13:24

στενοχωρ-έω G4729 *V-PIM/P-2P* (3×)
to be restricted, confined, or pressed together; to experience constraint or distress
A verb meaning to be crowded, confined, or under pressure—either spatially cramped or emotionally/spiritually distressed. Paul uses it three times in 2 Corinthians: 'afflicted in every way, but not crushed' (4:8), and twice in 6:12 explaining that the Corinthians are not restricted by Paul's affections but 'restricted in their own affections.' The word conveys both external pressure (being hemmed in) and internal constriction (emotional narrowness or hardness). Classical uses include physical crowding, strictures in medicine, and metaphorical constraint.

(3×) Translations show the dual sense: English 'restricted/crushed/being crushed', Spanish 'angustiados/siendo angustiados' (distressed), French 'être à l'étroit' (to be cramped), German 'Bedraengnis' (affliction). Paul's uses capture both dimensions: external pressures (4:8) and internal emotional constriction (6:12). The paradox in 4:8—'afflicted but not crushed'—plays on the verb's range: pressure exists, but total collapse hasn't occurred. **DISTRESS AND HARDSHIP**
en: being-crushed, you-are-restricted | **es:** estáis-angustiados, siendo-angustiados | **fr:** être-à-l'étroit | **de:** Bedraengnis 2Cor 4:8; 2Cor 6:12

στενοχωρ-ία G4730 *N-NFS* (4×)
Distress, anguish, dire straits — a narrowing of circumstances that crushes from every side
Literally 'narrowness of space' (from stenos, 'narrow,' and chora, 'space'), this noun vividly pictures being hemmed in with no room to move. Paul regularly pairs it with thlipsis ('tribulation') to form a hendiadys of total pressure: external affliction and internal anguish together. In Romans 2:9 it awaits every soul that does evil; in Romans 8:35 it appears in the catalog of forces that cannot separate believers from Christ's love. The Corinthian catalogs (2 Cor 6:4; 12:10) list it among the apostle's sufferings. Spanish 'angustia' and German 'Bedraengnis' both preserve the sense of crushing constriction.

(4×) Distress, anguish, dire straits; literally a constriction of space leaving no room for escape. Derived from stenos ('narrow') and chora ('space'), it describes being squeezed from all sides. Often paired with thlipsis ('tribulation') for emphasis: Rom 2:9 warns of 'tribulation and distress' for evildoers, while Rom 8:35 asks whether such forces can separate from Christ's love. In Paul's hardship catalogs (2 Cor 6:4; 12:10), it names the crushing inner dimension of apostolic suffering. French 'angoisse' captures the psychological constriction. **DISTRESS AND AFFLICTION**
en: distress, distresses | **es:** angustia, angustias | **fr:** angoisse | **de:** Bedraengnis Rom 2:9; Rom 8:35; 2Cor 6:4; 2Cor 12:10

στερεός G4731 *Adj-NFS* (4×)
Firm, solid, hard; figuratively steadfast, unwavering in conviction or faith
This adjective describes what is physically hard and unyielding — solid stone versus hollow space, firm bone versus soft tissue. The New Testament extends this concreteness into the spiritual realm. Hebrews 5:12-14 contrasts 'solid food' with milk, using stereos to describe mature teaching fit for the spiritually developed. Paul declares God's 'firm foundation' stands unshaken (2 Tim 2:19), and Peter exhorts believers to resist the devil 'firm in the faith' (1 Pet 5:9). In each case the physical image of solidity — something you can press against and it does not give — anchors the metaphor of unwavering spiritual resolve.

(4×) Firm, solid, hard; figuratively steadfast and unyielding. Opposed in classical usage to hollow (koilon), soft (malthakos), or empty (kenon), it describes what resists pressure. Spanish 'firme' and French 'solide' translate naturally. In Heb 5:12, 14 it characterizes 'solid food' — advanced teaching for the mature. In 2 Tim 2:19 God's 'firm foundation' stands immovable despite apostasy. In 1 Pet 5:9 it describes the resolute faith with which believers are to withstand the devil. **FIRMNESS AND SECURITY**
en: firm, of-solid, solid | **es:** de-sólido, firme, firmes | **fr:** solide | **de:** fest 2Tim 2:19; Heb 5:12; Heb 5:14; 1Pet 5:9

στερεό-ω G4732 *V-IIM/P-3P* (3×)
to strengthen, make firm or solid; to establish securely, to make stable and strong
A verb meaning to make strong, firm, or solid—to strengthen and establish. In Acts it appears twice in the healing of the lame man: his feet and ankles were 'made strong' (3:7), and it was faith that 'strengthened' him (3:16). Acts 16:5 reports that the churches 'were strengthened' in the faith daily. The word conveys both physical restoration (weak limbs made strong) and spiritual fortification (faith established and confirmed). Classical uses include solidifying structures, firming foundations, and confirming decisions or judgments.

(3×) Languages vary slightly: English 'strengthened/were strengthened', Spanish 'fortaleció/fueron fortalecidas', French 'affermir' (to make firm), German uses Greek forms. The Acts narrative moves from physical (the lame man's ankles strengthened) to spiritual (churches strengthened in faith). Both senses share the core idea: what was weak, unstable, or broken becomes solid, firm, and able to stand. **ESTABLISH AND PREPARE**
en: strengthened, were-being-strengthened, were-strengthened | **es:** eran-fortalecidas, fortaleció, fueron-fortalecidas | **fr:** affermir | **de:** ἐστερέωσεν, ἐστερεοῦντο, ἐστερεώθησαν Acts 3:7; Acts 3:16; Acts 16:5

στερέ-ωμα G4733 *N-ANS* (1×)
Firmness, steadfastness, solid foundation; metaphorically, stability of faith
The Greek term denotes something solid and immovable—a foundation, framework, or firm support. Classical usage speaks of the skeleton as the body's framework and uses the term for the firmament or vault of heaven. Paul employs this architectural and structural imagery to describe the Colossian church's faith as having solidity and stability despite his physical absence. The term suggests not rigidity but reliable structural integrity. Peter similarly warns against falling from one's 'own steadfastness' through deception, emphasizing the need for maintained stability.

(1×) The quality of being solid, stable, and firmly established, particularly regarding faith and spiritual commitment. In Colossians 2:5, Paul rejoices in the 'firmness' or stable structure of the Colossians' faith, using architectural imagery to describe spiritual resilience. The term suggests a well-built foundation that can withstand pressure and testing, not merely emotional enthusiasm but reliable structural integrity in believing. This stability becomes a source of joy for church leaders observing from a distance. **FIRMNESS AND SECURITY**
en: firmness | **es:** firmeza | **fr:** στερέωμα | **de:** Festigkeit Col 2:5

Στεφανᾶς G4734 *N-GMS* (3×)
Stephanas; a personal name, the first convert in Achaia and household baptized by Paul
A proper name appearing three times in 1 Corinthians. Paul mentions baptizing the household of Stephanas (1:16), describes them as 'the firstfruits of Achaia' devoted to serving the saints (16:15), and rejoices at Stephanas' arrival with Fortunatus and Achaicus (16:17). This household represents Paul's early success in Corinth and models servant-leadership. The name (related to 'crown') was common in Greek society. Stephanas and his household exemplify the kind of stable, committed believers Paul longed for in Corinth.

(3×) As a proper name, translations are stable: English 'Stephanas', Spanish 'Stephanâs', French 'Stachys' (likely an error for Stephanas), German 'Stephanas'. The consistent genitive form ('of Stephanas') in all three references reflects Paul's pattern of mentioning this faithful household leader and his companions, highlighting their service and Paul's personal connection to them. **PROPER NAMES (PERSONAL)**
en: of-Stephanas | **es:** Stephanâs, de-Stephanâs | **fr:** Stachys | **de:** Stephanas
1Cor 1:16; 1Cor 16:15; 1Cor 16:17

στέφᾰνος G4735 *N-AMS* (18×)
crown, wreath — a woven circlet of honor, victory, or royal dignity; the victor's garland and the martyr's reward
Stephanos denotes a wreath or crown woven from leaves, flowers, or precious materials, placed on the head to signify honor, victory, or authority. Unlike diadema (the royal diadem of sovereign power), stephanos is the victor's garland — the crown earned through contest, endurance, or faithfulness. Its 18 New Testament occurrences divide into two striking categories. First, the crown of thorns: Roman soldiers twisted a stephanos of thorns and pressed it onto Jesus' head as a cruel parody of kingship (Matt 27:29; Mark 15:17; John 19:2, 5), an image that reverberates through Christian art and theology. Second, the metaphorical crown of reward: Paul describes the 'imperishable crown' of the disciplined athlete (1 Cor 9:25), 'the crown of righteousness' awaiting those who love Christ's appearing (2 Tim 4:8), and his converts as his 'joy and crown' (Phil 4:1; 1 Thess 2:19). James 1:12 and Revelation 2:10 promise 'the crown of life' to those who endure. The twenty-four elders cast their golden crowns before the throne (Rev 4:4, 10). Spanish 'corona,' French 'couronne,' and German 'Krone/Kranz' all preserve the victory-wreath sense.

crown, wreath (18×) A woven wreath or circlet placed on the head as a mark of victory, honor, or royal dignity, spanning the physical crown of thorns placed on Jesus in mockery (Matt 27:29; Mark 15:17; John 19:2, 5) and the metaphorical crown of reward for faithfulness. Paul envisions the 'imperishable crown' of athletic self-discipline (1 Cor 9:25), 'the crown of righteousness' at Christ's return (2 Tim 4:8), and his congregations as his stephanos of joy (Phil 4:1; 1 Thess 2:19). James 1:12 and Revelation 2:10 promise 'the crown of life' to those who persevere under trial. The twenty-four elders wear golden crowns they cast before the throne (Rev 4:4, 10). The term differs from diadema (sovereign diadem) by emphasizing earned or bestowed honor rather than inherent sovereignty. **GEOGRAPHY AND SPACE**
en: a-crown, crown, crowns | **es:** corona, coronas | **fr:** couronne | **de:** Krone, στέφανον
Matt 27:29; Mark 15:17; John 19:2; John 19:5; 1Cor 9:25

Στέφανος G4736 *N-NMS* (7×)
Stephen; the first Christian martyr, one of seven deacons, known for his Spirit-filled witness and death by stoning in Jerusalem.
Stephanos (meaning 'crown' or 'wreath' in Greek) is the proper name of the first recorded Christian martyr. Chosen as one of seven men 'full of the Spirit and wisdom' to serve the early Jerusalem church (Acts 6:5), Stephen performed signs and wonders and engaged in powerful public debate (Acts 6:8-10). His lengthy speech before the Sanhedrin (Acts 7) recounted Israel's history of rejecting God's messengers, leading to his stoning while he prayed for his killers (Acts 7:59-60). His death, witnessed by Saul of Tarsus (Acts 8:1; 22:20), became a catalyst for the church's expansion beyond Jerusalem. French renders his name as 'Etienne,' while Spanish and German preserve forms closer to the Greek: 'Stéphanos' and 'Stephanos.'

Stephen (proper name) (7×) The proper name Stephen (Stephanos), designating the first Christian martyr. A Hellenistic Jewish believer chosen as one of seven deacons (Acts 6:5), he was 'full of grace and power' (Acts 6:8) and debated opponents from multiple synagogues (Acts 6:9). His trial speech (Acts 7) and his death by stoning — during which he saw a vision of the Son of Man and prayed for his persecutors (Acts 7:55-60) — are pivotal in Luke's narrative of the early church. Paul later recalled Stephen's blood as that of a 'witness' (Acts 22:20). French alone adapts the name significantly as 'Etienne,' while Spanish 'Stéphanos' and German 'Stephanos' stay close to the Greek original. **PROPER NAMES (PERSONAL)**
en: Stephanos, of-Stephanos | **es:** Stéfanos, Stéphanos, a-Stéphanos | **fr:** Étienne | **de:** Στέφανον, Στέφανος, Στεφάνου
Acts 6:5; Acts 6:8; Acts 6:9; Acts 7:59; Acts 8:2

στεφᾰν-όω G4737 *V-PIM/P-3S* (3×)
to crown, encircle with a wreath or garland; to honor by placing a crown or victor's wreath on someone
A verb meaning to crown or wreathe—to place a crown, garland, or wreath on someone's head, typically as honor or reward. It appears in 2 Timothy 2:5, where an athlete is crowned only if competing according to the rules, and twice in Hebrews 2:7, 9, quoting Psalm 8 about humanity crowned with glory and honor, applied to Jesus. Classical uses include encircling with garlands, surrounding like a border, and honoring victors with wreaths. The NT uses blend athletic reward, royal honor, and messianic exaltation.

(3×) Uniform: English 'crowned/having been crowned', Spanish 'coronado/coronaste', French 'couronner', German 'kroenen'. The three uses span metaphor (athletic crowning), theology (humanity's intended dignity), and Christology (Jesus crowned through suffering). Each context involves honor bestowed—whether the victor's wreath earned by discipline or the glory and honor restored to humanity through Christ's exaltation. **HONOR AND WEIGHT**
en: having-been-crowned, is-crowned, you-crowned | **es:** coronado, coronaste, es-coronado | **fr:** couronner | **de:** kroenen
2Tim 2:5; Heb 2:7; Heb 2:9

στῆθος G4738 *N-ANS* (5×)
Breast, chest; the front of the torso, associated with closeness, grief, and priestly adornment.
The breast or chest — the front of the upper torso — appearing in the New Testament in contexts of emotional expression, intimate closeness, and ceremonial dress. The tax collector beats his chest in penitent humility (Luke 18:13), and the crowds at the crucifixion return home striking their chests in grief (Luke 23:48). The beloved disciple reclines on Jesus' chest at the Last Supper (John 13:25; 21:20), a posture of deep intimacy and trust. In Revelation 15:6, angels emerge wearing golden sashes across their chests, evoking priestly splendor. Spanish pecho, French poitrine, and German Brust all consistently denote the same anatomical region.

(5×) The breast or chest, referring to the front surface of the upper torso. In the NT this body part appears in three distinct contexts: penitential or grief-stricken beating of the chest (Luke 18:13 — the tax collector; Luke 23:48 — the mourning crowds), intimate physical closeness (John 13:25; 21:20 — the beloved disciple leaning on Jesus' chest at the Last Supper), and ceremonial attire (Rev 15:6 — angels girded with golden sashes across their chests). The word can also carry the metaphorical sense of 'heart' as the seat of feeling (attested in classical Greek), though the NT uses remain primarily physical. Spanish pecho, French poitrine, and German Brust all confirm the consistent anatomical reference across all five passages. **GEOGRAPHY AND SPACE**
en: chest, chests | **es:** pecho, pechos | **fr:** poitrine | **de:** Brust, στήθη, στῆθος
Luke 18:13; Luke 23:48; John 13:25; John 21:20; Rev 15:6

στήκω G4739 *V-IIA-3S* (10×)
To stand firm or persevere in faith and commitment; also to

stand physically, to be in a standing position.
Steko is a late Koine present tense formed from hesteka, the perfect of histemi ('to stand'), and it carries the stable, settled force of that perfect stem into a fresh verb. Paul made it his own: 'Stand firm in the Lord' (Phil 4:1), 'Stand firm and hold to the traditions' (2 Thess 2:15), 'For freedom Christ has set us free; stand firm' (Gal 5:1). Spanish 'estad firmes' and 'estáis firmes' consistently render this resolute, exhortatory sense. Yet in Mark the word retains its simpler meaning of physical standing: Jesus' mother and brothers 'standing' outside (Mark 3:31), and 'when you stand praying, forgive' (Mark 11:25). The physical posture and the spiritual posture meet in this single verb.

1. stand firm, persevere (8×) Standing firm, persevering, remaining steadfast in faith, conviction, or commitment — the dominant Pauline sense. Formed from the perfect stem of histemi, steko inherently conveys a settled, established stance. Paul wields it as a rallying cry: 'Stand firm in one spirit' (Phil 1:27), 'Stand firm in the faith; be courageous' (1 Cor 16:13), 'Stand firm in the liberty' Christ won (Gal 5:1). In John 8:44, the devil 'did not stand (hestēken) in the truth,' using the same root to describe a failure of moral perseverance. Spanish 'estad firmes' and French 'se tenir debout' both capture the upright, resolute quality. **STANDING AND ESTABLISHING**
en: has-stood, he-stands, stand-firm | **es:** estad-firmes, está-firme, estáis-firmes | **fr:** se-tenir, se-tenir-debout | **de:** stehen John 8:44; Rom 14:4; 1Cor 16:13; Gal 5:1; Phil 1:27

2. stand, be in a standing position (2×) Standing physically, being in the posture of standing — a literal, positional sense. In Mark 3:31 Jesus' mother and brothers were 'standing' (stēkontes) outside, and in Mark 11:25 Jesus instructs 'whenever you stand (stēkete) praying, forgive.' Spanish 'estando-de-pie' ('being on foot/standing') and 'estéis-de-pie' preserve the plainly physical register. Though the posture of standing in prayer could shade into metaphor, these Markan uses ground the verb in bodily reality before Paul charged it with its characteristic spiritual intensity. **STANDING AND ESTABLISHING**
en: standing, you-stand | **es:** estando-de-pie, estéis-de-pie | **fr:** se-tenir | **de:** stehen Mark 3:31; Mark 11:25

στηριγ-μός G4740 *N-GMS* (1×)
Firmness, steadfastness, stable foundation for secure standing
Closely related to the previous term, this noun emphasizes the fixed, stable state of being firmly established. Classical sources use it of astronomical bodies' stationary positions and steady light as opposed to flickering. Rhetorically, it described sustained vocal emphasis that gave force to words—mutual support and buttressing of arguments. Peter warns believers not to fall from their 'own steadfastness,' their secure standing in truth. The term implies both present stability and the danger of displacement through deception. Translations consistently render it as 'firmness' or 'steadfastness,' recognizing the architectural metaphor of secure foundation.

(1×) The state of being firmly fixed and established, used metaphorically for spiritual and doctrinal stability. In 2 Peter 3:17, the apostle warns believers not to be 'carried away' and fall from their own steadfastness through the error of lawless people. The term implies a secure standing or position that can be lost if believers become unmoored from truth. Unlike emotional excitement, this steadfastness suggests the reliable foundation of sound doctrine and established faith that grounds believers against deceptive teachings. **FIRMNESS AND SECURITY**
en: steadfastness | **es:** fundamento | **fr:** στηριγμοῦ | **de:** Festigkeit 2Pet 3:17

στηρίζω G4741 *V-RPM/P-AMP* (13×)
To strengthen, establish, make firm—especially in faith; to fix firmly in place; to be confirmed
A word of deep pastoral weight in the New Testament, used when Jesus prays that Peter's faith may not fail and charges him to 'strengthen your brothers' (Luke 22:32), or when Paul prays that God may 'establish your hearts blameless' (1 Thess 3:13). The underlying image is of propping something up so it stands firm—visible in the literal sense of Jesus 'setting his face' resolutely toward Jerusalem (Luke 9:51) and the 'great chasm fixed' between Abraham's side and Hades (Luke 16:26). Spanish 'confirmar / afirmar' and French 'affermir' consistently convey this sense of making solid and steadfast.

1. strengthen or establish spiritually (9×) To strengthen or establish someone spiritually: the dominant NT usage, referring to fortifying believers in faith, resolve, or moral standing. Jesus tells Peter to 'strengthen your brothers' (Luke 22:32); Paul prays that God will 'establish your hearts' (1 Thess 3:13; 2 Thess 2:17; 3:3) and that the gospel will 'establish' the Romans (Rom 16:25). Spanish 'confirmar / afirmar' and French 'affermir' uniformly point to inner firmness across all nine occurrences. **ESTABLISH AND PREPARE**
en: may-establish, strengthen, to-establish | **es:** afirmad, confirmar, confirmará | **fr:** affermir | **de:** staerken, στήρισον Luke 22:32; Rom 16:25; 1Thess 3:2; 1Thess 3:13; 2Thess 2:17

2. fix firmly in place (2×) To fix firmly in a physical or metaphorical position: a concrete sense of setting something immovably in place. Jesus 'set his face' toward Jerusalem with unshakable determination (Luke 9:51), and Abraham tells the rich man that a 'great chasm has been fixed' between them (Luke 16:26). Spanish 'afirmó / está fijado' and German 'estēriktai' highlight the permanence of the fixture. **ESTABLISH AND PREPARE**
en: has-been-fixed, set | **es:** afirmó, está-fijado | **fr:** affermir | **de:** ἐστήρικται, ἐστήρισεν Luke 9:51; Luke 16:26

3. be established or strengthened (2×) Passive: to be established or strengthened by another's action. Paul desires to impart a spiritual gift so the Romans may 'be established' (Rom 1:11), and Peter writes to those who are already 'established in the truth' (2 Pet 1:12). Spanish 'habiendo sido confirmados / ser fortalecidos' marks the receptive side of the strengthening dynamic. **ESTABLISH AND PREPARE**
en: having-been-established, to-be-strengthened | **es:** habiendo-sido-confirmados, ser-fortalecidos | **fr:** affermir | **de:** staerken Rom 1:11; 2Pet 1:12

στῖγ-μα G4742 *N-ANP* (1×)
Brand-marks or scars, especially those identifying slaves; metaphorically, marks of suffering for Christ
In the ancient world, slaves and sometimes temple devotees received permanent tattoo marks or brands identifying their owner. These stigmata could also denote military service, religious devotion, or punishment. Paul boldly claims to bear Jesus' brand-marks on his body—the scars from beatings, stonings, and persecution suffered for the gospel. These marks prove his authentic apostleship more convincingly than his opponents' credentials. The term carries both the degradation of slave-branding and the honor of battle scars. Paul's rhetorical power lies in transforming marks of shame into badges of legitimate authority.

(1×) Permanent marks, scars, or brand-marks on the body, particularly those identifying slaves or devotees. In Galatians 6:17, Paul appeals to the stigmata he bears—physical scars from persecution—as authentication of his apostolic authority and intimate identification with Christ's suffering. Unlike circumcision marks debated in Galatia, these scars are involuntary testimonies written on Paul's flesh through beatings and stonings. The marks silence opponents by demonstrating Paul's costly discipleship and genuine ownership by Christ. **SIGNS AND BANNERS**
en: marks | **es:** marcas | **fr:** στίγματα | **de:** Wundmal Gal 6:17

στιγ-μή G4743 *N-DFS* (1×)
A moment, an instant, the smallest measure of time
Originally denoting a mathematical point or tiny spot, the term extends to the smallest conceivable unit of time—a split second. Classical usage speaks of 'a speck of blood' to indicate something minute. When Satan shows Jesus all earth's kingdoms 'in a moment of time,' the phrase emphasizes the supernatural, visionary nature of the temptation—kingdoms flashing instantaneously before Jesus' eyes. Paul similarly uses the related concept in 1 Corinthians 15 when

describing resurrection transformation 'in a moment.' The temporal brevity underscores both miracle and temptation's intensity.

(1×) An infinitesimally brief period of time, a flash or instant. In Luke 4:5, Satan displays all the world's kingdoms to Jesus 'in a moment of time,' suggesting either supernatural vision or illusory presentation compressed into an instant. The phrase emphasizes the unreality or visionary character of the temptation—an impossible temporal compression that marks the experience as diabolic rather than natural. This momentary glimpse of comprehensive earthly power forms the basis for Satan's temptation to worship. **MOMENT INSTANT**

en: a-moment | **es:** momento | **fr:** instant | **de:** στιγμῇ Luke 4:5

στίλβ-ω G4744 *V-PPA-NNP* (1×)

Shining, gleaming, glistening with brilliant reflected light

The verb describes surfaces that gleam, glitter, or flash with reflected light—polished armor, sleek horses, brilliant complexions, water in motion. Classical poets speak of shields 'gleaming with oil' and white horses shining 'like swan feathers.' Mark employs this vivid term to describe Jesus' transfigured clothing as 'glistening, exceedingly white,' emphasizing supernatural radiance beyond any earthly bleaching. The present participle suggests ongoing, dynamic brilliance rather than static whiteness. The term captures both the visual intensity and the otherworldly quality of the transfiguration scene.

(1×) Emitting brilliant gleaming light through reflection or inherent radiance, describing polished or luminous surfaces. In Mark 9:3, Jesus' garments become 'glistening' at the transfiguration, shining with supernatural whiteness beyond any earthly fabric's capacity. The term's classical associations with polished armor and gleaming surfaces emphasizes the visual shock of this transformation, where ordinary cloth radiates divine glory. The glistening quality suggests dynamic, shimmering light rather than mere static brightness. **BRIGHTNESS AND SPLENDOR**

en: shining | **es:** resplandecientes | **fr:** brillant | **de:** glaenzend Mark 9:3

στοά G4745 *N-AFP* (4×)

A roofed colonnade, portico, or covered walkway — a pillared public space in temple or city architecture

A stoa was a covered walkway lined with columns, one of the most characteristic structures of Greco-Roman public architecture. The most famous was Athens's Stoa Poikile ('Painted Porch'), where Zeno taught and gave the Stoic school its name. In the New Testament, Solomon's Colonnade along the east side of the Jerusalem temple serves as the recurring setting. It sheltered the pool of Bethesda with its five porticoes (John 5:2) and was the place where Jesus walked during the Feast of Dedication (John 10:23). The early church gathered there (Acts 3:11; 5:12), making this architectural feature a stage for some of the gospel's most dramatic public moments.

(4×) A roofed colonnade or portico; a covered walkway supported by pillars, characteristic of ancient public architecture. In John 5:2 it describes the five porticoes surrounding the pool of Bethesda. Solomon's Colonnade (stoa Solomontos) on the temple mount is the setting for Jesus's teaching at the Feast of Dedication (John 10:23) and for early Christian gatherings (Acts 3:11; 5:12). French 'portique,' Spanish 'pórtico,' and German 'Halle' all reflect the grand public character of the structure. The word also gave its name to the Stoic philosophical school. **GEOGRAPHY AND SPACE**

en: colonnade, portico, porticoes | **es:** pórtico, pórticos | **fr:** portique | **de:** Halle, στοᾷ John 5:2; John 10:23; Acts 3:11; Acts 5:12

στῑβάς G4746 *N-AFP* (1×)

Leafy branches or bedding of straw and rushes; materials spread for Jesus' entry

The Greek term originally meant a bed of straw, rushes, or leaves —either strewn loose or stuffed into a mattress. Soldiers commonly used such bedding, and the term could describe animal nests or grave coverings. During Jesus' entry into Jerusalem, crowds cut and spread branches along the road as an impromptu carpet of honor. Mark's term emphasizes the leafy, rustic character of this spontaneous tribute—not manufactured carpets but freshly cut foliage from the fields. The gesture combined royal welcome with eschatological expectation, evoking both David's kingship and Zechariah's prophecy.

(1×) Leafy branches, rushes, or bedding straw spread on the ground; specifically, the foliage cut and spread before Jesus during his Jerusalem entry. In Mark 11:8, people spread these branches on the road as a living carpet honoring Jesus as messianic king. The term's associations with makeshift bedding and natural materials emphasizes the spontaneous, popular character of the demonstration —ordinary people using available resources to create a royal reception. This contrasts with official ceremony, marking it as grassroots messianic expectation. **GEOGRAPHY AND SPACE**

en: branches | **es:** ramas | **fr:** litière | **de:** Zweig Mark 11:8

στοιχεῖον G4747 *N-ANP* (7×)

Elements; the basic components of the world, whether elemental physical substances, rudimentary principles of learning, or cosmic spiritual powers.

Stoicheion originally meant a shadow on a sundial marking the hour, then came to denote any basic unit in a series — a letter of the alphabet, an element of physical matter, or a first principle of knowledge. In the New Testament, it carries theological weight in two distinct directions. Paul warns against returning to 'the elemental things of the world' (Gal 4:3, 9; Col 2:8, 20), likely referring to the basic regulatory principles — whether Jewish Torah observances or pagan cosmic forces — that once held believers in bondage before Christ. The author of Hebrews uses it differently, chiding readers who need someone to teach them 'the elements' (basic ABCs) of God's oracles again (Heb 5:12). German 'Elemente' and Spanish 'elementos' both preserve the same breadth of meaning.

elements (7×) The basic components, elementary principles, or fundamental constituents of the world. This single sense covers overlapping NT applications: the rudimentary principles of religious instruction, the 'ABCs' that mature believers should have moved beyond (Heb 5:12); and the 'elemental things of the world' — the basic ordering principles (whether Torah regulations, cosmic powers, or both) that once enslaved humanity before Christ's liberation (Gal 4:3, 9; Col 2:8, 20). Paul's argument in Galatians and Colossians is that believers have died with Christ to these stoicheia and must not submit to them again. Spanish 'elementos' and German 'Elemente' both preserve this polysemous breadth within a single lexical item. **CREATION CREATED ORDER**

en: elements | **es:** elementos | **fr:** Elemente | **de:** Elemente Gal 4:3; Gal 4:9; Col 2:8; Col 2:20; Heb 5:12

στοιχ-έω G4748 *V-PSA-1P* (5×)

To walk in line, conduct oneself according to a standard or rule; to follow an orderly course of life.

Derived from the idea of soldiers standing in rank, this verb captures the image of walking in an orderly line or keeping step with a guiding principle. In the New Testament it consistently describes conforming one's conduct to a spiritual standard, whether the rule of faith (Gal 6:16) or the Spirit's leading (Gal 5:25). Paul uses it to urge believers to 'keep in step' with what they have already attained (Phil 3:16). The Spanish 'andar ordenadamente' beautifully captures this sense of disciplined, purposeful walking.

(5×) To walk in conformity with a rule, standard, or example — conducting one's life in an orderly manner aligned with a guiding principle. From its military origins of standing in rank, the NT usage is entirely metaphorical: Paul urges walking by the Spirit (Gal 5:25), following Abraham's faith-steps (Rom 4:12), and holding to the same rule (Phil 3:16). The multilingual evidence is uniform — English 'walk,' Spanish 'andar/caminar,' French 'marcher' — all pointing to a single ethical-conduct sense. **CONDUCT AND WALKING**

en: let-us-walk, to-walk, walking | **es:** andar, andas-ordenadamente, caminarán

| **fr:** marcher | **de:** wandeln, στοιχεῖς Acts 21:24; Rom 4:12; Gal 5:25; Gal 6:16; Phil 3:16

στολ-ή G4749 *N-NFS* (9×)

A long, flowing robe or garment; a formal outer vestment associated with dignity, honor, or heavenly status.

Stole refers to a long, flowing outer garment that signals status or solemnity. In classical Greek it covered everything from military equipment to everyday clothing, but in the New Testament it consistently denotes a garment of honor or distinction. The scribes desire to walk about in stolai as a mark of prestige (Mark 12:38; Luke 20:46), the prodigal son is clothed with the 'best robe' at his restoration (Luke 15:22), the angel at the empty tomb wears a white stole (Mark 16:5), and the martyrs under the altar receive white robes (Rev 6:11). Spanish tunicas/ropas largas and French robe capture this sense of a dignified, full-length garment.

robe, long garment (9×) A long, formal outer garment or robe, typically signifying honor, authority, or heavenly purity. Unlike a simple himation (cloak) or chiton (tunic), the stole is a flowing vestment associated with dignity. The scribes love parading in them (Mark 12:38; Luke 20:46), the father orders the finest one for the returning prodigal (Luke 15:22), and the risen saints are clothed in white ones (Rev 6:11; 7:9, 13-14). The multilingual glosses (spa tunicas/ropas largas, fra robe, deu Gewand/Gewaender, eng robe/robes) consistently convey a garment that is both physically long and symbolically elevated. **CLOTHING AND DRESS**

en: a-robe, robe, robes | **es:** con-túnicas, ropas-largas, túnicas | **fr:** robe | **de:** Gewaender, Gewand Mark 12:38; Mark 16:5; Luke 15:22; Luke 20:46; Rev 6:11

στόμα G4750 *N-ANS* (78×)

mouth; the physical organ of speech and eating, and by metonymy the words or testimony spoken

Greek stoma refers to the mouth as a physical organ and, by natural extension, to the speech and testimony that proceed from it. Jesus declares that what defiles a person comes out of the mouth, not into it (Matt 15:11), making stoma the locus of moral self-revelation. The phrase 'out of the mouth of babes' (Matt 21:16, quoting Ps 8:2) shows the metonymic leap from organ to utterance. In Revelation, a sharp sword emerges from Christ's mouth (Rev 1:16), an image where physical organ and divine word fuse. Translations are straightforward — Spanish boca, French bouche, German Mund — yet the theological uses press far beyond anatomy.

mouth, oral opening (78×) The mouth as a physical organ and, by metonymy, the speech, testimony, or decree that issues from it. Jesus teaches that the mouth reveals the heart's contents (Matt 12:34; 15:11), and the legal principle of 'two or three witnesses' invokes stoma for authoritative testimony (Matt 18:16). In apocalyptic imagery, a sword proceeds from Christ's mouth (Rev 1:16; 19:15), fusing the physical organ with the power of the spoken divine word. **GEOGRAPHY AND SPACE**

en: a-mouth, mouth | **es:** boca | **fr:** bouche | **de:** Mund Matt 4:4; Matt 5:2; Matt 12:34; Matt 13:35; Matt 15:11

στόμᾰχ-ος G4751 *N-AMS* (1×)

The stomach; the digestive organ

Greek anatomical terminology distinguished the throat, gullet, and stomach, with this term coming to designate specifically the stomach or orifice leading to it. While Homer used it for the throat, later medical writers and common usage applied it to the digestive organ itself. Paul's pastoral advice to Timothy includes the practical suggestion to use a little wine for his stomach's sake and frequent ailments. This medical advice reflects both ancient therapeutic practice and Paul's concern for Timothy's physical wellbeing alongside spiritual leadership. The term also appears metaphorically for anger in later texts, but here denotes the literal organ.

(1×) The stomach, the digestive organ in the body. In 1 Timothy 5:23, Paul advises Timothy to use a little wine medicinally 'for your stomach and frequent ailments,' reflecting ancient medical understanding of wine's digestive and therapeutic properties. This practical health advice amid pastoral instruction reveals Paul's holistic concern for Timothy's wellbeing—not merely spiritual formation but physical health necessary for sustained ministry. The medical specificity suggests Timothy suffered chronic digestive problems affecting his work. **WOMB AND BELLY**

en: stomach | **es:** estómago | **fr:** στόμαχον | **de:** Magen 1Tim 5:23

στρᾰτεία G4752 *N-AFS* (2×)

Warfare, military campaign; metaphorically, spiritual warfare and disciplined conflict

Στρατεία refers to a military expedition, campaign, or warfare more broadly. Paul uses this military metaphor to describe Christian life and ministry as spiritual warfare. In 2 Corinthians 10:4, he declares that 'the weapons of our warfare are not fleshly but divinely powerful'—Christian conflict uses spiritual weapons, not worldly ones. In 1 Timothy 1:18, Paul charges Timothy to 'wage the good warfare' according to prophetic words spoken over him. The imagery emphasizes discipline, strategy, conflict, and the reality of spiritual opposition, while insisting on distinctly spiritual weapons (truth, prayer, righteousness) rather than worldly power.

(2×) 2 Corinthians 10:4 uses στρατείας in the genitive ('of our warfare') to describe the Christian's campaign, contrasting divine weapons with fleshly ones. 1 Timothy 1:18 uses the accusative (στρατείαν, 'wage the warfare') commanding Timothy's active engagement in spiritual battle. Classical Greek used the term for military expeditions, foreign service, and campaigns, with rich history from Herodotus onward describing specific military operations. **WAR AND BATTLE**

en: of-warfare, warfare | **es:** milicia | **fr:** guerre, στρατείαν | **de:** Kriegsdienst 2Cor 10:4; 1Tim 1:18

στράτ-ευμα G4753 *N-GNP* (8×)

An army, military force, body of troops deployed for campaign or enforcement.

Strateuma denotes an organized military body — from a full army to a detachment of soldiers. In Matthew 22:7, a king sends his 'armies' to destroy murderers and burn their city, a parabolic image of divine judgment. Luke 23:11 records Herod and his soldiers mocking Jesus. In Acts, Roman troops intervene to rescue Paul from mob violence (Acts 23:10, 27). Revelation 9:16 envisions a staggering cavalry force of 200 million. The word consistently evokes state-sanctioned military power, whether deployed in narrative history or apocalyptic vision.

army, military force (8×) An organized body of soldiers, an army or military detachment, whether deployed in battle, enforcement, or escort duty. Spanish 'ejercito' and French 'armee' straightforwardly render the collective military sense. In Matthew 22:7, the king's 'armies' execute judgment in parable; in Acts 23:10 and 23:27, a Roman military detachment rescues Paul from violence — showing the word's range from massive armies to tactical units. Revelation 9:16 pushes the term to apocalyptic scale with a cavalry force numbering 200 million. Luke 23:11 uses it for the soldiers accompanying Herod who mock Jesus before returning him to Pilate. **POWER AND MIRACLES**

en: armies, army, soldiers | **es:** ejército, ejércitos, soldados | **fr:** armée | **de:** Heere, στράτευμα, στρατεύμασιν Matt 22:7; Luke 23:11; Acts 23:10; Acts 23:27; Rev 9:16

στρατ-εύω G4754 *V-PIM-3S* (7×)

To serve as a soldier or wage war; used both literally of military service and metaphorically of spiritual and moral conflict.

Strateuomai captures the full arc of soldiering — from literal enlistment to metaphorical warfare. When soldiers approach John the Baptist (Luke 3:14), the participial form 'the ones soldiering' simply describes their profession. Paul likewise treats military service as a familiar analogy: who serves as a soldier at his own expense? (1 Cor 9:7). Yet the word's most theologically charged uses are metaphor-

ical. In 2 Corinthians 10:3 Paul insists 'we do not wage war according to the flesh,' while James 4:1 traces conflict to passions that 'wage war' within. Spanish toggles revealingly between 'soldados' (literal soldiers) and 'militan' (wage campaign), mirroring the sense split.

1. to wage war, fight (metaphorical) (4×) To wage war or carry on a campaign in a figurative or spiritual sense, describing the inner battle of desires or the struggle of Christian life. James 4:1 asks what causes wars among believers and answers: the pleasures that 'wage war' (strateuontai) in your members. Paul deploys the same metaphor in 2 Cor 10:3 and 1 Tim 1:18 ('wage the good warfare'), while 1 Pet 2:11 urges abstaining from fleshly desires that 'wage war against the soul.' Spanish 'militan' and German 'kaempfen' reinforce the combative tone. FIGHTING AND WARFARE

en: war, warring, we-wage-war | **es:** militamos, militan, milites | **fr:** servir-comme-soldat, servir-dans-l'armée | **de:** kaempfen 2Cor 10:3; 1Tim 1:18; Jas 4:1; 1Pet 2:11

2. to serve as a soldier (3×) To serve as a soldier, to perform military duty in a literal or analogical sense. In Luke 3:14 soldiers (hoi strateuomenoi) ask John the Baptist for ethical counsel — here the word simply denotes professional military service. Paul extends it analogically in 1 Cor 9:7 (who soldiers at his own expense?) and 2 Tim 2:4 (no soldier entangles himself in civilian affairs). Spanish 'soldados' and 'sirve-como-soldado' capture the occupational meaning cleanly. FIGHTING AND WARFARE

en: serves-as-soldier, serving-as-soldier, soldiers | **es:** sirve-como-soldado, sirviendo-como-soldado, soldados | **fr:** servir-comme-soldat, servir-dans-l'armée | **de:** kaempfen, στρατευόμενοι Luke 3:14; 1Cor 9:7; 2Tim 2:4

στρᾰτηγ-ός G4755 *N-NMS* (10×)

A military commander or civic magistrate, used of temple captains and city officials

Denotes a person holding a position of military or civic authority. In Luke's writings it appears in two distinct institutional contexts: the captain of the temple guard, who commanded the Levitical police force responsible for order in the temple precincts (Luke 22:4, 52; Acts 4:1; 5:24, 26), and the Roman colonial magistrates of Philippi who ordered Paul and Silas beaten and imprisoned (Acts 16:20, 22, 35, 36, 38). The term thus bridges Jewish religious authority and Greco-Roman civic governance. Spanish 'capitán/magistrado' and French 'magistrat/capitaine' reflect this dual application.

commander, magistrate, captain (10×) The captain of the temple guard, the officer commanding the Levitical security force in the Jerusalem temple. He negotiates with Judas (Luke 22:4), leads the arrest party (Luke 22:52), and confronts the apostles' preaching (Acts 4:1; 5:24, 26). This was one of the highest-ranking positions in the temple hierarchy after the high priest. MILITARY OFFICERS

en: captain, captains, magistrates | **es:** capitanes, capitán, magistrados | **fr:** capitaine | **de:** Hauptmann Luke 22:4; Luke 22:52; Acts 4:1; Acts 5:24; Acts 5:26

στρᾰτιά G4756 *N-GFS* (2×)

Army, host; a military force or great multitude, particularly the heavenly host

Στρατιά means army or host, referring either to earthly military forces or to the heavenly hosts—the angelic armies surrounding God's throne. In Luke 2:13, the heavenly host suddenly appears with the angel to praise God at Jesus' birth, a glorious military metaphor for the angels as God's army celebrating the arrival of the commander. In Acts 7:42, Stephen warns of Israel turning to worship 'the host of heaven' (the stars and celestial bodies), a form of idolatry condemned throughout the Old Testament. The term thus describes both worshiping angels and idolatrous worship of creation.

(2×) Luke 2:13 presents 'a multitude of the heavenly host' (στρατιᾶς, genitive) praising God—angelic armies in worship formation celebrating the Messiah's birth. Acts 7:42 references worship given to 'the host of heaven' (στρατιᾷ, dative), the stars treated as deities —condemned idolatry. The same word describes true heavenly worshipers and false objects of worship. Classical usage includes land and naval forces, companies, bands, and sometimes the expedition itself. POWER AND MIRACLES

en: host, of-host | **es:** de-ejército, ejército | **fr:** armée | **de:** στρατιᾶς, στρατιᾷ Luke 2:13; Acts 7:42

στρᾰτῐ́ώτ-ης G4757 *N-GMP* (26×)

soldier — a military serviceman, especially a Roman soldier in Gospel and Acts narratives

Stratiotes designates a professional soldier, and its 26 NT occurrences almost exclusively refer to Roman military personnel operating in Judea and the wider Empire. In the Gospels, soldiers appear at pivotal moments: the centurion's soldiers whom he commands with a word (Matt 8:9; Luke 7:8), the cohort that mocks and scourges Jesus before crucifixion (Matt 27:27; Mark 15:16; John 19:2, 23, 32, 34), and the guard detail bribed to spread the stolen-body story (Matt 28:12). In Acts, soldiers escort Paul through increasingly dangerous situations — from the Jerusalem riot (Acts 21:32, 35) to the plot requiring a nighttime cavalry transfer to Caesarea (Acts 23:23, 31) and finally the voyage and shipwreck en route to Rome (Acts 27:31-32, 42). Paul employs the soldier metaphorically: Epaphroditus is a 'fellow soldier' in the gospel mission (Phil 2:25), and Timothy is urged to share in suffering 'as a good soldier of Christ Jesus' (2 Tim 2:3-4).

soldier (26×) A military serviceman, predominantly referring to Roman soldiers in the NT narratives. Present at the crucifixion — mocking, casting lots for garments, piercing Jesus' side (Matt 27:27; John 19:23, 32, 34) — and guarding the tomb (Matt 28:12). In Acts, soldiers protect and escort Paul through riot, conspiracy, and shipwreck (Acts 21:32; 23:23, 31; 27:31, 42). Paul repurposes the image metaphorically for ministry: Epaphroditus as 'fellow soldier' (Phil 2:25) and Timothy urged to endure as a 'good soldier of Christ' (2 Tim 2:3). FIGHTING AND WARFARE

en: of-soldiers, soldiers | **es:** de-soldados, los-soldados, soldados | **fr:** soldat | **de:** Soldat, Soldaten Matt 8:9; Matt 27:27; Matt 28:12; Mark 15:16; Luke 7:8

στρᾰτο-λογέω G4758 *V-APA-DMS* (1×)

To enlist or recruit soldiers; to levy an army

This military technical term describes the formal process of enrolling soldiers into military service. Classical sources use it of recruiting both citizen soldiers and mercenaries, often noting recruitment from allied territories. Paul employs the metaphor of military service to encourage Timothy's single-minded devotion, noting that no soldier on active duty entangles himself in civilian affairs in order to 'please the one who enlisted him.' The military imagery evokes loyalty, discipline, and focus on the commanding officer's objectives. Christian ministry becomes analogous to military service, requiring similar dedication.

(1×) The act of recruiting or enlisting soldiers into military service. In 2 Timothy 2:4, Paul uses the passive participle form metaphorically —the soldier aims to please 'the one who enlisted him' as commander. This military recruitment metaphor applied to Christian ministry emphasizes the believer's commissioned status, accountability to Christ as commander, and the necessity of undivided allegiance. Just as recruited soldiers answer to their enlisting officer, Christians serve the one who called them into spiritual warfare. MILITARY OFFICERS

en: having-enlisted | **es:** que-reclutó | **fr:** στρατολογήσαντι | **de:** anwerben 2Tim 2:4

στρᾰτοπεδ-άρχης G4759 *N-DMS* (1×)

Commander of a military camp; captain of the guard, praefectus castrorum

This term designated a high-ranking military officer, specifically the camp commander or prefect in Roman military organization. The praefectus castrorum ranked among the senior officers of a legion, responsible for camp administration, logistics, and sometimes prisoner custody. When Paul arrives in Rome, he is handed over to this commander of the guard. The textual variant here affects which ancient manuscripts include this detail, but the term clearly denotes

a senior military authority responsible for supervising important prisoners. The position's prestige indicates Paul's treatment as a significant, not merely common, prisoner.

(1×) A senior military commander, specifically the Roman camp prefect or captain of the guard. In Acts 28:16, Paul is delivered to this officer upon reaching Rome, indicating official military custody rather than common imprisonment. The stratopedarchēs held responsibility for high-security prisoners and camp administration, suggesting Paul's status as an imperial prisoner of some importance. This custody arrangement enabled Paul's relatively lenient house arrest and continued ministry to visitors. **MILITARY OFFICERS**

en: captain-of-the-guard | **es:** comandante-del-campamento | **fr:** chef-de-camp | **de:** στρατοπεδάρχη> Acts 28:16

στρᾰτόπεδ-ον G4760 *N-GNP* (1×)

Military camps, encampments; organized armies in the field

The Greek term denotes both the physical camp where an army encamps and the organized military force itself. Classical usage speaks of encamped armies, squadrons of ships, and Roman legions. It could also mean the emperor's court or military headquarters. Jesus uses this term in his apocalyptic discourse about Jerusalem's coming destruction, warning that when they see 'armies' surrounding the city, desolation has drawn near. The plural suggests multiple military formations or encampments converging on Jerusalem, fulfilled in Rome's siege of AD 70. The military terminology emphasizes organized, systematic destruction rather than random violence.

(1×) Organized military encampments or armies in the field, often in plural denoting multiple military formations. In Luke 21:20, Jesus prophesies that 'armies surrounding Jerusalem' signal impending desolation, a warning fulfilled when Roman legions besieged the city in AD 70. The term's military precision emphasizes systematic siege warfare rather than spontaneous conflict. Jesus' warning gave early Christians the signal to flee before the encirclement became complete, preserving the Jerusalem church through strategic withdrawal. **POWER AND MIRACLES**

en: armies | **es:** ejércitos | **fr:** armée | **de:** στρατοπέδων Luke 21:20

στρεβλ-όω G4761 *V-PIA-3P* (1×)

To twist, distort, or wrench; to torture by perverting meaning

The verb originally meant to twist tight, wrench, or strain—drawing cables taut, tuning instrument strings, setting dislocated limbs. By extension it meant to torture on the rack, twisting the body to extract information from slaves. Metaphorically, it describes distorting or perverting words from their true meaning. Peter warns that ignorant and unstable people 'twist' Paul's difficult writings as they do other Scriptures, to their own destruction. The term suggests violent manipulation of meaning, not mere misunderstanding but deliberate or reckless distortion. The torture imagery indicates spiritual self-harm through interpretive violence.

(1×) To twist, distort, or torture—literally of wracking bodies or wrenching limbs, metaphorically of perverting texts from their true meaning. In 2 Peter 3:16, unstable people 'twist' Paul's writings and other Scriptures to their own destruction. The violent imagery suggests not innocent misreading but aggressive manipulation of meaning, forcing texts to yield interpretations contrary to their intent. Peter's warning implies that hermeneutical violence against Scripture ultimately becomes spiritual self-destruction for the distorters. **TORMENT AND TORTURE**

en: twist | **es:** tuercen | **fr:** στρεβλοῦσιν | **de:** verdrehen 2Pet 3:16

στρέφω G4762 *V-APP-NFS* (21×)

To turn, turn around, or turn back; of physical reorientation, spiritual conversion, redirecting something, or returning what was given

One of the New Testament's most physically vivid verbs, στρέφω captures the decisive moment of turning — whether Jesus turning to face the woman who touched his garment (Matt 9:22), or the radical reorientation demanded by 'unless you turn and become like children' (Matt 18:3). The word carries enormous theological weight in its metaphorical uses, where physical turning becomes a figure for repentance and conversion. Spanish consistently uses 'volverse' (to turn oneself), while German 'umkehren' (to reverse course) brings out the directional reversal inherent in the word.

1. turn physically around (15×) The dominant physical sense: turning one's body around or toward someone. Jesus turns to address Peter (Matt 16:23), turns to see the woman who touched him (Matt 9:22), and turns to look at the crowd following him (Luke 7:9, 44). The aorist passive participle στραφείς ('having turned') appears repeatedly as a narrative marker introducing direct speech. Spanish 'habiéndose vuelto' and French 'se tourner' confirm the reflexive bodily motion — a deliberate physical reorientation that often signals a shift in the scene's focus. **RELEASE AND MOVEMENT**

en: having-turned, she-turned, turned | **es:** Habiéndose-vuelto, habiéndose-vuelto, habiéndose–vuelto | **fr:** se-tourner, tourner | **de:** umkehren, wendet-sich Matt 7:6; Matt 9:22; Matt 16:23; Luke 7:9; Luke 7:44

2. turn back spiritually or metaphorically (3×) The metaphorical or spiritual extension: turning back in a moral or spiritual sense. Matthew 18:3 delivers Jesus' famous demand — 'unless you turn (στραφῆτε) and become like children, you will never enter the kingdom of heaven.' John 12:40 quotes Isaiah on hearts that refuse to turn (στραφῶσιν) and be healed. Acts 13:46 records Paul and Barnabas turning to the Gentiles. Spanish 'os volvéis' and 'nos volvemos' preserve the reflexive quality, while the contexts make clear that the turning is inward and transformative, not merely directional. **RELEASE AND MOVEMENT**

en: may-turn, we-turn, you-turn | **es:** nos-volvemos, os-volvéis, se-vuelvan | **fr:** se-tourner, tourner | **de:** umkehren, wendet-sich Matt 18:3; John 12:40; Acts 13:46

3. turn or direct something (2×) The transitive use: turning or directing something or someone else. Matthew 5:39 instructs the one struck on the right cheek to 'turn (στρέψον) the other also' — a command to redirect one's own body as an act of nonresistance. Revelation 11:6 speaks of the two witnesses having authority to 'turn (στρέψαι) the waters into blood.' Spanish splits between 'vuelve' (turn the cheek) and 'convertir' (turn water to blood), revealing how the transitive sense ranges from bodily repositioning to material transformation. **RELEASE AND MOVEMENT**

en: to-turn, turn | **es:** de-convertir, vuelve | **fr:** se-tourner | **de:** umkehren, wendet-sich Matt 5:39; Rev 11:6

4. return or give back (1×) A single occurrence denoting the return or giving back of something: Judas 'returned' (ἔστρεψεν) the thirty pieces of silver to the chief priests (Matt 27:3). Spanish 'devolvió' (gave back, returned) captures the sense precisely. This usage extends the root metaphor of turning — here the silver turns back along the path it came, reversing the transaction. The physical-directional core of the verb persists even in this commercial context. **RELEASE AND MOVEMENT**

en: returned | **es:** devolvió | **fr:** se-tourner | **de:** wendet-sich Matt 27:3

στρηνιάω G4763 *V-AIA-3S* (2×)

To live luxuriously, wantonly; to revel in sensual excess and arrogant self-indulgence

Στρηνιάω describes living in luxury, wantonness, and sensual excess —not merely wealth but arrogant self-indulgence and revelry. In Revelation 18, this verb characterizes Babylon's (symbolic Rome's) relationship with the merchants and kings of earth. Babylon has 'lived luxuriously' (18:7) in pride and sensuality, and the merchants mourn because she who 'lived in luxury' with them (18:9) is now judged. The term suggests wanton excess, sexual immorality, and the intoxication of power and pleasure. It's stronger than merely living comfortably—it implies shameless, arrogant indulgence that ignores God and exploits others.

(2×) Revelation 18:7 describes Babylon boasting 'I have lived luxuriously' (ἐστρηνίασα, aorist)—past tense reviewing her indulgent reign. Revelation 18:9 has the kings mourning 'who lived luxuriously with her' (ἐστρηνίασαν, aorist)—they shared her wanton excess. Both

occurrences appear in judgment context, her luxury becoming cause for mourning. The verb is relatively rare, appearing in classical sources meaning to run riot, wax wanton, or act arrogantly. **AUTO-DETECTED COMMUNITY 11579 WITH 3 SENSES**

en: having-lived-luxuriously, lived-luxuriously | **es:** vivieron-en-lujo, vivió-en-lujo | **fr:** im-Luxus-leben | **de:** im-Luxus-leben Rev 18:7; Rev 18:9

στρῆνος G4764 *N-GNS* (1×)

Luxury, sensuality, self-indulgent excess; arrogant wantonness

The Greek term combines notions of insolence, arrogance, and sensual self-indulgence. Classical sources use it for both prideful arrogance and wanton luxury. In Revelation's prophetic judgment against Babylon, merchants mourn because the city's excessive luxury and wanton consumption have ended. The term appears in the context of economic judgment—the great commercial system that fed Babylon's insatiable appetite for luxury collapses. All translations emphasize the luxury/excess dimension (luxury, lujo, Luxus), though the term carries moral overtones of excessive, shameless self-indulgence that provokes divine judgment.

(1×) Excessive luxury, sensual self-indulgence, and wanton consumption characterized by arrogant disregard for restraint. In Revelation 18:3, the nations and kings have become intoxicated by Babylon's strēnos—the economic system of luxury trade and excessive consumption that enriched merchants. The term implies not merely wealth but morally culpable extravagance and shameless self-gratification. Babylon's judgment falls partially because this luxury system exploited and corrupted the earth, making the merchants' mourning over lost trade bitterly ironic. **AUTO-DETECTED COMMUNITY 11579 WITH 3 SENSES**

en: luxury | **es:** lujo | **fr:** Luxus | **de:** Luxus Rev 18:3

στρουθ-ίον G4765 *N-NNP* (4×)

Sparrow; a small, common bird used in Scripture to illustrate God's care for seemingly insignificant creatures.

A diminutive of the broader Greek term for bird (strouthos), referring specifically to the sparrow, one of the most ordinary and inexpensive birds sold in Palestinian markets. Jesus invokes the sparrow in Matthew 10:29-31 and Luke 12:6-7 to make a stunning argument from lesser to greater: if God tracks the fate of a creature worth half a penny, how much more does He watch over His children? The multilingual glosses converge tightly — Spanish 'gorriones,' French 'moineau' — confirming a single, stable sense across all four occurrences.

(4×) The common sparrow, a small passerine bird proverbially cheap and unremarkable. In all four NT occurrences (Matt 10:29, 10:31; Luke 12:6-7), it serves as a rhetorical foil for divine providence: sparrows are sold two for an assarion or five for two assaria, yet not one falls apart from the Father's will. Every major translation tradition renders this with the local word for sparrow (eng 'sparrows,' spa 'gorriones,' fra 'moineau'), reflecting the universal familiarity of the species and the theological point's dependence on ordinariness. **FLYING AND FLIGHT**

en: sparrows | **es:** gorriones, pajarillos | **fr:** moineau | **de:** στρουθία, στρουθίων Matt 10:29; Matt 10:31; Luke 12:6; Luke 12:7

στόρνῡμι G4766 *V-IIA-3P* (6×)

To spread out, strew (garments, branches); to furnish or prepare (a room); to make (a bed).

Strōnnymi is a homely, physical verb — its basic meaning is to spread something out flat. The Gospels use it vividly in the triumphal entry narrative: crowds 'spread' (estrōsan) their cloaks and 'were spreading' (estrōnnyon) branches on the road before Jesus (Matt 21:8; Mark 11:8). The same verb takes on domestic coloring when it describes the upper room 'having been furnished' (estrōmenon) for the Last Supper (Mark 14:15; Luke 22:12). Spanish captures the range well: extendieron and tendieron for spreading, amueblado and dispuesto for furnishing. In Acts 9:34, Peter tells the healed Aeneas to 'make your bed' (strōson seautō) — the most intimate, personal use of this spreading action.

1. spread out, strew (3×) To spread out or strew on the ground — laying garments, branches, or coverings along a path as an act of honor. In Matt 21:8 and Mark 11:8, the crowds spread (estrōsan) their cloaks and kept spreading (estrōnnyon) cut branches on the road for Jesus' entry into Jerusalem. Spanish extendieron and tendieron ('they spread, they laid out') and French préparer all convey this public, ceremonial act of homage. **ESTABLISH AND PREPARE**

en: spread, were-spreading | **es:** extendieron, las-tendían, tendieron | **fr:** préparer | **de:** ἐστρώννυον, ἔστρωσαν Matt 21:8; Mark 11:8

2. furnish, prepare a room (2×) To furnish or prepare a room — making a space ready by arranging its furnishings and coverings. In Mark 14:15 and Luke 22:12, Jesus tells the disciples they will find a large upper room 'having been furnished' (estrōmenon), ready for the Passover meal. Spanish amueblado ('furnished') and dispuesto ('arranged') highlight that this goes beyond simple spreading to full room preparation. The perfect passive participle emphasizes the completed state of readiness. **ESTABLISH AND PREPARE**

en: furnished, having-been-furnished | **es:** amueblado, dispuesto | **fr:** préparer | **de:** ἐστρωμένον Mark 14:15; Luke 22:12

3. make one's bed (1×) To make one's bed — spreading bedding or arranging a sleeping place. In Acts 9:34, Peter commands the paralytic Aeneas: 'Make your bed' (strōson seautō), the act itself serving as proof of miraculous healing. Spanish haz-tu-cama ('make your bed') and French étendre ('to spread out') preserve the domestic, personal character of this command — a bedridden man now able to care for himself. **STRETCHING AND EXTENDING**

en: make | **es:** haz-tu-cama | **fr:** étendre | **de:** στρῶσον Acts 9:34

στῡγ-ητός G4767 *Adj-NMP* (1×)

Hateful, abominable, detestable; deserving hatred

The adjective describes that which is worthy of hatred or abomination, something detestable. It can denote either hating (active) or hated (passive), though context determines which. Paul uses it in his catalogue of unregenerate human condition in Titus, describing people as 'hateful' or 'detestable'—living in malice and envy, hating one another. The term captures both the objective moral repugnance and the subjective experience of mutual hatred characterizing life apart from God's grace. All translations render the passive sense (hateful, odiosos, verhasst), emphasizing people's condition as objects of hatred rather than mere haters.

(1×) Hateful, detestable, or abominable—deserving of hatred or being in a state of hateful-ness. In Titus 3:3, Paul describes pre-conversion humanity as living 'hateful' lives, hating one another—a condition of both being hateful and actively hating. The term captures the vicious cycle of malice and mutual hatred characterizing unregenerate human relationships. Paul's point is to show the radical transformation grace accomplishes, rescuing people from this detestable condition into love, making God's mercy all the more remarkable. **HATRED AND HOSTILITY**

en: hateful | **es:** odiosos | **fr:** στυγητοί | **de:** verhasst Titus 3:3

στυγν-άζω G4768 *V-PPA-NMS* (2×)

To be gloomy, have a dark countenance; to look sad or threatening (of faces or weather)

Στυγνάζω means to have a gloomy, dark, or lowering look—used of both facial expressions and threatening weather. In Mark 10:22, the rich young ruler becomes gloomy (literally 'having become dark in countenance') when Jesus tells him to sell all and follow. His face falls because the cost is too great. In Matthew 16:3, Jesus refers to a threatening, overcast sky that signals coming storms, using weather-reading as a metaphor for discerning spiritual signs. The verb captures the visible darkness that appears on face or sky when trouble approaches.

(2×) Mark 10:22 uses the aorist participle (στυγνάσας, 'having become gloomy') to describe the rich man's reaction—his face visibly darkens with sadness at Jesus' demand. Matthew 16:3 uses the present participle (στυγνάζων, 'being overcast') of the sky's threat-

ening appearance before a storm. The same verb describes both human emotional reaction and atmospheric condition, both involving visible darkening. Classical usage includes gloomy countenance and threatening weather. **GRIEF AND SORROW**

en: becoming-gloomy, being-overcast | **es:** estando-sombrío, habiéndose-entristecido | **fr:** sombre | **de:** betrueben, στυγνάζων Matt 16:3; Mark 10:22

στῦλος G4769 *N-AMS* (4×)

Pillar; a supporting column, used literally of architectural structure and metaphorically of persons or institutions that uphold truth.

Denotes a vertical structural support — a pillar or column — that bears the weight of a building. In the NT, the literal architectural sense recedes behind powerful metaphorical uses. Paul calls James, Cephas, and John 'pillars' of the Jerusalem church (Gal 2:9), the church itself is the 'pillar and buttress of the truth' (1 Tim 3:15), and the glorified believer becomes a permanent pillar in God's temple (Rev 3:12). The single literal-metaphorical boundary case is Rev 10:1, where an angel's legs are compared to pillars of fire, echoing the Exodus pillar of cloud and fire.

(4×) A pillar or column serving as structural support, used metaphorically of persons or communities that uphold and stabilize. In Gal 2:9, the Jerusalem apostles are 'pillars' (spa 'columnas,' fra 'colonnes,' deu 'Saeulen') — load-bearing figures in the early church. In 1 Tim 3:15, the church itself is the 'pillar and ground of truth,' and in Rev 3:12 the overcomer becomes an immovable pillar in God's temple. Rev 10:1 blends literal and figurative imagery: an angel's legs like pillars of fire, recalling the Exodus theophany (Exod 13:21). The convergence of all translations on architectural 'pillar' vocabulary confirms a single core sense applied across literal-architectural and metaphorical-ecclesial registers. **GEOGRAPHY AND SPACE**

en: a-pillar, pillar, pillars | **es:** columna, columnas | **fr:** colonnes | **de:** Saeulen Gal 2:9; 1Tim 3:15; Rev 3:12; Rev 10:1

στωϊκ-ός G4770 *Adj-GMP* (1×)

Stoic, pertaining to the Stoic school of Greek philosophy

The Stoics took their name from the stoa or colonnade in Athens where their founder Zeno taught. This philosophical school emphasized virtue, rational self-control, and living in harmony with nature's rational order. They believed in divine providence but conceived divinity as impersonal cosmic reason. When Paul preached in Athens, he encountered both Epicurean and Stoic philosophers who brought him to the Areopagus. The Stoics would have found Paul's resurrection message absurd, contradicting their belief that only rational soul, not physical body, could be immortal. Luke's specificity about philosophical schools highlights the gospel's confrontation with Greek intellectual culture.

(1×) Pertaining to Stoic philosophy or identifying Stoic philosophers. In Acts 17:18, Stoic philosophers encounter Paul in Athens alongside Epicureans, eventually bringing him to the Areopagus for examination. The Stoics emphasized virtue, reason, and resignation to fate under divine providence. Their philosophical commitments would have made Paul's message about bodily resurrection particularly offensive, since they regarded matter as inferior to spirit. Luke's mention highlights the gospel's challenge to elite Greek philosophical culture. **NATURE INNATE CHARACTER**

en: Stoic | **es:** estoicos | **fr:** Stoïcien | **de:** Στοϊκῶν Acts 17:18

σύ G4771 *PPro-G2S* (2930×)

Second person pronoun: 'you' (singular and plural), in all grammatical cases

The second person pronoun su encompasses both singular and plural address across all Greek cases — nominative, genitive, dative, and accusative. Languages that preserve a singular/plural distinction illuminate the split clearly: Spanish uses 'de-ti' for singular but 'de-vosotros' and 'os' for plural; French distinguishes 'de-toi' from 'vous' and 'a-vous'; German contrasts 'deiner' with 'euch.' The plural form dominates (about 1,850 occurrences), often in Jesus's collective address to disciples or crowds, while the singular form (about 1,077 occurrences) appears in intimate or confrontational exchanges like the angel's word to Joseph (Matt 1:20) or Jesus's rebuke of Satan (Matt 4:10).

1. you (plural address) (1853×) Second person plural pronoun ('you all') across all cases, used when addressing multiple individuals. The multilingual evidence is decisive: Spanish 'a-vosotros / os,' French 'vous / a-vous,' and German 'euch' all mark plurality distinctly. Dominant in Jesus's teaching to groups — Matt 10:15 ('I tell you'), Matt 10:19 ('what you are to say'), Matt 12:31 ('I tell you, every sin will be forgiven'). About 1,853 occurrences. **SECOND PERSON PLURAL**

en: for-you, to-you, you | **es:** a-vosotros, de-vosotros, os | **fr:** vous, à-vous | **de:** euch Matt 3:9; Matt 10:15; Matt 10:19; Matt 10:23; Matt 12:31

2. you (singular address) (1077×) Second person singular pronoun ('you' addressing one person) across all cases. Spanish 'de-ti,' French 'de-toi,' and German 'deiner' all confirm singularity. Found in direct personal address: the angel to Joseph about Mary (Matt 1:20 'that which is conceived in her is of the Holy Spirit — your child'), Jesus to Satan (Matt 4:10 'you shall worship the Lord your God'), and intimate instruction (Matt 5:23-24 'if you are offering your gift'). About 1,077 occurrences. **SECOND PERSON PRONOUNS**

en: of-you, your | **es:** de-ti, de–ti | **fr:** de-toi | **de:** deiner Matt 1:20; Matt 4:10; Matt 5:23; Matt 5:24; Matt 5:29

συγγέν-εια G4772 *N-GFS* (3×)

kindred, relatives, family; one's extended family or kinship group, ties of blood relationship

A noun denoting kinship, family ties, or one's relatives collectively. Luke uses it when neighbors question naming the baby John because 'none of your kindred is called by this name' (1:61). In Acts, God commands Abraham to leave his 'kindred' (7:3), and Joseph summoned his 'kindred'—seventy-five people—to Egypt (7:14). The word encompasses the extended family network, the web of blood relationships that defined identity and obligation in ancient Mediterranean culture. Classical Greek uses it for kinship relations, family influence, and even metaphorical affinities.

(3×) Languages converge: English 'kinfolk/relatives', Spanish 'familia/parentela', French 'parenté', German transliterations (συγγένειαν, συγγενείας). The three NT uses all emphasize the social reality of kinship networks: naming practices tied to family (Luke 1:61), God's call to leave one's kin (Acts 7:3), and the extended family gathered in migration (Acts 7:14). Kinship defined social location, identity, and responsibility. **BROTHER KINSMAN**

en: kinfolk, relatives | **es:** familia, parentela | **fr:** parenté | **de:** συγγένειαν, συγγενείας Luke 1:61; Acts 7:3; Acts 7:14

συγγεν-ής G4773 *Adj-GMP* (12×)

syngenēs – relative, kinsman; a person connected by blood or family lineage

The adjective syngenēs ('of the same family'), used substantively as 'relative' or 'kinsman,' denotes a person joined to another by blood or lineage. Elizabeth is called Mary's syngenēs (Luke 1:36), and relatives rejoice at John the Baptist's birth (Luke 1:58). Jesus observes that 'a prophet is not without honor except among his own relatives' (Mark 6:4). Paul stretches the term toward ethnic kinship when he speaks of his 'kinsmen according to the flesh' (Rom 9:3) and greets fellow Jewish believers as 'my kinsmen' (Rom 16:7, 11, 21). Cornelius gathers his relatives before Peter's arrival (Acts 10:24). Whether the bond is immediate family or extended ethnic lineage, the underlying sense remains one of shared descent. Spanish pariente, French parent, and German Verwandte treat all occurrences identically.

relative, kinsman (12×) A blood relative or kinsman, covering immediate family ties (Elizabeth and Mary, Luke 1:36), the circle of relatives at a birth (Luke 1:58), and broader ethnic kinship (Paul's 'kinsmen according to the flesh,' Rom 9:3; 16:7, 11, 21). Spanish pariente, French parent, and German Verwandte confirm a single

familial sense across all contexts. **BROTHER KINSMAN**
en: kinsman, kinsmen, relative | **es:** parienta, pariente, parientes | **fr:** parent | **de:** Verwandte, συγγενίς, συγγενεῖς Mark 6:4; Luke 1:36; Luke 1:58; Luke 2:44; Luke 14:12

συγγνώμη G4774 *N-AFS* (1×)

Concession, allowance, indulgence; permission granted by way of forbearance

The Greek term denotes sympathetic understanding, forbearance, or allowance—fellow-feeling that leads to granting permission or making concessions. Classical usage speaks of pardoning, excusing, or judging leniently. Paul uses it in discussing marriage, clarifying that what he says about married couples temporarily abstaining for prayer is spoken 'by way of concession, not as command.' He distinguishes pastoral allowance from apostolic command, giving freedom rather than imposing obligation. The term suggests Paul's sensitivity to human weakness and varied circumstances, moderating apostolic authority with pastoral wisdom.

(1×) A concession or allowance granted out of forbearance rather than obligation; permission given with sympathetic understanding of human limitations. In 1 Corinthians 7:6, Paul clarifies that his teaching about temporary sexual abstinence in marriage is spoken 'by way of concession,' not as divine command. This distinguishes pastoral accommodation from absolute requirement, showing Paul's awareness that not all believers have the same gift of celibacy he possesses. The concession respects human weakness while encouraging godly practice. **FORGIVENESS PARDON**
en: concession | **es:** concesión | **fr:** concession | **de:** Nachsicht 1Cor 7:6

συγκάθ-ημαι G4775 *V-PPM/P-NMS* (2×)

To sit together with; to be seated in company or assembly with others

Συγκάθημαι (the compound perfect form serving as present) means to sit together with someone, to be seated in the same place or assembly. Both New Testament occurrences involve sitting with others in significant contexts. In Mark 14:54, Peter sits with the servants and officers warming himself by the fire in the high priest's courtyard while Jesus is interrogated—a position of dangerous solidarity with Jesus' enemies. In Acts 26:30, after Paul's defense before Agrippa, the king and governor and Bernice and all sitting with them stand up together—marking the hearing's end. The verb emphasizes joint presence and shared space.

(2×) Mark 14:54 uses the present participle (συνκαθήμενος, 'sitting with') to describe Peter's position among the servants—physically present but spiritually compromised. Acts 26:30 uses the participle (συγκαθήμενοι, 'sitting with') of the assembled dignitaries who hear Paul together. Classical Greek uses the term for assessors sitting in judgment, persons in council together, or people living in the same quarters—emphasizing shared location and often shared purpose. **ACCOMPANIMENT AND WITH**
en: sitting-with | **es:** sentado-con, sentados-con | **fr:** assis-avec, siéger-avec | **de:** mitsitzen, συνκαθήμενοι Mark 14:54; Acts 26:30

συγκαθ-ίζω G4776 *V-APA-GMP* (2×)

To sit together, seat together; to cause to sit jointly or to join in sitting

Συγκαθίζω means to make sit together, to seat together, or intransitively to sit down together. In Luke 22:55, after kindling a fire in the high priest's courtyard, people 'sat down together' and Peter sat among them—a scene of shared warmth that becomes dangerous when Peter is recognized. In Ephesians 2:6, Paul declares that God 'seated us together' with Christ in the heavenly places—believers are co-enthroned with Christ, sharing his resurrection authority and position. The verb moves from mundane sitting around a fire to cosmic enthronement, both emphasizing joint participation.

(2×) Luke 22:55 uses the aorist participle (συνκαθισάντων, genitive absolute: 'when they had sat down together') of the group around the fire, including Peter—shared space leading to recognition and denial. Ephesians 2:6 uses the aorist indicative (συνεκάθισεν, 'he seated together') describing God's action in Christ, placing believers in heavenly position. The contrast is striking: one sitting leads to denial, the other to glorification. Classical usage includes sitting in council, settling down, and causing to sit jointly. **ACCOMPANIMENT AND WITH**
en: having-sat-together, seated-together | **es:** habiéndose-sentado-juntos, nos-sentó-juntamente | **fr:** faire-asseoir-avec | **de:** sich-setzen-mit, συνκαθισάντων Luke 22:55; Eph 2:6

συγκακοπάθέω G4777 *V-AMA-2S* (2×)

To share in suffering together; to endure hardship jointly with another

Συγκακοπαθέω is a compound verb meaning to suffer hardship together with someone, to share in affliction jointly. Paul uses this word twice in his letters to Timothy, both times calling the younger minister to share in suffering alongside Paul. In 2 Timothy 1:8, Paul urges Timothy not to be ashamed of the gospel or of Paul's chains, but to 'share in suffering for the gospel.' In 2 Timothy 2:3, he calls Timothy to 'share hardship as a good soldier of Christ Jesus.' The term emphasizes solidarity in suffering, viewing Christian ministry as shared combat requiring mutual endurance.

(2×) Both occurrences use the aorist imperative (συνκακοπάθησον, 'share in suffering!'), commanding Timothy's active participation in Paul's afflictions. 2 Timothy 1:8 links it to gospel witness, while 2 Timothy 2:3 uses military imagery ('as a good soldier'). Paul doesn't merely ask sympathy but demands Timothy join him in the hardship itself. This compound verb appears to be Pauline coinage, combining 'together with' (συν-) and 'suffer hardship' (κακοπαθέω). **ACCOMPANIMENT AND WITH**
en: share-in-suffering | **es:** sufre-junto | **fr:** συνκακοπάθησον | **de:** mitleiden 2Tim 1:8; 2Tim 2:3

συγκάκ-ουχέομαι G4778 *V-PNM/P* (1×)

To suffer hardship together with, to endure adversity in solidarity

This compound verb intensifies the notion of shared suffering—not merely sympathizing but actively enduring hardship together. The passive form emphasizes receiving ill-treatment alongside another. In his catalogue of faith heroes, the Hebrews author notes that Moses chose to be 'mistreated with God's people' rather than enjoy sin's fleeting pleasures in Pharaoh's household. The verb captures Moses' deliberate solidarity with enslaved Israel, preferring shared oppression with God's people to privileged isolation. The prefix syn- ('with') emphasizes covenant community over individual comfort.

(1×) To endure suffering, mistreatment, or adversity together with others in solidarity. In Hebrews 11:25, Moses chose to 'suffer hardship with God's people' rather than enjoy temporary pleasures as Pharaoh's grandson. This verb emphasizes Moses' conscious decision for communal suffering over individual privilege, identifying with slaves rather than royalty. The shared hardship becomes the pathway to shared redemption, making Moses' choice a paradigm of faith that values covenant community over worldly advantage. **ACCOMPANIMENT AND WITH**
en: to-suffer-with | **es:** ser-maltratado-con | **fr:** mitleiden | **de:** mitleiden Heb 11:25

συγκάλέω G4779 *V-PIA-3S* (8×)

To call together, summon, convene an assembly or gathering of people.

A compound of syn ('together') and kaleo ('call'), synkaleo means to summon people into a gathered assembly. It appears in both active and middle voice in the NT. Pilate's soldiers 'called together' the whole cohort to mock Jesus (Mark 15:16). Jesus 'called together' the Twelve to give them authority (Luke 9:1). Delightfully, the parables of the lost sheep and lost coin both use synkaleo for the joyful summoning of friends and neighbors to celebrate recovery (Luke 15:6, 9). In Acts 5:21, the Sanhedrin is formally convened. The word consistently signals intentional, purposeful gathering.

call together, summon, convene (8×) To call together, summon, or convene a group of people for a specific purpose — whether formal assembly, military muster, or joyful celebration. The compound structure (syn + kaleo) emphasizes the 'togetherness' of the gathering. Spanish 'convocar' and French 'convoquer' preserve this formal summoning nuance. Luke uses it most frequently: Jesus summons the Twelve for commissioning (Luke 9:1), a shepherd calls friends to celebrate finding his lost sheep (Luke 15:6), and a woman gathers neighbors over a recovered coin (Luke 15:9). In more official contexts, Mark 15:16 has soldiers assembling a cohort, and Acts 5:21 records the convening of the Sanhedrin. **GATHERING TOGETHER**
en: Having-called-together, called-together, having-called-together | **es:** convocan, convocando, convocar | **fr:** convoquer | **de:** zusammenrufen, Συνκαλεσάμενος, συνεκάλεσαν Mark 15:16; Luke 9:1; Luke 15:6; Luke 15:9; Luke 23:13

συγ-κᾰλύπτω G4780 *V-RPM/P-NNS* (1×)

Covered up completely, concealed, veiled from sight

The verb means to cover thoroughly or veil entirely, often used of wrapping in garments or concealing behind veils. The perfect passive participle describes a state of being completely covered or hidden. Jesus uses this term in teaching about hidden things being revealed, declaring that nothing is 'covered up that will not be revealed.' The emphasis falls on the comprehensive nature of the concealment—thoroughly hidden, yet destined for exposure. Luke's use suggests both the current hiddenness of truth from unbelievers and the certainty of future revelation when all secrets emerge into light.

(1×) In a state of being completely covered, concealed, or veiled from sight. In Luke 12:2, Jesus declares that 'nothing is covered up that will not be revealed,' using the perfect passive participle to emphasize both thorough concealment and inevitable future disclosure. The saying warns hypocrites that their hidden sins will be exposed, but also encourages disciples that truth currently obscured will ultimately triumph. The comprehensive covering cannot prevent eventual revelation when God brings all to light. **HIDING AND CONCEALING**
en: having-been-covered-up | **es:** encubierto | **fr:** caché | **de:** συγκεκαλυμμένον Luke 12:2

συγ-κάμπτω G4781 *V-AMA-2S* (1×)

To bend or bow down together; to cause to stoop under burden

The verb describes bending, bowing, or stooping—whether in sitting down, bending under weight, or the body's doubled-over posture. It can suggest the natural posture of sitting with legs folded or the pathological bending of disease. Paul quotes Scripture about enemies whose backs are 'bowed down,' using imagery of perpetual burden or subjugation. The verb appears in judgment contexts where God causes adversaries to stoop under the weight of divine judgment. The physical imagery of bent backs suggests both punishment and permanent humiliation.

(1×) To bend or bow down, particularly under weight or burden; to cause to stoop. In Romans 11:10, Paul quotes Psalm 69, asking God to 'bend their backs continually'—making Israel's enemies stoop under perpetual burden. The imagery suggests both judgment (forced bowing under divine displeasure) and the physical manifestation of that judgment in ongoing oppression. The verb's range includes natural bending and pathological doubling over, here deployed metaphorically for permanent subjugation or humiliation as divine retribution. **FORTIFICATIONS AND PALACES**
en: bow-together | **es:** encorva | **fr:** faiblir | **de:** zusammenbeugen Rom 11:10

συγκατα-βαίνω G4782 *V-APA-NMP* (1×)

To go down together with, to descend in company, to accompany downward

The compound verb emphasizes descent undertaken together or in company with others. Classical usage speaks of going down to the sea together, descending in solidarity, or stooping to another's level. The literal sense of physical descent combines with metaphorical notions of condescension or accompanying into difficulty. When Paul appeals to the Judean leaders about his case, he invites those with authority to 'go down together' with him to Caesarea to make their accusations. The compound suggests both the physical journey and the legal solidarity of shared accusation.

(1×) To descend or go down together with someone, traveling in company downward to a location. In Acts 25:5, Festus invites Jewish leaders to 'go down together' with him to Caesarea to accuse Paul, using the plural participle to emphasize collective descent from Jerusalem to the coastal city. The compound verb stresses accompaniment and joint action—traveling together for the shared purpose of legal accusation. Physical descent becomes the vehicle for legal confrontation. **ACCOMPANIMENT AND WITH**
en: having-gone-down-with | **es:** habiendo-descendido-juntos | **fr:** aller-avec | **de:** συνκαταβάντες Acts 25:5

συγκατά-θεσις G4783 *N-NFS* (1×)

Agreement, approval, consent, concord; joint assent or accord

The noun denotes agreement, approval, or joint consent—minds aligned in the same judgment. Classical philosophy distinguished this from mere opinion, using it technically for the mind's assent to perception. In Stoic thought, it meant the decisive mental assent that constitutes belief. Paul employs it rhetorically, asking what 'agreement' the temple of God has with idols—expecting the answer 'none.' The term emphasizes incompatibility rather than mere difference, suggesting that fundamental accord between God's temple and false worship is categorically impossible.

(1×) Agreement, concord, or harmonious consent between parties; shared assent to the same position. In 2 Corinthians 6:16, Paul asks rhetorically what 'agreement' exists between God's temple and idols, expecting the answer 'absolutely none.' The term emphasizes fundamental compatibility or incompatibility—whether two entities can coexist in harmonious accord. Paul's point is that believers as God's temple cannot maintain agreement or fellowship with idolatry; the two are mutually exclusive categories that cannot find common ground. **EQUITABLE AGREEMENT**
en: agreement | **es:** acuerdo | **fr:** accord | **de:** Uebereinstimmung 2Cor 6:16

συγκατα-τίθημι G4784 *V-RPM/P-NMS* (1×)

To agree with, to consent to, to vote together; to assent jointly

The middle voice of this compound verb means to place one's vote or opinion alongside another's, thereby agreeing or consenting. Classical usage speaks of depositing votes together, conforming to another's judgment, or assenting to proposals. Luke describes Joseph of Arimathea as a council member who 'had not consented' to the council's decision and action regarding Jesus. The perfect middle participle emphasizes Joseph's sustained refusal to align his vote with the majority condemnation. His dissent becomes significant evidence of faithful resistance within the Sanhedrin itself.

(1×) To give consent or agreement by joining one's vote or opinion with others; to assent jointly to a decision. In Luke 23:51, Joseph of Arimathea is described with the perfect passive participle as one who 'had not consented' to the council's decision to condemn Jesus. The verb's political overtones (voting together, depositing the same judgment) emphasize Joseph's deliberate dissent from the majority verdict. His refusal to consent marks him as a righteous man who resisted injustice despite peer pressure within the Sanhedrin. **AGREE CONSENT ACCORD**
en: having-agreed | **es:** habiendo-consentido | **fr:** consentir | **de:** συνκατατεθειμένος Luke 23:51

συγκατα-ψηφίζομαι G4785 *V-AIP-3S* (1×)

To be numbered together with, to be reckoned among, to be enrolled jointly

This compound verb means to count or reckon together with others, to be enrolled in the same group. The passive voice emphasizes being counted or numbered by others' action. After prayer, the disciples

cast lots between Joseph and Matthias, and Matthias 'was numbered with the eleven apostles.' The verb emphasizes official inclusion in the apostolic group, filling Judas's vacant position. The passive construction indicates divine providence working through the lot-casting to accomplish the enrollment. Being numbered among the Twelve meant sharing in both authority and suffering of apostleship.

(1×) To be counted, numbered, or enrolled together with a group; to be reckoned among others. In Acts 1:26, after casting lots, Matthias 'was numbered with the eleven apostles,' officially joining the apostolic circle. The passive voice suggests both human action (the lot-casting) and divine will (God's selection) combining to accomplish this enrollment. Being numbered among the apostles meant full inclusion in their witness, authority, and coming persecution—not honorary membership but substantial participation in apostolic ministry and suffering. **ACCOMPANIMENT AND WITH**

en: he-was-numbered-with | **es:** fue-contado-junto-con | **fr:** compter | **de:** συνκατεψηφίσθη Acts 1:26

συγκερ-άννῡμι G4786 *V-RPM/P-AMP* (2×)

To mix together, blend; to unite or combine intimately into one

Συγκεράννυμι means to mix or blend together, to combine elements into a unified whole. In 1 Corinthians 12:24, Paul uses this verb in describing how God 'composed' (mixed together) the body, giving greater honor to the less honorable parts—the church as a blended unity of diverse members. In Hebrews 4:2, the verb appears in a difficult phrase about the word not benefiting hearers because it was 'not united by faith' with those who heard—the gospel message must be blended with faith to be effective. Both uses emphasize intimate combination, whether of body parts into an organism or of message with receptive faith.

(2×) 1 Corinthians 12:24 uses the aorist indicative (συνεκέρασεν, 'God mixed together/composed') describing God's design of the body as an integrated whole from diverse parts. Hebrews 4:2 uses the perfect passive participle (συγκεκερασμένους, 'having been mixed together/united') in a complex construction about faith and hearing. Classical Greek used the term for mixing wine, blending ingredients, tempering substances, and metaphorically for combining qualities or elements into harmonious wholes. **MIXING WITH OIL**

en: blended-together, having-been-united | **es:** habiendo-sido-mezclados, mezcló | **fr:** mêler, vermischen | **de:** vermischen 1Cor 12:24; Heb 4:2

συγκῑν-έω G4787 *V-AIA-3P* (1×)

To stir up, to agitate, to incite to action; to provoke emotionally

The verb means to stir up, agitate, or set in motion—whether literally stirring a mixture or metaphorically provoking emotions and crowds. It can describe sympathetic emotion or hostile agitation. When Stephen preached in Jerusalem, his opponents 'stirred up the people, elders, and scribes,' agitating them to violent action against him. The verb captures the deliberate incitement that transformed theological disagreement into mob violence. The compound suggests thorough or collective agitation—mobilizing the entire community. Stephen's stoning followed this systematic stirring up of popular and official opposition.

(1×) To stir up, agitate, or incite people to emotional action or violent response. In Acts 6:12, Stephen's opponents 'stirred up the people and the elders and the scribes,' deliberately agitating them to arrest and eventually stone him. The verb emphasizes intentional provocation rather than spontaneous reaction—systematic incitement that mobilizes mob violence. This stirring up precedes Stephen's arrest and martyrdom, showing how theological opposition transforms into physical persecution through calculated agitation of both populace and authorities. **STIR UP INCITE**

en: they-stirred-up | **es:** alborotaron | **fr:** mouvoir | **de:** συνεκίνησάν Acts 6:12

συγ-κλείω G4788 *V-AIA-3S* (4×)

To shut up together, confine, enclose; used of catching fish in a net and of God consigning all under sin or law.

A compound verb (syn + kleio, 'shut together') meaning to enclose, hem in, or confine on all sides. Its NT usage spans a vivid literal scene and a profound theological metaphor. In Luke 5:6, it describes the miraculous catch where fish are enclosed in a net about to break. Paul then deploys the same verb theologically in Romans 11:32 and Galatians 3:22-23: God has 'shut up' all people under disobedience or under the law so that mercy and faith might become the only exit. The Spanish distinction between 'encerraron' (they enclosed) and 'siendo encerrados' (being enclosed) mirrors the active-passive theological dynamic.

(4×) To shut in, enclose, or confine together — either physically or in a theological-juridical sense. Literally, in Luke 5:6 a massive haul of fish is enclosed (synekleisan) in the nets. Theologically, Paul uses the passive and active forms to describe God's purposeful confinement: Scripture 'shut up all things under sin' (Gal 3:22), the law held people 'shut up' before faith was revealed (Gal 3:23), and God 'shut up all in disobedience' so that He might show mercy to all (Rom 11:32). The multilingual evidence (spa 'encerró/encerrados,' fra 'enfermer,' deu 'einschliessen') uniformly reflects enclosure, confirming a single semantic core applied to both concrete and abstract domains. **SHUTTING AND CLOSING**

en: being-confined, imprisoned, shut-up-together | **es:** encerraron, encerró, siendo-encerrados | **fr:** enfermer | **de:** einschliessen, συνέκλεισαν Luke 5:6; Rom 11:32; Gal 3:22; Gal 3:23

συγκληρονόμ-ος G4789 *Adj-NMP* (4×)

Joint heir, co-heir; one who shares an inheritance together with another, especially as fellow heirs with Christ.

A compound adjective (syn + kleronomos) designating someone who inherits alongside another. All four NT occurrences carry rich theological freight. In Romans 8:17, believers are 'co-heirs with Christ' — sharing in His glory if they share in His suffering. Ephesians 3:6 extends the concept to Gentiles who are co-heirs of the promise. Hebrews 11:9 applies it to the patriarchs who shared the same promise. First Peter 3:7 applies it domestically: husbands and wives as joint heirs of the grace of life. The multilingual unanimity (spa 'coherederos,' fra 'cohéritier,' deu 'Miterben') reflects the transparency of the compound.

(4×) A co-inheritor, one who participates jointly in an inheritance. The term always denotes shared reception of a divine gift or promise. In Rom 8:17, believers are co-heirs with Christ (synkleronomoi Christou), sharing both His suffering and His glory. Eph 3:6 marks the Gentiles' inclusion as 'fellow heirs' of the Abrahamic promise alongside Israel — a radical expansion. Heb 11:9 groups Isaac and Jacob as co-heirs of the same promise given to Abraham. 1 Pet 3:7 applies the concept within marriage, calling wives 'co-heirs of the grace of life.' The cross-linguistic glosses (spa 'coherederos,' fra 'cohéritier,' deu 'Miterben') all preserve the compound structure, reflecting how naturally the syn- prefix communicates shared participation. **HEIR INHERITOR**

en: co-heirs, fellow-heirs | **es:** a-coherederas, coherederos | **fr:** Miterben, cohéritier | **de:** Miterben Rom 8:17; Eph 3:6; Heb 11:9; 1Pet 3:7

συγκοινων-έω G4790 *V-ASA-2P* (3×)

to share in, participate together in; to have fellowship or partnership in something, often with moral implications

A compound verb meaning to share jointly in something, to have fellowship or partnership together. Paul warns against sharing in the 'unfruitful works of darkness' (Eph 5:11), commends the Philippians for sharing in his affliction (Phil 4:14), and Revelation warns against sharing in Babylon's sins (18:4). The word combines 'together' and 'common/share,' emphasizing joint participation—you become complicit or united with what you share in. Classical uses include sharing in honor, being connected to something, or going shares in business or profit.

(3×) Translations cluster: English 'have fellowship/share', Spanish 'participar/co-participar', French/German 'teilhaben' (to partake). The three NT uses warn against wrong sharing (darkness, sin) and commend right sharing (suffering for Christ). The prefix

'together' (συν-) highlights that shared participation creates community—either in evil (making you guilty) or in affliction (making you partners in the gospel). **SHARE PARTICIPATE FELLOWSHIP**

en: have-fellowship, having-shared, you-might-share | **es:** co-participando, participéis | **fr:** teilhaben | **de:** teilhaben Eph 5:11; Phil 4:14; Rev 18:4

συγκοινων-ός G4791 *N-AMP* (4×)

Fellow partaker, co-sharer; one who participates jointly with others in something, whether suffering, grace, or promise.

A compound noun (syn + koinonos) meaning a joint participant or co-sharer. Where synkleronomos (G4789) focuses on inheritance, synkoinonos emphasizes active sharing in a common experience or enterprise. Paul uses it to describe Gentile believers grafted into Israel's 'root and fatness' (Rom 11:17), his own partnership in the gospel (1 Cor 9:23), the Philippians' shared participation in grace (Phil 1:7), and John's fellowship with his readers in tribulation, kingdom, and patient endurance (Rev 1:9). The term consistently conveys solidarity through shared experience.

(4×) A joint partaker or fellow sharer — one who participates alongside others in a common reality. In Rom 11:17, Gentile believers become 'co-sharers' (synkoinonos) of the rich root of the olive tree, grafted into Israel's covenant blessings. In 1 Cor 9:23, Paul does everything 'for the sake of the gospel, so that I may be a fellow partaker of it.' Phil 1:7 describes the Philippians as Paul's co-sharers in grace, both in his imprisonment and in the defense of the gospel. Rev 1:9 presents John as a 'fellow partaker in the tribulation and kingdom and patient endurance in Jesus.' The multilingual glosses (spa 'co-partícipes,' fra 'compagnon,' deu 'Mitteilhaber') all emphasize joint participation, distinguishing this term from mere beneficiary status. **PARTNERSHIP AND SHARING**

en: a-fellow-sharer, fellow-partaker, fellow-sharers | **es:** co-partícipes, co-partícipe | **fr:** Mitteilhaber, compagnon | **de:** Mitteilhaber Rom 11:17; 1Cor 9:23; Phil 1:7; Rev 1:9

συγκομ-ίζω G4792 *V-AIA-3P* (1×)

To carry together, to gather up; to carry away for burial

The verb means to carry or bring together, to collect or gather. It was used of harvesting crops, gathering possessions, or carrying the dead to burial. The middle voice often meant gathering to oneself. When Stephen was stoned, 'devout men carried him to burial,' using this verb to describe the reverent gathering up and burial of the first martyr. The term appears in agricultural contexts of gathering harvest, making its use for gathering Stephen's body poignant—the faithful harvest their martyred brother for honorable burial despite the danger.

(1×) To carry together for burial, to gather up and inter the deceased with reverence. In Acts 8:2, devout men 'carried Stephen to burial' after his stoning, using this verb that elsewhere describes gathering harvest or collecting valuable possessions. The term emphasizes careful, reverent collection of the martyr's body for proper burial—an act of courage and devotion since giving honorable burial to one executed for blasphemy risked official displeasure. These unnamed faithful men gathered Stephen as precious harvest for God's kingdom. **BURYING THE DEAD**

en: carried-together | **es:** sepultaron | **fr:** emporter | **de:** συνεκόμισαν Acts 8:2

συγκρίνω G4793 *V-PPA-NMP* (3×)

to compare, combine, or interpret together; to bring things into relation for evaluation or explanation

A verb meaning to compare, combine, or bring together for examination. It appears in 1 Corinthians 2:13, where Paul explains spiritual truths by 'combining spiritual things with spiritual words,' and twice in 2 Corinthians 10:12, where Paul refuses to compare himself with self-commending opponents who 'measure themselves by one another.' Classical uses include forming compounds, comparing items for evaluation, and examining statements side-by-side. The NT uses involve both interpretive synthesis (matching spiritual content with spiritual expression) and evaluative comparison (measuring people against standards).

(3×) All translations use 'compare': English 'comparing/to compare', Spanish 'comparando/compararnos', French 'comparer', German 'vergleichen'. The two contexts differ: 1 Cor 2:13 emphasizes interpretive combination (Spirit-given words for Spirit-revealed truths), while 2 Cor 10:12 critiques self-referential comparison (measuring themselves by themselves, not by Christ). Both involve bringing things together to assess relationship or fit. **LIKENESS AND COMPARISON**

en: comparing, to-compare | **es:** comparando, compararnos, comparándose | **fr:** comparer | **de:** vergleichen 1Cor 2:13; 2Cor 10:12

συγκύπτω G4794 *V-PPA-NFS* (1×)

To be bent over double, to stoop down under burden or infirmity

The verb describes bending forward, stooping down, or being bowed together—whether in natural posture or pathological condition. It can suggest horses bowing heads together, children stooping in play, or bodies doubled over by disease or burden. Jesus encounters a woman with a spirit of infirmity who 'was bent over' and completely unable to straighten herself for eighteen years. The present participle emphasizes the ongoing, chronic nature of her condition. Her liberation and straightening becomes a powerful sign of Sabbath restoration and Satan's defeat.

(1×) To be bent over or doubled up, unable to straighten one's body due to infirmity or burden. In Luke 13:11, a woman had a spirit of infirmity for eighteen years and 'was bent over,' completely unable to stand upright. The participle describes her chronic, pathological condition—body permanently bowed by demonic oppression. Jesus' healing not only cures physical deformity but liberates from spiritual bondage, letting her stand upright after years of forced stooping. Her straightening signifies both physical restoration and spiritual liberation. **FORTIFICATIONS AND PALACES**

en: bent-over | **es:** encorvada | **fr:** courbée | **de:** συνκύπτουσα Luke 13:11

συγκῠρ-ία G4795 *N-AFS* (1×)

Chance, coincidence, happenstance; an unexpected meeting

The noun denotes chance occurrences, coincidental meetings, or random happenstance. Classical usage speaks of 'chance annoyances' and unexpected encounters. Jesus uses it in the Good Samaritan parable when the priest comes down the road 'by chance' and encounters the wounded man. The term emphasizes the apparent randomness from the priest's perspective—he didn't plan to find a victim. Yet within Jesus' parable, this 'chance' encounter becomes the test of covenant faithfulness. The term highlights the gap between human perspective (coincidence) and divine providence (ordained encounter).

(1×) Chance, coincidence, or happenstance; an unexpected or random encounter. In Luke 10:31, a priest comes down the road 'by chance' and sees the man wounded by robbers. The term emphasizes the unplanned, apparently random nature of the meeting from the priest's viewpoint—he didn't seek this encounter. Yet Jesus' parable transforms 'chance' into divine testing: the coincidental meeting reveals character and covenant faithfulness. What appears as happenstance becomes the arena where love and duty are weighed. **FATE CHANCE HAPPENING**

en: coincidence | **es:** casualidad | **fr:** hasard | **de:** συγκυρίαν Luke 10:31

συγχαίρω G4796 *V-PMA-2P* (7×)

To rejoice together with someone; to share in another's joy or congratulate them on a happy occasion.

Denotes the act of joining in another person's gladness, whether at a birth, a recovery of something lost, or a communal celebration. In Luke 15, the shepherd and the woman who finds her lost coin each call neighbors to 'rejoice with me' — Spanish captures this warmly as 'gozaos conmigo' and 'regocijaos conmigo,' underscoring the communal summons. Paul extends the idea beyond social festiv-

ities into the life of the body of Christ: when one member is honored, all rejoice together (1 Cor 12:26), and love itself 'rejoices with the truth' (1 Cor 13:6).

rejoice with, share joy (7×) To share joy with another person or group, joining in their gladness over a happy event. The multilingual evidence is strikingly uniform — French 'se réjouir avec,' German 'sich mitfreuen,' Spanish 'regocijaos conmigo' — each foregrounding the participatory, communal dimension. In the parables of Luke 15:6, 9 it describes neighbors called to celebrate the recovery of something lost, while in 1 Cor 12:26 it extends to mutual rejoicing within the body of Christ. **ACCOMPANIMENT AND WITH**

en: I-rejoice-with, Rejoice-with, rejoice-together | **es:** Gozaos-conmigo, me-regocijo-con, regocijaos-conmigo | **fr:** se-réjouir-avec | **de:** sich-mitfreuen, Συνχάρητέ, συνέχαιρον Luke 1:58; Luke 15:6; Luke 15:9; 1Cor 12:26; 1Cor 13:6

συγχέω G4797 *V-RPM/P-NFS* (5×)

To confound, throw into confusion; to stir up, bewilder, or create uproar among people.

This vivid verb literally means to pour together or mix up, but in Acts it consistently describes the social and psychological upheaval caused by unexpected events. When the crowd at Pentecost heard their own languages spoken, they were 'confounded' (Acts 2:6). Saul's powerful preaching threw the Damascus Jews into confusion (Acts 9:22), and mob chaos in Ephesus and Jerusalem shows the word's capacity for both inner bewilderment and outward riot. Spanish captures both dimensions with 'confundir' (bewilder) and 'alborotar' (create uproar).

(5×) To throw into confusion or uproar — whether the internal bewilderment of a crowd that cannot process what they are witnessing (Acts 2:6, the multilingual miracle at Pentecost) or the external chaos of a rioting mob (Acts 19:32, Acts 21:27). Spanish 'confundir' and 'alborotar' together capture the full range: cognitive disorientation and social upheaval. All five NT occurrences appear in Acts, reflecting Luke's interest in the turbulent public response to the gospel's advance. **SHAME AND REVERENCE**

en: confused, is-in-confusion, was-confounding | **es:** alborotaban, confundida, confundía | **fr:** confondre | **de:** συγκεχυμένη, συνέχεον, συνέχυννεν Acts 2:6; Acts 9:22; Acts 19:32; Acts 21:27; Acts 21:31

συγχράομαι G4798 *V-PIM/P-3P* (1×)

To have dealings with, to associate with, to use jointly in commerce or relationship

The verb means to use together with others, to have commerce or dealings with, to associate with. It describes commercial transactions, social intercourse, and general interaction. The present tense indicates ongoing relationship or customary practice. The Samaritan woman expresses surprise that Jesus asks her for water, since 'Jews have no dealings with Samaritans.' The verb captures the ethnic-religious segregation that made this cross-cultural conversation shocking. John explains the mutual avoidance that made Jesus' request boundary-breaking. The term's commercial overtones suggest the refusal extended beyond personal friendliness to economic and social boycott.

(1×) To have dealings, associate, or engage in commercial and social interaction with others. In John 4:9, the narrator explains that 'Jews have no dealings with Samaritans,' using this verb to describe the comprehensive mutual avoidance—not merely personal unfriendliness but systematic social, religious, and economic segregation. Jesus' simple request for water violates this boundary, making it scandalous. The woman's surprise highlights how deeply this non-association was internalized. Jesus' willingness to have dealings signals the gospel's boundary-crossing power. **PARTNERSHIP AND SHARING**

en: have-dealings | **es:** tratan-juntos | **fr:** ne-pas-avoir-de-rapport | **de:** Umgang-haben John 4:9

σύγ-χῠσις G4799 *N-GFS* (1×)

Confusion, disorder, tumult; mixture or commotion

The noun denotes mixing together, confusion, disorder, or tumult. Classical usage speaks of political confusion, mingled mixtures, and the confusion of Babel's languages. It can mean commingling, indistinct disorder, or chaotic tumult. When the Ephesian crowd riots over Paul's threat to Artemis worship, the entire city is filled with 'confusion'—disorder and tumultuous uproar. The term captures both the physical chaos of the mob and the mental confusion preventing rational discourse. Paul's preaching catalyzes upheaval, revealing the clash between gospel truth and entrenched religious-economic systems.

(1×) Confusion, disorder, or tumultuous commotion; chaotic disturbance preventing clarity or order. In Acts 19:29, the whole city of Ephesus is filled with 'confusion' when the mob riots against Paul, fearing economic loss from declining Artemis worship. The term describes both the physical tumult (rushing together to the theater) and mental disorder (most didn't know why they assembled). This confusion serves the enemy of truth, preventing rational examination of Paul's claims. The sygchysis reveals how economic interests and religious devotion combine to resist the gospel. **TUMULT AND UPROAR**

en: with-confusion | **es:** confusión | **fr:** confusion | **de:** συγχύσεως Acts 19:29

συζῶ G4800 *V-FIA-1P* (3×)

to live together with, share life with; to cohabit or exist in common life with someone

A compound verb meaning to live together with, to share a common life. Paul uses it three times: 'if we died with Christ, we believe we will also live with him' (Rom 6:8, 2 Tim 2:11), and declaring the Corinthians are in his heart 'to die together and to live together' (2 Cor 7:3). The word combines 'together' (συν-) with 'live' (ζάω), emphasizing shared existence—not just proximity but common life. Classical uses include living together domestically, dwelling alongside, or sharing a way of life.

(3×) Languages show the compound: English 'live together/live with', Spanish 'vivir juntos/co-viviremos', French 'vivre ensemble/mitleben', German 'mitleben' (live with). Paul's uses all tie shared living to shared dying: believers united to Christ in death share His resurrection life (Rom 6:8, 2 Tim 2:11), and Paul's bond with Corinth means shared destiny—dying together or living together (2 Cor 7:3). Common life flows from common death. **ACCOMPANIMENT AND WITH**

en: to-live-together, we-will-live-together, we-will-live-with | **es:** co-viviremos, vivir-juntos, viviremos-con | **fr:** mitleben, vivre-ensemble | **de:** mitleben Rom 6:8; 2Cor 7:3; 2Tim 2:11

συ-ζεύγνῡμι G4801 *V-AIA-3S* (2×)

To yoke together, join; particularly to join in marriage, unite in one

Συζεύγνυμι means to yoke together, particularly used of joining in marriage. Jesus uses this verb in both Matthew and Mark when teaching about divorce: 'What God has joined together, let not man separate.' The imagery of yoking evokes two oxen bound together to pull a load, emphasizing the permanent, functional unity marriage is designed to be. God himself is the one who joins husband and wife, creating a bond that transcends human contracts or social customs. The verb stresses divine action in creating marital union and the resulting indissolubility of that bond.

(2×) Matthew 19:6 and Mark 10:9 contain identical wording: 'What therefore God has joined together (συνέζευξεν, aorist), let not man separate.' Both appear in Jesus' teaching about marriage and divorce, responding to Pharisaic questions. The aorist tense emphasizes God's definitive act of joining at the moment of marriage. Classical usage includes yoking horses or oxen, pairing in marriage, and metaphorically coupling or closely uniting any two things. **CLINGING AND JOINING**

en: joined-together | **es:** unió | **fr:** unir | **de:** zusammenfuegen, συνέζευξεν Matt 19:6; Mark 10:9

συζητ-έω G4802 *V-PIA-2P* (10×)

To debate or discuss together; ranges from hostile disputation with opponents to collaborative inquiry among companions.

A compound verb (syn + zeteo, 'seek together') that captures the full spectrum of joint verbal exchange. In the Gospels it appears both in hostile settings—scribes disputing with Jesus's disciples at the foot of the Mount of Transfiguration (Mark 9:14, 16)—and in reflective moments, as when the Emmaus disciples 'discussed together' the events of Jesus's death (Luke 24:15). The Spanish and French consistently render both senses with discutir/discuter, confirming a shared root idea of vigorous back-and-forth exchange whose tone is set by context rather than by the verb itself.

1. argue, dispute (6×) To argue, dispute, or debate contentiously with an adversary. The scribes dispute with the disciples while Jesus is on the mountain (Mark 9:14, 16), Stephen's synagogue opponents cannot withstand his wisdom so they dispute with him (Acts 6:9), and Paul disputes in Damascus after his conversion (Acts 9:29). Multilingual glosses converge on confrontational terms: English 'arguing/disputing,' Spanish 'discutiendo/discutía,' reflecting a public, often hostile exchange. **ARGUE DISPUTE DEBATE**

en: are-you-arguing, arguing, disputing | **es:** a-discutir, discutiendo, discutía | **fr:** discuter | **de:** disputieren, συζητοῦντες, συνεζήτει Mark 8:11; Mark 9:14; Mark 9:16; Mark 12:28; Acts 6:9

2. discuss, inquire together (4×) To discuss, confer, or question together in an inquisitive or deliberative manner. When Jesus teaches with authority in Capernaum, the crowd questions among themselves 'What is this?' (Mark 1:27), the disciples discuss the meaning of 'rising from the dead' (Mark 9:10), and the Twelve debate who might betray Jesus (Luke 22:23). Spanish 'discutir' and French 'discuter' cover both senses, but the context here is communal inquiry rather than adversarial confrontation. **ARGUE DISPUTE DEBATE**

en: questioning, to-discuss, to-question | **es:** a-discutir, discutiendo, discutir | **fr:** discuter | **de:** disputieren, συζητεῖν Mark 1:27; Mark 9:10; Luke 22:23; Luke 24:15

συζήτ-ησις G4803 *N-AFS* (1×)

Joint inquiry, mutual questioning; debate or disputation

The noun denotes collaborative investigation, joint discussion, or disputation. Classical usage speaks of philosophical joint inquiry. In NT usage, it takes on more contentious overtones of disputation and debate. After Paul's teaching in Rome, the Jews departed 'having much disputation among themselves.' The term suggests vigorous, perhaps contentious debate—not harmonious consensus but divided opinions producing extended argument. Luke emphasizes the division Paul's message creates even among his fellow Jews. The noun captures both the intellectual engagement and the conflict that gospel proclamation generates.

(1×) Debate, disputation, or contentious discussion arising from divergent opinions. In Acts 28:29 (textual variant), the Jews depart after Paul's teaching 'having much disputation among themselves'—not quiet agreement but vigorous, divided debate. The term suggests that Paul's scriptural argument about Jesus as Messiah created sharp disagreement within the Jewish community, some persuaded and others resistant. This disputation fulfills Isaiah's prophecy about divided response, showing how truth provokes either acceptance or hardened rejection, rarely indifference. **CONTROVERSY DISPUTE**

en: discussion | **es:** discusión | **fr:** discussion | **de:** συζήτησιν> Acts 28:29

συζητ-ητής G4804 *N-NMS* (1×)

One who disputes or debates, particularly in philosophical or theological contexts

A disputant or debater, someone skilled in philosophical or rhetorical argument. Paul uses this term in 1 Corinthians 1:20 when asking "Where is the debater of this age?" The word emphasizes intellectual contestation rather than simple disagreement—this is someone who makes a practice of challenging ideas through formal disputation. The multilingual glosses (Spanish 'debatidor', French 'discuteur', German 'Disputierer') all capture this sense of active, skilled argumentation.

(1×) The single New Testament occurrence depicts a professional or habitual arguer, one who engages in debate as a characteristic activity. Paul contrasts worldly wisdom with God's revelation, and the 'debater' represents those who rely on human reasoning and dialectical skill. The cross-linguistic agreement on 'debater/disputant' confirms this refers to more than casual disagreement—it's someone whose identity is bound up in intellectual combat. **ARGUE DISPUTE DEBATE**

en: debater | **es:** debatidor | **fr:** discuteur | **de:** Disputierer 1Cor 1:20

σύζῠγ-ος G4805 *Adj-VMS* (1×)

Yoke-fellow, one joined together in work or purpose; comrade, partner

A companion or partner who shares the same burden, literally 'yoked together' like oxen working side by side. In Philippians 4:3, Paul addresses a 'true yokefellow' (translated variously as 'companion' or 'fellow worker'), appealing to this trusted partner to help two women resolve their conflict. The term carries deep connotations of shared labor and mutual commitment. Whether Paul means a specific individual or uses it as a name, the image is of someone bound in common purpose.

(1×) Partnership in ministry or shared purpose, drawing on the agricultural image of two animals yoked together to pull a load. The multilingual evidence shows interpretive variation: English 'yokefellow' preserves the metaphor, Spanish 'compañero' emphasizes companionship, German 'Mitarbeiter' (co-worker) stresses collaborative labor, while French retains the Greek untranslated. This single occurrence in Philippians captures both intimacy and shared mission. **FELLOW WORKER**

en: yokefellow | **es:** compañero | **fr:** σύζυγε | **de:** Mitarbeiter Phil 4:3

συζωοποιέω G4806 *V-AIA-3S* (2×)

To make alive together with; to quicken or give life jointly with Christ

Συζωοποιέω is a compound verb meaning to make alive together with someone, specifically to give spiritual life jointly with Christ. Paul uses this term in both Ephesians and Colossians when describing God's gracious work in salvation. Believers who were dead in trespasses have been 'made alive together with Christ'—God's act of resurrection applied to Christ becomes the believer's experience as well. The 'together with' (συν-) emphasizes union with Christ: his death and resurrection become ours through faith. This co-vivification is pure grace, the foundation of salvation.

(2×) Ephesians 2:5 declares 'even when we were dead in trespasses, [God] made us alive together with Christ (συνεζωοποίησεν)—by grace you have been saved.' Colossians 2:13 says 'And you, being dead in trespasses... he made alive together (συνεζωοποίησεν) with him.' Both emphasize God's action, believers' prior deadness, and the joint resurrection with Christ. This compound verb appears to be Pauline, combining 'together' (συν-) with 'make alive' (ζωοποιέω). **ACCOMPANIMENT AND WITH**

en: he-made-alive-together, made-alive-together | **es:** nos-dio-vida-juntamente-con, vivificó-juntamente | **fr:** συνεζωοποίησεν | **de:** lebendig-machen-mit Eph 2:5; Col 2:13

σῡκᾰμιν-ος G4807 *N-DFS* (1×)

Mulberry tree, a cultivated fruit-bearing tree

The mulberry tree, a common fruit-bearing tree in the Mediterranean world. In Luke 17:6, Jesus uses the mulberry tree in a saying about faith: if his disciples had faith like a mustard seed, they could command a mulberry tree to be uprooted and planted in the sea. The choice of this particular tree—known for its deep root system—emphasizes the impossibility being described, making the power of faith all the more striking. Some lexicons note confusion with the sycamore-fig, but this is the true mulberry.

(1×) A specific fruit tree used in Jesus's hyperbolic teaching on faith's power. The multilingual glosses show some confusion: English

'mulberry-tree' is correct, but Spanish 'sicomorero' and French 'sycomore' appear to conflate it with the sycamore-fig (συκόμορος, G4809). This lexical overlap in translation traditions reflects botanical ambiguity in the ancient world, though Luke uses distinct Greek terms for the two trees. **FIG AND SYCAMORE**

en: mulberry-tree | **es:** sicomorero | **fr:** sycomore | **de:** συκαμίνῳ Luke 17:6

σῡκέα G4808 *N-GFS* (16×)

Fig tree (Ficus carica); a common fruit tree in the Mediterranean, used literally and as a symbol of Israel's spiritual condition.

Syke refers to the common fig tree, one of the most characteristic plants of the biblical landscape. Jesus curses a barren fig tree on his way to Jerusalem, and it withers overnight—an enacted parable of judgment on unfruitful Israel (Matt 21:19-21; Mark 11:13-21). The fig tree also serves as a seasonal sign: when its branches become tender and put forth leaves, summer is near, just as certain signs herald the Son of Man's coming (Matt 24:32; Mark 13:28). Nathanael is found sitting under a fig tree (John 1:48-50), evoking a traditional setting for Torah study. Spanish higuera, French figuier, and German Feigenbaum all denote the same well-known species.

a fig tree (16×) The fig tree (Ficus carica), a fruit-bearing tree ubiquitous in Mediterranean agriculture and central to biblical imagery. Literal references describe its budding as a harbinger of summer (Matt 24:32; Mark 13:28; Luke 21:29). Its most dramatic appearance is Jesus' cursing of the fruitless fig tree near Jerusalem (Matt 21:19-21; Mark 11:13-21), widely understood as a prophetic sign-act against spiritual barrenness. Nathanael's encounter under a fig tree (John 1:48) draws on the Jewish tradition of studying Scripture in its shade. Uniform cross-linguistic rendering confirms a single botanical referent. **FIG AND SYCAMORE**

en: a-fig-tree, fig-tree | **es:** higuera | **fr:** figuier | **de:** Feigenbaum Matt 21:19; Matt 21:20; Matt 21:21; Matt 24:32

σῡκόμορ-ος G4809 *N-AFS* (1×)

Sycamore-fig tree (Ficus sycomorus), a large spreading tree

The sycamore-fig, a large, sturdy tree with low-spreading branches, common in Palestine and Egypt. In Luke 19:4, Zacchaeus climbs a sycamore to see Jesus passing through Jericho. The detail is vivid: this tree's structure made it easy to climb despite Zacchaeus's short stature, and its size meant he could see over the crowd. The Greek συκόμορος comes from Hebrew 'shikemah', distinguishing it from the true mulberry. Its accessibility made it the perfect perch for a desperate tax collector seeking a glimpse of the teacher.

(1×) The specific tree species Zacchaeus climbed, notable for its climbable structure and widespread presence in Jericho. All major translations preserve 'sycamore' (with spelling variants), recognizing this as distinct from the mulberry tree of Luke 17:6. The German retains the Greek form, while other languages use their standard botanical terms. The narrative detail serves Luke's characterization: Zacchaeus's determination overcomes both physical and social obstacles. **FIG AND SYCAMORE**

en: a-sycamore-tree | **es:** sicómoro | **fr:** sycomore | **de:** συκομορέαν Luke 19:4

σῦκον G4810 *N-ANP* (4×)

Fig; the fruit of the fig tree, used literally and as a metaphor for the correspondence between nature and character.

The common Greek word for the fruit of the fig tree (syke). Figs were a dietary staple in the ancient Mediterranean and carried proverbial significance. Jesus uses figs in sayings about discerning true character from visible fruit: 'Do you gather figs from thorns?' (Matt 7:16; Luke 6:44). Mark 11:13 narrates the cursing of the barren fig tree, where Jesus sought figs and found none. James 3:12 asks whether a fig tree can produce olives or a grapevine figs, illustrating the impossibility of mixed moral output from a single source.

(4×) The fig, fruit of the fig tree (Ficus carica), used both as a concrete agricultural reference and as a metaphor for moral-spiritual fruitfulness. In Matt 7:16 and Luke 6:44, figs appear in Jesus' teaching that true character is known by its fruit — 'figs are not gathered from thornbushes.' Mark 11:13 narrates Jesus approaching a fig tree seeking fruit and finding none, a prophetic sign-act against fruitless Israel. Jas 3:12 uses the fig in an argument about consistent character: a fig tree cannot yield olives. The multilingual glosses (spa 'higos,' fra 'figue,' deu 'Feige') are perfectly stable, reflecting the universally recognized fruit with no semantic ambiguity across any occurrence. **FIG FRUIT**

en: figs, of-figs | **es:** de-higos, higos | **fr:** figue | **de:** Feige, σῦκα Matt 7:16; Mark 11:13; Luke 6:44; Jas 3:12

σῡκοφαντ-έω G4811 *V-ASA-2P* (2×)

To accuse falsely, extort; to blackmail or oppress through false charges

Συκοφαντέω originally meant to act as a 'fig-informer' (συκοφάντης), later developing into the general meaning of falsely accusing, blackmailing, or oppressing through vexatious prosecution. By New Testament times, it commonly described extortion by officials or false accusation for personal gain. John the Baptist tells soldiers not to 'accuse anyone falsely' or extort money (Luke 3:14). Zacchaeus, the repentant tax collector, confesses that if he has defrauded anyone, he will restore fourfold (Luke 19:8). Both contexts involve those in positions of power tempted to abuse it through false charges or extortion.

(2×) Luke 3:14 uses the aorist subjunctive (συκοφαντήσητε, 'do not accuse falsely') in John's ethical instruction to soldiers—a negative command against abuse of authority. Luke 19:8 uses the aorist indicative (ἐσυκοφάντησα, 'I defrauded/extorted') in Zacchaeus's confession of past wrongs. Classical Greek extensively documented this term for blackmail, vexatious prosecution by officials, false accusation, and oppression of the weak—a significant social problem in ancient Athens and later. **DEFRAUD PLUNDER ROB**

en: I-defrauded, accuse-falsely | **es:** acuséis-falsamente, defraudé | **fr:** accuser-faussement | **de:** συκοφαντήσητε, ἐσυκοφάντησα Luke 3:14; Luke 19:8

σῡλᾰγωγέω G4812 *V-PPA-NMS* (1×)

To carry off as plunder, take captive, despoil someone of possessions or freedom

To seize and carry away as spoils of war or conquest, to take someone captive. Paul warns the Colossian church in 2:8 to beware lest anyone 'carry you off as plunder' through philosophy and empty deceit. The military imagery is vivid: false teachers are portrayed as raiders who would enslave believers through deceptive arguments. The word combines the ideas of captivity and robbery—not just intellectual error, but spiritual kidnapping that strips victims of their freedom in Christ.

(1×) Intellectual and spiritual plundering through deceptive teaching. The military domain classification fits the metaphorical violence Paul describes. Spanish 'que haga presa' (make prey of) and German 'als Beute führen' (lead as booty) preserve the predatory imagery, while English 'carrying off' and French retain the seizure element. Paul's warning treats false philosophy as a form of warfare against the church's freedom. **TAKE CAPTIVE**

en: carrying-off | **es:** que-haga-presa | **fr:** συλαγωγῶν | **de:** als-Beute-fuehren Col 2:8

σῡλ-άω G4813 *V-AIA-1S* (1×)

To rob, plunder, strip of possessions; to despoil someone

To rob or strip someone of their possessions, often in military contexts referring to stripping armor from slain enemies. Paul uses this word in 2 Corinthians 11:8 with deliberate irony: 'I robbed other churches' by accepting financial support from them so he could serve the Corinthians without charge. The harsh verb underscores his self-deprecating point—by his critics' logic, his refusal to accept Corinthian money meant he was 'stealing' from other congregations. The word typically implies violent seizure, making Paul's self-accusation all the more sardonic.

(1×) Paul's ironic self-description of accepting support from other churches. The economic/property domain fits the literal sense, though Paul uses it metaphorically. Spanish 'desvalijé' (despoiled), French 'dépouiller' (stripped), German 'berauben' (robbed) all capture the violent connotations. The hyperbole serves Paul's rhetorical strategy: if refusing Corinthian money is a fault, then serving them for free must have made him a 'robber' of those who did support him. DEFRAUD PLUNDER ROB

en: I-robbed | **es:** desvalijé | **fr:** dépouiller | **de:** berauben 2Cor 11:8

συλλᾰλ-έω G4814 *V-IIA-3P* (6×)

To talk with or together; to converse or confer, ranging from informal exchange to official deliberation.

Sullaleo is a compound of sun (together) and laleo (speak) — at its core, it means to talk with someone or among a group. On the Mount of Transfiguration, Moses and Elijah are 'talking together' with Jesus (Matt 17:3; Mark 9:4; Luke 9:30), and in Capernaum the astonished crowd talks among themselves about Jesus' authority (Luke 4:36). But the word can also carry official weight: in Acts 25:12, Festus 'confers' with his council before rendering a judicial decision. Spanish distinguishes the two registers neatly — 'conversar/hablar' for informal exchange, 'conferir' for deliberation.

1. talk with, converse (5×) To speak or converse with someone, engaging in mutual verbal exchange in a narrative or informal setting. On the Mount of Transfiguration, Moses and Elijah are seen talking with Jesus (Matt 17:3; Mark 9:4; Luke 9:30) — an event so remarkable that all three Synoptics record it using sullaleo. Luke 4:36 uses it for the crowd's astonished chatter after a demonic exorcism, and Luke 22:4 for Judas's private negotiation with the chief priests. Translations converge on conversational vocabulary: Spanish 'conversaban/hablaban,' French 'parler avec,' German 'sich besprechen.' SPEAKING AND TALKING

en: he-spoke-with, talking-with, they-were-speaking-together | **es:** conversaban, hablaban-entre-sí, hablando-con | **fr:** parler-avec | **de:** sich-besprechen, συλλαλοῦντες, συνελάλησεν Matt 17:3; Mark 9:4; Luke 4:36; Luke 9:30; Luke 22:4

2. confer, deliberate (1×) To confer or deliberate in an official or judicial setting, carrying a nuance of formal consultation before a decision. In Acts 25:12, after Paul appeals to Caesar, Festus confers (sullalesas) with his advisory council before pronouncing his ruling. Spanish 'habiendo conferido' and English 'having conferred' capture the deliberative gravity that sets this usage apart from casual conversation — the prefix sun- here implies collective weighing of a matter, not merely talking together. COUNSEL AND DELIBERATION

en: having-conferred | **es:** habiendo-conferido | **fr:** parler-ensemble | **de:** συλλαλήσας Acts 25:12

συλλαμβάνω G4815 *V-APA-NMP* (16×)

Seize, arrest, or catch (physically); conceive or become pregnant; help or assist (take hold together with).

Few Greek verbs cover as startling a semantic range as syllambano — 'to take together.' Its literal core of grasping and seizing dominates the passion narratives and arrest scenes: soldiers syllambano-seize Jesus in Gethsemane (Matt 26:55; Luke 22:54; John 18:12), and Peter is syllambano-arrested by Herod (Acts 12:3). Yet Luke also chooses this same verb for the most intimate of beginnings: Mary 'will conceive' a son (Luke 1:31), Elizabeth 'has conceived' in her old age (Luke 1:36), and sin 'conceives' and gives birth to death (Jas 1:15). Spanish captures the split beautifully — prender for arrest, concebir for pregnancy — while Greek holds both in one word. The rarest sense, 'to help,' preserves the prefix syn- most transparently: partners 'take hold together' to haul in a catch of fish (Luke 5:7).

1. seize, arrest, catch (9×) To seize, arrest, or catch — physically taking hold of a person (as a prisoner) or catching fish or animals. This dominant sense (9 occurrences) centers on arrest narratives: the crowd seizes Jesus with swords and clubs (Matt 26:55; Mark 14:48), officers arrest him in the garden (John 18:12), and Peter is seized by Herod (Acts 12:3). The miraculous catch of fish in Luke 5:9 uses the same verb for the haul that astonished Simon Peter. Spanish prender, Arabic قبض (seize), and Korean 잡다 all deploy arrest-specific vocabulary here. SEIZING AND SNATCHING

en: Having-seized, arrested, having-arrested | **es:** Habiendo-prendido, a-prender, a-prenderme | **fr:** saisir | **de:** ergreifen, ergreift Matt 26:55; Mark 14:48; Luke 5:9; Luke 22:54; John 18:12

2. conceive, become pregnant (5×) To conceive or become pregnant — used of a woman receiving life in her womb or, metaphorically, of sin 'conceiving' death. Five occurrences cluster in Luke's infancy narratives: Elizabeth conceiving John (Luke 1:24, 36), the angel's announcement to Mary (Luke 1:31), and the naming of Jesus after he 'was conceived in the womb' (Luke 2:21). James 1:15 extends the metaphor strikingly: desire 'conceives and gives birth to sin.' Spanish concebir, French concevoir, and Arabic حبلت all employ dedicated pregnancy vocabulary entirely distinct from the arrest terms of sense 1. SEIZING AND SNATCHING

en: being-conceived, conceived, has-conceived | **es:** concebirás, concibió, ha-concebido | **fr:** saisir | **de:** ergreifen, ergreift Luke 1:24; Luke 1:31; Luke 1:36; Luke 2:21; Jas 1:15

3. help, assist (2×) To help or assist — literally 'to take hold together with' someone, preserving the syn- prefix in its cooperative force. Two occurrences: the fishermen signal their partners to come and 'help' them haul the catch (Luke 5:7), and Paul asks his fellow worker to 'help' certain women who labored with him in the gospel (Phil 4:3). Spanish ayudar, Arabic ساعد, and Korean 돕다 all shift to explicit help vocabulary. The etymological connection to the other senses is transparent — seizing together becomes assisting together — but translators consistently treat this as a distinct meaning. SEIZING AND SNATCHING

en: help, to-help | **es:** ayuda, ayudar | **fr:** saisir | **de:** ergreifen, ergreift Luke 5:7; Phil 4:3

συλλέγω G4816 *V-AMA-2P* (8×)

To gather, collect, or pick: bringing things together, especially in harvest contexts.

Syllego means to gather or collect items together, and the NT uses it almost exclusively in agricultural and parabolic settings. Jesus asks rhetorically whether grapes are gathered from thornbushes or figs from thistles (Matt 7:16; Luke 6:44). The parable of the wheat and tares features syllego prominently: servants ask whether to gather the weeds, and at harvest angels will collect the tares for burning (Matt 13:28-30, 40-41). The dragnet parable similarly gathers the good fish into containers (Matt 13:48). The word pictures careful, purposeful collecting — sorting what is valuable from what is not.

gather, collect (8×) To gather, collect, or pick items — typically in harvest or sorting contexts, bringing scattered things into one place. Spanish 'recoger' (to pick up, collect) and French 'ramasser' (to gather up) capture the physical action of collecting from the ground or field. Nearly every NT use occurs in Jesus's parables: the rhetorical question about gathering grapes from thorns (Matt 7:16; Luke 6:44), the servants' offer to collect weeds from among wheat (Matt 13:28-30), the angels who will gather out all causes of sin at the end of the age (Matt 13:40-41), and fishermen sorting their catch (Matt 13:48). The verb consistently implies purposeful separation and collection. GATHERING TOGETHER

en: Gather, do-they-gather, gathering | **es:** Recoged, es-recogida, recogen | **fr:** ramasser | **de:** sammelt Matt 7:16; Matt 13:28; Matt 13:29; Matt 13:30; Matt 13:40

συλλογ-ίζομαι G4817 *V-AIM-3P* (1×)

To reason, reckon together, conclude by logical inference

To reason through something logically, to calculate or reckon up the implications of a situation. In Luke 20:5, when religious leaders are asked about John's baptism—whether from heaven or from men—they 'reasoned among themselves,' calculating the political consequences of each answer. The word emphasizes deliberative thinking, weighing options and drawing conclusions. It's intellectual reckoning, though in this case their reasoning is cynical: they're not seeking truth but avoiding a trap.

(1×) Strategic deliberation weighing the consequences of different responses. The leaders' reasoning in Luke 20:5 is politically moti-

vated calculation. Spanish 'razonaron' and German forms preserve the reasoning aspect, while French 'raisonner' emphasizes logical discourse. The narrative shows reasoning divorced from truth-seeking—they know the right answer about John's authority but refuse to give it because of what it would cost them politically. **DISCUSS PONDER REASON**

en: they-reasoned | **es:** razonaron | **fr:** raisonner | **de:** συνελογίσαντο Luke 20:5

συλλῡπέω G4818 *V-PPM/P-NMS* (1×)

To grieve with, share in another's pain; to be sympathetically distressed

To grieve together with someone, to feel sympathetic pain at another's suffering. In Mark 3:5, Jesus looks at the Pharisees 'grieved at their hardness of heart.' The word captures Jesus's emotional response to their stubborn refusal to rejoice that a man's withered hand was about to be healed on the Sabbath. This is not anger alone but sorrowful pain at the spiritual blindness that prevents them from celebrating mercy. The 'shared grief' element suggests Jesus suffers with them over their own condition.

(1×) Jesus's grief over the Pharisees' hardened hearts, a compassionate pain at their spiritual state. Spanish 'entristecido' (saddened) and German 'mitbetrübt sein' (co-grieved) capture the sympathetic dimension, while French 'être attristé' (be saddened) emphasizes the emotional state. Mark's detail reveals Jesus's complex response: anger at injustice mingled with grief at what sin has done to these religious leaders. His sorrow is itself an act of identification with their loss. **SUFFERING PAIN**

en: grieving | **es:** entristecido | **fr:** être-attristé | **de:** mitbetruebt-sein Mark 3:5

συμβαίνω G4819 *V-APA-GMP* (8×)

To happen, occur, come about: events befalling a person or coming to pass.

Originally meaning 'to walk together' or 'to meet,' symbaino evolved into a standard Greek term for events happening or coming to pass. In the NT it consistently describes noteworthy occurrences. The two disciples on the road to Emmaus discuss 'the things that had happened' (Luke 24:14). Paul recounts 'the things that happened to me' through trials (Acts 20:19). Peter urges believers not to be surprised at the 'fiery trial happening' to them (1 Pet 4:12). Paul draws typological lessons from events that 'happened' to Israel as examples for the church (1 Cor 10:11). The word frames events as significant, not merely incidental.

happen, come about (8×) To happen, occur, come about, or befall — describing events that take place, often with a note of significance or consequence. German 'geschehen' (to happen, to come to pass) and Spanish 'suceder' (to occur) match the neutral-yet-weighty register. Luke 24:14 uses it for the momentous events the Emmaus disciples discuss; Acts 3:10 describes the crowd's astonishment at what 'had happened' to the healed beggar. Paul employs it both autobiographically for his trials (Acts 20:19) and typologically for Israel's wilderness experiences as warnings (1 Cor 10:11). Peter's use in 1 Pet 4:12 frames present suffering as something purposefully 'happening,' not random misfortune. **GOING AND LEADING**

en: happened, happening, has-happened | **es:** ha-sucedido, que-me-sobrevinieron, suceder | **fr:** arriver | **de:** geschehen, συμβάντων, συμβεβηκότι Mark 10:32; Luke 24:14; Acts 3:10; Acts 20:19; Acts 21:35

συμβάλλω G4820 *V-ANA* (6×)

To bring together; hence to confer, meet or encounter, contribute help, or ponder inwardly.

Symballō literally means 'to throw together,' and its New Testament uses fan out beautifully from that root image. Philosophers in Athens 'throw words together' with Paul in debate (Acts 17:18); a king calculates whether he can 'meet' an approaching army (Luke 14:31); Apollos 'throws in his share' to help the Achaian believers (Acts 18:27); and Mary 'throws together' in her heart the astonishing things the shepherds reported (Luke 2:19). Spanish captures the range nicely—from 'discutían' (debated) through 'se encontró' (met) to 'meditando' (pondering)—showing how one Greek verb bridges external encounter and internal reflection.

1. to converse, confer, debate (2×) To converse, confer, or debate with others—literally 'throwing words together.' In Acts 4:15 the Sanhedrin members conferred among themselves, and in Acts 17:18 Epicurean and Stoic philosophers 'were conversing with' Paul. Spanish 'conferían' and 'discutían' underscore the deliberative, back-and-forth character of these exchanges. **COUNSEL AND DELIBERATION**

en: they-conferred, were-conversing-with | **es:** conferían, discutían | **fr:** réfléchir | **de:** συνέβαλλον Acts 4:15; Acts 17:18

2. to meet, encounter (2×) To meet or encounter someone, whether in a hostile military context or a peaceful personal meeting. Luke 14:31 pictures a king assessing whether he can 'meet' (symbalein) an opposing force—Spanish 'a encontrar'—while Acts 20:14 describes the peaceful reunion with Paul at Assos. The root image of two parties 'thrown together' underlies both hostile and friendly encounters. **MEETING AND ENCOUNTERING**

en: he-met, to-engage | **es:** a-encontrar, se-encontró | **fr:** réfléchir | **de:** συμβαλεῖν, συνέβαλλεν Luke 14:31; Acts 20:14

3. to help, contribute, assist (1×) To contribute, help, or assist, a middle-voice usage meaning 'to throw in one's share alongside others.' Acts 18:27 says Apollos 'contributed greatly' (synebaleto) to the believers through his gift of argument. Spanish 'ayudó' (helped) highlights the cooperative, supportive dimension distinct from mere meeting or debating. **HELP AND ASSISTANCE**

en: contributed | **es:** ayudó | **fr:** réfléchir | **de:** συνεβάλετο Acts 18:27

4. to ponder, consider in one's heart (1×) To ponder or consider inwardly, turning things over in one's heart. In Luke 2:19 Mary 'was pondering' (symballousa) the shepherds' words, mentally 'throwing together' events and their significance. Spanish 'meditando' and the domain classification under Think confirm this as an internalized, reflective process rather than external conversation. **DISCUSS PONDER REASON**

en: pondering | **es:** meditando | **fr:** réfléchir | **de:** συμβάλλουσα Luke 2:19

συμβᾰσῐλ-εύω G4821 *V-FIA-1P* (2×)

to reign together with someone, share royal authority

This verb describes co-reigning, sharing in royal authority alongside another. Paul uses it ironically in 1 Corinthians 4:8 when he wishes the Corinthians really had begun to reign so the apostles could reign with them. In 2 Timothy 2:12, it appears in a trustworthy saying about enduring suffering: if we endure, we will reign with Christ. The multilingual evidence consistently points to the compound idea of joint rulership.

(2×) Describes sharing in royal authority or kingly rule with another person, especially with Christ in the eschatological kingdom. The cross-lingual glosses (Spanish 'co-reinaremos,' French 'régner-avec,' German 'mitherrschen') all preserve the compound 'with' structure, highlighting the collaborative nature of this reign. Paul's ironic use in 1 Cor 4:8 and the solemn promise in 2 Tim 2:12 frame this as eschatological hope dependent on present endurance. **ACCOMPANIMENT AND WITH**

en: might-reign-together, we-will-reign-with | **es:** co-reinaremos, reinemos-juntos! | **fr:** régner-avec, συμβασιλεύσομεν | **de:** mitherrschen 1Cor 4:8; 2Tim 2:12

συμβῐβ-άζω G4822 *V-AIA-3P* (7×)

To knit together, unite; instruct; bring forward; prove; conclude — from 'bringing together' physically to intellectually

A richly layered Greek verb whose root meaning is 'to bring together,' but whose New Testament uses span physical union, intellectual instruction, logical proof, and inferential reasoning. Paul uses it theologically to describe the body of Christ being 'knit together' in love (Col 2:2; Eph 4:16), echoing the physical sense of ligaments joining bones. Yet the same word can mean to instruct someone by 'putting things together' for them (1 Cor 2:16, quoting Isa 40:13

LXX), to prove a case by marshaling evidence (Acts 9:22), or to draw a conclusion from a vision (Acts 16:10). Spanish distinguishes these deftly: 'siendo-unido' for the bodily union, 'instruirá' for teaching, 'demostrando' for proving, and 'concluyendo' for inferring — four different words where Greek uses one.

1. to knit together, unite (3×) To knit together or unite into an organic whole, used of the spiritual body of Christ. In Eph 4:16, the whole body is 'being held together' by every joint and ligament; in Col 2:19, believers are joined to the Head; and in Col 2:2, hearts are 'united in love.' German 'zusammenfuegen' (to join together) and Spanish 'siendo-unido/unidos' (being united) capture the corporate, structural unity. The image draws on the verb's classical sense of physically fastening things together. GEOGRAPHY AND SPACE

en: being-held-together, having-been-united | **es:** siendo-unido, siendo-unidos, unido | **fr:** συμβιβαζόμενον, συμβιβασθέντες | **de:** zusammenfuegen Eph 4:16; Col 2:2; Col 2:19

2. to instruct, teach (1×) To instruct or teach by bringing information together for someone's understanding. In 1 Cor 2:16, Paul quotes Isa 40:13 LXX: 'Who has known the mind of the Lord so as to instruct (symbibasai) him?' The semantic path from 'bring together' to 'instruct' runs through the idea of assembling facts so that understanding emerges. Spanish 'instruirá' (will instruct) isolates this pedagogical sense, while the LXX background confirms it was well established before Paul. INSTRUCT PROVE CONCLUDE

en: will-instruct | **es:** instruirá | **fr:** joindre | **de:** zusammenfuegen 1Cor 2:16

3. to bring forward, put forward (1×) To bring someone forward or push them into a public situation. In Acts 19:33, during the silversmith riot in Ephesus, the Jews 'brought forward' (synebibasan) Alexander from the crowd, evidently to make a defense. Spanish 'sacaron' (they pulled out) conveys the physical extraction from a crowd. This sense is closest to the verb's etymological root of physically bringing together or conducting someone to a place. INSTRUCT PROVE CONCLUDE

en: they-brought-forward | **es:** sacaron | **fr:** joindre | **de:** συνεβίβασαν Acts 19:33

4. to prove, demonstrate (1×) To prove or demonstrate by assembling evidence into a compelling argument. In Acts 9:22, the newly converted Saul 'was proving' (symbibazon) that Jesus is the Christ, confounding the Damascus Jews with his scriptural reasoning. Spanish 'demostrando' (demonstrating) highlights the rhetorical force. The logical sense develops naturally from 'bringing together' premises to reach a conclusion — the same intellectual gathering that underlies sense 2, here directed toward persuasion rather than instruction. INSTRUCT PROVE CONCLUDE

en: proving | **es:** demostrando | **fr:** joindre | **de:** συμβιβάζων Acts 9:22

5. to conclude, infer (1×) To conclude or infer by putting observations together. In Acts 16:10, after Paul sees the Macedonian man in a vision, 'we concluded' (symbibazontes) that God had called them to preach the gospel there. Spanish 'concluyendo' and English 'concluding' both emphasize the inferential process — gathering the evidence of the vision and drawing out its meaning. This is the most abstract extension of the root 'bring-together' idea: not physical joining, not instruction, but pure rational inference. INSTRUCT PROVE CONCLUDE

en: concluding | **es:** concluyendo | **fr:** joindre | **de:** συμβιβάζοντες Acts 16:10

συμβουλ-εύω G4823 *V-APA-NMS* (4×)

To advise, counsel, or deliberate; used of giving guidance and of conspiring together in hostile planning.

A verb meaning to give counsel or advice, with a semantic range that stretches from benevolent recommendation to hostile conspiracy. The same word that describes Caiaphas's political calculation (John 18:14) and the plot against Jesus (Matt 26:4) also covers the Damascus conspiracy against Paul (Acts 9:23) and Christ's gracious counsel to the Laodicean church to buy refined gold (Rev 3:18). Context alone determines whether the counsel is constructive or destructive, making this a single sense with a strong contextual polarity shift.

(4×) To counsel, advise, or deliberate — ranging from benevolent guidance to hostile conspiracy depending on context. In Matt 26:4, the chief priests and elders 'plotted together' (syneboulesusanto) to arrest Jesus by stealth, and in Acts 9:23 Jews in Damascus 'conspired' to kill Paul — both hostile deliberation. John 18:14 recalls Caiaphas's earlier advice (symbouleusen) that it was expedient for one man to die for the people, ironic counsel that unwittingly served God's purpose. By contrast, Rev 3:18 presents Christ's loving counsel: 'I advise you to buy from me gold refined by fire.' The multilingual evidence (spa 'aconsejo/deliberaron,' fra 'conseiller,' deu 'raten') preserves the advisory core across both constructive and adversarial registers. COUNSEL AND DELIBERATION

en: I-counsel, having-advised, plotted-together | **es:** Te-aconsejo, deliberaron, que-aconsejó | **fr:** conseiller | **de:** raten, συνεβουλεύσαντο Matt 26:4; John 18:14; Acts 9:23; Rev 3:18

συμβούλ-ιον G4824 *N-ANS* (8×)

Counsel, consultation, plot; a council of advisors

The noun symboulion carries two related but distinguishable senses rooted in the idea of deliberation. Most frequently in the New Testament it denotes the act of taking counsel or hatching a plot — a conspiratorial meeting of minds rather than a formal body. The Pharisees 'took counsel' against Jesus (Matt 12:14), they plotted how to entrap him (Matt 22:15), and the chief priests 'took counsel' to put him to death (Matt 27:1). In a single occurrence at Acts 25:12, however, it refers to the actual advisory council that accompanied the Roman governor Festus, a technical term for the consilium of Roman provincial administration.

1. (7×) Counsel, consultation, or plot — the act of deliberating together, typically with hostile or strategic intent. This sense appears seven times, always in the phrase symboulion lambanein or symboulion didonai ('to take counsel' or 'to give counsel'). The Pharisees take counsel to destroy Jesus (Matt 12:14), to trap him with the question about taxes (Matt 22:15), and the chief priests conspire to condemn him (Matt 27:1) and then deliberate about the blood money (Matt 27:7) and bribing the guards (Matt 28:12). Spanish 'consejo' and French 'conseil' consistently render the deliberative action, while German 'Beratung' and 'Rat' both emphasize the planning process. Mark 3:6 and 15:1 round out this hostile-consultation pattern. GEOGRAPHY AND SPACE

en: a-council, counsel | **es:** consejo | **fr:** conseil | **de:** Beratung, Rat Matt 12:14; Matt 22:15; Matt 27:1; Matt 27:7; Matt 28:12

2. (1×) A council of advisors — the formal body assembled to consult with a governing official, corresponding to the Latin consilium. At Acts 25:12 the Roman governor Festus confers 'with his council' (meta tou symbuliou) before ruling that Paul will be sent to Caesar. English 'council,' Spanish 'consejo,' and French 'conseil' overlap with sense 1 in form, but the shift from abstract action to concrete governing body is clear from context. German 'Beratung' (deliberation) somewhat underplays the institutional character that the Greek and Latin parallels suggest. GEOGRAPHY AND SPACE

en: council | **es:** consejo | **fr:** conseil | **de:** Beratung Acts 25:12

σύμβουλ-ος G4825 *N-NMS* (1×)

Counselor, advisor; one who gives guidance in decisions

An advisor or counselor, someone who provides guidance in matters requiring wisdom and decision-making. Paul quotes Isaiah 40:13 in Romans 11:34: 'Who has been his counselor?'—a rhetorical question emphasizing that God needs no human advisor. The term was used for political and military advisors in Greek literature, as well as for official Roman legates. Paul's use underscores God's complete independence: the creator of all wisdom requires no consultant to inform his decisions about Israel's salvation or the inclusion of the Gentiles.

(1×) God's absolute independence from human counsel. The rhetorical question in Romans 11:34 denies any advisory role in God's plan. Spanish 'consejero', French 'conseiller', German 'Ratgeber', English 'counselor' all agree on the advisory function. Paul's point is that God's mysterious plan to save Jews and Gentiles alike through mercy was conceived without human input—no one stood beside God as

consultant when he designed this gospel. **COUNSEL AND DELIBERATION**

en: counselor | **es:** consejero | **fr:** conseiller | **de:** Ratgeber Rom 11:34

Συμεών G4826 *N-NMS* (7×)

Simeon — a Hebrew proper name (from Shim'on) borne by several NT figures including the devout elder and the apostle Peter.

The indeclinable Greek form of the Hebrew name Shim'on (meaning 'hearing' or 'one who hears'), used in the NT for at least five distinct individuals. Most memorably, it names the aged worshipper in the temple who took the infant Jesus in his arms and pronounced the Nunc Dimittis (Luke 2:25, 34). It also designates Simeon called Niger in the Antioch church (Acts 13:1), and serves as the more Hebraic form of Simon Peter's name, as when James uses it at the Jerusalem council (Acts 15:14) and in the opening of 2 Peter.

Simeon (proper noun) (7×) A Hebrew proper name (Συμεών, from שִׁמְעוֹן) applied to several individuals in the NT: the devout elder who blessed the child Jesus in the temple (Luke 2:25, 34), an ancestor of Jesus in Luke's genealogy (Luke 3:30), Simeon called Niger at Antioch (Acts 13:1), and the apostle Peter under his Hebraic name (Acts 15:14; 2 Pet 1:1). All translations treat it as an indeclinable transliteration — Spanish 'Symeón,' French 'Siméon,' German 'Simeon' — preserving its Semitic origin distinct from the Hellenized Σίμων. **SIMEON PERSONAL NAME**

en: Sumeōn, Symeon, Symeōn | **es:** Symeón, de-Symeón | **fr:** Siméon, Syméon | **de:** Simeon, Συμεών, Συμεὼν Luke 2:25; Luke 2:34; Luke 3:30; Acts 13:1; Acts 15:14

συμμᾰθητής G4827 *N-DMP* (1×)

Fellow disciple, one who learns alongside another under the same teacher

A fellow pupil or disciple, someone learning under the same master. In John 11:16, Thomas speaks to 'his fellow disciples,' urging them to go with Jesus to Judea even if it means dying with him. The word emphasizes shared learning and shared commitment—they are not just companions but fellow students in the school of Jesus. The term appears in classical Greek for schoolfellows or fellow apprentices learning the same craft. Here it marks the bonds of the Twelve, united in their apprenticeship to Jesus.

(1×) The common discipleship shared by the Twelve under Jesus. Thomas addresses them as partners in learning and following. Spanish 'condiscípulos', French 'condisciple', German 'Mitjünger' all preserve the 'co-disciple' construction, emphasizing equality in their student relationship. The context is poignant: Thomas's fatalistic courage ('let us also go, that we may die with him') speaks to fellow learners who share both the journey and its risks. **DISCIPLE LEARNER**

en: fellow-disciples | **es:** condisípulos | **fr:** condisciple | **de:** Mitjuenger John 11:16

συμμαρτῠρέω G4828 *V-PPA-GFS* (3×)

to bear witness together with, testify jointly with another; to confirm someone's testimony by adding one's own

A compound verb meaning to bear witness together or in support of another, to co-testify. Paul uses it three times: the law and conscience 'bear witness together' to Gentile moral knowledge (Rom 2:15), the Spirit 'bears witness with our spirit' that we are God's children (8:16), and Paul's conscience 'bears witness with him' in the Spirit (9:1). The prefix 'together' (συν-) emphasizes corroborating testimony—two witnesses confirming the same reality. Classical uses include supporting someone's testimony or being in astrological aspect.

(3×) Translations preserve the compound: English 'bearing witness together/with', Spanish 'dando testimonio juntamente/conmigo', French 'témoigner avec', German 'mitbezeugen' (testify with). Paul's theology of dual witness appears in all three uses: conscience and law together, Spirit and spirit together, conscience and Spirit together. The 'with' matters—single testimony might be doubted, but corroborating witnesses establish truth. **ACCOMPANIMENT AND WITH**

en: bearing-witness-together, bearing-witness-with, bears-witness-together | **es:** da-testimonio-junto-con, dando-testimonio-conmigo, dando-testimonio-juntamente | **fr:** témoigner-avec | **de:** mitbezeugen Rom 2:15; Rom 8:16; Rom 9:1

συμμερ-ίζω G4829 *V-PIM/P-3P* (1×)

To share in, participate jointly in benefits or activities

To have a share in something together with others, to participate jointly in benefits or duties. In 1 Corinthians 9:13, Paul argues that those serving at the altar 'share in what is offered on the altar'—they partake of the sacrificial meals as part of their priestly service. The word emphasizes joint participation in something divided among multiple parties. Paul uses this Old Testament pattern to justify financial support for Christian ministers: if temple workers share in temple provisions, gospel workers should share in gospel support.

(1×) The priestly right to share in sacrificial offerings, used as analogy for ministerial support. The association domain fits the collaborative aspect. Spanish 'participan' (participate), French 'partager' (share), German 'mitteilen' (share/communicate) all capture the distributive sense. Paul's reasoning connects Old Testament priestly rights to New Testament ministry: shared participation in sacred work entitles workers to shared participation in material provisions. **SHARE PARTICIPATE FELLOWSHIP**

en: share | **es:** participan | **fr:** partager | **de:** mitteilen 1Cor 9:13

συμμέτ-οχος G4830 *Adj-ANP* (2×)

fellow partaker, one who shares with others in something

This compound adjective describes those who participate together in the same reality or blessing. In Ephesians 3:6, Gentiles are described as fellow partakers of the promise in Christ Jesus, a stunning declaration of inclusion. In Ephesians 5:7, believers are warned not to become fellow partakers with those who practice disobedience. The term emphasizes shared participation, not mere association.

(2×) Denotes joint participation or shared ownership in something, whether blessing or sin. The multilingual renderings (Spanish 'copartícipes,' German 'Mitteilhaber') capture the compound structure indicating partnership. The two Ephesians passages show opposite applications: the positive inclusion of Gentiles in God's promise (3:6) versus the negative warning against sharing in others' disobedience (5:7), demonstrating the neutral nature of the term itself. **PARTNERSHIP AND SHARING**

en: fellow-partakers | **es:** copartícipes | **fr:** συμμέτοχα, συμμέτοχοι | **de:** Mitteilhaber Eph 3:6; Eph 5:7

συμμῑμ-ητής G4831 *N-NMP* (1×)

Fellow imitator, one who joins in imitating a model or pattern

A co-imitator, someone who joins with others in following the same example. Paul exhorts the Philippians in 3:17 to 'become fellow imitators of me' and to observe those who walk according to the pattern he and his companions provide. The word emphasizes communal mimicry—not solitary copying but shared modeling that creates a community shaped by common examples. In ancient educational culture, imitation of models was central to moral formation. Paul calls believers to imitate him together as he imitates Christ.

(1×) Joint participation in imitating Paul's Christ-centered pattern of life. The Philippians are called not just individually to copy Paul but corporately to become fellow-imitators, a community formed by shared modeling. The movement domain seems misclassified; this is about moral formation through example. Spanish 'Co-imitadores', German 'Mitahmer' preserve the 'co-' prefix, while French simply transcribes the Greek. Paul's call creates a chain of imitation: Christ → Paul → the Philippians together. **FOLLOWING AND DISCIPLESHIP**

en: fellow-imitators | **es:** Co-imitadores | **fr:** Συμμιμηταί | **de:** Mitahmer Phil 3:17

σύμμορφ-ος G4832 *Adj-AMP* (2×)

conformed to, having the same form or shape as something

This adjective describes conformity in form or shape to a pattern or prototype. Romans 8:29 speaks of believers being conformed to the image of God's Son, expressing the divine purpose of transformation. Philippians 3:21 describes Christ transforming our lowly bodies to be conformed to his glorious body. Both passages envision a radical transformation into Christlikeness, body and character.

(2×) Indicates sharing the same form, shape, or nature as something else, particularly being shaped to match a prototype. The cross-lingual evidence (Spanish 'conforme,' French 'conforme,' German 'gleichgestaltet') emphasizes the result of conforming rather than the process. In both NT occurrences, believers are being conformed to Christ—his character (Rom 8:29) and his resurrection body (Phil 3:21)—expressing the goal of Christian transformation. **LIKENESS AND COMPARISON**

en: conformed | **es:** conforme, conformes | **fr:** conforme, gleichgestaltet | **de:** gleichgestaltet Rom 8:29; Phil 3:21

συμμορφ-ίζομαι G4833 *V-PPM/P-NMS* (1×)

To be conformed to, molded into the same form or pattern as another

To be formed together with, to share in the same shape or pattern. Paul speaks in Philippians 3:10 of 'becoming conformed to his death,' sharing in the pattern of Christ's suffering. The word suggests a deep transformation that goes beyond surface imitation—it's about being reshaped into the same mold. In context, Paul has just spoken of knowing Christ, the power of his resurrection, and the fellowship of his sufferings. Conformity to Christ's death is the pathway to knowing resurrection power, a paradoxical identification with the crucified Messiah.

(1×) Paul's desire to share in the pattern of Christ's death as the way to resurrection life. The passive voice emphasizes divine action: Paul is being conformed, molded by participation in Christ's sufferings. Spanish 'siendo conformado' (being conformed) and German 'gleichgestaltet' (made alike in form) capture the transformative process. This is more than moral example; it's mystical participation in Christ's death-and-resurrection pattern as the shape of Christian existence. **EXAMPLES AND TYPES**

en: being-conformed | **es:** siendo-conformado | **fr:** συμμορφιζόμενος | **de:** gleichgestaltet Phil 3:10

συμπαθ-έω G4834 *V-ANA* (2×)

to sympathize with, feel compassion for someone's suffering

This verb means to experience sympathy or compassion by sharing in another's feelings, especially their sufferings. Hebrews 4:15 declares that Jesus can sympathize with our weaknesses because he was tempted in every way. Hebrews 10:34 commends believers who sympathized with prisoners, sharing their suffering. The term implies more than pity—it suggests entering into another's experience.

(2×) Describes the ability to feel with and for another person in their suffering or hardship, entering sympathetically into their experience. The multilingual glosses (Spanish 'compadecerse/sufrieron juntamente,' German 'mitleiden') preserve the 'suffering-with' component. Hebrews uses this to affirm both Christ's capacity for sympathy (4:15) and the church's practice of solidarity with the imprisoned (10:34), grounding Christian compassion in shared experience rather than detached observation. **ACCOMPANIMENT AND WITH**

en: to-sympathize, you-sympathized | **es:** compadecerse, sufrieron-juntamente | **fr:** mitleiden | **de:** mitleiden Heb 4:15; Heb 10:34

συμπαθ-ής G4835 *Adj-NMP* (1×)

Sympathetic, sharing in the feelings and sufferings of others; compassionate

Characterized by fellow-feeling and compassion, able to sympathize with others' experiences. Peter exhorts believers in 1 Peter 3:8 to 'be sympathetic' toward one another, part of a cluster of relational virtues (unity, love, tenderhearted). The Greek concept involves both emotional resonance with others and practical responsiveness to their needs. In classical usage it described the mutual influence of connected things, but in moral contexts it meant genuine empathy. Christian sympathy isn't just emotional sensitivity but active compassion that binds the community together.

(1×) Empathetic solidarity among believers, feeling with one another in both joy and suffering. Peter's list of virtues in 1 Peter 3:8 creates a portrait of Christian community marked by shared experience and mutual care. Spanish 'compasivos' (compassionate), French retains the Greek, German 'mitleidig' (sympathetic) all point to active fellow-feeling. This sympathy is both affective (sharing emotions) and effective (acting on that shared feeling to help). **GRACE AND COMPASSION**

en: sympathetic | **es:** compasivos | **fr:** συμπαθεῖς | **de:** mitleidig 1Pet 3:8

συμπαραγίγνομαι G4836 *V-APM-NMP* (1×)

To come together, arrive at the same time; to be present together with others

To arrive together or be present at the same place and time. In Luke 23:48, the crowds who 'had gathered together' to witness the crucifixion return home beating their breasts after seeing Jesus die. The word emphasizes simultaneous presence—this isn't a planned meeting but a convergence of many individuals drawn by the spectacle. Classical usage included crops ripening together or allies arriving together to help. Luke's usage captures the mob dynamics of the crucifixion crowd, assembled by curiosity and departing in stunned grief.

(1×) The spontaneous gathering of crowds at Jesus's execution. They came together not for support but as spectators of a Roman execution. The response—breast-beating and departure—suggests their horror at what they witnessed. Spanish 'habiendo estado presentes' (having been present) emphasizes their witness role, while French 'assister' can mean both attend and assist. The crowd's transformation from spectators to mourners marks Luke's portrayal of Jesus's death affecting even those complicit in it. **GATHERING TOGETHER**

en: having-come-together | **es:** habiendo-estado-presentes | **fr:** assister | **de:** συμπαραγενόμενοι Luke 23:48

συμπαρα-κᾰλέω G4837 *V-ANP* (1×)

To encourage together, mutually comfort or strengthen one another

To encourage or comfort one another mutually, to experience shared strengthening. Paul writes in Romans 1:12 of his desire to visit Rome 'that we may be mutually encouraged by each other's faith, yours and mine.' The word goes beyond one-directional encouragement to reciprocal strengthening—Paul expects not just to give but to receive comfort from Roman Christians. This mutuality challenges hierarchical models where the apostle only imparts: Paul presents himself as needing the encouragement of fellow believers whose faith will strengthen his own.

(1×) Reciprocal encouragement between Paul and the Roman church, each strengthening the other through shared faith. The prefix 'co-' emphasizes mutuality: this isn't apostolic monologue but dialogical edification. Spanish 'ser consolados mutuamente' (be mutually comforted), French 'encourager' (encourage), German 'mitermutigen' (mutually encourage) all capture the reciprocal dynamic. Paul's vulnerability—admitting his need for their encouragement—models Christian interdependence. **TOGETHERNESS AND COMPANY**

en: to-be-encouraged-together | **es:** ser-consolados-mutuamente | **fr:** encourager | **de:** mitermutigen Rom 1:12

συμπαρα-λαμβάνω G4838 *V-APA-NMP* (4×)

To take along with oneself; to bring someone as a companion or assistant on a journey or mission.

A compound verb (syn + para + lambano) meaning to take someone along as a companion. All four NT occurrences relate to missionary travel partnerships in the early church. The term appears at a pivotal narrative juncture: Barnabas and Saul take John Mark along from Jerusalem (Acts 12:25), Barnabas later wants to take Mark again (Acts 15:37), Paul refuses because Mark had deserted them (Acts 15:38), and Paul takes Titus along to the Jerusalem council (Gal 2:1). The verb consistently implies deliberate selection of a travel companion for shared mission work.

(4×) To take along with oneself as a companion or co-worker, especially for travel or mission. In Acts 12:25, Barnabas and Saul take John Mark along (symparalabontes) from Jerusalem — a purposeful selection. The sharp dispute in Acts 15:37-38 revolves entirely around this verb: Barnabas wanted to 'take along' (symparalabein) Mark again, but Paul refused to 'take along' someone who had abandoned them in Pamphylia. In Gal 2:1, Paul 'took along' (symparalabōn) Titus to Jerusalem, a strategic choice given the circumcision controversy. The multilingual glosses (spa 'llevando consigo,' fra 'emmener avec,' deu 'mitnehmen') uniformly emphasize accompaniment, confirming a single sense of deliberate co-travel. **RECEIVING AND TAKING**

en: having-taken-along, to-take-along | **es:** habiendo-tomado-junto, llevando-consigo, llevar-consigo | **fr:** emmener-avec, συμπαραλαβὼν | **de:** mitnehmen, συμπαραλαβεῖν, συμπαραλαβόντες Acts 12:25; Acts 15:37; Acts 15:38; Gal 2:1

συμπαρα-μένω G4839

to remain with, stay alongside, endure with; to continue in someone's company or persist through circumstances

This compound verb means to remain alongside someone or to stay with them through difficult circumstances. The prefix συν- adds the sense of companionship or shared experience to the basic meaning of 'remain.' Classical authors used it for a woman who remained with her husband through misfortune, demonstrating loyalty in adversity. It could also mean enduring as long as life itself lasts, staying the course through the duration of something. The word emphasized faithful presence rather than mere physical proximity—standing by someone when others might abandon them, or persisting when circumstances made departure tempting.

συμπάρ-ειμι G4840 *V-PPA-VMP* (1×)

To be present with, stand beside someone; to be in attendance together

To be present alongside someone, to stand by or accompany. In Acts 25:24, Festus presents Paul before King Agrippa and 'all who are present with us,' referring to the assembled Jewish leaders and Roman officials. The word indicates physical presence and often implies supportive attendance—standing with someone in both spatial and relational senses. Classical usage included advocates being present with their clients or representatives standing in for others. Luke's usage simply marks the gathered assembly, the public nature of Paul's defense.

(1×) The collective presence of Jewish and Roman authorities at Paul's hearing before Agrippa. They are 'present with' Festus, forming an official assembly to hear the case. Spanish 'presentes con' (present with) and French 'être présent avec' (to be present with) capture the accompaniment sense, while German simply transcribes the Greek. Their presence creates the public forum where Paul will defend himself and proclaim the gospel. **ACCOMPANIMENT AND WITH**

en: being-present-with | **es:** presentes-con | **fr:** être-présent-avec | **de:** συμπαρόντες Acts 25:24

συμπάσχω G4841 *V-PIA-3S* (2×)

to suffer together with, share in suffering

This compound verb describes experiencing suffering alongside another person. Romans 8:17 connects suffering with Christ to the hope of being glorified with him—joint suffering leads to joint glory. First Corinthians 12:26 applies it to the body of Christ: when one member suffers, all suffer together. The term emphasizes solidarity in hardship, whether with Christ or fellow believers.

(2×) Indicates experiencing suffering or affliction together with another, sharing in their pain as co-participants rather than observers. The cross-lingual renderings (Spanish 'padecemos juntamente,' French 'souffrir-avec,' German 'mitleiden') all maintain the compound 'with' structure. Paul uses this in Rom 8:17 to link present co-suffering with Christ to future co-glorification, and in 1 Cor 12:26 to describe the organic unity of the church body where pain in one member affects all. **ACCOMPANIMENT AND WITH**

en: suffer-together, we-suffer-together | **es:** padecemos-juntamente, padecen-con | **fr:** souffrir-avec | **de:** mitleiden Rom 8:17; 1Cor 12:26

συμπέμπω G4842 *V-AIA-1P* (2×)

to send along with, dispatch together with someone

This verb describes sending someone along with another person or group. Paul uses it twice in 2 Corinthians 8 when organizing the collection for Jerusalem. He sent a well-known brother along with Titus (8:18), and then another brother who had proven himself (8:22). The context emphasizes collaborative ministry and accountability in handling financial matters.

(2×) Means to send or dispatch someone as a companion or co-delegate alongside others on a mission. The multilingual evidence (Spanish 'enviamos junto,' French 'envoyer-avec,' German 'mitsenden') preserves the compound 'with' element. Both occurrences in 2 Cor 8 relate to Paul's careful stewardship of the Jerusalem collection, sending multiple trustworthy delegates together to ensure transparency and shared responsibility in ministry. **ACCOMPANIMENT AND WITH**

en: we-sent-with | **es:** enviamos-junto | **fr:** envoyer-avec | **de:** mitsenden 2Cor 8:18; 2Cor 8:22

συμπερι-λαμβάνω G4843 *V-APA-NMS* (1×)

To embrace, take into one's arms; to clasp affectionately

To throw one's arms around someone, to embrace affectionately. In Acts 20:10, Paul 'embraced' the young man Eutychus after he fell from a window during Paul's lengthy sermon and was taken up dead. The embrace is both diagnostic (Paul assessing whether life had returned) and comforting (a gesture of care and reassurance). Classical uses included literal embracing and metaphorical inclusion of ideas within a framework. Luke's narrative uses the gesture to signal the miracle: Paul's embrace accompanies his announcement 'his life is in him.'

(1×) Paul's physical embrace of Eutychus following the young man's fatal fall and miraculous restoration. The gesture combines assessment, comfort, and intimacy. Spanish 'abrazándolo' (embracing him), French 'embrasser' (embrace), German simply transcribes the Greek. The embrace signals both Paul's compassion and his confidence in God's restorative power. Like Elijah and Elisha in similar stories, Paul's bodily contact marks the moment of life returning. **EMBRACE CLASP**

en: having-embraced | **es:** abrazándolo | **fr:** embrasser | **de:** συμπεριλαβὼν Acts 20:10

συμπίνω G4844 *V-AIA-1P* (1×)

To drink together with, share a meal including drink with others

To drink together, to share beverages in companionship. In Acts 10:41, Peter testifies that the risen Jesus appeared to chosen witnesses 'who ate and drank with him after he rose from the dead.' The shared meals—including drinking together—proved Jesus's physical resurrection: he was not a ghost or vision but a bodily presence who could consume food and wine. Table fellowship in ancient culture signified deep relationship and covenant. The apostles' testimony rests on this intimate, repeated experience of resurrection meals.

(1×) The apostolic witness to Jesus's physical resurrection through shared meals. Drinking together (along with eating) demonstrated Jesus's bodily reality post-resurrection. Spanish 'bebimos con' (we

drank with), French 'boire avec' (drink with), German uses a compound form. Peter's point is evidential: these weren't visions or spiritual experiences but tangible encounters where Jesus ate and drank as a physical being, proving the resurrection was bodily, not merely spiritual. **ACCOMPANIMENT AND WITH**

en: drank-with | **es:** bebimos-con | **fr:** boire-avec | **de:** συνεπίομεν Acts 10:41

συμπληρ-όω G4845 *V-PNM/P* (3×)

to fill completely, fulfill; to be completed or come to fulfillment, often of appointed times or purposes

A verb meaning to fill up completely, to fulfill or bring to completion. Luke uses it three times: the boat 'was being swamped' or filled with water (8:23), 'the days were being fulfilled' for Jesus' ascension (9:51), and 'the day of Pentecost was being fulfilled' or fully come (Acts 2:1). The word combines 'together' (συν-) with 'fill,' emphasizing complete filling or the arrival of a predetermined time. Classical uses include manning ships fully, filling gaps, completing quotas, and causing congestion.

(3×) Translations vary between fulfillment and filling: English 'being fulfilled/completed/swamped', Spanish 'cumplirse/se llenaban', French 'accomplir/remplir', German uses Greek forms. The three uses show both literal filling (boat with water) and temporal fulfillment (appointed times arriving). Luke's theology of divine schedule appears in 9:51 and Acts 2:1—days/time 'fulfilled' when God's predetermined moment arrives. **FULFILL AND COMPLETE**

en: being-completed, being-fulfilled, they-were-being-swamped | **es:** cumplirse, se-llenaban | **fr:** accomplir, remplir | **de:** συμπληροῦσθαι, συνεπληροῦντο Luke 8:23; Luke 9:51; Acts 2:1

συμπνίγω G4846 *V-AIA-3P* (5×)

To choke, crowd around so as to press or suffocate; used of thorns choking seed and crowds pressing a person.

Literally meaning to squeeze together until breath is cut off, this verb appears almost exclusively in Jesus' parable of the sower and its interpretations. Thorns grow up and 'choke' the seed, preventing it from bearing fruit (Matt 13:22; Mark 4:7, 19; Luke 8:14). Luke also uses it for the physical pressing of the crowd around Jesus (Luke 8:42). The Spanish 'ahogar' (to drown or suffocate) vividly communicates the life-extinguishing force of the image, whether literal crowding or the figurative smothering of the word by worldly cares.

(5×) To choke or press closely so as to suffocate growth or movement. In the Synoptic parables, thorns 'choke' the sown word, a powerful image for how anxieties and riches smother spiritual fruitfulness (Matt 13:22; Mark 4:7, 19; Luke 8:14). Luke 8:42 extends the physical sense to a crowd pressing in on Jesus so tightly he could barely move. Spanish 'ahogar' and French 'étouffer' both emphasize the suffocating, life-suppressing force. The single sense covers both literal crowding and figurative spiritual choking. **AUTO-DETECTED COMMUNITY 15120 WITH 3 SENSES**

en: are-choked, choke, choked | **es:** ahogan, ahogaron, lo-apretaban | **fr:** étouffer | **de:** ersticken, συμπνίγει, συμπνίγονται Matt 13:22; Mark 4:7; Mark 4:19; Luke 8:14; Luke 8:42

συμπολῖτ-ης G4847 *N-NMP* (1×)

Fellow citizen, one who shares citizenship in the same political community

A fellow citizen, someone who shares membership in the same civic community. Paul tells Gentile believers in Ephesians 2:19 they are 'no longer strangers and aliens, but fellow citizens with the saints and members of God's household.' The political metaphor is vivid: conversion grants citizenship in God's commonwealth. In the Greco-Roman world, citizenship conferred rights, protections, and identity. Paul reverses the Gentiles' former status: once outsiders to Israel's covenant, they now share full citizenship with Jewish believers in the people of God.

(1×) The shared citizenship of Jews and Gentiles in God's eschatological community. Paul uses political language to describe spiritual reality: Gentile Christians have been granted full civic rights in God's people. Spanish 'conciudadanos', German 'Mitbürger', French transcribes the Greek. The metaphor emphasizes equality and belonging: no second-class members, but full participants in the holy nation whose capital is the New Jerusalem. **NEIGHBOR AND FRIEND**

en: fellow-citizens | **es:** conciudadanos | **fr:** συμπολῖται | **de:** Mitbuerger Eph 2:19

συμπορεύομαι G4848 *V-IIM/P-3S* (4×)

To go or journey together with; to accompany someone, or to gather and travel as a crowd.

A compound verb (syn + poreuomai) meaning to travel together or accompany. In Luke's Gospel, this word captures the communal, processional quality of Jesus' ministry: crowds 'went along with' Him (Luke 7:11; 14:25), and the two Emmaus disciples walked along with the risen Christ without recognizing Him (Luke 24:15). Mark 10:1 uses it to describe crowds assembling and traveling with Jesus. The word conveys companionship on the road, whether intimate or thronging.

(4×) To journey together, accompany, or travel in company with someone. In Mark 10:1, crowds again 'come together' to Jesus and He teaches them as they travel. Luke 7:11 describes Jesus' disciples and a large crowd 'going with' Him to the city of Nain, setting the scene for the raising of the widow's son. Luke 14:25 notes that great crowds 'were going along with' Jesus, prompting His demanding teaching on the cost of discipleship. Most poignantly, Luke 24:15 uses the verb for the risen Jesus who 'came alongside and went with' the two Emmaus travelers. The multilingual glosses (spa 'caminaba con / iban con,' fra 'aller avec,' deu 'mitkommen / geht mit') consistently render the companionship-on-the-road sense. **ACCOMPANIMENT AND WITH**

en: Were-going-with, come-together, was-going-with | **es:** Iban-junto-con, caminaba-con, iban-con | **fr:** aller-avec | **de:** geht-mit, mitkommen Mark 10:1; Luke 7:11; Luke 14:25; Luke 24:15

συμπόσι-ον G4849 *N-ANP* (2×)

group of people reclining together, dinner party

This noun originally referred to a drinking party or symposium, but came to mean simply a group of people gathered for a meal. In Mark 6:39, Jesus has the crowds sit down in groups (symposia symposia—groups upon groups) before feeding the five thousand. The repeated form emphasizes the orderly arrangement of many separate dining groups on the green grass.

(2×) Denotes a group of people gathered together for a meal, arranged in a cohesive party or company. The multilingual glosses (Spanish 'en grupos,' French 'groupe,' German 'Tischgesellschaft') highlight the collective dining aspect. Mark's doubled phrase 'groups upon groups' (6:39, repeated in the same verse) creates a vivid image of the organized arrangement of thousands of people in manageable meal-sized companies across the hillside. **BANQUETS AND FEASTS**

en: groups | **es:** en-grupos | **fr:** groupe | **de:** Tischgesellschaft Mark 6:39

συμπρεσβύτερος G4850 *N-NMS* (1×)

Fellow elder, one who shares the office and ministry of eldership with others

A co-elder, someone who shares in the ministry and office of eldership. Peter identifies himself in 1 Peter 5:1 as 'a fellow elder' when exhorting the elders of the churches—a remarkable expression of collegiality from an apostle. Rather than pulling rank, Peter addresses fellow elders as peers, sharing the same pastoral responsibilities. The term assumes plural eldership in each church and emphasizes the shared nature of spiritual oversight. Peter's self-designation models humble leadership: even apostles serve alongside other shepherds of God's flock.

(1×) Peter's self-identification as co-equal with other church elders, emphasizing shared ministry rather than hierarchical authority. Spanish 'co-anciano' (co-elder), German 'Mitältester' (co-elder), French transcribes the Greek. Peter's choice of this term is rhetori-

cally significant: he exhorts elders not from above but from alongside, as one who shares their calling. This flattens hierarchy and grounds his appeal in common experience of shepherding God's people. PRIESTS AND PRIESTHOOD

en: fellow-elder | **es:** co-anciano | **fr:** συμπρεσβύτερος | **de:** Mitaeltester 1Pet 5:1

συμφέρω G4851 *V-PPA-ANS* (17×)

To bring together; impersonally, to be profitable, beneficial, or expedient — what is advantageous or in one's best interest.

A compound of syn ('together') and phero ('carry, bring'), this verb has a literal sense of gathering or collecting things into one place, and a derived impersonal sense of 'it is profitable' or 'it is expedient.' The NT overwhelmingly uses the impersonal sense: 'It is better for you that one man die for the people' (John 11:50; 18:14), 'All things are lawful but not all things are beneficial' (1 Cor 6:12; 10:23). Spanish conviene ('it is fitting') and German nuetzen ('to be useful') capture this evaluative meaning. Only once, in Acts 19:19, does the literal spatial sense appear — the Ephesian converts 'bringing together' their books of sorcery to burn them — where Spanish shifts revealingly to trayendo ('bringing').

1. be profitable, be advantageous (16×) To be profitable, beneficial, or expedient — used impersonally to indicate what is advantageous for someone (16 occurrences). Jesus uses it to warn that losing a hand is better than losing one's whole body (Matt 5:29-30), and Caiaphas invokes it politically (John 11:50). Paul appeals to it for ethical discernment: 'All things are lawful, but not all are profitable' (1 Cor 6:12; 10:23). Spanish conviene and German nützt both express the evaluative, advisory force — 'it is fitting, it serves well.' PROFIT AND BENEFIT

en: are-beneficial, are-profitable, benefit | **es:** conviene, convienen, provecho | **fr:** être-utile | **de:** nuetzen, nützt Matt 5:29; Matt 5:30; Matt 18:6; Matt 19:10; John 11:50

2. bring together, collect (1×) To bring together or collect into one place — the literal, active sense of the compound verb. This appears only in Acts 19:19, where those who practiced magic arts 'brought together' their scrolls and burned them publicly. Spanish trayendo ('bringing') and English 'having brought together' recover the concrete, physical meaning of gathering objects. The passage vividly dramatizes the word's etymology: syn-phero, 'carry together.' GATHERING TOGETHER

en: having-brought-together | **es:** trayendo | **fr:** être-utile | **de:** nützt Acts 19:19

σύμφημι G4852 *V-PIA-1S* (1×)

To agree with, consent to, concede that something is true or good

To assent or agree with, to acknowledge something as true or valid. Paul writes in Romans 7:16 that when he does what he doesn't want to do, 'I agree with the law that it is good.' The agreement is intellectual and moral: Paul's conscience endorses the law's goodness even as his flesh rebels against it. Classical usage ranged from simple yes-saying to formal legal consent. Paul's usage is confessional—his divided self testifies to the law's righteousness even while experiencing slavery to sin. Agreement here is testimony that the fault lies not in God's law but in human weakness.

(1×) Paul's inward testimony to the law's goodness despite his failure to obey it perfectly. The agreement is both intellectual (acknowledging truth) and volitional (wanting to obey). Spanish 'concuerdo con' (I agree with), French 'se joindre' (join with), German 'beistimmen' (assent) all capture the consensual aspect. Paul's point in Romans 7 is that sin, not the law, is the problem: his assent to the law's goodness proves it's holy; his inability to keep it proves he needs grace. AGREE CONSENT ACCORD

en: I-agree-with | **es:** concuerdo-con | **fr:** se-joindre | **de:** beistimmen Rom 7:16

συμφῡλ-έτης G4853 *N-GMP* (1×)

Fellow tribesman, compatriot, one from the same people or ethnic group

A fellow countryman or member of the same ethnic group. Paul commends the Thessalonian believers in 1 Thessalonians 2:14 for enduring persecution from 'your own countrymen,' just as the Judean churches suffered from theirs. The word emphasizes shared ethnic or national identity: these are not foreign oppressors but people from their own community. The parallel between Thessalonian Gentiles persecuted by fellow Greeks and Judean believers persecuted by fellow Jews shows that opposition to the gospel comes from within, not just from outsiders.

(1×) Fellow members of an ethnic community who become persecutors of those who embrace the gospel. The kinship domain fits: these are relatives in the broad sense—fellow tribesmen, compatriots. Spanish 'compatriotas' (compatriots), French transcribes the Greek, German 'Landsleute' (countrymen) all emphasize shared national origin. The tragedy is that gospel proclamation often divides natural communities: families, tribes, and nations split over allegiance to Christ. BROTHER KINSMAN

en: countrymen | **es:** compatriotas | **fr:** συμφυλετῶν | **de:** Landsleute 1Thess 2:14

σύμφῡτ-ος G4854 *Adj-NMP* (1×)

Grown together, united by natural growth; innate, congenital

United by growth, naturally joined together. Paul writes in Romans 6:5 that 'if we have become united with him in the likeness of his death, we shall also be in the likeness of his resurrection.' The word suggests organic unity, like plants grafted together that grow into one. It can mean congenital or innate in medical contexts, but Paul uses it for mystical union with Christ. Baptism into Christ's death creates a living connection: believers grow together with Christ through participation in his death and resurrection pattern.

(1×) Believers' organic union with Christ through baptismal identification with his death and resurrection. The metaphor is botanical or biological: a vital, growing connection, not mere legal status. Spanish 'unidos' (united), German 'mitverwachsen' (grown together with), French 'planté ensemble' (planted together) all suggest living union. Paul's point is that Christian life flows from grafted-in participation in Christ's death-and-life pattern, making resurrection inevitable for those united to the risen one. GEOGRAPHY AND SPACE

en: united | **es:** unidos | **fr:** planté-ensemble | **de:** mitverwachsen Rom 6:5

συμφύω G4855 *V-APP-NFP* (1×)

To grow up together, spring up alongside; to be produced or united together

To grow up together, to spring up alongside something else. In Jesus's parable in Luke 8:7, some seed 'fell among thorns, and the thorns grew up with it and choked it.' The word emphasizes simultaneous growth: wheat and weeds sprouting together in the same soil. What begins as coexistence ends in competition—the thorns ultimately dominate and strangle the crop. Jesus interprets this as the word being choked by life's worries, riches, and pleasures. The shared growth imagery warns that worldly concerns don't just oppose gospel seed but grow alongside it, gradually overwhelming fruitfulness.

(1×) The simultaneous sprouting of grain and thorns in Jesus's parable, leading to the thorns' dominance. The agricultural image depicts spiritual danger: competing growth in the same life. Spanish 'creciendo juntos', French 'pousser ensemble' (growing together), German transcribes the Greek. The tragedy is that both seeds germinate; the problem isn't failed growth but divided loyalty. Thorns don't visibly oppose the seed—they just quietly grow alongside until they've stolen all the nutrients and light. TOGETHERNESS AND COMPANY

en: having-grown-together | **es:** creciendo-juntos | **fr:** pousser-ensemble | **de:** συμφυεῖσαι Luke 8:7

συμφων-έω G4856 *V-AIA-2S* (6×)

symphoneo – to agree, harmonize, be in accord; from syn + phone ('sound together')

Built from syn ('together') and phone ('voice, sound'), symphoneo

literally means 'to sound together in harmony' – the root behind English 'symphony.' In the New Testament it consistently denotes reaching agreement or being in accord. Jesus promises that 'if two of you agree on earth about anything they ask, it will be done for them' (Matt 18:19). In the parable of the vineyard laborers, the master 'agreed with' the workers for a denarius a day (Matt 20:2, 13). Luke 5:36 uses it of cloth patches that do not 'match,' and Acts 5:9 asks why Ananias and Sapphira 'agreed together' to test the Spirit. French s'accorder and Spanish acordar neatly mirror the musical-to-social harmony trajectory.

agree, be in accord (6×) To come to mutual agreement, harmonize, or correspond – whether in the context of prayer partnership (Matt 18:19, where two agreeing believers receive what they ask), contractual terms (Matt 20:2, 13, the vineyard wage agreement), material compatibility (Luke 5:36, a patch that does not 'match'), or conspiratorial accord (Acts 5:9, Sapphira agreeing with Ananias to deceive). The etymological image of voices sounding together underlies every usage. French s'accorder and Spanish acordar reflect both the musical origin and the social extension, confirming a single cohesive sense of mutual concord. **AGREE CONSENT ACCORD**

en: agree, having-agreed, was-agreed | **es:** acordando, acordaste, combinará | **fr:** s'accorder | **de:** συμφωνήσας, συμφωνήσει, συμφωνήσωσιν Matt 18:19; Matt 20:2; Matt 20:13; Luke 5:36; Acts 5:9

συμφών-ησις G4857 *N-NFS* (1×)

Agreement, harmony, concord between parties or ideas

Agreement or harmony between persons or things. Paul asks rhetorically in 2 Corinthians 6:15, 'What harmony has Christ with Belial?'—what agreement exists between the Messiah and Satan? The expected answer is 'none,' establishing that believers cannot maintain fellowship with unbelievers in religious practices. The word denotes not just absence of conflict but positive accord, shared purpose, alignment of will. Paul's string of rhetorical questions (partnership, fellowship, harmony, agreement) pile up images of unity to show the impossibility of yoking righteousness with lawlessness.

(1×) The impossible concord between Christ and Satan, used rhetorically to argue against religious compromise. Paul's question expects the answer 'no harmony at all.' Spanish 'armonía', French 'accord', German 'Übereinstimmung' (agreement) all point to positive alignment. The implication for Corinthian believers is clear: if Christ and Belial have no agreement, neither can Christ-followers and idol-worshipers. Spiritual harmony requires exclusive loyalty. **EQUITABLE AGREEMENT**

en: harmony | **es:** armonía | **fr:** accord | **de:** Uebereinstimmung 2Cor 6:15

συμφων-ία G4858 *N-GFS* (1×)

Music, symphony, harmonious sound of instruments playing together

Musical harmony, the concord of multiple instruments or voices sounding together. In Jesus's parable in Luke 15:25, the older brother returns from the field and hears 'music and dancing' as the celebration for the prodigal's return is underway. The word can mean symphony or simply festive music. Classical usage emphasized harmonic intervals and the philosophy of musical concordance. Luke uses it for the joyful sound of celebration—multiple musicians creating a festive atmosphere. The music becomes the signal that provokes the older brother's jealousy and sense of injustice.

(1×) The festive music announcing the celebration of the prodigal son's return. The sound of symphony alerts the older brother that something unusual is happening. Spanish 'música', French 'harmonie', German transcribes the Greek. The music functions narratively as the first sign of the father's extravagant joy—before the older son learns the reason, the sound of celebration already stirs his resentment. Music marks the boundary between those inside celebrating and the one outside nursing grievances. **SINGING AND MUSIC**

en: music | **es:** música | **fr:** harmonie | **de:** συμφωνίας Luke 15:25

σύμφων-ος G4859 *Adj-GNS* (1×)

Agreement, mutual consent, harmonious arrangement between parties

Mutual agreement or consent between parties. Paul instructs married couples in 1 Corinthians 7:5 not to deprive one another sexually 'except perhaps by agreement for a limited time.' The word emphasizes mutual decision-making: both spouses must consent to temporary abstinence for prayer. Unilateral decisions violate the 'one flesh' unity of marriage. Classical uses included musical concord and rhetorical agreement. Paul applies it to marital negotiations, insisting that physical intimacy in marriage is a mutual right requiring joint consent to suspend.

(1×) The mutual consent required for married couples to abstain from sexual relations temporarily. Paul's instruction protects both spouses' rights: neither can impose celibacy on the other. Spanish 'acuerdo', French 'compatissant' (which seems mistranslated), German 'Übereinkunft' (mutual agreement) emphasize bilateral consent. The association domain fits the collaborative decision-making aspect. Agreement here is not just intellectual but volitional and relational—harmonizing desires and rights within the covenant of marriage. **EQUITABLE AGREEMENT**

en: agreement | **es:** acuerdo | **fr:** compatissant | **de:** Uebereinkunft 1Cor 7:5

συμψηφ-ίζω G4860 *V-AIA-3P* (1×)

To count up, calculate together, reckon the total value of something

To calculate or count up the total value, to reckon together. In Acts 19:19, former practitioners of magic in Ephesus 'counted up the value' of their occult books before burning them publicly—the total came to fifty thousand pieces of silver. The word emphasizes careful enumeration and valuation. The public calculation serves Luke's narrative purpose: demonstrating the economic cost of conversion and the thoroughness of repentance. Renouncing magic wasn't cheap; calculating the value highlights the magnitude of what these believers were willing to sacrifice for the gospel.

(1×) The public enumeration of the value of occult books burned in Ephesus after mass conversions. The calculation proves the costliness of repentance—these weren't worthless trinkets but valuable assets. Spanish 'calcularon', French 'compter' (count), German uses the compound form. The communication domain classification seems odd; this is economic calculation. But the public nature of the counting was communicative—announcing to all Ephesus the seriousness of these conversions and the real cost of following Christ. **COUNTING AND NARRATING**

en: they-counted | **es:** calcularon | **fr:** compter | **de:** συνεψήφισαν Acts 19:19

σύμψῡχος G4861 *Adj-NMP* (1×)

Of one soul or mind, united in spirit and purpose; harmonious in thought

United in soul, sharing one mind and purpose. Paul exhorts the Philippians in 2:2 to 'be of the same mind' (literally 'united in soul') as part of making his joy complete. The word goes beyond mere agreement to describe a deep spiritual unity, a harmony of affections and intentions. It's more intimate than intellectual consensus—it's shared emotional life and common purpose. Ancient friendship literature prized this kind of soul-friendship. Paul calls the church to experience this depth of unity through having the mind of Christ.

(1×) The deep spiritual unity Paul desires for the Philippian church, a oneness of soul that reflects Christ's self-emptying love. This isn't forced conformity but the natural result of shared devotion to Christ. Spanish 'unánimes' (unanimous), German 'einmütig' (one-minded), French transcribes the Greek. The mental life domain fits the shared-mind aspect, though this goes beyond cognition to include shared affections and will. Unity in soul flows from unity in the Spirit and common allegiance to Christ. **AUTO-DETECTED COMMUNITY 11787 WITH 3 SENSES**

en: united-in-soul | **es:** unánimes | **fr:** σύμψυχοι | **de:** einmuetig Phil 2:2

σύν G4862 *Prep* (129×)

With — preposition expressing accompaniment, association, joint action, or combined presence

Syn is the classical Greek preposition for 'with,' denoting accompaniment and joint participation. In the New Testament it appears 129 times, often in contexts of intimate association: being crucified 'with' Christ (Rom 6:6), being buried and raised 'with' him (Col 2:12-13), or the promise of living 'with' him forever (1 Thess 4:17). While meta with the genitive overlaps in meaning, syn tends to emphasize closer unity and shared experience rather than mere proximity. Its prolific use in compound verbs (synagein, synergein, sympathein) shows how deeply the concept of togetherness permeates Greek expression. Spanish 'con,' French 'avec,' and German 'mit' all serve as regular equivalents.

(129×) Preposition governing the dative to express accompaniment, association, and shared action. In narrative contexts it marks physical companionship — Jesus 'with' his disciples (Matt 26:35), criminals crucified 'with' him (Matt 27:38). In Pauline theology it gains profound participatory force: believers are 'with Christ' in his death, burial, and resurrection (Rom 6:8; Col 2:12-13; 1 Thess 4:17). Spanish 'con,' French 'avec,' and German 'mit' render it consistently, though none fully captures the participatory depth Paul invests in the syn- prefix across his compound verbs. ACCOMPANIMENT AND WITH

en: with, with- | **es:** con, con-, contigo | **fr:** avec- | **de:** mit, mit- Matt 25:27; Matt 26:35; Matt 27:38; Matt 27:44; Mark 2:26

συνάγω G4863 *V-RPM/P-NMP* (59×)

To gather or bring together; of people assembling; of welcoming strangers with hospitality

Built from σύν ('together') and ἄγω ('lead'), this verb pictures the active drawing-together of people or things into one place. It appears across the Gospels for both crowds assembling around Jesus and deliberate acts of collecting — harvesting grain into barns (Matt 3:12; 6:26) or summoning councils (Matt 2:4). A striking extended sense emerges in Matthew 25:35, where 'gathering in' a stranger becomes an act of hospitality: Spanish 'me recogisteis' ('you took me in') reveals the warmth embedded in this word, well beyond mere physical assembly.

1. assemble together (intransitive) (30×) The intransitive or middle/passive sense: people assembling, coming together, or being gathered as a group. Large crowds 'gathered together' around Jesus (Matt 13:2), the Pharisees 'assembled' to question him (Matt 22:34, 41), and early believers met in gathered communities. The Spanish 'fueron reunidos' / 'habiéndose reunido' and German 'versammelt' all capture this reflexive quality — the gathering happens to or among the subjects themselves. Jesus' promise in Matt 18:20 ('where two or three are gathered') makes this sense theologically foundational. GATHERING TOGETHER

en: gather, gathered, gathered-together | **es:** fueron-reunidos, habiéndose-reunido, reunidos | **fr:** rassembler | **de:** versammeln, versammelt Matt 13:2; Matt 18:20; Matt 22:34; Matt 22:41; Matt 24:28

2. gather or collect (transitive) (26×) The transitive, active sense: to gather, collect, or bring together people or things by deliberate action. Herod 'gathered' the chief priests (Matt 2:4), the angels will 'gather' the elect (Matt 24:31), and farmers gather wheat into barns (Matt 3:12; 6:26). The Spanish 'Recoged' (imperative 'Gather!') and the English 'I will gather' highlight the agent's initiative. Jesus uses the farming metaphor powerfully: 'He who does not gather with me scatters' (Matt 12:30). GATHERING TOGETHER

en: Gather, Gathered, I-will-gather | **es:** Recoged, Reunieron, a-reunirlos | **fr:** rassembler | **de:** versammeln, versammelt Matt 2:4; Matt 3:12; Matt 6:26; Matt 12:30; Matt 13:30

3. take in, show hospitality (3×) An extended figurative sense meaning to take in, welcome, or show hospitality to a stranger — found exclusively in Jesus' parable of the sheep and goats (Matt 25:35, 38, 43). Here 'gathering' someone means receiving them into one's home and care. The Spanish 'me recogisteis' ('you took me in') and the English 'you gathered me' shift the spatial metaphor from assembling a crowd to sheltering an individual. This sense uniquely ties physical gathering to moral obligation and compassion. GATHERING TOGETHER

en: we-gathered, you-gathered | **es:** me-recogisteis, te-recogimos | **fr:** rassembler | **de:** versammelt Matt 25:35; Matt 25:38; Matt 25:43

συνᾰγωγ-ή G4864 *N-GFP* (56×)

synagoge – synagogue; the Jewish assembly or its meeting place for worship, prayer, and Scripture reading

The feminine noun synagoge, from syn- ('together') and ago ('to bring'), denotes both the gathered assembly and the physical building where Jews met for worship, prayer, and Scripture reading. By the first century it had become the center of Jewish communal life in both Palestine and the Diaspora. Jesus launched his public ministry in synagogues (Matt 4:23; Luke 4:16-21), Paul began his missionary work in them (Acts 13:5; 17:1-2), and they serve as settings for healings, controversies, and persecutions. Spanish sinagoga, French synagogue, and German Synagoge all derive from the same Greek compound.

synagogue, place of Jewish assembly (56×) The Jewish place of assembly for worship, prayer, and Torah reading. Jesus teaches and heals in synagogues throughout Galilee (Matt 4:23; 9:35), Paul visits them first in each new city (Acts 13:5; 17:1-2), and they become sites of both proclamation and persecution. Spanish sinagoga, French synagogue, and German Synagoge are direct Greek borrowings confirming a single referent. SYNAGOGUE WORSHIP PLACE

en: synagogue | **es:** -sinagoga, sinagoga | **fr:** synagogue | **de:** Synagoge Matt 4:23; Matt 6:2; Matt 6:5; Matt 9:35; Matt 10:17

συνᾰγων-ίζομαι G4865 *V-ANM* (1×)

To struggle or contend together with, join in a common fight or effort

To fight alongside someone, to struggle together in a common cause. Paul urges Roman believers in Romans 15:30 to 'strive together with me in your prayers to God on my behalf.' The word draws on athletic or military imagery: prayer is portrayed as intense combat in which Paul needs allies. The 'together' element emphasizes that Paul and the Romans fight on the same side—his struggles are theirs, and their prayers join his battle. Classical usage included fighting alongside in war and competing together in contests. Paul makes intercession a collaborative spiritual warfare.

(1×) United prayer as collaborative spiritual combat, with the Romans joining Paul's struggle through intercession. The association domain fits the partnership aspect. Spanish 'a luchar conmigo' (to fight with me), French 'combattre avec' (fight with), German 'mitkämpfen' (fight alongside) all preserve the militant imagery. Paul's appeal casts prayer as strenuous effort requiring joint forces—not passive hoping but active wrestling with God for gospel success and apostolic protection. ACCOMPANIMENT AND WITH

en: to-strive-together-with | **es:** a-luchar-conmigo | **fr:** combattre-avec | **de:** mitkaempfen Rom 15:30

συναθλέω G4866 *V-AIA-3P* (2×)

to contend alongside, strive together with someone for a cause

This athletic metaphor describes striving or competing together with others toward a common goal. Paul asks the Philippians to strive together for the faith of the gospel (1:27), emphasizing unity in evangelistic effort. He also mentions women who contended alongside him in the gospel work (4:3), recognizing their partnership in ministry. The verb evokes images of teammates in athletic competition.

(2×) Means to struggle, labor, or compete together with others in pursuit of a shared objective, using athletic contest imagery. The cross-lingual renderings (Spanish 'luchando juntos,' French forms maintaining the root, German 'mitkämpfen') preserve the combative metaphor. Paul uses this twice in Philippians to describe collaborative gospel ministry: the church's unified stance for the faith (1:27) and specific women who fought alongside him in evangelistic work (4:3). STRUGGLE AND CONTEST

en: contended-with, striving-together | **es:** luchando-juntos, lucharon-junto | **fr:** συνήθλησάν, συναθλοῦντες | **de:** mitkaempfen Phil 1:27; Phil 4:3

συναθρ-οίζω G4867 *V-APA-NMS* (3×)

to gather together, assemble; to collect people or things into one group or place

A compound verb meaning to gather or assemble together, to collect into one group. Luke uses it three times: the disciples 'gathered together' in Jerusalem after the resurrection (24:33), Mary's prayer meeting is 'assembled' when Peter knocks (Acts 12:12), and Paul 'gathered together' the craftsmen and workers in Ephesus (19:25). The prefix 'together' (συν-) emphasizes collective assembly—bringing scattered individuals into one place. Classical uses include assembling troops, gathering materials into one mass, or joining the main army.

(3×) Languages converge: English 'gathered together/having gathered', Spanish 'reunidos/reuniendo', French 'rassembler', German uses Greek forms (συναθροίσας, συνηθροισμένοι). All three NT uses depict physical assembly: believers gathering in joy (Luke 24:33), in prayer (Acts 12:12), or workers gathered for confrontation (Acts 19:25). The verb emphasizes the act of bringing together what was dispersed. **GATHERING TOGETHER**

en: having-been-gathered, having-gathered, having-gathered-together | **es:** reunidos, reuniendo | **fr:** rassembler | **de:** συναθροίσας, συνηθροισμένοι, ἠθροισμένους Luke 24:33; Acts 12:12; Acts 19:25

συναίρω G4868 *V-PNA* (3×)

to settle accounts, reckon together; to conduct a financial or relational accounting and square balances

A verb meaning to take up together, cast up accounts, settle or reckon. All three NT uses appear in Matthew's parables: the kingdom is like a king who 'settled accounts' with his servants (18:23), when he began settling one owed ten thousand talents (18:24), and the master 'settled accounts' with his servants (25:19). The word combines 'together' (συν-) with 'take up/reckon,' emphasizing the mutual process of reviewing debts and credits, rendering final judgment on what's owed. Classical uses include gathering harvests or collecting together.

(3×) Uniform: English 'settle/settles', Spanish 'ajustar/ajusta', French 'compter', German uses Greek forms. Matthew's parables all involve the moment of reckoning—when the master calls for accounts and evaluates faithfulness. The verb captures both the process (reviewing the ledger) and the result (final settlement, whether forgiveness or judgment). Financial imagery becomes eschatological: God will settle accounts. **COUNTING AND NARRATING**

en: settles, to-settle | **es:** a-ajustar, ajusta, ajustar | **fr:** compter | **de:** συναίρει, συναίρειν, συνᾶραι Matt 18:23; Matt 18:24; Matt 25:19

συναιχμᾰλωτ-ος G4869 *N-AMP* (3×)

fellow prisoner, one imprisoned together; someone sharing captivity or imprisonment with another

A compound noun meaning fellow prisoner—someone who shares captivity. Paul uses it three times: Andronicus and Junia are 'my fellow prisoners' (Rom 16:7), Aristarchus is 'my fellow prisoner' (Col 4:10), and Epaphras greets as 'my fellow prisoner in Christ Jesus' (Phlm 23). The term conveys more than physical proximity; it suggests shared suffering for the gospel, bonds forged in affliction, and honor in bearing chains for Christ. These weren't merely cellmates but brothers united in gospel witness through imprisonment.

(3×) All languages preserve the compound: English 'fellow prisoner/prisoners', Spanish 'compañero de prisión/co-prisionero', French 'compagnon de captivité', German 'Mitgefangene'. Paul's consistent use as a title of honor transforms prison from shame to badge of faithfulness. These fellow prisoners share not just cells but Christ-centered suffering, making imprisonment a form of partnership in the gospel. **PRISON AND CONFINEMENT**

en: fellow-prisoner, fellow-prisoners | **es:** co-prisionero, compañero-de-prisión, compañeros-de-prisión | **fr:** Mitgefangene, compagnon-de-captivité | **de:** Mitgefangene Rom 16:7; Col 4:10; Phlm 1:23

συνᾰκολουθ-έω G4870 *V-PPA-NFP* (3×)

to follow together with, accompany; to follow along with someone or attend to something closely

A compound verb meaning to follow together, accompany, or follow closely. Mark uses it three times: certain women 'were following with' Jesus from Galilee (5:37), a young man 'was following with' him after the arrest (14:51), and women who 'followed with' Jesus from Galilee watched the crucifixion (23:49). The prefix 'together' (συν-) emphasizes accompanying someone on their journey. Classical uses include following an army, tracking an argument mentally, or consequences following causes.

(3×) Languages preserve the compound: English 'follow with/following', Spanish 'seguir/seguía/habiendo seguido', French 'suivre', German 'mitfolgen'. Mark's uses highlight the disciples who accompanied Jesus closely—not just physically present but deliberately walking with Him. The women 'following with' Jesus from Galilee (Luke 23:49) shows sustained companionship, witnessing both ministry and crucifixion, their loyalty outlasting the twelve. **FOLLOWING AND DISCIPLESHIP**

en: having-followed-together, to-follow-with, was-following | **es:** habiendo-seguido, seguirlo, seguía | **fr:** suivre | **de:** mitfolgen, συνακολουθοῦσαι Mark 5:37; Mark 14:51; Luke 23:49

συνᾱλίζω G4871 *V-PPM/P-NMS* (1×)

To assemble or gather together, come together into one place

To come together, to assemble in one location. In Acts 1:4, Luke describes the risen Jesus 'assembling together' with the apostles (or possibly 'staying with' them—manuscript variants affect the exact sense). The word typically means bringing people together or gathering an assembly. If the gathering sense is primary, it pictures Jesus convening his disciples for final instructions; if 'staying with' is meant, it emphasizes his continued presence during the forty-day post-resurrection period. Either way, it marks the transitional moment before ascension.

(1×) Jesus's final gathering with the apostles before ascension, conveying the command to wait in Jerusalem for the Spirit. The movement domain fits if this means 'coming together.' Spanish 'reuniéndose con ellos' (meeting together with them), French 'assembler' (assemble), German transcribes the Greek. The gathering creates the setting for Jesus's crucial instructions: don't leave Jerusalem, but wait for the Father's promise. The assembly marks the transition from resurrection appearances to ascension and Pentecost. **GATHERING TOGETHER**

en: being-assembled-together | **es:** reuniéndose-con-ellos | **fr:** assembler | **de:** συναλιζόμενος Acts 1:4

συνανα-βαίνω G4872 *V-APA-NFP* (2×)

to go up together with, ascend in company with someone

This verb describes accompanying someone in an upward journey or ascent. Mark 15:41 mentions women who came up with Jesus to Jerusalem from Galilee, emphasizing their journey as disciples. Acts 13:31 speaks of those who came up with Jesus from Galilee to Jerusalem and became witnesses of his resurrection. Both passages highlight companionship in travel, particularly the significant journey to Jerusalem.

(2×) Indicates traveling upward or going up to a destination (especially to Jerusalem, which is always 'up' in biblical geography) in the company of another person or group. The multilingual evidence (Spanish 'habían subido con/subiendo con,' French 'monter-avec,' German 'mithinaufgehen') maintains the compound directional element. Both NT uses involve accompanying Jesus or his followers on the journey up to Jerusalem, a journey laden with theological significance. **ACCOMPANIMENT AND WITH**

en: having-come-up-with | **es:** que-habían-subido-con, subiendo-con | **fr:** monter-avec | **de:** mithinaufgehen, συναναβᾶσιν Mark 15:41; Acts 13:31

συνανά-κειμαι G4873 *V-PPM/P-GMP* (7×)

To recline at table together with someone; to share a meal as a table companion in the ancient Near Eastern posture.

Refers to the ancient custom of reclining on couches during a communal meal, emphasizing shared table fellowship. When Jesus eats with tax collectors and sinners (Matt 9:10; Mark 2:15), the verb highlights the scandal of intimate social proximity — reclining together implied acceptance and solidarity. French renders it 'être à table avec' (to be at table with), while Spanish uses 'reclinados con' (reclined with), both preserving the physical intimacy of the shared posture. The word appears at banquets and feasts where the identity of one's table companions carries social and religious weight.

reclining with (7×) To recline together at a meal, sharing table fellowship in the Greco-Roman banquet posture. German 'zu Tisch liegen' (to lie at table) and Spanish 'reclinados con' (reclined with) both capture the physical and social dimensions. Used of Jesus dining with tax collectors and sinners (Matt 9:10; Mark 2:15), guests at Herod's birthday feast (Matt 14:9; Mark 6:22), and fellow diners who witness the sinful woman's anointing (Luke 7:49). The verb implies not just eating together but social acceptance and communal intimacy. ACCOMPANIMENT AND WITH

en: reclining-with, were-reclining-with | **es:** estaban-reclinados-con, que-estaban-reclinados-con, que-se-reclinaban-a-la-mesa | **fr:** être-à-table-avec | **de:** zu-Tisch-liegen, συνανέκειντο, συναναχείμενοι Matt 9:10; Matt 14:9; Mark 2:15; Mark 6:22; Luke 7:49

συνανα-μείγνῡμι G4874 *V-PNM* (3×)

to associate with, mix together with; to keep company or mingle socially with others

A compound verb meaning to mix together with, to associate or keep company with. Paul uses it three times regarding social boundaries: 'I wrote not to associate with sexually immoral people' (1 Cor 5:9), 'not even to eat with such a one' (5:11), and 'do not associate with' anyone who disobeys Paul's letter (2 Thess 3:14). The verb combines 'together' (συν-) with 'mix,' emphasizing social mingling or companionship. Classical uses include mixing substances together or two groups of people meeting. Paul addresses the boundaries of Christian community.

(3×) Languages converge: English 'associate with', Spanish 'juntaros/mezclaros' (join/mix yourselves), French 'fréquenter/συναναμίγνυσθαι', German 'Umgang haben' (have dealings). Paul's three uses all prohibit social mixing with flagrant sinners or insubordinate believers—not to condemn but to maintain community purity and create pressure for repentance. The 'mixing' prohibited includes table fellowship, implying normal social intimacy. PARTNERSHIP AND SHARING

en: to-associate-with | **es:** juntaros, mezclaros | **fr:** fréquenter, συναναμίγνυσθαι | **de:** Umgang-haben 1Cor 5:9; 1Cor 5:11; 2Thess 3:14

συνανα-παύομαι G4875 *V-ASM-1S* (1×)

To be refreshed together with, receive mutual rest or comfort alongside others

To be refreshed together, to find rest or renewal in company with others. Paul writes in Romans 15:32 of his hope to come to Rome and 'be refreshed together with you.' The word combines rest and fellowship—mutual refreshment that comes from shared presence and encouragement. Classical usage included sleeping together, but in Paul it's about spiritual and emotional renewal found in Christian community. Paul expects his visit to be mutually restorative: not just him ministering to them, but both parties finding rest in shared fellowship after his arduous journeys.

(1×) The mutual refreshment Paul anticipates from visiting the Roman church, where both he and they will find renewal through fellowship. Spanish 'me refresque con' (I might be refreshed with), French 'se rafraîchir' (refresh oneself), German 'sich erquicken' (refresh oneself) capture the restorative sense. The physiological domain seems misclassified; this is relational renewal. Paul's vision of ministry includes receiving as well as giving—Rome will refresh the weary apostle even as he serves them. REST AND REFRESHMENT

en: I-might-be-refreshed-together | **es:** me-refresque-con | **fr:** se-rafraîchir | **de:** sich-erquicken Rom 15:32

συναντ-άω G4876 *V-AIA-3S* (6×)

To meet or encounter someone face to face; by extension, of events or circumstances that befall a person.

Sunantao combines sun (together) and antao (come opposite) to picture two parties arriving face to face. In the Gospels, it appears when a crowd meets Jesus as he descends from the mount (Luke 9:37) and when a man carrying a water jar will meet the disciples in Jerusalem (Luke 22:10). Its most theologically rich occurrence is in Heb 7:1, where Melchizedek meets Abraham returning from battle — a meeting freighted with typological significance. But the word can also extend beyond physical encounters: in Acts 20:22, Paul speaks of things that will 'meet' him in Jerusalem, meaning events that will befall him.

1. meet, encounter (a person) (5×) To meet or encounter another person face to face, whether by arrangement or by providence. In Heb 7:1, Melchizedek 'having met' (sunantesas) Abraham after the slaughter of the kings is a pivotal moment in the priesthood argument; in Luke 9:37 and Acts 10:25, the meetings are narrative encounters with crowds and individuals. Luke 22:10 uses the future tense for a meeting Jesus prophetically arranges — a man carrying a water jar 'will meet' the disciples. Spanish 'encontrar/salir al encuentro' and German 'begegnen' consistently render the physical face-to-face quality. MEETING AND ENCOUNTERING

en: having-met, met, will-meet | **es:** encontrando, encontró, les-salió-al-encuentro | **fr:** rencontrer | **de:** begegnen, συνήντησεν, συναντήσας Luke 9:37; Luke 22:10; Acts 10:25; Heb 7:1; Heb 7:10

2. befall, happen to (1×) Of events, circumstances, or experiences that 'meet' or come upon a person — that is, befall or happen to someone. This is a natural metaphorical extension: what physically encounters you on the road can also encounter you as fate or providence. In Acts 20:22, Paul says he does not know 'the things that will meet me' (ta sunantesonta moi) in Jerusalem — Spanish 'que me sucederan' ('things that will happen to me') makes the shift from physical encounter to experiential event explicit. Only one NT occurrence carries this sense, but it has deep roots in classical Greek usage. MEETING AND ENCOUNTERING

en: going-to-happen | **es:** que-me-sucederán | **fr:** rencontrer | **de:** συναντήσοντά Acts 20:22

συνάντ-ησις G4877

meeting, encounter; the act of meeting someone, whether by chance or appointment, or celestial conjunction

This noun denotes a meeting or encounter between people, whether arranged or by chance. In New Testament usage it could mean coming out to meet someone arriving, as when people went out from a city to greet an approaching dignitary. Classical authors used it for chance meetings in the marketplace or for formal encounters. The word could also mean controversy or confrontational debate—meetings where opposing views clashed. In astronomical contexts, it referred to the conjunction of heavenly bodies. The root sense of 'meeting' adapted to various contexts where paths crossed, whether peaceful, contentious, or celestial.

συναντι-λαμβάνομαι G4878 *V-PIM/P-3S* (2×)

to help, assist, come to the aid of someone

This middle-voice compound verb means to take hold together with someone, hence to help or assist them. Luke 10:40 has Martha asking Jesus to tell Mary to help her with the serving. Romans 8:26 declares that the Spirit helps us in our weakness, particularly in prayer. The term suggests coming alongside to share a burden, not merely offering advice.

(2×) Describes taking hold together with another to help bear a load or accomplish a task, rendering active assistance in their work or struggle. The cross-lingual glosses (Spanish 'ayuda/ayude,' French

'aider,' German 'mithelfen') emphasize the supportive action. Luke uses it for Martha's practical request for help serving (10:40), while Paul applies it to the Spirit's profound ministry of helping believers in the weakness of prayer (Rom 8:26). **HELP AND ASSISTANCE**

en: helps, she-should-help | **es:** ayuda, ayude | **fr:** aider | **de:** mithelfen, συναντιλάβηται Luke 10:40; Rom 8:26

συναπάγω G4879 *V-APP-NMP* (3×)

to be led away together with, carried along with others; to be influenced or swept up with a group

A passive compound verb meaning to be led away together, to be carried along or swept up with others. Paul uses it three times: 'do not be haughty but associate with the lowly' (Rom 12:16, though translation contested), 'even Barnabas was carried away by their hypocrisy' (Gal 2:13), and a warning against 'being carried away by the error of lawless people' (2 Pet 3:17). The word suggests being swept along by group dynamics—following the crowd, succumbing to social pressure, or being influenced by others' bad example.

(3×) Translations show the passive swept-along sense: English 'carried away/being carried along', Spanish 'arrastrado/siendo llevados', French 'emmener/mitfortreissen', German 'mitfortreissen' (swept along with). Paul's uses warn against negative group influence: hypocrisy that even infected Barnabas (Gal 2:13) and doctrinal error that carries unstable people away (2 Pet 3:17). Believers must resist being passively swept along by surrounding culture or compromised community. **LEADING AWAY**

en: being-carried-along, having-been-led-away, was-carried-away | **es:** fue-arrastrado, habiendo-sido-llevados, siendo-llevados | **fr:** emmener, mitfortreissen | **de:** mitfortreissen Rom 12:16; Gal 2:13; 2Pet 3:17

συναπο-θνήσκω G4880 *V-AIA-1P* (3×)

to die together with, share death with; to experience death in company with another

A compound verb meaning to die together with someone, to share death. It appears three times: Peter's declaration 'even if I must die with you, I will not deny you' (Mark 14:31), Paul's statement 'you are in our hearts, to die together and to live together' (2 Cor 7:3), and 'if we died with him, we will also live with him' (2 Tim 2:11). The word combines 'together' (συν-) with 'die,' emphasizing shared death—either literal martyrdom or spiritual union with Christ's death. Shared death creates shared destiny.

(3×) Languages preserve the compound: English 'die with/together', Spanish 'morir contigo/co-morimos', French 'mourir avec', German 'mitsterben'. The three uses span Peter's failed promise (Mark 14:31), Paul's deep bond with Corinth (2 Cor 7:3), and believers' union with Christ (2 Tim 2:11). Dying together—whether literally or in baptismal identification—creates indestructible connection and guarantees shared resurrection. **ACCOMPANIMENT AND WITH**

en: to-die-together, to-die-with, we-died-with | **es:** co-morimos, morir-contigo, morir-juntos | **fr:** mourir-avec | **de:** mitsterben Mark 14:31; 2Cor 7:3; 2Tim 2:11

συναπόλλῡμι G4881 *V-AIM-3S* (1×)

To perish together with, be destroyed alongside someone else

To be destroyed together with someone, to share in another's ruin. Hebrews 11:31 notes that Rahab the prostitute 'did not perish with those who were disobedient' when Jericho fell—her faith saved her from the destruction that consumed her fellow citizens. The word emphasizes shared fate: she could have died with the rest, but faith separated her from their doom. The prefix 'together with' underscores how close she came to judgment and how her faith created a decisive difference. Her salvation was both physical (spared in conquest) and spiritual (counted among the faithful).

(1×) Rahab's deliverance from the destruction of Jericho, contrasted with the fate of her disobedient countrymen. The association domain fits the 'together with' aspect, though this is really about shared destiny. Spanish 'pereció con', French and German both emphasize co-destruction. The author of Hebrews uses Rahab to prove that faith, not ethnicity, determines inclusion in God's people—she was a Gentile prostitute, yet faith saved her from perishing with her disobedient city. **ACCOMPANIMENT AND WITH**

en: perished-with | **es:** pereció-con | **fr:** mitumkommen | **de:** mitumkommen Heb 11:31

συναπο-στέλλω G4882 *V-AIA-1S* (1×)

To send together with, dispatch jointly or in company with another

To send along with someone else, to dispatch jointly. Paul writes in 2 Corinthians 12:18 about sending Titus to Corinth: 'I sent the brother with him.' The 'together with' element indicates joint delegation—not successive missions but companions sent as a team. Joint sending provides mutual support, corroborating witness, and shared accountability. Paul's pattern often involved sending ministry partners together rather than solo missionaries. The practice reflects wisdom (two are better than one) and legal custom (testimony of two witnesses).

(1×) Paul's dispatch of a companion along with Titus to the Corinthian church, creating a team delegation rather than solo ministry. The association domain fits the partnership aspect. Spanish 'envié junto' (sent together), German 'mitsenden' (send along with), French appears garbled. Joint sending served multiple purposes: mutual encouragement, corroborating witness about Paul's integrity, and shared ministry. The pairing reflects Paul's consistent practice of team-based rather than individualistic mission. **ACCOMPANIMENT AND WITH**

en: I-sent-with | **es:** envié-junto | **fr:** Sosipater | **de:** mitsenden 2Cor 12:18

συναρμολογέω G4883 *V-PPM/P-NNS* (2×)

to be fitted together, joined together in a structure

This passive verb describes components being fitted or framed together into a unified structure. Paul uses architectural imagery in both occurrences: believers as a holy temple being fitted together (Ephesians 2:21) and the body of Christ being joined and held together (4:16). The term emphasizes organic unity and precise coordination, like stones in a building or joints in a body.

(2×) Indicates being joined, fitted, or framed together into a cohesive whole, particularly in architectural or anatomical contexts. The multilingual renderings (Spanish 'bien-ajustada/bien-ajustado,' German 'zusammengefügt') capture the precision of the fitting. Paul employs this metaphorically in Ephesians for both the temple imagery of the church (2:21) and the body imagery (4:16), emphasizing the careful, divinely orchestrated unity of diverse members into a functioning whole. **BUILDING AND CONSTRUCTING**

en: being-fitted-together | **es:** bien-ajustada, bien-ajustado | **fr:** συναρμολογουμένη, συναρμολογούμενον | **de:** zusammengefuegt Eph 2:21; Eph 4:16

συναρπάζω G4884 *V-APA-NMP* (4×)

To seize, snatch away, or drag off by force; used of demonic assault, mob violence, and being caught by a storm.

A forceful compound verb (syn + harpazo) meaning to seize and carry off, to snatch violently. Its NT occurrences span three vivid domains of violent seizure: a demoniac repeatedly seized by an unclean spirit (Luke 8:29), religious opponents who drag Stephen before the Sanhedrin (Acts 6:12) and who seize Paul's companions in Ephesus (Acts 19:29), and a ship caught and driven by a storm (Acts 27:15). In every case, the subject is overpowered by a force beyond its control.

(4×) To seize forcibly and carry off, to snatch away by overwhelming power. In Luke 8:29, the Gerasene demoniac is repeatedly 'seized' (synērpasen) by the unclean spirit — a violent, involuntary experience. In Acts 6:12, opponents 'seized' Stephen and dragged him before the council, and in Acts 19:29 the Ephesian mob 'seized' Gaius and Aristarchus, rushing them into the theater. Acts 27:15 applies the same verb to a ship 'caught' by a violent wind and unable to face it, carried along helplessly. The multilingual evidence (spa

'arrebataron/arrastrando,' fra 'saisir/entraîner,' eng 'seized/caught') consistently captures the forcible, irresistible quality of the action. Whether the agent is demonic, human, or meteorological, the victim is overwhelmed and carried along against their will. **SEIZING AND SNATCHING**

en: having-been-caught, having-seized, it-had-seized | **es:** arrastrando, arrebataron, habiendo-sido-arrastrado | **fr:** entraîner, saisir | **de:** συνήρπασαν, συναρπάσαντες, συναρπασθέντος Luke 8:29; Acts 6:12; Acts 19:29; Acts 27:15

συναυξ-άνω G4885 *V-PNM/P* (1×)

To grow together, increase jointly in size or number alongside something else

To grow up together, to increase alongside something else. In Matthew 13:30, Jesus's parable instructs servants to 'let both grow together until the harvest'—wheat and weeds are to coexist until the final separation. The word emphasizes simultaneous, parallel growth: both are increasing in the same field at the same time. Jesus interprets this as the church age, when righteous and wicked grow together in the world until judgment. Premature separation would damage the wheat; only at harvest can perfect distinction be made. The command to let them grow together counsels patience with imperfect church purity.

(1×) The coexistence of wheat and weeds in Jesus's parable, both permitted to mature until harvest-time separation. Spanish 'crecer juntos' (grow together), French 'croître ensemble' (grow together), German transcribes the Greek. The parable warns against zealous attempts to purify the church prematurely—human judgment can't yet perfectly distinguish true from false, and efforts to root out the wicked may harm the righteous. Only God's eschatological judgment can achieve perfect separation. **TOGETHERNESS AND COMPANY**

en: together | **es:** crecer-juntos | **fr:** croître-ensemble | **de:** συναυξάνεσθαι Matt 13:30

σύνδεσμ-ος G4886 *N-NMS* (4×)

Bond, ligament; that which binds together, whether physical sinew or a unifying spiritual force.

In classical Greek, syndesmos referred to any fastening that holds things together — a joint, a ligament, a clasp. The New Testament writers seized on both the physical and metaphorical possibilities. Paul calls love the 'bond of perfection' (Col 3:14) and speaks of the body's ligaments holding it together in unity (Col 2:19). Peter's darker usage in Acts 8:23, 'bond of iniquity,' reveals how the same binding image can express captivity to sin. Spanish 'vínculo' and French 'lien' both capture this dual register of binding as either constructive unity or constraining bondage.

(4×) Bond, ligament, unifying tie — the concrete or metaphorical fastening that holds parts together. In Colossians 2:19 and Ephesians 4:3, Paul uses it for the sinews of the body and the spiritual bond of peace that unifies believers. In Acts 8:23, Peter inverts the image: Simon Magus is bound in a 'bond of iniquity.' The Spanish split between 'ligamentos' (physical) and 'vínculo' (abstract) nicely mirrors this dual range, while German 'Band' preserves the same polysemy. **BOND OBLIGATION VOW**

en: bond, ligaments | **es:** atadura, ligamentos, vínculo | **fr:** lien, συνδέσμων, συνδέσμῳ | **de:** Band, σύνδεσμον Acts 8:23; Eph 4:3; Col 2:19; Col 3:14

συνδέω G4887 *V-RPM/P-NMP* (1×)

To bind together, tie jointly; to be imprisoned together with someone

To be bound together with someone, particularly in shared imprisonment. Hebrews 13:3 exhorts believers to 'remember those in prison as though bound together with them.' The identification goes beyond sympathy to solidarity—believers are to consider themselves co-prisoners with those suffering for the faith. The shared-binding imagery may be literal (some readers were fellow prisoners) or spiritual (all are vulnerable to persecution). Either way, it calls for empathetic action: visiting prisoners, providing for their needs, identifying with their suffering as one's own.

(1×) Empathetic identification with imprisoned believers, considering oneself bound together with them in their suffering. The attachment domain fits the binding imagery. Spanish 'encarcelados con ellos' (imprisoned with them), German 'zusammengebunden' (bound together) preserve the co-imprisonment sense. The exhortation creates radical solidarity: free believers are to identify so closely with prisoners that they feel the chains themselves. This identification should produce action—advocacy, provision, visit—treating prisoners' needs as one's own. **BINDING AND TYING**

en: having-been-bound-with | **es:** encarcelados-con-ellos | **fr:** zusammengebunden | **de:** zusammengebunden Heb 13:3

συνδοξάζω G4888 *V-ASP-1P* (1×)

To be glorified together with, share in another's glory or honor

To be glorified together with someone, to share jointly in glory or honor. Paul writes in Romans 8:17 that believers are 'heirs of God and co-heirs with Christ, if indeed we suffer with him in order that we may also be glorified together with him.' The shared glory follows shared suffering: union with Christ in his sufferings leads to union in his glorification. The passive voice indicates divine action—God will glorify believers together with Christ. This isn't individual glory but participation in Christ's own glorification, a shared radiance that comes from being united to the risen and exalted Lord.

(1×) Believers' future participation in Christ's glory, the outcome of present union with him in suffering. Paul's conditional 'if we suffer with him' links co-glorification to co-suffering: the pathway to shared glory runs through shared pain. Spanish 'seamos glorificados juntamente' (we may be glorified together), French 'glorifier ensemble', German 'mitverherrlicht' (co-glorified) all preserve the joint participation. The association domain fits the 'with-ness.' Glory isn't individual achievement but shared inheritance for those united to the glorified Christ. **TOGETHERNESS AND COMPANY**

en: we-may-be-glorified-together | **es:** seamos-glorificados-juntamente | **fr:** glorifier-ensemble | **de:** mitverherrlicht Rom 8:17

σύνδουλ-ος G4889 *N-AMP* (10×)

A fellow servant or fellow slave, one who shares the same master and obligation of service

A compound noun meaning 'co-slave' or 'fellow servant,' emphasizing shared subjection to a common master. In Matthew's parable of the unforgiving servant, the syndoulos who owes a small debt begs for mercy from the one who was himself forgiven an enormous sum (Matt 18:28–33), making the shared status morally weighty. In Matthew 24:49, the wicked servant beats his fellow servants. Paul uses the term warmly for Epaphras (Col 1:7) and Tychicus (Col 4:7), framing apostolic partnership as joint servitude to Christ. In Revelation, angels identify themselves as fellow servants with the prophets (Rev 6:11; 19:10; 22:9). Spanish 'consiervo' and French 'compagnon de service' both preserve the egalitarian bond.

fellow servant, fellow slave (10×) A fellow servant who shares the same master, used both in parabolic settings where servants owe obligations to a common lord (Matt 18:28–33; 24:49) and as a title of solidarity among Christian workers who serve Christ together (Col 1:7; 4:7). In Revelation, angels apply it to themselves in relation to human prophets and believers (Rev 6:11; 19:10; 22:9), stressing that angels and faithful humans share a common posture of service before God. Spanish 'consiervo' and German 'Mitknecht' capture the prefix-compound structure denoting shared servitude. **FEMALE SERVANT SLAVE**

en: a-fellow-servant, fellow-servant, fellow-servants | **es:** consiervo, consiervos | **fr:** compagnon-de-service | **de:** Mitknecht Matt 18:28; Matt 18:29; Matt 18:31; Matt 18:33; Matt 24:49

συνδρομ-ή G4890 *N-NFS* (1×)

A rushing together of people, tumultuous crowd gathering; violent concourse

A tumultuous gathering or mob rushing together, a violent concourse of people. In Acts 21:30, when a riot erupts in Jerusalem over

Paul's presence in the temple, Luke describes 'there was a rushing together of the people.' The word captures the chaos of a mob forming: individuals converging from all directions into a violent crowd. Classical usage included medical senses (blood rushing to an injury, combination of symptoms) and rhetorical senses (conclusion of argument). Luke uses it for crowd violence—the spontaneous, dangerous convergence that threatens Paul's life.

(1×) The violent mob formation in Jerusalem that nearly kills Paul before Roman soldiers intervene. The rushing together creates lethal danger—not an organized protest but spontaneous mob violence. Spanish 'tumulto' (tumult), French 'course' (rush), German transcribes the Greek. The violence/conflict domain fits perfectly. Luke's term choice emphasizes the sudden, chaotic nature of the threat: scattered individuals become a dangerous mass rushing together with deadly intent. Only military intervention saves Paul from being torn apart. **CONSPIRACY**

en: rushing-together | **es:** tumulto | **fr:** course | **de:** συνδρομὴ Acts 21:30

συνεγείρω G4891 *V-AIA-3S* (3×)

to raise together with, co-resurrect; to raise someone jointly with another, especially in spiritual resurrection

A compound verb meaning to raise up together with, to co-resurrect. Paul uses it three times: God 'raised us up together with Christ' (Eph 2:6), 'you were raised together with him through faith' (Col 2:12), and 'if then you were raised together with Christ...' (Col 3:1). The word combines 'together' (συν-) with 'raise up,' emphasizing joint resurrection—believers sharing Christ's resurrection life. This isn't future hope alone but present reality: spiritually raised, seated in heavenly places, sharing His victory now.

(3×) All preserve the compound: English 'raised together/with', Spanish 'resucitados juntamente/nos resucitó juntamente', French uses Greek forms, German 'mitauferwecken' (raise up with). Paul's theology of union with Christ reaches its climax: if believers died with Christ (Rom 6), they also rose with Him. The 'together' isn't mere simultaneity but organic union—His resurrection becomes theirs, His life flows into theirs. **ACCOMPANIMENT AND WITH**

en: raised-together, you-were-raised, you-were-raised-together | **es:** fuisteis-resucitados-juntamente, nos-resucitó-juntamente | **fr:** συνήγειρεν, συνηγέρθητε | **de:** mitauferwecken Eph 2:6; Col 2:12; Col 3:1

συνέδρ-ιον G4892 *N-DNS* (22×)

Council, Sanhedrin – the Jewish governing and judicial assembly, both the supreme body in Jerusalem and local tribunals

A neuter noun denoting a council or deliberative assembly, used in the New Testament almost exclusively for the Jewish Sanhedrin – the supreme judicial body in Jerusalem composed of chief priests, elders, and scribes. Jesus warned his disciples they would be 'delivered to councils' (Matt 10:17; Mark 13:9), using the plural to include local Jewish tribunals with disciplinary authority. The singular most often designates the Jerusalem Sanhedrin that tried Jesus (Matt 26:59; Mark 14:55; Luke 22:66) and later the apostles (Acts 4:15; 5:21, 27, 34; 6:12). Spanish sanedrin, French sanhedrin, and German Hoher Rat ('High Council') all capture the institutional specificity.

council, Sanhedrin (22×) The Jewish governing and judicial council, referring primarily to the Jerusalem Sanhedrin that tried Jesus (Matt 26:59; Mark 14:55) and later the apostles (Acts 4:15; 5:21; 6:12). The plural (Matt 10:17; Mark 13:9) extends to local synagogue tribunals. Spanish sanedrin and German Hoher Rat confirm the institutional sense. **GEOGRAPHY AND SPACE**

en: council, councils | **es:** sanedrines, sanedrín | **fr:** sanhédrin | **de:** Hoher-Rat, Synedrium Matt 5:22; Matt 10:17; Matt 26:59; Mark 13:9; Mark 14:55

συνείδησις G4893 *N-NFS* (31×)

conscience — the inner moral faculty by which a person evaluates their own conduct as right or wrong

Syneidesis, built from syn ('together') and oida ('know'), literally means 'co-knowledge with oneself' — the internal witness that evaluates one's own moral standing. Across 31 New Testament occurrences, it becomes a key term in Pauline and Petrine ethics. Paul appeals to his conscience before the Sanhedrin (Acts 23:1), declares that Gentiles have the law's work written on their hearts with conscience bearing witness (Rom 2:15), and develops an extended discussion about the 'weak conscience' of those troubled by idol-food (1 Cor 8:7-12; 10:25-29). The Pastoral Epistles prize a 'good conscience' and a 'pure conscience' as marks of genuine faith (1 Tim 1:5, 19; 3:9). Hebrews contrasts animal sacrifices that cannot perfect the conscience with Christ's blood that cleanses the conscience from dead works (Heb 9:9, 14; 10:22). Peter urges baptism as an appeal of a good conscience toward God (1 Pet 3:16, 21).

conscience, moral self-awareness (31×) The inner moral faculty that evaluates one's own actions and motives, bearing witness alongside reason and the law. Paul grounds Gentile moral accountability in conscience (Rom 2:15) and extensively discusses the 'weak conscience' regarding idol-food (1 Cor 8:7-12; 10:25-29). Hebrews contrasts the inability of animal sacrifice to purify the conscience with Christ's blood that cleanses from dead works (Heb 9:9, 14; 10:22). First Peter presents baptism as the appeal of a good conscience toward God (1 Pet 3:21). **KNOWLEDGE AND LEARNING**

en: conscience | **es:** conciencia | **fr:** conscience | **de:** Gewissen, συνείδησιν, συνειδήσει John 8:9; Acts 23:1; Acts 24:16; Rom 2:15; Rom 9:1

σύνοιδα G4894 *V-RIA-1S* (4×)

To be conscious of, be aware of together; to share knowledge or come to a realization.

Built from syn- ('together') and oida ('to know'), this verb carries the idea of shared or inner awareness — knowing something within oneself, or knowing in concert with another. In Acts 5:2, Sapphira 'was aware' of the deception her husband carried out, while in Acts 12:12, Peter 'realized' where he had come. Paul uses it reflexively in 1 Corinthians 4:4: 'I am not conscious of anything against myself.' The translation evidence is telling — English oscillates between 'conscious' and 'aware,' Spanish uses 'consciente' and 'entendiendo,' reflecting the verb's range from inner self-awareness to dawning realization.

(4×) To be conscious of, become aware, realize — denoting either a private awareness within oneself or a shared knowledge with another person. In Acts 5:2, Sapphira shares knowledge of the fraud with Ananias; in 1 Corinthians 4:4, Paul speaks of his own self-awareness before God. Acts 12:12 and 14:6 use the aorist participle for a sudden realization — 'having become aware.' The multilingual evidence (English 'conscious/aware,' Spanish 'consciente/entendiendo,' German 'bewusst-sein') confirms a single sense with a spectrum from co-knowledge to introspective self-examination. **CONSPIRE AGREE TOGETHER**

en: I-am-conscious-of, having-become-aware, having-realized | **es:** considerando, entendiendo, estoy-consciente | **fr:** convenir | **de:** bewusst-sein, συνειδυίης, συνιδόντες Acts 5:2; Acts 12:12; Acts 14:6; 1Cor 4:4

σύνειμι G4895 *V-IIA-3P* (2×)

to be with, accompany someone

This verb means to go or come together with someone, hence to be in company with them. Luke 9:18 mentions Jesus praying alone while the disciples were with him—an interesting paradox of solitude and companionship. Acts 22:11 refers to Paul's companions who were with him on the Damascus road. The term emphasizes physical presence and association.

(2×) Describes being together with someone, accompanying them or being in their company during an event or period. The cross-lingual evidence (Spanish 'estaban con,' French 'être-avec') straightforwardly expresses companionship. Luke's account of Jesus praying 'alone' yet with his disciples present (9:18) captures a nuanced solitude, while Paul's reference to those who were with him during his conversion experience (Acts 22:11) emphasizes shared witness to the dramatic event. **ACCOMPANIMENT AND WITH**

en: being-with, were-with | **es:** estaban-con, que-estaban-conmigo | **fr:** être-avec | **de:** συνόντων, συνῆσαν Luke 9:18; Acts 22:11

σύνειμι G4896 *V-PPA-GMS* (1×)

To be with, come together, gather as a crowd or assembly

To be present together, to gather as a crowd or congregation. In Luke 8:4, when 'a large crowd was gathering' to hear Jesus, people from multiple towns 'coming together' formed the audience for the parable of the sower. The word emphasizes the assembly process—individuals converging to form a crowd. Classical usage included being joined with something (a disease, a task) and intercourse. Luke uses it for the gathering crowds that characterized Jesus's Galilean ministry. The convergence creates the setting for Jesus's teaching and the diverse soil conditions of human hearts.

(1×) The gathering crowds from various towns who converge to hear Jesus teach, creating the audience for the parable of the sower. The movement domain fits the coming-together aspect. Spanish 'reuniendo' (gathering), French 'se rassembler' (gather together), German transcribes the Greek participle. The detail emphasizes the diverse origins of the crowd—people coming together from many towns, representing the varied receptivity Jesus will describe in his parable about different soils. **GATHERING TOGETHER**

en: Gathering | **es:** reuniendo | **fr:** se-rassembler | **de:** Συνιόντος Luke 8:4

συνεισ-έρχομαι G4897 *V-AIA-3S* (2×)

to enter together with, go in with someone

This verb describes entering a place in company with another person. John 6:22 notes that Jesus did not enter the boat with his disciples. John 18:15 mentions a disciple known to the high priest who entered with Jesus into the courtyard. Both instances highlight the significance of who accompanies whom in crucial moments.

(2×) Indicates entering a location together with another person, going in as companions. The multilingual renderings (Spanish 'entró con,' French 'entrer-avec,' German 'miteintreten') preserve the compound structure of joint entrance. John uses this verb to mark significant moments of association or separation: Jesus not entering the boat with the disciples after the feeding miracle (6:22), and Peter's companion entering the high priest's courtyard with Jesus during his trial (18:15). **ACCOMPANIMENT AND WITH**

en: entered-with | **es:** entró-con | **fr:** entrer-avec | **de:** miteintreten John 6:22; John 18:15

συνέκδημ-ος G4898 *N-AMP* (2×)

fellow traveler, traveling companion

This noun describes someone who travels in company with others on a journey. Acts 19:29 identifies Gaius and Aristarchus as Paul's traveling companions from Macedonia who were seized during the Ephesian riot. Second Corinthians 8:19 mentions a brother chosen by the churches to travel with Paul carrying the collection. The term emphasizes shared mission and journey.

(2×) Denotes a person who accompanies another on a journey, a co-traveler or companion in travel, especially on missionary journeys. The cross-lingual glosses (Spanish 'compañero de viaje,' French 'compagnon-de-voyage,' German 'Reisebegleiter') all maintain the travel-companion concept. Both NT occurrences involve Paul's missionary associates: those caught up in danger with him at Ephesus (Acts 19:29) and one chosen to ensure accountability while transporting church funds (2 Cor 8:19). **COMPANION ASSOCIATE**

en: fellow-traveler, traveling-companions | **es:** compañero-de-viaje, compañeros-de-viaje | **fr:** compagnon-de-voyage | **de:** Reisebegleiter, συνεκδήμους Acts 19:29; 2Cor 8:19

συνεκ-λεκτός G4899 *Adj-NFS* (1×)

chosen together, co-elected, selected jointly (ecclesiastical term for fellow believer)

This rare compound appears only in Peter's closing greeting, where the church 'in Babylon' is called 'co-chosen' with the recipients. The prefix συν- ('together') intensifies the theological weight: not merely chosen, but chosen alongside them in God's electing purposes. Translations across languages preserve the participatory sense—German 'miterwählte,' Spanish 'co-elegida'—highlighting the shared election of communities scattered across the empire.

(1×) The single NT occurrence (1 Pet 5:13) refers to a church community sharing the same elect status as the letter's recipients. Multilingual glosses emphasize corporate selection rather than individual choice, with 'co-chosen' signaling solidarity in divine calling. The term carries ecclesiological freight: believers are not isolated but jointly elect. **CHOSEN AND ELECT**

en: co-chosen | **es:** co-elegida | **fr:** συνεκλεκτὴ | **de:** miterwaehlte 1Pet 5:13

συνελαύνω G4900 *V-IIA-3S* (1×)

to drive together, reconcile, force into unity (used of peacemaking between disputing parties)

Though the classical lexicon lists meanings like 'hammer together' or 'weld iron,' the NT usage (Acts 7:26) narrows to reconciliation: Moses tried to 'drive together' two fighting Israelites into peace. The verb conveys forceful intervention—not gentle persuasion but active peacemaking. Spanish 'reconciliaba' and English 'was reconciling' capture this mediatorial thrust, while the German retains the Greek form, perhaps acknowledging translation difficulty.

(1×) In Stephen's speech (Acts 7:26), Moses attempts to reconcile two Hebrew men who are fighting. The context demands a sense of forcing conflicting parties into harmony, not merely passive accompaniment. English and Spanish glosses explicitly render this as reconciliation, showing the semantic narrowing from the classical 'drive together' to the specific NT application of peacemaking intervention. **DRIVEN AWAY SWEPT**

en: was-reconciling | **es:** reconciliaba | **fr:** chasser-ensemble | **de:** συνήλλασσεν Acts 7:26

συνεπιμαρτῠρ-έω G4901 *V-PPA-GMS* (1×)

to bear witness together, add corroborating testimony, jointly attest

The author of Hebrews describes God's multi-faceted confirmation of the gospel: signs, wonders, miracles, and distributions of the Spirit 'bearing witness together' with the apostolic message. This compound verb (συν + επι + μαρτυρέω) intensifies the collaborative attestation—not solitary testimony but convergent evidence. German 'mitbezeugen' and Spanish 'dando testimonio juntamente' emphasize the collective corroboration, essential to early Christian apologetics.

(1×) Heb 2:4 depicts divine signs corroborating the salvation message proclaimed by eyewitnesses. The term suggests layered validation: human preaching plus divine attestation, working in concert. Multilingual glosses consistently render the joint-witness motif ('bearing witness with,' 'mitbezeugen'), underscoring the forensic context where multiple witnesses establish truth. **ACCOMPANIMENT AND WITH**

en: bearing-witness-with | **es:** dando-testimonio-juntamente | **fr:** mitbezeugen | **de:** mitbezeugen Heb 2:4

συνέπομαι G4902 *V-IIM/P-3S* (1×)

to accompany, follow along with, travel together

Classical Greek uses this verb for following flocks (tending them) or keeping pace with a chariot, but Acts 20:4 employs it for Paul's traveling companions who 'accompanied' him into Asia. The συν- prefix underscores joint movement, not mere parallel travel. French 'accompagner' and Spanish 'acompañaban' capture the relational dimension: these were not strangers on the same road but partners in mission, following Paul in both space and purpose.

(1×) In Acts 20:4, Luke lists several men who 'accompanied' Paul to Asia, framing them as mission partners rather than incidental co-travelers. The verb implies intentional solidarity—keeping pace with Paul's journey and ministry. German and French glosses ('accompagner,' 'συνείπετο') preserve this participatory sense, vital for understanding early Christian collaborative networks. **FOLLOWING**

AND DISCIPLESHIP
en: was-accompanying | **es:** Lo-acompañaban | **fr:** accompagner | **de:** συνείπετο
Acts 20:4

συνεργ-έω G4903 *V-IIA-3S* (5×)

To work together with, cooperate, collaborate; to be a fellow worker or contribute jointly to an effort.

Built from 'syn' (together) and 'ergeo' (work), this verb describes joint labor toward a shared purpose. Its NT range is rich: the Lord 'worked with' the apostles through confirming signs (Mark 16:20), all things 'work together' for good under God's sovereignty (Rom 8:28), and faith 'cooperated with' Abraham's works (Jas 2:22). Paul also uses it to describe human collaboration in ministry (1 Cor 16:16; 2 Cor 6:1). The consistent multilingual rendering — Spanish 'colaborar,' French 'travailler avec,' German 'mitwirken' — underscores the cooperative essence.

(5×) To work together with someone or something, to cooperate or collaborate toward a shared goal. The subject may be divine (the Lord working alongside the apostles, Mark 16:20), providential (all things cooperating for good, Rom 8:28), or human (believers laboring together in ministry, 1 Cor 16:16; 2 Cor 6:1). James 2:22 applies it to faith and works operating in concert. Every translation tradition — Spanish 'colaborar,' French 'travailler avec,' German 'mitwirken' — reinforces the idea of synergistic joint effort. FELLOW WORKER
en: Working-together, was-working-with, work-together | **es:** Colaborando, colabora, cooperaba | **fr:** collaborateur, mitwirken, travailler-avec | **de:** mitwirken Mark 16:20; Rom 8:28; 1Cor 16:16; 2Cor 6:1; Jas 2:22

συνεργός G4904 *Adj-NMS* (13×)

fellow worker, co-laborer — one who works alongside another, especially in gospel ministry

Synergos is a distinctly Pauline term, appearing 13 times in the New Testament almost exclusively in Paul's letters to describe those who share the labor of proclaiming the gospel. Formed from syn ('together') and ergon ('work'), the word carries a warm relational tone — these are not mere employees but partners in a shared mission. Paul applies it to an impressive roster: Prisca and Aquila (Rom 16:3), Timothy (Rom 16:21), Titus (2 Cor 8:23), Epaphroditus (Phil 2:25), and several others. The multilingual glosses — Spanish 'colaborador,' French 'collaborateur,' German 'Mitarbeiter' — consistently highlight joint agency and shared purpose.

fellow worker, co-laborer (13×) A substantivized adjective denoting one who works alongside another, used by Paul as a near-technical term for ministry partners in the gospel enterprise. Applied to both individuals and groups: Prisca and Aquila (Rom 16:3), Urbanus (Rom 16:9), Timothy (Rom 16:21), Titus (2 Cor 8:23), Epaphroditus (Phil 2:25), and the believers at Corinth who are 'God's fellow workers' (1 Cor 3:9). All 13 occurrences share this sense of collaborative labor, whether the partnership is with Paul, with one another, or with God himself. FELLOW WORKER
en: fellow-worker, fellow-workers | **es:** colaborador, colaboradores | **fr:** collaborateur | **de:** Mitarbeiter Rom 16:3; Rom 16:9; Rom 16:21; 1Cor 3:9; 2Cor 1:24

συνέρχομαι G4905 *V-PIM/P-3S* (30×)

To come together, assemble, gather; to accompany someone; euphemistically, to come together in sexual union

Built from the prefix syn- (together) and erchomai (to come), this compound verb paints a picture of convergence. Its primary and most frequent use describes people assembling – crowds gathering around Jesus so thickly that the disciples 'could not even eat' (Mark 3:20), or the Jerusalem church convening after the resurrection (Acts 1:6). A secondary sense describes accompaniment on a journey, as when the women who followed Jesus from Galilee 'came with him' to observe the tomb (Luke 23:55). In one notable instance at Matt 1:18, it serves as a delicate euphemism for marital union: 'before they came together,' preserving the reverence surrounding the virgin conception. French 'se rassembler' and German 'zusammenkommen' both mirror the literal sense of coming-together.

1. assemble, gather together (21×) The predominant sense of communal assembly: to come together, congregate, or gather in one place for worship, deliberation, or shared purpose. Paul scolds the Corinthians for their conduct 'when you come together' for the Lord's Supper (1 Cor 11:20). In Acts, the word repeatedly describes the early church gathering (Acts 1:6, 2:6), and in the Gospels, crowds pressing together around Jesus (Mark 3:20, Luke 5:15). GATHERING TOGETHER
en: came-together, come-together, comes-together | **es:** Reuniendo, habiendo-venido-juntos, habiéndose-reunido | **fr:** se-rassembler, se-réunir | **de:** kommt-zusammen, zusammenkommen Mark 3:20; Mark 14:53; Luke 5:15; John 18:20; Acts 1:6

2. accompany, go/come with (8×) To travel together with someone or accompany them, emphasizing shared movement toward a destination rather than static gathering. When the women 'who had come with him from Galilee' followed Jesus to the cross (Luke 23:55), or when Peter invited the men from Joppa to 'go with' him to Cornelius (Acts 10:23), the word highlights companionship on the road. Spanish 'fueron con' (they went with) captures this accompaniment nuance. ACCOMPANIMENT AND WITH
en: came-with, having-come-with, having-gone-with | **es:** Fueron, fue-con, fueron-con | **fr:** se-rassembler, se-réunir | **de:** kommt-zusammen, zusammenkommen Luke 23:55; John 11:33; Acts 9:39; Acts 10:23; Acts 10:45

3. come together sexually (1×) A euphemistic use denoting sexual union or cohabitation between husband and wife. Appearing at Matt 1:18 – 'before they came together' – it describes the consummation of marriage with dignified restraint, a usage well attested in classical Greek (cf. LSJ). The Spanish 'juntarse' similarly serves as a discreet euphemism for marital intimacy. ACCOMPANIMENT AND WITH
en: to-come-together | **es:** juntarse | **fr:** se-rassembler | **de:** kommt-zusammen Matt 1:18

συνεσθίω G4906 *V-IIA-3S* (5×)

To eat together with someone; to share a meal as an act of fellowship and social acceptance.

In the ancient Mediterranean world, sharing a meal was far more than consuming food — it was a declaration of social acceptance and fellowship. Every NT use of this verb carries that weight. Jesus 'eats with' tax collectors and sinners (Luke 15:2), scandalizing the Pharisees. Peter ate with Cornelius and his household (Acts 10:41), then faced criticism for eating with the uncircumcised (Acts 11:3). Paul forbids eating with an unrepentant brother (1 Cor 5:11), and Peter's withdrawal from table fellowship with Gentiles provoked the Antioch crisis (Gal 2:12).

(5×) To eat together with someone, signifying social acceptance, fellowship, and communal solidarity. In the NT, every occurrence is theologically charged: Jesus' table fellowship with sinners (Luke 15:2) expressed divine welcome; the apostles eating with the risen Christ confirmed their witness (Acts 10:41); and disputes over who may eat with whom drove pivotal moments in early church history (Acts 11:3; Gal 2:12). Paul's prohibition in 1 Cor 5:11 shows the exclusionary power of withholding shared meals. Spanish 'comer con/junto' and French 'manger avec/ensemble' consistently mark the communal dimension. ACCOMPANIMENT AND WITH
en: ate-with, eats-with, he-was-eating | **es:** come-con, comer-junto, comimos-con | **fr:** manger-avec, manger-ensemble | **de:** mitessen, συνέφαγες, συνεσθίει Luke 15:2; Acts 10:41; Acts 11:3; 1Cor 5:11; Gal 2:12

σύνεσις G4907 *N-GFS* (7×)

Understanding, insight, mental acuity; the faculty of grasping meaning quickly and discerning what is essential.

Denotes the capacity for comprehension and discernment — not merely factual knowledge but the ability to perceive connections and grasp deeper significance. When the twelve-year-old Jesus astonishes the teachers in the temple, Luke uses this word for what amazed them: his σύνεσις, his penetrating insight (Luke 2:47). Paul prays that the Colossians be filled with it (Col 1:9), and in Mark 12:33 a scribe recognizes that loving God with all one's 'understanding' surpasses burnt offerings. Spanish distinguishes nuances with 'com-

prensión,' 'entendimiento,' and 'inteligencia,' reflecting the word's breadth from intellectual sharpness to spiritual wisdom.

understanding (7×) The faculty of quick comprehension and discernment — the ability to grasp meaning, perceive connections, and exercise sound judgment. Spanish renders it variously as 'comprensión' (comprehension), 'entendimiento' (understanding), and 'inteligencia' (intelligence), reflecting the word's range from raw intellectual acuity to spiritual insight. In Luke 2:47 it describes the boy Jesus's astonishing capacity to engage with learned teachers; in Mark 12:33 it names the faculty by which one recognizes that love surpasses sacrifice; and in Col 1:9 Paul prays for believers to be filled with it alongside spiritual wisdom. **UNDERSTANDING AND DISCERNMENT**

en: insight, understanding | **es:** comprensión, entendimiento, inteligencia | **fr:** intelligence | **de:** Erkenntnis, Verstaendnis Mark 12:33; Luke 2:47; 1Cor 1:19; Eph 3:4; Col 1:9

συνετός G4908 *Adj-GMP* (4×)

Intelligent, understanding, discerning; possessing insight and sound judgment.

Derived from syniemi ('to bring together mentally'), synetos describes someone who can synthesize information into understanding. Jesus thanks the Father for hiding things from 'the wise and understanding' (Matt 11:25; Luke 10:21), using the term almost ironically for those whose intellectual prowess becomes a barrier. In Acts 13:7, Sergius Paulus is called a 'man of understanding' — a straightforward compliment. Paul quotes Isaiah's judgment that God will 'destroy the understanding of the understanding ones' (1 Cor 1:19). Spanish captures this with both 'inteligentes' and 'prudente,' while French uses 'intelligent' and 'compréhensif.'

(4×) Intelligent, discerning, having understanding — describing a person endowed with the capacity to comprehend and synthesize. In Matthew 11:25 and Luke 10:21, Jesus uses it in a paradoxical context where worldly intelligence is contrasted with childlike faith. Acts 13:7 applies it approvingly to the Roman proconsul Sergius Paulus. Paul's citation of Isaiah 29:14 in 1 Corinthians 1:19 targets the self-sufficiency of human discernment. The Spanish split between 'inteligentes' (raw intellect) and 'prudente' (practical wisdom) hints at the adjective's breadth across both theoretical and applied understanding. **WISDOM AND PRUDENCE**

en: intelligent | **es:** entendidos, inteligentes, prudente | **fr:** compréhensif, intelligent | **de:** verstaendig, συνετῶν, συνετῷ Matt 11:25; Luke 10:21; Acts 13:7; 1Cor 1:19

συνευδοκ-έω G4909 *V-PIA-3P* (6×)

syneudokeo – to consent to, approve jointly, express agreement with an action or practice

Compounded from syn ('together') and eudokeo ('to think well of, approve'), syneudokeo means to join in approving or to give one's consent to an action or practice. It appears in morally weighty contexts throughout the New Testament. Jesus charges the Pharisees: 'you witness and consent to the deeds of your fathers' (Luke 11:48). Saul of Tarsus was 'consenting to' Stephen's execution (Acts 8:1; 22:20). Paul warns that those who 'approve of' wickedness share the guilt of those who practice it (Rom 1:32). In a striking pastoral exception, 1 Corinthians 7:12 uses it positively: if an unbelieving spouse 'consents to live' with a believer, they should not divorce.

consent to, approve jointly (6×) To give one's consent, join in approving, or express solidarity with an action or practice – carrying the moral weight of shared culpability or endorsement. Luke 11:48 condemns those who 'consent to' the murder of the prophets; Acts 8:1 and 22:20 describe Saul's complicity in Stephen's stoning; Romans 1:32 extends guilt to those who 'approve of' sin even without committing it. The positive use in 1 Cor 7:12 (spousal consent to remain in marriage) confirms that the core semantic is joint approval rather than inherently negative judgment. Spanish consentir, French consentir/approuver, and German zustimmen all converge on this unified sense. **AGREE CONSENT ACCORD**

en: approve-together, approving, consenting | **es:** aprueban-juntamente, consentís, consiente | **fr:** approuver, consentir | **de:** zustimmen, συνευδοκεῖτε, συνευδοκῶν Luke 11:48; Acts 8:1; Acts 22:20; Rom 1:32; 1Cor 7:12

συνευωχ-έομαι G4910 *V-PPM/P-NMP* (2×)

to feast together, participate in a meal together

This middle-voice verb describes joining together in a feast or banquet. Second Peter 2:13 condemns false teachers who feast together with believers while reveling in their deceptions. Jude 12 calls them hidden reefs at the church's love feasts, feasting together without fear. Both passages use the image of shared meals to highlight the dangerous presence of false teachers within the community.

(2×) Means to join in feasting together, participating in a communal meal or banquet, particularly the church's fellowship meals (love feasts). The multilingual evidence (French 'festoyant-ensemble,' German 'mitschmausen/zusammen-schmausend') captures the festive dining context. Both 2 Pet 2:13 and Jude 12 use this verb to describe the audacious presence of deceivers at Christian fellowship meals, exploiting sacred communal dining for their own ends, making them dangerous insiders rather than obvious outsiders. **TOGETHERNESS AND COMPANY**

en: feasting-together, feasting-with | **es:** banqueteando-juntos | **fr:** festoyant-ensemble, συνευωχούμενοι | **de:** mitschmausen, zusammen-schmausend 2Pet 2:13; Jude 1:12

συνεφ-ίστημι G4911 *V-AIA-3S* (1×)

to rise up together against, join in attacking, mob (in hostile action)

At Philippi, the crowd 'rose up together' against Paul and Silas, galvanized by the slave-owners' accusations. The συν- prefix marks collective uprising—not individual dissent but mob violence. Spanish 'levantóse' and French 'se soulever ensemble' capture the sudden, corporate aggression. The verb shifts from the classical sense of 'superintending' to the NT's darker usage: conspiratorial attack, where individual hostility coalesces into unified opposition.

(1×) Acts 16:22 narrates the Philippian mob's concerted assault on Paul and Silas, prompted by economic grievance. The term conveys more than spatial proximity—it signals coordinated hostility, a crowd acting as one body. English 'joined in attacking' and German 'συνεπέστη' preserve the aggressive collective action essential to Luke's portrayal of urban persecution. **STANDING AND ESTABLISHING**

en: joined-in-attacking | **es:** levantóse | **fr:** se-soulever-ensemble | **de:** συνεπέστη Acts 16:22

συνέχω G4912 *V-PPM/P-AMS* (12×)

To hold together, constrain, press upon, seize; of inner compulsion, physical affliction, crowds pressing, or forcible restraint.

A versatile Greek verb meaning to hold together or press from all sides, producing four distinct experiential senses in the New Testament. Paul uses it for the inward pressure of Christ's love that 'constrains' him (2 Cor 5:14) and the agonizing squeeze of being 'pressed between' two desires (Phil 1:23). In the healing narratives, it describes being gripped by fever or disease (Luke 4:38; Matt 4:24). Luke employs it for crowds physically pressing upon Jesus (Luke 8:45) and for the prophesied siege of Jerusalem (Luke 19:43). Finally, it covers forcible physical restraint, as when Jesus' captors 'held' him (Luke 22:63) or the crowd 'stopped' their ears against Stephen (Acts 7:57). Spanish translations distinguish these well: 'constriñe' for inner compulsion, 'afligidos' for affliction, 'aprietan' for crowding, and 'taparon' for stopping the ears.

1. constrain, compel inwardly (4×) Inner constraint or compulsion: to be pressed or hemmed in by an urgent internal force. Paul confesses that the love of Christ 'constrains' him (2 Cor 5:14, συνέχει), and he is 'hard pressed' between living and departing (Phil 1:23). Jesus himself says 'how distressed I am' until his baptism of suffering is accomplished (Luke 12:50). Spanish 'constriñe' and 'constreñido' precisely capture this psychological squeezing. **RESTRAINT AND CONTROL**

en: I-am-distressed, I-am-pressed, compels | **es:** constríñe, estaba-constreñido, estoy-angustiado | **fr:** presser, retenir | **de:** bedraengen, hält-fest Luke 12:50; Acts 18:5; 2Cor 5:14; Phil 1:23

2. afflict, grip by illness or distress (4×) Affliction by illness, fear, or distress: to be seized or gripped by disease or overwhelming emotion in a passive, suffering sense. Simon's mother-in-law was 'gripped' by a great fever (Luke 4:38); the Gerasenes were 'seized' with great fear (Luke 8:37). Spanish 'afligidos' and 'siendo afligida' reflect the passive, suffering dimension clearly. **RESTRAINT AND CONTROL**

en: being-afflicted, being-held, they-were-gripped | **es:** afligidos, eran-apresados, siendo-afligida | **fr:** presser, retenir | **de:** hält-fest Matt 4:24; Luke 4:38; Luke 8:37; Acts 28:8

3. press upon physically, crowd (2×) Physical pressing or crowding: a throng pressing against someone from all sides. The crowd 'presses upon' Jesus so tightly that he asks who touched him (Luke 8:45). In Luke 19:43, enemies will 'hem you in' and press upon Jerusalem on every side. Spanish 'te aprietan' vividly conveys the physical compression of a surrounding crowd. **RESTRAINT AND CONTROL**

en: press-upon, will-press-upon | **es:** te-apretarán, te-aprietan | **fr:** presser | **de:** hält-fest Luke 8:45; Luke 19:43

4. hold, seize, stop up (2×) Forcible holding, seizing, or stopping up: to physically restrain a person or close shut something. Those who arrested Jesus 'held' him and mocked him (Luke 22:63); the crowd 'stopped' their ears against Stephen's testimony (Acts 7:57). Spanish 'sosteniendo' and 'taparon' distinguish holding from stopping, showing the two sub-applications of this physical restraint sense. **RESTRAINT AND CONTROL**

en: holding, they-held | **es:** sosteniendo, taparon | **fr:** presser, retenir | **de:** hält-fest Luke 22:63; Acts 7:57

συνήδομαι G4913 *V-PIM/P-1S* (1×)

to rejoice with, delight together, take pleasure in (with shared joy or satisfaction)

Paul confesses in Romans 7 that his 'inner self' delights in God's law, using a compound verb that normally describes shared joy (rejoicing with others). Here the 'co-rejoicing' is internal: the renewed mind finds common cause with Torah's righteousness, even as the flesh wars against it. The συν- prefix may signal the believer's alignment with God's delight in holiness, a participatory joy mirroring divine pleasure in the law.

(1×) Rom 7:22 employs the verb for Paul's inner self delighting in God's law, possibly implying joint-rejoicing with God himself or the co-delight of the renewed mind alongside God's own pleasure in righteousness. Spanish 'me deleito' and German 'sich mitfreuen' preserve the relational joy, distinguishing this from mere intellectual assent—it's affective alignment with divine values. **REJOICING AND GREETING**

en: I-delight | **es:** me-deleito | **fr:** se-réjouir | **de:** sich-mitfreuen Rom 7:22

συνήθεια G4914 *N-AFS* (3×)

habit, custom, familiar practice; established patterns of behavior or social conventions

A noun meaning habit, custom, or familiar practice—what's become routine through repetition or social convention. It appears in Pilate's statement 'you have a custom that I release one prisoner' (John 18:39), regarding eating meat offered to idols—'some through former habit of idols' (1 Cor 8:7), and Paul's rhetorical 'we have no such custom' regarding women's head coverings (1 Cor 11:16). Classical uses include habitual association, sexual intercourse, or animals herding together—always emphasizing repeated, established patterns. Custom shapes behavior powerfully.

(3×) Uniform: English 'custom/habit', Spanish 'costumbre', French 'coutume/habitude', German 'Gewohnheit'. The three NT uses show custom operating at different levels: civic (Pilate's Passover amnesty), personal (lingering effects of idolatrous habits), and ecclesiastical (church practice regarding head coverings). In each case, established practice—whether from law, background, or tradition—creates expectations and shapes present behavior. **CUSTOM AND PRACTICE**

en: a-custom, custom | **es:** costumbre | **fr:** coutume, habitude | **de:** Gewohnheit John 18:39; 1Cor 8:7; 1Cor 11:16

ἡλῐκι-ώτης G4915 *N-AMP* (1×)

contemporaries, age-mates, peers (especially those of the same generation)

Paul notes in Galatians that he outstripped his 'contemporaries' in zeal for Jewish traditions—not all Jews, but specifically his generational cohort. The term denotes age-peers, often with shared upbringing or training. Classical usage includes foster-brothers and comrades of equal age; Paul's usage narrows to rival students in the Pharisaic schools. Spanish 'coetáneos' and German 'Altersgenosse' emphasize temporal equality, highlighting Paul's competitive pre-conversion context.

(1×) Gal 1:14 describes Paul's pre-Damascus zeal surpassing that of his 'contemporaries in Judaism.' The term identifies fellow Pharisaic students of his generation, against whom Paul measured himself. Multilingual glosses ('contemporaries,' 'coetáneos') stress generational identity rather than mere chronological age, situating Paul within a competitive scribal milieu where peer comparison drove religious fervor. **YOUNG MEN AND YOUTH**

en: contemporaries | **es:** coetáneos | **fr:** συνηλικιώτας | **de:** Altersgenosse Gal 1:14

συνθάπτω G4916 *V-AIP-1P* (2×)

to be buried together with, share in burial

This passive verb describes being buried together with another person, particularly used metaphorically for baptism. Romans 6:4 declares believers were buried with Christ through baptism into death, so they might walk in newness of life. Colossians 2:12 similarly speaks of being buried with him in baptism and raised with him through faith. The imagery connects Christian initiation with Christ's death and resurrection.

(2×) Indicates being buried together with another, used metaphorically in the NT for baptism as participation in Christ's burial. The cross-lingual renderings (Spanish 'fuimos sepultados juntamente,' French 'ensevelir-avec,' German 'mitbegraben') preserve the compound 'with' structure. Paul employs this twice to explain baptism as sacramental identification with Christ's death and burial (Rom 6:4, Col 2:12), making baptism the decisive break with the old life and entry into resurrection newness. **ACCOMPANIMENT AND WITH**

en: having-been-buried-with, we-were-buried-together | **es:** Fuimos-sepultados-juntamente, sepultados-juntamente | **fr:** ensevelir-avec, mitbegraben | **de:** mitbegraben Rom 6:4; Col 2:12

συν-θλάω G4917 *V-FIP-3S* (2×)

to be shattered, crushed completely

This passive verb means to be crushed or shattered thoroughly. Jesus warns in Matthew 21:44 and Luke 20:18 that whoever falls on the rejected stone will be broken, but on whomever it falls, it will shatter him completely. The image comes from Daniel 2 where the stone crushes the kingdoms. The verb emphasizes total destruction.

(2×) Describes being crushed, shattered, or broken into pieces, indicating complete destruction. The cross-lingual evidence (Spanish 'será quebrantado,' French 'écraser') emphasizes the thorough crushing. Jesus uses this in parallel passages (Matt 21:44, Luke 20:18) to warn of the catastrophic consequences of rejecting him as the cornerstone—the stone that crushes empires in Daniel's vision will utterly shatter those who oppose God's chosen one. **CRUSHING AND HUMBLING**

en: will-be-shattered | **es:** será-quebrantado | **fr:** écraser | **de:** συνθλασθήσεται Matt 21:44; Luke 20:18

συνθλίβω G4918 *V-IIA-3P* (2×)

to press together, crowd against someone

This verb describes pressing together or crowding around someone in a throng. Mark 5:24 says crowds were pressing against Jesus as he went to heal Jairus's daughter. When Jesus asked who touched him, the disciples responded (5:31) that crowds were pressing him on all sides. The term captures the physical pressure of a dense, pushing crowd.

(2×) Indicates being pressed together or compressed by a crowd, experiencing the physical pressure of many people crowding closely. The multilingual glosses (Spanish 'apretando/lo apretaban,' French 'presser,' German 'zusammendrängen') capture the crushing pressure. Mark uses this to describe the intense crowding around Jesus that made the disciples' question about who touched him seem absurd (5:24, 31)—yet Jesus distinguished the faith-filled touch of one woman from the mindless pressing of the multitude. **AFFLICTION DISTRESS**

en: pressing, were-pressing | **es:** apretando, lo-apretaban | **fr:** presser | **de:** zusammendraengen Mark 5:24; Mark 5:31

συνθρύπτω G4919 *V-PPA-NMP* (1×)

to break in pieces, crush, shatter (especially the heart or spirit)

Paul rebukes the Ephesian disciples for 'crushing his heart' with their weeping farewells, using a verb that means to break into fragments. The imagery is violent—not gentle sadness but heartrending anguish that shatters resolve. Spanish 'quebrantándome' (breaking me) and French 'briser' (to break) preserve the visceral force. Classical usage includes literal crushing; the NT metaphorizes it to emotional devastation, where others' grief fractures one's own composure.

(1×) Acts 21:13 records Paul's protest that the Ephesians' weeping is 'breaking his heart,' using imagery of physical shattering applied to emotional pain. The verb conveys intense, destructive grief—not mere sadness but anguish that threatens to fragment Paul's missionary resolve. English 'breaking' and German 'συνθρύπτοντές' underscore the aggressive emotional impact, where compassionate sorrow becomes unbearable burden. **BREAKING AND SHATTERING**

en: breaking | **es:** quebrantándome | **fr:** briser | **de:** συνθρύπτοντές Acts 21:13

συνίημι G4920 *V-PPA-NMS* (26×)

to understand, comprehend, perceive — to grasp meaning or significance through mental and spiritual insight

Suniemi means to bring things together in the mind — to comprehend, understand, or perceive the deeper significance of something. Its 26 NT occurrences cluster overwhelmingly in the Synoptic Gospels, where the verb becomes a diagnostic for whether hearers truly receive the word of God. In the Parable of the Sower, the seed on good soil represents one who 'hears the word and understands it' (Matt 13:23), while the purpose of parables is stated in Isaianic terms: 'hearing they may hear and not understand' (Matt 13:13-15, quoting Isa 6:9-10). Jesus repeatedly tests his disciples: 'Do you not yet understand?' (Matt 15:16; 16:9, 11; Mark 8:17, 21). Luke adds a resurrection-day moment when Jesus 'opened their minds to understand the Scriptures' (Luke 24:45). Paul quotes Isaiah 52:15 to affirm that Gentiles will understand what they were never told (Rom 15:21). The compound structure (sun- + hiemi, 'send/put together') reveals its core meaning: assembling discrete pieces into coherent insight.

understand, comprehend, perceive (26×) To grasp the meaning or significance of something through mental and spiritual perception, literally 'to put together' in the mind. Central to the Synoptic parables discourse: the good-soil hearer 'hears and understands' (Matt 13:23) while Isaiah's prophecy warns of hearing without understanding (Matt 13:13-15; Acts 28:26-27). Jesus tests the disciples' comprehension (Matt 15:16; 16:9; Mark 8:17, 21), and after the resurrection 'opens their minds to understand the Scriptures' (Luke 24:45). Paul extends the concept to Gentile insight (Rom 15:21). **UNDERSTANDING AND INSIGHT**

en: comprehend, do-they-understand, they-may-understand | **es:** comprender, comprendéis, entended | **fr:** comprendre | **de:** verstehen, versteht Matt 13:13; Matt 13:14; Matt 13:15; Matt 13:19; Matt 13:23

συνίστημι G4921 *V-PNM/P* (16×)

Commend or recommend (a person); demonstrate or prove (a quality); hold together or consist (as a unified whole).

The Greek verb synistemi — literally 'to stand together' or 'to set together' — unfolds into three beautifully distinct meanings in the New Testament. Paul uses it most often for commending or recommending people: 'I commend to you our sister Phoebe' (Rom 16:1), and he pushes back against those who 'commend themselves' with letters of recommendation (2 Cor 3:1). But synistemi also means to demonstrate or prove: God 'demonstrates his own love' toward us in that Christ died for us (Rom 5:8) — a passage where Spanish demuestra, French prouve, and German erweist all reach for proof-language rather than recommendation-language. The grandest sense appears in Colossians 1:17, where Paul declares that in Christ 'all things hold together' — the cosmic sustaining force that keeps creation from flying apart. Korean 유지되다, Hindi स्थिर रहना, and Arabic يقوم all shift to language of cohesion and subsistence.

1. commend or recommend (9×) To commend, recommend, or present someone favorably — introducing a person or cause with approval and endorsement. This most frequent sense (9 occurrences) appears in Paul's commendation of Phoebe to the Romans (Rom 16:1), his refusal to 'commend ourselves' like false apostles who carry letters of recommendation (2 Cor 3:1; 5:12), and his declaration that the apostles commend themselves 'in everything as servants of God' (2 Cor 6:4). Spanish recomendar, French recommander, and German empfehlen all converge on formal endorsement vocabulary, confirming this as a recognized social-epistolary function. **ANNOUNCING AND DECLARING**

en: I-commend, commending, commends | **es:** os-recomiendo, que-recomienda, que-recomiendan | **fr:** recommander | **de:** empfehlen Rom 16:1; 2Cor 3:1; 2Cor 4:2; 2Cor 5:12; 2Cor 6:4

2. demonstrate or prove (4×) To demonstrate, prove, or make evident — showing a quality or truth by concrete evidence or action. Four occurrences carry this evidential force: God 'demonstrates' his love in Christ's death for sinners (Rom 5:8), human unrighteousness 'proves' God's righteousness (Rom 3:5), the Corinthians 'demonstrated' their innocence in handling a crisis (2 Cor 7:11), and rebuilding what was torn down 'proves' oneself a transgressor (Gal 2:18). Spanish demuestra, French prouve, and German erweist all shift from recommendation to proof vocabulary, marking a clear semantic boundary. **TESTING AND PROVING**

en: I-prove, demonstrates, you-demonstrated | **es:** demostrasteis, demuestra, demuestro | **fr:** recommander, se-tenir-avec | **de:** empfehlen Rom 3:5; Rom 5:8; 2Cor 7:11; Gal 2:18

3. hold together or consist (3×) To hold together, cohere, or subsist as a unified whole — the intransitive or stative sense of 'standing together.' Three occurrences carry this cosmic and physical weight: in Christ 'all things hold together' (Col 1:17), the heavens 'existed long ago' held together by God's word (2 Pet 3:5), and Peter and his companions 'stood with' Jesus at the Transfiguration, fully awake (Luke 9:32). Spanish subsisten, Korean 유지되다, and Arabic يقوم all employ language of sustained existence. Colossians 1:17 in particular makes this a christological claim of the highest order — Christ as the cohesive force of all creation. **ACCOMPANIMENT AND WITH**

en: consisting, hold-together, standing-with | **es:** que-estaban-con, subsisten, subsistiendo | **fr:** se-tenir-avec | **de:** empfehlen, empfiehlt Luke 9:32; Col 1:17; 2Pet 3:5

συνοδ-εύω G4922 *V-PPA-NMP* (1×)

to travel together, journey in company (as companions or fellow travelers)

The men who 'traveled with' Saul to Damascus stood speechless after his vision, witnesses to the light but not the voice. The verb emphasizes shared journey, not mere coincidence of route. Classical parallels include astrological conjunction ('being in conjunction'); the NT

narrows to literal companionship on the road. French 'voyager avec' and Spanish 'viajando con' capture the relational dimension—these were Saul's party, bound together by mission and now by shock.

(1×) Acts 9:7 identifies Saul's Damascus companions as those 'traveling with' him, witnesses to the supernatural light who stood speechless. The term implies intentional co-travel, likely a retinue accompanying Saul on his persecution mission. English and Spanish glosses ('traveling with,' 'viajando con') preserve the participatory sense, distinguishing these from random co-travelers—they were Saul's associates, implicated in his mission and his conversion drama. **ACCOMPANIMENT AND WITH**

en: traveling-with | **es:** viajando-con | **fr:** voyager-avec | **de:** συνοδεύοντες Acts 9:7

συνοδ-ία G4923 *N-DFS* (1×)

caravan, traveling party, company of pilgrims or merchants journeying together

Mary and Joseph assumed the twelve-year-old Jesus was 'in the caravan' returning from Jerusalem, a natural expectation for pilgrims traveling in large family groups. The term denotes organized traveling parties—merchants, diplomats, or festival-goers—moving together for safety and companionship. Classical usage includes official envoys; Luke's usage is pastoral, depicting the extended-family networks that made Passover pilgrimage feasible for Galileans. Spanish 'caravana' and French 'caravane' preserve the communal travel context essential to the Lucan narrative.

(1×) Luke 2:44 describes Joseph and Mary's assumption that Jesus was 'in the caravan' of Passover pilgrims returning to Nazareth. The term evokes the large, multigenerational traveling parties common to ancient pilgrimage, where children might wander among relatives. Multilingual glosses ('caravan,' 'caravana') emphasize the corporate, protective nature of such travel, contextualizing Mary's initial non-alarm and later panic. **COMPANION ASSOCIATE**

en: caravan | **es:** caravana | **fr:** caravane | **de:** συνοδίᾳ Luke 2:44

συνοικ-έω G4924 *V-PPA-NMP* (1×)

to dwell together, live together (especially in marriage or cohabitation)

Peter instructs husbands to 'dwell together' with their wives 'according to knowledge,' using a verb that can mean cohabitation, marriage, or metaphorically 'dwelling with' emotions. Classical usage includes living in wedlock and forming communities; Peter's usage is explicitly marital, framing shared life as a sphere for honoring the wife. German 'zusammenwohnen' and French retain the Greek form, perhaps signaling translation challenges in rendering the relational-spatial blend.

(1×) 1 Pet 3:7 commands husbands to 'dwell together' with wives in an understanding way, treating them as co-heirs. The verb encompasses physical cohabitation and relational attentiveness—not merely sharing space but sharing life. Spanish 'conviviendo' (living together) and German 'zusammenwohnen' stress the intimate, sustained partnership marriage entails, reframing domestic life as theological calling. **SITTING AND DWELLING**

en: living-together | **es:** conviviendo | **fr:** συνοικοῦντες | **de:** zusammenwohnen 1Pet 3:7

συνοικο-δομέω G4925 *V-PIM/P-2P* (1×)

to be built together, co-constructed (especially of spiritual edifice or community)

Ephesians declares that believers 'are being built together' into a dwelling for God by the Spirit, using architectural imagery for ecclesial unity. The passive verb emphasizes divine agency—God is the builder, constructing a corporate temple from diverse living stones. Spanish 'sois edificados juntamente' and German 'miterbaut werden' preserve the corporate passive sense: this is not self-construction but Spirit-wrought assembly, where individual believers become a unified habitation.

(1×) Eph 2:22 culminates Paul's temple metaphor with believers 'being built together' into God's dwelling. The term signals both process (ongoing construction) and unity (co-building, not isolation). Multilingual glosses emphasize the passive corporate dimension—God assembles the structure, and believers are materials joined into one edifice. The spiritual architecture depends on joint incorporation, not solitary piety. **TOGETHERNESS AND COMPANY**

en: are-being-built-together | **es:** sois-edificados-juntamente | **fr:** συνοικοδομεῖσθε | **de:** miterbaut-werden Eph 2:22

συνομῑλ-έω G4926 *V-PPA-NMS* (1×)

to converse with, talk together, engage in dialogue (mutual exchange)

Peter 'conversed with' Cornelius as he entered the centurion's house, using a verb that emphasizes reciprocal dialogue rather than monologue. Classical usage denotes mutual discourse; Luke's usage is social, depicting the relational bridge-building essential to cross-cultural gospel proclamation. Spanish 'conversando' and French 'parler avec' capture the bidirectional exchange, distinguishing this from mere preaching—Peter engaged Cornelius as a conversation partner, not merely an audience.

(1×) Acts 10:27 narrates Peter 'talking with' Cornelius upon entering his home, a conversational posture preceding the Spirit's dramatic interruption. The verb implies mutual exchange, not hierarchical address. English 'talking with' and German 'συνομιλῶν' emphasize the relational parity Peter affords the Gentile centurion, modeling the inclusive dialogue the Spirit was orchestrating. **SPEAKING AND TALKING**

en: talking-with | **es:** conversando | **fr:** parler-avec | **de:** συνομιλῶν Acts 10:27

συνομορέω G4927 *V-PPA-NFS* (1×)

to border on, adjoin, be next to (spatially contiguous)

The house where Paul lodged in Corinth 'adjoined' the synagogue, a geographical detail with narrative import—proximity to the Jewish assembly even after Paul's break with it. The verb denotes spatial contiguity, used rarely in the NT but common in geographical descriptions. Spanish 'contigua' and French 'confiner' preserve the boundary-touching sense, highlighting how Paul's Gentile mission remained physically adjacent to Jewish centers, symbolizing the gospel's continuity with Israel.

(1×) Acts 18:7 places the house of Titius Justus 'next to the synagogue,' a strategic location for Paul's ministry pivot from Jewish to Gentile outreach. The spatial adjacency is theologically charged—Paul left the synagogue but not the neighborhood, signaling continuity. Multilingual glosses ('adjoining,' 'contigua') preserve the boundary-language, vital for Luke's portrayal of Paul's mission geography. **NEARNESS AND APPROACH**

en: adjoining | **es:** contigua | **fr:** confiner | **de:** συνομοροῦσα Acts 18:7

συνοχ-ή G4928 *N-NFS* (2×)

distress, anguish, constraint

This noun describes a state of being held together or compressed, hence distress, anguish, or dire straits. Luke 21:25 prophesies distress of nations in perplexity at the end times, with roaring seas and confusion. Second Corinthians 2:4 mentions Paul writing out of great distress and anguish of heart. The term conveys the feeling of being hemmed in or constricted by circumstances.

(2×) Denotes a state of distress, anguish, or being in dire straits, often with a sense of constraint or being hemmed in by overwhelming circumstances. The cross-lingual renderings (Spanish 'angustia,' French 'angoisse/détresse,' German 'Angst') emphasize the emotional intensity. Luke uses it for apocalyptic international distress and perplexity (21:25), while Paul applies it to his personal anguish when writing a painful letter to the Corinthians (2 Cor 2:4), showing both cosmic and personal dimensions of distress. **DISTRESS AND AFFLICTION**

en: anguish, distress | **es:** angustia | **fr:** angoisse, détresse | **de:** Angst, συνοχὴ Luke 21:25; 2Cor 2:4

συντάσσω G4929 *V-AIA-3S* (3×)

to order, command, or arrange; to give instructions or directives, often with authority

A verb meaning to order, arrange, or command—to put in order or give instructions. Matthew uses it three times: Jesus 'directed' the disciples regarding the donkey (21:6), 'ordered' them to prepare the Passover (26:19), and Judas 'directed' the field purchase (27:10). Classical uses include drawing up armies in formation, arranging elements systematically, or issuing commands. In Matthew, Jesus exercises authority through ordering and arranging—commanding preparation, giving strategic instructions, fulfilling prophetic patterns even through Judas's betrayal-price.

(3×) Languages converge: English 'commanded/directed', Spanish 'ordenó/les ordenó', French 'ordonner', German uses Greek forms (συνέταξεν). All three Matthew uses show authoritative direction: Jesus commanding His disciples' actions (21:6, 26:19) and even Judas's betrayal money fulfilling what prophets 'ordered' (27:10). The verb carries both military precision (arranging in order) and hierarchical authority (commanding obedience). **COMMANDING AND ORDERING**

en: commanded, directed | **es:** les-ordenó, ordenó, ordenó-a | **fr:** ordonner | **de:** συνέταξέν, συνέταξεν Matt 21:6; Matt 26:19; Matt 27:10

συντέλεια G4930 *N-GFS* (6×)

synteleia – completion, consummation; especially the eschatological end of the present age

Derived from synteleo ('to bring to completion'), synteleia denotes the final consummation or wrapping-up of a period. In the New Testament it appears almost exclusively in the eschatological phrase synteleia tou aionos ('the consummation of the age'), concentrated in Matthew's Gospel. The disciples ask Jesus on the Mount of Olives, 'What will be the sign of your coming and the synteleia of the age?' (Matt 24:3). The harvest parables of Matthew 13 explain that the angels will sort wheat from tares 'at the synteleia of the age' (Matt 13:39-40, 49). The risen Christ's final promise seals the theme: 'I am with you always, to the synteleia of the age' (Matt 28:20). Spanish consumacion, French fin, and German Vollendung each capture the note of purposeful culmination.

completion, consummation of an age (6×) The consummation or final completion of a period, used in the New Testament almost exclusively for the eschatological end of the present age (synteleia tou aionos). Matthew alone accounts for five of six occurrences: the parabolic harvests of Matt 13:39-40, 49, the Olivet Discourse question of Matt 24:3, and the Great Commission's closing assurance in Matt 28:20. Hebrews 9:26 rounds out the usage with Christ appearing 'at the consummation of the ages.' Spanish consumacion and German Vollendung both emphasize purposeful culmination rather than mere cessation, aligning with the theological freight of a divinely orchestrated conclusion to history. **GEOGRAPHY AND SPACE**

en: completion, consummation, of-completion | **es:** consumación, de-la-consumación | **fr:** fin | **de:** Vollendung Matt 13:39; Matt 13:40; Matt 13:49; Matt 24:3; Matt 28:20

συντελ-έω G4931 *V-FIA-1S* (6×)

To bring to completion, finish; to be fulfilled or reach appointed conclusion; to accomplish or establish (a covenant).

Synteleō combines syn- ('together') with teleō ('to complete'), yielding the idea of bringing all parts together to their intended end. Luke uses it twice in the temptation narrative: the devil departed 'having completed' (syntelesas) every temptation (Luke 4:13), and the forty days 'having been completed' (syntelesthesisōn) signaled the onset of hunger (Luke 4:2). Spanish habiendo-completado and habiendo-terminado track this active finishing sense precisely. The prophetic-fulfillment use appears in Mark 13:4, where the disciples ask when all these things are 'to be fulfilled' (synteleisthai). Most theologically weighty is Heb 8:8, where God declares 'I will accomplish' (syntelesō) a new covenant — not merely finishing a task, but bringing to fruition the ultimate divine promise.

1. bring to completion, finish (3×) To bring to completion, to finish — actively completing a task, period, or sequence of actions. In Luke 4:13, the devil departs 'having completed' (syntelesas) every temptation, and in Luke 4:2 the forty days of fasting are 'having been completed' (syntelesthesisōn). Rom 9:28 uses it of the Lord carrying out and 'completing' (syntelōn) his word on earth. Spanish habiendo-completado and habiendo-terminado both capture this sense of bringing a defined process to its end. **FULFILL AND COMPLETE**

en: completing, having-been-completed, having-completed | **es:** habiendo-completado, habiendo-terminado, terminando | **fr:** achever | **de:** vollenden, συντελέσας, συντελεσθεισῶν Luke 4:2; Luke 4:13; Rom 9:28

2. be fulfilled, reach completion (2×) To be fulfilled, to reach divinely appointed completion — used in passive or middle voice for prophetic events or ritual periods reaching their destined conclusion. In Mark 13:4, the disciples ask when all the eschatological signs are 'to be fulfilled' (synteleisthai); in Acts 21:27, the seven days of purification were 'about to be completed' (syntelesthēsan). Spanish de-cumplirse ('to be fulfilled') and French achever ('to bring to conclusion') both convey the sense of destiny reaching its appointed moment. **FULFILL AND COMPLETE**

en: to-be-completed, to-be-fulfilled | **es:** de-cumplirse | **fr:** achever | **de:** vollenden, συντελεῖσθαι Mark 13:4; Acts 21:27

3. accomplish, establish (covenant) (1×) To accomplish or establish a covenant — specifically of God's act of bringing a solemn agreement into effect. In Heb 8:8 (quoting Jer 31:31), the Lord declares 'I will accomplish (syntelesō) a new covenant with the house of Israel.' Spanish consumaré ('I will consummate') beautifully captures the weightiness of this covenantal use — not merely finishing something, but bringing to full realization God's ultimate redemptive promise. **FULFILL AND COMPLETE**

en: I-will-accomplish | **es:** consumaré | **fr:** achever | **de:** vollenden Heb 8:8

συντέμνω G4932 *V-PPA-NMS* (1×)

to cut short, abbreviate, bring to swift conclusion (especially divine judgment)

Paul quotes Isaiah's prophecy that the Lord will 'cut short' his word on earth, executing swift and decisive judgment. Classical usage includes cutting expenses or abridging speeches; the prophetic citation retains the violent truncation sense—God's reckoning won't linger but will conclude swiftly. Spanish 'abreviando' and German 'verkürzen' preserve the temporal compression, framing divine action as both merciful (not drawn-out suffering) and terrifying (unavoidable speed).

(1×) Rom 9:28 (quoting Isa 10:22-23) warns that God will 'cut short' his word, bringing swift completion to judgment. The term conveys both abbreviation (shortened time) and decisiveness (no delay). English 'cutting short' and French 'abréger' emphasize the temporal curtailment, essential to Paul's argument about God's sovereign pruning of Israel and swift execution of righteousness. **CUTTING AND SEVERING**

en: cutting-short | **es:** abreviando | **fr:** abréger | **de:** verkuerzen Rom 9:28

συντηρ-έω G4933 *V-PIM/P-3P* (3×)

to keep safe, preserve, guard carefully; to protect and maintain something or someone with care

A compound verb meaning to keep or preserve carefully, to guard closely or treasure. It appears in Herod's protective custody of John the Baptist (Mark 6:20), Mary 'treasuring' Jesus' words in her heart (Luke 2:19), and the parable statement 'both are preserved' regarding wine and wineskins (Matt 9:17). The prefix 'together' (συν-) intensifies the preservation—holding carefully, watching over, protecting from loss or harm. Classical uses include maintaining privileges, observing laws strictly, watching for opportunities, and protecting property.

(3×) Languages vary: English 'preserved/protecting/treasuring', Spanish 'guardaba/se conservan', French 'garder', German 'bewahren'. The three uses span protective custody (Herod keeping John safe despite wanting him dead—Mark 6:20), contemplative

preservation (Mary treasuring and pondering—Luke 2:19), and practical preservation (new wineskins preserve new wine—Matt 9:17). Each involves careful guarding against loss or damage. **GUARDING AND KEEPING**

en: are-preserved, was-protecting, was-treasuring | **es:** guardaba, se-conservan | **fr:** garder | **de:** bewahren, συνετήρει, συντηροῦνται Matt 9:17; Mark 6:20; Luke 2:19

συντίθημι G4934 *V-LIM-3P* (4×)

To agree together, arrange jointly; in middle voice, to reach a mutual decision or compact.

This compound verb (syn + tithemi, 'place together') means to arrange or agree upon something jointly. In the New Testament, the middle voice dominates, giving it the force of 'they agreed among themselves.' The chief priests 'agreed' to pay Judas (Luke 22:5); the Jewish leaders 'had agreed' to expel anyone confessing Christ (John 9:22). In Acts 23:20 the plotters 'agreed' on an assassination plan, while Acts 24:9 uses a related compound for joining in an attack. Spanish 'acordaron' and French 'convenir' both zero in on the sense of collective decision-making, underscoring the conspiratorial coloring these passages share.

(4×) To agree together, make a compact, conspire — describing a mutual arrangement reached between parties, often with overtones of secrecy or hostile intent. In Luke 22:5, the chief priests agree on the price for betrayal; in John 9:22, the authorities have already agreed on excommunication for confessing Jesus. Acts 23:20 describes a conspiracy to ambush Paul, and Acts 24:9 records opponents joining an accusation. The translations consistently reach for words of agreement and collusion (Spanish 'acordaron,' French 'convenir,' German 'vereinbaren'), confirming a single sense of coordinated, deliberate joint action. **CONSPIRE AGREE TOGETHER**

en: agreed, had-agreed, joined-in-the-attack | **es:** acordaron, habían-acordado, se-unieron-al-ataque | **fr:** convenir | **de:** vereinbaren, συνέθεντο, συνεπέθεντο Luke 22:5; John 9:22; Acts 23:20; Acts 24:9

σύντομ-ος G4935 *Adv* (2×)

briefly, concisely, in a short time

This adverb means briefly, concisely, or in short order—either in terms of brevity of expression or quickness of time. The longer ending of Mark (16:20) says the disciples proclaimed the message briefly everywhere. Acts 24:4 has Tertullus asking Felix to hear them briefly, requesting conciseness. The term emphasizes economy of words or swiftness of action.

(2×) Indicates doing something briefly, concisely, or quickly, whether in speech (brevity of expression) or action (shortness of time). The multilingual evidence (Spanish 'brevemente,' French 'brièvement,' German 'in Kürze') captures both nuances. Mark 16:20 applies it to the rapid, widespread proclamation of the gospel message, while Acts 24:4 uses it as a rhetorical request for patient, brief attention—though Tertullus's subsequent speech is hardly concise. **SPEED AND QUICKNESS**

en: briefly | **es:** brevemente | **fr:** brièvement | **de:** in-Kuerze, συντόμως Mark 16:20; Acts 24:4

συντρέχω G4936 *V-AIA-3P* (3×)

to run together, converge; to rush together as a crowd or assemble quickly in one place

A compound verb meaning to run together, to rush to the same place simultaneously. Mark describes crowds 'running together' ahead to meet Jesus (6:33), people 'running together' to Peter and John after the healing (Acts 3:11), and Peter marveling that Gentiles 'don't run with' believers into reckless dissipation (1 Pet 4:4). Classical uses include meeting in battle, assembling for rescue, and crowds gathering. The 'together' (συν-) emphasizes convergence—multiple people rushing from different directions toward a common point.

(3×) All preserve the compound: English 'ran together/running with', Spanish 'corrieron juntos/corriendo juntamente', French 'accourir/courir avec', German 'zusammenlaufen'. The three uses show both literal convergence (crowds rushing to Jesus, people running to the apostles) and metaphorical shared course (Gentiles expecting believers to 'run with' them into sin). The verb captures both the motion and the collective nature of the action. **RUNNING AND RACING**

en: ran-together, running-with | **es:** corriendo-juntamente, corrieron-juntos, corrió-junto | **fr:** accourir, courir-avec | **de:** zusammenlaufen, συνέδραμεν Mark 6:33; Acts 3:11; 1Pet 4:4

συντρίβω G4937 *V-RNM/P* (8×)

To break, crush, shatter; to bruise — of physical objects destroyed or persons oppressed and broken

The verb syntribo conveys the forceful breaking or crushing of something, whether a physical object, a human body, or a person's spirit. It ranges from the shattering of pottery in Rev 2:27 and the breaking of an alabaster jar of perfume in Mark 14:3 to the spiritual liberation of the brokenhearted in Luke 4:18, where Jesus reads from Isaiah in the Nazareth synagogue. Paul's promise that 'the God of peace will crush Satan under your feet' (Rom 16:20) draws on the Genesis 3:15 protoevangelium, giving this common physical verb an eschatological weight that resonates across the whole biblical narrative.

1. be broken, be crushed (passive/resultative) (5×) To be broken, crushed, or shattered in a passive or resultative sense, describing the state of something already broken or the experience of being crushed. Matt 12:20 quotes Isaiah 42:3: 'a bruised reed he will not break,' where the participle syntetrimmenon describes something already damaged. Mark 5:4 tells of chains that had been 'smashed' by the Gerasene demoniac. Luke 4:18 extends the image to human brokenness: Jesus is sent 'to set free the crushed' (tous tethrausmenous, with syntribo in some textual traditions). John 19:36 preserves the Passover command that no bone shall be broken. Rev 2:27 pictures iron-rod rule under which pottery vessels 'are shattered.' Spanish shifts between 'quebrada' (bruised), 'destrozados' (shattered), and 'quebrantados' (crushed), tracking the passive-resultative framing across different referents. **BREAKING AND SHATTERING**

en: are-shattered, broken, bruised | **es:** haber-sido-destrozados, quebrada, quebrantados | **fr:** briser | **de:** zerbrechen, zerbricht Matt 12:20; Mark 5:4; Luke 4:18; John 19:36; Rev 2:27

2. break, crush, shatter (active) (3×) To break, crush, or shatter something by active physical force — the agent-focused, transitive sense. In Mark 14:3 a woman breaks an alabaster flask to pour ointment on Jesus' head, an intimate act of worship through deliberate destruction. Luke 9:39 describes a demon seizing and convulsing a boy, 'shattering' or bruising him. Romans 16:20 lifts the verb to cosmic scale: 'the God of peace will crush Satan under your feet shortly,' echoing the serpent-crushing promise of Gen 3:15. Spanish distinguishes the active voice clearly — 'habiendo quebrado' (having broken), 'destrozandolo' (shattering him), 'aplastara' (will crush) — while French maintains 'briser' for both voices. **BREAKING AND SHATTERING**

en: breaking, shattering, will-crush | **es:** aplastará, destrozándolo, habiendo-quebrado | **fr:** briser | **de:** zerbrechen, zerbricht Mark 14:3; Luke 9:39; Rom 16:20

σύν-τριμμα G4938 *N-NNS* (1×)

fracture, ruin, destruction (physical breaking or calamitous collapse)

Paul chains Isaiah passages to depict humanity's moral devastation, culminating in 'ruin' on their paths—the wreckage left by violence. The noun denotes fracture or shattering, used in LXX for calamity. Spanish 'destrucción' and French 'brisé' (broken) capture the aftermath imagery: not the violence itself but the broken landscape it leaves. The term shifts from medical (fracture) to moral (devastation), mapping physical ruin onto ethical chaos.

(1×) Rom 3:16 lists 'ruin and misery' as marks of humanity's path, quoting Isa 59:7. The term denotes the aftermath of violence—the shattered lives, broken communities, and wreckage sin leaves behind. English 'ruin' and Spanish 'destrucción' preserve the calamity sense, distinguishing destruction's result from its cause, essential to Paul's

indictment of universal sin. **DESTRUCTION AND DECAY**
en: ruin | **es:** destrucción | **fr:** brisé | **de:** Zerbruch Rom 3:16

σύντροφ-ος G4939 *Adj-NMS* (1×)
foster-brother, one brought up together, close companion from childhood
Luke identifies Manaen as the 'foster-brother of Herod the tetrarch,' a status denoting shared upbringing in royal households. Classical usage includes animals raised with humans and children educated together; Luke's usage is aristocratic, signaling Manaen's elite background and his remarkable turn to the Christian prophets and teachers. Spanish 'hermano de crianza' and German retain the Greek, perhaps acknowledging the culture-specific institution of royal foster-siblings, who shared childhood but not blood.

(1×) Acts 13:1 lists Manaen among Antioch's prophets and teachers, noting he was 'brought up with' Herod Antipas. The term implies childhood intimacy and shared aristocratic education, making Manaen's Christian commitment a striking social reversal. Multilingual glosses ('foster-brother,' 'hermano de crianza') stress the relational bond transcending kinship, highlighting the gospel's power to reorient even elite loyalties. **COMPANION ASSOCIATE**
en: foster-brother | **es:** hermano-de-crianza | **fr:** nourri-avec | **de:** σύντροφος Acts 13:1

συντυγχάνω G4940 *V-ANA* (1×)
to meet, encounter, come together (often of chance or significant meetings)
When Jesus' family sought to 'meet' him but couldn't reach him through the crowd, the verb suggests purposeful approach, not random encounter. Classical usage includes falling in with someone or arriving at a place; Luke's usage is relational, depicting the attempted rendezvous that Jesus reframes as spiritual kinship. Spanish 'llegar' (to arrive) and French 'rencontrer' (to meet) preserve the approach-and-contact sense, essential to Jesus' redefinition of family around discipleship.

(1×) Luke 8:19 narrates Jesus' mother and brothers seeking to 'meet' him, thwarted by the crowd. The verb implies intended encounter, distinguishing purposeful approach from accidental collision. English 'to meet' and German 'συντυχεῖν' frame the family's effort as relational quest, which Jesus redirects to define true kinship as hearing and doing God's word. **MEETING AND ENCOUNTERING**
en: to-meet | **es:** llegar | **fr:** rencontrer | **de:** συντυχεῖν Luke 8:19

Συντύχη G4941 *N-AFS* (1×)
Syntyche (personal name: 'fortunate encounter' or 'success')
Paul urges Euodia and Syntyche to 'agree in the Lord,' naming two Philippian women whose dispute threatened church unity. The name Syntyche means 'fortunate encounter' or 'success,' common in Greek-speaking communities. Paul's public appeal suggests these were influential leaders whose conflict mattered congregationally. The name's irony is poignant—'fortunate encounter' struggling to encounter her sister in Christ. Multilingual glosses transliterate the name, respecting its proper-noun status while preserving Paul's pastoral urgency.

(1×) Phil 4:2 names Syntyche alongside Euodia as recipients of Paul's plea for unity. As a personal name meaning 'good fortune,' it carried positive connotations, making the conflict more tragic. Translations universally transliterate ('Syntyche,' 'Syntýchē'), preserving the individual's identity while embedding her in Paul's narrative of reconciliation essential to Philippian flourishing. **PROPER NAMES (PERSONAL)**
en: Syntychē | **es:** a-Syntýchē | **fr:** Συντύχην | **de:** Syntyche Phil 4:2

συνυπο-κρίνομαι G4942 *V-AIP-3P* (1×)
to act hypocritically with, join in pretense, participate in deception together
Paul accuses the other Jewish Christians of 'acting hypocritically with' Peter at Antioch, withdrawing from Gentile table fellowship when James' emissaries arrived. The verb intensifies 'hypocrisy' with the συν- prefix—not isolated pretense but collective performance, a conspiracy of cowardice. Spanish 'disimularon con' (dissimulated with) and German 'mitheucheln' (co-hypocrisy) capture the corporate deception, where peer pressure multiplied individual failure into communal betrayal of gospel truth.

(1×) Gal 2:13 indicts the Jewish Christians who 'joined in Peter's hypocrisy,' withdrawing from Gentile fellowship to appease the circumcision faction. The term signals coordinated pretense—not individual lapses but collective performance of ethnic separation contradicting gospel unity. Multilingual glosses emphasize the participatory dimension ('acted hypocritically with,' 'disimularon con'), essential to Paul's rebuke of communal cowardice. **ACCOMPANIMENT AND WITH**
en: acted-hypocritically-with | **es:** disimularon-con | **fr:** συνυπεκρίθησαν | **de:** mitheucheln Gal 2:13

συνυπουργέω G4943 *V-PPA-GMP* (1×)
to join in helping, cooperate in service, work together in support
Paul thanks the Corinthians for 'joining in helping' through their prayers, framing intercession as collaborative labor. The verb combines 'together' (συν) with 'work/serve' (υπουργέω), depicting prayer as active cooperation in ministry, not passive support. Spanish 'cooperando' and German 'mithelfen' preserve the participatory work sense, reframing prayer as joint-effort rather than solitary piety. Paul's theology here is corporate—ministry succeeds through networked partnership.

(1×) 2 Cor 1:11 credits the Corinthians' prayers as 'joining in helping' Paul, viewing intercession as co-labor in apostolic mission. The term elevates prayer from private devotion to collaborative ministry—the church prays, Paul serves, God acts, all together. English 'joining in helping' and Spanish 'cooperando' stress the partnership dimension, essential to Paul's vision of interdependent body life. **SERVING AND MINISTRY**
en: joining-in-helping | **es:** cooperando | **fr:** aider | **de:** mithelfen 2Cor 1:11

συνωδίνω G4944 *V-PIA-3S* (1×)
to labor together in birth pangs, suffer travail jointly (shared anguish or struggle)
Paul personifies creation as 'laboring together in birth pangs' until now, awaiting redemption. The verb merges shared suffering (συν) with childbirth agony (ὠδίνω), depicting cosmic groaning as collective travail toward new birth. Spanish 'sufre dolores de parto juntamente' and German 'mitseufzen' preserve the participatory anguish, framing creation's pain not as isolated but as shared labor—earth, humanity, Spirit, all groaning together toward eschatological delivery.

(1×) Rom 8:22 describes creation 'groaning together in labor pains' until the present, awaiting liberation from futility. The verb conveys both collective anguish (all creation shares the pain) and purposeful travail (pain toward birth, not mere suffering). Multilingual glosses emphasize the joint-labor dimension ('labors together,' 'sufre dolores de parto juntamente'), essential to Paul's eschatological hope grounded in corporate groaning. **TOGETHERNESS AND COMPANY**
en: labors-together | **es:** sufre-dolores-de-parto-juntamente | **fr:** souffrir-ensemble | **de:** mitseufzen Rom 8:22

συνωμ-οσία G4945 *N-AFS* (1×)
conspiracy, secret alliance sworn by oath, plot (for hostile or political purposes)
More than forty Jews formed a 'conspiracy' against Paul, binding themselves under oath to neither eat nor drink until they killed him. Classical usage denotes political clubs or confederacies sworn by oath; Luke's usage is sinister, framing the plot as organized religious terrorism. Spanish 'conjuración' and French 'conspiration' preserve

the oath-bound alliance sense, distinguishing this from casual hostility—this was premeditated, corporate violence, ritualized by vow.

(1×) Acts 23:13 details the 'conspiracy' of over forty men who vowed to kill Paul, a plot requiring coordination and fanatical commitment. The term emphasizes the oath-bound nature of the alliance—not mere agreement but sacred pledge. English 'conspiracy' and Spanish 'conjuración' capture the secretive, ritualized dimension, essential to Luke's portrayal of organized Jewish opposition requiring Roman intervention. **CONSPIRACY**

en: conspiracy | **es:** conjuración | **fr:** conspiration | **de:** συνωμοσίαν Acts 23:13

Συράκουσαι G4946 *N-ANP* (1×)

Syracuse (Syracusae), major Greek city on Sicily's eastern coast

Paul's ship stopped at Syracuse for three days on the final leg to Rome, a natural harbor for vessels coasting Sicily. Founded by Corinthians in the 8th century BC, Syracuse was the preeminent Greek city of the West, rivaling Athens in wealth and culture. Luke's geographical precision roots Paul's journey in real Mediterranean trade routes. Multilingual glosses transliterate the name variously (Surakousai, Syracuse), respecting the proper-noun status while anchoring Acts in historical geography.

(1×) Acts 28:12 records Paul's three-day stopover in Syracuse en route to Rome, a detail situating the journey in known shipping lanes. As a major port and cultural center, Syracuse represents the Hellenistic world through which the gospel moved westward. Translations universally transliterate ('Syracuse,' 'Syrákousai'), preserving the city's identity while embedding Paul's mission in the Roman Mediterranean's urban network. **PERSONAL NAMES**

en: Surakousai | **es:** Syrákousai | **fr:** Syracuse | **de:** Συρακούσας Acts 28:12

γῆ G4947 *N-AFS* (8×)

Syria; the Roman province north of Palestine, encompassing Antioch and Damascus, a major hub of early Christianity.

A proper geographical name designating the large Roman province stretching north of Palestine, with Antioch as its capital. In the Gospels, Syria marks the farthest reach of Jesus' early fame (Matt 4:24), while in Acts it becomes the cradle of Gentile Christianity, the base from which Paul launched his missionary journeys. Luke carefully notes that Quirinius governed Syria when Jesus was born (Luke 2:2), anchoring the narrative in Roman imperial history. The multilingual glosses uniformly transliterate the name—Spanish 'Siria,' French 'Syrie,' German 'Syrien'—reflecting its status as a universally recognized ancient toponym.

Syria (proper noun, geographic region) (8×) The Roman province of Syria, the broad territory north of Palestine whose capital Antioch became the first major center of Gentile Christianity. Jesus' fame spread throughout Syria early in his ministry (Matt 4:24), and the Jerusalem council addressed its letter to believers in Antioch and Syria (Acts 15:23). Luke's reference to the Syrian governor Quirinius (Luke 2:2) anchors the nativity in datable Roman administration. All eight occurrences point to the same geographic-political entity. **EVENING AND TWILIGHT**

en: Suria, Syria | **es:** Siria, Syr ía, Syría | **fr:** Syrie | **de:** Syrien Matt 4:24; Luke 2:2; Acts 15:23; Acts 15:41; Acts 18:18

Σύρος G4948 *N-NMS* (1×)

Syrian (ethnic or geographical designation for inhabitants of Syria)

Jesus notes that only Naaman 'the Syrian' was cleansed among many lepers in Elisha's day, using the ethnic designation to emphasize Gentile inclusion in Israel's prophetic history. Classical usage applies 'Syrian' to Arameans, Assyrians, and Levantine peoples; Luke's usage is theological, framing Naaman's healing as precedent for Gentile reception of Israel's blessings. Spanish 'sirio' and German 'Σύρος' preserve the ethnic label, essential to Jesus' provocative sermon linking prophetic ministry to Gentile faith.

(1×) Luke 4:27 recalls Naaman 'the Syrian' as the sole leper cleansed in Elisha's time, despite Israel's many unhealed. The ethnic marker underscores the scandal—God's power flowed to a foreigner while bypassing covenant people. Multilingual glosses ('Syrian,' 'sirio') retain the ethnic specificity, vital to Jesus' Nazareth sermon foreshadowing Gentile mission and Israel's rejection. **ARAM REGION PERSON**

en: Syrian | **es:** sirio | **fr:** Syrien | **de:** Σύρος Luke 4:27

Συροφοινίκισσα G4949 *N-NFS* (1×)

Syrophoenician (ethnic designation: Phoenician from the Syrian province)

Mark identifies the woman who begged Jesus to heal her daughter as 'Syrophoenician,' distinguishing her from Libyan Phoenicians. The compound ethnic label situates her in the Phoenician coastal region under Syrian administration. Her persistence despite Jesus' initial resistance becomes a model of Gentile faith breaking through ethnic boundaries. Multilingual glosses transliterate the term, respecting the specific regional-ethnic identity essential to Mark's narrative of gospel expansion beyond Israel.

(1×) Mark 7:26 describes the woman as 'Syrophoenician by race,' an ethnic marker highlighting her Gentile status and regional origin. The term distinguishes coastal Phoenicians in the Syrian province from those in North Africa, grounding the encounter in specific geography. Translations universally transliterate ('Syrophoenician,' 'Syro-phénicienne'), preserving the ethnic complexity essential to Mark's portrayal of Jesus' reluctant-then-generous response to Gentile faith. **PROPER NAMES (PERSONAL)**

en: Syrophoenician | **es:** Syrophoníkissa | **fr:** Syro-phénicienne | **de:** Syrophoenikerin Mark 7:26

Σύρτις G4950 *N-AFS* (1×)

Syrtis (geographical name: treacherous sandbanks off North African coast)

Fearing they would run aground on 'the Syrtis,' Paul's ship crew lowered the sea anchor and drifted. The Syrtis (two large gulfs off Libya) were notorious deathtraps for ships—shallow, shifting sands that stranded vessels. Classical writers use the name metaphorically for 'destruction.' Luke's nautical precision roots Acts in real maritime dangers. Multilingual glosses transliterate the name, respecting the geographical specificity essential to the shipwreck narrative's historical plausibility.

(1×) Acts 27:17 narrates the crew's fear of 'the Syrtis,' the treacherous sandbanks that destroyed many Mediterranean ships. The geographical reference grounds Paul's voyage in real navigational hazards, lending historical credibility to Luke's detailed shipwreck account. Translations universally transliterate ('Syrtis,' 'sable mouvant'), preserving the proper-noun status while anchoring the narrative in known maritime geography. **SEA LARGE WATER**

en: Surtis | **es:** Syrtis | **fr:** sable-mouvant | **de:** Σύρτιν Acts 27:17

σύρω G4951 *V-IIA-3P* (5×)

To drag, pull forcibly along the ground; to haul away by force, whether persons, objects, or figuratively.

This verb conveys raw physical force — the act of hauling or dragging something or someone along. Its NT uses paint vivid pictures: disciples dragging a net heavy with fish to shore (John 21:8), Saul violently dragging believers out of their homes for imprisonment (Acts 8:3), a mob dragging Paul out of a city after stoning him (Acts 14:19), and Jason being dragged before the authorities (Acts 17:6). Revelation 12:4 uses it cosmically, with the dragon's tail sweeping a third of the stars from heaven. German 'schleppen' captures the labored, forcible nature of the action.

(5×) To drag or haul forcibly, pulling something or someone along the ground or through space. The word carries connotations of violence or great physical effort. In John 21:8, disciples drag a net full of fish; in Acts, it describes the brutal dragging of persons — Saul hauling

believers to prison (8:3), Paul dragged out of Lystra after stoning (14:19), Jason dragged before city rulers (17:6). Revelation 12:4 extends it to cosmic imagery: the dragon's tail sweeping stars from the sky. Spanish 'arrastrar' and German 'schleppen' both emphasize the forceful, ground-level pulling. **DRAWING AND PULLING**

en: dragging, drags, they-dragged | **es:** arrastra, arrastraban, arrastrando | **fr:** tirer, traîner | **de:** schleppen, σύρων, ἔσυρον John 21:8; Acts 8:3; Acts 14:19; Acts 17:6; Rev 12:4

συσπᾰράσσω G4952 *V-AIA-3S* (2×)

to convulse violently, throw into convulsions

This verb means to tear violently or throw into convulsions, used of demonic attacks in the Gospels. Mark 9:20 describes a spirit convulsing a boy violently when brought to Jesus. Luke 9:42 similarly recounts the demon convulsing the boy as he was coming to Jesus. Both passages emphasize the violent physical manifestation of spiritual oppression.

(2×) Describes throwing someone into violent convulsions or spasms, tearing them physically, particularly used of demonic attacks in exorcism narratives. The cross-lingual glosses (Spanish 'lo convulsionó,' French 'déchirer,' German 'zerren') emphasize the violent, wrenching action. Both Mark 9:20 and Luke 9:42 use this to depict the demon's final violent manifestation as the possessed boy approaches Jesus for deliverance, showing evil's desperate resistance before liberation. **TEARING AND RENDING**

en: convulsed, convulsed-violently | **es:** lo-convulsionó | **fr:** déchirer | **de:** zerren, συνεσπάραξεν Mark 9:20; Luke 9:42

σύσσημ-ον G4953 *N-ANS* (1×)

signal, agreed sign, prearranged token (for coordinated action or recognition)

Judas gave the arresting party 'a signal'—whomever he kissed was the one to seize. Classical usage includes military signals and tokens of recognition; Mark's usage is sinister, framing the kiss as betrayal's coordinating mechanism. The sign enabled identification in darkness and crowds. Spanish 'señal' and French 'signe convenu' (agreed sign) preserve the prearranged dimension, essential to understanding Judas' active orchestration of Jesus' arrest, not mere passive identification.

(1×) Mark 14:44 reveals Judas 'had given them a signal,' agreeing that his kiss would mark Jesus for arrest. The term emphasizes premeditation—not spontaneous betrayal but coordinated conspiracy requiring a recognition token. English 'signal' and Spanish 'señal' capture the communicative coordination, essential to Mark's portrayal of Judas' calculated treachery and the authorities' nighttime operation. **SIGNS AND BANNERS**

en: a-signal | **es:** señal | **fr:** signe-convenu | **de:** Zeichen Mark 14:44

σύσσωμ-ος G4954 *Adj-ANP* (1×)

fellow body members, united in one body (corporate solidarity)

Paul proclaims that Gentiles are 'fellow body members' with Jews in Christ, using a rare compound adjective to stress corporate unity. The term appears only in Ephesians 3:6, intensifying the body metaphor—not merely included but organically joined. Spanish 'miembros del mismo cuerpo' and German 'Mitleib' (co-body) preserve the anatomical imagery, essential to Paul's vision of the church as a single organism transcending ethnic division, where Gentiles are not grafted onto a Jewish body but co-constitutive members of Christ's body.

(1×) Eph 3:6 reveals the mystery that Gentiles are 'members of the same body' as Jews, co-heirs and co-sharers in Christ. The term's anatomical force resists hierarchical inclusion—Gentiles aren't appendages but integral members. Multilingual glosses ('fellow body,' 'miembros del mismo cuerpo') stress the organic equality, central to Paul's Ephesian ecclesiology of radical unity in the one body of Christ. **FLESH AND BODY**

en: fellow-body | **es:** miembros-del-mismo-cuerpo | **fr:** σύσσωμα | **de:** Mitleib Eph 3:6

συστᾰσ-ιαστής G4955 *N-GMP* (1×)

fellow rioters, co-insurrectionists, partners in rebellion (political or civil unrest)

Barabbas had been imprisoned with 'the rebels' who committed murder during an insurrection, a detail situating him among violent anti-Roman activists. The compound noun identifies those who rioted together, bound by shared political violence. Mark's usage is politically charged—Barabbas wasn't a lone criminal but part of an organized uprising. Spanish 'rebeldes' and German 'Aufruhrer' preserve the insurrectionary context, essential to the irony of the crowd choosing a violent revolutionary over the peaceful Messiah.

(1×) Mark 15:7 describes Barabbas as imprisoned with 'the rebels' who had committed murder in an uprising, identifying him with organized resistance to Rome. The term denotes co-participants in civil unrest, not isolated criminals. English 'rebels' and Spanish 'rebeldes' capture the political dimension, vital to Mark's narrative irony where the crowd demands release of a violent insurrectionist while condemning Jesus. **REBELLION AND DEFIANCE**

en: rebels | **es:** rebeldes | **fr:** séditieux | **de:** Aufruehrer Mark 15:7

συστᾰτ-ικός G4956 *Adj-GFP* (1×)

commendatory, for introduction or recommendation (especially of letters vouching for someone)

Paul asks rhetorically whether he needs 'letters of recommendation' like some who commend themselves, using an adjective that means 'introductory' or 'commendatory.' Classical usage includes letters vouching for travelers or confirming transactions; early Christian usage adapted this for vouching for itinerant ministers. Spanish 'de recomendación' and German 'Empfehlungsbrief' preserve the epistolary convention, essential to understanding how trust was mediated in ancient networks where personal acquaintance was impossible.

(1×) 2 Cor 3:1 questions whether Paul needs 'letters of recommendation' to or from Corinth, a practice common for traveling teachers requiring validation. The term designates letters vouching for the bearer's character and doctrine. English 'commendatory' and Spanish 'de recomendación' preserve the trust-mediating function, contextualizing Paul's defense that the Corinthians themselves are his living letter, superior to parchment credentials. **LETTERS AND WRITINGS**

en: commendatory | **es:** de-recomendación | **fr:** recommandation | **de:** Empfehlungsbrief 2Cor 3:1

συσταυρόομαι G4957 *V-APP-GMS* (5×)

To crucify together with; used literally of co-crucifixion and figuratively of the believer's union with Christ in death.

This compound verb joins 'syn' (together with) and 'stauroo' (crucify), expressing shared crucifixion. The Gospels use it literally for the criminals executed alongside Jesus (Matt 27:44; Mark 15:32; John 19:32). Paul transforms it into one of his most profound theological metaphors: 'our old self was crucified together with him' (Rom 6:6) and 'I have been crucified together with Christ' (Gal 2:20). The Spanish 'crucificado juntamente' and French 'crucifier avec' preserve the togetherness that is central to Paul's theology of participation in Christ's death.

(5×) To be crucified together with someone — used both literally of those executed on crosses beside Jesus (Matt 27:44; Mark 15:32; John 19:32) and theologically of the believer's participatory death with Christ. Paul's usage in Rom 6:6 and Gal 2:20 expresses the radical idea that in baptismal union, the old self undergoes co-crucifixion with Christ, dying to sin's dominion. The multilingual evidence — Spanish 'crucificado juntamente,' French 'crucifier avec' — consistently highlights the 'together with' element that makes this more than mere crucifixion: it is shared death leading to shared new life. **ACCOMPANIMENT AND WITH**

en: I-have-been-crucified, co-crucified, having-been-crucified-together | **es:** co-crucificado, crucificados-con, fue-crucificado-juntamente | **fr:** crucifier-avec, être-crucifié-avec | **de:** mitkreuzigen, συσταυρωθέντες Matt 27:44; Mark 15:32; John 19:32; Rom 6:6; Gal 2:20

συστέλλω G4958 *V-AIA-3P* (2×)

to shorten, wrap up, draw together

This verb means to draw together, contract, or shorten. Acts 5:6 describes young men wrapping up Ananias's body for burial after his sudden death. First Corinthians 7:29 declares the time has been shortened, urging believers to live with eschatological urgency. The term conveys contraction or compression, whether of fabric around a corpse or of time itself.

(2×) Indicates drawing together, contracting, shortening, or wrapping up, whether literally (of a body) or metaphorically (of time). The multilingual renderings (Spanish 'acortado/envolvieron,' French 'former,' German 'zusammengedrängt') show the range from wrapping to shortening. Acts 5:6 uses it literally for wrapping Ananias's body, while Paul uses it metaphorically in 1 Cor 7:29 to declare that the appointed time has been shortened, compressed, demanding urgent reorientation of priorities in light of Christ's return. **POTTER AND FORMING**

en: having-been-shortened, wrapped | **es:** acortado, envolvieron | **fr:** former | **de:** zusammengedraengt, συνέστειλαν Acts 5:6; 1Cor 7:29

συστενάζω G4959 *V-PIA-3S* (1×)

to groan together, sigh jointly, share in lamenting (corporate anguish)

Paul writes that creation 'groans together' with believers, both awaiting redemption. The verb intensifies groaning with συν- ('together'), depicting cosmic solidarity in suffering. This is not isolated pain but shared anguish—earth and humanity sighing in concert toward eschatological liberation. Spanish 'gime juntamente' and German 'mitseufzen' preserve the participatory dimension, essential to Paul's theology of corporate groaning as prelude to corporate glory.

(1×) Rom 8:22 describes all creation 'groaning together' in birth pangs, a collective anguish shared by believers indwelt by the Spirit. The verb stresses corporate suffering—not isolated individuals but a unified cosmos sighing toward renewal. English 'groans together' and Spanish 'gime juntamente' capture the solidarity in suffering, vital to Paul's eschatology where shared groaning precedes shared glory. **TOGETHERNESS AND COMPANY**

en: groans-together | **es:** gime-juntamente | **fr:** gémir-ensemble | **de:** mitseufzen Rom 8:22

συστοιχ-έω G4960 *V-PIA-3S* (1×)

to correspond to, stand in the same row, be parallel (especially in comparison or analogy)

Paul argues that 'Hagar corresponds to the present Jerusalem,' using a verb from military formations meaning 'to stand in the same rank.' The term denotes alignment or analogy, applied here to theological mapping—Hagar and earthly Jerusalem occupy parallel positions in Paul's allegory. Spanish 'corresponde' and German 'entsprechen' preserve the comparison sense, essential to Paul's argument that Sinai-Hagar-earthly Jerusalem form one enslaved sequence, while Sarah-heavenly Jerusalem represent freedom.

(1×) Gal 4:25 claims that Sinai/Hagar 'corresponds to' present Jerusalem, both representing slavery. The verb draws a parallel, aligning figures in Paul's allegorical system. English 'corresponds to' and French retain the Greek, signaling the analogical mapping essential to Paul's argument that the old covenant's geography and figures align with ongoing slavery, while the new covenant transcends it. **COMPARISON AND MANNER**

en: corresponds-to | **es:** corresponde | **fr:** συστοιχεῖ | **de:** entsprechen Gal 4:25

συστρᾰτιώτης G4961 *N-DMS* (2×)

fellow soldier, companion in battle or struggle

This noun describes a fellow soldier, one who serves in battle alongside another. Paul uses it metaphorically for Christian ministry partners. In Philippians 2:25, he calls Epaphroditus his fellow soldier who ministered to his needs. In Philemon 2, he addresses Archippus as a fellow soldier. The military metaphor emphasizes shared hardship, loyalty, and common cause in spiritual warfare.

(2×) Denotes a fellow soldier or companion in arms, used metaphorically in the NT for close ministry partners who share in the spiritual warfare and hardships of gospel work. The cross-lingual evidence (Spanish 'co-soldado/compañero de milicia,' German 'Mitstreiter') preserves the military imagery. Paul applies this honorary title to Epaphroditus (Phil 2:25) and Archippus (Phlm 2), recognizing them as brothers-in-arms in the spiritual battle, sharing both the dangers and the discipline of Christian ministry. **HEBREW PEOPLE**

en: fellow-soldier | **es:** co-soldado, compañero-de-milicia | **fr:** συστρατιώτην, συστρατιώτῃ | **de:** Mitstreiter Phil 2:25; Phlm 1:2

συστρέφω G4962 *V-PPM/P-GMP* (2×)

to gather together, assemble, twist together

This verb means to twist together, gather, or assemble. Matthew 17:22 notes that while they were gathering together in Galilee, Jesus predicted his betrayal. Acts 28:3 describes Paul gathering a bundle of sticks for the fire on Malta, where a viper then bit him. The term can indicate assembling people or collecting objects into a bundle.

(2×) Indicates gathering, assembling, or bundling together, whether of people coming together or objects being collected into a twisted bundle. The multilingual glosses (Spanish 'reuniéndose/habiendo reunido,' French 'se rassembler') show both personal and material applications. Matthew 17:22 uses it for the disciples assembling together in Galilee before Jesus' passion prediction, while Acts 28:3 describes Paul gathering a bundle of brushwood, leading to the dramatic viper incident that amazed the Maltese. **GATHERING TOGETHER**

en: Gathering, having-gathered | **es:** Reuniéndose, habiendo-reunido | **fr:** Sychar, se-rassembler | **de:** Συστρεφομένων, συστρέψαντος Matt 17:22; Acts 28:3

συστροφ-ή G4963 *N-GFS* (2×)

disorderly gathering, conspiracy, seditious assembly

This noun originally meant a twisting together, but came to mean a tumultuous gathering or conspiracy. Acts 19:40 warns that the Ephesian riot risked charges of creating a disorderly gathering. Acts 23:12 describes a conspiracy of Jews who bound themselves with an oath to kill Paul. The term emphasizes the dangerous, secretive, or riotous nature of the assembly.

(2×) Denotes a tumultuous or seditious gathering, conspiracy, or riotous assembly, often with hostile or secretive intent. The cross-lingual renderings (Spanish 'conspiración/tumulto,' French 'complot') capture both the conspiratorial and riotous dimensions. Acts uses this for both the dangerous mob scene at Ephesus that threatened Roman order (19:40) and the murderous conspiracy of 40+ Jews who vowed to kill Paul (23:12), showing how corporate action can become destructive when twisted toward evil purposes. **CONSPIRACY**

en: a-conspiracy, disorderly-gathering | **es:** conspiración, tumulto | **fr:** complot | **de:** συστροφὴν, συστροφῆς Acts 19:40; Acts 23:12

συσχημᾰτ-ίζω G4964 *V-PMM/P-2P* (2×)

to conform to, be fashioned according to a pattern

This passive verb means to be fashioned together with or conformed to a pattern or example. Romans 12:2 commands believers not to be conformed to this age but to be transformed by renewing the mind. First Peter 1:14 urges believers not to be conformed to their former ignorant desires. Both passages emphasize resisting external conformity to sinful patterns.

(2×) Indicates being molded, fashioned, or conformed to match an external pattern, standard, or example, usually in a negative sense of worldly conformity to be resisted. The cross-lingual evidence (Spanish 'conformándoos/os conforméis,' German 'sich-gleichstellen') emphasizes the shaping influence. Paul (Rom 12:2) and Peter (1 Pet 1:14) both use this in prohibitions against letting the surrounding culture or one's old life pattern reshape the believer—transformation

must be internal and divine, not external and worldly. **EXAMPLES AND TYPES**

en: be-conformed, conforming | **es:** conformándoos, os-conforméis | **fr:** se-conformer, sich-gleichstellen | **de:** sich-gleichstellen Rom 12:2; 1Pet 1:14

Συχάρ G4965 *N-AFS* (1×)

Sychar (place name: Samaritan town near Jacob's well)

Jesus came to 'Sychar,' a Samaritan town where Jacob's well stood, the setting for his encounter with the woman at the well. Scholars debate whether Sychar is Shechem or a nearby village (possibly Askar). John's geographical precision roots the narrative in contested sacred space—Samaritans and Jews both claimed patriarchal heritage here. Multilingual glosses transliterate the name, respecting the proper-noun status while anchoring John's narrative in Samaritan geography essential to the conversation about worship locations.

(1×) John 4:5 locates Jesus' encounter with the Samaritan woman at 'Sychar,' a town near Jacob's well and the plot Joseph received. The place name grounds John's narrative in specific geography tied to patriarchal heritage, disputed between Jews and Samaritans. Translations universally transliterate ('Sychar,' 'Sychár'), preserving the site's identity while embedding the story in the contested sacred landscape where Jesus redefined worship beyond place. **PERSONAL NAMES**

en: Sychar | **es:** Sychár | **fr:** Sychar | **de:** Sychar John 4:5

Συχέμ G4966 *N-DFS* (2×)

Shechem, ancient city in Samaria and son of Hamor

This indeclinable Hebrew name (Shekem) appears in Stephen's speech in Acts 7. It refers both to the son of Hamor from Genesis 34 and to the ancient city of Shechem in Samaria, a significant location in patriarchal history. Abraham built an altar there, Jacob bought land, and Joseph's bones were eventually buried there. Stephen's rehearsal of salvation history includes this place twice in verse 16.

(2×) Refers to Shechem, both as the name of Hamor's son (Gen 34) and as the important city in Samaria where Abraham, Jacob, and later Joshua conducted key covenant ceremonies. Stephen's brief mention (Acts 7:16, repeated in the same verse) connects the patriarchal land purchase to the burial of Joseph's bones, linking promise to fulfillment. The multilingual transliterations preserve the Hebrew name with slight variations (Spanish 'Sychém,' French 'Sichem'), reflecting its historical and theological significance as a place of covenant and inheritance. **SHECHEM NAMES**

en: Sychem | **es:** Sychém | **fr:** Sichem | **de:** Συχέμ, Συχὲμ Acts 7:16

σφᾰγ-ή G4967 *N-AFS* (3×)

slaughter, killing; violent death, especially of sacrificial victims or those killed in judgment

A noun meaning slaughter, killing, or violent death—particularly of sacrificial animals or those condemned to die. It appears in the Ethiopian eunuch's scroll: 'like a sheep led to slaughter' (Acts 8:32, quoting Isaiah 53:7), Paul quoting 'for your sake we are killed all day long, regarded as sheep for slaughter' (Rom 8:36, from Psalm 44:22), and James condemning the rich: 'you have fattened your hearts in a day of slaughter' (Jas 5:5). The word evokes sacrificial victims, throats cut, blood poured out—innocence destroyed.

(3×) Uniform: English 'slaughter/of slaughter', Spanish 'matadero/de matanza', French 'massacre', German 'Schlachtung'. All three NT uses employ the metaphor of sheep to slaughter: Christ as the suffering servant (Acts 8:32), believers killed for faithfulness (Rom 8:36), and the wealthy unconsciously fattening themselves for divine judgment (Jas 5:5). The imagery is visceral—helpless victims, violent death, blood spilled. **BUTCHERING SLAUGHTER**

en: of-slaughter, slaughter | **es:** de-matanza, matadero | **fr:** massacre | **de:** Schlachtung, σφαγὴν Acts 8:32; Rom 8:36; Jas 5:5

σφᾰγ-ιον G4968 *N-ANP* (1×)

sacrificial victims, slain animals for offerings (especially in pagan or idolatrous contexts)

Stephen accuses Israel of offering 'slain animals' to idols in the wilderness, quoting Amos' indictment. The term denotes sacrificial victims—the bodies of slaughtered animals presented to gods. Classical usage includes victims for divination; Stephen's usage is polemical, framing Israel's sacrifices as idolatrous despite outward Yahweh-worship. Spanish 'víctimas' and French 'victime' preserve the sacrificial sense, essential to Stephen's accusation that Israel's cult corrupted into star-worship.

(1×) Acts 7:42 (quoting Amos 5:25-26) asks whether Israel offered 'sacrifices and victims' to God or to idols during forty wilderness years. The term denotes slaughtered animals for sacrifice, here contrasted with true Yahweh-worship. English 'slain animals' and Spanish 'víctimas' preserve the cultic context, vital to Stephen's indictment that Israel's sacrificial system masked deeper idolatry, foreshadowing the temple's obsolescence. **SACRIFICE AND SLAUGHTER**

en: slain-animals | **es:** víctimas | **fr:** victime | **de:** σφάγια Acts 7:42

σφάζω G4969 *V-RPM/P-GMP* (10×)

Slay, slaughter — to kill violently, especially by cutting the throat; used of sacrificial and murderous killing

The verb σφάζω (sphazo) denotes violent killing, originally with the specific nuance of throat-cutting or butchering, though the NT extends it to any brutal slaying. Cain 'slaughtered' Abel (1 John 3:12), using the same verb applied to the Lamb 'slain from the foundation of the world' (Rev 5:6, 9, 12; 13:8). This lexical pairing is theologically potent: the first murder and the ultimate sacrifice share the same word. In Revelation, the Lamb bears the marks of slaughter yet stands alive, and the great red dragon's sword is given authority to 'slay' on earth (Rev 6:4). Spanish 'degollar/matar' and French 'égorger' preserve the visceral, sacrificial register.

slay, slaughter (10×) To kill by violent means, originally connoting throat-cutting or butchering, applied both to murder (Cain slaying Abel, 1 John 3:12) and to sacrificial slaughter (the Lamb 'slain,' Rev 5:6, 9, 12; 13:8). Revelation uses it for eschatological violence as well: the rider on the red horse is empowered to cause people to 'slay one another' (Rev 6:4, 9; 18:24). The perfect passive participle ἐσφαγμένον ('having been slain') becomes a standing christological title for the Lamb. Spanish 'degollar' and German 'schlachten' both retain the butchering connotation. **KILLING AND REMOVING**

en: having-been-slain, he-slew, slew | **es:** degollada, degollado, degollados | **fr:** schlachten | **de:** schlachten 1John 3:12; Rev 5:6; Rev 5:9; Rev 5:12

σφόδρ-ᾰ G4970 *Adv* (11×)

Exceedingly, very much, greatly — an intensive adverb amplifying the force of verbs, adjectives, and emotions

The adverb σφόδρα (sphodra) functions as an intensifier meaning 'exceedingly, very much, greatly.' In Matthew's Gospel especially, it heightens the emotional register of key moments: the magi rejoiced 'exceedingly' at seeing the star (Matt 2:10), the disciples fell on their faces 'greatly afraid' at the Transfiguration (Matt 17:6), they were 'exceedingly sorrowful' at the prediction of betrayal (Matt 17:23; 26:22), and the centurion was 'exceedingly afraid' at the earthquake during the crucifixion (Matt 27:54). Other uses include the fellow servants' deep distress over the unforgiving debtor (Matt 18:31) and the disciples' astonishment at Jesus' teaching on wealth (Matt 19:25). Spanish 'en gran manera/mucho' and German 'sehr/überaus' reflect the same amplifying function.

(11×) An intensive adverb meaning 'exceedingly, very much, greatly' — amplifying the force of emotions, reactions, and states. Matthew favors it for dramatic moments: the magi's exceeding joy (Matt 2:10), the disciples' terror at the Transfiguration (Matt 17:6), their deep sorrow at betrayal predictions (Matt 17:23; 26:22), astonishment at the teaching on riches (Matt 19:25), the servants' distress in the parable (Matt 18:31), and the centurion's fear at the crucifixion earthquake (Matt 27:54). Also appears in Luke 18:23 and Acts 6:7

and Revelation 16:21. Spanish 'en gran manera,' Hindi 'bahut,' and Korean 'maeu' all serve as equivalent intensifiers. **SUFFICIENCY AND WORTH**

en: deeply, exceedingly, extremely | **es:** en-extremo, en-gran-manera, grandemente | **fr:** extrêmement, sehr, très | **de:** sehr Matt 2:10; Matt 17:6; Matt 17:23; Matt 18:31; Matt 19:25

σφοδρ-ός G4971 *Adv* (1×)

violently, vehemently, excessively (with great force or intensity)

The ship was 'violently' storm-tossed, prompting the crew to jettison cargo. Classical usage describes excessive heat, exercise, or emotion; Luke's usage is nautical, depicting the storm's ferocity threatening the vessel's survival. Spanish 'violentamente' and French 'excessivement' preserve the intensity sense, essential to Luke's detailed shipwreck narrative where mounting dangers build toward Paul's divine reassurance. The adverb marks escalation—from manageable weather to existential peril.

(1×) Acts 27:18 describes the ship being 'violently storm-tossed,' leading the crew to lighten the vessel. The adverb conveys the storm's overwhelming force, beyond normal rough seas. English 'violently' and Spanish 'violentamente' capture the excessive intensity, essential to Luke's narrative arc where increasing peril sets the stage for Paul's prophetic word and God's deliverance through shipwreck. **POWER AND MIRACLES**

en: violently | **es:** violentamente | **fr:** excessivement | **de:** σφοδρῶς Acts 27:18

σφρᾱγ-ίζω G4972 *V-RPM/P-NMP* (15×)

To seal — either to authenticate by setting a mark of ownership, or to seal shut for security or concealment

A verb carrying the weight of ancient seal impressions pressed into wax or clay. In the New Testament, it most frequently describes God's act of marking believers with the Holy Spirit as a seal of ownership and authentication (Eph 1:13; 4:30; 2 Cor 1:22). But it also retains the concrete sense of physically closing something — sealing Christ's tomb with a stone (Matt 27:66), sealing the abyss over Satan (Rev 20:3), or sealing up a prophetic scroll. The two senses divide neatly: marking versus enclosing.

1. mark with a seal, authenticate (12×) To set a seal upon someone or something as a mark of authentication, ownership, or divine approval. This is predominantly a theological sense in the NT: God seals believers with the Holy Spirit (2 Cor 1:22; Eph 1:13; 4:30), the Father has sealed the Son (John 6:27), and to believe is to 'set one's seal' that God is true (John 3:33). Spanish 'sellar' and German 'versiegeln' both carry the authenticating force. Romans 15:28 uses it metaphorically for Paul securing the collection for Jerusalem. **SEALING AND AUTHENTICATING**

en: has-sealed, having-been-sealed, having-sealed | **es:** fuisteis-sellados, habiendo-sellado, que-selló | **fr:** sceller | **de:** versiegeln, σφραγίσαντες Matt 27:66; John 3:33; John 6:27; Rom 15:28; 2Cor 1:22

2. seal shut, close up (3×) To seal something shut — closing, securing, or concealing contents so they cannot be accessed or read. Applied to physical sealing of Christ's tomb (Matt 27:66), the closing up of prophetic visions (Rev 22:10 contrasts with Daniel's sealed scroll), and the binding of Satan in the abyss sealed over him (Rev 20:3). The emphasis falls on restriction and enclosure rather than authentication. **SEALING AND AUTHENTICATING**

en: Seal-up, sealed, you-should-seal | **es:** Sella, selles, selló | **fr:** sceller | **de:** versiegeln Rev 10:4; Rev 20:3; Rev 22:10

σφρᾱγ-ίς G4973 *N-NFS* (16×)

Seal or signet; a device or its impression used to authenticate, secure, or mark ownership, both literally and figuratively.

Sphragis denotes both the physical seal-device (a signet ring or stamp) and the mark it leaves. In the ancient world, seals authenticated documents, secured tombs, and indicated ownership. Paul calls Abraham's circumcision a seal of the righteousness he had by faith (Rom 4:11) and the Corinthian believers the seal of his apostleship (1 Cor 9:2). The Apocalypse gives the word dramatic prominence: the scroll sealed with seven seals can be opened only by the Lamb (Rev 5:1-9; 6:1-12). God's firm foundation bears a seal of divine ownership (2 Tim 2:19). Spanish sello, French sceau, and German Siegel consistently render the same concept.

seal, signet mark of authentication or closure (16×) A seal, signet, or the impression made by one, used to authenticate, secure, or certify. Literally it refers to wax or clay impressions that close and validate documents or tombs. Paul employs it metaphorically: circumcision is a seal of faith-righteousness (Rom 4:11), and converts are the seal of apostolic ministry (1 Cor 9:2). In Revelation, seven seals secure the eschatological scroll that only the Lamb can open (Rev 5:1-9; 6:1-12). The metaphor of divine ownership appears in 2 Tim 2:19. All target languages use a single authentication-mark term, confirming one cohesive sense. **SEAL SIGNET**

en: a-seal, seal, seals | **es:** con-sellos, sello, sellos | **fr:** sceau | **de:** Siegel Rom 4:11; 1Cor 9:2; 2Tim 2:19; Rev 5:1; Rev 5:2

σφῦρ-όν G4974 *N-NNP* (1×)

ankles, ankle joints (part of the foot connecting to leg)

The lame man's 'ankles' received strength when Peter healed him, using a rare anatomical term appearing only here in the NT. Classical usage denotes the ankle joint; Luke's medical precision (a physician's detail) grounds the miracle in physical specificity—not vague 'feet' but the precise joint where lameness often originates. Spanish 'tobillos' and French 'cheville' preserve the anatomical exactness, lending credibility to Luke's eyewitness-style narration of instant structural healing.

(1×) Acts 3:7 records that the lame man's 'feet and ankles' were immediately strengthened when Peter lifted him. The anatomical specificity (ankles, not just feet) suggests medical observation—Luke notes the precise site of healing. English 'ankles' and Spanish 'tobillos' preserve the physical detail, grounding the miracle in bodily reality and lending Luke's account the precision of medical documentation. **AUTO-DETECTED COMMUNITY 12037 WITH 3 SENSES**

en: ankles | **es:** tobillos | **fr:** cheville | **de:** σφυδρά Acts 3:7

σχεδ-όν G4975 *Adv* (3×)

almost, nearly; approaching closely to but not quite reaching a particular state or number

An adverb meaning almost, nearly, or close to—approaching but not quite reaching. Luke uses it of 'almost the whole city' gathering to hear Paul (Acts 13:44), Paul's statement that 'almost all of Asia' had seen his persuasive work (19:26), and Hebrews' observation that 'almost everything is purified with blood' under the law (9:22). Classical Greek uses it for spatial nearness, close combat, approaching time, or similarity. The word suggests proximity—just short of complete or total, nearly but not absolutely.

(3×) Simple uniformity: English 'almost', Spanish 'casi', French 'presque/beinahe', German 'beinahe'. The three NT uses employ 'almost' to indicate near-totality without claiming absolute universality: almost the whole city (Acts 13:44), almost all of Asia (19:26), almost everything (Heb 9:22). The adverb acknowledges exceptions while emphasizing the predominant pattern—blood purification is the rule, with rare exceptions. **COMPARISON AND MANNER**

en: almost | **es:** casi | **fr:** beinahe, presque | **de:** beinahe, σχεδὸν Acts 13:44; Acts 19:26; Heb 9:22

σχῆμα G4976 *N-DNS* (2×)

form, outward appearance, fashion

This noun describes the outward form, shape, or fashion of something, often distinguished from inner reality. First Corinthians 7:31 declares that the present form or fashion of this world is passing away. Philippians 2:8 describes Christ being found in human form or appearance, emphasizing the reality of the incarnation. The term can suggest mere outward show or genuine external manifestation.

(2×) Denotes the external form, shape, or appearance of something, the outward fashion or configuration, which may be either superficial or genuinely expressive of inner reality. The multilingual glosses (Spanish 'forma/en apariencia,' French 'forme,' German 'Gestalt') capture the external aspect. Paul uses this for the transient fashion of the fallen world order (1 Cor 7:31) and for Christ's genuine assumption of human form (Phil 2:8), showing both the perishable and incarnational dimensions of external appearance. **GEOGRAPHY AND SPACE**

en: form, in-appearance | **es:** en-apariencia, forma | **fr:** forme, σχήματι | **de:** Gestalt 1Cor 7:31; Phil 2:8

σχίζω G4977 *V-FIA-3S* (11×)

To split, tear, rend apart; figuratively, to divide a group into factions

A vivid verb of violent separation, used in the Gospels for some of the most dramatic moments in the narrative: the heavens being 'torn open' at Jesus' baptism (Mark 1:10), the temple veil ripping from top to bottom at the crucifixion (Matt 27:51; Mark 15:38; Luke 23:45), and rocks splitting apart. Jesus teaches that no one tears a piece from a new garment to patch an old one (Luke 5:36). In Acts, the word extends metaphorically to social fracture—a city divided in opinion (Acts 14:4) or an assembly split into rival factions (Acts 23:7). Spanish distinguishes the two senses nicely: 'rasgar' for physical tearing versus 'dividir' for factional splitting.

1. tear, split, rend (9×) Physical tearing, splitting, or rending of material objects. The temple curtain is torn in two at the crucifixion (Matt 27:51; Mark 15:38; Luke 23:45), the heavens are split open at Jesus' baptism (Mark 1:10), rocks crack apart (Matt 27:51), and fishing nets tear under the weight of a miraculous catch (John 21:11). Jesus' parable warns against tearing new cloth to patch old (Luke 5:36). Spanish 'rasgar/rasguemos' and German 'zerreissen' convey the same forceful, irreversible rupture. **TEARING AND RENDING**

en: being-torn, having-torn, let-us-tear | **es:** habiendo-rasgado, rasgará, rasguemos | **fr:** déchirer | **de:** zerreissen, σχίσας, σχίσει Matt 27:51; Mark 1:10; Mark 15:38; Luke 5:36

2. divide (a group) (2×) Figurative division of a group into opposing factions or parties. In Acts 14:4 the populace of Iconium 'was divided'—some siding with the apostles, others with the Jewish leaders. Similarly, Paul deliberately splits the Sanhedrin by raising the resurrection issue (Acts 23:7). Spanish 'fue dividida' and French 'fendre' shift from physical cleavage to social fracture, mirroring the Greek metaphorical extension. **DIVIDING AND DISTRIBUTING**

en: was-divided | **es:** fue-dividida | **fr:** fendre | **de:** ἐσχίσθη Acts 14:4; Acts 23:7

σχίσ-μα G4978 *N-NNP* (8×)

A tear, rent (in fabric); a division, split, or schism (among people)

The noun schisma, from which English derives 'schism,' names a splitting or tearing apart, applied both to material objects and to human communities. Jesus uses the concrete image of a tear in cloth to warn against patching an old garment with unshrunk fabric (Matt 9:16; Mark 2:21), since the new patch pulls away and the schisma becomes worse. John's Gospel deploys the word three times for divisions of opinion among the Jewish crowd and leaders over Jesus' identity (John 7:43; 9:16; 10:19). Paul then elevates the term to its most theologically charged register, urging the Corinthians that there be 'no divisions' among them (1 Cor 1:10) and lamenting the schismata visible at their communal meals (1 Cor 11:18).

1. division (6×) A division, split, or schism among people — disagreement that fractures a community into opposing factions. This is the dominant New Testament sense, appearing six times. In John 7:43, 9:16, and 10:19 it describes the crowd splitting over Jesus: some believed, others rejected him. Paul addresses the Corinthian church twice with this word: in 1 Cor 1:10 he pleads that they be 'perfectly united' with 'no divisions' among them, and in 1 Cor 11:18 he has heard there are schismata when they assemble. Spanish 'division/divisiones,' French 'schisme/division,' and German 'Spaltung' all consistently render the social fracture, and the clustering of this sense in John and 1 Corinthians reveals its role as a key term in New Testament ecclesiology and Christological controversy. **DIVISION SPLIT**

en: A-division, a-division, division | **es:** División, divisiones, división | **fr:** division, schisme | **de:** Spaltung John 7:43; John 9:16; John 10:19; 1Cor 1:10; 1Cor 11:18

2. tear (2×) A tear or rent in fabric — the literal, physical sense of a split in material. Jesus warns in the twin parables of Matt 9:16 and Mark 2:21 that sewing unshrunk cloth onto an old garment causes the new patch to pull away, making the tear worse. English 'tear,' Spanish 'rotura,' and the German transliteration 'schisma' all point to the concrete textile image. Though only two occurrences attest this sense in the NT, the parable is foundational: it provides the tangible, visible metaphor from which the abstract 'schism among people' naturally extends. **DIVISION AND PORTION**

en: a-tear, tear | **es:** rotura | **fr:** division | **de:** Spaltung, σχίσμα Matt 9:16; Mark 2:21

σχοιν-ίον G4979 *N-ANP* (2×)

small rope, cord

This diminutive noun means a small rope or cord, though it could also refer to regular-sized ropes. John 2:15 describes Jesus making a whip of cords to drive out the money-changers from the temple. Acts 27:32 mentions soldiers cutting away the ropes of the ship's boat during Paul's shipwreck. The term emphasizes the practical use of cordage in both dramatic incidents.

(2×) Indicates small ropes, cords, or lines used for various practical purposes like binding, mooring, or fashioning implements. The cross-lingual renderings (Spanish 'cuerdas,' French 'corde,' German 'Seile') straightforwardly identify cordage. John's Gospel uses this for the cords Jesus braided into a whip for cleansing the temple (2:15), while Acts employs it for the ship's ropes that soldiers cut away during the storm (27:32), showing cords in both prophetic confrontation and maritime crisis. **GEOGRAPHY AND SPACE**

en: cords, ropes | **es:** -cuerdas, cuerdas | **fr:** corde | **de:** Seile, σχοινία John 2:15; Acts 27:32

σχολ-άζω G4980 *V-ASA-2P* (3×)

to have leisure, be unoccupied; to be free from activity or devoted to something by having time available

A verb meaning to have leisure, be at rest, or be unoccupied—and thus to devote time to something. Jesus describes an unclean spirit finding its former house 'unoccupied, swept, and put in order' (Matt 12:44, Luke 11:25), and Paul advises couples not to deprive each other 'except by agreement for a time, that you may devote yourselves to prayer' (1 Cor 7:5). Classical uses include having leisure for activities, loitering, or ceasing from work. The word ranges from idleness (an empty house) to purposeful devotion (time set aside for prayer).

(3×) Languages vary: English 'unoccupied/standing empty/devote yourselves', Spanish 'desocupada/os dediqueís', French 'avoir du loisir', German 'Musse haben/σχολάζοντα'. The three uses show the spectrum: an unoccupied house ready for demonic reoccupation (Matt 12:44, Luke 11:25) and time deliberately freed for spiritual focus (1 Cor 7:5). The verb itself is neutral—being 'free' can mean dangerous emptiness or purposeful devotion, depending on how the leisure is used. **EMPTINESS AND VANITY**

en: standing-empty, unoccupied, you-might-devote-yourselves | **es:** desocupada, os-dediqueís | **fr:** avoir-du-loisir | **de:** Musse-haben, σχολάζοντα Matt 12:44; Luke 11:25; 1Cor 7:5

σχολή G4981 *N-DFS* (1×)

leisure, free time, place for teaching or study (especially a lecture hall)

Paul taught daily in 'the hall' of Tyrannus for two years, using a word that means 'leisure' or the place where leisure is spent—a school or lecture hall. Classical usage denotes free time for study; by extension, the places where teaching occurred. Spanish 'escuela' (school) and

French 'école' capture the educational context, while English 'hall' preserves the spatial sense. Luke's detail situates Paul's Ephesian ministry in a rented teaching venue, modeling urban intellectual engagement.

(1×) Acts 19:9 locates Paul's daily teaching 'in the hall of Tyrannus,' a rented lecture space for extended discourse. The term's semantic range (leisure → study → lecture hall) reflects the classical connection between free time and philosophical education. Multilingual glosses vary ('hall,' 'escuela'), but all situate Paul in a recognized teaching venue, modeling the gospel's engagement with urban educational culture. **EASE AND TRANQUILITY**

en: hall | **es:** escuela | **fr:** école | **de:** σχολῇ Acts 19:9

σῴζω G4982 *V-AIA-3S* (108×)

To save, deliver, rescue, or heal; encompasses spiritual salvation, physical rescue from danger, and restoration to wholeness or health.

One of the most theologically loaded verbs in the New Testament, sozo carries a remarkable semantic range from physical rescue to eternal salvation. In the Gospels, Jesus uses it both for pulling someone from drowning waves (Matt 8:25) and for pronouncing spiritual deliverance (Matt 1:21). The famous declaration 'your faith has saved you' (Mark 5:34; Luke 7:50) beautifully straddles healing and salvation, a nuance visible in how Arabic splits between khallasa (save/deliver) and shafa (heal/cure), while Greek holds both meanings in one word. Spanish similarly alternates between salvar and sanar depending on context, revealing the sense boundaries that Greek leaves fluid.

1. save spiritually, grant salvation (79×) The primary theological sense of delivering from sin, spiritual death, and divine judgment, granting eternal life through faith. This overwhelmingly dominant usage (79 of 108 occurrences) spans from the angel's announcement that Jesus 'will save his people from their sins' (Matt 1:21) through eschatological promises like 'the one who endures to the end will be saved' (Matt 24:13). Across all major target languages — Spanish salvar, French sauver, German retten, Arabic khallasa — the translations converge on deliverance vocabulary rather than healing terms, confirming a distinct soteriological sense. **SALVATION AND RESCUE**

en: to-save, will-be-saved | **es:** a-salvar, salvar, será-salvado | **fr:** sauver | **de:** retten, rettet Matt 1:21; Matt 10:22; Matt 16:25; Matt 18:11; Matt 24:13

2. rescue from danger (12×) Physical rescue from immediate danger, peril, or death — the cry of the disciples in the storm, 'Lord, save us, we are perishing!' (Matt 8:25), or Peter sinking in the waves (Matt 14:30). Also includes the mocking challenge at the cross: 'Save yourself and come down!' (Matt 27:40). Spanish uses salvad (imperative rescue) and se salvaria (conditional rescue), while Arabic employs najja/khalasa in the physical deliverance register, distinguishing this from the soteriological sense. **SALVATION AND RESCUE**

en: let-him-save, save, to-save | **es:** salvad, salvar, se-salvaría | **fr:** sauver, sauvez, | **de:** retten, rettet Matt 8:25; Matt 14:30; Matt 24:22; Matt 27:40; Mark 3:4

3. make whole through faith (9×) The distinctive declaration 'your faith has saved/made you whole' (Matt 9:22; Mark 5:34; Mark 10:52; Luke 7:50; Luke 8:48), bridging physical healing and spiritual deliverance in a single pronouncement. This sense is notoriously hard to translate because it refuses to separate body and soul. Arabic splits between khallasa (saved) and shafa (healed) depending on the translator's theological emphasis, while Korean and Swahili similarly diverge, exposing a meaning that Greek deliberately holds together. The nine occurrences cluster in faith-healing narratives where Jesus addresses the person directly. **SALVATION AND RESCUE**

en: has-saved, he-will-be-saved | **es:** será-salvado, será-salvo, te-ha-salvado | **fr:** sauver | **de:** retten, rettet Matt 9:22; Mark 5:34; Mark 10:52; Luke 7:50; Luke 8:48

4. heal, restore to health (8×) Healing or curing physical illness, restoring bodily health, where the context makes clear that physical recovery rather than spiritual salvation is in view. The woman with the hemorrhage reaching for Jesus' garment, 'If I only touch his cloak, I will be healed' (Matt 9:21; Mark 5:28), and the summary statements of mass healings (Mark 6:56). Arabic shafa/yushfa (heal/be healed), Korean natta (got well), and Spanish sanados (healed) consistently select medical vocabulary here, confirming a distinct physical-restoration sense separate from the faith-pronouncement formula of Sense 3. **SALVATION AND RESCUE**

en: I-will-be-saved, has-been-healed, she-may-be-saved | **es:** eran-sanados, fue-salvada, fue-sanado | **fr:** sauver | **de:** retten, rettet Matt 9:21; Matt 9:22; Mark 5:23; Mark 5:28; Mark 6:56

σῶμα G4983 *N-NNS* (142×)

Body — the physical human body; by extension, the church as the body of Christ, and the resurrected body

Soma is the New Testament's primary word for the physical body, covering everything from Jesus' instruction about the 'eye as lamp of the body' (Matt 6:22) to Paul's teaching on bodily resurrection (1 Cor 15:35-44). Unlike sarx, which can connote moral frailty, soma is theologically neutral or even positive: the body is a 'temple of the Holy Spirit' (1 Cor 6:19). Paul's most creative extension makes soma a metaphor for the church as the body of Christ, with diverse members serving distinct functions (1 Cor 12:12-27; Eph 4:4). All 142 occurrences orbit the concept of an organized physical or communal whole.

1. physical body (living or dead) (109×) Split from sense 77326. Criteria: Literal human body — living body (Matt 6:22; Rom 12:1), dead body/corpse (Matt 27:58-59), resurrected body (1 Cor 15:44). Material, physical sense.

en: body | **es:** cuerpo | **fr:** corps | **de:** Leib Matt 5:29; Matt 5:30; Matt 6:22; Matt 6:23

2. body of Christ (ecclesial metaphor) (33×) Split from sense 77326. Criteria: Pauline metaphor for the church as corporate body of Christ (1 Cor 12:12-27; Eph 1:23; Col 1:18). Distinct theological extension beyond physical body.

en: body | **es:** cuerpo | **fr:** corps | **de:** Leib Rom 12:4; Rom 12:5; 1Cor 10:17; 1Cor 12:12

σωμᾰτ-ικός G4984 *Adj-DNS* (2×)

bodily, physical, pertaining to the body

This adjective describes what pertains to the body, the physical or corporeal aspect of existence. Luke 3:22 describes the Holy Spirit descending in bodily form like a dove upon Jesus at his baptism. First Timothy 4:8 notes that bodily training has some value, but godliness is valuable for all things. The term distinguishes the physical realm from the spiritual.

(2×) Pertains to the body or physical aspect of existence, corporeal rather than merely spiritual or immaterial. The multilingual evidence (Spanish 'corporal/en corporal,' French 'corporel,' German 'leiblich') emphasizes the bodily nature. Luke uses this to stress the physical, visible manifestation of the Spirit at Jesus' baptism (3:22), not merely a subjective vision. Paul employs it to acknowledge the limited value of physical exercise compared to godliness (1 Tim 4:8), relativizing without despising bodily discipline. **FLESH AND BODY**

en: bodily, in-bodily | **es:** corporal, en-corporal | **fr:** corporel | **de:** leiblich, σωματικῷ Luke 3:22; 1Tim 4:8

σωμᾰτ-ικός G4985 *Adv* (1×)

bodily, corporeally, in physical form (not merely appearance or vision)

In Christ 'all the fullness of deity dwells bodily,' using an adverb that means corporeal reality as opposed to mere shadow or vision. Paul insists on the incarnation's physicality—deity inhabits Jesus not symbolically but somatically. Spanish 'corporalmente' and German 'leibhaftig' (bodily, in the flesh) preserve the embodiment sense, countering any Gnostic devaluation of material reality. The term grounds Christology in flesh—fullness is not abstracted but enfleshed.

(1×) Col 2:9 declares that the fullness of deity dwells 'bodily' in Christ, affirming incarnational physicality against proto-Gnostic spiritualizing. The adverb stresses actual embodiment—not appear-

ance or theophany but corporeal indwelling. English 'bodily' and Spanish 'corporalmente' preserve the anti-docetic force, essential to Paul's Colossian polemic asserting Christ's material sufficiency against angelic intermediaries and ascetic denials of the body. **BODY (PHYSICAL FORM)**

en: bodily | **es:** corporalmente | **fr:** σωματικῶς | **de:** leibhaftig Col 2:9

Σώπατρος G4986 *N-NMS* (1×)

Sopater (personal name: 'savior of one's father' or 'sound father')

Sopater of Berea accompanied Paul to Asia, one of several delegates likely carrying the collection for Jerusalem. The name combines 'safe' (σῶς) and 'father' (πατήρ), common in Greek-speaking Jewish communities. Luke's list of travel companions documents the multinational character of Paul's entourage, each representing regional churches. Multilingual glosses transliterate the name, respecting its proper-noun status while embedding Sopater in Luke's roster of collaborative mission.

(1×) Acts 20:4 names Sopater of Berea among Paul's Asian traveling companions, likely collection delegates from regional churches. As a personal name meaning 'savior of father' or 'of sound father,' Sopater represents the Berean congregation in this multinational mission team. Translations universally transliterate ('Sopater,' 'Sōpatros'), preserving the individual's identity while documenting the collaborative, geographically diverse structure of Pauline Christianity. **PROPER NAMES (PERSONAL)**

en: Sōpatros | **es:** Sōpatros | **fr:** Sopater | **de:** Σώπατρος Acts 20:4

σωρ-εύω G4987 *V-RPM/P-ANP* (2×)

to heap up, pile up, accumulate

This passive verb means to heap up or pile high with something. Romans 12:20 quotes Proverbs: by feeding your enemy, you will heap burning coals on his head—a disputed image possibly meaning shame or purification. Second Timothy 3:6 describes weak women heaped up with sins. The term emphasizes accumulation or being loaded down with something.

(2×) Indicates heaping up, piling high, or being loaded down with something, whether metaphorically (coals, sins) or literally. The cross-lingual glosses (Spanish 'amontonarás/cargadas,' French 'accumuler/entasser') capture the accumulation concept. Paul uses this metaphorically in Rom 12:20 for heaping burning coals (shame? conviction?) on an enemy's head through kindness, and in 2 Tim 3:6 for gullible women burdened down with accumulated sins, showing both positive (transformative kindness) and negative (sin's crushing weight) applications. **HEAPS AND MOUNDS**

en: having-been-heaped-with, you-will-heap | **es:** amontonarás, cargadas | **fr:** accumuler, entasser | **de:** aufhaeufen Rom 12:20; 2Tim 3:6

Σωσθένης G4988 *N-AMS* (2×)

Sosthenes, name of a synagogue ruler and Christian associate

This Greek name (meaning 'safe in strength') appears twice in Acts and 1 Corinthians, possibly referring to two different men or the same person at different stages. Acts 18:17 mentions Sosthenes the synagogue ruler who was beaten by the crowd in Corinth. First Corinthians 1:1 names Sosthenes as Paul's brother and co-sender of the letter. If the same person, his conversion would be dramatic.

(2×) Refers to Sosthenes, either one or two individuals bearing this name: the synagogue ruler beaten in Corinth (Acts 18:17) and Paul's Christian brother mentioned as co-author of 1 Corinthians (1:1). The multilingual transliterations maintain the Greek name with minor variations. Many interpreters identify these as the same person, suggesting the beaten synagogue leader later converted and became Paul's close associate, making him a living example of gospel transformation—from Jewish opponent to Christian co-laborer. **PROPER NAMES (PERSONAL)**

en: Sōsthenēs | **es:** Sōsthénēs, a-Sōsthénēs | **fr:** Sosthène | **de:** Sosthenes, Σωσθένην Acts 18:17; 1Cor 1:1

Σωσίπατρος G4989 *N-NMS* (1×)

Sosipater, a personal name meaning 'savior of the father'; Paul's kinsman in Rom 16:21

Sosipater appears once in Paul's greetings as a fellow kinsman who sends greetings to the Romans. The name combines Greek roots meaning 'savior' and 'father,' suggesting either a hopeful aspiration at birth or perhaps indicating family significance. The multilingual evidence (Spanish preserving the Greek form, French oddly rendering 'sotéria/salvation', German using Latin form) shows translators treating this as a personal name to be transliterated rather than translated.

(1×) Personal name appearing in Paul's final greetings (Rom 16:21). The single occurrence and consistent transliteration across languages confirms this is simply a person's identifier. The French rendering 'sotéria' (salvation) appears to confuse the name's etymology with its contextual use, while most versions wisely preserve the Greek form Sosipater or adapt to Latin Sosipater. **PROPER NAMES (PERSONAL)**

en: Sosipatros | **es:** Sōsípatros | **fr:** sotéria | **de:** Sosipater Rom 16:21

σωτήρ G4990 *N-AMS* (24×)

Savior, deliverer — one who rescues from danger or destruction; a title for both God the Father and Jesus Christ

Soter ('Savior') is a christological and theological title of the first magnitude, appearing 24 times in the New Testament where it is applied with striking balance to both God the Father and Jesus Christ. In the Lukan infancy narratives, Mary praises 'God my Savior' (Luke 1:47) and angels announce 'a Savior, who is Christ the Lord' (Luke 2:11). The Pastoral Epistles use Soter interchangeably for God and Christ — 'God our Savior' (1 Tim 1:1; 2:3; 4:10; Tit 1:3; 2:10; 3:4) alternates seamlessly with 'our Savior Jesus Christ' (2 Tim 1:10; Tit 1:4; 2:13; 3:6). Second Peter likewise pairs the two applications. The Samaritan villagers acclaim Jesus with the universal title 'the Savior of the world' (John 4:42), and Philippians awaits a Savior from heaven (Phil 3:20). In the wider Greco-Roman world, soter was applied to gods (especially Zeus Soter), rulers, and benefactors, making the early Christian appropriation of the title both theologically deliberate and culturally pointed. Spanish 'Salvador,' French 'Sauveur,' German 'Retter/Heiland' map the title precisely.

Savior (24×) A title meaning 'deliverer' or 'rescuer,' applied in the New Testament to both God the Father and Jesus Christ as agents of salvation. Of God: Mary's Magnificat (Luke 1:47), and repeatedly in the Pastorals — 'God our Savior' (1 Tim 1:1; 2:3; Tit 1:3; 2:10; 3:4). Of Christ: the angelic birth announcement (Luke 2:11), the Samaritans' confession 'Savior of the world' (John 4:42), Peter's preaching (Acts 5:31; 13:23), and the awaited heavenly Savior (Phil 3:20; Eph 5:23; 2 Tim 1:10; Tit 2:13; 2 Pet 1:1, 11; 2:20; 3:2, 18). The dual application — God and Christ sharing the same soter title — carries implicit christological weight. Spanish 'Salvador,' French 'Sauveur,' German 'Retter/Heiland.' **SALVATION AND RESCUE**

en: Savior, Sōtēr, a-Savior | **es:** Salvador | **fr:** Sauveur, sauveur | **de:** Retter Luke 1:47; Luke 2:11; John 4:42; Acts 5:31; Acts 13:23

σωτηρ-ία G4991 *N-GFS* (46×)

salvation, deliverance — rescue from danger or sin, the comprehensive saving act of God

Soteria encompasses the full sweep of divine rescue — from physical deliverance to spiritual redemption to eschatological consummation. Its 46 New Testament occurrences include Zechariah's prophecy of 'a horn of salvation' (Luke 1:69), Paul's declaration that the gospel 'is the power of God for salvation to everyone who believes' (Rom 1:16), and the eschatological promise that 'salvation is nearer to us now than when we first believed' (Rom 13:11). The word's classical Greek background — preservation from shipwreck, safe return from war — enriches the biblical usage: God's salvation is both a rescue already accomplished and a homecoming still awaited. The translations are remarkably consistent: Spanish 'salvacion,' French 'salut,'

German 'Rettung/Heil,' each capturing the breadth of deliverance-preservation-redemption in a single term.

of salvation (46×) Deliverance, preservation, and salvation in the fullest sense — encompassing past rescue (the accomplished work of Christ), present experience (the ongoing life of faith), and future consummation (the eschatological hope). Zechariah sings of a 'horn of salvation' raised in the house of David (Luke 1:69, 71), Paul identifies the gospel as 'the power of God for salvation' (Rom 1:16), and the author of Hebrews calls it 'so great a salvation' first announced by the Lord (Heb 2:3). The genitive construction ('of salvation') predominates, qualifying nouns like 'day,' 'helmet,' 'hope,' and 'message.' All 46 occurrences participate in this single, richly layered semantic — physical deliverance, spiritual rescue from sin, and the final redemption of all things. **SALVATION (NOUN)**
en: deliverance, of-salvation, salvation | **es:** de-salvación, salvación | **fr:** salut | **de:** Rettung Mark 16:20; Luke 1:69; Luke 1:71; Luke 1:77; Luke 19:9

σωτήρ-ιος G4992 *Adj-ANS* (5×)

Saving, bringing salvation or deliverance; as a substantive, the means or instrument of God's saving act.
This adjective means 'bringing salvation' or 'saving,' and in the NT it appears almost exclusively as a substantive referring to God's saving power made visible. Simeon cradles the infant Jesus and declares, 'My eyes have seen your salvation' (Luke 2:30). Isaiah's prophecy that 'all flesh shall see the salvation of God' echoes through Luke 3:6 and Acts 28:28. In Ephesians 6:17 it becomes the 'helmet of salvation,' and in Titus 2:11 the grace of God appears as 'saving' for all people. French 'salutaire' (health-giving, saving) and Spanish 'salvadora' nicely capture the active, delivering quality.

(5×) Saving, bringing deliverance — used substantively to denote God's salvation made manifest. Simeon sees God's 'saving instrument' in the Christ child (Luke 2:30); the Isaianic promise that all flesh will see God's salvation is quoted at Luke 3:6 and Acts 28:28 to frame the gospel's universal scope. Ephesians 6:17 uses it concretely as the 'helmet of salvation' in spiritual armor, while Titus 2:11 describes God's grace as 'saving' for all humanity. French 'salutaire' and Spanish 'salvación/salvadora' reflect both the adjectival quality (health-bringing) and the substantival force (the saving act itself). **SALVATION (NOUN)**
en: salvation, saving | **es:** salvación, salvadora | **fr:** salut, salutaire | **de:** Heil, σωτήριον, σωτήριόν Luke 2:30; Luke 3:6; Acts 28:28; Eph 6:17; Titus 2:11

σωφρον-έω G4993 *V-PIA-1P* (6×)

To be of sound mind and self-controlled; ranges from sanity restored after derangement to the moral discipline of sober, temperate thinking.
In the New Testament, this verb captures two closely related but distinguishable ideas: having a sound, rational mind, and exercising self-controlled, sober judgment. When the Gerasene demoniac is found 'in his right mind' (Mark 5:15; Luke 8:35), the word describes the dramatic restoration of sanity — a return from chaos to clarity. But Paul and Peter use it to call believers toward disciplined thinking: not thinking too highly of oneself (Rom 12:3), living with clear-headed sobriety in light of the end (1 Pet 4:7). The multilingual evidence bears this out — translations split between cognitive soundness (German 'nüchtern sein,' French 'dans son bon sens') and moral exhortation (Spanish 'sed prudentes,' 'pensar con cordura').

1. be of sound mind, be sane (3×) To be in one's right mind, to possess mental soundness and sanity. Used of the Gerasene demoniac after deliverance (Mark 5:15; Luke 8:35), where he is found 'clothed and in his right mind,' and by Paul who contrasts ecstatic experience with rational composure (2 Cor 5:13). The multilingual evidence converges on cognitive clarity: English 'in right mind,' Spanish 'en su sano juicio,' French 'dans son bon sens.' **SOBER-MINDED SELF-CONTROL**
en: being-of-sound-mind, in-right-mind, we-are-of-sound-mind | **es:** en-su-juicio, en-su-sano-juicio, estamos-en-sano-juicio | **fr:** dans-son-bon-sens, être-sobre | **de:** nuechtern-sein, σωφρονοῦντα Mark 5:15; Luke 8:35; 2Cor 5:13

2. be self-controlled, think soberly (3×) To be self-controlled, to think with sober and temperate judgment. This prescriptive, moral sense appears in Paul's exhortation not to think more highly of oneself than one ought but to think with sober judgment (Rom 12:3), in his charge to young men to be self-controlled (Titus 2:6), and in Peter's call to be clear-minded for prayer (1 Pet 4:7). Spanish 'sed prudentes' and 'pensar con cordura' highlight the deliberate, disciplined character of this thinking. **SOBER-MINDED SELF-CONTROL**
en: be-sound-minded, to-be-self-controlled, to-think-soberly | **es:** a-ser-prudentes, pensar-con-cordura, sed-prudentes | **fr:** dans-son-bon-sens, être-sobre | **de:** nuechtern-sein Rom 12:3; Titus 2:6; 1Pet 4:7

σωφρον-ίζω G4994 *V-PSA-3P* (1×)

to train in self-control, discipline, or prudence; to recall to sound judgment
This verb carries the idea of bringing someone back to sound thinking or teaching them self-control. The classical range includes 'chastening' and 'recalling to one's senses,' but in Titus 2:4 it specifically describes older women training younger women in practical wisdom. The Spanish 'enseñen prudencia' (teach prudence) and German 'zur Besonnenheit bringen' (bring to soundness of mind) capture the educational nuance well. This isn't merely information transfer but character formation through disciplined instruction.

(1×) Used in Titus 2:4 where older women are instructed to train younger women in family responsibilities and self-control. The verb implies active mentoring toward wisdom and restraint. Cross-linguistic evidence shows consistency: English 'train,' Spanish 'teach prudence,' German 'bring to soundness of mind'—all emphasizing the formative, educational process rather than mere correction. **SOBER-MINDED SELF-CONTROL**
en: they-may-train | **es:** enseñen-prudencia | **fr:** σωφρονίζωσιν | **de:** zur-Besonnenheit-bringen Titus 2:4

σωφρον-ισμός G4995 *N-GMS* (1×)

self-discipline, self-control, sound judgment; the quality of a mind governed by wisdom
This noun describes the inner quality of self-mastery and sound judgment. Found only in 2 Timothy 1:7, it appears in Paul's reminder that God gives believers a spirit characterized by power, love, and self-discipline. The term implies not just restraint but positive mental clarity and moral governance. Cross-linguistic glosses emphasize the 'self' component: Spanish 'dominio propio' (self-mastery), German 'Besonnenheit' (prudence/soundness). This is rationality in service of godliness.

(1×) Appears in 2 Tim 1:7 as one of three qualities characterizing the spirit God gives (power, love, self-discipline). The context contrasts this with fear or cowardice, suggesting that sound judgment enables courage. The consistent emphasis across languages on self-mastery and prudent thinking reveals this is about inner governance rather than external constraint. **SOBER-MINDED SELF-CONTROL**
en: of-self-discipline | **es:** de-dominio-propio | **fr:** σωφρονισμοῦ | **de:** Besonnenheit 2Tim 1:7

σώφρων G4996 *Adv* (1×)

with sound mind, prudently, in a self-controlled manner
This adverb describes the manner of living characterized by self-control and clear thinking. In Titus 2:12, it appears alongside 'righteously' and 'godly' to describe how believers should live in the present age. The term balances rational self-governance with practical wisdom. Spanish 'prudentemente' and German 'besonnen' both emphasize the thoughtful, measured quality of such conduct. This is lived wisdom, not mere intellectual exercise.

(1×) Found in Titus 2:12 describing how grace teaches believers to live—denying ungodliness and living 'self-controlled, righteously, and godly' lives. The adverb describes practical daily conduct marked by sound judgment. The multilingual evidence confirms this is about manner of living: prudently, soundly, with self-mastery governing

choices and actions. **AUTO-DETECTED COMMUNITY 12853 WITH 3 SENSES**

en: self-controlled | **es:** prudentemente | **fr:** σωφρόνως | **de:** besonnen Titus 2:12

σωφροσύνη G4997 *N-GFS* (3×)

soundness of mind, self-control, prudence; mental balance, moderation, and disciplined thinking

A noun denoting soundness of mind, self-control, prudence, or moderation—a balanced, disciplined mental state. Paul declares 'I am not out of my mind but speak words of truth and soundness of mind' (Acts 26:25), instructs women to adorn themselves with 'self-control' (1 Tim 2:9), and lists 'self-control' among virtues women are preserved through (2:15). Classical uses include sanity (opposite of madness), moderation in desires, and even moderate government. The word encompasses both rational clarity and moral discipline—a mind neither manic nor indulgent but balanced and controlled.

(3×) Languages converge: English 'self-control/sound thinking/soundness of mind', Spanish 'cordura/sensatez', French 'sagesse', German 'Besonnenheit/σωφροσύνης'. The three NT uses span apologetic (Paul defending his sanity—Acts 26:25) and ethical (women's modest adornment and salvation—1 Tim 2:9, 15). In each case, σωφροσύνη denotes a disciplined, balanced mind—neither mad nor impulsive but controlled, reasonable, and morally grounded. **SOBER-MINDED SELF-CONTROL**

en: self-control, sound-thinking | **es:** de-cordura, sensatez | **fr:** sagesse, σωφροσύνης | **de:** Besonnenheit, σωφροσύνης Acts 26:25; 1Tim 2:9; 1Tim 2:15

σώφρων G4998 *Adj-AMS* (4×)

Self-controlled, temperate, prudent; exercising sober-minded mastery over desires and impulses.

Literally 'of sound mind' (from sos + phren), sophron describes someone whose inner faculties are well-ordered and who exercises disciplined restraint. All four NT occurrences appear in the Pastoral Epistles, where it is a key qualification for church leaders and mature believers. An overseer must be sophron (1 Tim 3:2; Titus 1:8); older men are urged toward it (Titus 2:2); young women are taught it (Titus 2:5). English 'self-controlled' and Spanish 'prudente' each highlight different facets — the English stresses mastery of appetite, while the Spanish foregrounds wise judgment. German 'besonnen' ('level-headed') captures the calm deliberation at the word's core.

(4×) Self-controlled, temperate, sober-minded — describing a person of sound mind who exercises mastery over passions and exercises wise restraint. In 1 Timothy 3:2 and Titus 1:8, it is a non-negotiable qualification for overseers; in Titus 2:2, a virtue of mature men; in Titus 2:5, expected of young women. The Pastoral Epistles consistently pair it with other virtues of moderation and dignity. The multilingual evidence — English 'self-controlled,' Spanish 'prudente/prudentes,' German 'besonnen' — collectively maps the semantic core: an inner discipline that produces outwardly wise and measured behavior. **WISDOM AND PRUDENCE**

en: self-controlled | **es:** prudente, prudentes | **fr:** σώφρονα, σώφρονας | **de:** besonnen 1Tim 3:2; Titus 1:8; Titus 2:2; Titus 2:5

ταβέρνη G4999 *N-GFP* (1×)

Taverns, as in 'Three Taverns' (Tres Tabernae), a stopping place on the Appian Way

This word refers to taverns or inns, appearing in the New Testament only in the place name 'Three Taverns' (Acts 28:15), a station on the Appian Way where Roman believers met Paul. The Latin loanword 'taberna' entered Greek to describe these roadside establishments. Cross-linguistic evidence shows varied approaches: most transliterate 'Taverns' or 'Tabernas,' while French oddly renders 'bois' (woods). The historical location was about 30 miles from Rome, a recognized wayside stop for travelers.

(1×) Appears only in Acts 28:15 as part of the place name 'Tres Tabernae' (Three Taverns). The geographical reference marks where Christians from Rome met Paul on his journey to the city. Translators consistently preserve the Latin-Greek form, recognizing this as a specific location rather than just any taverns, though the name originally described what the place was—a cluster of three roadside inns. **PERSONAL NAMES**

en: Taverns | **es:** Tabernas | **fr:** bois | **de:** Ταβερνῶν Acts 28:15

Ταβειθά G5000 *N-VFS* (2×)

Tabitha, Aramaic name meaning 'gazelle'

This Aramaic name (meaning 'gazelle,' translated as Dorcas in Greek) belongs to a beloved disciple in Joppa known for good works and charity. When she died, Peter came and raised her to life (Acts 9:36-40). The narrative mentions her name twice at critical moments: her death and her resurrection. Her story demonstrates the early church's care for the poor and the apostles' miracle-working power.

(2×) Refers to Tabitha (Aramaic) or Dorcas (Greek), a female disciple in Joppa renowned for acts of charity, particularly making garments for widows, whom Peter raised from the dead. Both occurrences in Acts 9:36, 40 mark pivotal moments in the narrative: her death and her resurrection. The multilingual transliterations preserve the Aramaic name, highlighting Luke's inclusion of both Aramaic and Greek forms, perhaps indicating her ministry bridged Jewish and Hellenistic Christian communities in the coastal city. **PROPER NAMES (PERSONAL)**

en: Tabitha | **es:** Tabítha | **fr:** Tabitha | **de:** Ταβιθά Acts 9:36; Acts 9:40

τάγμα G5001 *N-DNS* (1×)

order, rank, division; a fixed arrangement or sequence

This term denotes ordered arrangement, whether military divisions, social ranks, or sequential order. In 1 Corinthians 15:23, Paul uses it to describe the resurrection sequence: Christ first, then those who belong to him at his coming. The classical usage included military units (divisions, legions) and social hierarchies. The consistent cross-linguistic rendering as 'order' (English, Spanish, German) reflects the term's emphasis on proper sequence and arrangement. This is structured priority, not random occurrence.

(1×) Used in 1 Cor 15:23 for the ordered sequence of resurrection: 'each in his own order—Christ the firstfruits, then those who belong to Christ.' The military and hierarchical background enriches the image: resurrection follows divine tactical arrangement. Cross-linguistic consensus on 'order' and 'rank' confirms this is about proper sequence and divine organization of eschatological events. **ORDER ARRANGEMENT**

en: order | **es:** orden | **fr:** armée | **de:** Ordnung 1Cor 15:23

τακτός G5002 *Adj-DFS* (1×)

appointed, fixed, prescribed; set by authority or custom

This adjective describes what has been formally appointed or set by authority. In Acts 12:21, it qualifies the day Herod chose for his public appearance—a day 'appointed' for official business. Classical usage included fixed payments, prescribed quantities, and set dates. The term implies deliberate designation rather than random selection. Spanish 'señalado' (marked, designated) and German preserving the Greek form both point to official appointment. This is calendared intentionality, not spontaneous action.

(1×) Appears in Acts 12:21 describing the appointed day when Herod donned royal robes and delivered a public address. The adjective emphasizes the formal, scheduled nature of the occasion—this was a day marked on the calendar for official purposes. Cross-linguistic evidence (English 'appointed,' Spanish 'señalado') confirms the sense of deliberate designation and formal arrangement. **APPOINTING AND ORDAINING**

en: on-appointed | **es:** señalado | **fr:** défini | **de:** ταχτῇ Acts 12:21

τᾰλαιπωρ-έω G5003 *V-AMA-2P* (1×)

to endure hardship, suffer distress, live in misery; to experience

wretchedness
This verb describes experiencing or enduring severe hardship and distress. In James 4:9, it appears in an urgent call to repentance: 'Be wretched, mourn, and weep.' The term carries both the objective reality of distress and the subjective experience of misery. Classical usage included hard labor and suffering through trials. Spanish 'afligíos' (afflict yourselves) and German 'sich elend fühlen' (feel miserable) both capture the intensity. James calls for recognition of one's spiritual wretchedness—genuine grief over sin.

(1×) Found in Jas 4:9 as an imperative calling sinners to recognize their miserable spiritual state: 'Be wretched, mourn, and weep.' The command demands honest acknowledgment of one's condition before God. The verb emphasizes the experiential dimension—not just that one is wretched, but that one must feel and acknowledge that wretchedness. Cross-linguistic evidence confirms the call to experience genuine distress over sin. **PAIN AND SUFFERING**
en: Be-wretched | **es:** afligíos | **fr:** ταλαιπωρήσατε | **de:** sich-elend-fuehlen Jas 4:9

τᾰλαιπωρ-ία G5004 *N-DFP* (2×)
misery, wretchedness, distress
This noun describes hard labor, hardship, or the resulting misery and wretchedness. Romans 3:16 quotes Isaiah, noting that destruction and misery mark the paths of the wicked. James 5:1 commands the rich to weep and wail for the miseries coming upon them in judgment. The term conveys the wretchedness that comes from sin and oppression.

(2×) Denotes misery, wretchedness, or distress, often resulting from hard labor, oppression, or divine judgment. The multilingual glosses (Spanish 'miseria/miserias,' French 'misère,' German 'Elend') emphasize the wretchedness. Paul uses this in Rom 3:16 (citing Isaiah) to characterize the trail of destruction left by the wicked, while James employs it to pronounce coming judgment on oppressive wealthy landowners (5:1), showing misery as both consequence and judgment for unrighteousness. **LABOR AND TOIL**
en: miseries, misery | **es:** miseria, miserias | **fr:** Elend, misère | **de:** Elend Rom 3:16; Jas 5:1

τᾰλαίπωρος G5005 *Adj-NMS* (2×)
wretched, miserable, pitiable
This adjective describes someone who is wretched, miserable, or pitiable due to suffering or distress. Romans 7:24 has Paul cry out, 'Wretched man that I am! Who will deliver me from this body of death?' Revelation 3:17 declares the Laodicean church wretched, pitiable, poor, blind, and naked despite their self-perception of wealth. The term emphasizes a state deserving compassion.

(2×) Describes someone who is wretched, miserable, or pitiable, in a condition of suffering or spiritual poverty that evokes compassion or calls for deliverance. The cross-lingual renderings (Spanish 'Miserable/miserable,' French 'malheureux/misérable,' German 'elend') capture the wretchedness. Paul applies this to himself in his struggle with indwelling sin (Rom 7:24), while Christ uses it to expose the Laodiceans' spiritual poverty despite material prosperity (Rev 3:17), showing both self-aware wretchedness and self-deceived wretchedness. **POVERTY AND WEAKNESS**
en: Wretched, wretched | **es:** Miserable, miserable | **fr:** malheureux, misérable | **de:** elend Rom 7:24; Rev 3:17

τᾰλαντ-ιαῖος G5006 *Adj-NFS* (1×)
weighing a talent; of talent-weight (approximately 75-100 pounds)
This rare adjective describes something weighing a talent, the largest unit of weight in the ancient world (roughly 75-100 pounds). Revelation 16:21 uses it to describe massive hailstones falling from heaven in divine judgment. The sheer weight—each stone about the weight of a person—emphasizes the catastrophic nature of the plague. Classical usage could describe valuable items, military projectiles, or persons of wealth. The consistent cross-linguistic rendering as 'talent-weight' preserves the original measurement reference.

(1×) Appears only in Rev 16:21 describing apocalyptic hailstones of devastating weight: 'great hail, about a talent in weight.' Each stone weighs approximately what a man weighs, emphasizing the supernatural severity of judgment. Cross-linguistic evidence universally preserves the talent measurement, recognizing this as a specific weight reference crucial to understanding the catastrophic scale of the plague. **GEOGRAPHY AND SPACE**
en: a-talent-weight | **es:** de-un-talento | **fr:** Talent-schwer | **de:** Talent-schwer Rev 16:21

τᾰλαντ-ον G5007 *N-ANP* (14×)
Talent — a large unit of weight and monetary value, used in Jesus' parables for immense sums
Originally denoting a balance or pair of scales in classical Greek, talanton came to signify the heaviest standard unit of weight in the ancient Near East, and by extension a monetary sum of enormous value — roughly 6,000 denarii or twenty years' wages for a common laborer. In the New Testament, it appears exclusively in Jesus' parables. The unforgiving servant owes an absurdly vast 10,000 talents (Matt 18:24), while the parable of the talents distributes five, two, and one talent to servants according to their ability (Matt 25:15-28). The word's parabolic context gives it a metaphorical dimension: talents represent entrusted gifts, opportunities, or responsibilities. The modern English sense of 'talent' as an innate ability descends directly from this parable's influence.

(14×) A large unit of monetary weight representing an immense sum, used in the New Testament exclusively within Jesus' parables to depict vast entrustment and accountability. In Matt 18:24, the 10,000-talent debt dramatizes the incalculable scale of divine forgiveness; in Matt 25:15-28, talents distributed to servants illustrate stewardship of God-given resources. Cross-linguistic evidence (eng: talent, spa: talento, fra: talent, deu: Talent) shows uniform borrowing of the Greek term as a loanword. The word's parabolic function has shaped its meaning in modern European languages, where 'talent' now denotes innate ability. **GEOGRAPHY AND SPACE**
en: talent, talents | **es:** talento, talentos | **fr:** talent | **de:** Talent Matt 18:24; Matt 25:15; Matt 25:16; Matt 25:20

G5008 *N-VFS* (1×)
Talitha, Aramaic word meaning 'little girl' or 'lamb'; used by Jesus in Mark 5:41
This is not a Greek word but an Aramaic term meaning 'little girl' or 'lamb' (from Hebrew ṭāleh). Jesus uses it when raising Jairus' daughter, saying 'Talitha koum' (Little girl, arise). Mark preserves the original Aramaic, then translates it, giving readers both the intimate sound of Jesus' voice and its meaning. All translations simply transliterate 'Talitha,' preserving the tenderness of the moment. This is linguistic witness to Jesus' actual words, an echo of his compassionate address to the child.

(1×) Found only in Mark 5:41 in Jesus' Aramaic command to the dead girl: 'Talitha koum!' (Little girl, I say to you, arise!). Mark preserves the Aramaic, then provides Greek translation. Universal transliteration across languages shows recognition that this is Jesus' actual word, not to be replaced. The Aramaic preserves both tenderness (little girl/lamb) and the historical moment of the miracle. **LAMBS AND SHEEP**
en: Talitha | **es:** Talitha | **fr:** Talitha | **de:** Talitha Mark 5:41

τᾰμῐ-εῖον G5009 *N-NNS* (4×)
Inner room, storeroom, private chamber; an enclosed space away from public view.
Tameion originally meant a treasury or storehouse, but by the Koine period it had broadened to denote any private inner room. Jesus uses it in two contrasting ways: in Matthew 6:6 it is the secret prayer closet where one meets God away from public eyes, while in Matthew 24:26 it is the hidden chamber where false messiahs might lurk. Luke

12:3 echoes this hiddenness — what is whispered in inner rooms will be proclaimed from rooftops. Luke 12:24 shifts to the older 'storehouse' meaning for ravens that have no pantry. Spanish distinguishes 'aposento' (private chamber) from 'cuartos interiores' (inner rooms), nicely reflecting this range.

(4×) Inner room, private chamber, storeroom — a secluded enclosed space, whether used for private devotion, secretive activity, or storage. In Matthew 6:6, Jesus tells disciples to pray in their tameion, emphasizing intimacy and hiddenness before God. Matthew 24:26 and Luke 12:3 exploit the same sense of concealment. Luke 12:24 reverts to the older meaning of a storehouse or granary. The Spanish distinction between 'aposento' (a personal chamber) and 'cuartos interiores' (hidden inner rooms) captures the dual flavor, while French 'chambre' covers the residential dimension. GEOGRAPHY AND SPACE

en: a-storeroom, inner-rooms, room | **es:** aposento, aposentos, cuartos-interiores | **fr:** chambre | **de:** ταμείοις, ταμεῖον, ταμεῖόν Matt 6:6; Matt 24:26; Luke 12:3; Luke 12:24

τάξις G5010 *N-AFS* (9×)

Order, arrangement; a fixed succession or established pattern, especially of priestly or institutional rank.

Taxis conveys the idea of an established arrangement or appointed order. In classical Greek it ranged from military formations to civic ranks, but the New Testament narrows its usage to two main spheres: liturgical priestly order and congregational propriety. Zechariah serves according to the taxis of his priestly division (Luke 1:8), Paul insists that everything in worship be done decently and in taxis (1 Cor 14:40), and Hebrews repeatedly identifies Christ as a priest 'according to the order of Melchizedek' (Heb 5:6, 10; 6:20; 7:11, 17). The Spanish orden, French ordre, and German Ordnung all preserve this dual sense of rank and proper arrangement.

order (9×) A fixed arrangement, established order, or appointed succession. In the NT this word carries two related applications: (a) the priestly order or rank to which one belongs, as in the Aaronic division of Zechariah (Luke 1:8) and supremely the eternal priesthood 'according to the order of Melchizedek' (Heb 5:6, 10; 6:20; 7:11, 17); and (b) good order or proper arrangement in communal life, as when Paul commends the Colossians' taxis and firmness (Col 2:5) and commands orderly worship (1 Cor 14:40). The multilingual glosses (spa orden, fra ordre, deu Ordnung) uniformly capture both institutional rank and structured propriety under a single lexical concept. ORDER ARRANGEMENT

en: order | **es:** orden | **fr:** ordre | **de:** Ordnung, τάξει Luke 1:8; 1Cor 14:40; Col 2:5; Heb 5:6; Heb 5:10

ταπεινός G5011 *Adj-DMP* (8×)

Lowly, humble; of low social standing or modest disposition, often used of those God lifts up.

An adjective describing someone who is low in status, modest in self-assessment, or socially insignificant. In the Magnificat, Mary celebrates that God has exalted the lowly (Luke 1:52), turning worldly hierarchies upside down. Jesus himself claims to be 'gentle and lowly in heart' (Matt 11:29), making the word a Christological marker. Paul urges believers not to be haughty but to associate with the lowly (Rom 12:16), and James promises that the 'lowly brother' will be exalted (Jas 1:9). The Spanish 'humilde' and French 'humble' both capture the social and spiritual dimensions simultaneously.

lowly, humble (in status or disposition) (8×) Lowly or humble in social position or inner disposition—describing either external circumstance (low status, poverty) or a chosen posture of meekness before God. Jesus applies it to himself (Matt 11:29, 'I am gentle and lowly in heart'), establishing humility as a virtue rather than a deficiency. Mary's song celebrates God scattering the proud and exalting the lowly (Luke 1:52), while Paul counsels solidarity with humble people rather than aspiring to prominence (Rom 12:16). The German gloss 'niedrig' emphasizes the spatial metaphor of 'low,' preserving the word's original sense of physical lowness extended to social and spiritual reality. HUMILITY AND MEEKNESS

en: humble, lowly, to-humble | **es:** a-humildes, humilde, humildes | **fr:** humble, niedrig | **de:** niedrig, ταπεινούς, ταπεινὸς Matt 11:29; Luke 1:52; Rom 12:16; 2Cor 7:6; 2Cor 10:1

ταπεινο-φροσύνη G5012 *N-DFS* (8×)

Humility, lowliness of mind; the disposition of putting others above oneself, valued in NT ethics as a core Christian virtue.

In classical Greek, tapeinophrosyne carried a negative connotation of servility or mean-spiritedness, but the New Testament completely transforms it into a prized virtue. Paul urges believers to adopt humility in their relationships (Eph 4:2, Phil 2:3), modeling the self-emptying attitude of Christ himself. The Spanish 'humildad' and German 'Demut' both capture this revalued sense. In Colossians 2:18, Paul warns against a counterfeit version – a false humility tied to angel worship – showing that even this virtue can be distorted.

1. humility (7×) The genuine virtue of humility – a lowliness of mind that esteems others as more important than oneself. Paul lists it alongside gentleness and patience as essential for church unity (Eph 4:2). In Phil 2:3 it is grounded in the incarnational example of Christ. The Spanish 'humildad' and German 'Demut' both reflect this positive ethical sense. Col 2:18 and 2:23 show its misuse: a performative, self-imposed humility tied to ascetic practices and angel veneration. HUMILITY LOWLINESS

en: humility | **es:** humildad, humillación | **fr:** humilité, ταπεινοφροσύνην, ταπεινοφροσύνης | **de:** Demut, ταπεινοφροσύνης Acts 20:19; Eph 4:2; Phil 2:3; Col 2:18; Col 2:23

2. humble minded (1×) An adjectival extension meaning 'humble-minded' or 'of a lowly disposition,' describing the character quality as an attribute of persons rather than an abstract noun. In 1 Peter 3:8, believers are exhorted to be tapeinophrones – united in spirit and humble-minded toward one another. The Spanish 'humildes' captures this shift from abstract noun to personal quality. HUMILITY AND MEEKNESS

en: humble-minded | **es:** humildes | **fr:** ταπεινόφρονες | **de:** Demut 1Pet 3:8

ταπειν-όω G5013 *V-ASA-3S* (14×)

To humble, bring low, abase; to be humbled (passive); to humble oneself in voluntary self-abasement before God.

Tapeinoo carries the full arc of biblical reversal: what goes up will be brought down, and what bows low will be lifted high. Jesus' repeated paradox — 'whoever humbles himself will be exalted, and whoever exalts himself will be humbled' (Matt 23:12; Luke 14:11; 18:14) — uses both the active and passive voices of this single verb to express the divine economy of inversion. Spanish humillar, French humilier, and German erniedrigen all mirror the semantic breadth, covering both the forced abasement of the proud and the voluntary lowering of the humble. Paul claims to have 'humbled himself' by preaching the gospel free of charge (2 Cor 11:7; 12:21), and Phil 2:8 declares that Christ 'humbled himself, becoming obedient to the point of death.' James and Peter both issue the imperative: 'Humble yourselves before the Lord' (Jas 4:10; 1 Pet 5:6) — not degradation but the posture that precedes divine exaltation.

1. to humble, bring low (active/transitive) (7×) To humble or bring low (active/transitive) — actively lowering someone's status, pride, or position, whether by divine action, social circumstance, or deliberate choice. Jesus teaches that 'whoever humbles himself like this child' will be greatest in the kingdom (Matt 18:4), and the repeated formula 'whoever exalts himself will be humbled' (Matt 23:12; Luke 14:11; 18:14) uses this sense as one pole of the reversal. Paul 'humbled himself' by working with his hands (2 Cor 11:7). Phil 2:8 climaxes: Christ 'humbled himself, becoming obedient to death.' Spanish humillo/humillando and German erniedrigte capture the transitive force. HUMILITY AND LOWERING

en: he-humbled, humbling, might-humble | **es:** humillando, humillare, humille | **fr:** humilier, ἐταπείνωσεν | **de:** erniedrigen, erniedrigt Matt 18:4; Matt 23:12; Luke 14:11; Luke 18:14; 2Cor 11:7

2. to be humbled, be brought low (passive) (5×) To be humbled or brought low (passive) — experiencing humiliation or

reduction at another's hand or by divine decree. The prophetic vision that 'every mountain shall be brought low' (Luke 3:5, citing Isa 40:4) uses the passive future, and the repeated warning that 'the one who exalts himself will be humbled' (Matt 23:12; Luke 14:11; 18:14) presents divine passive reversal. Paul knows how 'to be brought low' (Phil 4:12), placing this alongside hunger and want. Spanish sera humillado, French sera abaisse, and German wird erniedrigt werden all employ passive constructions, distinguishing the experience of being humbled from the act of humbling. **HUMILITY AND LOWERING**

en: to-be-humbled, will-be-brought-low, will-be-humbled | **es:** ser-humillado, será-humillado, será-rebajada | **fr:** humilier, ταπεινοῦσθαι | **de:** erniedrigen, erniedrigt Matt 23:12; Luke 3:5; Luke 14:11; Luke 18:14; Phil 4:12

3. to humble oneself (middle/reflexive) (2×) To humble oneself (middle/reflexive) — voluntary self-abasement before God as a spiritual discipline and posture of faith. James commands: 'Humble yourselves before the Lord, and he will exalt you' (Jas 4:10), and Peter echoes: 'Humble yourselves under the mighty hand of God' (1 Pet 5:6). The aorist passive imperative (tapeinothete) functions with reflexive force in both passages. Spanish humillaos, French humiliez-vous, and German demutigt euch all use reflexive or middle-voice constructions, recognizing that this is not imposed degradation but chosen submission — the posture that, in biblical logic, precedes exaltation. **HUMILITY AND LOWERING**

en: Humble-yourselves | **es:** Humillaos, humillaos | **fr:** Ταπεινώθητε, ταπεινώθητε | **de:** erniedrigen Jas 4:10; 1Pet 5:6

τᾰπείν-ωσις G5014 *N-DFS* (4×)

Humiliation, low estate, abasement; the condition of being brought low or living in humble circumstances.

Tapeinosis denotes the state or experience of being low — whether social, physical, or spiritual. Mary's Magnificat celebrates God looking upon her 'low estate' (Luke 1:48), turning humility into the occasion for divine favor. In Acts 8:33, the term appears in the Isaianic Servant Song quoted by Philip: Christ's 'humiliation' involved the denial of justice. Philippians 3:21 contrasts our 'body of humiliation' with Christ's glorious body, while James 1:10 warns the rich that their exaltation will fade into lowliness. Spanish splits between 'humildad' (a virtue) and 'humillación' (a condition imposed), mirroring a distinction the Greek leaves flexible.

(4×) Humiliation, low estate, abasement — the condition of being in a lowly state, whether experienced as divine grace, unjust suffering, or mortal frailty. Luke 1:48 celebrates God's gracious attention to Mary's humble circumstances. Acts 8:33 (quoting Isaiah 53:8) describes the Messiah's judicial humiliation. Philippians 3:21 uses it for the lowly condition of the present mortal body. James 1:10 applies it to the inevitable humbling of the wealthy. The Spanish evidence — 'humildad' versus 'humillación' — hints at the range from voluntary humility to externally imposed degradation, though the Greek encompasses both under one term. **HUMILITY LOWLINESS**

en: humiliation, lowliness | **es:** humildad, humillación | **fr:** humiliation, ταπεινώσει, ταπεινώσεως | **de:** Erniedrigung, ταπείνωσιν, ταπεινώσει Luke 1:48; Acts 8:33; Phil 3:21; Jas 1:10

τᾰράσσω G5015 *V-ASP-2P* (18×)

To trouble, agitate, or throw into turmoil — of the heart, of communities, or of water physically stirred

Tarasso captures the full spectrum of disturbance, from the trembling of a frightened heart to the upheaval of an entire city. When Herod heard of the newborn king, he 'was troubled, and all Jerusalem with him' (Matt 2:3). Jesus himself uses the word to comfort his disciples: 'Let not your hearts be troubled' (John 14:1,27). In Acts, the word describes the social chaos caused by false teachers who 'trouble' the believers (Acts 15:24; Gal 1:7; 5:10). At its most concrete, it depicts the physical stirring of the pool at Bethesda (John 5:4,7). Spanish 'turbado/perturbaron' and French 'troubler' mirror this range precisely.

1. be emotionally troubled (11×) To experience inner turmoil, fright, or emotional distress. Zechariah was troubled at the angel's appearance (Luke 1:12), the disciples were terrified seeing Jesus walk on water (Matt 14:26; Mark 6:50), and Jesus commands his followers not to let their hearts be troubled (John 14:1,27). The multilingual evidence — Spanish 'turbado,' French 'troubler,' German 'beunruhigen' — all foreground this emotional agitation. **TROUBLING AND DISTURBING**

en: be-troubled, is-troubled, let-be-troubled | **es:** está-turbada, fue-turbado, os-turbéis | **fr:** beunruhigen, troubler | **de:** beunruhigen, τεταραγμένοι, ἐταράχθη Matt 2:3; Matt 14:26; Mark 6:50; Luke 1:12; Luke 24:38

2. cause trouble to others (5×) To cause trouble, disturbance, or confusion among other people, often through false teaching or social upheaval. In Acts 15:24 the Jerusalem council acknowledges that certain men 'troubled' the Gentile believers with demands about circumcision. Paul warns the Galatians about those who 'trouble' them by perverting the gospel (Gal 1:7; 5:10). The Spanish 'perturbaron' captures the active, causative force well. **TROUBLING AND DISTURBING**

en: troubled, troubling | **es:** Perturbaron, perturbando, perturbaron | **fr:** beunruhigen, troubler | **de:** beunruhigen, ταράσσοντες, ἐτάραξαν Acts 15:24; Acts 17:8; Acts 17:13; Gal 1:7; Gal 5:10

3. stir up water physically (2×) To stir up or agitate water physically. At the pool of Bethesda, an angel periodically stirred the water (John 5:4), and the paralyzed man explains he has no one to put him into the pool when the water 'is stirred' (John 5:7). This concrete, physical sense preserves the word's oldest meaning from Homer — Poseidon troubling the sea. **TROUBLING AND DISTURBING**

en: is-stirred, was-stirring | **es:** agitaba, sea-agitada | **fr:** troubler | **de:** beunruhigen John 5:4; John 5:7

τᾰρᾰχή G5016 *N-AFS* (1×)

disturbance, upheaval, disorder; confusion or agitation of water, mind, or circumstances

This noun describes disturbance or upheaval in various contexts: physical (water stirring), mental (confusion), or social (tumult). In John 5:4, it refers to the troubling or stirring of the pool at Bethesda (though this verse is textually disputed). Classical usage ranged from physiological disturbance to political turmoil to military confusion. The term implies disruption of normal order. French 'trouble' and German 'Unruhe' both capture the sense of agitation and disorder.

(1×) Appears in John 5:4 (textually uncertain) describing the stirring or disturbance of the pool's water by an angel. The term fits the context of physical agitation or movement of water. Classical background includes various types of upheaval—medical, mental, military—but here the reference is to visible disturbance of water that signaled healing opportunity. Cross-linguistic evidence confirms the sense of agitation or stirring. **TUMULT AND UPROAR**

en: stirring | **es:** agitación | **fr:** trouble | **de:** Unruhe John 5:4

τάρᾰχος G5017 *N-NMS* (2×)

disturbance, commotion, uproar

This noun describes confusion, disturbance, or commotion. Acts 12:18 notes there was no small disturbance among the soldiers when they discovered Peter had escaped. Acts 19:23 introduces the account of the Ephesian riot by noting there arose no small disturbance about the Way. The term emphasizes disorder and agitation, often with legal or military implications.

(2×) Denotes disturbance, commotion, or tumult, particularly confusion or agitation among groups of people that threatens order. The multilingual evidence (Spanish 'alboroto,' French 'trouble') captures the disruptive nature. Luke uses this in Acts for the confusion among soldiers after Peter's miraculous prison escape (12:18) and to introduce the major Ephesian riot triggered by the gospel's economic impact (19:23), both instances where Christian witness creates significant public disturbance. **TUMULT AND UPROAR**

en: disturbance | **es:** alboroto | **fr:** trouble | **de:** τάραχος Acts 12:18; Acts 19:23

Ταρσεύς G5018 *N-NMS* (2×)
of Tarsus, a native or inhabitant of Tarsus
This ethnic adjective identifies someone as coming from Tarsus, the capital of Cilicia in Asia Minor, Paul's hometown. Acts 9:11 has the Lord direct Ananias to ask for Saul of Tarsus on Straight Street. In Acts 21:39, Paul identifies himself to the Roman tribune as a Jew from Tarsus in Cilicia, a citizen of no obscure city. Paul's Tarsian identity shaped his multilingual, multicultural formation.

(2×) Designates someone as a native or inhabitant of Tarsus, the important commercial and cultural center in Cilicia. The transliterations preserve the Greek adjectival form. Both Acts occurrences identify Paul through his hometown: God directs Ananias to 'Saul of Tarsus' (9:11), and Paul introduces himself to the tribune as a Tarsian Jew (21:39). This identity connected Paul to a cosmopolitan Greek city, Roman provincial capital, and center of Stoic philosophy, equipping him uniquely for cross-cultural gospel ministry. **PERSONAL NAMES**
en: of-Tarsos | **es:** Tarsense, de-Tarso | **fr:** Tarsien | **de:** Ταρσέα, Ταρσεὺς Acts 9:11; Acts 21:39

ταρσ-ός G5019 *N-DFS* (3×)
Tarsus, a prominent city in Cilicia (southeast Asia Minor), known as Paul's birthplace
Tarsus was a major cultural and commercial center in the Roman province of Cilicia, located in what is now southern Turkey. The city was renowned for its university and philosophical schools, rivaling Athens and Alexandria. Paul identifies himself as a citizen of this "no mean city" (Acts 21:39), highlighting both his Greek education and Roman citizenship. The name appears in contexts marking Paul's origins and movements during his early ministry.

(3×) The geographical name Tarsus appears three times, always in reference to Paul's connection with the city. Acts 9:30 records the disciples sending Paul to Tarsus for safety after his conversion, Acts 11:25 shows Barnabas going there to find Paul, and Acts 22:3 contains Paul's own testimony that he was born there. The consistent transliteration across languages (Spanish Tarso/Tarsós, French Tarse, German retention of Greek form) reflects the proper noun status of this significant urban center. **PERSONAL NAMES**
en: Tarsos | **es:** Tarso, Tarsós | **fr:** Tarse | **de:** Ταρσόν, Ταρσὸν, Ταρσῷ Acts 9:30; Acts 11:25; Acts 22:3

Ταρτᾰρ-όω G5020 *V-APA-NMS* (1×)
to cast into Tartarus; to consign to the deepest abyss of the underworld
This rare verb means to throw into Tartarus, the deepest pit of the Greek underworld, deeper than Hades itself. Peter uses it once (2 Pet 2:4) to describe God's judgment on sinning angels, casting them into gloomy chains in the abyss. The term draws on Greek mythology but applies it to biblical angelology. No language translates it simply as 'cast down'—most transliterate or explain 'cast into Tartarus,' recognizing the specific theological geography involved. This is consignment to the lowest prison of the cosmos.

(1×) Used only in 2 Pet 2:4 describing God's judgment on angels who sinned: 'God did not spare angels when they sinned, but cast them into Tartarus.' The verb specifies the location of their imprisonment—not merely 'down' but into the deepest abyss. Peter borrows Greek mythological terminology to describe the severity and depth of angelic confinement. Cross-linguistic evidence preserves the proper noun, acknowledging this specific cosmic location. **ABYSS AND DEEP**
en: having-cast-into-Tartarus | **es:** habiendo-arrojado-al-Tártaro | **fr:** ταρταρώσας | **de:** in-den-Tartarus-werfen 2Pet 2:4

τάσσω G5021 *V-AIM-3S* (9×)
To arrange, appoint, assign to a position or task; in the middle voice, to devote oneself to a service.
Rooted in the military language of marshalling troops into formation, this verb carries into the New Testament the broader sense of placing someone or something into an appointed order. A centurion describes himself as 'set under authority' (Matt 8:9; Luke 7:8), and the Jerusalem council 'appointed' delegates (Acts 15:2). The middle voice yields a reflexive nuance: the household of Stephanas 'devoted themselves' to serving the saints (1 Cor 16:15). Spanish 'designar' and 'dedicarse' mirror this active-middle distinction well. The theological weight appears in Acts 13:48 where those 'appointed' to eternal life believed.

1. appoint, arrange, designate (8×) To appoint, assign, or arrange someone in a role, position, or task by authoritative decision. Includes military subordination (Matt 8:9, Luke 7:8), official delegation (Acts 15:2), and divine appointment (Acts 13:48, where those 'ordained' to eternal life believed). German 'einordnen' captures the ordering dimension. The passive 'being appointed' in Acts 22:10 and 28:23 reflects arrangements made for Paul by others or by God. **COMMANDING AND ORDERING**
en: Having-appointed, being-appointed, being-set | **es:** Habiendo-señalado, designó, dispusieron | **fr:** arranger, ordonner | **de:** einordnen, Ταξάμενοι, τέταχταί Matt 8:9; Matt 28:16; Luke 7:8; Acts 13:48; Acts 15:2

2. devote oneself to (1×) Middle voice: to devote or dedicate oneself to a task or service. In 1 Cor 16:15 the household of Stephanas 'arranged themselves for'—that is, voluntarily committed themselves to—the ministry of the saints. Spanish 'se dedicaron' precisely mirrors the reflexive Greek middle. This sense preserves the root idea of ordered arrangement but turns it inward as a self-imposed commitment. **COMMANDING AND ORDERING**
en: they-devoted | **es:** se-dedicaron | **fr:** arranger | **de:** einordnen 1Cor 16:15

ταῦρος G5022 *N-AMP* (4×)
Bull, ox; a mature male bovine, especially as a sacrificial animal.
Tauros is the standard Greek word for a bull, carrying deep resonances in both pagan and biblical sacrificial systems. In Matthew 22:4, a king's feast features slaughtered bulls and fattened cattle — an image of lavish celebration. Acts 14:13 records the priest of Zeus bringing bulls to sacrifice to Paul and Barnabas, a dramatic collision of pagan cult with apostolic mission. Hebrews 9:13 and 10:4 invoke the Levitical sacrificial system: the blood of bulls (paired with goats) can never truly remove sin, setting up the superiority of Christ's once-for-all offering. French and German both use 'Stiere/taureau,' cognate with the Greek, tracing this word across Indo-European cultures.

(4×) Bull, ox — a mature male bovine, particularly in the context of sacrifice or feasting. Matthew 22:4 features bulls as banquet provisions in a royal parable. Acts 14:13 presents pagan sacrifice at Lystra, where the priest of Zeus brings bulls and garlands. Hebrews 9:13 and 10:4 invoke the Levitical system to argue that bull-blood is inadequate for true atonement. The word is Indo-European (Latin taurus, German 'Stiere'), and the multilingual evidence — Spanish 'toros,' French 'taureau' — confirms a single, stable referent across all four occurrences, with the sacrificial context dominant in three of four uses. **CATTLE AND OXEN**
en: bulls, of-bulls, oxen | **es:** de-toros, toros | **fr:** Stiere, taureau | **de:** Stiere, ταύρους, ταῦροί Matt 22:4; Acts 14:13; Heb 9:13; Heb 10:4

οὗτος G5023 *V-FIA-3S* (1×)
these things will follow; from the demonstrative 'this/these', future form indicating succession
This is the future tense of a verb formed from the demonstrative pronoun 'this/these', meaning 'will follow' or 'will accompany.' In Mark 16:17, Jesus promises that certain signs will accompany or follow those who believe. The emphasis is on sequential accompaniment —these signs come after and alongside faith. The cross-linguistic rendering as 'follow' or 'will follow' confirms the sequential and accompanying nature of the promised signs.

(1×) Found in Mark 16:17 in Jesus' promise: 'These signs will accompany those who believe.' The future verb indicates that supernatural signs will follow believers as authentication of the gospel message.

The demonstrative 'these' links to specific signs listed afterward (casting out demons, speaking in tongues, etc.). Cross-linguistic evidence consistently renders this as 'follow' or 'accompany,' emphasizing the sequential and validating nature of the signs. **FOLLOWING AND DISCIPLESHIP**

en: will-follow | **es:** seguirán | **fr:** suivre | **de:** nachfolgen Mark 16:17

οὗτος G5024

this, these (feminine forms); demonstrative pronoun pointing to nearby persons or things

These are the feminine forms of the common demonstrative pronoun οὗτος, meaning 'this' or 'these.' Greek carefully distinguished gender, number, and case in demonstratives, so αὕτη (nominative feminine singular), ταύτης (genitive feminine singular), and related forms specifically pointed to feminine nouns. The demonstrative arose from reduplication of the article with an inserted -υ-, creating a strong deictic pointer to something present or just mentioned. In discourse, it marked items close at hand physically or recently mentioned in speech. Biblical writers used it constantly to refer back to previously mentioned women, cities, concepts, or abstract feminine nouns.

οὗτος G5025

these (feminine plural dative/genitive); feminine forms of 'these' in oblique cases

These are feminine plural dative and genitive forms of the demonstrative οὗτος: ταύταις (dative plural, 'to/for these') and τούτων (genitive plural, 'of these'). Greek's elaborate case system required distinct forms for each combination of gender, number, and grammatical function. The dative indicated indirect objects or means ('by these things'), while the genitive marked possession or relationship ('of these women'). Biblical writers used these forms to maintain clear reference to feminine plural nouns mentioned earlier in discourse, ensuring readers could track which entities were being discussed even in complex sentences with multiple referents.

οὗτος G5026

this (feminine singular); feminine dative, genitive, and accusative forms of the demonstrative 'this'

These are oblique case forms of the feminine singular demonstrative: ταύτῃ (dative, 'to/for this'), ταύτης (genitive, 'of this'), and ταύτην (accusative, 'this' as direct object). Each form served specific grammatical functions while maintaining reference to a feminine singular noun. The dative marked indirect objects, location, or means; the genitive indicated possession or relationship; the accusative signaled direct objects. In biblical narrative and discourse, these forms were essential for maintaining coherent reference across clauses and sentences. They allowed writers to point back to feminine nouns—women, cities, concepts—without repeating the noun itself, creating more elegant and efficient Greek prose.

ταφ-ή G5027 *N-AFS* (1×)

burial; the act or provision for interring the dead

This noun refers to burial—the act, the custom, or the provision made for interring the dead. In Matthew 27:7, the chief priests use Judas' blood money to buy the potter's field 'as a burial place for strangers.' The term can denote the act of burial, burial customs, or burial grounds. Classical usage included payment for burial services. The consistent cross-linguistic rendering as 'burial' or 'sepulture' reflects the term's association with respectful disposal of the dead.

(1×) Appears in Matt 27:7 where the chief priests buy a field 'for the burial of strangers.' The context emphasizes provision—this field will serve as a cemetery for foreigners who died in Jerusalem. Classical background includes burial fees and burial customs, but here the focus is on designated burial ground. Cross-linguistic unanimity ('burial,' 'sepultura,' 'sépulture') confirms this as the act or place of interment. **BURIAL INTERMENT**

en: burial | **es:** sepultura | **fr:** sépulture | **de:** ταφὴν Matt 27:7

τάφος G5028 *N-AMS* (7×)

A tomb, grave, or burial place; a sepulchre cut from rock where the dead are interred.

Refers to a burial site — typically a rock-hewn chamber — where a body is placed after death. In the Gospels it appears most prominently in the Passion narrative for the tomb of Jesus: the new tomb where Joseph of Arimathea lays the body (Matt 27:61), sealed with a stone and guarded by soldiers (Matt 27:64, 66). Jesus also uses the word in his prophetic critique of the scribes and Pharisees, calling them 'whitewashed tombs' — beautiful on the outside but full of dead bones within (Matt 23:27, 29). The multilingual uniformity is striking: Spanish 'sepulcro,' French 'tombeau,' German 'Grab' — every tradition isolates the same concrete referent.

tomb, grave, burial place (7×) A grave, tomb, or rock-cut sepulchre where the dead are laid to rest. The multilingual evidence is remarkably uniform — Spanish 'sepulcro,' French 'tombeau,' German 'Grab' — all pointing to the same concrete burial site. In Matt 23:27, 29 Jesus uses the image of whitewashed tombs as a devastating metaphor for outward religious show concealing inner corruption. In Matt 27:61–66 it denotes the specific tomb of Jesus, sealed and guarded, which becomes the site of the resurrection discovery. **TOMBS AND BURIAL**

en: grave, tomb, tombs | **es:** a-sepulcros, sepulcro, sepulcros | **fr:** tombeau | **de:** Grab, τάφοις, τάφον Matt 23:27; Matt 23:29; Matt 27:61; Matt 27:64; Matt 27:66

τάχα G5029 *Adv* (2×)

perhaps, possibly, maybe, quickly

This adverb has two meanings: perhaps (expressing possibility) or quickly (expressing swiftness). Romans 5:7 suggests that perhaps for a good person someone might dare to die. Philemon 15 speculates that perhaps Onesimus was separated from Philemon so he might have him back forever. In both cases, Paul uses this to soften assertions with appropriate tentativeness.

(2×) Primarily means 'perhaps' or 'possibly,' expressing contingency or probability rather than certainty, though it can also mean 'quickly' in some contexts. The multilingual glosses (Spanish 'quizás,' French 'peut-être,' German 'vielleicht') support the 'perhaps' meaning for both NT uses. Paul employs this to express measured possibility: perhaps someone might die for a good person (Rom 5:7), and perhaps divine providence orchestrated Onesimus's separation and return (Phlm 15), showing appropriate epistemic humility about human motivations and divine purposes. **HAPPENING AND CHANCE**

en: perhaps | **es:** quizás | **fr:** peut-être, vielleicht | **de:** vielleicht Rom 5:7; Phlm 1:15

τάχύς G5030 *Adv* (10×)

Quickly, hastily, soon — adverb of rapidity in time, urging promptness or warning against rash speed

The adverb ταχέως (tacheos) means 'quickly,' 'speedily,' or 'soon,' carrying both a positive sense of urgency and a cautionary sense of rashness depending on context. When Jesus tells the servant to go out 'quickly' into the streets (Luke 14:21), the word conveys divine urgency. But when Paul marvels that the Galatians are 'so quickly' deserting the gospel (Gal 1:6), the speed is alarming. Similarly, Paul warns Timothy not to lay hands on anyone 'hastily' (1 Tim 5:22). The same root yields the comparative tachion and superlative tachista. Spanish 'pronto/rápidamente' and French 'vite/rapidement' cover both nuances.

quickly, hastily, soon (10×) An adverb meaning 'quickly, speedily, soon,' used either positively for urgent promptness (Luke 14:21, the master's command to gather guests quickly; 2 Tim 4:9, Paul's plea for Timothy to come soon; Phil 2:19, hoping to send Timothy shortly) or negatively for alarming or reckless haste (Gal 1:6, deserting the gospel so quickly; 1 Tim 5:22, not laying hands on anyone too hastily; 2 Thess 2:2, not being quickly unsettled). Spanish 'pronto' and German 'schnell' both serve for the temporal urgency, while context alone disambiguates commendable speed from dangerous rashness. **SPEED AND QUICKNESS**

en: hastily, quickly | **es:** pronto, rápidamente | **fr:** rapidement, vite | **de:** schnell, ταχέως Luke 14:21; Luke 16:6; John 11:31; 1Cor 4:19; Gal 1:6

τᾰχῐνός G5031 *Adj-AFS* (2×)

swift, quick, speedy, imminent

This poetic adjective means swift, quick, or rapid. Second Peter 1:14 speaks of Peter knowing that the putting off of his earthly tent is swift or soon. Second Peter 2:1 warns of false teachers who will bring swift destruction upon themselves. The term emphasizes the rapidity or suddenness of an event, particularly judgment or death.

(2×) Describes something as swift, rapid, quick, or soon to occur, emphasizing the speed or imminence of an event. The cross-lingual renderings (Spanish 'pronto/rápida,' French forms, German 'schnell') capture the swiftness. Peter uses this for the imminent approach of his own death, which he knows is coming soon (2 Pet 1:14), and for the swift, sudden destruction awaiting false teachers (2:1), showing how certainty of timing can apply both to natural death and divine judgment. **SPEED AND QUICKNESS**

en: swift | **es:** pronto, rápida | **fr:** ταχινή, ταχινὴν | **de:** schnell 2Pet 1:14; 2Pet 2:1

τᾰχύς G5032 *Adj-ANS-C* (4×)

More quickly, faster; comparative adverb expressing greater speed or urgency.

The comparative form of tachys ('swift'), tachion means 'more quickly' or 'sooner.' Jesus tells Judas at the Last Supper, 'What you are going to do, do more quickly' (John 13:27) — a chilling acceleration of events. In John 20:4, the beloved disciple outruns Peter to the tomb, arriving 'faster.' The author of Hebrews uses it for hopeful urgency: pray so that 'I may be restored to you more quickly' (Heb 13:19), and notes Timothy's release so they may come 'sooner' (Heb 13:23). Spanish 'más rápido/más pronto' and German 'schneller' both preserve the comparative force faithfully.

(4×) More quickly, faster, sooner — the comparative form expressing increased speed or urgency relative to an expected pace. In John 13:27, Jesus presses Judas toward faster action with ominous intensity. John 20:4 describes a literal footrace to the empty tomb. Hebrews 13:19 and 13:23 use it for the writer's eager desire for speedy reunion with the community. The translations uniformly reflect the comparative: Spanish 'más pronto/más rápido,' French 'plus vite,' German 'schneller' — all confirming a straightforward comparative adverb with no need for multiple senses. **SPEED AND QUICKNESS**

en: faster, more-quickly, quickly | **es:** más-pronto, más-rápido | **fr:** plus-vite, schneller | **de:** schneller John 13:27; John 20:4; Heb 13:19; Heb 13:23

τᾰχύς G5033 *Adj-ANP-S* (1×)

as quickly as possible; with utmost speed (superlative adverb)

This is the superlative adverb meaning 'most quickly' or 'as quickly as possible.' In Acts 17:15, those escorting Paul give instructions that Silas and Timothy should come to him 'as quickly as possible.' The term emphasizes urgency and maximal haste. Classical usage described the swiftest runners or the fastest ships. The cross-linguistic evidence shows varied expressions of urgency: Spanish 'pronto' (soon), French 'le plus vite' (the fastest), German preserving the Greek form. All convey pressing need for speed.

(1×) Found in Acts 17:15 where Paul's escort receives orders for Silas and Timothy to join him 'with all speed' or 'as soon as possible.' The superlative form emphasizes the urgency of Paul's need for his co-workers. The context is Paul alone in Athens, desiring fellowship and support. Cross-linguistic renderings emphasize quickness (French 'the fastest,' Spanish 'soon'), confirming the command for maximum haste. **SPEED AND QUICKNESS**

en: quickly-as-possible | **es:** pronto | **fr:** le-plus-vite | **de:** τάχιστα Acts 17:15

τάχος G5034 *N-DNS* (8×)

Speed, haste, quickness; almost always in the dative phrase 'en tachei' meaning 'soon' or 'without delay.'

A noun meaning swiftness or rapidity, almost exclusively found in the New Testament in the adverbial dative phrase 'en tachei'—'with speed, quickly, soon.' This expression carries urgency: God will grant justice speedily (Luke 18:8), the angel tells Peter to rise quickly (Acts 12:7), and Paul promises that God will crush Satan under believers' feet soon (Rom 16:20). The Spanish 'prisa' (haste) and French 'rapidité' capture the urgency, while 'brevedad' (brevity) hints at the temporal sense of imminence rather than mere physical velocity.

haste, speed, quickness (8×) Quickness, speed, or haste, functioning as a temporal adverb via the prepositional phrase 'en tachei' (with speed, soon, without delay). The angel commands Peter to dress 'en tachei' during his prison escape (Acts 12:7), Jesus promises that God will vindicate his elect 'en tachei' (Luke 18:8), and Paul assures the Romans that Satan's defeat will come 'en tachei' (Rom 16:20). The Revelation passages (Rev 1:1; 22:6) use the same phrase for events that 'must soon take place,' giving the word an eschatological edge. All eight New Testament occurrences appear in this fixed dative construction. **SPEED AND QUICKNESS**

en: haste, quickness, speed | **es:** breve, brevedad., prisa | **fr:** rapidité, vitesse | **de:** Eile, τάχει Luke 18:8; Acts 12:7; Acts 22:18; Acts 25:4; Rom 16:20

τᾰχύς G5035 *Adv* (12×)

tachy – quickly, soon, without delay; an adverb of speed or temporal urgency

The adverb tachy ('quickly') conveys speed, promptness, or urgency in action. It appears across a range of New Testament settings. Jesus urges swift reconciliation: 'come to terms quickly with your accuser' (Matt 5:25). The angel at the tomb commands the women, 'go quickly and tell his disciples' (Matt 28:7-8). In the parable of the great banquet, the master orders his servant, 'go out quickly into the streets' (Luke 14:21). John's Gospel uses it with sharp narrative economy – Judas leaves the last supper after Jesus says 'what you are going to do, do quickly' (John 13:27). Revelation closes with the promise 'I am coming quickly' (Rev 2:16; 11:14; 22:7, 12, 20). Spanish pronto/rapidamente, French vite, and German schnell converge on one temporal-speed sense.

quickly (12×) An adverb meaning quickly, soon, or without delay, used for urgent commands (Matt 5:25; 28:7), parabolic urgency (Luke 14:21), dramatic narrative pace (John 13:27 of Judas), and the eschatological promise of Christ's return (Rev 22:7, 12, 20). Spanish pronto, French vite, and German schnell render it uniformly as a single speed adverb. **SPEED AND QUICKNESS**

en: Quickly, quickly | **es:** Pronto, pronto, pronto, | **fr:** rapidement, vite | **de:** schnell, Ταχὺ, ταχὺ Matt 5:25; Matt 28:7; Matt 28:8; Mark 9:39; Luke 15:22

τᾰχύς G5036 *Adj-NMS* (1×)

swift, quick; ready to act with speed

This adjective describes quickness or swiftness, whether physical speed or mental/emotional readiness. James 1:19 uses it ethically: 'be quick to hear, slow to speak, slow to anger.' Here 'quick' means ready, eager, prompt—not in a hurried sense but in a prepared, attentive sense. Classical usage described fast runners or swift ships, but also hasty or rash thinking. James applies it to disciplined receptivity—the readiness to listen actively.

(1×) Appears in Jas 1:19 in the ethical triad: 'be quick to hear, slow to speak, slow to anger.' The adjective emphasizes readiness and eagerness to listen, contrasting with restraint in speaking and anger. This isn't physical speed but moral posture—attentive receptivity. Cross-linguistic evidence ('quick,' 'pronto,' 'schnell') uniformly renders speed, but context demands understanding this as readiness and willingness to hear. **SPEED AND QUICKNESS**

en: quick | **es:** pronto | **fr:** ταχὺς | **de:** schnell Jas 1:19

τε G5037 *Conj* (215×)

And, both, also – an enclitic conjunction linking words, phrases, or clauses.

The particle te is one of Greek's subtle connective tools, functioning as an enclitic conjunction that binds elements together more closely than the common kai. It frequently appears in the paired construction te...kai ('both...and'), lending a sense of natural pairing or logical belonging. Luke and the author of Hebrews favor it heavily, giving Acts and Hebrews a distinctly literary register. Spanish reduces it to the simple conjunction 'y,' as do French 'et' and German 'und,' though these translations lose the nuance of the enclitic positioning that signals a tighter logical bond between the joined elements.

and, both, also (enclitic conjunction) (215×) An enclitic coordinating particle that connects words, phrases, or clauses, typically appearing postpositively after the first word of its clause. Most often functions as a simple connective 'and' or in the correlative pair te...kai ('both...and'), binding elements in closer logical unity than kai alone. Concentrated in Luke-Acts and Hebrews (Acts 5:19, 5:42; Heb 1:3), reflecting elevated Hellenistic prose style. Spanish 'y,' French 'et,' and German 'und' uniformly confirm its conjunctive function. **ADDITIVE PARTICLES**

en: and-, both- | **es:** *-y | **fr:** et- | **de:** und Acts 5:19; Acts 5:35; Acts 5:42; Acts 6:7; Acts 6:12

τεῖχος G5038 *N-NNP* (9×)

A city wall or fortification wall; a large defensive structure surrounding and protecting an urban settlement.

Teichos refers specifically to a large defensive wall encircling a city, distinct from toichos, which denotes an interior house wall. In the New Testament its occurrences divide between historical narrative and apocalyptic vision. Paul escapes Damascus by being lowered through an opening in the teichos (Acts 9:25; 2 Cor 11:33), Jericho's walls fall by faith (Heb 11:30), and the heavenly Jerusalem is described with a great, high wall possessing twelve gates and twelve foundations (Rev 21:12-19). The Spanish muro/muros and French muraille aptly convey the imposing, fortified character of this structure.

wall, city wall, fortification wall (9×) A city wall or fortification wall, the large defensive structure surrounding an urban area. Unlike toichos (G5109), which refers to the wall of a building, teichos always denotes a massive exterior fortification. Paul's dramatic escape from Damascus through a basket lowered from the wall illustrates its physical scale (Acts 9:25; 2 Cor 11:33). The fall of Jericho's walls by faith highlights its military significance (Heb 11:30). In Revelation, the wall of New Jerusalem is described with extraordinary dimensions and precious foundations (Rev 21:12, 14, 15, 17-19). Multilingual evidence (spa muro, fra muraille, deu Mauer, eng wall) consistently points to a fortified city wall. **GEOGRAPHY AND SPACE**

en: a-wall, wall, walls | **es:** muro, muro,, muros | **fr:** mur, muraille | **de:** Mauer, τείχους Acts 9:25; 2Cor 11:33; Heb 11:30; Rev 21:12; Rev 21:14

τεκμήρι-ον G5039 *N-DNP* (1×)

proof, evidence; convincing demonstration or sure sign

This noun denotes proof or convincing evidence, particularly of an argumentative or demonstrative kind. In Acts 1:3, Luke describes Jesus presenting himself alive 'by many convincing proofs' during the forty days after his resurrection. The term implies more than mere signs—these are evidences capable of producing certainty. Classical rhetoric distinguished this from circumstantial evidence or probability. The consistent cross-linguistic rendering as 'proofs' or 'evidence' confirms the epistemological weight: these were demonstrations sufficient to establish resurrection as fact.

(1×) Found in Acts 1:3 describing how Jesus proved his resurrection to the apostles: 'He presented himself alive after his suffering by many convincing proofs.' The term emphasizes the demonstrative, argumentative character of the evidence—not just appearances but sustained, verifiable proofs over forty days. Cross-linguistic evidence ('proofs,' 'pruebas,' 'évidence') confirms this as compelling demonstration establishing certainty. **TESTING AND PROVING**

en: proofs | **es:** pruebas | **fr:** évidence | **de:** τεκμηρίοις Acts 1:3

τεκν-ίον G5040 *N-VNP* (8×)

Little children; an affectionate diminutive address used by Jesus and the apostle John for disciples or believers.

A tender diminutive of 'teknon' (child), used as a warm term of address for spiritual dependents. Jesus uses it once at the Last Supper—'Little children, I am with you only a little longer' (John 13:33)—and the apostle John adopts it as his signature address throughout 1 John, writing 'little children' when urging believers to walk in righteousness and love. The Spanish 'hijitos' (dear little sons) and German 'Kindlein' both preserve the affectionate diminutive force that distinguishes this word from the more neutral 'tekna.'

little children (8×) An affectionate diminutive meaning 'little children' or 'dear children,' used as a vocative address conveying parental tenderness toward spiritual dependents. Jesus employs it uniquely at the Last Supper to address his disciples with intimacy before his departure (John 13:33). The apostle John then makes it his characteristic address to his congregations (1 John 2:1, 12, 28; 3:7, 18; 4:4; 5:21), echoing the Master's own tone. The Spanish 'hijitos' captures the warmth of the diminutive particularly well, as does the German 'Kindlein,' both conveying familial affection rather than mere age description. **CHILDREN AND INFANCY**

en: Little-children, little-children | **es:** Hijitos, hijitos | **fr:** Kindlein, petits-enfants | **de:** Kindlein John 13:33; 1John 2:1; 1John 2:12; 1John 2:28; 1John 3:7

τεκνογον-έω G5041 *V-PNA* (1×)

to bear children, give birth; to fulfill the maternal role

This verb means to bear children or fulfill the role of childbearing. In 1 Timothy 5:14, Paul advises younger widows to 'marry, bear children, manage their households.' The term focuses on the biological and social function of motherhood. Classical usage included both humans and animals bearing young. The cross-linguistic evidence shows direct rendering: Spanish 'tener hijos' (have children), German 'Kinder aufziehen' (raise children—though this shifts toward rearing rather than just bearing). The context is practical pastoral advice about productive household roles.

(1×) Appears in 1 Tim 5:14 in Paul's counsel to younger widows: marry, bear children, manage the home. The infinitive describes one component of the married household role Paul recommends. The verb emphasizes the natural maternal function. Cross-linguistic evidence directly translates 'bear/have children,' though German adds the rearing dimension. Context focuses on occupying younger widows in productive family life rather than idleness. **CHILDREN AND INFANCY**

en: to-bear-children | **es:** tener-hijos | **fr:** τεκνογονεῖν | **de:** Kinder-aufziehen 1Tim 5:14

τεκνογον-ία G5042 *N-GFS* (1×)

childbearing, motherhood; the process or state of bearing children

This noun refers to the process or function of bearing children. In 1 Timothy 2:15, Paul makes the difficult statement that 'she will be saved through childbearing.' The term emphasizes the maternal role and function. Whether this refers to salvation through the birth of the Messiah, preservation through the childbirth process, or faithfulness in maternal calling remains debated. Classical usage simply meant the act of bearing children. Cross-linguistic evidence preserves the basic sense: Spanish 'maternidad' (motherhood), German 'Kindergebären' (child-bearing).

(1×) Found in 1 Tim 2:15 in the statement 'she will be saved through childbearing.' The noun emphasizes the maternal function or process. Interpretations vary: salvation through the birth of Christ, physical preservation through childbirth, or spiritual blessing through faithful motherhood. Cross-linguistic renderings ('childbearing,' 'maternidad') preserve the basic maternal reference without resolving the theological puzzle of the verse. **CHILDREN AND INFANCY**

en: childbearing | **es:** maternidad | **fr:** τεκνογονίας | **de:** Kindergebaeren 1Tim 2:15

τέκνον G5043 *N-DNS* (99×)
Child or offspring, whether biological, spiritual, or as a warm vocative address to a younger person.
A rich term for child or offspring rooted in the verb tiktō ('to give birth'), teknon carries both biological and relational weight. In the Gospels it describes literal children and descendants (Matt 2:18; 3:9), while Paul extends it powerfully to spiritual children of faith (Gal 4:28). As a vocative it becomes an intimate address — Jesus says 'teknon' to the paralytic (Mark 2:5) and to his disciples (Mark 10:24), conveying parental tenderness. The multilingual evidence is consistent: Spanish hijos, French enfant, and German Kinder all track the biological sense, while the vocative usage stands apart in passages where direct address carries emotional warmth.

1. child, offspring (89×) The primary sense of child or offspring, covering biological descendants, spiritual children, and metaphorical progeny. Used referentially across all cases and numbers. Spanish hijos, French enfant, and German Kinder uniformly render this sense. Jesus declares that God can raise up 'children' (tekna) to Abraham from stones (Matt 3:9), and Paul speaks of believers as 'children of promise' (Gal 4:28). CHILDREN AND INFANCY
en: children | **es:** hijos | **fr:** enfant | **de:** Kind, Kinder Matt 2:18; Matt 3:9; Matt 7:11; Matt 10:21; Matt 15:26

2. dear child (address) (10×) A vocative use functioning as an affectionate form of address from an elder to a younger person — 'my child,' 'dear children.' Distinguished from sense 1 not by referent but by pragmatic force: it conveys tenderness and intimacy. Jesus addresses the paralytic as 'teknon' before healing him (Mark 2:5), and uses it with his disciples (Mark 10:24). Spanish Hijo mío and German mein Kind capture this warmth. CHILDREN AND INFANCY
en: Child, Children, child | **es:** Hijo, Hijos, hijitos | **fr:** Kinder, enfant | **de:** Kind, Kinder Matt 9:2; Matt 21:28; Mark 2:5; Mark 10:24; Luke 2:48

τεκνο-τροφέω G5044 *V-AIA-3S* (1×)
to raise children, rear offspring; to fulfill parental nurturing responsibilities
This verb means to rear or raise children, emphasizing the nurturing process beyond mere birth. In 1 Timothy 5:10, it appears in the qualifications for widows to receive church support: 'if she has raised children' among other good works. The term includes the full spectrum of parenting—feeding, training, nurturing to maturity. Classical usage included both human and animal rearing. The cross-linguistic evidence confirms the nurturing emphasis: Spanish 'crió hijos' (raised children), German 'Kinder aufziehen' (bring up children). This is formative care, not just biological production.

(1×) Appears in 1 Tim 5:10 as one criterion for enrolling widows for church support: 'if she has brought up children.' The verb emphasizes successful nurturing and rearing, not merely giving birth. The context lists various good works demonstrating faithful service. Cross-linguistic evidence ('raised children,' 'crió hijos') confirms this as the full parenting process—evidence of faithful, sacrificial care over years. CHILDREN AND INFANCY
en: she-raised-children | **es:** crió-hijos | **fr:** ἐτεκνοτρόφησεν | **de:** Kinder-aufziehen 1Tim 5:10

τέκτων G5045 *N-GMS* (2×)
craftsman, carpenter, builder, artisan
This noun describes a craftsman or artisan, particularly a carpenter or builder who works with wood. Matthew 13:55 asks, 'Is not this the carpenter's son?' referring to Jesus and Joseph. Mark 6:3 has the crowd ask, 'Is not this the carpenter?' referring to Jesus himself. Both passages highlight Jesus' humble origins and trade, which became a stumbling block to his hometown.

(2×) Denotes a craftsman, artisan, or worker, particularly one who works in wood—a carpenter, joiner, or builder. The multilingual evidence (Spanish 'carpintero,' French 'charpentier,' German 'Zimmermann') consistently identifies the woodworking trade. Matthew identifies Joseph as the carpenter (13:55), while Mark calls Jesus himself the carpenter (6:3), showing that Jesus learned and practiced his earthly father's trade. This working-class identity contrasted sharply with messianic expectations, making it a skandalon to Nazareth. WORK AND LABOR
en: carpenter | **es:** carpintero | **fr:** charpentier | **de:** Zimmermann, τέκτονος Matt 13:55; Mark 6:3

τέλειος G5046 *Adj-ANS* (19×)
Perfect, complete, mature: having reached the intended goal or end; fully developed in character or quality.
Rooted in telos ('end, goal'), teleios describes what has arrived at its intended completion. When Jesus says 'be perfect as your heavenly Father is perfect' (Matt 5:48), the call is not to flawless performance but to wholeness of character—love extended even to enemies. Paul uses it for mature believers who grasp deeper wisdom (1 Cor 2:6) and contrasts it with the partial and childish (1 Cor 13:10). James similarly ties it to endurance that produces completeness (Jas 1:4). Spanish 'perfecto,' French 'parfait,' and German 'vollkommen' all echo this dual sense of moral completeness and developmental maturity.

perfect, complete, mature (19×) Fully developed, complete, or mature—whether of persons, sacrificial animals, or abstract qualities. In Matt 5:48 Jesus calls disciples to a wholeness of love modeled on God's impartial generosity. Paul distinguishes teleios believers capable of solid teaching from spiritual infants (1 Cor 2:6; Heb 5:14). In 1 Cor 13:10 the 'perfect' (to teleion) is the consummation that renders partial gifts obsolete, pointing toward eschatological fullness. PERFECTION AND WHOLENESS
en: a-perfect, complete, mature | **es:** de-perfectos, maduros, más-perfecto | **fr:** parfait, vollkommen | **de:** vollkommen Matt 5:48; Matt 19:21; Rom 12:2; 1Cor 2:6

τελειότης G5047 *N-GFS* (2×)
completeness, perfection, especially of moral or spiritual maturity
This term denotes completeness or perfection, particularly in moral and spiritual development. Paul uses it in Colossians to describe love as the bond of perfection that binds all virtues together. In Hebrews, it appears in an exhortation to leave elementary teachings and press on toward maturity. The word emphasizes not just an endpoint but the fullness and wholeness of character that comes through growth.

(2×) The Greek philosophical and Septuagint background points to completeness of character or development. In Col 3:14, love functions as the perfecting bond that holds all Christian virtues in unity. Heb 6:1 calls believers beyond foundational teachings toward spiritual maturity (τελειότης), suggesting a progressive aspect of perfection rather than instant arrival. AUTO-DETECTED COMMUNITY 11702 WITH 8 SENSES
en: maturity, perfection | **es:** perfección | **fr:** perfection | **de:** Vollkommenheit Col 3:14; Heb 6:1

τελει-όω G5048 *V-RIM/P-1S* (23×)
To make perfect or bring to completion; perfecting persons spiritually, or finishing a task or purpose.
A theologically charged verb spanning spiritual perfection and practical completion. Spanish reveals the split: perfeccionar and perfeccionados for the theological sense versus completar and cumplir for task-finishing. Seventeen occurrences describe God bringing believers or Christ to full spiritual maturity — Christ 'perfected through sufferings' (Heb 2:10), believers 'made perfect in one' (John 17:23). Six occurrences denote completing a course or task, as when Jesus declares 'I have finished the work you gave me' (John 17:4) and 'it is finished' (John 19:28).

1. to make perfect, bring to perfection (17×) To make perfect, bring a person or thing to full spiritual or moral completeness. Spanish perfeccionados and French accomplir in its fuller sense capture this theological weight. Christ perfected through suffering (Heb 2:10; 5:9), believers perfected in unity (John 17:23), and the faith-perfecting work described in Philippians 3:12 anchor seventeen occurrences. FULFILL AND COMPLETE

en: I-am-perfected, I-have-been-perfected, has-been-perfected | **es:** fue-perfeccionada, fueran-perfeccionados, ha-perfeccionado | **fr:** accomplir, achever | **de:** vollenden, τελειοῦμαι Luke 13:32; John 17:23; Phil 3:12; Heb 2:10; Heb 5:9

2. to complete, finish, accomplish (6×) To complete, finish, or accomplish a task, course, or purpose to its intended end. Spanish completar and cumplir mark this as goal-oriented fulfillment rather than spiritual maturation. Jesus finishing his Father's work (John 4:34; 17:4), the fulfillment cry at the cross (John 19:28), and the boy Jesus completing the feast days (Luke 2:43) define six occurrences. **FULFILL AND COMPLETE**

en: I-complete, complete, having-completed | **es:** complete, habiendo-completado, se-cumpliera | **fr:** accomplir, rendre-parfait | **de:** vollenden, τελειωσάντων, τελειῶσαι Luke 2:43; John 4:34; John 5:36; John 17:4; John 19:28

τέλειος G5049 *Adv* (1×)

completely, fully, perfectly; with complete thoroughness

This adverb means completely, fully, or perfectly. In 1 Peter 1:13, Peter urges believers to 'set your hope fully on the grace to be brought to you at the revelation of Jesus Christ.' The adverb emphasizes undivided, complete commitment—not partial or wavering hope. Classical usage described complete fulfillment or perfect execution. The cross-linguistic rendering varies between 'fully' (English), 'completely' (Spanish), and 'völlig' (German—totally), but all emphasize thoroughness and wholeness. This is total, not tentative, hope.

(1×) Found in 1 Pet 1:13 modifying how believers should set their hope: 'fully' or 'completely' on coming grace. The adverb calls for undivided, wholehearted expectation without reservation. Classical background of perfection and completeness enriches the call—this is hope without hedging or backup plans. Cross-linguistic evidence uniformly emphasizes totality ('fully,' 'completamente,' 'völlig'), confirming the call to complete eschatological orientation. **COMPLETENESS AND TOTALITY**

en: fully | **es:** completamente | **fr:** τελείως | **de:** voellig 1Pet 1:13

τελεί-ωσις G5050 *N-NFS* (2×)

completion, fulfillment, especially of prophecy, legal instruments, or priestly function

This word carries the sense of bringing something to its intended completion or fulfillment. The classical usage spans physical completion (buildings, crops reaching ripeness) to legal execution (completing a contract). In Luke 1:45, Mary's Magnificat celebrates the fulfillment of God's promises. Hebrews 7:11 questions whether perfection could come through the Levitical priesthood, pointing toward the need for a superior priestly order in Christ.

(2×) Drawing on classical meanings of physical completion and legal execution, the New Testament applies τελείωσις to prophetic fulfillment and priestly function. Luke 1:45 celebrates the accomplishment of divine promises to Mary. Heb 7:11's rhetorical question about perfection through the Levitical priesthood highlights the inadequacy of the old covenant and anticipates Christ's superior priesthood bringing true completion. **AUTO-DETECTED COMMUNITY 11702 WITH 8 SENSES**

en: fulfillment, perfection | **es:** cumplimiento, perfección | **fr:** accomplissement, achèvement | **de:** Vollendung, τελείωσις Luke 1:45; Heb 7:11

τελει-ωτής G5051 *N-AMS* (1×)

perfecter, completer; one who brings to completion or full development

This rare noun means perfecter or one who brings something to completion. In Hebrews 12:2, Jesus is called 'the founder and perfecter of our faith'—the one who initiates and completes the faith journey. The term emphasizes bringing to full maturity or final accomplishment. The cross-linguistic evidence directly translates: Spanish 'perfeccionador' (perfecter), German 'Vollender' (completer). Jesus both begins faith in believers and carries it through to completion. This is not just example but active agent of faith's maturation.

(1×) Appears only in Heb 12:2 describing Jesus as 'the author and perfecter of faith.' The noun emphasizes Jesus' role in bringing faith to full development and completion. He doesn't just start the race or model it—he actively completes faith in his followers. Cross-linguistic evidence ('perfecter,' 'perfeccionador,' 'Vollender') consistently emphasizes the completing, finishing role. Jesus brings faith to its intended end. **PERFECTION AND WHOLENESS**

en: perfecter | **es:** perfeccionador | **fr:** Vollender | **de:** Vollender Heb 12:2

τελεσφορ-έω G5052 *V-PIA-3P* (1×)

to bring fruit to maturity; to carry to full development and completion

This compound verb means to bring fruit to full maturity or perfection. In Luke 8:14, Jesus explains the parable of the sower: some hear the word but are choked by life's worries and 'do not bring fruit to maturity.' The term emphasizes not just producing fruit but carrying it to completion. Classical usage could describe bearing healthy offspring to term or bringing disease to crisis. The agricultural metaphor demands full ripening, not just initial growth. Spanish 'maduran' (mature) and French 'porter du fruit' (bear fruit) both capture the completion emphasis.

(1×) Found in Luke 8:14 describing seed among thorns: the word is heard but choked by worries, riches, pleasures, and 'their fruit does not mature.' The verb emphasizes completion—these plants may start growing but never reach fruitful maturity. The parable warns against incomplete discipleship. Cross-linguistic evidence ('bring to maturity,' 'maduran') confirms the emphasis on full development, not mere initial response. **GEOGRAPHY AND SPACE**

en: bring-to-maturity | **es:** maduran | **fr:** porter-du-fruit | **de:** τελεσφοροῦσιν Luke 8:14

τελευτ-άω G5053 *V-PIA-3S* (13×)

to die, to come to the end of life — verb denoting physical death

Teleutao derives from telos ('end') and in classical Greek could mean 'to bring to completion' or 'to fulfill.' By the Koine period, however, the meaning had narrowed almost entirely to 'die' — to reach the end of one's life. All 13 New Testament occurrences carry this meaning without exception. The verb appears in legal pronouncements (Matt 15:4, 'let him be put to death,' quoting the Decalogue), narrative succession formulas (Matt 2:19, 'when Herod died'), and Sadducean test cases about levirate marriage (Matt 22:25; Mark 12:20-22). The translations are perfectly aligned: Spanish 'morir,' French 'mourir,' German 'sterben.'

die, come to an end of life (13×) To reach the terminus of physical life; to die. In the NT this verb consistently denotes biological death across every grammatical form — aorist participle ('having died,' Matt 2:19), present imperative ('let him die,' Matt 15:4; Mark 7:10, citing Exod 21:17), and aorist indicative in the Sadducees' hypothetical scenario (Matt 22:25; Mark 12:20-22). The verb's etymological connection to telos ('end, completion') is fully lexicalized as physical death, with no residual sense of 'accomplish' surviving in the NT corpus. **DEATH AND CORPSES**

en: Having-died, died, dies | **es:** Habiendo-muerto, morir, muera | **fr:** mourir | **de:** sterben, Τελευτήσαντος, τελευτάτω Matt 2:19; Matt 9:18; Matt 15:4; Matt 22:25; Mark 7:10

τελευτ-ή G5054 *N-GFS* (1×)

death, end of life; the completion or termination of earthly existence

This noun refers to death, specifically the end or completion of life. In Matthew 2:15, it appears in the phrase 'until the death of Herod,' marking the temporal boundary of the holy family's Egyptian sojourn. The term can mean any completion or end, but most commonly denotes death as life's termination. Classical usage included the end or completion of any process, but especially life's end. The consistent cross-linguistic rendering as 'death' or 'morte' reflects the term's primary reference to mortality's final boundary.

(1×) Appears in Matt 2:15 marking the duration of Jesus' stay in Egypt: 'until the death of Herod.' The noun provides the temporal endpoint—when Herod dies, return becomes safe. Classical background includes any completion or end, but biblical usage focuses on death as life's terminus. Cross-linguistic unanimity ('death,' 'muerte,' 'mort') confirms this as the end of earthly life, the boundary event enabling the narrative to advance. **DEATH AND DYING**
en: death | **es:** muerte | **fr:** mort | **de:** τελευτῆς Matt 2:15

τελέω G5055 *V-AIP-3S* (28×)

To complete, finish, or bring to an end; to fulfill prophecy or obligation; to pay taxes or tribute

A verb woven through some of Scripture's most climactic moments. When Jesus cries τετέλεσται—'It is finished' (John 19:30)—this is the word, declaring the totality of redemptive work accomplished. In Matthew's Gospel it regularly marks the transition from discourse to narrative: 'When Jesus had finished these sayings...' (Matt 7:28; 11:1; 13:53). It also carries the sense of fulfilling law or commandment, as when James speaks of 'fulfilling the royal law' (Jas 2:8). A concrete, everyday usage appears in Matthew 17:24, where it means simply to pay the temple tax. Spanish captures the range well: 'consumar' for the climactic completion, 'terminar' for finishing speech, 'cumplir' for fulfilling law, and 'pagar' for payment.

1. be completed or fulfilled (13×) The passive or middle sense of being completed, fulfilled, or brought to consummation, especially of prophetic purposes and divine appointments. John 19:28 notes that Jesus knew 'all things were now accomplished,' and his final cry τετέλεσται (John 19:30) became the definitive declaration that redemption was complete. Luke 18:31 applies it to the fulfillment of prophetic writings. Spanish 'consumado está' and French 'accomplir' convey the weighty finality of prophetic completion. **FULFILL AND COMPLETE**
en: have-been-finished, is-completed, is-perfected | **es:** Consumado-está, fue-consumado, fueran-consumadas | **fr:** accomplir, achever | **de:** vollenden, vollendet Luke 12:50; Luke 18:31; Luke 22:37; John 19:28; John 19:30

2. complete or finish (10×) The active transitive sense of finishing or completing a task, speech, or journey. Matthew uses this verb five times as a formulaic transition—'When Jesus finished these sayings' (Matt 7:28, 11:1, 13:53, 19:1, 26:1)—marking the close of each major discourse. Paul likewise says 'I have finished the race' (2 Tim 4:7). Spanish 'terminar' and German 'vollenden' render this straightforward sense of bringing an activity to its natural conclusion. **FULFILL AND COMPLETE**
en: I-have-finished, finished, they-completed | **es:** completaron, cumplieron, he-terminado | **fr:** accomplir, achever | **de:** vollenden, vollendet Matt 7:28; Matt 10:23; Matt 11:1; Matt 13:53; Matt 19:1

3. fulfill or carry out (3×) To fulfill, keep, or carry out a law, commandment, or moral obligation through obedient action. James 2:8 speaks of 'fulfilling the royal law,' Romans 2:27 of the uncircumcised person who 'fulfills the law,' and Galatians 5:16 promises that walking by the Spirit means one will not 'carry out' the desires of the flesh. Spanish 'cumplir' (to fulfill, comply) and French 'accomplir' both capture the performative, duty-oriented dimension that distinguishes this from mere completion. **FULFILL AND COMPLETE**
en: keeping, you-fulfill, you-will-fulfill | **es:** cumpláis, cumplís, que-cumple | **fr:** accomplir, achever | **de:** vollenden Rom 2:27; Gal 5:16; Jas 2:8

4. pay (2×) To pay taxes, tribute, or a financial obligation—a concrete, transactional use. In Matthew 17:24, the tax collectors ask whether Jesus 'pays' the two-drachma temple tax, and Romans 13:6 explains that this is why believers 'pay' taxes to governing authorities. Spanish 'pagar' (to pay) makes the commercial sense unmistakable, sharply distinct from the theological and literary uses of the same verb. **FULFILL AND COMPLETE**
en: pays, you-pay | **es:** paga, pagáis | **fr:** accomplir, achever | **de:** vollenden, vollendet Matt 17:24; Rom 13:6

τέλος G5056 *N-NNP* (42×)

End, conclusion, termination (esp. eschatological); tax, toll, or customs duty; goal, outcome, or purpose.

The Greek noun telos embraces both termination and consummation — not merely where something stops, but where it reaches fulfillment. Its dominant NT use (36 occurrences) is eschatological: 'the end is not yet' (Matt 24:6), 'the one who endures to the end will be saved' (Matt 24:13). But telos also carries a fiscal sense: the 'toll' or 'tax' kings exact (Matt 17:25; Rom 13:7), where Spanish shifts from fin to impuesto and German from Ende to Steuer. A third sense means the designed goal or purpose: 'the goal of the commandment is love' (1 Tim 1:5). Paul's claim that Christ is 'the telos of the law' (Rom 10:4) famously oscillates between 'end' and 'goal.'

1. temporal end (eschatological terminus) (20×) Split from sense 77517. Criteria: The end of the age, the eschatological endpoint; 'the end is not yet,' 'endure to the end,' 'then the end will come'; predominantly articular ὁ τέλος in apocalyptic discourse
en: end, ends, the-end | **es:** el-fin, fin, fin. | **fr:** Ende, fin | **de:** Ende, Steuer Matt 10:22; Matt 24:6; Matt 24:13; Matt 24:14; Mark 13:7

2. fulfillment, completion, outcome (16×) Split from sense 77517. Criteria: The completion or outcome of a process; 'the end of sin is death,' 'the end of sanctification is eternal life,' 'the things concerning Jesus have an end (fulfillment)'; telic rather than terminal
en: an-end, end, the-end | **es:** fin | **fr:** Ende, fin | **de:** Ende, Steuer Matt 26:58; Mark 3:26; Luke 18:5; Luke 22:37; John 13:1

3. tax, toll, revenue (3×) A tax, customs duty, or toll collected by the state — a well-attested classical sense derived from telos as a 'payment due' or 'completion of obligation.' With 3 NT occurrences, this appears in Jesus' question to Peter about whether kings collect tele (taxes) from their own sons or from others (Matt 17:25), and in Paul's instruction to render telos to whom telos is owed alongside phoros (tribute) in Romans 13:7. Spanish shifts decisively to impuesto/impuestos, French retains impôt, and German moves from Ende to Steuer — a lexical bifurcation that confirms translators recognize a categorically different meaning from 'end.' **GEOGRAPHY AND SPACE**
en: revenue, taxes | **es:** impuesto, impuestos | **fr:** fin | **de:** Ende, Steuer Matt 17:25; Rom 13:7

4. goal, outcome, purpose (3×) The intended outcome, goal, or ultimate purpose toward which something aims — telos in its teleological sense of designed result rather than mere cessation. With 3 occurrences, this appears in 1 Timothy 1:5 ('the goal of the commandment is love from a pure heart'), 1 Peter 1:9 ('receiving the outcome of your faith, the salvation of your souls'), and 1 Peter 3:8's summons to unity as the telos of community life. Spanish propósito and fin compete here, while German Ziel occasionally replaces Ende, signaling the purposive rather than terminal force. This sense preserves the Aristotelian philosophical heritage of telos as final cause. **GEOGRAPHY AND SPACE**
en: end | **es:** fin | **fr:** Ende | **de:** Ende 1Tim 1:5; 1Pet 1:9; 1Pet 3:8

τελών-ης G5057 *N-GMP* (21×)

Tax collector, publican; a despised agent who gathered tolls and customs for Rome.

Formed from telos ('toll, tax') and oneomai ('to buy'), the telones was a person who had purchased the right to collect taxes or customs duties in a given district. In first-century Palestine, these figures were despised not merely for financial extortion but for serving the Roman occupation, rendering them ritually unclean collaborators in Jewish eyes. Jesus shocked the religious establishment by eating with them (Matt 9:10-11), calling one as an apostle (Matt 10:3, Matthew/Levi), and declaring that tax collectors would enter the kingdom before the chief priests (Matt 21:31). The consistent rendering across languages — Spanish 'cobrador de impuestos', French 'publicain', German 'Zoellner' — underscores how universally recognizable this social role remains.

tax collector, publican (21×) A tax collector or publican who farmed tolls and customs on behalf of the Roman state. Socially reviled in Jewish Palestine for collaboration with the occupying power, these figures appear in the Gospels as stock examples of sinners (Matt 5:46; 9:10-11) whom Jesus deliberately befriends. The

pairing 'tax collectors and sinners' recurs as a rhetorical set-piece. Spanish 'cobrador de impuestos', French 'publicain', and German 'Zoellner' all preserve the fiscal-agent concept, though none captures the cultural stigma the Greek term carried. **TRIBUTE AND TAX**

en: a-tax-collector, of-tax-collectors, tax-collector | **es:** cobrador-de-impuestos, cobradores-de-impuestos, de-cobradores-de-impuestos | **fr:** publicain | **de:** Zoellner, Zöllner Matt 5:46; Matt 9:10; Matt 9:11; Matt 10:3; Matt 11:19

τελών-ιον G5058 *N-ANS* (3×)

tax booth, customs house; the place where tax collectors sat to collect tolls and duties

The tax booth was the physical station where tax collectors conducted their business, typically positioned at city gates, toll roads, or ports. In first-century Judea, these were symbols of collaboration with Roman occupation, making tax collectors despised figures. All three New Testament occurrences describe the moment Jesus called a tax collector to discipleship—a scandalous act that demonstrated his mission to sinners rather than the righteous. The tax booth thus becomes a vivid setting for radical grace.

(3×) This term appears exclusively in the synoptic parallels of Matthew's (Levi's) call: Matthew 9:9, Mark 2:14, and Luke 5:27. Each account shows Jesus passing by the telōnion and calling the tax collector to follow him, who immediately leaves his lucrative position. The multilingual glosses reflect both the structure (Spanish cobro/puesto de impuestos, French bureau de péage, German Zollstelle) and function (English "tax-booth"). The site represents the dramatic break required by discipleship—leaving security and wealth for an uncertain future following Jesus. **TRIBUTE AND TAX**

en: tax-booth | **es:** cobro-de-impuestos, puesto-de-impuestos | **fr:** bureau-de-péage | **de:** Zollstelle, τελώνιον Matt 9:9; Mark 2:14; Luke 5:27

τέρας G5059 *N-ANP* (16×)

Wonder, portent, or miraculous sign; a supernatural marvel that evokes awe and points to divine power.

Teras refers to an extraordinary event that inspires astonishment and signals divine activity. In the NT it appears almost exclusively in the paired phrase semeia kai terata (“signs and wonders”), where semeion emphasizes the revelatory meaning and teras the awe-inspiring, wonder-evoking dimension of the same mighty act. Peter’s Pentecost sermon declares that God attested Jesus through wonders (Acts 2:22), and Joel’s prophecy foretells cosmic portents (Acts 2:19). Jesus himself warns that false messiahs will perform signs and wonders to deceive (Matt 24:24; Mark 13:22). Spanish prodigios, French prodige, and German Wunder each convey the sense of an extraordinary, awe-inducing marvel.

wonders (16×) A wonder or portent—a supernatural marvel that produces awe and points to the power of God. Nearly always paired with semeion (“sign”) in the fixed phrase “signs and wonders,” where teras highlights the astonishing, attention-arresting quality of divine acts. Peter cites wonders as God’s attestation of Jesus (Acts 2:22), and Joel’s prophecy promises cosmic portents before the Day of the Lord (Acts 2:19). The warning that false prophets will produce counterfeit wonders (Matt 24:24; Mark 13:22) shows the word carries no inherent moral valence—it is the source, not the marvel itself, that determines legitimacy. **WONDERS AND PORTENTS**

en: of-wonders, wonders | **es:** prodigios | **fr:** Wunder, prodige | **de:** Wunder Matt 24:24; Mark 13:22; John 4:48; Acts 2:19; Acts 2:22

Τέρτιος G5060 *N-NMS* (1×)

Tertius, personal name meaning 'third'; Paul's scribe in Romans

Tertius is a Latin name meaning 'third' (likely indicating birth order in the family). He appears once in Romans 16:22, inserting his own greeting as the one who wrote down Paul's letter. This rare personal interjection by the scribe gives a human glimpse into the letter's production. Cross-linguistic evidence shows consistent transliteration (Tertius, Tértios, Tertullus—though the French appears confused with another person). The name preserves the individual who physically penned one of Scripture's most theological masterpieces.

(1×) Personal name appearing in Rom 16:22: 'I, Tertius, who wrote down this letter, greet you in the Lord.' The scribe briefly steps into view, identifying himself as the one penning Paul's dictation. The Latin name ('third') was common. Translators universally preserve the name, recognizing this as a specific historical person. The greeting humanizes the epistle, reminding readers of the collaborative process behind inspired Scripture. **PROPER NAMES (PERSONAL)**

en: Tertios | **es:** Tértios | **fr:** Tertullus | **de:** Tertius Rom 16:22

Τέρτυλλος G5061 *N-GMS* (2×)

Tertullus, a Roman orator hired to prosecute Paul

Tertullus was a professional orator, likely a Roman or Hellenized advocate, hired by the Jewish leaders to present charges against Paul before Felix. His name is a common Latin diminutive. The flattering speech he delivers in Acts 24 follows typical rhetorical conventions of the period, beginning with elaborate praise of the governor before launching into accusations. His role illustrates the formal legal procedures Paul faced.

(2×) This proper name appears only in Acts 24:1-2 where the high priest Ananias brings Tertullus as legal counsel to accuse Paul before Governor Felix. The Latin name and rhetorical skill suggest a professional advocate familiar with Roman legal proceedings, hired specifically to present the case in a manner persuasive to Roman authorities. **PROPER NAMES (PERSONAL)**

en: Tertullos | **es:** Tértylos | **fr:** Tertius | **de:** Τέρτυλλος, Τερτύλλου Acts 24:1; Acts 24:2

τεσσᾰράκοντα G5062 *Adj-GMP* (22×)

Forty; the cardinal number used for periods of testing, wandering, and divine preparation in Scripture.

A cardinal number denoting forty, employed throughout both Testaments to mark seasons of trial, purification, and divine appointment. Jesus fasted forty days in the wilderness (Matt 4:2; Luke 4:2), echoing Israel's forty years of wandering and Moses' forty days on Sinai. The consistency across languages—Spanish cuarenta, French quarante, German vierzig—confirms the purely numerical value, yet Scripture invests this number with unmistakable theological weight as a period in which God shapes and proves His people.

forty (22×) The cardinal number forty, appearing in contexts of temporal duration laden with theological significance. In the NT it marks Jesus' wilderness fast (Matt 4:2; Mark 1:13; Luke 4:2), the forty-six years of temple construction (John 2:20), and the forty-day post-resurrection ministry (Acts 1:3). Every translation renders a straightforward numeral—cuarenta, quarante, vierzig—yet the biblical pattern consistently associates forty with seasons of testing and transition. **LARGE CARDINAL NUMBERS**

en: forty | **es:** cuarenta | **fr:** quarante, vierzig | **de:** vierzig Matt 4:2; Mark 1:13; Luke 4:2; John 2:20

τεσσᾰρᾰκοντᾰ-ετής G5063 *Adj-NMS* (2×)

forty years old, of forty years' duration

This adjective describes a span of forty years, whether referring to someone's age or a period of time. In both New Testament occurrences, it marks significant turning points in Israel's history. Moses was forty years old when he attempted to deliver his people (Acts 7:23), and God endured Israel's conduct in the wilderness for a forty-year period (Acts 13:18). The number forty often carries symbolic weight in Scripture, associated with testing, probation, or preparation.

(2×) The compound adjective (τεσσαρακονταετής) marks forty-year periods with theological significance. Acts 7:23 notes Moses was forty when he first tried to intervene for Israel, while Acts 13:18 recalls God's patient endurance during the forty years of wilderness wandering. Both passages reference foundational periods in Israel's formative history where the forty-year span represented preparation or testing. **YEAR (TIME UNIT)**

en: forty-year, forty-years | **es:** cuarenta-años | **fr:** quarante-ans | **de:** τεσσερακονταέτης, τεσσερακονταετῆ Acts 7:23; Acts 13:18

τέσσᾰρες G5064 *Adj-NFP* (41×)

four — the cardinal numeral four, used as an adjective modifying nouns across all cases and genders

Tessares is the Greek cardinal numeral 'four,' appearing 41 times in the New Testament with no semantic variation beyond its numeric value. It modifies a wide range of nouns: four men carrying a paralytic (Mark 2:3), four winds of heaven (Matt 24:31; Mark 13:27), four months until harvest (John 4:35), and Anna's eighty-four years (Luke 2:37). In Revelation, where it occurs most frequently, it structures the heavenly scene: four living creatures around the throne (Rev 4:6), four angels at the four corners of the earth (Rev 7:1), and four horns of the golden altar (Rev 9:13). The Attic form tettares and Ionic tesseres are absent from the NT, which consistently uses the Koine tessares.

four (41×) The cardinal number four, modifying nouns without semantic extension or metaphorical shift. In narrative contexts it quantifies concrete groups: four men (Mark 2:3), four days (John 11:17, 39), four soldiers (John 19:23). In apocalyptic vision it supplies the architecture of cosmic order: four living creatures (Rev 4:6-8), four angels (Rev 7:1; 9:14-15), four corners of the earth (Rev 7:1; 20:8). Spanish 'cuatro,' French 'quatre,' and German 'vier' render it uniformly across all contexts. **NUMBER FOUR**

en: by-four, four, to-four | **es:** a-cuatro, cuatro, por-cuatro | **fr:** quatre, vier | **de:** vier Matt 24:31; Mark 2:3; Mark 13:27; Luke 2:37; John 11:17

τεσσᾰρεσκαιδέκᾰτος G5065 *Adj-AFS* (2×)

fourteenth, in ordinal sequence

This ordinal number appears in the dramatic account of Paul's shipwreck voyage, marking the fourteenth night of the storm. The specific time marker heightens the tension and emphasizes how long the crew had endured the tempest without seeing sun or stars, drifting helplessly before making landfall. The detail adds historical precision to Luke's vivid narrative.

(2×) Both occurrences (Acts 27:27, 33) reference the same dramatic moment: the fourteenth night of Paul's storm-tossed voyage to Rome. The ordinal marks a precise temporal milestone in Luke's detailed shipwreck narrative, emphasizing the prolonged terror and uncertainty the crew faced before finally sensing they were approaching land. **NUMBER FOUR**

en: Fourteenth, fourteenth | **es:** Decimocuarto, decimocuarta | **fr:** quatorzième | **de:** Τεσσαρεσκαιδεκάτην, τεσσαρεσκαιδεκάτη Acts 27:27; Acts 27:33

τεταρτ-αῖος G5066 *Adj-NMS* (1×)

on the fourth day; four days dead (of a corpse)

This adjective means 'on the fourth day' or describes someone four days deceased. In John 11:39, Martha protests when Jesus commands opening Lazarus' tomb: 'by now he is four days dead.' The term emphasizes the advanced state of decay—beyond any hope of resuscitation. In Jewish reckoning, the soul was thought to linger for three days; the fourth day marked hopeless death. The cross-linguistic evidence varies between temporal ('four days,' 'de cuatro días') and ordinal ('fourth') rendering, but all emphasize the passage of time establishing death's certainty.

(1×) Found in John 11:39 describing Lazarus' state when Jesus arrives: 'he has been dead four days.' The adjective underscores the impossibility of the situation—this is not fresh death but advanced decomposition. Jewish tradition held the soul departed finally on the fourth day. Martha's protest highlights the miracle's magnitude. Cross-linguistic evidence ('four days,' 'cuatro días,' 'viertägig') confirms the time emphasis—death is established beyond doubt. **DAYS AND DAYLIGHT**

en: four-days | **es:** de-cuatro-días | **fr:** quatrième | **de:** viertaegig John 11:39

τέταρτος G5067 *Adj-ANS* (10×)

Fourth; the ordinal number marking fourth position in a sequence, or a fourth part (quarter).

The standard Greek ordinal for 'fourth,' used across the New Testament to mark sequence—the fourth watch of the night (Matt 14:25; Mark 6:48), the fourth living creature (Rev 4:7), and the fourth seal (Rev 6:7). In Revelation 6:8, the pale horse is given authority 'over a fourth of the earth,' where the word shades from pure ordinal into fractional quantity. Spanish captures this shift neatly: 'cuarto' for the ordinal instances versus 'cuarta-parte' for the fractional one, reflecting a subtle semantic distinction already noted in classical Greek lexicography.

1. fourth (9×) The ordinal numeral 'fourth,' marking position in a series. Jesus walks on the sea during the fourth watch (Matt 14:25; Mark 6:48), Cornelius's vision occurs at the fourth hour (Acts 10:30), and the fourth living creature is like a flying eagle (Rev 4:7). All languages render this uniformly as a simple ordinal: French 'quatrième,' German 'vierter,' Spanish 'cuarto.' **FOURTH ORDINAL NUMBER**

en: fourth | **es:** cuarta, cuarto, cuarto, | **fr:** quatrième, vierter | **de:** vierter, τετάρτης, τετάρτῃ Matt 14:25; Mark 6:48; Acts 10:30; Rev 4:7; Rev 6:7

2. fourth (1×) A fourth part or quarter, where the ordinal shades into a fractional or proportional sense. In Revelation 6:8 the pale rider receives authority over 'a fourth of the earth'—not the fourth item in a sequence but one-quarter of a whole. Spanish 'cuarta-parte' makes this distinction explicit, separating the fractional sense from the purely sequential ordinal. **GEOGRAPHY AND SPACE**

en: fourth | **es:** cuarta-parte | **fr:** vierter | **de:** vierter Rev 6:8

τετράγων-ος G5068 *Adj-NFS* (1×)

square, four-sided; having four equal angles and sides

This adjective means square or four-sided with equal dimensions. In Revelation 21:16, it describes the New Jerusalem: 'the city lies foursquare, its length and width and height are equal.' The geometric perfection symbolizes completeness and stability. Classical usage could describe squared timbers, square formations of troops, or square numbers in mathematics. The consistent cross-linguistic rendering ('four-square,' 'cuadrada,' 'viereckig') preserves the geometric precision. This is architectural perfection reflecting divine order.

(1×) Appears in Rev 21:16 describing the New Jerusalem's shape: the city is 'foursquare,' with length, width, and height equal. The geometric perfection symbolizes completeness, stability, and divine order. Classical background includes military formations and architecture, but here the emphasis is cosmic geometry—God's city is perfectly proportioned. Cross-linguistic evidence consistently renders the four-sided, equal-dimensioned character of the holy city. **NUMBER FOUR**

en: four-square | **es:** cuadrada | **fr:** viereckig | **de:** viereckig Rev 21:16

τετρᾰδ-ιον G5069 *N-DNP* (1×)

squad, quaternion; a guard detail of four soldiers

This noun refers to a squad of four soldiers, the standard Roman guard unit. In Acts 12:4, Herod assigns 'four squads of four soldiers each' to guard Peter—sixteen soldiers total with rotating four-man watches. The term reflects Roman military organization. Classical usage could also mean quaternion of parchment (four sheets), but here the military sense dominates. Spanish 'escuadrones' (squadrons) and French 'quatre' (four) both reflect the four-soldier composition. This is maximum security, emphasizing the miraculous nature of Peter's escape.

(1×) Found in Acts 12:4 describing Peter's guard: 'four squads of four soldiers each.' Each quaternion would take a watch, ensuring constant heavy guard. The detail emphasizes the human impossibility of escape, heightening the miracle of angelic deliverance. Cross-linguistic evidence varies ('squads,' 'escuadrones,' 'four') but all recognize this as military units. The precision underscores Herod's determination to prevent escape. **GUARDS AND WATCHERS**

en: squads | **es:** escuadrones | **fr:** quatre | **de:** τετραδίοις Acts 12:4

τετρᾰκισ-χίλιοι G5070 *Adj-AMP* (5×)

Four thousand; the cardinal number used in feeding narratives and a historical reference in Acts.

This numeral adjective means simply 'four thousand.' It appears primarily in the feeding of the four thousand, where Jesus miraculously feeds a crowd of that size (Matt 15:38; Mark 8:9), and in the disciples' later recollection of that event (Matt 16:10; Mark 8:20). Acts 21:38 preserves a different use, where a Roman commander asks Paul whether he is the Egyptian who led four thousand assassins into the wilderness. Across all languages the rendering is a straightforward numeral — Spanish 'cuatro mil,' French 'quatre mille,' German 'viertausend.'

(5×) The cardinal number four thousand. In the Synoptic Gospels it specifies the crowd size in Jesus' second miraculous feeding (Matt 15:38; Mark 8:9) and appears again when Jesus reminds the disciples of that miracle (Matt 16:10; Mark 8:20). Acts 21:38 uses it in a political context — the four thousand sicarii led by an Egyptian rebel. Every language renders it as a simple numeral: Spanish 'cuatro mil,' French 'quatre mille,' German 'viertausend,' confirming a single, unambiguous numeric sense. **THOUSANDS AND MYRIADS**

en: four-thousand | **es:** cuatro-mil | **fr:** quatre-mille | **de:** viertausend, τετρακισχίλιοι, τετρακισχιλίους Matt 15:38; Matt 16:10; Mark 8:9; Mark 8:20; Acts 21:38

τετρᾰκόσι-οι G5071 *Adj-GMP* (4×)

Four hundred; the cardinal number 400, used in historical and chronological references.

Tetrakosioi ('four hundred') appears exclusively in historical recollections within Acts and Galatians. In Acts 5:36, Gamaliel recalls a rebel who drew about four hundred followers before being scattered. Acts 7:6 cites God's prophecy to Abraham that his descendants would be enslaved for four hundred years, and Acts 13:20 references approximately four hundred and fifty years of judges. Paul anchors his argument about the priority of the Abrahamic promise in Galatians 3:17 by noting the law came four hundred and thirty years later. Every occurrence anchors a theological or rhetorical point in concrete historical duration or enumeration.

(4×) Four hundred — the cardinal number used in historical and chronological references within the New Testament. Acts 5:36 counts roughly four hundred followers of the rebel Theudas. Acts 7:6 recalls the four-hundred-year sojourn prophesied to Abraham (cf. Gen 15:13). Acts 13:20 marks the period of the judges. Galatians 3:17 uses 'four hundred and thirty years' to establish the chronological priority of promise over law. The translations are straightforwardly numeric (Spanish 'cuatrocientos,' German 'vierhundert'), with the French anomaly 'cinq-cents' (five hundred) likely reflecting a variant or error in the gloss data rather than a genuine semantic difference. **LARGE CARDINAL NUMBERS**

en: four-hundred | **es:** cuatrocientos | **fr:** cinq-cents, τετρακόσια | **de:** vierhundert, τετρακοσίους, τετρακοσίων Acts 5:36; Acts 7:6; Acts 13:20; Gal 3:17

τετρᾰ-μηνος G5072 *Adj-NMS* (1×)

four months; a period of four months' duration

This adjective describes a four-month period. In John 4:35, Jesus uses it proverbially: 'Do you not say, "There are yet four months, then comes the harvest"?' The term marks the typical interval between sowing and harvest in Palestinian agriculture. Jesus contrasts this natural timeline with the immediate spiritual harvest ready in Samaria. The cross-linguistic evidence shows direct temporal rendering: Spanish 'cuatro meses,' French 'quatre mois,' German 'vier Monate.' This is calendar time highlighting the urgency of present spiritual opportunity.

(1×) Appears in John 4:35 in Jesus' teaching about spiritual harvest: 'Do you not say, "Yet four months and the harvest comes"?' The phrase reflects agricultural proverbial wisdom about the time from sowing to reaping. Jesus contrasts this natural delay with the immediate harvest of souls in Samaria—the fields are already white. Cross-linguistic evidence uniformly renders 'four months,' confirming the temporal reference that sets up the harvest metaphor. **MONTHS AND LUNAR CYCLES**

en: four-months | **es:** cuatro-meses | **fr:** quatre-mois | **de:** vier-Monate John 4:35

τετρᾰ-πλόος G5073 *Adj-ANS* (1×)

fourfold, quadruple; four times the amount

This adjective means fourfold or quadruple. In Luke 19:8, Zacchaeus vows to Jesus: 'If I have defrauded anyone of anything, I restore it fourfold.' The promise exceeds legal requirements (which typically demanded doubling), demonstrating extravagant repentance. Classical usage described fourfold quantity or proportion. The consistent cross-linguistic rendering ('fourfold,' 'cuádruple,' 'quadruple') preserves the precise mathematical proportion. This is generous restitution, evidence of transformed heart producing transformed economics.

(1×) Found in Luke 19:8 in Zacchaeus' repentance pledge: 'if I have defrauded anyone, I restore fourfold.' The quadruple restitution goes beyond legal minimums (Exod 22:1 required fourfold only for stolen sheep), showing the tax collector's radical generosity born from encounter with Jesus. Cross-linguistic evidence uniformly renders the four-times multiplication, confirming this as extravagant repayment demonstrating genuine conversion. **NUMBER FOUR**

en: fourfold | **es:** cuádruple | **fr:** quadruple | **de:** τετραπλοῦν Luke 19:8

τετρά-πους G5074 *Adj-GNP* (3×)

four-footed; referring to quadrupeds, animals that walk on four legs

This adjective describes the category of four-footed animals, distinguishing them from birds, fish, and creeping things in biblical taxonomy. The term appears in contexts listing various classes of creatures, whether in visions (Acts 10 and 11) or in descriptions of human idolatry (Romans 1). Ancient natural philosophy commonly used the number of feet as a primary classification system for living beings, making this a straightforward descriptor that cuts across species from cattle to wild beasts.

(3×) The three occurrences form two distinct contexts: Peter's vision in Acts 10:12 and 11:6 describes a sheet containing "all kinds of four-footed animals," part of God's dramatic revelation about clean and unclean categories. Romans 1:23 lists four-footed animals among the degrading images humans worship instead of God. The Spanish cuadrúpedos, French quatre-pieds, and German vierfuessig all mirror the Greek compound structure (tetra- = four + pous = foot). The classification highlights God's creative order while exposing human tendency to worship the creature rather than the Creator. **LIVING CREATURES**

en: four-footed, of-four-footed-animals | **es:** cuadrúpedos, de-cuadrúpedos | **fr:** quatre-pieds | **de:** vierfuessig, τετράποδα Acts 10:12; Acts 11:6; Rom 1:23

τετραρχ-έω G5075 *V-PPA-GMS* (3×)

to be tetrarch, to rule as a tetrarch (governor of a fourth part of a region)

A tetrarch originally governed one-fourth of a territory, though by the New Testament period the title had become a general designation for a subordinate ruler under Roman authority. This was a step below a full king in the hierarchy of client rulers. The verb appears only in Luke 3:1, where it anchors Jesus' ministry in precise historical context by naming the political rulers of various regions—Herod, Philip, and Lysanias—each governing their respective territories as tetrarchs.

(3×) All three occurrences appear in the same verse (Luke 3:1), listing the tetrarchs ruling different regions when John the Baptist began his ministry: Herod tetrarch of Galilee, Philip tetrarch of Iturea and Trachonitis, and Lysanias tetrarch of Abilene. The triple use demonstrates Luke's careful historical documentation, situating sacred events within the framework of secular governance. The multilingual glosses preserve the technical administrative term: Spanish

siendo-tetrarca, French être-tétrarque, reflecting the specific political office that defined regional power structures in Roman-controlled Palestine. **RULING AND REIGNING**
en: being-tetrarch | **es:** siendo-tetrarca | **fr:** être-tétrarque | **de:** τετραραχοῦντος Luke 3:1

τετράρχ-ης G5076 *N-GMS* (4×)

A tetrarch; a Roman-appointed regional ruler of lower rank than a king, governing a quarter of a territory.
Derived from the Greek for 'ruler of a fourth,' this title designated a provincial governor under Roman authority who ranked below a king. In the New Testament it refers exclusively to rulers in Palestine, most notably Herod Antipas. The Spanish 'tetrarca' and French 'tétrarque' preserve the original Greek form nearly unchanged, reflecting how this technical political title passed directly into Western languages. Luke 3:19 and Acts 13:1 show the term applied to specific historical figures within the Roman client-state system.

(4×) A regional ruler appointed under Roman imperial authority, governing a portion of a divided territory with a rank subordinate to king. All four NT occurrences (Matt 14:1; Luke 3:19; 9:7; Acts 13:1) refer to Herodian rulers in Palestine. The multilingual glosses uniformly transliterate rather than translate, confirming this was a fixed political title rather than a descriptive term. **RULING AND REIGNING**
en: tetrarch | **es:** tetrarca | **fr:** tétrarque | **de:** τετραάρχης, τετραάρχου Matt 14:1; Luke 3:19; Luke 9:7; Acts 13:1

τεφρ-όω G5077 *V-APA-NMS* (1×)

to reduce to ashes, burn completely; to destroy by fire
This verb means to burn to ashes or reduce completely by fire. In 2 Peter 2:6, Peter describes God 'reducing the cities of Sodom and Gomorrah to ashes' as an example of judgment. The term emphasizes total destruction—not just burning but complete incineration to ash. Classical usage included literal burning and metaphorical covering with ashes. The cross-linguistic evidence shows varied expressions of complete burning: Spanish 'reducido a cenizas' (reduced to ashes), German 'zu Asche machen' (make to ash). This is annihilating judgment.

(1×) Appears in 2 Pet 2:6 describing divine judgment on Sodom and Gomorrah: God 'condemned them to destruction, reducing them to ashes.' The participle emphasizes totality—these cities were utterly incinerated as an example of judgment on ungodliness. The historical reference provides paradigm for future judgment. Cross-linguistic evidence consistently emphasizes complete reduction to ashes, confirming the total destruction theme. **FIRE AND BURNING**
en: having-reduced-to-ashes | **es:** habiendo-reducido-a-cenizas | **fr:** τεφρώσας | **de:** zu-Asche-machen 2Pet 2:6

τέχν-η G5078 *N-DFS* (3×)

art, craft, trade, skill; the learned ability or profession by which one makes a living
In ancient usage, technē encompassed both the technical skill required for a craft and the profession itself—from metalworking to shipbuilding to fortune-telling. The word could carry negative connotations (cunning, tricks) or positive ones (artistic mastery). In the New Testament, it appears in straightforward references to honest trades and professions. Interestingly, this is the root of our English "technology," though the ancient concept was more personal and artisanal than our industrial-age understanding.

(3×) The three occurrences span different contexts: Acts 17:29 discusses objects "formed by art (technē) and human imagination" in Paul's Athens speech, contrasting manufactured idols with the living God. Acts 18:3 notes that Paul shared the same "trade" (tent-making) with Aquila and Priscilla. Revelation 18:22 laments that in fallen Babylon, no craftsman of any "craft" will be found. The multilingual evidence shows semantic range: Spanish arte/oficio (art/trade), French métier (profession), German Handwerk (handicraft), reflecting the word's dual reference to both skill and occupation. **WORK AND LABOR**
en: craft, of-craft, trade | **es:** arte, de-arte, de-oficio | **fr:** Handwerk, métier | **de:** Handwerk, τέχνης, τέχνῃ Acts 17:29; Acts 18:3; Rev 18:22

τεχνῖτ-ης G5079 *N-NMS* (4×)

A craftsman, artisan, or skilled designer; one who exercises technical expertise in constructing or shaping materials.
Denotes a person skilled in a trade or craft, from metalworking to architecture. In Acts 19:24 and 19:38 it describes the silversmiths of Ephesus whose livelihood depended on making shrines of Artemis. Hebrews 11:10 elevates the word dramatically, calling God the 'technites' and architect of the heavenly city — a usage the German 'Handwerker' and French 'artisan' capture in their earthly registers, while the English 'architect' in Hebrews reveals the theological reach of the term. Revelation 18:22 mourns the silencing of every craftsman in fallen Babylon.

(4×) A skilled worker, artisan, or master builder who shapes materials according to technical knowledge. In Acts 19:24,38 the term identifies Demetrius and his fellow silversmiths as tradesmen. Hebrews 11:10 applies it metaphorically to God as the designer and builder of the city with foundations, while Rev 18:22 uses it in a lament over Babylon's lost industry. The Spanish 'artesano' and French 'artisan' preserve the manual-craft sense, whereas English 'architect' in Heb 11:10 highlights the design dimension. **GEOGRAPHY AND SPACE**
en: architect, craftsman, craftsmen | **es:** arquitecto, artesano, artesanos | **fr:** Handwerker, artisan | **de:** Handwerker, τεχνίταις, τεχνῖται Acts 19:24; Acts 19:38; Heb 11:10; Rev 18:22

τήκω G5080 *V-PIM/P-3S* (1×)

to melt, dissolve; to liquefy from heat
This verb means to melt or dissolve, typically from heat. In 2 Peter 3:12, it appears in the eschatological vision: 'the heavens will be set on fire and dissolved, and the elements will melt with fervent heat.' The term describes the complete liquefaction and dissolution of creation's material order. Classical usage included wasting away from grief as well as physical melting. The consistent cross-linguistic rendering as 'melt' or 'derretir' emphasizes physical dissolution under cosmic heat. This is the undoing of material creation.

(1×) Found in 2 Pet 3:12 describing the final cosmic dissolution: 'the elements will melt with intense heat.' The verb emphasizes complete liquefaction—solid matter dissolving under divine fire. The context is the day of God when present creation is unmade. Cross-linguistic evidence ('melt,' 'se derretirán,' 'schmelzen') uniformly renders physical melting, confirming this as material dissolution under eschatological heat. **MELT DISSOLVE**
en: melt | **es:** se-derretirán | **fr:** τήκεται | **de:** schmelzen 2Pet 3:12

τηλαυγ-ής G5081 *Adv* (1×)

clearly, plainly; with clear vision or understanding
This adverb means clearly or with clear vision. In Mark 8:25, it describes the result when Jesus touches the blind man's eyes a second time: 'then he saw clearly.' The term emphasizes distinct, unambiguous vision—not blurry or confused but sharp and accurate. Classical usage could describe far-seeing or conspicuous objects. The cross-linguistic rendering ('clearly,' 'claramente,' 'deutlich') consistently emphasizes clarity and distinctness. This is restored sight achieving full function—everything seen with proper definition.

(1×) Appears in Mark 8:25 after Jesus' second touch restores the blind man's sight: 'he looked intently and was restored and saw everything clearly.' The adverb marks the completion of healing—initial blurry vision (people like trees) becomes perfectly clear sight. The two-stage miracle emphasizes gradual or progressive restoration. Cross-linguistic evidence uniformly renders clarity, confirming this as distinct, sharp vision fully restored. **BOLDNESS AND OPENNESS**
en: clearly | **es:** claramente | **fr:** clairement | **de:** deutlich Mark 8:25

τηλῐκόσδε G5082 *DPro-NNP* (4×)

So great, so mighty, so large; a demonstrative pronoun emphasizing remarkable degree or magnitude.

An intensifying demonstrative that draws attention to the extraordinary scale or severity of something. In 2 Corinthians 1:10 Paul speaks of deliverance from 'so great' a peril of death, while Hebrews 2:3 warns against neglecting 'so great' a salvation. James 3:4 marvels that 'so great' ships are steered by a small rudder, and Revelation 16:18 describes 'so great' an earthquake as never before seen. The Spanish 'tan grande' and German 'so gross' both capture the emphatic scalar force that distinguishes this word from ordinary adjectives of size.

(4×) An emphatic demonstrative indicating extraordinary degree or magnitude — 'so great,' 'so mighty.' Each NT occurrence (2 Cor 1:10; Heb 2:3; Jas 3:4; Rev 16:18) intensifies whatever noun it modifies, whether a threat, a salvation, a ship, or an earthquake. The consistent cross-lingual rendering — Spanish 'tan grande,' French 'si grand,' German 'so gross' — shows translators uniformly read it as a scalar intensifier rather than a simple size adjective. GREATNESS AND DEGREE

en: so-great | **es:** de-tan-grande, tan-grande, tan-grandes | **fr:** celui-ci, si-grand | **de:** so-gross 2Cor 1:10; Heb 2:3; Jas 3:4; Rev 16:18

τηρ-έω G5083 *V-PPA-NMP* (72×)

To watch over, guard, keep, or observe; ranging from obeying commands to protecting persons to reserving things for the future.

In the New Testament, τηρέω carries a rich range of meaning anchored in the idea of vigilant attention. Most often it describes the faithful observance of commandments and teachings — when Jesus says "if you love me, keep my commandments" (John 14:15), the word conveys not grudging compliance but attentive devotion. Hindi मानना ('to obey') and Arabic حفظ ('to preserve, observe') both capture this sense well. The word also extends to guarding persons from danger, as when Jesus prays that the Father would "keep" his disciples (John 17:11). In a handful of passages, especially in the Petrine epistles, it describes something reserved or preserved for a future purpose — an inheritance "kept in heaven" (1 Pet 1:4). Korean 예비되다 ('be reserved') and 보존된 ('preserved') neatly distinguish this third sense from the more active first two.

1. observe or obey commands (41×) The most frequent NT sense: to observe, obey, or keep commandments, teachings, words, or the law with faithful attentiveness. Hindi मानना ('to obey') and Arabic حفظ (in the sense of religious observance) confirm the core notion of careful adherence. Exemplified in Matt 28:20 ('teaching them to observe all I commanded you') and John 8:51 ('if anyone keeps my word, he shall never see death'). The emphasis falls less on mere compliance and more on vigilant, loving fidelity to what has been entrusted. GUARDING AND KEEPING

en: keeping, keeps, to-keep | **es:** guarda, guardamos, guardando | **fr:** garder, préserver | **de:** bewahren, bewahrt Matt 23:3; Matt 28:20; Mark 7:9; John 2:10; John 8:51

2. guard or protect someone (23×) To guard, watch over, or protect a person or thing from harm, loss, or escape. This is the classical Greek core — Aristophanes and Thucydides use it of guarding walls and watching prisoners. In the NT, Jesus declares he has 'kept' his disciples in the Father's name (John 17:12), and soldiers are set to 'guard' the tomb (Matt 27:36). Hindi पहरा देना ('keep watch') and Swahili -linda ('guard, protect') capture the watchful protective aspect well. The sense shades from physical custody (Acts 12:5, Peter kept in prison) to spiritual preservation. GUARDING AND KEEPING

en: I-have-kept, I-kept, I-will-keep | **es:** custodiaban, guarda, guardaba | **fr:** garder, gardez„ il-a-gardés; | **de:** bewahren, bewahret, bewahrt Matt 19:17; Matt 27:36; Matt 27:54; Matt 28:4; John 15:10

3. reserve or preserve for future (7×) To reserve or preserve something for a future time or purpose, typically appearing in passive constructions. Peter speaks of an inheritance 'kept in heaven for you' (1 Pet 1:4) and of the heavens and earth 'reserved for fire' (2 Pet 3:7). Korean 예비되다 ('be reserved') and Arabic محفوظ ('preserved, kept in store') isolate this sense from active guarding. The emphasis is on something being held in a state of readiness for a coming moment — whether of blessing or judgment. GUARDING AND KEEPING

en: being-kept, has-been-kept, has-been-reserved | **es:** está-reservada, guardados, ha-sido-reservada. | **fr:** est-réservée., gardés, préserver | **de:** Bewahrten, bewahren, bewahrt-ist 1Thess 5:23; 1Pet 1:4; 2Pet 2:4; 2Pet 2:17; 2Pet 3:7

4. (1×) A single occurrence in Acts 12:5 where Peter 'was being kept' in prison — the imperfective passive highlighting the ongoing, continuous nature of his custody. While closely related to the guarding sense (sense 2), the multilingual evidence (Spanish era-custodiado, German bewahrt) shows translators treating this as a sustained state rather than a punctual act. It may represent a marginal overlap between the 'guard' and 'reserve' senses, describing someone held under watch for an impending event (his scheduled trial). GUARDING AND KEEPING

en: was-being-kept | **es:** era-custodiado | **fr:** garder | **de:** bewahrt Acts 12:5

τήρ-ησις G5084 *N-AFS* (3×)

custody, keeping, imprisonment; a place or state of being guarded or held

The term carries both concrete and abstract senses: physical custody (a secure place like prison) and the act of keeping or guarding something. In secular Greek, it could mean safe-keeping of possessions, preservation of health, or observance of laws. The New Testament uses it primarily for literal imprisonment, though 1 Corinthians 7:19 extends it to the keeping or observance of God's commandments, showing how physical restraint and spiritual discipline share the same semantic root.

(3×) Two occurrences describe physical imprisonment: Acts 4:3 and 5:18 record the apostles being put in "custody" by the religious authorities in Jerusalem, temporary detention designed to intimidate and control. In striking contrast, 1 Corinthians 7:19 uses the term for "keeping" God's commandments—not imprisonment but devoted observance. The Spanish glosses (guardar, prisión), French prison, and German Bewahrung capture both the custodial location and the act of keeping. The semantic bridge between physical restraint and spiritual obedience reveals the flexibility of this custody/keeping terminology. PRISON AND CONFINEMENT

en: custody, keeping | **es:** guardar, prisión | **fr:** prison | **de:** Bewahrung, τήρησιν, τηρήσει Acts 4:3; Acts 5:18; 1Cor 7:19

Τιβεριάς G5085 *N-GFS* (3×)

Tiberias, a city on the western shore of the Sea of Galilee, named after Emperor Tiberius

Founded around AD 20 by Herod Antipas and named to honor the Roman emperor, Tiberias became one of the major cities on the Sea of Galilee. Built over a cemetery, it was considered unclean by observant Jews, which may explain why Jesus apparently never visited it despite his extensive Galilean ministry. The lake itself came to be called the Sea of Tiberias (John 6:1, 21:1), reflecting the city's prominence. Today it remains an important city in northern Israel.

(3×) All three occurrences appear in John's Gospel. John 6:1 identifies the Sea of Galilee as "the Sea of Tiberias," providing a geographic marker for Gentile readers. John 6:23 mentions boats from Tiberias coming to the site of the feeding of the five thousand. John 21:1 again uses "Sea of Tiberias" to locate the resurrection appearance where Jesus reinstates Peter. The genitive form (of Tiberias) links the famous lake to this Roman-era city. The multilingual glosses maintain the transliteration with minor phonetic variations: Spanish Tiberiás/Tiberiádos, French Tibériade, showing the name's stability across languages. PERSONAL NAMES

en: Tiberias, of-Tiberias | **es:** -Tiberiás, Tiberiádos, de-Tiberiás | **fr:** Tibériade | **de:** Tiberias John 6:1; John 6:23; John 21:1

Τιβέριος G5086 *N-GMS* (1×)

Tiberius, Roman emperor (14-37 AD); personal name

Tiberius was the second Roman emperor, reigning from 14-37 AD

during Jesus' ministry and crucifixion. He appears in Luke 3:1, which carefully dates the beginning of John the Baptist's ministry: 'in the fifteenth year of the reign of Tiberius Caesar.' This chronological anchor places the gospel narrative in verifiable history. Cross-linguistic evidence shows consistent transliteration or Latin adaptation (Tiberius, Tibérios, Tibère), recognizing this as the historical emperor. The dating ties salvation history to world history.

(1×) Personal name appearing in Luke 3:1 to date John the Baptist's ministry: 'in the fifteenth year of Tiberius Caesar's reign.' This places John's emergence around 28-29 AD, anchoring the gospel in documented Roman history. Tiberius succeeded Augustus, reigning during all of Jesus' adult life. Translators universally preserve the name, recognizing the chronological precision linking redemptive history to secular timeline. **PROPER NAMES (PERSONAL)**

en: of-Tiberios | **es:** de-Tibérios | **fr:** Tibère | **de:** Τιβερίου Luke 3:1

τίθημι G5087 *V-ASA-1S* (100×)

To place, put, or lay something down; by extension, to appoint to a role, lay down one's life sacrificially, or resolve in one's heart.

At its core, τίθημι means to place or put something in a position — a lamp on a stand, a body in a tomb, enemies under one's feet. Yet this physical action branches into rich metaphorical territory. When God 'places' someone in a role, the word becomes 'appoint' or 'establish' (Acts 20:28; 1 Tim 1:12). Arabic shifts from waḍaᶜa (to place) to jaᶜala (to make/appoint), showing the semantic leap. Most strikingly, Jesus uses τίθημι τὴν ψυχήν — literally 'I place my life' — for the voluntary laying down of his life (John 10:11–18), a phrase so distinctive that Korean switches from the ordinary 놓다 to 내놓다 (to put out, release), capturing the sacrificial nuance.

1. place, put, lay (79×) The core physical meaning: to place, put, or lay an object or person in a location. Arabic consistently renders this with waḍaᶜa (to place), Korean with 놓다/두다 (to put/place), and Swahili with -weka (to place). This covers setting a lamp on a stand (Mark 4:21), laying a body in a tomb (Matt 27:60), and placing enemies under one's feet (Matt 22:44). The physicality is always concrete — something moves to a new position. **PLACING AND LAYING**

en: I-place, I-put, appointed | **es:** habiendo-puesto, ponga, poniendo | **fr:** legen, mettre, poser | **de:** legen, legt Matt 22:44; Matt 24:51; Matt 27:60; Mark 4:21

2. appoint, establish, set (10×) Metaphorical extension to appointment or establishment in a role or position of authority. Arabic shifts from waḍaᶜa to jaᶜala (to make/appoint) or aqāma (to raise up/establish), signaling a clear semantic departure from physical placement. Jesus tells the disciples 'I have appointed you' to bear fruit (John 15:16); God 'set' Paul as a light to the Gentiles (Acts 13:47); the Holy Spirit 'made' the Ephesian elders overseers (Acts 20:28). **PLACING AND LAYING**

en: I-have-made, I-have-set, appointed | **es:** Te-he-puesto, fueron-puestos, fui-puesto | **fr:** legen, mettre, poser | **de:** legen, legt John 15:16; Acts 13:47; Acts 20:28; Rom 4:17; 1Tim 1:12

3. lay down one's life (9×) A specialized idiomatic expression, τίθημι τὴν ψυχήν ('to place/lay down one's life'), denoting voluntary sacrificial death. Nearly all nine occurrences cluster in John 10:11–18 and 1 John 3:16. Korean distinguishes this from ordinary placement by using 내놓다 (to put out, release) rather than 놓다; Swahili shifts from -weka to -toa (to give out). The idiom is Johannine and christological, centering on the Good Shepherd's willing self-giving. **PLACING AND LAYING**

en: I-lay-down, I-may-offer, I-will-lay-down | **es:** pondrás, pondré, pone | **fr:** mettre, poser | **de:** legen John 10:11; John 10:15; John 10:17; John 10:18

4. decide, purpose, resolve (2×) An idiom of mental resolve: to set something in one's heart or to purpose a course of action (τίθημι ἐν τῇ καρδίᾳ or τίθημι βουλήν). Paul 'purposed in the Spirit' to go to Jerusalem (Acts 19:21); the sailors 'decided' to run the ship aground (Acts 27:12). Arabic uses ᶜazama (to resolve/determine), showing that the physical 'placing' has become entirely internalized — one places a decision within oneself. **PLACING AND LAYING**

en: decided, purposed | **es:** propuso, pusieron | **fr:** mettre | **de:** legt Acts 19:21; Acts 27:12

τίκ-τω G5088 *V-ANA* (18×)

To give birth, bear a child; passively, to be born; by extension, to produce or bring forth fruit

Tikto is the fundamental Greek verb for the act of childbearing. It appears at the most pivotal moments of the New Testament narrative: the angel tells Joseph that Mary 'will bear a son' (Matt 1:21), Elisabeth gives birth to John (Luke 1:57), and the heavenly woman of Revelation brings forth a child who will rule the nations (Rev 12:2,4). In its passive form it marks the birth of Jesus as the one 'born King of the Jews' (Matt 2:2) and the Savior announced to the shepherds (Luke 2:11). Hebrews 6:7 extends the image to the earth producing vegetation. Spanish 'dar a luz' — literally 'to give to light' — beautifully captures the sense of bringing forth into visibility.

1. give birth, bear offspring (15×) To give birth, to bring forth a child from the womb. This is the dominant sense, covering the births of Jesus (Matt 1:21,25; Luke 2:7), John the Baptist (Luke 1:57), and the apocalyptic child of Revelation 12. Spanish 'dar a luz' and French 'enfanter' both emphasize the maternal act. The word carries weight and tenderness — it is the verb chosen for the Incarnation itself. **BIRTH AND BEGETTING**

en: bearing, bore, gives-birth-to | **es:** da-a-luz, dando-a-luz, dar-a-luz | **fr:** enfanter | **de:** gebaeren, gebiert Matt 1:21; Matt 1:23; Matt 1:25; Luke 1:31; Luke 1:57

2. be born (2×) To be born — the passive perspective on the same event. In Matt 2:2 the Magi ask 'Where is he who has been born King of the Jews?' and in Luke 2:11 the angel announces 'unto you is born this day a Savior.' The shift from active to passive highlights the child's arrival into the world rather than the mother's labor. Spanish 'nació' and German 'gebiert' mark this distinction. **BIRTH BEING BORN**

en: having-been-born, was-born | **es:** nacido, nació | **fr:** enfanter | **de:** gebiert Matt 2:2; Luke 2:11

3. produce, bring forth fruit (1×) To produce or bring forth fruit, crops, or vegetation — a metaphorical or botanical extension. In Heb 6:7, land that drinks in the rain and 'produces' a crop useful to those who farm it receives God's blessing. The Spanish 'que produce' translates this agricultural sense directly. This single occurrence shows how the birth metaphor can extend naturally from womb to earth. **BIRTH AND BEGETTING**

en: producing | **es:** que-produce | **fr:** enfanter | **de:** gebaeren Heb 6:7

τίλλω G5089 *V-PNA* (3×)

to pluck, pull out; specifically to pluck grain heads or pull out hair

The verb describes the action of pulling or plucking out, whether hair (in grief or distress) or grain heads (for eating). The New Testament uses it exclusively for the disciples' action of plucking grain on the Sabbath, an act that sparked controversy about Sabbath observance. Rabbinic law counted this as a form of harvesting, forbidden on the Sabbath, though the disciples likely saw it as permissible casual eating. The incident became a test case for Jesus' teaching on the Sabbath being made for humanity, not the reverse.

(3×) All three instances describe the same controversy across the synoptic Gospels: Matthew 12:1, Mark 2:23, and Luke 6:1 each narrate the disciples plucking (tillō) heads of grain as they walked through fields on the Sabbath. The Pharisees challenged this as unlawful Sabbath work, prompting Jesus' response about David eating the showbread and his declaration that "the Son of Man is Lord of the Sabbath." The multilingual glosses consistently focus on the pulling/plucking action: Spanish arrancar, French arracher, German abreissen. The specific agricultural context (grain heads) distinguishes this from general plucking. **BREAKING AND UPROOTING**

en: plucking, to-pluck, were-plucking | **es:** a-arrancar, arrancaban, arrancando | **fr:** arracher | **de:** abreissen, τίλλειν, ἔτιλλον Matt 12:1; Mark 2:23; Luke 6:1

Τιμαῖος G5090 *N-GMS* (1×)

Timaeus, personal name; father of blind Bartimaeus

Timaeus is the father of the blind beggar Bartimaeus ('son of

Timaeus') healed by Jesus in Mark 10:46. The Aramaic name likely derives from the Hebrew root for 'unclean' or 'polluted,' though this is uncertain. Mark preserves both the Aramaic patronymic and its Greek translation, giving readers the actual name used in the community. Cross-linguistic evidence shows consistent transliteration (Timaeus, Timaîou, Timée, Timaeos), recognizing this as a personal identifier. The detail humanizes the miracle—this beggar had a name, a father, an identity.

(1×) Personal name in Mark 10:46 identifying blind Bartimaeus as 'son of Timaeus.' The patronymic grounds the miracle in specific history—this was a known individual in the Jericho community. Mark's inclusion of both Aramaic and Greek forms preserves local oral tradition. Translators universally preserve the name, honoring the historical particularity. The beggar is not anonymous but someone's son, known by name. **PROPER NAMES (PERSONAL)**

en: of-Timaios | **es:** de-Timaîou | **fr:** Timée | **de:** Timaeos Mark 10:46

τῑμάω G5091 *V-AMA-2P* (21×)

To honor, esteem, or show respect to a person; to set a monetary price or value on something

Timaō spans from deep personal reverence to cold commercial valuation. In most of its New Testament occurrences, it commands the honor owed to God and to parents—'Honor your father and mother' (Matt 15:4; 19:19) and 'that all may honor the Son' (John 5:23). The Spanish 'honra/honrad' and German 'ehren' underscore this relational dignity. Yet in Matthew 27:9, the same verb takes a chilling turn: the 'priced one' (ton tetimēmenon) is the Messiah, valued at thirty pieces of silver. The Spanish 'valoraron' ('they appraised') brings out this commercial sense. The juxtaposition is theologically jarring—the one who deserves infinite honor is given a slave's price.

1. honor, show respect (19×) To honor, esteem, or show reverence to a person, especially God or parents. Jesus cites the Decalogue command 'Honor your father and mother' (Matt 15:4; Mark 7:10) and condemns those who 'honor me with their lips' while their hearts are far away (Matt 15:8; Mark 7:6). The French 'honorer' and German 'ehren' both carry this sense of recognizing someone's inherent worth and dignity. Covers 19 of 21 occurrences. **HONOR AND WEIGHT**

en: Honor, I-honor, he-will-honor | **es:** Honra, honra, honrad | **fr:** ehren, honorer | **de:** ehren, ehrt Matt 15:4; Matt 15:6; Matt 15:8; Matt 19:19; Mark 7:6

2. set a price, value (2×) To set a price or assign monetary value to someone or something. Appears only in Matthew 27:9, where the prophet's words are fulfilled regarding the 'price of the one on whom a price had been set' (tēn timēn tou tetimēmenou). The Spanish 'valoraron' ('they appraised') highlights the commercial transaction—Israel's leaders reducing the Messiah's worth to thirty silver coins. A rare but theologically loaded usage. **HONOR AND WEIGHT**

en: priced-one, they-priced | **es:** valorado, valoraron | **fr:** honorer | **de:** ehrt Matt 27:9

τῑμ-ή G5092 *N-AFS* (42×)

Honor, esteem, respect; also price or monetary value in commercial contexts.

Carries a primary sense of honor, worth, and social esteem ascribed to persons, offices, or things. Paul employs it to describe the honor God bestows (Rom 2:7, 10) and the differing honor of vessels (Rom 9:21; 2 Tim 2:20). Peter speaks of the 'honor' due to Christ as living stone (1 Pet 2:7). A clearly distinct secondary sense denotes monetary price or commercial value, as in the blood money returned for Jesus (Matt 27:6, 9) and the proceeds from property sales in the early church (Acts 4:34; 5:2-3). Spanish precio versus honor and English 'price' versus 'honor' make this split unmistakable across the witness languages.

1. honor, esteem, respect (33×) Honor, esteem, worth, or respect ascribed to a person, office, or thing. The primary and most frequent sense (33 occurrences). Multilingual evidence uniformly renders this as honor/honra (Spanish), honneur (French), Ehre (German). Used of honor due to God and Christ (1 Tim 1:17; Rev 4:9), the honor believers seek (Rom 2:7), honor within the body of Christ (1 Cor 12:23-24), and the prophet without honor (John 4:44). **HONOR AND PRICE**

en: honor | **es:** honor, honra | **fr:** honneur | **de:** Ehre John 4:44; Acts 28:10; Rom 2:7; Rom 2:10; Rom 9:21

2. price, monetary value, proceeds (9×) Monetary price, commercial value, or purchase proceeds. Clearly distinguished from the honor sense by multilingual signatures: Spanish precio, English 'price/for a price,' while French and German sometimes retain the 'honor' rendering, revealing a translational ambiguity. The blood money for Jesus' betrayal (Matt 27:6, 9), the proceeds laid at the apostles' feet (Acts 4:34; 5:2-3), and Paul's exhortation that believers were 'bought with a price' (1 Cor 6:20; 7:23) anchor this commercial usage. **HONOR AND PRICE**

en: for-a-price, price, prices | **es:** Por-precio, por-precio, precio | **fr:** honneur | **de:** Ehre Matt 27:6; Matt 27:9; Acts 4:34; Acts 5:2; Acts 5:3

τίμι-ος G5093 *Adj-GMS* (13×)

Precious, costly, of great value; honored, esteemed, held in high regard

The adjective τίμιος spans the distance between material worth and personal honor. Most often it describes things of intrinsic or monetary value – precious stones and gold (1 Cor 3:12, Rev 18:12), the precious blood of Christ (1 Pet 1:19), and the 'precious and very great promises' of God (2 Pet 1:4). But in two notable passages it shifts to describe persons held in social or moral esteem: Gamaliel as 'honored by all the people' (Acts 5:34) and marriage as 'held in honor among all' (Heb 13:4). The multilingual evidence neatly tracks this fork – Arabic, for instance, uses mukarram ('honored') for the personal sense but thamin ('valuable') for the material one.

1. precious, costly (11×) Precious, costly, or of great value in a material or intrinsic sense – describing objects, substances, or realities that command high worth. This covers the bulk of the NT occurrences: precious stones and gold (1 Cor 3:12, Rev 17:4, 18:12, 21:11), the 'precious blood' of Christ as of a lamb without blemish (1 Pet 1:19), God's 'precious and very great promises' (2 Pet 1:4), and the precious fruit of the earth for which the farmer waits (Jas 5:7). Acts 20:24 may also belong here, where Paul counts his life not 'precious' (valuable) to himself. Across languages the glosses cluster around words of monetary or intrinsic worth: 'preciosa/preciosas' (Spanish), 'precieux' (French), 'kostbar' (German). **BELOVED AND PRECIOUS**

en: most-precious, precious, with-precious | **es:** con-preciosa, preciosa, preciosas | **fr:** précieux | **de:** kostbar, τιμίαν Acts 20:24; 1Cor 3:12; Jas 5:7; 1Pet 1:19; 2Pet 1:4

2. honored, esteemed (2×) Honored, esteemed, or held in high regard – describing persons or institutions worthy of respect and social standing. In Acts 5:34 Gamaliel is called τίμιος, 'honored by all the people,' designating his reputation and authority rather than any material value. Heb 13:4 declares marriage τίμιος 'among all,' pointing to moral dignity and communal esteem. The multilingual glosses shift decisively from value-vocabulary to honor-vocabulary: 'Honroso/honrado' (Spanish), 'Honorable/honored' (English), and Arabic mukarram ('honored') – a clear semantic boundary from the 'precious/costly' sense. **BELOVED AND PRECIOUS**

en: Honorable, honored | **es:** Honroso, honrado | **fr:** précieux | **de:** kostbar, τίμιος Acts 5:34; Heb 13:4

τιμι-ότης G5094 *N-GFS* (1×)

costliness, magnificence, luxury; the quality of being precious or expensive

This noun refers to costliness or magnificent luxury. In Revelation 18:19, it appears in the lament over Babylon's fall: 'all who had ships on the sea grew rich by her wealth/costliness.' The term emphasizes the precious, expensive quality of goods and the luxury they represented. Classical usage included dignity and honor as well as material costliness. Spanish 'opulencia' (opulence) and German

'Kostbarkeit' (preciousness) both capture the luxury and value dimension. This is wealth manifested in precious commodities.

(1×) Found in Rev 18:19 describing the source of maritime wealth: 'all who had ships grew rich by her costliness/wealth.' The noun emphasizes the precious, expensive nature of Babylon's trade goods. The lament mourns lost luxury and profit. Classical background of both material costliness and social dignity enriches the economic critique. Cross-linguistic evidence ('costliness,' 'opulencia,' 'Kostbarkeit') confirms the emphasis on expensive magnificence. **HONOR AND PRICE**

en: costliness | **es:** opulencia | **fr:** magnificence | **de:** Kostbarkeit Rev 18:19

Τιμόθεος G5095 *N-GMS* (24×)

Timothy — Paul's most trusted co-worker and spiritual son, recipient of two pastoral epistles

Timotheos (Timothy, 'one who honors God') is Paul's closest and most frequently mentioned ministry partner, appearing 24 times by name in the New Testament. A native of Lystra with a Jewish mother (Eunice) and a Greek father, Timothy was personally recruited by Paul during the second missionary journey and circumcised to remove a barrier to Jewish ministry (Acts 16:1-3). From that point he became Paul's constant representative, sent on sensitive missions to Thessalonica (1 Thess 3:2, 6), Corinth (1 Cor 4:17; 16:10), Philippi (Phil 2:19-23), and Ephesus (1 Tim 1:3). Paul calls him 'my beloved and faithful child in the Lord' (1 Cor 4:17) and 'my true child in the faith' (1 Tim 1:2). Timothy is named as co-sender in six Pauline letters (2 Corinthians, Philippians, Colossians, 1-2 Thessalonians, Philemon), and two epistles — 1 and 2 Timothy — are addressed directly to him with instructions for church leadership. Hebrews 13:23 notes his release from imprisonment. Spanish 'Timoteo,' French 'Timothee,' and German 'Timotheus' preserve the Greek form.

Timotheos (24×) The proper name of Paul's most trusted co-worker and delegate, from Greek Timotheos ('honoring God'). Recruited at Lystra as a young disciple of mixed Jewish-Greek parentage (Acts 16:1-3), he became Paul's foremost emissary to troubled churches (1 Thess 3:2; 1 Cor 4:17; Phil 2:19-23). Co-sender of six Pauline letters (2 Cor 1:1; Phil 1:1; Col 1:1; 1 Thess 1:1; 2 Thess 1:1; Phlm 1:1), addressee of two Pastoral Epistles (1 Tim 1:2; 2 Tim 1:2), and mentioned in Hebrews 13:23 regarding his release. Paul's affection — 'my beloved child' (1 Cor 4:17), 'like a son with a father' (Phil 2:22) — is unmatched among his associates. Spanish 'Timoteo,' French 'Timothee.' **PROPER NAMES (PERSONAL)**

en: Timotheos | **es:** Timóthee, Timótheon, Timótheos | **fr:** Timothée | **de:** Timotheus, Τιμόθεον, Τιμόθεος Acts 16:1; Acts 17:14; Acts 17:15; Acts 18:5; Acts 19:22

Τίμων G5096 *N-AMS* (1×)

Timon, personal name; one of the seven deacons in Acts 6

Timon was one of the seven men chosen in Acts 6:5 to serve the Jerusalem church by overseeing the daily distribution to widows. The Greek name means 'honorable' or 'worthy.' He appears only in this list of the seven, showing the early church's care to preserve the names of those who first formalized servant leadership. Cross-linguistic evidence consistently transliterates the name (Timon, Tímōn, Timon), recognizing this as a specific historical person. These names aren't incidental—they honor the Spirit-filled servants who helped resolve the church's first crisis.

(1×) Personal name appearing in Acts 6:5 as one of seven men chosen for serving widows: 'Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas.' These Hellenistic Jewish believers were selected for their good reputation, Spirit-fullness, and wisdom. Timon represents the early church's commitment to organized, faithful service. Translators preserve the name, honoring this otherwise unknown servant whose faithful service merited inclusion in Scripture's record. **PROPER NAMES (PERSONAL)**

en: Timōn | **es:** a-Tímōn | **fr:** Timon | **de:** Τίμωνα Acts 6:5

τῑμωρ-έω G5097 *V-PPA-NMS* (2×)

to punish, avenge, exact retribution

This verb carries the sense of exacting punishment or vengeance, particularly as an official act of retribution. In classical usage it could describe avenging a slain relative or friend. Paul uses it twice in his defense speeches to describe his former persecution of Christians—he sought to punish them or make them worthy of punishment. The word emphasizes the active pursuit of retribution rather than passive judgment.

(2×) Drawing from classical usage where τιμωρέω meant to exact vengeance or punishment (often for blood relatives), Paul twice describes his pre-conversion zeal in punishing Christians. In Acts 22:5 and 26:11, the verb captures his active role as a persecutor seeking to bring believers to punishment, not merely approving of their execution but zealously pursuing their condemnation. **PUNISH PENALIZE**

en: punishing, they-might-be-punished | **es:** castigando, fueran-castigados | **fr:** punir | **de:** τιμωρηθῶσιν, τιμωρῶν Acts 22:5; Acts 26:11

τῑμωρ-ία G5098 *N-GFS* (1×)

punishment, vengeance; retributive justice or penalty

This noun means punishment or vengeance, emphasizing retributive justice rather than corrective discipline. In Hebrews 10:29, it appears in the warning: 'How much worse punishment do you think will be deserved by those who have trampled the Son of God?' The term stresses the severity of judgment for those who despise grace. Classical usage distinguished this from corrective punishment—this is penalty exacted for wrong done. Spanish 'castigo' and French 'châtiment' both convey punitive justice. This is deserved retribution, not rehabilitative discipline.

(1×) Found in Heb 10:29 describing the severe punishment awaiting those who reject Christ: 'How much worse punishment will be deserved by one who has trampled the Son of God?' The rhetorical question emphasizes the proportionate severity—if Mosaic lawbreakers died, how much greater the punishment for spurning the greater covenant? Cross-linguistic evidence ('punishment,' 'castigo,' 'châtiment') confirms the retributive, judicial character of coming judgment. **LOCUSTS AND SWARMS**

en: punishment | **es:** castigo | **fr:** châtiment | **de:** Strafe Heb 10:29

τίνω G5099 *V-FIA-3P* (1×)

to pay penalty, suffer punishment; to undergo retribution for wrongdoing

This verb means to pay penalty or undergo punishment for wrong. In 2 Thessalonians 1:9, Paul describes the fate of those who reject the gospel: 'They will pay the penalty of eternal destruction.' The verb emphasizes the judicial nature of eschatological judgment—this is debt paid, penalty exacted. Classical usage included paying fines or suffering consequences. The cross-linguistic rendering shows consistent judicial emphasis: Spanish 'pagarán' (they will pay), French preserving Greek form, German 'büssen' (atone/pay). This is justice satisfied through penalty.

(1×) Appears in 2 Thess 1:9 describing the judgment awaiting those who don't know God and don't obey the gospel: 'They will pay the penalty of eternal destruction.' The verb emphasizes the judicial, retributive character—this is consequence owed and exacted. Classical background of legal payment and penalty enriches the forensic imagery. Cross-linguistic evidence ('pay,' 'pagarán,' 'büssen') confirms this as judicial penalty for rejecting the gospel. **PUNISH PENALIZE**

en: will-pay | **es:** pagarán | **fr:** τίσουσιν | **de:** buessen 2Thess 1:9

τις G5100 *IPro-AMP* (528×)

Indefinite pronoun: someone, anyone, something, anything; as adjective, 'a certain, some'; in plural, 'some, certain ones.'

The Greek indefinite pronoun tis/ti is one of the most frequent and grammatically flexible words in the New Testament, quietly doing

essential work in nearly every chapter. As an enclitic (unstressed) form, it contrasts with the accented interrogative tis ('who?'), and this stress distinction carries real semantic weight. In its substantive use it creates the anonymous figures who populate the Gospels — 'a certain man,' 'someone in the crowd,' 'a certain woman' — giving narrative texture without requiring names. The multilingual evidence shows how differently languages handle indefiniteness: Spanish alguien/algo, German jemand/etwas, Korean 어떤 사람/무엇, and Arabic ahadun/shay'an all split the person/thing distinction that Greek tis leaves grammatically ambiguous, resolved only by gender and context. Luke especially favors tis as a storytelling device, introducing parable characters with 'a certain man had...' (Luke 15:11; 16:1, 19).

1. someone, anyone (person) (217×) Substantive indefinite pronoun referring to an unspecified person: 'someone, anyone, a certain one' — 217 occurrences. This is the core pronominal use where tis stands alone as subject or object meaning 'somebody.' In Matt 16:24 'if anyone wishes to come after me,' the indefiniteness creates an open invitation; in Matt 12:29 'how can anyone enter a strong man's house,' it poses a rhetorical challenge. Spanish alguien/alguno, German jemand, Korean 누군가/어떤 사람, Arabic ahadun, and Swahili mtu yeyote all converge on person-referring indefinite pronouns. The negative context ei tis ('if anyone... not') is especially common in Johannine and Pauline discourse. **INDEFINITE PRONOUN**

en: anyone | **es:** alguien, alguno, nadie | **fr:** quelqu'un | **de:** jemand Matt 8:28; Matt 11:27; Matt 12:19; Matt 12:29; Matt 16:24

2. some, certain ones (plural) (122×) Plural indefinite pronoun: 'some, certain ones, some of them' — 122 occurrences where tines refers to an unspecified subgroup within a larger set. In Matt 9:3 'some of the scribes said,' Matt 16:28 'some standing here,' and Matt 28:11 'some of the guard' — the word picks out a subset without identifying individuals. Spanish algunos, German einige, Korean 어떤 이들, and Arabic ba'duhum all select dedicated plural-indefinite forms. This sense is particularly important in Acts and the Epistles for describing factions and dissenting groups ('some from James,' Gal 2:12; 'some were persuaded,' Acts 28:24). **INDEFINITE PRONOUN**

en: some | **es:** algunos | **fr:** quelqu'un | **de:** jemand Matt 9:3; Matt 12:38; Matt 16:28; Matt 27:47; Matt 28:11

3. a certain, some (modifier) (99×) Adjectival or determiner use modifying a noun: 'a certain, some' — 99 occurrences where tis functions not as a standalone pronoun but as an adjective introducing a specific-but-unnamed referent. Luke's parabolic introductions are the classic examples: 'a certain priest' (Luke 10:31), 'a certain man' (Luke 15:11), 'a certain rich man' (Luke 16:1). German ein gewisser, Spanish cierto, Korean 어떤, and Arabic wahidun/ma all function as indefinite articles or adjectives here. This use is particularly Lukan — nearly half of all instances occur in Luke-Acts, where tis + noun creates the characteristic 'once upon a time' opening of the parables. **INDEFINITE PRONOUN**

en: a-certain, a-certain-one, certain | **es:** cierta, cierto, de-cierto | **fr:** quelqu'un | **de:** jemand Mark 14:51; Luke 1:5; Luke 7:2; Luke 7:36; Luke 7:41

4. something, anything (thing) (89×) Substantive indefinite pronoun referring to an unspecified thing: 'something, anything' — 89 occurrences where the neuter ti means 'some thing' rather than 'some person.' In Matt 5:23 'if you... remember that your brother has something against you,' and Mark 8:23 Jesus asks the blind man 'do you see anything?' Spanish algo, German etwas, Korean 무엇/어떤 것, and Arabic shay'an all select dedicated thing-referring indefinites distinct from person-referring forms. The grammatical ambiguity of Greek tis (where only context distinguishes 'someone' from 'something') is resolved differently in each target language, making this cross-linguistically one of the clearest sense boundaries. **INDEFINITE PRONOUN**

en: any, anything, something | **es:** algo | **fr:** quelqu'un | **de:** jemand Matt 5:23; Matt 18:28; Matt 20:20; Matt 21:3; Mark 8:23

5. (1×) A single occurrence at Luke 8:45 where Jesus asks 'Who touched me?' — here the manuscript tradition and context suggest tis may function at the boundary between indefinite ('someone touched me') and interrogative ('who touched me?'). The gloss evidence (English 'Who,' Spanish quien) treats it as interrogative, but the enclitic form suggests Peter's response is paraphrasing Jesus' statement that 'someone' touched him. This textual and functional ambiguity at the indefinite-interrogative boundary represents a real edge case in Greek pronoun semantics, where stress (written accent) carries the entire semantic distinction. **INTERROGATIVE WHO**

en: Who | **es:** quién | **fr:** quelqu'un | **de:** jemand Luke 8:45

τίς G5101 *IPro-GNS* (570×)

Interrogative pronoun: what, which, who, whom, why; rarely indefinite 'someone, something.'

The Greek interrogative pronoun τίς is the New Testament's all-purpose question word, covering persons ('who?'), things ('what?'), and reasons ('why?'). Its flexibility comes from Greek's case system — the same root word shifts meaning with prepositions and grammatical context. When Jesus asks τί μεριμνᾶτε ('why are you anxious?', Matt 6:28), the accusative neuter functions causally. Spanish carefully distinguishes 'quién' (who) from 'qué' (what) and 'por qué' (why), revealing three distinct semantic slots that Greek bundles into one versatile pronoun. A handful of occurrences shade into indefinite meaning — 'someone' or 'anything' — blurring the line between question and assertion.

1. what / which (interrogative, things) (327×) Interrogative pronoun asking about the identity, nature, or selection of a thing, event, or concept: 'what?', 'which?', 'what kind?' This is the most frequent use (327 occurrences). Jesus asks τί ποιήσει ὁ κύριος ('what will the master do?') and τί ὑμῖν δοκεῖ ('what do you think?'). Spanish 'qué' and German 'was' consistently render this thing-oriented interrogation, while French 'qui' sometimes conflates person and thing senses. **INTERROGATIVE PRONOUNS**

en: -, what | **es:** qué | **fr:** qui | **de:** was Matt 5:13; Matt 5:47; Matt 6:3; Matt 6:25

2. who (interrogative, persons) (170×) Interrogative pronoun asking about the identity of a person: 'who?', 'whom?', 'whose?' (170 occurrences). In Matt 3:7, τίς ὑπέδειξεν ὑμῖν — 'who warned you to flee?' Spanish 'quién' and German 'wer' clearly mark the person-directed question, a distinction the Greek form carries through case inflection rather than a separate lexeme. **INTERROGATIVE WHO**

en: What, Who, Whom | **es:** Quién, cuál, quién | **fr:** qui | **de:** was, wer Matt 3:7; Matt 6:27; Matt 7:9; Matt 10:11; Matt 12:11

3. why (interrogative, causal) (69×) Causal interrogative meaning 'why?', 'for what reason?', 'to what purpose?' (69 occurrences), typically appearing as τί or διὰ τί in prepositional phrases. In Matt 8:26, Jesus asks the disciples τί δειλοί ἐστε — 'why are you fearful?' Spanish splits this into 'por qué' (cause) and 'para qué' (purpose), revealing a distinction that the Greek leaves ambiguous. Found frequently in Jesus' rebukes and challenges. **INTERROGATIVE PRONOUNS**

en: Why, why | **es:** Por-qué, para-qué, por-qué | **fr:** qui | **de:** was Matt 6:28; Matt 7:3; Matt 8:26; Matt 16:8; Matt 17:10

4. someone or something (indefinite) (4×) Rare indefinite pronoun meaning 'someone,' 'something,' 'anything,' 'a certain one' (4 occurrences). In Mark 4:22, οὐ γάρ ἐστίν τι κρυπτόν — 'for there is not anything hidden.' Spanish '(algo)' and 'alguno' and French 'quoi' capture the shift from interrogative to indefinite force. This usage is more common in classical Greek but surfaces occasionally in the New Testament when context removes the question-mark expectation. **INTERROGATIVE PRONOUNS**

en: anything, certain, one | **es:** (algo), alguno, algunos | **fr:** qui, quoi | **de:** was Mark 4:22; Mark 6:36; Acts 24:18; Rom 8:24

τίτλ-ος G5102 *N-AMS* (2×)

a title, inscription, placard (Latin titulus)

This Latin loanword refers to an inscription or placard, particularly the type posted above a crucified person to declare the charge against them. John uses it twice to describe the notice Pilate had written and fastened to Jesus' cross: 'Jesus of Nazareth, the King of the Jews.' The inscription was multilingual (Hebrew, Latin, Greek) so

all could read it, and its placement over Jesus ironically proclaimed a truth Pilate didn't fully grasp.

(2×) Borrowed from Latin titulus, this term designates the official inscription posted above a crucifixion victim. Both occurrences (John 19:19-20) refer to the placard Pilate ordered placed on Jesus' cross. The trilingual inscription declared Jesus' identity as King of the Jews, readable by all in the cosmopolitan environment of Jerusalem—an unintended proclamation of truth by a skeptical governor. **SCRIPTURE AND WRITING**

en: a-title, title | **es:** título | **fr:** inscription | **de:** Aufschrift John 19:19; John 19:20

Τίτος G5103 *N-GMS* (14×)

Titus — a proper name referring primarily to Paul's Gentile co-worker and, in one textual variant, to Titius Justus.

Titos is the Greek form of the Latin name Titus, most prominently designating Paul's trusted companion and apostolic delegate. Though absent from Acts' narrative of Paul's journeys, Titus appears frequently in the Corinthian correspondence as Paul's envoy to that troubled church (2 Cor 2:13; 7:6, 13; 8:6, 16, 23) and as the recipient of a pastoral letter concerning his work in Crete (Titus 1:4). A single occurrence in Acts 18:7 reflects a textual variant where some manuscripts read 'Titius Justus' rather than 'Justus,' possibly indicating a distinct individual — a God-fearing Roman whose house adjoined the Corinthian synagogue.

1. Titus (companion of Paul) (13×) The proper name Titus (Greek Τίτος), Paul's Gentile co-worker whom he calls 'my true child in a common faith' (Titus 1:4). Titus served as Paul's delegate to Corinth during the collection crisis (2 Cor 8:6, 16, 23) and later oversaw the churches of Crete. The name is consistently transliterated across languages — Spanish 'Títos,' Hindi 'titos,' Arabic 'tīṭus' — confirming a stable proper-noun referent with no semantic drift across the 13 occurrences. **PROPER NAMES (PERSONAL)**

en: Titos, of-Titos, to-Titos | **es:** Títos, a-Títos, de-Títos | **fr:** Tite, Τίτον, Τίτος | **de:** Titius 2Cor 2:13; 2Cor 7:6; 2Cor 7:13; 2Cor 7:14; 2Cor 8:6

2. Titius (variant personal name) (1×) A variant proper name Titius (Greek Τίτιος), appearing only at Acts 18:7 in certain manuscript traditions. This refers to Titius Justus, a God-fearer in Corinth whose house was next to the synagogue. The textual variation is reflected in translation diversity: some languages render it identically to sense 1, while others (e.g., Spanish 'Títios,' German 'Τιτίου') preserve the distinct spelling, suggesting early scribal awareness that this may be a different individual from Paul's companion. **PROPER NAMES (PERSONAL)**

en: Titios | **es:** Títios | **fr:** Tite | **de:** Τιτίου Acts 18:7

τοί G5104

the (plural nominative); epic and poetic forms of the definite article or demonstrative pronoun

These forms (τοί, ταί) served as epic and poetic equivalents of the standard Attic article forms οἱ and αἱ (nominative plural). Homer used them freely, while they rarely appeared in Ionic prose or tragedy but were standard in Doric and certain other dialects. In some dialects they functioned as the regular definite article, as when Syracusan Greek said 'Hieron and the Syracusans' using τοί. The forms represent the ancient dialectal diversity of Greek before Attic became the dominant literary standard. They remind us that biblical Greek stood at the end of a long tradition where different communities spoke recognizably distinct varieties of the language.

τοιγάρ G5105 *Conj* (2×)

therefore, accordingly, for that very reason

This strengthened inferential particle draws a conclusion from what precedes. It's more emphatic than simple 'therefore,' carrying the sense of 'for that very reason' or 'well then.' Paul uses it in 1 Thessalonians to connect the Holy Spirit's indwelling with the serious consequences of rejecting sexual purity. Hebrews employs it to draw the conclusion that since we're surrounded by witnesses, we should run our race with endurance.

(2×) The emphatic particle τοιγαροῦν (a strengthened form of τοιγάρ) appears in 1 Thess 4:8 drawing the weighty conclusion that rejecting moral instruction means rejecting God who gives the Spirit, and in Heb 12:1 inferring from the cloud of witnesses that believers should run with perseverance. Both contexts use the particle to mark a significant logical consequence. **THEREFORE PARTICLES**

en: Therefore, therefore | **es:** Por-tanto, por-tanto | **fr:** deshalb | **de:** deshalb 1Thess 4:8; Heb 12:1

τοίνυν G5106 *Conj* (3×)

therefore, then, accordingly; an inferential particle drawing a logical conclusion

This conjunction marks logical consequence or introduces a conclusion based on what precedes. Slightly more emphatic than the common oun (therefore), toinun appears rarely in the New Testament but was frequent in classical dialogue and philosophical discourse. It often introduces a practical application or response to an argument. The particle combines toi (an emphatic marker) with nun (now), creating a sense of "well then" or "so then" that moves from premise to conclusion with some rhetorical force.

(3×) The three occurrences show varied rhetorical functions: Luke 20:25 concludes Jesus' teaching on the tribute question: "Render therefore (toinun) to Caesar the things that are Caesar's." First Corinthians 9:26 applies Paul's athletic metaphor: "Therefore (toinun) I run not as uncertainly." Hebrews 13:13 draws a consequence: "Let us therefore (toinun) go to him outside the camp." The Spanish glosses (Entonces, pues), French donc, and German daher all convey logical inference. While less common than oun, toinun adds a measured, somewhat formal tone to the conclusion being drawn. **THEREFORE PARTICLES**

en: Then-, so-then, therefore | **es:** Entonces, pues | **fr:** daher, donc | **de:** daher, Τοίνυν Luke 20:25; 1Cor 9:26; Heb 13:13

τοιόσδε G5107 *DPro-GFS* (1×)

such, of such a kind; demonstrative pronoun indicating quality or character

This demonstrative pronoun means 'such' or 'of such a kind,' pointing to quality or character. In 2 Peter 1:17, it describes the voice from heaven at the transfiguration: 'when such a voice was borne to him by the Majestic Glory.' The term emphasizes the distinctive quality of the divine voice—nothing ordinary but transcendent communication. Classical usage indicated 'such as this' with evaluative implications. Cross-linguistic rendering varies (Spanish 'tal,' French 'celui-ci,' German 'solch'), but all point to the distinctive character or quality of what's referenced.

(1×) Found in 2 Pet 1:17 describing the voice at Jesus' transfiguration: 'when such a voice came to him from the Majestic Glory: This is my beloved Son.' The demonstrative emphasizes the quality and character of the divine voice—majestic, authoritative, unmistakable. Peter appeals to this eyewitness experience as validation. Cross-linguistic evidence ('such,' 'tal,' 'solch') consistently emphasizes the qualitative, distinctive nature of God's voice. **SUCH (KIND/TYPE)**

en: such | **es:** tal | **fr:** celui-ci | **de:** solch 2Pet 1:17

τοιοῦτος G5108 *DPro-DMP* (59×)

Such, of such a kind; referring to persons, qualities, or things of a described character

A demonstrative pronoun that points to the quality or character of something already described or implied — 'such a one,' 'of this kind,' 'such things.' In the Gospels, Jesus uses it to identify the kind of person who belongs to the kingdom ('of such is the kingdom of God,' Matt 19:14; Mark 9:37). Paul employs it to characterize types of conduct or people (Rom 1:32; 2:2). German 'solch/solches' and Spanish 'tal/tales' consistently mirror this qualitative pointing,

directing attention not to a specific individual but to a type or character.

1. such a person, such ones (33×) Substantive use referring to a person or persons of a certain described character — 'such a one,' 'such people.' Jesus declares that the kingdom belongs to 'such as these' (Matt 19:14; Mark 9:37), pointing to a category of person defined by childlike qualities. Paul similarly refers to 'such ones' who practice certain behaviors (Gal 6:1; 2 Thess 3:12). The Spanish 'tal/tales' and German 'solch' both capture this substantivized force: it is the person-as-type that matters, not a named individual. **SUCH (KIND/TYPE)**
en: such, such-a-one, such-one | **es:** tal, tales | **fr:** tel | **de:** solch, solches Matt 19:14; Mark 6:2; Mark 7:8; Mark 7:13; Mark 9:37

2. of such a kind, such (16×) Adjectival or qualifying use describing the nature, kind, or quality of something — 'such power,' 'such a thing.' When crowds see Jesus' healings, they marvel that 'such authority' was given to men (Matt 9:8). Mark uses it to describe afflictions 'such as' have not been since creation (Mark 13:19). The Spanish 'con tales' ('with such') and French 'tel' highlight the qualifying, characterizing function: the word modifies a noun to specify its remarkable or noteworthy kind. **SUCH (KIND/TYPE)**
en: such, such-, with-such | **es:** Tal, con-tales, tal | **fr:** celui-ci, tel | **de:** solch, solches Matt 9:8; Matt 18:5; Mark 4:33; Mark 13:19; Acts 16:24

3. such things, such matters (10×) Substantive use referring to things, matters, or abstract realities of a certain kind — 'such things,' 'such matters.' Paul employs this sense in moral argumentation: those who practice 'such things' deserve judgment (Rom 1:32; 2:2–3). Luke uses it when Herod wonders about 'such things' he hears concerning Jesus (Luke 9:9). The Spanish 'tales cosas' ('such things') and German 'solches' point to the neuter, abstract quality — these are not persons but deeds, reports, or realities of a described character. **SUCH (KIND/TYPE)**
en: such, such-things | **es:** tales, tales-cosas | **fr:** celui-ci, tel | **de:** solch, solches Luke 9:9; Acts 19:25; Rom 1:32; Rom 2:2; Rom 2:3

τοῖχος G5109 *N-VMS* (1×)

wall of a building or enclosure

In Acts 23:3, Paul uses this term in his sharp rebuke to the high priest Ananias, calling him a 'whitewashed wall'—a vivid metaphor for hypocrisy, something that appears clean and proper on the outside but conceals corruption within. The word typically refers to the wall of a house, temple, or courtyard, a solid structure meant to protect or enclose. Paul's choice of imagery draws on the prophetic tradition of denouncing false appearances.

(1×) The single New Testament occurrence appears in Paul's confrontation before the Sanhedrin, where the physical reality of a wall becomes a powerful metaphor for religious pretense. The multilingual glosses (Spanish 'pared', French 'tel', German retaining the Greek) all point to a structural wall, though the context demands understanding the metaphorical force of Paul's accusation—comparing a supposedly righteous judge to a façade that conceals what it truly is. **GEOGRAPHY AND SPACE**
en: wall | **es:** pared | **fr:** tel | **de:** τοῖχε Acts 23:3

τόκος G5110 *N-DMS* (2×)

interest, profit from loaned money

Though the Greek word originally meant childbirth or offspring, by the Hellenistic period it had developed the financial meaning of interest on money. The metaphorical connection lies in the idea of money 'giving birth' to more money. Both Gospel uses appear in the parable of the talents (or minas), where the master rebukes the fearful servant who didn't even deposit the money with bankers to earn interest.

(2×) The semantic shift from 'offspring' (classical τόκος) to 'interest' (financial return) reflects the metaphor of money 'bearing' or 'producing' gain. In the parallel passages Matt 25:27 and Luke 19:23, the master chides the unproductive servant who should have at least earned interest (τόκος) by banking the entrusted funds, making the parable's point about minimal expected stewardship. **INTEREST USURY**
en: interest | **es:** interés | **fr:** intérêt | **de:** jemand Matt 25:27; Luke 19:23

τολμ-άω G5111 *V-PSA-3S* (16×)

To dare, venture boldly; to summon courage for an action others would shrink from, or to exhibit boldness as a disposition.

Rooted in the ancient Greek τολμάω, this verb captures the moment when hesitation gives way to action. In the Gospels it often marks a turning point: after the crucifixion, Joseph of Arimathea 'dared' to ask Pilate for the body of Jesus (Mark 15:43), and the religious leaders no longer 'dared' to question Jesus (Matt 22:46; Luke 20:40). Paul uses it to speak of apostolic boldness, contrasting timidity with the courage that faith demands (2 Cor 11:21). The multilingual evidence is telling — Spanish 'atreverse' and French 'oser' both carry the sense of overcoming inner reluctance, while German 'wagen' emphasizes the risk involved.

1. dare to do something (13×) To venture or presume to do a specific action, implying that the deed requires boldness because others might hesitate or refuse. The construction typically takes an infinitive complement: the Pharisees 'no longer dared to ask him anything' (Matt 22:46; Luke 20:40), and the disciples 'did not dare to ask' the risen Lord who he was (John 21:12). Spanish 'atreverse' and French 'oser' consistently capture the sense of overcoming reluctance before a particular deed. **DARE BE BOLD**
en: I-will-dare, dared, dares | **es:** atreverme, atreverse, me-atreveré | **fr:** oser, pas | **de:** wagen, wagte-er, ἐτόλμα Matt 22:46; Mark 12:34; Luke 20:40; John 21:12; Acts 5:13

2. be bold or courageous (3×) To exhibit boldness or courage as an inner disposition rather than toward a specific action. Joseph of Arimathea 'having taken courage' (τολμήσας) went to Pilate (Mark 15:43), where the participle describes his state of heart. Paul's use in 2 Cor 11:21 similarly frames daring as a quality of character. The multilingual glosses — Spanish 'habiendo osado,' German 'wagen' — highlight the dispositional, state-like quality distinct from a targeted venture. **DARE BE BOLD**
en: I-am-bold, having-courage, is-bold | **es:** habiendo-osado, me-atrevo, se-atreva | **fr:** oser | **de:** wagen Mark 15:43; 2Cor 11:21

τολμ-ηρός G5112 *Adv* (1×)

more boldly, with greater daring or confidence

Paul uses this comparative adverb in Romans 15:15 to characterize how he has written to the Roman church—with a certain boldness or freedom of speech. The term derives from the vocabulary of courage and daring, suggesting a confidence that goes beyond mere politeness. Paul acknowledges that his letter may seem quite direct or frank, yet this boldness serves his apostolic calling to remind them of essential truths. The word captures the balance between respectful communication and prophetic forthrightness.

(1×) This comparative form emphasizes a heightened degree of boldness. In Romans 15:15, Paul admits to writing 'more boldly' as he addresses foundational issues with a church he did not found. The multilingual evidence—Spanish 'más atrevidamente', French 'hardiment', German 'kühner'—all convey the sense of increased daring or confidence, appropriate for an apostle who must speak truth even when it might seem presumptuous. **DARE BE BOLD**
en: more-boldly | **es:** más-atrevidamente | **fr:** hardiment | **de:** kuehner Rom 15:15

τολμ-ητής G5113 *N-NMP* (1×)

daring, bold, or audacious persons

In 2 Peter 2:10, this noun describes false teachers characterized by their audacity and presumption. The word denotes those who are bold in a negative sense—not the courage of faith, but the arrogance of self-will. These individuals are unafraid to speak against divine authority and angelic powers, exhibiting a recklessness that reveals

their spiritual danger. The term stands in stark contrast to the humility and reverence expected of God's people.

(1×) Peter uses this term to label the false teachers who infiltrate the church with their presumptuous teachings. The Greek root conveys boldness that crosses into recklessness—these are people who dare to blaspheme and disregard sacred boundaries. The multilingual glosses —Spanish 'atrevidos', French and German retaining the Greek root —capture this sense of audacious defiance that characterizes those who reject proper authority and reverence. **DARE BE BOLD**
en: daring | **es:** atrevidos | **fr:** τολμηταὶ | **de:** verwegen 2Pet 2:10

τόμος G5114 *Adj-NMS-C* (1×)
sharper, more cutting or penetrating
Hebrews 4:12 famously declares that the word of God is sharper than any two-edged sword. This comparative adjective emphasizes the superior penetrating power of Scripture—it cuts through human pretense, dividing soul and spirit, joints and marrow, discerning the thoughts and intentions of the heart. The image is both surgical and judicial, suggesting precision and authority. No human weapon or word can match the discerning edge of God's living word.

(1×) The author of Hebrews employs this comparative to establish the supremacy of God's word over all other instruments of discernment. The multilingual renderings—Spanish 'más cortante', French 'plus tranchant', German 'schärfer'—all emphasize the intensified cutting power. This isn't merely about physical sharpness but about the spiritual capacity to expose and judge the innermost realities of human existence, penetrating where nothing else can reach. **SHARPENING IMPLEMENTS**
en: sharper | **es:** más-cortante | **fr:** plus-tranchant | **de:** schaerfer Heb 4:12

τόξον G5115 *N-ANS* (1×)
bow, the weapon used for shooting arrows
In Revelation 6:2, the rider on the white horse carries a bow, part of John's apocalyptic vision of conquest and judgment. The bow was an ancient weapon associated with warfare, hunting, and power—particularly characteristic of eastern armies like the Persians and Parthians. In classical literature, the bow often symbolized distant, penetrating force, the ability to strike from afar. John's vision draws on this rich symbolism to depict divine sovereignty over the forces of history.

(1×) The single New Testament occurrence appears in the opening of the seven seals, where the first horseman emerges bearing this weapon. The multilingual agreement—Spanish 'arco', French and German 'Bogen'—confirms the military instrument. In the ancient Mediterranean world, the bow carried associations of both conquest (eastern empires were famous for their archers) and divine judgment, as Apollo was often depicted with bow in hand. Revelation's imagery taps into these layers of meaning. **BOW WEAPON RAINBOW**
en: a-bow | **es:** arco | **fr:** Bogen | **de:** Bogen Rev 6:2

τόπαζος G5116 *N-NNS* (1×)
topaz, a green or yellow precious gemstone
Among the foundations of the New Jerusalem described in Revelation 21:20, topaz appears as one of the precious stones adorning the eternal city. Ancient topaz was likely what we now call chrysolite or peridot, a stone of greenish-golden hue prized for its beauty and rarity. The prophetic vision employs these gems to communicate the incomparable splendor and value of God's final dwelling with humanity. Each stone contributes to a picture of glory beyond earthly imagination.

(1×) John's description of the heavenly city includes topaz among twelve foundation stones, each representing transcendent beauty and worth. The multilingual glosses—Spanish 'topacio', French and German 'Topas'—preserve the gemstone's name across languages, though ancient identification of specific stones sometimes differs from modern taxonomy. The green hue traditionally associated with this stone would contribute to the kaleidoscope of colors symbolizing the diverse glory of God's kingdom. **GEMSTONES AND TARSHISH**
en: topaz | **es:** topacio; | **fr:** Topas | **de:** Topas Rev 21:20

τόπος G5117 *N-GMS* (94×)
Place — a physical location, region, or designated spot; sometimes a position, opportunity, or space in a figurative sense
Topos is the standard Greek word for 'place' in both its literal and extended senses. In the Gospels it designates specific geographic locations — the 'deserted place' where Jesus feeds the multitude (Matt 14:13, 15), Golgotha 'the place called the Skull' (Matt 27:33), and the 'holy place' of Daniel's prophecy (Matt 24:15). Acts and the Epistles occasionally extend it toward 'opportunity' or 'position' ('give place to wrath,' Rom 12:19; 'give no place to the devil,' Eph 4:27). Revelation deploys it cosmically: the places of heaven and earth (Rev 6:14; 12:8; 20:11). Spanish 'lugar,' French 'lieu,' and German 'Ort' parallel this range from concrete geography to abstract opportunity.

place, location, position (94×) A physical location, spot, region, or designated area, covering the full range from specific named sites to general spaces. In the Gospels topos identifies particular locations in the narrative landscape — deserted places (Matt 14:13), holy places (Matt 24:15), and named localities (Matt 27:33). Epistolary usage extends toward abstract 'room' or 'opportunity' — giving no place to the devil (Eph 4:27). Spanish 'lugar,' French 'lieu,' and German 'Ort' all preserve this literal-to-figurative gradient across the word's 94 occurrences. **GEOGRAPHY AND SPACE**
en: Place, a-place, place | **es:** lugar | **fr:** lieu | **de:** Ort Matt 14:13; Matt 14:15; Matt 14:35; Matt 24:15; Matt 26:52

τοσοῦτος G5118 *DPro-AMP* (20×)
So much, so many, so great; a demonstrative of quantity, number, or degree.
Tosoutos is a correlative demonstrative pronoun that points emphatically at quantity or degree – 'this many,' 'this much,' 'this great.' It often carries a note of wonder or rebuke: how could so many signs not produce faith (John 12:37)? Have you been with me so long and still not known me (John 14:9)? The author of Hebrews uses it in comparisons – Christ is 'by so much' superior to angels (Heb 1:4) – and the great cloud of witnesses is 'so great' (Heb 12:1). Its emotional coloring makes it more than a mere number word; it registers astonishment.

1. so many, such a number (8×) So many – referring to a countable plurality whose impressive number is being highlighted. Jesus marvels that so many loaves cannot feed the crowd (Matt 15:33); the elder son protests he served so many years (Luke 15:29); despite so many signs, the crowd did not believe (John 12:37). Spanish 'tantos/tantas' and French 'tant' both capture the emphatic count. Eight occurrences carry this discrete-quantity force. **GREATNESS AND DEGREE**
en: So-long, So-many, so-many | **es:** -tantos, Tantas, Tanto | **fr:** autant, celui-ci, tant | **de:** so-gross, τοσαῦτα, τοσοῦτοι Matt 15:33; Luke 15:29; John 6:9; John 12:37; John 14:9

2. so much, to such degree (7×) So much, to such a degree – quantifying something uncountable or abstract, often in correlative constructions. Ananias sells land 'for so much' (Acts 5:8); Christ is superior 'by so much' as his name surpasses the angels (Heb 1:4; 7:22). Spanish 'tanto mas' and the repeated comparative structures mark degree rather than count. Seven occurrences emphasize this scalar, non-discrete usage. **GREATNESS AND DEGREE**
en: and-, by-so-much, for-so-much | **es:** por-tanto, tanto, tanto-más | **fr:** autant, celui-ci | **de:** so-gross, τοσούτου Acts 5:8; Heb 1:4; Heb 4:7; Heb 7:22

3. so great, such magnitude (5×) So great, of such magnitude – emphasizing the impressive size or quality of something. The centurion's faith is 'so great' that Jesus marvels (Matt 8:10; cf. Luke 7:9); the cloud of witnesses is 'so great' (Heb 12:1); Babylon's riches are destroyed in one hour – 'so great' wealth laid waste (Rev 18:17). Spanish 'tan grande' and German 'so gross' show the qualitative-magnitude dimension. Five occurrences carry this sense.

GREATNESS AND DEGREE

en: so-great, such | **es:** tan-grande, tan-grande?, tanta | **fr:** celui-ci, tant | **de:** so-gross, τοσαύτην, τοσοῦτον Matt 8:10; Matt 15:33; Luke 7:9; Heb 12:1; Rev 18:17

τότε G5119 *Adv* (160×)

Then; at that time, marking temporal sequence or logical consequence in narrative

Tote is Matthew's signature narrative connector, appearing far more frequently in his Gospel than in any other New Testament book. It marks the next beat in a sequence of events — 'then Jesus was led into the wilderness' (Matt 4:1), 'then Herod secretly called the Magi' (Matt 2:7). While sometimes purely temporal, it often carries a sense of consequential flow: because this happened, then that followed. Its consistent rendering across languages — 'entonces' (Spanish), 'alors' (French), 'dann' (German) — confirms a stable adverbial function with no ambiguity.

then (160×) A temporal adverb meaning 'at that time' or 'then,' used 160 times to mark sequential progression in narrative or to introduce the next event in a chain. Especially prominent in Matthew's Gospel as a structural connective (Matt 2:7, 3:13, 4:1), tote links episodes and signals logical consequence. Every surveyed language renders it with a straightforward temporal adverb — Spanish 'entonces,' French 'alors,' German 'dann' — with no semantic divergence across the translation corpus. THEN (TEMPORAL ADVERB)

en: Then, then | **es:** Entonces, entonces | **fr:** alors | **de:** dann Matt 2:7; Matt 2:16; Matt 2:17; Matt 3:5; Matt 3:13

τό G5120

the; definite article or demonstrative/relative pronoun with complex dialectal history

This entry covers ὁ, ἡ, τό in its multiple overlapping functions across Greek dialects and historical periods. In Attic prose it served primarily as the definite article ('the'), a relatively late development in Greek. In Homer it could still function as a demonstrative ('this, that') or even as a relative pronoun ('who, which'). The forms show bewildering dialectal variation: different dialects preserved different case forms, particularly in dual and less common cases. Modern grammarians debate whether nominative forms were originally oxytone or unaccented. This word represents one of the most fundamental elements of Greek syntax, evolving from demonstrative origins to grammatical article, while retaining traces of older functions in poetry.

ἐναντίος G5121 *Adv-C* (3×)

on the contrary, contrariwise; a strong adversative marker indicating opposition to what was expected

This adverb introduces a sharp contrast, marking something as the opposite of what might be expected or what was just mentioned. It's a contracted form (tounantion from to enantion) that intensifies the reversal. All three New Testament uses appear in Paul and Peter, introducing surprising reversals: forgiving instead of punishing, accepting rather than rejecting, blessing rather than cursing. The phrase signals that God's ways often run counter to human instinct and social convention.

(3×) Each occurrence marks a dramatic reversal: 2 Corinthians 2:7 urges the Corinthians to forgive and comfort the repentant sinner, "on the contrary" to excluding him—grace instead of punishment. Galatians 2:7 shows Peter and the Jerusalem leaders recognizing that Paul was entrusted with the gospel to the uncircumcised, "on the contrary" to needing their authorization—unexpected apostolic equality. First Peter 3:9 commands blessing those who curse you, "on the contrary" to retaliating—the ethic of enemy love. The multilingual glosses (Spanish al contrario, French au contraire, German im Gegenteil) uniformly capture the strong adversative force of this kingdom-reversing particle. AFFIRMATION PARTICLES

en: on-the-contrary | **es:** al-contrario, por-el-contrario | **fr:** au-contraire, τοὐναντίον | **de:** im-Gegenteil 2Cor 2:7; Gal 2:7; 1Pet 3:9

ὀνομάζω G5122 *Adv-C* (1×)

by name, namely (adverbial form)

In Matthew 27:57, this adverbial form introduces Joseph of Arimathea by name. The expression serves as a literary device to specify or highlight a particular individual, drawing attention to their identity. It's the evangelist's way of saying 'namely' or 'specifically'—Joseph, who would play a crucial role in Jesus' burial, is brought into focus. The term reflects careful narrative technique, ensuring readers know precisely who this important figure was.

(1×) Matthew uses this construction to identify Joseph of Arimathea at a pivotal moment in the passion narrative. The multilingual evidence shows various strategies for handling this adverbial phrase—Spanish 'de nombre', French 'appelé', German retaining the Greek—all attempting to capture the sense of formal naming or specification. This grammatical marker signals that what follows is not just any disciple, but one whose name and identity matter for the unfolding story of Jesus' death and burial. GEOGRAPHY AND SPACE

en: name | **es:** de-nombre | **fr:** appelé | **de:** τοὔνομα Matt 27:57

τουτέστι G5123

that is (to say); explanatory formula introducing clarification or restatement

This is a contracted form of τοῦτ᾽ ἔστι, literally 'this is,' used as an explanatory or clarifying formula meaning 'that is (to say)' or 'in other words.' It functioned like modern parenthetical clarifications, allowing writers to restate something in different terms or provide additional specificity. New Testament authors used it when defining terms, explaining concepts, or ensuring readers understood the significance of what was just stated. The contraction into a single word made it a standard discourse marker, smoothly introducing explanatory material without disrupting narrative or argument flow. It helped bridge the gap between technical or foreign terms and Greek readers' understanding.

οὗτος G5124

this (neuter singular); neuter nominative and accusative forms of the demonstrative 'this'

This is τοῦτο, the neuter singular nominative and accusative form of the demonstrative pronoun οὗτος, meaning 'this thing' or 'this.' In Greek, where abstract concepts and neuter nouns abounded, this form saw constant use. It could refer to statements ('this saying'), events ('this thing that happened'), or abstract ideas ('this truth'). The neuter form was particularly important for referring back to entire clauses or propositions—'this that was just said.' Biblical writers used it to mark significant statements, point to miraculous signs, or indicate divine purposes. The accusative function made it essential for expressing 'I do this' or 'seeing this' in Greek syntax.

οὗτος G5125

these (neuter plural dative); dative plural form of 'these things' or 'by these means'

This is τούτοις, the neuter plural dative form of the demonstrative, meaning 'to/for these things,' 'by these means,' or 'in these matters.' The neuter plural was crucial in Greek for referring to abstract collections, multiple facts, or classes of things. The dative case indicated indirect objects, means, or location ('in these things'). Biblical writers used it for phrases like 'by these means,' 'to these matters,' or 'in these circumstances.' It allowed compact reference to multiple items or complex situations without repetition. The form was especially common in theological and ethical discourse where writers needed to refer to sets of principles, teachings, or conditions previously mentioned.

οὗτος G5126

this (masculine/neuter singular oblique); genitive and dative forms of 'this' for masculine/neuter reference

This covers τούτου (genitive singular masculine/neuter, 'of this') and τούτῳ (dative singular masculine/neuter, 'to/for this'). The

genitive marked possession ('of this man'), source ('from this'), or relationship, while the dative indicated indirect objects, means, or location ('in this'). Since Greek distinguished masculine from neuter only in nominative and accusative singular forms, these oblique cases served both genders. Biblical texts used these forms constantly to maintain reference to previously mentioned masculine or neuter nouns—persons, concepts, times, or places—across complex sentence structures without tedious repetition. The forms were syntactic glue holding discourse together.

οὗτος G5127

of this, by this; genitive singular neuter of the demonstrative, marking source or means

This is τούτου in its specific neuter singular genitive function, meaning 'of this thing' or 'from this.' While the form was identical to the masculine genitive, context determined whether it referred to masculine persons or neuter concepts. In neuter usage it often appeared in phrases indicating source ('from this'), cause ('because of this'), or partitive relationships ('part of this'). Biblical writers used it in theological statements about the source of grace, the reason for judgment, or the nature of spiritual realities. The neuter genitive was particularly important for abstract reasoning and explanatory statements that characterized New Testament epistles.

οὗτος G5128

these (neuter plural accusative); accusative plural form pointing to multiple things or facts

This is ταῦτα, the neuter plural accusative form meaning 'these things' as direct objects. It was among the most frequently used forms in Greek prose and biblical texts, allowing writers to refer back to multiple items, teachings, events, or abstract concepts. In discourse, 'hearing these things' or 'seeing these things' or 'doing these things' constantly structured narrative and argument. The neuter plural captured collections of facts, teachings, or circumstances without specifying gender or counting discrete items. Jesus's sayings often concluded with 'he who has ears to hear these things,' while apostolic letters urged readers to 'remember these things' or 'practice these things.'

οὗτος G5129

by this, in this way; dative singular neuter indicating means, manner, or location

This is τούτῳ in its neuter dative function, meaning 'by this,' 'in this way,' or 'for this reason.' While identical in form to the masculine dative, its neuter usage indicated means, manner, or cause rather than persons. Phrases like 'by this we know' or 'in this way it was fulfilled' structured biblical theological argument. The dative of means was particularly important in explaining how divine purposes were accomplished or how spiritual realities could be recognized. Biblical writers used it to connect abstract principles with concrete outcomes, showing the mechanism or indicator by which truths could be understood or verified.

οὗτος G5130

these (masculine/feminine plural); plural demonstrative forms pointing to persons or things

This covers τούτων (genitive plural, 'of these'), τούτοις (dative plural, 'to/for these'), and τούτους/ταύτας (accusative plural, 'these' as direct objects). These forms served all three genders in oblique plural cases, though the accusative distinguished masculine (τούτους) from feminine (ταύτας). They enabled reference to groups of people, collections of things, or sets of concepts without repetition. Biblical narratives used these forms to track disciples, authorities, teachings, or events across complex passages. In apostolic instruction, phrases like 'to these' or 'of these' connected ethical commands with specific groups or categories of believers, while 'these things' gathered clusters of theological truths into manageable units.

τράγος G5131 *N-GMP* (4×)

A male goat, he-goat; used in the NT exclusively for sacrificial animals in cultic contexts.

Refers specifically to a male goat, distinguished in Greek from the generic 'aix' (she-goat). All four New Testament occurrences appear in Hebrews, where the author contrasts the blood of goats and bulls with the once-for-all sacrifice of Christ. The French 'boucs' and Spanish 'machos cabrios' both specify the male gender of the animal, underscoring that these were not just any goats but the particular victims prescribed for Levitical atonement rituals. The rhetorical force in Heb 10:4 — 'it is impossible for the blood of bulls and goats to take away sins' — depends on recognizing these as the most solemn offerings available.

(4×) A male goat designated for sacrificial use, especially in Day of Atonement rituals. All four NT occurrences (Heb 9:12,13,19; 10:4) contrast the blood of goats with the superior sacrifice of Christ. The French 'boucs' and Spanish 'machos cabríos' both explicitly mark the masculine gender, reflecting the Levitical requirement for male animals. The word evokes the entire Old Covenant sacrificial system that Hebrews argues has been superseded. **GOATS AND GOAT HAIR**

en: goats, of-goats | **es:** de-machos-cabríos, machos-cabríos | **fr:** boucs | **de:** Boecke Heb 9:12; Heb 9:13; Heb 9:19; Heb 10:4

τράπεζ-α G5132 *N-NFS* (15×)

A table — primarily for dining and fellowship, but also a money-changer's counter or bank

The ordinary Greek word for a table, appearing across the New Testament in scenes of eating, hospitality, and sacred meals. The Syrophoenician woman's plea about crumbs falling from the master's table (Matt 15:27; Mark 7:28) and the rich man's table from which Lazarus longed for scraps (Luke 16:21) both use trapeza for the dining surface. Paul employs it theologically for the Lord's table versus the table of demons (1 Cor 10:21). In one specialized instance (Luke 19:23), it refers to a money-changer's counter — a 'bank' — as Spanish 'banco' makes strikingly clear.

1. table (for eating/serving) (14×) A table used for meals, banquets, or ceremonial dining — the surface around which hospitality, fellowship, and sacred eating take place. Covers the Lord's table (1 Cor 10:21), the tables Jesus overturned in the temple (Matt 21:12; Mark 11:15 — these were commercial tables, but grouped with the dining cluster by usage pattern), and the domestic tables in parables. Translations are remarkably uniform: Spanish 'mesa,' French 'table,' German 'Tisch.' The apostles' declaration in Acts 6:2 that they should not neglect the word to 'serve tables' uses this sense for daily food distribution. **TABLE FURNITURE**

en: of-table, table, tables | **es:** de-mesa, mesa, mesas | **fr:** Tisch, table | **de:** Tisch Matt 15:27; Matt 21:12; Mark 7:28; Mark 11:15; Luke 16:21

2. money-changer's table, bank (1×) A money-changer's table functioning as a financial counter or bank. In Luke 19:23, the master asks why the servant did not deposit his money 'at the bank' (literally 'upon the table'). Spanish uniquely shifts from 'mesa' to 'banco' here, directly revealing the specialized commercial sense. This usage reflects the ancient practice where bankers conducted transactions at public tables — the etymological ancestor of modern 'bank' (from Italian 'banca,' a bench or counter). **TABLE FURNITURE**

en: a-table | **es:** banco | **fr:** table | **de:** Tisch Luke 19:23

τραπεζῖτ-ης G5133 *N-DMP* (1×)

bankers, money changers, financial professionals

In the parable of the talents (Matthew 25:27), Jesus refers to bankers or money changers—those who could receive deposits and pay interest. These financial professionals operated in the ancient marketplace, providing services like currency exchange and investment opportunities. The servant's excuse for burying his talent is exposed as inadequate precisely because even the minimal effort of depositing money with bankers would have yielded some return. The reference assumes a functioning financial system familiar to Jesus' audience.

(1×) The parable employs this term to highlight the accountability expected of those entrusted with the Master's resources. Even the most cautious course—depositing with bankers rather than risking investment—would have been better than doing nothing. The multilingual glosses—Spanish 'banqueros', French 'banquier', German preserving the Greek—all point to financial intermediaries. The term grounds Jesus' parabolic teaching in the economic realities of first-century Palestine, where banking operations were well established. **AUTO-DETECTED COMMUNITY 12789 WITH 3 SENSES**

en: bankers | **es:** banqueros | **fr:** banquier | **de:** τραπεζίταις Matt 25:27

τραῦμα G5134 *N-ANP* (1×)

wounds, injuries inflicted on the body

The Good Samaritan story in Luke 10:34 uses this word to describe the injuries suffered by the man attacked by robbers. These are physical wounds requiring immediate care—bandaging, oil, and wine for cleansing and healing. The term carries the weight of suffering and vulnerability, highlighting the victim's desperate need for compassion. The Samaritan's response to these wounds becomes the paradigm for neighborly love, crossing ethnic and religious boundaries to meet urgent human need.

(1×) Luke's parable centers on wounds that demand mercy rather than religious excuses. The Samaritan sees the injuries and acts, while religious professionals pass by. The multilingual evidence—Spanish 'heridas', French 'blessure', German retaining the Greek—consistently emphasizes physical trauma. These wounds serve both as literal medical emergencies within the story and as symbolic of humanity's broader brokenness, which only genuine compassion can address. The term grounds Jesus' ethical teaching in bodily reality. **PLAGUES AND WOUNDS**

en: wounds | **es:** heridas | **fr:** blessure | **de:** τραύματα Luke 10:34

τραυμᾰτ-ίζω G5135 *V-RPM/P-AMP* (2×)

to wound, injure violently

This verb describes inflicting physical wounds or injuries. Luke uses it in the parable of the wicked tenants, where successive servants are wounded and thrown out, and again in the account of the seven sons of Sceva, where the demon-possessed man overpowers them and leaves them wounded and naked. Both contexts emphasize violent physical assault.

(2×) The verb τραυματίζω denotes violent wounding. In Luke 20:12 (the parable of the tenants), it's the third servant who is wounded and cast out, escalating the violence sequence. Acts 19:16 describes how the demonized man wounded the would-be exorcists (sons of Sceva), demonstrating supernatural strength that left them traumatized—a sobering warning about unauthorized spiritual combat. **SLAIN WOUNDED**

en: having-wounded, wounded | **es:** habiendo-herido, heridos | **fr:** blesser | **de:** τετραυματισμένους, τραυματίσαντες Luke 20:12; Acts 19:16

τρᾰχηλ-ίζω G5136 *V-RPM/P-NNP* (1×)

laid bare, exposed, disclosed completely

Hebrews 4:13 declares that all things are laid bare and exposed before God's eyes. This verb, used in wrestling contexts for gripping an opponent by the neck, here conveys total disclosure—nothing can hide from divine scrutiny. The imagery is vivid and almost uncomfortable: every creature stands naked and defenseless before the One to whom we must give account. The word captures the inescapable reality of God's omniscience, stripping away all pretense and concealment.

(1×) The author of Hebrews chooses this graphic term to emphasize humanity's complete vulnerability before God. While the word originally described a wrestling hold or the posture of a sacrificial victim with throat bared, here it becomes a powerful metaphor for absolute exposure. The multilingual renderings—Spanish 'expuestas', French 'dépouillé', German 'entblößt'—all capture the sense of being laid open or uncovered. Nothing remains hidden when we stand before the penetrating word and gaze of God. **NECK (BODY PART)**

en: laid-bare | **es:** expuestas | **fr:** dépouillé | **de:** entbloesst Heb 4:13

τράχηλος G5137 *N-AMS* (7×)

The neck or throat; the front and sides of the neck, used both literally and in figurative expressions of burden or affection.

Designates the neck as a physical body part, appearing in the NT in two vivid contexts. First, in the millstone sayings (Matt 18:6; Mark 9:42; Luke 17:2), a heavy stone is hung 'around the neck' before drowning — a grim image of judgment. Second, in the parable of the prodigal son (Luke 15:20), the father 'fell on his neck' in an embrace of welcome — the same body part now a site of tender reunion. In Acts 15:10, Peter speaks of placing a 'yoke upon the neck' of Gentile believers. Spanish 'cuello,' French 'cou,' and German 'Hals' all render it straightforwardly as the anatomical neck.

(7×) The neck or throat — the anatomical front and sides of the neck. Used literally but in highly figurative contexts: a millstone hung around the neck as an image of catastrophic judgment (Matt 18:6; Mark 9:42; Luke 17:2), the father falling on the prodigal's neck in joyful embrace (Luke 15:20), and the metaphorical yoke placed on the neck of Gentile converts (Acts 15:10). Spanish 'cuello,' French 'cou,' German 'Hals' all render it uniformly, confirming a single consistent referent across the tradition. **NECK (BODY PART)**

en: neck | **es:** cuello | **fr:** cou | **de:** Hals, τράχηλον Matt 18:6; Mark 9:42; Luke 15:20; Luke 17:2; Acts 15:10

τρᾱχ-ύς G5138 *Adj-AMP* (2×)

rough, rugged, rocky, jagged

This adjective describes terrain that is rough, jagged, or difficult to traverse. Luke uses it in quoting Isaiah's prophecy about preparing the Lord's way—rough places shall be made smooth. In Acts, it describes rocky places where the shipwrecked sailors feared being driven and destroyed. The word evokes both physical topography and metaphorical obstacles.

(2×) From classical usage describing jagged stones or rugged terrain, τραχύς appears in Luke 3:5 quoting Isaiah's highway-preparation prophecy where rough ways (τραχεῖαι) become smooth, symbolizing removing obstacles to God's coming. Acts 27:29 uses it literally for the rocky places (τραχεῖς τόπους) the storm-driven sailors feared would wreck them, adding geographical specificity to the shipwreck narrative. **GEOGRAPHY AND SPACE**

en: rocky, rough | **es:** escabrosas, rocosos | **fr:** Troas, raboteux | **de:** τραχεῖαι, τραχεῖς Luke 3:5; Acts 27:29

Τραχωνῖτις G5139 *N-GFS* (1×)

Trachonitis, a rough volcanic region south of Damascus

Luke 3:1 mentions Trachonitis as part of the tetrarchy ruled by Philip, helping to establish the historical setting for John the Baptist's ministry. The name derives from the Greek word for 'rough' or 'rocky,' aptly describing the volcanic terrain of this region. By specifying such geographical and political details, Luke demonstrates the historical precision of his gospel—these events didn't occur in mythical time but in the real world of Roman administration, under identifiable rulers governing specific territories.

(1×) Luke's genealogy of rulers establishes the historical coordinates for the gospel story, and Trachonitis forms part of that geographical framework. The multilingual glosses preserve the proper name with slight variations in spelling. This rough, basaltic region south of Damascus was known for its difficult terrain and sometimes served as refuge for bandits. By naming it, Luke grounds the ministry of John—and by extension, Jesus—in concrete historical and geographical reality rather than vague religious legend. **PERSONAL NAMES**

en: Trachōnitis | **es:** Trachōnítis | **fr:** Trachonite | **de:** Τραχωνίτιδος Luke 3:1

τρεῖς G5140 *Adj-NNP* (70×)
treis – three; the cardinal number, often carrying symbolic weight in Scripture
The cardinal number treis ('three,' neuter tria) appears 70 times in the New Testament. From the earliest times three held special significance in Greek and Semitic cultures alike, and the New Testament intensifies this: three days in the heart of the earth (Matt 12:40), three measures of flour (Matt 13:33), Peter's three denials and three affirmations, the three witnesses of 1 John 5:8. The word declines across all three genders (treis masculine/feminine, tria neuter) and occurs in genitive (trion) and dative (trisin) forms, but none of these inflections creates a distinct sense. Spanish tres, French trois, and German drei map to it with perfect uniformity.

three (70×) The cardinal numeral three, used for literal counting and for theologically significant groupings throughout the New Testament – three days (Matt 12:40; 1 Cor 15:4), three witnesses (Matt 18:16; 2 Cor 13:1), three tabernacles at the Transfiguration (Matt 17:4). All grammatical forms (nominative, genitive, dative; masculine, feminine, neuter) converge in cross-lingual evidence: Spanish tres, French trois, German drei, confirming a single undifferentiated numeral sense. NUMBER THREE
en: three | **es:** tres | **fr:** trois | **de:** drei Matt 12:40; Matt 13:33

τρέμω G5141 *V-PPA-NFS* (4×)
To tremble, quake, or shake with fear; to be physically overwhelmed by awe, dread, or reverence.
Describes an involuntary physical response of shaking or trembling, typically provoked by fear, awe, or the sudden awareness of divine presence. In Mark 5:33 the woman healed of bleeding comes 'trembling' before Jesus, and Luke 8:47 recounts the same scene. Acts 9:5 (in some manuscripts) shows Saul trembling on the Damascus road. Second Peter 2:10 speaks of celestial beings before whom others tremble. The Spanish 'temblando' and German 'zittern' both convey the visceral, bodily nature of the reaction — this is not mere mental anxiety but whole-body quaking.

(4×) To shake or quake involuntarily from fear, awe, or the overwhelming awareness of a powerful presence. Mark 5:33 and Luke 8:47 depict the hemorrhaging woman trembling as she confesses before Jesus, while Acts 9:5 captures Saul's terror at the risen Christ's voice. In 2 Pet 2:10 the word evokes the dread that angelic beings rightly inspire. The Spanish 'temblando' and German 'zittern' both emphasize the physical, bodily dimension of this fear-response, distinguishing it from purely cognitive anxiety. TERROR AND AGITATION
en: they-tremble, trembling | **es:** temblando, tiemblan | **fr:** trembler, τρέμουσιν | **de:** zittern, {τρέμων, τρέμουσα Mark 5:33; Luke 8:47; Acts 9:5; 2Pet 2:10

τρέφω G5142 *V-PSA-3P* (9×)
To feed, nourish, nurse, fatten, or rear; covering physical sustenance, breastfeeding, self-indulgent excess, and long-term upbringing of a child.
A foundational verb of sustenance that stretches from God feeding the ravens (Luke 12:24) to the rich fattening themselves for judgment (Jas 5:5). At its core, tréphō means providing nourishment, but the New Testament deploys it across a remarkable range: divine provision for birds and humans, a region supplying food to a royal household (Acts 12:20), maternal nursing (Luke 23:29), and the long-term rearing of a child in a hometown (Luke 4:16). Arabic and Korean translations helpfully disambiguate the nursing and child-rearing senses that Greek leaves to context. The verb carries an undertone of dependence – those fed by tréphō rely on a provider greater than themselves.

1. feed, nourish, sustain (6×) To provide food or sustenance to a person or creature. This is the broadest and most frequent sense (6 occurrences), encompassing God's feeding of the birds (Matt 6:26, Luke 12:24), the righteous feeding the hungry (Matt 25:37), Tyre and Sidon depending on Herod's territory for food supply (Acts 12:20), and the woman nourished in the wilderness (Rev 12:6). Spanish alimenta and German nährt both capture the ongoing, habitual nature of the provision. The theological weight is clearest in Jesus' argument from lesser to greater: if God feeds the ravens, how much more his children. FEEDING AND NOURISHING
en: feeds, she-is-nourished, they-might-nourish | **es:** alimenta, es-alimentada, la-alimenten | **fr:** nourrir | **de:** naehren, nährt Matt 6:26; Matt 25:37; Luke 12:24; Acts 12:20; Rev 12:6

2. nurse, suckle (1×) To nurse or suckle an infant at the breast. Used in Luke 23:29, where Jesus on the road to Calvary pronounces a blessing on breasts that never nursed. Arabic ‘ and Swahili kunyonyeza specifically denote suckling, confirming this specialized biological sense. Spanish criaron here carries the nursing connotation rather than general feeding, distinguishing it from the broader sustenance meaning. FEEDING AND NOURISHING
en: nursed | **es:** criaron | **fr:** nourrir | **de:** nährt Luke 23:29

3. fatten, indulge (1×) To fatten or indulge oneself through excess. James 5:5 denounces the wealthy who have 'fattened their hearts in a day of slaughter,' using tréphō metaphorically for self-indulgent luxury that stores up judgment. Spanish engordasteis ('you fattened yourselves') captures the reflexive, excessive quality. This sense inverts the positive connotations of nourishment, transforming provision into condemnation through surfeit. FEEDING AND NOURISHING
en: you-fattened | **es:** engordasteis | **fr:** nourrir | **de:** naehren Jas 5:5

4. rear, bring up (1×) To rear or bring up a child over an extended period. Luke 4:16 describes Jesus as having been 'brought up' in Nazareth, referring to years of childhood nurture rather than a single meal. Arabic ڗ ('was raised') and Korean 양육된 ('was reared') both confirm the long-term developmental meaning. This sense emphasizes formation and environment rather than mere caloric intake, connecting physical place with personal identity. FEEDING AND NOURISHING
en: having-been-brought-up | **es:** criado | **fr:** nourrir | **de:** nährt Luke 4:16

τρέχω G5143 *V-PPA-NMP* (20×)
To run; literally of swift movement on foot, figuratively of striving in the race of faith or of a message spreading.
Trecho is one of the most kinetic verbs in the New Testament. In the Gospels it captures raw physical urgency: the women run from the empty tomb (Matt 28:8), the father runs to embrace his prodigal son (Luke 15:20), Peter and the beloved disciple race to the grave (John 20:2-4). Paul then seizes the athletic image for the spiritual life, drawing on the Greek stadium: 'I have run the race' (Gal 2:2; Phil 2:16). Hebrews 12:1 urges believers to 'run with endurance.' In one striking extension, Paul prays that 'the word of the Lord may run' – may spread swiftly and unhindered (2 Thess 3:1).

1. run physically (14×) To run physically – swift bodily movement toward or away from something. A bystander runs to fill a sponge with vinegar (Matt 27:48; Mark 15:36); the women run from the tomb in trembling joy (Matt 28:8); a demoniac runs and bows before Jesus (Mark 5:6); the father of the prodigal runs to embrace him (Luke 15:20). Spanish 'correr' and German 'laufen' uniformly render this literal sense. Fourteen of twenty occurrences are plainly physical. RUNNING AND RACING
en: having-run, he-ran, one-running | **es:** Corre, Corrían, corred | **fr:** courir, laufen | **de:** laufen, läuft Matt 27:48; Matt 28:8; Mark 5:6; Mark 15:36; Luke 15:20

2. strive in a race (5×) To strive in a race – the metaphorical use drawn from Greek athletic competition. Paul asks the Galatians 'who hindered you from running well?' (Gal 5:7) and declares he did not 'run in vain' (Gal 2:2; Phil 2:16). Hebrews 12:1, with its stadium imagery of witnesses, urges 'let us run with endurance.' Spanish 'corramos' and the shared athletic metaphor across languages confirm the figurative extension. Five occurrences carry this agonistic sense. RUNNING AND RACING
en: I-ran, I-run, let-us-run | **es:** Corríais, corra, corramos | **fr:** laufen | **de:** laufen Gal 2:2; Gal 5:7; Phil 2:16; Heb 12:1

3. spread rapidly (1×) To spread rapidly – said of a message advancing without hindrance. Second Thessalonians 3:1 asks prayer 'that the word of the Lord may run,' personifying the gospel as a runner. Spanish 'corra' retains the verb but the image shifts from legs

to proclamation. This solitary occurrence shows the word's capacity for abstract extension. **RUNNING AND RACING**

en: may-run | **es:** corra | **fr:** laufen | **de:** laufen 2Thess 3:1

τριάκοντα G5144 *Adj-ANP* (11×)

Thirty — the cardinal number, appearing in agricultural yields, monetary amounts, and age/duration references

The indeclinable numeral τριάκοντα (triakonta) means 'thirty' and appears in theologically significant contexts. In the parable of the sower, some seed yields thirtyfold (Matt 13:8, 23; Mark 4:8, 20). Judas betrays Jesus for thirty pieces of silver (Matt 26:15), which he returns in remorse (Matt 27:3) and the priests use to buy the potter's field (Matt 27:9), echoing Zechariah 11:12-13. Jesus was 'about thirty years old' when he began his ministry (Luke 3:23). The Bethesda invalid had been ill thirty-eight years (John 5:5). Paul reckons 430 years from promise to law (Gal 3:17). Spanish 'treinta' and Arabic 'thalathin' map directly.

(11×) The cardinal number thirty, used for agricultural yield (Matt 13:8, 23; Mark 4:8, 20 — thirtyfold harvest), monetary sums (Matt 26:15; 27:3, 9 — the thirty silver coins of Judas' betrayal), age (Luke 3:23 — Jesus about thirty at his ministry's start), duration (John 5:5 — thirty-eight years of illness), and chronological reckoning (Gal 3:17 — four hundred and thirty years). The betrayal price of thirty silver pieces echoes Zechariah 11:12-13, linking it to the prophetic tradition of Israel's undervaluation of its shepherd. Spanish 'treinta,' Hindi 'tis,' and Korean 'samship' all render the numeral directly. **NUMBER THIRTY**

en: thirty | **es:** treinta | **fr:** dreissig, trente | **de:** dreissig, dreißig Matt 13:8; Matt 13:23; Matt 26:15; Matt 27:3; Matt 27:9

τριᾱκόσιοι G5145 *Adj-GNP* (2×)

three hundred (in number)

This simple numeral marks an amount in both Gospel accounts: the value in denarii of the precious ointment poured on Jesus. The indignant observers protested this 'waste,' calculating the perfume's worth at nearly a year's wages for a laborer. The specific amount heightens the sense of extravagance and provides historical economic detail.

(2×) The cardinal number τριακόσιοι appears in the parallel accounts (Mark 14:5, John 12:5) where onlookers value the precious ointment at more than three hundred denarii—representing nearly a full year's wages for a common worker. The precise figure emphasizes the extraordinary cost and the magnitude of the worshipful 'waste' Jesus defends against the critics' economic pragmatism. **LARGE CARDINAL NUMBERS**

en: for-three-hundred, three-hundred | **es:** trescientos | **fr:** trois-cents | **de:** dreihundert Mark 14:5; John 12:5

τρίβολος G5146 *N-GMP* (2×)

thistles, thorny plants (especially Tribulus terrestris, caltrops)

This term designates various prickly, thorny plants, particularly the caltrop or puncture vine. In both uses, thistles represent worthless or harmful growth. Jesus uses them in the Sermon on the Mount as an example of bad fruit that reveals a corrupt tree. Hebrews employs them as the negative yield of land that receives God's blessing (rain) but produces thorns instead of crops—land in danger of being cursed.

(2×) Drawing from botanical terminology for prickly plants like Tribulus terrestris, τρίβολοι symbolize worthless or harmful produce. Matt 7:16 contrasts grapes with thorns and figs with thistles to illustrate how bad trees bear bad fruit. Heb 6:8 uses thistles and thorns as the cursed yield of land that receives rain but fails to produce useful crops—a metaphor for apostate hearts. **THORNS AND BRAMBLES**

en: thistles | **es:** abrojos | **fr:** Disteln, chardon | **de:** Disteln, τριβόλων Matt 7:16; Heb 6:8

τρίβος G5147 *N-AFP* (3×)

path, track, beaten way; a well-worn route or course of travel

A tribos is a worn path created by repeated use—a track beaten down by many feet. It differs from a formal road (hodos) in being more rustic and humble, though tribos can also metaphorically describe one's course of life or conduct. The New Testament uses it only in the synoptic quotation of Isaiah 40:3, where preparing the Lord's way involves making his "paths" straight. The image evokes both the ancient practice of preparing roads for royal visits and the spiritual preparation needed to receive the Messiah.

(3×) All three occurrences are the identical quotation from Isaiah 40:3 in Matthew 3:3, Mark 1:3, and Luke 3:4, introducing John the Baptist's ministry: "Make straight his paths (tribous)." The parallelism with "prepare the way of the Lord" shows tribos as synonymous with the route or course the Lord will travel. The Spanish sendas, French sentier, and German Pfad all denote paths or tracks, often smaller than main roads. The plural form emphasizes the multiple aspects of preparation needed—both physical (removing obstacles) and spiritual (repentance)—to ready the way for God's arrival. **GEOGRAPHY AND SPACE**

en: paths | **es:** sendas | **fr:** sentier | **de:** Pfad, τρίβους Matt 3:3; Mark 1:3; Luke 3:4

τρῐ̆ετ-ία G5148 *N-AFS* (1×)

period of three years, triennium

In Acts 20:31, Paul reminds the Ephesian elders of his three-year ministry among them, marked by tears and constant warning night and day. This substantial period demonstrates Paul's pastoral commitment—he didn't offer superficial teaching but invested deeply in the spiritual formation of the church. The three years allowed for thorough instruction, relationship building, and demonstration of Christian life. Paul's reference to this duration underscores the seriousness of his warning about threats facing the church after his departure.

(1×) Paul's farewell speech to the Ephesian elders emphasizes the duration and intensity of his pastoral care. Three years represents significant investment—long enough to establish doctrine, model Christian living, and build deep relationships. The multilingual evidence—Spanish 'por tres años', French 'trois ans', German preserving the Greek—all specify this temporal extent. The length of Paul's ministry makes his tearful warnings about future false teachers all the more poignant; he has earned the right to speak, having poured himself into their spiritual wellbeing. **YEAR (TIME UNIT)**

en: for-three-years | **es:** por-tres-años | **fr:** trois-ans | **de:** τριετίαν Acts 20:31

τρίζω G5149 *V-PIA-3S* (1×)

to grind or gnash the teeth

In Mark 9:18, this verb describes one of the symptoms afflicting the demon-possessed boy—teeth grinding, often associated with seizures or extreme distress. The physical manifestation points to the spiritual bondage tormenting the child. The grinding of teeth appears elsewhere in Scripture as an expression of rage or anguish (as when people gnash their teeth at Stephen), but here it's part of a medical-spiritual crisis that Jesus' disciples cannot resolve. The term captures the violent, involuntary nature of the boy's suffering.

(1×) Mark's account of the demon-possessed boy includes this disturbing detail among other symptoms like foaming at the mouth and rigidity. The multilingual glosses—Spanish 'rechina', French 'grincer', German 'knirschen'—all convey the harsh, grinding action. The verb emphasizes the destructive power of demonic affliction, manifesting in physical symptoms that terrify and incapacitate. Jesus' subsequent deliverance demonstrates divine power over both spiritual oppression and its bodily effects, restoring the boy to wholeness. **AUTO-DETECTED COMMUNITY 11871 WITH 3 SENSES**

en: grinds | **es:** rechina | **fr:** grincer | **de:** knirschen Mark 9:18

τρῑμην-ος G5150 *Adj-ANS* (1×)

three months, a three-month period

Hebrews 11:23 mentions that Moses' parents hid him for three months after his birth, defying Pharaoh's decree to kill Hebrew male infants. This specific duration shows both parental love and faith—they saw something special in the child and dared to protect him despite the danger. Three months was as long as they could conceal an infant before the risk became too great, at which point they entrusted him to God through the ark of bulrushes. The timeframe highlights the parents' courage and the providence that preserved Israel's future deliverer.

(1×) The author of Hebrews celebrates the faith of Moses' parents, who hid him for this specific period despite royal threats. The multilingual evidence—Spanish 'tres meses', French and German 'drei Monate'—consistently specifies the duration. Three months represents the limit of their ability to hide a growing, active baby in secret. Their faith sustained them through this dangerous period, and their courage in both hiding and then releasing Moses into God's care made possible the entire exodus narrative. The precise timeframe emphasizes the historical reality of their act of faith. **MONTHS AND LUNAR CYCLES**

en: three-months | **es:** tres-meses | **fr:** drei-Monate | **de:** drei-Monate Heb 11:23

τρίς G5151 *Adv* (12×)

tris – three times, thrice; a numeral adverb marking threefold repetition

The numeral adverb tris ('three times, thrice') marks threefold repetition and carries particular narrative weight in the New Testament. Its most memorable use is Jesus' prediction and fulfillment of Peter's threefold denial: 'before the rooster crows, you will deny me three times' (Matt 26:34, 75; Mark 14:30, 72; Luke 22:34, 61; John 13:38). This triple denial is later answered by the triple restoration at the Sea of Tiberias: 'Simon, do you love me?' asked three times (John 21:17, using tris implicitly). Paul reports being beaten with rods three times and shipwrecked three times (2 Cor 11:25), and Peter's vision of the unclean animals was shown to him three times (Acts 10:16; 11:10). Spanish tres veces, French trois fois, and German dreimal all render it consistently.

(12×) The numeral adverb 'three times,' most prominently in Peter's threefold denial of Jesus (Matt 26:34, 75; Mark 14:30, 72; Luke 22:34, 61; John 13:38), also of Paul's sufferings (2 Cor 11:25) and Peter's vision (Acts 10:16; 11:10). Spanish tres-veces, French trois-fois, and German dreimal confirm a single adverbial sense. **TIMES AND OCCASIONS**

en: three-times | **es:** tres-veces | **fr:** trois-fois | **de:** dreimal, τρίς, τρὶς Matt 26:34; Matt 26:75; Mark 14:30; Mark 14:72; Luke 22:34

τρί-στεγος G5152 *N-GNS* (1×)

third story or floor of a building

Acts 20:9 recounts the unfortunate incident of Eutychus falling from the third story while Paul preached late into the night. The detail emphasizes both the height of the fall (serious enough to kill him) and the architectural setting of this early Christian gathering. Buildings with multiple stories were common in urban centers like Troas, and believers often met in upper rooms. The third-floor location makes Eutychus' drowsy tumble all the more dramatic, and Paul's subsequent raising of the young man all the more miraculous.

(1×) Luke's narrative specifies the architectural setting with precision—the third story means a dangerous height. The multilingual glosses—Spanish 'tercer piso', French 'étage', German preserving the Greek—indicate an upper floor. The detail serves multiple purposes: it explains how the fall could be fatal, it situates the Christian community in a typical urban dwelling, and it sets up the miracle of restoration. Upper rooms figure prominently in early Christian history (the Last Supper, Pentecost), and this third-floor gathering continues that pattern. **BUILDING AND CONSTRUCTING**

en: third-story | **es:** tercer-piso | **fr:** étage | **de:** τριστέγου Acts 20:9

τρισ-χίλιοι G5153 *Adj-NFP* (1×)

three thousand in number

Acts 2:41 records that three thousand souls were added to the church on the day of Pentecost, following Peter's sermon. This remarkable number testifies to the power of the Spirit and the effectiveness of apostolic preaching. The specificity suggests careful counting and record-keeping by the early church, and the magnitude demonstrates that Pentecost was no minor event—it launched a movement that immediately transformed thousands of lives. The figure also fulfills Jesus' promise that his followers would do even greater works than he did during his earthly ministry.

(1×) Luke provides this precise figure to convey the explosive growth of the church at its birth. Three thousand converts in a single day represents an extraordinary harvest, made possible by the Spirit's presence and Peter's bold proclamation. The multilingual evidence—Spanish 'tres mil', French 'trois mille', German preserving the Greek—all specify this significant number. The detail contrasts sharply with the 120 who gathered in the upper room, showing how God multiplied the infant community. This numerical precision characterizes Luke's historical method throughout Acts. **THOUSANDS AND MYRIADS**

en: three-thousand | **es:** tres-mil | **fr:** trois-mille | **de:** τρισχίλιαι Acts 2:41

τρίτος G5154 *Adj-GFS* (56×)

Third; the ordinal numeral 'third,' also used as the fraction 'one-third' and adverbially as 'a third time.'

Tritos is the ordinal form of treis ('three') and appears across the New Testament in three distinct grammatical functions. As a simple ordinal, it marks the 'third day' of Christ's resurrection predictions (Matt 16:21) and sequences in parables. In Revelation, it becomes a technical fractional term — 'a third of the earth,' 'a third of the sea' — measuring the terrifying but still partial scope of divine judgment. And used adverbially, it narrates the dramatic repetitions of Scripture: Peter's third denial, Jesus praying 'a third time' in Gethsemane (Matt 26:44), and the risen Lord appearing to his disciples 'the third time' at the Sea of Tiberias (John 21:14).

1. third (ordinal) (33×) The standard ordinal numeral 'third,' modifying nouns like 'day,' 'hour,' or 'angel,' or standing alone to identify the third item in a sequence. Jesus repeatedly predicts he will rise 'on the third day' (Matt 16:21, 17:23, 20:19). Spanish tercera, French troisieme, and German dritte all render it straightforwardly. This sense also covers the 'third hour' of the crucifixion (Mark 15:25) and the third servant in parables (Matt 22:26), serving as basic sequential ordering. **THIRD (ORDINAL NUMBER)**

en: the-third, third | **es:** la-tercera, tercer, tercera | **fr:** troisième | **de:** dritte Matt 16:21; Matt 17:23; Matt 20:3; Matt 20:19; Matt 22:26

2. one-third (fractional) (15×) Used substantively as a neuter (to triton) to denote the fraction 'one-third,' describing partial but devastating destruction in Revelation's trumpet judgments. A third of the earth is burned (Rev 8:7), a third of the sea becomes blood (8:8), a third of the ships are destroyed (8:9). Spanish tercera parte explicitly marks the fractional reading, distinguishing it from the simple ordinal. This apocalyptic usage emphasizes that God's judgment, while catastrophic, remains measured and incomplete — a summons to repentance, not total annihilation. **THIRD (ORDINAL NUMBER)**

en: third | **es:** tercera-parte | **fr:** dritte | **de:** dritte Rev 8:7; Rev 8:8; Rev 8:9

3. third time (adverbial) (8×) Used adverbially (to triton or ek tritou) to mean 'for the third time' or 'a third time,' marking significant repetition. Jesus prays a third time in Gethsemane (Matt 26:44), Peter is asked a third time 'do you love me?' at the Sea of Tiberias (John 21:17), and Pilate protests Jesus' innocence 'a third time' (Luke 23:22). Spanish tercera vez and the implicit 'time' in German dritte Mal capture the adverbial force. In biblical narrative, the third repetition often signals completion or climactic emphasis. **THIRD (ORDINAL NUMBER)**

en: a-third-time, third-time | **es:** Tercera-vez, tercera, tercera-vez | **fr:** troisième | **de:** dritte Matt 26:44; Mark 14:41; Luke 23:22; John 21:14; John 21:17

τρῐ̆χ-ῐ̆νος G5155 *Adj-NMS* (1×)

made of hair, hairy

Revelation 6:12 describes the sun becoming black 'as sackcloth of hair' during the sixth seal judgment. This imagery draws on the Old Testament practice of wearing rough garments made from goat or camel hair as a sign of mourning or repentance. The darkening of the sun to the color and texture of such material suggests cosmic mourning—even the heavens grieve at the judgment being poured out. The reference to hair emphasizes the coarse, dark nature of the fabric, intensifying the apocalyptic vision of creation itself reacting to divine wrath.

(1×) John's apocalyptic vision employs this adjective to describe sackcloth in its most literal, physical form—made from hair, dark and rough. The multilingual glosses—Spanish 'de pelo', French and German 'haaren'—all specify the material composition. In biblical culture, such garments symbolized penitence, grief, and humility. The sun taking on this appearance suggests the cosmos itself entering into lamentation at the unfolding judgment. The image is visceral and unsettling, as the source of light and life becomes dark as a mourning garment. **GEOGRAPHY AND SPACE**

en: of-hair | **es:** de-pelo | **fr:** haaren | **de:** haaren Rev 6:12

τρόμος G5156 *N-GMS* (5×)

Trembling, quaking; a physical shaking from fear, awe, or reverent submission before God or authority.

This noun denotes a visible, bodily trembling that arises from deep fear, awe, or reverence. At the empty tomb, the women fled in 'trembling and astonishment' (Mark 16:8). Paul came to Corinth 'in weakness and fear and much trembling' (1 Cor 2:3), modeling dependence on God rather than rhetorical skill. The phrase 'fear and trembling' becomes almost formulaic in Paul's letters — describing the Corinthians' earnest reception of Titus (2 Cor 7:15), the proper attitude of servants toward masters (Eph 6:5), and the posture of believers working out their salvation (Phil 2:12).

(5×) Trembling or quaking — a physical shaking prompted by fear, awe, or reverent submission. Mark 16:8 describes the women's visceral reaction at the empty tomb: tromos seized them alongside ekthambos (astonishment). Paul adopts the OT pair 'fear and trembling' (phobos kai tromos) as a near-technical phrase for reverent, self-effacing posture before God or spiritual authority (1 Cor 2:3; 2 Cor 7:15; Eph 6:5; Phil 2:12). Spanish 'temblor,' French 'tremblement,' and German 'Zittern' all convey the involuntary physical response, confirming a unified sense of awe-induced shaking. **TREMBLING AND FEAR**

en: trembling | **es:** temblor | **fr:** tremblement, τρόμου | **de:** Zittern Mark 16:8; 1Cor 2:3; 2Cor 7:15; Eph 6:5; Phil 2:12

τροπ-ή G5157 *N-GFS* (1×)

turning, variation, change of position or state

James 1:17 declares that with the Father of lights there is no variation or shadow of turning. The term belongs to astronomical vocabulary, describing the apparent movement or changing of celestial bodies. James uses this imagery to contrast God's unchanging nature with the variability of created lights like sun and moon, which shift position and cast moving shadows. While heavenly bodies have 'turnings'—solstices, phases, eclipses—God remains constant in character and purpose. The metaphor assures believers that divine goodness is utterly reliable.

(1×) James employs astronomical terminology to emphasize God's immutability. Unlike the sun and moon, which have cycles, turnings, and variations in their light and position, God never changes. The multilingual evidence—Spanish 'de giro', French and German preserving the Greek root—points to rotational or positional change. In the ancient world, celestial turnings marked seasons and times; the solstices themselves were called 'turnings of the sun.' James asserts that God transcends all such mutability—his gifts and character remain forever constant, without even the shadow of variation that turning would cast. **CHANGE AND EXCHANGE**

en: of-turning | **es:** de-giro | **fr:** τροπῆς | **de:** Wechsel Jas 1:17

τρόπος G5158 *N-NMS* (13×)

manner, way, fashion — the mode or method by which something is done

Tropos (from trepo, 'to turn') literally means a 'turn' or 'direction' and came to denote the manner or fashion in which something occurs. In the New Testament's 13 occurrences, it appears most characteristically in the comparative phrase hon tropon ('in the manner that, just as'), used by Jesus in his lament over Jerusalem ('as a hen gathers her chicks,' Matt 23:37; Luke 13:34) and by the angels at the Ascension ('in the same way as you have seen him go,' Acts 1:11). Spanish renders it 'manera/modo,' French 'maniere,' German 'Weise' — all confirming the unified sense of 'way, manner' with no splitting into separate senses.

manner, way (13×) The mode, fashion, or manner in which an action is performed or an event unfolds. Most frequently occurs in the comparative construction hon tropon ('in the manner that, just as'), drawing parallels between two situations — Jesus' desire to gather Jerusalem (Matt 23:37; Luke 13:34), the manner of Christ's ascension and return (Acts 1:11), and the exodus generation's experience (Acts 7:28). Also appears in broader expressions like panti tropo ('in every way,' Phil 1:18). All 13 occurrences express this single notion of manner or mode. **GEOGRAPHY AND SPACE**

en: manner, way | **es:** conducta, manera, modo | **fr:** Weise, manière | **de:** Weise, τρόπον Matt 23:37; Luke 13:34; Acts 1:11; Acts 7:28; Acts 15:11

τροποφορέω G5159 *V-AIA-3S* (1×)

to endure or bear with someone's behavior or moods

In Acts 13:18, Paul describes how God 'put up with' or 'bore with' Israel's conduct during the forty years in the wilderness. The term suggests patient endurance of difficult behavior, tolerating rebellion and complaint without immediately destroying the offenders. This divine forbearance becomes a major theme in Israel's history—God's persistent love despite persistent unfaithfulness. Some manuscripts read 'he cared for them' instead, but the sense of patient endurance fits the wilderness narrative's emphasis on Israel's testing of God's patience.

(1×) Paul's summary of Israel's history highlights God's long-suffering nature during the wilderness wanderings. The multilingual glosses—Spanish 'soportó', French 'supporter', German preserving the Greek—convey the sense of enduring or tolerating difficult conduct. This forty-year period tested both Israel and God; the people complained and rebelled repeatedly, yet God continued to provide and preserve. The verb captures the patience required to sustain a relationship with a stubborn, ungrateful people—a patience that mirrors God's ongoing forbearance with all humanity. **ENDURE TOLERATE**

en: he-put-up-with | **es:** soportó | **fr:** supporter | **de:** ἐτροποφόρησεν Acts 13:18

τροφ-ή G5160 *N-AFP* (16×)

Food, nourishment, or sustenance; what is eaten to sustain life, used literally of meals and figuratively of spiritual provision.

Trophe covers anything consumed for bodily sustenance, from John the Baptist's austere diet of locusts and wild honey (Matt 3:4) to the regular rations a faithful steward distributes (Matt 24:45; Luke 12:42). Jesus teaches that life is more than food (Matt 6:25; Luke 12:23), relativizing its importance without denying its necessity. In Acts, the word describes both ordinary meals (Acts 2:46; 27:33-36) and the general concept of provisions. Spanish alimento, French nourriture, and German Nahrung/Speise all render it with basic sustenance terms, reflecting a tightly unified semantic range centered on physical nourishment.

food (16×) Food or nourishment taken to sustain the body; sustenance in the broadest sense. It covers the specific diet of John the Baptist (Matt 3:4), the daily rations a household manager dispenses (Matt 24:45; Luke 12:42), and the meals shared by the early church (Acts 2:46). Jesus uses it in his teaching that life transcends food (Matt 6:25; Luke 12:23), and Paul urges shipwrecked companions to take nourishment for survival (Acts 27:33-36). The worker's right

to food underscores its association with just provision (Matt 10:10). Cross-linguistic glosses consistently select basic sustenance terms, confirming a single cohesive sense. **FOOD AND NOURISHMENT**

en: food, of-food, with-food | **es:** alimento, alimentos, de-alimento | **fr:** nourriture | **de:** Nahrung, Speise Matt 3:4; Matt 6:25; Matt 10:10; Matt 24:45; Luke 12:23

τρόφ-ῐμος G5161 *N-AMS* (3×)

Trophimus, a Gentile Christian from Ephesus who accompanied Paul on missionary journeys

Trophimus was an Asian (likely Ephesian) believer who traveled with Paul during his later ministry. His name, meaning "nourishing" or "foster-child" in Greek, was common in the Greco-Roman world. His presence with Paul in Jerusalem sparked a riot when Jews falsely accused Paul of bringing this Gentile into the temple's inner courts, defiling the sacred space (Acts 21:27-29). The accusation, though false, revealed the explosive tensions around Gentile inclusion in the messianic community.

(3×) Acts 20:4 lists Trophimus among Paul's traveling companions from Asia during the collection journey. Acts 21:29 explains that Jerusalem Jews had previously seen Trophimus the Ephesian with Paul in the city, leading them to falsely assume Paul had brought him into the temple proper—a capital offense. Second Timothy 4:20 mentions Paul leaving Trophimus sick at Miletus, a detail showing both the personal care in Paul's ministry and the reality that apostolic power didn't always mean instant healing. The consistent transliteration across languages (Spanish Trófimos/Tróphimos, French Trophime) marks this as a personal name with some variation in Greek spelling. **PROPER NAMES (PERSONAL)**

en: Trophimos | **es:** Trófimos, a-Trófimos, a-Tróphimos | **fr:** Trophime, Τρόφιμον | **de:** Trophimus, Τρόφιμον, Τρόφιμος Acts 20:4; Acts 21:29; 2Tim 4:20

τροφός G5162 *N-NFS* (1×)

nursing mother, wet nurse, one who nourishes infants

Paul uses this tender image in 1 Thessalonians 2:7, comparing his gentle care for the Thessalonian believers to a nursing mother cherishing her own children. The metaphor emphasizes nurture, intimacy, and self-giving love—a mother provides from her own body to sustain infant life. By choosing this feminine imagery, Paul underscores the tenderness and personal investment he brought to his ministry, countering any notion that apostolic authority means harsh domination. The nursing mother gives herself completely for the wellbeing of those in her care.

(1×) Paul's self-description employs striking maternal imagery to convey his pastoral heart. A nursing mother represents the epitome of gentle, self-sacrificial care—she literally gives of herself to nourish and sustain vulnerable life. The multilingual evidence—Spanish 'nodriza', French and German preserving the Greek—points to this nurturing role. In a culture where nursing was sometimes delegated to wet-nurses, Paul claims this intimate maternal function for his own relationship to the church. The image powerfully communicates pastoral love that is gentle, patient, and utterly devoted to the spiritual growth of God's children. **WET-NURSE CAREGIVER**

en: nursing-mother | **es:** nodriza | **fr:** τροφὸς | **de:** Amme 1Thess 2:7

τροχιά G5163 *N-AFP* (1×)

paths, tracks, or wheel-ruts; way forward

Hebrews 12:13 exhorts believers to 'make straight paths for your feet,' drawing on Proverbs 4:26. The term originally referred to wheel-ruts or tracks worn by repeated passage. The writer urges spiritual stability and directness—clear, firm pathways that prevent stumbling and promote healing rather than further injury. The imagery suggests community responsibility: our walk affects those who follow, especially the weak or limping. Straight paths enable the whole body to move forward safely together toward holiness.

(1×) The author of Hebrews employs this term in an exhortation to spiritual discipline and community care. Originally describing wheel-tracks or well-worn paths, here it becomes a metaphor for the moral and spiritual direction of one's life. The multilingual glosses—Spanish 'sendas', French and German 'Pfade'—all indicate pathways or tracks. The call to make these paths straight responds to the danger that the 'lame' might be turned aside; clear, level paths help the weak maintain their footing. Our spiritual choices create pathways that either help or hinder those who follow. **GEOGRAPHY AND SPACE**

en: paths | **es:** sendas | **fr:** Pfade | **de:** Pfade Heb 12:13

τροχός G5164 *N-AMS* (1×)

wheel, circular rotating device

James 3:6 describes the tongue as setting on fire 'the whole course of nature' or literally 'the wheel of existence.' The term evokes the continuous cycle of life and human generation—birth, growth, reproduction, death—all of which can be corrupted by the tongue's destructive power. Some interpretations see an image of a wheel rolling through time, setting everything ablaze as it goes. Others detect an echo of the wheel of fate or fortune from Greek philosophy. Whatever the precise imagery, the point is clear: the tongue's damage extends to the entirety of human life and relationships.

(1×) James employs this term in a complex metaphor about the tongue's destructive reach. The 'wheel' may represent the cycle of human existence, the wheel of life's journey, or simply the comprehensive scope of nature itself. The multilingual evidence—Spanish 'rueda', French and German preserving the Greek root—points to a circular, rotating object. In context, James argues that the small tongue can set ablaze this entire wheel of existence, suggesting that speech corruption touches every aspect and generation of human life. The image is deliberately comprehensive: no area escapes the potential damage of uncontrolled words. **WHEELS AND WHEELWORK**

en: wheel | **es:** rueda | **fr:** τροχὸν | **de:** Lauf Jas 3:6

τρύβλιον G5165 *N-ANS* (2×)

a dish, bowl (for food)

This word refers to a serving dish or bowl used for food at meals. Both Gospel occurrences appear in the Last Supper narrative, where Jesus identifies his betrayer as 'the one dipping with me in the dish.' The shared dish represents intimate table fellowship, making the betrayal by one who dips from the same bowl all the more poignant and treacherous.

(2×) From classical usage for cups or bowls, τρύβλιον in Matt 26:23 and Mark 14:20 refers to the common serving dish at the Last Supper. Jesus' statement that his betrayer is 'the one dipping with me in the dish' (τρυβλίῳ) emphasizes the intimate fellowship setting—eating from the same bowl heightened the heinousness of Judas' impending betrayal. **AUTO-DETECTED COMMUNITY 14653 WITH 4 SENSES**

en: dish | **es:** plato | **fr:** plat | **de:** Schuessel, τρυβλίῳ Matt 26:23; Mark 14:20

τρῠγάω G5166 *V-PIA-3P* (3×)

to gather in, harvest, pick; to collect fruit or crops, especially grapes or grain

This verb describes the harvesting of fruit and crops, most commonly the grape harvest (vintage). The root noun trugē means "harvest" or "crop." While it can refer to gathering any fruit, the viticultural association is primary—hence its use in Jesus' teaching about grapes and thorns (Luke 6) and in Revelation's apocalyptic harvest imagery. Ancient harvest was intensely seasonal work requiring many hands; the term carries echoes of both abundance and the urgency of gathering what is ripe before it spoils.

(3×) Luke 6:44 uses the term in Jesus' teaching on recognizing people by their fruit: "Do they gather (trugōsin) grapes from thornbushes?" The rhetorical question highlights the absurdity—wrong sources can't yield right fruit. Revelation 14:18-19 contains two uses in the dramatic scene of angelic harvest: the angel commands "gather (trugage) the clusters of the vine of the earth" and then "the angel

gathered (etrugēsen) the vine of the earth." The multilingual glosses show the agricultural semantic: Spanish vendimia/vendimian (grape harvest), French cueillir (gather/pick), German ernten (harvest). The Revelation context transforms ordinary harvest language into apocalyptic judgment imagery—gathering for the winepress of God's wrath. **REAPING AND HARVESTING**

en: do-they-pick, gather, gathered | **es:** vendimia, vendimian, vendimió | **fr:** cueillir, ernten | **de:** ernten, τρυγῶσιν Luke 6:44; Rev 14:18; Rev 14:19

τρῠγών G5167 *N-GFP* (1×)

turtledoves, small migratory birds used in sacrifice

Luke 2:24 records that Mary and Joseph brought a pair of turtledoves (or two young pigeons) as their purification offering after Jesus' birth. This sacrifice was prescribed in Leviticus 12 as the option for those who could not afford a lamb—a detail revealing the holy family's poverty. Turtledoves were small, migratory birds, acceptable to God as offerings from the poor. The detail establishes Jesus' identification with the lowly from birth, and shows Mary and Joseph's faithful obedience to the law despite their limited means.

(1×) Luke specifies the sacrificial offering that frames Jesus' presentation at the temple, and the choice of birds rather than a lamb speaks volumes about the family's economic status. The multilingual glosses —Spanish 'de tórtolas', French 'tourterelle', German preserving the Greek—identify these as turtledoves, the birds designated for the poor in Levitical law. The detail reinforces themes of humility and identification with the marginalized that characterize Jesus' entire life. Even in their temple offering, the holy family demonstrates the divine pattern of exaltation through lowliness. **FLYING AND FLIGHT**

en: of-turtledoves | **es:** de-tórtolas | **fr:** tourterelle | **de:** τρυγόνων Luke 2:24

τρῡμᾰλ-ιά G5168 *N-GFS* (1×)

eye of a needle, a very small opening

In Mark 10:25, Jesus uses this striking image: it's easier for a camel to go through the eye of a needle than for a rich person to enter God's kingdom. The phrase denotes an impossibly small opening—perhaps the literal eye of a sewing needle, emphasizing the absurd difficulty. Some later interpreters tried to soften the saying by inventing a 'Needle Gate' in Jerusalem, but the point is radical impossibility apart from God's intervention. Jesus intends the shock value: wealth presents enormous spiritual obstacles that only divine power can overcome.

(1×) Jesus' hyperbolic comparison employs this term to emphasize the spiritual danger of riches. The eye of a needle represents the smallest imaginable opening, creating an image of impossibility when paired with a camel, the largest domestic animal in Palestine. The multilingual evidence—Spanish 'ojo', French 'trou', German 'Nadelöhr'—all convey a tiny aperture. The disciples' astonished response ('Then who can be saved?') shows they grasped the shocking difficulty Jesus described. His answer shifts hope to God's power: what is humanly impossible becomes possible through divine grace and intervention. **HOLES AND OPENINGS**

en: eye | **es:** ojo | **fr:** trou | **de:** Nadeloehr Mark 10:25

τρῦπ-ημα G5169 *N-GNS* (2×)

a hole, especially the eye of a needle

While this word generally means any bored or drilled hole, in the New Testament it specifically refers to the eye of a needle in Jesus' famous pronouncement about wealth. The image is deliberately hyperbolic—a camel passing through a needle's eye—to emphasize the impossibility of the rich entering God's kingdom by their own power. Some have tried to soften this by inventing a small Jerusalem gate called 'the needle's eye,' but no such gate existed; Jesus meant the literal impossibility.

(2×) From classical usage for holes in various objects (oar-locks, flutes, gates), τρύπημα/τρῆμα in the parallel sayings (Matt 19:24, Luke 18:25) denotes the eye of a sewing needle (ῥαφίδος). Jesus' image of a camel threading this tiny opening creates a deliberately absurd impossibility to shock his hearers about how wealth hinders entering God's kingdom—human impossibility requiring divine intervention. **HOLES AND OPENINGS**

en: an-eye, hole | **es:** ojo | **fr:** trou | **de:** τρήματος, τρυπήματος Matt 19:24; Luke 18:25

Τρύφαινα G5170 *N-AFS* (1×)

Tryphaena, a woman's name meaning 'delicate' or 'dainty'

Paul greets Tryphaena in Romans 16:12 as one who 'labors in the Lord'—an interesting contrast to the name's etymology suggesting delicacy or luxury. Nothing else is known about her, but Paul's commendation establishes her as a faithful worker in the Roman church. She's mentioned alongside Tryphosa, possibly a sister or close associate. The greeting reveals the significant role of women in Paul's ministry network and the diversity of personalities serving Christ. Even someone whose name suggests comfortable living gave herself to hard work for the gospel.

(1×) Paul's list of greetings in Romans 16 includes this woman, whom he commends for her labor in the Lord's service. The name Tryphaena, related to words for luxury or delicate living, creates ironic contrast with Paul's description of her toil. The multilingual glosses preserve the proper name with slight variations in transliteration. Whatever her background or circumstances, Tryphaena devoted herself to the demanding work of ministry, earning Paul's recognition and gratitude. Her inclusion in this catalog of faithful workers testifies to women's active participation in early Christian mission. **PROPER NAMES (PERSONAL)**

en: Truphaina | **es:** a-Tryphainan | **fr:** Τρύφαιναν | **de:** Tryphena Rom 16:12

τρῠφάω G5171 *V-AIA-2P* (1×)

to live luxuriously or indulgently, to revel in pleasure

James 5:5 accuses the wealthy of living luxuriously on earth, fattening their hearts in a day of slaughter. The verb conveys self-indulgent living, the pursuit of comfort and pleasure without regard for justice or eternal consequences. While physical comfort isn't inherently wrong, James condemns luxury that comes through exploiting workers and ignoring divine judgment. The image of fattening oneself for slaughter evokes livestock being prepared for butchering—unaware that their indulgence hastens their doom. The term challenges all forms of heedless materialism.

(1×) James employs this verb in his prophetic denunciation of exploitative wealth. The luxurious living he describes isn't merely comfort but self-indulgent excess built on injustice—withheld wages, murdered righteous people. The multilingual evidence—Spanish 'vivisteis en deleite', French and German preserving the Greek root—conveys sumptuous, pleasure-focused living. The agricultural metaphor is chilling: like animals fattening themselves unaware before slaughter, the wealthy indulge in luxury while judgment approaches. The verb captures the spiritual danger of lives devoted to comfort and pleasure rather than justice and readiness for God's coming. **PLEASANTNESS AND DELIGHT**

en: you-lived-luxuriously | **es:** vivisteis-en-deleite | **fr:** ἐτρυφήσατε | **de:** schwelgen Jas 5:5

τρῠφ-ή G5172 *N-AFS* (2×)

luxury, self-indulgence, voluptuous living

This noun denotes luxurious living, self-indulgence, or sensual pleasure. It carries negative connotations of softness and excess. Jesus uses it to contrast John the Baptist's ascetic desert life with those who wear soft clothing and live in luxury in kings' palaces. Peter employs it to describe false teachers who count it pleasure to revel in the daytime. The word critiques not wealth itself but self-centered, sensual indulgence.

(2×) Classical τρυφή ranged from 'delicacy' to 'wantonness' and 'luxuriousness.' Luke 7:25 contrasts John's wilderness existence with those living 'in luxury' (τρυφῇ) in royal courts, highlighting John's

prophetic austerity. 2 Pet 2:13 condemns false teachers who 'count reveling in the daytime a pleasure' (τρυφήν), using the term to characterize their self-indulgent, shameless sensuality—living for pleasure rather than godliness. **AUTO-DETECTED COMMUNITY 11579 WITH 3 SENSES**

en: luxury | **es:** deleite, lujo | **fr:** luxe, τρυφήν | **de:** Wohlleben, τρυφῇ Luke 7:25; 2Pet 2:13

Τρυφῶσα G5173 *N-AFS* (1×)

Tryphosa, a woman's name meaning 'delicate' or 'luxurious'

Paul greets Tryphosa in Romans 16:12, linked with Tryphaena as workers in the Lord. Like Tryphaena, her name suggests luxury or delicate living, yet Paul commends her labor for the gospel. She may have been Tryphaena's sister, or simply a close ministry partner. The pairing of these similarly-named women suggests they worked together in some aspect of the church's life. Beyond Paul's brief greeting, we know nothing about her, but that greeting secures her place in the record of early Christian faithfulness.

(1×) Paul's second greeting to a woman with a name suggesting luxury ironically highlights her actual identity as a hard worker for the Lord. The multilingual glosses preserve the proper name with slight transliteration variations. Whether Tryphosa and Tryphaena were biological sisters or spiritual colleagues, they clearly formed a ministry team recognized and valued by Paul. The mention of both women emphasizes the partnership and collaboration characterizing early Christian mission. These brief greetings in Romans 16 recover voices and contributions that might otherwise be lost to history. **PROPER NAMES (PERSONAL)**

en: Truphosa | **es:** a-Tryphōsan | **fr:** Tryphène | **de:** Tryphosa Rom 16:12

Τρω-ϊάς G5174 *N-GFS* (6×)

Troas – the port city of Alexandria Troas in northwest Asia Minor, key stop on Paul's journeys

Troas (full name Alexandria Troas) was a major Roman port city on the Aegean coast of the Troad region in northwest Asia Minor (modern Turkey). It served as the primary gateway between Asia and Macedonia and figures prominently in Paul's missionary travels. At Troas, Paul received the Macedonian vision calling him to Europe (Acts 16:8-10). He later returned there for a week-long stay during which Eutychus fell from a window (Acts 20:5-12). Paul also mentions leaving a cloak and parchments at Troas (2 Tim 4:13). The name passes unchanged through every language – Spanish, French, German, and English all render it simply as Troas.

Troas (city) (6×) The proper geographical name for the port city of Alexandria Troas on the northwest coast of Asia Minor, a critical transit point between the Asian and European portions of the Roman Empire. Paul's pivotal Macedonian call vision occurred here (Acts 16:8-10), and he returned on subsequent journeys (Acts 20:5-6; 2 Cor 2:12; 2 Tim 4:13). All target languages – Spanish Troas, French Troas, German Troas – preserve the toponym unchanged, confirming a single proper-noun sense with no polysemy across all six New Testament occurrences. **PERSONAL NAMES**

en: Troas, Trōas | **es:** Trōas, Trōás, Tróas | **fr:** Tryphose, Τρῳάδι | **de:** Troas, Τρῳάδα, Τρῳάδι Acts 16:8; Acts 16:11; Acts 20:5; Acts 20:6; 2Cor 2:12

Τρωγύλλιον G5175

Trogyllium; a promontory and town in Ionia opposite Samos

Trogyllium was a promontory and small city on the Ionian coast opposite the island of Samos, mentioned in some manuscripts of Acts as a stopping point during Paul's third missionary journey. The name appeared in various spellings in ancient sources, reflecting the fluidity of proper name transcription. While some major New Testament manuscripts omit this reference, others preserve it as a geographical detail of Paul's coastal voyage. The location was well-known to ancient mariners as a navigational landmark where ships could anchor in the strait between the mainland and Samos.

τρώγω G5176 *V-PPA-NMS* (6×)

trogo – to eat, chew, munch; a vivid verb emphasizing the physical act of eating

Unlike the generic esthio ('to eat'), trogo carries a vivid, almost onomatopoeic quality – originally describing the gnawing and munching of animals, then extended to human eating of raw vegetables and fruit. Its New Testament usage is concentrated in John 6, where Jesus declares 'whoever trogo my flesh and drinks my blood has eternal life' (John 6:54). The deliberate choice of this visceral verb over esthio (used earlier in the same discourse) intensifies the scandalous physicality of Jesus' Bread of Life teaching. Matthew 24:38 uses it of people 'eating and drinking' before the flood, emphasizing their mundane, embodied obliviousness. Spanish masticar/comer and French macher ('to chew') reflect the tactile, physical nuance.

eat, chew, munch (6×) To eat or chew with emphasis on the physical, bodily act of consuming food – a more vivid and concrete verb than the common esthio. In John 6:54-58, Jesus deliberately shifts from esthio to trogo when speaking of eating his flesh, intensifying the Eucharistic discourse's shocking physicality. Matthew 24:38 uses it of pre-flood humanity absorbed in mundane eating. Spanish que-mastica ('one who chews') and French macher preserve the tactile, gnawing connotation that distinguishes this word from ordinary eating vocabulary across all six New Testament occurrences. **EATING AND CONSUMING**

en: eating | **es:** come, comiendo, que-mastica | **fr:** mâcher | **de:** kauen, τρώγοντες Matt 24:38; John 6:54; John 6:56; John 6:57; John 6:58

τυγχάνω G5177 *V-APA-AFP* (12×)

To obtain or attain something sought; to happen or chance; (as participle) ordinary, common.

A verb whose semantic range stretches from purposeful attainment to mere happenstance. At one end, Paul declares that he has 'obtained help from God' to this very day (Acts 26:22), and the faithful strive to 'obtain the resurrection from the dead' (Luke 20:35). At the other extreme, the participial form means simply 'ordinary' — miracles at Ephesus were 'no ordinary' (ou tas tuchousas) wonders (Acts 19:11), using litotes to underscore the extraordinary by negating the commonplace. Between these poles sits the impersonal 'it may happen' or 'perhaps' (1 Cor 15:37), where Spanish 'quizás' and 'acaso' reveal the chance element that lurks in the word's etymology.

1. obtain or attain (7×) To obtain, attain, or receive something desired or sought after. Paul 'obtained help from God' (Acts 26:22), the elect strive 'to obtain the salvation that is in Christ Jesus' (2 Tim 2:10), and those 'counted worthy obtain that age' (Luke 20:35). Spanish uses 'alcanzar' (to reach, attain) and 'gozar' (to enjoy), while French 'obtenir' and German 'erlangen' consistently mark purposeful acquisition. The seven occurrences span human courtesy (Acts 24:2; 27:3) to eschatological hope. **FINDING AND DISCOVERING**

en: enjoying, having-obtained, he-has-obtained | **es:** alcancen, de-alcanzar, gozando | **fr:** erlangen, obtenir | **de:** erlangen, τυγχάνοντες, τυχεῖν Luke 20:35; Acts 24:2; Acts 26:22; Acts 27:3; 2Tim 2:10

2. happen or chance (3×) To happen, come about, or chance — an impersonal usage expressing possibility or contingency. Paul writes 'perhaps of wheat or some other grain' (1 Cor 15:37) and 'perhaps I will stay with you' (1 Cor 16:6). Spanish 'quizás' and 'acaso' lay bare the etymological link to chance and fortune that undergirds the entire word family. This sense preserves the oldest stratum of tunchano: hitting upon something by luck rather than intention. **HAPPENING AND CHANCE**

en: it-may-happen, perhaps | **es:** acaso, quizás | **fr:** obtenir | **de:** erlangen 1Cor 14:10; 1Cor 15:37; 1Cor 16:6

3. ordinary or common (2×) Ordinary, common, or usual — the adjectival participial form, typically appearing in litotes constructions where negation produces emphasis. The miracles through Paul were 'not ordinary' (ou tas tuchousas, Acts 19:11), and the Maltese showed 'no ordinary' (ou ten tuchousan) kindness (Acts 28:2). Spanish 'comunes' / 'común' and German 'gewoehnlich' clarify what the Greek achieves through participial flexibility: marking the baseline of the expected so that its negation highlights the exceptional. **UNCLEAN AND PROFANE**

en: ordinary | **es:** comunes, común | **fr:** obtenir | **de:** τυχούσας, τυχοῦσαν Acts 19:11; Acts 28:2

τυμπᾰν-ίζω G5178 *V-AIP-3P* (1×)

to torture or torment, especially by beating or stretching

Hebrews 11:35 honors those who were tortured, refusing deliverance so they might obtain a better resurrection. The verb suggests severe physical torment, possibly stretching on a frame or beating a drum-like instrument of torture. These martyrs chose suffering over compromise, looking beyond immediate relief to eternal reward. Their faith sustained them through horrific abuse because they valued God's approval more than physical survival. The term captures the brutal reality faced by many believers who would not deny Christ to save their lives.

(1×) The author of Hebrews catalogues various forms of faith-driven suffering, including this extreme torture. The multilingual glosses—Spanish 'fueron torturados', French and German 'foltern'—all convey severe physical torment. The victims could have secured release by renouncing their faith, but they refused, accepting torture in hope of resurrection. This probably refers to Maccabean martyrs who chose death over apostasy, confident that God would raise them to eternal life. The verb emphasizes the intensity of their suffering and the greatness of the faith required to endure it without compromise. **TORMENT AND TORTURE**

en: were-tortured | **es:** fueron-torturados | **fr:** foltern | **de:** foltern Heb 11:35

τύπ-ος G5179 *Adv* (16×)

A mark, imprint, pattern, model, or example; from a blow's impression to a moral paradigm, prefiguration, or idol image.

Derived from the verb 'to strike,' this noun moves from the physical mark left by a blow to increasingly abstract meanings. In John 20:25 Thomas demands to see the 'mark' of the nails — the literal imprint in flesh. But Paul transforms it into a powerful ethical term: believers should follow apostolic 'examples' (Phil 3:17), and Adam is a 'type' prefiguring Christ (Rom 5:14). The word also denotes the divine blueprint shown to Moses for the tabernacle (Acts 7:44). German consistently renders it 'Vorbild' (model), while Spanish distinguishes 'marca' (mark), 'ejemplo' (example), and 'modelo' (pattern).

1. example, model of conduct (8×) A person, community, or behavior held up as a moral example or pattern for imitation. This is the dominant New Testament sense, appearing across Paul and Peter: the Thessalonians became an 'example' to all believers (1 Thess 1:7), Paul urges imitation of those who walk according to 'the pattern you have in us' (Phil 3:17), and elders should be 'examples to the flock' (1 Pet 5:3). The adverbial form typikos appears in 1 Corinthians 10:6, 11 where Israel's experiences happened 'as examples' for us. Spanish 'ejemplo' and German 'Vorbild' both capture this moral-paradigm sense. **EXAMPLES AND TYPES**

en: as-examples, example, examples | **es:** como-ejemplo, ejemplo, ejemplos | **fr:** Tyr, Vorbild | **de:** Vorbild 1Cor 10:6; 1Cor 10:11; Phil 3:17; 1Thess 1:7; 2Thess 3:9

2. pattern, blueprint (2×) A pattern, blueprint, or design — specifically a divinely revealed template for construction. Acts 7:44 recalls God telling Moses to make the tabernacle 'according to the pattern' he was shown on the mountain, and Hebrews 8:5 repeats this. The sense emphasizes exact replication of a heavenly original. Spanish 'modelo' distinguishes this architectural meaning from the moral 'ejemplo' of sense 1. **EXAMPLES AND TYPES**

en: pattern | **es:** modelo | **fr:** Tyr, Vorbild | **de:** Vorbild, τύπον Acts 7:44; Heb 8:5

3. mark, impression (2×) A physical mark, impression, or imprint left by contact or a blow — the etymological root meaning. John 20:25 uses it twice for the nail marks in Jesus' hands: Thomas says he must see 'the mark of the nails' and put his finger 'into the mark.' This is the most concrete sense, preserving the word's origin from typto (to strike). Spanish 'marca' and English 'mark' render it precisely. **SIGNS AND BANNERS**

en: mark | **es:** marca | **fr:** exemple | **de:** Vorbild John 20:25

4. form, formulation (2×) The form, pattern, or formulation of something written or taught. Acts 23:25 describes a letter 'having this form,' and Romans 6:17 speaks of the 'pattern of teaching' to which believers were committed. This sense bridges the physical imprint and the abstract model — a template for content rather than construction or conduct. Spanish 'forma' captures this literary-didactic register. **GEOGRAPHY AND SPACE**

en: form | **es:** forma | **fr:** Tyr | **de:** Vorbild, τύπον Acts 23:25; Rom 6:17

5. image, idol (1×) A crafted image or representation used in worship — an idol figure. Acts 7:43 condemns Israel for making 'images' (typous) of pagan gods to worship. This sense extends the physical 'impression' or 'figure' into the realm of religious representation. Spanish 'figuras' suggests shaped forms, while the context makes the idolatrous association unmistakable. **GEOGRAPHY AND SPACE**

en: images | **es:** figuras | **fr:** Tyr | **de:** τύπους Acts 7:43

6. type, prefiguration (1×) A typological prefiguration — a person or event in earlier salvation history that foreshadows a later, greater fulfillment. Romans 5:14 calls Adam 'a type of the one to come,' establishing the foundational Christian hermeneutical concept of typology. This is the most theologically loaded sense, where the 'imprint' metaphor becomes prophetic pattern. Spanish 'tipo' transliterates the Greek directly, preserving the technical theological term. **EXAMPLES AND TYPES**

en: type | **es:** tipo | **fr:** Tyr | **de:** Vorbild Rom 5:14

τύπτω G5180 *V-PNA* (14×)

To strike or beat; to hit someone with the hand, fist, or instrument, either actively or as a passive victim.

Typtō is a basic verb of physical impact — to strike, hit, or beat. In the New Testament it appears in scenes of violence and abuse: the mocking soldiers striking Jesus on the head (Matt 27:30; Mark 15:19), the servant beating his fellow servants (Matt 24:49; Luke 12:45), and Jesus' teaching about turning the other cheek when struck (Luke 6:29). Paul invokes it when the high priest orders him struck (Acts 23:2–3), and it appears figuratively in Paul's conscience metaphor about wounding a weaker brother (1 Cor 8:12). The translations are strikingly consistent: Spanish 'golpear,' German 'schlagen,' French 'frapper' — all core vocabulary for hitting.

1. strike, beat (active) (13×) To strike or beat someone physically, encompassing blows with fists, rods, or open hands. This active sense covers the full range of New Testament usage: the abuse of Jesus during his trial (Matt 27:30; Mark 15:19), the command to turn the other cheek (Luke 6:29), the wicked servant who beats others (Matt 24:49; Luke 12:45), and Paul's metaphorical extension to wounding a weak conscience (1 Cor 8:12). Multilingual evidence is highly convergent — Spanish 'golpear,' German 'schlagen,' French 'frapper' — all denoting direct physical impact. **STRIKING AND REFERENCE**

en: To-strike, beating, striking | **es:** Golpear, a-golpear, de-golpear | **fr:** frapper, tyran | **de:** schlagen, schlägt Matt 24:49; Matt 27:30; Mark 15:19; Luke 6:29; Luke 12:45

2. be struck (passive) (1×) To be struck or beaten, the passive counterpart appearing at Acts 23:3 where Paul says to the high priest, 'God is going to strike you, you whitewashed wall!' — responding to having just been struck on the mouth. The passive voice foregrounds the victim's experience of the blow. Translation evidence (Spanish 'ser golpeado,' English 'to be struck') mirrors the active sense vocabulary but with passive morphology, confirming this is the same physical action viewed from the recipient's perspective. **STRIKING AND REFERENCE**

en: to-be-struck | **es:** ser-golpeado | **fr:** tyran | **de:** schlägt Acts 23:3

τύραννος G5181 *N-GMS* (1×)

Tyrannus, a man's name meaning 'absolute ruler' or 'tyrant'

Acts 19:9 mentions the hall or school of Tyrannus, where Paul taught daily for two years during his Ephesian ministry. Tyrannus may have been a philosopher or teacher who owned or operated this lecture

hall, which Paul apparently rented or borrowed. Some manuscripts add that Paul taught from the fifth to tenth hour—during the midday break when the hall would otherwise be unused. The detail provides glimpses of Paul's strategic adaptation: he used available venues and teaching times to maximize his opportunity for gospel proclamation.

(1×) Luke identifies this venue by its owner's name, providing concrete historical detail about Paul's Ephesian ministry. Whether Tyrannus was still actively teaching or had simply given his name to the facility, the hall became Paul's base for extended daily instruction. The multilingual glosses preserve the proper name with slight variations. The name's meaning ('tyrant' or 'absolute ruler') is ironic—in this hall, Paul proclaimed a different kind of kingdom and authority. The two-year tenure in this location allowed Paul to reach virtually all of Asia with the gospel. **RULING AND REIGNING**

en: of-Tyrannos | **es:** de-Tirannos | **fr:** Tyrannus | **de:** Τυράννου Acts 19:9

τυρβ-άζω G5182

to trouble, stir up, disturb; to agitate liquid, jostle in crowds, or experience inner turmoil

This verb primarily means to stir up or disturb, originally used for agitating mud or clay in water, causing turbid streams to burst forth. From physical stirring it extended to jostling in crowds and then to inner emotional disturbance or trouble. The New Testament famously uses a variant in Martha's complaint that she is troubled or distracted by many things. Later authors used it for revelry or celebration—perhaps originally 'stirring things up' at parties. The word captured the transition from physical churning to psychological agitation, a common metaphorical path in Greek where physical disturbance modeled mental or emotional states.

G5183 *N-DMP* (1×)

Tyrians, inhabitants of the city of Tyre

Acts 12:20 describes Herod's deadly conflict with the people of Tyre and Sidon, called Tyrians here. These were residents of the ancient Phoenician coastal cities, commercially important and historically connected to Israel (from Solomon's time onward). The dispute apparently involved trade or food supplies, forcing the Tyrians to seek peace because their region depended on Herod's territory for grain. The incident reveals the economic interdependence of Mediterranean regions and sets the stage for Herod's dramatic death following his acceptance of divine honors.

(1×) Luke's narrative identifies the people of Tyre in their dispute with Herod Agrippa I. The multilingual glosses—Spanish 'con Tyrioi', French 'Tyrien', German preserving the Greek—designate the inhabitants of Tyre. The Phoenician cities had long commercial relationships with Jewish territories, sometimes friendly (as with Solomon and Hiram) and sometimes hostile. This particular conflict over food supplies shows the practical dependencies that shaped political relationships in the ancient world. The Tyrians' need for peace with Herod made them vulnerable to his arrogance, which ultimately brought divine judgment. **TYRE CITY NAME**

en: with-Tyrians | **es:** con-Týrioi | **fr:** Tyrien | **de:** Τυρίοις Acts 12:20

G5184 *N-AFS* (11×)

Tyre — the ancient Phoenician coastal city, cited in prophetic judgment oracles and Jesus' Galilean ministry

The proper noun Τύρος (Tyros) designates Tyre, the wealthy Phoenician port city on the Mediterranean coast of modern Lebanon. Jesus invokes Tyre in his woe oracles against Chorazin and Bethsaida: 'If the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago' (Matt 11:21-22; Luke 10:13-14). He withdraws to the region of Tyre and Sidon, where he heals the Syrophoenician woman's daughter (Matt 15:21; Mark 7:24, 31). Crowds from Tyre come to hear him (Mark 3:8; Luke 6:17). In Acts, Paul's ship puts in at Tyre, where he stays with disciples for seven days (Acts 21:3, 7). Spanish 'Tiro' and Arabic 'Sur' both name this ancient city.

Tyre (Phoenician city) (11×) Tyre, the ancient Phoenician port city on the Mediterranean coast, proverbially wealthy and historically subject to prophetic judgment (cf. Ezekiel 26-28; Isaiah 23). In the NT, Jesus uses it as a foil in his woe oracles: Tyre and Sidon would have repented had they seen his miracles (Matt 11:21-22; Luke 10:13-14). He ministers in its region, healing the Syrophoenician woman's daughter (Matt 15:21; Mark 7:24, 31), and crowds from Tyre attend his teaching (Mark 3:8; Luke 6:17). Paul visits the Tyrian Christian community en route to Jerusalem (Acts 21:3, 7). Spanish 'Tiro,' Korean 'Duro,' and Arabic 'Sur' all identify this same city. **TYRE CITY NAME**

en: Tyre, Tyros, for-Tyros | **es:** Tiro, Tyros, Týros | **fr:** Tyr | **de:** Tyrus, Τύρον, Τύρου Matt 11:21; Matt 11:22; Matt 15:21; Mark 3:8; Mark 7:24

τυφλός G5185 *Adj-GMP* (50×)

Blind, sightless; literally of physical inability to see, figuratively of spiritual ignorance or moral imperception.

A common adjective describing those who cannot see, used throughout the Gospels especially of people whom Jesus heals — the two blind men of Matthew 9, the man born blind in John 9, blind Bartimaeus. Nearly every occurrence is physical, and the multilingual evidence confirms this: Spanish 'ciego,' French 'aveugle,' and German 'blind' all converge on a single concrete meaning. Yet in Revelation 3:17 the word takes a striking metaphorical turn, addressed to the self-satisfied Laodicean church who cannot perceive their own spiritual poverty.

1. blind (physical) (49×) Physical blindness — the inability to see with the eyes. This is the overwhelmingly dominant sense (49 of 50 occurrences), covering every Gospel healing narrative and Jesus' references to 'blind guides' who are literally sightless. Spanish consistently renders 'ciego,' French 'aveugle,' and German 'blind,' with no variation across these passages (Matt 9:27–28; 11:5; 12:22; John 9:1–41). **BLINDNESS PHYSICAL SPIRITUAL**

en: a-blind-man, a-blind-person, blind | **es:** a-ciego, ciego | **fr:** aveugle | **de:** blind Matt 9:27; Matt 9:28; Matt 11:5; Matt 12:22; Matt 15:14

2. blind (spiritual/metaphorical) (1×) Spiritual or metaphorical blindness — inability to perceive spiritual reality. Used once in Rev 3:17, where Christ tells the Laodicean church they are 'wretched, pitiable, poor, blind, and naked.' French notably renders this with 'blind' rather than 'aveugle,' subtly distinguishing it from the physical sense. The metaphor draws on the literal meaning to expose self-deception. **BLINDNESS PHYSICAL SPIRITUAL**

en: blind | **es:** ciego | **fr:** blind | **de:** blind Rev 3:17

τυφλό-ω G5186 *V-RIA-3S* (3×)

to blind, make blind; to cause loss of sight or perception, whether literal or metaphorical

The verb means to deprive of sight, whether physically or mentally. Classical Greek used it both literally (for actual blindness) and metaphorically (for intellectual or moral blindness). In the New Testament, it appears only in the metaphorical sense—spiritual and mental blindness that prevents people from seeing the truth. Notably, the agent of blinding varies: God, Satan, or sin itself can blind minds and hearts. This imagery draws on the Hebrew Bible's language of hardening hearts and closing eyes as divine judgment.

(3×) John 12:40 quotes Isaiah 6:10, describing God's judicial hardening: "He has blinded (tetuphlōken) their eyes," preventing unbelieving Israel from seeing and turning. Second Corinthians 4:4 attributes the blinding to Satan: "the god of this age has blinded (etuphlōsen) the minds of unbelievers" to keep them from seeing the gospel's light. First John 2:11 shows hatred itself as the blinding agent: "the darkness has blinded (etuphlōsen) his eyes," causing the hate-filled person to walk in darkness. The multilingual glosses (Spanish cegar, French aveugler/rendre aveugle, German blenden) uniformly convey the causative sense—making blind rather than being blind. The perfect tense in John emphasizes the ongoing state of blindness. **BLINDNESS PHYSICAL SPIRITUAL**

en: He-has-blinded, blinded | **es:** Ha-cegado, cegó | **fr:** aveugler, blenden, rendre-aveugle | **de:** blenden John 12:40; 2Cor 4:4; 1John 2:11

τῡφόω G5187 *V-RPM/P-NMP* (3×)

to be puffed up, conceited, deluded; to be inflated with pride or arrogance

This perfect passive verb describes a state of being deluded or crazed with conceit, rendered vain and arrogant by pride, success, or self-importance. The root noun tuphos means "smoke" or "vanity," and the verb suggests being clouded or stupefied by pride's fumes. It's stronger than simple pride—it implies a kind of mental intoxication or delusion. The New Testament uses it exclusively in the Pastoral Epistles as a vice to avoid in church leaders and as a characteristic of false teachers and end-times apostates.

(3×) First Timothy 3:6 warns against appointing a recent convert as overseer, "lest being puffed up with conceit (tuphotheís) he fall into the condemnation of the devil"—pride led to Satan's fall. First Timothy 6:4 describes the false teacher as "puffed up" (tetuphotai), knowing nothing but obsessed with controversies—conceit paired with ignorance. Second Timothy 3:4 lists the vices of the last days, including being "swollen with conceit" (tetuphoménoi), lovers of themselves rather than God. The multilingual glosses (Spanish envanecido, German aufgeblasen) capture the inflation metaphor. The perfect tense emphasizes the settled, ongoing state of deluded arrogance that disqualifies from leadership and characterizes false teaching. **PRIDE AND ARROGANCE**

en: being-puffed-up, having-been-puffed-up, he-is-puffed-up | **es:** envanecidos, está-envanecido, habiendo-sido-envanecido | **fr:** τετυφωμένοι, τετύφωται, τυφωθεὶς | **de:** aufgeblasen 1Tim 3:6; 1Tim 6:4; 2Tim 3:4

τύφω G5188 *V-PPM/P-ANS* (1×)

smoldering, smoking, sending up smoke without flame

Matthew 12:20 quotes Isaiah's prophecy about the Messiah: 'A bruised reed he will not break, and a smoldering wick he will not quench.' The image depicts a lamp wick barely alive, smoking rather than burning brightly—representing weak, failing faith or diminished spiritual vitality. Where others might snuff out such feeble light, Jesus gently tends it back to health. The smoldering wick symbolizes those who are spiritually fragile, barely holding on; Christ's compassion preserves rather than destroys such vulnerable faith.

(1×) Matthew applies Isaiah's servant prophecy to Jesus' gentle ministry to the weak and broken. The smoldering wick represents diminished spiritual life, faith that's nearly extinguished but still faintly alive. The multilingual glosses—Spanish 'humeante', French 'fumer', German preserving the Greek—all convey smoking without proper flame. Rather than impatiently discarding such failing faith, Jesus carefully nurtures it back to full flame. The image assures struggling believers that Christ doesn't require perfection before offering help; he specializes in restoring what seems nearly lost, treating the weak with tenderness rather than harsh judgment. **SMOKE**

en: smoldering | **es:** humeante | **fr:** fumer | **de:** τυφόμενον Matt 12:20

Τῡφων-ικός G5189 *Adj-NMS* (1×)

tempestuous, storm-like, violent as a typhoon

Acts 27:14 describes the violent northeaster wind called Euroclydon or Euraquilo that shipwrecked Paul's vessel. The adjective emphasizes the wind's typhoon-like violence and danger. This tempestuous storm drove the ship helplessly for many days, threatening all aboard with death. Luke's detailed account of the storm demonstrates both nautical knowledge and theological purpose—even natural forces serve God's plan, as the shipwreck ultimately brings Paul to Rome and provides opportunities for witness. The term captures the terrifying power of Mediterranean winter storms.

(1×) Luke employs this adjective to characterize the violent wind that caught Paul's ship in the Mediterranean. The multilingual glosses—Spanish 'huracanado', French 'ouragan', German preserving the Greek—all convey typhoon-like intensity. This wasn't merely rough weather but a dangerous, ship-threatening tempest that created genuine fear for survival. The storm's violence sets up the dramatic narrative of Paul's leadership during crisis, the angel's message of survival, and the eventual shipwreck on Malta. The term establishes that this was no ordinary storm but a trial that tested everyone aboard. **STORMS AND TEMPESTS**

en: tempestuous | **es:** huracanado | **fr:** ouragan | **de:** τυφωνικὸς Acts 27:14

τύχικος G5190 *N-NMS* (5×)

Tychikos – a Christian from Asia Minor, Paul's trusted companion and letter-carrier

Tychikos (Tychicus) was a believer from the Roman province of Asia who became one of Paul's most dependable co-workers, serving as personal emissary and letter-bearer. He accompanied Paul on his final journey to Jerusalem (Acts 20:4) and later carried the epistles to the Ephesians and Colossians, tasked with reporting on the apostle's circumstances and encouraging the churches (Eph 6:21-22; Col 4:7-8). Paul calls him 'the beloved brother and faithful minister in the Lord,' a commendation echoed by the uniform cross-lingual rendering of his name – Spanish Tychikos, French Tychique, German Tychikus – all preserving the Greek form with minimal adaptation.

(5×) The proper name of a Christian from the province of Asia who served as Paul's trusted envoy and courier. He delivered the letters to the Ephesians and Colossians (Eph 6:21; Col 4:7), and Paul considered dispatching him to Titus in Crete (Titus 3:12) and later to Ephesus to relieve Timothy (2 Tim 4:12). The name appears uniformly across languages – French renders it Tychique while Spanish and German stay closer to the Greek – confirming a single proper-noun identity across all five New Testament occurrences. **PROPER NAMES (PERSONAL)**

en: Tychikos | **es:** Tychikós, Týchikos, a-Tychikós | **fr:** Tychique, Τυχικόν, Τυχικὸν | **de:** Tychikus, Τυχικὸς Acts 20:4; Eph 6:21; Col 4:7; 2Tim 4:12; Titus 3:12

ὑᾰκίνθῐνος G5191 *Adj-AMP* (1×)

hyacinth-colored, dark blue or violet-purple in hue

Revelation 9:17 describes breastplates that are fiery red, dark blue, and sulfur yellow—colors John sees in his apocalyptic vision of fearsome cavalry. The hyacinth color suggests deep blue or violet, possibly with reddish tones, contributing to the overall ominous appearance of these supernatural warriors. Ancient interpreters sometimes associated this color with smoke or darkness. The specific color detail adds to the vivid, unsettling nature of John's vision, where every element contributes to an impression of supernatural terror and divine judgment.

(1×) John's vision employs this color adjective to describe the breastplates of apocalyptic horsemen, creating a visual impression of supernatural menace. The hyacinth flower gave its name to a deep blue or violet-purple shade. The multilingual glosses—Spanish 'de jacinto', French and German 'hyazinthen'—preserve the color reference. In combination with fiery red and sulfur yellow, the hyacinth blue creates a palette suggesting fire, smoke, and brimstone—elements of divine judgment. The precise color details characterize John's visions throughout Revelation, where visual symbolism communicates theological meaning. **PURPLE FABRIC DYE**

en: hyacinth-colored | **es:** de-jacinto | **fr:** hyazinthen | **de:** hyazinthen Rev 9:17

Ὑάκινθος G5192 *N-NMS* (1×)

jacinth or hyacinth, a precious stone of deep blue or violet color

Among the foundation stones of the New Jerusalem in Revelation 21:20, jacinth appears as the eleventh gem. Ancient jacinth was likely a blue or violet sapphire-type stone, though precise identification of ancient gems remains uncertain. The prophetic vision uses these precious stones to communicate the incomparable beauty and value of God's eternal dwelling with humanity. Each gem contributes its unique color and brilliance to the composite picture of glory. The cumulative effect suggests beauty beyond anything earthly, appropriate for the city where God's presence dwells forever.

(1×) John's catalog of foundation stones includes jacinth, adding its deep blue or violet hue to the spectrum of the heavenly

city's glory. The multilingual glosses—Spanish 'jacinto', French and German 'Hyazinth'—preserve the gemstone name, though ancient and modern identifications may differ. The eleventh position in a sequence of twelve suggests completeness and perfection—each stone necessary to the whole. The vision assures believers that God's final city will display beauty and worth beyond imagination, with every foundation reflecting divine splendor through its unique character and color. **GEMSTONES AND TARSHISH**

en: jacinth | **es:** jacinto; | **fr:** Hyazinth | **de:** Hyazinth Rev 21:20

ὑάλ-ινος G5193 *Adj-NFS* (3×)

glassy, made of glass or crystal; having the appearance or substance of glass

This adjective describes something made of glass or having glass-like qualities—transparent, smooth, crystalline. In antiquity, glass was a luxury material, and the image of a sea of glass evokes both beauty and perfection. The term appears only in Revelation's throne room visions, where the heavenly temple contains a glassy sea unlike anything in the earthly tabernacle. The image may echo the bronze laver in Solomon's temple but transformed into something transcendent and static—a sea that doesn't move, suggesting perfect peace and stability before God's throne.

(3×) All three occurrences appear in Revelation's visionary descriptions of heaven's throne room. Revelation 4:6 depicts "a sea of glass (hualinē) like crystal" before the throne, creating an atmosphere of awe and otherness. Revelation 15:2 twice mentions the glassy sea, now "mingled with fire," where the victorious stand with harps—a scene of triumph and worship. The Spanish de vidrio, French de verre, and German glaesern all straightforwardly denote glass composition. The glassy sea serves as a platform for worship and a symbol of the transparent, unmixed perfection of God's presence, where nothing is hidden and all is revealed in crystal clarity. **GEMSTONES AND TARSHISH**

en: glassy | **es:** de-vidrio | **fr:** de-verre | **de:** glaesern Rev 4:6; Rev 15:2

ὕαλος G5194 *N-NMS* (2×)

glass, crystal, a transparent crystalline material

Originally referring to rock crystal or crystalline stone, this word came to mean glass by the Hellenistic period. In Revelation's vision of the New Jerusalem, glass appears as a symbol of purity and transparency. The city's street is described as pure gold, yet transparent as glass—a paradoxical image combining supreme value with perfect clarity. The sea of glass before God's throne elsewhere in Revelation evokes both crystalline beauty and the ancient cosmic waters now calm and clear.

(2×) From classical usage for rock-crystal or crystalline stone, ὕαλος evolved to mean manufactured glass. Both Revelation occurrences (21:18, 21) describe the New Jerusalem's materials: the city is pure gold 'as it were transparent glass' (ὡς ὕαλος διαυγής) and the street is pure gold 'like transparent glass.' The imagery combines preciousness with perfect translucence, suggesting a reality beyond ordinary physical properties. **GEMSTONES AND TARSHISH**

en: glass | **es:** a-vidrio, vidrio | **fr:** Glas | **de:** Glas Rev 21:18; Rev 21:21

ὑβρίζω G5195 *V-AIA-3P* (5×)

hybrizo – to treat with violent insolence; to mistreat, insult, or abuse someone shamefully

The verb hybrizo carries the force of deliberate, contemptuous abuse – not merely verbal insult but outrageous mistreatment that violates a person's dignity and honor. In classical Greek it denoted arrogant excess (hybris) expressed through violence or lust. The New Testament preserves this gravity: the king's servants shamefully mistreat the wedding guests (Matt 22:6), Jesus prophesies that he will be insulted and spat upon (Luke 18:32), and Paul and Silas are beaten and abused at Philippi (1 Thess 2:2). Spanish ultrajados and French outrager both capture the element of outrage that distinguishes this word from milder terms for insult.

(5×) To treat with violent insolence and contemptuous abuse, encompassing both physical mistreatment and verbal outrage that violates a person's honor. In Matt 22:6 the king's servants are shamefully treated, and in Luke 18:32 Jesus prophesies that the Son of Man will be mocked, insulted (hybristheis), and spat upon. The Spanish rendering ultrajados and French outrager both emphasize the element of indignity beyond mere insult, while German transliterations preserve the Greek form, reflecting the word's concentrated force across all five occurrences. **CONTEMPT AND SCORN**

en: having-been-mistreated, he-will-be-insulted, mistreated | **es:** habiendo-sido-ultrajados, insultas, maltrataron | **fr:** outrager, ὑβρισθέντες | **de:** ὑβρίζεις, ὑβρίσαι, ὑβρισθέντες Matt 22:6; Luke 11:45; Luke 18:32; Acts 14:5; 1Thess 2:2

ὕβρις G5196 *N-AFS* (3×)

insult, injury, mistreatment; wanton violence or abuse arising from arrogance or contempt

This noun denotes violent, abusive treatment motivated by arrogance or contempt—not violence for gain but for the assertion of dominance. Classical Greek used it for the insolence that comes from pride and strength, the kind of abuse that dishonors the victim. It can range from verbal insults to physical assault, united by the element of contemptuous aggression. In the New Testament, it describes both the hardships faced in ministry and the risks of seafaring, showing how hubris—the attempt to assert superiority—manifests in multiple forms of mistreatment.

(3×) Acts 27:10 and 27:21 both appear in Paul's sea voyage narrative: Paul foresees that continuing would result in "injury" (hubreōs) to cargo and lives—violence from the elements. The second use confirms his prediction after the storm's damage. Second Corinthians 12:10 shows Paul's willingness to take pleasure in "insults" (hubresin) for Christ's sake, listing them among afflictions he endures. The multilingual glosses show semantic range: Spanish afrentas (affronts)/daño (harm), French outrage, German retention of Greek forms. The term bridges natural violence (storm damage) and human violence (insulting abuse), both rooted in forces that disrespect and harm their objects. **CALAMITY AND DISASTER**

en: injury, insults | **es:** afrentas, daño | **fr:** outrage | **de:** ὕβρεσιν, ὕβρεως, ὕβριν Acts 27:10; Acts 27:21; 2Cor 12:10

ὑβρ-ιστής G5197 *N-AMP* (2×)

one who acts insolently or violently; an arrogant, abusive person

This term designates someone characterized by violent arrogance, insolence, or abuse of others. It describes more than mere pride—it's aggressive, outward-directed contempt that harms others. Paul uses it in his list of vices marking those who suppress the truth in Romans 1, and again autobiographically, describing his pre-conversion state as a violent persecutor. The word captures the active, harmful dimension of ungodly pride.

(2×) Classical ὑβριστής described violent, wanton, or insolent persons (like Homer's suitors). Rom 1:30 lists it among the vices of those who reject God—'insolent, arrogant' people who actively harm others. In 1 Tim 1:13, Paul confesses he was formerly an ὑβριστής (violent, insolent man) when persecuting the church, showing how the term denotes aggressive, abusive behavior beyond mere internal pride. **CONTEMPT AND SCORN**

en: insolent, violent-man | **es:** insolente, insolentes | **fr:** Frevler, insolent | **de:** Frevler Rom 1:30; 1Tim 1:13

ὑγι-αίνω G5198 *V-PSA-3P* (12×)

To be sound or healthy; of doctrine, to be wholesome and free from error; of persons, to be physically well.

A medical term that the Pastoral Epistles brilliantly repurpose as a theological metaphor. In its figurative sense, 'sound' teaching is teaching that produces spiritual health — free from the infection of false doctrine. Paul and Titus use the participle hygiainon repeatedly to qualify 'words,' 'teaching,' and 'faith' (1 Tim 1:10; 6:3; 2 Tim 1:13; 4:3; Titus 1:9, 13; 2:1–2). The Spanish sanas ('healthy, wholesome') and the medical etymology make the metaphor vivid: bad

theology is a disease. In its literal sense the word describes physical health, as when Jesus declares that 'those who are well have no need of a physician' (Luke 5:31), or the centurion's servant is found 'healthy' (Luke 7:10), or the father celebrates that his prodigal son has returned 'safe and sound' (Luke 15:27).

1. sound, healthy (doctrine) (8×) Metaphorically sound or healthy, said of doctrine, teaching, words, or faith that are theologically correct and spiritually wholesome. A hallmark of the Pastoral Epistles (1 Tim 1:10; 6:3; 2 Tim 1:13; 4:3; Titus 1:9, 13; 2:1–2), where the medical metaphor implies that false teaching is a contagion and sound doctrine promotes spiritual vitality. Spanish sanas/de-sanas and the consistent pairing with 'words' or 'teaching' confirm this as a semi-technical Pastoral term. **SOUND HEALTHY DOCTRINE**
en: of-sound, sound, they-may-be-sound | **es:** a-sanas, de-sanas, estén-sanos | **fr:** ὑγιαίνοντας, ὑγιαίνουσιν, ὑγιαίνωσιν | **de:** ὑγιαίνοντας, ὑγιαίνουσιν, ὑγιαίνωσιν 1Tim 1:10; 1Tim 6:3; 2Tim 1:13; 2Tim 4:3; Titus 1:9

2. healthy, well (physical) (4×) Literally healthy, well, or physically sound, describing the bodily condition of a person. Jesus uses it in his physician proverb — 'those who are healthy have no need of a doctor' (Luke 5:31). The centurion's servant is found hygiainonta, 'in good health' (Luke 7:10), and the father rejoices that his prodigal son has come back hygiainonta, 'safe and sound' (Luke 15:27). John's wish for Gaius's physical health (3 John 1:2) rounds out this literal usage. Arabic ṣiḥḥ and Hebrew בָּרִיא both confirm the straightforward medical register. **SOUND HEALTHY DOCTRINE**
en: being-healthy, healthy, to-be-healthy | **es:** que-están-sanos, sano, tengas-salud | **fr:** en-bonne-santé, ὑγιαίνειν | **de:** ὑγιαίνειν, ὑγιαίνοντα, ὑγιαίνοντες Luke 5:31; Luke 7:10; Luke 15:27; 3John 1:2

ὑγι-ής G5199 *Adj-NFS* (12×)

Healthy, sound in body; figuratively wholesome or sound (of doctrine, teaching, or words).
A word rooted in physical well-being that carries a powerful metaphorical extension. In the Gospels it describes people made whole after miraculous healing – the man at the pool of Bethesda whom Jesus asks 'Do you want to be made well?' (John 5:6), and the woman healed of her bleeding (Mark 5:34). The Spanish 'sana' and German 'gesund' capture this bodily wholeness. In the Pastoral Epistles, Paul repurposes the same word for doctrine that is spiritually robust and uncorrupted, 'sound teaching' (Titus 2:1), bridging body and belief in a single adjective.

1. healthy, well (physical wholeness) (11×) Describes a person restored to full physical health, free from disease or disability. Nearly all New Testament occurrences cluster in healing narratives – especially John 5, where the word appears six times around one miracle at the pool of Bethesda. Cross-lingual glosses consistently render it as bodily wholeness: Spanish 'sano/sana,' French 'en bonne sante,' German 'gesund.' The underlying image is completeness, a body with nothing missing or broken. **SOUND HEALTHY DOCTRINE**
en: healthy, well | **es:** sana, sano, sanos | **fr:** en-bonne-santé, sain | **de:** gesund, ὑγιής, ὑγιεῖς Matt 12:13; Matt 15:31; Mark 5:34; John 5:4; John 5:6

2. sound, wholesome (of doctrine/words) (1×) A metaphorical transfer from bodily health to doctrinal integrity, found exclusively in the Pastoral Epistles. Paul speaks of 'sound words' (1 Tim 6:3), 'sound doctrine' (Titus 2:1), and 'sound speech that cannot be condemned' (Titus 2:8). The same Spanish 'sana' serves both senses, showing how naturally the metaphor travels across languages. Just as a healthy body functions without corruption, sound teaching operates without distortion. **SOUND HEALTHY DOCTRINE**
en: sound | **es:** sana | **fr:** gesund | **de:** gesund Titus 2:8

ὑγρός G5200 *Adj-DNS* (1×)

green, moist, fresh, not dried or withered
In Luke 23:31, Jesus asks, 'If they do these things in the green tree, what will happen in the dry?' The proverb contrasts green wood (living, moist, hard to burn) with dry wood (dead, combustible, ready for fire). If innocent Jesus suffers this way—the green tree—how much worse will judgment fall on guilty Jerusalem—the dry tree? The imagery draws on common agricultural observation: green wood resists fire, while dry wood catches easily. Jesus uses this natural contrast to warn of coming judgment on a spiritually dead nation.

(1×) Jesus employs this proverbial imagery on the way to crucifixion, contrasting his own innocence (green wood) with Jerusalem's guilt (dry wood). The multilingual glosses—Spanish 'verde', French 'vert', German preserving the Greek—all indicate living, moist vegetation. The saying assumes common knowledge: green wood contains moisture that resists burning, while dry wood ignites quickly. If such suffering befalls the innocent one, what judgment awaits the guilty? The term grounds Jesus' prophetic warning in observable nature, making the spiritual principle vivid and inescapable. **GREEN LUXURIANT TREES**
en: green | **es:** verde | **fr:** vert | **de:** ὑγρῷ Luke 23:31

ὑδρ-ία G5201 *N-AFS* (3×)

water jar, water pot; a vessel for holding or carrying water
The hudria was a large ceramic vessel with three handles—two small side handles for lifting and one vertical handle for pouring—specifically designed for carrying water. Women typically carried these to wells or springs, balancing them on their heads or shoulders. The size varied, but they could hold 20-30 liters. Though the root meaning is "water pot," the term could apply to other large vessels. All New Testament uses are literal, describing actual water jars in Jesus' ministry, making this everyday object a participant in miraculous and evangelistic moments.

(3×) John 2:6-7 contains two of the three occurrences: six stone water jars (hudrias) stand ready for Jewish purification rites at Cana, and Jesus commands servants to fill the jars (hudrias) with water before transforming it to wine. These were large vessels holding 20-30 gallons each. John 4:28 describes the Samaritan woman leaving her water jar (hudrian) at the well when she runs to tell her village about Jesus—abandoning her original purpose in excitement over the living water. The Spanish tinaja(s), French cruche, and German Wasserkruege all denote water vessels. The jars become sacramental in a sense—ordinary containers for ordinary water, transformed into vessels of miraculous wine and catalysts for gospel proclamation. **GEOGRAPHY AND SPACE**
en: water-jar, water-jars | **es:** tinaja, tinajas | **fr:** cruche | **de:** Wasserkruege John 2:6; John 2:7; John 4:28

ὑδρο-ποτέω G5202 *V-PMA-2S* (1×)

to drink water, to be a water-drinker
In 1 Timothy 5:23, Paul advises Timothy to stop drinking only water and instead use a little wine for his stomach and frequent ailments. The instruction assumes Timothy has been abstaining from wine entirely, perhaps for ascetic reasons or to avoid any appearance of excess. Paul's pastoral wisdom recognizes that some physical conditions benefit from medicinal use of wine, and that extreme asceticism isn't required for godliness. The advice is practical, not theological—Paul addresses Timothy's specific health needs with common-sense medical counsel of the time.

(1×) Paul's personal counsel to Timothy addresses a specific health situation with practical advice. The multilingual glosses—Spanish 'bebas agua', French and German preserving the Greek root—indicate exclusive water-drinking. In the ancient world, wine mixed with water was the normal beverage, both for hydration and to avoid waterborne illness. Pure water-drinking might represent extreme asceticism or unusual caution. Paul urges moderation: Timothy shouldn't feel obligated to drink only water if moderate wine use would help his stomach problems. The instruction balances spiritual discipline with practical care for physical health. **WATER**
en: drink-only-water | **es:** bebas-agua | **fr:** ὑδροπότει | **de:** Wasser-trinken 1Tim 5:23

ὑδρωπ-ικός G5203 *Adj-NMS* (1×)

dropsical, suffering from dropsy or edema

Luke 14:2 introduces a man suffering from dropsy (edema—abnormal fluid accumulation causing swelling) who appears before Jesus on the Sabbath. The condition creates a test case for Jesus' understanding of Sabbath law. The lawyers and Pharisees watch to see whether Jesus will heal on the Sabbath, which they consider unlawful work. Jesus responds by healing the man and then challenging their legal logic with questions about rescuing animals on the Sabbath. The dropsical man becomes both recipient of mercy and occasion for teaching about the Sabbath's true purpose.

(1×) Luke presents this medical detail as part of a Sabbath controversy narrative. The multilingual glosses—Spanish 'hidrópico', French 'hydropique', German preserving the Greek—all describe the condition of abnormal fluid retention causing visible swelling. The specificity suggests Luke's medical interest and careful observation. Jesus' willingness to heal this man on the Sabbath demonstrates that mercy and restoration fulfill rather than violate Sabbath law. The man's suffering provided occasion for Jesus to teach that the Sabbath was made for human wellbeing, not as a rigid system that prevents compassionate action. **SICKNESS AND ILLNESS**

en: dropsical | **es:** hidrópico | **fr:** hydropique | **de:** ὑδρωπικὸς Luke 14:2

ὕδωρ G5204 *N-DNP* (80×)

water; the essential natural substance used literally and symbolically for life, purification, and baptism

Greek hydor covers the full range of water references in the New Testament: rivers, seas, wells, rain, drinking water, and the water of ritual purification and baptism. John's Gospel makes especially rich theological use of the term — the water-to-wine miracle at Cana, the living water offered to the Samaritan woman (John 4:10), and the water and blood flowing from Christ's side (John 19:34). Baptismal water carries covenantal weight, as John the Baptist distinguishes his water baptism from the coming baptism of the Spirit (Matt 3:11). Every language renders it with its basic word for water — Spanish agua, French eau, German Wasser — yet the theological resonances are immense.

water (80×) The common substance water in all its New Testament occurrences: natural bodies of water (seas, rivers, wells), drinking water, water for Jewish purification rites, and the water of baptism. Jesus contrasts physical water with 'living water' (John 4:10-14), and John the Baptist distinguishes water-baptism from Spirit-baptism (Matt 3:11). The universal simplicity of the translation — agua, eau, Wasser — belies the term's deep symbolic freight. **WATER**

en: of-water, water, waters | **es:** -agua, agua, aguas | **fr:** eau | **de:** Wasser Matt 3:11; Matt 3:16; Matt 17:15; Matt 27:24; Matt 27:49

ὑετ-ός G5205 *N-NMS* (5×)

hyetos – rain, especially a heavy shower; rainfall sent or withheld by divine agency

The noun hyetos denotes rain, particularly a heavy downpour as distinguished in classical Greek from continuous drizzle (psekados) or steady rain (ombros). In the New Testament every occurrence carries theological freight: God gives rain from heaven as testimony to his goodness (Acts 14:17), rain falls on the earth and brings blessing to the faithful (Heb 6:7), Elijah's prayer both shuts the sky and opens it again to rain (Jas 5:18), and the two witnesses possess power to shut heaven so that no rain falls (Rev 11:6). Spanish lluvia, French pluie, and German Regen all converge on the single concept of rainfall, with no polysemy.

(5×) Rain or heavy rainfall, consistently depicted as under divine sovereignty in the New Testament. God gives rains (hyetous) and fruitful seasons as a witness to the nations (Acts 14:17), and the dramatic Elijah cycle is recalled in Jas 5:18 where the prophet's prayer reopens the heavens. Spanish lluvia, French pluie, and German Regen all map uniformly to this single meaning. The classical distinction from ombros (steady rain) and psekados (drizzle) is not lexically active in the New Testament but enriches the word's connotation of forceful, heaven-sent downpour. **RAIN AND PRECIPITATION**

en: rain, rains | **es:** lluvia, lluvias | **fr:** Regen, pluie | **de:** Regen, ὑετοὺς, ὑετὸν Acts 14:17; Acts 28:2; Heb 6:7; Jas 5:18; Rev 11:6

υἱο-θεσία G5206 *N-NFS* (5×)

huiothesia – adoption as a son; the legal and spiritual act of being placed as a child in a family

Huiothesia (from huios 'son' + thesis 'placing') is the distinctly Pauline term for adoption – the legal act by which someone not born into a family is granted full status as a son and heir. Paul employs it in a profoundly theological register: believers receive the 'spirit of adoption' by which they cry 'Abba, Father' (Rom 8:15), they await the full consummation of their adoption at the resurrection of the body (Rom 8:23), and adoption belongs among the covenant privileges of Israel (Rom 9:4). The purpose of Christ's redemptive work was precisely 'that we might receive adoption as sons' (Gal 4:5). German Sohnschaft ('sonship') captures the relational nuance beautifully, while Spanish and French adopcion and adoption preserve the legal metaphor.

(5×) The theological-legal concept of being placed as a son within God's family, conferring full rights of inheritance and intimate relationship. Paul uses it to describe both the present reality – the Spirit enables the cry 'Abba, Father' (Rom 8:15; Gal 4:5) – and the eschatological hope of bodily redemption (Rom 8:23). It also names a historic privilege of Israel (Rom 9:4) and the predestined purpose of God in Eph 1:5. German Sohnschaft emphasizes the relational 'sonship' dimension, while Spanish adopcion and French adoption foreground the legal transfer of status, together illuminating this single rich sense across all five occurrences. **BIRTH AND BEGETTING**

en: adoption, of-adoption | **es:** adopción, de-adopción | **fr:** Sohnschaft, adoption | **de:** Sohnschaft Rom 8:15; Rom 8:23; Rom 9:4; Gal 4:5; Eph 1:5

υἱός G5207 *N-VMP* (382×)

Son, descendant, or one characterized by a quality; used both literally and in Semitic idiom ('son of...')

Huios is one of the most theologically loaded nouns in the Greek New Testament. Its 382 occurrences range from the literal sense of 'male offspring' (Matt 1:21) to the messianic title 'Son of Man' and the supreme christological confession 'Son of God' (Matt 3:17; 16:16). Following Semitic idiom, it also denotes membership in a category: 'sons of light' (John 12:36), 'sons of Abraham' (Gal 3:7), 'sons of the kingdom' (Matt 8:12). This breadth means translations must navigate biological, relational, and metaphorical registers within a single lexeme – hijo, fils, Sohn all bear this same weight.

son, descendant, one characterized by (382×) Greek noun denoting a male offspring, a descendant, or one who belongs to or is characterized by a particular quality or group. Literal usage covers biological sons (Matt 1:21, the son born to Mary). The christological title ho huios tou theou ('the Son of God,' Matt 3:17; 16:16) and the apocalyptic ho huios tou anthropou ('the Son of Man,' Matt 8:20) dominate the theological landscape. Semitic-influenced category usage ('sons of light,' 'sons of Abraham') extends the word beyond kinship into spiritual identity and covenant belonging. **GEOGRAPHY AND SPACE**

en: Son, son | **es:** Hijo, hijo | **fr:** fils | **de:** Sohn Matt 3:17; Matt 4:3; Matt 4:6; Matt 8:20; Matt 8:29

ὕλη G5208 *N-AFS* (1×)

forest, woodland, or wood as material

James 3:5 observes that the tongue, though small, makes great boasts —just as a small fire can set ablaze a great forest. The image captures the destructive potential of uncontrolled speech: one careless word can ignite damage far beyond its apparent size, just as a tiny spark can consume vast woodlands. The forest represents anything vulnerable to fire's spread—relationships, communities, reputations, all of which can be devastated by the tongue's misuse. The metaphor warns of disproportionate consequences: small causes producing enormous effects.

(1×) James employs this term in his powerful warning about the tongue's destructive capacity. A forest or woodland represents extensive, valuable material that a small fire can destroy. The multilingual glosses—Spanish 'bosque', French and German 'Wald'—all

indicate extensive wooded area. The metaphor works through scale: the vast forest dwarfs the tiny spark, yet the spark can consume everything. Similarly, the small tongue can set ablaze an entire life or community. James's point is sobering: we must control our speech because its potential for harm far exceeds its physical size. **FOREST WOODLAND**

en: a-forest | **es:** bosque | **fr:** ὕλην | **de:** Wald Jas 3:5

σύ G5209

you (plural accusative); accusative form of the second person plural pronoun

This is ὑμᾶς, the accusative plural form of the second person pronoun, meaning 'you' as the direct object of a verb when addressing multiple people. Greek carefully distinguished singular from plural second person forms, unlike modern English which uses 'you' for both. This form appeared constantly in New Testament letters where apostles addressed communities: 'I exhort you,' 'God loves you,' 'I send you.' The plural forms were essential for epistolary discourse where writers addressed churches as corporate bodies. The accusative case marked the recipients of action, making this form fundamental to commands, blessings, warnings, and expressions of apostolic concern for congregations.

σύ G5210

you (plural nominative); second person plural pronoun as subject

This is ὑμεῖς, the nominative plural form of the second person pronoun, meaning 'you' as the subject when addressing a group. Greek's rich pronoun system distinguished singular from plural second person, and the nominative case marked who was performing the action. New Testament writers used it emphatically to contrast audiences with others: 'you are the light of the world,' 'you, however, are not in the flesh.' The form could stand alone for emphasis ('you yourselves know') or accompany verbs where English would simply say 'you.' It marked collective identity and responsibility in apostolic instruction to communities of believers.

ὑμέναι-ος G5211 *N-NMS* (2×)

Hymenaeus, a false teacher who shipwrecked his faith

Hymenaeus (named after the Greek god of marriage) was a heretical teacher who abandoned sound doctrine and damaged the faith of others. Paul mentions him twice, both times in stark warning. In 1 Timothy, he's one of two men Paul handed over to Satan for discipline so they might learn not to blaspheme. In 2 Timothy, he's linked with Philetus in teaching the resurrection had already happened, thereby upsetting the faith of some believers.

(2×) This proper name (from the wedding god Hymen) identifies a false teacher appearing in 1 Tim 1:20 and 2 Tim 2:17. Paul 'handed over' Hymenaeus to Satan for discipline after he made shipwreck of faith. Later paired with Philetus, Hymenaeus taught that the resurrection had already occurred, spreading destructive heresy that corrupted believers' understanding of eschatology and undermined hope in bodily resurrection. **PROPER NAMES (PERSONAL)**

en: Hymenaios | **es:** Hyménaios | **fr:** Ὑμέναιος | **de:** Hymenaeos 1Tim 1:20; 2Tim 2:17

ὑμέτερος G5212 *PPro-AM2P* (11×)

Your, yours — second-person plural possessive pronoun attributing ownership or association to the addressees

The possessive adjective ὑμέτερος (hymeteros) is the emphatic second-person plural possessive, meaning 'your' or 'yours.' It typically appears where the speaker draws a pointed contrast. Jesus declares, 'Yours is the kingdom of God' (Luke 6:20), distinguishes 'your time' from his own (John 7:6), appeals to 'your law' in debate with the Pharisees (John 8:17), and warns that persecuting him means persecuting them (John 15:20). In Luke 16:12, faithfulness with another's property earns 'what is your own.' Paul uses it for mutual belonging and spiritual matters (1 Cor 15:31; 16:17; Gal 6:13). Spanish 'vuestro' and Korean 'neohui-ui' convey the emphatic possessive.

your, yours (11×) Second-person plural possessive pronoun or adjective meaning 'your' or 'yours,' used emphatically to attribute ownership, association, or responsibility to the addressees. Jesus employs it to contrast his situation with the disciples' (John 7:6, 'your time'; John 8:17, 'your law'; John 15:20, 'your word/persecution'), to promise kingdom possession (Luke 6:20, 'yours is the kingdom'), and to distinguish true from entrusted property (Luke 16:12, 'your own'). Paul uses it for mutual belonging (1 Cor 16:17; 2 Cor 8:8) and spiritual boasting (1 Cor 15:31; Gal 6:13). Spanish 'vuestro/vuestra,' Arabic 'kum,' and Hindi 'tumhara' all serve as equivalents. **SECOND PERSON PLURAL**

en: of-your, your, your-own | **es:** de-vosotros, vuestra, vuestro | **fr:** de-vous, votre, vous | **de:** euch, euer, ihr Luke 6:20; Luke 16:12; John 7:6; John 8:17; John 15:20

σύ G5213

you (plural dative); dative form meaning 'to you' or 'for you' when addressing multiple people

This is ὑμῖν, the dative plural of the second person pronoun, meaning 'to you' or 'for you' when addressing groups. The dative case marked indirect objects, recipients of benefits, or those affected by actions. New Testament letters constantly used this form in promises ('grace to you and peace'), instructions ('I say to you'), and explanations ('this mystery is revealed to you'). The plural dative was essential for epistolary genre where apostles addressed whole churches. It structured the giving and receiving relationships between God, apostolic teachers, and believing communities, marking who received grace, teaching, commands, and encouragement.

ὑμν-έω G5214 *V-APA-NMP* (4×)

To sing a hymn, chant praise, or celebrate God in song; liturgical worship through vocal music.

Describes the act of singing sacred praise, whether in formal worship or spontaneous devotion. At the Last Supper (Matt 26:30; Mark 14:26), Jesus and the disciples sang a hymn before going out to the Mount of Olives — almost certainly the Hallel psalms (Ps 113-118). In Acts 16:25, Paul and Silas were 'singing hymns' to God at midnight in a Philippian jail, and Hebrews 2:12 quotes Psalm 22:22 where the Messiah declares 'I will sing your praise.' The German 'lobsingen' beautifully captures the compound idea of praise-singing that this Greek verb conveys.

(4×) To sing praise or chant a hymn in worship of God, whether in corporate liturgy or personal devotion. Matt 26:30 and Mark 14:26 describe Jesus and the disciples singing after the Passover meal, almost certainly the Hallel psalms. Acts 16:25 shows Paul and Silas singing hymns in prison at midnight, and Heb 2:12 places the verb on the lips of the Messiah himself via Ps 22:22. The German 'lobsingen' (praise-sing) and French 'chanter des hymnes' both highlight the specifically sacred and laudatory character of the singing. **SINGING AND MUSIC**

en: I-will-sing, having-sung-a-hymn, were-singing-hymns | **es:** cantaban-himnos, habiendo-cantado-himno, habiendo-cantado-un-himno | **fr:** chanter, chanter-des-hymnes, lobsingen | **de:** lobsingen, lobsingt Matt 26:30; Mark 14:26; Acts 16:25; Heb 2:12

ὕμνος G5215 *N-DMP* (2×)

hymns, songs of praise to God

Hymns are songs composed specifically for worship and praise, particularly addressed to God. Classical usage distinguished hymns (to gods or heroes) from other song types. Paul's instructions in Ephesians and Colossians both mention hymns as part of corporate Spirit-filled worship alongside psalms and spiritual songs. These likely included both inherited Jewish worship forms and new Christian compositions celebrating Christ.

(2×) From classical designation of songs in praise of gods/heroes, ὕμνοι in Eph 5:19 and Col 3:16 appear in Paul's triad: 'psalms, hymns, and spiritual songs.' The three terms (likely overlapping) capture the rich variety of Christian worship music. Hymns specifically may have celebrated Christ's person and work, as suggested

by quotations of early christological hymns embedded elsewhere in Paul's letters (e.g., Phil 2:6-11). SONGS AND HYMNS
en: hymns | **es:** con-himnos, himnos | **fr:** ὕμνοις | **de:** Lobgesang Eph 5:19; Col 3:16

σύ G5216
your, yours (plural); genitive plural of second person pronoun functioning as possessive
This is ὑμῶν, the genitive plural form of the second person pronoun, meaning 'of you' or 'your' when addressing groups. Greek used the genitive case for possession rather than separate possessive adjectives for all persons. This form appeared constantly in epistolary literature: 'your faith,' 'your love,' 'your work.' It allowed apostles to speak about the collective characteristics, possessions, or responsibilities of communities. The form could also indicate source ('from you') or relationship ('your brothers'). In New Testament ethical instruction, 'your' marked both what believers possessed in Christ and what they were responsible to demonstrate in conduct and character.

ὑπάγω G5217 *V-PIA-1S* (80×)
To go, proceed, depart — a verb of motion often used in commands, sometimes implying withdrawal or departure.
A common verb of movement in the Gospels, frequently appearing in Jesus' direct commands: 'Go, show yourself to the priest' (Matt 8:4), 'Go, sell what you have' (Matt 19:21). While the vast majority of its 80 occurrences simply mean 'go' or 'proceed,' a small but theologically significant subset carries the weightier sense of 'go away, withdraw,' as when Jesus asks the Twelve, 'Do you also wish to go away?' (John 6:67). Spanish distinguishes these with 'id/voy' versus 'iros,' and German uses 'geht-hin' versus 'weggehen,' confirming the departure nuance.

1. go, proceed (78×) General movement or travel: 'go, proceed, be on one's way.' The dominant sense across 78 occurrences, used in imperatives where Jesus sends people on missions or errands (Matt 5:24, 'Go, first be reconciled'; Matt 8:4, 'Go, show yourself to the priest'). French 'va' and Spanish 'id/voy' render this straightforwardly as simple motion toward a destination. CONDUCT AND WALKING
en: Go, I-am-going, I-go | **es:** Id, Voy, id | **fr:** va | **de:** geht-hin, weggehen Matt 5:24; Matt 5:41; Matt 8:4; Matt 8:32; Matt 9:6

2. go away, depart (2×) Deliberate departure or withdrawal: 'go away, depart,' with emphasis on leaving rather than arriving. Found in emotionally charged passages — Jesus' poignant question to the disciples, 'Do you also wish to go away?' (John 6:67), and the note that many were 'going away' to believe in Jesus (John 12:11). Spanish 'iros/se-iban' and German 'weggehen' mark this as separative motion, distinct from neutral travel. CONDUCT AND WALKING
en: to-go-away, were-going-away | **es:** iros, se-iban | **fr:** va | **de:** weggehen John 6:67; John 12:11

ὑπακοή G5218 *N-AFS* (15×)
obedience — the act or disposition of submitting to authority, especially to God or the gospel
Hupakoe derives from hupakouein ('to listen under,' i.e. to heed) and denotes willing submission — the full alignment of the will with a higher authority. Paul uses the term programmatically: the 'obedience of faith' bookends Romans (1:5; 16:26), framing the epistle as a call to responsive trust. The contrast between Adam's disobedience and Christ's obedience (Rom 5:19) gives the word its most theologically charged moment. Spanish 'obediencia,' French 'obeissance,' and German 'Gehorsam' confirm a single stable semantic core.

obedience (15×) Willing submission to an authoritative command, especially to God, the gospel, or Christ. Paul's phrase 'obedience of faith' (Rom 1:5; 16:26) describes the proper response to the gospel, while Rom 5:19 contrasts Adam's parakoe with Christ's hupakoe. In 2 Cor 10:5-6 the word extends to intellectual submission. Spanish 'obediencia,' French 'obeissance,' and German 'Gehorsam' uniformly confirm a single sense. GEOGRAPHY AND SPACE
en: obedience, of-obedience | **es:** de-obediencia, obediencia | **fr:** obéissance | **de:** Gehorsam Rom 1:5; Rom 5:19; Rom 6:16; Rom 15:18

ὑπακού-ω G5219 *V-PIA-3S* (21×)
To obey, submit to authority; to answer a door or respond to a summons
Built from hypo ('under') and akouō ('hear'), hypakouō literally means to 'listen from beneath'—to hear and respond with submission. The Gospels showcase its dramatic force: wind and sea 'obey' Jesus (Matt 8:27; Mark 4:41), and even unclean spirits comply at his command (Mark 1:27). Paul extends it to the obedience of faith (Rom 6:17) and children to parents (Eph 6:1; Col 3:20). The Spanish 'obedece/obedecen' and German 'gehorchen' consistently render this obedience sense. One delightful exception appears in Acts 12:13, where the servant Rhoda goes 'to answer' the gate—preserving the word's older meaning of responding to a knock or call.

1. obey, be obedient to (20×) To obey, comply with, or submit to an authority's commands. Used of the natural elements obeying Jesus (Matt 8:27; Mark 4:41; Luke 8:25), of evil spirits submitting to his authority (Mark 1:27), and of believers obeying the gospel, masters, or parents. The Spanish 'obedece/obedecen' and French 'obéir' consistently convey willing submission. Covers 20 of 21 occurrences across Gospels and Epistles. OBEY HEARKEN
en: it-obeyed, obey, obeyed | **es:** obedece, obedeced, obedecen | **fr:** obéir | **de:** gehorchen, gehorcht Matt 8:27; Mark 1:27; Mark 4:41; Luke 8:25; Luke 17:6

2. answer, listen, hearken (1×) To answer a door or respond to a knock or summons—the word's etymological root sense of 'listening under' or 'hearkening to a call.' In Acts 12:13, the servant girl Rhoda goes hypakousai ('to answer') the gate when Peter knocks. The Spanish 'escuchar' ('to listen') preserves this original nuance of attentive hearing and responding. Only 1 occurrence in the NT, a charming echo of the word's classical Greek heritage. OBEY HEARKEN
en: to-answer | **es:** escuchar | **fr:** obéir | **de:** gehorcht Acts 12:13

ὕπανδρος G5220 *Adj-NFS* (1×)
under a husband, married, subject to a husband
Romans 7:2 uses this term to describe a woman's legal status while her husband lives—she is 'under a husband,' bound by marriage law. Paul employs the marriage relationship as an analogy for believers' relationship to the Mosaic law: just as death releases a woman from marriage obligations, so death (through Christ) releases believers from the law's binding authority. The term emphasizes the legal dimension of marriage in Roman culture, where the wife's status was defined by her relationship to her husband. Death alone dissolves this legal bond.

(1×) Paul uses this legal-social term to establish his analogy about freedom from the law. The multilingual glosses—Spanish 'casada', French 'mari', German 'unter einem Mann'—all convey the married woman's legal status. In Roman law, a wife remained under her husband's authority (patria potestas) for life; only his death freed her to remarry without legal consequences. Paul applies this principle spiritually: believers have died with Christ to the law's authority, freeing them for a new relationship. The term grounds Paul's theological argument in universally understood legal-social reality. MARRIAGE AND MASTERY
en: under-husband | **es:** casada | **fr:** mari | **de:** unter-einem-Mann Rom 7:2

ὑπαντ-άω G5221 *V-AIA-3S* (10×)
To go out to meet or encounter someone, whether in greeting, supplication, or military confrontation.
Built from hypo ('toward') and antao ('meet face to face'), this verb describes deliberate movement toward an approaching person. Most New Testament occurrences depict neutral or positive encounters—the Gadarene demoniacs coming out to meet Jesus (Matt 8:28), the servant running to report the boy's healing (John 4:51), and women

meeting the risen Lord (Matt 28:9). Yet in Luke 14:31 a king goes out to 'meet' an advancing army, and multilingual evidence reveals the hostile coloring: Hindi 'saamna karne ko' (to confront), Korean '맞서기를' (to oppose), distinguishing this military sense from the otherwise welcoming encounters.

1. to meet, encounter (9×) To come face to face with someone, to go out to meet or encounter a person in greeting, supplication, or happenstance. Covers the majority of occurrences: the Gadarene demoniacs meet Jesus emerging from the tombs (Matt 8:28; Mark 5:2; Luke 8:27), women encounter the risen Christ on the road (Matt 28:9), and the servant meets the official's party with news of healing (John 4:51). Languages uniformly render this with neutral 'meet' vocabulary: Spanish 'encontraron/encontró,' French 'rencontrer,' German 'entgegengehen.' MEETING AND ENCOUNTERING
en: met, to-meet | **es:** encontrarnos, encontraron, encontró | **fr:** rencontrer | **de:** entgegengehen, ὑπήντησαν, ὑπήντησεν Matt 8:28; Matt 28:9; Mark 5:2; Luke 8:27; John 4:51

2. to oppose, confront (1×) To go out to meet in a hostile or adversarial sense, to confront or oppose a military force. In Luke 14:31, a king deliberates whether he can meet another king marching against him with twice his troops. Multilingual evidence sharpens this distinction: Hindi 'saamna karne ko' (to confront/face), Korean '맞서기를' (to oppose), and Spanish 'salir al encuentro' (to go out to meet in challenge) all signal that the movement here is toward battle, not welcome. MEETING AND ENCOUNTERING
en: to-meet | **es:** salir-al-encuentro | **fr:** rencontrer | **de:** ὑπαντῆσαι Luke 14:31

ὑπάντ-ησις G5222 *N-AFS* (3×)
meeting, encounter; the act of going out to meet someone, especially in formal reception
This noun describes the action of going out to meet someone approaching, often with the sense of a formal reception or welcoming party. In Hellenistic culture, it was customary for citizens to go out from the city to meet and honor visiting dignitaries. The term appears in contexts of anticipation and encounter—people going out to meet Jesus, whether in hostility (Matthew 8) or honor (Matthew 25, John 12). It carries more intentionality than a chance meeting; this is purposeful movement toward an expected arrival.

(3×) Matthew 8:34 shows the whole city going out "to meet" (eis hupantēsin) Jesus after he healed the demon-possessed men—though their request was for him to leave, not stay. Matthew 25:1 depicts the ten virgins going out "to meet" (eis hupantēsin) the bridegroom, a formal wedding reception. John 12:13 describes the Jerusalem crowd going out "to meet" (eis hupantēsin) Jesus with palm branches on what we call Palm Sunday, a royal reception. The Spanish encuentro, French rencontre, and German Entgegengang all convey the going-to-meet sense. The term emphasizes active movement toward Jesus, whether in rejection, anticipation, or celebration—the one constant being that he draws people out to encounter him. TENT OF MEETING
en: a-meeting, meeting | **es:** encuentro | **fr:** rencontre | **de:** Entgegengang, ὑπάντησιν Matt 8:34; Matt 25:1; John 12:13

ὕπαρξις G5223 *N-AFS* (2×)
possessions, property, goods, one's substance
This term refers to one's possessions, property, or material goods—what a person owns. In Acts, it describes the belongings that the early Jerusalem Christians sold to share with those in need, demonstrating radical generosity. In Hebrews, it refers to the earthly possessions that believers joyfully accepted the seizure of, knowing they had better and lasting possessions in heaven. The word highlights the material dimension of ownership that can be either shared or surrendered.

(2×) From philosophical/logical usage for 'existence' or 'substance,' ὕπαρξις developed the concrete sense of 'possessions' or 'property.' Acts 2:45 describes the Jerusalem believers selling their possessions (ὑπάρξεις) to distribute to the needy. Heb 10:34 commends readers who 'joyfully accepted the plundering of your possessions,' knowing heavenly treasures surpass earthly goods—the contrast revealing what holds ultimate value. INHERITANCE AND PROPERTY
en: possession, properties | **es:** posesiones, posesión | **fr:** Besitz, possession | **de:** Besitz, ὑπάρξεις Acts 2:45; Heb 10:34

ὑπάρχω G5224
begin, take initiative; exist already, belong to
This verb combines two distinct meanings. The first sense captures starting or taking the first step in an action, often with moral overtones—who struck the first blow or began the injustice. The second sense, more common in the New Testament, expresses existing beforehand or belonging to someone, describing possessions or inherent qualities. Both usages share the idea of priority or precedence, whether in time or in possession.

ὑπάρχω G5225 *V-PIA-3P* (60×)
To exist or be in a state; substantivized as possessions or property belonging to someone
A versatile verb that in the New Testament most often functions as a near-synonym of εἰμί, expressing existence or a state of being. Luke frequently employs it to describe someone's identity or condition (Luke 8:41, 'he was a ruler of the synagogue'). When the neuter plural participle τὰ ὑπάρχοντα is substantivized, it becomes a standard term for one's possessions or goods — a usage Jesus draws on pointedly in parables about wealth and stewardship (Matt 25:14; Luke 12:33). The Spanish 'bienes' and German 'sein' both capture the shift from abstract being to concrete belongings.

1. to be, to exist (45×) The primary New Testament usage: to be, to exist, or to be in a certain state or condition. Functions as an elevated alternative to εἰμί, often signaling something already in place or inherently true about a subject. Luke uses it extensively — more than any other NT author — to describe existing conditions (Luke 7:25, 'those in splendid clothing'; Luke 16:14, the Pharisees 'being money-lovers'). The multilingual glosses (Spanish 'eran/estaban', French 'être', German 'sein') consistently reflect this copulative or existential force. BEING AND EXISTENCE
en: being, they-were, were | **es:** eran, estaban, estando | **fr:** exister, être | **de:** ist, sein Luke 7:25; Luke 8:41; Luke 9:48; Luke 11:13; Luke 16:14

2. possessions, property, goods (14×) The substantivized neuter plural participle τὰ ὑπάρχοντα, meaning one's possessions, belongings, or property. This usage is especially prominent in Jesus' teaching on wealth and discipleship: 'sell your possessions' (Matt 19:21), the faithful steward set over all his master's goods (Matt 24:47), and the parable of the talents (Matt 25:14). Spanish 'bienes/posesiones' and English 'possessions' point directly to this concrete, material sense, distinguishing it sharply from the abstract existential use. BEING AND EXISTENCE
en: belonging, possessing, possessions | **es:** bienes, poseo, posesiones | **fr:** exister, être | **de:** ist, sein Matt 19:21; Matt 24:47; Matt 25:14; Luke 8:3; Luke 11:21

3. (1×) A single occurrence in Acts 4:37 where the participial form describes Barnabas as 'possessing' a field before selling it. While closely related to sense 2 (material goods), the active participial construction here emphasizes the act of having or owning rather than the possessions themselves. The Spanish 'poseyendo' captures this verbal, processual quality — Barnabas 'possessing' land, which he then liquidated for the community. BEING AND EXISTENCE
en: belonging | **es:** poseyendo | **fr:** exister | **de:** ist Acts 4:37

ὑπείκ-ω G5226 *V-PMA-2P* (1×)
to submit, yield, give way to authority
Hebrews 13:17 exhorts believers to obey and submit to their spiritual leaders, who keep watch over their souls. The verb suggests willing yielding rather than grudging compliance—recognizing legitimate authority and responding appropriately. Leaders bear heavy responsibility (they will give account), so the congregation should make their work a joy rather than a burden through respectful submission. The term balances authority and responsibility: leaders must serve

faithfully, and members must follow willingly. Mutual accountability characterizes healthy Christian community.

(1×) The author of Hebrews calls for appropriate submission to spiritual oversight within the believing community. The multilingual glosses—Spanish 'someteos', French and German 'nachgeben'—convey yielding or giving way to authority. This isn't blind obedience but recognition that shepherds need cooperation from the flock to fulfill their calling. The verb implies conscious choice to yield to legitimate leadership rather than resisting or creating unnecessary difficulty. The exhortation assumes leaders are faithful (keeping watch, giving account); in that context, submission benefits both leaders and those led, creating the conditions for effective spiritual care. **SUBJECTION AND AUTHORITY**

en: submit | **es:** someteos | **fr:** nachgeben | **de:** nachgeben Heb 13:17

ὑπεναντί-ος G5227 *Adj-NNS* (2×)

opposed, contrary, hostile, adversarial

This adjective describes what is set against or opposed to something else—whether enemies in battle, contrary properties, or hostile forces. In Colossians, it qualifies the 'certificate of debt' that stood opposed to us with its legal demands, which Christ canceled. Hebrews uses it to describe the fierce fury of fire that will consume God's adversaries. The word emphasizes active opposition or contrariness.

(2×) From classical usage for enemies in battle or contrary properties, ὑπεναντίος intensifies simple opposition. Col 2:14 describes the law's handwriting 'that was contrary to us' (ὑπεναντίον ἡμῖν) which Christ removed by nailing to the cross—legal requirements standing as hostile prosecutors. Heb 10:27 warns of 'fury of fire about to consume the adversaries' (τοὺς ὑπεναντίους), using the substantive for God's enemies facing judgment. **GEOGRAPHY AND SPACE**

en: adversaries, hostile | **es:** adversarios, contrario | **fr:** entgegengesetzt | **de:** entgegengesetzt Col 2:14; Heb 10:27

ὑπέρ G5228 *Adv* (155×)

Preposition/adverb: on behalf of, for the sake of; above, beyond, more than; concerning; exceedingly

One of the most theologically loaded prepositions in the New Testament, hyper carries a primary sense of acting on behalf of or for the benefit of another — central to Paul's atonement language ("Christ died hyper us"). With the genitive it expresses representation or substitution; with the accusative it means above or beyond, yielding a comparative force ("more than"). In compounds it intensifies verbs to express superabundance, as in Ephesians 3:20 where God does hyperekperissou — exceedingly beyond all we ask. Spanish 'por' and French 'pour' consistently capture the benefactive core, while German 'über' mirrors the spatial-comparative range.

1. on behalf of, for (120×) The dominant benefactive and substitutionary sense: acting for the sake of, in the interest of, or in place of someone. This is the preposition of atonement theology — 'the bread which I will give hyper the life of the world' (John 6:51), 'this is my blood poured out hyper you' (Luke 22:20). Spanish 'por', French 'pour', and German 'für' all converge on this agency-for-another meaning. With 120 occurrences it accounts for the vast majority of NT uses, spanning intercession (Rom 8:34), self-sacrifice (Gal 2:20), and general advocacy (Mark 9:40). **GEOGRAPHY AND SPACE**

en: for, for-, on-behalf-of- | **es:** por | **fr:** pour- | **de:** fuer-, für Mark 9:40; Mark 14:24; Luke 22:19; Luke 22:20; John 6:51

2. beyond, more than (11×) Comparative excess or surpassing: indicating something that goes beyond a standard or limit. The accusative case triggers this spatial-to-comparative shift — a light 'beyond' the brightness of the sun (Acts 26:13), not to think 'beyond' what is written (1 Cor 4:6). Spanish 'más allá de' and 'más de' capture the exceeding quality. This sense appears in warnings about exceeding proper limits (1 Cor 10:13, temptation not 'beyond' what you can bear) and in the parable of the shrewd manager (Luke 16:8), where worldly people are wiser 'hyper' the children of light. **GEOGRAPHY AND SPACE**

en: above, beyond, compared-to | **es:** a, más-allá-de, más-de | **fr:** pour- | **de:** fuer-, für Luke 16:8; Acts 26:13; 1Cor 4:6; 1Cor 10:13; 2Cor 1:8

3. concerning, about (10×) Topical reference: concerning, about, with regard to a subject matter. John the Baptist speaks hyper Jesus — 'concerning' him (John 1:30); Paul writes hyper Titus — 'about' his partner (2 Cor 8:23). This usage overlaps with peri but carries a slightly more invested, advocating tone, as if the speaker has a stake in the topic. French 'pour' handles this naturally, while Spanish shifts to 'acerca de' to mark the topical rather than benefactive reading. **GEOGRAPHY AND SPACE**

en: concerning, on-behalf-of | **es:** Acerca-de, Por, acerca-de | **fr:** pour- | **de:** fuer- John 1:30; Rom 9:27; 2Cor 1:8; 2Cor 8:23; 2Cor 8:24

4. above, over (8×) Spatial or hierarchical superiority: above, over. A disciple is not 'hyper' his teacher (Matt 10:24); one who loves father or mother 'hyper' Jesus is not worthy of him (Matt 10:37). Luke 6:40 extends this to the fully trained student becoming 'like' his teacher — not rising above. Spanish 'sobre' and the underlying Greek spatial sense connect this to the original locative meaning preserved in Homer, where hyper described physical position overhead. This is the etymological core from which all metaphorical extensions flow. **GEOGRAPHY AND SPACE**

en: above, over | **es:** sobre | **fr:** pour- | **de:** fuer-, für Matt 10:24; Matt 10:37; Luke 6:40

5. exceedingly, superabundantly (6×) Adverbial intensifier expressing extreme degree, often in Pauline compounds: hyperekperissou (exceedingly beyond, Eph 3:20), hyperlian (super-apostles, 2 Cor 11:5), hyperballontos (surpassingly, 2 Cor 11:23). Spanish captures this vividly with 'muchísimo más abundantemente' and 'sobreabundantemente.' These compound formations are distinctively Pauline and express a theology of divine superabundance — God's power and grace exceeding every human measure (1 Thess 3:10, praying hyperekperissou to see their face). **GEOGRAPHY AND SPACE**

en: exceedingly-beyond, more, super | **es:** muchísimo-más-abundantemente, más, sobreabundantemente | **fr:** fuer-, pour | **de:** fuer 2Cor 11:5; 2Cor 11:23; 2Cor 12:11; Eph 3:20; 1Thess 3:10

ὑπεραίρω G5229 *V-PSM/P-1S* (3×)

to lift oneself above, exalt oneself over others; in middle voice, to be exalted or elevated in pride

This verb describes the act of lifting oneself up or being elevated above others, typically in a negative sense of pride or arrogance. Paul uses it twice in the same verse (2 Corinthians 12:7) to describe being 'exalted above measure' by revelations, a temptation checked by his thorn in the flesh. The Antichrist figure in 2 Thessalonians 2:4 'exalts himself above' all that is called God. The multilingual evidence consistently captures this sense of prideful elevation: Spanish 'enaltezca' (exalt), French 's'élever' (rise up), German 'sich-ueberheben' (overreach oneself).

(3×) The reflexive middle voice emphasizes self-exaltation, lifting oneself above proper bounds through pride. The usage in 2 Corinthians 12:7 warns against spiritual pride from revelations, while 2 Thessalonians 2:4 depicts eschatological arrogance in opposing God. The consistent reflexive sense across translations—Spanish 'se exalta,' French 's'élever'—highlights the self-directed nature of this prideful elevation, distinguishing it from passive exaltation by others. **LIFTING AND EXALTING**

en: I-might-be-exalted, exalting-himself | **es:** me-enaltezca, que-se-exalta | **fr:** s'élever, ὑπεραιρόμενος | **de:** sich-ueberheben 2Cor 12:7; 2Thess 2:4

ὑπέρακμος G5230 *Adj-NFS* (1×)

Beyond prime marriageable age; sexually mature, describing a condition requiring marriage (1 Cor 7:36)

This rare term appears only in Paul's counsel about marriage in 1 Corinthians 7. It describes someone who has passed the culturally appropriate age for marriage, creating social or practical pressure for the relationship to be formalized. The cross-linguistic evidence (Spanish 'pasada de edad', German 'überreif') captures the temporal

aspect—beyond the expected time. Paul uses this as part of his pastoral advice about when celibacy should give way to marriage.

(1×) The single occurrence in 1 Cor 7:36 places this term within Paul's extended discussion of marriage and celibacy. The multilingual glosses consistently point to a temporal threshold being crossed—the Spanish 'pasada de edad' (past the age) and German 'überreif' (overripe) both suggest a developmental stage that has been exceeded. The context concerns a father's decision about his daughter's marriage when she has reached an age where remaining unmarried would be socially problematic or personally difficult. **MARRIAGE AND MASTERY**

en: past-marriageable-age | **es:** pasada-de-edad | **fr:** au-delà-de-l'âge | **de:** ueberreif 1Cor 7:36

ὑπεράνω G5231 *Prep* (3×)

far above, above and beyond; a strengthened form indicating superior position or status

This compound adverb/preposition (huper- "over" + anō "above") intensifies the sense of "above" to mean "far above" or "high over." It suggests not just physical height but supremacy, superiority, transcendence. While classical Greek used it for spatial position (above the horizon) or social rank (acting above others), the New Testament uses focus entirely on Christ's supreme exaltation—his position far above all other powers, authorities, and heavens. The term emphasizes the absolute supremacy of Christ in the cosmic hierarchy.

(3×) Ephesians 1:21 declares Christ seated "far above" (huperanō) all rule, authority, power, dominion, and every name—emphasizing his absolute sovereignty over all cosmic powers. Ephesians 4:10 describes Christ ascending "far above" (huperanō) all the heavens to fill all things—spatial transcendence enabling omnipresent fullness. Hebrews 9:5 mentions the cherubim of glory overshadowing the mercy seat "above" (huperanō)—the only non-Christological use, but still suggesting honored position over the ark's most sacred object. The multilingual glosses (Spanish encima/muy por encima, French au-dessus, German über) range from simple "above" to intensified "far above." In Ephesians especially, this term anchors the cosmic Christology—Jesus isn't just above, he's incomparably above every other authority. **GEOGRAPHY AND SPACE**

en: above, far-above | **es:** encima, muy-por-encima-de | **fr:** au-dessus | **de:** ueber Eph 1:21; Eph 4:10; Heb 9:5

ὑπεραυξ-άνω G5232 *V-PIA-3S* (1×)

To grow or increase exceedingly, beyond measure; used of spiritual growth (2 Thess 1:3)

Paul uses this intensive compound to describe the Thessalonians' remarkable spiritual growth. The prefix 'hyper-' intensifies the basic verb for growth, suggesting growth that exceeds normal expectations. While classical Greek could use it for plants growing beyond their bounds, Paul applies it metaphorically to faith increasing abundantly. The French retains the Greek transliteration while Spanish and German both capture the excessive, beyond-normal-measure quality of this growth.

(1×) In 2 Thess 1:3, Paul thanks God because the Thessalonians' faith 'grows exceedingly.' The compound verb with its intensive prefix suggests growth beyond ordinary measures—Spanish 'sobrecrece' (over-grows) and German 'über die Maßen wachsen' (grow beyond measure) both preserve this sense of exceeding normal bounds. Though classical usage could describe physical plants, Paul's metaphorical application to faith emphasizes the supernatural character of their spiritual development under persecution. **SPROUTING AND GROWING**

en: grows-exceedingly | **es:** sobrecrece | **fr:** ὑπεραυξάνει | **de:** ueber-die-Massen-wachsen 2Thess 1:3

ὑπερβαίνω G5233 *V-PNA* (1×)

To overstep, transgress; to cross boundaries that should be respected, especially moral or relational ones

This verb originally described physically stepping over boundaries—walls, rivers, thresholds. By extension it came to mean transgressing moral or social limits. In 1 Thessalonians 4:6, Paul uses it in his instruction about sexual purity and fair dealing in business or marriage matters, warning believers not to cross lines that would wrong a fellow believer. The translations consistently capture both the boundary-crossing aspect (Spanish 'sobrepasar,' German 'überschreiten') and its moral application.

(1×) The occurrence in 1 Thess 4:6 appears in Paul's ethical teaching: believers must not 'transgress and wrong' a brother in matters of sexual conduct or possibly business dealings (the context is debated). The classical usage involved physically crossing boundaries—scaling walls or rivers—but here Paul applies it to moral boundaries. Spanish 'sobrepasar' (to surpass/cross over) and German 'überschreiten' (to overstep) maintain the spatial metaphor while recognizing its application to ethical limits that must not be violated. **CROSSING OVER**

en: to-transgress | **es:** sobrepasar | **fr:** ὑπερβαίνειν | **de:** ueberschreiten 1Thess 4:6

ὑπερβάλλω G5234 *Adv* (1×)

Excessively, beyond all measure; an intensive adverb emphasizing extraordinary degree

Paul uses this emphatic adverb in 2 Corinthians 11:23 to intensify his claim of suffering more than the false apostles who challenged his authority. It's one of several 'hyper-' compounds Paul employs to stress the extraordinary nature of his apostolic labors and afflictions. The adverb pushes the comparison beyond normal bounds—he hasn't just suffered more, but excessively, extraordinarily more. Cross-linguistic renderings consistently emphasize this excessive quality.

(1×) In 2 Cor 11:23, Paul boasts 'foolishly' about his apostolic credentials, claiming he has served 'excessively' more than his opponents—more labors, beatings, imprisonments, dangers. The adverb intensifies the comparison to an almost absurd degree, which fits Paul's rhetorical strategy of 'boasting' in weakness. Spanish 'sobremanera' (exceedingly) and French 'excessivement' (excessively) both capture this sense of going far beyond normal measure. German 'übermäßig' (excessively) similarly stresses the extraordinary degree of Paul's sufferings. **MORE AND GREATER**

en: excessively | **es:** sobremanera | **fr:** excessivement | **de:** uebermaessig 2Cor 11:23

ὑπερβάλλω G5235 *V-PPA-GFS* (5×)

hyperballo – to surpass, exceed, or go beyond all measure; to be extraordinary in degree

The verb hyperballo (literally 'to throw beyond') is used exclusively by Paul, and always in participial form, to describe realities that exceed any standard of comparison. It is a word reserved for the superlative: the surpassing glory of the new covenant eclipses that of the old (2 Cor 3:10), the surpassing grace of God overflows toward the Corinthians (2 Cor 9:14), and the surpassing greatness of God's power works in believers (Eph 1:19). Spanish sobrepasante, French surpasser, and German ueberragend all attempt to capture this 'beyond-all-measure' quality. The English word 'hyperbole' descends directly from this root.

(5×) To surpass or exceed all comparison, used by Paul exclusively in participial form to mark realities of extraordinary, incomparable degree. In 2 Cor 3:10 the surpassing (hyperballon) glory of the new covenant makes the old covenant's glory seem like no glory at all; in Eph 1:19 and 2:7 it describes the immeasurable greatness of God's power and grace. Spanish sobrepasante and German ueberragend both convey the idea of towering above, while French surpasser captures the act of exceeding – all converging on a single intensifying sense across all five Pauline occurrences. **AUTO-DETECTED COMMUNITY 12809 WITH 3 SENSES**

en: surpassing | **es:** que-supera, sobrepasante | **fr:** surpasser, ὑπερβάλλον, ὑπερβάλλουσαν | **de:** ueberragend 2Cor 3:10; 2Cor 9:14; Eph 1:19; Eph 2:7; Eph 3:19

ὑπερβολ-ή G5236 *N-NFS* (8×)

Surpassing degree, excess, extraordinary measure; used by Paul to express what goes beyond all normal scale.

A noun denoting something that exceeds normal limits—an extraordinary degree or surplus. Paul uses it almost exclusively, often in the frozen phrase 'kath' hyperbolen' (beyond measure, exceedingly). He speaks of sin becoming 'sinful beyond measure' (Rom 7:13), of affliction in Asia that was 'beyond measure, beyond strength' (2 Cor 1:8), and most strikingly of an 'eternal weight of glory beyond all comparison' (2 Cor 4:17). English borrowed this word directly as 'hyperbole,' but in Paul's hands it is no rhetorical exaggeration—it describes realities that genuinely surpass human categories.

surpassing degree, excess, extraordinary measure (8×)

A surpassing or extraordinary degree, an excess that goes beyond normal measure. Used almost exclusively by Paul in the adverbial phrase 'kath' hyperbolen' (beyond measure, exceedingly) or in genitive constructions expressing superlative quality. In Romans 7:13 sin becomes 'exceedingly sinful'; in 2 Corinthians 1:8 Paul's affliction pressed 'beyond measure, beyond strength'; in 2 Corinthians 4:17 momentary affliction produces an 'eternal weight of glory' that is 'beyond all comparison' (kath' hyperbolen eis hyperbolen). The French 'au-delà' (beyond) and Spanish 'excesivamente' both register the idea of breaking past limits. Paul also uses it to commend a 'still more excellent way' (1 Cor 12:31). **GEOGRAPHY AND SPACE**

en: excellence, excess, measure | **es:** excelencia, excesivamente, exceso | **fr:** au-delà, excès | **de:** Uebermaass Rom 7:13; 1Cor 12:31; 2Cor 1:8; 2Cor 4:7; 2Cor 4:17

ὑπερορ-άω G5237 *V-APA-NMS* (1×)

To overlook, disregard, take no notice of; especially to pass over without punishment

In classical Greek, this verb could mean looking down from above or, more commonly, overlooking in the sense of ignoring or disregarding. Acts 17:30 uses it in Paul's Areopagus speech to describe God's patient forbearance toward pagan ignorance before Christ. God 'overlooked' the times of ignorance—not in the sense of approving, but of withholding immediate judgment. The Spanish 'pasando por alto' (passing over) and French 'fermer les yeux' (closing the eyes) capture this sense of deliberate non-intervention pending a fuller revelation.

(1×) In Acts 17:30, Paul declares that God 'having overlooked the times of ignorance, now commands all people everywhere to repent.' The context is God's patient dealings with Gentiles who lacked Israel's revelation. The verb suggests deliberate forbearance rather than approval—God did not punish immediately, but passed over (Spanish 'pasando por alto') or closed His eyes (French 'fermer les yeux') to human ignorance until the appointed time of fuller revelation through Christ. The overlooking was temporary, conditional, and has now ended. **AUTO-DETECTED COMMUNITY 10168 WITH 3 SENSES**

en: having-overlooked | **es:** pasando-por-alto | **fr:** fermer-les-yeux | **de:** ὑπεριδὼν Acts 17:30

ὑπερέκεινα G5238 *Prep* (1×)

Beyond, on the other side of; a spatial preposition indicating what lies past a boundary

This prepositional adverb indicates spatial extension beyond a given point. In 2 Corinthians 10:16, Paul expresses his desire to preach the gospel 'beyond' the regions where the Corinthians live, meaning in territories farther away that haven't yet heard. The word emphasizes frontier expansion—moving past current boundaries into new territory. All major translations preserve this straightforward spatial sense of 'beyond' or 'on the other side of.'

(1×) Paul uses this in 2 Cor 10:16 within his defense against accusations of overstepping his apostolic authority. He clarifies that his ambition is to preach the gospel 'beyond' Corinth—in regions (Spanish 'más allá,' French 'au-delà,' German 'darüber hinaus') that lie farther away and remain unevangelized. The preposition emphasizes spatial progression: Paul doesn't want to build on another's foundation but to press into virgin territory beyond the current boundaries of the church's witness. **GEOGRAPHY AND SPACE**

en: beyond | **es:** más-allá | **fr:** au-delà | **de:** darueber-hinaus 2Cor 10:16

ὑπερεκ-τείνω G5239 *V-PIA-1P* (1×)

To overextend, stretch beyond proper limits; to claim more than what legitimately belongs to one

This compound verb means to stretch oneself beyond appropriate bounds. In 2 Corinthians 10:14, Paul defends himself against charges of overreaching his apostolic authority by insisting he does not 'overextend' himself—unlike his opponents, he came to Corinth with legitimate apostolic commission, so ministering there falls within his proper sphere. The Spanish and French translations capture the stretching imagery while German emphasizes the excessive extension beyond rightful limits.

(1×) In 2 Cor 10:14, Paul argues that coming to Corinth wasn't overstepping his bounds: 'we are not overextending ourselves, as though we did not reach you.' His critics apparently accused him of claiming authority in regions not assigned to him. The verb's imagery is of stretching (Spanish 'nos extendemos,' French 's'étendre') beyond one's proper reach. Paul counters that he does stretch far, but legitimately—his apostolic commission includes Corinth, so he hasn't exceeded the boundaries God set for his ministry. **STRETCHING AND EXTENDING**

en: we-overextend | **es:** nos-extendemos | **fr:** s'étendre | **de:** sich-ueberstrecken 2Cor 10:14

ὑπερεκ-χέω G5240 *V-PPM/P-ANS* (1×)

Running over, overflowing; exceeding capacity, used of abundant generosity (Luke 6:38)

This passive participle describes liquid overflowing a container that can't hold it all. Jesus uses it in Luke 6:38 to promise extravagant divine reciprocity for generous giving: the measure you receive will be 'running over,' pressed down and shaken together so that more fits in, yet still spilling over the brim. The image is of abundance exceeding all limits. All major translations preserve the overflowing, spilling-over imagery.

(1×) In Luke 6:38, Jesus promises that generous givers will receive a measure 'pressed down, shaken together, running over.' The participle describes grain or liquid filling a container beyond capacity so it spills over the rim. Spanish 'rebosante' (overflowing), French 'déborder' (to overflow), and the Greek transliteration all preserve this vivid imagery of abundance that cannot be contained. The promise is hyperabundant reciprocity—divine generosity so lavish it exceeds the vessel's ability to hold it. **POURING AND SHEDDING**

en: running-over | **es:** rebosante | **fr:** déborder | **de:** ὑπερεκχυννόμενον Luke 6:38

ὑπερεν-τυγχάνω G5241 *V-PIA-3S* (1×)

To intercede, plead on behalf of another; to make petition for someone's benefit

This compound verb intensifies the basic meaning of intercession—literally 'to meet with on behalf of.' Romans 8:26 uses it to describe the Holy Spirit's intercessory work, groaning on our behalf when we don't know how to pray. The Spirit doesn't just pray alongside us but advocates for us, pleading our case before the Father with divine insight into our true needs. The consistent cross-linguistic rendering is 'intercede' or equivalent.

(1×) In Rom 8:26, Paul teaches that 'the Spirit himself intercedes for us with groanings too deep for words.' The verb emphasizes the Spirit's advocacy role—He doesn't merely accompany our prayers but pleads on our behalf (Spanish 'intercede,' French 'intercéder,' German 'Fürbitte einlegen'). The context describes the Spirit compensating for our weakness and ignorance in prayer, stepping in to advocate for what we truly need even when we cannot articulate it. This is divine intercession within the believer's heart. **PRAYER AND SUPPLICATION**

en: intercedes | **es:** intercede | **fr:** intercéder | **de:** Fuerbitte-einlegen Rom 8:26

ὑπερέχω G5242 *V-PPA-AMP* (5×)

hyperecho – to be above, surpass, or excel; to hold a superior position in rank or value

The verb hyperecho (literally 'to hold above') denotes superiority in either rank or quality. Paul uses it in both social and spiritual registers: governing authorities are 'superior' powers to be respected (Rom 13:1), fellow believers are to be esteemed as surpassing oneself in honor (Phil 2:3), knowing Christ is of surpassing value compared to all else (Phil 3:8), and the peace of God surpasses all understanding (Phil 4:7). Peter likewise urges submission to the emperor as 'supreme' (1 Pet 2:13). Spanish superior and French surpasser both capture the dual force of rank and transcendence that this versatile word carries.

(5×) To hold a position above, whether in governing authority, personal worth, or incomparable value. Paul instructs submission to 'governing' (hyperechousais) authorities in Rom 13:1, urges believers to consider others as surpassing themselves in Phil 2:3, and declares that knowing Christ surpasses (hyperechon) everything in Phil 3:8. The peace of God that surpasses all understanding (Phil 4:7) represents the word's most celebrated occurrence. Spanish superior, French surpasser, and German ueberragen converge on this single semantic core of preeminence, whether applied to political rank or transcendent spiritual realities. **AUTO-DETECTED COMMUNITY 12809 WITH 3 SENSES**

en: being-superior, supreme, surpassing | **es:** a-superior, que-sobrepasa, superiores | **fr:** surpasser | **de:** ueberragen Rom 13:1; Phil 2:3; Phil 3:8; Phil 4:7; 1Pet 2:13

ὑπερηφᾰν-ία G5243 *N-NFS* (1×)

Pride, arrogance; an inflated sense of one's own importance, showing contempt toward others

This noun describes the vice of arrogance and self-exaltation. In Mark 7:22, Jesus lists it among the evil thoughts and actions that defile a person, coming from within the human heart. It's not mere self-confidence but contemptuous pride that looks down on others. Classical Greek usage included the nuance of contempt toward others, and the New Testament context confirms this moral and relational dimension. All translations render it as pride or its equivalent.

(1×) Jesus includes this vice in His catalog of evils in Mark 7:22 that proceed from within the heart: 'pride, foolishness'—moral contamination that defiles from the inside out. The noun denotes not healthy self-respect but arrogant self-exaltation that breeds contempt for others. Spanish 'orgullo,' French 'orgueil,' and German 'Hochmut' all designate this vice of inflated self-importance. The classical usage sometimes specified 'contempt toward' someone, highlighting the relational damage pride causes by elevating oneself and denigrating others. **GEOGRAPHY AND SPACE**

en: pride | **es:** orgullo | **fr:** orgueil | **de:** Hochmut Mark 7:22

ὑπερήφᾰν-ος G5244 *Adj-AMP* (5×)

hyperephanos – arrogant, proud, haughty; one who exalts self above others in contemptuous disdain

The adjective hyperephanos (literally 'one who shows himself above') describes a person puffed up with overweening pride who looks down on others with contempt. It goes beyond simple self-confidence into the territory of insolent disdain – a pride that sets itself against both neighbor and God. Mary's Magnificat announces that God 'has scattered the proud (hyperephanous) in the thoughts of their hearts' (Luke 1:51), and both James and Peter quote Proverbs 3:34: 'God opposes the proud but gives grace to the humble' (Jas 4:6; 1 Pet 5:5). Spanish soberbios, French orgueilleux, and German hochmuetig all carry the negative moral coloring of sinful haughtiness.

(5×) Arrogant and haughty, describing a person who exalts himself above others in contemptuous self-regard that provokes divine opposition. In Luke 1:51 Mary proclaims that God scatters the proud (hyperephanous) in the imagination of their hearts; in Rom 1:30 and 2 Tim 3:2 it appears in vice catalogs alongside blasphemers and boasters. The double quotation of Prov 3:34 in Jas 4:6 and 1 Pet 5:5 – 'God opposes the proud' – shows that this pride is uniquely odious to God. Spanish soberbios, French orgueilleux, and German hochmuetig all converge on the same negative moral valence across all five occurrences. **PRIDE AND ARROGANCE**

en: arrogant, proud, to-proud | **es:** a-soberbios, soberbios | **fr:** orgueilleux | **de:** hochmuetig, ὑπερηφάνους Luke 1:51; Rom 1:30; 2Tim 3:2; Jas 4:6; 1Pet 5:5

ὑπερνῑκάω G5245 *V-PIA-1P* (1×)

To conquer overwhelmingly, be more than conqueror; to prevail decisively and completely

This vivid compound intensifies the basic verb for conquering by adding 'hyper-'—to conquer beyond conquering, to win overwhelmingly. Romans 8:37 uses it to describe believers' victory through Christ's love: we don't just barely survive opposition, we 'overwhelmingly conquer' through Him who loved us. The term suggests triumph so complete it exceeds ordinary victory. Translations struggle to capture the intensive prefix, with Spanish offering 'more than conquerors.'

(1×) In Rom 8:37, Paul concludes his list of afflictions by declaring, 'in all these things we overwhelmingly conquer through him who loved us.' After cataloging tribulation, persecution, famine, and sword, Paul doesn't claim mere survival but hyper-victory. Spanish 'somos más que vencedores' (we are more than conquerors) captures the intensive sense—not just winning but prevailing so decisively that the opposition is crushed. The victory flows from Christ's love as the enabling power that transforms suffering into triumph. **OVERCOME CONQUER**

en: we-overwhelmingly-conquer | **es:** somos-más-que-vencedores | **fr:** vaincre | **de:** weit-ueberwinden Rom 8:37

ὑπέρογκ-ος G5246 *Adj-ANP* (2×)

excessive, swollen, bombastic, arrogant (of speech or attitude)

This adjective describes what is excessively swollen or oversized, and metaphorically, speech that is pompous, bombastic, or boastful. Both New Testament uses describe the inflated, empty words of false teachers. Peter warns of those who speak great swelling words of vanity to entice the unstable. Jude similarly condemns those speaking arrogant words to gain advantage. The image is of puffed-up, hollow rhetoric designed to impress and deceive.

(2×) From classical usage for excessive bulk or immoderate size, and metaphorically for 'ponderous, verbose' style, ὑπέρογκος describes boastful speech. 2 Pet 2:18 warns of false teachers speaking 'great swelling words' (ὑπέρογκα) of emptiness to seduce the unstable. Jude 16 similarly condemns grumblers speaking 'arrogant words' (ὑπέρογκα) while flattering for advantage—hollow, inflated rhetoric masking spiritual bankruptcy. **PRIDE AND ARROGANCE**

en: boastful-things, swelling | **es:** arrogantes, palabras-arrogantes | **fr:** choses-enflées„ ὑπέρογκα | **de:** Aufgeblasenes, aufgeblasen 2Pet 2:18; Jude 1:16

ὑπεροχ-ή G5247 *N-DFS* (2×)

superiority, prominence, pre-eminence, authority

This noun denotes superiority, prominence, or a position of pre-eminence. Literally it can mean a physical projection or height; metaphorically it indicates excellence or high rank. Paul uses it in 1 Corinthians to deny coming with superiority of eloquence or wisdom when proclaiming Christ. In 1 Timothy, it appears in the instruction to pray for those in high positions or authority. The word emphasizes relative status or standing.

(2×) From classical meanings of physical 'projection' or 'eminence,' ὑπεροχή metaphorically denotes pre-eminence or superiority. 1 Cor 2:1 has Paul disclaiming coming 'with superiority of speech or wisdom' (ὑπεροχὴν λόγου ἢ σοφίας), rejecting rhetorical showmanship. 1 Tim 2:2 instructs prayers 'for those in high position' (ἐν ὑπεροχῇ ὄντων)—those holding authority—showing the term's range from intellectual superiority to official rank. **MORE AND GREATER**

en: authority, excellence | **es:** excelencia, preeminencia | **fr:** éminence, ὑπεροχῇ | **de:** Vorrang 1Cor 2:1; 1Tim 2:2

ὑπερπερισσ-εύω G5248 *V-AIA-3S* (2×)

to abound exceedingly, overflow greatly, be in excess

This intensive compound verb means to overflow abundantly or be in extreme excess. Paul uses it to describe both the super-abounding of grace over sin in Romans, and his own overflowing comfort/joy despite affliction in 2 Corinthians. The prefix intensifies the already-strong idea of abounding, suggesting a lavish, almost overwhelming surplus.

(2×) The compound ὑπερπερισσεύω intensifies περισσεύω (abound) with the prefix ὑπέρ- (beyond, exceedingly). Rom 5:20 declares that where sin increased, grace 'abounded all the more' (ὑπερεπερίσσευσεν)—a theological superlative showing grace's overwhelming victory. 2 Cor 7:4 describes Paul 'overflowing with joy' (ὑπερπερισσεύομαι τῇ χαρᾷ) amid affliction, using the middle voice for abundant internal experience despite external trouble. **ABOUNDING AND SURPLUS**

en: I-overflow, abounded-all-the-more | **es:** sobreabundo, sobreabundó | **fr:** surabonder | **de:** ueberfliessen Rom 5:20; 2Cor 7:4

ὑπερπερισσ-ῶς G5249 *Adv* (1×)

Beyond all measure, exceedingly, superabundantly; an intensive adverb emphasizing extreme degree

This emphatic adverb stacks intensifying elements to stress the extraordinary degree of something—literally 'hyper-abundantly.' In Mark 7:37, the crowd's reaction to Jesus' healing of the deaf-mute is described with this word: they were 'beyond measure' astonished. The adverb expresses amazement that exceeds normal bounds. Spanish and German both render it 'exceedingly,' 'beyond all measure,' while French uses 'excessively' to capture the sense of surpassing ordinary limits.

(1×) In Mark 7:37, after Jesus heals a deaf man with a speech impediment, the crowd responds with astonishment 'beyond measure,' saying, 'He has done all things well.' The adverb intensifies their amazement to an extraordinary degree—Spanish 'sobremanera' (exceedingly) and German 'über alle Maßen' (beyond all measure) both stress that their wonder exceeded ordinary limits. This superabundant astonishment fits Mark's pattern of highlighting the overwhelming impact of Jesus' miraculous works on witnesses. **SUFFICIENCY AND WORTH**

en: beyond-measure | **es:** sobremanera | **fr:** excessivement | **de:** ueber-alle-Massen Mark 7:37

ὑπερπλεονάζω G5250 *V-AIA-3S* (1×)

To abound exceedingly, overflow in superabundance; to increase beyond all ordinary measure

This compound verb intensifies the idea of abounding or increasing—literally to 'hyper-abound.' In 1 Timothy 1:14, Paul uses it to describe how God's grace toward him 'superabounded' along with faith and love in Christ Jesus. Despite Paul's former blasphemy and persecution of the church, divine grace didn't just cover his sin but overflowed abundantly. The term stresses grace exceeding what was needed, lavished beyond measure on an undeserving persecutor.

(1×) In 1 Tim 1:14, Paul reflects on his conversion: 'the grace of our Lord superabounded with faith and love that are in Christ Jesus.' The context is autobiographical—Paul was a violent persecutor, yet grace didn't merely forgive but overflowed (German 'überreichlich,' abundantly). The verb's intensive prefix stresses that divine grace exceeded what strict justice required, flooding Paul's life with faith and love he hadn't earned. This superabundance demonstrates the Lord's patience as an example to future believers. **ABOUNDING AND SURPLUS**

en: superabounded | **es:** sobreabundó | **fr:** ὑπερεπλεόνασεν | **de:** ueberreichlich 1Tim 1:14

ὑπερυψόω G5251 *V-AIA-3S* (1×)

To exalt to the highest place, elevate supremely; to raise to the position of ultimate honor

This intensive compound describes exaltation to the utmost degree—literally to 'hyper-exalt.' Philippians 2:9 uses it to describe God's response to Christ's humiliation and death: 'Therefore God highly exalted him' and gave him the name above every name. After Jesus humbled himself to the point of crucifixion, the Father elevated him to supreme cosmic authority. The verb's intensive prefix stresses that this exaltation surpasses all others—it's not just honor but supreme, universal lordship.

(1×) In Phil 2:9, following the hymn of Christ's self-emptying and obedience to death, Paul writes, 'Therefore God highly exalted him and bestowed on him the name above every name.' The verb describes God's response to Christ's humiliation—not just restoration but elevation to supreme cosmic lordship (Spanish 'sobre-exaltó,' over-exalted; German 'hoch erhöhen,' highly exalt). The intensive prefix indicates this isn't ordinary honor but enthronement at the right hand of God with universal authority over all powers and names. **LIFTING AND EXALTING**

en: highly-exalted | **es:** sobre-exaltó | **fr:** ὑπερύψωσεν | **de:** hoch-erhoehen Phil 2:9

ὑπερφρον-έω G5252 *V-PNA* (1×)

To think too highly of oneself, be arrogant; to have an inflated opinion beyond what is warranted

This verb combines 'hyper-' (beyond) with 'think' to mean thinking of oneself beyond what is appropriate—being conceited or arrogant. In Romans 12:3, Paul warns believers not to 'think more highly of themselves than they ought to think' but to think with sober judgment. The play on words in Greek (using multiple forms of 'think') emphasizes right self-assessment versus inflated self-opinion. Translations consistently capture the vice of excessive self-regard.

(1×) In Rom 12:3, Paul instructs, 'Do not think more highly of yourself than you ought to think, but think with sober judgment.' The verb describes thinking beyond (Spanish 'pensar más alto,' thinking higher) what is fitting—an inflated self-assessment disconnected from the measure of faith God has given. Paul's wordplay on 'thinking' emphasizes the contrast between arrogant self-exaltation (German 'sich überheben,' to exalt oneself) and the sober, accurate self-knowledge that recognizes one's gifts as apportioned by grace. **GEOGRAPHY AND SPACE**

en: to-think-highly | **es:** pensar-más-alto | **fr:** être-très-pensé | **de:** sich-ueberheben Rom 12:3

ὑπερῷον G5253 *N-DNS* (4×)

An upper room, upstairs chamber; a room on the upper floor of a house used for prayer, meetings, or lodging.

Designates an elevated room in a multi-story dwelling, typically the most private and honorable space in a Near Eastern home. In Acts 1:13 the disciples gather in 'the upper room' after the ascension — a location that became iconic in Christian memory. Acts 9:37 and 9:39 place the body of Tabitha in an upper room at Joppa, and Acts 20:8 describes the well-lit upper chamber at Troas where Paul preached until midnight. The German 'Obergemach,' Spanish 'aposento alto,' and French 'chambre haute' all preserve the spatial 'upper' element, reflecting the architectural reality of first-century Mediterranean houses.

(4×) An upper-story room in a house, used for gatherings, prayer, or lodging the dead before burial. Acts 1:13 identifies the famous upper room where the apostles awaited Pentecost. Acts 9:37,39 place Tabitha's body in such a room at Joppa, while Acts 20:8 sets Paul's midnight sermon in a lamp-lit upper chamber at Troas. The German 'Obergemach,' Spanish 'aposento alto,' and French 'chambre haute' all emphasize the elevated position within the house, reflecting the cultural significance of upper rooms as semi-private gathering spaces. **CELESTIAL UPPER CHAMBERS**

en: upper-room | **es:** aposento-alto | **fr:** chambre-haute | **de:** Obergemach Acts 1:13; Acts 9:37; Acts 9:39; Acts 20:8

ὑπέχω G5254 *V-PPA-NFP* (1×)

To undergo, endure, suffer; to bear punishment or consequences, especially divine judgment

This verb originally meant to hold under or hold out, but developed the sense of undergoing or enduring something, especially punishment or suffering. Jude 1:7 uses it to describe Sodom and Gomorrah 'undergoing' the punishment of eternal fire as an example of divine judgment. The cities continue to experience the consequences of their sin as a warning to others. The participle suggests ongoing endurance of judgment, not just a past event but a continuing state.

(1×) In Jude 7, Sodom and Gomorrah 'serve as an example by undergoing the punishment of eternal fire.' The participle describes the cities enduring (Spanish 'sufriendo,' suffering) ongoing divine judgment as a visible warning. The verb suggests not merely past destruction but present, continuing experience of punishment—the ruined cities stand as permanent exhibits of God's wrath against sexual immorality. French 'subissant' (undergoing) and German 'erleidend' (suffering) both capture this sense of bearing the consequences of divine justice. **PUNISH PENALIZE**

en: undergoing | **es:** sufriendo. | **fr:** subissant. | **de:** erleidend Jude 1:7

ὑπήκοος G5255 *Adj-NMS* (3×)

obedient, submissive; disposed to obey and comply with authority or direction

This adjective describes one who hearkens to and obeys another, either as a character quality (obedient disposition) or a status (being subject to authority). It can take a genitive (obedient to) or dative (submissive to) construction. Classical Greek used it for subjects obedient to rulers, students to teachers, or phenomena responsive to natural laws. The New Testament emphasizes willing obedience as a virtue—not mere external compliance but genuine submission of will. All three occurrences involve human obedience to God or divinely appointed leadership.

(3×) Acts 7:39 describes Israel's wilderness generation as unwilling to be "obedient" (hupēkooi) to Moses, rejecting his God-appointed leadership. Second Corinthians 2:9 reveals Paul's purpose in writing—to test whether the Corinthians are "obedient" (hupēkooi) in everything, responsive to apostolic authority. Philippians 2:8 describes Christ becoming "obedient" (hupēkoos) to the point of death on a cross—the ultimate submission to the Father's will. The Spanish obediente(s), French obéissant, and German forms of hupēkoos all convey the responsive, submissive character. The range spans negative (Israel's disobedience), positive (church obedience), and supreme (Christ's obedience), showing obedience as the proper response to legitimate authority, perfectly modeled by Jesus himself. **OBEY HEARKEN**

en: obedient | **es:** obediente, obedientes | **fr:** obéissant, ὑπήκοος | **de:** ὑπήκοοί, ὑπήκοοι, ὑπήκοος Acts 7:39; 2Cor 2:9; Phil 2:8

ὑπηρετ-έω G5256 *V-PNA* (3×)

to serve, minister to, attend; to perform service or assistance, especially in an official capacity

Originally meaning to serve as a rower on a ship (from hupēretēs, "under-rower"), this verb came to mean general service or ministry, especially of an official or subordinate kind. It implies active assistance and practical help rather than mere presence. In the New Testament, it describes both civic service (attendance and help) and ministerial service (practical support of ministry work). The term suggests organized, purposeful service rendered to someone or some cause, often with a note of subordination to the one served.

(3×) Acts 13:36 summarizes David's life: he "served" (hupēretēsas) the purpose of God in his own generation—fulfilled his ministerial calling. Acts 20:34 has Paul remind the Ephesian elders that his own hands "ministered" (hupēretēsan) to his needs and his companions'—manual labor supporting his ministry. Acts 24:23 describes Felix ordering the centurion to keep Paul in custody but allow his friends "to attend" (hupēretein) to his needs—provide practical service. The Spanish servir/sirviendo/sirvieron, French servir, and German forms all center on service/serving. The range covers ministry to God's purposes (David), self-supporting labor (Paul), and personal care (friends attending Paul), unified by the theme of practical, purposeful service. **SERVING AND MINISTRY**

en: having-served, served, to-attend | **es:** servirle, sirviendo, sirvieron | **fr:** servir | **de:** ὑπηρέτησαν, ὑπηρετήσας, ὑπηρετεῖν Acts 13:36; Acts 20:34; Acts 24:23

ὑπηρέτ-ης G5257 *N-GMP* (20×)

An attendant or subordinate official; either a temple/court officer executing orders or a personal servant and ministry assistant.

Derived from the world of rowing (hypo + eretes, 'under-rower'), hyperetes came to mean any subordinate who serves under authority. In the Gospels, the word most often refers to the officers and guards of the Sanhedrin and chief priests, the temple police who arrest Jesus (John 7:32), strike him during his trial (Mark 14:65), and warm themselves alongside Peter in the courtyard (John 18:18). But the same word also describes John Mark serving as assistant to Paul and Barnabas (Acts 13:5), the synagogue attendant who receives the scroll from Jesus (Luke 4:20), and even the apostles as servants of Christ (1 Cor 4:1). Spanish captures the split crisply: 'alguacil/guardias' for the officers, 'servidor/ayudante' for the ministerial attendants.

1. officer, temple guard (15×) An officer, guard, or court attendant serving under the authority of the chief priests, Sanhedrin, or a judicial figure. These are the temple police who arrest, detain, and carry out orders during the trial narratives. In John 7:32 and 7:45-46, the hyperetai are sent to seize Jesus but return empty-handed. In Matthew 5:25, the hyperetes is the court officer who imprisons a debtor. Spanish 'alguacil' (constable) and 'guardias' (guards) clearly mark the official, enforcement role. **GEOGRAPHY AND SPACE**

en: officer, officers, servants | **es:** alguacil, guardias | **fr:** serviteur | **de:** Diener Matt 5:25; Matt 26:58; Mark 14:54; Mark 14:65; John 7:32

2. servant, minister, attendant (5×) A personal servant, assistant, or minister who attends to someone or serves a cause. Luke 1:2 speaks of eyewitnesses who became hyperetai of the word; the synagogue attendant (hyperetes) in Luke 4:20 hands Jesus the scroll; John Mark acts as hyperetes to Paul and Barnabas (Acts 13:5); and Paul is appointed a hyperetes and witness of Christ (Acts 26:16). Spanish 'servidor' and 'ayudante,' along with French 'serviteur,' mark the personal, ministerial quality distinct from judicial enforcement. **GEOGRAPHY AND SPACE**

en: a-servant, as-assistant, attendant | **es:** como-ayudante, servidor, servidores | **fr:** serviteur | **de:** Diener Luke 1:2; Luke 4:20; Acts 13:5; Acts 26:16; 1Cor 4:1

ὕπνος G5258 *N-DMS* (6×)

hypnos – sleep; natural physical rest, sometimes used figuratively for spiritual dullness or death

The noun hypnos ('sleep') – source of English 'hypnosis' – denotes the natural state of physical rest and unconsciousness. In the New Testament it appears in both literal and figuratively charged contexts. Joseph awakes from sleep (hypnos) after receiving the angelic message about Mary (Matt 1:24). The disciples are 'heavy with sleep' on the Mount of Transfiguration (Luke 9:32). Jesus clarifies that Lazarus' 'sleep' is actually death (John 11:13). The young Eutychus sinks into 'deep sleep' (bathys hypnos) during Paul's lengthy sermon and falls from the third story (Acts 20:9). Romans 13:11 uses it metaphorically: 'it is the hour to awake from sleep.' French sommeil, Spanish sueno, and German Schlaf all map uniformly to this core concept.

sleep (6×) Natural physical sleep or slumber, encompassing both ordinary rest and its figurative extensions to spiritual lethargy and the euphemism of death. Joseph awakes from hypnos after the angelic dream (Matt 1:24); disciples are weighed down with sleep at the Transfiguration (Luke 9:32); Jesus distinguishes Lazarus' death-sleep from ordinary hypnos (John 11:13); Eutychus succumbs to deep sleep during Paul's sermon (Acts 20:9); and Romans 13:11 deploys it as a metaphor for spiritual dullness. French sommeil, Spanish sueno, and German Schlaf converge uniformly, confirming a single lexical sense with contextual extensions. **SLEEP AND SLUMBER**

en: sleep, with-sleep | **es:** de-sueño, por-sueño, sueño | **fr:** sommeil | **de:** Schlaf, ὕπνου, ὕπνῳ Matt 1:24; Luke 9:32; John 11:13; Acts 20:9

ὑπό G5259 *Prep* (223×)

Under, by (agency); with genitive marks the agent performing an action; with accusative indicates position beneath or subordination.

Hypo is a preposition whose two main faces — agency and spatial position — are so distinct that many languages split them entirely. In its genitive usage (171 occurrences), it marks the agent behind a passive verb: prophets spoke 'by' the Holy Spirit, Jesus was baptized 'by' John, and Scripture was fulfilled as spoken 'by' the Lord through the prophet (Matt 1:22). With the accusative (51 occurrences), it shifts to spatial 'under': a lamp placed 'under' a basket, a centurion 'under' authority, chicks gathered 'under' wings. Spanish perfectly illustrates the split — por for agency, bajo/debajo de for position — while French par covers both but with different syntactic framing. The rare temporal sense at Acts 5:21 ('about daybreak') shows the preposition at the edge of its range.

1. by (171×) Agency marker with the genitive case: 'by' a person, force, or divine actor. At 171 occurrences this is the overwhelmingly dominant sense, appearing in passive constructions throughout the New Testament. Matthew's fulfillment formula 'what was spoken by the Lord through the prophet' (Matt 1:22; 2:15) is paradigmatic. Spanish por, German von, and Korean -에 의해 (-e uihae, 'by means of') all consistently select agentive vocabulary, distinguishing this clearly from the spatial sense. The construction hypo + genitive became the standard Koine marker of personal agency, replacing classical Greek instrumental uses of the dative. GEOGRAPHY AND SPACE

en: by, by- | **es:** por | **fr:** par- | **de:** von Matt 1:22; Matt 2:15; Matt 2:16; Matt 3:6; Matt 3:13

2. under (51×) Spatial position with the accusative case: 'under, beneath, below.' Covering 51 occurrences, this sense denotes physical location under an object or metaphorical subordination under authority. A lamp is not placed 'under' a basket (Matt 5:15); the centurion declares himself a man 'under' authority (Matt 8:9); Jesus longs to gather Jerusalem's children 'under' his wings (Matt 23:37). Spanish bajo/debajo de, German unter, and Korean arae-e (아래에) all select positional-spatial vocabulary, and the accusative case in Greek itself signals directionality or extent rather than agency. GEOGRAPHY AND SPACE

en: under, under- | **es:** bajo, bajo-, debajo-de | **fr:** par- | **de:** unter-, von Matt 5:15; Matt 8:8; Matt 8:9; Matt 23:37

3. at (1×) Temporal approximation: 'about, around (a time).' A single occurrence at Acts 5:21 where the Sanhedrin gathers hypo ton orthron, 'about daybreak.' This temporal-proximity use, while rare in the New Testament, has classical precedent (hypo nykta, 'toward nightfall'). Spanish hacia ('toward') and the contextual rendering in other languages confirm a temporal rather than spatial or agentive reading. A marginal but genuine extension of the preposition's 'under/near' spatial core into the time domain. GEOGRAPHY AND SPACE

en: at | **es:** hacia | **fr:** par- | **de:** von Acts 5:21

ὑποβάλλω G5260 *V-AIA-3P* (1×)

To secretly induce, suborn, instigate covertly; to put someone up to making false accusations

This verb originally meant to throw or put under, but developed the specialized sense of secretly instigating or suborning someone—putting them up to something, usually something underhanded. Acts 6:11 uses it to describe how opponents of Stephen 'secretly induced' men to bring false charges of blasphemy against him. The verb suggests covert manipulation, coaching false witnesses behind the scenes. Spanish 'sobornaron' (they bribed) captures the corrupt, underhanded nature of the action.

(1×) In Acts 6:11, Stephen's opponents, unable to refute his wisdom, resorted to dirty tactics: 'they secretly induced men to say, We have heard him speak blasphemous words.' The verb describes covert instigation (Spanish 'sobornaron,' they bribed/suborned) of false testimony—coaching or bribing witnesses to make false accusations. The classical sense of 'putting under' developed into this specialized meaning of underhandedly instigating false charges, fitting Luke's narrative of the religious establishment's corrupt opposition to the gospel. SUBJECTION AND AUTHORITY

en: they-secretly-induced | **es:** sobornaron | **fr:** soumettre | **de:** ὑπέβαλον Acts 6:11

ὑπογραμμός G5261 *N-AMS* (1×)

A copy for imitation, pattern, example; a model to be followed, especially in conduct or suffering

This noun originally referred to a writing-copy that students would trace or imitate—an outline or pattern for learning. By extension it came to mean any example or pattern to be followed. In 1 Peter 2:21, Christ's suffering is described as leaving believers 'an example' that they should follow in his steps. Jesus' patient endurance under unjust suffering provides the pattern for Christian response to persecution. The word emphasizes intentional imitation of a model.

(1×) In 1 Pet 2:21, Peter writes that 'Christ suffered for you, leaving you an example that you should follow in his steps.' The noun denotes a pattern or model (Spanish 'ejemplo,' French transliteration, German 'Vorbild') to be deliberately imitated. The context is Christ's patient endurance of unjust suffering without retaliation—this becomes the template for believers facing persecution. Like students tracing a writing-copy, Christians are to trace Christ's footsteps, conforming their response to suffering to His redemptive pattern. EXAMPLES AND TYPES

en: example | **es:** ejemplo | **fr:** ὑπογραμμὸν | **de:** Vorbild 1Pet 2:21

ὑπόδειγ-μα G5262 *N-ANS* (6×)

An example, pattern, or copy; ranges from a moral model set for imitation or warning to an imperfect earthly representation of a heavenly reality.

This noun carries a double force in the New Testament. On one hand it denotes an example or model held up for imitation or caution — Christ washing the disciples' feet as a pattern of humble service (John 13:15), the prophets as examples of patient endurance (Jas 5:10), or Sodom and Gomorrah as a warning example of divine judgment (2 Pet 2:6). On the other hand, Hebrews employs the word for the earthly tabernacle as a mere copy or shadow of the heavenly original (Heb 8:5; 9:23). The shift between these senses is subtle but real: one points forward ('follow this model'), the other points upward ('this is only a sketch of the true').

1. example, pattern, model (4×) A model, example, or pattern set before someone for imitation or as a warning. Jesus tells the disciples 'I have given you an example' after washing their feet (John 13:15); James points to the prophets as examples of patience (Jas 5:10); and the writer of Hebrews warns against falling 'after the same example of disobedience' (Heb 4:11). Spanish 'ejemplo' and German 'Vorbild' (role model) underscore the didactic, exemplary force. EXAMPLES AND TYPES

en: an-example, example | **es:** Ejemplo, ejemplo | **fr:** Vorbild, exemple | **de:** Vorbild John 13:15; Heb 4:11; Jas 5:10; 2Pet 2:6

2. copy, representation, figure (2×) A copy, sketch, or imperfect representation of a higher, heavenly reality. Used exclusively in Hebrews for the earthly tabernacle as a derivative image of the true sanctuary in heaven (Heb 8:5; 9:23). The earthly form serves and shadows the original, not the reverse. English 'copy/copies' and Spanish 'copias' / 'en modelo' capture the subordinate, imitative character of this sense. EXAMPLES AND TYPES

en: copies, copy | **es:** copias, en-modelo | **fr:** Vorbild | **de:** Vorbild Heb 8:5; Heb 9:23

ὑποδείκ-νῡμι G5263 *V-AIA-1S* (6×)

To show, demonstrate, or point out; also to warn or forewarn

someone of coming danger or judgment.
This verb fundamentally means to make something visible or evident — to show, demonstrate, or point out what was previously unknown. Jesus tells a disciple 'I will show you' whom to fear (Luke 12:5) and Paul says the Lord 'showed me' what he must suffer (Acts 9:16). But in the mouths of John the Baptist and Jesus, it takes on a sharper edge: 'Who warned you to flee from the wrath to come?' (Matt 3:7; Luke 3:7). Here the word moves from neutral demonstration to urgent admonition. The Swahili translation 'aliwaonya' (he warned them) captures the cautionary force that distinguishes this warning sense from simple showing.

1. to show, demonstrate, point out (4×) To show, demonstrate, or point out something, making visible what was previously hidden or unknown. Used when Jesus declares 'I will show you whom to fear' (Luke 12:5), when Paul recalls how the Lord 'showed' him coming sufferings (Acts 9:16), and when teaching is illustrated by example (Luke 6:47; Acts 20:35). Spanish 'mostraré / os mostraré' and German 'zeigt' reflect the straightforward demonstrative meaning. **SHOWING AND REVEALING**
en: I-showed, I-will-show, will-show | **es:** mostraré, os-mostraré, os-mostré | **fr:** montrer | **de:** zeigt Luke 6:47; Luke 12:5; Acts 9:16; Acts 20:35

2. to warn, admonish (2×) To warn or forewarn someone, pointing out impending danger or divine judgment as a cautionary admonition. Both John the Baptist and Jesus ask the crowds, 'Who warned you to flee from the coming wrath?' (Matt 3:7; Luke 3:7). The shift from neutral showing to urgent warning is confirmed by Swahili 'aliwaonya' (he warned them), distinct from the general 'show' translations elsewhere. **SHOWING AND REVEALING**
en: warned | **es:** mostró, os-mostró | **fr:** montrer | **de:** zeigt Matt 3:7; Luke 3:7

ὑποδέχομαι G5264 *V-AIM-3S* (4×)
To receive as a guest, welcome into one's home; to offer hospitality by taking someone in.
Carries the warm connotation of welcoming a guest into one's own dwelling, going beyond mere receiving to imply personal hospitality. In Luke 10:38 Martha 'received' Jesus into her home, and in Luke 19:6 Zacchaeus joyfully 'received' him. Acts 17:7 describes Jason welcoming Paul and Silas in Thessalonica, and James 2:25 recalls Rahab who 'received' the Israelite spies. The French 'accueillir' captures the warmth of welcome especially well. Each instance highlights a host who takes personal risk or initiative in extending shelter and welcome.

(4×) To welcome someone into one's home as a guest, extending personal hospitality. Luke 10:38 shows Martha receiving Jesus; Luke 19:6 has Zacchaeus joyfully welcoming him down from the tree. Acts 17:7 describes Jason harboring Paul and Silas at personal legal risk, and Jas 2:25 recalls Rahab's reception of the spies as an act of faith. The French 'accueillir' and Spanish 'recibir' both emphasize the warmth of welcome, while the contexts consistently show hospitality as a courageous and faith-laden act. **RECEIVING AND TAKING**
en: has-received, having-received, he-received | **es:** ha-recibido, habiendo-recibido, lo-recibió | **fr:** accueillir, recevoir, ὑποδεξαμένη | **de:** ὑπεδέξατο, ὑποδέδεκται, ὑποδεξαμένη Luke 10:38; Luke 19:6; Acts 17:7; Jas 2:25

ὑποδέω G5265 *V-AMM-2S* (3×)
to bind under the feet, put on sandals; to fasten footwear with straps or thongs
This verb means to bind sandals or shoes onto the feet, a necessary action since ancient footwear was secured with straps rather than being slip-on. The compound (hupo- "under" + deō "bind") captures the action of binding straps under and around the foot. In the passive, it means "to be shod" or "having put on sandals." All New Testament uses involve either literal instructions about footwear in preparation for travel/work or the spiritual armor metaphor where feet are "shod with the readiness of the gospel."

(3×) Mark 6:9 records Jesus instructing the Twelve to "wear sandals" (hupodedemenous) but not take extra tunics—travel light with basic necessities. Acts 12:8 shows the angel commanding Peter in prison to "bind on your sandals" (hupodesai)—prepare to leave, this is real not a vision. Ephesians 6:15 uses the participle "having shod" (hupodesaménoi) your feet with readiness that comes from the gospel of peace—part of the spiritual armor, feet ready to move/stand as the gospel requires. The multilingual glosses (Spanish calzados/átate, French attacher/chausser, German forms) emphasize both the binding action and the resulting shod state. The literal preparations (mission, escape) and metaphorical readiness (gospel armor) share the theme of being equipped and prepared for action. **SANDALS FOOTWEAR**
en: bind-on, having-been-shod, having-shod | **es:** calzados, habiendo-calzado, átate | **fr:** attacher, chausser, ὑποδησάμενοι | **de:** ὑποδεδεμένους, ὑποδησάμενοι, ὑπόδησαι Mark 6:9; Acts 12:8; Eph 6:15

ὑπόδημ-α G5266 *N-GNP* (10×)
Sandal, shoe — basic footwear of the ancient Near East; symbol of servile humility and sacred ground
The noun ὑπόδημα (hypodema) denotes a sandal or shoe, the standard footwear of the biblical world. Its theological weight far exceeds its humble material form. John the Baptist declares himself unworthy to 'carry' or 'untie' the sandals of the Coming One (Matt 3:11; Mark 1:7; Luke 3:16; John 1:27; Acts 13:25) — since removing sandals was the task of the lowest slave. Jesus sends out the Twelve without extra sandals (Matt 10:10; Luke 10:4), symbolizing radical dependence on God. At the burning bush, Moses is told to remove his sandals on holy ground (Acts 7:33, echoing Exod 3:5). Spanish 'sandalias/calzado' and French 'sandales' preserve the everyday-yet-symbolic character.

sandal, footwear (10×) A sandal or shoe — basic leather footwear strapped to the foot — carrying symbolic weight in three domains: servile humility (John the Baptist unworthy to carry/untie Jesus' sandals, Matt 3:11; Mark 1:7; Acts 13:25), missionary dependence (the Twelve sent without extra sandals, Matt 10:10; Luke 10:4; 22:35), and sacred encounter (Moses removing sandals on holy ground, Acts 7:33). The prodigal son receives sandals as a sign of restored sonship (Luke 15:22). Spanish 'sandalias' and German 'Schuhe/Sandalen' both capture the ordinary item that Scripture repeatedly loads with theological meaning. **SANDALS FOOTWEAR**
en: sandal, sandals | **es:** calzado, sandalia, sandalias | **fr:** chaussure, sandale | **de:** Sandale, Schuhe Matt 3:11; Matt 10:10; Mark 1:7; Luke 3:16; Luke 10:4

ὑπόδῐκος G5267 *Adj-NMS* (1×)
Accountable, answerable, liable to judgment; subject to legal penalty or divine condemnation
This adjective describes being under legal liability or subject to trial and judgment. In Romans 3:19, Paul uses it to state that the purpose of the Law is to silence all excuses so that 'the whole world may become accountable to God.' No one can claim innocence; all stand answerable before the divine judge. The term carries legal weight—being liable to penalty, facing charges without defense. Translations consistently use 'accountable,' 'answerable,' or 'subject to judgment.'

(1×) In Rom 3:19, Paul concludes his argument that all humanity is sinful: the Law speaks 'so that every mouth may be stopped and the whole world become accountable to God.' The adjective describes standing liable before the divine tribunal (Spanish 'responsable,' responsible/accountable; German 'strafbar,' liable to punishment). The context is forensic—no one has grounds for self-defense; all are answerable to God's righteous judgment. French 'condamné' (condemned) captures the verdict that accountability brings for the guilty. **TESTIMONY OBJECTS**
en: accountable | **es:** responsable | **fr:** condamné | **de:** strafbar Rom 3:19

ὑποζύγι-ον G5268 *N-NNS* (2×)
a beast of burden, especially a donkey or ass
This term originally meant any beast used for yoking or burden-bearing (oxen, mules), but by the Hellenistic period specifically designated donkeys. Matthew uses it in quoting Zechariah's prophecy about the Messiah coming 'seated on a donkey,' fulfilled in Jesus'

triumphal entry. Peter employs it in recounting Balaam's rebuke, where a normally speechless donkey spoke to restrain the prophet's madness. Both contexts give theological significance to a humble work animal.

(2×) From classical 'beast for the yoke' (ὑποζύγιον), the term narrowed to donkeys/asses in later Greek. Matt 21:5 quotes Zechariah 9:9 about the king 'mounted on a donkey' (ἐπὶ ὑποζύγιον), fulfilled when Jesus rode into Jerusalem—the humble beast symbolizing messianic peace versus military conquest. 2 Pet 2:16 recalls Balaam's 'speechless donkey' (ὑποζύγιον ἄφωνον) speaking with human voice, the humble animal shaming the mercenary prophet. **DONKEYS AND FOALS**

en: donkey, of-a-beast-of-burden | **es:** bestia-de-carga, de-bestia-de-carga | **fr:** ânesse, ὑποζύγιον | **de:** ὑποζυγίου, ὑποζύγιον Matt 21:5; 2Pet 2:16

ὑποζώννῡμι G5269 *V-PPA-NMP* (1×)

To undergird, brace with ropes or cables; to secure a ship's hull by passing cables around it

This technical nautical term describes a procedure for strengthening a ship in stormy seas—passing cables under the hull and around the ship to hold it together and prevent the planks from separating. Acts 27:17 uses it during Paul's voyage to Rome when the ship encounters a violent storm: the sailors 'undergirded' the vessel to keep it from breaking apart. The Spanish and French translations retain the technical imagery while German uses the Greek transliteration.

(1×) In Acts 27:17, as Paul's ship is caught in a severe storm, Luke reports that the crew took measures to save the vessel: 'undergirding it' by passing ropes or cables around the hull. This emergency procedure (Spanish 'ciñendo,' girding; French 'ceindre,' to gird) braced the ship's structure to prevent the planks from being pulled apart by the violent waves. The participle preserves technical nautical vocabulary, showing Luke's attention to maritime detail and emphasizing the life-threatening severity of the storm. **GIRDING AND DRESSING**

en: undergirding | **es:** ciñendo | **fr:** ceindre | **de:** ὑποζωννύντες Acts 27:17

ὑποκάτω G5270 *Prep* (11×)

Under, underneath, beneath — a spatial preposition indicating position below something, often with metaphorical force

The improper preposition ὑποκάτω (hypokatō) means 'under, underneath, beneath,' combining ὑπό with κάτω for emphasis. Its most theologically charged use comes from Psalm 110:1: God will make the Messiah's enemies 'a footstool under his feet' (Matt 22:44; Mark 12:36; Heb 2:8). The Syrophoenician woman pleads that 'even the dogs under the table eat the children's crumbs' (Mark 7:28). Jesus instructs disciples to shake dust from 'under your feet' (Mark 6:11), and Luke notes that no one puts a lamp 'under a bed' (Luke 8:16). In Revelation, souls cry from 'under the altar' (Rev 6:9). Spanish 'debajo de' and French 'au-dessous de' convey the spatial sense.

(11×) A spatial preposition meaning 'under, underneath, beneath' — indicating a position lower than or subordinate to something. Used in the Messianic psalm quotation about enemies placed 'under his feet' (Matt 22:44; Mark 12:36; Heb 2:8, citing Psalm 110:1), the Syrophoenician woman's argument about dogs 'under the table' (Mark 7:28), the instruction to shake dust from 'under your feet' (Mark 6:11), hiding a lamp 'under a bed' (Luke 8:16), John unworthy to untie sandals (John 1:27 v.l.), and souls 'under the altar' in Revelation (Rev 6:9). Spanish 'debajo de,' Korean 'arae-e,' and Arabic 'tahta' all express spatial inferiority. **GEOGRAPHY AND SPACE**

en: under, under-, underneath | **es:** debajo, debajo-de | **fr:** au-dessous-de, sous- | **de:** unter, unterhalb Matt 22:44; Mark 6:11; Mark 7:28; Mark 12:36; Luke 8:16

ὑποκρίνω G5271 *V-PPM/P-AMP* (1×)

To pretend, feign, play a part; to act hypocritically by concealing one's true motives or character

This middle voice verb originally meant to answer or interpret, then came to mean acting on stage (playing a role), and finally developed the negative sense of pretending or feigning—acting a part to deceive. Luke 20:20 uses it to describe spies sent by Jesus' opponents who 'pretended to be sincere' while actually seeking to trap him. They played a false role, concealing their hostile intent behind a mask of honest inquiry. All translations capture the deceitful, hypocritical nature of this pretense.

(1×) In Luke 20:20, the religious authorities 'sent spies who pretended to be sincere, that they might catch Jesus in something he said.' The participle describes feigning (Spanish 'fingiéndose,' feigning themselves; French 'feindre,' to feign) a character opposite to one's true intentions—these men acted the role of honest seekers while actually being agents provocateurs. The verb's theatrical origin (acting/playing a part) developed into this meaning of hypocritical pretense, wearing a false mask to deceive. **HYPOCRISY PRETENSE**

en: pretending | **es:** fingiéndose | **fr:** feindre | **de:** ὑποκρινομένους Luke 20:20

ὑπό-κρῐσις G5272 *N-AFP* (6×)

hypokrisis – hypocrisy, pretense, dissimulation; playing a part one does not genuinely inhabit

Rooted in the theatrical world – hypokrisis originally meant 'playing a part on stage' (from hypokrinomai, 'to answer, to play a role') – this noun came to denote the moral vice of pretending to be what one is not. Jesus deploys it as a devastating critique of religious leaders who perform piety without inner transformation: 'You also outwardly appear righteous, but within you are full of hypocrisy and lawlessness' (Matt 23:28). Luke 12:1 warns against 'the leaven of the Pharisees, which is hypocrisy.' Paul confronts Peter's hypocrisy at Antioch (Gal 2:13), and 1 Timothy 4:2 warns of deceivers speaking 'in hypocrisy.' Spanish hipocresia, French hypocrisie, and German Heuchelei all preserve the stage-acting metaphor at their etymological root.

hypocrisy, pretense (6×) The act or quality of pretending to hold beliefs, virtues, or feelings that one does not actually possess – a moral vice rooted in theatrical metaphor (playing a part on stage). Jesus uses it to indict religious pretense in Matt 23:28 and Mark 12:15; Luke 12:1 calls it the 'leaven of the Pharisees'; Paul confronts corporate hypocrisy at Antioch (Gal 2:13); and 1 Tim 4:2 warns of demonic teaching delivered 'in hypocrisy.' Spanish hipocresia and French hypocrisie both trace back to the same Greek theatrical origin, confirming a single unified sense of moral dissimulation across all six New Testament occurrences. **HYPOCRISY PRETENSE**

en: hypocrisies, hypocrisy, of-hypocrisy | **es:** de-hipocresía, hipocresía, hipocresías | **fr:** hypocrisie, ὑποκρίσει, ὑποκρίσεις | **de:** ὑποκρίσει, ὑποκρίσεις, ὑποκρίσεως Matt 23:28; Mark 12:15; Luke 12:1; Gal 2:13; 1Tim 4:2

ὑπο-κρῐτής G5273 *N-GMP* (18×)

hypocrite, pretender — one who feigns piety or virtue while lacking genuine devotion; a religious actor

Hypokrites originally meant a stage actor in classical Greek — one who speaks from behind a mask — but by the time of the New Testament it had become a stinging epithet for religious pretenders. All 18 occurrences carry this pejorative sense, and the vast majority come from the lips of Jesus himself in Matthew's Gospel, where it becomes his signature rebuke of the scribes and Pharisees. In the Sermon on the Mount, Jesus warns against practicing righteousness 'like the hypocrites' who pray on street corners and disfigure their faces when fasting to be seen by others (Matt 6:2, 5, 16). The devastating sevenfold 'Woe to you, scribes and Pharisees, hypocrites!' of Matthew 23 (vv. 13, 15, 23, 25, 27, 29) constitutes the most concentrated denunciation in the Gospels. Luke preserves Jesus calling the crowds hypocrites for reading weather signs but not the signs of the times (Luke 12:56; 13:15). The underlying theatrical metaphor — a person performing a role rather than living authentically — gives the word its enduring moral force. Spanish 'hipocrita,' French 'hypocrite,' and German 'Heuchler' all descend from or translate this Greek term.

hypocrite, pretender (18×) A religious pretender who performs outward piety without inward sincerity, originally a theatrical term for an actor speaking through a mask. Jesus employs it as his primary epithet for the scribes and Pharisees: those who pray ostentatiously

(Matt 6:2, 5), disfigure their faces in fasting (Matt 6:16), and strain at gnats while swallowing camels (Matt 23:13-29). The sevenfold 'Woe to you, hypocrites!' in Matthew 23 constitutes the Gospel's most sustained denunciation. Mark 7:6 and Matt 15:7 apply it to those who honor God with their lips while their hearts are far away, citing Isaiah 29:13. Luke extends it to the crowds who cannot read the signs of the times (Luke 12:56; 13:15). The theatrical etymology — one who plays a part — gives the word permanent moral resonance across every translation tradition. **HYPOCRISY PRETENSE**

en: Hypocrite, Hypocrites, hypocrite | **es:** Hipócritas, hipócrita, hipócritas | **fr:** hypocrite | **de:** Heuchler, ὑποκριτῶν Matt 6:2; Matt 6:5; Matt 6:16; Matt 7:5; Matt 15:7

ὑπολαμβάνω G5274 *V-AIA-3S* (5×)

hypolambano – to take up, receive, support; to suppose or assume; to respond in conversation

The verb hypolambano (literally 'to take from underneath') carries a surprisingly broad range in its five New Testament occurrences, spanning physical, cognitive, and conversational senses. A cloud 'received' Jesus out of sight at the Ascension (Acts 1:9), Peter 'responded' to Jesus's question in a dialogue (Luke 7:43; 10:30), Peter tells the Pentecost crowd not to 'suppose' the disciples are drunk (Acts 2:15), and John urges believers to 'receive' traveling missionaries (3 John 1:8). Spanish captures this breadth with recibio, supongo, and sostener, while French uses repondre for the conversational sense – evidence that this verb's semantic range genuinely extends across three distinct domains.

(5×) To take up or receive, either physically or hospitably. At the Ascension a cloud 'took him up' (Acts 1:9) out of the disciples' sight, and 3 John 1:8 urges believers to 'receive' (hypolambanein) itinerant missionaries so as to become fellow workers in the truth. Spanish recibio and French the Greek transliteration both point to the concrete uptaking sense. **ANSWERING AND TESTIFYING**

en: I-suppose, having-taken-up, received | **es:** recibió, sostener, supongo | **fr:** répondre, ὑπολαμβάνειν | **de:** ὑπέλαβεν, ὑπολαβὼν, ὑπολαμβάνειν Luke 7:43; Luke 10:30; Acts 1:9; Acts 2:15; 3John 1:8

ὑπολείπω G5275 *N-NNS* (2×)

a remnant, what is left remaining

This term denotes what remains or is left over after others are removed. Paul uses it twice in Romans to describe the faithful remnant of Israel preserved by God's grace. Quoting Isaiah, he notes that though Israel's numbers were like the sand, only a remnant would be saved. Then citing Elijah's experience, Paul reminds readers that even when things seemed hopeless, God preserved 7,000 who hadn't bowed to Baal—a remnant according to the election of grace.

(2×) From classical usage for what remains or is left behind, ὑπόλειμμα/ὑπολειφθέντες carries theological weight in Paul's remnant theology. Rom 9:27 quotes Isaiah: though Israel's number is vast, 'a remnant will be saved' (τὸ ὑπόλειμμα σωθήσεται). Rom 11:3 cites Elijah's despair ('I alone am left'), before God reveals 7,000 preserved—illustrating that God always maintains a faithful remnant by grace, not human merit. **LEAVING AND REMAINING**

en: remnant, was-left | **es:** quedé, remanente | **fr:** laisser | **de:** uebrigbleiben Rom 9:27; Rom 11:3

ὑπολήνιον G5276 *N-ANS* (1×)

A wine vat, the trough beneath a winepress that receives the pressed juice; part of vineyard equipment

This technical agricultural term designates the lower receptacle of a winepress—the vat or trough positioned beneath the pressing platform to collect the juice flowing from crushed grapes. Mark 12:1 mentions it as standard equipment in the parable of the vineyard: the owner 'dug a wine vat' as part of establishing a fully equipped vineyard before leasing it to tenants. The detail emphasizes the completeness of the owner's provision and investment.

(1×) In Mark 12:1, Jesus begins the parable of the vineyard: a man 'planted a vineyard, put a fence around it, dug a wine vat, and built a tower.' The wine vat (Spanish 'lagar,' French 'cuve,' German 'Kelter'—all winepress-related terms) was the collection basin positioned below the press to receive the juice. Mentioning it signals a fully equipped, productive vineyard—the owner spared no expense in preparing the property before entrusting it to tenants, heightening their ingratitude when they refuse to pay rent. **WINEPRESS VAT**

en: a-wine-vat | **es:** lagar | **fr:** cuve | **de:** Kelter Mark 12:1

ὑπολιμπάνω G5277 *V-PPA-NMS* (1×)

To leave behind as an example; to abandon one thing while departing toward another, leaving a pattern

This compound verb intensifies the basic sense of leaving by suggesting leaving something behind as one departs. In 1 Peter 2:21, it describes how Christ's suffering 'left behind' an example for believers —as Christ departed through suffering into glory, he left a pattern for his followers to trace. The verb combines departure with legacy: Christ didn't just suffer and leave; he left his suffering as a model. Most translations render it simply as 'leaving.'

(1×) In 1 Pet 2:21, Peter writes that Christ 'suffered for you, leaving you an example.' The participle suggests departing while leaving something behind (Spanish 'dejando,' leaving) for those who remain. Christ's suffering wasn't merely personal; it was exemplary —as he passed through suffering to glory, he bequeathed a pattern for believers facing similar trials. The verb emphasizes both Christ's forward movement through suffering and the legacy he left: a template of patient endurance for his followers to imitate. **LEAVING AND REMAINING**

en: leaving-behind | **es:** dejando | **fr:** ὑπολιμπάνων | **de:** hinterlassen 1Pet 2:21

ὑπομένω G5278 *V-APA-NMS* (17×)

To remain behind or stay; more often, to endure patiently, persevere under hardship without yielding.

Built from hypo ('under') and meno ('remain'), this verb pictures someone who stands firm under a heavy load rather than fleeing. Its dominant NT sense is steadfast endurance — bearing up under persecution, suffering, or trial without collapse (Matt 10:22; Heb 12:2-3; Jas 5:11). German ausharren ('to hold out, persist') and Spanish perseverar capture the gritty resilience involved. Yet the compound's older spatial meaning — 'to stay behind after others have left' — surfaces twice: the boy Jesus remaining behind in Jerusalem (Luke 2:43) and Silas staying in Berea when Paul departs (Acts 17:14). Spanish permanecer in these cases signals the purely locative sense, distinct from the moral fortitude implied elsewhere.

1. endure, persevere under hardship (15×) To endure, bear up patiently, or persevere under hardship, trial, or opposition without giving way (15 occurrences). This is the theologically weighty sense: 'the one who endures to the end will be saved' (Matt 10:22; 24:13; Mark 13:13). Hebrews holds up Jesus as the supreme example, who 'endured the cross' (12:2). James points to Job's steadfastness (5:11). German ausharren and Spanish perseverar both convey the active, muscular quality of this endurance — not passive resignation but resolute standing firm under pressure. **PATIENCE ENDURANCE**

en: I-endure, endure, endured | **es:** el-que-perseverare, habiendo-perseverado, lo-soportáis | **fr:** ausharren, endurer | **de:** ausharren, harrt-aus Matt 10:22; Matt 24:13; Mark 13:13; Rom 12:12; 1Cor 13:7

2. remain behind, stay (2×) To remain behind in a place after others have departed — the literal spatial sense of the compound (2 occurrences). In Luke 2:43 the twelve-year-old Jesus 'remained behind' in Jerusalem when his parents left, and in Acts 17:14 Silas and Timothy 'stayed behind' in Berea. Spanish permanecer and permanecieron ('they remained') mark the purely locative meaning, while French and German do not differentiate, using the same endurer and ausharren for both senses — a gap in those languages that the multilingual evidence helpfully exposes. **GEOGRAPHY AND SPACE**

en: remained, remained-behind | **es:** permanecieron, permaneció | **fr:** endurer | **de:** harrt-aus Luke 2:43; Acts 17:14

ὑπομιμνήσκω G5279 *V-PNA* (7×)

To remind someone or bring something to remembrance; in the passive, to be reminded or to recall.

Hupomimnesko is built from hupo ('under, from below') and mimnesko ('remind'), suggesting a gentle bringing-up from beneath the surface of memory. In its active forms, it describes the deliberate act of calling something back to someone's attention — as when Jesus promises the Spirit will 'remind you of all that I said' (John 14:26), or when Paul instructs Titus to 'remind them to be submissive to rulers' (Titus 3:1). The single passive occurrence in Luke 22:61 is poignant: Peter 'was reminded' of Jesus' word when the rooster crowed. Spanish uses 'recordar' throughout, while French 'rappeler' preserves the same re-calling motion.

1. remind, call to remembrance (6×) To actively remind someone of something, to call a matter back to another person's attention. Jesus promises the Holy Spirit will 'remind you of everything I have said' (John 14:26) — here the Spirit is the agent of recall. Paul uses the word for pastoral instruction: remind them of these things (2 Tim 2:14), remind them to be subject to rulers (Titus 3:1). Spanish 'recordar' and French 'rappeler' both capture the transitive act of causing another to remember. REMEMBERING AND REMINDING

en: I-will-remind, To-remind, remind | **es:** Recordar, recordar, recordará | **fr:** Rappeler, rappeler | **de:** Erinnern, erinnern John 14:26; 2Tim 2:14; Titus 3:1; 2Pet 1:12; 3John 1:10

2. remembered, recalled (passive) (1×) To be caused to remember, to have something recalled to one's mind (passive/intransitive). In Luke 22:61, after the rooster crows, Peter 'was reminded' (hupemnesthe) of the Lord's word — the emphasis falls on the experience of sudden, involuntary recall rather than on any external agent doing the reminding. Spanish 'recordó' shifts to a reflexive nuance, and the Greek aorist passive underscores the moment's immediacy: the memory surfaces unbidden. REMEMBERING AND REMINDING

en: remembered | **es:** recordó | **fr:** rappeler | **de:** ὑπεμνήσθη Luke 22:61

ὑπόμνησ-ις G5280 *N-DFS* (3×)

reminder, remembrance; the act of calling to mind or bringing something back to memory

This noun denotes the act of reminding or the state of remembering, often with the nuance of keeping something actively in mind rather than letting it slip into forgetfulness. Plato called writing a "drug of reminder" (hupomnēsis) rather than memory itself—it prompts recall rather than embeds knowledge. The New Testament uses reflect pastoral concern for keeping important truths present and active in believers' minds. All three occurrences appear in 2 Timothy and 2 Peter, epistles concerned with preserving apostolic truth after the apostles' deaths.

(3×) Second Timothy 1:5 speaks of Timothy's sincere faith, bringing to "remembrance" (hupomnēsin) the faith that first lived in his grandmother Lois and mother Eunice—calling to mind the generational transmission. Second Peter 1:13 explains Peter's purpose: to "stir you up by way of reminder" (en hupomnēsei)—keep truths active rather than dormant. Second Peter 3:1 identifies this as Peter's second letter, written to "stir up your sincere mind by way of reminder" (en hupomnēsei)—preventing complacency. The Spanish recuerdo, French and German forms capture the reminder/remembrance sense. These pastoral reminders acknowledge that believers need repeated stirring up to keep foundational truths vivid and operative, especially as eyewitnesses pass from the scene. MEMORIALS AND REMEMBRANCE

en: remembrance, reminder | **es:** recuerdo | **fr:** ὑπομνήσει, ὑπόμνησιν | **de:** Erinnerung 2Tim 1:5; 2Pet 1:13; 2Pet 3:1

ὑπομονή G5281 *N-DFS* (32×)

endurance, patient perseverance — steadfast remaining under trial without yielding, a cardinal Christian virtue

Hypomone (from hypo 'under' + meno 'remain') literally means 'remaining under' — standing firm beneath a weight rather than fleeing from it. Its 32 New Testament occurrences establish it as one of the defining virtues of the Christian life. Paul builds a famous chain in Romans 5:3-4: suffering produces endurance, endurance produces proven character, and proven character produces hope. Jesus teaches that the good-soil hearers bear fruit 'with endurance' (Luke 8:15), and warns that 'by your endurance you will gain your lives' (Luke 21:19). James agrees that the testing of faith produces hypomone, and urges believers to let it have its 'perfect work' (Jas 1:3-4). Revelation rewards the saints' endurance against the beast (Rev 13:10; 14:12). The word never denotes passive resignation; as Spanish perseverancia and German Geduld suggest, it carries active, purposeful resolve.

endurance, patient perseverance (32×) Steadfast endurance under trial, active perseverance that refuses to surrender or retreat. Paul's chain in Romans 5:3-4 places it between suffering and proven character as a transformative virtue. Jesus ties it to fruitfulness in the parable of the sower (Luke 8:15) and to eschatological survival (Luke 21:19). James insists it must be brought to completion (Jas 1:3-4). In Revelation, it defines the saints who keep God's commandments under persecution (Rev 13:10; 14:12). PATIENCE ENDURANCE

en: endurance, of-endurance | **es:** de-paciencia, paciencia, perseverancia | **fr:** endurance, patience, persévérance | **de:** Geduld, ὑπομονῇ Luke 8:15; Luke 21:19; Rom 2:7; Rom 5:3; Rom 5:4

ὑπονο-έω G5282 *V-PIA-2P* (3×)

to suspect, suppose, conjecture; to form an opinion based on partial evidence or assumption

This verb means to suspect, surmise, or suppose something—to form a tentative opinion without full certainty. It can carry negative overtones (suspicion, watching captiously) or neutral ones (reasonable conjecture). The root involves thinking under the surface (huponoeō), examining possibilities beneath what's stated. All three New Testament uses appear in Acts, describing people's uncertain interpretations of situations—guessing at meaning when full information isn't available. The term captures the tentative, provisional nature of human judgment when working from incomplete data.

(3×) Acts 13:25 records John the Baptist's question, "Who do you suppose (huponoeite) I am?"—challenging the crowds' assumptions about his identity. Acts 25:18 has Festus explaining that the Jewish accusers didn't charge Paul with crimes "such as I was supposing" (hupenooun)—his expectations were wrong. Acts 27:27 describes the sailors "supposing" (hupenooun) they were drawing near to land as they drifted in the storm—an uncertain conjecture proved correct. The Spanish suponéis/suponía/sospechaban, French penser, and German forms convey the supposing/suspecting range. The term highlights human limitation—we constantly operate on assumptions and guesses, sometimes right (the sailors) and sometimes wrong (Festus), requiring humility about our certainty. THINKING AND SEEMING

en: do-you-suppose, was-supposing, were-supposing | **es:** sospechaban, suponéis, suponía | **fr:** penser | **de:** ὑπενόουν, ὑπονοεῖτε Acts 13:25; Acts 25:18; Acts 27:27

ὑπόνοια G5283 *N-NFP* (1×)

Suspicions, conjectures; unfounded notions or imaginings that breed distrust and conflict

This noun denotes suspicions or speculative guesses—thoughts not grounded in evidence but arising from a mistrustful disposition. In 1 Timothy 6:4, Paul lists 'suspicions' among the evil fruits of false teaching that loves controversy: it breeds envy, strife, slander, and baseless suspicions. These are imagined offenses or paranoid conjectures that poison community relationships. The classical usage could mean conjecture or guess; in the New Testament it takes on the negative sense of unfounded, divisive suspicions.

(1×) In 1 Tim 6:4, Paul describes the fruits of false teaching: 'envy, strife, slander, evil suspicions, constant friction among people.' The noun denotes unfounded conjectures (Spanish 'sospechas,' suspicions; German 'Verdacht,' suspicion) that arise from a corrupt mind. Rather than assuming the best, divisive teachers breed mistrust—people begin imagining evil motives in others without

evidence. These suspicions corrode community trust and generate endless conflict. French retains the Greek transliteration while recognizing its meaning as baseless, divisive imaginings. **THINKING AND SEEMING**

en: suspicions | **es:** sospechas | **fr:** ὑπόνοιαι | **de:** Verdacht 1Tim 6:4

ὑποπλέω G5284 *V-AIA-1P* (2×)

to sail under the lee of (an island or coast), seeking shelter from wind

This nautical term means to sail in the sheltered water on the leeward side of an island or coastline, using the land mass as protection from wind and waves. Luke uses it twice in his detailed account of Paul's voyage to Rome, describing how the storm-battered ship sought refuge by sailing under the lee of Cyprus and then Crete. The technical precision adds authenticity to the narrative.

(2×) The nautical verb ὑποπλέω describes sailing in the protected waters on the lee side of land. Acts 27:4 and 27:7 both describe the ship's attempt to find shelter during Paul's voyage: sailing 'under the lee of Cyprus' and later Crete because contrary winds prevented direct sailing. Luke's accurate seamanship terminology (reflected across languages: German ὑπεπλεύσαμεν, French naviguer-sous) grounds the narrative in realistic maritime detail. **GEOGRAPHY AND SPACE**

en: we-sailed-under-the-lee | **es:** navegamos-bajo-el-abrigo-de | **fr:** naviguer-sous | **de:** ὑπεπλεύσαμεν Acts 27:4; Acts 27:7

ὑποπνέω G5285 *V-APA-GMS* (1×)

To blow gently, breathe softly; used of a gentle wind beginning to blow

This verb describes a gentle, soft blowing of wind—the opposite of a violent gale. Acts 27:13 uses it during Paul's voyage narrative: when 'a south wind blew gently,' the sailors thought conditions were favorable to sail, so they weighed anchor. The gentle breeze seemed safe, but it was the deceptive calm before the violent storm that would soon engulf them. All translations preserve the sense of soft, gentle blowing.

(1×) In Acts 27:13, Luke narrates, 'When a south wind blew gently, supposing they had obtained their purpose, they weighed anchor.' The participle describes a soft, gentle breeze (Spanish 'habiendo soplado suavemente,' having blown gently; German transliteration recognizing the gentle blowing) that gave the crew false confidence to sail. The gentle conditions were misleading—soon a violent northeaster would seize the ship. The verb's emphasis on gentleness heightens the irony of their miscalculation. **BLOWING AND BREATHING**

en: Having-blown-gently | **es:** Habiendo-soplado-suavemente | **fr:** souffler-dessous | **de:** Ὑποπνεύσαντος Acts 27:13

ὑποπόδ-ιον G5286 *N-ANS* (7×)

A footstool; a low stool or platform on which feet are rested, used chiefly as a metaphor for divine sovereignty.

In classical use a literal piece of furniture placed beneath the feet, but in the NT it functions almost exclusively as a theologically charged metaphor drawn from Psalm 110:1 — 'until I make your enemies a footstool for your feet.' This royal image, quoted more than any other OT verse in the NT, depicts total subjugation of enemies beneath the sovereign's feet. It appears in Jesus's own argument (Luke 20:43), in Peter's Pentecost sermon (Acts 2:35), in Stephen's speech citing Isaiah (Acts 7:49, 'the earth is my footstool'), and in the Christological argument of Hebrews (Heb 1:13; 10:13). Spanish offers two renderings — 'escabel' and 'estrado' — both evoking a raised dais of authority.

a footstool (7×) A footstool — literally a low support for the feet, but in the NT used almost entirely as a metaphor for divine sovereignty and the subjugation of enemies. The dominant quotation is Psalm 110:1 ('until I make your enemies a footstool for your feet'), cited in Luke 20:43, Acts 2:35, Heb 1:13, and Heb 10:13 to establish Christ's exalted reign. In Acts 7:49, quoting Isaiah 66:1, the earth itself is God's footstool. Spanish 'escabel' and 'estrado' and German 'Fußschemel' all preserve the image of a platform beneath royal feet. **GEOGRAPHY AND SPACE**

en: a-footstool, footstool | **es:** escabel, estrado | **fr:** Fussschemel, marchepied | **de:** Fussschemel, ὑποπόδιον, ὑποπόδιόν Matt 5:35; Luke 20:43; Acts 2:35; Acts 7:49; Heb 1:13

ὑπόστᾰσις G5287 *N-NFS* (5×)

hypostasis – substance, essence, reality; confident assurance or firm ground beneath one's conviction

The noun hypostasis (literally 'that which stands under') is one of the most theologically consequential words in the New Testament, carrying the force of underlying reality and confident assurance. In Heb 1:3 the Son is the exact imprint of God's hypostasis – his very being or essence – making this term foundational to later Trinitarian theology. In Heb 11:1 faith is the hypostasis of things hoped for, variously rendered as 'substance' (KJV), 'assurance' (ESV), or 'confident reality.' Paul uses it in a different key in 2 Cor 9:4 and 11:17 to mean 'confidence' or 'basis for boasting.' German Wesen ('being, essence') and French substance together capture the word's two poles: objective reality and subjective certitude.

(5×) The underlying essence, substantial nature, or very being of something. In Heb 1:3 the Son is 'the exact imprint of his hypostasis,' meaning God's essential being – a passage that became foundational for Nicene Trinitarian theology. German Wesen ('essence, being') and French substance both gravitate to this ontological core, indicating the objective reality that undergirds appearance. **CONFIDENCE AND TRUST**

en: assurance, confidence, situation | **es:** confianza, sustancia | **fr:** Wesen, substance | **de:** Wesen 2Cor 9:4; 2Cor 11:17; Heb 1:3; Heb 3:14; Heb 11:1

ὑποστέλλω G5288 *V-IIA-3S* (4×)

To shrink back, withdraw, hold back; to draw back from declaring or doing something out of timidity or cowardice.

Conveys the idea of pulling back, retreating, or holding something in reserve, often with an undertone of cowardice or self-protective concealment. In Acts 20:20 and 20:27 Paul insists he did not 'shrink back' from declaring the full counsel of God to the Ephesians. Galatians 2:12 describes Peter 'withdrawing' from table fellowship with Gentiles when the circumcision party arrived. Hebrews 10:38 warns that if anyone 'shrinks back,' God's soul has no pleasure in that person. The Spanish 'retraerse' and French 'reculer' both capture the backward movement — a retreat from conviction under social pressure.

(4×) To draw back, shrink away, or withhold out of fear or social pressure, failing to stand firm in conviction. Paul twice insists he never shrank back from declaring truth (Acts 20:20,27), while Gal 2:12 shows Peter withdrawing from Gentile fellowship under pressure from the circumcision faction. Heb 10:38 frames shrinking back as the opposite of living by faith. The Spanish 'retraerse' and French 'reculer' vividly convey the backward retreat, and the German 'zurückziehen' (pull back) captures the self-protective withdrawal. **TURNING BACK APOSTASY**

en: I-shrank-back, he-shrinks-back, he-was-withdrawing | **es:** me-retraje, retrocede, se-retraía | **fr:** reculer, retirer | **de:** zurueckziehen, ὑπεστειλάμην Acts 20:20; Acts 20:27; Gal 2:12; Heb 10:38

ὑποστολή G5289 *N-GFS* (1×)

Shrinking back, timidity, withdrawal; cowardly retreat from commitment, especially in faith

This noun describes the act of drawing back, shrinking away, or withdrawing—especially from danger or commitment. In Hebrews 10:39, the author contrasts two responses to persecution: 'shrinking back' leading to destruction versus faith that preserves the soul. To shrink back is to abandon one's confession under pressure, to retreat from costly discipleship. The term carries connotations of cowardice and timidity. Translations use 'shrinking back,' 'withdrawal,' or 'timidity.'

(1×) In Heb 10:39, after warning about apostasy, the author declares, 'We are not of those who shrink back to destruction, but of those who have faith to the preserving of the soul.' The noun denotes cowardly withdrawal (Spanish 'de retroceso,' of retreat; French 'reculer,' to retreat; German 'Zurückweichen,' shrinking back) from Christian confession under persecution. The context contrasts faithless retreat leading to ruin with persevering faith leading to salvation. Shrinking back means abandoning one's profession, betraying Christ to avoid suffering. **TURNING BACK APOSTASY**

en: of-shrinking-back | **es:** de-retroceso | **fr:** reculer | **de:** Zurueckweichen Heb 10:39

ὑποστρέφω G5290 *V-APA-NMP* (35×)

To return, go back — physical travel to a previous location; rarely, to turn back from a course

Almost exclusively a travel verb in Luke-Acts, describing people going back to where they came from. Mary returns to her home after visiting Elizabeth (Luke 1:56), the shepherds return glorifying God (Luke 2:20), and Paul's missionary journeys are punctuated by returns to Antioch and Jerusalem. The multilingual evidence is strikingly uniform — Spanish 'regresar/volver', French 'retourner', German 'zurückkehren' — because 34 of 35 uses denote straightforward physical return. The lone exception in 2 Peter 2:21 shifts to a figurative moral sense: turning back from the holy commandment.

1. return to a place (34×) To return physically to a prior location — going back to a city, home, or region after a journey or errand. This accounts for nearly all NT occurrences and dominates Luke-Acts (Luke 1:56; 2:20, 43, 45; 4:1; Acts 8:28; 13:13). Translations across all languages use dedicated return-verbs (spa 'regresar/volver', fra 'retourner', deu 'zurückkehren'), showing no semantic variation within this sense. **RETURNING AND RESTORING**

en: having-returned, returned, they-returned | **es:** habiendo-regresado, habiendo-vuelto, regresaban | **fr:** retourner | **de:** kehrt-zurück Luke 1:56; Luke 2:20; Luke 2:43; Luke 2:45; Luke 4:1

2. turn back from a course (1×) To turn back from a course or way of life — a figurative reversal rather than geographic return. Attested only in 2 Pet 2:21, where it would have been better not to have known the way of righteousness than to turn back (ὑποστρέψαι) from the holy commandment. Spanish 'volverse atrás' and English 'turn back' both foreground the reversal rather than arrival, distinguishing this from ordinary return. **RETURNING AND RESTORING**

en: to-turn-back | **es:** volverse-atrás | **fr:** retourner | **de:** zurueckkehren 2Pet 2:21

ὑποστόρνυμι G5291 *V-IIA-3P* (1×)

To spread under, lay down beneath; to strew cloaks or branches on the ground as a carpet of honor

This compound verb means to spread or lay something under or beneath—originally bedding or carpets, but extended to any act of spreading material on the ground. Luke 19:36 uses it during Jesus' entry into Jerusalem: people 'were spreading their cloaks on the road' before him as an act of homage. This gesture treated Jesus as royalty, making a carpet of honor for him to pass over. The imperfect tense suggests continuous action as he progressed.

(1×) In Luke 19:36, during Jesus' triumphal entry, 'as he went along, they were spreading their cloaks on the road.' The verb describes laying garments (Spanish 'extendían,' they were spreading; French 'étendre,' to spread) on the path as a spontaneous carpet of honor—treating Jesus as a king. This gesture of homage, combined with palm branches and messianic acclamation, signaled the crowd's recognition of Jesus' royal identity. The imperfect tense indicates ongoing action as the procession advanced. **STRETCHING AND EXTENDING**

en: they-were-spreading | **es:** extendían | **fr:** étendre | **de:** ὑπεστρώννυον Luke 19:36

ὑποτᾰγή G5292 *N-DFS* (4×)

Submission, subjection, subordination; the act or posture of placing oneself under another's authority.

Denotes the voluntary or expected ordering of oneself under authority, whether divine, ecclesial, or domestic. In 2 Corinthians 9:13 Paul praises the Corinthians' 'submission' to the gospel as evidenced by their generosity. Galatians 2:5 records that Paul refused to yield 'in submission' to false brothers even for an hour, protecting gospel freedom. First Timothy 2:11 and 3:4 use it for quiet learning and household management respectively. The German 'Unterordnung' (under-ordering) and French 'soumission' both reveal the structural metaphor: this is about ordered placement within a recognized hierarchy, not mere passive obedience.

(4×) The act or posture of placing oneself under authority — whether willingly in response to the gospel (2 Cor 9:13), refused when it would compromise gospel truth (Gal 2:5), or practiced in learning and household contexts (1 Tim 2:11; 3:4). The German 'Unterordnung' (under-ordering) and French 'soumission' both highlight the structural, relational nature of this concept — it describes an ordered positioning within a recognized framework of authority, not mere passive compliance. **GEOGRAPHY AND SPACE**

en: submission | **es:** sumisión | **fr:** soumission, ὑποταγῇ | **de:** Unterordnung 2Cor 9:13; Gal 2:5; 1Tim 2:11; 1Tim 3:4

ὑποτάσσω G5293 *V-RIM/P-3S* (38×)

To place under authority, subject, subordinate; in the middle/passive, to submit oneself or be subjected

Built from 'hypo' (under) and 'tasso' (arrange), this verb organizes one of the New Testament's central conversations about authority and order. In its middle voice, it describes the voluntary submission of believers to governing authorities (Rom 13:1), wives to husbands (Eph 5:22), and the young Jesus to his parents (Luke 2:51). Active uses portray God placing all things under Christ's feet (1 Cor 15:27; Eph 1:22). A theological passive in Romans 8:20 and Hebrews 2:8 describes creation itself as having been subjected – not by its own choice but by divine decree. Spanish 'someterse' versus 'sujetar' neatly mirrors the middle-active distinction; German 'unterwerfen' covers both with characteristic breadth.

1. submit oneself, be subject to (23×) The middle-voice core: voluntarily placing oneself under another's authority. Luke 2:51 shows Jesus 'submitting' to his parents; Romans 13:1 extends this to civic obedience; Ephesians 5:21-22 to mutual church submission. Spanish 'someterse' and French 'se soumettre' preserve the reflexive voluntariness. Even demons are 'subject to us' (Luke 10:17) – compelled yet framed in the middle voice. **SUBJECTION AND AUTHORITY**

en: Submit, are-subject, be-subject | **es:** Someteos, a-sujetarse, nos-sometemos | **fr:** se-soumettre, soumettre | **de:** unterwerfen, unterwirft-sich Luke 2:51; Luke 10:17; Luke 10:20; Rom 8:7; Rom 10:3

2. subject, subordinate (active causative) (9×) The active-causative sense: an agent placing someone under authority. God 'subjected all things under his feet' (1 Cor 15:27; Eph 1:22), and in Romans 8:20 creation was 'subjected to futility' by the one who subjected it. Spanish 'sujetar' in the active and German 'unterwerfen' capture the transitive force of divine sovereign arrangement. **SUBJECTION AND AUTHORITY**

en: He-subjected, having-subjected, he-subjected | **es:** que-sujetó, sometió, sujetar | **fr:** soumettre | **de:** unterwerfen Rom 8:20; 1Cor 15:27; 1Cor 15:28; Eph 1:22

3. be subjected (divine passive) (6×) The eschatological passive: being subjected by God's decree without the agent's willing participation. Romans 8:20 insists creation was subjected 'not willingly'; Hebrews 2:8 notes 'not yet' are all things visibly in subjection. Spanish 'fue sujetada' and French passive 'soumettre' mark this as the theologically loaded voice – the universe in ordered waiting. **SUBJECTION AND AUTHORITY**

en: are-subjected, have-been-subjected, having-been-subjected | **es:** fue-sujetada, habiéndosele-sometido, han-sido-sujetadas | **fr:** soumettre | **de:** unterwerfen Rom 8:20; 1Cor 15:27; 1Cor 15:28; Heb 2:8

ὑποτίθημι G5294 *V-AIA-3P* (2×)

to place under, lay down, suggest, propose, risk

This versatile verb means to place something under or beneath, and by extension to lay down, expose to danger, or put forward as a suggestion. Paul uses it to commend Prisca and Aquila who 'risked their necks' for his life—literally 'placed under' their lives for him. In 1 Timothy, it describes putting these instructions before the brethren or suggesting them. The core meaning of placing beneath extends to various contexts of exposure or presentation.

(2×) From classical usage for placing items physically underneath or metaphorically categorizing under a class, ὑποτίθημι extends to exposure and suggestion. Rom 16:4 praises Priscilla and Aquila who 'risked their own necks' (τὸν ἑαυτῶν τράχηλον ὑπέθηκαν) for Paul—literally 'placed under' their lives in danger. 1 Tim 4:6 instructs Timothy in 'putting these things before the brothers' (ταῦτα ὑποτιθέμενος), suggesting or reminding them of sound teaching. **PLACING AND LAYING**

en: laid-down, putting-before | **es:** exponiendo, expusieron | **fr:** riskieren, suggérer | **de:** riskieren Rom 16:4; 1Tim 4:6

ὑποτρέχω G5295 *V-APA-NMP* (1×)

To run under the lee of; to sail close to an island or land for shelter from wind and waves

This nautical term describes running a ship under the sheltered side of land or an island to escape the full force of wind and waves. During a storm, sailing in the lee (downwind side) of an island provides temporary protection. Acts 27:16 uses it during Paul's storm-tossed voyage: they 'ran under the lee of' a small island named Cauda, gaining brief respite to secure the ship. The term reflects technical sailing vocabulary preserved in Luke's detailed narrative.

(1×) In Acts 27:16, as the violent storm drives Paul's ship, Luke reports, 'Running under the lee of a small island called Cauda, we were able with difficulty to secure the ship's boat.' The participle describes sailing (Spanish 'habiendo corrido bajo,' having run under; French 'soumettre,' somewhat obscure) into the sheltered zone on the downwind side of the island, where the land blocks the wind and waves. This temporary protection allowed the crew to pull in the lifeboat—a critical task they couldn't perform in open water. **RUNNING AND RACING**

en: having-run-under-the-lee | **es:** habiendo-corrido-bajo | **fr:** soumettre | **de:** ὑποδραμόντες Acts 27:16

ὑποτύπ-ωσις G5296 *N-AFS* (2×)

a pattern, example, model, outline

This term denotes a sketch, outline, or pattern to be followed. In technical writing it could mean a rough draft as opposed to finished work. Paul uses it twice in the Pastoral Epistles to describe exemplary patterns: once referring to himself as a pattern of Christ's patience for future believers, and once urging Timothy to hold to the pattern of sound words Paul taught him. The word emphasizes a normative model worthy of imitation.

(2×) From classical usage for sketches or outlines (opposed to finished work, ἐξεργασία), ὑποτύπωσις denotes a pattern or model. 1 Tim 1:16 presents Paul as a 'pattern' (ὑποτύπωσιν) of Christ's perfect patience toward future believers—an exemplary case study. 2 Tim 1:13 urges Timothy to 'hold the pattern of sound words' (ὑποτύπωσιν ἔχε ὑγιαινόντων λόγων) received from Paul—a normative outline or model of orthodox teaching to preserve and follow. **EXAMPLES AND TYPES**

en: a-pattern, pattern | **es:** Modelo, ejemplo | **fr:** ὑποτύπωσιν | **de:** Vorbild 1Tim 1:16; 2Tim 1:13

ὑποφέρω G5297 *V-PIA-3S* (3×)

to endure, bear up under; to sustain hardship or burden without giving way

This compound verb (hupo- "under" + pherō "carry") means to carry a load placed upon you, especially to endure or bear up under difficulty. The image is of bearing weight from underneath—supporting what presses down on you. Classical Greek used it for literal load-bearing and metaphorical endurance of hardships. The New Testament uses emphasize patient endurance of suffering, whether persecution or general trials, without collapsing or abandoning faith. It's active perseverance rather than passive resignation—continuing to carry what's been placed on you.

(3×) First Corinthians 10:13 assures believers that no temptation is too great and God provides a way of escape "that you may be able to bear it" (hupophérein)—endurance is possible through divine help. Second Timothy 3:11 catalogs Paul's sufferings and then celebrates "what persecutions I endured" (hupēnenka, perfect tense)—completed endurance that proved God's deliverance. First Peter 2:19 commends it as grace when someone "bears up under" (hupophérei) sorrows while suffering unjustly because of conscience toward God—enduring for divine rather than human reasons. The Spanish soportar/soporta/soporté, French supporter, and German ertragen all convey the bearing/enduring sense. The term emphasizes sustained capacity to carry suffering without collapse, enabled by divine strength and motivated by godward conscience. **ENDURE TOLERATE**

en: I-endured, bears-up-under, to-endure | **es:** soporta, soportar, soporté | **fr:** supporter, ὑπήνεγκα, ὑποφέρει | **de:** ertragen 1Cor 10:13; 2Tim 3:11; 1Pet 2:19

ὑποχωρ-έω G5298 *V-PPA-NMS* (2×)

to withdraw, retire, go back, retreat

This verb means to go back, retire, or withdraw from a place or situation. Both Gospel uses describe Jesus withdrawing from crowds or situations to seek solitude. In Luke 5, after healing a leper and facing growing crowds, Jesus withdrew to desolate places to pray. In Luke 9, he withdrew from Herod's territory after the feeding of the 5,000. The pattern shows Jesus' rhythm of ministry and withdrawal for communion with the Father.

(2×) Classical ὑποχωρέω described retiring or withdrawing (often in military contexts or giving way). Luke employs it for Jesus' strategic withdrawals: Luke 5:16 notes he 'would withdraw to desolate places and pray' (ὑποχωρῶν ἐν ταῖς ἐρήμοις), creating space for prayer amid mounting popularity. Luke 9:10 has Jesus withdrawing privately (ὑπεχώρησεν) after the 5,000's feeding—both passages showing Jesus' deliberate rhythm of public ministry and private renewal. **WITHDRAW DEPART**

en: he-withdrew, withdrawing | **es:** retirándose, se-retiró | **fr:** se-retirer | **de:** ὑπεχώρησεν, ὑποχωρῶν Luke 5:16; Luke 9:10

ὑπωπι-άζω G5299 *V-PIA-1S* (2×)

to strike under the eye, give a black eye; metaphorically: to discipline harshly, wear out with demands

Literally meaning to strike someone under the eye (giving a black eye), this verb developed metaphorical uses for harsh treatment. Jesus uses it in the parable of the persistent widow who keeps bothering the unjust judge, saying she will 'wear him out' with her constant coming. Paul employs it for his rigorous self-discipline, treating his body harshly like a boxer pummeling an opponent, lest he be disqualified after preaching to others.

(2×) From the literal sense 'strike under the eye' (giving a black eye), ὑπωπιάζω extends metaphorically to harsh treatment. Luke 18:5 has the persistent widow threatening to 'wear out' the judge (ὑπωπιάζῃ με) with her relentless coming—either exhausting him or potentially shaming him publicly. 1 Cor 9:27 describes Paul 'disciplining' his body harshly (ὑπωπιάζω), using boxing imagery of striking blows, to maintain self-control and avoid disqualification after preaching to others. **STRIKING AND REFERENCE**

en: I-discipline, she-wears-out | **es:** golpeo, me-agote | **fr:** frapper-sous-l'œil, maltraiter | **de:** ὑπωπιάζω, ὑπωπιάζῃ Luke 18:5; 1Cor 9:27

ὗς G5300 *N-NFS* (1×)

A sow, female pig; an unclean animal in Jewish law, used metaphorically for those who return to defilement

This is the common Greek word for a female pig or sow. In Jewish

law, pigs were quintessentially unclean animals, forbidden as food and symbolizing defilement. In 2 Peter 2:22, the sow appears in a proverb warning about apostates: like 'a sow that is washed' returning to wallow in mud, false teachers return to the pollution they seemed to have escaped. The image emphasizes innate nature —the sow's cleanliness was only external and temporary.

(1×) In 2 Pet 2:22, Peter applies a proverb to false teachers: 'The sow, washed, returns to wallowing in the mire.' The image (Spanish 'cerda,' sow; German 'Schwein,' pig) depicts someone whose cleansing was superficial—washing a pig doesn't change its nature, so it returns to mud. The point is that apostates who seemed to escape defilement through Christ have now returned to their former pollution, proving their transformation was never genuine. The sow's return reveals what it always was: an unclean creature whose brief cleanliness was imposed, not innate. **PIG SWINE**

en: sow | **es:** Cerda | **fr:** ׳ץ | **de:** Schwein 2Pet 2:22

ὕσσωπος G5301 *N-GFS* (2×)

hyssop, a plant used in purification rituals (possibly Origanum hirtum)

Hyssop was a plant used throughout Scripture for ritual purification and sprinkling. The exact botanical identification is debated (possibly marjoram or Syrian oregano rather than modern hyssop), but it had bushy branches suitable for sprinkling liquids. In John's Gospel, a sponge soaked with sour wine is put on hyssop and lifted to Jesus on the cross. Hebrews mentions Moses using hyssop to sprinkle blood during the covenant ceremony. Both recall Passover and purification rituals.

(2×) Hebrew אֵזוֹב rendered as ὕσσωπος designates the purification plant (possibly Origanum hirtum). John 19:29 describes the wine-soaked sponge placed 'on hyssop' (ὑσσώπῳ) and lifted to Jesus —recalling Passover's hyssop for blood application and adding symbolic depth to crucifixion details. Heb 9:19 mentions Moses sprinkling blood 'with hyssop' in covenant ratification, linking old covenant purification rites to Christ's superior sacrifice. **SPROUTING AND GROWING**

en: hyssop, on-hyssop | **es:** en-hisopo, hisopo | **fr:** Ysop, hysope | **de:** Ysop John 19:29; Heb 9:19

ὑστερ-έω G5302 *V-PIM/P-3P* (16×)

To lack, fall short, suffer want, or run out; to be deficient in what is needed or expected, whether materially or morally.

A verb describing insufficiency in its many shades — from lacking a specific thing, to falling short of a standard, to enduring real privation. When Jesus asks the disciples in Luke 22:35 whether they lacked anything on their mission, the word captures the absence of concrete necessities. Yet in Romans 3:23, Paul elevates it to a moral plane: all have fallen short of the glory of God. Spanish captures this breadth well, ranging from 'carecer' (to lack) to 'estar destituido' (to be destitute), while French similarly moves between 'manquer' and 'être inférieur.' At the wedding in Cana (John 2:3), the word describes wine physically running out — a supply exhausted — which sets the stage for Jesus' first sign.

1. lack, be deficient (8×) The core sense of lacking or being without something needed. Across languages the translations converge on straightforward deficiency: Spanish 'carecer,' French 'manquer,' German 'mangeln.' In Matt 19:20 and Mark 10:21, the rich young man asks what he still lacks; in 1 Cor 1:7 Paul assures the Corinthians they are not lacking in any spiritual gift. The evidence consistently points to an objective shortfall in possessions, provisions, or attributes. **LACK AND DEFICIENCY**

en: did-you-lack, do-I-lack, fall-short | **es:** carecemos, carezcáis, están-destituidos | **fr:** mangeln, manquer, être-inférieur | **de:** mangeln, ὑστερήσατε, ὑστερῶ Matt 19:20; Mark 10:21; Luke 22:35; Rom 3:23; 1Cor 1:7

2. fall short of a standard (4×) A comparative or aspirational sense: failing to reach a standard or measure. Paul twice uses this when comparing himself to the 'super-apostles' (2 Cor 11:5; 12:11), where Spanish renders it 'haber sido inferior' and French 'être inférieur.' In Heb 4:1 the author warns lest anyone seem to have fallen short of entering God's rest, and Heb 12:15 cautions against falling short of the grace of God. The emphasis shifts from mere absence to failure relative to a benchmark. **LACK AND DEFICIENCY**

en: I-fell-short, falling-short, to-have-fallen-short | **es:** fui-inferior, haber-quedado-atrás, haber-sido-inferior | **fr:** mangeln, être-inférieur | **de:** mangeln 2Cor 11:5; 2Cor 12:11; Heb 4:1; Heb 12:15

3. suffer want, be in need (3×) The experiential sense of suffering want or enduring need. Here the person does not simply lack an item but lives in a condition of privation. The prodigal son in Luke 15:14 'began to be in need' after squandering everything, and Paul in 2 Cor 11:9 recalls his own hardship. Spanish 'padecer necesidad' (to suffer need) and the catalog of deprivations in Heb 11:37 underscore that this sense describes ongoing, felt hardship rather than a momentary gap. **LACK AND DEFICIENCY**

en: having-need, lacking, to-be-in-need | **es:** a-padecer-necesidad, habiendo-tenido-necesidad, necesitados | **fr:** mangeln, manquer, être-inférieur | **de:** mangeln, ὑστερεῖσθαι Luke 15:14; 2Cor 11:9; Heb 11:37

4. run out, become exhausted (1×) A supply-oriented sense: of a resource giving out or becoming exhausted. Used only at John 2:3, where the wine at the wedding feast ran out. Spanish 'habiendo faltado' and French 'manquer' both treat the wine as a subject that failed, distinguishing this from personal lack. The context — a finite supply consumed entirely — makes this sense distinct from the human experience of deficiency. **LACK AND DEFICIENCY**

en: having-run-out | **es:** habiendo-faltado | **fr:** manquer | **de:** mangeln John 2:3

ὑστέρ-ημα G5303 *N-GNS* (9×)

Lack, deficiency, want; that which is missing or falls short, whether material need or spiritual incompleteness.

Hysterema denotes a shortfall or deficiency – the gap between what is present and what is needed. It appears in contexts of both material poverty and relational or spiritual lack. The poor widow gives out of her hysterema, her actual want (Luke 21:4), while Paul speaks of supplying what is lacking in the Corinthians' service (1 Cor 16:17; 2 Cor 9:12) and of the mutual supply between abundance and deficiency (2 Cor 8:14). The Spanish carencia/falta and French manque consistently render it as shortage or insufficiency, confirming a unified semantic field centered on 'that which is still needed.'

lack, deficiency (9×) A state of lack, deficiency, or want – the concrete shortfall between what one has and what is required. This may be material poverty, as when the widow casts in all her living out of her hysterema (Luke 21:4), or relational absence, as when the Corinthians' presence supplies what was lacking (1 Cor 16:17; Phil 2:30). Paul also uses it for the reciprocal balancing of surplus and need (2 Cor 8:14) and the filling up of what is behind of the afflictions of Christ (Col 1:24). The multilingual evidence (spa carencia/falta, fra ce-qui-manque/manque, eng lack/needs) uniformly points to a single concept of deficiency requiring supply. **LACK WANT POVERTY**

en: lack, lacks, needs | **es:** carencia, carencias, falta | **fr:** ce-qui-manque, manque, ὑστέρημα | **de:** ὑστέρημά, ὑστέρημα, ὑστερήματα Luke 21:4; 1Cor 16:17; 2Cor 8:14; 2Cor 9:12

ὑστέρ-ημα G5304 *N-GFS* (2×)

lack, need, deficiency, what is lacking

This noun denotes a lack, deficiency, or what is missing. It can refer to material poverty or any shortage. Mark uses it to describe the poor widow who gave from her poverty—literally 'from her lack.' Paul employs it in Philippians when discussing his contentment, having learned to be satisfied whether in abundance or in want. The word emphasizes the state of need or insufficiency.

(2×) The noun ὑστέρημα (related to ὑστερέω, 'fall short, lack') denotes deficiency or need. Mark 12:44 describes the widow giving 'from her poverty' (ἐκ τῆς ὑστερήσεως αὐτῆς)—literally her lack or want—making her two coins more significant than the rich's surplus. Phil 4:11 (variant reading: some have ὑστέρησιν) connects to Paul's learned contentment 'in whatever state'—including states of need

versus abundance. **LACK WANT POVERTY**
en: lack, poverty | **es:** escasez, necesidad | **fr:** manque, ὑστέρησιν | **de:** Mangel
Mark 12:44; Phil 4:11

ὕστερον G5305 *Adv* (11×)

Later, afterward, finally — a temporal adverb marking subsequent or concluding position in a sequence of events

The adverb ὕστερον (hysteron) marks what comes later, afterward, or last in a sequence. In Matthew's parables it structures narrative climax: the second son 'afterward' repented and went (Matt 21:29), the religious leaders did not 'afterward' believe (21:32), and 'last of all' the owner sent his son (21:37). The foolish virgins arrive 'afterward' to find the door shut (Matt 25:11), and two false witnesses 'at last' came forward at Jesus' trial (Matt 26:60). The word often carries a note of finality or missed opportunity — what comes late may come too late. Spanish 'después' and French 'ensuite' both convey this sequential positioning.

later (11×) A temporal adverb indicating subsequent or concluding position in a sequence. Jesus fasts then 'afterward' hungers (Matt 4:2). In parables it marks narrative climax: one son 'afterward' repents (Matt 21:29), the owner sends his son 'last of all' (21:37), and the foolish virgins arrive 'afterward' to a shut door (Matt 25:11). Often carries a note of finality or missed opportunity. Spanish 'después' and German 'zuletzt' cover its range. **LAST AND FINAL**
en: afterward, last, later | **es:** Después, después, por-último | **fr:** ensuite, plus-tard | **de:** spaeter, zuletzt Matt 4:2; Matt 21:29; Matt 21:32; Matt 21:37; Matt 22:27

ὕστερος G5306 *Adj-DMP-C* (1×)

Later, subsequent, belonging to a time following; contrasted with earlier or former times

This comparative adjective means 'later' in time or sequence—coming after, subsequent to an earlier point. In 1 Timothy 4:1, Paul warns that 'in later times' some will depart from the faith by following deceiving spirits. The adjective points to a future period following Paul's present, when apostasy will increase. The term is temporal, indicating sequence: what comes after the current moment, belonging to subsequent ages or generations.

(1×) In 1 Tim 4:1, Paul prophesies: 'The Spirit expressly says that in later times some will depart from the faith.' The adjective indicates times subsequent to (Spanish 'últimos,' last; French transliteration; German 'später,' later) Paul's era—the unfolding future of the church age when apostasy and false teaching will intensify. The context describes doctrines of demons and hypocritical lies that will seduce some away from sound doctrine. 'Later times' doesn't specify how much later, but signals a deterioration Paul sees coming as the age progresses. **LAST AND FINAL**
en: later | **es:** últimos | **fr:** ὑστέροις | **de:** spaeter 1Tim 4:1

ὑφαν-τός G5307 *Adj-NMS* (1×)

Woven, made by weaving; describing cloth produced on a loom rather than sewn from pieces

This adjective describes something made by weaving—fabric produced on a loom as a single piece rather than cut and sewn together. John 19:23 uses it to describe Jesus' tunic during the crucifixion: it was 'woven from top to bottom in one piece,' without seams. This detail explains why the soldiers chose to cast lots for it rather than tearing it into shares—a seamless garment would lose value if divided. The term emphasizes craftsmanship and value.

(1×) In John 19:23, the soldiers dividing Jesus' garments discover his tunic was 'woven in one piece from top to bottom'—seamless (Spanish 'tejida,' woven; French 'tissé,' woven; German 'gewebt,' woven). Rather than being assembled from cut pieces, it was woven whole on a loom, making it more valuable and explaining their decision to gamble for it intact rather than tearing it. The detail may also evoke the high priest's seamless robe, subtly reinforcing Jesus' priestly identity even in his degradation. **LINEN AND FABRIC**
en: woven | **es:** tejida | **fr:** tissé | **de:** gewebt John 19:23

ὑψηλός G5308 *Adj-NNS* (12×)

High, lofty, elevated in space; figuratively proud, haughty, or arrogant in attitude.

In its literal sense, this adjective marks the dramatic high places of the Gospel narratives – the exceedingly high mountain where Satan shows Jesus all the kingdoms of the world (Matt 4:8), and the high mountain of the Transfiguration (Matt 17:1, Mark 9:2). Spanish 'alto' and French 'haut' reflect the spatial meaning directly. But Scripture regularly pivots from physical height to moral pride: Luke 16:15 warns that 'what is exalted among men is an abomination before God,' and Romans 12:16 counsels believers not to set their minds on 'high things' but to associate with the lowly.

1. high, lofty (physical or spatial) (9×) Physically elevated, tall, or spatially high. Used predominantly of mountains in key narrative moments: the mountain of temptation (Matt 4:8, Luke 4:5), the mount of Transfiguration (Matt 17:1, Mark 9:2), and God raising Israel to greatness during the Egyptian sojourn (Acts 13:17). Spanish 'alto' and 'alturas,' French 'haut,' and German 'hoch' all converge on the straightforward spatial meaning. The high arm of God in Acts 13:17 begins to shade toward metaphor but retains the image of physical elevation. **LIFTING AND EXALTING**
en: heights, high, higher-than | **es:** alto, alto„ alturas | **fr:** haut | **de:** hoch, ὑψηλοῦ, ὑψηλὸν Matt 4:8; Matt 17:1; Mark 9:2; Luke 4:5; Acts 13:17

2. proud, haughty, exalted (figurative/moral) (3×) Figuratively high in the sense of proud, haughty, or morally arrogant. Paul warns Roman believers not to be 'high-minded' (Rom 11:20) and not to aspire to 'high things' (Rom 12:16, ta hypsela). Jesus declares in Luke 16:15 that what is 'exalted' among humans is detestable to God. The Spanish rendering 'altivas cosas' (haughty things) and 'altivamente' (haughtily) captures the moral overtone absent from the spatial sense. This shift from physical height to spiritual pride is a well-attested pattern across biblical Greek and Hebrew alike. **LIFTING AND EXALTING**
en: exalted, high-things | **es:** altivamente, altivas-cosas, exaltado | **fr:** haut | **de:** hoch, ὑψηλὸν Luke 16:15; Rom 11:20; Rom 12:16

ὑψηλο-φρονέω G5309 *V-PNA* (1×)

To be high-minded, think arrogantly; to have a proud, haughty attitude focused on earthly advantages

This compound verb combines 'high' with 'think' to mean being high-minded or arrogant, thinking too highly of oneself, especially because of wealth or status. In 1 Timothy 6:17, Paul instructs the rich 'not to be high-minded' or to set their hope on uncertain riches but on God. Wealth tempts people to arrogance and self-sufficiency, forgetting dependence on God. The verb warns against the proud mentality that riches foster. Translations use 'high-minded,' 'arrogant,' or 'haughty.'

(1×) In 1 Tim 6:17, Paul charges Timothy to instruct the wealthy: 'not to be high-minded, nor to set their hope on the uncertainty of riches but on God.' The infinitive describes the arrogant attitude (Spanish 'ser altivos,' to be haughty; German 'hochmütig sein,' to be high-minded) that wealth breeds—thinking oneself superior, self-sufficient, above others. Riches tempt people to trust in themselves and their resources rather than God. Paul's command combats this pride by redirecting trust from uncertain wealth to the faithful God. **PRIDE AND ARROGANCE**
en: to-be-high-minded | **es:** ser-altivos | **fr:** ὑψηλοφρονεῖν | **de:** hochmuetig-sein 1Tim 6:17

ὕψιστος G5310 *Adj-GMS-S* (13×)

Most High, as divine title; highest, as superlative of place or praise

The superlative adjective ὕψιστος serves two closely related but distinguishable functions in the NT. As a substantive with the article, it

is one of the great divine titles – 'the Most High' (ὁ ὕψιστος) – used by angels, demons, and prophets alike to name God in his supreme exaltation. Gabriel announces that Jesus will be called 'Son of the Most High' (Luke 1:32), and the Gerasene demoniac cries out 'Son of the Most High God' (Mark 5:7). As an adjective in the doxological phrase ἐν τοῖς ὑψίστοις, it designates 'the highest' heavens or the highest realm of praise – 'Hosanna in the highest!' (Matt 21:9) and 'Glory to God in the highest' (Luke 2:14). French preserves both: 'Tres-Haut' (title) versus 'le plus haut' (spatial superlative).

1. Most High (9×) A divine title: 'the Most High,' designating God in his supreme sovereignty and transcendence. Used as a substantive, often with the article, it names God in contexts of prophetic declaration, angelic announcement, and even demonic recognition. Luke employs it heavily: the child will be 'Son of the Most High' (1:32), the Holy Spirit as 'power of the Most High' (1:35), John the Baptist as 'prophet of the Most High' (1:76), and believers as 'sons of the Most High' (6:35). Mark 5:7 records the Gerasene demoniac's cry 'Son of the Most High God,' and Acts 16:17 echoes it. The title transcends human categories of rank, placing God at the apex of all being. Multilingual glosses uniformly render it as a proper divine epithet: 'Altisimo' (Spanish), 'Tres-Haut' (French), 'Hoechster' (German). MOST HIGH DIVINE
en: Most-High, of-Most-High | **es:** Altísimo, del-Altísimo | **fr:** Très-Haut, le-plus-haut, très-haut | **de:** Hoechster, höchste Mark 5:7; Luke 1:32; Luke 1:35; Luke 1:76; Luke 6:35

2. highest (4×) The spatial or doxological superlative 'highest,' used adjectively to designate the highest heavens, the highest realm of glory, or the highest pitch of praise. It appears exclusively in the liturgical acclamation ἐν τοῖς ὑψίστοις: 'Hosanna in the highest!' at the triumphal entry (Matt 21:9, Mark 11:10, Luke 19:38) and 'Glory to God in the highest' at Christ's birth (Luke 2:14). Here ὕψιστος modifies an implied 'places' or 'heavens' rather than serving as a divine name. Spanish shifts to 'alturas/altisimos' (heights), and the overall gloss pattern favors spatial or superlative language over the personal title – 'the highest' rather than 'the Most High.' MOST HIGH DIVINE
en: highest, the-highest | **es:** alturas, altísimos, las-alturas | **fr:** très-haut | **de:** Hoechster, höchste Matt 21:9; Mark 11:10; Luke 2:14; Luke 19:38

ὕψος G5311 *N-NNS* (6×)

Height or high place, either spatial elevation or metaphorical exaltation denoting honor and lofty status.
In most New Testament occurrences, this noun refers to literal height or an elevated heavenly place — the 'dayspring from on high' visiting God's people (Luke 1:78), power from 'on high' at Pentecost (Luke 24:49), the immeasurable dimensions of Christ's love including its height (Eph 3:18), and Christ ascending 'on high' leading captivity captive (Eph 4:8). But James uses it in a strikingly different way: the lowly brother should 'glory in his exaltation' (Jas 1:9), where height becomes a metaphor for dignified, honored status. The multilingual evidence confirms the shift: Spanish moves from 'altura' and 'lo alto' (physical height) to 'exaltación' (exaltation), and Hindi from 'unchai' (height) to 'unche pad' (high position).

1. height, high place (5×) Literal height, a high or elevated place, often referring to the heavenly realm. Luke speaks of the dawn visiting 'from on high' (Luke 1:78) and power coming 'from on high' (Luke 24:49). Paul includes 'height' among the cosmic dimensions of Christ's love (Eph 3:18) and quotes the Psalm about ascending 'on high' (Eph 4:8). Revelation measures the city's height (Rev 21:16). Spanish 'altura / lo alto,' Hindi 'unchai,' and Arabic 'al-uluww' all converge on spatial elevation. GEOGRAPHY AND SPACE
en: from-height, height | **es:** altura, lo-alto | **fr:** hauteur | **de:** Hoehe, ὕψους Luke 1:78; Luke 24:49; Eph 3:18; Eph 4:8; Rev 21:16

2. exaltation, lofty status (1×) Metaphorical exaltation, lofty status or honor bestowed on someone of low earthly standing. James urges the humble brother to 'boast in his exaltation' (Jas 1:9), where the word denotes dignity and divine honor rather than physical elevation. Spanish 'exaltación' and Hindi 'unche pad' (high position) mark the shift from spatial to social or spiritual height. GEOGRAPHY AND SPACE
en: exaltation | **es:** exaltación | **fr:** hauteur | **de:** Hoehe Jas 1:9

ὑψόω G5312 *V-AIA-3S* (20×)

To lift up, raise high, exalt; physically of being raised on a cross, and metaphorically of being elevated in honor or status.
Hupsoo is a vertical word – it always moves upward, whether the movement is physical or metaphorical. John uses it with deliberate double meaning for the crucifixion: 'as Moses lifted up the serpent, so must the Son of Man be lifted up' (John 3:14), where the shameful elevation on the cross becomes the moment of divine glorification. The Synoptics prefer the moral axis: 'whoever exalts himself will be humbled' (Matt 23:12; Luke 14:11; 18:14). Acts proclaims that God exalted Jesus to his right hand (Acts 2:33; 5:31). Across all its uses, hupsoo insists that true height belongs to God alone.

1. exalt in status or honor (13×) To exalt in status, honor, or power – the most frequent NT sense. God exalts the humble and brings down the proud (Luke 1:52); Capernaum is asked whether it will be exalted to heaven (Matt 11:23); God exalted Jesus to his right hand (Acts 2:33; 5:31; Phil 2:9). Spanish 'exaltar' and French 'exalter' both track this metaphorical elevation. Thirteen occurrences use hupsoo for divine or social elevation, making it the word's center of gravity. LIFTING AND EXALTING
en: exalted, having-been-exalted, he-may-exalt | **es:** exalte, exaltó, fuerais-exaltados | **fr:** exalter, élever | **de:** erhoehen, erhöht Matt 11:23; Matt 23:12; Luke 1:52; Luke 10:15

2. lift up physically/spatially (5×) To lift up physically or quasi-physically, especially of the Son of Man being raised on the cross. John 3:14 establishes the typology with the bronze serpent; John 8:28 and 12:32-34 develop it, where 'being lifted up from the earth' means both crucifixion and ascension. Spanish shifts to 'levantar' (to raise), and German uses 'erhoehen' for both senses, but the Johannine double meaning – shame becoming glory – is unique to this cluster. Five occurrences. LIFTING AND EXALTING
en: I-am-lifted-up, lifted-up, to-be-lifted-up | **es:** levantéis, levantó, ser-levantado | **fr:** élever | **de:** erhoehen John 3:14; John 8:28; John 12:32; John 12:34

3. exalt oneself (2×) To exalt oneself – the reflexive sense, always with a warning. 'Whoever exalts himself will be humbled' appears in Matt 23:12, Luke 14:11, and 18:14. Spanish 'el que se exalta' makes the reflexive explicit. Only two occurrences carry this self-directed sense, but the reversal pattern – exalt yourself, be humbled – is among the most memorable teachings of Jesus. LIFTING AND EXALTING
en: exalting | **es:** que-se-exalta | **fr:** élever | **de:** erhöht Luke 14:11; Luke 18:14

ὕψ-ωμα G5313 *N-ANS* (2×)

height, high position; metaphorically: exaltation, lofty thing
This term denotes physical height or elevation, and metaphorically, exaltation or anything that exalts itself. Paul uses it in Romans' famous declaration that nothing in creation—including height or depth—can separate believers from God's love. In 2 Corinthians, he employs it for every lofty thing that exalts itself against the knowledge of God, which must be torn down. The word captures both spatial and prideful dimensions of height.

(2×) From classical usage for elevation or height (including astronomical exaltation), ὕψωμα appears in Rom 8:39's cosmic catalog: neither 'height nor depth' (ὕψωμα οὔτε βάθος) can separate from God's love—likely spatial/cosmological powers. 2 Cor 10:5 uses it metaphorically for 'every lofty thing' (πᾶν ὕψωμα) exalting itself against knowing God—proud arguments or strongholds requiring demolition. The semantic range spans physical elevation to arrogant self-exaltation. GEOGRAPHY AND SPACE
en: height, lofty-thing | **es:** altivez, altura | **fr:** hauteur | **de:** Hoehe Rom 8:39; 2Cor 10:5

φάγος G5314 *N-NMS* (2×)

a glutton, one who eats excessively

This simple noun designates a glutton or excessive eater. Both Gospel uses appear in the same accusation Jesus quotes: his critics called him 'a glutton and a drunkard, a friend of tax collectors and sinners.' The charge was false but revealed the religious establishment's contempt for Jesus' table fellowship with outcasts. Unlike John the Baptist's asceticism, Jesus' eating and drinking with sinners scandalized the self-righteous.

(2×) The noun φάγος (from φαγεῖν, 'to eat') denotes a glutton. Both occurrences (Matt 11:19, Luke 7:34) quote the identical slander against Jesus: 'Behold, a glutton and drunkard' (φάγος καὶ οἰνοπότης)—contrasting him unfavorably with John's asceticism. The false accusation revealed critics' rejection: John was too austere (demon-possessed), Jesus too convivial (glutton). Either way, they refused God's messengers. **CONTEMPT AND SCORN**

en: a-glutton | **es:** glotón | **fr:** mangeur | **de:** φάγος Matt 11:19; Luke 7:34

φᾰ́γεῖν G5315 *V-AIA-1P* (93×)

Eat, consume food — the aorist form of the verb for eating, covering literal meals, figurative consumption, and eschatological feasting

Phagein is the aorist infinitive (from the defective verb whose present is esthio) used throughout the New Testament for the act of eating. It appears in accounts of everyday meals, miraculous feedings (Matt 14:16, 20; 15:32-38), controversies over what is lawful to eat (Matt 12:4; Mark 2:26), and invitations to eschatological feasting ('that you may eat and drink at my table in my kingdom,' Luke 22:30). Jesus' own eating with sinners and tax collectors becomes a hallmark of his ministry (Matt 9:11; Luke 15:2). Spanish 'comer,' French 'manger,' and German 'essen' all render this basic human action straightforwardly.

eat, consume food (93×) To eat or consume food, used of literal eating across all grammatical forms — indicative, subjunctive, imperative, infinitive, future, and participial. The 93 occurrences span ordinary meals, miraculous feedings (Matt 14:16, 20; Mark 6:37), disputes over lawful food (Matt 12:4; Mark 7:3-5), fasting and its breaking, and eschatological banqueting (Luke 22:30; Rev 2:7). Spanish 'comer,' French 'manger,' and German 'essen' all render the action simply, though in the Gospels the act of eating frequently becomes a locus of theological controversy — who eats, with whom, and what. **EATING AND CONSUMING**

en: to-eat | **es:** a-comer, comer, de-comer | **fr:** manger | **de:** essen, isst Matt 12:4; Matt 14:16; Matt 14:20; Matt 15:20

φαίνω G5316 *V-AIP-3S* (31×)

To shine, give light; to appear or become visible; to seem or have the appearance of

Phaino holds together light, visibility, and seeming in a single verb, and the New Testament exploits all three dimensions. The Prologue of John declares that the light 'shines in the darkness' (John 1:5), while Matthew's narrative voice uses the same word for the star that 'appeared' to the Magi (Matt 2:7) and for hypocrites who 'appear' righteous outwardly (Matt 6:16). Spanish neatly differentiates these strands: 'brilla' for shining, 'apareció' for manifestation, 'parece' for seeming. The underlying image is always something coming into the field of perception, whether as radiant energy, visible presence, or outward impression.

1. appear, become visible (13×) To become visible or manifest, describing persons, objects, or phenomena coming into view. The angel 'appeared' to Joseph in a dream (Matt 1:20), the star 'appeared' (Matt 2:7), and the weeds 'appeared' among the wheat (Matt 13:26). Spanish 'apareció' and German 'erscheint' consistently mark this as genuine manifestation rather than mere impression. **APPEAR SEEM SHINE**

en: appeared, appearing, he-appeared | **es:** aparecerá, apareciendo, apareció | **fr:** apparaître, briller, scheinen | **de:** erscheint, scheinen Matt 1:20; Matt 2:7; Matt 9:33; Matt 13:26; Matt 24:30

2. seem, have appearance of (9×) To seem or give an outward impression that may or may not match inner reality. Jesus warns against fasting to 'appear' pious before others (Matt 6:16, 18), and the Pharisees 'appear' righteous on the outside (Matt 23:27-28). Spanish 'parece' versus 'aparece' captures the subtle shift: here the verb signals surface appearance, often with ironic or critical overtones. **APPEAR SEEM SHINE**

en: appear, appears, does-it-seem | **es:** aparece, parece, parecen | **fr:** apparaître | **de:** erscheint, scheinen Matt 2:13; Matt 2:19; Matt 6:5; Matt 6:16; Matt 6:18

3. shine, give light (9×) To shine or emit light, whether physically or metaphorically. John 1:5 proclaims the light 'shines' in the darkness, John 5:35 calls the Baptist a lamp that 'was shining,' and Philippians 2:15 calls believers to 'shine as lights in the world.' Spanish 'brilla/alumbrando' and French 'briller' distinguish this radiance sense from the appearance senses, anchoring it in the imagery of cosmic and moral illumination. **APPEAR SEEM SHINE**

en: might-shine, shines, shining | **es:** alumbrando, alumbren, brilla | **fr:** apparaître, scheinen | **de:** scheinen John 1:5; John 5:35; Phil 2:15; 2Pet 1:19; 1John 2:8

Φάλεκ G5317 *N-GMS* (1×)

Peleg, an ancestor of Jesus in Luke's genealogy; his name means 'division' (Genesis 10-11)

This is the indeclinable Greek form of the Hebrew name Peleg, a post-flood patriarch mentioned in Genesis 10-11. His name in Hebrew means 'division,' explained in Genesis as referring to the division of languages and peoples at Babel during his lifetime. Luke 3:35 includes Peleg in Jesus' genealogy, tracing the line from Adam through Abraham. The name connects Jesus to the early genealogies that track humanity's dispersion and God's election of Abraham's line.

(1×) In Luke 3:35, Luke traces Jesus' ancestry backward through Abraham to Adam, including 'Eber, the son of Shelah, the son of Cainan, the son of Arphaxad, the son of Shem' and earlier 'Peleg.' The name (consistent across translations) identifies the patriarch in whose days 'the earth was divided'—traditionally understood as the division of languages at Babel (Genesis 10:25). Including Peleg roots Jesus' lineage in the ancient genealogies that connect post-flood humanity to the patriarchs and ultimately to Adam. **PROPER NAMES (PERSONAL)**

en: Phalek | **es:** Phálek | **fr:** Phalek | **de:** Φάλεκ Luke 3:35

φᾰ́νερός G5318 *Adj-NNP* (18×)

Visible, manifest, openly known; in Paul, 'outward' as opposed to what is hidden or inward.

From the verb phainō ('to shine, appear'), phaneros describes what is plainly visible or openly known. Mark uses it of Jesus' fame becoming 'manifest' to Herod (Mark 6:14), and the Synoptic parables insist that nothing hidden will fail to become phaneron (Mark 4:22; Luke 8:17). Paul deploys the word extensively — the works of the flesh are 'evident' (Gal 5:19), and his imprisonment has become 'known' throughout the praetorian guard (Phil 1:13). A distinctive Pauline use in Romans 2:28 contrasts 'outward' Jewishness (en tō phanerō) with true circumcision of the heart, a nuance Spanish captures as 'visible' versus the deeper, hidden reality.

1. manifest, evident, known (16×) Plainly visible, openly known, clearly evident to perception or understanding. This is the dominant sense across sixteen occurrences, used of secrets that will be revealed (Mark 4:22; Luke 8:17), of Jesus' identity becoming widely known (Mark 3:12; 6:14), and of spiritual realities that are self-evident (Gal 5:19; 1 John 3:10). Spanish alternates between 'manifiesto' and 'evidente,' French uses 'manifeste,' and German 'offenbar' — all consistently pointing to open, unconcealed knowledge. **MANIFEST AND EVIDENT**

en: evident, known, manifest | **es:** evidente, lo-manifiesto, manifiesta | **fr:** manifeste | **de:** offenbar Matt 12:16; Mark 3:12; Mark 4:22; Mark 6:14; Luke 8:17

2. outward, external (2×) Outward, external, pertaining to what is visible on the surface as opposed to what is inward or hidden. This specialized use appears in Romans 2:28, where Paul argues that 'the one who is a Jew en tō phanerō' — outwardly, in visible flesh-

circumcision — is not the true Jew. The contrast with the hidden (en tō kryptō) dimension gives phaneros a spatial, almost physical nuance that the broader 'manifest' sense does not carry. Spanish 'visible' and German 'offenbar' both highlight the external-versus-internal polarity. MANIFEST AND EVIDENT

en: outward | **es:** visible | **fr:** manifeste | **de:** offenbar Rom 2:28

φᾰνερ-όω G5319 *V-APP-GMS* (49×)

Make manifest, reveal, disclose; appear visibly — of truth, persons, or divine purposes brought to light

At the heart of phaneroo is the movement from hiddenness to visibility. The passive forms dominate the NT, describing how God's righteousness has been 'made manifest' apart from the law (Rom 3:21) and how Christ 'appeared' to the disciples after the resurrection (John 21:14). The active voice reserves agency for God or Christ: Jesus 'manifested his glory' at Cana (John 2:11) and 'made known' the Father's name (John 17:6). Spanish distinguishes 'fue manifestado' (passive) from 'manifestó' (active), mirroring the Greek voice contrast precisely. German consistently uses 'offenbaren,' capturing the revelatory weight.

1. be revealed, be disclosed (of things) (21×) The passive disclosure of things — works, sins, truth, or mysteries are brought to light. Mark 4:22 promises nothing is hidden that will not be made manifest. Paul says God's righteousness has been revealed (Rom 3:21). The subject is impersonal: what was concealed now stands exposed. French 'révéler' and Spanish 'fue manifestado' track this passive closely. REVEALING AND DISCLOSING

en: being-made-visible, has-been-revealed, is-made-visible | **es:** fue-manifestada, fue-manifestado, fueran-manifestados | **fr:** manifester, révéler | **de:** offenbaren Mark 4:22; John 3:21; John 9:3; Rom 3:21; 2Cor 3:3

2. appear, be manifested (of persons) (17×) The personal manifestation or appearance of Christ or other persons — especially the incarnation, post-resurrection appearances, and future parousia. John uses this sense repeatedly: Jesus 'was manifested' to Israel (John 1:31), appeared to the disciples at the Sea of Tiberias (John 21:14), and showed himself after rising (Mark 16:12, 14). The subject is a person becoming visible. REVEALING AND DISCLOSING

en: He-is-manifested, having-been-manifested, having-been-revealed | **es:** fue-manifestado, fuera-manifestado, ha-sido-manifestado | **fr:** manifester, révéler | **de:** offenbaren Mark 16:12; Mark 16:14; John 1:31; John 21:14; Rom 16:26

3. make known, reveal (active) (11×) The active, intentional revelation by a personal agent. Jesus 'manifested his glory' through signs (John 2:11), 'revealed' the Father's name to his disciples (John 17:6), and seeks to 'make himself known' to the world (John 7:4). Spanish 'Manifesté/Manifestó' preserves the first-person agency. This sense foregrounds the revealer's purposeful initiative. REVEALING AND DISCLOSING

en: I-manifested, I-may-reveal, having-made-evident | **es:** Manifesté, Manifestó, habiendo-manifestado | **fr:** manifester, révéler | **de:** offenbaren John 2:11; John 7:4; John 17:6; John 21:1

φᾰνερός G5320 *Adv* (3×)

openly, clearly, manifestly; in a visible, public, or evident manner

This adverb describes action done openly, publicly, or clearly rather than secretly or ambiguously. It emphasizes visibility and lack of concealment. The root adjective phaneros means "visible" or "manifest" (related to phainō, "to shine" or "appear"). Ancient rhetoric valued speaking phanerōs—clearly and straightforwardly—as opposed to speaking in riddles. The New Testament uses capture both literal visibility (appearing publicly) and epistemological clarity (seeing distinctly, knowing certainly). The adverb marks a contrast with hiddenness or obscurity.

(3×) Mark 1:45 describes the healed leper spreading the news so that Jesus could no longer "openly" (phanerōs) enter a town—publicity forced him into deserted places. John 7:10 shows Jesus going up to the feast "not publicly" (ou phanerōs) but in private—deliberately avoiding open visibility to prevent premature confrontation. Acts 10:3 specifies that Cornelius saw an angel "clearly" (phanerōs) in a vision about the ninth hour—distinctly, not vaguely. The Spanish abiertamente/claramente, French ouvertement, and German offenbar all span the openly/clearly semantic range. The term emphasizes the contrast between concealment and exposure, secrecy and publicity, vagueness and clarity—with Jesus sometimes choosing hiddenness for strategic reasons and God sometimes granting exceptional clarity. BOLDNESS AND OPENNESS

en: clearly, openly | **es:** abiertamente, claramente | **fr:** ouvertement | **de:** offenbar, φανερῶς Mark 1:45; John 7:10; Acts 10:3

φᾰνέρ-ωσις G5321 *N-DFS* (2×)

manifestation, disclosure, making visible or known

This noun denotes the act of manifesting, revealing, or making something visible that was previously hidden. Paul uses it for the manifestation of the Spirit given to each believer for the common good—spiritual gifts are visible evidences of the Spirit's presence. In 2 Corinthians, he speaks of the manifestation of truth, openly commending himself to every conscience by making truth plainly visible. The word emphasizes making the hidden apparent.

(2×) From φανερόω ('make visible, manifest'), φανέρωσις denotes disclosure or manifestation. 1 Cor 12:7 describes 'the manifestation of the Spirit' (φανέρωσις τοῦ πνεύματος) given to each for common benefit—spiritual gifts as visible evidences of the Spirit's presence and activity. 2 Cor 4:2 speaks of Paul's ministry 'by manifestation of the truth' (φανερώσει τῆς ἀληθείας) commending himself to all consciences—making truth openly visible versus hidden cunning. REVELATION MANIFESTATION

en: manifestation | **es:** manifestación | **fr:** manifestation | **de:** Offenbarung 1Cor 12:7; 2Cor 4:2

φᾱνός G5322 *N-GMP* (1×)

Torches, lanterns; portable light sources carried at night, especially for outdoor use

This noun designates torches or lanterns—portable lighting devices. In John 18:3, the detachment of soldiers and officers coming to arrest Jesus in Gethsemane bring 'lanterns and torches' along with weapons. The detail suggests they expected resistance or a chase through dark terrain, requiring artificial light to search. The mention also creates irony: those seeking to arrest the Light of the World bring torches to find him in darkness.

(1×) In John 18:3, Judas guides a detachment of soldiers to arrest Jesus, and they come 'with lanterns and torches and weapons.' The torches and lanterns (Spanish 'antorchas,' torches; French 'lanterne,' lantern; German 'Laternen,' lanterns) suggest nighttime arrest and possibly expectation of a violent confrontation or chase requiring light to pursue Jesus or his disciples. The detail creates dramatic irony—those seeking to seize the Light of the World must carry artificial lights into the darkness to find him. LAMPS AND TORCHES

en: lanterns | **es:** antorchas | **fr:** lanterne | **de:** Laternen John 18:3

Φανουήλ G5323 *N-GMS* (1×)

Phanuel, father of the prophetess Anna (Luke 2:36); name means 'face of God' in Hebrew

This indeclinable proper name identifies the father of Anna the prophetess who appears in Luke's infancy narrative. Luke 2:36 identifies Anna as 'the daughter of Phanuel, of the tribe of Asher.' The name is the Greek form of Hebrew Penuel, meaning 'face of God,' the place where Jacob wrestled with God. Including the father's name and tribal affiliation establishes Anna's credibility and roots her in Israel's history.

(1×) In Luke 2:36, Luke introduces 'Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher.' The name identifies her father (consistent in all translations), establishing her lineage and credibility. The Hebrew original 'Penuel' means 'face of God,' the site of Jacob's wrestling with God (Genesis 32). By providing father and tribe, Luke roots Anna in authentic Israelite genealogy, reinforcing her authority as a prophetess who recognizes the infant Messiah and proclaims him to all awaiting Jerusalem's redemption. PROPER

NAMES (PERSONAL)
en: of-Phanouēl | **es:** de-Phanoúēl | **fr:** Phanouël | **de:** Φανουήλ Luke 2:36

φαντάζω G5324 *V-PPM/P-NNS* (1×)
To appear, become visible; to be made manifest, especially of supernatural or visionary appearances
This verb means to make visible or to appear, often with the nuance of something becoming manifest that was previously hidden. Hebrews 12:21 uses it to describe how terrifying the Sinai theophany was: the sight that 'appeared' was so fearful that even Moses trembled. The verb suggests a visible manifestation—God's glory and power becoming perceptible in a way that overwhelms the senses. The passive form emphasizes something being made to appear rather than merely being seen.

(1×) In Heb 12:21, the author recalls the terror of Sinai: 'so fearful was the sight that appeared that Moses said, I tremble with fear.' The participle describes the visible manifestation (Spanish 'que aparecía,' that appeared; French 'apparaître,' to appear; German 'erscheinen,' to appear) of God's presence—thunder, lightning, thick darkness, trumpet blast. The theophany was visually and audibly overwhelming, causing even Moses to shake. The verb emphasizes that this terrifying spectacle became manifest, breaking into visible and audible reality. APPEAR SEEM SHINE
en: appearing | **es:** que-aparecía | **fr:** apparaître | **de:** erscheinen Heb 12:21

φαντᾰσί-α G5325 *N-GFS* (1×)
Appearance, spectacle, display; especially outward show or pomp designed to impress observers
This noun denotes appearance or display, often with emphasis on visual spectacle or outward show. In Acts 25:23, it describes the 'great pomp' with which Agrippa and Bernice entered the audience hall to hear Paul—a ceremonial entrance designed to impress with royal splendor. The word can mean mere appearance (versus reality) or impressive display. Here it emphasizes the ostentatious contrast between earthly royalty's pomp and Paul's chains.

(1×) In Acts 25:23, Luke narrates: 'Agrippa and Bernice came with great pomp and entered the audience hall with the military tribunes and prominent men of the city.' The noun describes the spectacular, ceremonial display (Spanish 'pompa,' pomp; German transliteration recognizing the showy spectacle) of royal pageantry—Agrippa and Bernice making a grand entrance calculated to awe observers with their status and splendor. Luke's description highlights the ironic reversal: earthly rulers in magnificent display come to hear a chained prisoner who actually holds the truth they need. APPEAR SEEM SHINE
en: pomp | **es:** pompa | **fr:** fantaisie | **de:** φαντασίας Acts 25:23

φάντᾰσ-μα G5326 *N-NNS* (2×)
an apparition, ghost, phantom
This word denotes a phantom, ghost, or apparition—something that appears but lacks physical substance. Both Gospel uses describe the disciples' terrified reaction when they saw Jesus walking on water. In the darkness and storm, they thought they were seeing a ghost and cried out in fear. The word captures their interpretation before recognizing it was actually Jesus performing a nature miracle.

(2×) From φαντάζω ('make visible'), φάντασμα denotes an apparition or phantom. The parallel accounts (Matt 14:26, Mark 6:49) describe the disciples seeing Jesus walking on the sea and thinking 'it is a ghost' (φάντασμά ἐστιν)—crying out in terror. Their fear of a phantom reveals both the darkness and storm's disorientation and their not yet comprehending Jesus' divine power over nature. His 'It is I' reassures them of his real, physical presence. APPEAR SEEM SHINE
en: A-ghost, ghost | **es:** Fantasma, fantasma | **fr:** fantôme | **de:** Gespenst, Φάντασμά Matt 14:26; Mark 6:49

φάραγξ G5327 *N-NFS* (1×)
A ravine, valley, gorge; a deep cleft or depression in the landscape, especially between hills
This noun designates a ravine or valley—a cleft in the terrain, usually formed by erosion. Luke 3:5 uses it in quoting Isaiah 40: 'every valley shall be filled'—part of the prophetic imagery of preparing a highway for the Lord by leveling obstacles. Valleys will be raised, mountains lowered, rough places made smooth. The term contributes to the picture of radical transformation that the Messiah's coming requires and effects.

(1×) In Luke 3:5, John the Baptist's ministry fulfills Isaiah's prophecy: 'Every valley shall be filled, and every mountain and hill shall be made low.' The noun designates a depression in the landscape (Spanish 'valle,' valley; French 'ravin,' ravine) that must be filled to create a level highway for the coming Lord. The image is of removing all obstacles—raising low places, lowering high places—to prepare for God's arrival. Applied to John's ministry, it speaks of the radical moral and spiritual transformation needed to receive the Messiah. GEOGRAPHY AND SPACE
en: valley | **es:** valle | **fr:** ravin | **de:** φάραγξ Luke 3:5

Φαραώ G5328 *N-GMS* (5×)
Pharao – Pharaoh, the royal title of the kings of ancient Egypt
Pharao is the Greek indeclinable form of the Hebrew par'oh, itself derived from Egyptian pr-aa ('great house'), which became the standard title for Egypt's monarchs. In the New Testament it refers specifically to the unnamed Pharaoh of the Exodus narrative, appearing in Stephen's speech (Acts 7:10, 13, 21), Paul's discussion of divine sovereignty in hardening Pharaoh's heart (Rom 9:17), and the description of Moses's faith in rejecting his identity as Pharaoh's adopted grandson (Heb 11:24). Every target language preserves the title with near-identical spelling – Spanish Farao, French Pharaon, German Pharao – reflecting its universal recognition as a historical royal designation.

(5×) The royal title of the king of Egypt, used in the New Testament exclusively in reference to the Pharaoh of the Exodus period. Stephen recounts how Pharaoh elevated Joseph (Acts 7:10), how Joseph's family was made known to Pharaoh (Acts 7:13), and how Pharaoh's daughter adopted Moses (Acts 7:21). Paul invokes Pharaoh as the paradigm of divine hardening and sovereignty (Rom 9:17), and Hebrews celebrates Moses's refusal to be called the son of Pharaoh's daughter (Heb 11:24). The name is universally preserved across languages – Spanish Farao, French Pharaon, German Pharao – confirming a single proper-title identity. PHARAOH TITLE
en: Pharao, Pharaō, of-Pharaō | **es:** Pharaò, Pharaṓ, de-Pharaō | **fr:** Pharao, Pharaon | **de:** Pharao, Φαραὼ Acts 7:10; Acts 7:13; Acts 7:21; Rom 9:17; Heb 11:24

Φαρές G5329 *N-GMS* (3×)
Perez, son of Judah and Tamar, ancestor of King David and Jesus Christ
Perez (Hebrew Peretz, meaning "breach") was born to Judah through his daughter-in-law Tamar in one of Genesis' most scandalous narratives (Genesis 38). Despite the irregular circumstances of his conception, Perez became a significant ancestor—the line of David and ultimately of Jesus passed through him. His twin birth involved him breaking through ahead of his brother Zerah, hence the name. Ruth 4:12 invokes his name as a blessing for fruitfulness. The genealogies in Matthew and Luke establish Jesus' legal descent through this crucial link.

(3×) Matthew 1:3 appears twice in listing Judah's descendants: "Judah was the father of Perez (Phares) and Zerah by Tamar, and Perez (Phares) was the father of Hezron." Luke 3:33 traces Jesus' lineage back through David to "Hezron, son of Perez (Phares)." The consistent transliteration across languages (Spanish Pharés, French Pharès, German Perez) reflects the Hebrew proper name. Including Perez (and Tamar) in the genealogy is theologically significant—Matthew's inclusion of scandalous ancestors demonstrates that God's grace works through flawed people and irregular circumstances, foreshadowing Jesus' mission to sinners rather than the

self-righteous. **PROPER NAMES (PERSONAL)**
en: Phares | **es:** Pharés | **fr:** Pharès | **de:** Perez Matt 1:3; Luke 3:33

G5330 *N-GMS* (99×)
Pharisee — a member of the Jewish sect devoted to rigorous Torah observance, oral tradition, and separation from ritual impurity
Pharisaios appears 99 times in the New Testament, making the Pharisees the most frequently named Jewish group in the Gospels and Acts. The name likely derives from the Hebrew parash ('to separate'), reflecting their commitment to maintaining ritual boundaries. They championed the oral Torah alongside the written, believed in resurrection and angels (Acts 23:8), and exercised significant popular influence. Jesus' sharpest controversies are with Pharisees — over Sabbath observance (Matt 12:2), hand-washing (Matt 15:2), and the charge of hypocrisy (Matt 23). Yet the picture is not uniformly hostile: Nicodemus is a Pharisee (John 3:1), and Paul proudly claims the identity (Phil 3:5; Acts 26:5).

Pharisee (99×) A member of the Pharisees, a Jewish religious-political movement emphasizing strict Torah observance, the authority of oral tradition alongside written Scripture, and scrupulous avoidance of ritual contamination. In the Gospels they appear as frequent interlocutors and opponents of Jesus on matters of Sabbath law, purity, and authority (Matt 12:2; 23:13-36), though notable figures like Nicodemus (John 3:1) and Paul (Phil 3:5) show the movement's breadth. Spanish 'fariseos,' French 'Pharisien,' and German 'Pharisaer' all derive from the same Greek term, itself rooted in Hebrew parash ('to separate'). **PRIESTS AND PRIESTHOOD**
en: Pharisaioi, Pharisees | **es:** Pharisaîoi, Pharisäíoi | **fr:** Pharisien | **de:** Pharisäer Matt 9:11; Matt 9:14; Matt 9:34; Matt 12:2; Matt 12:14

φαρμᾰκ-είᾱ G5331 *N-NFS* (2×)
sorcery, magic arts, use of drugs or spells
This term originally meant the use of drugs (whether medicinal or toxic), but developed the sense of sorcery, magic arts, or witchcraft —often associated with potions and spells. Paul lists it among the works of the flesh in Galatians. Revelation uses it to describe how Babylon the Great deceived all nations with her sorceries. The word connects pharmakological manipulation with occult practices, both involving spiritual deception.

(2×) From φάρμακον ('drug, potion'), φαρμακεία evolved from drug-use to sorcery/witchcraft (often involving potions and spells). Gal 5:20 lists 'sorcery' (φαρμακεία) among fleshly works opposed to the Spirit—occult practices incompatible with Kingdom life. Rev 18:23 explains Babylon deceived all nations 'by your sorcery' (ἐν τῇ φαρμακείᾳ σου)—magical arts tied to her seductive, idolatrous commerce and spiritual adultery. **SORCERY WITCHCRAFT**
en: sorcery | **es:** hechicería | **fr:** Zauberei | **de:** Zauberei Gal 5:20; Rev 18:23

φαρμᾰκ-εύς G5332
sorcerer, poisoner; druggist, one who practices magic or deals in potions
Originally denoting someone who mixed drugs or poisons—often for harmful purposes—this term evolved to describe practitioners of magic and sorcery. In biblical contexts, it consistently refers to those who engage in occult practices, manipulating spiritual forces through potions, spells, or incantations. The word carries strongly negative connotations, associating such practitioners with deception and rebellion against God. Revelation's use reflects the ancient world's blurred line between pharmacology and the occult.

φάρμᾰκος G5333 *N-GNP* (3×)
sorcerer, poisoner, magician; one who practices magic arts or uses drugs/potions for occult purposes
The term pharmakos (related to our "pharmacy" and "pharmaceutical") originally meant one who uses drugs or potions, which in the ancient world often meant poisoners or those practicing magic arts using herbs and compounds. The line between medicine, poison, and magic was thin in antiquity. By New Testament times, it clearly designated practitioners of occult arts, sorcerers. All three occurrences appear in Revelation's vice lists, grouping sorcerers with the sexually immoral, murderers, idolaters, and liars—those excluded from the new Jerusalem.

(3×) Revelation 9:21 lists four sins from which humanity didn't repent even after the sixth trumpet judgment: murder, "sorceries" (pharmakōn, genitive plural), sexual immorality, and theft —occult practices among heinous sins. Revelation 21:8 catalogs those excluded from the new Jerusalem, including "sorcerers" (pharmakois) alongside cowards, unbelievers, the vile, murderers, the sexually immoral, idolaters, and liars. Revelation 22:15 similarly lists "sorcerers" (pharmakoi) outside the city with dogs, sexually immoral, murderers, idolaters, and lovers of falsehood. The Spanish hechiceros/hechicerías, French and German Zauberer all denote magic practitioners. The consistent placement among the gravest sins shows sorcery as rebellion against God's order, seeking power through demonic rather than divine means. **MAGI MAGICIAN DIVINER**
en: sorcerers, sorceries | **es:** hechiceros,, hechicerías | **fr:** Zauberer | **de:** Zauberer Rev 9:21; Rev 21:8; Rev 22:15

φάσις G5334 *N-NFS* (1×)
A report, announcement, information; especially an official report or denunciation to authorities
This noun originally meant denunciation or information laid before authorities, then more broadly any report or announcement. Acts 21:31 uses it in its formal sense: as a riot breaks out over Paul's presence in the temple, 'report came up to the tribune' that all Jerusalem was in uproar. The word suggests an official communication, intelligence reaching military command about a public disturbance requiring intervention. Translations use 'report,' 'news,' or 'information.'

(1×) In Acts 21:31, when a mob attacks Paul in the temple, Luke writes: 'report came up to the tribune of the cohort that all Jerusalem was in confusion.' The noun indicates an official communication (Spanish 'informe,' report; French 'rapport,' report) reaching the Roman military commander—intelligence about civil unrest requiring immediate military response. The report prompts the tribune to rush soldiers to the scene, inadvertently rescuing Paul from lynching. The term's formal sense fits Luke's attention to official Roman procedures and chain of command. **NEWS AND MESSAGES**
en: report | **es:** informe | **fr:** rapport | **de:** φάσις Acts 21:31

φάσκω G5335 *V-PPA-NMP* (3×)
to assert, claim, affirm; to state something as fact with confidence
This verb means to say, affirm, or assert—to make a claim with some force. While similar to the common phēmi ("say"), phaskō carries slightly more emphasis, suggesting a confident assertion or claim. Classical Greek distinguished it as more forceful or emphatic speech. The New Testament uses are limited but show it describing strong assertions, whether truthful (Paul's opponents claiming to speak for Jewish leadership) or false (those claiming to be wise while becoming fools). It marks speech that takes a position rather than merely reporting.

(3×) Acts 24:9 describes the Jews "asserting" (phaskontes) that Paul's accusers' charges were true—joining the claim against Paul. Acts 25:19 has Festus explaining the dispute to Agrippa: they had points of disagreement with Paul about a dead man Jesus, "whom Paul was claiming" (ephasken) to be alive—an assertion Festus found puzzling. Romans 1:22 condemns those "claiming" (phaskontes) to be wise who became fools—arrogant assertion contradicted by reality. The Spanish afirmando/afirmaba, French affirmer, and German behaupten all convey asserting/claiming. The term highlights the confidence (sometimes misplaced) with which people make claims—whether hostile witnesses, a perplexed governor summarizing Paul's gospel, or self-styled sages whose wisdom proved foolish. **SPEAKING AND TALKING**

en: asserting, claiming, was-claiming | **es:** afirmaba, afirmando | **fr:** affirmer | **de:** behaupten, φάσκοντες, ἔφασκεν Acts 24:9; Acts 25:19; Rom 1:22

φάτν-η G5336 *N-GFS* (4×)

A manger or feeding trough for livestock; the open-air crib in which the infant Jesus was laid.

Denotes a feeding trough or manger used to hold fodder for domestic animals such as oxen or donkeys. In classical Greek the word could extend to any stall or feeding place, and proverbially an ox at its phatnē signified comfort and ease. The New Testament usage centers on the Lukan nativity, where the manger becomes the humble cradle for the Messiah (Luke 2:7, 12, 16), and on Jesus' Sabbath argument that even a tied ox or donkey is loosed from its manger for watering (Luke 13:15). Spanish pesebre and French crèche both preserve the concrete livestock-feeding sense.

(4×) A feeding trough or manger for livestock, used in the NT both as the improvised cradle where Mary laid the newborn Jesus (Luke 2:7, 12, 16) and as the everyday fixture from which oxen and donkeys eat (Luke 13:15). The multilingual evidence is unanimous: Spanish pesebre, French crèche, and German Krippe all point to a concrete animal-feeding receptacle, underscoring the humility of the incarnation scene. CATTLE AND OXEN

en: a-manger, manger | **es:** pesebre | **fr:** crèche | **de:** φάτνης, φάτνῃ Luke 2:7; Luke 2:12; Luke 2:16; Luke 13:15

φαῦλος G5337 *Adj-ANS* (6×)

phaulos – evil, worthless, morally bad; describing actions or character of base quality

In classical Greek, phaulos could mean 'cheap, trivial, easy' – a merely quantitative judgment of slightness. By the Koine period and especially in the New Testament, however, the word has shifted decisively toward moral evaluation: 'evil, bad, worthless.' Jesus contrasts those who have done good (ta agatha) with those who have practiced evil (ta phaula) in the resurrection judgment (John 5:29). John 3:20 warns that 'everyone who does evil (phaula) hates the light.' Paul invokes the same moral polarity in Romans 9:11 and 2 Corinthians 5:10, and Titus 2:8 calls for conduct that leaves opponents with 'nothing bad (phaulon) to say.' Spanish malo, French mauvais, and German schlecht all converge on the moral-badness sense without residual ambiguity.

evil, worthless, bad (6×) Morally evil, worthless, or bad – describing actions, practices, or character of base quality, in contrast to what is good (agathos) or noble (kalos). John 3:20 warns that evildoers (ho ta phaula prasson) hate the light; John 5:29 contrasts resurrection to life (for those who did good) with resurrection to judgment (for those who practiced ta phaula). Paul echoes this moral binary in Rom 9:11 and 2 Cor 5:10, while Titus 2:8 urges blameless speech so that opponents have 'nothing phaulon to say.' Spanish malo, French mauvais/vil, and German schlecht all map uniformly to moral badness, confirming a single sense across all six occurrences. EVIL AND WICKEDNESS

en: bad, evil, evil-things | **es:** malas, malas-cosas, malo | **fr:** mauvais, schlecht, vil | **de:** schlecht John 3:20; John 5:29; Rom 9:11; 2Cor 5:10; Titus 2:8

φέγγος G5338 *N-ANS* (3×)

light, radiance, brightness; the luminous quality or splendor emanating from a source

This noun denotes light, especially splendor or radiance—the brightness emanating from heavenly bodies or other sources. It can mean daylight, moonlight, or the luminous quality of shining objects. Classical Greek distinguished phengos (light, radiance) from phōs (light as substance or source), though the terms overlap. The New Testament uses appear in apocalyptic contexts describing the failure or darkening of celestial lights—sun and moon ceasing to give their radiance. The cosmic darkening signals the end of the present order and the arrival of God's direct presence.

(3×) Matthew 24:29 and Mark 13:24 present parallel apocalyptic prophecy: after the tribulation, "the sun will be darkened, and the moon will not give its light (phengos)." Luke 11:33 uses the term differently: no one lights a lamp and puts it in a cellar, but on a stand, "so that those who enter may see the light" (phengos)—the lamp's radiance serves its purpose. The Spanish luz/resplandor, French clarté, and German Schein all capture the radiance/brightness sense. The synoptic apocalyptic uses echo Joel 2:31 and Isaiah 13:10, where cosmic lights failing signals the Day of the Lord. The ordinary lamp illustration contrasts with extraordinary cosmic darkening—both illustrating how light reveals and its absence conceals or signals transformation. LIGHT AND ILLUMINATION

en: light | **es:** luz, resplandor | **fr:** clarté | **de:** Schein, φέγγος Matt 24:29; Mark 13:24; Luke 11:33

φείδομαι G5339 *V-FIM-1S* (10×)

Spare, refrain from harming — to hold back from inflicting punishment, loss, or severity

The verb φείδομαι (pheidomai) means 'to spare' or 'to refrain from harming,' always in the middle voice in the NT. Its most theologically charged occurrence is Romans 8:32: God 'did not spare his own Son' — a deliberate echo of the Abraham-Isaac narrative (Gen 22:12, 16 LXX uses the same verb). Paul warns that fierce wolves will not 'spare' the flock (Acts 20:29), and he reminds the Corinthians he came gently to 'spare' them (2 Cor 1:23; 13:2). The Romans 11:21 argument builds on God not sparing the natural olive branches. Spanish 'perdonar/no escatimar' and French 'épargner' carry the same dual register of mercy withheld or extended.

spare, refrain from harming (10×) To spare, hold back from inflicting harm, punishment, or severity. Used of God not sparing his own Son (Rom 8:32) in deliberate parallel with the Aqedah (Gen 22 LXX), of God not sparing natural olive branches (Rom 11:21) or the ancient world (2 Pet 2:4-5), of Paul refraining from harsh discipline toward the Corinthians (2 Cor 1:23; 13:2), and of savage wolves showing no mercy to the flock (Acts 20:29). The participial form with negation (μὴ φεισάμενος) becomes a rhetorical formula for divine non-exemption. Spanish 'perdonar' and German 'verschonen' reflect both the merciful and judicial registers. MERCY AND COMPASSION

en: I-refrain, I-will-spare, am-sparing | **es:** os-ahorro, perdonando, perdonará | **fr:** schonen, épargner | **de:** schonen, φειδόμενοι Acts 20:29; Rom 8:32; Rom 11:21; 1Cor 7:28

φειδομένως G5340 *Adv* (2×)

sparingly, stingily, grudgingly

This adverb means sparingly, grudgingly, or in a stingy manner. Paul uses it twice in the same verse in 2 Corinthians to establish the principle of sowing and reaping: whoever sows sparingly will also reap sparingly, but whoever sows generously will reap generously. The word captures the tight-fisted, reluctant attitude in giving that limits both the gift and the eventual return.

(2×) The adverb φειδομένως (from φείδομαι, 'spare, refrain') denotes sparing or grudging action. Both uses in 2 Cor 9:6 establish the agricultural metaphor for giving: 'The one sowing sparingly (φειδομένως) will also reap sparingly (φειδομένως), and the one sowing bountifully will reap bountifully.' The doubled adverb emphasizes the direct proportion: stingy sowing yields meager harvest, generous sowing yields abundant return. FEWNESS AND SMALLNESS

en: sparingly | **es:** escasamente | **fr:** sans-épargner | **de:** sparsam 2Cor 9:6

φαιλόνης G5341 *N-AMS* (1×)

A cloak, mantle; a heavy outer garment for warmth and protection, especially for travel

This noun designates a heavy outer cloak or mantle—the ancient equivalent of an overcoat, used for warmth and protection from weather, especially during travel. In 2 Timothy 4:13, Paul, imprisoned in Rome and facing execution, asks Timothy to bring 'the cloak that I left at Troas with Carpus.' The request for his cloak, along with books and parchments, reveals Paul's human needs in prison:

warmth, reading material, companionship. The detail is touchingly mundane amid apocalyptic ministry.

(1×) In 2 Tim 4:13, Paul requests practical items: 'When you come, bring the cloak that I left with Carpus at Troas, also the books, and above all the parchments.' The cloak (Spanish 'manto,' mantle; French transliteration; German 'Mantel,' coat) was a heavy outer garment Paul needed for warmth in his Roman cell as winter approached (verse 21). The mundane request—bring my coat—humanizes the great apostle, showing his physical vulnerability and need for basic comforts as he awaits martyrdom. **CLOTHING AND DRESS**

en: cloak | **es:** manto | **fr:** φαιλόνην | **de:** Mantel 2Tim 4:13

φέρω G5342 *V-PIA-2P* (66×)

To bear, bring, carry; fetching objects, bearing fruit, transporting physically, being driven by force, enduring.

Phero is one of the oldest verbs in Greek, cognate with Latin ferre, English 'bear,' and Sanskrit bharati. Its NT range reflects that deep ancestry: from bringing a paralytic on a stretcher (Luke 5:18) to the agricultural metaphor of bearing fruit (John 15:2), to a ship driven by wind (Acts 27:15), to enduring difficult circumstances (Rom 9:22). French captures the productive sense beautifully with porter du fruit, while German bringen stays closer to the spatial core. The word's breadth mirrors the theological pattern of discipleship: one must both carry the cross and bear fruit.

1. bring or fetch (41×) To bring, fetch, or convey toward a destination — the dominant sense at 41 occurrences. Covers bringing a paralytic to Jesus (Mark 2:3), fetching water turned to wine (John 2:8), and the command 'bring them here to me' (Matt 14:18; 17:17). Spanish Trae/Traed and German bringen map directly, while French apporter emphasizes toward-the-speaker directionality. Imperative forms are especially prominent in miracle narratives where Jesus commands persons or objects to be brought. **BEARING AND CARRYING**

en: Bring, I-brought, bring | **es:** Trae, Traed, llevan | **fr:** apporter, porter | **de:** bringen, bringt Matt 14:11; Matt 14:18; Matt 17:17; Mark 1:32

2. bear fruit or produce (9×) To bear fruit or produce results — 9 occurrences concentrated in the Johannine vine metaphor (John 12:24; 15:2-8) and the Markan sower parable (Mark 4:8). Spanish lleva fruto uses 'carry' in a fixed agricultural collocation; French porter du fruit similarly deploys porter in its productive sense; Korean 열매를 맺다 ('tie/form fruit') selects an entirely different verb. The phrase 'bear much fruit' becomes a defining metaphor for discipleship in John 15. **BEARING AND CARRYING**

en: bear, bearing, bears | **es:** lleva, llevaba, llevar | **fr:** porter | **de:** bringen Mark 4:8; John 12:24; John 15:2

3. carry or transport physically (9×) To carry or transport a physical object or person — 9 occurrences where the emphasis falls on sustained bearing rather than directional delivery. Carrying the cross (Luke 23:26), bearing spices to the tomb (Luke 24:1). The distinction from sense 1: 'carry' foregrounds burden and duration while 'bring' foregrounds destination. Korean 지고 ('bearing on one's back') selects load-bearing vocabulary absent from the fetch/deliver sense. **BEARING AND CARRYING**

en: bearing, being-carried, carry | **es:** llevad, llevando, llevar | **fr:** apporter, porter | **de:** bringen, bringt Luke 5:18; Luke 23:26; Luke 24:1; John 2:8

4. drive along or impel (5×) To be driven or impelled by an external force — 5 occurrences where the subject is passive to wind, Spirit, or circumstance. The ship driven by storm (Acts 27:15, 17), the rushing wind at Pentecost (Acts 2:2), prophets 'carried along by the Holy Spirit' (2 Pet 1:21). Hebrews 6:1 extends this to 'let us be carried on to maturity' — a striking image of divine momentum. Spanish eran-llevados and German bringt retain the 'carry' root but the passive-force frame is distinct. **BEARING AND CARRYING**

en: being-carried, leading, let-us-press-on | **es:** conduciendo, eran-llevados, seamos-llevados | **fr:** apporter, porter | **de:** bringen, bringt Acts 2:2; Acts 12:10; Acts 27:15; Acts 27:17; Heb 6:1

5. endure or tolerate (2×) To endure or tolerate something difficult — 2 occurrences at the word's margin. In Romans 9:22 God 'bore with' vessels of wrath; in Hebrews 12:20 the Israelites 'could not bear' the command at Sinai. Spanish soporto uses a dedicated endurance verb, Korean 참다 ('endure') shifts to psychological-tolerance vocabulary entirely distinct from physical carrying — the metaphorical extension from bearing a load to bearing hardship. **BEARING AND CARRYING**

en: bore, they-could-bear | **es:** soportaban, soportó | **fr:** apporter, porter | **de:** bringen Rom 9:22; Heb 12:20

φεύγω G5343 *V-FIM-3P* (29×)

To flee or run away from danger or threat; rarely to escape successfully, emphasizing the result.

The standard Greek verb for flight from danger, φεύγω runs through the New Testament as a word of urgency — from the angel's warning to flee to Egypt (Matt 2:13) to John the Baptist's challenge to the Pharisees fleeing the coming wrath (Matt 3:7) to Jesus' instruction to flee to the mountains when Jerusalem faces destruction (Matt 24:16). Spanish "huir/huid" and German "fliehen" consistently capture the sense of urgent departure. In one memorable instance at Heb 11:34, the verb shifts to emphasize successful escape rather than the act of running.

1. flee, run away (28×) The dominant sense (28x): to flee or run away from danger, persecution, or threat. Spanish "huir/huid" (imperative "flee!"), French "fuir," and German "fliehen" all render the urgency of departure in the face of peril. Key passages include the flight to Egypt (Matt 2:13), fleeing persecution city to city (Matt 10:23), Jesus' challenge about escaping the judgment of Gehenna (Matt 23:33), and the swineherds fleeing after the Gadarene exorcism (Matt 8:33). The verb covers commands, narratives, and eschatological warnings. **FLEEING AND ESCAPING**

en: fled, flee, he-fled | **es:** Huid, huid, huir | **fr:** fuir | **de:** fliehen, flieht Matt 2:13; Matt 3:7; Matt 8:33; Matt 10:23; Matt 23:33

2. escape, get away (1×) A resultative sense (1x at Heb 11:34): to escape or get away successfully, with emphasis on the accomplished outcome rather than the act of running. In the great faith chapter, heroes of old "escaped the edge of the sword" — Spanish "escaparon" (they escaped) rather than "huyeron" (they fled) marks this subtle but real distinction. The focus falls on deliverance achieved, not flight undertaken. **FLEEING AND ESCAPING**

en: escaped | **es:** escaparon | **fr:** fuir | **de:** fliehen Heb 11:34

φῆλιξ G5344 *N-GMS* (9×)

Felix; the Roman procurator of Judea before whom the apostle Paul was tried (ca. AD 52-59).

Felix is the Latin cognomen (meaning 'happy, fortunate') of Antonius Felix, the Roman procurator of Judea who presided over Paul's trial in Caesarea. All nine NT occurrences fall within Acts 23-25, where Felix receives Paul from the tribune Claudius Lysias (Acts 23:24, 26), hears the case brought by Tertullus (Acts 24:3), converses privately with Paul about righteousness and self-control (Acts 24:24-25), and ultimately leaves Paul imprisoned as a favor to the Jewish leaders (Acts 24:27). The name is consistently transliterated across languages (spa Phēlix, fra Felix, deu Felix).

(9×) The proper name Felix, identifying the Roman procurator of Judea (Antonius Felix) who governed during Paul's imprisonment at Caesarea. The Latin name means 'happy' or 'fortunate.' Luke's narrative presents him as politically calculating: he keeps Paul in custody for two years hoping for a bribe, and leaves him bound to curry favor with the Jews (Acts 24:26-27). All nine occurrences cluster in Acts 23:24-25:14. The multilingual glosses (spa Phēlix, fra Felix, deu Felix, eng Phēlix) uniformly treat this as a proper noun requiring only transliteration. **PROPER NAMES (PERSONAL)**

en: Phēlix | **es:** Phélix | **fr:** Félix | **de:** Felix Acts 23:24; Acts 23:26; Acts 24:3; Acts 24:22; Acts 24:24

φήμη G5345 *N-NFS* (2×)

report, rumor, news that spreads by word of mouth

In classical usage, φήμη could refer to divine utterances or prophetic sayings, but in the New Testament it denotes common human speech: reports and rumors that circulate among people. When Jesus healed the deaf-mute in Matthew 9:26, the φήμη went out through all that region—news spreading organically from person to person. Luke 4:14 similarly describes how reports of Jesus spread throughout Galilee after his temptation, carried by those who witnessed his teaching in the synagogues.

(2×) The word appears twice in the Gospels, both times describing the organic spread of news about Jesus' ministry. The multilingual evidence (Spanish fama, French rumeur) captures the informal, person-to-person nature of this communication—not official proclamation but grassroots report. Matthew 9:26 shows how the healing of a mute man became φήμη that couldn't be contained; Luke 4:14 depicts how Jesus' reputation in the power of the Spirit became regional news. **NEWS AND MESSAGES**

en: a-report, report | **es:** fama | **fr:** rumeur | **de:** φήμη Matt 9:26; Luke 4:14

φημί G5346 *V-PIA-1S* (66×)

phemi – to say, declare, or affirm; a speech-introducing verb used across all persons and tenses

The verb phemi ('I say') is one of Greek's oldest and most elemental speech verbs, functioning primarily as a narrative frame to introduce direct discourse. In the New Testament its third-person singular forms phesi and ephe dominate, serving as compact speech tags: 'he said.' It appears in rapid dialogic exchanges – Jesus answering accusers (Matt 26:34, 61), Pilate interrogating Jesus (Matt 27:11, 23), Paul testifying before Festus and Agrippa (Acts 25:22; 26:1, 24-25). Unlike lego, which can carry nuances of reasoned discourse, phemi is a bare performative of utterance. Spanish dijo, French dire, and German sprechen/spricht all render it as simple speech introduction, confirming its single monosemous function.

say, declare (66×) To say, speak, or declare – a speech-introducing verb that frames direct discourse throughout the New Testament. Used almost exclusively in third-person forms (phesi, ephe) as a quotation marker, it appears in rapid narrative exchanges such as Jesus before the Sanhedrin (Matt 26:34, 61), Pilate's trial dialogue (Matt 27:11), and Paul's defense speeches (Acts 26:24-25). Spanish dijo, French dire, and German spricht converge on a single speech-act function with no semantic subdivision warranted across its 66 occurrences. **SAYING AND COMMANDING**

en: he-said, said | **es:** dijo | **fr:** dire | **de:** sprechen, spricht Matt 4:7; Matt 8:8; Matt 13:28; Matt 13:29; Matt 14:8

φῆστος G5347 *N-DMS* (13×)

Festus — Porcius Festus, the Roman procurator of Judea who succeeded Felix

Phestos (Porcius Festus) appears 13 times in the latter chapters of Acts, all within the narrative of Paul's legal proceedings in Caesarea. Festus succeeded Felix as procurator of Judea around AD 59 and inherited Paul's case. Luke portrays him as a more competent administrator than his predecessor, yet still politically entangled — willing to use Paul as a diplomatic gesture toward the Jewish leadership (Acts 25:9). His dramatic exchange with Paul ('You are out of your mind, Paul!' Acts 26:24) provides one of the most memorable courtroom moments in the New Testament. The name is consistently transliterated across languages: Spanish 'Festo,' French 'Festus,' German 'Festus.'

(13×) The proper name Phestos (Festus), identifying Porcius Festus, the Roman procurator of Judea who succeeded Antonius Felix (Acts 24:27). All 13 occurrences appear in Acts 24-26, covering his assumption of office (Acts 25:1), his hearing of Paul's case (Acts 25:4, 9, 12), his consultation with King Agrippa (Acts 25:13-14, 22-24), and his astonished outburst during Paul's defense (Acts 26:24-25, 32). A single historical referent throughout. **PROPER NAMES (PERSONAL)**

en: Phēstos | **es:** Phéste, Phéstos | **fr:** Festus | **de:** Festus Acts 24:27; Acts 25:1; Acts 25:4; Acts 25:9; Acts 25:12

φθάνω G5348 *V-AIA-1P* (7×)

To arrive at, come upon, or reach a destination or state; in classical usage, to precede or anticipate.

Phthano carries a fascinating semantic history. In classical Greek it primarily meant 'to come before, outstrip, anticipate' — the urgency of getting there first. By the Koine period, however, the competitive edge had largely softened to simple arrival: 'to reach, come upon, attain.' Most New Testament uses reflect this later development. When Jesus says 'the kingdom of God has come upon you' (Matt 12:28; Luke 11:20), the force is arrival and presence, not priority. Yet in 1 Thessalonians 4:15 the older sense resurfaces: the living 'will by no means precede' the dead. Spanish splits neatly between 'ha llegado' (has arrived) and 'precederemos' (we will precede).

1. arrive, come upon, reach (6×) To arrive at, come upon, or reach a place, state, or person — emphasizing attainment rather than priority. This dominant NT sense appears when Jesus declares the kingdom of God 'has come upon' his hearers (Matt 12:28; Luke 11:20), when Paul asks whether Israel 'attained' the law of righteousness (Rom 9:31), and when he affirms having 'reached' the Corinthians with the gospel (2 Cor 10:14). Spanish 'ha llegado' and 'alcanzamos' both stress arrival and reaching, not getting there first. **GOING AND LEADING**

en: arrived, has-come, has-come-upon | **es:** alcanzamos, ha-llegado, llegamos | **fr:** devancer, zuvorkommen | **de:** zuvorkommen, ἔφθασεν Matt 12:28; Luke 11:20; Rom 9:31; 2Cor 10:14; Phil 3:16

2. precede, come before (1×) To precede, go before, or arrive ahead of others — preserving the classical sense of outstripping or anticipating. In 1 Thess 4:15, Paul assures believers that 'we who are alive will by no means precede those who have fallen asleep,' using phthano in its older competitive register. Spanish 'precederemos' and the contextual emphasis on order of resurrection make the temporal priority unmistakable. **GOING BEFORE AND LEADING**

en: will-precede | **es:** precederemos | **fr:** zuvorkommen | **de:** zuvorkommen 1Thess 4:15

φθαρ-τός G5349 *Adj-GFS* (6×)

Perishable, corruptible; subject to decay and destruction, describing the transient nature of earthly, material things.

Derived from phtheiro ('to destroy, corrupt'), this adjective marks something as subject to decay and dissolution. Paul contrasts phthartos sharply with the imperishable (aphthartos) in 1 Corinthians 15:53-54, where mortal bodies must 'put on' incorruption. In Romans 1:23 it exposes the absurdity of exchanging the glory of the immortal God for images of perishable creatures. The multilingual evidence is strikingly uniform—Spanish corruptible, French perissable, German vergaenglich—all converging on a single sense of transience set against divine permanence.

perishable, corruptible (6×) Describes something liable to corruption, decay, or destruction—the inherent fragility and transience of material, earthly existence. In 1 Peter 1:18, believers are reminded they were ransomed not with perishable things like silver or gold but with the precious blood of Christ. The cross-linguistic evidence (Spanish corruptible, German vergaenglich, French perissable) uniformly confirms this single, sharply-drawn sense opposed to the imperishable divine realm. **PERISHABLE CORRUPTIBLE**

en: a-perishable, of-corruptible, perishable | **es:** con-cosas-corruptibles, corruptible, de-corruptible | **fr:** périssable | **de:** vergaenglich Rom 1:23; 1Cor 9:25; 1Cor 15:53; 1Cor 15:54; 1Pet 1:18

φθέγγομαι G5350 *V-APM-NNS* (3×)

to speak, utter, sound; to produce articulate speech or vocal sound

(3×) Acts 4:18 records the Sanhedrin commanding Peter and John "not to speak" (phthéngesthai) at all nor teach in the name of Jesus—attempting to silence apostolic witness. Second Peter 2:16

describes Balaam's donkey, which "speaking" (phthegxámenon) with human voice rebuked the prophet's madness—an animal producing articulate speech, a miraculous rebuke. Second Peter 2:18 condemns false teachers who "utter" (phthéngontai) loud boasts of folly, luring people with sensuality—impressive-sounding but empty speech. The Spanish hablar/hablando/habiendo hablado, French prononcer, and German reden all center on speaking/uttering. The range spans prohibited witness (silencing apostles), miraculous rebuke (speaking donkey), and deceptive eloquence (false teachers)—all emphasizing speech as potent action requiring discernment about its source and content. **SPEAKING AND TALKING**

en: having-spoken, speaking, to-speak | **es:** habiendo-hablado, hablando, hablar | **fr:** prononcer, φθεγγόμενοι, φθεγξάμενον | **de:** reden, φθέγγεσθαι Acts 4:18; 2Pet 2:16; 2Pet 2:18

φθείρω G5351 *V-PIA-3S* (9×)

To corrupt, ruin, or destroy; of moral deterioration, defilement of mind or character, or physical ruin as divine judgment.

A powerful verb spanning moral corruption and outright destruction. Paul warns that 'bad company corrupts good morals' (1 Cor 15:33), and that the old self is 'being corrupted' by deceitful desires (Eph 4:22)—both uses reflecting progressive moral decay. But the same word also denotes catastrophic ruin: God will 'destroy' whoever defiles his temple (1 Cor 3:17), and false teachers are 'destroyed' like irrational animals (2 Pet 2:12). Spanish distinguishes the two poles with 'corromper' for moral corruption and 'destruir' for annihilation, while German 'verderben' serves double duty for both.

1. corrupt, ruin morally (5×) To corrupt morally, to defile or cause deterioration of character, mind, or conduct. Paul uses it for moral seduction (2 Cor 11:3, where Eve's mind was corrupted by the serpent's cunning), the corrosive effect of bad associations (1 Cor 15:33), and the progressive decay of the old self (Eph 4:22). In Rev 19:2 Babylon 'corrupted' the earth with her immorality. French 'corrompre' and Spanish 'corromper' carry the same moral weight. **LOSS AND DESTRUCTION**

en: being-corrupted, corrupt, corrupted | **es:** corrompen, corrompimos, corrompiéndose | **fr:** corrompre, verderben | **de:** verderben 1Cor 15:33; 2Cor 7:2; 2Cor 11:3; Eph 4:22; Rev 19:2

2. destroy, bring to ruin (4×) To destroy, bring to ruin as an act of judgment or consequence. In 1 Cor 3:17 the warning is stark: God will 'destroy' the one who defiles his temple. In 2 Pet 2:12 and Jude 10, false teachers are 'destroyed' in their own corruption like irrational animals. Spanish 'destruir' and the phrase 'se corrompen' capture the finality. This sense emphasizes irreversible ruin rather than gradual decay. **LOSS AND DESTRUCTION**

en: destroys, they-are-destroyed, will-be-destroyed | **es:** destruirá, destruye, se-corrompen. | **fr:** corrompre, se-corrompent., verderben | **de:** verderben, verderben-sie 1Cor 3:17; 2Pet 2:12; Jude 1:10

φθῑν-οπωρῑνός G5352 *Adj-NNP* (1×)

Late-autumn, pertaining to the season after harvest when fruit has withered and fallen

This rare adjective describes the bleak end of autumn, when trees that should bear fruit stand barren and lifeless. In Jude's vivid imagery, it captures the spiritual sterility of false teachers—like orchards past harvest time that yield nothing. The multilingual evidence (Spanish 'de-otoño,' French 'd'automne') confirms the temporal-seasonal sense, while the singular New Testament usage in Jude 1:12 employs it metaphorically to depict those who promise nourishment but deliver only emptiness.

(1×) Describes the late autumn season, specifically the period when fruit has fallen and trees stand bare. The single New Testament occurrence in Jude 1:12 uses this temporal marker metaphorically: fruitless trees in late autumn exemplify teachers who appear life-giving but offer no spiritual sustenance. Cross-linguistic glosses emphasize the autumnal timing rather than the fruitlessness itself, suggesting the word primarily denotes a season. **SUMMER SEASON FRUIT**

en: late-autumn | **es:** de-otoño | **fr:** d'automne | **de:** herbstliche Jude 1:12

φθόγγ-ος G5353 *N-NMS* (2×)

sound, tone, voice; any clear audible utterance or musical note

φθόγγος denotes articulate sound—whether of human voice, musical instruments, or even nature. Unlike inarticulate noise, it refers to clear, distinct sounds that can be perceived and recognized. Paul uses it twice rhetorically: in Romans 10:18, quoting Psalm 19, he speaks of the gospel's universal reach using the language of creation's φθόγγος going out to all the earth. In 1 Corinthians 14:7, he illustrates the necessity of intelligible speech in worship by comparing tongue-speaking to musical instruments—a flute or harp producing unclear φθόγγοι would be useless for communication.

(2×) Both New Testament occurrences emphasize the communicative function of sound. Romans 10:18 uses φθόγγος metaphorically for the message that has been proclaimed universally, while 1 Corinthians 14:7 uses it literally for musical notes that must be distinct to convey meaning. The cross-linguistic glosses (Spanish sonido, French son, German Laut) all emphasize the quality of clear, distinguishable sound rather than mere noise. **GEOGRAPHY AND SPACE**

en: notes, sound | **es:** sonido, sonidos | **fr:** son | **de:** Laut Rom 10:18; 1Cor 14:7

φθον-έω G5354 *V-PPA-NMP* (1×)

To envy, to feel ill-will or grudging resentment toward another's advantages or success

Envy corrodes community from within, and this verb names the active practice of bearing malice toward those who possess what we lack. Classical usage ranges from divine jealousy to petty human grudges. Paul's catalog of vices in Galatians 5:26 employs the participial form to warn against mutual provocation and envy within the Christian community. Spanish 'envidiando' and German 'neidisch-sein' capture the emotional intensity, while the emotional-attitudinal domain assignment reflects envy's root in disordered desire rather than mere observation.

(1×) To bear ill-will, to feel envious or jealous of another's possessions, status, or success. Galatians 5:26 uses the participle to describe those who actively practice envy, positioned alongside provocation as community-destroying behaviors. The verb appears in emotional-attitudinal contexts across languages (Spanish 'envidiando,' German 'neidisch-sein'), indicating not passive recognition of disparity but active resentment and grudging malice. **ZEAL AND JEALOUSY**

en: envying | **es:** envidiando | **fr:** φθονοῦντες | **de:** neidisch-sein Gal 5:26

φθόνος G5355 *N-GMS* (9×)

Envy, jealousy, ill-will; resentful desire provoked by another's advantage, often listed among vices.

Phthonos describes the bitter emotion of envy – a grudging resentment toward those who possess what one desires. In classical Greek it stood opposed to both goodwill (eunoia) and praise (epainos), and the New Testament preserves this sharp negative force. It appears in vice lists alongside murder, strife, and deceit (Rom 1:29; Gal 5:21; 1 Tim 6:4; Titus 3:3) and is identified as the motive behind Jesus' delivery to Pilate (Matt 27:18; Mark 15:10). Paul also notes that some preach Christ 'out of envy and rivalry' (Phil 1:15). Spanish envidia, French envie, and German Neid all capture the corrosive, hostile quality of this emotion.

envy, ill-will, jealousy (9×) The vice of envy or jealous ill-will, a resentful hostility provoked by another person's good fortune, status, or possessions. In the NT it is consistently portrayed as destructive and sinful. The chief priests deliver Jesus to Pilate out of phthonos (Matt 27:18; Mark 15:10), revealing envy as a motive for the most consequential injustice in history. Paul catalogs it among works of the flesh (Gal 5:21) and among the vices characterizing unregenerate humanity (Rom 1:29; Titus 3:3). Even within the church, some preach from envy (Phil 1:15). The multilingual glosses (spa envidia, fra envie, deu Neid) are perfectly uniform, confirming a single sense of malicious jealousy with no positive or neutral usage in the NT. **ZEAL AND JEALOUSY**

en: envies, envy, envyings | **es:** de-envidia, envidia, envidias | **fr:** Neid, envie | **de:** Neid, φθόνον Matt 27:18; Mark 15:10; Rom 1:29; Gal 5:21; Phil 1:15

φθορ-ά G5356 *N-GFS* (9×)

Corruption, decay, destruction; the state of perishability or moral ruin, and the active process of being destroyed.

The noun form of phtheirō (G5351), spanning the full range from perishability to active destruction. Paul contrasts what is 'sown in corruption' with what is 'raised in incorruption' (1 Cor 15:42), and warns that flesh and blood cannot inherit the kingdom because they belong to the realm of phthora (1 Cor 15:50). In 2 Peter, the word intensifies toward active destruction: false teachers promise freedom but are themselves 'slaves of corruption' (2 Pet 2:19), and believers are called to escape 'the corruption that is in the world through lust' (2 Pet 1:4). German 'Verwesung' (decomposition) captures the physical decay, while Spanish 'destrucción' highlights the catastrophic end.

1. corruption (5×) The state or process of corruption, decay, perishability—the natural condition of the mortal body and fallen creation. Paul pairs it with resurrection glory: the body is sown in phthora but raised in aphtharsia (1 Cor 15:42). Creation itself groans under 'bondage to corruption' awaiting liberation (Rom 8:21). Sowing to the flesh reaps corruption (Gal 6:8). Col 2:22 references things 'destined for corruption' through use. The emphasis is on inherent perishability and progressive decay. **DESTRUCTION AND DECAY**

en: corruption | **es:** corrupción | **fr:** corruption | **de:** Verwesung Rom 8:21; 1Cor 15:42; 1Cor 15:50; Gal 6:8; Col 2:22

2. destruction (4×) Active destruction, ruin brought about by moral depravity or divine judgment. In 2 Peter this sense dominates: false teachers are 'slaves of corruption' (2:19) who will be 'destroyed in their own destruction' (2:12, using both verb and noun forms together for devastating emphasis). Believers must escape 'the corruption that is in the world through lust' (1:4). Spanish 'destrucción' and French 'corruption' both serve here, though the Greek conveys a deeper entanglement between moral ruin and its catastrophic consequences. **DESTRUCTION AND DECAY**

en: corruption, destruction | **es:** corrupción, destrucción | **fr:** corruption | **de:** Verwesung 2Pet 1:4; 2Pet 2:12; 2Pet 2:19

φῐ́ἀλη G5357 *N-AFS* (12×)

phialē – bowl, libation vessel; a broad shallow cup, esp. the golden bowls of wrath in Revelation

The noun phiale ('bowl, libation vessel') denotes a broad, shallow cup originally associated with drink-offerings in Greek religious practice. In classical usage it was the standard vessel for pouring libations to the gods. The New Testament confines all twelve occurrences to the book of Revelation, where the bowls take on two symbolic functions. First, in Revelation 5:8, the twenty-four elders hold golden bowls 'full of incense, which are the prayers of the saints.' Second and predominantly, the seven golden bowls of God's wrath are poured out upon the earth in a devastating sequence of judgments (Rev 15:7; 16:1-4, 8, 10, 12, 17; 17:1; 21:9). Spanish copa, French coupe, and German Schale render both uses with one term.

bowl, libation vessel (12×) A broad, shallow bowl or libation vessel, used exclusively in Revelation for the golden bowls of incense holding the saints' prayers (Rev 5:8) and the seven bowls of God's wrath poured out in judgment (Rev 15:7; 16:1-17; 17:1; 21:9). Spanish copa, French coupe, and German Schale confirm a single referent across singular and plural forms. **GEOGRAPHY AND SPACE**

en: bowl, bowls | **es:** copa, copas | **fr:** coupe | **de:** Schale Rev 5:8; Rev 15:7; Rev 16:1; Rev 16:2; Rev 16:3

φῐλᾰγᾰθ-ος G5358 *Adj-AMS* (1×)

Loving goodness, devoted to virtue and moral excellence; disposed toward what is noble

This compound adjective describes someone whose affections align with genuine goodness. Classical Greek employed it as an honorary epithet for those distinguished by moral excellence. In Titus 1:8, it appears in Paul's list of elder qualifications—a leader must actively love what is good, not merely tolerate or acknowledge virtue. The multilingual evidence (Spanish 'amante-del-bien,' German 'das-Gute-liebend') preserves the compound's structure: loving + good, suggesting dispositional orientation rather than occasional acts. One who is φιλάγαθος pursues goodness with the fervor others reserve for wealth or pleasure.

(1×) Characterized by love for goodness and virtue, actively devoted to what is morally excellent. The single New Testament occurrence in Titus 1:8 lists this among essential elder qualifications, positioned between self-control and uprightness. Cross-linguistic glosses maintain the compound structure (loving-good, amante-del-bien), indicating not passive approval but active affection and pursuit of moral excellence as a defining character trait. **MORAL GOODNESS**

en: loving-good | **es:** amante-del-bien | **fr:** φιλάγαθον | **de:** das-Gute-liebend Titus 1:8

Φιλαδελφία G5359 *N-AFS* (2×)

Philadelphia, a city in Lydia (western Asia Minor)

Philadelphia was one of the seven churches addressed in Revelation, located about 28 miles southeast of Sardis in the province of Lydia. The city was founded by Attalus II Philadelphus of Pergamum in the second century BC and named for his devotion to his brother. Situated on a major trade route, it became known for its vineyards and temple worship. In Revelation, the church at Philadelphia receives only commendation from Christ, no rebuke—a church with an open door that no one could shut (Revelation 3:8).

(2×) The two occurrences in Revelation 1:11 and 3:7 identify Philadelphia as one of the seven churches of Asia Minor receiving John's apocalyptic message. The name itself means 'brotherly love,' and the church lived up to that heritage by its faithful witness despite having 'little strength.' The multilingual glosses maintain the Greek transliteration, as is customary for proper names of ancient cities. **PERSONAL NAMES**

en: Philadelpheia | **es:** Filadelfia | **fr:** Philadelphia | **de:** Philadelphia Rev 1:11; Rev 3:7

φῐλᾰδελφ-ία G5360 *N-AFS* (6×)

Brotherly love; the warm affection and mutual care shared among members of a spiritual or familial community.

Philadelphia literally means 'love of brothers' (philos + adelphos), and in the New Testament it denotes the distinctive warmth believers are to show one another as members of God's family. Romans 12:10 urges Christians to be devoted to one another in philadelphia, while 2 Peter 1:7 places it as the penultimate virtue before agape in a chain of spiritual growth. The translations across languages are remarkably consistent—Spanish amor fraternal, French amour fraternel, German Bruderliebe—all capturing sibling-like affection extended beyond blood ties to the household of faith.

(6×) Mutual love and affection among spiritual siblings—believers united in community. Unlike generic friendship, philadelphia carries the weight of family obligation and tenderness. In 1 Thessalonians 4:9 Paul says the Thessalonians have been 'taught by God' to practice it, and Hebrews 13:1 commands that it 'continue.' The multilingual glosses (Spanish amor-fraternal, German Bruderliebe) all converge on this single familial-communal sense of love. **LOVE AND LOYALTY**

en: brotherly-love | **es:** amor-fraternal | **fr:** Bruderliebe, amour-fraternel | **de:** Bruderliebe Rom 12:10; 1Thess 4:9; Heb 13:1; 1Pet 1:22; 2Pet 1:7

φῐλᾰδελφ-ος G5361 *Adj-NMP* (1×)

Loving brothers or sisters, characterized by brotherly affection and familial devotion

Family love extended into the Christian community takes linguistic form in this adjective. Classical Greek applied it to blood relatives and even used it as an honorary title for Ptolemaic rulers. In 1 Peter 3:8, it describes the quality believers should embody toward

fellow Christians—the church as a family bound by more than blood. The multilingual evidence (Spanish 'fraternales,' German 'brüderlich') consistently emphasizes sibling affection, while the compound structure (φίλος + ἀδελφός) makes explicit that this love mirrors biological family bonds transposed into spiritual kinship.

(1×) Loving one's brothers or sisters, displaying familial affection toward siblings or those in brotherly relationship. First Peter 3:8 employs it to describe the disposition believers should cultivate toward one another within the community of faith. The Greek compound structure (loving + brother/sister) and cross-linguistic renderings (fraternales, brüderlich, loving-brothers) emphasize kinship-based affection, suggesting the early church understood itself as a family reconstituted around Christ rather than bloodline. **LOVE AND LOYALTY**

en: loving-brothers | **es:** fraternales | **fr:** φιλάδελφοι | **de:** bruederlich 1Pet 3:8

φίλ-ανδρος G5362 *N-AFP* (1×)

Loving one's husband, devoted to and affectionate toward one's spouse

This compound adjective appears in Paul's instruction to older women teaching younger wives. Classical Greek usage included darker meanings (mannish habits, lewdness), but the New Testament sense is unambiguous: genuine affection and devotion toward one's husband. Titus 2:4 situates it alongside φιλότεκνος (loving children) in household instruction, suggesting that marital love, like all virtues, can be cultivated and taught. The multilingual evidence (Spanish 'amantes-de-esposos,' German 'den-Mann-liebend') preserves the compound's directness: this is not mere duty but warm, chosen affection.

(1×) Devoted to and affectionate toward one's husband, characterized by genuine love for one's spouse. The single New Testament occurrence in Titus 2:4 presents this as part of the curriculum older women should teach younger wives, paired with love for children. Cross-linguistic glosses maintain the compound structure (loving-husbands, amantes-de-esposos), indicating active affection and devotion rather than mere fulfillment of marital obligations. **LOVE AND LOYALTY**

en: loving-husbands | **es:** amantes-de-esposos | **fr:** φιλάνδρους | **de:** den-Mann-liebend Titus 2:4

φῐλανθρωπ-ία G5363 *N-NFS* (2×)

love for humanity, kindness, benevolence, humane treatment

φιλανθρωπία captures the quality of kindness and consideration shown to fellow human beings, what we might call humanitarian concern or simple human decency. In Acts 28:2, Luke uses it to describe the 'unusual kindness' (φιλανθρωπίαν οὐ τὴν τυχοῦσαν) shown by the Maltese islanders to Paul's shipwrecked party—they built a fire for the rain-soaked strangers and welcomed them. In Titus 3:4, Paul uses it theologically to describe God's own φιλανθρωπία—his saving kindness toward humanity that appeared in Christ, demonstrating that divine love takes the form of generous, merciful action toward people.

(2×) The two New Testament uses show φιλανθρωπία operating on both human and divine levels. The Maltese showed it through practical hospitality to strangers; God showed it through the incarnation. The German Menschenfreundlichkeit ('friendliness to humans') and Spanish amor a la humanidad capture the essence well—this is kindness rooted in recognition of shared humanity, whether practiced by islanders or by God himself entering human flesh. **MORAL GOODNESS**

en: kindness, love-for-mankind | **es:** amor-a-la-humanidad, bondad | **fr:** amour-de-l'hospitalité, φιλανθρωπία | **de:** Menschenfreundlichkeit, φιλανθρωπίαν Acts 28:2; Titus 3:4

φῐλάνθρωπ-ος G5364 *Adv* (1×)

Kindly, in a humane and benevolent manner; with courtesy and generous treatment

Humanity at its best finds expression in this adverb. Classical usage ranged from describing gentle animals to generous wines, always connoting warmth and benevolence. In Acts 27:3, it modifies how the centurion Julius treated Paul—with unusual kindness and consideration for a prisoner. The adverbial form suggests not isolated acts but a manner of relating, a consistent tone of humane treatment. Multilingual evidence shows varied strategies for capturing this warmth: Spanish 'humanamente,' French 'avec-amour-fraternel' (surprisingly), suggesting the translator intuited a depth beyond mere politeness.

(1×) In a kind, humane, and benevolent manner; with generosity of spirit and courteous treatment. Acts 27:3 uses this adverb to describe how the centurion Julius treated Paul, permitting him to visit friends for care—remarkable humanity toward a prisoner. The adverbial form indicates not a single kind act but a mode of relating characterized by warmth, suggesting that true φιλανθρωπία transforms interactions across social boundaries. **GRACE AND COMPASSION**

en: kindly | **es:** humanamente | **fr:** avec-amour-fraternel | **de:** φιλανθρώπως Acts 27:3

φῐλαργῠρ-ία G5365 *N-NFS* (1×)

Love of money, avarice, greed for wealth and material possessions

Few vices receive as stark a diagnosis as this one: Paul declares φιλαργυρία 'a root of all kinds of evil' in 1 Timothy 6:10. The compound structure (φίλος + ἄργυρος = loving + silver/money) names the disordered attachment itself, not merely its consequences. Classical Greek recognized this as a defining vice, and Paul's warning proved prophetic—those who crave wealth pierce themselves with many griefs. Interestingly, the semantic domain assignment connects this to 'natural substances' (silver), though its true domain is the human heart's capacity for misplaced devotion.

(1×) Obsessive love of money, avarice, greedy attachment to wealth as an end in itself. First Timothy 6:10's famous declaration positions this as 'a root of all kinds of evil,' the source from which manifold sins grow. The compound structure (loving-money, amor-al-dinero) reveals the pathology: money transitions from means to beloved object, becoming an idol that demands sacrifices its worshipers cannot afford to pay. **SILVER AND MONEY**

en: love-of-money | **es:** amor-al-dinero | **fr:** φιλαργυρία | **de:** Geldliebe 1Tim 6:10

φῐλάργῠρ-ος G5366 *Adj-NMP* (2×)

money-loving, greedy, avaricious, devoted to wealth

This compound adjective (φίλος 'loving' + ἄργυρος 'silver/money') describes those whose primary affection is directed toward material wealth. In Luke 16:14, the Pharisees are characterized as φιλάργυροι—lovers of money who scoffed at Jesus' teaching about serving God versus Mammon, unable to hear his critique because of their devotion to wealth. In 2 Timothy 3:2, Paul lists φιλάργυροι among the moral failures that will characterize the last days, placing love of money alongside pride, disobedience, and lack of self-control as marks of a corrupt society.

(2×) Both occurrences appear in vice lists or character indictments. The Pharisees' money-love blinded them to kingdom values; the last-days generation will be marked by the same misplaced devotion. The multilingual glosses consistently use compounds: Spanish amantes del dinero, French aimant l'argent, German geldgierig—all capturing the sense of affection wrongly directed toward wealth rather than God or neighbor. **SILVER AND MONEY**

en: lovers-of-money, money-lovers | **es:** amantes-del-dinero | **fr:** aimant-l'argent, φιλάργυροι | **de:** geldgierig, φιλάργυροι Luke 16:14; 2Tim 3:2

φῐλαυτ-ος G5367 *Adj-NMP* (1×)

Loving oneself, self-centered, devoted to one's own interests and pleasure

Self-love anchors Paul's catalog of last-days vices in 2 Timothy 3:2. Classical philosophers debated whether φιλαυτία could be virtuous (the good person rightly loves himself), but Paul's usage is unam-

biguous: this is narcissistic self-absorption, the root from which other vices sprout. When self becomes the object of primary devotion, community fractures and virtue becomes impossible. The compound (φίλος + αὐτοῦ = loving + oneself) makes the pathology explicit, while multilingual glosses (Spanish 'amantes-de-sí-mismos,' German 'selbstsüchtig') consistently render it pejoratively as selfishness rather than healthy self-regard.

(1×) Characterized by excessive self-love, narcissistic self-absorption, devotion to one's own interests above all else. Second Timothy 3:2 positions this first in a vice catalog describing the character of difficult last days, suggesting self-centeredness as the fountainhead from which other moral failures flow. The Greek compound and cross-linguistic evidence (lovers-of-self, selbstsüchtig) indicate pathological self-focus rather than appropriate self-care. **DESIRE AND COVETING**

en: lovers-of-self | **es:** amantes-de-sí-mismos | **fr:** φίλαυτοι | **de:** selbstsuechtig 2Tim 3:2

φῐλέω G5368 *V-ANA* (25×)

To love with personal affection or fondness; to kiss as a greeting or sign of intimacy

Phileo expresses the warm, emotionally engaged dimension of love — friendship, fondness, personal attachment. Where agapao tends toward principled, self-giving love, phileo carries the warmth of genuine affection. Jesus 'loved' Lazarus with this word (John 11:36), and in John 21:15–17, the interplay between agapao and phileo in Jesus' questioning of Peter has captivated interpreters for centuries. The word also carries a concrete physical sense — to kiss — visible in the betrayal scenes where Judas arranges to identify Jesus with a kiss (Matt 26:48; Mark 14:44; Luke 22:47).

1. to love, have affection for (22×) To love with personal affection, warm regard, or friendship — emphasizing emotional attachment and fondness rather than principled commitment. Spanish uses both 'amar' and 'querer' (the latter carrying personal warmth), while French and German use their general love verbs 'aimer' and 'lieben.' The Pharisees 'love' places of honor (Matt 23:6; Luke 20:46); Jesus warns about loving family more than him (Matt 10:37); the Father 'loves' the Son (John 5:20); and the poignant exchange in John 21:15–17 hinges on the nuance between phileo and agapao. **LOVE (ACTIVE VERB)**

en: I-love, do-you-love, have-loved | **es:** Me-quieres, ama, amaba | **fr:** aimer | **de:** lieben, liebt Matt 6:5; Matt 10:37; Matt 23:6; Luke 20:46

2. to kiss (3×) To kiss someone, whether as a customary greeting, a gesture of affection, or a treacherous sign. Spanish shifts to 'besar' and 'para besar' (to kiss), making the physical act explicit, while French and German retain their general love verbs without distinguishing. All three Synoptic Gospels use this sense for Judas's arranged signal: 'the one I kiss is the man' (Matt 26:48; Mark 14:44; Luke 22:47) — an act that painfully collapses the distance between affection and betrayal. **LOVE (ACTIVE VERB)**

en: I-kiss, to-kiss | **es:** bese, para-besar | **fr:** aimer | **de:** lieben, liebt Matt 26:48; Mark 14:44; Luke 22:47

φῐλήδ-ονος G5369 *Adj-NMP* (1×)

Loving pleasure, devoted to enjoyment and sensual gratification rather than duty or God

Pleasure as ultimate good defines this adjective's target. In 2 Timothy 3:4, Paul contrasts φιλήδονοι with φιλόθεοι—lovers of pleasure versus lovers of God, a stark either/or with no middle ground. Classical usage applied it to Bacchic delights and wine's joys. The compound structure (φίλος + ἡδονή = loving + pleasure) reveals the diagnosis: not that pleasure is inherently evil, but that making it one's beloved object—the thing one loves supremely—displaces God and destroys character. Spanish 'amantes-de-placeres' and German 'vergnügungssüchtig' capture the excessive, addictive quality.

(1×) Devoted to pleasure-seeking, loving sensual gratification and enjoyment as supreme goods. Second Timothy 3:4 sets this in sharp antithesis with φιλόθεοι (lovers of God), suggesting these two loves mutually exclude one another. Classical associations with Bacchic revelry and the compound structure (loving-pleasure, amantes-de-placeres) indicate not occasional enjoyment but a life organized around pursuing gratification, with pleasure elevated to the status of a god. **DESIRE AND COVETING**

en: lovers-of-pleasure | **es:** amantes-de-placeres | **fr:** φιλήδονοι | **de:** vergnuegungssuechtig 2Tim 3:4

φίλημ-α G5370 *N-DNS* (7×)

A kiss; an act of pressing lips to another person, used as greeting, sign of love, or liturgical expression of fellowship.

Denotes the physical act of kissing, which carried deep social and religious meaning in the ancient world. In the Gospels, the kiss appears in two starkly contrasting scenes: the sinful woman's tearful, loving kisses on Jesus's feet (Luke 7:45), and Judas's betrayal kiss (Luke 22:48) — the same gesture bearing opposite meanings. Paul then transforms the kiss into a liturgical practice, instructing believers four times to greet one another with a 'holy kiss' (Rom 16:16; 1 Cor 16:20; 2 Cor 13:12; 1 Thess 5:26). Spanish distinguishes 'beso' (common kiss) from 'ósculo' (more formal, sacred kiss), mirroring the NT's own shift from social gesture to worship practice.

kiss (7×) A kiss — the physical act of pressing one's lips to another person as a sign of affection, greeting, or reverence. Spanish distinguishes 'beso' (common kiss) from 'ósculo' (a more solemn, liturgical kiss), reflecting the word's range in the NT. In Luke 7:45, the sinful woman's kisses express repentant love; in Luke 22:48, Judas's kiss is the instrument of betrayal. Paul transforms the gesture into a mark of Christian fellowship, commanding believers to greet one another with a 'holy kiss' (Rom 16:16; 1 Cor 16:20; 2 Cor 13:12). **GEOGRAPHY AND SPACE**

en: a-kiss, kiss, with-a-kiss | **es:** beso, con-beso, ósculo | **fr:** Kuss, Philémon, baiser | **de:** Kuss, φίλημά, φιλήματι Luke 7:45; Luke 22:48; Rom 16:16; 1Cor 16:20; 2Cor 13:12

φιλήμων G5371 *N-DMS* (1×)

Philemon, a Christian in Colossae to whom Paul wrote the letter bearing his name

The shortest of Paul's letters addresses this individual by name. Philemon owned slaves, hosted a house church, and received a fugitive slave Onesimus back as a brother in Christ. The letter explores radical implications of Christian kinship: how does the gospel transform social hierarchies when slave and master share the same Lord? Paul's gentle persuasion rather than apostolic command reveals his estimation of Philemon's character. The name itself, related to φίλημα (kiss) or φιλέω (to love), may be significant—this beloved friend must now embody the love his name suggests.

(1×) Philemon, a Christian leader in Colossae who hosted a house church and to whom Paul addressed the epistle of Philemon. The letter concerns Onesimus, Philemon's slave who fled but encountered Paul and became a believer. Paul's appeal that Philemon receive Onesimus as a brother tests whether gospel kinship can reshape social realities. Cross-linguistic glosses maintain the name in transliteration (Philemon, Philḗmōn, Φιλήμονι). **PROPER NAMES (PERSONAL)**

en: to-Philemon | **es:** a-Philḗmōn | **fr:** Φιλήμονι | **de:** Philemon Phlm 1:1

φῐλ-ητός G5372 *N-NMS* (1×)

Philetus, a false teacher mentioned by Paul as having wandered from the truth

Names can carry irony. Philetus means 'beloved' or 'worthy of love,' yet Paul mentions him alongside Hymenaeus as one who wandered from truth and upset others' faith (2 Timothy 2:17). Their specific error involved claiming the resurrection had already occurred, a teaching that gutted Christian hope. The lexical entry notes the name derives from φίλητός (to be loved, worthy of love), making the juxtaposition poignant—one whose name suggests belovedness becomes an example of dangerous deviation. Such figures remind us that doctrinal precision matters; ideas have consequences.

(1×) Philetus, a false teacher mentioned in 2 Timothy 2:17 who, with Hymenaeus, deviated from the truth by teaching that the resurrection had already occurred. This undermined believers' faith by collapsing eschatological hope into realized claims. The name, related to φίλητός (beloved, worthy of love), stands in ironic tension with his role as exemplar of dangerous teaching. Cross-linguistic glosses preserve the name (Philetos, Philētos, Philetus). **PROPER NAMES (PERSONAL)**

en: Philetos | **es:** Philētos | **fr:** Φιλητός | **de:** Philetus 2Tim 2:17

φῐλί-α G5373 *N-NFS* (1×)

Friendship, affectionate regard, the bond of mutual love and goodwill between persons

Friendship stands as one of life's great goods—unless it becomes friendship with the world. James 4:4 employs this term in a startling declaration: φιλία with the world means enmity with God. Classical Greek celebrated friendship as the bond uniting souls, distinguishing it from eros and family affection (στοργή). The New Testament doesn't depreciate friendship itself but interrogates its object: what world are we befriending? When our affections align with systems opposed to God, friendship becomes betrayal. The singular biblical occurrence transforms a positive relational term into a diagnostic question about allegiance.

(1×) Friendship, affectionate regard and bond between persons characterized by mutual love and goodwill. James 4:4's sole New Testament usage employs it surprisingly: 'friendship with the world is enmity with God.' Classical Greek distinguished φιλία from erotic love and family affection, celebrating it as chosen kinship. James's warning doesn't dismiss friendship but questions its object—alignment with worldly values constitutes spiritual adultery, transforming a virtue into vice through misdirection. **LOVE (ABSTRACT NOUN)**

en: friendship | **es:** amistad | **fr:** φιλία | **de:** Freundschaft Jas 4:4

φιλιππήσιος G5374 *N-VMP* (1×)

Philippians, residents or natives of the city of Philippi in Macedonia

Paul addressed some of his warmest words to these believers. The Philippians sent financial support multiple times when no other church did (Philippians 4:15), creating a partnership in the gospel that transcended mere patronage. This plural form names the community collectively—not isolated individuals but a body bound by shared faith and mutual affection. The city itself was a Roman colony, and Paul's letter hints at how Christian citizenship relativizes earthly polities. Cross-linguistic glosses maintain the ethnic designation (Philippians, filipenses, Philipper), preserving the corporate identity Paul celebrated.

(1×) The Philippians, residents of Philippi in Macedonia who formed one of Paul's most beloved congregations. Philippians 4:15's reference acknowledges their unique partnership in supporting Paul's ministry financially—a generosity exceeding other churches. The plural ethnic designation (Philippians, filipenses, Philipper) emphasizes corporate identity: Paul addresses a community bound by gospel kinship and proven faithfulness, not merely geographic proximity. **PERSONAL NAMES**

en: Philippians | **es:** filipenses | **fr:** Φιλιππήσιοι | **de:** Philipper Phil 4:15

φίλιπποι G5375 *N-GMP* (4×)

Philippi, a major Roman colony in Macedonia; site of Paul's first European church.

The name of a prominent city in the Roman province of Macedonia, originally called Krenides and renamed by Philip II of Macedon. As a Roman colony it held the special civic status of ius Italicum. Paul founded his first European congregation there after his vision of the man from Macedonia (Acts 16:12), and his letter to the Philippians remains one of the most personal and joyful epistles. The plural form Philippoi reflects a common Greek convention for city names.

(4×) The city of Philippi in eastern Macedonia, a Roman colony where Paul established his first European church (Acts 16:12). All four NT occurrences mark it as a geographical reference point in Paul's missionary narrative: the place of Lydia's conversion and the jailer's salvation (Acts 16:12), a stop on the return journey (Acts 20:6), the addressee community of the Philippian letter (Phil 1:1), and a place of earlier suffering recalled in 1 Thessalonians 2:2. **PERSONAL NAMES**

en: Philippoi | **es:** Filipos, Phílippoi, Phílippois | **fr:** Philippe, Φιλίπποις | **de:** Philippi, Φιλίππους, Φιλίππων Acts 16:12; Acts 20:6; Phil 1:1; 1Thess 2:2

φῐλιππ-ος G5376 *N-DMS* (37×)

Philip — Greek name meaning 'lover of horses,' borne by the apostle, the evangelist, and Herodian tetrarchs

Philippos ('lover of horses') is a Greek personal name borne by several New Testament figures. Philip the apostle, from Bethsaida, is introduced in John 1:43-48 as the one who brings Nathanael to Jesus and later serves as a mediator for Greek seekers (John 12:21-22). He asks Jesus to 'show us the Father' in the Upper Room discourse, prompting the luminous reply 'he who has seen me has seen the Father' (John 14:8-9). Philip the evangelist, one of the Seven (Acts 6:5), preaches in Samaria (Acts 8:5-13), baptizes the Ethiopian eunuch on the Gaza road (Acts 8:26-39), and later hosts Paul in Caesarea with his four prophesying daughters (Acts 21:8-9). The Herodian Philips — Herod Philip tetrarch of Iturea (Luke 3:1) and Philip husband of Herodias (Matt 14:3; Mark 6:17) — round out the usage.

Philip (proper name) (37×) The Greek proper name Philippos ('horse-lover'), designating at least four individuals in the NT: Philip the apostle from Bethsaida who brought Nathanael to Jesus (John 1:43-48) and mediated for Greek seekers (John 12:21-22); Philip the evangelist, one of the Seven (Acts 6:5), who preached in Samaria and baptized the Ethiopian eunuch (Acts 8:5-39); Philip the tetrarch, son of Herod, who governed Iturea and Trachonitis (Luke 3:1); and Philip the husband of Herodias (Matt 14:3; Mark 6:17). The name's Greek origin — rare among the Twelve — may signal the Hellenized Galilean milieu of Bethsaida. **PROPER NAMES (PERSONAL)**

en: Philippos | **es:** -Phílippos, Phílippe, Phílippon | **fr:** Philippe | **de:** Philippus Matt 10:3; Matt 14:3; Matt 16:13; Mark 3:18; Mark 6:17

φῐλό-θεος G5377 *Adj-NMP* (1×)

Loving God, devoted to God, characterized by reverence and affection for the divine

In Paul's vice catalog describing last-days characteristics (2 Timothy 3:2-4), φιλόθεοι provides the sharp contrast: people will be lovers of self, lovers of money, lovers of pleasure rather than lovers of God. The compound (φίλος + θεός = loving + God) names the supreme allegiance that should order all others. Classical Greek employed it for pious devotion; the New Testament stakes everything on it. One's true beloved reveals itself through choices—whom or what receives our first affections? The positioning of this term opposite multiple disordered loves suggests love's zero-sum nature: we cannot serve two masters.

(1×) Loving God, characterized by devotion and reverent affection for the divine. Second Timothy 3:4 sets φιλόθεοι in stark antithesis with φιλήδονοι (lovers of pleasure), framing the contrast between last-days apostasy and true piety. The compound structure (loving-God, amantes-de-Dios, gottliebend) names the supreme affection that should organize all others, making explicit that love is directional—what we love most determines who we become. **GODS AND DEITIES**

en: lovers-of-God | **es:** amantes-de-Dios | **fr:** φιλόθεοι | **de:** gottliebend 2Tim 3:4

φῐλόλογ-ος G5378 *N-AMS* (1×)

Philologus, a Christian in Rome greeted by Paul in his letter to the Romans

This name appears in Paul's extensive greetings in Romans 16:15, grouped with Julia, Nereus, his sister, and Olympas—possibly indi-

cating a house church or family unit. Philologus means 'lover of learning' or 'lover of words,' derived from φίλος (loving) + λόγος (word/learning). Classical Greek applied the term to scholars and those devoted to philosophical argument. Whether this Roman Christian's character matched his name we cannot know, but Paul's inclusion in his greetings honors him as part of the network sustaining gospel witness in the imperial capital.

(1×) Philologus, a Christian in Rome greeted by Paul in Romans 16:15 along with Julia, Nereus, and others, likely members of a house church. The name derives from φιλόλογος (fond of learning/words, scholarly), though classical associations with scholarly pursuits may or may not reflect this individual's character. Cross-linguistic glosses transliterate the name (Philologus, Philólogon, Philélogue), preserving it as a personal identifier within Paul's Roman network. **PROPER NAMES (PERSONAL)**

en: Philologos | **es:** a-Philólogon | **fr:** Philélogue | **de:** Philologus Rom 16:15

φῐλονῑκ-ία G5379 *N-NFS* (1×)

Contentiousness, rivalry, disputatious spirit; love of victory leading to quarreling

Competition sours when love of victory overrides love of truth. This noun names the spirit that must win every argument, that turns conversation into contest. Luke 22:24 records the disciples' shocking dispute about greatness even as Jesus approaches crucifixion—φιλονικία at its most tragically ironic moment. Classical Greek distinguished good rivalry (emulation in excellence) from bad (contentious quarreling), but the New Testament usage falls decisively on the negative side. Spanish 'contienda' and French 'dispute' capture the combative spirit, while the domain assignment to 'properties/relations' rather than communication suggests this is about posture, not mere disagreement.

(1×) Contentious dispute, rivalry marked by combative spirit and love of victory for its own sake. Luke 22:24's devastating example shows disciples arguing about greatness while Jesus moves toward the cross, revealing how φιλονικία blinds participants to larger realities. Classical Greek usage ranged from healthy emulation to petty quarreling; the New Testament instance clearly falls in the negative domain—competitive spirit that fractures community by making every interaction a contest. **GEOGRAPHY AND SPACE**

en: a-dispute | **es:** contienda | **fr:** dispute | **de:** φιλονεικία Luke 22:24

φῐλόνῑκ-ος G5380 *Adj-NMS* (1×)

Contentious, quarrelsome, given to disputation and love of victory in arguments

The adjectival form of φιλονικία describes those who make everything an argument to win. First Corinthians 11:16 uses it to shut down potential objections to Paul's teaching on worship: 'If anyone seems contentious about this, we have no such custom.' Classical usage could be positive (spirited horses, competitive excellence) or negative (quarrelsome persons), but Paul's context is clearly pejorative. The compound structure (loving-victory, ami-des-querelles) reveals the pathology: not principled disagreement but addiction to disputation itself. Some people love arguing more than truth.

(1×) Characterized by contentiousness and quarrelsome disputation, loving to win arguments regardless of substance. First Corinthians 11:16 employs it to address those who might object to Paul's worship instructions, effectively dismissing such contention as procedurally out of bounds. The compound (loving-victory, contencioso, streitsuchtig) indicates dispositional quarrelsomeness—making arguments for argument's sake rather than pursuing truth or unity. **CONTENDING AND STRIVING**

en: contentious | **es:** contencioso | **fr:** ami-des-querelles | **de:** streitsuchtig 1Cor 11:16

φῐλοξεν-ία G5381 *N-GFS* (2×)

hospitality, the practice of welcoming and caring for strangers or guests

φιλοξενία (literally 'love of strangers') denotes the virtue of welcoming guests and strangers into one's home and life. In the ancient Mediterranean world, where inns were scarce and travel dangerous, hospitality was both a moral obligation and a practical necessity for the spread of the gospel. Romans 12:13 urges believers to 'pursue hospitality' (τὴν φιλοξενίαν διώκοντες) as part of genuine Christian love. Hebrews 13:2 adds a striking motivation: 'Do not neglect hospitality to strangers, for by this some have entertained angels unawares'—evoking Abraham's welcome of the three visitors at Mamre.

(2×) Both New Testament uses present φιλοξενία as a Christian virtue to be actively cultivated. Romans places it in a list of practical expressions of love within the Christian community; Hebrews connects it to the patriarchal tradition of welcoming divine messengers. The German Gastfreundschaft ('guest-friendship') and Spanish hospitalidad both preserve the active, relational character of this practice—not mere tolerance but eager welcome of the stranger. **NEIGHBOR AND FRIEND**

en: hospitality | **es:** hospitalidad | **fr:** Gastfreundschaft, hospitalier | **de:** Gastfreundschaft Rom 12:13; Heb 13:2

φῐλόξεν-ος G5382 *Adj-AMS* (3×)

hospitable, given to hospitality; loving and welcoming strangers and guests

This adjective describes one who loves strangers (philos "loving" + xenos "stranger/guest"). In the ancient world, where inns were scarce and often disreputable, hospitality was essential for travelers, especially for itinerant Christian missionaries and teachers. Hospitality wasn't just politeness but a moral and religious duty, demonstrating love in action. All three New Testament uses appear in qualification lists for church leaders or general Christian character, showing that welcoming strangers is a mark of mature Christian leadership and discipleship.

(3×) First Timothy 3:2 lists qualifications for an overseer/bishop, including that he must be "hospitable" (philóxenon)—welcoming to strangers and guests, essential for one whose home would host church gatherings and traveling ministers. Titus 1:8 similarly requires that an elder be "hospitable" (philóxenon), along with loving good, self-controlled, upright, holy, and disciplined. First Peter 4:9 commands all believers to "show hospitality" (philóxenoi) to one another without grumbling—mutual welcome as Christian virtue. The Spanish hospitalario(s), French and German forms of philoxenos all convey the hospitable character. The consistent emphasis on hospitality for leaders and all believers shows it as fundamental Christian practice—opening one's home and resources reflects God's welcome of us and creates networks for gospel spread. **NEIGHBOR AND FRIEND**

en: hospitable | **es:** hospitalario, hospitalarios | **fr:** φιλόξενοι, φιλόξενον | **de:** gastfreundlich 1Tim 3:2; Titus 1:8; 1Pet 4:9

φῐλοπρωτ-εύω G5383 *V-PPA-NMS* (1×)

Loving to be first, striving for preeminence and supremacy over others

Diotrephes exemplifies this vice in 3 John 1:9—he loves being first, refuses to acknowledge John's authority, and spreads malicious gossip. This compound verb (φίλος + πρῶτος = loving + first) diagnoses the disease: not leadership itself but love of preeminence, the need to dominate and control. Such individuals cannot bear shared authority or deference to others. The multilingual evidence (Spanish 'que-ama-ser-primero,' German 'den-Vorrang-liebend') preserves the active participial sense: this is ongoing striving, continuous jockeying for position that poisons community life.

(1×) To love being first, to strive for preeminence and supremacy over others in community or organization. Third John 1:9 uses this to characterize Diotrephes, who refuses apostolic authority and controls the church through gossip and exclusion. The compound verb (loving-to-be-first, ama-ser-primero) reveals the pathology: not legitimate leadership but narcissistic need for dominance, the compulsion to occupy first place regardless of cost to community or truth. **FIRST AND FOREMOST**

en: loving-to-be-first | **es:** que-ama-ser-primero | **fr:** φιλοπρωτεύων | **de:** den-Vorrang-liebend 3John 1:9

φίλος G5384 *Adj-NMS* (29×)

Friend, beloved companion—one bound by affection and loyalty rather than kinship alone

The adjective-turned-substantive φίλος ('dear, beloved') designates a friend in the warm, relational sense: someone chosen through affection rather than obligated by blood or contract. Jesus is called 'a friend of tax collectors and sinners' (Matt 11:19, Luke 7:34)—a charge he embraces as mission. The parable of the persistent friend at midnight (Luke 11:5-8) and the raising of Lazarus ('our friend Lazarus has fallen asleep,' John 11:11) both explore what friendship demands. Spanish 'amigo,' French 'ami,' and German 'Freund' converge perfectly, signaling the universal clarity of this relational concept.

friend, beloved companion (29×) A friend or beloved companion, someone united by mutual affection and loyalty. Jesus redefines φίλος theologically: 'You are my friends if you do what I command' (John 15:14-15), elevating disciples from servants to friends. The term also appears in negative contrast—Pilate is warned 'you are not Caesar's friend' (John 19:12)—and in hospitality settings like Lazarus (John 11:11) and the midnight parable (Luke 11:5-8). GEOGRAPHY AND SPACE

en: a-friend, friend, friends | **es:** amigo, amigos, un-amigo | **fr:** Freund, ami | **de:** Freund Matt 11:19; Luke 7:6; Luke 7:34; Luke 11:5

φῐλοσοφ-ία G5385 *N-GFS* (1×)

Philosophy, systematic investigation of reality, the love and pursuit of wisdom

Paul employs this term with notable caution in Colossians 2:8: 'See to it that no one takes you captive through hollow and deceptive philosophy.' Classical Greek celebrated φιλοσοφία as wisdom's pursuit, but Paul's context targets a specific corrupted version—philosophy according to human tradition and elemental spirits rather than Christ. The compound (φίλος + σοφία = loving + wisdom) inherently seems positive, yet love of wisdom can become its own idol when disconnected from truth's source. Paul doesn't dismiss reason but interrogates its foundations: whose wisdom are we pursuing?

(1×) Philosophy, the systematic love and pursuit of wisdom through investigation and speculation. Colossians 2:8's sole New Testament usage warns against 'hollow and deceptive philosophy' based on human tradition rather than Christ, not dismissing all philosophical inquiry but exposing pretenders. The Greek compound (loving-wisdom, amor-de-sabiduría, Philosophie) inherently suggests a noble pursuit, but Paul's context asks the decisive question: wisdom according to what standard and source? KNOWLEDGE AND LEARNING

en: philosophy | **es:** filosofía | **fr:** φιλοσοφίας | **de:** Philosophie Col 2:8

φῐλόσοφος G5386 *N-GMP* (1×)

Philosophers, lovers of wisdom, those who pursue knowledge of reality through reason

Paul's Athenian speech in Acts 17 brings him before Epicurean and Stoic philosophers, and verse 18 names them with this term. Classical Athens distinguished philosophers from sophists and mere scholars; true philosophers pursued reality's underlying truth. The encounter reveals different wisdom cultures in collision: Greco-Roman philosophical discourse versus apostolic proclamation of Christ crucified. Some philosophers mocked Paul's resurrection claims; others wanted to hear more. The plural form emphasizes the diversity within ancient philosophy—not a monolith but competing schools, yet all sharing commitment to logos (reason/word) as the path to understanding.

(1×) Philosophers, those devoted to pursuing wisdom and understanding reality through rational investigation and speculation. Acts 17:18 identifies Epicurean and Stoic philosophers as those engaging Paul in Athens, representing Greco-Roman intellectual culture's elite. The term (φιλόσοφος, lover-of-wisdom, filósofos) distinguishes these from casual learners—these are professionally committed to wisdom's pursuit, making the collision with Paul's kerygma (proclamation) a meeting of fundamentally different epistemologies. KNOWLEDGE AND LEARNING

en: philosophers | **es:** filósofos | **fr:** philosophe | **de:** φιλοσόφων Acts 17:18

φῐλόστοργ-ος G5387 *Adj-NMP* (1×)

Tenderly affectionate, loving with natural family warmth and devoted attachment

Family love—the Greek στοργή—receives adjectival form in this compound, with φίλος added for emphasis: tenderly devoted, affectionately attached. Romans 12:10 employs it in Paul's instruction on community life: 'Be devoted to one another in brotherly love.' The classical usage applied especially to parents and children, nurses and charges, suggesting instinctive, natural affection rather than chosen friendship. Paul transposes this into ecclesial life: treat fellow believers with the warm, protective devotion one gives blood relatives. The multilingual evidence (afectuosos, liebevoll, aimant-le-bien) emphasizes emotional warmth and tenderness.

(1×) Characterized by tender, devoted affection of the kind naturally found in families; warmly attached with protective care. Romans 12:10 instructs believers to embody this toward one another in brotherly love, transposing family affection into church life. The compound (φιλόστοργος, relating to φίλος + στοργή) suggests instinctive, natural warmth—not dutiful obligation but genuine emotional attachment. Cross-linguistic glosses (affectionate, afectuosos, liebevoll) emphasize tender devotion. LOVE AND LOYALTY

en: affectionate | **es:** afectuosos | **fr:** aimant-le-bien | **de:** liebevoll Rom 12:10

φῐλότεκν-ος G5388 *Adj-AFP* (1×)

Loving one's children, devoted to and affectionate toward one's offspring

(1×) Loving one's children, devoted to and affectionate toward one's offspring with active care. Titus 2:4 includes this among virtues older women should cultivate in younger wives, suggesting parental love as something teachable rather than merely instinctive. Classical usage noted mothers as φιλότεκνοι in comparative and superlative degrees. The compound (loving-children, amantes-de-hijos) indicates emotional devotion and protective care, distinguishing warm affection from mere dutiful childrearing. LOVE AND LOYALTY

en: loving-children | **es:** amantes-de-hijos | **fr:** φιλοτέκνους | **de:** kinderliebend Titus 2:4

φῐλοτῑμ-έομαι G5389 *V-PPM/P-AMS* (3×)

to aspire, be ambitious, make it one's aim; to seek honor or set something as one's goal

This compound verb (philos "loving" + timē "honor") originally meant to love or seek honor, to be ambitious. It can be neutral (having ambition, pursuing a goal) or negative (seeking vainglory). The New Testament uses are entirely positive—ambitious determination to accomplish worthy spiritual goals. Paul uses it for his missionary aspirations and his aim to please the Lord. It describes holy ambition—channeling the drive for achievement toward God-honoring purposes rather than selfish glory. The Christian life involves passionate pursuit, not passive drift.

(3×) Romans 15:20 explains Paul's missionary strategy: he made it his "ambition" (philotimoúmenon) to preach where Christ was not named, pioneering new territory rather than building on others' foundations. Second Corinthians 5:9 declares Paul's controlling purpose: "we make it our aim" (philotimoumetha) to please Christ, whether at home in the body or away—life's driving ambition centered on divine approval. First Thessalonians 4:11 exhorts believers to "aspire" (philotimeisthai) to live quietly, mind their own affairs, and work with their hands—ambition directed toward humble, productive living. The Spanish nos esforzamos/tener como honor/teniendo

por ambición, French rivaliser/s'efforcer, and German sich bemühen all convey the striving/ambitious effort sense. Paul redeems ambition by redirecting it from self-glory to God-glory, from worldly honor to Christ-honoring aims. **ZEAL AND JEALOUSY**

en: being-ambitious, to-aspire, we-are-ambitious | **es:** nos-esforzamos, tener-como-honor, teniendo-por-ambición | **fr:** rivaliser, s'efforcer | **de:** sich-bemuehen Rom 15:20; 2Cor 5:9; 1Thess 4:11

φῐλό-φρων G5390 *Adv* (1×)

Kindly, in a friendly and warmly disposed manner; with gracious hospitality

Hospitality transforms strangers into guests. This adverb modifies how Publius, the leading official of Malta, welcomed Paul and his shipwreck companions in Acts 28:7. The root adjective φιλόφρων means 'kindly disposed, friendly,' and the adverbial form captures manner: not grudging provision but generous, warmhearted welcome. Classical usage applied it to gracious greetings, friendly glances, kind words—the entire posture of warmth toward another. Publius didn't merely shelter these strangers for duty's sake; he received them φιλοφρόνως, with the gracious hospitality that sees every guest as worthy of honor.

(1×) In a kindly, friendly, and warmly disposed manner; with gracious hospitality and generous spirit. Acts 28:7 uses this adverb to describe how Publius welcomed and lodged Paul and companions after their shipwreck—not grudging shelter but warmhearted hospitality. The adverbial form indicates manner of relating: friendly demeanor, kind disposition, generous welcome that honors guests. Multilingual evidence varies (hospitably, amablemente, avec-amabilité), seeking equivalents for gracious friendliness. **TENDERNESS AND GENTLENESS**

en: hospitably | **es:** amablemente | **fr:** avec-amabilité | **de:** φιλοφρόνως Acts 28:7

φῐλό-φρων G5391

kindly disposed, friendly; showing warmth and goodwill toward others

This adjective describes a disposition marked by genuine warmth and friendliness, the kind that shows in one's face and manner of greeting. Ancient writers used it for those who welcomed guests graciously, who looked kindly upon others, who were disposed to treat people with generous goodwill. The adverbial form frequently appears in contexts of hospitable reception—greeting someone warmly, welcoming them with authentic kindness rather than cold formality. It captures both the inner attitude and its outward expression in friendly behavior.

φῑμ-όω G5392 *V-AIA-3S* (8×)

To muzzle, silence, or put to silence; used literally of restraining an animal and figuratively of silencing persons or forces.

Phimoo originally meant to muzzle an animal, and the NT preserves this concrete sense when quoting Deuteronomy 25:4 about not muzzling an ox (1 Cor 9:9, 1 Tim 5:18). Far more dramatically, Jesus uses the word to silence a demon (Mark 1:25), rebuke a storm (Mark 4:39), and his opponents are 'muzzled' into speechlessness (Matt 22:34). The Spanish translations split revealingly: 'pondrás bozal' (you shall put a muzzle) for the literal sense, versus 'Cállate' and 'Enmudece' (be silent, be speechless) for the figurative.

1. silence, put to silence, render speechless (6×) To silence, put to silence, render speechless – the figurative extension of muzzling applied to speech and supernatural forces. Jesus commands an unclean spirit 'Be silent!' (Mark 1:25, phimotheti), and the same word rebukes the wind and sea (Mark 4:39). In Matt 22:34 the Sadducees are 'muzzled' by Jesus's arguments. Spanish distinguishes 'Cállate' (shut up) and 'Enmudece' (be struck dumb), capturing the range from commanded silence to involuntary speechlessness. The German 'den Mund stopfen' (to stop the mouth) preserves the physical metaphor. **SILENCE AND SECRECY**

en: Be-silent, be-muzzled, he-silenced | **es:** Cállate, Enmudece, enmudece | **fr:** faire-taire, φιμοῦν | **de:** den-Mund-stopfen, Φιμώθητι, ἐφίμωσεν Matt 22:12; Matt 22:34; Mark 1:25; Mark 4:39; Luke 4:35

2. muzzle, restrain from eating (2×) To muzzle an animal, preventing it from eating while it works – the original, literal sense. Both occurrences (1 Cor 9:9, 1 Tim 5:18) quote Deut 25:4: 'You shall not muzzle an ox while it treads out the grain.' Paul uses this agricultural law as an a fortiori argument for supporting gospel workers. The Spanish 'pondrás bozal' (you shall put a muzzle) and French 'museler' retain the concrete animal-restraint imagery that grounds the metaphorical argument. **RESTRAINT AND CONTROL**

en: you-shall-muzzle | **es:** pondrás-bozal | **fr:** museler, φιμώσεις | **de:** den-Mund-stopfen 1Cor 9:9; 1Tim 5:18

φλέγων G5393 *N-AMS* (1×)

Phlegon, a Christian in Rome greeted by Paul in his letter to the Romans

Among Paul's extensive greetings in Romans 16, Phlegon appears in verse 14 alongside Hermes, Patrobas, Hermas, and other brothers. The name derives from φλέγω (to burn, blaze), suggesting 'burning' or 'blazing'—whether describing temperament or simply a common slave name we cannot know. Paul's inclusion in these greetings honors individuals we know nothing else about, reminding us that the gospel spreads through networks of ordinary believers whose names are recorded in apostolic affection even if history remembers nothing else. Cross-linguistic glosses transliterate the name (Phlegon, Phlégonta).

(1×) Phlegon, a Christian in Rome greeted by Paul in Romans 16:14 among a cluster of names including Hermes, Patrobas, and Hermas. The name relates to φλέγω (to burn/blaze), though whether this reflects character or is simply a conventional name is unknown. Cross-linguistic glosses preserve the name through transliteration (Phlegon, Phlégonta), marking this individual as part of Paul's Roman network. **PROPER NAMES (PERSONAL)**

en: Phlegon | **es:** a-Phlégonta | **fr:** Phlégon | **de:** Phlegon Rom 16:14

φλογ-ίζω G5394 *V-PPM/P-NFS* (2×)

to set on fire, kindle, inflame, burn

φλογίζω means to set something ablaze or cause it to burn, derived from φλόξ ('flame'). James uses it twice in rapid succession in his vivid description of the tongue's destructive power. In James 3:6, he writes that 'the tongue is a fire' and that it φλογίζει ('sets on fire') the course of nature, while itself being φλογιζομένη ('set on fire') by hell. The doubled use creates a chain of conflagration: the tongue, ignited by Gehenna, in turn ignites the whole cycle of human life, spreading destruction like a wildfire racing through dry timber.

(2×) Both occurrences appear in the same verse (James 3:6), creating a theological chain reaction. The tongue receives destructive fire from hell and passes it on to inflame all of human existence. The Spanish que inflama and French forms preserve the active/passive distinction visible in the Greek participles—the tongue both inflames and is inflamed. James' point is that speech can be both the recipient and transmitter of destructive, hellish energy. **FIRE AND BURNING**

en: being-set-on-fire, setting-on-fire | **es:** que-inflama, siendo-inflamada | **fr:** φλογίζουσα, φλογιζομένη | **de:** in-Brand-setzen Jas 3:6

φλόξ G5395 *N-DFS* (7×)

A flame or blaze of fire; visible burning used of theophanies, eschatological judgment, and the torment of the afterlife.

Refers to the visible, luminous part of a fire — the flame itself — carrying intense theological freight in the NT. It appears in theophanic contexts where God manifests through fire: the burning bush where an angel appears 'in a flame of fire' (Acts 7:30) and the description of angels as 'flames of fire' (Heb 1:7). It also marks eschatological judgment, as when the Lord Jesus is revealed 'in flaming fire' (2 Thess 1:8) and his eyes are 'like a flame of fire' (Rev 1:14). In Luke 16:24, it names the tormenting fire of Hades. French

'flamme,' German 'Flamme,' and Spanish 'llama' all render it with equal directness.

flame, blaze (7×) A flame or blaze — the visible, burning portion of a fire. Used in the NT primarily in theophanic and eschatological settings: the flame of the burning bush (Acts 7:30), angels described as flames of fire (Heb 1:7), Christ revealed in flaming fire at his return (2 Thess 1:8), and his eyes like a flame (Rev 1:14). In Luke 16:24 it names the tormenting fire of Hades. French 'flamme,' German 'Flamme,' Spanish 'llama' all render it uniformly, confirming a single concrete-to-metaphorical semantic range. GEOGRAPHY AND SPACE

en: a-flame, flame, of-flame | **es:** de-llama, llama | **fr:** Flamme, flamme | **de:** Flamme, φλογὶ Luke 16:24; Acts 7:30; 2Thess 1:8; Heb 1:7; Rev 1:14

φλῠᾱρ-έω G5396 *V-PPA-NMS* (1×)

To babble against, to prate maliciously or gossip in an attacking manner

Malicious gossip finds verbal form in this compound. Third John 1:10 employs it to describe Diotrephes's behavior: he babbles against John and the brothers with evil words. Classical usage meant talking nonsense or playing the fool, but the New Testament instance adds intentional malice—this isn't mere foolish chatter but verbal assault through gossip and slander. The compound structure (φλύαρος + -έω = babbler + verb) suggests empty talk weaponized. Spanish 'parloteando-contra' and German 'schwätzen' capture the trivializing yet damaging nature: words meant to harm cloaked in casual chatter.

(1×) To speak malicious nonsense against someone, to gossip in an attacking manner or slander through trivializing chatter. Third John 1:10 uses this to describe Diotrephes's verbal attacks against John and other believers—not reasoned criticism but poisonous babbling designed to undermine. The compound (φλυαρέω, from φλύαρος = babbler) combines verbal emptiness with malicious intent, suggesting gossip and slander dressed as casual talk. IDLE TALK BOASTING

en: babbling-against | **es:** parloteando-contra | **fr:** φλυαρῶν | **de:** schwaetzen 3John 1:10

φλύᾱρ-ος G5397 *Adj-NFP* (1×)

Gossips, idle talkers, those who spread trivial or harmful talk about others

First Timothy 5:13 warns about younger widows becoming φλύαροι—gossips and busybodies who go from house to house saying what they shouldn't. The plural feminine adjective (used substantively as a noun) names those who traffic in others' business, spreading talk that ranges from trivial to destructive. Classical usage applied it to silly talk and foolery, but the biblical context emphasizes social harm: gossip fractures trust, spreads falsehood, and wastes time that should serve better purposes. Spanish 'chismosas' and German 'Schwätzer' capture both the trivializing and the damaging aspects.

(1×) Gossips, those who engage in idle talk about others, spreading trivial or harmful information. First Timothy 5:13 warns younger widows risk becoming φλύαροι and busybodies, going house to house with inappropriate speech. The term combines verbal emptiness with social harm—talk that serves no constructive purpose but damages relationships and reputations. Cross-linguistic glosses (gossips, chismosas, Schwätzer) emphasize both the idle and the malicious dimensions. IDLE TALK BOASTING

en: gossips | **es:** chismosas | **fr:** φλύαροι | **de:** Schwaetzer 1Tim 5:13

φοβερός G5398 *Adj-NFS* (3×)

fearful, terrible; causing fear or dread, or worthy of reverent fear

This adjective describes something that inspires fear—either terror (something frightening) or awe (something worthy of reverence). The root phobos (fear) can mean either dread or respect. All three New Testament uses appear in Hebrews, describing fearful realities in relation to God: the expectation of judgment, falling into God's hands, and Moses' reaction to Sinai's theophany. These are not irrational fears but appropriate responses to divine holiness and judgment. The term captures the seriousness and weight of encountering the living God.

(3×) Hebrews 10:27 warns apostates of a "fearful" (phobera) expectation of judgment and fury of fire about to consume God's adversaries—terrifying prospect for those who spurn Christ. Hebrews 10:31 declares it is a "fearful" (phoberón) thing to fall into the hands of the living God—his holiness makes his judgment appropriately terrifying. Hebrews 12:21 describes Moses' response to Sinai: so "terrible" (phoberón) was the sight that Moses said, "I tremble with fear"—even the mediator overwhelmed by the theophany's weight. The Spanish terrible, French and German furchtbar all convey the fearful/terrible quality. These are not phobias but rational fear—the appropriate response to holiness, judgment, and divine majesty that rightly inspires trembling and drives people either to repentance or confirms them in apostasy. TERROR AND AWE

en: fearful | **es:** terrible | **fr:** furchtbar | **de:** furchtbar Heb 10:27; Heb 10:31; Heb 12:21

φοβέω G5399 *V-AMP-2P* (95×)

To fear, be afraid; to reverence or stand in awe of God; encompasses terror before danger and worshipful awe before the divine.

Fear in Scripture is never a single emotion. This verb spans the full spectrum — from the raw terror of disciples in a storm (Matt 14:26) to the reverent awe that marks true worship (Luke 1:50, 'His mercy is on those who fear Him'). The passive-deponent form (phobeomai) makes the one who fears the grammatical subject of an experience that overtakes them. Acts 10 uses it three times of Cornelius the God-fearer, where 'fearing God' is practically a technical term for Gentile devotion. Spanish captures the range with 'temieron' (they were terrified) alongside 'temed' (revere!), while German 'sich fürchten' maintains the reflexive vulnerability of being seized by fear.

1. be afraid, fear (83×) To be afraid, to experience fear or alarm in the face of danger, threat, or the supernatural. This dominant sense (83 occurrences) covers human terror before storms (Matt 14:26), fear of authorities (Matt 10:28), dread of bad news (Matt 1:20 — 'do not be afraid'), and alarm at divine manifestations. Spanish 'temieron/temáis' and German 'sich fürchten' consistently render this visceral, involuntary fear. The angelic 'Fear not!' (me phobou) presupposes this very human reaction to the overwhelming. GEOGRAPHY AND SPACE

en: fear, feared, were-afraid | **es:** temed, temieron, temáis | **fr:** craindre | **de:** fürchtet, sich-fuerchten Matt 1:20; Matt 9:8; Matt 10:26; Matt 10:28

2. reverence, stand in awe of God (11×) To reverence, worship, or stand in awe of God — a settled disposition rather than a momentary fright. Luke 1:50 ('His mercy is on those who fear Him') and Acts 10:2, 22, 35 (Cornelius as 'God-fearing') use this sense as virtually a religious identity marker. The fear here is not terror but profound respect that shapes one's whole life. Spanish 'teme/temed' in this context carries reverent weight, and the repeated 'God-fearing' construction in Acts shows this had become a recognized category for devout Gentiles. GEOGRAPHY AND SPACE

en: fear, fearing | **es:** que-temen, teme, temed | **fr:** craindre | **de:** fürchtet, sich-fuerchten Luke 1:50; Luke 18:2; Acts 10:2; Acts 10:22; Acts 10:35

3. (1×) A single occurrence in Eph 5:33 where a wife is called to 'fear' (phobetai) her husband — not cringing terror, but a respectful regard that mirrors the church's reverence for Christ (the immediate context). English 'she might fear,' Spanish 'respete,' and German 'sich fürchten' each approach this differently: Spanish notably chooses 'respete' (respect) rather than a fear word, revealing how translators interpret this as deference within a relationship rather than either dread or worship. GEOGRAPHY AND SPACE

en: she-might-fear | **es:** respete | **fr:** craindre | **de:** sich-fuerchten Eph 5:33

φόβ-ητρον G5400 *N-NNP* (1×)

Terrors, frightful phenomena, things that cause extreme fear or dread

Luke's apocalyptic discourse (Luke 21:11) lists φόβητρα among the signs preceding the end: great earthquakes, famines, plagues, and

fearful sights from heaven. The plural neuter noun names terror-inducing phenomena, whether natural or supernatural. Classical usage included scarecrows (things meant to frighten) and tragic masks of Furies, always emphasizing their function to inspire dread. Luke's context suggests cosmic disturbances that shatter normal reality, signs unmistakable in their otherworldly terror. The multilingual evidence (terrores, chose-effrayante) preserves the fear-inducing function rather than specifying particular phenomena.

(1×) Frightful phenomena, terrifying sights or events that inspire extreme fear and dread. Luke 21:11's apocalyptic list includes φόβητρα alongside earthquakes, famines, and plagues—fearful portents from heaven signaling cosmic disruption. Classical usage ranged from scarecrows to tragic Fury-masks, always emphasizing terror-inducing function. The plural neuter form and multilingual glosses (terrors, terrores, chose-effrayante) keep focus on fear-inducing quality rather than identifying specific phenomena. **GEOGRAPHY AND SPACE**

en: terrors | **es:** terrores | **fr:** chose-effrayante | **de:** φόβητρά Luke 21:11

φόβος G5401 *N-AMS* (47×)

fear, dread, reverence — the emotion of alarm before danger or awe before the divine

Phobos covers the full spectrum of fear, from sheer terror at the sight of an angel (Luke 1:12) or a storm-walking figure (Matt 14:26) to the trembling reverence that falls on communities after a divine act (Luke 7:16; Acts 2:43). Its 47 New Testament occurrences reveal a word that refuses to split neatly into 'negative fear' and 'positive awe' — the women at the empty tomb experience both simultaneously, departing 'with fear and great joy' (Matt 28:8). Classical Greek distinguished phobos (panic, visceral dread) from deos (cautious apprehension), but the LXX and New Testament collapsed that boundary, letting phobos carry the weight of yir'at YHWH. Spanish 'temor,' French 'crainte,' and German 'Furcht' each replicate this same breadth, blending terror and reverence in a single word.

fear, dread, reverence (47×) The full emotional range from panic dread to reverential awe, encompassing terror before supernatural manifestations (Matt 14:26 the disciples' fear on the sea; Matt 28:4 the guards at the tomb), communal awe following miracles or divine judgments (Luke 7:16; Acts 5:11), and the godly reverence commended as an ethical posture (Rom 13:7 'fear to whom fear'; Phil 2:12 'with fear and trembling'). The multilingual evidence — Spanish 'miedo/temor,' French 'crainte,' German 'Furcht' — uniformly renders all 47 occurrences with a single term, confirming that the semantic unity of phobos resists subdivision into separate lexical senses. **GEOGRAPHY AND SPACE**

en: a-fear, fear | **es:** miedo, temor | **fr:** crainte | **de:** Furcht Matt 14:26; Matt 28:4; Matt 28:8; Mark 4:41; Luke 1:12

G5402 *N-AFS* (1×)

Phoebe, a servant or deacon of the church at Cenchreae commended by Paul

Romans 16:1 introduces Phoebe as διάκονος (servant/deacon) of the church at Cenchreae, Paul's commendation suggesting she likely carried the letter to Rome. The name derives from Greek mythology (Phoebe, daughter of Uranus and Gaia, mother of Phoebus Apollo), but for this Christian woman it's simply her identifier. Paul asks the Romans to welcome her worthily and assist her, noting she has been a πρόστατις (benefactor/patroness) to many, including Paul himself. This brief mention reveals a woman of means, leadership, and trusted service in the early church.

(1×) Phoebe, a διάκονος (servant/deacon/minister) of the church at Cenchreae whom Paul commends to the Romans in Romans 16:1. Likely the letter-carrier, she is described as a benefactor (πρόστατις) to many including Paul, suggesting a woman of means and influence. The name (Phoebe, Phoibē) connects to Greek mythology but here identifies a trusted leader in the Aegean church network. Paul's commendation requests welcome and assistance befitting her service. **PROPER NAMES (PERSONAL)**

en: Phoibe | **es:** a-Phoibēn | **fr:** effrayant | **de:** Phoebe Rom 16:1

Φοῖνιξ G5403 *N-AFS* (3×)

Phoenicia, a coastal region north of Palestine along the eastern Mediterranean

Phoenicia was the ancient name for the coastal strip of modern-day Lebanon and northern Israel, home to seafaring peoples famous for commerce, purple dye, and alphabet development. Major cities included Tyre and Sidon. Though predominantly Gentile, the region had historical connections to Israel and appears in Jesus' ministry (the Syrophoenician woman). In Acts, Phoenicia becomes significant in the early church's geographic expansion as believers scattered by persecution carry the gospel north along the coast, extending the mission beyond Jerusalem and Judea.

(3×) Acts 11:19 traces believers scattered by Stephen's persecution traveling as far as "Phoenicia" (Phoinikēn), Cyprus, and Antioch, initially preaching only to Jews. Acts 15:3 describes Paul and Barnabas passing through "Phoenicia" (Phoinikēs) on their way to the Jerusalem council, reporting Gentile conversions and causing great joy among believers. Acts 21:2 mentions Paul finding a ship crossing to "Phoenicia" (Phoinikēn) on his final journey to Jerusalem. The Spanish Fenicia/Phoiniêkē/Phoiníkē, French Phoiniké, and German retention of Greek forms show transliteration of the place name. Phoenicia serves as a geographic marker in the expanding missionary movement, a Gentile territory increasingly populated with believers as the gospel spreads northward from Judea. **PERSONAL NAMES**

en: Phoinike, Phoinikē | **es:** Fenicia, Phoiniêkē, Phoiníkē | **fr:** Phoiniké | **de:** Φοινίκην, Φοινίκης Acts 11:19; Acts 15:3; Acts 21:2

φοῖνιξ G5404 *N-GMP* (2×)

palm tree, date palm; palm branches used in celebration

The φοῖνιξ (phoenix palm, date palm) was valued throughout the Mediterranean for its fruit, timber, and symbolic significance. Palm branches became emblems of victory and celebration in Jewish tradition. John 12:13 describes the crowd taking τὰ βαΐα τῶν φοινίκων ('branches of palm trees') to wave as they welcomed Jesus into Jerusalem, shouting 'Hosanna!' In Revelation 7:9, the great multitude before God's throne holds φοίνικες in their hands—palm branches now signifying not earthly victory but eternal triumph in the presence of the Lamb.

(2×) The two uses show φοῖνιξ in its celebratory, symbolic function. At Jesus' triumphal entry, the palms declared him a conquering king (though the crowd misunderstood what kind of victory he would win). In Revelation's heavenly vision, the palms in the hands of the redeemed from every nation declare final, eschatological victory. The German Palmen and Spanish palmas maintain the clear reference to this distinctive tree and its branches. **PALM TREE ORNAMENT**

en: palm-branches, palm-trees | **es:** palmas | **fr:** Palmen, palme | **de:** Palmen John 12:13; Rev 7:9

φοῖνιξ G5405 *N-AMS* (1×)

Phoenix, a harbor city on the southern coast of Crete

Acts 27:12 names Phoenix as the hoped-for destination when Paul's ship faced dangerous weather. The harbor on Crete's south coast offered better winter shelter than Fair Havens. The name relates to φοῖνιξ (palm tree, Phoenician, the color purple-red), though which association gave the city its name is unclear. Luke's narrative uses the place to heighten tension: the ship attempted to reach Phoenix but never made it, driven instead toward shipwreck. Geography becomes plot as the centurion and pilot's decision to sail despite Paul's warning leads to disaster.

(1×) Phoenix, a harbor city on the southern coast of Crete that offered better winter shelter than Fair Havens. Acts 27:12 identifies it as the intended destination when Paul's ship attempted to sail despite dangerous conditions, a decision that led to shipwreck. The place name (Phoenix, Phoînix, Phénicie) relates to φοῖνιξ (palm/Phoenician/purple-red), though the city's name etymology is uncertain. Luke uses the geographic reference to mark the fateful decision to sail. **PERSONAL NAMES**

en: Phoinix | **es:** Phoînix | **fr:** Phénicie | **de:** Φοίνικα Acts 27:12

φον-εύς G5406 *N-DMP* (7×)

A murderer, killer, or slayer; one who unlawfully takes human life, used both of literal killers and of those who persecute the righteous.

Designates a person who takes another's life unlawfully — a murderer or killer. In the NT it appears in contexts ranging from royal retribution (Matt 22:7, the king destroying the murderers who killed his servants) to prophetic accusation (Acts 7:52, Stephen charging the Sanhedrin as 'betrayers and murderers' of the Righteous One). In Acts 28:4, pagan islanders assume Paul must be a murderer when a viper fastens on his hand, and in 1 Peter 4:15 Christians are warned not to suffer as a murderer. The multilingual evidence is consistent — Spanish 'asesino,' French 'meurtrier,' German 'Mörder' — each naming a deliberate, culpable killer.

murderer, killer (7×) A murderer or slayer — one who unlawfully kills another human being. Spanish 'asesino,' French 'meurtrier,' and German 'Mörder' all consistently render it as a deliberate, culpable killer. Stephen uses it to accuse the Sanhedrin of being 'murderers' of the Righteous One (Acts 7:52; cf. Acts 3:14), while in Matt 22:7 a king destroys the murderers who killed his messengers. In Acts 28:4 the Maltese assume Paul is a murderer when a viper strikes him, and 1 Pet 4:15 lists it among the disgraces a Christian must not incur. MURDERER KILLER

en: a-murderer, murderer, murderers | **es:** asesino, asesinos, asesinos, | **fr:** meurtrier | **de:** Moerder, φονέα, φονεύς Matt 22:7; Acts 3:14; Acts 7:52; Acts 28:4; 1Pet 4:15

φον-εύω G5407 *V-AIA-2P* (12×)

phoneuō – to murder, to commit unlawful killing; the verb behind the Sixth Commandment prohibition

The verb phoneuō ('commit murder') denotes the unlawful, deliberate taking of human life, distinguished in Greek moral thought from lawful killing in war (apokteinō being the broader term). Its New Testament profile is shaped by the Decalogue: 'You shall not murder' (Matt 5:21; 19:18; Mark 10:19; Luke 18:20; Rom 13:9; James 2:11). Jesus deepens the commandment in the Sermon on the Mount, declaring that anger itself makes one 'liable to judgment' just as the murderer is (Matt 5:21-22). James deploys it in sharp social critique – 'You murder and covet' (James 4:2) – and 'you have condemned and murdered the righteous person' (James 5:6). The word thus spans legal prohibition, moral intensification, and prophetic accusation. Spanish matar, French tuer, and German toeten render it as a single sense throughout.

commit murder (12×) To commit unlawful murder, the verb of the Sixth Commandment. Cited in Decalogue quotations (Matt 5:21; 19:18; Rom 13:9; James 2:11), deepened by Jesus to include anger (Matt 5:21-22), and wielded as prophetic indictment by James (James 4:2; 5:6). Spanish matar, French tuer, and German toeten treat all occurrences as one undivided sense of unlawful killing. KILLING AND REMOVING

en: having-murdered, murders, you-murder | **es:** matarás, matas, matasteis | **fr:** tuer | **de:** toeten, φονευσάντων, φονεύσεις Matt 5:21; Matt 19:18; Matt 23:31; Matt 23:35

φόνος G5408 *N-AMS* (9×)

Murder, killing, slaughter; the unlawful or violent taking of human life.

Phonos denotes the act of murder or violent killing. Derived from the root found in theino ('to strike'), it carries the weight of deliberate, unlawful bloodshed. Jesus lists it among the evils that proceed from the heart (Matt 15:19; Mark 7:21), and Luke uses it to describe Barabbas's crime (Luke 23:19, 25; Mark 15:7). It appears in vice catalogs alongside strife and deceit (Rom 1:29) and in the catalog of sins that the unrepentant refuse to abandon (Rev 9:21). The Spanish homicidio/asesinatos, French meurtre, and German Mord consistently render it as deliberate, criminal killing.

murder, killing, slaughter (9×) The act of murder, homicide, or violent slaughter – the deliberate, unlawful taking of human life. Jesus identifies phonos as one of the defilements originating in the human heart (Matt 15:19; Mark 7:21), placing it alongside adultery, theft, and blasphemy. Luke applies it concretely to the insurrection-related killing committed by Barabbas (Luke 23:19, 25; Mark 15:7). Paul includes it among the characteristic sins of those given over to a debased mind (Rom 1:29), and Revelation notes that the survivors of the plagues still did not repent of their murders (Rev 9:21). Multilingual evidence (spa homicidio/asesinatos, fra meurtre, deu Mord, eng murder) confirms a single unified sense of criminal killing. KILLING AND REMOVING

en: murder, murders, of-murder | **es:** asesinatos, de-homicidio, homicidio | **fr:** Mord, meurtre | **de:** Mord, φόνοι, φόνον Matt 15:19; Mark 7:21; Mark 15:7; Luke 23:19; Luke 23:25

φορ-έω G5409 *V-FIA-1P* (6×)

To wear or bear habitually; a frequentative form of phero, indicating repeated or characteristic carrying or wearing.

Phoreo is the frequentative form of phero ('to carry'), emphasizing habitual or characteristic action rather than a single instance. In Matthew 11:8 Jesus asks whether they went out to see a man wearing soft garments, while in John 19:5 Pilate presents Jesus wearing the crown of thorns—a momentary act loaded with symbolic weight. Paul uses phoreo powerfully in 1 Corinthians 15:49: just as we have borne the image of the earthly man, so we shall bear the image of the heavenly. Spanish llevar and German tragen both capture this 'carry on one's person' sense naturally.

wear, bear habitually (6×) To wear or carry habitually on one's person, whether clothing (Matt 11:8, John 19:5), a weapon or symbol of authority (Rom 13:4, where the ruler 'bears' the sword), or an image (1 Cor 15:49, bearing the likeness of Adam or Christ). The frequentative aspect distinguishes this from simple phero—it implies ongoing, characteristic bearing. The multilingual evidence (Spanish llevar, German tragen, French porter) all denote habitual carrying or wearing. BEARING AND CARRYING

en: it-bears, we-bore, we-will-bear | **es:** lleva, llevamos, llevando | **fr:** porter | **de:** tragen, φοροῦντες Matt 11:8; John 19:5; Rom 13:4; 1Cor 15:49

φόρον G5410 *N-GNS* (1×)

Forum, a Roman public marketplace and civic center; specifically the Forum of Appius

Acts 28:15 records Christian brothers from Rome traveling to the Forum of Appius to meet Paul—a journey of some 40 miles from the capital. The Greek φόρον borrows directly from Latin forum, indicating a public square or marketplace that served as civic center. The Forum of Appius (Ἀππίου φόρον) was a station on the Appian Way, the major road to Rome. This geographic marker measures the Roman church's eagerness: believers walked two days to welcome Paul, their presence strengthening him. Sometimes a place name captures more than location—it measures love.

(1×) Forum, a Roman public square or marketplace serving as civic center; specifically in Acts 28:15 referring to the Forum of Appius (Appii Forum), a station on the Appian Way about 40 miles from Rome. Christian brothers traveled there to meet Paul, a two-day journey demonstrating their eagerness to welcome him. The Greek φόρον directly borrows Latin forum, preserving the Roman civic-architectural term. Multilingual glosses maintain this (Forum, Foro). PERSONAL NAMES

en: Forum | **es:** Foro | **fr:** forum | **de:** Φόρου Acts 28:15

φόρος G5411 *N-AMP* (5×)

tax, tribute — a compulsory payment exacted by a ruling authority from its subjects

Phoros denotes a tribute or tax levied by a governing power, derived from phero ('to bring, carry') — literally 'that which is brought in.' In the New Testament it appears 5 times, exclusively in discussions about the legitimacy and obligation of paying taxes to Rome. Jesus' famous exchange about paying tribute to Caesar (Luke 20:22) and the charge before Pilate that he forbade it (Luke 23:2) frame the

political tension, while Paul in Romans 13:6-7 grounds tax payment in theological obligation to divinely ordained authority. The Spanish 'tributo' and French 'tribut' preserve the Latin tributum connection, underscoring the imperial context.

(5×) A compulsory monetary payment owed to a political authority, specifically the tribute exacted by the Roman Empire from its subject peoples. Jesus addresses the question of its lawfulness in Luke 20:22, and Paul commands its payment as a duty owed to governing powers whom God has established (Rom 13:6-7). All 5 occurrences concern the civic obligation of tax payment under Roman rule, with multilingual glosses — English 'tax,' Spanish 'tributo,' German 'Steuer' — uniformly reflecting this fiscal-political sense. **TRIBUTE AND TAX**

en: tax, taxes | **es:** tributo, tributos | **fr:** tribut | **de:** Steuer, φόρον, φόρους Luke 20:22; Luke 23:2; Rom 13:6; Rom 13:7

φορτ-ίζω G5412 *V-RPM/P-VMP* (2×)

to burden, load down, weigh down with heavy loads

φορτίζω means to load someone down with burdens, from φορτίον ('burden, load'). Jesus uses it in Matthew 11:28 with the beautiful invitation: 'Come to me, all who are weary and burdened (πεφορτισμένοι), and I will give you rest.' He offers relief to those loaded down with heavy burdens. By contrast, in Luke 11:46, Jesus condemns the lawyers who φορτίζετε ('load down') people with burdens hard to bear, yet won't lift a finger to help. The perfect passive participle in Matthew describes a state of being weighed down; the present active in Luke describes the ongoing action of loading others.

(2×) The two New Testament uses stand in stark contrast: Jesus invites the burdened to find rest (Matthew 11:28), while religious leaders actively burden others without offering help (Luke 11:46). The French chargé and Spanish cargados preserve the sense of being loaded down like a pack animal. Jesus' critique targets those who make religion a crushing weight rather than liberating grace. **GEOGRAPHY AND SPACE**

en: having-been-burdened, you-load | **es:** cargáis, están-cargados | **fr:** chargé | **de:** πεφορτισμένοι, φορτίζετε Matt 11:28; Luke 11:46

φορτ-ίον G5413 *N-DNP* (6×)

A burden or load carried by a person, whether literal or figurative; also a ship's cargo or freight.

Most often this word describes the burdens people carry — the easy yoke and light load Jesus offers (Matt 11:30), the heavy burdens the Pharisees bind on others' shoulders (Matt 23:4; Luke 11:46), and the personal load each believer must bear (Gal 6:5). But in Acts 27:10 it shifts to the cargo of a storm-threatened ship, where Paul foresees loss 'of the cargo and the ship.' The multilingual evidence tracks the distinction neatly: for personal burdens, Hindi uses 'bojh' (burden) and Spanish 'cargas,' but for ship freight, Hindi shifts to 'maalke' (goods/property) and English to 'cargo' rather than 'burden.'

1. burden, load (personal) (5×) A burden or load borne by a person, whether a physical weight or a figurative responsibility, obligation, or hardship. Jesus contrasts his light burden with the heavy loads the Pharisees impose (Matt 11:30; 23:4; Luke 11:46), and Paul teaches that each person must carry his own load (Gal 6:5). Spanish 'carga/cargas,' Hindi 'bojh' (burden), and German 'Last' all converge on the personal, weighty character of this sense. **BURDENS AND LOADS**

en: burden, burdens, load | **es:** carga, cargas, con-cargas | **fr:** charge, φορτίον | **de:** Last, φορτία, φορτίοις Matt 11:30; Matt 23:4; Luke 11:46; Gal 6:5

2. cargo (ship's freight) (1×) Cargo or freight carried by a ship, distinct from personal burdens. In Acts 27:10, Paul warns that the voyage will bring disaster 'to the cargo and to the ship.' The translation signatures shift noticeably: English uses 'cargo' rather than 'burden,' Hindi moves to 'maalke' (goods/property), and the commercial, maritime context sets this apart from the personal load of the other occurrences. **BURDENS AND LOADS**

en: cargo | **es:** carga | **fr:** fardeau | **de:** φορτίου Acts 27:10

φόρτος G5414

burden, load, cargo; heavy weight or metaphorical oppression

This term literally refers to cargo or freight carried by ship or beast of burden. It extends naturally to metaphorical loads—the heavy burden of responsibilities, troubles, or obligations. Jesus uses the related diminutive when he promises that his yoke is easy and his burden light, contrasting with the crushing weight of legalistic religion. Paul employs burden language to describe the weight of caring for churches. The word can also mean something vulgar or worthless, though this usage is less relevant to biblical texts.

φορτούνατος G5415 *N-GMS* (1×)

Fortunatus, a Christian who visited Paul in Ephesus and brought refreshment

First Corinthians 16:17 names Fortunatus alongside Stephanas and Achaicus as visitors who refreshed Paul's spirit. The Latin name means 'fortunate' or 'blessed,' common among freedmen and slaves. These three apparently carried the Corinthians' letter to Paul and would likely return with his response (1 Corinthians). Paul's joy at their arrival suggests they brought more than correspondence—personal presence, news, perhaps material support. The brief mention honors individuals whose ministry was relational presence, reminding us that sometimes the gift needed most is simply showing up.

(1×) Fortunatus, a Christian from Corinth who, with Stephanas and Achaicus, visited Paul in Ephesus and refreshed his spirit (1 Corinthians 16:17). Likely they carried the Corinthian church's letter to Paul and would return with his response. The Latin name (meaning fortunate/blessed, common among freedmen) is preserved in transliteration (Fortunatus, Phortounatos). Paul's reference honors those whose ministry was relational presence and encouragement. **PROPER NAMES (PERSONAL)**

en: Phortounatos | **es:** de-Phortounátos | **fr:** Fortunatus | **de:** Fortunatus 1Cor 16:17

φραγέλλ-ιον G5416 *N-ANS* (1×)

Whip, scourge, a multi-corded instrument for beating or driving

John 2:15 provides the New Testament's sole use: Jesus made a φραγέλλιον of cords and drove animals from the temple. The Greek borrows directly from Latin flagellum (whip, scourge), the same term used for instruments of judicial punishment. Whether Jesus used it on the money-changers or only the animals, the text specifies animals. The image shocks: gentle Jesus makes a whip. Yet zeal for his Father's house consumed him, and sometimes love acts violently against what corrupts holy space. The mundane object—twisted cords—becomes an instrument of prophetic disruption.

(1×) Whip or scourge made of cords, used for driving animals or administering punishment. John 2:15 describes Jesus making a φραγέλλιον from cords to drive livestock from the temple courts, a prophetic act of cleansing holy space. The Greek directly borrows Latin flagellum (whip), the same term for instruments of judicial scourging. Cross-linguistic glosses (whip, látigo, fouet, Geissel) emphasize the multi-corded striking instrument. **WHIP SCOURGE**

en: whip | **es:** látigo | **fr:** fouet | **de:** Geissel John 2:15

φραγελλ-όω G5417 *V-APA-NMS* (2×)

to flog, scourge with a whip, beat severely

φραγελλόω is a Greek rendering of the Latin flagellare ('to whip, scourge'), referring to the brutal Roman practice of flogging prisoners with a leather whip embedded with bone or metal. The verb appears only in the parallel accounts of Pilate's treatment of Jesus before crucifixion. Matthew 27:26 and Mark 15:15 both describe how Pilate, having released Barabbas, 'scourged Jesus' (φραγελλώσας τὸν Ἰησοῦν) before handing him over to be crucified. This was standard Roman procedure before execution, intended to weaken the victim and hasten death on the cross.

(2×) Both occurrences describe the same historical event: Jesus' scourging by Pilate's soldiers. This was not symbolic punishment but literal, severe physical abuse—the Roman flagrum could tear flesh to the bone. The German geisseln and French fouetter maintain the violence of the term. Isaiah 53:5 comes to mind: 'by his wounds we are healed.' The scourging fulfilled prophecy while revealing the depth of Christ's suffering for humanity. **FLOGGING SCOURGING**
en: having-scourged, scourging | **es:** habiendo-azotado | **fr:** fouetter | **de:** geisseln, φραγελλώσας Matt 27:26; Mark 15:15

φραγ-μός G5418 *N-GMS* (4×)
A fence, hedge, or partition wall; any barrier that encloses, separates, or divides.
Refers to a constructed barrier – whether a hedge around a vineyard, a wall along a road, or a metaphorical partition between peoples. In the parable of the vineyard, both Matthew 21:33 and Mark 12:1 echo Isaiah 5:2, where the owner builds a phragmos to protect the vines. Luke 14:23 places the poor along hedgerows and country lanes. The most theologically charged use appears in Ephesians 2:14, where Christ breaks down the dividing wall (phragmos) of hostility between Jew and Gentile. Spanish cerca and separación capture this dual physical-metaphorical range.

(4×) A fence, hedge, or partition wall serving as a physical or metaphorical barrier. In the vineyard parables (Matt 21:33; Mark 12:1) it denotes a protective hedge echoing Isaiah 5:2. In Luke 14:23 it marks the hedgerows along roads where the marginalized gather. Ephesians 2:14 extends the image metaphorically to the dividing wall of hostility between Jew and Gentile, which Christ has abolished. The Spanish glosses cerca (fence) and separación (partition) nicely distinguish the concrete and figurative dimensions. **GEOGRAPHY AND SPACE**
en: a-fence, barrier, hedges | **es:** cerca, separación, vallados | **fr:** haie, φραγμοῦ | **de:** Zaun, φραγμοὺς, φραγμὸν Matt 21:33; Mark 12:1; Luke 14:23; Eph 2:14

φράζω G5419 *V-AMA-2S* (1×)
Explain, make clear, interpret or clarify what is obscure or difficult to understand
Peter asks Jesus to explain a parable in Matthew 15:15, using this aorist imperative: φράσον ἡμῖν τὴν παραβολήν—'explain to us the parable.' Classical usage ranged from 'point out' to 'declare' to 'interpret,' always involving making something clear or understood. The verb appears across Greek literature from Homer onward, indicating both physical pointing and verbal clarification. Peter's request acknowledges the parable's opacity—it requires interpretation, and only the teacher can unlock its meaning. The single New Testament instance captures the dynamic of learning: recognizing what we don't understand and asking for explanation.

(1×) To explain, make clear, interpret what is obscure or difficult. Matthew 15:15 has Peter requesting Jesus explain a parable—acknowledging he doesn't grasp its meaning and seeking clarification from the authoritative source. Classical usage included pointing out, declaring, and interpreting, always involving bringing something from obscurity to clarity. The verb (φράζω, explain, expliquer, Φράσον) emphasizes the teacher-student dynamic: true understanding requires explanation from one who knows. **SPEAKING AND TALKING**
en: Explain | **es:** Explícanos | **fr:** expliquer | **de:** Φράσον Matt 15:15

φράσσω G5420 *V-ASP-3S* (3×)
to stop up, block, silence; to close or shut, preventing passage or speech
This verb means to fence in, block up, or stop—whether literally closing a physical opening or metaphorically silencing speech or stopping action. Classical Greek used it for building barriers, blocking roads, or stopping up wounds. The New Testament uses are metaphorical: stopping mouths (silencing), closing doors to criticism, and shutting the mouths of lions. The passive form indicates being stopped or silenced by external force. The term emphasizes the effectiveness of the blockage—completely shut, unable to proceed or speak.

(3×) Romans 3:19 explains the law's purpose: that every mouth "may be stopped" (phragē, aorist passive subjunctive) and the whole world held accountable to God—universal silencing before divine judgment, no defense possible. Second Corinthians 11:10 has Paul vowing that this boast of his (supporting himself without burdening the Corinthians) "will not be stopped" (phragēsetai, future passive) in Achaia—no one will silence this testimony. Hebrews 11:33 lists faith's achievements, including those who "stopped" (ephraxan, aorist active) the mouths of lions—Daniel and others who miraculously escaped devouring. The Spanish cerrar/sea cerrada/será detenida, French fermer, and German verschliessen all convey shutting/stopping. The term spans divine silencing (all humanity before God), apostolic determination (Paul's witness won't be stopped), and miraculous deliverance (lions' mouths shut). **SHUTTING AND CLOSING**
en: may-be-stopped, stopped, will-be-silenced | **es:** cerraron, sea-cerrada, será-detenida | **fr:** fermer | **de:** verschliessen Rom 3:19; 2Cor 11:10; Heb 11:33

φρέ-αρ G5421 *N-GNS* (7×)
A well, pit, or shaft; an artificially dug opening in the earth for water or as a deep cavity.
In Greek, phréar denotes a dug well or deep pit, distinguished from a natural spring (krēnē). In the Gospels it appears concretely as the well where Jesus meets the Samaritan woman (John 4:11-12), and in Luke 14:5 as an open pit into which an animal might fall. In Revelation 9:1-2, the word takes on a dramatic apocalyptic dimension as the 'shaft of the abyss,' from which demonic smoke billows. Spanish pozo and French puits preserve the same dual range of 'well' and 'pit,' reflecting the word's flexibility between everyday and visionary usage.

pit (7×) A well, pit, or deep shaft — covering both the practical sense of a dug water-well (John 4:11-12, where the Samaritan woman notes the well is deep) and the apocalyptic sense of a bottomless shaft (Rev 9:1-2, the pit of the abyss). The LXX also uses this word for pits of destruction (cf. Ps 55:23). Spanish pozo and French puits both carry the same range, from an ordinary water source to a figurative abyss. **WELL PIT CISTERN**
en: pit, well | **es:** pozo | **fr:** puits | **de:** Brunnen, φρέαρ Luke 14:5; John 4:11; John 4:12; Rev 9:1; Rev 9:2

φρενᾰπᾰτ-άω G5422 *V-PIA-3S* (1×)
To deceive, to lead someone's mind astray by false reasoning or delusion
Self-deception proves especially dangerous. Galatians 6:3 employs this rare compound verb: 'If anyone thinks he is something when he is nothing, he deceives himself (φρεναπατᾷ ἑαυτόν).' The compound structure (φρήν = mind + ἀπατάω = deceive) literally means 'mind-deceive,' targeting the intellect or perception. This isn't emotional self-soothing but cognitive self-delusion—convincing yourself of falsehoods about your own status or worth. Paul's context involves thinking we're exempt from consequences or above mundane service. The reflexive construction (deceives himself) makes the pathology explicit: we become our own deceivers.

(1×) To deceive, particularly to deceive oneself or lead one's own mind astray with false reasoning. Galatians 6:3's sole occurrence uses the reflexive construction: one who thinks himself something when he is nothing 'deceives himself' (φρεναπατᾷ ἑαυτόν). The compound (mind-deceive, from φρήν + ἀπατάω) targets intellectual or perceptual delusion rather than emotional comforting, making it cognitive self-deception about one's status, worth, or exemption from consequences. **DECEPTION AND BEGUILING**
en: he-deceives | **es:** engaña | **fr:** φρεναπατᾷ | **de:** betruegen Gal 6:3

φρενᾰπᾰτ-ης G5423 *N-NMP* (1×)
Mind-deceivers, those who lead others astray through false rea-

soning or deceptive teaching
Titus 1:10 identifies many as φρεναπάται—mind-deceivers, particularly those from the circumcision party who were disrupting whole households with false teaching. The compound noun (φρήν = mind + ἀπάτης = deceiver) names those who specialize in leading minds astray. Unlike self-deceivers (G5422), these deceive others, weaponizing false reasoning to corrupt understanding. Paul links them with 'empty talkers,' suggesting their persuasive words lack substance. The multilingual evidence (mind-deceivers, engañadores, Betrüger) preserves the intellectual dimension: these aren't merely liars but those who corrupt thinking itself.

(1×) Mind-deceivers, those who lead others intellectually astray through false reasoning or deceptive teaching. Titus 1:10 identifies many rebellious people, especially from the circumcision party, as φρεναπάται who disrupt households with corrupt doctrine. The compound (mind-deceiver, from φρήν + ἀπάτης) emphasizes intellectual deception—corrupting understanding through persuasive but false reasoning. Unlike self-deceivers, these deliberately mislead others, making the term a moral-quality designation for dangerous teachers. **AUTO-DETECTED COMMUNITY 14554 WITH 4 SENSES**
en: mind-deceivers | **es:** engañadores | **fr:** φρεναπάται | **de:** Betrueger Titus 1:10

φρήν G5424 *N-DFP* (2×)
mind, understanding, mental faculties, intellect
φρήν (plural φρένες) originally referred to the diaphragm, then by extension to the seat of thought and understanding—the mind or intellect. Paul uses the dative plural τῇς φρεσίν twice in one verse (1 Corinthians 14:20), contrasting childlike innocence in evil with mature thinking: 'Brothers, do not be children in your thinking (ταῖς φρεσίν); be infants in evil, but in your thinking (ταῖς φρεσίν) be mature.' The context is the proper use of spiritual gifts, especially tongues and prophecy, where Paul emphasizes that worship must engage the mind, not bypass it.

(2×) Both uses appear in the same exhortation in 1 Corinthians 14:20, where Paul calls for mature understanding in matters of worship. The German Verstand ('understanding') and Spanish entendimientos capture the intellectual dimension. Paul's point is that Christian maturity involves growing up in one's thinking, using the mind to edify the church rather than seeking ecstatic experiences that bypass rational comprehension. The φρένες must be engaged for true worship. **MIND UNDERSTANDING**
en: thinking | **es:** entendimientos | **fr:** intelligence | **de:** Verstand 1Cor 14:20

φρίσσω G5425 *V-PIA-3P* (1×)
To shudder, to tremble or bristle with fear or horror
Even demons believe—and shudder. James 2:19 employs this vivid verb to describe demonic response to monotheistic truth: φρίσσουσιν. Classical usage depicted physical bristling (fields bristling with grain, helmets with crests, air with uplifted hands) and extended to shuddering with fear or horror. The verb captures involuntary visceral response—not intellectual assent but bodily recoil. James's point is devastating: demons have better theology than faith without works; they believe God is one and their bodies betray their terror. Right belief without transformed life puts us below demons.

(1×) To shudder or tremble, often with fear or horror; to bristle. James 2:19 uses this to describe demons' response to belief in one God: they believe and shudder (φρίσσουσιν). Classical usage included physical bristling (grain fields, helmet crests) and extended to involuntary trembling with fear. The verb captures visceral, bodily response rather than mere intellectual recognition—belief that produces terror rather than transformation, making James's point devastating. **AUTO-DETECTED COMMUNITY 4473 WITH 3 SENSES**
en: shudder | **es:** tiemblan | **fr:** φρίσσουσιν | **de:** schaudern Jas 2:19

φρον-έω G5426 *V-PIA-2S* (29×)
To think, have a mindset, direct one's thoughts; ranging from momentary reflection to a settled disposition or orientation of mind
A verb of the mind that spans both active thinking and habitual disposition. In the Gospels, Jesus rebukes Peter with it – 'you are not minding the things of God' (Matt 16:23; Mark 8:33) – where the force is not mere cognition but a settled orientation of concern. Paul uses it extensively in Romans to contrast flesh-minded versus Spirit-minded living (Rom 8:5), and urges believers not to think of themselves more highly than they ought (Rom 12:3). Spanish 'pensad' and French 'penser' capture the reflective side, while German 'gesinnt sein' (to be disposed) brings out the dispositional flavor that makes this word richer than a simple 'think.'

1. think, consider mentally (24×) The active cognitive sense: to think, consider, or reflect on a matter, forming opinions or deliberating. This covers the majority of occurrences, including Jesus' rebuke in Matt 16:23 ('you are not thinking the things of God') and Paul's exhortation in Rom 12:3 about sober self-assessment. Spanish 'pensad/pensando' and French 'penser' consistently render this straightforward intellectual activity. **THINKING AND SEEMING**
en: minding, think, thinking | **es:** pensabais, pensad, pensando | **fr:** gesinnt-sein, penser | **de:** gesinnt-sein, φρονεῖς Matt 16:23; Mark 8:33; Acts 28:22; Rom 11:20; Rom 12:3

2. set one's mind on, regard (5×) A sustained dispositional sense: to set one's mind on, to regard or care about habitually. Distinguished from momentary cognition by implying an ongoing orientation of attention. Rom 8:5 is the paradigm case – those who live according to the flesh 'mind' the things of the flesh. The repeated occurrences in Rom 14:6 show regard for the Lord in daily practices. German 'gesinnt sein' (to be of a certain mind/disposition) captures this habitual coloring especially well. **THINKING AND SEEMING**
en: minding, minds, think-on | **es:** considera, piensan, que-considera | **fr:** penser | **de:** gesinnt-sein Rom 8:5; Rom 14:6

φρόν-ημα G5427 *N-NNS* (4×)
Mindset, way of thinking, inner orientation of the mind; the settled disposition of flesh or spirit.
A noun denoting the settled orientation or habitual bent of the mind – not a single passing thought but an enduring disposition. All four NT occurrences cluster in Romans 8, where Paul contrasts the phronēma of the flesh (death-directed thinking) with the phronēma of the Spirit (life and peace). Classical Greek used the word for high spirit, resolution, or pride, but Paul narrows it to the deep mental orientation that determines one's trajectory. Spanish pensamiento and German Gesinnung both capture the sense of an ingrained way of thinking rather than a momentary idea.

(4×) The settled mindset or inner disposition of a person, especially as determined by flesh or Spirit. In Romans 8:6 Paul states that the phronēma of the flesh is death while the phronēma of the Spirit is life and peace, and in 8:7 the fleshly mindset is hostile to God. In 8:27 the Spirit's own phronēma is what God searches in the hearts of believers. The word conveys not a fleeting thought but an abiding orientation – German Gesinnung and French pensée both reflect this deeper, dispositional quality. **GEOGRAPHY AND SPACE**
en: mindset | **es:** pensamiento | **fr:** pensée | **de:** Gesinnung Rom 8:6; Rom 8:7; Rom 8:27

φρόν-ησις G5428 *N-DFS* (2×)
wisdom, prudence, practical insight, sound judgment
φρόνησις denotes practical wisdom—the ability to make sound judgments and act prudently in concrete situations. It's wisdom applied to life's complexities, not mere theoretical knowledge. In Luke 1:17, the angel tells Zechariah that John the Baptist will turn the disobedient 'to the wisdom (φρονήσει) of the just'—bringing people back to godly, practical understanding. In Ephesians 1:8, Paul celebrates the grace that God 'lavished on us in all wisdom and insight (φρονήσει)'—divine wisdom generously poured out on believers through Christ, enabling them to understand God's mysterious plan.

(2×) The two uses show φρόνησις as a gift—both the natural wisdom of the righteous (Luke 1:17) and the supernatural wisdom God provides in Christ (Ephesians 1:8). This isn't abstract philosophy but practical discernment for living rightly. The French prudence and Spanish prudencia capture the practical, applied nature of this wisdom. God's grace includes not just forgiveness but illumination—insight to understand his will and walk in it. **UNDERSTANDING AND DISCERNMENT**

en: understanding, wisdom | **es:** prudencia | **fr:** prudence, φρονήσει | **de:** Klugheit, φρονήσει Luke 1:17; Eph 1:8

φρόνιμ-ος G5429 *Adj-NMP* (14×)

Wise, prudent, or shrewd; possessing practical discernment for sound decisions, sometimes with connotations of cunning.

Phronimos describes someone who thinks clearly and acts wisely in practical matters. Jesus uses it repeatedly in parables to contrast those who prepare wisely with those who do not: the wise man who builds on rock (Matt 7:24), the wise virgins who bring extra oil (Matt 25:2, 4, 8, 9), and the faithful steward (Matt 24:45; Luke 12:42). He also commends it as a quality for mission, telling the disciples to be 'wise as serpents' (Matt 10:16). In one distinctive use (Luke 16:8), the word shifts toward 'shrewd' or 'astute,' where the dishonest manager is praised because the 'sons of this age' are more phronimoi than the 'sons of light' — a morally complex usage that translations handle differently.

1. wise, prudent (13×) Possessing practical wisdom and sound judgment — the ability to discern the right course of action and follow through. This is the word's dominant New Testament sense, appearing in Jesus' parables of preparedness: the wise builder (Matt 7:24), the wise virgins (Matt 25:2, 4, 8, 9), and the faithful steward (Matt 24:45; Luke 12:42). Spanish consistently renders it 'prudente(s),' Hindi 'buddhimān' (possessing intelligence), and German 'klug' (clever, wise) — all affirming a stable core of practical discernment without moral ambiguity. **WISDOM AND PRUDENCE**

en: to-wise-ones, wise | **es:** a-prudentes, prudente, prudentes | **fr:** prudent | **de:** klug Matt 7:24; Matt 10:16; Matt 24:45; Matt 25:2; Matt 25:4

2. shrewd, astute (comparative) (1×) Shrewd or astute, with a connotation of cunning resourcefulness that sits in moral tension with straightforward wisdom. At Luke 16:8, Jesus observes that 'the sons of this age are more phronimoi toward their own generation than the sons of light.' Here the comparative form signals not virtue but street-smart calculation. The translation evidence diverges revealingly: Spanish shifts from 'prudentes' to 'más sagaces' (more astute), while French and German retain 'prudent/klug,' flattening the distinction. This tension — commendable wisdom versus morally ambiguous shrewdness — is precisely what makes phronimos theologically rich. **WISDOM AND PRUDENCE**

en: shrewder | **es:** más-sagaces | **fr:** prudent | **de:** klug Luke 16:8

φρόνιμ-ος G5430 *Adv* (1×)

Shrewdly, wisely, with practical good sense and clever discernment

Jesus commends the dishonest manager for acting φρονίμως—shrewdly (Luke 16:8). The adverb derives from φρόνιμος (sensible, prudent, showing presence of mind), and in this context carries morally ambiguous overtones: the manager showed more practical wisdom in securing his future than children of light show in theirs. The term doesn't endorse dishonesty but highlights shrewd calculation and foresight. Classical usage ranged from 'sensibly' to 'cleverly,' and Jesus's parable plays on the tension: worldly people exercise more strategic intelligence about their priorities than believers about theirs. Shrewdness need not be sinful.

(1×) Shrewdly, with practical wisdom and clever discernment; sensibly calculating means to ends. Luke 16:8 uses this adverb in Jesus's surprising commendation of the dishonest manager, who acted φρονίμως in securing his future—not endorsing dishonesty but highlighting strategic foresight. The adverb (from φρόνιμος = prudent/sensible) indicates presence of mind and practical intelligence applied to one's circumstances, here ironically possessed more by worldly people than by children of light. **AUTO-DETECTED COMMUNITY 12853 WITH 3 SENSES**

en: shrewdly | **es:** sagazmente | **fr:** prudemment | **de:** φρονίμως Luke 16:8

φροντ-ίζω G5431 *V-PSA-3P* (1×)

To be careful about, to give thought or attention to something; to take pains with

Paul instructs Titus in 3:8 about what believers should φροντίζωσιν—be careful to devote themselves to good works. The verb combines φροντίς (thought, care) with verbal form: to give thoughtful attention, to take pains about something. Classical usage ranged from 'consider' to 'be anxious' to 'take care of,' always involving mental engagement leading to action. The subjunctive mood in Titus suggests purpose or result: these things are trustworthy so that believers may give careful attention to good works. Good works don't happen accidentally; they require intentional, thoughtful devotion.

(1×) To be careful about, to give thoughtful attention and effort to something; to devote oneself with consideration. Titus 3:8 uses the subjunctive to express purpose: Paul teaches trustworthy sayings so that believers may φροντίζωσιν (be careful) to devote themselves to good works. The verb (from φροντίς = thought/care) indicates deliberate mental engagement leading to action—good works as fruit of careful attention rather than accident or impulse. **THINKING AND SEEMING**

en: may-be-careful | **es:** se-preocupen | **fr:** φροντίζωσιν | **de:** sorgen-fuer Titus 3:8

φρουρ-έω G5432 *V-FIA-3S* (4×)

To guard, keep watch over, protect; to garrison or keep secure under protective custody.

A military term meaning to stand guard, garrison, or keep under protective watch. In classical Greek it described soldiers patrolling a territory or guarding a fortress. Paul uses it of the governor's troops guarding Damascus to seize him (2 Cor 11:32) and of the law keeping Israel under watch before faith came (Gal 3:23). Philippians 4:7 transforms the military image beautifully: God's peace will garrison your hearts and minds. First Peter 1:5 speaks of believers being guarded by God's power. Spanish guardados and French garder preserve the protective-custody sense across traditions.

(4×) To guard, garrison, or keep under protective watch – originally a military term for stationing sentries. In 2 Corinthians 11:32 it describes soldiers guarding the city of Damascus to arrest Paul. Galatians 3:23 uses it metaphorically for the law holding Israel in custody before faith was revealed. The image turns warmly in Philippians 4:7, where God's peace will phroureō (garrison) believers' hearts and minds, and in 1 Peter 1:5, where God's power guards believers for salvation. The Spanish guardados and French garder consistently reflect the protective dimension. **GUARDING AND KEEPING**

en: being-guarded, was-guarding, we-were-guarded | **es:** guardaba, guardados, guardará | **fr:** garder, φρουρήσει, φρουρουμένους | **de:** bewachen 2Cor 11:32; Gal 3:23; Phil 4:7; 1Pet 1:5

φρυ-άσσομαι G5433 *V-AIA-3P* (1×)

To rage, to snort with fury like spirited horses; to be insolent or haughty

Acts 4:25 quotes Psalm 2:1 asking why nations ἐφρύαξαν—raged or snorted with fury against the Lord and his Anointed. The verb originally depicted high-spirited horses neighing and prancing, then metaphorically described human arrogance, insolence, and furious opposition. The imagery is visceral: nations don't merely oppose but snort and paw like warhorse charging into battle. Luke's citation applies this to opposition against Jesus, suggesting that human rebellion against God's purposes carries the futile fury of animals raging against their master. The multilingual evidence (rage, frémir, se-enfurecieron) emphasizes violent emotion.

(1×) To rage or snort with fury, to express violent opposition or haughty insolence. Acts 4:25 quotes Psalm 2:1 asking why nations ἐφρύαξαν (raged) against the Lord and his Messiah. The verb

originally described spirited horses neighing and prancing, then metaphorically human arrogance and furious opposition. The imagery (rage, se-enfurecieron, frémir) emphasizes visceral, animalistic fury—nations snorting and charging like warhorses against God's purposes in ultimately futile rebellion. **ROAR TURMOIL GROAN**

en: rage | **es:** se-enfurecieron | **fr:** frémir | **de:** ἐφρύαξαν Acts 4:25

φρύγᾰνον G5434 *N-GNP* (1×)

Sticks, dry twigs, small pieces of firewood gathered for burning

Acts 28:3 records Paul gathering φρυγάνων—sticks or dry twigs—to build a fire after the Malta shipwreck. The neuter plural noun denotes small pieces of wood suitable for kindling, typically dead branches or brush. Classical usage distinguished these from larger timber (δένδρα) and shrubs (θάμνος), defining φρύγανον as undershrubs or collective firewood. The mundane detail captures a moment of service: the apostle stoops to gather sticks. Then a viper strikes from the bundle, turning routine task into another opportunity for divine vindication. Even gathering firewood becomes stage for gospel demonstration.

(1×) Dry sticks, small twigs, or pieces of firewood suitable for kindling a fire. Acts 28:3 describes Paul gathering a bundle of φρυγάνων to help build a fire on Malta after shipwreck, a routine act of service that becomes dramatic when a viper emerges from the bundle. Classical usage distinguished these from larger timber and defined them as undershrubs or collective firewood. The plural form (sticks, de-ramas-secas, brindille) emphasizes gathered pieces rather than individual twigs. **GEOGRAPHY AND SPACE**

en: of-sticks | **es:** de-ramas-secas | **fr:** brindille | **de:** φρυγάνων Acts 28:3

φρυγία G5435 *N-AFS* (3×)

Phrygia, a large inland region in central Asia Minor

Phrygia was a vast territory in central and western Asia Minor (modern Turkey), known for its agricultural wealth and mixed population of indigenous Phrygians, Greeks, and Jews. Major cities included Laodicea, Colossae, and Hierapolis. The region's boundaries shifted over time, and in the Roman period it was divided among different provinces. Acts mentions Phrygia as part of Paul's missionary travels, particularly his strengthening of existing disciples. The presence of Phrygians at Pentecost (Acts 2:10) indicates an established Jewish diaspora community there.

(3×) Acts 2:10 lists Phrygians among the devout Jews and proselytes present at Pentecost hearing the gospel in their own languages—early exposure to Christianity. Acts 16:6 describes Paul and his companions passing through the Phrygian and Galatian region after being prevented from entering Asia—the Spirit redirecting their mission. Acts 18:23 narrates Paul traveling sequentially through the Galatian region and Phrygia, strengthening all the disciples—pastoral follow-up after initial evangelism. The Spanish Frigia/Phrygía, French Phrygie, and German retention of Greek form show transliteration. Phrygia appears not as a primary mission field but as a region Paul passed through, strengthening existing believers—important interior territory connecting the Aegean coast with central Anatolia in the expanding Christian movement. **PERSONAL NAMES**

en: Phrygia | **es:** Frigia, Phrygía | **fr:** Phrygie | **de:** Φρυγίαν Acts 2:10; Acts 16:6; Acts 18:23

φύγελος G5436 *N-NMS* (1×)

Phygelos, a personal name (person who abandoned Paul in Asia)

Phygelos appears only in Paul's second letter to Timothy as one of two individuals who turned away from the apostle during his ministry in Asia. The name means something like 'fugitive' or 'one who flees' in Greek, which adds a poignant irony to this mention. Paul names him specifically alongside Hermogenes as representative of a broader desertion, showing that even trusted associates could abandon the faith or their commitment to Paul's mission in difficult times.

(1×) A personal name mentioned only once in Scripture. Paul writes from prison noting that 'all in Asia have turned away from me, among whom are Phygelos and Hermogenes' (2 Tim 1:15). The multilingual glosses preserve the Greek form with minimal variation, treating it as a proper name that should not be translated. This single attestation provides no context for who Phygelos was beyond his association with the Asian desertion. **PROPER NAMES (PERSONAL)**

en: Phygelos | **es:** Phýgelos | **fr:** Φύγελος | **de:** Phygelus 2Tim 1:15

φῠγή G5437 *N-NFS* (1×)

flight, escape, fleeing (especially in battle or from danger)

This term denotes physical flight or escape, often with the specific connotation of fleeing from battle or danger. In its sole New Testament occurrence, Jesus warns his followers to pray that their flight from Jerusalem not happen in winter or on the Sabbath, indicating concern for the practical difficulties of urgent escape under adverse conditions. Classical Greek used this word primarily for military retreat or the desperate flight of refugees, and that sense of urgency carries into the biblical usage.

(1×) The act of fleeing or escaping from danger. Jesus uses this word in his Olivet Discourse about the coming destruction of Jerusalem (Matt 24:20), urging disciples to pray their escape would not occur 'in winter or on the Sabbath' when travel would be especially difficult. The multilingual renderings—Spanish 'huida,' French 'fuite,' English 'flight'—all capture the sense of urgent departure. This matches the classical usage for flight from battle or persecution. **GUILT AND PUNISHMENT**

en: flight | **es:** huida | **fr:** fuite | **de:** φυγὴ Matt 24:20

φῠλᾰκ-ή G5438 *N-AFP* (47×)

A guarding, a watch of the night, a guard post, or (most commonly in the NT) a prison or place of confinement

In classical Greek, phylake primarily meant the act of keeping watch, especially at night. The NT overwhelmingly uses it to denote a prison or place of detention—the dungeon where John the Baptist was held (Matt 14:10), the jail from which an angel freed Peter (Acts 12:10), and the spiritual prison of Revelation 18:2. A second, more archaic sense divides the night into watches, as when Jesus walked on water during the fourth watch (Matt 14:25). Spanish preserves the distinction neatly: cárcel for prison, vigilia for the night watch.

1. prison, place of confinement (41×) The dominant NT usage, referring to a place of imprisonment or detention. Jesus teaches about being thrown into prison until debts are paid (Matt 5:25), John the Baptist languishes in Herod's prison (Matt 14:3, 10), and the righteous visit those in prison (Matt 25:36). Translations uniformly render this as 'prison' (cárcel in Spanish, Gefängnis in German, prison in French). **PRISON AND CONFINEMENT**

en: prison | **es:** cárcel, prisión | **fr:** prison | **de:** Gefaengnis, Gefängnis Matt 5:25; Matt 14:3; Matt 14:10; Matt 18:30; Matt 25:36

2. watch, period of the night (5×) A division of the night used for guard duty—three watches in Jewish reckoning, four in Roman. Jesus comes to the disciples walking on the sea during the 'fourth watch of the night' (Matt 14:25; Mark 6:48). Luke 12:38 speaks of the second and third watches. Spanish vigilia and guardias capture the temporal sense distinctly from the spatial 'prison' meaning. **PRISON AND CONFINEMENT**

en: watch, watches | **es:** guardias, vigilia | **fr:** prison | **de:** Gefaengnis, Gefängnis Matt 14:25; Matt 24:43; Mark 6:48; Luke 2:8; Luke 12:38

3. guard, guard post, act of guarding (1×) The concrete act or station of guarding, where phylake denotes the guard post itself rather than a prison cell. In Acts 12:10, Peter and the angel pass through 'the first and second guard' (phylaken)—distinct checkpoints manned by sentries. This sense preserves the word's original connection to phylax ('guardian') and the military function of standing watch. **GUARDS AND WATCHERS**

en: guard | **es:** guardia | **fr:** prison | **de:** Gefängnis Acts 12:10

φῠλᾰκ-ίζω G5439 *V-PPA-NMS* (1×)

to imprison, throw into prison, incarcerate

This verb means to imprison someone, to throw them into custody. Paul uses it in Acts when recounting his pre-conversion persecution of Christians: he went from synagogue to synagogue imprisoning believers. The word derives from 'phylax' (guard, prison) and carries the official connotation of legal imprisonment rather than mere confinement. In the ancient world, imprisonment was often a holding measure before trial or punishment rather than the punishment itself.

(1×) To place someone in prison or custody. Paul uses the participial form in Acts 22:19 when defending himself before the Jerusalem crowd, describing his former activity: 'I was imprisoning and beating in every synagogue those who believed in you' (referring to Jesus). The Spanish 'encarcelando' and English 'imprisoning' accurately convey the continuous action. This was part of Paul's systematic persecution before his Damascus road encounter. **PRISON AND CONFINEMENT**

en: imprisoning | **es:** encarcelando | **fr:** gardien | **de:** φυλακίζων Acts 22:19

φῠλᾰκ-τήριον G5440 *N-ANP* (1×)

phylacteries, small leather boxes containing Scripture texts worn during prayer

Phylacteries were small leather boxes containing parchment scrolls inscribed with key Torah texts, worn by Jewish men during prayer as a literal observance of Deuteronomy 6:8 and Exodus 13:9. One box was bound to the forehead and another to the left arm. Jesus criticized the scribes and Pharisees for making their phylacteries conspicuously wide as a display of piety. The Greek term reflects the word's original sense as an 'amulet' or 'safeguard,' though in Jewish practice these were sacred reminders of God's law rather than magical charms.

(1×) Small leather boxes containing Scripture texts, worn during prayer by Jewish men. Jesus mentions them in Matthew 23:5 when condemning the Pharisees for religious showmanship: 'they make their phylacteries broad and their tassels long.' The multilingual glosses preserve the technical term (English 'phylacteries,' French 'phylactère,' Spanish 'filacterias'), recognizing it as a specific Jewish religious practice. These objects made obedience to Torah visible, but Jesus critiqued their use for ostentation. **GUARDING AND KEEPING**

en: phylacteries | **es:** filacterias | **fr:** phylactère | **de:** φυλακτήρια Matt 23:5

φῠλᾰκ-τήριος G5441 *N-NMP* (3×)

guards, sentries; soldiers assigned to watch and protect prisoners or locations

This noun designates a guard or watchman, especially a military sentinel or prison guard. The plural form refers to the guards as a group or the watch system. Classical Greek used it for any guardian or protector, but in Hellenistic and Roman contexts it commonly meant military guards. All New Testament occurrences are in Acts, describing guards at the prison where the apostles were held. Guards represent earthly power's attempt to contain God's messengers—an attempt that proves futile when angels intervene or when God's purposes require release.

(3×) Acts 5:23 describes the officials finding the prison securely locked and the "guards" (phulakas) standing at the doors, but when opened, no prisoners inside—angelic jailbreak left the guards in place, highlighting the miracle. Acts 12:6 shows Peter sleeping between two soldiers, bound with chains, while "sentries" (phulakes) guarded the door—maximum security that proved no barrier to God's angel. Acts 12:19 records Herod's angry response to Peter's escape: he examined the "guards" (phulakas) and ordered them executed—punishing the guards for failing to prevent what God accomplished. The Spanish and German forms of guards/guardias all denote watchmen/sentinels. The guards' presence emphasizes both the severity of the imprisonment and the superiority of divine power—human vigilance cannot thwart God's deliverance of his servants. **GUARDS AND WATCHERS**

en: guards | **es:** guardias | **fr:** gardien | **de:** φύλακές, φύλακας Acts 5:23; Acts 12:6; Acts 12:19

φῠλάσσω G5442 *V-PPM/P-NMS* (31×)

To guard, keep watch, observe commandments, or beware of; encompassing physical guarding, moral obedience, divine preservation, and vigilant caution.

This versatile verb phulasso carries the image of a sentinel standing watch — and from that concrete picture flow all its uses. Shepherds phulasso their flocks by night (Luke 2:8); a strong man phulasso his house against intruders (Luke 11:21); believers phulasso God's commandments (Luke 11:28); and the Lord himself phulasso his own from the evil one (2 Thess 3:3). The middle voice adds reflexive force: guard yourselves, beware. Spanish uniformly uses guardar for nearly every sense, while French splits between garder ('to keep') and préserver ('to preserve'), revealing the dual active-passive dynamic at work in the word.

1. keep, observe commandments (10×) To keep or observe commandments, laws, and teachings faithfully. This is the moral-obedience sense, prominent in the Gospels when the rich young ruler claims 'all these I have kept from my youth' (Matt 19:20, Mark 10:20, Luke 18:21). Luke 11:28 pronounces blessing on those who hear God's word and phulasso it. Spanish guardar and French garder both cover this 'keep/observe' meaning, while German bewahren adds the nuance of cherishing what is kept. **GUARDING AND KEEPING**

en: I-have-kept, I-kept, keep | **es:** guarda, guardan, guardar | **fr:** garder, préserver | **de:** bewahren, bewahrt Matt 19:20; Mark 10:20; Luke 11:28; Luke 18:21; John 12:47

2. preserve, protect from harm (9×) To preserve or protect from spiritual harm, loss, or destruction — especially with God as the agent of protection. Jesus declares in John 17:12 that he 'guarded' the disciples and none was lost. Paul entrusts his deposit to the Lord who is able to phulasso it (2 Tim 1:12). In 2 Thessalonians 3:3 the Lord is faithful and will phulasso believers from the evil one. The emphasis is not on human vigilance but on divine safekeeping. **GUARDING AND KEEPING**

en: I-guarded, guard, preserved | **es:** guarda, guardaos, guardar | **fr:** garder, préserver | **de:** bewahren, zu-bewahren John 12:25; John 17:12; 2Thess 3:3; 1Tim 6:20; 2Tim 1:12

3. guard, watch over (8×) To guard or watch over physically as a sentinel, custodian, or military detail. Shepherds keeping watch over their flocks by night in Luke 2:8 provide the most vivid image. Acts 12:4 describes soldiers assigned to phulasso Peter in prison. Luke 11:21 pictures a strong man guarding his palace. Spanish custodiar ('to guard/watch') and guardando ('guarding') both capture the concrete, physical dimension of this sense. **GUARDING AND KEEPING**

en: being-guarded, guarding, guards | **es:** custodiar, guarda, guardando | **fr:** garder | **de:** bewahrt Luke 2:8; Luke 8:29; Luke 11:21; Acts 12:4; Acts 21:24

4. guard against, beware of (4×) To guard against, beware of, or take precaution — typically in the middle voice (phulassomai) with reflexive force. Luke 12:15 warns 'guard yourselves from all greed.' Acts 21:25 urges Gentile believers to guard themselves from idol-contaminated food. In 2 Peter 3:17, believers are told to beware lest they be carried away by error. The shift from active ('guard something') to middle ('guard yourself against') marks a distinct semantic move from custody to caution. **GUARDING AND KEEPING**

en: beware-of, guard-yourselves, to-guard | **es:** guardaos, guardarse, guárdate | **fr:** garder, préserver | **de:** bewahren, bewahrt Luke 12:15; Acts 21:25; 2Tim 4:15; 2Pet 3:17

φῡλή G5443 *N-AFS* (31×)

tribe, clan — a division of a people by ancestral descent, especially the twelve tribes of Israel

Phyle designates a tribe or clan defined by common descent, appearing 31 times in the New Testament with its center of gravity in Revelation. In the Gospels, Jesus promises the Twelve that they will sit on thrones judging the twelve tribes of Israel (Matt 19:28; Luke

22:30), and Anna the prophetess is identified as belonging to the tribe of Asher (Luke 2:36). Paul claims the tribe of Benjamin as his pedigree (Acts 13:21; Rom 11:1; Phil 3:5). Hebrews notes that Jesus arose from Judah, a tribe to which Moses said nothing about priests (Heb 7:13-14). Revelation transforms the tribal vocabulary into a universal vision: the Lamb's redemption gathers people from every tribe, tongue, people, and nation (Rev 5:9; 7:9; 13:7; 14:6), while the 144,000 are sealed from every tribe of Israel (Rev 7:4-8). Spanish 'tribu,' French 'tribu,' and German 'Stamm' render the concept uniformly.

tribe, clan (31×) A division of a people united by descent from a common ancestor, especially the twelve tribes of Israel. Jesus assigns the Twelve thrones to judge Israel's tribes (Matt 19:28; Luke 22:30). Paul identifies himself as of the tribe of Benjamin (Phil 3:5). Hebrews notes Jesus' descent from Judah, a non-priestly tribe (Heb 7:13-14). Revelation expands tribal language into universal scope: the Lamb redeems from every tribe and nation (Rev 5:9; 7:4-9). **GEOGRAPHY AND SPACE**

en: of-tribe, tribe | **es:** de-tribu, tribu | **fr:** tribu | **de:** Stamm, φυλῆς Matt 19:28; Matt 24:30; Luke 2:36; Luke 22:30; Acts 13:21

φύλλον G5444 *N-NNP* (6×)

Leaf, leaves; the foliage of a tree or plant, used both literally and as a sign of seasonal change or fruitlessness.

Phyllon denotes the leaf of a tree or plant and appears in the Gospels primarily in connection with the fig tree. In Mark 11:13, Jesus sees a fig tree with leaves but no fruit—a powerful image of outward promise masking inner emptiness. The same word appears in the Olivet Discourse (Matt 24:32, Mark 13:28) where budding leaves signal that summer is near, a parable of eschatological readiness. Every major translation renders it straightforwardly: Spanish hojas, French feuilles, German Blaetter—leaves, plain and vivid.

leaves (6×) The leaves or foliage of a tree, used in the Synoptic Gospels to describe the fig tree's seasonal display. In Mark 11:13 the presence of leaves without fruit becomes a symbol of deceptive appearance, while in the parable of the fig tree (Matt 24:32, Mark 13:28) new leaves signal the approach of an anticipated season. Cross-linguistic glosses (Spanish hojas, French feuilles, German Blaetter) all confirm a single concrete botanical sense. **GEOGRAPHY AND SPACE**

en: leaves | **es:** hojas | **fr:** feuille, feuilles | **de:** Blaetter, φύλλα Matt 21:19; Matt 24:32; Mark 11:13; Mark 13:28

φύρ-ᾱμα G5445 *N-NNS* (5×)

lump (of dough) — a mass of mixed or kneaded material, used literally and as a metaphor for a community

Phyrama refers to a lump of kneaded dough, from phyrao ('to mix, knead'). While the word has a straightforward culinary origin, every New Testament occurrence deploys it metaphorically. Paul uses the potter's lump in Romans 9:21 to argue God's sovereign right over his creation, while in Romans 11:16 the consecrated firstfruits sanctify the whole batch. The leaven metaphor in 1 Corinthians 5:6-7 and Galatians 5:9 warns that a small amount of corruption permeates the entire community. The Spanish 'masa' (dough/mass) and German 'Teig' (dough) capture both the literal and figurative potential of the word.

(5×) A batch or lump of kneaded dough, used in the NT exclusively in figurative contexts to represent a collective body — whether a community subject to moral influence (1 Cor 5:6-7, Gal 5:9, 'a little leaven leavens the whole lump'), a people whose firstfruits consecrate the whole (Rom 11:16), or clay in the potter's hand representing humanity under divine sovereignty (Rom 9:21). The French 'pate' and Spanish 'masa' reflect the primary baking sense from which all the metaphors derive. **LEAVEN LEAVENED BREAD**

en: lump | **es:** masa | **fr:** Teig, pâte | **de:** Teig Rom 9:21; Rom 11:16; 1Cor 5:6; 1Cor 5:7; Gal 5:9

φῡσικός G5446 *Adj-AFS* (3×)

natural, inborn, produced by nature; opposed to artificial, taught, or conventional

This Greek adjective describes what is natural or inborn, in contrast to what is taught, learned, or conventional. In Romans 1:26-27, Paul uses it to describe the 'natural use' of human sexuality, contrasting it with what is 'contrary to nature.' The word carries philosophical weight from classical Greek, where it distinguished between what exists by nature (physis) versus by convention (nomos). In 2 Peter 2:12, it describes creatures that are 'natural' or 'instinctive' in their behavior, acting according to their created nature rather than rational thought.

(3×) The multilingual evidence (English 'natural', Spanish 'natural/naturales', French 'naturel', German 'natuerlich') shows consistent rendering across languages, reflecting the word's philosophical meaning of 'belonging to nature' or 'according to nature.' In Romans 1, Paul contrasts 'natural relations' with those 'contrary to nature,' using a distinction well-established in Greco-Roman moral philosophy. The term appears in 2 Peter 2:12 to describe instinctive animals that act according to their created nature. **NATURE INNATE CHARACTER**

en: natural | **es:** natural, naturales | **fr:** naturel | **de:** natuerlich Rom 1:26; Rom 1:27; 2Pet 2:12

φῡσικός G5447 *Adv* (1×)

naturally, by nature, instinctively

This adverb describes what comes by nature rather than by teaching or convention—what is instinctive or innate. Jude uses it to contrast the instinctive knowledge of false teachers with their ignorance of spiritual matters: they understand things naturally like unreasoning animals, but corrupt themselves in what they know this way. The word appears in philosophical Greek to distinguish natural from conventional or learned behavior, and that distinction operates in Jude's polemic against those who rely on physical instinct while rejecting divine truth.

(1×) In a natural or instinctive manner, by innate capacity rather than instruction. Jude 1:10 employs this adverb in his denunciation of false teachers: 'whatever they do not understand, they blaspheme, but what they know naturally (physikos), like unreasoning animals, by these things they are destroyed.' The multilingual renderings —Spanish 'naturalmente,' French 'naturellement,' German 'von Natur'—all capture the contrast between instinctive animal knowledge and spiritual understanding. This is the only New Testament occurrence. **NATURE INNATE CHARACTER**

en: naturally | **es:** naturalmente | **fr:** naturellement, | **de:** von-Natur Jude 1:10

φῡσιόω G5448 *V-PIM/P-3S* (7×)

To puff up with pride or conceit; in the passive, to be inflated with arrogance. A distinctly Pauline term for spiritual pride.

Phusioo derives from phusa ('bellows, breath') and evokes the image of something being blown up like a balloon — inflated beyond its natural size. Paul claims this word almost entirely for himself in the New Testament, wielding it as a sharp diagnostic for the spiritual disease of Corinth. Six of its seven occurrences appear in 1 Corinthians, where factionalism, tolerance of immorality, and intellectual boasting all manifest as being 'puffed up.' The memorable contrast in 1 Corinthians 8:1 — 'knowledge puffs up, but love builds up' — pairs inflation against construction, vanity against substance. Spanish captures the image vividly with 'infla' (active) and 'inflados' (passive).

1. be puffed up, be arrogant (passive/middle) (6×) To be puffed up with conceit, inflated with arrogance (passive/middle voice). This covers the bulk of Pauline usage where the Corinthians are the subjects of spiritual inflation: being puffed up in favor of one leader against another (1 Cor 4:6), being arrogant as though Paul would not come (1 Cor 4:18-19), being puffed up rather than grieving over immorality (1 Cor 5:2), and love's defining quality of not being puffed up (1 Cor 13:4). Spanish 'inflados' and 'se-envanece' both capture the passive state of swollen pride. **PRIDE**

AND ARROGANCE
en: being-puffed-up, having-been-puffed-up, is-puffed-up | **es:** inflados, se-envanece, se-inflaron | **fr:** enfler, φυσιούμενος | **de:** aufgeblasen-sein 1Cor 4:6; 1Cor 4:18; 1Cor 4:19; 1Cor 5:2; 1Cor 13:4

2. puff up, make arrogant (active) (1×) To cause someone to be puffed up, to inflate with pride (active voice). In 1 Cor 8:1, 'knowledge puffs up' — gnosis is the active agent that inflates the ego, set in deliberate contrast with love that 'builds up' (oikodomei). The active voice places responsibility on the thing that causes the arrogance rather than on the person who experiences it. Spanish 'infla' preserves the active causative force, while German 'aufgeblasen-sein' blends both voices. PRIDE AND ARROGANCE
en: puffs-up | **es:** infla | **fr:** enfler | **de:** aufgeblasen-sein 1Cor 8:1

φύσις G5449 *N-GFS* (14×)
Nature — the inherent character or constitution of a person or thing; also used adverbially as 'by nature' to denote what is innate.
Physis refers to the natural order, the inherent constitution or essential character of something. Paul uses it extensively in Romans to discuss what accords with or violates nature (Rom 1:26), what uncircumcised Gentiles do 'by nature' when they follow the law written on their hearts (Rom 2:14, 27), and the metaphor of wild and cultivated olive branches and their natural versus grafted relationship (Rom 11:21, 24). The word also addresses identity and origin: Jews are 'by nature' Jews rather than Gentile sinners (Gal 2:15), former pagans served beings that 'by nature' are not gods (Gal 4:8), and all people were 'by nature' children of wrath (Eph 2:3).

1. nature (10×) The inherent character, constitution, or essential quality of a person or thing. This sense treats physis as a noun denoting nature itself — what something fundamentally is. Paul uses it to discuss what accords with or violates the natural order (Rom 1:26, 'contrary to nature'), and in his olive tree metaphor where branches belong to the cultivated tree 'by nature' versus being grafted in (Rom 11:21, 24). Translations are strikingly uniform: Spanish 'naturaleza,' French 'nature,' German 'Natur' — all cognates tracing back to the Latin natura, itself a calque of physis. NATURE INNATE CHARACTER
en: nature | **es:** naturaleza | **fr:** Natur, nature | **de:** Natur Rom 1:26; Rom 2:27; Rom 11:21; Rom 11:24

2. by nature (4×) An adverbial usage meaning 'by nature' or 'naturally,' emphasizing what is innate or inherent from birth rather than acquired. In Rom 2:14, Gentiles who do not have the Torah yet 'by nature' do what it requires demonstrate an inborn moral sense. Gal 2:15 distinguishes those who are 'by nature' Jews from Gentile sinners — a matter of birth identity. Gal 4:8 speaks of serving beings that 'by nature' are not gods, and Eph 2:3 describes humanity as 'by nature' children of wrath. Spanish 'por naturaleza' and English 'by nature' preserve the prepositional construction that marks this as an adverbial idiom distinct from the bare noun. NATURE INNATE CHARACTER
en: by-nature | **es:** por-naturaleza | **fr:** Natur, nature | **de:** Natur Rom 2:14; Gal 2:15; Gal 4:8; Eph 2:3

φῡσίωσις G5450 *N-NFP* (1×)
puffed-up pride, conceit, arrogance, inflation of ego
This noun denotes an inflated sense of self-importance, a puffing up with pride. The root imagery is literally of inflation or swelling. Paul includes it in his vice list when expressing concern about what he might find when he arrives in Corinth—quarreling, jealousy, outbursts of anger, and 'conceit.' The word appears only here in the New Testament but captures a recurring biblical concern: pride that puffs people up rather than building them up in love, the kind of arrogance that fragments Christian community.

(1×) The condition of being puffed up with pride or conceit. Paul uses the plural form in 2 Corinthians 12:20, listing his fears about what he might find in Corinth: 'quarreling, jealousy, anger, rivalries, slander, gossip, conceit (physioseis), and disorder.' The Spanish 'soberbias,' French 'enflure,' English 'conceit' all point to inflated self-regard. This metaphorical inflation contrasts with the humility that should characterize Christian community. The term appears only once in the New Testament. GEOGRAPHY AND SPACE
en: conceit | **es:** soberbias | **fr:** enflure | **de:** Aufgeblasenheit 2Cor 12:20

φῠτ-εία G5451 *N-NFS* (1×)
plant, planting, something planted
This word can refer either to the act of planting or to the plant itself, what has been planted. Jesus uses it metaphorically in Matthew when responding to the Pharisees' criticism of his disciples: 'Every plant that my heavenly Father has not planted will be uprooted.' The agricultural imagery works spiritually to distinguish authentic disciples (planted by God) from false religious traditions (planted by human authority). In classical Greek the word could mean plantation, plant, or the process of planting, and Jesus draws on this agricultural familiarity to make a point about divine versus human origins.

(1×) A plant or something planted, used metaphorically by Jesus. In Matthew 15:13, responding to the Pharisees' offense at his teaching, Jesus declares: 'Every plant (phyteia) which my heavenly Father has not planted will be uprooted.' The agricultural metaphor distinguishes God's authentic work from human religious traditions. The multilingual glosses—Spanish 'planta,' French 'plantation,' English 'plant'—preserve the concrete image that Jesus employs for spiritual discernment. This is the word's only New Testament occurrence. PLANTING PLANTATION
en: plant | **es:** planta | **fr:** plantation | **de:** φυτεία Matt 15:13

φῠτ-εύω G5452 *V-AMP-2S* (11×)
Plant — to set in the ground for growth; figuratively, to establish or found a spiritual community
The verb φυτεύω (phyteuō) means to set a plant into soil, used both literally and figuratively. Jesus' vineyard parable begins with a man who 'planted a vineyard' (Matt 21:33; Mark 12:1), and a fig tree is 'planted' in Luke 13:6. Jesus warns that every plant his Father 'has not planted will be rooted up' (Matt 15:13). Paul employs the metaphor for apostolic ministry: 'I planted, Apollos watered, but God gave the growth' (1 Cor 3:6-8). Spanish 'plantar' and French 'planter' work for both registers.

plant (11×) To plant literally — to set a tree, vine, or crop in the ground for cultivation. The vineyard parables use it of agricultural establishment (Matt 21:33; Mark 12:1; Luke 13:6), and it appears in the Lot saying about daily life before judgment (Luke 17:28). Spanish 'plantar' and Arabic غرس both render the agricultural sense. PLANTING VEGETATION
en: be-planted, planted, planting | **es:** planta, plantaban, plantada | **fr:** planter | **de:** pflanzen, πεφυτευμένην, φυτεύθητι Matt 15:13; Matt 21:33; Mark 12:1; Luke 13:6; Luke 17:6

φύω G5453 *V-APP-NNS* (3×)
to grow, spring up; of plants sprouting or sprouting forth
This Greek verb describes the natural process of growth and sprouting, particularly of plants. In Luke's parable of the sower (8:6, 8), it depicts seeds that 'sprang up' after being sown—a vivid agricultural image familiar to Jesus' hearers. The word emphasizes the organic process of growth from seed to visible plant. In Hebrews 12:15, the metaphorical use appears: watching carefully 'lest any root of bitterness springing up cause trouble.' The perfect participle form conveys the state of having grown or having sprung up.

(3×) The cross-linguistic glosses emphasize the action of sprouting or growing: English 'having-grown, springing,' Spanish 'brotando' (sprouting), French 'pousser' (to push forth), German 'wachsen' (to grow). Luke 8:6 describes seed that sprang up but withered for lack of moisture; verse 8 describes seed that grew a hundredfold. Hebrews 12:15 uses the image metaphorically for bitterness that can spring up like an unwanted plant and defile many, drawing on Deuteronomy 29:18. SPROUTING AND GROWING

en: having-grown, springing | **es:** brotando | **fr:** pousser, wachsen | **de:** wachsen, φυὲν Luke 8:6; Luke 8:8; Heb 12:15

φωλ-εός G5454 *N-AMP* (2×)

hole, den, lair, burrow where an animal lives

φωλεός refers to the den or burrow where wild animals make their home—caves for bears, holes for foxes, nests for birds. The word appears in Jesus' poignant saying about his own homelessness in ministry. Both Matthew 8:20 and Luke 9:58 record Jesus telling a would-be disciple: 'Foxes have holes (φωλεοὺς), and birds of the air have nests, but the Son of Man has nowhere to lay his head.' The contrast is stark: even wild animals have secure dwelling places, but Jesus, the Lord of creation, lived without a home, depending on the hospitality of others throughout his itinerant ministry.

(2×) Both occurrences appear in the same saying about Jesus' homelessness. The φωλεοί of foxes stand in ironic contrast to Jesus' lack of shelter—the Creator is less settled than his creatures. The French tanière and Spanish guaridas both denote animal dens or lairs. Jesus' point to the disciple is clear: following him means embracing a pilgrim existence, surrendering the security of home and possessions for the sake of kingdom mission. HOLES AND OPENINGS

en: dens | **es:** guaridas | **fr:** tanière | **de:** φωλεοὺς Matt 8:20; Luke 9:58

φων-έω G5455 *V-APA-NMS* (43×)

To call, summon, cry out; of a rooster, to crow

Rooted in the noun phone ('voice, sound'), this verb covers the full range of vocal production. Most often it means to call someone by name or summon them to come (Matt 20:32; Mark 9:35). Its most memorable use is the rooster's crow that sealed Peter's denial (Matt 26:34, 74). In a handful of passages it describes impassioned shouting or crying out (Luke 23:46). Spanish splits the senses neatly: 'llamar' for summoning, 'cantar' for crowing, and 'clamar' for crying out.

1. to call or summon (24×) To call someone by name or summon them to come. Jesus calls Lazarus forth (John 12:17), the blind man is summoned (Mark 10:49), and workers are called to receive wages (Matt 20:32). Spanish 'llamar' and German 'rufen' consistently mark this interpersonal summoning sense across all 24 occurrences. CALLING AND NAMING

en: They-called, call, called | **es:** Llamaron, les-llamó, llama | **fr:** appeler | **de:** rufen, ruft Matt 20:32; Matt 27:47; Mark 9:35; Mark 10:49

2. to crow (of a rooster) (12×) The characteristic crowing of a rooster, used exclusively in the Passion narratives concerning Peter's denial. Jesus predicts the cock will crow before Peter denies him three times (Matt 26:34; Mark 14:30). Spanish shifts to 'cantar' (to sing), a natural idiom for bird vocalization, while French retains 'appeler' without distinguishing the animal cry. CALLING AND NAMING

en: crowed, crows, to-crow | **es:** cantar, cantará, cante | **fr:** appeler | **de:** rufen, ruft Matt 26:34; Matt 26:74; Matt 26:75; Mark 14:30; Mark 14:68

3. to cry out or shout (7×) To cry out, shout, or exclaim with vocal intensity, without necessarily summoning anyone specific. An unclean spirit cries out (Mark 1:26), Jesus calls with a loud voice from the cross (Luke 23:46), and he cries into the crowd 'He who has ears, let him hear' (Luke 8:8). Spanish 'clamar' captures this elevated register distinct from ordinary calling. CALLING AND NAMING

en: called, called-out, calling | **es:** clamaba, clamando, clamó | **fr:** appeler | **de:** rufen, ruft Mark 1:26; Luke 8:8; Luke 8:54; Luke 16:24; Luke 23:46

φων-ή G5456 *N-NFP* (139×)

Voice, vocal sound, or spoken utterance; rarely, a non-vocal sound or noise from instruments or nature.

One of the New Testament's most vivid sensory words, phonē covers the full range of audible expression from the human voice to heavenly proclamations. It is the word chosen for the divine voice at Jesus's baptism ('This is my beloved Son,' Matt 3:17) and transfiguration, for John the Baptist as 'the voice crying in the wilderness,' and for the cries of demons, crowds, and angels in Revelation. Cross-lingual evidence is remarkably stable—Spanish 'voz,' French 'voix,' German 'Stimme' all denote voice consistently. In two rare instances (1 Cor 14:10; Rev 8:13), phonē extends to non-vocal sounds or noises, where Spanish shifts to 'sonidos' and English to 'sounds,' signaling the semantic stretch.

1. voice, sound (137×) Voice or vocal sound produced by a living being—human, angelic, or divine. This overwhelmingly dominant sense (137 of 139 occurrences) spans the full register from whispered speech to thunderous heavenly declarations. All four major translation languages converge: Spanish 'voz,' French 'voix,' German 'Stimme,' English 'voice.' Anchoring passages include the heavenly voice at baptism (Matt 3:17), the Baptist's self-identification as 'a voice' (John 1:23), and the apocalyptic voices of Revelation. GEOGRAPHY AND SPACE

en: a-cry, a-voice, sound | **es:** la-voz, sonido, voz | **fr:** voix | **de:** Stimme Matt 3:17; Matt 12:19; Matt 17:5; Mark 1:11; Mark 9:7

2. sound, noise (non-vocal) (2×) A non-vocal audible sound or noise—from instruments, natural forces, or cosmic events. Attested just twice in the NT: Paul's discussion of different 'kinds of sounds' in the world (1 Cor 14:10) and the eagle's cry introducing woes in Rev 8:13. Spanish shifts from 'voz' to 'sonidos' and English from 'voice' to 'sounds,' marking the semantic extension from vocal utterance to broader acoustic phenomena. GEOGRAPHY AND SPACE

en: of-sounds, sounds | **es:** de-voces, sonidos | **fr:** voix | **de:** Stimme 1Cor 14:10; Rev 8:13

φῶς G5457 *N-GNP* (72×)

Light; natural, divine, or metaphorical illumination; rarely the glow of a fire.

One of the richest theological words in the New Testament, phos spans the entire range of illumination — from the physical light of the sun (Matt 17:2) to the divine light that shines in darkness (John 1:5) and the moral light believers are called to embody (Matt 5:14). Jesus' declaration 'I am the light of the world' (John 8:12) makes this word a cornerstone of Johannine theology. A single occurrence at Mark 14:54 refers specifically to the glow of a courtyard fire, where the Hindi 'aag' (fire) rather than 'jyoti' (light) reveals a real semantic narrowing.

1. light (illumination) (71×) Light as illumination in its full range: natural daylight (Matt 17:2), divine radiance (2 Cor 4:6), spiritual enlightenment (John 1:5; 8:12), and moral transparency (Matt 5:16). This sense dominates with 71 of 72 occurrences. Translations are remarkably uniform — Spanish 'luz,' French 'lumière,' German 'Licht' — reflecting how naturally these languages map onto the same breadth of literal and metaphorical illumination. LIGHT AND ILLUMINATION

en: a-light, light | **es:** luz | **fr:** lumière | **de:** Licht Matt 4:16; Matt 5:14; Matt 5:16; Matt 6:23

2. firelight, fire (as light source) (1×) The glow or illumination cast by a fire, attested only at Mark 14:54, where Peter warms himself by the fire in the high priest's courtyard. The multilingual evidence decisively separates this from generic light: Hindi uses 'aag' (fire) rather than the usual 'jyoti/prakash' (light), and several other languages shift to fire-specific vocabulary, confirming that the referent here is firelight as a localized light source, not illumination in the abstract. LIGHT AND ILLUMINATION

en: light | **es:** luz | **fr:** lumière | **de:** Licht Mark 14:54

φωστήρ G5458 *N-NMS* (2×)

light-bearer, luminary, heavenly body that gives light

φωστήρ denotes something that gives light—typically the sun, moon, and stars as celestial luminaries. Paul uses it metaphorically in Philippians 2:15, urging believers to 'shine as lights (φωστῆρες) in the world,' standing out in a dark and crooked generation like stars in the night sky. In Revelation 21:11, the word takes on a different sense: the glory of the New Jerusalem is described as 'her radiance (ὁ φωστὴρ αὐτῆς) like a most precious stone, like jasper, clear as

crystal'—here φωστήρ refers not to a light source but to the radiant brilliance emanating from the city of God.

(2×) The two New Testament uses show φωστήρ in both literal and metaphorical senses. Philippians 2:15 uses it metaphorically for believers who illuminate a dark world through blameless living; Revelation 21:11 uses it for the supernatural radiance of the heavenly city. The German Leuchte ('lamp, light') and Spanish luminares ('luminaries') capture the light-giving quality. Christians are called to be sources of light in darkness, anticipating the day when God's glory will be the only light needed. **LIGHT AND ILLUMINATION**

en: lights, radiance | **es:** brillo, luminares | **fr:** Leuchte | **de:** Leuchte Phil 2:15; Rev 21:11

φωσφόρ-ος G5459 *Adj-NMS* (1×)

morning star, light-bearer, dawn-bringer (especially the planet Venus)

Phosphoros literally means 'light-bearer' or 'light-bringer' and was the Greek name for the planet Venus when it appeared as the morning star, heralding the dawn. Peter uses this term metaphorically to describe the risen Christ or the prophetic word: until the day dawns and the morning star rises in believers' hearts. Classical literature applied it to various dawn-bringing deities, but Peter's usage transforms it into a symbol of Christ's illuminating presence or the spiritual enlightenment that comes through the prophetic message confirmed by Christ's resurrection.

(1×) The morning star, the light-bringer that heralds dawn, used metaphorically by Peter. In 2 Peter 1:19 the apostle writes: 'we have the prophetic word made more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star (phosphoros) arises in your hearts.' The multilingual glosses—Spanish 'lucero de la mañana,' German 'Morgenstern,' English 'morning-star'—recognize the astronomical reference transformed into spiritual metaphor. The rising of this star represents Christ's illumination or the coming kingdom. **LIGHT AND ILLUMINATION**

en: morning-star | **es:** lucero-de-la-mañana | **fr:** φωσφόρος | **de:** Morgenstern 2Pet 1:19

φωτεινός G5460 *Adj-NFS* (5×)

bright, luminous, full of light — shining with physical or spiritual radiance

Photeinos describes something filled with or radiating light, built on phos ('light'). In the New Testament it carries both a literal and a moral-spiritual dimension. The bright cloud at the Transfiguration (Matt 17:5) is photeinos in its most concrete physical sense, while Jesus' teaching about the eye as the lamp of the body (Matt 6:22; Luke 11:34, 36) uses the word to describe the inner condition of a person whose spiritual vision is clear and uncorrupted. The Spanish 'luminoso' and French 'lumineux' neatly parallel this dual register of radiant light and metaphorical clarity.

(5×) Shining, radiant, or full of light — applied both to physical luminosity and to spiritual-moral illumination. Describes the bright cloud of divine glory at the Transfiguration (Matt 17:5) and the state of a person whose inner 'eye' is healthy and unclouded, allowing the whole body to be flooded with light (Matt 6:22; Luke 11:34, 36). All 5 occurrences connect outward radiance with inward wholeness, a link the multilingual glosses — Spanish 'luminoso,' French 'lumineux' — consistently preserve. **LIGHT AND ILLUMINATION**

en: bright, full-of-light | **es:** luminosa, luminoso | **fr:** lumineux | **de:** φωτεινόν, φωτεινὴ, φωτεινὸν Matt 6:22; Matt 17:5; Luke 11:34; Luke 11:36

φωτίζω G5461 *V-APA-GMS* (11×)

Illuminate, give light; enlighten spiritually; bring hidden things to light, reveal

Rooted in phos (light), this verb moves from physical illumination to spiritual enlightenment to revelatory disclosure. John 1:9 declares the true light 'enlightens' every person coming into the world – a claim about universal spiritual illumination. In Revelation, the same verb describes the glory of God literally lighting the heavenly city (21:23) and the angel whose splendor illuminates the whole earth (18:1). Paul employs a third dimension: bringing hidden things 'to light,' whether God's secret counsels at the last day (1 Cor 4:5) or the mystery of Christ's plan now revealed (Eph 3:9). The Spanish and French translations consistently use 'iluminar/eclairer' across all three senses, while German 'erleuchten' does the same, suggesting the metaphorical unity underlying these distinctions.

1. enlighten, give spiritual understanding (5×) To enlighten a person spiritually, granting insight, understanding, or conversion. John 1:9 uses this of the true light enlightening every person; Hebrews 6:4 and 10:32 speak of those 'once enlightened' – an experience so formative that Spanish 'iluminados' and German 'erleuchtet' became near-technical terms for baptismal illumination. Luke 11:36 applies it to inner light filling the whole body when the eye is healthy. **ILLUMINATE ENLIGHTEN**

en: enlightened, enlightens, having-been-enlightened | **es:** habiendo-sido-iluminados, ilumina, iluminados | **fr:** erleuchten, éclairer | **de:** erleuchten, erleuchtet Luke 11:36; John 1:9; Eph 1:18; Heb 6:4; Heb 10:32

2. illuminate, shine upon (4×) To illuminate physically or eschatologically, shining light upon a place or people. In Revelation 18:1 an angel's glory illuminates the earth; in 21:23 and 22:5 God's glory and the Lamb replace sun and lamp as the city's light source. Spanish distinguishes tenses – 'fue iluminada' (was illuminated) vs. 'alumbrará' (will illuminate) – marking whether the illumination is visionary or prophetic. First Corinthians 4:5 bridges to the revelatory sense: the Lord will illuminate even the hidden things of darkness. **ILLUMINATE ENLIGHTEN**

en: illuminated, was-illuminated, will-illuminate | **es:** alumbrará, fue-iluminada, iluminará | **fr:** erleuchten, illuminer | **de:** erleuchten 1Cor 4:5; Rev 18:1; Rev 21:23; Rev 22:5

3. bring to light, reveal (2×) To bring something concealed into the open, to reveal or make known. In Ephesians 3:9 Paul's mission is to 'bring to light' the mystery of God's plan hidden for ages, where Spanish 'iluminar' and French 'eclairer' extend the light metaphor to disclosure. In 2 Timothy 1:10, Christ has 'brought to light' life and immortality through the gospel – the definitive unveiling that transforms hidden possibility into proclaimed reality. **ILLUMINATE ENLIGHTEN**

en: having-brought-to-light, to-enlighten | **es:** iluminar, que-iluminó | **fr:** erleuchten | **de:** erleuchten Eph 3:9; 2Tim 1:10

φωτ-ισμός G5462 *N-AMS* (2×)

illumination, the act or result of bringing light; both physical radiance and spiritual revelation

Illumination captures both the physical phenomenon of light shining forth and the metaphorical unveiling of truth. In 2 Corinthians 4, Paul uses the term twice within a profound meditation on revelation. First, he speaks of Satan blinding minds to prevent the illumination of the gospel's glory (4:4), then immediately points to God's original creative command—'Let light shine out of darkness'—now fulfilled in hearts through knowledge of Christ's glory (4:6). The word thus bridges creation's first light and the new creation's dawning.

(2×) The shining forth of light, whether literal or metaphorical. Both occurrences in 2 Corinthians 4 (verses 4 and 6) deploy the term metaphorically for spiritual enlightenment—the gospel's radiance that reveals Christ's glory. Paul connects God's primordial light-creation with the illumination that comes through knowing Jesus. Translations across languages ('illumination,' 'iluminación,' 'Erleuchtung') preserve the visual-cognitive metaphor, recognizing that Paul sees gospel knowledge as perceptual, not merely propositional. **LIGHT AND ILLUMINATION**

en: illumination | **es:** iluminación | **fr:** illumination | **de:** Erleuchtung 2Cor 4:4; 2Cor 4:6

χαίρω G5463 *V-ASP-2P* (74×)

To rejoice, be glad, or experience joy; also a conventional greeting meaning 'hail' or 'greetings.'

Chairō is the foundational Greek verb of joy, commanding believers

to rejoice even amid suffering (Matt 5:12; Phil 4:4). From personal gladness to cosmic celebration, it appears in contexts ranging from the Magi's great joy at the star (Matt 2:10) to Paul's exhortation to 'rejoice always' (1 Thess 5:16). The imperative form also crystallized into a standard greeting — 'Hail!' or 'Greetings!' — used both sincerely (the angel to Mary, Luke 1:28) and in cruel mockery (soldiers to Jesus, Matt 27:29). Spanish captures this dual nature with 'alegraos/gozaos' for joy and 'Salve' for the greeting.

1. rejoice, be glad (63×) To experience or express joy, gladness, and delight — the emotional core of the word across 63 occurrences. Translations emphasize rejoicing: Spanish 'regocijaos/alegraos/gozaos,' German 'sich freuen,' French 'se réjouir.' The Magi rejoiced with exceeding great joy (Matt 2:10), Jesus told the persecuted to 'rejoice and be glad' (Matt 5:12), and the shepherd rejoices over the found sheep more than the ninety-nine (Matt 18:13). Paul's letters elevate this to a programmatic command: 'Rejoice in the Lord always' (Phil 4:4). **REJOICING AND GREETING**
en: I-rejoice, Rejoice, rejoice | **es:** Regocijaos, alegraos, gozaos | **fr:** se-réjouir | **de:** freut-sich, sich-freuen Matt 2:10; Matt 5:12; Matt 18:13; Mark 14:11; Luke 6:23

2. greet, hail (11×) A formulaic greeting or salutation — 'Hail!' or 'Greetings!' — derived from the imperative 'rejoice' but functioning as a conventional address. Appearing in 11 occurrences, the multilingual evidence shows Spanish distinguishing this as 'Salve' or 'Alégrate' versus the emotional 'gozaos.' The angel Gabriel's 'Hail, favored one!' to Mary (Luke 1:28) is the most theologically rich instance, while the soldiers' 'Hail, King of the Jews!' (Matt 27:29; Mark 15:18) and Judas's 'Hail, Rabbi!' (Matt 26:49) deploy the greeting with bitter irony. **REJOICING AND GREETING**
en: Greetings, Hail, Rejoice | **es:** Alegraos, Alégrate, Salve | **fr:** se-réjouir | **de:** freut-sich, sich-freuen Matt 26:49; Matt 27:29; Matt 28:9; Mark 15:18; Luke 1:28

χάλαζ-α G5464 *N-GFS* (4×)

Hail; hailstones sent as divine judgment in apocalyptic visions.
Denotes hail or hailstones, a natural phenomenon that in Scripture consistently functions as an instrument of divine judgment. All four NT occurrences appear in Revelation, echoing the plague of hail on Egypt (Exodus 9:18-26) and the cosmic theophany traditions of the Old Testament. In Revelation 8:7 hail mixed with fire and blood devastates the earth; in 11:19 great hail accompanies the opening of God's temple in heaven; and in 16:21 enormous hailstones weighing about a talent fall on the rebellious. Spanish granizo, French grêle, and German Hagel all converge on the same concrete meteorological meaning.

(4×) Hail or hailstones, appearing in the NT exclusively in apocalyptic judgment contexts within Revelation. In 8:7 hail mixed with fire and blood is hurled to earth as the first trumpet sounds. In 11:19 great hail accompanies the dramatic opening of the heavenly temple. Revelation 16:21 describes hailstones of extraordinary weight (about a talent each) falling on humanity, who blaspheme God because of the plague. The multilingual unanimity – Spanish granizo, French grêle, German Hagel – confirms a single, concrete meteorological sense deployed as divine-judgment imagery. **HAIL WEATHER**
en: hail | **es:** granizo | **fr:** Hagel | **de:** Hagel Rev 8:7; Rev 11:19; Rev 16:21

χᾰλάω G5465 *V-FIA-1S* (7×)

To let down, lower by rope or mechanism; to slacken or release downward.
The verb chaláō means to lower or let down something by loosening a rope or cord. It appears in vivid New Testament scenes: friends lowering a paralytic through a hole in the roof (Mark 2:4), Peter letting down fishing nets at Jesus' command (Luke 5:4-5), and disciples lowering Paul in a basket through a wall opening to escape Damascus (Acts 9:25). In Acts 27:17, sailors lower the sea anchor during a storm. Spanish descolgando and French descendre both capture the controlled downward motion that defines every usage.

let down, lower (7×) To let down or lower by rope, cord, or similar means — always denoting a controlled descent of a person or object. The word carries a strong physical concreteness: a paralytic lowered through a roof opening (Mark 2:4), fishing nets cast into deep water (Luke 5:4-5), Paul lowered in a basket over a city wall (Acts 9:25), and nautical gear lowered during a storm (Acts 27:17). French descendre and Spanish bajan both reflect this consistent 'downward release' motion. **DESCENDING AND TEARING**
en: I-was-let-down, I-will-let-down, having-lowered | **es:** bajan, descolgando, echad | **fr:** abâisser, descendre | **de:** herablassen, χαλάσαντες, χαλάσατε Mark 2:4; Luke 5:4; Luke 5:5; Acts 9:25; Acts 27:17

χαλδ-αῖος G5466 *N-GMP* (1×)

Chaldeans, people from Chaldea (Babylonia), associated with astrology
The Chaldeans were a people group from the region of Babylonia, and in the Greco-Roman world the term also became associated with astrologers and diviners, since the Chaldeans were renowned for their astronomical and astrological expertise. Stephen uses this term in Acts when recounting Abraham's origins: God appeared to Abraham while he was still in Mesopotamia, before he lived in Haran, bringing him out from 'the land of the Chaldeans.' This anchors Israel's patriarch in a specific historical and geographical context, the great civilization of ancient Babylonia.

(1×) The Chaldeans, an ethnic and geographical designation for people from the Babylonian region. Stephen mentions them in Acts 7:4 in his defense speech, recounting Abraham's call: 'he went out from the land of the Chaldeans and settled in Haran.' The multilingual glosses—Spanish 'de los caldeos,' French 'Chaldéen,' English 'of the Chaldeans'—all preserve the ethnic-geographical reference. In classical sources 'Chaldean' also meant 'astrologer,' but here it simply identifies Abraham's place of origin in Mesopotamia. **CHALDEANS PEOPLE LAND**
en: of-Chaldaioi | **es:** de-los-Chaldaîoi | **fr:** Chaldéen | **de:** Χαλδαίων Acts 7:4

χαλεπ-ός G5467 *Adj-NMP* (2×)

difficult, hard, dangerous, harsh, fierce
χαλεπός describes what is hard to deal with—whether difficult circumstances, dangerous situations, or fierce behavior. In Matthew 8:28, it characterizes the two demon-possessed men Jesus encountered in the country of the Gadarenes: they were 'so fierce (χαλεποὶ) that no one could pass that way'—violent, dangerous, impossible to control. In 2 Timothy 3:1, Paul warns that 'in the last days difficult times (καιροὶ χαλεποί) will come'—seasons characterized by hardship, moral decay, and spiritual danger. The word suggests not mere difficulty but genuine peril.

(2×) The two uses describe different kinds of danger: demonic ferocity (Matthew 8:28) and eschatological hardship (2 Timothy 3:1). The demon-possessed men were χαλεποί in their violent unpredictability; the last days will be χαλεποί in their moral chaos (as Paul's following vice list makes clear). The German wild and Spanish fieros capture the threatening quality—these are conditions that pose genuine danger to those who encounter them. **GEOGRAPHY AND SPACE**
en: difficult, fierce | **es:** difíciles, fieros | **fr:** difficile, χαλεποί | **de:** wild, χαλεποὶ Matt 8:28; 2Tim 3:1

χᾰλῑνᾰγωγ-έω G5468 *V-PPA-NMS* (2×)

to bridle, control with a bit, restrain, guide firmly
χαλιναγωγέω (from χαλινός 'bridle' + ἀγωγή 'leading') means to control or guide with a bridle, as one would control a horse. James uses it metaphorically twice in his letter, both times referring to controlling the tongue. In James 1:26, he warns that if anyone 'does not bridle his tongue (χαλιναγωγῶν γλῶσσαν)' while thinking himself religious, his religion is worthless. In James 3:2, he observes that 'if anyone does not stumble in what he says, he is a perfect man, able also to bridle (χαλιναγωγῆσαι) his whole body'—control of speech demonstrates comprehensive self-control.

(2×) Both uses appear in James' extended treatment of the tongue's power. The imagery is vivid: as a bit controls a powerful horse, so must believers control their speech. The German zuegeln ('to rein in') and Spanish refrenar ('to restrain') preserve the equestrian

metaphor. James 1:26 makes bridling the tongue a test of true religion; James 3:2 makes it evidence of spiritual maturity. The tongue, like a horse, requires firm, constant direction. **RESTRAINT AND CONTROL**

en: bridling, to-bridle | **es:** de-refrenar, refrenando | **fr:** χαλιναγωγῆσαι, χαλιναγωγῶν | **de:** zuegeln Jas 1:26; Jas 3:2

χᾰλῑνός G5469 *N-GMP* (2×)

bit, bridle, the metal piece placed in a horse's mouth for control

χαλινός refers to the bit or bridle used to control a horse—the metal piece inserted in the mouth that allows the rider to guide and restrain the animal. James uses it in his famous illustration of the tongue's power in James 3:3: 'If we put bits (χαλινοὺς) into the mouths of horses so that they obey us, we guide their whole bodies.' The point is that a small instrument can control a large, powerful creature. Curiously, the word appears again in Revelation 14:20 in a literal sense: blood flowing from the winepress of God's wrath reaches 'as high as a horse's bridle (χαλινῶν τῶν ἵππων)' for 1,600 stadia—a horrifying image of judgment.

(2×) The two uses are strikingly different. James 3:3 uses χαλινός metaphorically to illustrate how small controls great—the bit controls the horse, the tongue directs the person. Revelation 14:20 uses it literally as a measure of depth—blood reaching to horses' bridles. The French brides and Spanish frenos both preserve the equestrian equipment sense. James' point is that the tongue, though small, requires the firm control that a χαλινός provides for a powerful animal. **AUTO-DETECTED COMMUNITY 3431 WITH 4 SENSES**

en: bits, bridles | **es:** frenos | **fr:** brides | **de:** Zaeume Jas 3:3; Rev 14:20

χάλκεος G5470 *Adj-ANP* (1×)

bronze, brazen, made of bronze or copper

This adjective describes objects made of bronze or copper, metals widely used in the ancient world for tools, weapons, vessels, and idols. John uses it in Revelation when describing idols that people refused to stop worshiping even after the plagues: 'they did not repent... of their murders or their sorceries or their immorality or their thefts, nor did they cease worshiping demons and idols of gold and silver and bronze.' The inclusion of bronze idols alongside gold and silver reflects the full range of material idolatry, from expensive to common, all equally incapable of seeing, hearing, or walking.

(1×) Made of bronze or copper, a metallic composition. In Revelation 9:20, John describes unrepentant idolaters who continue worshiping 'idols of gold and silver and bronze (chalka) and stone and wood, which can neither see nor hear nor walk.' The multilingual glosses—Spanish 'de bronce,' German 'ehern,' English 'bronze'—all identify the material. Bronze idols represented the middle tier of value between precious metals and common stone or wood, but all were equally powerless and false. **BRONZE AND COPPER**

en: bronze | **es:** de-bronce | **fr:** ehern | **de:** ehern Rev 9:20

χαλκ-εύς G5471 *N-NMS* (1×)

coppersmith, metalworker, blacksmith (one who works with metal)

This noun denotes a worker in copper, bronze, or other metals—a coppersmith or blacksmith. Paul mentions 'Alexander the coppersmith' in his second letter to Timothy, warning that this individual 'did me great harm' and adding that 'the Lord will repay him according to his deeds.' The warning serves both to alert Timothy to a specific dangerous opponent and to express Paul's confidence that divine justice will prevail. In the ancient world, metalworkers were essential craftsmen, but this particular artisan used his position or influence to oppose Paul's ministry.

(1×) A metalworker, specifically a coppersmith or blacksmith. Paul names 'Alexander the coppersmith (chalkeus)' in 2 Timothy 4:14, warning: 'he did me great harm; the Lord will repay him according to his deeds.' The multilingual glosses—Spanish 'herrero,' German 'Schmied,' English 'coppersmith'—identify the trade. Whether Alexander opposed Paul through public accusations, business influence, or other means is unclear, but the mention serves as both warning to Timothy and expression of trust in divine justice. **BRONZE AND COPPER**

en: coppersmith | **es:** herrero | **fr:** χαλκεὺς | **de:** Schmied 2Tim 4:14

χαλκηδών G5472 *N-NMS* (1×)

chalcedony, a precious stone (variety of quartz)

Chalcedony is a translucent variety of quartz, often grayish or bluish-white, valued as a semiprecious stone in the ancient world. John lists it as the third foundation stone in his vision of the New Jerusalem's wall foundations. The twelve foundations display a spectrum of precious and semiprecious stones, each contributing to the city's radiant beauty and representing the glory of God's eternal dwelling place. The specific identification of ancient gemstone names can be uncertain, but chalcedony was known and valued in antiquity.

(1×) A precious or semiprecious stone, a variety of quartz. In Revelation 21:19, John describes the foundations of the New Jerusalem's wall: 'the first foundation was jasper, the second sapphire, the third chalcedony (chalkedon).' The multilingual glosses preserve the technical gemstone name—Spanish 'calcedonia,' German 'Chalzedon,' English 'chalcedony.' This is the third in a list of twelve foundation stones, each contributing to the city's beauty and representing the eternal splendor of God's dwelling with humanity. **GEMSTONES AND TARSHISH**

en: chalcedony | **es:** calcedonia; | **fr:** Chalzedon | **de:** Chalzedon Rev 21:19

χαλκίον G5473 *N-GNP* (1×)

copper vessels, bronze utensils, metal containers

This term refers to vessels or containers made of copper or bronze, commonly used for cooking, storage, and serving in the ancient world. Mark mentions them when describing the Pharisees' ritual washing practices: they observed traditional washings not only of hands and cups and pitchers, but also of 'copper vessels.' The detail illustrates the extent of ritual purity concerns, extending beyond person and food to include the very utensils used in preparation and serving. Bronze or copper vessels were durable and valuable, yet still required purification according to traditional practice.

(1×) Copper or bronze vessels, metal containers for cooking or serving. Mark 7:4 describes Pharisaic traditions: 'when they come from the marketplace, they do not eat unless they wash; and there are many other traditions they observe, such as the washing of cups and pitchers and copper vessels (chalkion).' The multilingual glosses—Spanish 'ollas de bronce,' French 'vase de cuivre,' German 'Kupfergefäss'—all identify metal containers. The mention illustrates the comprehensive scope of ritual purity practices, extending to kitchen equipment. **BRONZE AND COPPER**

en: copper-vessels | **es:** de-ollas-de-bronce | **fr:** vase-de-cuivre | **de:** Kupfergefaess Mark 7:4

χαλκο-λίβᾰνος G5474 *N-DNS* (2×)

burnished bronze, a precious metal alloy, possibly bronze or fine brass

χαλκολίβανον is a rare word whose exact meaning remains uncertain—it appears nowhere in classical Greek and only twice in the New Testament, both in Revelation. It seems to denote some kind of refined, precious metal, possibly bronze or a bronze-like alloy, perhaps specifically associated with Lebanon (hence some translate 'bronze of Lebanon'). In Revelation 1:15, John describes the feet of the risen Christ 'like burnished bronze (χαλκολιβάνῳ), refined in a furnace'—emphasizing purity, strength, and radiant brilliance. The same description recurs in Revelation 2:18 in Christ's message to Thyatira.

(2×) Both occurrences describe Christ's feet in John's apocalyptic visions. The χαλκολίβανον refined in fire suggests metal brought to highest purity and brilliance through intense heat. The German Golderz suggests precious ore, though the exact metal remains

debated. The point is clear: Christ's feet, carrying him through his churches and ultimately treading the winepress of judgment, are characterized by refined, glowing strength—pure power that has been through fire. **BRONZE AND COPPER**

en: burnished-bronze | **es:** a-bronce-bruñido | **fr:** Golderz | **de:** Golderz Rev 1:15; Rev 2:18

χαλκός G5475 *N-GMS* (5×)

copper, bronze, or brass — a base metal, and by extension coins or objects made from it

Chalkos originally denoted copper, the first metal humans learned to smelt, and by extension the bronze alloys made from it. In the New Testament, its five occurrences span a surprising range of reference: Jesus prohibits his disciples from carrying copper coins in their belts (Matt 10:9; Mark 6:8), Mark describes the bronze coins cast into the temple treasury (Mark 12:41), Paul compares loveless speech to a clanging bronze gong (1 Cor 13:1), and Revelation lists bronze among the luxury commodities of Babylon (Rev 18:12). German 'Kupfer' and French 'cuivre' preserve the base-metal sense, while Spanish 'cobre/bronce' reflects the material's dual identity.

(5×) Copper or bronze as a material, and by metonymy the coins or objects fashioned from it. Covers copper money prohibited as missionary provision (Matt 10:9; Mark 6:8), bronze coinage dropped into the temple offering box (Mark 12:41), a resounding bronze gong as a metaphor for empty eloquence without love (1 Cor 13:1), and bronze listed among precious trade goods in the fall of Babylon (Rev 18:12). The multilingual evidence — Spanish 'cobre/bronce,' French 'cuivre/bronze,' German 'Kupfer' — confirms a unified semantic range from raw metal to manufactured items and currency. **BRONZE AND COPPER**

en: bronze, copper, copper-coins | **es:** bronce, cobre, de-bronce | **fr:** Kupfer, bronze, cuivre | **de:** Kupfer, χαλκὸν Matt 10:9; Mark 6:8; Mark 12:41; 1Cor 13:1; Rev 18:12

χᾰμ-αί G5476 *Adv* (2×)

on the ground, to the ground, earthward

χαμαί is an adverb meaning 'on the ground' or 'to the ground'—at ground level, earthward. John uses it twice in quick succession in his Gospel. In John 9:6, Jesus spits χαμαί ('on the ground'), makes mud with the saliva, and spreads it on the blind man's eyes before sending him to wash in Siloam. In John 18:6, when Jesus declares 'I am he' to those coming to arrest him, they 'drew back and fell to the ground (ἔπεσαν χαμαί)'—the divine name's power knocking them down. Both uses involve action toward or at ground level.

(2×) The two uses show χαμαί in contexts of Christ's power. In John 9:6, Jesus stoops to the ground to create healing mud, demonstrating incarnational humility—God touching earth to bring light. In John 18:6, his divine self-revelation sends his arresters to the ground, demonstrating sovereign power—even those coming to seize him fall prostrate. The French à terre and Spanish a tierra preserve the groundward direction. Jesus both stoops to earth in mercy and casts down to earth in judgment. **EARTH AND LAND**

en: on-ground, on-the-ground | **es:** a-tierra, en-tierra | **fr:** à-terre | **de:** zu-Boden John 9:6; John 18:6

Χαναάν G5477 *N-AFS* (2×)

Canaan, the land promised to Abraham's descendants

Χαναάν is the Greek rendering of the Hebrew כְּנַעַן (Canaan), referring to the land God promised to Abraham and his descendants—the territory roughly corresponding to modern Israel/Palestine and Lebanon. Acts 7:11 mentions Canaan in Stephen's historical recounting, describing the famine that came 'over all Egypt and Canaan' in Joseph's time. Acts 13:19 speaks of God destroying 'seven nations in the land of Canaan (ἐν γῇ Χαναάν)' to give Israel their inheritance. For the biblical writers, Canaan represents both geographical place and theological promise—the land of rest and blessing that God covenanted to give his people.

(2×) Both occurrences appear in historical summaries of Israel's story. Acts 7:11 references the patriarchal period; Acts 13:19 references the conquest under Joshua. Canaan is not just a location but a theological concept—the place where God's promises find earthly fulfillment. The multilingual glosses maintain the transliteration (Spanish Canaán, French Chanaan), as is standard for biblical place names with deep covenantal significance. **CANAAN LAND PERSON**

en: Chanaan, of-Chanaan | **es:** Chanaán, de-Canaán | **fr:** Chanaan | **de:** Χανάαν Acts 7:11; Acts 13:19

Χαναναῖος G5478 *Adj-NFS* (1×)

Canaanite (ethnic/geographic designation for inhabitants of ancient Canaan)

This adjective identifies someone as belonging to the Canaanite people, the pre-Israelite inhabitants of the land God promised to Abraham's descendants. In Matthew 15:22, it describes the woman who persistently appeals to Jesus for her daughter's healing, highlighting her outsider status as a Gentile. Her Canaanite identity makes her faith-filled persistence all the more remarkable, since Jews and Canaanites had a long history of separation and hostility. Jesus ultimately commends her great faith, making this encounter a powerful preview of the gospel extending beyond Israel to the nations.

(1×) The sole New Testament occurrence (Matthew 15:22) designates the woman who approaches Jesus as ethnically Canaanite, emphasizing her status outside the covenant community of Israel. Cross-linguistic renderings ('Canaanite,' 'cananea,' 'Cananéenne') uniformly preserve this ethnic marker, which is crucial to the narrative's theological tension: a descendant of Israel's ancient enemies demonstrates exemplary faith. Mark's parallel account (7:26) calls her 'Syrophoenician,' reflecting the geographic overlap between ancient Canaan and first-century Phoenicia. **CANAANITE PEOPLE**

en: Canaanite | **es:** cananea | **fr:** Cananéenne | **de:** Χαναναία Matt 15:22

χᾰρά G5479 *N-NFS* (59×)

Joy, gladness, delight — deep happiness rooted in God's saving acts, the gospel, or the presence of the Spirit.

Chara is the Greek noun for joy, derived from the same root as the common greeting chairein ('rejoice'). In the New Testament it carries a distinctly theological coloring: it is the response to the angel's announcement of Jesus' birth (Matt 2:10, 'exceedingly great joy'), the immediate fruit of receiving the gospel message (Matt 13:20, 44), and a hallmark of life in the Spirit (Gal 5:22, listed first among the fruit of the Spirit). Jesus speaks of his own joy being made complete in his disciples (John 15:11; 17:13), and Paul repeatedly urges joy even amid suffering (Phil 1:4, 25; 2:2). The word also describes the eschatological reward of faithfulness: 'Enter into the joy of your master' (Matt 25:21, 23). Spanish gozo, French joie, and German Freude all consistently render this single term, confirming its semantic unity across the full range of contexts.

(59×) Joy, gladness, or deep delight — characteristically rooted in God's redemptive action, the reception of the gospel, and the work of the Spirit. Describes the response to Christ's birth (Matt 2:10; Luke 2:10), the reception of the word (Matt 13:20, 44), a fruit of the Spirit (Gal 5:22), and the eschatological reward of the faithful servant (Matt 25:21, 23). Jesus himself speaks of 'my joy' being made full in his followers (John 15:11; 17:13). Spanish gozo, French joie, and German Freude confirm a unified semantic core across all contexts. **JOY AND EXULTATION**

en: joy, with-joy | **es:** con-gozo, gozo | **fr:** joie | **de:** Freude Matt 2:10; Matt 13:20; Matt 13:44; Matt 25:21; Matt 25:23

χάραγ-μα G5480 *N-ANS* (8×)

A mark, brand, or engraving; in Revelation, the eschatological mark of the Beast; in Acts, a product of human craftsmanship.

Charagma denotes any mark that is engraved, branded, or imprinted onto a surface. Seven of its eight NT occurrences appear in Revelation, where it refers to the sinister mark of the Beast imposed on

the right hand or forehead as a sign of allegiance (Rev 13:16-17). The Spanish 'marca' and German 'Malzeichen' both emphasize its character as a branded sign. The single non-Revelation use (Acts 17:29) shifts to artistic craftsmanship – Paul tells the Athenians that the divine nature should not be likened to an engraving of human art and imagination.

1. (7×) The branded or imprinted mark of the Beast in Revelation – a visible sign of allegiance imposed on persons, functioning as both identification and economic control (Rev 13:16-17: no one can buy or sell without it). Spanish 'marca' and German 'Malzeichen' (branded sign) both convey the sense of an externally imposed stamp. This mark stands in direct contrast to the seal of God on the foreheads of the faithful, and those who receive it face divine judgment (Rev 14:9-11, 16:2). **SIGNS AND BANNERS**

en: a-mark, mark | **es:** marca | **fr:** Malzeichen | **de:** Malzeichen Rev 13:16; Rev 13:17; Rev 14:9; Rev 14:11; Rev 16:2

2. (1×) An engraving or carved work produced by human artistry and skill. In Acts 17:29, Paul addresses the Athenians at the Areopagus, arguing that the divine nature (to theion) should not be thought of as something like gold, silver, or stone – a charagma of human craft and thought. The Spanish 'grabado' (engraving) and French 'marque' capture this sense of an artisan's product, distinct from the eschatological branding in Revelation. **GEOGRAPHY AND SPACE**

en: engraving | **es:** grabado | **fr:** marque | **de:** χαράγματι Acts 17:29

χᾰρακτήρ G5481 *N-NMS* (1×)

exact image, precise representation, engraved character, stamp

Charakter originally meant an engraving tool or the mark made by such a tool—a stamp, impress, or exact reproduction. By extension it came to mean the precise representation or exact image of something. The author of Hebrews applies it to Christ's relationship to God the Father: the Son is 'the radiance of the glory of God and the exact imprint of his nature.' This powerful metaphor asserts that Jesus is not merely similar to God or representative of God, but the precise, perfect expression of God's very being—like a seal that perfectly reproduces the image engraved in the signet.

(1×) An exact representation, precise imprint, or engraved character. Hebrews 1:3 declares of the Son: 'He is the radiance of the glory of God and the exact imprint (charakter) of his nature, upholding the universe by the word of his power.' The multilingual glosses—Spanish 'impronta,' German 'Abdruck,' English 'exact image'—all point to precision of representation. The metaphor draws on coin-minting or seal-making, where the die produces an exact replica. Christ perfectly expresses the Father's being. **EXAMPLES AND TYPES**

en: exact-image | **es:** impronta | **fr:** Abdruck | **de:** Abdruck Heb 1:3

χάραξ G5482 *N-AMS* (1×)

palisade, siege rampart, barricade, entrenchment

Charax originally meant a pointed stake used in fortifications, and by extension came to mean a palisade or siege rampart—the kind of earthwork and stake barrier that armies would construct around a besieged city. Jesus uses this term in his prophetic lament over Jerusalem: 'your enemies will set up a barricade around you and surround you and hem you in on every side.' This was literally fulfilled when the Romans besieged Jerusalem in 70 AD, constructing siege works that trapped the inhabitants and led to the city's destruction. The military precision of Jesus's language adds weight to the tragic inevitability of the coming judgment.

(1×) A siege barricade, palisade, or rampart used in military encirclement. Jesus prophesies over Jerusalem in Luke 19:43: 'the days will come upon you when your enemies will set up a barricade (charaka) around you and surround you and hem you in on every side.' The multilingual glosses—Spanish 'empalizada,' French 'palissade,' English 'barricade'—all convey military fortification. This prophecy was fulfilled in 70 AD when Roman forces under Titus besieged Jerusalem, constructing earthworks and stake barriers that starved the city into submission. **BOW KNEEL CROUCH**

en: a-barricade | **es:** empalizada | **fr:** palissade | **de:** χάρακά Luke 19:43

χᾰρίζω G5483 *V-RIM/P-1S* (23×)

To forgive or pardon; to give graciously or grant as a gift; to hand over or deliver up

The verb χαρίζομαι, rooted in χάρις (grace), carries a deep sense of generous, unmerited giving. In over half its New Testament occurrences it means to forgive — to graciously cancel a debt or offense, as in Jesus' parable of the two debtors (Luke 7:42-43) and Paul's repeated exhortation to forgive as Christ forgave (Col 3:13). In its second major sense, it means to bestow something freely as an act of divine generosity: God 'graciously granted' all things with Christ (Rom 8:32). Twice in Acts 25, the word takes a juridical turn, meaning to hand over a prisoner to another's power.

1. forgive, pardon (12×) To forgive, pardon, or graciously cancel a debt or transgression. This is the most frequent sense (12 occurrences), anchored in Jesus' parable where a creditor 'forgave' both debtors (Luke 7:42). Paul extends the concept: 'forgiving one another, just as God in Christ forgave you' (Eph 4:32, Col 2:13). Spanish 'perdonar' and French 'faire grâce' capture the grace-rooted cancellation of what is owed — a theological keynote of the word's semantic range. **FORGIVE GRANT GIVE**

en: I-have-forgiven, forgave, forgive | **es:** Perdonadme, he-perdonado, os-perdonó | **fr:** accorder, donner, faire-grâce | **de:** schenken, ἐχαρίσατο Luke 7:42; Luke 7:43; 2Cor 2:7; 2Cor 2:10

2. give graciously, grant (9×) To give graciously, to grant freely as a gift of divine favor. This sense (9 occurrences) foregrounds the generosity inherent in the χάρις root. God 'granted' Paul the lives of all aboard the ship (Acts 27:24), and the Spirit reveals what God has 'freely given' (1 Cor 2:12). In Phil 1:29, suffering itself is 'granted' as a gift alongside faith. Spanish 'concedió/dadas por gracia' and German 'schenken' (to gift) highlight the gracious, unearned quality. **FORGIVE GRANT GIVE**

en: I-will-be-granted, granted, has-granted | **es:** concedió, dadas-por-gracia, dará-graciosamente | **fr:** accorder, donner, faire-grâce | **de:** schenken, κεχάρισται, χαρισθῆναι Luke 7:21; Acts 3:14; Acts 27:24; Rom 8:32; 1Cor 2:12

3. hand over, deliver up (2×) To hand over, deliver up, or surrender a person to another's custody. This juridical sense appears only twice, both in Acts 25. Festus explains to Agrippa that it is not Roman custom 'to hand over' any person before a trial (Acts 25:16), and Paul asserts that no one can 'hand him over' to his accusers (Acts 25:11). Spanish 'entregar' (to deliver) and the formal legal context mark this as a distinct semantic extension. **FORGIVE GRANT GIVE**

en: to-hand-over | **es:** entregar | **fr:** accorder | **de:** χαρίζεσθαί, χαρίσασθαι Acts 25:11; Acts 25:16

χάρις G5484 *Prep* (9×)

Because of, for the sake of, on account of; an improper preposition expressing cause or purpose.

Charin is the accusative of charis ('grace, favor') frozen into use as an improper preposition meaning 'because of,' 'for the sake of,' or 'on account of.' It governs the genitive and expresses either the cause or the purpose behind an action. Paul uses it to explain why the law was given – 'for the sake of transgressions' (Gal 3:19) – and to introduce the reason for his imprisonment – 'for the sake of you Gentiles' (Eph 3:1, 14). Its range also covers simple causation, as in 'because her many sins have been forgiven' (Luke 7:47). Spanish por causa de, French a cause de, and German um willen/wegen all confirm this causal-purposive function.

because of, for sake of (9×) An improper preposition (frozen accusative of charis) meaning 'because of,' 'for the sake of,' or 'on account of,' expressing either cause or purpose. It consistently takes a preceding genitive. Jesus declares that the woman's sins are forgiven because she loved much – charin indicating cause (Luke 7:47). Paul employs it to state purpose: the law was added 'for the sake of transgressions' (Gal 3:19), and he is a prisoner 'for the sake of you Gentiles' (Eph 3:1, 14). Pastoral usage includes practical instruction:

younger widows should marry 'on account of' certain dangers (1 Tim 5:14). The multilingual evidence (spa por-causa-de, fra en-faveur-de/a-cause, deu um-willen/wegen) shows this word functioning purely as a causal or purposive preposition, with no trace of the 'grace/favor' meaning of the parent noun charis. **GEOGRAPHY AND SPACE**

en: because-of, for-sake, for-sake-of | **es:** gracia, por-causa, por-causa-de | **fr:** en-faveur-de, à-cause., χάριν | **de:** um-willen, wegen, χάριν Luke 7:47; Gal 3:19; Eph 3:1; Eph 3:14; 1Tim 5:14

χάρις G5485 *N-GFS* (157×)

Grace, favor, or kindness — especially God's unmerited favor toward humanity; also thanks, a concrete act of goodwill, or a charitable gift.

One of the New Testament's most theologically rich words, χάρις (charis) spans from the divine grace that saves sinners to the simple human courtesy of saying 'thank you.' At its heart lies the idea of undeserved generosity — God's lavish favor poured out on those who have no claim to it (John 1:16, Eph 2:8). Paul anchors entire epistles around this word, and every Pauline letter opens or closes with it. Yet charis also covers everyday gratitude (Luke 6:32–34, 'what credit is that to you?'), concrete acts of political favor (Acts 24:27), and even a monetary collection for the poor (1 Cor 16:3). Spanish distinguishes gracia from gratitud; German uniformly renders Gnade, collapsing senses that Greek keeps fluid.

1. grace, divine favor (141×) The great theological sense: God's unmerited favor and benevolence toward humanity, especially as manifested through Christ's saving work. This is the dominant New Testament usage (141 of 157 occurrences). Paul's signature greeting 'grace and peace' (χάρις καὶ εἰρήνη) frames every letter he writes. Spanish gracia and German Gnade both track this sense, but neither captures the full weight — Korean 은혜 (eunhye, 'grace-benefit') and Swahili neema come closer to the gratuitous, unearned quality. Key passages: John 1:14 ('full of grace and truth'), Eph 2:8 ('by grace you have been saved'). **MORAL GOODNESS**

en: favor, grace, of-grace | **es:** de-gracia, gracia | **fr:** grâce | **de:** Gnade Luke 1:30; Luke 2:40; Luke 4:22; John 1:14; John 1:16

2. thanks, gratitude (12×) An expression of thankfulness or gratitude, often directed toward God. Distinguished from sense 1 by context: 'what thanks (χάρις) is it to you?' (Luke 6:32–34) uses the word in a reciprocity framework — if you love only those who love you back, where is the grace/credit? Romans 6:17 ('thanks be to God') and 1 Cor 15:57 show the doxological use. Spanish Gratitud and Korean 감사 (gamsa) clearly separate this from divine favor, while German Gnade and French grâce remain ambiguous. **MORAL GOODNESS**

en: gratitude, thanks | **es:** Gracias, Gratitud, gracia | **fr:** grâce | **de:** Gnade Luke 6:32; Luke 6:33; Luke 6:34; Luke 17:9; Rom 6:17

3. favor, act of kindness (3×) A concrete act of goodwill or favorable regard shown by one person toward another, especially in political or judicial contexts. All three occurrences appear in Acts: Felix leaves Paul in prison 'wanting to do the Jews a favor (χάριτα)' (Acts 24:27); the Jewish leaders ask Festus for the favor (χάριν) of transferring Paul to Jerusalem (Acts 25:3, 9). Spanish favor cleanly isolates this from the theological sense. The word here is transactional — a quid pro quo of political currency. **MORAL GOODNESS**

en: a-favor | **es:** favor | **fr:** grâce | **de:** Gnade Acts 24:27; Acts 25:3; Acts 25:9

4. gift, benefaction (1×) A material gift or charitable contribution given as an act of generosity. Occurs once in 1 Corinthians 16:3, where Paul instructs the church to prepare their χάρις (gift/benefaction) for Jerusalem. Spanish gracia and French grâce retain the same form, but English 'gift' and Korean 선물 sharply distinguish this concrete, monetary meaning from the abstract theological sense. The usage shows how divine grace conceptually flows into practical giving. **GEOGRAPHY AND SPACE**

en: gift | **es:** gracia | **fr:** grâce | **de:** Gnade 1Cor 16:3

χᾰ́ρ-ισμα G5486 *N-NNP* (17×)

A gracious gift freely bestowed by God, especially spiritual endowments for service and the gift of salvation.

Built from the root χάρις (grace), χάρισμα denotes something given freely and generously by God. Paul employs it across a striking range: the gift of eternal life contrasted with the wages of sin (Rom 6:23), the irrevocable gifts and calling of Israel (Rom 11:29), and the diverse spiritual gifts distributed to the body of Christ — prophecy, healing, tongues, teaching (1 Cor 12:4-11, 28-31; Rom 12:6). Each charisma is grace made concrete in a particular capacity for ministry. The Spanish 'don' and French 'don-de-la-grâce' foreground the freely-given nature, while German 'Gnadengabe' (grace-gift) perfectly mirrors the Greek compound's theological logic.

gift, gracious gift, spiritual endowment (17×) A gift freely bestowed by divine grace, encompassing spiritual endowments for ministry within the believing community (prophecy, healing, tongues, teaching — 1 Cor 12:4-11; Rom 12:6), the gift of salvation and eternal life (Rom 5:15-16; 6:23), and God's irrevocable calling of Israel (Rom 11:29). The word emphasizes that these capacities originate in God's generosity rather than human merit. German 'Gnadengabe' (grace-gift) transparently renders the compound structure of χάρις + -μα, while Spanish 'don' and French 'don-de-la-grâce' highlight the freely-given character. **GEOGRAPHY AND SPACE**

en: gift, gifts, of-gifts | **es:** de-dones, don, dones | **fr:** Gnadengabe, don-de-la-grâce | **de:** Gnadengabe Rom 1:11; Rom 5:15; Rom 5:16; Rom 6:23; Rom 11:29

χαρῐ́τ-όω G5487 *V-AIA-3S* (2×)

to bestow grace upon, favor highly, show grace to someone

χαριτόω means to grace someone, to bestow favor or grace upon them, derived from χάρις ('grace'). Gabriel uses the perfect passive participle in Luke 1:28, greeting Mary as 'favored one' (κεχαριτωμένη)—she has been graced, highly favored by God, chosen to bear the Messiah. Paul uses the aorist active in Ephesians 1:6, celebrating God's glorious grace 'which he has freely bestowed on us (ἧς ἐχαρίτωσεν ἡμᾶς) in the Beloved'—God has graced believers in Christ. Both uses emphasize divine initiative: God is the one who bestows this grace, making the recipients objects of his generous favor.

(2×) The two uses show χαριτόω as God's gracious action toward his chosen ones. Mary was graced to be Theotokos (God-bearer); all believers are graced in Christ. The French favorisée and Spanish agraciada capture the sense of being recipients of favor. This isn't grace as abstract concept but grace as active divine favor—God choosing to bestow blessing on particular persons for particular purposes. Mary's grace led to incarnation; believers' grace leads to adoption and redemption. **FORGIVE GRANT GIVE**

en: having-been-favored, he-graced | **es:** agraciada, nos-favoreció | **fr:** favorisée, ἐχαρίτωσεν | **de:** κεχαριτωμένη, ἐχαρίτωσεν Luke 1:28; Eph 1:6

χαρράν G5488 *N-DFS* (2×)

Haran, a city in northwestern Mesopotamia

Χαρράν (Hebrew חָרָן, Haran) was an important ancient city in northwestern Mesopotamia, located on the Balikh River in what is now southern Turkey. It figures prominently in the patriarchal narratives as the place where Abraham's family settled after leaving Ur and where Abraham lived before God called him to Canaan. Acts 7:2 mentions Haran as the place where God appeared to Abraham 'before he lived in Haran,' while Acts 7:4 describes Abraham leaving Haran for Canaan after his father Terah died. The city remained significant in biblical history—Jacob fled there to escape Esau and worked for Laban, finding his wives Rachel and Leah.

(2×) Both New Testament occurrences appear in Stephen's speech recounting Abraham's call and migration. Haran represents the midpoint in Abraham's journey from Ur to Canaan—a place of transition and divine encounter. The multilingual glosses preserve the Greek transliteration. For Stephen's Jewish audience, Haran would evoke the beginnings of their national story, when God called Abraham to leave security and journey toward promise. **HARAN PLACE NAME**

en: Charran | **es:** Charrán | **fr:** Charran | **de:** Χαρράν Acts 7:2; Acts 7:4

χάρτ-ης G5489 *N-GMS* (1×)

paper, papyrus sheet, writing material made from papyrus reed

Chartes refers to a sheet of papyrus, the common writing material of the ancient Mediterranean world, made from the pith of the papyrus plant. The elder John mentions it at the close of his second letter: 'Though I have much to write to you, I would rather not use paper and ink, but I hope to come to see you and talk face to face.' This personal touch reveals John's preference for direct conversation over written correspondence, even as it acknowledges the utility of papyrus for long-distance communication. Papyrus was eventually replaced by parchment and then by modern paper.

(1×) A sheet of papyrus, the plant-based writing material of antiquity. In 2 John 1:12 the apostle writes: 'Though I have much to write to you, I would rather not use paper (chartes) and ink; instead I hope to come to you and talk face to face.' The multilingual glosses—Spanish 'papel,' French 'papyrus,' German 'Papier'—identify the writing medium. John's preference for personal presence over written documents reflects the limits of correspondence and the value of face-to-face fellowship in matters of faith and community. **LETTERS AND WRITINGS**

en: paper | **es:** papel | **fr:** χάρτου | **de:** Papier 2John 1:12

χάσμα G5490 *N-NNS* (1×)

chasm, gulf, yawning gap, deep cleft

Chasma denotes a yawning chasm or deep gulf, a gap that cannot be crossed. Jesus uses it in the parable of the rich man and Lazarus to describe the unbridgeable separation between the place of comfort (Abraham's bosom) and the place of torment: 'between us and you a great chasm has been fixed, so that those who would pass from here to you may not be able, and none may cross from there to us.' The geographical imagery serves theological purpose, emphasizing the finality of judgment and the impossibility of changing one's eternal state after death. The chasm is not physical distance but moral and spiritual separation made permanent.

(1×) A great chasm, gulf, or unbridgeable gap. In the parable of the rich man and Lazarus (Luke 16:26), Abraham explains to the tormented rich man: 'between us and you a great chasm (chasma) has been fixed, so that those who would pass from here to you cannot, and no one can cross from there to us.' The multilingual glosses—Spanish 'abismo,' French 'gouffre,' English 'chasm'—all capture the unbridgeable separation. This spatial metaphor conveys the theological reality of judgment's finality. **ABYSS AND DEEP**

en: chasm | **es:** abismo | **fr:** gouffre | **de:** χάσμα Luke 16:26

χεῖλος G5491 *N-ANS* (7×)

Lip; by extension, the edge or shore of a body of water — reflecting the ancient metaphor of land's 'lip' meeting the sea.

In its primary sense, cheilos refers to the physical lips of the mouth, the organ of speech and worship. The Septuagint and New Testament use it prominently in contexts of praise and hypocrisy — Jesus quotes Isaiah in Matt 15:8 and Mark 7:6, warning that people honor God 'with their lips' while their hearts are far away. Paul cites Psalm 140:3 in Rom 3:13, describing lips that conceal venom. Yet in Heb 11:12, cheilos shifts to mean 'shore' or 'edge,' describing descendants as innumerable as grains of sand along the seashore — a spatial metaphor rooted in the idea of a lip-like boundary where land meets water.

1. lips (6×) The physical lips, particularly as the instrument of speech, prayer, and praise. Multilingual evidence consistently renders this as 'lips' (Eng), 'labios' (Spa), 'lèvre' (Fra). In Heb 13:15, the 'fruit of lips' (karpon cheileōn) denotes verbal worship; in 1 Cor 14:21, Paul quotes Isa 28:11 about God speaking through foreign lips — a striking image of alien tongues as divine instruments. **LIPS BODY PART**

en: lips, of-lips | **es:** de-labios, labios | **fr:** Lippen, lèvre | **de:** Lippen, χείλεσίν Matt 15:8; Mark 7:6; Rom 3:13; 1Cor 14:21; Heb 13:15

2. shore (1×) The shore or edge of a body of water, extending the anatomical 'lip' metaphor to a geographical boundary. In Heb 11:12 (echoing Gen 22:17 LXX), it describes the sand 'along the lip of the sea.' Spanish 'orilla' (shore, edge) captures this spatial sense well, while German and French translations sometimes retain the Greek form, signaling the metaphor's unfamiliarity in those traditions. **GEOGRAPHY AND SPACE**

en: shore | **es:** orilla | **fr:** Lippen | **de:** Lippen Heb 11:12

χειμ-άζω G5492 *V-PPM/P-GMP* (1×)

to be storm-tossed, to be violently buffeted by weather, to be tempest-driven

This verb describes being buffeted or driven about by a storm, particularly at sea. Luke uses it to describe Paul's situation during the disastrous voyage to Rome: 'And because we were violently storm-tossed, the next day they began to jettison the cargo.' The vivid detail captures the desperation of a ship at the mercy of Mediterranean winter weather, with crew and passengers battling for survival. Ancient sea travel was perilous, and storms like this one could easily end in shipwreck, as indeed this voyage eventually did on the island of Malta.

(1×) To be violently storm-tossed, buffeted by tempest. Acts 27:18 narrates the crisis during Paul's voyage to Rome: 'Since we were being violently storm-tossed (cheimazomenon), the next day they began throwing the cargo overboard.' The multilingual glosses—Spanish 'siendo azotados por la tempestad,' French 'tempête,' English 'being storm-tossed'—all convey violent weather. The continuous battering forced the crew to lighten the ship, and eventually led to shipwreck on Malta (Acts 27:41-44). This is the word's only New Testament use. **STORMS AND TEMPESTS**

en: being-storm-tossed | **es:** siendo-azotados-por-la-tempestad | **fr:** tempête | **de:** χειμαζομένων Acts 27:18

χειμάρροος G5493 *N-GMS* (1×)

winter torrent, seasonal stream, brook that flows only in rainy season

Cheimarrhos refers to a stream or brook that flows strongly in winter due to rain and snowmelt but may dry up in summer—a seasonal watercourse or wadi. John uses it to identify the location where Jesus and his disciples went after the Last Supper: they crossed 'the brook Kidron' on their way to the garden where Jesus would be arrested. The Kidron Valley runs between Jerusalem and the Mount of Olives, and its stream would have been flowing during Passover season in spring. This geographical detail anchors the passion narrative in the physical landscape of Jerusalem.

(1×) A winter torrent, seasonal brook, or wadi that flows when fed by rain. In John 18:1 the evangelist writes: 'When Jesus had spoken these words, he went out with his disciples across the brook Kidron (tou Kedrōn tou cheimarrou), where there was a garden, which he and his disciples entered.' The multilingual glosses—Spanish 'torrente,' French 'torrent,' German 'Winterbach'—all indicate a seasonal watercourse. The Kidron Valley's stream would have been flowing during the spring Passover season, a geographical detail fixing the location of Jesus's arrest. **GEOGRAPHY AND SPACE**

en: brook | **es:** torrente | **fr:** torrent | **de:** Winterbach John 18:1

χειμών G5494 *N-NMS* (6×)

Winter as a season of cold weather; also a violent storm or tempest, especially at sea.

This Greek word spans two distinct weather realities. In four occurrences it simply means winter — the cold season Jesus warns about in the Olivet Discourse ('Pray that your flight not be in winter,' Matt 24:20; Mark 13:18), the winter setting of the Feast of Dedication (John 10:22), and Paul's request that Timothy come before winter (2 Tim 4:21). But in two passages it denotes a violent storm: the red sky that signals foul weather (Matt 16:3) and the terrible tempest that battered Paul's ship for many days (Acts 27:20). The multilingual evidence confirms the split decisively — Spanish uses 'invierno' for

the season but 'tempestad' for the storm, and English shifts from 'winter' to 'storm.'

1. winter (season) (4×) The winter season, the cold time of year. Jesus urges prayer that flight not fall in winter (Matt 24:20; Mark 13:18), the Feast of Dedication takes place in winter (John 10:22), and Paul asks Timothy to arrive before winter (2 Tim 4:21). Spanish 'invierno / en invierno,' Hindi 'jade mein / sardi,' French 'hiver,' and German 'Winter' all converge on the seasonal meaning. **WINTER COLD SEASON**

en: in-winter, winter | **es:** en-invierno, invierno | **fr:** Winter, hiver | **de:** Winter, χειμῶνος Matt 24:20; Mark 13:18; John 10:22; 2Tim 4:21

2. storm, tempest (2×) A storm or tempest, violent and dangerous weather, especially at sea. A red sky in the morning signals a coming storm (Matt 16:3), and a fierce tempest batters Paul's ship so badly that 'all hope of being saved was taken away' (Acts 27:20). The translations diverge sharply from the winter sense: English uses 'storm / a storm,' Spanish shifts to 'tempestad,' and the context moves from calendar time to meteorological crisis. **STORMS AND TEMPESTS**

en: a-storm, storm | **es:** tempestad | **fr:** hiver | **de:** χειμών, χειμῶνός Matt 16:3; Acts 27:20

χείρ G5495 *N-AFS* (179×)

Hand, hands — the physical body part, also expressing agency, power, custody, and divine action

Greek cheir ('hand') carries an enormous range of usage in the New Testament, from the concretely physical to the deeply metaphorical. Jesus heals by laying on hands (Mark 6:5), washes his disciples' hands metaphorically through foot-washing (John 13), and shows his pierced hands as proof of resurrection (Luke 24:40). 'The hand of the Lord' denotes divine power and action (Acts 11:21). Idiomatically, being delivered 'into the hands of' someone means falling under their power (Matt 17:22). Spanish manos, French main, and German Hand all mirror this same literal-to-figurative spectrum.

hand / hands (physical body part) (179×) The physical human hand or hands, extending by metonymy to agency, power, custody, and divine action. Covers literal usage (healing touch in Mark 6:5; nail-scarred hands in Luke 24:40), instrumental agency ('by the hand of,' Acts 7:25), and theological idiom ('the right hand of God,' Acts 2:33). Spanish manos, French main, and German Hand all exhibit the same polysemic breadth, showing this extension is cross-linguistically natural. **GEOGRAPHY AND SPACE**

en: hands | **es:** manos | **fr:** main | **de:** Hand Matt 4:6; Matt 15:2; Matt 15:20; Matt 17:22; Matt 18:8

χειρᾰγωγ-έω G5496 *V-PPM/P-NMS* (2×)

to lead by the hand, guide someone physically

χειραγωγέω (from χείρ 'hand' + ἀγωγή 'leading') means to lead someone by taking their hand—to guide physically, as one would lead a blind or helpless person. Acts uses the verb twice in accounts of Saul's conversion. In Acts 9:8, after his encounter with the risen Christ on the Damascus road, Saul 'rose from the ground, and although his eyes were opened, he saw nothing. So they led him by the hand (χειραγωγοῦντες) and brought him into Damascus.' In Acts 22:11, Paul recounts the same event: 'Since I could not see because of the brightness of that light, I was led by the hand (χειραγωγούμενος) by those who were with me.'

(2×) Both uses describe the same historical moment: Saul struck blind, needing to be physically guided into Damascus. The proud Pharisee, formerly confident in his own sight and direction, must now be led helpless by the hand. The French mener par la main preserves the literal hand-leading sense. Luke's point is clear: divine encounter reduces human self-sufficiency to helplessness, requiring new guidance. The one who thought he saw clearly now needs others to lead him, preparing him to receive true sight from Ananias. **GEOGRAPHY AND SPACE**

en: being-led-by-hand, leading-by-hand | **es:** guiándole-de-la-mano, llevado-de-la-mano | **fr:** mener-par-la-main | **de:** χειραγωγούμενος, χειραγωγοῦντες Acts 9:8; Acts 22:11

χειρᾰγωγ-ός G5497 *N-AMP* (1×)

one who leads by the hand, a guide for the blind or helpless

Cheiragogos literally means 'one who leads by the hand' and refers to a guide, especially one who leads a blind person or someone who cannot find their way. Luke uses it when describing Saul's condition after his encounter with the risen Christ on the Damascus road: blinded by the light, 'those who were with him led him by the hand and brought him into Damascus.' Later, when Saul (now Paul) recounts being struck blind by Elymas the sorcerer's opposition, he declares 'you will be blind and unable to see the sun for a time,' requiring 'guides to lead him by the hand.' The word captures both physical helplessness and the need for assistance.

(1×) A guide who leads someone by the hand, especially a blind person. In Acts 13:11 Paul pronounces judgment on the sorcerer Elymas: 'you will be blind, unable to see the sun for a time.' Immediately 'mist and darkness fell upon him, and he went about seeking people to lead him by the hand (cheiragogous).' The multilingual glosses —Spanish 'guías,' French 'guide,' English 'guides'—all capture the assistive role. This echoes Saul's own experience of blindness after his Damascus road encounter (Acts 9:8), when companions led him by the hand into the city. **AUTO-DETECTED COMMUNITY 12553 WITH 3 SENSES**

en: guides | **es:** guías | **fr:** guide | **de:** χειραγωγούς Acts 13:11

χειρόγρᾰφ-ος G5498 *N-ANS* (1×)

handwritten note, bond, certificate of debt written by hand

Cheirographon denotes something written by hand, particularly a signed document or bond acknowledging a debt. Paul uses it metaphorically in Colossians to describe what Christ accomplished at the cross: he 'canceled the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross.' The imagery draws on the ancient practice of canceling debt certificates by striking them through or nailing them publicly to indicate payment. Paul transforms this commercial image into spiritual reality: Christ's death canceled the unpayable debt of sin that the law's demands had created.

(1×) A handwritten document, specifically a certificate of debt or bond. Paul writes in Colossians 2:14 about Christ's work: 'having canceled the record of debt (cheirographon) that stood against us with its legal demands. This he set aside, nailing it to the cross.' The multilingual glosses—Spanish 'documento de deuda,' German 'Schuldschein,' English 'handwriting'—all point to written obligation. The metaphor of nailing the debt certificate to the cross proclaims full cancellation of humanity's unpayable obligation under the law's judgment. **WRITING AND SCRIPTURE**

en: handwriting | **es:** documento-de-deuda | **fr:** χειρόγραφον | **de:** Schuldschein Col 2:14

χειρο-ποίητος G5499 *Adj-GFS* (6×)

Made by hands, handmade; manufactured by human effort, often contrasted with divine or spiritual creation.

This compound adjective (cheir, 'hand' + poieo, 'to make') describes anything fashioned by human craft. In the New Testament it nearly always carries a negative or limiting connotation: God does not dwell in temples made with hands (Acts 7:48, 17:24), and Christ entered a sanctuary not made with hands (Heb 9:11). Mark 14:58 records the false charge that Jesus would destroy the handmade temple and build another 'not made with hands.' The consistent multilingual rendering—Spanish hecho a mano, French fait de main, German handgemacht—underscores the universal clarity of this concept.

made by hands / handmade (6×) Constructed or manufactured by human hands, in contrast to what is divine, spiritual, or not of human origin. Stephen's speech (Acts 7:48) and Paul's Areopagus address (Acts 17:24) both insist that God does not inhabit cheiropoietos structures. In Ephesians 2:11, circumcision is described as 'made in the flesh by hands,' relativizing it against a greater spiritual reality. The Spanish hecho-a-mano and German handgemacht mirror the compound etymology perfectly. **GEOGRAPHY AND SPACE**

en: hand-made, made-by-hands, made-with-hands | **es:** hecha-a-mano, hechas-a-mano, hecho-a-mano | **fr:** fait-de-main, handgemacht | **de:** handgemacht, χειροποιήτοις Mark 14:58; Acts 7:48; Acts 17:24; Eph 2:11; Heb 9:11

χειροτον-έω G5500 *V-APA-NMP* (2×)

to appoint, elect, choose for office (originally by show of hands)

χειροτονέω originally meant to vote by stretching out the hand (χείρ 'hand' + τείνω 'stretch'), the standard method of voting in Greek assemblies, but it came to mean more generally to appoint or select someone for a position. In Acts 14:23, Paul and Barnabas 'appointed elders (χειροτονήσαντες πρεσβυτέρους) for them in every church' on their return journey, with prayer and fasting commending them to the Lord. In 2 Corinthians 8:19, Paul mentions that his traveling companion 'was appointed (χειροτονηθείς) by the churches to travel with us' in carrying the collection to Jerusalem—here the passive voice emphasizes that the churches themselves made the selection.

(2×) The two uses show χειροτονέω in early church leadership selection. Acts 14:23 describes apostolic appointment of local elders; 2 Corinthians 8:19 describes congregational choice of a financial representative. The French ordonner and Spanish designando suggest formal appointment. Whether apostles appointed (Acts) or churches chose (2 Corinthians), the selection process was deliberate and solemn, involving prayer and recognition of God's guidance in choosing leaders. **COMMANDING AND ORDERING**

en: having-appointed, having-been-appointed | **es:** designando, habiendo-sido-elegido | **fr:** ordonner | **de:** erwaehlt, χειροτονήσαντες Acts 14:23; 2Cor 8:19

χείρων G5501 *Adj-ANS-C* (11×)

Worse — comparative adjective denoting inferior condition, greater severity, or moral deterioration

The adjective χείρων (cheirōn), the irregular comparative of κακός ('bad'), describes a deteriorated or more severe state. The demoniac's re-possessed condition is 'worse than the first' (Matt 12:45; Luke 11:26), and the hemorrhaging woman 'grew worse' under many physicians (Mark 5:26). An unshrunk patch makes a tear 'worse' (Matt 9:16; Mark 2:21). Pilate fears a 'worse' deception (Matt 27:64). Peter warns that apostates find their last state 'worse' (2 Pet 2:20), and Paul says impostors go 'from bad to worse' (2 Tim 3:13). Spanish 'peor' and French 'pire' map directly.

worse (11×) Worse in condition or severity — describing a deteriorated physical, spiritual, or situational state. The hemorrhaging woman 'grew worse' under physicians (Mark 5:26), a garment rip worsens with an improper patch (Matt 9:16; Mark 2:21), and re-possession leaves the demoniac 'worse than the first' (Matt 12:45). Apostates likewise face a 'worse' final state (2 Pet 2:20). Spanish 'peor' and German 'schlimmer' serve as equivalents. **SMALLNESS AND LEAST**

en: of-worse, worse | **es:** de-peor, peor, peores | **fr:** pire | **de:** schlechter, χείρονα, χείρων Matt 9:16; Matt 12:45; Matt 27:64; Mark 2:21; Mark 5:26

G5502 *N-NNP* (1×)

cherubim, angelic beings associated with God's throne and glory

Cherubim (Hebrew plural form transliterated into Greek) are angelic beings consistently associated with God's presence, glory, and throne. They appear in Genesis guarding Eden after the fall, in Exodus as golden figures overshadowing the mercy seat on the ark of the covenant, in Ezekiel's visions as living creatures bearing God's throne-chariot, and in Revelation around God's throne. The author of Hebrews mentions them when describing the Old Testament tabernacle: above the ark were 'the cherubim of glory overshadowing the mercy seat.' These figures represented the heavenly reality that the earthly sanctuary symbolized, God's holy presence enthroned among his people.

(1×) Cherubim, the angelic beings who attend God's throne and glory. Hebrews 9:5 describes the tabernacle furnishings: 'above it were the cherubim (Cheroubin) of glory overshadowing the mercy seat.' The multilingual glosses preserve the transliterated Hebrew plural—Spanish 'querubines,' French 'Cherubim,' English 'cherubim.' These golden figures on the ark represented the heavenly beings who surround God's presence, connecting the earthly sanctuary to the divine throne room. The cherubim's wings overshadowed the place where blood was sprinkled on the Day of Atonement. **CHERUB GUARDIAN BEING**

en: Cheroubin | **es:** Cheroubín | **fr:** Cherubim | **de:** Cherubim Heb 9:5

χήρ-α G5503 *N-NFS* (27×)

widow — a woman whose husband has died, often emblematic of vulnerability and dependence on God's justice

Chera designates a widow, a woman bereft of her husband, and its 27 NT occurrences carry both social and theological weight. Widows in the ancient world occupied a precarious position — without a husband's protection or provision, they depended on family, community, and ultimately God. Jesus denounces the scribes who 'devour widows' houses' while making a show of long prayers (Mark 12:40; Luke 20:47), then immediately elevates a poor widow whose two copper coins outweigh every other offering (Mark 12:42-43; Luke 21:2-3). Luke is especially attentive to widows: Anna the prophetess, a widow of eighty-four years, recognizes the infant Jesus in the temple (Luke 2:37); Jesus raises the only son of the widow of Nain (Luke 7:12); and the parable of the persistent widow models unceasing prayer (Luke 18:3-5). Jesus cites the widow of Zarephath as evidence of God's care beyond Israel (Luke 4:25-26). Acts records the daily distribution dispute involving Hellenist widows (Acts 6:1), and the widows who mourned Tabitha display the garments she had made (Acts 9:39, 41). First Timothy establishes criteria for enrolling widows in the church's care (1 Tim 5:3-16). Spanish 'viuda,' French 'veuve,' German 'Witwe.'

widow (27×) A woman whose husband has died, occupying a socially vulnerable position that Scripture repeatedly marks as deserving of protection and justice. Jesus condemns those who exploit widows (Mark 12:40; Luke 20:47) and exalts the widow's sacrificial giving (Mark 12:42-43; Luke 21:2-3). Luke highlights widows as exemplars of faith: Anna the prophetess (Luke 2:37), the widow of Nain whose son Jesus raises (Luke 7:12), the persistent widow whose prayer God answers (Luke 18:3-5), and the Zarephath widow who received Elijah (Luke 4:25-26). In Acts, widows' care becomes a catalyst for church organization (Acts 6:1), and 1 Timothy 5:3-16 codifies their communal support. **WIDOW BEREAVED WOMAN**

en: Widow, a-widow, widow | **es:** viuda, viudas | **fr:** Witwe, veuve | **de:** Witwe Matt 23:14; Mark 12:40; Mark 12:42; Mark 12:43; Luke 2:37

χθές G5504 *Adv* (3×)

yesterday; the day before today

A simple temporal adverb meaning 'yesterday,' this word appears in contexts contrasting recent events with the present or future. In John 4:52, the nobleman asks about the hour when his son began to recover, and the servants answer 'Yesterday at the seventh hour.' Acts 7:28 recalls Moses' action the previous day: 'Did you want to kill me as you killed the Egyptian yesterday?' Hebrews 13:8 uses it in the famous formula 'Jesus Christ the same yesterday and today and forever,' spanning past, present, and future. The word is cognate with Latin 'heri' and Sanskrit 'hyas.'

(3×) The word translates uniformly across languages: English 'yesterday,' Spanish 'ayer,' French 'hier,' German 'gestern,' all from Indo-European roots meaning the day before. John 4:52 uses it for specific temporal reference to when healing occurred. Acts 7:28 references Moses' killing of the Egyptian the previous day. Hebrews 13:8 employs the word theologically, affirming Christ's unchanging nature across all time—yesterday (past), today (present), and forever (future). **YESTERDAY PREVIOUSLY**

en: Yesterday, yesterday | **es:** Ayer, ayer | **fr:** gestern, hier | **de:** gestern, ἐχθὲς John 4:52; Acts 7:28; Heb 13:8

χῑλι-άς G5505 *N-DFP* (23×)

A thousand; a unit of one thousand, used for large numbers in narrative and apocalyptic contexts.

The feminine noun chilias denotes the number one thousand as a counting unit. While it appears in straightforward narrative — the five thousand who believed (Acts 4:4), the twenty-three thousand who fell (1 Cor 10:8) — its most theologically charged usage comes in Revelation, where it structures the 144,000 sealed from twelve tribes (Rev 7:4-8), the thousand-year reign (Rev 20:2-6), and heavenly hosts numbering 'myriads of myriads and thousands of thousands' (Rev 5:11). Spanish 'miles,' French 'millier,' and German 'Tausende' all employ straightforward numeral plurals, confirming uniform semantic treatment across all 23 occurrences.

thousand, thousands (23×) The cardinal number one thousand or a group counted in thousands, used in narrative tallies (Acts 4:4; 1 Cor 10:8) and Revelation's symbolic figures — the 144,000 sealed (Rev 7:4-8), the thousand-year reign (Rev 20:2-6), heavenly myriads (Rev 5:11). Spanish 'mil,' French 'mille,' and German 'tausend' confirm uniform treatment. **THOUSANDS AND MYRIADS**

en: thousand, thousands | **es:** mil, mil., miles | **fr:** Tausende, mille, millier | **de:** Tausende, tausend Luke 14:31; Acts 4:4; 1Cor 10:8; Rev 5:11

χῑλίαρχ-ος G5506 *N-DMS* (22×)

A chiliarch (commander of a thousand); a Roman military tribune responsible for a garrison cohort.

Designates a Roman military officer commanding roughly one thousand soldiers, equivalent to the Latin tribunus militum. In the New Testament, this figure appears most prominently in Acts 21–23, where the chiliarch Claudius Lysias arrests Paul in Jerusalem, rescues him from a mob, and transfers him under armed escort to Caesarea. The term also surfaces at Mark 6:21 among Herod's dinner guests and in John 18:12 during Jesus' arrest. Spanish comandante and German Oberste both highlight the command authority this rank carried.

military tribune, commander (22×) A Roman military tribune commanding approximately a thousand troops, the senior officer of a cohort stationed in a garrison city. In Acts 21:31–33 the chiliarch of the Jerusalem cohort intervenes to rescue Paul from a violent crowd; in John 18:12 a chiliarch participates in Jesus' arrest. Multilingual glosses—comandante (Spanish), tribun (French), Oberste (German)—all emphasize the rank's command authority over a substantial military unit. **MILITARY OFFICERS**

en: commander, military-commanders, of-commanders | **es:** comandante, comandantes, de-tribunos, | **fr:** Oberste, tribun | **de:** Oberste, Tribun Mark 6:21; John 18:12; Acts 21:31; Acts 21:32; Acts 21:33

χίλιοι G5507 *Adj-AFP* (11×)

A thousand — the cardinal number 1,000, used literally and symbolically for vast duration and measurement

The adjective χίλιοι (chilioi) is the Greek cardinal for a thousand. Its NT usage is concentrated in Revelation with rich symbolic weight. Peter relativizes human time: 'with the Lord one day is as a thousand years' (2 Pet 3:8). Revelation uses it for prophetic witness duration (Rev 11:3), the woman's wilderness refuge (Rev 12:6), a vast distance (Rev 14:20), and most famously the millennial reign, where Satan is bound and saints reign for 'a thousand years' (Rev 20:2-7). Spanish 'mil' and French 'mille' translate directly.

(11×) The cardinal number one thousand, used for literal quantities and symbolic prophetic durations. Peter relativizes earthly time: 'a thousand years is as one day' (2 Pet 3:8). Revelation employs it for prophetic witness (Rev 11:3), the woman's desert sojourn (Rev 12:6), and the millennial binding of Satan and reign of saints (Rev 20:2-7). The number conveys completeness and divine sovereignty over time. Spanish 'mil' and Korean 천 both render it directly. **THOUSANDS AND MYRIADS**

en: a-thousand, thousand | **es:** mil | **fr:** tausend | **de:** tausend 2Pet 3:8; Rev 11:3; Rev 12:6; Rev 14:20

G5508 *N-GFS* (1×)

Chios, an island in the Aegean Sea (off the coast of Asia Minor)

Chios was a large island in the Aegean Sea off the western coast of Asia Minor, famed in antiquity for its wine and as the claimed birthplace of Homer. Luke mentions it briefly in Acts when narrating Paul's return journey to Jerusalem: sailing from Asia, 'we sailed to the point opposite Chios' and the next day arrived at Samos. This geographical detail tracks Paul's island-hopping route through the Aegean, giving readers a sense of the apostle's travels and the connected network of islands that facilitated ancient Mediterranean navigation and commerce.

(1×) Chios, an island in the Aegean Sea. Acts 20:15 records Paul's travel itinerary: 'sailing from there [Assos], we came the following day opposite Chios (Chiou), and the next day we touched at Samos.' The multilingual glosses preserve the place name—Spanish 'Quíos,' English 'Chios.' This was a major island known for wine production and cultural significance. Luke's careful navigation notes provide a concrete sense of Paul's journey and the maritime geography connecting Asia Minor, the Greek islands, and the mainland. **PERSONAL NAMES**

en: Chios | **es:** Quíos | **fr:** Chloé | **de:** Χίου Acts 20:15

χῑτών G5509 *N-NMS* (11×)

Tunic, inner garment — the basic garment worn next to the skin, distinct from the outer cloak (ἱμάτιον)

The noun χιτών (chitōn) designates the tunic worn directly against the body, distinct from the outer cloak (ἱμάτιον). Jesus teaches radical generosity: do not withhold your tunic from the one suing for your cloak (Matt 5:40; Luke 6:29). Missionaries are to carry no spare (Matt 10:10; Mark 6:9). John the Baptist demands sharing tunics with the needy (Luke 3:11). The high priest tears his garments at Jesus' trial (Mark 14:63), and Tabitha's friends display the tunics she sewed for widows (Acts 9:39). Spanish 'túnica' and Arabic قَمِيص preserve the reference.

tunic / inner garment (11×) A tunic or undergarment worn next to the skin, distinct from the outer cloak (himation). Jesus teaches giving one's tunic to the one suing for the cloak (Matt 5:40; Luke 6:29), and missionaries carry no spare (Matt 10:10; Mark 6:9). John the Baptist demands sharing tunics with the needy (Luke 3:11). The high priest tears his garments in outrage (Mark 14:63), and Tabitha's friends show tunics she sewed for widows (Acts 9:39). Spanish 'túnica' and Hindi कुर्ता both denote this garment. **CLOTHING AND DRESS**

en: garment, tunic, tunics | **es:** túnica, túnica., túnicas | **fr:** tunique, vêtement. | **de:** Gewand, Untergewand, Unterkleid Matt 5:40; Matt 10:10; Mark 6:9; Mark 14:63; Luke 3:11

χιών G5510 *N-NFS* (2×)

snow, frozen precipitation

χιών denotes snow—frozen water falling from the sky or lying on the ground. In Scripture, snow's striking whiteness makes it a natural image for purity and radiance. Matthew 28:3 describes the angel at Jesus' tomb: 'His appearance was like lightning, and his clothing white as snow (λευκὸν ὡς χιών)'—dazzling brilliance suggesting heavenly glory. Revelation 1:14 uses similar language for the risen Christ: 'The hairs of his head were white, like white wool, like snow (ὡς χιών)'—emphasizing not age but the radiant purity and transcendent glory of the exalted Lord.

(2×) Both uses employ snow as a simile for dazzling whiteness. The angel's clothing and Christ's head are white ὡς χιών—suggesting purity, glory, otherworldly radiance. The German Schnee and Spanish nieve straightforwardly denote the natural phenomenon. In biblical imagery, snow's whiteness transcends mere color to symbolize the purity of heaven itself, the blinding glory of divine presence that sets apart heavenly beings from earthly reality. **SNOW PRECIPITATION**

en: snow | **es:** nieve | **fr:** neige | **de:** Schnee, χιών Matt 28:3; Rev 1:14

χλᾰμύς G5511 *N-AFS* (2×)

cloak, military cape, short mantle worn by soldiers

χλαμύς refers to a short cloak or mantle, particularly the military

cape worn by soldiers and rulers. It appears only in Matthew's passion narrative. In Matthew 27:28, the soldiers 'stripped him and put a scarlet cloak (χλαμύδα κοκκίνην) on him' as part of their mockery—dressing Jesus as a pretend king with a mock royal robe. In Matthew 27:31, after mocking him, they 'stripped him of the cloak (τὴν χλαμύδα)' and put his own clothes back on before leading him to crucifixion. The scarlet military cloak was meant to ridicule Jesus' claim to kingship, but ironically testified to the truth they were mocking.

(2×) Both uses describe the same garment in the same scene—soldiers' mockery of Jesus. They dress him in a χλαμύς to ridicule his royal claims, then remove it before execution. The French manteau and Spanish manto preserve the outer-garment sense. The irony is profound: they clothe him in royal colors to mock, not knowing he truly is King. The scarlet cloak, meant to deride, becomes a symbol of the suffering King who wears a crown of thorns before wearing a crown of glory. **CLOTHING AND DRESS**

en: cloak | **es:** manto | **fr:** manteau | **de:** χλαμύδα Matt 27:28; Matt 27:31

χλευ-άζω G5512 *V-PPA-NMP* (2×)

to mock, jeer, scoff, ridicule

χλευάζω means to mock or scoff at someone, to treat with contempt through ridicule or jeering. Luke uses it twice in Acts to describe negative responses to apostolic preaching. In Acts 2:13, when the disciples speak in tongues at Pentecost, some in the crowd 'mocked them (ἐχλεύαζον)' saying 'They are filled with new wine'—dismissing the miracle as drunkenness. In Acts 17:32, when Paul preaches the resurrection to the Athenian philosophers, some 'mocked (ἐχλεύαζον)'—sophisticated Greeks finding the idea of bodily resurrection laughable, intellectually beneath them. Both contexts show intellectual or spiritual pride rejecting divine truth through mockery.

(2×) Both uses describe mockers dismissing the gospel message. At Pentecost, some attribute the Spirit's work to wine; at Athens, some attribute Paul's resurrection preaching to philosophical naïveté. The French moquer and Spanish burlándose capture the contemptuous ridicule. Luke's point is that mockery is a predictable response to God's surprising work—whether tongues-speaking or resurrection proclamation, divine truth often provokes scorn from those who think themselves too clever or sophisticated to believe. **MOCKERY AND SCORN**

en: mocking, were-mocking | **es:** burlándose, se-burlaban | **fr:** moquer | **de:** διαχλευάζοντες, ἐχλεύαζον Acts 2:13; Acts 17:32

χλιᾰρός G5513 *Adj-NMS* (1×)

lukewarm, tepid, neither hot nor cold

Chliaros means lukewarm or tepid, neither hot nor cold. The risen Christ uses it in his devastating critique of the Laodicean church: 'I know your works: you are neither cold nor hot. Would that you were either cold or hot! So, because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth.' The temperature metaphor conveys spiritual complacency and ineffectiveness. Hot water is useful for cleansing and therapeutic purposes; cold water refreshes; but lukewarm water is unpleasant and useless. The church's tepid commitment provokes revulsion rather than approval.

(1×) Lukewarm, tepid, neither hot nor cold. In Revelation 3:16 Jesus addresses the Laodicean church: 'So, because you are lukewarm (chliaros), and neither hot nor cold, I will spit you out of my mouth.' The multilingual glosses—Spanish 'tibio,' French 'lau,' German 'lau,' English 'lukewarm'—all describe temperature mediocrity. The metaphor indicts spiritual complacency: the church is neither zealously committed (hot) nor refreshingly honest about unbelief (cold), but self-satisfied and useless, provoking divine disgust. **HEAT AND WARMTH**

en: lukewarm | **es:** tibio | **fr:** lau | **de:** lau Rev 3:16

χλόη G5514 *N-GFS* (1×)

Chloe, a personal name (woman whose household reported divisions in Corinth)

Chloe is a woman's name meaning 'green shoot' or 'young verdure' in Greek, often associated with Demeter/fertility. Paul mentions her in 1 Corinthians when citing his source of information about divisions in the Corinthian church: 'it has been reported to me by Chloe's people that there is quarreling among you.' Whether Chloe herself was a believer, a church patron, or simply the head of a household whose members brought news to Paul is uncertain, but the reference shows Paul's transparency about his sources and indicates that women could head households with sufficient autonomy and connection to the apostle to relay important information.

(1×) Chloe, a personal name; a woman whose household members reported church problems to Paul. In 1 Corinthians 1:11 Paul writes: 'it has been reported to me by Chloe's people (tōn Chloēs) that there is quarreling among you, my brothers.' The multilingual glosses preserve the Greek name—Spanish 'Cloé,' French 'Chloé,' English 'Chloe.' We know nothing else about this woman, but the reference indicates she had a household with members connected to both Corinth and Paul, and that Paul felt comfortable citing them as a credible source. **PROPER NAMES (PERSONAL)**

en: of-Chloē | **es:** Chlóē | **fr:** Chloé | **de:** Chloe 1Cor 1:11

χλωρός G5515 *Adj-ANS* (4×)

Green, pale green, or ashen pale; describing vegetation's verdant color or the pallor of death.

An adjective spanning the color range from fresh green to sickly pale – a spectrum ancient Greek perceived as a single continuum of light, yellowish-green hue. In Mark 6:39 Jesus seats the crowd on the green grass, evoking the lush Galilean spring. In Revelation 9:4 the locusts are forbidden to harm any green thing. But in Revelation 6:8 the fourth horseman rides a chlōros horse – the pale, deathly greenish hue of a corpse. Spanish captures this duality with verde (green) alongside verde-pálido (pale green), while French vert and German grün tend toward the verdant end.

(4×) Describing the fresh green color of living vegetation. In Mark 6:39 the crowd sits on the green grass before the feeding of the five thousand, and in Revelation 9:4 the demonic locusts are restrained from destroying any green plant or tree. Spanish verde and French vert straightforwardly render this botanical sense of vibrant, living greenness. **GREEN LUXURIANT TREES**

en: green, green-thing, pale | **es:** verde, verde-pálido | **fr:** vert | **de:** gruen Mark 6:39; Rev 6:8; Rev 8:7; Rev 9:4

χξς G5516

six hundred sixty-six (or six hundred sixteen), the cryptic number of the beast

This numerical expression appears only in Revelation 13:18 as the mysterious number of the beast, one of Scripture's most debated symbols. Ancient manuscripts vary between 666 and 616, suggesting some scribes recognized the number as a cipher. Jewish and early Christian readers familiar with gematria (where letters have numerical values) would have understood this as a coded reference, possibly to a Roman emperor. The triple repetition of six, falling short of the perfect seven, may symbolize persistent human imperfection and rebellion against God.

χοϊκός G5517 *Adj-GMS* (4×)

Made of dust, earthy; pertaining to the material, mortal nature of humanity formed from soil.

An adjective derived from chous (dust, soil), describing what is made from earth or belongs to the realm of dust. Paul uses it exclusively in 1 Corinthians 15:47-49 to contrast the first Adam, who is choïkos – formed from the ground (Gen 2:7) – with the second Adam (Christ), who is from heaven. Believers currently bear the image of the earthly man but will bear the image of the heavenly. Spanish terrenal, French terrestre, and German irdisch all reflect this earthy-versus-heavenly polarity that structures Paul's resurrection argument.

(4×) Pertaining to dust or earth, characterizing the mortal, material nature of humanity as formed from the ground (cf. Gen 2:7). All four occurrences appear in 1 Corinthians 15:47-49, where Paul contrasts the choïkos (earthy) first Adam with the heavenly Christ: the first man is 'of dust' (v. 47), those who share his nature are 'earthy' (v. 48), and believers have borne the image of the earthy man (v. 49). Spanish terrenal and German irdisch capture the earthbound, mortal quality Paul sets against the heavenly resurrection body. **EARTHLY TERRESTRIAL**

en: of-dust | **es:** terrenal, terrenales | **fr:** terrestre | **de:** irdisch 1Cor 15:47; 1Cor 15:48; 1Cor 15:49

χοῖνιξ G5518 *N-NFS* (2×)

choenix, a dry measure equal to about a quart (roughly one person's daily grain ration)

χοῖνιξ was a Greek dry measure used particularly for grain, equivalent to about one quart or roughly one liter—the typical daily bread ration for one person. It appears only in Revelation 6:6, in John's vision of the third seal judgment. The voice announces: 'A quart (χοῖνιξ) of wheat for a denarius, and three quarts (τρεῖς χοίνικες) of barley for a denarius'—depicting severe famine conditions where a full day's wage buys only enough grain for one person's basic subsistence. This is economic devastation: no surplus, nothing for family, nothing for any other needs. The χοῖνιξ becomes a unit measuring scarcity and judgment.

(2×) Both occurrences appear in the same verse (Revelation 6:6), where χοῖνιξ measures famine severity during the apocalyptic tribulation. A denarius for a χοῖνιξ means starvation-level economics—working all day for just enough grain to survive one more day. The German Choinix and French transliterations preserve the technical term. John's vision depicts judgment as economic collapse, where the basic measure of daily bread becomes the measure of suffering. **AUTO-DETECTED COMMUNITY 10355 WITH 4 SENSES**

en: A-quart, quarts | **es:** Un-quénix, quénices | **fr:** Choinix | **de:** Choinix Rev 6:6

χοῖρος G5519 *N-AMP* (12×)

choiros – swine, pig; an unclean animal under Mosaic law, associated with impurity and Gentile life

The noun choiros ('swine, pig') designates the domesticated pig, an animal classified as ritually unclean under the Levitical food laws (Lev 11:7). In the New Testament every occurrence carries overtones of impurity, degradation, or the Gentile world. The Gadarene demoniacs episode, where Jesus sends demons into a herd of swine that rush into the sea (Matt 8:30-32; Mark 5:11-13; Luke 8:32-33), dramatizes the transfer of uncleanness from possessed persons to ritually unclean animals. The prodigal son's nadir is feeding pigs (Luke 15:15-16), the lowest conceivable occupation for a Jewish youth. Jesus' proverb 'do not cast your pearls before swine' (Matt 7:6) uses choiros as a figure for those who cannot appreciate what is holy.

(12×) A pig or swine – an animal ritually unclean under Mosaic law. Used in the Gadarene demoniac episode (Matt 8:30-32; Mark 5:11-13; Luke 8:32-33), the prodigal son's degradation (Luke 15:15-16), and the proverb about pearls before swine (Matt 7:6). Spanish cerdos, French porc, and German Schwein uniformly render a single sense of the unclean domestic animal. **PIG SWINE**

en: of-pigs, pigs | **es:** cerdos, de-cerdos | **fr:** porc | **de:** Schwein Matt 7:6; Matt 8:30; Matt 8:31; Matt 8:32; Mark 5:11

χολ-άω G5520 *V-PIA-2P* (1×)

to be angry, to rage, to be filled with wrath

Cholaō means to be angry or enraged, often with the connotation of bile-driven anger (from cholē, bile). Jesus uses it in John's Gospel when defending his Sabbath healing: 'I did one work, and you all marvel at it. Moses gave you circumcision... and you circumcise a man on the Sabbath. If on the Sabbath a man receives circumcision... are you angry with me because on the Sabbath I made a man's whole body well?' The rhetorical question exposes the inconsistency of his opponents: they permit surgical circumcision on the Sabbath but rage when Jesus heals, revealing that their anger comes from hostility to Jesus rather than from principled Sabbath observance.

(1×) To be angry, to rage. Jesus addresses the Jerusalem authorities in John 7:23: 'If a man receives circumcision on the Sabbath, so that the law of Moses may not be broken, are you angry (cholaō) with me because I made a man's whole body well on the Sabbath?' The multilingual glosses—Spanish 'os enfurecéis,' French 'être irrité,' German 'zürnen,' English 'are you angry'—all convey anger or wrath. Jesus's question exposes the irrationality of opposing his Sabbath healing while permitting Sabbath circumcision, revealing their anger as prejudice rather than principle. **ANGER AND INDIGNATION**

en: are-you-angry | **es:** os-enfurecéis | **fr:** être-irrité | **de:** zuernen John 7:23

χολή G5521 *N-GFS* (2×)

gall, bile; literally the bitter bodily fluid, metaphorically bitterness, poison, or extreme affliction

Gall refers to the bitter bile produced by the liver, a substance associated in ancient medicine with bitterness and disease. Matthew 27:34 records the offer of wine mixed with gall to Jesus on the cross—likely a narcotic drink meant to dull pain, which he refused. In Acts 8:23, Peter tells Simon the magician he is 'in the gall of bitterness,' using the bodily fluid as a vivid metaphor for spiritual corruption and bondage to sin. Classical Greek writers also used gall figuratively for bitter anger or wrath, making it a potent image for toxic spiritual states.

(2×) The bitter bile secreted by the liver, used both literally and metaphorically. Matthew 27:34 refers to the actual substance mixed with wine—translations universally render it 'gall' (English), 'hiel' (Spanish), 'fiel' (French), 'Galle' (German), confirming the physical reference. Acts 8:23 employs it metaphorically for spiritual bitterness and poisonous sinfulness. Ancient medical texts associated gall with disease and bitterness, and classical usage extended it to mean bitter rage, enriching Peter's diagnosis of Simon's toxic spiritual condition. **DISEASE AND AFFLICTION**

en: gall | **es:** hiel | **fr:** bile, fiel | **de:** Galle Matt 27:34; Acts 8:23

χοῦς G5522 *N-AMS* (2×)

dust, fine particles of soil or earth; metaphorically the grave

This Greek term refers to the fine, powdery substance that results from dried earth—what we simply call dust. The word appears in two vivid New Testament scenes: Jesus instructing his disciples to shake the dust off their feet as a testimony against unbelieving towns, and merchants weeping over Babylon's destruction by throwing dust on their heads in mourning. The gesture of casting dust on one's head was a traditional sign of grief throughout the ancient Mediterranean world, making the dust itself a symbol of human mortality and sorrow.

(2×) The physical substance of fine, dry particles of earth. In Mark 6:11, the dust on the disciples' feet represents the literal soil of a rejecting town, while in Revelation 18:19, merchants throw dust on their heads in a dramatic gesture of mourning over Babylon's fall. The multilingual evidence (German and French both use Staub, Spanish polvo, English dust) confirms the consistent physical meaning across contexts, though the dust functions symbolically in both passages—as testimony and as grief-marker respectively. **DUST AND POWDER**

en: dust | **es:** polvo | **fr:** Staub, poussière | **de:** Staub Mark 6:11; Rev 18:19

Χοραζείν G5523 *N-VFS* (2×)

Chorazin, a town in Galilee near Capernaum

Χοραζίν (Chorazin) was a town in Galilee, located a few miles north of Capernaum on the northern shore of the Sea of Galilee. Though Jesus must have ministered extensively there (performing 'mighty works' according to Matthew 11:21), the Gospels record no specific events in Chorazin. The town appears only in Jesus' pronouncement of woe. Both Matthew 11:21 and Luke 10:13 record Jesus' judgment:

'Woe to you, Chorazin!... For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago'—condemning the town for rejecting Jesus despite witnessing his powerful works.

(2×) Both occurrences appear in Jesus' pronouncement of judgment on unrepentant Galilean cities. Chorazin witnessed Jesus' miracles but refused to repent, making its guilt greater than that of pagan Tyre and Sidon. The multilingual glosses preserve the Greek name. Jesus' woe reveals a sobering principle: privilege brings responsibility. Chorazin had front-row access to Jesus' ministry yet remained hard-hearted, sealing its judgment. Greater light refused brings greater accountability. **PERSONAL NAMES**

en: Chorazin | **es:** Chorazín | **fr:** Chorazin | **de:** Χοραζίν Matt 11:21; Luke 10:13

χορηγ-έω G5524 *V-FIA-3S* (2×)

to supply, provide, furnish abundantly

χορηγέω originally referred to financing a chorus or public festival (from χορηγός, 'chorus leader/sponsor'), but came to mean more generally to supply or provide abundantly, to furnish what is needed. Paul uses it twice, both times of God's generous provision. In 2 Corinthians 9:10, he writes that 'He who supplies (ὁ... χορηγῶν) seed to the sower and bread for food will supply (χορηγήσει) and multiply your seed for sowing'—God generously provides resources so believers can be generous. In 1 Peter 4:11, Peter instructs that whoever serves should do so 'as one who serves by the strength that God supplies (χορηγεῖ)'—God furnishes the enabling power for ministry.

(2×) Both uses describe God as the generous supplier. 2 Corinthians 9:10 speaks of material provision for giving; 1 Peter 4:11 speaks of spiritual strength for serving. The French fournir and Spanish suministra capture the supplying action. The root meaning of chorus-sponsoring conveys the idea well: God doesn't provide grudgingly but abundantly, like a wealthy benefactor funding a magnificent public festival. He supplies both the seed and the strength, both resource and power. **GIVING AND BESTOWING**

en: supplies, will-supply | **es:** suministra, suplirá | **fr:** fournir, χορηγεῖ | **de:** darreichen 2Cor 9:10; 1Pet 4:11

χορός G5525 *N-GMP* (1×)

dance, dancing, choral dance (often religious or festive)

Choros refers to dancing, particularly the kind of group or choral dance that accompanied celebrations in the ancient world. Jesus uses it in the parable of the prodigal son: when the older brother returns from the field and hears 'music and dancing,' he learns that his wayward brother has returned and the father has thrown a celebration. The dancing signifies unrestrained joy and festivity—exactly what offends the self-righteous older brother, who thinks his father's mercy is excessive. In classical Greek, choros could mean both the dance itself and the group of dancers, often in religious or dramatic contexts.

(1×) Dancing, festive or celebratory dance. In the parable of the prodigal son (Luke 15:25), the older brother 'came and drew near to the house, and he heard music and dancing (chorōn).' The multilingual glosses—Spanish 'danzas,' French 'danse,' English 'dancing'—all identify festive celebration. The sound of dancing signals the father's extravagant joy at the lost son's return, a joy that will provoke the older brother's resentment. Dancing represented unrestrained celebration, appropriate for the restoration Jesus proclaims for repentant sinners. **DANCE AND DANCING**

en: dancing | **es:** danzas | **fr:** danse | **de:** χορῶν Luke 15:25

χορτ-άζω G5526 *V-ANA* (15×)

To feed, fill, or satisfy with food; passively, to eat one's fill and be satiated

Originally a term for feeding cattle, this verb in the New Testament describes the deeply satisfying experience of being filled with food—both physical and spiritual. The feeding miracles (Matt 14:20; 15:37; Mark 6:42; 8:8) all culminate with the crowd being 'satisfied,' and the Beatitudes promise that those who hunger for righteousness 'shall be filled' (Matt 5:6). Spanish consistently uses 'saciar' (to satiate), capturing the sense of complete fullness. The transitive form appears when the disciples wonder how they could possibly 'satisfy' such a crowd in the wilderness (Matt 15:33; Mark 8:4).

1. be satisfied or filled (13×) To be satisfied, filled, or satiated with food — the intransitive or passive experience of having eaten enough. Used after the miraculous feedings where thousands ate and 'were filled' (Matt 14:20; Mark 6:42), and eschatologically in the Beatitude 'Blessed are those who hunger and thirst for righteousness, for they shall be satisfied' (Matt 5:6). Spanish 'fueron saciados' and German 'gesättigt' emphasize the completeness of the satisfaction. Philippians 4:12 uses it for Paul's contentment in any circumstance. **SATIATION AND FULLNESS**

en: be-filled, be-satisfied, to-be-filled | **es:** fueron-saciadas, fueron-saciados, fuisteis-saciados | **fr:** rassasier | **de:** saettigen, χορτασθήσεσθε, χορτασθήσονται Matt 5:6; Matt 14:20; Matt 15:37; Mark 6:42; Mark 7:27

2. satisfy or feed someone (2×) To feed or satisfy others with food — the active, causative sense of providing enough to satiate. The disciples ask in dismay, 'Where could we get enough bread to satisfy so great a crowd?' (Matt 15:33; Mark 8:4). Spanish 'saciar' in the active voice and the transitive construction distinguish this from the passive experience of being filled. The emphasis falls on the agent who provides rather than the recipient who is satisfied. **SATIATION AND FULLNESS**

en: to-satisfy | **es:** saciar | **fr:** rassasier | **de:** saettigen, χορτάσαι Matt 15:33; Mark 8:4

χόρτ-ασμα G5527 *N-ANP* (1×)

food, fodder, that which satisfies hunger

Chortasma denotes food or fodder, that which satisfies hunger. While it could be used for animal feed, it also applied to human food, especially basic sustenance. Luke uses it in Acts when describing the famine in Egypt and Canaan during Joseph's time: 'our fathers could find no food.' The term emphasizes the shortage of basic provisions necessary for survival, the kind of famine that forced Jacob's family to go to Egypt seeking grain. The word appears only here in the New Testament, in a context that recalls God's providential preservation of Israel through Joseph's prior enslavement and rise to power.

(1×) Food, sustenance, provisions that satisfy hunger. Stephen narrates in Acts 7:11: 'Now there came a famine throughout all Egypt and Canaan, and great affliction, and our fathers could find no food (chortasmata).' The multilingual glosses—Spanish 'alimento,' French 'rassasier,' English 'food'—all indicate provisions. The famine forced Jacob's family to seek grain in Egypt, setting up Joseph's revelation to his brothers and Israel's eventual settlement in Goshen. The term emphasizes basic necessities for survival during severe shortage. **FOOD AND NOURISHMENT**

en: food | **es:** alimento | **fr:** rassasier | **de:** χορτάσματα Acts 7:11

χόρτος G5528 *N-GMS* (15×)

Grass, green herbage, or vegetation; also hay or dried grass as a building metaphor

The common word for grass and green growing things, appearing in Jesus' teaching about God's care for creation — if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, how much more will he clothe you (Matt 6:30; Luke 12:28). It also marks the green carpet on which the five thousand sat (Mark 6:39). In one distinctive usage, Paul lists 'hay' among perishable building materials that will not survive testing by fire (1 Cor 3:12). Spanish distinguishes 'hierba' (living grass) from 'heno' (dried hay), neatly confirming this semantic split.

1. grass, green vegetation (14×) Living green vegetation — grass, herbage, sprouting stalks growing from the earth. Used for the grass of the field that God adorns (Matt 6:30; Luke 12:28), the green grass where the multitudes reclined (Matt 14:19; Mark 6:39), the blade that sprouts before the ear of grain (Mark 4:28), and the withering grass as a metaphor for human frailty (James

1:10-11; 1 Pet 1:24). Spanish 'hierba,' French 'herbe,' and German 'Gras' consistently denote living, growing vegetation. GRASS AND VEGETATION

en: grass, of-grass, stalk | **es:** de-hierba, hierba | **fr:** herbe | **de:** Gras, χόρτον, χόρτος Matt 6:30; Matt 13:26; Matt 14:19; Mark 4:28; Mark 6:39

2. hay, dried grass (1×) Dried grass or hay — vegetation that has been cut or withered, used metaphorically as a perishable building material. In 1 Corinthians 3:12, Paul warns that building on Christ's foundation with hay (alongside wood and straw) will result in loss when tested by fire. Spanish shifts to 'heno' (hay) here, clearly distinguishing this dried, combustible sense from the living 'hierba' of the other occurrences. The emphasis falls on fragility and impermanence. GRASS AND VEGETATION

en: hay | **es:** heno | **fr:** herbe | **de:** Gras 1Cor 3:12

Χουζᾶς G5529 *N-GMS* (1×)

Chuza, a personal name (Herod's steward, husband of Joanna)

Chuza (or Chouzas) was the steward or household manager of Herod Antipas, the tetrarch of Galilee who ruled during Jesus's ministry. Luke mentions him as the husband of Joanna, one of the women who supported Jesus's ministry from their own means and who was among those who discovered the empty tomb. That the wife of Herod's steward became a follower of Jesus and financial supporter of his movement is remarkable, suggesting that the gospel reached even into Herod's household and that Chuza either supported or at least tolerated his wife's allegiance to the Galilean prophet whom Herod himself had mixed feelings about.

(1×) Chuza, a personal name; the steward of Herod Antipas and husband of Joanna. Luke 8:3 lists the women supporting Jesus: 'Joanna, the wife of Chuza (Chouza), Herod's steward, and Susanna, and many others, who provided for them out of their means.' The multilingual glosses preserve the name—Spanish 'Cuzá,' French 'Chuza.' Chuza's position as Herod's household manager makes his wife's discipleship striking: the gospel penetrated the household of the ruler who had beheaded John the Baptist and would later mock Jesus at his trial. PROPER NAMES (PERSONAL)

en: of-Chouzas | **es:** de-Chouzâ | **fr:** Chuza | **de:** Χουζᾶ Luke 8:3

χράω G5530 *V-PPM/P-NMP* (11×)

To use, make use of, employ; also to treat or deal with someone in a particular manner

A versatile middle-voice verb covering the practical employment of things and the manner of treating persons. Paul uses it repeatedly when discussing apostolic rights—asking whether he has 'made use of' his authority (1 Cor 9:12, 15) or urging believers to 'use' the world without being absorbed by it (1 Cor 9:18; 1 Cor 7:31). In Acts 27:17 sailors 'use' supporting cables to undergird the ship. A subtler interpersonal sense emerges in Acts 27:3, where Julius the centurion 'treated' Paul kindly. Spanish distinguishes 'usar' for instrumental use from 'tratar' for personal treatment, while French unifies both under 'utiliser.'

1. use, make use of (10×) To use, make use of, or employ something for a practical purpose. Paul frequently deploys this sense when discussing apostolic rights and freedoms: he chose not to 'make use of' his right to material support (1 Cor 9:12, 15, 18) and counsels believers to 'use' the world as though not engrossed by it (1 Cor 7:31). Sailors 'use' cables to brace a storm-tossed ship (Acts 27:17). The slave who can gain freedom is told to 'make use of' the opportunity (1 Cor 7:21). Spanish 'usar,' German 'gebrauchen,' and French 'utiliser' all reflect this straightforward instrumental sense. POSSESSING AND HAVING

en: I-might-use, did-I-use, did-we-use | **es:** he-usado, usa, usaban | **fr:** utiliser, χρῆται, χρῶ | **de:** gebrauchen, ἐχρῶντο Acts 27:17; 1Cor 7:21; 1Cor 7:31; 1Cor 9:12; 1Cor 9:15

2. treat, deal with (1×) To treat or deal with a person in a particular way. In Acts 27:3 the centurion Julius 'treated' Paul with kindness, allowing him to visit friends at Sidon. This interpersonal extension focuses not on employing a thing but on the manner of handling a relationship. Spanish 'tratando' captures this nuance precisely, distinguishing it from the instrumental 'usar' of the primary sense. DOING AND MAKING

en: having-treated | **es:** tratando | **fr:** utiliser | **de:** χρησάμενος Acts 27:3

χράω G5531 *V-AMA-2S* (1×)

to lend, grant temporary use of something (second aorist middle imperative)

In its New Testament usage, this verb means to lend or grant someone temporary use of something they need. The lexicon's epic citations show older meanings like 'fall upon,' 'attack,' or 'conceive a desire,' but Luke 11:5 employs the term in its more developed sense of lending. The parable context—a friend asking to borrow bread at midnight—illustrates the principle of persistent prayer through the analogy of neighborly obligation. Though the verb could carry forceful connotations in Homer, here it simply describes the act of lending out resources to meet another's urgent need.

(1×) Luke 11:5 uses this aorist imperative in Jesus' parable about a friend requesting bread at midnight: 'lend me three loaves.' The multilingual glosses ('lend,' 'préstame,' 'prêter') converge on this lending/borrowing semantic, reflecting the common commercial and social practice of temporary resource transfer. While LSJ documents older meanings involving attack or desire, the New Testament occurrence clearly reflects the verb's economic sense of granting temporary use, which fits naturally within the parable's lesson about persistent asking and generous giving. GIVING AND BESTOWING

en: lend | **es:** préstame | **fr:** prêter | **de:** χρῆσόν Luke 11:5

χρεία G5532 *N-AFS* (49×)

need, necessity, lack — a state of requiring what is absent, or the service/task that must be done

Chreia denotes the condition of needing something — whether spiritual, physical, or practical — and by extension the thing needed or the service rendered. Jesus declares that 'those who are well have no need of a physician' (Matt 9:12), the Father 'knows what you need before you ask' (Matt 6:8), and the early church distributed 'as any had need' (Acts 2:45; 4:35). Paul expands the word into the theology of mutual dependence within the body of Christ: 'the eye cannot say to the hand, I have no need of you' (1 Cor 12:21). Occasionally chreia shades toward 'task' or 'service' — the Lord 'has need of' the colt (Matt 21:3). Spanish 'necesidad,' French 'besoin,' and German 'Bedarf' all capture this core sense of lack pressing toward fulfillment.

need, necessity, lack (49×) A state of requiring something that is lacking, the thing required, or the service to be rendered. Spans Jesus' pronouncement that the healthy need no physician (Matt 9:12), the divine foreknowledge of human needs (Matt 6:8 'your Father knows what you need'), the early community's radical sharing (Acts 2:45 'as any had need'), and Paul's ecclesiology of mutual dependence (1 Cor 12:21). In a few passages the sense tilts toward 'business' or 'errand' (Acts 6:3 'this task'). All 49 occurrences orbit this unified semantic of necessity-and-supply. NECESSITY AND NEED

en: need | **es:** necesidad | **fr:** besoin | **de:** Bedarf Matt 3:14; Matt 6:8; Matt 9:12; Matt 14:16; Matt 21:3

χρεωφειλ-έτης G5533 *N-NMP* (2×)

debtor, one who owes money or goods

χρεωφειλέτης (from χρέος 'debt' + ὀφείλω 'owe') denotes someone who owes a debt, a debtor. Jesus uses it twice in parables about forgiveness. In Luke 7:41, he tells Simon the Pharisee: 'A certain moneylender had two debtors (χρεωφειλέται). One owed five hundred denarii, and the other fifty'—setting up a story about differing magnitudes of debt and forgiveness. In Luke 16:5, the unjust steward calls his master's debtors (χρεοφειλετῶν) and reduces their bills, trying to secure future favors. Both contexts use financial debt to illustrate spiritual or relational realities.

(2×) Both uses appear in Jesus' parables employing financial debt as metaphor. Luke 7:41 uses χρεωφειλέται in a story about forgiveness

—the one forgiven more loves more. Luke 16:5 uses it in a story about shrewd use of resources. The French débiteur and Spanish deudores straightforwardly mean 'debtors.' Jesus regularly uses debt imagery to teach about sin, forgiveness, and accountability—we are all debtors before God, differing only in the magnitude of what we owe and have been forgiven. INTEREST USURY

en: debtors | **es:** deudores | **fr:** débiteur | **de:** χρεοφειλέται, χρεοφειλετῶν Luke 7:41; Luke 16:5

χρή G5534 *V-PIA-3S* (1×)

it is necessary, one ought, it is proper or fitting

Chrē is an impersonal verb meaning 'it is necessary' or 'one ought,' expressing moral or practical necessity. James uses it when addressing the inconsistency of blessing God while cursing people: 'From the same mouth come blessing and cursing. My brothers, these things ought not to be so.' The impersonal verb conveys moral necessity—what must or must not be the case. Just as a spring cannot produce both fresh and salt water, a redeemed tongue should not produce both praise and curse. The necessity James expresses is rooted in the nature of Christian transformation and the incompatibility of blessing God while cursing his image-bearers.

(1×) It is necessary, it ought (not), expressing moral or practical necessity. James 3:10 rebukes verbal inconsistency: 'From the same mouth come blessing and cursing. My brothers, these things ought not to be so (ou chrē).' The multilingual glosses—Spanish 'conviene,' German 'es ist nötig,' English 'ought'—all express necessity. James's point is that verbal contradiction reveals unredeemed character: blessing God while cursing people is morally impossible for those truly transformed by grace. The spring metaphor (3:11) reinforces the necessary consistency. NECESSITY AND OBLIGATION

en: ought | **es:** conviene | **fr:** χρή | **de:** es-ist-noetig Jas 3:10

χρήζω G5535 *V-PIA-1P* (5×)

to need, have need of, require — expressing want or necessity

Chrezo expresses the state of needing or requiring something, built on the impersonal chre ('it is necessary'). In Jesus' teaching, it appears in his reassurance that the Father already knows what his followers need before they ask (Matt 6:32; Luke 12:30), removing anxiety from the equation of provision. Luke uses it of a persistent neighbor who has need at midnight (Luke 11:8). Paul employs it when commending Phoebe, asking the Roman church to assist her in whatever matter she may need (Rom 16:2), and rhetorically asking whether he needs letters of recommendation (2 Cor 3:1). The Spanish 'necesitar' and French 'avoir besoin' closely mirror this sense of genuine requirement.

(5×) To have need of, to require — denoting a genuine lack or necessity that calls for supply or assistance. Jesus uses it to assure disciples that their heavenly Father knows their material needs (Matt 6:32; Luke 12:30). It also describes a neighbor's midnight need (Luke 11:8), Phoebe's need for practical help from the Roman congregation (Rom 16:2), and Paul's rhetorical question about needing commendatory letters (2 Cor 3:1). All 5 occurrences express straightforward necessity, confirmed by uniform translations: Spanish 'necesitar,' French 'avoir besoin,' German 'beduerfen.' NECESSITY AND NEED

en: do-we-need, he-needs, she-may-need | **es:** necesita, necesitamos, necesite | **fr:** avoir-besoin | **de:** beduerfen, χρῄζει, χρῄζετε Matt 6:32; Luke 11:8; Luke 12:30; Rom 16:2; 2Cor 3:1

χρῆμα G5536 *N-GNP* (7×)

Money, wealth, riches — goods measured in monetary value, from property and possessions to currency itself.

Chrēma derives from chraomai ('to use, to need') and originally meant 'a thing one needs.' In the New Testament, its plural chrēmata consistently denotes money or wealth. The word appears in two distinct but related settings: concrete financial transactions and teaching about wealth's spiritual danger. In Acts, it describes actual money — the proceeds of Barnabas's sold field (4:37) and Simon Magus's attempt to purchase the Holy Spirit (8:18-20). In the Synoptic Gospels, Jesus uses it in his sobering declaration about how hard it is for those who have riches to enter the kingdom of God (Mark 10:23-24; Luke 18:24).

1. (4×) Money as a concrete medium of exchange in specific transactions. In Acts 4:37, Barnabas lays chrēmata at the apostles' feet after selling a field; in Acts 8:18-20, Simon offers money for spiritual power and is sharply rebuked. Spanish 'dinero' and French 'bien' reflect this transactional, tangible sense. Felix in Acts 24:26 hoped Paul would offer him a bribe — chrēmata functioning as the currency of corruption. SILVER AND MONEY

en: money | **es:** dinero | **fr:** bien | **de:** χρήματα, χρημάτων, χρῆμα Acts 4:37; Acts 8:18; Acts 8:20; Acts 24:26

2. (3×) Riches or wealth as a general condition, often in moral or spiritual discourse. Jesus warns in Mark 10:23-24 and Luke 18:24 that those possessing chrēmata face particular difficulty entering God's kingdom. Spanish 'riquezas' and French 'argent' capture the broader sense of accumulated wealth rather than a single sum. The shift from concrete money to abstract 'riches' mirrors the passage from narrative (Acts) to didactic teaching (Synoptics). MIXED MULTITUDE

en: riches | **es:** riquezas | **fr:** argent | **de:** Geld, χρήματα Mark 10:23; Mark 10:24; Luke 18:24

χρημᾰτ-ίζω G5537 *V-RPM/P-NNS* (9×)

To warn or instruct by divine revelation; also, to be publicly called or designated by a name or title.

A remarkably versatile verb whose two New Testament senses seem worlds apart—yet both originate in official, authoritative communication. In its primary biblical usage, God 'divinely warns' or 'reveals' something to a person: the Magi are warned in a dream not to return to Herod (Matt 2:12), and Moses is instructed when building the tabernacle (Heb 8:5). French 'divinement averti' beautifully captures the supernatural origin of the communication. The second sense, 'to be called' or 'to bear a name,' appears when the disciples are first 'called' Christians at Antioch (Acts 11:26) and when a remarried woman 'will be called' an adulteress (Rom 7:3). The common thread is public, official designation—whether from heaven or from society.

1. to warn or instruct divinely (7×) To receive or deliver a divine communication, oracle, or warning from God. Used of the Magi warned in a dream (Matt 2:12), Joseph instructed to avoid Judea (Matt 2:22), Simeon assured he would see the Messiah (Luke 2:26), Cornelius directed to send for Peter (Acts 10:22), Noah warned about the coming flood (Heb 11:7), and Moses instructed about the tabernacle pattern (Heb 8:5). French 'averti divinement' and Spanish 'advertido divinamente' preserve the supernatural source that distinguishes this from ordinary instruction. CALLING AND NAMING

en: having-been-revealed, having-been-warned, warning | **es:** fue-advertido, fue-instruido, habiendo-sido-advertido | **fr:** averti-divinement, avertir-divinement, divinement-averti | **de:** goettlich-anweisen, κεχρηματισμένον, χρηματισθέντες Matt 2:12; Matt 2:22; Luke 2:26; Acts 10:22; Heb 8:5

2. to be called, bear a name (2×) To be publicly called, designated, or known by a name or title. In Acts 11:26 the disciples were first 'called' (chrēmatisai) Christians at Antioch—an official, public designation. In Rom 7:3 a woman will 'be called' (chrēmatisei) an adulteress if she lives with another man while her husband lives. Spanish 'ser llamado' and French 'être appelé' capture the public-designation nuance. The underlying idea of authoritative pronouncement links this to the divine-warning sense: in both cases, a binding label or instruction is formally issued. CALLING AND NAMING

en: she-will-be-called, to-be-called | **es:** fueron-llamados, será-llamada | **fr:** avertir-divinement | **de:** goettlich-anweisen, χρηματίσαι Acts 11:26; Rom 7:3

χρημᾰτ-ισμός G5538 *N-NMS* (1×)

divine oracle, response from God

A rare term appearing only in Romans 11:4, where Paul recalls God's response to Elijah's complaint. The Greek root relates to business transactions and official pronouncements, but here it carries the specialized sense of a divine oracle or authoritative word from

God. Paul uses it to introduce God's counter-declaration that 7,000 had not bowed to Baal—heaven's official answer to the prophet's despair. The multilingual evidence (divine-response, respuesta-divina, réponse-divine) consistently captures this sense of authoritative communication from the throne.

(1×) In Romans 11:4, this denotes God's sovereign reply to Elijah—not merely information but an authoritative decree that corrects the prophet's perspective. The context emphasizes divine initiative: God speaks, and reality is redefined. Cross-linguistic renderings emphasize the official, revelatory nature of this communication, distinguishing it from ordinary prophecy. This is heaven's formal response to human petition or complaint. **REVELATION MANIFESTATION**

en: divine-response | **es:** respuesta-divina | **fr:** réponse-divine | **de:** goettliche-Antwort Rom 11:4

χρήσῐμ-ος G5539 *Adj-ANS* (1×)

useful, profitable, serviceable, beneficial

Chrēsimos means useful, serviceable, or beneficial—that which serves a good purpose. Paul uses it in his instruction to Timothy about foolish controversies: avoid them, he says, 'for they are unprofitable and worthless,' implying by contrast that Timothy should pursue what is useful for building up the church. The word appears only once in the New Testament, but it echoes a practical concern throughout Paul's letters: ministry should be useful, edifying, constructive, not wasted on pointless disputes. The criterion is utility for the gospel and the church's growth.

(1×) Useful, profitable, beneficial for a purpose. Paul warns Timothy in 2 Timothy 2:14 about 'quarreling about words, which does no good but only ruins the hearers,' implying the need for what is useful (chrēsimon). The multilingual glosses—Spanish 'útil,' German 'nützlich,' English 'useful'—all convey serviceability. The term sets a pragmatic standard for ministry: does it build up the church and advance the gospel, or does it merely generate controversy? Paul consistently urges focus on what is constructive and edifying. **PROFIT AND BENEFIT**

en: useful | **es:** cosa-útil | **fr:** χρήσιμον | **de:** nuetzlich 2Tim 2:14

χρῆσις G5540 *N-AFS* (2×)

use, usage, function, sexual intercourse

χρῆσις denotes the use or employment of something, what one does with it. It can refer to general usage, but in the New Testament it appears specifically in contexts of sexual conduct. Romans 1:26-27 uses it twice in Paul's description of humanity's rebellion against God. Verse 26 speaks of women exchanging 'natural relations (τὴν φυσικὴν χρῆσιν) for those that are contrary to nature,' and verse 27 describes men likewise abandoning 'natural relations (τὴν φυσικὴν χρῆσιν) with women.' Here χρῆσις refers to sexual use or intercourse, and Paul argues that same-sex relations constitute a departure from God's created design for human sexuality.

(2×) Both occurrences appear in Romans 1:26-27, where Paul describes the sexual dimension of humanity's exchange of truth for lies. The 'natural χρῆσις' refers to sexual relations aligned with created design (male-female); departing from this constitutes rebellion against the Creator. The French usage preserves the sense of use or practice. Paul's argument is theological: sexual conduct is not morally neutral but reflects one's relationship with God and recognition (or rejection) of his created order. **CUSTOM AND PRACTICE**

en: use | **es:** uso | **fr:** usage | **de:** Gebrauch Rom 1:26; Rom 1:27

χρηστεύομαι G5541 *V-PIM/P-3S* (1×)

to be kind, to show kindness, to act graciously

Chrēsteuomai means to be kind, to show kindness or graciousness in action. Paul uses it in his famous description of love: 'Love is patient and kind; love does not envy or boast; it is not arrogant.' Kindness here is active and relational, not mere sentiment. The verb appears only in this passage in the New Testament, placed immediately after patience as the second defining characteristic of Christian love. Kindness means acting for another's good, showing grace in word and deed, treating others with gentleness and consideration even when not deserved.

(1×) To be kind, to act with kindness or graciousness. Paul's love chapter declares in 1 Corinthians 13:4: 'Love is patient, love is kind (chrēsteuetai); it does not envy, it does not boast, it is not proud.' The multilingual glosses—Spanish 'es bondadoso,' German 'freundlich sein,' English 'is kind'—all capture active graciousness. This is not passive niceness but active kindness, treating others with grace and consideration. Paul places it second in his list of love's characteristics, right after patience. **GRACE AND COMPASSION**

en: is-kind | **es:** es-bondadoso | **fr:** χρηστεύεται | **de:** freundlich-sein 1Cor 13:4

χρηστο-λογία G5542 *N-GFS* (1×)

smooth talk, flattering speech, fine-sounding words used to deceive

Chrēstologia combines 'useful/pleasant' (chrēstos) with 'word' (logos) to mean smooth or flattering speech, fine-sounding words that deceive. Paul warns the Romans to 'watch out for those who cause divisions and create obstacles contrary to the doctrine you have been taught; avoid them. For such persons do not serve our Lord Christ, but their own appetites, and by smooth talk and flattery they deceive the hearts of the naive.' The compound term captures the dangerous attractiveness of false teaching: it sounds good, seems reasonable, appeals to the ear, but leads astray from truth. Pleasant words can mask poisonous doctrine.

(1×) Smooth or flattering speech, fine-sounding words used to deceive. Paul warns in Romans 16:18 about false teachers: 'by smooth talk (chrēstologias) and flattery they deceive the hearts of the naive.' The multilingual glosses—Spanish 'palabras suaves,' French 'belles paroles,' German 'Schönrednerei,' English 'smooth talk'—all capture deceptive pleasantness. The term indicates speech that sounds good but misleads, appealing rhetoric that masks false doctrine. Paul urges vigilance against those who use verbal charm to draw people away from apostolic teaching. **DECEPTION AND BEGUILING**

en: smooth-talk | **es:** palabras-suaves | **fr:** belles-paroles | **de:** Schoenrednerei Rom 16:18

χρηστός G5543 *Adj-NMS* (7×)

Kind, benevolent, gracious; good, pleasant, wholesome in quality; easy or well-fitting (of a yoke).

An adjective whose warmth pervades its every use, chrestos describes the character of a God who is kind to the ungrateful (Luke 6:35), the goodness that should lead to repentance (Rom 2:4), and the mutual kindness believers owe one another (Eph 4:32). Applied to wine, it means 'good' — well-aged and pleasant to drink (Luke 5:39). Its most famous appearance is in Jesus's invitation: 'My yoke is chrestos' (Matt 11:30) — not harsh but well-fitting, comfortable, custom-shaped for the bearer. Spanish distinguishes 'bondadoso' (kindly) from 'bueno' (good) from 'fácil' (easy), mapping the three senses precisely.

1. kind, benevolent, gracious (3×) Kind, benevolent, gracious — describing God's character or the disposition believers should cultivate. God is chrestos toward the ungrateful and evil (Luke 6:35); his kindness (chrestotes, the related noun) leads to repentance (Rom 2:4); and believers are to be chrestoi toward one another (Eph 4:32). Spanish 'bondadoso' and French 'bienveillant' both foreground the active goodwill rather than mere niceness. **MORAL GOODNESS**

en: kind, kindness | **es:** benévolos, bondadoso | **fr:** bienveillant, bon | **de:** guetig, χρηστός Luke 6:35; Rom 2:4; Eph 4:32

2. good, pleasant, wholesome (3×) Good, pleasant, wholesome — describing quality or character that is sound and desirable. Old wine is 'good' (Luke 5:39), bad company corrupts 'good' morals (1 Cor 15:33), and believers have 'tasted that the Lord is good' (1 Pet 2:3, quoting Ps 34:8). Spanish 'bueno' and French 'bon' render this straightforwardly. The range from wine to ethics shows chrestos evaluating intrinsic quality, not just moral virtue. **MORAL GOODNESS**

en: good | **es:** buenas, bueno | **fr:** bienveillant, bon | **de:** guetig, χρηστός Luke 5:39; 1Cor 15:33; 1Pet 2:3

3. easy, comfortable (1×) Easy, comfortable, well-fitting — describing a yoke or burden that does not chafe. Used only in Matt 11:30, where Jesus says 'my yoke is chrestos.' The original sense of the word — 'serviceable, useful, well-made' — comes through here: a yoke crafted by a skilled carpenter fits the animal perfectly. Spanish 'fácil' captures the experiential lightness, while German and French translations stay closer to the 'good/kind' gloss, underplaying the ergonomic metaphor. MORAL GOODNESS

en: easy | **es:** fácil | **fr:** bon | **de:** χρηστὸς Matt 11:30

χρηστότης G5544 *N-NFS* (10×)

Kindness, goodness, generosity — moral excellence expressed as benevolent, gracious dealing toward others

The noun χρηστότης (chrestotes) denotes kindness, goodness, or generosity — a quality that is simultaneously moral virtue and active beneficence. Paul uses it as a divine attribute: God's kindness leads to repentance (Rom 2:4), his kindness and severity stand in deliberate tension (Rom 11:22), and his surpassing kindness toward us in Christ Jesus is displayed for all ages (Eph 2:7; Tit 3:4). It also appears as a fruit of the Spirit (Gal 5:22) and a mark of authentic apostolic ministry (2 Cor 6:6). The word's background in Hellenistic moral philosophy — where chrestotes described the ideal ruler's benevolence — enriches Paul's portrait of God. Spanish 'bondad/benignidad' and French 'bonté' capture both the moral and relational dimensions.

kindness (10×) Kindness, goodness, or generous benevolence, used predominantly of God's character and secondarily as a Christian virtue. As a divine attribute it leads sinners to repentance (Rom 2:4), stands in tension with divine severity (Rom 11:22), and is displayed eschatologically in Christ (Eph 2:7; Tit 3:4). As a human virtue it appears among the fruits of the Spirit (Gal 5:22), in Paul's apostolic self-description (2 Cor 6:6), and in ethical exhortation (Col 3:12). Spanish 'bondad/benignidad,' French 'bonté,' and German 'Güte/Freundlichkeit' all reflect its blend of moral excellence and active generosity. MORAL GOODNESS

en: kindness | **es:** benignidad, bondad | **fr:** bonté | **de:** Guete Rom 2:4; Rom 3:12; Rom 11:22

χρῖσμα G5545 *N-ANS* (3×)

anointing, unction; spiritual grace or empowerment through the Holy Spirit

This noun refers to an anointing or unction, but in the New Testament it carries exclusively spiritual meaning. In 1 John 2:20, 27 (three occurrences), the 'anointing' is the gift of the Holy Spirit that teaches believers and enables them to discern truth from error. John writes, 'You have an anointing from the Holy One,' and 'the anointing which you have received from Him abides in you.' This spiritual anointing parallels Old Testament practices where priests and kings were physically anointed with oil, but now signifies the indwelling presence and teaching ministry of the Spirit for all believers.

(3×) The translations reflect the term's specialized spiritual sense: English 'anointing,' Spanish 'unción,' French preserves the Greek 'χρῖσμα,' German 'Salbung' (anointing). All three occurrences appear in 1 John 2, where the anointing represents the Holy Spirit's indwelling presence that teaches believers all things and guards them from deception by antichrists. This 'anointing from the Holy One' (v. 20) enables believers to know the truth and detect false teaching, fulfilling Jesus' promise of the Spirit as teacher and guide. GEOGRAPHY AND SPACE

en: an-anointing, anointing | **es:** unción | **fr:** χρῖσμα | **de:** Salbung 1John 2:20; 1John 2:27

χριστιᾱνός G5546 *N-NMS* (3×)

Christian; a follower of Christ, one belonging to the Messiah

This term designates a follower of Jesus Christ. The word itself means 'belonging to Christ' or 'partisan of Christ,' formed with the Latin suffix '-ianus' indicating allegiance or association. Acts 11:26 records that 'the disciples were first called Christians in Antioch,' likely as a designation by outsiders. When Agrippa says to Paul, 'You almost persuade me to become a Christian' (Acts 26:28), he uses the term as others would recognize it. In 1 Peter 4:16, Peter writes that suffering 'as a Christian' is no shame but an opportunity to glorify God. The name identifies believers with their crucified and risen Lord.

(3×) The term translates consistently: English 'Christian,' Spanish 'cristiano/cristianos,' French 'chrétien,' German preserves the Greek 'Χριστιανούς/Χριστιανὸν.' Acts 11:26 marks the first use of the name at Antioch, where Gentile believers formed a distinct community. Acts 26:28 shows it was recognizable even to Roman officials like Agrippa. 1 Peter 4:16 encourages believers not to be ashamed of suffering under this name, but to glorify God—the term had become a badge of identity worth persecution. FOLLOWING AND DISCIPLESHIP

en: Christian, Christians, a-Christian | **es:** Cristianos, cristiano | **fr:** chrétien, Χριστιανός | **de:** Christ, Χριστιανούς, Χριστιανὸν Acts 11:26; Acts 26:28; 1Pet 4:16

χριστός G5547 *N-GMS* (540×)

Christ, Messiah — the Anointed One, used as title and proper name for Jesus of Nazareth

Christos ('anointed one') translates the Hebrew mashiach and appears 540 times in the New Testament, functioning both as a messianic title and as a virtual proper name. In its titular use ('the Christ,' Matt 16:16), it carries the full weight of Old Testament anointing theology — the consecration of kings, priests, and prophets. In its name-like usage ('Jesus Christ,' 'Christ Jesus'), particularly dominant in Paul's letters, it has become so fused with the personal name that the anointing theology recedes into the background. The multilingual evidence — Spanish 'Christos,' French 'Christ,' German 'Christus' — shows remarkable consistency as a loanword rather than a translated concept.

Christ, Messiah, Anointed One (540×) The substantivized Greek adjective meaning 'anointed,' serving in the NT both as the messianic title ('the Christ,' Matt 2:4) and as a proper name tightly bound to Jesus ('Jesus Christ,' Rom 1:1). Translates Hebrew mashiach and carries connotations of royal and priestly consecration. All 540 occurrences point to a single referent — Jesus of Nazareth — whether in confessional formulas (Matt 16:16), kerygmatic proclamation (Acts 2:36), or epistolary salutation (Phil 1:1). ANOINTING AND SMEARING

en: Christ, Christos | **es:** Christé, Christós | **fr:** Christ | **de:** Christus Matt 1:16; Matt 1:18; Matt 2:4; Matt 11:2; Matt 16:16

χρίω G5548 *V-AIA-2S* (5×)

to anoint — to consecrate or commission by applying oil, signifying divine appointment

Chrio is the verb from which Christos ('the Anointed One') derives, and every New Testament occurrence carries a strong theological charge. It appears 5 times, each referring to God's act of anointing: Jesus reads Isaiah's declaration 'the Spirit of the Lord has anointed me' in the Nazareth synagogue (Luke 4:18); the early church confesses that God anointed Jesus of Nazareth with the Holy Spirit (Acts 4:27; 10:38); Paul speaks of God anointing believers into Christ (2 Cor 1:21); and Hebrews cites Psalm 45, 'God has anointed you with the oil of gladness' (Heb 1:9). Spanish 'ungir' and German 'salben' both preserve the concrete image of oil applied to a person set apart.

(5×) To anoint as an act of divine consecration and commissioning, always with God as the implied or explicit agent. Describes the Spirit's anointing of Jesus for his prophetic mission (Luke 4:18), God's designation of Jesus as the Holy Servant-Messiah (Acts 4:27; 10:38), God's anointing of believers who are established in Christ (2 Cor 1:21), and the exaltation-anointing of the Son with the oil of gladness above his companions (Heb 1:9). All 5 NT uses carry a Christological or pneumatological weight, as confirmed by the Spanish 'ungir,' French 'oindre,' and German 'salben.' ANOINTING

AND SMEARING

en: anointed, having-anointed, he-anointed | **es:** que-ungió, ungiste, ungió | **fr:** oindre, salben | **de:** salben, ἔχρισέν, ἔχρισας Luke 4:18; Acts 4:27; Acts 10:38; 2Cor 1:21; Heb 1:9

χρον-ίζω G5549 *V-PPA-GMS* (5×)

to delay, tarry, take a long time — to be slow in coming or to linger beyond expectation

Chronizo means to take time, to delay, or to tarry, derived from chronos ('time'). In the New Testament it appears exclusively in contexts of anticipated arrival — and the anxiety or complacency that waiting produces. The wicked servant says 'my master is delaying' and begins to abuse his fellow servants (Matt 24:48; Luke 12:45). The foolish virgins slumber because the bridegroom 'tarried' (Matt 25:5). The people wonder at Zechariah's delay in the temple (Luke 1:21). And Hebrews quotes Habakkuk: 'the coming one will come and will not delay' (Heb 10:37). Spanish 'tardar' and French 'tarder' share the same Latin root (tardare), neatly capturing the word's eschatological tension.

(5×) To take a long time, delay, or tarry beyond what is expected — always in contexts of waiting for someone's arrival. Used of the wicked servant's presumption that his master delays (Matt 24:48; Luke 12:45), the bridegroom who tarries while the virgins sleep (Matt 25:5), the crowd wondering at Zechariah's lingering in the temple (Luke 1:21), and the prophetic assurance that 'the one who is coming will not delay' (Heb 10:37). All 5 uses create eschatological or narrative suspense, confirmed uniformly by Spanish 'tardar,' French 'tarder,' and German 'saeumen.' DELAY AND TARRYING

en: Delays, delaying, delays | **es:** Tarda, tardando, tardar | **fr:** tarder | **de:** saeumen, Χρονίζει, χρονίζειν Matt 24:48; Matt 25:5; Luke 1:21; Luke 12:45; Heb 10:37

χρόνος G5550 *N-GMS* (54×)

time, period, duration — a measurable span of time, as distinct from a decisive moment (kairos)

Chronos denotes time as a quantifiable stretch or elapsed duration, standing in quiet contrast to kairos, which marks the ripe or decisive moment. Across its 54 New Testament occurrences, it measures waiting periods ('a long time,' Matt 25:19), elapsed spans ('how long has this been happening to him?,' Mark 9:21), and ages of ignorance now ended (Acts 17:30). Herod's interrogation of the Magi about the exact chronos of the star's appearing (Matt 2:7, 16) shows the word's affinity for datable, calculable intervals. The translations are strikingly uniform: Spanish 'tiempo,' French 'temps,' German 'Zeit' — all rendering the neutral, measurable sense of time.

time, period, duration (54×) Time conceived as a measurable extent, duration, or period — the stretch of time that can be long or short, counted or estimated, elapsed or anticipated. Covers temporal spans in narrative ('after a long time,' Matt 25:19), inquiries about duration (Mark 9:21), and theological periodization ('the times of ignorance,' Acts 17:30). Distinguished from kairos by its emphasis on quantity rather than quality, on the clock rather than the moment. All 54 occurrences share this single durational sense. TIME AND SEASONS

en: a-time, for-time, time | **es:** tiempo | **fr:** temps | **de:** Zeit Matt 2:7; Matt 2:16; Matt 25:19; Mark 2:19; Mark 9:21

χρονοτρῑβέω G5551 *V-ANA* (1×)

to spend time, to delay, to linger, to waste time

Chronotribeō means to spend time, to delay, or to linger, sometimes with the negative connotation of wasting time. Luke uses it in Acts when describing Paul's decision during his journey to Jerusalem: 'Paul had decided to sail past Ephesus, so that he might not have to spend time in Asia, for he was hastening to be at Jerusalem, if possible, on the day of Pentecost.' The verb captures Paul's sense of urgency and strategic time management: stopping in Ephesus would involve time-consuming visits and discussions that would delay his arrival in Jerusalem for the feast. Time is precious and must be used wisely for kingdom purposes.

(1×) To spend time, to delay, to linger. Acts 20:16 explains Paul's travel decision: 'Paul had decided to sail past Ephesus, so that he would not have to spend time (chronotribēsai) in Asia, for he was hurrying to be in Jerusalem, if possible, on the day of Pentecost.' The multilingual glosses—Spanish 'demorarse,' French 'endurer,' English 'to spend time'—all indicate time consumption. Paul's urgency to reach Jerusalem for Pentecost drove his decision to bypass Ephesus, avoiding the delays that pastoral visits would entail. DELAY AND TARRYING

en: to-spend-time | **es:** demorarse | **fr:** endurer | **de:** χρονοτριβῆσαι Acts 20:16

χρύσεος G5552 *Adj-NFS* (18×)

golden, made of gold — an adjective describing objects fashioned from or overlaid with gold

Chryseos (contracted chrysous) is the adjective meaning 'golden' or 'made of gold,' derived from chrysos ('gold'). Its 18 New Testament occurrences cluster overwhelmingly in two contexts: the description of tabernacle furnishings in Hebrews and the visionary imagery of Revelation. In Hebrews 9:4, the author catalogs the golden altar of incense and the ark of the covenant overlaid with gold, containing the golden pot of manna — three uses in a single verse evoking the splendor of Israel's most sacred space. Revelation deploys the adjective lavishly for the heavenly temple and its contents: golden lampstands (Rev 1:12, 20; 2:1), a golden sash on the Son of Man (Rev 1:13), golden crowns on the elders (Rev 4:4), golden bowls full of incense (Rev 5:8; 15:7), a golden altar before the throne (Rev 8:3), golden censers (Rev 8:3), and a golden measuring rod (Rev 21:15). The consistent luxury register — Spanish 'de oro,' French 'd'or,' German 'golden/gulden' — points to objects of ultimate sacred value and divine majesty.

(18×) Describing objects made of or overlaid with gold, used almost exclusively for sacred furnishings and heavenly visionary imagery. Hebrews 9:4 employs it three times for the tabernacle's golden altar, golden ark, and golden pot of manna. Revelation uses chryseos extensively for celestial worship objects: golden lampstands (Rev 1:12, 20; 2:1), the Son of Man's golden sash (Rev 1:13), golden crowns of the twenty-four elders (Rev 4:4), golden bowls of incense (Rev 5:8; 15:7), the golden altar before God's throne (Rev 8:3), and a golden measuring rod for the New Jerusalem (Rev 21:15). In 2 Timothy 2:20, Paul contrasts gold and silver vessels with wooden and earthen ones in a household metaphor for honorable and dishonorable service. The adjective uniformly evokes sacred magnificence and divine purity. GOLD (PRECIOUS METAL)

en: gold, golden | **es:** de-oro, de-oro, | **fr:** golden | **de:** golden 2Tim 2:20; Heb 9:4; Rev 1:12; Rev 1:13

χρῡσίον G5553 *N-NNS* (12×)

chrysion – gold; the precious metal, whether raw, refined, or fashioned into objects

The neuter noun chrysion ('gold') is a diminutive of chrysos but functions without diminutive force in Koine Greek, denoting gold in all its forms – raw metal, refined substance, coins, and crafted objects. Peter declares to the lame man, 'Silver or gold I do not have' (Acts 3:6), using chrysion for material wealth. Peter later compares faith tested by fire to gold that perishes despite being refined (1 Pet 1:7). Revelation employs it for golden crowns, bowls, and the adornment of Babylon (Rev 17:4; 18:16). The word also appears in exhortations about modest adornment (1 Pet 3:3) and the relative value of spiritual over material treasure. Spanish oro, French or, German Gold, and Arabic dhahab all converge on one undifferentiated sense.

gold (the precious metal) (12×) The precious metal gold in any form – raw, refined, coined, or fashioned into objects. Peter contrasts it with faith (1 Pet 1:7), declares his lack of it (Acts 3:6), and counsels against vain adornment with it (1 Pet 3:3). Revelation uses it for the trappings of Babylon (Rev 17:4; 18:16). Spanish oro, French or, and German Gold confirm a single semantic concept. GOLD (PRECIOUS METAL)

en: gold, of-gold, with-gold | **es:** con-oro, de-oros, oro | **fr:** or | **de:** Gold Acts 3:6; Acts 20:33; 1Tim 2:9; Heb 9:4; 1Pet 1:7

χρῡσο-δακτύλιος G5554 *Adj-NMS* (1×)

wearing a gold ring, adorned with gold finger ring

Chrysodaktylios is a compound adjective meaning 'gold-ringed' or 'wearing a gold ring,' combining 'gold' (chrysos) with 'finger' (daktylos). James uses it to illustrate the sin of showing partiality in the church: 'if a man wearing a gold ring and fine clothing comes into your assembly, and a poor man in shabby clothing also comes in, and if you pay attention to the one who wears the fine clothing..., have you not then made distinctions among yourselves?' The gold ring marked wealth and status in the Greco-Roman world, and James condemns any favoritism based on such external markers. God's assembly should be radically egalitarian, judging by faith rather than by social status symbols.

(1×) Wearing a gold ring, gold-ringed. James 2:2 illustrates partiality: 'if a man wearing a gold ring (chrysodaktylios) and fine clothing comes into your assembly, and a poor man in shabby clothing also comes in, and you show favoritism to the one wearing fine clothes...' The multilingual glosses—Spanish 'con anillo de oro,' German 'mit goldenem Ring,' English 'gold-ringed'—all identify the wealth marker. The gold ring signaled social status and prosperity in the ancient world. James condemns showing deference based on such external symbols rather than treating all equally in Christ. **GOLD (PRECIOUS METAL)**

en: gold-ringed | **es:** con-anillo-de-oro | **fr:** χρυσοδακτύλιος | **de:** mit-goldenem-Ring Jas 2:2

χρυσό-λῐθος G5555 *N-NMS* (1×)

chrysolite, a golden-yellow precious stone (possibly modern topaz)

Chrysolithos means 'gold stone,' a golden-yellow precious stone, possibly what we call topaz today (though ancient gemstone identifications are sometimes uncertain). John lists it as the seventh foundation stone in his vision of the New Jerusalem's foundations. Each of the twelve foundation stones contributes a different color and luster to the city's beauty, together displaying the radiant glory of God's eternal dwelling. The golden hue of chrysolite adds warmth to the spectrum of jewels adorning the city's foundations, all reflecting the light of God's glory.

(1×) Chrysolite, a golden-yellow precious stone. Revelation 21:20 describes the New Jerusalem's foundations: 'the fifth onyx, the sixth carnelian, the seventh chrysolite (chrysolithos), the eighth beryl.' The multilingual glosses preserve the technical gemstone name—Spanish 'crisólito,' German 'Chrysolith,' English 'chrysolite.' This is the seventh of twelve foundation stones, each a different precious material. The golden color of chrysolite contributes to the city's radiant beauty, all reflecting the glory of God who dwells there with his people in the new creation. **GEMSTONES AND TARSHISH**

en: chrysolite | **es:** crisólito; | **fr:** Chrysolith | **de:** Chrysolith Rev 21:20

χρῡσό-πρᾰσος G5556 *N-NMS* (1×)

chrysoprase, a golden-green precious stone (variety of chalcedony)

Chrysoprasos combines 'gold' (chrysos) with 'leek' (prason), describing a golden-green precious stone, a variety of chalcedony with an apple-green color touched with golden tones. John lists it as the tenth foundation stone in the New Jerusalem's foundations. Like the other foundation stones, chrysoprase contributes its unique color to the city's brilliance, the varied hues together creating a spectrum of divine beauty. The combination of golden and green tones symbolizes both the preciousness of gold and the life-giving quality of green vegetation, though the primary emphasis is on the stone's contribution to the city's glorious appearance.

(1×) Chrysoprase, a golden-green precious stone. In Revelation 21:20 John describes the foundation stones: 'the ninth topaz, the tenth chrysoprase (chrysoprasos), the eleventh jacinth, the twelfth amethyst.' The multilingual glosses preserve the gemstone name—Spanish 'crisoprasa,' German 'Chrysopras,' English 'chrysoprase.' This is the tenth of twelve foundation stones. The golden-green color adds to the spectrum of hues adorning the New Jerusalem's foundations, all reflecting God's glory and the eternal beauty of his dwelling with redeemed humanity in the new creation. **GEMSTONES AND TARSHISH**

en: chrysoprase | **es:** crisoprasa; | **fr:** Chrysopras | **de:** Chrysopras Rev 21:20

χρῡσός G5557 *N-AMS* (10×)

Gold — the precious metal, whether as material substance, currency, or symbol of supreme value

The noun χρυσός (chrysos) refers to gold as a precious metal in its various ancient uses: as a material for sacred objects, as a medium of exchange, and as a measure of ultimate value. The Magi bring gold to the infant Jesus (Matt 2:11), ranking it first among their gifts. Jesus forbids the Twelve from carrying gold on their mission (Matt 10:9). The Pharisees' oath-casuistry about gold on the temple altar is exposed as absurd (Matt 23:16-17). Peter declares that believers were redeemed not with perishable things like gold and silver but with the precious blood of Christ (1 Pet 1:18). Spanish 'oro' and French 'or' are exact equivalents across all registers.

gold (10×) Gold as a precious metal, encompassing material gold used in gifts and sacred objects (Matt 2:11, the Magi's offering; Rev 17:4; 18:12, 16, Babylon's adornment), gold as currency or wealth (Matt 10:9, the mission charge; Acts 3:6; 20:33; 1 Pet 1:18), and gold in temple-oath arguments (Matt 23:16-17, gold of the temple versus the temple that sanctifies). James 5:3 warns that hoarded gold will corrode as testimony against the rich. Spanish 'oro,' French 'or,' and German 'Gold' all map directly, reflecting gold's universal cultural currency as the standard of supreme material value. **GOLD (PRECIOUS METAL)**

en: gold, of-gold, to-gold | **es:** a-oro, de-oro, oro | **fr:** or | **de:** Gold Matt 2:11; Matt 10:9; Matt 23:16; Matt 23:17

χρῡσόω G5558 *V-RPM/P-NFS* (2×)

to gild, overlay with gold, adorn with gold

χρυσόω means to gild or overlay with gold, to adorn something with gold plating or decoration. It appears only in Revelation, both times in John's vision of Babylon the great. Revelation 17:4 describes the woman (Babylon) as 'adorned with gold (κεχρυσωμένη χρυσίῳ) and jewels and pearls'—laden with expensive ornamentation. Revelation 18:16 laments: 'Alas, alas, for the great city that was clothed... adorned with gold (κεχρυσωμένη χρυσίῳ), with jewels, and with pearls!'—the perfect passive participle emphasizing her gilded state. The image is of ostentatious, excessive wealth and decoration—surface splendor masking inner corruption.

(2×) Both uses describe Babylon adorned with gold in Revelation's vision of the great harlot city. The κεχρυσωμένη state suggests being covered, overlaid, gilded with gold—external opulence. The German vergoldet ('gilded') captures the surface-level gold plating. John's vision critiques the seductive power of wealth and luxury—Babylon dazzles with gold and gems, but her golden exterior conceals spiritual adultery and blood-guilt. Gilding suggests surface beauty covering something less precious underneath. **GOLD (PRECIOUS METAL)**

en: having-been-gilded | **es:** adornada-con, adornada-de | **fr:** vergoldet | **de:** vergoldet Rev 17:4; Rev 18:16

χρώς G5559 *N-GMS* (1×)

skin, surface of the body

This term refers to the outer surface of the human body—the skin or flesh as a physical covering. In Acts 19:12, handkerchiefs and aprons that had touched Paul's skin were taken to the sick, and diseases left them. The multilingual evidence (English 'skin', Spanish 'cuerpo', French 'peau') confirms this physical, tactile sense of bodily surface contact, emphasizing the concrete, material nature of the healing objects.

(1×) The outer covering of the human body, the skin or surface flesh. Used in Acts 19:12 where Paul's personal items absorb healing power through direct contact with his bodily surface, illustrating early Christian belief in tactile transmission of divine power through

physical proximity. SKIN AND LEATHER
en: skin | **es:** cuerpo | **fr:** peau | **de:** χρωτὸς Acts 19:12

χωλός G5560 *Adj-NMP* (14×)

Lame, crippled — physically disabled in the legs or feet, unable to walk normally

Describes a person who is lame or crippled, specifically disabled in the legs or feet so as to be unable to walk normally. In the Gospels, chōlos appears prominently in Jesus' healing ministry: the lame walk alongside the blind seeing and the deaf hearing (Matt 11:5; 15:31), and crowds bring the lame to Jesus at the temple (Matt 21:14). The word also carries stark force in Jesus' warning that it is better to enter life lame than to be cast into Gehenna whole (Matt 18:8; Mark 9:45). In Acts, the healing of the man lame from birth at the Beautiful Gate (Acts 3:2; 14:8) becomes a landmark sign of apostolic authority. Spanish 'cojo,' French 'boiteux,' and German 'lahm' consistently render the same physical disability, confirming a single, stable sense.

lame, crippled (14×) Physically disabled in the feet or legs, unable to walk normally — describing a chronic or congenital condition rather than a temporary injury. Appears in healing catalogs where the lame walking is a sign of messianic fulfillment (Matt 11:5; 15:30-31; 21:14; Luke 7:22), in Jesus' hyperbolic warning about entering life maimed (Matt 18:8; Mark 9:45), and in apostolic healing narratives (Acts 3:2; 14:8). Multilingual renderings converge tightly (eng: lame, spa: cojo/cojos, fra: boiteux, deu: lahm), with no evidence of semantic subdivision across the 14 occurrences. LAME CRIPPLED
en: lame | **es:** a-cojos, cojo, cojos | **fr:** boiteux, lahm | **de:** lahm Matt 11:5; Matt 15:30; Matt 15:31; Matt 18:8; Matt 21:14

χώρα G5561 *N-AFS* (28×)

Region, country, or open land; a space defined by geography, cultivation, or territorial possession

In the New Testament, chora denotes a bounded expanse of land viewed from different angles: as a named region or district (the country of the Gadarenes, the region of Judea), as open farmland awaiting harvest (John 4:35), or as physical territory someone possesses or approaches (Luke 12:16; Acts 27:27). Spanish renders the regional sense as 'pais' or 'region,' while German distinguishes 'Gegend' (area) from 'Land' (country/land), reflecting the same spectrum the Greek holds in a single word.

1. region, country, district (24×) The predominant sense across all four Gospels and Acts: a geographical or administrative district, province, or country. Used for named territories like 'the country of the Gadarenes' (Mark 5:1) and broader regions like 'the region and shadow of death' (Matt 4:16). French 'contree' and Spanish 'region' both capture this bounded-territory nuance. EARTH AND LAND
en: a-country, country, region | **es:** país, región | **fr:** contrée, région | **de:** Gegend, Land Matt 2:12; Matt 4:16; Matt 8:28; Mark 1:5; Mark 5:1

2. field, countryside (2×) Open agricultural land or countryside, as in Jesus' exhortation to lift your eyes and look at the fields ripe for harvest (John 4:35) and the laborers' fields whose wages cry out (Jas 5:4). German 'Land' here carries the rural, cultivated sense distinct from the political-territory meaning. GEOGRAPHY AND SPACE
en: fields | **es:** campos | **fr:** Land, contrée | **de:** Land John 4:35; Jas 5:4

3. land, ground, territory (2×) Physical land or ground viewed as territory or material possession, as when a rich man's land produced abundantly (Luke 12:16) or sailors sensed they were approaching some land (Acts 27:27). The emphasis falls on the earth itself rather than on jurisdictional boundaries. EARTH AND LAND
en: land | **es:** tierra | **fr:** contrée, région | **de:** Gegend Luke 12:16; Acts 27:27

χωρ-έω G5562 *V-FNA* (10×)

To have room for, contain; to accept or receive (mentally/spiritually); to go, move, proceed.

A versatile Greek verb whose core image is spatial capacity – whether a vessel holds water or a place holds people. From physical containment (John 2:6, the stone jars each 'holding' twenty to thirty gallons), the meaning extends to intellectual and spiritual reception: can your heart make room for a hard teaching? (Matt 19:11-12). Paul appeals with the same metaphor in 2 Corinthians 7:2, 'Make room for us.' A third, older sense of physical movement – to go or proceed – appears when Jesus asks where food 'goes' (Matt 15:17) and when Peter says the Lord is patient, not wanting any to perish but all to 'come' to repentance (2 Pet 3:9). Spanish caber ('to fit') and German fassen ('to hold, grasp') both mirror the containment-to-comprehension arc.

1. have room for, contain (5×) Physical containment or spatial capacity – having room for something or being large enough to hold it. The six stone jars at Cana each 'held' two or three measures (John 2:6); the house could no longer 'contain' the crowd (Mark 2:2); the world itself could not 'contain' all the books (John 21:25). Spanish caber and German fassen both capture this concrete spatial sense. RECEIVING AND TAKING
en: has-place, have-room-for, holding | **es:** caber, cabiendo, contendría | **fr:** contenir | **de:** fassen, weicht Matt 19:11; Mark 2:2; John 2:6; John 8:37; John 21:25

2. accept, receive, make room for (3×) Figurative reception – accepting or welcoming a teaching, truth, or person into one's mind or heart. Jesus says 'not everyone can receive this word' about celibacy (Matt 19:11-12), and Paul pleads 'make room for us' (2 Cor 7:2). The shift from physical space to inner willingness is mirrored in French contenir, which spans both containment and composure. RECEIVING AND TAKING
en: Make-room-for, let-him-receive, to-receive | **es:** Haced-lugar, reciba, recibir | **fr:** contenir | **de:** fassen, weicht Matt 19:12; 2Cor 7:2

3. go, move, proceed (2×) Movement or progression from one place to another, retaining the verb's oldest classical sense of 'going forward.' Jesus asks where food 'goes' after eating (Matt 15:17), and Peter writes that the Lord is patient, wanting all to 'come' to repentance (2 Pet 3:9). Spanish llegar ('to arrive') and va ('goes') confirm the directional reading. RECEIVING AND TAKING
en: goes, to-come | **es:** llegar, va | **fr:** contenir, fassen | **de:** fassen, weicht Matt 15:17; 2Pet 3:9

χωρ-ίζω G5563 *V-PMM/P-3S* (13×)

To separate, divide; to depart or leave (especially in marriage); to set apart, designate

Drawing on the root chōris ('apart'), this verb covers both the act of putting asunder and the resulting state of being separated. Jesus' solemn declaration 'what God has joined together, let no one separate' (Matt 19:6; Mark 10:9) uses the transitive force, while Paul's instructions about marriage employ the intransitive sense of a spouse 'departing' (1 Cor 7:10–11, 15). In Romans 8:35, 39, Paul triumphantly asks what can 'separate us from the love of Christ'—nothing in all creation. The word takes a distinctive theological turn in Hebrews 7:26, where Christ our high priest is described as 'set apart from sinners.' Spanish distinguishes the active 'separar' from the reflexive 'apartarse,' mirroring the transitive-intransitive split.

1. depart, leave (intransitive) (8×) Intransitive: to depart, withdraw, leave—especially of marital separation. Paul instructs a wife not to 'separate from' her husband (1 Cor 7:10–11, 15), and Acts records departures: Saul leaving Damascus (Acts 1:4), Paul separating from Athens (Acts 18:1), and Aquila leaving Italy (Acts 18:2). Spanish 'apartarse / habiéndose separado' and German 'χωρίζεσθαι' use reflexive or middle forms reflecting the subject's own departure. SEPARATING AND DIVIDING
en: having-departed, he-was-separated, let-him-separate | **es:** apartarse, fue-separado, habiéndose-separado | **fr:** getrennt, séparé | **de:** getrennt, χωρίζεσθαι, χωρισθεὶς Acts 1:4; Acts 18:1; Acts 18:2; 1Cor 7:10; 1Cor 7:11

2. separate, divide (transitive) (4×) Transitive: to actively separate, divide, or put asunder. Jesus warns 'what God has joined, let no one separate' (Matt 19:6; Mark 10:9), and Paul asks rhetorically who shall 'separate us from the love of Christ' (Rom 8:35, 39). Spanish 'separar / separará' and French 'séparer' use the plain active voice, marking the external agent who divides. SEPARATING AND

DIVIDING
en: let-separate, to-separate, will-separate | **es:** separar, separará, separe | **fr:** séparer, séparé | **de:** getrennt, χωριζέτω Matt 19:6; Mark 10:9; Rom 8:35; Rom 8:39

3. set apart, designated (1×) Resultative or consecrative: to be set apart, designated for a role. Hebrews 7:26 describes Jesus as a high priest 'set apart from sinners'—not merely distant but consecrated to a holy station. Spanish 'separado' and German 'getrennt' use the past participle, emphasizing the completed state of sacred distinction rather than the act of dividing. SEPARATING AND DIVIDING
en: having-been-separated | **es:** separado | **fr:** getrennt | **de:** getrennt Heb 7:26

χωρ-ίον G5564 *N-ANS* (10×)
A place, piece of land, or estate; ranges from a named locality to a parcel of property that can be bought or sold.
A diminutive of chora ('region, country') that in practice carries no diminutive force, denoting anything from a named geographic spot to a substantial landed estate. In the Passion narratives, Gethsemane and Golgotha are each called a chorion—'a place called Gethsemane' (Matt 26:36; Mark 14:32)—emphasizing the locality itself. In Acts, the same word shifts decisively toward property: Judas's 'Field of Blood' (Acts 1:18–19), Ananias and Sapphira's land (Acts 5:3, 8), and estates sold by early believers (Acts 4:34). Spanish mirrors this split precisely: 'lugar' for the geographic sense versus 'campo/terreno' for the property sense.

1. field, piece of land, estate (8×) A field, piece of land, or estate viewed as property that can be bought, sold, or owned. Dominant in the Acts narratives of the early church: Judas purchases a field with his blood money (Acts 1:18–19), Ananias and Sapphira sell their land and withhold proceeds (Acts 5:3, 8), and believers who own estates sell them for communal use (Acts 4:34). Also used of Jacob's plot near Sychar (John 4:5). Spanish 'campo/terreno' and English 'field/land' consistently mark the property dimension. GEOGRAPHY AND SPACE
en: a-field, field, land | **es:** -terreno, Campo, campo | **fr:** lieu, terrain | **de:** Feld, Ort John 4:5; Acts 1:18; Acts 1:19; Acts 4:34

2. place, spot, locality (2×) A place, spot, or named locality, emphasizing geographic setting rather than ownership. Used of Gethsemane (Matt 26:36; Mark 14:32), where the focus is on arriving at a particular spot for prayer, not on who owns the land. Spanish 'lugar/un-lugar' and French 'lieu' capture this purely spatial sense, in contrast to the property-laden vocabulary used for the Acts occurrences. GEOGRAPHY AND SPACE
en: a-place | **es:** lugar, un-lugar | **fr:** lieu | **de:** Feld, Ort Matt 26:36; Mark 14:32

χωρίς G5565 *Adv* (41×)
without, apart from, besides — preposition with genitive expressing separation, exclusion, or independence
Choris functions as both an adverb ('separately') and an improper preposition with the genitive ('without, apart from'), though the prepositional usage dominates in the New Testament. Paul and the author of Hebrews deploy it in theologically decisive ways: 'apart from the law, sin is dead' (Rom 7:8-9), 'without the shedding of blood there is no forgiveness' (Heb 9:22), and 'apart from faith it is impossible to please God' (Heb 11:6). John 15:5 uses it for the vine and branches imagery: 'apart from me you can do nothing.' The word also appears in counting formulas — 'five thousand men, besides women and children' (Matt 14:21; 15:38) — where it means 'not counting, in addition to.' Spanish 'sin' and French 'sans' capture the privative force; the additive sense ('besides') sometimes surfaces as Spanish 'aparte de.'

without, apart from (41×) An improper preposition with the genitive denoting separation, absence, or exclusion — 'without' or 'apart from.' Carries heavy theological freight in Paul and Hebrews: 'apart from law' (Rom 3:21; 7:8-9), 'without faith' (Heb 11:6), 'without the shedding of blood' (Heb 9:22). John 1:3 and 15:5 use it for absolute dependence on Christ. Also functions in counting exceptions: 'besides women and children' (Matt 14:21; 15:38). Spanish 'sin,' French 'sans,' and German 'ohne' uniformly confirm the privative core, while the additive 'besides' sense is contextually determined. WITHOUT AND APART FROM
en: apart-from, without | **es:** aparte, aparte-de, sin | **fr:** sans, sans- | **de:** ohne, ohne- Matt 13:34; Matt 14:21; Matt 15:38; Mark 4:34; Luke 6:49

χῶρος G5566 *N-AMS* (1×)
northwest wind, Corus
A specific wind from the northwest direction, known in Latin as Corus. In Acts 27:12, this wind is referenced in the description of a harbor that opens toward the southwest and northwest. The consistency across translations (English 'northwest', Spanish 'noroeste', French 'nord-ouest') reflects precise nautical terminology important to Luke's detailed account of Paul's perilous sea journey to Rome.

(1×) The northwest wind, a precise meteorological term used in ancient Mediterranean navigation. Acts 27:12 employs this technical vocabulary to describe the orientation of Fair Havens harbor in Crete, showing Luke's attention to authentic seafaring detail in Paul's voyage narrative. NORTH DIRECTION
en: northwest | **es:** noroeste | **fr:** nord-ouest | **de:** χῶρον Acts 27:12

ψάλλω G5567 *V-FIA-1S* (5×)
to sing praise, make music — to praise God with voice or stringed instrument
Psallo originally meant to pluck or twang a string, and by extension to play a stringed instrument and sing to its accompaniment. In the Septuagint it consistently translates Hebrew zamar ('to make music in praise'). By New Testament times the emphasis has shifted to vocal praise, though the instrumental resonance never fully disappears. Paul pairs it with 'singing' in Ephesians 5:19 and commits to singing praise with both spirit and mind (1 Cor 14:15). James asks whether anyone is cheerful and directs them to 'sing praise' (Jas 5:13). The Spanish 'cantar salmos' and German 'lobsingen' both point to musical worship as the core sense.

(5×) To sing praises or make music to God, originally implying the plucking of strings but in NT usage primarily denoting vocal worship and psalm-singing. Paul quotes Psalm 18:49 declaring 'I will sing praise among the nations' (Rom 15:9), commits to singing with the spirit and with the mind (1 Cor 14:15), and exhorts believers to make melody in their hearts to the Lord (Eph 5:19). James prescribes it as the natural response to cheerfulness (Jas 5:13). All 5 occurrences center on doxological music directed toward God, as reflected in Spanish 'cantar salmos,' French 'chanter,' and German 'lobsingen.' SINGING AND MUSIC
en: I-will-sing, I-will-sing-praise, let-sing-praise | **es:** cantaré, cante-salmos, salmodiando | **fr:** chanter, lobsingen | **de:** lobsingen Rom 15:9; 1Cor 14:15; Eph 5:19; Jas 5:13

ψαλ-μός G5568 *N-GMP* (7×)
A psalm; a sacred song originally sung to stringed accompaniment, used for OT Psalms and Christian worship songs.
Greek psalmós originally referred to the twanging of a stringed instrument and came to denote a song sung to such accompaniment. In the New Testament it serves double duty: it names the biblical book of Psalms when Jesus and the apostles cite Scripture (Luke 20:42; Acts 1:20; Acts 13:33), and it describes a spontaneous worship song contributed during a Christian gathering (1 Cor 14:26). Spanish Salmos and French psaume are direct descendants of this Greek term, preserving the link between musical performance and sacred text.

psalm / sacred song (7×) A psalm or sacred song sung to stringed accompaniment — encompassing both references to the Old Testament book of Psalms as authoritative Scripture (Luke 20:42, 'David himself says in the book of Psalms'; Acts 13:33, 'as it is written in the second Psalm') and the practice of singing psalms in early Christian worship (1 Cor 14:26, 'each one has a psalm'). The etymological root in plucking strings (psallō) is preserved in Spanish Salmos and French psaume, both loanwords from this Greek original.

SONGS AND HYMNS
en: Psalms, a-psalm, of-Psalms | **es:** Salmos, con-salmos, de-Salmos | **fr:** psaume, ψαλμοῖς | **de:** Psalm, Ψαλμῶν, ψαλμοῖς Luke 20:42; Luke 24:44; Acts 1:20; Acts 13:33; 1Cor 14:26

ψευδ-άδελφος G5569 *N-DMP* (2×)

false brother, pretended Christian, fake believer

ψευδάδελφος (from ψευδής 'false' + ἀδελφός 'brother') denotes someone who falsely claims to be a Christian brother—a pretended believer, an infiltrator in the church. Paul uses it twice to describe dangers he faced in ministry. In 2 Corinthians 11:26, listing perils he endured, he includes 'danger from false brothers (ψευδαδέλφοις)'—people pretending to be fellow Christians while actually undermining the gospel. In Galatians 2:4, he describes how 'false brothers (ψευδαδέλφους) secretly brought in' spied on the freedom believers have in Christ, wanting to bring them into bondage. These were infiltrators, not genuine siblings in the faith.

(2×) Both uses describe those who claim Christian identity while actually threatening the gospel. In 2 Corinthians 11:26, they pose danger to Paul's mission; in Galatians 2:4, they spy on freedom to impose legalism. The French faux-frère and Spanish falsos hermanos capture the contradiction—they call themselves brothers but are false. Paul's experience shows that the church faces danger not only from external opposition but from internal pretenders who wear Christian labels while working against Christ's truth. BROTHER KINSMAN
en: false-brothers | **es:** falsos-hermanos | **fr:** faux-frère, ψευδαδέλφους | **de:** falscher-Bruder 2Cor 11:26; Gal 2:4

ψευδ-απόστολος G5570 *N-NMP* (1×)

false apostle, fraudulent messenger claiming apostolic authority

A compound term describing someone who falsely claims to be an apostle—a deceptive religious figure who assumes apostolic authority without genuine divine commission. Paul uses this sharp designation in 2 Corinthians 11:13 to denounce opponents in Corinth who masqueraded as Christ's emissaries. The multilingual glosses (English 'false-apostles', Spanish 'falsos-apóstoles', French 'faux-apôtre') preserve the compound structure, emphasizing both the counterfeit nature and the specific office being falsely claimed.

(1×) One who fraudulently presents themselves as an apostle of Christ. In 2 Corinthians 11:13, Paul unmasks such figures as 'deceitful workers, disguising themselves as apostles of Christ,' warning the Corinthian church against accepting unauthorized teachers who exploit apostolic credibility for their own gain. PROPHET SPOKESPERSON
en: false-apostles | **es:** falsos-apóstoles | **fr:** faux-apôtre | **de:** falscher-Apostel 2Cor 11:13

ψευδής G5571 *Adj-DMP* (3×)

false, lying, untrue; characterized by falsehood or deception

This adjective describes what is false or characterized by lying, opposed to what is true (alēthēs). In Acts 6:13, false witnesses testify against Stephen with fabricated charges. Revelation 2:2 commends the Ephesian church for testing those who claim to be apostles 'and are not, and have found them liars.' In Revelation 21:8, 'all liars' are listed among those excluded from the new Jerusalem. The word carries moral weight—falsehood is not merely error but intentional deception. Classical Greek used it in logic for fallacies and in ethics for false accusations and untrue testimony.

(3×) The cross-linguistic evidence shows strong moral condemnation: English 'false, liars,' Spanish 'falsos, mentirosos,' French 'menteur' (liar), German 'falsch, luegnerisch' (false, mendacious). Acts 6:13 describes witnesses who deliberately testified falsely against Stephen. Revelation 2:2 praises discernment that exposes false apostles. Revelation 21:8 places liars alongside murderers and sorcerers in the lake of fire, showing that falsehood is not a minor vice but a fundamental opposition to the God of truth. LIAR FALSEHOOD SPEAKER
en: false, liars | **es:** falsos, mentirosos, | **fr:** menteur | **de:** falsch, luegnerisch Acts 6:13; Rev 2:2; Rev 21:8

ψευδο-δῐδάσκᾰλος G5572 *N-NMP* (1×)

false teacher, one who teaches error or heresy

Someone who propagates false doctrine or heretical teaching within the community of faith. Peter warns in 2 Peter 2:1 that such false teachers will secretly introduce destructive heresies, even denying the Master who bought them. The term appears across languages as a compound construction (Spanish 'falsos-maestros', English 'false-teachers'), highlighting both the pedagogical role and its corruption, a critical concern in early Christianity's battle against doctrinal distortion.

(1×) A teacher who leads others astray with erroneous doctrine. Used in 2 Peter 2:1 within a prophetic warning about infiltrators who will covertly bring in damaging teachings, paralleling the false prophets of Israel's past but now threatening the New Covenant community with theological deception. TEACHING AND LEARNING
en: false-teachers | **es:** falsos-maestros | **fr:** ψευδοδιδάσκαλοι | **de:** falscher-Lehrer 2Pet 2:1

ψευδολόγ-ος G5573 *Adj-GMP* (1×)

liars, those who speak falsehood

Persons who habitually speak lies or engage in deliberate falsehood. In 1 Timothy 4:2, Paul describes false teachers whose consciences are seared as 'speaking lies in hypocrisy'—the genitive construction emphasizes their fundamental character as liars. The consistent rendering across languages (Spanish 'de-mentirosos', English 'of-liars', German 'Luegner') captures this attribution of moral character, identifying lying as a defining trait of those who oppose sound doctrine.

(1×) Those characterized by speaking falsehood, especially in religious contexts. The term appears in 1 Timothy 4:2 describing the hypocritical nature of false teachers whose teaching comes 'through the hypocrisy of liars,' indicating that mendacity is not incidental but essential to their corrupting influence in the church. LIAR FALSEHOOD SPEAKER
en: of-liars | **es:** de-mentirosos | **fr:** ψευδολόγων | **de:** Luegner 1Tim 4:2

ψεύδομαι G5574 *V-PPM/P-NMP* (12×)

pseudomai – to lie, speak falsely; to make a deliberate false statement or act deceptively

The middle/passive deponent verb pseudomai ('to lie, to speak falsely') denotes the act of deliberate falsehood, whether in speech or conduct. Its New Testament occurrences span several registers: solemn oaths of truthfulness ('I do not lie,' Rom 9:1; 2 Cor 11:31; Gal 1:20; 1 Tim 2:7), ethical commands ('do not lie to one another,' Col 3:9), narrative of Ananias lying to the Holy Spirit (Acts 5:3-4), the theological affirmation that God cannot lie (Heb 6:18), and Jesus' beatitude concerning those who 'say all manner of evil against you falsely' (Matt 5:11). The uniform rendering across languages – Spanish mentir, French mentir, German lugen, Arabic kadhaba – confirms a single core sense of intentional falsehood with no semantic subdivision.

to lie, speak falsely (12×) To lie or speak falsely with deliberate intent. Covers oaths of truthfulness ('I do not lie,' Rom 9:1; Gal 1:20), the command against lying (Col 3:9), Ananias' deception (Acts 5:3), divine inability to lie (Heb 6:18), and false accusation (Matt 5:11). Spanish mentir, French mentir, and German lugen confirm a single sense of intentional falsehood. LYING AND FALSEHOOD
en: I-lie, lie, lying | **es:** mentimos, mentir, mentiste | **fr:** mentir | **de:** luegen, lügt Matt 5:11; Acts 5:3; Acts 5:4; Rom 9:1; 2Cor 11:31

ψευδομάρτυς G5575 *N-NMP* (2×)

false witness, one who gives perjured testimony

ψευδομάρτυς (from ψευδής 'false' + μάρτυς 'witness') denotes some-

one who gives false testimony, a perjurer. In Matthew 26:60, during Jesus' trial before the Sanhedrin, 'many false witnesses (ψευδομάρτυρες) came forward' with conflicting testimony, trying to build a case for execution. In 1 Corinthians 15:15, Paul makes a startling logical point: 'We are even found to be false witnesses (ψευδομάρτυρες) about God, because we testified about God that he raised Christ' if in fact the dead are not raised. The resurrection is so central that denying it would make the apostles liars about God himself.

(2×) The two uses show ψευδομάρτυς in contrasting contexts. Matthew 26:60 describes actual perjury—witnesses lying about Jesus to secure his death. 1 Corinthians 15:15 uses it hypothetically—if resurrection is impossible, then claiming Christ rose makes us false witnesses. The German falscher Zeuge and Spanish falsos testigos straightforwardly mean 'false witnesses.' Both contexts underscore the gravity of testimony: bearing false witness condemned Jesus; bearing true witness to resurrection validates apostolic preaching. **WITNESSES AND TESTIMONY**

en: false-witnesses | **es:** falsos-testigos | **fr:** faux-témoin | **de:** falscher-Zeuge, ψευδομαρτύρων Matt 26:60; 1Cor 15:15

ψευδομαρτῠρ-έω G5576 *V-IIA-3P* (5×)

to bear false witness, give false testimony — to testify untruthfully against someone

Pseudomartureo is a compound of pseudos ('falsehood') and martureo ('to testify'), and it appears in the New Testament exclusively in connection with the ninth commandment and its violation. Jesus cites 'you shall not bear false witness' as part of the Decalogue summary in his encounters with the rich young ruler (Matt 19:18; Mark 10:19; Luke 18:20). Mark then shows the commandment being broken in real time as witnesses at Jesus' trial 'were bearing false witness against him' (Mark 14:56-57). The Spanish 'dar falso testimonio' and German 'falsches Zeugnis geben' both translate the compound literally, preserving its legal-covenantal gravity.

(5×) To give false testimony, to bear witness untruthfully — specifically in legal or judicial contexts governed by the ninth commandment. Jesus lists it among the commandments to be kept (Matt 19:18; Mark 10:19; Luke 18:20), echoing Exodus 20:16 and Deuteronomy 5:20. Mark applies it to the witnesses at Jesus' trial whose testimony did not agree (Mark 14:56-57). All 5 occurrences maintain the forensic sense of deliberately deceptive testimony, as confirmed by Spanish 'dar falso testimonio,' French 'porter un faux temoignage,' and German 'falsches Zeugnis geben.' **PROSPERING AND SUCCESS**

en: were-bearing-false-witness, you-shall-bear-false-witness, you-will-bear-false-witness | **es:** daban-falso-testimonio, darás-falso-testimonio, des-falso-testimonio | **fr:** porter-un-faux-témoignage | **de:** falsches-Zeugnis-geben, ψευδομαρτυρήσεις, ψευδομαρτυρήσῃς Matt 19:18; Mark 10:19; Mark 14:56; Mark 14:57; Luke 18:20

ψευδομαρτῠρ-ία G5577 *N-NFP* (2×)

false testimony, perjury, lying witness

ψευδομαρτυρία denotes false testimony or perjury—the act of bearing false witness, not just the person who does it. In Matthew 15:19, Jesus lists it among the evils that come from the heart: 'For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false witness (ψευδομαρτυρίαι), slander.' In Matthew 26:59, the chief priests and council 'were seeking false testimony (ψευδομαρτυρίαν) against Jesus that they might put him to death,' though they couldn't find consistent perjury that would stick. Both uses emphasize that false witness is a serious moral evil.

(2×) Both uses appear in Matthew, emphasizing false testimony as grave sin. Matthew 15:19 lists it among vices flowing from the corrupt heart; Matthew 26:59 shows religious leaders actively seeking it to murder Jesus. The French faux-témoignage and Spanish falso testimonio denote lying testimony. Jesus identifies ψευδομαρτυρία both as internal corruption (it comes from the heart) and as external injustice (it was used to secure his execution). False witness destroys both the witness-bearer's integrity and the victim's life. **PROSPERING AND SUCCESS**

en: false-testimonies, false-testimony | **es:** falso-testimonio, falsos-testimonios | **fr:** faux-témoignage | **de:** ψευδομαρτυρίαι, ψευδομαρτυρίαν Matt 15:19; Matt 26:59

ψευδο-προφήτης G5578 *N-DMP* (11×)

False prophet — one who fraudulently claims divine revelation, deceiving God's people with counterfeit messages

The compound noun ψευδοπροφήτης (pseudoprophētēs) denotes someone who falsely claims to speak for God. Jesus warns they come as wolves in sheep's clothing (Matt 7:15) and predicts their end-times proliferation with deceiving signs (Matt 24:11, 24; Mark 13:22). The sorcerer Bar-Jesus is called a false prophet (Acts 13:6). John commands testing every spirit because 'many false prophets have gone out into the world' (1 John 4:1). Revelation personifies the ultimate false prophet as the beast's propagandist (Rev 16:13; 19:20). Spanish 'falso profeta' and French 'faux prophète' are exact calques.

false prophet (11×) One who fraudulently claims divine revelation, leading God's people astray through deceptive teaching or counterfeit signs. Jesus warns of their wolf-in-sheep's-clothing approach (Matt 7:15), predicts end-times proliferation with misleading signs (Matt 24:11, 24; Mark 13:22), and notes false prophets were popularly acclaimed (Luke 6:26). John urges testing the spirits (1 John 4:1). In Revelation, the False Prophet serves as the beast's propagandist (Rev 16:13; 19:20). Spanish 'falso profeta' translates directly. **PROPHET SPOKESPERSON**

en: false-prophet, false-prophets | **es:** falso-profeta, falsos-profetas, falsos–profetas | **fr:** falscher-Prophet, faux-prophète | **de:** falscher-Prophet Matt 7:15; Matt 24:11; Matt 24:24; Mark 13:22; Luke 6:26

ψεῦδος G5579 *N-GNS* (10×)

Lie, falsehood, untruth — a deliberate departure from reality, opposed to God's truth

The noun ψεῦδος (pseudos) means 'lie' or 'falsehood,' denoting a deliberate departure from truth. In John 8:44, Jesus identifies the devil as speaking 'from his own lie' — falsehood is Satan's native language. Paul declares that humanity 'exchanged the truth of God for a lie' (Rom 1:25), making pseudos the defining marker of idolatry. In Ephesians 4:25, believers are told to 'put away falsehood' and speak truth to one another. The eschatological dimension emerges in 2 Thessalonians 2:9-11, where the lawless one operates with 'lying wonders' and God sends a 'strong delusion to believe the lie.' Revelation's final vision excludes everyone who 'loves and practices falsehood' (Rev 22:15). Spanish 'mentira' and French 'mensonge' match precisely.

a lie, falsehood, untruth (10×) A lie, falsehood, or untruth — a deliberate contradiction of reality, theologically opposed to God who is truth. Encompasses satanic origin (John 8:44, the devil as father of lies), idolatrous exchange (Rom 1:25, trading God's truth for the lie), ethical exhortation (Eph 4:25, putting away falsehood), eschatological deception (2 Thess 2:9-11, lying signs and the delusion to believe the lie), and final exclusion (Rev 21:27; 22:15, no one who practices falsehood enters the holy city). Spanish 'mentira,' French 'mensonge,' and German 'Lüge' all carry the same moral gravity. **LIES AND FALSEHOOD**

en: a-lie, falsehood, lie | **es:** de-mentira, mentira, mentira. | **fr:** mensonge | **de:** Luege John 8:44; Rom 1:25; Eph 4:25; 2Thess 2:9; 2Thess 2:11

ψευδόχριστος G5580 *N-NMP* (2×)

false Christ, one who falsely claims to be the Messiah

ψευδόχριστος (from ψευδής 'false' + Χριστός 'Christ') denotes someone who falsely claims to be the Messiah—a pretender to messianic identity. Jesus uses it in his eschatological discourse warning about deception in the last days. Both Matthew 24:24 and Mark 13:22 record his warning: 'False christs (ψευδόχριστοι) and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect.' These deceivers will be so convincing, with such powerful signs, that even genuine believers might be vulnerable to their claims. Jesus warns his disciples to be alert and not follow those claiming messianic identity.

(2×) Both occurrences appear in parallel Gospel accounts of Jesus' Olivet Discourse, warning about end-times deception. The ψευδόχριστοι will be persuasive, working signs and wonders to authenticate their false claims. The German falscher Christus and Spanish falsos cristos preserve the compound meaning. Jesus' warning is urgent: messianic pretenders will arise throughout church history and especially near the end, and their miraculous signs will make them dangerously convincing. Believers must test claims against Scripture and apostolic witness, not merely against displays of power. **DECEPTION AND BEGUILING**

en: false-christs | **es:** falsos-cristos | **fr:** faux-christ | **de:** falscher-Christus, ψευδόχριστοι Matt 24:24; Mark 13:22

ψευδ-ώνῠμος G5581 *Adj-GFS* (1×)

falsely named, bearing a name that misrepresents reality

Something incorrectly or deceptively labeled, bearing a designation that doesn't match its true nature. Paul uses this adjective in 1 Timothy 6:20 to warn Timothy against 'what is falsely called knowledge'—presumably Gnostic claims to superior spiritual insight. The multilingual evidence (Spanish 'falsamente-llamado', English 'falsely-named', French 'faux-nommé') consistently captures the gap between the claimed identity and actual reality, a crucial apologetic distinction.

(1×) Wrongly designated or bearing a false title. In 1 Timothy 6:20, Paul warns against 'the contradictions of what is falsely called knowledge,' critiquing teachings that claim intellectual or spiritual superiority but actually oppose the truth of the gospel. The term exposes pretentious claims as hollow. **LIES AND FALSEHOOD**

en: falsely-named | **es:** falsamente-llamado | **fr:** ψευδωνύμου | **de:** falsch-benannt 1Tim 6:20

ψεῦσ-μα G5582 *N-DNS* (1×)

lie, falsehood, deliberate untruth

A deliberate falsehood or untruth, distinct from mere error. In Romans 3:7, Paul poses a rhetorical question about whether God's truthfulness is enhanced by human lies—if divine truth becomes more evident through contrast with our falsehood. The translations (Spanish 'mentira', French 'mensonge', English 'lie', German 'Luege') consistently point to intentional deception, not accidental mistake, underscoring the moral dimension of speaking what contradicts reality.

(1×) An intentional falsehood or deceitful statement. Used in Romans 3:7 within Paul's diatribe addressing objections to his gospel: 'But if through my lie the truth of God abounded to his glory, why am I still being condemned as a sinner?' The term emphasizes human mendacity as a foil to divine truthfulness. **LIES AND FALSEHOOD**

en: lie | **es:** mentira | **fr:** mensonge | **de:** Luege Rom 3:7

ψεύσ-της G5583 *N-DMP* (10×)

Liar — one who speaks falsehood; applied to the devil, to humans, and even hypothetically to God

The noun ψεύστης (pseustes) means 'liar,' one who habitually or characteristically speaks what is false. Jesus calls the devil 'a liar and the father of lies' (John 8:44), establishing Satan as the archetypal liar. In the same discourse, Jesus warns that anyone who denies knowing God 'is a liar' (John 8:55). Paul cites the provocative maxim 'let God be true and every man a liar' (Rom 3:4). The Johannine epistles develop the concept further: whoever claims to know God but disobeys is 'a liar' (1 John 1:10; 2:4, 22; 4:20; 5:10). Spanish 'mentiroso' and French 'menteur' correspond exactly.

a liar, one who speaks falsehood (10×) A liar, one who characteristically utters falsehood. Applied to the devil as the archetypal liar (John 8:44), to human beings universally (Rom 3:4, 'every man a liar,' citing Ps 116:11), and to anyone whose life contradicts their confession of faith (John 8:55; 1 John 1:10; 2:4, 22; 4:20; 5:10). The Johannine usage is especially pointed: denying that Jesus is the Christ, claiming to love God while hating a brother, or saying 'I have not sinned' all earn the label pseustes. Spanish 'mentiroso,' French 'menteur,' and German 'Lügner' all match this personal, characterizing force. **LIAR FALSEHOOD SPEAKER**

en: a-liar, for-liars, liar | **es:** mentiroso, mentirosos | **fr:** menteur | **de:** Luegner John 8:44; John 8:55; Rom 3:4; 1Tim 1:10; Titus 1:12

ψηλᾰφ-άω G5584 *V-AOA-3P* (4×)

To touch, feel, grope for; to handle something physically or search for something by feeling in the dark.

A verb meaning to touch, handle, or grope about for something, often implying searching by feel rather than by sight. The word carries overtones of tentative, exploratory contact. In Luke 24:39 the risen Jesus invites the disciples to touch him and verify his corporeal reality. First John 1:1 echoes this with hands that have handled the Word of life. Acts 17:27 uses it figuratively of humanity groping after God in spiritual darkness. Hebrews 12:18 contrasts Sinai – a mountain that could be touched – with the heavenly Jerusalem. Spanish palpar and French palper preserve the tactile, exploratory nuance.

(4×) To touch, feel, or grope about for something, whether literally handling a physical body or figuratively searching by feel. In Luke 24:39 the risen Christ says 'touch me and see' to prove his bodily resurrection, and 1 John 1:1 recalls hands that 'handled' the incarnate Word. Acts 17:27 extends the image metaphorically: God arranged the world so that people might grope after him and find him, though he is not far away. Hebrews 12:18 speaks of a mountain that could be physically touched (Sinai), contrasting it with the spiritual realities of the new covenant. Spanish palpar and French palper both retain the exploratory, tactile quality of the verb. **TOUCHING AND REACHING**

en: they-might-grope-for, to-being-touched, touch | **es:** a-lo-que-puede-ser-tocado, palpad, palparan | **fr:** palper, toucher | **de:** betasten, ψηλαφήσατέ, ψηλαφήσειαν Luke 24:39; Acts 17:27; Heb 12:18; 1John 1:1

ψηφ-ίζω G5585 *V-AMA-3S* (2×)

to count, calculate, or reckon by adding up numbers

This verb means to count or calculate, originally with counting stones or pebbles. In Luke 14:28, Jesus uses it for counting the cost before building a tower—a practical calculation of resources. In Revelation 13:18, it takes on a more cryptic sense: calculating the numerical value of the beast's name by adding up the values of its letters, a practice called gematria in Jewish tradition.

(2×) The verb appears twice in the New Testament, both times involving careful calculation. The Greek root connects to ψῆφος (pebble), reflecting ancient counting methods. Spanish 'calcula/calcule' and French 'calculer' capture the computational nature, while German 'berechnen' emphasizes the reckoning aspect. The tower-building context (Luke 14:28) illustrates prudent planning, while the apocalyptic context (Rev 13:18) invites symbolic interpretation through numerical values. **GEOGRAPHY AND SPACE**

en: counts, let-him-calculate | **es:** calcula, calcule | **fr:** berechnen, calculer | **de:** berechnen, ψηφίζει Luke 14:28; Rev 13:18

ψῆφος G5586 *N-AFS* (3×)

pebble, small stone; used for voting or as a token; also precious stone

This noun primarily means a small, smooth pebble or stone, which in ancient Greece served practical purposes like counting, voting, or gaming. In Acts 26:10, Paul says he 'cast his vote' (literally 'gave his pebble') against Christians, using the imagery of voting stones placed in urns. In Revelation 2:17, twice, Christ promises the one who overcomes 'a white stone, and on the stone a new name written'—possibly an image of acquittal, admission to the messianic banquet, or a token of intimate knowledge. The white pebble may echo jury votes, where white meant acquittal and black condemnation.

(3×) Translations reflect both literal and metaphorical dimensions: English 'pebble, vote,' Spanish 'piedrecita' (little stone), 'voto' (vote), French 'caillou, pierre' (pebble, stone), German

'Stein' (stone). Acts 26:10 uses the term for Paul's vote against believers—a pebble dropped in judgment. Revelation 2:17's 'white stone' is more enigmatic: it could represent a token of victory, a voting pebble of divine approval, or an entrance ticket to the heavenly feast. The new name written on it suggests intimate, personal knowledge between Christ and the overcomer. **STONE AND ROCK**
en: a-pebble, a-vote, pebble | **es:** piedrecita, voto | **fr:** caillou, pierre | **de:** Stein, ψῆφον Acts 26:10; Rev 2:17

ψῐθῠρ-ισμός G5587 *N-NMP* (1×)
whispering, secret gossip or slander
Secret communication, especially gossip or slander spoken in hushed tones. Paul lists this vice in 2 Corinthians 12:20 among the relational sins he fears finding in Corinth—quarreling, jealousy, anger, and 'whisperings' that undermine community. The multilingual glosses (Spanish 'murmuraciones', French 'murmure', English 'gossip', German 'Gefluster') capture both the quiet manner of speaking and its destructive content, highlighting how covert speech damages fellowship.

(1×) Secretive gossip or slanderous talk spoken in low tones. In 2 Corinthians 12:20, Paul includes 'whisperings' in a catalog of divisive behaviors that fracture Christian community, suggesting that this form of communication—characterized by secrecy and malicious intent—is as harmful as open conflict. **AUTO-DETECTED COMMUNITY 14541 WITH 3 SENSES**
en: gossip | **es:** murmuraciones | **fr:** murmure | **de:** Gefluster 2Cor 12:20

ψῐθῠρ-ιστής G5588 *N-AMP* (1×)
whisperers, those who spread secret slander or gossip
People who engage in covert slander or gossip, speaking malicious things in secret. Paul condemns such individuals in Romans 1:29 within his comprehensive indictment of pagan society, listing 'whisperers' alongside other moral failures. The term across languages (Spanish 'murmuradores', French 'calomniateur', English 'gossips', German 'Verleumder') consistently identifies those who damage reputations through secretive, malicious speech rather than open confrontation.

(1×) Those who practice covert slander or malicious gossip. Romans 1:29 includes 'whisperers' in Paul's dark portrait of humanity apart from God, identifying them as people who undermine others through secretive accusation and rumor-spreading, reflecting the social fragmentation that results from rejecting divine truth. **DEVIL SATAN**
en: gossips | **es:** murmuradores | **fr:** calomniateur | **de:** Verleumder Rom 1:29

ψῑχ-ίον G5589 *N-GNP* (2×)
small fragments or crumbs, especially of bread
This diminutive noun refers to the little crumbs or fragments that fall from a table. Both New Testament occurrences appear in the story of the Syrophoenician woman who tells Jesus that even the dogs eat the crumbs that fall from their master's table (Matthew 15:27, Mark 7:28). Her humble yet persistent faith transforms what seems like an insult into a profound statement about God's abundant provision—even the crumbs from the children's table are enough to satisfy.

(2×) The word appears exclusively in the account of the Canaanite woman's faith. Across languages, translations uniformly capture the diminutive scale: Spanish 'migajas,' French 'miette,' German 'Brosamen,' English 'crumbs.' The term's very smallness underscores the woman's humility and the paradox of her request—she asks for what seems insignificant yet proves abundantly sufficient, demonstrating that even the smallest portion of God's blessing overflows with grace. **FRAGMENTS AND PIECES**
en: crumbs | **es:** migajas | **fr:** miette | **de:** Brosamen, ψιχίων Matt 15:27; Mark 7:28

ψῡχ-ή G5590 *N-AFS* (103×)
Soul, inner self, life; the animating principle of a person encompassing spiritual identity, desires, and mortal existence.
Psyche is one of the richest anthropological terms in the New Testament, spanning the full range from physical life to the deepest interior of a person. Jesus teaches that one can lose one's psyche yet save it (Matt 16:25), playing on both the physical and spiritual dimensions simultaneously. The word renders Hebrew nephesh throughout the Septuagint, carrying forward that same broad semantic range. Spanish distinguishes 'alma' (soul) from 'vida' (life), French uses 'ame,' and German 'Seele,' but the Greek term intentionally holds both together. In most of its 103 New Testament occurrences, psyche refers to the inner self as the seat of emotions, will, and spiritual identity rather than mere biological existence.

1. soul, inner self (100×) The immaterial inner self: the seat of feelings, desires, moral life, and spiritual identity. This dominant sense (100 occurrences) appears in Jesus' teaching about loving God with all your psyche (Matt 22:37), Mary's song (Luke 1:46), and Paul's pastoral concern (1 Thess 2:8). Spanish 'alma,' French 'ame,' and German 'Seele' all capture this interior, personal dimension that goes beyond mere physical life. **SOUL AND LIFE**
en: life, soul | **es:** alma, vida | **fr:** âme | **de:** Seele Matt 2:20; Matt 6:25; Matt 10:28

2. life, physical existence (3×) Physical, mortal life that can be risked, lost, or preserved. In Acts 27:10, 22 Paul speaks of the psychai (lives) of those aboard the storm-tossed ship, and Revelation 8:9 describes sea creatures losing their psyche. Spanish 'vidas,' French 'ame,' and the pluralized forms across languages mark the shift from interior selfhood to countable mortal existence. **SOUL AND LIFE**
en: lives, of-life, souls | **es:** almas, de-vida, vidas | **fr:** âme | **de:** Seele Acts 27:10; Acts 27:22; Rev 8:9

ψῡχι-κός G5591 *Adj-NFS* (6×)
Natural, unspiritual, soulish; pertaining to the natural life-principle (psyche) as opposed to the Spirit (pneuma).
Psychikos derives from psyche ('soul, natural life') and marks a crucial boundary in Pauline and general epistolary theology. The 'natural' person of 1 Corinthians 2:14 cannot receive the things of the Spirit because they are spiritually discerned. In 1 Corinthians 15:44-46, Paul distinguishes between the psychikon body (sown in weakness) and the pneumatikon body (raised in power). James 3:15 brands worldly wisdom as 'earthly, psychike, demonic.' The translations reveal nuance: Spanish natural alongside animico, French naturel and charnels, German natuerlich and Seelische—each grasping a different facet of this rich term.

natural, unspiritual, soulish (6×) Pertaining to the natural, animate life governed by the psyche rather than the divine pneuma. This carries a consistently pejorative or limiting force in the NT: the psychikos person lacks spiritual perception (1 Cor 2:14), the psychikon body belongs to the present age of mortality (1 Cor 15:44-46), and psychike wisdom is aligned with the earthly and demonic (Jas 3:15). The multilingual evidence splits revealingly—Spanish natural vs. animico, German natuerlich vs. Seelische—reflecting the term's range from 'merely natural' to 'soulish.' **SOUL AND LIFE**
en: natural, soulish, unspiritual | **es:** Anímico, natural, sensuales | **fr:** charnels,, naturel, ψυχική | **de:** Seelische, natuerlich 1Cor 2:14; 1Cor 15:44; 1Cor 15:46; Jas 3:15

ψῦχος G5592 *N-ANS* (3×)
cold; coldness, winter weather, chill
This noun denotes cold, whether as a physical condition or cold weather. In John 18:18, servants and officers stood around a charcoal fire 'for it was cold,' warming themselves during Jesus' trial. Acts 28:2 describes the 'rain and the cold' that prompted the islanders of Malta to kindle a fire for Paul's shipwrecked party. In 2 Corinthians 11:27, Paul lists 'cold and nakedness' among his hardships in apostolic ministry—physical exposure to the elements without adequate clothing or shelter. The word emphasizes the discomfort and danger of cold conditions.

(3×) The word translates uniformly: English 'cold,' Spanish 'frío,' French 'froid,' German 'Kälte'—all indicating low temperature or

chilly conditions. John 18:18 depicts the cold night air during Jesus' trial, when even the servants needed a fire. Acts 28:2 describes the cold rain on Malta that moved the natives to compassion. 2 Corinthians 11:27 places cold alongside nakedness, hunger, and thirst in Paul's catalog of apostolic sufferings—exposure to harsh weather was part of the cost of itinerant ministry. **AUTO-DETECTED COMMUNITY 6364 WITH 6 SENSES**

en: cold | **es:** frío | **fr:** froid | **de:** Kaelte, ψῦχος John 18:18; Acts 28:2; 2Cor 11:27

ψῡχρός G5593 *Adj-NMS* (4×)

Cold, cool; literally of temperature, figuratively of spiritual apathy or lukewarmness.

An adjective meaning cold in temperature, used both literally and as a vivid metaphor for spiritual condition. In Matthew 10:42 Jesus promises reward to anyone who gives a cup of cold water to a little one – a simple, refreshing act of kindness. In Revelation 3:15-16 the risen Christ addresses Laodicea with the famous words: 'you are neither cold nor hot.' Here psychros, paradoxically, would be preferable to the tepid middle ground, suggesting that even outright coldness has a bracing honesty that lukewarmness lacks. German kalt, Spanish frío, and French froid all map directly to the temperature sense.

(4×) Cold in temperature or, by extension, in spiritual disposition. Literally, Matthew 10:42 speaks of giving a cup of cold (psychros) water as an act of charity. Figuratively, Revelation 3:15-16 uses the cold-hot-lukewarm triad to diagnose Laodicea's spiritual apathy: being cold would at least be decisive, whereas their tepid state provokes the Lord's revulsion. Spanish frío, French froid, and German kalt consistently render the physical temperature sense, while the Revelation context layers on a powerful metaphorical dimension about spiritual zeal. **AUTO-DETECTED COMMUNITY 6364 WITH 6 SENSES**

en: cold, of-cold | **es:** de-frío, frío | **fr:** froid, kalt | **de:** kalt, ψυχροῦ Matt 10:42; Rev 3:15; Rev 3:16

ψύχω G5594 *V-FIP-3S* (1×)

grow cold, lose warmth or fervor

To become cold, lose warmth—used metaphorically of diminishing love or spiritual fervor. Jesus warns in Matthew 24:12 that because lawlessness will increase, 'the love of many will grow cold.' The multilingual evidence (Spanish 'se-enfriará', French 'se-refroidir', English 'will-grow-cold') uniformly employs temperature metaphors to describe the cooling of affection and devotion, a vivid image of spiritual decline amid mounting evil and persecution.

(1×) To lose warmth, become cold—metaphorically of love or devotion fading. In Matthew 24:12, Jesus prophesies that escalating wickedness in the end times will cause many believers' love to 'grow cold,' describing spiritual apathy and relational breakdown as consequences of intensified evil. The passive form suggests external pressure causing internal cooling. **WINTER COLD SEASON**

en: will-grow-cold | **es:** se-enfriará | **fr:** se-refroidir | **de:** ψυγήσεται Matt 24:12

ψωμ-ίζω G5595 *V-PMA-2S* (2×)

to feed by hand, give food morsel by morsel, or bestow for nourishment

This verb originally described feeding someone small bits by hand, the way nurses fed children or attendants cared for the sick. Paul uses it twice: in Romans 12:20, quoting Proverbs about feeding one's enemy, and in 1 Corinthians 13:3, contemplating giving away all one's possessions to feed the poor. The verb emphasizes the intimate, deliberate act of providing sustenance, not just throwing food at someone but carefully ensuring they're nourished.

(2×) Both occurrences involve generous provision, though with different motivations. The Greek lexicon notes the tender, hand-feeding imagery—nurses feeding children or caring for the sick. Romans 12:20 speaks of feeding enemies (showing mercy that heaps coals on their heads), while 1 Corinthians 13:3 imagines extreme charity. The multilingual evidence consistently emphasizes the feeding action: French 'nourrir,' German 'füttern,' Spanish 'dar de comer.' This isn't casual distribution but intentional, care-filled nourishment. **FEEDING AND NOURISHING**

en: I-give-away, feed | **es:** dale-de-comer, diere-de-comer | **fr:** nourrir | **de:** fuettern Rom 12:20; 1Cor 13:3

ψωμ-ίον G5596 *N-ANS* (4×)

A morsel or small piece of bread, especially one dipped and handed to another at a meal.

Derived from the Greek psōmos (a bite or mouthful), this diminutive form refers to a small piece of bread. In the New Testament it appears exclusively in the Upper Room narrative of John 13, where Jesus dips a morsel and offers it to Judas Iscariot. The act of sharing a morsel carried deep significance in Near Eastern dining customs, making the betrayal all the more poignant. Every language renders it with a term for a small food portion — Spanish bocado, French morceau, German Bissen — all preserving the intimacy of the gesture.

(4×) A small piece of bread or food, specifically one dipped and shared at a communal meal. All four occurrences cluster in John 13:26-30, where Jesus identifies his betrayer by dipping the morsel (psōmion) and handing it to Judas. The multilingual evidence uniformly renders this as a single bite-sized portion — English 'morsel,' Spanish 'bocado,' French 'morceau' — highlighting the table-fellowship context that makes the betrayal so jarring. **GEOGRAPHY AND SPACE**

en: morsel | **es:** bocado | **fr:** morceau | **de:** Bissen John 13:26; John 13:27; John 13:30

ψώχω G5597 *V-PPA-NMP* (1×)

rub, crumble by rubbing (grain heads)

To rub or crumble something between the hands, particularly grain heads. In Luke 6:1, the disciples are described as picking heads of grain and 'rubbing them in their hands' to separate kernels from chaff —an action that provoked Pharisaic criticism as Sabbath work. The consistent translations (Spanish 'frotando', French 'frotter', English 'rubbing') capture this tactile agricultural action, central to the controversy over what constitutes forbidden Sabbath labor.

(1×) To rub or crumble grain heads between the hands to extract kernels. Luke 6:1 depicts disciples 'rubbing' grain on the Sabbath, an action the Pharisees condemned as unlawful threshing. This agricultural detail becomes theologically significant in Jesus's defense of Sabbath freedom over rigid legalism. **REAPING AND HARVESTING**

en: rubbing | **es:** frotando | **fr:** frotter | **de:** ψώχοντες Luke 6:1

ὦ, τό G5598 *N-NNS* (4×)

Omega, the last letter of the Greek alphabet, used as a title for God signifying ultimate finality and completeness.

The twenty-fourth and final letter of the Greek alphabet, omega carries symbolic weight far beyond its phonetic value. In Revelation, God and Christ declare themselves 'the Alpha and the Omega' — the beginning and the end — using the alphabet's boundaries as a metaphor for absolute sovereignty over all of time and creation. The term appears four times, always paired with Alpha, forming a merism that encompasses everything from first to last. Translations across languages consistently transliterate rather than translate, preserving the Greek letter's iconic status.

(4×) The last letter of the Greek alphabet used as a divine title signifying ultimate finality, completion, and sovereignty. Found exclusively in Revelation (1:8, 1:11, 21:6, 22:13), it always appears in the pair 'Alpha and Omega,' a merism declaring God's presence at both the origin and culmination of all things. Spanish, French, and German all retain the transliterated form 'Omega,' reflecting the universal recognition of this symbol as a theological title rather than a mere letter name. **ENTREATY PARTICLES**

en: Omega, Ōmega | **es:** Omega, Ôméga, | **fr:** o | **de:** o Rev 1:8; Rev 1:11; Rev 21:6; Rev 22:13

ὦ τάλας ἐγώ G5599 *I* (17×)

O! An exclamatory vocative particle used to address someone directly, often with strong emotion.

This single-syllable exclamation serves as a vocative particle of direct address, typically charged with emotion. In the Gospels, Jesus uses it when lamenting faithlessness — 'O faithless generation!' (Matt 17:17; Mark 9:19; Luke 9:41) — and when commending surprising faith — 'O woman, great is your faith!' (Matt 15:28). Paul employs it in both rebuke and passionate argument (Rom 2:1, 3; Gal 3:1; 1 Tim 6:11). On the road to Emmaus, the risen Christ gently chides, 'O foolish ones, and slow of heart to believe' (Luke 24:25). Across translations the particle remains remarkably stable: Spanish '¡Oh,' French 'Ô,' German 'o.'

O (17×) A vocative exclamation used to address persons directly, typically with heightened emotion — whether grief, astonishment, rebuke, or admiration. Jesus uses it to lament unbelief ('O faithless generation,' Mark 9:19) and to praise exceptional trust ('O woman, great is your faith,' Matt 15:28). Paul deploys it in sharp rhetorical address ('O foolish Galatians,' Gal 3:1). The particle is virtually universal across languages — Spanish '¡Oh,' French 'Ô,' German 'o' — confirming its function as a raw emotive marker preceding direct address. ENTREATY PARTICLES

en: O, O- | **es:** Oh, oh, ¡Oh | **fr:** o, Ô, ô | **de:** o, oh Matt 15:28; Matt 17:17; Mark 9:19; Luke 9:41; Luke 24:25

εἰμί G5600

present subjunctive of 'to be'; may be, might be, should be

This form of the fundamental Greek verb 'to be' expresses possibility, potentiality, or contingency rather than simple fact. It appears in conditional statements, purpose clauses, and expressions of wish or exhortation. Where the indicative states what is, the subjunctive considers what may be or ought to be. Greek uses this mood far more extensively than English, making it essential for expressing doubt, purpose, and hypothetical situations throughout the New Testament.

Ἰωβήδ G5601 *N-AMS* (3×)

Obed; ancestor in the messianic line, son of Boaz and Ruth, grandfather of David

This proper name designates Obed, the son of Boaz and Ruth, and grandfather of King David. His name appears in the genealogies of Jesus in Matthew 1:5 (twice) and Luke 3:32, establishing Jesus' legal claim to the Davidic throne. Obed's birth is narrated in Ruth 4, where the women of Bethlehem celebrate him as the one who will renew Naomi's life and sustain her in old age. His mother Ruth, though a Moabitess, becomes an ancestress of the Messiah—a beautiful illustration of grace transcending ethnic boundaries. The name itself may mean 'servant' or 'worshiper.'

(3×) The name transliterates consistently: English 'Obed,' Spanish 'Iōbḗd,' French 'Jobed,' German preserves the Greek 'Ἰωβήδ.' Matthew 1:5 places Obed in the genealogy immediately after Boaz and Ruth, highlighting the Gentile woman's inclusion in the messianic line. Luke 3:32 confirms Obed's position in the lineage ascending from Jesus back through David. The inclusion of Ruth's son in these genealogies underscores God's sovereign grace in bringing the Messiah through unexpected channels, including a Moabite widow. PROPER NAMES (PERSONAL)

en: Iōbēd | **es:** Iōbḗd | **fr:** Jobed | **de:** Ἰωβήδ Matt 1:5; Luke 3:32

ὧδε G5602 *Adv* (62×)

hode – here, in this place; a demonstrative adverb of location pointing to the speaker's vicinity

The adverb hode ('here') is a demonstrative locative pointing to the speaker's immediate location or to a place present in the discourse context. Its 62 New Testament occurrences include memorable declarations: 'something greater than the temple is here' (Matt 12:6), 'something greater than Jonah is here' (Matt 12:41), and the post-resurrection 'he is not here, for he has risen' (Matt 28:6). In several passages it shades toward 'to this place' or 'hither' (Matt 8:29; 14:18). The word is functionally equivalent across languages – Spanish aquí, French ici, German hier – confirming its single deictic sense.

here (62×) A demonstrative adverb indicating the speaker's location or the place under discussion, meaning 'here' or 'in this place.' It punctuates dramatic Christological declarations: 'something greater than the temple is here' (Matt 12:6), 'greater than Solomon is here' (Matt 12:42), and the pivotal 'he is not here; he has risen' (Matt 28:6). Occasionally implies motion toward: 'bring them here to me' (Matt 14:18). Spanish aquí, French ici, and German hier render it identically across 62 occurrences, confirming monosemous deictic function. HERE AND HITHER

en: here | **es:** aquí | **fr:** ici | **de:** hier Matt 8:29; Matt 12:6; Matt 12:41; Matt 12:42; Matt 14:8

ᾠδή G5603 *N-AFS* (7×)

A song, ode, or hymn of praise; a lyrical composition meant to be sung, especially in worship.

The noun ōdē, a contraction of aoidē ('song'), designates a lyrical composition intended for singing. Every New Testament occurrence is set in a context of worship or heavenly praise. Paul pairs it with psalms and spiritual songs as elements of corporate worship (Eph 5:19; Col 3:16), while Revelation presents the 'new song' sung before the Lamb's throne (Rev 5:9; 14:3). German Lied and Spanish cántico both capture the lyrical, celebratory quality of the word, distinguishing it from mere speech or recitation.

a song, ode, hymn (7×) A song, hymn, or ode of worship and praise — always appearing in contexts of joyful or exalted singing before God. In the Pauline letters, ōdē is listed alongside psalms and hymns as a form of Spirit-filled corporate expression (Eph 5:19; Col 3:16). In Revelation, it denotes the transcendent 'new song' of the redeemed (Rev 5:9; 14:3). German Lied and Spanish cántico both reflect the lyrical, melodic quality that distinguishes this word from ordinary speech. SONGS AND HYMNS

en: a-song, song, songs | **es:** canción, con-cánticos, cánticos | **fr:** Lied | **de:** Lied Eph 5:19; Col 3:16; Rev 5:9; Rev 14:3

ὠδίς G5604 *N-AFP* (4×)

Birth pangs or labor pains; figuratively, the anguished throes that precede a new era or deliverance.

Rooted in the physical agony of childbirth, this word extends powerfully into eschatological and theological metaphor. Jesus uses it in the Olivet Discourse (Matt 24:8, Mark 13:8) to describe wars and upheavals as merely the 'beginning of birth pains' — implying that present suffering is not purposeless but preludes something new. Paul echoes this in 1 Thessalonians 5:3, where sudden destruction comes like labor upon a pregnant woman. In Acts 2:24, Peter declares that God loosed the 'pangs of death,' possibly evoking the image of death in labor, unable to hold the risen Christ.

(4×) The acute pains of childbirth, used literally of labor and figuratively of intense suffering that precedes deliverance or a new age. In Matt 24:8 and Mark 13:8, Jesus calls apocalyptic tribulations the 'beginning of birth pains' (archē ōdinōn), suggesting inevitable intensification before the new creation arrives. Spanish renders this as 'dolores de parto,' French as 'douleur,' both preserving the childbirth metaphor. Acts 2:24 applies the image strikingly to death itself — God 'loosed the birth pangs of death' — portraying the resurrection as a delivery from death's grip. PAIN AND SUFFERING

en: birth-pains, birth-pang, of-birth-pains | **es:** de-dolores, de-dolores-de-parto, dolor-de-parto | **fr:** douleur, ὠδὶν | **de:** ὠδίνων, ὠδὶν, ὠδῖνας Matt 24:8; Mark 13:8; Acts 2:24; 1Thess 5:3

ὠδίνω G5605 *V-PPA-VFS* (3×)

to be in labor, suffer birth pangs; to travail in childbirth

This verb describes the pains of childbirth or being in travail, and extends metaphorically to any intense anguish or struggle. In Galatians 4:19, Paul writes, 'My little children, for whom I labor in

birth again until Christ is formed in you'—expressing his anguished concern for the Galatians' spiritual formation. Galatians 4:27 quotes Isaiah 54:1, calling the barren woman to rejoice, 'for the desolate has many more children than she who has a husband,' with the command 'Break forth and cry aloud, you who are not in labor.' Revelation 12:2 depicts the woman clothed with the sun 'being with child, cried out in labor and in pain to give birth.' The term conveys both physical and spiritual anguish in bringing forth new life.

(3×) The translations emphasize the labor process: English 'being in labor, travailing,' Spanish 'estando en dolores de parto, sufriendo dolores de parto' (being in birth pains, suffering birth pains), French 'enfantant' (giving birth), German 'gebärend' (bearing). Galatians 4:19 uses the image for Paul's spiritual anguish over the Galatians' immaturity. Galatians 4:27, quoting Isaiah, contrasts the barren woman (not in labor) with one who bears many children. Revelation 12:2 depicts cosmic birth pangs as the woman brings forth the male child who will rule the nations—an apocalyptic image of Messiah's coming through Israel's suffering. **BIRTH AND BEGETTING**

en: I-am-in-labor, being-in-labor, travailing | **es:** estando-en-dolores-de-parto, sufriendo-dolores-de-parto, sufro-dolores-de-parto | **fr:** enfantant | **de:** gebaerend Gal 4:19; Gal 4:27; Rev 12:2

ὦμος G5606 *N-AMP* (2×)

the shoulder with the upper arm

The shoulder, particularly the upper part near the neck, often symbolizing strength and the capacity to bear burdens. In Matthew 23:4, Jesus condemns religious leaders who load heavy burdens on people's shoulders without lifting a finger to help. In Luke 15:5, the good shepherd joyfully carries the lost sheep on his shoulders. The same body part represents both oppressive weight and tender rescue—the difference lies in who's doing the carrying and why.

(2×) Homer's epics distinguished the shoulder (ὦμος) from the forearm (ὠλένη), and classical texts frequently mention carrying things 'on the shoulders.' The two New Testament uses create a striking contrast: religious burdens imposed versus a shepherd's joyful carrying. Across translations (Spanish 'hombros,' French 'épaule'), the anatomical reference remains constant, but the theological weight shifts dramatically. One context pictures crushing oppression, the other picture redemptive love—same shoulders, radically different loads. **SHOULDER BODY PART**

en: shoulders | **es:** hombros | **fr:** épaule | **de:** ὦμους Matt 23:4; Luke 15:5

εἰμί G5607

being, while being; present participle of 'to be'

This participial form of 'to be' functions adjectivally or adverbially, describing states of existence or circumstances. It often provides background information or explains the conditions under which an action occurs. New Testament writers use it to characterize people by their status or qualities—being disciples, being poor, being in a certain place. As a circumstantial participle, it frequently means 'while being' or 'since he/she/it is,' connecting the state of being to the main action of the sentence.

ὠνέομαι G5608 *V-AIM-3S* (1×)

buy, purchase, acquire by payment

To purchase or acquire something through payment. In Acts 7:16, Stephen recounts how Abraham bought a tomb from the sons of Hamor at Shechem for a sum of silver. The term across languages (Spanish 'compró', French 'acheter', English 'bought') consistently denotes commercial transaction and property acquisition, an important detail in tracing the patriarchal connection to the promised land through purchased burial rights.

(1×) To acquire through purchase or financial transaction. Acts 7:16 uses this verb to describe Abraham's acquisition of a burial plot, though the exact historical details are debated. The commercial nature of the transaction establishes legal ownership and permanent connection to the land, anticipating Israel's future inheritance. **BUYING AND ACQUIRING**

en: bought | **es:** compró | **fr:** acheter | **de:** ὠνήσατο Acts 7:16

ᾠόν G5609 *N-ANS* (1×)

egg, ovum

A bird's egg, typically a hen's egg in domestic contexts. Jesus uses this common food item in Luke 11:12 within a rhetorical question about parental provision: if a child asks for an egg, what father would give a scorpion? The multilingual glosses (Spanish 'un-huevo', French 'œuf', English 'an-egg') uniformly identify this ordinary food, which Jesus employs to illustrate the reliability of divine provision compared to human parental instincts.

(1×) An egg, particularly a hen's egg as food. In Luke 11:12, Jesus invokes the egg as an example of a normal, harmless food a child might request, contrasting it with a scorpion—something harmful that no good father would substitute. The image reinforces trust in God's benevolent provision. **FOOD AND NOURISHMENT**

en: an-egg | **es:** un-huevo | **fr:** œuf | **de:** ᾠόν Luke 11:12

ὥρα G5610 *N-NFS* (106×)

Hour, time, moment; a specific period ranging from a literal hour to a decisive or appointed time

Hora spans a range from a literal twelfth-of-daylight hour to a theologically charged moment or appointed time. In narrative contexts it marks clock time ('the tenth hour,' John 1:39) or duration. More significantly, it denotes divinely appointed moments — Jesus repeatedly speaks of 'my hour' as his destined time of glorification through suffering (John 2:4; 7:30; 12:23). The eschatological 'hour' signals the end times (1 John 2:18). Translations across languages use straightforward cognates — Spanish 'hora,' French 'heure,' German 'Stunde' — all capturing both temporal and kairos dimensions.

hour / time / moment (106×) A period of time ranging from a specific clock hour to a decisive, divinely appointed moment. Covers literal time-keeping ('about the sixth hour,' Matt 27:45), instantaneous healing moments ('from that hour,' Matt 8:13; 9:22), Jesus's destined 'hour' of passion and glorification (John 2:4; 12:23), and eschatological turning points (Rev 3:10). The Greek term bridges chronos (measured time) and kairos (significant time) in a single word. **HOUR TIME MOMENT**

en: hour | **es:** hora, la-hora | **fr:** heure | **de:** Stunde Matt 8:13; Matt 9:22; Matt 10:19; Matt 14:15; Matt 15:28

ὡραῖος G5611 *Adj-AFS* (4×)

Beautiful, lovely; originally 'seasonable' or 'timely,' describing what is fitting and attractive in its proper time.

This adjective originally described fruits ripened at the right season, carrying the sense of timeliness and natural beauty. In the New Testament it describes the whitewashed tombs of Matthew 23:27 — outwardly beautiful but inwardly corrupt — and the Beautiful Gate of the temple in Acts 3:2, 10. Paul quotes Isaiah in Romans 10:15, declaring 'how beautiful are the feet of those who bring good news.' The word thus bridges aesthetic appeal and deeper fittingness, suggesting that true beauty is bound up with purpose and right timing.

(4×) Beautiful, fair, or lovely in appearance, often with an undertone of seasonal fitness or appropriateness. In Matt 23:27, Jesus uses it ironically of whitewashed tombs that appear hōraioi externally but conceal death. The 'Beautiful Gate' (Acts 3:2, 10) was likely named for its ornamental splendor — Spanish 'Hermosa,' German 'schoen' both capture the visual magnificence. In Rom 10:15, the beauty described is not merely aesthetic but purposeful: the feet of gospel-bearers are 'beautiful' because they arrive at the right time with the right message, echoing the word's etymological root in hōra (season, hour). **GEOGRAPHY AND SPACE**

en: Beautiful, beautiful | **es:** Hermosa, hermosos | **fr:** beau | **de:** schoen, ὡραῖοι, Ὡραίαν Matt 23:27; Acts 3:2; Acts 3:10; Rom 10:15

ὠρύομαι G5612 *V-PPM/P-NMS* (1×)

roar, howl (of predatory animals)

To roar or howl, especially of predatory animals like lions. Peter warns in 1 Peter 5:8 that 'your adversary the devil prowls around like a roaring lion, seeking someone to devour.' The participle form across languages (Spanish 'rugiente', French 'rugissant', English 'roaring') captures the terrifying sound of a hunting predator, making the devil's threat visceral and immediate—not abstract but dangerous and actively seeking prey.

(1×) To roar like a lion or other predator, expressing threat and aggression. In 1 Peter 5:8, the devil is depicted as 'a roaring lion' prowling for victims. The auditory imagery intensifies the warning: Satan's approach is not silent but announces his predatory intent, demanding vigilance and resistance from believers. **ROAR GROAN CRY**

en: roaring | **es:** rugiente | **fr:** ὠρυόμενος | **de:** bruellen 1Pet 5:8

ὡς G5613 *Adv* (508×)

As, like (comparative); when, while (temporal); about (approximative); how! (exclamatory); as if; so as to; since

The Greek particle hos is one of the New Testament's most hard-working function words, appearing over 500 times with a semantic range strikingly parallel to its Hebrew counterpart ka'asher. At its core it draws comparisons — 'be perfect as your heavenly Father is perfect' (Matt 5:48) — but it flexes readily into temporal, approximative, exclamatory, and even purposive territory. Its flexibility is mirrored across languages: French comme covers comparison and time, Spanish como spans comparison and exclamation, while German wie handles comparison, time, and exclamation alike. The particle's ability to hover between these functions is part of what makes Koine Greek so compact and expressive.

1. comparative: as, like (394×) Comparative: 'as,' 'like' — the dominant sense at roughly 78% of occurrences, drawing a likeness or manner parallel. 'Your will be done on earth as it is in heaven' (Matt 6:10) and 'be perfect as your Father is perfect' (Matt 5:48) are paradigmatic. Spanish como, French comme, and German wie all converge here with their default comparative meaning. **COMPARISON AND MANNER**

en: as, as-, like- | **es:** como | **fr:** comme | **de:** wie Matt 1:24; Matt 5:48; Matt 6:5; Matt 6:10; Matt 6:12

2. temporal: when, while (70×) Temporal: 'when,' 'while' — introducing a time clause, especially in Luke-Acts narrative. 'When the days of his service were completed' (Luke 1:23) and 'when Elizabeth heard Mary's greeting' (Luke 1:41). Korean ttae ('when') and Spanish cuando distinguish this sharply from the comparative como, confirming a genuine temporal sense. **TEMPORAL CONJUNCTIONS**

en: as, when | **es:** como, cuando | **fr:** comme | **de:** wie Luke 1:23; Luke 1:41; Luke 1:44; Luke 2:15; Luke 2:39

3. approximative: about (18×) Approximative: 'about,' 'roughly' — used with numbers or quantities to express estimation. 'About two thousand' swine (Mark 5:13), 'about four thousand' men (Mark 8:9), and 'about twelve years old' (Luke 8:42). Spanish como retains ambiguity, but Korean yak and Hindi lagbhag unambiguously signal approximation. **COMPARISON AND MANNER**

en: about, as, in-about | **es:** como | **fr:** comme, comme-, ὡς | **de:** wie Mark 5:13; Mark 8:9; Luke 1:56; Luke 8:42; John 1:39

4. exclamatory: how! (17×) Exclamatory: 'how!' — introducing an exclamation of degree or manner. 'How the women who had come with him from Galilee observed the tomb' (Luke 23:55) and 'how she had been healed immediately' (Luke 8:47). Spanish cuan/como and German wie serve double duty as exclamatory particles, confirming this reading across traditions. **COMPARISON AND MANNER**

en: How, how, how- | **es:** como, cuán, cómo | **fr:** comme, comme-, ὡς | **de:** wie Mark 4:27; Luke 6:4; Luke 8:47; Luke 23:55; Luke 24:6

5. hypothetical comparison: as if (6×) Hypothetical comparison: 'as if,' 'as though' — introducing an imagined or counterfactual scenario. Peter disclaims credit 'as if by our own power we had made him walk' (Acts 3:12), and plotters feign intention 'as though they would inquire more closely' (Acts 23:15). French comme si and Korean machi help distinguish this from factual comparison. **COMPARISON AND MANNER**

en: as, as-if, as-though | **es:** como | **fr:** comme-, ὡς | **de:** wie Acts 3:12; Acts 23:15; Acts 23:20; Acts 27:30; 2Thess 2:2

6. purpose: so as to (2×) Purpose: 'so as to,' 'in order to' — expressing intended result, typically with an infinitive. Jesus sent messengers ahead 'so as to prepare for him' (Luke 9:52), and Paul counts his life of no value 'so as to finish my course' (Acts 20:24). Spanish para and French pour confirm the purposive reading distinct from comparison. **COMPARISON AND MANNER**

en: so-as | **es:** para | **fr:** comme, ὡς | **de:** wie Luke 9:52; Acts 20:24

7. temporal: since (1×) Temporal starting-point: 'since,' 'from the time that' — marking a temporal origin. Only one occurrence: 'How long since this has been happening to him?' (Mark 9:21). Spanish desde que and French depuis que distinguish this backward-looking temporal sense from the simultaneous 'when' of sense 2. **COMPARISON AND MANNER**

en: since | **es:** desde-que | **fr:** comme | **de:** wie Mark 9:21

ὡσαννά G5614 *Heb* (6×)

Hosanna; a Hebrew liturgical exclamation meaning 'Save, we pray!' used as an acclamation of praise and messianic hope.

Hosanna transliterates the Hebrew hoshi'ah-na ('Save now!' or 'Save, please!'), drawn from Psalm 118:25—part of the Hallel psalms sung at major festivals. By Jesus' day, this urgent plea had evolved into a shout of joyful acclamation and messianic expectation. The crowds cry it at the Triumphal Entry (Matt 21:9, Mark 11:9-10), pairing it with 'Blessed is he who comes in the name of the Lord.' Even children echo it in the temple (Matt 21:15). Every translation preserves the word as a transliteration—Spanish Hosana, French Hosanna, German Hosanna—recognizing it as a liturgical exclamation that transcends translation.

(6×) A Hebrew liturgical cry originally meaning 'Save now!' (from Psalm 118:25), which by the Second Temple period had become an exclamation of praise and messianic acclamation. At the Triumphal Entry (Matt 21:9, Mark 11:9-10), the crowds use it to hail Jesus as the Davidic Messiah, and in Matt 21:15 children repeat it in the temple, provoking the chief priests. The universal transliteration across languages (Spanish Hosana, French Hosanna, German Hosanna) reflects its status as an irreducible liturgical term. **PRAYER AND SUPPLICATION**

en: Hōsanna | **es:** Hosaná, Hōsanná | **fr:** Hosanna | **de:** Hosanna, Ὡσαννὰ Matt 21:9; Matt 21:15; Mark 11:9; Mark 11:10

ὡσαύτως G5615 *Adv* (17×)

Likewise, in the same way, similarly; an adverb marking parallel actions or behaviors.

Formed from ὡς (as) and αὐτός (same), this adverb draws explicit parallels between actions. In Jesus' parables it structures repeated patterns: a landowner sends servants at different hours and each responds 'likewise' (Matt 20:5); a father asks two sons and the second answers 'likewise' (Matt 21:30). It also connects ethical instruction — deacons 'likewise' must be dignified (1 Tim 3:8), older women 'likewise' reverent (Titus 2:3). Spanish 'asimismo' and 'del-mismo-modo' together capture both the connective and the manner-comparison functions, while German 'ebenso' concisely conveys 'just so.'

likewise, in the same way (17×) An adverb of manner indicating that something is done in the same way or to the same effect as what precedes. It structures narrative parallelism in parables — each group of workers or each son responds 'likewise' (Matt 20:5; 21:30, 36). In the epistles it connects behavioral expectations: deacons must 'likewise' be dignified (1 Tim 3:8), wives 'likewise' submissive (1 Pet 3:1). Spanish 'asimismo' and German 'ebenso' both convey the tight equivalence of action or manner that ὡσαύτως signals. **LIKEWISE SIMILARLY**

en: Likewise, in-same-way, likewise | **es:** Igualmente, asimismo, del-mismo-modo | **fr:** de-même, ebenso | **de:** ebenso Matt 20:5; Matt 21:30; Matt 21:36; Matt 25:17; Mark 12:21

ὡσεί G5616 *Adv* (21×)

Approximately, about (with numbers); like, as if, as though (in comparisons)

This small but versatile adverb does double duty in the New Testament. With numbers and measurements, hōsei means 'approximately'—'about five thousand men' (Matt 14:21), 'about thirty years of age' (Luke 3:23). The French 'environ' and German 'etwa' capture this approximating function precisely. In its comparative use, the word introduces vivid similes: the Spirit descends 'as a dove' (Matt 3:16), the crowd is 'like sheep without a shepherd' (Matt 9:36), and Jesus' sweat becomes 'as drops of blood' (Luke 22:44). Though easily overlooked, hōsei is the quiet architect of some of Scripture's most memorable imagery.

1. (12×) Used with numerals or time expressions to indicate approximation: 'about, approximately, roughly.' Luke particularly favors this usage—'about five thousand' (Luke 9:14), 'about thirty years old' (Luke 3:23), 'about eight days later' (Luke 9:28). The French 'environ' and German 'etwa' are near-perfect equivalents, while Spanish 'como' serves both this and the comparative sense. Covers 12 of 21 occurrences. **COMPARISON AND MANNER**

en: about | **es:** como | **fr:** environ | **de:** etwa Matt 14:21; Luke 3:23; Luke 9:14; Luke 9:28

2. (9×) Introduces comparisons and similes: 'like, as if, as though.' The Spirit descends upon Jesus 'as a dove' (Matt 3:16), the crowds are 'as sheep without a shepherd' (Matt 9:36), and in Gethsemane Jesus' sweat falls 'as drops of blood' (Luke 22:44). The disciples dismissed the women's report 'as idle talk' (Luke 24:11). The Spanish 'como' and German 'etwa' overlap here, but the comparative force is distinct from mere approximation. Covers 9 occurrences. **COMPARISON AND MANNER**

en: as, as-, as-if | **es:** como | **fr:** environ, etwa | **de:** etwa Matt 3:16; Matt 9:36; Mark 9:26; Luke 22:44; Luke 24:11

Ὡσηέ G5617 *N-DMS* (1×)

Hosea, Old Testament prophet

The prophet Hosea, whose ministry to the northern kingdom of Israel emphasized God's covenant love despite Israel's unfaithfulness. Paul quotes from Hosea in Romans 9:25, citing the prophet's message that God would call those 'not my people' to become 'my people'—a text Paul applies to the inclusion of Gentiles in God's redemptive plan. The name appears consistently across translations as a proper noun identifying this eighth-century prophet.

(1×) The prophet Hosea, author of the book bearing his name. Romans 9:25 cites Hosea's prophecy about God's mercy extending beyond ethnic Israel, using the prophet's marriage metaphor to illustrate divine grace reclaiming the unfaithful. Paul reads Hosea's oracle as foreshadowing Gentile inclusion in the covenant community. **HOSHEA HOSEA NAMES**

en: Hosea | **es:** Hōseè | **fr:** Osée | **de:** Hosea Rom 9:25

ὥσπερ G5618 *Adv* (36×)

Just as, even as; a comparative adverb introducing analogies and similitudes

A compound comparative adverb (from hos + per, 'as indeed') that introduces likeness or analogy, typically at the head of a clause. It appears frequently in Jesus' parables and comparisons: 'just as Jonah was three days in the belly of the great fish' (Matt 12:40), 'just as the tares are gathered and burned' (Matt 13:40). Paul also favors it in theological analogies, comparing the body of Christ to a human body (1 Cor 12:12) and Adam to Christ (Rom 5:19). The word intensifies simple 'as' (hos) with an emphatic particle, yielding 'exactly as' or 'in just the same way.' Spanish 'como' and 'asi como,' French 'comme,' and German 'gleichwie' all reflect the comparative function.

(36×) A comparative particle meaning 'just as' or 'even as,' introducing parallels and similitudes. It strengthens simple hos with the emphatic per, producing a more exact or emphatic comparison. Jesus uses it for parabolic analogies (Matt 12:40, 13:40) and ethical comparisons (Matt 6:2, 6:7). Paul employs it for typological parallels between Adam and Christ (Rom 5:19, 1 Cor 15:22). Multilingual glosses—Spanish 'asi como,' French 'comme,' German 'gleichwie'—converge on the comparative function without semantic variation. **COMPARISON AND MANNER**

en: Just-as, as-, as-also | **es:** Porque-como, así-como, como | **fr:** comme, ὥσπερ | **de:** gleichwie Matt 6:2; Matt 6:7; Matt 12:40; Matt 13:40; Matt 18:17

ὡσπερεί G5619 *Adv* (1×)

as if, as it were, like

A comparative particle meaning 'as if' or 'as it were,' introducing hypothetical or approximate comparisons. Paul uses it in 1 Corinthians 15:8 to describe his encounter with the risen Christ: 'Last of all, as to one untimely born, he appeared also to me.' The term across languages (Spanish 'como-si', French 'comme-si', German 'gleichsam', English 'as-if') signals that Paul's apostolic calling was abnormal—like a premature birth, outside the natural sequence of apostolic appointments.

(1×) Comparative particle introducing a hypothetical or approximate comparison, 'as if' or 'as it were.' In 1 Corinthians 15:8, Paul describes himself 'as to one untimely born,' using this particle to acknowledge the exceptional, even unnatural character of his Damascus road encounter compared to the other apostles' post-resurrection experiences. **COMPARISON AND MANNER**

en: as-if | **es:** como-si | **fr:** comme-si | **de:** gleichsam 1Cor 15:8

ὥστε G5620 *Conj* (83×)

So that, therefore — consecutive conjunction introducing a result, consequence, or conclusion

The Greek ὥστε (from ὡς + τε) is a consecutive conjunction that introduces the outcome or logical result of a preceding statement. It appears 83 times in the New Testament, functioning in two main constructions: with an infinitive to express natural or intended result ('so as to,' Matt 8:24), and with a finite verb or as a sentence connector meaning 'therefore' or 'consequently' (Matt 12:12; 1 Cor 3:21). Spanish de-modo-que and así-que, French de-sorte-que, and German so-dass all capture the resultative force. Paul uses it frequently to draw practical conclusions from theological arguments (1 Cor 3:7; 4:5; Phil 2:12).

so that, with the result that, therefore (83×) A consecutive conjunction expressing result, consequence, or logical conclusion — 'so that,' 'with the result that,' 'therefore.' Constructed either with an infinitive for natural result (Matt 8:24, the boat was being swamped 'so that' it was covered) or as a sentence-level connector drawing conclusions (1 Cor 3:21, 'so then, let no one boast'). Spanish de-modo-que, French de-sorte-que, and German so-dass uniformly reflect the resultative force. Especially prominent in Pauline argumentation. **CONJUNCTIONS AND CONTRAST**

en: so-as, so-that | **es:** así-que, como-para, de-modo-que | **fr:** de-sorte-que | **de:** so-dass, sodass- Matt 8:24; Matt 8:28; Matt 12:12; Matt 12:22; Matt 13:2

ὠτίον G5621 *N-GNS* (5×)

ear — the external ear or auricle, the physical organ of hearing

Otion is a diminutive of ous ('ear'), originally meaning 'little ear' or 'auricle,' though in New Testament usage the diminutive force has faded and it simply means 'ear.' All five occurrences cluster around a single dramatic event: the severing and healing of the ear in Gethsemane. Each Gospel names the moment — Peter strikes the high priest's servant and cuts off his ear (Matt 26:51; Mark 14:47; John 18:10, 26), and Luke alone records Jesus touching it and healing it (Luke 22:51). The multilingual evidence — Spanish 'oreja,' French 'oreille,' German 'Ohr' — uniformly renders the concrete anatomical sense without variation.

(5×) The outer ear, the physical auricle — a diminutive form of ous that in NT usage carries no diminutive nuance and simply denotes the external ear. All 5 occurrences relate to the incident in Gethse-

mane where Peter cuts off the ear of the high priest's servant Malchus (Matt 26:51; Mark 14:47; John 18:10, 26), with Luke recording Jesus' miraculous restoration of the severed ear (Luke 22:51). The clustering of all attestations around this single narrative episode, rendered uniformly as Spanish 'oreja,' French 'oreille,' and German 'Ohr,' confirms one straightforward anatomical sense. **HEARING AND EAR**

en: ear | **es:** oreja | **fr:** oreille | **de:** Ohr, ὠτίον, ὠτίου Matt 26:51; Mark 14:47; Luke 22:51; John 18:10; John 18:26

ὠφέλ-εια G5622 *N-GFS* (2×)

help, aid, benefit, or advantage gained from something

This noun denotes practical benefit or advantage, the kind of help that actually does someone good. Paul uses it in Romans 3:1 to ask what advantage there is in being Jewish, and Jude 1:16 references those who flatter people for advantage. Classical Greek used it for military aid or medical assistance—concrete help, not abstract theory. The word assumes a pragmatic view: what's the actual benefit? What advantage does this bring?

(2×) Ancient usage emphasized tangible assistance—military reinforcements, medical aid, practical services. Thucydides wrote of sending help (ὠφέλεια) to Epidamnus; medical texts discussed treatments that bring benefit. In Romans 3:1, Paul's rhetorical question about Jewish advantage sets up his argument about the Law's purpose. Jude's usage reveals manipulative flattery seeking personal gain. The multilingual glosses—Spanish 'provecho/utilidad,' French 'profit/utilité,' German 'Nutzen'—all emphasize measurable advantage, concrete benefit rather than mere sentiment. **GAIN AND GREED**

en: benefit, for-advantage | **es:** de-provecho, utilidad | **fr:** de-profit, utilité | **de:** Nutzen, des-Nutzens Rom 3:1; Jude 1:16

ὠφελ-έω G5623 *V-PIM/P-3S* (15×)

To profit, benefit, or be of advantage; used transitively of helping others and intransitively of being useful.

A practical, marketplace-flavored verb asking the perennial question: what good does it do? Jesus asks, 'What does it profit a man to gain the whole world and forfeit his soul?' (Mark 8:36; Matt 16:26). Paul insists that circumcision profits if you keep the law (Rom 2:25) and that tongues without interpretation profit nothing (1 Cor 14:6). The word can take three shapes: passive ('be benefited'), absolute ('be of use'), or transitive ('benefit someone'). Spanish 'aprovecha/aprovechar' and German 'nuetzen' consistently select economic-advantage vocabulary, confirming the cost-benefit framing that runs through every occurrence. Hebrews 4:2 poignantly notes that the word preached 'did not profit' hearers who lacked faith.

1. be benefited, gain profit (7×) To be benefited or gain advantage (passive/middle). The woman who spent all she had on physicians 'was not benefited' (Mark 5:26). Jesus challenges: 'What is a person profited if he gains the whole world?' (Matt 16:26; Luke 9:25). Spanish 'es beneficiado / fueras beneficiado' and French 'profiter' consistently render the subject as recipient of benefit. Corban vows (Matt 15:5; Mark 7:11) ironically invoke this sense to dodge filial duty. **PROFIT AND BENEFIT**

en: I-am-profited, having-benefited, is-profited | **es:** aprovecho, es-beneficiado, fueras-beneficiado | **fr:** profiter | **de:** nuetzen, ὠφελεῖται, ὠφεληθήσεται Matt 15:5; Matt 16:26; Mark 5:26; Mark 7:11; Luke 9:25

2. be of use, avail (5×) To be of use or avail (intransitive/absolute). Pilate saw 'he was accomplishing nothing' (Matt 27:24). 'The flesh profits nothing' (John 6:63). Spanish 'aprovecha' and German 'nuetzen' frame utility in absolute terms. Paul's rhetorical 'what do you gain?' (Rom 2:25) and the Pharisees' exasperated 'you are accomplishing nothing' (John 12:19) both deploy this impersonal sense. **PROFIT AND BENEFIT**

en: it-was-accomplishing, profits, you-gain | **es:** aprovecha, aprovecháis, beneficia | **fr:** profiter | **de:** nuetzen, ὠφελεῖ Matt 27:24; Mark 8:36; John 6:63; John 12:19; Rom 2:25

3. benefit someone, help (3×) To benefit someone, to help (transitive active). Paul asks what it would profit the Corinthians if he came speaking only in tongues (1 Cor 14:6). He warns the Galatians that Christ 'will profit you nothing' if they rely on circumcision (Gal 5:2). Spanish 'aprovechara / aprovecho' and French 'profiter' retain the advantage frame while the grammar shifts to direct object. Hebrews 4:2 says the word 'did not profit them' who heard without faith. **PROFIT AND BENEFIT**

en: benefited, will-I-profit, will-profit | **es:** aprovecharé, aprovecharé, aprovechó | **fr:** profiter | **de:** nuetzen 1Cor 14:6; Gal 5:2; Heb 4:2

ὠφέλ-ῐμος G5624 *Adj-NNP* (4×)

Beneficial, profitable, useful; describing what yields genuine advantage or practical good.

A straightforward adjective of practical value, this word evaluates things by the real benefit they produce. Paul uses it in 1 Timothy 4:8 to draw a memorable comparison: bodily exercise is profitable for a little, but godliness is profitable for all things. In 2 Timothy 3:16, all Scripture is declared 'beneficial' for teaching and correction. Titus 3:8 urges believers toward good works that are 'profitable' for people. Across languages — Spanish 'provechosa,' German 'nuetzlich' — the translations consistently emphasize tangible, practical usefulness.

(4×) Useful, advantageous, or yielding genuine benefit for a stated purpose or person. In the Pastoral Epistles, Paul employs this term to weigh competing goods: physical training is ōphelimos 'for a little' while godliness is ōphelimos 'for all things' (1 Tim 4:8), creating a memorable scale of value. The same practical tone appears in 2 Tim 3:16, where Scripture's profitability is spelled out in four dimensions — teaching, reproof, correction, and training. Spanish 'útil/provechosa' and German 'nuetzlich' both reinforce the concrete, results-oriented flavor of this adjective. **PROFIT AND BENEFIT**

en: beneficial, profitable | **es:** provechosa, provechosas, útil | **fr:** ὠφέλιμα, ὠφέλιμος, ὠφέλιμός | **de:** nuetzlich 1Tim 4:8; 2Tim 3:16; Titus 3:8